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*By Joseph Thayer*

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

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# L

**{2975} I agcanw:** 2 aorist **el acon**;

1. “to obtain by lot” (from Homer down): with the genitive of the thing, <E00>Luke 1:9 (cf. Buttmann, 269 (231); Winer’s Grammar, 319 (299)); “to receive by divine allotment, obtain”: **ti**, <A017>Acts 1:17; <G001>2 Peter 1:1; on the construction of this verb with the genitive and accusative of the thing, see Matthiae, sec. 328; Winer’s Grammar, 200 (188); (cf. Buttmann, sec. 132, 8).

2. “to cast lots, determine by lot” (Isocrates, p. 144 b.; Diodorus 4, 63 (cf. ps.-Demosthenes in middle, p. 510, 26)): **peri tinov**, <B124>John 19:24.\*

**{2976} Lazarov, Lazarou, oJ** (rabb. **rz[ ] a** apparently the same as **rz[ ] a**, whom God helps (cf. Philo, quis haeres sec. 12); according to others, equivalent to **al sz[ ]**, without help), “Lazarus”;

1. an inhabitant of Bethany, beloved by Christ and raised from the dead by him: <B101>John 11:1ff 43; 12:1f,9f,17.

2. an imaginary person, extremely poor and wretched: <D161>Luke 16:20, 23-25.\*

**{2977} I aqra** (so R G T Tr) (in Homer **I aqrh**, from **I anqanw**, **I aqein**), and L (WH K C (see the latter’s Praef., p. 12: and under the word **eikh**)) **I aqra** (from **I aqrov**, **I aqra**, **I aqron**, cf. Passow (especially Liddell and Scott), under the word; Winer’s Grammar, 47; Buttmann, 69 (61)), adverb “secretly”: <A019>Matthew 1:19; 2:7; <B128>John 11:28; <A167>Acts 16:37. (From Homer down; the Septuagint.)\*

**{2978} I ail ay** ((L T Tr WH) not **I ail ay** (Griesbach), cf. Winer’s Grammar, sec. 6, 1 e.; Lipsius, Grammat. Untersuch., p. 37f; (Chandler sec. 620; Tdf. Proleg., p. 101)), **I ail apov, hJ** (masculine in **a\*** <A067>Mark 4:37; cf. Thomas Magister, Ritschl edition, p. 226, 4), “a whirlwind, tempestuous wind”: <G017>2 Peter 2:17; **I ail ay anemou** (cf. German *Sturmwind*; **anemov sun I ail api pol h**, Homer, Iliad 17, 57), a violent attack of wind (A.V. “a storm of wind”), a squall ((see below)), <A047>Mark 4:37; <A023>Luke 8:23. (The Septuagint, <B218>Job 21:18; 38:1; Sap. 5:15,24; Sir. 48:9.) (According to Schmidt (chapter 55 sec. 13), **I ail ay** is never a

single gust, nor a steadily blowing wind, however violent; but a storm breaking forth from black thunder-clouds in furious gusts, with floods of rain, and throwing everything topsy-turvy; according to Aristotle, *de mund.* 4, p. 395{a}, 7 it is ‘a whirlwind revolving from below upward.’)\*

{2997} **LAKW** and **lakew**, see **laskw**.

{2979} **laktizw**; (from adverb **lax**, with the heel); (fr. Homer down); “to kick, strike with the heel”: <sup><4054></sup>Acts 26:14, and Rec. in 9:5; see **kentron**, 2.\*

{2980} **lalew**, **lalw**; imperfect 3 person singular **elalei**, plural **elaloun**; future **lalahsw**; 1 aorist **elalahsa**; perfect **lelalahka**; passive, present **laloumai**; perfect **lelalahmai**; 1 aorist **elalahqhn**; 1 future **lalahqsomai**: (from Sophocles down); found in Biblical Greek much more frequent than in secular authors, in the Septuagint times without number for **rBḐi** or **rBDi**; more rarely for **rmæ**; properly, “to utter a sound” (cf. (onomatop. “la-la,” etc.) German *lallen*), “to emit a voice make oneself heard”; hence “to utter or form words with the mouth, to speak,” having reference to the sound and pronunciation of the words and in general the form of what is uttered. while **lego** refers to the meaning and substance of what is spoken; hence **lalein** is employed not only of men, especially when “chatting and prattling,” but also of animals (of birds, Mosch. 3, 47; of locusts, Theocritus, 5, 34; **lalousi men, ou frazousi de**, of dogs and apes, Plutarch, mor. ii., p. 909 a.), and so of inanimate things (as trees, Theocritus, 27, 56 (57); of an echo, Dio C. 74, 21, 14). Accordingly, everything **legomenon** is also **laloumenon**, but not everything **laloumenon** is also **legomenon** (Eupolis in Plutarch, Alc. 13 **lalein aristov, adunatwtatov legein**); (the difference between the words is evident where they occur in proximity, e.g. <sup><4189></sup>Romans 3:19 **oṣa oḥomov legei, toiv en tw nomw lalei**, and the very common **elalahsen ... legwn**, <sup><433></sup>Matthew 13:3, etc.). Moreover, the primary meaning of **lalein**, “to utter oneself,” enables us easily to understand its very frequent use in the sacred writers to denote the utterances by which God indicates or gives proof of his mind and will, whether immediately or through the instrumentality of his messengers and heralds. (Perhaps this use may account in part for the fact that, though in classic Greek **lalein** is the term for light and familiar speech, and so assumes readily a disparaging notion: in Biblical Greek it is nearly not quite free from any such

suggestion.) Cf. Day. Schulz die Geistesgaben der ersten Christen, p. 94ff; Tittmann de Synonymis N.T., p. 79f; Trench, Synonyms, sec. lxxvi.; (and on classical usage Schmidt, Syn. 1:1). But let us look at the N.T. usage in detail:

1. “to utter a voice, emit a sound”: of things inanimate, as **brontai**, <sup><6004></sup>Revelation 10:4; with **tav eautwn fwnav** added, each thunder uttered its particular voice (the force and meaning of which the prophet understood, cf. <sup><6128></sup>John 12:28f); <sup><6128></sup>John 12:3; **sal piggov lal oushv met’ emou, legwn** (Rec. **legousa**) followed by direct discourse <sup><6041></sup>Revelation 4:1; of the expiatory blood of Christ, metaphorically, “to crave the pardon of sins,” <sup><5823></sup>Hebrews 12:24; of the murdered Abel, long since dead, equivalent to “to call for vengeance” (see <sup><0340></sup>Genesis 4:10, and cf. **krazw**, 1 at the end), <sup><58104></sup>Hebrews 11:4 according to the true reading **lalei**; (G L T Tr WH; the Rec. **laleitai** must be taken as passive, in the exceptional sense “to be talked of, lauded”; see below, 5 at the end (**pragma kat’ agoran lal oudenon**, Aristophanes Thesm. 578, cf. **pantev authn lal ousin**, Alciphro fragment 5, ii., p. 222, 10 edition Wagner)).
2. “to speak, *i.e.* to use the tongue or the faculty of speech; to utter articulate sounds”: absolutely <sup><6441></sup>1 Corinthians 14:11; of the dumb, receiving the power of speech, <sup><4023></sup>Matthew 9:33; 12:22; 15:31; <sup><0114></sup>Luke 11:14; <sup><6335></sup>Revelation 13:15; (**touv** (T Tr WH omit)) **al al ouv lal ein**, <sup><4073></sup>Mark 7:37; **el alei orqww**, <sup><4073></sup>Mark 7:35; of a deaf-mute man, **mh dunamenov lal hsai**, <sup><0120></sup>Luke 1:20 (of idols, **stoma ecousi kai ou lal hsousi**, <sup><5801></sup>Psalms 113:13 (<sup><1355></sup>Psalms 115:5); 134:16; cf. 3 Macc. 4:16); “to speak, *i.e.* not to be silent,” opposed to holding one’s peace, **lalei kai mh siwphshv**, <sup><4809></sup>Acts 18:9; opposed to hearing, <sup><5019></sup>James 1:19; opposed to the soul’s inner experiences, <sup><4043></sup>2 Corinthians 4:13 from <sup><5801></sup>Psalms 115:1 (<sup><1360></sup>Psalms 116:10); opposed to **poiein** (as **logov** to **ergon** which see 3), <sup><5012></sup>James 2:12.
3. “to talk”; of the sound and outward form of speech: **th idia dial ektw**, <sup><4026></sup>Acts 2:6; **eieraiv kainaiv gl wssaiv**, <sup><4104></sup>Acts 2:4; <sup><4167></sup>Mark 16:17 (here Tr text WH text omit **kainaiv**), from which the simple **gl wssaiv lal ein**, and the like, are to be distinguished, see **gl wssa**, 2.
4. “to utter, tell”: with the accusative of the thing, <sup><4714></sup>2 Corinthians 12:4.



5. “to use words in order to declare one’s mind and disclose one’s thoughts; to speak”: absolutely, **eti autou l al ountov**, <sup><4026></sup>Matthew 12:46; 17:5; 26:47; <sup><4035></sup>Mark 5:35; 14:43; <sup><4089></sup>Luke 8:49; 22:47, 60; with the adverbs **kakwv, kal wv**, <sup><6323></sup>John 18:23; **wj nhpiov el al oun**, <sup><6311></sup>1 Corinthians 13:11; **wj drakwn**, <sup><6311></sup>Revelation 13:11; **stoma prov stoma**, face to face (German *mündlich*), <sup><6012></sup>2 John 1:12 (after the Hebrew of <sup><4478></sup>Numbers 12:8); **eiv aera l alein**, <sup><6349></sup>1 Corinthians 14:9; **ek tou perisseumatov thv kardiav to stwma l alei**, out of the abundance of the heart the mouth speaketh, namely, so that it expresses the soul’s thoughts, <sup><4024></sup>Matthew 12:34; <sup><4065></sup>Luke 6:45; **ek twv idiwn l alein**, to utter words in accordance with one’s inner character, <sup><6084></sup>John 8:44. with the accusative of the thing: **ti l al hsw, l al hshte**, etc., what I shall utter in speech, etc., <sup><6120></sup>John 12:50; <sup><4009></sup>Matthew 10:19; <sup><4006></sup>Mark 9:6 (here T Tr WH **apokriqh**); 13:11; **ti**, anything, <sup><41123></sup>Mark 11:23 L T Tr text WH; <sup><6158></sup>Romans 15:18; <sup><5008></sup>1 Thessalonians 1:8; **ouk oidamen ti l alei**, what he says, *i.e.* what the words uttered by him mean (WH brackets **ti l alei**), <sup><6168></sup>John 16:18; **tauta**, these words, <sup><4236></sup>Luke 24:36; <sup><6081></sup>John 8:30; 17:1,13; <sup><6081></sup>1 Corinthians 9:8; **to l al oudenon**, <sup><6349></sup>1 Corinthians 14:9; plural <sup><4164></sup>Acts 16:14 (of the words of a teacher); **ton logon l al oudenon**, <sup><4036></sup>Mark 5:36 (see Buttmann, 302 (259) note); **logouv**, <sup><6349></sup>1 Corinthians 14:19; **rhmata**, <sup><6031></sup>John 8:20; <sup><4004></sup>Acts 10:44; **parabol hn**, <sup><4033></sup>Matthew 13:33; **bl asfhmiav**, <sup><4007></sup>Mark 2:7 (L T Tr WH **bl asfhmei**); <sup><4071></sup>Luke 5:21; **rhmata bl asfhma eiv tina**, <sup><4461></sup>Acts 6:11; **rhmata** (Rec. adds **bl asfhma**) **kata tinov**, <sup><4163></sup>Acts 6:13; **skl hra kata tinov**, <sup><6015></sup>Jude 1:15; **uperogka**, <sup><6016></sup>Jude 1:16 (Daniel (Theodotion) 11:36); **ta mh deonta**, <sup><5453></sup>1 Timothy 5:13 (**aJnh qemiv**, 2 Macc. 12:14; **eiv tina ta mh kaqhkonta**, 3 Macc. 4:16; (cf. Winer’s Grammar, 480 (448))); **diestrammena**, <sup><4481></sup>Acts 20:30; **to yeudov**, <sup><6084></sup>John 8:44; **dol on**, <sup><6080></sup>1 Peter 3:10 from <sup><6034></sup>Psalms 33:14 (<sup><6044></sup>Psalms 34:14); **agaqa**, <sup><40231></sup>Matthew 12:31; **sofian**, <sup><4006></sup>1 Corinthians 2:6f; **musthria**; <sup><6342></sup>1 Corinthians 14:2; followed by **oji** (equivalent to **peri toutou, oji** etc. “to speak of this,” viz. “that they knew him” (see **oji**, I. 2 under the end)), <sup><40134></sup>Mark 1:34; <sup><4041></sup>Luke 4:41; contrary to classic usage, followed by direct discourse, <sup><41431></sup>Mark 14:31 L text T Tr WH; <sup><6035></sup>Hebrews 5:5; 11:18, (but in these last two passages of the utterances of God); more correctly elsewhere **el al hse legwn** (in imitation of Hebrew **rBḏirmal** cf. above (at the beginning))), followed by direct discourse: <sup><40427></sup>Matthew 14:27; 23:1; 28:18; <sup><6032></sup>John 8:12; <sup><4038></sup>Acts 8:26; 26:31; 28:25; <sup><6071></sup>Revelation 17:1; 21:9;

**lalousa kai legousa**, <sup><608></sup> Revelation 10:8. **lalw** with the dative of person “to speak to one, address him” (especially of teachers): <sup><1246></sup> Matthew 12:46; 23:1; <sup><216></sup> Luke 24:6; <sup><819></sup> John 9:29; 15:22; <sup><478></sup> Acts 7:38,44; 9:27; 16:13; 22:9; 23:9; <sup><810></sup> Romans 7:1; <sup><811></sup> 1 Corinthians 3:1; 14:21, 28; <sup><1216></sup> 1 Thessalonians 2:16; <sup><812></sup> Hebrews 1:2 (1); of one commanding, <sup><1288></sup> Matthew 28:18; <sup><1169></sup> Mark 16:19; “to speak to,” *i.e.* “converse with, one” (cf. Buttmann, sec. 133, 1): <sup><1246></sup> Matthew 12:46 (47 but WH marginal reading only); <sup><612></sup> Luke 1:22; 24:32; <sup><810></sup> John 4:26; 12:29; **eautoiv** (the dative of person) **yalmoiv kai uoiv** (dative of instrument), <sup><1519></sup> Ephesians 5:19; **ou lal ein tini** is used of one who does not answer, <sup><8910></sup> John 19:10; “to accost one,” <sup><1017></sup> Matthew 14:27; **lalw ti tini**, “to speak anything to anyone, to speak to one about a thing” (of teaching): <sup><1118></sup> Matthew 9:18; <sup><885></sup> John 8:25 (on which see **arch**, 1 b.); 10:6; 14:25; 15:11; 18:20f; <sup><1714></sup> 2 Corinthians 7:14; **rhmata**, <sup><1163></sup> John 6:63; 14:10; <sup><1132></sup> Acts 13:42; **oikodomhn kai parakhsin**, things which tend to edify and comfort the soul, <sup><4418></sup> 1 Corinthians 14:3; of one “promulgating a thing to one,” **ton nomon**, passive <sup><819></sup> Hebrews 9:19; **lalw prov tina**, “to speak unto one”: <sup><819></sup> Luke 1:19; (2:15 L marginal reading T WH); <sup><4101></sup> Acts 4:1; 8:26; 9:29; 21:39; 26:14 (R G), 26, 31; <sup><8151></sup> Hebrews 5:5 (**rBōil a**, <sup><1216></sup> Genesis 27:6; <sup><1211></sup> Exodus 30:11, 17, 22); **logouv prov tina**, <sup><1244></sup> Luke 24:44; **el alhsan prov autouv auaggel izomenoi ... lhsoun**, <sup><1112></sup> Acts 11:20; **osa an lalsh prov uav**, <sup><1122></sup> Acts 3:22; **sofian en tisin**, wisdom among etc. <sup><8111></sup> 1 Corinthians 2:6; **lal ein meta tinov**, “to speak, converse, with one” (cf. Buttmann, sec. 133, 3): <sup><1151></sup> Mark 6:50; <sup><817></sup> John 4:27; 9:37; 14:30; <sup><612></sup> Revelation 1:12; 10:8; 17:1; 21:9,15; **lal ein al hgeian meta** etc. to show oneself a lover of truth in conversation with others, <sup><1125></sup> Ephesians 4:25 (cf. Ellicott); **lal ein peri tinov**, “concerning a person or thing”: <sup><1123></sup> Luke 2:33; 9:11; <sup><8173></sup> John 7:13; 8:26; 12:41; <sup><1123></sup> Acts 2:31; <sup><8115></sup> Hebrews 2:5; 4:8; with **tini**, dative of person, added, <sup><1128></sup> Luke 2:38; <sup><11210></sup> Acts 22:10; **ti peri tinov**, <sup><1122></sup> Acts 28:21; <sup><8171></sup> Luke 2:17; **eiv tina peri tinov** (the genitive of the thing), to speak something as respects a person concerning a thing, <sup><8174></sup> Hebrews 7:14 R G; **eiv tina peri** with the genitive of person, *ibid.* L T Tr WH. Many of the examples already cited show that **lal ein** is frequently used in the N.T. of teachers, — of Jesus, the apostles, and others. To those passages may be added, <sup><1114></sup> Luke 5:4; <sup><8137></sup> John 1:37; 7:46; 8:30,38; 12:50; <sup><11610></sup> Acts 6:10; 11:15; 14:1,9; 16:14; <sup><11434></sup> 1 Corinthians 14:34f; <sup><8171></sup> 2 Corinthians 2:17; <sup><11143></sup> Colossians 4:3; <sup><11114></sup> 1 Thessalonians 2:4; <sup><11111></sup> 1 Peter 4:11; with **parrhsia** added, <sup><8175></sup> John 7:26; 16:29; **epi**

**onomati Ihsou**, <sup><4150></sup>Acts 5:40, cf. 4:17, see **epi**, B. 2 a. [b].; **tw onomati kuriou** (where L T Tr WH prefix **en**), of the prophets, <sup><5050></sup>James 5:10 (see **onoma**, 2 f.); **tini** (to one) **en parabol aiv**, <sup><4038></sup>Matthew 13:3,10,13,34; **en paroimiaiv**, <sup><8165></sup>John 16:25; **ex emautou**, to speak from myself (*i.e.* utter what I myself have thought out), <sup><8124></sup>John 12:49; **ap' emautou** (see **apo**, II. 2 d. aa., p. 59{a}), <sup><8077></sup>John 7:17f; 14:10; 16:13; **ek thv ghv** (see **ek**, II. 2 under the end), <sup><8183></sup>John 3:31; **ek tou kosmou**, <sup><6145></sup>1 John 4:5 (see **kosmov**, 6); **ek Qeou**, prompted by divine influence, <sup><8017></sup>2 Corinthians 2:17; **lalein, ton logon**, to announce or preach the word of God or the doctrine of salvation: <sup><4082></sup>Mark 8:32; <sup><4425></sup>Acts 14:25 (here in T WH marginal reading followed by **eiv thn Perghn**; see **eiv**, A. I. 5 b.); 16:6; <sup><5014></sup>Philippians 1:14, etc.; **ton logon tou Qeou**, <sup><4429></sup>Acts 4:29,31; **tini ton logon**, <sup><4012></sup>Mark 2:2; <sup><4419></sup>Acts 11:19; with **parabol aiv** added, <sup><4063></sup>Mark 4:33; **tini ton logon tou kuriou** (WH text **Qeou**), <sup><4462></sup>Acts 16:32 (the Epistle of Barnabas 19, 9); **tini ton logon tou Qeou**, <sup><4436></sup>Acts 13:46; <sup><8107></sup>Hebrews 13:7; **ta rhmata tou Qeou**, <sup><8184></sup>John 3:34; **ta rhmata thv zwhv**, <sup><4431></sup>Acts 5:20; **prov tina to euaggel ion tou Qeou**, <sup><5012></sup>1 Thessalonians 2:2; **lalein kai didaskein ta peri tou Ihsou (R G kuriou)**, <sup><4425></sup>Acts 18:25; **to musthriou tou Cristou**, <sup><5018></sup>Colossians 4:3. **lalein** is used of the O.T. prophets uttering their predictions: <sup><2225></sup>Luke 24:25; <sup><4439></sup>Acts 3:24; 26:22 (cf. Buttman, sec. 144, 20, and p. 301 (258)); <sup><6021></sup>2 Peter 1:21; <sup><5050></sup>James 5:10; of the declarations and prophetic announcements of God: <sup><8145></sup>Luke 1:45, 55; <sup><8129></sup>John 9:29; <sup><4076></sup>Acts 7:6; especially in the Epistle to the Hebrews: <sup><8001></sup>Hebrews 1:1, 2 (1); 3:5; 4:8; 11:18; 12:25; God, the Holy Spirit, Christ, are said **lalein en tini**: <sup><8001></sup>Hebrews 1:1,2 (1); <sup><4010></sup>Matthew 10:20; <sup><4738></sup>2 Corinthians 13:3; **dia stomatov tinov**, <sup><8170></sup>Luke 1:70; <sup><4421></sup>Acts 3:21; **dia Hsaïou**, <sup><4825></sup>Acts 28:25; of the sayings of angels: <sup><8127></sup>Luke 2:17, 26; <sup><8129></sup>John 12:29; <sup><4407></sup>Acts 10:7; 23:9; 27:25; the Holy Spirit is said **lal hsein** what it will teach the apostles, <sup><8163></sup>John 16:13; **oJhomov** as a manifestation of God is said **lalein tini** what it commands, <sup><8189></sup>Romans 3:19; finally, even voices are said **lalein**, <sup><4454></sup>Acts 26:14 (R G); <sup><6012></sup>Revelation 1:12; 10:8. equivalent to "to make known by speaking, to speak of, relate," with the implied idea of extolling: <sup><8183></sup>Matthew 26:13; <sup><4449></sup>Mark 14:9; <sup><2235></sup>Luke 24:36; <sup><4401></sup>Acts 4:20; (cf. <sup><8104></sup>Hebrews 11:4 Rec. (see 1 at the end above)).

**6.** Since **lalein**, strictly denotes the act of one who utters words with the living voice, when writers speak of themselves or are spoken of by others as **lalountev**, they are conceived of as present and addressing their

readers with the living voice, <sup><870></sup>Romans 7:1; <sup><498></sup>1 Corinthians 9:8; <sup><4117></sup>2 Corinthians 11:17,23; 12:19; <sup><8015></sup>Hebrews 2:5; 6:9; <sup><6816></sup>2 Peter 3:16, or **lalein** is used in the sense of “commanding,” <sup><8074></sup>Hebrews 7:14. The verb **lalein** is not found in the Epistles to Galatians and 2 Thessalonians. (Compare: **dialalew**, **eklalew**, **katalalew**, **proslalew**, **sullalew**; cf. the catalog of comp. in Schmidt, Syn., chapter i sec. 60.)

**{2981} lalia, laliav, h(lalov**, cf. Alexander Buttmann (1873) Ausf. Sprchl. sec. 119 Anm. 21), in secular authors (from Aristophanes down) “loquacity, talkativeness, talk” (German *Gerede*) (see **lalew**, at the beginning); in a good sense “conversation”; in the N.T.

1. “speech,” equivalent to “story”: <sup><804></sup>John 4:42.

2. “dialect, mode of speech, pronunciation” (Winer’s Grammar, 23): <sup><4140></sup>Mark 14:70 Rec.; <sup><4153></sup>Matthew 26:73; “speech which discloses the speaker’s native country”: hence of the speech by which Christ may be recognized as having come from heaven, <sup><488></sup>John 8:43 (where cf. Meyer).\*

**{2982} lama** (R G (on the accent see Tdf. Proleg. 102)) in <sup><474></sup>Matthew 27:46 and **amma** (R G) <sup><4153></sup>Mark 15:34 (the Hebrew word **hmj** ; from <sup><420></sup>Psalms 21:1 (<sup><420></sup>Psalms 22:1)), “why”; in the former passage Lachmann reads **hma**, in the latter **ema**, Tdf. **ema** in both, Tr WH **ema** in Matthew but **ama** in Mark; the form in **h** or **e** reproduces the Chaldean **amj** ]or **hmj** ] on the remarkable diversity of spelling in the manuscripts cf. Tdf. on each passage (WH on Matthew, the passage cited), and Fritzsche on Mark, p. 693.\*

**{2983} lambanw**; imperfect **elambanon**; future **lhyomai** (L T Tr WH **lhyomai**, an Alexandrian form; see under the word **Mu**); 2 aorist **elabon** (2 person plural once (in Tdf. 7 after B\*) **elabate**, <sup><4127></sup>1 John 2:27; see references under the word **apercomai**, at the beginning), imperative **labe** (<sup><6818></sup>Revelation 10:8f), not **labe** (Winer’s Grammar, sec. 6, 1 a.; Buttmann, 62 (54)); perfect **eilhfa**, 2 person **eilhfav** (and **eilhfev** (<sup><6117></sup>Revelation 11:17 WH; see **kopiaw**); on the use of the perfect interchangeably with an aorist (<sup><6817></sup>Revelation 5:7; 8:5, etc.) cf. Buttmann, 197 (170); Winer’s Grammar, 272 (255); Jebb in Vincent and Dickson’s Modern Greek, 2nd edition, Appendix, sections 67, 68), participle **eilhfwv**; (passive, present participle **lambanomenov**; perfect 3 person singular **eilhptai**, <sup><488></sup>John 8:4 WH marginal reading (rejected

section)); the Septuagint hundreds of times for **j qæ**, very often for **acŋ**; also for **dkbæ** and several times for **zhæ**, (from Homer down);

## I. “to take,” *i.e.*:

**1.** “to take with the hand, lay hold of,” any person or thing in order to use it: absolutely, where the context shows what is taken, <sup><485></sup>Matthew 26:26; <sup><4142></sup>Mark 14:22; **(ton) arton**, <sup><485></sup>Matthew 26:26; <sup><4275></sup>Acts 27:35; **to bibli on**, <sup><4187></sup>Revelation 5:7-9 (see Buttmann, and Winer’s Grammar, as above); **macairon** (grasp, lay hand to), <sup><485></sup>Matthew 26:52, and in many other examples After a circumstantial style of description (see **anisthmi**, II. 1 c.) in use from Homer down (cf. Passow, under the word C.; (Liddell and Scott, under the word I. 11); Matthiae, sec. 558, Anm. 2; (Winer’s Grammar, sec. 65, 4 c.)), the participle **labwn** with the accusative of the object is placed before an active verb where it does not always seem to us necessary to mention the act of taking (as **labwn kuse ceira** (cf. our ‘he took and kissed’), Homer, Odyssey 24, 398): <sup><4131></sup>Matthew 13:31, 33; 17:27; <sup><4086></sup>Mark 9:36; <sup><4239></sup>Luke 13:19, 21; <sup><4218></sup>John 12:3; <sup><4023></sup>Acts 2:23 Rec.; 9:25; 16:3; **labwn to aĵma ... ton laon errantise** (equivalent to **tw aĵmati ... ton laon errantise**), <sup><399></sup>Hebrews 9:19; or the verb **labein** in a finite form followed by **kai** precedes, as **el abe ton lhsoun kai emastigwsen**, <sup><4301></sup>John 19:1; add, <sup><4390></sup>John 19:40; 21:13; <sup><4485></sup>Revelation 8:5; also **labein ton arton ... kai balein** etc., <sup><4025></sup>Matthew 15:26; <sup><4077></sup>Mark 7:27; **el abon ... kai epoihsan**, <sup><4323></sup>John 19:23. metaphorically, **aformhn** (see the word, 2), <sup><4308></sup>Romans 7:8, 11; **upodeigma tinov** (the genitive of the thing) **tina**, to take one as an example of a thing, for imitation, <sup><3150></sup>James 5:10; “to take in order to wear,” **ta idatia**, *i.e.* “to put on”: <sup><4312></sup>John 13:12 (**esqhta, upodhmata**, Herodotus 2, 37; 4, 78); **morfhn dou lou**, <sup><3107></sup>Philippians 2:7. “to take in the mouth”: something to eat, <sup><4331></sup>John 13:30; <sup><4499></sup>Acts 9:19; <sup><5004></sup>1 Timothy 4:4 (cf. Latin *cibum capio*, “to take food”); to take anything to drink, *i.e.* drink, swallow, **udwr**, <sup><4217></sup>Revelation 22:17; to drink, **to oxov**, <sup><4330></sup>John 19:30; **ouk el abe**, he did not take it, *i.e.* refused to drink it, <sup><4152></sup>Mark 15:23. “to take up a thing to be carried; to take upon oneself”: **ton stauron autou**, <sup><4088></sup>Matthew 10:38 (L marginal reading **arh**); “to take with one for future use”: **artouv**, <sup><4065></sup>Matthew 16:5,7; **lampadav**, <sup><4231></sup>Matthew 25:1; **el aion meq’ eautwn**, *ibid.* 3.

2. “to take in order to carry away”: without the notion of violence, **tav asqeneiav**, *i.e.* to remove, take away, <sup><4187></sup>Matthew 8:17; with the notion of violence, “to seize, take away forcibly”: <sup><1154></sup>Matthew 5:40; <sup><681></sup>Revelation 3:11; **thn eirhnhn ek** (Rec. **apo** (WH brackets **ek**)) **thv ghv**, <sup><608></sup>Revelation 6:4.

3. “to take what is one’s own, to take to oneself, to make one’s own”;

a. “to claim, procure, for oneself”: **ti**, <sup><4127></sup>John 3:27 (opposed to what is given); **eaútw basil eian**, <sup><2912></sup>Luke 19:12; with the accusative of the person “to associate with one’s self as companion, attendant,” etc.: **labwn thn speiran ercetai**, taking with him the band of soldiers (whose aid he might use) he comes, <sup><6183></sup>John 18:3 (**straton labwn ercetai**, Sophocles Trach. 259); **lambanein guanika**, “to take *i.e.* marry a wife,” <sup><4129></sup>Mark 12:19-22; <sup><228></sup>Luke 20:28-31 (<sup><1049></sup>Genesis 4:19, etc.; Xenophon, Cyril 8, 4, 16; Bur. Alc. 324; with **eaútw** added, <sup><1049></sup>Genesis 4:19; 6:2, and often).

b. of that which when taken is not let go, like the Latin *capio*, equivalent to “to seize, lay hold of, apprehend”: **tina**, <sup><4135></sup>Matthew 21:35, 39; <sup><4113></sup>Mark 12:3, 8, and very often in Greek writings from Homer down; tropically, **ti**, *i.e.* “to get possession of, obtain, a thing,” <sup><1182></sup>Philippians 3:12 (cf. Winer’s Grammar, 276 (259)); metaphorically, of affections or evils seizing on a man (Latin *capio, occupo*): **tina el aben ekstasiv**, <sup><4135></sup>Luke 5:26; **fobov**, <sup><4176></sup>Luke 7:16 (very often so even in Homer, as **tromov el labe guida**, Iliad 3, 34; **me iderov aJrei**, 3, 446; **col ov**, 4, 23; the Septuagint <sup><2155></sup>Exodus 15:15; Sap. 11:13 (12)); **pneuma** (*i.e.*, a demon), <sup><4189></sup>Luke 9:39; **peirasmov**, <sup><6013></sup>1 Corinthians 10:13.

c. “to take by craft” (our “catch,” used of hunters, fishermen, etc.): **ouden**, <sup><4185></sup>Luke 5:5; tropically, **tina**, “to circumvent one by fraud,” <sup><4712></sup>2 Corinthians 11:20; with **dol w** added, <sup><4716></sup>2 Corinthians 12:16.

d. “to take to oneself, lay hold upon, take possession of, *i.e.* to appropriate to oneself”: **eaútw thn timhn**, <sup><3814></sup>Hebrews 5:4.

e. Latin *capto*, “catch at, reach after, strive to obtain”: **ti para tinov** (the genitive of person), <sup><4154></sup>John 5:34,41; alternating with **zhtein**, <sup><4154></sup>John 5:44.

f. to take a thing due according to agreement or law, “to collect, gather” (tribute): **ta didracma**, <sup><41721></sup>Matthew 17:24; **tel h apo tinov**, 25;



**dekataw**, <sup><8708></sup>Hebrews 7:8f; **karpouv**, <sup><41234></sup>Matthew 21:34; **para tw n gwegrwn apo tou karpou**, <sup><4112></sup>Mark 12:2.

4. “to take *i.e.* to admit, receive”: **tina rapismasin**, <sup><4145></sup>Mark 14:65 L T Tr WH (cf. Latin *verberibus aliquem accipere*), but see **bal lw**, 1; **tina eiv ta idia**, unto his own home (see **idiov**, 1 b.), <sup><4192></sup>John 19:27; **eiv oikian**, <sup><6110></sup>2 John 1:10; **eiv to ploion**, <sup><4162></sup>John 6:21. “to receive” what is offered; “not to refuse or reject”: **tina**, one, in order to obey him, <sup><4012></sup>John 1:12; 5:43; 13:20; **ti**, properly, “to receive,” <sup><4276></sup>Matthew 27:6; tropically: **ton logon**, to admit or receive into the mind, <sup><4033></sup>Matthew 13:20; <sup><4046></sup>Mark 4:16 (for which in <sup><4183></sup>Luke 8:13 **decontai**; **thn marturian**, to believe the testimony, <sup><4181></sup>John 3:11,32f; **ta rhmata tinov**, <sup><4248></sup>John 12:48; 17:8. In imitation of the Hebrew **acn; μνπ**; (on the various senses of which in the O.T. cf. Gesenius, Thesaurus, ii., p. 915f), **proswpon lambanw**, to receive a person, give him access to oneself, *i.e.* “to regard anyone’s power, rank, external circumstances,” and on that account to do some injustice or neglect something: used of partiality (A.V. “to accept the person”), <sup><4212></sup>Luke 20:21; with **anqrwpon** added, <sup><4116></sup>Galatians 2:6 (<sup><4895></sup>Leviticus 19:15; <sup><3109></sup>Malachi 2:9, etc.); **qaumazein to proswpon**, <sup><6107></sup>Deuteronomy 10:17; <sup><4322></sup>Job 32:22); (cf. Lightfoot on Galatians, the passage cited).

5. “to take, equivalent to to choose, select”: **tina ek tinwn**, passive <sup><3871></sup>Hebrews 5:1.

6. To the signification “to take” may be referred that use, frequent in Greek authors also (cf. Passow, under the word, B. d. at the end; (Liddell and Scott, II. 3)), by which **lambanein** joined to a substantive forms a periphrasis of the verb whose idea is expressed by the substantive: **lambanein archn** “to take beginning,” equivalent to **arcomai** “to begin,” <sup><3813></sup>Hebrews 2:3 (Polybius 1, 12, 9, and often; Aelian v. h. 2, 28; 12, 53, and in other authors); **lhqhn tinov**, to forget, <sup><6009></sup>2 Peter 1:9 (Josephus, Antiquities 2, 6, 10; 9, 1; 4, 8, 44; Aelian v. h. 3, 18 under the end; h. anim. 4, 35); **upomnhsin tinov**, to be reminded of a thing, <sup><5005></sup>2 Timothy 1:5; **perian tinov**, “to prove anything,” *i.e.* either “to make trial of”: **hj** namely, **gal asshv**, which they attempted to pass through, <sup><3812></sup>Hebrews 11:29; or “to have trial of, to experience”: also with the genitive of the thing, <sup><3813></sup>Hebrews 11:36 (in both senses often also in classical Greek; see **peira**, and Bleek, Br. a.d. <sup><3812></sup>Hebrews 2:2, p. 811); **sumboul ion lambanein**, “to take counsel,” equivalent to

**sumboul euesqai**, “to deliberate” (a combination in imitation apparently of the Latin phrase *consilium capere*, although that signifies “to form a plan, to resolve”): <sup><4024></sup>Matthew 12:14; 22:15; 27:1,7; 28:12; **qarsov**, to take, receive, courage, <sup><4035></sup>Acts 28:15; **to caragma tinov**, equivalent to **carssomai ti**, to receive the mark of, *i.e.* let oneself be marked or stamped with: <sup><669></sup>Revelation 14:9,11; 19:20; 20:4.

**II.** “to receive” (what is given); “to gain, get, obtain”: absolutely, opposed to **aitein**, <sup><4078></sup>Matthew 7:8; <sup><4110></sup>Luke 11:10; <sup><6164></sup>John 16:24; opposed to **didonai**, <sup><4075></sup>Acts 20:35; <sup><4008></sup>Matthew 10:8; with the accusative of the thing, <sup><1009></sup>Matthew 20:9f; <sup><4100></sup>Mark 10:30; (<sup><2180></sup>Luke 18:30 L text WH text Tr marginal reading); <sup><4079></sup>John 7:39; <sup><4028></sup>Acts 2:38; 10:43; <sup><6005></sup>Romans 1:5; 5:11; <sup><4022></sup>1 Corinthians 2:12; 9:24f; <sup><47104></sup>2 Corinthians 11:4; <sup><8034></sup>Galatians 3:14; <sup><8095></sup>Hebrews 9:15; (11:13 R G, see **epaggel ia**, 2 b.; cf. Winer’s Grammar, 237 (222)); <sup><5012></sup>James 1:12; 5:7; <sup><6040></sup>1 Peter 4:10; <sup><6041></sup>Revelation 4:11; 5:12, and many other examples; **misqon**, <sup><4004></sup>Matthew 10:41; <sup><4036></sup>John 4:36; <sup><4038></sup>1 Corinthians 3:8,14; **el hemosunhn**, <sup><4038></sup>Acts 3:3; **el eov**, <sup><5046></sup>Hebrews 4:16; **topon apol ogiav**, <sup><4256></sup>Acts 25:16; **thn episkophn**, <sup><4012></sup>Acts 1:20; **diadocon**, <sup><4027></sup>Acts 24:27 (*successorem accipio*, Pliny, epistles 9, 13); **to ikanon para tinov** (the genitive of person), <sup><4470></sup>Acts 17:9 (see **ikanov**, a. at the end); of punishments: **krima**, <sup><4234></sup>Matthew 23:14 (13) Rec.; <sup><4120></sup>Mark 12:40 (cf. Winer’s Grammar, 183 (172)); <sup><4247></sup>Luke 20:47 <sup><5001></sup>James 3:1; with the dative incommodi added, **eautw**, <sup><6132></sup>Romans 13:2 (**dikhn**, Herodotus 1, 115; Euripides, Bacch. 1312; **poinav**, Euripides, Tro. 360). **oikodomhn**, to receive edifying, equivalent to **oikodomoumai**, <sup><6445></sup>1 Corinthians 14:5; **peritomhn**, equivalent to **peritemnomai**, <sup><4073></sup>John 7:23; **ti ek tionv**, <sup><6016></sup>John 1:16; **ex anastasewv touv nekrouv**, substantially equivalent to “to receive, get back,” <sup><8115></sup>Hebrews 11:35 (see **ek**, II. 6); **ek**, a part of a thing (see **ek**, II. 9), <sup><6804></sup>Revelation 18:4; **ti para tinov** (the genitive of person) (<sup><4164></sup>Luke 6:34 T Tr text WH); <sup><6008></sup>John 10:18; <sup><4023></sup>Acts 2:33; 3:5; 20:24; 26:10; <sup><5007></sup>James 1:7; <sup><4022></sup>1 John 3:22 R G; <sup><6004></sup>2 John 1:4; <sup><4028></sup>Revelation 2:28 (27); **apo tinov** (the genitive of person), <sup><4027></sup>1 John 2:27; (3:22 L T Tr WH); on the difference between **para** and **apo tinov l ambanein**, cf. Winer’s Grammar, 370 (347) note; (Buttmann, sec. 147, 5; yet see Lightfoot on <sup><4012></sup>Galatians 1:12); **upo tinov**, <sup><47124></sup>2 Corinthians 11:24; **pwv eil hfav**, “how thou hast received” by instruction in the gospel, *i.e.* hast learned, <sup><6038></sup>Revelation 3:3. The verb **l ambanw** does not occur in the Epistles to the Thessalonians, Philemon, Titus, nor in the Epistle of Jude.



(Compare: **anal ambanw**, **antil ambanw**, **sun-antil ambanw** (**l ambanomai**), **apol ambanw**, **epil ambanw**, **katal ambanw**, **metal ambanw**, **paral ambanw**, **sunparal ambanw**, **prol ambanw**, **prosl ambanw**, **prosl ambanw**, **sunl ambanw**, **sunperil ambanw**, **uþol ambanw**. Synonym: see **decomai**, at the end)

{2984} **Lamec**, **oJ** (Hebrew **ĒmJ** ), “Lamech,” the father of Noah  
(<sup><0025></sup>Genesis 5:25ff): (<sup><0036></sup>Luke 3:36.\*

{2982} **I amma**, see **I ama**.

{2985} **I ampav**, **I ampadov**, **hJ** (**I ampw**, cf. our “lamp”) (from Aeschylus and Thucydides down), the Septuagint for **dypI æ**

1. “a torch”: (<sup><0045></sup>Revelation 4:5 (where A.V. “lamps”); 8:10.

2. “a lamp,” the flame of which is fed with oil: (<sup><0021></sup>Matthew 25:1,3f,7f; <sup><0038></sup>John 18:3; <sup><0038></sup>Acts 20:8. (Cf. Trench, Synonyms, sec. xlvi.; Edersheim, Jesus the Messiah, ii. 455ff; Becker, Charicles, Sc. ix. (English translation, p. 163).)\*

{2986} **I amprov**, **I ampra**, **I ampron** (**I ampw**);

a. “shining; brilliant”: **asthr**, (<sup><0026></sup>Revelation 22:16 (Homer, Iliad 4, 77, etc.); “clear, transparent,” (<sup><0021></sup>Revelation 22:1.

b. “splendid, magnificent” (A.V. “gorgeous, bright” (see below)): **esqhv**, (<sup><0031></sup>Luke 23:11; <sup><0030></sup>Acts 10:30; <sup><0030></sup>James 2:2f; **linon** (L Tr WH **liqon**), (<sup><0036></sup>Revelation 15:6; **bussinov**, 19:8; neuter plural “splendid” ((R.V. “sumptuous”)) “things,” *i.e.* elegancies or luxuries in dress and style, (<sup><0034></sup>Revelation 18:14. The word is sometimes used of brilliant and glistening whiteness (hence, **I ampra thbenna**, toga candida, Polybius 10, 4, 8; 10, 5, 1); accordingly the Vulgate in (<sup><0030></sup>Acts 10:30; <sup><0030></sup>James 2:2; <sup><0036></sup>Revelation 15:6 renders it by *candidas*; and some interpreters, following the Vulgate (“indutum vestc alba”), understand ‘white apparel’ to be spoken of in (<sup><0031></sup>Luke 23:11 (A.V. “gorgeous”; (see above)); cf. Keim, iii., p. 380 note (English translation, vi. 104).\*

{2987} **I amprothv**, **I amprothtov**, **hJ** “brightness, brilliancy”: **tou hJ iou**, (<sup><0033></sup>Acts 26:13. (From Herodotus (metaphorically) down).\*

{2988} **I amprww**, adverb, “splendidly, magnificently”: of sumptuous living, <sup><269></sup>Luke 16:19. (From Aeschylus down.)\*

{2989} **I ampw**; future **I amyw** (<sup><406></sup>2 Corinthians 4:6 L text T Tr WH); 1 aorist **el amya**; (from Homer down); “to shine”: <sup><165></sup>Matthew 5:15f; 17:2; <sup><274></sup>Luke 17:24; <sup><417></sup>Acts 12:7; <sup><406></sup>2 Corinthians 4:6. (Compare: **ekl ampw**, **peril ampw**.)\*

{2990} **I anqanw** (lengthened form of **I hqw**); 2 aorist **el aqon**, (whence Latin *latere*); the Septuagint several times for **μὴ ἔχθ**, etc.; (from Homer down); “to be hidden”: <sup><172></sup>Mark 7:24; <sup><187></sup>Luke 8:47; **tina**, “to be hidden from one,” <sup><435></sup>Acts 26:26; <sup><635></sup>2 Peter 3:5 (on which see **qel w**, 1 under the end), 8; accusative to the well-known classic usage, joined in a finite form to a participle equivalent to “secretly, unawares, without knowing” (cf. Matthiae, sec. 552 [b.]; Passow, under the word, ii., p. 18{b}); (Liddell and Scott, under the word, A. 2); Winer’s Grammar, sec. 54, 4; (Buttmann, sec. 144, 14): **el aqon xenisantev**, have unawares entertained, <sup><812></sup>Hebrews 13:2. (Compare: **ekl anqanw**, **epil anqanw** (**I anqanomai**).)\*

{2991} **I axeutov**, **I axeuth**, **I axeuton** (from **I axeuw**, and this from **I av** a stone, and **xew** to polish, hew), “cut out of stone”: **mnhma**, <sup><25></sup>Luke 23:53, and thence in Evang. Nicod. c. 11 at the end; (once in the Septuagint, <sup><449></sup>Deuteronomy 4:49; Aquila in <sup><221></sup>Numbers 21:20; 23:14; <sup><641></sup>Deuteronomy 34:1; (<sup><131></sup>Joshua 13:20); nowhere in Greek authors).\*

{2993} **Laodikeia** (**Laodikia** T WH (see Iota); R G L Tr accent **Laodikeia**, cf. Chandler sec. 104), **Laodikeiav**, **hJ** “Laodicea,” a city of Phrygia, situated on the river Lycus not far from Colossae. After having been successively called Diospolis and Rhoas, it was named Laodicea in honor of Laodice, the wife of Antiochus II. (B. C. 261-246). It was destroyed by an earthquake, A. D. 66 (or earlier, see Lightfoot’s Commentary on Colossians and Philemon, p. 38f), together with Colossae and Hierapolis (see **Kol ossai**); and afterward rebuilt by Marcus Aurelius. It was the seat of a Christian church: <sup><501></sup>Colossians 2:1; 4:13,15f ((on the ‘Epistle to (or ‘from’) the Laodiceans’ see Lightfoot’s Commentary, as above, pp. 274-300)); <sup><611></sup>Revelation 1:11; 3:14, and in the (Rec.) subscription of the 1 Timothy (See Lightfoot’s Commentary on Colossians

and Philemon, Introductory sec. 1; Forbiger, Hndbch. d. alton Geogr. 2te Ausg. 2:347f.)\*

{2994} **Laodikeuv, Laodikew, oJ** “a Laodicean, inhabitant of Laodicea”: <sup><5046></sup>Colossians 4:16, and Rec. in <sup><6034></sup>Revelation 3:14.\*

{2992} **laov, laou, oJ** (cf. Curtius, sec. 535)); the Septuagint more than fifteen hundred times for **μ[æ]** rarely for **ywQ** and **μαb** (from Homer down); “people”;

1. “a people, tribe, nation, all those who are of the same stock and language”: universally, of any people; joined with **gl wssa, ful h, eqnov**, <sup><669></sup>Revelation 5:9; 7:9; 10:11; 11:9; 13:7 (Rec. omits); 14:6; 17:15 (see **gl wssa**, 2); **pantev oJ laoi**. 2:31; <sup><6151></sup>Romans 15:11; especially of the people of Israel: <sup><4023></sup>Matthew 4:23; 13:15; <sup><4006></sup>Mark 7:6; <sup><4020></sup>Luke 2:10; <sup><6183></sup>John 11:50 (where it alternates with **eqnov**); 18:14; <sup><4023></sup>Acts 3:23; <sup><8027></sup>Hebrews 2:17; 7:11, etc.; with **Israhil** added, <sup><4040></sup>Acts 4:10; distinguished from **toiv eqnesin**, <sup><4067></sup>Acts 26:17,23; <sup><6150></sup>Romans 15:10; the plural **laoi Israhil** (R.V. “the peoples of Isa.”) seems to be used of the tribes of the people (like **μyM[æ]** <sup><4090></sup>Genesis 49:10; <sup><6318></sup>Deuteronomy 32:8; <sup><3813></sup>Isaiah 3:13, etc.) in <sup><4027></sup>Acts 4:27 (where the plural was apparently occasioned by <sup><4001></sup>Psalms 2:1 in its reference to Christ, cf. <sup><4025></sup>Acts 4:25); **oJ presbuteroi tou laou**, <sup><4023></sup>Matthew 21:23; 26:3,47; 27:1; **oJ grammateiv tou laou**, <sup><4004></sup>Matthew 2:4; **oJ prwtoi tou laou**, <sup><4047></sup>Luke 19:47; **to presbuterion tou laou**, <sup><4226></sup>Luke 22:66; **arcontev tou laou**, <sup><4008></sup>Acts 4:8. with a genitive of the possessor, **tou Qeou, autou, mou** (*i.e.* **tou Qeou**, Hebrew **μ[æwDy]**, **μ[æyhi ah]**; **μ[æ]** “the people whom God has chosen for himself, selected as peculiarly his own”): <sup><3825></sup>Hebrews 11:25; <sup><4006></sup>Matthew 2:6; <sup><4068></sup>Luke 1:68; 7:16; without the article <sup><6016></sup>Jude 1:5 (Sir. 46:7; Sap. 18:13); cf. Winer’s Grammar, sec. 19, 1; the name is transferred to the community of Christians, as that which by the blessing of Christ has come to take the place of the theocratic people of Israel, <sup><3849></sup>Hebrews 4:9; <sup><6004></sup>Revelation 18:4; particularly to a church of Christians gathered from among the Gentiles, <sup><4454></sup>Acts 15:14; <sup><6025></sup>Romans 9:25ff; <sup><6020></sup>1 Peter 2:10; with **eiv peripoihsin** added, <sup><6009></sup>1 Peter 2:9; **periousiov**, <sup><6024></sup>Titus 2:14, cf. <sup><4480></sup>Acts 18:10; <sup><4017></sup>Luke 1:17. **oJ laov** the people (of Israel) is distinguished from its princes and rulers ((1 Esdr. 1:10; 5:45; Judith 8:9, 11; etc.)), <sup><4065></sup>Matthew 26:5; <sup><4113></sup>Mark 11:32 (here WH Tr

marginal reading read **ocl ov**); <sup><4142></sup>Mark 14:2; <sup><4219></sup>Luke 20:19; 22:2; 23:5; <sup><4436></sup>Acts 5:26, etc.; from the priests, <sup><3818></sup>Hebrews 5:3; 7:5,27.

2. indefinitely, “of a great part of the population gathered together anywhere”: <sup><4225></sup>Matthew 27:25; <sup><4012></sup>Luke 1:21; 3:15; 7:1,29; 8:47; 9:13; 18:43, etc.; **to pl hqov tou I aou**, <sup><4010></sup>Luke 1:10. (The Gospels of Mark and John use the word but three times each. Synonym: see **dhmov**, at the end)

**{2995} I arugx, I aruggov, oJ** “the throat” (Etymologicum Magnum (557, 16): **I arugx men di’ ouh I al oumen ... farugx de di’ ouh esqiomen kai pinomen**): of the instrument or organ of speech (as <sup><1950></sup>Psalms 5:10; <sup><1087></sup>Proverbs 8:7; Sir. 6:5(4)), <sup><4813></sup>Romans 3:13, where the meaning is, their speech threatens and imprecates destruction to others. (Aristophanes, Euripides, Aristotle, Galen, others; the Septuagint several times for ἡ ὄγῃ; more often for ἔξ at the palate.)\*

**{2996} Lasaia, Lasaiav, hJ** (Lachmann **Al assa**, Tr WH **Lasea** (see WH’s Appendix, p. 160), Vulgate *Thalassa*), “Lasaea,” <sup><4278></sup>Acts 27:8, a city of Crete not mentioned by any ancient geographical or other writer. But this need not excite surprise, since probably it was one of the smaller and less important among the ninety or a hundred cities of the island; cf. Kuinoel at the passage (Its site was discovered in 1856, some five miles to the E. of Fair Havens and close to Cape Leonda; see Smith, Voyage and Shipwr. of St. Paul (3rd edition, p. 259f) 4th edition, p. 262f; Alford, Greek Testament, vol. ii, Proleg., p. 27f.)\*

**{2997} I askw**: 1 aorist **el akhsa**; (cf. Alexander Buttman (1873) *Ausf. Sprchl.* ii., p. 233; Krüger, 2:1, p. 134; Kühner, sec. 343, i., p. 858; (Veitch, under the word); Winer’s Grammar, 88 (84));

1. “to crack, crackle, crash”: Homer, Hesiod, Tragg., Aristophanes

2. “to burst asunder with a crack, crack open”: <sup><4018></sup>Acts 1:18; **oJtrakwn fushqeiv** (after having sucked up the poison) **el akhsa kai apeqane kai execuqh oJiov autou kai h.tol h**, Act. Thomae sec. 33, p. 219, Tdf. edition.\*

**{2998} I atomew, I atomw**: 1 aorist **el atomhsa**; perfect passive participle **I el atomhmenov**; (from **I atomov** a stone-cutter, and this from **I av** a stone, and **temnw**); “to cut stones, to hew out stones”: <sup><4270></sup>Matthew

27:60; <sup><4154></sup>Mark 15:46. (The Septuagint several times for **bxjē** once for **hrK**; <sup><1213></sup>Exodus 21:33ff; Diodorus (Dionysius Halicarnassus, Strabo, others (cf. Sophocles' Lexicon, under the word)), Justin Martyr.)\*

**{2999}** **Iatreia**, **Iatreiav**, **hIatreuw**, which see);

**1.** in Greek authors “service rendered for hire; then any service or ministration (Tragg., Plutarch, Lucian); the service of God”: **tou Qeou**, Plato, Apology 23 b.; **katafugein prov Qewn eucav te kai Iatreiav**, ibid. Phaedr., p. 244 e.; *servitus religionis, quam Iatreian Graeci vocant*, Augustine civ. dei 5, 15.

**2.** in the Greek Bible, “the service or worship of God according to the requirements of the levitical law” (Hebrew **hdbō**) <sup><1225></sup>Exodus 12:25f, etc.): <sup><804></sup>Romans 9:4; <sup><801></sup>Hebrews 9:1 (1 Macc. 2:19,22); **Iatreian proferein tw Qew** (to offer service to God) equivalent to **qusian proferein eiv Iatreian** (to offer a sacrifice in service), <sup><612></sup>John 16:2; **epitel ein tav Iatreiav**, “to perform the sacred services” (see **epitel ew**, 1), spoken of the priests, <sup><806></sup>Hebrews 9:6; universally, of any worship of God, **hIogikh Iatreia**, <sup><611></sup>Romans 12:1 (cf. Winer's Grammar, sec. 59, 9 a.); (of the worship of idols, 1 Macc. 1:43).\*

**{3000}** **Iatreuw**; future **Iatreusw**; 1 aorist **el atreusa**; (**Iatriv** a hireling, Latin *latro* in Ennius and Plautus; **Iatron** hire); in Greek writings

**a.** “to serve for hire”;

**b.** universally, “to serve, minister to,” either gods or men, and used alike of slaves and of freemen; in the N.T. “to render religious service or homage, to worship” (Hebrew **dbjē**) <sup><813></sup>Deuteronomy 6:13; 10:12; <sup><6215></sup>Joshua 24:15); in a broad sense, **Iatreuein Qew**: <sup><4010></sup>Matthew 4:10 and <sup><4048></sup>Luke 4:8, (after <sup><813></sup>Deuteronomy 6:13); <sup><4407></sup>Acts 7:7; 24:14; 27:23; <sup><804></sup>Hebrews 9:14; <sup><6715></sup>Revelation 7:15; 22:3; of the worship of idols, <sup><4472></sup>Acts 7:42; <sup><8125></sup>Romans 1:25 (<sup><1216></sup>Exodus 20:5; 23:24; <sup><4112></sup>Ezekiel 20:32). Phrases relating to “the manner of worshipping” are these: **Qew** (so R G) **Iatreuein penumati** (dative of instrumentality), with the spirit or soul, <sup><1013></sup>Philippians 3:3, but L T Tr WH have correctly restored **penuamti Qeou**, i.e. prompted by, filled with, the Spirit of God, so that the dative of the person (**tw Qew**) is suppressed; **en tw pneumatī mou en tw euaggel iw**, in my spirit in delivering the glad tidings, <sup><810></sup>Romans 1:9; **tw**

**Qew en kaqara suneidhsei**, <sup><3103></sup>2 Timothy 1:3; **meta aidouv kai eul abeiav** or (so L T Tr WH) **meta eul abeiav kai deouv**, <sup><3128></sup>Hebrews 12:28; **en osiothti kai dikaiosunh**, <sup><4074></sup>Luke 1:74; (without the dative **Qew**) **nhsteiaiv kai dhesei**, <sup><4137></sup>Luke 2:37; **Iatreuein**, absolutely, “to worship” God (cf. Winer’s Grammar, 593 (552)), <sup><4307></sup>Acts 26:7. in the strict sense; “to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship”: absolutely, <sup><3899></sup>Hebrews 9:9; 10:2; specifically, of the priests, “to officiate, to discharge the sacred office”: with a dative of the sacred thing to which the service is rendered, <sup><3885></sup>Hebrews 8:5; 13:10. ((Euripides, others.))\*

**{3001} I acanon, I acanou, to** (from **I acainw** to dig; hence, herbs grown on land cultivated by digging; “garden-herbs,” as opposed to wild plants); any “potherb, vegetables”: <sup><4132></sup>Matthew 13:32; <sup><4062></sup>Mark 4:32; <sup><4142></sup>Luke 11:42; <sup><5142></sup>Romans 14:2; (<sup><1101></sup>1 Kings 20:2 (<sup><1202></sup>1 Kings 21:2); <sup><1003></sup>Genesis 9:3; <sup><1381></sup>Psalms 36:2 (<sup><1351></sup>Psalms 37:2), etc.; Aristophanes, Plato, Plutarch, others.)\*

**{3002} Lebbaiov**, see **Qaddaiov**.

**{3003} I egewn** and (so T, Tr (but not in <sup><4153></sup>Matthew 26:53), WH (see at the end), also Lachmann in <sup><4181></sup>Mark 5:9,15) **I legiwn** (cf. Tdf. edition 7 Proleg., p. 1.; (especially edition 8, p. 83; Buttmann, 16 (15)); so, too, in inscriptions in Boeckh; (Diodorus, Plutarch, others)), **I egewnov, hJ** (a Latin word), “a legion” (a body of soldiers whose number differed at different times, and in the time of Augustus seems to have consisted of 6,826 men (*i.e.* 6,100 foot soldiers, and 726 horsemen)): <sup><4153></sup>Matthew 26:53; <sup><4081></sup>Mark 5:9,15; <sup><4181></sup>Luke 8:30 (here WH (ex errore?) **I legiwn** (cf. Chandler sec. 593)).\*

**{3004} I egw** (in the N.T. only the present and imperfect active and present passive are in use; 3 person plural imperfect **el egan**, <sup><3156></sup>John 11:56 Tdf. (cf. **ecw**, at the beginning));

**I.** in its earliest use in Homer “to lay” (like Latin *lego*, German *legen*; cf. J. G. Müller in Theol. Studien und Kritiken for 1835, p. 127ff; Curtius, sec. 538); “to cause to lie down, put to sleep”;

**1.** “to collect, gather; to pick out”.

2. “to lay with, count with; to enumerate, recount, narrate. describe”; (cf. English “tale,” German *zählen*).

**II.** to put word to word in speaking, join words together, *i.e.* “to say (how it differs from **lalein**, see under that word at the beginning); once so by Homer in Iliad 2, 222 (yet cf. Schmidt, Syn. 1:1, sections 20; 48, 2; Liddell and Scott, under the word, B. II. 2); often in Pindar, and by far the most common use in Attic; the Septuagint more than thirteen hundred times for **rmæ**, often also for **μαυ**(saying, *dictum*); very rarely for **rBΘ**; and so in N.T.

1. universally,

**a.** absolutely, “to speak”: <sup><4135></sup>Acts 13:15; 24:10; “to say, foll”. by direct discourse, <sup><4084></sup>Matthew 9:34; 12:44; 16:2 (here T brackets WH reject the passage); <sup><4030></sup>Mark 3:30; <sup><4059></sup>Luke 5:39 (WH brackets the clause); <sup><4029></sup>John 1:29,38; (<sup><4028></sup>1 Corinthians 12:3 L T Tr WH); <sup><5013></sup>James 4:13, and very often; the direct discourse is preceded by **oji** recitative, <sup><4095></sup>Matthew 9:18 (T omits **oji**); <sup><4015></sup>Mark 1:15 (T omits; WH brackets **legwn**); <sup><4022></sup>Mark 2:12 (L and WH brackets **legontav**); <sup><4032></sup>Mark 3:21f; 5:28; 6:14f,35; 7:20; <sup><4024></sup>Luke 1:24; 4:41; 17:10; <sup><4064></sup>John 6:14; 7:12; 8:33; 9:9,41; 16:17; <sup><4023></sup>Acts 2:13; 11:3; <sup><5008></sup>Hebrews 10:8; <sup><4087></sup>Revelation 3:17, etc.; followed by the accusative with an infinitive, <sup><4118></sup>Luke 11:18; 24:23; <sup><4029></sup>John 12:29; <sup><4062></sup>Acts 4:32; 28:6, etc.; followed by **oji**, <sup><4270></sup>Luke 22:70; <sup><4086></sup>John 8:48; 18:31; <sup><5004></sup>1 Timothy 4:1 (for other examples see 2 a. below); followed by an indirect question, <sup><4027></sup>Matthew 21:27; <sup><4113></sup>Mark 11:33; <sup><4028></sup>Luke 20:8.

**b.** The N.T. writers, particularly the historical, are accustomed to add the verb **legein** followed by direct discourse to another verb which already contains the idea of speaking, or which states an opinion concerning some person or thing; as **to rhqen ... profhtou legontov**, <sup><4027></sup>Matthew 2:17; 8:17; 12:17; 13:35; **khrusswn ... kai** (L T WH omit; Tr brackets **kai**) **legwn**, <sup><4082></sup>Matthew 3:2; **krazein legein**, <sup><4027></sup>Matthew 9:27; 21:15; <sup><4047></sup>Mark 10:47; <sup><4041></sup>Luke 4:41 (here L T Tr marginal reading **kraugazein**); <sup><4445></sup>Acts 14:15; **prosfwnein kai legein**, <sup><4017></sup>Matthew 11:17; <sup><4072></sup>Luke 7:32; **apekriqh kai legei**, <sup><4073></sup>Mark 7:28; **ainein ton Qeon kai legein**, <sup><4023></sup>Luke 2:13; **gogguzein kai legein**, <sup><4062></sup>John 6:42. to verbs of speaking, judging, etc., and those which denote in general the nature or the substance of the discourse reported, the participle **legwn** is added (often so in the Septuagint for **rmal** <sup><40></sup>Winer’s Grammar, 535f



(499), cf. 602 (560))) followed by direct discourse: **apekriqh legwn**, <sup><4279></sup>Matthew 25:9,44f; <sup><4088></sup>Mark 9:38 (T WH omit **legwn**); <sup><4153></sup>Acts 15:13; <sup><4173></sup>Revelation 7:13, etc. (see **apokrinomai**, 1 c.); **eipan ... legontev**, Mark (<sup><4088></sup>Mark 8:28 T WH Tr marginal reading); 12:26; <sup><4212></sup>Luke 20:2 (in Greek writings **efh legwn**); **el al hse legwn** (see **lal w**, 5); **emarturhse**, <sup><4132></sup>John 1:32; **kekragen legwn**, <sup><4015></sup>John 1:15; **edidasken ... legwn**, <sup><4182></sup>Matthew 5:2; (**ebohsen** or) **anebohsen ... legwn**, <sup><4276></sup>Matthew 27:46; <sup><4088></sup>Luke 9:38; **anekraxen legwn**, <sup><4024></sup>Mark 1:24; <sup><4064></sup>Luke 4:34 (T WH omit; Tr brackets **legwn**); also after **adein**, <sup><4189></sup>Revelation 5:9; 15:3; **airein** (or **epairein**) **fwnhn**, <sup><4273></sup>Luke 17:13; <sup><4441></sup>Acts 14:11; **qaumazein**, <sup><4187></sup>Matthew 8:27; 9:33; 21:20; after **profhteuin**, <sup><4137></sup>Matthew 15:7; **gogguzein**, <sup><4102></sup>Matthew 20:12; **eipen en parabol aiv**, <sup><4221></sup>Matthew 22:1; **pareqhke parabol hn**, <sup><4134></sup>Matthew 13:24; **diemarturato**, <sup><4016></sup>Hebrews 2:6; **ephggel tai**, <sup><4126></sup>Hebrews 12:26, and a great many other examples It is likewise added to verbs of every kind which denote an act conjoined with speech; as **efanh**, **fainetai legwn**, <sup><4021></sup>Matthew 1:20; 2:13; **prosekunei legwn**, <sup><4182></sup>Matthew 8:2; 9:18; 14:33; 15:25; add, <sup><4183></sup>Matthew 8:3; 9:29; 14:15; <sup><4165></sup>Mark 5:35 <sup><4166></sup>Luke 1:66; 5:8; 8:38; 10:17; 15:9; 18:3; 19:18; <sup><4180></sup>Acts 8:10,18f; 12:7; 27:23f; <sup><4125></sup>1 Corinthians 11:25, etc. On the other hand, the verb **legw** in its finite forms is added to the participles of other verbs: <sup><4274></sup>Matthew 27:41; <sup><4182></sup>Mark 8:12; 14:45,63,67; 15:35; <sup><4161></sup>Luke 6:20; <sup><4136></sup>John 1:36; 9:8; <sup><4423></sup>Acts 2:13 <sup><4088></sup>Hebrews 8:8; **apokriqeiv legei**, <sup><4189></sup>Mark 8:29; 9:5,19; 10:24,51; 11:22,33 (L Tr marginal reading brackets T Tr WH omit **apokriqeiv**); <sup><4181></sup>Luke 3:11; 11:45; 13:8 (nowhere so in Acts, nor in Matthew nor in John); **kraxav legei**, <sup><4167></sup>Mark 5:7 (Rec. **eipe**); <sup><4124></sup>Mark 9:24. **egrave legwn** (**bT&yljirmal æ** <sup><2106></sup>2 Kings 10:6; <sup><4115></sup>2 Samuel 11:15, etc.), “he wrote in these words, or he wrote these words” (A.V. retains the idiom, “he wrote saying” (cf. e. below)); <sup><4166></sup>Luke 1:63; 1 Macc. 8:31; 11:57; Josephus, Antiquities 11, 2, 2; 13, 4, 1; examples from the Syriac are given by Gesenius in Rosenmüller’s Repertor. i., p. 135. **epemye** or **apesteile legwn**, *i.e.* he ordered it to be said by a messenger: <sup><4226></sup>Matthew 22:16; 27:19; <sup><4179></sup>Luke 7:19f; 19:14; <sup><4118></sup>John 11:3; <sup><4135></sup>Acts 13:15; 16:35 (see in **eipon**, 3 b.); otherwise in <sup><4237></sup>Matthew 21:37; <sup><4126></sup>Mark 12:6.

**c. hJfwnh legousa**: <sup><4187></sup>Matthew 3:17; 17:5; <sup><4182></sup>Luke 3:22 (G L T Tr WH omit **legousa**); <sup><4166></sup>Revelation 6:6; 10:4,8; 12:10; 14:13, etc. **legein**



**fwnh megal h**, <sup><6152></sup> Revelation 5:12; 8:13; **en fwnh megal h**, <sup><6147></sup> Romans 14:7,9.

**d.** In accordance with the Hebrew conception which regards thought as internal speech (see **eipon**, 5), we find **legein en eautw**, “to say within oneself, *i.e.* to think with oneself”: <sup><4089></sup> Matthew 3:9; 9:21; <sup><4088></sup> Luke 3:8; **en th kardia autou**, <sup><6107></sup> Revelation 18:7.

**e.** One is said “to speak,” **legein**, not only when he uses language orally, but also when he expresses himself in writing ((cf. b. sub at the end)): <sup><4008></sup> 2 Corinthians 7:3; 8:8; 9:3,4; 11:16,21; <sup><5041></sup> Philippians 4:11, and often in Paul; so of the writers of the O.T.: <sup><6106></sup> Romans 10:16,20; 11:9; 15:12; **legei hgrafh**, <sup><6048></sup> Romans 4:3; 10:11; 11:2; <sup><5023></sup> James 2:23, etc.; and simply **legei**, namely, **hJ egousa**, *i.e.* **hgrafh** (our “it is said”): <sup><6150></sup> Romans 15:10 (11 L Tr marginal reading); <sup><4086></sup> Galatians 3:16; <sup><4008></sup> Ephesians 4:8; 5:14; cf. Winer’s Grammar, 522 (486f) and 588 (547); Buttmann, sec. 129, 16; **legei**, namely, **oQeov**, <sup><4062></sup> 2 Corinthians 6:2; **legei, David en yal mw**, <sup><4135></sup> Acts 13:35; **legei oQeov**, <sup><3886></sup> Hebrews 5:6; **en tw Wshē**, <sup><4025></sup> Romans 9:25; **en HJ ia**, <sup><6102></sup> Romans 11:2; **en David**, <sup><3047></sup> Hebrews 4:7; **legei to pneuma to agion**, <sup><3007></sup> Hebrews 3:7; **oJhomov legei**, <sup><4146></sup> 1 Corinthians 14:34; **ti**, <sup><4008></sup> 1 Corinthians 9:8; <sup><4089></sup> Romans 3:19.

**f. legein** is used of every variety of speaking: as of inquiry, <sup><4094></sup> Matthew 9:14; 15:1; 17:25; 18:1; <sup><4028></sup> Mark 2:18; 5:30f; <sup><4042></sup> Luke 4:22; 7:20; <sup><4071></sup> John 7:11; 9:10; 19:10; <sup><6108></sup> Romans 10:18f; 11:1,11, etc.; followed by **ei** interrogative (see **ei**, II. 2), <sup><4237></sup> Acts 21:37; **legei, tiv**, equivalent to one bids the question be asked, <sup><4144></sup> Mark 14:14; <sup><4221></sup> Luke 22:11; of reply, <sup><4075></sup> Matthew 17:25; 20:7; <sup><4034></sup> Mark 8:24 (L marginal reading **eipen**); <sup><4021></sup> John 1:21; 18:17; of acclaim, <sup><4008></sup> Revelation 4:8,10; of exelamation, <sup><6100></sup> Revelation 18:10,16; of entreaty, <sup><4251></sup> Matthew 25:11; <sup><4235></sup> Luke 13:25; equivalent to “to set forth in language, make plain,” <sup><3881></sup> Hebrews 5:11.

**g. legw** with the accusative of the thing. “to say a thing”: **oj** <sup><4083></sup> Luke 9:33 (*i.e.* not knowing whether what he said was appropriate or not); <sup><4230></sup> Luke 22:60; to express in words, <sup><5021></sup> Philemon 1:21; **touto**, <sup><4086></sup> John 8:6; 12:33; **toiauta**, <sup><3814></sup> Hebrews 11:14; **tauta**, <sup><4008></sup> Luke 8:8; 11:27,45; 13:17; <sup><4034></sup> John 5:34; <sup><4448></sup> Acts 14:18; <sup><4008></sup> 1 Corinthians 9:8; **tade** (referring to what follows), <sup><4211></sup> Acts 21:11; <sup><4101></sup> Revelation 2:1,8,12,18; 3:1,7,14; **ti**, “what?” <sup><6108></sup> Romans 10:8; 11:4; <sup><4040></sup> Galatians 4:30; <sup><4446></sup> 1 Corinthians 14:16; **pol ia**, <sup><4162></sup> John 16:12; **ta legomena**, <sup><4284></sup> Luke 18:34; <sup><4034></sup> Acts 28:24;

<801>Hebrews 8:1; **uþo tinov**, <4086>Acts 8:6; 13:45 (L T Tr WH **I aloumenoiv**); <4271>Acts 27:11; **legw al hqeian**, <685>John 8:45f; <691>Romans 9:1; <5407>1 Timothy 2:7; **al hqh**, <685>John 19:35; **anqrwpinon**, <669>Romans 6:19; **su legeiv**, namely, **auto**, properly, “thou sayest,” *i.e.* thou grantest “what thou askest,” equivalent to “it is just as thou sayest; to be sure, certainly” (see **eipon**, 1 c.): <4271>Matthew 27:11; <4152>Mark 15:2; <2378>Luke 23:3, cf. <2270>Luke 22:70; <6857>John 18:37 ((all these passages WH marginal reading punctuate interrogatively)); **parabol hn**, to put forth, <2447>Luke 14:7; **to auto**, to profess one and the same thing, <6010>1 Corinthians 1:10 cf. <6012>1 Corinthians 1:12.

**h.** with the dative of the person to whom anything is said: followed by direct discourse, <4080>Matthew 8:20; 14:4; 18:32; 19:10; <4027>Mark 2:17,27; 7:9; 8:1; <6048>John 1:43 (44); 2:10, and scores of other examples; **legein tini. kurie. kurie**, to salute anyone as lord, <4026>Matthew 7:21; imperative **lege moi**, <4227>Acts 22:27 (generally **eipe moi**, **hðin**); plural <6009>Luke 10:9; **amhn legw uðin**, I solemnly declare to you (in the Gospels of Matthew Mark and Luke); for which the Greek said **ep’ al hqeiav legw uðin**, <6025>Luke 4:25, and **legw uðin al hqvw**, <4027>Luke 9:27; in John everywhere (twenty-five times, and always uttered by Christ) **amhn amhn legw soi (uðin)**, I most solemnly declare to thee (you), <6051>John 1:51 (52); 3:11, etc.; with the force of an asseveration **legw tini**, without **amhn**: <6022>Matthew 11:22; 12:36; 23:39; <6009>Luke 7:9,28; 10:12; 12:8; 17:34; 18:8,14; **nai legw uðin**, <4009>Matthew 11:9; <4026>Luke 7:26; 11:51; 12:5; **legw soi**, <6025>Luke 12:59. with a dative of the thing, in the sense of commanding (see 2 c. below), <4219>Matthew 21:19; <276>Luke 17:6; in the sense of asking, imploring, <230>Luke 23:30; <6666>Revelation 6:16. **legw tini ti**, “to tell a thing to one”: <4027>Matthew 10:27; <5026>2 Thessalonians 2:5; **thn al hqeian**, <6067>John 16:7; **musthrión**, <6551>1 Corinthians 15:51; **parabol hn**, <2801>Luke 18:1; of a promise, <6007>Revelation 2:7,11,17,29; 3:6; equivalent to “to unfold, explain,” <4082>Mark 10:32; followed by indirect discourse, <4272>Matthew 21:27; <4113>Mark 11:33; <4208>Luke 20:8; **tini tina**, to speak to one about one, <4087>John 8:27; <5088>Philippians 3:18.

**i.** **legw** followed by prepositions: **prov tina**, which denotes — either “to one” (equivalent to the dative): followed by direct discourse, <4044>Mark 4:41; 10:26; <6025>Luke 8:25; 9:23; 16:1; <6008>John 2:3; 3:4; 4:15; 6:5; 8:31; <4007>Acts 2:7 (R G),12; 28:4,17; followed by **oñi** recitative, <4026>Luke 4:21; **prov tina ti**, <2153>Luke 11:53 R G L Tr marginal reading; <2400>Luke 24:10;

— or “as respects one, in reference to one” (cf. Buttmann, sec. 133, 3; Winer’s Grammar, sec. 31, 5; 405 (378); Krüger, sec. 48, 7, 13; Bleek on <sup><3007></sup>Hebrews 1:7; Meyer on <sup><5021></sup>Romans 10:21): <sup><0244></sup>Luke 12:41; <sup><3007></sup>Hebrews 1:7. (others add 8, 13; 7:21); **meta tinov**, to speak with one, <sup><5156></sup>John 11:56, **peri tinov**, of, concerning, one (cf. Winer’s Grammar, sec. 47, 4), <sup><0245></sup>Matthew 21:45; <sup><3047></sup>John 1:47 (48); 2:21; 11:13; 13:18,22; <sup><3015></sup>Hebrews 9:5; **peri tinov, oji**, <sup><0205></sup>Luke 21:5; **ti peri tinov**, <sup><0102></sup>John 1:22; 9:17; <sup><4034></sup>Acts 8:34; <sup><5018></sup>Titus 2:8; **tini peri tinov**, <sup><0107></sup>Matthew 11:7; <sup><4010></sup>Mark 1:30; 8:30 (Lachmann **eipwsin**); **prov tina peri tinov**, <sup><0274></sup>Luke 7:24; **uper tinov**, to speak for, on behalf of, one, to defend one, <sup><0101></sup>Acts 26:1 (L T Tr WH marginal reading **peri**); **epi tina**, to speak in reference to, “of” (see **epi**. C. L 2 g. [gg].; Buttmann, sec. 147, 23), one, <sup><3073></sup>Hebrews 7:13; **eiv tina (ti blasfwmn)**, against one, <sup><0276></sup>Luke 22:65; in speaking to have reference to one, speak with respect to one, <sup><4125></sup>Acts 2:25 (cf. Winer’s Grammar, 397 (371)); in speaking to refer (a thing) to one, with regard to, <sup><4052></sup>Ephesians 5:32; **eiv ton kosmon**, to the world (see **eiv**, A. I. 5 b.), <sup><4035></sup>John 8:26 (L T Tr WH **lalw**).

**k.** with adverbs, or with phrases having adverbial force: **kalw**, “rightly,” <sup><3038></sup>John 8:48; 13:13; **wšautwv**, <sup><4141></sup>Mark 14:31; **ti kata suggnwmhn**, **epitaghn**, by way of advice (concession (see **suggnwmh**)), by way of command, <sup><4006></sup>1 Corinthians 7:6; <sup><4008></sup>2 Corinthians 8:8; **kata anqrwpon** (see **anqrwpov**, 1 c.), <sup><4035></sup>Romans 3:5; <sup><4035></sup>Galatians 3:15; <sup><4008></sup>1 Corinthians 9:8; **Lukaonisti**, <sup><4441></sup>Acts 14:11. In conformity with the several contexts where it is used, **legw**, like the Latin *dico*, is

## 2. specifically,

**a.** equivalent to “to asseverate, affirm, aver, maintains”: followed by an accusative with an infinitive, <sup><0223></sup>Matthew 22:23; <sup><4128></sup>Mark 12:18; <sup><0204></sup>Luke 20:41; 23:2; 24:23; <sup><4056></sup>Acts 5:36; 8:9; 17:7; 28:6; <sup><5058></sup>Romans 15:8; <sup><4028></sup>2 Timothy 2:18; <sup><4010></sup>Revelation 2:9; 3:9; with the included idea of “insisting on,” **peritemnesqai** (that you must be (cf. Winer’s Grammar, sec. 44, 3 b.; Buttmann, sec. 141, 2)), <sup><4454></sup>Acts 15:24 Rec.; with the simple infinitive without a subject-accusative, <sup><0223></sup>Luke 24:23; <sup><3014></sup>James 2:14; <sup><4016></sup>1 John 2:6,9; followed by **oji** (where the accusative with an infinitive might have been used), <sup><0170></sup>Matthew 17:10; <sup><4001></sup>Mark 9:11; 12:35; <sup><0307></sup>Luke 9:7; <sup><4010></sup>John 4:20; 12:34; <sup><4512></sup>1 Corinthians 15:12; **legw tini oji**, etc. to declare to one that etc. (cf. Buttmann, sec. 141, 1): <sup><0109></sup>Matthew 3:9; 5:20,22; 12:36; 13:17; 17:12; 21:43 (WH marginal reading omits **oji**);

26:21; <sup><4093></sup>Mark 9:13; 14:18,25,30; <sup><4088></sup>Luke 3:8; 10:12; 13:35 (Tr WH omit; L brackets **oji**); 14:24; 18:8; 19:26,40 (WH text omits; Tr brackets **oji**); 21:3; 22:16,37, etc.; <sup><4381></sup>John 3:11; 5:24f; 8:34; 10:7 (Tr WH omits; L brackets **oji**); 16:20; <sup><4872></sup>Galatians 5:2; **legw tina, oji**, by familiar attraction (cf. Winer’s Grammar, sec. 66, 5 a.; Buttman, sec. 151, 1) for **legw, oji tiv**: <sup><4854></sup>John 8:54; 9:19; 10:36 (where for **uñeiv legete, oji outov, od ... apestete, blasfmei**; the indirect discourse passes into the direct, and **blasfmeiv** is put for **blasfmei**; (Buttmann, sec. 141, 1)).

**b.** equivalent to “to teach”: with the dative of person followed by direct discourse, <sup><4078></sup>1 Corinthians 7:8, 12; **ti tini**, <sup><4362></sup>John 16:12; <sup><4008></sup>Acts 1:3; **touto** followed by **oji**, <sup><3045></sup>1 Thessalonians 4:15.

**c.** “to exhort, advise; to command, direct”: with an accusative of the thing, <sup><4066></sup>Luke 6:46; **legousin** (namely, **auta**) ... **kai ou poiousin**, <sup><4238></sup>Matthew 23:3; **ti tini**, <sup><4137></sup>Mark 13:37; <sup><4016></sup>John 2:5; **tini** followed by an imperative, <sup><4154></sup>Matthew 5:44; <sup><4021></sup>Mark 2:11; <sup><4074></sup>Luke 7:14; 11:9; 12:4; 16:9; <sup><4008></sup>John 2:8; 13:29; <sup><4072></sup>1 Corinthians 7:12; **legw** with an infinitive of the thing to be done or to be avoided (cf. Winer’s Grammar, sec. 44, 3 b.; Buttman, sec. 141, 2): <sup><4053></sup>Matthew 5:34,39; <sup><4204></sup>Acts 21:4,21; <sup><4022></sup>Romans 2:22; 12:3; followed by **ida**, <sup><4494></sup>Acts 19:4; **peri tinov** (the genitive of the thing) followed by **ida**, <sup><4156></sup>1 John 5:16 (see **ida**, II. 2 b.); followed by **mh** with subjunctive <sup><4116></sup>2 Corinthians 11:16. in the sense of “asking, seeking, entreating”: with the dative of person followed by an imperative, <sup><4015></sup>1 Corinthians 10:15; <sup><4063></sup>2 Corinthians 6:13; followed by an infinitive (Winer’s Grammar, 316 (296f); Buttman, as above), <sup><6009></sup>Revelation 10:9 (Rec. imperative). **cairein tini legw**, “to give one a greeting, bid him welcome, salute him,” <sup><6010></sup>2 John 1:10f (see **cairw**, at the end).

**d.** “to point out with words, intend, mean, mean to say” (often so in Greek writings; cf. Passow, under the word, p. 30a; (Liddell and Scott, under the word, C. 10)): **tina**, <sup><4147></sup>Mark 14:71; <sup><4357></sup>John 6:71; **ti**, <sup><4302></sup>1 Corinthians 10:29; **touto** followed by direct discourse, <sup><4817></sup>Galatians 3:17; **touto** followed by **oji**, <sup><4012></sup>1 Corinthians 1:12.

**e.** “to call by a name, to call, name”; equivalent to **kal w tina** with the accusative of predicate: **ti me legeiv agaon**; <sup><4108></sup>Mark 10:18; <sup><4289></sup>Luke 18:19; add, <sup><4123></sup>Mark 12:37; <sup><4358></sup>John 5:18; 15:15; <sup><4408></sup>Acts 10:28; (<sup><4318></sup>1 Corinthians 12:3 R G); <sup><4120></sup>Revelation 2:20; passive with predicate

nominative: <sup><0135></sup>Matthew 13:55; <sup><0185></sup>1 Corinthians 8:5; <sup><0211></sup>Ephesians 2:11; <sup><0304></sup>2 Thessalonians 2:4; <sup><08124></sup>Hebrews 11:24; **oJ egomenov**, with predicate nominative “he that is surnamed,” <sup><0016></sup>Matthew 1:16 (so 27:17); 10:2; <sup><0304></sup>John 20:24; <sup><030411></sup>Colossians 4:11; “he that is named”: <sup><0009></sup>Matthew 9:9; 26:3,14; 27:16; <sup><01507></sup>Mark 15:7; <sup><02247></sup>Luke 22:47; <sup><03011></sup>John 9:11; cf. Fritzsche on Matthew, p. 31f; of things, places, cities, etc.: **to onoma legetai**, <sup><06811></sup>Revelation 8:11; participle “called,” <sup><0023></sup>Matthew 2:23; 26:36; 27:33; <sup><03015></sup>John 4:5; 11:54; 19:13; <sup><0402></sup>Acts 3:2; 6:9; <sup><03008></sup>Hebrews 9:3; with **ebraisti** added, <sup><03013></sup>John 19:13,17; (cf. <sup><0402></sup>John 5:2 Tdf.); applied to foreign words translated into Greek, in the sense “that is”: <sup><0273></sup>Matthew 27:33; <sup><03025></sup>John 4:25; 11:16; 21:2; also **oJ egetai**, <sup><03016></sup>John 20:16; **oJ legetai eJmhneuomenon** (L Tr WH **meqermhneuomenon**), <sup><03038></sup>John 1:38(39); **diermhneuomenh legetai**, <sup><04026></sup>Acts 9:36. f. “to speak out, speak of, mention”: **ti**, <sup><04012></sup>Ephesians 5:12 (with which cf. **oknw kai legein**, Plato, rep. 5, p. 465 c.); (<sup><00736></sup>Mark 7:36 T Tr text WH. On the apparent ellipsis of **legw** in <sup><03016></sup>2 Corinthians 9:6, cf. Winer’s Grammar, 596f (555); Buttmann, 394 (338). Compare: **antilegw**, **dialegw** (**dialegomai**), **ekelegw**, **epilegw**, **katalegw**, **paralegw** (**paralegomai**), **prolegw**, **sullegw**; cf. the catalog of comp. in Schmidt, Syn., chapter 1, 60.)

**{3005} Ieimma** (WH **limma**, see their Appendix, p. 154 and cf. Iota), **Ieimmatov**, **to (leipw)**, “a remnant”: <sup><05105></sup>Romans 11:5. (Herodotus 1, 119; Plutarch, de profect. in virtut. c. 5; for **tyraēw]** <sup><02004></sup>2 Kings 19:4.)\*

**{3006} Ieiov, Ieia, Ieion** (cf. Latin *levis*), “smooth, level”: opposed to **tracuv**, of ways, <sup><03016></sup>Luke 3:5. (<sup><03016></sup>Isaiah 40:4 Alexandrian LXX; <sup><01020></sup>Proverbs 2:20; <sup><01740></sup>1 Samuel 17:40; in Greek writings from Homer down.)\*

**{3007} Ieipw**; (2 aorist subjunctive 3 person singular **liph**, <sup><03013></sup>Titus 3:13 T WIt marginal reading; present passive **leipomai**; from Homer down);

**1.** transitive, “to leave, leave behind, forsake”; passive “to be left behind” (properly, by one’s rival in a race, hence),

**a.** “to lag, be inferior”: **en mhdeni**, <sup><03004></sup>James 1:4 (Herodotus 7, 8, 1); (others associate this example with the two under b.).

**b.** “to be destitute of, to lack”: with the genitive of the thing, <sup><SOU6></sup>James 1:5; 2:15 (Sophocles, Plato, others).

**2.** intransitive, “to be lacking or absent, to fail”: **leipei ti tini**, <sup><DIS2></sup>Luke 18:22; <sup><SIB3></sup>Titus 3:13 (Polybius 10, 18, 8; others); **ta leiponta**, the things that remain (so Justin Martyr, Apology 1, 52, cf. 32; but others “are lacking”), <sup><SOU6></sup>Titus 1:5. (Compare: **apoleipw, dial eipw, ekleipw, epileipw, katal eipw, enkatal eipw, perileipw, upoleipw.**)\*

**{3008} Leitourgew**, participle **leitourgwn**; 1 aorist infinitive **leitourghsai**; (from **leitourgov**, which see);

**1.** in Attic, especially the orators, “to serve the state at one’s own cost; to assume an office which must be administered at one’s own expense; to discharge a public office at one’s own cost; to render public service to the state” (cf. Melanchthon in Apology, Confessions, Augustine, p. 270f (Corpus Reformat. edition Bindseil (post Bretschn.) vol. xxvli., p. 623, and F. Francke, Conf. Luth., Part i., p. 271 note (Lipsius 1846)); Wolf, Demosthenes, Lept., p. 85ff; Böckh, Athen. Staatshaush. i., p. 480ff; Lübker, Reallex. des class. Alterth. (or Smith, Dict. of Greek and Romans Antiq.) under the word **leiturgia**).

**2.** universally, “to do service, to perform a work”; Vulgate *ministro* (A.V. “to minister”);

**a.** of the priests and Levites who were busied with the sacred rites in the tabernacle or the temple (so the Septuagint often for **træes** <sup><DIS2></sup>Numbers 18:2; <sup><DIS3></sup>Exodus 28:31,39; 29:30; <sup><SOU6></sup>Joel 1:9, etc.; several times for **dbæ** <sup><SOU6></sup>Numbers 4:37,39; 16:9; 18:6f; add, Sir. 4:14 (45:15; 1. 14; Judith 4:14); 1 Macc. 10:42; (Philo, vit. Moys. 3:18; cf. **umîn leitourgousi kai autoi thn leitourgian twn profhtwn kai didaskal wn** (of bishops and deacons), Teaching of the Twelve Apostles, chapter 15 (cf. Clement of Rome, 1 Corinthians 44, 2 etc.))): <sup><SOU6></sup>Hebrews 10:11.

**b. leitourgoun tw kuriw**, of Christians serving Christ, whether, by prayer, or by instructing others concerning the way of salvation, or in some other way: <sup><HIE2></sup>Acts 13:2; cf. DeWette at the passage

**c.** of those who aid others with their resources, and relieve their poverty: **tini en tini**, <sup><SIS2></sup>Romans 15:27, cf. Sir. 10:25.\*

**{3009}** **leitourgia, leitourgiaiv, hJ**(from **leitourgew**, which see);

**1.** properly, “a public office which a citizen undertakes to administer at his own expense”: Plato, legg. 12, p. 949 c.; Lysias, p. 163, 22; Isocrates, p. 391 d.; Theophrastus, Char. 20 (23), 5; 23 (29), 4, and others.

**2.** universally, “any service”: of military service, Polybius; Diodorus 1, 63. 73; of the service of workmen, c. 21; of that done to nature in the cohabitation of man and wife, Aristotle, oec. 1, 3, p. 1343b, 20.

**3.** in Biblical Greek

**a.** “the service or ministry of the priests relative to the prayers and sacrifices offered to God”: <sup><0123></sup>Luke 1:23; <sup><3086></sup>Hebrews 8:6; 9:21, (for **hdwθ[]**) <sup><0082></sup>Numbers 8:22; 16:9; 18:4; <sup><4812></sup>2 Chronicles 31:2; Diodorus 1, 21; Josephus; (Philo de caritat. sec. 1 under the end; others; see Sophocles Lex. under the word)); hence, the phrase in <sup><3817></sup>Philippians 2:17, explained under the word **qusia**, b. at the end ((cf. Lightfoot on Clement of Rome, 1 Corinthians 44)).

**b.** “a gift or benefaction,” for the relief of the needy (see **leitourgew**, 2 c.): <sup><0092></sup>2 Corinthians 9:12; <sup><3883></sup>Philippians 2:30.\*

**{3010}** **leitourgikov, leitourgikh, leitourgikon (leiturgia)**, “relating to the performance of service, employed in ministering: **skeuh**, Numbers 4:(12),26, etc.; **stol ai**, <sup><0210></sup>Exodus 31:10, etc.; **pneumata**, of angels executing God’s behests, <sup><3014></sup>Hebrews 1:14; also **aj leitourgikai tou Qeou dunamesi**, Ignatius ad Philad. 9 (longer recension); **to pan plhqov twv aggelwn autou, pwv tw qel hmati autou leitourgousi parestwtev**, Clement of Rome, 1 Corinthians 34,5, cf. Daniel; (Theodotion) 7:10. (Not found in secular authors)\*

**{3011}** **leitourgov, leitourgou, oJ**(from **ERGW** i.e. **ergazomai**, and unused **leitov** equivalent to **hitov** equivalent to **dhmosiv** public, belonging to the state (Hesychius), and this from **lewv** Attic for **laov**), the Septuagint for **trwv**](Piel participle of **træ**);

**1.** “a public minister; a servant of the state”: **thv pol ewv**, Inscriptions; of the lictors, Plutarch, Romans 26; (it has not yet been found in its primary and proper sense, of one who at Athens assumes a public office to be



administered at his own expense (cf. Liddell and Scott, under the word I.); see **I eitourgew**).

**2.** universally, “a minister, servant”: so of military laborers, often in Polybius; of the servants of a king, 1 E. 10:5; Sir. 10:2; (of Joshua, <sup><600></sup>Joshua 1:1 Alexandrian LXX; universally, <sup><1018></sup>2 Samuel 13:18 (cf. <sup><1017></sup>2 Samuel 13:17)); of the servants of the priests, joined with **uphretai**, Dionysius Halicarnassus, Antiquities 2, 73; **twn agiwn**, of the temple, *i.e.* “one busied with holy things,” of a priest, <sup><380></sup>Hebrews 8:2, cf. (Philo, alleg. leg. iii. sec. 46); <sup><609></sup>Nehemiah 10:39; Sir. 7:30; **twn Qewn**, of heathen priests, Dionysius Halicarnassus 2, 22 cf. 73; Plutarch, *mor.*, p. 417 a.; **Ihsou Cristou**, of Paul likening himself to a priest, <sup><616></sup>Romans 15:16; plural **tou Qeou**, those by whom God administers his affairs and executes his decrees: so of magistrates, <sup><616></sup>Romans 13:6; of angels, <sup><3007></sup>Hebrews 1:7 from <sup><1037></sup>Psalms 103:4 (<sup><1040></sup>Psalms 104:4) (cf. Philo de caritat. sec. 3); **thv caritov tou Qeou**, those whose ministry the grace of God made use of for proclaiming to men the necessity of repentance, as Noah, Jonah: Clement of Rome, 1 Corinthians 8, 1 cf. c. 7; **ton apostol on kai I eitourgon uōwn thv creiav mou**, by whom ye have sent to me those things which may minister to my needs, <sup><1025></sup>Philippians 2:25.\*

**{2982}** (**I ema**, see **I ama**.)

**{3012}** **I ention, I entiou, to** (a Latin word, *lintheum*), “a linen cloth, towel” (Arrian *peripl. mar. rubr.* 4): of the towel or apron, which servants put on when about to work (Suetonius, *Calig.* 26), <sup><610></sup>John 13:4f; with which it was supposed the nakedness of persons undergoing crucifixion was covered, Ev. Nicod. c. 10; cf. Thilo, *Cod. Apocrypha*, p. 582f.\*

**{3013}** **I epiv, I epidov, hJ I epw** to strip off the rind or husk, to peel, to scale), “a scale”: <sup><498></sup>Acts 9:18. (the Septuagint; Aristotle, others (cf. Herodotus 7, 61).)\*

**{3014}** **I epra, I eprav, hJ** (from the adjective **I eprov**, which see), Hebrew **ט [אע]** “leprosy” (literally, morbid “scaliness”), a most offensive, annoying, dangerous, cutaneous disease, the virus of which generally pervades the whole body; common in Egypt and the East (Leviticus 13f): <sup><1018></sup>Matthew 8:3; <sup><1014></sup>Mark 1:42; <sup><1012></sup>Luke 5:12f (Herodotus, Theophrastus, Josephus, Plutarch, others) (Cf. Orelli in Herzog 2 under the word *Aussatz*; Greenhill in *Bible Educator* 4:76f, 174f; Ginsburg in *Alex.’s Kitto*



under the word; Edersheim, *Jesus the Messiah* i., 492ff; McClintock and Strong's *Cyclopaedia*, under the word)\*

**{3015} I eprov, I eprou, oJ**(as if for **I eperov**, from **I epiv, I epov, I epreov, to**, a scale, husk, bark);

1. in Greek writings “scaly, rough”.

2. specifically, “leprous, affected with leprosy” (the Septuagint several times for [ **ρξω** ] and [ **λεξ** ]; (Theophrastus, c., p. 2, 6, 4) see **I epra**):

<sup><108></sup>Matthew 8:2; 10:8; 11:5; <sup><104></sup>Mark 1:40; <sup><107></sup>Luke 4:27; 7:22; 17:12; of one ((Simon)) who had formerly been a leper, <sup><106></sup>Matthew 26:6; <sup><148></sup>Mark 14:3.\*

**{3016} I leptov, I lepth, I lepton (I epw** to strip off the bark, to peel), “thin; small”; **to lepton**, “a very small brass coin,” equivalent to the eighth part of an as (A.V. “a mite”; cf. Alex.'s *Kitto* and B. D. under the word; cf. F. R. Conder in the *Bible Educator*, 3:179): <sup><112></sup>Mark 12:42; <sup><123></sup>Luke 12:59; 21:2; (Alciphron, epistles I, 9 adds **kerma**; Pollux, *onom.* 9, 6, sect. 92, supplies **nomisma**).\*

**{3017} Leui** and **Leuiv** (T Tr (yet see below) WH **Leueiv** (but Lachmann **Leuiv**; see **ei, i**)), genitive **Leui** (T Tr WH **Leuei**), accusative **Leuin** (T WH **Leuein**, so Tr except in <sup><114></sup>Mark 2:14) (Buttmann, 21 (19); Winer's *Grammar*, sec. 10, 1), **oJ**(Hebrew **ywl** **ea** joining, from **hwl** ; cf. <sup><1284></sup>Genesis 29:34), “Levi”;

1. the third son of the patriarch Jacob by his wife Leah, the founder of the tribe of Israelites which bears his name: <sup><105></sup>Hebrews 7:5,9; (<sup><107></sup>Revelation 7:7).

2. the son of Melchi, one of Christ's ancestors: <sup><1134></sup>Luke 3:24.

3. the son of Simeon, also an ancestor of Christ: <sup><1139></sup>Luke 3:29.

4. the son of Alphaeus, a collector of customs ((A.V. “publican”)): <sup><1124></sup>Mark 2:14 (here WH (rejected) marginal reading **lakwbon** (see their note at the passage, cf. Weiss in Meyer on Matthew 7te Aufl., p. 2)); <sup><1127></sup>Luke 5:27,29; according to common opinion he is the same as “Matthew” the apostle (<sup><1109></sup>Matthew 9:9); but cf. Grimm in the *Theol. Studien und Kritiken* for 1870. p. 727ff; (their identity is denied also by Nicholson on <sup><1109></sup>Matthew 9:9; yet see Patritius, *De Evangeliiis*, 1., the

passage cited i. quaest. 1; Venables in Alex.'s Kitto, under the word Matthew; Meyer, Commentary on Matthew, Introductory sec. 1).\*

**{3019} Leuithv** (T WH **Leueithv** (so Tr except in <sup><40B></sup>Acts 4:36; see **ei, i**)), **Leitou, oJ** “a Levite”;

**a.** one of Levi's posterity.

**b.** in a narrower sense those were called Levites (Hebrew **יְהוֹדִים** **ἑβραϊστί**) who, not being of the race of Aaron for whom alone the priesthood was reserved, served as assistants of the priests. It was their duty to keep the sacred utensils and the temple clean, to provide the sacred loaves, to open and shut the gates of the temple, to sing sacred hymns in the temple, and do many other things; so <sup><20C></sup>Luke 10:32; <sup><3019></sup>John 1:19; <sup><40B></sup>Acts 4:36; (Plutarch, quaest. conv. 1. iv. quaest. 6, 5; Philo de vit. Moys. i. sec. 58). See BB. DD., under the word Levites; Edersheim, The Temple, 2nd edition, p. 63ff.)\*

**{3020} Leuitikov** (T WH **Leueitikov**; see **ei, i**), **Leuitikh, Leuitikon**, “Levitical, pertaining to the Levites”: <sup><3019></sup>Hebrews 7:11. (Philo de vit. Moys. iii. sec. 20.)\*

**{3021} Ieukainw**: 1 aorist **el eukana** (cf. Winer's Grammar, sec. 13, 1 d.; Buttmann, 41 (35)); (**Ieukov**); from Homer down; the Septuagint for **ἑύβλι ἡ** “to whiten, make white”: **ti**, <sup><40B></sup>Mark 9:3; <sup><6074></sup>Revelation 7:14.\*

(**Ieukobussinon**: <sup><6094></sup>Revelation 19:14, WH marginal reading, others **bussinon Ieukon**, see in **bussinov**.)

**{3022} Ieukov, Ieukh, Ieukon (Ieussw** to see, behold, look at; akin to Latin *luceo*, German *leuchten*; cf. Curtius, p. 113 and sec. 87; (Vanicek, p. 817)), the Septuagint for **ἑβ** ;

**1.** “light, bright, brilliant”: **ta iñatia ... Ieuka wJ to fwv**, <sup><407C></sup>Matthew 17:2; especially “bright or brilliant from whiteness, (dazzling) white”: spoken of the garments of angels, and of those exalted to the splendor of the heavenly state, <sup><4045></sup>Mark 16:5; <sup><409></sup>Luke 9:29; <sup><4010></sup>Acts 1:10; <sup><6085></sup>Revelation 3:5; 4:4; 6:11; 7:9,13; 19:14 (shining or white garments were worn on festive and state occasions, <sup><2098></sup>Ecclesiastes 9:8; cf. Heindorf on Horace sat. 2, 2, 61); with **wsei** or **wJ o.biwn** added: <sup><40B></sup>Mark 9:3 R L; <sup><40B></sup>Matthew 28:3 (**iJppei Ieukoterói cionov**, Homer, Iliad 10, 437);

**en leukoiv** namely, **idatioiv** (added in <sup><6185></sup>Revelation 3:5; 4:4), <sup><6112></sup>John 20:12; <sup><6184></sup>Revelation 3:4; cf. Winer's Grammar, 591 (550); (Buttmann, 82 (72)); used of white garments as the sign of innocence and purity of soul, <sup><6185></sup>Revelation 3:18; of the heavenly throne, <sup><6111></sup>Revelation 20:11.

**2.** (dead) "white": <sup><4185></sup>Matthew 5:36 (opposed to **mel av**); <sup><6114></sup>Revelation 1:14; 2:17; 4:4; 6:2; 14:14; 19:11; spoken of the whitening color of ripening grain, <sup><6185></sup>John 4:35.\*

**{3023} I ewn, leontov, oJ** (from Homer down), the Septuagint for **yrà} hve}æarpK** (a young lion), etc.; "a lion"; a. properly: <sup><5113></sup>Hebrews 11:33; <sup><6185></sup>1 Peter 5:8; <sup><6107></sup>Revelation 4:7; 9:8,17; 10:3; 13:2. b. metaphorically **errusqhn ek stomatov leontov**, I was rescued out of the most imminent peril of death, <sup><5117></sup>2 Timothy 4:17 (the figure does not lie in the word "lion" alone, but in the whole phrase); equivalent to "a brave and mighty hero": <sup><6185></sup>Revelation 5:5, where there is allusion to <sup><0499></sup>Genesis 49:9; cf. <sup><3113></sup>Nahum 2:13.\*

**{3024} I hqh, I hqhv, hJ I hqw** to escape notice, **I hqomai** to forget) (from Homer down), "forgetfulness": **I hqhn tinov I abein** (see **I ambanw**, I. 6), <sup><6109></sup>2 Peter 1:9.\*

**{2982} I hma.**, see **I ama.**)

**{3025} I hnov, I hnou, hJ** (also **oJ** <sup><0385></sup>Genesis 30:38, 41 (cf. below)) (Theocritus, Diodorus, others);

**1.** "a tubor trough-shaped receptacle, vat," in which grapes are trodden (A.V. "wine-press") (Hebrew **tGæ** <sup><6441></sup>Revelation 14:20; 19:15; **thn I hnou** ... **ton megan** (for R Tr marginal reading **thn megal hn**), <sup><6449></sup>Revelation 14:19 — a variation in gender which (though not rare in Hebrew, see Gesenius, Lehrgeb., p. 717) can hardly be matched in Greek writings; cf. Winer's Grammar, 526 (490) and his Exeget. Studd. i., p. 153f; Buttmann, 81 (71).

**2.** equivalent to **upol hnion** (<sup><2160></sup>Isaiah 16:10; <sup><4171></sup>Mark 12:1) or **prol hnion** (<sup><2182></sup>Isaiah 5:2), Hebrew **bqy**, "the lower vat," dug in the ground, into which the must or new wine flowed from the press: <sup><4123></sup>Matthew 21:33. Cf. Winer's RWB, under the word Kelter; Roskoff in Schenkel 3:513; (BB. DD. under the word Wine-press).\*

**{3026} Ihrov, Ihrou, oJ** “idle talk, nonsense”: <sup><4241></sup>Luke 24:11. (4 Macc. 5:10; Xenophon, an. 7, 7, 41; Aristophanes, others; plural joined with **paidiai**, Plato, Protag., p. 347 d.; with **fluariai**, ibid., Hipp., major edition, p. 304 b.)\*

**{3027} Ihsthv, Ihstou, oJ** (for **Ihsthv** from **Ihizomai**, to plunder, and this from Ionic and epic **Ihiv**, for which the Attics use **Ieia**, booty) (from Sophocles and Herodotus down), “a robber; a plunderer, freebooter, brigand”: <sup><4185></sup>Matthew 26:55; <sup><4148></sup>Mark 14:48; <sup><4225></sup>Luke 22:52; <sup><6101></sup>John 10:1; 18:40; plural, <sup><4213></sup>Matthew 21:13; 27:38,44; <sup><4117></sup>Mark 11:17; 15:27; <sup><4103></sup>Luke 10:30,36; 19:46; <sup><6108></sup>John 10:8; <sup><47125></sup>2 Corinthians 11:26. (Not to be confounded with **klepthv** “thief,” one who takes property by stealth (although the distinction is obscured in A.V.); cf. Trench, sec. xlv.)\*

**{3028} Ihyiv** (L T Tr WH **Ihmyiv**, see Mu), **Ihyewv, hJ(I ambanw, Ihyomai)** (from Sophocles and Thucydides down), “a receiving”: <sup><1045></sup>Philippians 4:15, on which passage see **dosiv**, 1.\*

**{3029} Iian** (in Homer and Ionic **Iihn**) (for **Iilan, Iaw** to desire: cf. Curtius, sec. 532), adverb, “greatly, exceedingly”: <sup><4126></sup>Matthew 2:16; 4:8; 8:28; 27:14; <sup><41035></sup>Mark 1:35; 9:3; 16:2; <sup><4238></sup>Luke 23:8; <sup><5045></sup>2 Timothy 4:15; <sup><6004></sup>2 John 1:4; <sup><6003></sup>3 John 1:3; (2 Macc. 11:1; 4 Macc. 8:16; Tobit 9:4, etc.); for **da@** <sup><0035></sup>Genesis 1:31; 4:5; <sup><0115></sup>1 Samuel 11:15); **Iian ek perissou**, “exceedingly beyond measure,” <sup><41651></sup>Mark 6:51 (WH omits; Tr brackets **ekperissou**). See **uperlian**.\*

**{3030} Iibanov, Iibanou, oJ** (more rarely **hJ** (cf. Lob., as below));

1. “the frankincense-tree” (Pindar, Herodotus, Sophocles, Euripides, Theophrastus, others).

2. “frankincense” (Hebrew **hnb̄b̄**) <sup><0101></sup>Leviticus 2:1f,16; <sup><2106></sup>Isaiah 60:6, etc.): <sup><4121></sup>Matthew 2:11; <sup><6813></sup>Revelation 18:13; (Sophocles, Theophrastus, others). Cf. Lob. ad Phryn., p. 187; (Vanicek, Fremdwörter, under the word. On frankincense see especially Birdwood in the Bible Educator, i., 328ff, 374ff.)\*

**{3031} Iibanwtov, Iibanwtou, oJ(I ibanov);**

**1.** in secular authors, “frankincense,” the gum exuding **ek tou l ibanou**, (~~1302~~ 1 Chronicles 9:29; Herodotus, Menander, Euripides, Plato, Diodorus, Herodian, others).

**2.** “a censer” (which in secular authors is **hJ ibanwtiv** (or rather **l ibanwtriv**, cf. Lob. ad Phryn., p. 255)): ~~418~~ Revelation 8:3,5.\*

**{3032} Libertinov, Libertinou, oJ** a Latin word, *libertinus*, i.e. either “one who has been liberated from slavery, a freedman, or the son of a freedman” (as distinguished from *ingenuus*, i.e. the son of a free man): **hJ sunagwgh hJ egomenh** (or **tw n l egomenwn** Tdf.) **l ibertinwn**, ~~418~~ Acts 6:9. Some suppose these libertini (A.V. “Libertines”) to have been manumitted Roman slaves, who having embraced Judaism had their synagogue at Jerusalem; and they gather as much from Tacitus, Ann. 2, 85, where it is related that four thousand libertini, infected with the Jewish superstition, were sent into Sardinia. Others, owing to the names **Kurhnaiwn kai Al l exandrewn** that follow, think that a geographical meaning is demanded for **Libertinoi**, and suppose that Jews are spoken of, the dwellers in Libertum, a city or region of proconsular Africa. But the existence of a city or region called Libertum is a conjecture which has nothing to rest on but the mention of a bishop with the prefix “libertinensis” at the synod of Carthage A. D. 411. Others with far greater probability appeal to Philo, leg. ad Gaium sec. 23, and understand the word as denoting Jews who had been made captives by the Romans under Pompey but were afterward set free; and who, although they had fixed their abode at Rome, had built at their own expense a synagogue at Jerusalem which they frequented when in that city. The name “Libertines” adhered to them to distinguish them from the free-born Jews who had subsequently taken up their residence at Rome. Cf. Winer’s RWB under the word Libertiner; Hausrath in Schenkel iv., 38f; (B. D. under the word Libertines. Evidence seems to have been discovered of the existence of a “synagogue of the libertines” at Pompeii; cf. De Rossi, Bullet. di Arch. Christ. for 1864, pp. 70, 92f.)\*

**{3033} Libuh, Libuhv, hJ** “Libya,” a large region of northern Africa, bordering on Egypt. In that portion of it which had Cyrene for its capital and was thence called Libya Cyrenaica (**hJ prov Kurhnhn Libuh**;; Josephus, Antiquities 16, 6, 1; **hJ Libuh hJ kata Kurhnhn** (which see), ~~410~~ Acts 2:10) dwelt many Jews (Josephus, Antiquities 14, 7, 2; 16, 6, 1; b. j. 7, 11; c. Apion. 2, 4 (where cf. Müller’s notes)): ~~410~~ Acts 2:10.\*

**{3034} I iqazw:** 1 aorist **el iqasa**; 1 aorist passive **el iqasqhn**; (**I iqov**); “to stone”; *i.e.*,

**a.** “to overwhelm or bury with stones,” (lapidibus cooperio, Cicero): **tina**, of stoning, which was a Jewish mode of punishment (cf. Winer’s RWB under the word Steinigung; (B. D. under the word Punishment, III. a. 1)): <sup><303></sup>John 10:31-33 (where **I iqazete** and **I iqazomen** are used of the act of beginning; (cf. Winer’s Grammar, sec. 40, 2 a.; Buttmann, 205 (178))); <sup><310></sup>John 11:8; <sup><313></sup>Hebrews 11:37.

**b.** “to pelt one with stones, in order either to wound or to kill him”: <sup><449></sup>Acts 14:19; passive, <sup><436></sup>Acts 5:26 (cf. Winer’s Grammar, 505 (471); Buttmann, 242 (208)); <sup><412></sup>2 Corinthians 11:25. (Aristotle, Polybius, Strabo; **I iqazein en I iqov**, <sup><106></sup>2 Samuel 16:6.) (Compare: **katal iqazw**.)\*

**{3035} I iqinov, I iqinh, I iqinon (I iqov);** from Pindar down; “of stone”: <sup><306></sup>John 2:6; <sup><408></sup>2 Corinthians 3:3; <sup><400></sup>Revelation 9:20.\*

**{3036} I iqobol ew, I iqobol w;** imperfect 3 person plural **el iqobol oun**; 1 aorist **el iqobol hsa**; passive, present **I iqobol oumai**; 1 future **I iqobol hqhsomai**; (**I iqobol ov**, and this from **I iqov** and **bal l w** (cf. Winer’s Grammar, 102 (96); 25, 26)); the Septuagint for **I qæ** and **µqæ** equivalent to **I iqazw** (which see), “to stone”; *i.e.*

**a.** “to kill by stoning, to stone” (of a species of punishment, see **I iqazw**): **tina**, <sup><125></sup>Matthew 21:35; 23:37; <sup><234></sup>Luke 13:34; <sup><408></sup>Acts 7:58f; passive, <sup><305></sup>John 8:5; <sup><320></sup>Hebrews 12:20.

**b.** “to pelt with stones”: **tina**, <sup><414></sup>Mark 12:4 (Rec.); <sup><445></sup>Acts 14:5. ((Diodorus 17, 41, 8); Plutarch, mor., p. 1011 e.)\*

**{3037} I iqov, I iqou, o;** the Septuagint for **ḥba**, (from Homer down); “a stone”: of small stones, <sup><406></sup>Matthew 4:6; 7:9; <sup><388></sup>Luke 3:8; 4:(3),11; 11:11; 22:41; <sup><305></sup>John 8:7; plural, <sup><409></sup>Matthew 3:9; 4:3; <sup><405></sup>Mark 5:5; <sup><388></sup>Luke 3:8; 19:40; <sup><389></sup>John 8:59; 10:31; of a large stone, <sup><476></sup>Matthew 27:60,66; 28:2; <sup><456></sup>Mark 15:46; 16:3f; <sup><242></sup>Luke 24:2; <sup><313></sup>John 11:38f,41; 20:1; of building stones, <sup><210></sup>Matthew 21:42,44 (T omits; L WH Tr marginal reading brackets the verse); 24:2; <sup><420></sup>Mark 12:10; 13:1f; <sup><294></sup>Luke 19:44; 20:17f; 21:5f; <sup><401></sup>Acts 4:11; <sup><407></sup>1 Peter 2:7; metaphorically of Christ: **I iqov akrogniaiov** (which see), **eklektov** (cf. 2 Esdr. 5:8), **entimov**, <sup><406></sup>1

Peter 2:6 (<sup><23816></sup> Isaiah 28:16); **zwn** (see **zaw**, II. b.), <sup><618></sup>1 Peter 2:4; **liqov proskommatov**, one whose words, acts, end, men (so stumble at) take such offence at, that they reject him and thus bring upon themselves ruin, <sup><618></sup>1 Peter 2:8 (7); <sup><618></sup>Romans 9:33; of Christians: **liqoi zwntev**, living stones (see **zaw**, as above), of which the temple of God is built, <sup><618></sup>1 Peter 2:5; of the truths with which, as with building materials, a teacher builds Christians up in wisdom, **liqoi timioi**, costly stones, <sup><4612></sup>1 Corinthians 3:12. **liqov mul ikov**, <sup><4092></sup>Mark 9:42 R G; <sup><2712></sup>Luke 17:2 L T Tr WH, cf. <sup><6182></sup>Revelation 18:21. of precious stones, gems: **liqov timiov**, <sup><6174></sup>Revelation 17:4; 18:12,16; 21:11,19 (<sup><3023></sup>2 Samuel 12:30; <sup><1102></sup>1 Kings 10:2,11); **iaspiv**, <sup><618></sup>Revelation 4:3; **endedumeno i iqon** (for R G T **linon**) **kaqaron**, <sup><6176></sup>Revelation 15:6 L Tr text WH (<sup><3383></sup>Ezekiel 28:13 **panta** (or **pan**) **liqon crhston endedesai**; (see WH. Introduction at the passage cited)); but (against the reading **liqon**) (cf. Scrivener, Plain Introduction etc., p. 658). Special stones cut in a certain form: stone tablets (engraved with letters), <sup><4182></sup>2 Corinthians 3:7; statues of idols, <sup><4172></sup>Acts 17:29 (<sup><1028></sup>Deuteronomy 4:28; <sup><3172></sup>Ezekiel 20:32).\*

**{3038} liqostrwtov, liqostrwton** (from **liqov** and the verbal adjective **strwtov** from **strwnnumi**), “spread (paved) with stones” (**numfeion**, Sophocles Antig. 1204-1205); **to liqostrwton**, substantively, “a mosaic or tessellated pavement”: so of a place near the praetorium or palace at Jerusalem, <sup><6193></sup>John 19:13 (see **Gabbaga**); of places in the outer courts of the temple, <sup><4103></sup>2 Chronicles 7:3; Josephus, b. j. 6, 1, 8 and 3, 2; of an apartment whose pavement consists of tessellated work, Epictetus diss. 4, 7, 31, cf. <sup><1706></sup>Esther 1:6; Suetonius, Julius Caesar 46; Pliny, h. n. 36, 60 cf. 64.\*

**{3039} likmaw, likmw**: future **likmhsu**; (**limov** a winnowing-van);

1. “to winnow, cleanse away the chaff from grain by winnowing” (Homer, Xenophon, Plutarch, others; the Septuagint).
2. in a sense unknown to secular authors, “to scatter” (opposed to **sunagw**, <sup><2610></sup>Jeremiah 31:10 (or Jeremiah 38); add, <sup><2373></sup>Isaiah 17:13; <sup><189></sup>Amos 9:9).
3. “to crush to pieces, grind to powder”: **tina**, <sup><4244></sup>Matthew 21:44 (R G L brackets WH brackets); <sup><218></sup>Luke 20:18; cf. <sup><2704></sup>Daniel 2:44 (Theodotion); Sap. 11:19 (18). (But in Daniel, the passage cited it represents the Aphel of



ἄλῃς, *finem facere*, and on Sap. l. c. see Grimm. Many decline to follow the rendering of the Vulgate (*conterere, comminuere*), but refer the examples under this head to the preceding.)\*

{2982} **I ima**, so Tdf. edition 7, for **I ama**, which see.

{3040} **I imhn, I imenov, oJ**(allied with **I imnh**, which see; from Homer down), “a harbor, haven”: <sup><4278></sup>Acts 27:8,12; see **kal oi I imenev**, p. 322{a}.\*

{3041} **I imnh, I imnhv, hJ**(from **I Leibw** to pour, pour out (cf. Curtius, sec. 541)) (from Homer down), “a lake”: **I imnh Gennhsaret** (which see), <sup><481></sup>Luke 5:1; absolutely, of the same, <sup><482></sup>Luke 5:2; 8:22f,33; **tou purov**, <sup><621></sup>Revelation 19:20; 20:10,14f; **kai omenh puri**, <sup><628></sup>Revelation 21:8.\*

{3042} **I imov, I imou, oJ**(and **hJ**) in Doric and later writings; so L T Tr WH in <sup><254></sup>Luke 15:14; <sup><4128></sup>Acts 11:28; so, too, in <sup><2182></sup>Isaiah 8:21; <sup><1812></sup>1 Kings 18:2; cf. Lob. ad Phryn., p. 188; (Liddell and Scott, under the word at the beginning; WH’s Appendix, p. 157a); Buttmann, 12 (11); Winer’s Grammar, 63 (62) (cf. 36), and 526 (490)); the Septuagint very often for **b[r]**; “hunger”: <sup><257></sup>Luke 15:17; <sup><885></sup>Romans 8:35; **en I imw kai diyei**, <sup><712></sup>2 Corinthians 11:21; Xenophon, mem. 1, 4, 13; equivalent to “scarcity of harvest, famine”: <sup><325></sup>Luke 4:25; 15:14; <sup><471></sup>Acts 7:11; 11:28 (cf. Buttmann, 81 (71)); <sup><618></sup>Revelation 6:8; 18:8; **I imoi**, “famines” in divers lands, <sup><4138></sup>Mark 13:8; **I imoi kai loimoi**, <sup><417></sup>Matthew 24:7 (L T Tr text WH omit **kai loimoi**); <sup><211></sup>Luke 21:11; Theoph. ad Autol. 2, 9; the two are joined in the singular in Hesiod, Works, 226; Herodotus 7, 171; Philo, vit. Moys. i. sec. 19; Plutarch, de Isaiah et Osir. 47.\*

{3043} **I linon** (Treg. **I linon** (so R G in Matthew as below), incorrectly, for the iota **i** is short; (cf. Lipsius, Gramm. Uutersuch., p. 42)), **I linou, to**, the Septuagint several times for **hTυπι** in Greek writings from Homer down, “flax”: <sup><381></sup>Exodus 9:31; “linen,” as clothing, <sup><656></sup>Revelation 15:6 R G T Tr marginal reading; the wick of a lamp, <sup><121></sup>Matthew 12:20, after <sup><343></sup>Isaiah 42:3.\*

{3044} **Linov** (not **Linov** (with R G Tr); see Passow (or Liddell and Scott), under the word; cf. Lipsius, Gramm. Untersuch., p. 42), **Linou, oJ** “Linus,” one of Paul’s Christian associates; according to ecclesiastical tradition bishop of the church at Rome (cf. Hase, Polemik, edition 3, p.



131; “Lipsius,” *Chronologie d. röm. Bischöfe*, p. 146; (Dict. of Chris. Biog. under the word): <sup><892></sup>2 Timothy 4:21.\*

**{3045} I liparov, lipara, liparon (lipa** (or rather, **lipov** grease, akin to **al eifw**)); from Homer down; “fat”: **ta lipara** (joined with **ta lampra**, which see) things which pertain to a sumptuous and delicate style of living (A.V. “dainty”), <sup><684></sup>Revelation 18:147

**{3046} I itra, litrav, hJ** “a pound,” a weight of twelve ounces: <sup><812></sup>John 12:3; 19:39. (Polybius 22, 26, 19; Diodorus 14, 116, 7; Plutarch, Tib. et G. Grac. 2, 3; Josephus, Antiquities 14, 7, 1; others.)\*

**{3047} I iy, libov, oJ** (from **leibw** (to pour forth), because it brings moisture);

1. “the southwest wind”: Herodotus 2, 25; Polybius 10, 10, 3; others.

2. “the quarter of the heavens” whence the southwest wind blows: <sup><472></sup>Acts 27:12 (on which see **blepw**, 3 and **kata**, II. 1 c.) (<sup><134></sup>Genesis 13:14; 20:1; <sup><120></sup>Numbers 2:10; <sup><523></sup>Deuteronomy 33:23).\*

**{3048} I logia, logiav, hJ** (from **legw** to collect) (Vulgate *collecta*), “a collection”: of money gathered for the relief of the poor, <sup><601></sup>1 Corinthians 16:1f (Not found in secular authors (cf. Winer’s Grammar, 25).)\*

**{3049} I logizomai**; imperfect **el ogizomhn**; 1 aorist **el ogisamhn**; a deponent verb with 1 aorist passive **el ogisqhn** and 1 future passive **I ogisqhsomai**; in Biblical Greek also the present is used passively (in secular authors the present participle is once used so, in Herodotus 3, 95; (cf. Veitch, under the word; Winer’s Grammar, 259 (243); Buttmann, 52 (46))); (**I logov**); the Septuagint for **bvje** (a favorite word with the apostle Paul, being used (exclusive of quotations) some 27 times in his Epistles, and only four times in the rest of the N.T.);

1. (rationes conferre) “to reckon, count, compute, calculate, count over”; hence,

a. “to take into account, to make account of”: **ti tini**, <sup><843></sup>Romans 4:3,(4); metaphorically, “to pass to one’s account, to impute” (A.V. “reckon”): **ti**, <sup><616></sup>1 Corinthians 13:5; **tini ti**, <sup><546></sup>2 Timothy 4:16 (A.V. “lay to one’s charge”); **tini diakiosunhn, adartian**, <sup><846></sup>Romans 4:6,(8 (yet here L marginal reading T Tr WH text read **ou**)); **ta paraptwmata**, <sup><459></sup>2

Corinthians 5:19; in imitation of the Hebrew **בַּיָּמֵי הַלֹּגִזַּתַי תִּי** (or **tiv**) **eiv ti** (equivalent to **eiv to** or **wšte einai ti**), “a thing is reckoned as or to be something, *i.e.* as availing for or equivalent to something, as having the like force and weight” (cf. Fritzsche on Romans, vol. i., p. 137; (cf. Winer’s Grammar, sec. 29, 3 Note a.; 228 (214); Buttman, sec. 131, 7 Rem.)): <sup><8126></sup>Romans 2:26; 9:8; **eiv ouden**, <sup><44827></sup>Acts 19:27; <sup><23017></sup>Isaiah 40:17; Daniel ((Theodotion **wj**)) 4:32; Sap. 3:17; 9:6; **h̄p̄istiv eiv dikaiosunhn**, <sup><8048></sup>Romans 4:3,5,9-11,22f,24; <sup><8816></sup>Galatians 3:6; <sup><5023></sup>James 2:23; <sup><01516></sup>Genesis 15:6; <sup><94518></sup>Psalms 105:31 (<sup><94518></sup>Psalms 106:31); 1 Macc. 2:52.

**b.** equivalent to “to number among, reckon with”: **tina meta tinwn**, <sup><41158></sup>Mark 15:28 (yet G T WH omit; Tr brackets the verse) and <sup><42257></sup>Luke 22:37, after <sup><28512></sup>Isaiah 53:12, where the Septuagint **en toiv anomoiv**.

**c.** “to reckon or account,” and treat accordingly: **tina wj ti**, <sup><8186></sup>Romans 8:36 from <sup><94812></sup>Psalms 43:23 (<sup><94812></sup>Psalms 44:23); cf. Buttman, 151 (132); (Winer’s Grammar, 602 (560)); (<sup><8161></sup>Romans 6:11 followed by accusative with an infinitive, but G L omit; Tr brackets the infinitive; cf. Winer’s Grammar, 321 (302)).

**2.** (in animo rationes conferre) “to reckon inwardly, count up or weigh the reasons, to deliberate” (A.V. “reason”): **prov eautouv**, one addressing himself to another, <sup><41131></sup>Mark 11:31 R G (**prov emauton**, with myself, in my mind, Plato, Apology, p. 21 d.).

**3.** “by reckoning up all the reasons to gather or infer”; *i.e.*,

**a.** “to consider, take account, weigh, meditate on”: **ti**, a thing, with a view to obtaining it, <sup><5008></sup>Philippians 4:8; followed by **oji**, <sup><8119></sup>Hebrews 11:19; (<sup><8119></sup>John 11:50 (Rec. **dial ogizesqe**)); **touto** followed by **oji**, <sup><7011></sup>2 Corinthians 10:11.

**b.** “to suppose, deem, judge”: absolutely, <sup><8131></sup>1 Corinthians 13:11; **wj logizomai**, <sup><01512></sup>1 Peter 5:12; **ti**, anything relative to the promotion of the gospel, <sup><8016></sup>2 Corinthians 3:5; **ti eiv tina** (as respects one) **ūper (tou) oj** etc. to think better of one than agrees with what etc. (‘account of one above that which’ etc.), <sup><47216></sup>2 Corinthians 12:6; followed by **oji**, <sup><8188></sup>Romans 8:18; **touto** followed by **oji**, <sup><8188></sup>Romans 2:3; <sup><47107></sup>2 Corinthians 10:7; followed by an infinitive belonging to the subject, <sup><47105></sup>2 Corinthians 11:5; followed by an accusative with an infinitive, <sup><8188></sup>Romans 3:28; 14:14; <sup><01813></sup>Philippians 3:13 (cf. Winer’s Grammar, 321 (302)); **tina wj tina**, to

hold (A.V. ‘count’) one as, <sup><700></sup>2 Corinthians 10:2 (cf. Winer’s Grammar, 602 (560)); with a preparatory **outwv** preceding, <sup><400></sup>1 Corinthians 4:1.

c. “to determine, purpose, decide” (cf. American ‘calculate’), followed by an infinitive (Euripides, Or. 555): <sup><700></sup>2 Corinthians 10:2. (Compare: **anal ogizomai**, **dial ogizomai**, **paral ogizomai**, **sul l ogizomai**.)\*

**{3050} l ogikov, l ogikh, l ogikon** (from **l ogov** reason) (Tim. Locr., Demosthenes, others), “rational” (Vulgate *rationalibus*); “agreeable to reason, following reason, reasonable”: **l atreia l ogikh**, the worship which is rendered by the reason or soul (‘spiritual’), <sup><500></sup>Romans 12:1 (**l ogikh kai anaimaktov profora**, of the offering which angels present to God, Test xii. Patr. (test. Levi sec. 3), p. 547, Fabric. edition; (cf. Athenagoras, suppl. pro Christ. sec. 13 at the end)); **to l ogikon gal a**, the milk which nourishes the soul (see **gal a**), <sup><600></sup>1 Peter 2:2 (**l ogikh trofh**, Eus. h. e. 4, 23 at the end).\*

**{3051} l ogion, l ogiou, to** (diminutive of **l ogov** (so Bleek (on <sup><300></sup>Hebrews 5:12), et al.; others, neuter of **l ogiov** (Meyer on <sup><800></sup>Romans 3:2))), properly, “a little word (so Schol. ad Aristophanes ran. 969 (973)), a brief utterance,” in secular authors a divine “oracle” (doubtless because oracles were generally brief); Herodotus, Thucydides, Aristophanes, Euripides; Polybius 3, 112, 8; 8, 30, 6; Diodorus 2, 14; Aelian v. h. 2, 41; of the Sibylline oracles, Diodorus, p. 602 (from 50:34); Plutarch, Fab. 4; in the Septuagint for **^vj** “the breast-plate” of the high priest, which he wore when he consulted Jehovah, <sup><200></sup>Exodus 28:15; 29:5, etc.; (once for **rm̄p** of the words of a man, <sup><1000></sup>Psalms 18:15 (<sup><900></sup>Psalms 19:15)); but chiefly for **hr̄m̄p̄i** of any utterance of God, whether precept or promise; (cf. Philo de congr. erud. grat. sec. 24; de profug. sec. 11 under the end); of the prophecies of God in the O.T., Josephus, b. j. 6, 5, 4; **nomouv kai l ogia qespisqenta dia profhtwn kai ūnouv**, Philo vit. contempl. sec. 3; **to l ogion tou profhtou** (Moses), vit. Moys. 3:35, cf. (23, and) de praem. et poen. sec. 1 at the beginning; **ta deka l ogia**, the Ten Commandments of God or the Decalogue, in Philo, who wrote a special treatise concerning them (Works edition Mang. ii., p. 180ff (edited by Richter iv., p. 246ff)); (Apostolic Constitutions 2, 36 (p. 63, 7 edition Lagarde)); Eusebius, h. e. 2, 18. In the N.T. spoken of “the words or utterances of God”: of the contents of the Mosaic law, <sup><400></sup>Acts 7:38; with **tou Qeou** or **Qeou** added, of his commands in the Mosaic law and his Messianic promises,

<sup><882></sup>Romans 3:2, cf. Philippi and Umbreit at the passage; of the substance of the Christian religion, <sup><862></sup>Hebrews 5:12; of the utterances of God through Christian teachers, <sup><604></sup>1 Peter 4:11. (In ecclesiastical writings **logia tou kuriou** is used of Christ's precepts, by Polycarp, ad Philipp. 7, 1; **kuriaka logia** of the sayings and discourses of Christ which are recorded in the Gospels, by Papias in Eusebius, h. e. 3, 39; Photius c. 228, p. 248 (18 edition, Bekker); (**ta logia tou Qeou**) of the words and admonitions of God in the sacred Scriptures, Clement of Rome, 1 Corinthians 53, 1 (where parallel with **aj idrai grafai**), cf. 62, 9; (and **ta logia** simply, like **aj grafai** of the New T. in the interpolated Epistle of Ignatius ad Smyrn. 3). Cf. Schwegler ((also Heinichen)), Index 4 ad Eusebius, h. e. under the word **logion**; (especially Sophocles' Lexicon, under the word and Lightfoot in the Contemp. Revelation for Aug. 1875, p. 399ff On the general use of the word cf. Bleek, Br. a. d. Hebrew iii., pp. 114-117).)\*

**{3052} logiov, logion (logov)**, in classical Greek

1. "learned," a man of letters, "skilled in literature and the arts"; especially "versed in history and antiquities".
2. "skilled in speech, eloquent": so <sup><4894></sup>Acts 18:24 (which, however, others refer to 1 (finding its explanation in the following **duantov k.t.l.**)). The use of the word is fully exhibited by Lobeck ad Phryn., p. 198. ((Herodotus, Euripides, others))\*

**{3053} logismov, logismou, o(logizomai)**;

1. "a reckoning, computation".
2. "a reasoning": such as is hostile to the Christian faith, <sup><704></sup>2 Corinthians 10:4(5) (A.V. "imagination").
3. "a judgment, decision": suc av convcience passev, <sup><625></sup>Romans 2:15 (A.V. "thoughts"). (Qucydidev, XenopoJn, Plato, Demosqenev, oqerv; qe Septuagint for **hvj opa** <sup><168></sup>Proverbs 6:18; <sup><2419></sup>Jeremiah 11:19; <sup><820></sup>Psalms 32:10 (<sup><830></sup>Psalms 33:10).)\*

**{3054} logomacew, logomacw**; (from **logomacov**, and this from **logov** and **macomai**); "to contend about words"; contextually, "to wrangle about empty and trifling matters": <sup><814></sup>2 Timothy 2:14. (Not found in secular authors.)\*

**{3055} Iogomacia, Iogomaciav, hJ Iogomacew**, “dispute about words, war of words, or about trivial and empty things”: plural <sup><5004></sup>1 Timothy 6:4. (Not found in secular authors.)\*

**{3056} Iogov, Iogou, oJ Iogw** (from Homer down), the Septuagint especially for **rbD**; also for **rmao** and **hLmi** properly, “a collecting, collection” (see **Iogw**) — and that, as well of those things which are put together in thought, as of those which, having been thought *i.e.* gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

**I.** As respects speech:

**1.** “a word,” yet not in the grammatical sense (equivalent to *vocabulum*, the mere name of an object), but language, *vox*, *i.e.* a word which, uttered by the living voice, embodies a conception or idea; (hence, it differs from **rhma** and **epov** (which see; cf. also **Ialew**, at the beginning)):

<sup><5129></sup>Hebrews 12:19; **apokriqhnai Iogon**, <sup><1124></sup>Matthew 22:46; **eipein Iogw**, <sup><4188></sup>Matthew 8:8 (Rec. **Iogon** (cf. **eipon**, 3 a. at the end)); <sup><4177></sup>Luke 7:7; **Ialhsai pente, muriouv, Iogouv**, <sup><649></sup>1 Corinthians 14:19; **didonai Iogon eushmon**, to utter a distinct word, intelligible speech, <sup><649></sup>1 Corinthians 14:9; **eipein Iogon kata tinov**, to speak a word against, to the injury of, one, <sup><1123></sup>Matthew 12:32; also **eiv tina**, <sup><1120></sup>Luke 12:10; to drive out demons **Iogw**, <sup><4186></sup>Matthew 8:16; **eperwtan tina en Iogouv iJkanoiv**, <sup><1231></sup>Luke 23:9; of the words of a conversation, **antibal Iein Iogouv**, <sup><2417></sup>Luke 24:17.

**2.** “what someone has said; a saying”;

**a.** universally: <sup><4182></sup>Matthew 19:22 (T omits); <sup><4153></sup>Mark 5:36 (cf. Buttmann, 302 (259) note); 7:29; <sup><1123></sup>Luke 1:29; 20:20,22 (Tr marginal reading WH **rhmatov**); <sup><4122></sup>John 2:22; 4:39,50; 6:60; 7:36; 15:20; 18:9; 19:8; <sup><4172></sup>Acts 7:29; **oJ Iogov outov**, this (twofold) saying (of the people), <sup><4177></sup>Luke 7:17, cf. 16; **ton auton Iogon eipwn**, <sup><1164></sup>Matthew 26:44; (<sup><4143></sup>Mark 14:39); **pagideuein tina en Iogw**, in a word or saying which they might elicit from him and turn into an accusation, <sup><1125></sup>Matthew 22:15; **agreuein tina Iogw**, *i.e.* by propounding a question, <sup><4123></sup>Mark 12:13; plural, <sup><4111></sup>Luke 1:20; <sup><4185></sup>Acts 5:5,24; with the genitive of the contents: **oJ Iogov epaggel iav**, <sup><4111></sup>Romans 9:9; **oJ Iogov thv oJkomws iav**, <sup><5073></sup>Hebrews

7:28; **logov paraki hsewv**, <sup><4135></sup>Acts 13:15; **oJ ogov thv marturiav**, <sup><621></sup>Revelation 12:11; **oJ logoi thv profhteiv**, <sup><603></sup>Revelation 1:3 (Tdf. **ton logon**); <sup><626></sup>Revelation 22:6f,10,18; **oJ profhtikov logov**, the prophetic promise, collectively of the sum of the O.T. prophecies, particularly the Messianic, <sup><6019></sup>2 Peter 1:19; of the sayings and statements of teachers: **oJ logoi outoi**, the sayings previously related, <sup><1074></sup>Matthew 7:24 (here L Tr WH brackets **toutouv**); <sup><1076></sup>Matthew 7:26; <sup><1028></sup>Luke 9:28; **oJ logoi tinov**, the words, commands, counsels, promises, etc., of any teacher, <sup><1004></sup>Matthew 10:14; 24:35; <sup><1038></sup>Mark 8:38; <sup><1044></sup>Luke 9:44; <sup><1044></sup>John 14:24; <sup><4135></sup>Acts 20:35; **logoi alhqinoi**, <sup><690></sup>Revelation 19:9; 21:5; **pistoi**, <sup><626></sup>Revelation 22:6; **kenoi**, <sup><1016></sup>Ephesians 5:6; **pl astoi**, <sup><1018></sup>2 Peter 2:3 (cf. Winer’s Grammar, 217 (204));

**b.** “of the sayings of God”;

[a]. equivalent to “decree, mandate, order”: <sup><1028></sup>Romans 9:28; with **tou Qeou** added, <sup><1016></sup>2 Peter 3:5,7 (R<sup>st</sup> G Tr text); **oJ ogov tou Qeou egeneto prov tina** (a phrase frequent in the O.T.), <sup><6105></sup>John 10:35.

[b]. of the moral precepts given by God in the O.T.: <sup><1073></sup>Mark 7:13; (<sup><1016></sup>Matthew 15:6 L Tr WH text); <sup><1030></sup>Romans 13:9; <sup><1054></sup>Galatians 5:14 (cf. **oJ deka logoi** (<sup><1048></sup>Exodus 34:28; <sup><1004></sup>Deuteronomy 10:4 (cf. **rhmata**, 4:13); Philo, quis rer. div. her. sec. 35; de decalog. sec. 9); Josephus, Antiquities 3, 6, 5 (cf. 5, 5)).

[g]. equivalent to “promise”: **oJ ogov thv akohv** (equivalent to **oJ akousqeviv**), <sup><3012></sup>Hebrews 4:2; **oJ ogov tou Qeou**, <sup><1016></sup>Romans 9:6; plural <sup><1014></sup>Romans 3:4; universally, “a divine declaration recorded in the O.T.,” <sup><1028></sup>John 12:38; 15:25; <sup><1054></sup>1 Corinthians 15:54.

[d]. **dia logou Qeou** etc. through prayer “in which the language of the O.T. is employed”: <sup><1045></sup>1 Timothy 4:5; cf. DeWette and Huther at the passage

[e]. **oJ ogov tou Qeou**, as **rbethwby**] often in the O.T. prophets, “an oracle or utterance by which God discloses, to the prophets or through the prophets, future events”: used collectively of the sum of such utterances, <sup><1012></sup>Revelation 1:2,9; cf. Düsterdieck and Bleek ad the passages cited

**c.** “what is declared, a thought, declaration, aphorism” (Latin *sententia*): **ton logon touton** (reference is made to what follows, so that **gar** in <sup><1012></sup>Revelation 1:12 is explicative), <sup><1011></sup>Matthew 19:11; “a dictum, maxim or

weighty saying”: <sup><5015></sup>1 Timothy 1:15; 3:1; <sup><5021></sup>2 Timothy 2:11; <sup><5018></sup>Titus 3:8; equivalent to “proverb,” <sup><4057></sup>John 4:37 (as sometimes in classical Greek, e.g. (Aeschylus the Septuagint adverb Theb. 218); **oꝓal aiov logov**, Plato, Phaedr., p. 240c.; conviv., p. 195 b.; legg. 6, p. 757 a.; Gorgias, p. 499 c.; verum est verbum quod memoratur, ubi amici, ibi apes, Plautus Truc. 4, 4, 32; add, Terence, Andr. 2, 5, 15; others).

### 3. “discourse” (Latin *oratio*);

**a.** “the act of speaking, speech”: <sup><4442></sup>Acts 14:12; <sup><4700></sup>2 Corinthians 10:10; <sup><5012></sup>James 3:2; **dia logou**, by word of mouth, <sup><4457></sup>Acts 15:27; opposed to **di’ epistolwn**, <sup><5025></sup>2 Thessalonians 2:15; **dia logou pol lou**, <sup><4452></sup>Acts 15:32; **logw pol lw**, <sup><4012></sup>Acts 20:2; **peri ou pol uv hōin oꝓ logov**, of whom we have many things to say, <sup><5011></sup>Hebrews 5:11; **oꝓ logov uōwn**, <sup><4057></sup>Matthew 5:37; <sup><5046></sup>Colossians 4:6; **logov kol akeiav**, <sup><5045></sup>1 Thessalonians 2:5. **logov** is distinguished from **sofia** in <sup><4011></sup>1 Corinthians 2:1; from **anastrofh**, <sup><5042></sup>1 Timothy 4:12; from **dunamiv**, <sup><4049></sup>1 Corinthians 4:19f; <sup><5005></sup>1 Thessalonians 1:5; from **ergon**, <sup><5518></sup>Romans 15:18; <sup><4701></sup>2 Corinthians 10:11; <sup><5037></sup>Colossians 3:17; from **ergon kai al hqeia**, <sup><4058></sup>1 John 3:18 (see **ergon**, 3, p. 248a bottom); **oudenov logou timion**, not worth mentioning (**logou axion**, Herodotus 4, 28; cf. German *der Rede werth*), i.e. a thing of no value, <sup><4024></sup>Acts 20:24 T Tr WH (see II. 2 below).

**b.** equivalent to “the faculty of speech”: <sup><4059></sup>Ephesians 6:19; “skill and practice in speaking”: **idiwthv tw lgow al l’ ou th gnwsei**, <sup><4706></sup>2 Corinthians 11:6; **dunatov en ergw kai logw**, <sup><4249></sup>Luke 24:19 (**andrav logw dunatouv**, Diodorus 13, 101); **logov sofia** or **gnwsewv**, the art of speaking to the purpose about things pertaining to wisdom or knowledge, <sup><4023></sup>1 Corinthians 12:8.

**c.** “a kind (or style) of speaking”: **en panti logw**, <sup><4005></sup>1 Corinthians 1:5 (A.V. “utterance”).

**d.** “continuous speaking, discourse,” such as in the N.T. is characteristic of teachers: <sup><4062></sup>Luke 4:32,36; <sup><4041></sup>John 4:41; <sup><4004></sup>Acts 4:4 (cf. <sup><4452></sup>Acts 3:12-26); <sup><4007></sup>Acts 20:7; <sup><4017></sup>1 Corinthians 1:17; 2:1; plural, <sup><4028></sup>Matthew 7:28; 19:1; 26:1; <sup><4026></sup>Luke 9:26; <sup><4041></sup>Acts 2:40; **dunatov en logov kai ergov autou**, <sup><4072></sup>Acts 7:22. Hence, the thought of the subject being uppermost,



e. “instruction”: <sup><500B></sup>Colossians 4:3; <sup><500B></sup>Titus 2:8; <sup><400E></sup>1 Peter 3:1; joined with **didaskalia**, <sup><545T></sup>1 Timothy 5:17; with a genitive of the teacher, <sup><400E></sup>John 5:24; 8:52; 15:20; 17:20; <sup><400E></sup>Acts 2:41; <sup><400E></sup>1 Corinthians 2:4; <sup><400B></sup>2 Corinthians 1:18 (cf. <sup><400E></sup>2 Corinthians 1:19); **oJ ogov oJemov**, <sup><400E></sup>John 8:31,37,43,51; 14:23; **tina logw**, with what instruction, <sup><400E></sup>1 Corinthians 15:2 (where construe, **ei katecete, tini logw** etc.; cf. Buttman, sections 139,58; 151,20); equivalent to **khrugma**, “preaching,” with the genitive of the object: **logov al hqeiav**, <sup><400E></sup>2 Corinthians 6:7; <sup><500B></sup>James 1:18; **oJ logov thv al hqeiav**, <sup><500E></sup>Colossians 1:5; <sup><400B></sup>Ephesians 1:13; <sup><500E></sup>2 Timothy 2:15; **thv katal laghv**, <sup><400E></sup>2 Corinthians 5:19; **oJ ogov thv swthriav tauthv**, concerning this salvation (*i.e.* the salvation obtained through Christ) (cf. Winer’s Grammar, 237 (223); Buttman, 162 (141)), <sup><400E></sup>Acts 13:26; **oJ ogov thv basileiav (tou Qeou)**, <sup><400E></sup>Matthew 13:19; **tou staurou**, <sup><400B></sup>1 Corinthians 1:18; **oJthv archv tou Cristou logov**, the first instruction concerning Christ (cf. Buttman, 155 (136); Winer’s Grammar, 188 (177)), <sup><500E></sup>Hebrews 6:1. Hence,

4. in an objective sense, what is communicated by instruction, “doctrine”: universally, <sup><400E></sup>Acts 18:15; **oJ ogov autwn**, <sup><500E></sup>2 Timothy 2:17; plural **h heteroi logoi**, <sup><500E></sup>2 Timothy 4:15; **udjainontev logoi**, <sup><500E></sup>2 Timothy 1:13; with a genitive of object added, **tou kuriou**, <sup><500B></sup>1 Timothy 6:3; **thv pisteww**, the doctrines of faith (see **pistiv**, 1 c. [b].), <sup><500E></sup>1 Timothy 4:6. specifically, “the doctrine concerning the attainment through Christ of salvation in the kingdom of God”: simply, <sup><400E></sup>Matthew 13:20-23; <sup><400E></sup>Mark 4:14-20; 8:32; 16:20; <sup><400E></sup>Luke 1:2; 8:12; <sup><400E></sup>Acts 8:4; 10:44; 11:19; 14:25; 17:11; <sup><400E></sup>Galatians 6:6; <sup><500E></sup>Philippians 1:14; <sup><500E></sup>1 Thessalonians 1:6; <sup><500E></sup>2 Timothy 4:2; <sup><400B></sup>1 Peter 2:8; **ton logon, od apesteile e toiv** etc. the doctrine which he commanded to be delivered to, etc. <sup><400E></sup>Acts 10:36 (but L WH text omit; Tr brackets **od**; cf. Winer’s Grammar, sec. 62, 3 at the end; Buttman, sec. 131, 13); **ton logon akouein**, <sup><400E></sup>Luke 8:15; <sup><400E></sup>John 14:24; <sup><400E></sup>Acts 4:4; <sup><400E></sup>1 John 2:7; **lalein**, <sup><400E></sup>John 15:3 (see other examples under the word **lalew**, 5 under the end); **apeiqein tw logw**, <sup><400B></sup>1 Peter 2:8; 3:1; **didach pistou logou**, <sup><500E></sup>Titus 1:9; with the genitive of the teacher: **oJ ogov autwn**, <sup><400E></sup>Acts 2:41; with the genitive of the author: **tou Qeou**, <sup><400E></sup>Luke 5:1; 8:11,21; 11:28; <sup><400E></sup>John 17:6,14; <sup><400E></sup>1 Corinthians 14:36; <sup><400E></sup>2 Corinthians 4:2; <sup><500E></sup>Colossians 1:25; <sup><500E></sup>2 Timothy 2:9; <sup><500E></sup>Titus 1:3; 2:5; <sup><500E></sup>Hebrews 13:7; <sup><400E></sup>1 John 1:10; 2:5,14; <sup><400E></sup>Revelation 6:9; 20:4; very often in the book of Acts: <sup><400E></sup>Acts 4:29,31; 6:2,7; 8:14; 11:1,19; 12:24; 13:5,7,44,46; 17:13; 18:11; opposed to **logov**

**anqrwpwn** (Buttmann, sec. 151, 14), <sup><5213></sup>1 Thessalonians 2:13; **logov zwn Qeou**, <sup><4012></sup>1 Peter 1:23; **oJ logov tou kuriou**, <sup><4025></sup>Acts 8:25; 13:48 ((WH text Tr marginal reading **Qeou**)); <sup><4455></sup>Acts 15:35f; 19:10,20; <sup><5008></sup>1 Thessalonians 1:8; <sup><5301></sup>2 Thessalonians 3:1; **tou Cristou**, <sup><5036></sup>Colossians 3:16; <sup><4188></sup>Revelation 3:8; with the genitive of apposition, **tou euaggel iou**, <sup><4157></sup>Acts 15:7; with the genitive of the object, **thv caritov tou Qeou**, <sup><4448></sup>Acts 14:3; 20:32; **dikaiousnhv** (see **dikaiousnh**, 1 a.), <sup><5853></sup>Hebrews 5:13; with the genitive of quality, **thv zwhv**, containing in itself the true life and imparting it to men, <sup><5076></sup>Philippians 2:16.

**5.** “anything reported in speech; a narration, narrative”: of a written narrative, a continuous account of things done, <sup><4001></sup>Acts 1:1 (often so in Greek writings from Herodotus down (cf. Liddell and Scott, under the word, A. IV.)); “a fictitious narrative, a story,” <sup><4285></sup>Matthew 28:15, cf. <sup><4083></sup>Matthew 28:13. “report” (in a good sense): **oJ logov** the news concerning the success of the Christian cause, <sup><4412></sup>Acts 11:22; **peri tinov**, <sup><4255></sup>Luke 5:15; “rumor,” *i.e.* current story, <sup><4273></sup>John 21:23; **I ogon ecein tinov**, “to have the” (unmerited) “reputation of” any excellence, <sup><5023></sup>Colossians 2:23 (so **I ogon ecei tiv** followed by an infinitive, Herodotus 5, 66; Plato, epin., p. 987b.; (see especially Lightfoot on Colossians, the passage cited (cf. Liddell and Scott, under the word A. III. 3))).

**6.** “matter under discussion, thing spoken of, affair”: <sup><4224></sup>Matthew 21:24; <sup><4112></sup>Mark 11:29; <sup><4218></sup>Luke 20:3; <sup><4181></sup>Acts 8:21; 15:6, and often in Greek writings (Liddell and Scott, under A. VIII.); “a matter in dispute, case, suit at law” (as **rbd**; in <sup><4286></sup>Exodus 18:16; 22:8): **ecein I ogon prov tina**, to have a ground of action against anyone, <sup><4038></sup>Acts 19:38, cf. Kypke at the passage; **parektov I ogou porneia v** ((cf. II. 6 below) **dbbani** (or **yTi Bi I [p r b e] t Wnz**) Delitzsch) <sup><4152></sup>Matthew 5:32; (19:9 L WH marginal reading).

**7.** “thing spoken of or talked about; event; deed” (often so in Greek writings from Herodotus down): **diafhmizein ton I ogon**, to blaze abroad the occurrence, <sup><4045></sup>Mark 1:45; plural <sup><4004></sup>Luke 1:4 (as often in the O.T.; **meta tou I ogouv toutouv**, 1 Macc. 7:33).

**II.** Its use as respects the mind, alone, Latin *ratio*; *i.e.*:

1. “reason,” the mental faculty of thinking, meditating, reasoning, calculating, etc.: once so in the phrase **oJ ogov tou Qeou**, of the divine mind, pervading and noting all things by its proper force, <sup><3042></sup>Hebrews 4:12.
2. “account, *i.e.* regard, consideration”: **logon poieisqai tinov**, to have regard for, make account of a thing, care for a thins, <sup><4024></sup>Acts 20:24 R G (<sup><3274></sup>Job 22:4; Herodotus 1, 4. 13 etc.; Aeschylus, Prom. 231; Theocritus, 3, 33; Demosthenes, Josephus, Dionysius Halicarnassus, Plutarch, others (cf. Liddell and Scott, under the word, B. II. 1)); also **logon ecein tinov**, Acts, the passage cited Lachmann (Tobit 6:16 (15)) (cf. I. 3 a. above).
3. “account, *i.e.* reckoning, score”: **dosewv kai l hyewv** (see **dosiv**, 1), <sup><3045></sup>Philippians 4:15 (where cf. Lightfoot); **eiv logon u0wn**, to your account, *i.e.* tropically, to your advantage, <sup><3047></sup>Philippians 4:17; **sunairein logon** (an expression not found in Greek authors), to make a reckoning, settle accounts, <sup><4023></sup>Matthew 18:23; 25:19.
4. “account,” *i.e.* answer or explanation in reference to judgment: **logon didonai** (as often in Greek authors), to give or render an account, <sup><5142></sup>Romans 14:12 R G T WH L marginal reading Tr marginal reading; also **apodidonai**, <sup><3837></sup>Hebrews 13:17; <sup><6145></sup>1 Peter 4:5; with the genitive of the thing, <sup><2162></sup>Luke 16:2; <sup><4194></sup>Acts 19:40 (R G); **peri tinov**, <sup><4123></sup>Matthew 12:36; (<sup><4194></sup>Acts 19:40 L T Tr WH); **tini peri eautou**, <sup><5142></sup>Romans 14:12 L text brackets Tr text; **aitein tina logon peri tinov**, <sup><6185></sup>1 Peter 3:15 (Plato, polit., p. 285 e.).
5. “relation”: **prov ou h0in oJ ogov**, with whom as judge we stand in relation (A.V. “have to do”), <sup><3043></sup>Hebrews 4:13; **kata logon**, “as is right, justly,” <sup><4184></sup>Acts 18:14 (A.V. “reason would” (cf. Polybius 1, 62, 4. 5; 5, 110, 10)) (**para logon**, unjustly, 2 Macc. 4:36; 3 Macc. 7:8).
6. “reason, cause, ground”: **tini logw**, for what reason? why? <sup><4102></sup>Acts 10:29 (**ek tinov logou**; Aeschylus Choeph. 515; **ex oudenov logou**, Sophocles Philippians 730; **tini dikaiw logw k.t.l.**.; Plato, Gorgias, p. 512 c.); **parektov logou porneiaiv** (Vulgate *excepta fornicationis causa*) is generally referred to this head, <sup><4182></sup>Matthew 5:32; (<sup><4190></sup>Matthew 19:9 L WH marginal reading); but since where **logov** is used in this sense the genitive is not added, it has seemed best to include this passage among those mentioned in I. 6 above.

**III.** In several passages in the writings of John **oJ logov** denotes the essential Word of God, *i.e.* the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: <sup><R000></sup>John 1:1, 14; (<sup><R017></sup>1 John 5:7 Rec.); with **thv zwhv** added (see **zwh**, 2 a.), <sup><R001></sup>1 John 1:1; **tou Qeou**, <sup><R013></sup>Revelation 19:13 (although the interpretation which refers this passage to the hypostatic **logov** is disputed by some, as by Baur, *Neutest. Theologie*, p. 216f). Respecting the combined Hebrew and Greek elements out of which this conception originated among the Alexandrian Jews, see especially Lücke, *Comm. üb. d. Evang. des Johan.* edition 3, i., pp. 249-294; (cf. especially B. D. American edition under the word Word (and for works which have appeared subsequently, see Weiss in Meyer on John edition 6; Schürer, *Neutest. Zeitgesch.* sec. 34 II.); Lightfoot on <sup><S015></sup>Colossians 1:15, p. 143f; and for references to the use of the term in heathen, Jewish, and Christian writings, see Sophocles' *Lexicon*, under the word, 10).

### {3057} **I ogch, I ogchv, hJ**

1. the iron point or head of a spear: Herodotus 1, 52; Ken. an. 4, 7, 16, etc.
2. "a lance, spear" (shaft armed with iron): <sup><R034></sup>John 19:34. (the Septuagint; Pindar, *Tragg.*, and following.)\*

**{3058} I oidorew, I oidorw;** 1 aorist **el oidorhsa**; present passive participle **I oidoroumenov;** (**I oidorov**); "to reproach, rail at, revile, heap abuse upon": **tina**, <sup><R028></sup>John 9:28; <sup><R020></sup>Acts 23:4; passive, <sup><R012></sup>1 Corinthians 4:12; <sup><R023></sup>1 Peter 2:23. (From Pindar and Aeschylus down; the Septuagint several times for **byri**) (Compare: **antI oidorew**.)\*

**{3059} I oidoria, I oidoriav, hJ(I oidorew)**, "railing, reviling": <sup><R014></sup>1 Timothy 5:14; <sup><R019></sup>1 Peter 3:9. (The Septuagint; Aristophanes, Thucydides, Xenophon, following.)\*

**{3060} I oidorov, I oidorou, oJ**"a railer, reviler": <sup><R011></sup>1 Corinthians 5:11; 6:10. (<sup><R024></sup>Proverbs 25:24; Sir. 23:8; Euripides, (as adjective), Plutarch, others.)\*

**{3061} I oimov, I oimou, oI** (from Homer down), “pestilence”; plural a pestilence in divers regions (see **I imov**), <sup><4207></sup>Matthew 24:7 (R G Tr marginal reading brackets); <sup><2211></sup>Luke 21:11; metaphorically, like the Latin *pestis* (Terence, *Adelph.* 2, 1, 35; Cicero, *Cat.* 2, 1), “a pestilent fellow, pest, plague”: <sup><4215></sup>Acts 24:5 (so Demosthenes, p. 794, 5; Aelian v. h. 14, 11; <sup><1224></sup>Proverbs 21:24; plural, <sup><3001></sup>Psalms 1:1; 1 Macc. 15:21; **andrev I oimoi**, 1 Macc. 10:61, cf. <sup><1007></sup>1 Samuel 10:27; 25:17, etc.).\*

**{3063} I oipov, I oiph, I oipon (I eipw, I el oipa)** (from Pindar and Herodotus down), the Septuagint for **r ty, r tw Q rav I** “left”; plural “the remaining, the rest”: with substantives, as **oI I oipoi apostoloi**, <sup><4125></sup>Acts 2:37; <sup><4195></sup>1 Corinthians 9:5; add, <sup><4251></sup>Matthew 25:11; <sup><5113></sup>Romans 1:13; <sup><4723></sup>2 Corinthians 12:13; <sup><8213></sup>Galatians 2:13; <sup><3103></sup>Philippians 4:3; <sup><6136></sup>2 Peter 3:16; <sup><6183></sup>Revelation 8:13; absolutely, “the rest of any number or class” under consideration: simply, <sup><4216></sup>Matthew 22:6; 27:49; <sup><4163></sup>Mark 16:13; <sup><2240></sup>Luke 24:10; <sup><4470></sup>Acts 17:9; 27:44; with a description added: **oI I oipoi oI** etc., <sup><4281></sup>Acts 28:9; <sup><5143></sup>1 Thessalonians 4:13; <sup><6124></sup>Revelation 2:24; **oI I oipoi pantev**, <sup><4712></sup>2 Corinthians 13:2; <sup><5113></sup>Philippians 1:13; **pasi toiv I ogoiv** <sup><2241></sup>Luke 24:9; with a genitive: **oI I oipoi tw n anqrwpwn**, <sup><6120></sup>Revelation 9:20; **tou spermatov**, <sup><6217></sup>Revelation 12:17; **tw n nekrwn**, <sup><6116></sup>Revelation 20:5; with a certain distinction and contrast, “the rest, who are not of the specified class or number”: <sup><4180></sup>Luke 8:10; 18:9; <sup><4453></sup>Acts 5:13; <sup><51107></sup>Romans 11:7; <sup><4172></sup>1 Corinthians 7:12; <sup><5186></sup>1 Thessalonians 5:6; <sup><5451></sup>1 Timothy 5:20; <sup><6113></sup>Revelation 11:13; 19:21; **ta I oipa**, “the rest, the things that remain”: <sup><4149></sup>Mark 4:19; <sup><2126></sup>Luke 12:26; <sup><6134></sup>1 Corinthians 11:34; <sup><6120></sup>Revelation 3:2. Neuter singular adverbially, **to I oipon** “what remains” (Latin *quod supcrest*), i.e. a. “hereafter, for the future, henceforth” (often so in Greek writings from Pindar down): <sup><4144></sup>Mark 14:41 R T WH (but **to** in brackets); <sup><4185></sup>Matthew 26:45 (WH omits; Tr brackets **to**); <sup><4172></sup>1 Corinthians 7:29; <sup><3103></sup>Hebrews 10:13; and without the article, <sup><4144></sup>Mark 14:41 G L Tr (WH (but see above)); <sup><5148></sup>2 Timothy 4:8; cf. Herm. ad Vig., p. 706. **tou I oipou**, “henceforth, in the future,” <sup><4160></sup>Ephesians 6:10 L T Tr WH; <sup><4167></sup>Galatians 6:17; Herodotus 2, 109; Aristophanes pax 1084; Xenophon, *Cyril* 4,4, 10; oec. 10, 9; al; cf. Herm. ad Vig., p. 706; often also in full **tou I oipou cronou**. (Strictly, **to I oipon** is ‘for the future’ **tou I oipou**, ‘in (the) future’; **to I oipon** may be used for **tou I oipou**, but not **tou I oipou** for **to I oipon**; cf. Meyer and Ellicott on Galatians, as above; Buttmann, sections 128, 2; 132, 26; Winer’s Grammar, 463(432).) b. “at last; already”: <sup><4271></sup>Acts 27:20 (so in later usage, see Passow or Liddell and

Scott, under the word). c. **to loipon**, dropping the notion of time, signifies “for the rest, besides, moreover” (A.V. “often finally”), forming a transition to other things, to which the attention of the hearer or reader is directed: <sup><4030></sup>Ephesians 6:10 R G; <sup><5080></sup>Philippians 3:1; 4:8; <sup><500></sup>1 Thessalonians 4:1 Rec.; <sup><500></sup>2 Thessalonians 3:1; **oJde loipon** has the same force in <sup><402></sup>1 Corinthians 4:2 R G; **loipon** in <sup><4016></sup>1 Corinthians 1:16; 4:2 L T Tr WH; <sup><500></sup>1 Thessalonians 4:1 G L T Tr WH.

**{3065} Loukav, Louka, oJ**(contracted from **Loukanov**; (cf. Lightfoot on <sup><5044></sup>Colossians 4:14), Winer’s Grammar, 103 (97) (cf. Buttman, 20 (18); on the diverse origin of contracted or abbrev. proper names in **avJ** cf. Lobeck, Patholog. Proleg., p. 506; Lightfoot on <sup><5045></sup>Colossians 4:15)), “Luke,” a Christian of Gentile origin, the companion of the apostle Paul in preaching the gospel and on many of his journeys (<sup><4160></sup>Acts 16:10-17; 20:5-15; 21:1-18; 28:10-16); he was a physician, and according to the tradition of the church from Irenaeus (3, 14, 1f) down, which has been recently assailed with little success, the author of the third canonical Gospel and of the Acts of the Apostles: <sup><5044></sup>Colossians 4:14; <sup><5041></sup>2 Timothy 4:11; <sup><5024></sup>Philemon 1:24.\*

**{3066} Loukiov, Loukiou, oJ**(a Latin name), “Lucius,” of Cyrene, a prophet mad teacher of the church at Antioch: <sup><4130></sup>Acts 13:1; perhaps the same Lucius that is mentioned in <sup><6162></sup>Romans 16:21.\*

**{3067} Ioutron, Ioutrou, to (Iouw)**, from Homer down (who uses **Iouetron**, from the uncontracted form **Iouew**), “a bathing, bath,” *i.e.* as well the act of bathing (a sense disputed by some (cf. Ellicott on <sup><4033></sup>Ephesians 5:26)), as the place; used in the N.T. and in ecclesiastical writings of “baptism” (for examples see Sophocles’ Lexicon, under the word): with **tou udatov** added, <sup><4033></sup>Ephesians 5:26; **thv pal iggenesiav**, <sup><5035></sup>Titus 3:5.\*

**{3068} Iouw**: 1 aorist **el ousa**; perfect passive participle **Iel oumenov** and (in <sup><5033></sup>Hebrews 10:23 T WH) **Iel ousmenov**, a later Greek form (cf. Lobeck on Sophocles Aj., p. 324; Stephanus’ Thesaurus 5:397 c.; cf. Kühner, sec. 343, under the word; (Veitch, under the word, who cites <sup><2162></sup>Song of Solomon 5:12, the Vaticanus manuscript)); 1 aorist middle participle **Iousamenov**; from Homer down; the Septuagint for **xj æ** “to bathe, wash”: properly, **tina**, a dead person, <sup><4037></sup>Acts 9:37; **tina apo tw n pl hgwn**, by washing to cleanse from the blood of the wounds, <sup><4163></sup>Acts

16:33 (Winer's Grammar, 372 (348), cf. sec. 30, 6 a.; Buttmann, 322 (277)); **oJ el oumenov**, absolutely, he that has bathed, <sup><6130></sup>John 13:10 (on the meaning of the passage see **kaqarov**, a. (and cf. Synonyms below)); **I el ousmenoi to swma**, with the dative of instrumentality, **udati**, <sup><3022></sup>Hebrews 10:22 (23); middle "to wash oneself" (cf. Winer's Grammar, sec. 38, 2 a.): <sup><6022></sup>2 Peter 2:22; tropically, Christ is described as **oJ ousav hñav apo twñ adartiwn hñwn**, *i.e.* who by suffering the bloody death of a vicarious sacrifice cleansed us from the guilt of our sins, <sup><6005></sup>Revelation 1:5 R G (others, **I usav** (which see 2 at the end). Compare: **apol ouw**.)\*

(Synonyms: **I ouw**, **niptw**, **pl unw**: **pl unw** is used of things, especially garments; **I ouw** and **niptw** of persons — **niptw** of a part of the body (hands, feet, face, eyes), **I ouw** of the whole. All three words occur in <sup><6151></sup>Leviticus 15:11. Cf. Trench, N.T. Synonyms, sec. xlv.)

**{3069} Ludda, Luddhv** (<sup><4028></sup>Acts 9:38 R G L, but **Luddav** T Tr WH; see WH's Appendix, p. 156), **hJ** and **Ludda, Luddwn, ta** ((L T Tr WH in) <sup><4022></sup>Acts 9:32,35; cf. Tdf. Proleg., p. 116; Buttmann, 18f (16f) (cf. Winer's Grammar, 61 (60))); Hebrew **db** (<sup><1302></sup>1 Chronicles 8:12; <sup><1523></sup>Ezra 2:33; <sup><1615></sup>Nehemiah 11:35); "Lydda," a large Benjamite (cf. 1 Chronicles, the passage cited) town (**Ludda kwmh, pol eww tou megeqouv ouk apodeousa**, Josephus, Antiquities 20, 6, 2), called also Diospolis under the Roman empire, about nine ('eleven' (Ordnance Survey, p. 21)) miles distant from the Mediterranean; now Ludd: <sup><4022></sup>Acts 9:32, 35, 38. Cf. Robinson, Palestine ii., pp. 244-248; Arnold in Herzog viii., p. 627f.; (BB. DD. s, v.).\*

**{3070} Ludia, Ludiav, hJ** "Lydia," a woman of Thyatira, a seller of purple, converted by Paul to the Christian faith: <sup><4024></sup>Acts 16:14,40. The name was borne by other women also, Horat. *carm.* 1, 8; 3, 9.\*

**{3071} Lukaonia, Lukaoniav, hJ** "Lycaonia," a region of Asia Minor, situated between Pisidia, Cilicia, Cappadocia, Galatia and Phrygia, whose chief cities were Lystra, Derbe and Iconium (cf. references in Lightfoot on Colossians, p. 1). Its inhabitants spoke a peculiar and strange tongue the character of which cannot be determined: <sup><4026></sup>Acts 14:6. Cf. Winer's *RWB*, under the word; Lassen, *Zeitschr. d. deutsch. morgenl. Gesellsch.* x. ('56), p. 378; (Wright, *Hittites* (1884), p. 56).\*



{3072} **Lukaonisti** (**lukaonizw**, to use the language of Lycaonia), adverb, “in the speech of Lycaonia”: <sup><4441></sup>Acts 14:11 (see **Lukaonia**).\*

{3073} **Lukia, Lukiav, hJ** “Lycia,” a mountainous region of Asia Minor, bounded by Pamphylia, Phrygia, Caria and the Mediterranean: <sup><4275></sup>Acts 27:5 (1 Macc. 15:23). (B. D., under the word; Dict. of Geogr. under the word; references in Lightfoot on Colossians, p. 1.)\*

{3074} **Iukov, Iukou, oJ** Hebrew **baʿaJ** “a wolf”: <sup><4006></sup>Matthew 10:16; <sup><4008></sup>Luke 10:3; <sup><4302></sup>John 10:12; applied figuratively to cruel, greedy, rapacious, destructive men: <sup><4075></sup>Matthew 7:15; <sup><4409></sup>Acts 20:29; (used tropically, even in Homer, Iliad 4, 471; 16, 156; in the O.T., <sup><4227></sup>Ezekiel 22:27; <sup><4388></sup>Zephaniah 3:3; <sup><4456></sup>Jeremiah 5:6).\*

{3075} **Iumainomai**: imperfect **el umainomhn**; deponent middle; (**I umh** injury, ruin, contumely); from Aeschylus and Herodotus down;

1. “to affix a stigma to, to dishonor, spot, defile” (<sup><3625></sup>Ezekiel 16:25; <sup><4138></sup>Proverbs 23:8; 4 Macc. 18:8).

2. “to treat shamefully or with injury, to ravage, devastate, ruin”:  
**el umaineto thn ekklhsian**, said of Saul as the cruel and violent persecutor (A.V. “made havock of”), <sup><4408></sup>Acts 8:3.\*

{3076} **Iupew, Iupw**; 1 aorist **el uphsa**; pf **I el uphka**; passive, present **I ipoumai**; 1 aorist **el uphqhn**; future **I uphqhsomai**; (**I uph**); (fr. Hesiod down); “to make sorrowful; to affect with sadness, cause grief; to throw into sorrow”: **tina**, <sup><4002></sup>2 Corinthians 2:2,5; 7:3; passive, <sup><4049></sup>Matthew 14:9; 17:23; 18:31; 19:22; 26:22; <sup><4102></sup>Mark 10:22; 14:19; <sup><4161></sup>John 16:20; 21:17; <sup><4004></sup>2 Corinthians 2:4; <sup><5043></sup>1 Thessalonians 4:13; <sup><4006></sup>1 Peter 1:6; joined with **adhminein**, <sup><4157></sup>Matthew 26:37; opposed to **cairein**, <sup><4760></sup>2 Corinthians 6:10; **kata Oeon**, in a manner acceptable to God (cf. Winer’s Grammar, 402 (375)), <sup><4700></sup>2 Corinthians 7:9,11; in a wider sense, “to grieve, offend”: **to pneuma to agion**, <sup><4041></sup>Ephesians 4:30 (see **pneuma**, 4 a. at the end); “to make one uneasy, cause him a scruple,” <sup><5145></sup>Romans 14:15. (Compare: **sul Iupew**. Synonym: see **qrhnew**, at the end).\*

{3077} **Iuph, Iuphv, hJ** (from Aeschylus and Herodotus down), “sorrow, pain, grief”: of persons mourning, <sup><5106></sup>John 16:6; <sup><4717></sup>2 Corinthians 2:7; opposed to **cara**, <sup><5161></sup>John 16:20; <sup><5821></sup>Hebrews 12:11; **Iuph ecw** (see **ecw**, 1. 2 g., p. 267a), <sup><5161></sup>John 16:21f; <sup><3827></sup>Philippians 2:27; with addition

of **apo** and genitive of person, <sup><A0B></sup>2 Corinthians 2:3; **l uph moi estin**, <sup><B0D></sup>Romans 9:2; **en l uph ercesqai**, of one who on coming both saddens and is made sad, <sup><A0B></sup>2 Corinthians 2:1 (cf. **l upw uðav**, <sup><A0B></sup>2 Corinthians 2:2; and **l uphn ecw**, <sup><A0B></sup>2 Corinthians 2:3); **apo thv l uphv**, for sorrow, <sup><B2B></sup>Luke 22:45; **ek l uphv**, with a sour, reluctant mind (A.V. “grudgingly”) (opposed to **l jarov**), <sup><A0B></sup>2 Corinthians 9:7; **h kata Qeon l uph**, sorrow acceptable to God, <sup><A0B></sup>2 Corinthians 7:10 (see **l upew**), and **h tou kosmou l uph**, the usual sorrow of men at the loss of their earthly possessions, *ibid.*; objectively, “annoyance, affliction” (Herodotus 7, 152): **l upav upoferein** (R.V. “griefs”), <sup><A0B></sup>1 Peter 2:19.\*

### {3078} **Lusaniav, Lusaniou, oJ** “Lysanias”;

**1.** the son of Ptolemy, who from B. C. 40 on was governor of Chalcis at the foot of Mount Lebanon, and was put to death B. C. 34 at the instance of Cleopatra: Josephus, *Antiquities* 14, 7, 4 and 13, 3; 15, 4, 1; b. j., 1, 13, 1, cf. b. j. 1, 9, 2.

**2.** a tetrarch of Abilene (see **Abil hnh**), in the days of John the Baptist and Jesus: <sup><A0B></sup>Luke 3:1. Among the regions assigned by the emperors Caligula and Claudius to Herod Agrippa I. and Herod Agrippa II., Josephus mentions **h Lusaniou tetararcia** (*Antiquities* 18, 6, 10, cf. 20, 7, 1), **basil eia h tou Lusaniou kal oumenh** (b. j. 2, 11, 5), **Abil a h Lusaniou** (antt. 19, 5, 1); accordingly, some have supposed that in these passages Lysanias the son of Ptolemy must be meant, and that the region which he governed continued to bear his name even after his death. Others (as Credher, Strauss, Gfrörer, Weisse), denying that there ever was a second Lysanias, contend that Luke was led into error by that designation of Abilene (derived from Lysanias and retained for a long time afterward), so that he imagined that Lysanias was tetrarch in the time of Christ. This opinion, however, is directly opposed by the fact that Josephus, in *Antiquities* 20, 7, 1 and b. j. 2, 12, 8, expressly distinguishes Chalcis from the tetrarchy of Lysanias; nor is it probable that the region which Lysanias the son of Ptolemy governed for only six years took its name from him ever after. Therefore it is more correct to conclude that in the passages of Josephus where the tetrarchy of Lysanias is mentioned a second Lysanias, perhaps the grandson of the former, must be meant; and that he is identical with the one spoken of by Luke. Cf. Winer, *RWB*, under the word, Abilene; Wieseler in Herzog *i.*, p. 64ff (especially in *Beiträge zur richtig. Würdigung d. Evang.* as above with, pp. 196-204); Bleek, *Synoptative*

Erklär. as above with i., p. 154f; Kneucker in Schenkel i., p. 26f; Schürer, Neutest. Zeitgesch. sec. 19 Anh. I, p. 313 (also in Riehm, under the word; Robinson in Bib. Sacra for 1848, pp. 79ff; Renan, La Dynastie des Lysanias d'Abilene (in the Memoires de l'Acad. des inscrip. et belles-lettres for 1870, Tom. xxvi., p. 2, pp. 49-84); BB. DD., under the word).\*

**{3079} Lusiav, Lusiou, oJ**(Claudius) “Lysias,” a Roman chiliarch (A.V. ‘chief captain’): <sup><423></sup>Acts 23:26; 24:7 (Rec.),22. (B. D. American edition, under the word).\*

**{3080} Iusiv, Iusewv, hJ(luw)** (from Homer down), “a loosing” of any bond, as that of marriage; hence, once in the N.T. of divorce, <sup><417></sup>1 Corinthians 7:27.\*

**{3081} Iusitel ew, Iusitel w;** (from **Iusitel hv**, and this from **Iuw** to pay, and **ta tel h** (cf. **tel ov**, 2)); (from Herodotus down); properly, “to pay the taxes; to return expenses,” hence, “to be useful, advantageous”; impersonally, **Iusitel ei**, “it profits”; followed by **h** (see **h**, 3 f.), “it is better”: **tini**; followed by **ei**, <sup><272></sup>Luke 17:2.\*

**{3082} Lustra, Lustrav, hJ**and (in <sup><448></sup>Acts 14:8; 16:2; <sup><311></sup>2 Timothy 3:11) **Lustrwn, ta** (see **Ludda**), “Lystra,” a city of Lycaonia: <sup><446></sup>Acts 14:6,8,21; 16:1f; <sup><311></sup>2 Timothy 3:11. (Cf. references in Lightfoot on Colossians, p. 1.)\*

**{3083} Iutron, Iutrou, to (Iuw)**, the Septuagint passim for **rpko hLaGj ~wydji** etc.; “the price for redeeming, ransom” (paid for slaves, <sup><184></sup>Leviticus 19:20; for captives, <sup><251></sup>Isaiah 45:13; for the ransom of a life, <sup><213></sup>Exodus 21:30; <sup><453></sup>Numbers 35:31f): **anti pol Iwn**, to liberate many from the misery and penalty of their sins, <sup><103></sup>Matthew 20:28; <sup><105></sup>Mark 10:45. (Pindar, Aeschylus, Xenophon, Plato, others).\*

**{3084} Iutrow, Iutrw:** passive, 1 aorist **el utrwqhn**; middle, present infinitive **Iutrousqai**; 1 aorist subjunctive 3 person singular **Iutrwshtai**; (**Iutron**, which see); the Septuagint often for **I aea** and **hdp**;

**1.** “to release on receipt of ransom”: Plato, Theact., p. 165 e.; Diodorus 19, 73; the Septuagint, <sup><4815></sup>Numbers 18:15,17.

2. “to redeem, liberate by payment of ransom” ((Demosthenes, others)), generally expressed by the middle; universally, “to liberate”: **tina arguriw**, and likewise **ek** with the genitive of the thing; passive **ek thv mataiav anastrofhw**, <sup><1018></sup>1 Peter 1:18; middle “to cause to be released to oneself (cf. Winer’s Grammar, 254 (238)) by payment of the ransom,” *i.e.* “to redeem”; universally, “to deliver”: in the Jewish theocratic sense, **ton Israhil**, viz. from evils of every kind, external and internal, <sup><1242></sup>Luke 24:21; **apo pashv anomiav**, <sup><1124></sup>Titus 2:14 (cf. Winer’s Grammar, sec. 30, 6 a.); **tina ek**, spoken of God, <sup><1517></sup>Deuteronomy 13:5; <sup><1073></sup>2 Samuel 7:23; <sup><2834></sup>Hosea 13:14.\*

**{3085} Iutrwsiv, Iutrwsew, h(I utrow)**, “a ransoming, redemption”: properly, **aicmaol wtw**, Plutarch, Aratus, 11; for **hLa6** Leviticus 25:(29),48; universally, “deliverance, redemption,” in the theocratic sense (see **Iutrow**, 2 (cf. Graecus Venetus, <sup><1250></sup>Leviticus 25:10, etc.; <sup><1489></sup>Psalms 48:9 (<sup><1489></sup>Psalms 49:9))); <sup><1018></sup>Luke 1:68; 2:38; specifically, “redemption from the penalty of sin”: <sup><802></sup>Hebrews 9:12. (Clement of Rome, 1 Corinthians 12,7; ‘Teaching’ 4, 6; etc.)\*

**{3086} Iutrwthv, Iutrwthou, o(I utrow)**, “redeemer; deliverer, liberator”: <sup><4075></sup>Acts 7:35; (the Septuagint <sup><1251></sup>Leviticus 25:31,32; Philo de sacrific. Ab. et Cain. sec. 37 under the end); for **I a6** of God, <sup><1915></sup>Psalms 18:15 (<sup><1901></sup>Psalms 19:15); <sup><1978></sup>Psalms 77:35 (<sup><1978></sup>Psalms 78:35). Not found in secular authors.\*

**{3087} Iucnia, Iucniav, hJ** a later Greek word for the earlier **Iucnion**, see Lob. ad Phryn., p. 313f; (Wetstein (1752) on <sup><1155></sup>Matthew 5:15; Winer’s Grammar, 24); the Septuagint for **hrwnm** “a (candlestick) lampstand, candelabrum”: <sup><1155></sup>Matthew 5:15; <sup><1011></sup>Mark 4:21; <sup><1186></sup>Luke 8:16; (<sup><1113></sup>Luke 11:33); <sup><802></sup>Hebrews 9:2; the two eminent prophets who will precede Christ’s return from heaven in glory are likened to ‘candlesticks,’ <sup><1104></sup>Revelation 11:4 (Buttmann, 81 (70); Winer’s Grammar, 536 (499)); to the seven ‘candlesticks’ (<sup><1257></sup>Exodus 25:37 (A.V. “lamps”; cf. B. D. (especially the American edition), under the word Candlestick)) also the seven more conspicuous churches of Asia are compared in <sup><1112></sup>Revelation 1:12f,20; 2:1; **kinein thn Iucnian tinov (ekkl hsiav) ek tou topou authv**, to move a church out of the place which it has hitherto held among the churches; to take it out of the number of churches, remove it altogether, <sup><1115></sup>Revelation 2:5.\*

**{3088}** **I ucnov, I ucnou, oJ** the Septuagint for **ρνε** (from Homer down); “a lamp, candle” (?), that is placed on a stand or candlestick (Latin *candelabrum*) (cf. Trench, N.T. Synonyms, sec. xlvi.; Becker, Charicles, Sc. ix. (English translation, p. 156 n. 5)): <sup><4055></sup>Matthew 5:15; <sup><4021></sup>Mark 4:21; (<sup><4113></sup>Luke 11:36); 12:35; <sup><6215></sup>Revelation 22:5; **fww I ucnou**, <sup><6823></sup>Revelation 18:23; opposed to **fww hJ iou**, <sup><6215></sup>Revelation 22:5 L T Tr WH; **aptein I ucnon** ((<sup><4016></sup>Luke 8:16; 11:33; 15:8), see **aptw**, 1). To a “lamp” are likened — the eye, **oJ ucnov tou swmatov**, *i.e.* which shows the body which way to move and turn, <sup><4162></sup>Matthew 6:22; <sup><41134></sup>Luke 11:34; the prophecies of the O.T., inasmuch as they afforded at least some knowledge relative to the glorious return of Jesus from heaven down even to the time when by the Holy Spirit that same light, like the day and the daystar, shone upon the hearts of men, the light by which the prophets themselves had been enlightened and which was necessary to the full perception of the true meaning of their prophecies, <sup><6019></sup>2 Peter 1:19; to the brightness of a lamp that cheers the beholders a teacher is compared, whom even those rejoiced in who were unwilling to comply with his demands, <sup><4355></sup>John 5:35; Christ, who will hereafter illumine his followers, the citizens of the heavenly kingdom, with his own glory, <sup><6213></sup>Revelation 21:23.\*

**{3089}** **I uw**; imperfect **el uon**; 1 aorist **el usa**; passive, present **I uomai**; imperfect **el uomhn**; perfect 2 person singular **I el usai**, participle **I el umenov**; 1 aorist **el uqhn**; 1 future **I uqhsomai**; from Homer down; the Septuagint several times for **j tpe** to open, **ryThi** and Chaldean **arw**] (<sup><2125></sup>Daniel 3:25; 5:12); “to loose”; *i.e.*:

**1.** “to loose any person (or thing) tied or fastened”: properly, the bandages of the feet, the shoes, <sup><41007></sup>Mark 1:7; <sup><41816></sup>Luke 3:16; <sup><41127></sup>John 1:27; Acts (13:25); 7:33 (so for **I vae** to take off, <sup><41815></sup>Exodus 3:5; <sup><40515></sup>Joshua 5:15); **pwl on (dedemenon)**, <sup><4212></sup>Matthew 21:2; <sup><41112></sup>Mark 11:2,(3 L marginal reading),4f; <sup><4230></sup>Luke 19:30f,33; bad angels, <sup><4394></sup>Revelation 9:14f; **ton boun apo thv fatnhv**, <sup><42315></sup>Luke 13:15; tropically: of husband and wife joined together by the bond of matrimony, **I el usai apo gunaikov** (opposed to **dedesai gunaiki**), spoken of a single man, whether he has already had a wife or has not yet married, <sup><41727></sup>1 Corinthians 7:27.

**2.** “to loose one bound, *i.e.* to unbind, release from bonds, set free”: one bound up (swathed in bandages), <sup><43144></sup>John 11:44; bound with chains (a prisoner), <sup><4231></sup>Acts 22:30 (where Rec. adds **apo twv desmwn**); hence,

equivalent to “to discharge from prison, let go,” <sup><402></sup>Acts 24:26 Rec. (so as far back as Homer); in Apocalyptic vision of the devil (**kek l eismenon**), <sup><611></sup>Revelation 20:3; **ek thv ful akhv autou**, 7; metaphorically, to free (**apo desmou**) from the bondage of disease (one held by Satan) by restoration to health, <sup><236></sup>Luke 13:16; to release one bound by the chains of sin, **ek tw n adartiwn**, <sup><105></sup>Revelation 1:5 L T Tr WH (see **l ouw** at the end (cf. Winer’s Grammar, sec. 30, 6 a.)).

**3.** “to loosen, undo, dissolve,” anything bound, tied, or compacted together: the seal of a book, <sup><82></sup>Revelation 5:2 (5 Rec.); tropically, **ton desmon thv gl wshv tinov**, to remove an impediment of speech, restore speech to a dumb man, <sup><175></sup>Mark 7:35 (Justin, hist. 13, 7, 1 cui nomen Battos propter linguae obligationem init; 6 linguae nodis solutis loqui primum coepit); an assembly, *i.e.* “to dismiss, break up”: **thn sunagwghn**, passive, <sup><433></sup>Acts 13:43 (**agorhn**, Homer, Iliad 1, 305; Odyssey 2, 257, etc.; Apoll. Rh. 1, 708; **thn stratian**, Xenophon, Cyril 6, 1, 2); of the bonds of death, **l uein tav wdinav tou qantou**, <sup><424></sup>Acts 2:24 (see **wdin**). Laws, as having binding force, are likened to bonds; hence, **l uein** is equivalent to “to annul, subvert; to do away with; to deprive of authority,” whether by precept or by act: **entol hn**, <sup><159></sup>Matthew 5:19; **ton nomon**, <sup><173></sup>John 7:23; **to sabbaton**, the commandment concerning the sabbath, <sup><358></sup>John 5:18; **thn grafhn**, <sup><305></sup>John 10:35; cf. Kuinoel on <sup><157></sup>Matthew 5:17; (on the singular reading **l uei ton lhsou**, <sup><413></sup>1 John 4:3 WH marginal reading see Westcott’s Commentary at the passage); by a Chaldean and Talmudic usage (equivalent to **rTaæaræ**) (cf. Winer’s Grammar, 32)), opposed to **dew** (which see 2 c.), “to declare lawful”: <sup><169></sup>Matthew 16:19; 18:18 (but cf. Weiss in Meyer 7te Aufl. ad the passages cited). to loose what is compacted or built together, “to break up, demolish, destroy”: properly, in passive **el ueto h prumna**, was breaking to pieces, <sup><474></sup>Acts 27:41; **ton naon**, <sup><429></sup>John 2:19; **to mesotoicon tou fragmou**, <sup><424></sup>Ephesians 2:14 (**ta teich**, 1 Esdr. 1:52; **gefuran**, Xenophon, an. 2, 4, 17f); to dissolve something coherent into parts, “to destroy”: passive (**toutwn pantwn l uomenwn**, <sup><611></sup>2 Peter 3:11); **ta stoiceia (kausoumena)**, <sup><610></sup>2 Peter 3:10; **ouranoi (pouromenoi)**, <sup><612></sup>2 Peter 3:12; metaphorically, “to overthrow, do away with”: **ta erga tou diabolou**, <sup><613></sup>1 John 3:8. (Compare: **anal uw**, **apol uw**, **dial uw**, **ekl uw**, **epil uw**, **katal uw**, **pural uw**.)\*

**{3090}** **Lwiv** (WH **Lwiv**), **Lwisidov**, **hJ** “Lois,” a Christian matron, the grandmother of Timothy: ~~<5006>~~ 2 Timothy 1:5.\*

**{3091}** **Lwt**, **oJfwD**, a covering, a veil) (indeclinable; cf. B. D.), “Lot,” the son of Haran the brother of Abraham (~~<01127>~~ Genesis 11:27,31; 12:4ff; 13:1ff; 14:12ff; 19:1ff): ~~<2173>~~ Luke 17:28f,32: ~~<6007>~~ 2 Peter 2:7.\*



# M

Mu: on its (Alexandrian, cf. Sturz, *De dial. Maced. et Alex.*, p. 130f) retention in such forms as **lhmyomai**, **anel hmfqh**, **proswpol hmpthv**, **anal hmyiv**, and the like, see (the several words in their places, and) Winer's *Grammar*, 48; Buttman, 62 (54); especially Tdf. *Proleg.*, p. 72; Kuenen and Cobet, *Praef.*, p. lxx.; Scrivener, *Collation etc.*, p. 55f, and *Introduction*, p. 14; Fritzsche, *Romans*, vol. i., p. 110; on -g- or -mm- in perfect passive participle (*e.g.* **diestrammenov**, **perirerammenov**, etc., see each word in its place, and) cf. WH's *Appendix*, p. 170f; on the dropping of mu **m** in **empl hmi**, **empipraw**, see the words.)

{3092} **Maaq**, **oJf [æ** (to be small), "Maath," one of Christ's ancestors: <sup><418></sup>Luke 3:26.\*

{3093} **Magadan**, see the following word.

{3093} **Magdal a**, a place on the western shore of the Lake of Galilee, about three miles distant from Tiberius toward the north; according to the not improbable conjecture of Gesenius (*Thesaurus*, i., p. 267) identical with **l Dgm l aæ** (*e.* tower of God), a fortified city of the tribe of Naphtali (<sup><418></sup>Joshua 19:38); in the *Jerus. Talmud* **l dgm** (Magdal or Migdal); now Medschel or Medjdel, a wretched Mohammedan village with the ruins of an ancient tower (see Winer's *RWB*, under the word; Robinson, *Palest.* ii., p. 396f; Arnold in *Herzog* viii., p. 661; Kneucker in *Schenkel* 4:p. 84; (Hackett in *B. D.*, under the word; Edersheim, *Jesus the Messiah*, i., 571f): <sup><413></sup>Matthew 15:39 R G, with the variant reading (adopted by L T Tr WH (cf. WH's *Appendix*, p. 160)) **Magadan**, Vulgate *Magedan* (Syriac ...); if either of these forms was the one used by the Evangelist it could very easily have been changed by the copyists into the more familiar name **Magdal a**.\*

{3094} **Magdal hnh**, **Magdal hnhv**, **hJ (Magdal a**, which see), "Magdalene, a woman of Magdala": <sup><426></sup>Matthew 27:56,61; 28:1; <sup><4150></sup>Mark 15:40,47; 16:1,9; <sup><4182></sup>Luke 8:2; 24:10; <sup><4195></sup>John 19:25; 20:1,18.\*

{717} (**Magedwn** (<sup><616></sup>Revelation 16:16 WH), see **Armagedon**.)

**{3095} mageia** (T WH **magia**, see Iota) **mageiav, hJ**(**magov**, which see), “magic”; plural “magic arts, sorceries”: <sup><4481></sup>Acts 8:11. (Theophrastus, Josephus, Plutarch, others.)\*

**{3096} mageuw;** (**magov**); “to be a magician; to practise magical arts”: <sup><4482></sup>Acts 8:9. (Euripides, Iph. 1338; Plutarch, Artax. 3, 6, and in other authors.)\*

**{3095} magia**, see **mageia**.

**{3097} magov, magou, oJ**(Hebrew **gmāp** plural **μygin**; a word of Indo-Germanic origin; cf. Gesenius, Thesaurus, ii., p. 786; J. G. Müller in Herzog viii., p. 678; (Vanicek, Fremdwörter, under the word; but the word is now regarded by many as of Babylonian origin; see Schrader, Keilinschriften as above with 2te Aufl., p. 417ff)); from Sophocles and Herodotus down; the Septuagint <sup><2700></sup>Daniel 2:2 and several times in Theodotion ad Daniel for **āVvaæ** “a magus”; the name given by the Babylonians (Chaldaeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augurs, soothsayers, sorcerers etc.; cf. Winer’s RWB, under the word; J. G. Müller in Herzog, the passage cited, pp. 675-685; Holtzmann in Schenkel iv., p. 84f; (BB. DD., under the word Magi). In the N.T. the name is given:

**1.** to the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star (see **asthr**, and cf. Edersheim, Jesus the Messiah, i. 209ff) that the Messiah had just been born, came to Jerusalem to worship him: <sup><4001></sup>Matthew 2:1,7,16.

**2.** to false prophets and sorcerers: <sup><4436></sup>Acts 13:6,8,cf. 8:9,11.\*

**{3098} Magwg, oJ**see **Gwg**.

**{3099} Madiam, hJ**(Hebrew **˘ydl̄ni**(*i.e.* ‘strife’)), “Midian” (in A.V. (the 1611 edition) N.T. Madian), proper name of the territory of the Midianites in Arabia; it took its name from Midian, son of Abraham and Keturah (<sup><0251></sup>Genesis 25:1f): <sup><4172></sup>Acts 7:29.\*

**{3149} mazov, mazou, oJ**“the breast”: of a man, <sup><6013></sup>Revelation 1:13 Lachmann ((see **mastov**). From Homer down.)\*

**{3100} maqhteuw**: 1 aorist **emaqhteusa**; 1 aorist passive **emaqhteuqhn**; (**maqhthv**);

1. intransitive, **tini**, “to be the disciple of one; to follow his precepts and instruction”: <sup><4257></sup>Matthew 27:57 R G WH marginal reading, cf. <sup><838></sup>John 19:38 (so Plutarch, *mor.*, pp. 832 b. (vit. Antiph. 1), 837 c. (vit. Isocrates 10); Jamblichus, *vit. Pythag.* c. 23).

2. transitive (cf. Winer’s *Grammar*, p. 23 and sec. 38, 1; (Buttmann, sec. 131, 4)) “to make a disciple; to teach, instruct”: **tina**, <sup><489></sup>Matthew 28:19; <sup><442></sup>Acts 14:21; passive with a dative of the person whose disciple one is made, <sup><4257></sup>Matthew 27:57 L T Tr WH text; **maqhteueiv eiv th basil eian twn ouranou** (see **grammateuv**, 3), <sup><432></sup>Matthew 13:52 Rec., where long since the more correct reading **th basil eia twn ouranwn** was adopted, but without changing the sense; (yet Lachmann inserts **en**).\*

**{3101} maqhthv, maqtou, oJmanqanw**), “a learner, pupil, disciple”: universally, opposed to **didaskal ov**, <sup><4024></sup>Matthew 10:24; <sup><460></sup>Luke 6:40; **tinov**, one who follows one’s teaching: **lwannou**, <sup><4044></sup>Matthew 9:14; <sup><478></sup>Luke 7:18 (19); <sup><485></sup>John 3:25; **twn Farisaiwn**, <sup><426></sup>Matthew 22:16; <sup><4028></sup>Mark 2:18; <sup><463></sup>Luke 5:33; **Mwusewv**, <sup><4028></sup>John 9:28; of Jesus — in a wide sense, in the Gospels, those among the Jews who favored him, joined his party, became his adherents: <sup><466></sup>John 6:66; 7:3; 19:38; **ocl ov maqhtwn autou**, <sup><467></sup>Luke 6:17; **oJ maqhtoi autou iJkanoi**, <sup><471></sup>Luke 7:11; **apan to pl hqov twn maqhtwn**, <sup><491></sup>Luke 19:31; but especially “the twelve apostles”: <sup><400></sup>Matthew 10:1; 11:1; 12:1; <sup><487></sup>Mark 8:27; <sup><480></sup>Luke 8:9; <sup><482></sup>John 2:2; 3:22, and very often; also simply **oJ maqhtai**, <sup><430></sup>Matthew 13:10; 14:19; <sup><404></sup>Mark 10:24; <sup><496></sup>Luke 9:16; <sup><461></sup>John 6:11 (Rec.), etc.; in the Acts **oJ maqhtai** are all those who confess Jesus as the Messiah, Christians: <sup><400></sup>Acts 6:1f,7; 9:19; 11:26, and often; with **tou kuriou** added, <sup><491></sup>Acts 9:1. The word is not found in the O. T., nor in the Epistles of the N.T., nor in the Apocalypse; in Greek writings from (Herodotus), Aristophanes, Xenophon, Plato down.

**{3102} maqhtria, maqhtriv, hJ**(a feminine form of **maqhthv**; cf. **yal thv, yal tria**, etc., in Alexander Buttmann (1873) *Ausf. Spr. ii.*, p. 425), “a female disciple”; equivalent to “a Christian woman”: <sup><498></sup>Acts 9:36. (Diodorus 2, 52; Diogenes Laërtius 4, 2; 8, 42.)\*

**{3161} (Maqqaqiv, see Mattaqiv.)**

{3156} **Maqqaiov, Maqqan**, see **Matqaiov, Matqan**.

{3158} **Maqqat**, see **Matqat**.

{3103} **Maqousal a**, T WH **Maqousal a** (cf. Tdf. Proleg., p. 103), **oj** (j | æ|tm] man of a dart, from Wtm] construct form of the unused tmæa man, and j | æ|a dart (cf. B. D. under the word), “Methuselah,” the son of Enoch and grandfather of Noah (<0021>Genesis 5:21): <0037>Luke 3:37.\*

{3104} **Mainan** (T Tr WH **Menna**), indeclinable (Lachmann **Mennav**, genitive Meyer), **oj** “Menna or Menan” (A.V. (1611) “Menam”), the name of one of Christ’s ancestors: <0031>Luke 3:31 (Lachmann brackets **tou Mainan**).\*

{3105} **mainomai**; (from Homer down); “to be mad, to rave”: said of one who so speaks that he seems not to be in his right mind, <4125>Acts 12:15; 26:24; <4423>1 Corinthians 14:23; opposed to **swfrosunhv rhmata apofqeggesqai**, <4425>Acts 26:25; joined with **daimonion ecein**, <800>John 10:20. (Compare: **emmainomai**.)\*

{3106} **makarizw**; Attic future **makariw** (cf. Buttmann, 37 (32)); (**makariov**); from Homer down; the Septuagint for **rVæe** “to pronounce blessed”: **tina**, <0148>Luke 1:48; <5051>James 5:11 (here Vulgate *beatifico*).\*

{3107} **makariov, makaria, makarion** (poetic **makar**) (from Pindar, Plato down), “blessed, happy”: joined to names of God, <5011>1 Timothy 1:11; 6:15 (cf. **makarev Qeoi** in Homer and Hesiod); **el piv**, <6023>Titus 2:13; as a predicate, <4035>Acts 20:35; <6034>1 Peter 3:14; 4:14; **hgoumai tina makarion**, <4032>Acts 26:2; **makarariov en tini**, <5025>James 1:25. In congratulations, the reason why one is to be pronounced blessed is expressed by a noun or by a participle taking the place of the subject, **makariov o** etc. (Hebrew **yrvþæp**] <8001>Psalm 1:1; <6333>Deuteronomy 33:29, etc.) blessed the man, who etc. (Winer’s Grammar, 551 (512f)): <0038>Matthew 5:3-11; <0061>Luke 6:20-22; <6039>John 20:29; <6008>Revelation 1:3; 16:15; 19:9; 20:6; 22:14; by the addition to the noun of a participle which takes the place of a predicate, <0045>Luke 1:45; 10:23; 11:27f; <6643>Revelation 14:13; followed by **oj** with a finite verb, <0016>Matthew 11:6; <0073>Luke 7:23; 14:15; <6007>Romans 4:7f; the subject noun intervening, <0257>Luke 12:37,43; 23:29; <5012>James 1:12; **makarioi ... oji**, <0036>Matthew 13:16; 16:17;

<2144> Luke 14:14; followed by **ean**, <6137> John 13:17; <4174> 1 Corinthians 7:40. (See Schmidt, chapter 187, 7.)

**{3108} makarismov, makarismou, oJmakarizw**, “declaration of blessedness”: <6049> Romans 4:9; <8045> Galatians 4:15; **legein ton makarison tinov**, “to utter a declaration of blessedness upon one,” a fuller way of saying **makarizein tina**, “to pronounce one blessed,” <6046> Romans 4:6. (Plato, rep. 9, p. 591 d.; Aristotle, rhet. 1, 9, 34); Plutarch, mor., p. 471 c.; ecclesiastical writings.)\*

**{3109} Makedonia, Makedoniav, hJ** (on use of article with cf. Winer’s Grammar, sec. 18, 5 a. c.), “Macedonia,” a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the north by Dardania and Moesia (cf. B. D. (especially American edition)): <4161> Acts 16:9f,12; 18:5; 19:21f; 20:1,3; <6152> Romans 15:26; <4165> 1 Corinthians 16:5; <4016> 2 Corinthians 1:16; 2:13; 7:5; 8:1; 11:9; <5045> Philippians 4:15; <5007> 1 Thessalonians 1:7f; 4:10; <5003> 1 Timothy 1:3.\*

**{3110} Makedwn, Makedonov, oJ** “a Macedonian”: <4161> Acts 16:9 (cf. Buttmann, sec. 123, 8 Rem.); 19:29; 27:2; <4002> 2 Corinthians 9:2,4.\*

**{3111} makel l on, makel l ou, to**, a Latin word, *macellum* (probably akin to **mach**; Vanicek, p. 687 (cf. Plutarch, as below)), a place where meat and other articles of food are sold, “meat-market, provision-market,” (A.V. “shambles”): <6102> 1 Corinthians 10:2,5. (Dio Cassius, 6 1, 18 **thn agoran tw n oywn, to makel l on**; (Plutarch, ii., p. 277 d. (quaest. Romans 54)).)\*

**{3112} makran** (properly, feminine accusative of the adjective **makrov**, namely, **odon**, a long way (Winer’s Grammar, 230 (216); Buttmann, sec. 131, 12)), adverb, the Septuagint for **qWDr**) (from Aeschylus down); “far, a great way”: absolutely, **apecein**, <2151> Luke 15:20; of the terminus to which, “far hence,” **exapostel w se**, <4021> Acts 22:21; with **apo tinov** added, <4183> Matthew 8:30; <4076> Luke 7:6 (T omits **apo**); <4208> John 21:8; **ton Qeon ... ou makran apo edov ekastou hJwn uparconta**, *i.e.* who is near everyone of us by his power and influence (so that we have no need to seek the knowledge of him from without), <4172> Acts 17:27; **oJ eiv makran** (cf. Winer’s Grammar, 415 (387)) those that are afar off, the inhabitants of remote regions, *i.e.* the Gentiles, <4123> Acts 2:39, cf. <3012> Isaiah 2:2ff;

<sup><3065></sup>Zechariah 6:15. metaphorically, **ou makran ei apo thv basilaiav tou Qeou**, but little is lacking for thy reception into the kingdom of God, or thou art almost fit to be a citizen in the divine kingdom, <sup><41234></sup>Mark 12:34; **oj pote ontev makran** (opposed to **oj egguv**), of heathen (on the sense, see **egguv**, 1 b.), <sup><4023></sup>Ephesians 2:13; also **oj makran**, <sup><4027></sup>Ephesians 2:17.\*

**{3113} makroqen (makrov)**, adverb, especially of later Greek (Polybius, others; cf. Lob. ad Phryn., p. 93); the Septuagint for **qwDrmeqwr**; etc.; “from afar, afar”: <sup><4008></sup>Mark 8:3; 11:13; <sup><2183></sup>Luke 18:13; 22:54; 23:49; with the preposition **apo** prefixed (cf. Winer’s Grammar, 422 (393); sec. 65, 2; Buttman, 70 (62)): <sup><4068></sup>Matthew 26:58 (here T omits; WH brackets **apo**); 27:55; <sup><4076></sup>Mark 5:6; 14:54; 15:40, <sup><2163></sup>Luke 16:23; <sup><6830></sup>Revelation 18:10,15,17; also L T Tr WH in <sup><4113></sup>Mark 11:13; L T Tr marginal reading WH in <sup><2349></sup>Luke 23:49; T Tr WH in <sup><4008></sup>Mark 8:3 (<sup><4076></sup>Psalms 137:6 (<sup><4086></sup>Psalms 138:6); <sup><2195></sup>2 Kings 19:25 manuscript Alexandrian LXX; 2 Esdr. 3:13).\*

**{3114} makroqumew, makroqumw**; 1 aorist, imperative **makroqumhson**, participle **makroqumhsav**; (from **makroqumov**, and this from **makrov** and **qumov**); “to be of a long spirit, not to lose heart”; hence,

**1.** “to persevere patiently and bravely” (equivalent to **karterw**, so Plutarch, de gen. Socrates c. 21, p. 593 f.; Artemidorus Daldianus, oneir. 4, 11) “in enduring misfortunes and troubles”: absolutely, <sup><3065></sup>Hebrews 6:15; <sup><3088></sup>James 5:8; with the addition of **ewv** and a genitive of the desired event, <sup><3087></sup>James 5:7; with **epi** and a dative of the thing hoped for, *ibid.*; add, Sir. 2:4.

**2.** “to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish” (for **Eyrãh,ããa** to defer anger, <sup><2191></sup>Proverbs 19:11): absolutely, <sup><630></sup>1 Corinthians 13:4; **prov tina**, <sup><3154></sup>1 Thessalonians 5:14; **epi** with the dative of person (see **epi**, B. 2 a. [d].), <sup><4085></sup>Matthew 18:26,29 (here L Tr with the accusative, so Tr in 26; see **epi**, C. I. 2 g. b.); Sir. 18:11; 29:8; hence, spoken of God deferring the punishment of sin: **eiv tina**, toward one, <sup><600></sup>2 Peter 3:9 (here L T Tr marginal reading **dia** (which see B. II. 2 b. under the end)); **epi** with the dative of person, <sup><2187></sup>Luke 18:7; in this difficult passage we shall neither preserve the constant usage of **makroqumein** (see just before) nor get a reasonable sense, unless we regard the words **ep’ autoiv** as negligently (see **autov**, II. 6) referring to the enemies of the

**ekl ektwn**, and translate **kai makroqumwn ep' autoiv** “even though he is long-suffering, indulgent, to them”; — this negligence being occasioned by the circumstance that Luke seems to represent Jesus as speaking with Sir. 32:22 (Sir. 35:18) in mind, where **ep' autoiv** must be referred to **anel hemonwn**. The reading (of L T Tr WH) **kai makroqumei ep' autoiv**; by which **to makroqumein** is denied to God (cf. Winer’s Grammar, sec. 55, 7) cannot be accepted, because the preceding parable certainly demands the notion of slowness on God’s part in avenging the right; cf. DeWette at the passage; (but to this it is replied, that the denial of actual delay is not inconsistent with the assumption of apparent delay; cf. Meyer (edited by Weiss) at the passage).\*

**{3115} makroqumia, makroqumiav, h{makroqumov** (cf. **makroqumew**)) (Vulgate *longanimitas*, etc.), *i.e.*:

1. “patience, endurance, constancy, steadfastness, perseverance”; especially as shown in bearing troubles and ills (Plutarch, Luc. 32f; **anqrwpov wn mhde pote thn al upian aitou para Qewn, all i a makroqumian**, Menander fragment 19, p. 203, Meineke edition (vol. iv., p. 238 Frag. comic. Graec. (Berl. 1841))): <sup><5011></sup>Colossians 1:11; <sup><5180></sup>2 Timothy 3:10; <sup><5062></sup>Hebrews 6:12; <sup><5150></sup>James 5:10; Clement of Rome, 1 Corinthians 64; the Epistle of Barnabas 2, 2; (<sup><25715></sup>Isaiah 57:15; Josephus, b. j. 6, 1, 5; cf. 1 Macc. 8:4).

2. “patience, forbearance, long-suffering, slowness in avenging wrongs,” (for **Ἐρα, μὴ παῖ** <sup><24515></sup>Jeremiah 15:15): <sup><5104></sup>Romans 2:4; 9:22; <sup><5066></sup>2 Corinthians 6:6; <sup><5182></sup>Galatians 5:22; <sup><5042></sup>Ephesians 4:2; <sup><5182></sup>Colossians 3:12; <sup><5016></sup>1 Timothy 1:16 (cf. Buttmann, 120 (105)); <sup><5042></sup>2 Timothy 4:2; <sup><5181></sup>1 Peter 3:20; <sup><50815></sup>2 Peter 3:15; (Clement of Rome, 1 Corinthians 13,1; Ignatius ad Ephesians 3, 1).\*

(Synonyms: **makroqumia, upomoh** (occur together or in the same context in <sup><5011></sup>Colossians 1:11; <sup><5184></sup>2 Corinthians 6:4,6; <sup><5180></sup>2 Timothy 3:10; <sup><5150></sup>James 5:10,11; cf. Clement of Rome, 1 Corinthians 64; Ignatius ad Ephesians 3,1): Lightfoot remarks (on Colossians, the passage cited), “The difference of meaning is best seen in their opposites. While **upomoh** is the temper which does not easily succumb under suffering, **makroqumia** is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or



revenge (<sup><21518></sup>Proverbs 15:18; 16:32) ... This distinction, though it applies generally, is not true without exception” ...; cf. also his note on <sup><51812></sup>Colossians 3:12, and see (more at length) Trench, N.T. Synonyms, sec. liii.)

**{3116} makroqumwv**, adverb, “with longanimity” (Vulgate *longanimiter*, <sup><8165></sup>Hebrews 6:15), *i.e.* “patiently”: <sup><4818></sup>Acts 26:3.\*

**{3117} makrov, makra, makron** (from Homer down), “long”; of place, “remote, distant, far off”: **cwra**, <sup><21513></sup>Luke 15:13; 19:12. of time, “long, lasting long”: **makra proseucomai**, to pray long, make long prayers, <sup><4234></sup>Matthew 23:14 (137 Rec.); <sup><4124></sup>Mark 12:40; <sup><2047></sup>Luke 20:47.\*

**{3118} makrocroniov, makrocronion (makrov and cronov)**, literally, ‘long-timed’ (Latin *longaevus*), “long-lived”: <sup><4818></sup>Ephesians 6:3. (<sup><4202></sup>Exodus 20:12; <sup><48516></sup>Deuteronomy 5:16; very rare in secular authors.)\*

**{3119} mal akia, mal akiav, h(mal akov)**;

1. properly, “softness” (from Herodotus down).

2. in the N.T. (like **asqeneia, arrwstia**) “infirmity, debility, bodily weakness, sickness” (the Septuagint for **yl j ’**, disease, <sup><48715></sup>Deuteronomy 7:15; 28:61; <sup><2830></sup>Isaiah 38:9, etc.); joined with **nosov**, <sup><4023></sup>Matthew 4:23; 9:35; 10:1.\*

**{3120} mal akov, mal akh, mal akon**, “soft; soft to the touch”: **imatia**, <sup><4118></sup>Matthew 11:8 R G L brackets; <sup><4075></sup>Luke 7:25 (**imatiawn pol utel wn kai mal akwn**, Artemidorus Daldianus, *oneir.* 1, 78; **esqhv**, Homer, *Odyssey* 23, 290; Artemidorus Daldianus, *oneir.* 2, 3; **citwn**, Homer, *Iliad* 2, 42); and simply **ta mal aka**, soft raiment (see **leukov**, 1): <sup><4118></sup>Matthew 11:8 T Tr WH. Like the Latin *mollis*, metaphorically, and in a bad sense: “effeminate,” of a catamite, a male who submits his body to unnatural lewdness, <sup><4819></sup>1 Corinthians 6:9 (Dionysius Halicarnassus, *Antiquities* 7, 2 under the end; (Diogenes Laërtius 7, 173 at the end)).\*

**{3121} Mal el hel (Mel el hel**, Tdf.), **o(j l a e) bna p** praising God, from **l l a e** and **l a e** “Mahalaleel” (A.V. “Maleleel”), son of Cainan: <sup><4857></sup>Luke 3:37.\*

**{3122} mal ista** (superlative of the adverb **mal a**) (from Homer down), adverb, “especially, chiefly, most of all, above all”: <sup><4038></sup>Acts 20:38; 25:26; <sup><860></sup>Galatians 6:10; <sup><1002></sup>Philippians 4:22; <sup><5010></sup>1 Timothy 4:10; 5:8,17; <sup><5013></sup>2 Timothy 4:13; <sup><5010></sup>Titus 1:10; <sup><5016></sup>Philemon 1:16; <sup><6020></sup>2 Peter 2:10; **mal ista gnwsthv**, especially expert, thoroughly well-informed, <sup><4038></sup>Acts 26:3.\*

**{3123} mal lon** (comparitive of **mal a**, very, very much) (from Homer down), adverb, “more, to a greater degree; rather”;

**1.** added to verbs and adjectives, it denotes increase, a greater quantity, a larger measure, a higher degree, “more, more fully” (German *in höherem Grade, Maasse*);

**a.** words defining the measure or size are joined to it in the ablative (dative): **pol lw** “much, by far,” <sup><4108></sup>Mark 10:48; <sup><2139></sup>Luke 18:39; <sup><865></sup>Romans 5:15,17 (in both these verses the underlying thought is, the measure of salvation for which we are indebted to Christ is far greater than that of the ruin which came from Adam; for the difference between the consequences traceable to Adam and to Christ is not only one of quality, but of quantity also; cf. Rückert, Commentary on Romans, vol. i. 281f (others (from Chrysostom to Meyer and Godet) content themselves here with a logical increase, “far more certainly”)); <sup><4039></sup>2 Corinthians 3:9,11; <sup><1052></sup>Philippians 2:12; **posw** “how much,” <sup><2224></sup>Luke 12:24; <sup><5112></sup>Romans 11:12; <sup><5016></sup>Philemon 1:16; <sup><8094></sup>Hebrews 9:14; **tosoutw** “by so much,” **osw** “by as much” (namely, **mal lon**), <sup><8025></sup>Hebrews 10:25.

**b.** in comparison it often so stands that “than before” must be mentally added (A.V. “the more, so much the more”), as <sup><4724></sup>Matthew 27:24 (**mal lon qorubov ginetai** (but others refer this to 2 b. **a.** below)); <sup><465></sup>Luke 5:15 (**dihrceto mal lon**); <sup><8158></sup>John 5:18 (**mal lon ezhtou**); 19:8; <sup><4454></sup>Acts 5:14; 9:22; 22:2; <sup><4007></sup>2 Corinthians 7:7; <sup><5001></sup>1 Thessalonians 4:1,10; <sup><6010></sup>2 Peter 1:10; **eti mal lon kai mal lon**, <sup><1009></sup>Philippians 1:9; or the person or thing with which the comparison is made is evident from what precedes, as <sup><1094></sup>Philippians 3:4; it is added to comparatives, <sup><4076></sup>Mark 7:36; <sup><4073></sup>2 Corinthians 7:13; **pol lw mal lon kreisson**, <sup><1023></sup>Philippians 1:23; see (Wetstein on Philippians, the passage cited); Winer’s Grammar, sec. 35, 1 cf. 603 (561); (Buttmann, sec. 123, 11); to verbs that have a comparative force, **mal lon diaferen tinov**, to be of much more value than one, <sup><4065></sup>Matthew 6:26. **mal lon h**, “more than,” <sup><4083></sup>Matthew 18:13; **mal lon** with the genitive, **pantwn udwn**, <sup><4548></sup>1 Corinthians 14:18

(Xenophon, mem. 3, 17, 1). joined to positive terms it forms a periphrasis for a comparative (cf. Winer's Grammar, sec. 35, 2 a.), followed by **h**, as **makarion, mal lon** for **makariwteron**, <sup><4016></sup>Acts 20:35; add, <sup><4015></sup>1 Corinthians 9:15; <sup><4007></sup>Galatians 4:27; **pol l w mal lon anagkaia**, <sup><4022></sup>1 Corinthians 12:22; sometimes **mal lon**, seems to be omitted before **h**; see under **h**, 3 f.

**c. mal lon de**, "what moreover is of greater moment" (A.V. "yea rather"): <sup><4034></sup>Romans 8:34 (2 Macc. 6:23).

**2.** it marks the preference of one thing above another, and is to be rendered "rather, sooner" (German *ehrer, vielmehr, lieber*);

**a.** it denotes that which occurs more easily than something else, and may be rendered "sooner" (German *ehrer*): thus **pol l w mal lon** in arguing from the less to the greater, <sup><4061></sup>Matthew 6:30; <sup><4019></sup>Romans 5:9f; <sup><4021></sup>Hebrews 12:9 (here L T Tr WH **pol i mal lon**); also **pol u** (R G **pol l w) mal lon** namely, **ouk ekfeuxomeqa**, *i.e.* much more shall we not escape (cf. Winer's Grammar, p. 633 (588) note (Buttmann, sec. 148, 3 b.)), or even **endikon misqapodosian l hyomeqa** (<sup><4010></sup>Hebrews 2:2), or something similar (cf. Matthiae, sec. 634, 3), <sup><4025></sup>Hebrews 12:25. **posw mal lon**, <sup><4071></sup>Matthew 7:11; 10:25; <sup><4028></sup>Luke 12:28; <sup><4012></sup>Romans 11:12,24; <sup><4016></sup>Philemon 1:16. in a question, **ou mal lon**; (Latin *nonne potius?*) ("do not ... more"), <sup><4012></sup>1 Corinthians 9:12.

**b.** it is opposed to something else and does away with it; accordingly it may be rendered "the rather" (German *vielmehr*);

[a]. after a preceding negative or prohibitive sentence: <sup><4005></sup>Matthew 10:6,28; 25:9; <sup><4015></sup>Mark 5:26; <sup><4013></sup>Romans 14:13; <sup><4002></sup>1 Timothy 6:2; <sup><4023></sup>Hebrews 12:13; **mal lon de**, <sup><4003></sup>Ephesians 4:28; 5:11. **ouci mal lon**; (*nonne potius?*) "not rather" etc.? <sup><4012></sup>1 Corinthians 5:2; 6:7.

[b]. so that **mal lon** belongs to the thing which is preferred, consequently to a noun, not to a verb: <sup><4019></sup>John 3:19 (**hgaphsan mal lon to skotov h j to fwv**, *i.e.* when they ought to have loved the light they (hated it, and) loved the darkness, <sup><4019></sup>John 3:20); 12:43; <sup><4019></sup>Acts 4:19; 5:29; <sup><4012></sup>2 Timothy 3:4 that which it opposes and sets aside must be learned from the context (cf. Winer's Grammar, sec. 35, 4): <sup><4015></sup>Mark 15:11 (namely, **h ton lhsoun**); <sup><4012></sup>Philippians 1:12 (where the meaning is, 'so far is the gospel

from suffering any loss or disadvantage from my imprisonment, that the number of disciples is increased in consequence of it’).

[g]. by way of correction, **mal lon de**, “nay rather; to speak more correctly”: <sup><808></sup>Galatians 4:9 (Josephus, Antiquities 15, 11, 3; Aelian v. h. 2, 13 and often in secular authors; cf. Grimm, Exeg. Hdbch. on Sap., p. 176f).

c. it does not do away with that with which it is in opposition, but marks what has the preference: “more willingly, more readily, sooner” (German *lieber*), **qel w mal lon** and **eudokw mal lon**, “to prefer,” <sup><645></sup>1 Corinthians 14:5; <sup><708></sup>2 Corinthians 5:8 (**boul omai mal lon**, Xenophon, Cyril 1, 1, 1); **zhl oun**, <sup><640></sup>1 Corinthians 14:1 (**mal lon** namely, **zhl oute**); **crwmai**, <sup><402></sup>1 Corinthians 7:21.

**{3124} Mal cov** (Ēl m, Grecized; cf. Delitzsch in the Zeitschr. f. Luth. Theol., 1876, p. 605), **Mal cou, oJ** “Malchus,” a servant of the high priest: <sup><880></sup>John 18:10. (Cf. Hackett in B. D., under the word.)\*

**{3125} mammh, mammhv, hJ**

**1.** in the earlier Greek writings “mother” (the name infants use in addressing their mother).

**2.** in the later writings ((Philo), Josephus, Plutarch, Appian, Herodian, Artemidorus Daldianus) equivalent to **thqh**, “grandmother” (see Lob. ad Phryn., pp. 133-135 (cf. Winer’s Grammar, 25)): <sup><506></sup>2 Timothy 1:5; 4 Macc. 16:9.\*

**{3126} mamwnav** (G L T Tr WH), incorrectly **mammwnav** (Rec. (in Matt.)), **mamwna** (Buttmann, 20 (18); Winer’s Grammar, sec. 8, 1), **oJ** “mammon” (Chaldean **anwam**; to be derived, apparently, from **mae**; hence, “what is trusted in” (cf. Buxtof, Lex. chald. talmud. et rabbin. col. 1217f (especially Fischer edition, p. 613f); according to Gesenius (Thesaurus i., 552) contracted from **mae**, “treasure” (<sup><043></sup>Genesis 43:23); cf. B. D., under the word; Edersheim, Jesus the Messiah, 2:269)), “riches”: <sup><1024></sup>Matthew 6:24 and <sup><2163></sup>Luke 16:13 (where it is personified and opposed to God; cf. <sup><1089></sup>Philippians 3:19); <sup><2149></sup>Luke 16:9, 11. (“lucrum punice mammon dicitur,” Augustine (de serm. Dom. in monte, 1. ii. c. xiv. (sec. 47)); the Septuagint translated the Hebrew **hnmā’** in <sup><2306></sup>Isaiah 33:6 **qhsauroi**, and in <sup><1983></sup>Psalms 36:3 (<sup><1970></sup>Psalms 37:3) **pl outov.**)\*

{3127} **Manahn**, **oJ**(**μj** **ææ**) consoler), “Manaen,” a certain prophet in the church at Antioch: <sup><4130></sup>Acts 13:1. (See Hackett in B. D., under the word.)\*

{3128} **Manasshv** (Treg. **Mannasshv** in Revelation), genitive and accusative **Manassh** (Buttmann, 19 (17); Winer’s Grammar, sec. 10, 1; but see WH’s Appendix, p. 159a), **oJ**(**hvnææ**) causing to forget, from **hvn**; to forget), “Manasseh”;

1. the firstborn son of Joseph (<sup><0451></sup>Genesis 41:51): <sup><6076></sup>Revelation 7:6.
2. the son of Hezekiah, king of Judah (<sup><1201></sup>2 Kings 21:1-18): <sup><0110></sup>Matthew 1:10.\*

{3129} **manqanw**; 2 aorist **emaqon**; perfect participle **memaqhkwv**; the Septuagint for **dmæ** (from Homer down); “to learn, be apprised”; a. universally: absolutely, “to increase one’s knowledge,” <sup><5121></sup>1 Timothy 2:11; <sup><5007></sup>2 Timothy 3:7; to be increased in knowledge, <sup><6461></sup>1 Corinthians 14:31; **ti**, <sup><6167></sup>Romans 16:17; <sup><6445></sup>1 Corinthians 14:35; <sup><5049></sup>Philippians 4:9; <sup><5834></sup>2 Timothy 3:14; <sup><6448></sup>Revelation 14:3; in <sup><4375></sup>John 7:15 supply **auta**; followed by an indirect question, <sup><0193></sup>Matthew 9:13; **Criston**, to be imbued with the knowledge of Christ, <sup><4001></sup>Ephesians 4:20; **ti** followed by **apo** with the genitive of the thing furnishing the instruction, <sup><0282></sup>Matthew 24:32; <sup><4138></sup>Mark 13:28; **apo** with the genitive of the person teaching, <sup><0112></sup>Matthew 11:29; <sup><5003></sup>Colossians 1:7; as in classical Greek (cf. Krüger, sec. 68, 34, 1; Buttmann, sec. 147, 5 (cf. 167 (146) and **apo**, II. 1 d.)); followed by **para** with the genitive of person teaching, <sup><5834></sup>2 Timothy 3:14 cf. <sup><4365></sup>John 6:45; followed by **en** with the dative of person, “in one” *i.e.* by his example (see **en**, I. 3 b.), <sup><4016></sup>1 Corinthians 4:6 (cf. Winer’s Grammar, 590 (548f); Buttmann, 394f (338)). b. equivalent to “to hear, be informed”: followed by **oJi**, <sup><4227></sup>Acts 23:27; **ti apo tinov** (genitive of person), <sup><4812></sup>Galatians 3:2 (see **apo**, as above). c. “to learn by use and practice”; (in the preterite) “to be in the habit of, accustomed to”: followed by an infinitive, 1 Timothy 5;; <sup><5834></sup>Titus 3:14; <sup><5041></sup>Philippians 4:11 (Aeschylus Prom. 1068; Xenophon, an. 3, 2, 25); **emaqen af’ wu epaqe thn upakohn**, <sup><5878></sup>Hebrews 5:8 (cf. Winer’s Grammar, sec. 68, 1 and **apo**, as above). In the difficult passage <sup><4013></sup>1 Timothy 5:13, neither **argai** depends upon the verb **manqanousi** (which would mean “they learn to be idle,” or “learn idleness”; so Bretschneider (Lexicon, under the word 2 b.), and Winer’s Grammar, 347 (325f); (cf. Stallbaum’s note and references on Plato’s Euthydemus, p. 276

b.)), nor **periercomeni** (“they learn to go about from house to house,” — so the majority of interpreters; for, according to uniform Greek usage, a participle joined to the verb **manqanein** and belonging to the subject denotes “what sort” of a person one “learns or perceives himself to be,” as **emaqen egkuov ousa**, “she perceived herself to be with child,” Herodotus 1, 5); but **manqanein** must be taken absolutely (see a. above) and emphatically, of what they learn by going about from house to house and what it is unseemly for them to know; cf. Bengel ad loc, and Buttmann, sec. 144, 17; (so Wordsworth, in the place cited). (Compare: **katamanqanw.**)\*

**{3130} mania, mania, hJmainomai**, “madness, frenzy”: <sup><485></sup>Acts 26:24. (From Theognis, Herodotus down.)\*

**{3131} manna, to**, indeclinable; (also) **hJmanna** in Josephus (Antiquities 3, 13, 1 (etc.; **hJmannh**, Sibylline Oracles 7,149)); the Septuagint **to man** (also **to manna**, a, <sup><4110></sup>Numbers 11:7) for Hebrew **ˆm**; (from the unused **ˆnæ**; Arabic ..., to be kind, beneficent, to bestow liberally; whence the substantive ... properly, a gift (others prefer the derivation given, <sup><2165></sup>Exodus 16:15,31; Josephus, Antiquities 3, 1, 6. The word “mannu” is said to be found also in the old Egyptian; Ebers, *Durch Gosen* as above with, p. 226; cf. “Speaker’s Commentary” Exodus 16 note)); “manna” (Vulgate in N.T. manna indeclinable; in O.T. man; yet manna, genitive -ae, is used by Pliny (12, 14, 32, etc.) and Vegetius (Vet. 2, 39) of the grains of certain plants); according to the accounts of travellers a very sweet dew-like juice, which in Arabia and other oriental countries exudes from the leaves (according to others only from the twigs and branches; cf. Robinson, Pal. 1:115) of certain trees and shrubs, particularly in the summer of rainy years. It hardens into little white pellucid grains, and is collected before sunrise by the inhabitants of those countries and used as an article of food very sweet like honey. The Israelites in their journey through the wilderness met with a great quantity of food of this kind; and tradition, which the biblical writers follow, regarded it as bread sent down in profusion from heaven, and in various ways gave the occurrence the dignity of an illustrious miracle (<sup><2162></sup>Exodus 16:12ff; <sup><1970></sup>Psalms 77:24 (<sup><1982></sup>Psalms 78:24); <sup><1940></sup>Psalms 104:40 (<sup><1950></sup>Psalms 105:40); Sap. 16:20); cf. Winer’s *RWB*, under the word Manna; Knobel on Exodus, p. 171ff; Furrer in Schenkel iv. 109f; (Robinson as above, and, p. 590; Tischendorf, *Aus dem heil. Lande*, pp. 54ff (where on, p. vi. an analysis of different species

of natural manna is given after Berthelot (Comptes rendus hebdom. d. seances de l'acad. des sciences. Paris 1861, 2de semestre (30 the Septuagint), p. 583ff); especially Ritter, Erdkunde Part xiv. pp. 665-695 (Gage's translation, vol. i., pp. 271-292, where a full list of references is given); especially E. Renaud and E. Lacour, De la manne du desert etc. (1881). Against the indentification of the natural manna with the miraculous, see BB. DD., under the word; especially Riehm in his HWB; Carruthers in the Bible Educator ii. 174ff). In the N.T. mention is made of

- a. that manna with which the Israelites of old were nourished: ~~<462>~~John 6:31, 49, and R L in 58;
- b. that which was kept in the ark of the covenant: ~~<3004>~~Hebrews 9:4(~~<1263>~~Exodus 16:33);
- c. that which in the symbolic language of ~~<4627>~~Revelation 2:17 is spoken of as kept in the heavenly temple for the food of angels and the blessed; (see **didwmi**, B. I., p. 146a).\*

**{3132} manteuomai**; (**mantiv** (a seer; allied to **mania**, **mainomai**; cf. Curtius, sec. 429)); from Homer down; "to act as seer; deliver an oracle, prophesy, divine": ~~<4166>~~Acts 16:16 **manteuomenh**, of a false prophetess (A.V. "by soothsaying"). The Septuagint for **μσεφ** to practise divination; said of false prophets. (On the heathen character of the suggestions and associations of the word, as distinguished from **profhteuw**, see Trench, N.T. Synonyms, sec. vi.)\*

**{3133} marainw**: 1 future passive **maranqhsomai**; from Homer, Iliad 9, 212; 23, 228 on; "to extinguish (a flame, fire, light, etc.); to render arid, make to waste away, cause to wither"; passive "to wither, wilt, dry up" (Sap. 2:8 of roses; ~~<4853>~~Job 15:30). Trop. "to waste away, consume away, perish" (**nosw**, Euripides, Alc. 203; **tw l imw**, Josephus, b. j. 6, 5, 1); equivalent to "to have a miserable end": ~~<3011>~~James 1:11, where the writer uses a figure suggested by what he had just said (10); (Buttmann, 52 (46)).\*

**{3134} maranaqa** (so Lachmann, but **maran aqa** R G T Tr WH), the Chaldean words **anrm;hta**; *i.e.* "our Lord cometh or will come": ~~<4662>~~1 Corinthians 16:22. (BB. DD.; cf. Klostermann, Probleme etc. (1883), p. 220ff; Kautzsch, Gr., pp. 12, 174; Nestle in Theol. Stud. aus Würtem. 1884, p. 186ff.)\*



**{3135} margarithv, margaritou, oJ** “a pearl”: <sup><0135></sup>Matthew 13:45f; <sup><0109></sup>1 Timothy 2:9; <sup><0170></sup>Revelation 17:4; 18:(12),16; 21:21 (here L T WH accent **margaritai**, R G Tr **margaritai** (cf. Tdf. Proleg., p. 101)); **touv margaritav bal lein emprosqen coirwn**, a proverb, *i.e.* to thrust the most sacred and precious teachings of the gospel upon the most wicked and abandoned men (incompetent as they are, through their hostility to the gospel, to receive them), and thus to profane them, <sup><0106></sup>Matthew 7:6 (cf. <sup><0105></sup>Proverbs 3:15f; <sup><0108></sup>Job 28:18f).\*

**{3136} Marqa, Marqav** (<sup><0100></sup>John 11:1 (cf. Buttmann, 17 (15); WH’s Appendix, p. 156)), **hJ** (Chaldean **ahrin**; mistress, Latin *domina*), “Martha,” the sister of Lazarus of Bethany: <sup><0103></sup>Luke 10:38, 40f; <sup><0101></sup>John 11:1,5,19-39; 12:2. (On the accent cf. Kautzsch, p. 8).\*

**{3137} Mariam** indeclinable, and **Maria, Mariav, hJ** (**μyρῖνη** ‘obstinacy,’ ‘rebelliousness’; the well-known proper name of the sister of Moses; in the Targums **μyρῖνæ**; cf. Delitzsch, Zeitschr. f. luth. Theol. for 1877, p. 2 (Maria is a good Latin name also)), “Mary”. The women of this name mentioned in the N.T. are the following:

**1.** the mother of Jesus Christ, the wife of Joseph; her name is written **Maria** (in an oblique case) in <sup><0116></sup>Matthew 1:16,18; 2:11; <sup><0103></sup>Mark 6:3; <sup><0104></sup>Luke 1:41; <sup><0114></sup>Acts 1:14 (R G L); **Mariam** <sup><0135></sup>Matthew 13:55; <sup><0107></sup>Luke 1:27,30-56 ((in <sup><0103></sup>Luke 1:38 L marginal reading **Maria**)); <sup><0105></sup>Luke 2:5,16,34; (<sup><0114></sup>Acts 1:14 T Tr WH); the reading varies between the two forms in <sup><0103></sup>Matthew 1:20 (WH text **Marian**); <sup><0109></sup>Luke 2:19 (L T Tr WH text **Maria**); so where the other women of this name are mentioned, (see Tdf. Proleg., p. 116, where it appears that in his text the genitive is always (seven times) **Mariav**; the nominative in Mark always (seven times) **Maria**; that in John **Mariam** occurs eleven times; **Maria** (or **Marian**) only three times, etc.; for the facts respecting the manuscripts, see (Tdf. as above and) WH’s Appendix, p. 156); cf. Buttmann, 17 (15).

**2.** “Mary Magdalene” (a native of Magdala): <sup><0125></sup>Matthew 27:56,61; 28:1; <sup><0150></sup>Mark 15:40,47; 16:1,9; <sup><0102></sup>Luke 8:2; 24:10; <sup><0105></sup>John 19:25; 20:1,11,16,18.

**3.** the mother of James the less and Joses, the wife of Clopas (or Alphaeus) and sister of the mother of Jesus: <sup><0125></sup>Matthew 27:56,61; 28:1; <sup><0150></sup>Mark

15:40,47; 16:1; <D410> Luke 24:10; <B925> John 19:25 (see **lakwbov**, 2). There are some, indeed, who, thinking it improbable that there were two living sisters of the name of Mary (the common opinion), suppose that not three but four women are enumerated in <B925> John 19:25, and that these are distributed into two pairs so that **adel fh thv mhtrov Ihsou** designates Salome, the wife of Zebedee; so especially Wieseler in the *Theol. Studien und Kritiken* for 1840, p. 648ff, (cf. Lightfoot's *Commentary on Galatians*, *Diasert. ii.*, especially, pp. 255f, 264) with whom Lücke, Meyer, Ewald and others agree; in opposed to them cf. Grimm in *Ersch and Gruber's Encykl.* sect. 2 vol. xxii., p. 1f. In fact, instances are not lacking among the Jews of two living brothers of the same name, *e.g.* Onias, in Josephus, *Antiquities* 12, 5, 1; Herod, sons of Herod the Great, one by Mariamne, the other by Cleopatra of Jerusalem, Josephus, *Antiquities* 17, 1, 3; b. j. 1, 28, 4; (cf. B. D., under the phrase, *Mary of Cleophas*; Lightfoot as above, p. 264).

4. the sister of Lazarus and Martha: <D109> Luke 10:39,42; <B101> John 11:1-45; 12:3.

5. the mother of John Mark: <H121> Acts 12:12.

6. a certain Christian woman mentioned in <B106> Romans 16:6.\*

**{3138} Markov, Markou, oJ**“Mark”; according to the tradition of the church the author of the second canonical Gospel and identical with the John Mark mentioned in the Acts (see **Iwannhv**, 5). He was the son of a certain Mary who dwelt at Jerusalem, was perhaps converted to Christianity by Peter (<H121> Acts 12:11f), and for this reason called (<A053> 1 Peter 5:13) Peter's son. He was the cousin of Barnabas and the companion of Paul in some of his apostolic travels; and lastly was the associate of Peter also: <H121> Acts 12:12,25; 15:37,39; <S040> Colossians 4:10; <S041> 2 Timothy 4:11; <S013> Philemon 1:24 (23); 1 Pet 5:13, cf. Eusebius, *h. e.* 2, 15f; 3, 39. Some, as Grotius, (Tillemont, *Hist.* <B038> Ecclesiastes 2:89f, 503f; Patritius, *De Evangeliiis* 50:1, c. 2, quaest. 1 (cf. Cotelierius, *Patr. Apost. i.*, 262f)), Kienlen (in the *Studien und Kritiken* for 1843, p. 423), contend that there were two Marks, one the disciple and companion of Paul mentioned in the Acts and Pauline Epistles, the other the associate of Peter and mentioned in <A053> 1 Peter 5:13; (cf. James Morison, *Commentary on Mark*, Introduction, sec. 4; Lightfoot on <S040> Colossians 4:10).\*

**{3139} marmarov, marmarou, oJhJmarmairw** to sparkle, glisten);

1. “a stone, rock” (Homer, Euripides).
2. “marble” ((cf. Epistle Jeremiah 71), Theophrastus, Strabo, others):  
ⲄⲔⲔⲗ Revelation 18:12.\*

**{3144}** **martur, marturov, oJ** see **martuv**.

**{3140}** **marturew, marturw**; imperfect 3 person plural **emarturoun**; future **marturhsw**; 1 aorist **emarturhsa**; perfect **memarturhka**; passive, present **marturomai**; imperfect **emarturomhn**; perfect **memarturhmai**; 1 aorist **emarturhqhn**; from (Simonides, Pindar), Aeschylus, Herodotus down; “to be a witness, to bear witness, testify,” *i.e.* “to affirm that one has seen or heard or experienced something, or that (so in the N.T.) he knows it because taught by divine revelation or inspiration” (sometimes in the N.T. the apostles are said **marturein**, as those who had been eye-witnesses and ear-witnesses of the extraordinary sayings, deeds and sufferings of Jesus, which proved his Messiahship; so too Paul, as one to whom the risen Christ had visibly appeared; cf. ⲄⲔⲔⲗ John 15:27; 19:35; 21:24; ⲄⲔⲔⲗ Acts 23:11; ⲄⲔⲔⲗ 1 Corinthians 15:15; ⲄⲔⲔⲗ 1 John 1:2, cf. ⲄⲔⲔⲗ Acts 1:22f; 2:32; 3:15; 4:33; 5:32; 10:39,41; 13:31; 26:16; (cf. Westcott (Speaker’s) commentary on John, Introduction, p. 45f)); a. in general; absolutely, “to give (not to keep back) testimony”: ⲄⲔⲔⲗ John 15:27; ⲄⲔⲔⲗ Acts 26:5; followed by **oJi** recitative and the *orat. direct.*, ⲄⲔⲔⲗ John 4:39; also preceded by **legwn**, ⲄⲔⲔⲗ John 1:32; **marturein eiv** with an accusative of the place into (unto) which the testimony (concerning Christ) is borne, ⲄⲔⲔⲗ Acts 23:11 (see **eiv**, A. I. 5 b.); **marturw**, inserted parenthetically (Winer’s Grammar, sec. 62, 2), ⲄⲔⲔⲗ 2 Corinthians 8:3; equivalent to “to prove or confirm by testimony,” ⲄⲔⲔⲗ 1 John 5:6f; used of Jesus, predicting what actually befell him, ⲄⲔⲔⲗ John 13:21; of God, who himself testifies in the Scriptures that a thing is so (*viz.* as the author declares), followed by the recitative **oJi**, ⲄⲔⲔⲗ Hebrews 7:17 R. **martureitai** followed by **peri** with the genitive of a person, “to bear witness concerning one”: ⲄⲔⲔⲗ John 1:7f; **peri tou anqrwpou**, concerning man, *i.e.* to tell what one has himself learned about the nature, character, conduct, of men, ⲄⲔⲔⲗ John 2:25 (see **anqrwpov**, 1 a.); **peri tinov**, followed by direct discourse, ⲄⲔⲔⲗ John 1:15; the Scriptures are said to testify **peri Ihsou**, *i.e.* to declare things which make it evident that he was truly sent by God, ⲄⲔⲔⲗ John 5:39; God is said to do the same — through the Scriptures, ⲄⲔⲔⲗ John 5:37, cf. ⲄⲔⲔⲗ John 8:18; through the expiation wrought by the baptism and death of Christ, and the Holy Spirit giving souls assurance of this expiation, ⲄⲔⲔⲗ 1 John 5:6-

9; so John the Baptist, as being a ‘prophet’, <sup><4152></sup>John 5:32; so the works which he himself did, <sup><4153></sup>John 5:36 (there followed by **oji**); <sup><4105></sup>John 10:25; so the Holy Spirit, <sup><4156></sup>John 15:26; the apostles, <sup><4157></sup>John 15:27; so Christ himself **peri eautou**, <sup><4151></sup>John 5:31; 8:13f,18. **peri** with the genitive of the thing, <sup><4124></sup>John 21:24; **peri tou kakou**, to bring forward evidence to prove **to kakon**, <sup><4123></sup>John 18:23. with the accusative of a cognate noun, **marturian marturein peri** with a genitive of the person, <sup><4152></sup>John 5:32; <sup><4109></sup>1 John 5:9 Rec.; <sup><4150></sup>1 John 5:10 (**thn authn marturian, marturein**, Plato, Eryx., p. 399 b.; **thn marturian autou hd th areth marturei**, Epictetus diss. 4, 8, 32 (cf. Winer’s Grammar, 225 (211); Buttmann, 148 (129))); with an accusative of the thing, “to testify a thing, bear witness to (of) anything”: <sup><4111></sup>John 3:11,32; supply **auto** in <sup><4105></sup>John 19:35; **tini ti**, <sup><4101></sup>1 John 1:2; **ov emarturhse ... Cristou**, who has borne witness of (viz., in this book, *i.e.* the Apocalypse) what God has spoken and Jesus Christ testified (namely, concerning future events; see **logov**, I. 2 b. e.), <sup><4102></sup>Revelation 1:2; **ohmarturwn tauta** “he that testifieth these things” *i.e.* has caused them to be testified by the prophet, his messenger, <sup><4121></sup>Revelation 22:20; **marturhsai uhn tauta epi** (L Tr marginal reading WH marginal reading **en**) **taiv ekkl hsiaiv**, to cause these things to be testified to you in the churches or “for, on account of,” the churches, <sup><4126></sup>Revelation 22:16 — unless **epe** be dropped from the text and the passage translated, “to you,” viz. “the (seven) churches” (of Asia Minor), the prophet reverting again to <sup><4104></sup>Revelation 1:4; cf. DeWette, Bleek, Düsterdieck, ad loc.; (others, retaining **epe**, render it “over, concerning,” cf. <sup><4101></sup>Revelation 10:11; Winer’s Grammar, 393 (368) c.; see **epe**, B. 2 f. [b]. at the end). of testimony borne not in word but by deed, in the phrase used of Christ **marturein thn kal hn ohol ogian**, to witness the good confession, to attest the truth of the (Christian) profession by his sufferings and death, <sup><4163></sup>1 Timothy 6:13, where cf. Hofmann. Passive: <sup><4120></sup>Romans 3:21 (a righteousness such as the Scriptures testify that God ascribes to believers, cf. <sup><4108></sup>Romans 4:3). **memarturhka** followed by **oji** “that,” <sup><4103></sup>John 1:34 (cf. Winer’s Grammar, 273 (256)); (<sup><4104></sup>John 4:44); 12:17 (here R<sup>st</sup> Tr text WH **oje**); <sup><4114></sup>1 John 4:14; **peri** with the genitive of a person followed by **oji**, <sup><4153></sup>John 5:36; 7:7; **kata tinov**, against (so Winer’s Grammar, 382 (357), Meyer, others; yet see **kata**, I. 2 b.) one, followed by **oji**, <sup><4155></sup>1 Corinthians 15:15. with a dative of the thing *i.e.* for the benefit of, in the interests of, a thing (cf. Buttmann, sec. 133, 11): **th al hqeia**, <sup><4153></sup>John 5:33; 18:37; **sou th al hqeia** (see **al hqeia**, II.), to bear witness unto thy truth, how great it is, <sup><4103></sup>3 John 1:3,6; used of the

testimony which is given in deeds to promote some object: **tw logw**, <sup><444B></sup>Acts 14:3 (T prefixes **epi**); with a dative (of a thing) incommodi: **martureite** (T Tr WH **marturev este**) **toiv ergoiv twn paterwn**, by what ye are doing ye add to the deeds of your fathers a testimony which proves that those things were done by them, <sup><2148></sup>Luke 11:48. with a dative of the person: “to declare to one by testimony” (by suggestion, instruction), <sup><3105></sup>Hebrews 10:15; followed by direct discourse, <sup><628></sup>Revelation 22:18 G L T Tr WH; “to testify to one what he wishes one to testify concerning him”: <sup><4275></sup>Acts 22:5; followed by **oji**, <sup><4231></sup>Matthew 23:31; <sup><433></sup>John 3:28; <sup><5102></sup>Romans 10:2; <sup><8045></sup>Galatians 4:15; <sup><5043></sup>Colossians 4:13; followed by an accusative with an infinitive <sup><4103></sup>Acts 10:43; to give testimony in one’s favor, to commend (Winer’s Grammar, sec. 31, 4 b.; Buttman, as above): <sup><433></sup>John 3:26; <sup><4132></sup>Acts 13:22; 15:8; passive **marturomai** “witness is borne to me, it is witnessed of me” (Winer’s Grammar, sec. 39, 1; Buttman, sec. 134, 4): followed by **oji**, <sup><3078></sup>Hebrews 7:8; followed by **oji** recitative and direct discourse, <sup><3077></sup>Hebrews 7:17 L T Tr WH; followed by an infinitive belonging to the subject, <sup><3104></sup>Hebrews 11:4f. b. emphatically; “to utter honorable testimony, give a good report”: with a dative of the person, <sup><402></sup>Luke 4:22; **epi tini**, on account of, for a thing, <sup><3104></sup>Hebrews 11:4 (here L Tr read **marturountov epi k.t.l . tw Qew** (but see the commentaries)); **memarturhtai tini upo tinov**, <sup><6012></sup>John 1:12; passive **marturomai** “to be borne (good) witness to, to be well reported of, to hate (good) testimony borne to one, accredited, attested, of good report, approved”: <sup><443B></sup>Acts 6:3 (Clement of Rome, 1 Corinthians 17, 1f; 18, 1; 19,1; 47,4); followed by **en** with a dative of the thing in which the commended excellence appears, <sup><5050></sup>1 Timothy 5:10; <sup><3102></sup>Hebrews 11:2 (**epi tini**, for a thing, Athen. 1, p. 25 f.; (yet cf. Winer’s Grammar, 387 (362) note)); **dia tinov**, to have (honorable) testimony borne to one through (by) a thing, <sup><3113></sup>Hebrews 11:39; **upo** with the genitive of the person giving honorable testimony, <sup><4102></sup>Acts 10:22; 16:2; 22:12 (Clement of Rome, 1 Corinthians 38, 2; 44, 3; Ignatius ad Philad. c. 5, 2 cf. 11, 1 and ad Ephesians 12, 2; Antoninus 7, 62); with the dative of the person testifying (equivalent to **upo tinov**), <sup><402></sup>Acts 26:22 R G. c. middle, according to a false reading, “to conjure, implore”: <sup><3122></sup>1 Thessalonians 2:12 (11), where T Tr WH have rightly restored **marturomenoi**. (Compare: **epimarturew**, **sunepimarturew**, **katamarturew**, **summarturew**.)\*

{3141} **marturia, marturiav, hJmarturew**, which see) (from Homer down);

1. “a testifying”: the office committed to the prophets of testifying concerning future events, <sup><610></sup>Revelation 11:7.

2. what one testifies, “testimony”: universally, <sup><434></sup>John 5:34; in a legal sense, of testimony before a judge: <sup><277></sup>Luke 22:71; <sup><415></sup>Mark 14:56; with the genitive of the subjunctive, <sup><415></sup>Mark 14:59; <sup><487></sup>John 8:17; <sup><419></sup>1 John 5:9; **kata tinov**, against one, <sup><415></sup>Mark 14:55; in an historical sense, of the testimony of an historian: <sup><435></sup>John 19:35; 21:24; in an ethical sense, of testimony concerning one’s character: <sup><612></sup>3 John 1:12; <sup><540></sup>1 Timothy 3:7; <sup><413></sup>Titus 1:13; in a predominantly dogmatic sense respecting matters relating to the truth of Christianity: of the testimony establishing the Messiahship and the divinity of Jesus (see **marturew**, a.), given by — John the Baptist: <sup><407></sup>John 1:7; 5:32; **hJmarturia tou Iwannou**, <sup><419></sup>John 1:19; Jesus himself, with a genitive of the subjunctive, <sup><435></sup>John 5:31; 8:13f; God, in the prophecies of Scripture concerning Jesus the Messiah, in the endowments conferred upon him, in the works done by him, <sup><435></sup>John 5:36; through the Holy Spirit, in the Christian’s blessed consciousness of eternal life and of reconciliation with God, obtained by baptism ((cf. references under the word **baptisma**, 3)) and the expiatory death of Christ, with a subject. genitive **tou Qeou**, <sup><419></sup>1 John 5:9-11, cf. <sup><419></sup>1 John 5:6-8; the apostles, **sou thn marturian peri emou**, <sup><428></sup>Acts 22:18 (Winer’s Grammar, 137 (130)); the other followers of Christ: <sup><409></sup>Revelation 6:9; with a genitive of the subjunctive **autwn**, <sup><621></sup>Revelation 12:11; with a genitive of the object **lhsou**, <sup><627></sup>Revelation 12:17; 19:10; 20:4 (**ecein** this **marturia** is “to hold the testimony,” to persevere steadfastly in bearing it, <sup><409></sup>Revelation 6:9; 12:17; 19:10 (see **ecw**, I. 1 d.); others, however, explain it “to have the duty of testifying laid upon oneself”); elsewhere the “testimony” of Christ is that which he gives concerning divine things, of which he alone has thorough knowledge, <sup><431></sup>John 3:11,32f; **hJmarturia lhsou**, that testimony which he gave concerning future events relating to the consummation of the kingdom of God, <sup><409></sup>Revelation 1:2 (cf. <sup><626></sup>Revelation 22:16,20); **dia thn marturian lhsou Cristou**, to receive this testimony, <sup><409></sup>Revelation 1:9.\*

{3142} **marturion, marturiou, to** (**martur** (cf. **martuv**)), (from Pindar, Herodotus down), the Septuagint for **d[ ehd] emore** often for

**tWd** [ (an ordinance, precept); most frequently for **d** [ **W** (an assembly), as though that came from **dW** [ to testify, whereas it is from **d** [ **ya** to appoint; “testimony”];

**a.** with a genitive of the subjunctive: **thv suneidhsewv**, <sup><4012></sup>2 Corinthians 1:12; with the genitive of object: **apodidonai to ... thv anastasewv lhsou**, <sup><4063></sup>Acts 4:33.

**b. tou Cristou**, concerning Christ the Saviour (cf. Winer’s Grammar, sec. 30, 1 a.): the proclamation of salvation by the apostles is so called (for reasons given under **marturewv**, at the beginning), <sup><4006></sup>1 Corinthians 1:6; also **tou kuriou hōwn**, <sup><3008></sup>2 Timothy 1:8; **tou Qeou**, concerning God (Winer’s Grammar, as above), *i.e.* concerning what God has done through Christ for the salvation of men, <sup><4011></sup>1 Corinthians 2:1 (here WH text **musthriou**); with the subject. genitive **hōwn**, given by us, <sup><3010></sup>2 Thessalonians 1:10. **eiv marturion twv I al hqhsomenwn**, to give testimony concerning those things which were to be spoken (in the Messiah’s time) *i.e.* concerning the Christian revelation, <sup><3005></sup>Hebrews 3:5; cf. Delitzsch at the passage (others refer it to the Mosaic law (<sup><4020></sup>Numbers 12:7, especially 8); cf. Riehm, Lehrbegriff d. <sup><3008></sup>Hebrews 1:312).

**c. eiv marturion autoiv** “for a testimony unto them,” that they may have testimony, *i.e.* evidence, in proof of this or that: *e.g.* that a leper has been cured, <sup><4004></sup>Matthew 8:4; <sup><4044></sup>Mark 1:44; <sup><4054></sup>Luke 5:14; that persons may get knowledge of something the knowledge of which will be for their benefit, <sup><4008></sup>Matthew 10:18; 24:14; <sup><4013></sup>Mark 13:9; that they may have evidence of their impurity, <sup><4061></sup>Mark 6:11; in the same case we find **eiv marturion epi’ autouv**, for a testimony against them (cf. **epi**, C. I. 2 g. [g]. [bb].), <sup><4005></sup>Luke 9:5; **apobhsetai uōin eiv marturion**, it will turn out to you as an opportunity of bearing testimony concerning me and my cause, <sup><4013></sup>Luke 21:13; **eiv marturion uōin estai**, it will serve as a proof of your wickedness, <sup><3008></sup>James 5:3; by apposition to the whole preceding clause (Winer’s Grammar, sec. 59, 9 a.), **to marturion kairoiv idioiv**, that which (to wit, that Christ gave himself as a ransom) would be (the substance of) the testimony equivalent to was to be testified (by the apostles and the preachers of the gospel) in the times fitted for it, <sup><4006></sup>1 Timothy 2:6 (where Lachmann omits **ti marturion**); cf. the full exposition of this passage in Fritzsche, Ep. ad Romans iii., p. 12ff; **hJ sknhh tou marturiou**, <sup><4074></sup>Acts 7:44; <sup><6035></sup>Revelation 15:5; in the



Septuagint very often for **l had**[**ω**] (see above), and occasionally for **l had**Wd[**ε**]; as <sup><1285></sup>Exodus 38:26; <sup><1318></sup>Leviticus 24:3, etc.\*

**{3143} marturomai** (from **martur** (cf. **martuv**));

1. “to cite a witness, bring forward a witness, call to witness” (Tragg., Thucydides, Plato, and following); “to affirm by appeal to God, to declare solemnly, protest”: **tauta**, Plato, Phil., p. 47 c.; **o*ji***, <sup><4026></sup>Acts 20:26; <sup><818></sup>Galatians 5:3.

2. “to conjure, beseech as in God’s name, exhort solemnly”: **tini**, <sup><4027></sup>Acts 26:22 L T Tr WH; followed by the accusative with the infinitive, <sup><4017></sup>Ephesians 4:17; **eiv to** followed by accusative with an infinitive (cf. Buttmann, sec. 140, 10, 3), <sup><3122></sup>1 Thessalonians 2:12 (11) T Tr WH. (Compare: **diamarturomai**, **promarturomai**.)\*

**{3144} martuv** (Aeolic **martur**, a form not found in the N.T.; (etymologically “one who is mindful, heeds”; probably allied with Latin *memor*, cf. Vanicek, p. 1201; Curtius, sec. 466)), **marturov**, accusative **martura**, **o*j*** plural **marturev**, dative plural **martusi**; the Septuagint for **d[e]**(Hesiod, Simonides, Theognis, others); “a witness” (one who avers, or can aver, what he himself has seen or heard or knows by any other means); a. in a legal sense: <sup><10816></sup>Matthew 18:16; 26:65; <sup><1145></sup>Mark 14:63; <sup><4063></sup>Acts 6:13; 7:58; <sup><4710></sup>2 Corinthians 13:1; <sup><5459></sup>1 Timothy 5:19; <sup><5808></sup>Hebrews 10:28. b. in an historical sense: <sup><4404></sup>Acts 10:41; <sup><5162></sup>1 Timothy 6:12; (<sup><3122></sup>2 Timothy 2:2); one who is a spectator of anything, e.g. of a contest, <sup><3121></sup>Hebrews 12:1; with a genitive of the object, <sup><2448></sup>Luke 24:48; <sup><4022></sup>Acts 1:22; 2:32; 3:15; 5:32 G L T Tr WH; <sup><4109></sup>Acts 10:39; 26:16; <sup><1180></sup>1 Peter 5:1; with a genitive of the possessor ‘one who testifies for one’, <sup><4008></sup>Acts 1:8 L T Tr WH; 13:31; with a genitive of the possessor and of the object, <sup><4452></sup>Acts 5:32 Rec.; **martura einai tini**, to be a witness for one, serve him by testimony, <sup><4108></sup>Acts 1:8 R G; 22:15; (<sup><2148></sup>Luke 11:48 T Tr WH). He is said to be a witness, to whose attestation appeal is made; hence, the formulas **martuv mou estin o*Q*eov**, <sup><3109></sup>Romans 1:9; <sup><5108></sup>Philippians 1:8; **Qeov martuv**, <sup><3121></sup>1 Thessalonians 2:5; **martura ton Qeon epikal oumai**, <sup><4023></sup>2 Corinthians 1:23; **u*h*eiv marturev kai o*Q*eov**, <sup><3121></sup>1 Thessalonians 2:10; the faithful interpreters of God’s counsels are called “God’s witnesses”: <sup><6118></sup>Revelation 11:3; Christ is reckoned among them, <sup><6105></sup>Revelation 1:5; 3:14. c. in an ethical sense those are called **marturev Ihsou**, who after his example have proved the strength and genuineness of their faith in Christ

by undergoing a violent death (cf B. D. American edition and Dict. of Chris. Antiq. under the word Martyr): <sup><422></sup>Acts 22:20; <sup><613></sup>Revelation 2:13; 17:6.\*

**{3149} masqov**, Doric for **mastov** (which see): <sup><613></sup>Revelation 1:13 Tdf. (“this form seems to be Western” (Hort, Appendix, p. 149)).

**{3145} massaomai** (R G) more correctly **masaomai** (L T Tr WH): imperfect 3 person plural **emaswnto**; (**MAW massw**, to knead); “to chew, consume, eat, devour” (**kreav**, Aristophanes, Plutarch, 321; **ta dermatata twn qurewn**, Josephus, b. j. 6, 3, 3; **rizav xul wn**, the Septuagint <sup><804></sup>Job 30:4, and other examples in other authors): **emaswnto tav gl wssav autwn**, they gnawed their tongues (for pain), <sup><610></sup>Revelation 16:10.\*

**{3146} mastigow, mastigw**, 3 person singular **mastigoi**; future **mastigwsw**; 1 aorist **emastigwsa**; (**mastix**); from Herodotus down; the Septuagint chiefly for **hKh**; “to scourge”; properly: **tina**, <sup><4017></sup>Matthew 10:17; 20:19; 23:34; <sup><4104></sup>Mark 10:34; <sup><283></sup>Luke 18:33; <sup><890></sup>John 19:1; (cf. B. D. under the word Scourging; Farrar, St. Paul, vol. i. excurs. xi.) metaphorically, of God as a father chastising and training men as children by afflictions: <sup><816></sup>Hebrews 12:6; cf. <sup><263></sup>Jeremiah 5:3; <sup><182></sup>Proverbs 3:12; Judith 8:27.\*

**{3147} mastizw**; equivalent to **mastigow**, which see; **tina**, <sup><425></sup>Acts 22:25. (<sup><925></sup>Numbers 22:25; Sap. 5:11, and often in Homer.)\*

**{3148} mastix, masticov, hj** “a whip, scourge” (for [**shoT**], <sup><1121></sup>1 Kings 12:11,14; <sup><183></sup>Proverbs 26:3): <sup><422></sup>Acts 22:21; <sup><816></sup>Hebrews 11:36; metaphorically, “a scourge, plague,” *i.e.* “a calamity, misfortune,” especially as sent by God to discipline or punish (<sup><883></sup>Psalm 88:33 (<sup><883></sup>Psalm 89:33); with **Diov** added, Homer, Iliad 12, 37; 13, 812; **Qeou**, Aeschylus sept. 607): of distressing bodily diseases, <sup><460></sup>Mark 3:10; 5:29,34; <sup><472></sup>Luke 7:21; 2 Macc. 9:11.\*

**{3149} mastov, mastou, oJmassw** to knead (more probably akin to **madaw**, Latin *madidus*, etc.; cf. Vanicek, p. 693; Curtius, sec. 456)), from Sophocles, Herodotus down; “the breast” (for **dvæ** <sup><882></sup>Job 3:12; <sup><113></sup>Song of Solomon 1:13, etc.); plural, the breasts (nipples) of a man, <sup><613></sup>Revelation 1:13 R G Tr WH (here Tdf. **masqoiv** (cf. WH’s Appendix, p. 149a), Lachmann **mazoiv**); breasts of a woman, <sup><117></sup>Luke 11:27; 23:29.\*

{3161} (**Mataqiv**, see **Mattaqiv**.)

{3150} **mataiol ogia**, **mataiol ogiav**, **hJmataiol ogov**), “vain talking, empty talk” (Vulgate *vaniloquium*): <sup><5006></sup>1 Timothy 1:6. (Plutarch, *mor.*, p. 6 f.; Porphyry, *de abstin.* 4, 16.)\*

{3151} **mataiol ogov**, **mataiol ogou**, **oJmataioiv** and **legw**), “an idle talker,” one who utters empty, senseless things: <sup><5010></sup>Titus 1:10.\*

{3152} **mataioiv**, **mataia** (<sup><4557></sup>1 Corinthians 15:17; (<sup><4018></sup>1 Peter 1:18)), **mataion**, also **mataioiv**, **mataion** (<sup><5025></sup>James 1:26; <sup><5039></sup>Titus 3:9) (cf. WH’s Appendix, p. 157; Winer’s Grammar, sec. 11, 1) (from **mathn**), the Septuagint for **l bh**, **awj**; **bzK**:(a lie), etc.; as in secular authors (Latin *canus*) “devoid of force, truth, success, result” (A.V. uniformly “vain”): universally, **hJqrhskeia**, <sup><5025></sup>James 1:26; “useless, to no purpose,” **hJpistiv**, <sup><4557></sup>1 Corinthians 15:17; foolish, **dial ogismoi**, <sup><4031></sup>1 Corinthians 3:20; **zhthseiv**, <sup><5039></sup>Titus 3:9; given to vain things and leading away from salvation, **anastrof**, <sup><4018></sup>1 Peter 1:18. **ta mataia**, “vain things, vanities,” of heathen deities and their worship (**l bh**, <sup><2415></sup>Jeremiah 2:5; 10:3; **Él yr jə abhha**, **poreuesqai opisw twn mataiwn**, <sup><1275></sup>2 Kings 17:15; **μυλ bh**) **mataia**, <sup><2439></sup>Jeremiah 8:19; **eidwl a**, <sup><1521></sup>Deuteronomy 32:21; <sup><2442></sup>Jeremiah 14:22): <sup><4445></sup>Acts 14:15. (Cf. Trench, Synonyms, sec. xlix.)\*

{3153} **mataiothv**, **mataiothtov**, **hJmataioiv**, which see), a purely Biblical and ecclesiastical word ((Pollux 50:6 c. 32 sec. 134)); the Septuagint for **l bh**.(often in Ecclesiastes), also for **awj**; etc.; “vanity”;

a. “what is devoid of truth and appropriateness”: **uđerogka mataiothtov** (genitive of quality), <sup><4028></sup>2 Peter 2:18.

b. “perverseness, depravation”: **tou nwv**, <sup><4047></sup>Ephesians 4:17.

c. “frailty, want of vigor”: <sup><4531></sup>Romans 8:20.\*

{3154} **mataiow**: (**mataioiv**); 1 aorist passive **emataiwqhn**; “to make empty, vain, foolish”: **emataiwqhsan en toiv dial ogismoiv autwn**, were brought to folly in their thoughts, *i.e.* fell into error, <sup><4521></sup>Romans 1:21. (<sup><1275></sup>2 Kings 17:15; <sup><2415></sup>Jeremiah 2:5; <sup><1208></sup>1 Chronicles 21:8; (etc.); nowhere in Greek authors.)\*

**{3155} mathn** (accusative (cf. Winer's Grammar, 230 (216); Buttmann, sec. 131, 12) of **math**, equivalent to **matia**, a futile attempt, folly, fault), adverb, from Pindar, Aeschylus down, "in vain, fruitlessly": <sup><4159></sup>Matthew 15:9 and <sup><4007></sup>Mark 7:7, after <sup><2913></sup>Isaiah 29:13 the Septuagint.\*

**{3156} Matqaiou** (L T Tr WH **Maqqaiou**, cf. Buttmann, 8 (7); (WH's Appendix, 159b; Scrivener, Introduction, chapter viii. sec. 5, p. 562)), **Matqaiou** (Buttmann, 18 (16)), **oJ** (commonly regarded as Hebrew **hYṯmæ** "gift of God," from **ṯma** and **Hy**; but **hYṯmæ** in Greek **Matqiv**, and the analogy of the names **yGæ** (from **gj**: a festival) in Greek **Aggaiou**, **yKæ** **Zakcaiov**, and others, as well as the Syriac form of the name before us ... (and its form in the Talmud, viz., **ytm** or **yatm**; Sanhedrin 43{a}; Meuschen, N.T. ex Talm. illustr., p. 8) certainly lead us to adopt the Aramaic form **yTmæ** and to derive that from the unused singular **tma** a man, plural **pytm**] hence, equivalent to manly, cf. Grimm in the Studien und Kritiken for 1870, p. 723ff), "Matthew," at first a collector of imposts, afterward an apostle of Jesus: <sup><4109></sup>Matthew 9:9ff (cf. <sup><4124></sup>Mark 2:14; <sup><4127></sup>Luke 5:27ff; see **Leui**, 4); <sup><4103></sup>Matthew 10:3; <sup><4133></sup>Mark 3:18; <sup><4165></sup>Luke 6:15; <sup><4113></sup>Acts 1:13. According to Papias (in Eusebius, h. e. 3, 39) he wrote down **ebraidi dialektw ta (kuriaka) logia**, i.e. "the sayings of our Lord"; this collection of discourses, perhaps already retouched by someone else and translated into Greek, the author of our first canonical Gospel combined with accounts of the acts and sufferings of Christ, and so it came to pass that this Gospel was ascribed by the church to Matthew as its author. (But this theory seems to be rendered unnecessary by the fact that **logia** had already come to denote "sacred oracles" equivalent to **idra grammata**, Josephus, b. j. 6, 5, 4, or **idrai grafai**, Clement of Rome, 1 Corinthians 53, 1; see the added references under the word **logion**. Cf. Fisher, Supernat. Origin of Christianity, pp. 160-167; and references in Schaff, Hist. of the Christ. Church, i., 622f; Bleek, Einl. ins N.T. (edited by Mangold), p. 115f.)\*

**{3157} Matqan** (L T Tr WH **Maqqan** (see references under the word **Matqaiou**)), **oJ** (**ṯma** gift), "Matthan," one of Christ's ancestors: <sup><4115></sup>Matthew 1:15.\*

**{3158} Matqat** (Tdf. **Maqqaq** (see references s. v: **Matqaiou**)), **oJ** (**tTma** from **ṯm**), "Matthat";

1. one of Christ's ancestors, the son of Levi: <sup><4184></sup>Luke 3:24.

2. one of the ancestors of the man just spoken of: <sup><4189></sup>Luke 3:29 (here Tr WH **Maqqat** (see as above)).\*

**{3159} Matqaiav** (T Tr WH **Maqqiav** (see references under the word **Matqaiouv**)), **Matqia** (yet cf. Buttman, 18 (16)), **oJ**(see **Matqaiouv**), "Matthias," the apostle who took the place of Judas Iscariot: <sup><4123></sup>Acts 1:23,26.\*

**{3160} Mattaqa, oJ**(see the preceding names), "Mattatha," the son of Nathan and grandson of David: <sup><4131></sup>Luke 3:31.\*

**{3161} Mattaqiav, Mattaqiou** (Buttman, 18 (16)), **oJ**"Mattathias";

1. one of Christ's ancestors: <sup><4185></sup>Luke 3:25 (here Treg. **Maqqaiou** (cf. references under the word **Matqaiouv**, at the beginning)).

2. one of the ancestors of the man just mentioned: <sup><4186></sup>Luke 3:26 (Tr marginal reading **Mataiou**).\*

**{3162} macaira**, genitive **macairav** (so (with R G) Lachmann in <sup><4224></sup>Luke 21:24) and **macairhv**, dative **macaira**. (so (with R G) Lachmann in <sup><4229></sup>Luke 22:49; <sup><4417></sup>Acts 12:2) and **macairh** (between which forms the manuscripts vary, cf. (Scrivener, Collation, etc., p. lvi.; Tdf. Proleg., p. 117; WH's Appendix, p. 156a); Winer's Grammar, 62 (61); Buttman, 11; Delitzsch on <sup><3134></sup>Hebrews 11:34, p. 584 note), **hJ**(akin to **mach** and Latin *mactare*);

1. "a large knife," used for killing animals and cutting up flesh: Homer, Pindar, Herodotus, at.; hence, <sup><1226></sup>Genesis 22:6, 10; <sup><1793></sup>Judges 19:29 Alexandrian LXX, for **tl kaṃæ**

2. "a small sword," distinguished from the large sword, the **romfaia** (Josephus, Antiquities 6, 9, 5 **apotemnei thn kefal hn th romfaia th ekeinou** (Goliath's), **macairan, ouk ecwn autov**), "and curred, for a cutting stroke"; distinct also from **xifov**, "a straight sword, for thrusting," Xenophon, r. eq. 12, 11, cf. Hell. 3, 3, 7; but the words are frequently used interchangeably. In the N.T. universally, "a sword" (the Septuagint often for **brj**): as a weapon for making or repelling an attack, <sup><4167></sup>Matthew 26:47,51,52,(55); <sup><4148></sup>Mark 14:43,47f; <sup><4226></sup>Luke 22:36,38,49,52; <sup><3190></sup>John 18:10f; <sup><4167></sup>Acts 16:27; <sup><3137></sup>Hebrews 11:37; <sup><6104></sup>Revelation 6:4; 13:10,(14);

by a Hebraism, **stoma macairav**, “the edge of the sword” (**ypibrj** , <sup><1345></sup>Genesis 34:26; <sup><1684></sup>Joshua 8:24; <sup><9132></sup>1 Samuel 13:22; <sup><10816></sup>Judges 3:16, etc. (but in the Septuagint the rendering **stoma xifouv** or **stoma romfaiv** is more common): <sup><2124></sup>Luke 21:24; <sup><8134></sup>Hebrews 11:34; **macaira distomov** (see **distomov**), <sup><3042></sup>Hebrews 4:12. of the sword as the instrument of a magistrate or judge: death by the sword, <sup><885></sup>Romans 8:35; **anairein tina macaira**, <sup><4412></sup>Acts 12:2; **thn macairav forein**, “to bear the sword,” is used of him to whom the sword has been committed, viz. to use when a malefactor is to be punished; hence, equivalent to “to have the power of life and death,” <sup><6134></sup>Romans 13:4 (so **xifov**, **xifh ecein**, Philostr. vit. Apoll. 7, 16; vit. sophist. 1, 25, 2 (3), cf. Dion Cass. 42, 27; and in the Talmud “the king who bears the sword,” of the Hebrew king). Metaphorically, **macaira**, a weapon of war, is used for “war,” or for quarrels and dissensions that destroy peace; so in the phrase **bal ein macairan epi thn thn**, to send war on earth, <sup><1034></sup>Matthew 10:34 (for which <sup><2151></sup>Luke 12:51 says **diamerismon**); **hJmacaira tou pneumatov**, the sword with which the Spirit subdues the impulses to sin and proves its own power and efficacy (which sword is said to be **rhma Qeou** (cf. Buttmann, 128 (112))), <sup><4037></sup>Ephesians 6:17 (on the genitive in this passage cf. Ellicott or Meyer).\*

**{3163} mach, machv, hJmacomai**; from Homer down), the Septuagint several times for **byri** **^wOm**; etc.; “a flight, combat”;

1. of those in arms, “a battle”.

2. of persons at variance disputants, etc., “strife, contention; a quarrel”: <sup><1005></sup>2 Corinthians 7:5; <sup><5123></sup>2 Timothy 2:23; <sup><3001></sup>James 4:1; **macai nomikai**, contentions about the law, <sup><3189></sup>Titus 3:9.\*

**{3164} macomai**; imperfect 3 person plural **emaconto**; (allied with **macaira**; Curtius, sec. 459; Vanicek, p. 687; from Homer down); “to fight”: properly, of armed combatants, or those who engage in a hand-to-hand struggle, <sup><4426></sup>Acts 7:26; tropically, of those who engage in a war of words, “to quarrel, wrangle, dispute”: <sup><5124></sup>2 Timothy 2:24; **prov al hlouv**, <sup><8165></sup>John 6:52 (cf. Winer’s Grammar, sec. 31, 5; Buttmann, sec. 133, 8); of those who contend at law for property and privileges, <sup><3042></sup>James 4:2. (Compare: **diamacomai**. Synonym: see **pol emov**, b.)\*

**{3166}** **megal aucew, megal aucw;** (**megal aucov**, and this from **megal a** and **aucew**); “to be grandiloquent; to boast great things, to bear oneself loftily in speech or action”: **hJl wssa megal aucei** (L T Tr WH **megal a aucei**), <sup><3165></sup>James 3:5, where it seems to denote any kind of haughty language which wounds and provokes others, and stirs up strife. (Aeschylus Ag. 1528; Polybius 12, 13, 10; 8, 23, 11; Diodorus 15, 16, others; middle **gunaika prov Qeouv erizousan kai megal aucoumenhn**, Plato, rep. 3, p. 395 d.; for **Hb&e** to exalt oneself, carry oneself haughtily, <sup><3166></sup>Ezekiel 16:50; <sup><3167></sup>Zephaniah 3:11; add, 2 Macc. 15:32; Sir. 48:18.)\*

**{3167}** **megal eiov, megal eia, megal eion (megav)**, “magnificent, excellent, splendid, wonderful” (Xenophon, Josephus, Artemidorus Daldianus, others); absolutely, **megal eia (poiein tini)** to do great things for one (show him conspicuous favors), <sup><3168></sup>Luke 1:49 R G; **ta megal eia tou Qeou** (Vulgate *magnalia dei* (A.V. “the mighty works of God”)), *i.e.* the glorious perfections of God and his marvellous doings (**twDd&g**) <sup><3169></sup>Psalms 70:19 (<sup><3170></sup>Psalms 71:19); Sir. 33:10 (Sir. 36:10); 42:21), <sup><3171></sup>Acts 2:11.\*

**{3168}** **megal eiothv, megal eiothtov, hJ** (from the preceding word), “greatness, magnificence” (Athen. 4, 6, p. 130 at the end; for **trapTj**) <sup><3172></sup>Jeremiah 40:9 (<sup><3173></sup>Jeremiah 33:9)); “the majesty” of God, <sup><3174></sup>Luke 9:43; **thv Artemidov**, <sup><3175></sup>Acts 19:27; of the visible splendor of the divine majesty as it appeared in the transfiguration of Christ, <sup><3176></sup>2 Peter 1:16.\*

**{3169}** **megal oprephv, megal oprepev**, genitive **megal oprepouv**, (**megav**, and **prepei** it is becoming (see **prepw**)), “befitting a great man, magnificent, splendid; full of majesty, majestic”: <sup><3177></sup>2 Peter 1:17. (2 Macc. 8:15; 15:13; 3 Macc. 2:9; Herodotus, Xenophon, Plato, others.)\*

**{3170}** **megal unvw**; imperfect **emegal unon**; passive (imperfect 3 person singular **emegal uneto**); 1 aorist infinitive **megal unqhnai**; 1 future **megal unqhsomai**; (**megav**); from (Aeschylus and) Thucydides down; the Septuagint mostly for **I yDjhi**

**1.** “to make great, magnify” (Vulgate *magnifico*): **tina** or **ti**, properly, of dimension, <sup><3178></sup>Matthew 23:5 (here A.V. “enlarge”); passive “to increase”: of bodily stature, **emegal unqh to paidarion**, <sup><3179></sup>1 Samuel 2:21; so in a



figure, <47015>2 Corinthians 10:15, of Paul, that his apostolic efficiency among the Corinthians may increase more and more and have more abundant results (others refer this to 2; see Meyer (edited by Heinrici) in the place cited). metaphorically, “to make conspicuous”: <4018>Luke 1:58 (on which see **el eov**, 2 a.).

2. “to deem or declare great,” *i.e.* “to esteem highly, to extol, laud, celebrate”: <4016>Luke 1:16; <4453>Acts 5:13; 10:46; 19:17. (often so in classical Greek also); passive equivalent to “to get glory and praise”: **en tini**, in a thing, <5023>Philippians 1:20.\*

**{3171} megal wv**, adverb, “greatly”: <5040>Philippians 4:10. (From Homer down.)\*

**{3172} megal wsunh, megal wsunhv, hJ** only in Biblical and ecclesiastical writings (cf. Winer’s Grammar, 26, 95 (90); Buttmann, 73, and see **agaqwsunh**) (**megav**), the Septuagint for **l dgg** and **hl WdG** “majesty”: of the majesty of God, <3003>Hebrews 1:3; 8:1; <6025>Jude 1:25 (so <4023>2 Samuel 7:23; <4543>Psalm 144:3,6 (<4533>Psalm 145:3,6); Sap. 18:24; Sir. 2:18, and often).\*

**{3173} megav, megal h, mega** ((related to Latin *magnus*, *magister*, Goth. *maist* (cf. **to pleiston**), etc.; Vanicek, p. 682; Curtius, sec. 462)), accusative **megan, megal hn, mega**; plural **megal oi, megal ai, megal a**; comparative **meizwn, meizon** (accusative masculine and feminine **meizona**, once contracted **meizw**, <4153>John 5:36 (R G T WH, but L Tr **meizwn** (cf. Tdf. Proleg., p. 119)); neuter plural **meizona**, once contracted **meizw**, <4053>John 1:50(51)) and **meizotero**, <6004>3 John 1:4 (from the comparative **meizwn**), a poetic comparison, on which see the remark quoted under **el acistotero**, cf. Matthiae, sec. 136; superlative **megistov** (found only in <6004>2 Peter 1:4); (from Homer down); the Septuagint for **l wdg**; also for **bræ** “great”;

## 1. predicated

**a.** of the external form or sensible appearance of things (or of persons); in particular, of space and its dimensions — as respects

[**a**]. mass and weight: **liqov**, <4220>Matthew 27:60; <4104>Mark 16:4; <6821>Revelation 18:21; **orov**, <6828>Revelation 8:8; **asthr**, <6810>Revelation 8:10; (**drakwn**, <6823>Revelation 12:3,9; **aetov**, <6824>Revelation 12:14; **dendron**,

☞ Luke 13:19 (T WH omit; L Tr brackets **mega**); **kl adoi**, ☞ Mark 4:32; **icquev**, ☞ John 21:11;

[b]. compass and extent; “large, spacious”: **sknhh (meizwn)**, ☞ Hebrews 9:11; **anagaion** (R **anwgeon**, which see), ☞ Mark 14:15; **apoghkh**, ☞ Luke 12:18; **kaminov**, ☞ Revelation 9:2; **pol iv**, ☞ Revelation 11:8; 16:19; 17:18; 18:2,16,18,19; **potamov**, ☞ Revelation 9:14; 16:12; **qura**, ☞ 1 Corinthians 16:9; **lhnov**, ☞ Revelation 14:19; **ogonh**, ☞ Acts 10:11; 11:5; **casma**, ☞ Luke 16:26 (☞ 2 Samuel 18:17).

[g]. measure and height: **oikodomai**, ☞ Mark 13:2; **qronov**, ☞ Revelation 20:11; “long,” **macaira**, ☞ Revelation 6:4; as respects stature and age, **mikroi kai megal oi**, small and great, young and old, ☞ Acts 8:10; 26:22; ☞ Hebrews 8:11; ☞ Revelation 11:18; 13:16; 19:5,18; 20:12 (☞ Genesis 19:11; ☞ 2 Kings 23:2; ☞ 2 Chronicles 34:30). (neuter singular used adverbially: **en megal w**, ☞ Acts 26:29 L T Tr WH (for R G **en pol l w**, which see in **pol uv**, d.) “in great” namely, degree. The apostle plays upon Agrippa’s words **en ol igw** (which see) “in a little” (time) thou wouldst fain etc ... I would to God that both in little and “in great” *i.e.* in all respects etc.; cf. the use of **ol igon kai mega** or **mikron kai mega** (yet in negative sentences) to express totality; *e.g.* Plato, *Phileb.* 21 e.; *Apology* 19 c.; 21 b.; 26 b.; but see d. below.)

b. of number and quantity, equivalent to “numerous, large”: **agel h**, ☞ Mark 5:11; “abundant,” **porismov**, ☞ 1 Timothy 6:6; **misqapodosia**, ☞ Hebrews 10:35.

c. of age: **oJmeizwn**, “the elder,” ☞ Romans 9:12 after ☞ Genesis 25:23 (**Skipiwn oJmegav**, Polybius 18, 18 (35), 9; 32, 12, 1).

d. used of intensity and its degrees: **dunamiv**, ☞ Acts 4:33; 8:10; neuter **en megal w**, with great effort, ☞ Acts 26:29 L T Tr WH (but see [g.] above); of the affections and emotions of the mind: **cara**, ☞ Matthew 2:10; 28:8; ☞ Luke 2:10; 24:52; ☞ Acts 15:3; **fobov**, ☞ Mark 4:41; ☞ Luke 2:9; 8:37; ☞ Acts 5:5,11; ☞ Revelation 11:11; **qumov**, ☞ Revelation 12:12; **luph**, ☞ Romans 9:2; **ekstasiv**, ☞ Mark 5:42 (☞ Genesis 27:33); **pistov**, ☞ Matthew 15:28; **cariv**, ☞ Acts 4:33; **agaph** ☞ John 15:13. of natural events powerfully affecting the senses, equivalent to “violent, mighty, strong”: **anemov**, ☞ John 6:18; ☞ Revelation 6:13; **bronth**, ☞ Revelation 14:2; **cal aza**, ☞ Revelation 11:19; 16:21; **seismov**, ☞ Matthew 8:24; 28:2; ☞ Luke 21:11; ☞ Acts

16:26; <sup><662></sup>Revelation 6:12; 11:13; 16:18; **lailay**, <sup><4057></sup>Mark 4:37; **ptwsiv**, <sup><4077></sup>Matthew 7:27. of other external things, such as are perceived by hearing: **kraughe**, <sup><423></sup>Acts 23:9; <sup><648></sup>Revelation 14:18 (R G); **meizon krazein**, to cry out the louder, <sup><4085></sup>Matthew 20:31; **fwnhv**, <sup><4251></sup>Matthew 24:31 (T omits **fonhv**, WH only in marginal reading); 27:46,50; <sup><223></sup>Luke 23:23; <sup><5145></sup>John 11:43; <sup><4807></sup>Acts 8:7; <sup><6110></sup>Revelation 1:10; 5:2,12; 6:10; 7:2,10; 8:13; 10:3; 11:12,15; (14:18 L T Tr WH; 18:2 Rec.), and elsewhere; **gal hnh**, <sup><4085></sup>Matthew 8:26; <sup><4083></sup>Mark 4:39. of objects of sight which excite admiration and wonder: **fww**, <sup><4046></sup>Matthew 4:16; **shmeion**, <sup><4244></sup>Matthew 24:24; <sup><2211></sup>Luke 21:11; <sup><4168></sup>Acts 6:8; 8:13; <sup><6633></sup>Revelation 13:13; **erga**, <sup><6633></sup>Revelation 15:3; **meizw**, **meizona toutwn**, greater things than these, *i.e.* more extraordinary, more wonderful, <sup><4051></sup>John 1:50 (51); 5:20; 14:12. of things that are felt: **kauma**, <sup><6649></sup>Revelation 16:9; **puretov**, <sup><4088></sup>Luke 4:38; of other things that distress: **anaghk**, <sup><2273></sup>Luke 21:23; (**qliyiv**, <sup><4221></sup>Matthew 24:21; <sup><4071></sup>Acts 7:11; <sup><6122></sup>Revelation 2:22; 7:14; (**diwgmov**, <sup><4801></sup>Acts 8:1; **limov**, <sup><4025></sup>Luke 4:25; <sup><4413></sup>Acts 11:28; **pl hgh**, <sup><6621></sup>Revelation 16:21.

## 2. predicated of rank, as belonging to

**a.** persons, eminent for ability, virtue, authority, power; as God, and sacred personages: **Qeov**, <sup><4023></sup>Titus 2:13 ((on which see Prof. Abbot, Note C. in Journ. See Biblical Literature, etc. i., p. 19, and cf. **epifaneaia**)); **Artemiv**, <sup><4827></sup>Acts 19:27f,34f; **arciereuv**, <sup><5044></sup>Hebrews 4:14; **poimhn**, <sup><5131></sup>Hebrews 13:20; **profhthv**, <sup><4076></sup>Luke 7:16; absolutely, **oj megal oi**, great men, leaders, rulers, <sup><4025></sup>Matthew 20:25; <sup><4102></sup>Mark 10:42; universally, “eminent, distinguished”: <sup><4159></sup>Matthew 5:19; 20:26; <sup><4015></sup>Luke 1:15,32; <sup><4889></sup>Acts 8:9. **meizwn** is used of those who surpass others — either in nature and power, as God: <sup><5009></sup>John 10:29 (here T Tr WH text give the neuter (see below)); <sup><5103></sup>John 10:28; <sup><5163></sup>Hebrews 6:13; <sup><5004></sup>1 John 4:4; add, <sup><5042></sup>John 4:12; 8:53; or in excellence, worth, authority, etc.: <sup><4011></sup>Matthew 11:11; 18:1; 23:11; <sup><4084></sup>Mark 9:34; <sup><4078></sup>Luke 7:28; 9:46; 22:26f; <sup><5136></sup>John 13:16; 15:20; <sup><6445></sup>1 Corinthians 14:5; **dunamei meizonev**, <sup><6021></sup>2 Peter 2:11; neuter **meizon**, “something higher, more exalted, more majestic” than the temple, to wit the august person of Jesus the Messiah and his preeminent influence, <sup><4026></sup>Matthew 12:6 L T Tr WH; (cf. <sup><5009></sup>John 10:29 above); contextually equivalent to “strict in condemning,” of God, <sup><5131></sup>1 John 3:20.

**b.** things to be esteemed highly for their importance, equivalent to Latin *gravis*; “of great moment, of great wight, important”: **epagel mata**, <sup><5004></sup>2

Peter 1:4; **entol h**, <sup><4226></sup>Matthew 22:36,38; **msuthrion**, <sup><4052></sup>Ephesians 5:32; <sup><5486></sup>1 Timothy 3:16; **adartia**, <sup><6911></sup>John 19:11; **meizwn marturia**, of greater proving power, <sup><4056></sup>John 5:36 (see above at the beginning); <sup><6189></sup>1 John 5:9 (**marturian meizw kai safesteran**, Isocrates Archid. sec. 32). **megav** equivalent to “solemn, sacred,” of festival days (cf. <sup><2018></sup>Isaiah 1:18, the Septuagint): **hdera**, <sup><6075></sup>John 7:37; 19:31; “notable, august,” **hdera**, of the day of the final judgment, <sup><4421></sup>Acts 2:20; <sup><6006></sup>Jude 1:6; <sup><6677></sup>Revelation 6:17; 16:14. neuter **mega**, a great matter, thing of great moment: <sup><4911></sup>1 Corinthians 9:11 (Gen 45:28; <sup><2340></sup>Isaiah 49:6); **ou mega**, <sup><4715></sup>2 Corinthians 11:15. c. a thing to be highly esteemed for its excellence, equivalent to “excellent”: <sup><6313></sup>1 Corinthians 13:13 (cf. Winer’s Grammar, sec. 35, i. Buttman, sec. 123, 13); **ta carismata ta meizona** (R G **kreittona**), <sup><4623></sup>1 Corinthians 12:31 L T Tr WH.

**3.** “splendid, prepared on a grand scale, stately”: **doch**, <sup><6629></sup>Luke 5:29 (<sup><0208></sup>Genesis 21:8); **deipnon**, <sup><2446></sup>Luke 14:16; <sup><6697></sup>Revelation 19:17 (G L T Tr WH) (<sup><2700></sup>Daniel 5:1 (Theodotion)); **oikia**, <sup><8121></sup>2 Timothy 2:20 (<sup><2523></sup>Jeremiah 52:13; (**oikov**), <sup><4415></sup>2 Chronicles 2:5,9).

**4.** neuter plural **megala**, “great things”: of God’s preeminent blessings, <sup><6049></sup>Luke 1:49 L T Tr WH (see **megaleiov**); of things which overstep the province of a created being, “proud (presumptuous) things, full of arrogance,” derogatory to the majesty of God: **laloun megala** joined with **blasfhmiav**, <sup><6335></sup>Revelation 13:5; <sup><2008></sup>Daniel 7:8,11,20; like **megaeipein**, Homer, *Odyssey* 3, 227; 16, 243; 22, 288.

**{3174}** **megeqov, megeqouv, to** (**megav**) (from Homer down), “greatness”: <sup><6019></sup>Ephesians 1:19.\*

**{3175}** **megistan, megistanov, oj** (from **megistov**, as **nean** from **neov**, **xunan** from **xunov**), a later Greek word (see Lob. ad Phryn., p. 196), once in singular Sir. 4:7; commonly in plural **oj megistanev**, “the grandees, magnates, nobles, chief men” of a city or a people, the associates or courtiers of a king (Vulgate *principes*): <sup><6615></sup>Revelation 6:15; **thv ghv**, 18:23; **tou Hwdou**, <sup><4062></sup>Mark 6:21. (The Septuagint for **pyrijDax** <sup><2443></sup>Jeremiah 14:3; Nah. 2:6; <sup><3102></sup>Zechariah 11:2; **pyl iOC**, <sup><3307></sup>Jonah 3:7; Nah. 3:10; **ybrbta** Daniel, Theodotion 4:33, etc.; **pyric**; <sup><2342></sup>Isaiah 34:12; <sup><2608></sup>Jeremiah 24:8, etc.; 1 Macc. 9:37; often in Sir. Manetho 4, 41;

Josephus, Artemidorus Daldianus, In Latin *megistanes*, Tacitus, ann. 15, 27; Suct. Calig. 5.)\*

**{3176} megistov**, see **megav**, at the beginning

**{3177} meqermhneuw**: passive, 3 person singular **meqermhneuetai**, participle **meqermhneuomenon**; “to translate into the language of one with whom I wish to communicate, to interpret”: <sup><4023></sup>Matthew 1:23; <sup><4054></sup>Mark 5:41; 15:22,34; <sup><4038></sup>John 1:38(39) L Tr WH, 41 (42); <sup><4036></sup>Acts 4:36; 13:8. (Polybius, Diodorus, Plutarch, (Sir. prol. 1. 19; others).)\*

**{3178} meqh, meqhv, hJ**(akin to **mequ**, wine; perhaps any intoxicating drink, Latin *temetum*; cf. German *Meth* (mead)), “intoxication; drunkenness”: <sup><2134></sup>Luke 21:34; plural, <sup><6133></sup>Romans 13:13; <sup><8421></sup>Galatians 5:21. (Hebrew **rkv**intoxicating drink, <sup><3101></sup>Proverbs 20:1; <sup><2307></sup>Isaiah 28:7; and **wOKvj** intoxication, <sup><6732></sup>Ezekiel 23:32; 39:19; (Antiphon), Xenophon, Plato, others) (Cf. Trench, sec. lxi.)\*

**{3179} meqisthmi** and (in <sup><6131></sup>1 Corinthians 13:2 R G WH (cf. **isthmi**)) **meqistanw**; 1 aorist **metesthsa**; 1 aorist passive subjunctive **metastaqw**; from Homer down; properly, “to transpose, transfer, remote from one place to another”: properly, of change of situation or place, **orh**, <sup><6131></sup>1 Corinthians 13:2 (<sup><2540></sup>Isaiah 54:10); **tina eiv ti**, <sup><5013></sup>Colossians 1:13; **tina** (T Tr WH add **ek**, so L in brackets) **thv oikonomiav**, to remove from the office of steward, passive <sup><2161></sup>Luke 16:4 (**thv creiav**, 1 Macc. 11:63); **tina ek tou zhn**, to remove from life, Diodorus 2, 57, 5; 4, 55, 1; with **ek tou zhn** omitted, <sup><4132></sup>Acts 13:22 (in Greek writings also in the middle and in the intransitive tenses of the active “to depart from life, to die,” Euripides, Alc. 21; Polybius 32, 21, 3; Heliodorus 4, 14). metaphorically, **tina**, without adjunct (cf. German *verrücken* (English “pervert”), *i.e.* “to lead aside” (A.V. “turn away”) to other tenets: <sup><4425></sup>Acts 19:26 (**thn kardia tou I aou**, <sup><6148></sup>Joshua 14:8).\*

**{3180} meqodeia** (T WH **meqodia**, see Iota), **meqodeiav, hJ**(from **meqodeuw**, *i.e.*

**1.** to follow up or investigate by method and settled plan;

**2.** to follow craftily, frame devices, deceive: Diodorus 7, 16; <sup><10327></sup>2 Samuel 19:27; (<sup><0213></sup>Exodus 21:13 Aquila; (middle) Chariton 7, 6, p. 166, 21 edition Reiske (1783); Polybius 38, 4, 10)), a noun occurring neither in the O.T.

nor in secular authors, “cunning arts, deceit, craft, trickery”: **hJmeqodeia thv pl anhv**, which **hJpl anhv** uses, <sup><4044></sup>Ephesians 4:14; **tou diabolou**, plural, <sup><4061></sup>Ephesians 6:11 (A.V. “wiles”. Cf. Lightfoot, Polycarp, ad Philippians 7, p. 918.)\*

**{3181} meqorion, meqoriou, to** (neuter of adjective **meqoriov**, **meqoria**, **meqorion**; from **meta** with, and **oJov** a boundary), “a border, frontier”: **ta meqoria tinov**, the confines (of any land or city), *i.e.* the places adjacent to any region, the vicinity, <sup><4074></sup>Mark 7:24 R G. (Thucydides, Xenophon, Plato, others.)\*

**{3182} mequskw**: passive, present **mequskomai**; 1 aorist **emequsqhn**; (from **mequ**, see **meqh**); from Herodotus down; the Septuagint for **hwri hwrihi** (Kal **hwr**), and **rKw** “to intoxicate, make drunk”; passive (cf. Winer’s Grammar, 252 (237)) “to get drunk, become intoxicated”: <sup><2125></sup>Luke 12:45; <sup><4120></sup>John 2:10; <sup><5187></sup>1 Thessalonians 5:7 (Buttmann, 62 (54)); **oinw** (Winer’s Grammar, 217 (203)), <sup><4158></sup>Ephesians 5:18; **ek tou oinou**, <sup><6172></sup>Revelation 17:2 (see **ek**, II. 5); **tou nektarov**, Plato, symp., p. 203 b.; Lucian, dial. deor. 6, 3; **apo tinov**, Sir. 1:16; 35:13.\*

**{3183} mequsov, meqush, mequson**, in later Greek also of two terminations (**mequ**, see **meqh**), “drunken, intoxicated”: <sup><4161></sup>1 Corinthians 5:11; 6:10. (Phryn.: **mequsov anhr**, **ouk ereiv**, **al la mequstikov. gunaika de ereiv mequson kai mequshn** (Aristophanes); but Menander, Plutarch, Lucian, Sextus Empiricus, others (the Septuagint, <sup><1321></sup>Proverbs 23:21, etc.; Sir. 19:1, etc.) use it also of men; cf. Lob. ad Phryn., p. 151.)\*

**{3184} mequw** (from **mequ**, see **meqh**); from Homer down; the Septuagint for **hwri**; and **rj w**; “to be drunken”: <sup><1249></sup>Matthew 24:49; <sup><4125></sup>Acts 2:15; <sup><6121></sup>1 Corinthians 11:21; <sup><5187></sup>1 Thessalonians 5:7 (cf. Buttmann, 62 (54)); **ek tou ajmatov** (see **ek**, II. 5; Tr marginal reading **tw ajmati**), of one who has shed blood profusely, <sup><6176></sup>Revelation 17:6 (Pliny, h. n. 14, 28 (22) *ebrius jam sanguine civium et tanto magis eum sitiens*).\*

**{3186} meizoteroV, meizotera, meizoteron**, see **megav**, at the beginning

**{3187} meizwn**, see **megav**, at the beginning

**{3188} mel an, mel anov, to**, see the following word.

**{3189}** **mel av**, **mel aina**, **mel an**, genitive **mel anov**, **mel ainhv**, **mel anov** (from Homer down), the Septuagint several times for **ῥj σ**; “black”: <sup><4065></sup>Revelation 6:5, 12; opposed to **leukov**, <sup><4065></sup>Matthew 5:36. Neuter **to mel an**, substantive “black ink” (Plato, *Phaedr.*, p. 276 c.; Demosthenes, p. 313, 11; Plutarch, *mor.*, p. 841 e.; others): <sup><4062></sup>2 Corinthians 3:3; <sup><6012></sup>2 John 1:12; <sup><6013></sup>3 John 1:13; (cf. Gardthausen, *Palaeographie*, Buch i. Kap. 4; Edersheim, *Jesus the Messiah*, ii., 270f; B. D. under the word Writing, under the end.)\*

**{3190}** **Mel eav**, genitive **Mel ea** (Buttmann, 20f (17f)) (T Tr WH **Mel ea**, indeclinable (on the accent in manuscripts cf. Tdf. *Proleg.*, p. 103)), **oj(ha) 𐤌** “abundance”), “Melea,” one of king David’s descendants: <sup><4061></sup>Luke 3:31.\*

**{3199}** **mel ei**, 3 person singular present of **mel w** used impersonally; imperfect **emel en**; “it is a care”: **tini**, to one; as in Greek writings with the nominative of the thing, **ouden toutwn**, <sup><4487></sup>Acts 18:17; with the genitive of the thing (as often in Attic), **mh tw n bown mel ei tw Qew**; <sup><4069></sup>1 Corinthians 9:9 (Buttmann, sec. 132, 15; cf. Winer’s *Grammar*, 595 (554)); the thing which is a care to one, or about which he is solicitous, is evident from the context, <sup><4072></sup>1 Corinthians 7:21; **peri tinov**, genitive of object, “to care about, have regard for,” a person or a thing: <sup><4226></sup>Matthew 22:16; <sup><4124></sup>Mark 12:14; <sup><6013></sup>John 10:13; 12:6; <sup><4067></sup>1 Peter 5:7, (Herodotus 6, 101; Xenophon, *mem.* 3, 6, 10; Cyril 4, 5, 17; Hier. 9, 10; 1 Macc. 14:43; Sap. 12:13; Epistle of Barnabas 1, 5; cf. Winer’s *Grammar*, sec. 30, 10 d.); followed by **oji**, <sup><4068></sup>Mark 4:38; <sup><2100></sup>Luke 10:40.\*

**{3121}** (**Mel el hel** : <sup><4067></sup>Luke 3:37 Tdf., see **Mal el hl**).

**{3191}** **mel etaw**, **mel etw**; 1 aorist **emel ethsa**; (from **mel eth** care, practice); especially frequent in Greek writings from Sophocles and Thucydides down; the Septuagint chiefly for **hgh**; “to care for, attend to carefully, practise”: **ti**, <sup><5045></sup>1 Timothy 4:15 (R.V. “be diligent in”); “to meditate equivalent to to devise, contrive”: <sup><4065></sup>Acts 4:25 from <sup><1911></sup>Psalm 2:1; used by the Greeks of the meditative pondering and the practice of orators and rhetoricians, as **mel etan thn apologian uper eautwn**, Demosthenes, p. 1129, 9 (cf. Passow, under the word, d. (Liddell and Scott, under the word, II. 2 and III. 4 b.)), which usage seems to have been



in the writer's mind in <sup><4131></sup>Mark 13:11 (R L brackets Compare: **promel etaw**).\*

**{3192} mel i, mel itov, to**, the Septuagint for **vbē** (from Homer down). “honey”: <sup><609></sup>Revelation 10:9f; **agrion** (which see), <sup><4094></sup>Matthew 3:4; <sup><4006></sup>Mark 1:6.\*

**{3193} mel issiov, mel issia, mel ission** (from **mel issa** a bee, as **qal assiov** from **qal assa**; **mel issa** is from **mel i**), “of bees, made by bees”: <sup><4242></sup>Luke 24:42 (R G Tr in brackets). (Not found elsewhere (cf. Winer's Grammar, 24); **mel issaiov, mel issaia, mel issaion** is found in Nic. th. 611, in Eust. **mel isseiov**.)\*

**{3194} Mel ith, Mel ithv, hJ** “Melita,” the name of an island in the Mediterranean, lying between Africa and Sicily, now called Malta; (this Sicula Melita must not be confounded with Melita Illyrica in the Adriatic, now called Meleda (see B. D. under the word Melita; Smith, Voyage and Shipwr. of St. Paul, Diss. ii.)): <sup><4201></sup>Acts 28:1 (where WH **Mel ihnh**; see their Appendix, p. 160).\*

**{3194} (Mel ithnh**, see the preceding word.)

**{3195} mel l w**; future **mel l hsw** (<sup><4246></sup>Matthew 24:6; and L T Tr WH in <sup><6012></sup>2 Peter 1:12); imperfect **emel lon** (so all editions in <sup><4081></sup>Luke 9:31 (except T WH); <sup><806></sup>John 6:6,71 (except R G); 7:39 (except T); 11:51 (except L Tr); <sup><4217></sup>Acts 21:27; <sup><4092></sup>Revelation 3:2 (where R present); 10:4 (except L Tr) and **hmel lon** (so all editions in <sup><4072></sup>Luke 7:2; 10:1 (except R G); 19:4; In. 4:47; 12:33; 18:32; <sup><4126></sup>Acts 12:6 (exe. R G L); 16:27 (except R G); 27:33 (except R G T); <sup><5108></sup>Hebrews 11:8 (except L); cf. references under the word **boul omai**, at the beginning and Rutherford's note on Babrius 7, 15), “to be about” to do anything; so:

**1.** the participle, **oJmel l wn**, absolutely: **ta mel l onta** and **ta enestwta** are contrasted, <sup><6138></sup>Romans 8:38; <sup><4172></sup>1 Corinthians 3:22; **eiv to mel l on**, for the future, hereafter, <sup><4239></sup>Luke 13:9 (but see **eiv**, A. II. 2 (where Grimm supplies **etov**)); <sup><5169></sup>1 Timothy 6:19; **ta mel l onta**, things future, things to come, *i.e.*, according to the context, the more perfect state of things which will exist in the **aiwn mel l wn**, <sup><5027></sup>Colossians 2:17; with nouns, **oJaiwn oJ mel l wn**, <sup><4122></sup>Matthew 12:32; <sup><4012></sup>Ephesians 1:21; **zwhv thv nun kai thv mel l oushv**, <sup><5048></sup>1 Timothy 4:8; **thn oikoumenhn thn mel l ousan**,

<sup><807></sup>Hebrews 2:5; **thv mel loushv orghv** <sup><407></sup>Matthew 3:7; **to krima to mel lon**, Actv 24:25; **pol iv**, <sup><834></sup>Hebrews 13:14; **ta mel lonta agaqa**, <sup><891></sup>Hebrews 9:11 (but L Tr marginal reading WH text **genomenwn**); 10:1; **tou mel lontov** namely, **Adam**, *i.e.* the Messiah, <sup><854></sup>Romans 5:14.

2. joined to an infinitive (cf. Winer's Grammar, 333f (313); Buttmann, sec. 140, 2),

a. "to be on the point of doing or suffering something": with an infinitive present, **hmel len eauton anairein**, <sup><467></sup>Acts 16:27; **tel eutan**, <sup><472></sup>Luke 7:2; **apoqhskein**, <sup><447></sup>John 4:47; add, <sup><207></sup>Luke 21:7; <sup><488></sup>Acts 3:3; 18:14; 20:3; 22:26; 23:27; with an infinitive passive, <sup><427></sup>Acts 21:27; 27:33, etc.

b. "to intend, have in mind, think to": with an infinitive present, <sup><123></sup>Matthew 2:13; <sup><101></sup>Luke 10:1; 19:4; <sup><306></sup>John 6:6,15; 7:35; 12:4; 14:22 <sup><485></sup>Acts 5:35; 17:31; 20:7,13; 22:26; 26:2; 27:30; <sup><808></sup>Hebrews 8:5; (<sup><6010></sup>2 Peter 1:10 L T Tr WH); <sup><604></sup>Revelation 10:4; with an infinitive aorist (a construction censured by Phryn., p. 336, but authenticated more recently by many examples from the best writings from Homer down; cf. Winer's Grammar, 333f (313f); Lob. ad Phryn., p. 745ff; (but see Rutherford, New Phryn., p. 420ff)): <sup><416></sup>Acts 12:6 L T Tr WH; <sup><620></sup>Revelation 2:10 (**balein** R G); 3:16; 12:4; with future infinitive **esesqai**, <sup><423></sup>Acts 23:30 R G.

c. as in Greek writings from Homer down, of those things which will come to pass (or which one will do or suffer) by fixed necessity or divine appointment (German *sollen* (are to be, destined to be, etc.)); with present infinitive active: <sup><167></sup>Matthew 16:27; 17:12; 20:22; <sup><198></sup>Luke 9:31; <sup><167></sup>John 6:71; 7:39; 11:51; 12:33; 18:32; <sup><488></sup>Acts 20:38; 26:22,23; <sup><8014></sup>Hebrews 1:14; 11:8; <sup><620></sup>Revelation 2:10a; 3:10; 8:13, etc.; **Hi iav oJmel lwn ercesqai**, <sup><1114></sup>Matthew 11:14; **oJmel lwn lutrousqai**, <sup><422></sup>Luke 24:12; **krinein**, <sup><5012></sup>2 Timothy 4:1 (WH marginal reading **krinai**); with present infinitive passive: <sup><172></sup>Matthew 17:22; <sup><4134></sup>Mark 13:4; <sup><194></sup>Luke 9:44; 19:11; 21:36; <sup><437></sup>Acts 26:22; <sup><1024></sup>Romans 4:24; <sup><3104></sup>1 Thessalonians 3:4; <sup><5122></sup>James 2:12; <sup><619></sup>Revelation 1:19 (Tdf. **genesqai**); <sup><6618></sup>Revelation 6:11; **thv mel loushv apokaluptesqai doxhv**, <sup><1018></sup>1 Peter 5:1; with aorist infinitive: **thn mel lousan doxan apokal ufqhnaï**, <sup><6188></sup>Romans 8:18; **thn mel lousan pistin apokal ufqhnaï**, <sup><4823></sup>Galatians 3:23; used also of those things which we infer from certain preceding events will of necessity follow: with an infinitive present, <sup><4206></sup>Acts 28:6; <sup><6183></sup>Romans 8:13; with an infinitive future, <sup><4270></sup>Acts 27:10.

**d.** in general, of what is sure to happen: with an infinitive present, <sup><4246></sup>Matthew 24:6; <sup><4267></sup>John 6:71; <sup><5016></sup>1 Timothy 1:16; <sup><6216></sup>Revelation 12:5; 17:8; with an infinitive future **esesqai**, <sup><4128></sup>Acts 11:28; 24:15.

**e.** to be always on the point of doing without ever doing, *i.e.* “to delay”: **ti mel leiv**; <sup><4216></sup>Acts 22:16 (Aeschylus Prom. 36; **ti mel lete**; Euripides, Hec. 1094; Lucian, dial. mort. 10, 13, and often in secular authors; 4 Macc. 6:23; 9:1).

**{3196} mel ov, mel ouv, to** (from Homer down), “a member, limb”: properly, a member of the human body, <sup><6124></sup>Romans 12:4; <sup><6122></sup>1 Corinthians 12:12,14,18-20,25f; <sup><5035></sup>James 3:5; **ta mel a tou swmatov**, <sup><6122></sup>1 Corinthians 12:12,22; **mou, sou, hōwn, uōwn**, <sup><4052></sup>Matthew 5:29f; <sup><6133></sup>Romans 6:13,19; 7:5,23; <sup><5035></sup>Colossians 3:5; <sup><5036></sup>James 3:6; 4:1; **pornhv mel h** is said of bodies given up to criminal intercourse, because they are as it were members belonging to the harlot’s body, <sup><4065></sup>1 Corinthians 6:15. Since Christians are closely united by the bond of one and the same spirit both among themselves and with Christ as the head, their fellowship is likened to the body, and individual Christians are metaphorically, styled **mel h** — now one of another, **al hlwn**: <sup><6125></sup>Romans 12:5; <sup><4025></sup>Ephesians 4:25; Clement of Rome, 1 Corinthians 46,7 (cf. Fritzsche, Commentary on Romans iii., p. 45) — now of the mystical body, *i.e.* the church: <sup><6127></sup>1 Corinthians 12:27; <sup><4053></sup>Ephesians 5:30 (cf. 4:16 WH marginal reading); **ta swmata** of Christians are called **mel h**, of Christ, because the body is the abode of the spirit of Christ and is consecrated to Christ’s service, <sup><4065></sup>1 Corinthians 6:15.\*

**{3197} Mel ci** (T Tr WH **Mel cei**; see **ei, i**), **oJyKI ἡνάμ** (any king), “Melchi”;

**1.** one of Christ’s ancestors: <sup><4034></sup>Luke 3:24.

**2.** another of the same: <sup><4033></sup>Luke 3:28.\*

**{3198} Mel cisedek** (in Josephus, Antiquities 1, 10, 2 **Mel cisedekhv, Mel cisedekou**), **oJyKI ἡνάδx**, “king of righteousness”), “Melchizedek,” king of Salem (see under **Sal hm**) and priest of the most high God, who lived in the days of Abraham: <sup><5036></sup>Hebrews 5:6,10; 6:20; 7:1,10f,15,17,21 (R G L); cf. <sup><0148></sup>Genesis 14:18ff; <sup><5001></sup>Psalms 109:4 ( <sup><5301></sup>Psalms 110:4). (Cf. B. D., under the word.)\*

**{3200} membrana** (Sophocles' Lexicon, **membrana**; cf. Chandler sec. 136), **membranav** (Buttmann, 17 (15)), **hJ** Latin *membrana*, *i.e.* "parchment," first made of dressed skins at Pergamum, whence its name: <sup><SMB></sup>2 Timothy 4:13 (Act. Barnabas, 6 at the end Cf. Birt, *Antikes Buchwesen*, chapter ii.; Gardthausen, *Palacographie*, p. 39f).\*

**{3201} memfomai**; 1 aorist **ememyamhn**; in classical Greek from Hesiod (*Works*, 184) down; "to blame, find fault": absolutely, <sup><SMB></sup>Romans 9:19; the thing found fault with being evident from what precedes, <sup><SMB></sup>Mark 7:2 Rec.; **autouv**, <sup><SMB></sup>Hebrews 8:8 L T Tr marginal reading WH text, where R G Tr text WH marginal reading **autoiv**, which many join with **memfomenov** (for the person or thing blamed is added by Greek writings now in the dative, now in the accusative; see Passow (or Liddell and Scott), under the word, cf. Krüger, sec. 46, 7, 3); but it is more correct to supply **authn**, *i.e.* **diaqhkhn**, which the writer wishes to prove was not "faultless" (cf. 7), and to join **autoiv** with **legei**; (Buttmann, sec. 133, 9).\*

**{3202} memyimoirov, memyimoiron (memfomai, and moira** fate, lot), "complaining of one's lot, querulous, discontented": <sup><SMB></sup>Jude 1:16. (Isocrates, p. 234 c. (p. 387, Lange edition); Aristotle, h. a. 9, 1 (p. 608b, 10); Theophrastus, char. 17, 1; Lucian, dial. deor. 20, 4; Plutarch, de ira cohib. c. 13.)\*

**{3303} men**, a weakened form of **mhn**, and hence, properly a particle of affirmation: "truly, certainly, surely, indeed" — its affirmative force being weakened, yet retained most in Ionic, Epic, and Herodotus, and not wholly lost in Attic and Hellenistic writers (**men** 'confirmative'; cf. 4 Macc. 18:18). Owing to this its original meaning it adds a certain force to the terms and phrases with which it is connected, and thus contrasts them with or distinguishes them from others. Accordingly, it takes on the character of a concessive and very often of a merely distinctive particle, which stands related to a following **de** or other adversative conjunction, either expressed or understood, and in a sentence composed of several members is so placed as to point out the first member, to which a second, marked by an adversative particle, is added or opposed. It corresponds to the Latin *quidem*, "indeed," German *zwar* (*i.e.* properly, *zu Wahre*, *i.e.* in Wahrheit (in truth)); but often its force cannot be reproduced. Its use in classic Greek is exhibited by Devarius *i.*, p. 122ff, and Klotz on the same *ii.* 2, p.

656ff; Viger i., p. 531ff, and Hermann on the same, p. 824f; others; Matthiae, sec. 622; Kühner, ii., p. 806ff, sec. 527ff; p. 691ff; sec. 503; (Jelf, sec. 729, 1, 2; sec. 764ff); Passow, and Pape (and Liddell and Scott), under the word.

**I.** Examples in which the particle **men** is followed in another member by an adversative particle expressed. Of these examples there are two kinds:

**1.** those in which **men** has a concessive force, and **de** (or **al la**) introduces a restriction, correction, or amplification of what has been said in the former member, “indeed ... but, yet, on the other hand”. Persons or things, or predications about either, are thus correlated: <sup><408></sup>Matthew 3:11, cf. <sup><400></sup>Mark 1:8 (where T Tr WH omit; L brackets **men**); <sup><408></sup>Luke 3:16 (where the meaning is, ‘I indeed baptize as well as he who is to come after me, but his baptism is of greater efficacy’; cf. <sup><405></sup>Acts 1:5); <sup><405></sup>Matthew 9:37 and <sup><202></sup>Luke 10:2 (although the harvest is great, yet the laborers are few); <sup><171></sup>Matthew 17:11f (rightly indeed is it said that Elijah will come and work the **apokatastasis**, but he has already come to bring about this very thing); <sup><113></sup>Matthew 20:23; 22:8; 23:28; <sup><62></sup>John 16:22; 19:32f; <sup><423></sup>Acts 21:39 (although I am a Jew, and not that Egyptian, yet etc.); <sup><423></sup>Acts 22:3 (R); <sup><625></sup>Romans 2:25; 6:11; <sup><408></sup>1 Corinthians 1:18; 9:24; 11:14f; 12:20 (R G L brackets Tr brackets WH marginal reading); 15:51 (R. G L brackets); <sup><700></sup>2 Corinthians 10:10; <sup><805></sup>Hebrews 3:5f; <sup><102></sup>1 Peter 1:20, and often. **men** and **de** are added to articles and pronouns: **oj men ... oj de**, the one indeed ... but the other (although the latter, yet the former), <sup><106></sup>Philippians 1:16f (according to the critical text); **oj men ... oj de**, the one indeed, but (yet) the other etc. <sup><102></sup>Jude 1:22f; **tinev men ... tinev de kai**, <sup><105></sup>Philippians 1:15; with conjunctions: **ei men oun**, if indeed then, if therefore ... **ei de**, but if, <sup><484></sup>Acts 18:14f R G; 19:38f; 25:11 L T Tr WH (**ei men oun ... nuni de**, <sup><804></sup>Hebrews 8:4f (here R G **ei men gar**)); **ei men ... nun de**, if indeed (conceding or supposing this or that to be the case) ... but now, <sup><815></sup>Hebrews 11:15; **kan men ... ei de mhge**, <sup><213></sup>Luke 13:9; **men gar ... de**, <sup><617></sup>1 Corinthians 11:7; <sup><625></sup>Romans 2:25; **men oun ... de**, <sup><108></sup>Luke 3:18; **eiv men ... eiv de**, <sup><806></sup>Hebrews 9:6f **men ... al la**, “indeed ... but, although ... yet,” <sup><640></sup>Romans 14:20; <sup><647></sup>1 Corinthians 14:17; **men ... pl hn**, <sup><222></sup>Luke 22:22. (Cf. Winer’s Grammar, 443 (413); Buttmann, sec. 149, 12 a.)

**2.** those in which **men** loses its concessive force and serves only to distinguish, but **de** retains its adversative power: <sup><148></sup>Luke 11:48; <sup><436></sup>Acts 13:36f; 23:8 (here WH text omits; Tr brackets **men**); <sup><102></sup>1 Corinthians

1:12,23; <sup><300></sup>Philippians 3:1; <sup><307></sup>Hebrews 7:8; **apo men ... epi de**, <sup><300></sup>2 Timothy 4:4; **oJmen oun** (German *er nun* (he, then)) ... **oJ de**, <sup><426></sup>Acts 28:5f; **oJ men ... oJ de**, and one ... and another, <sup><421></sup>1 Corinthians 11:21; **oJ men ... oJde** (he, on the contrary), <sup><307></sup>Hebrews 7:20f,23f; **ekeinoi men oun ... hJev de**, <sup><402></sup>1 Corinthians 9:25; **ei men oun ... ei de**, <sup><484></sup>Acts 18:14f (R G); 19:38; 25:11 (L T Tr WH); and this happens chiefly when what has already been included in the words immediately preceding is separated into parts, so that the adversative particle contrasts that which the writer especially desires to contrast: **ekastw ... toiv men zhtousin ... toiv de ex eriqeiv** etc. <sup><816></sup>Romans 2:6-8; **pav ... ekeinoi men ... hJev de** etc. <sup><402></sup>1 Corinthians 9:25; add, <sup><425></sup>Matthew 25:14f,33; <sup><816></sup>Romans 5:16; 11:22.

**3. men ... de** serve only to distribute a sentence into clauses: “both ... and; not only ... but also; as well ... as”: <sup><819></sup>John 16:9-11; <sup><817></sup>Romans 8:17; <sup><608></sup>Jude 1:8; **prwton men ... epeita de**, <sup><307></sup>Hebrews 7:2; **oJmen ... oJde ... oJde**, some ... some ... some, <sup><408></sup>Matthew 13:8; (**ekastov ... oJmen ... oJ de**, each ... one ... another, <sup><407></sup>1 Corinthians 7:7 L T Tr WH); **oJ men ... oJ de**, one ... another, <sup><425></sup>Matthew 21:35; <sup><472></sup>Acts 17:32; <sup><407></sup>1 Corinthians 7:7 (R G); **oJ men ... al loi (L oJ) de ... eJeroi de**, <sup><814></sup>Matthew 16:14; **wJ men gar ... al lw de ... eJerw de** (here T Tr WH omit; L brackets **de**), <sup><408></sup>1 Corinthians 12:8-10; **aJmen ... followed by alla de** (three times, <sup><404></sup>Matthew 13:4f, 7f; **al lov men, al lov de**, <sup><453></sup>1 Corinthians 15:39; **touto men ... touto de**, “on the one hand ... on the other; partly ... partly,” <sup><303></sup>Hebrews 10:33, also found in secular authors, cf. Winer’s Grammar, 142 (135). **men** is followed by another particle: **epeita**, <sup><816></sup>John 11:6; <sup><428></sup>1 Corinthians 12:28; <sup><307></sup>James 3:17; **kai nun**, <sup><404></sup>Acts 26:4,6; **ta nun**, <sup><473></sup>Acts 17:30; **pol u (R G pol lw) mall on**, <sup><303></sup>Hebrews 12:9.

**II.** Examples in which **men** is followed neither by **de** nor by any other adversative particle (**men** ‘solitarium’); cf. Winer’s Grammar, 575f (534f); Buttman, 365f (313f) These examples are of various kinds; either

**1.** the antithesis is evident from the context; as, <sup><302></sup>Colossians 2:23 (‘have indeed a show of wisdom’, but are folly (cf. Lightfoot, in the place cited)); **hJmen ... swthrian**, namely, but they themselves prevent their own salvation, <sup><501></sup>Romans 10:1; **ta men ... dunamesin**, namely, but ye do not hold to my apostolic authority, <sup><412></sup>2 Corinthians 12:12: **anqrwpoi men (L T Tr WH omit men) ... omnuousin**, namely, **oJde Qeov kaq’ eautou omnuei**, <sup><306></sup>Hebrews 6:16. Or,

2. the antithetic idea is brought out by a different turn of the sentence: <sup><4894></sup>Acts 19:4 (Rec.), where the expected second member, **lhsouv de estin oJercomenov**, is wrapped up in **tout' estin eiv ton lhsoun**; <sup><5113></sup>Romans 11:13 **ef' oJson men k.t.l.**, where the antithesis **parazhl w de k.t.l.** is contained in **eipwv parazhl wsw**; <sup><5712></sup>Romans 7:12 **oJmen nomov k.t.l.**, where the thought of the second member, 'but sin misuses the law,' is expressed in another forth in <sup><5713></sup>Romans 7:13ff by an anacoluthon, consisting of a change from the disjunctive to a conjunctive construction (cf. Herm. ad Vig., p. 839), we find **men ... te**, <sup><4271></sup>Acts 27:21; **men ... kai**, <sup><5128></sup>1 Thessalonians 2:18; in distributions or partitions, <sup><4004></sup>Mark 4:4-8 (here R G **men ... de ... kai ... kai**); <sup><4185></sup>Luke 8:5-8; or, finally, that member in which **de** would regularly follow immediately precedes (Herm. ad Vig., p. 839), <sup><4322></sup>Acts 28:22 (yet see Meyer at the passage; cf. Buttmann, sec. 149, 12 d.). Or

3. the writer, in using **men**, perhaps had in mind a second member to be introduced by **de**, but was drawn away from his intention by explanatory additions relating to the first member: thus <sup><4483></sup>Acts 3:13 (**ouJ uJdeiv men** — Rec. omits this **men** — etc., where **oJQeov de hgeiren ek nekrwn**, cf. <sup><4485></sup>Acts 3:15, should have followed); especially (as occasionally in classical Greek also) after **prwton men**: <sup><5008></sup>Romans 1:8; 3:2; <sup><5118></sup>1 Corinthians 11:18; **ton men prwton logon k.t.l.**, where the antithesis **ton de deuteron logon k.t.l.** ought to have followed, <sup><4000></sup>Acts 1:1.

4. **men oun** (in <sup><2128></sup>Luke 11:28 T Tr WH **menoun**), Latin *quidem igitur*, (English "so then, now therefore, verily," etc.) (where **men** is confirmatory of the matter in hand, and **oun** marks an inference or transition, cf. Klotz ad Devar. ii. 2, p. 662f; (Herm. Vig., pp. 540f, 842; Buttmann, sec. 149, 16)): <sup><4018></sup>Acts 1:18; 5:41; 13:4; 17:30; 23:22; 26:9; <sup><4004></sup>1 Corinthians 6:4,7 (here T omits Tr brackets **oun**); **al la men oun**, <sup><5188></sup>Philippians 3:8 G L Tr; **ei men oun**, <sup><8071></sup>Hebrews 7:11.

5. **men** solitarium has a concessive and restrictive force, "indeed, verily" (German *freilich*) (cf. Klotz, Devar. ii. 2, p. 522; Hartung, Partikeln, ii. 404): **ei men**, <sup><47104></sup>2 Corinthians 11:4; **men oun** "now then," (German *nun freilich*), <sup><8000></sup>Hebrews 9:1 (cf. Buttmann, as above. On the use of **men oun** in the classics cf. Cope's note on Aristotle, rhet. 2, 9, 11.)

6. **menougge**, which see in its place.



**III.** As respects the position of the particle: it never stands at the beginning of a sentence, but yet as near the beginning as possible; generally in the second or third place, by preference between the article and noun (examples in which it occupies the fourth place are <sup><442></sup>Acts 3:21; <sup><470></sup>2 Corinthians 10:1; <sup><502></sup>Colossians 2:23; <sup><442></sup>Acts 14:12 Rec.; the fifth place, <sup><401></sup>Ephesians 4:11; <sup><516></sup>Romans 16:19 R WH brackets; <sup><425></sup>1 Corinthians 2:15 R G; (<sup><516></sup>John 16:22, see below)); moreover, in the midst of a clause also it attaches itself to a word the force of which is to be strengthened, as **kai oun l uphn men nun ecete** (but L T Tr WH ... **oun nun men l uphn**), <sup><516></sup>John 16:22; cf. Winer's Grammar, sec. 61, 6. The word is not found in the Revelation or in the Epistles of John.

**{3104} Menna** or **Mennav**, see **Mainan**.

**{3303} menoun**, equivalent to **men oun**, see **men**, II. 4f.

**{3304} menougge** (**menoun ge** L Tr) (**men, oun, ge**), "nay surely, nay rather"; three times in answers by which what was previously said is corrected (and standing at the beginning of the clause, contrary to Attic usage where **men oun** is never so placed; cf. Sturz, De dial. Mac. et Alex., p. 203f; Lob. ad Phryn., p. 342; (Buttmann, 370f (318); Winer's Grammar, sec. 61, 6)): <sup><213></sup>Luke 11:28 (where T Tr WH **menoun**); <sup><516></sup>Romans 9:20; 10:18; also <sup><516></sup>Philippians 3:8 (where L G Tr **men oun**, WH **men oun ge**), and Nicet. ann. 21, 11. 415 (p. 851, Bekker edition).\*

**{3305} mentoi** (**men, toi**) (Tr **men toi** in <sup><516></sup>2 Timothy 2:19), a particle of affirmation, and hence, also often of opposition (on its various use in classical Greek cf. Devar., p. 124f and Klotz's comments, vol. ii. 2, pp. 60 and 663ff; Herm. ad Vig., p. 840f), "but yet, nevertheless, howbeit": <sup><307></sup>John 4:27; 7:13; 20:5; 21:4; <sup><516></sup>2 Timothy 2:19; <sup><516></sup>Jude 1:8 (the connection of which verse with what precedes is as follows: 'although these examples were set forth as warnings, nevertheless' etc.); **odwv mentoi**, yet nevertheless, <sup><516></sup>John 12:42; **mentoi**, equivalent to "rather," <sup><516></sup>James 2:8 (if ye do not have respect of persons, but rather observe the law of love, with which **proswpol hyia** is incompatible; ("if however, howbeit if")).\*

**{3306} menw**; imperfect **emenon**; future **menw**; 1 aorist **emeina**; pluperfect **memenhkein** without augment (<sup><516></sup>1 John 2:19; cf. **ekbal lw**

(and see Tdf. Proleg., p. 120f)); (from Homer down); the Septuagint chiefly for **dm̄ē** and **μl̄q**, also for **hKj i b̄væ** etc.; “to remain, abide”;

I. intransitively; in reference:

1. to place;

**a.** properly, equivalent to Latin *commoror*, “to sojourn, tarry”: **en** with the dative of place, <sup><4027></sup>Luke 8:27; 10:7; <sup><4070></sup>John 7:9; 11:6; <sup><4015></sup>Acts 20:15; 27:31; 28:30 (R G L); <sup><5011></sup>2 Timothy 4:20; with adverbs of place: **ekei**, <sup><4011></sup>Matthew 10:11; <sup><4022></sup>John 2:12; 10:40; (<sup><4154></sup>John 11:54 WH Tr text); **wde**, <sup><4258></sup>Matthew 26:38; <sup><4143></sup>Mark 14:34; **para tini**, with one, <sup><4013></sup>John 1:39(40); 14:25; <sup><4180></sup>Acts 18:20 (R G); 21:7; **sun tini**, <sup><40156></sup>Luke 1:56; **kaq’ eauton**, dwell at his own House, <sup><42316></sup>Acts 28:16, cf. <sup><4230></sup>Acts 28:30. equivalent to “tarry as a guest, lodge”: **pou**, <sup><4013></sup>John 1:38 (39); **en** with the dative of place, <sup><4015></sup>Luke 19:5; <sup><4093></sup>Acts 9:43; **para tini**, in one’s house, <sup><4093></sup>Acts 9:43; 18:3; 21:8; of tarrying for a night, **meta tinov, sun tini**, <sup><4242></sup>Luke 24:29. equivalent to “to be kept, to remain”: dead bodies **epi tou staurou**, <sup><4193></sup>John 19:31; **to kl hma en th ampel w**, <sup><4154></sup>John 15:4.

**b.** tropically;

[**a**]. equivalent to “not to depart, not to leave, to continue to be present”: **meta tinov** (genitive of person), to maintain unbroken fellowship with one, adhere to his party, <sup><4219></sup>1 John 2:19; to be constantly present to help one, of the Holy Spirit, <sup><4146></sup>John 14:16 R G; also **para** with the dative of person, <sup><4147></sup>John 14:17; **epi tina**, to put forth constant influence upon one, of the Holy Spirit, <sup><4012></sup>John 1:32f; also of the wrath of God, <sup><4136></sup>John 3:36; **to kal umma epi th anagnwsei**, of that which continually prevents the right understanding of what is read, <sup><4214></sup>2 Corinthians 3:14. In the mystic phraseology of John, God is said **menein** in Christ, *i.e.* to dwell as it were within him, to be continually operative in him by his divine influence and energy, <sup><4140></sup>John 14:10; Christians are said **menein en tw Qew**, to be rooted as it were in him, knit to him by the spirit they have received from him, <sup><4116></sup>1 John 2:6,24,27; 3:6; hence, one is said **menein** in Christ or in God, and conversely Christ or God is said **menein** in one: <sup><4166></sup>John 6:56; 15:4f; <sup><4124></sup>1 John 3:24; 4:13,16; **oQeov menei en autw kai autov en tw Qew**, <sup><4145></sup>1 John 4:15; cf. Rückert, Abendmahl, p. 268f **meni ti en emoi**, something has established itself permanently within my soul, and always exerts its power in me: **ta rhmata mou**, <sup><4157></sup>John 15:7; **oJ ogov tou**

**Qeou**, <sup><6124></sup>1 John 2:14; **h̄tara h̄mh** (not joy in me, *i.e.* of which I am the object, but the joy with which I am filled), <sup><6151></sup>John 15:11 Rec.; **oj hkousata**, <sup><6124></sup>1 John 2:24; the Holy Spirit, <sup><6127></sup>John 2:17; 3:9; **h̄j al h̄qeia**, <sup><6102></sup>2 John 1:2; love toward God, <sup><6127></sup>1 John 3:17; in the same sense one is said **ecein ti menon en eautw**, as **ton l ogon tou Qeou**, <sup><6133></sup>John 5:38; **zwhn aiwnion**, <sup><6135></sup>1 John 3:15. equivalent to “to persevere”; **en tini**, of him who cleaves, holds fast, to a thing: **en tw l ogw**, <sup><6131></sup>John 8:31; **en th agaph**, <sup><6146></sup>1 John 4:16; **en pistei**, <sup><5425></sup>1 Timothy 2:15; **en oiv** (**en toutoiv**, **a)Jemaqev**, <sup><6134></sup>2 Timothy 3:14; **en th didach**, <sup><6102></sup>2 John 1:9 (**en tw loudaismw**, 2 Macc. 8:1); differently **en th agaph tinov**, *i.e.* to keep oneself always worthy of his love, <sup><6139></sup>John 15:9f

[b]. “to be held, or kept, continually”: **en tw qanatw**, in the state of death, <sup><6134></sup>1 John 3:14; **en th skotia**, <sup><6126></sup>John 12:46; **en tw fwti**, <sup><6120></sup>1 John 2:10.

**2.** to Time; “to continue to be,” *i.e.* “not to perish, to last, to endure”: of persons, “to survive, live” (examples from secular authors are given in Kypke, Observations, *i.*, p. 415f): <sup><6125></sup>Philippians 1:25 (so **emmenein**, Sir. 39:11); with **eiv ton aiwna** added, <sup><6124></sup>John 12:34; <sup><5874></sup>Hebrews 7:24; also of him who becomes partaker of the true and everlasting life, opposed to **paragesqai**, <sup><6127></sup>1 John 2:17; **ewv arti**, opposed to **oj kaimhqentev**, <sup><6136></sup>1 Corinthians 15:6; **ol igon**, <sup><6170></sup>Revelation 17:10; **ewv ercomai**, <sup><6122></sup>John 21:22f; of things, “not to perish, to last, stand”: of cities, <sup><6123></sup>Matthew 11:23; Hebrews xiii, 14; of works, opposed to **katakaiesqai**, <sup><6134></sup>1 Corinthians 3:14; of purposes, moral excellences, <sup><6131></sup>Romans 9:11; <sup><6133></sup>1 Corinthians 13:13; <sup><5830></sup>Hebrews 13:1; **l ogov Qeou**, <sup><6123></sup>1 Peter 1:23; (where Rec. adds **eiv ton aiwna** added, <sup><6109></sup>2 Corinthians 9:9; **to rhma** 27. **oJkarpov**, <sup><6136></sup>John 15:16; **uparxiv**, <sup><5834></sup>Hebrews 10:34; **adartia**, <sup><6141></sup>John 9:41; **brwsiv**, opposed to **h̄apol l umenh**, <sup><6127></sup>John 6:27; one’s **dikaiousunh** with **eiv ton aiwna** added, <sup><6109></sup>2 Corinthians 9:9; **to rhma kuriou**, <sup><6125></sup>1 Peter 1:25. things which one does not part with are said **menein** to him, *i.e.* “to remain to him, be still in (his) possession”: <sup><4474></sup>Acts 5:4 (1 Macc. 15:7).

**3.** to State or Condition; “to remain as one is, not to become another or different”: with a predicate nominative **monov**, <sup><6124></sup>John 12:24; **asal eutov**, <sup><4274></sup>Acts 27:41; **agamov**, <sup><6171></sup>1 Corinthians 7:11; **pistov**, <sup><6123></sup>2 Timothy 2:13; **idreuv**, <sup><5873></sup>Hebrews 7:3; with adverbs, **outwv**, <sup><6174></sup>1 Corinthians 7:40; **wv kagw**, *ibid.* 8; **en** with the dative of the state, *ibid.* 20, 24.

II. transitively; **tina**, “to wait for, await” one (cf. Buttmann, sec. 131, 4): <sup><4023></sup>Acts 20:23; with **en** and the dative of place added, <sup><4015></sup>Acts 20:5. (Compare: **anamenw**, **diamenw**, **enmenw**, **epimenw**, **katamenw**, **paramenw**, **sunparamenw**, **perimenw**, **prosmenw**, **upomenw**.)

**{3307} merizw**: 1 aorist **emerisa**; perfect **memerika** (<sup><4077></sup>1 Corinthians 7:17 T Tr text WH text); passive, perfect **memerismai**; 1 aorist **emerisqhn**; middle, 1 aorist infinitive **merisasqai**; (from **merov**, as **mel izw** from **mel ov**); from Xenophon down; the Septuagint for **ql ðe** “to divide”; *i.e.*

**a.** “to separate into parts, cut into pieces”: passive **memeristai oJ Cristov**; *i.e.* has Christ himself, whom ye claim as yours, been like yourselves divided into parts, so that one has one part and another another part? <sup><4013></sup>1 Corinthians 1:13 (L WH text punctuate so as to take it as an exclamatory declaration; see Meyer in loc.); tropically, **memeristai hJ gunh kai hJparqenov**, differ in their aims, follow different interests (A.V. “there is a difference between”; but L Tr WH connect **memeristai** with what precedes), <sup><4073></sup>1 Corinthians 7:33 (34); to divide into parties, *i.e.* “be split into factions” (Polybius 8, 23, 9): **kaq’ emautou** to be at variance with oneself, to rebel (A.V. “divided”) against oneself, <sup><4025></sup>Matthew 12:25; also **ep’ emauton**, <sup><4026></sup>Matthew 12:26; <sup><4024></sup>Mark 3:24-26.

**b.** “to distribute”: **ti tisi**, a thing among persons, <sup><4064></sup>Mark 6:41; “to bestow, impart”: **tini**, <sup><4077></sup>1 Corinthians 7:17; **ti tini**, <sup><5018></sup>Romans 12:3; <sup><4013></sup>2 Corinthians 10:13; <sup><8070></sup>Hebrews 7:2 (Sir. 45:20; Polybius 11, 28, 9); middle **merizomai ti meta tinov**, to divide (for oneself) a thing with one, <sup><4023></sup>Luke 12:13 (Demosthenes, p. 913, 1). (Compare: **diamerizw**, **summerizw**.)\*

**{3308} merimna**, **merimnav**, **hJ** (from **merizw**, **merizomai**, to be drawn in different directions, cf. (English ‘distraction’ and ‘*curae quae meum animum divorce trahunt*’) Terence, Andr. 1, 5, 25; Vergil Aen. 4, 285f; (but according to others derived from a root meaning to be thoughtful, and akin to **martuv**, memor, etc.; cf. Vanicek, p. 1201; Curtius, sec. 466; Fick 4:283; see **martuv**)), “care, anxiety”: <sup><4087></sup>1 Peter 5:7 (from <sup><4540></sup>Psalms 54:23 (<sup><4523></sup>Psalms 55:23)); <sup><4084></sup>Luke 8:14; 21:34; with the genitive of the object, care to be taken of, care for a thing, <sup><4028></sup>2 Corinthians 11:28; **tou aiwnov (toutou)**, anxiety about things pertaining to this earthly life, <sup><4032></sup>Matthew 13:22; <sup><4049></sup>Mark 4:19. ((Homer h. Merc.), Hesiod, Pindar, others)\*

**{3309}** **merimnaw**, **merimnw** future **merimnhsw**; 1 aorist subjunctive 2 person plural **merimnhshte**; (**merimna**);

**a.** “to be anxious; to be troubled with cares”: absolutely, <sup><4027></sup>Matthew 6:27,31; <sup><2125></sup>Luke 12:25; **mhden merimnate**, be anxious about nothing, <sup><1046></sup>Philippians 4:6; with the dative of the thing for the interests of which one is solicitous (cf. Winer’s Grammar, sec. 31, 1 b.): **th yuch**, about sustaining life, **tw swmati**, <sup><4025></sup>Matthew 6:25; <sup><2122></sup>Luke 12:22; **peri tinov**, about a thing, <sup><4058></sup>Matthew 6:28; <sup><2126></sup>Luke 12:26; **eiv thn aurion**, for the morrow, *i.e.* about what may be on the morrow, <sup><4054></sup>Matthew 6:34; followed by an indirect question **pwv h ti**, <sup><1009></sup>Matthew 10:19; <sup><2121></sup>Luke 12:11 (here Tr marginal reading omits; Tr text WH brackets **h ti**); joined with **turbazesqai** (**qorubazesqai**) followed by **peri pol la**, <sup><2104></sup>Luke 10:41 (WH marginal reading omits)

**b.** “to care for, look out for (a thing); to seek to promote one’s interests”: **ta eauthv**, <sup><4054></sup>Matthew 6:34 Rec.; **ta tou kuriou**, <sup><4072></sup>1 Corinthians 7:32-34; **ta tou kosmou**, <sup><4074></sup>1 Corinthians 7:34; **eauthv**, <sup><4054></sup>Matthew 6:34 L T Tr WH (a usage unknown to Greek writers, although they put a genitive after other verbs of caring or “providing for,” as **epimel eisqai**, **frontizein**, **pronoein**, cf. Krüger, sec. 47, 11; Winer’s Grammar, 205 (193); Buttmann, sec. 133, 25); **ta peri tinov**, <sup><1820></sup>Philippians 2:20; **ida to auto uþer al hlwn merimnws i ta mel h**, that the members may have the same care one for another, <sup><4125></sup>1 Corinthians 12:25. (The Septuagint for **gaðe**, to be anxious, <sup><1879></sup>Psalms 37:19 (<sup><1889></sup>Psalms 38:19); **zgæ**, to be disturbed, annoyed in spirit, <sup><1070></sup>2 Samuel 7:10; <sup><1379></sup>1 Chronicles 17:9; in Greek writings from Xenophon, and Sophocles down.) (Compare: **promerimnaw**.)\*

**{3310}** **meriv**, **meridov**, **h** (see **merov**), the Septuagint chiefly for **ql j i** **hqj j**, **hnm**; (from Antiphon and Thucydides down); “a part,” equivalent to

**1.** “a part” as distinct from the whole: (**thv**) **Makedoniav**, <sup><4162></sup>Acts 16:12 (on which see Hort in WH’s Appendix at the passage).

**2.** “an assigned part, a portion, share”: <sup><2102></sup>Luke 10:42 (see **agaqov**, 2); **esti moi meriv meta tinov**, I have a portion, *i.e.* fellowship, with one, <sup><4065></sup>2 Corinthians 6:15. **ouk esti moi meriv h kl hrov en tini**, I have neither part nor lot, take no share, in a thing, <sup><4182></sup>Acts 8:21; **ikanoun tina**

**eiv thn merida tinov**, to make one fit to obtain a share in a thing (*i.e.* partitive genitive; others, genitive of apposition), <sup><5012></sup>Colossians 1:12.\*

**{3311} merismov, merismou, o(merizw)**, “a division, partition” (Plato, Polybius, Strabo, (others));

1. “a distribution”; plural distributions of various kinds: **pneumatov agjiou**, genitive of the object, <sup><5014></sup>Hebrews 2:4.

2. “a separation”: **acri merismou yuchv kai pneumatov**, which many take actively: ‘up to the dividing’ *i.e.* so far as to cleave asunder or separate; but it is not easy to understand what the dividing of the ‘soul’ is. Hence, it is more correct, I think, and more in accordance with the context, to take the word passively (just as other verbal substantive ending in **mov** are used, *e.g.* **agjiasmov, peirasmov**), and translate “even to the division,” etc., *i.e.* to that most hidden spot, the dividing line between soul and spirit, where the one passes into the other, <sup><5012></sup>Hebrews 4:12; (cf. Siegfried, Philo von Alex. as above with, p. 325f).\*

**{3312} meristhv, meristou, o(merizw)**, “a divider”: of an inheritance, <sup><2124></sup>Luke 12:14. (Pollux (4, 176).)\*

**{3313} merov, merouv, to (meiromai)** to share, receive one’s due portion) (from Pindar, Aeschylus, Herodotus down), “a part”; *i.e.*:

1. “a part due or assigned to one” (German *Antheil*): **afairein, to merov tinov** (genitive of person) **apo** or **ek tinov** (genitive of the thing), <sup><629></sup>Revelation 22:19; **ecein merov en** with the dative of the thing, <sup><616></sup>Revelation 20:6; **merov ecein meta tinov** (participation in the same thing, *i.e.*) to have part (fellowship) with one, <sup><638></sup>John 13:8; hence, as sometimes in classical Greek (Euripides, Alc. 477 (474)), “lot, destiny,” assigned to one, <sup><618></sup>Revelation 21:8; **tigenai to merov tinov tinwn**, to appoint one his lot with certain persons, <sup><1251></sup>Matthew 24:51; <sup><2126></sup>Luke 12:46.

2. one of the constituent parts of a whole;

**a.** universally: in a context where the whole and its parts are distinguished, <sup><2135></sup>Luke 11:36; <sup><692></sup>John 19:23; <sup><669></sup>Revelation 16:19; with a genitive of the whole, <sup><2152></sup>Luke 15:12; 24:42; where it is evident from the context of what whole it is a part, <sup><412></sup>Acts 5:2; <sup><4116></sup>Ephesians 4:16; **to ed merov** namely, **tou sunedriou**, <sup><4216></sup>Acts 23:6; **tou merouv twv Farisaiwn**, of that part

of the Sanhedrin which consisted of Pharisees, <sup><423></sup>Acts 23:9 (not Lachmann); **ta merh**, with the genitive of a province or country, the divisions or regions which make up the land or province, <sup><4122></sup>Matthew 2:22; <sup><4120></sup>Acts 2:10; with the genitive of a city, the region belonging to a city, country around it, <sup><4152></sup>Matthew 15:21; 16:13; <sup><4080></sup>Mark 8:10; **ta anwterika merh**, the upper districts (in tacit contrast with **ta katwtera**, and with them forming one whole), <sup><4490></sup>Acts 19:1; **ta merh ekeina**, those regions (which are parts of the country just mentioned, *i.e.* Macedonia), <sup><4012></sup>Acts 20:2; **ta katwtera merh** with the genitive of apposition, **thv ghv**, <sup><4049></sup>Ephesians 4:9 (on which see **katwterov**); **eiv ta dexia merh tou pl oiou**, *i.e.* into the parts (*i.e.* spots namely, of the lake) on the right side of the ship, <sup><4216></sup>John 21:6. Adverbial phrases: **ana merov** (see **ana**, 1), <sup><4427></sup>1 Corinthians 14:27; **kata merov**, severally, part by part, in detail, <sup><3915></sup>Hebrews 9:5 (see **kata**, II. 3 a. [g].); **merov ti** (accusative, absolutely) “in part, partly,” <sup><4518></sup>1 Corinthians 11:18 (Thucydides 2, 64; 4, 30; Isocrates, p. 426 d.); **apo merouv**, “in part, *i.e.* somewhat,” <sup><4014></sup>2 Corinthians 1:14; “in a measure, to some degree,” <sup><4015></sup>2 Corinthians 2:5; (<sup><4534></sup>Romans 15:24); “as respects a part,” <sup><4515></sup>Romans 11:25; “here and there,” <sup><4515></sup>Romans 15:15; **ek merouv** as respects individual persons and things, “severally, individually,” <sup><4527></sup>1 Corinthians 12:27; in part, partially, *i.e.* “imperfectly,” <sup><4339></sup>1 Corinthians 13:9, 12; **to ek merouv** (opposed to **to teleion**) (A.V. “that which is in part”) “imperfect” (Luth. well, *das Stückwerk*), <sup><4330></sup>1 Corinthians 13:10. (Green (Critical Note on <sup><4014></sup>2 Corinthians 1:14) says “**apo merouv** differs in Paul’s usage from **ek merouv** in that the latter is a contrasted term in express opposition to the idea of a complete whole, the other being used simply without such aim”; cf. Bernhardt (1829) Syntax, p. 230; Meyer on <sup><4527></sup>1 Corinthians 12:27.)

**b.** “any particular,” German *Stück* (where the writer means to intimate that there are other matters, to be separated from that which he has specified): **en tw merei toutw**, “in this particular *i.e.* in regard to this, in this respect,” <sup><4046></sup>1 Peter 4:16 R; <sup><4080></sup>2 Corinthians 3:10; 9:3; with a genitive of the thing, <sup><5026></sup>Colossians 2:16 (where see Lightfoot); **touto to merov**, namely, **thv ergasiav hōwn** (branch of business), <sup><4497></sup>Acts 19:27, cf. <sup><4425></sup>Acts 19:25.\*

**{3314} meshmbria, meshmbriav, hJmesov and hōtera**, from Herodotus down, “midday” (on the omission of the article cf. Winer’s Grammar, 121 (115));



a. (as respects time) “noon”: <sup><4076></sup>Acts 22:6.

b. (as respects locality) “the south”: <sup><4086></sup>Acts 8:26 (others refer this also to a.; see **kata**, II. 2).\*

**{3315} mesiteuw**: 1 aorist **emesiteusa**; (**mesithv** (cf. Winer’s Grammar, p. 25 e.));

1. “to act as mediator,” between litigating or covenanting parties; translated as “to accomplish something by interposing between two parties, to mediate,” (with the accusative of the result): **thn dial usin**, Polybius 11, 34, 3; **tav sunqhkav**, Diodorus 19, 71; Dionysius Halicarnassus 9, 59; (cf. Philo de plant. Noë, 2:2 at the end).

2. as a **mesithv** is a “sponsor or surety” (Josephus, Antiquities 4, 6, 7 **tauta omnuntev el egon kai ton Qeon mesithn wd upiscnounto poioumenoi** (cf. Philo de spec. legg. 3:7 **aoaratw de pragmati pantwv aoratov mesiteuei Qeov** etc.)), so **mesiteuw** comes to signify “to pledge oneself, give surety”: **oŭkw**, <sup><3067></sup>Hebrews 6:17.\*

**{3316} mesithv, mesitou, o(mesov)**, one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant: “a medium of communication, arbitrator” (Vulgate (and A.V.) “mediator”): **o(mesithv)** (generic article cf. Winer’s Grammar, sec. 18, 1 under the end), *i.e.* every mediator, whoever acts as mediator, **edov ouk esti**, does not belong to one party but to two or more, <sup><4081></sup>Galatians 3:20. Used of Moses, as one who brought the commands of God to the people of Israel and acted as mediator with God on behalf of the people, <sup><4089></sup>Galatians 3:19 (cf. <sup><4185></sup>Deuteronomy 5:5; hence, he is called **mesithv kai dial l akthv** by Philo also, vit. Moys. iii. sec. 19). Christ is called the **mesithv Qeou kai anqrwpwn**, since he interposed by his death and restored the harmony between God and man which human sin had broken, <sup><4185></sup>1 Timothy 2:5; also **mesithv diaqkhv**, <sup><3886></sup>Hebrews 8:6; 9:15; 12:24. (Polybius 28, 15, 8; Diodorus 4, 54; Philo de somn. i. sec. 22; Josephus, Antiquities 16, 2, 2; Plutarch, de Isaiah et Os. 46; once in the Septuagint, <sup><4083></sup>Job 9:33.) Cf. Fischer, De vitis lexamples N.T., p. 351ff\*

**{3317} mesonuktion, mesonuktiou, to** (neuter of the adjective **mesonuktiov** in Pindar, et al., from **mesov** and **nux, nukto**), “midnight”: **mesonuktiou**, at midnight (Winer’s Grammar, sec. 30, 11; Buttman, sec.

132, 26), <sup><4135></sup>Mark 13:35 (here T Tr WH accusative; cf. Winer's Grammar, 230 (215f); Buttmann, sec. 131, 11); <sup><2116></sup>Luke 11:5; **kata to mesonuktion**, about midnight, <sup><4465></sup>Acts 16:25; **mecri mesonuktiou**, until midnight, <sup><4317></sup>Acts 20:7. (The Septuagint; Hippocrates, Aristotle, Diodorus, Strabo, Lucian, Plutarch; cf. Lob. ad Phryn., p. 53 (Winer's Grammar, p. 23 c.).)\*

**{3318} Mesopotamia, Mesopotamiav, hJ** (feminine of **mesopotamiov, mesopotamia, mesopotamion**, namely, **cwra**; from **mesov** and **potamov**), "Mesopotamia," the name, not so much political as geographical (scarcely in use before the time of Alexander the Great), of a region in Asia, lying between the rivers Euphrates and Tigris (whence it took its name; cf. Arrian. anab. Alex. 7, 7; Tar. ann. 6, 37; [**Aram**] **μυριας** "Aram of the two rivers," <sup><01240></sup>Genesis 24:10), bounded on the north by the range of Taurus and on the south by the Persian Gulf; many Jews had settled in it (Josephus, Antiquities 12, 3, 4): <sup><4119></sup>Acts 2:9; 7:2. (Cf. Socin in Encycl. Brit. edition 9, under the word; Rawlinson, Herodotus, vol. i. Essay ix.)\*

**{3319} mesov, mesh, meson** (from Homer down), "middle" (Latin *medius, media, medium*);

**1.** as an adjective: **meshv nuktov**, at midnight, <sup><4256></sup>Matthew 25:6; **meshv hūterav**, <sup><4453></sup>Acts 26:13 (according to Lob. ad Phryn., pp. 53, 54, 465, the better writings said **meson hūterav, mesousa hūtera, meshmbria**); with the genitive: (**ekaqhto oPetrov mesov autwn**, <sup><2255></sup>Luke 22:55 (R G L **en mesw**)); **mesov uōwn esthke** (others, **sthkei**), stands in the midst of you, <sup><3125></sup>John 1:26 (Plato, de rep. 1, p. 330 b.; polit., p. 303 a.); **escisqh meson** (the veil) was rent in the midst, <sup><2235></sup>Luke 23:45 (Winer's Grammar, 131 (124) note); **el akhse mesov**, <sup><4018></sup>Acts 1:18; (**estaurwsan**) **meson ton lhsoun**, <sup><3198></sup>John 19:18.

**2.** the neuter **to meson** or (without the article in adverb. phrases, as **dia mesou, en mesw**, cf. Winer's Grammar, 123 (117); (cf. Buttmann, sec. 125, 6)) **meson** is used as a substantive; the Septuagint for **ËyT**; (construction state **ËwΘ**), and **brq**; "the midst": **ana meson** (see **ana**, 1 (and added note below)); **dia mesou (tinov)**, through the midst (<sup><3057></sup>Amos 5:17; <sup><2440></sup>Jeremiah 44:4 (<sup><3574></sup>Psalm 37:4)); **autwn**, through the midst of them, <sup><0431></sup>Luke 4:30; <sup><4189></sup>John 8:59 (Rec.); **Samareiaiv**, <sup><2711></sup>Luke 17:11 (R

G, but L T Tr WH **dia meson**, (see **dia**, B. I.); others take the phrase here in the sense of “between” (Xenophon, an. 1, 4, 4; Aristotle, de anim. 2, 11 vol. i., p. 423{b}, 12; see Liddell and Scott, under the word, III. 1 d.); cf. Meyer, Weiss (at the place cited) and added note below); **eiv to meson**, into the midst, *i.e.*, according to the context, either the middle of a room or the midst of those assembled in it: <sup><403B></sup>Mark 3:3; 14:60 Rec.; <sup><403B></sup>Luke 4:35; 5:19; 6:8; <sup><403B></sup>John 20:19,26; **eiv meson** (cf. German *mittenhin*), <sup><4140></sup>Mark 14:60 G L T Tr WH; **en tw mesw**, in the middle of the apartment or before the guests, <sup><4046></sup>Matthew 14:6; **en mesw**, “in the midst” of the place spoken of, <sup><403B></sup>John 8:3,9; in the middle of the room, before all, <sup><4407></sup>Acts 4:7; with the genitive of place, <sup><4017></sup>Revelation 2:7 Rec.; <sup><4271></sup>Luke 21:21; (equivalent to German *mittenauf*) **thv pl ateiv**, <sup><4212></sup>Revelation 22:2 (but see below); add, <sup><4225></sup>Luke 22:55a; <sup><4472></sup>Acts 17:22; **thv qal asshv**, in the midst (of the surface of) the sea, <sup><4067></sup>Mark 6:47; with the genitive plural “in the midst of, amongst”: with gen of things; <sup><4006></sup>Matthew 10:16; <sup><4037></sup>Luke 8:7; 10:3; <sup><4018></sup>Revelation 1:18; 2:1; with the genitive of person, <sup><4032></sup>Matthew 18:2; <sup><4036></sup>Mark 9:36; <sup><4036></sup>Luke 2:46; 22:55b there T Tr WH **mesov**; see 1 above); 24:36; <sup><4415></sup>Acts 1:15; 2:22; 27:21; <sup><4036></sup>Revelation 5:6 (b? (see below); 6:6); tropically, **en mesw autwn eimi**, I am present with them by my divine power, <sup><4033></sup>Matthew 18:20; with the genitive of a collective noun, <sup><4445></sup>Philippians 2:15 R (see 3 below) <sup><4012></sup>Hebrews 2:12; where association or contact is the topic, equivalent to “among, in contact with”: <sup><4277></sup>Luke 22:27; <sup><4017></sup>1 Thessalonians 2:7. “in the midst of, *i.e.* in the space within,” **tou gronou** (which must be conceived of as having a semicircular shape): <sup><4046></sup>Revelation 4:6; 5:6 (a?) where cf. DeWette and Bleek; (but DeWette’s note on 5:6 runs “And I saw between the throne and the four living creatures and the elders” (*i.e.* in the vacant space between the throne and the living creatures (on one side) and elders (on the other side), accordingly nearest the throne” etc.); **ana meson**, in 7:17 also he interprets in the same way; further see 22:2; cf. Kliefoth, Commentary, vol. ii., p. 40. For **en mesw** in this sense see Xenophon, an. 2, 2, 3; 2, 4, 17, 21; 5, 2, 27, etc.; Hab. 3:2; **ana meson** Polybius 5, 55, 7; often in Aristotle (see Bonitz’s index under the word **mesov**); <sup><4168></sup>Numbers 16:48; <sup><4035></sup>Deuteronomy 5:5; <sup><4025></sup>Joshua 22:25; <sup><4054></sup>Judges 15:4; <sup><4052></sup>1 Kings 5:12; <sup><4478></sup>Ezekiel 47:18; 48:22; cf. <sup><4004></sup>Genesis 1:4; see Meyer on <sup><4035></sup>1 Corinthians 6:5; cf. **ana**, 1). **kata meson thv nuktov**, about midnight, <sup><4077></sup>Acts 27:27 (see **kata**, II. 2). **ek tou mesou**, like the Latin *e medio*, *i.e.* “out of the way, out of sight”: **airw ti**, to take out of the way, to abolish, <sup><4024></sup>Colossians 2:14 (Plutarch, de curiositate 9; <sup><4257></sup>Isaiah 57:2); **ginomai**

**ek mesou**, to be taken out of the way, to disappear, <sup><5107></sup>2 Thessalonians 2:7; with the genitive of pers, **ek mesou tinwn**, from the society or company of, “out from among”: <sup><133></sup>Matthew 13:49; <sup><4173></sup>Acts 17:33; 23:10; <sup><1182></sup>1 Corinthians 5:2; <sup><1017></sup>2 Corinthians 6:17 (<sup><1214></sup>Exodus 31:14; <sup><1144></sup>Numbers 14:44 Alexandrian LXX).

**3.** the neuter **meson** is used adverbially with a genitive, “in the midst of” anything: **hn meson thv qal asshv**, <sup><1404></sup>Matthew 14:24 (otherwise Tr text WH text; yet cf. Winer’s Grammar, sec. 54, 6) ((so <sup><1247></sup>Exodus 14:27); **Tewn gar meson einai thv lwnihv**, Herodotus 7, 170); **geneav skol iav**, <sup><1045></sup>Philippians 2:15 L T Tr WH (**thv hōerav**, the middle of the day, Susanna 7 Theodotus); cf. Buttman, 123 (107f) (cf. 319 (274); Winer’s Grammar, as above).\*

**{3320} mesotoicon, mesotoicou, to (mesov, and toicov** the wall of a house), “a partition-wall”: **to mesotoicon tou fragmou** (*i.e. ton fragmon ton mesotoicon onta* (A.V. “the middle wall of partition”; Winer’s Grammar, sec. 59, 8 a.)), <sup><1014></sup>Ephesians 2:14. (Only once besides, and that too in the masculine: **ton thv hōnhv kai arethv mesotoicon**, Eratosthenes quoted in Athen. 7, p. 281 d.)\*

**{3321} mesouranhma, mesouranhmatov, to** (from **mesouranew**; the sun is said **mesouranein** “to be in mid-heaven,” when it has reached the meridian), “mid-heaven, the highest point in the heavens,” which the sun occupies at noon. where what is done can be seen and heard by all: <sup><1183></sup>Revelation 8:13 (cf. Düsterdieck at the passage); 14:6; 19:17. (Manetho, Plutarch, Sextus Empericus.)\*

**{3322} mesow; (mesov);** “to be in the middle, be midway”: **thv eorthv mesoushv** (where a few manuscripts **mesazoushv (nuktov mesazoushv**, Sap. 18:14)), when it was the midst of the feast, the feast half-spent, <sup><1714></sup>John 7:14 (**mesoushv thv nuktov**, <sup><1229></sup>Exodus 12:29; Judith 12:5; **thv hōerav**, <sup><1183></sup>Nehemiah 8:3 (Aldine LXX, Complutensian LXX); in Greek writings from Aeschylus and Herodotus down; **qerouv mesountov**, Thucydides 6, 30).\*

**{3323} Messiav, Messiou** (cf. Buttman, 18 (16)), **oj** “Messiah”; Chaldean **aj yvm]** Hebrew **j ym]**; equivalent to Greek **Cristov**, which see: <sup><1044></sup>John 1:41 (42); 4:25. Cf. Delitzsch in the Zeitschr. f. d. luth. Theol., 1876, p. 603; (Lagarde, Psalt. vers. Memphit., 1875, p. vii. On the

general subject see especially Abbot's supplement to article Messiah in B. D. American edition and references added by Orelli (cf. Schaff-Herzog) in Herzog 2 under the word to Oehler's article)\*

**{3324} mestov, mesth, meston**, from Homer (*i.e.* Epigr.) down, the Septuagint for **al** **α**; "full"; with the genitive of the thing: properly, <sup><319></sup>John 19:29; 21:11; <sup><908></sup>James 3:8; tropically, in reference to persons, whose minds are as it were filled with thoughts and emotions, either good or bad, <sup><123></sup>Matthew 23:28; <sup><819></sup>Romans 1:29; 15:14; <sup><124></sup>2 Peter 2:14; <sup><917></sup>James 3:17 (<sup><164></sup>Proverbs 6:34).\*

**{3325} mestow, mestw; (mestov);** "to fill, fill full": **gl leukouv memestwmenov**, <sup><423></sup>Acts 2:13. (Sophocles, Plato, Aristotle, others; 3 Macc. 5:1,10).\*

**{3326} meta** (on its neglect of elision before proper names beginning with a vowel, and before sundry other words (at least in Tdf.'s text) see Tdf. Proleg., p. 95; cf. WH. Introduction, p. 146b; Winer's Grammar, sec. 5, 1 a.; Buttman, p. 10), a preposition, akin to **mesov** (as German *mit* to *Mitte*, *mitten*) and hence, properly, "in the midst of, amid," denoting association, union, accompaniment; (but some recent etymologists doubt its kinship to **mesov**; some connect it rather with **amba**, German *sammt*, cf. Curtius, sec. 212; Vanicek, p. 972). It takes the genitive and accusative (in the Greek poets also the dative). (On the distinction between **meta** and **sun**, see **sun**, at the beginning)

**I.** with the genitive; (the Septuagint for **ταᾶ[ι] ρj αᾶ** etc.), "among, with" (cf. Winer's Grammar, 376f (352f));

**1.** "amid, among"; a. properly: **meta twn nekrwn**, among the dead, <sup><245></sup>Luke 24:5 (**meta nekrwn keisomai**, Euripides, Hec. 209; **qayete me meta twn paterwn mou**, <sup><149></sup>Genesis 49:29, the Septuagint; **meta zwntwn einai**, to be among the living, Sophocles Philippians 1312); **logizesqai meta anomwn**, to be reckoned, numbered, among transgressor's, <sup><153></sup>Mark 15:28 (G T WH omit; Tr brackets the verse) and <sup><227></sup>Luke 22:37, from <sup><352></sup>Isaiah 53:12 (where the Septuagint **en anomoiw**); **meta twn qhriwn einai**, <sup><103></sup>Mark 1:13; **gogguzein met' al hl wn**, <sup><168></sup>John 6:43; **sknhn tou Qeou meta twn anqrwpwn**, <sup><208></sup>Revelation 21:3; add, <sup><1251></sup>Matthew 24:51; 26:58; <sup><1454></sup>Mark 14:54; <sup><2246></sup>Luke 12:46; <sup><3185></sup>John 18:5, 1S; <sup><4105></sup>Acts 1:26, etc. b. tropically: **meta diwgmwn**, amid persecutions, <sup><103></sup>Mark 10:30

(**meta kindunwn**, amid perils, Thucydides 1, 18); **hJagaph meq' hōwn**, love among us, mutual love, <sup><G417></sup>1 John 4:17 (others understand **meq' hōwn** here of the sphere or abode, and connect it with the verb; cf. DeWette, or Huther, or Westcott, in the place cited). Hence, used,

**2.** of association and companionship, “with” (Latin *cum*; German *mit*, often also *bei*);

**a.** after verbs of going, coming, departing, remaining, etc., with the genitive of the associate or companion: <sup><4111></sup>Matthew 20:20; 26:36; <sup><4102></sup>Mark 1:29; 3:7; 11:11; 14:1; <sup><4167></sup>Luke 6:17; 14:31; <sup><4102></sup>John 3:22; 11:54; <sup><4101></sup>Galatians 2:1; Jesus the Messiah it is said will come hereafter **meta tw n aggel wn**, <sup><4167></sup>Matthew 16:27; <sup><41038></sup>Mark 8:38; <sup><5183></sup>1 Thessalonians 3:13; 2 Tlt. 1:7; on the other hand, with the genitive of the person to whom one joins himself as a companion: <sup><4154></sup>Matthew 5:41; <sup><4154></sup>Mark 5:24.; <sup><4151></sup>Luke 2:51; <sup><6212></sup>Revelation 22:12; **aggel oi met' autou**, <sup><4251></sup>Matthew 25:31; **meta tinov**, contextually equivalent to “with one as leader,” <sup><4251></sup>Matthew 25:10; 26:47; <sup><4143></sup>Mark 14:43; <sup><4175></sup>Acts 7:45. **peripatein meta tinov**, to associate with one as his follower and adherent, <sup><4166></sup>John 6:66; **ginomai meta tinov**, to come into fellowship and contact with, become associated with, one: <sup><4160></sup>Mark 16:10; <sup><4173></sup>Acts 7:38; 9:19; 20:18. **paral ambanein tina meq' e autou**, to take with or to oneself as an attendant or companion: <sup><4125></sup>Matthew 12:45; 18:16; <sup><4143></sup>Mark 14:33; **agein**, <sup><5111></sup>2 Timothy 4:11; **ecein meq' e autou**, to have with oneself: **tina**, <sup><4151></sup>Matthew 15:30; 26:11; <sup><4179></sup>Mark 2:19; 14:7; <sup><4178></sup>John 12:8; **ti**, <sup><4184></sup>Mark 8:14; **l ambanein**, <sup><4173></sup>Matthew 25:3; **akol ouqein meta tinov**, see **akol ouqew**, 1 and 2 (cf. Winer’s Grammar, 233f (219)).

**b. einai meta tinov** is used in various senses,

[a]. properly, of those who associate with one and accompany him wherever he goes: in which sense the disciples of Jesus are said “to be” (or to have been) “with” him, <sup><4184></sup>Mark 3:14; <sup><4169></sup>Matthew 26:69,71; <sup><4229></sup>Luke 22:59, cf. <sup><4158></sup>Mark 5:18; with **ap' archv** added, <sup><4157></sup>John 15:27; of those who at a particular time associate with one or accompany him anywhere, <sup><4125></sup>Matthew 5:25; <sup><4183></sup>John 3:26; 9:40; 12:17; 20:24,26; <sup><5111></sup>2 Timothy 4:11; sometimes the participle **wn, onta**, etc., must be added mentally: <sup><4151></sup>Matthew 26:51; <sup><41038></sup>Mark 9:8; <sup><4182></sup>John 18:26; **oj (ontev) meta tinov**, his attendants or companions, <sup><4124></sup>Matthew 12:4; <sup><4125></sup>Mark 2:25; <sup><4163></sup>Luke 6:3; <sup><4183></sup>Acts 20:34; namely, **ontev**, <sup><4185></sup>Titus 3:15. Jesus says that he is or

has been with his disciples, <sup><6133></sup>John 13:33; 14:9; and that, to advise and help them, <sup><6161></sup>John 16:4; <sup><4077></sup>Matthew 17:17 (<sup><4099></sup>Mark 9:19 and <sup><4094></sup>Luke 9:41 **prov udav**), even as one whom they could be said to have with them, <sup><4095></sup>Matthew 9:15; <sup><4161></sup>Luke 5:34; just as he in turn desires that his disciples may hereafter be with himself, <sup><6174></sup>John 17:24. ships also are said “to be with” one who is travelling by vessel, *i.e.* to attend him, <sup><4066></sup>Mark 4:36.

[b]. tropically, the phrase (“to be with,” see b.) is used of God, if he is present to guide and help one: <sup><4102></sup>John 3:2; 8:29; 16:32; <sup><4070></sup>Acts 7:9; 10:38; <sup><4731></sup>2 Corinthians 13:11; <sup><5049></sup>Philippians 4:9; with **einai** omitted, <sup><4023></sup>Matthew 1:23; <sup><4028></sup>Luke 1:28; <sup><6153></sup>Romans 15:33; here belongs **osa epoihsen oJdeov met’ autwn** namely, **wn**, by being present with them by his divine assistance (cf. Winer’s Grammar, 376 (353); Green, p. 218), <sup><4427></sup>Acts 14:27; 15:4 (cf. b. below); and conversely, **pl hrwseiv me eufrosunhv meta tou proswpou sou** namely, **onta**, *i.e.* being in thy presence (yet cf. Winer’s Grammar, 376 (352) note), <sup><4428></sup>Acts 2:28 from <sup><4951></sup>Psalms 15:11 (<sup><4961></sup>Psalms 16:11); **hJceir kuriou** is used as a substitute for God himself (by a Hebraism (see **ceir**, under the end)) in <sup><4066></sup>Luke 1:66; <sup><4412></sup>Acts 11:21; of Christ, who is to be present with his followers by his divine power and aid: <sup><4181></sup>Matthew 28:20; <sup><4181></sup>Acts 18:10 (**menein meta** is used of the Holy Spirit as a perpetual helper, <sup><6146></sup>John 14:16 R G); at the close of the Epistles, the writers pray that there may be with the readers (*i.e.*, always present to help them) — **oJdeov**, <sup><4731></sup>2 Corinthians 13:11; — **oJkuriov**, <sup><5186></sup>2 Thessalonians 3:16; <sup><5042></sup>2 Timothy 4:22; — **hJtariv tou kuriou Ihsou Cristou** (where **estw** must be supplied (cf. Winer’s Grammar, sec. 64, 2 b.; Buttmann, sec. 129, 22)), <sup><6160></sup>Romans 16:20,24 (B G); <sup><6162></sup>1 Corinthians 16:23; <sup><4731></sup>2 Corinthians 13:13 (14); <sup><4658></sup>Galatians 6:18; <sup><5023></sup>Philippians 4:23; <sup><5168></sup>1 Thessalonians 5:28; <sup><5018></sup>2 Thessalonians 3:18; <sup><5025></sup>Philemon 1:25; <sup><6221></sup>Revelation 22:21; — **hJtariv** simply, <sup><4024></sup>Ephesians 6:24; <sup><5048></sup>Colossians 4:18; <sup><5021></sup>1 Timothy 6:21(22); <sup><6185></sup>Titus 3:15; <sup><5835></sup>Hebrews 13:25; <sup><6002></sup>2 John 1:3; — **hJgaph mou**, <sup><4164></sup>1 Corinthians 16:24; the same phrase is used also of truth, compared to a guide, <sup><6002></sup>2 John 1:2.

[g]. opposed to **einai kata tinov**, “to be with one” *i.e.* “on one’s side”: <sup><4023></sup>Matthew 12:30; <sup><4023></sup>Luke 11:23, (and often in classical Greek); similarly **menein meta tinov**, to side with one steadfastly, <sup><4129></sup>1 John 2:19.

c. with the genitive of the person who is another’s associate either in acting or in his experiences; so after verbs of eating, drinking, supping, etc.:



<sup><081></sup>Matthew 8:11; 9:11; 24:49; 26:18,23,29; <sup><148></sup>Mark 14:18,20; <sup><083></sup>Luke 5:30; 7:36; 22:11,15; 24:30; <sup><638></sup>John 13:18; <sup><812></sup>Galatians 2:12; <sup><681></sup>Revelation 3:20, etc.; **grhgorein**, <sup><088></sup>Matthew 26:38,40; **cairein**, **kl aiein**, <sup><525></sup>Romans 12:15; **eufrainesqai**, <sup><550></sup>Romans 15:10; **paroikein**, <sup><810></sup>Hebrews 11:9; **doul euein**, <sup><805></sup>Galatians 4:25; **basil euein**, <sup><614></sup>Revelation 20:4,6; **zhn**, <sup><026></sup>Luke 2:36; **apoqnhskein**, <sup><616></sup>John 11:16; **bal lesqai eiv thn ghn**, <sup><620></sup>Revelation 12:9; **kl hronomein**, <sup><803></sup>Galatians 4:30; **sunagein**, <sup><020></sup>Matthew 12:30; <sup><023></sup>Luke 11:23, and other examples

**d.** with a genitive of the person with whom one (of two) does anything mutually or by turns: so after **sunairein logon**, to make a reckoning, settle accounts, <sup><083></sup>Matthew 18:23; 25:19; **sunagesqai**, <sup><082></sup>Matthew 28:12; <sup><681></sup>John 18:2; **sumboul ion poiein**, <sup><016></sup>Mark 3:6; **lalein** (see **lalew**, 5); **sul lalein**, <sup><078></sup>Matthew 17:3; <sup><052></sup>Acts 25:12; **moiceuein**, <sup><022></sup>Revelation 2:22; **mol unesqai**, <sup><644></sup>Revelation 14:4; **porneuein**, <sup><672></sup>Revelation 17:2; 18:3,9; **merizomai**, <sup><023></sup>Luke 12:13; after verbs of disputing, waging war, contending at law: **pol emein**, <sup><026></sup>Revelation 2:16; 12:7 (where Rec. **kata**); 13:4; 17:14 (so for **μῆ βῆμ[ι]π**, <sup><073></sup>1 Samuel 17:33; <sup><124></sup>1 Kings 12:24, a usage foreign to the native Greeks, who say **pol emein tini**, also **prov tina**, **epi tina**, “to wage war against one”; but **pol emein meta tinov**, “to wage ware with” one as an ally, in conjunction with, Thucydides 1, 18; Xenophon, *Hell.* 7,1,27; (cf. Buttman, sec. 133, 8; Winer’s *Grammar*, sec. 28, 1; 214 (201); 406 (379) note)); **pol emon poiein**, <sup><617></sup>Revelation 11:7; 12:17; 13:7; 19:19 (so in Latin *bellare cum* etc. Cicero, *Verr.* 2, 4, 33; *bellum gerere*, Cicero, *de divin.* 1, 46); **zhthsiv egeneto**, <sup><825></sup>John 3:25; **zhtein**, <sup><619></sup>John 16:19; **krinesqai**, **krimata ecein**, <sup><006></sup>1 Corinthians 6:6f; after verbs and phrases which indicate mutual inclinations and pursuits, the entering into agreement or relations with, etc.; as **eirhneuein**, **eirhnhn diwkein**, <sup><528></sup>Romans 12:18; <sup><022></sup>2 Timothy 2:22; <sup><824></sup>Hebrews 12:14; **filov**, Luke 33:12; **sumfwnein**, <sup><012></sup>Matthew 20:2; **meriv meta tinov**, <sup><065></sup>2 Corinthians 6:15; **ecein merov**, <sup><638></sup>John 13:8; **sugkataqesiv**, <sup><066></sup>2 Corinthians 6:16; **koinwnian eceinv**, <sup><008></sup>1 John 1:3,6f; **aitia** (see the word, 3), <sup><090></sup>Matthew 19:10.

**e.** of divers other associations of persons or things; — where the action or condition expressed by the verb refers to persons or things besides those specified by the dative or accusative (somewhat rare in Greek authors, as **iscun te kai kal lov meta ugieiav lambanein**, Plato, *rep.* 9, p. 591 b.

(cf. Winer's Grammar, sec. 47, h.)): **eidon** (Rec. **eulon**) **to paidion meta Mariav**, <sup><4021></sup>Matthew 2:11; **antapodounai ... uðin ... meq' hðwn**, <sup><3006></sup>2 Thessalonians 1:6f; after **ekdecesqai**, <sup><661></sup>1 Corinthians 16:11; after verbs of sending, <sup><4026></sup>Matthew 22:16; <sup><4088></sup>2 Corinthians 8:18. **agaph meta pistew**, <sup><4063></sup>Ephesians 6:23; **en pistei ... meta swfrosunhv**, <sup><5425></sup>1 Timothy 2:15; **hËusebeia meta autarkeiav**, <sup><5086></sup>1 Timothy 6:6; in this way the term which follows is associated as secondary with its predecessor as primary; but when **kai** stands between them they are coordinated. <sup><3001></sup>Colossians 1:11; <sup><5014></sup>1 Timothy 1:14. of mingling one thing with another, **mignumi ti meta tinov** (in classical authors **ti tini** (cf. Buttmann, sec. 133, 8)): <sup><4031></sup>Luke 13:1; passive <sup><4073></sup>Matthew 27:34.

**f.** with the genitive of mental feelings desires and emotions, of bodily movements, and of other acts which are so to speak the attendants of what is done or occurs; so that in this way the characteristic of the action or occurrence is described — which in most cases can be expressed by a cognate adverb or participle (cf. Winer's Grammar, as above): **meta aidouv**, <sup><5409></sup>1 Timothy 2:9; <sup><3828></sup>Hebrews 12:28 (Rec.); **aiscunhv**, <sup><4049></sup>Luke 14:9; **hËuciav**, <sup><5082></sup>2 Thessalonians 3:12; **carav**, <sup><4033></sup>Matthew 13:20; <sup><4046></sup>Mark 4:16; <sup><4083></sup>Luke 8:13; 10:17; 24:52; <sup><3063></sup>Philippians 2:29; <sup><5006></sup>1 Thessalonians 1:6; <sup><3804></sup>Hebrews 10:34; **proqumiav**, <sup><4471></sup>Acts 17:11; **fobou kai tromou**, <sup><4075></sup>2 Corinthians 7:15; <sup><4065></sup>Ephesians 6:5; <sup><3052></sup>Philippians 2:12; **fobou kai carav**, <sup><4088></sup>Matthew 28:8 **prauthtov kai fobou**, <sup><4086></sup>1 Peter 3:16 (15); **parrhsia**, <sup><4029></sup>Acts 2:29; 4:29, 31; 28:31; <sup><3046></sup>Hebrews 4:16; **eucaristiav**, <sup><4013></sup>Acts 24:3; <sup><3046></sup>Philippians 4:6; <sup><5048></sup>1 Timothy 4:3f; **al hqinhv kardiav**, <sup><3802></sup>Hebrews 10:22; **tapeinofrosunhv k.t.l.**, <sup><4042></sup>Ephesians 4:2; <sup><4039></sup>Acts 20:19; **orghv**, <sup><4035></sup>Mark 3:5; **eunoia**, <sup><4067></sup>Ephesians 6:7; **biav**, <sup><4055></sup>Acts 5:26; 24:7 Rec.; **meta diakruwn**, with tears, <sup><4024></sup>Mark 9:24 (R G WH (rejected) marginal reading); <sup><3805></sup>Hebrews 5:7; 12:17 (Plato, Apology, p. 34 c.); **eirnhv**, <sup><4453></sup>Acts 15:33; <sup><3813></sup>Hebrews 11:31; **epiqesewv twv ceirwn**, <sup><5444></sup>1 Timothy 4:14 (Winer's Grammar, as above); **fwnhv megal hv**, <sup><4075></sup>Luke 17:15; **nhsteiwn**, <sup><4443></sup>Acts 14:23; **ofkou** or **ofkwmosiav**, <sup><4047></sup>Matthew 14:7; 26:72; <sup><3072></sup>Hebrews 7:21; **gorubou**, <sup><4048></sup>Acts 24:18; **paraki hsewv**, <sup><4084></sup>2 Corinthians 8:4; **parathrhsewv**, <sup><4073></sup>Luke 17:20; **spoudhv**, <sup><4065></sup>Mark 6:25; <sup><4039></sup>Luke 1:39; **ubrewv kai zhmiav**, <sup><4070></sup>Acts 27:10; **fantasiav**, 25:23; **afrou**, <sup><4039></sup>Luke 9:39; to this head may be referred **meta koustwdiav**, posting the guard, <sup><4076></sup>Matthew 27:66 (so Winer's Grammar

(at the passage cited), et al. (cf. Meyer at the passage); others ‘in company with the guard’; cf. James Morison at the passage; Green, p. 218).

**g.** after verbs of coining, departing, sending, with the genitive of the thing with which one is furnished or equipped: **meta doxhv kai dunamewv**, <sup><128></sup>Matthew 24:30; <sup><135></sup>Mark 13:26; <sup><227></sup>Luke 21:27; **exousiav kai epitrophv**, <sup><152></sup>Acts 26:12; **macairwn kai xul wn**, <sup><157></sup>Matthew 26:47,55; <sup><148></sup>Mark 14:43,48; <sup><225></sup>Luke 22:52; **fanwn kai opl wn**, <sup><318></sup>John 18:3; **meta sal piggov**, <sup><151></sup>Matthew 24:31 (cf. Buttman, sec. 132, 10); where an instrumental dative might have been used (cf. Winer’s Grammar, sec. 31, 8 d.), **meta bracionov uyhl ou exagein tina**, <sup><437></sup>Acts 13:17.

**h.** in imitation of the Hebrew: **el eov poiein meta tinov**, to show mercy toward one, and **megal unein el . meta t.**, to magnify, show great, mercy toward one; see **to el eov**, 1. To this head many refer **osa epoihsen oj Qeov met’ autwn**, <sup><447></sup>Acts 14:27; 15:4, but see above, 2 b. [**b**].

**II.** with the accusative (Winer’s Grammar, sec. 49, f.);

**1.** properly, “into the middle of, into the midst of, among,” after verbs of coming, bringing, moving; so especially in Homer

**2.** it denotes (following accompaniment), “sequence,” *i.e.* “the order” in which one thing follows another;

**a.** in order of place; “after, behind,” (so from Homer down); once in the N.T. (Winer’s Grammar, as above): <sup><308></sup>Hebrews 9:3 (Judith 2:4).

**b.** in order of Time; “after” (the Septuagint for **rj aeyr jpa xQmi**, etc.): **meq’ hmerav ex**, after six days (had passed) <sup><401></sup>Matthew 17:1; <sup><402></sup>Mark 9:2; add, <sup><402></sup>Matthew 26:2; <sup><410></sup>Mark 14:1; <sup><4124></sup>Luke 1:24; 2:46, etc., cf. Fritzsche, Commentary on Matthew, p. 22f; **met’ ou pol l av hmerav**, <sup><2513></sup>Luke 15:13; **meta ... tinav hmerav**, <sup><4155></sup>Acts 15:36; 24:24; **ou meta pol l av tautav hmerav**, not long after these days (A.V. “not many days hence”), <sup><4005></sup>Acts 1:5, cf. DeWette at the passage and Winer’s Grammar, 161 (152); (Buttmann, sec. 127, 4); **meta treiv mhnv**, <sup><4311></sup>Acts 28:11; **meta eth tria**, <sup><8018></sup>Galatians 1:18, etc.; **meta cronon pol un**, <sup><1259></sup>Matthew 25:19; **meta tosouton cronon**, <sup><8007></sup>Hebrews 4:7. added to the names of events or achievements, and of festivals: **meta thn metoikesian Babul wnov**, <sup><4012></sup>Matthew 1:12; **meta thn ql iyin**, <sup><129></sup>Matthew 24:29;

<sup><4132></sup>Mark 13:24; add, <sup><4273></sup>Matthew 27:53; <sup><4405></sup>Acts 10:37; 20:29; <sup><6015></sup>2 Peter 1:15; **meta thn anagnwsin**, <sup><4435></sup>Acts 13:15; **meta mian kai deuteran nouqesian**, <sup><6010></sup>Titus 3:10; **meta to pasca**, <sup><4424></sup>Acts 12:4 cf. <sup><4406></sup>Acts 20:6; with the names of persons or things having the notion of time associated with them: **meta touton, auton**, etc., <sup><4455></sup>Acts 5:37; 7:5; 13:25; 19:4; **meta ton nomon**, <sup><3028></sup>Hebrews 7:28; **meta to ywmion**, after the morsel was taken, <sup><6137></sup>John 13:27 (cf. Buttman, sec. 147, 26); followed by the neuter demonstrative pronoun (cf. Winer's Grammar, 540 (503)): **meta touto**. <sup><4022></sup>John 2:12; 11:7,11; 19:28; <sup><3027></sup>Hebrews 9:27; (<sup><6006></sup>Revelation 7:1 L T Tr WH); **meta tauta** (cf. Winer's Grammar, 162 (153)), <sup><4462></sup>Mark 16:12; <sup><4467></sup>Luke 5:27; 10:1; 12:4 (Winer's Grammar, as above); 17:8; 18:4; <sup><4477></sup>Acts 7:7; 13:20; 15:16; 18:1; <sup><4022></sup>John 3:22; 5:1,14; 6:1; 7:1; 13:7; 19:38; 21:1; <sup><3008></sup>Hebrews 4:8; <sup><6011></sup>1 Peter 1:11; <sup><6019></sup>Revelation 1:19; 4:1; 7:1 (Rec.), 9; 9:12; 15:5; 18:1; 19:1; 20:3, and very often in Greek writings it stands before the neuter of adjectives of quantity, measure, and time: **met' ou pol u**, not long after (R.V. "after no long time"), <sup><4274></sup>Acts 27:14; **meta mikron**, shortly after (A.V. "after a little while"), <sup><4153></sup>Matthew 26:73; <sup><4470></sup>Mark 14:70; **meta bracu**, <sup><4228></sup>Luke 22:58; also before infinitives with the neuter article (Latin *postquam* with a finite verb (cf. Buttman, sec. 140, 11; Winer's Grammar, sec. 44, 6)); — the aorist infinitive: <sup><4032></sup>Matthew 26:32; <sup><4014></sup>Mark 1:14; 14:28; 16:19; <sup><4215></sup>Luke 12:5; 22:20 (WH reject the passage); <sup><4003></sup>Acts 1:3; 7:4; 10:41; 15:13; 20:1; <sup><6125></sup>1 Corinthians 11:25; <sup><3006></sup>Hebrews 10:26.

### III. In Composition, **meta** denotes

1. association, fellowship, participation, "with": as in **metadidonai**, **metal ambanein**, **metecein**, **metoch**.
2. exchange, transfer, transmutation; (Latin *trans*, German *um*): **metal lassw**, **metamel omai** (Prof. Grimm probably means here **metanoew**; see 3 and in **metamel omai**), **metoikizw**, **metamorfow**, etc.
3. "after": **metamel omai**. Cf. Viger. edition Herm., p. 639.

**{3327}** **metabainw**; future **metabhsomai**; 2 aorist **metebhn**, imperative **metabhqi** and (in <sup><4170></sup>Matthew 17:20 L T Tr WH) **metaba** (see **anabainw**, at the beginning); perfect **metabebhka**; from Homer down; "to pass over from one place to another, to remote, depart": followed by **apo** with a genitive of the place, <sup><4034></sup>Matthew 8:34; **ex oikiav eiv oikian**

(cf. Winer's Grammar, sec. 52, 4. 10), <sup><2107></sup>Luke 10:7; **ek tou kosmou prov ton patera**, <sup><833></sup>John 13:1; **enteugen**, <sup><808></sup>John 7:3; **ekeigen**, <sup><010></sup>Matthew 11:1; 12:9; 15:29; <sup><4807></sup>Acts 18:7; **enteugen** (L T Tr WH **engen**) **ekei** (for **ekise** (cf. Winer's Grammar, sec. 54, 7; Buttmann, 71 (62))), of a thing, equivalent to "to be removed," <sup><0171></sup>Matthew 17:20; metaphorically, **ek tou qanatou eiv thn zwhn**, <sup><854></sup>John 5:24; <sup><814></sup>1 John 3:14.\*

**{3328} metabal lw**: properly, "to turn round; to turn about"; passive and middle "to turn oneself about, change or transform oneself"; tropically, "to change one's opinion"; (middle, present participle) **metabal lomenoi** ((2 aorist participle **bal omenoi** Tr WH)) **el egon**, they changed their minds and said, <sup><4836></sup>Acts 28:6 (**metabal omenov legeiv**, having changed your mind you say, Plato, Gorgias 481 e.; in the same sense, Thucydides, Xenophon, Demosthenes).\*

**{3329} metagw**; present passive **metagomai**; "to transfer, lead over". (Polybius, Diodorus, others), hence, universally, "to direct" (A.V. "to turn about"): <sup><808></sup>James 3:3f.\*

**{3330} metadidwmi**; 2 aorist subjunctive **metadw**, imperative 3 person singular **metadotw**, infinitive **metadounai**; (from Theognis, Herodotus down); "to share" a thing with anyone (see **meta**, III. 1), "to impart": absolutely **o.metadidouv**, "he that imparteth" of his substance, <sup><818></sup>Romans 12:8, cf. Fritzsche at the passage; **tini**, <sup><408></sup>Ephesians 4:28; **tini ti** (a construction somewhat rare in Greek authors (Herodotus 9, 34 etc.), with whom **metadidwmi tini tinov** is more common; cf. Matthiae, ii., p. 798; (Winer's Grammar, sec. 30, 7 b.; Buttmann, sec. 132, 8)), <sup><811></sup>Romans 1:11; <sup><818></sup>1 Thessalonians 2:8; the accusative evident from the preceding context, <sup><0811></sup>Luke 3:11.\*

**{3331} metaqesiv, metaqesewv, hJ(metatiqhmi)**;

1. "a transfer": from one place to another (Diodorus 1, 23); **tinov** (genitive of the object), the translation of a person to heaven, <sup><818></sup>Hebrews 11:5.

2. "change" (of things instituted or established, as **idrwsunhv, nomou**): <sup><812></sup>Hebrews 7:12; **twn sal euomenwn**, <sup><827></sup>Hebrews 12:27. (Thucydides 5, 29; Aristotle, Piut.)\*

**{3332} metairw**: 1 aorist **methra**;

**1.** transitive, “to lift up and remove from one place to another, to transfer,” (Euripides, Theophrastus, others).

**2.** in the N.T. intransitive (cf. Winer’s Grammar, sec. 38, 1; (Buttmann, sec. 130, 4)) “to go away, depart” (German *aufbrechen*): **ekeiqen**, <sup><613></sup>Matthew 13:53 (<sup><612></sup>Genesis 12:9 Aquila); followed by **apo** with the genitive of place, <sup><601></sup>Matthew 19:1.\*

**{3333} metakal ew, metakal w:** middle, 1 aorist **metekal esamhn**; 1 future **metakal esomai**; “to call from one place to another, to summon” (<sup><810></sup>Hosea 11:1f; Plato, Ax. at the end); middle “to call to oneself, to send for”: **tina**, <sup><4074></sup>Acts 7:14; 10:32; 20:17; 24:25.\*

**{3334} metakinew, metakinw:** “to move from a place, to move away”: <sup><623></sup>Deuteronomy 32:30; in Greek writings from Herodotus down; passive present participle **metakinoumenov**; tropically, **apo thv el pidov**, from the hope which one holds, on which one rests, <sup><502></sup>Colossians 1:23.\*

**{3335} metal ambanw;** imperfect **metel ambanon**; 2 aorist infinitive **metal abein**, participle **metal abwn**; (see **meta**, III. 1; from Pindar and Herodotus down); “to be or to be made a partaker”: genitive of the thing, <sup><816></sup>2 Timothy 2:6; <sup><807></sup>Hebrews 6:7; 12:10; **trofhv**, “to partake of, take” (some) “food,” <sup><4046></sup>Acts 2:46; 27:33f (in 34 Rec. **prosl abein**); with the accusative of the thing, “to get, find” (a whole): **kairon**, <sup><4025></sup>Acts 24:25; on the construction with the genitive and accusative see Krüger, sec. 47, 15; cf. Winer’s Grammar, sec. 30, 8.\*

**{3336} metal hyiv** (L T Tr WH **metal hmyiv** (see Mu)), **metal hyewv, hJmetal ambanw**), “a taking, participation,” (Plato, Plutarch, others): of the use of food, **eiv metal hyin**, to be taken or received, <sup><503></sup>1 Timothy 4:3.\*

**{3337} metal lassw:** 1 aorist **methl laxa**; from Herodotus down; (not in the Septuagint, yet nine times in 2 Macc.; also 1 Esdr. 1:31); “to exchange, change” (cf. **meta**, III. 2): **ti en tinit**, one thing with (for) another (on this construction see **al lassw**), <sup><612></sup>Romans 1:25; **ti eiv ti**, one thing into another, <sup><612></sup>Romans 1:26.\*

**{3338} metamel omai;** imperfect **metemel omhn**; passive, 1 aorist **metemel hqhn**; 1 future **metamel hqhsomai**; (from **mel omai**, middle of **mel w**); from Thucydides down; the Septuagint for **μ j æ** a deponent

passive; properly, “it is a care to one afterward” (see **meta**, III. 2), *i.e.* “it repents one; to repent oneself” (in R.V. uniformly with this reflexive rendering (except <sup><4008></sup>2 Corinthians 7:8, where “regret”)): <sup><4129></sup>Matthew 21:29,32; 27:3; <sup><4708></sup>2 Corinthians 7:8; <sup><8071></sup>Hebrews 7:21 from <sup><19004></sup>Psalms 109:4 (<sup><18104></sup>Psalms 110:4).\*

(Synonyms: **metamel omai**, **metanoew**: The distinctions so often laid down between these words, to the effect that the former expresses a merely emotional change the latter a change of choice, the former has reference to particulars the latter to the entire life, the former signifies nothing but regret even though amounting to remorse, the latter that reversal of moral purpose known as repentance — seem hardly to be sustained by usage. But that **metanoew** is the fuller and nobler term, expressive of moral action and issues, is indicated not only by its derivation, but by the greater frequency of its use, by the fact that it is often employed in the imperative (**metamel omai** never), and by its construction with **aop**, **ek** (cf. **h.ēiv Qeon metanoia**, <sup><4121></sup>Acts 20:21). Cf. Trench, N.T. Synonyms, sec. Ixix.; especially Gataker, Adv. Post. xxix).

**{3339}** **metamor fow**, **metamor fw**: passive, present **metamor foumai**; 1 aorist **metemor fwqh**; “to change into another form” (cf. **meta**, III. 2), “to transfigure, transform”: **metemor fwqh**, of Christ, “his appearance was changed” (A.V. “he was transfigured”), *i.e.* was resplendent with a divine brightness, <sup><1172></sup>Matthew 17:2; <sup><1102></sup>Mark 9:2 (for which <sup><1129></sup>Luke 9:29 gives **egeneto to eidov tou proswpou autou eferon**); of Christians: **thn authn eikona metamor foumeqa**, we are transformed into the same image (of consummate excellence that shines in Christ), reproduce the same image, <sup><4018></sup>2 Corinthians 3:18; on the simple accusative after verbs of motion, change, division, cf. Bos, Ellips. (edited by Schaefer), pp. 679ff; Matthiae, sec. 409; (Jelf, sec. 636 obs. 2; cf. Buttmann, 190 (164); 396 (339); Winer’s Grammar, sec. 32, 5); used of the change of moral character for the better, <sup><1512></sup>Romans 12:2; with which compare Seneca, epistles 6 at the beginning, *intelligo non emendari me tantum, sed transfigurari*. ((Diodorus 4, 81; Plutarch de adulat. et amic. 7; others); Philo, vit. Moys. i. sec. 10 under the end; leg. ad Gaium sec. 13; Athen. 8, p. 334 c.; Aelian v. h. 1, 1; Lucian, as. 11.) (Synonym: cf. **metaschmatizw**.)\*



**{3340} metanoew, metanw**; future **metanohsw**; 1 aorist **metenohsa**; from (Antiphon), Xenophon down; the Septuagint several times for **μῆναι** “to change one’s mind, *i.e.* to repent” (to feel sorry that one has done this or that, <sup><319D></sup>Jonah 3:9), of having offended someone, <sup><27B></sup>Luke 17:3f; with **epi tini** added (the dative of the wrong, Hebrew **ל** [**אֶ** <sup><30B></sup>Amos 7:3; <sup><2023></sup>Joel 2:13; <sup><180></sup>Jonah 3:10; 4:2), “of (on account of) something” (so Latin *me paenitet alicujus rei*), <sup><721></sup>2 Corinthians 12:21; used especially of those who, conscious of their sins and with manifest tokens of sorrow, are intent; on obtaining God’s pardon; “to repent” (Latin *paenitentiam agere*): **metanow en sakkw kai spodw**, clothed in sackcloth and besprinkled with ashes, <sup><121></sup>Matthew 11:21; <sup><203></sup>Luke 10:13. “to change one’s mind for the better, heartily to amend with abhorrence of one’s past sins”: <sup><18D></sup>Matthew 3:2; 4:17; <sup><15></sup>Mark 1:15 (cf. <sup><18B></sup>Matthew 3:6

**exomol ogoumenoi tav amartiav autwn**; <sup><18B></sup>Matthew 3:8 and <sup><18B></sup>Luke 3:8 **karpouw axiouv thv metanoiav**, *i.e.* conduct worthy of a heart changed and abhorring sin); (<sup><111></sup>Matthew 11:20; <sup><162></sup>Mark 6:12); <sup><13B></sup>Luke 13:3,5; 15:7,10; 16:30; <sup><128></sup>Acts 2:38; 3:19; 17:30; <sup><115></sup>Revelation 2:5,16; 3:3,19; on the phrase **metanoein eiv to khrugma tinov**, <sup><124></sup>Matthew 12:41 and <sup><132></sup>Luke 11:32, see **eiv**, B. II. 2 d.; (Winer’s Grammar, 397 (371)). Since **to metanoein** expresses mental direction, the termini from which and to which may be specified: **apo thv kakiav**, to withdraw or turn one’s soul from, etc. (cf. Winer’s Grammar, 622 (577); especially Buttman, 322 (277)), <sup><482></sup>Acts 8:22; **ek tinov**, <sup><721></sup>Revelation 2:21f; 9:20f; 16:11 (see **ek**, I. 6; (cf. Buttman, 327 (281), and Winer’s Grammar, as above)); **metanoein kai epistrefein epi ton Qeon**, <sup><121></sup>Acts 26:20; followed by an infinitive indicating purpose (Winer’s Grammar, 318 (298)), <sup><140></sup>Revelation 16:9. (Synonym: see **metamel omai**.)\*

**{3341} metanoia, metanoiav, h(metanoew)**, “a change of mind”: as it appears in one who repents of a purpose he has formed or of something he has done, <sup><827></sup>Hebrews 12:17 on which see **euriskw**, 3 ((Thucydides 3, 36, 3); Polybius 4, 66, 7; Plutarch, Peric. c. 10; mor., p. 26 a.; **thv adel foktoniav metanoia**, Josephus, Antiquities 13, 11, 3); especially the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds (Lactantius, 6, 24, 6 would have it rendered in Latin by *resipiscentia*) (A.V.

“repentance”): <sup><008></sup>Matthew 3:8, 11; <sup><008></sup>Luke 3:8, (16 Lachmann); <sup><017></sup>Luke 15:7; 24:47; <sup><451></sup>Acts 26:20; **baptisma metanoiav**, a baptism binding its subjects to repentance (Winer’s Grammar, sec. 30, 2 [^b].), <sup><004></sup>Mark 1:4; <sup><008></sup>Luke 3:3; <sup><413></sup>Acts 13:24; 19:4; (**h̄eiv (ton) Qeon metanoia**, <sup><402></sup>Acts 20:21, see **metanoew**, at the end); **didonai tini metanoian**, to give one the ability to repent, or to cause him to repent, <sup><451></sup>Acts 5:31; 11:18; <sup><025></sup>2 Timothy 2:25; **tina eiv metanoian kalein**, <sup><452></sup>Luke 5:32, and Rec. in <sup><003></sup>Matthew 9:13; <sup><007></sup>Mark 2:17; **agein**, <sup><504></sup>Romans 2:4 (Josephus, Antiquities 4, 6, 10 at the end); **anakainizein**, <sup><506></sup>Hebrews 6:6; **cwrhsai eiv metanoian**, to come to the point of repenting, or be brought to repentance, <sup><609></sup>2 Peter 3:9 (but see **cwrew**, 1 at the end); **metanoia apo nekrwn ergwn**, that change of mind by which we turn from, desist from, etc. <sup><801></sup>Hebrews 6:1 (Buttmann, 322 (277)); used merely of the improved spiritual state resulting from deep sorrow for sin, <sup><009></sup>2 Corinthians 7:9f (Sir. 44:16: Sap. 11:24 (23); 12:10,19; Or. Man. 7f ((cf. the Septuagint edition Tdf. Prolog., p. 112f)); Philo, quod det. pot. insid. sec. 26 at the beginning; Antoninus 8, 10; (Cebes, tab. 10 at the end).)\*

**{3342} metaxu** (from **meta** and **xun**, equivalent to **sun**), adverb;

**1.** “between” (in the midst, Homer, Iliad 1, 156; Sap. 18:23),

**a.** adverbially of time, **en tw metaxu**, “meanwhile, in the mean time,” cf. **en tw kaqexhv** (see **kaqexhv**): <sup><003></sup>John 4:31 (Xenophon, symp. 1, 14; with **cronw** added, Plato, rep. 5, p. 450 c.; Josephus, Antiquities 2, 7, 1; **oj metaxu cronov**, Herodian, 3, 8, 20 (10 edition, Bekker cf. Winer’s Grammar, 592f (551))).

**b.** like a preposition with a genitive (cf. Winer’s Grammar, 54, 6): of place (from Herodotus 1, 6 down), <sup><235></sup>Matthew 23:35; <sup><015></sup>Luke 11:51; 16:26; <sup><406></sup>Acts 12:6; of parties, <sup><085></sup>Matthew 18:15; <sup><415></sup>Acts 15:9; <sup><025></sup>Romans 2:15.

**2.** according to a somewhat rare usage of later Greek (Josephus, contra Apion 1, 21, 2 ((yet see Müller at the passage)); b. j. 5, 4, 2; Plutarch, inst. Lac. 42; de discr. amici et adul. c. 22; Theoph. ad Autol. 1, 8 and Otto in the place cited; (Clement of Rome, 1 Corinthians 44, 2. 3; the Epistle of Barnabas 13, 5)), “after, afterward”: **to metaxu sabbaton**, the next (following) sabbath, <sup><432></sup>Acts 13:42 ((where see Meyer)).\*

**{3343} metapempw:** 1 aorist passive participle **metapemfqeiv**; middle, present participle **metapempomenov**; 1 aorist **metepemyamhn**;

1. “to send one after” another (see **meta**, III. 3; cf. Herm. ad Vig., p. 639).

2. like our “to send after” equivalent to “to send for”: **metapemfqeiv**, “sent for,” <sup><4102></sup>Acts 10:29a. Middle “to send after for oneself, cause to be sent for”: <sup><4105></sup>Acts 10:5,29b; 11:13; (<sup><4201></sup>Acts 20:1 T Tr WH); <sup><4204></sup>Acts 24:24,26; followed by **eiv**, with an accusative of place, <sup><4102></sup>Acts 10:22; 25:3. (<sup><0275></sup>Genesis 27:45; <sup><0207></sup>Numbers 23:7; 2 Macc. 15:31; 4 Macc. 12:3,6; in secular authors from Herodotus down.)\*

**{3344} metastrefw:** 1 aorist infinitive **metastreyai**; passive, 2 aorist imperative 3 person singular **metastrafhtw**; 2 future **metastrafhsomai**; from Homer down; the Septuagint for **ἔπειθε** “to turn about, turn around” (cf. **meta**, III. 2): **ti eiv ti** (to turn one thing into another), passive, <sup><4121></sup>Acts 2:20 (from <sup><2023></sup>Joel 2:31); <sup><5049></sup>James 4:9 (cf. Buttmann, 52 (46): (WH text **metatrepw**, which see)); equivalent to “to pervert, corrupt,” **ti** (Sir. 11:31; Aristotle, rhet. 1, 15, 24 (cf. 30 and 3, 11, 6)): <sup><4107></sup>Galatians 1:7.\*

**{3345} metaschmatizw:** future **metaschmatisw** (cf. Buttmann, 37 (32)); 1 aorist **meteschmatisa**; middle present **metaschmatizomai**; “to change the figure of, to transform” (see **meta**, III. 2): **ti**, <sup><5121></sup>Philippians 3:21 (see below); middle followed by **eiv tina**, to transform oneself into someone, to assume one’s appearance, <sup><47113></sup>2 Corinthians 11:13f; followed by **wj tiv**, so as to have the appearance of someone, <sup><47115></sup>2 Corinthians 11:15; **metaschmatizw ti eiv tina**, to shape one’s discourse so as to transfer to oneself what holds true of the whole class to which one belongs, *i.e.* so as to illustrate by what one says of himself what holds true of all: <sup><4045></sup>1 Corinthians 4:6, where the meaning is, ‘by what I have said of myself and Apollos, I have shown what holds true of all Christian teachers.’ (4 Macc. 9:22; Plato, legg. 10, p. 903 e.; (Aristotle, de caele 3, 1, p. 298{b}, 31, etc.); Josephus, Antiquities 7, 10, 5; 8, 11, 1; Plutarch, Ages. 14; def. orac. c. 30; (Philo, leg. ad Gaium sec. 11); Sextus Empiricus, 10, p. 688, Fabric. edition (p. 542, 23 edition, Bekker).)\*

(Synonyms: **metamorfow**, **metaschmatizw**: (cf. <sup><5121></sup>Philippians 3:21) “**metaschmatozpp** would here refer to the transient condition “from” which, **metamorfow** to the permanent state to

which, the change takes place. Trench (N.T. Synonyms, sec. lxx.), however, supposes that **metaschmatizw** is here preferred to **metamorfow** as expressing ‘transition but no absolute solution of continuity’, the spiritual body being developed from the natural, as the butterfly from the caterpillar” (Lightfoot on Philippians ‘Detached Note,’ p. 131). See **morfh**, at the end)

**{3346} metatiqhmi**; 1 aorist **meteqhka**; present middle **metatiqemai**: 1 aorist passive **meteteqhn**; “to transpose” (two things, one of which is put in place of the other (see **meta**, III. 2)); *i.e.*,

1. “to transfer”: **tina** followed by **eiv**; with the accusative of place, passive, <sup><4476></sup>Acts 7:16; without mention of the place, it being well known to the readers, <sup><58105></sup>Hebrews 11:5 (<sup><10054></sup>Genesis 5:24; Sir. 44:16, cf. Sap. 4:10).

2. “to change” (Herodotus 5, 68); passive of an office the mode of conferring which is changed, <sup><3072></sup>Hebrews 7:12; 71 **ti eiv ti**, to turn one thing into another (**tina eiv pthnhn fusin**, Anth. 11, 367, 2); figuratively, **thn ... carin eiv asel geian**, to pervert the grace of God to license, *i.e.* to seek from the grace of God an argument in defense of licentiousness, <sup><6104></sup>Jude 1:4 (cf. Huther, in the place cited).

3. passive or (more commonly) middle, “to transfer oneself or suffer oneself to be transferred, *i.e.* to go or pass over”: **apo tinov eiv ti**, “to fall away or desert from one person or thing to another,” <sup><8106></sup>Galatians 1:6 (cf. 2 Macc. 7:24; Polybius 5, 111, 8; 26, 2, 6; Diodorus 11, 4; (**oJ metaqemenov**, “turncoat,” Diogenes Laërtius 7, 166 cf. 37; Athen. 7, 281 d.)).\*

(**metatrepw**: 2 aorist passive imperative 3 person singular **metatraphtw**; “to turn about,” figuratively, “to transmute”: <sup><5049></sup>James 4:9 WH text. From Homer down; but “seems not to have been used in Attic” (Liddell and Scott).\*)

**{3347} metepeita**, adverb, from Homer down, “afterward, after that”: <sup><5827></sup>Hebrews 12:17. (Judith 9:5; 3 Macc. 3:24).\*

**{3348} metecw**; 2 aorist **metescon**; perfect **meteschka**; “to be or become partaker; to partake”: **thv el pidov autou**, of the thing hoped for, <sup><6190></sup>1 Corinthians 9:10 Rec. but G L T Tr WH have rightly restored **ep’ el pidi tou metecein**, in hope of partaking (of the harvest); with a genitive of the

thing added, <sup><4812></sup>1 Corinthians 9:12; 10:21; <sup><3024></sup>Hebrews 2:14; **ful hv eJerav**, to belong to another tribe, be of another tribe, <sup><3073></sup>Hebrews 7:13; namely, **thv trofhv**, to partake of, eat, <sup><4000></sup>1 Corinthians 10:30; **gal aktov**, to partake of, feed on, milk, <sup><3053></sup>Hebrews 5:13; **ek tou edov artou** namely, **ti** or **tinov** (see **ek**, I. 2 b.), <sup><4007></sup>1 Corinthians 10:17; cf. Buttman, sec. 132, 8; (Winer's Grammar, sec. 28, 1; 30, 8 a.).\*

**{3349} metewrizw**: (present imperative passive 2 person plural **metewrizesqe**; (see below)); (from **metewrov** "in mid-air, high; raised on high"; metaphorically,

a. "elated with hope," Diodorus 13, 46; "lofty, proud," Polybius 3, 82, 2; 16, 21, 2; the Septuagint <sup><3055></sup>Isaiah 5:15.

b. "wavering in mind, unsteady, doubtful, in suspense": Polybius 21, 10, 11; Josephus, Antiquities 8, 8, 2; b. j. 4, 2, 5; Cicero, ad Att. 5, 11, 5; 15, 14; hence, **metewrizw**);

1. properly, "to raise on high" (as **naun eiv to pel agov**, to put a ship (out to sea) up upon the deep, Latin *propellere in altum*, PhilostR.V. Ap. 6, 12, 3 (cf. Thucydides 8, 16, 2); **to eruma**, to raise fortifications, Thucydides 4, 90): **eauton**, of birds, Aelian h. a. 11, 33; passive **metewrizesqai h kapnon h koniorton**; Xenophon, Cyril 6, 3, 5; of the wind, **anemov xhrov metewrisqev**, Aristophanes nub. 404; and many other examples also in secular authors; in the Septuagint cf. <sup><3008></sup>Micah 4:1; <sup><3006></sup>Ezekiel 10:16; Obad. 1:4.

2. metaphorically,

a. "to lift up one's soul, raise his spirits; to buoy up with hope; to inflate with pride": Polybius 26, 5, 4; 24, 3, 6 etc.; joined with **fusan**, Demosthenes, p. 169, 23; Philo, vit. Moys. i. sec. 35; (quis rer. div. her. sec. 14, 51; cong. erud. grat. sec. 23); passive "to be elated; to take on airs, be puffed up with pride": Aristophanes av. 1447; often in Polybius; Diodorus 11, 32, 41; 16, 18 etc.; <sup><4008></sup>Psalms 130:1 (<sup><4008></sup>Psalms 131:1); 2 Macc. 7:34; with the addition of **thn dianoian**, 2 Macc. 5:17. Hence, **mh metewrizesqe**, <sup><0229></sup>Luke 12:29, some (following the Vulgate *nolite in sublime tolli*) think should be interpreted, "do not exalt yourselves, do not seek great things" (Luth. *fahret nicht hoch her*); but this explanation does not suit the preceding context.

**b.** by a metaphor taken from ships that are tossed about on the deep by winds and waves, “to cause one to waver or fluctuate in mind,” Polybius 5, 70, 10; “to agitate or harass with cares to render anxious”: Philo de monarch. sec. 6; Schol. ad Sophocles Oed. Tyr. 914; ad Euripides, Or. 1537; hence, <sup><0129></sup>Luke 12:29 agreeably to its connection is best explained, “neither be ye anxious, or and waver not between hope and fear” (A.V. “neither be ye of doubtful mind” (with marginal reading Or, “live not in careful suspense”)). Kuinoel on Luke, the passage cited discusses the word at length; and numerous examples from Philo are given in Loesner, Observations, p. 115ff\*

**{3350} metoikesia, metoikesiav, hJ**(for the better form **metoikhsiv**, from **metoikew**) (cf. Winer’s Grammar, 24 (23)), “a removal from one abode to another,” especially a forced removal: with the addition **Babul wnov** (on this genitive cf. Winer’s Grammar, sec. 30, 2 [**a**].) said of the Babylonian exile, <sup><011></sup>Matthew 1:11f,17. (The Septuagint for **hl ḡe**. migration, especially into captivity; of the Babylonian exile, <sup><1246></sup>2 Kings 24:16; <sup><182></sup>1 Chronicles 5:22; <sup><321></sup>Ezekiel 12:11; for **tWl ḡ**; <sup><102></sup>Obadiah 1:20; <sup><480></sup>Nahum 3:10. Elsewhere only in Anthol. 7, 731, 6.)\*

**{3351} metoikizw:** future (Attic) **metoikiw** (cf. Buttmann, 37 (32); Winer’s Grammar, sec. 13, 1 c.); 1 aorist **metwkisa**; “to transfer settlers; to cause to remove into another land” (see **meta**, III. 2): **tina** followed by **eiv** with the accusative of place, <sup><401></sup>Acts 7:4; **epekeina** with the genitive of place (<sup><3127></sup>Amos 5:27), <sup><404></sup>Acts 7:43. (Thucydides 1, 12; Aristophanes, Aristotle, Philo (Josephus, contra Apion 1, 19, 3), Plutarch, Aelian; the Septuagint several times for **hl ḡhi**)\*

**{3352} metoch, metochv, hJ(metecw)** (Vulgate *participatio*); “a sharing, communion, fellowship”: <sup><014></sup>2 Corinthians 6:14. (<sup><3018></sup>Psalms 121:3 (<sup><3018></sup>Psalms 122:3); Herodotus, Anthol., Plutarch, others.)\*

**{3353} metocov, metocon (metecw);**

**1.** “sharing in, partaking of,” with the genitive of the thing (Winer’s Grammar, sec. 30, 8 a.): <sup><811></sup>Hebrews 3:1; 6:4; 12:8; **tou Cristou**, of his mind, and of the salvation procured by him, <sup><814></sup>Hebrews 3:14; cf. Bleek at the passage

2. “a partner” (in a work, office, dignity): <sup><300></sup>Hebrews 1:9 (from <sup><1948></sup>Psalm 44:8 (<sup><1948></sup>Psalm 45:8)); <sup><4107></sup>Luke 5:7. (Herodotus, Euripides, Plato, Demosthenes, others.)\*

**{3354} metrew, metrw**; 1 aorist **emetrhsa**; 1 future passive **metrhqhsomai**; (**metron**); from Homer, Odyssey 3, 179 down; the Septuagint several times for **ddæ**; “to measure”; *i.e.*:

1. “to measure out or off,”

a. properly, any space or distance with a measurer’s reed or rule: **ton naon, thn aul hn**, etc., <sup><6102></sup>Revelation 11:2; 21:15, 17; with **tw kal amw** added, <sup><6216></sup>Revelation 21:16; **en autw**, *i.e.* **tw kal amw**, <sup><6101></sup>Revelation 11:1

b. metaphorically, “to judge according to any rule or standard, to estimate”: **en wmetrw metreite**, by what standard ye measure (others) (but the instrumental **en** seems to point to a measure of capacity; cf. Winer’s Grammar, 388 (363); Buttman, sec. 133, 19. On the proverb see further below), <sup><4102></sup>Matthew 7:2; <sup><4024></sup>Mark 4:24; passive to be judged, estimated, *ibid.*; **metrein eauton en eautw**, to measure oneself by oneself, to derive from oneself the standard by which one estimates oneself, <sup><4702></sup>2 Corinthians 10:12 (cf. Winer’s Grammar, sec. 31, 8 at the end).

2. “to measure to, mete out to,” *i.e.* “to give by measure”: in the proverb **tw autw metrw wmetreite** (or (so L T Tr WH) **wmetrw metreite**), *i.e.*, dropping the figure, ‘in proportion to your own beneficence,’ <sup><4168></sup>Luke 6:38. (Compare: **antimetrew**.)\*

**{3355} metrhthv** (on the accent see Chandler sec. 51f), **metrhthou, oJ** (**metrew**), properly, “a measurer,” the name of a utensil known as an amphora, which is a species of measure used for liquids and containing 72 sextarii or **xestoi** (*i.e.* somewhat less than nine English gallons; see B. D. under the phrase, Weights and Measures, at the end (p. 3507 American edition)) (Hebrew **tBæ** <sup><4415></sup>2 Chronicles 4:5): <sup><4106></sup>John 2:6. (Polybius 2,15, 1; Demosthenes, p. 1045, 7; Aristotle, h. a. 8, 9.)\*

**{3356} metriopaqew, metriopaqw**; ((cf. Winer’s Grammar, 101 (95)); from **metriopaqhv**, adhering to the true measure in one’s passions or emotions; **efh** (viz., Aristotle) **ton sofon mh einai men apaqh, metriopaqh de**, Diogenes Laërtius 5, 31; **metriopaqeia**, moderation in



passions or emotions, especially anger and grief, is opposed to the **apageia** of the Stoics; from **metriov** and **paqov**); equivalent to **metriwv** or **kata to metron pascw**, “to be affected moderately or in due measure; to preserve moderation in the passions,” especially “in anger or grief” (Philo de Abrah. sec. 44; de Josepho sec. 5; (Josephus, Antiquities 12, 3, 2; others)); hence, of one who is not unduly disturbed by the errors, faults, sins, of others, but bears with them gently; like other verbs of emotion (cf. Krüger, sec. 48, 8), with a dative of the person toward whom the feeling is exercised: <sup><8062></sup>Hebrews 5:2; cf. the full discussion by Bleek at the passage.\*

**{3357} metriwv (metriov)**, adverb (from Herodotus down);

a. “in due measure”.

b. “moderately”: **ou metriwv** (A.V. “not a little”), exceedingly (Plutarch, Flam. 9, et al.), <sup><4002></sup>Acts 20:12.\*

**{3358} metron, metrou, to**, the Septuagint chiefly for **hDmi**(cf. **mhthr**), “measure”;

1. “an instrument for measuring”;

a. “a vessel for receiving and determining the quantity of things, whether dry or liquid”: in proverbial discourse, **metrein metrw**, of the measure of the benefits which one confers on others, <sup><4068></sup>Luke 6:38; **metron pepiesmenon kai sesal eumenon**, figuratively equivalent to most abundant requital, *ibid.*; **pl hroun to metron twn paterwn**, to add what is lacking in order to fill up their ancestors’ prescribed number of crimes, <sup><4032></sup>Matthew 23:32 (see **pl hrow**, 2 a.); **ek metrou** (A.V. “by measure”; see **ek**, V. 3) *i.e.* “sparingly,” <sup><4038></sup>John 3:34 (also **en metrw**, <sup><4041></sup>Ezekiel 4:11).

b. “a graduated staff for measuring, measuring-rod”: <sup><6215></sup>Revelation 21:15; with **anqrwpou** added (man’s measure), such as men use, <sup><6217></sup>Revelation 21:17; hence, in proverbial discourse, “the rule or standard of judgment”: <sup><4002></sup>Matthew 7:2; <sup><4004></sup>Mark 4:24.

2. “determined extent, portion measured off, measure or limit”: with a genitive of the thing received, <sup><6123></sup>Romans 12:3; <sup><4703></sup>2 Corinthians 10:13; (<sup><4007></sup>Ephesians 4:7); **en metrw**, in proportion to the measure (cf. Winer’s Grammar, sec. 48, a. 3 b. and see **energeia**; others, “in due measure”), <sup><4046></sup>Ephesians 4:16; “the required measure, the due, fit, measure”: **thv**

**hjikiv**, the proper *i.e.* ripe, full age (see **hjikia**, 1 c.) (of a man), <sup><4043></sup>Ephesians 4:13 (**hūhv**, Homer, Iliad 11, 225; Odyssey 11, 317; Solon 5, 52 (Poet. Min. Gr. (edited by Gaisford) 3:135)).\*

**{3359} metwpon, metwpou, to** (**meta, wy** ‘eye’), from Homer down; the Septuagint for **j xōō** (literally, the space “between the eyes”) “the forehead”: <sup><4078></sup>Revelation 7:3; 9:4; 13:16; 14:1,9; 17:5; 20:4; 22:4.\*

**{3360} mecric** and **mecriv** (the latter never stands in the N.T. before a consonant, but **mecric** stands also before a vowel in <sup><2165></sup>Luke 16:16 T Tr WH; see **acric**, at the beginning; and on the distinction between **acric** and **mecric** see **acric**, at the end), a particle indicating the terminus ad quem: “as far as, unto, until”;

1. it has the force of a preposition with the genitive ((so even in Homer) Winer’s Grammar, sec. 54, 6), and is used a. of time: <sup><4130></sup>Matthew 13:30 R G T WH marginal reading; <sup><2165></sup>Luke 16:16 T Tr WH; <sup><4407></sup>Acts 20:7; <sup><5064></sup>1 Timothy 6:14; <sup><8900></sup>Hebrews 9:10; **mecric qanatou**, <sup><5880></sup>Philippians 2:30; **mecric thv shmeron** namely, **hūerav**, <sup><40123></sup>Matthew 11:23; 28:15; **mecric tel ouv**, <sup><8016></sup>Hebrews 3:6 (here WH Tr marginal reading brackets the clause), 14; **apo ... mecric**, <sup><4400></sup>Acts 10:30; <sup><654></sup>Romans 5:14; **mecriv ou** (see **acric**, 1 d.; (Buttmann, 230f (198f); Winer’s Grammar, 296 (278f)) followed by an aorist subjunctive having the force of a future perfect in Latin: <sup><4130></sup>Mark 13:30; <sup><8049></sup>Galatians 4:19 T Tr WH. b. of place: **apo ... mecric**, <sup><6159></sup>Romans 15:19. c. of measure and degree: **mecric qanatou**, so that he did not shrink even from death, <sup><5028></sup>Philippians 2:8 (2 Macc. 13:14; Plato, de rep., p. 361 c. at the end; **mecric fonou**, Clement, hom. 1, 11); **kakopaqein mecric desmwn**, <sup><5011></sup>2 Timothy 2:9; **mecriv aīmatov antikatesthte**, <sup><8204></sup>Hebrews 12:4.

2. with the force of a conjunction: “till,” followed by the subjunctive, <sup><4043></sup>Ephesians 4:13.\*

**{3361} mh**, the Septuagint for **l aēyāēyāē** a particle of negation, which differs from **ou** (which is always an adverb) in that **ou** denies the thing itself (or to speak technically, denies simply, absolutely, categorically, directly, objectively), but **mh** denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of someone (hence, as we say technically, indirectly, hypothetically, subjectively). This distinction holds also of the compounds **oudeiv, mhdeiv, ouketi, mhketi**,

etc. But **mh** is either an adverb of negation, “not” (Latin *non, ne*); or a conjunction, “that ... not, lest” (Latin *ne*); or an interrogative particle (Latin *num*) (*i.e.* (generally) implying a neg. ans.; in indirect question, “whether not” (suggesting apprehension)). Cf. Herm. ad Vig. sec. 267, p. 802ff; Matthiae, sec. 608; Alexander Buttmann (1873) Gram. sec. 148 (cf. Alex. Alexander Buttmann (1873) N.T. Gr., p. 344 (296ff)); Kühner, ii. sec. 512f, p. 739ff; (Jelf, sec. 738ff); Rost sec. 135; Winer’s sec. 55, 56; F. Franke, De particulis negantibus (two commentaries) Rintel. 1832f; G. F. Gayler, Particularum Graeci sermonis negativarum accurata disputatio, etc. Tub. 1836; E. Prüfer, De **mh** et **ou** particulis epitome. Vratsisl. 1836; (Gildersleeve in American Jour. of Philol. vol. i. no. i., p. 45ff; Jebb in Vincent and Dickson’s Handbook to Modern Greek, 2nd edition, Appendix, sec. 82ff).

### I. As a negative adverb;

**1.** universally: **wJmh paresti tauta**, where **mh** is used because reference is made merely to the thought that there are those who lack these things, <sup><600></sup>2 Peter 1:9; **aJmh ewraken**, which (in my opinion) he hath not seen (because they are not visible), <sup><1028></sup>Colossians 2:18 (but here G T Tr WH omit; L brackets **mh**; cf. Lightfoot at the passage; Winer’s Grammar, 480f (448)); **hdh kekritai, oJi mh pepisteuken**, “because he hath not believed,” represented by the writer as the thought **tou krinantov**, <sup><388></sup>John 3:18 (differently in <sup><610></sup>1 John 5:10, where the faith denied is considered as something positive and actual); **aJmh dei**, in the judgment of the writer, <sup><501></sup>Titus 1:11.

**2.** in deliberative questions with the subjunctive: **dwmn h mh dwmen**, <sup><4124></sup>Mark 12:14 (**poteron bian fwmen h mh fwmen einai**, Xenophon, mem. 1, 2, 45); **mh poihswn ta kaka** (for so it would have run had there been no anacoluthon; but Paul by the statement which he interposes is drawn away from the construction with which he began, and proceeds **oJi poihswn k.t.l.**., so that these words depend on **legein** in the intervening statement (Winer’s Grammar, 628 (583); Buttmann, sec. 141, 3)), <sup><488></sup>Romans 3:8.

**3.** in conditional and final sentences (cf. Winer’s Grammar, sec. 55, 2; (Buttmann, 344ff (296ff)): **ean mh**, “unless, if not,” see examples in **ean**, I. 3 c. **ean** etc. **kai mh**, <sup><4129></sup>Mark 12:19; **ean** etc. **de mh**, <sup><5214></sup>James 2:14; **ean tiv idh ... mh prov qanaton**, <sup><616></sup>1 John 5:16; **ei mh, ei de mh, ei de**

**mhge**, etc., see **ei**, III., p. 171f. To this head belong the formulae that have **an** or **ean** as a modifier (Winer's Grammar, sec. 55, 3 e.; (Buttmann, sec. 148, 4)), **ov**, **ostiv**, **osoi an** or **ean mh**: <sup><4004></sup>Matthew 10:14; 11:6; <sup><4061></sup>Mark 6:11; 10:15; <sup><4073></sup>Luke 7:23; 9:5; 18:17; <sup><6635></sup>Revelation 13:15; **ov an** etc. **kai mh**, <sup><41123></sup>Mark 11:23; <sup><2100></sup>Luke 10:10; **ov an ... mh epi porneia**, <sup><4099></sup>Matthew 19:9 G T Tr WH text; of the same sort is **pan pneuma**, **oJh odol ogei**, <sup><4048></sup>1 John 4:3. **ida mh**, <sup><4008></sup>Matthew 7:1; 17:27; <sup><4089></sup>Mark 3:9; <sup><6125></sup>Romans 11:25; <sup><8517></sup>Galatians 5:17; 6:12, etc.; **ida ... kai mh**, <sup><4059></sup>Matthew 5:29f.; <sup><4042></sup>Mark 4:12; <sup><4076></sup>John 6:50; 11:50; <sup><4047></sup>2 Corinthians 4:7, etc.; **ida ... mh**, <sup><4730></sup>2 Corinthians 13:10; **ida oJ.. mh**, <sup><6026></sup>John 12:46; **ida** (weakened; see **ida**, II. 2) **mh**: after **diastel l omai** (here L WH text **epitimaw**), <sup><4160></sup>Matthew 16:20; **to qel hma estin, ida mh**, <sup><4059></sup>John 6:39; **outwv** etc. **ida oJ.. mh**, <sup><4036></sup>John 3:16; **parakal w, ida ... kai mh**, <sup><4010></sup>1 Corinthians 1:10; **opwv mh**, <sup><4068></sup>Matthew 6:18; <sup><4016></sup>Acts 20:16; <sup><4025></sup>1 Corinthians 1:29; **opwv oJ ... mh**, <sup><4065></sup>Luke 16:26.

**4.** joined with the infinitive (Winer's Grammar, sec. 55, 4f.; (Buttmann, sections 140, 16; 148, 6; cf. Prof. Gildersleeve as above, p. 48f)); a. after verbs of saying, declaring, denying, commanding, etc.: **apokriqhnai**, <sup><2207></sup>Luke 20:7; **hn autw kecrhmatismenon mh iidein**, "that he should not see," <sup><4025></sup>Luke 2:26; **crhmatisqentev mh anakamyai**, <sup><4022></sup>Matthew 2:12; **wmose (autoiv) mh eisel eusesqai**, <sup><5818></sup>Hebrews 3:18; after **legw**, <sup><4054></sup>Matthew 5:34, 39; 22:23; <sup><4128></sup>Mark 12:18; <sup><4206></sup>Acts 21:4; 23:8; <sup><4022></sup>Romans 2:22; 12:3; **khrussw**, <sup><4121></sup>Romans 2:21; **grafw**, <sup><4089></sup>1 Corinthians 5:9,11; **paraggel l w**, <sup><4004></sup>Acts 1:4; 4:18; 5:28,40; <sup><4070></sup>1 Corinthians 7:10f.; <sup><5003></sup>1 Timothy 1:3; 6:17; **parakal w**, <sup><4038></sup>Acts 9:38 R G; 19:31; <sup><4001></sup>2 Corinthians 6:1; **aitoumai**, <sup><4083></sup>Ephesians 3:13; **diamarturomai**, <sup><5014></sup>2 Timothy 2:14; **eucomai**, <sup><4730></sup>2 Corinthians 13:7; **paraitoumai**, <sup><5829></sup>Hebrews 12:19 (here WH text omits **mh**; cf. Winer's Grammar, and Buttmann, as below); **axiw**, <sup><4153></sup>Acts 15:38; **epibow** (L T Tr WH **bow**), <sup><4054></sup>Acts 25:24; **antilegw** (cf. Winer's Grammar, sec. 65, 2 [^b.]; (Buttmann, sec. 148, 13)), <sup><2207></sup>Luke 20:27 (Tr WH L marginal reading **legw**); **aparnoumai** (which see), <sup><2234></sup>Luke 22:34; also after verbs of deciding: <sup><2214></sup>Luke 21:14; **krinw**, <sup><4159></sup>Acts 15:19; **krinw touto, to mh**, <sup><6143></sup>Romans 14:13; <sup><4001></sup>2 Corinthians 2:1; **qel w**, <sup><6138></sup>Romans 13:3; after verbs of hindering, avoiding, etc.: **egkoptw** (Res. **anakoptw) tina mh**, <sup><4087></sup>Galatians 5:7 (cf. Winer's Grammar, (and Buttmann, as above); also sec. 140, 16)); **tou mh**, "that ... not" (Latin *ne*), after **katecw**, <sup><4042></sup>Luke 4:42; **kratoumai**, <sup><2246></sup>Luke 24:16; **kwl uw**, <sup><4407></sup>Acts 10:47; **katapauw**, <sup><4448></sup>Acts

14:18; **pauw**, <sup><4180></sup>1 Peter 3:10; **uþostel l omai**, <sup><4401></sup>Acts 20:20,27; **prosecw mh**, <sup><4406></sup>Matthew 6:1; but **tou mh** is added also to other expressions in the sense of Latin *ut ne*, “that ... not”: <sup><6103></sup>Romans 7:3; **ofqal moi tou mh blepein, wta tou mh akouein**, <sup><6108></sup>Romans 11:8,10. After clauses denoting necessity, advantage, power, fitness, **mh** is used with an infinitive specifying the thing (Buttmann, sec. 148, 6), **kal on esti mh**, <sup><4001></sup>1 Corinthians 7:1; <sup><4048></sup>Galatians 4:18; followed by **to mh**, <sup><6141></sup>Romans 14:21; **al ogon mh**, <sup><4227></sup>Acts 25:27; **kreitton hn**, <sup><6021></sup>2 Peter 2:21; **exousia tou (L T Tr WH omit tou) mh ergazesqai**, a right to forbear working, <sup><4016></sup>1 Corinthians 9:6; **dei**, <sup><4071></sup>Acts 27:21; **ou dunamai mh**, “I cannot but,” <sup><4400></sup>Acts 4:20; **anendekton esti tou mh**, <sup><2101></sup>Luke 17:1 (cf. **anendektov**). b. **mh** with an infinitive which has the article follows a preposition, to indicate the purpose or end: as, **prov to mh**, “that ... not,” <sup><4013></sup>2 Corinthians 3:13; <sup><5101></sup>1 Thessalonians 2:9; <sup><5108></sup>2 Thessalonians 3:8; **eiw to mh** (Latin *in id ... ne*), “to the end (or intent) that ... not,” <sup><4079></sup>Acts 7:19; <sup><6016></sup>1 Corinthians 10:6; <sup><4004></sup>2 Corinthians 4:4; followed by an accusative and infinitive, <sup><5102></sup>2 Thessalonians 2:2; <sup><4017></sup>1 Peter 3:7; **dia to mh**, “because ... not,” <sup><4035></sup>Matthew 13:5f; <sup><4045></sup>Mark 4:5f; <sup><4086></sup>Luke 8:6; <sup><5042></sup>James 4:2 (cf. Winer’s Grammar, 482 (449)) (2 Macc. 4:19). c. in other expressions where an infinitive with the article is used substantively: **tw mh** (dative of the cause or reason (cf. Winer’s Grammar, sec. 44, 5; Buttmann, 264 (227))), <sup><4023></sup>2 Corinthians 2:13 (12); in the accusative, **to mh**: <sup><6143></sup>Romans 14:13; <sup><4046></sup>1 Corinthians 4:6 (R G); <sup><4001></sup>2 Corinthians 2:1; 10:2; <sup><5046></sup>1 Thessalonians 4:6, cf. 3. d. in sentences expressing consequence or result: **wste mh**, “so that ... not,” <sup><4038></sup>Matthew 8:28; <sup><4001></sup>Mark 3:20; <sup><4007></sup>1 Corinthians 1:7; <sup><4007></sup>2 Corinthians 3:7; <sup><5108></sup>1 Thessalonians 1:8.

**5. mh** is joined with a participle (Winer’s Grammar, sec. 50, 5 g.; (Buttmann, sec. 148, 7; see C. J. Vaughan’s Commentary on <sup><6124></sup>Romans 2:14)), a. in sentences expressing a command, exhortation, purpose, etc.: <sup><4031></sup>Luke 3:11; <sup><4039></sup>John 9:39; <sup><4458></sup>Acts 15:38; 20:29; <sup><6104></sup>Romans 8:4; 14:3; <sup><4071></sup>2 Corinthians 12:21; <sup><4075></sup>Ephesians 5:27; <sup><5103></sup>Philippians 1:28; 2:4 (here Rec. imperative); <sup><5045></sup>1 Thessalonians 4:5; <sup><5108></sup>2 Thessalonians 1:8; <sup><4016></sup>1 Peter 2:16; <sup><8001></sup>Hebrews 6:1; 13:17, etc. b. in general sentences, in which no definite person is meant but it is merely assumed that there is someone of the character denoted by the participle: as **oJh wn met’ emou**, “he that is not on my side,” whoever he is, or if there is any such person, <sup><4021></sup>Matthew 12:30; <sup><4023></sup>Luke 11:23; **oJde mh pisteuwn**, whoever believeth not, <sup><4038></sup>John 3:18; **oJ mh odhol ogountev Ihsoun Criston** if any do not

confess, or belong to the class that do not confess, <sup><6107></sup>2 John 1:7; add, <sup><6108></sup>Matthew 10:28; <sup><6169></sup>Luke 6:49; 12:21,47f; 22:36; <sup><6123></sup>John 5:23; 10:1; 12:48; 14:24; <sup><6046></sup>Romans 4:5; 5:14; 10:20; <sup><6178></sup>1 Corinthians 7:38; 11:22; <sup><6108></sup>2 Thessalonians 1:8; <sup><6121></sup>James 2:13; <sup><6101></sup>1 John 2:4, etc.; **pav oJmh**, <sup><6126></sup>Matthew 7:26; (**pan dendron mh**, <sup><6180></sup>Matthew 3:10; 7:19); <sup><6180></sup>1 John 3:10; 2 John 9; <sup><6122></sup>2 Thessalonians 2:12 (here L marginal reading T Tr WH marginal reading **apantev oJ mh** etc.); **makariov oJmh**, <sup><6129></sup>John 20:29; <sup><6142></sup>Romans 14:22. c. where, indeed, a definite person or thing is referred to, but in such a way that his (its) quality or action (indicated by the participle) is denied in the thought or judgment either of the writer or of some other person (cf. especially Winer's Grammar, 484 (451)): **ta mh onta**, that are deemed as nothing, <sup><6128></sup>1 Corinthians 1:28; **wJ mh l abwn**, as if thou hadst not received, <sup><6107></sup>1 Corinthians 4:7; **wJ mh ercomenou mou**, as though I were not coming, <sup><6108></sup>1 Corinthians 4:18; **wJ mh efiknoumenoi eiv uJhav**, <sup><6104></sup>2 Corinthians 10:14; add, <sup><6172></sup>1 Corinthians 7:29. **hdei ... tinev eisin oJ mh pisteuontev** (according to the opinion of **oJeidwv**), <sup><6166></sup>John 6:64; the same holds true of <sup><6129></sup>Acts 20:29; **ta mh bl epomena** (in the opinion of **oJ mh skopountev**), <sup><6148></sup>2 Corinthians 4:18 (on the other hand, in <sup><6104></sup>Hebrews 11:1, **ou bl epomena**, actually invisible); **ton mh gnonta adartian uper hJwn adartian epoihsen** (**mh gnonta** is said agreeably to the judgment of **oJpoihsav**), <sup><6121></sup>2 Corinthians 5:21 (**ton ou gnonta** would be equivalent to **agnwunta**). in predictions, where it expresses the opinion of those who predict: **esh siwpxn kai mh dunamenov l al h sai**, <sup><6103></sup>Luke 1:20; **esh tufl ov mh bl epwn**, <sup><6131></sup>Acts 13:11. where the writer or speaker does not regard the thing itself so much as the thought of the thing, which he wishes to remove from the mind of the reader or hearer (Klotz ad Devar. ii. 2, p. 666) — to be rendered “without” etc. (German *ohne zu* with an infinitive) (cf. Buttmann, sec. 148, 7 b.): **exhl qe mh epistamenov, pou ercetai**, <sup><6108></sup>Hebrews 11:8; add, <sup><6122></sup>Matthew 22:12; <sup><6131></sup>Luke 13:11 ((but cf. Buttmann, sec. 148, 7 c.)); <sup><6107></sup>Acts 5:7; 20:22; <sup><6109></sup>Hebrews 9:9. where the participles have a conditional, causal, or concessive force, and may be resolved into clauses introduced by “if, on condition that,” etc.: **qerisomen mh ekl uomenoi**, <sup><6169></sup>Galatians 6:9; **mh ontov nomou**, <sup><6153></sup>Romans 5:13; “although”: **nomon mh econtev**, Ro. 2:14; **mh wn autov upo nomon**, <sup><6101></sup>1 Corinthians 9:20 (Rec. omits); we have both the negative particles in **oJ ouk eidotev** (or (with L T Tr WH) **idontev**) ... **mh oJwntev**, whom being ignorant of (in person) (or (according to the critical text) not having seen) ... although now not seeing, <sup><6108></sup>1 Peter 1:8; also

with the article: **ta mh nomon econta** (German *die doch nicht haben*, “they that have not,” etc.), <sup><624></sup>Romans 2:14; **oJde mh geneal ogoumenov**, “but he, although not” etc. <sup><806></sup>Hebrews 7:6; — or “since, because, inasmuch as”: **mh asqensav th pistei ou** (but G L T Tr WH omit **ou**; cf. Buttmann, sec. 148, 14) **katenohse to eautou swma ... nenekrwmenon** (**ouk asqensav** would be equivalent to **dunatov**, “strong”), <sup><649></sup>Romans 4:19; **pwv outov grammata oide mh memaqhkww**; “since he has not learned” (Winer’s Grammar, 483 (450)), <sup><675></sup>John 7:15; add, <sup><185></sup>Matthew 18:25; 22:25,29; <sup><185></sup>Luke 2:45; 7:30; 11:24; 12:47; 24:23; <sup><418></sup>Acts 9:26; 17:6; 21:34; 27:7; <sup><684></sup>2 Corinthians 3:14; 5:19; also with the article: **oJmh ginwskwn ton nomon**, since it knoweth not the law, <sup><674></sup>John 7:49; add, <sup><605></sup>Jude 1:5. d. where (with the participle) it can be resolved by (being) “such (a person) as not, of such a sort as not”: **mh zhtwn to emautou sumforon**, <sup><613></sup>1 Corinthians 10:33; add, <sup><409></sup>Acts 9:9; <sup><808></sup>Galatians 4:8. neuter plural as a substantive: **ta mh onta**, <sup><647></sup>Romans 4:17; **ta mh sal euomena**, <sup><827></sup>Hebrews 12:27; **ta mh deonta**, <sup><583></sup>1 Timothy 5:13; **ta mh kaghkonta**, <sup><608></sup>Romans 1:28; 2 Macc. 6:4 (on the other hand, in **ta ouk anhkonta**, <sup><684></sup>Ephesians 5:4 (where L T Tr WH **aJ ouk anhken**), the **ouk** coalesces with **anhkonta** and forms a single idea, “unseemly, unlawful”).

**6.** in independent sentences of forbidding, dehorting, admonishing, desiring, etc., **mh** is Prohibitive (cf. Winer’s Grammar, sec. 56,1), Latin *ne, not*;

**a.** with the 1 person plural of the subjunctive present: **mh ginwmeqa kenodoxoi**, <sup><806></sup>Galatians 5:26; add, <sup><809></sup>Galatians 6:9; <sup><516></sup>1 Thessalonians 5:6; <sup><618></sup>1 John 3:18; aorist: <sup><624></sup>John 19:24; before the word depending on the exhortation, <sup><678></sup>1 Corinthians 5:8.

**b.** with a present imperative, generally where one is bidden to cease from something already begun, or repeated, or continued: <sup><166></sup>Matthew 6:16,19; 7:1; 19:6; <sup><109></sup>Mark 9:39; 13:11; <sup><160></sup>Luke 6:30; 7:6,13; 8:49,52; 10:4,7,20; <sup><326></sup>John 2:16; 5:28,45; 6:43; 7:24; 14:1,27; 19:21; <sup><405></sup>Acts 10:15; 11:9; 20:10; <sup><612></sup>Romans 6:12; 11:18,20; 12:2 (here L Tr marginal reading WH marginal reading give the infinitive), 14; <sup><681></sup>1 Corinthians 6:9; 7:5; <sup><684></sup>2 Corinthians 6:14, 17; <sup><871></sup>Galatians 5:1; 6:7; <sup><680></sup>Ephesians 4:30; <sup><519></sup>Colossians 3:9, 19, 21; <sup><519></sup>1 Thessalonians 5:19; <sup><585></sup>2 Thessalonians 3:15; <sup><504></sup>1 Timothy 4:14; 5:16,19; <sup><826></sup>Hebrews 12:5; 13:2; <sup><500></sup>James



1:7,16; <1042> 1 Peter 4:12,15f; <1215> 1 John 2:15; 3:13; <1115> Revelation 5:5, and very often.

**c.** with the third person (nowhere in the N.T. with the second) of the aorist imperative where the prohibition relates to something not to be begun, and where things about to be done are forbidden: **mh epistreyatw**, <1248> Matthew 24:18; <1731> Luke 17:31; **mh katabatw**, <4135> Mark 13:15, and L T Tr WH in <1247> Matthew 24:17 (where R G badly **katabainetw**); **mh gnwtw**, <4183> Matthew 6:3; **genesqw** (but T Tr WH **ginesqw**), <222> Luke 22:42; cf. Xenophon, Cyril 7, 5, 73; Aeschylus the Septuagint c. Theb. 1036.

**d.** as in the more elegant Greek writings where future things are forbidden (cf. Herm. ad Vig., p. 807), with the 2 person of the aorist subjunctive: **mh doxhte**, <4183> Matthew 3:9; 5:17; **mh fobhqhv**, <4133> Matthew 1:20; 10:26,31 (here L T Tr WH present imperative **fobeisqe**) (alternating with the imperative present **fobeisqe** in <4103> Matthew 10:28 (G L T Tr)); **mh ayh**, <5121> Colossians 2:21; **mh apostrahv**, <4152> Matthew 5:42; **mh kthshsqe**, <4109> Matthew 10:9; add, <4182> Matthew 6:2,7,13,31; <4107> Mark 5:7; 10:19; <1262> Luke 6:29; 8:28; 14:8; <1117> John 3:7; <4176> Acts 7:60; <5106> Romans 10:6; <5611> 1 Corinthians 16:11; <47116> 2 Corinthians 11:16; <5118> 2 Thessalonians 2:3 — (in the last three examples with the third person, contrary to Winer's Grammar, 502 (467)); <5411> 1 Timothy 5:1; <5108> 2 Timothy 1:8; <1116> Revelation 6:6; 10:4 (**mh grayhv**, for **emel lon grafein** precedes; but in <5121> John 19:21 **mh grafe** is used, because Pilate had already written); <1112> Revelation 11:2; 22:10, and very often. We have the imperative present and the aorist subjunctive together in <2104> Luke 10:4; <4183> Acts 18:9.

**e.** with the 2 person of the present subjunctive: **mh skl hrunhte**, <3183> Hebrews 3:8,15 (a rare construction though not wholly unknown to Greek writings ("more than doubtful" (Liddell and Scott, under the word A. I. 2)); see Delitzsch on the latter passage, and Schaefer ad Greg. Corinth., p. 1005f; (Sophocles' Lexicon, under the word **mh**. Others regard the above examples as subjunctive aorist; cf. <1120> 2 Kings 2:10; <2317> Isaiah 63:17; <4173> Jeremiah 17:23; 19:15, etc.)).

**f.** with the optative, in wishes: in that frequent formula **mh genoito**, Far be it! See **ginomai**, 2 a.; **mh autoiv logisqeih**, <5146> 2 Timothy 4:16 (<1275> Job 27:5).

**II.** As a conjunction, Latin *ne* with the subjunctive;

**1.** our “that, that not or lest” (cf. Winer’s Grammar, sec. 56, 2 (Buttmann, sec. 139, 48f; Goodwin sec. 46)); after verbs of fearing, caution, etc.

**a.** with the subjunctive present, where one fears lest something now exists and at the same time indicates that he is ignorant whether it is so or not (Hermann on Sophocles Aj. 272): **episkopountev, mh ... enocl h**, <sup><8025></sup>Hebrews 12:15.

**b.** with the subjunctive aorist, of things which may occur immediately or very soon: preceded by an aorist, **eul abhqeiv** (L T Tr WH **fobhqeiv**) **mh diaspasqh**, <sup><4230></sup>Acts 23:10; by a present: **foboumai**, <sup><4277></sup>Acts 27:17; **bl epw**, <sup><4204></sup>Matthew 24:4; <sup><4135></sup>Mark 13:5; <sup><2108></sup>Luke 21:8; <sup><4430></sup>Acts 13:40; <sup><6002></sup>1 Corinthians 10:12; <sup><8565></sup>Galatians 5:15; <sup><8025></sup>Hebrews 12:25; **skopew emauton**, <sup><8001></sup>Galatians 6:1 (Buttmann, 243 (209) would refer this to 2 b. below; cf. Goodwin, p. 66); **ofaw**, <sup><0830></sup>Matthew 18:10; <sup><3165></sup>1 Thessalonians 5:15; elliptically, **ofa mh** (namely, **touto poihsiv** (cf. Winer’s Grammar, sec. 64, 7 a.; Buttmann, 395 (338))): <sup><6910></sup>Revelation 19:10; 22:9.

**c.** with the indicative future (as being akin to the subjunctive (cf. grammatical references at the beginning)): **foboumai, mh tapeinwsei me oQeov mou**, <sup><4720></sup>2 Corinthians 12:20f (L text T Tr); add, <sup><5008></sup>Colossians 2:8.

**2.** “in order that not” (Latin *eo consilio ne*);

**a.** with the optative: **twn stratiwtwn boul h egeneto, ida touv desmwtav apokteinwsi, mh tiv ... diafugoi**, <sup><4270></sup>Acts 27:42 Rec. (the more elegant Greek to express the thought and purpose of the soldiers; but the best todd. read **diafugh**, which G L T Tr WH have adopted).

**b.** with the subjunctive aorist: preceded by the present, <sup><4136></sup>Mark 13:36; <sup><4080></sup>2 Corinthians 8:20 (cf. Goodwin sec. 43 Rem.); 12:6; <sup><5004></sup>Colossians 2:4 (where L T Tr WH **ida mhdeiv** for R G **mh tiv** — an oversight; in R G as well as in the recent critical editions the purpose is expressed by an inserted **ida**)).

**III.** As an Interrogative particle it is used when a negative answer is expected, Latin *num*; (Winer’s Grammar, sec. 57, 3 b.; (Buttmann, 248 (213)));

**1.** in a direct question: <sup><4009></sup>Matthew 7:9f; 9:15; <sup><4009></sup>Mark 2:19; <sup><2709></sup>Luke 17:9; <sup><6004></sup>John 3:4; 4:12,33; 6:67,7:35,51f; <sup><4028></sup>Acts 7:28; <sup><6008></sup>Romans 3:3;

9:20; <sup><4013></sup>1 Corinthians 1:13; 9:8f; 10:22; <sup><5024></sup>James 2:14 (1 WH); 3:12, etc.; **mh gar** (see **gar**, I.), <sup><4074></sup>John 7:41; **mh ouk** (where **ouk** belongs to the verb, and **mh** is interrogative), <sup><5008></sup>Romans 10:18f; <sup><4004></sup>1 Corinthians 9:4f; **mh gar ... ou**, <sup><4122></sup>1 Corinthians 11:22,

2. in an indirect question with the indicative (German *ob etwa, ob wohl*, “whether possibly, whether perchance”), where in admonishing another we intimate that possibly the case is as we fear (cf. Buttmann, sec. 139, 57; Winer’s Grammar, sec. 41 b. 4 a.): <sup><2135></sup>Luke 11:35, cf. Buttmann, 243 (209); Ast, Platonic Lexicon, ii., p. 334f; (Riddell, Plato’s Apology Digest of Idioms sections 137, 138).

**IV.** The particles **ou mh** in combination augment the force of the negation, and signify “not at all, in no wise, by no means”; (this formula arose from the fuller expressions **ou deinon** or **deov** or **fobov, mh**, which are still found sometimes in Greek authors, cf. Kühner, ii. sec. 516, 9, p. 773f; but so far was this origin of the phrase lost sight of that **ou mh** is used even of things not at all to be feared, but rather to be desired; so in the N.T. in <sup><4058></sup>Matthew 5:18,26; 18:3; <sup><2187></sup>Luke 18:17; 22:16; <sup><4048></sup>John 4:48; 20:25; <sup><3183></sup>1 Thessalonians 5:3); cf. Matthiae, sec. 517; Kühner, ii., p. 775; Bernhardt (1829) p. 402ff; (Gildersleeve in the Amer. Jour. of Philol. for 1882, p. 202f; Goodwin sec. 89): Winer’s Grammar, sec. 56, 3 (Buttmann, 211 (183f)).

1. with the future indicative: **ou mh estai soi touto**, this shall never be unto thee, <sup><4162></sup>Matthew 16:22; add, <sup><4065></sup>Matthew 26:35; <sup><2234></sup>Luke 22:34 R G L; 10:19 (where R<sup>st</sup> G WH marginal reading **adikhsh**); <sup><4065></sup>John 6:35 (here L Tr marginal reading **peinasei**, and L T Tr WH **diyhsei**); 13:38 R G; <sup><4133></sup>Mark 13:31 T Tr WH; <sup><3807></sup>Hebrews 10:17 L T Tr WH; in many passages enumerated by Winer’s Grammar, 506 (472); (cf. Buttmann, 212 (183)), the manuscripts vary between the indicative future and the subjunctive aorist In a question, **ou mh poihsai thn ekdikhsein**; <sup><2807></sup>Luke 18:7 R G.

2. with the aorist subjunctive (the use of which in the N.T. scarcely differs from that of the future; cf. Winer’s Grammar, sec. 56, 3; (Buttmann, sec. 139, 7)), in confident assertions: — subjunctive of the 1 aorist, <sup><4042></sup>Matthew 24:2; <sup><4132></sup>Mark 13:2; <sup><4067></sup>Luke 6:37; <sup><4038></sup>John 13:8; <sup><3882></sup>Hebrews 8:12; <sup><4006></sup>1 Peter 2:6; <sup><4021></sup>Revelation 2:11; 7:16; 18:21,22,23; 21:27, etc.; 1 aorist middle subjunctive, <sup><4082></sup>John 8:52 (where Rec.

**geusetai**); thus these N.T. examples prove that Dawes made a great mistake in denying (in his *Miscellanea Critica*, p. 221ff (ed. (Th. Kidd) 2, p. 408f)) flint the first aorist subjunctive is used after **ou mh**; (cf. Goodwin in *Transactions of American Philological Association* for 1869-1870, pp. 46-55; Liddell and Scott, under the phrase, **ou mh**, I. 1 b.; Buttman, sec. 139, 8); — subjunctive of 2 aorist, <sup><4158></sup>Matthew 5:18,20, 26; <sup><4105></sup>Mark 10:15; <sup><4015></sup>Luke 1:15; 12:59; <sup><4108></sup>John 10:28; 11:26; <sup><4183></sup>1 Corinthians 8:13; <sup><8135></sup>Hebrews 13:5; <sup><4118></sup>Revelation 3:3 (R G L Tr marginal reading WH text), and often. in questions: with 1 aorist, <sup><4187></sup>Luke 18:7 L T Tr WH; <sup><4194></sup>Revelation 15:4 (in L T Tr WH with the subjunctive aorist and the future); with 2 aorist, <sup><4181></sup>John 18:11. in declarations introduced by **oji**: with 1 aorist, <sup><4015></sup>1 Thessalonians 4:15; with 2 aorist, <sup><4184></sup>Matthew 24:34 (here R G T omit **oji**); 26:29 (L T Tr WH omit **oji**); <sup><4135></sup>Luke 13:35 (T WH omit; L brackets **oji**); 22:16; <sup><4156></sup>John 11:56; in relative clauses: with 1 aorist, <sup><4168></sup>Matthew 16:28; <sup><4101></sup>Mark 9:1; <sup><4134></sup>Acts 13:41; <sup><4108></sup>Romans 4:8; with 2 aorist, <sup><4180></sup>Luke 18:30.

**3.** with the present subjunctive (as sometimes in Greek authors, cf. Winer's *Grammar*, 507 (473)): **oude ou mh se egkatal eipw**, <sup><8135></sup>Hebrews 13:5 Tdf. (for **egkatal ipw** Rec., et al.) (cf. Buttman, 213 (184)).

**{1065} mhge, ei de mhge**, see **ge**, 3 d.

**{3365} mhdamwv** (adverb from **mhdamov**, and this from **mhde**, and **amov** someone (perhaps allied with **ada**, which see)) (from Aeschylus, Herodotus down), “by no means, not at all”: namely, **touto genoito**, in replies after an imperative (A.V. “Not so”), <sup><4104></sup>Acts 10:14; 11:8. (the Septuagint for **hl yl j** ;)\*

**{3366} mhde** (**mh**, which see, and **de**) (from Homer down), a negative disjunctive conjunction; (cf. Winer's *Grammar*, sec. 55, 6; Buttman, sec. 149, 13);

**1.** used in continuing a negation or prohibition, “but not, and not, neither”; preceded by **mh** — either so that the two negatives have one verb in common: preceded by **mh** with a participle, <sup><4123></sup>Matthew 22:23; <sup><4124></sup>Mark 12:24; by **mh** with a present subjunctive, <sup><4188></sup>1 Corinthians 5:8 (here L marginal reading present indicative); <sup><4181></sup>1 John 3:18; by **mh** with imperative, <sup><4125></sup>Matthew 6:25; <sup><4104></sup>Luke 10:4; 12:22; 14:12; <sup><4125></sup>1 John 2:15; by **mh** with an aorist subjunctive 2 person plural, <sup><4109></sup>Matthew 10:9f; by **eiv**

**to mh**, <sup><5012></sup>2 Thessalonians 2:2 L T Tr WH; — or so that **mhde** has its own verb: preceded by **oJ ean (an) mh**, <sup><4004></sup>Matthew 10:14; <sup><4061></sup>Mark 6:11; by **ida mh**, <sup><4045></sup>John 4:15; by **oþwv mh**, <sup><4166></sup>Luke 16:26; with a participle after **mh** with a participle, <sup><41247></sup>Luke 12:47; <sup><4002></sup>2 Corinthians 4:2; with an imperative after **mh** with imperative, <sup><6447></sup>John 14:27; <sup><6162></sup>Romans 6:12f; <sup><5025></sup>Hebrews 12:5; **mhdeni epitiqei**, followed by **mhde** with imperative <sup><5462></sup>1 Timothy 5:22; with 2 person of the aorist subjunctive after **mh** with 2 person of the aorist subjunctive, <sup><4006></sup>Matthew 7:6; 23:9f; <sup><4173></sup>Luke 17:23; <sup><5021></sup>Colossians 2:21; <sup><4064></sup>1 Peter 3:14; after **mhde** with an aorist subjunctive <sup><4086></sup>Mark 8:26 (T reads **mh** for the first **mhde**, T WH Tr marginal reading omit the second clause); after **mhdena** with an aorist subjunctive, <sup><4084></sup>Luke 3:14 (Tdf. repeats **mhdena**); **mhde ... mhde** with 1 person plural present subjunctive, <sup><608></sup>1 Corinthians 10:8f (see below); **paraggel l w** followed by **mh** with inf ... **mhde** with an infinitive, <sup><4408></sup>Acts 4:18; <sup><5406></sup>1 Timothy 1:4; 6:17; **kal on to mh ... mhde** with an infinitive <sup><6142></sup>Romans 14:21; with the genitive absolute after **mhpw** with the genitive absolute, <sup><6011></sup>Romans 9:11; with imperative after **eiv to mh**, <sup><6007></sup>1 Corinthians 10:7; **mhde** is repeated several times in a negative exhortation after **eiv to mh** in <sup><6007></sup>1 Corinthians 10:7-10.

**2.** “not even” (Latin *ne ... quidem*): with an infinitive after **egraya**, <sup><4161></sup>1 Corinthians 5:11; after **wste**, <sup><4112></sup>Mark 2:2; 3:20 (where R G T badly **mhte** (cf. Winer’s Grammar, 489f (456); Buttmann, pp. 367, 369)); with a present imperative, <sup><4083></sup>Ephesians 5:3; <sup><5360></sup>2 Thessalonians 3:10.

**{3367} mhdeiv, mhdenia, mhden** (and **mhqen**, <sup><4273></sup>Acts 27:33 L T Tr WH — a form not infrequent from Aristotle onward (found as early as Buttmann, C. 378, cf. Meisterhans, Gr. d. Attic Inschr., p. 73); cf. Lob. ad Phryn., p. 181f; Winer’s Grammar, sec. 5, 1 d. 11; (Buttmann, 28 (25)); Kühner, sec. 187, 1 vol. 1:487f), (from **mhde** and **eJv**) (fr. Homer down); it is used either in connection with a noun, “no, none, or absolutely, no one, not one, no man,” neuter “nothing,” and in the same constructions as **mh**; accordingly

**a.** with an imperative: **mhdeiv** being the person to whom something is forbidden, <sup><4038></sup>1 Corinthians 3:18,21; 10:24; <sup><4067></sup>Galatians 6:17; <sup><4086></sup>Ephesians 5:6; <sup><5028></sup>Colossians 2:18; <sup><5042></sup>1 Timothy 4:12; <sup><5025></sup>Titus 2:15; <sup><5013></sup>James 1:13; <sup><6007></sup>1 John 3:7; neuter **mhden**, namely, **estw** (A.V. “have thou nothing to do with” etc.), <sup><4279></sup>Matthew 27:19; **mhdeiv** in the dative or the accusative depending on the imperative, <sup><6138></sup>Romans 13:8; <sup><5462></sup>1

Timothy 5:22; **mhden** (accusative), <sup><4183></sup>Luke 3:13; 9:3; **mhden fobou**, <sup><4120></sup>Revelation 2:10 (here L Tr WH text **mh**).

**b. mhdeiv** with the optative: once in the N.T., <sup><4114></sup>Mark 11:14 (where Rec. **oudeiv**) (cf. Winer's Grammar, 476 (443)).

**c.** with the 2 person of the aorist subjunctive, the **mhdeiv** depending on the verb; as, **mhdeni eiphv**, <sup><4184></sup>Matthew 8:4; 17:9; accusative, <sup><4184></sup>Luke 3:14; 10:4; **mhden** (accusative), <sup><4163></sup>Acts 16:28; **kata mhdena tropon**, <sup><5002></sup>2 Thessalonians 2:3.

**d.** with the particles **ida** and **opwv** (see **mh**, I. 3): with **ida**, <sup><4160></sup>Matthew 16:20; <sup><4153></sup>Mark 5:43; 6:8; 7:36 9:9; <sup><5013></sup>Titus 3:13; <sup><4181></sup>Revelation 3:11; with **opwv**, <sup><4133></sup>Acts 8:24.

**e.** with an infinitive;

[a]. with one that depends on another verb: — as on **paragel lw**, <sup><4186></sup>Luke 8:56; 9:21; <sup><4232></sup>Acts 23:22; **deinumi**, <sup><4103></sup>Acts 10:28; **diatassomai**, <sup><4223></sup>Acts 24:23; **anaqematizw emauton**, <sup><4234></sup>Acts 23:14; **krinw** (accusative with an infinitive), <sup><4225></sup>Acts 21:25 Rec.; **eucomai**, <sup><4132></sup>2 Corinthians 13:7; **boul omai** (accusative with an infinitive), <sup><5154></sup>1 Timothy 5:14; **upomimhskw tina**, <sup><5012></sup>Titus 3:2, etc.; **parakal w tina** followed by **to mh** with the accusative and infinitive, <sup><5131></sup>1 Thessalonians 3:3 L (stereotype edition) T Tr WH.

[b]. with an infinitive depending on **dia to**: <sup><4233></sup>Acts 28:18; <sup><5102></sup>Hebrews 10:2.

**f.** with a participle (see **mh**, I. 5); in the dative, <sup><4119></sup>Acts 11:19; <sup><5127></sup>Romans 12:17; accusative **mhdena**, <sup><4180></sup>John 8:10; <sup><4490></sup>Acts 9:7; **mhden**, <sup><4421></sup>Acts 4:21; 27:33; <sup><4105></sup>1 Corinthians 10:25, 27; <sup><4160></sup>2 Corinthians 6:10; <sup><5131></sup>2 Thessalonians 3:11; <sup><5014></sup>1 Timothy 6:4; <sup><5018></sup>Titus 2:8; <sup><5106></sup>James 1:6; <sup><6007></sup>3 John 1:7; **mhdemian proskophn**, <sup><4133></sup>2 Corinthians 6:3; **mhdemian ptohsin**, <sup><6016></sup>1 Peter 3:6; **mhdemian aitian**, <sup><4233></sup>Acts 28:18; **anabol hn mhdemian**, <sup><4257></sup>Acts 25:17.

**g.** noteworthy are — **mhdeiv** with a genitive, <sup><4017></sup>Acts 4:17; 24:23; **mhden** namely, **toutwn**, <sup><4120></sup>Revelation 2:10 (R G T WH marginal reading); **ev mhdeni**, "in nothing," <sup><4107></sup>1 Corinthians 1:7 (but **carismati** is expressed here); 2 Corinthians (6:3 (see h. below)); 7:9; <sup><5023></sup>Philippians 1:28; <sup><5004></sup>James 1:4. **mhden einai**, to be nothing *i.e.* of no account opposed to

**einai ti**, <sup><808></sup>Galatians 6:3 (Sophocles Aj. 754; other examples from Greek authors see in Passow, ii., p. 231{b}); (Liddell and Scott, under the word II.: cf. Buttman, sec. 139, 5)); **mhden** (accusative), “nothing *i.e.* not at all, in no respect”: <sup><4001></sup>Acts 10:20; 11:12, (Lucian, dial. deor. 2, 4; Tim. 43); as accusative of the object after verbs of harm, loss, damage, advantage, care (cf. Winer’s Grammar, 227 (313); Buttman, sec. 131, 10): as, **bl aptein**, <sup><4005></sup>Luke 4:35 (cf. Winer’s Grammar, 483 (450)); **wfel eisqai**, <sup><4036></sup>Mark 5:26; **usterein**, <sup><4716></sup>2 Corinthians 11:5; **merimnan**, <sup><5006></sup>Philippians 4:6.

**h.** examples of a double negation, by which the denial is strengthened, where in Latin *quisquam* follows a negation (cf. Winer’s Grammar, sec. 55, 9 b.): **mhketi mhdeiv**, <sup><4114></sup>Mark 11:14; <sup><4017></sup>Acts 4:17; **mhdeni mhden**, <sup><4044></sup>Mark 1:44 (L omits; Tr brackets **mhden**); <sup><5138></sup>Romans 13:8; **mhdemian en mhdeni**, <sup><4008></sup>2 Corinthians 6:3; **mh ... en mhdeni**, <sup><5028></sup>Philippians 1:28; **mh ... mhden**, <sup><4737></sup>2 Corinthians 13:7; **mh ... mhdemian**, <sup><4006></sup>1 Peter 3:6; **mh tiv ... kata mhdena tropon**, <sup><5008></sup>2 Thessalonians 2:3.

**{3368} mhdepote** (**mhde** and **pote**), adverb, “never”: <sup><5007></sup>2 Timothy 3:7.\*

**{3369} mhdepw** (**mhde** and **pw**), adverb, “not yet”: <sup><5107></sup>Hebrews 11:7.\*

**{3370} Mhdov, Mhdou, oJ** “a Mede,” a native or an inhabitant of Media, a well-known region of Asia whose chief city was Ecbatana (see B. D., under the word): <sup><4009></sup>Acts 2:9. (Cf. B. D. and Schaff-Herzog under the word Media.)\*

**{3367} mhqen**, see **mhdeiv**.

**{3371} mhketi** (from **mh** and **eti**), adverb, employed in the same constructions as **mh**; “no longer; no more; not hereafter”:

**a.** with 3 person singular 2 aorist subjunctive, <sup><4219></sup>Matthew 21:19 R G Tr text; with 2 person singular <sup><4025></sup>Mark 9:25.

**b.** with 1 person plural present subjunctive, <sup><5143></sup>Romans 14:13.

**c.** with a present imperative: (<sup><4089></sup>Luke 8:49 L T Tr text WH); <sup><4364></sup>John 5:14; 8:11; <sup><4008></sup>Ephesians 4:28; <sup><5023></sup>1 Timothy 5:23.

**d.** with the optative: <sup><4114></sup>Mark 11:14.

**e. ida mhketi**: <sup><4065></sup>2 Corinthians 5:15; <sup><4044></sup>Ephesians 4:14.



**f.** with an infinitive depending — on another verb: on **bow** (**epibow**), <sup><4294></sup>Acts 25:24; on **apeilw**, <sup><4047></sup>Acts 4:17; on **legw kai marturomai**, <sup><4047></sup>Ephesians 4:17; on **eiv to**, <sup><6002></sup>1 Peter 4:2; on **wste**, <sup><4045></sup>Mark 1:45; 2:2; **tou mhketi douleuein**, <sup><806></sup>Romans 6:6.

**g.** with a participle: <sup><4134></sup>Acts 13:34 (cf. Winer’s Grammar, sec. 65, 10); <sup><6153></sup>Romans 15:23; <sup><3101></sup>1 Thessalonians 3:1.

**h. ou mhketi** (see **mh**, IV. 3): with 2 aorist subjunctive <sup><4219></sup>Matthew 21:19  
L T Tr marginal reading WH.\*

**{3372}** **mhkov, mhkeov** (**mhkouv**), **to**, from Homer down; the Septuagint very often for Ἔραο “length”: <sup><6216></sup>Revelation 21:16; **to pl atov kai mhkov kai baqov kai uyov**, language used in shadowing forth the greatness, extent, and number of the blessings received from Christ, <sup><4018></sup>Ephesians 3:18.\*

**{3373}** **mhkunw**: (**mhkov**); from Herodotus and Pindar down; “to make long, to lengthen”; in the Bible twice of plants, equivalent to “to cause to grow, increase”: **oJfuteuse kuriov kai uJtov emhkunen** (I Dyt), <sup><3444></sup>Isaiah 44:14; hence, passive (others, middle) present **mhkunomai**; “to grow up”: <sup><4027></sup>Mark 4:27 (**mhkunhtai** (Tr marginal reading **mhkunetai**)).\*

**{3374}** **mhl wth, mhl wthv, hJ** (from **mhl on** sheep, also a goat; as **kamhl wth** (‘camlet’) from **kamhl ov** (cf. Lob. Paralip., p. 332)), “a sheepskin”: <sup><3157></sup>Hebrews 11:37, and thence in Clement of Rome, 1 Corinthians 17,1. For **trDaa** an outer robe, mantle, the Septuagint in <sup><1193></sup>1 Kings 19:13,19; <sup><1118></sup>2 Kings 2:8,13f, doubtless because these mantles were made of skins; hence, more closely **trDaa[ce**a mantle of hair, <sup><3104></sup>Zechariah 13:4 (where the Septuagint **derriv tricinh**). In the Byzantine writings (Apoll. Dysk. 191, 9) **mhl oth** denotes a monk’s garment.\*

**{3375}** **mhn** ((from Homer down)), a particle of affirmation, “verily, certainly, truly” (Sap. 6:25); **h mhn**, see under **h** at the end.

**{3376}** **mhn**, genitive **mhnov**, **oJ** (with the Alexandrian LXX the accusative **mhnan**, <sup><6212></sup>Revelation 22:2 Lachmann; on which form see references under **arshn**, at the end); (from Homer down);

1. “a month”: <sup><0024></sup>Luke 1:24,26,36,56; 4:25; <sup><4471></sup>Acts 7:20; 18:11; 19:8; 20:3; 28:11; <sup><9157></sup>James 5:17; <sup><6915></sup>Revelation 9:5,10,15; 11:2; 13:5; 22:2.

2. “the time of new moon, new moon” (barbarous Latin *novilunium*: after the use of the Hebrew **vdj** ׀ which denotes both a ‘month’ and a ‘new moon,’ as in <sup><0281></sup>Numbers 28:11; 29:1): <sup><8410></sup>Galatians 4:10 (Lightfoot compares <sup><2623></sup>Isaiah 66:23) (the first day of each month, when the new moon appeared, was a festival among the Hebrews; cf. <sup><0234></sup>Leviticus 23:24; <sup><0281></sup>Numbers 28:11; <sup><8104></sup>Psalms 80:4 (<sup><8104></sup>Psalms 81:4)); (others refer the passage to 1 (see Meyer at the passage)).\*

{3377} **mhnuw** (cf. Curtius, sec. 429): 1 aorist **emhnusa**; 1 aorist passive participle feminine **mhnuqeisa**; as in Greek writings from Herodotus and Pindar down;

1. “to disclose or make known something secret”; in a forensic sense, “to inform, report”: followed by **pou estin**, <sup><8157></sup>John 11:57; **tini ti**, passive, <sup><4231></sup>Acts 23:30.

2. universally, “to declare, tell, make known”: <sup><6108></sup>1 Corinthians 10:28.

3. “to indicate, intimate”: of a teacher; followed by **oji**, <sup><0157></sup>Luke 20:37. (A.V. uniformly “show”).\*

{3378} **mh ouk**, see **mh**, III. 1.

{3379} **mh pote** (from **mh** and **pote**) (**mh pote** (separately) L WH (except <sup><0159></sup>Matthew 25:9, see below) Tr (except <sup><5125></sup>2 Timothy 2:25)), differing from **oupote** as **mh** does from **ou**; (from Homer down). Accordingly it is:

1. a particle of Negation; “not ever, never”: **epei mh pote iscuei**, “since it is never of force,” because the writer thinks that the very idea of its having force is to be denied, <sup><8017></sup>Hebrews 9:17 (where WH text **mh tote**), on which see Winer’s Grammar, 480 (447), cf. Buttman, 353 (304); but others refer, this passage to 3 a. below.

2. a prohibitory conjunction; “lest ever, lest at any time, lest haply,” (also written separately **mh pote** ((see at the beginning), especially when the component parts retain each its distinctive force; cf. Lipsius, Gram. Untersuch., p. 129f; Ellendt, Lex. Sophocles 2:107. In the N.T. use of this particle the notion of time usual to **pote** seems to recede before that of contingency, “lest perchance”)), so that it refers to the preceding verb and

indicates the purpose of the designated action (Winer's Grammar, sec. 56, 2): with a subjunctive present <sup><128></sup>Luke 12:58; with a subjunctive aorist, <sup><106></sup>Matthew 4:6 and <sup><111></sup>Luke 4:11, from <sup><902></sup>Psalms 90:12 (<sup><912></sup>Psalms 91:12) (where the Septuagint for  $\hat{p}$ ); <sup><155></sup>Matthew 5:25 ((cf. below)); <sup><106></sup>Matthew 7:6 (R G); 13:15 and <sup><1827></sup>Acts 28:27 (both from <sup><260></sup>Isaiah 6:10, where the Septuagint for  $\hat{p}$ ); <sup><133></sup>Matthew 13:29 (**ou** namely, **qel w**); <sup><152></sup>Matthew 15:32; 27:64; <sup><112></sup>Mark 4:12; <sup><142></sup>Luke 14:12; with **ida** prefixed, <sup><143></sup>Luke 14:29; with a future indicative (see Buttmann, sec. 139, 7, cf. also, p. 368 (315) d.): (<sup><106></sup>Matthew 7:6 L T Tr WH; (cf. 5:25)); <sup><142></sup>Mark 14:2; (<sup><128></sup>Luke 12:58 L T Tr WH). after verbs of fearing, taking care (Winer's Grammar, as above; Buttmann, sec. 139, 48): with subjunctive aorist — so after **prosecw**, to take heed, lest etc., <sup><2134></sup>Luke 21:34; <sup><811></sup>Hebrews 2:1 (Sir. 11:33); so that an antecedent **foboumenoi** or **prosecontev** must be mentally supplied, <sup><153></sup>Acts 5:39; **mhpote ouk arkesh**, "lest perchance there be not enough" (so that **ouk arkesh** forms one idea, and **foboumeqa** must be supplied before **mhpote**), <sup><2134></sup>Matthew 25:9 R T WH marginal reading; but L Tr WH text, together with Meyer, et al., have correctly restored **mhpote** (namely, **touto genesqw** (Winer's Grammar, sec. 64, 7 a.)) **ou mh arkesh**, i.e. "Not so! There will in no wise be enough" (see **mh**, IV. 2); cf. Bornemann in the Studien und Kritiken for 1843, p. 143f; (but all the editors above named remove the punctuation mark after **mhpote**; in which case it may be connected directly with the words which follow it and translated (with R.V.) 'peradventure there will not be enough'; cf. Buttmann, sec. 148, 10, especially, p. 354 (304) note. For additional examples of **mhpote** in this sense (cf. Aristotle, eth. Nic. 10, 10, p. 1179a, 24; with indicative, ibid., pp. 1172{a}, 33; 1173{a} 22, etc.), see Sophocles' Lexicon, under the word; Alexander Buttmann (1873) in his translation of Apoll. Dysk., index under the word; (cf. Liddell and Scott, under the word **mh**, Buttmann, 9)). after **foboumai**, with present subjunctive <sup><811></sup>Hebrews 4:1; so that **foboumenov** must be supplied before it, <sup><148></sup>Luke 14:8. after **blepein** with a future indicative (cf. Winer's Grammar, sec. 56, 2 b. [a].; Buttmann, 243 (209)), <sup><812></sup>Hebrews 3:12.

**3.** a particle of interrogation accompanied with doubt (see **mh**, III.), "whether ever, whether at any time; whether perchance, whether haply," (German *doch nicht etwa; ob nicht etwa*);

**a.** in a direct question introduced by **epei**, “for, else” (see **epei**, 2 under the end): so according to the not improbable interpretation of some (*e.g.* L WH marginal reading, Delitzsch) in <sup><8097></sup>Hebrews 9:17, see in 1 above. In the remaining N.T. passages so used that the inquirer, though he doubts and expects a negative answer, yet is inclined to believe what he doubtfully asks about; thus, in a direct question, in <sup><8125></sup>John 7:26.

**b.** in indirect questions;

[**a**]. with the optative (where the words are regarded as the thought of someone (Winer’s Grammar, sec. 41 b. 4 c.; Buttmann, sec. 139, 60)): <sup><8185></sup>Luke 3:15. (See [**^b**].)

[**b**]. with the subjunctive: <sup><8125></sup>2 Timothy 2:25 (R G L (cf. Buttmann, 46 (40));. but T Tr WH text give the optative), where **mh pote k.t.l** depend on the suppressed idea **dial ogizomenov** (cf. Buttmann, sec. 139, 62 at the end; Winer’s Grammar, as above).\*

{**3361**} **mhpou** (T Tr) or **mh pou** (WH), “that nowhere, lest anywhere” (lest haply): <sup><4073></sup>Acts 27:29 T Tr WH. (Homer, et al.)\*

{**3380**} **mhpw** (or **mh pw**, L Tr in <sup><8191></sup>Romans 9:11) (**mh** and **pw**) (from Homer down), adverb;

**1.** “not yet”: in construction with the accusative and infinitive, <sup><8008></sup>Hebrews 9:8; with a ptcp, **mhpw gar gennhqentwn**, though they were not yet born, <sup><8191></sup>Romans 9:11, where compare Fritzsche.

**2.** “lest in any way” (?): <sup><4073></sup>Acts 27:29 Lachmann\*

{**3381**} **mhpwv** (G T, or **mh pwv** L Tr WH) (**mh** and **pwv**), (from Homer down);

**1.** a conjunction, “lest in any way, lest perchance”;

**a.** in final sentences, with an aorist subjunctive, preceded by a present <sup><8127></sup>1 Corinthians 9:27; preceded by an aorist, <sup><8191></sup>2 Corinthians 2:7; 9:4.

**b.** after verbs of fearing, taking heed: with an aorist subjunctive — after **bl epein**, <sup><8181></sup>1 Corinthians 8:9; after **fobeisqai**, <sup><4073></sup>Acts 27:29 R; <sup><8108></sup>2 Corinthians 11:3; 12:20; with a perfect indicative, to indicate that what is feared has actually taken place (Winer’s Grammar, sec. 56, 2 b. [**a**].; Buttmann, 242 (209)), <sup><8191></sup>Galatians 4:11; with an aorist subjunctive, the

idea of fearing being suppressed, <sup><612></sup>Romans 11:21 Rec. (Buttmann, sec. 148, 10; cf. Winer's Grammar, 474 (442)).

2. an interrogative particle, "whether in any way, whether by any means": in an indirect question, with an indicative present (of a thing still continuing) and aorist (of a thing already done), <sup><812></sup>Galatians 2:2 ("I laid before them the gospel" etc., namely, inquiring, "whether haply" etc.; Paul expects a negative answer, by which he wished his teaching concerning Christ to be approved by the apostles at Jerusalem, yet by no means because he himself had any doubt about its soundness, but that his adversaries might not misuse the authority of those apostles in assailing tiffs teaching, and thereby frustrate his past and present endeavors; cf. Holmann at the passage (Buttmann, 353 (303)). Others, however, take **trecw** as a subjunctive, and render "lest haply I should be running" etc.; see Winer's Grammar, 504f (470), cf. Ellicott at the passage)). with the indicative (of a thing perhaps already done, but which the writer wishes had not been done) and the aorist subjunctive (of a thing future and uncertain, which he desires God to avert) in one and the same sentence, <sup><312></sup>1 Thessalonians 3:5 (where **mhpwv** depends on **gnwnai**; cf. Schott, Lünemann (Ellicott), at the passage; (Buttmann, 353 (304); Winer's Grammar, 505 (470))).\*

**{3382} mhrov, mhrou, oJ** "the thigh": <sup><6916></sup>Revelation 19:16. (From Homer down; the Septuagint for **Ērę**)\*

**{3383} mhte** (**mh** and the enclitic **te**) (from Homer down), a copulative conjunction of negation, "neither, nor" (differing from **oute** as **mh** does from **ou**. It differs from **mhde**; in that **mhde** separates different things, but **mhte** those which are of the same kind or which are parts of one whole; cf. Winer's Grammar, sec. 55, 6; (Buttmann, sec. 149, 13 b.)): **mhte ... mhte**, "neither ... nor," <sup><4073></sup>Luke 7:33 (T **mh ... mhde**); 9:3 (five times); <sup><4212></sup>Acts 23:12,21; 27:20; <sup><3018></sup>Hebrews 7:3; (but in <sup><4017></sup>Ephesians 4:27 for **mh ... mhte** we must with L T Tr WH substitute **mh ... mhde**). **mh ... mhte ... mhte**, <sup><1134></sup>Matthew 5:34-36 (four times); <sup><5017></sup>1 Timothy 1:7; <sup><3512></sup>James 5:12; <sup><6018></sup>Revelation 7:3; **ida mh ... mhte ... mhte**, <sup><6017></sup>Revelation 7:1; **mhde ... mhte ... mhte**, <sup><5112></sup>2 Thessalonians 2:2 L T Tr WH; **mh einai anastasin, mhde aggel on** (for that is something other than **anastasis**), **mhte pneuma** (because angels belong to the genus **pneumata**), <sup><4218></sup>Acts 23:8 R G; cf. Winer's Grammar, 493 (409); (Buttmann, 367f (314f)).\*

**{3384} mhthr**, genitive **mhtrov**, dative **mhtri**, accusative **mhtera**, **hJ** (from Homer down; from Sanskrit *ma*, ‘to measure’; but whether denoting the ‘moulder,’ or the ‘manager’ is debated; cf. Vanicek, p. 657; Curtius, sec. 472; (cf. **metron**)), Hebrew **מֵאֵ** “a mother”; properly: <sup><4018></sup>Matthew 1:18; 2:11, and often; tropically, of that which is like a mother: <sup><4029></sup>Matthew 12:49f; <sup><4035></sup>Mark 3:35; <sup><4027></sup>John 19:27; <sup><4063></sup>Romans 16:13, cf. <sup><4012></sup>1 Timothy 5:2; a city is called **hJmhthr twn pornwn**, that produces and harbors the harlots, <sup><4075></sup>Revelation 17:5; of a city where races of men (*i.e.* Christians) originated, <sup><4025></sup>Galatians 4:26 (here G T Tr WH omit; L brackets **panton** (on the origin of which cf. Lightfoot at the passage)).

**{3385} mhti** (so G T WH R (commonly), but **mh ti** L (except <sup><4018></sup>1 Corinthians 6:3) Tr (except <sup><4022></sup>Matthew 26:22,25; <sup><4021></sup>Mark 4:21)) (**mh** and **ti**), “whether at all, whether perchance,” an interrogative expecting a negative answer; in a direct question (German *doch nicht etwa?* (in English generally untranslated; cf. Winer’s Grammar, sec. 57, 3 b.; Buttmann, 248 (213))): <sup><4076></sup>Matthew 7:16; 26:22,25; <sup><4021></sup>Mark 4:21; 14:19; <sup><4013></sup>Luke 6:39; <sup><4023></sup>John 7:31 (R G); 8:22; 18:35; 21:5 (here all texts **mh ti** (properly)); <sup><4047></sup>Acts 10:47; <sup><4028></sup>2 Corinthians 12:18; <sup><4031></sup>James 3:11; **mhti ara**, <sup><4017></sup>2 Corinthians 1:17; used by one asking doubtfully yet inclining to believe what he asks about (see **mhpote**, 3 a.): <sup><4023></sup>Matthew 12:23; <sup><4029></sup>John 4:29. **ei mhti**, see **ei**, III. 10. **mhtige** (or **mhti ge**) see in its place.\*

**{3386} mhtige** (so G T WH; but **mhti ge** R L, **mh ti ge** Tr) (from **mh**, **ti**, **ge**), “to say nothing of, not to mention,” which according to the context is either

a. “much less”; or

b. “much more, much rather”; so once in the N.T., <sup><4018></sup>1 Corinthians 6:3. Cf. Herm. ad Vig., p. 801f.\*

**{3387} mhtiv** (so R G <sup><4033></sup>John 4:33), more correctly **mh tiv**;

1. prohibitive, “let no one” (cf. Buttmann, 31 (28)): (with 1 aorist subjunctive <sup><4061></sup>1 Corinthians 16:11); with 2 aorist subjunctive, <sup><4018></sup>2 Thessalonians 2:8.

2. interrogative (Lat: *num quis?*) “hath anyone” etc.: <sup><4033></sup>John 7:48; (<sup><4021></sup>2 Corinthians 12:17, cf. Buttmann, sec. 151, 7; Winer’s Grammar, 574

(534)); where one would gladly believe what he asks about doubtfully (see **mhti**, under the end): <sup><4063></sup>John 4:33.\*

**{3388} mhtra, mhtrav, h(mhthr)**, “the womb”: <sup><4123></sup>Luke 2:23 (on which see **dianoigw**, 1); <sup><6049></sup>Romans 4:19. (Herodotus, Plato, others; the Septuagint for **μῆτρ**.)\*

**{3389} mhtral wav** (also **mhtral oiav**), L T Tr WH (see WH’s Appendix, p. 152) **mhtrol wav, mhtrol ou, o(mhthr)**, and **al oiav** to thresh, smite), “a matricide”: <sup><5009></sup>1 Timothy 1:9. (Aeschylus, Plato, Lucian, others.)\*

**{3390} mhtropol iv, mhtropol ewv, h(mhthr)** and **pol iv**), “a metropolis, chief city”; in the spurious subscription 1 Timothy 6:(22) at the end; (in this sense from Xenophon down).\*

**{3391} mia**, see under **eiv**.

**{3392} miainw**; passive, 1 aorist subjunctive 3 person plural **mianqwsin**; perfect 3 person singular **memiantai** (unless it be better to take this form as a plural; cf. Krüger, sec. 33, 3 Anm. 9; Alexander Buttmann (1873) Gram. sec. 101 Anm. 7; Ausf. Spr. sec. 101 Anm. 13; Buttmann, 41 (36); (Winer’s Grammar, sec. 58, 6 b. [b.])), participle **memiasmenov** (<sup><5015></sup>Titus 1:15 R G) and **meiammenov** (ibid. L T Tr WH; also Sap. 7:25; Tobit 2:9; Josephus, b. j. 4, 5, 2 edition, Bekker; cf. Matthiae, i., p. 415; Krüger, sec. 40, under the word; Lob. ad Phryn., p. 35; Otto on Theophil. ad Autol. 1, 1, p. 2f; (Veitch, under the word)); from Homer down;

**1.** “to dye with another color, to stain”: **el efanta foiniki**, Homer Iliad 4, 141.

**2.** “to defile, pollute, sully, contaminate, soil” (the Septuagint often for **aMε**): in a physical and a moral sense, **sarka** (of licentiousness), <sup><6008></sup>Jude 1:8; in a moral sense, **ton suneidhsin, ton noun**, passive <sup><5015></sup>Titus 1:15; absolutely, “to defile with sin,” passive ibid. and in <sup><8215></sup>Hebrews 12:15; for **ayfj h**, <sup><6246></sup>Deuteronomy 24:6(4); in a ritual sense, of men, passive <sup><8108></sup>John 18:28 (<sup><4215></sup>Leviticus 22:5,8; <sup><4093></sup>Numbers 19:13,20; Tobit 2:9).\*

(Synonyms: **miainw, mol unw**: according to Trench (N.T.

Synonyms, sec. xxxi.) **miainw** “to stain” differs from **mol unw** “to smear” not only in its primary and outward sense, but in the



circumstance that (like English “stain”) it may be used in good part, while **mol unw** admits of no worthy reference.)

**{3393} miasma, miasmatov, to (miainw)**, “that which defiles (cf. **kauchma**, 2); defilement” (Vulgate *coinquinatio*): tropically, **miasmata tou kosmou**, vices the foulness of which contaminates one in his contact with the ungodly mass of mankind, <sup><6121></sup>2 Peter 2:20. (Tragg., Antiphanes, Demosthenes, Polybius, Josephus, Plutarch; the Septuagint, <sup><1018></sup>Leviticus 7:8 (18); <sup><249B></sup>Jeremiah 39:34 (<sup><24234></sup>Jeremiah 32:34); Judith 9:2; 1 Macc. 13:50.)\*

**{3394} miasmov, miasmou, o(miainw)**, “the act of defiling, defilement, pollution”: **epiqumia miasmou**, defiling lust (Winer’s Grammar, sec. 34, 3 b.), <sup><6121></sup>2 Peter 2:10. (Sap. 14:26; 1 Macc. 4:43; Plutarch, mor., p. 393 c.; Test xii. Patr. (test. Leviticus 17; test. Benj. 8; Graecus Venetus (passim); Hermas, Past. sim. 5, 7, 2).)\*

**{3395} migma** or (so L T) **migma** (on the accent cf. Lipsius, Gramm. Untersuch., pp. 32 and 34 (cf. Winer’s Grammar, sec. 6, 1 e.; **krima**, at the beginning)), **migmatov, to (megnumi)**, “that which has been produced by mixing, a mixture”: <sup><459B></sup>John 19:39 (WH text **ejigma**, which see). (Sir. 38:8; Aristotle, Plutarch, others.)\*

**{3396} mignumi** and **misgw**: 1 aorist **emixa**; perfect passive participle **memigmenov**; from Homer down; “to mix, mingle”: **ti tini**, one thing with another, <sup><467></sup>Revelation 8:7 Rec.; 15:2; also **ti en tini** (cf. Buttman, sec. 133, 8), <sup><467></sup>Revelation 8:7 G L T Tr WH; **meta tinov**, with a thing, <sup><1274></sup>Matthew 27:34; <sup><2131></sup>Luke 13:1 (on which see **ajma**, 2 a.). (Synonym: See **kerannumi**, at the end Compare: **sunanamignumi**.)\*

**{3398} mikrov, mikra, mikron**, comparative **mikroterov, mikrotera, eron** (from Homer down), the Septuagint for  $\hat{f}q; \hat{f}q; f[m]$  “small, little”; used

**a.** of size: <sup><1032></sup>Matthew 13:32; <sup><1061></sup>Mark 4:31; hence, of stature, **th hJikia**, <sup><219B></sup>Luke 19:3; of length, <sup><5085></sup>James 3:5.

**b.** of space: neuter **proel qwn (prosel qwn**, T Tr WH marginal reading in Matthew, Tr WH marginal reading in Mark (see **prosercomai**, a.)) **mikron**, having gone forward a little, <sup><483></sup>Matthew 26:39; <sup><1145></sup>Mark 14:35 (cf. Winer’s Grammar, sec. 32,6; Buttman, sec. 131, 11f).

**c.** of age: less by birth, younger, <sup><4150></sup>Mark 15:40 (others take this of stature); **oj mikroi**, “the little ones,” young children, <sup><4085></sup>Matthew 18:6,10,14; <sup><4092></sup>Mark 9:42; **epo mikrou euv megal ou** (A.V. “from the least to the greatest”), <sup><4480></sup>Acts 8:10; <sup><3881></sup>Hebrews 8:11 (<sup><2463></sup>Jeremiah 6:13; <sup><2334></sup>Jeremiah 31:34); **mikrov te kai megav** (both small and great) *i.e.* all, <sup><4672></sup>Acts 26:22; plural, <sup><6118></sup>Revelation 11:18; 13:16; 19:5,18; 20:12.

**d.** of time, “short, brief”: neuter — nominative, **eti** (or **eti** omitted) **mikron** (namely, **estai kai** (yet) “a little while and” etc. *i.e.* shortly (this shall come to pass), <sup><6449></sup>John 14:19; 16:16f,19 ((cf. <sup><12704></sup>Exodus 17:4)); **eti mikron oson oson** (see **osov**, a.); without **kai**, <sup><3807></sup>Hebrews 10:37 (<sup><2334></sup>Isaiah 26:20); **to mikron** (Tr WH omits **to**), <sup><6168></sup>John 16:18; — **mikron** accusative (of duration), <sup><6333></sup>John 13:33 (<sup><6892></sup>Job 36:2); **mikron cronon**, <sup><4073></sup>John 7:33; 12:35; <sup><6161></sup>Revelation 6:11; 20:3; **meta mikron**, after a little while, <sup><4673></sup>Matthew 26:73; <sup><4140></sup>Mark 14:70, (**pro mikrou**, Sap. 15:8).

**e.** of quantity, *i.e.* number or amount: **mikra zumh**, <sup><4156></sup>1 Corinthians 5:6; <sup><6389></sup>Galatians 5:9; of number, **mikron poimion**, <sup><2122></sup>Luke 12:32; of quantity, **mikra dunamiv**, <sup><6088></sup>Revelation 3:8; neuter **mikron (ti)**, “a little,” <sup><4710></sup>2 Corinthians 11:1,16.

**f.** of rank or influence: <sup><4092></sup>Matthew 10:42; <sup><4098></sup>Luke 9:48; 17:2; **oj mikroterov en th basileia twv ouranwn**, he that is inferior to the other citizens of the kingdom of heaven in knowledge of the gospel (R.V. “but little in” etc.; cf. Winer’s Grammar, 244 (229); Buttman, sec. 123, 13), <sup><4111></sup>Matthew 11:11; <sup><4078></sup>Luke 7:28.\*

**{3399} Mil htov, Mil htou, hJ** “Miletus,” a maritime city (now nearly ten miles from the coast (cf. <sup><4488></sup>Acts 20:38)) of Caria or Ionia, near the mouths of the Maeander and not far (about 35 miles south) from Ephesus. It was the mother of many (some eighty) colonies, and the birthplace of Thales, Anaximander, and other celebrated men: <sup><4405></sup>Acts 20:15,17; <sup><5940></sup>2 Timothy 4:20. (Lewin, St. Paul, ii., 90f.)\*

**{3400} mil ion, mil iou, to** (a word of Latin origin (cf. Buttman, 18 (16))), “a mile,” among the Romans the distance of a thousand paces or eight stadia (somewhat less than our mile): <sup><4154></sup>Matthew 5:41. (Polybius, Strabo, Plato.)\*

**[3401] mimeomai, mimoumai**; (**mimov** (an actor, mimic)); “to imitate”: **tina**, anyone, <sup><3007></sup>2 Thessalonians 3:7,9; **ti**, <sup><8107></sup>Hebrews 13:7; <sup><6011></sup>3 John 1:11. (Pindar, Aeschylus, Herodotus, others.)\*

**[3402] mimhthv, mimhtou, oj** “an imitator”: **ginomai tinov** (genitive of person), <sup><4046></sup>1 Corinthians 4:16; 11:1; <sup><4081></sup>Ephesians 5:1; <sup><5006></sup>1 Thessalonians 1:6; 2:14; <sup><8162></sup>Hebrews 6:12; with the genitive of the thing, <sup><6083></sup>1 Peter 3:13 Rec. (where L T Tr WH **zhlwtai**). (Plato, Isocrates, others.)\*

**[3403] mimhskw**: (**MNAW** (allied with **menw, manqanw**; cf. Latin *maneo, moneo, mentio*, etc.; cf. Curtius, sec. 429)); “to remind”: Homer, Pindar, Theognis, Euripides, others; passive and middle, present **mimhskomai** (<sup><8106></sup>Hebrews 2:6; 13:3; rare in Attic); 1 aorist **emhshqhn**; perfect **memnhmai**; 1 future passive in a middle sense, **mnhsqhsomai** (<sup><8107></sup>Hebrews 10:17 L T Tr WH); the Septuagint for **r kze** “to be recalled or to return to one’s mind, to remind oneself of, to remember”; **emhshqhn**, with a passive significance (cf. Buttman, 52 (46)), “to be recalled to mind, to be remembered, had in remembrance”: **enwpion tinov**, before, *i.e.*, in the mind of one (see **enwpion**, 1 c.), <sup><4083></sup>Acts 10:31; <sup><6169></sup>Revelation 16:19 (passively also in <sup><2182></sup>Ezekiel 18:22; (Sir. 16:17 Rec.); and **anamhshqhnai**, <sup><4089></sup>Numbers 10:9; <sup><19301></sup>Psalms 108:16 (<sup><19306></sup>Psalms 109:16)); — with a middle significance, followed by a genitive of the thing (Winer’s Grammar, sec. 30, 10 c.), “to remember a thing”: <sup><4155></sup>Matthew 26:75; <sup><4248></sup>Luke 24:8; <sup><4416></sup>Acts 11:16; <sup><6102></sup>2 Peter 3:2; <sup><6117></sup>Jude 1:17; **mnhsqhnai el eouv**, to call to remembrance former love, <sup><4154></sup>Luke 1:54 (cf. <sup><19216></sup>Psalms 24:6 (<sup><19216></sup>Psalms 25:6)); **thv diaqhkhv**, <sup><10172></sup>Luke 1:72 (<sup><10015></sup>Genesis 9:15; <sup><11124></sup>Exodus 2:24; 1 Macc. 4:10; 2 Macc. 1:2); **mh mnhsqhnai twn adartiwn tinov** (A.V. “to remember no more”) *i.e.* to forgive, <sup><8182></sup>Hebrews 8:12; 10:17 (after the Hebrew; see <sup><19217></sup>Psalms 24:7 (<sup><19217></sup>Psalms 25:7); 78:8 (<sup><19718></sup>Psalms 79:8); <sup><23425></sup>Isaiah 43:25; and on the other hand, “to remember the sins of anyone” is said of one about to punish them, <sup><2440></sup>Jeremiah 14:10; 1 Macc. 5:4; 6:12); with genitive of a person, to remember for good, remember and care for: <sup><4232></sup>Luke 23:42; followed by **oji**, <sup><4163></sup>Matthew 5:23; 27:63; <sup><2165></sup>Luke 16:25; <sup><41217></sup>John 2:17,22; 12:16; by **wj**, <sup><4216></sup>Luke 24:6. perfect **memnhmai**, in the sense of a present (cf. Winer’s Grammar, 274 (257)), “to be mindful of”: with the genitive of the thing, <sup><5004></sup>2 Timothy 1:4; **panta mou memhshqe**, in all things ye are mindful of me, <sup><4110></sup>1 Corinthians 11:2; present **mimhskomai**, with the genitive of the

person, to remember one in order to care for him, <sup><810></sup>Hebrews 2:2 (from <sup><815></sup>Psalms 8:5); 13:3. (Compare: **anamimhskw**, **epanamimhskw**, **upomimhskw**.)\*

**{3404} misew, misw**; imperfect **emisoun**; future **mishsw**; 1 aorist **emishsa**; perfect **memishka**; passive, present participle **misoumenov**; perfect participle **memishmenov** (<sup><680></sup>Revelation 18:2); the Septuagint for **ane**; (from Homer down); “to hate, pursue with hatred, detest”; passive “to be hated, detested”: **tina**, <sup><415></sup>Matthew 5:43 and Rec. in 44; 24:10; <sup><417></sup>Luke 1:71; 6:22,27; 19:14; <sup><410></sup>John 7:7; 15:18ff 23-25; 17:14; <sup><510></sup>Titus 3:3; <sup><610></sup>1 John 2:9 (11); 3:13,15; 4:20; <sup><676></sup>Revelation 17:16; passive, <sup><102></sup>Matthew 10:22; 24:9; (<sup><413></sup>Mark 13:13); <sup><217></sup>Luke 21:17; **ti**: <sup><410></sup>John 3:20; <sup><675></sup>Revelation 7:15; <sup><415></sup>Ephesians 5:29; <sup><810></sup>Hebrews 1:9; <sup><612></sup>Jude 1:23; <sup><615></sup>Revelation 2:6 and Rec. in 15; passive <sup><680></sup>Revelation 18:2. Not a few interpreters have attributed to **misein** in <sup><128></sup>Genesis 29:31 (cf. <sup><128></sup>Genesis 29:30); <sup><6215></sup>Deuteronomy 21:15f; <sup><415></sup>Matthew 6:24; <sup><245></sup>Luke 14:26; 16:13; (<sup><6125></sup>John 12:25); <sup><613></sup>Romans 9:13, the signification “to love less, to postpone in love or esteem, to slight,” through oversight of the circumstance that ‘the Orientals, in accordance with their greater excitability, are accustomed both to feel and to profess “love and hate” where we Occidentals, with our cooler temperament, feel and express nothing more than “interest in, or disregard and indifference” to a thing’; Fritzsche, Commentary on Romans, ii., p. 304; cf. Rückert, Magazin f. Exegese u. Theologie des N.T., p. 27ff\*’

**{3405} misqapodosia, misqapodosiav, hJmisqov** and **apodidwmi**; cf. the **misqodosia** of the Greek writings (Winer’s Grammar, 24)), “payment of wages due, recompense”: of reward, <sup><815></sup>Hebrews 10:35; 11:20; of punishment, <sup><810></sup>Hebrews 2:2. (Several times in ecclesiastical writings.)\*

**{3406} misqapodothv, misqapodothsou, oJmisqov** and **apodidwmi**; cf. the **misqodothv** of the Greek writings) (Vulgate *remunerator*); “one who pays wages, a rewarder”: <sup><8106></sup>Hebrews 11:6. (Several times in ecclesiastical writings.)\*

**{3407} misqiov, misqia, misqion**, also of two terminations (cf. Winer’s Grammar, sec. 11, 1) (**misqov**), “employed for hire, hired”: as a substantive (A.V. “hired servant”), <sup><2157></sup>Luke 15:17,19 (21 WH in brackets)

(the Septuagint for **rkc**; <sup><1250></sup>Leviticus 25:50; <sup><1300></sup>Job 7:1. Tobit 5:12; Sir. 7:20; 31:27; 37:11. Anth. 6, 283, 3 Plutarch).\*

**{3408} misqov, misqou, oJ** (from Homer down), the Septuagint for **rkc**; also for **trKoina** etc.;

**1.** “dues paid for work; wages, hire”: <sup><5008></sup>Romans 4:4 (**kata ofeilhma**); in a prov., <sup><2107></sup>Luke 10:7 and <sup><5058></sup>1 Timothy 5:18; <sup><4108></sup>Matthew 20:8; <sup><3104></sup>James 5:4; <sup><6111></sup>Jude 1:11 (on which see **ekcew**, at the end); **misqov adikiav**, wages obtained by iniquity, <sup><4018></sup>Acts 1:18; <sup><6125></sup>2 Peter 2:15 (cf. Winer’s Grammar, sec. 30, 1 a.).

**2.** “reward”: used — of the fruit naturally resulting from toils and endeavors, <sup><3036></sup>John 4:36; <sup><4018></sup>1 Corinthians 9:18; — of “divine recompense”:

**a.** in both senses, rewards and punishments: <sup><6122></sup>Revelation 22:12.

**b.** of the rewards which God bestows, or will bestow, upon good deeds and endeavors (on the correct theory about which cf. Weiss, Die Lehre Christi vom Lohn, in the Deutsche Zeitschr. für christl. Wissenschaft, 1853, p. 319ff; Mehlhorn, d. Lohnbegr. Jesu, in the Jahrb. f. protest. Theol., 1876, p. 721ff; (cf. Beyer in Herzog xx, pp. 4-14)): <sup><4102></sup>Matthew 5:12; 6:2,5,16; 10:41f; <sup><4044></sup>Mark 9:41; <sup><4163></sup>Luke 6:23,35; <sup><4108></sup>1 Corinthians 3:8,14; <sup><6008></sup>2 John 1:8; <sup><6118></sup>Revelation 11:18; **ecein misqon**, “to have a reward,” is used of those for whom a reward is reserved by God, whom a divine reward awaits, <sup><4164></sup>Matthew 5:46; <sup><4017></sup>1 Corinthians 9:17; with **para tw patri uōwn tw en toiv ouranoiv** added, <sup><4100></sup>Matthew 6:1. c. of punishments: **misqov adikiav**, <sup><6123></sup>2 Peter 2:13; **thv dussebeiv**, 2 Macc. 8:33.\*

**{3409} misqow:** (**misqov**); 1 aorist middle **emisqwsamhn**; “to let out for hire; to hire” (cf. Winer’s Grammar, sec. 38, 3): **tina**, <sup><4100></sup>Matthew 20:1,7. (Herodotus, Aristophanes, Xenophon, Plato, others; the Septuagint for **rka**; <sup><1524></sup>Deuteronomy 23:4; <sup><1442></sup>2 Chronicles 24:12).\*

**{3410} misqwma, misqwmatov, to (misqow);**

**1.** “the price for which anything is either let or hired” (Herodotus, Isocrates, Demosthenes, Aelian, others; of a harlot’s hire, <sup><3122></sup>Hosea 2:12;

<16218>Deuteronomy 23:18; <31018>Micah 1:7; <20913>Proverbs 19:13; <31631>Ezekiel 16:31-34, and in classical Greek (cf. Philo in Flac. sec. 16 at the end)).

2. “that which is either let or hired for a price,” as a house, dwelling, lodging ((cf. Lightfoot’s Commentary on Philip., p. 9 note 3)): <4831>Acts 28:30.\*

**{3411} misqwtov, misqwtou, oJmisqow**, “one hired, a hireling”:  
<41021>Mark 1:20; <31012>John 10:12f (Aristophanes, Plato, Demosthenes, others; the Septuagint for **rkç**);\*

**{3412} Mitul hnh, Mitul hnhv, hJ** “Mitylene,” the chief maritime town of the island of Lesbos in the Aegean: <4014>Acts 20:14. (Lewin, St. Paul, ii. 84f.)\*

**{3413} Micahl, oJl akymi** *i.e.* ‘who like God?’), “Michael,” the name of an archangel, who was supposed to be the guardian angel of the Israelites (<2711>Daniel 12:1; 10:13,21): <610>Jude 1:9; <6127>Revelation 12:7. (BB. DD. under the word.)\*

**{3414} mna, mnav, hJ** a word of Eastern origin (cf. Schrader, Keilinschriften as above with, p. 143), Arabic ..., Syriac ..., Hebrew **hnm**; (from **hnm**; to appoint, mark out, count, etc.), Latin *mina*;

1. in the O.T. a weight, and an imaginary coin or money of account, equal to one hundred shekels: <11017>1 Kings 10:17, cf. <41916>2 Chronicles 9:16; 2 Esdr. 2:69, (otherwise in <36512>Ezekiel 45:12 (cf. Bible Educator, index under the word Maneh; Schrader in Riehm under the word Mine, p. 1000f)).

2. In Attic a weight and a sum of money equal to one hundred drachmae (see **dracmh** (and B. D. under the word Pound; especially Schrader in Riehm as above)): <21913>Luke 19:13,16,18,20,24f.\*

**{3415} mnaomai**, see **mimhskw**.

**{3416} Mnaswn, Mnaswnov, oJ(MNAW)**, “Mnason,” a Christian of Cyprus: <4216>Acts 21:16. (The name was common also among the Greeks; (cf. Benseler’s Pape’s Eigennamen, under the word).)\*

**{3417} mneia, mneiav, hJ(mimhskw)**, “remembrance, memory, mention”: **epi pash th mneia uðwn**, as often as I remember you

(literally, ‘on all my remembrance’ etc. cf. Winer’s Grammar, sec. 18, 4), <sup><500B></sup>Philippians 1:3; **poieisqai mneian tinov**, to make mention of one, <sup><500></sup>Romans 1:9; <sup><4016></sup>Ephesians 1:16; <sup><500C></sup>1 Thessalonians 1:2; <sup><500D></sup>Philemon 1:4 (Plato, Phaedr., p. 254 a.; Diogenes Laërtius 8. 2, 66; the Septuagint <sup><4004></sup>Psalms 110:4 ( <sup><4016></sup>Psalms 111:4)); **ecein mneian tinov**, to be mindful of one, <sup><4016></sup>1 Thessalonians 3:6 (Sophocles, Aristophanes, Euripides, others); **adial eipton ecein thn peri tinov mneian**, <sup><500B></sup>2 Timothy 1:3.\*

**{3418} mnhma, mnhmatov, to (mnaomai, perfect passive memnhmai);**

1. “a monument or memorial” to perpetuate the memory of any person or thing (Homer, Pindar, Sophocles, others).
2. “a sepulchral monument” (Homer, Euripides, Xenophon, Plato, others).
3. “a sepulchre or tomb” (receptacle where a dead body is deposited (cf. Edersheim, Jesus the Messiah, ii., 316f)): <sup><4018></sup>Mark 5:3 G L T Tr WH; 5:5; (xv. 46 T WH); <sup><4017></sup>Luke 8:27; 23:53; 24:1; <sup><4029></sup>Acts 2:29; 7:16; <sup><610></sup>Revelation 11:9 (Josephus, Antiquities 7, 1, 3; the Septuagint for **rbq**).\*

**{3419} mnhmeion, mnhmeiou, to;**

1. “any visible object for preserving or recalling the memory of any person or thing; a memorial, monument” (Aeschylus, Pindar, Sophocles, and following); in Biblical Greek so in Sap. 10:7; specifically, “a sepulchral monument”: **oikodomein mnhmeia**, <sup><2147></sup>Luke 11:47; Josephus, Antiquities 13, 6, 5.
2. in the Scriptures “a sepulchre, tomb”: <sup><4029></sup>Matthew 23:29; 27:52,60; 28:8; <sup><4018></sup>Mark 5:2; 6:29; <sup><2144></sup>Luke 11:44; <sup><4018></sup>John 5:28; 11:17,31, and often in the Gospels; <sup><4029></sup>Acts 13:29; the Septuagint for **rbq**, <sup><0206></sup>Genesis 23:6,9; 50:5; <sup><2216></sup>Isaiah 22:16, etc.

**{3420} mnhnh, mnhnhv, h(mnaomai);** a. “memory, remembrance”; b. “mention”: **mnhnhn poieisqai tinov**, to remember a thing, call it to remembrance, <sup><6015></sup>2 Peter 1:15; the same expression occurs in Greek writings from Herodotus down, but in the sense of Latin *mentionem facere*, “to make mention of” a thing.\*



{3421} **mnhmoneuw**; imperfect 3 person plural **emnhmoneuon**; 1 aorist **emnhmoneusa**; (**mnhmwn** mindful); from Herodotus down; the Septuagint for **rkzē**

1. “to be mindful of, to remember, to call to mind”: absolutely, <sup><4088></sup>Mark 8:18; **tinov**, <sup><4073></sup>Luke 17:32; <sup><4151></sup>John 15:20; 16:4,21; <sup><4018></sup>Acts 20:35; <sup><5103></sup>1 Thessalonians 1:3; (<sup><5137></sup>Hebrews 13:7); contextually equivalent to “to think of and feel for a person or thing”: with the genitive of the thing, <sup><5108></sup>Colossians 4:18; **twn ptwcwn**, <sup><4120></sup>Galatians 2:10 (see **mimhskw**, at the end); with an accusative of the object “to hold in memory, keep in mind”: **tina**, <sup><5108></sup>2 Timothy 2:8; **ti**, <sup><4069></sup>Matthew 16:9; <sup><5103></sup>1 Thessalonians 2:9; **ta adikhmata**, of God as punishing them, <sup><6835></sup>Revelation 18:5 (see **mimhskw**). Cf. Matthiae, sec. 347 Anm. 2; Winer’s Grammar, p. 205 (193); (Buttmann, sec. 132, 14). followed by **oji**, <sup><4081></sup>Acts 20:31; <sup><4021></sup>Ephesians 2:11; <sup><5115></sup>2 Thessalonians 2:5; followed by an indirect question, <sup><6815></sup>Revelation 2:5; 3:3.

2. “to make mention of”: **tinov**, <sup><5115></sup>Hebrews 11:15 (but others refer this to 1 above) (Plutarch, Themistius, 32; **ti**, Plato, de rep. 4, p. 441 d.; legg. 4, p. 723 c.); **peri tinov** (as **mnasqai** in classic Greek, see Matthiae, sec. 341 Anm. 1), <sup><5112></sup>Hebrews 11:22; so in Latin *memini de aliquo*; cf. Ramshorn, Latin Gr. sec. 111 note 1; (Harpers’ Latin Dictionary, under the word *memini*, I. 3; cf. English “remember about,” etc.).\*

{3422} **mnhmosunon**, **mnhmosunou**, **to** (**mnhmwn**), “a memorial (that by which the memory of any person or thing is preserved), a remembrance”: **eiv mnhmosunon tinov**, to perpetuate one’s memory, <sup><4063></sup>Matthew 26:13; <sup><4149></sup>Mark 14:9; **aj proseucal sou ... anebhsan eiv mnhmosunon enwpion tou Qeou** (without the figure) have become known to God, so that he heeds and is about to help thee, <sup><4404></sup>Acts 10:4. (Herodotus, Aristophanes, Thucydides, Plutarch, others; the Septuagint for **rkz**, **ᾠδὸκζι** also for **hrKzḡæ**. e. that part of a sacrifice which was burned on the altar together with the frankincense, that its fragrance might ascend to heaven and commend the offerer to God’s remembrance, <sup><4019></sup>Leviticus 2:9, 16; 5:12; <sup><4055></sup>Numbers 5:26; hence, **euwdia eiv mnhmosunon**, Sir. 45:16; and often in Siracid., 1 Macc., etc.)\*

{3423} **mnhsteuw**: passive, perfect participle **memnhsteumenov** (R G) and **emnhsteumenov** (L T Tr WH) (cf. Winer’s Grammar, sec. 12, 10;

Veitch, under the word; Tdf. Proleg., p. 121); 1 aorist participle **mnhsteuqeiv**; (**mnhstov** betrothed, espoused); from Homer down; the Septuagint for **crǣtina** (**gunaika**), “to woo her and ask her in marriage”; passive “to be promised in marriage, be betrothed”: **tini**, <sup><4018></sup>Matthew 1:18; <sup><4027></sup>Luke 1:27; 2:5.\*

**{3424} mogil al ov** (from **mogov** (others **mogov**, cf. Chandler sec. 366) one who has a hoarse, hollow voice, and **lal ov**), “speaking with a harsh or thick voice”: <sup><4072></sup>Mark 7:32 Tdf. edition 2, Tr text; but the common reading **mogil al ov** deserves the preference; cf. Fritzsche at the passage, p. 302f. (Etymologicum Magnum (under the word **battarizein**)).\*

**{3424} mogil al ov** (on its accent cf. Tdf. Proleg., p. 101), **mogil al on** (**mogiv** and **lal ov**), “speaking with difficulty” (A.V. “having an impediment in his speech”): <sup><4073></sup>Mark 7:32 (not Tr text). (Aët. 8, 38; Schol. ad Lucian, Jov. trag. c. 27; Bekker, Anecd., p. 100, 22; the Septuagint for **μLai** dumb, <sup><23816></sup>Isaiah 35:6.)\*

**{3425} mogiv** (**mogov** toil), from Homer down, “hardly, with difficulty”: <sup><4039></sup>Luke 9:39 (yet WH Tr marginal reading **mol iv**, which see). (3 Macc. 7:6.)\*

**{3426} modiov, modiou, oj** the Latin *modius*, a dry measure holding 16 sextarii (or one sixth of the Attic medimnus; commentary Nepos, Attic 2 (i.e. about a peck, A.V. “bushel”; cf. BB. DD. under the phrase, Weights and Measures)): <sup><4155></sup>Matthew 5:15; <sup><4102></sup>Mark 4:21; <sup><4113></sup>Luke 11:33.\*

**{3428} moical iv, moical idov, hJmoicov**, a word unknown to the earlier writers but found in Plutarch, Heliodorus, others; see Lob. ad Phryn., p. 452; (Winer’s Grammar, 24); the Septuagint for **τρᾱπο** (<sup><2168></sup>Ezekiel 16:38; 23:45) and **τρᾱπομ]**(<sup><2100></sup>Hosea 3:1; <sup><2105></sup>Proverbs 24:55 (30:20)); “an adulteress”;

**a.** properly: <sup><4008></sup>Romans 7:3; **ofqal moi mestoi moical idov**, eyes always on the watch for an adulteress, or from which adulterous desire beams forth, <sup><4024></sup>2 Peter 2:14.

**b.** As the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to commit adultery or play “the harlot” (<sup><2165></sup>Ezekiel 16:15ff; 23:43ff, etc.); hence, **moical iv** is

figuratively equivalent to “faithless to God, unclean, apostate”: <sup><500></sup>James 4:4 (where cf. Alford); as an adjective (cf. Matthiae, sec. 429, 4), **genea ... moical iv**: <sup><1023></sup>Matthew 12:39; 16:4; <sup><1033></sup>Mark 8:38. (Cf. Clement of Alexandria, strom. vi. c. 16 sec. 146, p. 292, 5 edition Sylb.)\*

**{3429} moicaw, moicw**: “to have unlawful intercourse with another’s wife, to commit adultery with”: **tina**. in Biblical Greek middle **moicwmai**, “to commit adultery”: of the man, <sup><1052></sup>Matthew 5:32b (yet WH brackets); 19:9 (yet not WH marginal reading), 9b (R G L Tr brackets WH marginal reading); **ep’ authn**, commits the sin of adultery “against her” (*i.e.*, that has been put away), <sup><1101></sup>Mark 10:11; of the Woman, <sup><1052></sup>Matthew 5:32a (where L T Tr WH **moiceuqhnaï** for **moicasqai**); <sup><1102></sup>Mark 10:12. (the Septuagint for **ἄναε** <sup><2438></sup>Jeremiah 3:8; 5:7; 9:2, etc.; in Greek writers, figuratively in the active, with **thn qal assan**, to usurp unlawful control over the sea, Xenophon, Hell. 1, 6, 15; **to lecqen**, to falsify, corrupt, Aelian n. a. 7, 39.)\*

**{3430} moiceia, moiceiv, h(moiceuw)**, “adultery”: <sup><838></sup>John 8:3; <sup><859></sup>Galatians 5:19 Rec.; plural (Winer’s Grammar, sec. 27, 3; Buttmann, sec. 123, 2): <sup><1059></sup>Matthew 15:19; <sup><1071></sup>Mark 7:21. (<sup><2437></sup>Jeremiah 13:27; <sup><382></sup>Hosea 2:2; 4:2; (Andocides (405 B. C.), Lysias), Plato, Aeschines, Lucian, others.)\*

**{3431} moiceuw**; future **moiceusw**; 1 aorist **emoiceusa**; passive, present participle **moiceuomenh**; 1 aorist infinitive **moiceuqhnaï**; (**moicov**); from Aristophanes and Xenophon down; the Septuagint for **ἄναε** “to commit adultery”;

**a.** absolutely (“to be an adulterer”): <sup><1072></sup>Matthew 5:27; 19:18; <sup><1109></sup>Mark 10:19; <sup><1068></sup>Luke 16:18; 18:20; <sup><822></sup>Romans 2:22; 13:9; <sup><521></sup>James 2:11.

**b. tina (gunaika)**, “to commit adultery with,” have unlawful intercourse with another’s wife: <sup><1053></sup>Matthew 5:28 (<sup><1058></sup>Deuteronomy 5:18; <sup><810></sup>Leviticus 20:10; Aristophanes av. 558; Plato, rep. 2, p. 360 b.; Lucian, dial. deor. 6, 3; Aristaenet. epistles 1, 20; Aeschines dial. Socrates 2, 14); passive of the wife, “to suffer adultery, be debauched”: <sup><1052></sup>Matthew 5:32a L T Tr WH; (<sup><1059></sup>Matthew 19:9 WH marginal reading); <sup><834></sup>John 8:4. By a Hebraism (see **moical iv**, b.) tropically, **meta tinov (gunaikov) moiceuein** is used of those who at a woman’s solicitation are drawn away

to idolatry, *i.e.* to the eating of things sacrificed to idols, <sup><4122></sup>Revelation 2:22; cf. <sup><3489></sup>Jeremiah 3:9, etc.\*

**{3432} moicov, moicou, oJ** “an adulterer”: <sup><2881></sup>Luke 18:11; <sup><4689></sup>1 Corinthians 6:9; <sup><3814></sup>Hebrews 13:4. Hebraistically (see **moical iv**, b.) and figuratively, “faithless toward God, ungodly”: <sup><5004></sup>James 4:4 R G. (Sophocles, Aristophanes, Xenophon, Plutarch, and following; the Septuagint.)\*

**{3433} mol iv (mol ov** toil); an adverb used by post-Homeric writings indiscriminately with **mogiv**;

a. “with difficulty, hardly” (cf. Sap. 9:16, where **meta ponou** corresponds to it in the parallel member): (<sup><4089></sup>Luke 9:39 Tr marginal reading WH (others **mogiv**, which see)); <sup><4448></sup>Acts 14:18; 27:7f,16; <sup><6085></sup>1 Peter 4:18.

b. “not easily,” *i.e.* “scarcely, very rarely”: <sup><5807></sup>Romans 5:7.\*

**{3434} Mol oc, oJ** (Hebrew **Ēl moqKbñi**, also **μKl ĩnaēf**. Gesenius, Thesaurus, ii., p. 794f), indeclinable, “Moloch,” name of the idol-god of the Ammonites, to which human victims, particularly young children, were offered in sacrifice. According to the description in the Jalkut ((Rashi (Vulgate Jarchi)) on Jeremiah 7:(31)), its image was a hollow brazen figure, with the head of an ox, and outstretched human arms. It was heated red-hot by fire from within, and the little ones placed in its arms to be slowly burned, while to prevent their parents from hearing their dying cries the sacrificing-priests beat drums (see **ghnna**): <sup><4476></sup>Acts 7:43 from <sup><3086></sup>Amos 5:26 the Septuagint, where Hebrew **μKkĩnaēw** which ought to have been translated **basilewv uōwn**, *i.e.* of your idol. Cf. Winer’s RWB, under the word, Moloch; J. G. Müller in Herzog ix. 714f; Merx in Schenkel see 194f; (BB. DD. under the words Molech, Moloch; Winer’s Grammar, Robertson Smith in Encyc. Brit. edition 9, under the word; Baudissin, Jahve et Moloch etc. and especially in Herzog 2 vol. 10:168-178).\*

**{3435} mol unw**: 1 aorist active **emol una**; passive present **mol unomai**; 1 aorist **emol unqhn**; from Aristophanes down; “to pollute, stain, contaminate, defile”; in the N.T. used only in symbolic and figurative discourse: **ouk emol unan ta idatĩa autwn**, of those who have kept

themselves pure from the defilement of sin, <sup><668></sup>Revelation 3:4 (cf. <sup><388></sup>Zechariah 3:3f); **meta gunaikwn ouk emol unqhsan**, who have not soiled themselves by fornication and adultery, <sup><664></sup>Revelation 14:4; **hJ suneidhsiv mol unetai**, of a conscience reproached (defiled) by sin, <sup><487></sup>1 Corinthians 8:7 (*inexplebili quodam laedendi proposito conscientiam polluebat*, Ammianus Marcellinus 15, 2; opposed to **kaqara suneidhsiv**, <sup><489></sup>1 Timothy 3:9; <sup><508></sup>2 Timothy 1:3; **mol unein thn yuchn**, Sir. 21:28; but see **miainw**, 2). (Synonym: see **miainw**, at the end.)\*

**{3436} mol usmov, mol usmou, oJ(mol unw)**, “defilement” (Vulgate *inquinamentum*); an action by which anything is defiled: with the genitive of the thing defiled, **sarkov kai pneumatov**, <sup><600></sup>2 Corinthians 7:1. (<sup><225></sup>Jeremiah 23:15; 1 Esdr. 8:80; 2 Macc. 5:27; Plutarch, *mor.*, p. 779 c.; (Josephus, *contra Apion* 1, 32, 2; 2, 24, 5; etc.); often in ecclesiastical writings.)\*

**{3437} momfh, momfhv, hJ(memfomai)**, “blame”: **ecein momfhn prov tina**, to have matter of complaint against anyone, <sup><303></sup>Colossians 3:13. (Pindar, *Tragg.*, others.)\*

**{3438} monh, monhv, hJ(menw)** (from Herodotus down), “a staying, abiding, dwelling, abode”: <sup><642></sup>John 14:2; **monhn poiein** (L T Tr WH **poieisqai**, as in Thucydides 1, 131; Josephus, *Antiquities* 8, 13, 7; 13, 2, 1), “to make an (one’s) abode,” **para tini** metaphorically, of God and Christ by their power and spirit exerting a most blessed influence on the souls of believers, <sup><643></sup>John 14:23; see **poiw**, 1 c.\*

**{3439} monogenhv, monogenev (monov and genov)** (Cicero, *unigena*; Vulgate (in Luke *unicus*, elsewhere) and in ecclesiastical writings *unigenitus*), “single of its kind, only” (A.V. “only-begotten”); used of only sons or daughters (viewed in relation to their parents), Hesiod *theog.* 426, 448; Herodotus 7, 221; Plato, *Critias* 113 d.; Josephus, *Antiquities* 1, 13, 1; 2, 7, 4; **monogenev teknon patri**, Aeschylus *Ag.* 898. So in the Scriptures: <sup><317></sup>Hebrews 11:17; **monogenh einai tini** (to be one’s only son or daughter), <sup><713></sup>Judges 11:34; Tobit 3:15; <sup><672></sup>Luke 7:12; 8:42; 9:38; (cf. Westcott on *Epistles of John*, pp. 162ff). Hence, the expression **oJ monogenhv uJov tou Qeou** and **uJov tou Qeou oJmonogenhv**, <sup><386></sup>John 3:16,18; 1:18 (see below); <sup><641></sup>1 John 4:9; **monogenhv para patrov**, <sup><314></sup>John 1:14 (some take this generally, owing to the omission of the article (cf. Green, pp. 48f)), used of Christ, denotes “the only son of God” or one

who in the sense in which he himself is the son of God has no brethren. He is so spoken of by John not because **οἷ οἱ οἱ οἱ** which was **ensarkwq̄eiv** in him was eternally generated by God the Father (the orthodox interpretation), or came forth from the being of God just before the beginning of the world (Subordinationism), but because by the incarnation (**ensarkwsiv**) of the **logov** in him he is of nature or essentially Son of God, and so in a very different sense from that in which men are made by him **tekna tou Qeou** (<sup><8113></sup>John 1:13). For since in the writings of John the title **οἷ οἱ οἱ οἱ** is given only to the historic Christ so called, neither the Logos alone, nor Jesus alone, but **οἷ οἱ οἱ οἱ** or Jesus through the **logov** united with God, is **οἷ οἱ οἱ οἱ**. The reading **monogenhv Qeov** (without the article before **monogenhv**) in <sup><8118></sup>John 1:18, — which is supported by no inconsiderable weight of ancient testimony, received into the text by Tregelles, and Westcott and Hort, defended with much learning by Dr. Hort (“On **monogenhv Qeov** in Scripture and Tradition” in his “Two Dissertations” Camb. and Lond. 1876), and seems not improbable to Harnack (in the Theol. Lit.-Zeit. for 1876, p. 541ff) (and Weiss (in Meyer 6te Aufl. at the passage)), but is foreign to John’s mode of thought and speech (<sup><8116></sup>John 3:16,18; <sup><8119></sup>1 John 4:9), dissonant and harsh — appears to owe its origin to a dogmatic zeal which broke out soon after the early days of the church; (see articles on the reading by Prof. Abbot in the Bib. Sac. for Oct. 1861 and in the Unitarian Revelation for June 1875 (in the latter copious references to other discussions of the same passage are given); see also Prof. Drummond in the Theol. Revelation for Oct. 1871). Further, see Grimm, Exgt. Hdbch. on Sap., p. 152f; (Westcott as above).\*

{3441} **monov, monh, monon**, the Septuagint chiefly for **δὲ** (from Homer down);

1. an adjective, “alone” (without a companion); a. with verbs: **einai, euriskesqai, katalēipesqai**, etc., <sup><1123></sup>Matthew 14:23; <sup><1167></sup>Mark 6:47; <sup><1126></sup>Luke 9:36; <sup><1189></sup>John 8:9; <sup><1111></sup>1 Thessalonians 3:1; added to the pronouns **egw, autov, ou**, etc.: <sup><1185></sup>Matthew 18:15; <sup><1112></sup>Mark 9:2; <sup><1118></sup>Luke 24:18; <sup><1115></sup>Romans 11:3; 16:4, etc. b. it is joined with its noun to other verbs also, so that what is predicated may be declared to apply to some one person alone (cf. Winer’s Grammar, 131 (124) note): <sup><1110></sup>Matthew 4:10; <sup><1108></sup>Luke 4:8; 24:12 (T omits; L Tr brackets WH reject the verse); <sup><1112></sup>John 6:22; <sup><1117></sup>Hebrews 9:7; <sup><1111></sup>2 Timothy 4:11; with a neg. followed by **αἷ αἷ**,

<1004> Matthew 4:4. **oJmonov Qeov**, he who alone is God: <1544> John 5:44; 17:3; <5627> Romans 16:27; **oJmonov despothv**, <6104> Jude 1:4. **ouk ... ei mh monov**: <1024> Matthew 12:4; 17:8; 24:36; <1014> Luke 6:4; **oudeiv ... ei mh monov**, Phil 4:15. equivalent to “forsaken, destitute of help,” <2104> Luke 10:40; <1316> John 8:16; 16:32, (Sap. 10:1).

**2. Neuter monon** as adverb, “alone, only, merely”: added to the object, <1057> Matthew 5:47; 10:42; <4182> Acts 18:25; <4182> Galatians 3:2; to the genitive <1529> Romans 3:29 (here WH marginal reading **monwn**); referring to an action expressed by a verb, <1021> Matthew 9:21; 14:36; <4155> Mark 5:36; <1181> Luke 8:50; <4186> Acts 8:16; <6159> 1 Corinthians 15:19; <1023> Galatians 1:23; 2:10. **monon mh**, <1513> Galatians 5:13; **ou (mh) monon**, <1018> Galatians 4:18; <5022> James 1:22; 2:24; followed by **al la**, <4125> Acts 19:26 (L **al la kai**; cf. Winer’s Grammar, 498 (464); Buttmann, 370 (317)); by **al la pol l w mall on**, <1512> Philippians 2:12; by **al la kai**, <1021> Matthew 21:21; <1518> John 5:18; 11:52; 12:9; 13:9; 17:20; <4125> Acts 19:26 (Lachmann (see as above, especially Buttmann)); 21:13; 26:29; 27:10; <1012> Romans 1:32; 4:12, 16, 23; <1002> 2 Corinthians 7:7, etc.; **ou monon de al la kai**: <4127> Acts 19:27; and often by Paul (cf. Winer’s Grammar, 583 (543)), <1518> Romans 5:3, 11; 8:23; 9:10; <1002> 2 Corinthians 7:7; 8:19; <1012> Philippians 2:27 (here **ou de monon** etc.); <5153> 1 Timothy 5:13; (<5018> 2 Timothy 4:8. **kata monav** (namely, **cwrv**), see **katamonav**).

**{3442} monofqal mov, monofqal mon (monov, ofqal mov)** (Vulgate *luscus*, <1017> Mark 9:47), “deprived of one eye, having one eye”: <1189> Matthew 18:9; <1094> Mark 9:47. (Herodotus, Apollod., Strabo, Diogenes Laërtius, others; (Lob. ad Phryn., p. 136; Bekker Anecd. 1:280; Rutherford, New Phryn., p. 209; Winer’s Grammar, 24).)\*

**{3443} monow, monw; (monov)**; from Homer down; “to make single or solitary; to leave alone, forsake”: perfect passive participle **chra memonwmenh**, i.e. without children, <5015> 1 Timothy 5:5, cf. 4.\*

**{3444} morf h, morf h v, hJ** (from root signifying “to lay hold of”, ‘seize’ (cf. German *Fassung*); Fick, Part i., p. 174; Vanicek, p. 719), from Homer down, “the form by which a person or thing strikes the vision; the external appearance”: children are said to reflect **yuchv te kai morf h v ohoiothta** (of their parents), 4 Macc. 15:3 (4); **efanerwqh en eJera morf h**, <4162> Mark 16:12; **en morf h Qeou uparcwn**, <1076> Philippians 2:6; **morf h n dou l ou l abwn**, <1017> Philippians 2:7; — this whole passage (as I



have shown more fully in the Zeitschr. f. wissensch. Theol. for 1873, pp. 33ff, with which compare the different view given by Holsten in the Jahrb. f. protest. Theol. for 1875, p. 449ff) is to be explained as follows: “who, although” (formerly when he was **logov asarkov**) “he bore the form (in which he appeared to the inhabitants of heaven) of God (the sovereign, opposed to **morfh doulou**), yet did not think that this equality with God was to be eagerly clung to or retained (see **ajpagnov**, 2), but emptied himself of it (see **kenow**, 1) so as to assume the form of a servant, in that he became like unto men (for angels also are **doul oi tou Qeou**, <sup><690></sup>Revelation 19:10; 22:8f) and was found in fashion as a man”. (God **menei aei apl wv en th autou morf**, Plato, de rep. 2, p. 381 c., and it is denied that God **fantazesqai al l ote en al l aiv ideaiv ... kai al l attonta to autou eidov eiv pol l av morfav ... kai thv eautou ideav ekbainein**, p. 380 d.; **hlist' an pol l av morfav iscoi oQeov**, p. 381 b.; **edov swmatov ousian metaschmatizein kai metacarattein eiv pol utropouv morfav**, Philo leg. ad Gaium sec. 11; **ou gar w\$per to nomisma parakomma kai Qeou morf h ginetai**, ibid. sec. 14 at the end; God **ergoiv men kai carisin energev kai pantov outinosoun fanerwterov, morfhn de kai megeqov hoin afanestato**, Josephus, contra Apion 2, 22, 2.)\*

(Synonyms: **morfh**, **schma**: according to Lightfoot (see the thorough discussion in his ‘Detached Note’ on Philippians ii.) and Trench (N.T. Synonyms, sec. lxx.), **morfh** “form” differs from **schma** “figure, shape, fashion,” as that which is intrinsic and essential, from that which is outward and accidental. So in the main Bengel, Philippi, others, on <sup><612></sup>Romans 12:2; but the distinction is rejected by many; see Meyer and especially Fritzsche, in the place cited Yet the last-named commentator makes **morfh doulou** in Philippians, the passage cited relate to the complete form, or nature, of a servant; and **schma** to the external form, or human body.)

**{3445} morfow, morfow**: 1 aor passive subjunctive 3 person singular **morfwqh**; (cf. **morfh**, at the beginning); “to form”: in figurative discourse **acriv** (T Tr WH **mecriv**, which see 1 a.) **ou morfowqh Cristov en uoin**, i.e. literally, until a mind and life in complete harmony with the mind and life of Christ shall have been formed in you, <sup><849></sup>Galatians 4:19. (Aratus,

phaen. 375; Anth. 1, 33, 1; the Septuagint <sup><23418></sup>Isaiah 44:18.) (Compare: **metamorfow**, **summorfow**.)\*

**{3446} morfwsiv, morfwsewv, hJmorfow**);

1. “a forming, shaping”: **twndendrwn**, Theophrastus, c. pl. 3, 7, 4.
2. “form”; *i.e.* a. “the mere form, semblance”: **eusebeiaiv**, <sup><3186></sup>2 Timothy 3:5. b. “the form befitting the thing or truly expressing the fact, the very form”: **thv gnwsewv kai thv alhqeiaiv**, <sup><6121></sup>Romans 2:20.\*

**{3447} moscopoiew, moscopoiw**: 1 aorist **emoscopoihsa**; (**moscov** and **poiew** (cf. Winer’s Grammar, 26)); “to make (an image of) a calf”: <sup><4174></sup>Acts 7:41, for which <sup><12314></sup>Exodus 32:4 **epoihse moscon**. (Ecclesiastical writings.)\*

**{3448} moscov, moscou, oJ**(cf. Schmidt, chapter 76, 12; Curtius, p. 593);

1. “a tender, juicy, shoot; a sprout,” of a plant or tree.
2. **oJhJmoscov** “offspring”; a. of men ((cf. figurative English “scion”)), “a boy, a girl,” especially if fresh and delicate. b. of animals, “a young one”.
3. “a calf, a bullock, a heifer”; so everywhere in the Bible, and always masculine: <sup><1523></sup>Luke 15:23,27,30; <sup><3192></sup>Hebrews 9:12,19; <sup><6107></sup>Revelation 4:7; (the Septuagint chiefly for **rpaa** bull, especially a young bull; then for **rqB**; cattle; for **rwo**, an ox or a cow; also for **lg[ea** calf). ((Euripides, on.))\*

**{3451} mousikov, mousikh, mousikon** (**mousa** (music, eloquence, etc.)); frequent in Greek writings; properly, “devoted to and skilled in the arts sacred to the muses; accomplished in the liberal arts”; specifically, “skilled in music; playing on musical instruments”; so <sup><6682></sup>Revelation 18:22 (R.V. “minstrels”).\*

**{3449} mocqov, mocqou, oJ**“hard and difficult labor, toil, travail; hardship, distress”: <sup><4112></sup>2 Corinthians 11:27; <sup><3119></sup>1 Thessalonians 2:9; <sup><3118></sup>2 Thessalonians 3:8; see **kopov**, 3 b. (Hesiod scut. 306; Pindar, Tragg., Xenophon, others; the Septuagint chiefly for **l m[**;) (Synonym: see **kopov**, at the end.)\*

**{3452} muel ov, muel ou, oJ**(enclosed within, from **muw** to close, shut), “marrow”: <sup><3042></sup>Hebrews 4:12. (From Homer down; the Septuagint <sup><3223></sup>Job 21:24.)\*

**{3453} muew, muw**: perfect passive **memuhmai**; (from **muw** to close, shut (cf. Latin *mutus*); Curtius, sec. 478));

**a.** “to initiate into the mysteries” (Herodotus, Aristophanes, Plato, Plutarch, others; 3 Macc. 2:30).

**b.** universally, “to teach fully, instruct; to accustom one to a thing; to give one an intimate acquaintance with a thing”: **en panti kai en pasi memuhmai**, to every condition and to all the several circumstances of life have I become accustomed; I have been so disciplined by experience that whatsoever be my lot I can endure, <sup><3042></sup>Philippians 4:12; (but others, instead of connecting **en panti** etc. here (as object) with **memuhmai** (a construction apparently without precedent; yet cf. Lünemann in Winer’s Grammar, sec. 28, 1) and taking the infinitives that follow as explanatory of the **en panti** etc., regard the latter phrase as stating the sphere (see **pav**, II. 2 a.) and the infinitives as epexegetic (Winer’s Grammar, sec. 44, 1): “in everything and in all things have I learned the secret both to be filled” etc.).\*

**{3454} muqov, muqou, oJ**from Homer down;

**1.** “a speech, word, saying”.

**2.** “a narrative, story”;

**a.** “a true narrative”.

**b.** “a fiction, a fable”; universally, “an invention, falsehood”: <sup><6016></sup>2 Peter 1:16; the fictions of the Jewish theosophists and Gnostics, especially concerning the emanations and orders of the aeons, are called **muqoi** (A.V. “fables”) in <sup><5008></sup>1 Timothy 1:4; 4:7; <sup><5042></sup>2 Timothy 4:4; <sup><6014></sup>Titus 1:14. (Cf. Trench, sec. xc., and references under the word **genal ogia**.)\*

**{3455} mukaomai, mukwmai**; (from **mu** or **mu**, the sound which a cow utters (Latin *mugio*)), “to low, bellow,” properly, of horned cattle (Homer, Aeschylus, Euripides, Plato, others); “to roar,” of a lion, <sup><6003></sup>Revelation 10:3.\*

**{3456} mukthrizw:** (**mukthr** the nose); present passive 3 person singular **mukthrizetai**; properly, “to turn up the nose or sneer at; to mock, deride”: **tina**, passive **ou mukthrizetai**, does not suffer himself to be mocked, <sup><8107></sup>Galatians 6:7. (For **g[ bē** <sup><1829></sup>Job 22:19; <sup><1707></sup>Psalm 79:7 (<sup><1810></sup>Psalm 80:7); <sup><2007></sup>Jeremiah 20:7; **xanē** <sup><1003></sup>Proverbs 1:30; **hzb**; <sup><1151></sup>Proverbs 15:20; (cf. Clement of Rome, 1 Corinthians 39,1 (and Harnack’s note)). 1 Macc. 7:34; (1 Esdr. 1:49); Sextus Empiricus, adverb math. i. 211 (p. 648, 11 edition Bekker).) (Compare: **ekmukthrizw**.)\*

**mul ikov, mul ikh, mul ikon** (**mul h** a mill), “belonging to a mill”: <sup><4192></sup>Mark 9:42 R G; <sup><2772></sup>Luke 17:2 L T Tr WH.\*

**{3457} mul inov, mul inh, mul inon;**

1. “made of mill-stones”: Boeckh, Inscriptions 2, p. 784, no. 3371, 4.

2. equivalent to **mul ikov** (see the preceding word): <sup><6682></sup>Revelation 18:21 L WH.\*

**{3458} mul ov, mul ou, oj** (Latin *mola*; English “mill, meal”); 1. “a mill-stone” ((Anthol. etc.)): <sup><6682></sup>Revelation 18:21 (L WH **mul inov**, which see); **mul ov onikov**, <sup><1816></sup>Matthew 18:6; <sup><4192></sup>Mark 9:42 L T Tr WH; <sup><2772></sup>Luke 17:2 Rec.; a large mill consisted of two stones, an upper and an under one; the “nether” stone was stationary, but the upper one was turned by an ass, whence the name **mul ov onikov**.

2. equivalent to **mul h**, “a mill” ((Diodorus, Strabo, Plutarch)): <sup><1241></sup>Matthew 24:41 L T Tr WH; **fwnh mul ou**, the noise made by a mill, <sup><6682></sup>Revelation 18:22.\*

**{3459} mul wn** (not paroxytone; see Chandler sec. 596 cf. sec. 584), **mul wnov, oj** “place where a mill runs; mill-house”: <sup><1241></sup>Matthew 24:41 R G. (Euripides, Thucydides, Demosthenes, Aristotle, others.)\*

**{3460} Mura** (L T Tr WH **Murra** (Tr **Murra** see Rho) (cf. Tdf. on Acts as below and WH’s Appendix, p. 160)), **Murwn, ta**, “Myra,” a city on the coast (or rather, some two miles and a half (20 stadia) distant from it) of Lycia, a maritime region of Asia Minor between Caria and Pamphylia (B. D. under the word Myra; Lewin, St. Paul, ii., 186f): <sup><4276></sup>Acts 27:5.\*

**{3461} muriav, muriadov, hJ(muriov)** (from Herodotus down), the Septuagint for **hbbr]** and **wBri]**

**a.** “ten thousand”: <sup><409></sup>Acts 19:19 (on which passage see **argurion**, 3 at the end).

**b.** plural with the genitive equivalent to “an innumerable multitude, an unlimited number” ((like our “myriads”), the Latin *sexcenti*, German *Tausend*): <sup><200></sup>Luke 12:1; <sup><420></sup>Acts 21:20; <sup><651></sup>Revelation 5:11 (not Rec.<sup>st</sup>); 9:16 (here L T **dismuriadev**, which see); used simply, of “innumerable hosts” of angels: <sup><302></sup>Hebrews 12:22 (here G L Tr put a comma after **uriasin**); <sup><611></sup>Jude 1:14; <sup><630></sup>Deuteronomy 33:2; <sup><270></sup>Daniel 7:10.\*

**{3462} murizw:** 1 aorist infinitive **murisai**; (**muron**); from Herodotus down; “to anoint”: <sup><418></sup>Mark 14:8.\*

**{3463} muriov, muria, murion** (from Homer down);

**1.** “innumerable, countless” (A.V. “ten thousand”): <sup><405></sup>1 Corinthians 4:15; 14:19.

**2.** with the accent drawn back (cf. Alexander Buttmann (1873) *Ausf. Sprchl. sec. 70 Anm. 15*, vol. 1:278; Passow, under the word at the end; (Liddell and Scott, under the word, III.)), **murioi, muriai, muria**, “ten thousand”: <sup><182></sup>Matthew 18:24.\*

**{3464} muron, murou, to** (the grammarians derive it from **murw** to flow, accordingly, a flowing juice, trickling sap: but probably more correct to regard it as an oriental word akin to **murra**, Hebrew **רמורו**; (Fick (i. 836) connects it with the root, *smar*, ‘to smear’, with which Vanicek, 1198f associates **smurna, murtov**, etc.; cf. Curtius, p. 714)), “ointment”: <sup><107></sup>Matthew 26:7,9 Rec., 12; <sup><418></sup>Mark 14:3-5; <sup><175></sup>Luke 7:37f; 23:56; <sup><310></sup>John 11:2; 12:3,5; <sup><683></sup>Revelation 18:13; distinguished from **elaion** (which see and see Trench, *Synonyms*, sec. xxxviii.), <sup><176></sup>Luke 7:46. ((From Aeschylus, Herodotus down); the Septuagint for **ἔμν**, fat, oil, <sup><170></sup>Proverbs 27:9; for **ἔμν, bwθ**, <sup><100></sup>Psalms 132:2 (133:2).)\*

**{3465} Musia, Musiav, hJ** “Mysia,” a province of Asia Minor on the shore of the Aegean Sea, between Lydia and the Propontis; it had among its cities Pergamum, Troas, and Assos: <sup><440></sup>Acts 16:7f.\*

{3466} **musthriou, musthriou, to** (**musthv** (one initiated; from **muew**, which see)), in classical Greek “a hidden thing, secret, mystery”:

**musthriou sou mh kateiphv tw fil w**, Menander; plural generally “mysteries, religious secrets,” confided only to the initiated and not to be communicated by them to ordinary mortals; (cf. K. F. Hermann, *Gottesdienstl. Alterthümer der Griechen*, sec. 32). In the Scriptures:

1. “a hidden or secret thing, not obvious to the understanding”: <sup><431></sup>1 Corinthians 13:2; 14:2; (of the secret rites of the Gentiles, Sap. 14:15,23).
2. “a hidden purpose or counsel; secret will”: of men, **tou basil eww**, Tobit 12:7,11; **thv boul hv autou**, Judith 2:2; of God: **musthria Qeou**, the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly, Sap. 2:22. In the N.T., God’s plan of providing salvation for men through Christ, which was once hidden but now is revealed: <sup><512></sup>Romans 16:25; <sup><417></sup>1 Corinthians 2:7 (on this see **en**, I. 5 f.); <sup><409></sup>Ephesians 3:9; <sup><502></sup>Colossians 1:26f; with **tou qel hmatov autou** added, <sup><409></sup>Ephesians 1:9; **tou Qeou**, which God formed, <sup><502></sup>Colossians 2:2; (<sup><417></sup>1 Corinthians 2:1 WH text); **tou Cristou**, respecting Christ, <sup><502></sup>Colossians 4:3; **tou euaggel iou**, which is contained and announced in the gospel, <sup><409></sup>Ephesians 6:19; **etel esqh to musthriou tou Qeou**, said of the consummation of this purpose, to be looked for when Christ returns, <sup><600></sup>Revelation 10:7; **ta musthria thv basil eiaiv twn ouranwn** or **tou Qeou**, the secret purposes relative to the kingdom of God, <sup><401></sup>Matthew 13:11; <sup><401></sup>Mark 4:11; <sup><400></sup>Luke 8:10; used of certain single events decreed by God having reference to his kingdom or the salvation of men, <sup><512></sup>Romans 11:25; <sup><451></sup>1 Corinthians 15:51; of God’s purpose to bless the Gentiles also with salvation through Christ (cf. Lightfoot on <sup><502></sup>Colossians 1:26), <sup><409></sup>Ephesians 3:3, cf. <sup><409></sup>Ephesians 3:5; with **tou Cristou** added, <sup><409></sup>Ephesians 3:4; **oikonomoi musthriwn Qeou**, the stewards of God’s mysteries, *i.e.* those entrusted with the announcement of God’s secret purposes to men, <sup><401></sup>1 Corinthians 4:1; used generally, of Christian truth as hidden from ungodly men: with the addition of **thv pistewv, thv eusebeiaiv**, which faith and godliness embrace and keep, <sup><409></sup>1 Timothy 3:9,16; **to musthriou thv anomiaiv** “the mystery of lawlessness,” the secret purpose formed by lawlessness, seems to be a tacit antithesis to God’s saving purpose, <sup><507></sup>2 Thessalonians 2:7.

**3.** Like **azr**; and **dwθ** in rabbinic writers, it denotes “the mystic or hidden sense”: of an O.T. saying, <sup><4162></sup>Ephesians 5:32; of a name, <sup><6175></sup>Revelation 17:5; of an image or form seen in a vision, <sup><6121></sup>Revelation 1:20; 17:5; of a dream, (Theodotion) <sup><2728></sup>Daniel 2:18f,27-30, where the Septuagint so renders **zr**; (The Vulgate translates the word *sacramentum* in <sup><2728></sup>Daniel 2:18; 4:6; Tobit 12:7; Sap. 2:22; <sup><4009></sup>Ephesians 1:9; 3:3,9; 5:32; <sup><5481></sup>1 Timothy 3:16; <sup><6121></sup>Revelation 1:20.) (On the distinctive N.T. use of the word cf. Campbell, Dissertations on the Gospels. diss. ix. part i.; Kendrick in B. D. American edition under the word Mystery; Lightfoot on <sup><3026></sup>Colossians 1:26.)\*

**{3467} muwpazw;** (**muwy**, and this from **muein touv wpav** to shut the eyes); “to see dimly, see only what is near”: <sup><6009></sup>2 Peter 1:9 (some (cf. R.V. marginal reading) would make it mean here “closing the eyes”; cf. our English “blink”). (Aristotle, problem. 31, 16, 25.)\*

**{3468} mwl wy, mwl wпов, oJ**(Hesychius **trauma kai oJk pl hghw aimatwdhv topov h kai ta exercomena twv pl hghwv udata**), “a bruise, wale, wound that trickles with blood”: <sup><6124></sup>1 Peter 2:24 from <sup><2875></sup>Isaiah 53:5 (where A.V. “stripes”). (<sup><1023></sup>Genesis 4:23; <sup><1225></sup>Exodus 21:25; <sup><3006></sup>Isaiah 1:6. Aristotle, Plutarch, Anthol., others.)\*

**{3469} mwmaomai, mwmwmai:** 1 aorist middle **emwmhsamhn**; 1 aorist passive **emwmhqhn**; (**mwmov**, which see); from Homer down; “to blame, find fault with, mock at”: <sup><4068></sup>2 Corinthians 6:3; 8:20. (<sup><2197></sup>Proverbs 9:7; Sap. 10:14.)\*

**{3470} mwmov, mw mou, oJ**(perhaps akin to **muw**, Curtius, sec. 478; cf. Vanicek, p. 732), “blemish, blot, disgrace”;

**1.** “censure”.

**2.** “insult”: of men who are a disgrace to a society, <sup><6123></sup>2 Peter 2:13 (A.V. “blemishes”). (From Homer down; the Septuagint for **μῶμ**, of bodily defects and blemishes, <sup><8216></sup>Leviticus 21:16ff; <sup><1552></sup>Deuteronomy 15:21; <sup><2107></sup>Song of Solomon 4:7; <sup><2104></sup>Daniel 1:4; of a mental defect, fault, Sir. 20:24(23).)\*

**{3471} mwrainw:** 1 aorist **emwrana**; 1 aorist passive **emwranqhn**; (**mwrov**);



1. in classical Greek “to be foolish, to act foolishly”.

2. in Biblical Greek

a. “to make foolish”: passive <sup><402></sup>Romans 1:22 (<sup><2391></sup>Isaiah 19:11; <sup><2404></sup>Jeremiah 10:14; <sup><1240></sup>2 Samuel 24:10); equivalent to “to prove a person or thing to be foolish”: **thn sofian tou kosmou**, <sup><402></sup>1 Corinthians 1:20 (**thn boul hn autwn**, <sup><23425></sup>Isaiah 44:25).

b. “to make flat and tasteless”: passive of salt that has lost its strength and flavor, <sup><4153></sup>Matthew 5:13; <sup><2143></sup>Luke 14:34.\*

**{3472} mwria, mwriav, hJ(mwrov)**, first in Herodotus 1, 146 (Sophocles, others). “foolishness”: <sup><4018></sup>1 Corinthians 1:18,21,23; 2:14; 3:19 (Sir. 20:31).\*

**{3473} mwrol ologia, mwrol ologiav, hJ(mwrol ologov)**, (*stultiloquium*, Plautus, Vulgate), “foolish talking”: <sup><4184></sup>Ephesians 5:4. (Aristotle, h. a. 1, 11; Pint. mor., p. 504 b.) (Cf. Trench, N.T. Synonyms, sec. xxxiv.)\*

**{3474} mwrov, mwra, mwron** (on the accent cf. Winer’s Grammar, 52 (51); Chandler sections 404, 405), “foolish”: with **tuflov**, <sup><4217></sup>Matthew 23:17,19 (here T Tr WH text omit; L brackets **mwroi**); **to mwron tou Qeou**, an act or appointment of God deemed foolish by men, <sup><4025></sup>1 Corinthians 1:25; equivalent to without learning or erudition, <sup><4027></sup>1 Corinthians 1:27; 3:18; 4:10; imprudent, without forethought or wisdom, <sup><4026></sup>Matthew 7:26; 23:17,19 (see above); <sup><4152></sup>Matthew 25:2f,8; equivalent to empty, useless, **zhthseiv**, <sup><3123></sup>2 Timothy 2:23; <sup><3119></sup>Titus 3:9; in imitation of the Hebrew **l bn**; (cf. <sup><1931></sup>Psalm 13:1 (<sup><1941></sup>Psalm 14:1); <sup><1820></sup>Job 2:10) equivalent to “impious, godless” (because such a man neglects and despises what relates to salvation), <sup><4152></sup>Matthew 5:22; (some take the word here as a Hebrew term (**hrw**), “rebel”) expressive of condemnation; cf. <sup><4000></sup>Numbers 20:10; <sup><1888></sup>Psalm 68:8; but see the Syriac; Field, *Otium Norv.* pars iii. at the passage; Levy, *Neuhebräisch. u. Chald. Wörterbuch* under the word **mwrm**). (the Septuagint for **l bn**; <sup><1526></sup>Deuteronomy 32:6; <sup><2315></sup>Isaiah 32:5f; for **l ysk**] <sup><1948></sup>Psalm 93:8 (<sup><1948></sup>Psalm 94:8). (Aeschylus, Sophocles, others.))\*

**{3475} Mwshv** (constantly so in the text. Rec. (in Strabo (16, 2, 35 edition Meineke); <sup><2700></sup>Daniel 9:10,11, the Septuagint), and in Philo (cf. his “Buch v. d. Weltschöpf.” Müller edition, p. 117 (but Richter in his edition

has adopted **Mwushv**), after the Hebrew form **hvm**, which in <sup><120></sup>Exodus 2:10 is derived from **hvm**;to draw out), and **Mwushv** (so in the the Septuagint (see Tdf.'s 4th edition Proleg., p. xlii.), Josephus (“in Josephus the readings vary; in the Antiquities he still adheres to the classic form (**Mwshv**), which moreover is the common form in his writings,” Müller’s note on Josephus, contra Apion 1, 31, 4. (Here, again, recent editors, as Bekker, adopt **Mwushv** uniformly.) On the fluctuation of manuscripts cf. Otto’s note on Justin Martyr, Apology i. sec. 32 at the beginning), and in the N.T., Tdf. edition; — a word which signifies in Egyptian “water-saved,” *i.e.* ‘saved from water’; cf. Fritzsche, Romans, vol. ii., p. 313; and especially Gesenius, Thesaurus ii., p. 824; Knobel on <sup><120></sup>Exodus 2:10; (but its etymol. is still in dispute; many recent Egyptologists connect it with mesu *i.e.* ‘child’; on the various interpretations of the name, compare Müller on Josephus, contra Apion, the passage cited; Stanley in B. D. under the word Moses; Schenkel in his BL. iv., 240f). From the remarks of Fritzsche, Gesenius, etc., it is evident also that the word is a trisyllable, and, hence, should not be written **Mwushv** as it is by L Tr WH, for **wu** is a diphthong, as is plain from **ewutou, twuto**, Ionic for **eaütou, tauto**; (cf. Lipsius, Gramm. Untersuch., p. 140); add, Winer’s Grammar, p. 44; (Buttmann, 19 (17)); Ewald, Gesch. des Volkes Israel edition 3, p. 119 note), **Mwsewv, oJ** “Moses” (Itala and Vulgate *Moyses*), the famous leader and legislator of the Israelites in their migration from Egypt to Palestine. As respects its declension, everywhere in the N.T. the genitive ends in **Mwsewv** (as if from the nominative **Mwuseuv**), in the Septuagint **Mwsh**, as <sup><404></sup>Numbers 4:41,45,49, etc. dative **Mwsh** (as in the Septuagint, cf. <sup><120></sup>Exodus 5:20; 12:28; 24:1; <sup><120></sup>Leviticus 8:21, etc.) and **Mwsei** (for the manuscripts and accordingly the editors vary between the two (but T WH **Mwsh** only in <sup><404></sup>Acts 7:44 (influenced by the Septuagint?), Tr in Acts, the passage cited and <sup><100></sup>Mark 9:4,5; L in Acts, the passage cited and <sup><805></sup>Romans 9:15 text; see Tdf. Proleg., p. 119; WH’s Appendix, p. 158)), <sup><170></sup>Matthew 17:4; <sup><100></sup>Mark 9:4; <sup><126></sup>John 5:46; 9:29; <sup><174></sup>Acts 7:44; <sup><805></sup>Romans 9:15; <sup><808></sup>2 Timothy 3:8. Accusative, **Mwshn** (as in the Septuagint), <sup><461></sup>Acts 6:11; 7:35; <sup><602></sup>1 Corinthians 10:2; <sup><808></sup>Hebrews 3:3; once **Mwsea**, <sup><169></sup>Luke 16:29; cf. (Tdf. and WH. as above); Winer’s Grammar, sec. 10, 1; Buttmann, as above; (Etymologicum Magnum 597, 8). By metonymy, equivalent to “the books of Moses”: <sup><169></sup>Luke 16:29; 24:27; <sup><457></sup>Acts 15:21; <sup><125></sup>2 Corinthians 3:15.

# N

(Nu: (**efel kustikon**), cf. Winer's Grammar, sec. 5, 1 b.; B. 9 (8); Tdf. Proleg., p. 97f; WH's Appendix, p. 146f; Thiersch, De Pentat. vers. Alex., p. 84f; Scrivener, Plain Introduction, etc., chapter 8: sec. 4; Collation of Codex Sinaiticus, p. liv.; see see under the words, **duo**, **eikosi**, **pav**. Its omission by the recent editors in the case of verbs (especially in 3 person singular) is rare. In WH, for instance (where "the omissions are all deliberate and founded on evidence") it is lacking in the case of **esti** five times only (<4165> Matthew 6:25; <4165> John 6:55 (twice); <41810> Acts 18:10; <41812> Galatians 4:2 — apparently without principle); in Tdf. never; see especially Tdf. as above In the dative plural of the 3rd decl. the manuscripts vary; see especially Tdf. Proleg., p. 98 and WH's Appendix, p. 146f. On the nu **n** appended to accusative singular in **a** or **h** (**h**) see **arshn**. On the neglect of assimilation, particularly in compounds with **sun** and **en**, see those prepositions and Tdf. Proleg., p. 73f; WH's Appendix, p. 149; cf. Buttmann, 8; Winer's Grammar, 48. On the interchange of **n**, and **nn** in such words as **apoktennw** (**apoktenw**), **ekcunnw** (**ekcunw**), **enatov** (**ennatov**), **enenhkonta** (**ennehkonta**), **eneov** (**enneov**), **lwannhv** (**lwanhv**), and the like, see the several words.)

{3476} **Naasswn** (ⲛⲱⲥⲱⲛ ⲛⲁⲥⲥⲱⲛ *e.e.* 'diviner', 'enchanter'), **oJ** indeclinable, "Naasson" (or Naashon, or (best) Nahshon), a man mentioned in (<4163> Exodus 6:23; <41007> Numbers 1:7; <41810> Ruth 4:20) <41004> Matthew 1:4 and <41812> Luke 3:32.\*

{3477} **Naggai** (from **Hgæe** to shine), **oJ** indeclinable (Vulgate (Naggae, and (so A.V.) Nagge), "Naggai," one of Christ's ancestors: <41825> Luke 3:25.\*

{3478} **Nazaret** ((so Rec.<sup>st</sup> everywhere; Lachmann also in <41009> Mark 1:9; <4129> Luke 2:39,51; 4:16; <41045> John 1:45f (46f); Tdf. in <41009> Mark 1:9; <41045> John 1:45f (46f); Tr text in <41026> Luke 1:26; 2:4; 4:16; <41045> John 1:45f (46f); Tr marginal reading in <41009> Mark 1:9; <4129> Luke 2:39,51; and WH everywhere except in four passages soon to be mentioned), **Nazareq** (so Rec.<sup>elz</sup> ten times, Rec.<sup>bez</sup> six times, T and Tr except in the passages already given or about to be given; L in <41023> Matthew 2:23; 21:11 (so WH here); <41026> Luke 1:26; <41038> Acts 10:38 (so WH here)), **Nazaraq** (L in <41043> Matthew 4:13 and

<sup><004></sup>Luke 2:4, after codex Delta but with “little other attestation” (Hort)), **Nazara** (<sup><003></sup>Matthew 4:13 T Tr WH; <sup><006></sup>Luke 4:16 T WH), **hJ** indeclinable, (and **ta Nazara**, Origen and Jul. African. in Eusebius, h. e. 1, 7, 14; cf. Keith, *Jesu von Naz. i.*, p. 319f. (English translation, ii., p. 16) and ii., p. 421f. (English translation, iv., p. 108), who thinks Nazara preferable to the other forms (but see WH’s Appendix, p. 160{a}; Tdf. Proleg., p. 120; Scrivener, Introduction, chapter viii. sec. 5; Alford, *Greek Testament*, vol. i. Proleg., p. 97)), “Nazareth,” a town of lower Galilee, mentioned neither in the O.T., nor by Josephus, nor in the Talmud (unless it is to be recognized in the appellation **Ἐβραϊστικῶς** given there to Jesus Christ). It was built upon a hill, in a very lovely region (cf. Renan, *Vie de Jesus*, 14{me} edition, p. 27f. (Wilbour’s translation (N. Y. 1865), pp. 69ff; see also Robinson, *Researches*, etc. ii., 336f)), and was distant from Jerusalem a three days’ journey, from Tiberias eight hours (or less); it was the home of Jesus (<sup><035></sup>Matthew 13:54; <sup><001></sup>Mark 6:1); its present name is en Nazirah, a town of from five to six thousand inhabitants (cf. Baedeker, *Palestine and Syria*, p. 359): <sup><023></sup>Matthew 2:23; 4:13; 21:11; <sup><009></sup>Mark 1:9; <sup><026></sup>Luke 1:26; 2:4,39,51; 4:16; <sup><005></sup>John 1:45f (46f); <sup><008></sup>Acts 10:39. As respects the Hebrew form of the name, it is disputed whether it was **רִצְפָא** sprout’, ‘shoot’ (so, besides others, Hengstenberg, *Christol. des A. T.* ii., 124f. (English translation, ii., 106f); but cf. Gieseler in the *Studien und Kritiken* for 1831, p. 588f), or **הַרְצִינָה** protectress’, ‘guard’ (cf. <sup><279></sup>2 Kings 17:9; so Keim, as above), or **תְּרַחְנִי** ‘sentinel’ (so Delitzsch in the *Zeitschr. f. Luth. Theol.* for 1876, p. 401), or **תְּרַחְוִי** ‘watch-tower’ (so Ewald in the *Götting. gelehrt. Anzeigen* for 1867, p. 1602f). For a further account of the town cf. Robinson, as above, pp. 333-343; Tobler, *Nazareth in Palästina*. Berl. 1868; (Hackett in B. D. under the word Nazareth).\*

**{3479} Nazarhnov, Nazarhnou, oJ** “a Nazarene, of Nazareth, sprung from Nazareth,” a patrial name applied by the Jews to Jesus, because he had lived at Nazareth with his parents from his birth until he made his public appearance: <sup><024></sup>Mark 1:24; 14:67; 16:6; <sup><034></sup>Luke 4:34; (<sup><249></sup>Luke 24:19 L marginal reading T Tr text WH); and L T Tr WH in <sup><007></sup>Mark 10:47.\*

**{3480} Nazwraiov, Nazwraiou, oJ** equivalent to **Nazarhnov**. which see; Jesus is so called in <sup><023></sup>Matthew 2:23 (cf. B. D. under the word Nazarene; Bleek, *Synopt. Evang.* at the passage); <sup><057></sup>Matthew 26:71; <sup><007></sup>Mark 10:47 R G; <sup><037></sup>Luke 18:37; 24:19 R G L text Tr marginal

reading; <sup><51815></sup>John 18:5,7; 19:19; <sup><4122></sup>Acts 2:22; 3:6; 4:10; 6:14; (9:5 L brackets); 22:8; 26:9. **oj Nazwraioi** (A.V. “the Nazarenes”), followers of **Ihsouv oNazwraiov**, was a name given to the Christians by the Jews, <sup><41415></sup>Acts 24:5.\*

**{3481} Naqan** or (so L marginal reading T WH) **Naqam**, **ojztn;** (‘given’ namely, of God)), “Nathan”: a son of David the king (<sup><10514></sup>2 Samuel 5:14), <sup><4131></sup>Luke 3:31.\*

**{3482} Naqanahl**, **ojl antre** (gift of God), “Nathanael,” an intimate disciple of Jesus: <sup><4145></sup>John 1:45-49 (46-50); 21:2. He is commonly thought to be identical with Bartholomew, because as in <sup><4145></sup>John 1:45 (46) he is associated with Philip, so in <sup><41013></sup>Matthew 10:3; <sup><41018></sup>Mark 3:18; <sup><41614></sup>Luke 6:14 Bartholomew is; Nathanael, on this supposition, was his personal name, and Bartholomew a title derived from his father (see **Barqol omaiov**). But in <sup><41013></sup>Acts 1:13 Thomas is placed between Philip and Bartholomew; (see B. D. under the word Nathaniel). Späth in the *Zeitschr. f. wissenschaft. Theologie*, 1868, pp. 168ff, 309ff (again 1880, pp. 78ff) acutely but vainly tries to prove that the name was formed by the Fourth Evangelist symbolically to designate ‘the disciple whom Jesus loved’ (see **Iwannhv**, 2).\*

**{3483} nai**, a particle of assertion or confirmation (akin to **nh**; cf. Donaldson, *Cratylus* sec. 189), from Homer down, “yea, verily, truly, assuredly, even so”: <sup><41125></sup>Matthew 11:26; <sup><21021></sup>Luke 10:21; <sup><51012></sup>Philemon 1:20; <sup><41007></sup>Revelation 1:7; 16:7; 22:20; **nai, legw uñin k.t.l.**, <sup><41109></sup>Matthew 11:9; <sup><41725></sup>Luke 7:26; 11:51; 12:5; **nai, legei to pneuma**, <sup><64113></sup>Revelation 14:13; it is responsive and confirmatory of the substance of some question or statement: <sup><41028></sup>Matthew 9:28; 13:51; 15:27; 17:25; 21:16; <sup><41078></sup>Mark 7:28; <sup><3117></sup>John 11:27; 21:15f; <sup><41818></sup>Acts 5:8 (9); 22:27; <sup><41329></sup>Romans 3:29; a repeated **nai**, “most assuredly” (A.V. “yea, yea”), expresses emphatic assertion, <sup><41537></sup>Matthew 5:37; **htw uñwn to nai nai**, let your **nai** be **nai**, *i.e.* let your allegation be true, <sup><31512></sup>James 5:12 (Buttmann, 163 (142); Winer’s *Grammar*, 59 (58)); **einai** or **ginesqai nai kai ou**, to be or show oneself double-tongued, *i.e.* faithless, wavering, false, <sup><41018></sup>2 Corinthians 1:18f; **ida par’ emoi to nai nai kai to ou ou**, that with me should be found both a solemn affirmation and a most emphatic denial, *i.e.* that I so form my resolves as, at the dictate of pleasure or profit, not to carry them out, *ibid.* 17 (cf. Winer’s *Grammar*, 460 (429)); **nai en autw**

**gegonen**, in him what was promised has come to pass, <sup><4019></sup>2 Corinthians 1:19; **epaggel iai en autw to nai** namely, **gegonasin**, have been fulfilled, have been confirmed by the event, <sup><4022></sup>2 Corinthians 1:20 (cf. Meyer at the passage). It is a particle of appeal or entreaty, like the (English “yea”) (German *ja*): with an imperative, **nai ... sul l ambanou autaiw**, <sup><3008></sup>Philippians 4:3 (where Rec. has **kai** for **nai**); **nai ercou**, <sup><6221></sup>Revelation 22:20 Rec.; so **nai nai**, Judith 9:12. (A classification of the uses of **nai** in the N.T. is given by Ellicott on <sup><3008></sup>Philippians 4:3; cf. Green, ‘Grit. Note’ on <sup><4025></sup>Matthew 11:26.)\*

{3497} **Naiman**, see **Nhman**.

{3484} **Nain** (WH **Nain** (cf. Iota) (<sup>˘</sup>**yai**; a pasture; cf. Simonis, Onomast. N.T., p. 115), **hJ**“Nain,” a town of Galilee, situated at the northern base of Little Hermon; modern Nein, a petty village inhabited by a very few families, and not to be confounded with a village of the same name beyond the Jordan (Josephus, b. j. 4, 9, 4): <sup><4071></sup>Luke 7:11. (Cf. Edersheim, Jesus the Messiah, i. 552f.)\*

{3485} **naov, naou, oJ(naiw** to dwell), the Septuagint for **l kyha** used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of holies (in classical Greek used of the sanctuary or cell of a temple, where the image of the god was placed, called also **domov, shkov**, which is to be distinguished from **to idron**, the whole temple, the entire consecrated enclosure; this distinction is observed also in the Bible; see **idron**, p. 299{a}): <sup><4236></sup>Matthew 23:16f,35 27:40; <sup><4158></sup>Mark 14:58; 15:29; <sup><4029></sup>John 2:19f; <sup><6102></sup>Revelation 11:2; nor need <sup><4075></sup>Matthew 27:5 be regarded as an exception, provided we suppose that Judas in his desperation entered the Holy place, which no one but the priests was allowed to enter ((note the **eiv** (others, **en**) of T Tr WH). with **Qeou, tou Qeou**, added: <sup><4061></sup>Matthew 26:61; <sup><4037></sup>1 Corinthians 3:17; <sup><4066></sup>2 Corinthians 6:16; <sup><3004></sup>2 Thessalonians 2:4; <sup><6102></sup>Revelation 11:1; used specifically of the Holy place, where the priests officiated: <sup><4000></sup>Luke 1:9,21f; of the Holy of holies (see **katapetasma**), <sup><4075></sup>Matthew 27:51; <sup><4158></sup>Mark 15:38; <sup><4235></sup>Luke 23:45. in the visions of the Revelation used of the temple of the ‘New Jerusalem’: <sup><6012></sup>Revelation 3:12; 7:15; 11:19; 14:15,17; 15:5f,8; 16:1,17; of any temple whatever prepared for the true God, <sup><4078></sup>Acts 7:48 Rec.; 17:24. of miniature silver temples modeled after the temple of Diana (*i.e.* Artemis (which see)) of Ephesus, <sup><4024></sup>Acts 19:24. **oJ**

**Qeov naov authv estin**, takes the place of a temple in it, <sup><6012></sup>Revelation 21:22. metaphorically, of a company of Christians, a Christian church, as dwelt in by the Spirit of God: <sup><4036></sup>1 Corinthians 3:16; <sup><4066></sup>2 Corinthians 6:16; <sup><4021></sup>Ephesians 2:21; for the same reason, of the bodies of Christians, <sup><4669></sup>1 Corinthians 6:19. of the body of Christ, **oJhaov tou swmatov autou** (epexegetical genitive (Winer’s Grammar, 531 (494))), <sup><4021></sup>John 2:21, and according to the Evangelist’s interpretation in 19 also. ((From Homer on.))\*

**{3486} Naoum** (μῶϊς <sup>næ</sup>consolation), **oJ**“Nahum,” a certain Israelite, one of the ancestors of Christ: <sup><4035></sup>Luke 3:25.\*

**{3487} nardov, nardou, hJ**(a Sanskrit word (cf. Fick as in Löw below); Hebrew **נָרְדִּי** <sup><2012></sup>Song of Solomon 1:12; 4:13f); a. “nard,” the head or spike of a fragrant East Indian plant belonging to the genus Valeriana, which yields a juice of delicious odor which the ancients used (either pure or mixed) in the preparation of a most precious ointment; hence, b. “nard oil or ointment”; so <sup><4143></sup>Mark 14:3; <sup><6123></sup>John 12:3. Cf. Winer, RWB under the word Narde; Rüetschi in Herzog x., p. 203; Furrer in Schenkel, p. 286f; (Löw, Aramäische Pflanzennamen (Leip. 1881), sec. 316, p. 368f; Royle in Alex.’s Kitto under the word Nerd; Birdwood in the ‘Bible Educator’ ii. 152).\*

**{3488} Narkissov, Narkissou, oJ**“Narcissus” (*i.e.* ‘daffodil’), a Roman mentioned in <sup><6161></sup>Romans 16:11, whom many interpreters without good reason suppose to be the noted freedman of the emperor Claudius (Suetonius, Claudius 28; Tacitus, ann. 11, 29f; 12, 57 etc.) (cf. Lightfoot on Philip., p. 175); in opposition to this opinion cf. Winer’s RWB, under the word; Rüetschi in Herzog x., 202f; (B. D., under the word).\*

**{3489} nauagew, nauagw:** 1 aorist **enauaghv**; (from **nauagov** shipwrecked; and this from **nauv**, and **agnumi** to break); frequent in Greek writings from Aeschylus and Herodotus down, “to suffer shipwreck”: properly, <sup><4715></sup>2 Corinthians 11:25; metaphorically, **peri thn pistin** (as respects (A.V. “concerning,” see **peri**, II. b.) the faith), <sup><5019></sup>1 Timothy 1:19.\*

**{3490} naukl hrov, naukl hrou, oJ**(**nauv** and **kl hrov**), from Herodotus (and Sophocles) down, “a ship-owner, ship-master,” *i.e.* one



who hires out his vessel, or a portion of it, for purposes of transportation: <471> Acts 27:11.\*

**{3491} nauv**, accusative **naun**, **hJ** (from **naw** or **new**, to flow, float, swim), “a ship, vessel” of considerable size: <474> Acts 27:41. (From Homer down; the Septuagint several times for **ynia**) and **hYnia**!)\*

**{3492} nauthv**, **nautou**, **oJ** “a sailor, seaman, mariner”: <477> Acts 27:27,30; <6817> Revelation 18:17. (From Homer down.)\*

**{3493} Nacwr**, **oJ** (**rWJ** **On**); from **rrjæ** to burn; (Philo de cong. erud. grat. sec. 9 N. **eJmhneuetai fwtov anapausiv**; others besides; see B. D. American edition, under the word), the indeclinable proper name, “Nachor” (or (more common but less accurately) “Nahor”) (<1112> Genesis 11:22), of one of the ancestors of Christ: <1134> Luke 3:34.\*

**{3494} neaniav**, **neaniou**, **oJ** (from **nean**, and this from **neov**; cf. **megistan** (which see), **xunan**), from Homer down; Hebrew **r [æ** and **rWj B**; “a young man”: <411> Acts 20:9; 23:17, and R G in 18 (so here WH text), 22; it is used as in Greek writings, like the Latin *adulescens* and the Hebrew **r [æ** (<1112> Genesis 41:12), of men between twenty-four and forty years of age (cf. Lob. ad Phryn., p. 213; Diogenes Laërtius 8, 10; other references in Stephanus’ Thesaurus, see under the words, **neaniv**, **neaniskov**): <478> Acts 7:58.\*

**{3495} neaniskov**, **neaniskou**, **oJ** (from **nean**, see **neaniav**; on the ending **neaniskov**, **neaniskh**, which has diminutive force, as **anqrwpiskov**, **basiliskov**, **paidiskh**, etc., cf. Alexander Buttmann (1873) *Ausf. Spr.* ii., p. 443), from Herodotus down; the Septuagint chiefly for **rWj B**; and **r [æ** “a young man, youth”: <4121> Matthew 19:20,22; <4145> Mark 14:51a; 16:5; <1714> Luke 7:14; <4127> Acts 2:17; (and L T Tr WH in 23:18 (here WH marginal reading only), 22); <1123> 1 John 2:13f; like **r [æ** (<1024> 2 Samuel 2:14; <1124> Genesis 14:24, etc.; cf. German *Bursche*, Knappe equivalent to Knabe (cf. our colloquial “boys,” “lads “)) used of “a young attendant or servant”: so the plural in <4145> Mark 14:51 Rec.; <4510> Acts 5:10.\*

**{3496} Neapol iv**, **Neapol isewv**, **hJ** “Neapoils,” a maritime city of Macedonia, on the gulf of Strymon, having a port (cf. Lewin, St. Paul, 1:203 n.) and colonized by Chalcidians (see B. D., under the word

Neapolis; cf. Lightfoot's Commentary on Philippians, Introduction, sec. iii.): <sup><4461></sup>Acts 16:11 (here Tdf. **Nean pol in**, WH **Nean Pol in**, Tr **Nean pol in**; cf. Buttman, 74; Lob. ad Phryn., p. 604f). (Strabo 7, p. 330; Pliny, 4 (11) 18.)\*

**{3497} Nhman** and (so L T Tr WH after the Septuagint (see WH's Appendix, p. 159f)) **Naiman**, <sup><4461></sup>oj̄m̄ [̄]ap̄ (pleasantness), "Naaman" (so Vulgate (also "Neman")), a commander of the Syrian armies (<sup><1318></sup>2 Kings 5:1): <sup><407></sup>Luke 4:27.\*

**{3498} nekrov, nekra, nekron** (akin to the Latin *neco, nex* (from a root signifying 'to disappear' etc.; cf. Curtius, sec. 93; Fick i., p. 123; Vanicek, p. 422f)), the Septuagint chiefly for **tme** "dead," *i.e.*:

1. properly,

**a.** "one that has breathed his last, lifeless": <sup><1874></sup>Matthew 28:4; <sup><4025></sup>Mark 9:26; <sup><4075></sup>Luke 7:15; <sup><4450></sup>Acts 5:10; 20:9; 28:6; <sup><5135></sup>Hebrews 11:35; <sup><6017></sup>Revelation 1:17; **epi nekroiv**, if men are dead (where death has occurred (see **epi**, Buttman, 2 a. [e]., p. 233a at the end)), <sup><5077></sup>Hebrews 9:17; **egeirein nekrouv**, <sup><4008></sup>Matthew 10:8; 11:5; <sup><4072></sup>Luke 7:22; hyperbolically and proleptically equivalent to "as if already dead, sure to die, destined inevitably to die": **to swma**, <sup><6180></sup>Romans 8:10 (**to swma** and **to swmation fusei nekron**, Epictetus diss. 3, 10, 15 and 3, 22, 41; in which sense Luther called the human body, although alive, *einen alten Madensack* (cf. Shakespeare's "thou worms-meat!")); said of the body of a dead man (so in Homer often; for **hl bē**) a corpse <sup><1636></sup>Deuteronomy 28:26; <sup><2369></sup>Isaiah 26:19; <sup><2473></sup>Jeremiah 7:33; 9:22; 19:7): **meta tw̄n nekrown**, among the dead, *i.e.* the buried, <sup><2415></sup>Luke 24:5; **qayai touv nekrouv**, <sup><4022></sup>Matthew 8:22; <sup><4040></sup>Luke 9:60; **ostea nekrown**, <sup><4227></sup>Matthew 23:27; of the corpse of a murdered man, **aj̄ma wj̄ nekrouv**, <sup><6443></sup>Revelation 16:3 (for **gWrh**; <sup><3570></sup>Ezekiel 37:9; for **l l j**; thrust through, slain, <sup><4907></sup>Ezekiel 9:7; 11:6).

**b.** "deceased, departed, one whose soul is in Hades": <sup><6018></sup>Revelation 1:18; 2:8; **nekrov hn**, was like one dead, as good as dead, <sup><2154></sup>Luke 15:24,32; plural, <sup><4659></sup>1 Corinthians 15:29; <sup><6443></sup>Revelation 14:13; **en Cristw**, dead Christians (see **en**, I. 6 b., p. 211b), <sup><5046></sup>1 Thessalonians 4:16; very often **oj̄ nekroi** and **nekroi** (without the article; see Winer's Grammar, p. 123 (117) and cf. Buttman, 89 (78) note) are used of the assembly of the dead

(see **anastasis**, 2 and **egeirw**, 2): <sup><6006></sup>1 Peter 4:6; <sup><6015></sup>Revelation 20:5,12f; **tiv apo tw n nekrown**, one (returning) from the dead, the world of spirits, <sup><2160></sup>Luke 16:30; **ek nekrown**, from the dead, occurs times too many to count (see **anastasis**, **anisthmi**, **egeriw**): **anagein tina ek nekrown**, <sup><6007></sup>Romans 10:7; <sup><5830></sup>Hebrews 13:20; **zwh ek nekrown**, life springing forth from death, *i.e.* the return of the dead to life (see **ek**, I. 5), <sup><6015></sup>Romans 11:15; **prwtotokov ek tw n nekrown** who was the first that returned to life from among the dead, <sup><5008></sup>Colossians 1:18; also **prwtotokov tw n nekrown** <sup><6005></sup>Revelation 1:5; **zowpoiein tou nekrouv** <sup><6047></sup>Romans 4:17; **egeirein tina apo tw n nekrown**, to rouse one to quit (the assembly of) the dead, <sup><4042></sup>Matthew 14:2; 27:64; 28:7; **krinein zwntav kai nekrouv**, <sup><5908></sup>2 Timothy 4:1; <sup><6045></sup>1 Peter 4:5; **krithv zwntwn kai nekrown**, <sup><4002></sup>Acts 10:42; **nekrown kai zwntwn kurieuein**, <sup><6040></sup>Romans 14:9.

c. “destitute of life, without life, inanimate” (equivalent to **ayucov**): **to swma cwrv pneumatov nekron estin**, <sup><5025></sup>James 2:26; **ouk estin (o) Qeov nekrown al l a zwntwn**, God is the guardian God not of the dead but of the living, <sup><4022></sup>Matthew 22:32; <sup><4027></sup>Mark 12:27; <sup><4208></sup>Luke 20:38.

2. tropically:

a. (spiritually dead, *i.e.*) “destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins; inactive as respects doing right”: <sup><4025></sup>John 5:25; <sup><6013></sup>Romans 6:13; <sup><4054></sup>Ephesians 5:14; <sup><6001></sup>Revelation 3:1; with **toiv paraptwmasin** (the dative of cause (cf. Winer’s Grammar, 412 (384f))) added, <sup><4001></sup>Ephesians 2:1,5; **en** (but T Tr WH omit **en**) **toiv paraptoiv** <sup><5023></sup>Colossians 2:13; in the pointed saying **afev touv nekrouv qayai touv eautwn nekrouv**, leave those who are indifferent to the salvation offered them in the gospel, to bury thee bodies of their own dead, <sup><4082></sup>Matthew 8:22; <sup><4040></sup>Luke 9:60.

b. universally, “destitute of force or power, inactive, inoperative”: **th amartia**, unaffected by the desire to sin (cf. Winer’s Grammar, 210 (199); Buttman, sec. 133, 12), <sup><6011></sup>Romans 6:11; of things: **amartia**, <sup><6008></sup>Romans 7:8; **pistiv**, <sup><5027></sup>James 2:17,20 (R G), 26; **erga**, powerless and fruitless (see **ergon**, 3, p. 248b bottom), <sup><5801></sup>Hebrews 6:1; 9:14. (Cf. **qhntov**, at the end)

{3499} **nekrow, nekrow**: 1 aorist imperative **nekrowsate**; perfect passive participle **nenekrowmenov**; “to make dead” (Vulgate and Latin Fathers *mortifico*), “to put to death, slay”: **tina**, properly, Authol. app. 313, 5; passive **nenekrowmenov**, hyperbolically, “worn out,” of an impotent old man, <sup><S8112></sup>Hebrews 11:12; also **swma nenekrowmenov**, <sup><E049></sup>Romans 4:19; equivalent to “to deprive of power, destroy the strength of”: **ta mel h**, *i.e.* the evil desire lurking in the members (of the body), <sup><S1035></sup>Colossians 3:5. (**ta dogmata**, Antoninus 7, 2; **thn exin**, Plutarch, de primo frig. 21; (**anqrwpov**, of obduracy, Epictetus diss. 1, 5, 7).)\*

{3500} **nekrwsiv, nekrowsew, h(nekrow)**;

1. properly, “a putting to death” (Vulgate *mortificatio* in <sup><E040></sup>2 Corinthians 4:10), “killing”.

2. equivalent to **to nekrousqai** (the being put to death), with **tou lhsou** added, *i.e.* the (protracted) death (A.V. “the dying”) which Jesus underwent in God’s service (on the genitive cf. Winer’s Grammar, 189 (178) note), Paul so styles the marks of perpetual trials, misfortunes, hardships attended with peril of death, evident in his body (cf. Meyer, <sup><E040></sup>2 Corinthians 4:10).

3. equivalent to **to nenekrowmenon einai**, “the dead state (A.V. “deadness”), utter sluggishness” (of bodily members and organs, Galen): <sup><E049></sup>Romans 4:19.\*

{3561} **neomhnia**, see **noumhnia**.

{3501} **neov, nea, neson** (allied with Latin *novus*, German *neu*, English “new”; Curtius, sec. 433), as in Greek authors from Homer down,

1. “recently born, young, youthful”: <sup><S104></sup>Titus 2:4 (for **r [æe** <sup><E1370></sup>Genesis 37:2; <sup><E331></sup>Exodus 33:11); **oinov neov**, recently made, <sup><E197></sup>Matthew 9:17; <sup><E122></sup>Mark 2:22; <sup><E151></sup>Luke 5:31-39 (but 39 WH in brackets) (Sir. 9:10).

2. “new”: <sup><E107></sup>1 Corinthians 5:7; <sup><S124></sup>Hebrews 12:24; equivalent to born again, **anqrwpov** (which see 1 f.), <sup><S1010></sup>Colossians 3:10. (Synonym: see **kainov**, at the end).\*

{3502} **neossov** and (so T WH, see **nossia**) **nossov, neossou, oj (neov)**, “a young (creature), young bird”: <sup><E124></sup>Luke 2:24. The form **nossov** appears in the Vaticanus text of the Septuagint; but in the Alexandrian

manuscript everywhere **neossov**; cf. Sturz, De dial. Maced., p. 185f; Lob. ad Phryn. p. 206f; (cf. Winer's Grammar, 24). (In Greek writings from Homer down; the Septuagint often for  $\hat{\nu}\beta\epsilon\omicron\upsilon\varsigma$  of the young of animals, as <sup><8126></sup>Leviticus 12:6,8; <sup><884E></sup>Job 38:41.)\*

**{3503} neothv, neothtov, hJ(neov)**, from Homer down; the Septuagint chiefly for  $\mu\upsilon\tau\omega\lambda\omicron\varsigma$  "youth, youthful age": <sup><5042></sup>1 Timothy 4:12; **ek neothtov mou**, from my boyhood, from my youth, <sup><093D></sup>Matthew 19:20 (R G); <sup><4100></sup>Mark 10:20; <sup><2821></sup>Luke 18:21; <sup><4204></sup>Acts 26:4; <sup><0021></sup>Genesis 8:21; <sup><8318></sup>Job 31:18, etc.\*

**{3504} neofutov, neofuton (neov and fuw)**, "newly-planted" (<sup><844D></sup>Job 14:9; <sup><280E></sup>Isaiah 5:7, etc.); tropically, "a new convert, neophyte" (A.V. "novice," *i.e.*) (one who has recently become a Christian): <sup><5406></sup>1 Timothy 3:6. (Ecclesiastical writings.)\*

**{3505} Nerwn** (by etymol. 'brave', 'bold'), **Nerwnov, oJ** "Nero," the well-known Roman emperor: <sup><5042></sup>2 Timothy 4:23 Rec. (*i.e.* in the subscription).\*

**{3506} neuw**; 1 aorist participle **neusav**; "to give a nod; to signify by a nod" (A.V. "to beckon"): **tini**, followed by an infinitive of what one wishes to be done, <sup><8324></sup>John 13:24; <sup><4240></sup>Acts 24:10. (From Homer down; the Septuagint <sup><1025></sup>Proverbs 4:25.) (Compare: **dianeuw, ekneuw, enneuw**,

**{3507} nefel h, nefel hv, hJ(nefov)** (from Homer down), the Septuagint especially for  $\hat{\nu}\eta\epsilon$  but also for  $\beta$  [ ; and  $\kappa\upsilon$   $\alpha\epsilon\epsilon$  "a cloud": (**nefel h fwteinh**, <sup><0075></sup>Matthew 17:5); <sup><0240></sup>Matthew 24:30; 26:64; <sup><4007></sup>Mark 9:7; 13:26; 14:62; <sup><0084></sup>Luke 9:34f; 12:54; 21:27; <sup><4000></sup>Acts 1:9; <sup><5047></sup>1 Thessalonians 4:17; <sup><6027></sup>2 Peter 2:17 (Rec.); <sup><6012></sup>Jude 1:12; <sup><6007></sup>Revelation 1:7; 10:1; 11:12; 14:14ff; of that cloud in which Jehovah is said (<sup><0232></sup>Exodus 13:21f, etc.) to have gone before the Israelites on their march through the wilderness, and which Paul represents as spread over them (**upo th nefel hn hsan**, cf. <sup><9448></sup>Psalm 104:39 (<sup><9459></sup>Psalm 105:39); Sap. 10:17): <sup><6001></sup>1 Corinthians 10:1f. (Synonym: see **nefov**.)\*

**{3508} Nefqaleim** (and (so T editions 2, 7, WH in <sup><6006></sup>Revelation 7:6) **Nefqal im**; see WH's Appendix, p. 155, and under the word Iota), **oJ (yl iIpa)** *i.e.* 'my wrestling' (cf. <sup><0318></sup>Genesis 30:8), or according to what seems to be a more correct interpretation 'my craftiness' (cf. Josephus,

Antiquities 1, 19, 8; Test xii. Patr. test. Neph. sec. 1), from **l t pæ** unused in Kal; cf. Rüetschi in Herzog x., p. 200f), “Naphtali,” the sixth son of the patriarch Jacob, by Bilhah, Rachel’s maid: <sup><1016></sup>Revelation 7:6; by metonymy, his posterity, the tribe of Naphtali, <sup><1043></sup>Matthew 4:13,15.\*

**{3509} nefov, nefouv** (allied with Latin *nubes, nebula*, etc.), **to**, the Septuagint for **b [**; and **ˆnæ**, “a cloud”; in the N.T. once tropically, “a large, dense multitude, a throng”: **marturwn**, <sup><821></sup>Hebrews 12:1; often so in secular authors, as **nefw Trwwn, pezwn, yarwn, kol oiwn**, Homer, Iliad 4, 274; 16, 66; 17, 755; 23, 133; **anqrwpwn**, Herodotus 8, 109; **strouqwn**, Aristophanes av. 578; **akridwn**, Diodorus 3, 29; peditum equitumque nubes, Livy 35, 49.\*

(Synonyms: **nefov, nefel h: nefov** is general, **nefel h** specific; the former denotes the great, shapeless collection of vapor obscuring the heavens; the latter designates particular and definite masses of the same, suggesting form and limit. Cf. Schmidt vol. i., chapter 36.)

**{3510} nefrov, nefrou, oJ** “a kidney” (Plato, Aristophanes); plural “the kidneys, the loins,” as the Septuagint for **twø K]** used of the inmost thoughts, feelings, purposes, of the soul: with the addition of **kardiav**, <sup><1123></sup>Revelation 2:23, with which cf. <sup><1070></sup>Psalms 7:10; <sup><2412></sup>Jeremiah 11:20; 17:10; Sap. 1:6.\*

**{3511} newkorov, newkorou, oJh** (**newv** or **naov**, and **korew** to sweep; (questioned by some; a hint of this derivation is found in Philo de sacerd. honor. sec. 6 (cf. **newkoría**, de somniis 2, 42), and Hesychius (under the word) defines the word **oJton naon kosmwv. korein gar to sairein el egon** (cf. under the word **shkokorov**; so Etymologicum Magnum 407, 27, cf. under the word **newkorov**); yet Suidas under the word **korh**, p. 2157 c. says **newkorov ouc oJsarwn tou newkorou al l’ oJpimel oumenov autou** (cf. under the words, **newkorov, shkokorov**); hence, some connect the last half with root **kor, kol**, cf. Latin *curo, colo*));

1. properly, “one who sweeps and cleans a temple”.

2. “one who has charge of a temple, to keep and adorn it,” a sacristan: Xenophon, an. 5, 3, 6; Plato, legg. 6, p. 759 a.

3. “the worshipper of a deity” (**oulv** *i.e.* the Israelites **oQeov eautw newkorouv hgen** through the wilderness, Josephus, b. j. 5, 9, 4); as appears from coins still extant, it was an honorary title (“temple-keeper or temple-warden” (cf. 2 above)) of certain cities, especially of Asia Minor, in which the special worship of some deity or even of some deified human ruler had been established (cf. Stephanus, Thesaurus, v., p. 1472f; (cf. B. D., under the word “worshipper”)); so **newkorov ... thv Artemidov**, of Ephesus, <sup><485></sup>Acts 19:35; (see Lightfoot in Contemp. Revelation for 1878, p. 294f; Wood, Discoveries at Ephesus (Lond. 1877), Appendix, *passim*).\*

{3512} **newterikov, newterikh, newterikon** (**newterov**, which see), “peculiar to the age of youth, youthful”: **epiquimiai**, <sup><822></sup>2 Timothy 2:22. (3 Macc. 4:8; Polybius 10, 24, 7; Josephus, Antiquities 16, 11, 8).\*

{3501} **newterov, newtera, newteron** (comparitive of **neov**, which see) (from Homer down), “younger”; *i.e.*, a. “younger” (than now), <sup><8218></sup>John 21:18. b. “young, youthful” (A.V. “younger” (relatively)): <sup><5411></sup>1 Timothy 5:11,14; <sup><3116></sup>Titus 2:6; opposed to **presbueteroi**, <sup><5411></sup>1 Timothy 5:1f; <sup><185></sup>1 Peter 5:5. c. (strictly) “younger” by birth: <sup><2152></sup>Luke 15:12f (4 Macc. 12:1). d. “an attendant, servant” (see **neaniskov**, at the end): <sup><4116></sup>Acts 5:6; “inferior in rank,” opposed to **oJmeizwn**, <sup><2226></sup>Luke 22:26.\*

{3513} **nh**, a particle employed in affirmations and oaths (common in Attic), and joined to an accusative of the person (for the most part, a divinity) or of the thing affirmed or sworn by (Buttmann, sec. 149, 17); “by” (Latin *per*, German *bei*): <sup><6151></sup>1 Corinthians 15:31 (<sup><1425></sup>Genesis 42:15f).\*

{3514} **nhqw**; “to spin”: <sup><1163></sup>Matthew 6:28; <sup><227></sup>Luke 12:27. (Plato, *polit.*, p. 289 c.; Anthol.; for **hwf**; <sup><1255></sup>Exodus 35:25f).\*

{3515} **nhpiazw** (cf. Winer’s Grammar, 92 (87)); (**nhpiov**, which see); “to be a babe” (infant): <sup><640></sup>1 Corinthians 14:20. (Hippocrates; ecclesiastical writings).\*

{3516} **nhpiov, nhpia, nhpion** (from **nh**, an insep. neg. prefix (Latin *nefas, nequam, nisi*, etc. cf. Curtius, sec. 437), and **epov**); as in Greek writers from Homer down,



- a. “an infant, little child”: <sup><4216></sup>Matthew 21:16 (from <sup><4908></sup>Psalm 8:3); <sup><4131></sup>1 Corinthians 13:11; the Septuagint especially for **l l wQ** and **l l wQ**.
- b. “a minor, not of age”: <sup><4041></sup>Galatians 4:1 (cf. Lightfoot at the passage).
- c. metaphorically, “childish, untaught, unskilled” (the Septuagint for **ytpl**) <sup><4908></sup>Psalm 18:8 (<sup><4908></sup>Psalm 19:8); <sup><4383></sup>Psalm 118:130 (<sup><4943></sup>Psalm 119:130); <sup><4012></sup>Proverbs 1:32); <sup><4112></sup>Matthew 11:25; <sup><4021></sup>Luke 10:21; <sup><4121></sup>Romans 2:20; <sup><4043></sup>Galatians 4:3; <sup><4044></sup>Ephesians 4:14; opposed to **teleioi**, the more advanced in understanding and knowledge, <sup><4513></sup>Hebrews 5:13f. (Philo de agric. sec. 2); **nhpioiv en Cristw**, in things pertaining to Christ, <sup><4101></sup>1 Corinthians 3:1. In <sup><4107></sup>1 Thessalonians 2:7 L WH (cf. the latter’s note at the passage) have hastily received **nhpioi** for the common reading **hpioi**.\*

**{3517} Nhreuv** ((cf. Vanicek, p. 1158)), **Nhreusew, oJ** “Nereus,” a Christian who lived at Rome: <sup><4565></sup>Romans 16:15 (where L marginal reading **Nhrean**).\*

**{3518} Nhri** and (so T Tr WH) **Nhrei** (see **ei, i**), **oJ** (from **rnea** lamp), “Neri,” the grandfather of Zerubbabel: <sup><4127></sup>Luke 3:27.\*

**{3519} nhsion, nhsiou, to** (diminutive of **nhsov**), “a small island”: <sup><4276></sup>Acts 27:16 ((Strabo)).\*

**{3520} nhsov, nhsou, oJnew**, to swim, properly, ‘floating land’), “an island”: <sup><4136></sup>Acts 13:6; 27:26; 28:1,7,9,11; <sup><4109></sup>Revelation 1:9; 6:14; 16:20. (the Septuagint for **yai** (from Homer down).)\*

**{3521} nhsteia, nhsteiav, hJnhsteuw**, which see), “a fasting, fast,” *i.e.* abstinence from food, and

- a. “voluntary,” as a religious exercise: of private fasting, <sup><4171></sup>Matthew 17:21 (T WH omit; Tr brackets the verse); <sup><4102></sup>Mark 9:29 (T WH omit; Tr marginal reading brackets); <sup><4127></sup>Luke 2:37; <sup><4423></sup>Acts 14:23; <sup><4076></sup>1 Corinthians 7:5 Rec. of the public fast prescribed by the Mosaic Law (<sup><4512></sup>Leviticus 16:29ff; 23:27ff (BB. DD. under the word Fasts, and for references to Strabo, Philo, Josephus, Plutarch, see Sophocles’ Lexicon, under the word, 1)) and kept yearly on the great day of atonement, the tenth of the month Tisri: <sup><4279></sup>Acts 27:9 (the month Tisri comprises a part of our September and October (cf. B. D. under the word month (at end))); the fast, accordingly,

occurred in the autumn, **hJeimeriov wJa**, when navigation was usually dangerous on account of storms, as was the case with the voyage referred to).

**b.** “a fasting to which one is driven by want”: <sup><406B></sup>2 Corinthians 6:5; 11:27; (Hippocrates, Aristotle, Philo, Josephus, Plutarch, Aelian, Athen., others; the Septuagint for **μw**)\*

**{3522} nhsteuw**; future **nhsteusw**; 1 aorist (infinitive **nhsteusai** (<sup><406B></sup>Luke 5:34 T WH Tr text)), participle **nhsteusav**; (from **nhstiv**, which see); “to fast” (Vulgate and ecclesiastical writings *jejano*), *i.e.* “to abstain as a religious exercise from food and drink”: either entirely, if the fast lasted but a single day, <sup><406B></sup>Matthew 6:16-18; 9:14f; <sup><402B></sup>Mark 2:18-20; <sup><406B></sup>Luke 5:33,(34,35); 18:12; <sup><400B></sup>Acts 10:30 R G; <sup><402B></sup>Acts 13:2,(3); or from customary and choice nourishment, if it continued several days, <sup><402B></sup>Matthew 4:2, cf. <sup><401B></sup>Matthew 11:18; **nhsteuei sunecwv kai arton esqiei monon meta aJatov kai to poton autou udwr**, Acta Thom. sec. 20. (Aristophanes, Plutarch, *mor.*, p. 626f; Aelian v. h. 5, 20; (Josephus, *contra Apion* 1, 34, 5 (where see Müller)); the Septuagint for **μwx**)\*

**{3523} nhstiv**, accusative plural **nhsteiv** and (so Tdf. (cf. Proleg., p. 1183) **nhstiv** (see Lob. ad Phryn., p. 326; Fritzsche, Commentary on Mark, p. 796f; cf. (WH’s Appendix, p. 157b); Buttmann, 26 (23)), **oJhJ** (from **nh** and **esqiw**, see **nhpiov**), “fasting, not having eaten”: <sup><402B></sup>Matthew 15:32; <sup><400B></sup>Mark 8:3. (Homer, Aeschylus, Hippocrates (430 B. C.), Aristophanes, others.)\*

**{3524} nhfaleov** (so Rec.<sup>st</sup> in <sup><402B></sup>1 Timothy 3:2,11 (where Rec.<sup>bez</sup> **nhfal aiov**), after a later form) and **nhfal iov** (“alone well attested” (Hort)), **nhfaleon** (in Greek authors generally of three term.; from **nhfw**), “sober, temperate; abstaining from wine, either entirely” (Josephus, *Antiquities* 3, 12, 2) or at least “from its immoderate use”: <sup><402B></sup>1 Timothy 3:2,11; <sup><402B></sup>Titus 2:2. (In secular authors, especially Aeschylus and Plutarch, of things free from all infusion or addition of wine, as vessels, offerings, etc.)\*

**{3525} nhfw**; 1 aorist imperative 2 person plural **nhyate**; from Theognis, Sophocles, Xenophon down; “to be sober”; in the N.T. everywhere tropically, “to be calm and collected in spirit; to be temperate,

dispassionate, circumspect”: <sup><1816></sup>1 Thessalonians 5:6,8; <sup><5045></sup>2 Timothy 4:5; <sup><4013></sup>1 Peter 1:13; 5:8; **eiv tav proseucav**, “unto (the offering of) prayer,” <sup><4047></sup>1 Peter 4:7. (Synonym: see **agrupnew**; and on the word see Ellicott on Timothy, the passage cited Compare: **ananhfw, eknhfw**.)\*

**{3526} Niger, oJ** (a Latin name (‘black’)), “Niger,” surname of the prophet Symeon: <sup><4130></sup>Acts 13:1.\*

**{3527} Nikanwr** ((i.e. ‘conqueror’)), **Nikanorov, oJ** “Nicanor,” of Antioch (?), one of the seven deacons of the church at Jerusalem: <sup><4015></sup>Acts 6:5.\*

**{3528} nikaw, nikw**; present participle dative **nikounti**, <sup><6117></sup>Revelation 2:7 Lachmann <sup><6117></sup>Revelation 2:17 L T Tr (yet all **nikwntav** in <sup><6137></sup>Revelation 15:2) (cf. **erwtaw**, at the beginning); future **nikhsw**; 1 aorist **enikhsa**; perfect **nenikhka**; (**nikh**); (from Homer down); “to conquer” (A.V. “overcome”); a. absolutely, “to carry off the victory, come off victorious”: of Christ, victorious over all his foes, <sup><6112></sup>Revelation 3:21; 6:2; **enikhsen ... anoixai k.t.l.** hath so conquered that he now has the right and power to open etc. <sup><6115></sup>Revelation 5:5; of Christians, that hold fast their faith even unto death against the power of their foes, and their temptations and persecutions, <sup><6117></sup>Revelation 2:7,11,17,26; 3:5,12,21; 21:7; with **ek tou qhriou** added, to conquer and thereby free themselves from the power of the beast (R.V. “to come victorious from”; cf. Winer’s Grammar, 367 (344f); Buttmann, 147 (128)), <sup><6137></sup>Revelation 15:2. when one is arraigned or goes to law, “to win the case,” maintain one’s cause (so in the Attic orators; also **nikan dikhn**, Euripides, El. 955): <sup><6114></sup>Romans 3:4 (from the Septuagint of <sup><1516></sup>Psalms 50:6 (<sup><1516></sup>Psalms 51:6)). b, with the accusative of the object: **tina**, by force, <sup><2112></sup>Luke 11:22; <sup><6117></sup>Revelation 11:7; 13:7 (L omits; WH Tr marginal reading brackets the clause); of Christ the conqueror of his foes, <sup><6114></sup>Revelation 17:14; **ton kosmon**, to deprive it of power to harm, to subvert its influence, <sup><6163></sup>John 16:33; **nikan tina** or **ti** is used of one who by Christian constancy and courage keeps himself unharmed and spotless from his adversary’s devices, solicitations, assaults: the devil, <sup><6113></sup>1 John 2:13f; <sup><6121></sup>Revelation 12:11; false teachers, <sup><6114></sup>1 John 4:4; **ton kosmon**, <sup><6114></sup>1 John 5:4f. **nikan to ponhron en tw agaqw**, by the force which resides in goodness, i.e. in kindness, to cause an enemy to repent of the wrong he has done one, <sup><6121></sup>Romans 12:21;

**nikasqai upo tou kakou**, to be disturbed by an injury and driven to avenge it, *ibid.* (Compare: **upernikaw**.)\*

{3529} **nikh, nikhv, hJ**(from Homer down), “victory”: <sup><GR1></sup>1 John 5:4 (cf. **nikov**).\*

{3530} **Nikodhmov** (**nikh** and **dhmov** (*i.e.* ‘conqueror of the people’)). **Nikodhmou, oJ** “Nicodemus” (rabbinical Hebrew <sup><WGDQJ></sup>נִקֹּדִימָה), a member of the Sanhedrin who took the part of Jesus: <sup><GR1></sup>John 3:1,4,9; 7:50; 19:39.\*

{3531} **Nikol aithv, Nikol aitou, oJ** a follower of Nicolaus, “a Nicolaitan”: plural, <sup><GR16></sup>Revelation 2:6,15 — a name which, it can scarcely be doubted, refers symbolically to the same persons who in <sup><GR14></sup>Revelation 2:14 are charged with holding **thn didachn Bal aam**, *i.e.* after the example of Balaam, casting a stumblingblock before the church of God (<sup><GR1></sup>Numbers 24:1-3) by upholding the liberty of eating things sacrificed unto idols as well as of committing fornication; for the Greek name **Nikol aov** coincides with the Hebrew <sup><J></sup>נִכּוֹל אֵו according to the interpretation of the latter which regards it as signifying “destruction of the people”. See in **Bal aam**; (cf. BB. DD., under the words Nicolaitans, Nicolas; also commentaries on Revelation, at the passages cited).\*

{3532} **Nikol aov, Nikol aou, oJ**(**nikh** and **laov**), “Nicolaus” (A.V. “Nicolas”), a proselyte of Antioch and one of the seven deacons of the church at Jerusalem: <sup><GR16></sup>Acts 6:5.\*

{3533} **Nikopol iv, Nikopol iseww, hJ**(city of victory), “Nicompolis”: <sup><GR12></sup>Titus 3:12. There were many cities of this name — in Armenia, Pontus, Cilicia, Epirus, Thrace — which were generally built, or had their name changed, by some conqueror to commemorate a victory. The one mentioned above seems to be that which Augustus founded on the promontory of Epirus, in grateful commemoration of the victory he won at Actium over Antony. The author of the spurious subscription of the Epistle seems to have had in mind the Thracian Nicopolis, founded by Trajan ((?) cf. Pape, Eigennamen, under the word) on the river Nestus (or Nessus), since he calls it a city ‘of Macedonia.’ (B. D. under the word).\*

{3534} **nikov, nikouv, to**, a later form equivalent to **nikh** (cf. Lob. ad Phryn., p. 647; (Buttmann, 23 (20); Winer’s Grammar, 24)), “victory”: <sup><GR1></sup>1 Corinthians 15:55, 57 (2 Macc. 10:38; (1 Esdr. 3:9)); **eiv nikov**, until

he have gained the victory, <sup><127></sup>Matthew 12:20; **katepoqh o.ḡanaton eiv nikov**, (A.V. “death is swallowed up in victory”) *i.e.* utterly vanquished, <sup><655></sup>1 Corinthians 15:54. (The Septuagint sometimes translate the Hebrew **j xæþ**; *i.e.* “to everlasting, forever,” by **eiv nikov**, <sup><1026></sup>2 Samuel 2:26; <sup><887></sup>Job 36:7; <sup><571></sup>Lamentations 5:20; <sup><1001></sup>Amos 1:11; 8:7, because **j xæþ** denotes also “splendor,” <sup><1391></sup>1 Chronicles 29:11, and in Syriac “victory”.)\*

**{3535} Nineui, hJ** Hebrew **hwæyni** (supposed to be compounded of **ʿyn** and **hwæ**; the abode of Ninus; (cf. Fried. Delitzsch as below; Schrader as below, pp. 102, 572)), in the Greek and Roman writings **hJNiniv** (on the accent cf. Pape, Eigennamen, under the word), “Nineveh” (Vulgate *Ninive* (so A.V. in Luke as below)), a great city, the capital of Assyria, built apparently about B. C. 2000, on the eastern bank of the Tigris opposite the modern city of Mosul. It was destroyed (about) B. C. 606, and its ruins, containing invaluable monuments of art and archaeology, began to be excavated in recent times (from 1840 on), especially by the labors of the Frenchman Botta and the Englishman Layard; cf. Layard, *Nineveh and its Remains*, Lond. 1849, 2 vols.; and his *Discoveries in the Ruins of Nineveh and Babylon*, Lond. 1853; (also his article in *Smith’s Dict. of the Bible*); H. J. C. Weissenborn, *Ninive* as above Gebiet etc. 2 Pts. Erf. 1851-1856; Tuch, *De Nino urbe*, Lipsius 1844; Spiegel in *Herzog* 10, pp. 361-381; (especially Fried. Delitzsch in *Herzog* 2 (cf. Schaff-Herzog) x., pp. 587-603; Schrader, *Keilinschriften* as above with index under the word; and in Riehm under the word; Winer’s *Grammar*, Robertson Smith in *Encyc. Brit.* under the word); Hitzig in *Schenkel* 4:334ff; (Rawlinson, *Five Great Monarchies* etc.; Geo. Smith, *Assyrian Discoveries*, (Lond. 1875)). In the N.T. once, viz. <sup><2132></sup>Luke 11:32 R G.\*

**{3536} (Nineuthv** R G (so Tr in <sup><2132></sup>Luke 11:32), or **Nineuthv** (L (so Tr in <sup><2133></sup>Luke 11:30)) or **nineueithv** T WH (SO Tr in <sup><1241></sup>Matthew 12:41) (see **ei, i** and Tdf. *Proleg.*, p. 86; WH’s Appendix, p. 154b), **Nineuitou, oJ** (**Nineui**, which see), equivalent to **Niniov** in Herodotus and Strabo; “a Ninevite,” an inhabitant of Nineveh: <sup><1241></sup>Matthew 12:41; <sup><2133></sup>Luke 11:30, and L T Tr WH in 32.\*

**{3537} nipthr, nipthrov, oJniptw)**, a vessel for washing the hands and feet, “a basin”: <sup><6136></sup>John 13:5. (Ecclesiastical writings).\*

**{3538} niptw**; (a later form for **nizw**; cf. Lob. ad Phryn., p. 241 (Veitch, under the word **nizw**; Buttmann, 63 (55); Winer’s Grammar, 88 (84))); 1 aorist **eniya**; middle, present **niptomia**; 1 aorist **eniyamhn**; the Septuagint for **xj æ** “to wash”: **tina**, <sup><B138></sup>John 13:8; **touv podav tinov**, *ibid.* 5f 8, 12, 14; <sup><S160></sup>1 Timothy 5:10; middle “to wash oneself” (cf. Buttmann, sec. 135, 5; Winer’s Grammar, sec. 38, 2b.): <sup><B107></sup>John 9:7,11,15; **tav ceirav**, to wash one’s (own) hands, <sup><A103></sup>Mark 7:3; **touv podav**, <sup><B130></sup>John 13:10 (T omits; WH brackets **touv podav**); **niyai to prosopon sou**, <sup><A167></sup>Matthew 6:17; **niptontai tav ceirav autwn**, <sup><B152></sup>Matthew 15:2. (Compare: **aponiptw**. Synonym: see **louw**, at the end.)\*

**{3539} noew, now**; 1 aorist **enohsa**; (present passive participle (neuter plural) **nwumena**); (**nouv**); from Homer down; the Septuagint for **ἔγρη** and **ἔγρηθη** and for **ἐγρηθη**

1. “to perceive with the mind, to understand”: absolutely, with the addition **th kardia**, <sup><B120></sup>John 12:40 (<sup><S148></sup>Isaiah 44:18); with an accusative of the thing, <sup><B104></sup>Ephesians 3:4, 20; <sup><S107></sup>1 Timothy 1:7; passive: <sup><B123></sup>Romans 1:20; followed by **oji**, <sup><A157></sup>Matthew 15:17; 16:11; <sup><A108></sup>Mark 7:18; followed by an accusative with an infinitive, <sup><S103></sup>Hebrews 11:3; the absolute equivalent to “to have understanding”: <sup><A169></sup>Matthew 16:9; <sup><A187></sup>Mark 8:17.

2. “to think upon, heed, ponder, consider”: **oeitw**, namely, let him attend to the events that occur, which will show the time to flee, <sup><B145></sup>Matthew 24:15; <sup><A134></sup>Mark 13:14; (similarly **noei oJ(R G a) legw**, <sup><S107></sup>2 Timothy 2:7). (Compare: **eunoew, katanoew, metanoew, pronoew, uponoew**.)\*

**{3540} nohma, nohmatov, to**, from Homer down;

1. “a mental perception, thought”.

2. specifically, (an evil) “purpose”: **aicmal wtizein pan nohma eiv thn upakohn tou Cristou**, to cause whoever is devising evil against Christ to desist from his purpose and submit himself to Christ (as Paul sets him forth), <sup><A105></sup>2 Corinthians 10:5; plural: <sup><A121></sup>2 Corinthians 2:11 (**tou diabolou**, Ignatius ad Ephesians (interpolated) 14; **thv kardiav autwn pohnrav**, Baruch 2:8).

3. that which thinks, “the mind”: plural (where the minds of many are referred to), <sup><B14></sup>2 Corinthians 3:14; 4:4, and perhaps (<sup><A103></sup>2 Corinthians 11:3); <sup><A107></sup>Philippians 4:7, for here the word may mean thoughts and

purposes; (others would so take it also in all the examples cited under this head (cf. **kauchma**, 2)).\*

**{3541} noqov, noqh, noqon**, “illegitimate, bastard,” *i.e.* born, not in lawful wedlock, but of a concubine or female slave: <sup><3818></sup>Hebrews 12:8; cf. Bleek at the passage (Sap. 4:3; from Homer down).\*

**{3542} nomh, nomhv, hJ(nemw** to pasture), from Homer (*i.e.* batrach.) down;

1. “pasturage, fodder, food”: in figurative discourse **eurhsei nomhn**, *i.e.* he shall not want the needful supplies for the true life, <sup><3109></sup>John 10:9; (the Septuagint for **h[r]h̄i ty[r]h̄n̄w̄n**).

2. tropically, “growth, increase” (German *Umsichfressen, Umsichgreifen*): of evils spreading like a gangrene, <sup><3127></sup>2 Timothy 2:17 (of ulcers, **nomhn poieitai eJkov**, Polybius 1, 81, 6; of a conflagration, **to pur Iambanei nomhn**, 11, 4 (5), 4 cf. 1, 48, 5; Josephus, b. j. 6, 2, 9).\*

**{3543} nomizw**; imperfect **enomizon**; 1 aorist **enomisa**; imperfect passive **enomizomhn**; (**nomov**); as in Greek authors from Aeschylus and Herodotus down;

1. “to hold by custom or usage, own as a custom or usage; to follow custom or usage”; passive **nomizetai** “it is the custom, it is the received usage”: **ou enomizeto proseuch einai**, where according to custom was a place of prayer, <sup><4463></sup>Acts 16:13 (but L T Tr WH read **ou enomizomen proseuchn einai**, “where we supposed there was,” etc.; cf. 2 below), (2 Macc. 14:4).

2. “to deem, think, suppose”: followed by an infinitive, <sup><4081></sup>Acts 8:20; <sup><4076></sup>1 Corinthians 7:36; followed by an accusative with an infinitive, <sup><4124></sup>Luke 2:44; <sup><4075></sup>Acts 7:25; 14:19; 16:(18 (see 1 above)), <sup><4467></sup>Acts 16:27; 17:29; <sup><4076></sup>1 Corinthians 7:26; <sup><5435></sup>1 Timothy 6:5; followed by **oūi**, <sup><4157></sup>Matthew 5:17; 10:34 (Winer’s Grammar, sec. 56, 1 b.); <sup><4110></sup>Matthew 20:10; <sup><4075></sup>Acts 21:29; **wJ enomizeto**, as was accustomed to be supposed, <sup><4083></sup>Luke 3:23. (Synonym: see **hgeomai**, at the end.)\*

**{3544} nomikov, nomikh, nomikon (nomov)**, “pertaining to (the) law” (Plato, Aristotle, others): **macai**, <sup><5089></sup>Titus 3:9; **ohomikov**, “one learned in the law,” in the N.T. an interpreter and teacher of the Mosaic law (A.V. “a



lawyer”; cf. **grammateuv**, 2): <sup><125></sup>Matthew 22:35; <sup><125></sup>Luke 10:25; <sup><183></sup>Titus 3:13; plural, <sup><173></sup>Luke 7:30; 11:45f,52; 14:3.\*

**{3545} nomimvw**, adverb (**nomimov**), “lawfully, agreeably to the law, properly”: <sup><108></sup>1 Timothy 1:8; <sup><185></sup>2 Timothy 2:5. (Thucydides, Xenophon, Plato, others.)\*

**{3546} nomisma, nomismatov, to (nomizw**, which see);

1. “anything received and sanctioned by usage or law” (Tragg., Aristophanes).

2. money (current) “coin” (cf. our lawful money): <sup><129></sup>Matthew 22:19 (and in Greek writings from Euripides, and Aristophanes down).\*

**{3547} nomodidaskal ov, nomodidaskal ou, oJ(nomov and didaskal ov, cf. eJerodidaskal ov, iJerodidaskal ov, corodidaskal ov)**, “a teacher and interpreter of the law”: among the Jews (cf. **grammateuv**, 2), <sup><157></sup>Luke 5:17; <sup><153></sup>Acts 5:34; of those who among Christians also went about as champions and interpreters of the Mosaic law, <sup><107></sup>1 Timothy 1:7. (Not found elsewhere (except in ecclesiastical writings.)\*

**{3548} nomoqesia, nomoqesiav, hJ(nomov, tiqhmi)**, “law-giving, legislation”: <sup><104></sup>Romans 9:4. (Plato, Aristotle, Polybius, Diodorus, Philo, others.)\*

**{3549} nomoqetew, nomoqetw**: passive, perfect 3 person singular **nenomoqethtai**; pluperfect 3 person singular **nenomoqethto** (on the omission of the augment see Winer’s Grammar, 72 (70); Buttman, 33 (29)); (**nomoqethv**); from (Lysias), Xenophon, and Plato down; the Septuagint several times for **hrwB**;

1. “to enact laws”; passive “laws are enacted or prescribed for one, to be legislated for, furnished with laws” (often so in Plato; cf. Ast, Platonic Lexicon, ii., p. 391 (for examples)); **oJ aov ep’ authv (R G ep’ auth) nenomoqethtai (R G nenomoqethto)** the people received the Mosaic law established upon the foundation of the priesthood, <sup><111></sup>Hebrews 7:11 (Winer’s Grammar, sec. 39, 1 b.; cf. Buttman, 337 (290); many refer this example (with the genitive) to time (A.V. “under it”); see **epi**, A. II., cf. B. 2 a. [g.]).

2. “to sanction by law, enact”: **ti**, passive <sup><3816></sup>Hebrews 8:6 (cf. Winer’s Grammar, and Buttmann, as above).\*

**{3550} nomoqethv, nomoqetou, oJ(nomov and tiqhmi**, “a lawgiver”:  
<sup><3912></sup>James 4:12. ((Antiphon, Thucydides), Xenophon, Plato, Demosthenes, Josephus, others; the Septuagint <sup><4012></sup>Psalms 9:21).\*

**{3551} nomov, nomou, oJ(nemw** to divide, distribute, apportion), in secular authors from Hesiod down, “anything established, anything received by usage, a custom, usage, law”; in the Septuagint very often for **hrwD**, also for **hqj utD**; etc. In the N.T. “a command, law”; and

1. of “any law whatsoever”: **dia poiou nomou**; <sup><4127></sup>Romans 3:27; **nomov dikaiosunhv**, a law or rule producing a state approved of God, *i.e.* by the observance of which we are approved of God, <sup><4181></sup>Romans 9:31, cf. Meyer (see Weiss edition), Fritzsche, Philippi at the passage; “a precept or injunction”: **kata nomon entol hv sarkinhv**, <sup><3716></sup>Hebrews 7:16; plural of the things prescribed by the divine will, <sup><3810></sup>Hebrews 8:10; 10:16; **nomov tou nww**, the rule of action prescribed by reason, <sup><4123></sup>Romans 7:23; the mention of the divine law causes those things even which in opposition to this law impel to action, and therefore seem to have the force of a law, to be designated by the term **nomov**, as **eterov nomov en toiv mel esi mou**, a different law from that which God has given, *i.e.* the impulse to sin inherent in human nature, or **oJhomov thv amartiav** (genitive of author), <sup><4123></sup>Romans 7:23,25; 8:2, also **oJhomov tou qanatou**, emanating from the power of death, <sup><4182></sup>Romans 8:2; with which is contrasted **oJhomov tou pneumatov**, the impulse to (right) action emanating from the Spirit, *ibid.*

2. “of the Mosaic law,” and referring, according to the context, either to the volume of the law or to its contents: with the article, <sup><1058></sup>Matthew 5:18; 12:5; 22:36; <sup><4127></sup>Luke 2:27; 10:26; 16:17; <sup><4017></sup>John 1:17,45 (46); 7:51; 8:17; 10:34; 15:25; <sup><4413></sup>Acts 6:13; 7:53; 18:13,15; 21:20; 23:3; <sup><4123></sup>Romans 2:13 ((bis) here L T Tr WH omit the article (also G in <sup><4123></sup>Romans 2:13b)), <sup><4125></sup>Romans 2:15,18,20,23b,26; 4:15a; 7:1b,5,14,21 (on the right interpretation of this difficult passage cf. Knapp, Scripta varii Argumenti, ii., p. 385ff and Fritzsche, Commentary to Romans, ii., p. 57; (others take **nomov** here generally, equivalent to controlling principle; see 1 above under the end and cf. Winer’s Grammar, 557 (578); Buttmann, sec. 151, 15)); <sup><4183></sup>Romans 8:3f; <sup><4108></sup>1 Corinthians 9:8; 15:56; <sup><4183></sup>Galatians 3:13,24; <sup><4125></sup>Ephesians 2:15 (on which passage see **dogma**, 2); <sup><5008></sup>1 Timothy 1:8;

<sup><879></sup>Hebrews 7:19,28; 10:1, etc.; with the addition of **Mwusewv**, <sup><872></sup>Luke 2:22; <sup><873></sup>John 7:23; 8:5; <sup><4138></sup>Acts 13:38(39) (here L T Tr WH omit the article); <sup><4155></sup>Acts 15:5; 28:23; <sup><4090></sup>1 Corinthians 9:9; of **kuriou**, <sup><874></sup>Luke 2:39; of **tou Qeou**, (<sup><4156></sup>Matthew 15:6 T WH marginal reading); <sup><872></sup>Romans 7:22; 8:7. **kata ton nomon**, according to the (standard or requirement of the) law, <sup><4272></sup>Acts 22:12; <sup><876></sup>Hebrews 7:5; 9:22. **nomov** without the article (in the Epistles of Paul and James and the Epistle to the Hebrews; cf. Winer's Grammar, p. 123 (117); Buttmann, 89 (78)); (some interpreters contend that **nomov** without the article denotes not the law of Moses but law viewed as 'a principle', 'abstract and universal'; cf. Lightfoot on <sup><879></sup>Galatians 2:19; also "Fresh Revision," etc., p. 99; Vaughan on <sup><873></sup>Romans 2:23; especially Van Hengel on <sup><872></sup>Romans 2:12; Gifford in the Speaker's Commentary on Romans, pp. 41ff. (cf. Cremer, under the word). This distinction is contrary to usage (as exhibited e.g. in Sap. 18:4; Sir. 19:17; 21:11; 31:8; 32:1; 35:15,24 (32); 36:2,3,(33); 1 Macc. 2:21; 4 Macc. 7:7, and many other examples in the Apocrypha; see Wahl, Clavis Apocrr. under the word, p. 343), and to the context in such Pauline passages as the following: <sup><877></sup>Romans 2:17,25,27; 7:1(7); 13:8,10; <sup><877></sup>Galatians 3:17,18,23,24 (cf. <sup><872></sup>Romans 2:12 and <sup><879></sup>Romans 3:19; 5:13 and <sup><874></sup>Romans 5:14); etc. It should be added, perhaps, that neither the list of passages with the article nor of those without it, as given by Prof. Grimm, claims to be complete): <sup><873></sup>Romans 2:23a,25; 3:31; 4:15b, 5:13; 7:1a,2a; 10:4; 13:10; <sup><872></sup>Galatians 3:21c; 5:23; <sup><879></sup>1 Timothy 1:9; <sup><872></sup>Hebrews 7:12, etc.; with the addition of **kuriou**, <sup><873></sup>Luke 2:23 (here L has the article), 24 (L T Tr WH add the article); of **Qeou**, <sup><875></sup>Romans 7:25; of **Mwusewv**, <sup><878></sup>Hebrews 10:28; especially after prepositions, as **dia nomou**, <sup><872></sup>Romans 2:12; 3:20; <sup><872></sup>Galatians 2:21; **cwriw nomou**, without the cooperation of the law, <sup><872></sup>Romans 3:21; destitute or ignorant of the law, <sup><879></sup>Romans 7:9; where no law has been promulged, <sup><878></sup>Romans 7:8; **oj ek nomou**, those who rule their life by the law, Jews, <sup><874></sup>Romans 4:14,16 (here all editions have the article); **oj en nomw**, who are in the power of the law, i.e. bound to it, <sup><879></sup>Romans 3:19 (but all texts here **en tw nomw**); **uþo nomon**, under dominion of the law, <sup><874></sup>Romans 6:14f; <sup><873></sup>Galatians 3:23; 4:4,21; 5:18; **oj uþo nomon**, <sup><871></sup>1 Corinthians 9:20; **dikaiousqai en nomw**, <sup><874></sup>Galatians 5:4; **erga nomou** (see **ergon**, under the end); **en nomw aþartanein**, "under law," i.e. with knowledge of the law, <sup><872></sup>Romans 2:12 (equivalent to **econtev nomon**, cf. <sup><874></sup>Romans 2:14); they to whom the Mosaic law has not been made known are said **nomon mh ecein**, *ibid.* 14; **eautoiv eisi nomov**, their natural knowledge of right

takes the place of the Mosaic law, *ibid.*; **nomov ergwn**, the law demanding works, <sup><8187></sup>Romans 3:27; **dia nomou nomw apeqanon**, by the law itself (when I became convinced that by keeping it I could not attain to salvation, cf. <sup><8100></sup>Romans 7:9-24) I became utterly estranged from the law, <sup><8109></sup>Galatians 2:19 (cf. Winer's Grammar, 210 (197); Buttmann, sec. 133,12). **kata nomon**, as respects the interpretation and observance of the law, <sup><8105></sup>Philippians 3:5. The observance of the law is designated by the following phrases: **pl hroun nomon**, <sup><8138></sup>Romans 13:8; **ton nomon** <sup><8164></sup>Galatians 5:14; **pl hroun to dikaiwma tou nomou**, <sup><8104></sup>Romans 8:4; **ful assein (ton) nomon**, <sup><4024></sup>Acts 21:24; <sup><8163></sup>Galatians 6:13; **ta dikaiwmata tou nomou**, <sup><8125></sup>Romans 2:26; **prassein nomon**, <sup><8125></sup>Romans 2:25; **poiein ton nomon**, <sup><8179></sup>John 7:19; <sup><8103></sup>Galatians 5:3; **threin**, <sup><4455></sup>Acts 15:5,24 (Rec.); <sup><8120></sup>James 2:10; **telein**, <sup><8127></sup>Romans 2:27 (cf. <sup><8108></sup>James 2:8); (on the other hand, **akuroun ton nomon** <sup><8156></sup>Matthew 15:6 T WH marginal reading). **o.homov** is used of some particular ordinance of the Mosaic law in <sup><8107></sup>John 19:7; <sup><8108></sup>James 2:8; with a genitive of the object added, **tou androv**, the law enacted respecting the husband, *i.e.* binding the wife to her husband, <sup><8102></sup>Romans 7:2 where Rec. ^elz omit **tou nomou** (so **o.homov tou pasca**, <sup><4012></sup>Numbers 9:12; **tou leprou**, <sup><8142></sup>Leviticus 14:2; other examples are given in Fritzsche, Ep. ad Romans, ii., p. 9; cf. Winer's Grammar, sec. 30, 2 [b]). Although the Jews did not make a distinction as we do between the moral, the ceremonial; the civil, precepts of the law, but thought that all should be honored and kept with the same conscientious and pious regard, yet in the N.T. not infrequently the law is so referred to as to show that the speaker or writer has his eye on the ethical part of it alone, as of primary importance and among Christians also of perpetual validity, but does not care for the ceremonial and civil portions, as being written for Jews alone: thus in <sup><8164></sup>Galatians 5:14; <sup><8138></sup>Romans 13:8, 10; 2:26f; 7:21,25; <sup><8168></sup>Matthew 5:18, and often; **ta tou nomou**, the precepts, moral requirements, of the law, <sup><8124></sup>Romans 2:14. In the Epistle of James **nomov** (without the article) designates only the ethical portion of the Mosaic law, confirmed by the authority of the Christian religion: <sup><8119></sup>Romans 2:9-11; 4:11; in the Epistle to the Hebrew, on the other hand, the ceremonial part of the law is the prominent idea.

**3.** of "the Christian religion": **nomov pisteww**, the law demanding faith, <sup><8187></sup>Romans 3:27; **tou Cristou**, the moral instruction given by Christ, especially the precept concerning love, <sup><8102></sup>Galatians 6:2; **thv el euqerjav** (see **el euqeria**, a.), <sup><8125></sup>James 1:25; 2:12; cf. **o.kainov nomov tou**

**kuriou hōwn Ihsou Cristou, aneu zugou anaghv wn**, the Epistle of Barnabas 2, 6 (see Harnack's note, in the place cited).

**4.** by metonymy **oJhomov**, the name of the more important part (*i.e.* the Pentateuch), is put for "the entire collection of the sacred books of the O.T.": <sup><B74></sup>John 7:49; 10:34 (<sup><B816></sup>Psalm 81:6 (<sup><B816></sup>Psalm 82:6)); <sup><B234></sup>John 12:34 (<sup><B404></sup>Psalm 109:4 (<sup><B816></sup>Psalm 110:4)); (Theodotion) <sup><B744></sup>Daniel 2:44; 7:14; <sup><B155></sup>John 15:25 (<sup><B849></sup>Psalm 34:19 (<sup><B859></sup>Psalm 35:19)); 68:15 (<sup><B915></sup>Psalm 69:15)); <sup><B189></sup>Romans 3:19; <sup><B421></sup>1 Corinthians 14:21 (<sup><B381></sup>Isaiah 28:11f; so 2 Macc. 2:18, where cf. Grimm); **oJhomov kai oJ profhtai**, <sup><B113></sup>Matthew 11:13; <sup><B446></sup>John 1:46; <sup><B135></sup>Acts 13:15; 24:14; 28:23; <sup><B121></sup>Romans 3:21 (2 Macc. 15:9); equivalent to the system of morals taught in the O.T., <sup><B177></sup>Matthew 5:17; 7:12; 22:40; **oJhomov (oJ) profhtai kai yal moi**, the religious dispensation contained in the O.T., <sup><B244></sup>Luke 24:44 (**oJhomov, oJ profhtai kai ta al la patria biblia**, proleg. to Sir.). Paul's doctrine concerning **oJhomov** is exhibited by (besides others) Weiss, Biblical Theol. sections 71, 72; Pfeleiderer, Paulinismus, pp. 69f. (English translation, *i.*, p. 68f; A. Zahn, Das Gesetz Gottes nach d. Lehre u. Erfahrung d. Apostel Paulus, Halle 1876; R. Tiling, Die Paulinische Lehre vom **nomov** nach d. vier Hauptbriefen, as above with Dorpat, 1878). **nomov** does not occur in the following N.T. books: 2 Corinthians, Colossians, Thessalonians, 2 Timothy, Peter, Jude, John, and Revelation.

**{3563} nww**, see **nouv**.

**{3552} nosew, nosw; (nosov)**; from (Aeschylus), Herodotus down; "to be sick"; metaphorically, of any ailment of the mind (**anhkestw ponhria nosein Aqhnaiov**, Xenophon, mem. 3, 5, 18 and many other examples in Greek authors): **peri ti**, to be taken with such an interest in a thing as amounts to a disease, to have a morbid fondness for, <sup><B404></sup>1 Timothy 6:4 (**peri doxan**, Plato, mor., p. 546 d.)\*

**{3553} noshma, noshmatov, to**, "disease, sickness": <sup><B121></sup>John 5:4 Rec. Lachmann (Tragg., Aristophanes, Thucydides, Xenophon, Plato, and following.)\*

**{3554} nosov, nosou, hJ** "disease, sickness": <sup><B123></sup>Matthew 4:23f; 8:17; 9:35; 10:1; <sup><B1034></sup>Mark 1:34; 3:15 (R G L); <sup><B140></sup>Luke 4:40; 6:18(17); 7:21; 9:1; <sup><B1912></sup>Acts 19:12. (<sup><B1715></sup>Deuteronomy 7:15; 28:59; <sup><B1536></sup>Exodus 15:26, etc. (Homer, Herodotus, others.))\*

**{3555} nossia, nossiav, hJ**(for **neossia**, the earlier and more common form (cf. WH’s Appendix, p. 145), from **neossov**, which see), the Septuagint for ἄνε

1. “a nest of birds”.

2. “a brood of birds”: <sup><2134></sup>Luke 13:34 (but L text **nossia**, see the following word). (<sup><6211></sup>Deuteronomy 32:11 (<sup><0054></sup>Genesis 6:14; <sup><0202></sup>Numbers 24:22; <sup><0166></sup>Proverbs 16:16, etc.).\*

**{3556} nossion, nossiou, to** (see **nossia**), “a brood of birds”: <sup><0237></sup>Matthew 23:37 and Lachmann text in <sup><2134></sup>Luke 13:34 (where others **nossia**, see the preceding word). (Arstph, Aristotle, Aelian; for **μυῖ ἱρα**, <sup><0304></sup>Psalms 83:4 (<sup><0304></sup>Psalms 84:4).)\*

**{3502} nossov**, see **neossov**.

**{3557} nosfizw**: middle, present participle **nosfizomenov**; 1 aorist **enosfisamhn**; (**nosfi** afar, apart); “to set apart, separate, divide”; middle “to set apart or separate for oneself,” *i.e.* “to purloin, embezzle, withdraw covertly and appropriate to one’s own use”: **crhmata**, Xenophon, Cyril 4, 2, 42; Plutarch, Lucull. 37; Aristid. 4; **mhdn twv ek thv diarpaghv**, Polybius 10, 16, 6; **cruswmata**, 2 Macc. 4:32; **al lotria**, Josephus, Antiquities 4, 8, 29; absolutely, <sup><3120></sup>Titus 2:10; (**ti**) **apo tinov**, <sup><4402></sup>Acts 5:2,3 (here A.V. “keep back”); the Septuagint <sup><0101></sup>Joshua 7:1; **ek tinov**, Athen. 6, p. 234 a.\*

**{3558} notov, notou, oJ** “the south wind”;

a. properly: <sup><0125></sup>Luke 12:55; <sup><4273></sup>Acts 27:13; 28:13.

b. “the South” (cf. **borrav**): <sup><0122></sup>Matthew 12:42; <sup><2131></sup>Luke 11:31; 13:29; <sup><6213></sup>Revelation 21:13. (From Homer down; the Septuagint chiefly for **bgn**, the southern quarter, the South; and for **μwrD**; the southern (both) wind and quarter; ἄ**myT** the same; **μydq**; the eastern (both) quarter and wind.)\*

**{3559} nouqesia, nouqesiav, hJ(nouqetew**, which see); “admonition, exhortation”: Sap. 16:6; <sup><6011></sup>1 Corinthians 10:11; <sup><3180></sup>Titus 3:10; **kuriou**, such as belongs to the Lord (Christ) or proceeds from him, <sup><0004></sup>Ephesians 6:4 (cf. Winer’s Grammar, 189 (178)). (Aristophanes ran. 1009; Diodorus 15, 7; besides in Philo, Josephus, and other recent writings for **nouqethsiv**

and **nouqetia**, forms more common in the earlier writings cf. Lob. ad Phryn., p. 512; (Winer's Grammar, 24.) (Cf. Trench, sec. xxxii.)\*

**{3560} nouqetew, nouqetw;** (**nouqethv**, and this from **nouv** and **tiqhmī**; hence, properly, equivalent to **en tw nw tiqhmī**, literally, 'put in mind', German *an das Herz legen*); "to admonish, warn, exhort": **tina**, <sup><408></sup>Acts 20:31; <sup><614></sup>Romans 15:14; <sup><404></sup>1 Corinthians 4:14; <sup><102></sup>Colossians 1:28; 3:16; <sup><352></sup>1 Thessalonians 5:12,14; <sup><385></sup>2 Thessalonians 3:15. ((<sup><983></sup>1 Samuel 3:13); <sup><808></sup>Job 4:3; Sap. 11:11; 12:2; Tragg., Aristophanes, Xenophon, Plato, others.)\*

**{3561} noumhnia**, and according to a rarer uncontracted form (cf. Lob. ad Phryn., p. 148 (Lightfoot on Colossians as below; WH's Appendix, p. 145)) **neomhnia** (so L text Tr WH), **noumhniav, hJ(neov, mhn** a month), "new moon" (Vulgate *neomenia*; barbarous Latin *novilunium*): of the Jewish festival of the new moon (BB. DD., under the phrase, New Moon), <sup><106></sup>Colossians 2:16. (The Septuagint chiefly for **vdj** also for **dj a,vdj** <sup><802></sup>Exodus 40:2; and **vdj** **avap** <sup><400></sup>Numbers 10:10; 28:11; see **mhn**, 2. Pindar, Aristophanes, Thucydides, Xenophon, others.)\*

**{3562} nounecwv** (**nouv** and **ecw** (cf. Lob. ad Phryn., p. 599)), adverb "wisely, prudently, discreetly": <sup><123></sup>Mark 12:34. ((Aristotle, rhet. Alex. 30, p. 1436{b}, 33 **nounecwv kai dikaiwv**); Polybius 1, 83, 3 **nounecwv kai fronimwv**; (2, 13, 1); 5, 88, 2 **nounecwv kai pragmatikwv**; (others).)\*

**{3563} nouv** (contracted from **nwv**), **oJ** genitive **nwv**, dative **noi** (so in later Greek for the earlier forms **nou**, **nw**, contracted from **nwu**, **now**; cf. Lob. ad Phryn., p. 453; Winer's Grammar, sec. 8, 2 b.; (Buttmann, 12f (12))), accusative **noun** (contracted from **nwn**), the Septuagint for **bl** and **bbj** (from Homer down); "mind" (German *Sinn*), *i.e.*

**1.** "the mind," comprising alike "the faculties of perceiving and understanding and those of feeling, judging, determining"; hence, specifically,

**a.** "the intellective faculty, the understanding": <sup><245></sup>Luke 24:45 (on which see **dianoigw**, 2); <sup><107></sup>Philippians 4:7; <sup><638></sup>Revelation 13:18; 17:9; opposed to **to pneuma**, the spirit intensely roused and completely absorbed with divine things, but destitute of clear ideas of them, <sup><544></sup>1 Corinthians



14:14f,19; **ecein ton noun kuriou** (L text, others **Cristou**), to be furnished with the understanding of Christ, <sup><426></sup>1 Corinthians 2:16b.

**b.** “reason” (German *die Vernunft*) in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, “the faculty of perceiving dabble things, of recognizing goodness and of hating evil”: <sup><423></sup>Romans 1:28; 7:23; <sup><407></sup>Ephesians 4:17; <sup><506></sup>1 Timothy 6:5; <sup><508></sup>2 Timothy 3:8 (cf. Winer’s Grammar, 229 (215); Buttmann, sec. 134, 7); <sup><5015></sup>Titus 1:15; opposed to **h.sarx**, <sup><475></sup>Romans 7:25; **ananeousqai tw pneumati tou nwv**, to be so changed that the spirit which governs the mind is renewed, <sup><4023></sup>Ephesians 4:23; (cf. **h.Janakainwsiv tou nwv**, <sup><512></sup>Romans 12:2).

**c.** “the power of considering and judging soberly, calmly and impartially”: <sup><302></sup>2 Thessalonians 2:2.

**2.** “a particular mode of thinking and judging”: <sup><545></sup>Romans 14:5; <sup><410></sup>1 Corinthians 1:10; equivalent to “thoughts, feelings, purposes”: **tou kuriou** (from <sup><303></sup>Isaiah 40:13), <sup><513></sup>Romans 11:34; <sup><426></sup>1 Corinthians 2:16a; equivalent to “desires,” **thv sarkov**, <sup><5028></sup>Colossians 2:18 (cf. Meyer at the passage).\*

**{3564} Numfav, Numfa, oJ**(perhaps contracted from **numfodwrov**; cf. Winer’s Grammar, 102f (97); on accent cf. Chandler sec. 32), “Nymphas,” a Christian inhabitant of Laodicea: <sup><5045></sup>Colossians 4:15 (L WH Tr marginal reading read **Numfan**, *i.e.* “Nympha,” the name of a woman; see especially Lightfoot ad loc, and p. 256).\*

**{3565} numfh, numfhv, hJ**(apparently allied with Latin *nubo*; Vanicek, p. 429f), the Septuagint for **hLKæ**

**1.** “a betrothed woman, a bride”: <sup><409></sup>John 3:29; <sup><683></sup>Revelation 18:23; 21:2,9; 22:17.

**2.** in the Greek writings from Homer down, “a recently married woman, young wife; a young woman”; hence, in Biblical and ecclesiastical Greek, like the Hebrew **hLKæ**(which signifies both a bride and a daughter-in-law (cf. Winer’s Grammar, 32)), “a daughter-inlaw”: <sup><4005></sup>Matthew 10:35; <sup><275></sup>Luke 12:53. (<sup><306></sup>Micah 7:6; <sup><1131></sup>Genesis 11:31; (<sup><3811></sup>Genesis 38:11); <sup><806></sup>Ruth 1:6 (etc.); also Josephus, Antiquities 5, 9, 1.)\*

**{3566} numfiouv, numfiou, oJ(numfh)**, “a bridegroom”: <sup><4195></sup>Matthew 9:15; 25:1,5f,10; <sup><4129></sup>Mark 2:19f; <sup><4154></sup>Luke 5:34f; <sup><4111></sup>John 2:9; 3:29; <sup><6182></sup>Revelation 18:23. (From Homer down; Sept for <sup>^</sup>tj ;)\*

**{3567} numfwn, numfwnov, oJ(numfh)**, “the chamber containing the bridal bed, the bride-chamber”: **oJ uJoi tou numfwnov** (see **uJov**, 2), of the friends of the bridegroom whose duty it was to provide and care for whatever pertained to the bridal chamber, *i.e.* whatever was needed for the due celebration of the nuptials: <sup><4195></sup>Matthew 9:15; <sup><4129></sup>Mark 2:19; <sup><4154></sup>Luke 5:34 ((Winer’s Grammar, 33 (32)); Tobit 6:13 (14), 16 (17); ecclesiastical writings; Heliodorus 7, 8); “the room in which the marriage ceremonies are held”: <sup><4121></sup>Matthew 22:10 T WH Tr marginal reading\*

**{3568} nun**, and **nuni** (which see in its place), adverb “now,” Latin *nunc* (the Septuagint for hT{æ} from Homer down);

**1.** adverb of Time, “now,” *i.e.* “at the present time”;

**a.** so used that by the thing which is now said to be or to be done the present time is opposed to past time: <sup><4048></sup>John 4:18; 9:21; <sup><4467></sup>Acts 16:37; 23:21; <sup><5131></sup>Romans 13:11; <sup><5116></sup>2 Thessalonians 2:6; <sup><4101></sup>2 Corinthians 7:9; 13:2; <sup><5103></sup>Philippians 1:30; 2:12; 3:18; <sup><5104></sup>Colossians 1:24, etc.; frequently it denotes a somewhat extended portion of present time as opposed to a former state of things: <sup><2165></sup>Luke 16:25; <sup><4174></sup>Acts 7:4; <sup><4023></sup>Galatians 1:23; 3:3; specifically, the time since certain persons received the Christian religion, <sup><5111></sup>Romans 5:9,11; 6:19,21; 8:1; <sup><4021></sup>Galatians 2:20; 4:29; <sup><4121></sup>1 Peter 2:10,25; or the time since man has had the blessing of the gospel, as opposed to past times, equivalent to “in our times, our age”: <sup><4075></sup>Acts 7:52; <sup><5165></sup>Romans 16:26; <sup><4102></sup>2 Corinthians 6:2; <sup><4085></sup>Ephesians 3:5,10; <sup><5111></sup>2 Timothy 1:10; <sup><4112></sup>1 Peter 1:12; 3:21,(cf. Epistle ad Diogn. 1).

**b.** opposed to future time: <sup><5121></sup>John 12:21; 13:36 (opposed to **uJteron**); 16:22; <sup><5131></sup>Romans 11:31; <sup><5162></sup>1 Corinthians 16:12; **nun kai eiv pantav touv aiwnav**, <sup><6125></sup>Jude 1:25; used to distinguish this present age, preceding Christ’s return, from the age which follows that return: <sup><4161></sup>Luke 6:21,25; <sup><4012></sup>Ephesians 2:2; <sup><5118></sup>Hebrews 2:8; <sup><4088></sup>2 Peter 3:18; <sup><4128></sup>1 John 2:28; with **en tw kairw toutw** added, <sup><4100></sup>Mark 10:30.

**c.** Sometimes **nun** with the present is used of what will occur “forthwith or soon,” <sup><4129></sup>Luke 2:29; <sup><5125></sup>John 12:31; 16:5; 17:13; <sup><4467></sup>Acts 26:17. with a preterite, of what has just been done, <sup><4165></sup>Matthew 26:65; <sup><5111></sup>John 21:10;

or “very lately” (but now, just now, hyperbolically, equivalent to a short time ago), **nun ezhtoun se liqasai oĵ loudaioi**, <sup><4108></sup>John 11:8; cf. Kypke at the passage; Vig. edition Herm., p. 425f with a future, of those future things which are thought of as already begun to be done, <sup><4123></sup>John 12:31; or of those which will be done instantly, <sup><4431></sup>Acts 13:11 (here others supply **esti**; Winer’s Grammar, sec. 64, 2 a.); or “soon,” <sup><4402></sup>Acts 20:22 (here **poreuomai** merely has inherent future force; cf. Buttmann, sec. 137, 10 a.).

**d.** with the imperative it often marks the proper or fit time for doing a thing: <sup><4172></sup>Matthew 27:42f; <sup><44152></sup>Mark 15:32; <sup><4408></sup>John 2:8. Hence, it serves to point an exhortation in **age nun**, “come now”: <sup><5003></sup>James 4:13; 5:1 (where it is more correctly written **age nun**, cf. Passow, ii., p. 372).

**e.** with other particles, by which the contrast in time is marked more precisely: **kai nun**, “even now” (now also), <sup><41122></sup>John 11:22; <sup><50120></sup>Philippians 1:20; “and now,” <sup><4175></sup>John 17:5; <sup><44734></sup>Acts 7:34 (cf. 2 below); 10:5 (Winer’s Grammar, sec. 43, 3 a.); 20:25; 22:16; **al la nun**, <sup><4226></sup>Luke 22:36; **al la kai nun**, “but even now,” <sup><41122></sup>John 11:22 (T Tr text WH omit; L Tr marginal reading brackets **al la**); **eti nun**, <sup><4402></sup>1 Corinthians 3:2(3) (L WH brackets **eti**); **nun de** (see **nuni** below) “but now,” <sup><41415></sup>John 16:5; 17:13; <sup><4108></sup>Hebrews 2:8; **tote ... nun de**, <sup><4040></sup>Galatians 4:9; <sup><41621></sup>Romans 6:21f (here **nuni de**); <sup><41226></sup>Hebrews 12:26; **pote ... nun de**, <sup><41130></sup>Romans 11:30 (WH marginal reading **nuni**); <sup><44058></sup>Ephesians 5:8; <sup><41020></sup>1 Peter 2:10; **nun hdh**, “now already,” <sup><41045></sup>1 John 4:3. **nun oun**, “now therefore,” <sup><44083></sup>Acts 10:33; 15:10; 16:36; 23:15 (<sup><41278></sup>Genesis 27:8,43; 31:13,30; 45:8; 1 Macc. 10:71). **to nun econ**, see **ecw**, II. b. f. with the article;

[**a**]. with neuter accusative absolutely of the article, **ta nun**, “as respects the present; at present, now” (in which sense it is written also **tanun** (so Grab. always, Rec. twice; classic editions often **tanun**; cf. Tdf. Proleg., p. 111; Chandler, Accent, sec. 826)): <sup><4402></sup>Acts 4:29; 17:30; 20:32; 27:22 (2 Macc. 15:8; often in classical Greek; also **to nun**, 1 Macc. 7:35; 9:9; cf. Krüger, sec. 50, 5, 13; Bernhardt (1829), p. 328; Alexander Buttmann (1873) Gram. sec. 125, 8 Anm. 8 (5)); “the things that now are, the present things,” Judith 9:5; the accusative absolute, “as respects the things now taking place,” equivalent to “as respects the case in hand,” <sup><4458></sup>Acts 5:38.

[**b**]. **oĵhĵto nun**, “the present,” joined to substantives: as **oĵun aiwn**, <sup><4467></sup>1 Timothy 6:17; <sup><5040></sup>2 Timothy 4:10; <sup><4122></sup>Titus 2:12; **kairov**,

⌘ⓇⓇⓇ Romans 3:26; 8:18; 11:5; (⌘ⓇⓇⓇ 2 Corinthians 8:14 (13)); **nun**  
**l̄rosal hm**, ⌘ⓇⓇⓇ Galatians 4:25; **oj nun ouranoi**, ⌘ⓇⓇⓇ 2 Peter 3:7; **mou thv**  
**prov ut̄av nun** (or **nuni**) **apol ogiav**, ⌘ⓇⓇⓇ Acts 22:1.

[g.] **to nun** with prepositions: **apo tou nun** (the Septuagint for **hT[̄] ⌘ⓇⓇ**  
 “from this time onward” (A.V. “from henceforth”), ⌘ⓇⓇⓇ Luke 1:48; 5:10;  
 12:52; 22:69; ⌘ⓇⓇⓇ Acts 18:6; ⌘ⓇⓇⓇ 2 Corinthians 5:16; **acri tou nun**,  
 ⌘ⓇⓇⓇ Romans 8:22; ⌘ⓇⓇⓇ Philippians 1:5; **ewv tou nun** (the Septuagint for **d[̄] æ**  
**hT[̄] ⌘ⓇⓇ** ⌘ⓇⓇⓇ Matthew 24:21; ⌘ⓇⓇⓇ Mark 13:19.

**2.** Like our “now” and the Latin *nunc*, it stands in a conclusion or  
 sequence; “as things now are, as the matter now stands; under these  
 circumstances; in the present state of affairs; since these things are so; as it  
 is”: ⌘ⓇⓇⓇ Luke 11:39 (**nun** *i.e.* since ye are intent on observing the  
 requirements of tradition; (but others take **nun** here of time — a covert  
 allusion to a former and better state of things)); ⌘ⓇⓇⓇ Colossians 1:24  
 (others, of time; cf. Meyer, Lightfoot, Ellicott at the passage); **kai nun**,  
 ⌘ⓇⓇⓇ 1 John 2:28; ⌘ⓇⓇⓇ 2 John 1:5; **kai nun deuro**, ⌘ⓇⓇⓇ Acts 7:34. **nun de**  
 (and **nuni de** see, **nuni**), “but note; now however; but as it is”; (often in  
 classical Greek; cf. Vig. edition, Herm., p. 426; Matqiaē, ii., p. 1434f;  
 Kühner, sec. 498, 2 (or Jelf, sec. 719, 2)): ⌘ⓇⓇⓇ 1 Corinthians 7:14; ⌘ⓇⓇⓇ James  
 4:16, and R G in ⌘ⓇⓇⓇ Hebrews 9:26; especially after a conditional statement  
 with **ei** and the indicative preterite, ⌘ⓇⓇⓇ Luke 19:42; ⌘ⓇⓇⓇ John 8:40; 9:41;  
 15:22,24; 18:36; ⌘ⓇⓇⓇ 1 Corinthians 12:20; (cf. Buttman, sec. 151, 26). In  
 Revelation **nun** does not occur. (Synonym: see **arti**.)

**{3570} nuni**; (**nun** with iota demonstrative (Krüger, sec. 25, 6, 4f;  
 Kühner, sec. 180, e. (Jelf, sec. 160, e.); Alexander Buttman (1873) Gram.  
 sec. 80, 2)), in Attic note, “at this very moment” (precisely now, neither  
 before nor after; Latin *nunc ipsum*), and only of Time, almost always with  
 the present, very rarely with the future (cf. Lob. ad Phryn., p. 19). Not  
 found in the N.T. except in the writings of Paul and in a few places in Acts  
 and the Epistle to the Hebrews; and it differs here in no respect from the  
 simple **nun**; cf. Fritzsche, Romans, i., p. 182; (Winer’s Grammar, 23);

**1.** of Time: with a present (⌘ⓇⓇⓇ Job 30:9), ⌘ⓇⓇⓇ Acts 24:13 L T Tr WH;  
 ⌘ⓇⓇⓇ Romans 15:23,25; ⌘ⓇⓇⓇ 1 Corinthians 13:13 (**arti ... tote de ... nuni**  
**de**); ⌘ⓇⓇⓇ 2 Corinthians 8:11,22; ⌘ⓇⓇⓇ Philemon 1:9,11 (namely, **onta**); with a  
 perfect indicating continuance, ⌘ⓇⓇⓇ Romans 3:21 (others refer this to 2);  
 with a preterite (⌘ⓇⓇⓇ Psalm 16:11 (⌘ⓇⓇⓇ Psalm 17:11)), ⌘ⓇⓇⓇ Romans 6:22

(opposed to **tote**); <sup><5106></sup>Romans 7:6; <sup><4023></sup>Ephesians 2:13 (opposed to 1, **tw kairw ekeinw**); <sup><5022></sup>Colossians 1:22 (21) (and <sup><5188></sup>Colossians 3:8; also <sup><5133></sup>Romans 11:30 WH marginal reading) (opposed to **pote**); <sup><5023></sup>Colossians 1:26 (R G L marginal reading; cf. Winer's Grammar, sec. 63 I. 2 b.; Buttman, 382 (328)) (opposed to **apo tw n aiwnwn**); with a future, <sup><5072></sup>Job 7:21; Baruch 6:4 (Epistle Jeremiah 3); 2 Macc. 10:10; **thv prov udhav nuni apol ogiav**, <sup><4211></sup>Acts 22:1.

2. contrary to Greek usage, in stating a conclusion (see **nun**, 2), "but since the case stands thus" (as it is): 1 Corinthians (5:11 R G T L marginal reading); 14:6 R G (*i.e.* since **o.jl wssh l al wn** without an interpretation cannot edify the church); "but now" (German *so aber*), <sup><3026></sup>Hebrews 9:26 L T Tr WH; after a conditional statement with **ei** (see **nun**, at the end), <sup><5077></sup>Romans 7:17; <sup><4228></sup>1 Corinthians 12:18 (R G T WH marginal reading); 15:20; <sup><3085></sup>Hebrews 8:6 (here L Tr marginal reading WH text **nun**), cf. 4; 11:16 Rec., cf. 15; (Buttmann, sec. 151, 26).\*

{3571} **nux**, genitive **nuktov, hJ** (from a root meaning 'to disappear'; cf. Latin *nox*, German *nacht*, English "night"; Curtius, sec. 94) (the Septuagint for **lyl** and **hl yl** ~~are~~ from Homer down), "night": <sup><4068></sup>Mark 6:48; <sup><4063></sup>Acts 16:33; 23:23; <sup><5130></sup>John 13:30; <sup><6025></sup>Revelation 21:25; 22:5; **ida hJhux mh foainh to triton authv**, *i.e.* that the night should want a third part of the light which the moon and the stars give it, <sup><6082></sup>Revelation 8:12 (others understand this of the want of the light etc. for a third part of the night's duration); genitive **nuktov**, "by night" (Winer's Grammar, sec. 30, 11; Buttman, sec. 132, 26), <sup><1024></sup>Matthew 2:14; 28:13; <sup><4018></sup>Luke 2:8 (but note here the article; some make **thv nuktov** depend on **ful akav**); <sup><5012></sup>John 3:2; <sup><4025></sup>Acts 9:25; <sup><5107></sup>1 Thessalonians 5:7; **nuktov kai hderav**, <sup><4085></sup>Mark 5:5; <sup><5109></sup>1 Thessalonians 2:9; 3:10; <sup><5485></sup>1 Timothy 5:5 (where see Ellicott on the order); **hderav kai nuktov**, <sup><4087></sup>Luke 18:7; <sup><4024></sup>Acts 9:24; <sup><6048></sup>Revelation 4:8; 7:15; 12:10, etc.; **meshv nuktov**, "at midnight," <sup><4026></sup>Matthew 25:6; in answer to the question when: **tauth th nukti**, "this night," <sup><4021></sup>Luke 12:20; 17:34; <sup><4023></sup>Acts 27:23; **th nukti ekeinw**, <sup><4016></sup>Acts 12:6; **th epioush nukti**, <sup><4031></sup>Acts 23:11; in answer to the question how long: **nukta kai hderan**, <sup><4027></sup>Luke 2:37; <sup><4031></sup>Acts 20:31; 26:7; differently in <sup><4027></sup>Mark 4:27 (night and day, namely, applying himself to what he is here said to be doing); **tav nuktav**, during the nights, every night, <sup><4027></sup>Luke 21:37; **nuktav tessarakonta**, <sup><4012></sup>Matthew 4:2; **treiv**, 12:40; **dia thv nuktov**, see **dia**, A. II. 1 b.; **di' oJhv (thv) nuktov**, the whole

night through, all night, <sup><418></sup>Luke 5:5; **en nukti**, when he was asleep, <sup><418></sup>Acts 18:9; (**kl epthv**) **en nukti**, <sup><512></sup>1 Thessalonians 5:2, and Rec. in <sup><610></sup>2 Peter 3:10; **en th nukti**, in (the course of) the night, <sup><610></sup>John 11:10; **en th nukti tauth**, <sup><415></sup>Matthew 26:31,34; <sup><414></sup>Mark 14:30; **en th nukti hj k.t.l.** <sup><412></sup>1 Corinthians 11:23; **kata meson thv nuktov**, about midnight, <sup><477></sup>Acts 27:27. Metaphorically, the time when work ceases, *i.e.* the time of death, <sup><610></sup>John 9:4; the time for deeds of sin and shame, the time of moral stupidity and darkness, <sup><612></sup>Romans 13:12; the time when the weary and also the drunken give themselves up to slumber, put for torpor and sluggishness, <sup><515></sup>1 Thessalonians 5:5.

**{3572} nussw (nuttw)**: 1 aorist **enuxa**; “to strike” (?), “pierce; to pierce through, transfix”; often in Homer of severe or even deadly wounds given one; as, **ton men egcei nux’ ... stugero v d’ ara min skotov eJl e**, Iliad 5, 45. 47; **fqasav auton ekeinov nuttei katwqen upo ton boubwna dorati kai paracrhma diergazetai**, Josephus, b. j. 3, 7, 35; so **thn pl euran l oqch**, <sup><614></sup>John 19:34, cf. <sup><615></sup>John 20:25,27. On the further use of the word cf. Fritzsche, Romans, ii., p. 559. (Compare: **katanussw**.)\*

**{3573} nustazw**; 1 aorist **enustaxa**; (**NUW**, cf. **neuw, neustazw**); the Septuagint for **μῠν**;

1. properly, “to nod in sleep, to sleep (Hippocrates, Aristophanes, Xenophon, Plato, others); to be overcome or oppressed with sleep; to fall asleep, drop off to sleep,” ((cf. Wycliffe) to nap it”): <sup><415></sup>Matthew 25:5; the Septuagint for **μῠαῖ**; <sup><476></sup>Psalms 75:7 (<sup><476></sup>Psalms 76:7).

2. like the Latin *dormito* (cf. our “to be napping”), tropical equivalent to: “to be negligent, careless” (Plato, Plutarch, others): of a thing equivalent to “to linger, delay,” <sup><612></sup>2 Peter 2:3.\*

**{3574} nucqhmeron, nucqhmerou, to (nux and hūera)**, “a night and a day,” the space of twenty-four hours: <sup><412></sup>2 Corinthians 11:25. (Alex. Aphr.; Geoponica) Cf. Sturz, De dial. Mac. etc., p. 186; (Sophocles’ Lexicon, under the word; cf. Winer’s Grammar, 25).\*

**{3575} Nwe (Nweov, Nowu)**, in Josephus (Antiquities 1, 3, 1ff), **oJj αἶ** rest, “Noah,” the second father of the human race: <sup><415></sup>Matthew 24:37f; <sup><415></sup>Luke 3:36; 17:26f; <sup><810></sup>Hebrews 11:7; <sup><412></sup>1 Peter 3:20; <sup><615></sup>2 Peter 2:5.\*

**{3576}** **nwqrov, nwqra, nwqron** (equivalent to **nwqhv**, from **nh** (cf. **nhpiov**) and **wqew** (to push; others, **oqomai** to care about (cf. Vanicek, p. 879)), cf. **nwdnov, nwnumov**, from **nh** and **odunh, onoma**), “slow, sluggish, indolent, dull, lanuguid”: <sup><8162></sup>Hebrews 6:12; with a dative of reference (Winer’s Grammar, sec. 31, 6 a.; Buttmann, sec. 133, 21), **taiv akaiv**, of one who apprehends with difficulty, <sup><8161></sup>Hebrews 5:11; **nwqrov kai pareimenov en toiv ergoiv**, Sir. 4:29; **nwqrov kai pareimenov ergathv**, Clement of Rome, 1 Corinthians 34, 1. (Plato, Aristotle, Polybius, Dionysius Halicarnassus, Anthol., others) (Synonym: see **argov**, at the end.)\*

**{3577}** **nwtov, nwtou, oJ** (from root ‘to bend,’ ‘curve,’ akin to Latin *natis*; Fick i. 128; Vanicek, p. 420), “the back”: <sup><6110></sup>Romans 11:10 from <sup><6821></sup>Psalm 68:24 (<sup><6924></sup>Psalm 69:24). (In Homer **oJhwtov** (“the gender of the singular is undetermined in Homer and Hesiod” (Liddell and Scott)), plural **ta nwta**; in Attic generally **to nwton**, very rarely **oJhwtov**; plural always **ta nwta**; the Septuagint **oJhwtov**, plural **oJ nwtou**; cf. Lob. ad Phryn., p. 290; (Rutherford, New Phryn., p. 351); Passow (Liddell and Scott), under the word.)\*



# X

(Xi **x**, on its occasional substitution for sigma **v** see Sigma.)

**{3578}** **xenia**, **xeniav**, **h(xeniov**, **xenia**, **xenion**, and this from **xenov**), from Homer down, “hospitality, hospitable reception”; equivalent to “a lodging-place, lodgings”: <sup><4023></sup>Acts 28:23 (equivalent to **to misqwma** in <sup><4030></sup>Acts 28:30 (but this is doubtful; the more probable opinion receives the preference under the word **idiouv**, 1 a.)); <sup><5022></sup>Philemon 1:22. (See especially Lightfoot on Philippians, p. 9, and on Philemon 1, the passage cited.)\*

**{3579}** **xenizw**; 1 aorist **exenisa**; passive, present **xenizomai**; 1 aorist **exenisqhn**; from Homer down;

**1.** “to receive as a guest, to entertain hospitably”: **tina**, <sup><4103></sup>Acts 10:23; 28:7; <sup><3813></sup>Hebrews 13:2; passive “to be received hospitably; to stay as a guest, to lodge” (be lodged): **enqade**, <sup><4108></sup>Acts 10:18; **en oikia tinov**, <sup><4102></sup>Acts 10:32; **para tini**, <sup><4106></sup>Acts 10:6; 21:16 (cf. Buttmann, 284 (244); Winer’s Grammar, 214 (201)), and sundry manuscripts in <sup><6109></sup>1 Corinthians 16:19; (Diodorus 14, 30).

**2.** “to surprise or astonish by the strangeness and novelty of a thing” (cf. German *befremden*): **zenizonta tina**, <sup><4171></sup>Acts 17:20 (**xenizousa prosoyiv kai katapl hktikh**, Polybius 3, 114, 4; **ton Qeon exenize to prattomenon**, Josephus, Antiquities 1, 1, 4; **xenizousai sumforai**, 2 Macc. 9:6); passive “to be surprised, astonished at the novelty or strangeness of a thing; to think strange, be shocked”: with the dative of the thing (Winer’s Grammar, sec. 31, 1 f.), <sup><1012></sup>1 Peter 4:12 (Polybius 1, 23, 5; 3, 68, 9); **en** with the dative of the thing (cf. Buttmann, sec. 133, 23), <sup><1014></sup>1 Peter 4:4.\*

**{3580}** **xenodocew** (for the earlier form **xenodokew** in use from Herodotus down; cf. Lob. ad Phryn., p. 307), **xenodocw**: 1 aorist **exenodochsa**; (**xenodocov**, i.e. **xenovv decomenov**); “to receive and entertain hospitably, to be hospitable”: <sup><4510></sup>1 Timothy 5:10. (Dio Cass. 78, 3; (Graecus Venetus, <sup><0257></sup>Genesis 26:17; ecclesiastical writings).)\*

**{3581}** **xenov**, **xenh**, **xenon**, from Homer down, masculine “a guest-friend” (Latin *hopes* (of parties bound by ties of hospitality)), i.e.:

**1.** “a foreigner, stranger” (opposed to **epicwriov**, Plato, *Phaedo* c. 2, p. 59 b.; Josephus, b. j. 5, 1, 3);

**a.** properly: <sup><4255></sup>Matthew 25:35,38,43f; 27:7; <sup><6005></sup>3 John 1:5; **xenoi kai parepidhmoi epi thv ghv**, <sup><38113></sup>Hebrews 11:13; **oJ epidhmountev xenoi**, <sup><44721></sup>Acts 17:21; opposed to **sumpol ithv**, <sup><40219></sup>Ephesians 2:19; (the Septuagint for **j æp̄a** traveler, <sup><40204></sup>2 Samuel 12:4, Alexandrian LXX manuscript; for **rne** <sup><43913></sup>Job 31:32; several times for **yrk̄**). (as adjective with) **daimonia**, <sup><44718></sup>Acts 17:18.

**b.** tropically,

[a]. “alien” (from a person or thing); “without knowledge of, without a share in”: with a genitive of the thing, **twn diaqhkw̄n thv epaggel iav**, <sup><41012></sup>Ephesians 2:12 (cf. Winer’s *Grammar*, sec. 30, 4, 6) (**tou logou**, Sophocles *O.T.* 219).

[b]. “new, unheard of”: **didacai**, <sup><3810></sup>Hebrews 13:9; **xenon ti** a strange, wonderful thing, <sup><41012></sup>1 Peter 4:12 (Aeschylus *Prom.* 688; Diodorus 3, 15 and 52; others).

**2.** “one who receives and entertains another hospitably; with whom he stays or lodges, a host”: **oJ kenov mou**, <sup><5163></sup>Romans 16:23, where **kai thv ekkl hsiav oJ hv** is added, *i.e.* either ‘who receives hospitably all the members of the church who cross his threshold,’ or ‘who kindly permits the church to worship in his house’ (Fritzsche).\*

**{3582} xesthv, xestou, oJ**(a corruption of the Latin sextarius);

**1.** “a sextarius,” *i.e.* a vessel for measuring liquids, holding about a pint (Josephus, *Antiquities* 8, 2, 9 — see **batov**; Epictetus *diss.* 1, 9, 33; 2, 16, 22; (Dioscor.), Galen and medical writers).

**2.** “a wooden pitcher or ewer” (Vulgate *urceus* (A.V. “pot”)) from which water or wine is poured, whether holding a sextarius or not: <sup><40704></sup>Mark 7:4,8 (here T WH omit; Tr brackets the clause).\*

**{3583} xhrainw:** 1 aorist **exhrana** (<sup><5011></sup>James 1:11); passive, present **xhrainomai**; perfect 3 person singular **exhrantai** (<sup><41121></sup>Mark 11:21), participle **exhrammenov**; 1 aorist **exhranqh̄n**; cf. Buttman, 41 (36); (from **xhrov**, which see); from Homer down; the Septuagint chiefly for **vB̄ḡ** and **vybiw̄h**; “to make dry, dry up, wither”: active, **ton corton**,

<sup><3011></sup>James 1:11; passive “to become dry, to be dry, be withered” (cf. Buttmann, 52 (45)) (the Septuagint for **vby**): of plants, <sup><4036></sup>Matthew 13:6; 21:19f; <sup><4006></sup>Mark 4:6; 11:20f; <sup><4006></sup>Luke 8:6; <sup><3156></sup>John 15:6; (<sup><4024></sup>1 Peter 1:24); of the ripening of crops, <sup><6445></sup>Revelation 14:15; of fluids: **h.jphgh**, <sup><4029></sup>Mark 5:29; **to udwr**, <sup><662></sup>Revelation 16:12 (<sup><4087></sup>Genesis 8:7; <sup><2345></sup>Isaiah 19:5); of members of the body, “to waste away, pine away”: <sup><4098></sup>Mark 9:18; **exhrammenh ceir**, a withered hand, <sup><4001></sup>Mark 3:1, and R G in 3.\*

**{3584} xhrov, xhra, xhron**, from Herodotus down, “dry”: **to xul on**, <sup><2751></sup>Luke 23:31 (in a proverb. saying, ‘if a good man is treated so, what will be done to the wicked?’ cf. <sup><6003></sup>Psalms 1:3; <sup><2647></sup>Ezekiel 20:47. <sup><2863></sup>Isaiah 56:3; <sup><2672></sup>Ezekiel 17:24); of members of the body deprived of their natural juices, “shrunken, wasted, withered”: as **ceir**, <sup><4020></sup>Matthew 12:10; <sup><4003></sup>Mark 3:3 L T Tr WH; <sup><4006></sup>Luke 6:6,8; men are spoken of as **xhroi**, withered, <sup><4003></sup>John 5:3. of the land in distinction from water, **h.jkhra** namely, **gh** (the Septuagint for **hvByæ** <sup><4009></sup>Genesis 1:9f; <sup><3009></sup>Jonah 1:9; 2:11, and often (Winer’s Grammar, 18; 592 (550))): <sup><4025></sup>Matthew 23:15; <sup><3129></sup>Hebrews 11:29 where L T Tr WH add **ghv**.\*

**{3585} xul inov, xul inh, xul inon (xul on)**, from Pindar and Herodotus down, “wooden, made of wood”: **skeuh**, <sup><3121></sup>2 Timothy 2:20; neuter plural **eidwla**, <sup><4020></sup>Revelation 9:20 (**Qeoi**, Baruch 6:30 (Epistle Jeremiah 29)).\*

**{3586} xul on, xul ou, to** (from **xuw** to scrape, plane), from Homer down; the Septuagint for **x[e**

**1.** “wood”: universally, <sup><4182></sup>1 Corinthians 3:12; **xul on quinon**, <sup><6812></sup>Revelation 18:12; “that which is made of wood,” as a beam from which anyone is suspended, “a gibbet, a cross” (A.V. “tree,” which see in B. D. American edition), <sup><4451></sup>Acts 5:30; 10:39; 13:29; <sup><4813></sup>Galatians 3:13; <sup><4024></sup>1 Peter 2:24 (**x[e** <sup><4409></sup>Genesis 40:19; <sup><6223></sup>Deuteronomy 21:23; <sup><6003></sup>Joshua 10:26; <sup><1754></sup>Esther 5:14) — a use not found in the classics (cf. Liddell and Scott, under II. 4). A log or timber with holes in which the feet, bands, neck, of prisoners were inserted and fastened with thongs (Gr. **kal on, xul opedh, podokakh, podostrabh**, Latin *nervus*, by which the Latin renders the Hebrew **dsaa** fetter, or shackle for the feet, Job (<sup><4837></sup>Job 13:27); 33:11; cf. Fischer, De vitiis lexamples N.T., p. 458ff; (B. D., under the word Stocks): <sup><4463></sup>Acts 16:24 (Herodotus 6, 75; 9, 37; Aristophanes eq. 367, 394, 705); “a cudgel, stick, staff”: plural, <sup><4067></sup>Matthew 26:47,55;

◀1148 Mark 14:43,48; ▶0252 Luke 22:52 (Herodotus 2, 63; 4, 180; Demosthenes, p. 645, 15; Polybius 6, 37, 3; Josephus, b. j. 2, 9, 4; Herodian, 7, 7, 4).

2. “a tree”: ▶0231 Luke 23:31 (◀1009 Genesis 1:29; 2:9; 3:1; ▶2348 Isaiah 14:8, etc.); **xul ov thv zwh**, see **zwh**, 2 b., p. 274{a}.

{4862} (**xun**, older form of **sun**, retained occasionally in compounds, as **xumbainw**, ▶0442 1 Peter 4:12, Bezae edition; see Meisterhans, sec. 49, 11; Liddell and Scott, under the word **sun**, at the beginning; and cf. Sigma.)

{3587} **xuraw** (a later form, from Diodorus (1, 84) down, for **xurew**, which the earlier writers used from Herodotus down; (Winer’s Grammar, 24; Buttmann, 63 (55); especially Alexander Buttmann (1873) *Ausf. Spr.* ii., p. 53)), **xurw**: perfect passive participle **exurhmenov**; middle, present infinitive **xurasqai** (for which some would read (◀6106 1 Corinthians 11:6) **xurasqai** (1 aorist middle infinitive from **xurw**); see WH’s Appendix, p. 166); 1 aorist subjunctive 3 person plural **xurhswntai** (but T Tr WH read the future **xurhsontai**); (from **xuron** a razor, and this from **xuw**); the Septuagint for **j L6ē** “to shear, shave”: passive ▶6105 1 Corinthians 11:5; middle “to get oneself shaved,” ▶6106 1 Corinthians 11:6; ▶6106 1 Corinthians 11:6; with an accusative specifying the object more precisely (cf. Buttmann, sec. 134, 7; Winer’s Grammar, sec. 32, 5): **thn kefal hn**, ▶4021 Acts 21:21 (the Septuagint ▶0469 Numbers 6:9, 19; ▶0206 Leviticus 21:5; **tav ofruav**, Herodotus 2, 66; **to swma**, 2, 37).\*

# O

{3588} **oJhJto**, originally **tov, th, to** (as is evident from the forms **toi, tai** for **oj, aj** in Homer and the Ionic writings), corresponds to our definite article “the” (German *der, die, das*), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

**I.** As a demonstrative pronoun; Latin *hic, hacc, hoc*; German *der, die, das*, emphatic; cf. Winer’s Grammar, sec. 17, 1; Buttmann, 101f (89f);

**1.** in the words of the poet Aratus, **tou gar kai genov esmen**, quoted by Paul in <sup><4178></sup>Acts 17:28.

**2.** in prose, where it makes a partition or distributes into parts: **oJmen ... oj de**, “that ... this, the one ... the other”: <sup><1133></sup>Matthew 13:23 R G Tr (here the division is threefold); <sup><8923></sup>Galatians 4:23 (here L WH Tr marginal reading brackets **men**); **oj men ... oj de**, <sup><4332></sup>Acts 28:24; <sup><1016></sup>Philippians 1:16f; **oj men ... oJde**, <sup><3075></sup>Hebrews 7:5f,20 (21), 23f; **touv men ... touv de**, <sup><1125></sup>Mark 12:5 R G; <sup><4041></sup>Ephesians 4:11; **oj men ... al loi de** (Lclnn. **oj de**) ... **eJeroi de**, <sup><1164></sup>Matthew 16:14 cf. <sup><3172></sup>John 7:12; **tinev** followed by **oj de**, <sup><4178></sup>Acts 17:18; **oj** (see **oj I.**) **men** followed by **oJde**, <sup><5142></sup>Romans 14:2; **oj de** stands as though **oj men** had preceded, <sup><1267></sup>Matthew 26:67; 28:17.

**3.** in narration, when either two persons or two parties are alternately placed in opposition to each other and the discourse turns from one to the other; **oJde**, “but he, and he” (German *er aber*): <sup><1024></sup>Matthew 2:14; 4:4; 21:29f; <sup><4045></sup>Mark 1:45; 12:15; <sup><4821></sup>Luke 8:21,30,48; 22:10,34; <sup><4988></sup>John 9:38, and very often; plural, <sup><1015></sup>Matthew 2:5,9; 4:20; <sup><1124></sup>Mark 12:14 (R G L marginal reading), 16 (L brackets **oj de**); <sup><3074></sup>Luke 7:4; 20:5,12; 22:9,38,71; <sup><4021></sup>Acts 4:21; 12:15, and often; **oj men oun**, in the Acts alone: <sup><4005></sup>Acts 1:6; 5:41; 15:3,30; **oJmen oun**, 23:18; 28:5.

**II.** As the definite or prepositive article (to be distinguished from the postpositive article — as it is called when it has the force of a relative pronoun, like the German *der, die, das*, examples of which use are not found in the N.T.), whose use in the N.T. is explained at length by Winer’s Grammar, sections 18-20; Buttmann, 85 (74ff); (Green, p. 5ff). As in all

languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed

**1.** to substantives that have no modifier; and

**a.** those that designate a person or a thing that is the only one of its kind; the article thus distinguishes the same from all other persons or things, as **οἱ Ἰησοῦς, οἱ βουρᾶνοι, ἡ ἡγήσασα, οἱ θεοὶ, οἱ ἄγιοι** (<sup><600></sup>John 1:1f), **οἱ διαβολοὶ, τὸ φῶς, ἡ σκοτία, ἡ ζωὴ, οἱ ἄνατοι**, etc.

**b.** appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as **ἡ δικαιοσύνη, ἡ σοφία**), **ἡ δυνάμις, ἡ ἀληθεία**, etc. **οἱ ἐρχόμενοι**, the well-known personage who is to come, *i.e.* the Messiah, (<sup><4113></sup>Matthew 11:3; <sup><4179></sup>Luke 7:19; **οἱ προφῆται**, the (promised and expected) prophet, (<sup><4021></sup>John 1:21; 7:40; **ἡ σωτηρία**, the salvation which all good men hope for, *i.e.* the Messianic salvation: **ἡ γῆ**, etc.; **ἡ νῆφος**, the cloud (well known from the O.T.), (<sup><601></sup>1 Corinthians 10:1f; **τὸν ἄγγελον**, (<sup><4125></sup>James 2:25; **τὴν ἐκτίρωσιν**, (<sup><618></sup>1 Corinthians 15:8. to designations of eminent personages: **οἱ Ἰησοῦς τοῦ θεοῦ, οἱ Ἰησοῦς τοῦ ἀνθρώπου** (see **Ἰησοῦς**); **οἱ διδασκαλοὶ τοῦ Ἰσραὴλ**, (<sup><4310></sup>John 3:10; cf. Fritzsche on Mark, p. 613. The article is applied to the repeated name of a person or thing already mentioned or indicated, and to which the reader is referred, as **τὸν μαγόν**, (<sup><4117></sup>Matthew 2:7 cf. 1; **οἱ ἄσχοι**, (<sup><4117></sup>Matthew 9:17; **οἱ δαίμονες**, (<sup><4181></sup>Matthew 8:31 cf. (<sup><4183></sup>Matthew 8:28; **τὴν ὄνον καὶ τὸν πῶλον**, (<sup><4217></sup>Matthew 21:7, cf. (<sup><4212></sup>Matthew 21:2, and countless other examples The article is used with names of things not yet spoken of, in order to show that definite things are referred to, to be distinguished from others of the same kind and easily to be known from the context; as **τὰ βρέφη**, the babes belonging to the people of that place, (<sup><4185></sup>Luke 18:15; **ἀπὸ τῶν δένδρων**, namely, which were there, (<sup><4218></sup>Matthew 21:8; **τὸν ἰδρεὶ**, to the priest whose duty it will be to examine thee, when thou comest, (<sup><4181></sup>Matthew 8:4; (<sup><4144></sup>Mark 1:44; (<sup><4154></sup>Luke 5:14; **τὸ πλοῖον**, the ship which stood ready to carry them over, (<sup><4183></sup>Matthew 8:23 (R G T, cf. (<sup><4183></sup>Matthew 8:18); 9:1 (R G); 13:2 (R G); **τὸ ὄρος**, the mountain near the place in question (*der an Ort u. Stelle befindliche Berg*) (But some commentators still regard **τὸ ὄρος** as used here generically or Hebraistically like **ἡ βρεῖνη**, the mountain region or the highlands, in contrast with the low country (cf. the Septuagint (<sup><6176></sup>Joshua 17:16; 20:7; (<sup><4197></sup>Genesis 19:17,19, etc.); cf. Lightfoot 'Fresh Revision' etc., p. 111f;

Weiss, Matthäusevangelium, p. 129 note; and in Meyer's Matthew 7te Aufl.), <sup><418></sup>Matthew 5:1; <sup><418></sup>Mark 3:13; <sup><418></sup>Luke 9:28; <sup><418></sup>John 6:3,15 (1 Macc. 9:38,40); **h**bi**kia**, the house in which (Jesus) was wont to lodge, <sup><418></sup>Matthew 9:10,28; 13:36; 17:25; **u**po** ton modion**, namely, that is in the house, <sup><415></sup>Matthew 5:15; also **e**pi** thn lucnian**, *ibid.*; **en th fatnh**, in the manger of the stable of the house where they were lodging, <sup><417></sup>Luke 2:7 R G; **o**l**epainov**, the praise of which he is worthy, <sup><415></sup>1 Corinthians 4:5; so everywhere in the doxologies: **h**do**xa to kratov**, <sup><414></sup>1 Peter 4:11; <sup><413></sup>Revelation 5:13, etc.

**c.** The article prefixed to the plural often either includes all and every one of those who by the given name are distinguished from other things having a different name — as **o**j** asterev**, <sup><412></sup>Matthew 24:29; <sup><412></sup>Mark 13:25; **a**j** al wtekev**, <sup><418></sup>Matthew 8:20; <sup><418></sup>Luke 9:58, etc.; — or defines the class alone, and thus indicates that the whole class is represented by the individuals mentioned, however many and whosoever they may be; as in **o**j** Farisaioi**, **o**j** grammateiv**, **o**j** tel wnai**, **o**j** anqrwpoi** people, the multitude (German *die Leute*); **o**j** aetoi**, <sup><412></sup>Matthew 24:28; **toiv kusin**, <sup><416></sup>Matthew 7:6.

**d.** The article prefixed to the singular sometimes so defines only the class, that all and every one of those who bear the name are brought to mind; thus, **o**l**anqrwpon**, <sup><415></sup>Matthew 15:11; **o**l**eqnikov kai tel wnhv**, <sup><418></sup>Matthew 18:17; **o**l**ergathv**, <sup><417></sup>Luke 10:7; <sup><418></sup>1 Timothy 5:18; **o**j** mesithv**, <sup><418></sup>Galatians 3:20; **o**l**khronomov**, <sup><418></sup>Galatians 4:1; **o**l**bikaiov**, <sup><417></sup>Romans 1:17; <sup><418></sup>Hebrews 10:38; **ta shmeia tou apostolou**, the signs required of anyone who claims to be an apostle, <sup><412></sup>2 Corinthians 12:12, and other examples

**e.** The article is prefixed to the nominative often put for the vocative in addresses (cf. Winer's Grammar, sec. 29, 2; Buttmann, sec. 129 a. 5): **caire o**l**basileu twn loudaiwn** (properly, **su o**l**basileu**, thou who art the king), <sup><418></sup>John 19:3; **nai, o**l**pathr**, <sup><412></sup>Matthew 11:26; **age nun o**j** plousioi, kl ausate**, <sup><418></sup>James 5:1; **ourane kai o**j** agioi**, <sup><418></sup>Revelation 18:20; add, <sup><414></sup>Mark 5:41; 10:47; <sup><412></sup>Luke 12:32; 18:11,13; <sup><418></sup>John 8:10; 20:28; <sup><414></sup>Acts 13:41; <sup><415></sup>Romans 8:15; <sup><415></sup>Ephesians 5:14,22,25; 6:1,4f; <sup><412></sup>Revelation 12:12.

**f.** The Greeks employ the article, where we abstain from its use, before nouns denoting things that pertain to him who is the subject of discourse:



**eipe** or **fhsi megal h th fwnh**, <sup><4440></sup>Acts 14:10 (R G); 26:24 (<sup><3075></sup>Proverbs 26:25); **gunh proseucomenh ... akatakal uptw th kefal h**, <sup><4116></sup>1 Corinthians 11:5; especially in the expression **ecain ti**, when the object and its adjective, or what is equivalent to an adjective, denotes a part of the body or something else which naturally belongs to anyone (as in French, *il a les epaules larges*); so, **edein thn ceira xhran**, <sup><4020></sup>Matthew 12:10 R G; <sup><4801></sup>Mark 3:1; **to proswnon wj anqrwpou** ((Rec. **anqrwpov**)), <sup><4047></sup>Revelation 4:7; **ta aisqhthria gegumnasmena**, <sup><3864></sup>Hebrews 5:14; **aparabaton thn idrwsunhn**, <sup><3072></sup>Hebrews 7:24; **thn katoikhsin k.t.l.**, <sup><4818></sup>Mark 5:3; **thn eiv eautouv agaphn ektenh**, <sup><4048></sup>1 Peter 4:8. Cf. Grimm on 2 Macc. 3:25. the genitive of a person pronoun **autou**, **udwn**, is added to the substantive: <sup><4094></sup>Matthew 3:4; <sup><4877></sup>Mark 8:17; <sup><4028></sup>Revelation 2:18; <sup><4022></sup>1 Peter 2:12, cf. <sup><4018></sup>Ephesians 1:18; cf. Winer's Grammar, sec. 18, 2; (Buttmann, sec. 125,5).

**g.** Proper Names sometimes have the article and sometimes are anarthrous; cf. Winer's Grammar, sec. 18, 5 and 6; Buttmann, sec. 124, 3 and 4; (Green, p. 28f);

[a]. as respects names of Persons, the person without the article is simply named, but with the article is marked as either well known or as already mentioned; thus we find **hsouv** and **oJhsouv**, **Paul ov** and **oPaul ov**, etc. **Pil atov** has the article everywhere in John's Gospel and also in Mark's Gospel, if <sup><4159></sup>Mark 15:43 (in R G L) be excepted (but T Tr WH insert the article there also); **Titov** is everywhere anarthrous. Indeclinable names of persons in the oblique cases almost always have the article, unless the case is made evident by a preposition: **tw lwshf**, <sup><4156></sup>Mark 15:45; **ton lakwb kai ton Hsau**, <sup><3812></sup>Hebrews 11:20, and many other examples, especially in the genealogies, <sup><4001></sup>Matthew 1:1ff; <sup><4023></sup>Luke 3:23; but where perspicuity does not require the article, it is omitted also in the oblique cases, as **tw n uJwn lwshf**, <sup><3812></sup>Hebrews 11:21; **tw n uJwn Emmwr**, <sup><4076></sup>Acts 7:16; **oJeov Isaak**, <sup><4023></sup>Matthew 22:32; <sup><4072></sup>Acts 7:32; **oJan oyhsqe Abraam kai Isaak ... kai pantav tou profhtav**, <sup><4038></sup>Luke 13:28. The article is commonly omitted with personal proper names to which is added an apposition indicating the race, country, office, rank, surname, or something else, (cf. Matthiae, sec. 274): let the following suffice as examples: **Abraam o pathr hJwn**, <sup><4086></sup>John 8:56; <sup><4001></sup>Romans 4:1; **lakwb on tou Zebedaiou kai lwannhn ton adel fon autou**, <sup><4021></sup>Matthew 4:21; **Maria hMagdal hnh**, <sup><4076></sup>Matthew 27:56, etc.;

**Iwannhv o baptisthv**, <sup><401E></sup>Matthew 3:1; **Hrodhv o tetrarchv**, <sup><401E></sup>Luke 9:7; **Ihsouv o I egomenov Cristov**, <sup><4016></sup>Matthew 1:16; **Saul ov de o kai Paul ov** namely, **kal oumenov**, <sup><443D></sup>Acts 13:9; **Simwnov tou I eprou**, <sup><414B></sup>Mark 14:3; **Bartimaiov o tuflov**, <sup><4106></sup>Mark 10:46 (R G); **Zacariou tou apol omenou**, <sup><4151></sup>Luke 11:51. But there are exceptions also to this usage **o Ie Hrodhv o tetrarchv**, <sup><4189></sup>Luke 3:19; **ton Saoul**, **u Jon Kiv**, <sup><443D></sup>Acts 13:21; in the opening of the Epistles: **Paul ov apostol ov**, <sup><4001></sup>Romans 1:1; <sup><4001></sup>1 Corinthians 1:1, etc.

[b]. Proper names of countries and regions have the article far more frequently than those of cities and towns, for the reason that most names of countries, being derived from adjectives, get the force of substantives only by the addition of the article, as **h Acaia** (but cf. <sup><401E></sup>2 Corinthians 9:2), **h Galatia**, **h Gal ilaia**, **h I tal ia**, **h Ioudaia**, **h Makedonia** (but cf. <sup><4152></sup>Romans 15:26; <sup><4165></sup>1 Corinthians 16:5), etc. Only **Aiguptov**, if <sup><4071></sup>Acts 7:11 L T Tr WH be excepted, is everywhere anarthrous. The names of cities, especially when joined to prepositions, particularly **en**, **eiv** and **ek**, are without the article; but we find **apo** (R G **ek**) **thv Rwmhv** in <sup><448D></sup>Acts 18:2.

[g]. Names of rivers and streams have the article in <sup><4183></sup>Matthew 3:13; <sup><4105></sup>Mark 1:5; <sup><4041></sup>Luke 4:1; 13:4; <sup><4128></sup>John 1:28; **tou Kedrwn**, <sup><4101></sup>John 18:1 G L Tr marginal reading

2. The article is prefixed to substantives expanded and more precisely defined by modifiers;

a. to nouns accompanied by a genitive of the pronouns **mou**, **sou**, **hōwn**, **uōwn**, **autou**, **e autwn**, **autwn**: <sup><4022></sup>Matthew 1:21,25; 5:45; 6:10-12; 12:49; <sup><4097></sup>Mark 9:17; <sup><4167></sup>Luke 6:27; 10:7; 16:6; <sup><4425></sup>Acts 19:25 (L T Tr WH **hōin**); <sup><4049></sup>Romans 4:19; 6:6, and in numberless other places; it is rarely omitted, as in <sup><4028></sup>Matthew 19:28; <sup><4072></sup>Luke 1:72; 2:32; <sup><4023></sup>2 Corinthians 8:23; <sup><4051></sup>James 5:20, etc.; cf. Buttmann, sec. 127, 27.

b. The possessive pronouns **emov**, **sov**, **hōmeterov**, **uōmeterov**, joined to substantives (if <sup><4084></sup>John 4:34 be excepted) always take the article, and John generally puts them after the substantive (**h krisiv hēmh**, <sup><4181></sup>John 5:30; **o I logov o sov**, 17:17; **koinwnia h hōmetera**, <sup><4003></sup>1 John 1:3; **o kairov o I uōmeterov**, <sup><4076></sup>John 7:6), very rarely between the article and the substantive (**toiv emov rhmasin**, <sup><4154></sup>John 5:47; **hēmh didach**, 7:16; **thn shn I al ian**, 4:42), yet this is always done by the other N.T. writings,

Matthew 18:20; Mark 8:38; Luke 9:26; Acts 24:6 (Rec.); 26:5; Romans 3:7, etc.

c. When adjectives are added to substantives, either the adjective is placed between the article and the substantive — as **to idion fortion**, Galatians 6:5; **o Jagaqov anqrwpov**, Matthew 12:35; **thn dikaian krisin**, John 7:24; **h Jagaqh meriv**, Luke 10:42; **to agion pneuma**, Luke 12:10; Acts 1:8; **h Jaiwniov zwh**, John 17:3, and many other examples; — or the adjective preceded by an article is placed after the substantive with its article, as **to pneuma to agion**, Mark 3:29; John 14:26; Acts 1:16; Hebrews 3:7; 9:8; 10:15; **h Jzwh aiwniov**, 1 John 1:2; 2:25; **o Jpoimhn o kal ov**, John 10:11; **thn pul hn thn sidhran**, Acts 12:10, and other examples; — very rarely the adjective stands before a substantive which has the article, as in Acts (14:10 R G); 26:24; 1 Corinthians 11:5 (cf. Buttmann, sec. 125, 5; Winer's Grammar, sec. 20, 1 c.). As to the adjectives of quantity, **o Jov**, **pav**, **pol uv**, see each in its own place.

d. What has been said concerning adjectives holds true also of all other limitations added to substantives, as **h kat' ekl oghn proqesiv**, Romans 9:11; **par' emou diaqkh**, Romans 11:27; **o J ogov o Jtou staurou**, 1 Corinthians 1:18; **h Jiv Criston pistiv**, Colossians 2:5; on the other hand, **h Jpistiv uJwn h Jprov ton Qeon**, 1 Thessalonians 1:8; **thv diakoniam thv eiv touv agiouv**, 2 Corinthians 8:4; see many other examples of each usage in Winer's Grammar, 131ff (124ff); (Buttmann, 91ff (80ff)).

e. The noun has the article before it when a demonstrative pronoun (**outov**, **ekeinov**) belonging to it either precedes or follows (Winer's Grammar, sec. 18, 4; Buttmann, sec. 127, 29-31); as, **o Janqrwpov outov**, John 9:24 (**outov o Janqrwpov**, L Tr marginal reading WH); Acts 6:13; 22:26; **o J aov outov**, Matthew 15:8; **o J Jiov sou outov**, Luke 15:30; plural Luke 24:17, and numberless other examples; **outov o J anqrwpov**, Luke 14:30; **outov o J aov**, Mark 7:6 (**o J aov outov**, L WH marginal reading); **outov o J Jiov mou**, Luke 15:24; **outov o J tel wnhv**, Luke 18:11 (**o J tel wnhv outov**, L marginal reading); **outov o J I ogov**, John 7:36 (**o J ogov outov**, L T Tr WH), and many other examples on **ekeinov**, see **ekeinov**, 2; on **autov o J** etc., see **autov** (I. 1 b. etc.); on **o J autov** etc., see **autov**, III.

3. The neuter article prefixed to adjectives changes them into substantives (cf. Winer's Grammar, sec. 34, 2; Buttmann, sec. 128, 1); as, **to agaqon**, **to kal on** (which see each in its place); **to el atton**, <sup><807></sup>Hebrews 7:7; with a genitive added, **to gnwston tou Qeou**, <sup><819></sup>Romans 1:19; **to adunaton tou nomou**, <sup><88></sup>Romans 8:3; **to asqenev tou Qeou**, <sup><12></sup>1 Corinthians 1:25; **authv**, <sup><878></sup>Hebrews 7:18; **ta aorata tou Qeou**, <sup><12></sup>Romans 1:20; **ta krupta thv aiscunhv**, <sup><12></sup>2 Corinthians 4:2, etc.

4. The article with cardinal numerals: **ejv** "one"; **ojev** the one (of two), see **ejv**, 4 a.; but differently **ojev** in <sup><815></sup>Romans 5:15,17, "the (that) one". So also **oj duo** (our "the twain"), <sup><95></sup>Matthew 19:5; **oj deka** the (those) ten, and **oj ennea**, <sup><17></sup>Luke 17:17; **ekeinoi oj deka (kai) oktw**, <sup><13></sup>Luke 13:4.

5. The article prefixed to participles

a. gives them the force of substantives (Winer's Grammar, sections 18, 3; 45, 7; Buttmann, sections 129, 1 b.; 144, 9); as, **ojevrazwn**, <sup><48></sup>Matthew 4:3; <sup><85></sup>1 Thessalonians 3:5; **obaptizwn**, <sup><64></sup>Mark 6:14 (for which <sup><42></sup>Matthew 14:2 **obaptisthv**); **ojevpeirwn**, <sup><13></sup>Matthew 13:3; <sup><85></sup>Luke 8:5; **obl oqreuwv**, <sup><12></sup>Hebrews 11:28; **oj bastazontev**, <sup><74></sup>Luke 7:14; **oj boskontev**, <sup><83></sup>Matthew 8:33; <sup><54></sup>Mark 5:14; **oj esqiontev**, the eaters (*convivae*), <sup><42></sup>Matthew 14:21; **to ofeil omenon**, <sup><83></sup>Matthew 18:30,34; **ta uparconta** (see **uparcw**, 2).

b. the participle with the article must be resolved into "he who" (and a finite verb; cf. Buttmann, sec. 144, 9): <sup><40></sup>Matthew 10:40; <sup><69></sup>Luke 6:29; 11:23; <sup><52></sup>John 15:23; <sup><12></sup>2 Corinthians 1:21; <sup><83></sup>Philippians 2:13, and very often. **pav oj** followed by a participle (Winer's Grammar, 111 (106)), <sup><52></sup>Matthew 5:22; 7:26; <sup><60></sup>Luke 6:30 (T WH omit; L Tr marginal reading brackets article); 11:10; <sup><10></sup>Romans 2:1; <sup><66></sup>1 Corinthians 16:16; <sup><83></sup>Galatians 3:13, etc.; **makariov oj** with a participle, <sup><40></sup>Matthew 5:4 (5), 6, 10, etc.; **ouai uoin oj** with a preposition, <sup><65></sup>Luke 6:25; the neuter **to** with a participle must be resolved into that which (with a finite verb), **to gennwmenon**, <sup><13></sup>Luke 1:35; **to gegennhmenon**, <sup><86></sup>John 3:6.

c. the article with participle is placed in apposition: <sup><32></sup>Mark 3:22; <sup><72></sup>Acts 17:24; <sup><80></sup>Ephesians 3:20; 4:22,24; <sup><14></sup>2 Timothy 1:14; <sup><12></sup>1 Peter 1:21, etc.

6. The neuter **to** before infinitives

**a.** gives them the force of substantives (cf. Buttmann, 261ff (225ff) (cf. Winer's Grammar, sec. 44, 2 a.; 3 c.)); as, **to kaqisai**, <sup><4023></sup> Matthew 20:23; <sup><4100></sup> Mark 10:40; **to qel ein**, <sup><4078></sup> Romans 7:18; <sup><4080></sup> 2 Corinthians 8:10; **to poihsai**, **to epitel esai**, <sup><4081></sup> 2 Corinthians 8:11, and other examples; **touto krintate. to mh tigenai k.t.l.**, <sup><4043></sup> Romans 14:13. On the infinite with the article depending on a preposition (**anti tou**, **en tw**, **eiv to**, etc.), see under each preposition in its place.

**b.** Much more frequent in the N.T. than in the earlier and more elegant Greek writings, especially in the writings of Luke and Paul (nowhere in John's Gospel and Epistles), is the use of the genitive **tou** with an infinitive (and in the Septuagint far more frequent than in the N.T.), which is treated of at length by Fritzsche in an excursus at the end of his commentary on Matthew, p. 843ff; Winer's Grammar, sec. 44, 4; Buttmann, 266ff (228ff). The examples fall under the following classes: **tou** with an infinitive is put

[a.] after words which naturally require a genitive (of a noun also) after them; thus after **axion**, <sup><4094></sup> 1 Corinthians 16:4; **el ace**, <sup><4009></sup> Luke 1:9 (<sup><0947></sup> 1 Samuel 14:47); **exaporoumai**, <sup><4008></sup> 2 Corinthians 1:8.

[b]. for the simple expletive (*i.e.* 'complementary') or (as it is commonly called) expegetical infinite, which serves to fill out an incomplete idea expressed by a noun or a verb or a phrase (where in German *zu* is commonly used); thus after **proqumia**, <sup><4081></sup> 2 Corinthians 8:11; **bradeiv**, <sup><0225></sup> Luke 24:25; **el piv**, <sup><4071></sup> Acts 27:20; <sup><4090></sup> 1 Corinthians 9:10 (not Rec.); **ezhte i eukairian**, <sup><0216></sup> Luke 22:6 (not L marginal reading); **okairov** (namely, **esti tou arxasqai**, to begin, <sup><4047></sup> 1 Peter 4:17 (**kairon cein** with the simple infinitive <sup><5115></sup> Hebrews 11:15); **didonai thn exousian**, <sup><0109></sup> Luke 10:19 (**exousian ecein** with simple infinitive, <sup><4090></sup> John 19:10; <sup><4094></sup> 1 Corinthians 9:4); **ofeil etai esmen** (equivalent to **ofeil omen**), <sup><4082></sup> Romans 8:12 (with an infinitive alone, <sup><4078></sup> Galatians 5:3); **eJoimon einai**, <sup><4235></sup> Acts 23:15 (1 Macc. 3:58; 5:39; 13:31; with an infinitive alone, <sup><0223></sup> Luke 22:33); **creian ecein**, <sup><5152></sup> Hebrews 5:12; **edwken ofqal mov tou mh blepein kai wta tou mh akoueiv**, that they should not see ... that they should not hear (cf. Buttmann, 267 (230)), <sup><4008></sup> Romans 11:8 (**cein wta** elsewhere always with a simple infinitive; see **ouv**, 2); **epl hsqh o:ronov tou tekein authn**, at which she should be delivered (cf. Buttmann, the passage cited), <sup><0157></sup> Luke 1:57; **epl hsqhsan h:terai ... tou peritemein auton**, that they should circumcise him (cf. Buttmann, the passage cited), <sup><0121></sup> Luke 2:21; after **anendekton estin**, <sup><0210></sup> Luke 17:1 (so

Buttmann, sec. 140, 15; (Winer's Grammar, 328 (308) otherwise)); quite unusually after **egeneto** (cf. Buttmann, sec. 140, 16 [d.]; Winer's Grammar, the passage cited), <sup><4015></sup>Acts 10:25 (Rec. omits the article).

[g]. after verbs of deciding, entreating, exhorting, commanding, etc.: after **krinein** (see **krinw**, 4); **egeneto gnwmh (gnwmhv** T Tr WH (see **ginomai**, 5 e. a.)), <sup><4018></sup>Acts 20:3; **to proswpon esthrixen**, <sup><4015></sup>Luke 9:51; **suntiqesqai**, <sup><4231></sup>Acts 23:20 (with an infinitive alone, <sup><4216></sup>Luke 22:5); **proseucesqai**, <sup><5157></sup>James 5:17; **parakal ein**, <sup><4012></sup>Acts 21:12; **entel lesqai**, <sup><4040></sup>Luke 4:10; **epistel I ein**, <sup><4153></sup>Acts 15:20 (with an infinitive alone, <sup><4025></sup>Acts 21:25 (R G T, but L Tr text WH here **epesteil amen**; Buttmann, 270 (232))); **kataneuein**, <sup><4107></sup>Luke 5:7.

[d]. after verbs of hindering, restraining, removing (which naturally require the genitive), and according to the well-known pleonasm with **mh** before the infinitive (see **mh**, I. 4 a.; Buttmann, sec. 148, 13; Winer's Grammar, 325 (305)); thus, after **katecw tina**, <sup><4042></sup>Luke 4:42; **kratoumai**, <sup><4246></sup>Luke 24:16; **kwl uw**, <sup><4107></sup>Acts 10:47; **upostel I omai**, <sup><4011></sup>Acts 20:20,27; **pauw**, <sup><4181></sup>1 Peter 3:10; **katapauw**, <sup><4448></sup>Acts 14:18; without **mh** before the infinitive after **egkoptomai**, <sup><5152></sup>Romans 15:22.

[e]. **tou** with an infinitive is added as a somewhat loose epexegetis: <sup><4212></sup>Luke 21:22; <sup><4015></sup>Acts 9:15; 13:47; <sup><5121></sup>Philippians 3:21; **eiv akaqarsian tou atimazesqai ta swmata autwn**, to the uncleanness of their bodies being dishonored, <sup><5124></sup>Romans 1:24 (cf. Buttmann, sec. 140, 14); Winer's Grammar, 325f (305f).

[z.] it takes the place of an entire final clause, "in order that" (Winer's Grammar, sec. 44, 4 b.; Buttmann, sec. 140, 17); especially after verbs implying motion: <sup><4023></sup>Matthew 2:13; 3:13; 13:3; 24:45; <sup><4048></sup>Mark 4:3 (where L T WH omit; Tr brackets **tou**); <sup><4017></sup>Luke 1:77,79; 2:24,27; 5:1 (R G L text Tr marginal reading); 8:5; 12:42 (here L omits; Tr brackets **tou**); 22:31; 24:29; <sup><4012></sup>Acts 3:2; 20:30; 26:18; <sup><5116></sup>Romans 6:6; 11:10; <sup><4810></sup>Galatians 3:10; <sup><5181></sup>Philippians 3:10; <sup><5810></sup>Hebrews 10:7,9; 11:5. **hJ** used of result "so that": <sup><4019></sup>Acts 7:19; <sup><5108></sup>Romans 7:3; after **poiw**, "to cause that, make to," <sup><4312></sup>Acts 3:12; (cf. Winer's Grammar, 326 (306); Buttmann, sec. 140, 16 [d.]).

7. The article with adverbs (Buttmann, sec. 125, 10f; Winer's Grammar, sec. 18, 3),

a. gives them the force of substantives; as, **to peran**, the region beyond; **ta anw**, **ta katw**, **to nun**, **ta emprosqen**, **ta opisw**, etc.; see these words in their proper places.

b. is used when they stand adjectivally, as **hJanw lðrousal hm**, **oJote kosmov**, **oJsw anqrwpov**, **oJhun aiwn**, etc., on which see these several words. c. the neuter **to** is used in the accusative absolute, especially in specifications of time: both with adverbs of time, **to pal in**, <sup><4132></sup>2 Corinthians 13:2; **ta nun** or **tanun**, and with neuter adjectives used adverbially, as **to loipon**, **to proteron** (<sup><4166></sup>John 6:62; <sup><4043></sup>Galatians 4:13); **to prwton** (<sup><4104></sup>John 10:40; 12:16; 19:39); **to pleiston** (<sup><4142></sup>1 Corinthians 14:2); see these words themselves.

8. The article before prepositions with their cases is very often so used that **wn**, **ontev**, **onta**, must be supplied in thought (cf. Buttman, sec. 125, 9; Winer's Grammar, sec. 18, 3); thus, **oJ apo Ital iav**, **apo Qessal onikhv**, <sup><4173></sup>Acts 17:13; <sup><4132></sup>Hebrews 13:24 (cf. Winer's Grammar, sec. 66, 6); **oJen tini**, <sup><4109></sup>Matthew 6:9; <sup><4101></sup>Romans 8:1; neuter **ta prov**, <sup><4102></sup>Mark 2:2; **oJ ek tinov**, <sup><4118></sup>Romans 2:8; 4:14,16; <sup><4102></sup>Philippians 4:22 etc.; **oJ para tinov**, <sup><4121></sup>Mark 3:21 (see **para**, *I.e.*). **ta peri tinov**, <sup><4249></sup>Luke 24:19; <sup><4244></sup>Acts 24:10; <sup><4102></sup>Philippians 1:27; (add, **ta** (T Tr WH **to**) **peri emou**, <sup><4227></sup>Luke 22:37), etc. (see **peri**, I. b. [b.]); **ta peri tina**, <sup><4162></sup>Philippians 2:23 (see **peri**, II. b.); **oJ meta tinov**, those with one, his companions, <sup><4118></sup>Matthew 12:3; **oJ peri tina**, and many other examples which are given under the several prepositions. the neuter **to** in the accusative absolute in adverbial expressions (cf. Winer's Grammar, 230 (216); Buttman, sections 125, 12; 131, 9): **to kaq' hðeran**, "daily, day by day," <sup><4218></sup>Luke 11:3; 19:47; <sup><4171></sup>Acts 17:11 (R G WH brackets); **to kaqol ou**, "at all," <sup><4148></sup>Acts 4:18 (L T WH omit **to**); besides, in **to kata sarka**, as respects human origin, <sup><4105></sup>Romans 9:5 (on the force of the article here see Abbot in the Journal of the Society for Biblical Literature, etc. for 1883, p. 108); **ta kat' eme**, as respects what relates to me, my state, my affairs, <sup><4107></sup>Colossians 4:7; <sup><4162></sup>Ephesians 6:21; **to ex uðwn**, as far as depends on you, <sup><4128></sup>Romans 12:18; **to ef' uðin**, as far as respects you, if I regard you, <sup><4169></sup>Romans 16:19 R G; **ta prov (ton) Qeon**, the accusative absolute, as respects the things pertaining to God, *i.e.* in things pertaining to God, <sup><4157></sup>Romans 15:17; <sup><4127></sup>Hebrews 2:17; 5:1 (**idrei ta prov touv Qeouv**, **strathgw de ta prov touv anqrwpouv**, Xenophon, resp. Laced. 13, 11; cf. Fritzsche, Ep. ad Romans, iii., p. 262f); **to ek**



**merouv** namely, **on**, that which has been granted us in part, that which is imperfect, <sup><4630></sup>1 Corinthians 13:10.

**9.** The article, in all genders, when placed before the genitive of substantives indicates “kinship, affinity, or some kind of connection, association or fellowship, or in general that which in some way pertains to a person or thing” (cf Winer’s Grammar, sec. 30, 3; Buttmann, sec. 125, 7);

**a.** the masculine and the feminine article: **lakwbou oJtou Zebedaiou, oJ tou Al faiou**, the son, <sup><4002></sup>Matthew 10:2 (3), 3; **Maria hJtou lakwbou**, the mother, <sup><4160></sup>Mark 16:1 (T omits; Tr brackets **tou**); <sup><4240></sup>Luke 24:10 (L T Tr WH); **Emmor tou Sucem**, of Hamor, the father of Shechem, <sup><4476></sup>Acts 7:16 R G; **hJtou Ouriou**, the wife, <sup><4006></sup>Matthew 1:6; **oJ Cl ohv**, either the kinsfolk, or friends, or domestics, or work-people, or slaves, of Chloe, <sup><4011></sup>1 Corinthians 1:11; also **oJ Aristoboul ou, oJ Narkissou**, <sup><4560></sup>Romans 16:10f; **oJ tou Cristou**, the followers of Christ (A.V. “they that are Christ’s”), <sup><4652></sup>1 Corinthians 15:23 G L T Tr WH; <sup><4824></sup>Galatians 5:24; **oJ twn Farisaiwn**, the disciples of the Pharisees, <sup><4028></sup>Mark 2:18a Rec., 18b R G L; **Kaisareia hJFil ippou**, the city of Philip, <sup><4087></sup>Mark 8:27.

**b. to** and **ta tinov**: as **ta tou Qeou**, the cause or interests, the purposes, of God, opposed to **ta twn anqrwpwn**, <sup><4063></sup>Matthew 16:23; <sup><4083></sup>Mark 8:33; in the same sense **ta tou kuriou**, opposed to **ta tou kosmou**, <sup><4472></sup>1 Corinthians 7:32-34; **ta thv sarkov, ta tou pneumatov**, <sup><4815></sup>Romans 8:5; **ta uJwn**, your possessions, <sup><4724></sup>2 Corinthians 12:14; **zhtein to** or **ta tinov**, <sup><4019></sup>1 Corinthians 10:24; 13:5; <sup><4621></sup>Philippians 2:21; **ta thv eirnhv, thv oikodomhv**, which make for, <sup><4549></sup>Romans 14:19; **ta thv asqeneiav mou**, which pertain to my weakness, <sup><4713></sup>2 Corinthians 11:30; **ta Kaisarov, ta tou Qeou**, due to Caesar, due to God, <sup><4221></sup>Matthew 22:21; <sup><4127></sup>Mark 12:17; <sup><4215></sup>Luke 20:25; **ta tou nhpiou**, the things wont to be thought, said, done, by a child, <sup><4631></sup>1 Corinthians 13:11; **ta tinov**, the house of one (**ta Lukwnov**, Theocritus, 2, 76; (**eiv ta tou adel fou**, Lysias

**c.** Eratosthenes sec. 12, p. 195); cf. **en toiv patrikoiv**, in her father’s house, Sir. 42:10; (Chrysost. hom. 52:(on <sup><0236></sup>Genesis 26:16), vol. iv. part ii. col. 458, Migne edition; <sup><0445></sup>Genesis 41:51; <sup><7009></sup>Esther 7:9, (Hebrew **tyBæ** <sup><4889></sup>Job 18:19 (Hebrew **rWgm**))); with the name of a deity, “the

temple” (**ta tou Diou**, Josephus, contra Apion 1, 18, 2; also **to tou Diou**, Lycurgus, adverb, Leocr., p. 231 ((orat. Attic, p. 167, 15))), <sup><4149></sup>Luke 2:49 (see other examples in Lob. ad Phryn., p. 100). **ta tou nomou**, the precepts of the (Mosaic) law, <sup><4124></sup>Romans 2:14; **to thv paroimiav**, the (saying) of (that which is said in) the proverb, <sup><4122></sup>2 Peter 2:22; **ta twv daimonizomenwn**, what the possessed had done and experienced, <sup><4183></sup>Matthew 8:33; **to thv sukhv**, what has been done to the fig-tree, <sup><4121></sup>Matthew 21:21.

## 10. The neuter **to** is put

a. before entire sentences, and sums them up into one conception (Buttmann, sec. 125, 13; Winer’s Grammar, 109 (103f)): **eipen autw to Ei dunasai pisteusai**, said to him this: ‘If thou canst believe,’ <sup><4123></sup>Mark 9:23 (but L T Tr WH **to Ei dunh** ‘If thou canst!’); cf. Bleek at the passage; (Riddell, The Apology etc. Digest of Idioms sec. 19 [g].). before the sayings and precepts of the O.T. quoted in the New: **to Ou foneuseiv**, the precept, ‘Thou shalt not kill’, <sup><4198></sup>Matthew 19:18; add, <sup><4237></sup>Luke 22:37 (where Lachmann **oji** for **to**); <sup><4131></sup>Romans 13:9; (<sup><4146></sup>1 Corinthians 4:6 L T Tr WH); <sup><4154></sup>Galatians 5:14. before indirect questions: **to tiv** etc., **to ti** etc., **to pwv** etc., <sup><4162></sup>Luke 1:62; 9:46; 19:48; 22:2,4,23f; <sup><4121></sup>Acts 4:21; 22:30; <sup><4186></sup>Romans 8:26; <sup><4141></sup>1 Thessalonians 4:1; cf. Matthiae, sec. 280; Krüger, sec. 50, 6, 10; Passow, ii., p. 395b; (Liddell and Scott, under the word, B. I. 3f).

b. before single words which are explained as parts of some discourse or statement (references as above): **to Agar**, the name **Agar**, <sup><4125></sup>Galatians 4:25 (T L text WH marginal reading omit; Tr brackets **Agar**); **to ‘anebh’**, this word **anebh**, <sup><4149></sup>Ephesians 4:9 (cf. Lightfoot on Galatians, the passage cited); **to eti apax**, <sup><4127></sup>Hebrews 12:27; cf. Matthiae, 2, p. 731f, 11. We find the unusual expression **ouai** (apparently because the interjection was to the writer a substitute for the term **h.pl hgh** or **h.pl iyiv** (Winer’s Grammar, 179 (169))), misery, calamity (A.V. “the Woe”), in <sup><4192></sup>Revelation 9:12; 11:14.

**III.** Since it is the business, not of the lexicographer, but of the grammarian, to exhibit the instances in which the article is omitted in the N.T. where according to the laws of our language it would have been expected, we refer those interested in this matter to the Grammars of Winer (sec. 19) and Alex. Buttmann (sec. 124, 8) (cf. also Green, chapter

ii. sec. iii.; Middleton, *The Doctrine of the Greek Article* (edited by Rose), pp. 41ff, 94f; and, particularly with reference to Granville Sharp's doctrine (*Remarks on the uses of the Def. Art. in the Greek Text of the N.T.*, 3rd edition 1803), a tract by C. Winstanley (*A Vindication etc.*) republished at Cambr. 1819), and only add the following remarks:

**1.** More or less frequently the article is lacking before appellatives of persons or things of which only one of the kind exists, so that the article is not needed to distinguish the individual from others of the same kind, as **hJiov, gh, Qeov, Cristov, pneuma ajion, zwh aiwniov, qanatov, nekroi** (of the whole assembly of the dead (see **nekrov**, 1 b., p. 423b)); and also of those persons and things which the connection of discourse clearly shows to be well-defined, as **nomov** (the Mosaic law (see **nomov**, 2, p. 428a)), **kuriov, pathr, uJov, anhr** (husband), **gunh** (wife), etc.

**2.** Prepositions which with their cases designate a state and condition, or a place, or a mode of acting, usually have an anarthrous noun after them; as, **eiv ful akhn, en ful akh, eiv aera, ek pistew, kata sarka, ep' el pidi, par' el pida, ap' agorav, ap' agrou, an agrw, eiv odon, en hteraiv Htwdou, eiv hteran apol utrwsewv**, and numberless other examples.

**{3589} ogdohkonta**, "eighty": ~~<4125>~~ Luke 2:37; 16:7. ((Thucydides, others.))\*

**{3590} ogdwv, ogdh, ogdon** (from Homer down), "the eighth": ~~<4125>~~ Luke 1:59; ~~<4128>~~ Acts 7:8; ~~<671>~~ Revelation 17:11; 21:20; "our who has seven other companions, who with others is the eighth," ~~<6125>~~ 2 Peter 2:5; so **dekatov**, "with nine others," 2 Macc. 5:27; cf. Matthiae, sec. 469, 9; Viger. edition, Herm., p. 72f and 720f; Winer's Grammar, sec. 37, 2; (Buttmann, 30 (26)).\*

**{3591} ogkov, oggdou, oJ** (apparently from **EGKW, enegkein**, equivalent to **fortov**, see Buttmann, Lexil. i. 288ff (Fishlake's translation, p. 151f), "whatever is prominent, protuberance, bulk, mass," hence), "a burden, weight, encumbrance": ~~<821>~~ Hebrews 12:1. (In many other uses in Greek writings of all ages.)\*

(Synonyms: **ogkov, barov, fortion: barov** refers to "weight," o. to "bulk," and either may be oppressive (contra Tittmann); **Barov** "a load" in so far as it is heavy, **fortion** "a burden" in so far as it

is borne; hence, the **fortion** may be either ‘heavy’ (<sup><4204></sup>Matthew 23:4; Sir. 21:16), or ‘light’ (<sup><4013></sup>Matthew 11:30).

**{3592}** **ode**, **hdh**, **tode** (from the old demonstrative pronoun **oJhJto**, and the enclitic **de**) (from Homer down), “this one here,” Latin *hicce*, *haecce*, *hocce*; a. it refers to what precedes: <sup><4019></sup>Luke 10:39 and Rec. in 16:25; **tade panta**, <sup><4729></sup>2 Corinthians 12:19 Griesbach; to what follows: neuter plural **tade**, “these” (viz. “the following”) “things, as follows, thus,” introducing words spoken, <sup><4453></sup>Acts 15:23 R G; **tade legei** etc., <sup><4211></sup>Acts 21:11; <sup><4010></sup>Revelation 2:1,8,12,18; 3:1,7,14. b. **eiv thnde thn pol in** (where we say “into this or that city”) (the writer not knowing what particular city the speakers he introduces would name), <sup><5013></sup>James 4:13 (cf. Winer’s Grammar, 162 (153), who adduces as similar **thnde thn hōeran**, Plutarch, symp. 1, 6, 1; (but see Lünemann’s addition to Winer’s and especially Buttman, sec. 127, 2)).\*

**{3593}** **odeuw**; (**odov**); “to travel, journey”: <sup><4019></sup>Luke 10:33. (Homer Iliad 11,569; Xenophon, an. 7, 8, 8; Josephus, Antiquities 19, 4, 2; b. j. 3, 6,3; Herodian, 7, 3, 9 (4 edition, Bekker); Plutarch, others; Tobit 6:6.) (Compare: **diodeuw**, **sunodeuw**.)\*

**{3594}** **odhgew**, **odhgw**; future **odhghsw**; 1 aorist subjunctive 3 person singular **odhghsh**; (**odhgov**, which see); the Septuagint chiefly for **hj n**; also for **Ēyrdh̄i Ēyl wh̄o** etc.; a. properly, “to be a guide, lead on one’s way, to guide”: **tina**, <sup><4154></sup>Matthew 15:14; <sup><4069></sup>Luke 6:39; **tina epi ti**, <sup><4077></sup>Revelation 7:17; (Aeschylus, Euripides, Diodorus, Alciphron, Babrius, others). b. tropically, “to be a guide or teacher; to give guidance to”: **tina**, <sup><4481></sup>Acts 8:31 (Plutarch, mor. 954 b.); **eiv thn al hqeian**, <sup><4163></sup>John 16:13 (R G L Tr WH text (see below)) (**odhghson me epi thn al hqeian sou kai didaxon me**, <sup><4245></sup>Psalms 24:5 (25:5) (followed by **eiv** and **prov** in the Teaching of the Apostles, chapter 3)); followed by **en**, with the dative of the thing in which one gives guidance, instruction or assistance to another, **en th al hqeia**, <sup><4163></sup>John 16:13 T WH marginal reading (see above) (**odhghson me en th odw sou kai poreusomai en th al hqeia sou**, <sup><4381></sup>Psalms 85:11 (<sup><4381></sup>Psalms 86:11); cf. <sup><4383></sup>Psalms 118:35 (<sup><4385></sup>Psalms 119:35); Sap. 9:11; 10:17)).\*

**{3595}** **odhgov**, **odhgou**, **oJodov** and **hgeomai**; cf. **corhgov**), “a leader of the way, a guide”;

**a.** properly: <sup><4016></sup>Acts 1:16 (Polybius 5, 5, 15; Plutarch, Alex. 27; 1 Macc. 4:2; 2 Macc. 5:15).

**b.** in figurative and sententious discourse **odhgov tufl wn**, *i.e.* like one who is literally so called, namely “a teacher of the ignorant and unexperienced,” <sup><4109></sup>Romans 2:19; plural, **tufl oi ... odhgoi tufl wn**, *i.e.* like blind guides in the literal sense, in that, while themselves destitute of a knowledge of the truth, they offer themselves to others as teachers, <sup><0154></sup>Matthew 15:14; 23:16,24.\*

**{3596} odoiporew, odoiporw; (odoiporov** a wayfarer, traveller); “to travel, journey”: <sup><4109></sup>Acts 10:9. (Herodotus, Sophocles, Xenophon, Aelian v. h. 10, 4; Herodian, 7, 9, 1, others.)\*

**{3597} odoiporia, odoiporiav, hJodoiporov**), “a journey, journeying”: <sup><4006></sup>John 4:6; <sup><4112></sup>2 Corinthians 11:26. (Sap. 13:18; 18:3; 1 Macc. 6:41; Herodotus, Xenophon, Diodorus 5, 29; Herodian, others.)\*

**odopoiew, odopoiw**; in Greek writings from Xenophon down, “to make a road; to level, make passable, smooth, open, a way”; and so also in the Septuagint: **wdopoihse tribon th orgh autou**, for **sl e;** <sup><0775></sup>Psalms 77:50 (78:50); for **ll æ** to construct a lever way by casting up an embankment, <sup><8312></sup>Job 30:12; <sup><9505></sup>Psalms 67:5 (<sup><9805></sup>Psalms 68:5); for **hnpi;** <sup><0790></sup>Psalms 79:10 (<sup><8000></sup>Psalms 80:10); for **hnpiËrd**, <sup><2620></sup>Isaiah 62:10; — and so, at least apparently, in <sup><4023></sup>Mark 2:23 L Tr marginal reading WH marginal reading (see **poiew**, I. 1 a. and c.) (with **odon** added, Xenophon, *anab.* 4, 8, 8).\*

**{3598} odov, odou, hJ**(apparently from the root, **ED**, to go (Latin *adire*, *accedere*), allied with Latin *solum*; Curtius, *sec.* 281); the Septuagint numberless times for **Ërd**, less frequently for **j rap**(from Homer down); “a way”;

**1.** properly,

**a.** “a travelled way, road”: <sup><4012></sup>Matthew 2:12; 7:13f; 13:4,19; <sup><4004></sup>Mark 4:4,15; 10:46; <sup><0485></sup>Luke 8:5,12; 10:31; 18:35; 19:36; <sup><4185></sup>Acts 8:26; 9:17; <sup><0425></sup>James 2:25, etc.; **kata thn odon** (as ye pass along the way (see **kata**, II. 1 a.)) “by the way, on the way,” <sup><0204></sup>Luke 10:4; <sup><4185></sup>Acts 8:36; 25:3; 26:13; **sabbatou odov** (A.V. “a sabbath-day’s journey”) the distance that

one is allowed to travel on the sabbath, <sup><4012></sup>Acts 1:12 (see **sabbaton**, 1 a.). **hbdov** with a genitive of the object, the way leading to a place (the Hebrew **Ērd**, also is construed with a genitive, cf. Geseuius, Lehrgeb., p. 676 (Gr. sec. 112, 2; cf. Winer's Grammar, sec. 30, 2)): **eqnwn**, <sup><4005></sup>Matthew 10:5; **twn agiwn** into the holy place, <sup><3008></sup>Hebrews 9:8, cf. 10:20, where the grace of God is symbolized by a way, cf. **zaw**, II. b. (**tou xul ou**, Gcn. 3:24; **Aiguptou ... Assuriwn**, <sup><2408></sup>Jeremiah 2:18; **ghv Filistieim**, <sup><2137></sup>Exodus 13:17; **tou Sina**, Judith 5:14; Latin *via mortis*, Tibull. 1, 10, 4; cf. Kühner, ii., p. 286, 4). in imitation of the Hebrew **Ērd**, the accusative of which takes on almost the nature of a preposition, "in the way to, toward" (cf. Gesenius, Thesaurus, i., p. 352{a}), we find **odon qal asshv** in <sup><4005></sup>Matthew 4:15 from <sup><2302></sup>Isaiah 8:23 (<sup><2300></sup>Isaiah 9:1) (so **odon (thv qal asshv**, <sup><1188></sup>1 Kings 18:43); **ghv autwn**, <sup><1088></sup>1 Kings 8:48; <sup><4088></sup>2 Chronicles 6:38; **odon dusmwn h̄i iou**, <sup><6113></sup>Deuteronomy 11:30; moreover, once with the accusative, **odon qal assan eruqran**, <sup><4425></sup>Numbers 14:25; (<sup><6100></sup>Deuteronomy 2:1); cf. Thiersch, De Alex. Pentateuchi versione, p. 145f; (Buttmann, sec. 131, 12)), with a genitive of the subject, "the way in which one walks": **en taiv odoiv autwn**, <sup><6186></sup>Romans 3:16; **eioimazein thn odon twn basilewn**, <sup><6162></sup>Revelation 16:12; in metaphorical phrases, **kateuqenein thn odon tinov**, to remove the hindrances to the journey, <sup><3111></sup>1 Thessalonians 3:11; **eioimazein** (and **euqunein**, <sup><6023></sup>John 1:23; **kataskeuazein**, <sup><6110></sup>Matthew 11:10; <sup><4002></sup>Mark 1:2; <sup><4073></sup>Luke 7:27) **thn odon tou kuriou**, see **eioimazw**.

**b.** "a traveller's way, journey, travelling": **en th odw**, on the journey, on the road, <sup><4155></sup>Matthew 5:25; 15:32; 20:17; <sup><4087></sup>Mark 8:27; 9:33; 10:32,52; <sup><2128></sup>Luke 12:58; 24:32,35; <sup><4027></sup>Acts 9:27; **ex odou**, from a journey, <sup><2106></sup>Luke 11:6; **airein** or **ktasqai ti eiv odon**, <sup><4000></sup>Matthew 10:10; <sup><4018></sup>Mark 6:8, and **eiv thn odon**, <sup><4018></sup>Luke 9:3; **poreuomai thn odon**, to make a journey (Xenophon, Cyril 5, 2, 22), with **autou** added (A.V. "to go on one's way"), to continue the journey undertaken, <sup><4089></sup>Acts 8:39; **odov h̄terav**, a journey requiring a (single) day for its completion, used also, like our "a day's journey, as a measure of distance," <sup><4041></sup>Luke 2:41 (<sup><4036></sup>Genesis 30:36; 31:23; <sup><4088></sup>Exodus 3:18; Judith 2:21; 1 Macc. 5:24; 7:45; **aopecein pampol lwn h̄terwn odon**, Xenophon, Cyril 1, 1, 3, cf. Herodotus 4, 101 (Winer's Grammar, 188 (177))); on the phrase **odon poiein**, <sup><4023></sup>Mark 2:23 see **poiew**, I. 1 a. and c.

**2.** Metaphorically,

**a.** according to the familiar figure of speech, especially frequent in Hebrew (cf. Winer's Grammar, 32) and not unknown to the Greeks, by which an action is spoken of as a "proceeding" (cf. the German *Wandel*), **odov** denotes a course of conduct, "a way (*i.e.* manner) of thinking, feeling, deciding": a person is said **odon deiknunai tini**, who shows him how to obtain a thing, what helps he must use, <sup><4123></sup>1 Corinthians 12:31; with a genitive of the object, *i.e.* of the thing to be obtained, **eirhnhv**, <sup><4387></sup>Romans 3:17; **zwhv**, <sup><4128></sup>Acts 2:28; **swthriav**, <sup><4467></sup>Acts 16:17; with a genitive of the subjunctive, **thv dikaiosunhv**, the way which **h.dikaiosunh** points out and which is accustomed to characterize **h.dikaiosunh**, so in <sup><4123></sup>Matthew 21:32 (on which see **dikaiosunh**, 1 b., p. 149{a} bottom); used of the Christian religion, <sup><6021></sup>2 Peter 2:21; likewise **thv alhqeiv**, <sup><6012></sup>2 Peter 2:2; with the genitive of the person deciding and acting, <sup><5930></sup>James 5:20; **tou Kain**, <sup><6111></sup>Jude 1:11; **tou Bal aam**, <sup><6025></sup>2 Peter 2:15; **en pasaiv taiv odov autou**, in all his purposes and actions, <sup><3008></sup>James 1:8; **tav odouv mou en Cristw**, the methods which I as Christ's minister and apostle follow in the discharge of my office, <sup><4047></sup>1 Corinthians 4:17; those are said **poreusqai taiv odov autwn** ("to walk in their own ways") who take the course which pleases them, even though it be a perverse one, <sup><4446></sup>Acts 14:16 (on the dative see **poreuw**, under the end); **ai odoi tou Qeou** or **kuriou**, the purposes and ordinances of God, his ways of dealing with men, <sup><4130></sup>Acts 13:10; <sup><4513></sup>Romans 11:33; <sup><6578></sup>Revelation 15:3 (<sup><2840></sup>Hosea 14:9; <sup><3940></sup>Psalms 94:10 (<sup><3950></sup>Psalms 95:10); 144:17 (<sup><4517></sup>Psalms 145:17); Sir. 39:24; Tobit 3:2, etc.). **h.b.dov tou Qeou**, the course of thought, feeling, action, prescribed and approved by God: <sup><4026></sup>Matthew 22:16; <sup><4124></sup>Mark 12:14; <sup><4221></sup>Luke 20:21; used of the Christian religion, <sup><4485></sup>Acts 18:26; also **h.b.dov tou kuriou**, <sup><4485></sup>Acts 18:25; **odov** used generally of a method of knowing and worshipping God, <sup><4214></sup>Acts 22:4; 24:14; **h.b.dov** simply, of the Christian religion (cf. Buttman, 163 (142)), <sup><4012></sup>Acts 9:2; 19:9,23; 24:22.

**b.** in the saying of Christ, **egw eimi h.b.dov** "I am the way" by which one passes, *i.e.* with whom all who seek approach to God must enter into closest fellowship, <sup><6146></sup>John 14:6. (On the omission of **odov** in certain formulas and phrases (<sup><4159></sup>Luke 5:19; 19:4), see Winer's Grammar, 590f (549f); Buttman, sec. 123, 8; Bos, Ellipses etc. (edited by Schaefer), p. 331f.)



**{3599} odouv** (according to Etymologicum Magnum 615, 21 (Pollux 6, 38) from **edw**, Latin *edere*, etc., cf. Curtius, sec. 289; others from the root, da, to divide, cf. **daiw**, **daknw**; (Latin *dens*); Fick i., p. 100), **odontov**, **oJ** from Homer down; the Septuagint for  $\hat{v}e$  “a tooth”: <sup><108></sup>Matthew 5:38; <sup><108></sup>Mark 9:18; <sup><475></sup>Acts 7:54; plural <sup><608></sup>Revelation 9:8; **obrugmov twn odontwn**, see **brugmov**.\*

**{3600} odunaw**, **odunw**: present indicative passive **odunwmai**; present indicative middle 2 person singular **odunasai** (see **katakaucaomai**), participle **odunwmenov**; (**odunh**); “to cause intense pain”; passive “to be in anguish, be tormented”: <sup><215></sup>Luke 16:24f; middle “to torment or distress oneself” (A.V. “to sorrow”), <sup><108></sup>Luke 2:48; **epi tini**, <sup><108></sup>Acts 20:38. (Aristophanes, Sophocles, Euripides, Plato, others; the Septuagint.)\*

**{3601} odunh** (perhaps allied with **edw**; “consuming” grief; cf. Latin *curae edaces*), **odunhv**, **hJ** “pain, sorrow”: <sup><500></sup>Romans 9:2; <sup><500></sup>1 Timothy 6:10. (From Homer down; the Septuagint.)\*

**{3602} odurmov**, **odurmou**, **oJoduromai** to wail, lament (see **klaiw**, at the end), “a wailing, lamentation, mourning”: <sup><108></sup>Matthew 2:18 (from <sup><285></sup>Jeremiah 38:15 (<sup><2815></sup>Jeremiah 31:15) for  $\mu\gamma\rho\rho\mu\tau\epsilon$  <sup><400></sup>2 Corinthians 7:7. (2 Macc. 11:6; Aeschylus, Euripides, Plato, Josephus, Plutarch, Aelian v. h. 14, 22.)\*

**{3604} Oziav** (L T Tr WH **Ozeiav** (cf. Tdf. Proleg., p. 84; WH’s Appendix, p. 155, and see **ei**, **i**)), **Oziou** (but cf. Buttman, 18 (16)), **oJ** (**hYZ[** and **WhYZ[**  $\mu$ strength of Jehovah, or my strength is Jehovah), “Ozias or Uzziah,” son of Amaziah, king of Judah (circa) B. C. 811-759 (<sup><250></sup>2 Kings 15:30ff): <sup><108></sup>Matthew 1:8f, where the Evangelist ought to have preserved this order: **lwram**, **Ocoziav**, **lwav**, **Amaziav**, **Oziav**. He seems therefore to have confounded **Ocoziav** and **Oziav**; see another example of (apparent) confusion under **leconiav**. (But Matthew has simply omitted three links; such omissions were not uncommon, cf. *e.g.* <sup><108></sup>1 Chronicles 6:3ff and <sup><100></sup>Ezra 7:1ff See the commentators.)\*

**{3605} ozw**; (from root **od**, cf. Latin and English “odor” etc.; Curtius, sec. 288); from Homer down; “to give out an odor (either good or bad), to smell, emit a smell”: of a decaying corpse, <sup><815></sup>John 11:39; cf. <sup><108></sup>Exodus 8:14.\*

**{3606} oqen** (from the relative pronoun **oJ** and the enclitic **qen** which denotes motion from a place) (from Homer down), adverb, “from which; whence”; it is used

**a.** of the place from which: <sup><124></sup>Matthew 12:44; <sup><121></sup>Luke 11:24; <sup><443></sup>Acts 14:26; 28:13; by attraction for **ekeiqen oyou** etc., <sup><124></sup>Matthew 25:24,26; cf. Buttman, sec. 143, 12; (Winer’s Grammar, 159 (150)).

**b.** of the source from which a thing is known, “from which, whereby”: <sup><128></sup>1 John 2:18.

**c.** of the cause from which, “for which reason, wherefore, on which account” (A.V. “whereupon” (in the first two instances)): <sup><147></sup>Matthew 14:7; <sup><439></sup>Acts 26:19; <sup><817></sup>Hebrews 2:17; 3:1; 7:25; 8:3; 9:18; 11:19; often in the last three books of Macc.\*

**{3607} oqonh, oqonhv, hJ** (from Homer down); a. “linen” (*i.e.* fine white linen for women’s clothing; cf. Vanicek, Fremdwörter, under the word). b. “linen cloth” (sheet or sail); so <sup><401></sup>Acts 10:11; 11:5.\*

**{3608} oqonion, oqoniou, to** (diminutive of **oqonh**, which see), “a piece of linen, small linen cloth”: plural strips of linen cloth for swathing the dead, <sup><242></sup>Luke 24:12 (T omits; L Tr brackets WH reject the verse); <sup><894></sup>John 19:40; 20:5-7. (In Greek writings of ships’ sails made of linen, bandages for wounds, and other articles; the Septuagint for  $\hat{\eta}y\delta\acute{\iota}\varsigma$ ; <sup><743></sup>Judges 14:13; for **htvpior tvepe** <sup><215></sup>Hosea 2:5(7),9(11).)\*

**{1492} oida**, see **eidw**, II., p. 174.

**{3615} oikeiakov, oikeiakh, oikeiakon**, see **oikiakov**.

**{3609} oikeiov, oikeia, oikeion (oikov)**, from Hesiod down, “belonging to a house or family, domestic, intimate”: belonging to one’s household, “related by blood, kindred,” <sup><588></sup>1 Timothy 5:8; **oikeioi tou Qeou**, belonging to God’s household, *i.e.* to the theocracy, <sup><419></sup>Ephesians 2:19; in a wider sense, with a genitive of the thing, “belonging to, devoted to, adherents of” a thing, **oJ oikeioi thv pistewv**, professors of the (Christian) faith, <sup><860></sup>Galatians 6:10 (but others associate this passage with that from Ephesians as above; see Lightfoot at the passage); so **oikeiov filosofiaiv**, Strabo 1, p. 13 b. (1, 17 edition Sieben.); **gewgrafiaiv**, p. 25 a. (1, 34 edition Sieben.); **ol igarciaiv**, Diodorus 13, 91; **turannidov**,

19, 70. (The Septuagint for **raew]** related by blood; **dwD**, <sup><0904></sup>1 Samuel 10:14ff; **hrayæ** consanguinity, <sup><01817></sup>Leviticus 18:17; **oikeiov tou spermatov** for **rcB**; <sup><2887></sup>Isaiah 58:7.)\*

**oiketeia** (others, **oiketeia**, cf. Chandler sec. 99ff), **oiketeiav, HJ** (**oikethv**, which see), “household *i.e.* body of servants” (Macrobius, Appuleius (160 A. D.) *famulitium*, German *Dienerschaft*): <sup><0245></sup>Matthew 24:45 L T Tr WH. (Strabo, Lucian, Inscriptions; plural Josephus, Antiquities 12, 2, 3),\*

**{3610} oikethv, oiketou, o(oikew)**, from (Aeschylus and) Herodotus down, Latin *domesticus*, *i.e.* one who lives in the same house with another, spoken of all who are under the authority of one and the same householder, Sir. 4:30; 6:11, especially “a servant, domestic”; so in <sup><0163></sup>Luke 16:13; <sup><4007></sup>Acts 10:7; <sup><5404></sup>Romans 14:4; <sup><0128></sup>1 Peter 2:18; the Septuagint for **db[**, See more fully on the word, Meyer on Romans, the passage cited (where he remarks that **oikethv** is a more restricted term than **doul ov**, designating a “house-servant,” one holding closer relations to the family than other slaves; cf. **diakonov** at the end, Schmidt, chapter 162.)\*

**{3611} oikew, oikw; (oikov)**; from Homer down; the Septuagint for **bvye** a few times for **kæ**, Latin *habito* (transitive), “to dwell in”: **ti** (Herodotus and often in Attic), <sup><5016></sup>1 Timothy 6:16; (intransitive, “to dwell”), **meta tinov**, with one (of the husband and wife), <sup><4372></sup>1 Corinthians 7:12f; tropically, (**en tini**, to be fixed and operative in one’s soul: of sin, <sup><4377></sup>Romans 7:17f,20; of the Holy Spirit, Romans 8:(9),11; <sup><4316></sup>1 Corinthians 3:16. (Compare: **enoikew, katoikew, enkatoikew, paroikew, perioikew, sunoikew**.)\*

**{3612} oikhma, oikhmatov, to**, from (Pindar and) Herodotus down, “a dwelling-place, habitation”; euphemistically “a prison” (R.V. “cell”), <sup><4127></sup>Acts 12:7, as in Thucydides 4, 47f; Demosthenes, Lucian, Tox. 29; Plutarch, Agis 19; Aelian v. h. 6, 1.\*

**{3613} oikhthrion, oikhthriou, to (oikhthr)**, “a dwelling-place, habitation”: <sup><6006></sup>Jude 1:6; of the body as the dwelling-place of the spirit, <sup><4027></sup>2 Corinthians 5:2 (2 Macc. 11:2; 3 Macc. 2:15; (Josephus, contra Apion 1, 20, 7); Euripides, Plutarch, Cebes (399 B. C.) tab. 17).\*

**{3614} oikia, oikiav, h(oikov)**, the Septuagint for **tyBac** (from Herodotus down), “a house”; a. properly, an inhabited edifice, a dwelling: <sup><4021></sup>Matthew 2:11; 7:24-27; <sup><4029></sup>Mark 1:29; <sup><4158></sup>Luke 15:8; <sup><4128></sup>John 12:3; <sup><4064></sup>Acts 4:34; <sup><4122></sup>1 Corinthians 11:22; <sup><5120></sup>2 Timothy 2:20, and often; **oj en th oikia** namely, **ontev**, <sup><4155></sup>Matthew 5:15; **oj ek thv oikiav** with the genitive of person, <sup><4102></sup>Philippians 4:22; **h(bikia tou (patrov mou) Qeou**, *i.e.* heaven, <sup><4142></sup>John 14:2; of the body as the habitation of the soul, <sup><4081></sup>2 Corinthians 5:1. b. “the inmates of a house, the family”: <sup><4025></sup>Matthew 12:25; **h(bikia tinov**, the household, the family of anyone, <sup><4165></sup>John 4:53; <sup><4165></sup>1 Corinthians 16:15 (cf. Winer’s Grammar, sec. 58, 4; Buttmann, sec. 129, 8 a.); universally, for persons dwelling in the house, <sup><4103></sup>Matthew 10:13. c. “property, wealth, goods” (cf. Latin *res familiaris*): **tinov**, <sup><4134></sup>Matthew 23:14 (13) Rec. (cf. Wetstein (1752) at the passage); <sup><4124></sup>Mark 12:40; <sup><4245></sup>Luke 20:47; so **oikov** in Homer (as Odyssey 2, 237 **katedousi biaiwv oikon Odusshov**, cf. 4, 318), in Herodotus 3, 53 and in Attic; Hebrew **tyBac** <sup><4158></sup>Genesis 45:18 (the Septuagint **ta uparconta**); <sup><4101></sup>Esther 8:1 (the Septuagint **osa uphrcen**). Not found in Revelation (Synonym: see **oikov**, at the end)

**{3615} oikiakov** (in secular authors and in some N.T. manuscripts also **oikeiakov** (cf. **ei, i**) from **oikov**, **oikiakou, o(oikia)**, “one belonging to the house (Latin *domesticus*), one under the control of the master of a house,” whether a son, or a servant: <sup><4105></sup>Matthew 10:36; opposed to **oj oikodespovthv**, <sup><4105></sup>Matthew 10:25. (Plutarch, Cicero, 20.)\*

**{3616} oikodespotew, oikodespotw; (oikodespovthv)**; “to be master (or head) of a house; to rule a household, manage family affairs”: <sup><4164></sup>1 Timothy 5:14. (A later Greek word; see Lob. ad Phryn., p. 373.)\*

**{3617} oikodespovthv, oikodespotou, o(oikov, despovthv)**, “master of a house, householder”: <sup><4105></sup>Matthew 10:25; 13:27; 20:11; 24:43; <sup><4144></sup>Mark 14:14; <sup><4129></sup>Luke 12:39; 13:25; 14:21; **anqrwpov oikodespovthv** (see **anqrwpov**, 4 a.), <sup><4132></sup>Matthew 13:52; 20:1; 21:33; **oikodespovthv thv oikiav**, <sup><4221></sup>Luke 22:11, on this pleonasm cf. Bornemann, Schol. at the passage; Winer’s Grammar, sec. 65, 2. (Alexis, a comic poet of the IV. century B. C. quoted in Pollux 10, 4, 21; Josephus, contra Apion 2, 11, 3; Plutarch, quaest. Romans 30; Ignatius ad Ephesians 6. Lob. ad Phryn., p. 313 shows that the earlier Greeks said **oikou** or **oikiav despovthv**.)\*

{3618} **oikodomew**, **oikodomw**; imperfect **wkodomoun**; future **oikodomhsw**; 1 aorist **wkodomhsa** (**oikodomhsa** Tr WH in <sup><4074></sup>Acts 7:47; see Tdf. at the passage; Proleg., p. 120; WH's Appendix, p. 161; Lob. ad Phryn., p. 153; Winer's Grammar, sec. 12, 4; Buttmann, 34 (30)); passive (present **oikodomoumai** (infinitive [oikodomeisthai], <sup><4068></sup>Luke 6:48 Treg.); perfect infinitive **oikodomhsqai** (<sup><4068></sup>Luke 6:48 T WH)); pluperfect 3 person singular **wkodomhto**; 1 aorist **wkodomhqhn** (**oikodomhqhn**, T WH in <sup><4071></sup>John 2:20); 1 future **oikodomhqhsomai**; (**oikodomov**, which see); from Herodotus down; the Septuagint for **hnB**; "to build a house. erect a building";

a. properly,

[a]. "to build" (up from the foundation): absolutely, <sup><4148></sup>Luke 11:48 G T WH Tr text 14:30; 17:28; **oj oikodomountev**, a substantive, "the builders" (cf. Winer's Grammar, sec. 45, 7; Buttmann, sec. 144, 11), <sup><4142></sup>Matthew 21:42; <sup><4120></sup>Mark 12:10; <sup><4017></sup>Luke 20:17; <sup><4041></sup>Acts 4:11 Rec.; <sup><4017></sup>1 Peter 2:7, from <sup><4370></sup>Psalms 117:22 (Psalm 118); **ep' al lotrion gemel ion**, to build upon a foundation laid by others, *i.e.* (without a figure) to carry on instruction begun by others, <sup><4510></sup>Romans 15:20; **oikodomein ti**, <sup><4028></sup>Galatians 2:18; **purgon**, <sup><4033></sup>Matthew 21:33; <sup><4121></sup>Mark 12:1; <sup><4143></sup>Luke 14:28; **apoqhkv**, <sup><4028></sup>Luke 12:18; **naon**, <sup><4148></sup>Mark 14:58; passive <sup><4071></sup>John 2:20 (on the aorist cf. 2 Esdr. 5:16); **oikon**, passive, <sup><4016></sup>1 Peter 2:5 ((here T **epoikon**), cf. Winer's Grammar, 603 (561), and add **oikourgein ta kata ton oikon**, Clement of Rome, 1 Corinthians 1, 3); (**oikian**, <sup><4068></sup>Luke 6:48 (cf. Winer's Grammar, the passage cited)); **sunagwghn** or **oikon tini**, for the use of or in honor of one, <sup><4076></sup>Luke 7:5; <sup><4074></sup>Acts 7:47,49 (<sup><4081></sup>Genesis 8:20; <sup><5164></sup>Ezekiel 16:24); **oikian epi ti**, <sup><4074></sup>Matthew 7:24,26; <sup><4169></sup>Luke 6:49; **pol in ep' orouv**, <sup><4049></sup>Luke 4:29.

[b]. contextually equivalent to "to restore by building, to rebuild, repair": **ti**, <sup><4079></sup>Matthew 23:29; 26:61; 27:40; <sup><4159></sup>Mark 15:29; <sup><4147></sup>Luke 11:47 and R (L brackets Tr marginal reading) in 48.

b. metaphorically,

[a]. equivalent to "to found": **epi tauth th petra oikodomhsw mou thn ekkl hsian**, *i.e.* by reason of the strength of thy faith thou shalt be my principal support in the establishment of my church, <sup><4068></sup>Matthew 16:18.

[b]. Since both a Christian church and individual Christians are likened to a building or temple in which God or the Holy Spirit dwells (<sup><488></sup>1 Corinthians 3:9,16ff; <sup><486></sup>2 Corinthians 6:16; <sup><482></sup>Ephesians 2:21), the erection of which temple will not be completely finished till the return of Christ from heaven, those who, by action, instruction, exhortation, comfort, promote the Christian wisdom of others and help them to live a correspondent life are regarded as taking part in the erection of that building, and hence, are said **oikodomein**, *i.e.* (dropping the figure) “to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness”: absolutely, <sup><482></sup>Acts 20:32 L T Tr WH; <sup><481></sup>1 Corinthians 8:1; 10:23; **tina**, 14:4; <sup><511></sup>1 Thessalonians 5:11; passive “to grow in wisdom, piety,” etc., <sup><481></sup>Acts 9:31; <sup><447></sup>1 Corinthians 14:17; universally, “to give one strength and courage, dispose to”: **eiv thn pistin**, Polycarp, edition Philip. 3, 2 (yet here “to be built up into” (in) etc.); even to do what is wrong (A.V. “embolden”), **eiv to ta eidwl oquta esqjein**, <sup><481></sup>1 Corinthians 8:10 (cf. Winer’s Grammar, sec. 39, 3 N. 3). This metaphorical use of the verb Paul, in the opinion of Fritzsche (Ep. ad Romans, iii., p. 205f), did not derive from the figure, of building a temple, but from the O.T., where “**hnB**; and **sræ** with an accusative of the person (to build one up and to pull one down) denote “to bless and to ruin”; to prosper and to injure, anyone”; cf. <sup><427></sup>Psalms 27:5 (<sup><425></sup>Psalms 28:5); <sup><406></sup>Jeremiah 24:6; 40:7 (<sup><437></sup>Jeremiah 33:7). (Compare: **anoikodomew**, **epoikodomew**, **sunoikodomew**.)\*

{3619} **oikodomh**, **oikodomhv**, **hJoikov**, and **demw** to build), a later Greek word, condemned by Phryn., yet used by Aristotle, Theophrastus, ((but both these thought to be doubtful)), Diodorus (1, 46), Philo (vit. Moys. i. sec. 40; de monarch. ii. sec. 2), Josephus, Plutarch, the Septuagint, and many others, for **oikodomhma** and **oikodomhsiv**; cf. Lob. ad Phryn., p. 481ff, cf. p. 421; (Winer’s Grammar, 24);

**1.** (the act of) “building, building up,” equivalent to **to oikodomein**; as, **twñ teicewn**, 1 Macc. 16:23; **tou oikou tou Qeou**, <sup><437></sup>1 Chronicles 26:27; in the N.T. metaphorically, “edifying, edification, *i.e.* the act of one who promotes another’s growth in Christian wisdom, piety, holiness, happiness” (see **oikodomew**, b. **b**. (cf. Winer’s Grammar, 35 (34))): <sup><514></sup>Romans 14:19; 15:2; (<sup><442></sup>1 Corinthians 14:26); <sup><470></sup>2 Corinthians 10:8 (see below); 13:10; <sup><402></sup>Ephesians 4:29; with a genitive of the person whose growth is furthered, **uðwn**, <sup><472></sup>2 Corinthians 12:19 (cf. 10:8); **eautou**

(Tdf. **autou**), <sup><4046></sup>Ephesians 4:16; **tou swmatov tou Cristou**, <sup><4042></sup>Ephesians 4:12; **thv ekkl hsiav**, <sup><4142></sup>1 Corinthians 14:12; equivalent to **to oikodomoun**, what contributes to edification, or augments wisdom, etc. **lalein, labein, oikodomhn**, <sup><4143></sup>1 Corinthians 14:3,5.

2. equivalent to **oikodomhma**, “a building” (*i.e.* thing built, edifice): <sup><4131></sup>Mark 13:1f; **tou idrou**, <sup><4101></sup>Matthew 24:1; used of the heavenly body, the abode of the soul after death, <sup><4102></sup>2 Corinthians 5:1; tropically, of “a body of Christians, a Christian church” (see **oikodomew**, b. b.), <sup><4021></sup>Ephesians 2:21 (cf. **pav**, I. 1 c.); with a genitive of the owner or occupant, **Qeou**, <sup><4101></sup>1 Corinthians 3:9.\*

**{3620} oikodomia, oikodomiav, h(oikodomew)** (the act of) “buliding, erection” (Thucydides, Plato, Polybius, Plutarch, Lucian, etc.; but never in the Septuagint); metaphorically, **oikodomian Qeou thn en pistei**, the increase which God desires in faith (see **oikodomh**), <sup><5001></sup>1 Timothy 1:4 Rec.<sup>bez elz</sup>; but see **oikonomia**. Not infrequent **oikonomia** and **oikodomia** are confounded in the manuscripts; see Grimm on 4 Maccabees, p. 365, cf. Hilgenfeld, the Epistle of Barnabas, p. 28; (D’Orville, Chariton 8, 1, p. 599).\*

**{3618} oikodomov, oikodomou, o(oikov, demw** to build; cf. **oikonomov**), “a builder, an architect”: <sup><4041></sup>Acts 4:11 L T Tr WH. (Herodotus, Xenophon, Plato, Plutarch, others; the Septuagint).\*

**{3621} oikonomew, oikonomw; (oikonomov)**; “to be a steward; to manage the affairs of a household”: absolutely, <sup><2112></sup>Luke 16:2. (Univ. “to manage, dispense, order, regulate”: Sophocles, Xenophon, Plato, Polybius, Josephus, Plutarch, others; 2 Macc. 3:14.)\*

**{3622} oikonomia, oikonomiav, h(oikonomew)**, from Xenophon, and Plato down, “the management of a household or of household affairs; specifically, the management, oversight, administration, of others’ property; the office of a manager or overseer, stewardship”: <sup><2112></sup>Luke 16:2-4; hence, the word is transferred by Paul in a theocratic sense to the office (duty) intrusted to him by God (the lord and master) of proclaiming to men the blessings of the gospel, <sup><4017></sup>1 Corinthians 9:17; **h(oikonomia tou Qeou**, “the office of administrator (stewardship) intrusted by God,” <sup><5025></sup>Colossians 1:25. universally, “administration, dispensation,” which in a theocratic sense is ascribed to God himself as providing for man’s



salvation: **ajTinev ... hbikonoman Qeou thn en pistei**, which furnish matter for disputes rather than the (knowledge of the) dispensation of the things by which God has provided for and prepared salvation, which salvation must be embraced by faith, <sup><500></sup>1 Timothy 1:4 L T Tr WH; **hū proeqeto ... kairwn**, which good will he purposed to show with a view to (that) dispensation (of his) by which the times (namely, of infancy and immaturity cf. <sup><400></sup>Galatians 4:1-4) were to be fulfilled, <sup><400></sup>Ephesians 1:9f; **hbikonomia thv caritov tou Qeou thv doqeshv moi**, that dispensation (or arrangement) by which the grace of God was granted me, <sup><400></sup>Ephesians 3:2; **hbikonomia tou musthriou**, the dispensation by which he carried out his secret purpose, <sup><400></sup>Ephesians 3:9 G L T Tr WH.\*

**{3623} oikonomov, oikonomou, oJoiikov, nemw** ('to dispense, manage'); Hesychius **oJhn oikon nemomenov**), "the manager of a household or of household affairs; especially a steward, manager, superintendent" (whether free-born, or, as was usually the case, a freed-man or slave) to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age: <sup><212></sup>Luke 12:42; <sup><400></sup>1 Corinthians 4:2; <sup><400></sup>Galatians 4:2; "the manager of a farm or landed estate, an overseer" (A.V. "steward"): <sup><210></sup>Luke 16:1,3,8; **oJbikonomov thv pol eww**, "the superintendent of the city's finances, the treasurer of the city" (Vulgate *arcarius civitatis*): <sup><512></sup>Romans 16:23 (of the treasurers or quaestors of kings, Esth. 8:9; 1 Esdr. 4:49; Josephus, Antiquities 12, 4, 7; 11, 6, 12; 8, 6, 4). Metaphorically, the apostles and other Christian teachers (see **oikonomia**) are called **oikonomouv musthriwn tou Qeou**, as those to whom the counsels of God have been committed to be made known to men: <sup><400></sup>1 Corinthians 4:1; a bishop (or overseer) is called **oikonomov Qeou**, of God as the head and master of the Christian theocracy (see **oikov**, 2), <sup><500></sup>Titus 1:7; and any and every Christian who rightly uses the gifts intrusted to him by God for the good of his brethren, belongs to the class called **kal oi oikonomoi poikil hv caritov Qeou**, <sup><400></sup>1 Peter 4:10. (Aeschylus, Xenophon, Plato, Aristotle, others; for **I [tyBāh** the Septuagint <sup><100></sup>1 Kings 4:6; 16:9, etc.)\*

**{3624} oikov, oikou, oJ**(cf. Latin *vicus*, English ending "-wich"; Curtius, sec. 95), from Homer down; the Septuagint in numberless places for **tyBāh** also for **I kyhāh** palace, **I hāpā** tent, etc.;

## 1. “a house”;

**a.** strictly, “an inhabited house” (differing thus from **domov** the building): <sup><4112></sup>Acts 2:2; 19:16; **tinov**, <sup><4106></sup>Matthew 9:6f; <sup><4121></sup>Mark 2:11; 5:38; <sup><4123></sup>Luke 1:23,40,56; 8:39,41, etc.; **ercesqai eiv oikon**, to come into a house (domurn venire), <sup><4183></sup>Mark 3:20 (19); **eiv ton oikon**, into the (*i.e.* “his or their”) house, “home,” <sup><4170></sup>Luke 7:10; 15:6; **en tw oikw**, in the (her) house, <sup><4112></sup>John 11:20; **en oikw**, at home, <sup><4134></sup>1 Corinthians 11:34; 14:35; **oJ eiv ton oikon** (see **eiv**, C. 2), <sup><4106></sup>Luke 9:61; **kat’ oikon**, opposed to **en tw idrw**, in a household assembly, “in private” (R.V. “at home”; see **kata**, II. 1 d.), <sup><4126></sup>Acts 2:46; 5:42; **kat’ oikouv**, opposed to **dhmosia**, in private houses (A.V. “from house to house”; see **kata**, II. 3 a.), <sup><4111></sup>Acts 20:20; **kata touv oikouv eisporeuomenov**, entering house after house, <sup><4183></sup>Acts 8:3; **hkat’ oikon tinov ekkl hsia**, see **ekkl hsia**, 4 b. aa.

**b.** “any building whatever”: **emporiou**, <sup><4126></sup>John 2:16; **proseuchv**, <sup><4113></sup>Matthew 21:13; <sup><4117></sup>Mark 11:17; <sup><4196></sup>Luke 19:46; **tou basil ewv, tou arcierewv**, “the palace of” etc., <sup><4108></sup>Matthew 11:8; <sup><4254></sup>Luke 22:54 (here T Tr WH **oikia**); **tou Qeou**, the house where God was regarded as present — of the tabernacle, <sup><4104></sup>Matthew 12:4; <sup><4126></sup>Mark 2:26; <sup><4104></sup>Luke 6:4; of the temple at Jerusalem, <sup><4113></sup>Matthew 21:13; <sup><4117></sup>Mark 11:17; <sup><4196></sup>Luke 19:46; <sup><4126></sup>John 2:16f, (<sup><2815></sup>Isaiah 56:5, 7); cf. <sup><4151></sup>Luke 11:51; <sup><4177></sup>Acts 7:47,49; of the heavenly sanctuary, <sup><3812></sup>Hebrews 10:21 (**oikov adjiov Qeou**, of heaven, <sup><4135></sup>Deuteronomy 26:15; Baruch 2:16); a body of Christians (a church), as pervaded by the Spirit and power of God, is called **oikov pneumatikov**, <sup><4115></sup>1 Peter 2:5.

**c.** “any dwelling-place”: of the human body as the abode of demons that possess it, <sup><4124></sup>Matthew 12:44; <sup><4124></sup>Luke 11:24; (used in Greek authors also of tents and huts, and later, of the nests, stalls, lairs, of animals). universally, “the place where one has fixed his residence,” one’s “settled abode, domicile”: **oikov udwn**, of the city of Jerusalem, <sup><4138></sup>Matthew 23:38; <sup><4135></sup>Luke 13:35.

**2.** by metonymy, “the inmates of a house, all the persons forming one family, a household”: <sup><4105></sup>Luke 10:5; 11:17 (al: refer this to 1, and take **epi** either locally (see **epi**, C. I. 1), or of succession (see **epi**, C. I. 2 c.)); 19:9; <sup><4170></sup>Acts 7:10; 10:2; 11:14; 16:31; 18:8; <sup><4116></sup>1 Corinthians 1:16; <sup><4104></sup>1 Timothy 3:4f; 5:4; <sup><3116></sup>2 Timothy 1:16; 4:19; <sup><3810></sup>Hebrews 11:7; plural, <sup><4182></sup>1 Timothy 3:12; <sup><3111></sup>Titus 1:11 (so also <sup><0001></sup>Genesis 7:1; 47:12, and often in

Greek authors); metaphorically, and in a theocratic sense **o**bikov** tou **Qeou****, “the family of God,” of the Christian church, <sup><5485></sup>1 Timothy 3:15; <sup><4047></sup>1 Peter 4:17; of the church of the Old and New Testament, <sup><3882></sup>Hebrews 3:2,5f (<sup><4027></sup>Numbers 12:7).

**3.** “stock, race, descendants” of one (A.V. “house”): **o**bikov** **Dauid****, <sup><4027></sup>Luke 1:27,69; 2:4 (<sup><1126></sup>1 Kings 12:16); **o**ikov** **Israhl****, <sup><4006></sup>Matthew 10:6; 15:24; <sup><4033></sup>Luke 1:33; <sup><4126></sup>Acts 2:36; 7:42; ((**o**bikov** **lakwb****), 46 L T Tr marginal reading); <sup><3808></sup>Hebrews 8:8,10 (<sup><2883></sup>Jeremiah 38:31 (<sup><2833></sup>Jeremiah 31:31); <sup><1644></sup>Exodus 6:14; 12:3; 19:3; <sup><4023></sup>1 Samuel 2:30; (cf. **o**Jebastov** **o**ikov****, Philo in Flac. sec. 4)). The word is not found in the Apocalypse.**

(Synonyms: **o**ikov****, **o**ikia****: in Attic (and especially legal) usage, **o**ikov**** denotes one’s “household establishment, one’s entire property,” **o**ikia****, “the dwelling itself”; and in prose **o**ikov**** is not used in the sense of **o**ikia****. In the sense of “family” **o**ikov**** and **o**ikia**** are alike employed; Schmidt vol. ii., chapter 80. In relation to distinctions (real or supposed) between **o**ikov**** and **o**ikia**** the following passages are of interest (cf. Valckenaer on Herodotus 7, 224): Xenophon, oecon. 1, 5 **o**ikov** **de** **dh** **ti** **dokei** **hōin** **keinai**; **ara** **oper** **o**ikia****, **h** **kai** **o**sa**** **tiv** **exw** **thv** **o**ikia**** **kekthtai**, **panta** **tou** **o**ikou**** **tauta** **estin** ... **panta** **tou** **o**kou**** **einai** **o**sa**** **tiv** **kekthtai**. Aristotle, polit. 1, 2, p. 1252{b}, 9ff, **ek** **men** **oun** **toutwn** **twv** **duo** **koinwniwn** (viz. of a man with wife and servant) **o**ikia**** **prwth**, **kai** **orqw** **H*ē*iodov** **eipe** **poihsav** “**o**ikon** **men** **prootista**] **gunaika** **te** **boun** **t’** **arothra**.” ... **hōen** **oun** **eiv** **pasan** **hōeran** **sunesthkuia** **koinwnia** **kata** **fusin** **o**ikov**** **estin**. *ibid.* 3, p. 1253{b}, 2ff, **pasa** **pol** **iv** **ek** **o**ikiwn**** **sugkeitai**. **O**ikiav** **de** **merh**, **ek** **wō** **auqiv** **o**ikia**** **sunistatai**. **O**ikia** **de** **tel** **eiov** **ek** **doul** **wn** **kai** **el** **eugerwn** ... **prwta** **de** **kai** **el** **acista** **merh** **o**ikiav**** **despothv** **kai** **doul** **ov** **kai** **posiv** **kai** **al** **ocov**. **Pathr** **kai** **tekna**, etc. Plutarch, de audiend. poetis sec. 6 **kai** **gar** **O**ikon** **pote** **men** **thn** **o**ikian** **kal** **ousin**, “**O**ikon** **ev** **uyorofon**.” **pote** **de** **thn** **ousian**, “**esqietai** **moi** **o**ikov****.” (see **o**ikia****, c.) Hesychius’ Lexicon, under the words **o**ikia****, **o**ikoī****, under the word **o**ikov****. **ol** **igh** **o**ikia**** ... **kai** **merov** **ti** **thv** **o**ikiav**** ... **kai** **ta** **en** **th** **o**ikia****. In the N.T., although the words appear at times to be used with some discrimination (*e.g.* <sup><2015></sup>Luke 10:5,6,7; <sup><4161></sup>Acts 16:31,32,34; cf. <sup><6142></sup>John 14:2), yet other passages seem to show that no distinction can be insisted upon: *e.g.* <sup><4023></sup>Matthew 9:23; <sup><4058></sup>Mark 5:38; <sup><4076></sup>Luke 7:36,37; <sup><4407></sup>Acts 10:17,(22,32); 17:5; 19:16; 21:8; 11:11,12,13; 16:15; (<sup><4016></sup>1 Corinthians 1:16; 16:15).)**************

**{3625} oikoumenh, oikoumenhv, hJ**(feminine of the present passive participle from **oikew** (namely, **gh**; cf. Winer’s Grammar, sec. 64, 5; Buttmann, sec. 123, 8));

1. “the inhabited earth”;

a. in Greek writings often “the portion of the earth inhabited by the Greeks,” in distinction from the lands of the barbarians, cf. Passow, ii., p. 415a; (Liddell and Scott, under the word, I.).

b. in the Greek authors who wrote about Roman affairs (like the Latin *orbis terrarum*) equivalent to “the Roman empire”: so **pasa hJbikoumenh** contextually equivalent to all the subjects of this empire, <sup><401></sup>Luke 2:1.

c. “the whole inhabited earth, the world” (so in (Hyperides, Eux. 42 (“probably” Liddell and Scott)) the Septuagint for **l bēa** and **ea**): <sup><401></sup>Luke 4:5; 21:26; <sup><401></sup>Acts 24:5; <sup><503></sup>Romans 10:18; <sup><664></sup>Revelation 16:14; <sup><806></sup>Hebrews 1:6 (**pasa hJbikoumenh**, Josephus, b. j. 7, 3, 3); **oJh hJ oikoumenh**, <sup><414></sup>Matthew 24:14; <sup><412></sup>Acts 11:28 (in the same sense Josephus, Antiquities 8, 13, 4 **pasa hJbikoumenh**; cf. Bleek, Erklär. d. drei ersten Evv. i., p. 68); by metonymy, “the inhabitants of the earth, men”: <sup><476></sup>Acts 17:6,31 (<sup><909></sup>Psalm 9:9); 19:27; **hJbikoumenh oJh**, all mankind, <sup><680></sup>Revelation 3:10; 12:9.

2. “the universe, the world”: Sap. 1:7 (alternating there with **ta panta**); **hJ oikoumenh mel l ousa**, that consummate state of all things which will exist after Christ’s return from heaven, <sup><806></sup>Hebrews 2:5 (where the word alternates with **panta** and **ta panta**, <sup><806></sup>Hebrews 2:8, which there is taken in an absolute sense).\*

**{3626} oikourgov, oikourgon** (**oikov, ERGW** (cf. **ergon**), cf. **ampel ourgov, gewrgov**, etc.), “caring for the house, working at home”: <sup><806></sup>Titus 2:5 L T Tr WH; see the following word. Not found elsewhere.\*

**{3626} oikourov, oikourou, oJhJ(oikov, and ourov** a keeper; see **qurwrov** and **khpourou**); a. properly, “the (watch or) keeper of a house” (Sophocles, Euripides, Aristophanes, Pausanias, Plutarch, others). b. tropically, “keeping at home and taking care of household affairs, domestic”: <sup><806></sup>Titus 2:5 R G; cf. Fritzsche, De conformatione N.T. critica etc., p. 29; (Winer’s Grammar, 100f (95)); (Aeschylus Ag. 1626;

Euripides, Hec. 1277; **swfronav, oikourouv kai fil androuv**, Philo de exsecr. sec. 4).\*

**{3627} oikteirw**; future (as if from **oikteirew**, a form which does not exist) as in the Septuagint **oikteirhsw**, for the earlier **oikteirw**, see Lob. ad Phryn., p. 741; (Veitch, under the word; Winer's Grammar, 88 (84); Buttman, 64 (56)); (from **oiktov** pity, and this from the interjection **oi**, "Oh!"); "to pity, have compassion on": **tina**, <sup><81915></sup>Romans 9:15 (from <sup><2319></sup>Exodus 33:19. Homer, Tragg., Aristophanes, Xenophon, Plato, Demosthenes, Lucian, Plutarch, Aelian; the Septuagint for ᾠϋε and μϋ ε). (Synonym: see **el hw**, at the end.)\*

**{3628} oiktirmov, oiktirmou, oioikteirw**), the Septuagint for **μϋμϋ ϋε** (the viscera, which were thought to be the seat of compassion (see **spl agcnon**, b.)), "compassion, pity, mercy": **spl agcna oiktirmou** (Rec. **oiktirmwn**), bowels in which compassion resides, "a heart of compassion," <sup><5082></sup>Colossians 3:12; in the Scriptures mostly plural (conformably to the Hebrew **μϋμϋ ϋε** "emotions, longings, manifestations of pity" (English "compassions") (cf. Fritzsche, Ep. ad Romans, iii., pp. 5ff; (Winer's Grammar, 176 (166); Buttman, 77 (61))), **tou Qeou**, <sup><5121></sup>Romans 12:1; <sup><5108></sup>Hebrews 10:28; **opathr twn oiktirmwn** (genitive of quality (cf. Buttman, sec. 132, 10; Winer's Grammar, 237 (222))), the father of mercies *i.e.* most merciful, <sup><4013></sup>2 Corinthians 1:3; joined with **spl agcna**, <sup><5100></sup>Philippians 2:1. (Pindar, Pythagoras 1, 164.) (Synonym: see **el hw**, at the end.)\*

**{3629} oiktirmwn, oiktirmon**, genitive **oiktirmonov (oikteirw)**, "merciful": <sup><4166></sup>Luke 6:36; <sup><4161></sup>James 5:11. (Theocritus, 15, 75; Anth. 7, 359, 1 (Epigr. Anth. Pal. Append. 223, 5); the Septuagint for **μϋϋ ϋε** ("In classic Greek only a poetic term for the more common **el hemwn**." Schmidt iii., p. 580).)\*

**{3633} oimai**, see **oiomai**.

**{3630} oinopothv, oinopotou, oioinov**, and **pothv** a drinker), "a winebibber, given to wine": <sup><4019></sup>Matthew 11:19; <sup><4074></sup>Luke 7:34. (<sup><1230></sup>Proverbs 23:20; Polybius 20, 8, 2; Anacreon (530 B. C.) fragment 98; Anthol. 7, 28, 2.)\*

**{3631} oinov, oinou, oJ** (from Homer down), the Septuagint for **ᾠνω** also for **ἄνωγυτι** (must, new wine), **ῥῆμῳ**, etc.; “wine”;

**a.** properly: **ᾠνω** Matthew 9:17; (xxvii. 34 L text T Tr WH); **ᾠνω** Mark 15:23; **ᾠνω** Luke 1:15; **ᾠνω** John 2:3; **ᾠνω** Romans 14:21; **ᾠνω** Ephesians 5:18; **ᾠνω** 1 Timothy 5:23; **ᾠνω** Revelation 17:2, etc.; **ᾠνω** **ᾠνω** **ᾠνω** **ᾠνω** 1 Timothy 3:8; **ᾠνω** **ᾠνω** Titus 2:3.

**b.** metaphorically: **ᾠνω** **ᾠνω** (see **ᾠνω**, 2), fiery wine, which God in his wrath is represented as mixing and giving to those whom he is about to punish by their own folly and madness, **ᾠνω** Revelation 14:10; 16:19; 19:15; with **ᾠνω** **ᾠνω** added (cf. Winer’s Grammar, sec. 30, 3 N. 1; B. 155 (136)), “a love-potion” as it were, wine exciting to fornication, which he is said to give who entices others to idolatry, **ᾠνω** Revelation 14:8; 18:3 (here L omits; Tr WH brackets **ᾠνω**), and he is said to be drunk with who suffers himself to be enticed, **ᾠνω** Revelation 17:2.

**c.** by metonymy, equivalent to “a vine”: **ᾠνω** Revelation 6:6.

**{3632} oinoflugia, oinoflugiav, hJoinoflugew**, and this from **oinoflux**, which is compounded of **oinov** and **flux**, to bubble up, overflow), “drunkenness” (A.V. “wine-bibbing”): **ᾠνω** 1 Peter 4:3. (Xenophon, oec. 1, 22; Aristotle, eth. Nic. 3, 6, 15; Polybius 2, 19, 4; Philo, vita Moys. iii., sec. 22 (for other examples see Siegfried, Philo etc., p. 102); Aelian v. h. 3, 14.) (Cf. Trench, sec. lxi.)\*

**{3633} oiomai**, contracted **oimai**; (from Homer down); “to suppose, think”: followed by an accusative with an infinitive **ᾠνω** John 21:25 (T omits the verse); by the infinitive alone, where the subjunctive and the objective are the same, **ᾠνω** Philippians 1:16 (17); by **ᾠνω**, **ᾠνω** James 1:7. (Synonym: see **ᾠνω**, at the end.)\*

**{3634} oJov, oJa, oJon** (from Homer down), relative pronoun (correlative to the demonstrative **toiov** and **toioutov**), “what sort of, what manner of, such as” (Latin *qualis*): **ᾠνω** ... **ᾠνω**, **ᾠνω** 1 Corinthians 15:48; **ᾠνω** 2 Corinthians 10:11; **ᾠνω** ... **ᾠνω**, **ᾠνω** Philippians 1:30; with the pronoun **ᾠνω** suppressed, **ᾠνω** Matthew 24:21; **ᾠνω** Mark 9:3; 13:19 (here however the antecedent demonstrative is merely attracted into the relative clause or perhaps repeated for rhetorical emphasis, cf.

Buttmann, sec. 143, 8; Winer's Grammar, 148 (140); see **toioutov**, b.); <sup><4721></sup>2 Corinthians 12:20; <sup><5181></sup>2 Timothy 3:11; <sup><6618></sup>Revelation 16:18; **oīwdhpotoun noshmati**, of what kind of disease soever, <sup><4104></sup>John 5:4 Lachmann (cf. Lob. ad Phryn., p. 373f); in indirect question, <sup><4105></sup>Luke 9:55 (Rec.); <sup><5105></sup>1 Thessalonians 1:5. **ouc oīon de oīi ekpeptwken**, concisely for **ou toion estin oīon oīi ekpeptwken**, "but the thing (state of the case) is not such as this, that the word of God hath fallen to the ground, *i.e.* the word of God hath by no means come to nought" (A.V. "but not as though the word of God hath" etc.), <sup><6106></sup>Romans 9:6; cf. Winer's Grammar, sec. 64 I. 6; Buttmann, sec. 150, 1 Rem.\*

**{3634} oīosdhpotoun**, <sup><4104></sup>John 5:4 Lachmann, see **oīov**.

**{5342} oisw** see **ferw**.

**{3635} oknew, oknw**: 1 aorist **wknhsa**; (**oknov** (perhaps allied with the frequent. *cunc-tari* (cf. Curtius, p. 708)) delay); from Homer down; "to feel loath, to be slow; to delay, hesitate": followed by an infinitive <sup><4108></sup>Acts 9:38. (<sup><0216></sup>Numbers 22:16; <sup><0719></sup>Judges 18:9, etc.)\*

**{3636} oknhrov, oknhra, oknhron (oknew)**, "sluggish, slothful, backward": <sup><4256></sup>Matthew 25:26; with a dative of respect (cf. Winer's Grammar, sec. 31, 6 a.; Buttmann, sec. 133, 21), <sup><6121></sup>Romans 12:11; **ouk oknhron moi esti**, followed by an infinitive, "is not irksome to me, I am not reluctant," <sup><5101></sup>Philippians 3:1 (cf. Lightfoot at the passage). (Pindar, Sophocles, Thucydides, Demosthenes, Theocritus, etc.; the Septuagint for **l xē**);\*

**{3637} oktahmerov, oktahmeron (oktw, hūera)**, "eight days old; passing the eighth day": **peritomh** (cf. Winer's Grammar, sec. 31, 6 a.; Buttmann, sec. 133, 21; but Rec. **peritomh**) **oktahmerov**, circumcised on the eighth day, <sup><5105></sup>Philippians 3:5; see **tetartaiov**; ('the word denotes properly, not interval but duration' (see Lightfoot on Philippians, the passage cited). Graecus Venetus, <sup><0172></sup>Genesis 17:12; ecclesiastical writings).\*

**{3638} oktw**, "eight": <sup><4121></sup>Luke 2:21; <sup><6126></sup>John 20:26; <sup><4108></sup>Acts 9:33, etc. ((From Homer on.))

**{3645} ol eqreuw** (Lachmann in <sup><5128></sup>Hebrews 11:28), see **ol oqreuw**.



**{3639} ol eqriov, ol eqrion** (in secular authors also of three term., as in Sap. 18:15) (**ol eqrov**), from (Homer), Herodotus down, “destructive, deadly”: **dikhn**, <sup><500></sup>2 Thessalonians 1:9 Lachmann text\*

**{3639} ol eqrov, ol eqron (ol lumi** to destroy (perhaps (**ol numi** allied to Latin *vulnus*)), from Homer down, “rain, destruction, death”: <sup><500></sup>1 Thessalonians 5:3; <sup><500></sup>1 Timothy 6:9; **eiv ol eqron thv sarkov**, “for the destruction of the flesh,” said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed, <sup><400></sup>1 Corinthians 5:5 (see **paradidwmi**, 2); equivalent to the loss of a life of blessedness after death, future misery, **aiwniov** (as 4 Macc. 10:15): <sup><500></sup>2 Thessalonians 1:9 (where L text **ol eqrion**, which see), cf. Sap. 1:12.\*

**ol igopistia, ol igopistiav, hJ** “littleness of faith, little faith”: <sup><400></sup>Matthew 17:20 L T Tr WH, for R G **apistia**. (Several times in ecclesiastical and Byzantine writings.)\*

**{3640} ol igopistov, ol igopistou, oJhJol igov** and **pistiv**), “of little faith, trusting too little”: <sup><400></sup>Matthew 6:30; 8:26; 14:31; 16:8; <sup><200></sup>Luke 12:28. (Not found in secular authors)\*

**{3641} ol igov, ol igh, ol igon** (on its occasional aspiration, (**oJigov**) see WH’s Appendix, p. 143; Tdf. Proleg., pp. 91,106; Scrivener, Introduction, p. 565, and references under the word **ou** at the beginning), the Septuagint for **f [m]** (from Homer down), “little, small, few,” of number, multitude, quantity, or size: joined to nouns (cf. Winer’s Grammar, sec. 20, 1 b. note; Buttmann, sec. 125, 6), <sup><400></sup>Matthew 9:37; 15:34; <sup><400></sup>Mark 6:5; 8:7; <sup><200></sup>Luke 10:2; 12:48 (**ol igav** namely, **pl hgov** (cf. B. sec. 134, 6; Winer’s Grammar, sec. 32, 5, especially sec. 64, 4), opposed to **pol lai**, 47); <sup><400></sup>Acts 19:24; 1 Timothy v 23; <sup><500></sup>Hebrews 12:10; <sup><500></sup>James 3:5 R G; <sup><400></sup>1 Peter 3:20 R G; <sup><600></sup>Revelation 3:4; of time, “short”: **cronov**, <sup><400></sup>Acts 14:28; **kairov**, <sup><600></sup>Revelation 12:12; of degree or intensity, “light, slight”: **taracov**, <sup><400></sup>Acts 12:18; 19:23; **stasiv**, 15:2; **ceimwn**, 27:20. plural with a partitive genitive: **gunaikwn**, <sup><400></sup>Acts 17:4; **andrwn**, <sup><400></sup>Acts 17:12. **ol igoi**, absolutely: <sup><400></sup>Matthew 7:14; 20:16; (T WH omit; Tr brackets the clause); 22:14; <sup><200></sup>Luke 13:23; <sup><400></sup>1 Peter 3:20 L T Tr WH; neuter singular: <sup><400></sup>Luke 7:47; **to ol igon**, <sup><400></sup>2 Corinthians 8:15; **prov ol igon wfel imov**, “profitable for little” (Latin *parum utilis*); (cf. Winer’s Grammar, 213 (200); some, “for a little” (namely, time); see below), <sup><500></sup>1 Timothy 4:8; **en ol igw**, “in few words (cf. Shakespeare’s “in a few”), *i.e.* in

brief, briefly” (**grafein**), <sup><488></sup>Ephesians 3:3; “easily,” without much effort, <sup><488></sup>Acts 26:28f on other but incorrect interpretations of this phrase cf. Meyer at the passage (see **megav**, 1 a. [g].); **prov ol igon**, for a little time, <sup><3044></sup>James 4:14; simply **ol igon**, adverbially: of time, “a short time, a (little) while,” <sup><4061></sup>Mark 6:31; <sup><4006></sup>1 Peter 1:6; 5:10; <sup><6770></sup>Revelation 17:10; of space, “a little” (further), <sup><4019></sup>Mark 1:19; <sup><4188></sup>Luke 5:3. plural **ol iga**, a few things: (<sup><4104></sup>Luke 10:41 WH); <sup><6124></sup>Revelation 2:14, 20 (Rec.); **ep’ ol iga** ((see at the beginning and) **epi**, C. I. 2 e.), <sup><4221></sup>Matthew 25:21,23; **di’ ol igwn**, briefly, in few words, **grafein**, <sup><4152></sup>1 Peter 5:12 (see **dia**, A. III. 3) (**rhqhnaï**, Plato, Phil., p. 31 d.; legg. 6, p. 778 c.)\*

**{3642} ol igoyucov, ol igoyucon (ol igov, yuch)**, “faint-hearted”: <sup><5154></sup>1 Thessalonians 5:14. (<sup><3149></sup>Proverbs 14:29; 18:14; <sup><2875></sup>Isaiah 57:15, etc.; Artemidorus Daldianus, oneir. 3, 5.)\*

**{3643} ol igwrew, ol igwrw; (ol igwrov**, and this from **ol igov** and **wra** care); “to care little for, regard lightly, make small account of”: **tinov** (see Matthiae, sec. 348; (Winer’s Grammar, sec. 30, 10 d.)), <sup><3116></sup>Hebrews 12:5 from <sup><3181></sup>Proverbs 3:11. (Thucydides, Xenophon, Plato, Demosthenes, Aristotle, Philo, Josephus, others.)\*

**ol igwv (ol igov)**, adverb, “a little, scarcely” (R.V. “just” (escaping)): <sup><6128></sup>2 Peter 2:18 G L T Tr WH (for Rec. **ontov**). (Anthol. 12, 205, 1; (<sup><2307></sup>Isaiah 10:7 Aquila).)\*

**{3644} ol oqreuthv** (Rec. **oJ oqreuthv**), **ol oqreutou, oJ (ol oqrew**, which see), “a destroyer”; found only in <sup><600></sup>1 Corinthians 10:10.\*

**{3645} ol oqrew** and, according to a preferable form, **ol eqrew** (Lachmann; see Bleek, Hebrew-Br. ii. 2, p. 809; cf. Delitzsch, Commentary on Hebrews, as below; (Tdf. Proleg., p. 81; WH’s Appendix, p. 152)); (**ol eqrov**); an Alexandrian LXX word (Winer’s Grammar, 92 (88)); “to destroy”: **tina**, <sup><3113></sup>Hebrews 11:28. (<sup><1223></sup>Exodus 12:23; <sup><4180></sup>Joshua 3:10; 7:25; <sup><4120></sup>Jeremiah 2:30; Hag. 2:22, etc.; (Philo, alleg. 2:9).) (Compare: **exol oqrew**.)\*

**{3646} oJ okautwma, oJ okautwmatov, to (oJ okautow** to burn whole, Xenophon, Cyril 8, 3, 24; Josephus, Antiquities 1, 13, 1; and this from **oJ ov** and **kautov**, for **kaustov**, verbal adjective from **kaiw**, cf. Lob. ad Phryn., p. 524; (Winer’s Grammar, 33)), “a whole burnt offering” (Latin

*holocaustum*), i.e. a victim the whole (and not like other victims only a part) of which is burned: <sup><4123></sup>Mark 12:33; <sup><3806></sup>Hebrews 10:6, 8. (The Septuagint especially for **hl** [also for **hVaj** <sup><4210></sup>Exodus 30:20; <sup><4352></sup>Leviticus 5:12; 23:8,25,21; 1 Macc. 1:45; 2 Macc. 2:10; not found in secular authors (except Philo do sacr. Ab. et Cain. sec. 33); Josephus, Antiquities 3, 9, 1 and 9, 7, 4 says **oJokautswiv**.)\*

**{3647} oJokl hria, oJokhriav, h(oJokl hrov**, which see), Latin *integritas*; used of an unimpaired condition of body, in which all its members are healthy and fit for use; Vulgate *integra sanitas* (A.V. “perfect soundness”): <sup><4186></sup>Acts 3:16 (joined with **ujieia**, Plutarch, mor., p. 1063 f.; with **tou swmatov** added, *ibid.*, p. 1047 e.; cf. Diogenes Laërtius 7, 107; *corporis integritas*, equivalent to health, in Cicero, de fin. 5, 14, 40; the Septuagint for **μτω**] <sup><2006></sup>Isaiah 1:6).\*

**{3648} oJokl hrov, oJokl hron (oJov and kl hrov**, properly, all that has fallen by lot), “complete in all its parts, in no part lacking or unsound, complete, entire, whole”: **liqoi**, untouched by a tool, <sup><6206></sup>Deuteronomy 27:6; <sup><6104></sup>Joshua 20:4 (viii. 31) 1 Macc. 4:47; of a body without blemish or defect, whether of a priest or of a victim, Philo de vici. sec. 12; Josephus, Antiquities 3, 12, 2 ((cf. Havercamp’s Josephus, ii., p. 321)). Ethically, “free from sin, faultless” (R.V. “entire”): <sup><5123></sup>1 Thessalonians 5:23; plural, connected with **teleioi** and with the addition of **en mhdeni leipomenoi**, <sup><3004></sup>James 1:4; “complete in all respects, consummate,” **dikaiousnh**, Sap. 15:3; **eusebeia**, 4 Macc. 15:17. (Plato, Polybius, Lcian, Epictetus, others; the Septuagint for **μl æ**] <sup><6206></sup>Deuteronomy 27:6; **μymī**; <sup><4215></sup>Leviticus 23:15; Ezekiel 15:5).\*

(Synonyms: **oJokl hrov, teleioi** (cf. Trench, sec. xxii.): ‘in the **oJokl hrov** no grace which ought to be in a Christian man is deficient; in the **teleioi** no grace is merely in its weak imperfect beginnings, but all have reached a certain ripeness and maturity.’)

**{3649} ol ol uzv**; an onomatopoeic verb (cf. the similar **oimwzein, aiazain, al al azein, pipizein, kokkuzein, tizein**. Compare the German term. *-zen*, as in *grunzen, krächzen, ächzen*), “to howl, wail, lament”: <sup><3004></sup>James 5:1. (In Greek writings from Homer down of a loud cry, whether of joy or of grief; the Septuagint for **l yl jhæ**(Synonym: cf. **kl aiw**, at the end).\*)

**{3650}** **oJov, oJh, oJon**, the Septuagint for **I K**; (from Pindar (Homer) down), “whole” (all): with an anarthrous substantive five (six) times in the N.T., viz. **oJon anqrwpon**, <sup><4073></sup>John 7:23; **eniauton oJon**, <sup><4112></sup>Acts 11:26; **oJh l@rousal hm**, 21:31; **dietian oJhn**, 28:30; **oJouv oikouv**, <sup><5011></sup>Titus 1:11; (to which add, **di’ oJhv nuktov**, <sup><4085></sup>Luke 5:5 L T Tr WH). usually placed before a substantive which has the article: **oJh hJ Gal il aia**, <sup><4023></sup>Matthew 4:23; **oJh h.Suria**, 24; **kaq’ oJhn thn pol in**, <sup><4089></sup>Luke 8:39; **oJon to swma**, <sup><4089></sup>Matthew 5:29f; 6:22f; <sup><4113></sup>Luke 11:34; <sup><6027></sup>1 Corinthians 12:17; <sup><5082></sup>James 3:2, etc.; (**oJh h@kkl hsia**, Romans 16: 23 L T Tr WH); **oJhn thn h@eran**, <sup><4016></sup>Matthew 20:6; <sup><4086></sup>Romans 8:36; **oJov oJhomov**, <sup><4120></sup>Matthew 22:40; <sup><4088></sup>Galatians 5:3; <sup><5020></sup>James 2:10; **en oJh th kardia sou**, <sup><4027></sup>Matthew 22:37; **ex oJhv thv kardiaiv sou**, <sup><4121></sup>Mark 12:30, and many other examples it is placed after a substantive which has the article (Winer’s Grammar, 131 (124) note; Buttman, sec. 125, 6): **hJpol iv oJh**, <sup><4003></sup>Mark 1:33; <sup><4492></sup>Acts 19:29 (Rec.); 21:30 — (the distinction which Krüger, sec. 50,11, 7 makes, viz. that **hJhJh pol iv** denotes the whole city as opposed to its parts, but that **oJh hJpol iv** and **hJ pol iv hJhJh** denotes the whole city in opposed to other ideas, as the country, the fields, etc., does not hold good at least for the N.T. where even in **hJpol iv oJh** the city is opposed only to its parts); add the following examples: <sup><4063></sup>Matthew 16:26; 26:59; <sup><4025></sup>Luke 9:25; 11:36a; <sup><4063></sup>John 4:53; <sup><5162></sup>Romans 16:23 (R G); <sup><4519></sup>1 John 5:19; <sup><4680></sup>Revelation 3:10; 6:12 G L T Tr WH; 12:9; 16:14. It is subjoined to an adjective or a verb to show that the idea expressed by the adjective or verb belongs to the whole person or thing under consideration: <sup><4033></sup>Matthew 13:33; <sup><4116></sup>Luke 11:36b; 13:21; <sup><4084></sup>John 9:34; 13:10, (Xenophon, mem. 2, 6, 28). Neuter **touto de oJon**, <sup><4012></sup>Matthew 1:22; 21:4 (where G L T Tr WH omit **oJon**); 26:56; **di’ oJou**, throughout, <sup><5023></sup>John 19:23.

**{3651}** **oJotel hv, oJotel ev (oJov, tel ov)**, “perfect, complete in all respects”: <sup><5153></sup>1 Thessalonians 5:23. (Plutarch, plac. philos. 5, 21; (Field, Hexapla, <sup><4063></sup>Leviticus 6:23; <sup><4582></sup>Psalms 50:21); ecclesiastical writings.)\*

**{3652}** **Oi umpav** (perhaps contracted from **Oi umpiodwrov**, Winer’s Grammar, 103 (97); cf. Fick, Gr. Personennamen, pp. 63f, 201), **Oi umpa** (Buttmann, 20 (18)), **oJ** “Olympas,” a certain Christian: <sup><5165></sup>Romans 16:15.\*

**{3653}** **ol unqov, ol unqou, oJ** “an unripe fig” (Latin *grossus*), which grows during the winter, yet does not come to maturity but fails off in the spring (cf. B. D. under the word Fig): <sup><463></sup>Revelation 6:13. (Hesiod from 14; Herodotus 1, 193; Dioscorid. 1, 185; Theophrastus, caus. plant. 5, 9, 12; the Septuagint cant. 2:13.)\*

**{3654}** **oJwv (oJov)**, adverb, “wholly, altogether” (Latin *omnino*), (with a neg. “at all”): <sup><463></sup>Matthew 5:34 (with which compare Xenophon, mem. 1, 2, 35); <sup><460></sup>1 Corinthians 5:1 (R.V. “actually”); 6:7; 15:29. ((Plato, Isocrates, others.))\*

**{3655}** **ombrov, ombrou, oJ** (Latin *imber*) “a shower,” *i.e.* a violent rain, accompanied by high wind with thunder and lightning: <sup><425></sup>Luke 12:54. (<sup><481></sup>Deuteronomy 32:2; Sap. 16:16; in Greek writings from Homer down.)\*

**omeiromai** (or **omeirw**, see below) equivalent to **ideiromai**; “to desire, long for, yearn after” (A.V. “to be affectionately desirous”): **tinov**, <sup><318></sup>1 Thessalonians 2:8, G L T Tr WH (but the last read **omeiromenoi**, cf. their Appendix, p. 144 and Lob. Pathol. Element. 1:72), on the authority of all the uncial and many cursive manuscripts, for Rec. **ideiromenoi**. The word is unknown to the Greek writers, but the commentators at the passage recognize it, as do Hesychius, Phavorinus, and Photius, and interpret it by **epiqumein**. It is found in <sup><612></sup>Psalms 62:2 Symmachus, and according to some manuscripts in <sup><481></sup>Job 3:21. According to the conjecture of Fritzsche, Commentary on Mark, p. 792, it is composed of **othou** and **eirein**, just as Photius (p. 331, 8 edition Porson) explains it **othou htmosqai** (so Theophylact (cf. Tdf.’s note)). But there is this objection, that all the verbs compounded with **othou** govern the dative, not the genitive. Since Nicander, ther. verse 402, uses **meiromai** for **ideiromai**, some suppose that the original form is **meiromai**, to which, after the analogy of **kel lw** and **okel lw**, either **ij** or **oJ**s for euphony prefixed in **ideiromai** and **odeiromai**. But as **ideiromai** is derived from **iderov**, we must suppose that Nicander dropped the **ij** syllable to suit the meter. Accordingly, **odeiresqai** seems not to differ at all from **ideiresqai**, and its form must be attributed to a vulgar pronunciation. Cf. (WH’s Appendix, p. 152); Winer’s Grammar, 101 (95); (Buttmann, 64 (56); Ellicott on 1 Thessalonians, the passage cited; (Kuenen and Cobet, N.T. Vat., p. ciii.))\*

**{3656}** **oðil ew, oðil w**; imperfect **wðil oun**; 1 aorist participle **oðil hsav**; (**oðil ov**, which see); frequent in Greek writings from Homer down; “to be in company with; to associate with; to stay with; hence, to converse with, talk with”: **tini**, “with one” (<sup><2019></sup>Daniel 1:19), <sup><4225></sup>Acts 24:26; namely, **autoiv**, <sup><4011></sup>Acts 20:11 (so A.V. “talked”), unless one prefer to render it “when he had stayed in their company”; **prov tina**, <sup><2244></sup>Luke 24:14 (Xenophon, mem. 4, 3, 2; Josephus, Antiquities 11, 6, 11; (cf. Winer’s Grammar, 212f (200); Buttmann, sec. 133, 83); **ne tw oðil ein autouv** namely, **al ih loiv**, ibid. 15. (Compare: **sunomilew**.)\*

**{3657}** **oðil ia, oðil iav, h(oðil ov)**, “companionship, contact, communion”: <sup><4653></sup>1 Corinthians 15:33, on which see **hqov**. (Tragg., Aristophanes, Xenophon, Plato, and following.)\*

**{3658}** **oðil ov, oðil ou, o(oðov, oðou**, and **il h** a crowd, band (Curtius, sec. 660; Vanicek, p. 897; but Fick iii. 723 from root mil ‘to be associated,’ ‘to love’)), from Homer down, “a multitude of men gathered together, a crowd, throng”: <sup><6687></sup>Revelation 18:17 Rec.\*

**oðicl h, oðicl hv, h**(in Homer **oicl h**), from **omicew** to make water), “a mist, fog”: <sup><6017></sup>2 Peter 2:17 G L T Tr WH. (<sup><1043></sup>Amos 4:13; <sup><3002></sup>Joel 2:2; Sir. 24:3; Sap. 2:4.)\*

**{3659}** **omma, ommatov, to** (from **optomai** (see **otaw**), part **wmmai**), from Homer down, “an eye”: plural, <sup><1034></sup>Matthew 20:34 L T Tr WH; <sup><4023></sup>Mark 8:23. (The Septuagint for **yl æ** <sup><1004></sup>Proverbs 6:4; 7:2; 10:26.)\*

**{3660}** **omnuw** (<sup><4230></sup>Matthew 23:20f; 26:74; <sup><3066></sup>Hebrews 6:16; <sup><5052></sup>James 5:12; (Winer’s Grammar, 24)) and **omnumi (omnunai**, <sup><4147></sup>Mark 14:71 G L T Tr WH (cf. B. 45 (39))) form their tenses from **OMOW**; hence, 1 aorist **wmosa**; the Septuagint for **[Ba]i**, “to swear; to affirm, promise, threaten, with an oath”: absolutely, followed by direct discourse, <sup><1064></sup>Matthew 26:74; <sup><4147></sup>Mark 14:71; <sup><3072></sup>Hebrews 7:21; followed by **ei**, <sup><3081></sup>Hebrews 3:11; 4:3; see **ei I. 5. omnuein otkon** (often so in Greek writings from Homer down (Winer’s Grammar, 226 (212))) **prov tina**, to one (Homer, Odyssey 14, 331; 19, 288), <sup><4073></sup>Luke 1:73; **omnuein** with the dative of the person to whom one promises or threatens something with an oath: followed by direct discourse <sup><4023></sup>Mark 6:23; by an infinitive (Winer’s Grammar, 331 (311)), <sup><3088></sup>Hebrews 3:18; with **otkw** added, <sup><4023></sup>Acts 2:30 (Winer’s Grammar, 603 (561)); **tini ti**, <sup><4377></sup>Acts 7:17 (Rec. *i.e.* genitive by

attraction; cf. Buttman, sec. 143, 8; Winer's Grammar, sec. 24, 1). that by which one swears is indicated by an accusative, **tina** or **ti** (so in classical Greek from Homer down (cf. Winer's Grammar, sec. 32, 1 b. [g]; Buttman, 147 (128))), "in swearing to call a person or thing as witness, to invoke, swear by" (<sup><2361></sup>Isaiah 65:16; Josephus, Antiquities 5, 1, 2; 7, 14, 5); **ton ouranon, thn ghen**, <sup><3452></sup>James 5:12; with prepositions (cf. Buttman, as above): **kata tinov** (see **kata**, I. 2 a.), <sup><3063></sup>Hebrews 6:13,16 (<sup><0226></sup>Genesis 22:16; 31:54; <sup><0280></sup>1 Samuel 28:10 (Complutensian LXX); <sup><2352></sup>Isaiah 45:23; 62:8; <sup><3042></sup>Amos 4:2; Demosthenes, p. 553, 17; 553, 26 (others, **epomnuein**), etc.; **kata pantwn wmnue Qewn**, Long. past. 4, 16); in imitation of the Hebrew [B<sup>et</sup>] followed by B] **en tini** is used (Winer's Grammar, 389 (364); Buttman, the passage cited; see **en**, I. 8{b}): <sup><4054></sup>Matthew 5:34,36; 23:16,18,20-22; <sup><6016></sup>Revelation 10:6; **eiv ei**, with the mind directed unto (Winer's Grammar, 397 (371); Buttman, as above; see **eiv**, B. II. 2 a.), <sup><4055></sup>Matthew 5:35.\*

**{3661}** **ofoqumadon** (from **ofoqumov**, and this from **ofov** and **qumov**; on adverbs in **ofoqumadon** (chiefly derived from nouns, and designating form or structure) as **gnwmhdon**, **roizhdon**, etc., cf. Alexander Buttman (1873) Ausf. Spr. ii., p. 452), "with one mind, of one accord" (Vulgate *unanimitate* (etc.)): <sup><6156></sup>Romans 15:6; <sup><4014></sup>Acts 1:14; 2:46; 4:24; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29, and R G in 2:1 (Aristophanes, Xenophon, Demosthenes, Philo, Josephus, Herodian, the Septuagint <sup><2018></sup>Lamentations 2:8; <sup><1876></sup>Job 17:16; <sup><0224></sup>Numbers 24:24, etc.); with **apantev** (L T WH **pantev**) (Aristophanes pax 484, and often in classical Greek), <sup><4452></sup>Acts 5:12 (cf. 2:1 above).\*

**{3662}** **ofoiazw**; (**ofoiov** (cf. Winer's Grammar, 25)); "to be like": <sup><4027></sup>Matthew 23:27 L Tr text WH marginal reading; <sup><4470></sup>Mark 14:70 Rec. where see Fritzsche, p. 658f; (on the dative cf. Winer's Grammar, sec. 31, 1 h.). Not found elsewhere. (Compare: **paromiazw**.)\*

**{3663}** **ofoiopaqhv**, **ofoiopaqev** (**ofoiov**, **pascw**), "suffering the like with another, of like feelings or affections": **tini**, <sup><4445></sup>Acts 14:15; <sup><3057></sup>James 5:17. (Plato, rep. 3, 409 b., Tim. 45 c.; Theophrastus, h. pl. 5, 8 (7, 2); Philo, conf. ling. sec. 3; 4 Macc. 12:13; **gh**, *i.e.* trodden alike by all, Sap. 7:3; see examples from ecclesiastical writings (viz., Ignatius (interpolated) ad Trall. 10; Eusebius, h. e. 1, 2, 1 (both of the incarnate Logos)) in Grimm on 4 Maccabees, p. 344.)\*



**{3664}** **ομοιοιου** (on the accent cf. (Chandler sections 384, 385); Winer's Grammar, 52 (51); Alexander Buttmann (1873) *Ausf. Spr.* sec. 11 Anm. 9), **ομοια**, **ομοιον**, also of two term. (once in the N.T., <sup><600B></sup>Revelation 4:3 R^st G L T Tr WH; cf. Winer's Grammar, sec. 11, 1; (Buttmann, 26 (23))) (from **ομοι** (akin to **αμο** (which see), Latin *similis*, English "same," etc.)) (from Homer down), "like, similar, resembling":

a. "like" *i.e.* resembling: **tini**, in form or look, <sup><800></sup>John 9:9; <sup><601B></sup>Revelation 1:13,15; 2:18; 4:6f.; 9:7,10 (but here Tr text WH marginal reading **ομοιοιου**), 19; 11:1; 13:2, 11; 14:14 (but here T WH with the accusative (for dative)); 16:13 Rec.; **οφασει**, in appearance, <sup><600B></sup>Revelation 4:3; in nature, <sup><4172></sup>Acts 17:29; <sup><8152></sup>Galatians 5:21; <sup><6211></sup>Revelation 21:11,18; in nature and condition, <sup><600></sup>1 John 3:2; in mode of thinking, feeling, acting, <sup><0116></sup>Matthew 11:16; 13:52; <sup><4167></sup>Luke 6:47-49; 7:31f; 12:36, and L WH Tr text (see below) in <sup><805></sup>John 8:55; equivalent to "may be compared to" a thing, so in parables: <sup><0133></sup>Matthew 13:31,33,44f,47; 20:1; <sup><2338></sup>Luke 13:18f, 21.

b. "like" *i.e.* corresponding or equivalent to, the same as: **ομοιον toutoiv tropon**, <sup><600></sup>Jude 1:7; equal in strength, <sup><6134></sup>Revelation 13:4; in power and attractions, <sup><6188></sup>Revelation 18:18; in authority, <sup><1229></sup>Matthew 22:39; <sup><1123></sup>Mark 12:31 (here T WH omit; Tr marginal reading brackets **ομοιον**); in mind and character, **tinov** (cf. Winer's Grammar, 195 (183) (cf. sec. 28, 2); Buttmann, sec. 132, 24), <sup><805></sup>John 8:55 R G T Tr marginal reading (see above).\*

**{3665}** **ομοιοιθυ**, **ομοιοιθου**, **η(ομοιοιου)**, "likeness": **καq'** **ομοιοιθτα**, in like manner, <sup><8045></sup>Hebrews 4:15 (cf. Winer's Grammar, 143 (136)); **kata thn ομοιοιθτα (Mel cisedek)**, after the likeness, <sup><875></sup>Hebrews 7:15. (<sup><0011></sup>Genesis 1:11; 4 Macc. 15:4 (3); Plato, Aristotle, Isocr, Polybius, Philo, Plutarch.)\*

**{3666}** **ομοιω**, **ομοιω**: future **ομοιωσω**; passive, 1 aorist **ωμοιωqhν**, and without augment **ομοιωqhν** (once <sup><4122></sup>Romans 9:29 L marginal reading T editions 2, 7 (but see WH's Appendix, p. 161); cf. Buttmann, 34 (30); Sturz, *De dial. Maced. etc.*, p. 124; (cf.) Lob. ad Phryn., p. 153); 1 future **ομοιωqhσomai**; (**ομοιοιου**); from (Homer and) Herodotus down; the Septuagint especially for **hmD**;

a. “to make like”: **tina tini**; passive “to be or to become like” to one: <sup><1018></sup>Matthew 6:8; <sup><4411></sup>Acts 14:11; <sup><8127></sup>Hebrews 2:17; **ωδοιωqh hJ basil eian twn ouranwn**, was made like, took the likeness of, (aorist of the time when the Messiah appeared), <sup><1034></sup>Matthew 13:24; 18:23; 22:2; **οδοιωqhsetai** (future of the time of the last judgment), <sup><1201></sup>Matthew 25:1; **wJ ti**, to be made like and thus to become as a thing (*i.e.*, a blending of two thoughts; cf. Fritzsche on <sup><1061></sup>Mark 4:31; Buttmann, sec. 133, 10; Winer’s Grammar, sec. 65, 1 a.), <sup><8129></sup>Romans 9:29 (**hmdjijKJ**) <sup><2511></sup>Ezekiel 32:2). b. “to liken, compare”: **tina tini**, or **ti tini**, <sup><1074></sup>Matthew 7:24 (R G (see below)); 11:16; <sup><1081></sup>Mark 4:30 R L text Tr marginal reading; <sup><10751></sup>Luke 7:31; 13:18 20; passive Matthew 7 (24 L T WH Tr text), 26; “to illustrate by comparison,” **pwv odoiwswmen thn basil eian tou Qeou**, <sup><1081></sup>Mark 4:30 T WH Tr text L marginal reading (Compare: **afomoiw**.)\*

**{3667} odoiwma, odoiwmatov, to (odoiow)**, the Septuagint for **hnWmTJ tWmD] μl x, tynbJ]α** properly, “that which has been made after the likeness of something,” hence,

a. “a figure, image, likeness, representation”: <sup><1951></sup>Psalm 105:20 (<sup><1961></sup>Psalm 106:20); 1 Macc. 3:48; of the image or shape of things seen in a vision, <sup><1017></sup>Revelation 9:7 (cf. Winer’s Grammar, 604 (562)) (<sup><2005></sup>Ezekiel 1:5,26,28, etc. Plato, in Parmen., p. 132 d., calls finite things **odoiwmata**, likenesses as it were, in which **ta paradeigmata**, *i.e.* **aj ideai** or **ta eidh**, are expressed).

b. “likeness *i.e.* resemblance” (inasmuch as that appears in an image or figure), frequent such as amounts almost to “equality or identity”: **tinov**, <sup><8115></sup>Romans 6:5; 8:3 (on which see **sarx**, 3 at the end (cf. Weiss, Biblical Theol. etc. sections 69 e. note, 78 c. note)); <sup><1017></sup>Philippians 2:7 (see **morfh**); **eikonov**, a likeness expressed by an image, *i.e.* an image, like, <sup><8123></sup>Romans 1:23; **epi tw odoiwmati thv parabasevw Adam**, in the same manner in which Adam transgressed a command of God (see **epi**, B. 2 a. [ee.]), <sup><8154></sup>Romans 5:14. Cf. the different views of this word set forth by Holsten, Zum Evangel. des Paulus u. Petrus, p. 437ff and (especially for examples) in the Jahrbuch. f. protest. Theol. for 1815, p. 451ff, and by Zeller, Zeitschr. f. wissensch. Theol. for 1870, p. 301ff. (Synonym: cf. **eikwn**, at the end; Schmidt, chapter 191.)\*

**{3668} odoiwv (odoiouv)**, adverb (from Pindar, Herodotus down), “likewise, equally, in the same way”: <sup><1016></sup>Mark 4:16 (Tr marginal reading

brackets **oḥoiwv**); <sup><481></sup>Luke 3:11; 10:37; 13:3 L T Tr WH; 5 R G L Tr marginal reading; 16:25; 17:31; <sup><459></sup>John 5:19; 21:13; <sup><408></sup>1 Peter 3:1,7; 5:5; <sup><802></sup>Hebrews 9:21; <sup><4125></sup>Revelation 2:15 (for Rec. **oḥisw**); 8:12; **oḥoiwv kai**; <sup><1226></sup>Matthew 22:26; 26:35; <sup><4151></sup>Mark 15:31 (here Rec. **oḥoiwv de kai**); <sup><463></sup>Luke 5:33; 17:28 R G L; 22:36; <sup><461></sup>John 6:11; <sup><4072></sup>1 Corinthians 7:22 R G; **oḥoiwv mentoi kai**, <sup><408></sup>Jude 1:8; **oḥoiwv de kai**, <sup><474></sup>Matthew 27:41 R G (where T omits; L brackets **de kai**; Tr brackets **de**; WH omits **de** and brackets **kai**); <sup><450></sup>Luke 5:10; 10:32; <sup><4078></sup>1 Corinthians 7:3 (where L brackets **de**), 4; <sup><125></sup>James 2:25; and correctly restored by L Tr marginal reading in <sup><4072></sup>Romans 1:27, for R T Tr text WH **oḥoiwv te kai**; cf. Fritzsche, Romans, i., p. 77; (Winer's Grammar, 511 (531); Buttmann, sec. 149, 8); **oḥoiwv** preceded by **kaqvw**, <sup><461></sup>Luke 6:31.\*

**{3669}** **oḥoiwsiv**, **oḥoiwsewv**, **h(oḥoiow)**;

1. “a making like”: opposed to **al loiwsiv**, Plato, rep. 5, 454 c.
2. “likeness” (Plato, Aristotle, Theophrastus): **kaq' oḥoiwsin Qeou**, after the likeness of God, <sup><303></sup>James 3:9 from <sup><0025></sup>Genesis 1:26. (Cf. Trench, sec. xv.)\*

**{3670}** **oḥol ogew**, **oḥol ogw**; imperfect **wḥol ogoun**; future **oḥol oghsw**; 1 aorist **wḥol oghsa**; present passive 3 person singular **oḥol ogeitai**; (from **oḥol ogov**, and this from **oḥon** and **legw**); from (Sophocles and) Herodotus down;

1. properly, “to say the same thing as another, *i.e.* to agree with, assent,” both absolutely and with a dative of the person; often so in Greek writings from Herodotus down; hence,

2. universally, “to concede”; *i.e.*

a. “not to refuse, *i.e.* to promise”: **tini thn epagel ian**, <sup><4077></sup>Acts 7:17 L T Tr WH (here R.V. “vouchsafe”); followed by an object. infinitive, <sup><1047></sup>Matthew 14:7 (Plato, Demosthenes, Plutarch, others).

b. “not to deny, *i.e.* to confess; declare”: joined with **ouk arneisqai**, followed by direct discourse with recitative **oḥi**, <sup><401></sup>John 1:20; followed by **oḥi**, <sup><8113></sup>Hebrews 11:13; **tini ti, oḥi**, <sup><4044></sup>Acts 24:14; “to confess,” *i.e.* to admit or declare oneself guilty of what one is accused of: **tav aḥartiav**, <sup><609></sup>1 John 1:9 (Sir. 4:26).

**3.** “to profess” (the difference between the Latin *profiteor* (‘to declare openly and voluntarily’) and *confiteor* (‘to declare fully,’ implying the yielding or change of one’s conviction; cf. *pro fessio fidei, confessio peccatorum*) is exhibited in Cicero, *pro Sest.* 51, 109), *i.e.* “to declare openly, speak out freely” (A.V. generally “confess”; on its construction see Buttmann, sec. 133, 7): (followed by an infinitive, **eidenai Qeon**, <sup><5016></sup>Titus 1:16); **tini** (cf. Buttmann, as above; Winer’s Grammar, sec. 31, 1 f.) followed by direct discourse with **oji** recitative, <sup><4073></sup>Matthew 7:23; one is said **oðol ogein** that of which he is convinced and which he holds to be true (hence, **oðol ogein** is distinguished from **pisteuein** in <sup><612></sup>John 12:42; <sup><509></sup>Romans 10:9f): the passive absolute, with **stomati** (dative of instrum.) added, <sup><500></sup>Romans 10:10; **ti**, <sup><4218></sup>Acts 23:8; **tina** with a predicate accusative (Buttmann, as above), **auton Criston**, <sup><432></sup>John 9:22; **kurion** (predicate accusative) **hsoun**, <sup><509></sup>Romans 10:9 (here WH **to rhma ... oji kuriov** etc., L marginal reading Tr marginal reading simply **oji** etc.; again with **oji** in <sup><645></sup>1 John 4:15); **hsoun Criston en sarki el hl uqota** (Tr marginal reading WH marginal reading **el hl uqenai**), <sup><642></sup>1 John 4:2 and Rec. also in 3 (see below); **ercomenon en sarki**, <sup><6007></sup>2 John 1:7 (cf. Buttmann, as above; Winer’s Grammar, 346 (324)); **tina**, “to profess oneself the worshipper of one,” <sup><648></sup>1 John 4:3 (here WH marginal reading **luei**, cf. Westcott, *Epistles of John*, p. 156ff) and G L T Tr WH in 2:23; **en** with a dative of the person (see **en**, I. 8 c.), <sup><4002></sup>Matthew 10:32; <sup><2078></sup>Luke 12:8; with cognate accusative giving the substance of the profession (cf. Buttmann, sec. 131, 5; Winer’s Grammar, sec. 32, 2), **oðol ogian**, <sup><5462></sup>1 Timothy 6:12 (also followed by **peri tinov**, Philo *de mut. nom.* sec. 8); **to onoma tinov**, to declare the name (written in the book of life) to be the name of a follower of me, <sup><6485></sup>Revelation 3:5 G L T Tr WH.

**4.** According to a usage unknown to Greek writers “to praise, celebrate” (see **exomol ogew**, 2; (Buttmann, sec. 133, 7)): **tini**, <sup><8315></sup>Hebrews 13:15. (Compare: **anqomol ogew** (**anqomol ogoumai**), **exomol ogew**.)\*

**{3671}** **oðol ogia**, **oðol ogiav**, **hJ oðol ogew**, which see (cf. Winer’s Grammar, 35 (34)), in the N.T. “profession” (R.V. uniformly “confession”); a. subjectively: **arcierea thv oðol ogiav hñwn**, *i.e.* whom we profess (to be ours), <sup><8001></sup>Hebrews 3:1 (but others refer this to b.). b. “objectively, profession (confession) *i.e.* what one professes” (confesses): <sup><8044></sup>Hebrews 4:14; <sup><5462></sup>1 Timothy 6:12 (see **oðol ogew**, 3); 13 (see

**marturew**, a. p. 391a); **thv el pidov**, the substance of our profession, which we embrace with hope, <sup><8023></sup>Hebrews 10:23; **eiv to euaggel ion tou Cristou**, relative to the gospel, <sup><4013></sup>2 Corinthians 9:13 (“translate, for the obedience ye render to what ye profess concerning the gospel”; cf. **h̄eiv ton tou Qeou Criston ōhol ogia**, Justin Martyr, dialog contra Trypho, c. 47 — a construction occasioned perhaps by **h̄eiv ton Criston pistiv**, <sup><3016></sup>Colossians 2:5; (cf. Winer’s Grammar, 381 (357))). ((Herodotus, Plato, others.))\*

**{3672} ōhol ogoumenwv (ōhol ogew)**, adverb, “by consent of all, confessedly, without controversy”: <sup><3416></sup>1 Timothy 3:16. (4 Macc. 6:31; 7:16; 16:1; in secular authors from Thucydides, Xenophon, Plato down; with **aop pantwn** added, Isocrates paneg. sec. 33, where see Baiter’s note.)\*

**{3673} ōhotecnov, ōhotecnon (ōhov and tecnh)**, “practising the same trade or craft, of the same trade”: <sup><4113></sup>Acts 18:3. (Herodotus 2, 89; Plato, Demosthenes, Josephus, Lucian, others.)\*

**{3674} ōhou (ōhov)** (from Homer down), adverb, “together”: <sup><4016></sup>John 4:36; 20:4; **einai ōhou**, of persons assembled together, <sup><4111></sup>Acts 2:1 L T Tr WH; 20:18 Lachmann; <sup><6212></sup>John 21:2. (Synonym: see **ada**, at the end.)\*

**{3660} omow**, see **omnuw**.

**{3675} ōho frwn, omwn (ōhov, frhn)**, “of one mind” (A.V. “likeminded”), “concordant”: <sup><4113></sup>1 Peter 3:8. (Homer, Hesiod, Pindar, Aristophanes, Anthol., Plutarch, others.)\*

**{3676} ōhwv (ōhov)**, from Homer down, “yet”; it occurs twice in the N.T. out of its usual position (cf. Winer’s Grammar, sec. 61, 5f.; Buttman, sec. 144, 23), viz. in <sup><6417></sup>1 Corinthians 14:7, where resolve thus: **ta ayuca, kaiper fwnhn didonta, ōhwv, ean diastol hn ... pwv k.t.l.** instruments without life, “although giving forth a sound, yet,” unless they give a distinction in the sounds, how shall it be known etc., Fritzsche, Conject. spec. i., p. 52; cf. Meyer at the passage; (Winer’s Grammar, 344 (323)); again, **ōhwv anqrwpou ... oudeiv aqetei** for **anqrwpou kekurwmenhn diaqhkh, kaiper anqrwpou ousan, ōhwv oudeiv k.t.l.**, a man’s established covenant, though it be but a man’s, yet no one,

etc. <sup><815></sup>Galatians 3:15; **onwv mentoi**, “but yet, nevertheless,” (cf. Winer’s Grammar, 444 (413)), <sup><812></sup>John 12:42.\*

**{3677} onar, to** (an indeclinable noun, used only in the nominative and accusative singular; the other cases are taken from **oneirow**) (from Homer down); “a dream”: **kat’ onar**, in a dream, <sup><412></sup>Matthew 1:20; 2:12f,19,22; 27:19 — a later Greek phrase, for which Attic writings used **onar** without **kata** (which see II. 2); see Lob. ad Phryn., p. 422ff; (Photius, Lex., p. 143, 25f).\*

**{3678} onarion, onariou, to** (diminutive of **onov**; cf. (Winer’s Grammar, 24 and) **ginaikarion**), “a little ass”: <sup><8124></sup>John 12:14. (Machon quoted in Athen. 13, p. 582 c.; (Epictetus diss. 2, 24, 18).)\*

**{3679} oneidizw**; imperfect **wneidizon**; 1 aorist **wneidisa**; present passive **oneidizomai**; (**oneidov**, which see); from Homer down; the Septuagint especially for **ἄρῃ** “to reproach, upbraid, revile”; (on its construction cf. Winer’s Grammar, sec. 32, 1 b. [b.]; Buttmann, sec. 133, 9): of deserved reproach, **tina**, followed by **oʒi**, <sup><412></sup>Matthew 11:20; **ti** (the fault) **tinov**, followed by **oʒi**, <sup><4164></sup>Mark 16:14. of unjust reproach, “to revile”: **tina**, <sup><4151></sup>Matthew 5:11; <sup><4152></sup>Mark 15:32; Luke vt. 22; <sup><5158></sup>Romans 15:3 from <sup><880></sup>Psalms 68:10 (<sup><890></sup>Psalms 69:10); passive <sup><4044></sup>1 Peter 4:14; followed by **oʒi**, <sup><540></sup>1 Timothy 4:10 R G Tr marginal reading WH marginal reading; **to auto wneidizon auton** (Rec. **autw**), <sup><474></sup>Matthew 27:44 (see **autov**, III. 1). “to upbraid, cast” (favors received) “in one’s teeth”: absolutely <sup><5005></sup>James 1:5; **meta to dounai mh oneidize**, Sir. 41:22, cf. 20:14; **tini swthrian**, deliverance obtained by us for one, Polybius 9, 31, 4.\*

**{3680} oneidismov, oneidismou, oʒoneidizw** (cf. Winer’s Grammar, 24), “a reproach”: <sup><5158></sup>Romans 15:3; <sup><5407></sup>1 Timothy 3:7; <sup><5103></sup>Hebrews 10:33; **oʒneidismov tou Cristou** *i.e.* such as Christ suffered (for the cause of God from its enemies), <sup><5125></sup>Hebrews 11:26; 13:13; cf. Winer’s Grammar, 189 (178). (Plutarch, Artax. 22; (Dionysius Halicarnassus); the Septuagint chiefly for **hprj** ,)\*

**{3681} oneidov, oneidou, to** (from **onomai** to blame, to revile), from Homer down, “reproach”; equivalent to “shame”: <sup><4025></sup>Luke 1:25. (The

Septuagint chiefly for **hprj** ; three times for **hmj K]**disgrace, <sup><3018></sup>Isaiah 30:3; <sup><3016></sup>Micah 2:6; <sup><3013></sup>Proverbs 18:13.)\*

**{3682} Onhsimov, Onhsimou, oJ** (*i.e.* profitable, helpful; from **onhsiv** profit), “Onesimus,” a Christian, the slave of Philemon: <sup><5010></sup>Philemon 1:10; <sup><5019></sup>Colossians 4:9. (Cf. Lightfoot’s Commentary, introduction, Hackett in B. D.)\*

**{3683} Onhsiforov, Onhsiforou, oJ** (*i.e.* ‘profit-bringer’), “Onesiphorus,” the name of a certain Christian: <sup><5016></sup>2 Timothy 1:16; 4:19.\*

**{3684} onikov, onikh, onikon (onov)**, “of or for an ass”: **mul ov onikov** *i.e.* turned by an ass (see **mul ov**, 1), <sup><4092></sup>Mark 9:42 L T Tr WH; <sup><2172></sup>Luke 17:2 Rec.; <sup><4016></sup>Matthew 18:6. Not found elsewhere.\*

**{3685} oninhmi**: from Homer down; “to be useful, to profit, help” (Latin *juvo*); middle, present **oninamai**; 2 aorist **wnhmhn** (and later **wnamhn**, see Lob. ad Phryn., p. 12f; Kühner, sec. 343 under the word, *i.*, p. 880; (Veitch, under the word)), optative **onaimhn**; “to receive profit or advantage, be helped” (or have joy (Latin *juvor*)): **tinov**, of one, <sup><5011></sup>Philemon 1:20 (see Lightfoot at the passage). (Elsewhere in the Scriptures only in Sir. 30:2.)\*

**{3686} onoma, onomatov, to (NOM)** (others **GNO**; see Vanicek, p. 1239), cf. Latin *nomen* (English “name”), with the prefixed omicron **o** (but see Curtius, sec. 446)), the Septuagint for **μνι** (from Homer down), the “name” by which a person or a thing is called, and distinguished from others;

**1.** universally: of proper names, <sup><4016></sup>Mark 3:16; 6:14; <sup><4138></sup>Acts 13:8, etc.; **twv apostol wn ta onomata**, <sup><4002></sup>Matthew 10:2; <sup><6214></sup>Revelation 21:14; **anqrwpov** or **anhr wJbnoma, pol iv hJbnoma**, namely, **hn**, “named,” followed by the name in the nominative (cf. Buttmann, sec. 129, 20, 3): <sup><2025></sup>Luke 1:26f; 2:25; 8:41; 24:13,18; <sup><4135></sup>Acts 13:6 (Xenophon, mem. 3, 11, 1); **ou** (L **w**) **to onoma**, <sup><4142></sup>Mark 14:32; **kai to onoma autou, authv**, etc., <sup><2005></sup>Luke 1:5,27; **onoma autw** namely, **hn** or **estin** (Buttmann, as above), <sup><2005></sup>John 1:6; 3:1; 18:10; <sup><6018></sup>Revelation 6:8; **onomati**, followed by the name (cf. Buttmann, sec. 129 a. 3; Winer’s Grammar, 182 (171)), <sup><4273></sup>Matthew 27:32; <sup><4162></sup>Mark 5:22; <sup><2005></sup>Luke 1:5; 10:38; 16:20; 23:50; <sup><4181></sup>Acts 5:1,34; 8:9; 9:10-12,33,36; 10:1; 11:28;



12:13; 16:1,14; 17:34; 18:2,7,24; 19:24; 20:9; 21:10; 27:1; 28:7;  
 <691> Revelation 9:11 (Xenophon, *anab.* 1, 4, 11); **tounoma** (*i.e.* **to onoma**),  
 the accusative absolute (Buttmann, sec. 131, 12; cf. Winer's Grammar, 230  
 (216)), *i.e.* by name, <1257> Matthew 27:57; **onoma moi** namely, **estin**, my  
 name is, <489> Mark 5:9; <489> Luke 8:30 (**Outiv emoig onoma**, Homer,  
 Odyssey 9, 366); **ecein onoma**, followed by the name in the nominative,  
 <691> Revelation 9:11; **kalein to onoma tinov**, followed by the accusative  
 of the name, see **kalew**, 2 a.; **kalein tina onomati tini**, <1016> Luke 1:61;  
**onomati kal oumenov**, <2912> Luke 19:2; **kalein tina epi tw onomati**,  
 <405> Luke 1:59 (see **epi**, B. 2 a. [<sup>^</sup>ee], p. 233b); **kat' onoma** (see **kata**, II.  
 3 a. [g.], p. 328a); **ta onomata uōwn egraphh** (**eggegraptai** T WH Tr)  
**en toiv ouranoiv**, your names have been enrolled by God in the register  
 of the citizens of the kingdom of heaven, <2912> Luke 10:20; **to onoma tinov**  
 (**egraphh**) **en bibl w** (**tw bibl iw**) **zwhv**, <1043> Philippians 4:3; <6178> Revelation  
 13:8; **epi to bibl ion thv zhv** <6178> Revelation 17:8; **ekbal lein** (which see  
 1 h.) **to onoma tinov wj pōnhron**, since the wickedness of the man is  
 called to mind by his name, <1622> Luke 6:22; **epikal eisqai to onoma tou**  
**kuriou**, see **epikal ew**, 5; **epikekhtai to onoma tinov epi tina**, see  
**epikal ew**, 2; **onomata (onoma) blasfhmiav** equivalent to **blasfhma**  
 (**blasfhōn**) (cf. Winer's Grammar, sec. 34, 3 b.; Buttmann, sec. 132,  
 10), names by which God is blasphemed, his majesty assailed,  
 <6171> Revelation 13:1; 17:3 (R G Tr, see **gemw**). so used that the name is  
 opposed to the reality: **onoma eceiv, oji zhv, kai nekrov ei**, thou art  
 said (A.V. "hast a name") to live, <6171> Revelation 3:1 (**onoma eicen, wj ep'**  
**Aqhnav el aunei**, Herodotus 7, 138). equivalent to "title": **peri**  
**onomatwn**, about titles (as of the Messiah), <4485> Acts 18:15; **kl hronomein**  
**onoma**, <5104> Hebrews 1:4; **carizesqai tini onoma ti**, <5104> Philippians 2:9  
 (here the title **okuriou** is meant (but critical texts read **to onoma** etc.,  
 which many take either strictly or absolutely; cf. Meyer and Lightfoot at  
 the passage (see below just before 3))); specifically, a title of honor and  
 authority, <4021> Ephesians 1:21 (but see Meyer); **en tw onomati lhsou**, in  
 devout recognition of the title conferred on him by God (*i.e.* the title **okuriou**),  
 <5190> Philippians 2:10 (but the interpretation of **onoma** here follows  
 that of **onoma** in <5104> Philippians 2:9 above; see Meyer and Lightfoot, and  
 cf. Winer's Grammar, 390 (365)).

2. By a usage chiefly Hebraistic the name is used for everything which the  
 name covers, everything the thought or feeling of which is roused in the  
 mind by mentioning, hearing, remembering, the name, *i.e.* for "one's rank,

authority, interests, pleasure, command, excellences, deeds,” etc.; thus, **eiv onoma profhtou**, out of regard for (see **eiv**, B. II. 2 d.) the name of prophet which he bears, equivalent to because he is a prophet, <sup><4004></sup>Matthew 10:41; **baptizein tina eiv onoma tinov**, by baptism to bind anyone to recognize and publicly acknowledge the dignity and authority of one (cf. **baptizw**, II. b. (aa.)), <sup><4189></sup>Matthew 28:19; <sup><4186></sup>Acts 8:16; 19:5; <sup><4013></sup>1 Corinthians 1:13,15. “to do a thing” **en onomati tinov**, *i.e.* “by one’s command and authority, acting on his behalf, promoting his cause” (cf. Winer’s Grammar, 390 (365); Buttmann, sec. 147, 10); as, **oJercomenov en onomati kuriou** (from Psalm 117 (118:26)), of the Messiah, <sup><4209></sup>Matthew 21:9; 23:39; <sup><4110></sup>Mark 11:9; <sup><4235></sup>Luke 13:35; 19:38; <sup><4213></sup>John 12:13; **en tw onomati tou patrov mou**, <sup><4358></sup>John 5:43; 10:25; **en tw onomati tw idiw**, of his own free-will and authority, <sup><4358></sup>John 5:43; to do a thing **en tw onomati** “of Jesus,” <sup><4108></sup>Acts 10:48; <sup><4104></sup>1 Corinthians 5:4; <sup><3816></sup>2 Thessalonians 3:6; and L T Tr WH in <sup><3160></sup>James 5:10 (but surely **kuriou** here denotes “God”; cf. 2 f. below). According to a very frequent usage in the O.T. (cf. **puivhwby**), “the name of God” in the N.T. is used for all those qualities which to his worshippers are summed up in that name, and by which God makes himself known to men; it is therefore equivalent to his “divinity,” Latin *numen* (not his nature or essence as it is in itself), “the divine majesty and perfections,” so far forth as these are apprehended, named, magnified (cf. Winer, *Lex. Hebrew et Chald.*, p. 993; Oehler in Herzog x., p. 196ff; Wittichen in Schenkel iv., p. 282ff); so in the phrases **agion to onoma autou** namely, **estin**, <sup><4144></sup>Luke 1:49; **agiazsein to onoma tou Qeou**, <sup><4009></sup>Matthew 6:9; <sup><4102></sup>Luke 11:2; **ohol ogein tw onomati autou**, <sup><3835></sup>Hebrews 13:15; **yal lein**, <sup><4530></sup>Romans 15:9; **doxazein**, <sup><4128></sup>John 12:28; (<sup><4654></sup>Revelation 15:4); **faneroun, gnwrizein**, <sup><4376></sup>John 17:6,26; **fobeisqai to onoma tou Qeou**, <sup><4618></sup>Revelation 11:18; 15:4 (G L T Tr WH); **diaggel lein**, <sup><4917></sup>Romans 9:17; **apaggel lein**, <sup><3822></sup>Hebrews 2:12; **bl asfhmein**, <sup><4624></sup>Romans 2:24; <sup><5418></sup>1 Timothy 6:1; <sup><4636></sup>Revelation 13:6; 16:9; **agaphn endeiknusqai eiv to onoma tou Qeou**, <sup><3860></sup>Hebrews 6:10; **thrhson autouv en tw onomati sou, wj**(by attraction for **oJ**(cf. Buttmann, sec. 143, 8, p. 286; Winer’s Grammar, sec. 24, 1; Rec. incorrectly **oulv**)) **dedwkv moi**, keep them consecrated and united to thy name (character), which thou didst commit to me to declare and manifest (cf. verse 6), <sup><4371></sup>John 17:11; (cf. **ußer tou agiou onomatov sou, ou kateskhnewsav en taiv kardiaiv hmwv**, ‘Teaching’ etc., chapter 10, 2). After the analogy of the preceding expression, “the name of

Christ” (**lhsou, lhsou Cristou, tou kuriou lhsou, tou kuriou hōwn**, etc.) is used in the N.T. of all those things which, in hearing or recalling that name, we are bidden to recognize in Jesus and to profess; accordingly, of “his Messianic dignity, divine authority, memorable sufferings, in a word the peculiar services and blessings conferred by him on men,” so far forth as these are believed, confessed, commemorated (cf. Westcott on the Epistles of John, p. 232): hence, the phrases **euaggel izesqai ta peri tou onomatou lhsou Cristou**, <sup><4482></sup>Acts 8:12; **megal unein to onoma** <sup><4497></sup>Acts 19:17; **tw onomati** (Rec. **en tw onomati**) **autou el pizein**, <sup><4021></sup>Matthew 12:21 (Buttmann, 156 (153)); **pisteuein**, <sup><4123></sup>1 John 3:23; **pisteuousin eiv to onoma**, <sup><4012></sup>John 1:12; 2:23; 3:18; <sup><4161></sup>1 John 5:13a (Rec., 13b); **pistiv tou onoma**, <sup><4416></sup>Acts 3:16; **obnomazwn to onoma kuriou**, whoever nameth the name of the Lord namely, as his Lord (see **onomazw**, a.), <sup><5029></sup>2 Timothy 2:19; **kratein**, to hold fast *i.e.* persevere in professing, <sup><4123></sup>Revelation 2:13; **ouk arneisqai**, <sup><4188></sup>Revelation 3:8; **to onoma lhsou endoxazetai en uōin**, <sup><5012></sup>2 Thessalonians 1:12; **bastazein to onoma enwpion eqnwn** (see **bastazw**, 3), <sup><4495></sup>Acts 9:15; to do or to suffer anything **epi tw onomati Cristou**, see **epi**, B. 2 a. [b.], p. 232b. The phrase **en tw onomati Cristou** is used in various senses:

a. “by the command and authority of Christ”: see examples just above.

b. “in the use of the name of Christ” *i.e.* the power of his name being invoked for assistance, <sup><4088></sup>Mark 9:38 R<sup>elz</sup> L T Tr WH (see f. below); <sup><2007></sup>Luke 10:17; <sup><4486></sup>Acts 3:6; 4:10; 16:18; <sup><5054></sup>James 5:14; universally, **en poiw onomati epoihstate touto**; <sup><4407></sup>Acts 4:7.

c. “through the power of Christ’s name,” pervading and governing their souls, <sup><4167></sup>Mark 16:17.

d. “in acknowledging, embracing, professing, the name of Christ”: **swqhnai**, <sup><4442></sup>Acts 4:12; **dikaiwqhnai**, <sup><4161></sup>1 Corinthians 6:11; **zwhn ecein**, <sup><4181></sup>John 20:31; “in professing and proclaiming the name of Christ,” **parrhsiazesqai**, <sup><4427></sup>Acts 9:27,28 (29).

e. “relying or resting on the name of Christ, rooted (so to speak) in his name, *i.e.* mindful of Christ”: **poiein ti**, <sup><5087></sup>Colossians 3:17; **eucaristein**, <sup><4160></sup>Ephesians 5:20; **aitein ti**, *i.e.* (for substance) “to ask a thing, as prompted by the mind of Christ and in reliance on the bond which unites us to him,” <sup><5443></sup>John 14:13f; 15:16; 16:24,(26), and R G L in 23; cf.

Ebrard, Gebet im Namen Jesu, in Herzog iv. 692ff. God is said to do a thing **en onomati Cristou**, “regardful of the name of Christ,” *i.e.* moved by the name of Christ, for Christ’s sake, **didonai** the thing asked, <sup><4163></sup>John 16:23 T Tr WH; **pempein to pneuma to agion** <sup><4145></sup>John 14:26f. **en onomati Cristou** (A.V. “for the name of Christ”) (German *auf Grund Namens Christi*), *i.e.* because one calls himself or is called by the name of Christ: **oneidizesqai**, <sup><4044></sup>1 Peter 4:14 (equivalent to **wj Cristianov**, 16). The simple dative **tw onomati Cristou** signifies “by the power of Christ’s name,” pervading and prompting souls, <sup><4072></sup>Matthew 7:22; so also **tw onomati tou kuriou** (*i.e.* “of God”) **l alein**, of the prophets, <sup><4150></sup>James 5:10 R G; **tw onomati sou**, by uttering thy name as a spell, <sup><4038></sup>Mark 9:38 R^st^bez G (see b. above). **eiv to onoma tou Cristou sunagesqai** is used of those who come together to deliberate concerning any matter relating to Christ’s cause (German *auf den Namen*), “with the mind directed unto, having regard unto, his name,” <sup><4080></sup>Matthew 18:20. **edeken tou onomatou** (A.V. “for my name’s sake”), *i.e.* “on account of professing my name,” <sup><4029></sup>Matthew 19:29; also **dia to onoma mou, autou**, etc.: <sup><4002></sup>Matthew 10:22; 24:9; <sup><4133></sup>Mark 13:13; <sup><4217></sup>Luke 21:17; <sup><4152></sup>John 15:21; <sup><4022></sup>1 John 2:12; <sup><4018></sup>Revelation 2:3. **dia tou onomatov tou kuriou parakal ein tina**, to beseech one by employing Christ’s name as a motive or incentive (cf. Winer’s Grammar, 381 (357)), <sup><4010></sup>1 Corinthians 1:10; by embracing and avowing “his name,” **afesin adartiwn labein**, <sup><4006></sup>Acts 10:43. **uper tou onomatov autou**, equivalent to for defending, spreading, strengthening, the authority of Christ, <sup><4154></sup>Acts 5:41 (see below); 9:16; 15:26; 21:13; <sup><4005></sup>Romans 1:5; <sup><4007></sup>3 John 1:7; — (but according to the better texts in <sup><4154></sup>Acts 5:41; <sup><4007></sup>3 John 1:7, **to onoma** is used absolutely, “the Name,” namely, **kuriou**, of the Lord Jesus; so the Vaticanus manuscript <sup><4054></sup>James 5:14; cf. <sup><4241></sup>Leviticus 24:11,16; Lightfoot on Ignatius ad Ephesians 3, 1; Buttmann, 163 (142) note; Winer’s Grammar, 594 (553). So Lightfoot in <sup><4019></sup>Philippians 2:9; (see 1 above)). **prov to onoma Ihsou tou Nazwraiou ... enantia praxai**, <sup><4049></sup>Acts 26:9.

**3.** In imitation of the Hebrew **twōveq** <sup><4002></sup>Numbers 1:2,18,20; 3:40,43; 26:53), the plural **onomata** is used equivalent to “persons reckoned up by name”: <sup><4015></sup>Acts 1:15; <sup><4034></sup>Revelation 3:4; 11:13.

**4.** Like the Latin *nomen*, equivalent to “the cause or reason named”: **en tw onomati toutw**, in this cause, *i.e.* on this account, namely, because he

suffers as a Christian, <sup><6016></sup>1 Peter 4:16 L T Tr WH (others, more simply, take **onoma** here as referring to **Cristianov** preceding); **en onomati**, **oJi** (as in Syriac ...) **Cristou este**, in this name, *i.e.* “for this reason,” because ye are Christ’s (disciples), <sup><4094></sup>Mark 9:41.

**{3687} onomazw**; 1 aorist **wnomasa**; passive, present **onomazomai**; 1 aorist **wnomasqhn**; (**onoma**); from Homer down; “to name” (cf. Winer’s Grammar, 615 (572));

**a. to onoma**, “to name *i.e.* to utter”: passive <sup><4021></sup>Ephesians 1:21; **tou kuriou** (Rec. **Cristou**), the name of the Lord (Christ) namely, as his Lord, <sup><529></sup>2 Timothy 2:19 (the Septuagint for **hwby]mvihwby]** “to make mention of the name of Jehovah” in praise, said of his worshippers, <sup><233></sup>Isaiah 26:13; <sup><3160></sup>Amos 6:10); **to onoma lhsou epi tina**, <sup><4493></sup>Acts 19:13, see **epi**, C. I. 1 c., p. 234{b} middle

**b. tina**, with a proper or an appellative name as predicate accusative, “to name, *i.e.* give name to, one”: <sup><463></sup>Luke 6:13f; passive “to be named, *i.e.* bear the name of,” <sup><4651></sup>1 Corinthians 5:11; **ek** with the genitive of the one from whom the received name is derived, <sup><495></sup>Ephesians 3:15 (Homer Iliad 10, 68; Xenophon, mem. 4, 5, 12).

**c. tina** or **ti**, “to utter the name of a person or thing”: **oJou wnomasqh Cristov**, of the lands into which the knowledge of Christ has been carried, <sup><6151></sup>Romans 15:20 (1 Macc. 3:9); **onomazesqai** of things which are called by their own name because they are present or exist (as opposed to those which are unheard of), <sup><481></sup>1 Corinthians 5:1 Rec.; <sup><495></sup>Ephesians 5:3. (Compare: **eponomazw**.)\*

**{3688} onov, onou, oJhJ** (from Homer down), the Septuagint for **rwoj }** and **hw0a**; “an ass”: <sup><245></sup>Luke 14:5 Rec.; <sup><4215></sup>Matthew 21:5; <sup><6125></sup>John 12:15; — **oJ** <sup><2315></sup>Luke 13:15; **hJ** <sup><4212></sup>Matthew 21:2,7.\*

**{3689} ontwv** (from **on**; on adverbs formed from participles cf. Alexander Buttman (1873) Ausf. Spr. sec. 115 a. Anm. 3; Kühner, sec. 335 Anm. 2), adverb, “truly, in reality, in point of fact,” as opposed to what is pretended, fictitious, false, conjectural: <sup><4112></sup>Mark 11:32 (see **ecw**, I. 1 f.); <sup><2347></sup>Luke 23:47; 24:34; <sup><4835></sup>John 8:36; <sup><4425></sup>1 Corinthians 14:25; <sup><4821></sup>Galatians 3:21 and Rec. in <sup><6028></sup>2 Peter 2:18; **oJhJto ontwv** followed by a noun, “that which is truly etc., that which is indeed” (**ta ontwv agata h kal a**, P’lat. Phaedr.,

p. 260 a.; **thn ontwv kai al hqvw filian**, Plato, *Clit.*, p. 409 e.; **oj ontwv basil eiv**, Josephus, *Antiquities* 15, 3, 5): as **hjbntwv** (Rec. **aiwniov**) **zwh**, <sup><518B></sup>1 Timothy 6:19; **hjbntwv chra**, a widow that is a widow indeed, not improperly called a widow (as **parqenov hJ egomenh chra**, *i.e.*, a virgin that has taken a vow of celibacy, in Ignatius ad Smyrn. 13 (cf. Lightfoot, in the place cited); cf. Baur, *Die sogen. Pastoralbriefe*, p. 46ff), <sup><518B></sup>1 Timothy 5:3, 5, 16. (Euripides, Aristophanes, Xenophon, Plato, and following; the Septuagint for **μνμηῶν** <sup><0237></sup>Numbers 22:37; for **ἄκα**; <sup><2183></sup>Jeremiah 3:23; for **Ἐαἶ** <sup><2409></sup>Jeremiah 10:19.)\*

**{3690} oxov, oxev (oxouv), to (oxuv)**, “vinegar” (Aeschylus, Hippocrates, Aristophanes, Xenophon, and following; for **xmj o** <sup><0214></sup>Ruth 2:14; <sup><046B></sup>Numbers 6:3, etc.); used in the N.T. for Latin *posca*, *i.e.* the mixture of sour wine or vinegar and water which the Roman soldiers were accustomed to drink: <sup><1234></sup>Matthew 27:34 R L marginal reading, 48; <sup><1153></sup>Mark 15:36; <sup><1236></sup>Luke 23:36; <sup><1129></sup>John 19:29f.\*

**{3691} oxuv, oxeia, oxu** (allied with Latin *acer, acus*, etc.; cf. Curtius, sec. 2);

**1.** “sharp” (from Homer down): **romfaia, drepanon**, <sup><6016></sup>Revelation 1:16; 2:12; 14:14,17f; 19:15 (<sup><2153></sup>Isaiah 5:28; Psalm 56 (<sup><1575></sup>Psalm 57:5)).

**2.** “swift, quick” (so from Herodotus 5, 9 down; cf. **wkuv** fleet): <sup><1155></sup>Romans 3:15 (<sup><3125></sup>Amos 2:15; <sup><1229></sup>Proverbs 22:29).\*

**{3692} oph, ophv, hJ** (perhaps from **oy** (root **op** (see **oJaw**); cf. Curtius, sec. 627)), properly, “through which one can see” (Pollux (2, 53, p. 179) **oph, di hJ estin idein**, cf. German *Luke, Loch* (?)), “an opening, aperture” (used of “a window,” <sup><21704></sup>Song of Solomon 5:4): of fissures in the earth, <sup><1181></sup>James 3:11 (<sup><1932></sup>Exodus 33:22); of caves in rocks or mountains, <sup><3113></sup>Hebrews 11:38 (here R.V. “holes”); <sup><3103></sup>Obadiah 1:3. (Of various other kinds of holes and openings, in Aristophanes, Aristotle, others.)\*

**{3693} opisqen** (see **opisw**), adverb of place, “from behind, on the back, behind, after”: <sup><1120></sup>Matthew 9:20; <sup><1162></sup>Mark 5:21; <sup><1184></sup>Luke 8:44; <sup><6046></sup>Revelation 4:6; 5:1 (on which see **grafw**, 3). As a preposition it is joined with the genitive (like **emprosqen, exwqen**, etc. (Winer’s *Grammar*, sec. 54, 6; Buttman, sec. 146, 1)): <sup><1153></sup>Matthew 15:23; <sup><1236></sup>Luke 23:26;

(<sup><6010></sup>Revelation 1:10 WH marginal reading). (From Homer down; the Septuagint for **yrjəa** sometimes for **rwwDa**)\*

**{3694} opisw** ((perhaps) from **hbpiv**; and this from **epw**, **epomai**, to follow (but cf. Vanicek, p. 530)), adverb of place and time, from Homer down; the Septuagint for **rj aəwDa**; and especially for **yrjəa** (at the “back, behind, after”;

**1.** adverbially of place: **estanai**, <sup><473></sup>Luke 7:38; **epistreyai opisw**, back, <sup><4248></sup>Matthew 24:18 (**upostrefein opisw**, Josephus, Antiquities 6, 1, 3); **ta opisw**, “the things that are behind,” <sup><4183></sup>Philippians 3:13 (14); **eiv ta opisw apercesqai**, “to go backward,” Vulgate *abire retrorsum*, <sup><6306></sup>John 18:6; “to return home,” of those who grow recreant to Christ’s teaching and cease to follow him, <sup><4066></sup>John 6:66; **strefesqai**, to turn oneself back, <sup><6314></sup>John 20:14; **epistrefein**, to return back to places left, <sup><4136></sup>Mark 13:16; <sup><2731></sup>Luke 17:31; **upostreyai eiv ta opisw**, tropically, of those who return to the manner of thinking and living already abandoned, <sup><4021></sup>2 Peter 2:21 Lachmann; **bl epein** (Vulgate (*aspicere* or) *respicere retro* (A.V. “to look back”)), <sup><4062></sup>Luke 9:62.

**2.** By a usage unknown to Greek authors, as a preposition with the genitive (Winer’s Grammar, sec. 54, 6; Buttmann, sec. 146, 1); a. of place:

<sup><6010></sup>Revelation 1:10 (WH marginal reading **opisqen**); 12:15 (<sup><4238></sup>Numbers 25:8; <sup><2109></sup>Song of Solomon 2:9); ia phrases resembling the Hebrew (cf. Winer’s Grammar, 30; Buttmann, as above and 172 (150)): **opisw tinov ercesqai** to follow anyone as a guide, to be his disciple or follower, <sup><6124></sup>Matthew 16:24; <sup><4123></sup>Luke 9:23; <sup><4084></sup>Mark 8:34 R L Tr marginal reading WH; (cf. <sup><2427></sup>Luke 14:27); also **akol ouqein**, <sup><4084></sup>Mark 8:34 G T Tr text; <sup><4008></sup>Matthew 10:38 (see **akol ouqew**, 2 at the end); **poreuesqai**, to join oneself to one as an attendant and follower, <sup><2208></sup>Luke 21:8 (Sir. 46:10); to seek something one lusts after, <sup><6020></sup>2 Peter 2:10 (cf. Winer’s Grammar, 594 (553); Buttmann, 184 (160)); **apercomai opisw tinov**, to go off in order to follow one, to join one’s party, <sup><4101></sup>Mark 1:20; <sup><6129></sup>John 12:19; to run after a thing which one lusts for (cf. Buttmann, as above), **eterav sarkov**, <sup><6007></sup>Jude 1:7; **deute opisw mou** (see **deute**, 1), <sup><4049></sup>Matthew 4:19; <sup><4017></sup>Mark 1:17; **apostel lein tina opisw tinov**, <sup><2194></sup>Luke 19:14; **afistanai**, **apospan**, **tina opisw autou**, to draw one away to (join) his party, <sup><4657></sup>Acts 5:37; 20:30; **ektrepesqai**, to turn out of the right path, turn aside from rectitude, <sup><5455></sup>1 Timothy 5:15; by a pregnant construction,



after **qaumazein**, “to wonder after” *i.e.* to be drawn away by admiration to follow one (Buttmann, 185 (160f)), <sup><663B></sup>Revelation 13:3 (**pav oJ aov exesth opisw autou**, <sup><937></sup>1 Samuel 13:7); **uþage opisw mou** (A.V. “get thee behind me”), out of my sight: <sup><948></sup>Luke 4:8 R L brackets; <sup><1010></sup>Matthew 4:10 (G L brackets); 16:23; <sup><4033></sup>Mark 8:33. b. of time, “after”: **ercesqai opisw tinov**, to make his public appearance after (subsequently to) one, <sup><1081></sup>Matthew 3:11; <sup><4007></sup>Mark 1:7; <sup><8015></sup>John 1:15,27,30 (**opisw tou sabbatou**, <sup><1639></sup>Nehemiah 13:19).\*

**{3695} oþl izw**: (1 aorist middle imperative 2 person plural **oþl isasqe**); (**oþl on**); from Homer down; “to arm, furnish with arms”; universally, “to provide”; middle **ti**, “to furnish oneself with a thing” (as with arms); metaphorically, **thn authn ennoian oþl isasqe** (A.V. “arm yourselves with” *i.e.*) take on the same mind, <sup><600></sup>1 Peter 4:1 (**qrasov**, Sophocles Electr. 995). (Compare: **kaqspl izw**.)\*

**{3696} oþl on** (allied to **eþw**, Latin *sequor, socius*, etc.; Curtius, sec. 621), **oþl ou, to**, as in classical Greek from Homer down, “any tool or implement” for preparing a thing (like the Latin *arma*); hence,

1. plural “arms” used in warfare, “weapons”: <sup><618B></sup>John 18:3; <sup><700A></sup>2 Corinthians 10:4; metaphorically, **thv dikaiosunhv**, which **hJ dikaiosunh** furnishes, <sup><607></sup>2 Corinthians 6:7; **tou fwrov**, adapted to the light, such as light demands, <sup><632></sup>Romans 13:12 (here L marginal reading **erga**).

2. “an instrument”: **oþl a adikiav**, for committing unrighteousness, opposed to **oþl a dikaiosunhv**, for practising righteousness, <sup><613></sup>Romans 6:13.\*

**{3697} oþoiov, oþoia, oþoion** (**poiov** with the relative **oJ**), (from Homer down), “of what sort or quality, what manner of”: <sup><613></sup>1 Corinthians 3:13; <sup><816></sup>Galatians 2:6; <sup><500></sup>1 Thessalonians 1:9; <sup><502></sup>James 1:24; preceded by **toioutov** (such as), <sup><65></sup>Acts 26:29.\*

**{3698} oþote** (**pote** with the relative **oJ**) (from Homer down), “when” (cf. Buttmann, sec. 139, 34; Winer’s Grammar, sec. 41 b. 3): <sup><613></sup>Luke 6:3 R G T (where L Tr WH **oþe**).\*

**{3699} oþou** (from **pou** and the relative **oJ**) (from Homer down), “where”;

# 1. adverb of place,

## a. “in which place, where”;

[a]. in relative sentences with the indicative it is used to refer to a preceding noun of place; as, **epi thv ghv, oþou** etc. <sup><4169></sup>Matthew 6:19; add, <sup><4161></sup>Matthew 6:20; 13:5; 28:6; <sup><4165></sup>Mark 6:55; 9:44,46 (which verses T WH omit; Tr brackets), 48; <sup><4173></sup>Luke 12:33; <sup><4183></sup>John 1:28; 4:20,46; 6:23; 7:42; 10:40; 11:30; 12:1; 18:1,20; 19:18,20,41; 20:12; <sup><4170></sup>Acts 17:1; <sup><6108></sup>Revelation 11:8; 20:10. it refers to **ekei** or **ekeise** to be mentally supplied in what precedes or follows: <sup><4124></sup>Matthew 25:24,26; <sup><4104></sup>Mark 2:4; 4:15; 5:40; 13:14; <sup><4188></sup>John 3:8; 6:62; 7:34; 11:32; 14:3; 17:24; 20:19; <sup><6150></sup>Romans 15:20; <sup><8096></sup>Hebrews 9:16; 10:18; <sup><6123></sup>Revelation 2:13. it refers to **ekei** expressed in what follows: <sup><4101></sup>Matthew 6:21; <sup><4124></sup>Luke 12:34; 17:37; <sup><4125></sup>John 12:26; <sup><3186></sup>James 3:16. in imitation of the Hebrew *רַבָּאִי*; (<sup><4138></sup>Genesis 13:3; <sup><2190></sup>Ecclesiastes 9:10, etc.): **oþou ekei**, <sup><6126></sup>Revelation 12:6 (G T Tr WH), 14 (see **ekei**, a.); **oþou ... ep' autwn**, <sup><6179></sup>Revelation 17:9. **oþou** also refers to men, so that it is equivalent to “with (among) whom, in whose house”: <sup><4167></sup>Matthew 26:57; (add, <sup><6123></sup>Revelation 2:13; cf. Winer’s Grammar, sec. 54, 7 at the end); “in which state” (viz. of the renewed man), <sup><5081></sup>Colossians 3:11. it is loosely connected with the thought to which it refers, so that it is equivalent to “wherein” (A.V. “whereas”), <sup><6021></sup>2 Peter 2:11 (in the same sense in indirect question, Xenophon, mem. 3, 5, 1). **oþou an**, “wherever” — with imperfect indicative (see **an**, II. 1), <sup><4166></sup>Mark 6:56 (Tdf. **ean**); with aorist subjunctive (Latin future perfect), <sup><4108></sup>Mark 9:18 (where L T Tr WH **oþou ean**); <sup><4149></sup>Mark 14:9 (here too T WH **oþou ean**); also **oþou ean** (see **ean**, II.), <sup><4183></sup>Matthew 26:13; <sup><4160></sup>Mark 6:10; 14:14a (in both of the last two passages, L Tr **oþou an**); with subjunctive present <sup><4143></sup>Matthew 24:28.

[b]. in indirect questions (yet cf. Winer’s Grammar, sec. 57, 2 at the end), with subjunctive aorist: <sup><4144></sup>Mark 14:14b; <sup><4221></sup>Luke 22:11.

**b.** joined to verbs signifying motion into a place instead of **oþoi**, “into which place, whither” (see **ekei**, b.): followed by the indicative, <sup><4182></sup>John 8:21f; 13:33,36; 14:4; 21:18; (<sup><3184></sup>James 3:4 T Tr WH (see below)); **oþou an**, “where (whither) soever,” with indicative present, <sup><6144></sup>Revelation 14:4 L Tr WH (cf. below), cf. Buttman, sec. 139, 30; with subjunctive present, <sup><4185></sup>Luke 9:57 R G T WH (others, **oþou ean**, see below); <sup><3184></sup>James 3:4 (R

G L); <640> Revelation 14:4 R G T (see above); **opou ean**, with subjunctive present, <489> Matthew 8:19, and L Tr in <487> Luke 9:57.

2. It gets the force of a conditional particle “if” (“in case that, in so far as” (A.V. “whereas” (cf. <621> 2 Peter 2:11 above))); <488> 1 Corinthians 3:3 (Clement of Rome, 1 Corinthians 43, 1, and often in Greek writings; cf. Grimm on 4 Macc. 2:14; Meyer on <488> 1 Corinthians 3:3; (Müller on the Epistle of Barnabas 16, 63).\*

**{3700} optanw (OPTW)**: “to look at, behold”; middle present participle **optanomenov**; “to allow oneself to be seen, to appear”: **tini**, <408> Acts 1:3. (<488> 1 Kings 8:8; Tobit 12:19; (Graecus Venetus, <434> Exodus 34:24).)\*

**{3701} optasia, optasiav, h(optazw)**;

1. “the act of exhibiting oneself to view”: **optasiai kuriou**, <721> 2 Corinthians 12:1 (A.V. “visions”; cf. Meyer at the passage) (**en hōraiv optasiav mou**, Additions to <700> Esther 4:1. 44 (13); (cf. <382> Malachi 3:2); **h(i)ov en optasia**, coming into view, Sir. 43:2).

2. “a sight, a vision,” an appearance presented to one whether asleep or awake: **ouraniw optasia**, <489> Acts 26:19; **ewrakenai optasian**, <612> Luke 1:22; with the genitive of apposition **aggel wn**, <223> Luke 24:23. A later form for **oyiv** (cf. Winer’s Grammar, 24), Anthol. 6, 210, 6; for **harna** (Theodotion) <213> Daniel 9:23; 10:1,7f.\*

**{3702} optov, opth, opton (optaw** (to roast, cook)), “cooked, broiled”: <242> Luke 24:42. (<218> Exodus 12:8,9; in classical Greek from Homer down.)\*

**{3708} optw**, see **otaw**.

**{3703} opwra, opwrav, h(i)** (derived by some from **opiv** (cf. **opisw**), **efomai**, and **wfa**; hence, the time that follows the **wfa** (Curtius, sec. 522); by others from **opov** (cf. our “sap”) juice, and **wfa**, *i.e.* the time of juicy fruits, the time when fruits become ripe), from Homer down;

1. “the season which succeeds **qerov**, from the rising of Sirius to that of Arcturus,” *i.e.* late summer, early autumn, our dog-days (the year being divided into seven seasons as follows: **ear, qerov, opwra, fqinopwron, sporhtov, ceimwn, futal ia**).

2. “ripe fruits” (of trees): **sou thv epiquimlav thv yuchv** for **wð hÿyuch sou epiqumei**, <sup><684></sup>Revelation 18:14. (<sup><247></sup>Jeremiah 47:10 (40:10), and often in Greek writings.)\*

**{3704} oþwv** (from **pwv** and the relative **oÿ**, with the indicative, a relative adverb but, like the Latin *ut*, assuming also the nature of a conjunction (cf. Winer’s Grammar, 449 (418f)).

**I.** As an adverb; “as, in what manner, how”; once so in the N.T. in an indirect question, with the indicative: **ouk egnwv, oþwv k.t.l.** ., <sup><221></sup>Luke 24:20, where cf. Bornemann, Scholia etc.

**II.** A conjunction, Latin *ut*, answering to the German *dass*, *that*; in classical Greek with the optative, and subjunctive, and future indicative; cf. especially Klotz ad Devar. ii. 2, p. 681ff But the distinction observed between these constructions by the more elegant Greek writings is quite neglected in the N.T., and if we except <sup><185></sup>Matthew 26:59 L T Tr (**oþwv qanatsousin**) (<sup><102></sup>1 Corinthians 1:29 Rec. <sup>elz</sup>), only the subjunctive follows this particle (for in <sup><162></sup>Mark 5:23, for **oþwv ... zhsetai**, L text T Tr WH have correctly restored **ida ... zhsh**); cf. Winer’s Grammar, 289 (271); Buttman, 233f (201f); (214 (185)).

**1.** It denotes the purpose or end, “in order that; with the design or to the end that; that”;

**a.** without **an** — after the present, <sup><102></sup>Matthew 6:2,16; <sup><506></sup>Philemon 1:6; <sup><395></sup>Hebrews 9:15; after **este** to be supplied, <sup><111></sup>1 Peter 2:9; after the perfect, <sup><497></sup>Acts 9:17; <sup><319></sup>Hebrews 2:9; **oþwv mh**, <sup><265></sup>Luke 16:26; after the imperfect, <sup><185></sup>Matthew 26:59 (R G (see above)); <sup><424></sup>Acts 9:24; after the aorist, <sup><402></sup>Acts 9:2,12; 25:26; <sup><197></sup>Romans 9:17; <sup><804></sup>Galatians 1:4; **oþwv mh**, <sup><416></sup>Acts 20:16; <sup><412></sup>1 Corinthians 1:29; after the pluperfect, <sup><815></sup>John 11:57; after the future, <sup><235></sup>Matthew 23:35; and Rec. in <sup><425></sup>Acts 24:26; after an aorist subjunctive by which something is asked for, <sup><162></sup>Mark 5:23 Rec.; after imperatives, <sup><108></sup>Matthew 2:8; 5:16,45; 6:4; <sup><235></sup>Acts 23:15,23; <sup><781></sup>2 Corinthians 8:11; **oþwv mh**, <sup><168></sup>Matthew 6:18; after clauses with **ida** and the aorist subjunctive, <sup><268></sup>Luke 16:28; <sup><784></sup>2 Corinthians 8:14; <sup><812></sup>2 Thessalonians 1:12. Noteworthy is the phrase **oþwv pl hroqh**, *i.e.* “that according to God’s purpose it might be brought to pass or might be proved by the event,” of O.T. prophecies and types (see **ida**, II. 3 at the end): <sup><123></sup>Matthew 2:23; 8:17; 12:17 (where L T Tr WH **ida**); 13:35.

**b. οἴω an**, “that, if it be possible,” <sup><085></sup>Matthew 6:5 R G; “that, if what I have just said shall come to pass,” <sup><025></sup>Luke 2:35; <sup><40></sup>Acts 3:20 (19) (R.V. “that so”); 15:17; <sup><04></sup>Romans 3:4 (Buttmann, 234 (201)); examples from the Septuagint are given in Winer’s Grammar, sec. 42, 6.

2. As in the Greek writings also (cf. Winer’s Grammar, 338 (317); (Buttmann, sec. 139, 41)), **οἴω** with the subjunctive is used after verbs of praying, entreating, asking, exhorting, to denote what one wishes to be done: <sup><085></sup>Matthew 8:34 (here L **ida**); 9:38; <sup><07></sup>Luke 7:3; 10:2; 11:37; <sup><485></sup>Acts 8:15,24; 9:2; 23:20; 25:3; <sup><516></sup>James 5:16; after a verb of deliberating: <sup><024></sup>Matthew 12:14; 22:15; <sup><08></sup>Mark 3:6 (from which examples it is easy to see how the use noted in II. arises from the original adverbial force of the particle; for **sumboul ion edidoun ... οἴω auton apoleswsin**, “they took counsel to destroy him” is equivalent to “how they might destroy him,” and also to to this end that they might destroy him; cf. Kühner, sec. 552 Anm. 3, ii., p. 892).\*

**{3705} οἴαμα, οἴαματος, το (οἴω)**, “that which is seen, a sight, spectacle”: <sup><473></sup>Acts 7:31; <sup><079></sup>Matthew 17:9; “a sight divinely granted in an ecstasy or in sleep, a vision,” <sup><407></sup>Acts 10:17,19; **δι’ οἴαματος**, <sup><489></sup>Acts 18:9; **en οἴαματι**, <sup><490></sup>Acts 9:10,12 (RG); 10:3; **οἴαμα βλέπειν**, <sup><410></sup>Acts 12:9; **idein**, <sup><4105></sup>Acts 11:5; 16:10. (Xenophon, Aristotle, Plato, Aelian v. h. 2, 3 (others, **eikwn**); the Septuagint several times for **harjhaewj** ; Chaldean **awzj** , etc.; see **optasia**.)\*

**{3706} οἴασιν, οἴασων, ἡ(οἴω)**;

1. “the act of seeing”: **ommatwn crhsiv eiv οἴασιν**, Sap. 15:15; “the sense of sight,” Aristotle, de anima 3, 2; Diodorus 1, 59; Plutarch, mor., p. 440f; plural “the eyes,” **ekkoptein tav οἴασειν**, Diodorus 2, 6.

2. “appearance, visible form”: <sup><048></sup>Revelation 4:3 ( <sup><0204></sup>Numbers 24:4; <sup><005></sup>Ezekiel 1:5,26,28; Sir. 41:20, etc.).

3. “a vision,” *i.e.* an appearance divinely granted in an ecstasy: <sup><097></sup>Revelation 9:17; **οἴασειν oyontai**, <sup><427></sup>Acts 2:17 from <sup><028></sup>Joel 2:28. (The Septuagint chiefly for **harjhaewj** ;)\*

**{3707} οἴατος, οἴαθη, οἴατον (οἴω)**, “visible, open to view”: neuter plural substantively, <sup><016></sup>Colossians 1:16. (Xenophon, Plato, Theocritus, Philo; the Septuagint)\*

{3708} **otaw, otw**; imperfect 3 person plural **ewrwn** (<sup><404></sup>John 6:2, where L Tr WH **eqewroun**); perfect **ewraka** and (T WH in <sup><5101></sup>Colossians 2:1, 18; (<sup><4101></sup>1 Corinthians 9:1); Tdf. edition 7 also in <sup><405></sup>John 9:37; 15:24; 20:25; <sup><416></sup>1 John 3:6; 4:20; <sup><6011></sup>3 John 1:11) **edraaka** (on which form cf. (WH's Appendix, p. 161; Tdf. Proleg., p. 122; Stephanus' Thesaurus, under the word, 2139 d.); Alexander Buttmann (1873) *Ausf. Spr. i.*, p. 325; (Buttmann, 64 (56); Veitch, under the word)) (2 person singular **edrakev** (<sup><405></sup>John 8:57 Tr marginal reading) see **kopiaw**, at the beginning), 3 person plural **ewrakasin** (and **ewrakan** in <sup><5101></sup>Colossians 2:1 L Tr WH; <sup><4085></sup>Luke 9:36 T Tr WH; see **ginomai**, at the beginning); pluperfect 3 person singular **ewrakei** (<sup><4044></sup>Acts 7:44); future **oyomai** (from **OPTW**), 2 person singular **oyei** (cf. Alexander Buttmann (1873) *Ausf. Spr. i.*, p. 347f; Kühner, sec. 211, 3, i., p. 536), (<sup><4204></sup>Matthew 27:4; <sup><405></sup>John 1:50 (51); 11:40; but L T Tr WH (G also in <sup><405></sup>John 1:50 (51)) have restored **oyh** (cf. Winer's Grammar, sec. 13, 2; Buttmann, 42f (37)), 2 person plural **oyesqe**, (<sup><405></sup>John 1:39 (40) T Tr WH, etc.; passive, 1 aorist **wfqhn**; future **ofqhsomai**; 1 aorist middle subjunctive 2 person plural **oyhsqe** (<sup><4133></sup>Luke 13:28 (R G L WH text Tr marginal reading)) from a Byzantine form **wyamhn** (see Lob. ad Phryn., p. 734, cf. Alexander Buttmann (1873) *Ausf. Spr. ii.*, 258f; (Veitch, under the word)); the Septuagint for **har**; and **hzj** ; (from Homer down); to see, *i.e.*:

1. "to see with the eyes": **tina otan, ewrakenai**, (<sup><2163></sup>Luke 16:23; <sup><405></sup>John 8:57; 14:7,9; 20:18,25,29; <sup><401></sup>1 Corinthians 9:1, etc.; future **oyomai**, (<sup><407></sup>Matthew 28:7,10; <sup><4107></sup>Mark 16:7; <sup><4007></sup>Revelation 1:7, etc.; **ton Qeon**, <sup><4040></sup>1 John 4:20; **auraton wj otwn**, <sup><5127></sup>Hebrews 11:27; with a participle added as a predicate (Buttmann, 301 (258); Winer's Grammar, sec. 45, 4), (<sup><4080></sup>Matthew 24:30; <sup><4135></sup>Mark 13:26; 14:62; <sup><4217></sup>Luke 21:27; <sup><405></sup>John 1:51(52); **ewrakenai** or **oyesqai to proswnpon tinov**, <sup><5101></sup>Colossians 2:1; <sup><4025></sup>Acts 20:25; **oJ** (which divine majesty, *i.e.* **tou Qeiou logou ewrakamen toiv ofqal moiv hwn** (on this addition cf. Winer's Grammar, 607 (564); (Buttmann, 398 (341))), <sup><6001></sup>1 John 1:1; **oyesqai tina**, *i.e.* come to see, visit, one, <sup><5123></sup>Hebrews 13:23; **ewrakenai** "Christ," *i.e.* to have seen him exhibiting proofs of his divinity and Messiahship, <sup><4165></sup>John 6:36; 9:37; 15:24; **otan** and **oyesqai** with an accusative of the thing, (<sup><2349></sup>Luke 23:49; <sup><4050></sup>John 1:50 (51); 4:45; 6:2 (L Tr WH **eqewroun**); 19:35; <sup><4127></sup>Acts 2:17; 7:44; <sup><6088></sup>Revelation 18:18 (Rec.), etc.; (**ercesqe kai oyesqe** (namely, **pou menw**), <sup><4040></sup>John 1:40 (39) T Tr WH; cf. Buttmann, 290 (250)); **oyh thn doxan tou Qeou**, the glory of

God displayed in a miracle, <sup><B14></sup>John 11:40. metaphorically, **oyesqai ton Qeon, ton kurion**, to be admitted into intimate and blessed fellowship with God in his future kingdom, <sup><A18></sup>Matthew 5:8; <sup><S24></sup>Hebrews 12:14; also **to proswpon tou Qeou**, <sup><E24></sup>Revelation 22:4 — (a figure borrowed from those privileged to see and associate with kings; see **bl epw**, 1 b. [b].); **ouk eidov Qeou ewrakate**, tropically equivalent to his divine majesty as he discloses it in the Scriptures ye have not recognized, <sup><E57></sup>John 5:37; cf. Meyer at the passage

2. “to see with the mind, to perceive, know”: absolutely, <sup><E52></sup>Romans 15:21; **tina** followed by a participle in the accusative (Buttmann, sec. 144,15 b.; Winer’s Grammar, sec. 45, 4), <sup><A23></sup>Acts 8:23; **ti**, <sup><S18></sup>Colossians 2:18; with a participle added, <sup><S18></sup>Hebrews 2:8; followed by **oji**, <sup><S24></sup>James 2:24; “to look at or upon, observe, give attention to”: **eiv tina**, <sup><E57></sup>John 19:37 (Sophocles El. 925; Xenophon, Cyril 4, 1, 20; **eiv ti**, Solon in Diogenes Laërtius 1, 52); **ewrakenai para tw patri**, to have learned from (see **para**, II. b.) the father (a metaphorical expression borrowed from sons, who learn what they see their fathers doing), <sup><E58></sup>John 8:38 (twice in Rec.; once in L T Tr WH); Christ is said to deliver to men **aj ewraken**, the things which he has seen, *i.e.* which he learned in his heavenly state with God before the incarnation, *i.e.* things divine, the counsels of God, <sup><E11></sup>John 3:11,32; **ewrakenai Qeon**, to know God’s will, <sup><G11></sup>3 John 1:11; from the contact and influence of Christ to have come to see (know) God’s majesty, saving purposes, and will (cf. Winer’s Grammar, 273 (257)), <sup><E47></sup>John 14:7,9; in an emphatic sense, of Christ, who has an immediate and perfect knowledge of God without being taught by another, <sup><E18></sup>John 1:18; 6:46; **oyesqai Qeon kaqww estin**, of the knowledge of God that may be looked for in his future kingdom, <sup><A12></sup>1 John 3:2; **oyesqai** “Christ,” is used in reference to the apostles, about to perceive his invisible presence among them by his influence upon their souls through the Holy Spirit, <sup><E16></sup>John 16:16,19; Christ is said **oyesqai** the apostles, *i.e.* will have knowledge of them, *ibid.* 22.

3. “to see” *i.e.* “to become acquainted with by experience, to experience”: **zwhn**, equivalent to to become a partaker of, <sup><E18></sup>John 3:36; **hōteran** (cf. German *erleben*; see **eidw**, I. 5), <sup><E72></sup>Luke 17:22 (Sophocles O. R. 831).

4. “to see to, look to”; *i.e.* a. equivalent to “to take heed, beware” (see especially Buttmann, sec. 139, 49; cf. Winer’s Grammar, 503 (469)): **ota mh**, with aorist subjunctive, “see that ... not, take heed lest,” <sup><A18></sup>Matthew



8:4; 18:10; <sup><4044></sup>Mark 1:44; <sup><5765></sup>1 Thessalonians 5:15; supply **touto poihsuv** in <sup><6910></sup>Revelation 19:10; 22:9 (Winer's Grammar, 601 (558); Buttmann, 395 (338)) (Xenophon, Cyril 3, 1, 27, where see Poppe; Sophocles Philoct. 30, 519; El. 1003); followed by an imperative, <sup><4933></sup>Matthew 9:30; 24:6; **oʽate kai prosecete apo**, <sup><4065></sup>Matthew 16:6; **oʽate, bl epete apo**, <sup><4085></sup>Mark 8:15; **oʽate, kai ful assesqe apo**, <sup><2125></sup>Luke 12:15; **oʽa, ti mel leiv poiein**, equivalent to "weigh well," <sup><4225></sup>Acts 22:26 Rec. (**oʽa ti poieiv**, Sophocles Philoct. 589). b. equivalent to "to care for, pay heed to": **su oyh** (R G **oyei** (see above)), "see thou" to it, "that will be thy concern" (cf. Winer's Grammar, sec. 40, 6), <sup><4274></sup>Matthew 27:4; plural, 24; <sup><4485></sup>Acts 18:15 (Epictetus diss. 2, 5, 30; 4, 6, 11f; (Antoninus 5, 25 (and Gataker at the passage))).

**5.** passive 1 aorist **wfqhn**, "I was seen, showed myself, appeared" (cf. Buttmann, 52 (45)): <sup><4383></sup>Luke 9:31; with the dative of person (cf. Buttmann, as above (also sec. 134, 2; cf. Winer's Grammar, sec. 31, 10)): of angels, <sup><6111></sup>Luke 1:11; 22:43 (L brackets WH reject the passage); <sup><4073></sup>Acts 7:30,35 (<sup><4082></sup>Exodus 3:2); of God, <sup><4472></sup>Acts 7:2 (<sup><4117></sup>Genesis 12:7; 17:1); of the dead, <sup><4073></sup>Matthew 17:3; <sup><4004></sup>Mark 9:4, cf. <sup><4083></sup>Luke 9:31; of Jesus after his resurrection, <sup><2284></sup>Luke 24:34; <sup><4097></sup>Acts 9:17; 13:31; 26:16; <sup><6151></sup>1 Corinthians 15:5-8; <sup><5486></sup>1 Timothy 3:16; of Jesus hereafter to return, <sup><8028></sup>Hebrews 9:28; of visions during sleep or ecstasy, <sup><4449></sup>Acts 16:9; <sup><6119></sup>Revelation 11:19; 12:1,8; in the sense of "coming upon unexpectedly," <sup><4483></sup>Acts 2:3; 7:26. future passive **wʽ ofqhsomai soi**, on account of which I will appear unto thee, <sup><4036></sup>Acts 26:16; on this passive see Winer's Grammar, sec. 39, 3 N. 1; cf. Buttmann, 287 (247); (Compare: **aforaw**, **kaqoraw**, **prwraw**.)

(Synonyms: **oʽan**, **bl epein**, both denote the physical act: **oʽan** in general, **bl epein** the single look; **oʽan** gives prominence to the discerning mind, **bl epein** to the particular mood or point. When the physical side recedes, **oʽan** denotes perception in general (as resulting principally from vision), the prominence in the word of the mental element being indicated by the construction of the accusative with an infinitive (in contrast with that of the participle required with **bl epein**), and by the absolute **oʽav**; **bl epein** on the other hand, when its physical side recedes, gets a purely outward sense, "look" (*i.e.* open, incline) "toward," Latin *spectare*, *vergere*. Schmidt, chapter 11. Cf. **gewrew**, **skopew**, **eidw**, I. at the end)

**{3709} orgh, orghv, hJ** (from **orgaw** to teem, denoting an internal motion, especially that of plants and fruits swelling with juice (Curtius, sec. 152); cf. Latin *turgere alicui* for *irasci alicui* in Plautus Cas. 2, 5, 17; Most. 3, 2, 10; cf. German *arg*, *Aerger*), in Greek writings from Hesiod down “the natural disposition, temper, character; movement or agitation of soul, impulse, desire, any violent emotion,” but especially (and chiefly in Attic) “anger”. In Biblical Greek “anger, wrath, indignation” (on the distinction between it and **qumov**, see **qumov**, 1): <sup><4061></sup>Ephesians 4:31; <sup><5108></sup>Colossians 3:8; <sup><5019></sup>James 1:19f; **met’ orghv**, indignant (A.V. “with anger”), <sup><4085></sup>Mark 3:5; **cwriv orghv**, <sup><5108></sup>1 Timothy 2:8; “anger exhibited in punishing,” hence, used for the “punishment” itself (Demosthenes or. in middle sec. 43): of the punishments inflicted by magistrates, <sup><5134></sup>Romans 13:4; **dia thn orghn**, *i.e.* because disobedience is visited with punishment, <sup><5135></sup>Romans 13:5. The **orgh** attributed to God in the N.T. is “that in God which stands opposed to man’s disobedience, obduracy” (especially in resisting the gospel) “and sin, and manifests itself in punishing the same”: <sup><4836></sup>John 3:36; <sup><4818></sup>Romans 1:18; 4:15; 9:22a; <sup><5811></sup>Hebrews 3:11; 4:3; <sup><6410></sup>Revelation 14:10; 16:19; 19:15; absolutely, **hJbrgh**, <sup><5129></sup>Romans 12:19 (cf. Winer’s Grammar, 594 (553)); **skeuh orghv**, “vessels into which wrath will be poured” (at the last day), explained by the addition **kathrtismena eiv apwleian**, <sup><4822></sup>Romans 9:22b; **hJmel lousa orgh**, which at the last day will be exhibited in penalties, <sup><4087></sup>Matthew 3:7; <sup><4087></sup>Luke 3:7 (others understand in these two passages the (national) judgments immediately impending to be referred to — at least primarily); also **hJbrgh hJercomenh**, <sup><5110></sup>1 Thessalonians 1:10; **hJhlera orghv**, the day on which the wrath of God will be made manifest in the punishment of the wicked (cf. Winer’s Grammar, sec. 30, 2 a.), <sup><4815></sup>Romans 2:5; and **hJhlera hJmegal h thv orghv autou** (<sup><6617></sup>Revelation 6:17; see **hJhlera**, 3 at the end); **ercetai hJbrgh tou Qeou epi tina**, the wrath of God cometh upon one in the infliction of penalty (cf. Winer’s Grammar, sec. 40, 2 a.), <sup><4816></sup>Ephesians 5:6; <sup><5106></sup>Colossians 3:6 (T Tr WH omit; L brackets **epi** etc.); **efqase (efqaken** L text WH marginal reading) **ep’ autouv hJbrgh**, <sup><5126></sup>1 Thessalonians 2:16; so **hJbrgh** passes over into the notion of retribution and “punishment,” <sup><4223></sup>Luke 21:23; Romans (<sup><4818></sup>Romans 2:8); 3:5; 5:9; <sup><6418></sup>Revelation 11:18; **tekna orghv**, men exposed to divine punishment, <sup><4085></sup>Ephesians 2:3; **eiv orghn**, “unto wrath,” *i.e.* to undergo punishment in misery, <sup><5109></sup>1 Thessalonians 5:9. **orgh** is attributed to Christ also when he comes as Messianic judge, <sup><6616></sup>Revelation 6:16. (The Septuagint for **hrbJ**,

“wrath, outburst of anger,”  $\mu[\text{z}\text{æ}^{\text{h}}\text{kj}\ \text{e}^{\text{h}}\text{w}\text{θj} ; \text{ãxq}$ , etc.; but chiefly for  $\text{ãaæ}$ . Cf. Ferd. Weber, *Vom Zorne Gottes*. Erlang. 1862; Ritschl, *Die christl. Lehre v. d. Rechtfertigung u. Versöhnung*, ii., p. 118ff.\*

**{3710} orgizw**: passive, present **orgizomai**; 1 aorist **wrgisqhn**; (**orgh**); from Sophocles, Euripides, and Thucydides down; “to provoke, arouse to anger”; passive “to be provoked to anger, be angry, be wroth” (the Septuagint for **hrj**;  $\text{ãxæ}$  also for **hrj**;  $\text{ãaæ}$  etc.): absolutely, <sup><4084></sup>Matthew 18:34; 22:7; <sup><4141></sup>Luke 14:21; 15:28; <sup><4043></sup>Ephesians 4:26 (Buttmann, 290 (250); cf. Winer’s Grammar, sections 43, 2; 55, 7); <sup><6118></sup>Revelation 11:18; **tini**, <sup><4162></sup>Matthew 5:22; **epi tini**, <sup><6217></sup>Revelation 12:17 (L omits **epi**) as in <sup><1119></sup>1 Kings 11:9; (Andocides (405 B. C.) 5, 10); Isocrates, p. 230 c.; (cf. Winer’s Grammar, 232 (218)). (Compare: **prwrgizw**.)\*

**{3711} orgil ov, orgil h, orgil on (orgh)**, “prone to anger, irascible” (A.V. “soon angry”): <sup><5000></sup>Titus 1:7. (<sup><1224></sup>Proverbs 22:24; 29:22; Xenophon, *de re equ.* 9, 7; Plato (*e.g.* *de rep.* 411 b.); Aristotle (*e.g.* *eth. Nic.* 2, 7, 10); others.)\*

**{3712} orguia, orguiav, hJoregw** to stretch out), the distance across the breast front the tip of one middle finger to the tip of the other when the arms are outstretched; five or six feet, “a fathom”: <sup><4278></sup>Acts 27:28. (Homer, Herodotus, Xenophon, others.)\*

**{3713} oregw**: (cf. Latin *rego*, German *recken, strecken, reichen* (English “reach”; Curtius, sec. 153)); from Homer down; “to stretch forth,” as **ceira**, Homer, *Iliad* 15, 371, etc.; present middle (cf. Winer’s Grammar, p. 252 (237) note), “to stretch oneself out in order to touch or to grasp something, to reach after or desire something”: with a genitive of the thing, <sup><4011></sup>1 Timothy 3:1; <sup><8116></sup>Hebrews 11:16; **fil arguriav**, to give oneself up to the love of money (not quite accurately since **fil arguriav** is itself the **orexiv**; (cf. Ellicott at the passage)), <sup><4610></sup>1 Timothy 6:10.\*

**{3714} oreinov, oreinh, oreinon (orov)**, “mountainous, hilly”; **hJ oreinh** (WH **orinh**, see Iota) namely, **cwra** (cf. Winer’s Grammar, 591 (550)) (which is added in Herodotus 1, 110; Xenophon, *Cyril* 1, 3, 3), “the mountain-district, hill-country”: <sup><4139></sup>Luke 1:39,65 (Aristotle, *h. a.* 5, 28, 4; the Septuagint for **rhæ** <sup><1140></sup>Genesis 14:10; <sup><6111></sup>Deuteronomy 11:11; <sup><4026></sup>Joshua 2:16, etc.).\*

**{3715} orexiv, orexewv, hJoregomai**, which see), “desire, longing, craving,” for; “eager desire, lust, appetite”: of lust, <sup><802></sup>Romans 1:27. It is used both in a good and a bad sense, as well of natural and lawful and even of proper cravings (of the appetite for food, Sap. 16:2f; Plutarch, mor., p. 635 c.; others; **episthmhv**, Plato, de fin., p. 414 b.), as also of corrupt and unlawful desires, Sir. 18:30; 23:6; **alogoi** and **logistikai orexeiv** are contrasted in Aristotle, rhet. 1, 10, 7. (Cf. Trench, sec. lxxxvii.)\*

**{3716} orqopodew, orqopodw;** (**orqopouv** with straight feet, going straight; and this from **orqov** and **pouv**); “to walk in a straight course”; metaphorically, “to act uprightly,” <sup><8024></sup>Galatians 2:14 (cf. **prov**, I. 3 f.). Not found elsewhere; (cf. Winer’s Grammar, 26; 102 (96)).\*

**{3717} orqov, orqh, orqon (ORW, ornumi** (to stir up, set in motion; according to others, from the root, to lift up; cf. Fick iii., p. 775; Vanicek, p. 928; Curtius, p. 348)), “straight, erect”; *i.e.*

a. “upright”: **anasthqi**, <sup><440></sup>Acts 14:10; so with **sthnai** in 1 Esdr. 9:46, and in Greek writings, especially Homer

b. opposed to **skol iov**, “straight” *i.e.* not crooked: **trociai**, <sup><8213></sup>Hebrews 12:13 (for **yvy**; <sup><1025></sup>Proverbs 12:15 etc.; (Pindar, Theognis, others)).\*

**{3718} orqotomew, orqotomw;** (**orqotomov** cutting straight, and this from **orqov** and **temnw**);

1. “to cut straight”: **tav odouv**, to cut straight ways, *i.e.* to proceed by straight paths, hold a straight course, equivalent to to do right (for **rVv**), <sup><1086></sup>Proverbs 3:6; 11:5 (viam secare, Vergil Aen. 6, 899).

2. dropping the idea of cutting, “to make straight and smooth”; Vulgate *recte tracto*, “to handle aright”: **ton Iogon thv al hqeiav**, *i.e.* to teach the truth correctly and directly, <sup><1015></sup>2 Timothy 2:15; **ton al hqh Iogon**, Eustathius, opuscc., p. 115, 41. (Not found elsewhere (except in ecclesiastical writings (Winer’s Grammar, 26); *e.g.* constt. apost. 7, 31 **en tw tou kuriou dogmasin**; cf. Suicer ii. 508f). Cf. **kainotomew**, “to cut new veins” in mining; dropping the notion of cutting, “to make something new, introduce new things, make innovations or changes,” etc.)\*

**{3719} orqrizw:** 3 person singular imperfect **wrqrizen;** (**orqrov**); not found in secular authors ((cf. Winer’s Grammar, 26; 33; 91 (87)); Moeris

(p. 272, Pierson edition) **orqreuei attikwv, orqrizei eJ l hnikwv**); the Septuagint often for **μυκίvhι** (cf. Grimm on 1 Macc. 4:52 and on Sap. 6:14); “to rise early in the morning”: **prov tina**, to rise early in the morning in order to betake oneself to one, to resort to one early in the morning, (Vulgate *manico ad aliquem*), <sup><2138></sup>Luke 21:38, where see Meyer.\*

**{3720} orqrinov, orqrinh orqrinon** (from **orqrov**; cf. **hūerinov, ešperinov, opwrinov, prwinov** a poetic (Anth.) and later form for **orqriov** (see Lob. ad Phryn., p. 51; Sturz, De dial. Maced. et Alex., p. 186; (Winer’s Grammar, 25)), “early”: <sup><626></sup>Revelation 22:16 Rec.; <sup><22></sup>Luke 24:22 L T Tr WH. (<sup><3804></sup>Hosea 6:4; Sap. 11:23 (22).)\*

**{3721} orqriov, orqria, orqrion** (from **orqrov**, which see; cf. **oyiov prwiov**), “early; rising at the first dawn or very early in the morning”: <sup><22></sup>Luke 24:22 R G (<sup><1217></sup>Job 29:7; 3 Macc. 5:10, 23). Cf. the preceding word. (Homer (h. Merc. 143), Theognis, others).\*

**{3722} orqrov, orqrou, oJ** (from **ORW, ornumi** to stir up, rouse; cf. Latin *orior, ortus*), from Hesiod down; the Septuagint for **rj i va** “dawn, and several times for **rqβo** “daybreak, dawn”: **orqrou baqevov** or **baqewv** (see **baqewv** and **baquv** (on the genitive cf. Winer’s Grammar, sec. 30, 11; Buttmann, sec. 132, 26)), at early dawn, <sup><240></sup>Luke 24:1; **orqrou**, at daybreak, at dawn, early in the morning, <sup><482></sup>John 8:2 (Hesiod, Works, 575; the Septuagint <sup><2504></sup>Jeremiah 25:4; 33:5 (<sup><2415></sup>Jeremiah 26:5) 5, etc.); **ufo ton orqron**, <sup><482></sup>Acts 5:21 (Dio Cassius, 76, 17).\*

**{3723} orqww (orgov)**, adverb, “rightly”: <sup><4075></sup>Mark 7:35; <sup><474></sup>Luke 7:43; 10:28; 20:21. (Aeschylus and Herodotus down).\*

**{3724} otizw**; 1 aorist **wfisa**; passive, perfect participle **wfismenov**; 1 aorist participle **otisqueiv**; (from **otov** a boundary, limit); from (Aeschylus and) Herodotus down; “to define”; *i.e.*

**1.** “to mark out the boundaries or limits” (of any place or thing): Herodotus, Xenophon, Thucydides, others; <sup><6345></sup>Numbers 34:6; <sup><6327></sup>Joshua 13:27.

**2.** “to determine, appoint”: with an accusative of the thing, **hūeran**, <sup><3847></sup>Hebrews 4:7; **kairouv**, <sup><4476></sup>Acts 17:26 (numerous examples from

Greek authors are given in Bleek, Hebrew-Br. 2:1, p. 538f); passive **wfismenov**, ‘determinate,’ settled, <sup><4123></sup>Acts 2:23; **to wfismenon**, “that which hath been determined,” according to “appointment, decree,” <sup><2222></sup>Luke 22:22; with an accusative of person <sup><4173></sup>Acts 17:31 (**w** by attraction for **od** (Winer’s Grammar, sec. 24, 1; Buttmann, sec. 143, 8)); passive with a predicate nominative, <sup><5104></sup>Romans 1:4 (for although Christ was the Son of God before his resurrection, yet he was openly appointed (A.V. “declared”) such among men by this transcendent and crowning event); **ofizw**, “to ordain, determine, appoint,” <sup><4102></sup>Acts 10:42; followed by an infinitive <sup><4112></sup>Acts 11:29 (Sophocles from 19 d. (*i.e.* Aegeus (539), viii., p. 8, Brunck edition)). (Compare: **aforizw**, **apodiorizw**, **prwrizw**.)\*

**{3714}** **(orinov**, see **oreinov**.)

**{3725}** **ofion**, **ofiou**, **to** (from **ofov** (boundary)) (fr. Sophocles down), “a bound, limit,” in the N.T. always in plural (like Latin *fines*) “boundaries” (R.V. “borders”), equivalent to “region, district, land, territory”: <sup><4126></sup>Matthew 2:16; 4:13; 8:34; 15:22,39; 19:1; <sup><4157></sup>Mark 5:17; 7:24 L T Tr WH,31; 10:1; <sup><4133></sup>Acts 13:50. (the Septuagint very often for **I WbG**] several times for **hl WbG**.)\*

**{3726}** **ofkizw**; (**ofkov**);

1. “to force to take an oath, to administer an oath to”: Xenophon, conviv. 4, 10; Demosthenes, Polybius; cf. Lob. ad Phryn., p. 361.

2. “to adjure” (“solemnly implore”), with two accusative of person, viz. of the one who is adjured and of the one by whom he is adjured (cf. Matthiae, sec. 413, 10; (Buttmann, 147 (128))): <sup><5157></sup>1 Thessalonians 5:27 R G (see **enorkizw**); <sup><4107></sup>Mark 5:7; <sup><4193></sup>Acts 19:13. (the Septuagint for **[yBivhi tina** followed by **kata** with the genitive, <sup><1102></sup>1 Kings 2:42 (<sup><1103></sup>1 Kings 3:42); <sup><1453></sup>2 Chronicles 36:13; **en**, <sup><6135></sup>Nehemiah 13:25.) (Compare: **enorkizw**, **exorkizw**.)\*

**{3727}** **ofkov**, **ofkou**, **oJ** (from **ergw**, **eirgw**; equivalent to **efkov** an enclosure, confinement; hence, Latin *orcus*) (from Homer down), the Septuagint for **h[Wbv]** “an oath”: <sup><4147></sup>Matthew 14:7,9; 26:72; <sup><4163></sup>Mark 6:26; <sup><4173></sup>Luke 1:73 (Winer’s Grammar, 628 (583); Buttmann, sec. 144, 13); <sup><4123></sup>Acts 2:30 (Winer’s Grammar, 226 (212); 603 (561)); <sup><3166></sup>Hebrews

6:16f; <sup><3052></sup>James 5:12; by metonymy, “that which has been pledged or promised with an oath”; plural “vows,” <sup><4053></sup>Matthew 5:33 ((cf. Wünsche ad loc.)).\*

**{3728}** **oἴkwmosia, oἴkwmosiav, hJ(oἴkwmatew (oἴkov and omnumi)**; cf. **apwmosia, antwmosia**), “affirmation made on oath, the taking of an oath, an oath”: <sup><3070></sup>Hebrews 7:20(21),21,28. (<sup><3578></sup>Ezekiel 17:18; 1 Esdr. 8:90 (92); Josephus, Antiquities 16, 6, 2. Cf. Delitzsch, Commentary on Hebrew, the passage cited.)\*

**{3729}** **oἴmaw, oἴmw**: 1 aorist **wἴmhsa**; (from **oἴmh**);

**1.** transitive, “to set in rapid motion, stir up, incite, urge on”; so from Homer down.

**2.** intransitive, “to start forward impetuously, to rush” (so from Homer down): **eiv ti**, <sup><4082></sup>Matthew 8:32; <sup><4053></sup>Mark 5:13; <sup><4083></sup>Luke 8:33; <sup><4092></sup>Acts 19:29; **epi tina**, <sup><4057></sup>Acts 7:57.\*

**{3730}** **oἴmh, oἴmhv, hJ** (from the root, sar, to go, flow; Fick i., p. 227; Curtius, sec. 502), from Homer down, “a violent motion, impulse”: <sup><3004></sup>James 3:4; “a hostile movement, onset, assault,” <sup><4045></sup>Acts 14:5 (cf. Trench, sec. lxxxvii.).\*

**{3731}** **oἴmhma, oἴmhmatov, to (oἴmaw)**, “a rush, impulse”: <sup><6821></sup>Revelation 18:21 (here A.V. “violence”). (For **hrbI**, outburst of wrath, <sup><3000></sup>Amos 1:11; Hab. 3:8, cf. Schleusner, Thesaurus iv., p. 123; “an enterprise, venture,” Homer, Iliad 2, 356, 590, although interpreters differ about its meaning there (cf. Ebeling, Lex. Homer or Liddell and Scott, v.); “that to which one is impelled or hurried away by impulse” (rather, “incitement, stimulus”), Plutarch, mor. (de virt. mor. sec. 12), p. 452c.)\*

**{3732}** **orneon, orneou, to**, “a bird”: <sup><6812></sup>Revelation 18:2; 19:17, 21. (The Septuagint; Homer, Thucydides, Xenophon, Plato; Josephus, Antiquities 3, 1, 5.)\*

**{3733}** **ornix** (so manuscripts a D), equivalent to **orniv** (which see): <sup><2134></sup>Luke 13:34 Tdf. The nominative is not found in secular writings, but the trisyllabic forms **ornicov, ornici** for **orniqov**, etc., are used in Doric; (Photius (edited by Porson, p. 348, 22) **lwnev ornix ... kai Dwrieiv ornix**. Cf. Curtius, p. 495).\*



**orniv, orniqov, oJhJ(OROO, ornumi**, (see **orqrov**));

1. “a bird”; so from Homer down.

2. specifically, “a cock, a hen”: <sup><1237></sup>Matthew 23:37; <sup><1234></sup>Luke 13:34 (Tdf. **ornix**, which see); (so Aeschylus Eum. 866; Xenophon, an. 4, 5, 25; Theocritus, Polybius 12, 26, 1; (others)).\*

**{3734} oŋoqesia, oŋoqesiav, hJ**(from **oŋoqethv**; and this from **oŋov** (a boundary; see **oŋion**), and **tihmi**); a. properly, “a setting of boundaries, laying down limits”. b. “a definite limit”; plural “bounds,” <sup><4175></sup>Acts 17:26. (Ecclesiastical writings; (Winer’s Grammar, 25)).\*

**{3735} orov, orouv, to (ORW, ornumi** (*i.e.* a rising; see **orqroi**])) (from Homer down), the Septuagint for **rhæ** “a mountain”: <sup><1164></sup>Matthew 5:14; <sup><1165></sup>Luke 3:5; <sup><1164></sup>Revelation 6:14, and often; **to orov**, the mountain nearest the place spoken of, the mountain near by (but see **oJII**. 1 b.), <sup><1161></sup>Matthew 5:1; <sup><1163></sup>Mark 3:13; <sup><1128></sup>Luke 9:28; <sup><1162></sup>John 6:3,15; plural **orh**, <sup><1162></sup>Matthew 18:12; 24:16; <sup><1165></sup>Mark 5:5; <sup><1166></sup>Revelation 6:16, etc.; genitive plural **orewn** (on this uncontracted form, used also in Attic, cf. Alexander Buttmann (1873) Gram. sec. 49 note 3; Winer’s Grammar, sec. 9, 2 c.; (Buttmann, 14 (13); Dindorf in Fleckeisen’s Jahrb. for 1869, p. 83)), <sup><1165></sup>Revelation 6:15; **orh meqistanein** a proverb. phrase, used also by rabbinical writings, “to remove mountains,” *i.e.* “to accomplish most difficult, stupendous, incredible things”: <sup><1121></sup>1 Corinthians 13:2, cf. <sup><1171></sup>Matthew 17:20; 21:21; <sup><1123></sup>Mark 11:23.

**{3736} orussw**: 1 aorist **wruxa**; from Homer down; the Septuagint for **rpjæ hrK**; etc.; “to dig”: to make **ti** by digging, <sup><1121></sup>Mark 12:1; **ti en tini**, <sup><1233></sup>Matthew 21:33; equivalent to to make a pit, **en th gh**, <sup><1238></sup>Matthew 25:18 (here T Tr WH **wru xen gh**n). (Compare: **diorussw, exorussw**.)\*

**{3737} orfanov, orfanh, orfanon (ORFOS**, Latin *orbis*; (Curtius, sec. 404)), from Homer, Odyssey 20, 68 down, the Septuagint for **μωϕy**; “bereft” (of a father, of parents), <sup><3027></sup>James 1:27 (A.V. “fatherless”); of those bereft of a teacher, guide, guardian, <sup><1148></sup>John 14:18 (<sup><1148></sup>Lamentations 5:3).\*

**{3738} orceomai, orcoumai:** 1 aorist **wrchsamhn**; (from **corov**, by transposition **orcov**; cf. **aṣpw, aṣpazw**, and Latin *rapio*, **morfh** and Latin *forma*; (but these supposed transpositions are extremely doubtful, cf. Curtius, sec. 189; Fick 4:207, 167. Some connect **orceomai** with the root, **argh**, ‘to put in rapid motion’; cf. Vanicek, p. 59)); “to dance”:  
 <4117> Matthew 11:17; 14:6; <4162> Mark 6:22; <4172> Luke 7:32. (From Homer down; the Septuagint for **dqæ** <3152> 1 Chronicles 15:29; Ecclus. 3:4; <4162> 2 Samuel 6:21.)\*

**{3739} oʋ, hJoJ** the postpositive article, which has the force of:

**I.** a demonstrative pronoun, “this, that” (Latin *hic, haec, hoc*; German emphatic *der, die, das*); in the N.T. only in the following instances: **oʋ de**, “but he” (German *er aber*), <4151> John 5:11 L Tr WH; (<4152> Mark 15:23 T Tr text WH; cf. Buttman, sec. 126, 2); in distributions and distinctions: **oʋ men ... oʋ de**, “this ... that, one ... another, the one ... the other,” <4215> Matthew 21:35; 22:5 L T Tr WH; 25:15; <4233> Luke 23:33; <4274> Acts 27:44; <5145> Romans 14:5; <4107> 1 Corinthians 7:7 R G; 11:21; <4216> 2 Corinthians 2:16; <4102> Jude 1:22; **oʋmen ... oʋde**, “the one ... the other,” <4102> Romans 9:21; (**oʋmen ... oʋde ... oʋde**, “some ... some ... some,” <4133> Matthew 13:23 L T WH); **oʋde ... oʋde ... oʋde**, “some ... some ... some,” <4138> Matthew 13:8; **wJ**(masculine) **men ... al i w (de) ... eʋerw de** (but L T Tr WH omit this **de**) **k.t.l.**, <4128> 1 Corinthians 12:8-10 **oʋmen ... al i o de** (L text T Tr WH **kai al i o**), <4104> Mark 4:4; with a variation of the construction also in the following passages: **oʋmen ... kai eʋeron**, <4185> Luke 8:5; **oʋv men** with the omission of **oʋv de** by anacoluthon, <4128> 1 Corinthians 12:28; **oʋ men ... oʋde asqenwn** etc. “one man ... but he that is weak” etc. <5142> Romans 14:2. On this use of the pronoun, chiefly by later writers from Demosth. down, cf. Matthiae, sec. 289 Anm. 7; Kühner, sec. 518, 4 b. ii., p. 780; (Jelf, sec. 816, 3 b.); Alexander Buttman (1873) Gram. sec. 126, 3; Buttman, 101 (89); Winer’s Grammar, 105 (100); Fritzsche on Mark, p. 507.

**II.** a relative pronoun “who, which, what”;

**1.** in the common construction, according to which the relative agrees as respects its gender with the noun or pronoun which is its antecedent, but as respects case is governed by its own verb, or by a substantive, or by a preposition: **oʋasthr oʋ eidon**, <4109> Matthew 2:9; **oʋ.. loudaiou oʋ oʋ epainou k.t.l.**, <4129> Romans 2:29; **oʋtov peri oʋ egw akouw toiauta**, <4109> Luke 9:9; **apo thv hʋerav, af’ hʋ**, <4185> Acts 20:18; **Qeov di’ oʋ, ex**

**ou**, <sup><406></sup>1 Corinthians 8:6, and numberless other examples it refers to a more remote noun in <sup><408></sup>1 Corinthians 1:8, where the antecedent of **ou** is not the nearest noun **lhsou Cristou**, but **tw Qew** in 4; yet cf. Winer's Grammar, 157 (149); as in this passage, so very often elsewhere the relative is the subject of its own clause: **anhr ou** etc. <sup><5012></sup>James 1:12; **pav ou**, <sup><2143></sup>Luke 14:33; **oudeiv ou**, <sup><4102></sup>Mark 10:29; <sup><2182></sup>Luke 18:29, and many other examples

2. in constructions peculiar in some respect;

a. the gender of the relative is sometimes made to conform to that of the following noun: **thv aul hv, ouesti praitwrion**, <sup><41516></sup>Mark 15:16; **I ampadev, abisi** (L **estin**) **ta pneumata**, <sup><6015></sup>Revelation 4:5 (L T WH); **spermati, ou esti Cristov**, <sup><8016></sup>Galatians 3:16; add, <sup><8014></sup>Ephesians 1:14 (L WH text Tr marginal reading **ou**); 6:17; <sup><5415></sup>1 Timothy 3:15; <sup><608></sup>Revelation 5:8 (T WH marginal reading **aj**); cf. Herm. ad Vig., p. 708; Matthiae, sec. 440, p. 989f; Winer's Grammar, sec. 24, 3; Buttmann, sec. 143, 3.

b. in constructions ad sensum (cf. Buttmann, sec. 143, 4);

[a]. the plural of the relative is used after collective nouns in the singular (cf. Winer's Grammar, sec. 21, 3; Buttmann, as above): **pl hqov pol u, ou hl qon**, <sup><4067></sup>Luke 6:17; **pan to presbuterion, par' wu**, <sup><4215></sup>Acts 22:5; **geneav, en oujv**, <sup><30415></sup>Philippians 2:15.

[b]. **kata pasan pol in, en ajv**, <sup><44153></sup>Acts 15:36; **tauthn deuteran uoin grafw epistol hn, en ajv** (because the preceding context conveys the idea of two Epistles), <sup><601></sup>2 Peter 3:1.

[g]. the gender of the relative is conformed not to the grammatical but to the natural gender its antecedent (cf. Winer's Grammar, sec. 21, 2; Buttmann, as above): **paidarion ou**, <sup><4010></sup>John 6:9 L T Tr WH; **qhrion ou**, of Nero, as antichrist, <sup><6134></sup>Revelation 13:14 L T Tr WH; **kefal h ou**, of Christ, <sup><5029></sup>Colossians 2:19; (add **musthrion ou** etc. <sup><5415></sup>1 Timothy 3:16 G L T Tr WH; cf. Buttmann, as above; Winer's Grammar, 588f (547)); **skeuh** (of men) **ouhv**, Ro. 9:24; **eqnh ouj**, <sup><44157></sup>Acts 15:17; 26:17; **tekna, teknia ouj**, <sup><4013></sup>John 1:13; <sup><4049></sup>Galatians 4:19; <sup><6001></sup>2 John 1:1 (Euripides, suppl. 12); **teknon ou**, <sup><5010></sup>Philemon 1:10.

c. In attractions (Buttmann, sec. 143, 8; Winer's Grammar, sections 24, 1; 66, 4ff);

[a]. the accusative of the relative pronoun depending on a transitive, verb is changed by attraction into the oblique case of its antecedent: **ktisewv hJ ektisen oJQeov**, <sup><4139></sup>Mark 13:19 (R G); **tou rhmatov ou eipen**, <sup><4142></sup>Mark 14:72 (Rec.); add, <sup><4044></sup>John 4:14; 7:31,39 (but Tr marginal reading WH marginal reading **ou**); 15:20; 21:10; <sup><4422></sup>Acts 3:21,25; 7:17,45; 9:36; 10:39; 22:10; <sup><4518></sup>Romans 15:18; <sup><4169></sup>1 Corinthians 6:19; <sup><4006></sup>2 Corinthians 1:6; 10:8,13; <sup><4008></sup>Ephesians 1:8; <sup><4185></sup>Titus 3:5(RG),6; <sup><4160></sup>Hebrews 6:10; 9:20; <sup><4185></sup>James 2:5; <sup><4183></sup>1 John 3:24; <sup><4015></sup>Jude 1:15; for other examples see below; **en aJa hJbu ginwskei**, <sup><4251></sup>Matthew 24:50; **th paradosei hJ paredwkate**, <sup><4073></sup>Mark 7:13; add, <sup><4021></sup>Luke 2:20; 5:9; 9:43; 12:46; 24:25; <sup><4175></sup>John 17:5; <sup><4422></sup>Acts 2:22; 17:31; 20:38; <sup><4721></sup>2 Corinthians 12:21; <sup><4004></sup>2 Thessalonians 1:4; <sup><4186></sup>Revelation 18:6; cf. Winer's Grammar, sec. 24, 1; (Buttmann, as above). Rarely attraction occurs where the verb governs the dative (but see below): thus, **katenanti ou episteuse Qeou** for **katenanti Qeou, wJepisteuse** (see **katenanti**), <sup><4017></sup>Romans 4:17; **fwnhv, hJ ekraxa** (for **hJ** (others, **hJ**, cf. Winer's Grammar, 164 (154f) Buttmann, 287 (247))), <sup><4421></sup>Acts 24:21, cf. <sup><4104></sup>Isaiah 6:4; (**hgeto de kai twv eAutou te pistwn, oJv hdeto kai wJ hpistei pol Iouv**, for **kai pol Iouv toutwn, oJv hpistei**, Xenophon, Cyril 5, 4, 39; **wJ egw entetuchka oudeiv**, for **oudeiv toutwn, oJv entetuchka**, Plato, Gorgias, p. 509 a.; Protag., p. 361 e.; de rep. 7, p. 531 e.; **par' wJ bohqeiv, oudemian I hvei carin**, for **para toutwn, oJv k.t.l.**., Aeschines f. leg., p. 43 (117); cf. Fritzsche, Ep. ad Romans, i., p. 237; (Buttmann, sec. 148, 11; Winer's Grammar, 163f (154f); but others refuse to recognize this rare species of attraction in the N.T.; cf. Meyer on <sup><4008></sup>Ephesians 1:8)). The following expressions, however, can hardly be brought under this construction: **thv caritov hJ ecaritwsen** (as if for **hJ**), <sup><4006></sup>Ephesians 1:6 L T Tr WH; **thv kl hsewv, hJ ekl hqhte**, <sup><4001></sup>Ephesians 4:1; **dia thv parakl hsewv hJ parakal oumeqa**, <sup><4004></sup>2 Corinthians 1:4, but must be explained agreeably to such phrases as **carin caritoun**, **kl hsin kal ein**, etc. ((i.e. accusative of kindred abstract substantive; cf. Winer's Grammar, sec. 32, 2; Buttmann, sec. 131, 5)); cf. Winer's Grammar, (and Buttmann, as above).

[b]. The noun to which the relative refers is so conformed to the case of the relative clause that either

[aa]. it is itself incorporated into the relative construction, but without the article (Buttmann, sec. 143, 7; Winer's Grammar, sec. 24, 2 b.): **ou**

**egw apekefal isa lwannhn, outov hgerqh**, for **lwannhv, od k.t.l.** ,  
 <466>Mark 6:16; add, <241>Luke 24:1; <5010>Philemon 1:10; <667>Romans 6:17;  
**eiv hd oikian, ekei**, equivalent to **en th oikia, eiv hd**, <404>Luke 9:4;  
 or

[**bb**]. it is placed before the relative clause, either with or without the article (Winer's Grammar, sec. 24, 2 a.; Buttmann, sec. 144, 13): **ton arton od kl wmen, ouci koinwnia tou swmatov**, <606>1 Corinthians 10:16; **liqon od apedokimasan oj oikodomountev, outov egenhqh** (for **oj liqov, oj k.t.l.** ), <424>Matthew 21:42; <4120>Mark 12:10; <4207>Luke 20:17; <4107>1 Peter 2:7.

[**g**]. Attraction in the phrases **acri hv hderav** for **acri thv hderav, hv** (Winer's Grammar, sec. 24, 1 at the end): <488>Matthew 24:38; <4020>Luke 1:20; 17:27; <400>Acts 1:2; **af' hv hderav** for **apo thv hderav, hv** <5006>Colossians 1:6, 9; **od tropon**, "as, just as," for **touton ton tropon od** or **wj** <4237>Matthew 23:37; <2131>Luke 13:31; <4078>Acts 7:28; (preceded or) followed by **outwv**, <4011>Acts 1:11; <5888>2 Timothy 3:8.

[**d**]. A noun common to both the principal clause and the relative is placed in the relative clause after the relative pronoun (Winer's Grammar, 165 (156)): **en wkrimati krinete, kriqhsesqe**, for **kriqhsesqe en tw krimati, en wkrinete**, <4070>Matthew 7:2; 24:44; <4024>Mark 4:24; <424>Luke 12:40, etc.

### 3. The Neuter **oj**

**a.** refers to nouns of the masculine and the feminine gender, and to plurals, when that which is denoted by these nouns is regarded as a thing (cf. Buttmann, sec. 129, 6): **lepta duo, oesti kodranthv**, <4122>Mark 12:42; **agaphn, oesti sundesmov**, <5084>Colossians 3:14 L T Tr WH; **artouv, oj** etc. <4024>Matthew 12:4 L text T Tr WH.

**b.** is used in the phrases (Buttmann, as above) — **oestin**, "which (term) signifies": **Boanergev oestin uioi bronthv**, <4087>Mark 3:17; add, 5:41; 7:11, 34; <5070>Hebrews 7:2; **oesti meqermhneuomenon**, and the like: <4023>Matthew 1:23; <4154>Mark 15:34; <6038>John 1:38 (39), 41f (42f); 9:7; 20:16.

**c.** refers to a whole sentence (Buttmann, as above): **touton anesthsen oj [Qeov], ou ... marturev**, <4122>Acts 2:32; 3:15; **peri ou ... oj ogov**, <5861>Hebrews 5:11; **okai epoihsan** (and the like), <4113>Acts 11:30;

<820>Galatians 2:10; <5029>Colossians 1:29; **oJ** (“which thing” viz. that I write a new commandment (cf. Buttmann, sec. 143, 3)) **estin al hqev**, <6118>1 John 2:8; **oJ** (namely, to have one’s lot assigned in the lake of fire) **estin oJ qanatov oJdeuterov**, <6208>Revelation 21:8.

4. By an idiom to be met with from Homer down, in the second of two coordinate clauses a pronoun of the third person takes the place of the relative (cf. Passow 2, p. 552b; (Liddell and Scott, under the word B. IV. 1); Buttmann, sec. 143, 6; (Winer’s Grammar, 149 (141))): **oJ estai epi tou dwmatov kai ta skeuh autou en th oikia mh katabatw**, <275>Luke 17:31; **ex ou ta panta kai hœiv eiv auton**, <416>1 Corinthians 8:6.

5. Sometimes, by a usage especially Hebraistic, an oblique case of the pronoun **autov** is introduced into the relative clause redundantly; as, **hJ to qugatrion authv**, <4025>Mark 7:25; see **autov**, II. 5.

6. The relative pronoun very often so includes the demonstrative **outov** or **ekeinov** that for the sake of perspicuity demons. pronoun must be in thought supplied, either in the clause preceding the relative clause or in that which follows it (Winer’s Grammar, sec. 23, 2; Buttmann, sec. 127, 5). The following examples may suffice:

a. a demons. pronoun must be added in thought in the preceding clause: **oJv hJtoimastai**, for **toutoiv doqhsetai, oJv hJtoimastai**, <4123>Matthew 20:23; **deixai** (namely, **tauta**), **aJdei genesqai**, <610>Revelation 1:1; 22:6; **wJ** for **ekeinov wJ**, <4078>Luke 7:43,47; **ou** for **toutw ou**, <5044>Romans 10:14; with the attraction of **wJ** for **toutwn aJ**, <4085>Luke 9:36; <5158>Romans 15:18; **wJ** for **tauta wJ**, <4068>Matthew 6:8; with a preposition intervening, **emaqen af’ wJ** (for **apo toutwn aJ**) **epaqen**, <8188>Hebrews 5:8.

b. a demons. pronoun must be supplied in the subsequent clause: <4008>Matthew 10:38; <4041>Mark 9:40; <4046>Luke 4:6; 9:50; <4922>John 19:22; <5101>Romans 2:1, and often.

7. Sometimes the purpose and end is expressed in the form of a relative clause (cf. the Latin *qui* for *ut is*): **apostel lw aggel on, oJ** (for which Lachmann in Matthew has **kai**) **kataskeuasei**, “who shall” etc. equivalent to “that he may” etc., <4010>Matthew 11:10; <4002>Mark 1:2; <4127>Luke 7:27; (<4126>1 Corinthians 2:16); so also in Greek authors, cf. Passow, under the word, VIII. vol. 2, p. 553; (Liddell and Scott, under B. IV. 4); Matthiae, sec. 481, d.; (Kühner, sec. 563, 3 b.; Jelf, sec. 836, 4; Buttmann,

sec. 139, 32); — or the cause: **ov paradecetai**, because he acknowledges him as his own, <sup><8116></sup>Hebrews 12:6; — or the relative stands where **wste** might be used (cf. Matthiae, sec. 479 a.; Krüger, sec. 51, 13, 10; (Kühner, sec. 563, 3 e.); Passow, under the word, VIII. 2, ii., p. 553b; (Liddell and Scott, as above)): <sup><4121></sup>Luke 5:21; 7:49.

**8.** For the interrogative **tiv, ti**, in indirect questions (cf. Ellendt, Lex. Sophocles 2:372; (cf. Buttmann, sec. 139, 58)): **ouk ecw o.paraqhsu**, <sup><2116></sup>Luke 11:6; by a later Greek usage, in a direct question (cf. Winer's Grammar, sec. 24, 4; Buttmann, sec. 139, 59): **ef' oJ** (or Rec. **ef' wJ parei**, <sup><4150></sup>Matthew 26:50 (on which (and the more than doubtful use of **ov** in direct question) see **epi**, B. 2 a. **z.**, p. 233b and C. I. 2 g. [**g**]. [**aa**], p. 235b).

**9.** Joined to a preposition it forms a periphrasis for a conjunction (Buttmann, 105 (92)): **anq' wu**, for **anti toutwn oJi** — "because," <sup><4121></sup>Luke 1:20; 19:44; <sup><4122></sup>Acts 12:23; <sup><5120></sup>2 Thessalonians 2:10; "for which reason, wherefore," <sup><2128></sup>Luke 12:3 (see **anti**, 2 d.); **ef' wJ** "for that, since" (see **epi**, B. 2 a. [**d**], p. 233a); **af' ou** (from the time that), "when, since," <sup><4125></sup>Luke 13:25; 24:21 (see **apo**, I. 4 b., p. 58{b}); **acriv ou**, see **acri**, 1 d.; **ex ou**, "whence," <sup><4121></sup>Philippians 3:20 cf. Winer's Grammar, sec. 21, 3; (Buttmann, sec. 143, 4 a.); **ewv ou**, "until" (see **ewv**, II. 1 b. [**a**], p. 268{b}); also **mecriv ou**, <sup><4130></sup>Mark 13:30; **en wJ** "while," <sup><4129></sup>Mark 2:19; <sup><4129></sup>Luke 5:34; <sup><4121></sup>John 5:7; **en oJv**, "meanwhile," <sup><2121></sup>Luke 12:1; (cf. **en**, I. 8 e.).

**10.** With particles: **ov an** and **ov ean**, "whosoever, if any one ever," see **an**, II. 2 and **ean**, II., p. 163{a}; **ou ean**, "wheresoever" (whithersoever) with subjunctive, <sup><4116></sup>1 Corinthians 16:6 (cf. Buttmann, 105 (92)). **ov ge**, see **ge**, 2. **ov kai**, "who also, he who" (cf. Klotz ad Devar. 2:2, p. 636): <sup><4119></sup>Mark 3:19; <sup><4113></sup>Luke 6:13f; 10:39 (here WH brackets **h**); <sup><2121></sup>John 21:20; <sup><4111></sup>Acts 1:11; 7:45; 10:39 (Rec. omits **kai**); 12:4; 13:22; 24:6; <sup><4112></sup>Romans 5:2; <sup><4112></sup>1 Corinthians 11:23; <sup><4116></sup>2 Corinthians 3:6; <sup><4110></sup>Galatians 2:10; <sup><8102></sup>Hebrews 1:2, etc.; **ov kai autov**, "who also himself, who as well as others": <sup><4125></sup>Matthew 27:57. **ov dhpote**, "whosoever," <sup><4114></sup>John 5:4 Rec.; **osper** (or **ov per** L Tr text), "who especially, the very one who" (cf. Klotz ad Devar. 2:2, p. 724): <sup><4116></sup>Mark 15:6 (but here T WH Tr marginal reading now read **ov parhtounto**, which see).



**11.** The genitive **ou**, used absolutely (cf. Winer's Grammar, 690 (549) note; Jelf, sec. 522, Obs. 1), becomes an adverb (first so in Attic writings, cf. Passow, II., p. 546a; (Meisterhans, sec. 50, 1));

**a.** "where" (Latin *ubi*): <sup><4119></sup>Matthew 2:9; 18:20; <sup><4046></sup>Luke 4:16f; 23:53; <sup><4013></sup>Acts 1:13; 12:12; 16:13; 20:6 (T Tr marginal reading **oφou**); 25:10; 28:14; <sup><4045></sup>Romans 4:15; 9:26; <sup><4017></sup>2 Corinthians 3:17; <sup><5000></sup>Colossians 3:1; <sup><800></sup>Hebrews 3:9; <sup><6175></sup>Revelation 17:15; after verbs denoting motion (see **ekei** b.; **oφou**, 1 b.) it can be rendered "whither" (cf. Winer's Grammar, sec. 54, 7; Buttmann, 71 (62)), <sup><4086></sup>Matthew 28:16; <sup><200></sup>Luke 10:1; 24:28; <sup><6106></sup>1 Corinthians 16:6.

**b.** "when" (like Latin *ubi* equivalent to *eo tempore quo, quom*): <sup><610></sup>Romans 5:20 (Euripides, Iph. Taur. 320) (but others take **ou** in Romans, the passage cited locally).

**{3740} ošakiv (ošov)**, relative adverb, "as often as"; with the addition of **an**, "as often soever as," <sup><6125></sup>1 Corinthians 11:25f. (R G; cf. Winer's Grammar, sec. 42, 5a.; Buttmann, sec. 139, 34); also of **ean** (L T Tr WH in 1 Corinthians, in the passage cited); <sup><6106></sup>Revelation 11:6. ((Lysias, Plato, others.))\*

**{1065} ošge**, for **ou ge**, see **ge**, 2.

**{3741} ošiov, ošia, ošion**, and once (<sup><5008></sup>1 Timothy 2:8) of two terminations (as in Plato, legg. 8, p. 831 d.; Dionysius Halicarnassus, Antiquities, 5, 71 at the end; cf. Winer's Grammar, sec. 11, 1; Buttmann, 26 (23); the feminine occurs in the N.T. only in the passage cited); from Aeschylus and Herodotus down; the Septuagint chiefly for **dysj**; (cf. Grimm, Exgt. Hdbch. on Sap., p. 81 (and references under the word **agiov**, at the end)); "undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious" (Plato, Gorgias, p. 507 b. **peri men anqrwpouv ta proshkonta prattwn dikai' an prattoi, peri de qeouv ošia**. The distinction between **dikaiov** and **ošiov** is given in the same way by Polybius 23, 10, 8; Schol. ad Euripides, Hec. 788; Chariton 1, 10; (for other examples see Trench, sec. lxxxviii.; Wetstein on <sup><4021></sup>Ephesians 4:24; but on its applicability to N.T. usage see Trench, as above; indeed Plato elsewhere (Euthyphro, p. 12 e.) makes **dikaiov** the generic and **ošiov** the specific term)); of men: <sup><5008></sup>Titus 1:8; <sup><8026></sup>Hebrews 7:26; **ou ošioi tou Qeou**, "the pious toward God, God's

pious worshippers” (Sap. 4:15 and often in the Psalms); so in a peculiar and pre-eminent sense of the Messiah (A.V. “thy Holy One”): <sup><4027></sup>Acts 2:27; 13:35, after <sup><4950></sup>Psalm 15:10 (<sup><4960></sup>Psalm 16:10); **ceirev** (Aeschylus cho. 378; Sophocles O. C. 470), <sup><4028></sup>1 Timothy 2:8. of God, “holy”: <sup><4654></sup>Revelation 15:4; 16:5 (also in secular authors occasionally of the gods; the Orphica, Arg. 27; hymn. 77, 2; of God in <sup><4534></sup>Deuteronomy 32:4 for **yvy**; <sup><4340></sup>Psalm 144:17 (<sup><4357></sup>Psalm 145:17) for **dysj** ; cf. Sap. 5:19); **ta ošia Daud**, “the holy things” (of God) “promised to David,” *i.e.* the Messianic blessings, <sup><4434></sup>Acts 13:34 from <sup><2518></sup>Isaiah 55:3.\*

**{3742} ošiothv, ošiohtov, h(ošiov)**, “piety toward God, fidelity in observing the obligations of piety, holiness”: joined with **diakiosunh** (see **ošiov** (and **dikaiosunh**, 1 b.)): <sup><4075></sup>Luke 1:75; <sup><4024></sup>Ephesians 4:24; Sap. 9:3; Clement of Rome, 1 Corinthians 48, 4. (Xenophon, Plato, Isocrates, others; the Septuagint for **rvy**, <sup><4006></sup>Deuteronomy 9:5; for **μτo** <sup><4004></sup>1 Kings 9:4.) (Meinke in Studien und Kritiken 1884, p. 743; Schmidt, chapter 181.)\*

**{3743} ošiwv (ošiov)** (from Euripides down), adverb, “piously, holily”: joined with **dikaiwv**, <sup><5220></sup>1 Thessalonians 2:10 (**agnwv kai ošiwv kai dikaiwv**, Theoph. ad Autol. 1, 7).\*

**{3744} osmh, osmhv, h(ozw)** (which see)), “a smell, odor”: <sup><4828></sup>John 12:3; <sup><4024></sup>2 Corinthians 2:14; **qanatou** (L T Tr WH **ek qanatou**), such an odor as is emitted by death (*i.e.* by a deadly, pestiferous thing, a dead body), and itself causes death, <sup><4026></sup>2 Corinthians 2:16; **zwhv** (or **ek zwhv**) such as is diffused (or emitted) by life, and itself imparts life, *ibid.* (A.V. both times “savor”); **osmh euwdiav**, <sup><4022></sup>Ephesians 5:2; <sup><4048></sup>Philippians 4:18; see **euwdia**, b. (Tragg., Thucydides, Xenophon, Plato, others; in Homer **odmh**; the Septuagint for **j œ œ**)\*

**{3745} ošov, ošh, ošon** (from Homer down), a relative adjective corresponding to the demon. **tosoutov** either expressed or understood, Latin *quantus*, -a, -um; used

a. of space (“as great as”): **to mhkov authv** (Rec. adds **tosouton estin**) **ošon kai** (G T Tr WH omit **kai**) **to pl atov**, <sup><4216></sup>Revelation 21:16; of time (“as long as”): **ef’ ošon cronon**, “for so long time as, so long as,” <sup><4001></sup>Romans 7:1; <sup><4073></sup>1 Corinthians 7:39; <sup><4048></sup>Galatians 4:1; also without a preposition, **ošon cronon**, <sup><4029></sup>Mark 2:19; neuter **ef’ ošon**, “as long as,”

Matthew 9:15; 2 Peter 1:13 (Xenophon, Cyril 5, 3, 25); **eti mikron oson oson**, “yet a little how very, how very” (Vulgate *modicum (ali)quautulum*), *i.e.* “yet a very little while,” Hebrews 10:37 (Isaiah 26:20; of a very little thing, Aristophanes vesp. 213; cf. Herm. ad Vig., p. 726 no. 93; Winer’s Grammar, 247 (231) note; Buttmann, sec. 150, 2).

**b.** of abundance and multitude; “how many, as many as; how much, as much as”: neuter **oson**, John 6:11; plural **osoi**, “as many (men) as, all who,” Matthew 14:36; Mark in. 10; Acts 4:6, 34; 13:48; Romans 2:12; 6:8; Galatians 3:10,27; Philippians 3:15; 1 Timothy 6:1; Revelation 2:24; **osai epaggel iai**, 2 Corinthians 1:20; **osa idiatia**, Acts 9:39; neuter plural, absolutely (A.V. often “whatsoever”), Matthew 17:12; Mark 10:21; Luke 11:8; 12:8; Romans 3:19; 15:4; Jude 1:10; Revelation 1:2. **pantev osoi** (“all as many as”), Matthew 22:10 (here T WH **pantev ouv**); Luke 4:40; John 10:8; Acts 5:36f; neuter **panta osa** (“all things whatsoever, all that”), Matthew 13:46; 18:25; 28:20; Mark 12:44; Luke 18:22; John 4:29 (T WH Tr marginal reading **panta a**); John 4:39 (T WH Tr text **panta a**); **pol i a osa**, John 21:25 R G (Homer, Iliad 22, 380; Xenophon, Hell. 3, 4, 3). **osoi ... outoi**, Romans 8:14; **osa ... tauta**, Philippians 4:8; **osa ... en toutoiv**, Jude 1:10; **osoi ... autoi**, John 1:12; Galatians 6:16. **osoi an** or **ean**, “how many soever, as many soever as” (cf. Winer’s Grammar, sec. 42, 3); followed by an indicative preterite (see **an**, II. 1), Mark 6:56; by an indicative present Revelation 3:19; by a subjunctive aorist, Matthew 22:9; Mark 3:28; 6:11; Luke 9:5 (Rec.); Acts 2:39 (here Lachmann **ouv an**); Revelation 13:15; **osa an**, Matthew 18:18; John 11:22; 16:13 (R G); **panta osa an**, “all things whatsoever”: followed by subjunctive present Matthew 7:12; by subjunctive aorist, Matthew 21:22; 23:3; Acts 3:22. **osa** in indirect discourse; “how many things”: Luke 9:10; Acts 9:16; 15:12; 2 Timothy 1:18.

**c.** of importance: **osa**, “how great things,” *i.e.* “how extraordinary,” in indirect discourse, Mark 3:8 (L marginal reading **a**); 5:19f; Luke 8:39; Acts 14:21; 15:4 (others take it of number in these last two examples “how many”; cf. b. above); “how great” (*i.e.* bitter), **kaka**, Acts 9:13.

**d.** of measure and degree, in comparative sentences, accusative neuter **oson ... mall on perissoteron**, “the more ... so much the more a great

deal” (A.V.), <sup><4076></sup>Mark 7:36; **kaq’ ošon** with a comparative, “by so much as” with the comparative <sup><3808></sup>Hebrews 3:3; **kaq’ ošon ... kata tosouton** (**tosouto** L T Tr WH), <sup><3802></sup>Hebrews 7:20,22; **kaq’ ošon** (inasmuch) as followed by **outwv**, <sup><3807></sup>Hebrews 9:27; **tosoutw** with a comparative followed by **ošw** with a comparative, “by so much ... as,” <sup><3804></sup>Hebrews 1:4 (Xenophon, mem. 1, 4, 40; Cyril 7, 5, 5f); without **tosoutw**, <sup><3806></sup>Hebrews 8:6 (A.V. “by how much”); **tosoutw mal lon, ošw** (without **mal lon**), <sup><3805></sup>Hebrews 10:25; **oša ... tosouton**, “how much ... so much,” <sup><6807></sup>Revelation 18:7; **ef’ ošon**, “for as much as, in so far as,” without **epi tosouto**, <sup><4254></sup>Matthew 25:40,45; <sup><6113></sup>Romans 11:13.

**{3746}** **ošper, hper, oper**, see **ov, hJoJ**, 10.

**{3747}** **osteon**, contracted **ostoun**, genitive **osteou, to** (akin to Latin *os, ossis*; Curtius, sec. 213, cf., p. 41), “a bone”: <sup><6895></sup>John 19:36; plural **ostea**, <sup><4249></sup>Luke 24:39; genitive **ostewn** (on these uncontracted forms cf. (WH’s Appendix, p. 157); Winer’s Grammar, sec. 8, 2 d.; (Buttmann, p. 13 (12))), <sup><4027></sup>Matthew 23:27; <sup><4031></sup>Ephesians 5:30 (R G Tr marginal reading brackets); <sup><3812></sup>Hebrews 11:22. (From Homer down; the Septuagint very often for **μx[.]**)\*

**{3748}** **ostiv, hJiv, oJti** (separated by a hypodiastole (comma), to distinguish it from **oJi**; but L T Tr write **oJti**, without a hypodiastole (cf. Tdf. Prolog., p. 111), leaving a little space between **oJ** and **ti**; (WH **oJi**); cf. Winer’s Grammar, 46 (45f); (Lipsius, Gramm. Untersuch., p. 118f; WH. Introductory sec. 411)), genitive **outinov** (but of the oblique cases only the accusative neuter **oJti** and the genitive **oJou**, in the phrase **ewv oJou**, are found in the N.T.) (from Homer down), compound of **ov** and **tiv**, hence, properly, “anyone who”; *i.e.*:

1. “whoever, everyone who”: **ostiv** simply, in the singular chiefly at the beginning of a sentence in general propositions, especially in Matt.; with an indicative present, <sup><4032></sup>Matthew 13:12 (twice); <sup><4034></sup>Mark 8:34 (where L T Tr WH **ei tiv**); <sup><4247></sup>Luke 14:27; neuter <sup><4035></sup>Matthew 18:28 Rec.; with a future, <sup><4059></sup>Matthew 5:39 (R G Tr marginal reading), 41; 23:12, etc.; <sup><5210></sup>James 2:10 R G; plural **oJtinev**, “whosoever” (“all those who”): with indicative present, <sup><4040></sup>Mark 4:20; <sup><4035></sup>Luke 8:15; <sup><4004></sup>Galatians 5:4; with indicative aorist, <sup><6107></sup>Revelation 1:7; 2:24; 20:4; **pav ostiv**, with indicative present <sup><4024></sup>Matthew 7:24; with future <sup><4032></sup>Matthew 10:32; **ostiv** with subjunctive (where **an** is lacking very rarely (cf. Winer’s Grammar, sec. 42, 3

(especially at the end); Buttman, sec. 139, 31)) aorist (having the force of the future perfect in Latin), <sup><4184></sup>Matthew 18:4 Rec.; <sup><5120></sup>James 2:10 L T Tr WH. **ostiv an** with subjunctive aorist (Latin future perfect), <sup><4033></sup>Matthew 10:33 (R G T); 12:50; with subjunctive present <sup><4510></sup>Galatians 5:10 (**ean** T Tr WH); neuter with subjunctive aorist, <sup><2105></sup>Luke 10:35; <sup><6143></sup>John 14:13 (Tr marginal reading WH marginal reading present subjunctive); 15:16 (Tr marginal reading WH marginal reading present subjunctive); with subjunctive present, <sup><4016></sup>John 2:5; <sup><4142></sup>1 Corinthians 16:2 (Tr WH **ean**; WH marginal reading aorist subjunctive); **oJean ti** for **oJti an** with subjunctive aorist <sup><4018></sup>Ephesians 6:8 (R G); **pan oJti an** or **ean** with subjunctive present, <sup><5187></sup>Colossians 3:17,23 (Rec.; cf. Buttman, sec. 139, 19; Winer's Grammar, sec. 42, 3).

**2.** it refers to a single person or thing, but so that regard is had to a general notion or class to which this individual person or thing belongs, and thus it indicates quality: "one who, such a one as, of such a nature that" (cf. Kühner, sec. 554 Anm. 1, ii., p. 905; (Jelf, sec. 816, 5); Lücke on <sup><3121></sup>1 John 1:2, p. 210f): **hgoumenov, ostiv poimanei**, <sup><4016></sup>Matthew 2:6; add, <sup><4026></sup>Matthew 7:26; 13:52; 16:28; 20:1; 25:1; <sup><4157></sup>Mark 15:7; <sup><4120></sup>Luke 2:10; 7:37; 8:3; <sup><4025></sup>John 8:25; 21:25 (Tdf. omits the verse); <sup><4113></sup>Acts 11:28; 16:12; 24:1; <sup><5104></sup>Romans 11:4; <sup><4101></sup>1 Corinthians 5:1; 7:13 (Tdf. **ei tiv**); <sup><4024></sup>Galatians 4:24,26; 5:19; <sup><3821></sup>Philippians 2:20; <sup><5123></sup>Colossians 2:23; <sup><5106></sup>2 Timothy 1:5; <sup><5183></sup>Hebrews 2:3; 8:5; 10:11; 12:5; <sup><5014></sup>James 4:14; <sup><4102></sup>1 John 1:2; <sup><4112></sup>Revelation 1:12; 9:4; 17:12; **oJhaov tou Qeou agiov estin, oJtinev este uJteiv** (where **oJtinev** makes reference to **agiov**) "and such are ye," <sup><4187></sup>1 Corinthians 3:17 (some refer it to **naov**).

**3.** Akin to the last usage is thai whereby it serves to give a reason, "such as" equivalent to "seeing that he, inasmuch as he": <sup><5162></sup>Romans 16:12 (here Lachmann brackets the clause); <sup><4013></sup>Ephesians 3:13; (<sup><5135></sup>Colossians 3:5); <sup><3816></sup>Hebrews 8:6; plural, <sup><4075></sup>Matthew 7:15; <sup><4107></sup>Acts 10:47; 17:11; <sup><4025></sup>Romans 1:25,32; 2:15; 6:2; 9:4; 16:7; <sup><4180></sup>2 Corinthians 8:10; (<sup><5143></sup>Philippians 4:3 (where see Lightfoot)); <sup><5104></sup>1 Timothy 1:4; <sup><5011></sup>Titus 1:11; <sup><4121></sup>1 Peter 2:11.

**4.** According to a later Greek usage it is put for the interrogative **tiv** in direct questions (cf. Lob. ad Phryn., p. 57; Lachmann, larger edition, vol. i., p. xliii; Buttman, 253 (218); cf. Winer's Grammar, 167 (158)); thus in the N.T. the neuter **oJti** stands for **ti** equivalent to **dia ti** in <sup><4026></sup>Mark 2:16 T Tr WH (cf. 7 WH marginal reading); 9:11, 28 (<sup><2426></sup>Jeremiah 2:36;

<370>1 Chronicles 17:6 — for which in the parallel, <1007>2 Samuel 7:7, **ida ti** appears; Epistle of Barnabas 7, 9 ((where see Müller); cf. Tdf. Proleg., p. 125; Evang. Nicod. pars i. A. 14:3 p. 245 and note; cf. also Sophocles' Lexicon, under the word, 4)); many interpreters bring in <885>John 8:25 here; but respecting it see **arch**, 1 b.

**5.** It differs scarcely at all from the simple relative **oj** (cf. Matthiae, p. 1073; Buttman, sec. 127, 18; (Krüger, sec. 51, 8; Ellicott on <8024>Galatians 4:24; cf. Jebb in Vincent and Dickson's Handbook. to Modern Greek, Appendix, sec. 24); but cf. C. F. A. Fritzsche in Fritzschorum opuscul., p. 182f, who stoutly denies it): <1004>Luke 2:4; 9:30; <470>Acts 17:10; 23:14; 28:18; <4023>Ephesians 1:23.

**6. euv ojou**, on which see **euv**, II. 1 b. [**b**], p. 268b middle

**{3749} ostrakinov, ostrakinh, ostrakinon (ostrakon** baked clay), “made of clay, earthen”: **skeuh ostrakina**, <821>2 Timothy 2:20; with the added suggestion of frailty, <707>2 Corinthians 4:7. (<290>Jeremiah 19:1,11; 39:14 (<234>Jeremiah 32:14); <2304>Isaiah 30:14, etc.; Hippocrates, Anthol. (others).)\*

**{3750} osfrhsiv, osfrhsew, hjosfrainomai** (to smell)), “the sense of smell, smelling”: <427>1 Corinthians 12:17. (Plato, Phaedo, p. 111 b. ((yet cf. Stallbaum at the passage)); Aristotle, Theophrastus.)\*

**{3751} osfuv** (or **osfuv**, so R Tr in <4064>Ephesians 6:14; G in <1004>Matthew 3:4; cf. Chandler sections 658, 659; Tdf. Proleg., p. 101), **osfuov, hJ** from Aeschylus and Herodotus down;

**1.** “the hip” (loin), as that part of the body where the **zwnh** was worn (the Septuagint for **μυνη**): <1004>Matthew 3:4; <1006>Mark 1:6; hence, **perizwnnusqai tav osfuav**, to gird, gird about, the loins, <425>Luke 12:35; <4064>Ephesians 6:14; and **anazwnnusqai tav osfuav** (to gird up the loins), <6013>1 Peter 1:13; on the meaning of these metaphorical, phrases see **anazwnnumi**.

**2.** “a loin,” the Septuagint several times for **μυκη** } “the (two) loins,” where the Hebrews thought the generative power (semen) resided (?); hence, **karpov thv osfuov**, fruit of the loins, offspring, <4023>Acts 2:30 (see **karpov**, 1 at the end); **exercesqai ek thv osfuov tinov**, to come forth out of one's loins *i.e.* derive one's origin or descent from one, <8005>Hebrews

7:5 (see **exercomai**, 2 b.); **eti en th osfui tinov**, to be yet in the loins of someone (an ancestor), <sup><3070></sup>Hebrews 7:10.\*

**{3752} oJan**, a particle of time, compound of **oje** and **an**, “at the time that, whenever” (German *dann wann; wann irgend*); used of things which one assumes will really occur, but the time of whose occurrence he does not definitely fix (in secular authors often also of things which one assumes can occur, but whether they really will or not he does not know; hence, like our “in case that,” as in Plato, Prot., p. 360 b.; Phaedr., p. 256 e.; Phaedo, p. 68 d.); (cf. Winer’s Grammar, sec. 42, 5; Buttmann, sec. 139, 33);

**a.** with the subjunctive present: <sup><4062></sup>Matthew 6:2,5; 10:23; <sup><4131></sup>Mark 13:11 (here Rec. aorist); 14:7; <sup><4133></sup>Luke 11:36; 12:11; 14:12f; 21:7; <sup><4077></sup>John 7:27; 16:21; <sup><4235></sup>Acts 23:35; <sup><4104></sup>1 Corinthians 3:4; <sup><4739></sup>2 Corinthians 13:9; <sup><4180></sup>1 John 5:2; <sup><6107></sup>Revelation 10:7; 18:9; preceded by a specification of time: **eww thv hderav ekeinhv, oJan** etc., <sup><4029></sup>Matthew 26:29; <sup><4145></sup>Mark 14:25; followed by **tote**, <sup><5183></sup>1 Thessalonians 5:3; <sup><4153></sup>1 Corinthians 15:28; equivalent to “as often as,” of customary action, <sup><4182></sup>Matthew 15:2; <sup><4184></sup>John 8:44; <sup><4124></sup>Romans 2:14; “at the time when” equivalent to “as long as,” <sup><4134></sup>Luke 11:34; <sup><4105></sup>John 9:5.

**b.** with the subjunctive aorist: equivalent to the Latin *quando acciderit, ut* with subjunctive present, <sup><4151></sup>Matthew 5:11; 12:43; 13:32; 23:15, 24:32; <sup><4045></sup>Mark 4:15f,29 (R G), 31f; 13:28; <sup><4162></sup>Luke 6:22, 26; 8:13; 11:24; 12:54f; 21:30; <sup><4120></sup>John 2:10; 10:4; 16:21; <sup><5451></sup>1 Timothy 5:11 (here L marginal reading future); <sup><4095></sup>Revelation 9:5. equivalent to *quando* with future perfect, <sup><4028></sup>Matthew 19:28; 21:40; <sup><4038></sup>Mark 8:38; 9:9; 12:23 (G Tr WH omit; L brackets the clause), 25; <sup><4126></sup>Luke 9:26; 16:4,9; 17:10; <sup><4105></sup>John 4:25; 7:31; 13:19; 14:29; 15:26; 16:4,13,21; 21:18; <sup><4235></sup>Acts 23:35; 24:22; <sup><4127></sup>Romans 11:27; <sup><4154></sup>1 Corinthians 15:24 (here L T Tr WH present), 27 (where the meaning is, ‘when he shall have said that the **uPotaxiv** predicted in the Psalm is now accomplished’; cf. Meyer ad loc.); 16:2,5,12; <sup><4106></sup>2 Corinthians 10:6; <sup><5046></sup>Colossians 4:16; <sup><4123></sup>1 John 2:28 (L T Tr WH **ean**); <sup><5010></sup>2 Thessalonians 1:10; <sup><3006></sup>Hebrews 1:6 (on which see **eisagw**, 1); <sup><4107></sup>Revelation 11:7; 12:4; 17:10; 20:7. followed by **tote**, <sup><4095></sup>Matthew 9:15; 24:15; 25:31; <sup><4120></sup>Mark 2:20; 13:14; <sup><4155></sup>Luke 5:35; 21:20; <sup><4183></sup>John 8:28; <sup><4130></sup>1 Corinthians 13:10 (G L T Tr WH omit **tote**); 15:28, 54; <sup><5104></sup>Colossians 3:4.



**c.** According to the usage of later authors, a usage, however, not altogether unknown to the more elegant writers (Winer's Grammar, 309 (289f); Buttmann, 222f (192f); (Tdf. Proleg., p. 124f; WH's Appendix, p. 171; for examples additional to these given by Winer's Grammar, and Buttmann, as above see Sophocles' Lexicon, under the word; cf. Jebb in Vincent and Dickson's Handbook to Modern Greek, Appendix, sec. 78)), with the indicative;

[a]. future: "when" (~~4051~~ Matthew 5:11 Tdf.); ~~2138~~ Luke 13:28 T Tr text WH marginal reading; (~~5051~~ 1 Timothy 5:11 L marginal reading); "as often as," ~~6049~~ Revelation 4:9 (cf. Bleek ad loc.).

[b]. present: ~~41125~~ Mark 11:25 L T Tr WH; ~~4137~~ Mark 13:7 Tr text; (~~2102~~ Luke 11:2 Tr marginal reading).

[g]. very rarely indeed, with the imperfect: "as often as," (whenever), **oJan egewroun**, ~~4031~~ Mark 3:11 (~~0330~~ Genesis 38:9; ~~2771~~ Exodus 17:11; ~~0734~~ 1 Samuel 17:34; see **an**, II. 1).

[d]. As in Byzantine authors equivalent to **oJe**, "when," with the indicative aorist: **oJan hnoixen**, ~~6001~~ Revelation 8:1 L T Tr WH; (add **oJan oye egeneto**, ~~4119~~ Mark 11:19 T Tr text WH, cf. Buttmann, 223 (193); but others take this of customary action, "whenever evening came" (i.e. "every evening," R.V.)). **oJan**, does not occur in the Epistles of Peter and Jude.

**{3753} oJe**, a particle of time (from Homer down), "when";

**1.** with the indicative (Winer's Grammar, 296f (278f)); indicative present (of something certain and customary, see Herm. ad Vig., p. 913f), "while": ~~3004~~ John 9:4; ~~5097~~ Hebrews 9:17; with an historical present ~~41103~~ Mark 11:1. with the imperfect (of a thing done on occasion or customary); ~~4142~~ Mark 14:12; 15:41; ~~4021~~ Mark 6:21 R G; ~~6218~~ John 21:18; ~~4226~~ Acts 12:6; 22:20; ~~6120~~ Romans 6:20; 7:5; ~~6331~~ 1 Corinthians 13:11; ~~8008~~ Galatians 4:3; ~~5007~~ Colossians 3:7; 1 ~~5004~~ Titus 3:4; ~~5300~~ 2 Thessalonians 3:10; ~~6133~~ 1 Peter 3:20. with an indicative aorist, Latin *quom* with pluperfect (Winer's Grammar, sec. 40, 5; (Buttmann, sec. 137, 6)): ~~4025~~ Matthew 9:25; 13:26,48; 17:25 (R G); 21:34; ~~4032~~ Mark 1:32; 4:10; 8:19; 15:20; ~~4021~~ Luke 2:21f,42; 4:25; 6:(3 L T WH), 13; 22:14; 23:33; ~~6019~~ John 1:19; 2:22; 4:45 (where Tdf. **vuj**), etc.; ~~4013~~ Acts 1:13; 8:12,39; 11:2; 21:5,35; 27:39; 28:16; ~~6531~~ Romans 13:11 ("than when we gave in our allegiance to Christ;" Latin *quom Christo nomen dedissemus* (R.V. "than when we first believed"));

<8015>Galatians 1:15; 2:11,12,14; 4:4; <5045>Philippians 4:15; <8070>Hebrews 7:10; <6017>Revelation 1:17; 6:3,5,7,9,12; 8:1, etc.; so also <4028>Matthew 12:3; <4025>Mark 2:25; (<6124>John 12:41 R Tr marginal reading **oĵe eiden**, when it had presented itself to his sight (but best texts **oĵi**: “because” he saw etc.)). **egeneto**, **oĵe etel esen**, a common phrase in Matthew, viz. <4028>Matthew 7:28; 11:1; 13:53; 19:1; 26:1. **oĵe ... tote**, <4201>Matthew 21:1; <6126>John 12:16. with the indicative perfect, “since” (R.V. “now that” I am become), <6131>1 Corinthians 13:11; with the indicative future: <4272>Luke 17:22; <6131>John 4:21,23; 5:25; 16:25; <6126>Romans 2:16 (R G T Tr text WH marginal reading) (where Lachmann **hĵ**(others besides)); <5048>2 Timothy 4:3.

2. with the aorist subjunctive: **eww an hĵh**, **oĵe eiphte** (where **oĵan**, might have been expected), until the time have come, when ye have said, <4235>Luke 13:35 (R G (cf. Tr brackets)); cf. Matthiae, ii., p. 1196f; Bornemann, Scholia in Lucae evang., p. 92; Winer’s Grammar, 298 (279); (Bernhardy (1829), p. 400; cf. Buttmann, 231f (199)).

{3588} **oĵte**, **hĵte**, **to**, **te**, see **te** 2 a.

{3574} **oĵi** (properly neuter of **ostiv**), a conjunction (from Homer down) (Latin *quod* (cf. Winer’s Grammar, sec. 53, 8 b.; Buttmann, sec. 139, 51; sec. 149, 3)), marking:

**I.** the substance or contents (of a statement), “that”;

1. joined to verbs of saying and declaring (where the accusative and infinitive is used in Latin): **anagĵel lein**, <4442>Acts 14:27; **dihĵeisqai**, <4027>Acts 9:27; **eipein**, <0161>Matthew 16:20; 28:7,13; <6072>John 7:42; 16:15; <8015>1 Corinthians 1:15; **legein**, <4089>Matthew 3:9; 8:11; <4038>Mark 3:28; <4257>Luke 15:7; <6161>John 16:20; <6109>Romans 4:9 (T Tr WH omit; L brackets **oĵi**); 9:2, and very often; **proeirhkenai**, <4008>2 Corinthians 7:3; before the **oĵi** in <4442>Acts 14:22 supply **legontev**, contained in the preceding **parakal ountev** (cf. Buttmann, sec. 151, 11); **oĵi** after **grafein**, <4190>1 Corinthians 9:10; <6122>1 John 2:12-14; **marturein**, <4231>Matthew 23:31; <6034>John 1:34; 3:28; 4:44; **oĵol oĵein**, <5113>Hebrews 11:13; **deiknuein**, <4021>Matthew 16:21; **dhl oun**, <4011>1 Corinthians 1:11; **didaskain**, <6114>1 Corinthians 11:14. after **emfanizein**, <5814>Hebrews 11:14; **dhl on (estin)**, <6157>1 Corinthians 15:27; <8011>Galatians 3:11; <5407>1 Timothy 6:7 (where L T Tr WH omit **dhl on** (and then **oĵi** simply introduces the reason, “because” (Buttmann, 358 (308) to the contrary)); **faneroumai** (for **faneron**

**ginetai peri emou**), <sup><4708></sup>2 Corinthians 3:3; <sup><4129></sup>1 John 2:19. It is added — to verbs of swearing, and to forms of oath and affirmation: **omnumi**, <sup><6016></sup>Revelation 10:6; **zw egw** (see **zaw**, I. 1, p. 270{a}), <sup><6441></sup>Romans 14:11; **martura ton Qeon epikal oumai**, <sup><4023></sup>2 Corinthians 1:23; **pistov oJ Qeov**, <sup><4018></sup>2 Corinthians 1:18; **estin al hqeia Cristou en emoi**, <sup><4710></sup>2 Corinthians 11:10; **idou enwpion tou Qeou**, <sup><4021></sup>Galatians 1:20; cf. Fritzsche, Ep. ad Romans, ii., p. 242f; (Winer's Grammar, sec. 53, 9; Buttman, 394 (338)); — to verbs of perceiving, knowing, remembering, etc.: **akouein**, <sup><6148></sup>John 14:28; **blepein**, <sup><4708></sup>2 Corinthians 7:8; <sup><3889></sup>Hebrews 3:19; <sup><5022></sup>James 2:22; **q easqai**, <sup><4046></sup>John 6:5; **ginwskein**, <sup><4215></sup>Matthew 21:45; <sup><4001></sup>Luke 10:11; <sup><4045></sup>John 4:53; <sup><4716></sup>2 Corinthians 13:6; <sup><4015></sup>1 John 2:5, etc.; after **touto**, <sup><4046></sup>Romans 6:6; **eidennai**, <sup><4062></sup>Matthew 6:32; 22:16; <sup><4020></sup>Mark 2:10; <sup><4049></sup>Luke 2:49; <sup><4042></sup>John 4:42; 9:20,24f; <sup><4012></sup>Romans 2:2; 6:9; <sup><5045></sup>Philippians 4:15f, and very often **gnwston estin**, <sup><4038></sup>Acts 28:28; **epiginwskein**, <sup><4008></sup>Mark 2:8; <sup><4012></sup>Luke 1:22; <sup><4043></sup>Acts 4:13; **epistasqai**, <sup><4457></sup>Acts 15:7; **noein**, <sup><4057></sup>Matthew 15:17; **ofan**, <sup><5024></sup>James 2:24; **katal ambanein**, <sup><4043></sup>Acts 4:13; 10:34; **sunienai**, <sup><4062></sup>Matthew 16:12; **agnoein**, <sup><4013></sup>Romans 1:13; 2:4; 6:3, etc.; **anaginwskein**, <sup><4025></sup>Matthew 12:5; 19:4; **mnhmoneuein**, <sup><4046></sup>John 16:5; — to verbs of thinking, believing, judging, hoping: **logizesqai**, <sup><6151></sup>John 11:50 L T Tr WH; after **touto**, <sup><4008></sup>Romans 2:3; <sup><4701></sup>2 Corinthians 10:11; **nomizein**, <sup><4057></sup>Matthew 5:17; **oimai**, <sup><5007></sup>James 1:7; **pepeismai**, <sup><4038></sup>Romans 8:38; 14:14; 15:14; <sup><5006></sup>2 Timothy 1:5,12; **pepoiqenai**, <sup><4049></sup>Luke 18:9; <sup><4018></sup>2 Corinthians 2:3; <sup><5024></sup>Philippians 2:24; <sup><4050></sup>Galatians 5:10; <sup><5004></sup>2 Thessalonians 3:4; <sup><3838></sup>Hebrews 13:18; **pisteuein**, <sup><4028></sup>Matthew 9:28; <sup><4123></sup>Mark 11:23; <sup><4009></sup>Romans 10:9; **upol ambanein**, <sup><4074></sup>Luke 7:43; **dokein**, <sup><4067></sup>Matthew 6:7; 26:53; <sup><4015></sup>John 20:15; **el pizein**, <sup><4221></sup>Luke 24:21; <sup><4716></sup>2 Corinthians 13:6; **krinein touto ofi**, <sup><4754></sup>2 Corinthians 5:14 (15); — to verbs of emotion (where in Latin now the accusative and infinitive is used, now *quod*): **qaumazein** <sup><4113></sup>Luke 11:38; **cairein**, <sup><6148></sup>John 14:28; <sup><4708></sup>2 Corinthians 7:9,16; <sup><5040></sup>Philippians 4:10; <sup><6004></sup>2 John 1:4; **en toutw ofi**, <sup><4010></sup>Luke 10:20; **sugcairein**, <sup><4256></sup>Luke 15:6,9; **mel ei moi (soi, autw)**, <sup><4048></sup>Mark 4:38; <sup><4040></sup>Luke 10:40; — to verbs of praising, thanking, blaming (where the Latin uses *quod*): **epainein**, <sup><4268></sup>Luke 16:8; <sup><6102></sup>1 Corinthians 11:2,17; **exomol ogeisqai**, <sup><4025></sup>Matthew 11:25; <sup><4021></sup>Luke 10:21; **eucaristein**, <sup><4281></sup>Luke 18:11; **cariv tw Qew**, <sup><4067></sup>Romans 6:17; **carin ecw tini**, <sup><5012></sup>1 Timothy 1:12; **ecw kata tinov, ofi** etc. <sup><4014></sup>Revelation 2:4; **ecw touto ofi**, I have this (which is praiseworthy) that, <sup><4016></sup>Revelation

2:6; add, <sup><4073></sup>John 7:23 (but here **oji** is causal; cf. Winer's Grammar, sec. 53, 8 b.); <sup><4067></sup>1 Corinthians 6:7; — to the verb **einai**, when that precedes with a demons. pronoun, in order to define more exactly what thing is or wherein it may be seen: **auth estin oji** (Latin *quod*), <sup><4089></sup>John 3:19; **en toutw oji**, <sup><4086></sup>1 John 3:16; 4:9f,13, etc.; **peri toutou oji**, <sup><4069></sup>John 16:19; **ouc ojon de oji** (see **ojov**), <sup><4086></sup>Romans 9:6; — to the verbs **ginesqai** and **einai** with an interrogative pronoun, as **ti gegonen oji** etc., “what has come to pass that?” our “how comes it that?” <sup><4042></sup>John 14:22; **ti** (L marginal reading **tiv**) **estin anqrwpov, oji**, <sup><4086></sup>Hebrews 2:6 from <sup><4086></sup>Psalm 8:5. **tiv oji ogov outov** (namely, **estin**), **oji**, <sup><4046></sup>Luke 4:36; **potapov estin outov, oji**, <sup><4087></sup>Matthew 8:27; **tiv hbidach auth, oji**, <sup><4027></sup>Mark 1:27 Rec.; add <sup><4044></sup>Mark 4:41.

**2.** in elliptical formulas (Buttmann, 358 (307); (Winer's Grammar, 585 (544) note)): **ti oji** etc., equivalent to **ti estin oji** (A.V. “how is it that”), “wherefore?” <sup><4026></sup>Mark 2:16 R G L (others omit **ti**; cf. 5 below, and see **ostiv**, 4); <sup><4049></sup>Luke 2:49; <sup><4074></sup>Acts 5:4,9. **ouc oji** for **ou legw oji**, our “not that,” not as though, cf. Buttmann, sec. 150, 1; (Winer's Grammar, 597 (555)); thus, <sup><4066></sup>John 6:46; 7:22; <sup><4024></sup>2 Corinthians 1:24; 3:5; <sup><4082></sup>Philippians 3:12; 4:11. **oji** is used for **eiv ekeino oji** (in reference to the fact that” (English “seeing that, in that”)): thus in <sup><4028></sup>John 2:18; (Meyer (see his note on <sup><4026></sup>1 Corinthians 1:26) would add many other examples, among them <sup><4017></sup>John 9:17 (see below)); for **en toutw oji**, <sup><4088></sup>Romans 5:8; for **peri toutou oji**, “concerning this, that”: so after **lalein**, <sup><40034></sup>Mark 1:34; <sup><4044></sup>Luke 4:41 (others take **oji**, in these examples and those after **dial og.** which follow in a causal sense; cf. Winer's Grammar, as below (Ellicott on <sup><4037></sup>2 Thessalonians 3:7)); after **legein**, <sup><4017></sup>John 9:17 (see above); after **dial ogizesqai**, <sup><4068></sup>Matthew 16:8; <sup><4087></sup>Mark 8:17 (after **apostel lein pistol av**, 1 Macc. 12:7). See examples from classic authors in Fritzsche on Matthew, p. 248f; (Meyer, as above; cf. Winer's Grammar, sec. 53, 8b.).

**3.** Noteworthy is the attraction, not uncommon, by which the noun that would naturally be the subject of the subjoined clause, is attracted by the verb of the principal clause and becomes its object (cf. Winer's Grammar, sec. 66, 5; B sec. 151, 1 a.); as, **oidate thn oikian Stefana, oji estin aparch**, for **oidate, oji hbikia Stefana, k.t.l.**, <sup><4065></sup>1 Corinthians 16:15; also after **eidenai** and **idein**, <sup><4024></sup>Mark 12:34; <sup><4001></sup>1 Thessalonians 2:1; so after other verbs of knowing, declaring, etc.: <sup><4024></sup>Matthew 25:24;

<B08>John 9:8; <430>Acts 3:10; 9:20; <413>1 Corinthians 3:20; <504>2 Thessalonians 2:4; <678>Revelation 17:8, etc.; **ou uheiv legete oJi Qeov udwn esti**, for **peri ou** (cf. <215>Luke 21:5) **uheiv legete oJi**, <185>John 8:54.

4. As respects construction, **oJi** is joined in the N.T.

a. to the indicative even where the opinion of another is introduced, and therefore according to classical usage the optative should have been used; as, **diesteil ato ... ida mhdeni eipwsin, oJi autov estin oCristov**, <161>Matthew 16:20; add, 21; 4:12; 20:30, etc.

b. to that subjunctive after **out mh** which differs scarcely at all from the future (see **mh**, IV. 2, p. 411a; (cf. Winer's Grammar, 508 (473))): <161>Matthew 5:20; 26:29 (R G; others omit **oJi**); <145>Mark 14:25; <215>Luke 21:32; <156>John 11:56 (where before **oJi** supply **dokeite**, borrowed from the preceding **dokei**); but in <188>Romans 3:8 **oJi** before **poihswnen** (hortatory subjunctive (cf. Winer's Grammar, sec. 41 a. 4 a.; Buttman, 245 (211))) is recitative (see 5 below), depending on **legousi** (Winer's Grammar, 628 (583); Buttman, sec. 141, 3).

c. to the infinitive, by a mingling of two constructions, common even in classic Greek, according to which the writer beginning the construction with **oJi** falls into the construction of the accusative with an infinitive: <471>Acts 27:10; cf. Winer's Grammar, 339 (318) N. 2; (sec. 63, 2c.; Buttman, 383 (328)). On the anacoluthon found in <411>1 Corinthians 12:2, according to the reading **oJi oJe** (which appears in the Sinaiticus manuscript also (and is adopted by L brackets T Tr WH (yet cf. their note))), cf. Buttman, 383f (328f).

5. **oJi** is placed before direct discourse ('recitative' **oJi**) (Buttman, sec. 139, 51; Winer's Grammar, sec. 65, 3 c.; sec. 60, 9 (and Moulton's note)): <123>Matthew 2:23(?); 7:23; 16:7; 21:16; 26:72,74; 27:43; Mark (2:16 T Tr WH (see 2 above); but see **ostiv**, 4); 6:23; 12:19 (cf. Buttman, 237 (204)); <161>Luke 1:61; 2:23; 4:43; 15:27; <101>John 1:20; 4:17; 15:25; 16:17; <415>Acts 15:1; <818>Hebrews 11:18; <101>1 John 4:20; <117>Revelation 3:17, etc.; most frequently after **legw**, which see II. 1 a., p. 373{a} bottom (Noteworthy is <510>2 Thessalonians 3:10, cf. Buttman, sec. 139, 53.)

**II.** the reason why anything is said to be or to be done, “because, since, for that, for” (a causal conjunc.; Latin *quod, quia, quom, nam*); (on the difference between it and **gar** cf. Westcott, Epistles of John, p. 70);

**a.** it is added to a speaker’s words to show what ground he gives for his opinion; as, **makariov** etc. **oĵi**, <sup><4094></sup>Matthew 5:4-12; 13:16; <sup><4060></sup>Luke 6:20f; 14:14; after **ouai**, <sup><40121></sup>Matthew 11:21; 23:13-15,23,25,27,29; <sup><4064></sup>Luke 6:24f; 10:13; 11:42-44,46,52; <sup><60111></sup>Jude 1:11; cf. further, <sup><4073></sup>Matthew 7:13; 17:15; 25:8; <sup><4069></sup>Mark 5:9; 9:38 (G Tr marginal reading omit; Tr text brackets the clause); <sup><40747></sup>Luke 7:47; 23:40; <sup><4063></sup>John 1:30; 5:27; 9:16; 16:9-11,14,16 (T Tr WH omit; L brackets the clause); <sup><4006></sup>Acts 1:5, and often; — or is added by the narrator, to give the reason for his own opinion: <sup><4028></sup>Matthew 2:18; 9:36; <sup><4063></sup>Mark 3:30; 6:34; <sup><4025></sup>John 2:25; <sup><4017></sup>Acts 1:17; — or, in general, by a teacher, and often in such a way that it relates to his entire statement or views: <sup><4056></sup>Matthew 5:43; <sup><4048></sup>1 John 4:18; <sup><4007></sup>2 John 1:7; <sup><4060></sup>Revelation 3:10.

**b.** **oĵi** makes reference to some word or words that precede or immediately follow it (cf. Winer’s Grammar, sec. 23, 5; sec. 53, 8 b.; Buttman, sec. 127, 6); as, **dia touto**, <sup><4047></sup>John 8:47; 10:17; 12:39; <sup><4061></sup>1 John 3:1, etc. **dia ti**, <sup><4062></sup>Romans 9:32; <sup><40111></sup>2 Corinthians 11:11. **carin tinov**; <sup><4062></sup>1 John 3:12. **outwv**, <sup><4066></sup>Revelation 3:16. **en toutw**, <sup><4061></sup>1 John 3:20. **oĵi** in the protasis, <sup><4065></sup>John 1:50(51); 20:29. It is followed by **dia touto**, <sup><4069></sup>John 15:19. **ouc oĵi ... al’ oĵi**, “not because ... but because,” <sup><4066></sup>John 6:26; 12:6.

**III.** On the combination **wĵ oĵi** see **wĵ**, I. 3.

(**oĵi** interrogative, *i.e.* **oĵti** or **oĵi**, see **ostiv**, 4 (and at the beginning).) **ostiv**, 4 (and at the beginning).)

{3755} **oĵou**, see **ostiv** at the beginning

{3757} **ouh**, see **ov**, **hJoJ** II. 11.

{3756} **ou** before a consonant, **ouk** before a vowel with a smooth breathing, and **ouc** before an aspirated vowel; but sometimes in the best manuscripts **ouc** occurs even before a smooth breathing; accordingly, L T WH marginal reading have adopted **ouc idou**, <sup><4017></sup>Acts 2:7; L T **ouc loudaikwv**, <sup><4014></sup>Galatians 2:14 (see WH, Introduction, sec. 409); L **ouc ol igov**, <sup><4023></sup>Acts 19:23; **ouc hgaphsan**, <sup><4021></sup>Revelation 12:11; and

contrariwise **ouk** before an aspirate, as **ouk esthken**, <sup><884></sup>John 8:44 T; (**ouk edeken**, <sup><4712></sup>2 Corinthians 7:12 T); (**ouk euron**, <sup><2418></sup>Luke 24:3; (**ouk uparcei**, <sup><4416></sup>Acts 3:6) in manuscript **a** (also C\*; cf. the Alexandrian LXX manuscript in 1 Esdr. 4:2,12; <sup><8916></sup>Job 19:16; 38:11, 26)); cf. Winer's Grammar, sec. 5, 1 d. 14; Buttmann, 7; (A.V. Schütz, Hist. Alphab. Art., Berol. 1875, pp. 54-58; Sophocles, Hist. of Greek Alphab., 1st edition 1848, p. 64f (on the breathing); Tdf., the Septuagint, edition 4, Proleg., pp. xxxiii. xxxiv.; Scrivener, Collation etc., 2nd edition, p. 55: no. 9; id. manuscript Bezae, p. xlvii. no. 11 (cf. p. xiii. no. 5); Kuenen and Cobet, N.T. etc., p. 87f; Tdf. Proleg., p. 90f; WH. Introductory sections 405ff, and Appendix, p. 143f); the Septuagint for **al õyãæyãea** a particle of negation, "not" (how it differs from **mh** has been explained in **mh**, at the beginning); it is used:

1. absolutely and accented, **ou**, "nay, no" (Winer's Grammar, 476 (444)): in answers, **oude fhsin. ou**, <sup><1139></sup>Matthew 13:29; **apekriqh. Ou**, <sup><8121></sup>John 1:21; (21:5), cf. 7:12; repeated, **ou ou**, it strengthens the negation, "nay, nay, by no means," <sup><4157></sup>Matthew 5:37; **htw udwn to ou ou**, let your denial be truthful, <sup><5152></sup>James 5:12; on <sup><4017></sup>2 Corinthians 1:17-19, see **nai**.
2. It is joined to other words — to a finite verb, simply to deny that what is declared in the verb applies to the subject of the sentence: <sup><4025></sup>Matthew 1:25 (**ouk eginwsken authn**); <sup><4125></sup>Mark 3:25; <sup><4168></sup>Luke 6:43; <sup><8108></sup>John 10:28; <sup><4105></sup>Acts 7:5; <sup><8116></sup>Romans 1:16, and times without number. It has the same force when conjoined to participles: **wj ouk aera derwn**, <sup><4125></sup>1 Corinthians 9:26; **ouk ontov autw teknou**, at the time when he had no child, <sup><4105></sup>Acts 7:5 (**mh ontov** would be, "although he had no child"); add, <sup><8120></sup>Romans 8:20; <sup><4044></sup>1 Corinthians 4:14; <sup><4048></sup>2 Corinthians 4:8; <sup><8108></sup>Galatians 4:8,27; <sup><5129></sup>Colossians 2:19; <sup><5108></sup>Philippians 3:3; <sup><5125></sup>Hebrews 11:35; <sup><4105></sup>1 Peter 1:8; **oj.. ouk wn poimhn**, <sup><8102></sup>John 10:12 (where according to classical usage **mh** must have been employed, because such a person is imagined as is not a shepherd; (cf. Buttmann, 351 (301) and **mh**, I. 5 b.)). in relative sentences: **eisin ... tinev oj ou pisteuousin**, <sup><8164></sup>John 6:64; add, <sup><4108></sup>Matthew 10:38; 12:2; <sup><4102></sup>Luke 6:2; <sup><5121></sup>Romans 15:21; <sup><8105></sup>Galatians 3:10, etc.; **ouk estin oj** and **ouden estin oj** followed by a future: <sup><4105></sup>Matthew 10:26; <sup><4187></sup>Luke 8:17; 12:2; **tiv estin, oj ou** followed by a present indicative: <sup><4185></sup>Acts 19:35; <sup><5127></sup>Hebrews 12:7; cf. Winer's Grammar, 481 (448); Buttmann, 355 (305); in statements introduced by **oji** after verbs of understanding, perceiving, saying, etc.:



<R52>John 5:42; 8:55, etc.; **ouji ouk** (where **ouk** is pleonastic) after **arneisqai**, <A122>1 John 2:22; cf. Buttmann, sec. 148, 13; (Winer's Grammar, sec. 65, 2 [b].); — to an infinitive, where **mh** might have been expected: **tiv eti creia kata thn taxin Mel cisedek eJeron anistasqai idrea kai ou kata thn taxin Aarwn I egesqai**, <R71>Hebrews 7:11 (where the difficulty is hardly removed by saying (e.g. with Winer's Grammar, 482 (449)) that **ou** belongs only to **kata thn taxin Aarwn**, not to the infinitive). it serves to deny other parts of statements: **ouk en sofia I logou**, <K17>1 Corinthians 1:17; **ou mel ani**, **ouk en pl axi I iqinaiv**, <R3>2 Corinthians 3:3, and many other examples; — to deny the object, **el eov** (R G **el eon**) **qel w**, **ou qusian**, <A13>Matthew 9:13; 12:7; **ouk eme decetai**, <R37>Mark 9:37. It blends with the term to which it is prefixed into a single and that an affirmative idea (Winer's Grammar, 476 (444); cf. Buttmann, 347 (298)); as, **ouk eaw**, "to present, hinder," <A17>Acts 16:7; 19:30 (cf., on this phrase, Herm. ad Vig., p. 887f); **ouk ecw**, "to be poor," <R12>Matthew 13:12; <R25>Mark 4:25 (see **ecw**, I. 2 a., p. 266{b}); **ta ouk anhkonta** (or **abuk anhken**, L T Tr WH), "unseemly, dishonorable," <R34>Ephesians 5:4 (see **mh**, I. 5 d. at the end, p. 410a; (cf. Buttmann, sec. 148, 7{a}.; Winer's Grammar, 486 (452))); often so as to form a litotes; as, **ouk agnoew**, "to know well," <R21>2 Corinthians 2:11 (Sap. 12:10); **ouk ol igoi**, not a few, *i.e.* very many, <A74>Acts 17:4,12; 19:23f; 15:2; 14:28; 27:20; **ou pol I ai hterai**, a few days, <R15>Luke 15:13; <R22>John 2:12; <R36>Acts 1:5; **ou pol u**, <R74>Acts 27:14; **ou metriwv**, <A12>Acts 20:12; **ouk ashmov**, not undistinguished (A.V. "no mean" etc.), <R13>Acts 21:39; **ouk ek metrou**, <R34>John 3:34. it serves to limit the term to which it is joined: **ou pantwv**, "not altogether, not entirely" (see **pantwv**, c. [b].); **ou pav**, "not any and every one," <R21>Matthew 7:21; plural, **ou pantev**, "not all," <R91>Matthew 19:11; <R36>Romans 9:6; 10:16; **ou pasa sarx**, not every kind of flesh, <R15>1 Corinthians 15:39; **ou panti tw I aw**, not to all the people, <A14>Acts 10:41; on the other hand, when **ou** is joined to the verb, **pav ... ou** must be rendered "no one, no" (as in Hebrew, now **I K;... al onow al o. I K; cf. Winer, Lex. Hebrew et Chald., p. 513f): <R31>Luke 1:31; <R36>Ephesians 5:5; <R21>1 John 2:21; <R28>Revelation 22:3; **pasa sarx ... ou** with a verb, "no flesh, no mortal," <R22>Matthew 24:22; <A132>Mark 13:20; <R32>Romans 3:20; <R26>Galatians 2:16; cf. Winer's Grammar, sec. 26, 1; (Buttmann, 121 (106)). Joined to a noun it denies and annuls the idea of the noun; as, **ton ou I aon**, a people that is not a people (German *ein Nichtvolk*, "a no-**

people”), <sup><6125></sup>Romans 9:25, cf. <sup><6121></sup>1 Peter 2:10; **ep’ ouk eqnei** (R.V. “with that which is no nation”), <sup><6109></sup>Romans 10:19 (so **al q[; al d aā** a no-god, <sup><6121></sup>Deuteronomy 32:21; **al α[ε** “a not-wood,” <sup><23015></sup>Isaiah 10:15; **ouk arciereuv**, 2 Macc. 4:13; **hbu dial usiv**, Thucydides 1, 137, 4; **hbu periteicisiv** 3, 95, 2; **hbuk exousia** 5, 50, 3; **di’ apeirosunan ... kouk apodeixin**, Euripides, Hippolytus 196, and other examples in Greek writings; “non sutor,” Horace sat. 2, 3, 106; “non corpus,” Cicero, acad. 1, 39 at the end); cf. Winer’s Grammar, 476 (444); (Buttmann, sec. 148, 9); **hj ouk hgaphmenh**, <sup><6125></sup>Romans 9:25; **oj ouk hl hemenoi**, <sup><6121></sup>1 Peter 2:10.

**3.** followed by another negative,

**a.** it strengthens the negation: **ou krinw oudena**, <sup><6185></sup>John 8:15; add, <sup><6157></sup>Mark 5:37; <sup><6119></sup>2 Corinthians 11:9 (8); **ouk ouk hn oudepw oudeiv keimenov**, <sup><6253></sup>Luke 23:53 (see **oudepw**); **ouk ... ouden**, nothing at all, <sup><6142></sup>Luke 4:2; <sup><6163></sup>John 6:63; 11:49; 12:19; 15:5; **ou mele i soi peri oudenov**, <sup><6126></sup>Matthew 22:16; **ouk ... ouketi**, <sup><6183></sup>Acts 8:39; cf. Matthiae, sec. 609, 3; Kühner, ii. sec. 516; Winer’s Grammar, sec. 55, 9{b}; (Buttmann, sec. 148, 11).

**b.** as in Latin, it changes a negation into an affirmation (cf. Matthiae, sec. 609, 2; Klotz ad Devar. ii. 2, p. 695f; Winer’s Grammar, sec. 55, 9 a.; Buttmann, sec. 148, 12); **ou para touto ouk estin ek tou swmatov**, “not on this account is it not of the body,” *i.e.* it belongs to the body, does not cease to be of the body, <sup><6125></sup>1 Corinthians 12:15; **ou dunameqa aj eidomen kai hkousamen mh l al ein**, “we are unable not to speak” (A.V. “we cannot but speak”), <sup><6141></sup>Acts 4:20.

**4.** It is used in disjunctive statements where one thing is denied that another may be established (Winer’s Grammar, sec. 55, 8; cf. Buttmann, 356 (306)): **ouk ... al la**, <sup><6182></sup>Luke 8:52; 24:6 (WH reject the clause); <sup><6183></sup>John 1:33; 7:10,12,16; 8:49; <sup><6144></sup>Acts 10:41; <sup><6181></sup>Romans 8:20; <sup><6151></sup>1 Corinthians 15:10; <sup><6183></sup>2 Corinthians 3:3; 8:5; <sup><6126></sup>Hebrews 2:16, etc.; see **al la** II. 1; **ouc ida ... al l’ ida**, <sup><6187></sup>John 3:17; **ouc ida ... al la**, <sup><6168></sup>John 6:38; **ou monon ... al la kai**, see **al la**, II. 1 and **monov**, 2; **ouk ... ei mh**, see **ei**, III. 8 c., p. 171{b}; **ou mh** with subjunctive aorist followed by **ei mh**, <sup><6127></sup>Revelation 21:27 (see **ei** as above, [b].).

**5.** It is joined to other particles: **ou mh**, “not at all, by no means, surely not, in no wise,” see **mh**, IV.; **ou mhketi** with aorist subjunctive <sup><6119></sup>Matthew

21:19 L T Tr marginal reading WH. **mh ou**, where **mh** is interrogative (Latin *num*) and **ou** negative (cf. Buttmann, 248 (214), 354 (304); Winer's Grammar, 511 (476)): <sup><508></sup>Romans 10:18f; <sup><490></sup>1 Corinthians 9:4f; 11:22. **ei ou**, see **ei**, III. 11, p. 172a. **ou gar** (see **gar**, I., p. 109b), <sup><4467></sup>Acts 16:37.

**6.** As in Hebrew **al** with imperfect, so in Biblical Greek **ou** with 2 person future is used in emphatic prohibition (in secular authors it is milder; cf. Winer's Grammar, sec. 43, 5 c.; also 501f (467f); (Buttmann, sec. 139, 64); Fritzsche on Matthew, p. 259f (cf. p. 252f) thinks otherwise, but not correctly): <sup><4085></sup>Matthew 6:5; and besides in the moral precepts of the O.T., <sup><4017></sup>Matthew 4:7; 19:18; <sup><4012></sup>Luke 4:12; <sup><4215></sup>Acts 23:5; <sup><5005></sup>Romans 7:7; 13:9.

**7. ou** is used interrogatively — when an affirmative answer is expected (Latin *nonne*; (Winer's Grammar, sec. 57, 3{a}; Buttmann, 247 (213))): <sup><4025></sup>Matthew 6:26,30; 17:24; <sup><4021></sup>Mark 4:21; 12:24; <sup><2140></sup>Luke 11:40; <sup><4045></sup>John 4:35; 7:25; <sup><4421></sup>Acts 9:21; <sup><5021></sup>Romans 9:21; <sup><4901></sup>1 Corinthians 9:1,6f,12; <sup><4904></sup>James 2:4, and often; **ouk oidate k.t.l.**; and the like, see **eidw**, II. 1, p. 174{a}; **al l' ou**, <sup><5816></sup>Hebrews 3:16 (see **al la**, I. 10, p. 28{a}); **ouk apokrinh ouden**; answerest thou nothing at all? <sup><4140></sup>Mark 14:60; 15:4; — where an exclamation of reproach or wonder, which denies directly, may take the place of a negative question: <sup><4013></sup>Mark 4:13,38; <sup><2718></sup>Luke 17:18; <sup><4430></sup>Acts 13:10 (cf. Buttmann, sec. 139, 65); 21:38 (on which see **ara**, 1); cf. Winer's Grammar, as above; **ou mh piw auto**; shall I not drink it? <sup><6181></sup>John 18:11; cf. Winer's Grammar, p. 512 (477); (cf. Buttmann, sec. 139, 2).

**{3758} oua**, Tdf. **oua** (see Proleg., p. 101; cf. Chandler sec. 892), "Ah! Ha!" an interjection of wonder and amazement: Epictetus diss. 3, 22, 34; 3, 23, 24; Dio Cassius, 63, 20; called out by the overthrow of a boastful adversary, <sup><4159></sup>Mark 15:29.\*

**{3759} ouai**, an interjection of grief or of denunciation; the Septuagint chiefly for **yw** and **yw**; "Alas! Woe!" with a dat of person added, <sup><4012></sup>Matthew 11:21; 18:7; 23:13-16,23,25,27,29; 24:19; 26:24; <sup><4137></sup>Mark 13:17; 14:21; <sup><4024></sup>Luke 6:24-26; 10:13; 11:42-44,46f,52; 21:23; 22:22; <sup><6011></sup>Jude 1:11; <sup><6622></sup>Revelation 12:12 R G L, small edition. (see below) (<sup><0219></sup>Numbers 21:29; <sup><2389></sup>Isaiah 3:9, and often in the Septuagint); thrice repeated, and followed by a dative, <sup><6683></sup>Revelation 8:13 R G L WH marginal reading (see below); the dative is omitted in <sup><2701></sup>Luke 17:1; twice

repeated and followed by a nominative in place of a vocative, <sup><6880></sup>Revelation 18:10,16,19 (<sup><2024></sup>Isaiah 1:24; 5:8-22; <sup><8116></sup>Habakkuk 2:6, 12, etc.); exceptionally, with an accusative of the person, in <sup><683></sup>Revelation 8:13 T Tr WH text, and 12:12 L T Tr WH; this accusative, I think, must be regarded either as an accusative of exclamation (cf. Matthiae, sec. 410), or as an imitation of the construction of the accusative after verbs of injuring (Buttmann, sec. 131, 14 judges otherwise); with the addition of **apo** and a genitive of the evil the infliction of which is deplored (cf. Buttmann, 322 (277); Winer's Grammar, 371 (348)), <sup><1087></sup>Matthew 18:7; also of **ek**, <sup><683></sup>Revelation 8:13. As a substantive, **hbuai** (the writer seems to have been led to use the feminine by the similarity of **hql iyiv** or **hJ tal aipwria**; cf. Winer's Grammar, 179 (169)) "woe, calamity": <sup><692></sup>Revelation 9:12; 11:14; **duo ouai**, <sup><692></sup>Revelation 9:12 (**ouai epi ouai estai**, <sup><3076></sup>Ezekiel 7:26; **ouai h̄lav l hyetai** Evang. Nicod. c. 21 (Pars ii., v. 1 (edited by Tdf.))); so also in the phrase **ouai moi estin**, "woe is unto me," *i.e.* divine penalty threatens me, <sup><496></sup>1 Corinthians 9:16, cf. <sup><2092></sup>Hosea 9:12; (<sup><2104></sup>Jeremiah 6:4); Epictetus diss. 3, 19, 1 (frequent in ecclesiastical writings).\*

**{3760} oudamwv** (from **oudamov**, not even one; and this from **oude** and **amov** (allied perhaps with **aha**; cf. Vanicek, p. 972; Curtius, sec. 600)), adverb, from Herodotus (and Aeschylus) down, "by no means, in no wise": <sup><1116></sup>Matthew 2:6.\*

**{3761} oude** (from Homer down), a neg. disjunctive conjunction, compounded of **ou** and **de**, and therefore properly, equivalent to "but not"; generally, however, its oppositive force being lost, it serves to continue a negation. (On the elision of **e** when the next word begins with a vowel (observed by Tdf. in eight instances, neglected in fifty-eight), see Tdf. Proleg., p. 96; cf. WH's Appendix, p. 146; Winer's Grammar, sec. 5, 1 a.; Buttmann, p. 10f) It signifies:

1. "and not," continuing a negation, yet differently from **oute**; for the latter connects parts or members of the same thing, since **te** is adjunctive like the Latin *que*; but **oude** places side by side things that are equal and mutually exclude each other ((?). There appears to be some mistake here in what is said about 'mutual exclusion' (cf. Winer's Grammar, sec. 55, 6): **oude**, like **de**, always makes reference to something preceding; **oute** to what follows also; the connection of clauses made negative by **oute** is close and internal, so that they are mutually complementary and combine into a unity, whereas

clauses negated by **oude** follow one another much more loosely, often almost by accident as it were; see Winer's Grammar, at the passage cited, and especially the quotations there given from Benfey and Klotz.) It differs from **mhde** as **ou** does from **mh** (which see ad at the beginning); after **ou**, where each has its own verb: <sup><4055></sup>Matthew 5:15 6:28; <sup><4002></sup>Mark 4:22; <sup><4044></sup>Luke 6:44; <sup><4027></sup>Acts 2:27; 9:9; 17:24f; <sup><4017></sup>Galatians 1:17; 4:14; **ouk oida oude epistamai**, <sup><4148></sup>Mark 14:68 R G L marginal reading (others, **oute ... oute**) (Cicero, pro Rosc. American 43, *non novi neque scio*); cf. Winer's Grammar, 490 (456) c.; (Buttmann, 367 (315) note); **ou ... oude ... oude**, "not ... nor ... nor," <sup><4065></sup>Matthew 6:26; **oudeiv ... oude ... oude ... oude**, <sup><4163></sup>Revelation 5:3 (R G; cf. Buttmann, 367 (315); Winer's Grammar, 491 (457)); **ou ... oude**; followed by a future ... **oude mh** followed by subjunctive aorist ... **oude**, <sup><4076></sup>Revelation 7:16. **ou ... oude**, the same verb being common to both: <sup><4004></sup>Matthew 10:24; 25:13; <sup><4068></sup>Luke 6:43; 8:17 (cf. Winer's Grammar, 300 (281); Buttmann, 355 (305) cf. sec. 139, 7); <sup><4064></sup>John 6:24; 13:16; <sup><4081></sup>Acts 8:21; 16:21; 24:18; <sup><4028></sup>Romans 2:28; 9:16; <sup><4001></sup>Galatians 1:1; 3:28; <sup><4076></sup>1 Thessalonians 5:5; <sup><4021></sup>1 Timothy 2:12; <sup><4023></sup>Revelation 21:23. preceded by **oupw**, <sup><4087></sup>Mark 8:17; — by **oudeiv**, <sup><4097></sup>Matthew 9:17; — by **ida mh**, which is followed by **oude ... oude**, where **mhde ... mhde** might have been expected (cf. Buttmann, sec. 148, 8; (Winer's Grammar, 474 (442))) <sup><4004></sup>Revelation 9:4. **oude gar**, "for neither," <sup><4080></sup>John 8:42; <sup><4087></sup>Romans 8:7.

**2.** "also not" (A.V. generally "neither"): <sup><4065></sup>Matthew 6:15; 21:27; 25:45; <sup><4116></sup>Mark 11:26 (R L); <sup><4061></sup>Luke 16:31; <sup><4050></sup>John 15:4; <sup><4045></sup>Romans 4:15; 11:21; <sup><4053></sup>1 Corinthians 15:13,16; <sup><4012></sup>Galatians 1:12 (**oude gar egw** (cf. Buttmann, 367 (315) note; 492 (458))); <sup><4004></sup>Hebrews 8:4, etc.; **al l' oude**, <sup><4235></sup>Luke 23:15; **h oude**, in a question, "or doth not even" etc.? <sup><4114></sup>1 Corinthians 11:14 Rec.; the simple **oude**, num ne quidem ("have ye not even" etc.) in a question where a negative answer is assumed (see **ou**, 7): <sup><4120></sup>Mark 12:10; <sup><4078></sup>Luke 6:3; 23:40; and G L T Tr WH in <sup><4114></sup>1 Corinthians 11:14.

**3.** "not even" (Buttmann, 369 (316)): <sup><4062></sup>Matthew 6:29; 8:10; <sup><4061></sup>Mark 6:31; <sup><4009></sup>Luke 7:9; 12:27; <sup><4025></sup>John 21:25 (Tdf. omits the verse); <sup><4081></sup>1 Corinthians 5:1; 14:21; **oude eiv** (Winer's Grammar, 173 (163); Buttmann, sec. 127, 32), <sup><4062></sup>Acts 4:32; <sup><4080></sup>Romans 3:10; <sup><4065></sup>1 Corinthians 6:5 (L T Tr WH **oudeiv**); **oude ed**, <sup><4003></sup>John 1:3; **al l' oude**, <sup><4192></sup>Acts 19:2; <sup><4081></sup>1 Corinthians 3:2 (Rec. **al l' oute**); 4:3; <sup><4087></sup>Galatians 2:3. in a

double negative for the sake of emphasis, **ouk ... oude** (Buttmann, 369 (316); Winer's Grammar, 500 (465)): <4274> Matthew 27:14; <2813> Luke 18:13; <4076> Acts 7:5.

**{3762} oudeiv, oudemia** (the feminine only in these passages: <4076> Mark 6:5; <4046> Luke 4:26; <4913> John 16:29; 18:38; 19:4; <4258> Acts 25:18; 27:22; <1045> Philippians 4:15; <6106> 1 John 1:5, and Rec. in <5182> James 3:12), **ouden** (and, according to a pronunciation not infrequent from Aristotle, and Theophrastus down, **ouqeiv, ouqen**: <6132> 1 Corinthians 13:2 R<sup>st</sup> L T Tr WH; <4427> Acts 19:27 L T Tr WH; <47108> 2 Corinthians 11:8 (9) L T Tr WH; <2228> Luke 22:35 T Tr WH; 23:14 T Tr WH; <4459> Acts 15:9 T Tr WH text; <4836> Acts 26:26 T WH Tr brackets; <6133> 1 Corinthians 13:3 Tdf.; see **mhdeiv** at the beginning and Götting on Aristotle, pol., p. 218; (Meisterhans, Grammatik d. Attisch. Inschriften, sec. 20, 5; see Liddell and Scott, under the word **ouqeiv**; cf. Lob. Pathol. Elem. ii. 344); Alexander Buttmann (1873) Ausf. Spr. sec. 10 Anm. 7) (from **oude** and **eiv**) (fr. Homer down), “and not one, no one, none, no”; it differs from **mhdeiv** as **ou** does from **mh** (which see at the beginning);

**1.** with nouns: masc, <4044> Luke 4:24; 16:13; <4604> 1 Corinthians 8:4; **oudeiv al lov**, <6153> John 15:24; **oudemia** in the passages given above; neuter, <2204> Luke 23:4; <6104> John 10:41; <4472> Acts 17:21; 23:9; 28:5; <6101> Romans 8:1; 14:14; <4850> Galatians 5:10, etc.

**2.** absolutely: **oudeiv**, <41624> Matthew 6:24; 9:16; <4027> Mark 3:27; 5:4; 7:24; <4061> Luke 1:61; 5:39 (WH in brackets); 7:28; <6018> John 1:18; 4:27; <4480> Acts 18:10; 25:11; <6147> Romans 14:7, and very often. with a partitive genitive: <4046> Luke 4:26; 14:24; <6138> John 13:28; <4453> Acts 5:13; <6014> 1 Corinthians 1:14; 2:8; <5166> 1 Timothy 6:16. **oudeiv ei mh**, <4097> Matthew 19:17 Rec.; 17:8; <4108> Mark 10:18; <2189> Luke 18:19; <6163> John 3:13; <6126> 1 Corinthians 12:3; <6692> Revelation 19:12, etc.; **ean mh**, <632> John 3:2; 6:44,65. **ouk ... oudeiv** (see **ou**, 3 a.), <4216> Matthew 22:16; <41657> Mark 5:37; 6:5; 12:14; <4086> Luke 8:43; <4815> John 8:15; 18:9,31; <4442> Acts 4:12; <47109> 2 Corinthians 11:9 (8); **ouketi ... oudeiv**, <4098> Mark 9:8; **oudepw ... oudeiv**, <2253> Luke 23:53 (Tdf. **oudeiv ... oudepw**; L Tr WH **oudeiv oupw**); <6194> John 19:41; <4486> Acts 8:16 (L T Tr WH); **oudeiv ... ouketi**, <4124> Mark 12:34; <6681> Revelation 18:11. neuter **ouden**, “nothing,” <4005> Matthew 10:26 (cf. Winer's Grammar, 300 (281); Buttmann, 355 (305)); <40721> Matthew 17:20; 26:62; 27:12, and very often; with a partitive genitive, <4036> Luke 9:36; 18:34; <4487> Acts 18:17; <4095> 1 Corinthians 9:15; 14:10 (R G); **ouden ei mh**, <4151> Matthew 5:13;



21:19; <sup><4109></sup>Mark 9:29; 11:13; **mh tinov**; with the answer **oudenov**, <sup><2275></sup>Luke 22:35; **ouden ektov** with genitive, <sup><4872></sup>Acts 26:22; **ouden moi diaferei**, <sup><8116></sup>Galatians 2:6; it follows another negative, thereby strengthening the negation (see **ou**, 3 a.): <sup><4154></sup>Mark 15:4f; 16:8; <sup><2141></sup>Luke 4:2; 9:36; 20:40; <sup><4827></sup>John 3:27; 5:19,30; 9:33; 11:49; 14:30; <sup><4036></sup>Acts 26:26 (Lachmann omits); <sup><4812></sup>1 Corinthians 8:2 (R G); 9:15 (G L T Tr WH); **ouden ou mh** with aorist subjunctive <sup><2109></sup>Luke 10:19 (R<sup>st</sup> G WH marginal reading; see **mh**, IV. 2). **ouden**, absolutely, “nothing whatever, not at all, in no wise” (cf. Buttmann, sec. 131, 10): **adikein** (see **adikew**, 2 b.), <sup><4251></sup>Acts 25:10; <sup><8112></sup>Galatians 4:12; **ouden diaferein tinov**, <sup><8101></sup>Galatians 4:1; **usterein**, <sup><7121></sup>2 Corinthians 12:11; **wfel ein**, <sup><4163></sup>John 6:63; <sup><4138></sup>1 Corinthians 13:3. **ouden estin**, it is nothing, of no importance, etc. (cf. Buttmann, sec. 129, 5): <sup><4236></sup>Matthew 23:16,18; <sup><4185></sup>John 8:54; <sup><4179></sup>1 Corinthians 7:19; with a genitive, “none of these things is true,” <sup><4124></sup>Acts 21:24; 25:11; **ouden eimi**, I am nothing, of no account: <sup><4132></sup>1 Corinthians 13:2; <sup><7121></sup>2 Corinthians 12:11, (see examples from Greek authors in Passow, under the word, 2; (Liddell and Scott, under the word, II. 2; Meyer on 1 Corinthians, the passage cited)); **eiv ouden logisqhnai** (see **logizomai**, 1 a.), <sup><4127></sup>Acts 19:27; **eiv ouden ginesqai**, to come to nought, <sup><4136></sup>Acts 5:36 (Winer’s Grammar, sec. 29, 3 a.; **en ouden**, in no respect, in nothing, <sup><1121></sup>Philippians 1:20 (cf. **mhdeiv**, g.)).

**{3763} oudepote**, adverb, denying absolutely and objectively (from **oude** and **pote**, properly, “not ever”) (from Homer down), “never”: <sup><4173></sup>Matthew 7:23; 9:33; 26:33; <sup><4122></sup>Mark 2:12; (<sup><4153></sup>Luke 15:29 (bis)); <sup><4176></sup>John 7:46; <sup><4104></sup>Acts 10:14; 11:8; 14:8; <sup><4138></sup>1 Corinthians 13:8; <sup><5101></sup>Hebrews 10:1,11. interrogatively, “did ye never,” etc.: <sup><4216></sup>Matthew 21:16,42; <sup><4125></sup>Mark 2:25.\*

**{3764} oudepw**, adverb, simply negative (from **oude** and the enclitic **pw**) (from Aeschylus down), “not yet, not as yet”: <sup><4179></sup>John 7:39 (where L Tr WH **oupw**); <sup><4110></sup>John 20:9. **oudepw oudeniv**, “never anyone” (A.V. “never man yet”), <sup><4194></sup>John 19:41; (**oudepw ... ep’ ouden**, “as yet ... upon none,” <sup><4186></sup>Acts 8:16 L T Tr WH); **ouk ... oudepw oudeniv** (see **ou**, 3 a.), <sup><2273></sup>Luke 23:53 (L Tr WH **ouk ... oudeniv oupw**; Tdf. **ouk ... oudeniv oudepw**); **oudepw ouden** (L T Tr WH simply **oupw**) “not yet” (anything), <sup><4812></sup>1 Corinthians 8:2.\*

**{3762} ouqeviv, ouqen**, see **oudeniv**, at the beginning.



**{3765} ouketi** (also written separately by Rec.<sup>st</sup> (generally), Tr (nine times in John), Tdf. (in <sup><5016></sup>Philemon 1:16)) (**ouk, eti**), an adverb which denies simply, and thus differs from **mhketi** (which see), “no longer, no more, no further”: <sup><0906></sup>Matthew 19:6; <sup><4108></sup>Mark 10:8; <sup><0259></sup>Luke 15:19,21; <sup><0342></sup>John 4:42; 6:66; <sup><4025></sup>Acts 20:25,38; <sup><0169></sup>Romans 6:9; 14:15; <sup><0516></sup>2 Corinthians 5:16; <sup><4025></sup>Galatians 3:25; 4:7; <sup><4029></sup>Ephesians 2:19; <sup><5016></sup>Philemon 1:16; <sup><8008></sup>Hebrews 10:18, 26, etc.; **ouketi hl qon**, I came not again (R.V. “I forebore to come”), <sup><4023></sup>2 Corinthians 1:23. with another neg. particle in order to strengthen the negation: **oude ... ouketi**, <sup><0246></sup>Matthew 22:46; **ouk ... ouketi**, <sup><4039></sup>Acts 8:39; **oudeiv ... ouketi**, <sup><4123></sup>Mark 12:34; <sup><6881></sup>Revelation 18:11; **ouketi ... ouden**, <sup><4072></sup>Mark 7:12; 15:5; <sup><0240></sup>Luke 20:40; **ouketi ... oudena**, <sup><4008></sup>Mark 9:8; **ouketi ou mh**, <sup><4125></sup>Mark 14:25; <sup><0216></sup>Luke 22:16 (WH omits; L Tr brackets **ouketi**); <sup><6884></sup>Revelation 18:14 (Tr omits); **oude ... ouketi oudeiv**, <sup><4078></sup>Mark 5:3 L T WH Tr text **ouketi** is used logically (cf. Winer’s Grammar, sec. 65, 10); as, **ouketi egw** for “it cannot now be said” **ouji egw** etc., <sup><0717></sup>Romans 7:17,20; <sup><8021></sup>Galatians 2:20; add, <sup><0106></sup>Romans 11:6; <sup><8088></sup>Galatians 3:18. ((Homer, Hesiod, Herodotus, others))

**{3766} oukoun** (from **ouk** and **oun**), adverb, “not therefore”; and since a speaker often introduces in this way his own opinion (see Krüger, as below), the particle is used affirmatively, “therefore, then,” the force of the negative disappearing. Hence, the saying of Pilate **oukoun basi leu ei su** must be taken affirmatively: “then (since thou speakest of thy **basileia**) thou art a king!” (German also *bist du doch ein König!*), <sup><6887></sup>John 18:37 (cf. Buttman, 249 (214)); but it is better to write **oukoun**, so that Pilate, arguing from the words of Christ, asks, not without irony, “art thou not a king then?” or “in any case, thou art a king, art thou not?” cf. Winer’s Grammar, 512 (477). The difference between **oukoun** and **oukoun** is differently stated by different writers; cf. Herm. ad Vig., p. 792ff; Krüger, sec. 69, 51, 1 and 2; Kühner, sec. 508, 5 ii., p. 715ff, also the 3rd excurs. appended to his edition of Xenophon, memor.; (Bäumlein, Partikeln, pp. 191-198).\*

**{3361} ou mh** see **mh**, IV.

**{3767} oun** a conjunction indicating that something follows from another necessarily; (others regard the primary force of the particle as confirmatory or continuative, rather than illative; cf. Passow, or Liddell and Scott, under

the word; Kühner, sec. 508, 1 ii., p. 707ff; Bäumlein, p. 173ff; Krüger, sec. 69, 52; Donaldson, p. 571; Rost in a program “Ueber Ableitung,” as above, p. 2; Klotz, p. 717; Hartung 2:4). Hence, it is used in drawing a conclusion and in connecting sentences together logically, “then, therefore, accordingly, consequently, these things being so” ((Klotz, Rost, others, have wished to derive the word from the neuter participle **on** (cf. **ontwv**); but see Bäumlein or Kühner, as above); cf. Winer’s Grammar, sec. 53, 8): <sup><4180></sup>Matthew 3:10; 10:32 (since persecutions are not to be dreaded, and consequently furnish no excuse for denying me (cf. Winer’s Grammar, 455 (424))); <sup><4184></sup>Matthew 18:4; <sup><4189></sup>Luke 3:9; 16:27; <sup><4188></sup>John 8:38 (**kai udeiv on**, “and ye accordingly,” *i.e.* ‘since, as is plain from my case, sons follow the example of their fathers’; Jesus says this in sorrowful irony (Winer’s Grammar, 455 (424))); <sup><4012></sup>Acts 1:21 (since the office of the traitor Judas must be conferred on another); <sup><4189></sup>Romans 5:9; 6:4; 13:10; <sup><4046></sup>1 Corinthians 4:16 (since I hold a father’s place among you); <sup><4181></sup>2 Corinthians 5:20; <sup><5047></sup>James 4:17, and many other examples As respects details, notice that it stands

**a.** in exhortations (to show what ought now to be done by reason of what has been said), equivalent to “wherefore” (our transitional “therefore”): <sup><4188></sup>Matthew 3:8; 5:48; 9:38; <sup><4115></sup>Luke 11:35; 21:14,36 (R G L marginal reading Tr marginal reading); <sup><4189></sup>Acts 3:19; 13:40; <sup><4162></sup>Romans 6:12; 14:13; <sup><4161></sup>1 Corinthians 16:11; <sup><4184></sup>2 Corinthians 8:24; <sup><4181></sup>Ephesians 5:1; 6:14 <sup><4183></sup>Philippians 2:29; <sup><5026></sup>Colossians 2:16; <sup><5008></sup>2 Timothy 1:8; <sup><5041></sup>Hebrews 4:1,11; 10:35; <sup><5047></sup>James 4:7; 5:7; <sup><4047></sup>1 Peter 4:7; 5:6; <sup><4119></sup>Revelation 1:19 (G L T Tr WH); 3:3, 19, and often; **non on**, “now therefore,” <sup><4166></sup>Acts 16:36.

**b.** in questions, “then, therefore” (Latin *igitur*);

[**a**]. when the question is, what follows or seems to follow from what has been said: <sup><4128></sup>Matthew 22:28; 27:22 (Winer’s Grammar, 455 (424)); <sup><4152></sup>Mark 15:12; <sup><4180></sup>Luke 3:10; 20:15,33; <sup><4185></sup>John 8:5; **ti on eroumen**; <sup><4181></sup>Romans 6:1; 7:7; 9:14; **ti on fhmi**; <sup><4109></sup>1 Corinthians 10:19; **ti on**; “what then?” *i.e.* how then does the matter stand? (cf. Winer’s Grammar, sec. 64, 2 a.), <sup><4021></sup>John 1:21 (here WH marginal reading punct. **ti on su**); <sup><4181></sup>Romans 3:9; 6:15; 11:7; also **ti on estin**; (“what is it then?”) <sup><4012></sup>Acts 21:22; <sup><4145></sup>1 Corinthians 14:15,26.

[b]. when it is asked, whether this or that follows from what has just been said: <0138> Matthew 13:28; <0270> Luke 22:70; <0189> John 18:39; <0181> Romans 3:31; <0181> Galatians 3:21.

[g]. when it is asked, how something which is true or regarded as true, or what someone does, can be reconciled with what has been previously said or done: <0126> Matthew 12:26; 13:27; 17:10 (where the thought is, ‘thou commandest us to tell no one about this vision we have had of Elijah; what relation then to this vision has the doctrine of the scribes concerning the coming of Elijah? Is not this doctrine confirmed by the vision?’); <0197> Matthew 19:7; 26:54; <0207> Luke 20:17; <0301> John 4:11 (Tdf. omits **oun**); <0450> Acts 15:10 (**nun oun**, “now therefore,” *i.e.* at this time, therefore, when God makes known his will so plainly); <0498> Acts 19:3; <0401> Romans 4:1 (where the meaning is, ‘If everything depends on faith, what shall we say that Abraham gained by outward things, *i.e.* by works?’ (but note the critical texts)); <0485> 1 Corinthians 6:15; <0485> Galatians 3:5.

[d]. in general, it serves simply to subjoin questions suggested by what has just been said: <0487> Romans 3:27; 4:9f.; 6:21; 11:11; <0485> 1 Corinthians 3:5, etc.

c. in epanalepsis, *i.e.* it serves to resume a thought or narrative interrupted by intervening matter (Matthiae, 2, p. 1497; (Winer’s Grammar, 444 (414))), like Latin *igitur, inquam*, our “as was said, say I, to proceed,” etc.; <0481> Mark 3:31 (R G) (cf. <0481> Mark 3:21); <0487> Luke 3:7 (cf. <0481> Luke 3:3); <0404> John 4:45 (cf. <0404> John 4:43); 6:24 (cf. 22); <0480> 1 Corinthians 8:4; 11:20 (cf. <0418> John 11:18); add, <0469> Mark 16:19 (Tr marginal reading brackets **oun**); <0485> Acts 8:25; 12:5; 13:4; 15:3,30; 23:31; 25:1; 28:5. It is used also when one passes at length to a subject about which he had previously intimated an intention to speak: <0480> Acts 26:4,9.

d. it serves to gather up summarily what has already been said, or even what cannot be narrated at length: <0417> Matthew 1:17; 7:24 (where no reference is made to what has just before been said (?), but all the moral precepts of the Serm. on the Mount are summed up in a single rule common to all); <0488> Luke 3:18; <0487> John 20:30; <0482> Acts 26:22.

e. it serves to adapt examples and comparisons to the case in hand: <0489> John 3:29; 16:22; — or to add examples to illustrate the subject under consideration: <0420> Romans 12:20 Rec.

**f.** In historical discourse it serves to make the transition from one tiring to another, and to connect the several parts and portions of the narrative, since the new occurrences spring from or are occasioned by what precedes (cf. Winer's Grammar, sec. 60, 3): <408> Luke 6:9 R G; numberless times so in John, as 1:22 (Lachmann omits); 2:18; 4:9 (Tdf. omits); 6:60,67; 7:6 (G T omit), 25,28,33,35,40; 8:13,19,22,25,31,57; 9:7f,10,16; 11:12,16,21,32,36; 12:1-4; 13:12; 16:17,22; 18:7,11f,16,27-29; 19:20-24,32,38,40; 21:5-7, etc.

**g.** with other conjunction **oun**, "so then," Latin *hinc igitur*, in Paul; see **ara**, 5. **ei oun**, "if then" (where what has just been said and proved is carried over to prove something else), see **ei**, III. 12; (**ei men oun**, see **men**, II. 4, p. 398{b}). **eite oun ... eite**, "whether then ... or": <601>1 Corinthians 10:31; 15:11. **epei oun**, "since then": <423> Hebrews 2:14; 4:6; for which also a participle is put with **oun**, as <423> Acts 2:30; 15:2 (T Tr WH **de**); 17:29; 19:36; 25:17; 26:22; <401> Romans 5:1; 15:28; <402>2 Corinthians 3:12; 5:11; 7:1; <304>1 Hebrews 4:14; 10:19; <400>1 Peter 4:1; <601>2 Peter 3:11 (WH Tr marginal reading **outwv**). **ean oun**, "if then ever, in case then," or rather, "therefore if, therefore in case" (for in this formula, **oun**, although placed in the protasis, yet belongs more to the apodosis, since it shows what will necessarily follow from what precedes if the condition introduced by **ean** shall ever take place): <403> Matthew 5:23 (cf. Winer's Grammar, 455 (424)); 6:22 (here Tdf. omits **oun**); 24:26; <404> Luke 4:7; <406> John 6:62; 8:36; <426> Romans 2:26; <441>1 Corinthians 14:11,23; <502>2 Timothy 2:21; **ean oun mh**, <408> Revelation 3:3; so also **ofan oun**, "when therefore": <402> Matthew 6:2; 21:40; 24:15, and R G in <413> Luke 11:34. **ofe oun**, "when (or after) therefore, so when": <432> John 13:12,31 ((30) Rec.<sup>bez</sup> elz L T Tr WH); 19:30; 21:15; equivalent to "hence, it came to pass that, when" etc., <402> John 2:22; 19:6,8. **wj oun**, "when (or after) therefore": <401> John 4:1,40; 11:6; 18:6; 20:11; 21:9; **wj oun**, "as therefore," <306> Colossians 2:6. **w\$per oun**, <434> Matthew 13:40. **men oun**, followed by **de** (cf. Buttman, sec. 149, 16), <4169> Mark 16:19 (Tr marginal reading brackets **oun**); <4025> John 19:25; <4006> Acts 1:6; 8:4,25; <4025>1 Corinthians 9:25, etc.; without an adversative conjunc. following, see **men**, II. 4. **nun oun**, see above under a., and b. [**g**].

**h.** As to position, it is never the first word in the sentence, but generally the second, sometimes the third (sometimes even the fourth, Winer's Grammar, sec. 61, 6); as (**peri thv brwsewv oun** etc. <404>1 Corinthians

8:4); **oj men oun**, <sup><424></sup>Acts 2:41, and often; **pol I a men oun**, <sup><438></sup>John 20:30. John uses this particle in his Gospel far more frequently ((more than two hundred times in all)) than the other N.T. writers; in his Epistles only in the following passages: <sup><424></sup>1 John 2:24 (where G L T Tr WH have expunged it); 4:19 Lachmann; <sup><408></sup>3 John 1:8. ((From Homer down.))

**{3768} oupw** (from **ou** and the enclitic **pw**), adverb (fr. Homer down) (differing from **mhpw**, as **ou** does from **mh** (which see ad init:) “not yet”; a. in a negation: <sup><426></sup>Matthew 24:6; <sup><437></sup>Mark 13:7; <sup><434></sup>John 2:4; 3:24; 6:17 L text T Tr WH; <sup><406></sup>John 7:6, 8a R L WH txt, 8b, 30,39; 8:20,57; 11:30; 20:17; <sup><442></sup>1 Corinthians 3:2; <sup><408></sup>Hebrews 2:8; 12:4; <sup><432></sup>1 John 3:2; <sup><470></sup>Revelation 17:10,12 (where Lachmann **ouk**); **oudeiv oupw**, “no one ever yet” (see **oudeiv**, 2, and cf. **ou**, 3 a.), <sup><412></sup>Mark 11:2 L T Tr WH; <sup><253></sup>Luke 23:53 L Tr WH; <sup><436></sup>Acts 8:16 Rec. b. in questions, nondumne? “do ye not yet” etc.: <sup><457></sup>Matthew 15:17 R G; 16:9; <sup><444></sup>Mark 4:40 L Tr WH; <sup><437></sup>Mark 8:17 (21 L text T Tr WH).\*

**{3769} oura, ourav, hj** “a tail”: <sup><490></sup>Revelation 9:10,19; 12:4. (From Homer down. The Septuagint several times for **bnz**.)\*

**{3770} ouraniov, ouranion**, in classical Greek generally of three term. (Winer’s Grammar, sec. 11, 1; Buttmann, 25 (23)) (**ouranov**), “heavenly,” *i.e.* a. “dwelling in heaven”: **oipathr ouraniov**, <sup><464></sup>Matthew 6:14,26,32; 15:13; besides L T Tr WH in 5:48; 18:35; 23:9; **stratiav ouraniou** <sup><423></sup>Luke 2:13 (where Tr text WH marginal reading **ouranou**). b. “coming from heaven”: **ouraniw optasia**, <sup><459></sup>Acts 26:19. (Homer in Cer. 55; Pindar, Tragg., Aristophanes, others.)\*

**{3771} ouranoqen (ouranov)**, adverb, “from heaven”: <sup><447></sup>Acts 14:17; 26:13. (Homer, Hesiod, the Orphica, 4 Macc. 4:10.) Cf. Lob. ad Phryn., p. 93f.\*

**{3772} ouranov, ouranou, oj** (from a root meaning ‘to cover,’ ‘encompass’; cf. Vanicek, p. 895; Curtius, sec. 509), “heaven”; and, in imitation of the Hebrew **לַיְמָעַל** (*i.e.* properly, “the heights above, the upper regions”), **ouranoi, ouranwn, oj**, “the heavens” (Winer’s Grammar, sec. 27, 3; Buttmann, 24 (21)) (on the use and the omission of the article cf. Winer’s Grammar, 121 (115)), *i.e.*:

1. “the vaulted expanse of the Sky with all the things visible in it”;

a. generally: as opposed to the earth, <sup><5010></sup>Hebrews 1:10; <sup><6005></sup>2 Peter 3:5,10,12; **o.buranov kai h.jh** (heaven and earth) equivalent to “the universe, the world” (according to the primitive Hebrew manner of speaking, inasmuch as they had neither the conception nor the name of “the universe,” <sup><0000></sup>Genesis 1:1; 14:19; Tobit 7:17 (18); 1 Macc. 2:37, etc.): <sup><0505></sup>Matthew 5:18; 11:25; 24:35; <sup><1131></sup>Mark 13:31; <sup><0201></sup>Luke 10:21; 16:17; 21:33; <sup><4024></sup>Acts 4:24; 14:15; 17:24; <sup><6006></sup>Revelation 10:6; 14:7; 20:11. The ancients conceived of the expanded sky as an arch or vault the outmost edge of which touched the extreme limits of the earth (see B. D. under the word Firmament, cf. Heaven); hence, such expressions as **ap’ akrwn ouranwn euv akrwn autwn**, <sup><1031></sup>Matthew 24:31; **ap’ akrou ghv euv akrou ouranou**, <sup><1137></sup>Mark 13:27; **uþo ton ouranon** (τῆ ἄραιμῆς <sup><2013></sup>Ecclesiastes 1:13; 2:3, etc.), “under heaven,” *i.e.* on earth, <sup><4005></sup>Acts 2:5; 4:12; <sup><5023></sup>Colossians 1:23; **ek thv** (namely, **cwrvav**, cf. Winer’s Grammar, 591 (550); (Buttmann, 82 (71f))) **uþ’** (here L T Tr WH **uþo ton ouranon**) **ouranon eiv thn uþ’ ouranon**, “out of lite one part under the heaven unto the other part under heaven” *i.e.* from one quarter of the earth to the other, <sup><0274></sup>Luke 17:24; as by this form of expression the greatest longitudinal distance is described, so to one looking up from the earth heaven stands as the extreme measure of altitude hence, **kol lasqai acri tou ouranou**, <sup><6005></sup>Revelation 18:5 (L T Tr WH) (on which see **kol law**); **uywqhnaí euv tou ouranou**, metaphorically, of a city that has reached the acme, zenith, of glory and prosperity, <sup><0123></sup>Matthew 11:23; <sup><0005></sup>Luke 10:15 (**kl eov ouranon ilkei**, Homer, Iliad 8, 192; Odyssey 19, 108; **prov ouranon bibazein tina**, Sophocles O. C. 382 (381); examples of similar expressions from other writings are given in Kypke, Observations, i., p. 62); **kainoi ouranoi (kai gh kainh)**, better heavens which will take the place of the present after the renovation of all things, <sup><6003></sup>2 Peter 3:13; <sup><6201></sup>Revelation 21:1; **o.j nun ouranoi**, the heavens which now are, and which will one day be burnt up, <sup><6007></sup>2 Peter 3:7; also **o.prwtoν ouranov**, <sup><6201></sup>Revelation 21:1, cf. <sup><5026></sup>Hebrews 12:26. But the heavens are also likened in poetic speech to an expanded curtain or canopy (<sup><1940></sup>Psalms 103:2 (<sup><1940></sup>Psalms 104:2); <sup><3402></sup>Isaiah 40:22), and to an unrolled scroll; hence, **e.j issein** (T Tr marginal reading **al l assein**) **touv ouranouv w.j peribol aion**, <sup><5012></sup>Hebrews 1:12 (from the Septuagint of <sup><1940></sup>Psalms 101:26 (<sup><1940></sup>Psalms 102:26) manuscript Alexandrian LXX); **kai o.buranov apewrisqh w.j bibl ion e.j issomenon** (or **e.j issomenon**), <sup><6004></sup>Revelation 6:14.

b. “the aerial heavens” or sky, the region where the clouds and tempests gather, and where thunder and lightning are produced: **o.buranov purrazei**, <sup><4062></sup>Matthew 16:2 (T brackets WH reject the passage); **stugnazwn**, <sup><4063></sup>Matthew 16:3 (see last reference); **uŕton edwke**, <sup><3058></sup>James 5:18; add <sup><4054></sup>Luke 9:54; 17:29; <sup><4098></sup>Acts 9:3; 22:6; <sup><6633></sup>Revelation 13:13; 16:21; 20:9; **shmeion** or **apo tou ouranou**, <sup><0101></sup>Matthew 16:1; <sup><4081></sup>Mark 8:11; <sup><2116></sup>Luke 11:16; 21:11; **terata en tw ouranw** <sup><4429></sup>Acts 2:19; **kleiein ton ouranon**, to keep the rain in the sky, hinder it from falling on the earth, <sup><4025></sup>Luke 4:25; <sup><6106></sup>Revelation 11:6, (**sunecein ton ouranou** for **rxεψυμῆθᾱε** <sup><6117></sup>Deuteronomy 11:17; <sup><4435></sup>2 Chronicles 6:26; 7:13; **ancein ton ouranon**, Sir. 48:3); **aj nefel ai tou ouranou**, <sup><4281></sup>Matthew 24:30; 26:64; <sup><4142></sup>Mark 14:62; **to proswnon tou ouranou**, <sup><4063></sup>Matthew 16:3 (T brackets WH reject the passage); <sup><4226></sup>Luke 12:56; **ta peteina tou ouranou** (genitive of place), that fly in the air (<sup><0025></sup>Genesis 1:26; <sup><4989></sup>Psalms 8:9; Baruch 3:17; Judith 11:7), <sup><4063></sup>Matthew 6:26; 8:20; 13:32; <sup><4042></sup>Mark 4:32; <sup><4085></sup>Luke 8:5; 9:58; 13:19; <sup><4402></sup>Acts 10:12. These heavens are opened by being cleft asunder, and from the upper heavens, or abode of heavenly beings, come down upon earth — now the Holy Spirit, <sup><4086></sup>Matthew 3:16; <sup><4010></sup>Mark 1:10; <sup><4021></sup>Luke 3:21f; <sup><4032></sup>John 1:32; now angels, <sup><4051></sup>John 1:51 (52); and now in vision appear to human sight some of the things within the highest heaven, <sup><4475></sup>Acts 7:55; 10:11,16; through the aerial heavens sound voices, which are uttered in the heavenly abode: <sup><4087></sup>Matthew 3:17; <sup><4011></sup>Mark 1:11; <sup><4022></sup>Luke 3:22; <sup><4028></sup>John 12:28; <sup><6018></sup>2 Peter 1:18.

c. “the sidereal or starry heavens”: **ta astra tou ouranou** <sup><5812></sup>Hebrews 11:12 (<sup><6010></sup>Deuteronomy 1:10; 10:22; Euripides, Phoen. 1); **oj asterev ... tou ouranou**, <sup><4135></sup>Mark 13:25; <sup><6663></sup>Revelation 6:13; 12:4 (<sup><2330></sup>Isaiah 13:10; 14:13); **aj dunameiv twn ouranwn**, “the heavenly forces” (hosts), *i.e.* “the stars” (others take **dunameiv** in this phrase in a general sense (see **dunamiv**, f.) of the powers which uphold and regulate the heavens): <sup><4029></sup>Matthew 24:29; <sup><4226></sup>Luke 21:26; **aj en toiv ouranoiv**, <sup><4135></sup>Mark 13:25 (Hebrew **ψυμῆθᾱεβxj**) <sup><6773></sup>Deuteronomy 17:3; <sup><2432></sup>Jeremiah 33:22; <sup><3005></sup>Zephaniah 1:5); so **hJstratia tou ouranou**, <sup><4474></sup>Acts 7:42.

2. “the region above the sidereal heavens, the seat of an order of things eternal and consummately perfect, where God dwells and the other heavenly beings”: this heaven Paul, in <sup><4721></sup>2 Corinthians 12:2, seems to designate by the name of **ojritov ouranov**, but certainly not the third of



the seven distinct heavens described by the author of the Test xii. Patr., Levi sec. 3, and by the rabbis ((cf. Wetstein at the passage; Hahn, Theol. d. N.T. 1:247f; Drummond, Jewish Messiah, chapter xv.)); cf. DeWette at the passage Several distinct heavens are spoken of also in <sup><4040></sup>Ephesians 4:10 (**uperanw pantwn twn ouranwn**); cf. <sup><8026></sup>Hebrews 7:26, if it be not preferable here to understand the numerous regions or parts of the one and the same heaven where God dwells as referred to. The highest heaven is “the dwelling-place of God”: <sup><4054></sup>Matthew 5:34; 23:22; <sup><4074></sup>Acts 7:49; <sup><6041></sup>Revelation 4:1ff (<sup><9004></sup>Psalms 10:4 (<sup><9104></sup>Psalms 11:4); 113:24 (<sup><8516></sup>Psalms 115:16f)); hence, **Qeou tou ouranou**, <sup><6613></sup>Revelation 11:13; 16:11 (<sup><0243></sup>Genesis 24:3); **oJen (toiv) ouranov**, <sup><4056></sup>Matthew 5:16,45; 6:1,9; 7:21; 10:33; 7:50; 16:17; 18:10 (here L WH marginal reading **en tw ouranw** in brackets), 14, 19; <sup><4112></sup>Mark 11:25f, etc. From this heaven the **pneuma agion** is sent down, <sup><4012></sup>1 Peter 1:12 and the passages already cited (cf. 1 b. under the end); and Christ is said to have come, <sup><4018></sup>John 3:18,31; 6:38,41f; <sup><4057></sup>1 Corinthians 15:47; it is the abode of the angels, <sup><4046></sup>Matthew 24:36; 22:30; 18:10; 28:2; <sup><4125></sup>Mark 12:25; 13:32; <sup><4025></sup>Luke 2:15; 22:43 (L brackets WH reject the passage); <sup><4008></sup>Galatians 1:8; <sup><4087></sup>1 Corinthians 8:5; <sup><4015></sup>Ephesians 3:15; <sup><8022></sup>Hebrews 12:22; <sup><6001></sup>Revelation 10:1; 12:7; 18:1; 19:14 (<sup><0217></sup>Genesis 21:17; 22:11); **ta en toiv ouranoiv kai ta epi thv ghv**, the things and beings in the heavens (*i.e.* angels) and on the earth, <sup><4010></sup>Ephesians 1:10; <sup><5016></sup>Colossians 1:16, 20; **ginetai to qelhma tou Qeou en ouranw**, *i.e.* by the inhabitants of heaven, <sup><4060></sup>Matthew 6:10; **cara estai en tw ouranw**, God and the angels will rejoice, <sup><4057></sup>Luke 15:7. this heaven is the abode to which Christ ascended after his resurrection, Mk, 16:19; <sup><4026></sup>Luke 24:51 (T omits; WH reject the clause); <sup><4010></sup>Acts 1:10f; 2:34; 3:21; <sup><5006></sup>Romans 10:6; (<sup><4012></sup>Ephesians 1:20 Lachmann text); <sup><4012></sup>1 Peter 3:22; <sup><8004></sup>Hebrews 1:4 (**en uyhli oiv**); 8:1; 9:24; <sup><6042></sup>Revelation 4:2, and from which he will hereafter return, <sup><5010></sup>1 Thessalonians 1:10; 4:16; <sup><5002></sup>2 Thessalonians 1:7; into heaven have already been received the souls (**pneumata**) both of the O.T. saints and of departed Christians, <sup><8022></sup>Hebrews 12:23 (see **apografw**, b. at the end), and heaven is appointed as the future abode of those who, raised from the dead and clothed with superior bodies, shall become partakers of the heavenly kingdom, <sup><4001></sup>2 Corinthians 5:1, and enjoy the reward of proved virtue, <sup><4052></sup>Matthew 5:12; <sup><4023></sup>Luke 6:23; hence, eternal blessings are called **qhsaurov en ouranw**, <sup><4060></sup>Matthew 6:20; <sup><4023></sup>Luke 12:33, and those on whom God has conferred eternal salvation are said **ecein qhsauron en ouranw (ouranoiv)**, <sup><4021></sup>Matthew 19:21; <sup><4101></sup>Mark 10:21; <sup><4022></sup>Luke 18:22,

cf. <sup><8104></sup>Hebrews 10:34 (R G); or the salvation awaiting them is said “to be laid up for them in heaven,” <sup><5106></sup>Colossians 1:5; <sup><4104></sup>1 Peter 1:4; or their names are said to have been written in heaven, <sup><4101></sup>Luke 10:20; moreover, Christ, appointed by God the leader and lord of the citizens of the divine kingdom, is said to have all power in heaven and on earth, <sup><4288></sup>Matthew 28:18; finally, the seer of the Apocalypse expects a new Jerusalem to come down out of heaven as the metropolis of the perfectly established Messianic kingdom, <sup><4482></sup>Revelation 3:12; 21:2,10. By metonymy, **oJ ouranov** is put for the inhabitants of heaven: **eufrainou ourane**, <sup><4683></sup>Revelation 18:20, cf. <sup><4622></sup>Revelation 12:12 (<sup><4961></sup>Psalm 95:11 (<sup><4961></sup>Psalm 46:11); <sup><2443></sup>Isaiah 44:23; <sup><4855></sup>Job 15:15); in particular for “God” (<sup><2743></sup>Daniel 4:23, and often by the rabbis, influenced by an over-scrupulous reverence for the names of God himself; cf. Schürer in the Jahrb. f. protest. Theol., 1876, p. 178f; (Keil, as below)): **adhartanein eiv ton ouranon**, <sup><4258></sup>Luke 15:18, 21; **ek tou ouranou**, equivalent to by God, <sup><4427></sup>John 3:27; **ex ouranou**, of divine authority, <sup><4425></sup>Matthew 21:25; <sup><4113></sup>Mark 11:30; <sup><4214></sup>Luke 20:4; **enantion tou ouranou**, 1 Macc. 3:18 (where the **tou Oeou** before **tou ouranou** seems questionable); **ek tou ouranou hJ iscuv**, 1 Macc. 3:19; **hJex ouranou bohqeia**, 12:15; 16:3, cf. 3:50-53,59; 4:10,24,30,40,55; 5:31; 7:37,41; 9:46; cf. Keil, Comm. üb. d. Büch. d. Macc., p. 20. On the phrase **hJbasileia twn ouranwn** and its meaning, see **basileia**, 3; (Cremer, under the word **basileia**; Eidersheim 1:265).

**{3773} Ourbanov, Ourbanou, oJ** (a Latin name; cf. Lightfoot on Philip., p. 174), “Urbanus,” a certain Christian: <sup><5449></sup>Romans 16:9.\*

**{3774} Ouriav, Ouriou** (Buttmann, 17f (16) no. 8), **oJhYrWla** light of Jehovah (or, my light is Jehovah), “Uriah,” the husband of Bathsheba the mother of Solomon by David: <sup><4006></sup>Matthew 1:6.\*

**{3775} ouv**, genitive **wtov**, plural **wta**, dative **wsin, to** (cf. Latin *auris*, *ausculto*, audio, etc.; akin to **aiw, aisqanomai**; cf. Curtius, sec. 619; Vanicek, p. 67); from Homer down; Hebrew  $\hat{\zeta}ap$  “the ear”;

**1.** properly: <sup><4036></sup>Matthew 13:16; <sup><4073></sup>Mark 7:33; <sup><4220></sup>Luke 22:50; <sup><4119></sup>1 Corinthians 2:9; 12:16; **wta tinov eiv dhesin**, to hear supplication, <sup><4182></sup>1 Peter 3:12; **hJgrafh pl hroutai en toiv wsi tinov**, while present and hearing, <sup><4441></sup>Luke 4:21 (Baruch 1:3f); those unwilling to hear a thing are said **sunecein** (which see 2 a.) **ta wta**, “to stop their ears,” <sup><4475></sup>Acts 7:57;

**hkousqh ti eiv ta wta tinov**, something was heard by, came to the knowledge of (A.V. “came to the ears of”) one, <sup><4412></sup>Acts 11:22; likewise **eisercesqai**, <sup><4104></sup>James 5:4; **ginesqai**, to come unto the ears of one, <sup><4044></sup>Luke 1:44; **akouein eiv to ouv**, to hear (A.V. “in the ear” *i.e.*) in familiar converse, privately, <sup><4007></sup>Matthew 10:27 (**eiv ouv** often so in classical Greek; cf. Passow (Liddell and Scott), under the word, 1); also **prov to ouv lal ein**, <sup><4178></sup>Luke 12:3.

**2.** metaphorically equivalent to: “the faculty of perceiving with the mind, the faculty of understanding and knowing”: <sup><4136></sup>Matthew 13:16; **o.βcwn** (or **ei tiv ecei wta** (or **ouv**, in Rev.) (sometimes (especially in Mark and Luke) with **akouein** added; cf. Buttmann, sec. 140, 3) **akouetw**, whoever has the faculty of attending and understanding, let him use it, <sup><4015></sup>Matthew 11:15; 13:9,43; <sup><4049></sup>Mark 4:9,23; 7:16 (T WH omit; Tr brackets the verse); <sup><4088></sup>Luke 8:8; 14:35 (34); <sup><4107></sup>Revelation 2:7,11,17,29; 3:6,13,22; 13:9; **toiv wsi barew akouein**, to be slow to understand or obey (A.V. “their ears are dull of hearing”), <sup><4135></sup>Matthew 13:15; <sup><4327></sup>Acts 28:27 (from <sup><3160></sup>Isaiah 6:10); **wta econtev ouk akouete**, <sup><4088></sup>Mark 8:18; **wta tou mh akouein**, (“ears that they should not hear”; cf. Buttmann, 267 (230)), <sup><5108></sup>Romans 11:8; **qesqe touv l ogouv toutouv eiv ta wta** (A.V. “let these words sink into your ears” *i.e.*) take them into your memory and hold them there, <sup><4044></sup>Luke 9:44; **aperitmhrov toiv wsin** (see **aperitmhrov**), <sup><4075></sup>Acts 7:51.\*

**{3776} ousia, ousiav, h** (from **wn, ousa, on**, the participle of **eimi**), “what one has,” *i.e.* “property, possessions, estate” (A.V. “substance”): <sup><4152></sup>Luke 15:12f. (Tobit 14:13; Herodotus 1, 92; Xenophon, Plato, Attic orators, others.)\*

**{3777} oute (ou and te)**, an adjunctive negative conjunction (from Homer down) (differing fr., **mhte** as **ou** does from **mh** (which see ad at the beginning), and from **oude** as **mhte** does from **mhde**; see **mhte** and **oude**), “neither; and not”.

**1.** Examples in which **oute** stands singly:

**a. ou ... oute**, <sup><6178></sup>Revelation 12:8 Rec. (where G L T Tr WH **oude**); <sup><6104></sup>Revelation 20:4 R G (where L T Tr WH **oude**); **oudeiv axiov eūreqh anoixai to bibl ion oute bl epein auto**, <sup><6104></sup>Revelation 5:4; cf. Winer’s Grammar, 491 (457); Buttmann, 367 (315); **ou ... oude ... oute**, <sup><5108></sup>1

Thessalonians 2:3 R G (where L T Tr WH more correctly **oude**) (Winer's Grammar, 493 (459); Buttman, 368 (315)); **oude ... oute** (so that **oute** answers only to the **ou** in **oude**), <sup><4012></sup>Galatians 1:12 R G T WH text (Winer's Grammar, 492 (458); Buttman, 366 (314)).

**b. oute ... kai**, like Latin *neque ... et*, "neither ... and": <sup><4011></sup>John 4:11; <sup><6010></sup>John 1:10 (Euripides, Iph. T. 591; but the more common Greek usage was **ou ... te**, cf. Klotz ad Devar. 2:2, p. 714; Passow, under the word, B. 2; (Liddell and Scott, under the word, II. 4); Winer's Grammar, sec. 55, 7; (Buttman, sec. 149, 13 c.)).

**c.** By a solecism **oute** is put for **oude**, "not ... even": <sup><4010></sup>1 Corinthians 3:2 Rec. (where G L T Tr WH **oude**) (Winer's Grammar, 493 (459); Buttman, 367 (315); sec. 149, 13 f.); <sup><4010></sup>Mark 5:3 R G (where L T Tr WH have restored **oude** (Winer's Grammar, 490 (456); Buttman, as above)); <sup><4125></sup>Luke 12:26 R G (where L T Tr WH **oude** (Winer's Grammar, as above and 478 (445); Buttman, 347 (298))); **oute metenohsan**, <sup><6010></sup>Revelation 9:20 R L Tr (where G WH text **ou**, T **oude** "not ... even"; WH marginal reading **oute** or **oude** (cf. Buttman, 367 (315))); after the question **mh dunatai ... suka**; follows **oute aJukon gl uku poihsai udwr**, <sup><5112></sup>James 3:12 G L T Tr WH (as though **oute dunatai ... suka** had previously been in the writer's mind (cf. Winer's Grammar, 493 (459); Buttman, as above)).

**2.** used twice or more, "neither ... nor" (Latin *nec ... nec; neque ... neque*): <sup><4010></sup>Matthew 6:20; 22:30; <sup><4125></sup>Mark 12:25; (<sup><4148></sup>Mark 14:68 L text T Tr WH); <sup><4145></sup>Luke 14:35 (34); <sup><4011></sup>John 4:21; 5:37; 8:19; 9:3; <sup><4150></sup>Acts 15:10; 19:37; 25:8; 28:21; <sup><4010></sup>Romans 8:38f (where **oute** occurs ten times); <sup><4010></sup>1 Corinthians 3:7; 6:9f; (**oute** eight times (yet T WH Tr marginal reading the eighth time **ou**)); 11:11; <sup><4010></sup>Galatians 5:6; 6:15; <sup><5116></sup>1 Thessalonians 2:6; <sup><4010></sup>Revelation 3:15f; 9:20; 21:4; **oute ... oute ... oude** (German *auch nicht*, "also not"), L Tr WH in <sup><4115></sup>Luke 20:35f, and L T Tr marginal reading WH in <sup><4012></sup>Acts 24:12f; cf. Winer's Grammar, 491 (457f); Buttman, 368 (315) note.

**{3778} outov, aũth, touto**, demonstrative pronoun (cf. Curtius, p. 543), Hebrew **hz**, **tazp**"this"; used:

**I.** absolutely.

**1. a.** “this one,” visibly present here: <sup><4087></sup>Matthew 3:17; 17:5; <sup><4007></sup>Mark 9:7; <sup><4744></sup>Luke 7:44f; 9:35; <sup><6017></sup>2 Peter 1:17. <sup><4098></sup>Matthew 9:3; 21:38; <sup><4149></sup>Mark 14:69; <sup><4023></sup>Luke 2:34; 23:2; <sup><6015></sup>John 1:15,30; 7:25; 9:8f,19; 18:21,30; 21:21; <sup><4215></sup>Acts 2:15; 4:10; 9:21; according to the nature and character of the person or thing mentioned, it is used with a suggestion — either of contempt, as <sup><4155></sup>Matthew 13:55f; <sup><4062></sup>Mark 6:2f; <sup><4167></sup>Luke 5:21; 7:39,49; <sup><4162></sup>John 6:42,52; 7:15; or of admiration, <sup><4211></sup>Matthew 21:11; <sup><4421></sup>Acts 9:21; cf. Wahl, *Clavis apocryphoR.V. T.*, p. 370.

**b.** it refers to a subject immediately preceding, “the one just named”: <sup><4032></sup>Luke 1:32; 2:37 (R G L); <sup><6002></sup>John 1:2; 6:71; <sup><5916></sup>2 Timothy 3:6,8, etc.; at the beginning of a narrative about one already mentioned, <sup><4088></sup>Matthew 3:3; <sup><4161></sup>Luke 16:1; <sup><4144></sup>John 1:41 (42); 3:2; 12:21; 21:21; <sup><4479></sup>Acts 7:19; 21:24. “this one” just mentioned “and no other”: <sup><4399></sup>John 9:9; <sup><4404></sup>Acts 4:10 (**en toutw**); 9:20; <sup><6116></sup>1 John 5:6; “such as I have just described,” <sup><5816></sup>2 Timothy 3:5; <sup><6017></sup>2 Peter 2:17. **kai outov**, “this one” just mentioned “also,” *i.e.* as well as the rest, <sup><4270></sup>Luke 20:30 R G L; <sup><8008></sup>Hebrews 8:3. **kai touton**, “and him too, and him indeed,” <sup><4011></sup>1 Corinthians 2:2.

**c.** it refers to the leading subject of a sentence although in position more remote (Winer’s Grammar, sec. 23, 1; (Buttmann, sec. 127, 3)): <sup><4411></sup>Acts 4:11; 7:19; 8:26 (on which see **Gaza** under the end); <sup><6111></sup>1 John 5:20 (where **outov** is referred by (many) orthodox interpreters incorrectly ((see Alford at the passage; Winer’s Grammar, and Buttmann’s Grammar, the passages cited)) to the immediately preceding subject, “Christ”); <sup><6002></sup>2 John 1:7.

**d.** it refers to what follows; **outov, auth esti**, “in this appears ... that” etc.; “on this depends ... that” etc.: followed by **oñi**, as **auth estin hñ epaggel ia, oñi**, <sup><6005></sup>1 John 1:5; add, 5:11,14; — by **ida**, <sup><6152></sup>John 15:12; <sup><6111></sup>1 John 3:11,23; 5:3; <sup><6006></sup>2 John 1:6; **touto esti to ergon, to qel hma tou Qeou, ida**, <sup><6152></sup>John 6:29,39f.

**e.** it serves to repeat the subject with emphasis: **ou pantev oñ ex Israhñ , outoi Israhñ**, <sup><6006></sup>Romans 9:6; add, Romans 98; 2:14 (L marginal reading **oñ toioutoi**); <sup><6170></sup>Romans 7:10; <sup><8007></sup>Galatians 3:7; it refers, not without special force, to a description given by a participle or by the relative **oñ**, **ostiv**; which description either follows, as <sup><4046></sup>Mark 4:16,18; <sup><4185></sup>Luke 8:15,21; 9:9; <sup><6117></sup>John 11:37; followed by a relative sentence, <sup><6115></sup>John 1:15; <sup><4152></sup>1 Peter 5:12; — or precedes: in the form of a participle, <sup><4002></sup>Matthew

10:22; 13:20,22f; 24:13; 26:23; <1120> Mark 12:40; <1198> Luke 9:48 (**ol.. uparcwn, outov**); <1166> John 6:46; 7:18; 15:5; <1100> 2 John 1:9; <1170> Acts 17:7; (and R G in <1187> Revelation 3:5); or of the relative **ov**, <1159> Matthew 5:19; <1135> Mark 3:35; <1124> Luke 9:24,26; <1133> John 1:33 (here L marginal reading **autov**); 3:26; 5:38; <1180> Romans 8:30; <1171> 1 Corinthians 7:20; <1131> Hebrews 13:11; <1116> 1 John 2:5; <1119> 2 Peter 2:19; in the neuter, <1186> John 8:26; <1176> Romans 7:16; <1172> 1 Corinthians 7:24; <1149> Philippians 4:9; <1112> 2 Timothy 2:2; or of a preceding **ostiv**, <1184> Matthew 18:4; in the neuter <1187> Philippians 3:7. **osoi ... outoi**, <1184> Romans 8:14; <1162> Galatians 6:12; also preceded by **ei tiv**, <1187> 1 Corinthians 3:17 (here Lachmann **autov**); 8:3; <1103> James 1:23; 3:2; by **ean tiv**, <1181> John 9:31; cf. Winer's Grammar, sec. 23, 4.

**f.** with **autov** annexed, "this" man "himself," <1125> Acts 25:25; plural "these themselves," <1145> Acts 24:15,20; on the neuter see below, 2 a. b. etc.

**g.** As the relative and interrogative pronoun so also the demonstrative, when it is the subject, conforms in gender and number to the noun in the predicate: **outoi eisin oi uoi thv basileiav**, <1138> Matthew 13:38; add, <1145> Mark 4:15f,18; **auth estin h megal h entol h**, <1128> Matthew 22:38; **outov estin o pl anov** (German *diese sind*), <1107> 2 John 1:7.

## 2. The neuter **touto**

**a.** refers to what precedes: <1116> Luke 5:6; <1161> John 6:61; <1197> Acts 19:17; **touto eipwn**, and the like, <1140> Luke 24:40 (T omits; Tr brackets WH reject the verse); <1148> John 4:18; 8:6; 12:33; 18:38; **dia touto**, see **dia**, B. II. 2 a.; **eiv touto**, see **eiv**, B. II. 3 c. [b].; **auto touto**, "for this very cause," <1106> 2 Peter 1:5 (Lachmann **autoi**); cf. Matthiae, sec. 470, 7; Passow, under the word, C. 1 a. at the end (Liddell and Scott, under the word, C. IX. 1 at the end; Winer's Grammar, sec. 21, 3 note 2; Kühner, sec. 410 Anm. 6); **meta touto**, see **meta**, II. 2 b. **ek toutou**, "for this reason" (see **ek**, II. 8), <1166> John 6:66; 19:12; "from this," i.e. "hereby, by this" note, <1146> 1 John 4:6 (cf. Westcott at the passage). **en toutw**, for this cause, <1161> John 16:30; <1146> Acts 24:16; "hereby, by this" token, <1139> 1 John 3:19. **epi toutw**, "in the meanwhile," while this was going on (but see **epi**, B. 2 e., at the end, p. 234a), <1107> John 4:27. **toutou carin**, <1184> Ephesians 3:14. plural **tauta**, <1170> John 7:4 ("these" so great, so wonderful, "things"); **meta tauta**, see **meta**, II. 2 b. **kata tauta**, "in this" same "manner," Rec. in <1163> Luke 6:23, and 17:30 (others, **ta auta** or

**tauta**). it refers to the substance of the preceding discourse: <sup><408></sup>Luke 8:8; 11:27; 24:26; <sup><434></sup>John 5:34; 15:11; 21:24, and very often. **kaqv** ... **tauta**, <sup><433></sup>John 8:28.

**b.** it prepares the reader or hearer and renders him attentive to what follows, which tires gets special weight (Winer's Grammar, sec. 23, 5): <sup><442></sup>1 John 4:2; **auto touto oji**, <sup><1006></sup>Philippians 1:6; **touto legw** followed by direct discourse, <sup><487></sup>Galatians 3:17 (see **legw**, II. 2 d.). it is prefixed to sentences introduced by the particles **oji**, **ida**, etc.: **touto legw** or **fhmi** followed by **oji**, <sup><4012></sup>1 Corinthians 1:12 ((see **legw** as above); <sup><472></sup>1 Corinthians 7:29); 15:50; **ginwskeiv touto** followed by **oji**, <sup><406></sup>Romans 6:6; <sup><500></sup>2 Timothy 3:1; <sup><600></sup>2 Peter 1:20; 3:3; **logizesqai touto oji**, <sup><483></sup>Romans 2:3; after **oohol ogein**, <sup><444></sup>Acts 24:14; after **eidwv**, <sup><509></sup>1 Timothy 1:9; **en toutw oji**, <sup><486></sup>1 John 3:16,24; 4:9f; **touto, ida**, <sup><443></sup>Luke 1:43; **eiv touto, ida**, <sup><4021></sup>Acts 9:21; <sup><514></sup>Romans 14:9; <sup><4022></sup>2 Corinthians 2:9; <sup><4081></sup>1 Peter 3:9; 4:6; <sup><4082></sup>1 John 3:8; **dia touto, ida**, <sup><4730></sup>2 Corinthians 13:10; <sup><5016></sup>1 Timothy 1:16; <sup><5015></sup>Philemon 1:15; **toutwn** (on this neuter plural referring to a single object see Winer's Grammar, 162 (153); (cf. Riddell, Platonic Idioms, sec. 41)), **ida**, 3 John 4; **en toutw, ean**, <sup><4081></sup>1 John 2:3; **oJan**, <sup><4021></sup>1 John 5:2; **touto auto, ida**, "on this very account, that" (see a. above (but others take it here as the accusative of object; see Meyer at the passage (for instances of **auto touto** see Buttmann, sec. 127, 12))), <sup><4023></sup>2 Corinthians 2:3; **eiv auto touto, ida**, <sup><4022></sup>Ephesians 6:22; <sup><5048></sup>Colossians 4:8; **opwv**, <sup><4027></sup>Romans 9:17. In the same manner **touto** is put before an infinitive with **to** for the sake of emphasis (Winer's Grammar, sec. 23, 5; Buttmann, sec. 140, 7, 9, etc.): <sup><4021></sup>2 Corinthians 2:1; before a simple infinitive, <sup><4027></sup>1 Corinthians 7:37 (here R G prefix **to** to the infinitive); before an accusative and infinitive <sup><4047></sup>Ephesians 4:17; before nouns, as **touto eucomai, thn uawn katartisin**, <sup><4733></sup>2 Corinthians 13:9, cf. <sup><4024></sup>1 John 3:24; 5:4.

**c. kai touto**, "and this, and that too, and indeed, especially": <sup><5131></sup>Romans 13:11; <sup><406></sup>1 Corinthians 6:6, L T Tr WH also in 8; <sup><4028></sup>Ephesians 2:8; **kai tauta**, "and that too," <sup><4082></sup>1 Corinthians 6:8 Rec.; <sup><5112></sup>Hebrews 11:12; (so **kai tauta** also in classical Greek; cf. Devar. edition Klotz i., p. 108; Viger. edition Herm., p. 176f; Matthiae, sec. 470, 6).

**d. tauta**, "of this sort, such," spoken contemptuously of men, <sup><4061></sup>1 Corinthians 6:11 (cf. Sophocles O. R 1329; Thucydides 6, 77; Livy 30, 30; cf. Bernhardt (1829), p. 281; (Winer's Grammar, 162 (153))).



e. **touto men ... touto de**, “partly ... partly,” <sup><303></sup>Hebrews 10:33 (for examples from Greek anth. see Winer’s Grammar, 142 (135); Matthiae, ii., sec. 288 Anm. 2; (Kühner, sec. 527 Anm. 2)). f. **tout’ estin**, see **eimi**, II. 3, p. 176{b}.

**II.** Joined to nouns it is used like an adjective;

a. so that the article stands between the demonstrative and the noun, **outov oJautu hJtouto to** (cf. Winer’s Grammar, sec. 23 at the end; Buttmann, sec. 127, 29): <sup><123></sup>Matthew 12:32; 16:18; 17:21 (T WH omits; Tr brackets the verse); 20:12; 26:29; <sup><109></sup>Mark 9:29; <sup><174></sup>Luke 7:44; 10:36; 14:30; 15:24; <sup><145></sup>John 4:15; 7:46 (L WH omit; Tr brackets the clause); 8:20; 10:6; 11:47; 12:5; <sup><111></sup>Acts 1:11; <sup><124></sup>Romans 11:24; <sup><118></sup>1 Timothy 1:18; <sup><101></sup>Hebrews 7:1; 8:10; (<sup><121></sup>1 John 4:21); <sup><109></sup>Revelation 19:9; 20:14; 21:5; 22:6. etc.; **touto to paidion**, “such” a little child “as” ye see here, <sup><198></sup>Luke 9:48; cf. Bornemann at the passage (who takes **touto** thus as representing the class, ‘this and the like;’ but cf. Meyer (edited by Weiss) at the passage).

b. so that the noun stands between the article and the demonstrative (cf. Winer’s Grammar, 548 (510)); as, **oJ l i qoi outoi**, the stones which ye see lying near, <sup><109></sup>Matthew 3:9; 4:3; add, <sup><159></sup>Matthew 5:19; 7:24 (L Tr WH brackets **toutouv**), 26, 28; 9:26 (Tr marginal reading WH marginal reading **authv**); <sup><123></sup>Matthew 10:23, etc.; <sup><126></sup>Mark 12:16; 13:30; <sup><131></sup>Luke 11:31; 23:47; <sup><143></sup>John 4:13, 21; 7:49; 11:9; 18:29; <sup><163></sup>Acts 6:13; 19:26; <sup><158></sup>Romans 15:28; <sup><111></sup>1 Corinthians 1:20; 2:6; 11:26; <sup><101></sup>2 Corinthians 4:1, 7; 8:6; 11:10; 12:13; <sup><108></sup>Ephesians 3:8; 5:32; <sup><129></sup>2 Timothy 2:19; <sup><124></sup>Revelation 2:24, and very often — (which construction is far more frequent with Paul than the other (see Winer’s Grammar, as above)); it is added to a noun which has another adjective, **hJchra hJptwch auth**, <sup><213></sup>Luke 21:3; **panta ta rhmata tauta**, <sup><129></sup>Luke 2:19, 51 ((T WH L marginal reading omit; L text Tr marginal reading brackets **tauta**); **apo thv geneav thv skol iav tauthv**, <sup><124></sup>Acts 2:40).

c. Passages in which the reading varies between **outov oJ** and **oJ.. outov**: viz. **outov oJ** <sup><141></sup>Mark 14:30 L text T Tr WH; <sup><101></sup>John 4:20 R L marginal reading; <sup><101></sup>John 6:60 R G; <sup><176></sup>John 7:36 RG; <sup><124></sup>John 9:24 L WH Tr marginal reading; <sup><123></sup>John 21:23 L T Tr WH. **oJ.. outov**, <sup><141></sup>Mark 14:30 R G L marginal reading; <sup><101></sup>John 4:20 G L text T Tr WH; <sup><161></sup>John 6:60 L

T Tr WH; John vii 36 L T Tr WH; <sup><4124></sup>John 9:24 G T Tr text; <sup><4123></sup>John 21:23 R G; etc.

**d.** with anarthrous nouns, especially numerical specifications (Winer's Grammar, sec. 37, 5 N. 1): **triton touto**, "this third time," <sup><4731></sup>2 Corinthians 13:1; **touto triton**, <sup><4114></sup>John 21:14 (<sup><1715></sup>Judges 16:15; **deuteron touto**, <sup><1273></sup>Genesis 27:36; **touto dekaton**, <sup><1442></sup>Numbers 14:22; **tetarton touto**, Herodotus 5, 76). (The passages which follow, although introduced here by Prof. Grimm, are (with the exception of <sup><4015></sup>Acts 1:5) clearly instances of the predicative use of **outov**; cf. Winer's Grammar, 110 (105) note; Buttmann, sec. 127, 31; Rost sec. 98, 3 A. c. [a]. following): **touto pal in deuteron shmeion epoihsen**, <sup><4054></sup>John 4:54; **trithn tauthn hōeran agei**, this is the third day that Israel is passing (but see **agw**, 3), <sup><421></sup>Luke 24:21 (**keimai triakosthn tauthn hōeran**, this is now the thirtieth day that I lie (unburied), Lucian, dial. mort. 13, 3); **ou meta pol I av tautav hōerav** (see **meta**, II. 2 b. (Winer's Grammar, 161 (152); Buttmann, sec. 127, 4)), <sup><4015></sup>Acts 1:5; **outov mhn ektov estin auth**, this is the sixth month with her etc. <sup><4135></sup>Luke 1:36; **auth apograph prwth egeneto**, <sup><411></sup>Luke 2:2 L (T) Tr WH; **tauthn epoihsen archn tw n shmeiwn**, <sup><4121></sup>John 2:11 L T Tr WH.

**{3779}** **outw** and **outwv** (formerly in printed editions **outw** appeared before a consonant, **outwv** before a vowel; but (recent critical editors, following the best manuscripts ("Codex Sinaiticus has **outw** but fourteen times in the N.T." Scrivener, Collation etc., p. liv.; cf. his Introduction etc., p. 561), have restored **outwv**; viz. Treg. uniformly, 205 times; Tdf. 203 times, 4 times **outw**; Lachmann 196 times, 7 times **outw** (all before a consonant); WH 196 times, 10 times **outw** (all before a consonant); cf. Tdf. Proleg., p. 97; WH's Appendix, p. 146f); cf. Winer's Grammar, sec. 5, 1 b.; B. 9; (Lob. Pathol. Elementa ii. 218ff); cf. Krüger, sec. 11, 12, 1; Kühner, sec. 72, 3 a.), adverb (from **outov**) (fr. Homer down), the Septuagint for **ἕκῃ** "in this manner, thus, so":

**1.** by virtue of its native demonstrative force it refers to what precedes; "in the manner spoken of; in the way described; in the way it was done; in this manner; in such a manner; thus, so": <sup><4163></sup>Matthew 6:30; 11:26; 17:12; 19:8; <sup><4149></sup>Mark 14:59; <sup><4025></sup>Luke 1:25; 2:48; 12:28; <sup><5115></sup>Romans 11:5; <sup><4182></sup>1 Corinthians 8:12; 15:11; <sup><5019></sup>Hebrews 6:9; (<sup><6011></sup>2 Peter 3:11 WH Tr marginal reading); **ouc outwv estai** (L Tr WH **estin** (so also T in

Mark)) **en uðin**, it will not be so among you (I hope), <sup><4016></sup>Matthew 20:26; <sup><4106></sup>Mark 10:43; **uðeiv ouc outwv** namely, **esesqe**, <sup><4226></sup>Luke 22:26; **ean afwmen auton outwv** namely, **poiounta**, thus as he has done hitherto (see **afihmi**, 2 b.), <sup><4148></sup>John 11:48; it refers to similitudes and comparisons, and serves to adapt them to the case in hand, <sup><4166></sup>Matthew 5:16 (“even so,” *i.e.* as the lamp on the lampstand); <sup><4126></sup>Matthew 12:45; 13:49; 18:14; 20:16; <sup><4121></sup>Luke 12:21 (WH brackets the verse); 15:7,10; <sup><4188></sup>John 3:8; <sup><4021></sup>1 Corinthians 9:24; likewise **outwv kai**, <sup><4072></sup>Matthew 17:12; 18:35; 24:33; <sup><4151></sup>Mark 13:20; <sup><4170></sup>Luke 17:10. **outwv ecein**, “to be so” (Latin *sic* or *ita se habere*): <sup><4006></sup>Acts 7:1; 12:15; 17:11; 24:9. it serves to resume participles (Josephus, Antiquities 8, 11, 1; b. j. 2, 8, 5; see examples from Greek authors in Passow, under the word, 1 h.; (Liddell and Scott, v. I. 7)): <sup><4011></sup>Acts 20:11; 27:17; but <sup><4046></sup>John 4:6 must not (with Winer’s Grammar, sec. 65, 9 at the end; Buttmann, sec. 144, 21) be referred to this head, see Meyer (and 5 d. below); on <sup><4085></sup>Revelation 3:5, see 5 c. below. It takes the place of an explanatory participial clause, equivalent to “matters being thus arranged, under these circumstances, in such a condition of things” (Buttmann, sec. 149, 1; cf. Winer’s Grammar, sec. 60, 5): <sup><4512></sup>Romans 5:12 (this connection between sin and death being established (but this explanation of the **outwv** appears to be too general (cf. Meyer ad loc.))); <sup><4665></sup>Hebrews 6:15 (*i.e.* since God had pledged the promise by an oath); equivalent to “things having been thus settled, this having been done, then”: <sup><4126></sup>Matthew 11:26; <sup><4078></sup>Acts 7:8; 28:14; <sup><4145></sup>1 Corinthians 14:25; <sup><4047></sup>1 Thessalonians 4:17; <sup><6011></sup>2 Peter 1:11; cf. Fritzsche, Commentary to Romans, i., p. 298. Closely related to this use is that of **outwv** (like Latin *ita* for *itaque*, *igitur*) in the sense of “consequently” (cf. English “so” at the beginning of a sentence): <sup><4077></sup>Matthew 7:17; <sup><4015></sup>Romans 1:15; 6:11; <sup><4186></sup>Revelation 3:16 ((cf. Fritzsche on Matthew, p. 220); Passow, under the word, 2; (Liddell and Scott, under the word, II.)).

**2.** it prepares the way for what follows: <sup><4069></sup>Matthew 6:9; <sup><4298></sup>Luke 19:31; <sup><4201></sup>John 21:1; **outwv hn**, was arranged thus, was on this wise (Winer’s Grammar, 465 (434); Buttmann, sec. 129, 11), <sup><4018></sup>Matthew 1:18; **outwv esti to qel hma tou Qeou** followed by an infinitive, “so is the will of God, that,” <sup><4025></sup>1 Peter 2:15. before language quoted from the O.T.: <sup><4085></sup>Matthew 2:5; <sup><4006></sup>Acts 7:6; 13:34,47; <sup><4656></sup>1 Corinthians 15:45; <sup><4044></sup>Hebrews 4:4.

**3.** with adjectives, “so” (Latin *tam*, marking degree of intensity): <sup><4121></sup>Hebrews 12:21; <sup><4668></sup>Revelation 16:18; postpositive, **ti deil oi este**

**outwv**; <sup><4040></sup>Mark 4:40 (L Tr WH omit); in the same sense with adverbs, <sup><8006></sup>Galatians 1:6; or with verbs, “so greatly,” <sup><6011></sup>1 John 4:11; **outwv ... wste**, <sup><8166></sup>John 3:16. **oudepote efanh outwv**, it was never seen in such fashion, *i.e.* such an extraordinary sight, <sup><1083></sup>Matthew 9:33 (**efanh** must be taken impersonally; cf. Bleek, Synoptative Erklär. i. p. 406 (or Meyer at the passage)); **oudepote outwv eidomen**, we never saw it so, *i.e.* with such astonishment, <sup><4012></sup>Mark 2:12.

**4. outwv** or **outwv kai** in comparison stands antithetic to an adverb or a relative pronoun (Winer’s Grammar, sec. 53, 5; cf. Buttmann, 362 (311) c.): **kaqaper ... outwv**, <sup><6124></sup>Romans 12:4f; <sup><6022></sup>1 Corinthians 12:12; <sup><4081></sup>2 Corinthians 8:11; **kaqvw ... outwv**, <sup><2113></sup>Luke 11:30; 17:26; <sup><8184></sup>John 3:14; 12:50; 14:31; 15:4; <sup><4005></sup>2 Corinthians 1:5; 10:7; <sup><5118></sup>1 Thessalonians 2:4; <sup><8188></sup>Hebrews 5:3; **outwv ... kaqvw**, <sup><2224></sup>Luke 24:24; <sup><6115></sup>Romans 11:26; <sup><1087></sup>Philippians 3:17; **wj ... outwv**, <sup><4482></sup>Acts 8:32; 23:11; <sup><8165></sup>Romans 5:15,18; <sup><4077></sup>1 Corinthians 7:17; <sup><4074></sup>2 Corinthians 7:14; <sup><5118></sup>1 Thessalonians 2:8; 5:2; **outwv ... wj**, <sup><4026></sup>Mark 4:26; <sup><8174></sup>John 7:46 (L WH omit; Tr brackets the clause); <sup><8185></sup>1 Corinthians 3:15; 4:1; 9:26; <sup><4083></sup>Ephesians 5:28; <sup><5122></sup>James 2:12; **outwv wj ... mh wj**, <sup><4015></sup>2 Corinthians 9:5 (G L T Tr WH); **w\$per ... outwv**, <sup><4124></sup>Matthew 12:40; 13:40; 24:27,37,39; <sup><2174></sup>Luke 17:24; <sup><8182></sup>John 5:21,26; <sup><8182></sup>Romans 5:12,19,21; 6:4; 11:31; <sup><6112></sup>1 Corinthians 11:12; 15:22; 16:1; <sup><4007></sup>2 Corinthians 1:7 R G; <sup><8049></sup>Galatians 4:29; <sup><8184></sup>Ephesians 5:24 R G; after **kaq’ o\$on**, <sup><8107></sup>Hebrews 9:27f; **outwv ... od tropon**, <sup><4011></sup>Acts 1:11; 27:25; **od tropon ... outwv**, <sup><8188></sup>2 Timothy 3:8 (<sup><2814></sup>Isaiah 52:14); **kata thn odon hd legousin ajresin outwv k.t.l.**, “after the Way” (*i.e.* as it requires (cf. **odov**, 2 a. at the end)) “so” etc. <sup><4214></sup>Acts 24:14.

**5.** Further, the following special uses deserve notice:

**a.** (**ecei**) **oj** (better **oj**) **men outwv oj** (better **oj**) **de outwv**, one after this manner, another after that, *i.e.* different men in different ways, <sup><4007></sup>1 Corinthians 7:7 (**pote men outwv kai pote outwv fagetai hjmacaira**, <sup><10125></sup>2 Samuel 11:25).

**b.** **outwv**, “in the manner known to all,” *i.e.* according to the context, so shamefully, <sup><8188></sup>1 Corinthians 5:3.

**c.** “in that state in which one finds oneself, such as one is” (cf. Winer’s Grammar, 465 (434)): **ti me epoihsav outwv**, <sup><8101></sup>Romans 9:20; **outwv** of those **einai, menein** who remain unmarried, <sup><4175></sup>1 Corinthians 7:26,40; **oj**

**nikwn outwv peribal eitai** viz. as (*i.e.* because he is) victor (others in the manner described in verse 4), <sup><4078></sup> Revelation 3:5 L T Tr WH. d. “thus forthwith,” *i.e.* without hesitation (cf. English “off-hand, without ceremony,” and the colloquial “right, just”): <sup><4006></sup> John 4:6; cf. Passow, under the word, 4; (Liddell and Scott, under the word, IV.; see 1 above; add <sup><4125></sup> John 13:25 T WH Tr brackets (cf. Green, Critical Notes at the passage)) e. in questions (Latin *sicine?*) (English exclamatory “so then, what”): <sup><4078></sup> Mark 7:18 (German *sonach*) (others take **outwv** here as expressive of degree. In <sup><4030></sup> Matthew 26:40, however, many give it the sense spoken of; cf. too <sup><4065></sup> 1 Corinthians 6:5); **outwv apokrinh**; *i.e.* so impudently, <sup><4122></sup> John 18:22; with an adjective, “so” (very), <sup><4008></sup> Galatians 3:3. (But these examples, although classed together by Fritzsche also (Commentary on Mark, p. 150f), seem to be capable of discrimination. The passage from Galatians, for instance, does not seem to differ essentially from examples under 3 above.) f. In classical Greek **outwv** often, after a conditional, concessive, or temporal protasis, introduces the apodosis (cf. Passow, under the word, 1 h.; (Liddell and Scott, under the word I. 7)). <sup><4044></sup> 1 Thessalonians 4:14 and <sup><4105></sup> Revelation 11:5 have been referred to this head; Buttmann, 357 (307); (cf. Winer’s Grammar, sec. 60, 5 (especially a.)). But questionably; for in the first passage **outwv** may also be taken as equivalent to “under these circumstances,” *i.e.* if we believe what I have said (better cf. Winer’s Grammar, as above); in the second passage **outwv** denotes “in the manner spoken of,” *i.e.* by fire proceeding out of their mouth.

**{3756} ouc**, see **ou**.

**{3780} ouci**, equivalent to **ou**, “not,” but stronger (cf. **nuni** at the beginning);

**a.** in simple negative sentences, “by no means, not at all” (A.V. “not”): <sup><4130></sup> John 13:10f; 14:22; <sup><4110></sup> 1 Corinthians 5:2; 6:1; followed by **alla**, <sup><4102></sup> 1 Corinthians 10:29; <sup><4103></sup> 2 Corinthians 10:13 (L T Tr WH **ouk**); in denials or contradictions (A.V. “nay; not so”), <sup><4060></sup> Luke 1:60; 12:51; 13:3,5; 16:30; <sup><4127></sup> Romans 3:27.

**b.** in a question, Latin *nonne?* (asking what no one denies to be true): <sup><4056></sup> Matthew 5:46f; 10:29; 13:27; 20:13; <sup><4059></sup> Luke 6:39; 17:17 (L T Tr WH **ouc**); 24:26; <sup><4109></sup> John 11:9; <sup><4107></sup> Acts 2:7 Tr WH text; <sup><4126></sup> Romans 2:26 (L T Tr WH **ouc**); <sup><4111></sup> 1 Corinthians 1:20; <sup><4014></sup> Hebrews 1:14, etc.; (the

Septuagint for **al b}** <sup><0408></sup>Genesis 40:8; <sup><0006></sup>Judges 4:6); **al l' ouci**, will he “not rather,” <sup><2708></sup>Luke 17:8.

**{3781} ofeil ethv, ofeil etou, oʃofeil w)**, “one who owes another, a debtor”: properly, of one who owes another money (Plato, legg. 5, 736 d.; Plutarch; others); with a genitive of the sum due, <sup><0824></sup>Matthew 18:24. Metaphorically,

**a.** “one held by some obligation, bound to some duty”: **ofeil ethv eimi**, equivalent to **ofeil w**, followed by an infinitive, <sup><8178></sup>Galatians 5:3 (Sophocles Aj. 590); **ofeil ethv eimi tinov**, to be one’s debtor *i.e.* under obligations of gratitude to him for favors received, <sup><6157></sup>Romans 15:27; **tini** (dative commodi), to be under obligation to do something for someone, <sup><8114></sup>Romans 1:14; 8:12.

**b.** “one who has not yet made amends to one whom he has injured”: <sup><062></sup>Matthew 6:12; in imitation of the Chaldean **byj æ** “one who owes God penalty or of whom God can demand punishment as something due,” *i.e.* “a sinner,” <sup><2134></sup>Luke 13:4.\*

**{3782} ofeil h, ofeil hv, hʃofeil w)**, “that which is owed”; properly, “a debt”: <sup><0832></sup>Matthew 18:32; metaphorical plural, “dues”: <sup><6137></sup>Romans 13:7; specifically, of “conjugal duty” (R.V. “her due”), <sup><8178></sup>1 Corinthians 7:3 G L T Tr WH. Found neither in the Greek O.T. nor in secular authors; cf. Lob. ad Phryn., p. 90.\*

**{3783} ofeil hma, ofeil htov, to (ofeil w)**, “that which is owed”;

**a.** properly, “that which is justly or legally due, a debt”; so for **haʃvmæ** <sup><6342></sup>Deuteronomy 24:12 (10); **afienai**, 1 Macc. 15:8; **apotinein**, Plato, legg. 4, p. 717 b.; **apodidonai**, Aristotle, eth. Nic. 9, 2, 5 (p. 1165a, 3). **kata ofeil hma**, “as of debt,” <sup><6104></sup>Romans 4:4.

**b.** in imitation of the Chaldean **bwʃ** or **abwʃ** (which denotes both “debt” and “sin”), metaphorically, “offence, sin” (see **ofeil ethv**, b.); hence, **afienai tini ta ofeileta autou**, to remit the penalty of one’s sins, to forgive them, (Chaldean **qbæj ybiʃ**), <sup><062></sup>Matthew 6:12. (Cf. Winer’s Grammar, 30, 32, 33.)\*

**{3784} ofeil w**; imperfect **wfeil on**; present passive participle **ofeil omenov**; from Homer down; “to owe”;

a. properly, “to owe money, be in debt for”: **tini ti**, <sup><0183></sup>Matthew 18:28; <sup><216></sup>Luke 16:5; without a dative, <sup><0183></sup>Matthew 18:28; <sup><0174></sup>Luke 7:41; 16:7; <sup><5018></sup>Philemon 1:18; **to ofeil omenon**, that which is due, “the debt,” <sup><0183></sup>Matthew 18:30; **autw** (which L Tr WH omit), that due to him, <sup><0183></sup>Matthew 18:34.

b. metaphorically: **ti**, passive **thn eunoian ofeil omenhn**, the good-will due (A.V. (not R.V.) “due benevolence”), <sup><4018></sup>1 Corinthians 7:3 Rec.; **mhdeni mhden ofeil ete** (here **ofeil ete**, on account of what precedes and what follows, must be taken in its broadest sense, both literal and tropical), **ei mh to al hlouv agapan**, “owe no one anything except to love one another,” because we must never cease loving and the debt of love can never be paid, <sup><5108></sup>Romans 13:8. absolutely, “to be a debtor, be bound”: <sup><0236></sup>Matthew 23:16,18; followed by an infinitive “to be under obligation, bound by duty or necessity, to do something; it behooves” one; one “ought”; used thus of a necessity imposed either by law and duty, or by reason, or by the times, or by the nature of the matter under consideration (according to Westcott (Epistles of John, p. 5), Cremer, others, denoting obligation in its special and personal aspects): <sup><2170></sup>Luke 17:10; <sup><6134></sup>John 13:14; 19:7 (**ofeil ei apoqanein**, he ought to die); <sup><4172></sup>Acts 17:29; <sup><5151></sup>Romans 15:1,27; <sup><4151></sup>1 Corinthians 5:10; (<sup><4136></sup>1 Corinthians 7:36 (A.V. “need so requireth”)); 9:10; 11:7,10; <sup><4724></sup>2 Corinthians 12:14; <sup><4138></sup>Ephesians 5:28; <sup><5003></sup>2 Thessalonians 1:3; 2:13; <sup><8217></sup>Hebrews 2:17; 5:3,12; <sup><6116></sup>1 John 2:6; 3:16; 4:11; <sup><6008></sup>3 John 1:8; **wfeil on sunistasqai**, I ought to have been commended, *i.e.* I can demand commendation, <sup><4721></sup>2 Corinthians 12:11.

c. after the Chaldee (see **ofeil ethv**, b., **ofeil hma**, b.), **ofeil w tini**, to have wronged one and not yet made amends to him (A.V. “indebted”), <sup><2104></sup>Luke 11:4. (Compare: **prosofeil w**.)\*

**{3785}** **ofel on** (for **wfel on**, without the augment, 2 aorist of **ofeil w**; in earlier Greek with an infinitive, as **wfel on qanein**, “I ought to have died,” expressive of a wish, equivalent to “would that I were dead”; in later Greek it assumes the nature of an interjection, to be rendered) “would that,” where one wishes that a thing had happened which has not happened, or that a thing be done which probably will not be done (cf. Winer’s Grammar, 301f (283); Buttmann, sec. 150, 5): with an optative present <sup><6115></sup>Revelation 3:15 Rec.; with an indicative imperfect, Revelation ibid. G L T Tr WH; <sup><4710></sup>2 Corinthians 11:1 (Epictetus diss. 2, 18, 15;



Ignatius ad Smyrn. c. 12); with an indicative aorist, <sup><408></sup>1 Corinthians 4:8 (<sup><485></sup>Psalm 118:5 (<sup><495></sup>Psalm 119:5); **ofel on apeqanomen**, <sup><248></sup>Exodus 16:3; <sup><442></sup>Numbers 14:2; 20:3); with the future, <sup><862></sup>Galatians 5:12 (Lucian, soloc. (or Pseudosoph.) 1, where this construction is classed as a solecism). Cf. Passow, ii., p. 603{a}; (Liddell and Scott, under the word **ofeilw**, II. 3).\*

**{3786} ofel ov, ofel ouv, to (ofel lw** to increase), “advantage, profit”: <sup><652></sup>1 Corinthians 15:32; <sup><844></sup>James 2:14,16. (From Homer down; the Septuagint <sup><853></sup>Job 15:3).\*

**{3787} ofqal modoul eia** (T WH **ofqal modoul ia**; see Iota), **ofqal modoul eia**v, **h[ ofqal modoul ov**, Apostolic Constitutions (4, 12, Coteler. Patr. Apost.) 1, p. 299a; and this from **ofqal mov** and **doul ov**) (A.V. “eye-service” *i.e.*) service performed (only) under the master’s eye (**mh kat’ ofqal modoul ian, toutesti mh monon parontwn twn despotwn kai otwntwn, al la kai apontwn**, Theophylact on <sup><406></sup>Ephesians 6:6; “for the master’s eye usually stimulates to greater diligence; his absence, on the other hand, renders sluggish.” H. Stephanus): <sup><406></sup>Ephesians 6:6; <sup><502></sup>Colossians 3:22. Not found elsewhere; (cf. Winer’s Grammar, 100 (94)).\*

**{3788} ofqal mov, ofqal mou, o[**(from the root, **op**, to see; allied to **oyiv, oyomai**, etc.; Curtius, sec. 627), the Septuagint for **ϒ[** (from Homer down), “the eye”: <sup><458></sup>Matthew 5:38; 6:22; <sup><407></sup>Mark 9:47; <sup><213></sup>Luke 11:34; <sup><406></sup>John 9:6; <sup><626></sup>1 Corinthians 12:16; <sup><617></sup>Revelation 7:17; 21:4, and often; **riph ofqal mou**, <sup><652></sup>1 Corinthians 15:52; **o[ ofqal moi mou eidon** (see the remark in **gl wssa**, 1), <sup><423></sup>Luke 2:30; cf. <sup><442></sup>Luke 4:20; 10:23; <sup><436></sup>Matthew 13:16; <sup><419></sup>1 Corinthians 2:9; <sup><607></sup>Revelation 1:7; (**anebl eyan o[ ofqal moi** <sup><418></sup>Matthew 20:34 R G); **idein toiv ofqal moiv**, <sup><435></sup>Matthew 13:15; <sup><620></sup>John 12:40; <sup><427></sup>Acts 28:27; **otan toiv ofqal moiv** (see **otaw**, 1), <sup><600></sup>1 John 1:1; **h[epiqumia twn ofqal mwn**, desire excited by seeing, <sup><626></sup>1 John 2:16. Since the eye is the index of the mind, the following phrases have arisen: **ofqal mov sou ponhrov estin**, *i.e.* “thou art envious,” <sup><415></sup>Matthew 20:15; **ofqal mov ponhrov**, envy, <sup><472></sup>Mark 7:22 ([ **r[æy[ æan envious man**, <sup><216></sup>Proverbs 23:6; 28:22; cf. Sir. 34:13; **h[r;Úny[ [Úyj àB]** thine eye is evil toward thy brother, *i.e.* thou enviest (grudgest) thy brother, <sup><650></sup>Deuteronomy 15:9; **ofqal mov ponhrov fqonerov ep’ artw**, Sir. 14:10; **mh fqonesatw sou o.bfqal mov**, Tobit

4:7; the opposite, **agaqov ofqal mov**, is used of a willing mind, Sir. 32:10,12 (Sir. 35:10,12)); on the other hand, **ofqal mov ponhrov** in <sup><402></sup>Matthew 6:23 is a “diseased, disordered eye,” just as we say “a bad eye, a bad finger” (see **ponhrov**, 2 a. (where <sup><213></sup>Luke 11:34)). **kratein touv ofqal mov tou mh k.t.l.** (A.V. “to hold the eyes” *i.e.*) to prevent one from recognizing another, <sup><216></sup>Luke 24:16; **upol ambanw tina apo twv ofqal mwn tinov**, by receiving one to withdraw him from another’s sight (A.V. “received him out of their sight”), <sup><400></sup>Acts 1:9. Metaphorically, of “the eyes of the mind,” the faculty of knowing: **ekrubh apo twv ofqal mwn sou**, “hidden from thine eyes,” *i.e.* concealed from thee (cf. Buttmann, 320 (274)), <sup><292></sup>Luke 19:42; **didonai tini ofqal mov tou mh blepein**, to cease one to be slow to understand, <sup><518></sup>Romans 11:8 (cf. Buttmann, 267 (230)); **tufloun touv ofqal mov tinov**, <sup><624></sup>John 12:40; <sup><621></sup>1 John 2:11; **skotizontai o j ofqal moi** <sup><510></sup>Romans 11:10; **pefwtismenoi ofqal moi thv dianoia v** (cf. Buttmann, sec. 145, 6), <sup><408></sup>Ephesians 1:18 Rec.; **thv kardia v** (as in Clement of Rome, 1 Corinthians 36,2), *ibid.* G L T Tr WH; **en ofqal moiv tinov** (yng [B]p (cf. Buttmann, sec. 146, 1 at the end)), in the judgment (cf. our “view”) of one, <sup><622></sup>Matthew 21:42; <sup><4121></sup>Mark 12:11; **ouk esti ti apenanti twv ofqal mwn tinov**, to neglect a thing (cf. our leave, put, out of sight), <sup><518></sup>Romans 3:18; **gumnon esti ti toiv ofqal moiv tinov** (see **gumnov**, 2 a.), <sup><3013></sup>Hebrews 4:13; **o j ofqal moi tou kuriou epi dikaiouv** (namely, **epi-** (or **apo-**) **blepousin**, which is added in <sup><906></sup>Psalms 10:4 (<sup><9104></sup>Psalms 11:4)), are (fixed) upon the righteous, *i.e.* the Lord looks after, provides for them, <sup><482></sup>1 Peter 3:12. Other phrases in which **ofqal mov** occurs may be found under **anoigw**, p. 48{b}, **aplouv**, **dianoigw** 1, **exorussw** 1, **epairw**, p. 228a, **kammuw**, **moical iv** a., **prografw** 2.

**{3789} ofiv, ofisewv, o j** (perhaps named from its sight; cf. **drakwn**, at the beginning, and see Curtius, as under the word **ofqal mov**); from Homer, *Iliad* 12, 208 down; the Septuagint mostly for **v j n**; “a snake, serpent”: <sup><4170></sup>Matthew 7:10; <sup><4168></sup>Mark 16:18; <sup><2109></sup>Luke 10:19; 11:11; <sup><334></sup>John 3:14; <sup><509></sup>1 Corinthians 10:9; <sup><609></sup>Revelation 9:19; with the ancients the serpent was an emblem of cunning and wisdom, <sup><47108></sup>2 Corinthians 11:3, cf. <sup><0000></sup>Genesis 3:1; hence, **fronimoi w j ofeiv**, <sup><4006></sup>Matthew 10:16 (here WH marginal reading **o j ofiv**); hence, crafty hypocrites are called **ofeiv**, <sup><4233></sup>Matthew 23:33. The serpent narrated to have deceived Eve (see Genesis as above) was regarded by the later Jews as the devil (*Sap. ii.*, 23f,

cf. 4 Macc. 18:8); hence, he is called **o.bfiv o.Jarcaiov, o.bfiv:** <sup><611></sup>Revelation 12:9,14f; 20:2; see (Grimm on Sap. as above; From Lenormant, Beginnings of History etc., chapter ii., p. 109f, and) **drakwn.\***

### {3790} ofruv, ofruov, hJ

1. “the eyebrow,” so from Homer down.
2. “any prominence or projection”; as (English “the brow”) of a mountain (so the Latin *supercilium*, Vergil, georg. 1, 108; Hirtius, bell. afr. 58; Livy 27, 18; 34, 29): <sup><109></sup>Luke 4:29 (Homer, Iliad 20, 151; often in Polybius, Plutarch, others).\*

### (ocetov, ocetou, oJ

1. “a water-pipe, duct”.
2. “the intestinal canal”: <sup><1079></sup>Mark 7:19 WH (rejected) marginal reading (others, **afedrwn**.)\*

**{3791} ocl ew, ocl w:** present passive participle **ocl oumenov;** (**ocl ov**); properly, “to excite a mob against one”; (in Homer (Iliad 21, 261) “to disturb, roll away”); universally, “to trouble, molest” (**tina**, Herodotus 5, 41; Aeschylus, others); absolutely, “to be in confusion, in an uproar” (3 Macc. 5:41); passive “to be vexed, molested, troubled”: by demons, <sup><168></sup>Luke 6:18, R G L (where T Tr WH **enocl oumenoi** — the like variation of text in Herodian, 6, 3, 4); <sup><156></sup>Acts 5:16; Tobit 6:8 (7); Acta Thomae sec. 12. (Compare: **enocl ew, parenocl ew**.)\*

**{3792} ocl opoiew, ocl opoiw:** 1 aorist participle **ocl opoihsav;** (**ocl ov, poiew**); “to collect a crowd, gather the people together”: <sup><175></sup>Acts 17:5. Not found elsewhere.\*

**{3793} ocl ov, ocl ou, oJ** in the N.T. only in the historical books and five times in the book of Revelation; as in Greek writings from Pindar and Aeschylus down, “a crowd,” *i.e.*

1. “a casual collection of people; a multitude of men who have flocked together in some place, a throng”: <sup><102></sup>Matthew 9:23,25; 15:10, etc.; <sup><104></sup>Mark 2:4; 3:9, and often; <sup><171></sup>Luke 5:1,19; 7:9, etc.; <sup><153></sup>John 5:13; 6:22,24; 7:20,32,49, etc.; <sup><144></sup>Acts 14:14; 17:8; 21:34; **tiv ek tou ocl ou,** <sup><127></sup>Luke 11:27; 12:13; or **apo tou ocl ou,** 19:39; 9:38; **apo** (“for” *i.e.* “on

account of” (cf. **apo**, II. 2 b.)) **tou ocl ou**, <sup><095></sup>Luke 19:3; **hbia tou ocl ou**, <sup><035></sup>Acts 21:35; **pol uv ocl ov** and much more often **ocl ov pol uv**, <sup><044></sup>Matthew 14:14; 20:29; 26:47; <sup><052></sup>Mark 5:21,24; 6:34; 9:14; 14:43 (here T Tr WH omit; L Tr marginal reading brackets **pol uv**); <sup><071></sup>Luke 7:11; 8:4; 9:37; <sup><082></sup>John 6:2,5; 12:12 (but here Tr marginal reading brackets WH prefix **oj** cf. Buttmann, 91 (80)); <sup><091></sup>Revelation 19:1,6; with the article **o pol uv ocl ov**, “the great multitude” present, <sup><127></sup>Mark 12:37; (**o bcl ov pol uv** (the noun forming with the adjective a single composite term, like our) “the common people,” <sup><329></sup>John 12:9 T WH Tr marginal reading; cf. Buttmann, as above; some would give the phrase the same sense in Mark, the passage cited); **pampol uv**, <sup><081></sup>Mark 8:1 (Rec.); **ilkanov**, <sup><106></sup>Mark 10:46; <sup><072></sup>Luke 7:12; <sup><112></sup>Acts 11:24,26; 19:26; **oj.. pl eistov ocl ov** (the most part of the multitude), <sup><028></sup>Matthew 21:8; **pav oj ocl ov**, <sup><032></sup>Matthew 13:2; <sup><023></sup>Mark 2:13; 4:1; 7:14 (Rec.); 9:15; 11:18; <sup><037></sup>Luke 13:17; <sup><027></sup>Acts 21:27; **ocl on tosouton**, <sup><053></sup>Matthew 15:33; **aj muriadev tou ocl ou** <sup><021></sup>Luke 12:1; **ou meta ocl ou**, not having a crowd with me, <sup><048></sup>Acts 24:18; **ater ocl ou**, in the absence of the multitude ((see **ater**)), <sup><026></sup>Luke 22:6. plural **oj ocl oi**, very often in Matthew and Luke, as <sup><081></sup>Matthew 5:1; 7:28; 9:8,33,36; 11:7; 12:46; 13:34,36, etc.; <sup><037></sup>Luke 3:7,10; 4:42; 5:3; 8:42,45; 9:11; 11:14, etc.; <sup><086></sup>Acts 8:6; 13:45; 14:11,13,18f; 17:13; once in <sup><072></sup>John 7:12 (where Tdf. the singular); in Mark only 6:33 Rec.; and without the article <sup><101></sup>Mark 10:1; **ocl oi pol oi**, <sup><025></sup>Matthew 4:25; 8:1; 12:15 (R G); 13:2; 15:30; 19:2; <sup><055></sup>Luke 5:15; 14:25; **pantev oj ocl oi**, <sup><023></sup>Matthew 12:23.

**2.** “the multitude,” *i.e.* “the common people,” opposed to the rulers and leading men: <sup><045></sup>Matthew 14:5; 21:26; <sup><112></sup>Mark 12:12; (<sup><072></sup>John 7:12b (provided the plural is retained in the first part of the verse)); with contempt, “the ignorant multitude, the populace,” <sup><079></sup>John 7:49; **episustasiv ocl ou**, a riot, a mob, <sup><042></sup>Acts 24:12 (L T Tr WH **epistasin** (which see) **ocl ou**).

**3.** universally, “a multitude”: with a genitive of the class, as **tel wwnw**, <sup><059></sup>Luke 5:29; **maqhtwn**, <sup><067></sup>Luke 6:17; **onomatwn** (see **onoma**, 3), <sup><015></sup>Acts 1:15; **tw n idrewn**, <sup><087></sup>Acts 6:7; the plural **ocl oi**, joined with **laoi** and **eqnh**, in <sup><075></sup>Revelation 17:15 seems to designate troops of men assembled together without order. (The Septuagint chiefly for  $\hat{\omega}\theta\eta$ .)

**{3794} ocurwma, ocurwmatov, to (ocurow** (to make strong, to fortify));

1. properly, “a castle, stronghold, fortress, fastness,” the Septuagint for **ῥαββίη** etc.; very often in 1 and 2 Macc.; Xenophon, Hellen. 3, 2, 3.

2. tropically, “anything on which one relies”: **kaqeile to ocurwma, ef’ wj epepoiqisan**, <sup><312></sup>Proverbs 21:22; **ocurwma ošiou fobov kuriou**, <sup><100></sup>Proverbs 10:29; in <sup><4704></sup>2 Corinthians 10:4 of the arguments and reasonings by which a disputant endeavors to fortify his opinion and defend it against his opponent.\*

**{3795} oyarion, oyarion, to** (diminutive from **oyon** (cf. Curtius, sec. 630) *i.e.* whatever is eaten with bread, especially food boiled or roasted; hence, specifically), “fish”: <sup><800></sup>John 6:9, 11; 21:9f,13. (Comicus Philemon (330 B. C.) quoted in Athen. 9, c. 35, p. 385 e.; Lcian, Geoponica (cf. Wetstein on <sup><800></sup>John 6:9); see **gunaikarion**, at the end (Winer’s Grammar, 23 (22)).)\*

**{3796} oye** (apparently from **opiv**; see **opisw**, at the beginning), adverb of time, “after a long time, long after, late”; a. especially “late in the day” (namely, **thv hōerav**, which is often added, as Thucydides 4, 93; Xenophon, Hellen. 2, 1, 23), *i.e.* “at evening” (Homer, Thucydides, Plato, others; for **t [dōr]**, <sup><1241></sup>Genesis 24:11): (Mark 11 (11 T Tr marginal reading WH text (cf. Plutarch, Alex. 16,1)),19; 13:35. b. with a genitive (Winer’s Grammar, sec. 54, 6), **oye sabbatwn**, “the sabbath having just passed, after the sabbath,” *i.e.*: at the early dawn of the first day of the week — (an interpretation absolutely demanded by the added specification **th epifwskoush k.t.l.**), <sup><1301></sup>Matthew 28:1 cf. <sup><1101></sup>Mark 16:1 (**oye twn basil eww cronwn**, long after the times of the king, Plutarch, Numbers 1; **oye musthriwn**, the mysteries being over, Philostr. vit. Apoll. 4, 18); (but an examination of the instances just cited (and others) will show that they fail to sustain the rendering “after” (although it is recognized by Passow, Pape, Schenkl, and other lexicographers); **oye** followed by a genitive seems always to be partitive, denoting “late in” the period specified by the genitive (and consequently still belonging to it), cf. Buttmann, sec. 132, 7 Rem.; Kühner, sec. 414, 5 c. [**b**]. Hence, in Matthew, the passage cited ‘late on the sabbath’. Keim, iii, p. 552f (English translation, vi., 303f) endeavors to relieve the passage differently (by adopting the Vulgate

*vespere sabbati*, “on the evening of the sabbath”), but without success. ((Cf. Keil, Comm. über Matth. at the passage.))\*

**{3797} oyimov, oyimon (oye)**, “late, latter” (Homer, Iliad 2, 325; **oyimwtatov sporov**, Xenophon, oec. 17, 4f; **en toiv oyimoiv twn udatwn**, of the time of subsidence of the waters of the Nile, Diodorus 1, 10; (cf. Lob. ad Phryn., p. 51f)): **oyimon uðton**, “the latter or vernal rain,” which falls chiefly in the months of March and April just before the harvest (opposed to the autumnal or **prwimov** (cf. B. D. under the word Rain)), ~~3817~~ James 5:7 (but L T Tr WH omit **uðton**, the Sinaiticus manuscript and a few other authorities substitute **karpon**); the Septuagint for **vwql ðæ** ~~6114~~ Deuteronomy 11:14; ~~2453~~ Jeremiah 5:24; ~~2868~~ Hosea 6:3; ~~2423~~ Joel 2:23; ~~3808~~ Zechariah 10:1.\*

**{3798} oyiov, oyia, oyion (oye)**, “late”;

1. as an adjective ((Pindar) Thucydides, Demosthenes, Aristotle, Theophrastus, others; (Lob. ad Phryn., p. 51f)): **hJwta**, ~~4111b~~ Mark 11:11 (but T Tr marginal reading WH text **oye**, which see) (**oyia en nukti**, Pindar Isthm. 4, 59).

2. contrary to the usage of secular authors **hbyia** as a substantive (namely, **wta** (cf. Winer’s Grammar, 591f (550); Buttmann, 82 (71))), “evening”: *i.e.* either from our three to six o’clock p. m., ~~4186~~ Matthew 8:16; 14:15; 27:57; ~~4105~~ Mark 4:35; or from our six o’clock p. m. to the beginning of night, ~~4143~~ Matthew 14:23; 16:2 there T brackets WH reject the passage); 20:8; 26:20; ~~4103~~ Mark 1:32; 6:47; 14:17; 15:42; ~~4166~~ John 6:16; 20:19, (hence, **γBqyBæj æ** between the two evenings, ~~4216~~ Exodus 12:6; 16:12; 29:39 (cf. Gesenius, Thesaurus, p. 1064f (and addit. et emend., p. 103); B. D. under the word Day)). Besides only in Judith 13:1.\*

**{3799} oyiv, oyeww, h(OPTW, oyomai** (cf. **ofqal mov**)), from Homer down; the Septuagint chiefly for **harðæ**

1. “seeing, sight”.

2. “face, countenance”: ~~6114~~ John 11:44; ~~6016~~ Revelation 1:16.

3. “the outward appearance, look” (many lexicographers give this neuter and objective sense precedence): **krinein kat’ oyin**, ~~4072~~ John 7:24.\*

**{3800} oywnion, oywniou, to** (from **oyon** — on which see **oyarion**, at the beginning — and **wneomai** to buy), a later Greek word (cf. Sturz, *De dial. Maced. et Alex.*, p. 187; Phryn. edition Lob., p. 418), properly, whatever is bought to be eaten with bread, as fish, flesh, and the like (see **oyarion**). And as grain, meat, fruits, salt, were given to soldiers instead of pay (Caesar b. g. 1, 23, 1; Polybius 1, 66f; 3, 13, 8), **oywnion** began to signify:

**1.** universally, “a soldier’s pay, allowance” (Polybius 6, 39, 12; Dionysius Halicarnassus, *Antiquities* 9, 36), more commonly in the plural (Winer’s *Grammar*, 176 (166); Buttmann, 24 (21)) **oywnia**, properly, that part of a soldier’s support given in place of pay (*i.e.* rations) and the money in which he is paid (Polybius 1, 67, 1; 6, 39, 15; 1 Macc. 3:28; 14:32; 1 Esdr. 4:56; Josephus, *Antiquities* 12, 2, 3): ~~QRI4~~ Luke 3:14; ~~4007~~ 1 Corinthians 9:7 (cf. Winer’s *Grammar*, sec. 31, 7 d.).

**2.** metaphorically, “wages”: singular ~~7108~~ 2 Corinthians 11:8; **thv adartiav**, the hire that sin pays, ~~4163~~ Romans 6:23.\*



# P

**{3802} pagideuw**: 1 aorist subjunctive 3rd person plural **pagideuswsin**; (**pagiv**, which see); a word unknown to the Greeks; “to ensnare, entrap”: birds, <sup><2092></sup>Ecclesiastes 9:12; metaphorically, **tina enlogw**, of the attempt to elicit from one some remark which can be turned into an accusation against him, <sup><1225></sup>Matthew 22:15. ((**toiv logov**, <sup><1082></sup>Proverbs 6:2 Graecus Venetus; cf. also <sup><8725></sup>Deuteronomy 7:25; 12:30 in the same); <sup><8819></sup>1 Samuel 28:9.)\*

**{3803} pagiv, pagidov, hJ**(from **phgnumi** to make fast, 2 aorist **epagon**; properly, that which holds fast (cf. Anth. Pal. C, 5)), the Septuagint for **j pætvr, vq̄m̄**, etc.; “a snare, trap, noose”; a. properly, of snares in which birds are entangled and caught, <sup><3065></sup>Proverbs 6:5; 7:23; <sup><4918></sup>Psalms 90:3 (<sup><4918></sup>Psalms 91:3); Psalm 123:7 (<sup><4947></sup>Psalms 124:7); **pagidav istanai**, Aristophanes av. 527; hence, **wj pagiv**, as a snare, *i.e.* “unexpectedly, suddenly,” because birds and beasts are caught unawares, <sup><2215></sup>Luke 21:35. b. tropically, “a snare,” *i.e.* “whatever brings peril, loss, destruction”: of a sudden and unexpected deadly peril, <sup><5119></sup>Romans 11:9 from <sup><4823></sup>Psalms 68:23 (<sup><4823></sup>Psalms 69:23); of the allurements and seductions of sin, **empiptein eiv peirasmon kai pagida**, <sup><5419></sup>1 Timothy 6:9 (**empiptei eiv pagida adartwl ov**, <sup><1123></sup>Proverbs 12:13, cf. <sup><1216></sup>Proverbs 29:6; joined with **skandalon**, Sap. 14:11); **tou diabolou**, the allurements to sin by which the devil holds one bound, <sup><5226></sup>2 Timothy 2:26; <sup><5417></sup>1 Timothy 3:7. (In Greek writings also of the snares of love.)\*

**{3804} paqhma, paqhmatov, to** (from **paqein, pascw**, as **maqhma** from **maqein**), from (Sophocles) Herodotus down;

1. “that which one suffers” or “has suffered”;

a. externally, “a suffering, misfortune, calamity, evil, affliction “: plural, <sup><6188></sup>Romans 8:18; <sup><4006></sup>2 Corinthians 1:6f; <sup><51024></sup>Colossians 1:24; <sup><5811></sup>2 Timothy 3:11; <sup><5210></sup>Hebrews 2:10; 10:32; <sup><1189></sup>1 Peter 5:9; **ta eiv Criston**, that should subsequently come unto Christ (Winer’s Grammar, 193 (182)), <sup><6111></sup>1 Peter 1:11; **tou Cristou**, which Christ endured, <sup><6111></sup>1 Peter 5:1; also the afflictions which Christians must undergo in behalf of the same cause for which Christ patiently endured, are called **paqhmata tou Cristou**

(Winer's Grammar, 189 (178) note), <sup><4016></sup>2 Corinthians 1:5; <sup><5180></sup>Philippians 3:10; <sup><4043></sup>1 Peter 4:13.

**b.** of an inward state, "an affection, passion": <sup><8164></sup>Galatians 5:24; **twn amartiwn**, that lead to sins, <sup><6076></sup>Romans 7:5.

**2.** equivalent to **to pascein** (see **kauchma**, 2), "an enduring, undergoing, suffering" (so the plural in Arstph: thesm. 199): **qanatou**, genitive of the object, <sup><5180></sup>Hebrews 2:9. (Synonym: cf. **paqov**, at the beginning.)\*

**{3805} paqhtov, paqhth, paqhton (pascw, paqein);**

**1.** "passible" (Latin *patibilis*, Cicero, de nat. deor. 3, 12, 29), "endued with capacity of suffering, capable of feeling"; often in Plutarch, as **paqhton swma**.

**2.** "subject to the necessity of suffering, destined to suffer" (Vulgate *passibilis*): <sup><4023></sup>Acts 26:23 (with the thought here respecting Christ as **paqhtov** compare the similar language of Justin Martyr, dialog contra Trypho, chapters 36, 39, 52, 68, 76, 89); cf. Winer's Grammar, 97 (92); (Buttmann, 42 (37)); (so in ecclesiastical writings also, cf. Otto's Justin, Greek index under the word; Christ is said to be **paqhtov** and **apaqhv** in Ignatius ad Ephesians 7, 2; ad Polycarp, 3, 2).\*

**{3806} paqov, paqouv, to (paqein, pascw),** from Aeschylus and Herodotus down; equivalent to **paqhma** (which see; (the latter differs from **paqov** (if at all) only in being the more individualizing and concrete term; cf. Schmidt, Synonym, chapter 24 sec. 11));

**1.** "whatever befalls one, whether it be sad or joyous"; specifically, "a calamity, mishap, evil, affliction".

**2.** "a feeling which the mind suffers, an affection of the mind, emotion, passion; passionate desire"; used by the Greeks in either a good or a bad sense (cf. Aristotle, eth. Nic. 2, 4 (cf. Cope, Introduction to Aristotle's Rhet., p. 133f; and his note on rhet. 2, 22, 16)). In the N.T. in a bad sense, "depraved passion": <sup><5185></sup>Colossians 3:5; **paqh atimiav**, "vile passions," <sup><6026></sup>Romans 1:26 (see **atimia**); **en paqei epiqumiav** (in the passion of lust), genitive of apposit. (Winer's Grammar, sec. 59, 8 a.), <sup><5145></sup>1 Thessalonians 4:5.\*

(Synonyms: **paqov**, **epiqumia**: **paqov** presents the passive, **epiqumia** the active side of a vice; **epiqumia** is more comprehensive in meaning than **paqov**; **epiqumia** is (evil) desire, **paqov** ungovernable desire. Cf. Trench, sec. lxxxvii.; Lightfoot on <sup><408></sup>Colossians 3:5.)

**{3807} paidagwov, paidagwou, oJ** (from **paiv**, and **agwgov** a leader, escort), from Herodotus 8, 75 down; “a tutor” (Latin *paedagogus*) *i.e.* a guide and guardian of boys. Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood; cf. Fischer under the word in index 1 to Aeschines dial. Socrates; Hermann, Griech. Privatalterthümer, sec. 34, 15ff; (Smith, Dict. of Greek and Romans Antiq. under the word; Becker, Charicles (English translation, 4th edition), p. 226f). They are distinguished from **oJ didaskal oi**: Xenophon, de rep. Lac. 3, 2; Plato, Lysias, p. 208 c.; Diogenes Laërtius 3, 92. The name carries with it an idea of severity (as of a stern censor and enforcer of morals) in <sup><4045></sup>1 Corinthians 4:15, where the father is distinguished from the tutor as one whose discipline is usually milder, and in <sup><4023></sup>Galatians 3:24f where the Mosaic law is likened to a tutor because it arouses the consciousness of sin, and is called **paidagwov eiv Criston**, *i.e.* preparing the soul for Christ, because those who have learned by experience with the law that they are not and cannot be commended to God by their works, welcome the more eagerly the hope of salvation offered them through the death and resurrection of Christ, the Son of God.\*

**{3808} paidarion, paidariou, to** (diminutive of **paiv**, see **gunaikarion**), “a little boy, a lad”: <sup><4016></sup>Matthew 11:16 Rec.; <sup><408></sup>John 6:9. (Aristophanes, Xenophon, Plato, following; the Septuagint very often for **r[na]** also for **dl y**; (**paidarion** of an adult youth, Tobit 6:2, etc. (cf. 11f)).) (Synonym: see **paiv**, at the end.)\*

**{3809} paideia** (Tdf. **paidia**; (see Iota)), **paideiav, hJ(paideuw)**, the Septuagint for **rsWm**;

**1.** “the whole training and education of children” (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment): <sup><4006></sup>Ephesians

6:4 (cf. Winer's Grammar, 388 (363) note); (in Greek writings from Aeschylus on, it includes also the care and training of the body.) (See especially Trench, Synonyms, sec. xxxii.; cf. Jowett's Plato, index under the word Education).

2. "whatever in adults also cultivates the soul, especially by correcting mistakes and curbing the passions"; hence,

a. "instruction which aims at the increase of virtue": <sup><3816></sup>2 Timothy 3:16.

b. according to Biblical usage "chastisement, chastening" (of the evils with which God visits men for their amendment): <sup><3815></sup>Hebrews 12:5

(<sup><3811></sup>Proverbs 3:11), 7f (see **uþomenw**, 2 b.), 11; (<sup><3815></sup>Proverbs 15:5, and often in the O.T.; cf. Grimm, Exgt. Hdbch. on Sap., p. 51; (cf. (Plato) definition **paideia. dunamiv qerapeutikh**

**{3810} paideuthv, paideutou, oJ(paideuw);**

1. "an instructor, preceptor, teacher": <sup><3810></sup>Romans 2:20 (Sir. 37:19; 4 Macc. 5:34; Plato, legg. 7, p. 811 d., etc.; Plutarch, Lycurgus, c. 12, etc.; Diogenes Laërtius 7, 7).

2. "a chastiser": <sup><3810></sup>Hebrews 12:9 (<sup><3810></sup>Hosea 5:2; Psalt. Sal. 8, 35).\*

**{3811} paideuw**; imperfect **epaideuon**; 1 aorist participle **paideusav**; passive, present **paideuomai**; I aorist **epaideuqhñ**; perfect participle **pepaideumenov**; (**paiv**); Sept for **rspe**

1. as in classical Greek, properly, "to train children": **tina** with a dative of the thing in which one is instructed, in passive, **sofia** (Winer's Grammar, 221 (213) n.), <sup><4072></sup>Acts 7:22 R G L WH (cf. Buttman, sec. 134, 6) (**grammasin**, Josephus, contra Apion 1, 4 at the end); **en sofia**, ibid. T Tr; **tina kata akribeian**, in passive, <sup><4073></sup>Acts 22:3. passive, "to be instructed" or "taught, to learn": followed by an infinitive, <sup><5011></sup>1 Timothy 1:20; "to cause one to learn": followed by **ida**, <sup><5012></sup>Titus 2:12.

2. "to chastise";

a. "to chastise or castigate with words, to correct": of those who are moulding the character of others by reproof and admonition, <sup><5025></sup>2 Timothy 2:25 (**tina paideuein kai ruqmizein logw**, Aelian v. h. 1, 34).

**b.** in Biblical and ecclesiastical use employed of God, “to chasten by the infliction of evils and calamities” (cf. Winer’s Grammar, sec. 2, 1 b.): <sup><6112></sup>1 Corinthians 11:32; <sup><6019></sup>2 Corinthians 6:9; <sup><8126></sup>Hebrews 12:6; <sup><6119></sup>Revelation 3:19 (<sup><1918></sup>Proverbs 19:18; 29:17; Sap. 3:5; 11:10 (9); 2 Macc. 6:16; 10:4).

**c.** “to chastise with blows, to scourge”: of a father punishing a son, <sup><8117></sup>Hebrews 12:7,(10); of a judge ordering one to be scourged, <sup><2216></sup>Luke 23:16,22 ((<sup><1528></sup>Deuteronomy 22:18)).\*

**{3812} paidioqen (paidion)**, adverb, “from childhood, from a child,” (a later word, for which the earlier writings used **ek paidov**, Xenophon, Cyril 5, 1, 2; or **ek paidiou**, mem. 2, 2, 8; or **ek paidiwn**, oec. 3, 10; (cf. Winer’s Grammar, 26 (25); 463 (431))): <sup><4021></sup>Mark 9:21, where L T Tr WH **ek paidioqen** (cf. Winer’s sec. 65,2). (Synes. de provid., p. 91 b.; Joann. Zonar. 4, 184 a.).\*

**{3813} paidion, paidiou, to** (diminutive of **paiv**) (from Herodotus down), the Septuagint for *ἄφαρ [αἰβη]* etc.; “a young child, a little boy, a little girl”; plural **ta paidia**, “infants; children; little ones”. In singular: universally, of “an infant” just born, <sup><6162></sup>John 16:21; of “a (male) child” recently born, <sup><4018></sup>Matthew 2:8,11,13,14,20f; <sup><4059></sup>Luke 1:59,66,76,80; 2:17,21 (Rec.), 21,40; <sup><8123></sup>Hebrews 11:23; of a more advanced child, <sup><4012></sup>Matthew 18:2,4f; <sup><4026></sup>Mark 9:36f; (<sup><4105></sup>Mark 10:15); <sup><4047></sup>Luke 9:47f; (<sup><4187></sup>Luke 18:17); of a mature child, <sup><4024></sup>Mark 9:24; **tinov**, the son of someone, <sup><6049></sup>John 4:49; of a girl, <sup><4059></sup>Mark 5:39-41; (<sup><4073></sup>Mark 7:30 L text T Tr WH). In plural of (partly grown) children: <sup><4116></sup>Matthew 11:16 G L T Tr WH; 14:21; 15:38; 18:3; 19:13f; <sup><4078></sup>Mark 7:28; 10:13ff; <sup><4072></sup>Luke 7:32; 18:16; (<sup><8124></sup>Hebrews 2:14); **tinov**, of someone, <sup><2107></sup>Luke 11:7, cf. <sup><8123></sup>Hebrews 2:13. Metaphorically, **paidia taiv fresi**, “children” (*i.e.* like children) where the use of the mind is required, <sup><6440></sup>1 Corinthians 14:20; in affectionate address, equivalent to Latin *carissimi* (A.V. “children”), <sup><6215></sup>John 21:5; <sup><6124></sup>1 John 2:14 (13),18; (<sup><6107></sup>1 John 3:7 WH marginal reading Synonym: see **paiv**, at the end.)\*

**{3814} paidiskh, paidiskhv, hJ** (feminine of **paidiskov**, a young boy or slave; a diminutive of **paiv**, see **neaniskov**);

**1.** “a young girl, damsel” (Xenophon, Menander, Polybius, Plutarch, Lucian; the Septuagint <sup><8142></sup>Ruth 4:12).

2. “a maid-servant, a young female slave”; cf. German *Mädchen* (our “maid”) for a young female-servant (Herodotus 1, 93; Lysias, Demosthenes, others): <sup><026></sup>Luke 12:45; <sup><416></sup>Acts 16:16; opposed to **hjel euqera**, <sup><402></sup>Galatians 4:22f,30f; specifically, of the maid-servant who had charge of the door: <sup><069></sup>Matthew 26:69; <sup><146></sup>Mark 14:66,69; <sup><026></sup>Luke 22:56; <sup><423></sup>Acts 12:13; **hpaidiskh hqurwrov**, <sup><817></sup>John 18:17; (also in the Septuagint of a female “slave,” often for **hma**; **hj p̄y**). Cf. Lob. ad Phryn., p. 239. (Synonym: see **paiv**, at the end.)\*

**{3815} paizw**; from Homer down; properly, “to play like a child”; then universally, “to play, sport, jest; to give way to hilarity,” especially by joking, singing, dancing; so in <sup><607></sup>1 Corinthians 10:7, after <sup><0316></sup>Exodus 32:6 where it stands for **qj æi** as in <sup><020></sup>Genesis 21:9; 26:8; <sup><065></sup>Judges 16:25; also in the Septuagint for **qj æi** (Compare: **empaizw**.)\*

**{3816} paiv**, genitive **paidov**, **oJhJ** from Homer down; in the N.T. only in the Gospels and Acts;

1. “a child, boy or girl”; the Septuagint for **r[an and hr[]æ** <sup><028></sup>Genesis 24:28; <sup><625></sup>Deuteronomy 22:15, etc.): **opaiv**, <sup><078></sup>Matthew 17:18; <sup><026></sup>Luke 2:43; 9:42; <sup><402></sup>Acts 20:12; **hpaiv**, <sup><051></sup>Luke 8:51, 54; plural “infants, children,” <sup><016></sup>Matthew 2:16; 21:15; **opaiv tinov**, the son of one, <sup><051></sup>John 4:51.

2. (Like the Latin *puer*, equivalent to) “servant, slave” (Aeschylus choëph. 652; Aristophanes nub. 18, 132; Xenophon, mem. 3, 13, 6; symp. 1, 11; 2, 23; Plato, Charm., p. 155 a.; Protag., p. 310{c}. and often; Diodorus 17, 76; others; so the Septuagint times without number for **db[**, (cf. Winer’s Grammar, p. 30, no. 3); cf. the similar use of German *Bursch* (French *garçon*, English “boy”)): <sup><086></sup>Matthew 8:6,8,13; <sup><007></sup>Luke 7:7 cf. <sup><070></sup>Luke 7:10; 12:45; 15:26. “an attendant, servant,” specifically, “a king’s attendant, minister”: <sup><042></sup>Matthew 14:2 (Diodorus 17:36; hardly so in the earlier Greek writings; <sup><045></sup>Genesis 41:37f; <sup><065></sup>1 Samuel 16:15-17; 18:22, 26; <sup><007></sup>Daniel 2:7; 1 Macc. 1:6,8; 1 Esdr. 2:16; 5:33,35); hence, in imitation of the Hebrew **db[ hwb̄y]** **paiv tou Qeou** is used of a devout worshipper of God, one who fulfils God’s will (<sup><988></sup>Psalms 68:18 (<sup><998></sup>Psalms 69:18); <sup><800></sup>Psalms 112:1 (<sup><800></sup>Psalms 113:1); Sap. 2:13, etc.) thus, the people of Israel, <sup><015></sup>Luke 1:54 (<sup><208></sup>Isaiah 41:8; 42:19; 44:1f,21, etc.); David, <sup><016></sup>Luke 1:69; <sup><025></sup>Acts 4:25 (<sup><970></sup>Psalms 17:1 (<sup><980></sup>Psalms 18:1); 35:1

(<sup><381></sup>Psalm 36:1) (Aldine LXX, Complutensian LXX), etc.); likewise any upright and godly man whose agency God employs in executing his purposes; thus in the N.T. “Jesus the Messiah”: <sup><128></sup>Matthew 12:18 (from <sup><301></sup>Isaiah 42:1); <sup><483></sup>Acts 3:13,26; 4:27,30 (cf. Harnack on the Epistle of Barnabas 6, 1 and Clement of Rome, 1 Corinthians 59, 2); in the O.T. also Moses, <sup><607></sup>Nehemiah 1:7f; the prophets, 1 Esdr. 8:79(81); Baruch 2:20, 24; and others.\*

(Synonyms: **paiv**, **paidarion**, **paidon**, **paidiskh**, **teknon**: The grammarian Aristophanes is quoted by Ammonius (under the word, **gerwn**) as defining thus: **paidion, to trefomenon upo tiqhnou. Paidarion de, to hdh peripatoun kai thv lexeww antecomenon. paidiskov d', oJn th ecomenh hJikia. paiv d' oJdia twn egkukl iwn maqmatwn dunamenov ienai.** Philo (de mund. opif. sec. 36) quotes the physician Hippocrates as follows: **en anqrwpou fusei epta eisin wtai k.t.l.. paidion men estin acriv epta etwn, odontwn ekbol hv. paiv de acriv gonhv ekfusewv, ta div epta. meirakion de acriv geneiou lacnwsewv, ev ta triv epta,** etc. According to Schmidt, **paidion** denotes exclusively a little child; **paidarion** child up to its first school years; **paiv** a child of any age; (**paidiskov** and) **paidiskh**, in which reference to descent quite disappears, cover the years of late childhood and early youth. But usage is untrammelled “from a child” is expressed either by **ek paidov** (most frequently), or **ek paidiou**, or **ek (apo) paidariou. paiv** and **teknon** denote a child alike as respects descent and age, reference to the latter being more prominent in the former word, to descent in **teknon**; but the period **paiv** covers is not sharply defined; and, in classic usage as in modern, youthful designations cleave to the female sex longer than to the male. See Schmidt, chapter 69; Höhne in Luthardt’s Zeitschrift as above with for 1882, p. 57ff.)

**{3817} paiv**: 1 aorist **epaisa**; from Aeschylus and Herodotus down; the Septuagint mostly for **hKh**; “to strike, smite”: with the fists, <sup><188></sup>Matthew 26:68 (cf. **rapizw**, 2); <sup><224></sup>Luke 22:64; with a sword, <sup><147></sup>Mark 14:47; <sup><318></sup>John 18:10; “to sting” (to strike or wound with a sting), <sup><605></sup>Revelation 9:5.\*



**{3818} Pakatianh, Pakatianhv, hJ** “Pacatiana” (Phrygia). In the fourth century after Christ, Phrygia was divided into Phrygia Salutaris and Phrygia Pacatiana (later, Capatiana); Laodicea was the metropolis of the latter: <sup><4082></sup>1 Timothy 6:22 (in the spurious subscription). (Cf. Forbiger, *Hndbch. d. alt. Geogr. 2te Ausg. ii.*, 338, 347f; Lightfoot’s *Commentary on Colossians*, Introduction, (especially, pp. 19, 69f).)\*

**{3819} pal ai**, adverb of time, from Homer down;

1. “of old”; <sup><8008></sup>Hebrews 1:1; (as adjective) “former,” <sup><6009></sup>2 Peter 1:9. (**pal ai** properly designates the past not like **prin** and **proteron** relatively, *i.e.* with a reference, more or less explicit, to some other time (whether past, present, or future), but simply and absolutely.)

2. “long ago”: <sup><4121></sup>Matthew 11:21; <sup><2103></sup>Luke 10:13; <sup><6004></sup>Jude 1:4; so also of time just past, <sup><4154></sup>Mark 15:44 (A.V. “any while”) (where L Tr text WH text **hdh**); <sup><4729></sup>2 Corinthians 12:19 L T Tr WH (R.V. “all this time”) (so in Homer, *Odyssey* 20, 293; Josephus, *Antiquities* 14, 15, 4).\*

**{3820} pal aiov, pal aia, pal aion (pal ai**, which see), from Homer down;

1. “old, ancient” (the Septuagint several times for  $\nu\upsilon$ ; and  $\alpha\gamma\tau\iota$ ) **peinov pal aiov** (opposed to **neov**), <sup><4159></sup>Luke 5:39 (but WH in brackets) (Homer *Odyssey* 2, 340; Sir. 9:10); **diaqhkh**, <sup><4734></sup>2 Corinthians 3:14; **entolh** (opposed to **kainh**), given long since, <sup><6107></sup>1 John 2:7; **zumh** (opposed to **neon furama**), <sup><4171></sup>1 Corinthians 5:7f; neuter plural **pal aia** (opposed to **kaina**), old things, <sup><4152></sup>Matthew 13:52 (which seems to allude to such articles of food as are fit for use only after having been kept some time (others consider clothing, jewels, etc., as referred to; cf. **qhsaurov**, 1 c.); dropping the fig, old and new commandments; cf. Sir. 24:23; <sup><8512></sup>Hebrews 5:12ff); **o.pal aiov hōwn anqrwpov** (opposed to **o.heov**). “our old man,” *i.e.* we, as we were before our mode of thought, feeling, action, had been changed, <sup><6166></sup>Romans 6:6.; <sup><4002></sup>Ephesians 4:22; (<sup><5189></sup>Colossians 3:9).

2. “no longer new, worn by use, the worse for wear, old” (for **hl B**; <sup><4191></sup>Joshua 9:10f (4f)): **idation, askov**, <sup><4196></sup>Matthew 9:16f; <sup><4121></sup>Mark 2:21f; <sup><4159></sup>Luke 5:39f. (Synonym: see **arcaiov**, at the end).\*

**{3821} pal aiothv, pal aiothtov, hJ(pal aiov)**, “oldness”: **grammatov**, the old state of life controlled by ‘the letter’ of the law,

<sup><8706></sup>Romans 7:6; see **kainothv**, and **gramma**, 2 c. ((Euripides), Plato, Aeschines, Dio Cassius, 72, 8.)\*

**{3822}** **pal aiow**, **pal aiw**: perfect **pepal aiwka**; passive, present participle **pal aioumenov**; future **pal aiwqhsomai**; (**pal aiouv**);

**a.** “to make ancient or old,” the Septuagint for **hLBi**; passive “to become old, to be worn out,” the Septuagint for **hl B**; **qtæ** of things worn out by time and use, as **bal antion**, <sup><4123></sup>Luke 12:33; **idation**, <sup><8011></sup>Hebrews 1:11 (cf. <sup><4949></sup>Psalms 101:27 (102:27); <sup><6595></sup>Deuteronomy 29:5; <sup><4099></sup>Joshua 9:19 (13); <sup><4492></sup>Nehemiah 9:21; <sup><2819></sup>Isaiah 50:9; 51:6; Sir. 14:17). passive **to pal aioumenon**, that which is becoming old, <sup><3813></sup>Hebrews 8:13 (Plato, symp., p. 208 b.; Tim., p. 59 c.).

**b.** “to declare a thing to be old and so about to be abrogated”: <sup><3813></sup>Hebrews 8:13 (see **ghraskw**, at the end).\*

**{3823}** **pal h**, **pal hv**, **hJ**(from **pal lw** to vibrate, shake), from Homer down, “wrestling” (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able **ql ibein kai katecein** his prostrate antagonist, *i.e.* hold him down with his hand upon his neck; cf. Plato, legg. 7, p. 796; Aristotle, rhet. 1, 5, 14, p. 1361b, 24; Heliodorus aethiop. 10, 31; (cf. Krause, Gymn. u. Agon. d. Griech. i. 1, p. 400ff; Guhl and Koner, p. 219f; Dict. of Antiq. under the word *lucta*)); the term is transferred to the struggle of Christians with the powers of evil: <sup><4912></sup>Ephesians 6:12.\*

**{3824}** **pal iggenesia** (T WH **pal iggenesia** (cf. Tdf. Proleg., p. 77 bottom)), **pal iggenesia v**, **hJ**(**pal in** and **genesiv**), properly, “new birth, reproduction, renewal, recreation” (see Halm on Cicero, pro Sest. sec. 140), Vulgate and Augustine regeneratio; hence, “moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better” (effected in baptism (cf. references under the word **baptisma**, 3)): <sup><3813></sup>Titus 3:5 (cf. the commentaries at the passage (especially Holtzmann, where see, p. 172f for references); Weiss, Biblical Theol. especially sections 84, 108; cf. Suicer, Thesaurus, under the word). Commonly, however, the word denotes “the restoration of a thing to its pristine state, its renovation,” as the renewal or restoration of life after death, Philo leg. ad Gaium sec. 41; de cherub. sec. 32; (de poster. Cain. sec. 36); Long. past. 3, 4 (2) (**pal iggenesia ek qanatou**); Lucian,

encom. muscae 7; Schol. ad Sophocles Elec. 62 (**Puqagorav peri pal iggenesia v eterateueto**); Plutarch, mor., p. 998 c. (*i.e.* de esu carn. 2:4, 4) (**oñi crwntai koinoiv añ yucaì swmasin en taiv pal iggenesiaiv** (cf. ibid. 1:7, 5; also de Isaiah et Osir. 72; de Ei quoted in Delph. 9; etc.)); the renovation of the earth after the deluge, Philo de vim Moys. ii., sec. 12; Clement of Rome, 1 Corinthians 9,4; the renewal of the world to take place after its destruction by fire, as the Stoics taught, Philo (de incorrupt. mundi sections 3, 14, 17); de round. sec. 15; Antoninus 11, 1 ((cf. Gataker ad loc.); Zeller, Philos. d. Griech. iii, p. 138); “that signal and glorios change of all things” (in heaven and earth) “for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents,” which the Jews looked for in connection with the advent of the Messiah, and which the primitive Christians expected in connection with the visible return of Jesus from heaven: <sup><4028></sup>Matthew 19:28 (where the Syriac correctly ... ..., “in the new age or world”); cf. Bertholdt, Christologia Judaeorum, p. 214f; Gfrörer, Jahrhundert des Heils, ii., p. 272ff; (Schürer, Neutest. Zeitgesch. sec. 29, 9; Weber, Altsynagog. Paläst. Theol. sec. 89). (Further, the word is used of Cicero’s restoration to rank and fortune on his recall from exile, Cicero, ad Att. 6, 6; of the restoration of the Jewish nation after the exile, **pal iggensia patridov**, Josephus, Antiquities 11, 3, 9; of the recovery of knowledge by recollection, **pal iggensia thv gnwsewv estin hñ anamhsiv**, Olympiodorus quoted by Cousin in the Journal des Sarans for 1834, p. 488.) (Cf. Trench, sec. xviii.; Cremer, 3te Aufl. under the word.)\*

**{3825} pal in**, adverb, from Homer down;

**1.** “anew, again” (but the primary meaning seems to be back; cf. (among others) Ellendt, Lex. Sophocles, under the word, ii, p. 485);

**a.** joined to verbs of all sorts, it denotes renewal or repetition of the action: <sup><4048></sup>Matthew 4:8; 20:5; 21:36; 22:1,4; <sup><4023></sup>Mark 2:13; 3:20; <sup><4230></sup>Luke 23:20; <sup><3025></sup>John 1:35; 4:13; 8:2,8,12,21; 9:15,17; 10:19; <sup><4172></sup>Acts 17:32; 27:28; <sup><5123></sup>Romans 11:23; <sup><4075></sup>1 Corinthians 7:5; <sup><7116></sup>2 Corinthians 11:16; <sup><8009></sup>Galatians 1:9; 2:18; 4:19; <sup><6021></sup>2 Peter 2:20; <sup><1838></sup>Philippians 2:28; 4:4; <sup><8005></sup>Hebrews 1:6 (where **pal in** is tacitly opposed to the time when God first brought his Son into the world, *i.e.* to the time of Jesus’ former life on earth); <sup><3522></sup>Hebrews 5:12; 6:1,6; <sup><3518></sup>James 5:18; <sup><6018></sup>Revelation 10:8,11; **pal in mikron** namely, **estai**, <sup><5166></sup>John 16:16f,19; **eiv to pal in**, again (cf. German *zum wiederholten Male*; (see **eiv**, A. II. 2 at the end)), <sup><4732></sup>2

Corinthians 13:2; with verbs of going, coming, departing, returning, where again combines with the notion of back; thus with **agwmen**, <sup><6107></sup>John 11:7; **anacwrein**, <sup><6165></sup>John 6:15 (where Tdf. **feugei** and Griesbach omits **pal in**) (cf. <sup><6163></sup>John 6:3); **apercesqai**, <sup><6143></sup>John 4:3; 10:40; 20:10; **eisercesqai**, <sup><4101></sup>Mark 2:1; 3:1; <sup><6183></sup>John 18:33; 19:9; **exercesqai**, <sup><1073></sup>Mark 7:31; **ercesqai**, <sup><6146></sup>John 4:46; 14:3; <sup><6116></sup>2 Corinthians 1:16; 12:21 (cf. Winer's Grammar, 554 (515) n.; Buttmann, sec. 145, 2 a.); **upagein**, <sup><6108></sup>John 11:8; **anakamptein**, <sup><4421></sup>Acts 18:21; **diaperan**, <sup><1071></sup>Mark 5:21; **upostrefein**, <sup><6117></sup>Galatians 1:17; **hJemh parousia pal in prov uðav**, my presence with you again, *i.e.* my return to you, <sup><1026></sup>Philippians 1:26 (cf. Buttmann, sec. 125, 2); also with verbs of taking, <sup><6107></sup>John 10:17f; <sup><4106></sup>Acts 10:16 Rec.; 11:10.

**b.** with other parts of the sentence: **pal in eiv fobon**, <sup><6185></sup>Romans 8:15; **pal in en l uph**, <sup><6101></sup>2 Corinthians 2:1.

**c.** **pal in** is explained by the addition of more precise specifications of time (cf. Winer's Grammar, 604 (562)): **pal in ek tritou**, <sup><4154></sup>Matthew 26:44 (L Tr marginal reading brackets **ek tritou**); **ek deuterou**, <sup><1062></sup>Matthew 26:42; <sup><4105></sup>Acts 10:15; **pal in deuteron**, <sup><6154></sup>John 4:54; 21:16; **pal in anwqen**, "again, anew" (R.V. "back again" (yet cf. Meyer at the passage)), <sup><6141></sup>Galatians 4:9 (Sap. 19:6; **pal in ex archv**, Aristophanes Plutarch, 866; Plato, Eut., p. 11 b. and 15 c.; Isoc. areiop. 6, p. 338 (p. 220, Lange edition); cf. Winer's Grammar, as above).

**2.** "again," *i.e.* "further, moreover" (where the subject remains the same and a repetition of the action or condition is indicated): <sup><1033></sup>Matthew 5:33 (**pal in hkousate**); <sup><1034></sup>Matthew 13:44 (where T Tr WH omit; L brackets **pal in**), 45,47; 19:24; <sup><6130></sup>Luke 13:20; <sup><6107></sup>John 10:7 (not Tdf.); especially where to O.T. passages already quoted others are added: <sup><1047></sup>Matthew 4:7; <sup><6129></sup>John 12:39; 19:37; <sup><6150></sup>Romans 15:10-12; <sup><6183></sup>1 Corinthians 3:20; <sup><6105></sup>Hebrews 1:5; 2:13; 4:5; 10:30; Clement of Rome, 1 Corinthians 15, 3f and often in Philo; cf. Bleek, Br. a. d. Hebrew 2:1, p. 108. 3. "in turn, on the other hand": <sup><1063></sup>Luke 6:43 T WH L brackets Tr brackets; <sup><6121></sup>1 Corinthians 12:21; <sup><7107></sup>2 Corinthians 10:7; <sup><6118></sup>1 John 2:8 (Sap. 13:8; 16:23; 2 Macc. 15:39; see examples from secular authors in Pape, under the word, 2; Passow, under the word, 3; (Ellendt as above (at the beginning); Liddell and Scott, under the word, III.; but many (*e.g.* Fritzsche and Meyer on <sup><1017></sup>Matthew 3:7) refuse to recognize this sense in the N.T.). John uses **pal in** in his Gospel far more frequent than the other N.T. writings, in his

Epistles but once; Luke two or three times; the author of the Revelation twice.

**{3824} pal iggenesia**, see **pal iggenesia**.

**{3826} pampI hqei** (T WH **panpl hqei** (cf. WH's Appendix, p. 150)), adverb (from the adjective **pampI hqhv**, which is from **pav** and **pl hqov**), "with the whole multitude, all together, one and all": <sup><2218></sup>Luke 23:18 (Dio Cassius, 75, 9, 1). (Cf. Winer's Grammar, sec. 16, 4 B. a.)\*

**{3827} pampol uv, pampol I h, pampol u** (**pav** and **pol uv**), "very great": <sup><401></sup>Mark 8:1 Rec. (where L T Tr WH **pal in pol Iou**). (Aristophanes, Plato, Plutarch, (others).)\*

**{3828} Pamful ia, Pamful iav, hJ** "Pamphylia," a province of Asia Minor, bounded on the east by Cilicia, on the Winer's Grammar, by Lycia and Phrygia Minor, on the north by Galatia and Cappadocia, and on the south by the Mediterranean Sea (there called the Sea (or Gulf) of Pamphylia (now of Adalia)): <sup><420></sup>Acts 2:10; 13:13; 14:24; 15:38; 27:5. (Conybeare and Howson, St. Paul, chapter viii.; Lewin, St. Paul, index under the word; Dict. of Geogr., under the word.)\*

**{3829} pandokion**, see **pandoceion**.

**{3830} pandokeuv**, see **pandoceuv**.

**{3829} pandoceion** (**pandokion**, Tdf. (cf. his note on <sup><2108></sup>Luke 10:34, and Hesychius, under the word)), **pandokeiou, to** (from **pandoceuv**, which see), "an inn," a public house for the reception of strangers (modern caravansary, khan, manzil): <sup><2108></sup>Luke 10:34. (Polybius 2, 15, 5; Plutarch, de sanit. tuenda c. 14; Epictetus enchirid. c. 11; but the Attic form **pandokeion** is used by Aristophanes ran. 550; Theophrastus, char. 11 (20), 2; Plutarch, Crass. 22; Palaeph. fab. 46; Aelian v. h. 14, 14; Polyæn. 4, 2, 3; Epictetus diss. 2, 23, 36ff; 4, 5, 15; cf. Lob. ad Phryn., p. 307.)\*

**{3830} pandoceuv, pandocewv, oJpav** and **decomai** (hence, literally, 'one who receives all comers'), for the earlier and more elegant **pandokeuv** (so Tdf.; (cf. Winer's Grammar, 25 note)), "an inn-keeper, host": <sup><2108></sup>Luke 10:35. (Polybius 2, 15, 6; Plutarch, de sanit. tuenda c. 14.)\*

**{3831}** **panhguriv**, **panhgurisevw**, **hJ**(from **pav** and **aguriv** from **ageirw**), from Herodotus and Pindar down;

a. “a festal gathering of the whole people to celebrate public games or other solemnities”.

b. universally, “a public festal assembly “; so in <sup><3822></sup>Hebrews 12:22(23) where the word is to be connected with **aggel wn** (so G L Tr (Tdf.); yet see the commentaries). (The Septuagint for **d[ω]**, <sup><3841></sup>Ezekiel 46:11; <sup><3821></sup>Hosea 2:11 (13); 9:5; **hrx[ ]**; <sup><3822></sup>Amos 5:21.) (Cf. Trench, sec. i.)\*

**{3832}** **panoiki** (so R G L Tr) and **panoikei** (T (WH; see WH’s Appendix, p. 154 and cf. **ei**, **i**)), on this difference in writing cf. Winer’s Grammar, 43f; Buttmann, 73 (64) (**pav** and **oikov**; a form rejected by the Atticists for **panoikia**, **panoikesia**, **panoikhsia** (cf. Winer’s Grammar, 26 (25); Lob. ad Phryn., p. 514f)), “with all (his) house, with (his) whole family”: <sup><4161></sup>Acts 16:34. (Plato, Eryx., p. 392c.; Aeschines dial. 2, 1; Philo de Josephus, sec. 42; de vita Moys. 1:2; Josephus, Antiquities 4, 8, 42; 5, 1, 2; 3 Macc. 3:27 where Fritzsche **panoikia**.)\*

**{3833}** **panopl ia**, **panopl iav**, **hJ**(from **panopl ov** wholly armed, in full armor; and this from **pav** and **opl on**), “full armor, complete armor” (*i.e.* a shield, sword, lance, helmet, greaves, and breastplate, (cf. Polybius 6, 28, 2ff): <sup><4122></sup>Luke 11:22; **Qeou**, which God supplies (Winer’s Grammar, 189 (178)), <sup><4041></sup>Ephesians 6:11,13, where the spiritual helps needed for overcoming the temptations of the devil are so called. (Herodotus, Plato, Isocrates, Polybius, Josephus, the Septuagint; tropically, of the various appliances at God’s command for punishing, Sap. 5:18.)\*

**{3834}** **panourgia**, **panourgia v**, **hJpanourgov**, which see), “craftiness, cunning”: <sup><4213></sup>Luke 20:23; <sup><4042></sup>2 Corinthians 4:2; 11:3; <sup><4041></sup>Ephesians 4:14; contextually equivalent to “a specious or false wisdom,” <sup><4189></sup>1 Corinthians 3:19. (Aeschylus, Sophocles, Aristophanes, Xenophon, Plato, Lucian, Aelian, others; **pasa te episthmh cwrizomenh dikaiosunhv kai thv al l hv arethv panourgia ou sofia fainetai**, Plato, Menex., p. 247 a. for **hmr[ ]**; in a good sense, “prudence, skill, in undertaking and carrying on affairs,” <sup><2104></sup>Proverbs 1:4; 8:5; Sir. 31:10 (Sir. 34:11.))\*

**{3835} panourgov, panourgon (pav and EPTW** equivalent to **ergazomai**; on the accent, see **kakourgov**), the Septuagint for **μῦρ [**; “skillful, clever,” *i.e.*:

**1.** in a good sense, “fit to undertake and accomplish anything, dexterous; wise, sagacious, skillful” (Aristotle, Polybius, Plutarch, others; the Septuagint <sup><1010></sup>Proverbs 13:1; 28:2). But far more frequent.

**2.** in a bad sense, “crafty, cunning, knavish, treacherous, deceitful,” (Tragg., Aristophanes, Plato, Plutarch, others; the Septuagint; Sir. 6:32 (31) (but here in a good sense); 21:12, etc.): <sup><4726></sup>2 Corinthians 12:16.\*

**{3826} panpl hqei**, see **pampl hqei**.

**{3837} pantach** or **pantach** (L Tr WH; see **eikh**), adverb, “everywhere”: <sup><4228></sup>Acts 21:28 L T Tr WH, for **pantacou** — a variation often met with also in the manuscripts of secular authors (From Herodotus down; cf. Meisterhans, Gr. d. Attic Inschr., p. 64.)\*

**{3836} pantacoqen**, adverb, “from all sides, from every quarter”: <sup><4045></sup>Mark 1:45 Rec. (Herodotus, Thucydides, Plato, others.)\*

**{3837} pantacou**, adverb, “everywhere”: <sup><4028></sup>Mark 1:28 T WH Tr brackets; <sup><4160></sup>Mark 16:20; <sup><4006></sup>Luke 9:6; <sup><4473></sup>Acts 17:30; 21:28 Rec.; 24:3; 28:22; <sup><4047></sup>1 Corinthians 4:17. (Sophocles, Thucydides, Plato, others.)\*

**{3838} pantel hv, pantel ev (pav and tel ov)**, “all-complete, perfect” (Aeschylus, Sophocles, Plato, Diodorus, Plutarch, others; 3 Macc. 7:16); **eiv to pantel ev** (properly, “unto completeness” (Winer’s Grammar, sec. 51, 1 c.)) “completely, perfectly, utterly”: <sup><4251></sup>Luke 13:11; <sup><3075></sup>Hebrews 7:25 (Philo leg. ad Gaium 21; Josephus, Antiquities 1, 18, 5; 3, 11, 3 and 12, 1; 6, 2, 3; 7, 13, 3; Aelian v. h. 7, 2; n. a. 17, 27).\*

**{3839} panth** (R G L Tr WH **panth**, see references under the word **eikh**), (**pav**), adverb, from Homer down, “everywhere; wholly, in all respects, in every way”: <sup><4048></sup>Acts 24:3.\*

**{3840} pantoqen (pav)**, adverb, from Homer down, “from all sides, from every quarter”: <sup><4045></sup>Mark 1:45 L T WH Tr (but the last named hem **pantoqen**; cf. Chandler sec. 842); <sup><4048></sup>Luke 19:43; <sup><4980></sup>John 18:20 Rec.^bez^elz; <sup><3904></sup>Hebrews 9:4.\*



**{3841} pantokratwr, pantokratorov, o(pav and kratew)**, “he who holds sway over all things; the ruler of all; almighty”: of God, <sup><4068></sup>2 Corinthians 6:18 (from <sup><2483></sup>Jeremiah 38:35 (<sup><2415></sup>Jeremiah 31:35)); <sup><4608></sup>Revelation 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22. (The Septuagint for **tw@bx]** in the phrase **hwDy]tw@bx]** or **hwDy]tw@bx]** Jehovah or God of hosts; also for **yD@es** Sap. 7:25; Sir. 42:17; 50:14; often in Judith (175-100 B. C.) and 2 Maccabees (circa 75 B. C.) and 3 Maccabees (circa 40 A. D.?); Anthol. Gr. iv., p. 151, Jacobs edition; Inscriptions; ecclesiastical writings (e.g. Teaching etc. 10, 3; cf. Harnack’s notes on Clement of Rome, 1 Corinthians at the beginning and the Symb. Romans (Patr. apost. Works, i. 2, p. 134)).\*

**{3842} pantote (pav)**, adverb (for which the Atticists tell us that the better Greek writings used **elkastote**; cf. Sturz, De dial. Maced. et Alex., p. 187f; (Winer’s Grammar, 26 (25))), “at all times, always, ever”: <sup><1091></sup>Matthew 26:11; <sup><4147></sup>Mark 14:7; <sup><2151></sup>Luke 15:31; 18:1; <sup><4064></sup>John 6:34; 7:6; 8:29; 11:42; 12:8; 18:20a (20b Rec.<sup>st</sup>); <sup><5010></sup>Romans 1:10 (9); <sup><4104></sup>1 Corinthians 1:4; 15:58; <sup><4024></sup>2 Corinthians 2:14; 4:10; 5:6; (7:14 L marginal reading); 9:8; <sup><4008></sup>Galatians 4:18; <sup><4051></sup>Ephesians 5:20; <sup><5004></sup>Philippians 1:4,20; (iv. 4); <sup><5008></sup>Colossians 1:3; 4:6,(12); <sup><5002></sup>1 Thessalonians 1:2; 2:16; (3:6); 4:17; (5:15,16); <sup><5003></sup>2 Thessalonians 1:3,11; 2:13; <sup><5007></sup>2 Timothy 3:7; <sup><5004></sup>Philemon 1:4; <sup><3025></sup>Hebrews 7:25. (Sap. 11:22 (21); 19:17 (18); Josephus, Dionysius, Halicarnassus, Plutarch, Herodian, 3, 9, 13 ((7 edition, Bekker)); Artemidorus Daldianus, oneir. 4, 20; Athen., Diogenes Laërtius)\*

**{3843} pantwv** (from **pav**), adverb, “altogether” (Latin *omnino*), i.e.

**a.** “in any and every way, by all means”: <sup><4102></sup>1 Corinthians 9:22 (so from Herodotus down).

**b.** “doubtless, surely, certainly”: <sup><4023></sup>Luke 4:23; <sup><4182></sup>Acts 18:21 (Rec.); 21:22; 28:4; <sup><4090></sup>1 Corinthians 9:10 (Tobit 14:8; Aelian v. h. 1, 32; by Plato in answers (cf. our colloquial “by all means”)). with the negative **ou**,

[**a**]. where **ou** is postpositive, “in no wise, not at all”: <sup><4162></sup>1 Corinthians 16:12 (often so as far back as Homer).

[**b**]. when the negative precedes, the force of the adverb is restricted: **ou pantwv**, “not entirely, not altogether,” <sup><4150></sup>1 Corinthians 5:10; “not in all things, not in all respects,” <sup><5009></sup>Romans 3:9; (rarely equivalent to **pantwv**

**ou**, as in Ep. ad Diogn. 9 ‘God **ou pantw efhdomenov toiv amarthmasin hōwn**.’ Likewise, **ouden pantwv** in Herodotus 5, 34. But in Theognis, 305 edition, Bekker **oj kakoi ou pantwv kakoi ek gastrov gegonasi k.t.l**. is best translated “not wholly, not entirely”. Cf. Winer’s Grammar, 554f (515f); Buttmann, 389f (334f) (on whose interpretation of Romans, the passage cited, although it is that now generally adopted, see Weiss in Meyer 6te Aufl.).\*

**{3844} para** (it neglects elision before proper names beginning with a vowel, and (at least in Tdf.’s text) before some other words; see Tdf Proleg., p. 95, cf. Winer’s Grammar, sec. 5, 1 a.; Buttmann, 10), a preposition indicating close proximity, with various modifications corresponding to the various cases with which it is joined; cf. Viger. editionm Herm., p. 643ff; Matthiae, sec. 588; Bernhardy (1829), p. 255ff; Kühner, sec. 440; Krüger, sec. 68, 34-36. It is joined:

**I.** with the genitive; and as in Greek prose writings always with the genitive of a person, to denote that a thing proceeds from. the side or the vicinity of one, or from one’s sphere of power, or from one’s wealth or store, Latin *a, ab*; German *von ... her, von neben*; French *de chez*; (English “from beside, from”); the Septuagint for **ynp̄Limi dyāi l xamē** <sup><0173></sup>1 Samuel 17:30); cf. Winer’s Grammar, 364f (342f)

**a.** properly, with a suggestion of union of place or of residence, after verbs of coming, departing, setting out, etc. (cf. French *venir, partir de chez quelqu’un*): <sup><1143></sup>Mark 14:43; <sup><089></sup>Luke 8:49 (here Lachmann **apo**); <sup><0136></sup>John 15:26; 16:27; 17:8; (**par’ hū ekbebl hkei epta daimonia**, <sup><1143></sup>Mark 16:9 L Tr text WH); **einai para Qeou**, of Christ, “to be sent from God,” <sup><096></sup>John 9:16,33; “to be sprung from God” (by the nature of the **Iogov**), 6:46; 7:29 (where for the sake of the context **kakeinov me apesteil en** (Tdf. **apestal ken**) is added); **monogenouv para patrov** namely, **ontov**, <sup><014></sup>John 1:14; **esti ti para tinov**, is given by one, <sup><070></sup>John 17:7 (cf. d. below).

**b.** joined to passive verbs, **para** makes one the author, the giver, etc. (Winer’s Grammar, 365 (343); Buttmann, sec. 134, 1); so after **apostel lesqai**, <sup><006></sup>John 1:6 (the expression originates in the fact that one who is sent is conceived of as having been at the time with the sender, so that he could be selected or commissioned from among a number and then sent off); **ginesqai**, <sup><024></sup>Matthew 21:42; <sup><121></sup>Mark 12:11 (**para**

**kuriou**, from the Lord, by divine agency or by the power at God's command); akin to which is **ouk adunathsei para tou Qeou pan rhma**, <sup><4015></sup>Luke 1:37 L marginal reading T Tr WH (see **adunatew**, b.); **laleisqai**, <sup><4045></sup>Luke 1:45 (not **upo**, because God had not spoken in person, but by an angel); **kathgoreisqai**, <sup><4223></sup>Acts 22:30 Rec. (not **upo** (yet so L T Tr WH) because Paul had not yet been formally accused by the Jews, but the tribune inferred from the tumult that the Jews accused him of some crime).

c. after verbs of seeking, asking, taking, receiving, buying (cf. Winer's Grammar, 370 (347) n.; Buttman, sec. 147, 5; yet see Lightfoot on <sup><4012></sup>Galatians 1:12); as, **aitw, aitoumai**, <sup><4001></sup>Matthew 20:20 (where L Tr text WH text **ap' autou**); <sup><4049></sup>John 4:9; <sup><4042></sup>Acts 3:2; 9:2; <sup><5005></sup>James 1:5; <sup><4515></sup>1 John 5:15 (where L T Tr WH **ap' autou**); **zhtw**, <sup><4081></sup>Mark 8:11; <sup><4116></sup>Luke 11:16; 12:48; **l ambanw**, <sup><4112></sup>Mark 12:2; <sup><4054></sup>John 5:34,41,44; 10:18; <sup><4423></sup>Acts 2:33; 3:5; 17:9; 20:24; 26:10; <sup><5007></sup>James 1:7; <sup><4017></sup>2 Peter 1:17; <sup><4042></sup>1 John 3:22 (L T Tr WH **ap' autou**); <sup><4004></sup>2 John 1:4; <sup><4028></sup>Revelation 2:28 (27); **paral ambanw**, <sup><4012></sup>Galatians 1:12; <sup><4023></sup>1 Thessalonians 2:13; 4:1; **apol ambanw**, <sup><4064></sup>Luke 6:34 R G LTr marginal reading; **komizomai**, <sup><4008></sup>Ephesians 6:8; **ginetai moi ti**, <sup><4089></sup>Matthew 18:19; **decomai**, <sup><4025></sup>Acts 22:5; <sup><4048></sup>Philippians 4:18; **ecw**, <sup><4044></sup>Acts 9:14; **wneomai**, <sup><4076></sup>Acts 7:16; **agorazomai**, <sup><4088></sup>Revelation 3:18; also after **arton fagein** (namely, **doqenta**), <sup><4088></sup>2 Thessalonians 3:8; **eurein eleov**, <sup><4018></sup>2 Timothy 1:18; **estai cariv**, <sup><4003></sup>2 John 1:3. after verbs of hearing, ascertaining, learning, making inquiry; as, **akouw ti**, <sup><4044></sup>John 1:40(41); 6:45f; 7:51; 8:26,40; 15:15; <sup><4402></sup>Acts 10:22; 28:22; <sup><4013></sup>2 Timothy 1:13; 2:2; **punqanomai**, <sup><4024></sup>Matthew 2:4; <sup><4042></sup>John 4:52; **akribw**, <sup><4026></sup>Matthew 2:16; **apiginwskw**, <sup><4048></sup>Acts 24:8; **manqanw**, <sup><4064></sup>2 Timothy 3:14. d. in phrases in which things are said **einai** or **exercesqai** "from one": <sup><4001></sup>Luke 2:1; 6:19; <sup><4077></sup>John 17:7 (see a. above). e. **oJhJto para tinov** (see **oJII**. 8; cf. Buttman, sec. 125, 9; Winer's Grammar, sec. 18, 3);

[a]. absolutely: **oJ par' autou**, those of one's family, *i.e.* "his kinsmen, relations," <sup><4042></sup>Mark 3:21 (Susanna 33; "one's descendants" (yet here Vulgate *qui cure eo erant*), 1 Macc. 13:52; (Josephus, Antiquities 1, 10, 5)); cf. Fritzsche at the passage, p. 101; (Field, Otium Norv. pars 3:at the passage); **ta para tinov**, what one has beside him, and so at his service, *i.e.* "one's means, resources," <sup><4056></sup>Mark 5:26; **ta para tinwn**, namely,

**onta**, *i.e.* **doqenta**, <sup><2107></sup>Luke 10:7; <sup><3048></sup>Philippians 4:18; (cf. Winer's Grammar, 366 (343); Josephus, Antiquities 8, 6, 6; b. j. 2, 8, 4; etc.).

[b]. where it refers to a preceding noun: **hlexousia hpara tinov**, namely, received, <sup><4832></sup>Acts 26:12 (R G); **epikouriaiv thv para** (L T Tr WH **apo**) **tou Qeou**, <sup><4852></sup>Acts 26:22 (**hpara tinov eunoia**, Xenophon, mem. 2, 2, 12); **hpar' emou diaqkh**, of which I am the author, <sup><6127></sup>Romans 11:27 (cf. Winer's Grammar, 193 (182)).

**II.** with the dative, **para** indicates that something is or is done either in the immediate vicinity of someone, or (metaphorically) in his mind, "near by, beside, in the power of, in the presence of, with," the Septuagint for **l xaæ** <sup><1210></sup>1 Kings 20:1 (<sup><1210></sup>1 Kings 21:1); <sup><3180></sup>Proverbs 8:30), **dyBæ** (<sup><0446></sup>Genesis 44:16f; <sup><0649></sup>Numbers 31:49), **ynø[ B]** (see b. below); cf. Winer's Grammar, sec. 48, d., p. 394f (369); (Buttmann, 339 (291f)).

a. "near, by": **eJsthkeisan para tw staurw**, <sup><6195></sup>John 19:25 (this is the only passage in the N.T. where **para** is joined with a dative of the thing, in all others with a dative of the person). after a verb of motion, to indicate the rest which follows the motion (cf. Buttmann, 339 (292)), **esthsen auto par' eautw**, <sup><0197></sup>Luke 9:47.

b. "with," *i.e.* "in one's house; in one's town; in one's society": **xenizesqai** (which see), <sup><4406></sup>Acts 10:6; 21:16; **menein**, of guests or lodgers, <sup><013></sup>John 1:39 (40); 4:40; 14:17,25; <sup><494></sup>Acts 9:43; 18:3,20 (R G); 21:7f; **epimenein**, <sup><084></sup>Acts 28:14 L T Tr WH; **katal uein**, <sup><0197></sup>Luke 19:7 (Demosthenes, de corona sec. 82 (cf. Buttmann, 339 (292))); **aristan**, <sup><0157></sup>Luke 11:37; (**apol eipein**) **ti**, <sup><5043></sup>2 Timothy 4:13; **para tw Qew**, dwelling with God, <sup><0188></sup>John 8:38; equivalent to in heaven, <sup><0176></sup>John 17:5; **misqon eecin**, to have a reward laid up with God in heaven, <sup><0061></sup>Matthew 6:1; **eurein carin** (there where God is, *i.e.* God's favor (cf. Winer's Grammar, 365 (343))), <sup><013></sup>Luke 1:30; a person is also said to have **cariv para** one with whom he is acceptable, <sup><0152></sup>Luke 2:52; **touto cariv para Qew**, this is acceptable with God, pleasing to him, <sup><0021></sup>1 Peter 2:20 (for **ynø[ B]** <sup><0282></sup>Exodus 33:12, 16; <sup><0115></sup>Numbers 11:15); **para Qew**, in fellowship with God (of those who have embraced the Christian religion and turned to God from whom they had before been estranged), <sup><0124></sup>1 Corinthians 7:24; **para kuriw** (in heaven), before the Lord as judge, <sup><0021></sup>2 Peter 2:11 (G L omit and Tr WH brackets the phrase); **par' uðin**, in your city, in your church, <sup><5046></sup>Colossians 4:16; with a dative plural equivalent to

“among,” <sup><1225></sup>Matthew 22:25; 28:15; <sup><6213></sup>Revelation 2:13; **par’ eautw**, “at his home,” <sup><5112></sup>1 Corinthians 16:2.

**c. par’** (L Tr WH text **en**) **eautw**, “with oneself” *i.e.* “in one’s own mind,” **dialogizesqai**, <sup><1225></sup>Matthew 21:25.

**d.** a thing is said to be or not to be **para tini**, “with one,”

[a]. which belongs to his nature and character, or is in accordance with his practice or the reverse; as, **mh adikia para tw Qew**; <sup><594></sup>Romans 9:14; add, <sup><5111></sup>Romans 2:11; <sup><5017></sup>2 Corinthians 1:17; <sup><4119></sup>Ephesians 6:9; <sup><5017></sup>James 1:17.

[b]. which is or is not within one’s power: <sup><1026></sup>Matthew 19:26; <sup><4107></sup>Mark 10:27; <sup><1287></sup>Luke 18:27, cf. <sup><1157></sup>Luke 1:37 R G L text e. **para tini**, “with one” *i.e.* “in his judgment, he being judge” (so in Herodotus and the Attic writings; cf. Passow, under the word, II. 2, vol. ii., p. 667; (Liddell and Scott, under B. II. 3)): **para tw Qew**, <sup><5213></sup>Romans 2:13; <sup><4119></sup>1 Corinthians 3:19; <sup><5111></sup>Galatians 3:11; <sup><5006></sup>2 Thessalonians 1:6; <sup><5007></sup>James 1:27; <sup><5014></sup>1 Peter 2:4; <sup><5018></sup>2 Peter 3:8 (**para kuriw**); **fronimon einai par’ eautw** (A.V. “in one’s own conceit”), <sup><5125></sup>Romans 11:25 (where Tr text WH text **en**); <sup><5126></sup>Romans 12:16.

### III. with an accusative; the Septuagint for **l xaath [ædy; rb[ B]**

(<sup><4607></sup>Joshua 7:7; 22:7); cf. Winer’s Grammar, sec. 49 g., p. 403f (377f); (Buttmann, 339 (292));

**1.** properly, of place, “at, by, near, by the side of, beside, along”; so with verbs of motion: **peripatein para thn qal assan** (Plato, Gorgias, p. 511 e.), <sup><4048></sup>Matthew 4:18; <sup><4016></sup>Mark 1:16 (here L T Tr WH **paragw**); **piptein**, <sup><1134></sup>Matthew 13:4; <sup><4004></sup>Mark 4:4; <sup><1285></sup>Luke 8:5,41; 17:16; <sup><4510></sup>Acts 5:10 (where L T Tr WH **prov**); **sparhnai**, <sup><1339></sup>Matthew 13:19; **riptein**, <sup><1153></sup>Matthew 15:30; **tigenai**, <sup><4465></sup>Acts 4:35,37 (here Tdf. **prov**); 5:2; **apotigenai**, <sup><4078></sup>Acts 7:58; **ercesqai, exercesqai**, <sup><4159></sup>Matthew 15:29; <sup><4023></sup>Mark 2:13 (here Tdf. **eiv**); <sup><4413></sup>Acts 16:13; **oj para thn odon**, namely, **pesontev**, <sup><4045></sup>Mark 4:15, cf. <sup><4004></sup>Mark 4:4; <sup><1282></sup>Luke 8:12, cf. 5. with verbs of rest: **kaqhsqai**, <sup><1131></sup>Matthew 13:1; 20:30; <sup><1285></sup>Luke 8:35; with **einai**, <sup><4172></sup>Mark 5:21; <sup><4106></sup>Acts 10:6. with verbs denoting the business in which one is engaged, as **paideuein** in passive, <sup><4213></sup>Acts 22:3 (so G L T Tr WH punctuate); **didaskain**, <sup><4001></sup>Mark 4:1. without a verb, in specifications of place, <sup><4402></sup>Acts 10:32; <sup><5112></sup>Hebrews 11:12.

2. “beside, beyond,” *i.e.* metaphorically,

a. equivalent to “contrary to”: **para thn didachn**, <sup><5167></sup>Romans 16:17; **par’ el pida**, literally, “beyond hope,” *i.e.* where the laws and course of nature left no room for hope, hence, equivalent to “without (A.V. against) hope,” <sup><418></sup>Romans 4:18 (in secular authors, of things which happen against hope, beyond one’s expectation, cf. Passow, under the word, III. 3, vol. ii, p. 669{b}); Dionysius Halicarnassus, Antiquities 6, 25); **para ton nomoi**, contrary to the law, <sup><418></sup>Acts 18:13 (**para touv nomouv**, opposed to **kata touv nomouv**, Xenophon, mem. 1, 1, 18); **par’ oj** contrary to that which, *i.e.* at variance with that which, <sup><800></sup>Galatians 1:8f; **para fusin**, <sup><502></sup>Romans 1:26; 11:24 (Thucydides 6, 17; Plato, rep. 5, p. 466 d.); after **al lov**, “other than, different from,” <sup><401></sup>1 Corinthians 3:11 (see examples from secular authors in Passow, under the word, III. 3 at the end vol. ii., p. 670{a}); **para ton ktisanta**, omitting or passing by the Creator, <sup><502></sup>Romans 1:25, where others explain it “before (above) the Creator, rather than the Creator,” agreeably indeed to the use of the preposition in Greek writings (cf. Ast, Lex. Plato, iii., p. 28 (cf. Riddell, Platonic Idioms, sec. 165 [b.]; Liddell and Scott, under the word, C. I. 5 d.)), but not to the thought of the passage. “except, save,” equivalent to “if you subtract from a given sum, less”: **tessarakonta para mian**, one (stripe) excepted, <sup><712></sup>2 Corinthians 11:24 (**tessarakonta etwn para triakonta hterav**, Josephus, Antiquities 4, 8, 1; **para pente nauv**, five ships being deducted, Thucydides 8, 29; (**par’ ol igav yhfouv**, Josephus, contra Apion 2, 37, 3); see other examples from Greek authors in Bernhardt (1829), p. 258; (Winer’s Grammar, as above; especially Sophocles’ Lexicon, under 3)).

b. “above, beyond”: **para kairon h ikiav**, <sup><811></sup>Hebrews 11:11; **par’ oj dei**; (Plutarch, mor., p. 83 f. (de profect. in virt. sec. 13)), <sup><512></sup>Romans 12:3; equivalent to “more than”: **amartwl oi para pantav**, <sup><212></sup>Luke 13:2; **ecrisen se ... el aion ... para touv metocouv** more copiously than (A.V. “above”) thy fellows, <sup><800></sup>Hebrews 1:9 (from <sup><948></sup>Psalms 44:8 (<sup><948></sup>Psalms 45:8); **uyoun tina para tina**, Sir. 15:5); **krinein hteran par’ hteran**, to prefer one day to another (see **krinw**, 2), <sup><545></sup>Romans 14:5. Hence, it is joined to comparatives: **pl eon para to**, <sup><413></sup>Luke 3:13; **diaforwteron par’ autouv onoma**, <sup><800></sup>Hebrews 1:4; add, 3:3; 9:23; 11:4; 12:24; see examples from Greek authors in Winer’s Grammar, sec. 35, 2 b. (and as above). **El attoun tina para**, to make one inferior to another, <sup><812></sup>Hebrews 2:7,9.

3. “on account of” (cf. Latin *propter* equivalent to *ob*): **para touto**, for this reason, therefore, <sup><425></sup>1 Corinthians 12:15f; cf. Winer’s Grammar, sec. 49 g. c.

#### IV. In Composition **para** denotes

1. situation or motion either from the side of, or to the side of; “near, beside, by, to”: **paraqal assiov, paral iov, paroikew, parakol ouqew, paral ambanw, paral egomai, parapleu, paragw;** of what is done secretly or by stealth, as **pareisercomai, pareisagw, pareisduw;** cf. (the several words and) Fritzsche, Commentary on Romans, vol. i., p. 346. by the side of *i.e.* “ready, present, at hand” (**para tini**): **pareimi, parousia, parecw,** etc.

2. violation, neglect, aberration (cf. our “beyond” or “aside” equivalent to “amiss”): **parabainw, parabathv, paranomew, parakouw, parihmi, paresiv, paral ogizomai, paradoxov, parafronia,** etc.

3. like the German *an* (in *anreizen, antreiben,* etc.): [**parazh ow**], **parapikrainw, paroxunw, parorgizw.** (Cf. Vig. edition, Herm., p. 650f)

{3845} **parabainw;** 2 aorist **parebhn;** properly, “to go by the side of” (in Homer twice **parbebaww** of one who stands by another’s side in a war-chariot, Iliad 11,522; 13, 708 (but here of men on foot)); “to go past or to pass over” without touching a thing; tropically, “to overstep, neglect, violate, transgress,” with an accusative of the thing (often so in secular authors from Aeschylus down (cf. **para**, IV. 1 and 2)): **thn paradosin,** <sup><152></sup>Matthew 15:2; **thn entol hn tou Qeou,** <sup><152></sup>Matthew 15:3; **oj parabainwn,** he that transgresseth, oversteppeth, *i.e.* who does not hold to the true doctrine, opposed to **menein en th didach,** <sup><600></sup>2 John 1:9 R G (where L T Tr WH **oproagwn** (which see)) (so **oj parabainontev,** transgressors of the law, Sir. 40:14 (cf. Josephus, contra Apion 2, 18, 2; 29, 4; 30, 1)); (**thn diaqhkh,** <sup><1071></sup>Joshua 7:11,15; <sup><369></sup>Ezekiel 16:59, and often; **to rhma kuriou,** <sup><444></sup>Numbers 14:41; <sup><952></sup>1 Samuel 15:24, etc.; **tav sunqhkv,** Polybius 7, 5, 1; Josephus, Antiquities 4, 6, 5; Aelian v. h. 10, 2; besides, **parab. dikhn. ton nomon, touv ořkouv, pistin,** etc., in Greek writings). In imitation of the Hebrew **רשע** followed by **מי** we find **parabainein ek tinov** and **apo tinov,** so to go past as to turn aside from, *i.e.* “to depart, leave, be turned from”: **ek thv odou,** <sup><238></sup>Exodus



32:8; <sup><6912></sup>Deuteronomy 9:12; **apo twn entol wn**, <sup><6773></sup>Deuteronomy 17:20; **apopo twn logwn**, <sup><6384></sup>Deuteronomy 28:14, the Alexandrian LXX manuscript; once so in the N.T.: **ek** (L T Tr WH **apo**) **thv apostol hv**, of one who abandons his trust (R.V. “fell away”), <sup><4025></sup>Acts 1:25. (In the Septuagint also for **rbfe ryphe** to break, **hfv**; to deviate, turn aside.) (Synonym: **parabainein** “to overstep,” **paraporeuesqai** “to proceed by the side of,” **parercesqai** “to go past”)\*

**{3846} parabal l w:** 2 aorist **parebal on**;

1. “to throw before, cast to” (cf. **para**, Winer’s Grammar, 1) (Homer, Plato, Polybius, Dio Cassius, others; as fodder to horses, Homer, Iliad 8, 504).
2. “to put one thing by the side of another” for the sake of comparison, “to compare, liken” (Herodotus, Xenophon, Plato, Polybius, Josephus, Herodian): **thn basil eian tou Qeou en parabol h**, to portray the kingdom of God (in), by the use of, a similitude, <sup><4063></sup>Mark 4:30 R G L marginal reading Tr marginal reading (cf. Buttmann, sec. 133, 22).
3. reflexively, “to put oneself, betake oneself” into a place or to a person (Plato, Polybius, Plutarch, Diogenes Laërtius); of seamen (Herodotus 7, 179; Demosthenes, p. 163, 4; **eiv Potiol ouv**, Josephus, Antiquities 18, 6, 4), **eiv Samon**, <sup><4015></sup>Acts 20:15 (“put in at” (R.V. “touched at”)). For another use of this verb in Greek writings see **parabol euomai**.\*

**{3847} parabasiv, parabasewv, h(parabainw**, which see), properly, “a going over”; metaphorically, “a disregarding, violating”; Vulgate *praevaricario*, and once (<sup><8199></sup>Galatians 3:19) *transgressio*; (A.V. “transgression”): with a genitive of the object, **twn otkwv**, 2 Macc. 15:10; **twn dikaiwn**, Plutarch, comparative, Ages. and Pomp. 1; **tou nomou**, of the Mosaic law, <sup><8123></sup>Romans 2:23 (Josephus, Antiquities 18, 8, 2); absolutely, the breach of a definite, promulgated, tariffed law: <sup><8154></sup>Romans 5:14; <sup><5124></sup>1 Timothy 2:14 (but **adartia** is wrong-doing which even a man ignorant of the law may be guilty of (cf. Trench, N.T. Synonyms, sec. lxvi.)); **twn parabasewn carin**, “to create transgressions,” *i.e.* that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused, <sup><8199></sup>Galatians 3:19; used of the transgression of the Mosaic law,

<8015> Romans 4:15; <8012> Hebrews 2:2; 9:15; <1940B> Psalm 100:3 (<1940B> Psalm 101:3); with a genitive of the subjunctive, **tw̄n adikwn**, Sap. 14:31.\*

**{3848} parabathv, parabatou, oJparabainw** (cf. Winer's Grammar, 26)), "a transgressor" (Vulgate *praevaricator*, "transgressor"): **nomou**, "a lawbreaker" (Plautus *legirupa*), <8125> Romans 2:25,27; <5011> James 2:11; absolutely, <8218> Galatians 2:18; <5111> James 2:9. (Aeschylus (**parbathv**); Graecus Venetus, <6218> Deuteronomy 21:18,20.)\*

**{3849} parabiazomai**: 1 aorist **parebiasamhn**; deponent verb, "to employ force contrary to nature and right" (cf. **para**, IV. 2), "to compel by employing force" (Polybius 26, 1, 3): **tina**, "to constrain one by entreaties," <1219> Luke 24:29; <4415> Acts 16:15; so the Septuagint in <1190> Genesis 19:9; <1283> 1 Samuel 28:23, etc.\*

**{3851} parabol euomai**: 1 aorist middle participle **parabol eusamenov**; to be **parabol ov** *i.e.* "one who rashly exposes himself to dangers, to be venturesome, reckless" (cf. Winer's Grammar, 93 (88); Lob. ad Phryn., p. 67); "recklessly to expose oneself to danger": with a dative of respect, **th yuch**, "as respects life"; hence, "to expose one's life boldly, jeopard life, hazard life," <1880> Philippians 2:30, G L T Tr WH for the **paraboul eusamenov** of Rec.; on the difference between these readings cf. Gabler, *Kleinere theol. Schriften*, i., p. 176ff. This verb is not found in the Greek writers, who say **parabal lesqai**, now absolutely, "to expose oneself to danger" (see Passow, under the word **parabal lw**, 2; Liddell and Scott, *ibid.* II.), now with an accusative of the thing ("to risk, stake"), as **yuchn**, Homer, *Iliad* 9, 322; **swma kai yuchn**, 2 Macc. 14:38 (see other examples in Passow (and Liddell and Scott), the passage cited); now with a dative of reference, **taiv yucaiv**, Diodorus 3, 35; **th emautou kefal h, arguriw**, Phryn. edition Lob., p. 238; (cf. Lightfoot on Philippians, the passage cited).\*

**{3850} parabol h, parabol hv, hJparabal lw**, which see), the Septuagint for **l vjñ**;

1. "a placing" of one thing "by the side of" another, "juxtaposition," as of ships in battle, Polybius 15, 2, 13; Diodorus 14, 60.

2. metaphorically, "a comparing, comparison of one thing with another, likeness, similitude" (Plato, Isocrates, Polybius, Plutarch): universally,

<1062>Matthew 24:32; <1138>Mark 13:28; an example by which a doctrine or precept is illustrated, <1062>Mark 3:23; <2447>Luke 14:7; a thing serving as a figure of something else, <809>Hebrews 9:9; this meaning also very many interpreters give the word in <8119>Hebrews 11:19, but see 5 below; specifically, “a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God’s kingdom, are figuratively portrayed” (cf. B. D., see under the words, Fable, Parable (and references there; add Aristotle, rhet. 2, 20, 2ff and Cope’s notes)): <1062>Matthew 13:3,10,13,24,31,33-35,53; 21:33,45; (22:1); <1010>Mark 4:2,10,(11),13,30,33f; (7:17); 12:1,(12); <1004>Luke 8:4,9-11; 12:16,41; 13:6; 14:7; 15:3; 18:1,9; 19:11; 20:9,19; 21:29; with a genitive of the person or thing to which the contents of the parable refer (Winer’s Grammar, sec. 30, 1 a.): **tou speirontov**, <1062>Matthew 13:18; **tw n zizaniwn**, <1062>Matthew 13:36; **thn basil eian tou Qeou en parabol h tigenai** (literally, “to set forth the kingdom of God in a parable”), to illustrate (the nature and history of) the kingdom of God by the use of a parable, <1062>Mark 4:30 L text T Tr text WH.

3. “a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; an aphorism, a maxim”: <1062>Luke 5:36; 6:39; <1055>Matthew 15:15 (<2006>Proverbs 1:6; <2017>Ecclesiastes 1:17; Sir. 3:29(27); 13:26(25), etc.). Since sayings of this kind often pass into proverbs, **parabol h** is

4. “a proverb”: <1062>Luke 4:23 (<10102>1 Samuel 10:12; <2622>Ezekiel 12:22f; 18:2f).

5. “an act by which one exposes himself or his possessions to danger, a venture, risk” (in which sense the plural seems to be used by Plutarch, Aratus 22: **dia pol lwn eJ igmw n kai parabol wn perainontev prov to teicov** (cf. Diodorus Siculus fragment book 30:9, 2; also variant in Thucydides 1, 131, 2 (and Poppo at the passage))); **en parabol h**, in risking him, *i.e.* at the very moment when he exposed his son to mortal peril (see **parabol euomai**), <8119>Hebrews 11:19 (Hesychius **ek parabol hv. ek parakinduneumatov**); others with less probability explain it, “in a figure,” *i.e.* as a figure, either of the future general resurrection of all men, or of Christ offered up to God and raised again from the dead; others otherwise.\*

{3851} **paraboul euomai**: 1 aorist participle **paraboul eusamenov**; “to consult amiss” (see **para**, IV. 2): with a dative of the thing, <sup><1880></sup>Philippians 2:30 Rec. Not found in secular authors See **parabol euomai**.\*

{3852} **paraggel ia, paraggel iav, hJ(paraggel lw)**, properly, “announcement, a proclaiming or giving a message to”; hence, “a charge, command”: <sup><4162></sup>Acts 16:24; a prohibition, <sup><4163></sup>Acts 5:28; used of the Christian doctrine relative to right living, <sup><5005></sup>1 Timothy 1:5; of particular directions relative to the same, 18; plural in <sup><5042></sup>1 Thessalonians 4:2. (Of a military order in Xenophon, Polybius; of instruction, Aristotle, eth. Nic. 2, 2, p. 1104{a}, 7; Diodorus except p. 512, 19 (*i.e.* fragment book 26:1, 1).)\*

{3853} **paraggel lw**; imperfect **parhggel lon**; 1 aorist **parhggeil a**; (**para** and **aggel lw**); from Aeschylus and Herodotus down;

1. properly, “to transmit a message along from one to another” ((cf. **para**, IV. 1)), “to declare, announce”.

2. “to command, order, charge”: with the dative of the pers, <sup><5041></sup>1 Thessalonians 4:11 (cf. Mark 16 WH (rejected) ‘Shorter Conclusion’); followed by **legwn** and direct discourse <sup><4005></sup>Matthew 10:5; followed by an infinitive aorist, <sup><4155></sup>Matthew 15:35 L T Tr WH; <sup><4006></sup>Mark 8:6; <sup><4009></sup>Luke 8:29; <sup><4102></sup>Acts 10:42; 16:18; with **mh** inserted, <sup><4154></sup>Luke 5:14; 8:56; <sup><4272></sup>Acts 23:22; <sup><4070></sup>1 Corinthians 7:10 (here Lachmann infinitive present); followed by an infinitive present, <sup><4163></sup>Acts 16:23; 17:30 (here T Tr marginal reading WH have **apaggel lei**); <sup><5006></sup>2 Thessalonians 3:6; with **mh** inserted, <sup><4021></sup>Luke 9:21 (G L T Tr WH); <sup><4004></sup>Acts 1:4; 4:18; 5:28 (**paraggel ia paraggel lein**, to charge strictly, Winer’s Grammar, sec. 54, 3; Buttman, 184 (159f)), 40; <sup><5003></sup>1 Timothy 1:3; 6:17; **tini ti**, <sup><5004></sup>2 Thessalonians 3:4 (but T Tr WH omit; L brackets the dative); **touto** followed by **oji**, <sup><5000></sup>2 Thessalonians 3:10; **tini** followed by an accusative and infinitive (<sup><4233></sup>Acts 23:30 L T Tr marginal reading); <sup><5006></sup>2 Thessalonians 3:6; <sup><5063></sup>1 Timothy 6:13 (here Tdf. omits the dative); followed by an infinitive alone, <sup><4155></sup>Acts 15:5; by **ida** (see **ida**, II. 2 b.), <sup><4008></sup>Mark 6:8; <sup><5002></sup>2 Thessalonians 3:12; with an accusative of the thing alone, <sup><4117></sup>1 Corinthians 11:17; <sup><5041></sup>1 Timothy 4:11; 5:7. (Synonym: see **kel euw**, at the end.)\*

{3854} **paraginomai**; imperfect 3 person plural **pareginonto** (<sup><4003></sup>John 3:23); 2 aorist **paregenomhn**; from Homer down; the Septuagint for **awB**;

(properly, “to become near, to place oneself by the side of,” hence) “to be present, to come near, approach “: absolutely, <sup><4081></sup>Matthew 3:1 (but in edition 1 Prof. Grimm (more appropriately) associates this with <sup><8011></sup>Hebrews 9:11; <sup><2125></sup>Luke 12:51 below); Luke (14:21); 19:16; <sup><4083></sup>John 3:23; <sup><4085></sup>Acts 5:21f,25; 9:39; 10:32 (R G Tr marginal reading brackets),33; 11:23; 14:27; 17:10; 18:27; 21:18; 23:16,35; 24:17,24; 25:7; 28:21; <sup><6018></sup>1 Corinthians 16:3; followed by **apo** with the genitive of place and **eiv** with the accusative of place, <sup><4081></sup>Matthew 2:1; <sup><4034></sup>Acts 13:14; by **apo** with the genitive of place and **epi** with accusative of place and **prov** with the accusative of person <sup><4083></sup>Matthew 3:13; by **para** with the genitive of person (*i.e.* sent by one (cf. Winer’s Grammar, 365 (342))), <sup><4048></sup>Mark 14:43; by **prov tina**, <sup><4074></sup>Luke 7:4,20; 8:19; <sup><4085></sup>Acts 20:18; **prov tina ek** with the genitive of place, <sup><2106></sup>Luke 11:6; by **eiv** with the accusative of place, <sup><8082></sup>John 8:2; <sup><4085></sup>Acts 9:26 (here Lachmann **en**); 15:4; by **epi tina** (“against,” see **epi**, C. I. 2 g. [^g.] [^bb.]), <sup><2252></sup>Luke 22:52 (Tdf. **prov**). equivalent to “to come forth, make one’s public appearance,” of teachers: of the Messiah, absolutely, <sup><8011></sup>Hebrews 9:11; followed by an infinitive denoting the purpose, <sup><2125></sup>Luke 12:51; (of John the Baptist, <sup><4081></sup>Matthew 3:1 (see above)). equivalent to to be present with help (R.V. “to take one’s part”)], with a dative of the person <sup><8016></sup>2 Timothy 4:16 L T Tr WH. (Compare: **sumparaginomai**.)\*

**{3855}** **paragw**; imperfect **parhgon** (<sup><4089></sup>John 8:59 Rec.); present passive 3 person singular **paragetai**; from (Archilochus (700 B. C.), Theognis), Pindar and Herodotus down; the Septuagint several times for **rbte** in Kal and Hiphil;

**1.** transitive, ((cf. **para**, IV.)); a. “to lead past, lead by”. b. “to lead aside, mislead; to lead away”. c. “to lead to; to lead forth, bring forward”.

**2.** intransitive (see **agw**, 4);

**a.** “to pass by, go past”: <sup><4089></sup>Matthew 20:30; <sup><4024></sup>Mark 2:14; 15:21; (<sup><2189></sup>Luke 18:39 L marginal reading); followed by **para** with an accusative of place, <sup><4016></sup>Mark 1:16 L T Tr WH (by **kata** with the accusative of place, 3 Macc. 6:16; **qewrountev paragousan thn dunamin**, Polybius 5, 18, 4).

**b.** “to depart, go away”: <sup><4089></sup>John 8:59 Rec.; 9:1; **ekeiqen**, <sup><4089></sup>Matthew 9:9,27. (Others adhere to the meaning “pass by” in all these passages.)

Metaphorically, “to pass away, disappear”: <sup><4175></sup>1 Corinthians 7:31 (<sup><4335></sup>Psalm 143:5 (<sup><4345></sup>Psalm 144:5)); in the passive in the same sense, <sup><4118></sup>1 John 2:8,17.\*

**{3856} paradeigmatizw**; 1 aorist infinitive **paradeigmatisai**; (**paradigma** ((from **deiknumi**)) an example; also an example in the sense of a warning (cf. Schmidt, chapter 128)); “to set forth as an example, make an example of”; in a bad sense, “to hold up to infamy; to expose to public disgrace”: **tina**, <sup><4019></sup>Matthew 1:19 R G; <sup><3806></sup>Hebrews 6:6 (A.V. “put to open shame”). (<sup><0204></sup>Numbers 25:4; <sup><2432></sup>Jeremiah 13:22; <sup><3537></sup>Ezekiel 28:17; (<sup><2115></sup>Daniel 2:5 the Septuagint); Additions to <sup><17048></sup>Esther 4:8 (36); Protevangelium Jacobi, chapter 20; often in Polybius; Plutarch, de curios. 10; Eusebius, quaest. ad Steph. 1, 3 (iv. 884 d., Migne edition.) (Cf. Schmidt, chapter 128.)\*

**{3857} paradeisov, paradeisou, oJ**(thought by most to be of Persian origin, by others of Armenian, cf. Gesenius, Thesaurus, ii., p. 1124; (B. D., under the word; especially Fried. Delitzsch, *We lag das Paradies?* Leipzig 1881, pp. 95-97; cf. Max Müller, *Selected Essays*, i., 129f)),

**1.** among the Persians “a grand enclosure or preserve, hunting-ground, park,” shady and well-watered, in which wild animals were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters: Xenophon, *Cyril* 1, 3, 14; (1, 4, 5); 8, 1, 38; *oec.* 4, 13 and 14; *anab.* 1, 2, 7, 9; Theophrastus, *h. pl.* 5, 8, 1; Diodorus 16, 41; 14, 80; *Pint. Artax.* 25, cf. *Curt*; 8, 1, 11.

**2.** universally, “a garden, pleasure-ground; grove, park”: *Lucian*, *v. h.* 2, 23; *Aelian* *v. h.* 1, 33; *Josephus*, *Antiquities* 7, 14,4; 8, 7,3; 9,10, 4; 10, 3, 2 and 11, 1; *b. j.* 6, 1, 1; (*c. Apion.* 1, 19, 9 (where cf. Müller)); *Susanna* 4, 7, 15, etc.; *Sir.* 24:30; and so it passed into the Hebrew language, **שׁדֶּבַר** <sup><4118></sup>Nehemiah 2:8; <sup><2115></sup>Ecclesiastes 2:5; <sup><2413></sup>Song of Solomon 4:13; besides in the Septuagint mostly for **Ἰδὴν**, for that delightful region, ‘the garden of Eden,’ in which our first parents dwelt before the fall: <sup><4118></sup>Genesis 2:8ff; 3:1ff.

**3.** “that part of Hades which was thought “by the later Jews “to be the abode of the souls of the pious until the resurrection”: <sup><4233></sup>Luke 23:43, cf. 16:23f. But some (*e.g.* Dillmann (as below, p. 379)) understand that passage of the heavenly paradise.

**4.** “an upper region in the heavens”: ~~47104~~2 Corinthians 12:4 (where some maintain, others deny, that the term is equivalent to **οὐρανός ouranos** in ~~47112~~2 Corinthians 12:2); with the addition of **του Θεου**, genitive of possessor, the abode of God and heavenly beings, to which true Christians will be taken after death, ~~46117~~Revelation 2:7 (cf. ~~41130~~Genesis 13:10; ~~45813~~Ezekiel 28:13; 31:8). According to the opinion of many of the church Fathers, the paradise in which our first parents dwelt before the fall still exists, neither on earth nor in the heavens, but above and beyond the world; cf. Thilo, Cod. apocr. Nov. Test., on Evang. Nicod. c. xxv., p. 748ff; and Bleek thinks that the word ought to be taken in this sense in ~~46117~~Revelation 2:7. Cf. Dillmann under the word *Paradisus* in Schenkel iv. 377ff; also Hilgenfeld, *Die Clement. Recogn. und Hem.*, p. 87f; Klöpffer on ~~47112~~2 Corinthians 12:2-4, p. 507ff ((Göttingen, 1869). See also B. D., under the word; McClintock and Strong’s *Cyclopaedia*, under the word; *Hamburger, Real-Encyclopädie*, Abtheil. ii, under the word.)\*

**{3858} paradecomai**; future 3 person plural **paradexontai**; deponent middle, but in Biblical and ecclesiastical Greek with 1 aorist passive **paredecqhn** (~~44154~~Acts 15:4 L T Tr WH; 2 Macc. 4:22; (cf. Buttman, 51 (44)));

**1.** in classical Greek from Homer down, properly, “to receive, take up, take upon oneself”. Hence,

**2.** “to admit” *i.e.* not to reject, “to accept, receive”: **ton logon**, ~~41041~~Mark 4:20; **eqh**, ~~44162~~Acts 16:21; **thn marturian**, ~~44228~~Acts 22:18; **kathgorian**, ~~45159~~1 Timothy 5:19 (**tav dokimou dracmav**, Epictetus diss. 1, 7, 6); **tina**, of a son, “to acknowledge” as one’s own (A.V. “receiveth”), ~~48116~~Hebrews 12:6 (after ~~41182~~Proverbs 3:12, where for **hxr**); of a delegate or messenger, to give due reception to, ~~44154~~Acts 15:4 L T Tr WH. (Cf. **decomai**, at the end.)\*

**{3859} paradiatribh, paradiatribhv, hj** “useless occupation, empty business, misemployment” (see **para**, IV. 2): ~~54115~~1 Timothy 6:5 Rec. (cf. Winer’s *Grammar*, 102 (96)), see **diaparatribh**. Not found elsewhere; (cf. **paradiatupow** in Justinian (in Koumanoudes, **Lexxiv aqhsaurov**, under the word)).\*

**{3860} paradidwmi**, subjunctive 3 person singular **paradidw** (~~46154~~1 Corinthians 15:24 (L marginal reading Tr marginal reading WH, the



Sinaiticus manuscript, etc.)) and **paradidoi** (ibid. L text T Tr text; cf. Buttmann, 46 (40) (and **didwmi**, at the beginning)); imperfect 3 person singular **paredidou** (<sup><408></sup>Acts 8:3; <sup><102></sup>1 Peter 2:23), plural **paredidou** (<sup><408></sup>Acts 16:4 R G; 27:1) and **paredidosan** (<sup><408></sup>Acts 16:4 L T Tr WH; cf. Winer's Grammar, sec. 14, 1 c.; Buttmann, 45 (39)); future **paradwsw**; 1 aorist **paredwka**; 2 aorist **paredwn**, subjunctive 3 person singular **paradw** and several times **paradoi** (so L T Tr WH in <sup><408></sup>Mark 4:29; 14:10,11; <sup><818></sup>John 13:2; see **didwmi**, at the beginning); perfect participle **paradedwkw** (<sup><415></sup>Acts 15:26); pluperfect 3 person plural without augment **paradedwkeisan** (<sup><415></sup>Mark 15:10; Winer's Grammar, sec. 12, 9; (Buttmann, 33 (29); Tdf. Proleg., p. 120f)); passive, present **paradidomai**; imperfect 3 person singular **paredideto** (<sup><412></sup>1 Corinthians 11:23 L T Tr WH for R G **paredidoto**, see **apodidwmi**); perfect 3 person singular **paradedotai** (<sup><406></sup>Luke 4:6), participle **paradedomenov**, <sup><446></sup>Acts 14:26; 1 aorist **paredoqhn**; 1 future **paradoqhsomai**; from Pindar and Herodotus down; the Septuagint mostly for **ταει** "to give over";

1. properly, "to give into the hands" (of another).

2. "to give over into (one's) power or use": **tini ti**, "to deliver to one something" to keep, use, take care of, manage, <sup><417></sup>Matthew 11:27; <sup><406></sup>Luke 4:6 (cf. Winer's Grammar, 271 (254)); <sup><202></sup>Luke 10:22; **ta uparconta, tal anta**, <sup><154></sup>Matthew 25:14,20,22; **thn basileian**, <sup><654></sup>1 Corinthians 15:24; **to pneuma** namely, **tw Qew**, <sup><894></sup>John 19:30; **to swma, ida** etc., to be burned, <sup><638></sup>1 Corinthians 13:3; **tina**, "to deliver one up" to custody, to be judged, condemned, punished, scourged, tormented, put to death (often thus in secular authors): **tina**, absolutely, so that "to be put in prison" must be supplied, <sup><402></sup>Matthew 4:12; <sup><404></sup>Mark 1:14; **throumenouv**, who are kept, <sup><604></sup>2 Peter 2:4 (G T Tr WH; but R **tethrhmenouv**, L **kol azomenouv threin**); to be put to death (cf. German *dahingeben*), <sup><605></sup>Romans 4:25; with the addition of **uper tinov**, for one's salvation, <sup><682></sup>Romans 8:32; **tina tini**, <sup><405></sup>Matthew 5:25; 18:34; 20:18; 27:2; <sup><415></sup>Mark 15:1; <sup><218></sup>Luke 12:58; 20:20; <sup><830></sup>John 18:30,35f; 19:11 etc.; <sup><420></sup>Acts 27:1; 28:16 Rec.; **tw qel hmati autwn**, to do their pleasure with <sup><225></sup>Luke 23:25; **tina tini**, followed by **ida**, <sup><896></sup>John 19:16; with an infinitive of purpose, **ful assein auton**, to guard him, <sup><424></sup>Acts 12:4; without the dative, <sup><409></sup>Matthew 10:19; 24:10; 27:18; <sup><4151></sup>Mark 13:11; 15:10; <sup><483></sup>Acts 3:13; followed by **ida**, <sup><476></sup>Matthew 27:26; <sup><4155></sup>Mark 15:15;

**tina eiv to staurwqhnai**, <sup><1012></sup>Matthew 26:2 (**staurou qanatw**, Ev. Nicod. c. 26); **eiv ceirav tinov**, *i.e.* into one's power, <sup><1072></sup>Matthew 17:22; 26:45; <sup><1081></sup>Mark 9:31; 14:41; <sup><1094></sup>Luke 9:44; 24:7; <sup><1111></sup>Acts 21:11; 28:17 (<sup><2033></sup>Jeremiah 33:24 (<sup><2034></sup>Jeremiah 26:24); 39:4 (32:4)); **eiv sunedria**, to councils (see **sunedrion**, 2 b.) (**paradidonai** involving also the idea of conducting), <sup><1007></sup>Matthew 10:17; <sup><1119></sup>Mark 13:9; **eiv sunagwgav**, <sup><1212></sup>Luke 21:12; **eiv ql iyin**, <sup><1049></sup>Matthew 24:9; **eiv ful akhn**, <sup><1083></sup>Acts 8:3; **eiv ful akav**, <sup><1213></sup>Acts 22:4; **eiv qanaton**, <sup><1001></sup>Matthew 10:21; <sup><1132></sup>Mark 13:12; <sup><1041></sup>2 Corinthians 4:11; **eiv krima qanaton**, <sup><1213></sup>Luke 24:20; **ton sarka eiv katafqoran**, of Christ undergoing death, the Epistle of Barnabas 5, 1; **paradidonai eauton uper tinov**, to give oneself up for, give oneself to death for, to undergo death for (the salvation of) one, <sup><1021></sup>Galatians 2:20; <sup><1025></sup>Ephesians 5:25; with the addition of **tw Qew** and a predicate accusative, <sup><1012></sup>Ephesians 5:2; **thn yuchn eautou uper tou onomatov Ihsou Cristou**, to jeopard life to magnify and make known the name of Jesus Christ, <sup><1153></sup>Acts 15:26. Metaphorically, expressions: **tina tw Satana**, to deliver one into the power of Satan to be harassed and tormented with evils, <sup><5001></sup>1 Timothy 1:20; with the addition of **eiv ol eqron sarkov** (see **ol eqrov**), <sup><1015></sup>1 Corinthians 5:5 (the phrase seems to have originated from the Jewish formulas of excommunication (yet see Meyer (edited by Heinrici) at the passage (cf. B. D., under the word, Hymenaeus II., Excommunication II.)), because a person banished from the theocratic assembly was regarded as deprived of the protection of God and delivered up to the power of the devil). **tina eiv akaqarsian**, to cause one to become unclean. <sup><1024></sup>Romans 1:24; cf. Fritzsche, Rückert, and others at the passage (in this example and several that follow A.V. renders "to give up"); **eiv paqh atimiav**, to make one a slave of vile passions, <sup><1026></sup>Romans 1:26; **eiv adokimon noun**, to cause one to follow his own corrupt mind — followed by an infinitive of purpose (or epexegetic infinitive (Meyer)), <sup><1028></sup>Romans 1:28; **eauton th asel geia**, to make oneself the slave of lasciviousness, <sup><1049></sup>Ephesians 4:19; **tina latreuein**, to cause one to worship, <sup><1072></sup>Acts 7:42. to deliver up treacherously," *i.e.* by betrayal to cause one to be taken: **tina tini**, of Judas betraying Jesus, <sup><1015></sup>Matthew 26:15; <sup><1140></sup>Mark 14:10; <sup><1221></sup>Luke 22:4,6; without the dative, <sup><1036></sup>Matthew 26:16,21,23,25; <sup><1141></sup>Mark 14:11,18; <sup><1221></sup>Luke 22:21, 48; <sup><1016></sup>John 6:64,71; 12:4; in the passive, <sup><1141></sup>Mark 14:21; <sup><1222></sup>Luke 22:22; <sup><1123></sup>1 Corinthians 11:23; present preposition **o paradidouv auton**, of him as plotting the betrayal (cf. Buttmann, sec. 144, 11, 3): <sup><1015></sup>Matthew 26:25,46,48; <sup><1142></sup>Mark 14:42,44; <sup><1031></sup>John 13:11; 18:2,5. "to deliver one to

be taught, moulded,” etc.: **eiv ti**, in the passive, <sup><6167></sup>Romans 6:17 (to be resolved thus, **uphkousate ... tupon**, etc. **eiv ou paredoqhte** (Winer’s Grammar, sec. 24, 2 b.)).

**3.** equivalent to “to commit, to commend”: **tina th cariti tou Qeou**, in the passive, <sup><4145></sup>Acts 14:26; 15:40; **paredidou tw krinonti dikaiwv**, namely, **ta eautou**, his cause (Buttmann, 145 (127) note 2 (cf. Winer’s Grammar, 590 (549))), <sup><4123></sup>1 Peter 2:23.

**4.** “to deliver verbally”: commands, rites, <sup><4073></sup>Mark 7:13; <sup><4164></sup>Acts 6:14; <sup><6112></sup>1 Corinthians 11:2; <sup><6121></sup>2 Peter 2:21 (here in the passive); **pistin**, the tenets (see **pistiv**, 1 c. [b.]), in the passive, <sup><6103></sup>Jude 1:3; **ful assein ta dogmata**, the decrees to keep, <sup><4161></sup>Acts 16:4; “to deliver by narrating, to report,” *i.e.* to perpetuate the knowledge of events by narrating them, <sup><6102></sup>Luke 1:2; <sup><6123></sup>1 Corinthians 11:23; 15:3 (see examples from Greek authors in Passow (or Liddell and Scott), under the word, 4).

**5.** “to permit, allow”: absolutely **ofan paradw** or **paradoi okarpov**, when the fruit will allow, *i.e.* when its ripeness permits, <sup><4102></sup>Mark 4:29 (so **thv wfav paradidoushv**, Polybius 22, 24, 9; for other examples see Passow, under the word, 3 (Liddell and Scott, under the word II.; others take the word in Mark, the passage cited intransitively, in a quasi-reflexive sense, “gives itself up, presents itself,” cf. Winer’s Grammar, 251 (236); Buttmann, 145 (127))).

**{3861} paradoxov, paradoxon** (**para** contrary to (see **para**, IV. 2), and **doxa** opinion; hence, equivalent to **o.para thn doxan wn**), “unexpected, uncommon, incredible, wonderful”: neuter plural <sup><4135></sup>Luke 5:26 (A.V. “strange things,” cf. Trench, sec. 91 at the end). (Judith 13:13; Sap. 5:2 etc.; Sir. 43:25; 2 Macc. 9:24; 4 Macc. 2:14; Xenophon, Plato, Polybius, Aelian v. h. 4, 25; Lucian, dial. deor. 20, 7; 9, 2; Josephus, contra Apion 1, 10, 2; Herodian, 1, 1, 5 ((4 Bekker)).)\*

**{3862} paradosisv, paradosewv, h(paradidwmi)**, “a giving over, giving up”; *i.e.*

**1.** “the act of giving up, the surrender”: of cities, Polybius 9, 25, 5; Josephus, b. j. 1, 8, 6; **crhmatwn**, Aristotle, pol. 5, 7, 11, p. 1309{a}, 10.

**2.** “a giving over which is done by word of mouth or in writing,” *i.e.* tradition by instruction, narrative, precept, etc. (see **paradidwmi**, 4);

hence, equivalent to “instruction,” Epictetus diss. 2, 23, 40; joined with **didaskalia**, Plato, legg. 7, p. 803 a. objectively, “what is delivered, the substance of the teaching”: so of Paul’s teaching, <sup><5106></sup>2 Thessalonians 3:6; in plural of the particular injunctions of Paul’s instruction, <sup><5102></sup>1 Corinthians 11:2; <sup><5105></sup>2 Thessalonians 2:15. used in the singular of a written narrative, Josephus, contra Apion 1, 9, 2; 10, 2; again, of the body of precepts, especially ritual, which in the opinion of the later Jews were orally delivered by Moses and orally transmitted in unbroken succession to subsequent generations, which precepts, both illustrating and expanding the written law, as they did, were to be obeyed with equal reverence (Josephus, Antiquities 13, 10, 6 distinguishes between **ta ek paradosew twn paterwn** and **ta gegrammena**, *i.e.* **ta en toiv Mwusewv nomoiw gegrammena nomima**): <sup><4052></sup>Matthew 15:2f,6; <sup><4008></sup>Mark 7:3,5,9,13; with **twn anqrwpwn** added, as opposed to the divine teachings, <sup><4008></sup>Mark 7:8; <sup><5108></sup>Colossians 2:8 (where see Lightfoot); **patrikai paradoseiv**, precepts received from the fathers, whether handed down in the O.T. books or orally, <sup><8014></sup>Galatians 1:14 ((others restrict the word here to the extra-biblical traditions; cf. Meyer or Lightfoot at the passage). Cf. B. D. American edition under the word Tradition.)\*

**{3863} parazhl ow, parazhl w**; future **parazhl wsw**; 1 aorist **parezhl wsa**; “to provoke to” **zhl ow** (see **para**, IV. 3);

a. “to provoke to jealousy or rivalry”: **tina**, <sup><5111></sup>Romans 11:11,14 (<sup><1142></sup>1 Kings 14:22; Sir. 30:3); **epi tini** (see **epi**, B. 2 a. [d.] at the end), <sup><5109></sup>Romans 10:19 (<sup><1622></sup>Deuteronomy 32:21).

b. “to provoke to anger”: <sup><5102></sup>1 Corinthians 10:22 (on this see Prof. Hort in WH’s Appendix, p. 167) (<sup><1901></sup>Psalms 36:1,7f (<sup><3501></sup>Psalms 37:1,7f)).\*

**{3864} paraqal assiov, paraqal assia, paraqal assion (para and qal assa)**, “beside the sea, by the sea”: <sup><4043></sup>Matthew 4:13. (The Septuagint; Herodotus, Xenophon, Thucydides, Polybius, Diodorus, others.)\*

**{3865} paraqewrew, paraqewrw**: imperfect passive 3 person plural **paraqewrouto**;

1. (**para** equivalent to “by the side of” (see **para**, IV. 1)) “to examine things placed beside each other, to compare” (Xenophon, Plutarch, Lucian).

2. (**para** equivalent to “over, beyond” (Latin *praeter*; see **para**, IV. 2)) “to overlook, neglect”: <sup><400></sup>Acts 6:1 (Demosthenes, p. 1414, 22; Diodorus, Dionysius Halicarnassus, others).\*

**{3866}** **paraqkh**, **paraqkhv**, **hJparatiqhmi**, which see), “a deposit, a trust or thing consigned to one’s faithful keeping” (Vulgate *depositum*): used of the correct knowledge and pure doctrine of the gospel, to be held firmly and faithfully, and to be conscientiously delivered unto others: <sup><5012></sup>2 Timothy 1:12 (**mou** possessive genitive (“the trust committed unto me”; Rec.<sup>elz</sup> 1633 reads here **parakataqkh**, which see)); G L T Tr WH in <sup><5011></sup>1 Timothy 6:20 and <sup><5014></sup>2 Timothy 1:14 (<sup><400></sup>Leviticus 6:2,4; 2 Macc. 3:10,15; Herodotus 9, 45; (others)). In the Greek writings **parakataqkh** (which see) is more common; cf. Lob. ad Phryn., p. 312; Winer’s Grammar, 102 (96).\*

**{3867}** **parainew**, **parainw**; imperfect 3 person singular **parhnei**; “to exhort, admonish”: with the addition of **legwn** followed by direct discourse, <sup><4270></sup>Acts 27:9; **tina** (in classical Greek more commonly **tini** (Winer’s Grammar, 223 (209); Buttman, sec. 133, 9)), followed by an infinitive <sup><4022></sup>Acts 27:22 (Buttmann, sections 140, 1; 141, 2). (From Herodotus and Pindar down; 2 Macc. 7:25f; 3 Macc. 5:17).\*

**{3868}** **paraiteomai**, **paraitoumai**, imperative present **paraitou**; (imperfect 3 person plural **parhtounto**, <sup><4156></sup>Mark 15:6 T WH Tr marginal reading, where others **odper htounto** (which see)); 1 aorist **parhtsamhn**; perfect passive participle **parthmenov** with a passive significance; from Aeschylus and Pindar down;

1. properly, “to ask alongside” (**para** (IV. 1)), “beg to have near one; to obtain by entreaty; to beg from, to ask for, supplicate”: (<sup><4156></sup>Mark 15:6 (see above)).

2. “to avert” (**para** “aside” (see **para**, IV. 1)) “by entreaty or seek to avert, to deprecate”;

a. properly, followed by **mh** and an accusative with an infinitive (“to intreat that ... not”), <sup><5129></sup>Hebrews 12:19 (Thucydides 5, 63); cf. Winer’s Grammar, 604 (561); (Buttmann, sec. 148,13).

b. equivalent to “to refuse, decline”: **to apoqanein**, <sup><4251></sup>Acts 25:11 (**qanein ou paraitoumai**, Josephus, de vim sua 29).

**c.** equivalent to “to shun, avoid”: **ti**, <sup><5007></sup>1 Timothy 4:7; <sup><5123></sup>2 Timothy 2:23; **tina**, <sup><5451></sup>1 Timothy 5:11; <sup><5680></sup>Titus 3:10; equivalent to “to refuse, reject,” <sup><5825></sup>Hebrews 12:25.

**d.** “to avert displeasure by entreaty,” *i.e.* “to beg pardon, crave indulgence, to excuse”: **ece me parthmenon** (see **ecw**, I. 1 f.), <sup><4148></sup>Luke 14:18f (of one excusing himself for not accepting an invitation to a feast, Josephus, Antiquities 7, 8, 9).\*

**parakaqezomai**: “to sit down beside” (**para**, IV. 1), “seat oneself” (Xenophon, Plato, others); 1 aorist passive participle **parakaqesqeiw** (Josephus, Antiquities 6, 11, 9); **prov ti**, <sup><2103></sup>Luke 10:39 T Tr Wt (cf. Lob. ad Phryn., p. 269).\*

**{3869} parakaqizw**: 1 aorist participle feminine **parakaqisasa**, “to make to sit down beside” ((**para**, IV. 1)); “to set beside, place near “; intransitive, “to sit down beside”: **para ti**, <sup><2103></sup>Luke 10:39 R G L (but L marginal reading **prov**) (the Septuagint <sup><3823></sup>Job 2:13; Plutarch, Marius 17; Cleomedes (100 A. D.?) 37; in this sense the middle is more common in the Greek writings).\*

**{3870} parakal ew, parakal w**; imperfect 3 person singular **parekal ei**, 1 and 3 person plural **parekal oun**; 1 aorist **parekal esa**; passive, present **parakal ounai**; perfect **parakekl hmai**; 1 aorist **parekl hqhn**; 1 future **parakl hqhsomai**; from Aeschylus and Herodotus down;

**I.** as in Greek writings “to call to one’s side, call for, summon”: **tina**, with an infinitive indicating the purpose, <sup><4230></sup>Acts 28:20 (others (less naturally) refer this to II. 2, making the accusative the subjunctive of the infinitive).

**II.** “to address, speak to” (call to, call on), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; hence, result a variety of senses, on which see Knapp, *Scripto varii arg.* edition 2, p. 117ff; cf. Fritzsche, *Ep. ad Romans*, i., p. 32f.

**1.** as in Greek authors, “to admonish, exhort”: absolutely, <sup><4188></sup>Luke 3:18; (<sup><4011></sup>Acts 20:1 (R G omit)); <sup><5128></sup>Romans 12:8; <sup><5042></sup>2 Timothy 4:2; <sup><5825></sup>Hebrews 10:25; <sup><4152></sup>1 Peter 5:12; followed by direct discourse, <sup><4751></sup>2 Corinthians 5:20; followed by **legwn** with direct discourse, <sup><4424></sup>Acts 2:40; followed by an infinitive where in Latin *ut*, <sup><5111></sup>1 Timothy 2:1; **tina**,

<sup><4152></sup>Acts 15:32; 16:40; <sup><7001></sup>2 Corinthians 10:1; <sup><5012></sup>1 Thessalonians 2:12 (11); 5:11; <sup><5481></sup>1 Timothy 5:1; <sup><8183></sup>Hebrews 3:13; **tina logw pol l w**, <sup><4010></sup>Acts 20:2; **inta** followed by direct discourse, <sup><4016></sup>1 Corinthians 4:16; <sup><5154></sup>1 Thessalonians 5:14; <sup><8122></sup>Hebrews 13:22 (here L WH marginal reading infinitive); <sup><4180></sup>1 Peter 5:1f; **tina** followed by an infinitive where in Latin *ut* (cf. Buttman, sections 140, 1; 141, 2; Winer's Grammar, 332 (311); 335 (315) n.): infinitive present, <sup><44123></sup>Acts 11:23; 14:22; <sup><5002></sup>Philippians 4:2; <sup><5040></sup>1 Thessalonians 4:10; <sup><5016></sup>Titus 2:6; <sup><4021></sup>1 Peter 2:11 (here Lachmann adds **udhav** to the infinitive, and WH meg. with manuscripts A C L etc. read **apecesqe**); <sup><6003></sup>Jude 1:3; infinitive aorist, <sup><4273></sup>Acts 27:33f; <sup><6120></sup>Romans 12:1; 15:30; <sup><5008></sup>2 Corinthians 2:8; 6:1; <sup><4901></sup>Ephesians 4:1; <sup><5003></sup>1 Timothy 1:3; <sup><8139></sup>Hebrews 13:19; **tina** followed by **ida** with subjunctive (cf. Buttman, sec. 139, 42; Winer's Grammar, 335 as above), <sup><4010></sup>1 Corinthians 1:10; 16:15f; <sup><4006></sup>2 Corinthians 8:6; <sup><5001></sup>1 Thessalonians 4:1; <sup><8122></sup>2 Thessalonians 3:12; to enjoin a thing by exhortation (cf. Buttman, sec. 141, 2), <sup><5402></sup>1 Timothy 6:2; <sup><5025></sup>Titus 2:15.

**2.** "to beg, entreat, beseech" (Josephus, Antiquities 6, 7, 4; (11, 8, 5); often in Epictetus cf. Schweighäuser, Index graecit. Epictetus, p. 411; Plutarch, apophth. regum, Mor. ii, p. 30, Tauchn. edition (vi. 695 edition Reiske; examples from Polybius, Diodorus, Philo, others, in Sophocles' Lexicon, under the word); not thus in the earlier Greek authors except where the gods are called on for aid, in the expressions, **parakalein Qeouv**, so **Qeon** in Josephus, Antiquities 6, 2, 2 and 7, 4; (cf. Winer's Grammar, 22)): (absolutely, <sup><5009></sup>Philemon 1:9 (yet see the commentaries at the passage)); **tina**, <sup><4085></sup>Matthew 8:5; 18:32; 26:53; <sup><4040></sup>Mark 1:40; <sup><4169></sup>Acts 16:9; <sup><4728></sup>2 Corinthians 12:18; **pol la**, "much," <sup><4053></sup>Mark 5:23; **tina peri tinov**, <sup><5010></sup>Philemon 1:10; followed by direct discourse, <sup><4038></sup>Acts 9:38 L T Tr WH with **legwn** added and direct discourse, <sup><4089></sup>Matthew 18:29; <sup><4152></sup>Mark 5:12; (<sup><4004></sup>Luke 7:4 (Tdf. **hrwtwn**)); without the accusative. <sup><4165></sup>Acts 16:15; **tina** followed by an infinitive (Winer's Grammar, and Buttman's Grammar, as above), <sup><4057></sup>Mark 5:17; <sup><4084></sup>Luke 8:41; <sup><4083></sup>Acts 8:31; 19:31; 28:14 (1 Macc. 9:35); **tina** followed by **opwv**, <sup><4084></sup>Matthew 8:34 (here Lachmann **ida** (see above)); <sup><4252></sup>Acts 25:2 (4 Macc. 4:11; Plutarch, Demetr. c. 38); **tina** followed by **ida** (Winer's Grammar, sec. 44, 8 a.; Buttman, sec. 139, 42), <sup><4086></sup>Matthew 14:36; <sup><4058></sup>Mark 5:18; 6:56; 7:32; 8:22; <sup><4083></sup>Luke 8:31f; (<sup><4006></sup>2 Corinthians 9:5); **tina uper tinov, ida**, <sup><4728></sup>2 Corinthians 12:8; **pol la** ("much") **tina, ida**, <sup><4150></sup>Mark 5:10; <sup><4162></sup>1 Corinthians 16:12; followed by **tou mh** with an infinitive (Buttman, sec.



140, 16 [^d.]; Winer's Grammar, 325 (305)), <4212>Acts 21:12; by an infinitive <4438>Acts 9:38 R G; by an accusative with an infinitive, <4432>Acts 13:42; 24:4; (<5167>Romans 16:17). "to strive to appease by entreaty": absolutely, <4043>1 Corinthians 4:13; **tina**, <2158>Luke 15:28; <4163>Acts 16:39 (2 Macc. 13:23).

**3.** "to console, to encourage and strengthen by consolation, to comfort," (the Septuagint for **μν** **ε** very rarely so in Greek authors, as Plutarch, Oth. 16): absolutely, <4407>2 Corinthians 2:7; **tina**, <4006>2 Corinthians 1:6; 7:6f; **en** with a dative of the thing with which one comforts another, <5048>1 Thessalonians 4:18; **tina dia paraki hseww**, <4004>2 Corinthians 1:4; with an accusative of the contents, **dia thv paraki hqhnaï hñ** (for **hñ**, see **oj**, **hJo**), II. 2 c. [a.] **parakal oumeqa**, *ibid.*; in the passive, "to receive consolation, be comforted," <4128>Matthew 2:18; <4731>2 Corinthians 13:11; **epi tini** "over (in) a thing" (see **epi**, B. 2 a. [d.]), <4004>2 Corinthians 1:4; of the consolation (comfort) given not in words but by the experience of a happier lot or by a happy issue, equivalent to "to refresh, cheer": passive, <4184>Matthew 5:4 (5); <2165>Luke 16:25; <4402>Acts 20:12; <4073>2 Corinthians 7:13 (where a full stop must be put after **parakekl hmeqa**; **en tini**, by the help of a thing, <4006>2 Corinthians 7:6f; **epi tini**, <5187>1 Thessalonians 3:7; with (en) **paraki hsei** added, <4007>2 Corinthians 7:7.

**4.** "to encourage, strengthen" (*i.e.* in the language of A.V. "comfort" (see Wright, Bible Word-Book, 2nd edition, under the word)) (in faith, piety, hope): **tav kardiav**, your hearts, <4162>Ephesians 6:22; <5182>Colossians 2:2; 4:8; <5127>2 Thessalonians 2:17, (also **ceirav asqeneiv**, <3848>Job 4:3 for **qZjæ gonata paral el umena**, <2383>Isaiah 35:3f (see the Hebrew) for **xMa**).

**5.** it combines the ideas of exhorting and comforting and encouraging in <5128>Romans 12:8; <4343>1 Corinthians 14:31; <5182>1 Thessalonians 3:2.

**6.** "to instruct, teach": **en th didaskal ia**, <5100>Titus 1:9. (Compare: **sumparakal ew**.)\*

**{3871} parakal uptw**: "to cover over, cover up, hide, conceal": tropically, **hn parakekal ummenon ap' autwn** ("it was concealed from them"), a Hebraism, on which see in **apokruptw**, b.), <4045>Luke 9:45 (<3225>Ezekiel 22:26; Plato, Plutarch, others).\*

{3872} **parakataqkh, parakataqkhv, hJ(parakatiqhmi)**, “a deposit, a trust”: so Rec. in <sup><501></sup>1 Timothy 6:20; <sup><5014></sup>2 Timothy 1:14; (Rec. <sup>elz</sup> 1633 in <sup><5012></sup>2 Timothy 1:12 also). (Herodotus, Thucydides, Xenophon, Aristotle, eth. Nic. 5, 8, 5, p. 1135, {b} 4; Polybius, Diodorus 15, 76; Josephus, Antiquities 4, 8, 38; Aelian v. h. 4, 1); see **paraqkh** above.\*

{3873} **parakeimai; (para and keimai)**; “to lie beside” (**para**, IV. 1), “to be near” (from Homer down); “to be present, at hand”: <sup><5078></sup>Romans 7:18 (where see Meyer), 21.\*

{3874} **parakl hsiv, parakl hseww, hJparakal ew**, which see);

1. properly, “a calling near, summons” (especially “for help,” Thucydides 4, 61; Demosthenes, p. 275, 20).
2. “imploration, supplication, entreaty”: <sup><4084></sup>2 Corinthians 8:4 (Strabo 13, p. 581; Josephus, Antiquities 3, 1, 5; (contra Apion 2, 23, 3 **parakl hsiv prov ton Qeon estw**); **I logoi parakl hseww**, words of appeal, containing entreaties, 1 Macc. 10:24).
3. “exhortation, admonition, encouragement”: <sup><4451></sup>Acts 15:31 (others refer this to 4); <sup><5448></sup>1 Corinthians 14:3; <sup><4087></sup>2 Corinthians 8:17; <sup><5011></sup>Philippians 2:1; <sup><5043></sup>1 Timothy 4:13; <sup><5825></sup>Hebrews 12:5; **I logov thv parakl hseww**, <sup><5822></sup>Hebrews 13:22 (2 Macc. 7:24; 15:9 (11); Plato, del. 415 e.; Thucydides 8, 92; Aeschines, Polybius, others).
4. “consolation, comfort, solace”: <sup><5004></sup>2 Corinthians 1:4-7; <sup><5868></sup>Hebrews 6:18; (add, <sup><4481></sup>Acts 9:31; <sup><5026></sup>2 Thessalonians 2:16) (<sup><2467></sup>Jeremiah 16:7; Has. 13:14; (<sup><3821></sup>Job 21:2; <sup><3407></sup>Nahum 3:7); Phalaris, epistle 97 at the beginning); **twv grafwn**, afforded by the contents of the Scriptures, <sup><5154></sup>Romans 15:4 (Winer’s Grammar, 189 (178)); **Qeov thv parakl hseww**, God the author and bestower of comfort, <sup><5155></sup>Romans 15:5; <sup><4013></sup>2 Corinthians 1:3; solace or cheer which comes from a happy lot or a prosperous state of things, <sup><4164></sup>Luke 6:24; <sup><4004></sup>2 Corinthians 7:4,7,13 (cf. Winer’s Grammar, 393 (368)); <sup><5007></sup>Philemon 1:7; by metonymy, “that which affords comfort or refreshment”; thus of the Messianic salvation, <sup><4125></sup>Luke 2:25 (so the rabbis call the Messiah “the consoler, the comforter,” **kat’ exochn, מְיַחַם**) (cf. Wünsche, Neue Beiträge as above with at the passage; Schöttgen, Horae Hebrew etc. ii. 18)).

**5.** universally, “persuasive discourse, stirring address — instructive; admonitory, consolatory; powerful hortatory discourse”: <sup><6128></sup>Romans 12:8; **logov, parakl hsew** (A.V. “word of exhortation), <sup><4435></sup>Acts 13:15; **ujov parakl hsew** (“a son of exhortation”), a man gifted in teaching, admonishing, consoling, <sup><4066></sup>Acts 4:36; used of the apostles’ instruction or preaching, <sup><5113></sup>1 Thessalonians 2:3.\*

**{3875} parakl htov, parakl htou, o{parakal ew)**, properly, “summoned, called to one’s side,” especially called to one’s aid; hence,

**1.** “one who pleads another’s cause before a judge, a pleader, counsel for defense, legal assistant; an advocate”: Demosthenes, p. 341, 11; Diogenes Laërtius 4, 50, cf. Dio Cassius, 46, 20.

**2.** universally, “one who pleads another’s cause with one, an intercessor”: Philo, de mund. opif. sec. 59; de Josepho sec. 40; in Flaccum sections 3 and 4; so of Christ, in his exaltation at God’s right hand, pleading with God the Father for the pardon of our sins, <sup><6111></sup>1 John 2:1 (in the same sense, of the divine Logos in Philo, vita Moys. iii. sec. 14).

**3.** in the widest sense, “a helper, succorer, aider, assistant”; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: <sup><6346></sup>John 14:16,26; 15:26; 16:7, cf. <sup><4109></sup>Matthew 10:19f; <sup><4131></sup>Mark 13:11; <sup><2121></sup>Luke 12:11f (Philo de mund. opif. sec. 6 at the beginning says that God in creating the world had no need of a **parakl htov**, an adviser, counsellor, helper. The Targums and Talmud borrow the Greek words **fyl qtrp** and **afyl qtrp** and use them of any intercessor, defender, or advocate; cf. Baxtorf, Lex. Talm., p. 1843 ((edited by Fischer, p. 916)); so Targ. on <sup><4823></sup>Job 33:23 for **Ēal inaxyl me** *i.e.* an angel that pleads man’s cause with God; (cf. **pl ousiwn parakl htoi** in ‘Teaching’ etc. 5 under the end; the Epistle of Barnabas 20, 2; Apostolic Constitutions 7, 18)). Cf. Knapp, Scripta varii Argumenti, p. 124ff; Düsterdieck on <sup><6111></sup>1 John 2:1, p. 147ff; (Watkins, Excursus G, in Ellicott’s N.T. Commentary for English Readers; Westcott in the “Speaker’s commentary” Additional Note on <sup><6346></sup>John 14:16; Schaff in Lange *ibid.*).\*

**{3876} parakoh, parakohv, h[para** Latin *praeter* (see **para**, IV. 2));

1. properly, “a hearing amiss” (Plato, epistles 7, p. 341 b.).
2. (“unwillingness to hear” *i.e.*) “disobedience”: <sup><859></sup>Romans 5:19; <sup><706></sup>2 Corinthians 10:6; <sup><802></sup>Hebrews 2:2. (Cf. Trench, sec. lxvi.)\*

**{3877} parakol ouqew, parakol ouqw:** future **parakol ouqhsu**; 1 aorist **parhkol ouqhsa** (<sup><506></sup>1 Timothy 4:6 L marginal reading WH marginal reading; <sup><810></sup>2 Timothy 3:10 L T Tr WH text); perfect **parhkol ouqhka**;

1. “to follow after; so to follow one as to be always at his side” (see **para**, IV. 1); “to follow close, accompany” (so from Aristophanes and Xenophon down).

2. metaphorically,

a. “to be always present, to attend one wherever he goes”: **tini**, <sup><4167></sup>Mark 16:17 (where Tr WH text **akol ouqhsei**, which see).

b. “to follow up a thing in mind so as to attain to the knowledge of it,” *i.e.* “to understand” (cf. our “follow a matter up, trace its course,” etc.); “to examine thoroughly, investigate”: **pasin** (*i.e.* **pragmasin**), all things that have taken place, <sup><808></sup>Luke 1:3 (very often so in Greek auth, as Demosthenes, pro cor. c. 53 (p. 285, 23)).

c. “to follow faithfully” namely, “a standard or rule, to conform oneself to”: with a dative of the thing, <sup><506></sup>1 Timothy 4:6; <sup><810></sup>2 Timothy 3:10 (2 Macc. 9:27). Cf. the full discussion of this word by Grimm in the *Jahrbb. f. deutsche Theol.* for 1871, p. 46f.\*

**{3878} parakouw:** 1 aorist **parhkousa**;

1. “to hear aside” *i.e.* “casually or carelessly or amiss” (see **para**, IV. 2) (often so in classical Greek; on the frequent use of this verb by Philo see Siegfried, *Philo van Alex.* as above with (1875), p. 106).

2. “to be unwilling to hear,” *i.e.* “on hearing to neglect, to pay no heed to” (with a genitive of the person, Polybius 2, 8, 3; 3, 15, 2); contrary to Greek usage (but cf. Plutarch, *Philop.* sec. 16, 1 **kai paridein ti kai parakousai twn adartanomenwn**, de curios. sec. 14 **peirw kai twn**

**idiwn enia parakousai pote kai paridein**), with an accusative, **ton logon**, <sup><4075></sup>Mark 5:36 T WH Tr text (others, ‘overhearing the word as it was being spoken’; cf. Buttmann, 302 (259)); “to refuse to hear, pay no regard to, disobey”: **tinov**, what one says, <sup><40817></sup>Matthew 18:17 (Tobit 3:4; **ta upo tou basil eww legomena**, Esth. 3:3).\*

**{3879} parakuptw**: 1 aorist **parekuya**; “to stoop to” (cf. **para**, IV. 1) “a thing in order to look at it; to look at with head bowed forward; to look into with the body bent; to stoop and look into”: <sup><2412></sup>Luke 24:12 (T omits; L Tr brackets; WH reject the verse); <sup><4315></sup>John 20:5; **eiv to mnhmeion**, <sup><4311></sup>John 20:11; metaphorically, “to look carefully into, inspect curiously,” **eiv ti**, of one who would become acquainted with something, <sup><3025></sup>James 1:25; <sup><4012></sup>1 Peter 1:12. (Aristophanes, Theocritus, Philo, Dio Cass., Plutarch, others; the Septuagint.)\*

**{3880} paral ambanw**; future **paral hyomai**, in L T Tr WH **paral hmyomai** (<sup><4143></sup>John 14:3; see Mu); 2 aorist **parel abon**, 3 person plural **parel abosan** (<sup><5106></sup>2 Thessalonians 3:6 G T L marginal reading Tr marginal reading WH marginal reading; cf. **dol iow** (yet see WH’s Appendix, p. 165)); passive, present **paral ambanomai**; 1 future **paral hfqhsomai**, in L T Tr WH **paral hmfqhsomai** (see Mu; <sup><21734></sup>Luke 17:34-36); from Herodotus down; the Septuagint for **j qæ**

**1.** “to take to” (cf. **para**, IV. 1), “to take with oneself, to join to oneself”: **tina**, an associate, a companion, <sup><4170></sup>Matthew 17:1; 26:37; <sup><4095></sup>Mark 4:36; 5:40; 9:2; 10:32; <sup><4090></sup>Luke 9:10,28; 11:26; 18:31; <sup><4153></sup>Acts 15:39; in the passive, <sup><4144></sup>Matthew 24:40,41; <sup><21734></sup>Luke 17:34-36; one to be led off as a prisoner, <sup><4396></sup>John 19:16; <sup><4238></sup>Acts 23:18; to take with one in order to carry away, <sup><4013></sup>Matthew 2:13f,20f; **tina meq’ eautou**, <sup><4125></sup>Matthew 12:45; 18:16; <sup><4143></sup>Mark 14:33; **paral ambanein gunaika**, to take one’s betrothed to his home, <sup><4011></sup>Matthew 1:20,24; **tina** followed by **eiv** with an accusative of place, to take (and bring, cf. Winer’s Grammar, sec. 66, 2 d.) one with one into a place, <sup><4045></sup>Matthew 4:5,8; 27:27; **tina kat’ idian**, <sup><4017></sup>Matthew 20:17; middle with **prov emauton**, to my companionship, where I myself dwell, <sup><4143></sup>John 14:3. The participle is prefixed to other active verbs to describe the action more in detail, <sup><4463></sup>Acts 16:33; 21:24,26,32 (here L WH marginal reading **labwn**). Metaphorically, equivalent to “to accept or acknowledge one to be such as he professes to be; not to reject, not to withhold obedience”: **tina**, <sup><4311></sup>John 1:11.

2. “to receive something transmitted”; a. properly: **paral ambanein diakonian**, an office to be discharged, <sup><51047></sup>Colossians 4:17; **basileian**, <sup><51028></sup>Hebrews 12:28 (so for the Chaldean **I Beqan** <sup><27631></sup>Daniel 5:31; 7:18, Theodotion; Herodotus 2, 120; (Josephus, contra Apion 1, 20, 5 (where see Müller)); **thn archn**, Plato, Polybius, Plutarch). b. “to receive with the mind”; by oral transmission: **ti** followed by **apo** with a genitive of the author from whom the tradition proceeds, <sup><46123></sup>1 Corinthians 11:23 (on which cf. Paret in the Jahrb. f. deutsche Theol. for 1858, Bd. iii., p. 48ff; (see references in **apo**, II. 2 d. aa.)); by the narration of others, by the instruction of teachers (used of disciples): (**ton Criston Ihsoun ton kurion**, <sup><51026></sup>Colossians 2:6); **ti**, <sup><46501></sup>1 Corinthians 15:1,3; <sup><40109></sup>Galatians 1:9; <sup><51019></sup>Philippians 4:9; (**ti** followed by an infinitive, <sup><40704></sup>Mark 7:4); **ti para tinov** (see references under the word **para**, the passage cited), <sup><40112></sup>Galatians 1:12; <sup><51023></sup>1 Thessalonians 2:13; <sup><51036></sup>2 Thessalonians 3:6; **para tinov, kaqw ... to pwv dei** etc. <sup><51041></sup>1 Thessalonians 4:1, (**sofian para tinov**, Plato, Lach., p. 197 d.; Euthyd., p. 304 c.). (Compare: **sumparal ambanw**.)\*

{3881} **paral egomai**; (**parel egomhn**); (**para** beside, and **I egw** to lay); Vulgate in <sup><4278></sup>Acts 27:8 *lego*, i.e. “to sail past, coast along”: **thn Krhthn**, <sup><4278></sup>Acts 27:8 (here some, referring **authn**, to **Sal mwvnhn**, render “work past, weather”), 13 (**thn Ital ian**, Diodorus 13, 3; **ghn**, 14, 55; (Strabo); Latin *legere oram*).\*

{3882} **paral iov, paral ion**, also of three term. (cf. Winer’s Grammar, sec. 11, 1) (**para** and **aIv**), “by the sea, maritime”: **hIparal iov**, namely, **cwra**, the sea-coast, <sup><0167></sup>Luke 6:17 (Polybius 3, 39, 3; Diodorus 3, 15, 41; Josephus, contra Apion 1, 12; the Septuagint <sup><6539></sup>Deuteronomy 33:19; and the feminine form **hIparal ia** in Deuteronomy i, 7; <sup><0101></sup>Joshua 9:1; Judith 1:7; 3:6; 5:2, 23; 7:8; 1 Macc. 11:8; 15:38; Herodotus 7, 185; often in Polybius; Josephus, Antiquities 12, 7, 1).\*

{3883} **paral I agh, paral I aghv, hIparal I assw**, “variation, change”: <sup><5017></sup>James 1:17. (Aeschylus, Plato, Polybius, others).\*

{3884} **paral ogizomai**; (see **para**, IV. 2);

a. “to reckon wrong, miscount”: Demosthenes, p. 822, 25; 1037, 15.

**b.** “to cheat by false reckoning” (Aeschines, Aristotle); “to deceive by false reasoning” (joined to **exapatān**, Epictetus diss. 2, 20, 7); hence,

**c.** universally, “to deceive, delude, circumvent”: **tina**, <sup><5004></sup>Colossians 2:4; <sup><5022></sup>James 1:22 (the Septuagint several times for **hMrj**).\*

**{3885} paral utikov, paral utikh, paral utikon** (from **paral uw**, which see), “paralytic,” *i.e.* suffering from the relaxing of the nerves of one side; universally, “disabled, weak of limb” (A.V. “palsied, sick of the palsy”): <sup><4064></sup>Matthew 4:24; 8:6; 9:2,6; <sup><4008></sup>Mark 2:3-5,9; and L WH marginal reading in <sup><4074></sup>Luke 5:24. (Cf. Riehm, HWB, under the word Krankheiten, 5; B. D. American edition, p. 1866b).\*

**{3886} paral uw**: (perfect passive participle **paral el umenov**); properly, “to loose on one side or from the side” (cf. **para**, IV. 1); “to loose or part things placed side by side; to loosen, dissolve, hence, to weaken, enfeeble”: **paral el umenov**, “suffering from the relaxing of the nerves, unstrung, weak of limb (palsied),” <sup><4068></sup>Luke 5:18,24 ((not L WH marginal reading) see **paral utikov**); <sup><4087></sup>Acts 8:7; 9:33; **paral el umena gonata**, *i.e.* tottering, weakened, feeble knees, <sup><5022></sup>Hebrews 12:12; <sup><2388></sup>Isaiah 35:3; Sir. 25:23; **ceirev paral el umena** <sup><3077></sup>Ezekiel 7:27; <sup><3024></sup>Jeremiah 6:24; (<sup><2075></sup>Jeremiah 27:15,43 (<sup><2015></sup>Jeremiah 50:15,43)); **parel uonto aǝ dexiai**, of combatants, Josephus, b. j. 3, 8, 6; **parel uqh kai ouk edunato eti lal hsai logon**, 1 Macc. 9:55, where cf. Grimm; **swmatikh dunamei paral el umena**, Polybius 32, 23, 1; **toiv swmasi kai taiv yucaiv**, id. 20, 10, 9.’\*

**{3887} paramenw**; future **paramenw**; 1 aorist participle **parameinav**; from Homer down; “to remain beside, continue always near” (cf. **para**, IV. 1): <sup><3073></sup>Hebrews 7:23; opposed to **apel hl uqenai**, <sup><5025></sup>James 1:25 (“and continues to do so,” not departing till all stains are washed away, cf. <sup><5024></sup>James 1:24); “with one,” **prov tina**, <sup><4016></sup>1 Corinthians 16:6; **tini** (as often in Greek authors), “to survive, remain alive” (Herodotus 1, 30), <sup><5025></sup>Philippians 1:25 L T Tr WH (where Lightfoot: “**paramenw** is relative, while **menw** is absolute.” Compare: **sum-paramenw**.)\*

**{3888} paramuqeomai, paramuqoumai**; 1 aorist **paremuqhsamhn**; from Homer down; “to speak to, address” one, whether “by way of admonition and incentive,” or “to calm and console”; hence, equivalent to



“to encourage, console”: **tina**, <sup><613></sup>John 11:31; <sup><572></sup>1 Thessalonians 2:12 (11); 5:14; **tina peri tinov**, <sup><6119></sup>John 11:19.\*

**{3889} paramuqia, paramuqiv, h{paramuqeomai}**, in classical Greek “any address,” whether made “for the purpose of persuading,” or “of arousing and stimulating,” or “of calming and consoling”; once in the N.T., like the Latin *allocutio* (Seneca, ad Marc. 1; ad Helv. 1), equivalent to “consolation, comfort”: <sup><448></sup>1 Corinthians 14:3. (So Plato, Ax., p. 365 a.; Aeschines dial. Socrates 3, 3; Josephus, b. j. 3, 7, 15; Lucian, dial. mort. 15, 3; Aelian v. h. 12, 1 at the end.)\*

**{3890} paramuqion, paramuqou, to, (paramuqeomai)**, “persuasive address”: <sup><1011></sup>Philippians 2:1. (“consolation,” Sap. 3:18 and often in Greek writings (from Sophocles, Thucydides, Plato on).)\*

**{3891} paranomew, paranomw** ;” to be a **paranomov**, to act contrary to law, to break the law”: <sup><421></sup>Acts 23:3. (The Septuagint; Thucydides, Xenophon, Plato, and following.)\*

**{3892} paranomia, paranomiav, h{paranomov}** (from **para** (which see IV. 2) and **nomov**), “breach of law, transgression, wickedness”: <sup><6216></sup>2 Peter 2:16. (Thucydides, Plato, Demosthenes, others; the Septuagint.)\*

**{3893} parapikrainw**: 1 aorist **parepikrana**; (see **para**, IV. 3); the Septuagint chiefly for **hrm**; **hrmḥi** to be rebellious, contumacious, refractory; also for **rræ sy[kḥi]** etc.; “to provoke, exasperate; to rouse to indignation”: absolutely, (yet so that God is thought of as the one provoked), <sup><5816></sup>Hebrews 3:16. as in <sup><4937></sup>Psalms 105:7 (<sup><4947></sup>Psalms 106:7); 65:7 (<sup><4947></sup>Psalms 66:7); 67:7 (<sup><4947></sup>Psalms 68:7); <sup><3115></sup>Ezekiel 2:5-8; with **ton Qeon** added, <sup><2302></sup>Jeremiah 39:29 (<sup><2429></sup>Jeremiah 32:29); 51:3,8 (44:3,8); <sup><4511></sup>Psalms 5:11; <sup><3021></sup>Ezekiel 20:21, and often; in the passive, <sup><3021></sup>Lamentations 1:20; joined with **orgizesqai**, Philo de alleg. legg. iii. sec. 38; with **pl hrousqai orghv dikaiav**, vita Moys. i. sec. 55 (others **panu pikr.**); **parapikrainein kai parorgizein**, de somn. ii. sec. 26.\*

**{3894} parapikrasmov, parapikrasmou, o{parapikrainw}**, “provocation”: **en tw parapikrasmw**, “when they provoked” (angered) me by rebelliousness, <sup><5818></sup>Hebrews 3:8,15, from <sup><4948></sup>Psalms 94:8 (<sup><4948></sup>Psalms 95:8) (where the Septuagint for **hbyrm**); cf. Numbers 16.\*

**{3895} parapiptw**: 2 aorist participle **parapeswn**; properly, “to fall beside” a person or thing; “to slip aside”; hence, “to deviate from the right path, turn aside, wander”: **thv odou**, Polybius 3, 54, 5; metaphorically, **thv al hqeiav**, Polybius 12, 12 (7), 2 ((here Didot edition **antechtai**); **tou kaqhkontov**, 8, 13, 8); equivalent to “to err,” Polybius 18, 19,6; **en tini**, Xenophon, Hell. 1, 6,4. In the Scriptures, “to fall away” (from the true faith): from the worship of Jehovah, <sup><3443></sup>Ezekiel 14:13; 15:8 (for **l [ae]**); from Christianity, <sup><3816></sup>Hebrews 6:6.\*

**{3896} paraplew**: 1 aorist infinitive **parapleusai**; “to sail by, sail past,” (**para**, IV. 1): with an accusative of place, <sup><4016></sup>Acts 20:16. (Thucydides 2, 25; Xenophon, anab. 6, 2, 1; Hell. 1, 3, 3; Plato, Phaedr., p. 259 a.)\*

**{3897} paraplhsion** (neuter of the adjective **paraplhsiov**), adverb, “near to, almost to”: **hsqenhsen paraplhsion qanatw** (cf. Winer’s Grammar, sec. 54, 6), <sup><3827></sup>Philippians 2:27. (Thucydides 7, 19; “in like manner,” Polybius)\*

**{3898} paraplhsiww**, adverb (**paraplhsiov**, see **paraplhsion**), “similarly, in like manner, in the same way”: <sup><3814></sup>Hebrews 2:14 (where it is equivalent to **kata panta** <sup><3827></sup>Hebrews 2:17, and hence, is used of a similarity which amounts to equality, as in the phrase **agwnizesqai parapl**. to fight with equal advantage, *aequo Marte*, Herodotus 1, 77; so too the adjective, **su de anqrwpov wn paraplhsiov toiv al loiv**, **pl hn ge dh (o)fi pol upragmwn kai atasqal ov k.t.l.**, the words in which an oriental sage endeavors to tame the pride of Alexander the Great, Arrian, exp. Alex. 7, 1, 9 (6)).\*

**{3899} paraporeuomai**; imperfect **pareporeuomhn**; from Aristotle and Polybius down; the Septuagint for **rbæ** “to proceed at the side, go past, pass by”: <sup><1273></sup>Matthew 27:39; <sup><1112></sup>Mark 11:20; 15:29; **dia twn sporimwn**, to go along through the grain-fields so that he had the grain on either side of him as he walked (see **poiew**, I. 1 a. and c.), <sup><4023></sup>Mark 2:23 R G T WH marginal reading; **dia thv Gal il aiav**, Vulgate *praetergredi Galilaeam*, i.e. “*obiter proficisci per Galilaeam*,” i.e. ‘they passed right along through, intent on finishing the journey, and not stopping to receive hospitality or to instruct the people’ (Fritzsche), <sup><4038></sup>Mark 9:30 (but L text

Tr text WH text **eporeuonto**); **dia tw n otiwn**, <sup><8104></sup>Deuteronomy 2:4. (Synonym: cf. **parabainw**, at the end.)\*

**{3900} paraptwma, paraptwmatov, to (parapiptw**, which see);

**1.** properly, “a fall beside or near” something; but nowhere found in this sense.

**2.** tropically, “a lapse or deviation from truth and uprightness; a sin, misdeed” (R.V. “trespass,” ‘differing from **adartwma** (which see) in figure not in force’ (Fritzsche); cf. Trench, sec. lxvi.): <sup><4164></sup>Matthew 6:14,(15a G T omit; WH brackets), 15b; 18:35 Rec.; <sup><4112></sup>Mark 11:25,26 R G L; <sup><6025></sup>Romans 4:25; 5:15-18,20; 11:11f; <sup><4059></sup>2 Corinthians 5:19; <sup><8105></sup>Galatians 6:1; <sup><4007></sup>Ephesians 1:7; 2:1,5; <sup><5023></sup>Colossians 2:13; <sup><5056></sup>James 5:16 (where L T Tr WH **adartiav**). (Polybius 9, 10, 6; Sap. 3:13; 10:1; the Septuagint several times for **l [ apē w ]**; **[ v pē**, etc.; of literary faults, Longinus, 36, 2.)\*

**{3901} pararrew**; (**para** and **rew**); from Sophocles, Xenophon, and Plato down; “to flow past” (**pararreon udwr**, <sup><2340></sup>Isaiah 44:4), “to glide by”: **mh pote pararruwmēn** (2 aorist passive subjunctive; cf. Alexander Buttman (1873) Ausf. Spr. ii., p. 287; (Veitch, under the word **rew**; WH’s Appendix, p. 170); but L T Tr WH **pararuwmēn**; see Rho), “lest we be carried past, pass by” (R.V. “drift away” from them) (missing the thing), *i.e.* lest the salvation which the things heard show us how to obtain slip away from us, <sup><8105></sup>Hebrews 2:1. In Greek authors **parrarei moi ti**, “a thing escapes me,” Sophocles Philoct. 653; tropically, “slips from my mind,” Plato, legg. 6, p. 781 a.; in the sense of “neglect,” **mh parraruhw, thrhson de emhn boul hn**, <sup><4102></sup>Proverbs 3:21.\*

**{3902} parashmov, parashmon (para** (which see IV. 2), and **shma** (a mark))

**1.** “marked falsely, spurious, counterfeit”; as coin.

**2.** “marked beside or on the margin”; so of noteworthy words, which the reader of a book marks on the margin hence,

**3.** universally, “noted, marked, conspicuous, remarkable” (of persons, in a bad sense, “notorious”); “marked with a sign”: **en pl oiw parashmw**

**Dioskwuroiv**, in a ship marked with the image or figure of the Dioscuri, <sup><481></sup>Acts 28:11 (cf. B. D. under the word Castor and Pollux).\*

**{3903} paraskeuazw**; perfect passive **pireskeuasmai**; future middle **paraskeuasomai**; from Herodotus down; “to make ready, prepare”: namely, **to deipnon** (added in Herodotus 9, 82; Athen. 4, 15, p. 138), <sup><400></sup>Acts 10:10 (**sumposion**, Halt. 9, 15; 2 Macc. 2:27). Middle “to make oneself ready, to prepare oneself” (cf. Winer’s Grammar, sec. 38, 2 a.): **eiv pol emon**, <sup><448></sup>1 Corinthians 14:8 (<sup><470></sup>Jeremiah 27:42 (<sup><480></sup>Jeremiah 50:42); **eiv machn, eiv naumacian**, etc., in Xenophon). Perfect passive in middle sense, “to have prepared oneself, to be prepared or ready,” <sup><700></sup>2 Corinthians 9:2f (see Matthiae, sec. 493).\*

**{3904} paraskeuh, paraskeuhv, hJ** from Herodotus down;

1. “a making ready, preparation, equipping”.
2. “that which is prepared, equipment”.
3. in the N.T. in a Jewish sense, “the day of preparation,” *i.e.* the day on which the Jews made the necessary preparation to celebrate a sabbath or a feast: <sup><176></sup>Matthew 27:62; <sup><150></sup>Mark 15:42; <sup><254></sup>Luke 23:54; <sup><581></sup>John 19:31 (Josephus, Antiquities 16, 6, 2); with a genitive of the object, **tou pasca** (according to Winer’s Grammar, 189 (177f) a possessive genitive), <sup><694></sup>John 19:14 (cf. Rückert, Abendmahl, p. 31f); with a genitive of the subjunctive, **twv loudaiwn**, *ibid.* 42. Cf. Bleek, Beiträge zur Evangelienkritik, p. 114ff; (on later usage cf. ‘Teaching’ 8, 1 (and Harnack’s note); Martyr Polycarp, 7, 1 (and Zahn’s note); Sophocles’ Lexicon, under the word, 3).\*

**{3905} parateinw**: 1 aorist **pareteina**; from Herodotus down; “to extend beside, to stretch out lengthwise, to extend; to prolong”: **ton logon**, his discourse, <sup><407></sup>Acts 20:7 (**logouv**, Aristotle, poet. 17; 5, p. 1455b, 2; **muqon**, 9, 4, p. 1451b, 38).\*

**{3906} parathrew, parathrw**: imperfect 3 person plural **parethroun**; 1 aorist **parethrhsa**; middle, present **parathroumai**; imperfect 3 person plural **parethrounto**; properly, “to stand beside and watch” (cf. **para**, IV. 1); “to watch assiduously, observe carefully”; a. “to watch, attend to,” with the eyes: **ta ek tou ouranou gignomena**; of auguries, Dio Cassius, 38, 13; **tina**, one, to see what he is going to do (Xenophon,

mem. 3, 14, 4); contextually in a bad sense, “to watch insidiously,”

<sup><273></sup>Luke 20:20 (Tr marginal reading **apocwrhsantev**) (joined with **enedreuein**, Polybius 17, 3, 2); **tina** (Polybius 11, 9, 9; the Septuagint <sup><292></sup>Psalms 36:12 (37:12); Susanna 16) followed by the interrogative **ei**, <sup><402></sup>Mark 3:2 R G T WH Tr text; Luke vi.; Rec.; middle “to watch for oneself”: <sup><402></sup>Mark 3:2 L Tr marginal reading; <sup><417></sup>Luke 6:7 L T Tr WH ((in both passive followed by interrogative **ei**)); <sup><241></sup>Luke 14:1; active with an accusative of place (Polybius 1, 29, 4): **tav pul av** (followed by **oφwv**, cf. Buttman, 237 (205)), <sup><412></sup>Acts 9:24 R G, where L T Tr WH give middle **parethrounto**. b. “to observe” equivalent to “to keep scrupulously; to neglect nothing requisite to the religious observance of”: **ebdomadav**, Josephus, Antiquities 3, 5, 5; (**thn tw n sabbatwn hōeran**. id. 14, 10, 25); middle (“for oneself,” *i.e.* “for one’s salvation”), **hōerav**, **mhnav**, **kairouv**, <sup><840></sup>Galatians 4:10 (**ośa prostattousin**, **oī nomoi**, Dio Cassius, 53, 10; (**ta eiv brwsin ou nenomismena**, Josephus, contra Apion 2, 39, 2)).\*

**{3907} parathrhsv, parathrhsewv, h( parathrew)**, “observation” ((Polybius 16, 22, 8), Diodorus, Josephus, Antoninus, Plutarch, others): **meta parathrhsewv**, in such a manner that it can be watched with the eyes, *i.e.* in a visible manner, <sup><271></sup>Luke 17:20.\*

**{3908} paratiqhmi**; future **paraqhsu**; 1 aorist **pareqhka**; 2 aorist subjunctive 3 person plural **paraqwsin**, infinitive **paraqeinai** (<sup><407></sup>Mark 8:7 R G); passive, present participle **paratiqemenov**; 1 aorist infinitive **parateqhnai** (<sup><407></sup>Mark 8:7 Lachmann); middle, present **paratiqemai**; future **paraqhsomai**; 2 aorist 3 person plural **pareqento**, imperative **paraqou** (<sup><512></sup>2 Timothy 2:2); from Homer down; the Septuagint chiefly for **μωc**;

**1.** “to place beside, place near” (cf. **para**, IV. 1) or “set before”: **tini ti**, as

**a.** food: <sup><461></sup>Mark 6:41; 8:6f; <sup><496></sup>Luke 9:16; 11:6; **trapezan** “a table,” *i.e.* food placed on a table, <sup><463></sup>Acts 16:34 (Ep. ad Diogn. 5, 7); **ta paratiqemena uōin** (A.V. “such things as are set before you”), of food, <sup><208></sup>Luke 10:8 (Xenophon, Cyril 2, 1, 30); singular <sup><607></sup>1 Corinthians 10:27.

**b.** “to set before (one) in teaching” (Xenophon, Cyril 1, 6, 14; the Septuagint <sup><297></sup>Exodus 19:7): **tini parabol hn**, <sup><433></sup>Matthew 13:24,31.

Middle, “to set forth” (from oneself), “to explain”: followed by **oji**, <sup><447B></sup>Acts 17:3.

**2.** Middle, “to place down (from oneself or for oneself) with anyone, to deposit; to intrust, commit to one’s charge” (Xenophon, respub. Athen. 2, 16; Polybius 33, 12, 3; Plutarch, Numbers 9; Tobit 4:1): **ti tini**, a thing to one to be cared for, <sup><212B></sup>Luke 12:48; a thing to be religiously kept and taught to others, <sup><501B></sup>1 Timothy 1:18; <sup><511E></sup>2 Timothy 2:2; **tina tini**, “to commend” one to another for protection, safety, etc., <sup><442C></sup>Acts 14:23; 20:32 (Diodorus 17, 23); **tav yucav** to God, <sup><604B></sup>1 Peter 4:19; **to pneuma mou eiv ceirav Qeou**, <sup><234B></sup>Luke 23:46; <sup><330B></sup>Psalms 30:6 (<sup><330B></sup>Psalms 31:6).\*

**{3909} paratugcanw**; from Homer (Iliad 11, 74) down; “to chance to be by” (cf. **para**, IV. 1), “to happen to be present, to meet by chance”: <sup><447T></sup>Acts 17:17.\*

**{3910} parautika** (cf. Buttmann, sec. 146, 4), adverb, “for the moment”: <sup><404T></sup>2 Corinthians 4:17. (Tragg., Xenophon, Plato, and following.)\*

**{3911} paraferw**: (1 aorist infinitive **parenegkai** (<sup><222D></sup>Luke 22:42 Tdf., cf. Veitch, p. 669)); 2 aorist infinitive **parenegkein** (<sup><222D></sup>Luke 22:42 R G), imperative **parenegke** ((ibid. L Tr WH); present passive **paraferomai**; see references under the word **ferw**);

**1.** “to bear” (cf. **para**, IV. 1), “bring to, put before”: of food (Herodotus, Xenophon, others).

**2.** “to lead aside” (cf. **para**, IV. 2) “from the right course or path, to carry away”: <sup><601D></sup>Jude 1:12 (R.V. “carried along”) (where Rec. **periferesqe**); from the truth, <sup><383D></sup>Hebrews 13:9 where Rec. **perifer**. (Plato, Phaedr., p. 265 b.; Plutarch, Timol. 6; Antoninus 4, 43; Herodian, 8, 4, 7 (4 edition, Bekker)).

**3.** “to carry past, lead past,” *i.e.* “to cause to pass by, to remove”: **ti apo tinov**, <sup><414B></sup>Mark 14:36; <sup><222D></sup>Luke 22:42.\*

**{3912} parafronew, parafronw**; (**parafrwn** (from **para** (which see IV. 2) and **frhn**, ‘beside one’s wits’)); “to be beside oneself, out of one’s senses, void of understanding, insane”: <sup><412C></sup>2 Corinthians 11:23.

(From Aeschylus and Herodotus down; once in the Septuagint, <sup><3971></sup>Zechariah 7:11.)\*

**{3913} parafronia, parafroniav, hJparafrwn** (see the preceding word)), “madness, insanity”: <sup><6126></sup>2 Peter 2:16. The Greek writ, use not this word but **parafrosunh** (cf. Winer’s Grammar, 24; 95 (90)).\*

**{3914} paraceimazw:** future **paraceimasw**; 1 aorist infinitive **paraceimasai**; perfect participle **parakeceimakwv**; “to winter, pass the winter, with one or at a place”: <sup><4272></sup>Acts 27:12; <sup><4666></sup>1 Corinthians 16:6; **enth nhsw**, <sup><4481></sup>Acts 28:11; **ekei**, <sup><5482></sup>Titus 3:12. (Demosthenes, p. 909, 15; Polybius 2, 64, 1; Diodorus 19, 34; Plutarch, Sertor. 3; Dio Cassius, 40, 4.)\*

**{3915} paraceimasia, paraceimasiav, hJparaceimazw**), “a passing the winter, wintering”: <sup><4272></sup>Acts 27:12. (Polybius 3, 34, 6; (3, 35, 1); Diodorus 19, 68.)\*

**{3916} paracrhma** (properly, equivalent to **para to crhma**; cf. our “on the spot”), from Herodotus down; “immediately, forthwith, instantly”: <sup><4219></sup>Matthew 21:19f; <sup><4164></sup>Luke 1:64; 4:39; 5:25; 8:44,47,55; 13:13; 18:43; 19:11; 22:60; <sup><4417></sup>Acts 3:7; 5:10; 9:18 Rec.; 12:23; 13:11; 16:26 (WH brackets **paracrhma**); <sup><4463></sup>Acts 16:33. (Sap. 18:17; 2 Macc. 4:34, 38, etc.; the Septuagint for **μαθφι** <sup><4169></sup>Numbers 6:9; 12:4; <sup><2395></sup>Isaiah 29:5; 30:13.)\*

**{3917} pardal iv, pardal isewv, hJ**from Homer down; the Septuagint for **rme**; “a pard, panther, leopard”; a very fierce Asiatic and African animal, having a tawny skin marked with large black spots (cf. Tristram, Nat. Hist. etc., p. 111ff; BB. DD. under the word): <sup><6132></sup>Revelation 13:2.\*

**paredrew**; (from **paredrov**, sitting beside (cf. **para**, IV. 1)); “to sit beside, attend constantly” (Latin *assidere*) (Euripides, Polybius, Diodorus, others): **tw qusiasthriw**, “to perform the duties pertaining to the offering of sacrifices and incense” (to wait upon), <sup><4913></sup>1 Corinthians 9:13, L T Tr WH (for Rec. **prosedrew**).\*

**{3918} pareimi**; imperfect 3 person pl. **parhsan**; future 3 person singular **parestai** (<sup><6678></sup>Revelation 17:8 L T (not (as G Tr WH Alford, others) **parestai**; see Alexander Buttmann (1873) Ausf. Spr. sec. 108, Anm. 20; Chandler sec. 803)); (**para** near, by (see **para**, IV. 1 at the



end) and **eimi**); the Septuagint chiefly for **awB**; as in Greek authors from Homer down

**a.** “to be by, be at hand, to have arrived, to be present”: of persons, <sup><210></sup>Luke 13:1; <sup><812></sup>John 11:28; <sup><4121></sup>Acts 10:21; <sup><6175></sup>Revelation 17:8; **parwn**, “present” (opposed to **apwn**), <sup><4178></sup>1 Corinthians 5:3; <sup><7102></sup>2 Corinthians 10:2,11; 13:2, 10; **epi tinov**, before one (a judge), <sup><4219></sup>Acts 24:19; **epi tini**, for (to do) something, <sup><4157></sup>Matthew 26:50 Rec.; **epi ti**, *ibid.* G L T Tr WH (on which see **epi**, B. 2 a. [z.]); **enwpion Oeou**, in the sight of God, <sup><4183></sup>Acts 10:33 (not Tr marginal reading); **enqade**, <sup><4176></sup>Acts 17:6; **prov tina**, with one, <sup><4121></sup>Acts 12:20; <sup><7102></sup>2 Corinthians 11:9 (8); <sup><808></sup>Galatians 4:18,20. of time: **okairov parestin**, <sup><4105></sup>John 7:6; **to paron**, the present, <sup><821></sup>Hebrews 12:11 (3 Macc. 5:17; see examples from Greek authors in Passow, under the word, 2 b.; (Liddell and Scott, under the word, II.; Sophocles’ Lexicon, under the wordb.)). of other things: **tou euaggel iou tou parontov eiv uðav**, which is come unto (and so is present among) you, <sup><5005></sup>Colossians 1:6 (followed by **eiv** with an accusative of place, 1 Macc. 11:63, and often in secular authors from Herodotus down; see **eiv**, C. 2).

**b.** “to be ready, in store, at command”: **hparousa al hqeia**, the truth which ye now hold, so that there is no need of words to call it to your remembrance, <sup><612></sup>2 Peter 1:12; (**mh** **parestin tini ti**, *ibid.* 9 (A.V. “lacketh”), and Lachmann in 8 also (where others, **uparonta**) (Sap. 11:22 (21), and often in classical Greek from Homer down; cf. Passow, as above; (Liddell and Scott, as above)); **ta paronta**, “possessions, property” (A.V. “such things as ye have” (cf. our ‘what one has by him’)), <sup><812></sup>Hebrews 13:5 (**oiv ta paronta arkei, hkista tw n al I otriwn oregontai**, Xenophon, *symp.* 4, 42). (Compare: **sumpareimi**.)\*

**{3919} pareisagw**: future **pareisaxw**; (see **para**, IV. 1); “to introduce or bring in secretly or craftily”: **aireseiv apwl eiav**, <sup><611></sup>2 Peter 2:1. In the same sense of heretics: **elkastov idiww kai eterww idian doxan pareishgagosan**, Hegesippus (circa 175 A. D.) quoted in Eusebius, *h. e.* 4, 22, 5; **dokousi pareisagein ta arrhta autwn ... musthria**, Origen *philos.* (equivalent to Hippolytus *refuture omn. haeres.*) 5, 17 at the end; of Marcion, **nomizwn kainon ti pareisagein**, *ibid.* 7, 29 at the beginning; — passages noted by Hilgenfeld, *Zeitschr. f. wissensch. Theol.* 1860, p. 125f (**oiv prodotai touv stratiwtav**

**pareisagontev entov twn teicwn kuriouv thv pol ewv epoihsan**, Diodorus 12, 41 (cf. Polybius 1, 18, 3; 2, 7, 8). In other senses in other secular authors)\*

**{3920} pareisaktov, pareisakton (pareisagw)**, “secretly or surreptitiously brought in”; (A.V. “privily brought in”); “one who has stolen in” (Vulgate *subintroductus*): ~~<800>~~ Galatians 2:4; cf. C. F. A. Fritzsche in Fritzschorum opuscc., p. 181f.\*

**{3921} pareisduw** or **pareisdunw**: 1 aorist **pareisedusa** (according to classical usage trans., cf. **duw**; (see below)); “to enter secretly, slip in stealthily; to steal in”; (A.V. “creep in unawares”): ~~<800>~~ Jude 1:4 (here WH **pareiseduhsan**, 3 person plural 2 aorist passive (with middle or intransitive force); see their Appendix, p. 170, and cf. Buttman, 56 (49); Veitch, under the word **duw**, at the end); cf. the expressions **pareisdusin pl anhv poiein**, the Epistle of Barnabas 2, 10; **ecein**, ibid. 4, 9. (Hippocrates, Herodian, 1, 6, 2; 7, 9, 18 (8 edition, Bekker; Philo de spec. legg. sec. 15); Plutarch, Galen, others.)\*

**{3922} pareisercomai**: 2 aorist **pareishl qon**;

1. “to come in secretly or by stealth” (cf. **para**, IV. 1), “to creep or steal in” (Vulgate *subintroeo*): ~~<800>~~ Galatians 2:4 (Polybius 1, 7, 3; 1, 8, 4; (especially) 2, 55, 3; Philo de opif. mund. sec. 52; de Abrah. sec. 19, etc.; Plutarch, Poplic. 17; Clement, homil. 2, 23).

2. “to enter in addition, come in besides” (Vulgate *subintro*): ~~<800>~~ Romans 5:20, cf. 12.\*

**{3923} pareisferw**: 1 aorist **pareishnegka**;

a. “to bring in besides” (Demosthenes, others).

b. “to contribute besides” to something: **spoudhn**, ~~<600>~~ 2 Peter 1:5 (R.V. “adding on your part”).\*

**{3924} parektov** (for which the Greek writings from Homer down use **parek, parex**);

1. preposition with the genitive (cf. Winer’s Grammar, sec. 54, 6), “except; with the exception of” (a thing, expressed by the genitive): ~~<400>~~ Matthew

5:32; 19:9 L WH marginal reading; <sup><4052></sup>Acts 26:29, (<sup><18136></sup>Deuteronomy 1:36 Aquila; Test xii. Patr., p. 631; ('Teaching' 6, sec. 1); Geoponica 13, 15, 7).

**2.** adverb “besides”: **ta parektov** namely, **ginomena**, the things that occur besides or in addition, <sup><47128></sup>2 Corinthians 11:28 (cf. our ‘extra matters’; others, “the things that I omit”; but see Meyer).\*

**parembal l w**: future **parembal w**; from Aristophanes and Demosthenes down;

**1.** “to cast in by the side of or besides” (cf. **para**, IV. 1), “to insert, interpose; to bring back into line”.

**2.** from Polybius on, in military usage, “to assign” to soldiers “a place,” whether “in camp or in line of battle, to draw up in line, to encamp” (often in 1 Macc., and in the Septuagint where for **hnj**): **tini caraka**, “to cast up a bank about “a city, <sup><2293></sup>Luke 19:43 L marginal reading T WH text\*

**{3925} parembol h, parembol hv. hJ** (from **parembal l w**, which see);

**1.** “interpolation, insertion” (into a discourse of matters foreign to the subject in hand, Aeschines).

**2.** In the Maced. dialect (cf. Sturz, De dial. Maced. et Alex., p. 30; Lob. ad Phryn., p. 377; (Winer’s Grammar, 22)) “an encampment” (Pclyb., Diodorus, Josephus, Plutarch);

**a.** “the camp of the Israelites in the desert” (an enclosure within which their tents were pitched), <sup><12914></sup>Exodus 29:14; 19:17; 32:17; hence, in <sup><8311></sup>Hebrews 13:11 used for “the city of Jerusalem,” inasmuch as that was to the Israelites what formerly the encampment had been in the desert; of “the sacred congregation or assembly of Israel,” as that had been gathered formerly in camps in the wilderness, <sup><8313></sup>Hebrews 13:13.

**b.** “the barracks of the Roman soldiers,” which at Jerusalem were in the castle Antonia: <sup><4234></sup>Acts 21:34,37; 22:24; 23:10,16,32.

**3.** “an army in line of battle”: <sup><8134></sup>Hebrews 11:34; <sup><6119></sup>Revelation 20:9 (here A.V. “camp”), (<sup><12149></sup>Exodus 14:19, 20; <sup><17416></sup>Judges 4:16; 8:11; <sup><19416></sup>1 Samuel 14:16; very often in Polybius; Aelian v. h. 14, 46). Often in the Septuagint for **hnj mas** which signifies both “camp” and “army”; frequent in both senses in 1 Maccabees (105-63 B. C.); cf. Grimm on 1 Macc. 3:3.\*

**{3926}** **parenoclew, parenoclw**; (see **enoclew**); “to cause trouble in a matter” (**para** equivalent to **para tini pragmati**); “to trouble, annoy”: **tini**, <sup><4159></sup>Acts 15:19. (The Septuagint; Polybius, Diodorus, Plutarch, Epictetus, Lucian, others.)\*

**{3927}** **parepidhmov, parepidhmon** (see **epidhmew**), properly, “one who comes from a foreign country into a city or land to reside there by the side of the natives; hence, stranger; sojourning in a strange place, a foreigner” (Polybius 32, 22, 4; Athen. 5, p. 196 a.); in the N.T. metaphorically, in reference to heaven as the native country, “one who sojourns on earth”: so of Christians, <sup><000></sup>1 Peter 1:1; joined with **paroikoi**, <sup><021></sup>1 Peter 2:11, cf. 1:17, (Christians **patridav oikousin idiav, al l’ wj paroikoi. metecousi pantwn wj pol itai, kai panq’ upomenous in wj xenoi. pasa xenh patriv estin autwn kai pasa patriv xenh**, Ep. ad Diogn. c. 5); of the patriarchs, **xenoi kai parepidhmoi epi thv ghv**, <sup><8113></sup>Hebrews 11:13 (<sup><0234></sup>Genesis 23:4; <sup><483></sup>Psalms 38:13 (<sup><4913></sup>Psalms 39:13); **parepidhmia tiv estin obiov**, Aeschines dial. Socrates 3, 3, where see Fischer).\*

**{3928}** **parercomai**; future **parel eusomai**; perfect **parel hl uqa**; 2 aorist **parhl qon**, 3 person imperative **parel qatw** (<sup><483></sup>Matthew 26:39 L T Tr WH; see **apercomai**, at the beginning); from Homer down; the Septuagint mostly for **rbē**

**1.** (**para** past (cf. **para**, IV. 1)) “to go past, pass by”;

**a.** properly,

[a]. of persons moving forward: “to pass by,” absolutely, <sup><287></sup>Luke 18:37; **tina**, to go past one, <sup><468></sup>Mark 6:48; with an accusative of place, <sup><416></sup>Acts 16:8 (Homer Iliad 8, 239; Xenophon, an. 4, 2, 12; Plato, Alc. 1, p. 123 b.); **dia thv odou ekeinw**, <sup><488></sup>Matthew 8:28.

[b]. of time: <sup><045></sup>Matthew 14:15; **oparel hl uqvw cronov** (A.V. “the time past”), <sup><043></sup>1 Peter 4:3 (Sophocles, Isocrates, Xenophon, Plato, Demosthenes, others); of an act continuing for a time (viz. the Fast), <sup><479></sup>Acts 27:9. (**ta parel qonta** and **ta epionta** are distinguished in Aelian v. h. 14, 6.)

**b.** metaphorically,

[a]. “to pass away, perish”: **wj anqov**, <sup><3010></sup>James 1:10 **o.buranov**, <sup><4158></sup>Matthew 5:18; 24:35; <sup><4133></sup>Mark 13:31; <sup><4267></sup>Luke 16:17; 21:33; <sup><6180></sup>2 Peter 3:10; <sup><6200></sup>Revelation 21:1 Rec.; **h.jenea aauth**, <sup><4264></sup>Matthew 24:34; <sup><4133></sup>Mark 13:30f; <sup><4213></sup>Luke 21:32; **oj l ogoi mou**, <sup><4265></sup>Matthew 24:35; <sup><4133></sup>Mark 13:31; <sup><4213></sup>Luke 21:33; **ta arcaia parh qen**, <sup><4787></sup>2 Corinthians 5:17 (<sup><1318></sup>Psalms 36:36 (<sup><1376></sup>Psalms 37:36); <sup><2074></sup>Daniel 7:14 Theodotion; Sap. 2:4; 5:9; Demosthenes, p. 291, 12; Theocritus, 27, 8). Here belongs also <sup><4158></sup>Matthew 5:18 (‘not even the smallest part shall pass away from the law,’ *i.e.* so as no longer to belong to it).

[b]. “to pass by” (pass over), *i.e.* “to neglect, omit” (transgress): with an accusative of the thing, <sup><4142></sup>Luke 11:42; 15:29, (<sup><6770></sup>Deuteronomy 17:2; <sup><3418></sup>Jeremiah 41:18 (<sup><3448></sup>Jeremiah 34:18); Judith 11:10; 1 Macc. 2:22; **Diov nwn**, Hesiod theolog. 613; **nomon**, Lysias, p. 107, 52; Demosthenes, p. 977, 14).

[g]. “to be led by, to be carried past, be averted”: **apo tinov**, “from one” *i.e.* so as not to hit, not to appear to (<sup><4492></sup>2 Chronicles 9:2); **parel qatw ap’ emou to pothrion**, <sup><4879></sup>Matthew 26:39; **parel qein**, 42 (here G T Tr WH omit; L brackets **ap’ emou**); **ap’ autou h.jwta**, <sup><4145></sup>Mark 14:35.

**2. (para to (cf. para, IV. 1))** “to come near, come forward, arrive”: <sup><4237></sup>Luke 12:37; 17:7; <sup><4417></sup>Acts 24:7 Rec. (and in Greek authors from Aeschylus and Herodotus down). (Synonym: see **parabainw**, at the end. Compare: **antiparercomai**.)\*

**{3929} pasesiv, paseseww, h.jparihmi**, which see), “pretermission, passing over, letting pass, neglecting, disregarding”: **dia thn pasesin ... anoch tou Qeou**, because God had patiently let pass the sins committed previously (to the expiatory death of Christ), *i.e.* bad tolerated, had not punished (and so man’s conception of his holiness was in danger of becoming dim, if not extinct), <sup><4125></sup>Romans 3:25, where cf. Fritzsche; (Trench, sec. xxxiii. (Hippocrates, Dionysius Halicarnassus, others)).\*

**{3930} parecw**; imperfect **pareicon**, 3 person plural **pareican** (<sup><4832></sup>Acts 28:2 L T Tr WH; see **ecw**, at the beginning, and **apercomai**, at the beginning); future 3 person singular **parexei** (<sup><4104></sup>Luke 7:4 R G; see below); 2 aorist 3 person plural **parescon**, participle **parascwn**; middle (present **parecomai**); imperfect **pareicomhn**; future 2 person singular **parexh** (<sup><4104></sup>Luke 7:4 L T Tr WH); from Homer down; Plautus’ *praehibeo*

*i.e. praebeo* (Latin *prae* from the Greek **parai** (but see Curtius, sections 346, 380 (cf. **para** IV. 1 at the end))); *i.e.*

a. “to reach forth, offer”: **ti tini**, <sup><416></sup>Luke 6:29.

b. “to show, afford, supply”: **tini hšucian**, <sup><421></sup>Acts 22:2;  
**filanqrwpian**, <sup><480></sup>Acts 28:2; **panta**, <sup><467></sup>1 Timothy 6:17.

c. “to be the author of, or to cause one to have; to give, bring, cause,” one something — either unfavorable: **kopouv**, <sup><160></sup>Matthew 26:10; <sup><146></sup>Mark 14:6; <sup><100></sup>Luke 11:7; 18:5; <sup><867></sup>Galatians 6:17 (**parecein ponon**, Sir. 29:4; **agwna**, <sup><173></sup>Isaiah 7:13; **pragmata**, very often from Herodotus down; also **ocl on**, see Passow, under the word **ocl ov**, 3; (Liddell and Scott, under the word, II.)); — or favorable: **ergasian**, <sup><466></sup>Acts 16:16, and Lachmann in 19:24; **pistin** (A.V. “to give assurance”), <sup><473></sup>Acts 17:31, on which phrase cf. Fischer, *De vitiis lexic. N.T.*, pp. 37-39; equivalent to “to occasion” (**zhthseiv**, see **oikonomia**), <sup><500></sup>1 Timothy 1:4. Middle,

1. “to offer, show, or present oneself”: with **eauton** added (Winer’s Grammar, sec. 38, 6; (Buttmann, sec. 135, 6)), with an accusative of the predicate, **tupon**, a pattern, <sup><107></sup>Titus 2:7; **paradeigma ... toionde**, **eauton pareiceto**, Xenophon, Cyril 8, 1, 39; (Josephus, *contra Apion* 2, 15, 4); in the act., Plutarch, *puer. educ.* c. 20 at the beginning.

2. “to exhibit or offer on one’s own part”: **to dikaion toiv douloiv**, <sup><101></sup>Colossians 4:1; “to render or afford from one’s own resources or by one’s own power”: **tini ti**, <sup><106></sup>Luke 7:4 (where if we read, with Rec., **parexei**, it must be taken as the 3rd person singular of the future active (in opposed to Winer’s Grammar, sec. 13, 2 a.), the elders being introduced as talking among themselves; but undoubtedly the reading **parexh** should be restored (see above at the beginning), and the elders are addressing Jesus; cf. Meyer at the passage; (and on the construction, cf. Buttmann, sec. 139, 32)). On the middle of this verb, cf. Krüger, sec. 52, 8, 2; Winer’s Grammar, sec. 38, 5 end; (Ellicott and Lightfoot on Colossians as above).\*

**{3931}** **parhgoria**, **parhgoriav**, **h[parhgorew** (to address)), properly, “an addressing, address”; *i.e.*

a. “exhortation” (4 Macc. 5:11; 6:1; Apoll. Rh. 2, 1281).

**b.** “comfort, solace, relief, alleviation, consolation”: <sup><5041></sup>Colossians 4:11 (where see Lightfoot). (Aeschylus Ag. 95; Philo, q. deus immort. sec. 14; de somn. i., sec. 18; Josephus, Antiquities 4, 8, 3; often in Plutarch; Hierocl.)\*

**{3932} parqenia, parqeniav, hJ(purqenov)**, “virginity”: <sup><4026></sup>Luke 2:36. (<sup><2408></sup>Jeremiah 3:4; Pindar, Aeschylus, Euripides, Diodorus, Plutarch, Herodian, others (cf. Field, Otium Norv. pars 3:at the passage).)\*

**{3933} parqenov, parqenou, hJ**

**1.** “a virgin”: <sup><4023></sup>Matthew 1:23 (from <sup><2374></sup>Isaiah 7:14); 25:1,7,11; <sup><4027></sup>Luke 1:27; <sup><4010></sup>Acts 21:9; <sup><4025></sup>1 Corinthians 7:25,28,33(34) (from Homer down; the Septuagint chiefly for **hl WtB**] several times for **hr [Jæ** twice for **hml [æ**. either “a marriageable maiden, or a young (married) woman,” Gen 24:43; <sup><2374></sup>Isaiah 7:14, on which (last) word cf., besides Gesenius, Thesaurus, p. 1037, Credner, Beiträge as above with ii., p. 197ff; **parqenov** of a young bride, newly married woman, Homer, Iliad 2, 514); **hJparqenon tinov**, one’s marriageable daughter, <sup><4025></sup>1 Corinthians 7:36ff; **parqenov agnh**, a pure virgin, <sup><4010></sup>2 Corinthians 11:2.

**2.** “a man who has abstained from all uncleanness and whoredom attendant on idolatry, and so has kept his chastity”: <sup><6444></sup>Revelation 14:4, where see DeWette. In ecclesiastical writings “one who has never had commerce with women”; so of Joseph, in Fabricius, Cod. pseudepigr. Vet. Test. ii., pp. 92, 98; of Abel and Melchizedek, in Suidas (10 a. and 2450 b.); especially of the apostle John, as in Nonnus, metaphorically, ev. Joann. 19, 140 (<sup><6305></sup>John 19:26), **hnide parqenon**

**{3934} Parqov, Parqou, oJ** “a Parthian,” an inhabitant of Parthia, a district of Asia, bounded on the north by Hyrcania, on the east by Ariana, on the south by Carmania Deserta, on the west by Media; plural in <sup><4010></sup>Acts 2:9 of the Jewish residents of Parthia. (B. D. under the word Parthians; Geo. Rawlinson, Sixth Great Oriental Monarchy, etc. (Lond. 1873).)\*

**{3935} parihami**: 2 aorist infinitive **pareinai** (<sup><4010></sup>Luke 11:42 L T Tr WH); perfect passive participle **pareimenov**; from Homer down;

**1.** “to let pass; to pass by, neglect” (very often in Greek writings from Pindar, Aeschyl, Herodotus down), “to disregard, omit”: **ti**, <sup><4010></sup>Luke



11:42 (R G **afienai**) (**adarthmata**, “to pass oreo,” let go unpunished, Sir. 23:2; (**timwrian**, Lycurgus, 148, 41)).

2. “to relax, loosen, let go” (see **para**, IV. 2) (e.g. a bow); perfect passive participle **pareimenov**, “relaxed, unstrung, weakened, exhausted” (Euripides, Plato, Diodorus, Plutarch, others): **ceirev**, <sup><812></sup>Hebrews 12:12; Sir. 2:13; 25:23, cf. <sup><318></sup>Zephaniah 3:16; <sup><206></sup>Jeremiah 4:31; **argoi kai pareimenoï epi argon agaçon**, Clement of Rome, 1 Car. 34, 4 cf. 1. Cf. **paral uw**.\*

**{3936} paristanw**, see **paristhmi**.

**{3936} paristhmi** and (in later writings, and in the N.T. in <sup><613></sup>Romans 6:13, 16) **paristanw**; future **parasthsw**; 1 aorist **paresthsa**; 2 aorist **paresthñ**; perfect **paresthka**, participle **paresthkw** and **parestww**; pluperfect 3 person plural **pareisthkeisan** (<sup><410></sup>Acts 1:10 (WH **paristhkeisan**; see **isthmi**, at the beginning)); 1 future middle **parasthsomai**; from Homer down.

1. The present, imperfect, future and 1 aorist active have a transitive sense (the Septuagint chiefly for **dym[ h]**),

a. “to place beside or near” (**para**, IV. 1); “to set at hand; to present; to proffer; to provide”: **kthnh**, <sup><423></sup>Acts 23:24 (**skafh**, 2 Macc. 12:3); **tina** or **ti tini**, to place a person or thing at one’s disposal, <sup><185></sup>Matthew 26:53; to present a person for another to see and question, <sup><423></sup>Acts 23:33; “to present or show,” **tina** or **ti** with an accusative of the quality which the person or thing exhibits: **oiv paresthsen eauton zwnta**, <sup><408></sup>Acts 1:3; add, <sup><613></sup>Romans 6:13,16,19; <sup><710></sup>2 Corinthians 11:2; <sup><457></sup>Ephesians 5:27; <sup><515></sup>2 Timothy 2:15 (“te vegetum nobis in Graecia siste,” Cicero, ad Att. 10, 16, 6); **tina** with a predicate accusative followed by **katenwpion tinov**, <sup><512></sup>Colossians 1:22; **eauton wv (wsei) tina tini**, <sup><613></sup>Romans 6:13; “to bring, lead to,” in the sense of “presenting,” without a dative: <sup><494></sup>Acts 9:41; <sup><512></sup>Colossians 1:28. of sacrifices or of things consecrated to God: **ta swmata uðwn qusian ... tw Qew**, <sup><511></sup>Romans 12:1 (so also in secular authors: Polybius 16, 25, 7; Josephus, Antiquities 4, 6, 4; Lucian, deor. concil. 13; Latin *admoveo*, Vergil Aen. 12, 171; *sisto*, Stat. Theb. 4, 445); **tina** (a firstborn) **tw kuriw**, <sup><122></sup>Luke 2:22; “to bring to, bring near,” metaphorically, *i.e.* “to bring into one’s fellowship or intimacy”:

**tina tw Qew**, <408>1 Corinthians 8:8; namely, **tw Qew**, <7014>2 Corinthians 4:14.

**b.** “to present (show) by argument, to prove”: **ti**, <4243>Acts 24:13 (Epictetus diss. 2, 23, 47; followed by **pwv**, id. 2, 26, 4; **tini ti**, Xenophon, oec. 13, 1; **tini, oji**, Josephus, Antiquities 4, 3, 2; de vita sua sec. 6).

**2.** Middle and perfect, pluperfect, 2 aorist active, in an intransitive sense (the Septuagint chiefly for **dmfe**, also for **bXa**); “to stand beside, stand by or near, to be at hand, be present”;

**a.** universally, “to stand by”: **tini**, “to stand beside one,” <4010>Acts 1:10; 9:39; 23:2; 27:23; **o.paresthkwv**, “a by-stander,” <4146>Mark 14:47,69 (here T Tr WH **parestwsin**); 15:35 (here Tdf. **parestwtwn**, WH marginal reading **esthkotwn**), 39; <682>John 18:22 (L marginal reading Tr marginal reading **parestwtwn**); **o.parestwv**, <4147>Mark 14:70; <6925>John 19:26 (here anarthrous)

**b.** “to appear”: with a predicate nominative followed by **enwpion tinov**, <4040>Acts 4:10 (A.V. “stand here”); before a judge, **Kaisari**, <4274>Acts 27:24; middle **tw bhmati tou Qeou** (R G **Cristou**), <5140>Romans 14:10.

**c.** “to be at hand, stand ready”: of assailants, absolutely, <4025>Acts 4:26 (A.V. “stood up”) (from <500>Psalm 2:2); “to be at hand for service,” of servants in attendance on their master (Latin *appareo*), **tini**, <7045>Esther 4:5; **enwpion tinov**, <1108>1 Kings 10:8; **enwpion tou Qeou**, of a presence-angel (A.V. “that stand in the presence of God”), <4019>Luke 1:19, cf. <682>Revelation 8:2.; absolutely, **oj parestwtev**, “them that stood by,” <2924>Luke 19:24; with **autw** added (viz. the high-priest), <4212>Acts 23:2, 4.

**d.** “to stand by to help, to succor” (German *beistehen*): **tini**, <5142>Romans 16:2; <5047>2 Timothy 4:17 (Homer, Iliad 10, 290; Hesiod th. 439; Aristophanes vesp. 1388; Xenophon; Demosthenes, p. 366, 20; 1120, 26, and in other authors).

**e.** “to be present; to have come”: of time, <4003>Mark 4:29.\*

**{3937} Parmenav** (probably contracted from **Parmenidhv** ‘steadfast’; cf. Winer’s Grammar, 103 (97)), accusative **Parmenan** (cf. Buttmann, 20 (18)), **oj** “Parmenas,” one of the seven “deacons” of the primitive church at Jerusalem: <4085>Acts 6:5.\*

**{3938} parodov, parodou, hJ(para**, near by; **odov**), “a passing by or passage “: **en parodw**, “in passing” (A.V. “by the way”), <sup><6107></sup>1 Corinthians 16:7. (Thucydides 1, 126; 5:4; Polybius 5, 68, 8; Cicero, ad Att. 5, 20, 2.; Lucian, dial. deor. 24, 2.)\*

**{3939} paroikew, paroikw**; 1 aorist **parwkhsa**;

**1.** properly, “to dwell beside (one) or in one’s neighborhood” (**para**, IV. 1); “to live near”; (Xenophon, Thucydides, Isocrates, others).

**2.** in the Scriptures “to be or dwell” in a place as “a stranger, to sojourn” (the Septuagint for **rWg**, several times also for **bvga** and **^kæ**: followed by **en** with a dative of place, <sup><0218></sup>Luke 24:18 R L (<sup><0201></sup>Genesis 20:1; 21:34; 26:3; <sup><0214></sup>Exodus 12:40, the Alexandrian LXX manuscript; <sup><0808></sup>Leviticus 18:3 (Aldine LXX), etc.); with an accusative of place, *ibid.* G T Tr WH (<sup><0178></sup>Genesis 17:8; <sup><0164></sup>Exodus 6:4); **eiv** with the accusative of place (in pregnant construction; see **eiv**, C. 2), <sup><810></sup>Hebrews 11:9. (Metaphorically and absolutely, “to dwell on the earth,” Philo de cherub. sec. 34 (cf. Clement of Rome, 1 Corinthians 1, 1 and Lightfoot and Harnack at the passage; Holtzmann, Einl. ins N.T., p. 484f. Synonym: see **katoikew**.)\*)

**{3940} paroikia, paroikiav, hJparoikew**, which see), a Biblical and ecclesiastical word “a dwelling near or with one”; hence, “a sojourning, dwelling in a strange land”: properly, <sup><4137></sup>Acts 13:17 (2 Esdr. 8:35; <sup><4805></sup>Psalms 119:5 (120:5); Sap. 19:10; Prol. of Sir. 21; cf. Fritzsche on Judith 5:9). Metaphorically, the life of man here on earth, likened to a sojourning: <sup><0117></sup>1 Peter 1:17 (<sup><0470></sup>Genesis 47:9); see **parepidhmov** (and references under **paroikew**).\*

**{3941} paroikov, paroikon (para** and **oikov**);

**1.** in classical Greek “dwelling near, neighboring”.

**2.** in the Scriptures “a stranger, foreigner, one who lives in a place without the right of citizenship”; (R.V. “sojourner”); the Septuagint for **rge** and **bv]O** (see **paroikew** 2, and **paroikia** (and cf. Schmidt, Syn., 43, 5; Liddell and Scott, under the word)): followed by **en** with the dative of place, <sup><4406></sup>Acts 7:6,29; metaphorically, “without citizenship in God’s kingdom”: joined with **xenov** and opposed to **sumpol ithv**, <sup><4019></sup>Ephesians 2:19 (**monov kuriov oJeov pol ithv esti, paroikon de kai ephl uton to genhton apan**, Philo de cherub. sec. 34 (cf. Mangey 1:161 note)); “one

who lives on earth as a stranger, a sojourner on the earth”: joined with **parepidhmov** (which see), of Christians, whose fatherland is heaven, <sup><6121></sup>1 Peter 2:11. (Cf. Ep. ad Diognet. sec. 5, 5.)\*

**{3942} paroimia, paroimiav, h[para** by, aside from (cf. **para**, IV. 2), and **oimov** way), properly, “a saying out of the usual course” or “deviating from the usual manner of speaking” (cf. Suidas 654, 15; but Hesychius under the word, et al., ‘a saying heard by the wayside’ (**para**, IV. 1), *i.e.* a “current or trite saying, proverb”; cf. Curtius, sec. 611; Stephanus’ Thesaurus, under the word), hence,

1. “a clever and sententious saying, a proverb” (Aeschylus Ag. 264; Sophocles, Plato, Aristotle, Plutarch, others; examples from Philo are given by Hilgenfeld, Die Evangelien, p. 292f (as de ebriet. sec. 20; de Abr. sec. 40; de vit. Moys. i. sec. 28; ii. sec. 5; de exsecrat. sec. 6); for **l v[th** in <sup><3001></sup>Proverbs 1:1; 25:1 the Alexandrian LXX manuscript; Sir. 6:35, etc.): **to thv paroimiav**, “what is in the proverb” (Lucian, dial. mort. 6, 2; 8, 1), <sup><6022></sup>2 Peter 2:22.

2. “any dark saying which shadows forth some didactic truth, especially a symbolic or figurative saying”: **paroimian legein**, <sup><6169></sup>John 16:29; **en paroimiaiv lal ein**, *ibid.* 25; “speech or discourse in which a thing is illustrated by the use of similes and comparisons; an allegory, *i.e.* extended and elaborate metaphor”: <sup><6006></sup>John 10:6.\*

**{3943} paroinov, paroinon**, a later Greek word for the earlier **paroiniov** (**para** (which see IV. 1) and **oinov**, one who sits long at his wine), “given to wine, drunken”: <sup><5003></sup>1 Timothy 3:3; <sup><3007></sup>Titus 1:7; (others give it the secondary sense, ‘quarrelsome over wine’; hence, “brawling, abusive”).\*

**{3944} paroicomai**: perfect participle **parwchmenov**; “to go by, pass by”: as in Greek writings from Homer, Iliad 10, 252 down, of time, <sup><4416></sup>Acts 14:16.\*

**{3945} paromiazw**; (from **paromioiv**, and this from **para** (which see IV. 1 (?)) and **omioiv**); “to be like; to be not unlike”: Matthew 23: 27 R G T Tr marginal reading WH text (Several times also in ecclesiastical writings.)\*

**{3946} paromoiov, paromoion** (also of three term. (see **odoioiv**, at the beginning)), “like”: <sup><4008></sup>Mark 7:8 (T WH omit; Tr brackets the clause), 13. (Herodotus, Thucydides, Xenophon, Demosthenes, Polybius, Diodorus, others.)\*

**{3947} paroxunw**: properly, “to make sharp, to sharpen” (**para**, IV. 3): **thn macairan**, <sup><6341></sup>Deuteronomy 32:41. Metaphorically, (so always in secular authors from Euripides, Thucydides, Xenophon down),

a. “to stimulate, spur on, urge” (**prov ti, epi ti**).

b. “to irritate, provoke, rouse to anger”; passive, present **paroxunomai**; imperfect **parwxunomhn**: <sup><4476></sup>Acts 17:16; <sup><4335></sup>1 Corinthians 13:5. The Septuagint chiefly for **xape** “to scorn, despise”; besides for **sy[ k̄hi** “to provoke, make angry,” <sup><6918></sup>Deuteronomy 9:18; <sup><4959></sup>Psalms 105:29 (<sup><4969></sup>Psalms 106:29); <sup><2858></sup>Isaiah 65:3; for **āyxq̄hi** “to exasperate,” <sup><6907></sup>Deuteronomy 9:7,22, etc.; passive for **hrj**; “to burn with anger,” <sup><2085></sup>Hosea 8:5; <sup><3108></sup>Zechariah 10:3, and for other verbs.\*

**{3948} paroxusmov, paroxusmou, o{paroxunw**, which see);

1. “an inciting, incitement”: **eiv paroxusmon agaphv** (A.V. “to provoke unto love”), <sup><3104></sup>Hebrews 10:24.

2. “irritation” (R.V. “contention”): <sup><4159></sup>Acts 15:39; the Septuagint twice for **āxq**, violent anger, passion, <sup><6328></sup>Deuteronomy 29:28; <sup><2408></sup>Jeremiah 39:37 (<sup><2437></sup>Jeremiah 32:37); Demosthenes, p. 1105, 24.’\*

**{3949} parorgizw**; Attic future (cf. Buttman, 37 (32); WH’s Appendix, 163) **parorgiw**; “to rouse to wrath, to provoke, exasperate, anger” (cf. **para**, IV. 3): <sup><5109></sup>Romans 10:19; <sup><4004></sup>Ephesians 6:4; and Lachmann in <sup><3102></sup>Colossians 3:21. (Demosthenes, p. 805, 19; Philo de somn. ii. sec. 26; the Septuagint chiefly for **sy[ k̄hi**)\*

**{3950} parorgismov, parorgismou, o{parorgizw**, “indignation, exasperation, wrath”: <sup><4008></sup>Ephesians 4:26. (<sup><1150></sup>1 Kings 15:30; <sup><1236></sup>2 Kings 23:26; <sup><4198></sup>Nehemiah 9:18; (<sup><2105></sup>Jeremiah 21:5 Alexandrian LXX); not found in secular authors) (Synonym: cf. Trench, sec. xxxvii.)\*

**{3951} parotrunw**: 1 aorist **parwtruna**; (**otrunw** to stir up (cf. **para**, IV. 3)); “to incite, stir up”: **tina**, <sup><413D></sup>Acts 13:50. (Pindar Ol. 3, 68; Josephus, Antiquities 7, 6, 1; Lucian, deor. concil 4.)\*

**{3952} parousia, parousiav, h(parwn, parousa, parouson**, from **pareimi** which see) in Greek authors from the Tragg., Thucydides, Plato down; not found in the Septuagint;

1. “presence”: <sup><4167></sup>1 Corinthians 16:17; <sup><4700></sup>2 Corinthians 10:10; opposed to **apousia**, <sup><5182></sup>Philippians 2:12 (2 Macc. 15:21; (Aristotle, phys. 2, 3, p. 195a, 14; metaphys. 4, 2, p. 1013b, 14; meteor. 4, 5, p. 382a, 33 etc.)).

2. the presence of one coming, hence, “the coming, arrival, advent,” ((Polybius 3, 41, 1. 8); Judith 10:18; 2 Macc. 8:12; (Hermas, sim. 5, 5, 3)); <sup><4006></sup>2 Corinthians 7:6f; <sup><5109></sup>2 Thessalonians 2:9 (cf. 8 **apokal ufqhsetai**);

**hJ.. pal in prov tina**, of a return, <sup><5026></sup>Philippians 1:26. In the N.T. especially of “the advent,” *i.e.* the future, visible, “return” from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God: <sup><4248></sup>Matthew 24:3; **hJ parousia tou uJou tou anqrwpou** (27), 37, 39; **tou kuriou**, <sup><5183></sup>1 Thessalonians 3:13; 4:15; 5:23; <sup><5101></sup>2 Thessalonians 2:1; <sup><5007></sup>James 5:7f; <sup><6094></sup>2 Peter 3:4; **Cristou**, <sup><6016></sup>2 Peter 1:16; **autou**, <sup><4653></sup>1 Corinthians 15:23; (<sup><5129></sup>1 Thessalonians 2:19); <sup><5108></sup>2 Thessalonians 2:8; <sup><6094></sup>2 Peter 3:4; (<sup><4128></sup>1 John 2:28); **thv tou Qeou hterav**, <sup><6182></sup>2 Peter 3:12. It is called in ecclesiastical writings **hJdeutera parousia**, Ev. Nicod. c. 22 at the end; Justin Martyr, Apology 1, 52 (where see Otto’s note); dialog contra Trypho, chapters 40, 110, 121; and is opposed to **hJprwth parousia** which took place in the incarnation, birth, and earthly career of Christ, Justin Martyr, dialog contra Trypho, chapters 52, 121, cf. 14, 32, 49, etc.; (cf. Ignatius ad Philippians 9 (and Lightfoot)); see **el eusiv**.\*

**{3953} paroyiv, paroyidov, hJ(para** (which see IV. 1), and **oyon**, on which see **oyarion**);

1. “a side-dish, a dish of dainties or choice food suited not so much to satisfy as to gratify the appetite; a side-accompaniment of the more solid food”; hence, equivalent to **paroyhma**; so in Xenophon, Cyril 1, 3, 4 and many Attic writings in Athen. 9, p. 367 d. following

2. “the dish itself in which the delicacies are served up”: <sup><4235></sup>Matthew 23:25,26 (here T omits; WH brackets **paroyidov**); Artemidorus

Daldianus, oneir. 1, 74; Alciphron 3, 20; Plutarch, de vitand. aere alien. sec. 2. This latter use of the word is condemned by the Atticists; cf. Sturz, Lex. Xenophon, iii., 463f; Lob. ad Phryn., p. 176; (Rutherford, New Phryn., p. 265f); Poppo on Xenophon, Cyril 1, 3, 4.\*

{3954} **parrhsia**, **parrhsiav**, **hpan** and **rhsiv**; cf. **arrhsia** silence, **katarrhsiv** accusation, **prorrhsv** prediction);

1. “freedom in speaking, unreservedness in speech” (Euripides, Plato, Demosthenes, others): **hparrhsia tinov**, <sup><4013></sup>Acts 4:13; **crhsqai parrhsia**, <sup><4012></sup>2 Corinthians 3:12; **parrhsia** adverbially — “freely”: **lalein**, <sup><4073></sup>John 7:13,26; 18:20; — “openly, frankly,” *i.e.* without concealment: <sup><4082></sup>Mark 8:32; <sup><4014></sup>John 11:14; — without ambiguity or circumlocution: **eipe hñin parrhsia** (Philemon 1, Meineke edition, p. 405), <sup><4015></sup>John 10:24; — without the use of figures and comparisons, opposed to **en paroimiaiv**: <sup><4025></sup>John 16:25, and R G in 29 (where L T Tr WH **en parrhsia**); **en parrhsia**, “freely,” <sup><4039></sup>Ephesians 6:19; **meta parrhsiav**, <sup><4031></sup>Acts 28:31; **eipen**, <sup><4029></sup>Acts 2:29; **lalein**, <sup><4029></sup>Acts 4:29,31.

2. “free and fearless confidence, cheerful courage,” boldness, assurance, (1 Macc. 4:18; Sap. 5:1; Josephus, Antiquities 9, 10, 4; 15, 2, 7; (cf. Winer’s Grammar, 23)): <sup><5020></sup>Philippians 1:20 (opposed to **aiscunesqai**, cf. Wiesinger at the passage); **en pistei**, resting on, <sup><5413></sup>1 Timothy 3:13, cf. Huther at the passage; **ecein parrhsian eiv ti**, <sup><5109></sup>Hebrews 10:19; **pol h moi (esti) parrhsia prov uñav**, <sup><4004></sup>2 Corinthians 7:4; of the confidence impelling one to do something, **ecein parrhsia** with an infinitive of the thing to be done, <sup><5008></sup>Philemon 1:8 (Test xii. Patr., test. Rub. 4); of the undoubting confidence of Christians relative to their fellowship with God, <sup><4012></sup>Ephesians 3:12; <sup><5105></sup>Hebrews 3:6; 10:35; **meta parrhsiav**, <sup><5046></sup>Hebrews 4:16; **ecein parrhsian**, opposed to **aiscunesqai** to be covered with shame, <sup><4028></sup>1 John 2:28; before the judge, <sup><4017></sup>1 John 4:17; with **prov ton Qeon** added, <sup><4021></sup>1 John 3:21; 5:14.

3. “the deportment by which one becomes conspicuous or secures publicity” (Philo de victim. offer. sec. 12): **en parrhsia**, before the public, in view of all, <sup><3004></sup>John 7:4 (opposed to **en tw kruptw**); <sup><4015></sup>John 11:54 (without **en**); <sup><5025></sup>Colossians 2:15 (where cf. Lightfoot).\*



**{3955} parrhsiazomai**; imperfect **eparrhsiazomhn**; 1 aorist **eparrhsiasamhn**; (**parrhsia**, which see); a deponent verb; Vulgate chiefly *fiducialiter ago*; “to bear oneself boldly or confidently”;

1. “to use freedom in speaking, be free-spoken; to speak freely” ((A.V. “boldly”): <sup><4182></sup>Acts 18:26; 19:8; **en tw onomati tou Ihsou**, relying on the name of Jesus, <sup><4127></sup>Acts 9:27,28(29); also **epi tw kuriw**, <sup><4448></sup>Acts 14:3.

2. “to grow confident, have boldness, show assurance, assume a bold bearing”: **eipen**, <sup><4436></sup>Acts 13:46 (R.V. “spake out boldly”); **lalein**, <sup><4036></sup>Acts 26:26; **parrhsiazesqai en tini**, in reliance on one to take courage, followed by an infinitive of the thing to be done: **lalahsai**, <sup><4030></sup>Ephesians 6:20; <sup><5112></sup>1 Thessalonians 2:2. (Xenophon, Demosthenes, Aeschines, Polybius, Philo, Plutarch, others; the Septuagint; Sir. 6:11.)\*

**{3956} pav, pasa, pan**, genitive **pantov, pashv, pantov**, (dative plural, Lachmann **pasi** ten times, **passin** seventy-two times; Tdf. **pasi** five times (see Proleg., p. 98f), **pasin** seventy-seven times; Treg. **pasin** eighty-two times; WH **pasi** fourteen times, **pasin** sixty-eight times; see Nu, (**efel kustikon**)), Hebrew **ל כל** (from Homer down), “all, every”; it is used:

I. adjectivally, and

1. with anarthrous nouns;

a. “any, every” one (namely, of the class denoted by the norm annexed to **pav**); with the singular: as **pan dendron**, <sup><4180></sup>Matthew 3:10; **pasa qusia**, <sup><4194></sup>Mark 9:49 (T WH Tr marginal reading omits; Tr text brackets the clause); add, <sup><4151></sup>Matthew 5:11; 15:13; <sup><4157></sup>Luke 4:37; <sup><4120></sup>John 2:10; 15:2; <sup><4128></sup>Acts 2:43; 5:42; <sup><5441></sup>Romans 14:11; <sup><4047></sup>1 Corinthians 4:17; <sup><6817></sup>Revelation 18:17, and very often; **pasa yuch anqrwpou**, <sup><5112></sup>Romans 2:9 (**pasa anqrwpov yuch**, Plato, *Phaedr.*, p. 249 e.); **pasa suneidhsiv anqrwpwn**, <sup><4042></sup>2 Corinthians 4:2; **pav legomenov Qeov**, <sup><5112></sup>2 Thessalonians 2:4; **pav agiov en Cristw**, <sup><5102></sup>Philippians 4:21ff with the plural, “all” or “any” that are of the class indicated by the noun: as **pantev anqrwpoi**, <sup><4215></sup>Acts 22:15; <sup><4152></sup>Romans 5:12,18; 12:17f; <sup><4007></sup>1 Corinthians 7:7; 15:19; **pantev agioi**, <sup><5115></sup>Romans 16:15; **pantev aggel oi Qeou**, <sup><3006></sup>Hebrews 1:6; **panta** (L T Tr WH **ta**) **eqnh**, <sup><6448></sup>Revelation 14:8; on the phrase **pasa sarx**, see **sarx**, 3.

**b.** “any and every, of every kind” (A.V. often “all manner of”): **pasa nosov kai mal akia**, <sup><4023></sup>Matthew 4:23; 9:35; 10:1; **eulogia**, blessings of every kind, <sup><4003></sup>Ephesians 1:3; so especially with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs: — thus, **pasa el piv**, <sup><4271></sup>Acts 27:20; **sofia**, <sup><4472></sup>Acts 7:22; <sup><5028></sup>Colossians 1:28; **gnwsiv**, <sup><5154></sup>Romans 15:14; **adikia, asebeia**, etc., <sup><4018></sup>Romans 1:18,29; <sup><4706></sup>2 Corinthians 10:6; <sup><4019></sup>Ephesians 4:19,31; 5:3; **spoudh**, <sup><4807></sup>2 Corinthians 8:7; <sup><6005></sup>2 Peter 1:5; **epiqumia**, <sup><4878></sup>Romans 7:8; **cara**, <sup><5153></sup>Romans 15:13; **autarkeia**, <sup><4908></sup>2 Corinthians 9:8; **en panti logw kai gnwsei**, <sup><4005></sup>1 Corinthians 1:5; **sofia kai fronthsei** etc. <sup><4008></sup>Ephesians 1:8; **en pash agaqsunh kai dikaiosunh, kai alhqeia**, <sup><4809></sup>Ephesians 5:9; **aisqhsei**, <sup><5009></sup>Philippians 1:9; **uþomonh, qli yiv**, etc., <sup><6004></sup>2 Corinthians 1:4; 12:12; add, <sup><5009></sup>Colossians 1:9-11; 3:16; <sup><5011></sup>2 Thessalonians 1:11; 2:9; <sup><5015></sup>1 Timothy 1:15; 5:2; 6:1; <sup><5042></sup>2 Timothy 4:2; <sup><5025></sup>Titus 2:15 (on which see **spitagh**); 3:2; <sup><5021></sup>James 1:21; <sup><4001></sup>1 Peter 2:1; 5:10; **pasa dikaiosunh**, *i.e.* **oJan h dikaion**, <sup><4015></sup>Matthew 3:15; **pan qel hma tou Qeou**, everything God wills, <sup><5042></sup>Colossians 4:12; **pasa uþotagh**, obedience in all things, <sup><5021></sup>1 Timothy 2:11; **pash suneidhsei agaqh**, consciousness of rectitude in all things, <sup><4201></sup>Acts 23:1; — or it signifies “the highest degree, the maximum,” of the thing which the noun denotes (cf. Winer’s Grammar, 110 (105f); Ellicott on <sup><4008></sup>Ephesians 1:8; Meyer on <sup><4001></sup>Philippians 1:20; Krüger, sec. 50, 11, 9 and 10): as **meta pashv parrhsiaiv**, <sup><4429></sup>Acts 4:29; 28:31; **meta pashv tapeinofrosunhv**, <sup><4409></sup>Acts 20:19; **proqumiav**, <sup><4471></sup>Acts 17:11; **carav**, <sup><5059></sup>Philippians 2:29, cf. <sup><5002></sup>James 1:2; **en pash asfal eia**, <sup><4452></sup>Acts 5:23; **en panti fobw**, <sup><4028></sup>1 Peter 2:18; **pasa exousia**, <sup><4018></sup>Matthew 28:18 (**pan kratov**, Sophocles Philippians 142).

**c.** “the whole” (all, Latin *totus*): so before proper names of countries, cities, nations; as, **pasa lðrosol uma**, <sup><4013></sup>Matthew 2:3; **pav, Israhl**, <sup><5126></sup>Romans 11:26; before collective terms, as **pav oikov Israhl**, <sup><4025></sup>Acts 2:36; **pasa ktisiv** (see **ktisiv**, 2 b.); **pasa grafh** (nearly equivalent to the **osa proegrafh** in <sup><5154></sup>Romans 15:4), <sup><5116></sup>2 Timothy 3:16 (cf. Rothe, Zur Dogmatik, p. 181); **pasa gerousia uJwn Israhl**, <sup><0221></sup>Exodus 12:21; **pav iþpov Faraw**, <sup><0242></sup>Exodus 14:23; **pan dikaion eqnov**, Additions to <sup><7009></sup>Esther 1:9; by a somewhat rare usage before other substantives also, as (**pan proswpon thv ghv**, <sup><4472></sup>Acts 17:26 L T Tr WH); **oikodomh**,

<4021> Ephesians 2:21 G L T Tr WH, cf. Harless at the passage, p. 262 (others find no necessity here for resorting to this exceptional use, but render (with R.V.) “each several building” (cf. Meyer)); **pan temenov**, 3 Macc. 1:13 (where see Grimm); **Paul ou ... ol en pash epistol h mnhmoneuei udwn**, Ignatius ad Ephesians 12 (yet cf. Lightfoot); cf. Passow, under the word **pav**, 2; (Liddell and Scott, under the word, A. II.); Winer’s Grammar, sec. 18, 4; (Buttmann, sec. 127, 29); Krüger, sec. 50, 11, 8 to 11; Kühner, see 545f.

**2.** with nouns which have the article, “all the, the whole” (see c. just above): — with the singular; as, **pasa h jagel h**, “the whole herd,” <4082> Matthew 8:32; **pav o bcl ov**, <4082> Matthew 13:2; **pav o kosmov**, <8189> Romans 3:19; <5006> Colossians 1:6; **pasa h pol iv** (*i.e.* all its inhabitants), <4084> Matthew 8:34; 21:10, etc.; **pasa h Ioudaia**, <4085> Matthew 3:5; add, <4275> Matthew 27:25; <4083> Mark 5:33; <4010> Luke 1:10; <4074> Acts 7:14; 10:2; 20:28; 22:5; <8046> Romans 4:16; 9:17; <6132> 1 Corinthians 13:2 (**pistin kai gnwsin** in their whole compass and extent); <4046> Ephesians 4:16; <5019> Colossians 1:19; 2:9, 19; <5008> Philippians 1:3; <8215> Hebrews 2:15; <8185> Revelation 5:6, etc.; the difference between **pasa h ql iyiv** (all) and **pasa ql iyiv** (“any”) appears in <4004> 2 Corinthians 1:4. **pav ol aov outov**, <4093> Luke 9:13; **pasan thn ofei h n ekeinhn**, <4082> Matthew 18:32; **pav** placed after the noun has the force of a predicate: **thn krisin pasan dedwke**, “the judgment he hath given wholly” (cf. Winer’s Grammar, 548 (510)), <8182> John 5:22; **thn exousian ... pasan poiei**, <6132> Revelation 13:12; it is placed between the article and noun (Buttmann, sec. 127, 29; Winer’s Grammar, 549 (510)), as **ton panta cronon**, *i.e.* “always,” <4088> Acts 20:18; add, <8544> Galatians 5:14; <5016> 1 Timothy 1:16 (here L T Tr WH **apav**); — with a plural, “all” (the totality of the persons or things designated by the noun): **pantav touv arciereiv**, <4004> Matthew 2:4; add, <4048> Matthew 4:8; 11:13; <4043> Mark 4:13; 6:33; <4006> Luke 1:6, 48; <4002> Acts 10:12, 43; <8065> Romans 1:5; 15:11; <6125> 1 Corinthians 12:26; 15:25; <4088> 2 Corinthians 8:18, and very often; with a demonstrative pronoun added, <4257> Matthew 25:7; <4029> Luke 2:19, 51 (here T WH omit L Tr marginal reading brackets the pronoun); **pantev** is placed after the noun: **tav pol eiv pasav**, “the cities all” (of them) (cf. Winer’s Grammar, as above), <4085> Matthew 9:35; <4080> Acts 8:40; add, <4080> Matthew 10:30; <4075> Luke 7:35 (here L Tr WH text **pantwn twv** etc.); <4277> Luke 12:7; <4080> Acts 8:40; 16:26; <8124> Romans 12:4; <4077> 1 Corinthians 7:17; 10:1; 13:2; 15:7; 16:20; <4032> 2 Corinthians 13:2, 12(13); <5013> Philippians 1:13; <4166> 1 Thessalonians

5:26; <sup><502></sup>2 Timothy 4:21 (WH brackets **pantev**); <sup><488></sup>Revelation 8:3; **oj pantev** followed by a noun, <sup><480></sup>Acts 19:7; 27:37; **touv kata ta eqnh pantav loudaiouv**, <sup><421></sup>Acts 21:21 (here L omits; Tr brackets **pantav**).

## II. without a substantive;

**1.** masculine and feminine “every” one, “any” one: in the singular, without any addition, <sup><409></sup>Mark 9:49; <sup><216></sup>Luke 16:16; <sup><809></sup>Hebrews 2:9; followed by a relative pronoun, **pav ostiv**, <sup><4074></sup>Matthew 7:24; 10:32; **pav ov**, <sup><4092></sup>Matthew 19:29 (L T Tr WH **ostiv**); <sup><800></sup>Galatians 3:10; **pav ov an (ean** Tr WH), “whosoever,” <sup><4021></sup>Acts 2:21; **pav ex utwn ov**, <sup><2143></sup>Luke 14:33; with a participle which has not the article (Winer’s Grammar, 111 (106)): **pantov akouontov** (“if anyone heareth,” whoever he is), <sup><4039></sup>Matthew 13:19; **panti ofeilonti hoin**, “everyone owing” (if he owe) “us” anything, unless **ofeilonti** is to be taken substantively, “every debtor of ours,” <sup><2104></sup>Luke 11:4; with a participle which has the article and takes the place of a relative clause (Winer’s Grammar, as above): **pav oj orgizomenov**, “everyone that is angry,” <sup><4052></sup>Matthew 5:22; add, <sup><4078></sup>Matthew 7:8; <sup><2167></sup>Luke 6:47; <sup><4088></sup>John 3:8,20; 6:45; <sup><4406></sup>Acts 10:43f; 13:39; <sup><5016></sup>Romans 1:16; 2:10; 12:3; <sup><4025></sup>1 Corinthians 9:25; 16:16; <sup><8083></sup>Galatians 3:13; <sup><4023></sup>1 John 2:23; 3:3f,6, etc. Plural, **pantev**, without any addition, “all men”: <sup><4002></sup>Matthew 10:22; <sup><4133></sup>Mark 13:13; <sup><2138></sup>Luke 20:38; 21:17; <sup><4000></sup>John 1:7; 3:31a (in 31b G T WH marginal reading omit the clause); 5:23; 6:45; 12:32; <sup><4475></sup>Acts 17:25; <sup><5002></sup>Romans 10:12; <sup><4099></sup>1 Corinthians 9:19; <sup><4754></sup>2 Corinthians 5:14(15); <sup><4089></sup>Ephesians 3:9 (here T WH text omit; L brackets **pantav**); of a certain definite whole: “all” (the people), <sup><4026></sup>Matthew 21:26; “all” (we who hold more liberal views), <sup><4801></sup>1 Corinthians 8:1; “all” (the members of the church), <sup><4807></sup>1 Corinthians 8:7; by hyperbole equivalent to the great majority, the multitude, <sup><836></sup>John 3:26; “all” (just before mentioned), <sup><4140></sup>Matthew 14:20; 22:27f; 27:22; <sup><4027></sup>Mark 1:27 (here T Tr WH **apantev**); <sup><4057></sup>Mark 1:37; 6:39,42; (11:32 Lachmann); <sup><2163></sup>Luke 1:63; 4:15; <sup><4025></sup>John 2:15,24, and very often; (“all” (about to be mentioned), **dia pantwn** namely, **twn agiwn** (as is shown by the following **kai k.t.l.**), <sup><4082></sup>Acts 9:32). **oj pantev**, “all” taken together, “all” collectively (cf. Winer’s Grammar, 116 (110)): of all men, <sup><5132></sup>Romans 11:32; of a certain definite whole, <sup><3621></sup>Philippians 2:21; with the 1 person plural of the verb, <sup><4007></sup>1 Corinthians 10:17; <sup><4043></sup>Ephesians 4:13; with a definite number, “in all” (cf. Buttmann, sec. 127, 29): **hsan de oj pantev andrev wsei dekaduo** (or **dwdeka**), <sup><4407></sup>Acts 19:7; **hmeqa aj yucai**

**diakosiai ebdomhkonta ex**, <sup><427></sup>Acts 27:37 (**ep' andrav touv pantav duo**, Judith 4:7; **egenonto oj pantev wj tetrakosioi**, Josephus, Antiquities 6, 12, 3; **touv pantav eiv duscil iouv**, id. 4, 7, 1; **wj einai tav pasav deka**, Aelian v. h. 12, 35; see other examples from Greek authors in Passow, under the word **pav**, 5 b.; (Liddell and Scott, under the word, C.); “relinquitur ergo, ut omnia tria genera sint causarum,” Cicero, de invent. 1, 9); **oj pantev**, “all” those I have spoken of, <sup><402></sup>1 Corinthians 9:22; <sup><4754></sup>2 Corinthians 5:14(15). **pantev osoi**, “all as many as,” <sup><420></sup>Matthew 22:10; <sup><440></sup>Luke 4:40 (here Tr marginal reading WH text **apantev**); <sup><608></sup>John 10:8; <sup><455></sup>Acts 5:36f; **pantev oj** with a participle, “all (they) that”: <sup><404></sup>Matthew 4:24; <sup><402></sup>Mark 1:32; <sup><428></sup>Luke 2:18,38; <sup><424></sup>Acts 2:44; 4:16; <sup><600></sup>Romans 1:7; 10:12; <sup><400></sup>1 Corinthians 1:2; <sup><600></sup>2 Corinthians 1:1; <sup><403></sup>Ephesians 6:24; <sup><500></sup>1 Thessalonians 1:7; <sup><500></sup>2 Thessalonians 1:10; <sup><806></sup>Hebrews 3:16; <sup><600></sup>2 John 1:1; <sup><638></sup>Revelation 13:8; 18:19,24, and often. **pantev oj** namely, **ontev**: <sup><455></sup>Matthew 5:15; <sup><479></sup>Luke 5:9; <sup><453></sup>John 5:28; <sup><429></sup>Acts 2:39; 5:17; 16:32; <sup><606></sup>Romans 9:6; <sup><505></sup>2 Timothy 1:15; <sup><454></sup>1 Peter 5:14, etc. **pantev** with personal and demonst. pronouns (compare Winer’s Grammar, 548 (510)): **hdeiv pantev**, <sup><606></sup>John 1:16; <sup><482></sup>Romans 8:32; <sup><488></sup>2 Corinthians 3:18; <sup><403></sup>Ephesians 2:3; **pantev hdeiv**, <sup><423></sup>Acts 2:32; 10:33; 26:14; 28:2; <sup><406></sup>Romans 4:16; **oj pantev hdeiv**, <sup><450></sup>2 Corinthians 5:10; **udeiv pantev**, <sup><425></sup>Acts 20:25; **pantev udeiv**, <sup><423></sup>Matthew 23:8; 26:31; <sup><498></sup>Luke 9:48; <sup><423></sup>Acts 22:3; <sup><653></sup>Romans 15:33; <sup><475></sup>2 Corinthians 7:15; (<sup><483></sup>Galatians 3:28 R G L WH); <sup><604></sup>Philippians 1:4,7f; <sup><502></sup>1 Thessalonians 1:2; <sup><506></sup>2 Thessalonians 3:16,18; <sup><685></sup>Titus 3:15; <sup><825></sup>Hebrews 13:25, etc.; **autoi pantev**, <sup><650></sup>1 Corinthians 15:10; **pantev autoi**, <sup><403></sup>Acts 4:33; 19:17; 20:36; **outoi pantev**, <sup><404></sup>Acts 1:14; 17:7; <sup><813></sup>Hebrews 11:13,39; **pantev** (L T **apantev**) **outoi**, <sup><407></sup>Acts 2:7; **oj de pantev**, “and they all,” <sup><444></sup>Mark 14:64.

**2. Neuter pan**, “everything (anything) whatsoever”;

**a.** in the singular: **pan to** followed by a participle (on the neuter in a concrete and collective sense cf. Buttmann, sec. 128, 1), <sup><402></sup>1 Corinthians 10:25,27; <sup><483></sup>Ephesians 5:13; <sup><600></sup>1 John 5:4; **pan to** namely, **on**, <sup><426></sup>1 John 2:16; **pan oj**, <sup><642></sup>Romans 14:23; <sup><457></sup>John 6:37,39 (R.V. “all that”); <sup><672></sup>John 17:2; **pan ojti an** or **ean**, “whatsoever,” <sup><507></sup>Colossians 3:17, and Rec. in <sup><502></sup>Colossians 3:23. Joined to prepositions it forms adverbial phrases: **pantov** or **diapantov**, “always, perpetually,” see **dia**, A. II. 1 a.; **en panti**, either “in every condition,” or “in every matter,” <sup><506></sup>Philippians

4:6; <518>1 Thessalonians 5:18; “in everything, in every way, on every side, in every particular or relation,” <408>2 Corinthians 4:8; 7:5,11,16; 11:6,9; <492>Ephesians 5:24; **pl outizesqai**, <406>1 Corinthians 1:5; (**perisseuein**), <487>2 Corinthians 8:7; **en panti kai en pasin** (see **muew**, b.), <502>Philippians 4:12.

**b.** Plural, **panta** (without the article (cf. Winer’s Grammar, 116 (110); Matthiae, sec. 438)) “all things”;

[**a.**] of a certain definite totality or sum of things, the context shewing what things are meant: <403>Mark 4:34; 6:30; <403>Luke 1:3; (v. 28 L T Tr WH); <492>John 4:25 (here T Tr WH **apanta**); <488>Romans 8:28; <460>2 Corinthians 6:10; <490>Galatians 4:1; <544>Philippians 2:14; <512>1 Thessalonians 5:21; <520>2 Timothy 2:10; <505>Titus 1:15; <427>1 John 2:27; **panta uoñwn**, all ye do with one another, <464>1 Corinthians 16:14; **panta ginesqai pasin** (A.V. “to become all things to all men”), *i.e.* to adapt oneself in all ways to the needs of all, <422>1 Corinthians 9:22 L T Tr WH (Rec. **ta panta** *i.e.* in all the ways possible or necessary); cf. Kypke, Obs. ii, p. 215f.

[**b.**] accusative **panta** (adverbially), “wholly, altogether, in all ways, in all things, in all respects”: <405>Acts 20:35; <492>1 Corinthians 9:25; 10:33; 11:2; cf. Matthiae, sec. 425, 5; Passow, ii, p. 764a; (Liddell and Scott, under the word D. II. 4).

[**g.**] **panta**, in an absolute sense, “all things” that exist, all created things: <403>John 1:3; <420>1 Corinthians 2:10; 15:27; <508>Hebrews 2:8 (and L T Tr WH in 3:4); <402>Ephesians 1:22; <507>Colossians 1:17; <407>1 Peter 4:7; <625>Revelation 21:5; (in <495>Romans 9:5 **pantwn** is more fitly taken as genitive masculine (but see the commentaries at the passage)). **poia estin entol h prwth pantwn** (genitive neuter; Rec. **paswn**), what commandment is first of all (things), <428>Mark 12:28 (**efaske legwn korudon pantwn prwthn orniqa genesqai, proteran thv ghv**, Aristophanes av. 472; **tav pol eiv ... el euqeroun kai pantwn mal ista Antandron**, Thucydides 4, 52; cf. Winer’s Grammar, sec. 27,6; (Buttmann, sec. 150, 6; Green, p. 109); Fritzsche on Mark, p. 538].

[**d.**] with the article (cf. references in b. above), **ta panta**;

[**aa.**] in an absolute sense, “all things” collectively, the totality of created things, the universe of things: <513>Romans 11:36; <486>1 Corinthians 8:6; <499>Ephesians 3:9; 4:10; <502>Philippians 3:21;



<5016>Colossians 1:16f; <5003>Hebrews 1:3; 2:10; <6041>Revelation 4:11; **ta panta en pasi pl hrousqai**, to fill the universe of things in all places, <5023>Ephesians 1:23 (Rec. omits **ta**; but others take **en pasin** here modally (see **q.** below), others instrumentally (see Meyer at the passage)).

[**bb.**] in a relative sense: <4041>Mark 4:11 (Tdf. omits **ta**) (the whole substance of saving teaching); <4472>Acts 17:25 (not Rec.<sup>st</sup>) (all the necessities of life); <6182>Romans 8:32 (all the things that he can give for our benefit); all intelligent beings (others include things material also), <6010>Ephesians 1:10; <5003>Colossians 1:20; it serves by its universality to designate every class of men, all mankind (cf. Winer's Grammar, sec. 27, 5; Buttmann, sec. 128, 1), <6182>Galatians 3:22 (cf. <6112>Romans 11:32); <5063>1 Timothy 6:13; **einai ta** (T WH omit **ta**) **panta**, to avail for, be a substitute for, to possess supreme authority, **kai en pasin** (*i.e.* either "with all men or in the minds of all" (others take **pasin** as neuter, cf. Lightfoot at the passage)), <5001>Colossians 3:11; **ida h oJ Qeov ta** (L Tr WH omit **ta**) **panta en pasin** (neuter according to Grimm (as below)), *i.e.* that God may rule supreme by his spiritual power working within all, 'may be the immanent and controlling principle of life,' <6558>1 Corinthians 15:28 (so in secular authors **panta** or **apanta** without the article: **panta hn en toisi Babul wnioisi Zwpurov**, Herodotus 3, 157; cf. Herm. ad Vig., p. 727; other examples from secular authors are given in Kypke, Observations, ii., p. 230f; Palaiet, Observations, p. 407; cf. Grimm in the Zeitschr. f. wissensch. Theol. for 1873, p. 394ff); accusative (adverbially, cf. [**b.**] above) **ta panta**, in all the parts (in which we grow (Meyer)), in all respects, <6015>Ephesians 4:15. The article in **ta panta** refers — in <6112>1 Corinthians 11:12 to the things before mentioned (husband and wife, and their mutual dependence); in <6045>2 Corinthians 4:15 to 'all the things that befall me'; in <6572>1 Corinthians 15:27f; <5008>Philippians 3:8, to the preceding **panta**; in <5008>Colossians 3:8 **ta panta** serves to sum up what follows (Winer's Grammar, 107 (102)).

[**e.**] **panta ta** followed by a participle (see **pav, pantev**, II. 1 above): <6081>Matthew 18:31; <6244>Luke 12:44; 17:10; 18:31; 21:22; 24:44; <6104>John 18:4; <4403>Acts 10:33; 24:14; <6180>Galatians 3:10; **ta panta** with participle, <6007>Luke 9:7; <6053>Ephesians 5:13; **panta ta** namely, **onta** (see **pav (pan), pantev**, II. 1 and 2 above), <6230>Matthew 23:20; <4024>Acts 4:24; 14:15;



17:24; **panta ta wde**, namely, **onta**, <sup><5049></sup>Colossians 4:9; **ta kat' eme**, <sup><5047></sup>Colossians 4:7 (see **kata**, II. 3 b.).

[z]. and **ta panta** with pronouns: **ta ema panta**, <sup><6170></sup>John 17:10; **panta ta ema**, <sup><6153></sup>Luke 15:31; **tauta panta**, “these things all taken together” (Winer’s Grammar, 548 (510); Fritzsche on <sup><4263></sup>Matthew 24:33,34; cf. Bornemann on <sup><2136></sup>Luke 21:36; Lobeck, Paralip., p. 65): <sup><4049></sup>Matthew 4:9; 6:33; 13:34,51; <sup><4210></sup>Luke 12:30; 16:14; 21:36 (**panta ta** L marginal reading); <sup><4249></sup>Luke 24:9 (Tdf. **panta tauta**); <sup><4075></sup>Acts 7:50; <sup><6187></sup>Romans 8:37; <sup><6181></sup>2 Peter 3:11; **panta tauta**, “all these things” (references as above): <sup><4162></sup>Matthew 6:32; 24:8,33 (T Tr text **tauta panta**),<sup>34</sup> (Tr marginal reading **tauta panta**); <sup><4173></sup>Luke 7:18; <sup><4248></sup>Acts 24:8; <sup><4211></sup>1 Corinthians 12:11; <sup><5034></sup>Colossians 3:14; <sup><5046></sup>1 Thessalonians 4:6; the reading varies also between **panta tauta** and **tauta panta** in <sup><4090></sup>Matthew 19:20; 23:36; 24:2; **panta ta sumbebhkota tauta**, <sup><2244></sup>Luke 24:14; **panta aJ**John 4:(29 T WH Tr marginal reading (see the next entry)); <sup><4045></sup>John 4:45 (here L Tr WH **osa** (see the next entry)); 5:20; <sup><4103></sup>Acts 10:39; 13:39.

[h.] **panta osa**: <sup><4072></sup>Matthew 7:12; 13:46; 18:25; 28:20; <sup><4124></sup>Mark 12:44; <sup><4042></sup>John 4:29 (see **z** above), 45 L Tr WH; 10:41; 16:15; 17:7; <sup><4482></sup>Acts 3:22; **panta osa, an** (or **ean**), <sup><4212></sup>Matthew 21:22; 23:3; <sup><41124></sup>Mark 11:24 (G L T Tr WH omit **an**); <sup><4482></sup>Acts 3:22.

[q.] **panta** with prepositions forms adverbial phrases: **pro pantwn**, “before or above all things” (see **pro**, c.), <sup><5052></sup>James 5:12; <sup><6048></sup>1 Peter 4:8. (But **peri pantwn**, <sup><6002></sup>3 John 1:2, must not be referred to this head, as though it signified “above all things”; it is rather “as respects all things,” and depends on **eucomai** (apparently a mistake for **euodousqai**; yet see **peri**, the passage cited **a.**), cf. Lücke at the passage, 2nd edition, p. 370 (3rd edition, p. 462f; Westcott at the passage); Winer’s Grammar, 373 (350)). (on **dia pantwn**, <sup><4482></sup>Acts 9:32, see 1 above.) **en pasin**, “in all things, in all ways, altogether”: <sup><54812></sup>1 Timothy 3:11; 4:15 (Rec.); <sup><51172></sup>2 Timothy 2:7; 4:5; <sup><6019></sup>Titus 2:9; <sup><81304></sup>Hebrews 13:4,18; <sup><60411></sup>1 Peter 4:11 (see also 2 a. at the end, above); **epi pasin**, see **epi**, B. 2 d., p. 233b. **kata panta**, “in all respects”: <sup><44722></sup>Acts 17:22; <sup><50331></sup>Colossians 3:20,22; <sup><82172></sup>Hebrews 2:17; 4:15.

### III. with negatives;

1. **ou pav**, “not everyone”.

2. **pav ou** (where **ou** belongs to the verb), “no one, none,” see **ou**, 2, p. 460b; **pav mh** (so that **mh** must be joined to the verb), “no one, none,” in final sentences, <sup><4185></sup>John 3:15f; 6:39; 12:46; <sup><4123></sup>1 Corinthians 1:29; with an imperative <sup><4102></sup>Ephesians 4:29 (1 Macc. 5:42); **pav ... ou mh** with the aorist subjunctive (see **mh**, IV. 2), <sup><6182></sup>Revelation 18:22.

{3957} **pasca, to** (Chaldean **aj špī**; Hebrew **j spē**, from **j spē**, to pass over, to pass over by sparing; the Septuagint also constantly use the Chaldean form **pasca**, except in 2 Chronicles (and <sup><288></sup>Jeremiah 38:8 (31:8)) where it is **fasek**; Josephus has **faska**, Antiquities 5, 1, 4; 14, 2, 1; 17, 9, 13; b. j. 2, 1, 3), an indeclinable noun (Winer’s Grammar, sec. 10, 2); properly, “a passing over”;

1. “the paschal sacrifice” (which was accustomed to be offered for the people’s deliverance of old from Egypt), or

2. “the paschal lamb,” *i.e.* the lamb which the Israelites were accustomed to slay and eat on the fourteenth day of the month Nisan (the first month of their year) in memory of that day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door-posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings (Exodus 12f; Numbers 9; Deuteronomy 16): **quein to pasca** (**fj æj spē**) <sup><4142></sup>Mark 14:12; <sup><227></sup>Luke 22:7, (<sup><1221></sup>Exodus 12:21); Christ crucified is likened to the slain paschal lamb, <sup><4107></sup>1 Corinthians 5:7; **fagein to pasca**, <sup><4137></sup>Matthew 26:17; <sup><4142></sup>Mark 14:12,14; <sup><221></sup>Luke 22:11,15; <sup><6183></sup>John 18:28; **l kæj spē**; <sup><417></sup>2 Chronicles 30:17f.

3. “the paschal supper”: **eJoimazein to pasca**, <sup><4159></sup>Matthew 26:19; <sup><4146></sup>Mark 14:16; <sup><2218></sup>Luke 22:8,13; **poiein to pasca** to celebrate the paschal meal, <sup><1188></sup>Matthew 26:18.

4. “the paschal festival, the feast of Passover,” extending from the fourteenth to the twentieth day of the month Nisan: <sup><4112></sup>Matthew 26:2; <sup><4141></sup>Mark 14:1; <sup><1241></sup>Luke 2:41; 22:1; <sup><4123></sup>John 2:13,23; 6:4; 11:55; 12:1; 13:1; 18:39; 19:14; <sup><4114></sup>Acts 12:4; **pepoiḥke to pasca** “he instituted the Passover” (of Moses), <sup><3128></sup>Hebrews 11:28 (cf. Winer’s Grammar, 272 (256); Buttman, 197 (170)); **ginetai to pasca** the Passover is celebrated (R.V. “cometh”), <sup><4112></sup>Matthew 26:2. (See BB. DD. under the word Passover; Dillmann in Schenkel iv., p. 392ff; and on the question of

the relation of the “Last Supper” to the Jewish Passover, see (in addition to references in BB. DD. as above) Kirchner, die Jüdische Passahfeier u. Jesu letztes Mahl. Gotha, 1870; Keil, Com. über Matth., pp. 513-528; J. B. McClellan, The N.T. etc. i., pp. 473-494; but especially Schürer, Ueber **fagein to pasca**, akademische Festschrift (Giessen, 1883).\*

**{3958} pascw**; 2 aorist **epaqon**; perfect **peponqa** (<sup><4032></sup>Luke 13:2; <sup><8028></sup>Hebrews 2:18); from Homer down; “to be affected” or have been affected, “to feel, have a sensible experience, to undergo”; it is a vox media — used in either a good or a bad sense; as, **oša peponqasi kai oša autoiv egeneto**, of perils and deliverance from them, Esth. 9:26 (for **har**); hence, **kakwv pascein**, “to stiffer sadly, be in bad plight,” of a sick person, <sup><4075></sup>Matthew 17:15 where L Tr text WH text **kakwv ecein** (on the other hand, **eu pascein**, “to be well off, in good case,” often in Greek writings from Pindar down).

**1.** in a bad sense, of misfortunes, “to suffer, to undergo evils, to be afflicted” (so everywhere in Homer and Hesiod; also in the other Greek writings where it is used absolutely): absolutely, <sup><4225></sup>Luke 22:15; 24:46; <sup><4008></sup>Acts 1:3; 3:18; 17:3; <sup><4025></sup>1 Corinthians 12:26; <sup><8028></sup>Hebrews 2:18; 9:26; <sup><4029></sup>1 Peter 2:19f,23; 3:17; 4:15,19; <sup><8132></sup>Hebrews 13:12; **ol igon**, a little while, <sup><4050></sup>1 Peter 5:10; **pascein ti**, <sup><4079></sup>Matthew 27:19; <sup><4092></sup>Mark 9:12; <sup><4032></sup>Luke 13:2; (24:26); <sup><4285></sup>Acts 28:5; <sup><5012></sup>2 Timothy 1:12; (<sup><8028></sup>Hebrews 5:8 cf. Winer’s Grammar, 166 (158) a.; Buttmann, sec. 143, 10); <sup><4020></sup>Revelation 2:10; **paqmata pascein**, <sup><4006></sup>2 Corinthians 1:6; **ti apo** with the genitive of person, <sup><4062></sup>Matthew 16:21; <sup><4092></sup>Luke 9:22; 17:25; **pascein upo** with the genitive of person, <sup><4072></sup>Matthew 17:12; **upo tinov**, <sup><4058></sup>Mark 5:28; <sup><3024></sup>1 Thessalonians 2:14; **pascein uper tinov**, in behalf of a person or thing, <sup><4096></sup>Acts 9:16; <sup><5029></sup>Philippians 1:29; <sup><3005></sup>2 Thessalonians 1:5; with the addition of a dative of reference or respect (cf. Winer’s Grammar, sec. 31, 6), **sarki**, <sup><4001></sup>1 Peter 4:1a; **en sarki**, *ibid.* b (yet G L T Tr WH omit **en**; cf. Winer’s Grammar, 412 (384)); **pascein peri** with the genitive of the thing and **uper** with the genitive of person <sup><4088></sup>1 Peter 3:18 (R G WH marginal reading; cf. Winer’s Grammar, 373 (349); 383 (358) note); **pascein dia dikaiosunhn**, <sup><4084></sup>1 Peter 3:14.

**2.** in a good sense, of pleasant experiences; but nowhere so unless either the adverb **eu** or an accusative of the thing be added (**upomnhsai**, **oša paqontev ex autou** (*i.e.* **Qeou**) **kai phl ikwn euergesiwn metal abontev acaristoi prov auton genointo**, Josephus, Antiquities

3, 15, 1; examples from Greek authors are given in Passow, under the word, II. 5; (Liddell and Scott, under the word, II. 2)): <sup><4804></sup>Galatians 3:4, on which see **ge**, 3 c. (Compare: **propascw**, **sumpascw**.)\*

**{3959} Patara, Patarwn, ta** (cf. Winer's Grammar, 176 (166)), "Patara," a maritime city of Lycia, celebrated for an oracle of Apollo: <sup><4201></sup>Acts 21:1. (B. D. under the word Patara; Lewin, St. Paul, ii. 99f.)\*

**{3960} patassw**: future **pataxw**; 1 aorist **epataxa**; the Septuagint times without number for **hKHi** (Hiphil of **hkn**; unused in Kal), also for **āgæ** etc.; (in Homer intransitive, "to beat," of the heart; from Aristophanes, Sophocles, Plato, others on used it transitively);

**1.** "to strike" gently: **ti** (as a part or a member of the body), <sup><4127></sup>Acts 12:7.

**2.** "to strike, smite": absolutely, **en macaira**, with the sword, <sup><4249></sup>Luke 22:49; **tina**, <sup><1351></sup>Matthew 26:51; <sup><4221></sup>Luke 22:50. by a use solely biblical, "to afflict; to visit with evils," etc.: as with a deadly disease, **tina**, <sup><4123></sup>Acts 12:23; **tina en** with the dative of the thing, <sup><6106></sup>Revelation 11:6 G L T Tr WH; 19:15 (<sup><1082></sup>Genesis 8:21; <sup><4142></sup>Numbers 14:12; <sup><4123></sup>Exodus 12:23, etc.).

**3.** by a use solely biblical, "to smite down, cut down, to kill, slay": **tina**, <sup><1351></sup>Matthew 26:31 and <sup><4142></sup>Mark 14:27 (after <sup><3837></sup>Zechariah 13:7); <sup><4124></sup>Acts 7:24.\*

**{3961} patew, patw**; future **pathsw**; passive, present participle **patoumenov**; 1 aorist **epathqhn**; from Pindar, Aeschylus, Sophocles, Plato down; the Septuagint for **ĒrḂē** etc.; "to tread," *i.e.*, a. "to trample, crush with the feet": **thn lhnou**, <sup><6140></sup>Revelation 14:20; 19:15 (<sup><1032></sup>Judges 9:27; <sup><1335></sup>Nehemiah 13:15; <sup><2633></sup>Jeremiah 31:33 (<sup><2483></sup>Jeremiah 48:33); <sup><2515></sup>Lamentations 1:15). b. "to advance by setting foot upon, tread upon": **epanw ofewn kai skorpiwn kai epi pasan thn dunamin tou ecqrou**, to encounter successfully the greatest perils from the machinations and persecutions with which Satan would fain thwart the preaching of the gospel, <sup><2109></sup>Luke 10:19 (cf. <sup><3903></sup>Psalms 90:13 (<sup><3913></sup>Psalms 91:13)). c. "to tread underfoot, trample on," *i.e.* "treat with insult and contempt": to desecrate the holy city by devastation and outrage, <sup><4224></sup>Luke 21:24; <sup><6102></sup>Revelation 11:2 (from <sup><2083></sup>Daniel 8:13); see **katapatew**. (Compare: **katapatew**, **peripatew**, **emperipatew**)

{3962} **pathr** (from the root, pa; literally, nourisher, protector, upholder; (Curtius, sec. 348)), **patrov, patri, patera**, vocative **pater** (for which the nominative **o~~3962~~pathr** is five times used, and (anarthrous) **pathr** in ~~4172~~John 17:21 T Tr WH, 24 and 25 L T Tr WH; cf. B. sec. 129, 5; Winer's Grammar, sec. 29, 2; WH's Appendix, p. 158), plural **paterev, paterwn**, **patrasi** (~~3900~~Hebrews 1:1), **paterav, o~~3962~~**(from Homer down), the Septuagint for **ba**; "a father";

1. properly, equivalent to "generator or male ancestor," and either

a. the nearest ancestor: ~~4122~~Matthew 2:22; 4:21f; 8:21; ~~4017~~Luke 1:17; ~~4063~~John 4:53; ~~4074~~Acts 7:14; ~~4181~~1 Corinthians 5:1, etc.; **o~~3962~~ paterev thv sarkov**, fathers of the corporeal nature, natural fathers (opposed to **o~~3962~~ pathr twn pneumatwn**), ~~3829~~Hebrews 12:9; plural of both "parents," ~~38123~~Hebrews 11:23 (not infrequent in secular auth, cf. Delitzsch at the passage); or

b. a more remote ancestor, "the founder of a race or tribe, progenitor of a people, forefather": so Abraham is called, ~~4089~~Matthew 3:9; ~~4073~~Luke 1:73; 16:24; John 8: 39,53; ~~4402~~Acts 7:2; ~~4041~~Romans 4:1 Rec., ~~4047~~Romans 4:17f, etc.; Isaac, ~~4090~~Romans 9:10; Jacob, ~~4042~~John 4:12; David, ~~4110~~Mark 11:10; ~~4032~~Luke 1:32; plural, "fathers" *i.e.* "ancestor's, forefathers," ~~41230~~Matthew 23:30,32; ~~4063~~Luke 6:23,26; 11:47f; ~~4041~~John 4:20; 6:31; ~~4083~~Acts 3:13,25; ~~4001~~1 Corinthians 10:1, etc., and often in Greek writings from Homer down; so too **tw~~3962~~ba**; ~~41021~~1 Kings 8:21; ~~4215~~Psalms 21:5 (~~4215~~Psalms 22:5), etc.; in the stricter sense of "the founders of a race," ~~4072~~John 7:22; ~~4095~~Romans 9:5; 11:28.

c. equivalent to "one advanced in years, a senior": ~~4123~~1 John 2:13f.

2. metaphorically;

a. the originator and transmitter of anything: **pathr peritomhv**, ~~4042~~Romans 4:12; the author of a family or society of persons animated by the same spirit as himself: so **pathr pantwn twn pisteuontwn**, ~~4041~~Romans 4:11, cf. ~~4042~~Romans 4:12,16 (1 Macc. 2:54); one who has infused his own spirit into others, who actuates and governs their minds, ~~4088~~John 8:38,41f,44; the phrase **ek patrov tinov einai** is used of one who shows himself as like another in spirit and purpose as though he had inherited his nature from him, ~~4084~~John 8:44.

**b.** one who stands in a father's place, and looks after another in paternal way: <sup><4015></sup>1 Corinthians 4:15.

**c.** a title of honor (cf. Sophocles, Lexicon, under the word), applied to

[a]. "teachers," as those to whom pupils trace back the knowledge and training they have received: <sup><4129></sup>Matthew 23:9 (of prophets, <sup><4121></sup>2 Kings 2:12; 6:21).

[b]. "the members of the Sanhedrin," whose prerogative it was, by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others: <sup><4072></sup>Acts 7:2; 22:1; cf. Gesenius, Thesaurus i., p. 7{a}.

**3.** "God" is called "the Father,"

**a. *twn fwtwn*** (A.V. "of lights" *i.e.*) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler, <sup><3017></sup>James 1:17.

**b.** "of all rational and intelligent beings, whether angels or men," because he is their creator, preserver, guardian and protector: <sup><4034></sup>Ephesians 3:14f G L T Tr WH; ***twn pneumatwn***, of spiritual beings, <sup><3079></sup>Hebrews 12:9; and, for the same reason, "of all men" (***pathr tou pantov anqrwpwn genouv***, Josephus, Antiquities 4, 8, 24): so in the Synoptic Gospels, especially Matthew, <sup><4004></sup>Matthew 6:4,8,15; 24:36; <sup><4066></sup>Luke 6:36; 11:2; 12:30,32; <sup><4022></sup>John 4:21,23; <sup><3099></sup>James 3:9; ***o.pathr o.en (toiv) ouranoiv***, the Father in heaven, <sup><4056></sup>Matthew 5:16,45,48; 6:1,9; 7:11,21; 18:14; <sup><4115></sup>Mark 11:25,26 R G L; <sup><4013></sup>Luke 11:13 (***ex ouranou***; cf. Buttmann, sec. 151, 2{a}; Winer's Grammar, sec. 66, 6); ***o.pathr o.buranoiv***, the heavenly Father, <sup><4064></sup>Matthew 6:14,26,32; 15:13.

**c.** "of Christians," as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as the stern judge of sinners, but revere him as their reconciled and loving Father. This conception, common in the N.T. Epistles, shines forth with especial brightness in <sup><4085></sup>Romans 8:15; <sup><4046></sup>Galatians 4:6; in John's use of the term it seems to include the additional idea of one who by the power of his Spirit, operative in the gospel, has begotten them anew to a life of holiness (see ***gennaw***, 2 d.): absolutely, <sup><4052></sup>2 Corinthians 6:18; <sup><4028></sup>Ephesians 2:18; <sup><4001></sup>1 John 2:1,14(13),16; 3:1; ***Qeov kai pathr pantwn***, of all "Christians," <sup><4006></sup>Ephesians 4:6; with the addition of a genitive of quality (Winer's Grammar, sec. 34, 3 b.; sec. 132, 10), ***o.pathr twn oiktirmwn***, <sup><4003></sup>2 Corinthians 1:3; ***thv doxhv***, <sup><4017></sup>Ephesians 1:17; on

the phrases **oQeov kai pathr hōwn**, **Qeov pathr**, etc., see **Qeov**, 3, p. 288{a}.

**d.** “the Father of Jesus Christ,” as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and (as appears from the teaching of John) made to share also in his own divine nature; he is so called,

[a]. by Jesus himself: simply **opathr** (opposed to **oJiJov**), <sup><4125></sup>Matthew 11:25-27; <sup><4121></sup>Luke 10:21f; <sup><4151></sup>John 5:20-23,26,36f; 10:15,30, etc.; **oJ pathr mou**, <sup><4117></sup>Matthew 11:27; 25:34; 26:53; <sup><4122></sup>Luke 10:22; <sup><4157></sup>John 5:17; 8:19,49; 10:18,32, and often in John’s Gospel; <sup><4128></sup>Revelation 2:28 (27); 3:5,21; with **oJn toiv ouranoiv** added, <sup><4071></sup>Matthew 7:11,21; 32f; 12:50; 16:17; 18:10,19; **oburaniov**, <sup><4153></sup>Matthew 15:13; **oJepouraniov**, <sup><4185></sup>Matthew 18:35 Rec.

[b]. by the apostles: <sup><5156></sup>Romans 15:6; <sup><4108></sup>2 Corinthians 1:3; 11:31; <sup><4103></sup>Ephesians 1:3; 3:14 Rec.: <sup><5108></sup>Colossians 1:3; <sup><5105></sup>Hebrews 1:5; <sup><4108></sup>1 Peter 1:3; <sup><4106></sup>Revelation 1:6. See (Tholuck (Bergrede Christi) on <sup><4109></sup>Matthew 6:9; Weiss, *Biblical Theol. d. N.T.*, Index under Vater; C. Wittichen, *Die Idee Gottes als d. Vaters* (Göttingen, 1865); Westcott, *Epistles of St. John*, pp. 27-34, and) below in **uJov** and **tekon**.

**{3963} Patmov, Patmou, hj** “Patmos,” a small and rocky island in the Aegean Sea, reckoned as one of the Sporades (Thucydides 3, 33; Strabo 10, p. 488; Pliny, h. n. 4, 23); now called Patino or (chiefly “in the middle ages” (Howson)) “Palmosa” and having from four to five thousand Christian inhabitants (cf. Schubert, *Raise in das Morgenland*, Th. iii., pp. 425-443; Bleek, *Vorless. üb. die Apokalypse*, p. 157; Kneucker in Schenkel iv., p. 403f; (BB. DD. under the word)). In it John, the author of the Apocalypse, says the revelations were made to him of the approaching consummation of God’s kingdom: <sup><4109></sup>Revelation 1:9. It has been held by the church, ever since the time of (Justin Martyr (dialog contra Trypho, sec. 81, p. 308 a. cf. Eusebius, h. e. 4, 18, 8; see Charteris, *Canonicity*, chapter 34:and note)and) Irenaeus *adv. haer.* 5, 30, that this John is the Apostle; see **lwannhv**, 2 and 6.\*

**{3964} patrol wav** (Attic **patral oiav**, Aristophanes, Plato, Demosthenes, p. 732, 14; Aristotle, Lucian), L T Tr WH **patrol wav** (see **mhtral wav**), **patral owu, oj** “a parricide”: <sup><5109></sup>1 Timothy 1:9.\*



**{3965} patria, patriav, hJ**(from **pathr**);

- 1.** “lineage running back to some progenitor, ancestry”: Herodotus 2, 143; 3, 75.
- 2.** “a race or tribe,” *i.e.* “a group of families, all those who in a given people lay claim to a common origin”: **eisi autewn (Babul wniwn) patriai treiv**, Herodotus 1, 200. The Israelites were distributed into (twelve) **twΘmæful ai**, “tribes,” descended from the twelve sons of Jacob; these were divided into **twΘpυjhi patriai**, deriving their descent from the several sons of Jacob’s sons; and these in turn were divided into **tyBe twΘah; oikoi**, “houses” (or families); cf. Gesenius, Thesaurus, i., p. 193; iii., p. 1463; Winer’s RWB under the word Stämme; (Keil, Archaeol. sec. 140); hence, **ex oikou kai patriav Daud**, *i.e.* belonging not only to the same ‘house’ (**patria**) as David, but to the very ‘family’ of David, descended from David himself, <sup><4104></sup>Luke 2:4 (**autai aj patriai tw uJwn Sumewn**, <sup><1065></sup>Exodus 6:15; **oJanhr authv Manasshv thv ful hv authv kai thv patriav authv**, Judith 8:2; **twn ful wn kata patriav autwn**, <sup><4016></sup>Numbers 1:16; **oikoi patriwn**, <sup><1013></sup>Exodus 12:3; <sup><4000></sup>Numbers 1:2, and often; add, Josephus, Antiquities 6, 4, 1; 7, 14, 7; 11, 3, 10).
- 3.** “family” in a wider sense, equivalent to “nation, people”: <sup><4485></sup>Acts 3:25 (<sup><1368></sup>1 Chronicles 16:28; <sup><4910></sup>Psalms 21:28 (<sup><1028></sup>Psalms 22:28)); **pasa patria en ouranoiv** (*i.e.* every order of angels) **kai epi ghv**, <sup><4485></sup>Ephesians 3:15.\*

**{3966} patriarchv, patriarcou, oJpatria** and **arcw**; see **ekatontarchv**), a Hellenistic word (Winer’s Grammar, 26), “a patriarch, founder of a tribe, progenitor”: used of David, <sup><4429></sup>Acts 2:29; of the twelve sons of Jacob, founders of the several tribes of Israel, <sup><4408></sup>Acts 7:8f; of Abraham, <sup><8004></sup>Hebrews 7:4; of the same and Isaac and Jacob, 4 Macc. 7:19; 16:25; used for **vardwΘah**; <sup><1361></sup>1 Chronicles 24:31 (but the text here is uncertain); for **rcæyfbvJ** <sup><1372></sup>1 Chronicles 27:22; for **rcætewΘMææ** <sup><4231></sup>2 Chronicles 23:20.\*

**{3967} patrikov, patrikh, patrikon (pathr)**, “paternal, ancestral,” equivalent to handed down by or received from one’s fathers: <sup><8014></sup>Galatians 1:14. (Thucydides, Xenophon, Plato, and following; the Septuagint) (Synonym: see **patrowv**, at the end.)\*

**{3968} patriv, patridov, hJ(pathr)**, “one’s native country”;

a. as in classical Greek from Homer down, “one’s fatherland, one’s (own) country”: ~~<3944>~~ John 4:44 (cf. **gar**, II. 1); equivalent to a fixed abode (home (R.V. “a country of their own”), opposed to the land where one **parepidhmei**), ~~<3814>~~ Hebrews 11:14.

b. “one’s native (own) place” *i.e.* “city”: ~~<4034>~~ Matthew 13:54,57; ~~<4001>~~ Mark 6:1,4; ~~<4023>~~ Luke 4:23,(24); so Philo, leg. ad Gaium sec. 36 (**esti de moi lδrosol uma patriv**); Josephus, Antiquities 10, 7, 3; 6, 4, 6; **wJpatriv hJ Akul hia hn**, Herodian, 8, 3, 2 (1 edition, Bekker).\*

**{3969} Patrobav** (others, **Patrobav**, as contracted from **patrobiov**; cf. B. D., under the word; Lightfoot on Philip., p. 176f; Chandler sec. 32), accusative **Patroban** (cf. Buttman, 19f (17f); Winer’s Grammar, sec. 8, 1), “Patrobas,” a certain Christian: ~~<5164>~~ Romans 16:14.\*

**{3964} patrol wav**, see **patral wav**.

**{3970} patroparadotov, patroparadoton (pathr and paradidwmi)**, “handed down from one’s fathers or ancestors”: ~~<4018>~~ 1 Peter 1:18 (Buttman, 91 (79)). (Diodorus 4,8; 15, 74; 17,4; Dionysius Halicarnassus, Antiquities 5, 48; Theophil. ad Autol. 2, 34; Eusebius, h. c. 4, 23, 10; 10, 4, 16.)\*

**{3971} patrowv** (poetic and Ionic **patrwiow**), **patrwa, patrown, (pathr)**, from Homer down, “descending from father to son or from ancestors to their posterity as it were by right of inheritance; received from the fathers”: **nomov**, ~~<4023>~~ Acts 22:3 (2 Macc. 6:1; Aelian v. h. 6, 10); **Qeov**, ~~<4044>~~ Acts 24:14 (4 Macc. 12:19; and often in Greek writings **qeoι patrowi, Zeuv patrowv** etc.); **toiv eqesi toiv patrowiv**, ~~<4287>~~ Acts 28:17 (Justin Martyr, dialog contra Trypho, c. 63; **patrowv eqov**, Aelian v. h. 7, 19 variant).\*

(Synonyms: **patrowv, patrikov**: on the distinction of the grammarians (see Photius, Suidas, Ammonius, etc. under the words) according to which **patrowv** is used of property descending from father to son, **patrikov** of persons in friendship or feud, etc., see Ellendt, Lex. Sophocles ii., p. 530f; Liddell and Scott, under the word **patrowv**; Schmidt, chapter 154.)

**{3972} Paul ov, Paul ou, oJ** (a Latin proper name, “Paulus”), “Paul”.

Two persons of this name are mentioned in the N.T., viz.:

1. “Sergius Paulus,” a Roman propraetor (proconsul; cf. **Sergiov**, and B.D., under the phrase, Sergius Paulus), converted to Christ by the agency of the apostle Paul: <sup><4137></sup>Acts 13:7.
2. “the apostle Paul,” whose Hebrew name was “Saul” (see **Saoul**, **Saul ov**). He was born at Tarsus in Cilicia (<sup><4091></sup>Acts 9:11; 21:39; 22:3) of Jewish parents (<sup><5185></sup>Philippians 3:5). His father was a Pharisee (<sup><4216></sup>Acts 23:6) and a Roman citizen; hence, he himself was a Roman citizen by birth (<sup><4228></sup>Acts 22:28; 16:37). He was endowed with remarkable gifts, both moral and intellectual. He learned the trade of a **skhnopoiov** (which see). Brought to Jerusalem in early youth, he was thoroughly indoctrinated in the Jewish theology by the Pharisee Gamaliel (<sup><4216></sup>Acts 22:3; 5:34). At first he attacked and persecuted the Christians most fiercely; at length, on his way to Damascus, he was suddenly converted to Christ by a miracle, and became an indefatigable and undaunted preacher of Christ; and the founder of many Christian churches. And not only by his unwearied labors did he establish a claim to the undying esteem of the friends of Christianity, but also by the fact, which appears from his immortal Epistles, that he caught perfectly the mind of his heavenly Master and taught most unequivocally that salvation was designed by God for all men who repose a living faith in Jesus Christ, and that bondage to the Mosaic law is wholly incompatible with the spiritual liberty of which Christ is the author. By his zeal and doctrine he drew upon himself the deadly hatred of the Jews, who at Jerusalem in the year 57 (or 58 according to the more common opinion; yet see the chronological table in Meyer (or Lange) on Acts; Farrar, St. Paul, ii. excurs. x.) brought about his imprisonment; and as a captive he was carried first to Caesarea in Palestine, and two years later to Rome, where he suffered martyrdom (in the year 64). For the number of those daily grows smaller who venture to defend the ecclesiastical tradition for which Eusebius is responsible (h. e. 2, 22, 2) (but of which traces seem to be found in Clement of Rome, 1 Corinthians 5,7; can. Murator. (cf. Westcott, Canon, 5th edition, p. 521f)), according to which Paul, released from this imprisonment, is said to have preached in Spain and Asia Minor; and subsequently, imprisoned a second-time, to have been at length put to death at Rome in the year 67 or 68, while Nero was still emperor. (On this point cf. Meyer on Romans, Introduction, sec. 1; Harnack on Clement to the Romans, the passage cited; Lightfoot, *ibid.*, p. 49f; Holtzmann, *Die*

Pastoralbriefe, Einl., chapter iv., p. 37ff; references in Heinichen's note on Eusebius, h. e. as above; see Hofmann, Die heilige Schrift Neuen Testaments. 5ter Theil, p. 4ff; Farrar, St. Paul, vol. ii. excurs. viii.; Schaff, History of Apostolic Christianity (1882), p. 331f) Paul is mentioned in the N.T. not only in the Acts and in the Epistles from his pen, but also in <sup><0180></sup>2 Peter 3:15. (For bibliog. references respecting his life and its debatable points see the article Paulus by Woldemar Schmidt in Herzog edition 2 vol. xi., pp. 356-389.)

**{3973} paww**: 1 aorist imperative 3 person singular **pausatw** (<sup><0180></sup>1 Peter 3:10); middle, present **pauomai**; imperfect **epauomhn**; future **pausomai** (see **anapauw** and **epanapauw** (and on the forms **pahnai** etc. cf. futher Hilgenfeld, Hermae Pastor, edition alt. proleg., p. xviii, note, also his edition of the 'Teaching' 4, 2 note (p. 97))); perfect **pepaumai**; 1 aorist **epausamhn**; from Homer down; "to make to cease or desist": **ti** or **tina apo tinov**, "to restrain" (A.V. "refrain") "a thing or a person from something," <sup><0180></sup>1 Peter 3:10, from <sup><0284></sup>Psalm 33:14 (34:14); cf. Winer's Grammar, sec. 30, 6; ((cf. 326 (305)): R. sec. 132, 5). Middle, the Septuagint for **l djæ hl K; t bæ** etc. "to cease, leave off," (cf. Winer's Grammar, 253 (238)): <sup><0024></sup>Luke 8:24; <sup><0011></sup>Acts 20:1; <sup><0138></sup>1 Corinthians 13:8; the action or state desisted from is indicated by the addition of a present participle (cf. Matthiae, sec. 551 d.; Passow, under the word, II. 3; (Liddell and Scott, I. 4); Winer's Grammar, sec. 45, 4; (Buttmann, sec. 144,15)): **epausato l al wn**, <sup><0004></sup>Luke 5:4 (<sup><0183></sup>Genesis 18:33; <sup><0161></sup>Numbers 16:31; <sup><0119></sup>Deuteronomy 20:9); add, <sup><0482></sup>Acts 5:42; 6:13; 13:10; 20:31; 21:32; <sup><0016></sup>Ephesians 1:16; <sup><0009></sup>Colossians 1:9; <sup><0302></sup>Hebrews 10:2; the participle is lacking, as being evident from the context, <sup><0101></sup>Luke 11:1. Passive (cf. Winer's Grammar, sec. 39, 3 and N. 3) **pepautai a martiav**, "hath got release" (A.V. "hath ceased") "from sin," *i.e.* is no longer stirred by its incitements and seductions, <sup><0001></sup>1 Peter 4:1; cf. Kypke, Observations, at the passage, and Winer's Grammar, as above; (Buttmann, sec. 132, 5; but WH text **amartiav**, dative, "unto sins". Compare: **anapauw**, **epanapauw**, **sunanapauw** (**sunanapauomai**), **katapauw**).\*

**{3974} Pafov** (perhaps from the root meaning, 'to cozen'; cf. Pape, Eigennamen, under the word), **Pafou, hj** "Paphos" (now Baffa), a maritime city on the island of Cyprus, with a harbor. It was the residence of the Roman proconsul. "Old Paphos" (now Kuklia), formerly noted for the worship and shrine of Venus (Aphrodite), lay some 7 miles or more

southeast of it (Mela 2, 7; Pliny, h. n. 5, 31, 35; Tacitus, hist. 2, 2):

<4136> Acts 13:6,13. (Lewin, St. Paul, i. 120ff.)\*

**{3975} pacunw**: 1 aorist passive **epacunqh**; (from **pacuv** (thick, stout); cf. **bradunw**; **tacunw**); “to make thick; to make fat, fatten”: **taswmata**, Plato, Gorgias, p. 518 c.; **boun**, de rep., p. 343 b.; **ippon**, Xenophon, oec. 12, 20. Metaphorically, “to make stupid” (to render the soul dull or callous): **tav yucav**, Plutarch, mor., p. 995 d. (*i.e.* de esu carn. 1, 6, 3); **noun**, Philostr. vit. Apoll. 1, 8; **paceiv tav dianoiav**, Herodian, 2, 9, 15 (11 edition, Bekker); **thn dianoiian**, Aelian v. h. 13, 15 (Latin *pingue ingenium*) (cf. Winer’s Grammar, 18); **epacunqh hkardia** (Vulgate *incrassatum* (A.V. “their heart is waxed gross”)): <4135> Matthew 13:15; <487> Acts 28:27, after <360> Isaiah 6:10 (for **ἠμῶν ἡτὰρ**)\*

**{3976} pedh, pedhv, h** (from **peza** the foot, instep), “a fetter, shackle for the feet”: <4184> Mark 5:4; <4183> Luke 8:29. (From Homer down; the Septuagint.)\*

**{3977} pedinov, pedinh, pedinon** (**pedion** (a plain), **pedon** (the ground)), “level, plain”: <4167> Luke 6:17. (Xenophon, Polybius, Plutarch, Dio Cass., others; the Septuagint.)\*

**{3978} pezeuw**; (**pezov**, which see); “to travel on foot” (not on horseback or in a carriage), or (if opposed to going by sea) “by land”: <4183> Acts 20:13. (Xenophon, Isocrates, Polybius, Strabo, others.)\*

**{3979} pezh** (dative feminine from **pezov**, which see; cf. Matthiae, sec. 400), “on foot” or (if opposed to going by sea) “by land”: <4143> Matthew 14:13 R G Tr L text WH text; <4163> Mark 6:33. (Herodotus, Thucydides, Xenophon, Demosthenes, others.)\*

**{3979} pezov, pezh pezon** (**peza**; see **pedh**), from Homer down;

1. “on foot” (as opposed to riding).

2. “by land” (as opposed to going by sea): **hkol ouqhsan pezoi**, <4143> Matthew 14:13, T L marginal reading WH marginal reading (so the Sinaiticus manuscript also) for R G **pezh** (cf. Winer’s Grammar, sec. 54, 2; Buttman, sec. 123, 9). (The Septuagint for **ἢ ἔρῳ** and **ἢ ἔρῳ**)\*

**{3980}** **peiqrcew, peiqarcw**; 1 aorist participle **peiqarchsav**; (**peiqracov**; and this from **peiqomai** and **arch**); “to obey” (a ruler or a superior): **Qew**, <sup><415></sup>Acts 5:29,32; magistrates, <sup><411></sup>Titus 3:1 (others take it here absolutely, “to be obedient”); **tw logw thv dikaiosunhv**, Polycarp, ad Philipp. 9, 1; (A.V. “to hearken to”) one advising something, <sup><427></sup>Acts 27:21. (Sophocles, Xenophon, Polybius, Diodorus, Josephus, Plutarch, others; on the very frequent use of the verb by Philo see Siegfried, Philo von Alex. as above with, p. 43 (especially, p. 108).)\*

**{3981}** **peiqv** (WH **piqv**; see Iota), **peiqh, peiqon**, (from **peiqw**, like **feidov** from **feidomai** (cf. Winer’s Grammar, 96 (91))), “persuasive”: **en peiqoiv logoiv**, <sup><410></sup>1 Corinthians 2:4 (cf. Buttmann, 73). Not found elsewhere (Winer’s Grammar, 24). The Greeks say **piqanov**; as **piqanoi logoi**, Josephus, Antiquities 8, 9, and often in Greek authors See Passow, under the word, **piqanov**, 1 e.; (Liddell and Scott, *ibid.* I. 2; WH’s Appendix, p. 153).\*

**{3982}** **Peiqw, Peiqouv, hJ**

1. “Peitho,” proper name of a goddess, literally, “Persuasion”; Latin *Suada* or *Suadela*.

2. “persuasive power, persuasion”: <sup><410></sup>1 Corinthians 2:4 **en peiqoi** — accusative to certain inferior authorities. (On the word, see Müller’s note on Josephus, *contra Apion* 2, 21, 3. (Hesiod, Herodotus, others.))\*

**{3982}** **peiqw** ((from the root meaning ‘to bind’; allied with **pistiv**, fides, foedus, etc.; Curtius, sec. 327; Vanicek, p. 592)); imperfect **epeiqon**; future **peisw**; 1 aorist **epeisa**; 2 perfect **pepoiqa**; pluperfect **epepoiqein** (<sup><412></sup>Luke 11:22); passive (or middle, present **peiqomai**; imperfect **epeiqomhn**); perfect **pepeismai**; 1 aorist **epeisqhn**; 1 future **peisqhsomai** (<sup><413></sup>Luke 16:31); from Homer down;

1. Active;

a. “to persuade,” *i.e.* to induce one by words to believe: absolutely **peisav metesthsen i kanon ocl on**, <sup><415></sup>Acts 19:26; **ti**, “to cause belief in a thing” (which one sets forth), <sup><410></sup>Acts 19:8 R G T (cf. Buttmann, 150 (131) n.) (Sophocles O. C. 1442); with the genitive of the thing, *ibid.* L Tr WH; **tina**, one, <sup><410></sup>Acts 18:4; **tina ti**, one of a thing, <sup><413></sup>Acts 28:23 Rec.

(Herodotus 1, 163; Plato, Apology, p. 37 a., and elsewhere; (cf. Buttmann, as above)); **tina peri tinov**, concerning a thing, *ibid.* G L T Tr WH.

**b.** as in classical Greek from Homer down, with an accusative of a person, “to make friends of, win one’s favor, gain one’s good-will,” <sup><4121></sup>Acts 12:20; or “to seek to win one, strive to please one,” <sup><4161></sup>2 Corinthians 5:11; <sup><8110></sup>Galatians 1:10; “to conciliate” by persuasion, <sup><4184></sup>Matthew 28:14 (here T WH omit; Tr brackets **auton**); <sup><4449></sup>Acts 14:19; equivalent to “to tranquillize” (A.V. “assure”), **tav kardiav hōwn**, <sup><6189></sup>1 John 3:19.

**c.** “to persuade unto” *i.e.* “move or induce one by persuasion to do something”: **tina** followed by an infinitive (R sec. 139, 46), <sup><4133></sup>Acts 13:43; 26:28 (Xenophon, an. 1, 3, 19; Polybius 4, 64,2; Diodorus 11, 15; 12, 39; Josephus, Antiquities 8, 10, 3); **tina** followed by **ida** (cf. Winer’s Grammar, 338 (317); Buttmann, sec. 139, 40), <sup><4171></sup>Matthew 27:20 (Plutarch, apoph. Alex. 21).

**2.** Passive and middle (cf. Winer’s Grammar, 253 (238));

**a.** “to be persuaded, to suffer oneself to be persuaded; to be induced to believe”: absol, <sup><2161></sup>Luke 16:31; <sup><4174></sup>Acts 17:4; “to have faith,” <sup><8113></sup>Hebrews 11:13 Rec.; **tini**, “in a thing,” <sup><4232></sup>Acts 28:24; “to believe,” namely, **oji**, <sup><8138></sup>Hebrews 13:18 L T Tr WH. **pepeismai ti** (on the neuter accusative cf. Buttmann, sec. 131, 10) **peri tinov** (genitive of person), “to be persuaded (of) a thing concerning a person,” <sup><8181></sup>Hebrews 6:9 (A.V. “we are persuaded better things of you,” etc.); **pepeismenov eimi**, to have persuaded oneself, and **peiqomai**, “to believe” (cf. English “to be persuaded”), followed by an accusative with an infinitive, <sup><2116></sup>Luke 20:6; <sup><4126></sup>Acts 26:26; **pepeismai oji**, <sup><8188></sup>Romans 8:38; <sup><5106></sup>2 Timothy 1:5,12; with **en kuriw** added (see **en**, I. 6 b.), <sup><6144></sup>Romans 14:14; **peri tinov oji**, <sup><6154></sup>Romans 15:14.

**b.** “to listen to, obey, yield to, comply with”: **tini**, one, <sup><4135></sup>Acts 5:36f, 39(40); 23:21; 27:11; <sup><6118></sup>Romans 2:8; <sup><8111></sup>Galatians 3:1 Rec.; 5:7; <sup><8137></sup>Hebrews 13:17; <sup><5183></sup>James 3:3.

**3.** 2 perfect **pepoiqa** (the Septuagint mostly for **j fβ**, also for **hsj**; <sup>^</sup>[ **œj** ] Niphal of the unused <sup>^</sup>[ **œ** ], intransitive, “to trust, have confidence, be confident”: followed by an accusative with an infinitive, <sup><6119></sup>Romans 2:19; by **oji**, <sup><8138></sup>Hebrews 13:18 Rec.; by **oji** with a preparatory **auto touto** (Winer’s Grammar, sec. 23, 5), <sup><5106></sup>Philippians 1:6; **touto pepoiqw oida**



**oĵi**, <sup><50125></sup>Philippians 1:25; **pepoiqa** with a dative of the person or the thing in which the confidence reposes (so in classical Greek (on its construction in the N.T. see Buttmann, sec. 133, 5; Winer's Grammar, 214 (201); sec. 33, d.)): <sup><50114></sup>Philippians 1:14; <sup><50121></sup>Philemon 1:21 (<sup><12773></sup>2 Kings 17:20; <sup><1046></sup>Proverbs 14:16; 26:26; <sup><2387></sup>Isaiah 28:17; Sir. 35:24 (Sir. 32:24); Sap. 14:29); **eaŭtw** followed by an infinitive <sup><4707></sup>2 Corinthians 10:7; **en tini**, to trust in, put confidence in a person or thing (cf. Buttmann, as above), <sup><1018></sup>Philippians 3:3,4; **en kuriw** followed by **oĵi**, <sup><10724></sup>Philippians 2:24; **epi tini**, <sup><4273></sup>Matthew 27:43 L text WH marginal reading; <sup><41124></sup>Mark 10:24 (where T WH omit; Tr marginal reading brackets the clause); <sup><2122></sup>Luke 11:22; 18:9; <sup><5010></sup>2 Corinthians 1:9; <sup><3213></sup>Hebrews 2:13 (and very often in the Septuagint, as <sup><1532></sup>Deuteronomy 28:52; <sup><1441></sup>2 Chronicles 14:11; <sup><1011></sup>Psalms 2:13; <sup><1185></sup>Proverbs 3:5; <sup><2387></sup>Isaiah 8:17; 31:1); **epi tina**, <sup><4273></sup>Matthew 27:43 where L text WH marginal reading **epi** with the dative (<sup><2315></sup>Isaiah 36:5; Hab. 2:18; <sup><4407></sup>2 Chronicles 16:7f, etc.); **epi tina** followed by **oĵi**, <sup><1018></sup>2 Corinthians 2:3; <sup><5104></sup>2 Thessalonians 3:4; **eiv tina** followed by **oĵi**, <sup><8510></sup>Galatians 5:10. (Compare: **anapeiqw**.)\*

**{4091} Peil atov**, see **Pil atov** (and cf. **ei, i**)

**{3983} peinaŭ, peinaŭ**, infinitive **peinan** (<sup><5042></sup>Philippians 4:12); future **peinasw** (<sup><4165></sup>Luke 6:25; <sup><6176></sup>Revelation 7:16); 1 aorist **epeinasa** — for the earlier forms **peihn**, **peinhsŭ**, **epeinhsa**; cf. Lob. ad Phryn., pp. 61 and 204; Winer's Grammar, sec. 13, 3 b.; (Buttmann, 37 (32); 44 (38)); see also **diyaw**; (from **peina** hunger; (see **penhv**)); from Homer down; the Septuagint for **b[ε]**; “to hunger, be hungry”;

**a.** properly: <sup><4042></sup>Matthew 4:2; 12:1,3; 21:18; 25:35,37,42,44; <sup><4025></sup>Mark 2:25; 11:12; <sup><4042></sup>Luke 4:2; 6:3,25; equivalent to “to suffer want,” <sup><5121></sup>Romans 12:20; <sup><4121></sup>1 Corinthians 11:21,34; “to be needy,” <sup><4053></sup>Luke 1:53; 6:21; <sup><5042></sup>Philippians 4:12; in this same sense it is joined with **diyan**, <sup><4041></sup>1 Corinthians 4:11; in figurative discourse, **ou peinan kai ou diyan** is used to describe the condition of one who is in need of nothing requisite for his real (spiritual) life and salvation, <sup><4165></sup>John 6:35; <sup><6176></sup>Revelation 7:16.

**b.** metaphorically, “to crave ardently, to seek with eager desire”: with the accusative of the thing, **thn dikaiosunhn**, <sup><4186></sup>Matthew 5:6 (in the better Greek authors with a genitive as **crhmatwn**, Xenophon, Cyril 8, 3, 39; **summacwn**, 7, 5, 50; **epainou**, oec. 13, 9; cf. Winer's Grammar, sec. 30,

10, b. at the end; (Buttmann, sec. 131, 4); Kuinoel on <sup><4186></sup>Matthew 5:6, and see **diyaw**, 2).\*

**{3984} peira, peirav, h(peiraw)**, from Aeschylus down, “a trial, experiment, attempt”: **peiran lambanein tinov**, equivalent to “to attempt a thing, to make trial of a thing or a person” (a phrase common in secular authors; cf. Xenophon, mem. 1, 4, 18; Cyril 3, 3, 38; see other examples in Sturz, Lex. Xenoph. iii., p. 488; Plato, Protag., p. 342 a.; Gorgias, p. 448 a.; Josephus, Antiquities 8, 6, 5; Aelian v. h. 12, 22; often in Polybius, cf. Schweighäuser, Lex. Polybius, p. 460; the Septuagint <sup><6386></sup>Deuteronomy 28:56; (other examples in Bleek on Hebrews, the passage cited; Field, Otium Norv. pars iii., p. 146)), **qal asshv**, to try whether the sea can be crossed dry-shod like the land, <sup><38129></sup>Hebrews 11:29; “to have trial of a thing,” *i.e.* “to experience, learn to know by experience,” **mastigwn**, <sup><38136></sup>Hebrews 11:36 (often in Polybius; **thv pronoiav**, Josephus, Antiquities 2, 5, 1).\*

**{3985} peirazw** (a form found several times in Homer and Apoll. Rhod. and later prose, for **peiraw** (which see in Veitch) more common in the other Greek writings); imperfect **epeirazon**; 1 aorist **epeirasa**; passive, present **peirazomai**; 1 aorist **epeirasqhēn**; perfect participle **pepeirasmenov** (<sup><3045></sup>Hebrews 4:15; see **peiraw**, 1); 1 aorist middle 2 person singular **epeirasw** (<sup><4412></sup>Revelation 2:2 Rec.); the Septuagint for **hSnj** “to try,” *i.e.*:

**1.** “to try whether a thing can be done; to attempt, endeavor”: with an infinitive, <sup><4026></sup>Acts 9:26 L T Tr WH; 16:7; 24:6.

**2.** “to try, make trial of, test”: **tina**, for the purpose of ascertaining his quality, or what he thinks, or how he will behave himself;

**a.** in a good sense: <sup><4226></sup>Matthew 22:35 (others refer this to b.); <sup><4066></sup>John 6:6; (<sup><4735></sup>2 Corinthians 13:5); <sup><4412></sup>Revelation 2:2.

**b.** in a bad sense: to test one maliciously, craftily to put to the proof his feelings or judgment, <sup><4061></sup>Matthew 16:1; 19:3; 22:18,35; <sup><4081></sup>Mark 8:11; 10:2; 12:15; <sup><2116></sup>Luke 11:16; 20:23 (where G T WH Tr text omit; Tr marginal reading brackets the words **ti me peirazete**); <sup><4086></sup>John 8:6.

**c.** to try or test one’s faith, virtue, character, by enticement to sin; hence, according to the context equivalent to “to solicit to sin, to tempt”:

<3013> James 1:13f; <801> Galatians 6:1; <620> Revelation 2:10; of the temptations of the devil, <401> Matthew 4:1,3; <4013> Mark 1:13; <404> Luke 4:2; <805> 1 Corinthians 7:5; <305> 1 Thessalonians 3:5; hence, **oḗpeirazwn**, a substantive, Vulgate *tentator*, etc., “the tempter”: <403> Matthew 4:3; <305> 1 Thessalonians 3:5.

#### d. After the O.T. usage

[a]. of God; “to inflict evils upon one in order to prove his character and the steadfastness of his faith”: <603> 1 Corinthians 10:13; <808> Hebrews 2:18; 4:15 (see **peiraw**); 11:17,37 (where see WH’s Appendix); <603> Revelation 3:10 (<021> Genesis 22:1; <020> Exodus 20:20; <603> Deuteronomy 8:2; Sap. 3:5; 11:10(9); Judith 8:25f).

[b]. Men are said **peirazein ton Qeon** — by exhibitions of distrust, as though they wished to try whether he is not justly distrusted; by impious or wicked conduct to test God’s justice and patience, and to challenge him, as it were, to give proof of his perfections: <450> Acts 15:10; <803> Hebrews 3:9 R G (<070> Exodus 17:2,7; <042> Numbers 14:22; <974> Psalm 77:41 (<984> Psalm 78:41),56; 105:14 (106:14), etc.; cf. Grimm, Exgt. Hdb. on Sap., p. 49); namely, **ton Criston** (L T Tr text WH **ton kurion**), <603> 1 Corinthians 10:9 (but L marginal reading T WH marginal reading **exepeirasan**); **to kuriou**, <403> Acts 5:9; absolutely **peirazein en doimasia** (see **dokimasia**), <803> Hebrews 3:9 L T Tr WH. (On **peirazw** (as compared with **dokimazw**), see Trench, sec. lxxiv.; cf. Cremer, under the word. Compare: **expeirazw**.)\*

{3986} **peirasmov, peirasmou, oḗpeirazw**, which see), the Septuagint for **hSmæ** “an experiment, attempt, trial, proving”; (Vulgate *tentatio*); a. universally, “trial, proving”: Sir. 27:5,7; **ton peirasmon uḗwn en th sarki mou**, the trial made of you by my bodily condition, since this condition served to test the love of the Galatians toward Paul, <804> Galatians 4:14 L T Tr WH (cf. b. below, and Lightfoot at the passage). b. specifically, “the trial of man’s fidelity, integrity, virtue, constancy,” etc.: <002> 1 Peter 4:12; also “an enticement to sin, temptation,” whether arising from the desires or from outward circumstances, <603> Luke 8:13; <603> 1 Corinthians 10:13; **uḗomenein peirasmon**, <302> James 1:12; an internal temptation to sin, <503> 1 Timothy 6:9; of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand, <403> Luke 4:13; of a condition of things, or a mental state, by which we are enticed to sin, or

to a lapse from faith and holiness: in the phrases **eisferein tina eiv peirasmon**, <sup><4163></sup>Matthew 6:13; <sup><2104></sup>Luke 11:4; **eisercesqai eiv peirasmon**, <sup><4164></sup>Matthew 26:41; <sup><4148></sup>Mark 14:38 (here T WH **el qhte**); <sup><224></sup>Luke 22:40,46; “adversity, affliction, trouble” (cf. our “trial”), sent by God and serving to test or prove one’s faith, holiness, character: plural, <sup><2228></sup>Luke 22:28; <sup><4109></sup>Acts 20:19; <sup><3002></sup>James 1:2; <sup><1006></sup>1 Peter 1:6; **ton peirasmon mou ton en th sarki mou**, my temptation arising from my bodily infirmity, <sup><8044></sup>Galatians 4:14 Rec. (but see a. above); **wta tou peirasmou**, <sup><6180></sup>Revelation 3:10; **ek peirasmou ruesqai**, <sup><6119></sup>2 Peter 2:9 (<sup><8779></sup>Deuteronomy 7:19; 29:3; Sir. 2:1; 6:7; 36:1 (Sir. 33:1); 1 Macc. 2:52). c. ‘temptation’ (*i.e.* “trial”) “of God by men,” *i.e.* rebellion against God, by which his power and justice are, as It were, put to the proof and challenged to show themselves: <sup><3838></sup>Hebrews 3:8 (<sup><8766></sup>Deuteronomy 6:16; 9:22; <sup><4948></sup>Psalms 94:8 (<sup><4978></sup>Psalms 95:8)). Cf. Fried. B. Koester, *Die Biblical Lehre von der Versuchung*. Gotha, 1859. (The word has not yet been found in secular authors except Dioscorides (100 A. D.?) praef. i. **touv epi paqwn peirasmouv** experiments made on diseases.)\*

**{3987} peiraw**: imperfect middle 3 person (singular and plural), **epeirato**, **epeirwnto**; perfect passive participle **pepeiramenov** (see below); common in Greek writings from Homer down; “to try”; *i.e.*:

**1.** “to make a trial, to attempt” (A.V. “to assay”), followed by an infinitive; often so from Homer down; also so in the middle in <sup><4426></sup>Acts 9:26 R G; 26:21 (Xenophon, *symp.* 4, 7; Cyril 1, 4, 5, etc.; often in Polybius; Aelian v. h. I, 34; 2 Macc. 2:23; 3 Macc. 1:25; 4 Macc. 12:2, etc.); hence, **pepeiramenov** “taught by trial, experienced,” <sup><3045></sup>Hebrews 4:15 in certain manuscripts and editions ((Rec.<sup>st</sup>), Tdf. formerly) (see below, and cf. **peirazw**, d. [a.]).

**2.** In post-Homer usage with the accusative of a person “to test, make trial of one, put him to the proof”: his mind, sentiments, temper, Plutarch, *Brut.* 10; in particular, to attempt to induce one to commit some (especially a carnal) crime; cf. Passow, under the word, 3{a}; (Liddell and Scott, under the word, A. IV. 2). Hence, **pepeiramenov** in <sup><3045></sup>Hebrews 4:15 (see 1 above) is explained by some (cf. Winer’s *Grammar*, sec. 15. Note at the end) tempted to sin; but the passive in this sense is not found in Greek writings; see Delitzsch at the passage.\*

**{3988}** **peismonh**, **peismonhv**, **h(peiqw**, which see; like **pl hsmonh**), “persuasion”: in an active sense (yet cf. Lightfoot on Galatians as below) and contextually, “treacherous or deceptive persuasion,” <sup><888></sup>Galatians 5:8 (cf. Winer’s Grammar, sec. 68, 1 at the end). (Found besides in Ignat. ad Romans 3, 3 longer recens.; Justin Martyr, Apology 1, 53 at the beginning; (Irenaeus 4, 33, 7); Epiphanius 30, 21; Chrysost. on <sup><3008></sup>1 Thessalonians 1:3; Apollonius Dyscolus, syntax, p. 195, 10 (299, 17); Eustathius on Homer, Iliad a., p. 21, 46, verse 22; 99, 45, verse 442; i, p. 637, 5, verse 131; and Odyssey, chapter, p. 185, 22, verse 285.)\*

**{3989}** **pel agov**, **pel agouv**, **to** (by some (e.g. Lob. Pathol. Proleg., p. 805) connected with **pax**, i.e. the ‘flat’ expanse (cf. Latin *aequor*); but by Curtius, sec. 367, et al. (cf. Vanicek, p. 515) with **pl hssw**, i.e. the ‘beating’ waves (cf. our ‘plash’)), from Homer down; a. properly, “the sea” i.e. “the high sea, the deep” (where ships sail; accordingly but a part of the sea, **qal assa**, Aristotle, Probl. sect. 23 quaest. 3 (p. 931{b}, 14f) **en tw l imeni ol igh estin hqal assa**, **en de tw pel agei bageia**. Hence) **to pel agov thv qal asshv**, *aequor maris* (A.V. “the depth of the sea”; cf. Trench, sec. xiii.), <sup><4886></sup>Matthew 18:6 (so too Apollonius Rhodius, 2, 608; **pel agov aigaiav aJov**, Euripides, Tro. 88; Hesychius **pel agov ... buqov**, **pl atov qal asshv**. Cf. Winer’s Grammar, 611 (568); (Trench, as above)). b. universally, “the sea”: **to pel agov to kata thn Kil ikian**, <sup><4275></sup>Acts 27:5 (see examples from Greek authors in Passow, under the word **pel agov**, 1; (Liddell and Scott, under I.)).\*

**{3990}** **pel ekizw**: perfect passive participle **pepel ekismenov**; (**pel ekuv**, an axe or two-edged hatchet); “to cut off with an axe, to behead”: **tina**, <sup><6108></sup>Revelation 20:4. (Polybius, Diodorus, Strabo, Josephus, Antiquities 20, 5, 4; Plutarch, Ant. 36; (cf. Winer’s Grammar, 26 (25)).)\*

**{3991}** **pemptov**, **pemph**, **pempton** (from Homer down), “fifth”: <sup><6119></sup>Revelation 6:9; 9:1; 16:10; 21:20.\*

**{3992}** **pempw**; future **pemyw**; 1 aorist **epemya** (on its epistolary use (for the present or the perfect) see Winer’s Grammar, 278 (261); Buttman, 198 (172); Lightfoot on Philippians 2:(25),28; <sup><5011></sup>Philemon 1:11); passive, present **pempomai**; 1 aorist **epemfqn** (<sup><4770></sup>Luke 7:10); from Homer down; the Septuagint for **j l æ** “to send”: **tina**, absolutely, one to do something, <sup><1277></sup>Matthew 22:7; <sup><4779></sup>Luke 7:19; 16:24; <sup><4022></sup>John 1:22; 7:18;

13:16,20; 20:21 (Treg. marginal reading **apostel lw**); <sup><4008></sup>2 Corinthians 9:3; <sup><3182></sup>Philippians 2:23,28, etc.; **tina** or **tinav** is omitted where the participle is joined to another finite verb, as **pemyav apekefal ise ton lwannhn**, he sent (a deputy) and beheaded John, <sup><4140></sup>Matthew 14:10; add, <sup><4143></sup>Acts 19:31; 23:30 (for other examples see **apostel lw**, 1 d.); in imitation of the Hebrew **j l ædyBjþ** (<sup><9161></sup>1 Samuel 16:20; <sup><10114></sup>2 Samuel 11:14; 12:25; <sup><1025></sup>1 Kings 2:25) we find **pemyav dia twn maqhtwn autou**, he sent by his disciples (unless with Fritzsche, and Bornemann, Schol. in Luc., p. lxx., one prefer to take **pemyav** absolutely and to connect **dia twn maqhtwn** with the following **eipen** (so Meyer, but see (7te Aufl., Weiss edition), Keil, DeWette, others)), <sup><4112></sup>Matthew 11:2 L T Tr WH (so **aposteil av dia tou aggel ou**, <sup><6100></sup>Revelation 1:1). Teachers who come forward by God's command and with his authority are said to be (or to have been) sent by God: as, John the Baptist, <sup><6133></sup>John 1:33; Jesus, <sup><6034></sup>John 4:34; 5:23f,30,37; 6:38-40,44; 7:16,28, etc.; <sup><6103></sup>Romans 8:3; the Holy Spirit, rhetorically personified, <sup><6145></sup>John 14:26; 15:26; 16:7. **tina**, with the dative of the person to whom one is sent: <sup><6017></sup>1 Corinthians 4:17; <sup><3169></sup>Philippians 2:19; **tina tini para tinov** (properly, to send one to one from one's abode (see **para**, I. a.)), <sup><6155></sup>John 15:26; **prov tina**, <sup><6026></sup>Luke 4:26; <sup><6107></sup>John 16:7; <sup><4103></sup>Acts 10:33; 15:25; 23:30; (xxv. 21 R G); <sup><6162></sup>Ephesians 6:22; <sup><3175></sup>Philippians 2:25; <sup><5108></sup>Colossians 4:8; <sup><3182></sup>Titus 3:12; with the participle **legwn** added (Hebrew **j l ærma l æ** <sup><1325></sup>Genesis 38:25; <sup><1142></sup>2 Samuel 14:32, etc.), said by messenger (German *liess sagen*), <sup><6076></sup>Luke 7:6,19; **tina eiv** with an accusative of place, <sup><4118></sup>Matthew 2:8; <sup><2155></sup>Luke 15:15; 16:27; <sup><4105></sup>Acts 10:5; "the end," for which one is sent is indicated — by the preposition **eiv**, <sup><6162></sup>Ephesians 6:22; <sup><5108></sup>Colossians 4:8; <sup><1024></sup>1 Peter 2:14; by an infinitive, <sup><6133></sup>John 1:33; <sup><6163></sup>1 Corinthians 16:3; <sup><6216></sup>Revelation 22:16. Of things, **ti tini**, a. to bid a thing to be carried to one: <sup><6110></sup>Revelation 11:10; with **eiv** and an accusative of place added, <sup><6111></sup>Revelation 1:11; **eiv** with an accusative indicating the purpose, <sup><4112></sup>Acts 11:29; <sup><5146></sup>Philippians 4:16 (here Lachmannbr. **eiv**; cf. Buttmann, 329 (283)). b. "to send" (thrust or insert) "a thing into another": <sup><6145></sup>Revelation 14:15,18 (Aelian hist. an. 12, 5); **tini ti eiv to** with an inf, <sup><3121></sup>2 Thessalonians 2:11. (Compare: **anapempw**, **ekpempw**, **metapempw**, **propempw**, **sumpempw**.)

(Synonyms: **pempw**, **apostel lw**: **pempw** is the general term (differing from **ibmi** in directing attention not to the exit but to the advent); it may even imply accompaniment (as when the sender is

God). **apostel lw** includes a reference to equipment, and suggests official or authoritative sending. Cf. Schmidt, chapter 104; Westcott on <sup><401></sup>John 20:21, ‘Additional Note’; also ‘Additional Note’ on <sup><418></sup>1 John 3:5.)

**{3993} penhv, penhtov, oJpenomai** to work for one’s living; the Latin *penuria* and Greek **peinaw** are akin to it (cf. Vanicek, p. 1164); hence, **penhv** equivalent to **ek ponou kai energeiav to zhn ecwn**, Etymologicum Magnum), “poor”: <sup><400></sup>2 Corinthians 9:9. (From Sophocles and Herodotus down; the Septuagint for <sup>ˆ</sup>wōbā, yni; | Dævr; etc.)\*

(Synonyms: **penhv, ptwcv**: “**penhv** occurs but once in the N.T., and then in a quotation from the O.T., while **ptwcv** occurs between thirty and forty times .... The **penhv** may be so poor that he earns his bread by daily labor; the **ptwcv** that he only obtains his living by begging.” Trench, sec. xxxvi.; cf. Schmidt, chapter 85, 4; chapter 186.)

**{3994} penqera, penqerav, hJ** (feminine of **penqerov**, which see), “a mother-in-law,” a wife’s mother: <sup><404></sup>Matthew 8:14; 10:35; <sup><403></sup>Mark 1:30; <sup><408></sup>Luke 4:38; 12:53. (Demosthenes, Plutarch, Lucian, others; the Septuagint for **twōj** ;)\*

**{3995} penqerov, penqerou, oJ** “a father-in-law,” a wife’s father: <sup><403></sup>John 18:13. (Homer, Sophocles, Euripides, Plutarch, others; the Septuagint (for **μj** ; <sup>ˆ</sup>tjō.))\*

**{3996} penqew, penqw**; future **penqhsu**; 1 aorist **epenqhsa** (**penqov**); from Homer down; the Septuagint chiefly for **l bæ** “to mourn”; a. intransitive: <sup><404></sup>Matthew 5:4 (5); 9:15; <sup><402></sup>1 Corinthians 5:2; **penqin kai klaiein**, <sup><4160></sup>Mark 16:10; <sup><405></sup>Luke 6:25; <sup><504></sup>James 4:9; <sup><6815></sup>Revelation 18:15,19; **epi tini**, over one, <sup><6811></sup>Revelation 18:11 R G L ( <sup><2360></sup>Isaiah 66:10); **epi tina**, ibid. T Tr WH ( <sup><1037></sup>2 Samuel 13:37; <sup><4454></sup>2 Chronicles 35:24, etc.). b. transitive, “to mourn for, lament, one”: <sup><4721></sup>2 Corinthians 12:21 (cf. Winer’s Grammar, 635f (590); Buttmann, sec. 131, 4. Synonym: see **qrhnew**, at the end.)\*

**{3997} penqov, penqouv, to** (**penqw** (??); akin, rather, to **paqov, penomai** (cf. **penhv**); see Curtius, p. 53; Vanicek, p. 1165)), from Homer



down, the Septuagint for **l baæ**“mourning”: <sup><5049></sup>James 4:9; <sup><6837></sup>Revelation 18:7f; 21:4.\*

**{3998}** **penicrov, penicra, penicon** (from **penomai**, see **penhv**), “needy, poor”: <sup><2202></sup>Luke 21:2. (Occasionally in Greek authors from Homer, Odyssey 3, 348 down; for **yn[ ]**; in <sup><2225></sup>Exodus 22:25; for **l Dān** <sup><1897></sup>Proverbs 29:7.)\*

**{3999}** **pentakiv**, adverb, “five times”: <sup><7124></sup>2 Corinthians 11:24. (From Pindar, Aeschylus down.)\*

**{4000}** **pentakiscil ioi, pentakiscil iai, pentakiscil ia**, five times a thousand, “five thousand”: <sup><1421></sup>Matthew 14:21; 16:9; <sup><4164></sup>Mark 6:44; 8:19; <sup><4194></sup>Luke 9:14; <sup><6160></sup>John 6:10. (Herodotus, Plato, others.)\*

**{4001}** **pentakosioi, pentakosiai, pentakosia**, “five hundred”: <sup><4741></sup>Luke 7:41; <sup><6156></sup>1 Corinthians 15:6. (From Homer (**pentkosioi**) down.)\*

**{4002}** **pente, oī, aī**, “five”: <sup><1447></sup>Matthew 14:17, and often. (From Homer down.)\*

**{4003}** **pentekaidekatov, pentekaidekath, pentekaidekaton**, “the fifteenth”: <sup><4001></sup>Luke 3:1. (Diodorus, Plutarch, others.)\*

**{4004}** **penthkonta, oī, aī, ta**, “fifty”: <sup><4174></sup>Luke 7:41; 16:6; <sup><4857></sup>John 8:57; 21:11 (R G **penthkontatriwn** (as one word)); <sup><4430></sup>Acts 13:20; **ana penthkonta** “by fifties” (see **ana**, 2), <sup><4160></sup>Mark 6:40 (here L T Tr WH **kata penthkonta**; see **kata**, II. 3 a. [g.]); <sup><4194></sup>Luke 9:14. (From Homer down.)\*

**{4005}** **penthkoth, penthkosthv, hJ** (namely, **hōera**; feminine of **penthkostov** fiftieth) (from Plato down.), “Pentecost” (properly, the fiftieth day after the Passover, Tobit 2:1; 2 Macc. 12:32; (Philo de septen. sec. 21; de decal. sec. 30; cf. Winer’s Grammar, 26)), the second of the three great Jewish festivals; celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest (<sup><12316></sup>Exodus 23:16; <sup><18315></sup>Leviticus 23:15f; <sup><5169></sup>Deuteronomy 16:9): <sup><4001></sup>Acts 2:1; 20:16; <sup><6168></sup>1 Corinthians 16:8 (Josephus, Antiquities 3, 10, 6; (14, 13, 4; etc.)). (BB. DD. (especially Ginsburg in Alex.’s Kitto) under the word

Pentecost; Hamburger, Real-Encycl. 1, under the word, Wochenfest; Edersheim, The Temple, chapter xiii.)\*

**{4006}** **pepoiḡsiv**, **pepoiḡhsewv**, **h(peiḡw**, 2 perfect **pepoiḡa**), “trust, confidence” (R.V.), “reliance”: <sup><4015></sup>2 Corinthians 1:15; 3:4; 10:2; <sup><4012></sup>Ephesians 3:12; **eiv tina**, <sup><4012></sup>2 Corinthians 8:22; **en tini**, <sup><4014></sup>Philippians 3:4. (Philo de nobilit. sec. 7; Josephus, Antiquities 1, 3, 1; 3, 2, 2; 10, 1, 4; (11, 7, 1; Clement of Rome, 1 Corinthians 2, 3); Zosimus (490 A. D.), Sextus Empiricus, others; the Septuagint once for <sup><4015></sup>2 Kings 18:19.) The word is condemned by the Atticists; cf. Lob. ad Phryn., p. 295.\*

**{4007}** **per**, an enclitic particle, akin to the preposition **peri** (Herm. de part. **an**, p. 6; Curtius, sec. 359; cf. Lob. Pathol. Elementa, i. 290; others (connect it directly with **peran**, etc., and) give ‘throughly’ as its fundamental meaning; cf. Bäumlein, Partikeln, p. 198), showing that the idea of the word to which it is annexed must be taken in its fullest extent; it corresponds to the Latin *circiter*, *cunque*, German *noch so sehr*, *immerhin*, *wenigstens*, *ja*; (English “however much, very much, altogether, indeed”); cf. Hermann ad Vig., p. 791; Klotz ad Devar. ii. 2, p. 722ff; (Donaldson, New Crat. sec. 178 at the end). In the N.T. it is affixed to the pronoun **ou** and to sundry particles, see **dioper**, **eanper**, **eiper**, **eipeiper**, **epeidhper**, **hper**, **kaqaper**, **kaiper**, **o\$per**, **w\$per**. ((From Homer down.))

**{4008}** **peraiterw** (from **peraiterov**, comparative of **pera**), adverb, from Aeschylus down, “further, beyond, besides”: <sup><4015></sup>Acts 19:39 L Tr WH, for R G **peri eJerwn**. With this compare **ouden zhthsete peraiterw**, Plato, Phaedo, c. 56, at the end, p. 107 b.\*

**{4008}** **peran**, Ionic and epic **perhn**, adv, from Homer down; the Septuagint for **rb[e** “beyond, on the other side”;

**a. to peran**, the region beyond, the opposite shore: <sup><4015></sup>Matthew 8:18,28; 14:22; 16:5; <sup><4015></sup>Mark 4:35; 5:21; 6:45; 8:13.

**b. joined** (like a preposition) with a genitive (Winer’s Grammar, sec. 54, 6): **peran thv qal asshv**, <sup><4012></sup>John 6:22,25; **peran tou lordanou**, <sup><4015></sup>Matthew 4:15; 19:1; (<sup><4011></sup>Mark 10:1 L T Tr WH); <sup><4015></sup>John 1:28; 3:26; with verbs of going it marks direction toward a place (“over, beyond”)

<B1> John 6:1,17; 10:40; 18:1; of the place whence (<D25> Matthew 4:25);  
 <B18> Mark 3:8. **to peran thv qal asshv**, <B18> Mark 5:1; (**to lordanou**,  
 <B10> Mark 10:1 R G); **thv l imnhv**, <D32> Luke 13:22 (**to potamou**,  
 Xenophon, an. 3, 5, 2). (See Sophocles, Lexicon, under the word.)\*

**{4009} perav, peratov, to** (**pera** beyond), from Aeschylus down,  
 “extremity, bound, end” (see **tel ov**, 1 a. at the beginning);

**a.** of a portion of space (“boundary, frontier): **perata thv ghv** (“the ends  
 of the earth”), equivalent to the remotest lands, <D20> Matthew 12:42;  
 <D18> Luke 11:31 (Homer, Iliad 8, 478 (**peirar**); Thucydides 1, 69;  
 Xenophon, Ages. 9, 4; the Septuagint for **ysp̄æra**, (Winer’s Grammar,  
 30)); also **thv oikoumenhv**, <B18> Romans 10:18 (<B718> Psalm 71:8 (<B718> Psalm  
 72:8)).

**b.** of a thing extending through a period of time (“termination”):  
**antil ogiav**, <B16> Hebrews 6:16 (**tw̄n kakwn**, Aeschylus Pers. 632;  
 Josephus, b. j. 7, 5, 6, and other examples in other writings).\*

**{4010} Pergamov** (perhaps **Pergammon, to** (the gender in the N.T. is  
 indeterminate; cf. Lob. ad Phryn., p. 421f; Pape, Eigennamen, see under  
 the words)), **Pergamou, hJ** “Pergamus” (or “Pergamum” (cf. Curtius, sec.  
 413)), a city of Mysia Major in Asia Minor, the seat of the dynasties of  
 Attalus and Eumenes, celebrated for the temple of Aesculapius, and the  
 invention (? cf. Gardthausen, Griech. Palaeogr., p. 39f; Birt, Antikes  
 Buchwesen, chapter ii.) and manufacture of parchment. The river Selinus  
 flowed through it and the Cetius ran past it (Strabo 13, p. 623; Pliny, 5, 30  
 (33); 13, 11 (21); Tacitus, ann. 3, 63). It was the birthplace of the  
 physician Galen, and had a great royal library. Modern Berghama. There  
 was a Christian church there: <B11> Revelation 1:11; 2:12.\*

**{4011} Pergh, Perghv, hJ** (cf. the preceding word), “Perge or Perga,” a  
 town of Pamphylia, on the river Cestrus about seven miles (sixty stadia)  
 from the sea. On a hill near the town was the temple of Diana (*i.e.* Artemis)  
 (Strabo 14, p. 667; Mel. 1, 14; Livy 38, 37): <B13> Acts 13:13f; 14:25. (BB.  
 DD.; Lewin, St. Paul, i., 134f)

**{4012} peri** (akin to **pera, peran**; (Curtius, sec. 359)), preposition,  
 joined in the N.T. with the genitive and the accusative (in classical Greek  
 also with the dative), and indicating that the person or thing relative to

which an act or state is predicated is as it were encompassed by this act or state; Latin *circum, circa*; “around, about.”

**I.** with the GENITIVE it denotes that around which an act or state revolves; “about, concerning, as touching,” etc. (Latin *de, quod attinet ad, causa* with a genitive *propter*) (cf. Winer’s Grammar, 372f (349)).

**a.** “about, concerning,” (Latin *de*; in later Latin also *circa*): after verbs of speaking, teaching, writing, etc., see under **anaggel l w, apaggmai, diagnwrizw, dial egomai, didaskw, dihgoumai** (<sup><8112></sup> Hebrews 11:32), **dihghsiv, eipon** and **proeipon, eperwtaw** and **erwtaw, kathcew, l al ew, legw, logon aitew, logon apodidwmi, logon didwmi, marturew, mneia, mnhmoneuw, prokataggel l w, profhteuw, upomimhskw, crhmatizomai, hcov, fhmh**, etc.; after verbs of hearing, knowing, ascertaining, inquiring, see under **akouw, ginwskw, epistamai, eidon, exetazw, zhtew, ekzhtew, epizhtew, zhthma, punqanomai**, etc.; after verbs of thinking, deciding, supposing, doubting, etc.; see under **dial ogizomai, enqumeomai, pepeismai, pisteuw, diaporew, el egcw**, etc.

**b.** “as respects” (A.V. often (as) “touching”);

[a]. with verbs, to indicate that what is expressed by the verb (or verbal noun) holds so far forth as some person or thing is concerned; “with regard to, in reference to”: <sup><4821></sup> Acts 28:21; <sup><8112></sup> Hebrews 11:20; **hperi sou mneia**, <sup><5008></sup> 2 Timothy 1:3; **exousian ecein**, <sup><4075></sup> 1 Corinthians 7:37; **epitaghn ecein**, *ibid.* 25; see **entel l omai, entol h, parakal ew, paramuqeomai, profasiv, ekdikov, l agcanw** to cast lots.

[b]. with the neuter plural (and singular) of the article, **ta peri tinov** “the things concerning a person or thing,” *i.e.* “what relates to, can be said about,” etc.: **ta peri thv basileiav tou Qeou**, <sup><4008></sup> Acts 1:3; 8:12 (Rec.); 19:8 (here L Tr WH omit **ta**); **ta peri thv odou**, <sup><4822></sup> Acts 24:22; with the genitive of a person “one’s affairs, his condition or state”: <sup><4815></sup> Acts 28:15; <sup><4062></sup> Ephesians 6:22; <sup><5017></sup> Philippians 1:27; 2:19ff; <sup><5048></sup> Colossians 4:8; in a forensic sense, “one’s cause or case,” <sup><4840></sup> Acts 24:10; **ta peri Ihsou** (or **tou kuriou**) (“the (rumors) about Jesus” (as a worker of miracles), <sup><4067></sup> Mark 5:27 T Tr marginal reading brackets WH); “the things (necessary to be known and believed) concerning Jesus,” <sup><4825></sup> Acts 18:25; 23:11; 28:23 Rec., 31; the things that befell Jesus, his death, <sup><4249></sup> Luke 24:19; the things in the O.T. relative to him, the prophecies concerning him, <sup><4247></sup> Luke 24:27;

the career, death, appointed him by God, <0237> Luke 22:37 (here T Tr WH **to** etc.).

[g.] **peri tinov**, absolutely, at the beginning of sentences, “concerning, as to”: <0100> 1 Corinthians 7:1; 8:1; 16:1,12; but in other places it is more properly taken with the following verb, <0231> Matthew 22:31; 24:36; <0126> Mark 12:26; <0125> 1 Corinthians 7:25; 8:1,4; 12:1; <0101> 1 Thessalonians 4:9; 5:1; cf. Winer’s Grammar, 373 (350).

c. “on account of”;

[a]. of the subject matter, which at the same time occasions the action expressed by the verb: so after verbs of accusing, see **egkal ew**, **kathgorew**, **krinw tina peri tinov**, etc.; after verbs expressing emotion, see **qaumazw**, **aganaktew**, **kaucaomai**, **spl agcnizomai**, **eucaristew**, **eucaristia**, **ainew**, **mel eimoi merimnaw**; also after **eucomai**, <0002> 3 John 1:2, see **pav.** II. 2 b. **q.**

[b]. of the cause for (on account of) which a tiring is done, or of that which gave occasion for the action or occurrence: <0144> Mark 1:44; <0164> Luke 5:14; <0103> John 10:33 (**peri thv bl asfhmiav labete auton**, Ev. Nic. c. 4, p. 546, Thilo edition (p. 221, Tdf. edition)); <0152> Acts 15:2; 19:23; 25:15,18,24; <0101> Colossians 2:1 (R G).

[g]. “on account of” *i.e.* “for, for the benefit or advantage of”: <0158> Matthew 26:28; <0104> Mark 14:24 R G; <0108> Luke 4:38; <0106> John 16:26; 17:9,20; <0103> Hebrews 5:3; 11:40; **peri** and **uper** alternate in <0108> Ephesians 6:18f (cf. Winer’s Grammar, 383 (358) n. also sec. 50, 3; Buttmann, sec. 147, 21, 22; Wieseler, Meyer, Lightfoot, Ellicott on <0104> Galatians 1:4).

[d]. **peri** is used of the design or purpose for removing something or taking it away: **peri adartiav**, to destroy sin, <0103> Romans 8:3; **didonai eauton peri twn adartiwn**, to expiate, atone for, sins, <0104> Galatians 1:4 (where R WH text **uper** (see as in above, and cf. **uper**, I. 6)); also “to offer sacrifices,” and simply “sacrifices,” **peri adartiwn**. <0103> Hebrews 5:3 (R G **uper**; see as above); 10:18,26; **peri adartiwn epaqe (apeqanen)**, <0108> 1 Peter 3:18; **peri adartiav** namely, **qusiai**, sacrifices “for sin,” expiatory sacrifices, <0106> Hebrews 10:6 (from <0107> Psalm 39:7 ( <0107> Psalm 40:7); cf. <0108> Numbers 8:8; see **adartia**, 3; **ta peri thv adartiav** <0105> Leviticus 6:25; **to peri thv adartiav**, <0149> Leviticus 14:19); **IJasmov peri twn adartiwn**, <0101> 1 John 2:2; 4:10.

## II. with the ACCUSATIVE (Winer's Grammar, 406 (379));

a. of place; "about, around": as, "about" parts of the body, <sup><100></sup>Matthew 3:4; (18:6 L T Tr WH); <sup><4006></sup>Mark 1:6; 9:42; <sup><270></sup>Luke 17:2; <sup><6506></sup>Revelation 15:6. about places: <sup><238></sup>Luke 13:8; <sup><426></sup>Acts 22:6; <sup><600></sup>Jude 1:7; **ta peri ton topon ekeinon**, the neighborhood of that place, <sup><427></sup>Acts 28:7; **oj peri** with an accusative of place, those dwelling about a place or in its vicinity, <sup><1008></sup>Mark 3:8 (T Tr WH omit; L brackets **oj**). **oj peri tina**, those about one, *i.e.* with him, his companions, associates, friends, etc., <sup><4040></sup>Mark 4:10; <sup><2249></sup>Luke 22:49; (add, Mark 16 WH (rejected) "Shorter Conclusion"); according to Greek idiom **oj peri ton Paul on**, Paul and his companions (German *die Paulusgesellschaft*) (cf. Winer's Grammar, 406 (379); Buttmann, sec. 125, 8), <sup><413></sup>Acts 13:13; according to a later Greek usage **aj peri Marqan** denotes Martha herself, <sup><8119></sup>John 11:19 (although others (*e.g.* Meyer, Weiss, Keil, Godet, others) understand by it Martha and her attendants or domestics; but L Tr WH read **prov thn** (for **tav peri Marqan**); cf. Matthiae, sec. 583, 2; Bernhardt (1829), p. 263; Kühner ii., p. 230f; (Winer's Grammar, and Buttmann, as above). in phrases the underlying notion of which is that of revolving about something: of persons engaged in any occupation, **oj peri ta toiauta ergatai** (A.V. "the workmen of like occupation"), <sup><4925></sup>Acts 19:25; **perispasqai**, **purbazesqai peri ti**, <sup><210></sup>Luke 10:40, 41 (but here L T Tr WH text **qorubazh** which see (and WH marginal reading omits **peri pol la**)) (**peri thn gewrgian ginesqai**, 2 Macc. 12:1).

b. "as to, in reference to, concerning": so after **adokimov**, <sup><5008></sup>2 Timothy 3:8; **astocein**, <sup><512></sup>1 Timothy 6:21; <sup><5128></sup>2 Timothy 2:18; **nauagein**, <sup><5019></sup>1 Timothy 1:19; **nosein**, <sup><5104></sup>1 Timothy 6:4; **peri panta eauton parecesqai tupon**, <sup><5117></sup>Titus 2:7; **ta peri eme**, the state of my affairs, <sup><1023></sup>Philippians 2:23; **aj peri ta loipa epiqumiai** <sup><4049></sup>Mark 4:19 (**aj peri to swma epiqumiai**, Aristotle, rhet. 2, 12, 3; **ta peri yuchn kai swma agaqa**, eth. Nic. 1, 8); cf. Winer's Grammar, sec. 30, 3 N. 5; (Buttmann, sec. 125, 9). c. of Time; in a somewhat indefinite specification of time, "about, near": **peri trithn wjan**, <sup><1008></sup>Matthew 20:3; add, 5f,9; 27:46; <sup><4068></sup>Mark 6:48; Acts 10:(3 L T Tr WH),9; 22:6.

## III. in COMPOSITION **peri** in the N.T. signifies:

1. "in a circuit, round about, all around," as **periagw**, **peribal lw**, **periastraptw**, **perikeimai**, **perioikew**, etc., etc.

2. “beyond” (because that which surrounds a thing does not belong to the thing itself but is beyond it): **periergov**, **perisseuw**.

3. “through” ((?) — intensive, rather

**{4013}** **periagv**; imperfect **perihgon**; from Herodotus down;

1. transitive,

a. “to lead around” (cf. **peri**, III. 1).

b. equivalent to “to lead about with oneself”: **tina** (Xenophon, Cyril 2, 2, 28; **treiv paidav akol ougov**, Demosthenes, p. 958, 16), <sup><4015></sup>1 Corinthians 9:5.

2. intransitive, “to go about, walk about” (Cebes (399 B. C.) tab. c. 6): absolutely, <sup><4131></sup>Acts 13:11; with an accusative of place (depending on the preposition in compos., cf. Matthiae, sec. 426; (Buttmann, 144 (126); Winer’s Grammar, sec. 52, 2 c.; 432 (402))), <sup><4012></sup>Matthew 4:28 (R G; (others read the dative with or without **en**)); 9:35; 23:15; <sup><4016></sup>Mark 6:6.\*

**{4014}** **periairew**, **periairw**: 2 aorist infinitive **periel ein** (participle plural **periel ontev**; passive, present 3 person singular **periaireitai**); imperfect 3 person singular **perihreito**; from Homer down; the Septuagint chiefly for **ryshaa**. “to take away that which surrounds or envelops a thing” (cf. **peri**, III. 1): **to kal umma**, passive, <sup><4016></sup>2 Corinthians 3:16 (**porfuran**, 2 Macc. 4:38; **ton daktul ion**, <sup><4012></sup>Genesis 41:42; Josephus, Antiquities 19, 2, 3); **agkurav**, the anchors from both sides of the ship (R.V. “casting off”), <sup><4074></sup>Acts 27:40; (2 aorist participle, absolutely, in a nautical sense, “to cast loose,” <sup><4013></sup>Acts 28:13 WH (others **periel qontev**)). b. metaphorically, “to take away altogether or entirely”: **tav amartiav** (with which one is, as it were, enveloped), the guilt of sin, *i.e.* to expiate perfectly, <sup><3801></sup>Hebrews 10:11; **thn el pida**, passive, <sup><4071></sup>Acts 27:20.\*

**periaptw**: 1 aorist participle **periajav**; (from Pindar down);

1. “to bind or tie around, to put around” (**peri**, III. 1); “to hang upon, attach to”.



2. “to kindle a fire around” (or thoroughly; see **perikruptw**, **perikal uptw**, **perikrathv**, **peril upov**, etc.) (Phalaris, epistle 5, p. 28): <sup><427></sup>Luke 22:55 T WH Tr text\*

{4015} **periastraptw**: 1 aorist **perihstraya** (R<sup>elz</sup> L **periestraya** (see Buttmann, 34f (30) and Tdf.’s note)), “to flash around, shine about,” (**peri**, III. 1): **tina**, <sup><498></sup>Acts 9:3; **peri tina**, <sup><4216></sup>Acts 22:6. ((4 Macc. 4:10); ecclesiastical and Byzantine writings.)\*

{4016} **peribal lw**: future **peribal w**; 2 aorist **periebal on**; perfect passive participle **peribebl hmenov**; 2 aorist middle **periebal omhn**; 2 future middle **peribal oumai**; from Homer down; the Septuagint chiefly for **hsk**; to cover, cover up; also for **vbæ** to clothe, and **hf** [ ]; to veil; “to throw around, to put round”; a. **caraka**, to surround a city with a bank (palisade), <sup><498></sup>Luke 19:43 ((R G Tr L text WH marginal reading); see **parembal lw**, 2). b. of garments, **tina**, “to clothe one”: <sup><1256></sup>Matthew 25:36,38,43; **tina ti**, “to put a thing on one, to clothe one with a thing” (Buttmann, 149 (130); Winer’s Grammar, sec. 32,4 a.): <sup><231></sup>Luke 23:11 (here T WH omit; L Tr brackets accusative of person); <sup><692></sup>John 19:2; passive, <sup><1151></sup>Mark 14:51; 16:5; <sup><670></sup>Revelation 7:9,13; 10:1; 11:3; 12:1; 17:4 (where Rec. has the dative of the thing; (so 4:4 L WH txt, but others **en** with the dative of thing)); 18:16; 19:13; middle “to put on or clothe oneself”: absolutely, <sup><688></sup>Revelation 3:18; with the accusative of the thing (cf. Buttmann, sec. 135, 2), <sup><161></sup>Matthew 6:31; <sup><412></sup>Acts 12:8; passively — in 2 aorist, <sup><169></sup>Matthew 6:29; <sup><127></sup>Luke 12:27; in 2 aorist with the accusative of the thing, <sup><688></sup>Revelation 3:18; 19:8; in 2 future with **en tini** (Buttmann, as above; see **en**, I. 5 b., p. 210a), <sup><685></sup>Revelation 3:5.\*

{4017} **periblepw**: imperfect middle 3 person singular **perieblepeto**; 1 aorist participle **peribleyamenov**; “to look around”. In the N.T. only in the middle (to look round about oneself): absolutely, <sup><408></sup>Mark 9:8; 10:23; followed by an infinitive of purpose, <sup><162></sup>Mark 5:32; **tina**, “to look round on one” (*i.e.* to look for oneself at one near by), <sup><408></sup>Mark 3:5,34; <sup><160></sup>Luke 6:10; **eiv tinov**, Ev. Nic. c. 4; **panta**, <sup><1111></sup>Mark 11:11. (Aristophanes, Xenophon, Plato, others; the Septuagint.)\*

{4018} **peribol aion**, **peribol aiou**, **to** (**peribal lw**), properly, a covering “thrown around, a wrapper”; in the N.T.

1. “a mantle”: <sup><5012></sup>Hebrews 1:12 (<sup><19A12></sup>Psalm 101:27 (<sup><19A27></sup>Psalm 102:27); <sup><5163></sup>Ezekiel 16:13; 27:7; <sup><2897></sup>Isaiah 59:17; **peribola aion basil ikon** and **peribola aion ek porfurav**, Palaeph. 52, 4).

2. “a veil” (A.V. “a covering”): <sup><4615></sup>1 Corinthians 11:15. ((From Euripides down.))\*

**{4019} peridew**: pluperfect passive 3 person singular **periededeto**; (from Herodotus down); “to bind around, tie over” (cf. **peri**, III. 1]: **tina tini**, <sup><4814></sup>John 11:44. (The Septuagint <sup><8128></sup>Job 12:18; Plutarch, mor., p. 825 e. (*i.e.* praecepta ger. reipub. 32, 21; Aristotle, h. a. 9, 39, p. 628a, 14).)\*

**{4063} peridremw**, see **peritreuw**.

**{4020} periergazomai**; (see **peri**, III. 2); “to bustle about uselessly, to busy oneself about trifling, needless, useless matters,” (Sir. 3:23; Herodotus 3, 46; Plato, Apology, p. 19 b.; others): used apparently of a person officiously inquisitive about others’ affairs (A.V. “to be a busybody”), <sup><3811></sup>2 Thessalonians 3:11, as in Demosthenes, p. 150, 24 (cf. p. 805, 4 etc.).\*

**{4021} periergov, periergon (peri and ergon**; see **peri**, III. 2), “busy about trifles and neglectful of important matters,” especially “busy about other folks’ affairs, a busybody”: <sup><54613></sup>1 Timothy 5:13 (often so in secular authors from Xenophon, mem. 1, 3, 1; **periergwn kai pol upragmwn**, Epictetus diss. 3, 1, 21); of things: **ta perierga**, “impertinent and superfluous,” of magic (A.V., “curious”) arts, <sup><4199></sup>Acts 19:19 (so **periergov** practising magic, Aristaen., epistles 2, 18, 2 (cf. Plutarch, Alex. 2, 5)); cf. Kypke, Observations, and Kuinoel, commentary at the passage.\*

**{4022} periercomai**; 2 aorist **perihl qon**; from Herodotus down; “to go about”: of strollers, <sup><44913></sup>Acts 19:13; of wanderers, <sup><81137></sup>Hebrews 11:37; of navigators (making a circuit), <sup><44813></sup>Acts 28:13 (here WH **periel ontev**, see **periairew**, a.); **tav oikiav**, “to go about from house to house,” <sup><54613></sup>1 Timothy 5:13.\*

**{4023} periecw**; 2 aorist **periescon**; from Homer down; in the N.T. “to surround, encompass”; *i.e.* a. “to contain”: of the subject-matter, contents, of a writing (**h.bibl ov periecei tav praxeiv**, Diodorus 2, 1; (Josephus, contra Apion (1, 1); 1, 8, 2; 2, 4, 1; 2, 38, 1)), **epistol hn periecousan ton tupon touton**, a letter of which this is a sample, or a letter written

after this form (cf. **tupov**, 3), <sup><425></sup>Acts 23:25 (L T Tr WH **ecousan** (cf. Grimm on 1 Macc. as below)) (**ton tropon touton**, 1 Macc. 15:2; 2 Macc. 11:16); intransitive, (Buttmann, sec. 129, 17 n.; 144 (126) n.): **periecei en (th) grafh**, it is contained in (holy) scripture, <sup><116></sup>1 Peter 2:6 R G T Tr WH; absolutely, **periecei hgrafh** (our “runs”), followed by direct discourse, *ibid.* Lachmann; likewise, **ohomov uðwn periecei**, Ev. Nicod. c. 4; with adverbs: **periecein outwv**, 2 Macc. 9:18; 11:22; **kaqwv periecei bibl ov Enwc**, Test. xii. Patr., test. Levi 10; **wj hparadosiv periecei**, Eusebius, h. e. 3, 1; see Grimm on 1 Macc. 11:29. b. equivalent to “to take possession of, to seize”: **tina**, <sup><409></sup>Luke 5:9 (2 Macc. 4:16; Josephus, b. j. 4, 10, 1).\*

**{4024} perizwnnuw**, or **perizwnnumi**: middle, 1 future **perizwsomai**; 1 aorist imperative **perizwsai**, participle **perizwsamenov**; perfect passive participle **periezwsmenov**; “to gird around” (**peri**, III. 1); “to fasten garments with a girdle”: **thn osfun**, to fasten one’s clothing about the loins with a girdle (<sup><317></sup>Jeremiah 1:17), passive, <sup><225></sup>Luke 12:35. Middle “to gird oneself”: absolutely, <sup><237></sup>Luke 12:37; 17:8; <sup><428></sup>Acts 12:8 Rec.; **thn osfun en al hqeia**, with truth as a girdle, figuratively equivalent to to equip oneself with knowledge of the truth, <sup><114></sup>Ephesians 6:14; with an accusative of the thing with which one girds himself (often so in the Septuagint, as **sakkon**, <sup><318></sup>Jeremiah 4:8; 6:26; <sup><220></sup>Lamentations 2:10; **stol hn doxhv**, Sir. 45:7; and in tropical expressions, **dunamin**, **eufrosunhn**, <sup><111></sup>1 Samuel 2:4; <sup><173></sup>Psalms 17:33 (<sup><183></sup>Psalms 18:33); (Buttmann, sec. 135, 2)): **prov toiv mastoiv zwnhn**, <sup><113></sup>Revelation 1:13; **zwnav peri ta sthqh**, <sup><636></sup>Revelation 15:6. (Aristophanes, Polybius, Pausanias, Plutarch, others; the Septuagint for **rgje** and **rzae**). Cf. **anazwnnumi**.\*

**{4025} periqesiv**, **periqesewv**, **h(peritiqhmi)**, the act of “putting around” (**peri**, III. 1) (Vulgate *circumdatio* (A.V. “wearing”)): **periqesewv crusiwn kosmov**, the adornment consisting of the golden ornaments wont to be plied around the head or the body, <sup><118></sup>1 Peter 3:3. ((Arrian 7, 22), Galen, Sextus Empiricus, others).\*

**{4026} periisthmi**: 2 aorist **periesthn**; perfect participle **periestwv**; present middle imperative 2 person singular **periistaso** (on which form see Winer’s Grammar, sec. 14, 1 e.; (Buttmann, 47 (40), who both call it passive (but see Veitch, p. 340)));

**1.** in the present, imperfect, future, 1 aorist, active, “to place around” (one).

**2.** in the perfect, pluperfect, 2 aorist active, and the tenses of the middle, “to stand around”: <sup><3142></sup>John 11:42; <sup><4207></sup>Acts 25:7 (in L T Tr WH with an accusative; cf. Winer’s Grammar, sec. 52, 4, 12). Middle “to turn oneself about” namely, “for the purpose of avoiding something, hence, to avoid, shun” (Josephus, Antiquities 4, 6, 12; 10, 10, 4; b. j. 2, 8, 6; Antoninus 3,4; Artemidorus Daldianus, oneir. 4, 59; Athen. 15, p. 675 e.; Diogenes Laërtius 9, 14; Jamblichus, vit. Pythagoras 31 (p. 392, Kiessl. edition); Sextus Empiricus; joined with **feugein**, Josephus, Antiquities 1, 1, 4; with **ektrepesqai**, Lucian, Hermot. sec. 86; Hesychius **periistaso**.

**Apofeuge, anatrepe**; (cf. furher, D’Orville’s Chariton, Reiske edition, p. 282); this use of the verb is censured by Lucian, soloec. 5): in the N.T. so with an accusative of the thing (cf. Winer’s Grammar, the passage cited), <sup><3126></sup>2 Timothy 2:16; <sup><3109></sup>Titus 3:9.\*

**{4027} perikaqarma, perikaqarmatov, to (perikaqairw**, to cleanse on all sides (**peri**, III. 1)), “off-scouring, refuse”: plural, **ta perikaqarmata tou kosmou** (A.V., “the filth of the world”), metaphorically, “the most abject and despicable men,” <sup><4013></sup>1 Corinthians 4:13. (Epictetus diss. 3, 22, 78; *purgamenta urbis*, Curt. 8, 5, 8; 10, 2, 7; (see Wetstein on 1 Corinthians, the passage cited); the Septuagint once for **rpKa** the price of expiation or redemption, <sup><3118></sup>Proverbs 21:18, because the Greeks used to apply the term **kaqarmata** to victims sacrificed to make expiation for the people, and even to criminals who were maintained at the public expense, that on the outbreak of a pestilence or other calamity they might be offered as sacrifices to make expiation for the state.)\*

**perikaqizw**: 1 aorist participle **perikaqisav**;

**1.** in classical Greek transitive, “to bid or make to sit around, to invest, besiege,” a city, a fortress.

**2.** intransitive, “to sit around, be seated around “; so in <sup><4025></sup>Luke 22:55 Lachmann text\*

**{4028} perikal uptw**; 1 aorist participle **perikal uyav**; perfect passive participle **perikekal ummenov**; from Homer down; “to cover all around” (**peri**, III. 1), “to cover up, cover over”: **to proswon**, <sup><4145></sup>Mark 14:65;

<0254> Luke 22:64 (A.V. “blindfold”); **ti crusiw**, <8904> Hebrews 9:4  
(<0280> Exodus 28:20).\*

**{4029} perikeimai**; (**peri** and **keimai**); from Homer down;

1. “to lie around” (cf. **peri**, III. 1): **peri** (cf. Winer’s Grammar, sec. 52, 4, 12) **ti** (A.V. “were hanged,” <4092> Mark 9:42); <0772> Luke 17:2; **econtev perikeimenon hōin nefov** (A.V. “are composed about with” a cloud etc.), <8922> Hebrews 12:1.

2. passively (cf. Buttmann, 50 (44)), “to be compassed with, have round one,” (with the accusative; cf. Winer’s Grammar, sec. 32, 5; Buttmann, sec. 134, 7): **aJusin**, <4080> Acts 28:20 (**desma**, 4 Macc. 12:3); **asqeneian**, infirmity cleaves to me, <8912> Hebrews 5:2 (**ubrin**, Theocritus, 23,14; **amaurwsin**, **nefov**, Clement of Rome, 2 Corinthians 1, 6).\*

**{4030} perikefal aia**, **perikefal aiav**, **h(per** and **kefal h)**, “a helmet”: <8188> 1 Thessalonians 5:8; **tou swthriou** (from <2817> Isaiah 59:17), *i.e.* dropping the figure, the protection of soul which consists in (the hope of) salvation, <4167> Ephesians 6:17. (Polybius; the Septuagint for [ **bwō**].)\*

**{4031} perikrathv**, **perikratev** (**kratov**), **tinov**, “having full power over a thing”: (**perikrathv genesqai thv skafhv**, “to secure”), <4276> Acts 27:16. (Susanna, 39; the Alexandrian LXX manuscript; ecclesiastical writings.)\*

**{4032} perikruptw**: 2 aorist **periekrubon** (on this fore cf. Alexander Buttmann (1873) *Ausf. Spr. i.*, p. 400f; *ii.*, p. 226; (WH’s Appendix, p. 170; others make it (in Luke as below) a late imperfect; cf. Buttmann, 40 (35); Sophocles’ Lexicon, under the word **krubw**; Veitch, under the word **kruptw**)); “to conceal on all sides or entirely, to hide”: **eauton**, to keep oneself at home, <4124> Luke 1:24. (Lucian, Diogenes Laërtius, others.)\*

**{4033} perikukl ow**, **perikukl w**: future **perikukl wsw**; “to encircle, compass about”: of a city (besieged), <2193> Luke 19:43. (Aristophanes av. 346; Xenophon, an. 6,1 (3), 11; Aristotle, h. a. 4, 8 (p. 533{b}, 11); Lucian, others; the Septuagint for **bbæ**)\*

**{4034} peril ampw**: 1 aorist **periel amya**; “to shine around”: **tina**, <4119> Luke 2:9; <4263> Acts 26:13. (Diodorus, Josephus, Plutarch, others.)\*

{4035} **perileipw**: present passive participle **perileipomenov** (cf. **peri**, III. 2); “to leave over”; passive, “to remain over, to survive”: <sup><3045></sup>1 Thessalonians 4:15,17. (Aristophanes, Plato, Euripides, Polybius, Herodian; 2 Macc. 1:31.)\*

{4036} **perilupov**, **perilupon** (**peri** and **luph**, and so properly, ‘encompassed with grief’ (cf. **peri**, III. 3)), “very sad, exceedingly sorrowful”: <sup><1278></sup>Matthew 26:38; <sup><4026></sup>Mark 6:26; 14:34; <sup><2182></sup>Luke 18:23,24 (where T WH omit; Tr brackets the clause). (<sup><1406></sup>Psalms 41:6,12 (<sup><1906></sup>Psalms 42:6,12); 1 Esdr. 8:69; Isocrates, Aristotle, others.)\*

{4037} **perimenw**; (**peri** further (cf. **peri**, III. 2)); “to wait for”: **ti**, <sup><4004></sup>Acts 1:4. (<sup><0408></sup>Genesis 49:18; Sap. 8:12; Aristophanes, Thucydides, Xenophon, Plato, Demosthenes, Josephus, Plutarch, others.)\*

{4038} **perix** (on the formative or strengthening xi **x** cf. Lob. Paralip., p. 131), adverb, from Aeschylus down, “round about”: **aj perix pol eiv**, “the cities round about,” the circumjacent cities, <sup><4166></sup>Acts 5:16.\*

{4039} **perioikew**, **perioikw**; “to dwell round about”: **tina** (cf. Winer’s Grammar, sec. 52, 4, 12), to be one’s neighbor, <sup><1016></sup>Luke 1:65. (Herodotus, Aristophanes, Xenophon, Lysias, Plutarch.)\*

{4040} **perioikov**, **perioikou** (**peri** and **oikov**), “dwelling around, a neighbor”: <sup><1018></sup>Luke 1:58. (<sup><0129></sup>Genesis 19:29; <sup><6007></sup>Deuteronomy 1:7; <sup><3016></sup>Jeremiah 30:5 (<sup><2405></sup>Jeremiah 49:5); Herodotus, Thucydides, Xenophon, Isocrates, others.)\*

{4041} **periousiov**, **periousion** (from **periwn**, **periousa**, participle of the verb **perieimi**, to be over and above — see **epiousiov**; hence, **periousia**, abundance, plenty; riches, wealth, property), “that which is one’s own, belongs to one’s possessions”: **laov periousiov**, “a people” selected by God from the other nations “for his own possession,” <sup><1024></sup>Titus 2:14; Clement of Rome, 1 Corinthians 64; in the Septuagint for **μ[α]λ[α]γ[α]** (<sup><1016></sup>Exodus 19:5); <sup><1016></sup>Deuteronomy 7:6; 14:2; 26:18. (Cf. Lightfoot ‘Fresh Revision’ etc. Appendix ii.)\*

{4042} **perioch**, **periochv**, **h(periecw**, which see);

1. “an encompassing, compass, circuit” (Theophrastus, Diodorus, Plutarch, others).

2. “that which is contained”; specifically, “the contents” of any writing, <sup><448></sup>Acts 8:32 (Cicero, ad Attic. 13, 25; Stobaeus, eclog. ethic., p. 164 (ii., p. 541, Gaisford edition)) (but A.V. “place” *i.e.* passage; cf. Sophocles’ Lexicon, under the word).\*

**{4043} peripatew, peripatw**; imperfect 2 person singular **periepateiv**, 3 person **periepatei**, plural **periepatoun**; future **peripathsw**; 1 aorist **periepathsa**; pluperfect 3 person singular **periepepathkei** (<sup><448></sup>Acts 14:8 Rec.^elz), and without the augment (cf. Winer’s Grammar, sec. 12, 9; (Buttmann, 33 (29))) **periepepathkei** (ibid. Rec.^st Griesbach); the Septuagint for **ἔλθε**, “to walk”; (“walk about” A.V. <sup><618></sup>1 Peter 5:8); a. properly, (as in Aristophanes, Xenophon, Plato, Isocrates, Josephus, Aelian, others): absolutely, <sup><618></sup>Matthew 9:5; 11:5; 15:31; <sup><610></sup>Mark 2:9 (Tdf. **upage**); <sup><610></sup>Mark 5:42; 8:24; 16:12; <sup><613></sup>Luke 5:23; 7:22; 24:17; <sup><613></sup>John 1:36; 5:8f,11f; 11:9f; <sup><416></sup>Acts 3:6,8f,12; 14:8,10; <sup><618></sup>1 Peter 5:8; <sup><610></sup>Revelation 9:20; equivalent to “to make one’s way, make progress,” in figurative discourse equivalent to “to make a due use of opportunities,” <sup><615></sup>John 12:35 a. with additions: **gumnov peripath**, <sup><615></sup>Revelation 16:15; **epanw (tinov)**, <sup><614></sup>Luke 11:44; **dia** with the genitive of the thing, <sup><621></sup>Revelation 21:24 (G L T Tr WH); **en** with the dative of place, equivalent to “to frequent, stay in,” a place, <sup><617></sup>Mark 11:27; <sup><610></sup>John 7:1; 10:23; <sup><610></sup>Revelation 2:1; **en tisi**, among persons, <sup><615></sup>John 11:54; (**periepateiv opou hqel ev**, of personal liberty, <sup><618></sup>John 21:18); metaphorically, **en th skotia**, to be subject to error and sin, <sup><612></sup>John 8:12; 12:35b; <sup><610></sup>1 John 1:6f; 2:11; **en** with the dative of the garment one is clothed in, <sup><613></sup>Mark 12:38; <sup><616></sup>Luke 20:46; <sup><610></sup>Revelation 3:4 (**en kokkinoiv**, Epictetus diss. 3, 22, 10); **epi thv qal asshv** (<sup><615></sup>Matthew 14:25 RG; 26 L T Tr WH; <sup><616></sup>Mark 6:48,49), see **epi**, A. I. 1 a. and 2 a.; **epi thn qal asshn, epi ta udata** (<sup><615></sup>Matthew 14:25 L T Tr WH, 26 R G, 29), see **epi**, C. I. 1 a.; (**para thn qal assan**, <sup><618></sup>Matthew 4:18; <sup><616></sup>Mark 1:16 Rec., see **para**, III. 1); **meta tinov**, to associate with one, to be one’s companion, used of one’s followers and votaries, <sup><616></sup>John 6:66; <sup><610></sup>Revelation 3:4. b. Hebraistically, “to live” (cf. Winer’s Grammar, 32; common in Paul and John, but not found in James or in Peter (cf. **anastrefw** 3 b., **anastrofh**)), *i.e.* [^a.] “to regulate one’s life, to conduct oneself” (cf. **odov**, 2 a., **poreuw**, b. [^g.]): **axiww tinov**, <sup><610></sup>Ephesians 4:1; <sup><610></sup>Colossians 1:10; <sup><612></sup>1 Thessalonians 2:12; **euschmonww**, <sup><613></sup>Romans 13:13; <sup><612></sup>1 Thessalonians 4:12; **akribww**, <sup><615></sup>Ephesians 5:15; **ataktww**, <sup><616></sup>2 Thessalonians 3:6,11; **wj** or **kaqwv**



**tiv**, <sup><4047></sup>Ephesians 4:17; 5:8,15; **outw peripatountav kaqwv**, <sup><5187></sup>Philippians 3:17; (**kaqwv periepathsen ... outwv peripatein**, <sup><6086></sup>1 John 2:6 (L Tr text WH omit **outw**)); **pwv, kaqwv**, <sup><5040></sup>1 Thessalonians 4:1; **outwv, wj**, <sup><4077></sup>1 Corinthians 7:17; so that a nominative of quality must be sought from what follows, **ecqroi tou staurou tou Cristou**, <sup><5188></sup>Philippians 3:18. with a dative of the thing to which the life is given or consecrated: **kwmoiv, meqaiiv**, etc., <sup><6133></sup>Romans 13:13, cf. Fritzsche on Romans, vol. iii., p. 140f; with a dative of the standard according to which one governs his life (cf. Fritzsche as above, p. 142; also Buttmann, sec. 133, 22 b.; Winer's Grammar, 219 (205)): <sup><4221></sup>Acts 21:21; <sup><4856></sup>Galatians 5:16; <sup><4728></sup>2 Corinthians 12:18; followed by **en** with a dative denoting either the state in which one is flying, or the virtue or vice to which he is given (cf. **en**, I. 5 e., p. 210b bottom): <sup><6104></sup>Romans 6:4; <sup><7042></sup>2 Corinthians 4:2; <sup><4982></sup>Ephesians 2:2,10; 4:17; 5:2; <sup><5107></sup>Colossians 3:7; 4:5; <sup><6004></sup>2 John 1:4,6; <sup><6003></sup>3 John 1:3f; **en brwmasi**, of those who have fellowship in the sacrificial feasts, <sup><5139></sup>Hebrews 13:9; **en Cristw** (see **en**, I. 6 b.), to live a life conformed to the union entered into with Christ, <sup><5106></sup>Colossians 2:6; **kata** with an accusative of the person or thing furnishing the standard of living (<sup><4005></sup>Mark 7:5); <sup><6006></sup>2 John 1:6; **kata anqrwpon**, <sup><4101></sup>1 Corinthians 3:3; **kata sarka**, <sup><4101></sup>Romans 8:1 Rec., 4; 14:15; <sup><4702></sup>2 Corinthians 10:2. [^b]. equivalent to "to pass (one's) life": **en sarki**, in the body, <sup><4702></sup>2 Corinthians 10:3; **dia pistewv** (see **dia**, A. I. 2), <sup><4702></sup>2 Corinthians 5:7. (Compare: **emperipatew**.)\*

**{4044} peripeirw**: 1 aorist **periepeira**; "to pierce through" (see **peri**, III. 3): **tina xifesi, dorati**, etc., Diodorus, Josephus, Plutarch, Lucian, others; metaphorically, **eauton ... odunaiv**, to torture one's soul with sorrows, <sup><5060></sup>1 Timothy 6:10 (**anhkestoiv kakoiv**, Philo in Flacc. sec. 1).\*

**{4045} periptw**: 2 aorist **periepeson**; from Herodotus down; "so to fall into as to be encompassed by" (cf. **peri**, III. 1): **lhstaiiv**, among robbers, <sup><2103></sup>Luke 10:30; **toiv peirasmov**, <sup><5002></sup>James 1:2 (**aikiaiv**, Clement of Rome, 1 Corinthians 51,2; **qanatw**, <sup><2702></sup>Daniel 2:9; Diodorus 1, 77; **nosw**, Josephus, Antiquities 15, 7, 7; **sumfora**, ibid. 1, 1, 4; **toiv deinoiv**, Aesop 79 (110 edition Halm); **yeudesi kai asebesi dogmasin**, Origen in Joann. t. ii. sec. 2; numerous other examples in Passow, under the word, the passage cited (Liddell and Scott, under the

word, II. 3); to which add, 2 Macc. 6:13; 10:4; Polybius 1, 37, 1 and 9); **eiv topon tina**, upon a certain place, <sup><474></sup>Acts 27:41.\*

**{4046} peripoiew, peripoiw**: middle, present **peripoioumai**; 1 aorist **periepoihsamhn**; (see **peri**, III. 2); from Herodotus down; “to make to remain over; to reserve, to leave or keep safe, lay by; middle to make to remain for oneself,” *i.e.*:

1. “to preserve for oneself” (the Septuagint for **hyj h**): **thn yuchn**, life, <sup><273></sup>Luke 17:33 T Tr WH (**tav yucav**, Xenophon, Cyril 4, 4, 10).

2. “to get for oneself, purchase”: **ti**, <sup><408></sup>Acts 20:28 (<sup><362></sup>Isaiah 43:21; **dunamin**, Thucydides 1, 9; Xenophon, mem. 2, 7, 3); **ti emautw**, gain for myself (Winer’s Grammar, sec. 38, 6), <sup><583></sup>1 Timothy 3:13 (1 Macc. 6:44; Xenophon, an. 5, 8, 17).\*

**{4047} peripoihsv, peripoihsew, h(peripoiew)**;

1. “a preserving, preservation”: **eiv peripoihsin yuchv**, to the preserving of the soul, namely, that it may be made partaker of eternal salvation (A.V. “unto the saving of the soul”), <sup><309></sup>Hebrews 10:39 (Plato, deff., p. 415 c.).

2. “possession, one’s own property”: <sup><609></sup>1 Peter 2:9 (<sup><362></sup>Isaiah 43:20f); <sup><604></sup>Ephesians 1:14 (on this passive see **apol utrwsiv**, 2):

3. “an obtaining”: with a genitive of the thing to be obtained, <sup><309></sup>1 Thessalonians 5:9; <sup><324></sup>2 Thessalonians 2:14.\*

**perirrainw** (Tdf. **perirainw**, with one rho **r**; see Rho): perfect passive participle, **perirerammenov** (cf. Mu); (**peri** and **rainw** to sprinkle); “to sprinkle around, besprinkle”: **imation**, passive, <sup><693></sup>Revelation 19:13 Tdf. (others, **bebammenon** (except WH **rerantismenon**, see **rantizw**, and their Appendix at the passage)). (Aristophanes, Menander, Philo, Plutarch, others; the Septuagint.)\*

**{4048} perirrhnumi** (L T Tr WH **perirrhnumi**, with one rho **r**; see the preceding word): 1 aorist participle plural **perirrhxantev**; (**peri** and **rhnumi**); “to break off on all sides, break off all round” (cf. **peri**, III. 1): **to imation**, “to rend or tear off all around,” <sup><462></sup>Acts 16:22. So of garments also in 2 Macc. 4:38 and often in secular authors; Aeschylus sept. 329; Demosthenes, p. 403, 3; Polybius 15, 33, 4; Diodorus 17, 35.\*

**{4049} perispaw, perispw:** imperfect passive 3 person singular **periespato**; from Xenophon down; “to draw around” (**peri**, III. 1), “to draw away, distract”; passive metaphorically, “to be driven about mentally, to be distracted”: **peri ti**, *i.e.* “to be over-occupied, too busy, about a thing,” <sup><2104></sup>Luke 10:40 (A.V. “cumbered”); in the same sense with **th dianoia** added, Polybius 3, 105, 1; 4, 10, 3; Diodorus 1, 74; **perispan ton argon dhmon peri tav exw strateiav**, Dionysius Halicarnassus, Antiquities 9, 43; passive, “to be distracted with cares, to be troubled, distressed” (cf. Winer’s Grammar, 23), for **hnj**; <sup><2013></sup>Ecclesiastes 1:13; 3:10.\*

**{4050} perisseia, perisseiav, h(perisseuw**, which see);

1. “abundance”: **thv caritov**, <sup><857></sup>Romans 5:17; **thv carav**, <sup><782></sup>2 Corinthians 8:2; **eiv perisseian**, adverbially, “superabundantly, superfluously,” (A.V. “out of measure”), <sup><705></sup>2 Corinthians 10:15 (Boeckh, Corpus inscriptions i., p. 668, no. 1378, 6; Byzantine writings).

2. “superiority; preference, preeminence”: **rtw** <sup><2068></sup>Ecclesiastes 6:8; for **wOtji** <sup><2023></sup>Ecclesiastes 2:13; 10:10.

3. “gain, profit”: for **wOtji** <sup><2003></sup>Ecclesiastes 1:3; 2:11; 3:9, etc.

4. “residue, remains”: **kakiav**, the wickedness remaining over in the Christian from his state prior to conversion, <sup><3021></sup>James 1:21, see **perisseuma**, 2; (others adhere in this passive to the meaning which the word bears elsewhere in the N.T. viz. ‘excess’, ‘superabundance’, (A.V. “superfluity”).\*)

**{4051} perisseuma, perisseumatov, to (perisseuw)**;

1. “abundance,” in which one delights; opposed to **usterhma**, <sup><4084></sup>2 Corinthians 8:14 (13), 14; tropically, of that which fills the heart, <sup><1023></sup>Matthew 12:34; <sup><1165></sup>Luke 6:45, (Eratosthenes, Plutarch).

2. “what is left over, residue, remains”: plural <sup><4088></sup>Mark 8:8.\*

**{4052} perisseuw**; imperfect **eperisseuon** (<sup><4465></sup>Acts 16:5); future infinitive **perisseusein** (<sup><5042></sup>Philippians 4:12 Rec.<sup>bez</sup>); 1 aorist **eperisseusa**; passive, present **perisseuomai** (<sup><2157></sup>Luke 15:17, see

below); 1 future 3 person singular **perisseuqhsetai**; (**perisso**, which see);

**1.** intransitive and properly, “to exceed a fixed number or measure; to be over and above a certain number or measure”: **murioi eisin ariqmon ... eiv de perisseuei**, Hesiod from 14, 4 (clxix. (187), edition Götting); hence,

**a.** “to be over, to remain”: <sup><4162></sup>John 6:12; **to perisseuon twn kl asmatwn**, equivalent to **ta perisseuonta kl asmata**, <sup><4140></sup>Matthew 14:20; 15:37; **perisseuei moi ti**, <sup><4163></sup>John 6:13 (Tobit 4:16); **to perisseusan tini**, what remained over to one, <sup><4017></sup>Luke 9:17.

**b.** “to exist or be at hand in abundance”: **tini**, <sup><2125></sup>Luke 12:15; **to perisseuon tini**, one’s abundance, wealth ((R.V. “superfluity”); opposed to **usterhsiv**), <sup><4124></sup>Mark 12:44; opposed to **usterhma**, <sup><2104></sup>Luke 21:4: “to be great” (abundant), <sup><4105></sup>2 Corinthians 1:5b; 9:12; <sup><3005></sup>Philippians 1:26; **perisseuei ti eiv tina**, “a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure”: <sup><4165></sup>Romans 5:15; <sup><4105></sup>2 Corinthians 1:5a; **perisseuw eiv ti**, “to redound unto, turn out abundantly for, a thing,” <sup><4182></sup>2 Corinthians 8:2; **hJal hqeia tou Qeou en tw emw yeusmati eperisseusen eiv thn doxan autou**, *i.e.* by my lie it came to pass that God’s veracity became the more conspicuous, and becoming thus more thoroughly known increased his glory, <sup><4137></sup>Romans 3:7; “to be increased,” **tw ariqmw**, <sup><4145></sup>Acts 16:5.

**c.** “to abound, overflow,” *i.e.*

[**a**]. “to be abundantly furnished with, to have in abundance, abound in” (a thing): absolutely (A.V. “to abound”), “to be in affluence,” <sup><3048></sup>Philippians 4:18; opposed to **ustereisqai**; <sup><3042></sup>Philippians 4:12; in spiritual gifts, <sup><4142></sup>1 Corinthians 14:12; with a genitive of the thing in which one abounds (Winer’s Grammar, sec. 30, 8b.; (cf. Buttmann, sec. 132, 12)): **artwn**, <sup><2157></sup>Luke 15:17 R G L T Tr marginal reading

[**b**]. “to be pre-eminent, to excel” (cf. Buttmann, sec. 132, 22): absolutely, <sup><4188></sup>1 Corinthians 8:8; followed by **en** with a dative of the virtues or the actions in which one excels (Buttmann, sec. 132, 12), <sup><4153></sup>1 Corinthians 15:13; <sup><4158></sup>1 Corinthians 15:58; <sup><4180></sup>2 Corinthians 3:9 (here L T Tr WH omit **en**); 8:7; <sup><3007></sup>Colossians 2:7; **perisseuhte mal lon**, to excel still more, to increase in excellence, <sup><3041></sup>1 Thessalonians 4:1,10; **mal lon kai mal lon**

**perisseuh**, <sup><3009></sup>Philippians 1:9; **perisseush ... pleion**, “to excel more than” (A.V. “exceed”; cf. Buttman, sec. 132, 20 and 22), <sup><4163></sup>Matthew 5:20, (**perisseuein uper tina**, 1 Macc. 3:30; **ti eperisseusen oj anqrwpov para to kthnov**; <sup><2089></sup>Ecclesiastes 3:19).

**2.** by later Greek usage transitively (cf. Winer’s Grammar, p. 23; sec. 38,1), “to make to abound,” *i.e.*

**a.** “to furnish one richly so that he has abundance”: passive, <sup><4032></sup>Matthew 13:12; 25:29; with the genitive of the thing with which one is furnished, passive, <sup><4057></sup>Luke 15:17 WH Tr text; **ti eiv tina**, to make a thing to abound unto one, to confer a thing abundantly upon one, <sup><4008></sup>2 Corinthians 9:8; <sup><4008></sup>Ephesians 1:8.

**b.** “to make abundant or excellent”: **ti**, <sup><4045></sup>2 Corinthians 4:15; “to cause one to excel”: **tina**, with a dative of the thing, <sup><3182></sup>1 Thessalonians 3:12. (**tav wjav**, to extend the hours beyond the prescribed time, Athen. 2, p. 42 b.) (Compare: **uperperisseuw**.)\*

**{4053}** **perisso**v, **periss**h, **perisson** (from **peri**, which see III. 2), from Hesiod down, the Septuagint for **rtw@rty**, etc.; “exceeding some number or measure or rank or need”;

**1.** “over and above, more than is necessary, superadded”: **to perisson toutwn**, what is added to (A.V. “more than”; cf. Buttman, sec. 132, 21 Rem.) these, <sup><4057></sup>Matthew 5:37; **ek perissou**, exceedingly, beyond measure, <sup><4165></sup>Mark 6:51 (WH omits; Tr brackets **ek perissou**); <sup><4143></sup>Mark 14:31 Rec.; **uper ek perissou** (written as one word **uperekperissou** (which see)), “exceeding abundantly, supremely,” <sup><4183></sup>Ephesians 3:20 (cf. Buttman, as above); <sup><3180></sup>1 Thessalonians 3:10; 5:13 (R G WH text); **perisson moi estin**, it is superfluous for me, <sup><4001></sup>2 Corinthians 9:1; **perisson ecein**, to have abundance, <sup><3000></sup>John 10:10 (**oj men ... perissa ecousin, oj de oude ta anagkaia dunantai porizesqai**, Xenophon, oec. 20, 1); neuter comparative **perissoteron ti**, “something further, more,” <sup><2174></sup>Luke 12:4 (L Tr marginal reading **perisson**); **perissoteron**, “the more,” <sup><2128></sup>Luke 12:48; (**perissoteron pantwn**, etc. “much more than all” etc. <sup><4123></sup>Mark 12:33 T Tr text WH); adverbially, “somewhat more” (R.V. “somewhat abundantly”), <sup><4008></sup>2 Corinthians 10:8; (Vulgate *abundantius* (A.V. “more abundantly”)) *i.e.* “more plainly,” <sup><3677></sup>Hebrews 6:17; **mal lon perissoteron**, “much more,” <sup><4076></sup>Mark 7:36;

**perissoteron pantwn**, more (abundantly) than all, <4650>1 Corinthians 15:10; with an adjective it forms a periphrasis for the comparative

**perissoteron katadhl on**, more (abundantly) evident, <3875>Hebrews 7:15 (cf. Winer's Grammar, sec. 35, 1).

2. "superior, extraordinary, surpassing, uncommon": <1054>Matthew 5:47 (A.V. "more" than others); **to perisson**, as a substantive, "pre-eminence, superiority, advantage," <6101>Romans 3:1; comparative **perissoterov**, "more eminent, more remarkable" (**ouk esh perissoterov**, <0493>Genesis 49:3 Symmachus; **perittoterov fronthsei**, Plutarch, mor., p. 57 f. de adulatore etc. 14): <0110>Matthew 11:9; <1726>Luke 7:26, although in each passage **perissoteron** can also be taken as neuter (something) "more excellent" (Vulgate *plus* (R.V. "much more" than etc.)); with substantives: **perissoteron krima**, i.e. a severer, heavier judgment, <1234>Matthew 23:14 (13) Rec.; <4124>Mark 12:40; <4204>Luke 20:47; **timh**, greater honor, more (abundant) honor, <4623>1 Corinthians 12:23{a} (<4623>1 Corinthians 12:24; **euschmosunh**, <4623>1 Corinthians 12:23b); **luph**, <4017>2 Corinthians 2:7.\*

{4056} **perissoterwv**, adverb (from **perisswv**, which see) (cf. Winer's Grammar, sec. 11, 2 c.; Buttmann, 69 (61));

1. properly, "more abundantly" (so in Diodorus 13, 108; Athen. 5, p. 192 f.); in the N.T. "more, in a greater degree; more earnestly, more exceedingly," (cf. Winer's Grammar, 243 (228)): <4154>Mark 15:14 Rec.; <4715>2 Corinthians 7:15; 11:23; <8014>Galatians 1:14; <5014>Philippians 1:14; <5127>1 Thessalonians 2:17; <8010>Hebrews 2:1; 13:19; opposed to **hfton**, <4715>2 Corinthians 12:15; **perissoterwv mal lon**, much more (R.V. "the more exceedingly"), <4713>2 Corinthians 7:13.

2. "especially, above others" (A.V. "more abundantly"): <4012>2 Corinthians 1:12; 2:4.\*

{4057} **perisswv** (**perissov**, which see), adverb, "beyond measure, extraordinarily" (Euripides; equivalent to "magnificently," Polybius, Athen.); equivalent to "greatly, exceedingly": **ekpl hssesqai**, <4126>Mark 10:26; **krazein**, <4273>Matthew 27:23 and G L T Tr WH in <4154>Mark 15:14; **emmainesqai**, <4431>Acts 26:11.\*

**{4058}** **peristera**, **peristerav**, **hJ** Hebrew **hnyw** “a dove”:

⌘186 Matthew 3:16; 10:16; 21:12; ⌘100 Mark 1:10; 11:15; ⌘124 Luke 2:24; 3:22; ⌘32 John 1:32; 2:14,16. (From Herodotus down).\*

**{4059}** **peritemnw** (Ionic **peritamnw**); 2 aorist **perietemon**; passive, present **peritemnomai**; perfect participle **peritetmhmenov**; 1 aorist **perietmhqhn**; (from Hesiod down); the Septuagint chiefly for **I Wm**; “to cut around” (cf. **peri**, III. 1): **tina**, “to circumcise, cut off one’s prepuce” (used of that well-known rite by which not only the male children of the Israelites, on the eighth day after birth, but subsequently also ‘proselytes of righteousness’ were consecrated to Jehovah and introduced into the number of his people; (cf. BB. DD. under the word Circumcision; Oehler’s O.T. Theol. (edited by Day) sections 87, 88; Müller, Barnabasbrief, p. 227f)), ⌘159 Luke 1:59; 2:21; ⌘172 John 7:22; ⌘108 Acts 7:8; 15:5; 16:3; 21:21; of the same rite, Diodorus 1, 28; passive and middle “to get oneself circumcised, present oneself to be circumcised, receive circumcision” (cf. Winer’s Grammar, sec. 38, 3): ⌘150 Acts 15:1,24 Rec.; ⌘178 1 Corinthians 7:18; ⌘118 Galatians 2:3; 5:2f; 6:12f; with **ta aidoua** added, Herodotus 2, 36 and 104; Josephus, Antiquities 1, 10, 5; contra Apion 1, 22. Since by the rite of circumcision a man was separated from the unclean world and dedicated to God, the verb is transferred to denote the extinguishing of lusts and the removal of sins, ⌘212 Colossians 2:11, cf. ⌘104 Jeremiah 4:4; ⌘106 Deuteronomy 10:16, and ecclesiastical writings (see Lightfoot on ⌘108 Philippians 3:3).\*

**{4060}** **peritiqhmi**, 3 person plural **peritiqeasin** (⌘157 Mark 15:17; see references in **epitiqhmi**); 1 aorist **perieqhka**; 2 aorist participle **perieqiv**, **periqentev**; from Homer down; a. properly, “to place around, set about,” (cf. **peri**, III. 1): **tini ti**, as **fragmon tw ampel wni**, ⌘123 Matthew 21:33; ⌘116 Mark 12:1; “to put” a garment on one, ⌘128 Matthew 27:28; **stefanon**, put on (encircle one’s head with) a crown, ⌘157 Mark 15:17 (Sir. 6:31; Plato, Alcib. 2, p. 151 a.); **ti tini**, “to put” or “bind” one thing “around” another, ⌘174 Matthew 27:48; ⌘156 Mark 15:36; ⌘122 John 19:29. b. tropically, **tini ti**, “to present, bestow, confer, a thing upon one” (so in classical Greek from Herodotus down, as **el euqerian**, Herodotus 3, 142; **doxan**, Demosthenes, p. 1417, 3; see Passow, ii, p. 881f; (Liddell and Scott, under the word, II.); **to onoma**, Sap. 14:21; Thucydides 4, 87): **timhn**, ⌘123 1 Corinthians 12:23; Esth. 1:20.\*



{4061} **peritomh**, **peritomhv**, **h|peritemnw**), “circumcision” (on which see **peritemnw**);

a. properly,

[a]. “the act or rite of circumcision”: <sup><4072></sup>John 7:22f; <sup><4008></sup>Acts 7:8; <sup><4041></sup>Romans 4:11; <sup><4081></sup>Galatians 5:11; <sup><3006></sup>Philippians 3:5; **oj ek thv peritomhv** (see **ek**, II. 7), “the circumcised, they of the circumcision,” used of Jews, <sup><4042></sup>Romans 4:12; of Christians gathered from among the Jews, <sup><4110></sup>Acts 11:2; <sup><4012></sup>Galatians 2:12; <sup><3010></sup>Titus 1:10; **oj ontev ek peritomhv**, <sup><3041></sup>Colossians 4:11.

[b]. “the state of circumcision, the being circumcised”: <sup><4025></sup>Romans 2:25-28; 3:1; <sup><4079></sup>1 Corinthians 7:19; <sup><4006></sup>Galatians 5:6; 6:15; <sup><3081></sup>Colossians 3:11; **en peritomh wn**, circumcised, <sup><4040></sup>Romans 4:10.

[g]. by metonymy, ‘the circumcision’ for **oj peritmhqentev** “the circumcised,” *i.e.* Jews: <sup><4030></sup>Romans 3:30; 4:9, 12; 15:8; <sup><4007></sup>Galatians 2:7-9; <sup><4021></sup>Ephesians 2:11; **oj ek peritomhv pistoi**, Christian converts from among the Jews, Jewish Christians, <sup><4405></sup>Acts 10:45.

b. metaphorically,

[a]. of Christians: (**hdeiv esmen**) **h|peritomh**, separated from the unclean multitude and truly consecrated to God, <sup><3008></sup>Philippians 3:3 ((where see Lightfoot)).

[b]. **h|peritomh aceiropoihtov**, the extinction of the passions and the removal of spiritual impurity (see **peritemnw**, at the end), <sup><3021></sup>Colossians 2:11a; **h|peritomh kardiav** in <sup><4029></sup>Romans 2:29 denotes the same thing; **peritomh tou Cristou**, of which Christ is the author, <sup><3021></sup>Colossians 2:11b. (The noun **peritomh** occurs three times in the O.T., viz. <sup><0173></sup>Genesis 17:13; <sup><24116></sup>Jeremiah 11:16; for **hl Wm**, <sup><0246></sup>Exodus 4:26; besides in Philo, whose tract **peri peritomhv** is found in Mangey’s edition 2, pp. 210-212 (Richter’s edition 4, pp. 282-284); Josephus, Antiquities 1, 10, 5; (13, 11 at the end; contra Apion 2, 13, 1, 6); plural, Antiquities 1, 12, 2.)\*

{4062} **peritrepuw**; “to turn about” (**peri**, III. 1), “to turn; to transfer or change by turning”: **ti** or **tina eiv ti**, a person or thing “into some state”; once so in the N.T. viz. **se eiv manian peritrepei**, is turning thee mad, <sup><4024></sup>Acts 26:24; **touv parontav eiv caran periestreye**, Josephus,

Antiquities 9, 4, 4; **to Qeion eiv orghn peritrapen**, 2, 14, 1. In various other uses in Greek authors (from Lysias, and Plato on).\*

**{4063} peritrecw**: 2 aorist (**periedramon** T Tr WH), participle **peridramontev** (R G L); from (Homer), Theognis, Xenophon, Plato down; “to run around, run round about”: with an accusative of place, <sup><4065></sup>Mark 6:55. (The Septuagint twice for **φῶν**, <sup><2401></sup>Jeremiah 5:1; <sup><4082></sup>Amos 8:12.)\*

**{4064} periferw**; present passive **periferomai**; from Herodotus down; “to carry round”: to bear about everywhere with one, **ti**, <sup><4040></sup>2 Corinthians 4:10; to carry hither and thither, **touv kakwv econtav**, <sup><4065></sup>Mark 6:55 (where the Evangelist wishes us to conceive of the sick as brought to Jesus while he is travelling about and visiting different places); passive, “to be driven” (A.V. “carried”) “about”: **panti anemw thv didaskal iav**, *i.e.* in doubt and hesitation to be led away now to this opinion, now to that, <sup><4044></sup>Ephesians 4:14. In <sup><5839></sup>Hebrews 13:9 and <sup><6012></sup>Jude 1:12 for **perifer-** editors from Griesbach on have restored **parafer-**.\*

**{4065} perifronew, perifronw**;

1. “to consider or examine on all sides” (**peri**, III. 1), *i.e.* “carefully, thoroughly” (Aristophanes nub. 741).

2. (from **peri**, beyond, III. 2), “to set oneself in thought beyond” (exalt oneself in thought above) a person or thing; “to contemn, despise”: **tinov** (cf. Kühner, sec. 419, 1 b. vol. 2, p. 325), <sup><5025></sup>Titus 2:15 (4 Macc. 6:9; 7:16; 14:1; Plutarch, others; **tou zhn**, Plato, Ax., p. 372; Aeschines dial. Socrates 3, 22).\*

**{4066} pericwrov, pericwron** (**peri** and **cwrov**), “lying round about, neighboring” (Plutarch, Aelian, Dio Cassius); in the Scriptures **hJ pericwrov**, namely, **gh**, “the region round about” (which see in B. D.): <sup><4145></sup>Matthew 14:35; <sup><4028></sup>Mark 1:28; 6:55 (R G L text); <sup><4148></sup>Luke 3:3; 4:14,37; 7:17; 8:37; <sup><4446></sup>Acts 14:6 (<sup><4197></sup>Genesis 19:17; <sup><4883></sup>Deuteronomy 3:13, etc.; **thv ghv thv pericwrou**, <sup><4198></sup>Genesis 19:28, the Alexandrian LXX manuscript); **hJpericwrov tou lordanou**, <sup><4148></sup>Luke 3:3 (<sup><4150></sup>Genesis 13:10f; for **ῥῆκι Δεϋλαθ** the region of the Jordan (cf. B. D. as above)); by metonymy, for its inhabitants: <sup><4145></sup>Matthew 3:5. (**to pericwron** and **ta**

**pericwra**, <sup><4004></sup>Deuteronomy 3:4; <sup><13516></sup>1 Chronicles 5:16; <sup><14047></sup>2 Chronicles 4:17, etc.)\*

**{4067} periyhma, periyhmatov, to** (from **periyaw** ‘to wipe off all round’; and this from **peri** (which see III. 1), and **yaw** ‘to wipe,’ ‘rub’), properly, “what is wiped off; dirt rubbed off”; offscouring, scrapings”: <sup><4043></sup>1 Corinthians 4:13, used in the same sense as **perikaqarma**, which see Suidas and other Greek lexicographers under the word relate that the Athenians, in order to avert public calamities, yearly threw a criminal into the sea as an offering to Poseidon; hence, **argurion ... periyhma tou paidiou hōwn genoito** (as if to say) let it become an expiatory offering, a ransom, for our child, *i.e.* in comparison with the saving of our son’s life let it be to us a despicable and worthless thing, Tobit 5:18 (where see Fritzsche; (cf. also Müller on the Epistle of Barnabas 4, 9)). It is used of a man who in behalf of religion undergoes dire trials for the salvation of others, Ignatius ad Ephesians 8,1; 18,1; (see Lightfoot’s note on the former passage).\*

**{4068} perpereuomai**; (to be **perperov**, *i.e.* vain-glorious, braggart, Polybius 32, 6, 5; 40, 6, 2; Epictetus diss. 3, 2, 14); “to boast oneself” (A.V. “vaunt oneself”): <sup><4104></sup>1 Corinthians 13:4 (Antoninus 5, 5; the compound **emperpereuesqai** is used of adulation, employing rhetorical embellishments in extolling another excessively, in Cicero, ad Attic. 1, 14. Hesychius **perpereuetai. katepairetai**); Cf. Osiander (or Wetstein) on 1 Corinthians, the passage cited (Gataker on Marc. Antoninus 5, 5, p. 143).\*

**{4069} Persiv** (literally, ‘a Persian woman’), **hJ**accusative **Persida**, “Persis,” a Christian woman: <sup><5162></sup>Romans 16:12.\*

**{4070} perusi** (from **perav**), adverb, “last year; the year just past”: **apo perusi**, “for a year past, a year ago” (Winer’s Grammar, 422 (393)), <sup><47810></sup>2 Corinthians 8:10; 9:2. ((Simonides), Aristophanes, Plato, Plutarch, Lucian).\*

**{4072} petaomai, petwmai**; a doubtful later Greek form for the earlier **petomai** (see Lob. ad Phryn., p. 581; Alexander Buttmann (1873) Ausf. Spr. ii, p. 271f; cf. Winer’s Grammar, 88 (84); (Buttmann, 65 (58); Veitch, under the word)); “to fly”: in the N.T. found only in present participle,

**petwmenov**, Rec. in <sup><6007></sup> Revelation 4:7; 8:13; 14:6; 19:17, where since Griesbach **petomenov** has been restored.\*

**{4071} peteinov, peteinh, peteinon** (Attic for **pethnov**, from **petomai**), „flying, winged”; in the N.T. found only in neuter plural **peteina** and **ta peteina**, as a substantive, “flying or winged animals, birds”: <sup><4034></sup> Matthew 13:4; <sup><4004></sup> Mark 4:4 (G L T Tr WH); <sup><4024></sup> Luke 12:24; <sup><6023></sup> Romans 1:23; <sup><5007></sup> James 3:7; **ta peteina tou ouranou** (the Septuagint for **ἄνω ψυμῆθας** see **ouranov**, 1 b.), the birds of heaven, *i.e.* flying in the heavens (air), <sup><4036></sup> Matthew 6:26; 8:20; 13:32; <sup><4004></sup> Mark 4:4 (Rec), 32; <sup><4085></sup> Luke 8:5; 9:58; 13:19; <sup><4002></sup> Acts 10:12 (here L T Tr WH omit **ta**); 11:6. ((Theognis, Herodotus, others.))\*

**{4072} petomai**; (from Homer down); the Septuagint for **ἄνω**; “to fly”: <sup><6007></sup> Revelation 4:7; 8:13; 12:14; 14:6; 19:17; see **petaomai**.\*

**{4073} petra, petrav, hJ** from Homer down; the Septuagint for **[ I æ** and **rWx**; “a rock, ledge, cliff”; a. properly: <sup><4072></sup> Matthew 7:24f; 27:51,60; <sup><4056></sup> Mark 15:46; <sup><4068></sup> Luke 6:48; <sup><6001></sup> 1 Corinthians 10:4 (on which see **pneumatikov**, 3 a.); a projecting rock, crag, <sup><6065></sup> Revelation 6:15f, rocky ground, <sup><4086></sup> Luke 8:6,13. b. “a rock, large stone”: <sup><6033></sup> Romans 9:33; <sup><4008></sup> 1 Peter 2:8 (7). c. metaphorically, “a man like a rock, by reason of his firmness and strength of soul”: <sup><4068></sup> Matthew 16:18 (some interpretations regard the distinction (generally observed in classic Greek; see the commentaries and cf. Schmidt, Syn., chapter 51, sections 4–6) between **petra**, the massive living rock, and **petrov**, a detached but large fragment, as important for the correct understanding of this passage; others explain the different genders here as due first to the personal then to the material reference. Cf. Meyer, Keil, others; Green, Critical Note on <sup><6043></sup> John 1:43).\*

**{4074} Petrov, Petrou, oJ** (an appellative proper name, signifying ‘a stone,’ ‘a rock,’ ‘a ledge’ or ‘cliff’; used metaphorically of a soul hard and unyielding, and so resembling a rock, Sophocles O. R. 334; Euripides, Med. 28; Herc. fur. 1397; answering to the Chaldean **Khfav**, which see, <sup><6042></sup> John 1:42 (43)), “Peter,” the surname of the apostle Simon. He was a native of Bethsaida, a town of Galilee, the son of a fisherman (see **lwannhv**, 3, and **lwnav**, 2), and dwelt with his wife at Capernaum, <sup><4084></sup> Matthew 8:14; <sup><4003></sup> Mark 1:30; <sup><4048></sup> Luke 4:38, cf. <sup><6005></sup> 1 Corinthians 9:5.

He had a brother Andrew, with whom he followed the occupation of a fisherman, <sup><4048></sup>Matthew 4:18; <sup><4016></sup>Mark 1:16; <sup><4013></sup>Luke 5:3. Both were received by Jesus as his companions, <sup><4049></sup>Matthew 4:19; <sup><4017></sup>Mark 1:17; <sup><4050></sup>Luke 5:10; <sup><4040></sup>John 1:40-42 (41-43); and Simon, whose pre-eminent courage and firmness he discerned and especially relied on for the future establishment of the kingdom of God, he honored with the name of Peter, <sup><4042></sup>John 1:42 (43); <sup><4068></sup>Matthew 16:18; <sup><4016></sup>Mark 3:16. Excelling in vigor of mind, eagerness to learn, and love for Jesus, he enjoyed, together with James and John the sons of Zebedee, the special favor and intimacy of his divine Master. After having for some time presided, in connection with John and James the brother of our Lord (see **lakwbov**, 3), over the affairs of the Christians at Jerusalem, he seems to have gone abroad to preach the gospel especially to Jews (<sup><4049></sup>Galatians 2:9; <sup><4016></sup>1 Corinthians 9:5; <sup><4053></sup>1 Peter 5:13; Papias in Eusebius 3, 39, 15; for Papias states that Peter employed Mark as ‘interpreter’ (**elmhneuthv**), an aid of which he had no need except beyond the borders of Palestine, especially among those who spoke Latin (but on the disputed meaning: of the word ‘interpreter’ here, see Morison, Commentary on Mark, edition 2, Introduction, p. xxix)). But just as, on the night of the betrayal, Peter proved so far faithless to himself as thrice to deny that he was a follower of Jesus, so also some time afterward at Antioch he made greater concessions to the rigorous Jewish Christians than Christian liberty permitted; accordingly he was rebuked by Paul for his weakness and ‘dissimulation’ (**upokrisiv**), <sup><4021></sup>Galatians 2:11ff. Nevertheless, in the patristic age Jewish Christians did not hesitate to claim the authority of Peter and of James the brother of the Lord in defense of their narrow views and practices. This is not the place to relate and refute the ecclesiastical traditions concerning Peter’s being the founder of the church at Rome and bishop of it for twenty-five years and more; the discussion of them may be found in Hase, Protestant. Polemik gegen die röm.-kathol. Kirche, edition 4, p. 123ff; (cf. Schaff, Church History, 1882, vol. i. sections 25, 26; Sieffert in Herzog edition 2, vol. xi., p. 524ff, and (for references), p. 537f). This one thing seems to be evident from <sup><4018></sup>John 21:18ff, that Peter suffered death by crucifixion (cf. Keil ad loc.; others doubt whether Christ’s words contain anything more than a general prediction of martyrdom). If he was crucified at Rome, it must have been several years after the death of Paul. (Cf. BB. DD. and references as above) He is called in the N.T., at one time, simply **Simwn** (once **Sumewn**, <sup><4054></sup>Acts 15:14), and (and that, too, most frequently (see B. D. under the word Peter, under the end (p. 2459 American edition))), **Petrov** and

**Khfav** (which see), then again **Simwn Petrov**, <sup><0166></sup>Matthew 16:16; <sup><0178></sup>Luke 5:8; John (<sup><0142></sup>John 1:42 (43)); 6:(8),68; 13:6,9,24,(36); 18:10,15,25; 20:2,6; 21:2f,7,11,15; once **Sumewn Petrov** (<sup><6002></sup>2 Peter 1:1 where L WH text **Simwn**); **Simwn oJ egomenov Petrov**, <sup><0148></sup>Matthew 4:18; 10:2; **Simwn oJ epikal oumenov Petrov**, <sup><4008></sup>Acts 10:18; 11:13; **Simwn oJ epikal eitai Petrov**, <sup><4015></sup>Acts 10:5,32.

**{4075} petrwdhv, petrwdev** (from **petra** and **eidov**; hence, properly, ‘rocklike,’ ‘having the appearance of rock’), “rocky, stony”: **to petrwdev** and **ta petrwdh**, of ground full of rocks, <sup><0135></sup>Matthew 13:5,20; <sup><4015></sup>Mark 4:5, 16. (Sophocles, Plato, Aristotle, Diodorus 3, 45 (44), Plutarch, others.)\*

**{4076} phganon, phganou, to** (thought to be from **phgnumi** to make solid, on account of its thick, fleshy leaves; cf. Vanicek, p. 457), “rue”: <sup><0142></sup>Luke 11:42. (Theophrastus, hist. plant. 1, 3, 4; Dioscorid. 3, 45 (52); Plutarch, others) (B. D., under the word; Tristram, Nat. Hist. etc., p. 478; Carruthers in the “Bible Educator,” iii. 216f.)\*

**{4077} phgh, phghv, hJ** from Homer down, the Septuagint chiefly for ἡ γ[ιν]ναεὺ[ς] ἄρωμα; “a fountain, spring”: <sup><0181></sup>James 3:11, and Rec. in 12; <sup><0127></sup>2 Peter 2:17; **udatov aJ l omenou**, <sup><0144></sup>John 4:14; **twv udatwn**, <sup><0180></sup>Revelation 8:10; 14:7; 16:4; of a well fed by a spring, <sup><0116></sup>John 4:6. **zw hv phgai udatwn**, <sup><0117></sup>Revelation 7:17; **hJ phgh tou udatov thv zw hv**, <sup><0116></sup>Revelation 21:6 (on both passive see in **zw hv**, p. 274{a}); **hJ phgh tou aJmatov**, a flow of blood, <sup><4013></sup>Mark 5:29.\*

**{4078} phgnumi**: 1 aorist **ephxa**; from Homer down; “to make fast, to fix; to fasten together, to build by fastening together”: **sknhhn**, <sup><0182></sup>Hebrews 8:2 (A.V. “pitched”. Compare: **prosphgnumi**.)\*

**{4079} phdal ion, phdal iou, to** (from **phdon** the blade of an oar, an oar), from Homer down, a ship’s rudder :. <sup><0274></sup>Acts 27:40 (on the plural see Smith, Voy. and Shipwreck of St. Paul, 4th edition, p. 183ff; B. D., under the word, Ship (2); cf. Graser, Das Seewesen des Alterthums, in the Philologus for 1865, p. 266f); <sup><0181></sup>James 3:4.\*

**{4080} phi ikov, phi ikh, phi ikon** (from **hJ ix** (?)), interrogative, “how great, how large”: in a material reference (denoting geometrical magnitude as disting. from arithmetical, **posov**) (Plato, Men., p. 82 d.; p. 83 e.;

Ptolemy, 1, 3, 3; <sup><301P></sup>Zechariah 2:2,(6)), <sup><301G></sup>Galatians 6:11, where cf. Winer, Rückert, Hilgenfeld (Hackett in B. D. American edition under the word Epistle; but see Lightfoot or Meyer). in an ethical reference, equivalent to “how distinguished,” <sup><3070></sup>Hebrews 7:4.\*

**{4081} phl ov, phl ou, oJ** from Aeschylus and Herodotus down; a. “clay,” which the potter uses (<sup><2396></sup>Isaiah 29:16; 41:25; <sup><3084></sup>Nahum 3:14): <sup><3021></sup>Romans 9:21. b. equivalent to “mud” (wet ‘clay’): <sup><3036></sup>John 9:6,11,14f.\*

**{4082} phra, phrav, hJ** “a wallet” (a leather sack, in which travellers and shepherds carried their provisions) (A.V. “scrip” (which see in B. D.)): <sup><3000></sup>Matthew 10:10; <sup><3008></sup>Mark 6:8; <sup><3003></sup>Luke 9:3; 10:4; 22:35f. (Homer, Aristophanes, Josephus, Plutarch, Herodian, Lucian, others; with **tw** **brwmatwn** added, Judith 13:10.)\*

**{4083} phcuv**, genitive **phcewv** (not found in the N.T.), genitive plural **phcwn** contracted from Ionic **phcewn** (<sup><3008></sup>John 21:8; <sup><3017></sup>Revelation 21:17; <sup><3008></sup>1 Kings 7:3 (15), 39 (2); Esth. 7:9; <sup><3405></sup>Ezekiel 40:5) according to later usage, for the earlier and Attic **phcewn**, which is common in the Septuagint (cf. Lob. ad Phryn., p. 245f; (WH’s Appendix, p. 157); Winer’s Grammar, sec. 9, 2 e.), **oJ** “the forearm” *i.e.* that part of the arm between the hand and the elbow-joint (Homer, Odyssey 17, 38; Iliad 21, 166, etc.); hence, “a cubit” (ell, Latin *ulna*), a measure of length equal to the distance from the joint of the elbow to the tip of the middle finger (*i.e.* about one foot and a half, but its precise length varied and is disputed; see B. D., under the phrase, Weights and Measures, II. 1): <sup><3057></sup>Matthew 6:27; <sup><3025></sup>Luke 12:25 (on these passages, cf. **hJikia**, 1 a.); <sup><3008></sup>John 21:8; <sup><3017></sup>Revelation 21:17. (The Septuagint very often for **hMaa**)\*

**{4084} piawz** (Doric for **piezw**, cf. Buttman, 66 (58)): 1 aorist **epiasa**; 1 aorist passive **epiasqhn**;

1. “to lay hold of”: **tina thv ceirov**, <sup><4007></sup>Acts 3:7 (Theocritus, 4, 35).

2. “to take, capture”: fishes, <sup><3003></sup>John 21:3,10; **qhrion**, passive, <sup><3020></sup>Revelation 19:20 (<sup><2125></sup>Song of Solomon 2:15). “to take” *i.e.* “apprehend”: a man, in order to imprison him, <sup><3073></sup>John 7:30,32,44; 8:20; 10:39; 11:57; <sup><4024></sup>Acts 12:4; <sup><3113></sup>2 Corinthians 11:32. (Compare: **uþopiazw**.)\*



{4085} **piezw**: perfect passive participle **pepiesmenov**; from Homer down; “to press, press together”: <sup><4168></sup>Luke 6:38. The Septuagint once for **Ērðæ** <sup><3065></sup>Micah 6:15.\*

{4086} **piqanologia**, **piqanologiov**, **hJ**(from **piqanologov**; and this from **piqanov**, on which see **peiqov**, and **logov**), “speech adapted to persuade,” discourse in which probable arguments are adduced; once so in classical Greek, viz. Plato, *Theact.*, p. 162 e.; in a bad sense, “persuasiveness of speech, specious discourse leading others into error”: <sup><5004></sup>Colossians 2:4, and several times in ecclesiastical writers.\*

{3981} (**piqov**, see **peiqov** and cf. Iota.)

{4087} **pikrainw**: future **pikranw**; passive, present **pikrainomai**; 1 aorist **epikranqhñ**; (**pikrov**, which see);

1. properly, “to make bitter”: **ta udata**, passive, <sup><6681></sup>Revelation 8:11; **thn koilian**, to produce a bitter taste in the stomach (Vulgate *amarico*), <sup><6610></sup>Revelation 10:9f.

2. tropically, “to embitter, exasperate,” *i.e.* render angry, indignant; passive, “to be embittered, irritated” (Plato, Demosthenes, others): **prov tina**, <sup><1089></sup>Colossians 3:19 (Athen. 6, p. 242 c.; **epi tina**, <sup><1260></sup>Exodus 16:20; <sup><2445></sup>Jeremiah 44:15 (Jeremiah 37); 1 Esdr. 4:31; (**en tini**, <sup><8013></sup>Ruth 1:20)); contextually equivalent to “to visit with bitterness, to grieve” (deal bitterly with), <sup><8270></sup>Job 27:2; Macc. 3:7. (Compare: **parapikrainw**.)\*

{4088} **pikria**, **pikriav**, **hJ**(**pikrov**), “bitterness”: **col h pikriav**, equivalent to **col h pikra** (Winer’s Grammar, 34, 3 b.; Buttman, sec. 132, 10), “bitter gall,” equivalent to extreme wickedness, <sup><4083></sup>Acts 8:23; **riza pikriav** (references as above), “a bitter root,” and so producing bitter fruit, <sup><8125></sup>Hebrews 12:15 (from <sup><1529></sup>Deuteronomy 29:18, the Alexandrian LXX manuscript), cf. Bleek at the passage; metaphorically, “bitterness,” *i.e.* bitter hatred, <sup><4081></sup>Ephesians 4:31; of speech, <sup><8184></sup>Romans 3:14 after <sup><8002></sup>Psalms 9:28 (10:7). (In various uses in the Septuagint (Demosthenes, Aristotle), Theophrastus, Polybius, Plutarch, others.)\*

{4089} **pikrov**, **pikra**, **pikron** (from the root meaning ‘to cut,’ ‘prick’; Vanicek, 534; Curtius, sec. 100; Fick 1:145), from Homer down, the

Septuagint for **rmæ**“bitter”: properly, <sup><30B1></sup>James 3:11 (opposed to **to gluku**); metaphorically, “harsh, virulent,” <sup><30B4></sup>James 3:14.\*

**{4090} pikrw**, adverb (from Aeschylus down), “bitterly”: metaphorically, **eklause**, *i.e.* with poignant grief, <sup><40B5></sup>Matthew 26:75; <sup><40B7></sup>Luke 22:62 (here WH brackets the clause); cf. **pikron dakruon**, Homer, *Odyssey* 4, 153.\*

**{4091} Pil atov** (L) Tr better **Pil atov** ((on the accent in manuscripts see Tdf. Proleg., p. 103; cf. Chandler sec. 326; Buttmann, p. 6 n.); Winer’s Grammar, sec. 6, 1 m.), T WH incorrectly **Peil atov** (but see Tdf. Proleg., p. 84f; WH’s Appendix, p. 155; and cf. **ei, i**) (a Latin name, equivalent to ‘armed with a pilum or javelin,’ like Torquatus equivalent to ‘adorned with the collar or neck-chain’; (so generally; but some would contract it from pileatus *i.e.* ‘wearing the felt cap’ (pileus), the badge of a manumitted slave; cf. Leyrer in Herzog as below; Plumptre in B. D. under the word Pilate (note))), **Pil atou, oJ**(on the use of the article with the name cf. Winer’s Grammar, 113 (107) n.), “Pontius Pilate,” the fifth procurator of the Roman emperor in Judaea and Samaria (having had as predecessors Coponius, Marcus Ambivius, Annius Rufus, and Valerius Gratus). (Some writers (*e.g.* BB. DD., under the word) call Pilate the sixth procurator, reckoning Subinus as the first, he having had charge for a time, during the absence of Archelaus at Rome, shortly after the death of Herod; cf. Josephus, *Antiquities* 17, 9, 3.) He was sent into Judaea in the year 26 A. D., and remained in office ten years; (cf. Keim, *Jesus von Naz.* iii., p. 485f. (English translation, vi. 226f)). Although he saw that Jesus was innocent, yet, fearing that the Jews would bring an accusation against him before Caesar for the wrongs he had done them, and dreading the emperor’s displeasure, he delivered up Jesus to their bloodthirsty demands and ordered him to be crucified. At length, in consequence of his having ordered the slaughter of the Samaritans assembled at Matthew Gerizim, Vitellius, the governor of Syria and father of the Vitellius who was afterward emperor, removed him from office and ordered him to go to Rome and answer their accusations; but before his arrival Tiberius died. Cf. Josephus, *Antiquities* 18, 2-4 and chapter 6, 5; b. j. 2, 9, 2 and 4; Philo, *leg. ad Gaium* sec. 38; Tacitus, *ann.* 15, 44. Eusebius (*h. e.* 2, 7, and *Chron. ad ann. I. Gaii*) reports that he died by his own hand. Various stories about his death are related in the *Evangelia apocr.* edition Tischendorf, p. 426ff (English translation, p. 231ff). He is mentioned in the

N.T. in <sup><127></sup>Matthew 27:2ff; <sup><151></sup>Mark 15:1ff; <sup><101></sup>Luke 3:1; 13:1; 23:1ff; <sup><182></sup>John 18:29ff; 19:1ff; <sup><413></sup>Acts 3:13; 4:27; 13:28; <sup><5168></sup>1 Timothy 6:18. A full account of him is given in Winer's RWB, under the word Pilatus; (BB. DD. ibid.); Ewald, Geschichte Christus' u. seiner Zeit, edition 3, p. 82ff; Leyrer in Herzog xi., p. 663ff (2nd edition, p. 685ff); Renan, Vie de Jesus, 14me edition, p. 413ff (English translation, (N. Y. 1865), p. 333ff); Klöpffer in Schenkel iv., p. 581f; Schürer, Neutest. Zeitgesch. sec. 17 c., p. 252ff; (Warneck, Pont. Pilatus as above with (pp. 210. Gotha, 1867)).\*

**{4130} piml hmi**; (a lengthened form of the theme **PLEW**, whence **pl eov**, **pl hrhv** (cf. Curtius, sec. 366)): 1 aorist **ep l hsa**; passive, 1 future **pl hsqhsomai**; 1 aorist **ep l hsqhn**; from Homer on; the Septuagint for **al m**; also for **[y]Bivhi** (to satiate) and passive, **[ bæ** (to be full); "to fill": **ti**, <sup><107></sup>Luke 5:7; **ti tinov** (Winer's Grammar, sec. 30, 8 b.), a thing with something, <sup><1248></sup>Matthew 27:48; (<sup><1029></sup>John 19:29 R G); in the passive, <sup><1210></sup>Matthew 22:10; <sup><4192></sup>Acts 19:29; (**ek thv osmhv**, <sup><1123></sup>John 12:3 Tr marginal reading; cf. Winer's Grammar, as above note; Buttmann, sec. 132, 12). what wholly takes possession of the mind is said to fill it: passive, **fobou**, <sup><1033></sup>Luke 5:26; **qambouv**, <sup><41810></sup>Acts 3:10; **anoiav**, <sup><4161></sup>Luke 6:11; **zhl ou**, <sup><4157></sup>Acts 5:17; 13:45; **qumou**, <sup><1008></sup>Luke 4:28; <sup><41810></sup>Acts 3:10; **pneumatov agiou**, <sup><1015></sup>Luke 1:15,41,67; <sup><4191></sup>Acts 2:4; 4:8,31; 9:17; 13:9. prophecies are said **pl hsqhnai**, *i.e.* "to come to pass, to be confirmed by the event," <sup><1212></sup>Luke 21:22 G L T Tr WH (for Rec. **pl hrwqhnai**). time is said **pl hsqhnai**, "to be fulfilled or completed," *i.e.* "finished, elapsed," <sup><1023></sup>Luke 1:23,57 (Winer's Grammar, 324 (304); Buttmann, 267 (230)); 2:6, 21f; so **al mji** <sup><1852></sup>Job 15:32; and **aLæito** (ful-) fill the time, *i.e.* "to complete, fill up," <sup><1227></sup>Genesis 29:27; <sup><1810></sup>Job 39:2. (Compare: **empil hmi**.)\*

**{4092} pimpraw** (for the more common **pimprhmi** (cf. Curtius, sec. 378, Vanicek, p. 510f)): (present infinitive passive **pimprasqai**; but R G L Tr WH **pimprasqai** from the form **pimprhmi** (Tdf. **empirasqai**, which see)); in Greek writings from Homer ((yet only the aorist from **prhqw**)) down; "to blow, to burn" (on the connection between these meanings cf. Ebeling, Lex. Homer, under the word **prhqw**); in the Scriptures four times "to cause to swell, to render tumid" (cf. Sophocles' Lexicon, under the word): **gastera**, <sup><1052></sup>Numbers 5:22; passive, "to swell, become swollen," of parts of the body, <sup><1052></sup>Numbers 5:21,27; <sup><41816></sup>Acts 28:6 (see above and in **empiraw**). (Compare: **empiraw**.)\*

**{4093}** **pinakidion, pinakidiou, to** (diminutive of **pinakiv, pinakidov**) (Aristotle, others); a. “a small tablet”. b. specifically, “a writing-tablet”: <sup><4063></sup>Luke 1:63 (Tr marginal reading **pinakida**; see the following word); Epictetus diss. 3, 22, 74.\*

**{4093}** (**pinakiv, pinikidov, hJ** equivalent to **pinakidion** (which see): <sup><4063></sup>Luke 1:63 Tr marginal reading (Epictetus, Plutarch, Artemidorus Daldianus, others.)\*)

**{4094}** **pinax, pinakov, oJ** (common thought to be from **PINOS** a pine, and so properly, ‘a pine-board’; according to the conjecture of Buttman, *Ausf. Spr.* i. 74 n., from **pnax** for **plax** (*i.e.* anything broad and flat (cf. English “plank”)) with **i** inserted, as in **pinutov** for **pnutov** (according to Fick i. 146 from Sanskrit *pinaka*, a stick, staff)), from Homer down;

1. “a board, a tablet”.

2. “a dish, plate, platter”: <sup><4048></sup>Matthew 14:8,11; <sup><4065></sup>Mark 6:25,(27 Lachmann brackets),28; <sup><4213></sup>Luke 11:39; Homer, *Odyssey* 1, 141; 16, 49; others.\*

**{4095}** **pinw**; imperfect **epinon**; future **piomai** (cf. Winer’s *Grammar*, 90f (86)), 2 person singular **piesai** (<sup><4078></sup>Luke 17:8 ((see references in **katakaucaomai**))); perfect 3 person singular (<sup><6683></sup>Revelation 18:3) **pepwke** R G, but L T WH marginal reading plural **pepwkan**, for which Lachmann’s stereotyped edition; Tr text WH text read **peptwkan** (see **ginomai**); 2 aorist **epion**, imperative **pie** (<sup><2129></sup>Luke 12:19), infinitive **piein** ((<sup><4022></sup>Matthew 20:22; 27:34 (not Tdf.); <sup><4108></sup>Mark 10:38); <sup><4232></sup>Acts 23:12 (not WH), 21; <sup><5142></sup>Romans 14:21 (not WH), etc.), and in colloquial form **pin** (Lachmann in <sup><4009></sup>John 4:9; <sup><6666></sup>Revelation 16:6), and **pein** (T Tr WH in <sup><4047></sup>John 4:7,9f; T WH in <sup><4001></sup>1 Corinthians 9:4; 10:7; <sup><6666></sup>Revelation 16:6; T in <sup><4273></sup>Matthew 27:34 (twice); WH in <sup><4232></sup>Acts 23:12,21; <sup><5142></sup>Romans 14:21, and often among the variants of the manuscripts) — on these forms see (especially WH’s *Appendix*, p. 170); Fritzsche, *De conformatione N.T. critica* etc., p. 27f; Buttman, 66f (58f); (Curtius, *Das Verbum*, ii. 103); the Septuagint for **hfvy**; (from Homer down); “to drink”: absolutely, <sup><2129></sup>Luke 12:19; <sup><4047></sup>John 4:7, 10; <sup><4125></sup>1 Corinthians 11:25; figuratively, to receive into the soul what serves to refresh, strengthen, nourish it unto life eternal, <sup><4075></sup>John 7:37; on the various uses of the phrase **esqiein kai pinein** see in **esqiw**, a.; **trwgein kai pinein**, of those

living in fancied security, <sup><1268></sup>Matthew 24:38; **pinw** with an accusative of the thing, to drink a thing (cf. Winer's Grammar, 198 (187) n.), <sup><1025></sup>Matthew 6:25 (G T omit; WH brackets the clause), 31; 26:29; <sup><4145></sup>Mark 14:25; 16:18; <sup><6106></sup>Revelation 16:6; to use a thing for drink, <sup><0115></sup>Luke 1:15; 12:29; <sup><5123></sup>Romans 14:21; <sup><6106></sup>1 Corinthians 10:4 (cf. Winer's Grammar, sec. 40, 3 b.); **to aĵma** of Christ, see **aĵma**, at the end; **to pothrion** *i.e.* what is in the cup, <sup><6101></sup>1 Corinthians 10:21; 11:27, etc. (see **pothrion**, a.). **hĵh** is said **pinein ton uĵton**, to suck in, absorb, imbibe, <sup><8107></sup>Hebrews 6:7 (<sup><6111></sup>Deuteronomy 11:11; Herodotus 3, 117; 4, 198; Vergil ecl. 3, 111 *sat prata biberunt*). **Pinw ek** with a genitive of the vessel out of which one drinks, **ek tou pothriou**, <sup><4157></sup>Matthew 26:27; <sup><4145></sup>Mark 14:23; <sup><6101></sup>1 Corinthians 10:4 (cf. above); 11:28 (Aristophanes eqq. 1289); **ek** with a genitive denoting the drink of which as a supply one drinks, <sup><4159></sup>Matthew 26:29; <sup><4145></sup>Mark 14:25; **ek tou udatov**, <sup><0413></sup>John 4:13f; **ek tou oinou** (or **qumou**), <sup><6140></sup>Revelation 14:10; 18:3 (L omits; Tr WH brackets **tou oinou**); **apo** with a genitive of the drink, <sup><0228></sup>Luke 22:18. (Cf. Buttmann, sec. 132, 7; Winer's Grammar, 199 (187). Compare: **katasumpinw**.)

**{4096} piothv, pihtov, hĵ(piwn fat)**, "fatness": <sup><6117></sup>Romans 11:17. (Aristotle, Theophrastus, others; the Septuagint for  $\hat{\nu}\rho$ .)\*

**{4097} pipraskw**: imperfect **epipraskon**; perfect **pepraka**; passive, present participle **pipraskomenov**; perfect participle **pepramenov**; 1 aorist **epraqhn**; (from **peraw** to cross, to transport to a distant land); from Aeschylus and Herodotus down; the Septuagint for **rĵkæ**, "to sell": <sup><0136></sup>Matthew 13:46 (on the use of the perfect, cf. Sophocles' Glossary, etc., Introduction, sec. 82, 4) <sup><4125></sup>Acts 2:45; 4:34; 5:4; with the genitive of price, <sup><0109></sup>Matthew 26:9; <sup><4145></sup>Mark 14:5; <sup><6126></sup>John 12:5 (<sup><6214></sup>Deuteronomy 21:14); **tina**, one into slavery, <sup><0825></sup>Matthew 18:25; hence, metaphorically, **pepramenov upo thn amartian** (A.V. "sold under sin") *i.e.* entirely under the control of the love of sinning, <sup><6374></sup>Romans 7:14 (**epraqhsan tou poihsai to ponhron**, <sup><1277></sup>2 Kings 17:17; 1 Macc. 1:15, cf. <sup><1225></sup>1 Kings 20:25 (<sup><1225></sup>1 Kings 21:25); with a dative of the master to whom one is sold as a slave, <sup><0259></sup>Leviticus 25:39; <sup><6512></sup>Deuteronomy 15:12; 28:68; Baruch 4:6; Sophocles Trach. 252; **eauton tini**, of one bribed to give himself up wholly to another's will, **tw Filippw**, Demosthenes, p. 148, 8).\*

**{4098} piptw**; (imperfect **epipton** (<sup><4145></sup>Mark 14:35 T Tr marginal reading WH)); future **pesoumai**; 2 aorist **epeson** and according to the

Alexandrian LXX form (received everywhere by Lachmann (except <sup><223></sup>Luke 23:30), Tdf. (except <sup><616></sup>Revelation 6:16), Tr (except *ibid.*), WH; and also used by R G in <sup><617></sup>Revelation 1:17; 5:14; 6:13; 11:16; 17:10) **epesa** (cf. (WH's Appendix, p. 164; Tdf. Proleg., p. 123); Lob. ad Phryn., p. 724f; Alexander Buttman (1873) *Ausf. Spr. ii.*, p. 277f, and see **apercomai** at the beginning); perfect **peptwka**, 2 person singular **peptwkev** (<sup><615></sup>Revelation 2:5 T WH; see **kopiaw**), 3 person plural **peptwkan** (<sup><613></sup>Revelation 18:3, Lachmann's stereotyped edition; Tr text WH text; see **ginomai**); (from **PETW**, as **tiktw** from **TEKW** (cf. Curtius, *Etymol. sec.* 214; *Verbum, ii.*, p. 398)); from Homer down; the Septuagint chiefly for **l pae** "to fall"; used:

**1.** of descent from a higher place to a lower;

**a.** properly, "to fall" (either "from" or "upon," equivalent to Latin *incido, decido*): **epi** with the accusative of place, <sup><619></sup>Matthew 10:29; 13:5,(7),8; 21:44 (T omits; L WH Tr marginal reading brackets the verse); <sup><415></sup>Mark 4:5; <sup><485></sup>Luke 8:6 (here T Tr WH **katepesen**), 8 Rec.; <sup><610></sup>Revelation 8:10; **eiv ti** (of the thing that is entered; "into"), <sup><654></sup>Matthew 15:14; 17:15; <sup><407></sup>Mark 4:7 (L marginal reading **epi**); <sup><613></sup>Luke 6:39, R G L marginal reading (but L text T Tr WH **empesountai**); 8:8 G L T Tr WH (14; 14:5 L T Tr WH); <sup><612></sup>John 12:24; **eiv** ("upon") **thn ghn**, <sup><613></sup>Revelation 6:13; 9:1; **en mesw**, with the genitive of the thing, <sup><407></sup>Luke 8:7; **para thn odon**, <sup><404></sup>Matthew 13:4; <sup><404></sup>Mark 4:4; <sup><405></sup>Luke 8:5; "to fall from or down": followed by **apo** with the genitive of place, <sup><657></sup>Matthew 15:27; 24:29 (here Tdf. **ek**; <sup><461></sup>Luke 16:21); <sup><410></sup>Acts 20:9; followed by **ek** with the genitive of place (<sup><4125></sup>Mark 13:25 L T Tr WH); <sup><610></sup>Revelation 8:10; 9:1; equivalent to "to be thrust down," <sup><2108></sup>Luke 10:18.

**b.** metaphorically: **ou piptei epi tina o h iov**, *i.e.* the heat of the sun does not strike upon them or incommode them, <sup><616></sup>Revelation 7:16; (**acl uv kai skotov**, <sup><4431></sup>Acts 13:11 L T Tr WH); **okl hrov piptei epi tina**, the lot falls upon one, <sup><410></sup>Acts 1:20; **fobov piptei epi tina**, falls upon or seizes one (<sup><497></sup>Acts 19:17 L Tr); <sup><611></sup>Revelation 11:11 Rec.; (**to pneuma to agion**, <sup><404></sup>Acts 10:44 Lachmann); **piptw upo krisin**, to fall under judgment, come under condemnation, <sup><3612></sup>James 5:12 (where Rec.^st **eiv upokrisin**).

**2.** of descent from an erect to a prostrate position (Latin *labor, ruo; prolabor, procido; collabor, etc.*);

a. properly;

[a]. “to fall down”: **epi liqon**, <sup><4208></sup>Luke 20:18; **liqov piptei epi tina**, <sup><4244></sup>Matthew 21:44 (T omits; L WH Tr marginal reading brackets the verse); <sup><4218></sup>Luke 20:18; **to orov epi tina**, <sup><4231></sup>Luke 23:30; <sup><6166></sup>Revelation 6:16.

[b]. “to be prostrated, fall prostrate”; of those overcome by terror or astonishment or grief: **camai**, <sup><3186></sup>John 18:6; **eiv to edafov**, <sup><4217></sup>Acts 22:7; **epi thn ghen**, <sup><4194></sup>Acts 9:4; (**epi proswnon**, <sup><4176></sup>Matthew 17:6); or under the attack of an evil spirit: **epi thv ghen**, <sup><4192></sup>Mark 9:20; or falling dead suddenly: **prov touv podav tinov wj nekrov**, <sup><6117></sup>Revelation 1:17; **peswn exeyuxe**, <sup><4155></sup>Acts 5:5; **epesen para** (L T Tr WH **prov**) **touv podav tinov**, <sup><4151></sup>Acts 5:10; absolutely, <sup><6108></sup>1 Corinthians 10:8; **stomati macariav**, <sup><4214></sup>Luke 21:24; absolutely of the dismemberment of corpses by decay, <sup><3172></sup>Hebrews 3:17 (<sup><4143></sup>Numbers 14:29, 32).

[g]. “to prostrate oneself”; used now of suppliants, now of persons rendering homage or worship to one: **epi thv ghen**, <sup><4145></sup>Mark 14:35; participle with **proskunein**, as finite verb, <sup><4121></sup>Matthew 2:11; 4:9; 18:26; **piptein kai proskunein**, <sup><6154></sup>Revelation 5:14; 19:4; **epesa proskunhsai**, <sup><6128></sup>Revelation 22:8; **peswn eiv touv podav (autou)**, <sup><4182></sup>Matthew 18:29 Rec.; **eiv** (T Tr WH **prov**) **touv podav tinov**, <sup><6132></sup>John 11:32; **prov touv podav tinov**, <sup><4182></sup>Mark 5:22; (**para touv podav tinov**, <sup><4181></sup>Luke 8:41); **emprosqen twv podwn tinov**, <sup><6190></sup>Revelation 19:10; **enwpion tinov**, <sup><6140></sup>Revelation 4:10; 5:8; **epi proswnon**, <sup><4173></sup>Matthew 26:39; <sup><4152></sup>Luke 5:12; **epi proswnon para touv podav tinov**, <sup><4276></sup>Luke 17:16; **peswn epi touv podav prosekunhse**, <sup><4125></sup>Acts 10:25; **peswn epi proswnon proskunhsei**, <sup><6125></sup>1 Corinthians 14:25; **epi ta proswna kai proskunein**, <sup><6171></sup>Revelation 7:11 (**epi proswnon** Rec.); <sup><6116></sup>Revelation 11:16.

[d]. “to fall out, fall from”: **qrix ek thv kefal hv peseitai**, equivalent to shall perish, be lost, <sup><4273></sup>Acts 27:34 Rec.

[e]. “to fall down, fall in ruin”: of buildings, walls, etc., <sup><4175></sup>Matthew 7:25,(27); <sup><4169></sup>Luke 6:49 (where T Tr WH **sunepese**); <sup><3113></sup>Hebrews 11:30; **oikov ep’ oikon piptei**, <sup><4117></sup>Luke 11:17 (see **epi**, C. I. 2 c.); **purgov epi tina**, <sup><4134></sup>Luke 13:4; **sknhh hpeptwkuia**, “the tabernacle that has fallen down,” a figurative description of the family of David and the theocracy as reduced to extreme decay (cf. **sknhh**, at the end), <sup><4156></sup>Acts 15:16. of a city:



**epese**, *i.e.* has been overthrown, destroyed, <sup><6113></sup>Revelation 11:13; 14:8; 16:19; 18:2 (<sup><2438></sup>Jeremiah 28:8 (<sup><2518></sup>Jeremiah 51:8)).

**b.** metaphorically,

[a]. “to be cast down from a state of prosperity”: **poqen pepwkav**, from what a height of Christian knowledge and attainment thou hast declined, <sup><6115></sup>Revelation 2:5 G L T Tr WH (see above at the beginning).

[b]. to fall from a state of uprightness, *i.e.* “to sin”: opposed to **eřtanai**, <sup><6112></sup>1 Corinthians 10:12; opposed to **sthkein**, with a dative of the person whose interests suffer by the sinning (cf. Winer’s Grammar, sec. 31, 1 k.), <sup><5144></sup>Romans 14:4; to fall into a state of wickedness, <sup><6118></sup>Revelation 18:3; Lachmann’s stereotyped edition; Tr WH text (see **pinw**).

[g]. “to perish,” *i.e.* “to come to an end, disappear, cease”: of virtues, <sup><6138></sup>1 Corinthians 13:8 L T Tr WH (R.V. “fail”); “to lose authority, no longer have force,” of sayings, precepts, etc., <sup><1617></sup>Luke 16:17 (**wřte ou camai peseitai oĵi an eiphv**, Plato, *Euchyphr.* sec. 17; *irrita cadunt promissa*, Livy 2, 31). equivalent to “to be removed from power by death,” <sup><6170></sup>Revelation 17:10; “to fail of participating in, miss a share in, the Messianic salvation,” <sup><5111></sup>Romans 11:11,(22); <sup><3011></sup>Hebrews 4:11 ((yet see **en**, I. 5 f.). Compare: **anapiptw, antipiptw, apopiptw, ekpiptw, enpiptw, epipiptw, katapiptw, parapiptw, peripiptw, prospiptw, sumpiptw**.)\*

{4099} **Pisidia, Pisidiav, hJ**“Pisidia,” a region of Asia Minor, bounded by Pamphylia and the Pamphylian Sea, Phrygia, and Lycaonia: <sup><4134></sup>Acts 13:14 R G; 14:24. (B. D., under the word Pisidia.)\*

{4099} **Pisidiov, Pisidia, Pisidion**, equivalent to **Pisidikov**, “belonging to Pisidia: **Anticeia hJPsidia**, *i.e.* taking its name from Pisidia (see **Antioceia**, 2): <sup><4134></sup>Acts 13:14 L T Tr WH.\*

{4100} **pisteuw**; imperfect **episteuon**; future **pisteusw**; 1 aorist **episteusa**; perfect **pepisteuka**; pluperfect (without augment, cf. Winer’s Grammar, sec. 12, 9; (Buttmann, 33 (29))) **pepisteukein** (<sup><4123></sup>Acts 14:23); passive perfect **pepisteumai**; 1 aorist **episteuqhñ**; (**pistov**); the Septuagint for  $\hat{\eta}m\grave{a}h$ ; in classical Greek from Aeschyl, Sophocles, Euripides, Thucydides down; “to believe,” *i.e.*

**1.** intransitive, “to think to be true; to be persuaded of; to credit, place confidence in”;

**a.** universally: the thing believed being evident from the preceding context, <sup><423></sup>Matthew 24:23,(26); <sup><417></sup>Mark 13:21; <sup><418></sup>1 Corinthians 11:18; with an accusative of the thing, <sup><434></sup>Acts 13:41 (L T Tr WH **oJ**for Rec. **wJ**), “to credit, have confidence,” followed by **oJi**, <sup><426></sup>Acts 9:26; **tini**, to believe one’s words, <sup><463></sup>Mark 16:13f; <sup><400></sup>1 John 4:1; **tini oJi**, <sup><421></sup>John 4:21; **tw yeudei**, <sup><321></sup>2 Thessalonians 2:11; **peri tinov, oJi**, <sup><418></sup>John 9:18.

**b.** specifically, in a moral and religious reference, **pisteuein** is used in the N.T. of “the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of his soul”; thus it stands

[a]. absolutely “to trust” in Jesus or in God as able to aid either in obtaining or in doing something: <sup><483></sup>Matthew 8:13; 21:22; <sup><456></sup>Mark 5:36; 9:23f; <sup><480></sup>Luke 8:50; <sup><414></sup>John 11:40; followed by **oJi**, <sup><428></sup>Matthew 9:28; <sup><412></sup>Mark 11:23; (<sup><310></sup>Hebrews 11:6); **tw logw, wJ(od) eipen oJhsouv**, <sup><430></sup>John 4:50.

[b]. of “the credence given to God’s messengers and their words,” with a dative of the person or thing: **Mwusei** <sup><456></sup>John 5:46. to the prophets, <sup><428></sup>John 12:38; <sup><424></sup>Acts 24:14; 26:27; <sup><506></sup>Romans 10:16; **epi pasin oJv el alhsan oJ profhtai**, to place reliance on etc. <sup><425></sup>Luke 24:25. to an angel, <sup><420></sup>Luke 1:20; followed by **oJi**, <sup><415></sup>Luke 1:45. to John the Baptist, <sup><425></sup>Matthew 21:25 (26),32; <sup><413></sup>Mark 11:31; <sup><420></sup>Luke 20:5. to Christ’s words, <sup><482></sup>John 3:12; 5:38,46f; 6:30; 8:45f; 10:(37),38{a}; **toiv ergoiv** of Christ, <sup><408></sup>John 10:38{b}. to the teachings of evangelists and apostles, <sup><482></sup>Acts 8:12; **th alhgeia**, <sup><322></sup>2 Thessalonians 2:12; **episteuqh to marturion**, the testimony was believed, <sup><500></sup>2 Thessalonians 1:10 (cf. Winer’s Grammar, sec. 39,1 a.; Buttmann, 175 (152)); **th grafh**, <sup><422></sup>John 2:22. **en tw euaggel iw**, to put faith in the gospel, <sup><4015></sup>Mark 1:15 (Buttmann, 174 (151f); cf. Winer’s Grammar, 213 (200f)) (Ignatius ad Philad. 8, 2 ((but see Zahn’s note); cf. <sup><4815></sup>John 3:15 in [g]. below)).

[g]. used especially of the faith by which a man embraces Jesus, *i.e.* “a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ”: **pisteuw ton uJon tou Qeou einai Ihsoun Criston**, <sup><487></sup>Acts 8:37 Rec.; **episteuqh** (was believed on (cf. Winer’s Grammar, sec. 39, 1 a.; Buttmann, 175 (152))) **en kosmw**, <sup><486></sup>1 Timothy

3:16. the phrase **pisteuein eiv ton Ihsoun, eiv ton uJon tou Qeou**, etc., is very common; properly, “to have a faith directed unto, believing or in faith to give oneself up to,” Jesus, etc. (cf. Winer’s Grammar, 213 (200f); (Buttmann, 174 (151))): <sup><418f></sup>Matthew 18:6; <sup><419e></sup>Mark 9:42 (R G L Tr text); <sup><421f></sup>John 2:11; 3:15 R G,16,18,36; 6:29,35,40,47 (R G L); 7:5,(38),39,48; 8:30; 9:35f; 10:42; 11:25f,45,48; 12:11,37,42,44,(46); 14:1,12; 16:9; 17:20; <sup><440b></sup>Acts 10:43; 19:4; <sup><5104></sup>Romans 10:14; <sup><4216></sup>Galatians 2:16; <sup><4102></sup>Philippians 1:29; <sup><450></sup>1 John 5:10; <sup><4008></sup>1 Peter 1:8; **eiv to fwv**, <sup><4225></sup>John 12:36; **eiv to onoma autou**, <sup><4012></sup>John 1:12; 2:23; 3:18; <sup><4513></sup>1 John 5:13; **tw onomati autou**, to commit oneself trustfully to the name (see **onoma**, 2, p. 448a), <sup><4123></sup>1 John 3:23; **ep’ auton, epi ton kurion**, to have a faith directed toward, etc. (see **epi**, C. I. 2 g. [a]., p. 235b (cf. Winer’s Grammar, and Buttmann, as above, also Buttmann, sec. 147, 25)): <sup><472></sup>Matthew 27:42 T Tr text WH; <sup><4185></sup>John 3:15 L text; <sup><419e></sup>Acts 9:42; 11:17; 16:31; 22:19 ((cf. Sap. 12:2)); **ep’ autw**, to build one’s faith on, to place one’s faith upon (see **epi**, B. 2 a.[g]., p. 233a; Buttmann, as above): <sup><4123></sup>Romans 9:33; 10:11; <sup><5116></sup>1 Timothy 1:16; <sup><4116></sup>1 Peter 2:6; **en autw**, to put faith in him, <sup><4185></sup>John 3:15 (L marginal reading; cf. T Tr WH also (who probably connect **en autw** with the following **ech**; cf. Westcott’s Commentary at the passage, Meyer, others)) (cf. <sup><4116></sup>Jeremiah 12:6; <sup><4712></sup>Psalms 77:22 (<sup><4782></sup>Psalms 78:22), where **pisteuein en tini** means “to put confidence in one, to trust one”; (cf. <sup><4015></sup>Mark 1:15 above, [b]. at the end)); **en toutw pisteuomen**, on this rests our faith (A.V. “by this we believe”), <sup><4161></sup>John 16:30; with the simple dative, **tw kuriw**, to (yield faith to) believe (cf. B. 173 (151)): <sup><472></sup>Matthew 27:42 R G L Tr marginal reading; <sup><4184></sup>Acts 5:14; 18:8; supply **toutw** before **ou** in <sup><5104></sup>Romans 10:14; “to trust” in Christ (God), <sup><5112></sup>2 Timothy 1:12; **dia tinov**, through one’s agency to be brought to faith, <sup><4007></sup>John 1:7; <sup><4185></sup>1 Corinthians 3:5; **dia Ihsou eiv Qeon**, <sup><4021></sup>1 Peter 1:21 R G Tr marginal reading; **dia thv caritov**, <sup><4187></sup>Acts 18:27; **dia tou logou autwn eiv eme**, <sup><4172></sup>John 17:20; **dia ti**, <sup><4189></sup>John 4:39 (41), 42; 14:11. **pisteuw** followed by **oJi** with a sentence in which either the nature and dignity of Christ or his blessings are set forth: <sup><4169></sup>John 6:69; 8:24; 10:38c R G; 11:27,(42); 13:19; (14:10); 16:27,30; 17:8,21; <sup><4701></sup>1 John 5:1,5; <sup><4188></sup>Romans 6:8; <sup><5144></sup>1 Thessalonians 4:14; **moi oJi**, <sup><4141></sup>John 14:11; **ti**, <sup><4125></sup>John 11:26; **pisteuw swqhnai**, <sup><4451></sup>Acts 15:11; the simple **pisteuein** is used emphatically, of those who acknowledge Jesus as the saviour and devote themselves to him: <sup><4152></sup>Mark 15:32 (here L adds **autw**); <sup><4182></sup>Luke 8:12f; 22:67; <sup><4181></sup>John 1:50(51); 3:18; 4:42,48,53; 5:44; 6:36,64; 9:38; 10:25f; 12:39,47 Rec.; 16:30; 20:31;

<sup><4514></sup>Acts 5:14; (13:39); 15:5; 18:8; (21:25); <sup><5116></sup>Romans 1:16; 3:22; 4:11; 10:4; 15:13; <sup><4043></sup>2 Corinthians 4:13; <sup><4013></sup>Ephesians 1:13,(19); <sup><5110></sup>2 Thessalonians 1:10; <sup><4043></sup>Hebrews 4:3; with **ex oJhv kardia** added, <sup><4087></sup>Acts 8:37 Rec.; with a dative of instrumentality **kardia**, <sup><5100></sup>Romans 10:10; participle present **oJ pisteuontev**, as a substantive: <sup><4044></sup>Acts 2:44; <sup><4022></sup>Romans 3:22; <sup><4021></sup>1 Corinthians 1:21; <sup><4022></sup>Galatians 3:22; (<sup><4019></sup>Ephesians 1:19); <sup><5100></sup>1 Thessalonians 1:7; 2:10,13; <sup><5110></sup>2 Thessalonians 1:10 Rec.; <sup><4017></sup>1 Peter 2:7; equivalent to “who are on the point of believing,” <sup><4042></sup>1 Corinthians 14:22, cf. <sup><4043></sup>1 Corinthians 14:24f; aorist **episteusa** (marking entrance into a state; see **basileuw**, at the end), “I became a believer, a Christian” (A.V. “believed”): <sup><4006></sup>Acts 4:4; 8:13; 13:12,48; 14:1; 15:7; 17:12,34; <sup><5111></sup>Romans 13:11; <sup><4025></sup>1 Corinthians 3:5; 15:2,11; with the addition of **epi ton kurion** (see above), <sup><4042></sup>Acts 9:42; participle **pisteusav**, <sup><4012></sup>Acts 11:21; 19:2; **oJpisteusav**, <sup><4016></sup>Mark 16:16; plural, 16:17; <sup><4042></sup>Acts 4:32; **oJ pepisteukotev**, “they that have believed” (have become believers): <sup><4043></sup>Acts 19:18; 21:20; (on (John’s use of) the tenses of **pisteuw** see Westcott on <sup><4023></sup>1 John 3:23). It must be borne in mind, that in Paul’s conception of **to pisteuein eiv Criston**, the prominent element is the grace of God toward sinners as manifested and pledged (and to be laid hold of by faith) in Jesus, particularly in his death and resurrection, as appears especially in <sup><4025></sup>Romans 3:25; 4:24; 10:9; <sup><5104></sup>1 Thessalonians 4:14; but in John’s conception, it is the metaphysical relationship of Christ with God and close ethical intimacy with him, as well as the true ‘life’ to be derived from Christ as its source; cf. Rückert, *Das Abendmahl*, p. 251. Moreover, **pisteuein** is used by John of various degrees of faith, from its first beginnings, its incipient stirring within the soul, up to the fullest assurance, <sup><4023></sup>John 2:23 (cf. <sup><4024></sup>John 2:24); 8:31; of a faith which does not yet recognize Jesus as the Messiah, but as a prophet very like the Messiah, <sup><4023></sup>John 7:31; and to signify that one’s faith is preserved, strengthened, increased, raised to the level which it ought to reach, 11:15; 13:19; 14:29; 19:35; 20:31; <sup><4023></sup>1 John 5:13b Rec.; (cf. references under the word **pistiv**, at the end). is applied also to the faith by which one is persuaded that Jesus was raised from the dead, inasmuch as by that fact God declared him to be his Son and the Messiah: <sup><4010></sup>John 20:8,25,29; **pisteushv en th kardia sou oJi oJeov auton hgeiren ek nekrown swqsh**, <sup><5110></sup>Romans 10:9 (cf. Buttmann, sec. 133, 19). Since according to the conception of Christian faith Christ alone is the author of salvation, **oJ pisteuwn** repudiates all the various things which aside from Christ are commended as means of salvation (such e.g. as abstinence from flesh and

wine), and understands that all things are lawful to him which do not lead him away from Christ; hence, **pisteuei (tiv) fagein panta**, hath faith to eat all things or so that he eats all things, <sup><514D></sup>Romans 14:2; cf. Rückert at the passage; (Winer's Grammar, sec. 44,3 b.; per contra Buttmann, 273f (235)).

[d]. **pisteuein** used in reference to God has various senses:

[aa]. it denotes the mere acknowledgment of his existence: **oñi oñ Qeov eñv estin**, <sup><512D></sup>James 2:19; acknowledgment joined to appropriate trust, absolutely, <sup><610E></sup>Jude 1:5; **eiv Qeon**, <sup><6124></sup>John 12:44; 14:1; equivalent to to believe and embrace what God has made known either through Christ or concerning Christ: **tw Qew**, <sup><613></sup>John 5:24; <sup><416></sup>Acts 16:34; <sup><618></sup>Titus 3:8; <sup><610></sup>1 John 5:10; **epi ton Qeon**, <sup><615></sup>Romans 4:5; **thn agaphn, hñ ecei oñQeov**, <sup><616></sup>1 John 4:16; **eiv thn marturian, hñ k.t.l.**, <sup><610></sup>1 John 5:10.

[bb]. “to trust”: **tw Qew**, God promising a thing, <sup><618></sup>Romans 4:3,17 (on which see **katenanti**); <sup><816></sup>Galatians 3:6; (<sup><512></sup>James 2:23); absolutely, <sup><618></sup>Romans 4:18; followed by **oñi**, <sup><417></sup>Acts 27:25.

[e]. **pisteuein** is used in an ethical sense, of confidence in the goodness of men: **hñagaph pisteuei panta**, <sup><617></sup>1 Corinthians 13:7. **to pisteuein** is opposed to **idein**, <sup><619></sup>John 20:29; to **oñan**, *ibid.* and <sup><618></sup>1 Peter 1:8 (Theoph. ad Autol. 1, 7 at the end), cf. <sup><617></sup>2 Corinthians 5:7; to **diakrinesqai**, <sup><619></sup>Romans 4:19f; 14:1,23, cf. <sup><516></sup>James 1:6; to **oñhol ogein**, <sup><619></sup>Romans 10:9.

2. transitively, **tini ti**, “to intrust a thing to one,” *i.e.* “to his fidelity “: <sup><2161></sup>Luke 16:11; **eñuton tini**, <sup><612></sup>John 2:24; passive, **pisteuomai ti**, “to be intrusted with a thing”: <sup><618></sup>Romans 3:2; <sup><617></sup>1 Corinthians 9:17; <sup><817></sup>Galatians 2:7; <sup><519></sup>1 Thessalonians 2:4; <sup><511></sup>1 Timothy 1:11; <sup><618></sup>Titus 1:8 (Ignatius ad Philad. 9; examples from secular authors are given in Winer's Grammar, sec. 39, 1 a.). On the grammatical construction of the word cf. Buttmann, sec. 133, 4 (and the summaries in Ellicott on <sup><516></sup>1 Timothy 1:16; Vaughan on <sup><615></sup>Romans 4:5; Cremer, under the word). It does not occur in Revelation, nor in Philemon, 2 Peter, 2 and 3 John (Cf. the references under the word **pistiv**, at the end.)\*

{4101} **pistikov, pistikh, pistikon (pistov)**, “pertaining to belief”;

a. “having the power of persuading, skillful in producing belief”: Plato, Gorgias, p. 455 a.

b. “trustworthy, faithful, that can be relied on”: **gunh pistikh kai oikourov kai peiqomenh tw andri**, Artemidorus Daldianus, oneir. 2, 32; often so in Cedrenus (also (of persons) in Epiphanius, John Moschus, Sophronius of Damascus; cf. Sophocles’ Lexicon, under the word); of commodities equivalent to **dokimov**, “genuine, pure, unadulterated”: so **nardov pistikh** (but A.V. “spike-” (*i.e.* spiked) “nard,” after the *nardi spicati* of the Vulgate (in Mark)), <sup><414B></sup>Mark 14:3; <sup><812B></sup>John 12:3 (for nard was often adulterated; see Pliny, h. n. 12,26; Dioscorides (100 A. D.?) de mater. med. 1, 6 and 7); hence, metaphorically, **to pistikon thv kainhv diaqhkhv krama**, Eusebius, dem. evang. 9, 8 (p. 439 d.). Cf. the full discussion of this word in Fritzsche on Mark, p. 596ff; Lücke on <sup><812B></sup>John 12:3, p. 494ff; Winer’s Grammar, 97f (92f); (especially Dr. James Morison on Mark, the passage cited).\*

**{4102} pistiv, pistewv, hJpeiqw** (which see)), from (Hesiod, Theognis, Pindar), Aeschylus, Herodotus down; the Septuagint for **hnwma’**, several times for **tma’** and **hnma’** “faith”; *i.e.*:

1. “conviction” of the truth of anything, “belief” (Plato, Polybius, Josephus, Plutarch; **qaumasia kai meizw pistewv**, Diodorus 1, 86); in the N.T. of “a conviction or belief respecting man’s relationship to God and divine things,” generally with the included idea of “trust and holy fervor born of faith and conjoined with it”: <sup><810B></sup>Hebrews 11:1 (where **pistiv** is called **el pizomenwn upostasiv, pragmatwn el egcov ou bl epomenwn**); opposed to **eidov**, <sup><812B></sup>2 Corinthians 5:7; joined with **agaph** and **el piv**, <sup><613B></sup>1 Corinthians 13:13.

a. when it relates to God, **pistiv** is “the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ”: <sup><810B></sup>Hebrews 11:6; 12:2; 13:7; **pistiv epi Qeon**, <sup><810B></sup>Hebrews 6:1; **hJpistiv uwn hJprov ton Qeon**, by which ye turned to God, <sup><500B></sup>1 Thessalonians 1:8; **thn pistin uwn kai el pida eiv Qeon**, directed unto God, <sup><402B></sup>1 Peter 1:21; with a genitive of the object (faith “in”) (**twv Qewn**, Euripides, Med. 414; **tou Qeou**, Josephus, contra Apion 2, 16, 5; cf. Grimm, Exgt. Hdbch. on Sap. vi., 17f, p. 132; (cf. Meyer on <sup><812B></sup>Romans 3:22; also Meyer, Ellicott, Lightfoot on Colossians as below; Winer’s Grammar, 186 (175))): **hJpistiv thv energeiav tou Qeou tou**

**egeirantov auton** (Christ) **ek tw nkrwn**, <sup><5122></sup>Colossians 2:12; **dia pistew**, by the help of faith, <sup><8133></sup>Hebrews 11:33,39; **kata pistin**, equivalent to **pisteuontev**, <sup><8113></sup>Hebrews 11:13; **pistei**, dative of means or of mode “by faith or by believing, prompted, actuated, by faith,” <sup><8103></sup>Hebrews 11:3f,7-9,17,20-24,27-29,31; dative of cause, “because of faith,” <sup><8105></sup>Hebrews 11:5,11,30. b. in reference to Christ, it denotes “a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God” (on this see more at length in **pisteuw**, 1 b. [g.]);

[a]. universally: with the genitive of the object (see above, in a.), **lhsou Cristou**, <sup><8122></sup>Romans 3:22; <sup><8116></sup>Galatians 2:16; 3:22; <sup><8122></sup>Ephesians 3:12; **lhsou**, <sup><8412></sup>Revelation 14:12; **Crsitou**, <sup><8109></sup>Philippians 3:9; **tou ujou tou Qeou**, <sup><8121></sup>Galatians 2:20; **tou kuriou hawn lhsou Cristou**, <sup><8101></sup>James 2:1; **mou** (*i.e.* in Christ), <sup><8123></sup>Revelation 2:13 (certainly we must reject the interpretation, “faith in God of which Jesus Christ is the author,” advocated by Van Hengel, *Ep. ad Romans* 1, p. 314ff, and H. P. Berlage, *Disquisitio de formulae Paulinae yitiv lhsou Cristou* significatione. Lugd. Bat. 1856); **tou euaggel iou**, <sup><8127></sup>Philippians 1:27; **al hqeiav**, <sup><8123></sup>2 Thessalonians 2:13, with prepositions: **eiv** (toward (cf. **eiv**, B. II. 2 a.)) **ton kurion hawn lhsoun**, <sup><8121></sup>Acts 20:21; **eiv Criston**, <sup><8124></sup>Acts 24:24; 26:18; **h.eiv Criston pistiv uawn**, <sup><8105></sup>Colossians 2:5; (**pistin ecein eiv eme**, <sup><8102></sup>Mark 9:42 Tr marginal reading); **prov ton kurion**, <sup><8105></sup>Philemon 1:5 (L Tr WH **eiv**) ((see **prov**, L 1 c.; cf. Lightfoot at the passage); unless here we prefer to render **pistin** “fidelity” (see 2, below); cf. Meyer at the passage and Winer’s Grammar, sec. 50, 2); **en pistei th en Cristw lhsou**, reposed in Christ Jesus, <sup><8103></sup>1 Timothy 3:13; <sup><8105></sup>2 Timothy 3:15; **thn pistin uawn en Cristw lhsou**, <sup><8104></sup>Colossians 1:4; **hJ kata tina** (see **kata**, II. 1 e.) **pistiv en tw kuriw**, <sup><8105></sup>Ephesians 1:15; **en tw ajmati autou**, <sup><8105></sup>Romans 3:25 (yet cf. Meyer). **pistiv** (cf. Winer’s Grammar, 120 (114)) and **h.pistiv** simply: <sup><8108></sup>Luke 18:8; <sup><8103></sup>Acts 13:8; 14:22,27; 15:9; 17:31; Romans (3:27 (on which see **nomov**, 3)), <sup><8101></sup>Romans 3:31; 4:14; 5:2 (L Tr WH brackets **th pistei**); 9:32; 10:8,17; 12:3,6; 1 Corinthians (12:9 (here of a charism)); 16:13; <sup><8103></sup>2 Corinthians 4:13; (8:7); 10:15; <sup><8104></sup>Galatians 3:14,23,25f; 5:5; 6:10; <sup><8108></sup>Ephesians 2:8; 3:17; 4:5; 6:16; <sup><8104></sup>2 Thessalonians 1:4; <sup><8102></sup>1 Timothy 1:2,4 (on the latter passive, see **oikonomia**), 19; 2:7 (on which see **al hqeia**, I. 2 c.); 3:9; 4:1,6; 5:8; 6:10,12,21; <sup><8105></sup>2 Timothy 1:5; 2:18; 3:8,10; 4:7; <sup><8101></sup>Titus 1:1,4,13; 2:2; 3:15; <sup><8105></sup>James 2:5; <sup><8101></sup>1 Peter 1:5; <sup><8102></sup>2 Peter 1:1,5. with a



genitive of the subject: <sup><422></sup>Luke 22:32; <sup><600></sup>Romans 1:8,12; <sup><616></sup>1 Corinthians 2:5; 15:14,17; <sup><602></sup>2 Corinthians 1:24; <sup><502></sup>Philippians 1:25; 2:17; <sup><500></sup>1 Thessalonians 3:2,5-7,10; <sup><500></sup>2 Thessalonians 1:3; 3:2; <sup><500></sup>Philemon 1:6; <sup><500></sup>James 1:3; <sup><600></sup>1 Peter 1:7,9 (here WH omits the genitive); <sup><616></sup>1 John 5:4; <sup><630></sup>Revelation 13:10; **pl hrhv pistew kai pneumatov**, <sup><440></sup>Acts 6:5; **pneumatov kai pistew**, <sup><412></sup>Acts 11:24; **pistewv kai dunamevw**, <sup><408></sup>Acts 6:8 Rec.; **th pistei esthkenai**, <sup><612></sup>Romans 11:20; <sup><602></sup>2 Corinthians 1:24; **en th pistei sthkein**, <sup><663></sup>1 Corinthians 16:13; **einai**, <sup><613></sup>2 Corinthians 13:5; **menein**, <sup><502></sup>1 Timothy 2:15; **emmenein th pistei**, <sup><442></sup>Acts 14:22; **epimenein**, <sup><502></sup>Colossians 1:23; **stereoioi th pistei**, <sup><610></sup>1 Peter 5:9; **estereounto th pistei**, <sup><440></sup>Acts 16:5; **bebaioumai en** (L T Tr WH omit **en**) **th pistei**, <sup><502></sup>Colossians 2:7. Since faith is a power that seizes upon the soul, one who yields himself to it is said **upakouein th pistei**, <sup><440></sup>Acts 6:7; hence, **upakoh thv pistewv**, obedience rendered to faith (Winer's Grammar, 186 (175)), <sup><600></sup>Romans 1:5; 16:26; **oek pistewv** namely, **wn**, depending on faith, equivalent to **pisteuwn** (see **ek**, II. 7), <sup><616></sup>Romans 3:26; plural, <sup><616></sup>Galatians 3:7,9; **oek pistewv Abraam**, he who has the same faith as Abraham, <sup><646></sup>Romans 4:16; **ek pistewv einai**, to be related, akin to, faith (cf. **ek**, as above), <sup><612></sup>Galatians 3:12. **dikaiov ek pistewv**, <sup><617></sup>Romans 1:17; <sup><611></sup>Galatians 3:11; **dikaiousunh de thn ek pistewv**, <sup><610></sup>Romans 9:30; **hj.. ek pisthwv dikaiosunh**, <sup><606></sup>Romans 10:6; **dikaiousunh ... ek pistewv eiv pistin**, springing "from faith (and availing) to (arouse) faith "(in those who as yet have it not), <sup><617></sup>Romans 1:17; **dikaiousunh h dia pistewv Cristou**, ... **h ek Qeou dikaiosunh epi th pistei**, <sup><610></sup>Philippians 3:9; passive, **dikaiousqai pistei**, <sup><613></sup>Romans 3:28; **dikaion tina dia pistewv Cristou**, <sup><616></sup>Galatians 2:16; **dia thv pistewv**, <sup><611></sup>Romans 3:30; **dikaiousqai tina ek pistewv**, *ibid.*; <sup><613></sup>Galatians 3:8; passive, <sup><611></sup>Romans 5:1; <sup><612></sup>Galatians 3:24; **euaggel izomai thn pistin**, to proclaim the glad tidings of faith in Christ, <sup><602></sup>Galatians 1:23; **akoh pistewv**, instruction concerning the necessity of faith (see **akoh**, 3 a.), <sup><612></sup>Galatians 3:2,5; **hpistiv** is joined with **hj agaph**: <sup><506></sup>1 Thessalonians 3:6; 5:8; <sup><514></sup>1 Timothy 1:14; 2:15; 4:12; 6:11; <sup><622></sup>2 Timothy 2:22; with a subjunctive genitive <sup><619></sup>Revelation 2:19; **pistiv di' agaphv energoumenh**, <sup><616></sup>Galatians 5:6; **agaph meta pistewv**, <sup><623></sup>Ephesians 6:23; **agaph ek pistewv anupokritou**, <sup><500></sup>1 Timothy 1:5; **pistiv kai agaph h en Cristw Ihsou**, <sup><613></sup>2 Timothy 1:13; **fil ein tina pistei**, <sup><615></sup>Titus 3:15 (where see DeWette); **ergon pistewv** (cf. **ergon**,

3, p. 248{b} near the bottom), <sup><500B></sup>1 Thessalonians 1:3; <sup><5011></sup>2 Thessalonians 1:11.

[b]. in an ethical sense, “persuasion or conviction” (which springs from faith in Christ as the sole author of salvation; cf. **pisteuw**, 1 b. [g.] at the end) “concerning things lawful for a Christian”: <sup><5141></sup>Romans 14:1,23; **pistin ecein**, <sup><5142></sup>Romans 14:22.

c. universally, “the religious belief of Christians”;

[a]. subjectively: <sup><4043></sup>Ephesians 4:13, where cf. Meyer; in the sense of a mere acknowledgment of divine things and of the claims of Christianity, <sup><5024></sup>James 2:14,17f,20,22,24,26.

[b]. objectively, “the substance of Christian faith or what is believed” by Christians: **th apax paradoqeish ... pistei** <sup><500B></sup>Jude 1:3; **h.lajiwatth udwn pistiv**, <sup><5021></sup>Jude 1:20. There are some who think this meaning of the word is to be recognized also in <sup><5009></sup>1 Timothy 1:4,19; 2:7; 3:9; 4:1,6; 5:8; 6:10,21 (cf. Pfleiderer, Paulinismus, p. 468 (English translation, ii., p. 200)); but Weiss (Biblical Theol. d. N.T. sec. 107 a. note) correctly objects, “**pistiv** is rather the form in which the truth (as the substance of right doctrine) is subjectively appropriated”; (cf. Meyer on <sup><500B></sup>Romans 1:5 (and Prof. Dwight’s additional note); Ellicott on <sup><5013></sup>Galatians 1:23; Lightfoot on Galatians, p. 157).

d. with the predominant idea of “trust (or confidence) whether in God or in Christ, springing from faith in the same”: <sup><4080></sup>Matthew 8:10; 15:28; <sup><4079></sup>Luke 7:9,50; 17:5; <sup><5028></sup>Hebrews 9:28; Lachmann’s stereotyped edition; <sup><5022></sup>Hebrews 10:22; <sup><5006></sup>James 1:6; with a genitive of the subject: <sup><4092></sup>Matthew 9:2,22,29; 15:28; <sup><4016></sup>Mark 2:5; 5:34; 10:52; (<sup><4153></sup>Luke 5:20); 8:25,48; 17:19; 18:42; with a genitive of the object in which trust is placed: **tou onomatov autou**, <sup><4086></sup>Acts 3:16; **pistin ecein** (<sup><4071></sup>Matthew 17:20); 21:21; <sup><4040></sup>Mark 4:40; <sup><4076></sup>Luke 17:6; **pasan thn pistin** (‘all the faith’ that can be thought of), <sup><4032></sup>1 Corinthians 13:2; **ecein pistin Qeou**, to trust in God, <sup><4112></sup>Mark 11:22; **ecein pistin tou swqhnaï**, to be healed (see Fritzsche on Matthew, p. 843f; (cf. Winer’s Grammar, sec. 44,4{a}; Buttmann, 268 (230))), <sup><4141></sup>Acts 14:9; **h.pistiv di’ autou**, awakened through him, <sup><4086></sup>Acts 3:16; **euch thv pistewv**, that proceeds from faith, <sup><5055></sup>James 5:15; of trust in the promises of God, <sup><5049></sup>Romans 4:9,16,19f; <sup><5042></sup>Hebrews 4:2; 6:12; 10:38f; with a genitive of the subject, <sup><5015></sup>Romans 4:5,12; **pistiv epi Qeon**, faith which relies on God who grants the

forgiveness of sins to the penitent (see **epi**, C. I. 2 g. [a].), <sup><3001></sup>Hebrews 6:1; **dikaiosunh thv pistew** (cf. Winer's Grammar, 186 (175)), <sup><4011></sup>Romans 4:11,13; **hkata pistin dikaiosunh**, <sup><3102></sup>Hebrews 11:7.

**2.** "fidelity, faithfulness," *i.e.* "the character of one who can be relied on": <sup><1223></sup>Matthew 23:23; <sup><4122></sup>Galatians 5:22; <sup><5005></sup>Philemon 1:5 (? see above in b. [a].); <sup><5120></sup>Titus 2:10. of one who keeps his promises: **h pistiv tou Qeou**, subjunctive genitive, <sup><4113></sup>Romans 3:3. objectively, "plighted faith" (often so in Attic writings from Aeschylus down): **aqetein** (see **aqetew**, a.) **thn pistin**, <sup><5152></sup>1 Timothy 5:12. Cf. especially Koolhaas, Diss. philol. I. et II. *de ratio usu et constructione vocum pistiv, pistov et pisteuein* in N.T. (Traj. ad Rhen. 1733, 4to.); Dav. Schulz, Was heisst Glauben, etc. (Leipzig. 1830), p. 62ff; Rückert, Com. üb. d. Röm., 2nd edition, i., p. 51ff; Lutz, Biblical Dogmatik, p. 312ff; Huther, Ueber **zwh** u. **pisteuein** im N.T., in the Jahrb. f. deutsch. Theol. for 1872, pp. 1-33; (Lightfoot's Commentary on Galatians, p. 154ff). On Paul's conception of **pistiv**, cf. Lipsius, Paulin. Rechtfertigungslehre, p. 94ff; Weiss, Biblical Theol. d. N.T., sec. 82 c. d. (cf. the index under the word Glaube); Pfleiderer, Paulinismus, p. 162ff (English translation, i., p. 161ff; Schnedermann, De fidel notionem ethica Paulina. (Lipsius 1880)). On the idea of faith in the Epistle to the Hebrews see Riehm, Lehrbegr. des Hebrew-Br., p. 700ff; Weiss, as above sec. 125 b. c. On John's conception, see Reuss, die Johann. Theol. sec. 10 in the Beiträge zu d. theol. Wissensch. i., p. 56ff (cf. his Histoire de la Theol. Chretienne, etc., 3me edition, ii., p. 508ff (English translation, ii. 455ff)); Weiss, as above sec. 149, and the same author's Johann. Lehrbegriff, p. 18ff\*

**{4103} pistov, pisth, piston (peiqw** (which see)) (from Homer down), the Septuagint mostly for <sup>^</sup>mañ;

**1.** "trusty, faithful"; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties: **doul ov**, <sup><4245></sup>Matthew 24:45; 25:21,23; **oikonomov**, <sup><2122></sup>Luke 12:42; <sup><4042></sup>1 Corinthians 4:2; **diakonov**, <sup><4021></sup>Ephesians 6:21; <sup><5002></sup>Colossians 1:7; 4:7; **arciereuv**, <sup><3027></sup>Hebrews 2:17; 3:2; of God, abiding by his promises, <sup><4009></sup>1 Corinthians 1:9; 10:13; <sup><4018></sup>2 Corinthians 1:18; <sup><5124></sup>1 Thessalonians 5:24; <sup><3013></sup>2 Thessalonians 3:3; <sup><5025></sup>Hebrews 10:23; 11:11; <sup><5123></sup>2 Timothy 2:13; 1 John. 9; <sup><4049></sup>1 Peter 4:19; add, <sup><4047></sup>1 Corinthians 4:17; <sup><5049></sup>Colossians 4:9; <sup><5012></sup>1 Timothy 1:12; <sup><3015></sup>Hebrews 3:5; <sup><4152></sup>1 Peter 5:12; **pistov en tini**, in a thing, <sup><2130></sup>Luke 16:10-12; 19:17; <sup><5411></sup>1 Timothy

3:11; **epi ti**, <sup><1273></sup>Matthew 25:23; **acri qanatou**, <sup><620></sup>Revelation 2:10. “one who kept his pledged faith,” <sup><623></sup>Revelation 2:13; “worthy of trust; that can, be relied on”: <sup><1025></sup>1 Corinthians 7:25; <sup><812></sup>2 Timothy 2:2: Christ is called **martuv oþistov**, <sup><605></sup>Revelation 1:5; with **kai al hqinov**, added, <sup><684></sup>Revelation 3:14; (cf. <sup><691></sup>Revelation 19:11). of things, “that can be relied on”: **oJ ogov**, <sup><508></sup>1 Timothy 3:1; <sup><821></sup>2 Timothy 2:11; <sup><509></sup>Titus 1:9; (<sup><508></sup>Titus 3:8; **outoi oJ logoi**, <sup><625></sup>Revelation 21:5; 22:6); with **pashv apodochv axiov** added, <sup><515></sup>1 Timothy 1:15; 4:9; **ta oĩa Dauiv ta pista** (see **oĩaiov**, at the end), <sup><434></sup>Acts 13:34.

**2.** “easily persuaded; believing, confiding, trusting” (Theognis, Aeschylus, Sophocles, Plato, others); in the N.T. one who trusts in God’s promises, <sup><889></sup>Galatians 3:9; is convinced that Jesus has been raised from the dead, opposed to **apistov**, <sup><817></sup>John 20:27; “one who has become convinced that Jesus is the Messiah and the author of salvation” (opposed to **apistov**, see **pisteuv**, 1 b. [g]. and **pistiv**, 1 b.) (“a believer”): <sup><440></sup>Acts 16:1; <sup><665></sup>2 Corinthians 6:15; <sup><516></sup>1 Timothy 5:16; with the addition of **tw kuriw**, dative of the person in whom faith or trust is reposed, <sup><465></sup>Acts 16:15; plural in <sup><502></sup>Colossians 1:2 (where cf. Lightfoot); <sup><540></sup>1 Timothy 4:10; 6:2; <sup><506></sup>Titus 1:6; <sup><674></sup>Revelation 17:14; **oJ pistoi**, substantively (see Lightfoot on Galatians, p. 157), <sup><405></sup>Acts 10:45; <sup><543></sup>1 Timothy 4:3, 12; with **en Cristw lhsou** added (cf. Buttmann, 174 (152)), <sup><800></sup>Ephesians 1:1; **eiv Qeon k.t.l.** <sup><602></sup>1 Peter 1:21 L T Tr text WH; **piston poiein ti**, to do something harmonizing with (Christian) faith (R.V. “a faithful work”), <sup><605></sup>3 John 1:5.\*

**{4104} pistow, pistw:** 1 aorist passive **epistwqhñ**; (**pistov**);

**1.** “to make faithful, render trustworthy”: **to rhma**, <sup><1035></sup>1 Kings 1:36; **tina oũkoiv**, Thucydides 4, 88; universally, “to make firm, establish,” <sup><374></sup>1 Chronicles 17:14.

**2.** Passive (the Septuagint in various senses for  $\hat{m}an$ ) and middle “to be firmly persuaded of; to be assured of”: **ti** (Opp. cyn. 3, 355. 417; Lucian, philops. 5), <sup><884></sup>2 Timothy 3:14; Hesychius **epistwqh. Epeisqh, epl hroforhqh**. (In various other senses in secular authors from Homer down.)\*

**{4105} pl anaw, pl anw;** future **pl anhsu**; 1 aorist **epl anhsa**; passive, present **pl anwmai**; perfect **pepl anhmai**; 1 aorist **epl anhqhñ**; (**pl anh**);

from Aeschylus and Herodotus down; the Septuagint for **h[th]**; “to cause to stray, to lead astray, lead aside from the rigid way”;

**a.** properly; in passive, the Septuagint chiefly for **h[Ṭ]**; “to go astray, wander, roam about” (first so in Homer, Iliad 23, 321): <sup><0812></sup>Matthew 18:12f; <sup><0125></sup>1 Peter 2:25 (from <sup><2516></sup>Isaiah 53:6, cf. <sup><1204></sup>Exodus 23:4; <sup><0887></sup>Psalms 118:176 (<sup><0976></sup>Psalms 119:176); <sup><0113></sup>Hebrews 11:38.


**b.** metaphorically, to lead away from the truth, “to lead into error, to deceive”: **tina**, <sup><0204></sup>Matthew 24:4,5,11,24; <sup><0136></sup>Mark 13:5,6; <sup><0712></sup>John 7:12; <sup><0126></sup>1 John 2:26; 3:7; <sup><0883></sup>2 Timothy 3:13a; <sup><0121></sup>Revelation 2:20 G L T Tr WH; 12:9; 13:14; 19:20; 20:3,8,10; **eauton**, <sup><0108></sup>1 John 1:8; passive, “to be led into error” (R.V. “be led astray”): <sup><0218></sup>Luke 21:8; <sup><0747></sup>John 7:47; <sup><0121></sup>Revelation 2:20 Rec.; “to err,” <sup><0223></sup>Matthew 22:29; <sup><0124></sup>Mark 12:24,27; **mh pl anasqe**, <sup><0110></sup>1 Corinthians 11:9; 15:33; <sup><0167></sup>Galatians 6:7; <sup><0116></sup>James 1:16; especially through ignorance “to be led aside from the path of virtue, to go astray, sin”: <sup><0188></sup>Titus 3:3; <sup><0182></sup>Hebrews 5:2; **th kardia**, <sup><0880></sup>Hebrews 3:10; **apo thv al hqeiav**, <sup><0569></sup>James 5:19; “to wander or fall away from the true faith,” of heretics, <sup><0883></sup>2 Timothy 3:13b; <sup><0125></sup>2 Peter 2:15; “to be led away into error and sin,” <sup><0623></sup>Revelation 18:23. (Compare: **apopl anaw**.)\*

**{4106} pl anh, pl anhv, hJ** “a wandering, a straying about,” whereby one, led astray from the right way, roams hither and thither (Aeschylus (Herodotus), Euripides, Plato, Demosthenes, others). In the N.T. metaphorically, mental straying, *i.e.* “error, wrong opinion” relative to morals or religion: <sup><0044></sup>Ephesians 4:14; <sup><0188></sup>1 Thessalonians 2:3; <sup><0121></sup>2 Thessalonians 2:11; <sup><0128></sup>2 Peter 2:18; 3:17; <sup><0146></sup>1 John 4:6; <sup><0111></sup>Jude 1:11 (on which (cf. Winer’s Grammar, 189 (177) and) see **ekcew**, b. at the end); “error which shows itself in action, a wrong mode of acting”: <sup><0127></sup>Romans 1:27; **pl anh odou tinov** (R.V. “error of one’s way” *i.e.*) the wrong manner of life which one follows, <sup><0163></sup>James 5:20 (**pl anh zwhv**, Sap. 1:12); as sometimes the Latin “error, equivalent to that which leads into error, deceit, fraud”: <sup><0264></sup>Matthew 27:64.\*

**{4107} (pl anhv, pl anhtov, oJ** see **pl anthv**.)

**{4107} pl anthv, pl anhtou, oJ(pl anaw)**, “a wanderer”: **asterev pl anhtai**, “wandering stars” (Aristotle, Plutarch, others), <sup><0113></sup>Jude 1:13 (where WH marginal reading **asterev pl anhtai** (Xenophon, mem. 4, 7, 5)); see **asthr**, at the end\*

**{4108} pl anov, pl anon**, “wandering, roving”; transitively and tropically, “misleading, leading into error”: **pneumata pl ana**, <sup><500></sup>1 Timothy 4:1 (**pl anoi anqrwpoi**, Josephus, b. j. 2, 13, 4). **o pl anov** substantively (Cicero, others, *planus*), as we say, “a vagabond,” “tramp,” “impostor” (Diodorus, Athen., others); hence, universally, “a corrupter, deceiver,” (Vulgate *seductor*): <sup><476></sup>Matthew 27:63; <sup><408></sup>2 Corinthians 6:8; <sup><607></sup>2 John 1:7. (Cf. **o kosmopl anov**, ‘Teaching’ etc. 16, 4.)\*

**{4109} pl ax, pl akov, hJ**(akin to **pl atov**, etc.; Fick 4:161)), “a flat thing, broad tablet, plane, level surface” (as of the sea) (cf. our “plate”) (Pindar, Tragg., others; the Septuagint for **J** ): **aJ pl akev thv diaqhkhv** (see **diaqhkh**, 2, p. 136b), <sup><300></sup>Hebrews 9:4; **ouk en pl axi liqinaiv** (“tables of stone,” such as those on which the law of Moses was written), **al l’ en pl axi kardiav sarkinaiv**, <sup><408></sup>2 Corinthians 3:3.\*

**{4110} pl asma, pl asmatov, to (pl assw)**, “what has been moulded or formed,” as from wax (Plato, Theact., p. 197 d. and p. 200 b.); “the thing formed by a potter, earthen vessel” (Vulgate *figmentum*): <sup><600></sup>Romans 9:20 (with **phl ou** added, Aristophanes av. 686).\*

**{4111} pl assw**: 1 aorist participle **pl asav**; 1 aorist passive **ep l asqhn**; ((perhaps akin to **pl atuv**; Curtius, sec. 367 b)); from Hesiod down; the Septuagint chiefly for **rxgē** “to form, mould” (properly, something from clay, wax, etc.): used of a potter, <sup><600></sup>Romans 9:20; of God as Creator (<sup><007></sup>Genesis 2:7f,19 etc.), passive, <sup><423></sup>1 Timothy 2:13.\*

**{4112} pl astov, pl asth, pl aston (pl assw)**;

**1.** properly, “moulded, formed,” as from clay, wax, stone (Hesiod, Plato, Aristotle, Plutarch, others).

**2.** tropically, “feigned”: <sup><608></sup>2 Peter 2:3 ((Herodotus 1, 68), Euripides, Xenophon, Lucian, others).\*

**{4113} pl ateia, pl ateiaiv, hJ**(feminine of the adjective **pl atuv**, namely, **odov** (cf. Winer’s Grammar, 590 (549))), “a broad way, a street”: <sup><105></sup>Matthew 6:5; 12:19; <sup><200></sup>Luke 10:10; 13:26; 14:21; <sup><455></sup>Acts 5:15; <sup><608></sup>Revelation 11:8; 21:21; 22:2. (Euripides, Plutarch, others; in the Septuagint chiefly for **bj σJ**)\*

{4114} **pl atov, pl atouv, to** ((cf. **pl ax**), from Herodotus down), “breadth”: <sup><408></sup>Ephesians 3:18 (on which see **mhkov**); <sup><6216></sup>Revelation 21:16; carrying with it the suggestion of great extent, **thv ghv**, opposed to the ends or corners of the earth, <sup><611></sup>Revelation 20:9; (for **bj rjh**, <sup><3006></sup>Habakkuk 1:6).\*

{4115} **pl atunw**; passive, perfect 3 person singular **pepl atuntai** (see **miaiw**); 1 aorist **epl atunqh**; (**pl atuv**); “to make broad, to enlarge”: **ti**, <sup><425></sup>Matthew 23:5; **hkardia hwn pepl atuntai**, our heart expands itself namely, to receive you into it, *i.e.* to welcome and embrace you in love, <sup><612></sup>2 Corinthians 6:11 (**pl atunein thn kardia** for **bjj rjhbl a**to open the heart namely, to instruction, <sup><988></sup>Psalm 118:32 (<sup><1382></sup>Psalm 119:32) (cf. Winer’s Grammar, 30)); **pl atunqhte kai udeiv**, “be ye also enlarged” in heart, *viz.* to receive me therein, <sup><613></sup>2 Corinthians 6:13. (Xenophon, Plutarch, Anthol., others.)\*

{4116} **pl atuv, pl ateia, pl atu** (cf. Latin *planus, latus*; Curtius, sec. 367 b; Vanicek, p. 552), from Homer down, the Septuagint several times for **bj r**; “broad”: <sup><4073></sup>Matthew 7:13.\*

{4117} **pl egma, pl egmatov, to (plekw)**, “what is woven, plaited, or twisted together; a web, plait, braid”: used thus of a net, Xenophon, Cyril 1, 6, 28; of a basket, Euripides, Plato; **pl egma bibl inon** in which the infant Moses was laid, Josephus, Antiquities 2, 9, 4; by other writings in other senses. “Braided hair” (Vulgate *crines torti*, “ringlets, curls”): <sup><419></sup>1 Timothy 2:9 (cf. <sup><618></sup>1 Peter 3:3).\*

{4118} **pl eistov, pl eisth, pl eiston** (superlative of **pol uv**), “most”: plural <sup><4122></sup>Matthew 11:20; (**ocl ov pl eistov**, a very great multitude, <sup><4041></sup>Mark 4:1 T Tr WH); **o pl eistov ocl ov**, the most part of the multitude, <sup><4208></sup>Matthew 21:8 (Thucydides 7, 78; Plato, rep. 3, p. 397{d}; **laov**, Homer, Iliad 16, 377); **to pl eiston**, adverbially, “at the most,” <sup><6147></sup>1 Corinthians 14:27.\*

{4119} **pl eiwn, pl eionov, oJhJ** neuter **pl eion** (eighteen times) and (in <sup><6183></sup>Luke 3:13; (<sup><6215></sup>John 21:15 L T Tr WH); <sup><4453></sup>Acts 15:28) **pl eion** (cf. (WH’s Appendix, p. 151); Matthiae, *i.*, p. 333; Krüger, sec. 23, 7, 4; Kühner, sec. 156, 3; Passow, under the word **pol uv**, B. 1; (Liddell and Scott, under the word, B.)), plural **pl eionev** and contracted **pl eiouv**,



accusative **pleionav** and contracted **pleiouv** (which forms are used indiscriminately in the N.T.), neuter **pleiona** and (L T Tr WH in <sup>418B</sup>Matthew 26:53; L T in <sup>420B</sup>Luke 21:3) contracted **pleiuv**; (comparitive of **pol uv**); “more,” *i.e.*

1. “greater in quantity”: the object with which the comparison is made being added in the genitive, as **pleionav twn prwtwn**, more in number than the first, <sup>421B</sup>Matthew 21:36; **pleion** (or **pleiw pantwn**, more than all, <sup>412B</sup>Mark 12:43; <sup>420B</sup>Luke 21:3; **pleiona ... toutwn**, more than these, <sup>437B</sup>John 7:31 (here L T Tr WH omit the genitive (see below)); **pleiona twn prwtwn**, more than the first, <sup>419B</sup>Revelation 2:19; **pleion toutwn**, more than these, <sup>421B</sup>John 21:15; (**pleiona timhn ecein tou oikou**, <sup>438B</sup>Hebrews 3:3b (cf. Winer’s Grammar, 190 (178), 240 (225))); **perisseuein pleion**, “more than,” followed by a genitive (A.V. “exceed”), <sup>415B</sup>Matthew 5:20. **pleionev (pleiouv) h**, <sup>418B</sup>Matthew 26:53 R G (L **pleiw** (br. **h**)); <sup>404B</sup>John 4:1 (Tr marginal reading omits; WH brackets **h**). **pleion h**, “more than,” <sup>401B</sup>Luke 9:13; **pleon pl hn** with a genitive <sup>415B</sup>Acts 15:28; **pleon para (ti or tina** (see **para**, III. 2 b.)), <sup>418B</sup>Luke 3:13; (<sup>438B</sup>Hebrews 3:3a); **h** is omitted before numerals without change of construction: **etwn hn pleionwn tessarakonta oJ anqrwpov**, <sup>402B</sup>Acts 4:22; **ou pleiouv eisin moi hteraı dekaduo**, <sup>424B</sup>Acts 24:11 (here Rec. inserts **h**); **hterav ou pleiouv oktw h deka** (Rec. **pleiouv h deka**), <sup>426B</sup>Acts 25:6; add, <sup>423B</sup>Acts 23:13,21; as in Greek writings after a neuter: **pleiw** (Lachmann **h** in brackets) **dwdeka legewnav**, <sup>418B</sup>Matthew 26:53 (T Tr WH (but T **legiwnwn**)) (**plein** — Attic for **pleion** — **exakosiouv**, Aristophanes av. 1251; **eth gegonwv pleiw ebdomhkonta**, Plato, Apology Socrates, p. 17 d.; see **h**, 3 a.; on the omission of *quam* in Latin after *plus* and *amplius*, cf. Ramshorn, Latin Gram., p. 491; (Roby, Latin Gram. sec. 1273)). the objects with which the comparison is made are not added because easily supplied from the context: <sup>404B</sup>John 4:41; (<sup>407B</sup>John 7:31 (see above)); 15:2; <sup>437B</sup>Hebrews 7:23; **to pleion**, the more (viz., the greater debt mentioned), <sup>407B</sup>Luke 7:43; **pleion**, adverbially, “more,” *i.e.* “more earnestly,” <sup>407B</sup>Luke 7:42; **epi pleion**, “more widely, further,” **dianemesqai**, <sup>407B</sup>Acts 4:17; (cf. <sup>410B</sup>Acts 20:9 WH marginal reading (see below)); **prokoptein**, <sup>438B</sup>2 Timothy 3:9; **epi pleion asebeıav**, <sup>426B</sup>2 Timothy 2:16; **epi pleion**, “longer” (than proper), <sup>410B</sup>Acts 20:9 (not WH marginal reading (see above)); <sup>424B</sup>Acts 24:4; plural **pleiona**, “more,” *i.e.* a larger reward, <sup>410B</sup>Matthew 20:10 (but L Tr WH **pleion**); without comparison, used of an indefinite number, with

a substantive: <sup><4120></sup>Acts 2:40; 13:31; 18:20; 21:10; 24:17; 25:14; 27:20; 28:23; neuter **peri ple ionwn** (A.V. “of many things”), <sup><4153></sup>Luke 11:53; with the article **oj ple ionev (pl eiouv)**, “the more part, very many”: <sup><4192></sup>Acts 19:32; 27:12; <sup><4199></sup>1 Corinthians 9:19; 10:5; 15:6; <sup><4716></sup>2 Corinthians 2:6; 4:15; 9:2; <sup><5014></sup>Philippians 1:14.

**2.** “greater in quality, superior, more excellent”: followed by the genitive of comparison, <sup><4025></sup>Matthew 6:25; 12:41,42; <sup><4123></sup>Mark 12:33 (here T WH Tr text **perissoteron**); <sup><4133></sup>Luke 11:31,32; 12:23; (**pl eiona qusian ... para Kain**, <sup><5104></sup>Hebrews 11:4 (see **para**, as above). From Homer down.)\*

**{4120} pl ekw**: 1 aorist participle **pl exantev**; ((cf. Curtius, sec. 103; Vanicek, p. 519)); from Homer down; “to plait, braid, weave together”: **pl exantev stefanon**, <sup><4773></sup>Matthew 27:29; <sup><4157></sup>Mark 15:17; <sup><6192></sup>John 19:2. (Compare: **empl ekw**.)\*

**{4119} pl eon**, see **pl eiwn**.

**{4121} pl eonazw**; 1 aorist **epl eonasa**; (**pl eon**); the Septuagint for **ādē** and **hbr**;

**1.** intransitive: used of one possessing, “to superabound” (A.V. “to have over”), <sup><4085></sup>2 Corinthians 8:15. of things, “to exist in abundance” (R.V. “be multiplied”), <sup><4745></sup>2 Corinthians 4:15; “to increase, be augmented,” <sup><8191></sup>Romans 5:20; 6:1; <sup><5008></sup>2 Thessalonians 1:8; <sup><5147></sup>Philippians 4:17; <sup><6008></sup>2 Peter 1:8.

**2.** transitive, “to make to increase”: **tina tini**, one in a thing, <sup><5182></sup>1 Thessalonians 3:12; for **hBr hi** <sup><4254></sup>Numbers 26:54; <sup><4712></sup>Psalms 70:21 (<sup><4972></sup>Psalms 71:21); add 1 Macc. 4:35. By secular writings ((from Hippocrates on)) in various other senses. (Compare: **uperpl eonazw**.)\*

**{4122} pl eonektew, pl eonektw**; 1 aorist **epl eonekthsa**; 1 aorist passive subjunctive 1 person plural **pl eonekthqwmēn**; (**pl eonekthv**);

**1.** intransitive, “to have more, or a greater part or share”: Thucydides, Xenophon, Plutarch, others; “to be superior, excel, surpass, have an advantage over,” **tinov** (genitive of person) **tini** (the dative of thing): Xenophon, Plato, Isocrates, Demosthenes, others.

**2.** transitive, “to gain or take advantage of another, to overreach”: (Herodotus 8, 112), Plato, Diodorus, Dionysius Halicarnassus, Dio Cassius, others; and so in the N.T. in <sup><4002></sup>2 Corinthians 7:2; 12:17, 18; <sup><5046></sup>1 Thessalonians 4:6 (see **pragma**, b.); passive (cf. Buttmann, sec. 132, 22) **uþo tinov**, <sup><4021></sup>2 Corinthians 2:11(10).\*

**{4123} pl eonekthv, pl eonektou, oJ(pl eon and ecw);**

**1.** “one eager to have more,” especially “what belongs to others” ((Thucydides 1, 40, 1 (cf. Herodotus 7, 158)); Xenophon, mem. 1, 5, 3);

**2.** “greedy of gain, covetous”: <sup><4150></sup>1 Corinthians 5:10,11; 6:10; <sup><4085></sup>Ephesians 5:5; Sir. 14:9.\*

**{4124} pl eonexia, pl eonexiav, hJ(pl eonekthv, which see),** “greedy desire to have more, covetousness, avarice”: <sup><4225></sup>Luke 12:15; <sup><4023></sup>Romans 1:29; <sup><4049></sup>Ephesians 4:19; 5:3; <sup><5085></sup>Colossians 3:5; <sup><5085></sup>1 Thessalonians 2:5; <sup><4002></sup>2 Peter 2:3 (on the omission of the article in the last two passages, cf. Winer’s Grammar, 120 (114)), 14; **wJ** (Rec. **w\$per**) **pl eonexian** (as a matter of covetousness), *i.e.* a gift which betrays the giver’s covetousness, <sup><4085></sup>2 Corinthians 9:5 (here R.V. text “extortion”); plural various modes in which covetousness shows itself, “covetings” (cf. Winer’s Grammar, sec. 27, 3; Buttmann, 77 (67)), <sup><4072></sup>Mark 7:22. (In the same and various other senses by secular writings from Herodotus and Thucydides down.) (Trench, N.T. Synonyms, sec. xxiv., and (in partial correction) Lightfoot’s Commentary on <sup><5085></sup>Colossians 3:5.)\*

**{4125} pl eura, pl eurav, hJ** from Homer (who always uses the plural) down; “the side” of the body: <sup><4094></sup>John 19:34; 20:20,25,27; <sup><4127></sup>Acts 12:7.\*

**{4126} PLEW**, see **pimpl hmi**.

**{4126} pl ew;** imperfect 1 person plural **epI eomen**; (allied with **pl unw**, Latin *pluo, fluo*, our “float, flow,” etc.; Curtius, sec. 369); from Homer down; “to sail, navigate, travel by ship”: <sup><4023></sup>Luke 8:23; <sup><4274></sup>Acts 27:24; followed by **eiv** with an accusative of place, <sup><4208></sup>Acts 21:3; 27:6; **epi topon**, <sup><6687></sup>Revelation 18:17 G L T Tr WH; by a use common only to the poets (cf. Matthiae, sec. 409, 4{a}; Kühner, ii. sec. 409, 6; (Jelf, sec. 559; Winer’s Grammar, 224 (210))), with a simple accusative indicating the direction: <sup><4272></sup>Acts 27:2 (Euripides, Med. <sup><4277></sup>Acts 27:7), where L T Tr WH

add **eiv** (Compare: **apopl ew**, **diapl ew**, **ekpl ew**, **katapl ew**, **parapl ew**, **uþopl ew**.)\*

**{4127} pl hgh, pl hghv, h(pl hssw)**, from Homer down; the Septuagint chiefly for **hKma**, also for **hp6mæ**

1. “a blow, stripe”: plural, <sup><210></sup>Luke 10:30; 10:48; <sup><415></sup>Acts 16:23,33; <sup><416></sup>2 Corinthians 6:5; 11:23; “a wound”: **hpl hgh tou qanatou**, deadly wound (R.V. “death-stroke”), <sup><613></sup>Revelation 13:3, 12; **thv macairav**, wound made by a sword (sword-stroke), <sup><614></sup>Revelation 13:14. (On its idiomatic omission (<sup><217></sup>Luke 12:47, etc.) cf. Buttman, 82 (72); Winer’s Grammar, sec. 64, 4.)

2. “a public calamity, heavy affliction” (cf. English “plague”) (now tormenting now destroying the bodies of men, and sent by God as a punishment): <sup><618></sup>Revelation 9:18 (Rec. omits), 20; 11:6; 15:1,6,8; 16:9,(21); 18:4,8; 21:9; 22:18. (Cf. **pl hgh Diou**, Sophocles Aj. 137 (cf. 279); others.)\*

**{4128} pl hqov, pl hqouv, to (PLEW)**, from Homer down; the Septuagint chiefly for **br** often for **^wO**; “a multitude,” *i.e.* a “a great number,” namely, of men or things: <sup><412></sup>Acts 21:22 (not Tr WH); <sup><812></sup>Hebrews 11:12 (cf. Winer’s Grammar, 120 (114) n.); with **pol u** added, <sup><107></sup>Mark 3:7,8; **pl hqov** with a genitive, <sup><213></sup>Luke 2:13; <sup><216></sup>John 21:6; <sup><414></sup>Acts 5:14; 28:3 (A.V. “bundle” (L T Tr WH add **ti**)); <sup><515></sup>James 5:20; <sup><108></sup>1 Peter 4:8; **pol u pl hqov** and **pl hqov pol u** (cf. Winer’s Grammar, sec. 59, 2) with a genitive, <sup><116></sup>Luke 5:6; 11:17; 23:27; <sup><118></sup>John 5:3 (here L brackets G T Tr WH omit **pol u**); <sup><440></sup>Acts 14:1; 17:4. b. with the article, “the whole number, the whole multitude; the assemblage”: <sup><415></sup>Acts 15:30; 23:7; **tou laou**, <sup><213></sup>Acts 21:36; **pan to pl hqov**, <sup><415></sup>Acts 15:12; with a genitive, <sup><110></sup>Luke 1:10; (<sup><187></sup>Luke 8:37 (**thv pericwrou**); 19:37); 23:1; Acts (4:32); 5:16; (6:2,5); 25:24; “the multitude” of people, <sup><416></sup>Acts 2:6; 19:9; with **thv pol ewv** added, <sup><440></sup>Acts 14:4.\*

**{4129} pl hqunw**; future **pl hqunw**; 1 aorist optative 3 person singular **pl hqunai** (<sup><100></sup>2 Corinthians 9:10 Rec.); passive, imperfect **epl hqunomhn**; 1 aorist **epl hqunqhn**; (from **pl hquv** fullness); Aeschyl, Aristotle, Herodian, Geoponica; the Septuagint very often for **hbr**; **hBri**, **hBrhi**, sometimes for **bbæ**

**1.** transitive, “to increase, to multiply”: <sup><600></sup>2 Corinthians 9:10; <sup><564></sup>Hebrews 6:14 (from <sup><627></sup>Genesis 22:17); passive, “to be increased (be multiplied) multiply”: <sup><642></sup>Matthew 24:12; <sup><467></sup>Acts 6:7; 7:17; 9:31; 12:24; **tini** (A.V. “be multiplied to” one *i.e.*) be richly allotted to, <sup><600></sup>1 Peter 1:2; <sup><600></sup>2 Peter 1:2; <sup><600></sup>Jude 1:2 (<sup><208></sup>Daniel 3:31 (98); <sup><265></sup>Daniel 6:25, Theodotion; Clement of Rome, 1 Corinthians 1 inscr. (also Martyr Polycarp, inscr., Apostolic Constitutions, inscr.)).

**2.** intransitive, “to be increased, to multiply”: <sup><467></sup>Acts 6:1.\*

**{4130}** **pl hqw**, see **pimpl hmi**.

**{4131}** **pl hkthv**, **pl hktou**, **o(pl hssw)** (Vulgate *percussor*), (A.V. “striker”), “bruiser, ready with a blow; a pugnacious, contentious, quarrelsome person”: <sup><548></sup>1 Timothy 3:3; <sup><507></sup>Titus 1:7. (Plutarch, Marcell. 1; Pyrrh. 30; Crass. 9; Fab. 19; Diogenes Laërtius 6, 38; others.)\*

**{4132}** **pl hmmura** (so all editions) (or **pl hmura** (cf. Alexander Buttmann (1873) *Ausf. Spr. sec. 7 Anm. 17* note; *Lob. Rhemat.*, p. 264)) (better accented as proparoxytone; Chandler sec. 160), **pl hmmurav** and (so G T Tr WH) **pl hmmurhv** (see **macaira**), **hJ** (from **pl hmmh** or **pl hmh** *i.e.* **pl hsmh** (from **pl hqw**, **pimpl hmi**, which see)), “a flood,” whether “of the sea or of a river”: <sup><568></sup>Luke 6:48. (<sup><508></sup>Job 40:18; (Dionysius Halicarnassus, *Antiquities* 1, 71); Josephus, *Antiquities* 2, 10, 2; Plutarch, Sextus Empiricus; with **potamwn** added, Philo *de opif. mund.* sec. 19; (cf. *de vim Moys.* i. sec. 36; iii, sec. 24; *de Abrah.* sec. 19; *de leg. alleg.* i. sec. 13).)\*

**{4133}** **pl hn**, adverb (from **pleon** ‘more’ (Curtius, sec. 375; *Lob. Path. Element.* 1:143; 2:93 (cf. Lightfoot on <sup><586></sup>Philippians 3:16)); hence, properly, “beyond, besides, further”); it stands:

**1.** adverbially, at the beginning of a sentence, serving either to restrict, or to unfold and expand what has preceded: “moreover, besides,” so that, according to the requirements of the context, it may also be rendered “but, nevertheless”; (“howbeit”; cf. Buttmann, sec. 146, 2): <sup><612></sup>Matthew 11:22,24; 18:7; 26:39,64; <sup><634></sup>Luke 6:24,35; 10:11,14,20; 11:41; 12:31; 13:33; 17:1 L Tr text WH; 18:8; 19:27; 22:21,22,42; 23:28; <sup><611></sup>1 Corinthians 11:11; <sup><653></sup>Ephesians 5:33; <sup><508></sup>Philippians 1:18 (R G (see Ellicott)); 3:16; 4:14; <sup><625></sup>Revelation 2:25; **pl hn oji**, “except that, save that” (examples from classical Greek are given by Passow, under the word,

II. 1 e.; (Liddell and Scott, under the word, B. II. 4)): <sup><4073></sup>Acts 20:23 ((Winer's Grammar, 508 (473); <sup><5018></sup>Philippians 1:18 L T Tr WH (R. V. "only that"))).

2. as a preposition, with the genitive (first so by Homer, *Odyssey* 8, 207; (cf. Winer's Grammar, sec. 54, 6)), "besides, except, but": <sup><4123></sup>Mark 12:32; <sup><4380></sup>John 8:10; <sup><4401></sup>Acts 8:1; 15:28; 27:22. Cf. Klotz ad *Devar.* II. 2, p. 724f.\*

**{4134} pl hrhv, pl hrev (PLEW)**, from Aeschylus and Herodotus down, the Septuagint chiefly for **al ῥ**; a. "full," *i.e.* "filled up" (as opposed to empty): of hollow vessels, <sup><4140></sup>Matthew 14:20; 15:37; <sup><4069></sup>Mark 6:43 (R G L); with a genitive of the thing, <sup><4089></sup>Mark 8:19; of a surface, "covered in every part": **leprav**, <sup><4152></sup>Luke 5:12; of the soul, "thoroughly permeated with": **pneumatov agiou**, <sup><4401></sup>Luke 4:1; <sup><4403></sup>Acts 6:3; 7:55; 11:24; **pisteww**, <sup><4405></sup>Acts 6:5; **caritov**, <sup><4408></sup>Acts 6:8 (Rec. **pisteww**); **caritov kai al hqeiav**, John. 1:14; **dol ou**, <sup><4430></sup>Acts 13:10 (<sup><2457></sup>Jeremiah 5:27); **qumou**, <sup><4498></sup>Acts 19:28;

a. "abounding in," **ergwn agaqwn**, <sup><4496></sup>Acts 9:36.

b. "full" *i.e.* "complete; lacking nothing, perfect" (so the Septuagint sometimes for **μl ᾶ sel hnh pl hrhv**, Sir. I. 6, cf. Herodotus 6, 106): **misqov**, <sup><5008></sup>2 John 1:8 (<sup><4822></sup>Ruth 2:12); **sitov**, a full kernel of grain (one completely filling the follicle or hull containing it), <sup><4083></sup>Mark 4:28.\*

**{4135} pl hroforew, pl hroforw**: (1 aorist imperative **pl hroforhson**, infinitive **pl hroforhsai** (<sup><5153></sup>Romans 15:13 L marginal reading); passive, present imperative **pl hroqoreisqw**; perfect participle **pepl hroforhmenov**; 1 aorist participle **pl hroforhqeiv**); (from the unused adjective **pl hroqorov**, and this from **pl hrhv** and **ferw**); "to bear or bring full, to make full";

a. "to cause a thing to be shown to the full": **thn diakonian**, *i.e.* to fulfil the ministry in every respect, <sup><5005></sup>2 Timothy 4:5 (cf. **pl hroun thn diakonian**, <sup><4425></sup>Acts 12:25); also **to khrugma**, <sup><5047></sup>2 Timothy 4:17.

b. "to carry through to the end, accomplish: **pragmata** **pepl hroforhmena**, "things that have been accomplished" (Itala and Vulgate *completæ*), <sup><4401></sup>Luke 1:1 (cf. **wj epl hrwqh tauta**, <sup><4492></sup>Acts 19:21) (cf. Meyer edition Weiss at the passage).

**c. tina**, “to fill one with any thought, conviction, or inclination”:

(<sup><6153></sup>Romans 15:13 L marginal reading (followed by **en** with the dative of thing): others, **pl hrow**, which see, 1); hence, “to make one certain, to persuade, convince, one” (**pol l aiv oun logoiv kai oŕkoiv pl hroqorhsantev Megabuzon**, extracted from Ctesias (401 B. C.) in Photius, p. 41, 29 ((edited by Bekker); but on this passive, see Lightfoot as below)); passive, “to be persuaded,” <sup><6145></sup>Romans 14:5; **pl hroqorhqeiv**, “persuaded, fully convinced or assured,” <sup><6102></sup>Romans 4:21; also **pepl hroqorhmenoi**, <sup><1042></sup>Colossians 4:12 L T Tr WH; **oŕ apostol oi ... pl hroqorhqentev dia thv anastasevw tou kuriou Ihsou Cristou kai pistwqenqev en tw logw tou Qeou**, Clement of Rome, 1 Corinthians 42, 3; frequent so in ecclesiastical writings; “to render inclined or bent on,” **epl hroqorhqh kardia ... tou poihsai to ponhron**, <sup><1081></sup>Ecclesiastes 8:11 (cf. Test xii. Patr., test. Gad 2). The word is treated of fully by Bleek, Brief an d. <sup><8102></sup>Hebrews 2:2, p. 233ff; Grimm in the Jahrb. f. Deutsche Theol. for 1871, p. 38ff; (Lightfoot’s Commentary on <sup><1042></sup>Colossians 4:12. Cf. also Sophocles’ Lexicon, under the word.)\*

**{4136} pl hroqoria, pl hroqoriav, h pl hroqorew**, which see), “fullness, abundance”; **pisteww**, <sup><8102></sup>Hebrews 10:22; **thv el pidov**, <sup><8101></sup>Hebrews 6:11; **thv sunesevw**, <sup><1042></sup>Colossians 2:2; “full assurance, most certain confidence” (see **pl hroqorew**, c. (others give it the same meaning in one or other of the preceding passages also; cf. Lightfoot on Colossians, the passage cited)), <sup><1045></sup>1 Thessalonians 1:5. (Not found elsewhere except in ecclesiastical writings (cf. Winer’s Grammar, 25).)\*

**{4137} pl hrow pl hrw** (infinitive **pl hroun** <sup><1081></sup>Luke 9:31, see WH’s Appendix, p. 166); imperfect 3 person singular **epl hrou**; future **pl hrwsw**; 1 aorist **epl hrwsa**; perfect **pepl hrwka**; passive, present **pl hroumai**; imperfect **epl hroumhn**; perfect **pepl hrwmai**; 1 aorist **epl hrwqhn**; 1 future **pl hrwqhsomai**; future middle **pl hrwsomai** (once, <sup><6141></sup>Revelation 6:11 Rec.); (from **PLEEROS** equivalent to **pl hrhv**); from Aeschylus and Herodotus down; the Septuagint for **al** Ⓜ;

**1.** “to make full, to fill, to fill up”: **thn saghnhn**, passive, <sup><1038></sup>Matthew 13:48; equivalent to “to fill to the full, **pasan creian**, <sup><1049></sup>Philippians 4:19; “to cause to abound, to furnish or supply liberally”: **pepl hrwmai**, “I abound, I am liberally supplied,” namely, with what is necessary for subsistence, <sup><1048></sup>Philippians 4:18; Hebraistically, with the accusative of the



thing in which one abounds (cf. Buttman, sec. 134, 7; Winer's Grammar, sec. 32, 5): of spiritual possessions, <sup><5011></sup>Philippians 1:11 (where Rec. has **karpwn**); <sup><5100></sup>Colossians 1:9, (**enepi hsa auton pneuma sofia**v, <sup><2308></sup>Exodus 31:3; 35:31); equivalent to "to flood," **hbi**kia epl hrwqh (Tr marginal reading **epl hsqh**) **ek thv osmhv**, <sup><6128></sup>John 12:3 (see **ek**, II. 5); **hcov epl hrwse ton oikon**, <sup><4102></sup>Acts 2:2; with a genitive of the thing, **thn lrousal hm thv didachv**, <sup><4538></sup>Acts 5:28 (Libanius, epistles 721 **pasav** — *i.e.* **pol eiv** — **enepi hsav tw n uper hawn logwn**; Justin Martyr, hist. 11, 7 Phrygiam religionibus implevit); **tina**, equivalent to "to fill, diffuse throughout one's soul": with a genitive of the thing, <sup><4020></sup>Luke 2:40 R G L text T Tr marginal reading (see below); <sup><4128></sup>Acts 2:28; passive, <sup><4152></sup>Acts 13:52; <sup><5153></sup>Romans 15:13 (where L marginal reading **pl hroforew**, which see in c.), 14; <sup><5004></sup>2 Timothy 1:4; with a dative of the thing (cf. Winer's Grammar, sec. 31, 7), passive (<sup><4020></sup>Luke 2:40 L marginal reading Tr text WH); <sup><6129></sup>Romans 1:29; <sup><6004></sup>2 Corinthians 7:4; followed by **en** with a dative of the instrument: **en pneumat**i, <sup><4518></sup>Ephesians 5:18; **en panti qel hmati Qeou**, with everything which God wills (used of those who will nothing but what God wills), <sup><5142></sup>Colossians 4:12 R G (but see **pl hroforew**, c.); **pl hroun thn kardian tinov**, to pervade, take possession of, one's heart, <sup><6106></sup>John 16:6; <sup><4438></sup>Acts 5:3; Christians are said **pl hrousqai**, simply, as those who are pervaded (*i.e.* richly furnished) with the power and gifts of the Holy Spirit: **en autw**, rooted as it were in Christ, *i.e.* by virtue of the intimate relationship entered into with him, <sup><5120></sup>Colossians 2:10 (cf. **en**, I. 6 b.); **eiv pan to pl hrwma tou Qeou** (see **pl hrwma**, 1), <sup><4519></sup>Ephesians 3:19 (not WH marginal reading); Christ, exalted to share in the divine administration, is said **pl hroun ta panta**, to fill (pervade) the universe with his presence, power, activity, <sup><4040></sup>Ephesians 4:10; also **pl hrousqai** (middle "for himself," *i.e.* to execute his counsels (cf. Winer's Grammar, 258 (242); Buttman, sec. 134, 7)) **ta panta en pasin**, all things in all places, <sup><4023></sup>Ephesians 1:23 (**mh ouci ton ouranon kai thn ghn egw pl hrw, I legei kuriov**, <sup><4223></sup>Jeremiah 23:24; Grimm, Exeget. Hdbch. on Sap. 1:7, p. 55, cites examples from Philo and others; ((but **en pasin** here is variously understood; see **pav**, II. 2 b. [^d]. [^aa]. and the commentaries))).

2. "to render full," *i.e.* "to complete";

a. properly, “to fill up” to the top: **pasan faragga**, <sup><4086></sup>Luke 3:5; so that nothing shall be lacking to full measure, fill to the brim, **metron** (which see, 1 a.), <sup><4232></sup>Matthew 23:32.

b. “to perfect, consummate”;

[a]. a number: **ewv pl hrwqws i kai o j sundoul oi**, until the number of their comrades also shall have been made complete, <sup><661></sup>Revelation 6:11 L WH text, cf. Düsterdieck at the passage (see [g]. below). by a Hebraism (see **pimpl hmi**, at the end) time is said **pl hrousqai**, **pepl hrwmenov**, either when a period of time that was to elapse has passed, or when a definite time is at hand: <sup><4015></sup>Mark 1:15; <sup><2224></sup>Luke 21:24; <sup><4008></sup>John 7:8; <sup><4473></sup>Acts 7:23,30; 9:23; 24:27 (<sup><1254></sup>Genesis 25:24; 29:21; <sup><4883></sup>Leviticus 8:33; 12:4; 25:30; <sup><4085></sup>Numbers 6:5; Josephus, Antiquities 4, 4, 6; 6, 4, 1; **pl hroun ton tel eon eniauton**, Plato, Tim., p. 39d.; **touv cronouv**, legg. 9, p. 866a.).

[b]. “to make complete in every particular; to render perfect”: **pasan eudokian k. t. l.** <sup><5011></sup>2 Thessalonians 1:11; **thn caran**, <sup><4082></sup>Philippians 2:2; passive, <sup><4189></sup>John 3:29; 15:11; 16:24; 17:13; <sup><6104></sup>1 John 1:4; <sup><6012></sup>2 John 1:12; **ta erga**, passive, <sup><4482></sup>Revelation 3:2; **thn upakohn**, to cause all to obey, passive, <sup><4706></sup>2 Corinthians 10:6; **to pasca**, <sup><2216></sup>Luke 22:16 (Jesus speaks here allegorically: until perfect deliverance and blessedness be celebrated in the heavenly state).

[g]. “to carry through to the end, to accomplish, carry out,” (some undertaking): **panta ta rhmata**, <sup><4070></sup>Luke 7:1; **thn diakonian**, <sup><4425></sup>Acts 12:25; <sup><5147></sup>Colossians 4:17; **to ergon**, <sup><4426></sup>Acts 14:26; **ton dromon**, <sup><4425></sup>Acts 13:25; namely, **ton dromon**, <sup><661></sup>Revelation 6:11 according to the reading **pl hrws wsi** (G T Tr WH marginal reading) or **pl hrwsontai** (Rec.) (see [^a]. above); **w j epl hrwqh tauta**, when these things were ended, <sup><4492></sup>Acts 19:21. Here belongs also **pl hroun to euaggel ion**, to cause to be everywhere known, acknowledged, embraced (A.V. “I have fully preached”), <sup><6159></sup>Romans 15:19; in the same sense **ton lagon tou Qeou**, <sup><5125></sup>Colossians 1:25.

c. “to carry into effect, bring to realization, realize”;

[a]. of matters of duty, “to perform, execute”: **ton nomon**, <sup><6138></sup>Romans 13:8; <sup><4654></sup>Galatians 5:14; **to dikaiwma tou nomou**, passive, **en hñin**, among us, <sup><6084></sup>Romans 8:4; **pasan dikaiosunhn**, <sup><4185></sup>Matthew 3:15

(**eusebeian**, 4 Macc. 12:15); **thn exodon** (as something appointed and prescribed by God), <sup><4181></sup>Luke 9:31.

[b]. of sayings, promises, prophecies, “to bring to pass, ratify, accomplish”; so in the phrases **ida** or **opwv pl hrwqh h.jrafh, to rhqen**, etc. (el. Knapp, Scripta var. Arg., p. 533f): <sup><1022></sup>Matthew 1:22; 2:15,17,23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:54,56; 27:9,35 Rec.; <sup><4144></sup>Mark 14:49; 15:28 (which verse G T WH omits; but Tr brackets it); <sup><1021></sup>Luke 1:20; 4:21; 21:22 Rec.; 24:44; <sup><4128></sup>John 12:38; 13:18; 15:25; 17:12; 18:9,32; 19:24,36; <sup><4016></sup>Acts 1:16; 3:18; 13:27; <sup><5023></sup>James 2:23 (<sup><1027></sup>1 Kings 2:27; <sup><4822></sup>2 Chronicles 36:22).

[g]. universally and absolutely, “to fulfil,” *i.e.* “to cause God’s will (as made known in the law) to be obeyed as it should be, and God’s promises (given through the prophets) to receive fulfilment”: <sup><1057></sup>Matthew 5:17; cf. Weiss, Das Matthäusevang. as above with, p. 146f (Compare: **anapl hrow, antanapl hrow, prosanapl hrow, ekpl hrow, supl hrow.**)\*

**{4138} pl hrwma, pl hrwmatov, to (pl hrow)**, the Septuagint for **al** Ⓜ;

**1.** etymologically it has a passive sense, “that which is (or has been) filled”; very rarely so in classical Greek: “a ship,” inasmuch as it is filled (*i.e.* manned) with sailors, rowers, and soldiers; **apo duo pl hrwmatwn emaconto**, Lucian, ver. hist. 2, 37; **pente eicon pl hrwmata**, ibid. 38. In the N.T. the body of believers, as that which is filled with the presence, power, agency, riches of God and of Christ: **tou Cristou**, <sup><4043></sup>Ephesians 4:13 (see **h.jkia**, 1 c. (cf. Winer’s Grammar, sec. 30, 3 N. T; Buttmann, 155 (136))); 1:23; **eiv pan to pl hrwma tou Qeou**, that ye may become a body wholly filled and flooded by God, <sup><4089></sup>Ephesians 3:19 (but WH marginal reading reads **pl hrwqh pan to**

**2.** “that which fills or with which a thing is filled”: so very frequently in classical Greek from Herodotus down; especially of those things with which ships are filled, freight and merchandise, sailors, oarsmen, soldiers (cf. our ‘complement’ (yet cf. Lightfoot as below, p. 258f)) (of the animals filling Noah’s ark, Philo de vit. Moys. ii. sec. 12); **pl hrwma pol ewv**, the inhabitants or population filling a city, Plato, de rep. 2, p. 371 e.; Aristotle, polit. 3, 13, p. 1284{a}, 5; 4,4, p. 1291a, 17; others. So in the N.T. **h.jh kai to pl hrwma authv**, whatever fills the earth or is contained in it, <sup><4005></sup>1 Corinthians 10:26,28 Rec. (<sup><1270></sup>Psalms 23:1 (<sup><1241></sup>Psalms 24:1); 49:12

(<sup><1912></sup>Psalm 50:12); <sup><2186></sup>Jeremiah 8:16; <sup><2629></sup>Ezekiel 12:19, etc.; **to pl hrwma thv qal asshv**, <sup><1951></sup>Psalm 95:11 (<sup><1961></sup>Psalm 96:11); <sup><1362></sup>1 Chronicles 16:32); **kofinwn pl hrwmata**, those things with which the baskets were filled, (“basketfuls”), <sup><1063></sup>Mark 6:43 T Tr WH (on this passive, cf. Lightfoot as below, p. 260); also **spuridwn pl hrwmata**, <sup><1083></sup>Mark 8:20; “the filling” (Latin *complementum*) by which a gap is filled up, <sup><1096></sup>Matthew 9:16; <sup><1021></sup>Mark 2:21; “that by which a loss is repaired,” spoken of the reception of all the Jews into the kingdom of God (see **hithma**, 1), <sup><5112></sup>Romans 11:12. Of time (see **pl hrow**, 2 b. [a].), that portion of time by which a longer antecedent period is completed; hence, “completeness, fullness,” of time: **tou cronou**, <sup><804></sup>Galatians 4:4; **tw n kairwn**, <sup><810></sup>Ephesians 1:10 (on which see **oikonomia**).

**3.** “fullness, abundance”: <sup><8116></sup>John 1:16; <sup><5019></sup>Colossians 1:19; 2:9; “full number,” <sup><5125></sup>Romans 11:25.

**4.** equivalent to **pl hrwsiv** (see **kauchma**, 2), *i.e.* “a fulfilling, keeping”: **tou nomou** (see **pl hrow**, 2 c. [a].), <sup><5130></sup>Romans 13:10. For a full discussion of this word see Fritzsche, Ep. ad Romans, ii., p. 469ff; (especially Lightfoot’s Commentary on Colossians, p. 257ff).\*

**{4139} pl hsion** (neuter of the adjective **pl hsiov**, **pl hsia**, **pl hsion**), adverb, from Homer down, “near”: with a genitive of place (cf. Winer’s Grammar, sec. 54, 6), <sup><8145></sup>John 4:5; with the article, **o pl hsion** namely, **wn** (cf. Buttman, sec. 125, 10; Winer’s Grammar, 24) (the Septuagint very often for [æ sometimes for **tymī**]), properly, Latin *proximus* (so Vulgate in the N.T.), “a neighbor”; *i.e.* a. “friend”: <sup><1053></sup>Matthew 5:43. b. “any other person,” and where two are concerned the other (thy fellow-man, thy neighbor) *i.e.*, according to the O.T. and Jewish conception, a member of the Hebrew race and commonwealth: <sup><4077></sup>Acts 7:27; and Rec. in <sup><881></sup>Hebrews 8:11; according to the teaching of Christ, any other man irrespective of race or religion with whom we live or whom we chance to meet (which idea is clearly brought out in the parable <sup><2125></sup>Luke 10:25-37): <sup><1099></sup>Matthew 19:19; 22:39; <sup><1123></sup>Mark 12:31,33; <sup><2107></sup>Luke 10:27; <sup><5139></sup>Romans 13:9,10; (15:2); <sup><8164></sup>Galatians 5:14; <sup><8025></sup>Ephesians 4:25; <sup><5118></sup>James 2:8 and L T Tr WH in 4:12; **pl hsion einai tinov**, to be near one (one’s neighbor), *i.e.* in a passive sense, worthy to be regarded as a friend and companion, <sup><2109></sup>Luke 10:29; actively, to perform the offices of a friend and companion, <sup><2106></sup>Luke 10:36; (on the omission of the article in the last two examples see Buttman, sec. 129, 11; Winer’s Grammar, sec. 19 at the end).\*

{4140} **pl hsmonh, pl hsmonhv, hJ(pimplhmi** (cf. Winer's Grammar, 94 (89)), "repletion, satiety" (Vulgate *saturitas*): **prov pl hsmonhn sarkov**, for the satisfying of the flesh, to satiate the desires of the flesh (see **sarx**, 4), <sup><5123></sup>Colossians 2:23, cf. Meyer at the passage; (others (including R.V.) render the phrase "against" (*i.e.* for the remedy of) "the indulgence of the flesh"; see Lightfoot at the passage, and **prov. I. 1 c.**) (Aristophanes, Euripides, Xenophon, Plato, Plutarch, others; the Septuagint.)\*

{4141} **pl hssw** (cf. **pl hgh (pel agov)**, Latin *plango, plaga*; Curtius, sec. 367): 2 aorist passive **epI hghn**; from Homer down; the Septuagint for **hKhi**(see **patassw**, at the beginning); "to strike, to smite": passive (of the heavenly bodies smitten by God that they may be deprived of light and shrouded in darkness), <sup><6182></sup>Revelation 8:12. (Compare: **ekpl hssw, epipl hssw.**)\*

{4142} **pl oiarion, pl oiarion, to** (diminutive of **pl oion**, see **gunaikarion**, at the end), "a small vessel, a boat": <sup><4089></sup>Mark 3:9; 4:36 Rec.; <sup><4182></sup>Luke 5:2 L marginal reading T Tr marginal reading WH marginal reading; John 6 (22{a}), 22^b Rec., 23 (where L Tr marginal reading WH **pl oia**), 24 L T Tr WH; 21:8. (Cf. B. D., under the word Ship (13).) (Aristophanes, Xenophon, Diodorus, others.)\*

{4143} **pl oion, pl oiou, to (plew)**, from Herodotus down, the Septuagint chiefly for **hYnā**, "a ship": <sup><4021></sup>Matthew 4:21, 22; <sup><4019></sup>Mark 1:19; <sup><4182></sup>Luke 5:2 (R G L text Tr text WH text); <sup><4117></sup>John 6:17; <sup><4013></sup>Acts 20:13, and often in the historical books of the N.T.; <sup><5184></sup>James 3:4; <sup><609></sup>Revelation 8:9; 18:19. (BB. DD., under the word Ship.)

{4144} **pl wv pl ouv**, genitive **pl wu pl wu**, and in later writings **pl wv** (<sup><4270></sup>Acts 27:9; Arrian periopl. erythr., p. 176 sec. 61; see **nouv** (and cf. Lob. Paralip., p. 173f)) (**pl ew**), from Homer, Odyssey 3, 169 down; "voyage": <sup><4207></sup>Acts 21:7; 27:9, 10 (Sap. 14:1).\*

{4145} **pl ousiov, pl ousia, pl ousion (pl outov)**, from Hesiod, Works, 22 down, the Septuagint for **ryvī**; "rich"; a. properly, "wealthy, abounding in material resources": <sup><4257></sup>Matthew 27:57; <sup><4216></sup>Luke 12:16; 14:12; 16:1,19; 18:23; 19:2; **opl ousiov**, substantively, <sup><2121></sup>Luke 16:21,22; <sup><5010></sup>James 1:10, 11; **oj pl ousioi**, <sup><4134></sup>Luke 6:24; 21:1; <sup><5067></sup>1 Timothy 6:17; <sup><5016></sup>James 2:6; 5:1; <sup><6165></sup>Revelation 6:15; 13:16; **pl ousiov**,

without the article, “a rich man,” <sup><4092></sup>Matthew 19:23,24; <sup><4102></sup>Mark 10:25; 12:41; <sup><4082></sup>Luke 18:25. b. metaphorically and universally, “abounding, abundantly supplied”: followed by **en** with a dative of the thing in which one abounds (cf. Winer’s Grammar, sec. 30, 8 b. note), **en el hi**, <sup><4094></sup>Ephesians 2:4; **en pistei**, <sup><5095></sup>James 2:5; absolutely, abounding (rich) in Christian virtues and eternal possessions, <sup><6100></sup>Revelation 2:9; 3:17, on which see Düsterdieck. **eptwceuse plousiow wn**, of Christ, ‘although as the **asarkov Iogov** he formerly abounded in the riches of a heavenly condition, by assuming human nature he entered into a state of (earthly) poverty,’ <sup><4080></sup>2 Corinthians 8:9.\*

**{4146} plousiow**, adverb (from Herodotus down), “abundantly, richly”: <sup><5086></sup>Colossians 3:16; <sup><5067></sup>1 Timothy 6:17; <sup><6086></sup>Titus 3:6; <sup><6011></sup>2 Peter 1:11.\*

**{4147} pl outew, pl outw**; 1 aorist **epl outhsa**; perfect **pepl outhka**; (**pl outov**); from Hesiod down; the Septuagint sometimes for **ryv[ h**;

**a.** “to be rich, to have abundance”: properly, of outward possessions, absolutely, <sup><4085></sup>Luke 1:53; <sup><5080></sup>1 Timothy 6:9; 1 aorist “I have been made rich, have become rich, have gotten riches” (on this use of the aorist see **basileuw**, at the end), **apo tinov**, <sup><6085></sup>Revelation 18:15 (Sir. 11:18; (cf. **apo**, II. 2 a.)); also **ek tinov** (see **ek**, II. 5), <sup><6083></sup>Revelation 18:3,19; **en tini** (cf. Winer’s Grammar, sec. 30, 8 b. note; the Greeks say **pl outein tinov**, or **tini**, or **ti**), <sup><5088></sup>1 Timothy 6:18.

**b.** metaphorically, “to be richly supplied”: **pl outein eiv pantav**, is affluent in resources so that he can give the blessings of salvation unto all, <sup><6102></sup>Romans 10:12; **pl outein eiv Oeon** (see **eiv**, B. II. 2 b. [a].), <sup><4121></sup>Luke 12:21; aorist **epl outhsa**, absolutely, “I became rich,” *i.e.* obtained the eternal spiritual possessions: <sup><4088></sup>1 Corinthians 4:8; <sup><4080></sup>2 Corinthians 8:9; <sup><6088></sup>Revelation 3:18; **pepl outhka**, I have gotten riches, <sup><6087></sup>Revelation 3:17.\*

**{4148} pl outizw**; passive, present participle **pl outizomenov**; 1 aorist **epl outisqhn**; (**pl outov**); “to make rich, to enrich”: **tina**, passive, <sup><4091></sup>2 Corinthians 9:11; used of spiritual riches: **tina**, <sup><4080></sup>2 Corinthians 6:10; **en** with a dative of the thing (see **pl outew**, a.), passive, “to be richly furnished,” <sup><4085></sup>1 Corinthians 1:5. (Aeschylus, Sophocles, Xenophon, Plutarch; the Septuagint for **ryv[ h**.)\*

{4149} **pl outov, pl outou, oJ** and (according to L T Tr WH in <sup><4082></sup>2 Corinthians 8:2; <sup><4007></sup>Ephesians 1:7; 2:7; 3:8,16; <sup><3049></sup>Philippians 4:19; <sup><3027></sup>Colossians 1:27; 2:2, but only in the nominative and accusative; cf. (Tdf. Proleg., p. 118; WH's Appendix, p. 158); Winer's Grammar, 65 (64); Buttmann, 22f (20)) **to pl outov** (apparently equivalent to **pl eotov**, from **pl eov** full (cf. **pimpl hmi**)), from Homer down, the Septuagint for **rv[**, and also for **ἡμῶν**; a multitude, **l yj æwō**; "riches, wealth"; a. properly, and absolutely, "abundance of external possessions": <sup><4132></sup>Matthew 13:22; <sup><4049></sup>Mark 4:19; <sup><4084></sup>Luke 8:14; <sup><3067></sup>1 Timothy 6:17; <sup><3082></sup>James 5:2; <sup><3687></sup>Revelation 18:17 (16). b. universally, "fullness, abundance, plenitude": with a genitive of the excellence in which one abounds, as **thv crhstothtov**, <sup><4084></sup>Romans 2:4; 9:23; <sup><4082></sup>2 Corinthians 8:2; <sup><4007></sup>Ephesians 1:7,18; 2:7; 3:16; <sup><3027></sup>Colossians 1:21; 2:2. the **pl outov** of God is extolled, *i.e.* the fullness of his perfections — of which two are mentioned, *viz.* **sofia** and **gnwsiv**, <sup><3113></sup>Romans 11:33 (for **sofiav kai gnwsewv** here depend on **baqov**, not on **pl outou** (cf. B. 155 (135); Winer's Grammar, sec. 30, 3 N. 1)); the fullness of all things in store for God's uses, <sup><3049></sup>Philippians 4:19; in the same sense **pl outov** is attributed to Christ, exalted at the right hand of God, <sup><4152></sup>Revelation 5:12; in a more restricted sense, **pl outov tou Cristou** is used of the fullness of the things pertaining to salvation with which Christ is able to enrich others, <sup><4088></sup>Ephesians 3:8. c. universally equivalent to "a good" ((to point an antithesis)): <sup><3112></sup>Hebrews 11:26; equivalent to "that with which one is enriched," with a genitive of the person enriched, used of Christian salvation, <sup><3112></sup>Romans 11:12.\*

{4150} **pl unw**; imperfect **epl unon**; 1 aorist **epl una**; ((cf. **pl ew**)); from Homer down; the Septuagint for **σβκi** and **xj æ** "to wash": **ta diktua**, <sup><4082></sup>Luke 5:2 L T Tr WH ((T WH marginal reading **pl unan**; see **apopl unw**)); used from Homer down especially in reference to clothing (<sup><4041></sup>Genesis 49:11; <sup><4090></sup>Exodus 19:10,14; <sup><4136></sup>Leviticus 13:6,34, etc.); hence, figuratively **pl unein tav stol av autwn en tw aJmati tou arniou** is used of those who by faith so appropriate the results of Christ's expiation as to be regarded by God as pure and sinless, <sup><4174></sup>Revelation 7:14, and L T Tr WH in 22:14; cf. <sup><3804></sup>Psalms 50:4,9 (<sup><3504></sup>Psalms 51:4),9. (Compare: **apopl unw**. Synonym: see **louw**, at the end.)\*



{4151} **pneuma, pneumatov, to (pnew)**, Greek writings from Aeschylus and Herodotus down; Hebrew **רוח**, Latin *spiritus*; *i.e.*:

1. “a movement of air (gentle) blast”; a. of the wind: **anemwn pneumata**, Herodotus 7, 16, 1; Pausanias, 5, 25; hence, the wind itself, <sup><408></sup>John 3:8; plural <sup><3007></sup>Hebrews 1:7 (<sup><1185></sup>1 Kings 18:45; 19:11; <sup><8019></sup>Job 1:19; <sup><1934></sup>Psalms 103:4 (104:4), etc.; often in Greek writings). b. “breath” of the nostrils or mouth, often in Greek writings from Aeschylus down: **pneuma tou stomatov**, <sup><5018></sup>2 Thessalonians 2:8 (<sup><4936></sup>Psalms 32:6 (<sup><4936></sup>Psalms 33:6), cf. <sup><3104></sup>Isaiah 11:4); **pneuma zwhv**, “the breath of life,” <sup><6111></sup>Revelation 11:11 (<sup><0067></sup>Genesis 6:17, cf. **pnoh zwhv**, 2:7). (**pneuma** and **pnoh** seem to have been in the main coincident terms; but **pnoh** became the more poetic. Both retain a suggestion of their evident etymology. Even in classical Greek **pneuma** became as frequent and as wide in its application as **anemov**. (Schmidt, chapter 55, 7; Trench, sec. lxxiii.)

2. “the spirit, *i.e.* the vital principle by which the body is animated” ((Aristotle, Polybius, Plutarch, others; see below)): <sup><0185></sup>Luke 8:55; 23:46; <sup><4930></sup>John 19:30; <sup><4075></sup>Acts 7:59; <sup><6135></sup>Revelation 13:15 (here R.V. “breath”); **afienai to pneuma**, to breathe out the spirit, to expire, <sup><1273></sup>Matthew 27:50 cf. Sir. 38:23; Sap. 16:14 (Greek writings said **afienai thn yuchn**, as <sup><0518></sup>Genesis 35:18, see **afihmi**, 1 b. and Kypke, Observations, i, p. 140; but we also find **afienai pneuma qansimw sfagh**, Euripides, Hec. 571); **swma cwriv pneumatov nekron estin**, <sup><3025></sup>James 2:26; **to pneuma esti to zowpoioun, h,sarx ouk wfel ei ouden**, the spirit is that which animates and gives life, the body is of no profit (for the spirit imparts life to it, not the body in turn to the spirit; cf. Chronicles Frid. Fritzsche, Nova opuscc., p. 239), <sup><1165></sup>John 6:63. “the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul”: **to pneuma tou anqrwpou to en autw**, <sup><4121></sup>1 Corinthians 2:11; opposed to **sarx** (which see (especially 2 a.)), <sup><1041></sup>Matthew 26:41; <sup><1148></sup>Mark 14:38; <sup><4185></sup>1 Corinthians 5:5; <sup><4008></sup>2 Corinthians 7:1; <sup><5015></sup>Colossians 2:5; opposed to **to swma**, <sup><4180></sup>Romans 8:10; <sup><4167></sup>1 Corinthians 6:17,20 Rec.; 7:34; <sup><0145></sup>1 Peter 4:6. Although for the most part the words **pneuma** and **yuch** are used indiscriminately and so **swma** and **yuch** put in contrast (but never by Paul; see **yuch**, especially 2), there is also recognized a threefold distinction, **to pneuma kai h,yuch kai to swma**, <sup><3123></sup>1 Thessalonians 5:23, according to which **to pneuma** is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts

its influence; (**pneuma**, says Luther, “is the highest and noblest part of man, which qualifies him to lay bold of incomprehensible, invisible, eternal things; in short, it is the house where Faith and God’s word are at home” (see references at end)): **acri merismou yuchv kai pneumatov** (see **merismov**, 2), <sup><5042></sup>Hebrews 4:12; **en edi pneumati, mia yuch,** <sup><5027></sup>Philippians 1:27 (where instead of **mia yuch** Paul according to his mode of speaking elsewhere would have said more appropriately **mia kardia**). **to pneuma tinov,** <sup><4088></sup>Mark 2:8; 8:12; Lukei. 47; <sup><4476></sup>Acts 17:16; <sup><5002></sup>Romans 1:9; 8:16; <sup><4084></sup>1 Corinthians 5:4; 16:18; <sup><4023></sup>2 Corinthians 2:13; 7:13; <sup><4068></sup>Galatians 6:18; (<sup><5023></sup>Philippians 4:23 L T Tr WH); <sup><5025></sup>Philemon 1:25; <sup><5022></sup>2 Timothy 4:22; **o Qeov twv pneumatwn** (for which Rec. has **agjwn**) **twv profhtwn**, who incites and directs the souls of the prophets, <sup><6216></sup>Revelation 22:6, where cf. Düsterdieck. the dative **tw pneumati** is used to denote the seat (locality) where one does or suffers something, like our “in spirit”: **epiginwskein,** <sup><4088></sup>Mark 2:8; **anastenazein,** <sup><4082></sup>Mark 8:12; **embrimasqai,** <sup><6113></sup>John 11:33; **tarassesqai,** <sup><6132></sup>John 13:21; **zhin,** <sup><4185></sup>Acts 18:25; <sup><6121></sup>Romans 12:11; **agal iasqai,** <sup><4021></sup>Luke 10:21 (but L T Tr WH here add **agjw**); the dative of respect: <sup><4088></sup>1 Corinthians 5:3; <sup><5025></sup>Colossians 2:5; <sup><4046></sup>1 Peter 4:6; **krataiousqai,** <sup><4080></sup>Luke 1:80; 2:40 Rec.; **agjion einai,** <sup><4073></sup>1 Corinthians 7:34; **zowpoihsqai,** <sup><4088></sup>1 Peter 3:18; **zhn,** <sup><4046></sup>1 Peter 4:6; **ptwcoi,** <sup><4088></sup>Matthew 5:3; dative of instrument: **dedemenov,** <sup><4022></sup>Acts 20:22; **sunecesqai,** 18:5 Rec.; **Qew latreuein,** <sup><5088></sup>Philippians 3:3 R G; dative of advantage: **anesin tw pneumati mou,** <sup><4023></sup>2 Corinthians 2:13 (12); **en tw pneumati,** is used of the instrument, <sup><4081></sup>1 Corinthians 6:20 Rec. (it is surely better to take **en tw pneumati** here locally, of the ‘sphere’ (Winer’s Grammar, 386 (362), cf. <sup><4169></sup>1 Corinthians 6:19)); also **en pneumati,** nearly equivalent to **pneumatikwv** (but see Winer’s Grammar, sec. 51, 1 e. note), <sup><4023></sup>John 4:23; of the seat of an action, **en tw pneumati mou,** <sup><6009></sup>Romans 1:9; **tigenai en tw pneumati,** to propose to oneself, purpose in spirit, followed by the infinitive (**poreuesqai,** <sup><4482></sup>Acts 19:21. **pneumata profhtwn**, according to the context the souls (spirits) of the prophets moved by the Spirit of God, <sup><6142></sup>1 Corinthians 14:32; in a peculiar sense **pneuma** is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding; thus in the phrases **to pneuma mou proseucetai,** opposed to **o Jhouv mou,** <sup><6144></sup>1 Corinthians 14:14; **pneumati l alein musthria,** <sup><6144></sup>1 Corinthians 14:2;

**proseucesqai, yal lein, eul ogein, tw pneumati**, as opposed to **tw noi**, <sup><645></sup>1 Corinthians 14:15,16.

**3.** “a spirit, *i.e.* a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting”;

**a.** generically: <sup><257></sup>Luke 24:37; <sup><278></sup>Acts 23:8 (on which see **mhte**, at the end); <sup><239></sup>Acts 23:9; **pneuma sarka kai ostea ouk ecei**, <sup><239></sup>Luke 24:39; **pneuma zowpoioun** (“a life-giving spirit”), spoken of Christ as raised from the dead, <sup><655></sup>1 Corinthians 15:45; **pneuma oJeoiv** (“God is spirit” essentially), <sup><402></sup>John 4:24; **pathr twn pneumatwn**, of God, <sup><819></sup>Hebrews 12:9, where the term comprises both the spirits of men and of angels.

**b.** “a human soul that has left the body” ((Babrius 122, 8)): plural (Latin *manes*), <sup><823></sup>Hebrews 12:23; <sup><189></sup>1 Peter 3:19.

**c.** “a spirit higher than man but lower than God, *i.e.* an angel”: plural <sup><814></sup>Hebrews 1:14; used of demons, or evil spirits, who were conceived of as inhabiting the bodies of men: (<sup><400></sup>Mark 9:20); <sup><139></sup>Luke 9:39; <sup><468></sup>Acts 16:18; plural, <sup><186></sup>Matthew 8:16; 12:45; <sup><210></sup>Luke 10:20; 11:26; **pneuma puqwnov** or **puqwna**, <sup><466></sup>Acts 16:16; **pneumata daimoniwn**, <sup><614></sup>Revelation 16:14; **pneuma daimoniou akaqartou**, <sup><403></sup>Luke 4:33 (see **daimonion**, 2); **pneuma asqeneiav**, causing infirmity, <sup><231></sup>Luke 13:11; **pneuma akaqarton**, <sup><400></sup>Matthew 10:1; 12:43; <sup><402></sup>Mark 1:23,26,27; 3:11,30; 5:2,8,13; 6:7; 7:25; 9:25; <sup><406></sup>Luke 4:36; 6:18; 8:29; 9:42; 11:24,26; <sup><456></sup>Acts 5:16; 8:7; <sup><663></sup>Revelation 16:13; 18:2; **alalon**, **kwfon** (for the Jews held that the same evils with which the men were afflicted affected the demons also that had taken possession of them (cf. Wetstein, N.T. i. 279ff; Edersheim, Jesus the Messiah, Appendix xvi.; see **daimonizomai** etc. and references)), <sup><407></sup>Mark 9:17,25; **ponhron**, <sup><172></sup>Luke 7:21; 8:2; <sup><442></sup>Acts 19:12,13,15,16, ((cf. <sup><102></sup>Judges 9:23; <sup><164></sup>1 Samuel 16:14; 19:9, etc.)).

**d.** “the spiritual nature of Christ, higher than the highest angels, close to God and most intimately united to him” (in doctrinal phraseology “the divine nature of Christ”): <sup><536></sup>1 Timothy 3:16; with the addition of **agjwsunhv** (on which see **agjwsunh**, 1 (yet cf. 4 a. below)), <sup><804></sup>Romans 1:4 (but see Meyer at the passage, Ellicott on 1 Timothy, the passage cited); it is called **pneuma aiwnion**, in tacit contrast with the perishable **yucai** of sacrificial animals, in <sup><894></sup>Hebrews 9:14, where cf. Delitzsch (and especially Kurtz).

4. The Scriptures also ascribe a **pneuma** to God, *i.e.* “God’s power and agency” — distinguishable in thought (or modalistic, as they say in technical speech) from God’s essence in itself considered — “manifest in the course of affairs, and by its influence upon souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings”; (cf. the resemblances and differences in Philo’s use of **to Qeion pneuma**, *e.g.* de gigant. sec. 12 (cf. sec. 5f); quis rer. div. sec. 53; de mund. opif. sec. 46, etc.).

a. This **pneuma** is called in the O.T. **ⲓ ⲛⲉ ⲡⲓⲥⲏⲁ**; **ⲓ ⲛⲉ ⲛⲱⲓⲛⲁ** in the N.T. **pneuma agion, to agion pneuma, to pneuma to agion** (first so in Sap. 1:5; 9:17; for **ⲓ ⲛⲉ ⲛⲱⲓⲛⲁ**, in <sup><4903></sup>Psalm 50:13 (<sup><4913></sup>Psalm 51:13), <sup><2910></sup>Isaiah 63:10,11, the Septuagint renders by **pneuma agiwsunhv**), *i.e.* “the Holy Spirit” (august, full of majesty, adorable, utterly opposed to all impurity): <sup><4018></sup>Matthew 1:18,20; 3:11; 12:32; 28:19; <sup><4008></sup>Mark 1:8; 3:29; 12:36; 13:11; Lukei. 15,35; 2:25,26; 3:16,22; 4:1; 11:13; 12:10,12; <sup><4013></sup>John 1:33; 7:39 (L T WH omit; Tr brackets **agion**); <sup><4046></sup>John 14:26; 20:22; <sup><4000></sup>Acts 1:2,5,8,16; 2:33,38; 4:25 L T Tr WH; 5:3,32; 8:18 (L T WH omit; Tr brackets **to agion**), 19; 9:31; 10:38,44,45,47; 11:15,16,24; 13:2,4,9,52; 15:8,28; 16:6; 19:6; 20:28; <sup><4901></sup>Romans 9:1; 14:17; 15:13,16,19 (L Tr WH in brackets); <sup><4039></sup>1 Corinthians 6:19; 12:3; <sup><4006></sup>2 Corinthians 6:6; 13:13 (14); <sup><4013></sup>Ephesians 1:13; <sup><4006></sup>1 Thessalonians 1:5,6; <sup><4014></sup>2 Timothy 1:14; <sup><4035></sup>Titus 3:5; <sup><4004></sup>Hebrews 2:4; 6:4; 9:8; <sup><4017></sup>1 John 5:7 Rec.; <sup><4012></sup>Jude 1:20; other examples will be given below in the phrases; (on the use and the omission of the article, see Fritzsche, Ep. ad Romans, ii., p. 105 (in opposition to Harless (on <sup><4022></sup>Ephesians 2:22), et al.; cf. also Meyer on <sup><4016></sup>Galatians 5:16; Ellicott on <sup><4015></sup>Galatians 5:5; Winer’s Grammar, 122 (116); Buttmann, 89 (78)); **to pneuma to agion tou Qeou**, <sup><4009></sup>Ephesians 4:30; <sup><4008></sup>1 Thessalonians 4:8; **pneuma Qeou**, <sup><4009></sup>Romans 8:9,14; **to tou Qeou pneuma**, <sup><4044></sup>1 Peter 4:14; (**to pneuma (tou) Qeou**, <sup><4016></sup>Matthew 3:16; 12:18,28; <sup><4014></sup>1 Corinthians 2:14; 3:16; <sup><4016></sup>Ephesians 3:16; <sup><4002></sup>1 John 4:2; **to pneuma tou Qeou hōwn**, <sup><4011></sup>1 Corinthians 6:11; **to pneuma tou patrov**, <sup><4000></sup>Matthew 10:20; **pneuma Qeou zwntov**, <sup><4033></sup>2 Corinthians 3:3; **to pneuma tou egeirantov Ihsoun**, <sup><4011></sup>Romans 8:11; **to pneuma to ek Qeou** (emanating from God and imparted unto men), <sup><4012></sup>1 Corinthians 2:12; **pneuma** and **to pneuma tou kuriou**, *i.e.* of God, <sup><4018></sup>Luke 4:18; <sup><4019></sup>Acts 5:9 (cf. <sup><4014></sup>Acts 5:4); 8:39; **kuriou**, *i.e.* of Christ, <sup><4017></sup>2 Corinthians 3:17,18 (cf. Buttmann, 343 (295)); **to pneuma Ihsou**, since the same Spirit in a peculiar manner dwelt in Jesus, <sup><4017></sup>Acts 16:7 (where

Rec. omits **lhsou**); **Cristou**, <sup><809></sup>Romans 8:9; **lhsou Cristou**, <sup><5019></sup>Philippians 1:19; **to en tini** (in one's soul (not WH marginal reading)) **pneuma Cristou**, <sup><4011></sup>1 Peter 1:11; **to pneuma tou uJou (tou Qeou)**, <sup><806></sup>Galatians 4:6; simply **to pneuma** or **pneuma**: <sup><4041></sup>Matthew 4:1; 12:31,32; 22:43; <sup><4010></sup>Mark 1:10,12; <sup><4011></sup>Luke 2:1,14; <sup><803></sup>John 1:32,33; 3:6,8,34; 7:39; <sup><404></sup>Acts 2:4; 8:29; 10:19; 11:12,28; 21:4; <sup><806></sup>Romans 8:6,16,23,26,27; 15:30; <sup><404></sup>1 Corinthians 2:4,10,13 (where Rec. adds **ajiou**); 12:4,7,8; <sup><4022></sup>2 Corinthians 1:22; 3:6,8; 5:5; <sup><808></sup>Galatians 3:3,5,14; 4:29; 5:5,17,22,25; <sup><403></sup>Ephesians 4:3; 5:9 Rec.; 6:17; <sup><5015></sup>Philippians 2:1; <sup><3023></sup>2 Thessalonians 2:13; <sup><5001></sup>1 Timothy 4:1; <sup><5015></sup>James 4:5; <sup><4012></sup>1 Peter 1:22 Rec.; i <sup><809></sup>John 3:24; 5:6,8; <sup><6217></sup>Revelation 22:17. Among the beneficent and very varied operations and effects ascribed to this Spirit in the N.T., the following are prominent: by it the man Jesus was begotten in the womb of the virgin Mary (<sup><4018></sup>Matthew 1:18,20; <sup><4035></sup>Luke 1:35), and at his baptism by John it is said to have descended upon Jesus (<sup><4016></sup>Matthew 3:16; <sup><4010></sup>Mark 1:10; <sup><802></sup>Luke 3:22), so that he was perpetually (**menon ep' auton**) filled with it (<sup><803></sup>John 1:32,33, cf. 3:34; <sup><4028></sup>Matthew 12:28; <sup><4038></sup>Acts 10:38); hence, to its prompting and aid the acts and words of Christ are traced, <sup><4041></sup>Matthew 4:1; 12:28; <sup><4012></sup>Mark 1:12; <sup><4041></sup>Luke 4:1,14. After Christ's resurrection it was imparted also to the apostles, <sup><802></sup>John 20:22; Acts 2. Subsequently other followers of Christ are related to have received it through faith (<sup><802></sup>Galatians 3:2), or by the instrumentality of baptism (<sup><4028></sup>Acts 2:38; <sup><4023></sup>1 Corinthians 12:13) and the laying on of hands (<sup><4015></sup>Acts 19:5,6), although its reception was in no wise connected with baptism by any magical bond, <sup><402></sup>Acts 8:12,15; 10:44ff. To its agency are referred all the blessings of the Christian religion, such as regeneration wrought in baptism (<sup><805></sup>John 3:5,6,8; <sup><805></sup>Titus 3:5 (but see the commentators on the passages, and references under the word **baptisma**, 3)); all sanctification (<sup><4041></sup>1 Corinthians 6:11; hence, **ajiasmov pneumatov**, <sup><3023></sup>2 Thessalonians 2:13; <sup><4010></sup>1 Peter 1:2); the power of suppressing evil desires and practising holiness (<sup><802></sup>Romans 8:2ff; <sup><806></sup>Galatians 5:16ff,22; <sup><4012></sup>1 Peter 1:22 (Rec.), etc.); fortitude to undergo with patience all persecutions, losses, trials, for Christ's sake (<sup><4011></sup>Matthew 10:20; <sup><4021></sup>Luke 12:11,12; <sup><806></sup>Romans 8:26); the knowledge of evangelical truth (<sup><6447></sup>John 14:17,26; 15:26; 16:12,13; <sup><4015></sup>1 Corinthians 2:6-16; <sup><403></sup>Ephesians 3:5) — hence, it is called **pneuma thv al hqeiav** (John the passages cited; <sup><4016></sup>1 John 4:6), **pneuma sofiaiv kai apokal uyewv** (<sup><4017></sup>Ephesians 1:17); the sure and joyful hope of a future resurrection, and of eternal blessedness (<sup><805></sup>Romans 5:5; 8:11; <sup><4022></sup>2 Corinthians 1:22; 5:5;

<4013> Ephesians 1:13f); for the Holy Spirit is the seal and pledge of citizenship in the kingdom of God, <4012> 2 Corinthians 1:22; <4013> Ephesians 1:13. He is present to teach, guide, prompt, restrain, those Christians whose agency God employs in carrying out his counsels: <4029> Acts 8:29,39; 10:19; 11:12; 13:2,4; 15:28; 16:6,7; 20:28. He is the author of charisms or special “gifts” (<4027> 1 Corinthians 12:7ff; see *χαρισμα*), prominent among which is the power of prophesying: *τα ερχομενα αναγγελοι*, <4163> John 16:13; hence, *το πνευμα της προφητειας* (<4690> Revelation 19:10); and his efficiency in the prophets is called *το πνευμα* simply (<5159> 1 Thessalonians 5:19), and their utterances are introduced with these formulas: *ταδε λεγει το πνευμα το αγιον*, <4211> Acts 21:11; *το πνευμα λεγει*, <5400> 1 Timothy 4:1; <6443> Revelation 14:13; with *ταις εκκλησιαις* added, <4107> Revelation 2:7,11,17,29; 3:6,13,22. Since the Holy Spirit by his inspiration was the author also of the O.T. Scriptures (<6021> 2 Peter 1:21; <5166> 2 Timothy 3:16), his utterances are cited in the following terms: *λεγει* or *μαρτυρει το πνευμα το αγιον*, <5812> Hebrews 3:7; 10:15; *το πνευμα το αγιον ελαλησε δια Ησαιου*, <4885> Acts 28:25, cf. <4016> Acts 1:16. From among the great number of other phrases referring to the Holy Spirit the following seem to be noteworthy here: God is said *διδοναι τινι το πνευμα το αγιον*, <2113> Luke 11:13; <4158> Acts 15:8; passive, <4175> Romans 5:5; more precisely, *εκ του πνευματος αυτου*, i.e. a portion from his Spirit’s fullness (Buttmann, sec. 132, 7; Winer’s Grammar, 366 (343)), <6413> 1 John 4:13; or *εκχειν απο του πνευματος αυτου*, <4127> Acts 2:17,18 (for its entire fullness Christ alone receives, <4034> John 3:34); men are said, *λαμβανειν πνευμα αγιον*, <4122> John 20:22; <4185> Acts 8:15,17,19; 19:2; or *το πνευμα αγιον*, <4107> Acts 10:47; or *το πνευμα το εκ Θεου*, <4122> 1 Corinthians 2:12; or *το πνευμα*, <4032> Galatians 3:2, cf. <4185> Romans 8:15; *πνευμα Θεου εχειν*, <4174> 1 Corinthians 7:40; *πνευμα μη εχειν*, <6119> Jude 1:19; *πληρουσθαι πνευματος αγιου*, <4152> Acts 13:52; *εν πνευματι*, <4158> Ephesians 5:18; *πλησθηται, πλησθησεται, πνευματος αγιου*, <6015> Luke 1:15,41,67; <4104> Acts 2:4; 4:8,31; 9:17; 13:9; *πνευματος αγιου πληρης*, <4165> Acts 6:5; 7:55; 11:24; *πληρεις πνευματος* (Rec. adds *αγιου*) *και σοφιας*, <4165> Acts 6:3; *πνευματι* and *πνευματι Θεου αγεσθαι*, to be led by the Holy Spirit, <4184> Romans 8:14; <4158> Galatians 5:18; *φερεσθαι υπο πνευματος αγιου* <6021> 2 Peter 1:21; the Spirit is said to dwell in the minds of Christians, <4189> Romans 8:9,11; <4166> 1 Corinthians 3:16; 6:19; <5014> 2 Timothy 1:14; <5045> James 4:5 (other expressions may be found under *βαπτιζω*, II. b. bb.; *γεννωω*, 1 at the end and 2 d.; *εκχεω* b.; *χρω*,



a.); **ginesqai en pneumati**, to come to be in the Spirit, under the power of the Spirit, *i.e.* in a state of inspiration or ecstasy, <sup><6110></sup>Revelation 1:10; 4:2. Dative **pneumati**, by the power and aid of the Spirit, the Spirit prompting, <sup><8183></sup>Romans 8:13; <sup><8175></sup>Galatians 5:5; **tw pneumati tw agiw**, <sup><2121></sup>Luke 10:21 L Tr WH; **pneumati agiw**, <sup><6112></sup>1 Peter 1:12 (where R G T have **en pneumati agiw**); **pneumati Qeou**, <sup><1018></sup>Philippians 3:3 L T Tr WH; also **en pneumati**, <sup><4122></sup>Ephesians 2:22; 3:5 (where **en pneumati** must be joined to **apekal ufqh**); **en pneumati**, in the power of the Spirit, possessed and moved by the Spirit, <sup><1126></sup>Matthew 22:43; <sup><6178></sup>Revelation 17:3; 21:10; also **en tw pneumati**, <sup><4127></sup>Luke 2:27; 4:1; **en tw pneumati agiw**, <sup><2121></sup>Luke 10:21 Tdf.; **en th dunamei tou pneumatou**, <sup><1144></sup>Luke 4:14; **en tw pneumati tw agiw eipein**, <sup><4126></sup>Mark 12:36; **en pneumati (agiw) proseucesqai**, <sup><4168></sup>Ephesians 6:18; <sup><6111></sup>Jude 1:20; **en pneumati Qeou l alein**, <sup><6178></sup>1 Corinthians 12:3; **agaph en pneumati**, love which the Spirit begets, <sup><5108></sup>Colossians 1:8; **peritomh en pneumati**, effected by the Holy Spirit, opposed to **grammati**, the prescription of the written law, <sup><8129></sup>Romans 2:29; **tupov ginou tw n pistwn en pneuma**, in the way in which you are governed by the Spirit, <sup><5042></sup>1 Timothy 4:12 Rec.; (**en edi pneumati**, <sup><4118></sup>Ephesians 2:18); **h.jdthv tou pneumatov**, effected by the Spirit, <sup><4048></sup>Ephesians 4:3; **kainothv tou pneumatou**, <sup><8176></sup>Romans 7:6. **to pneuma** is opposed to **h.jsarx** *i.e.* human nature left to itself and without the controlling influence of God's Spirit, subject to error and sin, <sup><8157></sup>Galatians 5:17,19,22; (6:8); <sup><8186></sup>Romans 8:6; so in the phrases **peripatein kata pneuma** (opposed to **kata sarka**), <sup><8181></sup>Romans 8:1 Rec., 4; **oj kata pneuma** namely, **ontev** (opposed to **oj kata sarka ontev**), those who bear the nature of the Spirit (*i.e.* **oj pneumatikoi**), <sup><8185></sup>Romans 8:5; **en pneumati einai** (opposed to **en sarki**), to be under the power of the Spirit, to be guided by the Spirit, <sup><8189></sup>Romans 8:9; **pneumati** (dative of 'norm'; (cf. Buttman, sec. 133, 22 b.; Winer's Grammar, 219 (205))) **peripatein** (opposed to **epiqumian sarkov tel ein**), <sup><8166></sup>Galatians 5:16. The Holy Spirit is a **dunamiv**, and is expressly so called in <sup><2144></sup>Luke 24:49, and **dunamiv upistou**, <sup><1135></sup>Luke 1:35; but we find also **pneuma** (or **pneuma agion**) **kai dunamiv**, <sup><4108></sup>Acts 10:38; <sup><4114></sup>1 Corinthians 2:4; and **h.jdunamiv tou pneumatov**, <sup><1144></sup>Luke 4:14, where **pneuma** is regarded as the essence, and **dunamiv** its efficacy; but in <sup><3106></sup>1 Thessalonians 1:5 **en pneumati agiw** is exegetical of **en dunamei**. In some passages the Holy Spirit is rhetorically represented as a Person ((cf. references below)): <sup><4189></sup>Matthew 28:19; <sup><8146></sup>John 14:16f,26; 15:26; 16:13-



15 (in which passages from John the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person, namely of Christ); **to pneuma, kaqvw boul etai**, <sup><421></sup>1 Corinthians 12:11; what anyone through the help of the Holy Spirit has come to understand or decide upon is said to have been spoken to him by the Holy Spirit: **eipe to pneuma tini**, <sup><402></sup>Acts 8:29; 10:19; 11:12; 13:4; **to pneuma to agion diamarturetai moi**, <sup><403></sup>Acts 20:23. **to pneuma to agion eqeto episkopouv**, *i.e.* not only rendered them fit to discharge the office of bishop, but also exercised such an influence in their election (<sup><442></sup>Acts 14:23) that none except fit persons were chosen to the office, <sup><403></sup>Acts 20:28; **to pneuma uperentuganei stenagmoiv al al htoiv** in <sup><403></sup>Romans 8:26 means, as the whole context shows, nothing other than this: 'although we have no very definite conception of what we desire (**ti proseuxwmeqa**), and cannot state it in fit language (**kaqo dei**) in our prayer but only disclose it by inarticulate groanings, yet God receives these groanings as acceptable prayers inasmuch as they come from a soul full of the Holy Spirit.' Those who strive against the sanctifying impulses of the Holy Spirit are said **antiptein tw pneumatw agiw**, <sup><405></sup>Acts 7:51; **enubrizein to pneuma thv caritov**, <sup><402></sup>Hebrews 10:29. **peirazein to pneuma tou kuriou** is applied to those who by falsehood would discover whether men full of the Holy Spirit can be deceived, <sup><403></sup>Acts 5:9; by anthropathism those who disregard decency in their speech are said **lupein to pneuma to agion**, since by that they are taught how they ought to talk, <sup><403></sup>Ephesians 4:30 (**paroxunein to pneuma**, <sup><450></sup>Isaiah 63:10; **parapikrainein**, <sup><453></sup>Psalms 105:33 (<sup><453></sup>Psalms 106:33)). Cf. Grimm, *Institutio theologiae dogmaticae*, sec. 131; (Weiss, *Biblical Theol.* sec. 155 (and Index under the phrase, 'Geist Gottes,' 'Spirit of God') Kahnis, *Lehre vom Heil. Geiste*; Fritzsche, *Nova opuscul. acad.*, p. 278ff; B. D. under the word Spirit the Holy; Swete in *Dict. of Christ. Biog.* under the phrase, Holy Ghost).

**b. ta epta pneumata tou Qeou**, Revelation (3:1 (where Rec.<sup>st</sup> omit **apta**)); <sup><405></sup>Revelation 4:5; 5:6 (here L omits; WH brackets **epta**), which are said to be **enwpion tou qronou tou Qeou** (<sup><403></sup>Revelation 1:4) are not seven angels, but one and the same divine Spirit manifesting itself in seven energies or operations (which are rhetorically personified, <sup><403></sup>Zechariah 3:9; 4:6,10); cf. Düsterdieck on <sup><403></sup>Revelation 1:4; (Trench, *Epistles to the Seven Churches*, edition 3, p. 7f).

c. by metonymy, **pnuma** is used of

[a]. “one in whom a spirit (**pnuma**) is manifest or embodied”; hence, equivalent to “actuated by a spirit, whether divine or demoniacal; one who either is truly moved by God’s Spirit or falsely boasts that he is”: <sup><511E></sup>2 Thessalonians 2:2; <sup><604E></sup>1 John 4:2,3; hence, **diakriseiv pnumatwn**, <sup><462D></sup>1 Corinthians 12:10; **mh panti pneumatī pisteuete**, <sup><604E></sup>1 John 4:1; **dokimazete ta pneumata, ei ek tou Qeou estin**, *ibid.*; **pneumata pl ana** joined with **didaskal iai daimoniwn**, <sup><500E></sup>1 Timothy 4:1. But in the truest and highest sense it is said **kuriov to pnuma estin**, he in whom the entire fullness of the Spirit dwells, and from whom that fullness is diffused through the body of Christian believers, <sup><4017></sup>2 Corinthians 3:17.

[b]. the plural **pneumata** denotes the various modes and gifts by which the Holy Spirit shows itself operative in those in whom it dwells (such as **to pnuma thv profhteiv**, **thv sofiv**, etc.), <sup><634E></sup>1 Corinthians 14:12.

5. universally, “the disposition or influence which fills and governs the soul of anyone; the efficient source of any power, affection, emotion, desire,” etc.: **tw autw pneumatī periepathsamen**, <sup><472E></sup>2 Corinthians 12:18; **en pneumatī H iou**, in the same spirit with which Elijah was filled of old, <sup><6017></sup>Luke 1:17; **ta rhmata ... pnuma estin**, exhale a spirit (and fill believers with it), <sup><406E></sup>John 6:63; **oJou pneumatov este udeiv** (“what manner of spirit ye are of”) viz. a divine spirit, that I have imparted unto you, <sup><406E></sup>Luke 9:55 (Rec.; (cf. B. sec. 132, 11 I.; Winer’s Grammar, sec. 30, 5)); **tw pneumatī, wJl al ei**, <sup><406E></sup>Acts 6:10, where see Meyer; **prau kai hšucion pnuma**, <sup><401E></sup>1 Peter 3:4; **pnuma praothtov**, such as belongs to the meek, <sup><402E></sup>1 Corinthians 4:21; <sup><401E></sup>Galatians 6:1; **to pnuma thv profhteiv**, such as characterizes prophecy and by which the prophets are governed, <sup><609E></sup>Revelation 19:10; **thv al hqeiav, sofiv kai apokal uyewv**, see above, p. 521b middle (<sup><2910E></sup>Isaiah 11:2; <sup><634E></sup>Deuteronomy 34:9; Sap. 7:7); **thv pistewv**, <sup><404E></sup>2 Corinthians 4:13; **thv uJqesiav**, such as belongs to sons, <sup><401E></sup>Romans 8:15; **thv zwhv en Cristw**, of the life which one gets in fellowship with Christ, *ibid.* 2; **dunamewv kai agaphv kai swfronismou**, <sup><500E></sup>2 Timothy 1:7; **ed pnuma einai** with Christ, equivalent to to be filled with the same spirit as Christ and by the bond of that spirit to be intimately united to Christ, <sup><4017></sup>1 Corinthians 6:17; **en edi pneumatī**, by the reception of one Spirit’s efficiency, <sup><402E></sup>1 Corinthians 12:13; **eiv ed pnuma**, so as to be united into one body filled with one Spirit, *ibid.* R G; **ed pnuma potizesqai** (“made

to drink of" *i.e.*) imbued with one Spirit, *ibid.* L T Tr WH (see **potizw**); **ed swma kai en pneuma**, one (social) body filled and animated by one spirit, <sup><404></sup>Ephesians 4:4; — in all these passages although the language is general, yet it is clear from the context that the writer means a spirit begotten of the Holy Spirit or even identical with that Spirit ((cf. Clement of Rome, 1 Corinthians 46, 6; Hermas, *sim.* 9,13,18; Ignatius ad Magn. 7)). In opposition to the divine Spirit stand, **to pneuma to energoun en toiv ujoiv thv apeqeivav** (a spirit) that comes from the devil, <sup><402></sup>Ephesians 2:2; also **to pneuma tou kosmou**, the spirit that actuates the unholy multitude, <sup><412></sup>1 Corinthians 2:12; **doul eivav**, such as characterizes and governs slaves, <sup><415></sup>Romans 8:15; **katanuxewv**, <sup><510></sup>Romans 11:8; **deil iav**, <sup><502></sup>2 Timothy 1:7; **thv pl anv**, <sup><616></sup>1 John 4:6 (**pl anvsewv**, <sup><394></sup>Isaiah 19:14; **porneivav**, <sup><202></sup>Hosea 4:12; 5:4); **to tou anticristou** namely, **pneuma**, <sup><613></sup>1 John 4:3; **eferon pneuma lambanein**, *i.e.* different from the Holy Spirit, <sup><710></sup>2 Corinthians 11:4; **to pneuma tou nwv**, the governing spirit of the mind, <sup><403></sup>Ephesians 4:23. Cf. Ackermann, *Beiträge zur theol. Würdigung u. Abwägung der Begriffe pneuma, nouw*, u. Geist, in the *Theol. Studien und Kritiken* for 1839, p. 873ff; Büchschütz, *La doctrine de l'Esprit de Dieu selon l'aneien et nouveau testament*. Strasb. 1840; *Chronicles From Fritzsche, De Spiritu Sancto commentatio exegetica et dogmatica*, 4 Pts. Hal. 1840f, included in his *Nova opuscula academica* (Turici, 1846), p. 233ff; Kahnis, *Die Lehre v. hiel. Geist*. Part i. (Halle, 1847); an anonymous publication (by Prince Ludwig Solms Lich, entitled) *Die biblische Bedeutung des Wortes Geist*. (Giessen, 1862); H. H. Wendt, *Die Begriffe Fleisch u. Geist im Biblical Sprachgebrauch*. (Gotha, 1878); (Cremer, in Herzog edition 2, under the phrase, *Geist des Menschen*; G. L. Hahn, *Theol. d. N. Test. i. sec.* 149ff; J. Laidlaw, *The Bible Doctrine of Man*. (Cunningham Lects., 7th Series, 1880); Dickson, *St. Paul's use of the terms Flesh and Spirit*. (Glasgow, 1883); and references in B. D. (especially Amos edition) and *Dict. of Christ. Biog.*, as above, 4 a. at the end.)\*

**{4152} pneumatikov, pneumatikh, pneumatikon (pneuma)**, “spiritual” (*Vulgate spiritualis*); in the N.T.

**1.** relating to the human spirit, or rational soul, as the part of man which is akin to God and serves as his instrument or organ, opposed to **h.Jyuch** (see **pneuma**, 2): hence, **to pneumatikon**, that which possesses the nature of the rational soul, opposed to **to yucikon**, <sup><615></sup>1 Corinthians 15:46 (cf.

Winer's Grammar, 592 (551)); **swma pneumatikon**, the body which is animated and controlled only by the rational soul and by means of which the rational life, of life of the **penuma**, is lived; opposed to **swma yucikon**, verse 44.

2. belonging to a spirit, or a being higher than man but inferior to God (see **pneuma**, 3 c.): **ta pneumatika** (*i.e.* spiritual beings or powers (R.V. "spiritual" hosts), cf. Winer's Grammar, 239 (224)) **thv ponhriav** (genitive of quality), *i.e.* "wicked spirits," <sup><4012></sup>Ephesians 6:12.

3. belonging to the Divine Spirit; a. in reference to things; "emanating from the Divine Spirit, or exhibiting its effects and so its character": **carisma**, <sup><4011></sup>Romans 1:11; **eulogia**, <sup><4008></sup>Ephesians 1:3; **sofia kai sunesis pneumatikh** (opposed to **sofia sarkikh**, <sup><4012></sup>2 Corinthians 1:12; **yucikh**, <sup><5015></sup>James 3:15), <sup><5009></sup>Colossians 1:9; **wdai**, divinely inspired, and so redolent of the Holy Spirit, <sup><5016></sup>Colossians 3:16; (<sup><4059></sup>Ephesians 5:19 Lachmann brackets); **ohomov** (opposed to a **sarkinov** man), <sup><4074></sup>Romans 7:14; **qusiai**, tropically, the acts of a life dedicated to God and approved by him, due to the influence of the Holy Spirit (tacitly opposed to the sacrifices of an external worship), <sup><4015></sup>1 Peter 2:5; equivalent to "produced by the sole power of God himself without natural instrumentality, supernatural," **brwma, poma, petra**, <sup><4013></sup>1 Corinthians 10:3,4 ((cf. 'Teaching' etc. 10, 3)); **pneumatika**, thoughts, opinions, precepts, maxims, ascribable to the Holy Spirit working in the soul, <sup><4013></sup>1 Corinthians 2:13 (on which see **sugkrinw**, 1); **ta pneumatika**, spirithal gifts — of the endowments called **carismata** (see **carisma**), <sup><4013></sup>1 Corinthians 12:1; 14:1; universally, the spiritual or heavenly blessings of the gospel, opposed to **ta sarkika**, <sup><4517></sup>Romans 15:27; (<sup><4011></sup>1 Corinthians 9:11). b. in reference to persons; "one who is filled with and governed by the Spirit of God": <sup><4015></sup>1 Corinthians 2:15 (cf. 10-13,16); (3:1); 14:37; <sup><4016></sup>Galatians 6:1; **oikov pneumatikov**, of a body of Christians (see **oikov**, 1 b. at the end), <sup><4015></sup>1 Peter 2:5. (The word is not found in the O.T. (cf. Winer's Grammar, sec. 34, 3). In secular writings from Aristotle, down it means "pertaining to the wind or breath; windy, exposed to the wind; blowing"; (but Sophocles' Lexicon, under the words, **pneuma ousia**, Cleo. med. 1, 8, p. 46; **to pneuma to pantwn toutwn aition**, Strabo 1, 3, 5, p. 78, 10 edition Kramer; and we find it opposed to **swmatikon** in Plutarch, mor., p. 129 c. (de sanitate praecepta 14); cf. Anthol. Pal. 8, 76. 175).)\*

{4153} **pneumatikwv**, adverb, “spiritually” (Vulgate *spiritaliter*): *i.e.* by the aid of the Holy Spirit, <sup><4024></sup>1 Corinthians 2:14 (<sup><4013></sup>1 Corinthians 2:13 WH marginal reading); in a sense apprehended only by the aid of the Divine Spirit, *i.e.* in a hidden or mystical sense, <sup><6108></sup>Revelation 11:8. Its opposite **sarkikwv** in the sense of literally is used by Justin Martyr, dialog contra Trypho, c. 14, p. 231 d.\*

{4154} **pnew**; 1 aorist **epneusa**; from Homer down; “to breathe, to blow”: of the wind, <sup><4075></sup>Matthew 7:25,27; <sup><4275></sup>Luke 12:55; <sup><3388></sup>John 3:8; 6:18; <sup><6006></sup>Revelation 7:1; **th pneoush** namely, **aura** (cf. Winer’s Grammar, 591 (550); (Buttmann, 82 (72))), <sup><4744></sup>Acts 27:40. (Compare: **ekpnew**, **enpnew**, **upopnew**.)\*

{4155} **pnigw**: imperfect **epnigon**; 1 aorist **epnixā**; imperfect passive 3 person plural **epnigonto**; a. “to choke, strangle”: used of thorns crowding down the seed sown in a field and hindering its growth, <sup><4037></sup>Matthew 13:7 T WH marginal reading; in the passive of perishing by drowning (Xenophon, *anab.* 5, 7, 25; cf. Josephus, *Antiquities* 10, 7, 5), <sup><40513></sup>Mark 5:13. b. “to wring one’s neck, throttle” (A.V. “to take one by the throat”): <sup><4088></sup>Matthew 18:28. (Compare: **apopnigw**, **epipnigw**, **sumpnigw**.)\*

{4156} **pniktov**, **pnikth**, **pnikton** (**pnigw**), “suffocated, strangled”: **to pnikton** (“what is strangled,” *i.e.*) an animal deprived of life without shedding its blood, <sup><4453></sup>Acts 15:20,29; 21:25. ((Several times in Athen. and other later writ, chiefly of cookery; cf. our “smothered” as a culinary term.))\*

{4157} **pnoh**, **pnohv**, **h(pnew)**, from Homer down, the Septuagint for **hmvn]**

1. “breath, the breath of life”: <sup><4475></sup>Acts 17:25 (<sup><0007></sup>Genesis 2:7; <sup><1942></sup>Proverbs 24:12; Sir. 30:29 (21); 2 Macc. 3:31; 7:9).

2. “wind”: <sup><4112></sup>Acts 2:2 (<sup><3870></sup>Job 37:9). (Cf. **pneuma**, 1 b.)\*

{4158} **podhrhv**, **podhrev**, accusative **podhrhn**, Lachmann’s stereotyped edition; Tdf. edition 7 in <sup><6013></sup>Revelation 1:13; see **arshn** (**pouv**, and **arw** ‘to join together,’ ‘fasten’), “reaching to the feet” (Aeschylus, Euripides, Xenophon, Plutarch, others): **opodhrhv** (namely, **citwn**, <sup><4276></sup>Exodus 25:6; 28:4; 35:8; <sup><3098></sup>Ezekiel 9:3) or **h.podhrhv** (namely, **esqhv**), “a garment reaching to the ankles, coming down to the

feet,” <sup><613></sup>Revelation 1:13 (Sir. 27:8; 45:8; **citwn podhrhv**, Xenophon, Cyril 6, 4, 2; Pausanias, 5, 19, 6; **upoduthv podhrhv**, <sup><287></sup>Exodus 28:27; **enduma podhrhv**, Sap. 18:24; (Josephus, b. j. 5, 5, 7)). (Cf. Trench, sec. I. under the end.)\*

**{4159} poqen**, adverb (from Homer down), “whence”; a. of place, “from what place”: <sup><153></sup>Matthew 15:33; <sup><135></sup>Luke 13:25,27; <sup><118></sup>John 3:8; 6:5; 8:14; 9:29,30; 19:9; <sup><173></sup>Revelation 7:13; “from what condition,” <sup><115></sup>Revelation 2:5. b. of origin or source, equivalent to “from what author or giver”: Matthew 13:(27),54,56; 21:25; <sup><102></sup>Mark 6:2; <sup><117></sup>Luke 20:7; <sup><119></sup>John 2:9; <sup><101></sup>James 4:1; “from what parentage,” <sup><172></sup>John 7:27f (cf. 6:42), see Meyer at the passage, c. of cause, “how is it that? how can it be that?” <sup><104></sup>Mark 8:4; 12:37; <sup><143></sup>Luke 1:43; <sup><148></sup>John 1:48 (49); 4:11.\*

**{4169} poia, poiav, hJ** (cf. Curtius, sec. 387), “herbage, grass”: according to some interpreters formal in <sup><144></sup>James 4:14; but **poia** there is more correctly taken as the feminine of the adjective **poiouv** (which see), “of what sort”. (<sup><122></sup>Jeremiah 2:22; <sup><112></sup>Malachi 3:2; in Greek writings from Homer down.)\*

**{4160} poiiew, poiw**; imperfect 3 person singular **epoiei**, plural 2 person **epoieite**, 3 person **epoioun**; future **poihsu**; 1 aorist **epoihsa**, 3 person plural optative **poihsaian** (<sup><111></sup>Luke 6:11 R G; cf. Winer’s Grammar, sec. 13, 2 d.; (Buttmann, 42 (37))) and **poihsaien** (ibid. L T Tr WH (see WH’s Appendix, p. 167)); perfect **pepoihska**; pluperfect **pepoihskein** without augment (<sup><157></sup>Mark 15:7; see Winer’s Grammar, sec. 12, 9; Buttmann, 33 (29)); middle, present **poioumai**; imperfect **epoioumhn**; future **poihsomai**; 1 aorist **epoihsamhn**; perfect passive participle **pepoihsmenov** (<sup><127></sup>Hebrews 12:27); from Homer down; Hebrew **hc** [; Latin *facio*, that is,

**I.** “to make” (Latin *efficio*),

**1. ti**;

**a.** with the names of the things made, “to produce, construct, form, fashion,” etc.: **antrakian**, <sup><118></sup>John 18:18; **eikona**, <sup><134></sup>Revelation 13:14; **idatia**, <sup><119></sup>Acts 9:39; **naouv**, <sup><124></sup>Acts 19:24; **skhnv**, <sup><174></sup>Matthew 17:4; <sup><105></sup>Mark 9:5; <sup><103></sup>Luke 9:33; **tupouv**, <sup><175></sup>Acts 7:43; **phl on**, <sup><111></sup>John 9:11, 14; **pl asma**, <sup><111></sup>Romans 9:20; according to some interpreters (also

Winer's Grammar, 256 n. 1 (210 n. 2)) **odon poiein**, "to make a path," <sup><4023></sup>Mark 2:23 R G T Tr text WH text (so that the meaning is, that the disciples of Christ made a path for themselves through the standing grain by plucking the heads; see **odopoiw**, at the end. If we adopt this interpretation, we must take the ground that Mark does not give us the true account of the matter, but has sadly corrupted the narrative received from others; (those who do accept it, however, not only lay stress on the almost unvarying lexical usage, but call attention to the fact that the other interpretation (see below) finds the leading idea expressed in the participle — an idiom apparently foreign to the N.T. (see Winer's Grammar, 353 (331)), and to the additional circumstance that Mark introduces the phrase after having already expressed the idea of 'going', and expressed it by substantially the same word (**paraporeuesqai**) which Matthew (12:1) and Luke (6:1) employ and regard as of itself sufficient. On the interpretation of the passage, the alleged 'sad corruption,' etc., see James Morison, Commentary on Mark, 2nd edition, p. 57f; on the other side, Weiss, Marcusevangelium, p. 100). But see just below, under c.). "to create, to produce": of God, as the author of all things, **ti** or **tina**, <sup><4094></sup>Matthew 19:4; <sup><4106></sup>Mark 10:6; <sup><2140></sup>Luke 11:40; <sup><3002></sup>Hebrews 1:2; <sup><4024></sup>Acts 4:24; 7:50; 17:24; <sup><6447></sup>Revelation 14:7; passive, <sup><3277></sup>Hebrews 12:27 (Sap. 1:13; 9:9; 2 Macc. 7:28, and often in the O.T. Apocrypha; for **hc[ ]**; in <sup><0007></sup>Genesis 1:7,16,25, etc.; for **arB**; in <sup><0021></sup>Genesis 1:21,27; 5:1, etc.; also in Greek writings: **genov anqrwpwn**, Hesiod op. 109, etc.; absolutely, **oj poiwn**, the creator, Plato, Tim., p. 76 c.); here belongs also <sup><3022></sup>Hebrews 3:2, on which see Bleek and Lünemann ((cf. below, 2 c. [**b.**])). In imitation of the Hebrew **hc[ ]**; (cf. Winer ('s Simonis (4th edition 1828)), Lex. Hebrew et Chald., p. 754; Gesenius, Thesaurus, ii., p. 1074f) absolutely of men, "to labor, to do work," <sup><4012></sup>Matthew 20:12 (<sup><3029></sup>Ruth 2:19); equivalent to "to be operative, exercise activity," <sup><6335></sup>Revelation 13:5 R<sup>elz</sup>. L T Tr WH (cf. <sup><2712></sup>Daniel 11:28; but others render **poiein** in both these examples "spend, continue," in reference to time; see II. d. below).

**b.** joined to nouns denoting a state or condition, it signifies "to be the author of, to cause": **skandal a**, <sup><5167></sup>Romans 16:17; **eirnhn** (to be the author of harmony), <sup><4025></sup>Ephesians 2:15; <sup><3038></sup>James 3:18; **episustasin** (L T Tr WH **epistasin**), <sup><4242></sup>Acts 24:12; **sustrofhn**, <sup><4232></sup>Acts 23:12; **poiw tini ti**, to bring, afford, a thing to one, <sup><4068></sup>Luke 1:68; <sup><4453></sup>Acts 15:3 (so also Greek writings, as Xenophon, mem. 3, 10, 8 (cf. Liddell and Scott, under the word A. II. 1 a.)).



c. joined to nouns involving the idea of action (or of something which is accomplished by action), so as to form a periphrasis for the verb cognate to the substantive, and thus to express the idea of the verb more forcibly — in which species of periphrasis the Greeks more commonly use the middle (see 3 below, and Winer’s Grammar, 256 (240); (Buttmann, sec. 135, 5)): **monhn poiw para tini**, <sup><6142></sup>John 14:23 (where L T Tr WH **poihsomeqa**; cf. Thucydides 1, 131); **odon**, to make one’s way, go, <sup><4023></sup>Mark 2:23 (where render as follows: “they began, as they went, to pluck the ears”; cf. **poihsai odon autou**, <sup><0778></sup>Judges 17:8; the Greeks say **odon poieisqai**, Herodotus 7, 42; see above, under a.); **pol emon**, <sup><6635></sup>Revelation 13:5 Rec.^elz; with the addition of **meta tinov** (equivalent to **pol emein**), <sup><6107></sup>Revelation 11:7; 12:17; 13:7 (here L omits; WH Tr marginal reading brackets the clause); 19:19 (see **meta**, I. 2 d., p. 403{b}); **ekdikhsin**, <sup><2107></sup>Luke 18:7,8; **tini**, <sup><4172></sup>Acts 7:24, (<sup><3155></sup>Micah 5:15); **enedran**, equivalent to **enedreuw**, to make an ambush, lay wait, <sup><4238></sup>Acts 25:3; **sumboul ion**, equivalent to **sumboul euomai**, to hold a consultation, deliberate, <sup><4016></sup>Mark 3:6 (R G T Tr marginal reading WH marginal reading); <sup><4150></sup>Mark 15:1 (here T WH marginal reading **sumboul ion eJoimasantev**); **sunwmosian**, equivalent to **sunomnumi**, <sup><4233></sup>Acts 23:13 (where L T Tr WH **poihsamenoi** for Rec. **pepoihtotev**; see in 3 below); **krisin**, to execute judgment, <sup><6157></sup>John 5:27; <sup><6115></sup>Jude 1:15. To this head may be referred norms by which the mode or kind of action is more precisely defined; as **dunameiv**, **dunamin**, **poiein**, <sup><4072></sup>Matthew 7:22; 13:58; <sup><4016></sup>Mark 6:5; <sup><4491></sup>Acts 19:11; **thn exousian tinov**, <sup><6312></sup>Revelation 13:12; **ergon** (a notable work), **erga**, of Jesus, <sup><6155></sup>John 5:36,7:3,21; 10:25; 14:10,12; 15:24; **kratov**, <sup><4015></sup>Luke 1:51; **shmeia**, **terata kai shmeia** (<sup><4132></sup>Mark 13:22 Tdf.); <sup><6123></sup>John 2:23; 3:2; 4:54; 6:2,14,30; 7:31; 9:16; 10:41; 11:47; 12:18,37; 20:30; <sup><4422></sup>Acts 2:22; 6:8; 7:36; 8:6; 15:12; <sup><6633></sup>Revelation 13:13,14; 16:14; 19:20; **gaumasia**, <sup><2115></sup>Matthew 21:15; **oša epoeiei**, **epoihsan**, etc., <sup><4018></sup>Mark 3:8; 6:30; <sup><4090></sup>Luke 9:10; in other phrases it is used of marvellous works, <sup><4028></sup>Matthew 9:28; <sup><4423></sup>Luke 4:23; <sup><4045></sup>John 4:45; 7:4; 11:45,46; 21:25 (not Tdf.); <sup><4403></sup>Acts 10:39; 14:11; 21:19; etc.

d. equivalent to “to make ready, to prepare”: **ariston**, <sup><2442></sup>Luke 14:12; **deipnon**, <sup><4021></sup>Mark 6:21; <sup><2446></sup>Luke 14:16; <sup><6172></sup>John 12:2 (**deipnon poieisqai**, Xenophon, Cyril 3, 3, 25); **dochn**, <sup><6159></sup>Luke 5:29; 14:13 (<sup><0208></sup>Genesis 21:8); **gamouv**, <sup><4772></sup>Matthew 22:2 (**gamon**, Tobit 8:19).

e. of things effected by generative force, “to produce, bear, shoot forth”: of trees, vines, grass, etc., **kl adouv**, <sup><4062></sup>Mark 4:32; **karpouv**, <sup><4078></sup>Matthew 3:8, etc., see **karpov**, 1 and 2 a. (<sup><0011></sup>Genesis 1:11, 12; Aristotle, de plant. (1, 4, p. 819b, 31); 2, 10 (829a, 41); Theophrastus, de caus. plant. 4, 11 ((?))); **el aiav**, <sup><5082></sup>James 3:12 (**ton oionon**, of the vine, Josephus, Antiquities 11, 3, 5); of a fountain yielding water, *ibid*.

f. **poiw emautw ti**, “to acquire, to provide a thing for oneself” (*i.e.* for one’s use): **bal antia**, <sup><0273></sup>Luke 12:33; **fil ouv**, <sup><0140></sup>Luke 16:9; without a dative, “to gain”: of tradesmen (like our colloquialism, to make something), <sup><0256></sup>Matthew 25:16 (L Tr WH **ekerdhsen**); <sup><0198></sup>Luke 19:18 (Polybius 2, 62, 12; pecuniam maximam facere, Cicero, Verr. 2, 2, 6).

2. With additions to the accusative which define or limit the idea of making:

a. **ti ek tinov** (genitive of material), “to make a thing out of something,” <sup><0125></sup>John 2:15; 9:6; <sup><0192></sup>Romans 9:21; **kata ti**, according to the pattern of a thing (see **kata**, II. 3 c. [a.]), <sup><0174></sup>Acts 7:41. with the addition, to the accusative of the thing, of an adjective with which the verb so blends that, taken with the adjective, it may be changed into the verb cognate to the adjective: **euqeiav poiein (tav tribouv)**, equivalent to **euqunein**, <sup><0108></sup>Matthew 3:3; <sup><0108></sup>Mark 1:3; <sup><0104></sup>Luke 3:4; **trica leukhn hJmel ainan**, equivalent to **leukainein, mel ainein**, <sup><0135></sup>Matthew 5:36; add, <sup><0129></sup>Acts 12:19; <sup><0123></sup>Hebrews 12:13; <sup><0205></sup>Revelation 21:5.

b. **to iJkanon tini**; see **iJkanov**, a.

c. **poiein tina** with an accusative of the predicate,

[a]. “to (make *i.e.*) render one anything”: **tina ison tini**, <sup><0102></sup>Matthew 20:12; **tina dhl on**, <sup><0157></sup>Matthew 26:73; add, <sup><0126></sup>Matthew 12:16; 28:14; <sup><0102></sup>Mark 3:12; <sup><0151></sup>John 5:11,15; 7:23; 16:2; <sup><0108></sup>Romans 9:28 (R G, Tr marginal reading in brackets); <sup><0107></sup>Hebrews 1:7; <sup><0125></sup>Revelation 12:15; **tinav aJieiv**, to make them fit (qualify them) for fishing, <sup><0109></sup>Matthew 4:19; (**poiwn tauta gnwsta ap’ aiwnov**, <sup><0157></sup>Acts 15:17f, G T Tr WH (see **gnwstov**, and cf. II. a. below)); **ta amfotera ed**, to make the two different things one, <sup><0124></sup>Ephesians 2:14; to change one thing into another, <sup><0113></sup>Matthew 21:13; <sup><0117></sup>Mark 11:17; <sup><0196></sup>Luke 19:46; <sup><0126></sup>John 2:16; 4:46; <sup><0125></sup>1 Corinthians 6:15.

[b]. “to (make *i.e.*) constitute or appoint one anything”: **tina kurion**, <sup><426></sup>Acts 2:36; <sup><650></sup>Revelation 5:10; to this sense some interpreters would refer <sup><802></sup>Hebrews 3:2 also, where after **tw poihsanti auton** they supply from the preceding context **ton apostol on kai arciera k.t.l.** ; but it is more correct to take **poiein** here in the sense of “create” (see 1 a. above); **tina, ida** with the subjunctive “to appoint or ordain one that” etc. <sup><1034></sup>Mark 3:14.

[g]. “to (make, *i.e.*) declare one anything”: <sup><318></sup>John 5:18; 8:53; 10:33; 19:7,12; <sup><310></sup>1 John 1:10; 5:10; **ti** with an accusative of the predicate <sup><1023></sup>Matthew 12:33 (on which see Meyer).

d. with adverbs: **kal wv poiw ti**, <sup><1075></sup>Mark 7:37 (A.V. “do”); **tina exw**, “to put one forth, to lead him out” (German *hinausthun*), <sup><453></sup>Acts 5:34 (Xenophon, Cyril 4, 1, 3).

e. **poiw tina** with an infinitive “to make one do a thing,” <sup><1025></sup>Mark 8:25 (R G L Tr marginal reading); <sup><1134></sup>Luke 5:34; <sup><1060></sup>John 6:10; <sup><4726></sup>Acts 17:26; or “become something,” <sup><4017></sup>Mark 1:17; **tina** followed by **tou** with an infinitive “to cause one to” etc. <sup><412></sup>Acts 3:12 (Winer’s Grammar, 326 (306); Buttmann, sec. 140, 16 [d].); also followed by **ida** (Buttmann, sec. 139, 43; Winer’s Grammar, sec. 44, 8 b. at the end), <sup><8157></sup>John 11:37; <sup><1016></sup>Colossians 4:16; <sup><6315></sup>Revelation 13:15 (here T omits; WH brackets **ida**); 3:9; 13:12,16; (other examples in Sophocles’ Lexicon, under the word, 8).

3. As the active **poiein** (see 1 c. above), so also the middle **poieisqai**, joined to accusatives of abstract nouns forms a periphrasis for the verb cognate to the substantive; and then, while **poiein** signifies “to be the author of a thing” (to cause, bring about, as **poiein pol emon, eirhnhn**), **poieisqai** denotes an action which pertains in some way to the actor (for oneself, among themselves, etc., as **spondav, eirhnhn poieisqai**), or which is done by one with his own resources ((the ‘dynamic’ or ‘subjective’ middle), as **pol emon poieisqai** (“to make, carry on,” war); cf. Passow, under the word, I. 2 a. ii., p. 974f; (Liddell and Scott, under the word, A. II. 4); Krüger, sec. 52, 8, 1; Blume ad Lycurgus, p. 55; (Winer’s Grammar, sec. 38, 5 n.; Buttmann, sec. 135, 5); although this distinction is not always, observed even by the Greeks): **poieisqai monhn** (make our abode), <sup><3142></sup>John 14:23 L T Tr WH (see 1 c. above); **sunwmosian** (Herodian, 7, 4, 7 (3 edition, Bekker); Polybius 1, 70, 6; 6,

13, 4; in the second instance Polybius might more fitly have said **poiein**), <sup><4213></sup>Acts 23:13 L T Tr WH, see 1 c. above; **logon**, to compose a narrative, <sup><400></sup>Acts 1:1; to make account of, regard, (see **logov**, II. 2 (and cf. I. 3 a.)), <sup><4024></sup>Acts 20:24 (T Tr WH, **logou**); **anabol hn** (see **anabol h**), <sup><4257></sup>Acts 25:17; **ekbol hn** (see **ekbol h**, b.), <sup><4278></sup>Acts 27:18; **kopeton** (equivalent to **koptomai**), <sup><4082></sup>Acts 8:2 (here L T Tr WH give the active, cf. Buttmann, sec. 135, 5 n.); **poreian** (equivalent to **poreuomai**), <sup><0132></sup>Luke 13:22 (Xenophon, Cyril 5, 2, 31; anab. 5, 6, 11; Josephus, Vita sections 11 and 52; Plutarch, de solert. anim., p. 971 e.; 2 Macc. 3:8; 12:10); **koinwnian**, to make a contribution among themselves and from their own means, <sup><5156></sup>Romans 15:26; **spoudhn**, <sup><5003></sup>Jude 1:3 (Herodotus 1, 4; 9, 8; Plato, legg. 1, p. 628 e.; Polybius 1, 46, 2 and often; Diodorus 1, 75; Plutarch, puer. educ. 7, 13; others); **auxhsin** (equivalent to **auxanomai**), to make increase, <sup><4016></sup>Ephesians 4:16; **dhesin, dheseiv**, equivalent to **deomai**, to make supplication, <sup><4053></sup>Luke 5:33; <sup><3004></sup>Philippians 1:4; <sup><5401></sup>1 Timothy 2:1; **mneian** (which see); **mnhmh** (which see in b.), <sup><6015></sup>2 Peter 1:15; **pronoian** (equivalent to **pronwumai**), to have regard for, care for, make provision for, **tinov**, <sup><5134></sup>Romans 13:14 (Isocrates paneg. sections 2 and 136 (pp. 52 and 93, Lange edition); Demosthenes, p. 1163, 19; 1429, 8; Polybius 4, 6, 11; Dionysius Halicarnassus, Antiquities 5, 46; Josephus, b. j. 4, 5, 2; Antiquities 5, 7, 9; contra Apion 1, 2, 3; Aelian v. h. 12, 56; others; cf. Kypke, Observations, ii, p. 187); **kaqarison**, <sup><3003></sup>Hebrews 1:3 (<sup><3072></sup>Job 7:21); **bebaion poiesqai ti**, equivalent to **bebaioun**, <sup><6010></sup>2 Peter 1:10.

**II.** “to do” (Latin *ago*), *i.e.* to follow some method in expressing by deeds the feelings and thoughts of the mind;

**a.** universally, with adverbs describing the mode of action: **kal wv**, to act rightly, do well, <sup><0122></sup>Matthew 12:12; <sup><4075></sup>1 Corinthians 7:37,38; <sup><5029></sup>James 2:19; **kal wv poiein** followed by a participle (cf. Buttmann, sec. 144, 15 a.; Winer’s Grammar, sec. 45, 4 a.), <sup><4063></sup>Acts 10:33; <sup><3044></sup>Philippians 4:14; <sup><6019></sup>2 Peter 1:19; <sup><6006></sup>3 John 1:6 (examples from Greek writings are given by Passow, under II. 1 b. vol. ii., p. 977{a}); (Liddell and Scott, under the word, B. I. 3)); **kreisson**, <sup><4078></sup>1 Corinthians 7:38; **fronimwv**, <sup><2168></sup>Luke 16:8; **outw (outwv)**, <sup><4054></sup>Matthew 5:47 (R G); 24:46; <sup><4095></sup>Luke 9:15; 12:43; <sup><3141></sup>John 14:31; <sup><4428></sup>Acts 12:8; <sup><5161></sup>1 Corinthians 16:1; <sup><3022></sup>James 2:12; **wj kaqwv**, <sup><4024></sup>Matthew 1:24; 21:6; 26:19; 28:15; <sup><4054></sup>Luke 9:54 (T Tr text WH omit; Tr marginal reading brackets the clause); <sup><3161></sup>1 Thessalonians

5:11; **wšper**, <sup><4012></sup>Matthew 6:2; **ođoiwv**, <sup><4011></sup>Luke 3:11; 10:37; **wšautwv**, <sup><4015></sup>Matthew 20:5. **kata ti**, <sup><4238></sup>Matthew 23:3; <sup><4027></sup>Luke 2:27; **prov ti**, to do according to a thing (see **prov**, I. 3 f.), <sup><4247></sup>Luke 12:47. with a participle indicating the mode of acting, **agnown epoihsa**, I acted (A.V. “did it”) ignorantly, <sup><4013></sup>1 Timothy 1:13. with the accusative of a thing, and that the accusative of a pronoun: with **ti** indefinite <sup><4011></sup>1 Corinthians 10:31; with **ti** interrogative, <sup><4028></sup>Matthew 12:3; <sup><4025></sup>Mark 2:25; 11:3 (not Lachmann marginal reading); <sup><4022></sup>Luke 3:12,14; 6:2; 10:25; 16:3,4; 18:18; <sup><4025></sup>John 7:51; 11:47, etc.; with a participle added, **ti poieite luontev**; equivalent to **dia ti luete**; <sup><4015></sup>Mark 11:5; **ti poieite kl aiontev**; <sup><4213></sup>Acts 21:13; but differently **ti poihsousi k.t.l.**; *i.e.* what must be thought of the conduct of those who receive baptism? Will they not seem to act foolishly? <sup><4029></sup>1 Corinthians 15:29. **ti perisson**, <sup><4057></sup>Matthew 5:47; with the relative **oj** <sup><4013></sup>Matthew 26:13; <sup><4149></sup>Mark 14:9; <sup><4018></sup>Luke 6:3; <sup><4037></sup>John 13:7; <sup><4112></sup>2 Corinthians 11:12, etc.; **touto**, *i.e.* what has just been said, <sup><4038></sup>Matthew 13:28; <sup><4052></sup>Mark 5:32; <sup><4018></sup>Luke 5:6; 22:19 ((WH reject the passage)); <sup><4071></sup>Romans 7:20; <sup><4125></sup>1 Corinthians 11:25; <sup><4046></sup>1 Timothy 4:16; <sup><4088></sup>Hebrews 6:3; 7:27, etc.; **touto** to be supplied, <sup><4060></sup>Luke 6:10; **auto touto**, <sup><4020></sup>Galatians 2:10; **tauta**, <sup><4233></sup>Matthew 23:23; <sup><4057></sup>Galatians 5:17; <sup><4010></sup>2 Peter 1:10; (**tauta** followed by a predicate adjective <sup><4457></sup>Acts 15:17f, G T Tr WH (according to one construction; cf. R.V. marginal reading, see I. 2 c. [a]. above, and cf. **gnwstov**)); **auta**, <sup><4018></sup>Romans 2:3; <sup><4010></sup>Galatians 3:10. With nouns which denote a command, or some rule of action, **poiw** signifies “to carry out, to execute”; as, **ton nomon**, in classical Greek to make a law, Latin *legem ferre*, of legislators; but in Biblical Greek to do the law, meet its demands, *legi satisfacere*, <sup><4079></sup>John 7:19; <sup><4018></sup>Galatians 5:3, (<sup><4025></sup>Joshua 22:5; <sup><4222></sup>1 Chronicles 22:12; **hc[;hrwDhæ** <sup><4448></sup>2 Chronicles 14:3 (4)); **ta tou nomou**, the things which the law commands, <sup><4014></sup>Romans 2:14; **tav entol av**, <sup><4059></sup>Matthew 5:19; <sup><4012></sup>1 John 5:2 L T Tr WH; <sup><4024></sup>Revelation 22:14 R G; **to qel hma tou qeou**, <sup><4025></sup>Matthew 7:21; 12:50; <sup><4025></sup>Mark 3:35; <sup><4014></sup>John 4:34; 6:38; 7:17; 9:31; <sup><4016></sup>Ephesians 6:6; <sup><4021></sup>Hebrews 13:21; **ta qel hmata thv sarkov**, <sup><4018></sup>Ephesians 2:3; **tav epiqumiav tinov**, <sup><4044></sup>John 8:44; **thn gnwmhn tinov**, <sup><4077></sup>Revelation 17:17; **mian gnwmhn**, to follow one and the same mind (purpose) in acting, *ibid.* R G T Tr WH; **ton logon tou Qeou**, <sup><4021></sup>Luke 8:21; **touv logouv tinov**, <sup><4024></sup>Matthew 7:24, 26; <sup><4067></sup>Luke 6:47,49; **abr oJr oJti** etc. **legei tiv**, <sup><4028></sup>Matthew 23:3; <sup><4066></sup>Luke 6:46; <sup><4015></sup>John 2:5; <sup><4023></sup>Acts 21:23; **aj paraggel lei tiv**, <sup><4034></sup>2 Thessalonians 3:4; **thn proqesin**, <sup><4011></sup>Ephesians

3:11; **ta diatacqenta**, <sup><270></sup>Luke 17:10 (**to prostacqen**, Sophocles Philippians 1010); **oJaiti tiv**, <sup><643></sup>John 14:13f; <sup><483></sup>Ephesians 3:20; **oJ entel letai tiv**, <sup><654></sup>John 15:14; **ta eqh**, <sup><462></sup>Acts 16:21. With nouns describing a plan or course of action, “to perform, accomplish”: **erga**, <sup><485></sup>Titus 3:5; **poiein ta erga tinov**, to do the same works as another, <sup><489></sup>John 8:39,41; **ta prwta erga**, <sup><605></sup>Revelation 2:5; **ta erga tou Qeou**, delivered by God to be performed, <sup><607></sup>John 10:37f; **to ergon**, work committed to me by God, <sup><674></sup>John 17:4; **to ergoi euaggel istou**, to perform what the relations and duties of an evangelist demand, <sup><505></sup>2 Timothy 4:5; **ergon ti**, to commit an evil deed, <sup><482></sup>1 Corinthians 5:2 (T WH Tr marginal reading **praxav**); plural <sup><610></sup>3 John 1:10; **agaqon**, to do good, <sup><096></sup>Matthew 19:16; (<sup><404></sup>Mark 3:4 Tdf.); <sup><681></sup>1 Peter 3:11; **to agaqon**, <sup><633></sup>Romans 13:3; **oJan agaqon**, <sup><408></sup>Ephesians 6:8; **ta agaqa**, <sup><489></sup>John 5:29; **to kal on**, <sup><672></sup>Romans 7:21; <sup><430></sup>2 Corinthians 13:7; <sup><489></sup>Galatians 6:9; <sup><507></sup>James 4:17; **ta aresta tw Qew**, <sup><489></sup>John 8:29; **to areston enwpion tou Qeou**, <sup><822></sup>Hebrews 13:21; <sup><682></sup>1 John 3:22; **ti piston**, to perform something worthy of a Christian (see **pistov**, at the end), <sup><605></sup>3 John 1:5; **thn dikaiosunhn**, <sup><400></sup>Matthew 6:1 (for Rec. **el hemosunhn**); <sup><629></sup>1 John 2:29; 3:7,10 (not Lachmann; <sup><621></sup>Revelation 22:11 G L T Tr WH); **thn al hqelian** (to act uprightly; see **al hqeia**, I. 2 c.), <sup><482></sup>John 3:21; <sup><606></sup>1 John 1:6; **crhstothta**, <sup><482></sup>Romans 3:12; **el eov**, to show oneself merciful, <sup><523></sup>James 2:13; with **meta tinov** added (see **el eov**, **el eouv**, 1 and 2 b.), <sup><407></sup>Luke 1:72; 10:37; **el hemosunhn**, <sup><482></sup>Matthew 6:2f; plural, <sup><405></sup>Acts 9:36; 10:2 (see **el hemosunh**, 1 and 2). “to commit”: **thn amartian**, <sup><484></sup>John 8:34; <sup><604></sup>1 John 3:4,8; **amartian**, <sup><410></sup>2 Corinthians 11:7; <sup><505></sup>James 5:15; <sup><412></sup>1 Peter 2:22; <sup><689></sup>1 John 3:9; **thn anomian**, <sup><434></sup>Matthew 13:41; **amarthma**, <sup><408></sup>1 Corinthians 6:18; **ta mh kaqhkonta**, <sup><608></sup>Romans 1:28; **oJbuk exestin**, <sup><402></sup>Matthew 12:2; <sup><402></sup>Mark 2:24; **axia pl hgwn**; <sup><424></sup>Luke 12:48; **bdel ugma**, <sup><627></sup>Revelation 21:27; **fonon**, <sup><415></sup>Mark 15:7; **yeudov**, <sup><627></sup>Revelation 21:27; 22:15; **kakon**, <sup><473></sup>Matthew 27:23; <sup><4154></sup>Mark 15:14; <sup><422></sup>Luke 23:22; <sup><430></sup>2 Corinthians 13:7; **to kakon**, <sup><634></sup>Romans 13:4; plural **kaka**, <sup><682></sup>1 Peter 3:12; **ta kaka**, <sup><408></sup>Romans 3:8. b. **poiein ti** with the case of a person added;

[a]. with an accusative of the person: **ti poihsu lhsoun**; what shall I do unto Jesus? <sup><472></sup>Matthew 27:22; <sup><4152></sup>Mark 15:12; cf. Winer’s Grammar, 222 (208); (Buttmann, sec. 131, 6; Kühner, sec. 411, 5); Matthiae, sec. 415, 1 a.



[b].; also with an adverb, **eu poiw tina**, to do well *i.e.* show oneself good (kind) to one (see **eu**, under the end), <sup><4147></sup>Mark 14:7 R G; also **kal wv poiw**, <sup><4154></sup>Matthew 5:44 Rec. [b]. with a dative of the person, “to do (a thing) unto” one (to his advantage or disadvantage), rarely so in Greek writings (cf. Winer’s Grammar, and B as above; Kühner, as above Anm. 6): <sup><4172></sup>Matthew 7:12; 18:35; 20:32; 21:40; 25:40,45; <sup><4159></sup>Mark 5:19,20; 10:51; <sup><4149></sup>Luke 1:49; 6:11; 8:39; 18:41; 20:15; <sup><4126></sup>John 9:26; 12:16; 13:12; <sup><4146></sup>Acts 4:16; also with an adverb: **kaqvw**, <sup><4158></sup>Mark 15:8; <sup><4161></sup>Luke 6:31; <sup><4135></sup>John 13:15; **oñoiwv**, <sup><4161></sup>Luke 6:31; **outwv**, <sup><4125></sup>Luke 1:25; 2:48; **wšautwv**, <sup><4126></sup>Matthew 21:36; **kal wv poiēin tini**, <sup><4167></sup>Luke 6:27; **eu**, <sup><4147></sup>Mark 14:7 L Tr WH; **kaka tini**, to do evil to one, <sup><4143></sup>Acts 9:13; **ti**, “what” (namely, **kakon**), <sup><4136></sup>Hebrews 13:6 (according to punctuation of G L T Tr WH); **tauta panta**, all these evils, <sup><4152></sup>John 15:21 R G L marginal reading; **poiēin tini kata ta auta** (L T Tr WH (Rec. **tauta**)), “in the same manner,” <sup><4123></sup>Luke 6:23,26.

[g]. **poiēin ti** with the more remote object added by means of a preposition: **en tini** (German *an einem*), “to do to one,” <sup><4172></sup>Matthew 17:12; <sup><4234></sup>Luke 23:31 (here A.V. ‘in the green tree,’ etc.); also **eiv tina**, unto one, <sup><4152></sup>John 15:21 L text T Tr WH.

c. God is said **poihsai ti meta tinov**, when present with and aiding (see **meta**, I. 2 b. [b].), <sup><4147></sup>Acts 14:27; 15:4.

d. with designations of time (Buttmann, sec. 131, 1), “to pass, spend”:  
**cronon**, <sup><4153></sup>Acts 15:33; 18:23; **mhnaw treiv**, <sup><4118></sup>Acts 20:3; **nucqhmeron**, <sup><4125></sup>2 Corinthians 11:25; **eniaton** or **eniaton eda**, <sup><4143></sup>James 4:13 (Tobit 10:7; Josephus, Antiquities 6, 1, 4 at the end; Stallbaum on Plato, Phileb., p. 50 c., gives examples from Greek writings (and references; cf. also Sophocles’ Lexicon, under the word 9); in the same sense **hc[**; in <sup><4162></sup>Ecclesiastes 6:12 (7:1); and the Latin *facere*: Cicero, ad Att. 5, 20 *Apameae quinque dies morati, ... Iconii decem fecimus*; Seneca, epistles 66 (l. 7, epistle 4, Haase edition), *quamvis autem paucissimos una fecerimus dies*); some interpreters bring in here also <sup><4112></sup>Matthew 20:12 and <sup><4135></sup>Revelation 13:5 Rec. <sup>not elz</sup> L T Tr WH; but on these passages see I. 1 a. above.

e. like the Latin *ago* equivalent to “to celebrate, keep,” with the accusative of a noun designating a feast: **to pasca**, <sup><4168></sup>Matthew 26:18 (<sup><4150></sup>Joshua 5:10; but in <sup><4128></sup>Hebrews 11:28 the language denotes “to make ready,” and



so at the same time “to institute,” the celebration of the passover; German *veranstalten*); **thn eōrthn**, <sup><4182></sup>Acts 18:21 Rec.

**f.** equivalent to (Latin *perficio*) “to perform”: as opposed to **legein**, <sup><4123></sup>Matthew 23:3; to **qel ein**, <sup><4180></sup>2 Corinthians 8:10f; to a promise, <sup><5123></sup>1 Thessalonians 5:24. (Compare: **peripoiew**, **prospoiew**.)

(Synonyms: **poiein**, **prassein**: roughly speaking, **poiein** may be said to answer to the Latin *facere* or the English “do,” **prassein** to *agere* or English “practise”; **poiein** to designate performance, **prassein** intended, earnest, habitual, performance; **poiein** to denote merely productive action, **prassein** definitely directed action; **poiein** to point to an actual result, **prassein** to the scope and character of the result. “In Attic in certain connections the difference between them is great, in others hardly perceptible” (Schmidt); see his *Syn.*, chapter 23, especially sec. 11; cf. Trench, *N.T. Synonyms*, sec. xcvi.; Green, ‘Critical Note’ on <sup><4123></sup>John 5:29; (cf. **prassw**, at the beginning and 2). The words are associated in <sup><4123></sup>John 3:20,21; 5:29; <sup><4181></sup>Acts 26:9, 10; <sup><4132></sup>Romans 1:32; 2:3; 7:15ff; 13:4, etc.)

**{4161} poihma, poihtov, to (poiew)**, “that which has been made; a work”: of the works of God as creator, <sup><4123></sup>Romans 1:20; those **ktisqentev** by God **epi ergoiv agaqoiv** are spoken of as **poihma tou Qeou** (A.V. his “workmanship”), <sup><4120></sup>Ephesians 2:10. (Herodotus, Plato, others; the Septuagint chiefly for **hc [ ]mæ\***)

**{4162} poihsiv, poihsewv, hJ(poiew)**;

**1.** “a making” (Herodotus 3, 22; Thucydides 3, 2; Plato, Demosthenes, others; the Septuagint several times for **hc [ ]mæ**)

**2.** “a doing or performing”: **en th poihsai autou** (“in his doing,” *i.e.*) in the obedience he renders to the law, <sup><5025></sup>James 1:25; add Sir. 19:20 (18).\*

**{4163} poihtv, poihtou, oJ(poiew)**;

**1.** “a maker, producer, author” (Xenophon, Plato, others).

**2.** “a doer, performer” (Vulgate *factor*): **tou nomou**, one who obeys or fulfils the law, <sup><4123></sup>Romans 2:13; <sup><5041></sup>James 4:11; 1 Macc. 2:67 (see **poiew**, II. a.); **ergou**, <sup><5025></sup>James 1:25; **logou**, <sup><5022></sup>James 1:22,23.

3. “a poet”: <sup><4173></sup>Acts 17:28 ((Herodotus 2, 53, etc.), Aristophanes, Xenophon, Plato, Plutarch, others).\*

**{4164} poikil ov, poikil h, poikil on**, from Homer down, “various,” *i.e.* a. “of divers colors, variegated”: the Septuagint b. equivalent to “of divers sorts”: <sup><4024></sup>Matthew 4:24; <sup><4034></sup>Mark 1:34; <sup><4040></sup>Luke 4:40; <sup><5006></sup>2 Timothy 3:6; <sup><5003></sup>Titus 3:3; <sup><3004></sup>Hebrews 2:4; 13:9; <sup><5002></sup>James 1:2; <sup><6006></sup>1 Peter 1:6; 4:10 ((A.V. in the last two examples “manifold”)).\*

**{4165} poimainw**; future **poimanw**; 1 aorist imperative 2 person plural **poimanate** (<sup><4002></sup>1 Peter 5:2); (**poimhn**, which see); from Homer down; the Septuagint for **h[r]**; “to feed, to tend a flock, keep sheep”;

a. properly: <sup><2177></sup>Luke 17:7; **poimhn**, <sup><4007></sup>1 Corinthians 9:7.

b. tropically,

[a]. “to rule, govern”: of rulers, **tina**, <sup><4006></sup>Matthew 2:6; <sup><6027></sup>Revelation 2:27; 12:5; 19:15 (<sup><4002></sup>2 Samuel 5:2; <sup><3006></sup>Micah 5:6 (5); 7:14, etc.; (cf. Winer’s Grammar, 17)) (see **poimhn**, b. at the end); of the overseers (pastors) of the church, <sup><6216></sup>John 21:16; <sup><4008></sup>Acts 20:28; <sup><4001></sup>1 Peter 5:2.

[b]. “to furnish pasturage or food; to nourish”: **eauton**, to cherish one’s body, to serve the body, <sup><6012></sup>Jude 1:12; to supply the requisites for the soul’s needs (R.V. “shall be their shepherd”), <sup><6017></sup>Revelation 7:17. (Synonym: see **boskw**, at the end.)\*

**{4166} poimhn, poimenov, oJ** (akin to the noun **poia**, which see: (or from the root meaning ‘to protect’; cf. Curtius, sec. 372; Fick 1:132)), from Homer down; the Septuagint for **h[ερ]** “a herdsman,” especially “a shepherd”;

a. properly: <sup><4005></sup>Matthew 9:36; 25:32; 26:31; <sup><4054></sup>Mark 6:34; 14:27; <sup><4008></sup>Luke 2:8,15,18,20; <sup><6002></sup>John 10:2,12; in the parable, he to whose care and control others have committed themselves, and whose precepts they follow, <sup><6001></sup>John 10:11, 14.

b. metaphorically, “the presiding officer, manager, director, of any assembly”: so of Christ the Head of the church, <sup><6006></sup>John 10:16; <sup><6025></sup>1 Peter 2:25; <sup><5030></sup>Hebrews 13:20 (of the Jewish Messiah, <sup><5023></sup>Ezekiel 34:23); of the overseers of the Christian assemblies (A.V. “pastors”), <sup><4041></sup>Ephesians 4:11; cf. Ritschl, Entstehung der altkathol. Kirche, edition 2, p. 350f; (Hatch,

Barnpron Lects. for 1880, p. 123f). (Of kings and princes we find **poimenev lawn** in Homer and Hesiod.)\*

**{4167} poimnh, poimnhv, hJ** (contracted from **poimenh**; see **poimhn**) (from Homer (Odyssey 9, 122) on), “a flock (especially) of sheep”: <sup><103></sup>Matthew 26:31; <sup><108></sup>Luke 2:8; <sup><107></sup>1 Corinthians 9:7; tropically (of Christ’s flock *i.e.*) the body of those who follow Jesus as their guide and keeper, <sup><106></sup>John 10:16.\*

**{4168} poimnion, poimniou, to** (contracted from **poimenion**, equivalent to **poimnh**, see **poimhn**; (on the accent cf. Winer’s Grammar, 52; Chandler sec. 313 b.)), “a flock (especially) of sheep”: so of a group of Christ’s disciples, <sup><129></sup>Luke 12:32; of bodies of Christians (churches) presided over by elders (cf. references under the word **poimhn**, b.), <sup><18></sup>Acts 20:28,29; <sup><18></sup>1 Peter 5:3; with a possessive genitive added, **tou Qeou**, <sup><18></sup>1 Peter 5:2, as in <sup><137></sup>Jeremiah 13:17; **tou Cristou**, Clement of Rome, 1 Corinthians 16,1; 44,3; 54,2; 57,2. (Herodotus, Sophicles, Euripides, Plato, Lucian, others; the Septuagint chiefly for **rdJ** and **axq**)\*

**{4169} poiou, poia, poion** (interrogative pronoun, corresponding to the relative **oJou** and the demonstrative **toiou**) (from Homer down), “of what sort or nature” (Latin *qualis*): absolute neuter plural in a direct question, <sup><249></sup>Luke 24:19; with substantives, in direct questions: <sup><18></sup>Matthew 19:18; 21:23; 22:36; <sup><118></sup>Mark 11:28; <sup><162></sup>Luke 6:32-34; <sup><102></sup>John 10:32; <sup><407></sup>Acts 4:7; 7:49; <sup><187></sup>Romans 3:27; <sup><155></sup>1 Corinthians 15:35; <sup><504></sup>James 4:14; <sup><121></sup>1 Peter 2:20; in indirect discourse: <sup><124></sup>Matthew 21:24,27; 24:43; <sup><112></sup>Mark 11:29,33; <sup><179></sup>Luke 12:39; <sup><123></sup>John 12:33; 18:32; 21:19; <sup><234></sup>Acts 23:34; <sup><188></sup>Revelation 3:3; **eiv tina hpoion kairon**, <sup><111></sup>1 Peter 1:11; **poiav** (Rec. **dia poiav**) namely, **odou**, <sup><159></sup>Luke 5:19; cf. Winer’s Grammar, sec. 30, 11; ((also sec. 64, 5); Buttmann, sections 123, 8; 132, 26; cf. Tobit 10:7).

**{4170} pol emew, pol emw;** future **pol emhsw**; 1 aorist **epol emhsa**; (**pol emov**); (from Sophocles and Herodotus down); the Septuagint chiefly for **μj taji**; “to war, carry on war; to fight”: <sup><691></sup>Revelation 19:11; **meta tinov** (on which construction see **meta**, I. 2 d., p. 403{b}), <sup><126></sup>Revelation 2:16; 12:7 (where Rec. **kata**; (cf. on this verse Buttmann, sec. 140, 14 and

under the word **meta** as above)); <sup><6630></sup>Revelation 13:4; 17:14; equivalent to “to wrangle, quarrel,” <sup><5042></sup>James 4:2.\*

**{4171} pol emov pol emou, oJ** (from **PELW, pol ew**, to turn, to range about, whence Latin *pello, bellum*; (but cf. Fick 1:671; Vanicek, 513)) (from Homer down), the Septuagint for **hmj j jni**

1. properly,

a. “war”: <sup><1246></sup>Matthew 24:6; <sup><4137></sup>Mark 13:7; <sup><1431></sup>Luke 14:31; 21:9; <sup><8131></sup>Hebrews 11:31; in imitation of the Hebrew **hc[;hmj j jni** followed by **taor p[ i** (<sup><1142></sup>Genesis 14:2; <sup><6112></sup>Deuteronomy 20:12,20), **pol emon poiein meta tinov**, <sup><6117></sup>Revelation 11:7; 12:17; 13:7 (here L omits; WH Tr marginal reading brackets the clause); 19:19 (cf. **meta**, I. 2 d.).

b. “a fight, a battle” (more precisely **mach**; “in Homer (where Iliad 7, 174 it is used even of single combat) and Hesiod the sense of battle prevails; in Attic that of tear” (Liddell and Scott, under the word); cf. Trench, sec. 86:and (in partial modification) Schmidt, chapter 138, 5 and 6): <sup><648></sup>1 Corinthians 14:8; <sup><8134></sup>Hebrews 11:34; <sup><6107></sup>Revelation 9:7, 9; 12:7; 16:14; 20:8.

2. “a dispute, strife, quarrel”: **pol emoi kai macai**, <sup><5001></sup>James 4:1 (Sophocles El. 219; Plato, *Phaedo*, p. 66 c.).\*

**{4172} pol iv, pol iseww, hJpel omai**, to dwell (or rather denoting originally ‘fullness,’ ‘throng’; allied with Latin *pleo, plebs*, etc.; cf. Curtius, p. 79 and sec. 374; Vanicek, p. 499; (otherwise Fick 1:138))) (from Homer down), the Septuagint chiefly for **ry[ i**, besides for **hrytj r [a** (gate), etc., “a city”;

a. universally, <sup><4123></sup>Matthew 2:23; <sup><4145></sup>Mark 1:45; <sup><4129></sup>Luke 4:29; <sup><6154></sup>John 11:54; <sup><4456></sup>Acts 5:16, and very often in the historical books of the N.T.; **kata thn pol in**, through the city (A.V. “in”; see **kata**, II. 1 a.), <sup><4412></sup>Acts 24:12; **kata pol in, kata pol eiv**, see **kata**, II. 3a. [a], p. 328a; opposed to **kwmai**, <sup><4125></sup>Matthew 9:35; 10:11; <sup><4101></sup>Luke 8:1; 13:22; to **kwmai kai agroï**, <sup><4165></sup>Mark 6:56; **hJdia pol iv**, see **idiov**, 1b., p. 297a; **pol iv** with the genitive of a person “one’s native city,” <sup><4114></sup>Luke 2:4,11; <sup><4144></sup>John 1:44(45); or “the city in which one lives,” <sup><4127></sup>Matthew 22:7; <sup><4129></sup>Luke 4:29; 10:11; <sup><4411></sup>Acts 16:20; <sup><6169></sup>Revelation 16:19; Jerusalem is called, on account of the temple erected there, **pol iv tou megalou**

**basilewv**, *i.e.* in which the great King of Israel, Jehovah, has his abode, <sup><4165></sup>Matthew 5:35; <sup><4970></sup>Psalms 47:2 (48:2), cf. Tobit 13:15; also **agja pol iv** (see **agiov**, 1 a., p. 7a) and **hJgaphmenh**, the beloved of God, <sup><6119></sup>Revelation 20:9. with the genitive of a gentile noun: **Damaskhnwn**, <sup><4713></sup>2 Corinthians 11:32; **Efesiwn**, <sup><4495></sup>Acts 19:35; **twv loudaiwn**, <sup><4251></sup>Luke 23:51; **tou Israhl**, <sup><4003></sup>Matthew 10:23; **Samareitwn**, <sup><4005></sup>Matthew 10:5; with the genitive of a region: **thv Galilaiav**, <sup><4026></sup>Luke 1:26; 4:31; **louda**, of the tribe of Judah, <sup><4019></sup>Luke 1:39; **Lukaoniav**, <sup><4446></sup>Acts 14:6; **Kilikiav**, <sup><4213></sup>Acts 21:39; **thv Samareiav**, <sup><4045></sup>John 4:5; <sup><4485></sup>Acts 8:5. As in classical Greek the proper name of the city is added — either in the nominative case, as **pol iv lopp**, <sup><4416></sup>Acts 11:5; or in the genitive, as **pol iv Sodomwn**, **Gomorrav**, <sup><4016></sup>2 Peter 2:6; **Quateirwn**, <sup><4164></sup>Acts 16:14.

**b.** used of “the heavenly Jerusalem” (see **lðrosol uma**, 2), *i.e.*

[a]. the abode of the blessed, in heaven: <sup><38110></sup>Hebrews 11:10, 16; with **Qeou zwntov** added, <sup><3822></sup>Hebrews 12:22; **hJmel Iousa pol iv**, <sup><3834></sup>Hebrews 13:14.

[b]. in the visions of the Apocalypse it is used of the visible capital of the heavenly kingdom, to come down to earth after the renovation of the world: <sup><6182></sup>Revelation 3:12; 21:14ff; 22:14; **hJpol iv hJagia**, <sup><6219></sup>Revelation 22:19; with **lðrousal hm kainh** added, <sup><6212></sup>Revelation 21:2. c. **pol iv** by metonymy, for “the inhabitants”: <sup><4034></sup>Matthew 8:34; <sup><4421></sup>Acts 14:21; **pasa hJpol iv**, <sup><4210></sup>Matthew 21:10; <sup><4434></sup>Acts 13:44; **hJpol iv oJh**, <sup><4003></sup>Mark 1:33; <sup><4213></sup>Acts 21:30; **pol iv merisqeisa kaq’ eauthv**, <sup><4025></sup>Matthew 12:25.

{4173} **pol itarchv, pol itarcou, oJ** (*i.e.* **oJarcwn twv pol itwn**; see **ekatontarchv**), “a ruler of a city or citizens”: <sup><4476></sup>Acts 17:6, 8. (Boeckh, *Corpus inscriptions Graec.* ii., p. 52f no. 1967 (cf. Boeckh’s note, and *Tdf. Proleg.*, p. 86 note 2); in Greek writings **pol iarcov** was more common.)\*

{4174} **pol iteia, pol iteiv, hJpol iteuw**;

1. “the administration of civil affairs” (Xenophon, *mem.* 3, 9, 15; Aristophanes, Aeschines, Demosthenes (others)).

2. “a state, commonwealth” (2 Macc. 4:11; 8:17; 13:14; Xenophon, Plato, Thucydides (others)): with a genitive of the possessor, **tou Israhl**, spoken of the theocratic or divine commonwealth, <sup><4012></sup>Ephesians 2:12.

**3.** “citizenship, the rights of a citizen” (some make this sense the primary one): <sup><422></sup>Acts 22:28 (3 Macc. 3:21, 23; Herodotus 9, 34; Xenophon, Hell. 1, 1, 26; 1, 2, 10; (4, 4, 6, etc.); Demosthenes, Polybius, Diodorus, Josephus, others).\*

**{4175}** πολιτευμα, πολιτευματος, το (πολιτευω), in Greek writings from Plato down;

**1.** “the administration of civil affairs or of a commonwealth” (R.V. text (Philippians as below) “citizenship”).

**2.** “the constitution of a commonwealth, form of government and the laws by which it is administered”.

**3.** “a state, commonwealth” (so R.V. marginal reading): ἡμῶν, the commonwealth whose citizens we are (see πολις, b.), <sup><513></sup>Philippians 3:20, cf. Meyer and Wiesinger at the passage; of Christians it is said επι γης διατριβουσιν, ἀλλ’ εν ουρανω πολιτευονται, Epist. ad Diogn. c. 5; (των σοφων ψυχα) πατριδα μεν τον ουρανιον χωρον, εν ὃ πολιτευονται, ξενον τον περιγειον εν ὃ παρωκησαν νομιζουσαι, Philo de confus. ling. sec. 17; (γυναικες ... τω της αρετης εγγεγραμμεναι πολιτευματι, de agricult. sec. 17 at the end. Cf. especially Lightfoot on Philippians, the passage cited).\*

**{4176}** πολιτευω: middle (cf. Winer’s Grammar, 260 (244)), present imperative 2 person plural πολιτευεσθε; perfect πεπολιτευμαι; (πολιτης);

**1.** “to be a citizen” (Thucydides, Xenophon, Lysias, Polybius, others).

**2.** “to administer civil affairs, manage the state” (Thucydides, Xenophon).

**3.** “to make or create a citizen” (Diodorus 11, 72); middle

**a.** “to be a citizen”; so in the passages from Philo and the Ep. ad Diogn. cited in πολιτευμα, 3.

**b.** “to behave as a citizen; to avail oneself of or recognize the laws”; so from Thucydides down; in Hellenistic writings “to conduct oneself as pledged to some law of life”: αξιως του ευαγγελιου, <sup><512></sup>Philippians 1:27 (R.V. text “let your manner of life be worthy of” etc.); αξιως του Χριστου, Polycarp, ad Philip. 5, 2; αξιως του Θεου, Clement of Rome, 1 Corinthians 21, 1; ὀσιως, ibid. 6, 1; κατα το καθηκον τω Χριστω, ibid.

3, 4; **meta fobou kai agaphv**, *ibid.* 51, 2; **ennomwv**, Justin Martyr, dialog contra Trypho, c. 67; **hrxamhn pol iteuesqai th Farisaiwn aJresei katakol ouqwn**, Josephus, Vita 2; other phrases are cited by Grimm on 2 Macc. 6:1; **tw Qew**, to live in accordance with the laws of God, <sup><420></sup>Acts 23:1 (A.V. “I have lived” etc.).\*

**{4177} pol ithv, pol itou, oJ(pol iv)**, from Homer down, “a citizen”; *i.e.*

**a.** “the inhabitant of any city or country”: **pol ewv**, <sup><423></sup>Acts 21:39; **thv cwrav ekeinwv**, <sup><255></sup>Luke 15:15.

**b.** the associate of another in citizenship, *i.e.* “a fellow-citizen, fellow-countryman,” (Plato, Apology, p. 37 c.; others): with the genitive of a person, <sup><294></sup>Luke 19:14; <sup><301></sup>Hebrews 8:11 (where Rec. has **ton plhsion**) from <sup><283></sup>Jeremiah 38:34 (<sup><283></sup>Jeremiah 31:34), where it is used for [ **æpas** in <sup><319></sup>Proverbs 11:9,12; 24:43 (28).\*

**{4178} pol lakiv** (from **pol uv, pol la**), adverb (fr. Homer down), “often, frequently”: <sup><175></sup>Matthew 17:15; <sup><404></sup>Mark 5:4; 9:22; <sup><682></sup>John 18:2; <sup><431></sup>Acts 26:11; <sup><513></sup>Romans 1:13; 15:22 L Tr marginal reading; <sup><782></sup>2 Corinthians 8:22; 11:23,26f; <sup><188></sup>Philippians 3:18; <sup><516></sup>2 Timothy 1:16; <sup><307></sup>Hebrews 6:7; 9:25f; 10:11.\*

**{4179} pol I apl asiwn, pol I apl asion**, genitive **pol I apl asionov**, (**pol uv**), “manifold, much more”: <sup><102></sup>Matthew 19:29 L T Tr WH; <sup><280></sup>Luke 18:30. (Polybius, Pint., others; (cf. Buttman, 30 (27)).)\*

**{4184} pol ueuspl agcnov, pol ueuspl agcnon (pol u and euspl agcnov)**, “very tender-hearted, extremely full of pity”: so a few minuscule manuscripts in <sup><511></sup>James 5:11, where others have **pol uspl agcnov**, which see (Ecclesiastical and Byzantine writings.)\*

**{4180} pol ul ogia, pol ul ogiav, hJ(pol ul ogov)**, “much speaking,” (Plautus, Vulgate, *multiloquium*): <sup><187></sup>Matthew 6:7. (<sup><309></sup>Proverbs 10:19; Xenophon, Cyril 1, 4, 3; Plato, legg. 1, p. 641 e.; Aristotle, polit. 4, 10 (p. 1295{a}, 2); Plutarch, educ. puer. 8, 10.)\*

**{4181} pol umerwv (pol umerhv)**, “by many portions”: joined with **pol utropwv**, at many times (Vulgate *multifariam* (or *-rie*)), and in many ways, <sup><300></sup>Hebrews 1:1. (Josephus, Antiquities 8, 3, 9 (variant; Plutarch, mor., p. 537 d., *i.e.* de invid. et od. 5); **ouden dei thv pol umerouv**



**tauthv kai pol utropou moushv te kai aʒmoniav**, Max. Tyr. diss. 37, p. 363; (cf. Winer’s Grammar, 463 (431)).\*

{4182} **pol upoikil ov, pol upoikil on** (**pol uv** and **poikil ov**);

1. “much-variegated; marked with a great variety of colors”: of cloth or a painting; **farea**, Euripides, Iph. T. 1149; **stefanon pol upoikil on anqewn**, Eubulus ap Athen. 15, p. 679 d.

2. “much varied, manifold”: **sofia tou Qeou**, manifesting itself in a great variety of forms, <sup><4180></sup>Ephesians 3:10; Theophil. ad Autol. 1, 6; **orgh**, Sibylline Oracles 8, 120; **logov**, the Orphica, hymn. 61, 4, and by other writings with other nouns.\*

{4183} **pol uv, pol lh** (from an older form **pol l ov**, found in Homer, Hesiod, Pindar), **pol u**; ((cf. Curtius, sec. 375)); the Septuagint chiefly for **bræ** “much”; used

a. of multitude, number, etc., “many, numerous, great”: **ariqmov**, <sup><4121></sup>Acts 11:21; **laov**, <sup><4180></sup>Acts 18:10; **ocl ov**, <sup><4154></sup>Mark 5:24; 6:34; (8:1 L T Tr WH); <sup><4171></sup>Luke 7:11; 8:4; <sup><4182></sup>John 6:2,5; <sup><4170></sup>Revelation 7:9; 19:6, etc.; **pl hqov**, <sup><4107></sup>Mark 3:7f; <sup><4176></sup>Luke 5:6; <sup><4441></sup>Acts 14:1, etc.; equivalent to “abundant, plenteous” (A.V. often “much”), **karpov**, <sup><4124></sup>John 12:24; 15:5,8; **qerismov** (the harvest to be gathered), <sup><4185></sup>Matthew 9:37; <sup><4101></sup>Luke 10:2; **gh**, <sup><4135></sup>Matthew 13:5; <sup><4105></sup>Mark 4:5; **cortov**, <sup><4160></sup>John 6:10; **oinov**, <sup><4188></sup>1 Timothy 3:8; plural **pol loi tel wnai**, <sup><4190></sup>Matthew 9:10; <sup><4105></sup>Mark 2:15; **pol loi profhtai**, <sup><4137></sup>Matthew 13:17; <sup><4104></sup>Luke 10:24; **sofoi**, <sup><4126></sup>1 Corinthians 1:26; **paterev**, <sup><4145></sup>1 Corinthians 4:15; **dunameiv**, <sup><4172></sup>Matthew 7:22; 13:58, etc.; **ocl oi**, <sup><4185></sup>Matthew 4:25; 8:1; 12:15 (but here L T Tr WH omit; Tr brackets **ocl oi**); <sup><4155></sup>Luke 5:15, etc.; **daimonia**, <sup><4103></sup>Mark 1:34; and in many other examples; with participles used substantively, <sup><4186></sup>Matthew 8:16; <sup><4149></sup>1 Corinthians 16:9, etc.; with the article prefixed: **aʒ aʒartiai authv aʒ pol lai**, her sins which are many, <sup><4174></sup>Luke 7:47; **ta pol la grammata**, the great learning with which I see that you are furnished, <sup><4154></sup>Acts 26:24; **oʒpol uv ocl ov**, the great multitude of common people present, <sup><4127></sup>Mark 12:37 (cf. **oʒocl ov pol uv**, <sup><4129></sup>John 12:9 T Tr marginal reading WH; see **ocl ov**, 1). Plural masculine **pol loi**, absolutely and without the article, “many, a large part of mankind”: **pol loi** simply, <sup><4173></sup>Matthew 7:13,22; 20:28; 26:28; <sup><4102></sup>Mark 2:2; 3:10; 10:45; 14:24; <sup><4101></sup>Luke 1:1,14; <sup><4128></sup>Hebrews 9:28, and very often; opposed to **ol igoi**,

<sup><1016></sup>Matthew 20:16 (T WH omit; Tr brackets the clause); **eteroi polloi**,  
<sup><4155></sup>Acts 15:35; **al lai pol lai**, <sup><4154></sup>Mark 15:41; **eterai pol lai**, <sup><4088></sup>Luke  
 8:3; **polloi** followed by a partitive genitive, as **twn Farisaiwn**,  
<sup><1018></sup>Matthew 3:7; add, <sup><4016></sup>Luke 1:16; <sup><4121></sup>John 12:11; <sup><4004></sup>Acts 4:4; 13:43;  
<sup><4721></sup>2 Corinthians 12:21; <sup><4081></sup>Revelation 8:11, etc.; followed by **ek** with a  
 genitive of class, as **polloi ek twn maqhtwn autou**, <sup><4160></sup>John 6:60; add,  
 7:31,40; 10:20; 11:19,45; <sup><4472></sup>Acts 17:12; **polloi ek thv pol eww**,  
<sup><4049></sup>John 4:39. with the article prefixed, **oi polloi**, “the many” (cf.  
 Winer’s Grammar, 110 (105)): those contrasted with **o Jwv** (*i.e.* both with  
 Adam and with Christ), according to the context equivalent to the rest of  
 mankind, <sup><4155></sup>Romans 5:15,19, cf. <sup><4152></sup>Romans 5:12,18; we the (*i.e.* who  
 are) many, <sup><4125></sup>Romans 12:5; <sup><4007></sup>1 Corinthians 10:17; the many whom ye  
 know, <sup><4727></sup>2 Corinthians 2:17; “the many” *i.e.* the most part, the majority,  
<sup><4042></sup>Matthew 24:12; <sup><4003></sup>1 Corinthians 10:33.

**b.** with nouns denoting an action, an emotion, a state, which can be said to  
 have as it were measure, weight, force, intensity, size, continuance, or  
 repetition, “much” equivalent to “great, strong, intense, large”: **agaph**,  
<sup><4004></sup>Ephesians 2:4; **odunh**, <sup><4060></sup>1 Timothy 6:10; **qrhnov, kl auqmov**,  
**odurmov**, <sup><4028></sup>Matthew 2:18; **cara** (Rec. <sup>^</sup>st **cariv**), <sup><5007></sup>Philemon 1:7;  
**epiqumia**, <sup><5127></sup>1 Thessalonians 2:17; **makroqumia**, <sup><4022></sup>Romans 9:22;  
**el eov**, <sup><4008></sup>1 Peter 1:3; **goggusmov**, <sup><4712></sup>John 7:12; **tromov**, <sup><4113></sup>1  
 Corinthians 2:3; **ponov** (Rec. **zhlov**), <sup><5043></sup>Colossians 4:13; **agwn**, <sup><5122></sup>1  
 Thessalonians 2:2; **aqlhsiv**, <sup><5012></sup>Hebrews 10:32; **qliyiv**, <sup><4004></sup>2 Corinthians  
 2:4; <sup><5006></sup>1 Thessalonians 1:6; **kauchsv**, <sup><4004></sup>2 Corinthians 7:4;  
**pepoihsiv**, <sup><4702></sup>2 Corinthians 8:22; **plhroforia**, <sup><5006></sup>1 Thessalonians  
 1:5; **parrhsia**, <sup><4702></sup>2 Corinthians 3:12; 7:4; <sup><5483></sup>1 Timothy 3:13;  
<sup><5008></sup>Philemon 1:8; **parakhsiv**, <sup><4704></sup>2 Corinthians 8:4; **suzthsv** (T WH  
 Tr text **zhthsv**), <sup><4457></sup>Acts 15:7; 28:29 (Rec.); **stasiv**, <sup><4230></sup>Acts 23:10;  
**asitia**, <sup><4721></sup>Acts 27:21; **bia**, <sup><4417></sup>Acts 24:7 (Rec.); **diakonia**, <sup><2100></sup>Luke  
 10:40; **sigh**, deep silence, <sup><4244></sup>Acts 21:40 (Xenophon, Cyril 7, 1, 25);  
**fantasia**, <sup><4253></sup>Acts 25:23; **dunamiv kai doxa**, <sup><4283></sup>Matthew 24:30;  
<sup><4727></sup>Luke 21:27; **misqov**, <sup><4152></sup>Matthew 5:12; <sup><4023></sup>Luke 6:23,35; **eirhnh**,  
<sup><4442></sup>Acts 24:2 (3); **peri ou pol uv hñin oi logov**, about which (but see  
**logov**, I. 3 a.) we have much (in readiness) to say, <sup><5151></sup>Hebrews 5:11  
 (**pol un logon poieisqai peri tinov**, Plato, Phaedo, p. 115{d}; cf. Lex.  
 Plato, iii., p. 148).

c. of time, “much, long”: **pol un cronon**, <sup><4816></sup>John 5:6; **meta cronon pol un**, <sup><4259></sup>Matthew 25:19; **wʽa pol l h**, much time (*i.e.* a large part of the day) is spent (see **wʽa**, 2), <sup><4065></sup>Mark 6:35; **wʽav pol l hv genomenhv** (Tdf. **ginomenhv**), of a late hour of the day, *ibid.* (so **pol l hv wʽav**, Polybius 5, 8, 3; **epi pol l hn wʽan**, Josephus, Antiquities 8, 4, 4; **emacontō ... acri pol l hv wʽav**, Dionysius Halicarnassus, 2, 54); **pol l oiv cronōiv**, for a long time, <sup><4829></sup>Luke 8:29 (**ou pol l w cronw**, Herodian, 1, 6, 24 (8 edition, Bekker); **cronōiv pol l oiv uʽsteron**, Plutarch, Thessalonians 6; (see **cronov**, under the end)); **eiv eth pol l a**, <sup><4219></sup>Luke 12:19; (**ek** or) **apo pol l wn etwn**, <sup><4241></sup>Acts 24:10; <sup><6153></sup>Romans 15:23 (here WH Tr text **apo ilkanwn etwn**); **epi pol u**, (for) a long time, <sup><4816></sup>Acts 28:6; **met’ ou pol u**, not long after (see **meta**, II. 2 b.), <sup><4714></sup>Acts 27:14.

d. Neuter singular **pol u**, “much,” substantively, equivalent to many things: <sup><4228></sup>Luke 12:48; “much,” adverbially, of the mode and degree of an action: **hgaphse**, <sup><4074></sup>Luke 7:47; **pl anasqe**, <sup><4127></sup>Mark 12:27; namely, **wfel ei**, <sup><882></sup>Romans 3:2. **pol l ou** as a genitive of price (from Homer down; cf. Passow, under the word, IV. b. vol. ii., p. 1013a; (cf. Winer’s Grammar, 206 (194))): **praqhnai**, for much, <sup><4819></sup>Matthew 26:9. **en pol l w**, “in (administering) much” (*i.e.* many things), <sup><4160></sup>Luke 16:10; with great labor, great effort, <sup><4829></sup>Acts 26:29 (where L T Tr WH **en megal w** (see **megav**, 1 a. [g])). with a comparative (cf. Winer’s Grammar, sec. 35, 1): **pol u spoudaioteron**, <sup><4822></sup>2 Corinthians 8:22 (in Greek writings from Homer down); **pol l w pleiouv**, many more, <sup><4044></sup>John 4:41; **pol l w** (or **pol u**) **mall on**, see **mall on**, 1 a. following with the article, **to pol u**, German *das Viele* (opposed to **to ol igon**), <sup><4085></sup>2 Corinthians 8:15 (cf. Buttman, 395 (338); Winer’s Grammar, 589 (548)). Plural, **pol l a**

[a]. “many things”; as, **didaskein, l alein**, <sup><4038></sup>Matthew 13:3; <sup><4042></sup>Mark 4:2; 6:34; <sup><4026></sup>John 8:26; 14:30; **papein**, <sup><4021></sup>Matthew 16:21; <sup><4026></sup>Mark 5:26; 9:12; <sup><4022></sup>Luke 9:22, etc., and often in Greek writings from Pindar Ol. 13, 90 down; **poiein**, <sup><4061></sup>Mark 6:20 (T Tr marginal reading WH **aporein**); **praxai**, <sup><4049></sup>Acts 26:9; add as other examples, <sup><4252></sup>Matthew 25:21,23; <sup><4124></sup>Mark 12:41; 15:3; <sup><4062></sup>John 16:12; <sup><4022></sup>2 Corinthians 8:22; <sup><6012></sup>2 John 1:12; <sup><6013></sup>3 John 1:13; **pol l a kai al l a**, <sup><4818></sup>John 20:30. (On the Greek (and Latin) usage which treats the notion of multitude not as something external to a thing and consisting merely in a comparison of it with other things, but as an attribute inhering in the thing itself, and hence, capable of being co-ordinated with another attributive word by means of

**kai** (which see, I. 3), see Kühner, sec. 523, 1 (or on Xenophon, mem. 1, 2, 24); Bäumlein, Partikeln, p. 146; Krüger, sec. 69, 32, 3; Lob. Paral., p. 60; Herm. ad Vig., p. 835; Winer's Grammar, sec. 59, 3 at the end; Buttmann, 362f (311). Cf. Passow, under the word, I. 3 a.; Liddell and Scott, under II. 2.)

[b]. adverbially (cf. Winer's Grammar, 463 (432); Buttmann, sec. 128, 2), "much": Mark (6:20 T Tr marginal reading (?) WH (see **aporew**)); 9:26; <sup><510></sup>Romans 16:6,12 (L brackets the clause); "in many ways," <sup><508></sup>James 3:2; "with many words" (R.V. "much"), with verbs of saying; as, **khrussein**, **parakal ein**, etc., <sup><405></sup>Mark 1:45; 3:12; 5:10,23,43; <sup><612></sup>1 Corinthians 16:12; "many times, often, repeatedly": <sup><494></sup>Matthew 9:14 (R G Tr WH marginal reading) (and often in Greek writings from Homer down; cf. Passow, under the word, V. 1 a. vol. ii., p. 1013{b}); (Liddell and Scott, III. a.); Stallbaum on Plato, Phaedo, p. 61 c.); with the article **pol la**, "for the most part" (R.V. "these many times") (Vulgate *plurimum*), <sup><512></sup>Romans 15:22 (L Tr marginal reading **pol lakiv**) (examples from Greek writings are given by Passow, the passage cited (Liddell and Scott, the passage cited), and by Fritzsche, Ep. ad Romans, iii., p. 281).

{4184} **pol uspl agcnov**, **pol uspl agcnon** (**pol uv**, and **spl agcnon** which see), "full of pity, very kind": <sup><501></sup>James 5:11; Hebrew **rsj ,brajn** the Septuagint **pol uel eov**. (Theodotion Stud., p. 615.)\*

{4185} **pol utel hv**, **pol utel ev** (**pol uv**, and **tel ov** cost) (from Herodotus down), "precious";

a. "requiring great outlay, very costly": <sup><414B></sup>Mark 14:3; <sup><509></sup>1 Timothy 2:9. (Thucydides and following; the Septuagint)

b. "excellent, of surpassing value" (A.V. "of great price"): <sup><408></sup>1 Peter 3:4. ((Plato, others.))\*

{4186} **pol utimov**, **pol utimon** (**pol uv**, **timh**), "very valuable, of great price": <sup><436></sup>Matthew 13:46; 26:7 L T Tr marginal reading; <sup><512B></sup>John 12:3; comparative **pol utimoteron**, <sup><400></sup>1 Peter 1:7, where Rec. **pol u timiwteron**. (Plutarch, Pomp. 5; Herodian, 1, 17, 5 (3 edition, Bekker); Anthol., others.)\*

**{4187} pol utropwv** (from **pol utropov**, in use in various senses from Homer down), adverb, “in many manners”: <sup><300></sup>Hebrews 1:1 ((Philo de incor. mund. sec. 24)); see **pol umerwv**.\*

**{4188} poma** (Attic **pwma**; (cf. Lob. Paralip., p. 425)), **pomatov, to (pinw, pepomai)**, “drink”: <sup><300></sup>1 Corinthians 10:4; <sup><300></sup>Hebrews 9:10.\*

**{4189} ponhria, ponhriav, h[ponhrov)** (from Sophocles down), the Septuagint for [ **ἁ** and **h[r**; “depravity, iniquity, wickedness” ((so A.V. almost uniformly)), “malice”: <sup><1218></sup>Matthew 22:18; <sup><113></sup>Luke 11:39; <sup><122></sup>Romans 1:29; <sup><108></sup>1 Corinthians 5:8; <sup><112></sup>Ephesians 6:12; plural **aj ponhriai** (cf. Winer’s Grammar, sec. 27, 3; Buttmann, sec. 123, 2; R.V. “wickednesses”), evil purposes and desires, <sup><172></sup>Mark 7:22; wicked ways (A.V. “iniquities”), <sup><135></sup>Acts 3:26. (Synonym: see **kakia**, at the end.)\*

**{4190} ponhrov** (on the accent cf. Lob. ad Phryn., p. 3 Götting, Lehre v., Accent, p. 304f; (Chandler sections 404, 405); Lipsius, Grammat. Untersuch., p. 26), **ponhra, ponhron**; comparative **ponhroterov** (<sup><125></sup>Matthew 12:45; <sup><113></sup>Luke 11:26); (**ponew, ponov**); from Hesiod (Homer (ep. 15, 20), Theog.) down; the Septuagint often for [ **ῥᾶ**

**1.** “full of labors, annoyances, hardships”;

**a.** “pressed and harassed by labors”; thus Hercules is called **ponhrotatov kai aristov**, Hesiod fragment 43, 5.

**b.** “bringing toils, annoyances, perils”: (**kairov**, Sir. 51:12); **h[tera ponhra**, of a time full of peril to Christian faith and steadfastness, <sup><156></sup>Ephesians 5:16; 6:13 (so in the plural **h[terai ponhrai** the Epistle of Barnabas 2, 1); causing pain and trouble (A.V. “grievous”), **e[kov**, <sup><112></sup>Revelation 16:2.

**2.** “bad, of a bad nature or condition”;

**a.** in a physical sense: **ofqal mov**, diseased or blind, <sup><163></sup>Matthew 6:23; <sup><1134></sup>Luke 11:34 (**ponhria ofqal mwn**, Plato, Hipp., min., p. 374 d.; the Greeks use **ponhrwv ecein** or **diakeisqai** of the sick; **ek genethv ponhrouv ugieiv pepoihkenai**, Justin Martyr, Apology 1, 22 ((cf. Otto’s note); others take **ponhrov** in Matthew and Luke as above ethically; cf. b. and Meyer on Matt.)); **karpov**, <sup><177></sup>Matthew 7:17f.

**b.** in an ethical sense, “evil, wicked, bad,” etc. (“this use of the word is due to its association with the working (largely the servile) class; not that contempt for labor is thereby expressed, for such words as **ergathv**, **drasthr**, and the like, do not take on this evil sense, which connected itself only with a word expressive of unintermitted toil and carrying no suggestion of results” (cf. Schmidt, chapter 85, sec. 1); see **kakia**, at the end); of persons: <sup><4071></sup>Matthew 7:11; 12:34f; 18:32; 25:26; <sup><4065></sup>Luke 6:45; 11:13; 19:22; <sup><4476></sup>Acts 17:5; <sup><5302></sup>2 Thessalonians 3:2; <sup><5303></sup>2 Timothy 3:13; **genea ponhra**, <sup><4029></sup>Matthew 12:39,45; 16:4; <sup><4213></sup>Luke 11:29; **pneuma ponhron**, an evil spirit (see **pneuma**, 3 c.), <sup><4025></sup>Matthew 12:45; <sup><4072></sup>Luke 7:21; 8:2; 11:26; <sup><4492></sup>Acts 19:12f, 15f; substantively **oj ponhroi**, “the wicked,” bad men, opposed to **oj dikaioi**, <sup><4039></sup>Matthew 13:49; **ponhroi kai agaqoi**, <sup><4055></sup>Matthew 5:45; 22:10; **acaristoi kai ponhroi**, <sup><4065></sup>Luke 6:35; **ton ponhron**, “the wicked man,” *i.e.* the evil-doer spoken of, <sup><4553></sup>1 Corinthians 5:13; **tw ponhrw**, “the evil” man, who injures you, <sup><4059></sup>Matthew 5:39. **o.ponhrov** is used pre-eminently of “the devil, the evil one”: <sup><4057></sup>Matthew 5:37; 6:13; 13:19,38; <sup><42104></sup>Luke 11:4 R L; <sup><4375></sup>John 17:15; <sup><4023></sup>1 John 2:13f; 3:12; 5:18f (on which see **keimai**, 2{c}); <sup><4065></sup>Ephesians 6:16. of things: **aiwn**, <sup><4004></sup>Galatians 1:4; **onoma** (which see 1, p. 447a bottom), <sup><4072></sup>Luke 6:22; **radiourghma**, <sup><4484></sup>Acts 18:14; the heart as a storehouse out of which a man brings forth **ponhra** words is called **qhsaurov ponhrov**, <sup><4025></sup>Matthew 12:35; <sup><4065></sup>Luke 6:45; **suneidhsiv ponhra**, a soul conscious of wickedness (conscious wickedness; see **suneidhsiv**, b. sub at the end), <sup><5302></sup>Hebrews 10:22; **kardia ponhra apistiav**, an evil heart such as is revealed in distrusting (cf. Buttman, sec. 132, 24; Winer’s Grammar, sec. 30, 4), <sup><5302></sup>Hebrews 3:12; **ofqal mov** (which see), <sup><4015></sup>Matthew 20:15; <sup><4072></sup>Mark 7:22; **dialogismoi**, <sup><4059></sup>Matthew 15:19; <sup><5004></sup>James 2:4; **u.ponoiai**, <sup><5004></sup>1 Timothy 6:4; **kauchsiv**; <sup><5006></sup>James 4:16; **rhma**, a reproach, <sup><4051></sup>Matthew 5:11 (R G; others omit **rhma**); **logoi**, <sup><6010></sup>3 John 1:10; **erga**, <sup><4089></sup>John 3:19; 7:7; <sup><4082></sup>1 John 3:12; <sup><6011></sup>2 John 1:11; <sup><5021></sup>Colossians 1:21; **ergon** (according to the context) wrong committed against me, <sup><5008></sup>2 Timothy 4:18; **aitia**, charge of crime, <sup><4558></sup>Acts 25:18 L T Tr marginal reading WH marginal reading The neuter **ponhron**, and **to ponhron**, substantively, “evil, that which is wicked”: **eidov ponhrou** (see **eidov**, 2; (others take **ponhrou** here as an adjective, and bring the example under **eidov**, 1 (R.V. marginal reading “appearance of evil”))), <sup><5302></sup>1 Thessalonians 5:22; <sup><5303></sup>2 Thessalonians 3:3 (where **tou ponhrou** is held by many to be the genitive of the masculine **oj**

**ponhrov**, but cf. Lünemann ad loc.); (**ti ponhron**, <sup><4021></sup>Acts 28:21); opposed to **to agaqon**, <sup><4165></sup>Luke 6:45; <sup><5123></sup>Romans 12:9; plural (Winer's Grammar, sec. 34, 2), <sup><4094></sup>Matthew 9:4; <sup><4189></sup>Luke 3:19; wicked deeds, <sup><4258></sup>Acts 25:18 Tr text WH text; **tauta ta ponhra**, "these evil things" *i.e.* the vices just enumerated, <sup><4073></sup>Mark 7:23.\*

**{4192} ponov, ponou, oJpenomai** (see **penhv**), from Homer down, the Septuagint for **l m[; [yoy]** etc., "labor, toil";

1. equivalent to "great trouble, intense desire": **uper tinov** (genitive of person), <sup><5043></sup>Colossians 4:13 (where Rec. has **zhl on** (cf. Lightfoot at the passage)).

2. "pain": <sup><6600></sup>Revelation 16:10f; 21:4. (Synonym: see **kopov**, at the end.)\*

**{4193} Pontikov, Pontikh, Pontikon (Pontov**, which see), "belonging to Pontus, born in Pontus": <sup><4182></sup>Acts 18:2. ((Herodotus, others.))\*

**{4194} Pontiov, Pontiou, oJ**"Pontius" (a Roman name), the praenomen of Pilate, procurator of Judaea (see **Pilatov**): <sup><4172></sup>Matthew 27:2 (R G L); <sup><4201></sup>Luke 3:1; <sup><4102></sup>Acts 4:27; <sup><5013></sup>1 Timothy 6:13.\*

**{4195} Pontov, Pontou, oJ**"Pontus," a region of eastern Asia Minor, bounded by the Euxine Sea (from which circumstance it took its name), Armenia, Cappadocia, Galatia, Paphlagonia (BB. DD., under the word; Ed. Meyer, *Gesch. d. Königreiches Pontos* (Leip. 1879)): <sup><4112></sup>Acts 2:9; <sup><4001></sup>1 Peter 1:1.\*

**{4196} Popl iov, Popl iou, oJ**"Publius" (a Roman name), the name of a chief magistrate ((Greek **oJprwtov**) but see Dr. Woolsey's addition to the article 'Publius' in B. D. (American edition)) of the island of Melita; nothing more is known of him: <sup><4027></sup>Acts 28:7,8.\*

**{4197} poreia, poreiav, hJporeuw**, from Aeschylus down; the Septuagint for **hkyl hJ**"a journey": <sup><2172></sup>Luke 13:22 (see **poiew**, I. 3); Hebraistically (see **odov**, 2 a.), "a going *i.e.* purpose, pursuit, undertaking": <sup><5011></sup>James 1:11.\*

**{4198} poreuw**: "to lead over, carry over, transfer" (Pindar, Sophocles, Thucydides, Plato, others); middle (from Herodotus down), present **poreuomai**; imperfect **eporeuomhn**; future **poreusomai**; perfect



participle **peporeumenov**; 1 aorist subjunctive 1 person plural **poreuswmeqa** (<sup>3043</sup>James 4:13 Rec.<sup>st</sup> Griesbach); 1 aorist passive **eporeuqhñ**; (**porov** a ford (cf. English “pore” *i.e.* passage through; Curtius, sec. 356; Vanicek, p. 479)); the Septuagint often for **Ēl bæ Ēl bæhī Ēl ye** properly, “to lead oneself across; *i.e.* to take one’s way, betake oneself, set out, depart”;

**a.** properly: **thn odon mou**, to pursue the journey on which one has entered, continue one’s journey (A.V. “go on one’s way”), <sup>488</sup>Acts 8:39; **poreuein** followed by **apo** with a genitive of place, “to depart from,” <sup>1211</sup>Matthew 24:1 (R G); **apo** with a genitive of the person, <sup>4541</sup>Matthew 25:41; <sup>4042</sup>Luke 4:42; **ekeiqen**, <sup>0915</sup>Matthew 19:15; **enteuqen**, <sup>0131</sup>Luke 13:31; followed by **eiv** with an accusative of place, “to go, depart, to some place”: <sup>0121</sup>Matthew 2:20; 17:27; <sup>4162</sup>Mark 16:12; <sup>0131</sup>Luke 1:39; 2:41; 22:39; 24:13; <sup>0375</sup>John 7:35; 8:1; <sup>4011</sup>Acts 1:11,25; 20:1; <sup>6524</sup>Romans 15:24f; <sup>3043</sup>James 4:13, etc.; with an accusative denoting the state: **eiv eirhnhn**, <sup>0171</sup>Luke 7:50; 8:48 (also **en eirhnh**, <sup>4165</sup>Acts 16:36; see **eirhnh**, 3); **eiv qanaton**, <sup>0223</sup>Luke 22:33; followed by **epi** with an accusative of place, <sup>4219</sup>Matthew 22:9; <sup>4085</sup>Acts 8:26; 9:11; **epi** with the accusative of a person <sup>4512</sup>Acts 25:12; **euwv** with a genitive of place, <sup>4223</sup>Acts 23:23; **pou** (which see) for **poi**, <sup>0375</sup>John 7:35; **ou** (see **ou**, II. 11 a.) for **opoi**, <sup>0243</sup>Luke 24:28; <sup>4616</sup>1 Corinthians 16:6; **prov** with the accusative of a person, <sup>4189</sup>Matthew 25:9; 26:14; <sup>0115</sup>Luke 11:5; 15:18; 16:30; <sup>6142</sup>John 14:12,28; 16:28; 20:17; <sup>4273</sup>Acts 27:3; 28:26; **kata thn odon**, <sup>4185</sup>Acts 8:36; **dia** with a genitive of place, <sup>0121</sup>Matthew 12:1; (<sup>4030</sup>Mark 9:30 L text Tr text WH text); the purpose of the journey is indicated by an infinitive: <sup>4188</sup>Matthew 28:8 (9) Rec.; <sup>0113</sup>Luke 2:3; 14:19,31; <sup>6142</sup>John 14:2; by the preposition **epi** with an accusative (cf. **epi**, C. I. 1 f.), <sup>0254</sup>Luke 15:4; followed by **ida**, <sup>6111</sup>John 11:11; by **sun** with a dative of the attendance, <sup>0376</sup>Luke 7:6; <sup>4102</sup>Acts 10:20; 26:13; <sup>6104</sup>1 Corinthians 16:4; **emprosqen tinov**, to go before one, <sup>6104</sup>John 10:4. absolutely equivalent to “to depart, go one’s way”: <sup>4109</sup>Matthew 2:9; 8:9; 11:7; 28:11; <sup>0378</sup>Luke 7:8; 17:19; <sup>4045</sup>John 4:50; 8:11; 14:3; <sup>4121</sup>Acts 5:20; 8:27; 21:5; 22:21, etc.; equivalent to “to be on one’s way, to journey”: (<sup>0182</sup>Luke 8:42 L Tr marginal reading); 9:57; 10:38; 13:33; <sup>4033</sup>Acts 9:3; 22:6. “to enter upon a journey; to go” to do something: <sup>6107</sup>1 Corinthians 10:27; <sup>0167</sup>Luke 10:37. In accordance with the oriental fashion of describing an action circumstantially, the participle **poreuomenov** or **poreuqeiv** is placed before a finite verb which designates some other

action (cf. **anisthmi**, II. 1 c. and **ercomai**, I. 1 a. [a]., p. 250b bottom): <sup><4108></sup>Matthew 2:8; 9:13 (on which cf. the rabbinical phrase **axæmbj** (cf. Schoettgen or Wetstein at the passage)); 11:4; 27:66; 28:7; <sup><4172></sup>Luke 7:22; 9:13,52; 13:32; 14:10; 15:15; 17:14; 22:8; <sup><4189></sup>1 Peter 3:19.

**b.** By a Hebraism, metaphorically,

[a]. “to depart from life”: <sup><4222></sup>Luke 22:22; so **Ēl bæ** <sup><4152></sup>Genesis 15:2; <sup><4301></sup>Psalms 39:14.

[b]. **opisw tinov**, “to follow one, *i.e.* become his adherent” (cf. Buttmann, 184 (160)): <sup><4218></sup>Luke 21:8 (<sup><4022></sup>Judges 2:12; <sup><4110></sup>1 Kings 11:10; Sir. 46:10); “to seek” (cf. English “run after”) “anything,” <sup><4020></sup>2 Peter 2:10.

[g]. “to lead or order one’s life” (see **peripatew**, b. [a]. and **odov**, 2 a.); followed by **en** with a dative of the thing to which one’s life is given up: **en asel geiaiv**, <sup><4043></sup>1 Peter 4:3; **en taiv entol aiv tou kuriou**, <sup><4006></sup>Luke 1:6; **kata tav epiqumiav**, <sup><4028></sup>2 Peter 3:3; <sup><4016></sup>Jude 1:16,18; **taiv odoiv mou**, dative of place (to walk in one’s own ways), to follow one’s moral preferences, <sup><4446></sup>Acts 14:16; **th odw tinov**, to imitate one, to follow his ways, <sup><4011></sup>Jude 1:11; **tw fobw tou kuriou**, <sup><4081></sup>Acts 9:31; see Winer’s Grammar, sec. 31, 9; Buttmann, sec. 133, 22 b.; **upō merimwn**, to lead a life subject to cares, <sup><4184></sup>Luke 8:14, cf. Bornemann at the passage; (Meyer edition Weiss at the passage; yet see **upō**, I. 2 a.; Winer’s Grammar, 369 (346) note; Buttmann, sec. 147, 29; R.V. “as they go on their way they are choked with cares,” etc. Compare: **diaporeuw**, **eisporeuw (mai)**, **ekporeuw (ekporeuomai)**, **enporeuw (enporeuomai)**, **epiporeuw (epiporeuomai)**, **paraporeuw (paraporeuomai)**, **proporeuw**, **prosporeuw (prosporeuomai)**, **sunporeuw (sunporeuomai)**.  
Synonym: see **ercomai**, at the end)

{4199} **porqew**: imperfect **eporqoun**; 1 aorist participle **porqhsav**; (**perqw**, **peporqa**, to lay waste); from Homer down; “to destroy, to overthrow” (R.V. uniformly “to make havock”): **tina**, <sup><4021></sup>Acts 9:21; **thn ekkl hsian**, <sup><4013></sup>Galatians 1:13; **thn pistin**, *ibid.* 23.\*

{4200} **porismov**, **porismou**, **o{porizw** to cause a thing to get on well, to carry forward, to convey, to acquire; middle to bring about or procure for oneself, to gain; from **porov** (cf. **poreuw**)); a. “acquisition, gain” (Sap. 13:19; 14:2; Polybius, Josephus, Plutarch). b. “a source of gain”: <sup><4015></sup>1 Timothy 6:5f (Plutarch Cat. Maj. 25; (Test xii. Patr., test. Isaiah sec. 4)).\*

{4201} **Porkiov**, see **Fhstov**.

{4202} **porneia, porneiav, h(porneuw)**, the Septuagint for **τῷνζτῷ** **τῷνζ] μυνῷνζ]** “fornication” (Vulgate *fornicatio* (and (6612) Revelation 19:2) *prostitutio*)); used a. properly, of illicit sexual intercourse in general (Demosthenes, 403, 27; 433, 25): (4151) Acts 15:20,29; 21:25 (that this meaning must be adopted in these passages will surprise no one who has learned from (4162) 1 Corinthians 6:12ff how leniently converts from among the heathen regarded this vice and how lightly they indulged in it; accordingly, all other interpretations of the term, such as of marriages within the prohibited degrees and the like, are to be rejected); (4123) Romans 1:29 Rec.; (4101) 1 Corinthians 5:1; 6:13,18; 7:2; (4121) 2 Corinthians 12:21; (4103) Ephesians 5:3; (5103) Colossians 3:5; (5103) 1 Thessalonians 4:3; (4121) Revelation 9:21; it is distinguished from **moiceia** in (4159) Matthew 15:19; (4102) Mark 7:21; and (4159) Galatians 5:19 Rec.; used of adultery ((cf. (4102) Hosea 2:2 (4), etc.)), (4159) Matthew 5:32; 19:9. b. In accordance with a form of speech common in the O.T. and among the Jews which represents the close relationship existing between Jehovah and his people under the figure of a marriage (cf. Gesenius, Thesaurus, i., p. 422{a} following), **porneia** is used metaphorically of the worship of idols: (6418) Revelation 14:8; 17:2,4; 18:3; 19:2; **hḡeiv ek porneiav ou gegennhmeqa** (we are not of a people given to idolatry), **ed̄a patera ecomen ton Qeon**, (4184) John 8:41 (**aqeov men o.agonov, pol uqeov de o.ek pornhv, tufl wttwn peri ton al hqh patera kai dia touto pol l ouv anq' edov goneiv ainittomenov**, Philo de mig. Abr. sec. 12; **tekna porneiav**, of idolaters, (4102) Hosea 1:2; (but in John, the passage cited others understand physical descent to be spoken of (cf. Meyer))); of the defilement of idolatry, as incurred by eating the sacrifices offered to idols, (4121) Revelation 2:21.\*

{4203} **porneuw**; 1 aorist **eporneusa**; (**pornov, pornh** which see); the Septuagint for **hnz**; in Greek writings ((Herodotus), Demosthenes, Aeschines, Dio Cassius, Lucian, others)

1. “to prostitute one’s body to the lust of another”. In the Scriptures
2. “to give oneself to unlawful sexual intercourse; to commit fornication” (Vulgate *fornicor*): (4168) 1 Corinthians 6:18; 10:8; (4124) Revelation 2:14,20; (4109) Mark 10:19 WH (rejected) marginal reading).

**3.** by a Hebraism (see **porneia**, b.) metaphorically, “to be given to idolatry, to worship idols”: <sup><1765></sup>1 Chronicles 5:25; <sup><1772></sup>Psalm 72:27 (<sup><1777></sup>Psalm 73:27); <sup><2186></sup>Jeremiah 3:6; <sup><2339></sup>Ezekiel 23:19; <sup><2801></sup>Hosea 9:1, etc.; **meta tinov**, “to permit oneself to be drawn away by another into idolatry,” <sup><6772></sup>Revelation 17:2; Revelation 18.

**{4204} pornh, pornhv, hJ** (from **peraw, pernhmi**, to sell; Curtius, sec. 358), properly “a woman who sells her body for sexual uses” (cf. Xenophon, mem. 1, 6, 13), the Septuagint for **hnmwz**

**1.** properly, “a prostitute, a harlot,” one who yields herself to defilement for the sake of gain (Aristophanes, Demosthenes, others); in the N.T. universally, “any woman indulging in unlawful sexual intercourse, whether for gain or for lust”: <sup><2131></sup>Matthew 21:31f; <sup><2150></sup>Luke 15:30; <sup><4165></sup>1 Corinthians 6:15f; <sup><3131></sup>Hebrews 11:31; <sup><5125></sup>James 2:25.

**2.** Hebraistically (see **porneia**, b. and **porneuw**, 3), metaphorically, “an idolatress”; so of ‘Babylon’ *i.e.* Rome, the chief seat of idolatry: <sup><6771></sup>Revelation 17:1,5, 15f; 19:2.\*

**{4205} pornov, pornou, oJ** (for the etym. see **pornh**), “a man who prostitutes his body to another’s lust for hire, a male prostitute,” ((Aristophanes), Xenophon, Demosthenes, Aeschines, Lucian); universally, “a man who indulges in unlawful sexual intercourse, a fornicator” (Vulgate *fornicator, fornicarius* (<sup><6215></sup>Revelation 22:15 *impudicus*)): <sup><4170></sup>1 Corinthians 5:9-11; 6:9; <sup><4186></sup>Ephesians 5:5; <sup><5110></sup>1 Timothy 1:10; <sup><3216></sup>Hebrews 12:16; 13:4; <sup><6208></sup>Revelation 21:8; 22:15. (Sir. 23:16f.)\*

**{4206} porrw** ((allied with **pro**, Curtius, sec. 380)), adverb (from Plato, Xenophon down), “far, at a distance, a great way off”: <sup><1198></sup>Matthew 15:8; <sup><4076></sup>Mark 7:6; <sup><2142></sup>Luke 14:32 (cf. Winer’s Grammar, sec. 54, 2 a.; Buttman, sec. 129, 11); comparative **porrwterw**, in L Tr WH **porrwteron** ((Polybius, others)), “further”: <sup><2208></sup>Luke 24:28.\*

**{4207} porrwqen (porrw)**, adverb (from Plato on), “from afar, afar off”: <sup><2772></sup>Luke 17:12; <sup><3113></sup>Hebrews 11:13; the Septuagint chiefly for **qwDrme\***

**{4209} porfura, porfurav, hJ** the Septuagint for **ἄμφρῆ**

1. “the purple-fish,” a species of shell-fish or mussel: (Aeschylus, Sophocles), Isocrates, Aristotle, others; add 1 Macc. 4:23, on which see Grimm; (cf. B. D., under the word Colors 1).

2. “a fabric colored with the purple dye, a garment made from purple cloth” (so from Aeschylus down): <4157> Mark 15:17,20; <2169> Luke 16:19; <6174> Revelation 17:4 Rec.; 18:12.\*

**{4210} porfureov, porfurea, porfureon**, in Attic and in the N.T. contracted **porfurouv, porfura, porfuroun (porfura)**, from Homer down, “purple, dyed in purple, made of a purple fabric”: <6192> John 19:2,5; **porfuroun** namely, **enduma** ((Buttmann, 82 (72)); cf. Winer’s Grammar, p. 591 (550)), <6170> Revelation 17:4 (G L T Tr WH); <6686> Revelation 18:16.\*

**{4211} porfuropwl iv, porfuropwl idov, hJ(porfura and pwl ew)**, “a female seller of purple or of fabrics dyed in purple” (Vulgate *purpuraria*): <4164> Acts 16:14. (Photius, Suidas, others.)\*

**{4212} posakiv (posov)**, adverb, “how often”: <4821> Matthew 18:21; 23:37; <2134> Luke 13:34. ((Plato’s epistle, Aristotle, others.))\*

**{4213} posiv, posewv, hJ(pinw)**, from Homer down, “a drinking, drink”: <3165> John 6:55; <5447> Romans 14:17; <5126> Colossians 2:16 (see **brwsiv**).\*

**{4214} posov, posh, poson** ((cf. Curtius, sec. 631), from Aeschylus down, Latin *quantus*), “how great”: <4163> Matthew 6:23; <4711> 2 Corinthians 7:11; **posov cronov**, how great (a space) *i.e.* how long time, <4021> Mark 9:21; neuter “how much,” <2165> Luke 16:5, 7; **posw** (by) “how much,” <4122> Matthew 12:12; **posw mal lon**, <4071> Matthew 7:11; 10:25; <2113> Luke 11:13; 12:24,28; <6112> Romans 11:12, 24; <5016> Philemon 1:16; <3944> Hebrews 9:14; **posw ceironov timwriav**, <5819> Hebrews 10:29; plural “how many”: with nouns, <4154> Matthew 15:34; 16:9f; <4168> Mark 6:38; 8:4,19f; <2157> Luke 15:17; <4211> Acts 21:20; **posa**, how grave, <4173> Matthew 27:13; <4154> Mark 15:4.\*

**{4215} potamov, potamou, oJ** from Homer down, the Septuagint for **rhn**; and **rawj** “a stream, a river”: <4136> Matthew 3:6 L T Tr WH; <4105> Mark 1:5; <4163> Acts 16:13; <7126> 2 Corinthians 11:26 (Winer’s Grammar, sec. 30, 2 a.); <6180> Revelation 8:10; 9:14; 12:15; 16:4,12; 22:1f; equivalent to “a torrent,” <4175> Matthew 7:25,27; <4168> Luke 6:48f; <6125> Revelation 12:15f; plural

figuratively equivalent to the greatest abundance (cf. colloquial English “streams,” “floods”), <4078> John 7:38.\*

**{4216}** **potamoforhtov, potamoforhtou, o(potamov and forew;** like **anemoforhtov** (cf. Winer’s Grammar, 100 (94))), “carried away by a stream” (*i.e.* whelmed, drowned in the waters): <6125> Revelation 12:15. Besides only in Hesychius under the word **apoerse**.\*

**{4217}** **potapov** ((in Dionysius Halicarnassus, Josephus, Philo, others) for the older **podapov** (cf. Lob. Phryn., p. 56f; Rutherford, New Phryn., p. 129; Winer’s Grammar, 24; Curtius, p. 537, 5th edition); according to the Greek grammarians equivalent to **ek poiou dapedou**, “from what region”; according to the conjecture of others equivalent to **pou apo** ((Buttmann, Lexil. 1:126, compares the German *wovon*)), the delta **d** being inserted for the sake of euphony, as in the Latin *prodire, prodesse*; cf. Fritzsche on Mark, p. 554f (still others regard **-dapov** merely as an ending; cf. Apollonius Dyscolus, Buttmann’s edition, the index under the word)), **potaph, potapon;**

1. “from what country, race, or tribe”? so from Aeschylus down.

2. from Demosth. down also equivalent to **poiouv**, “of what sort or quality”? (what manner of?): absolutely of persons, <1027> Matthew 8:27; <6181> 2 Peter 3:11; with a person noun, <4079> Luke 7:39; with names of things, <4131> Mark 13:1; <4019> Luke 1:29; <4081> 1 John 3:1.\*

**{4219}** **pote** (Curtius, sec. 631), direct interrogative adverb, from Homer down, “when? at what time?” <1257> Matthew 25:37-39,44; <2207> Luke 21:7; <4165> John 6:25; loosely used (as sometimes even by Attic wrk.) for the relative **opote** in indirect questions (Winer’s Grammar, 510 (475)): <1248> Matthew 24:3; <4134> Mark 13:4,33,35; <2126> Luke 12:36; 17:20. **ewv pote**, “how long”? in direct questions (cf. Winer’s Grammar, sec. 54, 6 at the end; Buttmann, sec. 146, 4): <1077> Matthew 17:17; <4099> Mark 9:19; <4341> Luke 9:41; <4308> John 10:24; <6160> Revelation 6:10.\*

**{4218}** **pote**, an enclitic particle, from Homer down;

1. “once, *i.e.* at some time or other, formerly, aforesaid”; a. of the Past: <4093> John 9:13; <4709> Romans 7:9; 11:30; <4013> Galatians 1:13,23 (cf. Winer’s Grammar, sec. 15, 7); <4082> Ephesians 2:2f,11,13; 5:8; <5022> Colossians 1:21; 3:7; <5115> 1 Thessalonians 2:5; <4088> Titus 3:3; <5011> Philemon 1:11; <4120> 1 Peter

2:10; 3:5,20; **hdh pote**, “now at length,” <sup><4040></sup>Philippians 4:10. b. of the future: <sup><4220></sup>Luke 22:32; **hdh pote**, “now at length,” <sup><6010></sup>Romans 1:10.

2. “ever”: after a negative, **oudeiv pote**, <sup><4050></sup>Ephesians 5:29 (Buttmann, 202 (175).); **ou ... pote**, <sup><6021></sup>2 Peter 1:21; **mh pote** (see **mh pote**); after **ou mh** with the aorist subjunctive <sup><6010></sup>2 Peter 1:10; in a question, **tiv pote**, <sup><4907></sup>1 Corinthians 9:7; <sup><8006></sup>Hebrews 1:5,13; **ofoioi pote**, “whatsoever,” <sup><8006></sup>Galatians 2:6 (but some would render **pote** here “formerly, once”; cf. Lightfoot ad loc.).\*

{4220} **poterov, potera, poteron** (from Homer down), “which of two”; **poteron ... hJutrum ... an**, “whether ... or” (Winer’s Grammar, sec. 57, 1 b.; Buttmann, 250 (215)); <sup><4077></sup>John 7:17.\*

{4221} **pothrion, pothriou, to** (diminutive of **pothr**), “a cup, a drinking vessel”; a. properly: <sup><4235></sup>Matthew 23:25f; 26:27; <sup><4070></sup>Mark 7:4,8 (T WH omit; Tr brackets the verse); <sup><4423></sup>Mark 14:23; <sup><4113></sup>Luke 11:39; 22:17,20; <sup><4125></sup>1 Corinthians 11:25; <sup><6670></sup>Revelation 17:4; **pinein ek tou pothriou**, <sup><4112></sup>1 Corinthians 11:28; **to pothrion thv eul ogiasv** (see **eul ogia**, 4), <sup><6006></sup>1 Corinthians 10:16; with a genitive of the thing with which the cup is filled: **yucrou**, <sup><4002></sup>Matthew 10:42; **udatov**, <sup><4094></sup>Mark 9:41; by metonymy, of the container for the contained, the contents of the cup, what is offered to be drunk, <sup><4221></sup>Luke 22:20b ((WH reject the passage) cf. Winer’s 635f (589f)); <sup><4125></sup>1 Corinthians 11:25f; **to pothrion tinov**, genitive of the person giving the entertainment (cf. Rückert, Abendmahl, p. 217f): **pinein**, <sup><46021></sup>1 Corinthians 10:21 (cf. Winer’s Grammar, 189 (178)); 11:27 (cf. Winer’s Grammar, 411 (410)). b. By a figure common to Hebrew, Arabic, Syriac, and not unknown to Latin writers, one’s lot or experience, whether joyous or adverse, divine appointments, whether favorable or unfavorable, are likened to a cup which God presents one to drink (cf. Winer’s Grammar, 32): so of prosperity, <sup><1935></sup>Psalms 15:5 (<sup><1946></sup>Psalms 16:5); <sup><1925></sup>Psalms 22:5 (<sup><1925></sup>Psalms 23:5); <sup><1953></sup>Psalms 115:13 (<sup><1963></sup>Psalms 116:13); of adversity, <sup><1906></sup>Psalms 10:6 (<sup><1906></sup>Psalms 11:6); <sup><1949></sup>Psalms 74:9 (<sup><1959></sup>Psalms 75:9); <sup><2517></sup>Isaiah 51:17,22. In the N.T. of the bitter lot (the sufferings) of Christ: <sup><4059></sup>Matthew 26:39,42 Rec.; <sup><4146></sup>Mark 14:36; <sup><4220></sup>Luke 22:42; <sup><4881></sup>John 18:11; **pinein to pothrion mou** or **oJgw pinw**, to undergo the same calamities which I undergo, <sup><4072></sup>Matthew 20:22,23; <sup><4108></sup>Mark 10:38,39 (Plautus Cas. 5, 2, 53 (50) ut senex hoc eodem poculo quod ego bibi biberet, *i.e.* that he might be treated as harshly as I was); used of the divine penalties: <sup><6640></sup>Revelation 14:10; 16:19; 18:6. ((Alcaeus,



Sappho), Herodotus, Ctesias (401 B. C.), Aristophanes, Lucian, others; the Septuagint for **swq**.)\*

**{4222}** **potizw**; imperfect **epotizon**; 1 aorist **epotisa**; perfect **pepotika** (<sup>648</sup>Revelation 14:8); 1 aorist passive **epotisqhn**; (**potov**); from (Hippocrates), Xenophon, Plato down; the Septuagint for **hqvji** “to give to drink, to furnish drink,” (Vulgate in <sup>623</sup>1 Corinthians 12:13 and <sup>648</sup>Revelation 14:8 *poto* (but in Revelation, the passage cited Tdf. gives *potiono*; A.V. “to make to drink”)): **tina**, (<sup>155</sup>Matthew 25:35,37,42; 27:48; <sup>156</sup>Mark 15:36; <sup>135</sup>Luke 13:15; <sup>121</sup>Romans 12:20; **tina ti**, to offer one anything to drink (Winer’s Grammar, sec. 32, 4 a.; (Buttmann, sec. 131, 6)): <sup>102</sup>Matthew 10:42; <sup>104</sup>Mark 9:41, and often in the Septuagint; in figurative discourse **potizein tina gal a**, to give one teaching easy to be apprehended, <sup>112</sup>1 Corinthians 3:2 (where by zeugma **ou brwma** is added; (cf. Winer’s Grammar, sec. 66, 2 e.; Buttmann, sec. 151, 30; A.V. “I have fed you with milk,” etc.)); **tina ek tou oinou**, <sup>648</sup>Revelation 14:8 (see **oinov**, b. and **qumov**, 2); equivalent to “to water, irrigate” (plants, fields, etc.): <sup>116</sup>1 Corinthians 3:6-8 (Xenophon, symp. 2, 25; Lucian, Athen., Geoponica, (Strabo, Philo); the Septuagint (<sup>130</sup>Genesis 13:10); <sup>670</sup>Ezekiel 17:7); metaphorically, “to imbue, saturate,” **tina**, one’s mind, with the addition of an accusative of the thing, **ed pneuma**, in the passive, <sup>628</sup>1 Corinthians 12:18 L T Tr WH (Winer’s Grammar, sec. 32, 5; Buttmann, sec. 134, 5); **eiv ed pneuma**, that we might be united into one body which is imbued with one spirit, *ibid.* R G (**tina pneumatikatanuxeww**, <sup>390</sup>Isaiah 29:10 (cf. Sir. 15:3)).\*

**{4223}** **Potiol oi, Potiol wn, oj**, “Puteoli,” a city of Campania in Italy, situated on the Bay of Naples, now called Pozzuoli: <sup>403</sup>Acts 28:13. (Cf. Lewin, St. Paul, ii. 218ff; Smith, Dict. of Geog. under the word.)\*

**{4224}** **potov, potou, oj(POW** (cf. **pinw**)), “a drinking, carousing”: <sup>1048</sup>1 Peter 4:3. (Xenophon, Plato, Demosthenes, Josephus, Plutarch, Aelian, others; the Septuagint for **hTyji**)\*

**{4226}** **pou** (cf. Curtius, sec. 631), an interrogative adverb, from Homer down, the Septuagint for **hyanma; yaæ** “where? in what place?” a. in direct questions: <sup>112</sup>Matthew 2:2; 26:17; <sup>142</sup>Mark 14:12,14; <sup>177</sup>Luke 17:17,37; 22:9,11; <sup>103</sup>John 1:38(39); 7:11; 8:10,19; 9:12; 11:34; **pou estin** ((**estin** sometimes unexpressed)), in questions indicating that a

person or thing is gone, or cannot be found, is equivalent to “it is nowhere, does not exist”: <sup><4185></sup>Luke 8:25; <sup><4187></sup>Romans 3:27; <sup><4121></sup>1 Corinthians 1:20; 12:17,19; 15:55; <sup><4045></sup>Galatians 4:15 L T Tr WH; <sup><4104></sup>2 Peter 3:4; **pou faneitai** (A.V. “where shall ... appear”) equivalent to there will be no place for him, <sup><4048></sup>1 Peter 4:18. b. in indirect questions, for the relative **opou** (cf. Winer’s Grammar, sec. 57, 2 at the end): followed by the indicative, <sup><4104></sup>Matthew 2:4; <sup><4154></sup>Mark 15:47; <sup><4103></sup>John 1:39 (40); 11:57; 20:2,13,15; <sup><4123></sup>Revelation 2:13 (cf. Winer’s Grammar, 612 (569)); followed by the subjunctive, <sup><4183></sup>Matthew 8:20; <sup><4188></sup>Luke 9:58; 12:17. c. joined to verbs of going or coming, for **poi** in direct question (cf. our colloquial, “where” for “whither”; see Winer’s Grammar, sec. 54, 7; Buttmann, 71 (62)): <sup><4175></sup>John 7:35 (cf. Winer’s Grammar, 300 (281); Buttmann, 358 (307)); 13:36; 16:5; in indirect question, followed by the indicative: <sup><4188></sup>John 3:8; 8:14; 12:35; 14:5; <sup><4108></sup>Hebrews 11:8; <sup><4121></sup>1 John 2:11.\*

**{4225} pou**, an enclitic particle, from Homer down;

1. “somewhere”: <sup><4106></sup>Hebrews 2:6; 4:4.

2. it has a limiting force, “nearly”; with numerals “somewhere about, about” (Herodotus 1,119; 7, 22; Pausanias, 8, 11, 2; Herodian, 7, 5, 3 (2 edition, Bekker); Aelian v. h. 13, 4; others): <sup><4109></sup>Romans 4:19.\*

**{4227} Poudhv** (Buttmann, 17 (15)), “Pudens,” proper name of a Christian mentioned in <sup><4121></sup>2 Timothy 4:21. Cf. Lipsius, *Chronologie d. römisch. Bischöfe* (1869), p. 146; (B. D., under the word, also (American edition) under the word Claudia; *Bib. Sacr. for 1875*, p. 174ff; *Plumptre in the ‘Bible Educator’* iii., 245 and in *Ellicott’s ‘New Testament Commentary’* ii, p. 186f).\*

**{4228} pouv** (not **pouv**, see Lob. ad Phryn., p. 765; Götting, *Accentl.*, p. 244; (Chandler, *Greek Accentuation*, sec. 566); Winer’s Grammar, sec. 6, 1 d.; Lipsius, *Gram. Untersuch.*, p. 48), **podov, oJ** (allied with **pedon, peza**, Latin *pes*, etc.; Curtius, sec. 291; Vanicek, p. 473), dative plural **posin**, from Homer down, Hebrew **l gr**; “a foot,” both of men and of beasts: <sup><4106></sup>Matthew 4:6; 7:6; 22:13; <sup><4105></sup>Mark 9:45; <sup><4179></sup>Luke 1:79; <sup><4144></sup>John 11:44; <sup><4105></sup>Acts 7:5; <sup><4125></sup>1 Corinthians 12:15; <sup><4102></sup>Revelation 10:2, and often. From the oriental practice of placing the foot upon the vanquished (<sup><4103></sup>Joshua 10:24), come the follow expressions: **upo touv podav**

**suntribein** ((which see) **tina**, <sup><5160></sup>Romans 16:20; **uḗotassein tina**, <sup><6157></sup>1 Corinthians 15:27; <sup><4012></sup>Ephesians 1:22; <sup><3018></sup>Hebrews 2:8; **tigenai**, <sup><6155></sup>1 Corinthians 15:25; **tigenai tina uḗokatw twn podwn**, <sup><1244></sup>Matthew 22:44 L T Tr WH; **uḗopodion twn podwn**, <sup><1244></sup>Matthew 22:44 R G; <sup><4126></sup>Mark 12:36 (here WH **uḗokatw twn podwn**); <sup><2216></sup>Luke 20:43; <sup><4125></sup>Acts 2:35; <sup><3013></sup>Hebrews 1:13; 10:13; disciples listening to their teacher's instruction are said **para** (or **prov**) **touv podav tinov kaqhsqai** or **parakaqisai**, <sup><2019></sup>Luke 10:39; <sup><4218></sup>Acts 22:3, cf. <sup><4855></sup>Luke 8:35; to lay a thing **para** (or **prov**) **touv podav tinov** is used of those who consign it to his power and care, <sup><4050></sup>Matthew 15:30; <sup><4065></sup>Acts 4:35,37; 5:2; 7:58. In saluting, paying homage, supplicating, etc., persons are said **prov touv podav tinov piptein** or **prospiptein**: <sup><4062></sup>Mark 5:22; 7:25; <sup><4841></sup>Luke 8:41; 17:16 **para**; <sup><6017></sup>Revelation 1:17; **eiv touv podav tinov**, <sup><4062></sup>Matthew 18:29 (Rec.); <sup><6112></sup>John 11:32 (here T Tr WH **prov**); **piptein emprosqen twn podwn tinov**, <sup><6910></sup>Revelation 19:10; **proskunein emprosqen** (or **enwpion**) **twn podwn tinov**, <sup><6119></sup>Revelation 3:9; 22:8; **peswn epi touv podav**, <sup><4125></sup>Acts 10:25. By a poetic usage that member of the body which is the chief organ or instrument in any given action is put for the man himself (see **gl wssa**, 1); thus **oj podev tinov** is used for the man in motion: <sup><4079></sup>Luke 1:79 (<sup><4980></sup>Psalm 118:101 (<sup><4990></sup>Psalm 119:101); <sup><4819></sup>Acts 5:9; <sup><6165></sup>Romans 3:15; 10:15; <sup><3123></sup>Hebrews 12:13.

**{4229} pragma, pragmatov, to (prassw)**, from (Pindar), Aeschylus, Herodotus down, the Septuagint chiefly for **rbD**;

**a.** “that which has been done, a deed, an accomplished fact”: <sup><4100></sup>Luke 1:1; <sup><4819></sup>Acts 5:4; <sup><6071></sup>2 Corinthians 7:11; <sup><3068></sup>Hebrews 6:18.

**b.** “what is doing or being accomplished”: <sup><5166></sup>James 3:16; specifically, “business” (commercial transaction), <sup><5016></sup>1 Thessalonians 4:6 (so Winer's Grammar, 115 (109); others refer this example to c. and render “in the matter” (spoken of, or conventionally understood; cf. Green, Gram., p. 26f)).

**c.** “a matter” (in question), “affair”: <sup><4889></sup>Matthew 18:19; <sup><5162></sup>Romans 16:2; specifically, in a forensic sense, “a matter at law, case, suit” (Xenophon, mem. 2, 9, 1; Demosthenes, 1120, 26; Josephus, Antiquities 14, 10, 17): **pragma ecein prov tina** (A.V. “having a matter against,” etc.), <sup><4011></sup>1 Corinthians 6:1. **d.** “that which is or exists, a thing”: <sup><3100></sup>Hebrews 10:1; **pragmata ou bl epomena**, <sup><3100></sup>Hebrews 11:1 (see **el pizw**).\*,

**{4230} pragmateia** (T WH **pragmatia**; see Iota), **pragmateiav, hj** (**pragmateuomai**), prosecution of any affair; “business, occupation”: plural with the addition of **tou biou**, pursuits and occupations pertaining to civil life, opposed to warfare (A.V. “the affairs of this life”), <sup><3814></sup>2 Timothy 2:4 (In the same and other senses in Greek writings from (Hippocrates), Xenophon, Plato down.)\*

**{4231} pragmateuomai**: 1 aorist middle imperative 2 person plural **pragmateusasqe**; (**pragma**); in Greek prose writings from Herodotus down; “to be occupied in anything; to carry on a business”; specifically, “to carry on the business of a banker or trader” (Plutarch, Sull. 17; Cat. min. 59): <sup><2913></sup>Luke 19:13 (here WH text reads the infinitive (see their Introductory sec. 404); R.V. “trade”. Compare: **diapragmateuomai**.)\*

**{4232} praitwrion, praitwriou, to**, a Latin word, *praetorium* (neuter of the adjective *praetorius* used substantively); the word denotes

1. ‘headquarters’ in a Roman camp, “the tent of the commander-in-chief”.
2. “the palace in which the governor or procurator of a province resided,” to which use the Romans were accustomed to appropriate the palaces already existing, and formerly dwelt in by the kings or princes (at Syracuse “illa domus praetoria, quae regis Hieronis fuit,” Cicero, Verr. 2:5, 12, 30); at Jerusalem it was that magnificent palace which Herod the Great had built for himself, and which the Roman procurators seem to have occupied whenever they came from Caesarea to Jerusalem to transact public business: <sup><1277></sup>Matthew 27:27; <sup><1516></sup>Mark 15:16; <sup><5833></sup>John 18:28,33; 19:9; cf. Philo, leg. ad Gaium, sec. 38; Josephus, b. j. 2, 14, 8; also the one at Caesarea, <sup><4235></sup>Acts 23:35. Cf. Keim, iii, p. 359f. (English translation, vi., p. 79; B. D. under the word Praetorium).
3. “the camp of praetorian soldiers” established by Tiberius (Suetonius 37): <sup><1013></sup>Philippians 1:13. Cf. Winer’s RWB, under the word Richthaus; (Lightfoot’s Commentary on Philippians, pp. 99ff) rejects, as destitute of evidence, the various attempts to give a local sense to the word in Philippians, the passage cited, and vindicates the meaning “praetorian guard” (so R.V.).\*

**{4233} praktwr, praktorov, oJprassw**);

1. “one who does anything, a doer” (Sophocles).

2. “one who does the work of inflicting punishment or taking vengeance; especially the avenger of a murder (Aeschylus, Sophocles); the exactor of a pecuniary fine” ((Antiphon), Demosthenes, others); “an officer of justice of the tower order whose business it is to inflict punishment”: <sup><0123></sup>Luke 12:58.\*

**{4234} praxiv, praxewv, hJprassw**), from Homer down;

a. “a doing, a mode of acting; a deed, act, transaction”: universally, **praxeiv twv apostol wn** (Griesbach; Rec. inserts **ajiwn**, L Tr WH omit **twv**, Tdf. has simply **praxeiv**), “the doings of” (*i.e.* things done by) “the apostles,” in the inscription of the Acts; singular in an ethical sense: both good and bad, <sup><0627></sup>Matthew 16:27; in a bad sense, equivalent to wicked deed, “crime,” <sup><0251></sup>Luke 23:51; plural “wicked doings” (cf. our practices *i.e.* “trickery”; often so by Polybius): <sup><0498></sup>Acts 19:18; <sup><0883></sup>Romans 8:13; <sup><0089></sup>Colossians 3:9; (with **kakh** added, as Ev. Nicod. 1 **hsouv eqerapeuse daimonizomenouv apo praxewn kakwn**).

b. “a thing to be done, business” (A.V. “office”) (Xenophon, mem. 2, 1, 6): <sup><0124></sup>Romans 12:4.\*

**{4235} praov** (so R G in <sup><0112></sup>Matthew 11:29; on the iota subscript, cf. Lob. ad Phryn., p. 403f; Alexander Buttman (1873) *Ausf. Spr. sec. 64, 2 i.*, p. 255; (Lipsius, *Gramm. Untersuch.*, p. 7f; cf. Winer’s *Grammar*, sec. 5, 4 d. and p. 45 (44))) or **praov, praa, praou**, and **prauv** (L T Tr WH, so R G in <sup><0215></sup>Matthew 21:5 (4); (cf. Tdf. *Proleg.*, p. 82)), **praeia, prau**, genitive **praeuw** T Tr WH for the common form **praeov** (so Lachmann; **praeov** R G), see **baqewv** (cf. Buttman, 26 (23)), plural **praeiv** L T Tr WH, **praeiv** R G; from Homer down; “gentle, mild, meek”: <sup><0115></sup>Matthew 5:5(4); 11:29; 21:5; <sup><0084></sup>1 Peter 3:4; the Septuagint several times for **wn[ ]**; and **yn[ ]**; (Cf. Schmidt, chapter 98, 2; Trench, sec. xlii.; Clement of Alexandria, *strom.* 4, 6, 36.)\*

**{4236} praothv** (Rec. and Griesbach (except in <sup><0021></sup>James 1:21; 3:13; <sup><0115></sup>1 Peter 3:15); see the preceding word), **praothv** (so Lachmann), and according to a later form **prauthv** (so R and G, but with the iota subscript under the alpha **a**, in <sup><0021></sup>James 1:21; 3:13; <sup><0115></sup>1 Peter 3:15; Lachmann everywhere except in <sup><0811></sup>Galatians 6:1; <sup><0042></sup>Ephesians 4:2; Treg. everywhere (except in <sup><0701></sup>2 Corinthians 10:1; <sup><0823></sup>Galatians 5:23 (22); 6:1; <sup><0042></sup>Ephesians 4:2), T WH everywhere; cf. B. 26f (23f)), **praothtov, hJ**

“gentleness, mildness, meekness”: <sup><402></sup>1 Corinthians 4:21; <sup><470></sup>2 Corinthians 10:1; <sup><452></sup>Galatians 5:23 (22); 6:1; <sup><502></sup>Colossians 3:12; <sup><402></sup>Ephesians 4:2; <sup><481></sup>1 Timothy 6:11 R; <sup><502></sup>2 Timothy 2:25; <sup><502></sup>Titus 3:2; <sup><502></sup>James 1:21; 3:13; <sup><486></sup>1 Peter 3:16 (15). (Xenophon, Plato, Isocrates, Aristotle, Diodorus, Josephus, others; for **hwn** [æ<sup><404></sup> Psalm 44:4 (<sup><494></sup> Psalm 45:4)) (Synonym: see **epieikeia**, at the end; Trench (as there referred to, but especially) sec. xlii.; Lightfoot on <sup><503></sup>Colossians 3:13.)\*

**{4237} prasia, prasiav, hj** “a plot of ground, a garden-bed,” Homer, *Odyssey* 7, 127; 24, 247; Theophrastus, *hist. plant.* 4, 4, 3; Nicander, Dioscorides (100 A. D.?), others; Sir. 24:31; **anepeson prasiai prasiai** (a Hebraism), *i.e.* they reclined in ranks or divisions, so that the several ranks formed, as it were, separate plots, <sup><404></sup>Mark 6:40; cf. Gesenius, *Lehrgeb.*, p. 669; (*Hebrew Gram.* sec. 106, 4; Buttmann, 30 (27); Winer’s *Grammar*, 464 (432) also) sec. 37, 3; (where add from the O.T. **sunhgagon autouv qhmwniav qhmwniav**, <sup><484></sup>Exodus 8:14).\*

**{4238} prassw** and (once viz. <sup><470></sup>Acts 17:7 RG) **prattw**; future **praxw**; 1 aorist **epraxa**; perfect **pepraca**; perfect passive participle **pepragmenov**; from Homer down; the Septuagint several times for **hc** [; and **l** [æ; “to do, practise, effect,” Latin *agere* (but **poiein** “to make,” Latin *facere*; (see **poiew**, at the end)); *i.e.*:

1. “to exercise, practise, be busy with, carry on”: **ta perierga**, <sup><489></sup>Acts 19:19; **ta idia**, to mind one’s own affairs, <sup><501></sup>1 Thessalonians 4:11 (**ta eautou** (Sophocles *Electr.* 678); Xenophon, *mem.* 2, 9, 1; Plato, *Phaedr.*, p. 247a.; Demosthenes, p. 150, 21; others); used of performing the duties of an office, <sup><407></sup>1 Corinthians 9:17. “to undertake to do,” **mhden propetev**, <sup><486></sup>Acts 19:36.

2. “to accomplish, to perform”: **pepragmenon estin**, has been accomplished, “has taken place,” <sup><435></sup>Acts 26:26; **eite agaon, eite kakon**, <sup><450></sup>2 Corinthians 5:10; **agaon h faul on (kakon)**, <sup><491></sup>Romans 9:11 (**dikaia h adika**, Plato, *Apology*, p. 28 b.); **axia thv metanoiav erga**, <sup><403></sup>Acts 26:20; add, <sup><475></sup>Romans 7:15,19; <sup><409></sup>Philippians 4:9; **monon**, to do, *i.e.* keep the law, <sup><475></sup>Romans 2:25; of unworthy acts, “to commit, perpetrate” (less frequent so in Greek writings, as **pol l a kai anosia**, Xenophon, *symp.* 8, 22; with them **poiein** ((see Schmidt, *Syn.*, chapter 23, 11, 3; Liddell and Scott, under the word, B.)) is more common in reference

to bad conduct; hence, **touv epistamenouv men a dei prattein, poiountav de tanantia**, Xenophon, mem. 3, 9, 4), <sup><426></sup>Acts 26:9; <sup><472></sup>2 Corinthians 12:21; **to ergon touto**, “this (criminal) deed,” <sup><412></sup>1 Corinthians 5:2 T WH Tr marginal reading; add, <sup><223></sup>Luke 22:23; <sup><487></sup>Acts 3:17; 5:35; <sup><679></sup>Romans 7:19; **ta toiauta**, such nameless iniquities, <sup><612></sup>Romans 1:32 (where **poiein** and **prassein** are used indiscriminately (but cf. Meyer)); <sup><611></sup>Romans 2:1-3; <sup><462></sup>Galatians 5:21; (**faula**, <sup><481></sup>John 3:20; 5:29; **ti axion qanatou**, <sup><235></sup>Luke 23:15; <sup><451></sup>Acts 25:11,25; 26:31; **to kakon**, <sup><679></sup>Romans 7:19; 13:4; **atopon**, <sup><234></sup>Luke 23:41; **ti tini kakon**, to bring evil upon one, <sup><463></sup>Acts 16:28.

3. “to manage public affairs, transact public business” (Xenophon, Demosthenes, Plutarch); from this use has come a sense met with from Pindar, Aeschylus, Herodotus down, viz. “to exact” tribute, revenue, debts: <sup><413></sup>Luke 3:13 (here R.V. “extort”); **to argurion**, <sup><223></sup>Luke 19:23 (so *agere* in Latin, cf. the commentators on Suetonius, Vesp. 1; (cf. Winer’s Grammar, sec. 42, 1 a.)).

4. intransitive, “to act” (see **eu**, p. 256a): **apenanti tinov**, contrary to a thing, <sup><417></sup>Acts 17:7.

5. from Aeschylus and Herodotus down reflexively, me habere: **ti prassw**, how I do, the state of my affairs, <sup><462></sup>Ephesians 6:21; **eu praxete** (see **eu**), <sup><415></sup>Acts 15:29 (cf. Buttmann, 300 (258)).

{4328} **praupaqeia** (**praupaqia** T WH; see Iota), **praupaqeiav, hJ** (**praupaqhv** ((**pascw**))), “mildness of disposition, gentleness of spirit, meekness” (equivalent to **prauthv**): <sup><561></sup>1 Timothy 6:11 L T Tr WH. (Philo de Abrah. sec. 37; Ignatius ad Trall. 8, 1.)\*

{4239} **prauv**, see **praov**.

{4240} **prauthv**, see **praothv**.

{4241} **prepw**; imperfect 3 person singular **eprepe**;

1. “to stand out, to be conspicuous, to be eminent”; so from Homer, Iliad 12, 104 down.

2. “to be becoming, seemly, fit” (from Pindar, Aeschylus, Herodotus down): **prepei tini** with a subject nominative, <sup><3726></sup>Hebrews 7:26 (<sup><331></sup>Psalms 32:1 (<sup><331></sup>Psalms 33:1); **oJbr aJprepei**, which becometh,



befitteth, <sup><5420></sup>1 Timothy 2:10; <sup><5601></sup>Titus 2:1; impersonally, **kaqww prepei tini**, <sup><488></sup>Ephesians 5:3; **prepon estin** followed by the infinitive, <sup><485></sup>Matthew 3:15; <sup><5020></sup>Hebrews 2:10; followed by an accusative with the infinitive <sup><4613></sup>1 Corinthians 11:13. On its construction cf. Alexander Buttmann (1873) sec. 142, 2.\*

**{4242} presbeia, presbeia, h.(presbeuw);**

**1.** “age, dignity, right of the first born”: Aeschylus Pers. 4; Plato, de rep. 6, p. 509 b.; Pausanias, 3, 1, 4; 3, 3, 8.

**2.** the business usually to be entrusted to elders, specifically, “the office of an ambassador, an embassy” (Aristophanes, Xenophon, Plato); abstract for the concrete, “an ambassage, *i.e.* ambassadors,” <sup><4242></sup>Luke 14:32; 19:14.\*

**{4243} presbeuw; (presbuv** an old man, an elder (Curtius, p. 479; Vanicek, p. 186));

**1.** “to be older, prior by birth or in age” ((Sophocles), Herodotus and following).

**2.** “to be an ambassador, act as an ambassador”: <sup><4613></sup>2 Corinthians 5:20; <sup><488></sup>Ephesians 6:20, ((Herodotus 5, 93 at the beginning), Aristophanes, Xenophon, Plato, and following).\*

**{4244} presbuterion, presbuterion, to (presbuterov**, which see), “body of elders, presbytery, senate, council”: of the Jewish elders (see **sunedrion**, 2), <sup><4226></sup>Luke 22:66; <sup><4215></sup>Acts 22:5; (cf. Daniel, Theodotion at the beginning); of the elders of any body (church) of Christians, <sup><5044></sup>1 Timothy 4:14 (ecclesiastical writings (cf. references under the word **presbuterov**, 2 b.)).\*

**{4245} presbuterov, presbutera, presbuteron** (comparitive of **presbuv**) (from Homer down), “elder”; used:

**1.** of age;

**a.** where two persons are spoken of, “the elder”: **o.ujov o.presbuterov** (Aelian v. h. 9, 42), <sup><4225></sup>Luke 15:25.

**b.** universally, “advanced in life, an elder, a senior”: opposed to **neaniskoi**, <sup><4427></sup>Acts 2:17; opposed to **newterov**, <sup><5481></sup>1 Timothy 5:1f (<sup><4881></sup>Genesis 18:11f; Sap. 8:10; Sir. 6:34 (33); 7:14; 2 Macc. 8:30). **oj**

**presbuteroi** (A.V. “the elders”), “forefathers,” <sup><3112></sup>Hebrews 11:2;  
**paradosiv** (which see) **twn presbuterwn**, received from the fathers,  
<sup><1052></sup>Matthew 15:2; <sup><4008></sup>Mark 7:3,5.

2. a term of rank or office; as such borne by,

a. among the Jews,

[a]. “members of the great council or Sanhedrin” (because in early times the rulers of the people, judges, etc., were selected from the elderly men):  
<sup><1021></sup>Matthew 16:21; 26:47,57,59 Rec.; 27:3,12,20,41; 28:12; <sup><4031></sup>Mark  
 8:31; 11:27; 14:43,53; 15:1; <sup><4122></sup>Luke 9:22; 20:1; 22:52; <sup><4189></sup>John 8:9;  
<sup><4405></sup>Acts 4:5,23; 6:12; 23:14; 24:1; with the addition of **tou Israhil**,  
<sup><4408></sup>Acts 4:8 R G; of **twn loudaiwn**, <sup><4255></sup>Acts 25:15; of **tou laou**,  
<sup><1223></sup>Matthew 21:23; 26:3; 27:1.

[b]. those who in the separate cities managed public affairs and administered justice: <sup><4103></sup>Luke 7:3. (Cf. BB. DD., under the word Elder.)

b. among Christians, “those who presided over the assemblies” (or churches): <sup><4113></sup>Acts 11:30; 14:23; 15:2,4,6,22f; 16:4; 21:18; <sup><5457></sup>1 Timothy 5:17,19; <sup><5005></sup>Titus 1:5; <sup><6002></sup>2 John 1:1; <sup><6003></sup>3 John 1:1; <sup><6101></sup>1 Peter 5:1,5; with **thv ekkl hsiav** added, <sup><4407></sup>Acts 20:17; <sup><5054></sup>James 5:14. That they did not differ at all from the (**episkopoi**) bishops or overseers (as is acknowledged also by Jerome on <sup><5005></sup>Titus 1:5 (cf. Lightfoot’s Commentary on Philippians, pp. 98f, 229f)) is evident from the fact that the two words are used indiscriminately, <sup><4407></sup>Acts 20:17,28; <sup><5005></sup>Titus 1:5,7, and that the duty of presbyters is described by the terms **episkopein**, <sup><6101></sup>1 Peter 5:1f, and **episkoph**, Clement of Rome, 1 Corinthians 44,1; accordingly only two ecclesiastical officers, **oj episkopoi** and **oj diakonoi**, are distinguished in <sup><3001></sup>Philippians 1:1; <sup><5401></sup>1 Timothy 3:1,8. The title **episkopov** denotes the function, **presbuterov** the dignity; the former was borrowed from Greek institutions, the latter from the Jewish; cf. (Lightfoot, as above, pp. 95ff, 191ff); Ritschl, Die Entstehung der altkathol. Kirche, edition 2, p. 350ff; Hase, Protest. Polemik, edition 4, p. 98ff; (Hatch, Bampton Lects. for 1880, Lect. 3 and Harnack’s Analecten appended to the German translation of the same (p. 229ff); also Harnack’s note on Clement of Rome, 1 Corinthians 1, 3 (cf. references at 44 at the beginning), and Hatch in Dict. of Christ. Antiq., under the word Priest. Cf. **episkopov**.) “the twenty-four members of the heavenly Sanhedrin or

court,” seated on thrones around the throne of God: <sup><600></sup>Revelation 4:4,10; 5:5,6,8,11,14; 7:11,13; 11:16; 14:3; 19:4.\*

**{4246} presbuthv, presbutou, oJpresbuv** (see **presbeuv**), “an old man, an aged man”: <sup><4018></sup>Luke 1:18; <sup><4012></sup>Titus 2:2; <sup><5000></sup>Philemon 1:9 (here many (cf. R.V. marginal reading) regard the word as a substitute for **presbeuthv**, “ambassador”; see Lightfoot’s Commentary at the passage; WH’s Appendix, at the passage; and add to the examples of the interchange **presbeuteroiv** in Wood, Discoveries at Ephesus, Appendix, Inscriptions from the Great Theatre, p. 24 (col. 5, 50:72)). (Aeschyl, Euripides, Xenophon, Plato, others; the Septuagint for  $\hat{\eta}q\epsilon$ )\*

**{4247} presbutiv, presbutidov, hJ**(feminine of **presbuthv**), “an aged woman”: <sup><5018></sup>Titus 2:3. (Aeschylus, Euripides, Plato, Diodorus, Plutarch, Herodian, 5, 3, 6 (3 edition, Bekker).)\*

**{4248} prnhhv, prhnev** (allied with **pro**; Vanicek, p. 484), Latin *pronus*, “headlong”: <sup><4018></sup>Acts 1:18. (Sap. 4:19; 3 Macc. 5:43; in Greek writings from Homer down, but in Attic more common **pranhv**, see Lob. ad Phryn., p. 431; (Winer’s Grammar, 22).)\*

**{4249} prizw** (or **priw**, which see): 1 aorist passive **eprisqhn**; “to saw, to cut in two with a saw”: <sup><8137></sup>Hebrews 11:37. To be ‘sawn asunder’ was a kind of punishment among the Hebrews (<sup><1023></sup>2 Samuel 12:31; <sup><1318></sup>1 Chronicles 20:3), which according to ancient tradition was inflicted on the prophet Isaiah; cf. Winer’s RWB, under the word Säge; Roskoff in Schenkel 5:135; (B. D., under the word Saw). (Amos 1:3; Susanna 59; Plato, Theag., p. 124 b. and frequent in later writings.)\*

**{4250} prin** ((according to Curtius, sec. 380 comparative **proion**, **proin**, **prin**)), as in Greek writings from Homer down:

**1.** an adverb “previously,formerly” (cf. **pal ai**, 1): 3 Macc. 5:28; 6:4, 31; but never so in the N.T.

**2.** with the force of a conjunction, “before, before that”: with an accusative and aorist infinitive of things past (cf. Winer’s Grammar, sec. 44, 6 at the end; Buttmann, sec. 142, 3); **prin Abraam genesqai**, before Abraham existed, came into being, <sup><808></sup>John 8:58; also **prin h** (cf. Meyer on <sup><4018></sup>Matthew 1:18), <sup><4018></sup>Matthew 1:18; (<sup><402></sup>Acts 7:2); with an aorist infinitive having the force of the Latin future perfect, of things future (cf.

Winer's Grammar, 332 (311)): **prin al ektora fwnhsai**, before the cock shall have crowed, <sup><4254></sup>Matthew 26:34,75; <sup><4142></sup>Mark 14:72; <sup><4221></sup>Luke 22:61; add, <sup><4044></sup>John 4:49; 14:29; also **prin h**, <sup><4143></sup>Mark 14:30; <sup><4121></sup>Acts 2:20 (where L T Tr WH text omit **h**); **prin h**, preceded by a negative sentence (Buttmann, sec. 139, 35), with the aorist subjunctive having the force of a future perfect in Latin (Buttmann, 231 (199)), <sup><4026></sup>Luke 2:26 (R G L T Tr marginal reading, but WH brackets **h**), and R G in <sup><4224></sup>Luke 22:34; **prin h**, followed by the optative of a thing as entertained in thought, <sup><4256></sup>Acts 25:16 (Winer's Grammar, 297 (279); Buttmann, 230 (198)). Cf. Matthiae, sec. 522, 2, p. 1201f; Alexander Buttmann (1873) Gram. sec. 139, 41; Klotz ad Devar. ii. 2, p. 720ff; Winer's Grammar (and Buttmann), as above.\*

{4251} **Priska, h**(accusative, **Priskan**), "Prisca" (a Latin name (literally, 'ancient')), a Christian woman, wife of Aquila (concerning whom see **Akul av**): <sup><5163></sup>Romans 16:3 G L T Tr WH; <sup><4169></sup>1 Corinthians 16:19, Lachmann's stereotyped edition; T Tr WH; <sup><5049></sup>2 Timothy 4:19. She is also called by the diminutive name **Priskilla** (better (with all editions) **Priskilla**, see Chandler sec. 122; Etymologicum Magnum 19, 50f) (cf. Livia, Livilla; Drusa, Drusilla; Quinta, Quintilla; Secunda, Secundilla): <sup><4802></sup>Acts 18:2,18,26; besides, <sup><5163></sup>Romans 16:3 Rec.; <sup><4169></sup>1 Corinthians 16:19 R G L.\*

{4252} **Priskilla**, see the preceding word.

{4249} **priw**, see **prizw**. (Compare: **diapriw**.)

{4253} **pro**, a preposition followed by the genitive (Latin *pro*) (from Homer down), the Septuagint chiefly for **ynpē ]** "before"; used

a. of place: **pro twn qurwn, thv qurav**, etc., <sup><4123></sup>Acts 5:23 R G; 12:6,14; 14:13; <sup><3080></sup>James 5:9; by a Hebraism, **pro proswpou** with the genitive of a person "before" (the face of) "one" (who is following) (Buttmann, 319 (274)): <sup><4010></sup>Matthew 11:10; <sup><4002></sup>Mark 1:2; <sup><4076></sup>Luke 1:76; 7:27; 9:52; 10:1 (<sup><3080></sup>Malachi 3:1; <sup><3140></sup>Zechariah 14:20; <sup><4818></sup>Deuteronomy 3:18).

b. of Time: **pro toutwn twn hōerwn**, <sup><4156></sup>Acts 5:36; 21:38; (**pro tou pasca**, <sup><5155></sup>John 11:55); according to a later Greek idiom, **pro ex hōerwn tou pasca**, properly, before six days reckoning from the Passover, which is equivalent to **ex hōerav pro tou pasca**, on the sixth day before the

Passover, <sup><3121></sup>John 12:1 (**pro duo etwn tou seismou**, <sup><3001></sup>Amos 1:1; **pro miav hōerav thv Mardocaikhv hōerav**, 2 Macc. 15:36; examples from secular writings are cited by Winer's Grammar, 557 (518); (cf. Buttman, sec. 131, 11); from ecclesiastical writings by Hilgenfeld, *Die Evangelien* etc., pp. 298, 302; also his *Paschastreit der alten Kirche*, p. 221f; (cf. Sophocles' Lexicon, under the word **pro**, 1 and 2)); (**pro thv eōrthv**, <sup><3121></sup>John 13:1); **pro kairou**, <sup><4082></sup>Matthew 8:29; <sup><4015></sup>1 Corinthians 4:5; **twv aiwnwn**, <sup><4117></sup>1 Corinthians 2:7; **pantov tou aiwnov**, <sup><3025></sup>Jude 1:25 L T Tr WH; **etwn dekatessarwn**, ("fourteen years ago"), <sup><7112></sup>2 Corinthians 12:2; add, <sup><5109></sup>2 Timothy 1:9; 4:21; <sup><5012></sup>Titus 1:2; **tou aristou**, <sup><2138></sup>Luke 11:38; **katakl usmou**, <sup><1248></sup>Matthew 24:38; **pro thv metaqesewv**, <sup><3115></sup>Hebrews 11:5; **pro katabol hv kosmou**, <sup><3174></sup>John 17:24; <sup><3004></sup>Ephesians 1:4; <sup><4121></sup>1 Peter 1:20; **pro pantwn**, prior to all created things, <sup><3017></sup>Colossians 1:17; (**pro toutwn pantwn** (Revelation **apantwn**), <sup><2212></sup>Luke 21:12); by a Hebraism, **pro proswpou** with the genitive of a thing is used of time for the simple **pro** (Winer's Grammar, sec. 65, 4b.; (Buttmann, 319 (274))), <sup><4134></sup>Acts 13:24 ((literally, "before the face of his entering in")). **pro** with the genitive of a person: <sup><3377></sup>John 5:7; 10:8 (not Tdf.); <sup><5107></sup>Romans 16:7; **oj pro tinov**, those that existed before one, <sup><3152></sup>Matthew 5:12; with a predicate nominative added, <sup><3017></sup>Galatians 1:17. **pro** with the genitive of an infinitive that has the article, Latin *ante quam* ("before, before that") followed by a finite verb (Buttmann, sec. 140, 11; Winer's Grammar, 329 (309)): <sup><4088></sup>Matthew 6:8; <sup><4121></sup>Luke 2:21; 22:15; <sup><3048></sup>John 1:48 (49); 13:19; 17:5; <sup><4235></sup>Acts 23:15; <sup><3112></sup>Galatians 2:12; 3:23.

c. of superiority or pre-eminence (Winer's Grammar, 372 (349)): **pro pantwn**, "above all things," <sup><3152></sup>James 5:12; <sup><4018></sup>1 Peter 4:8.

d. In Composition, **pro** marks

[a]. place: **proaul ion**; motion forward (Latin *porro*), **probainw**, **probal lw**, etc.; "before another" who follows, "in advance," **proagw**, **prodromov**, **propermpw**, **protrecw**, etc.; "in public view, openly," **prodhl ov**, **prokeimai**.

[b]. time: "before this, previously," **proamartanw**; in reference to the time of an occurrence, "beforehand, in advance," **probl epw**, **proginwskw**, **proqesmiow**, **prwrizw**, etc.

[g]. superiority or preference: **proaireomai**. (Cf. Herm. ad Vig., p. 658.)\*

{4254} **proagw**; imperfect **prohgon**; future **proaxw**; 2 aorist **prohgagon**; from Herodotus down;

1. transitive, “to lead forward, lead forth”: **tina**, one from a place in which he has lain hidden from view,—as from prison, **exw**, <sup><416></sup>Acts 16:30; (from Jason’s house, <sup><417></sup>Acts 17:5 L T Tr WH); in a forensic sense, to bring one forth to trial, <sup><415></sup>Acts 12:6 (WH text **prosagagein**); with addition of **epi** and the genitive of the person about to examine into the case, before whom the hearing is to be had, <sup><425></sup>Acts 25:26 (**eiv thn dikhn**, Josephus, b. j. 1, 27, 2; **eiv ekkl hsian touv en aitia genomenouv**, Antiquities 16, 11, 7).

2. intransitive (see **agw**, 4 (and cf. **pro**, d. [a].)),

a. “to go before”: <sup><289></sup>Luke 18:39 (L marginal reading of **paragontev**); opposed to **akol ouqew**, <sup><210></sup>Matthew 21:9 R G; <sup><110></sup>Mark 11:9; followed by **eiv** with an accusative of place, <sup><142></sup>Matthew 14:22; <sup><165></sup>Mark 6:45; **eiv krisin**, <sup><421></sup>1 Timothy 5:24 (on which passage see **epakol ouqew**); participle **proagwn**, “preceding *i.e.* prior in point of time, previous,” <sup><518></sup>1 Timothy 1:18 (see **profhteia** at the end, and under the word **epi**, C. I. 2 g.[g]. [gg]. (but R.V. marginal reading “led the way to,” etc.)); <sup><378></sup>Hebrews 7:18. **tina**, to precede one, <sup><111></sup>Matthew 2:9; <sup><112></sup>Mark 10:32; and L T Tr WH in <sup><210></sup>Matthew 21:9 (cf. Josephus, b. j. 6, 1, 6; Buttman, sec. 130, 4); followed by **eiv** with an accusative of place, <sup><152></sup>Matthew 26:32; 28:7; <sup><148></sup>Mark 14:28; 16:7; **tina eiv thn basil eian tou Qeou**, to take precedence of one in entering into the kingdom of God, <sup><213></sup>Matthew 21:31 (cf. Buttman, 201 (177)).

b. “to proceed, go forward”: in a bad sense, “to go further than is right or proper,” equivalent to **mh menein en th didach**, to transgress the limits of true doctrine (cf. our colloquial, ‘advanced’ (views, etc.) in a disparaging sense), <sup><302></sup>2 John 1:9 L T Tr WH (but R.V. marginal reading “taketh the lead”).\*

{4255} **proairew**, **proairw**: by prose writings from Herodotus (rather, from Thucydides 8, 90 at the end (in poetry, from Aristophanes Thesm. 419)) down, “to bring forward, bring forth from one’s stores”; middle “to bring forth for oneself, to choose for oneself before another *i.e.* to prefer; to purpose”: **kaqw proairetai** (L T Tr WH the perfect **prohrhtai**) **th kardia**, <sup><707></sup>2 Corinthians 9:7.\*

**{4256} proaitiaomai, proaitwmai**: 1 aorist 1 person plural **prohtiasameqa**; “to bring a charge against previously” (*i.e.* in what has previously been said): **tina** followed by an infinitive indicating the charge, <sup><481B></sup>Romans 3:9; where the prefix **pro-** makes reference to <sup><601B></sup>Romans 1:18-31; 2:1-5,17-29. Not found elsewhere.\*

**{4257} proakouw**: 1 aorist 2 person plural **prohkousate**: “to hear before”: **thn el pida**, the hoped for salvation, before its realization, <sup><500B></sup>Colossians 1:5 (where cf. Lightfoot). (Herodotus, Xenophon, Plato, Demosthenes, others.)\*

**{4258} proamartanw**: perfect participle **prohmarthkw**; “to sin before”: **oj prohmarthkotev**, of those who before receiving baptism had been guilty of the vices especially common among the Gentiles, <sup><472B></sup>2 Corinthians 12:21; 13:2; in this same sense also in Justin Martyr, Apology *i.e.* 61; Clement of Alexandria, Strom. 4, 12; cf. Lücke, Conjectanea Exeget. I. (Götting. 1837), p. 14ff (but on the reference of the **pro-** see Meyer on 2 Corinthians the passages cited (R.V. “heretofore”)). (Herodian, 3, 14, 18 (14 edition, Bekker); ecclesiastical writings.)\*

**{4259} proaul ion, proaul iou, to (pro and aul h)**, “forecourt, porch”: <sup><414B></sup>Mark 14:68 ((cf. Pollux 1, 8, 77 and see **aul h**, 2)).\*

**{4260} probainw**: perfect participle **probebhw**; 2 aorist participle **probav**; from Homer down; “to go forward, go on” (cf. **pro**, d. [ʰa].): properly, on foot, <sup><402B></sup>Matthew 4:21; <sup><401B></sup>Mark 1:19; tropically, **en taiv hōeraiv probebhw**, advanced in age, <sup><600B></sup>Luke 1:7, 18; 2:36 (see **hōera**, at the end; **thn hōikian**, 2 Macc. 4:40; 6:18; Herodian, 2, 7, 7 (5 edition, Bekker); **th hōikia**, Lysias, p. 169, 37; (Diodorus 12, 18); **taiv hōikiaiv**, Diodorus 13, 89; (cf. Liddell and Scott, under the word, I. 2)).\*

**{4261} probal lw**; 2 aorist **proebalon**; from Homer down; “to throw forward” (cf. **pro**, d. [a].); of trees, “to shoot forth, put out,” namely, leaves; “to germinate” (cf. Buttmann, sec. 130, 4; Winer’s Grammar, 593 (552)) (with **karpon**, added, Josephus, Antiquities 4, 8, 19; Epict. 1, 15, 7): <sup><213B></sup>Luke 21:30; “to push forward, thrust forward, put forward”: **tina**, <sup><403B></sup>Acts 19:33.\*

**{4262} probatikov, probatikh, probatikon (probaton)**, “pertaining to sheep”: **h.probatikh**, SC. **pul h** (which is added in <sup><401B></sup>Nehemiah



3:1,32; 12:39, for **ῥ [ῥῶαΧθ]** “the sheep gate,” <sup><4812></sup>John 5:2 ((Winer’s Grammar, 592 (551); Buttman, sec. 123, 8); but some (as Meyer, Weiss, Milligan and Moulton, cf. Treg. marginal reading and see Tdf.’s note at the passage) would connect **probatikou** with the immediately following **kol umbhqua** (pointed as a dative); see Tdf. as above; WH’s Appendix, at the passage. On the supposed locality see B. D. under the phrase, Sheep Gate (Sheep-Market)).\*

**probation, probatiou, to** (diminutive of the following word), “a little sheep”: John 21:(16 T Tr marginal reading WH text), 17 T Tr WH text (Hippocrates, Aristophanes, Plato.)\*

**{4263} probaton, probatou, to** (from **probainw**, properly, ‘that which walks forward’), from Homer down, the Septuagint chiefly for **ᾰξῶ** then for **hc**, sometimes for **vbK**, and **bcK**, (a lamb), properly, “any four-footed, tame animal accustomed to graze, small cattle” (opposed to large cattle, horses, etc.), most common “a sheep or a goat; but especially a sheep,” and so always in the N.T.: <sup><4075></sup>Matthew 7:15; 10:16; 12:11f; <sup><4064></sup>Mark 6:34; <sup><2154></sup>Luke 15:4,6; <sup><4214></sup>John 2:14f; 10:1-4,11f.; <sup><4482></sup>Acts 8:32 (from <sup><2817></sup>Isaiah 53:7); <sup><4025></sup>1 Peter 2:25; <sup><6683></sup>Revelation 18:13; **probata sfaghv**, sheep destined for the slaughter, <sup><4835></sup>Romans 8:36. metaphorically, **probata**, “sheep,” is used of the followers of any master: <sup><4851></sup>Matthew 26:31 and <sup><4147></sup>Mark 14:27 (from <sup><3817></sup>Zechariah 13:7); of mankind, who as needing salvation obey the injunctions of him who provides it and leads them to it; so of the followers of Christ: <sup><4807></sup>John 10:7f,15f,26f; 21:16 (R G L Tr text WH marginal reading), 21:17 (R G L WH marginal reading); <sup><3833></sup>Hebrews 13:20; **ta probata apol wlotota** (see **apol lumi**, at the end), <sup><4006></sup>Matthew 10:6; 15:24; **ta probata** in distinction from **ta erifia**, are good men as distinguished from bad people, <sup><4233></sup>Matthew 25:33.

**{4264} probibazw** 1 aorist 3 person plural **proebibasan**; 1 aorist passive participle feminine **probibasqeisa**;

**1.** properly, “to cause to go forward, to lead forward, to bring forward, drag forward”: <sup><4423></sup>Acts 19:33 R G ((from Sophocles down)).

**2.** metaphorically, equivalent to **protrepw**, “to incite, instigate, urge forward, set on; to induce by persuasion”: <sup><4148></sup>Matthew 14:8 (**eiv ti**, Xenophon, mem. 1, 5, 1; Plato, Prot., p. 328 b.; (in <sup><4847></sup>Deuteronomy 6:7

the Septuagint with an accusative of the thing (and of the person) equivalent to “to teach”).\*

**{4265} probl epw**: “to foresee” (<sup><1301></sup>Psalm 36:13 (<sup><1301></sup>Psalm 36:13); Dionysius Halicarnassus, *Antiquities* 11, 20); 1 aorist middle participle **probl eyamenov**; “to provide”: **ti peri tinov**, <sup><3114></sup>Hebrews 11:40 (Winer’s *Grammar*, sec. 38, 6; Buttmann, 194 (167)).\*

**{4266} proginomai**: perfect participle **progegonwv**; “to become or arise before, happen before” (so from Herodotus down (in Homer (*Iliad* 18, 525) “to come forward” into view)): **progegonota amarthmata**, sins previously committed, <sup><6125></sup>Romans 3:25.\*

**{4267} proginwskw**; 2 aorist 3 person singular **proegnw**; perfect passive participle **proegnwsmenov**; “to have knowledge of beforehand; to foreknow”: namely, **tauta**, <sup><6087></sup>2 Peter 3:17, cf. <sup><6084></sup>2 Peter 3:14,16; **tina**, <sup><4015></sup>Acts 26:5; **olv proegnw**, whom he (God) foreknew, namely, that they would love him, or (with reference to what follows) whom he foreknew to be fit to be conformed to the likeness of his Son, <sup><6139></sup>Romans 8:29 (**twv eiv auton (Criston) pisteuein proegnwsmenwn**, Justin Martyr, dialog contr Trypho, c. 42; **proginwskei (o Qeov) tinav ek metanoiav swqhsesqai mel l ontav**, id. *Apology* 1:28); **od proegnw**, whose character he clearly saw beforehand, Romans 11:(1 Lachmann in brackets), 2 (against those who in the preceding passages from Romans explain **proginwskein** as meaning “to predestinate,” cf. Meyer, Philippi, Van Hengel); **proegnwsmenou**, namely, **upo tou Qeou** (foreknown by God, although not yet ‘made manifest’ to men), <sup><6022></sup>1 Peter 1:20. (*Sap.* 6:14; 8:8; 18:6; Euripides, Xenophon, Plato, Herodian, Philostr., others.)\*

**{4268} prognwsiv, prognwsewv, hJproginwskw**);

1. “foreknowledge”: Judith 9:6; 11:19 (Plutarch, Lucian, Herodian).

2. “forethought, prearrangement” (see **probl epw**): <sup><6002></sup>1 Peter 1:2; <sup><4023></sup>Acts 2:23 (but cf. **proginwskw**, and see Meyer on Acts, the passage cited).\*

**{4269} progonov, progonou, oJproginomai**, “born before, older”: Homer, *Odyssey* 9, 221; plural “ancestors,” Latin *maiores* (often so by Greek writings from Pindar down): **apo progonwn**, in the spirit and after the manner received from (my) forefathers (cf. **apo**, II. 2 d. aa., p. 59a

bottom), <sup><S10B></sup>2 Timothy 1:3; used of a mother, grandparents, and (if such survive) great-grandparents, <sup><S10A></sup>1 Timothy 5:4 (A.V. “parents”) (of surviving ancestors also in Plato, legg. 11, p. 932 at the beginning).\*

**{4270} prografw:** 1 aorist **proegraya**; 2 aorist passive **proeграфh**; perfect passive participle **progegrammenov**;

1. “to write before” (of time): <sup><S10A></sup>Romans 15:4a R G L text T Tr WH, 4b Rec.; <sup><S10B></sup>Ephesians 3:3; **o j pal ai progegrammenoi eiv touto to krima**, of old set forth or designated beforehand (in the Scriptures of the O.T. and the prophecies of Enoch) unto this condemnation, <sup><S10A></sup>Jude 1:4.

2. “to depict or portray openly” (cf. **pro**, d. [a]: **o jv kat’ ofgal mou v Ihsouv Cristov proeграфh en u d i n** (but **en u d i n** is dropped by G L T Tr WH) **estaurwmenov**, before whose eyes was portrayed the picture of Jesus Christ crucified (the attentive contemplation of which picture ought to have been a preventive against that bewitchment), *i.e.* who were taught most definitely and plainly concerning the meritorious efficacy of the death of Christ, <sup><S10A></sup>Galatians 3:1. Since the simple **grafein** is often used of painters, and **prografein** certainly signifies also to write before the eyes of all who can read (Plutarch, Demetr. 46 at the end, **prografei tiv autou pro thv sknhv thn tou Oidipodov archn**), I see no reason why **prografein** may not mean “to depict (paint, portray) before the eyes”; (R.V. “openly set forth”). Cf. Hofmann at the passage (Farrar, St. Paul, chapter xxiv., vol. i, 470 note; others adhere to the meaning “to placard, write up publicly,” see Lightfoot at the passage; others besides; see Meyer).\*

**{4271} prodhl ov, prodhl on (pro** (d. [a]. and **dhl ov**), “openly evident, known to all, manifest”: <sup><S10A></sup>1 Timothy 5:24f; neuter followed by **o j i**, <sup><S10A></sup>Hebrews 7:14. ((From Sophocles and Herodotus down.))\*

**{4272} prodidwmi:** 1 aorist 3 person singular **proedwken**;

1. “to give before, give first”: <sup><S10A></sup>Romans 11:35 (Xenophon, Polybius, Aristotle).

2. “to betray”: Aeschylus, Herodotus, Euripides, Plato, others; **thn patrida**, 4 Macc. 4:1.\*

**{4273} prodothv, prodotou, oJprodidwmi**, 2), “a betrayer, traitor”: <sup><416></sup>Luke 6:16; <sup><407></sup>Acts 7:52; <sup><504></sup>2 Timothy 3:4. (From (Aeschylus), Herodotus down; 2 Macc. 5:15; 3 Macc. 3:24.)\*

**{4274} prodromov, prodromou, oJhJprotrecw, prodramein**, “a forerunner” (especially one who is sent before to take observations or act as spy, a scout, a light-armed soldier; Aeschylus, Herodotus, Thucydides, Polybius, Diodorus, Plutarch, others; cf. Sap. 12:8); “one who comes in advance to a place whither the rest are to follow”: <sup><505></sup>Hebrews 6:20.\*

**{4275} proeidon** (from Homer down), 2 aorist of the verb **prwraw**, “to foresee”: <sup><413></sup>Acts 2:31 ((here WH **proidwn** without diaeresis; cf. Iota, at the end)); <sup><508></sup>Galatians 3:8.\*

**{4277} proeipon** (2 aorist active from an unused present (see **eipon**, at the beginning)), 1 person plural **proeipomen** (<sup><506></sup>1 Thessalonians 4:6 Griesbach), **proeipamen**, (ibid. R L T Tr WH (see WH’s Appendix, p. 164)); perfect **proeirhka**; perfect passive **proeirhmai** (see **eipon**, p. 181a top); from Homer ((by tmesis); Herodotus and Plato) down; “to say before”; *i.e.*,

**a.** “to say in what precedes, to say above”: followed by **oji**, <sup><508></sup>2 Corinthians 7:3; followed by direct discourse (<sup><507></sup>Hebrews 4:7 L T Tr WH text); <sup><505></sup>Hebrews 10:15 (Rec.).

**b.** “to say before *i.e.* heretofore, formerly”: followed by **oji**, <sup><413></sup>2 Corinthians 13:2; <sup><502></sup>Galatians 5:21; followed by direct discourse, <sup><509></sup>Galatians 1:9; (<sup><507></sup>Hebrews 4:7 WH marginal reading); **kaqvw proeipamen uñin**, <sup><506></sup>1 Thessalonians 4:6; (in the passages under this head (except <sup><509></sup>Galatians 1:9) some would give **pro-** the sense of “openly, plainly” (cf. R.V. marginal reading)).

**c.** “to say beforehand *i.e.* before the event”; so used in reference to prophecies: **ti**, <sup><4016></sup>Acts 1:16; **ta rhmata to proeirhmena upo tinov**, <sup><5017></sup>Jude 1:17; <sup><6002></sup>2 Peter 3:2; **proeirhka uñin panta**, <sup><1123></sup>Mark 13:23; namely, **auto**, <sup><425></sup>Matthew 24:25; followed by direct discourse, <sup><502></sup>Romans 9:29.\*

**{4277} proeirhka** see **proeipon**.

{4276} **proel pizw**: perfect participle accusative plural **prohl pikotav**; “to hope before”: **en tini**, to repose hope in a person or thing before the event confirms it, <sup><4012></sup>Ephesians 1:12. (Posidipp. quoted in Athen. 9, p. 377{c}, Dexippus (circa 270 A. D.), Gregory of Nyssa).\*

{4278} **proenarcomai**: 1 aorist **proenhrxamhn**; “to make a beginning before”: <sup><4016></sup>2 Corinthians 8:6; **ti**, <sup><4080></sup>2 Corinthians 8:10 (here others render ‘to make a beginning before others,’ ‘to be the first to make a beginning,’ (cf. Meyer ad loc.)). Not found elsewhere.\*

{4279} **proepaggel l w**: 1 aorist middle **proephggeil amhn**; perfect participle **proephggel menov**; “to announce before” (Dio Cassius); middle “to promise before”: **ti**, <sup><6002></sup>Romans 1:2, and L T Tr WH in <sup><4016></sup>2 Corinthians 9:5 ((Arrian 6, 27, 1); Dio Cassius, 42, 32; 46, 40).\*

{4281} **proercomai**: imperfect **prohrcomhn**; future **proel eusomai**; 2 aorist **prohl qon**; from Herodotus down;

1. “to go forward, go on”: **mikron**, a little, <sup><4139></sup>Matthew 26:39 (here T Tr WH marginal reading **prosel qwn** (which see in a.)); <sup><4145></sup>Mark 14:35 (Tr WH marginal reading **prosel qwn**); with an accusative of the way, <sup><4120></sup>Acts 12:10 (Xenophon, Cyril 2, 4, 18; Plato, rep. 1, p. 328 e.; 10, p. 616 b.).

2. “to go before”; *i.e.*,

a. “to go before, precede” (locally; German *vorangehen*): **enwpion tinov**, <sup><6017></sup>Luke 1:17 ((**emprosqen tinov**, <sup><0133B></sup>Genesis 33:3), WH marginal reading **prosel eusantev** which see in a.); **tinov**, “to precede one,” <sup><2247></sup>Luke 22:47 Rec. ((Judith 2:19)); **tina**, *ibid.* G L T Tr WH (not so construed in secular writings; cf. Buttman, 144 (126); Fritzsche, Ep. ad Romans, iii., p. 70; (Winer’s Grammar, sec. 52, 4, 13); but in Latin we find *antecedere*, *anteire*, *praeire*, *aliquem*, and in Greek writings **proqein tina**; see **prohgeomai**); “to outgo, outstrip” (Latin *praecurrere*, *antevertere aliquem*; for which the Greeks say **fqanein tina**), <sup><4063></sup>Mark 6:33.

b. “to go before,” *i.e.* (set out) “in advance of another” (German *vorausgehen*): <sup><4115></sup>Acts 20:5 (Tr WH text **prosel qontev**); **eiv** (L Tr **prov**) **utlav**, “unto” (as far as to) “you,” <sup><4016></sup>2 Corinthians 9:5; **epi to**

**pl oion**, to the ship, <sup><4013></sup>Acts 20:13 (Tr WH marginal reading **prosel qontev**).\*

**{4282} proetoimazw**: 1 aorist **prohtoimasa**; “to prepare before, to make ready beforehand”: **a.prohtoimasen eiv doxan**, *i.e.* for whom he appointed glory beforehand (*i.e.*, from eternity), and, accordingly, rendered them fit to receive it, <sup><4023></sup>Romans 9:23; to prepare beforehand in mind and purpose, *i.e.* to decree, <sup><4120></sup>Ephesians 2:10, where **oiv** stands by attraction for **a** (cf. Winer’s Grammar, 149 (141); Buttmann, sec. 143, 8). (<sup><2384></sup>Isaiah 28:24; Sap. 9:8; Herodotus, Philo, Josephus, Plutarch, Geoponica, others.)\*

**{4283} proeuaggel izomai**: 1 aorist 3 person singular **proeuaggel isato**; “to announce or promise glad tidings beforehand” (*viz.* before the event by which the promise is made good): <sup><4008></sup>Galatians 3:8. (Philo de opif. mund. sec. 9; mutat. nom. sec. 29; Byzantine writings.)\*

**{4284} proecw** ((from Homer down)): present middle 1 person plural **proecomeqa**; “to have before or in advance of another, to have pre-eminence over another, to excel, to surpass”; often so in secular authors from (Sophocles and) Herodotus down; middle “to excel to one’s advantage” (cf. Kühner, sec. 375, 1); “to surpass in excellences which can be passed to one’s credit”: <sup><4009></sup>Romans 3:9; it does not make against this force of the middle in the present passage that the use is nowhere else met with, nor is there any objection to an interpretation which has commended itself to a great many and which the context plainly demands. (But on this difficult word see especially James Morison, Critical Expos. of the Third Chap. of Romans, p. 93ff; Gifford in the ‘Speaker’s Commentary,’ p. 96; Winer’s Grammar, sec. 38, 6; sec. 39 at the end, cf. p. 554 (516).)\*

**{4285} prohgeomai, prohgoumai**; “to go before and show the way, to go before and lead, to go before as leader” (Herodotus 2, 48; often in Xenophon; besides in Aristophanes, Polybius, Plutarch, the Septuagint, others): **th timh al lhl ouv prohgoumenoi**, one going before another as an example of deference (A.V. “in honor preferring one another” (on the dative cf. Winer’s Grammar, sec. 31, 6 a.)), <sup><4120></sup>Romans 12:10. The Greek writers connect this verb now with the dative (Aristophanes, Plutarch, 1195; Polybius 6, 53, 8; etc.), now with the genitive (Diodorus 1, 87); see **proercomai**, 2 a.\*

**{4286} proqesiv, proqesewv, hJ(protiqhmi);**

**1.** “the setting forth” of a thing, placing of it in view (Plato, Demosthenes, Plutarch); **oJ artoi thv proqesewv** (Vulgate *panes propositionis*), “the showbread,” the Septuagint for **μϋ | ,μϋγϥηæ** <sup><02513></sup> Exodus 35:13; 39:18 (38:36); <sup><1078></sup> 1 Kings 7:48 (34)), and **μϋ | ,tkr [Mææ** <sup><1382></sup> 1 Chronicles 9:32; 23:29); twelve loaves of wheaten bread, corresponding to the number of the tribes of Israel, which loaves were offered to God every Sabbath, and, separated into two rows, lay for seven days upon a table placed in the sanctuary or anterior portion of the tabernacle, and afterward of the temple (cf. Winer, RWB, under the word Schaubrode; Roskoff in Schenkel see p. 213f; (Edersheim, *The Temple*, chapter ix., p. 152ff; BB. DD.)): <sup><0124></sup> Matthew 12:4; <sup><0125></sup> Mark 2:26; <sup><0101></sup> Luke 6:4 (**oJ artoi tou proswpou**, namely, **Qeou**, <sup><1603></sup> Nehemiah 10:33; **artoi enwpioi**, <sup><0252></sup> Exodus 25:29); **hJ proqesiv twv artwn** (the rite of) the setting forth of the loaves, <sup><3912></sup> Hebrews 9:2.

**2.** “a purpose” (2 Macc. 3:8; (Aristotle), Polybius, Diodorus, Plutarch): <sup><0271></sup> Acts 27:13; <sup><0183></sup> Romans 8:28; 9:11; <sup><0111></sup> Ephesians 1:11; 3:11; <sup><3009></sup> 2 Timothy 1:9; 3:10; **th proqesei thv kardiav**, with purpose of heart, <sup><0112></sup> Acts 11:23.\*

**{4287} proqesmiov, proqesmia, proqesmion (pro** (which see in d. [^b].) and **qesmov** fixed, appointed), “set beforehand, appointed or determined beforehand, pre-arranged” (Lucian, *Nigr.* 27); **hJproqesmia**, namely, **hæra**, “the day previously appointed”; universally, “the pre-appointed time”: <sup><0102></sup> Galatians 4:2. (Lysias, Plato, Demosthenes, Aeschines, Diodorus, Philo — cf. Siegfried, *Philo*, p. 113, Josephus, Plutarch, others; ecclesiastical writings; cf. Kypke and Hilgenfeld on Galatians, the passage cited.)\*

**{4288} proqumia, proqumiav, hJ(proqumov),** from Homer down;

**1.** “zeal, spirit, eagerness”;

**2.** “inclination; readiness” of mind: so <sup><0171></sup> Acts 17:11; <sup><0081></sup> 2 Corinthians 8:11f,19; 9:2.\*

**{4289} proqumov, proqumon (pro** and **qumov**), from (Sophocles and) Herodotus down, “ready, willing”: <sup><0261></sup> Matthew 26:41; <sup><0148></sup> Mark 14:38; neuter **to proqumon**, equivalent to **hJproqumia**: <sup><0115></sup> Romans 1:15, as in



Thucydides 3, 82; Plato, legg. 9, p. 859 b.; Euripides, Med. verse 178; Josephus, Antiquities 4, 8, 13; Herodian, 8, 3, 15 (6 edition, Bekker) (on which cf. Irmisch); 3 Macc. 5:26.\*

**{4290} proqumwv**, adverb, from Herodotus and Aeschylus down, “willingly, with alacrity”: ~~<418D>~~ 1 Peter 5:2.\*

**{4406} proimov**, see **prwimov**.

**{4291} proisthmi**: 2 aorist infinitive **prosthnai**; perfect participle **proestwv**; present middle **proistamai**; from Homer, Iliad 4, 156 down;

1. in the transitive tenses “to set or place before; to set over”.

2. in the perfect pluperfect and 2 aorist active and in the present and imperfect middle

a. “to be over, to superintend, preside over” (A.V. “rule”) (so from Herodotus down): ~~<418F>~~ 1 Timothy 5:17; with a genitive of the person or thing over which one presides, ~~<418E>~~ 1 Thessalonians 5:12; ~~<418D>~~ 1 Timothy 3:4f,12.

b. “to be a protector or guardian; to give aid” (Euripides, Demosthenes, Aeschines, Polybius): ~~<418B>~~ Romans 12:8 ((others with A.V. “to rule”; cf. Fritzsche at the passage; Stuart, commentary, excurs. xii.)).

c. “to care for, give attention to”: with a genitive of the thing, **kal wn ergwn**, ~~<418B>~~ Titus 3:8,14; for examples from secular writings see Kypke and Lösner; (some (cf. R.V. marginal reading) would render these two examples “profess honest occupations” (see **ergon**, 1); but cf. **ergon**, 3, p. 248b middle and Field, Otium Norv. pars iii, at the passage cited).\*

**{4292} prokal ew, prokal w**: present middle participle **prokal oumenov**; “to call forth” (cf. **pro**, d. [a.]); middle “to call forth to oneself,” especially “to challenge” to a combat or contest with one; often so from Homer down; hence, “to provoke, to irritate”: ~~<418E>~~ Galatians 5:26 ((**eiv wmothta kai orghn**, Herodian, 7, 1, 11, 4 edition, Bekker)).\*

**{4293} prokataggel l w**: 1 aorist **prokathggel eia**; perfect passive participle **prokathggel menov**; “to announce beforehand” (that a thing will be): of prophecies — followed by an accusative with an infinitive ~~<418B>~~ Acts 3:18; **ti**, ~~<418B>~~ Acts 3:24 Rec.; **peri tinov**, ~~<418D>~~ Acts 7:52. To “pre-announce”

in the sense of “to promise”: **ti**, passive, <sup><4005></sup>2 Corinthians 9:5 Rec. (Josephus, Antiquities 1, 12, 3; 2, 9, 4; ecclesiastical writings.)\*

**{4294} prokatartizw**: 1 aorist subjunctive 3 person plural **prokatartiswsi**; “to prepare” (A.V. “make up”) “beforehand”: **ti**, <sup><4005></sup>2 Corinthians 9:5. (Hippocrates; ecclesiastical writings.)\*

**{4295} prokeimai**; (**pro** (which see d. [a].) and **keimai**): from Homer down;

**1.** properly, “to lie or be placed before” (a person or thing), or “in front” (often so in Greek writings).

**2.** “to be set before,” *i.e.*,

**a.** “to be placed before the eyes, to lie in sight; to stand forth”: with a predicate nominative, **deigma**, as an example, <sup><4007></sup>Jude 1:7 (**kal on upodeigma soi prokeitai**, Josephus, b. j. 6, 2, 1).

**b.** equivalent to “to be appointed, destined”: **prokeimenh el pivt'**; the hope open to us, offered, given, <sup><3068></sup>Hebrews 6:18; used of those things which by any appointment are destined to be done, borne, or attained by anyone; so **prokeimenov agwn**, <sup><3201></sup>Hebrews 12:1; **prokeimenov cara**, the destined joy (see **anti**, 2 b.), *ibid.* 2 (the phrase **ta aql a prokeisqai** occurs often in secular writings from Herodotus down; cf. Bleek, *Br. an die* <sup><3012></sup>Hebrews 2:2, p. 268ff).

**c.** “to be there, be present, be at hand” (so that it can become actual or available): <sup><4082></sup>2 Corinthians 8:12.\*

**{4296} prokhrussw**: 1 aorist participle **prokhruxav**; perfect passive participle **prokekhrugmenov**;

**1.** “to announce or proclaim by herald beforehand” (Xenophon, resp. Lac. 11, 2; Isaeus, p. 60, 2; Polybius, Josephus, Plutarch, others).

**2.** universally, “to announce beforehand” (of the herald himself, Sophocles *El.* 684): **lhsoun Criston**, *i.e.* his advent, works, and sufferings, passive, <sup><4082></sup>Acts 3:20 Rec.; **ti**, <sup><4124></sup>Acts 13:24 (**lδremiav ta mel l onta th pol ei deina proekhruxen**, Josephus, Antiquities 10, 5, 1).\*

**{4297} prokoph, prokophv, hJprokoptw**, which see), “progress, advancement”: <sup><3012></sup>Philippians 1:12, 25; <sup><3045></sup>1 Timothy 4:15. (Polybius,

Diodorus, Josephus, Philo, others; rejected by the Atticists, cf. Phrynich. edition Lob., p. 85; (Sir. 2:17; 2 Macc. 8:8).\*

**{4298}** **prokoptw**: imperfect **proekopton**; future **prokoyw**; 1 aorist **proekoya**; “to beat forward”;

1. “to lengthen out by hammering” (as a smith forges metals); metaphorically, “to promote, forward, further”; Herodotus, Euripides, Thucydides, Xenophon, others.

2. from Polybius on intransitively (cf. Buttmann, 145 (127); Winer’s Grammar, 251 (236)), “to go forward, advance, proceed”; of time: **hjhux proekoyen**, the night is advanced (A.V. “is far spent”) (day is at hand), <sup><S12></sup>Romans 13:12 (Josephus, b. j. 4, 4, 6; (**prokoptoushv thv wšav**) Chariton 2, 3, 3 (p. 38, 1 edition Reiske; **ta thv nuktov**, ibid. 2, 3, 4); **hjh hšera prokoptei**, Justin Martyr, dialog contra Trypho, p. 277 d.; Latin *procedere* is used in the same way, Livy 28, 15; Sallust, Jug. 21, 52, 109). metaphorically, “to increase, make progress”: with a dative of the thing in which one grows, <sup><S12></sup>Luke 2:52 (not Tdf.) (Diodorus 11 87); **en** with a dative of the thing, ibid. Tdf.; <sup><S14></sup>Galatians 1:14 (Diod. (excerpt. de virt. et vitiis), p. 554, 69; Antoninus 1, 17); **epi pleion**, further, <sup><S12></sup>2 Timothy 3:9 (Diodorus 14, 98); **epi pleion asebejav**, <sup><S16></sup>2 Timothy 2:16; **epi to ceiron**, will grow worse, *i.e.* will make progress in wickedness, <sup><S13></sup>2 Timothy 3:13 (**twv lšrosol umwn paqh proukopte kaq’ hšeran epi to ceiron**, Josephus, b. j. 6, 1, 1).\*

**{4299}** **prokrima**, **prokrimatov**, **to** (**pro** and **krima**), “an opinion formed before the facts are known, a prejudgment, a prejudice,” (Vulgate *praejudicium*): <sup><S12></sup>1 Timothy 5:21 (anonymous in Suidas, under the word; (Athanasius, Apology contra Arian. 25 (i. 288 a. Migne edition); Justinian manuscript 10, 11, 8, sec. e)).\*

**{4300}** **prokurow**, **prokurw**: perfect passive participle **prokekurwmenov**; “to sanction, ratify, or establish beforehand”: <sup><S12></sup>Galatians 3:17. ((Eusebius, praep. evang. 10, 4 (ii., p. 70, 3 edition Heinichen)); Byzantine writings.)\*

**{4301}** **prol ambanw**; 2 aorist **proel abon**; 1 aorist passive subjunctive 3 person singular **prol hfqh** (**prol hmfqh** L T Tr WH; see under the word Mu); from Herodotus down;

1. “to take before”: **ti**, <sup><412></sup>1 Corinthians 11:21.
2. “to anticipate, to forestall”: **proel abe murisai**, she has anticipated the anointing (“hath anointed beforehand”), <sup><4148></sup>Mark 14:8; cf. Meyer at the passage; Winer’s Grammar, sec. 54, 4.
3. “to take one by forestalling” (him *i.e.* before he can flee or conceal his crime), *i.e.* “surprise, detect” (Sap. 17:16): **tina en paraptwmati**, passive, <sup><401></sup>Galatians 6:1; cf. Winer, Epistle to the Galatians, the passage cited\*

**{4302} prolegw**; imperfect **proel egon**; “to say beforehand, to predict,” (so from Aeschylus and Herodotus down): <sup><4732></sup>2 Corinthians 13:2; <sup><4821></sup>Galatians 5:21; <sup><3104></sup>1 Thessalonians 3:4; (some (see R.V. marginal reading) would give **pro-** the sense of “plainly” in all these examples; cf. Liddell and Scott, under the word II. 2, and see **pro**, d. **a**. at the end).\*

**{4303} promarturomai**;

1. “antetector” (in the old lexicons).
2. “to testify beforehand, *i.e.* to make known by prediction”: <sup><6011></sup>1 Peter 1:11; so also (Basil of Seleucia, 32 a. (Migne vol. lxxxv.) and) by Theodorus Metochita (c. 75, misc., p. 504) — a writer of the fourteenth century.\*

**{4304} promel etaw, promel etw**; “to meditate beforehand”: <sup><4214></sup>Luke 21:14 (Aristophanes, Xenophon, Plato).\*

**{4305} promerimnaw**; “to be anxious beforehand”: <sup><4131></sup>Mark 13:11 (Clement of Alexandria, strom. 4, 9, 72; (Hippolytus reference haer. 6, 52, p. 330, 69; 8, 15, p. 432, 3)).\*

**{4306} pronow, pronow**; present middle **pronwumai**; from Homer down;

1. “to perceive before, foresee”.
2. “to provide, think of beforehand”: **tinov** (see Matthiae, sec. 348, vol. ii., p. 821 (but cf. sec. 379, p. 862); Kühner, sec. 419, 1 b. ii., p. 325; (Jelf, sec. 496); Winer’s Grammar, sec. 30, 10 c.), “to provide for one,” <sup><5488></sup>1 Timothy 5:8 (where T Tr text WH marginal reading **pronoetai**); **peri tinov**, Sap. 6:8. Middle with an accusative of the thing, equivalent to “to

take thought for, care for” a thing: <sup><5127></sup>Romans 12:17; <sup><1121></sup>2 Corinthians 8:21 (where L T Tr WH have adopted **pronwumen**).\*

{4307} **pronoia, pronoiaiv, hJpronwv**, from (Aeschylus, Sophocles), Herodotus down, “forethought, provident care”: <sup><421></sup>Acts 24:2 (3) (A.V. “providence”); **poioumai pronoian tinov**, “to make provision for” a thing (see **poiew**, I. 3, p. 526a top), <sup><514></sup>Romans 13:14.\*

{4308} **prwraw, prwrw**; perfect participle **proewrakwv**; imperfect middle (<sup><425></sup>Acts 2:25) **prowrwmhn**, and without augment (see **odhoiow**, at the beginning) **prwrwmhn** L T Tr WH; from Herodotus down;

1. “to see before” (whether as respects place or time): **tina**, <sup><429></sup>Acts 21:29.

2. Middle (rare use) “to keep before one’s eyes”: metaphorically, **tina**, with **enwpion mou** added, “to be mindful of one always,” <sup><425></sup>Acts 2:25 from Psalm 15:(xvi.)8.\*

{4309} **prwrizw**: 1 aorist **prowrisa**; 1 aorist passive participle **prwrisqentev**; “to predetermine, decide beforehand,” Vulgate (except in Acts) *praedestino* (R.V. “to foreordain”): in the N.T. of God decreeing from eternity, followed by an accusative with the infinitive <sup><428></sup>Acts 4:28; **ti**, with the addition of **pro twn aiwnwn** <sup><417></sup>1 Corinthians 2:7; **tina**, with a predicate acc, “to foreordain, appoint beforehand,” <sup><519></sup>Romans 8:29f; **tina eiv ti**, one to obtain a thing. <sup><415></sup>Ephesians 1:5; **prwrisqentev** namely, **kl hrwqhnaiv**, <sup><411></sup>Ephesians 1:11. (Heliodorus and ecclesiastical writings. (Ignatius ad Ephesians tit.))\*

{4310} **propascw**: 2 aorist participle **propaqontev**; “to suffer before”: <sup><311></sup>1 Thessalonians 2:2. (Herodotus, Sophocles, Thucydides, Plato, others.)\*

**propatwr, propatorov, oJpathr**, “a forefather, founder of a family or nation”: <sup><511></sup>Romans 4:1 L T Tr WH. (Pindar, Herodotus, Sophocles, Euripides, Plato, Dio Cassius, 44, 37; Lucian, others; Plutarch, consol. ad Apoll. c 10; Josephus, Antiquities 4, 2, 4; b. j. 5, 9, 4; Ev. Nicod. 21. 24. 25f; ecclesiastical writings.)\*

{4311} **propempw**; imperfect **proepempon**; 1 aorist active **proepemya**; 1 aorist passive **proepemfqhn**; from Homer down;

1. “to send before”.

2. “to send forward, bring on the way, accompany or escort”: **tina**, <sup><6106></sup>1 Corinthians 16:6,11 (others associate these examples with the group at the close); with **ekei** (for **ekeise**) added, <sup><6153></sup>Romans 15:24; **eiv** with an accusative of place, <sup><4088></sup>Acts 20:38; <sup><4016></sup>2 Corinthians 1:16 (here R.V. “set forward” (see below)); **eww exw thv pol eww**, <sup><4206></sup>Acts 21:5. to set one forward, fit him out with the requisites for his journey: <sup><4458></sup>Acts 15:3 (others associate this example with the preceding); <sup><3613></sup>Titus 3:13; <sup><6006></sup>3 John 1:6; 1 Macc. 12:4, cf. 1 Esdr. 4:47.\*

**{4312} propethv, propetev (pro and petw i.e. piptw);**

1. “falling forward, headlong, sloping, precipitous”: Pindar Nem. 6, 107; Xenophon, r. eq. 1, 8; others.

2. “precipitate, rash, reckless”: <sup><4486></sup>Acts 19:36; <sup><3804></sup>2 Timothy 3:4 (<sup><2004></sup>Proverbs 10:14; 13: 3; Sir. 9:18; Clement of Rome, 1 Corinthians 1, 1; and often in Greek writings).\*

**{4313} proporeuw:** 1 future middle **proporeusomai**; “to send before, to make to precede” (Aelian nat. an. 10, 22 (vat.)); middle “to go before, to precede” (see **pro**, d. **a.**): **tinov** (on which genitive see Winer’s Grammar, sec. 52, 2 c.), “to go before one,” of a leader, <sup><4074></sup>Acts 7:40; **pro proswpou tinov** (after the Hebr., <sup><2234></sup>Exodus 32:34; <sup><4688></sup>Deuteronomy 3:18; 9:3), of a messenger or a herald, <sup><4076></sup>Luke 1:76; (of the van of an army, 1 Macc. 9:11; Xenophon, Cyril 4, 2, 23; Polybius). (Cf. **ercomai**, at the end.)\*

**{4314} prov,** a preposition, equivalent to the epic **proti**, from **pro** and the adverbial suffix **ti** (cf. the German *vor ... bin* (Curtius, sec. 381)); it is joined

**I.** with the accusative, “to, toward,” Latin *ad*, denoting direction toward a thing, or position and state looking toward a thing (Winer’s Grammar, sec. 49 h., p. 404 (378)); it is used

1. of the goal or limit toward which a movement is directed: **prov tina** or **ti**,

**a.** properly, after verbs of going, departing, running, coming, etc.: **agw**, <sup><6115></sup>John 11:15; **anabainw**, <sup><4068></sup>Mark 6:51; <sup><6307></sup>John 20:17; <sup><4452></sup>Acts 15:2;

**anakamptw**, <sup><4122></sup>Matthew 2:12; <sup><4182></sup>Acts 18:21; **anercomai**, <sup><8017></sup>Galatians 1:17 (L Tr marginal reading **aphl qon**); **apercomai**, <sup><4145></sup>Matthew 14:25 (Rec.); <sup><4183></sup>Mark 3:13, etc.; **prov eauton**, to his house, <sup><2242></sup>Luke 24:12 (T omits; L Tr brackets; WH reject the verse; Tr reads **prov autou**; some connect the phrase with **qaumazwn** (see 2 b. below)); <sup><8100></sup>John 20:10 (T Tr **autouv**, WH **aultouv** (cf. under the word **aultou**, at the end)); **ginesqai prov tina**, to come to one, <sup><4118></sup>1 Corinthians 2:3; 16:10; **diaperaw**, <sup><2161></sup>Luke 16:26; **eggizw**, <sup><4110></sup>Mark 11:1; <sup><4129></sup>Luke 19:29; **eisercomai**, <sup><4165></sup>Mark 6:25; <sup><4108></sup>Luke 1:28; <sup><4108></sup>Acts 10:3; (**prov thn Ludian**, “into” the house of Lydia, <sup><4161></sup>Acts 16:40 (Rec. **eiv**)); etc.; <sup><6133></sup>Revelation 3:20; **eisporeuomai**, <sup><4880></sup>Acts 28:30; **ekporeuomai**, <sup><4185></sup>Matthew 3:5; <sup><4106></sup>Mark 1:5; **exercomai**, <sup><6189></sup>John 18:29,38; <sup><4087></sup>2 Corinthians 8:17; <sup><8133></sup>Hebrews 13:13; **epistrefw**, to turn (oneself), <sup><4194></sup>Acts 9:40; <sup><4186></sup>2 Corinthians 3:16; <sup><5009></sup>1 Thessalonians 1:9; **episunagesqai**, <sup><4183></sup>Mark 1:33; **ercomai**, <sup><4184></sup>Matthew 3:14; 7:15, and often; **hkw**, <sup><4157></sup>John 6:37; <sup><4823></sup>Acts 28:23 (Rec.); **katabainw**, <sup><4102></sup>Acts 10:21; 14:11; <sup><6122></sup>Revelation 12:12; **metabainw**, <sup><6130></sup>John 13:1; **orqrizw**, <sup><2138></sup>Luke 21:38; **paraginomai**, <sup><4183></sup>Matthew 3:13; <sup><4104></sup>Luke 7:4,20; 8:19; 11:6; (22:52 Tdf.); **poreuomai**, <sup><4106></sup>Matthew 10:6; <sup><4105></sup>Luke 11:5; <sup><6142></sup>John 14:12, etc.; **sunagesqai**, <sup><4132></sup>Matthew 13:2; 27:62; <sup><4101></sup>Mark 4:1; 6:30; 7:1; **suntrecein**, <sup><4811></sup>Acts 3:11; **upagw**, <sup><4158></sup>Matthew 26:18; <sup><4159></sup>Mark 5:19; <sup><4173></sup>John 7:33; 13:3; 16:5,10,16 (T Tr WH omit; L brackets the clause), 16:17; **kateuqunein thn odon**, <sup><5181></sup>1 Thessalonians 3:11; also after (kindred) nouns: **eisodov**, <sup><5009></sup>1 Thessalonians 1:9; 2:1; **prosagwgh**, <sup><4128></sup>Ephesians 2:18. after verbs of moving, leading, sending, drawing, bringing, directing: **agw**, <sup><4107></sup>Mark 11:7 (R L); <sup><2184></sup>Luke 18:40; <sup><4142></sup>John 1:42 (43); (<sup><6183></sup>John 18:13 L T Tr WH); <sup><4127></sup>Acts 9:27, etc.; **apagw**, <sup><4157></sup>Matthew 26:57 (R.V. “to” the house of C. (cf. <sup><4161></sup>Acts 16:40 above)); <sup><4153></sup>Mark 14:53; <sup><6183></sup>John 18:13 (RG); <sup><4217></sup>Acts 23:17; <sup><4122></sup>1 Corinthians 12:2; (**exagw euv prov** (see **euv**, II. 2 c.)), <sup><2151></sup>Luke 24:50 L text T Tr WH); **katasurw**, <sup><2128></sup>Luke 12:58; **atpazw**, <sup><6125></sup>Revelation 12:5; **ekkuw**, <sup><6122></sup>John 12:32; **paral ambanw**, <sup><6148></sup>John 14:3; **ferw**, <sup><4182></sup>Mark 1:32; 9:17,19,20; (<sup><4117></sup>Mark 11:7 T Tr WH); **pempw**, Luke 7:(not T WH),19; <sup><4257></sup>Acts 25:21 (L T Tr WH **anapemyw**), etc. (see **pempw**); **anapempw**, <sup><2217></sup>Luke 23:7,15; **apostel lw**, <sup><4124></sup>Matthew 23:34, etc. (see **apostel lw**, 1b. and d.); **strefomai**, <sup><4174></sup>Luke 7:44; 23:28. after verbs of falling: **piptein prov touv podav tinov**, <sup><4152></sup>Mark 5:22; 7:25; (<sup><4151></sup>Acts 5:10 L T Tr WH); <sup><6117></sup>Revelation 1:17. after other verbs and substantives with which the idea of direction is



connected: as **epistol h prov tina**, <sup><400></sup>Acts 9:2; 22:5; <sup><470></sup>2 Corinthians 3:1; **entol h**, <sup><417></sup>Acts 17:15; **anadeixiv**, <sup><408></sup>Luke 1:80; **kamptw ta gonata**, <sup><414></sup>Ephesians 3:14; **ekpetannumi tav ceirav**, <sup><502></sup>Romans 10:21 (from <sup><372></sup>Isaiah 65:2); **proswpon prov proswpon**, face (turned) to face, *i.e.* in immediate presence, <sup><432></sup>1 Corinthians 13:12 (after the Hebrew, <sup><123></sup>Genesis 32:30; <sup><162></sup>Judges 6:22); **stoma prov stoma**, mouth (turned) to mouth, *i.e.* in each other's presence, <sup><602></sup>2 John 1:12; <sup><604></sup>3 John 1:14 (see **stoma**, 1); **l al ein prov to ouv**, the mouth being put to the ear, <sup><217></sup>Luke 12:3. after verbs of adding, joining to: **prostiqenai tina prov touv paterav**, "to lay one unto," *i.e.* bury him by the side of, "his fathers," <sup><416></sup>Acts 13:36 (after the Hebrew, <sup><221></sup>2 Kings 22:20; <sup><102></sup>Judges 2:10); **qaptein tina prov tina**, <sup><450></sup>Acts 5:10. after verbs of saying (because speech is directed toward someone), invoking, swearing, testifying, making known: with an accusative of the person, **anoigw to stoma**, <sup><461></sup>2 Corinthians 6:11; <sup><401></sup>Luke 1:13, and very often by Luke; <sup><408></sup>John 4:48; 7:3, etc.; <sup><301></sup>Hebrews 1:13; **l al ew**, <sup><401></sup>Luke 1:19,55; 2:18, etc.; <sup><102></sup>1 Thessalonians 2:2; <sup><305></sup>Hebrews 5:5; 11:18; **legw**, <sup><456></sup>Luke 5:36, etc.; <sup><403></sup>John 2:3; 4:15, etc.; <sup><302></sup>Hebrews 7:21; **fhmi**, <sup><227></sup>Luke 22:70; <sup><428></sup>Acts 2:38 (R G); 10:28, etc.; **dial egomai**, <sup><442></sup>Acts 24:12; **apokrinomai**, <sup><404></sup>Luke 4:4; <sup><482></sup>Acts 3:12; **deomai**, <sup><484></sup>Acts 8:24; **boaw**, <sup><287></sup>Luke 18:7 (R G L); **airein fwnhn**, <sup><404></sup>Acts 4:24; **eucomai**, <sup><473></sup>2 Corinthians 13:7; **omnumi**, <sup><417></sup>Luke 1:73; **martuv eimi**, <sup><413></sup>Acts 13:31; 22:15; **dhmhgorew**, <sup><422></sup>Acts 12:21; **kathgorew**, "to accuse to," bring, as it were, to the judge by accusation, <sup><356></sup>John 5:45; **emfanizw**, <sup><422></sup>Acts 23:22; **gnwrizetai**, be made known "unto," <sup><106></sup>Philippians 4:6. also after (kindred) substantives (and phrases): **apol ogia**, addressed unto one, <sup><421></sup>Acts 22:1; **logov**, <sup><401></sup>2 Corinthians 1:18; **logov parakl hsewv**, <sup><435></sup>Acts 13:15; **oJ ogov ginetai prov tina**, <sup><305></sup>John 10:35 (<sup><15></sup>Genesis 15:1,4; <sup><302></sup>Jeremiah 1:2,11; 13:8; <sup><161></sup>Ezekiel 6:1; <sup><301></sup>Hosea 1:1); **ginetai fwnh**, <sup><473></sup>Acts 7:31 Rec.; 10:13,15; **ginetai epaggel ia**, <sup><413></sup>Acts 13:32 and Rec. in 26:6 (where L T Tr WH **eiv**); **proseuch**, <sup><510></sup>Romans 15:30; **dhesiv**, <sup><501></sup>Romans 10:1; **proferein dheseiv**, <sup><307></sup>Hebrews 5:7. **prov al hl ouv** after **antibal lein logouv**, <sup><247></sup>Luke 24:17; 8taXaXe(p, <sup><461></sup>Luke 6:11; **dial egesqai**, <sup><403></sup>Mark 9:34; **dial ogizesqai**, <sup><406></sup>Mark 8:16; **eipein**, <sup><425></sup>Luke 2:15 ((L marginal reading T WH **l al ein**)); 24:32; <sup><367></sup>John 16:17; 19:24; **legein**, <sup><404></sup>Mark 4:41; <sup><405></sup>Luke 8:25; <sup><406></sup>John 4:33; <sup><434></sup>Acts 28:4; **omil ein**, <sup><244></sup>Luke 24:14; **sul l al ein**, <sup><406></sup>Luke 4:36. **prov eautouv** equivalent to **prov al hl ouv**: after **suzhtein**, <sup><402></sup>Mark 1:27 (T

WH text read simply **autouv** (as subjunctive)); 9:16; <sup><0273></sup>Luke 22:23; **eipein**, <sup><4117></sup>Mark 12:7; <sup><6129></sup>John 12:19; **legein**, <sup><4118></sup>Mark 16:3; **aganaktein** (R.V. “had indignation among themselves”. saying), <sup><4140></sup>Mark 14:4 T WH (cf. Tr); see 2 b. below.

**b.** of a time drawing toward a given time (cf. f. below): **prov esperan estin**, toward evening, <sup><0249></sup>Luke 24:29 ( <sup><0181></sup>Genesis 8:11; <sup><3447></sup>Zechariah 14:7; Plato, de rep. 1, p. 328a.; Josephus, Antiquities 5, 4, 3; **prov hēeran**, Xenophon, ahab. 4, 5, 21; Plato, conviv., p. 223 c.); (**prov sabbaton**, <sup><4150></sup>Mark 15:42 LTr text).

**c.** metaphorically, of mental direction, with words denoting desires and emotions of the mind, “to, toward”: **endeiknuein prauthta**, <sup><5082></sup>Titus 3:2; **makroqumein**, <sup><5154></sup>1 Thessalonians 5:14; **hpiov**, <sup><5124></sup>2 Timothy 2:24; **ecqra**, <sup><0232></sup>Luke 23:12; **pepoihsin ecein**, <sup><4034></sup>2 Corinthians 3:4; (**el pida ecwn**, <sup><4045></sup>Acts 24:15 Tdf.); **pistiv**, <sup><5108></sup>1 Thessalonians 1:8; **parrhsia**, <sup><4004></sup>2 Corinthians 7:4; <sup><5121></sup>1 John 3:21; 5:14; with verbs signifying the mode of bearing oneself toward a person, **ergazesqai to agaqon**, <sup><4160></sup>Galatians 6:10; **ta auta**, <sup><4019></sup>Ephesians 6:9 (Xenophon, mem. 1, 1, 6). of a hostile direction, “agdainst”; so after **antagwnizesqa**, <sup><3104></sup>Hebrews 12:4; **sthnai**, <sup><4011></sup>Ephesians 6:11; **laktizein**, <sup><4015></sup>Acts 9:5 Rec.; 26:14 (see **kentron**, 2); **pal h**, <sup><4012></sup>Ephesians 6:12; **macesqai**, <sup><4162></sup>John 6:52; **diakrinomai**, <sup><4102></sup>Acts 11:2; **goggusmov**, <sup><4010></sup>Acts 6:1; **blasfhmia**, <sup><6116></sup>Revelation 13:6; **pikrainesqai**, <sup><5189></sup>Colossians 3:19; (**ecein ti**, <sup><4049></sup>Acts 24:19; **ecein zhthma**, 25:19; **momfhn**, <sup><5183></sup>Colossians 3:13; **pragma**, <sup><4011></sup>1 Corinthians 6:1; **logon** (see **logov**, I. 6), <sup><4088></sup>Acts 19:38; **prov tina**, “to have something to bring against one” (R.V. “wherewith to answer”), <sup><4052></sup>2 Corinthians 5:12; **ta** (which Tr text WH omit) **prov tina**, the things to be said against one, <sup><4231></sup>Acts 23:30 (R G Tr WH; here may be added **prov pl hsmohn sarkov**, “against” (*i.e.* to check) “the indulgence of the flesh,” <sup><5123></sup>Colossians 2:23 (see **pl hsmohn**)).

**d.** of the issue or end to which anything tends or leads: **h. asqeneia ouk esti prov qanaton**, <sup><6104></sup>John 11:4; **adartanein, adartia prov qanaton**, <sup><6156></sup>1 John 5:16f; **astreblousi prov thn idian autwn apwleian**, <sup><6186></sup>2 Peter 3:16; **ta prov thn eirhnhn** namely, **onta** — now, the things which tend to the restoration of “peace” (A.V. “conditions of peace”), <sup><0242></sup>Luke 14:32; now, which tend to the attainment of “safety” (A.V. “which belong unto peace”), <sup><0242></sup>Luke 19:42; **ta prov zwhn, kai**

**eusebeian** (A.V. “that pertain unto”), <sup><300B></sup>2 Peter 1:3; **prov doxan tw Qew**, <sup><400D></sup>2 Corinthians 1:20; **tou kuriou**, <sup><4089></sup>2 Corinthians 8:19.

e. of an intended end or purpose: **prov nouqesian tinov**, <sup><300D></sup>1 Corinthians 10:11; as other examples add, <sup><405D></sup>Matthew 26:12; <sup><4035></sup>Romans 3:26; 15:2; <sup><4005></sup>1 Corinthians 6:5; 7:35; 12:7; 14:12,26; 15:34; <sup><4006></sup>2 Corinthians 4:6; 7:3; 11:8; <sup><4002></sup>Ephesians 4:12; <sup><5006></sup>1 Timothy 1:16; <sup><3061></sup>Hebrews 6:11; 9:13; **prov ti**, to what end, for what intent, <sup><4038></sup>John 13:28; **prov thn el hemosunhn**, for the purpose of asking alms, <sup><4050></sup>Acts 3:10; **prov to** with an infinitive “in order to,” etc.: <sup><4058></sup>Matthew 5:28; 6:1; 13:30; 23:5; 26:12; <sup><4012></sup>Mark 13:22; <sup><4083></sup>2 Corinthians 3:13; <sup><4001></sup>Ephesians 6:11; <sup><500D></sup>1 Thessalonians 2:9; <sup><5008></sup>2 Thessalonians 3:8, also R G in <sup><5008></sup>James 3:3. f. of the time for which a thing has been, as it were, appointed, *i.e.* during which it will last; where we use our “for” (German *für* or *auf*) (cf. b. above): **prov kairon** (Latin *ad tempus*, Cicero, *de off.* 1, 8, 27; *de amicitia* 15, 53; Livy 21, 25, 14), *i.e.* for a season, for a while, <sup><4083></sup>Luke 8:13; <sup><4005></sup>1 Corinthians 7:5; **prov kairon wtav** (R.V. “for a short season”), <sup><5027></sup>1 Thessalonians 2:17; **prov wtan**, for a short time, for an hour, <sup><4055></sup>John 5:35; <sup><4008></sup>2 Corinthians 7:8; <sup><4005></sup>Galatians 2:5; <sup><5005></sup>Philemon 1:15; **prov ol igav hterav**, <sup><5020></sup>Hebrews 12:10 **prov to paron**, for the present, *ibid.* 11 (Thucydides 2, 22; Plato, *legg.* 5, p. 736 a.; Josephus, *Antiquities* 6, 5, 1; Herodian, 1, 3, 13 (5 edition, Bekker); Dio Cassius, 41, 15); **prov ol igon**, for a little time, <sup><5004></sup>James 4:4 (Lucian, *dial. deor.* 18, 1; Aelian v. h. 12, 63).

2. it is used of close proximity — the idea of direction, though not entirely lost, being more or less weakened;

a. answering to our “at” or “by” (German *an*); after verbs of fastening, adhering, moving (to): **dedesqai prov thn quran**, <sup><4004></sup>Mark 11:4; **proskol lasqai**, <sup><4007></sup>Mark 10:7 R G Tr (in marginal reading brackets); <sup><4051></sup>Ephesians 5:31 R G WH text; **proskoptein**, <sup><4006></sup>Matthew 4:6; <sup><4041></sup>Luke 4:11; **keisqai**, equivalent to to be brought near to, <sup><4080></sup>Matthew 3:10; <sup><4009></sup>Luke 3:9 ((cf. 2 Macc. 4:33)); **tiquenai**, <sup><4042></sup>Acts 3:2; (<sup><4057></sup>Acts 4:37 Tdf. (others **para**)); add, **bebl hsqai**, <sup><4060></sup>Luke 16:20; **ta prov thn quran**, the forecourt (see **qura**, a.), <sup><4042></sup>Mark 2:2; **einai prov thn qal assan** (properly, toward the sea (A.V. “by” the sea)), <sup><4001></sup>Mark 4:1; **qermainesqai prov to fwv**, turned to the light (R.V. in the light), <sup><4054></sup>Mark 14:54; **kaqhsqai prov to fwv**, <sup><4026></sup>Luke 22:56; **prov to mnhmeion**, <sup><4001></sup>John 20:11 Rec.; cf. Fritzsche on Mark, p. 201f

**b.** equivalent to (Latin *apud*) “with,” with the accusative of a person, after verbs of remaining, dwelling, tarrying, etc. (which require one to be conceived of as always turned toward one), cf. Fritzsche as above: after **einai**, <sup><1136></sup> Matthew 13:56; <sup><1013></sup> Mark 6:3; 9:19; 14:49; <sup><1091></sup> Luke 9:41; <sup><800></sup> John 1:1f; <sup><600></sup> 1 John 1:2; <sup><504></sup> 1 Thessalonians 3:4; <sup><505></sup> 2 Thessalonians 2:5; 3:10; **pareinai**, <sup><422></sup> Acts 12:20; <sup><710></sup> 2 Corinthians 11:9 (8); <sup><808></sup> Galatians 4:18,20; **parousia**, <sup><503></sup> Philippians 1:26; **diamenein**, <sup><805></sup> Galatians 2:5; **paramenein**, <sup><606></sup> 1 Corinthians 16:6; **epimenein**, <sup><607></sup> 1 Corinthians 16:7; <sup><808></sup> Galatians 1:18; **kaqezesqai**, <sup><105></sup> Matthew 26:55 (R G L Tr brackets); **endhmein**, <sup><608></sup> 2 Corinthians 5:8; **katecein tina prov eauton**, <sup><503></sup> Philemon 1:13. **prov emauton**, etc. (*apud animum meum*), “with myself,” etc. (2 Macc. 11:13; examples from Greek writings are given in Passow, under the word, I. 2, p. 1157a; (Liddell and Scott, under the word C. I. 5)), **sul logizomai**, <sup><205></sup> Luke 20:5; **proseucomai**, <sup><281></sup> Luke 18:11 (Tdf. omits **prov eauton**, Griesbach connects it with **staqeiv**); **aganaktein**, <sup><140></sup> Mark 14:4 ((cf. 1 a. at the end); **qaumazein**, <sup><242></sup> Luke 24:12 (according to some; see above, 1 a. at the beginning)). Further, **poiein ti prov tina**, <sup><608></sup> Matthew 26:18; **ecw carin prov tina**, <sup><402></sup> Acts 2:47; **ecei kauchma ... prov Qeon** to have whereof to glory with one (properly, turned ‘toward’ one), <sup><542></sup> Romans 4:2; **paraklhton prov tina**, <sup><601></sup> 1 John 2:1.

### 3. of relation or reference to any person or thing; thus

**a.** of fitness: joined to adjectives, **agaqov**, <sup><609></sup> Ephesians 4:29; **eljoimov**, <sup><501></sup> Titus 3:1; <sup><605></sup> 1 Peter 3:15; **ikanov**, <sup><606></sup> 2 Corinthians 2:16; **dunatov**, <sup><704></sup> 2 Corinthians 10:4; **exhrtismenov**, <sup><507></sup> 2 Timothy 3:17; **wfel imov**, <sup><508></sup> 1 Timothy 4:8; <sup><506></sup> 2 Timothy 3:16; **adokimov**, <sup><616></sup> Titus 1:16; **aneuqetov**, <sup><472></sup> Acts 27:12; **leukov**, “white” and so ready “for,” <sup><605></sup> John 4:35; **ta prov thn creian** namely, **anagkaia** (R.V. “such things as we needed,”), <sup><630></sup> Acts 28:10.

**b.** of the relation or close connection entered (or to be entered) into by one person with another: **peripatein prov** (German *im Verkehr mit* (in contact with (A.V. toward))); cf. Bernhardt (1829), p. 265; Passow, under the word, I. 2, p. 1157a; (Liddell and Scott, under the word, C. I. 5)) **tina**, <sup><505></sup> Colossians 4:5; <sup><542></sup> 1 Thessalonians 4:12; **anastrefesqai**, <sup><602></sup> 2 Corinthians 1:12; of ethical relationship (where we use “with”), **asumfwnov prov al hlouv**, <sup><485></sup> Acts 28:25; **konwnia**, **sumfwnhsiv prov tina** or **ti**, <sup><605></sup> 2 Corinthians 6:15f; **eirhnhn ecein** (see **eirhnh**, 5),

<sup><870></sup>Romans 5:1; **suneidhs in ecein prov ton Qeon**, <sup><4246></sup>Acts 24:16; **diaghkhn entel l omai prov tina**, <sup><800></sup>Hebrews 9:20 (see **entel l w**, at the end); **diaghkhn diatiqhmi**, <sup><425></sup>Acts 2:25 (in Greek writings **sunqh kav**, **spondav**, **summacion poeisqai prov tina**, and similar expressions; cf. Passow (or Liddell and Scott) as above); **mh tapeinwsh ... prov u hvav**, in my relation to you (R.V. “before”), <sup><472></sup>2 Corinthians 12:21; **prov ou hvin o J ogov** (see **l ogov**, II. 5), <sup><8413></sup>Hebrews 4:13. Here belongs also <sup><4042></sup>2 Corinthians 4:2 (A.V. “to every man’s conscience”).

c. “with regard to” (any person or thing), “with respect to, as to”; after verbs of saying: **prov tina**, <sup><4122></sup>Mark 12:12; <sup><424></sup>Luke 12:41; 18:9; 19:9; 20:19; <sup><502></sup>Romans 10:21; <sup><8007></sup>Hebrews 1:7f; **prov to dein proseucesqai**, <sup><280></sup>Luke 18:1; **epitrepein, grafein ti prov ti**, <sup><408></sup>Matthew 19:8; <sup><4105></sup>Mark 10:5; **apokriqh nai ti prov ti**, <sup><474></sup>Matthew 27:14; **antapokriqh nai**, <sup><446></sup>Luke 14:6’ **ti eroumen prov tauta**, <sup><881></sup>Romans 8:31 (Xenophon, mem. 3, 9, 12; anab. 2, 1, 20).

d. “pertaining to”: **ta prov ton Qeon** (see **Qeov**, 3 [g].), <sup><517></sup>Romans 15:17; <sup><827></sup>Hebrews 2:17; 5:1; **ti prov hvav**; namely, **estin**, what is that to us? *i.e.* it is none of our business to care for that, <sup><4704></sup>Matthew 27:4; also **ti prov se**; <sup><822></sup>John 21:22,23 (here Tdf. omits).

e. in comparison (like Latin *ad*) equivalent to “in comparison with”: so after **axiov** (which see in a.), <sup><888></sup>Romans 8:18 (**ou logisqhsetai eterov prov auton**, Baruch 3:36 (35); cf. Viger. edition, Herm., p. 666; (Buttmann, sec. 147, 28)).

f. “agreeably to, according to”: **prov a (i.e. prov tauta a) epraxe**, <sup><450></sup>2 Corinthians 5:10; **poiein prov to qel hma tinov**, <sup><227></sup>Luke 12:47; **orqopodein prov thn al hqeian**, <sup><824></sup>Galatians 2:14. Here belong <sup><884></sup>Ephesians 3:4; 4:14.

g. akin to this is the use of **prov** joined to nouns denoting desires, emotions, virtues, etc., to form a periphrasis of the adverbs (cf. Winer’s Grammar, sec. 51, 2 h.): **prov fqonon**, enviously, <sup><5015></sup>James 4:5 ((on this passage see **fqonov**); **prov orghn** equivalent to **orgil wv**, Sophocles El. 369; **prov bian** equivalent to **biai wv**, Aeschylus (Prom. 208, 353, etc.) Eum. 5; others; **prov hdonhn kai prov carin**, pleasantly and graciously, Josephus, Antiquities 12, 10, 3; (other examples in Liddell and Scott, under C. III. 7)).

**II.** with the dative, “at, near, hard by,” denoting close local proximity (Winer’s Grammar, 395 (369f)); so six times in the N.T. (much more frequent in the Septuagint and in the O.T. Apocrypha): <sup><4051></sup>Mark 5:11 G L T Tr WH (R.V. “on” the mountain side); <sup><2937></sup>Luke 19:37; <sup><3886></sup>John 18:16; 20:11 (where Rec. has **prov to mn.**); <sup><3302></sup>John 20:12; <sup><6013></sup>Revelation 1:13.

**III.** with the genitive,

**a.** properly, used of that from which something proceeds;

**b.** (Latin *a parte i.e.*) “on the side of”; hence, tropically **prov tinov einai** or **uparcein**, “to pertain to one, lie in one’s interests, be to one’s advantage”: so once in the N.T. **touto prov thv ueterav swthriav uparcei**, conduces to (A.V. is for) your safety, <sup><4273></sup>Acts 27:34. (**Kroisov el pisav prov ewtoutou ton crhsmon einai**, Herodotus 1, 75; **ou prov thv ueterav doxhv**, it will not redound to your credit, Thucydides 3, 59; add, Plato, Gorgias, p. 459 c.; Lucian, dial. deor. 20, 3; Dionysius Halicarnassus, Antiquities 10, 30; Arrian exp. Alex. 1, 19, 6; cf. Viger. edition, Herm., p. 659f; Matthiae, p. 1385f; (Liddell and Scott, under the word A. IV.); Winer’s Grammar, 374 (350).)

**IV.** in Composition **prov** signifies

- 1.** direction or motion to a goal: **prosagw**, **proseggizw**, **prosercomai**, **prostrecw**.
- 2.** addition, accession, “besides”: **prosanatiqhmi**, **prosapeilew**, **prosofeilew**.
- 3.** vicinity: **prosedreuw**, **prosmenw**.
- 4.** our “on, at,” as in **proskoptw**; and then of things which adhere to or are fastened to others, as **proshlow**, **prosphnumi**.
- 5.** “to” or “for,” of a thing adjusted to some standard: **proskairov**. Cf. Zeune ad Viger. edition, Herm., p. 666.

**{4315}** **prosabbaton**, **prosabbatou**, **to**, “the day before the sabbath”: <sup><4152></sup>Mark 15:42, R G T WH (L Tr text **prov sabbaton** (cf. **prov**, I. 1 b.)). (Judith 8:6; (Psalm 92 (Psalm 93) heading; Nonnus, paraph. Ioan. 19, 66; Eusebius, de mart. Pal. 6, 1).)\*

**{4316} prosagoreuw:** 1 aorist passive participle **prosagoreuqeviv**; “to speak to, to address, accost, salute” (Aeschyl, Herodotus, Aristoph., Xenophon, Plato, others); especially “to address or accost by some name, call by name”: **tina** with a predicate accusative, and in the passive with a predicate nominative (1 Macc. 14:40; 2 Macc. 14:37), <sup><3850></sup>Hebrews 5:10. (to give a name to publicly, to style, **tina** or **ti** with a predicate accusative, Xenophon, mem. 3, 2, 1; **Gaiou loui iou Kaisar o dia tav praxeiv prosagoreuqeviv Qeov**, Diodorus 1, 4; add (Sap. 14:22); 2 Macc. 4:7; 10:9; 14:37; **frouirion ... Kaisareian up’ autou prosagoreugen**, Josephus, Antiquities 15, 8, 5.) Cf. Bleek, Brief an d. Hebrew 2:2, p. 97f.\*

**{4317} prosagw;** 2 aorist **proshgagon**; 1 aorist passive **proshcqhñ** (<sup><4084></sup>Matthew 18:24 L Tr WH); from Homer down; the Septuagint for **byrñqñi vyñhi** sometimes for **aybhē**

1. transitively, “to lead to, bring” (see **prov**, IV. 1): **tina wde**, <sup><4041></sup>Luke 9:41; **tina tini**, one to one (cf. Winer’s Grammar, sec. 52, 4, 14), <sup><4084></sup>Matthew 18:24 L Tr WH; <sup><4461></sup>Acts 16:20; “to open a way of access,” **tina tw Qew**, for (A.V. “to bring”) one to God, *i.e.* to render one acceptable to God and assured of his grace (a figure borrowed from those who secure for one the privilege of an interview with the sovereign), <sup><4183></sup>1 Peter 3:18 (noteworthy is the use, without specification of the goal, in a forensic sense, “to summon” (to trial or punishment), <sup><4116></sup>Acts 12:6 WH text (where others **proagw**, which see 1)).

2. intransitively (see **agw**, 4), “to draw near to, approach” (<sup><4083></sup>Joshua 3:9; <sup><4083></sup>Jeremiah 26:3 (<sup><2443></sup>Jeremiah 46:3), etc.): **tini**, <sup><4477></sup>Acts 27:27 ((not WH marginal reading)), where Luke speaks in nautical style phenomenally, the land which the sailor is approaching seeming to approach him; cf. Kuinoel (or Wetstein) at the passage; (see **prosanecw** 2, and **prosacew**).\*

**{4318} prosagwgh, prosagwghv, hñ**

1. “the act of bringing to, a moving to” (Thucydides, Aristotle, Polybius, others).

2. “access, approach” (Herodotus 2, 58; Xenophon, Cyril 7, 5, 45) (others, as Meyer on Romans, as below (yet see Weiss in the 6th edition), Ellicott on Ephesians, insist on the transitive sense, introduction): **eiv thn carin**, <sup><4082></sup>Romans 5:2; “to God,” *i.e.* (dropping the figure) that friendly relation



with God whereby we are acceptable to him and have assurance that he is favorably disposed toward us, <sup><4128></sup>Ephesians 2:18; 3:12.\*

**{4319} prosaitew, prosaitw;**

1. “to ask for in addition” ((see **prov**, IV. 2); Pindar, Aeschylus, others).
2. “to approach one with supplications” (German *anbetteln* (“to importune”; cf. **prov**, IV. 4)), “to ask alms” ((Herodotus), Xenophon, Aristophanes, Euripides, Plutarch, others): <sup><4106></sup>Mark 10:46 R G L; <sup><4185></sup>Luke 18:35 (where L T Tr WH have **epaitwn**); <sup><4308></sup>John 9:8.\*

**prosaithv, prosaitou, oJ** “a beggar”: <sup><4106></sup>Mark 10:46 T Tr WH; <sup><4308></sup>John 9:8 (where for the Rec. **tufl ov**). (Plutarch, Lucian, Diogenes Laërtius 6, 56.)\*

**{4320} prosanabainw:** 2 aorist imperative 2 person singular **prosanabhqi**; “to go up farther”: with **anwteron** added, <sup><2140></sup>Luke 14:10 (A.V. “go up higher”; others regard the **prov**- as adding the suggestion of ‘motion to’ the place where the host stands: ‘come up higher’ (cf. <sup><4157></sup>Proverbs 25:7). Xenophon, Aristotle, others.)\*

**{4321} prosanal iskw:** 1 aorist participle feminine **prosanal wsasa**; “to expend besides” (**prov**, IV. 2): **iatroiv** (*i.e.* “upon physicians,” Buttman, sec. 133, 1; Rec. **eiv iatrouv** (cf. Winer’s Grammar, 213 (200))) **ton bion**, <sup><4183></sup>Luke 8:43 (WH omits; Tr marginal reading brackets the clause). (Xenophon, Plato, Demosthenes, Plutarch, others.)\*

**{4322} prosanapl hrow, prosanapl hrw;** 1 aorist **prosanapl hrwsa**; “to fill up by adding to” (cf. **prov**, IV. 2); “to supply”: **ti**, <sup><4012></sup>2 Corinthians 9:12; 11:9. (Sap. 19:4; Aristotle, Diodorus, Philo, others.)\*

**{4323} prosanatiqhmi:** 2 aorist middle **prosanegemhn**;

1. “to lay upon in addition” (cf. **prov**, IV. 2).
2. Middle,
  - a. “to lay upon oneself in addition”: **forton**, Pollux 1, 9, 99; “to undertake besides”: **ti**, Xenophon, mem. 2, 1, 8.

**b.** with a dative of the person “to put oneself upon another by going to him” (**prov**), *i.e.* “to commit or betake oneself to another” namely, for the purpose of consulting him, hence, “to consult, to take one into counsel” (A.V. “confer with”), (Diodorus 17, 116 **toiv mantesi prosanaqemenov peri tou shmeiou**; Lucian, Jup. trag. sec. 1 **emoi prosanaqou, labe me sumboul on ponwn**), <sup><8116></sup>Galatians 1:16.

**c.** “to add from one’s store (this is the force of the middle), to communicate, impart”: **ti pini** <sup><8116></sup>Galatians 2:6.\*

**{4317} prosanecw;**

**1.** “to hold up besides”.

**2.** intransitive, “to rise up so as to approach, rise up toward”: <sup><4277></sup>Acts 27:27 Lachmann stereotyped edition (see **prosagw**, and **prospacew**) — a sense found nowhere else.\*

**{4324} prosapei lew, prosapei lw:** 1 aorist middle participle **prosapei l hsamenov**; “to add threats, threaten further” (cf. **prov**, IV. 2): <sup><4121></sup>Acts 4:21. (Demosthenes, p. 544, 26.)\*

**{4317} (prospacew, prosacw, Doric for proshcew, “to resound”:** <sup><4277></sup>Acts 27:27 WH marginal reading (see their Appendix, p. 151; others **prosaqein**, which see), of the roar of the surf as indicating nearness to land to sailors at night.)\*

**{4325} prosdapanaw, prosdapanw:** 1 aorist subjunctive 2 person singular **prosdapanhshv**, “to spend besides” (cf. **prov**, IV. 2), Vulgate *supererogo*: **ti**, <sup><2115></sup>Luke 10:35. (Lucian, Themistius).\*

**{4326} prosdeomai;** deponent passive, “to want besides, need in addition,” (cf. **prov**, IV. 2): **prosdeomenov tinov**, “quom nullius boni desideret accessionem” (Erasmus) (A.V. “as though he needed anything”), <sup><4175></sup>Acts 17:25. (Xenophon, Plato, and following; the Septuagint; (in the sense “to ask of,” several times in Herodotus).)\*

**{4327} prosdecomai;** deponent middle; imperfect **prosedecomhn;** 1 aorist **prosedexamhn;**

**1.** as in Greek writings from Aeschylus and Herodotus down, “to receive to oneself, to admit, to give access to oneself”: **tina**, to admit one, receive

into contact and companionship, **touv ađartwl ouv**, <sup><Q18></sup>Luke 15:2; to receive one (coming from some place), <sup><S16></sup>Romans 16:2; <sup><S19></sup>Philippians 2:29 (<sup><S12></sup>1 Chronicles 12:18); **ti**, “to accept” (not to reject) a thing offered: **ou prosdexamenoi**, “to reject,” <sup><S15></sup>Hebrews 11:35; **prosdecontai el pida**, to admit (accept) hope, *i.e.* not to repudiate but to entertain, embrace, its substance, <sup><Q15></sup>Acts 24:15 (others refer this to the next head (R.V. text “look for”)); not to shun, to bear, an impending evil (A.V. “took” the spoiling etc.), <sup><S14></sup>Hebrews 10:34.

**2.** as from Homer down, “to expect” (A.V. “look for, trait for”): **tina**, <sup><Q16></sup>Luke 12:36; **ti**, <sup><S18></sup>Mark 15:43; <sup><Q25></sup>Luke 2:25,38; 23:51; (<sup><Q21></sup>Acts 23:21); <sup><Q13></sup>Titus 2:13; <sup><Q11></sup>Jude 1:21; **tav epaggel iav**, the fulfilment of the promises, <sup><S13></sup>Hebrews 11:13 Lachmann (Cf. **decomai**, at the end!\*

**{4328} prosdokaw, prosdokw**; imperfect 3 person plural **prosedokwn** (<sup><Q16></sup>Acts 28:6); (the simple verb is found only in the form **dokeuw**; **prov** (which see IV. 1) denotes mental direction); from Aeschylus and Herodotus down; “to expect” (whether in thought, in hope, or in fear); “to look for, wait for”: when the preceding context shews who or what is expected, <sup><S16></sup>Matthew 24:50; <sup><S15></sup>Luke 3:15; 12:46; <sup><Q13></sup>Acts 27:33; 28:6; **tina**, one’s coming or return, <sup><Q13></sup>Matthew 11:3; <sup><Q11></sup>Luke 1:21; 7:19f; 8:40; <sup><Q14></sup>Acts 10:24; **ti**, <sup><Q12></sup>2 Peter 3:12-14; followed by an accusative with infinitive <sup><Q16></sup>Acts 28:6; followed by an infinitive belonging to the subject, <sup><S16></sup>Acts 3:5.\*

**{4329} prosdokia, prosdokiav, hJ(prosdokaw)**, from Thucydides and Xenophon down, “expectation” (whether of good or of evil): joined to **fobov** (Plutarch, Ant. 75: Demetr. 15) with a genitive of the object added (Winer’s Grammar, sec. 50, 7 b.), <sup><Q16></sup>Luke 21:26; **tou laou** (genitive of subject), the expectation of the people respecting Peter’s execution, <sup><Q11></sup>Acts 12:11.\*

**{4370} prosdremw**, see **prostrecw**.

**{4330} proseaw, prosew**; “to permit one to approach or arrive”: <sup><Q17></sup>Acts 27:7 (R.V. text “to suffer further”; (cf. **prov**, IV. 2; Smith, Voyage and Shipwreck of St. Paul, 3rd edition, p. 78; Hackett at the passage)). Not found elsewhere.\*

**{4331} prosegizw**: 1 aorist infinitive **proseggisai**; “to approach unto” (**prov**, IV. 1): with the dative of a person (cf. Winer’s Grammar, sec. 52, 4, 14), <sup><404></sup>Mark 2:4 (where T Tr marginal reading WH **prosenegkai**). (The Septuagint; Polybius, Diodorus, Lucian).\*

**{4332} prosedreuw**; (**prosedrov** sitting near (cf. **prov**, IV. 3));

1. properly, “to sit near” ((Euripides, others)).

2. “to attend assiduously”: **tw qusiasthriw** (see **paredreuw**), <sup><403></sup>1 Corinthians 9:13 Rec.; Protevangelium Jacobi, 23, 1 (where we also find the variant **paredreuw**); **th qerapeia tou Qeou**, Josephus, contra Apion 1, 7, 1; **taiv filoponiaiv**, Aristotle, pol. 8, 4, 4, p. 1338b, 25; **toiv pragmasi**, Demosthenes, pp. 14,15 (*i.e.* Olynth. 1, 18); with the dative of person “to be in attendance upon,” not to quit one’s side, Josephus, contra Apion 1, 9, 1; (cf. Demosthenes, 914, 28).\*

**{4333} prosergazomai**: 1 aorist 3 person singular **proseirgasato** (R G Tr), **proshrgasato** (L T WH; see **ergazomai** at the beginning);

1. “to work besides” (Euripides, Plutarch).

2. “by working or trading to make or gain besides”: <sup><296></sup>Luke 19:16 (Xenophon, Hell. 3, 1, 28).\*

**{4334} prosercomai**; imperfect 3 person plural **proshrconto** (<sup><439></sup>Acts 28:9); (future 3 person singular **prosel eusetai**, <sup><417></sup>Luke 1:17 WH marginal reading); 2 aorist 3 person plural **proshl qon** and (so L Tr WH in <sup><408></sup>Matthew 9:28; 13:36; 14:15; T Tr WH in <sup><401></sup>Matthew 5:1; <sup><233></sup>Luke 13:31; WH in <sup><400></sup>Matthew 19:3; 21:23; <sup><622></sup>John 12:21) in the Alexandrian LXX form **proshl qan** (see **apercomai**, and **ercomai**); perfect **prosel hl uqa** (<sup><325></sup>Hebrews 12:18,22); from Aeschylus and Herodotus down; the Septuagint for **bræ** and **vgaæ** “to come to, to approach” (**prov**, IV. 1);

a. properly, absolutely, <sup><404></sup>Matthew 4:11; Luke (1:17 WH marginal reading); 9:42; 23:36; <sup><409></sup>Acts 8:29; 28:9; **proshl qon legontev**, <sup><233></sup>Luke 13:31; with rhetorical fullness of description (see **anisthmi**, II. 1 c. (also **ercomai**, p. 250b bottom)) the participle **prosel qwn** is joined to a finite verb which denotes a different action: <sup><402></sup>Matthew 8:2 L T Tr WH, <sup><409></sup>Matthew 8:19,25; 9:20; 13:10,27; 14:12; 15:12,23; 16:1; 17:7 (R, G);

19:16; 25:20,22,24; 26:39 T Tr WH marginal reading (according to a reading no doubt corrupt (cf. Scrivener, Introduction, p. 16)), 50, 60, 73; 28:2,9,18; <sup><4033></sup>Mark 1:31; 10:2; 12:28; (<sup><4148></sup>Mark 14:35 Tr WH marginal reading); <sup><4074></sup>Luke 7:14; 8:24,44; 9:12,42; 10:34; 20:27; 23:36; <sup><4026></sup>Acts 22:26f; **prosercomai** followed by an infinitive indicating the reason why one has drawn near, <sup><4101></sup>Matthew 24:1; <sup><4103></sup>Acts 7:31; 12:13 (here WH marginal reading **prohlqe**); with a dative of the place (examples from Greek authors are given in Passow, under the word, 1 a., p. 1190a; (Liddell and Scott, under the word, I. 1)), <sup><5028></sup>Hebrews 12:18,22; with the dative of a person (see Lexicons as above), <sup><4100></sup>Matthew 5:1; 8:5; 9:14,28; 13:36; 14:15; 15:1,30; 17:14,24; 18:1; 19:3; 20:20; 21:14,23; 22:23; 24:3; 26:7,17,69; <sup><5121></sup>John 12:21; <sup><4108></sup>Acts 10:28; 18:2; 24:23 Rec.; (with **epi** and the accusative <sup><4013></sup>Acts 20:13 Tr WH marginal reading). The participle **proselqwn autw** with a finite verb (see above) occurs in <sup><4043></sup>Matthew 4:3; 18:21; 21:28,30; 26:49; 27:58; <sup><4055></sup>Mark 6:35; 14:45; <sup><4217></sup>Luke 20:27; 23:52; <sup><4001></sup>Acts 9:1; 23:14.

**b.** tropically, [**a**]. **prosercesqai tw Qew**, “to draw near to God” in order to seek his grace and favor, <sup><5075></sup>Hebrews 7:25; 11:6; **tw qronw thv caritov**, <sup><5046></sup>Hebrews 4:16; without **tw Qew**, <sup><5001></sup>Hebrews 10:1,22 (in the O.T. **prosercesqai**, simply, is used of the priests about to offer sacrifices, <sup><0217></sup>Leviticus 21:17,21; <sup><0205></sup>Deuteronomy 21:5; with the addition of **prov Qeon**, of one about to ask counsel of God, <sup><0146></sup>1 Samuel 14:36; with **toiv Qeov**, of suppliants about to implore the gods, Dio Cassius, 56, 9); **prov Criston**, to attach oneself to Christ, to come to a participation in the benefits procured by him, <sup><4104></sup>1 Peter 2:4 (cf. Winer’s Grammar, sec. 52, 3).

[**b**]. equivalent to “to assent to” (cf. German *beitreten* (Latin *accedere*; English “come (over) to,” used figuratively)): **ugjainousi I logoiv**, <sup><5003></sup>1 Timothy 6:3 (Tdf. **prosectai**, which see 3).

{**4335**} **proseuch, proseuchv, hJproseucomai**, the Septuagint for **hLpīl**] equivalent to **euch prov ton Qeon** (cf. **prov**, IV.

**1.** “prayer addressed to God”: <sup><4072></sup>Matthew 17:21 (T WH omit; Tr brackets the verse); <sup><4122></sup>Matthew 21:22; <sup><4109></sup>Mark 9:29; <sup><4225></sup>Luke 22:45; <sup><4401></sup>Acts 3:1; 6:4; 10:31; <sup><5121></sup>Romans 12:12; <sup><4105></sup>1 Corinthians 7:5; <sup><5042></sup>Colossians 4:2; plural, <sup><4422></sup>Acts 2:42; 10:4; <sup><5101></sup>Romans 1:10 (9); <sup><4016></sup>Ephesians 1:16; <sup><5042></sup>Colossians 4:12; <sup><5001></sup>1 Thessalonians 1:2; <sup><5004></sup>Philemon 1:4,22; <sup><4037></sup>1

Peter 3:7; 4:7; <sup><418></sup>Revelation 5:8; 8:3,4 (where **taiv proseucaiv** is a dative commodi, “for,” in aid of, “the prayers” (Winer’s Grammar, sec. 31, 6 c.; cf. Green, p. 101f)); **oikov proseuchv**, a house devoted to the offering of prayer to God, <sup><1213></sup>Matthew 21:13; <sup><1117></sup>Mark 11:17; <sup><294></sup>Luke 19:46 (<sup><2507></sup>Isaiah 56:7; 1 Macc. 7:37); **proseuch kai dhesiv**, <sup><4014></sup>Acts 1:14 Rec.; <sup><4168></sup>Ephesians 6:18; <sup><3016></sup>Philippians 4:6 (<sup><1088></sup>1 Kings 8:38; <sup><4169></sup>2 Chronicles 6:29; 1 Macc. 7:37; on the distinction between the two words see **dhesiv**); plural, <sup><5011></sup>1 Timothy 2:1; 5:5; **h proseuch tou Qeou**, prayer to God, <sup><4162></sup>Luke 6:12 (**eucaristia Qeou**, Sap. 16:28; cf. references in **pistiv**, 1 a.); **prov ton Qeon uper** (L T Tr WH **peri tinov**, <sup><4016></sup>Acts 12:5; plural <sup><6150></sup>Romans 15:30; **proseuch proseucesqai**, a Hebraistic expression (cf. Winer’s Grammar, sec. 54, 3; (Buttmann, sec. 133, 22 a.)), to pray fervently, <sup><3017></sup>James 5:17.

2. “a place set apart or suited for the offering of prayer”; *i.e.*

a. “a synagogue” (see **sunagwgh**, 2 b.): 3 Macc. 7:20 (according to the reading **proseuchn**; see Grimm’s Commentary at the passage); Philo in Flaccum sec. 6 (also sec. 14); leg. ad Gaium sections 20, 43, 46; Juvenal, sat. 1, 3, 296; **sunagontai pantev eiv thn proseuchn, megiston oikhma pol un ocl on epidexasqai dunamenon**, Josephus, Vita sec. 54.

b. a place in the open air where the Jews were accustomed to pray, outside of those cities where they had no synagogue; such places were situated upon the bank of a stream or the shore of the sea, where there was a supply of water for washing the hands before prayer: <sup><4413></sup>Acts 16:13, 16; Josephus, Antiquities 14, 10, 23, cf. Epiphanius haer. 80, 1. Tertullian in his ad nationes 1, 13: makes mention of the “orationes litorales” of the Jews, and in his de jejuniis c. 16 says “Judaicum certe jejunium ubique celebratur, cure omissis templis per omne litus quocunque in aperto aliquando jam preces ad carlurn mittunt.” (Josephus (c. Apion. 2, 2, 2) quotes Apion as representing Moses as offering **aiqrioi proseuca**.) Cf. DeWette, Archäologie, sec. 242; (Schürer, Zeitgesch. sec. 27 vol. ii., p. 369ff). Not used by secular authors except in the passages cited above from Philo, Josephus, and Juvenal (to which add Cleomedes 71, 16; cf. Boeckh, Corpus inscriptions 2:1004 no. 2114 b. and 1005 no. 2114 bb. (A. D. 81), see Index under the word).\*

{4336} **proseucomai**; deponent middle; imperfect **proshucomhn**; future **proseuxomai**; 1 aorist **proshuxamhn**; (on the augment see WH’s

Appendix, p. 162; cf. Tdf. Proleg., p. 121); from Aeschylus and Herodotus down; the Septuagint for **l Lpæthi** “to offer prayers, to pray” (everywhere of prayers to the gods, or to God (cf. **dhesiv**, at the end)): absolutely, <sup><406></sup>Matthew 6:5-7,9; 14:23; 26:36,39,44; <sup><405></sup>Mark 1:35; 6:46; 11:24f; 13:33 (L T WH omit; Tr brackets the clause); 14:(32), 39; <sup><400></sup>Luke 1:10; 3:21; 5:16; 6:12; 9:18, 28f; 11:1f; 18:1,10; 22:44 (L brackets WH reject the passage); <sup><402></sup>Acts 1:24; 6:6; 9:11,40; 10:9,30; 11:5; 12:12; 13:3; 14:23; 16:25; 20:36; 21:5; 22:17; 28:8; <sup><410></sup>1 Corinthians 11:4f; 14:14; <sup><357></sup>1 Thessalonians 5:17; <sup><408></sup>1 Timothy 2:8; <sup><353></sup>James 5:13,18; followed by **legwn** and direct discourse, containing the words of the prayer, <sup><403></sup>Matthew 26:39,42; <sup><224></sup>Luke 22:41; **proseucesqai** with a dative indicating the manner or instrument, <sup><415></sup>1 Corinthians 11:5 (Winer’s Grammar, sec. 31, 7 d.); <sup><444></sup>1 Corinthians 14:14f (cf. Winer’s Grammar, 279f (262f)); **makra**, to make long prayers, <sup><424></sup>Matthew 23:14(13) Rec.; <sup><412></sup>Mark 12:40; <sup><227></sup>Luke 20:47; **en pneumatī** (see **pneuma**, 4 a., p. 522{a} middle), <sup><408></sup>Ephesians 6:18; **en pneumatī agiw**, <sup><402></sup>Jude 1:20; **proseuch** (see **proseuch**, 1 at the end), <sup><357></sup>James 5:17; **proseucesqai** with the accusative of a thing, <sup><281></sup>Luke 18:11; <sup><483></sup>Romans 8:26 (cf. Winer’s Grammar, sec. 41 b. 4 b.; Buttmann, sec. 139, 61 c.); **epi tina**, over one, *i.e.* with hands extended over him, <sup><354></sup>James 5:14 (cf. Winer’s Grammar, 408 (381) n.); namely, **epi tina**, <sup><403></sup>Matthew 19:13, as commonly in Greek writings with the dative of the person to whom the prayers are offered (cf. Winer’s Grammar, sec. 52, 4, 14): <sup><406></sup>Matthew 6:6; <sup><411></sup>1 Corinthians 11:13 (<sup><2347></sup>Isaiah 44:17); **peri** with the genitive of a person, <sup><500></sup>Colossians 1:3 (R G T WH text); <sup><353></sup>1 Thessalonians 5:20; <sup><388></sup>Hebrews 13:18; **uper** with the genitive of a person, <sup><404></sup>Matthew 5:44; <sup><403></sup>Luke 6:28 (where T WH Tr marginal reading **peri** (see **peri**, the passage cited [g]. also **uper**, I. 6); <sup><500></sup>Colossians 1:3 L Tr WH marginal reading (see references as above), 9); **proseucesqai** followed by **ida**, “with the design of,” <sup><443></sup>1 Corinthians 14:13, cf. Meyer, in the place cited (Winer’s Grammar, 460 (428)); the thing prayed for is indicated by a following **ida** (see **ida**, II. 2 b.): <sup><420></sup>Matthew 24:20; 26:41; <sup><413></sup>Mark 13:18; 14:35,38; <sup><224></sup>Luke 22:46 (but in <sup><454></sup>Matthew 26:41; <sup><418></sup>Mark 14:38; (<sup><224></sup>Luke 22:46?), **ida** is more common regarded as giving the aim of the twofold command preceding); **touto ida**, <sup><500></sup>Philippians 1:9; **peri tinov ida**, <sup><500></sup>Colossians 4:3; <sup><501></sup>2 Thessalonians 1:11; 3:1; **uper tinov ida**, <sup><500></sup>Colossians 1:9; **uper tinov opwv**, <sup><356></sup>James 5:16 L WH text Tr marginal reading; **peri tinov oppov**, <sup><485></sup>Acts 8:15 (**opwv** (which see II.



2) Seems to indicate not so much the contents of the prayer as its end and aim); followed by an infinitive belonging to the subject, <sup><224></sup>Luke 22:40; followed by **tou** with the infinitive, <sup><367></sup>James 5:17.\*

{4337} **prosecw**; imperfect **proseicon**; perfect **proseschka**; (present middle 3 person singular **prosecetai** (<sup><508></sup>1 Timothy 6:3 Tdf.)); “to turn to” (cf. **prov**, IV. 1), that is,

1. “to bring to, bring near”; thus very frequent in Greek writings from Herodotus down with **naun** (quite as often omitting the **naun**) and a dative of place, or followed by **prov** with an accusative of place, “to bring a ship to land,” and simply “to touch at, put in”.

2. a. **ton noun**, “to turn the mind to, attend to, be attentive”: **tini**, “to a person or thing,” Aristophanes eqq. 503; Plato, Demosthenes, Polybius, Josephus, Lucian, Plutarch, others; once so in the Bible, viz. <sup><877></sup>Job 7:17. The simple **prosecein tini** (the Septuagint for **byvq̄h̄i** also for **ʿyzah**), with **ton noun** omitted, is often used in the same sense from Xenophon down; so in the N.T. (cf. Winer’s Grammar, 593 (552); Buttmann, 144 (126)): <sup><406></sup>Acts 8:6; 16:14; <sup><811></sup>Hebrews 2:1; <sup><619></sup>2 Peter 1:19 (1 Macc. 7:11; 4 Macc. 1:1; Sap. 8:12); in the sense of “caring for, providing for,” <sup><408></sup>Acts 20:28.

b. **prosecw emautw**, “to attend to oneself, *i.e.* to give heed to oneself” (the Septuagint for **rmvji** “to guard oneself, *i.e.* to beware,” <sup><126></sup>Genesis 24:6; <sup><108></sup>Exodus 10:28; <sup><640></sup>Deuteronomy 4:9; 6:12, etc.): <sup><278></sup>Luke 17:3; <sup><485></sup>Acts 5:35 (cf. Buttmann, 337 (290); Winer’s Grammar, 567 (518); yet see **epi**, B. 2 f. [a].); with the addition of **apo tinov**, to be on one’s guard against, beware of, a thing (cf. Buttmann, sec. 147, 3 (**apo**, I. 3 b.)): <sup><211></sup>Luke 12:1 (Tobit 4:12; (Test xii. Patr., test. Dan 6)); also without the dative **prosecein apo tinov**: <sup><475></sup>Matthew 7:15; 10:17; 16:6, 11f; <sup><246></sup>Luke 20:46, (Sir. 6:13; 11:33; 17:14; 18:27; (‘Teaching’ etc. 6, 3; 12, 5)); followed by **mh** with an infinitive, to take heed lest one do a thing, <sup><401></sup>Matthew 6:1; **emautw, mhpote** with the subjunctive <sup><2134></sup>Luke 21:34; absolutely “to give attention, take heed”: Sir. 13:13; the Epistle of Barnabas 4, 9; 7, 4, 6. (9); followed by **pwv**, the Epistle of Barnabas 7, 7; by the interrogative **ti**, *ibid.* 15, 4; **ida**, *ibid.* 16, 8; **ida mhpote**, the Epistle of Barnabas 4, 13 (variant; **ida mh**, <sup><14516></sup>2 Chronicles 25:16); (**mhpote**, the Epistle of Barnabas 4, 14).

**3.** namely, **emauton**, “to apply oneself to, attach oneself to, hold or cleave to a person or a thing” (R.V. mostly “give heed”): with the dative of a person “to one,” <sup><4080></sup>Acts 8:10f; <sup><500></sup>1 Timothy 4:1; **tw episkopw prosec. kai tw presbuteriw kai diakonoiv**, Ignatius ad Philad. 7, 1; ad Polycarp, 6, 1; with the dative of a thing, **muqoiv**, <sup><500></sup>1 Timothy 1:4; <sup><5014></sup>Titus 1:14; (middle **ugjainousi I logoiv**, <sup><5013></sup>1 Timothy 6:3 Tdf. (others **prosercetai**, which see b. [b.])); “to be given or addicted to”: **oinw**, <sup><5013></sup>1 Timothy 3:8 (**trufh**, Julian Caesar 22 (p. 326, Spanh. edition); **trufh kai meqhl**, Polyaen. strateg. 8, 56); “to devote thought and effort to”: **th anagnwsei k.t.l.**, <sup><5013></sup>1 Timothy 4:13; **tw qusiasthriw** (A.V. “give attendance”), <sup><5073></sup>Hebrews 7:13 (**nautikoiv**, Thucydides 1, 15; for other examples from Greek writings see Passow, under the word, 3 c.; (Liddell and Scott, under the word, 4 b.)).\*

**{4338} proshl ow, proshl w:** 1 aorist participle **proshl wsav**; “to fasten with nails to, nail to” (cf. **prov**, IV. 4): **ti tw staurw**, <sup><5014></sup>Colossians 2:14. (3 Macc. 4:9; Plato, Demosthenes, Polybius, Diodorus, Philo, Josephus, Plutarch, Lucian, others.)\*

**{4339} proshl utov, proshl utou, oJ** (from **prosercomai**, perfect **prosel hl uqa**, cf. Buttmann, 74 (64); (Winer’s Grammar, 24, 26, 97 (92)));

**1.** “a newcomer” (Latin *advena*; cf. **prov**, IV. 1); “a stranger, alien” (Schol. ad Apoll. Rhod. 1, 834; the Septuagint often for **rg** (cf. Philo de monarch. 1, 7 at the beginning)).

**2.** “a proselyte,” *i.e.* one who has come over from a Gentile religion to Judaism (Luther, Judengenosse): <sup><4235></sup>Matthew 23:15; <sup><441></sup>Acts 2:11 (10); 6:5; 13:43. The rabbis distinguish two classes of proselytes, viz. **yr** **qad** **Xhae** “proselytes of righteousness,” who received circumcision and bound themselves to keep the whole Mosaic law and to comply with all the requirements of Judaism, and **yr** **er** [ **shae** “proselytes of the gate” (a name derived apparently from <sup><0210></sup>Exodus 20:10; <sup><0514></sup>Deuteronomy 5:14; (14:21); 24:16 (14), 21 (19)), who dwelt among the Jews, and although uncircumcised observed certain specified laws, especially the seven precepts of Noah (as the rabbis called them), *i.e.* against the seven chief sins, idolatry, blasphemy against God, homicide, unchastity, theft or plundering, rebellion against rulers, and the use of “flesh with the blood thereof.” (Many hold that this distinction of proselytes into classes is purely

theoretical, and was of no practical moment in Christ's day; cf. Lardner, Works, 11:306-324; cf. vi. 522-533; Schürer in Riehm as below.) Cf. Leyrer in Herzog xii., p. 237ff (rewritten in edition 2 by Delitzsch (xii. 293ff)); Steiner in Schenkel iv., 629f; (BB. DD.); Schürer, Neutest. Zeitgesch., p. 644 ((whose views are somewhat modified, especially as respects classes of proselytes, in his 2te Aufl. sec. 31 V., p. 567, and his article 'Proselyten' in Riehm, p. 1240f)) and the books he refers to.\*

**{4340} proskairov, proskairon** (equivalent to **o.prov kairon wn**), "for a season" (cf. **prov**, IV. 5), enduring only "for a while, temporary": <sup><4032></sup>Matthew 13:21; <sup><4047></sup>Mark 4:17; <sup><4048></sup>2 Corinthians 4:18; <sup><38125></sup>Hebrews 11:25. (4 Macc. 15:2; Josephus, Antiquities 2, 4, 4; Dio Cassius, Dionysius Halicarnassus (Strabo 7, 3, 11), Plutarch, Herodian; **o.parwn kai proskairov kosmov**, Clement, homil. 20, 2.)\*

**{4341} proskal ew, proskal w**: middle, present **proskal oumai**; 1 aorist **prosekal esamhn**; perfect **proskel hmai**; from (Antiphon, Aristophanes, Thucydides), Xenophon, Plato down; "to call to"; in the N.T. found only in the middle (cf. Buttmann, sec. 135, 4), "to call to oneself; to bid to come to oneself": **tina**,

**a.** properly: <sup><4001></sup>Matthew 10:1; 15:10,32; 18:2,32; 20:25; <sup><4063></sup>Mark 3:13,23; 6:7; 7:14; 8:1,34; 10:42; 12:43; 15:44; <sup><4078></sup>Luke 7:18(19); 15:26; 16:5; 18:16; <sup><4150></sup>Acts 5:40; 6:2; 13:7; 20:1 (R G L); 23:17,18,23; <sup><30514></sup>James 5:14.

**b.** metaphorically, God is said **proskal eisqai** the Gentiles, aliens as they are from him, by inviting and drawing them, through the preaching of the gospel, unto fellowship with himself in the Messiah's kingdom, <sup><4029></sup>Acts 2:39; the Holy Spirit and Christ are said "to call unto themselves" (cf. Winer's Grammar, sec. 39, 3) those preachers of the gospel to whom they have decided to intrust a service having reference to the extension of the gospel: followed by an infinitive indicating the purpose, <sup><4460></sup>Acts 16:10; followed by **eiv ti**, <sup><4132></sup>Acts 13:2 (where **oJ**s for **eiv oJ** according to that familiar Greek usage by which a preposition prefixed to the antecedent is not repeated before the relative; cf. Winer's Grammar, 421f (393); (Buttmann, 342 (294)).)\*

**{4342} proskarterew, proskarterw**; future **proskarterhsw**; (**karterew**, from **karterov** ('strong,' 'steadfast'), of which the root is (to) **kartov** for **kratov** ('strength'; cf. Curtius, sec. 72)); "to persevere"

(‘continue steadfastly’) in anything (cf. **prov**, IV. 4): of persons, with the dative of a thing, “to give constant attention to a thing,” <sup><412D></sup>Acts 2:42 (here Lachmann adds **en** (once) in brackets); **th proseuch**, <sup><4014></sup>Acts 1:14; 6:4; <sup><512D></sup>Romans 12:12; <sup><504D></sup>Colossians 4:2 (**taiv qhraiv**, Diodorus 3, 17; **th pol iorkia**, Polybius 1, 55, 4; Diodorus 14, 87; **th kaqedra**, persist in the siege, Josephus, Antiquities 5, 2, 6); with the dative of a person, “to adhere to one, be his adherent; to be devoted or constant to one”: <sup><4813></sup>Acts 8:13; 10:7, (Demosthenes, p. 1386, 6; Polybius 24, 5, 3; Diogenes Laërtius 8, 1, 14); **eiv ti**, “to be steadfastly attentive unto, to give unremitting care to” a thing, <sup><513B></sup>Romans 13:6 (cf. Meyer ad loc.); **en** with a dative of place, “to continue” all the time in a place, <sup><4026></sup>Acts 2:46 (Susanna 6); absolutely “to persevere, not to faint” (in a thing), Xenophon, Hell. 7, 5, 14; “to show oneself courageous,” for **qzþ æhi**, <sup><4121></sup>Numbers 13:21 (20), of a thing, with the dative of a person, “to be in constant readiness for one, wait on continually”: <sup><410D></sup>Mark 3:9.\*

**{4343} proskarterhsiv, proskarterhsewv, hJ (proskarterew)**, “perseverance”: <sup><4068></sup>Ephesians 6:18. Nowhere else; (Koumanoudes, **Lex. aqhv**. under the word).\*

**{4344} proskefal aion, proskefal aiou, to** (from **prov** (which see IV. 3) and the adjective **kefal aiov** (cf. **kefal aion**)), “a pillow, a cushion”: <sup><4068></sup>Mark 4:38. (<sup><2638></sup>Ezekiel 13:18, 20; Aristophanes, Plato, Plutarch, others).\*

**{4345} proskl hrow, proskl hrw**: 1 aorist passive 3 person plural **prosekl hrwqhsan**; “to add or assign to by lot, to allot”: **prosekl hrwqhsan tw Paul w**, “were allotted by God to Paul,” viz., as disciples, followers, <sup><4174></sup>Acts 17:4 (Winer’s Grammar, sec. 39, 2 at the end; others give it a middle force, “joined their lot to,” attached themselves to (A.V. “consorted with”); cf. leg. ad Gaium sec. 10 and other examples from Philo as below). (Plutarch, mor., p. 738 d.; Lucian, am. 3; frequent in Philo, cf. Loesner, Observations, p. 209ff.)\*

**{4346} proskl hsiv, proskl hsewv, hJ**

1. “a judicial summons”: Aristophanes, Plato, Demosthenes.
2. “an invitation”: **mhdn poiwn kata proskl hsin**, <sup><542D></sup>1 Timothy 5:21 L Tr marginal reading; this reading, unless (as can hardly be doubted) it be

due to itacism, must be translated “by invitation,” *i.e.* the invitation or summons of those who seek to draw you over to their side (see quotations in Tdf. at the passage Cf. **proskl isiv**.)\*

**proskl inw**: 1 aorist passive 3 person singular **prosekl iqh**;

**1.** transitive, (to cause) “to lean against” (cf. **prov**, IV, 4) (Homer, Pindar).

**2.** intransitive, **tini**, “to incline toward one, lean to his side or party”:

Polybius 4, 51, 5, etc.; 1 aorist passive **prosekl iqhn** with a middle significance “to join oneself to one”: <sup><4036></sup>Acts 5:36 L T Tr WH ((cf.

Winer’s Grammar, sec. 52, 4, 14)); 2 Macc. 14:24; **toiv dikaioiv**

**prosekl iqh**, Schol. ad Aristophanes, Plutarch, 1027; **prosekl iqhte**

**toiv apostol oiv**, Clement of Rome, 1 Corinthians 47, 4 and in other later writings.\*

**{4346} proskl isiv, proskl iseww, hj** “an inclination or proclivity of mind, a jollying the party of one (Polybius (Diodorus)); partiality”: **kata proskl isin**, led by partiality (Vulgate *in (aliam on) alteram partem declinando*), <sup><5422></sup>1 Timothy 5:21 (R G T WH Tr text); **kata**

**proskl iseww**, Clement of Rome, 1 Corinthians 21,7; **dica proskl iseww anqrwpinhv**, *ibid.* 50, 2, cf. 47, 3f. (Cf. **proskl hsiw**.)\*

**{4347} proskol law, proskol lw**: 1 aorist passive **prosekol lhqhn**; 1

future passive **proskol lhqhsomai**; the Septuagint for **qbdē**, “to glue upon, glue to” (cf. **prov**, IV. 4); properly, Josephus, Antiquities 7, 12, 4;

tropical in the passive with a reflexive force, “to join oneself to closely, cleave to, stick to” (Plato): with the dative of a person (Sir. 6:34; 13:16),

<sup><4036></sup>Acts 5:36 Rec. (see **proskl inw**, 2); **th gunaiki**, <sup><4095></sup>Matthew 19:5

Rec. (others, **kol lhqhsetai**, which see): <sup><4107></sup>Mark 10:7 Lachmann;

<sup><4031></sup>Ephesians 5:31 L T Tr WH marginal reading; **prov thn gunaika** (from

<sup><4024></sup>Genesis 2:24), <sup><4107></sup>Mark 10:7, R G Tr text; <sup><4031></sup>Ephesians 5:31 R G WH text (Cf. Winer’s Grammar, sec. 52,4,14.)\*

**{4348} proskomma, proskommatov, to (proskoptw)**, “a stumbling-block,” *i.e.* an obstacle in the way which if one strike his foot against he necessarily stumbles or falls; tropically, that over which the soul stumbles,

*i.e.* by which it is impelled to sin: <sup><4189></sup>1 Corinthians 8:9 (Sir. 17:25 (20); 31:19 (Sir. 34:16); Sir. 39:24); **tigenai proskomma tini**, to put a

stumblingblock in someone’s way, *i.e.* tropically, to furnish one an occasion for sinning, <sup><5143></sup>Romans 14:13 (WH marginal reading omits); **oj**

**dia proskommatov esqiwn** (A.V.) “who eateth with offence” (see **dia**, A. I. 2), by making no discrimination as to what he eats occasions another to act against his conscience, <sup><5140></sup>Romans 14:20; **liqov proskommatov** (from <sup><3184></sup>Isaiah 8:14 for **ba, āgn**), properly, a stone against which the foot strikes (A.V. “stone of stumbling”), used figuratively of Christ Jesus, with regard to whom it especially annoyed and offended the Jews that his words, deeds, career, and particularly his ignominious death on the cross, quite failed to correspond to their preconceptions respecting the Messiah; hence, they despised and rejected him, and by that crime brought upon themselves woe and punishment: <sup><5192></sup>Romans 9:32,33; <sup><5118></sup>1 Peter 2:8 (7). (In the Septuagint for **vqwo**, <sup><1233></sup>Exodus 23:33; 34:12; (cf. Judith 8:22). “a sore or bruise caused by striking the foot” against any object, Athen. 3, p. 97 f.; “a hindrance” (?), Plutarch, mor., p. 1048 c. (*i.e.* de Stoic. repugn. 30, 8 at the end).)\*

**{4349} proskoph, proskophv, h(proskoptw)**, “an occasion of stumbling” (so R.V. (but A.V. “offence”)): **didonai proskophn** (namely, **al loiv**), to do something which causes others to stumble, *i.e.* leads them into error or sin, <sup><4768></sup>2 Corinthians 6:3 (cf. Winer’s Grammar, 484 (451)). (Polybius; (for **wDVKi**, “fall,” <sup><1168></sup>Proverbs 16:18, Graecus Venetus).)\*

**{4350} proskoptw**; 1 aorist **prosekoya**; “to strike against” (cf. **prov**, IV. 4): absolutely of those who strike against a stone or other obstacle in the path, “to stumble,” <sup><5119></sup>John 11:9,10; **prov liqon ton poda**, to strike the foot against a stone, *i.e.* (dropping the figure) to meet with some harm, <sup><4016></sup>Matthew 4:6; <sup><4011></sup>Luke 4:11 (from <sup><3912></sup>Psalms 90:12 (<sup><3912></sup>Psalms 91:12)); “to rush upon, beat against,” **oj anemoi th oikia**, <sup><4077></sup>Matthew 7:27 (L marginal reading **proserrhxan**, see **prosrhgnumi**). **en tini**, to be made to stumble by a thing, *i.e.* metaphorically, to be induced to sin, <sup><5121></sup>Romans 14:21 (cf. Winer’s Grammar, 583 (542); Buttman, sec. 151, 23 d.). Since we are angry with an obstacle in our path which we have struck and hurt our foot against, one is tropically said **proskoptein**, “to stumble at,” a person or thing which highly displeases him; thus the Jews are said **proskoyai tw liqw tou proskommatov**, *i.e.* to have recoiled from Jesus as one who failed to meet their ideas of the Messiah (see **proskomma**), <sup><5192></sup>Romans 9:32; the enemies of Christianity are said **proskommatov ... tw logw**, <sup><5118></sup>1 Peter 2:8 (some (cf. R.V. marginal reading) take **proskommatov** here absolutely, and make **tw logw** depend on **apeiqountev**, which see in a.). (Examples of this and other figurative

uses of the word by Polybius, Diodorus, M. Antoninus are cited by Passow (Liddell and Scott), under the word and Fritzsche, Ep. ad Romans, ii., p. 362f.)\*

**{4351} proskul iw:** 1 aorist **prosekul isa;** “to roll to”: **ti tini,** <sup><4274></sup>Matthew 27:60 (where Lachmann inserts **epi**); **ti epi ti,** <sup><4154></sup>Mark 15:46. (Aristophanes vesp. 202.)\*

**{4352} proskunew, proskunw;** imperfect **prosekunoun;** future **proskunhsw;** 1 aorist **prosekunhsa;** from Aeschylus and Herodotus down; the Septuagint very often for **hvj Tæhi** (to prostrate oneself); properly, “to kiss the hand to (toward) one,” in token of reverence: Herodotus 1, 134; (cf. K. F. Hermann, Gottesdienstl. Alterthümer d. Griech. sec. 21; especially Hoelemann, Die Biblical Gestalt. d. Anbetung in his ‘Bibelstudien’ i., 106ff); hence, among the Orientals, especially the Persians, “to fall upon the knees and touch the ground with the forehead” as an expression of profound reverence (“to make a ‘salam’”); Latin *veneror* (Nepos, Conon. 3, 3), *adoro* (Pliny, h. n. 28, 5, 25; Suetonius, Vitell. 2); hence, in the N.T. “by kneeling or prostration to do homage (to one) or make obeisance,” whether in order to express respect or to make supplication. It is used a. of homage shown to men of superior rank: absolutely, <sup><4111></sup>Matthew 20:20 (the Jewish high-priests are spoken of in Josephus, b. j. 4, 5, 2 as **proskunoumenoi**); **peswn epi touv podav prosekunhsen,** <sup><4125></sup>Acts 10:25; **tini** (according to the usage of later writings; cf. Winer’s Grammar, 36, 210 (197); (Buttmann, sec. 131, 4); Lob. ad Phryn., p. 463), <sup><4112></sup>Matthew 2:2,8; 8:2; 9:18; 14:33; 15:25; (18:26); 28:9,17 (R G); <sup><4076></sup>Mark 5:6 (here WH Tr marginal reading have the accusative); 15:19; <sup><4088></sup>John 9:38; with **peswn** preceding, <sup><4121></sup>Matthew 2:11; 4:9; **enwpion twv podwn tinov,** <sup><4089></sup>Revelation 3:9; (it may perhaps be mentioned that some would bring in here <sup><8121></sup>Hebrews 11:21 **prosekunhsen epi to akron thv rabdou autou,** explaining it by the (Egyptian) custom of bowing upon the magistrate’s staff of office in taking an oath; cf. Chabas, Melanges Egypt. III. i., p. 80, cf. p. 91f; but see below). b. of homage rendered to God and the ascended Christ, to heavenly beings, and to demons: absolutely (our “to worship”) (cf. Winer’s Grammar, 593 (552)), <sup><4081></sup>John 4:20; 12:20; <sup><4027></sup>Acts 8:27; 24:11; <sup><8121></sup>Hebrews 11:21 (cf. above); <sup><4101></sup>Revelation 11:1; **piptein kai proskunein,** <sup><4154></sup>Revelation 5:14; **tini,** <sup><4021></sup>John 4:21,23; <sup><4073></sup>Acts 7:43; <sup><8006></sup>Hebrews 1:6; <sup><4040></sup>Revelation 4:10; 7:11; 11:16; 14:7; 16:2; 19:4,20;



22:8f; <sup><6134></sup>Revelation 13:4 G L T Tr WH (twice (the 2nd time WH text only)); 13:15 G T Tr WH text; <sup><6114></sup>Revelation 20:4 Rec.; **peswn epi proswpon proskunhsei tw Qew**, <sup><4642></sup>1 Corinthians 14:25; **piptein epi ta proswpa kai proskunein tw Qew**, <sup><6116></sup>Revelation 11:16; preceded by **piptein empros qen tw n podwn tinov**, <sup><6690></sup>Revelation 19:10. in accordance with the usage of the older and better writings with **tina** or **ti** (cf. Matthiae, sec. 412): <sup><4140></sup>Matthew 4:10; <sup><4148></sup>Luke 4:8; <sup><6110></sup>Revelation 9:20; 13:12; 14:9,11; also <sup><6134></sup>Revelation 13:4 (Rec. twice; (WH marginal reading once)), 8 (where Rec. dative), 15 R L WH marginal reading; 20:4a (where Rec. dative), 4b (where R<sup>elz</sup> dative); <sup><4242></sup>Luke 24:52 R G L Tr brackets WH reject; (the Septuagint also connects the word far more frequent with the dative than with the accusative (cf. Hoelemann as above, p. 116ff)); **enwpion tinov**, <sup><4147></sup>Luke 4:7; <sup><6154></sup>Revelation 15:4.\*

**{4353} proskunhthv, proskunhtou, oJ(proskunew)**, “a worshipper”: <sup><4123></sup>John 4:23. (Inscriptions; (ecclesiastical and) Byzantine writings.)\*

**{4354} prosl al ew, prosl al w**; 1 aorist infinitive **prosl al hsai**; with **tini**, “to speak to”: <sup><4134></sup>Acts 13:43; namely, **uJdin** (some say **moi** (see **parakal ew**, I.)), <sup><4121></sup>Acts 28:20. (Sap. 13:17; Theophrastus, Plutarch, Lucian).\*

**{4355} prosl ambanw**: 2 aorist infinitive **prosl abein** (<sup><4273></sup>Acts 27:34 Rec. see below); middle, present **prosl ambanomai**; 2 aorist **prosel abomhn**; from Aeschylus and Herodotus down; “to take to, take in addition” (cf. **prov**, IV. 2); in the N.T. found only in the middle, “to take to oneself” (cf. Buttman, sec. 135, 4): **tina** (cf. Buttman, 160f (140)); a. to take as one’s companion (A.V. “take one unto one”): <sup><4175></sup>Acts 17:5; Revelation 18 b. to take by the hand in order to lead aside (A.V. (simply) “take”): <sup><4162></sup>Matthew 16:22; <sup><4182></sup>Mark 8:32. c. to take or (so A.V.) “receive” into one’s home, with the collateral idea of kindness: <sup><5012></sup>Philemon 1:12. R G, <sup><5017></sup>Philemon 1:17; into shelter, <sup><4121></sup>Acts 28:2. d. “to receive,” *i.e.* grant one access to one’s heart; to take into friendship and contact: <sup><5141></sup>Romans 14:1; 15:7; God and Christ are said **prosl abesqai** (“to have received”) those whom, formerly estranged from them, they have reunited to themselves by the blessings of the gospel, <sup><5148></sup>Romans 14:3; 15:7; Clement of Rome, 1 Corinthians 49,6,(cf. <sup><4120></sup>Psalms 26:10 (<sup><4170></sup>Psalms 27:10); <sup><4165></sup>Psalms 64:5 (<sup><4165></sup>Psalms 65:5); <sup><4171></sup>Psalms 72:24 (<sup><4173></sup>Psalms 73:24). e. “to take to oneself, to take”: **mhden** (A.V. “hating

taken nothing”) *i.e.* no food, <sup><4273></sup>Acts 27:33; **trofhv** (a portion of (A.V. (not R.V.) ‘some’) food, cf. Buttman, 160f (140), <sup><4273></sup>Acts 27:36 (in <sup><4273></sup>Acts 27:34 G L T Tr WH have restored **metalabein** (so R.V. (‘to take some food’)) for **proslabein**).\*

**{4356} proslhyiv** (L T Tr WH **proslhmyiv**, see Mu), **proslhyewv**, **h|proslambanw**, Vulgate *assumptio*, “a receiving”: **tinov**, into the kingdom of God, <sup><5115></sup>Romans 11:15. ((Plato, others.))\*

**{4357} prosmenw**; 1 aorist participle **prosmeinav**, infinitive **prosmeinai**; from Aeschylus and Herodotus down;

**a.** “to remain with” (see **prov**, IV. 3): with a dative of the person “to continue with one,” <sup><1052></sup>Matthew 15:32; <sup><4082></sup>Mark 8:2 (here L WH marginal reading omit; Tr brackets the dative); **tw kuriw**, to be steadfastly devoted to (A.V. “cleave unto”) the Lord, <sup><4123></sup>Acts 11:23 (Sap. 3:9; Josephus, Antiquities 14, 2, 1); **th cariti tou Qeou**, to hold fast to (A.V. “continue in”) the grace of God received in the gospel, <sup><4136></sup>Acts 13:43 G L T Tr WH; **dhesesi kai proseucaiv** (A.V. “to continue in” supplications and prayers), <sup><5485></sup>1 Timothy 5:5.

**b.** “to remain still” (cf. **prov**, IV. 2), “stay, tarry”: <sup><4188></sup>Acts 18:18; followed by **en** with a dative of place, <sup><5003></sup>1 Timothy 1:3.\*

**{4358} prosormizw**: 1 aorist passive 3 person plural **proswrmisqhsan**; (**o|mov** a roadstead, anchorage); “to bring a ship to moorings” (Lucian, am. 11); especially so in the middle, properly, “to take one’s station near the shore; to moor, come to anchor” (Herodotus, Demosthenes, Plutarch, others); the 1 aorist passive is used in the same sense (Arrian exp. Alex. 6, 4 and 20; Aelian v. h. 8, 5; Dio Cassius, 41, 48; 64, 1), <sup><4063></sup>Mark 6:53.\*

**{4359} prosofeilw**; “to owe besides” (see **prov**, IV. 2): **seauton**, *i.e.* “besides” what I have just asked of thee “thou owest to me even thine own self,” since it was by my agency that thou wast brought to faith in Christ, <sup><5019></sup>Philemon 1:19. (Thucydides, Xenophon, Demosthenes, Polybius, Plutarch.)\*

**{4360} prosocqizw**: 1 aorist **proswcqisa**; “to be wroth or displeased with”: **tini**, <sup><880></sup>Hebrews 3:10,17,(from <sup><3940></sup>Psalms 94:10 (<sup><3950></sup>Psalms 95:10); not found besides except in the Septuagint for **l [e|to** loathe; **awq**, to spue

out; **xWq**, to be disgusted with etc.; add, Sir. 6:25; 25:2; 38:4; (1. 25; Test. xii Patr., test. Jud. sec. 18; Sibylline Oracles 3, 272). Profane writings use **ocqew**, more rarely **ocqizw**. **prov** denotes direction toward that with which we are displeased (**prov**, IV. 1). Cf. Bleek, Br. an d. Hebrew 2:1, p. 441f.\*

**{4363} prospaiw** (for the more common **prosptaiw**): 1 aorist **prosepaisa**; “to beat against, strike upon”: intransitive **prosepaisan th oikia**, <sup><4075></sup>Matthew 7:25 Lachmann; but cf. Buttmann, 40 (34) n. (Schol. ad Aeschylus Prom. 885; (Sophocles fragment 310 variant); Byzantine writings.)\*

**{4361} prospeinov, prospeinon** (**peina** hunger (cf. **peinaw**)), “very” (literally, “besides,” in accession (cf. **prov**, IV. 2; others (cf. R.V.) do not recognize any intensive force in **prov** here)) “hungry”: <sup><4000></sup>Acts 10:10. Not found elsewhere.\*

**{4362} prosphggnumi**: 1 aorist participle **prospfxav**; “to fasten to” (see **prov**, IV. 4): <sup><4023></sup>Acts 2:23 (here absolutely, of crucifixion). (Dio Cassius, others.)\*

**{4363} prospiptw**: imperfect **prosepipton**; 2 aor, 3 person singular **prosepese**, 3 person plural (<sup><4075></sup>Matthew 7:25) **prosepeson** R. G. **prosepesan** T Tr WH (see **piptw**, at the beginning), participle feminine **prospesousa**; from Homer down; properly, “to fall toward, fall upon” (**prov**, IV. 1) *i.e.*

1. “to fall forward, to fall down, prostrate oneself before,” in homage or supplication: with the dative of a person, at one’s feet, <sup><4081></sup>Mark 3:11; 5:33; <sup><4088></sup>Luke 8:28, 47; <sup><4462></sup>Acts 16:29 (<sup><4906></sup>Psalm 94:6 (<sup><4906></sup>Psalm 95:6); Polybius, Plutarch, others); **toiv gonasi tinov**, <sup><4088></sup>Luke 5:8 (Euripides, Or. 1332; Plutarch); **prov touv podav tinov**, <sup><4075></sup>Mark 7:25.

2. “to rush upon, beat against”: **th oikia** (of winds beating against a house), <sup><4075></sup>Matthew 7:25 (not Lachmann; cf. **prospaiw**).\*

**{4364} prospoiiew**: middle, present participle **prospoioumenov** (see below); imperfect 3 person singular **prosepoiieto** (<sup><243></sup>Luke 24:28, for which L text T Tr WH give the 1 aorist **prosepoihsato**); in prose writings from Herodotus down; “to add to” (cf. German *hinzumachen*); middle

1. “to take or claim (a thing) to oneself”.

2. “to conform oneself to a thing, or rather to affect to oneself; therefore to pretend,” followed by an infinitive (A.V. “made as though he would” etc.), <sup><4268></sup>Luke 24:28; **kategrafen eiv thn ghn mh prospoioumenov**, <sup><4006></sup>John 8:6 according to manuscripts E G H K etc. (cf. Matthaei (1803 edition) at the passage). (So in Thucydides, Xenophon, Plato, Demosthenes, others; Diodorus 15, 46; Philo in Flac. sec. 6; (in sec. 12 followed by participle; Josephus, contra Apion 1, 1); Aelian v. h. 8, 5; Plutarch, Timol. 5; (Test xii. Patr., test. Jos. sec. 3).)\*

**{4365} prosporeuomai**; “to draw near, approach”: with a dative of the person approached, <sup><4105></sup>Mark 10:35. (The Septuagint; Aristotle, Polybius)\*

**{4366} prosrhggnumi**, and in later writings (Winer’s Grammar, 22) **prosrhssw**; 1 aorist **proserrhxa** R G L, **proserhxa** T Tr WH (see Rho); “to break against, break by dashing against”: **paidia apol eiv prosrhgnuv petraiv**, Josephus, Antiquities 9, 4, 6; **leonta prosrhxav th gh**, 6, 9, 3; intransitive, (cf. Winer’s Grammar, sec. 38, 1; (Buttmann, sec. 130, 4)): **o potamov th oikia**, <sup><4168></sup>Luke 6:48 (49; <sup><4177></sup>Matthew 7:27 L marginal reading): in the passive, **th akra hta kumata prosrhssetai**, Antoninus 4, 49.\*

**{4367} prostassw**: 1 aorist **prosetaxa**; perfect passive participle **prostetagmenov**; from (Aeschylus and) Herodotus down;

1. “to assign or ascribe to, join to”.

2. “to enjoin, order, prescribe, command”: the Septuagint for [tsiwaah~]; absolutely **kaqwv prosetaxe**, <sup><4154></sup>Luke 5:14; with the dative of a person, <sup><4124></sup>Matthew 1:24; 21:6 R G T; **ti**, <sup><4104></sup>Matthew 8:4; <sup><4144></sup>Mark 1:44; **tini ti**, passive, <sup><4103></sup>Acts 10:33; followed by an accusative with an infinitive <sup><4108></sup>Acts 10:48; “to appoint, to define,” passive, **prostetagmenoi kairoi**, <sup><4176></sup>Acts 17:26 G L (stereotype edition (larger edition, **prov tetagmenoi**)) T Tr WH, for the Rec. **protetagmenoi**. (Synonym: see **kel euw**, at the end.)\*

**{4368} prostativ, prostatidov, hJ** (feminine of the noun **prostathv**, from **proisthmi**); a. properly, “a woman set over others”. b. “a female guardian, protectress, patroness,” caring for the affairs of others and aiding them with her resources (A.V. succourer): <sup><5142></sup>Romans 16:2; cf. Passow on

the word and under **prostathv** at the end; (Schürer, Die Gemeindeverfassung der Juden in Rom, as above with (Leip. 1879), p. 31; Heinrici, Die Christengemeinde Korinths, in Hilgenfeld's Zeitschr. for 1876, p. 517f).\*

**{4369} prostiqhmi**: imperfect 3 person singular **prosetiqei** (<sup><4147></sup>Acts 2:47); 1 aorist **proseqhka**; 2 aorist **proseqhn**, imperative **prosgev** (<sup><4175></sup>Luke 17:5), infinitive **prosqeinai**, participle **prosqeiv**; passive, imperfect 3 person plural **prosetiqento**; 1 aorist **proseteqhn**; 1 future **prosteqhsomai**; 2 aorist middle **proseqemhn**; from Homer, Odyssey 9, 305 down; the Septuagint very often for **ἄσπε** also for **ἄσα**, etc.;

1. properly, “to put to”.

2. “to add, *i.e.* join to, gather with” any company, the number of one's followers or companions: **tina th ekklhsia**, (<sup><4147></sup>Acts 2:47 (R G); **tw kuriw**, (<sup><4154></sup>Acts 5:14; 11:24; namely, **tw kuriw**, or **toiv pisteuousin**, (<sup><4141></sup>Acts 2:41; Hebraistically, **proseteqh prov touv paterav autou** (<sup><4120></sup>Judges 2:10; 1 Macc. 2:69), “he was gathered to his fathers” assembled in Sheol (which is **tyBel [w l k] yj**; the house of assembly for all the living, (<sup><4123></sup>Job 30:23), (<sup><4135></sup>Acts 13:36 (others explain it, “he was added to the bodies of his ancestors, buried with them in a common tomb”; but cf. Knobel on (<sup><4123></sup>Genesis 25:8; (Böttcher, De inferis, p. 54ff)); equivalent to “to add” viz. to what one already possesses: **ti**, (<sup><4175></sup>Luke 17:5 (A.V. here “increase”); passive, (<sup><4133></sup>Matthew 6:33; (<sup><4123></sup>Luke 12:31; (<sup><4124></sup>Mark 4:24; (<sup><4129></sup>Hebrews 12:19 ((**mh prosteqhnai autoiv logon**, R.V. “that no word more should be spoken to them”)); — to what already exists: (**o homov**) **proseteqh**, was added to (supervened upon) namely, the **epaggel ia**, (<sup><4139></sup>Galatians 3:19 R L T Tr WH; **ti epi tini**, some thing to (upon) a thing (which has preceded (cf. **epi**, B. 2 d.)), (<sup><4131></sup>Luke 3:20; **ti epi ti**, to a thing that it may thereby be increased, (<sup><4127></sup>Matthew 6:27; (<sup><4125></sup>Luke 12:25. In imitation of the Hebrew (**ἄσπε**) the middle (in the Septuagint the active also) followed by an infinitive signifies (“to add,” *i.e.* “to go on to do a thing,” for “to do further, do again” (as (<sup><4142></sup>Genesis 4:2; 8:12; 18:29): **proseqeto pemyai** (**ἄσπεμναι**)), he continued to send (as he had already sent), (<sup><4111></sup>Luke 20:11,12 (equivalent to **pal in apesteilen**, (<sup><4124></sup>Mark 12:4); **proseqeto sul I abein kai Petron**, be besides apprehended Peter also (A.V. “he proceeded” etc.)), (<sup><4133></sup>Acts 12:3; in the same way also the participle is used with a finite verb: **prosqeiv eipen**,

*i.e.* he further spake (A.V. “he added and spake”), <291> Luke 19:11  
 (**prosqeisa eteken**, <1385> Genesis 38:5; **prosqemenov el abe gunaika**,  
 <121> Genesis 25:1); cf. Winer’s Grammar, sec. 54, 5; Buttmann, sec. 144,  
 14.\*

**{4370} prostrecw**; 2 aorist active participle **prosdramwn**; “to run to”:  
 <1095> Mark 9:15; 10:17; <480> Acts 8:30. (From Aristophanes and Xenophon  
 down; for **xw** in <1182> Genesis 18:2, etc.)\*

**{4371} profagion, profagiou, to (profagein** (cf. **prov**, IV. 2)),  
 equivalent to **oyon** (on which see **oyarion**), “anything eaten with” bread  
 (Moeris (edited by Piers., p. 274, 1): **oyon attikwv, profagion**  
**e|hnikwv**): spoken of fish boiled or broiled, <325> John 21:5 (Schol.,  
 Lexicons (Moschion 55, p. 26; Roehl, Inscriptions graec. 395 a. 12)). Cf.  
 Fischer, De vitis lexamples etc., p. 697f; Sturz, Dial. Maced. et Alex., p.  
 191.\*

**{4372} profatov, profaton** (from **pro** and **sfaw** or **sfazw**; cf.  
 Delitzsch, Commentary on Hebrews (as below), p. 478; (cf. Lob. Technol.,  
 p. 106));

1. properly, “lately slaughtered, freshly killed”: Homer, Iliad 21, 757.

2. universally, “recently or very lately made, new”: **odov**, <800> Hebrews  
 10:20 (so from Aeschylus down; **fil ov profatov**, Sir. 9:10; **ouk esti**  
**pan profaton upo ton h|ion**, <2109> Ecclesiastes 1:9). Cf. Lob. ad  
 Phryn., p. 374f.\*

**{4373} profatwv**, adverb (see the preceding word), “lately”: <4182> Acts  
 18:2. (<6307> Deuteronomy 24:7 (5); <3113> Ezekiel 11:3; Judith 4:3,5; 2 Macc.  
 14:36; Polybius, Alciphron, others.)\*

**{4374} proferw**; imperfect **proseferon**; 1 aorist **proshnegka**; 2  
 aorist **proshnegkon**; perfect **prosenhnoca** (<3817> Hebrews 11:17); passive,  
 present **proseferomai**; 1 aorist **proshnecqhn**; (see references under the  
 word **ferw**); from (Pindar), Aeschylus, and Herodotus down; the  
 Septuagint often for **byrq|h|** also for **aybhevygh|** etc., sometimes also  
 for **hl |h**, where offering sacrifices is spoken of (as <11836> 1 Kings 18:36  
 Complutensian LXX; <4297> 2 Chronicles 29:7; <2442> Jeremiah 14:12);

1. “to bring to, lead to”: **tina tini**, one to a person who can heal him or is ready to show him some other kindness, <sup><4024></sup>Matthew 4:24; 8:16; 9:2,32; 14:35; 17:16; <sup><4004></sup>Mark 2:4 (namely, **tina**) T WH Tr marginal reading; 10:13; <sup><0285></sup>Luke 18:15; passive, in <sup><0122></sup>Matthew 12:22 (where L WH text act.); 18:24 R G T; 19:13; — one to a person who is to judge him: <sup><0234></sup>Luke 23:14; **tina epi tav sunagwgv kai tav arcav**, <sup><0211></sup>Luke 12:11 (Winer’s Grammar, sec. 52, 3) (where T Tr text WH **eisferwsin**). **proferv ti**, “to bring br present” a thing, <sup><4150></sup>Matthew 25:20; **ti tini**, to reach or hand a thing to one, <sup><4029></sup>Matthew 22:19; <sup><0236></sup>Luke 23:36 (here A.V. “offering”); **ti tw stomati tinov**, “to put to,” <sup><0129></sup>John 19:29; a thing to one that he may accept it, “to offer”: **crhmata**, <sup><4088></sup>Acts 8:18; **dwra**, <sup><0121></sup>Matthew 2:11; used, as often in the Septuagint, of persons offering sacrifices, gifts, prayers to God (cf. Kurtz, Brief a. d. Hebrew, p. 154ff): **tw Qew sfagia kai qusiv**, <sup><4072></sup>Acts 7:42; **qusian**, <sup><8104></sup>Hebrews 11:4; **latreian**, <sup><0162></sup>John 16:2; **proferein dwron** or **dwra** namely, **tw Qew**, <sup><4023></sup>Matthew 5:23,24; 8:4; <sup><8088></sup>Hebrews 8:3,4; 9:9; **qusian**, <sup><8102></sup>Hebrews 10:12; plural, <sup><8101></sup>Hebrews 10:1,11; (passive, <sup><8102></sup>Hebrews 10:2; **qusiav** (R G **qusian**) **kai proforav** (R G **proforan**) **kai oJokautmata kai peri aJartiav**, *ibid.* 8); **dwra te kai qusiav uper aJartiwn**, to expiate (see **uper**, I. 4) sins, <sup><8081></sup>Hebrews 5:1; **aJma uper eAutou kai twv tou laou agnohmatwn**, <sup><8007></sup>Hebrews 9:7; **thn proforan uper edov ekastou**, passive, <sup><4076></sup>Acts 21:26; **proferein** used absolutely (cf. Winer’s Grammar, 593 (552)): **peri tinov**, on account of (see **peri**, the passage cited [b.]), <sup><4044></sup>Mark 1:44; <sup><4054></sup>Luke 5:14; **peri tou laou peri** (R G **uper** (see **peri**, the passage cited [d.])) **aJartiwn**, to offer expiatory sacrifices for the people, <sup><8088></sup>Hebrews 5:3; **tina**, namely, **tw Qew**, “to offer up,” *i.e.* immolate, one, <sup><8117></sup>Hebrews 11:17; **eAuton**, of Christ, <sup><8077></sup>Hebrews 7:27 T Tr marginal reading WH marginal reading; Hebrews 9:(14),25; **prosenecqeiv** (the passive pointing to the fact that what he suffered was due to God’s will) *ibid.* 28 (it is hardly to be found in native Greek writings used of offering sacrifices; but in Josephus, Antiquities 3, 9, 3, we have **arna kai erifon**); **prov tina** (God) **dhesiv te kai ikethriav**, <sup><8087></sup>Hebrews 5:7 (**proferein dhesin**, Achilles Tatius 7, 1; **tw Qew euchn**, Josephus, b. j. 3, 8, 3).

2. The passive with the dative signifies “to be borne toward” one, to attack, assail; then figuratively, “to behave oneself toward” one, “deal with” one: **wJ uJoiw uJin proferetai oJQew**, <sup><8107></sup>Hebrews 12:7 (very often so in Attic writings from Thucydides and Xenophon down; Philo de



Josepho sec. 10; de ebrietate sec. 16; Josephus, b. j. 7, 8, 1; Aelian v. h. 12, 27; Herodian, 1, 13, 14 (7 edition, Bekker)).\*

**{4375} profil hv, profil ev (prov and filew)**, “acceptable, pleasing” (A.V. “lovely”): <sup><3908></sup>Philippians 4:8. (From (Aeschylus and) Herodotus down; Sir. 4:7; 20:13.)\*

**{4376} profora, proforav, h(proferv)**, “offering”; *i.e.* 1. “the act of offering, a bringing to” (Plato, Aristotle, Polybius). 2. “that which is offered, a gift, a present” (Sophocles O. C. 1270; Theophrastus, char. 30 under the end). In the N.T. “a sacrifice” (A.V. “offering”), whether bloody or not: <sup><4226></sup>Acts 21:26; 24:17; <sup><4182></sup>Ephesians 5:2; <sup><3905></sup>Hebrews 10:5,8,14,(Sir. 14:11; 31:21 (Sir. 34:19); Sir. 32:1,6 (Sir. 35:8); once for **hj n(ri)** <sup><3907></sup>Psalms 39:7 (<sup><3907></sup>Psalms 40:7); **peri adartiav**, “offering for sin,” expiatory sacrifice, <sup><3908></sup>Hebrews 10:18; with the genitive of the object, **tou swmatov Ihsou Cristou** <sup><3900></sup>Hebrews 10:10; **twv eqnwn**, the sacrifice which I offer in turning the Gentiles to God, <sup><4516></sup>Romans 15:16.\*

**{4377} profwnew, profwnew**; imperfect 3 person singular **prosefwnei**; 1 aorist **prosefwnsa**;

1. “to call to; to address by calling”: absolutely, <sup><2132></sup>Luke 13:12; 23:20 (where L WH add **autoiv**); <sup><4244></sup>Acts 21:40 (Homer, Odyssey 5, 159 etc.); with the dative of a person (cf. Winer’s Grammar, 36), <sup><4116></sup>Matthew 11:16; <sup><4272></sup>Luke 7:32; <sup><4212></sup>Acts 22:2., (Diogenes Laërtius 7, 7).

2. “to call to oneself, summon”: **tina** (so the better Greek writings; see Matthiae, sec. 402 b.; (Winer’s Grammar, sec. 52, 4, 14)), <sup><4063></sup>Luke 6:13.\*

**{4378} proscusiv, proscusewv, h(prosewv** to pour on), “a pouring or sprinkling upon, affusion”: **tou a(ri)matov**, <sup><3812></sup>Hebrews 11:28. (Ecclesiastical writings (*e.g.* Justin Martyr, Apology 2, 12, p. 50 d.))\*

**{4379} prosyauw**, “to touch”: **tini** (cf. Winer’s Grammar, sec. 52, 4, 14), a thing, <sup><2146></sup>Luke 11:46. (Pindar, Sophocles, Byzantine writings.)\*

**{4380} proswpol hptew** (L T Tr WH **proswpol hmp(ter)ew** (see Mu)), **proswpol hptw**; a Hellenistic verb (derived from the following word (cf. Winer’s 33, 101 (96))), “to respect the person” (*i.e.* the external condition of a man), “to have respect of persons”: <sup><3909></sup>James 2:9.\*

**{4381} proswpol hpthv** (L T Tr WH **proswpol hmpthv** (see Mu)), **proswpol hptou, oJ** (a Hellenistic formation from **proswpon** and **I ambanw**; see **I ambanw**, I. 4, p. 370b bottom), “an accepter” (A.V. “respector”) “of persons” (Vulgate *personarum acceptor*): <sup><408></sup>Acts 10:34. Not found elsewhere (except in Chrysost.).\*

**{4382} proswpol hyia** (L T Tr WH **proswpol hmyia** (see Mu)), **proswpol hyiav, hJ** (a Hellenistic formation; (see **proswpol hpthv**)), “respect of persons” (Vulgate *personarum acceptio*), “partiality,” the fault of one who when called on to requite or to give judgment has respect to the outward circumstances of men and not to their intrinsic merits, and so prefers, as the more worthy, one who is rich, high-born, or powerful, to another who is destitute of such gifts: <sup><821></sup>Romans 2:11; <sup><409></sup>Ephesians 6:9; <sup><505></sup>Colossians 3:25; plural (which relates to the various occasions and instances in which this fault shows itself (cf. Winer’s Grammar, 176 (166); Buttman, sec. 123, 2, 2)), <sup><501></sup>James 2:1. (Ecclesiastical writings).\*

**{4383} proswpon, proswpou, to** (from **prov** and **wy**, cf. **metwpon**), from Homer down; the Septuagint hundreds of times for **μυνη**; also for **μυπαε** etc.;

**1. a.** “the face,” *i.e.* the anterior part of the human head: <sup><406></sup>Matthew 6:16,17; 17:2; 26:67; <sup><414></sup>Mark 14:65; Luke (9:29); 22:64 (T Tr WH omit; Lachmann brackets the clause); <sup><465></sup>Acts 6:15; <sup><402></sup>2 Corinthians 3:7,13,18; (11:20); <sup><607></sup>Revelation 4:7; 9:7; 10:1; **to proswpon thv geneseww**, the face with which one is born (A.V. “his natural face”), <sup><502></sup>James 1:23; **piptein epi proswpon** (cf. Winer’s Grammar, sec. 27, 1 n.; 122 (116)) and **epi to proswpon**, <sup><407></sup>Matthew 17:6; 26:39; <sup><452></sup>Luke 5:12; 17:16; <sup><612></sup>1 Corinthians 14:25; (<sup><671></sup>Revelation 7:11 Rec.; **epesan epi ta proswpa**, <sup><611></sup>Revelation 11:16; 7:11 G L T Tr WH); **agnwumenov tini tw proswpw**, unknown to one by face, *i.e.* “personally unknown,” <sup><802></sup>Galatians 1:22; bereaved of one **proswpw, ou kardia** (A.V. “in presence, not in heart”), <sup><507></sup>1 Thessalonians 2:17; **kata proswpon**, “in or toward (*i.e.* so as to look into) the face, *i.e.* before, in the presence of” (see **kata**, II. 1 c.): opposed to **apwn**, <sup><700></sup>2 Corinthians 10:1; with **tinov** added, “before (the face of) one,” <sup><423></sup>Luke 2:31; <sup><483></sup>Acts 3:13; **ecw tina kata proswpon**, *i.e.* to have one present in person (A.V. “face to face”), <sup><426></sup>Acts 25:16; **antesthn kata proswpon**, I resisted him to the face (with a suggestion of fearlessness), <sup><801></sup>Galatians 2:11 (**kata proswpon**

**I legein touv logouv**, Polybius 25, 5, 2; add <sup><18168></sup>Job 16:8; but in <sup><18724></sup>Deuteronomy 7:24; 9:2; <sup><10214></sup>Judges 2:14; <sup><4430></sup>2 Chronicles 13:7, **antisthnai kata proswpon tinov** simply denotes “to stand against, resist, withstand”); **ta kata proswpon** the things before the face, *i.e.* open, known to all, <sup><4707></sup>2 Corinthians 10:7. Expressions modelled after the Hebrew: **ofan to proswpon tinov**, “to see one’s face,” see him personally, <sup><4425></sup>Acts 20:25; <sup><5001></sup>Colossians 2:1; **idein**, <sup><5127></sup>1 Thessalonians 2:17; 3:10; **qewrein**, <sup><4438></sup>Acts 20:38 (cf. **qewrew**, 2 a.); particularly, **bl epein to proswpon tou Qeou** (see **bl epw**, 1 b. [b].), <sup><4830></sup>Matthew 18:10; **ofan to proswpon tou Qeou** (see **ofaw**, 1), <sup><6224></sup>Revelation 22:4; **emfanisqhnai tw proswpon tou Qeou**, “to appear before the face of God,” spoken of Christ, the eternal priest, who has entered into the heavenly sanctuary, <sup><3124></sup>Hebrews 9:24; in imitation of the Hebrew **μνῆ;I aæ μνῆ;** we have the phrase **proswpon prov proswpon**, face (turned (see **prov**, I. 1 a., p. 541b)) “to face” (**eidon tina**, <sup><1323></sup>Genesis 32:30; <sup><1022></sup>Judges 6:22): tropically, **bl epw** namely, **ton Qeon**, see God face to face, *i.e.* discern perfectly his nature, will, purposes, <sup><4332></sup>1 Corinthians 13:12; a person is said to be sent or to go **pro proswpou tinov (ynp] ] μνῆ)** (cf. Winer’s Grammar, sec. 65, 4 b. at the end; Buttmann, 319 (274)), *i.e.* “before one,” to announce his coming and remove the obstacles from his way, <sup><4110></sup>Matthew 11:10; <sup><4002></sup>Mark 1:2; <sup><4076></sup>Luke 1:76; 7:27 (<sup><3101></sup>Malachi 3:1); 9:52; 10:1; **pro proswpou tinov** (of time) “before a thing,” <sup><4134></sup>Acts 13:24 (so **ynp] jin** <sup><3101></sup>Amos 1:1; <sup><3810></sup>Zechariah 8:10; where the Septuagint simply **pro** (cf. **pro**, b., p. 536b bottom)). **prov fwtismon thv gnwsewv thv doxhv tou Qeou en proswpw Ihsou Cristou**, that we may bring forth into the light the knowledge of the glory of God as it shines in the face of Jesus Christ, <sup><4016></sup>2 Corinthians 4:6 (Paul really means, the majesty of God manifest in the person of Christ; but the signification of **proswpon** is ‘face,’ and Paul is led to use the word by what he had said in 3:13 of the brightness visible in the face of Moses).

**b.** “countenance, look” (Latin *vultus*), *i.e.* the face so far forth as it is the organ of sight, and (by its various movements and changes) the index of the inward thoughts and feelings: **kl inein to proswpon eiv thn ghen**, to bow the face to the earth (a characteristic of fear and anxiety), <sup><2415></sup>Luke 24:5; Hebraistic phrases relating to the direction of the countenance, the look: **to proswpon tou kuriou epi tina**, namely, **estin**, the face of the Lord is (turned) upon one, *i.e.* he looks upon and watches him, <sup><1182></sup>1 Peter

3:12 (from <sup><9317></sup>Psalm 33:17 (<sup><9347></sup>Psalm 34:17)); **sthrizein to proswpon** (Hebrew מוּלַח or תְּהַיֵּן; cf. Gesenius, Thesaurus, ii., p. 1109 on the same form of expression in Syriac, Arabic, Persian, Turkish) **tou poreuesqai eiv** with an accusative of the place (A.V. “steadfastly to set one’s face to go” etc. (see **sthrizw**, a.)), <sup><4151></sup>Luke 9:51; moreover, even **to proswpon tinov esti poreuomenon eiv** with the accusative of place, <sup><4153></sup>Luke 9:53 (**to proswpon sou poreuomenon en mesw autwn**, <sup><4071></sup>2 Samuel 17:11); **apo proswpou tinov feugein**, “to flee” in terror “from the face” (German *Anblick*) “of one” enraged, <sup><6111></sup>Revelation 20:11; **kruptein tina** etc. (see **kruptw**, a.), <sup><6166></sup>Revelation 6:16; **anayuxiv apo proswpou Oeou**, the refreshing which comes from the bright and smiling countenance of God to one seeking comfort, <sup><4431></sup>Acts 3:20 (19); on <sup><3001></sup>2 Thessalonians 1:9 see **apo**, p. 59a middle; **meta tou proswpou sou**, namely, **onta**, in the presence of thy joyous countenance (see **meta**, I. 2 b. b.), <sup><4423></sup>Acts 2:28 (from <sup><9151></sup>Psalm 15:11 (<sup><9161></sup>Psalm 16:11)); **eiv proswpon twn ekkl hsiwn**, turned unto (*i.e.* “in” (R.V.)) the face of the churches as the witnesses of your zeal, <sup><4784></sup>2 Corinthians 8:24; **ida ek pol l wn proswpwn ... dia pol l wn eucaristhqh**, that from many faces (turned toward God and expressing the devout and grateful feelings of the soul) thanks may be rendered by many (accordingly, both **ek pol l wn proswpwn** and **dia pol l wn** belong to **eucaristhqh** (cf. Meyer ad loc.; see below)), <sup><6011></sup>2 Corinthians 1:11. **apo proswpou tinov** (μὴ παρὲς μὴνῆ), “from the sight or presence of one,” <sup><4544></sup>Acts 5:41; 7:45 (here A.V. “before the face”; <sup><6214></sup>Revelation 12:14); **en proswpw Cristou**, in the presence of Christ, *i.e.* Christ looking on (and approving), <sup><6210></sup>2 Corinthians 2:10 (<sup><3181></sup>Proverbs 8:30); (some would render **proswpon** here and in 1:11 above “person” (cf. R.V.): — here nearly equivalent to “on the part of” (Vulgate *in persona Christi*); there equivalent to ‘an individual’ (Plutarch, de garrul. 13, p. 509 b.; Epictetus diss. 1, 2, 7; Polybius 8, 13, 5; 12, 27, 10; 27, 6, 4; Clement of Rome, 1 Corinthians 1, 1; 47, 6; Phryn., p. 379, and Lobeck’s note, p. 380)).

c. Hebraistically, “the appearance one presents” by his wealth or poverty, his rank or low condition; “outward circumstances, external condition”; so used in expressions which denote to regard the person in one’s judgment and treatment of men: **blepein eiv proswpon anqrwpwn**, <sup><4216></sup>Matthew 22:16; <sup><4124></sup>Mark 12:14; **qaumazein proswpa**, <sup><6116></sup>Jude 1:16; **lambanein proswpon (tinov)**, <sup><4211></sup>Luke 20:21; <sup><4116></sup>Galatians 2:6 (on which see

**bl epw**, 2 c., **qaumazw l ambanw**, I. 4). **kaucasqai en proswpw kai ou kardia**, to glory in those things which they simulate in “look,” viz. piety, love, righteousness, although their “heart” is devoid of these virtues, <sup><4752></sup>2 Corinthians 5:12, cf. <sup><4967></sup>1 Samuel 16:7.

2. “the outward appearance of” inanimate things (A.V. “face” (except in James as below)): **tou anqouv**, <sup><5011></sup>James 1:11; **tou ouranou, thv ghv**, <sup><4963></sup>Matthew 16:3 (here T brackets; WH reject the passage); <sup><4276></sup>Luke 12:56 (Psalm 103:(civ.) 30); (so in Latin, naturae vultus, Ovid. metam. 1, 6; maris facies, Vergil Aen. 5, 768; on this use of the noun *facies* see Aulus Gellius, noctes atticae 13, 29); “surface”: **thv ghv**, <sup><4235></sup>Luke 21:35; <sup><4476></sup>Acts 17:26 (on the omitted article here cf. **pav**, I. 1 c.) (<sup><4006></sup>Genesis 2:6; 11:8).\*

**{4384} protassw**: perfect passive participle **protetagmenov**;

1. “to place before”.

2. “to appoint before, define beforehand”: **cronon**, Sophocles Trach. 164; **kairouv**, passive, <sup><4476></sup>Acts 17:26 Rec. (see **prostassw**, 2); **nomouv**, passive, 2 Macc. 8:36.\*

**{4385} proteinw**: 1 aorist **proteina**; (from Herodotus down); “to stretch forth, stretch out”: **wj proteinan** (Rec. **proteinen**) **auton toiv idasin**, when they had stretched him out for the thongs *i.e.* to receive the blows of the thongs (by tying him up to a beam or a pillar; for it appears from <sup><4229></sup>Acts 22:29 that Paul had already been bound), <sup><4275></sup>Acts 22:25 (Winer’s Grammar, sec. 31 at the beginning; others (cf. R.V. text) ‘with the thongs’ (cf. **idav**)).\*

**{4387} proterov, protera, proteron** (comparitive of **pro**) (from Homer down), “before, prior”; of time, “former”: **hprotera anastrofh**, <sup><4022></sup>Ephesians 4:22. Neuter adverbially, “before” (something else is or was done): <sup><4751></sup>John 7:51 R G; <sup><4015></sup>2 Corinthians 1:15; opposed to **epeita**, <sup><3072></sup>Hebrews 7:27; “before, *i.e.* aforesaid, in time past”: <sup><4073></sup>John 7:50 (L Tr WH); <sup><3046></sup>Hebrews 4:6; and R G in <sup><5013></sup>1 Timothy 1:13; also **to proteron** (contrasting rite past with the present (cf. **pal ai**, 1 at the end)), <sup><4162></sup>John 6:62; 9:8, and L T Tr WH in <sup><5013></sup>1 Timothy 1:13 (1 Macc. 3:46; 5:1; 11:34,39; <sup><4022></sup>Deuteronomy 2:12; <sup><4010></sup>Joshua 11:10; Herodotus 7, 75; Xenophon, Plato); equivalent to our “the first time,” <sup><4043></sup>Galatians 4:13 (on which cf. Meyer); it is placed between the article and the noun, as **aj**

**proteron hōterai**, the former days, <sup><S102></sup>Hebrews 10:32; **aj proteron epiqumiai**, the lusts which you formerly indulged, <sup><G114></sup>1 Peter 1:14.\*

**{4388} protiqhmi**: 2 aorist middle **proeqemhn**; (from Homer down);

**1.** “to place before, to set forth” (cf. **pro**, d. **a.**); specifically, “to set forth to be looked at, expose to view”: <sup><G101></sup>Exodus 40:4; 4 Macc. 8:11; Aelian v. h. 14, 8; and often in the middle in this sense: **pothria argurea te kai crusea**, “his own” cups, Herodotus 3, 148; “to expose to public view,” in which sense it is the technical term with profane authors in speaking of the bodies of the dead (to let lie in state) (cf. Passow, under the word, I. 2; (Liddell and Scott, under the word, II. 1); Stallbaum on Plato, Phaedo, p. 115 e.; (Krüger on Thucydides 2, 34, 1)); the middle points to the owner of the thing exposed: so with **tina** and a predicate accusative. <sup><G125></sup>Romans 3:25 (the middle seems to denote that it was his own Son whom he thus “set forth”; cf. 8:32).

**2.** Middle “to set before oneself, propose to oneself; to purpose, determine” (Plato, Polybius, others): followed by the infinitive <sup><G113></sup>Romans 1:13; with an accusative of the thing and **en autw** ((sic); see **autou**) added, “in himself” (Winer’s Grammar, sec. 38, 6; (cf. p. 152 (144))), <sup><G107></sup>Ephesians 1:9; (others (reading **en autw** with L T Tr WH) render ‘in him,’ *i.e.* (probably) Christ).\*

**{4389} protrepw**: 1 aorist middle participle **protreyamenov**; “to urge forward, exhort, encourage” (often so by Attic writ, both in the active and the middle): <sup><H187></sup>Acts 18:27. (Sap. 14:18; 2 Macc. 11:7. (From Homer down.))\*

**{4390} protrecw**: 2 aorist **proedramon**; “to run before, to outrun”: <sup><G104></sup>John 20:4; with **emprosqen** added, *i.e.* ahead, in advance (R.V. ‘to run on before’), cf. Winer’s Grammar, 603 (561); (Buttmann, sec. 151, 27), <sup><G104></sup>Luke 19:4; **emprosqen** with the genitive of a person Tobit 11 (<sup><G101></sup>1 Samuel 8:11; Xenophon, Isocrates, Theophrastus, others.)\*

**{4391} prouparcw**: imperfect **prouphrcon**; from Thucydides and Plato down; “to be before, exist previously”: with a participle <sup><H189></sup>Acts 8:9; **prouphrcon ontev**, <sup><G122></sup>Luke 23:12; cf. Bornemann, Schol. ad h. l.; Winer’s Grammar, 350 (328); (Buttmann, sec. 144, 14).\*

**[4392] profasiv, profasew, h(profainw**, *i.e.* properly, ‘to cause to shine before’ (or ‘forth’; but many derive **profasiv** directly from **profhmi**)), from Homer down; a. “a pretext” (alleged reason, pretended cause): **thv pleonexiav**, such as covetousness is accustomed to use, <sup><3176></sup>1 Thessalonians 2:5 ((A.V. “cloak of covetousness”) the meaning being, that he had never misused his apostolic office in order to disguise or to hide avaricious designs); **profasin ecein** (a phrase frequent in Greek authors, cf. Passow, under the word **profasiv** 1 b. vol. ii., p. 1251b; (Liddell and Scott, under the word, I. 3 e.)) **peri thv adartiav**, <sup><6152></sup>John 15:22 (A.V. marginal reading R.V. “excuse”). b. “show”: **profasei wj k.t.l.** (A.V.) “under color as though they would” etc. <sup><4273></sup>Acts 27:30; **profasei** (A.V. “for a pretence”), in pretence, ostensibly: <sup><1234></sup>Matthew 23:14(13) Rec.; <sup><1124></sup>Mark 12:40; <sup><2247></sup>Luke 20:47; <sup><5018></sup>Philippians 1:18.\*

**[4393] proferw**; (from Homer down); “to bring forth”: **ti ek tinov**, <sup><1665></sup>Luke 6:45.\*

**[4394] profhteia, profhteia, h(profhteuw**, which see), Hebrew **hāwbnj** “prophecy,” *i.e.* discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events. Used in the N.T. — of the utterances of the O.T. prophets: <sup><1034></sup>Matthew 13:14; <sup><6021></sup>2 Peter 1:20,21 (on this passage see **ginomai**, 5 e. [a.]); — of the prediction of events relating to Christ’s kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: <sup><6106></sup>Revelation 11:6; 22:19; **to pneuma thv profhteia, v**, the spirit of prophecy, the divine mind, to which the prophetic faculty is due, <sup><6910></sup>Revelation 19:10; **oj logoi thv profhteia, v**, <sup><6018></sup>Revelation 1:3; 22:7,10,18; — of the endowment and speech of the Christian teachers called **profhtai** (see **profhthv**, II. 1 f.): <sup><5116></sup>Romans 12:6; <sup><4210></sup>1 Corinthians 12:10; 13:2; 14:6,22; plural the gifts and utterances of these prophets, <sup><4338></sup>1 Corinthians 13:8; <sup><3151></sup>1 Thessalonians 5:20; — specifically, of the prognostication of those achievements which one set apart to teach the gospel will accomplish for the kingdom of Christ, <sup><5044></sup>1 Timothy 4:14; plural 1:18 (see **proagw**, 2 a. and compare the commentaries). ((The Septuagint, Josephus); among native Greek writers used only by Lucian, Alex. 40, 60; (to which add inscriptions (see Liddell and Scott, under the word, I.)).)\*



{4395} **profhteuw**; future **profhteusw**; imperfect **proefhteun** (<sup><4896></sup>Acts 19:6 R G) and **eprofhteun** (ibid. L T Tr WH; (<sup><1222></sup>1 Kings 22:12); Jeremiah (2:8); 23:21; 25:13); 1 aorist **proefhteusa** (R G in <sup><1022></sup>Matthew 7:22; 11:13; 15:7; <sup><4006></sup>Mark 7:6; <sup><806></sup>Luke 1:67; (<sup><815></sup>John 11:51; <sup><614></sup>Jude 1:14)) and **eprofhteusa** (which form codex Sinaiticus gives everywhere, and T Tr WH have everywhere restored, and Lachmann also with the single exception of <sup><614></sup>Jude 1:14; add, Sir. 48:13; 1 Esdr. 6:1; <sup><389></sup>Jeremiah 33:9,11,20; <sup><2819></sup>Jeremiah 26:9,11,20; 35:8; Jeremiah (28:8); 36:31 (<sup><2848></sup>Jeremiah 24:31); the Alexandrian translators more common use the forms **proefhteun**, **proefhteusa**, perfect participle **propefhteukwv**, Eus. h. e. 5, 17; perfect passive infinitive **propefhteusqai**, Clement of Alexandria, *strom.*, p. 603; on the forms used by Justin Martyr, see Otto's prolegomena to his works, I. i., p. lxxv, edition 3; cf. (WH. Justin Martyr, see Otto's prolegomena to his works, I. i., p. cxxv, edition 3; cf. (WH's Appendix, p. 162; Veitch, under the word); Winer's Grammar, sec. 12, 5; (Buttmann, 35 (30f)); cf. Fritzsche on Mark, p. 268; (Sophocles' Lexicon, under the word)); (**profhthv**, which see); the Septuagint for **aBni** and **aBethi**, Vulgate *propheto* (three times *prophetizo*); "to prophesy, *i.e.* to be a prophet, speak forth by divine inspiration; to predict" (Herodotus, Pindar, Euripides, Plato, Plutarch, others);

**a.** universally, <sup><1022></sup>Matthew 7:22.

**b.** with the idea of "foretelling future events pertaining especially to the kingdom of God": <sup><1013></sup>Matthew 11:13; <sup><427></sup>Acts 2:17,18; 21:9; **peri tinov**, <sup><157></sup>Matthew 15:7; <sup><4006></sup>Mark 7:6; <sup><1010></sup>1 Peter 1:10; **epi tini**, over *i.e.* concerning one (see **epi**, B. 2 f. **b.**, p. 234a), <sup><601></sup>Revelation 10:11; **eiv tina** (*i.e.* Christ), the Epistle of Barnabas 5, 6; **profhteuein** followed by **legwn**, with the words uttered by the prophet, <sup><614></sup>Jude 1:14; followed by **oji**, <sup><815></sup>John 11:51.

**c.** "to utter forth, declare, a thing which can only be known by divine revelation": <sup><1068></sup>Matthew 26:68; <sup><1446></sup>Mark 14:65; <sup><2264></sup>Luke 22:64, cf. 7:39; <sup><389></sup>John 4:19.

**d.** "to break forth under sudden impulse in lofty discourse or in praise of the divine counsels": <sup><806></sup>Luke 1:67; <sup><4896></sup>Acts 19:6 (<sup><9100></sup>1 Samuel 10:10,11; 19:20,21, etc.); — or, under the like prompting, "to teach, refute, reprove,

admonish, comfort” others (see **profhthv**, II. 1 f.), <sup><410></sup>1 Corinthians 11:4,5; 13:9; 14:1,3,4,5,24,31,39.

e. “to act as a prophet, discharge the prophetic office”: <sup><610></sup>Revelation 11:3. (On the word see Trench, N.T. Synonyms, sec. vi.)\*

**{4396}** **profhthv**, **profhtou**, **o{profhmi**, to speak forth, speak out; hence, properly, ‘one who speaks forth’; see **pro**, d. **a.**), the Septuagint for **aybhi**; (which comes from the same root as ..., ‘to divulge,’ ‘make known,’ ‘announce’ (cf. Fleischer in Delitzsch, Com. ü. d. Gen, 4te Aufl., p. 551f), therefore properly, equivalent to “interpreter,” <sup><000></sup>Exodus 7:1, cf. 4:16; hence, “an interpreter or spokesman for God; one through whom God speaks”; cf. especially Bleek, Einl. in d. A. T. 4te Aufl., p. 309 (B. D. under the word Prophet and references there; especially also Day’s note on Oehler’s O.T. Theol. sec. 161, and Winer’s Grammar, Robertson Smith, Prophets of Israel, p. 389 (note on Lect. ii.)), “one who speaks forth by divine inspiration”;

**I.** In Greek writings from Aeschylus, Herodotus, and Pindar down:

1. “an interpreter of oracles” (whether uttered by the gods or the **manteiv**), “or of other hidden things”.
2. “a foreteller, soothsayer, seer”.

**II.** In the N.T.

1. “one who, moved by the Spirit of God and hence, his organ or spokesman, solemnly declares to men what he has received by inspiration, especially future events, and in particular such as relate to the cause and kingdom of God and to human salvation”. The title is applied to

a. “the O.T. prophets” — and with allusion to their age, life, death, deeds: <sup><052></sup>Matthew 5:12; 12:39; 13:17; 23:29-31; <sup><065></sup>Mark 6:15; <sup><072></sup>Luke 4:27; 10:24; 11:47; 13:28; <sup><082></sup>John 8:52,55 <sup><092></sup>Acts 3:25; 7:52; 13:20; <sup><103></sup>Romans 11:3; <sup><115></sup>1 Thessalonians 2:15; <sup><113></sup>Hebrews 11:32; <sup><060></sup>James 5:10; appeal is made to their utterances as “having foretold” the kingdom, deeds, death, of Jesus the Messiah: <sup><002></sup>Matthew 1:22; 2:5,15,17,23; 3:3; 4:14; 8:17; 11:13; 12:17; 13:35; 21:4; 24:15; 26:56; 27:9; <sup><134></sup>Mark 13:14 Rec.; <sup><070></sup>Luke 1:70; 3:4; 4:17; 18:31; 24:25; <sup><023></sup>John 1:23,45(46); 12:38; <sup><116></sup>Acts 2:16; 3:18,21,24; 7:37,48; 10:43; 13:27; 15:15; 26:22f; <sup><002></sup>Romans 1:2; <sup><001></sup>Hebrews 1:1; <sup><010></sup>1 Peter 1:10; <sup><002></sup>2 Peter 3:2;

<6107> Revelation 10:7; in the number of prophets David also is reckoned, as one who predicted the resurrection of Christ, <4423> Acts 2:30f; so too is Balaam, <0026> 2 Peter 2:16 (see **Balaam**). by metonymy, **profhtai** is put for the books of the prophets: <0207> Luke 24:27,44; <4038> Acts 8:28; 13:15; 24:14; 28:23; **en toiv profhtaiw**, equivalent to **en bibl w twn profhtwn**, (<4074> Acts 7:42), in the volume of the prophets (which in Hebrew has the title **uyaybinj**), <4165> John 6:45; <4130> Acts 13:40; — or for the teaching set forth in their books: <0167> Matthew 5:17; 7:12; 22:40; <0163> Luke 16:29,31; <4487> Acts 26:27. See **nomov**, 4.

**b.** John the Baptist, the herald of Jesus the Messiah: <4026> Matthew 21:26; <4065> Mark 6:15; 11:32; <0076> Luke 1:76; 20:6, whom Jesus declares to be greater than the O.T. prophets, because in him the hope of the Jews respecting Elijah as the forerunner of the Messiah was fulfilled: <0109> Matthew 11:9-11,14 (cf. <4071> Matthew 17:11, 12; <4092> Mark 9:12f); <0078> Luke 7:28 (R G T Tr brackets).

**c.** That illustrious prophet whom the Jews (apparently on the ground of <5815> Deuteronomy 18:15) expected to arise just before the Messiah's advent: <4022> John 1:21,25; 7:40. those two illustrious prophets, the one Elijah, the other Enoch or Moses (but compare the commentaries; e.g. Stuart, commentary vol. ii, p. 219f), who according to the writer of the Apocalypse will publicly appear shortly before the visible return of Christ from heaven: <6110> Revelation 11:10 (cf. 3).

**d.** “the Messiah”: <4132> Acts 3:22,23; 7:37, after <5815> Deuteronomy 18:15; “Jesus” the Messiah, inasmuch as he is about to fulfil the expectation respecting this Messiah, <4011> Matthew 21:11; <4064> John 6:14.

**e.** universally, “a man filled with the Spirit of God, who by God's authority and command in words of weight pleads the cause of God and urges the salvation of men”: <4046> Matthew 21:46; <0133> Luke 13:33; 24:19; <4072> John 7:52; in the proverb that a prophet is without honor in his own country, <0157> Matthew 13:57; <4004> Mark 6:4; <4043> Luke 4:24; <4044> John 4:44. he may be known — now by his supernatural knowledge of hidden things (even though past), <0079> Luke 7:39; <4049> John 4:19 (**profhtw al hqeiav estin oj pantote panta eidwv, ta men gegonta wj egeneto, ta de ginomena wj ginetai, ta de seomena wj estai**, Clement, hom. 2, 6) — now by his power of working miracles, <4076> Luke 7:16; 24:19; <4097> John 9:17; such a

prophet Jesus is shown to have been by the passages cited, nor is it denied except by his enemies, <sup><4073></sup>Luke 7:39; <sup><4072></sup>John 7:52.

**f.** The prophets that appeared in the apostolic age among the Christians: <sup><4004></sup>Matthew 10:41; 23:34; <sup><4152></sup>Acts 15:32; <sup><4142></sup>1 Corinthians 14:29,37; <sup><4121></sup>Revelation 22:6,9; they are associated with apostles in <sup><4114></sup>Luke 11:49; <sup><4128></sup>1 Corinthians 12:28,29; <sup><4121></sup>Ephesians 2:20; 3:5; 4:11; <sup><4181></sup>Revelation 18:20; they discerned and did what was best for the Christian cause, <sup><4131></sup>Acts 13:1f; foretold certain future events, <sup><4117></sup>Acts 11:27f; 21:10ff; and in the religious assemblies of the Christians, being suddenly seized by the Spirit (whose promptings, however, do not impair their self-government, <sup><4142></sup>1 Corinthians 14:32), give utterance in glowing and exalted but intelligible language to those things which the Holy Spirit teaches them, and which have power to instruct, comfort, encourage, rebuke, convict, stimulate, their hearers, <sup><4141></sup>1 Corinthians 14:3,24. (Cf. Harnack, *Lehre der Zwölf Apostel*, Proleg. sec. 5 i. 2, p. 93ff, 119ff; Bonwetsch in (Luthardt's) *Zeitschr. f. kirchl. Wissen.* as above with 1884, pp. 408ff, 460ff)

**g.** Prophets both of the Old Testament and of the New Testament are grouped together under the name **profhtai** in <sup><4118></sup>Revelation 11:18; 16:6; 18:24.

**2.** "a poet" (because poets were believed to sing under divine inspiration): so of Epimenides, <sup><4012></sup>Titus 1:12.

**{4397} profhtikov, profhtikh, profhtikon (profhthv)**, "proceeding from a prophet; prophetic": <sup><4163></sup>Romans 16:26; <sup><4019></sup>2 Peter 1:19. (Philo de migr. Abr. sec. 15, etc.; Lucian, Alex. 60; ecclesiastical writings.)\*

**{4398} profhtiv, profhtidov, hJprofhthv**), the Septuagint for **haybni** "a prophetess" (Vulgate, Tertullian *prophetissa, prophetis*), a woman to whom future events or things hidden from others are at times revealed, either by inspiration or by dreams and visions: <sup><4023></sup>Luke 2:36; <sup><4121></sup>Revelation 2:20. In Greek usage, "a female who declares or interprets oracles" (Euripides, Plato, Plutarch): **hJprofhtiv thv al hqeiav istoria**, Diodorus 1, 2.\*

**{4399} profqanw**: 1 aorist **proefqasa**; "to come before, to anticipate": **auton proefqase legwn**, he spoke before him (R.V. "spake

first to him”), or anticipated his remark, <sup><172></sup>Matthew 17:25. (Aeschylus, Euripides, Aristophanes, Plutarch; the Septuagint.)\*

**{4400} proceirizw (proceirow** at hand (cf. **pro**, d. **a**.) or ready): 1 aorist middle **proceirisamhn**; perfect passive participle **prokeceirismenov**; “to put into the hand, to deliver into the hands”: far more frequent in the middle “to take into one’s hands”; tropically, “to set before oneself to propose, to determine”; with an accusative of the person “to choose, to appoint” (Isocrates, Polybius, Dionysius Halicarnassus, Plutarch, others; 2 Macc. 3:7; 8:9; <sup><143></sup>Exodus 4:13): followed by an infinitive of purpose, <sup><24></sup>Acts 22:14; **tina** with a predicate accusative <sup><36></sup>Acts 26:16; **tina** with a dative of the person for “one’s use,” <sup><82></sup>Joshua 3:12; “for one’s salvation,” passive, <sup><81></sup>Acts 3:20 for Rec. **prokekhrugmenon** (cf. **prokhrussw**, 2).\*

**{4401} proceirotnew, proceirotnew**: perfect passive participle **prokeceirotnewmenov**; (see **ceirotnew**); “to choose or designate beforehand”: <sup><101></sup>Acts 10:41. (Plato, legg. 6, p. 765 b. c. (Aeschines, Demosthenes), Dio Cassius, 50, 4.)\*

**{4402} Procorov (Procorou, oJ** (literally, ‘leader of the dance’)), “Prochorus,” one of the seven ‘deacons’ of the church at Jerusalem: <sup><16></sup>Acts 6:5.\*

**{4403} prumna, prumnhv, hJ** (feminine of the adjective **prumnov**, **prumnh**, **prumnon**, last, hindmost; used substantively with recessive accent; (cf. Winer’s Grammar, 22)), from Homer down, “the stern” or hinder part of a ship: <sup><38></sup>Mark 4:38; <sup><29></sup>Acts 27:29; opposed to **prwra**, <sup><24></sup>Acts 27:41.\*

**{4404} prwi** (WH **prwi** (cf. Iota, at the end)) (Attic **prw** (cf. Winer’s Grammar, sec. 5, 4 d.)), adverb (from **pro**), from Homer down, the Septuagint often for **ῥῆμα** “in the morning, early” (opposed to **oye**): <sup><28></sup>John 18:28 G L T Tr WH; <sup><16></sup>Matthew 16:3 (opposed here to **oyiav genomenhv** (but T brackets; WH reject the passage)); (<sup><18></sup>Matthew 21:18 T Tr text WH); <sup><35></sup>Mark 1:35; 11:20; 16:9; (**prwi, skotiav eti oushv**, <sup><31></sup>John 20:1); **I ian prwi**, followed (in R G) by a genitive of the day (cf. Kühner, sec. 414, 5 c. b. ii., p. 292), <sup><162></sup>Mark 16:2; **at̃a prwi**, <sup><11></sup>Matthew 20:1; **epi to prwi**, <sup><151></sup>Mark 15:1 (R G); **apo prwi euv esperav**, <sup><23></sup>Acts 28:23. Used specifically of the fourth watch of the

night, *i.e.* the time from 3 o'clock in the morning until 6, according to our reckoning ((cf. B. D. under the word Watches of the Night)), ~~4135~~ Mark 13:35.\*

**{4405} prwia**, see **prwiov**.

**{4406} prwimov** (for the more common **prwiov**; cf. Lob. ad Phryn., p. 52), T Tr WH **proimov** (so also the Sinaiticus manuscript; (see WH's Appendix, p. 152)), **prwimh**, **prwimon (prwi)**, "early": **uđtov**, the early rain (Hebrew **hrwq** ~~6114~~ Deuteronomy 11:14; ~~2154~~ Jeremiah 5:24), which fell from October on ((cf. B. D. under the word Rain)), ~~3107~~ James 5:7 (L T Tr WH omit **uđton**; cf. Winer's Grammar, 592 (550); B. 82 (72)). (Xenophon, oec. 17, 4; Geoponica, others.)\*

**{4407} prwinov** (WH **prwinov** (see their Appendix, p. 152), Tdf. edition 7 **proinov** (cf. Iota)) (for the older **prwiov**, see **orqrinov**; the same term. in the Latin *serotinus*, *diutinus*), **prwinh**, **prwinon (prwi)**, pertaining to the morning: **o.đasthr o.đprwinov**, ~~6123~~ Revelation 2:28 (on which see **asthr**); 22:16 (where Rec. **orqrinov**). (The Septuagint; Babrius, Plutarch, Ath., others.)\*

**{4405} prwiov** (WH **prwiov**), **prwia**, **prwion (prwi)**, "early," pertaining to the "morning" (from Homer down); as a substantive **h.đprwia** (in full **h.đwta h.đprwia**, 3 Macc. 5:24; (Diodorus, Josephus, others); see **oyiov**, 2), the Septuagint several times for **rqBp** "morning": ~~4271~~ Matthew 27:1; ~~6183~~ John 18:28 Rec.; 21:4 (**prwiav hdh ginomenhv** (T WH Tr text), "when day was now breaking" (R.V.)); **prwiav**, in the morning, ~~4218~~ Matthew 21:18 (R G L Tr marginal reading).\*

**{4408} prwra** (so R G, **prwra** Tr), more correctly **prwra** (see Götting, Lehre v., Accent, p. 142f; (Chandler sec. 164; Etymologicum Magnum, p. 692, 34f; cf. 318, 57f; cf. Iota)), **prwrav** (L T WH **prwrhv**, cf. **macaira**, at the beginning), **h.đ** (contracted from **proeira** from **pro**; Lob. Pathol. Element. 2:136, cf. Paralip., p. 215), from Homer down; "the prow" or forward part of a ship (R.V. "foreship"): ~~4273~~ Acts 27:30; in ~~4274~~ Acts 27:41 distinguished from **h.đprumna**.\*

**{4409} prwteuw**; (**prwtov**); "to be first, hold the first place," (A.V. "have the pre-eminence"): ~~3018~~ Colossians 1:18. (From Xenophon, and Plato down.)\*

{4410} **prwtokaqedria**, **prwtokaqedriav**, **hJprwtov** and **kaqedra** which see), “a sitting in the first seat, the first or chief seat”: <sup><0236></sup>Matthew 23:6; <sup><0129></sup>Mark 12:39; <sup><0143></sup>Luke 11:43; 20:46. (Ecclesiastical writings.)\*

{4411} **prwtokl isia**, **prwtokl isiav**, **hJprwtov** and **kl isia**), “the first reclining-place, the chief place,” at table (cf. Rich, Dict. of Romans and Greek Antiq. under the phrase, *lectus tricliniaris*; the relative rank of the several places at table varied among Persians, Greeks, and Romans; and what arrangement was currently followed by the Jews in Christ’s day can hardly, perhaps, be determined; (yet see Edersheim. Jesus the Messiah, ii., pp. 207f 494)): <sup><0236></sup>Matthew 23:6; <sup><0129></sup>Mark 12:39; <sup><0143></sup>Luke 11:43 Lachmann in brackets; 14:7,8; 20:46. (Ecclesiastical writings).\*

{4413} **prwtov**, **prwth**, **prwton** (superlative of **pro**, contracted from **proatov**, whence the Doric **pratov**; the comparative **proterov** see in its place) (from Homer down), the Septuagint for <sup>ω</sup>Qariand often for **dj a**, and **varo**“first”;

1. either in time or place, in any succession of things or of persons;

a. absolutely (*i.e.* without a noun) and substantively;

[a]. with the article: **oJprwtov kai oJescatov**, *i.e.* “the eternal” One, <sup><0017></sup>Revelation 1:17; 2:8; 22:13; **oJprwtov**, namely, **twn kekl hmenwn**, <sup><0248></sup>Luke 14:18; the first of two (cf. Winer’s Grammar, sec. 35, 4 N. 1; (Buttmann, 32 (28))), <sup><0392></sup>John 19:32; <sup><0143></sup>1 Corinthians 14:30; plural opposed to **oJ escatoi**, <sup><0106></sup>Matthew 20:16, on which see **escatov**, 2 a. Neuter **to prwton**, opposed to **to deutron**, <sup><0309></sup>Hebrews 10:9; **ta prwta**, opposed to **ta escata**, one’s first state, <sup><0125></sup>Matthew 12:45; <sup><0126></sup>Luke 11:26; <sup><0120></sup>2 Peter 2:20; the first order of things, <sup><0204></sup>Revelation 21:4.

[b]. without the article: <sup><0102></sup>Matthew 10:2 (**prwtov**, namely, of the apostles to be mentioned); plural, <sup><0193></sup>Matthew 19:30; <sup><0103></sup>Mark 10:31; <sup><0130></sup>Luke 13:30 (on the meaning of which three passages, see **escatov**, 2 a.); neuter **en prwtoiv** (A.V. “first of all”), among the first things delivered to you by me, <sup><0653></sup>1 Corinthians 15:3.

b. where it agrees with some substantive;



[a]. anarthrous, and in place of an adjective: **prwth** (namely, **hðera**) **sabbatou**, on the first day of the week, <sup><4169></sup>Mark 16:9; **ful akh**, opposed to **deutera**, <sup><4420></sup>Acts 12:10; as a predicate <sup><488></sup>Luke 2:2 (on which cf. Winer's Grammar, sec. 35, 4 N. 1; (Buttmann, sec. 127, 31)). where it is added to the subject or the object of the verb (and we often use an adverb; Winer's Grammar, sec. 54, 2; (Buttmann, sec. 123, 9)): **euriskei outov prwtov**, <sup><4344></sup>John 1:41(42) (where L Tr WH **prwton**); add, <sup><4387></sup>John 8:7; <sup><4273></sup>Acts 27:43; <sup><5009></sup>Romans 10:19; <sup><5016></sup>1 Timothy 1:16; <sup><6119></sup>1 John 4:19; opposed to **eita**, <sup><5423></sup>1 Timothy 2:13 **prwtov embav**, <sup><4384></sup>John 5:4 (the article belongs to **embav** (G T Tr WH omit the passage)); but <sup><4423></sup>Acts 26:23 **prwtov ex anastasew nekrwn** is to be translated "as the first". By a later Greek usage it is put where **proterov** might have been expected with the genitive (cf. Herm. ad Vig., p. 717; Passow, under the word **proterov**, B. I. 2 c. ii, p. 1243a; (Liddell and Scott, ibid. B. I. 4 c.); Fritzsche, Ep. ad Romans, ii., 420f; Winer's Grammar, sec. 35, 4 N. 1; Buttmann, sec. 123, 14): **prwtov mou hn**, <sup><4315></sup>John 1:15,30 (**oj prwtoi mou tauta anicneusantev**, Aelian nat. anim. 8, 12).

[b]. with the article: (**oj Jto prwtov** (**prwth**, **prwton**), in a series which is so complete, either in fact or in thought, that other members are conceived of as following the first in regular order; as, **ton prwton Iogon**, <sup><400></sup>Acts 1:1; add, <sup><4142></sup>Mark 14:12; <sup><5046></sup>2 Timothy 4:16; <sup><600></sup>Revelation 4:1,7; 13:12, etc.; (opposed to **oJscatov**), **hJprwtov pl anh**, <sup><4274></sup>Matthew 27:64; add, <sup><4108></sup>Matthew 20:8,10,16; <sup><455></sup>1 Corinthians 15:45, etc.; also 'the first' of two, where Latin usage requires and the Vulgate ordinarily employs prior (cf. Winer's Grammar (and Buttmann), as above): <sup><423></sup>Matthew 21:28, 31 (L Tr WH **uJsterov**); **al I ouv douv ouv pleionav twv prwtwn**, <sup><423></sup>Matthew 21:36; **hJprwth diaqkh**, <sup><5807></sup>Hebrews 8:7,13; 9:15,18; **hJprwth**, namely, **diaqkh**, <sup><5800></sup>Hebrews 9:1 G L T Tr WH; **skhnh**, <sup><5800></sup>Hebrews 9:1 Rec., 2, 6, 8; **hJprwth gh**, **oJprwtov ouranov**, <sup><620></sup>Revelation 21:1; **anastasiv**, <sup><6115></sup>Revelation 20:5, 6; **anqrwpov** <sup><4554></sup>1 Corinthians 15:47; followed by **oJdeutero**, **tritov**, etc.: <sup><4225></sup>Matthew 22:25; <sup><4120></sup>Mark 12:20; <sup><4296></sup>Luke 19:16; 20:29; <sup><4387></sup>Revelation 8:7; 16:2; 21:19; followed by **eJterov**, <sup><4245></sup>Luke 16:5; **oJprwtov**, equivalent to "the former, previous, pristine": **thn prwthn pistin**, the faith which they formerly plighted, <sup><5452></sup>1 Timothy 5:12; **hJprwth agaph**, <sup><604></sup>Revelation 2:4; **ta prwta erga**, <sup><6115></sup>Revelation 2:5.

2. “first in rank, influence, honor; chief; principal”: without the article, and absolutely, **prwtov** “chief” (opposed to **doul ov**), <sup><4117></sup>Matthew 20:27; <sup><4104></sup>Mark 10:44; opposed to **escatov** and **diakonov**, <sup><4105></sup>Mark 9:35; added to a noun, “principal,” **entol h**, <sup><4128></sup>Matthew 22:38; <sup><4123></sup>Mark 12:30 (T WH omit; Tr marginal reading brackets the clause); <sup><4102></sup>Ephesians 6:2; with a partitive genitive, <sup><4128></sup>Mark 12:28,29 (see **pav**, II. 2 b. [g].); <sup><5115></sup>1 Timothy 1:15; with the article, <sup><4152></sup>Luke 15:22; <sup><4470></sup>Acts 17:4; **oj prwtoi thv Gal il aiav**, the chief men of Galilee, <sup><4162></sup>Mark 6:21; **tou laou**, <sup><4197></sup>Luke 19:47; **thv pol ewv**, <sup><4435></sup>Acts 13:50; **twv loudaiwn**, <sup><4152></sup>Acts 25:2; 28:17; **thv nhsou**, <sup><4837></sup>Acts 28:7 (cf. Lewin, St. Paul, ii., p. 208f, but see **Popl iov**).

3. neuter **prwton** as adverb, “first, at the first”;

a. in order of time: <sup><4216></sup>Luke 10:5; <sup><6183></sup>John 18:13; <sup><4115></sup>Acts 11:26 (here T Tr WH **prwtwv**, which see); followed by **eita**, **epeita**, or **deuteron**, <sup><4103></sup>Mark 4:28; <sup><6156></sup>1 Corinthians 15:46; <sup><5146></sup>1 Thessalonians 4:16; <sup><5490></sup>1 Timothy 3:10; followed by **meta tauta** <sup><4169></sup>Mark 16:9 cf. <sup><4162></sup>Mark 16:12; “the first time,” opposed to **en tw deutew** (the second time), <sup><4172></sup>Acts 7:12,13; **te prwton kai**, first and also (or afterward), *i.e.* as well as, <sup><6116></sup>Romans 1:16 (but here L Tr marginal reading WH brackets **prwton**); 2:9,10; without **te**, <sup><4186></sup>2 Corinthians 8:5; <sup><5106></sup>2 Timothy 1:5; “first” *i.e.* before anything else is done; first of all: <sup><4163></sup>Matthew 6:33; <sup><4211></sup>Luke 12:1; <sup><6175></sup>John 7:51 L Tr WH; <sup><6108></sup>Romans 1:8; <sup><5494></sup>1 Timothy 5:4; <sup><6102></sup>2 Peter 1:20; 3:3; **prwton pantwn**, <sup><5411></sup>1 Timothy 2:1. “first,” *i.e.* before something else: <sup><4182></sup>Matthew 8:21; <sup><4172></sup>Mark 7:27; 9:11,12; <sup><4213></sup>Luke 11:38; 14:28; <sup><6154></sup>Romans 15:24; <sup><5113></sup>2 Thessalonians 2:3; <sup><4147></sup>1 Peter 4:17, etc.; before other nations, <sup><4186></sup>Acts 3:26; 13:46; before others (R.V. “the first to partake” etc.), <sup><5116></sup>2 Timothy 2:6; followed by **tote** or **kai tote**, <sup><4182></sup>Matthew 5:24; 7:5; 12:29; <sup><4187></sup>Mark 3:27; <sup><4162></sup>Luke 6:42; <sup><6120></sup>John 2:10 (T WH omit; L Tr brackets **tote**); **eme prwton udwn** (Tdf. omits **udwn**) “me before it hated you,” <sup><6158></sup>John 15:18 (see 1 b. a.). **to prwton**. “at the first,” *i.e.* at the time when one did a thing for the first time: <sup><6140></sup>John 10:40; 12:16; 19:39.

b. in enumerating several particulars; “first,” then, etc.: <sup><6182></sup>Romans 3:2; <sup><6118></sup>1 Corinthians 11:18; 12:28; <sup><5102></sup>Hebrews 7:2; <sup><5187></sup>James 3:17.

{4414} **prwtostathv**, **prwtostatou**, **oj prwtov** and **isthmi**), properly, “one who stands in the front rank, a front-rank man,” (Thucydides,

Xenophon, Polybius, Diodorus, Dionysius Halicarnassus, others; **wšper strathgov prwtostathv**, <sup><81534></sup>Job 15:24); hence, “a leader, chief, champion”: tropically, (A.V. “a ringleader”) **thv aĵresewv**, Acts 24

**{4415} prwtotokia, prwtotokiwn, ta (prwtotokov)**, in the Septuagint also **prwtotokeia** (others, **prwtotokeia** (cf. Chandler sec. 99), **prwtotokia**, manuscript Venet., Aquila), for **hrwQB]** “primogeniture, the right of the firstborn” (in classical Greek **hĵpresbeia**, and **to presbeion**): <sup><81216></sup>Hebrews 12:16. (Philo repeats the word after the Septuagint in his alleg. legg. 3, 69; sacrific. Abel. sec. 5. Occasionally also in Byzantine writings.)\*

**{4416} prwtotokov, prwtotokon (prwtov, tiktiv)**, the Septuagint for **rwbQ]** “firstborn”;

a. properly: **ton uĵon authv ton prwtotokon**, <sup><41125></sup>Matthew 1:25 (where **ton prwtotokon** is omitted by L T Tr WH but found in the Sinaitic manuscript. (see Tdf., WH., at the passage)); <sup><8117></sup>Luke 2:7; **ta prwtotoka autwn** (genitive of the possessor ((?); **autwn** is more naturally taken with **qigh** (Winer’s Grammar, sec. 30, 8 c.), as by Prof. Grimm himself under the word **qigganw**)), the firstborn whether of man or of beast, <sup><81128></sup>Hebrews 11:28 (**pan prwtotokon ... apo anqrwpou eĵv kthnou**, <sup><12229></sup>Exodus 12:29; <sup><19443></sup>Psalms 104:36 (<sup><19455></sup>Psalms 105:36); (Philo de cherub. sec. 16; Pollux 4, 208)).

b. tropically Christ is called **prwtotokov pashv ktisewv** (partitive genitive (see below), as in **ta prwtotoka twn probatwn**, <sup><10044></sup>Genesis 4:4; **twn bowv**, <sup><16127></sup>Deuteronomy 12:17; **twn uĵwn sou**, <sup><12229></sup>Exodus 22:29), who came into being through God prior to the entire universe of created things (R.V. “the firstborn of all creation”) (see **ktisiv**, 2 b.), <sup><10115></sup>Colossians 1:15; — this passage does not with certainty prove that Paul reckoned the **logov** in the number of created beings (as, among others, Usteri, Paulin. Lehrbegriff., p. 315, and Baur, Das Christenthum der drei ersten Jahrh. 1st edition, p. 295, hold); since even Origen, who is acknowledged to have maintained the eternal generation of the Son by the Father, did not hesitate to call him (cf. Gieseler, Kirch.-Gesch. i., p. 261f edition 3; (i. 216 English translation, of edition 4, edited by Smith)) **ton agenhton kai pashv genethv fusewv prwtotokon** (c. Celsus 6, 17), and even **ktisma** (a term which Clement of Alexandria also uses of the **logov**); cf. Joan. Damascen. orthod. fid. 4, 8 **kai autov ek tou Qeou**

**kai hktisiv ek tou Qeou**; (others would make the genitive in Colossians, the passage cited depend upon the comparative force in (the first half of) **prwtotokov** (cf. **prwtotokov egw h su**, <sup><1094></sup>2 Samuel 19:43); but see Lightfoot at the passage (especially for the patristic interpretation)). In the same sense, apparently, he is called simply **oj prwtotokov**, <sup><5006></sup>Hebrews 1:6; **prwtotokov ek tw n nek rwn**, the first of the dead who was raised to life, <sup><5018></sup>Colossians 1:18; also **tw n nek rwn** (partitive genitive), <sup><6006></sup>Revelation 1:5 (Rec. inserts **ek**); **prwtotokov en pol l oiv adel foiv**, who was the Son of God long before those who by his agency and merits are exalted to the nature and dignity of sons of God, with the added suggestion of the supreme rank by which he excels these other sons (cf. <sup><1882></sup>Psalms 88:28 (Psalm lxxxix.)28; <sup><1042></sup>Exodus 4:22; <sup><2819></sup>Jeremiah 38:9 (<sup><2619></sup>Jeremiah 31:9), <sup><6039></sup>Romans 8:29; **ekkl hsia prwtotokwn**, the congregation of the pious Christian dead already exalted to the enjoyment of the blessedness of heaven (tacitly opposed to those subsequently to follow them thither), <sup><5123></sup>Hebrews 12:23; cf. DeWette ad loc. (Anthol. 8, 34; 9, 213.)\*

**prwtwv**, adverb, “first”: <sup><4126></sup>Acts 11:26 T Tr WH. Cf. Passow, under the word **proterov** at the end; (Liddell and Scott, *ibid.* B. IV.; Phryn. edition Lob., p. 311f; Rntherford, *New Phryn.*, p. 366).\*

{4417} **ptaiw**; future **ptaisw**; 1 aorist **eptaisa**; (akin to **PETW** and **piptw** (cf. Vanicek, p. 466)); from (Pindar), Aeschylus, and Herodotus down;

1. transitive, **tina**, “to cause one to stumble or fall”.

2. intransitive, “to stumble”: **div prov ton auton l iqon**, Polybius 31, 19, 5. tropically (cf. English “trip, stumble”) a. “to err, to make a mistake” (Plato, *Theact.* c. 15, p. 160 d.); “to sin”: absolutely <sup><6111></sup>Romans 11:11 (**idion anqrwpou filein kai touv ptaiontav**, Antoninus 7, 22); **pol la**, in many ways, <sup><5082></sup>James 3:2; **en edi** (namely, **nomw**), “to stumble in,” *i.e.* sin against, one law, <sup><5120></sup>James 2:10 (but see **eiv**, 2 a. at the end); **en logw** (for the (more common) simple dative), to sin in word or speech, <sup><5082></sup>James 3:2. b. “to fall into misery, become wretched” (often so in Greek writings): of the loss of salvation, <sup><6010></sup>2 Peter 1:10.

{4418} **pterna**, **pternhv**, **h j** “the heel” (of the foot): **epairein thn pternan epi tina**, “to lift up the heel against one,” *i.e.* dropping the

figure (which is borrowed either from kicking, or from a wrestler tripping up his antagonist), “to injure one by trickery,” <sup><6138></sup>John 13:18 after <sup><9400></sup>Psalms 40:10 (<sup><9410></sup>Psalms 41:10). (Often in Greek writings from Homer down; the Septuagint for **bqē**);\*

**{4419} pterugion, pterugiou, to** (diminutive of **pterux**, which see), the Septuagint for **ānk**;

1. “a wing, little wing”.

2. “any pointed extremity” (of the fins of fish, **rypišæ** <sup><810></sup>Leviticus 11:9-12; <sup><549></sup>Deuteronomy 14:9,10; Aristotle, Theophrastus; of a part of the dress hanging down in the form of a wing, <sup><889></sup>Ruth 3:9; <sup><9245></sup>1 Samuel 24:5; (<sup><9458></sup>Numbers 15:38); Pollux 7, 14, 62): **to pterugion tou naou** and **tou idrou**, the top of the temple at Jerusalem, Hegesippus (circa 175 A. D.) quoted in Eusebius, h. e. 2, 23, 11; **tou idrou**, <sup><1045></sup>Matthew 4:5; <sup><1009></sup>Luke 4:9; some understand this of the top or apex of the sanctuary (**tou naou**), others of the top of Solomon’s porch, and others of the top of the Royal Portico; this last Josephus (Antiquities 15, 11, 5) says was of such great height **wl ei ap’ akrou tou tauthv tegouv amfw suntiqeiv ta baqh diopteuoi skotodinian, ouk exiknoumenhv thv oyewv eiv ametrhton ton buqon**; (cf. “Recovery of Jerusalem,” especially chapter v.).\*

**{4420} pterux, pterugov, h(pton** a wing), from Homer down, the Septuagint often for **ānk**; “a wing”: of birds, <sup><1237></sup>Matthew 23:37: <sup><1234></sup>Luke 13:34; <sup><6214></sup>Revelation 12:14; of imaginary creatures, <sup><6408></sup>Revelation 4:8; 9:9.\*

**{4421} pthnov, pthnh, pthnon** (**petomai, pthnai**), “furnished with wings; winged, flying”: **ta pthna**, “birds” (often so in Greek writings from Aeschylus down), <sup><6159></sup>1 Corinthians 15:39.\*

**{4422} ptoew, ptow**: 1 aorist passive **eptohqhñ**; (**ptoa** terror); from Homer down; “to terrify”; passive, “to be terrified” (the Septuagint chiefly for **t tǰe**): <sup><1209></sup>Luke 21:9; 24:37 (Tr marginal reading WH marginal reading **qrohqentev**. Synonym: see **fobew**, at the end.)\*

**{4423} ptohsiv, ptohsew, h(ptoew)**, “terror”: **fobeisqai ptohsin**, equivalent to **fobon fobeisqai**, “to be afraid with terror” (others take

**ptohsiv** objectively: R.V. text “to be put in fear by any terror”), <sup><4016></sup>1 Peter 3:6 (<sup><4025></sup>Proverbs 3:25); see **fobew**, 2; (Winer’s Grammar, sec. 32, 2; Buttmann, sec. 131, 5. (1 Macc. 3:25; Philo, quis rev. div. her. sec. 51)).\*

**{4424} Ptol emaiiv, Ptol emidov, hJ** “Ptolemais,” a maritime city of Phoenicia, which got its name, apparently, from Ptolemy Lathyrus (who captured it B. C. 103, and rebuilt it more beautifully (cf. Josephus, Antiquities 13, 12, 2f)); it is called in <sup><4013></sup>Judges 1:31 and in the Talmud **מְאֵרָא** in the Septuagint **Akw**, by the Greeks **Akh** (on the varying accent cf. Pape, Eigennam. under the word **Ptol emaiiv**), and Romans Ace, and by modern Europeans (Acre or) St. Jean d’ Acre (from a church erected there in the middle ages to St. John); it is now under Turkish rule and contains about 8000 inhabitants (cf. Baedeker, Palestine and Syria, English edition, p. 356): <sup><4207></sup>Acts 21:7. (Often mentioned in the books of the Maccabees and by Josephus under the name of **Ptol emaiiv**, cf. especially b. j. 2, 10, 2f; (see Reland, Palaest., p. 534ff; Ritter, Palestine, English translation, iv., p. 361ff).)\*

**{4425} ptuon, ptuou, to**, frequent in classical Greek from Homer down, Attic **pteon** Winer’s Grammar, 24 ((perhaps from the root, pu, ‘to cleanse’; cf. Curtius, p. 498f)), “a winnowing-shovel” (A.V. “fan”; cf. B. D. under the word Agriculture, at the end; Rich, Dict. of Antiq., see under the words, ventilabrum, pala 2, vannus): <sup><4012></sup>Matthew 3:12; <sup><4017></sup>Luke 3:17.\*

**{4426} pturw**: ((cf. Curtius, p. 706)); “to frighten, affright”: present passive participle **pturomenov**, <sup><4028></sup>Philippians 1:28. (Hippocrates (430 B. C.), Plato, Diodorus, Plutarch, others).)\*

**{4427} ptusma, ptusmatov, to (ptuw**, which see), “spittle”: <sup><4016></sup>John 9:6 ((Hippocrates), Polybius 8, 14, 5; Or. Sibylline 1, 365).\*

**{4428} ptussw**: 1 aorist participle **ptuxav**; in classical Greek from Homer down; “to fold together, roll up”: **to bibl ion**, <sup><4010></sup>Luke 4:20 (A.V. “closed”); see **anaptussw** (and cf. Schlottmann in Riehm under the word Schrift; Strack: in Herzog edition 2 under the word Schreibkunst, etc. Compare: **anaptussw**.)\*

**{4429} ptuw**: ((Latin *spuo*, our *spue*; Curtius, sec. 382)); 1 aorist **eptusa**; from Homer down; “to spit”: <sup><4023></sup>Mark 7:33; 8:23; <sup><4016></sup>John 9:6. (Compare: **ekptuw, emptuw**.)\*

{4430} **ptwma, ptwmatov, to (piptw, perfect peptwka)**;

1. in Greek writings from Aeschylus down, “a fall, downfall”; metaphorically, “a failure, defeat, calamity; an error lapse, sin”.

2. “that which is fallen”; hence, with the genitive of a person or with **nekrou** added, “the (fallen) body of one dead or slain, a corpse, carcase”; later also with **nekrou** omitted (Polybius, the Septuagint, Philo, Joseph, Plutarch, Herodian), cf. Thomas Magister, p. 765 (edited by Ritschl, p. 290, 14); Phryn. edition Lob., p. 375; (Winer’s Grammar, 23), and so in the N.T.: <sup><4142></sup>Matthew 14:12 L T Tr WH; <sup><4156></sup>Mark 15:45 L T Tr WH; <sup><4188></sup>Matthew 24:28; **tinov**, <sup><4169></sup>Mark 6:29; <sup><6118></sup>Revelation 11:8,9.\*

{4431} **ptwsiv, ptwsewv, h(piptw, perfect peptwka)**, “a falling, downfall”: properly, **thv oikiav**, <sup><4177></sup>Matthew 7:27 (**ptwseiv oikwn**, Manetho, 4, 617); tropically, **eiv ptwsin pol lwn** (opposed to **eiv anastasin**), that many may fall and bring upon themselves ruin, *i.e.* the loss of salvation, utter misery, <sup><4174></sup>Luke 2:34, cf. <sup><6111></sup>Romans 11:11. (The Septuagint chiefly for **hp6ma** plague, defeat.)\*

{4432} **ptwceia, ptwceiav, h(ptwceuw)**;

1. “beggary” (Herodotus 3, 14; Aristophanes, Plutarch, 549; Plato, legg. 11, p. 936{b}; Lysias p. 898, 9; Aristotle, poet. c. 23 p. 1459^b, 6).

2. in the N.T. “poverty,” the condition of one destitute of riches and abundance: opposed to **pl outein**, <sup><4789></sup>2 Corinthians 8:9; opposed to **pl ousiov**, <sup><6119></sup>Revelation 2:9; **h.kata baqouv ptwceia** (opposed to **pl outov**), “deep, *i.e.* extreme poverty” (see **kata**, I. 1 b.), <sup><4782></sup>2 Corinthians 8:2. (The Septuagint chiefly for **yni**; affliction, misery.)\*

{4433} **ptwceuw**: 1 aorist **eptwceusa**; (**ptwcov**, which see); properly, “to be a beggar, to beg”; so in classical Greek from Homer down; in the N.T. once, “to be poor”: <sup><4789></sup>2 Corinthians 8:9, on which see **pl ousiov**, b. at the end (Tobit 4:21; the Septuagint for **l l de** to be weak, afflicted, <sup><4786></sup>Judges 6:6; <sup><4788></sup>Psalms 78:8 (<sup><4798></sup>Psalms 79:8; for **vrvw** to be reduced to want, <sup><4721></sup>Proverbs 23:21; **vwr** to be needy, <sup><4931></sup>Psalms 33:11 (<sup><4941></sup>Psalms 34:11).\*



{4434} **ptwcov**, **ptwch**, **ptwcon** (**ptwssw**, to be thoroughly frightened, to cower down or hide oneself for fear; hence, **ptwcov** properly, one who slinks and crouches), often involving the idea of roving about in wretchedness (see **penhv**, at the end; “but it always had a bad sense till it was ennobled in the Gospels; see <sup><416B></sup>Matthew 5:3; <sup><416D></sup>Luke 6:20, cf. <sup><408D></sup>2 Corinthians 8:9” (Liddell and Scott, under I.)); hence,

1. in classical Greek from Homer down, “reduced to beggary, begging, mendicant, asking alms”: <sup><244B></sup>Luke 14:13,21; 16:20,22.

2. “poor, needy” (opposed to **plousiov**): <sup><409D></sup>Matthew 19:21; 26:9,11; <sup><410D></sup>Mark 10:21; 12:42,43; 14:5,7; <sup><218D></sup>Luke 18:22; 19:8; 21:3; <sup><812F></sup>John 12:5,6,8; 13:29; <sup><615B></sup>Romans 15:26; <sup><406D></sup>2 Corinthians 6:10; <sup><401D></sup>Galatians 2:10; <sup><511D></sup>James 2:2,3,6; <sup><4136></sup>Revelation 13:16; in a broader sense, “destitute of wealth, influence, position, honors; lowly, afflicted”: <sup><411F></sup>Matthew 11:5; <sup><408B></sup>Luke 4:18 (from <sup><230I></sup>Isaiah 61:1); 6:20; 7:22; **oj ptwcoi tou kosmou** (partitive genitive), the poor of the human race, <sup><311F></sup>James 2:5; but the more correct reading is that of L T Tr WH viz. **tw kosmw** (“unto the world”), *i.e.* the ungodly world being judge, cf. Winer’s Grammar, sec. 31, 4 a.; Buttmann, sec. 133, 14; (R.V. “as to the world” (see next head, and cf. **kosmov**, 7)). tropically, “destitute of the Christian virtues and the eternal riches,” <sup><4087></sup>Revelation 3:17; like the Latin *inops*, equivalent to “helpless, powerless to accomplish an end”: **stoiceia**, <sup><404B></sup>Galatians 4:9 (‘bringing no rich endowment of spiritual treasure’ (Lightfoot)).

3. universally, “lacking in anything,” with a dative of the respect: **tw pneumati**, as respects their spirit, *i.e.* destitute of the wealth of learning and intellectual culture which the schools afford (men of this class most readily gave themselves up to Christ’s teaching and proved themselves fitted to lay hold of the heavenly treasure, <sup><412F></sup>Matthew 11:25; <sup><418B></sup>John 9:39; <sup><412B></sup>1 Corinthians 1:26,27; (others make the idea more inward and ethical: ‘conscious of their spiritual need’), <sup><418B></sup>Matthew 5:3; compare with this the Epistle of Barnabas 19, see **esh aþl ouv th kardia kai plousiov tw pneumati**, abounding in Christian graces and the riches of the divine kingdom. (The Septuagint for **yn[; | Dævr; wþbā**, etc.)\*

{4435} **pugmh**, **pugmhv**, **h(pux**, from **PUKW**, Latin *pungo*, *pupugi* (pugnis; O. H. G. ‘fust’, English ‘fist’; cf. Curtius, sec. 384)), from Homer down, the Septuagint for **āwOnā**’ (<sup><221B></sup>Exodus 21:18; <sup><2304></sup>Isaiah 58:4), “the fist”: **pugmh niptesqai tav ceirav**, to wash the hands with the fist, *i.e.*

so that one hand is rubbed with the clenched fist of the other (R.V. marginal reading (after Theoph., others) “up to the elbow”; but cf. Edersheim, *Jesus the Messiah*, 2:11), <sup><400B></sup>Mark 7:3 (where Tdf. **pukna**, see **puknov**). (Cf. James Morison’s Commentary at the passage.)\*

**{4436} Puqwn, Puqwnov, oJ** “Python”;

**1.** in Greek mythology the name of the Pythian serpent or dragon that dwelt in the region of Pytho at the foot of Parnassus in Phocis, and was said to have guarded the oracle of Delphi and been slain by Apollo.

**2.** equivalent to **daimonion mantikon** (Hesychius, under the word), “a spirit of divination”: **pneuma puqwnov**, or more correctly (with L T Tr WH) **pneuma puqwna** (on the union of two substantives one of which has the force of an adjective see Matthiae, p. 962, 4; (Kühner, sec. 405, 1; Lob. Paralip. 344f)), <sup><4166></sup>Acts 16:16; some interpreters think that the young woman here mentioned was “a ventriloquist,” appealing to Plutarch, who tells us (mor., p. 414 e. de def. orac. 9) that in his time **eggastri muqoi** were called **puqwnev**; (cf. Meyer).\*

**{4437} puknov, puknh, puknon (PUKW, see pugmh)**, from Homer down, “thick, dense, compact”; in reference to time, “frequent, often recurring” (so in Greek writings from Aeschylus down), <sup><5073></sup>1 Timothy 5:23; neuter plural **pukna**, as adverb (Winer’s Grammar, 463 (432); Buttman, sec. 128, 2), “vigorously, diligently” (?cf. Morison as in **pugmh**), <sup><400B></sup>Mark 7:3 Tdf.; “often,” <sup><4063></sup>Luke 5:33; **puknoteron**, “more frequently, the oftener,” <sup><400B></sup>Acts 24:26.\*

**{4438} pukteuw**; (**pukthv** a pugilist (see **pugmh**, at the beginning)); “to be a boxer, to box” (A.V. “fight”): <sup><400B></sup>1 Corinthians 9:26. (Euripides, Xenophon, Plato, Plutarch, others.)\*

**{4439} pul h, pul hv, hJ** (perhaps feminine of **pol ov** (cf. English “pole” *i.e.* axis) from the root **pel w**, to turn (Curtius, p. 715)), from Homer down; the Septuagint very often for **r [ae]** occasionally for **tl eJ** sometimes for **j tae**; “a gate” (of the larger sort, in the wall either of a city or a palace; Thomas Magister (p. 292, 4) **pul ai epi teicouv. qurai epi oikiav**): of a town, <sup><4072></sup>Luke 7:12; <sup><4024></sup>Acts 9:24; 16:13 L T Tr WH; <sup><3832></sup>Hebrews 13:12; of the temple, <sup><4480></sup>Acts 3:10; in the wall of a prison, <sup><4420></sup>Acts 12:10; **pul ai adou**, the gates of Hades (likened to a vast prison;

hence, the ‘keys’ of Hades, <sup><4018></sup>Revelation 1:18), <sup><0168></sup>Matthew 16:18 (on which see **katicuw**); Sap. 16:13; 3 Macc. 5:51, and often by secular writings; see Grimm on 3 Macc. 5:51. in figurative discourse equivalent to “access or entrance” into any state: <sup><4073></sup>Matthew 7:13{a},13{b} R G T brackets Tr WH marginal reading, 14 R G L brackets T brackets Tr WH; <sup><2134></sup>Luke 13:24 R L marginal reading (On its omission see **probatikov**)\*

**{4440} pul wn, pul wnov, o(pul h)** (Aristotle, Polybius, others), the Septuagint often for **j t pæ**; sometimes for **r [æe]**

**1.** a large gate: of a palace, <sup><2160></sup>Luke 16:20; of a house, <sup><4407></sup>Acts 10:17; plural (of the gates of a city), <sup><4443></sup>Acts 14:13; <sup><6212></sup>Revelation 21:12,13,15,21,25; 22:14.

**2.** “the anterior part of a house,” into which one enters through the gate, “porch”: <sup><4157></sup>Matthew 26:71 (cf. 69 and 75); <sup><4424></sup>Acts 12:14; hence, **h.jura tou pul wnov**, <sup><4423></sup>Acts 12:13.\*

**{4441} punqanomai**; imperfect **epunqanomhn**; 2 aorist **epuqomhn**; (cf. Curtius, sec. 328); a deponent verb; as in classical Greek from Homer down.

**1.** “to inquire, ask”: followed by an indirect question — with the indicative <sup><4408></sup>Acts 10:18; with the optative, <sup><6134></sup>John 13:24 R G; <sup><2156></sup>Luke 15:26; 18:36; <sup><4213></sup>Acts 21:33; followed by a direct question, <sup><4407></sup>Acts 4:7; 10:29; 23:19; **para tinov ti** (Buttmann, 167 (146)), <sup><4055></sup>John 4:52; **para tinov** followed by an indirect question with the indicative <sup><4104></sup>Matthew 2:4; **ti peri tinov**, <sup><4230></sup>Acts 23:20.

**2.** “to ascertain by inquiry”: followed by **oji**, <sup><4234></sup>Acts 23:34 (A.V. “understood”).\*

**{4442} pur**, genitive **purov, to** (probably from Sanskrit *pu*, ‘to purify’ (cf. German *fever*); Vanicek, p. 541; Curtius, sec. 385), from Homer down; Hebrew **væe**“fire”: <sup><0180></sup>Matthew 3:10,12; 7:19; 17:15; <sup><4102></sup>Mark 9:22; <sup><4189></sup>Luke 3:9,17; 9:54; <sup><6156></sup>John 15:6; <sup><4429></sup>Acts 2:19; 28:5; <sup><4183></sup>1 Corinthians 3:13; <sup><8113></sup>Hebrews 11:34; <sup><5035></sup>James 3:5; 5:3; <sup><6185></sup>Revelation 8:5,7; 9:17,18; 11:5; 13:13; 14:18; 15:2; 16:8; 20:9; **aptein pur**, to kindle a fire, <sup><2255></sup>Luke 22:55 (T Tr text WH **periyantwn**); **ebrexe pur kai Qeion**, <sup><2173></sup>Luke 17:29; **katakaiein ti en** (T omits; WH brackets **en**) **puri**, <sup><6176></sup>Revelation 17:16; 18:8; **kaiomai puri**, <sup><0130></sup>Matthew 13:40 (R L T WH

**katakaietai**); <sup><38218></sup>Hebrews 12:18 (Winer’s Grammar, sec. 31, 7 d.); <sup><6818></sup>Revelation 8:8; 21:8; **fl ox purov**, a fiery flame or flame of fire, <sup><4473></sup>Acts 7:30; <sup><5008></sup>2 Thessalonians 1:8 L text Tr text; <sup><5007></sup>Hebrews 1:7; <sup><6014></sup>Revelation 1:14; 2:18; 19:12 (<sup><1000></sup>Exodus 3:2, the Alexandrian LXX manuscript; <sup><2305></sup>Isaiah 29:6); **pur fl ogov**, a flaming fire or fire of flame, <sup><5008></sup>2 Thessalonians 1:8 R G L marginal reading T Tr marginal reading WH (<sup><1000></sup>Exodus 3:2, the Vaticanus manuscript; Sir. 45:19); **l ampadev purov**, lamps of fire, <sup><6045></sup>Revelation 4:5; **stul oi purov**, <sup><6001></sup>Revelation 10:1; **anqrakev purov** coals of fire, <sup><5121></sup>Romans 12:20 (see **anqrax**); **gl wssai wšei purov**, which had the shape of little flames, <sup><4418></sup>Acts 2:3; **dokimazein dia purov**, <sup><6007></sup>1 Peter 1:7; **purousqai** (see **purow**, b.) **ek purov**, <sup><6818></sup>Revelation 3:18; **wł dia purov**, as one who in a conflagration has escaped through the fire not uninjured, *i.e.* dropping the figure, “not without damage,” <sup><4815></sup>1 Corinthians 3:15; **l Xmwame** <sup><3000></sup>Zechariah 3:2, cf. <sup><1011></sup>Amos 4:11. of the fire of hell we find the following expressions — which are to be taken either tropically (of the extreme penal torments which the wicked are to undergo after their life on earth; so in the discourses of Jesus), or literally (so apparently in the Apocalypse): **to pur**, <sup><4094></sup>Mark 9:44,46,(T WH omit; Tr brackets both verses),48; **to pur to aiwnion**, <sup><4088></sup>Matthew 18:8; 25:41, cf. 4 Macc. 12:12; **asbeston**, <sup><4098></sup>Mark 9:43,45 (G T Tr WH omit; L brackets the clause); **purov aiwniou dikhn upecein**, <sup><6007></sup>Jude 1:7; **ghnna tou purov**, <sup><4152></sup>Matthew 5:22; 18:9; <sup><4047></sup>Mark 9:47 (R G Tr brackets); **kaminov tou purov**, <sup><4132></sup>Matthew 13:42,50 (<sup><2006></sup>Daniel 3:6); **hł imnh tou purov**, <sup><6001></sup>Revelation 19:20; 20:10,14,15; **puri threisqai**, <sup><6007></sup>2 Peter 3:7; **basanisqhna en puri**, <sup><6440></sup>Revelation 14:10 (cf. <sup><2164></sup>Luke 16:24); **baptizein tina puri** (see **baptizw**, II. b. bb.), <sup><4181></sup>Matthew 3:11; <sup><4165></sup>Luke 3:16. the tongue is called **pur**, as though both itself on fire and setting other things on fire, partly by reason of the fiery spirit which governs it, partly by reason of the destructive power it exercises, <sup><5006></sup>James 3:6; since fire disorganizes and sunders things joined together and compact, it is used to symbolize dissension, <sup><2129></sup>Luke 12:49. Metaphorical expressions: **ek purov atpazein**, to snatch from danger of destruction, <sup><6123></sup>Jude 1:23; **puri aljizesqai** (see **aljizw**), <sup><4099></sup>Mark 9:49; **zhl ov purov**, fiery, burning anger (see **zhl ov**, 1), <sup><5807></sup>Hebrews 10:27 (**pur zhl ou**, <sup><3018></sup>Zephaniah 1:18; 3:8); God is called **pur katanal iskon**, as one who when angry visits the obdurate with penal destruction, <sup><5829></sup>Hebrews 12:29.\*

{4443} **pura, purav, hɔpur**), from Homer down, “a fire,” a pile of burning fuel: <sup><48E></sup>Acts 28:2f\*

{4444} **purgov, purgou, oɔ**(akin to German *Burg*, anciently Purg; (yet cf. Curtius, sec. 413)), as in Greek writings from Homer down, “a tower; a fortified structure rising to a considerable height,” to repel a hostile attack or to enable a watchman to see in every direction. The **purgov en tw Silwam** ((which see)) seems to designate a tower in the walls of Jerusalem near the fountain of Siloam, <sup><239A></sup>Luke 13:4; the tower occupied by the keepers of a vineyard is spoken of in <sup><4213></sup>Matthew 21:33; <sup><4120></sup>Mark 12:1 (after <sup><218D></sup>Isaiah 5:2); a tower-shaped building as a safe and convenient dwelling, <sup><2143></sup>Luke 14:28.\*

{4445} **puressw; (pur)**; (Vulgate, Celsus, Senec., others *febricito*); “to be sick with a fever”: <sup><4084></sup>Matthew 8:14; <sup><4003></sup>Mark 1:30. (Euripides, Aristophanes, Plutarch, Lucian, Galen, others.)\*

{4446} **puretov, puretou, oɔ(pur)**;

1. “fiery heat” (Homer, *Iliad* 22, 31 (but interpreters now give it the sense of ‘fever’ in this passage; cf. Ebeling, *Lex. Homer* under the word; Schmidt, *Syn.*, chapter 60 sec. 14)).

2. “fever”: <sup><4085></sup>Matthew 8:15; Marki. 31; <sup><4099></sup>Luke 4:39; <sup><4062></sup>John 4:52; <sup><4878></sup>Acts 28:8, (Hippocrates, Aristophanes, Plato, and following; <sup><6822></sup>Deuteronomy 28:22); **puretw megal w**, <sup><4088></sup>Luke 4:38 (as Galen de diff. feb. 1, 1 says **sunhgev toiv iatroiv onomazein ... ton megan te kai mikron pureton**; (cf. Wetstein on Luke, the passage cited)).\*

{4447} **purinov, purinh, purinon (pur)**, “fiery”: **qwrakev purinouv**, *i.e.* shining like fire, <sup><6077></sup>Revelation 9:17. (<sup><2524></sup>Ezekiel 28:14,16; Aristotle, Polybius, Plutarch, others.)\*

{4448} **purow**: passive, present **puroumai**; perfect participle **pepurwmenov; (pur)**; from Aeschylus and Pindar down; “to burn with fire, to set on fire, to kindle”; in the N.T. it is used only in the passive:

a. “to be on fire, to burn”: properly, <sup><6082></sup>2 Peter 3:12; tropically, of the heat of the passions: of grief, <sup><4712></sup>2 Corinthians 11:29 (English Versions “burn” (often understood of indignation, but cf. Meyer); Winer’s *Grammar*, 153 (145)); of anger, with **toiv qumoiv** added, equivalent to “to be incensed,

indignant,” 2 Macc. 4:38; 10:35; 14:45; to be inflamed with sexual desire, <sup><600></sup>1 Corinthians 7:9.]

**b.** perfect participle **pepurwmenov**, “made to glow” (R.V. “refined”): <sup><605></sup>Revelation 1:15 ((cf. Buttman, 80 (69) n.)); “full of fire; fiery, ignited”: **ta bel h ... ta pepurwmena** darts filled with inflammable substances and set on fire, <sup><606></sup>Ephesians 6:16 (Apollod. Biblical 2, 5, 2 sec. 3); “melted by fire and purged of dross”: **crusion pepurwmenon ek purow**, (“refined by fire”), <sup><608></sup>Revelation 3:18 (so **purow** in the Septuagint for **āræ** as **to agrurion**, <sup><825></sup>Job 22:25; <sup><830></sup>Zechariah 13:9; <sup><917></sup>Psalms 11:7 (<sup><927></sup>Psalms 12:7); 65:10 (<sup><960></sup>Psalms 66:10)).\*

**{4449}** **purrazw**; equivalent to **purrow ginomai**, “to become glowing, grow red, be red”: <sup><942></sup>Matthew 16:2f (but T brackets; WH reject the passage) (Byzantine writings; **purrizw** in the Septuagint and Philo.)\*

**{4450}** **purrow**, **purra**, **purron** (from **pur**), from Aeschylus and Herodotus down, “having the color of fire, red”: <sup><604></sup>Revelation 6:4; 12:3. The Septuagint several times for **µda**.\*

**Purrow** ((‘fiery-red’; Fick, Griech. Personennamen, p. 75)), **Purrou**, **oJ** “Pyrrhus,” the proper name of a man: <sup><404></sup>Acts 20:4 G L T Tr WH.\*

**{4451}** **purwsiv**, **purwsewv**, **h(purow)**, “a burning”: <sup><680></sup>Revelation 18:9,18; the burning by which metals are roasted or reduced; by a figure drawn from the refiner’s fire (on which cf. <sup><721></sup>Proverbs 27:21), calamities or trials that test character: <sup><642></sup>1 Peter 4:12 (Tertullian adv. Gnost. 12 ne expavescatis uestionem, quae agitur in vobis in tentationem), cf. <sup><607></sup>1 Peter 1:7 ((**h.purwsiv thv dokimasiv**, ‘Teaching’ etc. 16, 5)). (In the same and other senses by Aristotle, Theophrastus, Plutarch, others.)\*

**{4452}** (**pw**, an enclitic particle, see **mhpw** etc.)

**{4453}** **pwl ew**, **pwl w**; imperfect **epwl oun**; 1 aorist **epwl hsa**; present passive **pwl oumai**; (**pel w pel omai**, to turn, turn about, (Curtius, sec. 633, p. 470), from which (through the noun **pwl h**; Lob. in Alexander Buttman (1873) Ausf. Spr. ii. 57 bottom) **pwl oumai**, Latin *versor*, followed by **eiv** with the accusative of place, to frequent a place; cf. the Latin *venio* and *veneo*); from Herodotus down; the Septuagint for **rkæ**; properly, “to barter, i.e. to sell”: absolutely (opposed to **agorazein**),

<2172> Luke 17:28; <6137> Revelation 13:17; **oj pwl ountev** (opposed to **oj agorazontev**, buyers), “sellers,” <2112> Matthew 21:12; 25:9; <41115> Mark 11:15; <2195> Luke 19:45; with the accusative of a thing, <1134> Matthew 13:44; 19:21; 21:12; <4101> Mark 10:21; 11:15; Luke (12:33); 18:22; 22:36; <4124> John 2:14,16; <4101> Acts 5:1; supply **auton**, <4067> Acts 4:37; **auta**, <4064> Acts 4:34; passive, <6105> 1 Corinthians 10:25; with a genitive of price added, <1109> Matthew 10:29; <2176> Luke 12:6.\*

**{4454} pwl ov, pwl ou, oj** (in classical Greek **hJ** also) (Latin *pullus*, O. H. G. *folo*, English “foal”; perhaps allied with **paiv**; cf. Curtius, sec. 387);

1. “a colt, the young of the horse”: so very often from Homer down.

2. universally, “a young creature”: Aelian v. h. 4, 9; specifically, of the young of various animals; in the N.T. of “a young ass, an ass’s colt”:

<2102> Matthew 21:2,5,7; <1110> Mark 11:2,(3 L marginal reading),4,5,7; <2190> Luke 19:30,33,35; <6125> John 12:15 (also in Geoponica); the Septuagint several times for **ryl** or **hl** [ **ya** female ibex, <3159> Proverbs 5:19.\*

**{4455} pwpote**, adverb, “ever, at any time”: <2190> Luke 19:30; <6118> John 1:18; 5:37; 6:35; 8:33; <6112> 1 John 4:12. ((From Homer down.))\*

**{4456} pwrow, pwrw**: 1 aorist **epwrwsa** (<6124> John 12:40 T Tr WH); perfect **pepwrwka**; perfect passive participle **pepwrwmenov**; 1 aorist passive **epwrwqhn**; (**pwrov**, hard skin, a hardening, induration); “to cover with a thick skin, to harden by covering with a callus” (R.V. everywhere simply to harden): metaphorically, **kardian**, to make the heart dull, <6124> John 12:40; passive, “to grow hard or callous, become dull, lose the power of understanding”: <6107> Romans 11:7; **ta nohmata**, <6114> 2 Corinthians 3:14; **h.kardia**, <4062> Mark 6:52; 8:17. Cf. Fritzsche, Commentary on Mark, p. 78f; on Romans, ii., p. 451f. ((Hippocrates (430 B. C.), Aristotle, others.))\*

**{4457} pwrwsiv, pwrwsew, hJpwrow**, which see), properly, “the covering with a callus”; tropically, “obtuseness of mental discernment, dulled perception”: **gegone tini**, the mind of one has been blunted (R.V. “a hardening hath befallen”), <6125> Romans 11:25; **thv kardiav** (hardening of heart), of stubbornness, obduracy, <4075> Mark 3:5; <4048> Ephesians 4:18. ((Hippocrates.))\*



{4459} **pwv** (from the obsolete **POS**, whence **pou**, **poi**, etc. (cf. Curtius, sec. 631)), adverb (from Homer down);

**I.** in interrogation; “how? in what way?” — in a direct question, followed by

**a.** the indicative, it is the expression

[a]. of one seeking information and desiring to be taught: <sup><4034></sup>Luke 1:34; 10:26; <sup><4089></sup>John 3:9; 9:26; <sup><4555></sup>1 Corinthians 15:35 (cf. Winer’s Grammar, 266 (250)); **pwv oun**, <sup><4090></sup>John 9:10 Tdf. (but L WH brackets **oun**), <sup><4090></sup>John 9:19; <sup><4040></sup>Romans 4:10.

[b]. of one about to controvert another, and emphatically deny that the thing inquired about has happened or been done: <sup><4029></sup>Matthew 12:29; <sup><4023></sup>Mark 3:23; <sup><2118></sup>Luke 11:18; <sup><4091></sup>John 3:4,12; 5:44,47; 6:52; 9:16; <sup><4087></sup>1 John 3:17; 4:20; <sup><4086></sup>Romans 3:6; 6:2; <sup><4047></sup>1 Corinthians 14:7,9,16; <sup><4085></sup>1 Timothy 3:5; <sup><4083></sup>Hebrews 2:3; **kai pwv**, <sup><4043></sup>Mark 4:13; <sup><4045></sup>John 14:5 (here L text Tr WH omit **kai**); **pwv oun**, <sup><4026></sup>Matthew 12:26; <sup><4044></sup>Romans 10:14 R G; **pwv de**, <sup><4044></sup>Romans 10:14a R G L marginal reading, 14b R G T, 15 R G (on this see in b. below). where something is asserted and an affirmative answer is expected, **pwv ouci** is used: <sup><4082></sup>Romans 8:32; <sup><4088></sup>2 Corinthians 3:8.

[g]. of surprise, intimating that what has been done or is said could not have been done or said, or not rightly done or said — being equivalent to “how is it, or how has it come to pass, that” etc.: <sup><4014></sup>Galatians 2:14 G L T Tr WH; <sup><4022></sup>Matthew 22:12; <sup><4049></sup>John 4:9; 6:52; 7:15; **pwv I legeiv**, **I egousi**, **k.t.l.**, <sup><4125></sup>Mark 12:35; <sup><2041></sup>Luke 20:41; <sup><4088></sup>John 8:38; **kai pwv**, <sup><2044></sup>Luke 20:44; <sup><4088></sup>Acts 2:8; **kai pwv su I legeiv**, <sup><4024></sup>John 12:34; 14:9 (here L T WH omit; Tr brackets **kai**); **pwv oun**, <sup><4062></sup>John 6:42 (here T WH Tr text **pwv nun**); <sup><4023></sup>Matthew 22:43; **pwv ou**, “how is it that ... not, why not?” <sup><4061></sup>Matthew 16:11; <sup><4082></sup>Mark 8:21 R G L marginal reading; <sup><4044></sup>Matthew 4:40 (R G T); <sup><4026></sup>Luke 12:56. b. the deliberative subjunctive (where the question is, how that can be done which ought to be done): **pwv pl hrwqwsin aI grafai**, “how are the Scriptures” (which ought to be fulfilled) “to be fulfilled?” <sup><4064></sup>Matthew 26:54; **pwv fughte**, “how shall ye (who wish to escape) escape” etc. <sup><4233></sup>Matthew 23:33; add, **pwv oun**, <sup><4044></sup>Romans 10:14 L T Tr WH; **pwv de**, <sup><4044></sup>Romans 10:14a L text T Tr WH; 14{b} L Tr WH; 15 L T Tr WH (Sir. 49:11); cf. Fritzsche on

Romans, vol. ii., 405f c. followed by **an** with the optative: **pwv gar an dunaimhn**, <sup><448></sup>Acts 8:31 (on which see **an**, III., p. 34b).

**II.** By a somewhat negligent use, occasionally met with, even in Attic writings, but more frequent in later authors, **pwv** is found in indirect discourse, where regularly **opwv** ought to have stood; cf. Winer's Grammar, sec. 57, 2 at the end; (Liddell and Scott, under the word, IV.).

**a.** with the indicative — present: <sup><403></sup>Matthew 6:28; <sup><4124></sup>Mark 12:41; <sup><277></sup>Luke 12:27; <sup><415></sup>Acts 15:36; <sup><480></sup>1 Corinthians 3:10; <sup><465></sup>Ephesians 5:15; <sup><106></sup>Colossians 4:6; <sup><515></sup>1 Timothy 3:15; **to pwv** (on the article see **oJII.** 10 a.); with the imperfect <sup><247></sup>Luke 14:7; with the perfect, <sup><603></sup>Revelation 3:3; with the aorist, <sup><404></sup>Matthew 12:4; <sup><402></sup>Mark 2:26 (here Tr WH brackets **pwv**); <sup><186></sup>Luke 8:36; <sup><497></sup>Acts 9:27, etc.; after **anaginwskein**, <sup><126></sup>Mark 12:26 T Tr WH; how it came to pass that, etc. <sup><395></sup>John 9:15; with the future: **merimna, pwv aresei** (because the direct question would be **pwv aresw**); <sup><472></sup>1 Corinthians 7:32-34 (but L T Tr WH **aresh**); **ezhtoun pwv auton apol esousin**, how they shall destroy him (so that they were in no uncertainty respecting his destruction, but were only deliberating about the way in which they will accomplish it), <sup><118></sup>Mark 11:18 R G (but the more correct reading here, according to the best manuscripts, including codex Siniaticus, is **apol eswsin** 'how they should destroy him' (cf. Winer's Grammar, sec. 41 b. 4 b.; Buttmann, sec. 139, 61; see the next entry)).

**b.** with the subjunctive, of the aorist and in deliberation: <sup><118></sup>Mark 11:18 L T Tr WH; <sup><140></sup>Mark 14:1, 11 (R G); <sup><109></sup>Matthew 10:19; <sup><211></sup>Luke 12:11; **to pwv**, <sup><211></sup>Luke 22:2,4; <sup><402></sup>Acts 4:21.

**III.** in exclamation, "how": **pwv duskol on estin**, <sup><104></sup>Mark 10:24; **pwv paracrhma**, <sup><121></sup>Matthew 21:20; **pwv duskol wv**, <sup><103></sup>Mark 10:23; <sup><184></sup>Luke 18:24; with a verb, "how" (greatly): **pwv sunecomai**, <sup><250></sup>Luke 12:50; **pwv efilei auton**, <sup><813></sup>John 11:36.

**{4458}** **pwv**, an enclitic particle, on which see under **eipwv** (*i.e.* **ei**, III. 14) and **mhpwv**.

# R

(Rho: the practice of doubling rho **r** (after a preposition or an augment) is sometimes disregarded by the Mss, and accordingly by the critical editors; so, too, in the middle of a word; see **anatihptw**, **pararew**, **rabdizw**, **rantizw**, **rapizw**, **riptw**, **ruomai**, etc.; cf. Winer's Grammar, sec. 13, 1 b.; Buttmann, 32 (28f); WH's Appendix, p. 163; Tdf. Proleg., p. 80. Recent editors, L T (cf. the Proleg. to his 7th edition, p. cclxxvi.), Kuenen and Cobet (cf. their Praef., p. xcvi.), WH (but not Treg.), also follow the older manuscripts in omitting the breathings from **rr** in the middle of a word; cf. Lipsius, Grammar. Untersuch., p. 18f; Greg. Corinth. edition Bast, p. 782f; in opposition see Donaldson, Greek Gram., p. 16; Winer's Grammar, 48 (47). On the smooth breathing over the initial rho **r** when rho begins two successive syllables, see Lipsius as above; WH. as above, pp. 163, 170; Kühner, sec. 67 Anm. 4; Götting, Accent, p. 205 note; and on the general subject of the breathings cf. the Proleg. to Tdf. edition 8, p. 105f and references there. On the usagee of modern editions of the classics cf. Veitch, see under the words, **raptw**, **rezw**, etc.)

**{4460} Raab** (and **Racab**, <sup><4005></sup>Matthew 1:5; **Racabh**, **Racabhv**, in Josephus (Antiquities 5, 1, 2 etc.)), **hJ(bj r**; 'broad', 'ample'), "Rahab," a harlot of Jericho: <sup><8131></sup>Hebrews 11:31; <sup><5025></sup>James 2:25. (Cf. B. D. under the word; Lightfoot Clement of Rome, Appendix (London, 1877), p. 413.)\*

**{4461} rabbi**, T WH **rabbei** (cf. Buttmann, p. 6; WH's Appendix, p. 155; see **ei, i**) (Hebrew **yBr** from **br** much, great), properly, "my great one, my honorable sir"; (others incorrectly regard the **YAi** as the yodh paragogic); "Rabbi," a title with which the Jews were accustomed to address their teachers (and also to honor them when not addressing them; cf. the French *monsieur*, *monseigneur*): <sup><4237></sup>Matthew 23:7; translated into Greek by **didaskal ov**, <sup><4238></sup>Matthew 23:8 G L T Tr WH; John the Baptist is addressed by this title, <sup><4135></sup>John 3:26; Jesus: both by his disciples, <sup><4025></sup>Matthew 26:25,49; <sup><4005></sup>Mark 9:5; 11:21; <sup><4038></sup>John 1:38 (39),49(50); 4:31; 9:2; 11:8; and by others, <sup><4132></sup>John 3:2; 6:25; repeated to indicate earnestness (cf. Winer's Grammar, sec. 65, 5 a.) **rabbi, rabbi**, R G in <sup><4025></sup>Matthew 23:7 and <sup><4145></sup>Mark 14:45; (so **ybr ybr** for **yba yba** in the Targ. on <sup><4012></sup>2 Kings 2:12). Cf. Lightfoot Horae Hebrew et Talmud. on

<sup><0207></sup>Matthew 23:7; Pressel in Herzog edition 1 xii, p. 471f; (Ginsburg in Alex. 's Kitto, under the word Rabbi; Hamburger, Real-Encyclopädie, under Rabban, vol. ii., p. 943f).\*

**{4462} rabboni** (so Rec. in <sup><4165></sup>Mark 10:51) and **rabbouni** (WH **rabbonei**, see references under **rabbi**, at the beginning) (Chaldean <sup>ˆwBr</sup>i lord; <sup>ˆBr</sup>an master, chief, prince; cf. Levy, Chald. WB. üb. d. Targumim, ii., p. 401), “Rabboni, Rabbuni” (apparently (yet cf. references below) the Galilaean pronunciation of <sup>ywBr</sup>i), a title of honor and reverence by which Jesus is addressed; as interpreted by John, equivalent to **didaskalov**: <sup><0206></sup>John 20:16; <sup><4165></sup>Mark 10:51 (see **rabbi**). Cf. Keim, iii., p. 560 (English translation, vi., p. 311f); Delitzsch in the Zeitschr. f. d. luth. Theol. for 1876, pp. 409 and 606; also for 1878, p. 7; (Ginsburg and Hamburger, as in the preceding word; Kautzsch, Gram. d. Biblical-Aram., p. 10).\*

**{4463} rabdizw**; 1 aorist passive **errabdisqhn**, and (so L T Tr WH) **erabdisqhn** (see Rho); (**rabdov**); “to beat with rods”: <sup><4462></sup>Acts 16:22; <sup><0125></sup>2 Corinthians 11:25. (<sup><0061></sup>Judges 6:11; <sup><0017></sup>Ruth 2:17; Aristophanes, Diodorus, others).\*

**{4464} rabdov, rabdou, hJ** (probably akin to **rapiv**, Latin *verber*; cf. Curtius, sec. 513), in various senses from Homer down; the Septuagint for <sup>hFm</sup>a<sup>f</sup>b<sup>ve</sup>l <sup>Qm</sup>a<sup>n</sup>[<sup>v</sup>ni], etc., “a staff; walking-stick”: equivalent to “a twig, rod, branch,” <sup><0004></sup>Hebrews 9:4 (<sup><0472></sup>Numbers 17:2ff, Hebrew text 17:16ff); <sup><0101></sup>Revelation 11:1; “a rod,” with which one is beaten, <sup><0021></sup>1 Corinthians 4:21 (Plato, legg. 3, p. 700 c.; Plutarch, others; **patassein tina en rabdw**, <sup><0213></sup>Exodus 21:20; <sup><2304></sup>Isaiah 10:24); “a staff”: as used on a journey, <sup><0000></sup>Matthew 10:10; <sup><0008></sup>Mark 6:8; <sup><0003></sup>Luke 9:3; or to lean upon, <sup><0121></sup>Hebrews 11:21 (after the Septuagint of <sup><0473></sup>Genesis 47:31, where the translators read <sup>hFm</sup>a<sup>f</sup>or <sup>hFm</sup>i a bed; (cf. **proskunew**, a.)); or by shepherds, <sup><0127></sup>Revelation 2:27; 12:5; 19:15, in which passages as **en rabdw poimainein** is figuratively applied to a king, so **rabdw sidhra**, “with a rod of iron,” indicates the severest, most rigorous, rule; hence, **rabdov** is equivalent to a royal “scepter” (like <sup>f</sup>b<sup>ve</sup> <sup><0010></sup>Psalms 2:9; 45:8; for <sup>f</sup>b<sup>va</sup> <sup><0121></sup>Esth. 4:11; 5:2): <sup><0008></sup>Hebrews 1:8 (from <sup><0473></sup>Psalms 45:8).\*

**{4465} rabdoucov, rabdoucou, oJrabdov** and **ecw**; cf. **eunoucov**), “one who carries the rods *i.e.* the fasces, a licitor” (a public officer who bore the fasces or staff and other insignia of office before the magistrates)

(A.V. “serjeants”): <sup><4165></sup>Acts 16:35,38. (Polybius; Diodorus 5, 40; Dionysius Halicarnassus; Herodian, 7, 8, 10 (5 edition, Bekker); **dia ti liktwreiv touv rabdoucouv onomazousi**; Plutarch, quaest. Romans c. 67.)\*

**{4466}** **Ragau** (so WH) or **Ragau** (R G L T Tr) (**W[ r]**)(*i.e.* ‘friend’), <sup><4118></sup>Genesis 11:18), **oJ**“Ragau” (A.V. “Reu”; (once “Rehu”)), one of the ancestors of Abraham: <sup><4185></sup>Luke 3:35. (B. D. American edition under the word “Reu”.)\*

**{4467}** **radiourghma, radiourghmatov, to** (from **radiourgew**, and this from **radiourgov**, compounded of **radiov** and **ergw**. A **radiourgov** is one who does a thing with little effort and adroitly; then, in a bad sense, a man who is facile and forward in the perpetration of crime, a knave, a rogue), “a piece of knavery, rascality, villany”: **ponhron**, <sup><4184></sup>Acts 18:14. (Dionysius Halicarnassus, Plutarch, Lucian; ecclesiastical writings.)\*

**{4468}** **radiourgia, radiourgiaiv, hJ**(see **radiourghma**, cf. **panourgia**);

1. properly, “ease in doing, facility”.
2. levity or easiness in thinking and acting; love of a lazy and effeminate life (Xenophon).
3. “unscrupulousness, cunning, mischief” (A.V. “villany”): <sup><4130></sup>Acts 13:10. (Polybius 12, 10, 5; often in Plutarch.)\*

**{4472}** (**rainw**; see **rantizw**.)

**{4469}** **raka** (Tdf. **raca**; (the better accentuation seems to be **raka**; cf. Kautzsch, Gram. d. Biblical-Aram., p. 8)), an Aramaic word **aqyræ**(but according to Kautzsch (as above), p. 10) not the stative emphatic of **qyræ** but shortened from **ˆqyræ**(Hebrew **qyr**), “empty, *i.e.* a senseless, empty-headed man,” a term of reproach used by the Jews in the time of Christ (B. D., under the word Raca; Wünsche, Erläuterung as above with, p. 47): <sup><4152></sup>Matthew 5:22.\*

**{4470}** **rakov, rakouv, to (rhgnumi**, “a piece torn off”; specifically, “a bit of cloth; cloth”: <sup><4196></sup>Matthew 9:16; <sup><4121></sup>Mark 2:21 (here L Tr marginal reading **rakkov**). (Homer, Herodotus, Aristophanes, Sophocles, Euripides, Josephus, the Septuagint, others.)\*

**{4471} Rama** (T WH **Rama**; cf. B. D. American edition under the word Ramah, 1 at the beginning), (**hmr**; *i.e.* a high place, height), **hJ**(indeclinable Winer's 61 (60)), "Ramah," a town of the tribe of Benjamin, situated six Roman miles north of Jerusalem on the road leading to Bethel; now the village of er Ram: <sup><4128></sup>Matthew 2:18 (from <sup><4385></sup>Jeremiah 38:15 (Jer 31:15)). Cf. Winer's RWB, under the word; Graf in the Theol. Studien und Kritiken for 1854, p. 851ff; Pressel in Herzog xii., p. 515f; Furrer in Schenkel BL v., p. 37; (BB. DD.).\*

**{4472} rantizw**; (from **rantov** besprinkled, and this from **rainw**); 1 aorist **errantisa** and (so L T Tr WH) **erantisa** (see Rho); (1 aorist middle subjunctive **rantiswntai** ("sprinkle themselves"), <sup><4074></sup>Mark 7:4 WH text (so Volkmar, Weiss, others) after manuscripts **a B**); perfect passive participle **errantismenov** (Tdf. **rerantismenov**, L Tr WH **rerantismenov** with smooth breathing; see Rho); for **rainw**, more common in classical Greek; "to sprinkle": properly, **tina**, <sup><3013></sup>Hebrews 9:13 (on the rite here referred to cf. <sup><4892></sup>Numbers 19:2-10; Winer's RWB, under the word Sprengwasser; (B. D., under the word Purification)); <sup><4199></sup>Numbers 19:19; **ti aJmati**, <sup><44921></sup>Numbers 19:21; (<sup><6913></sup>Revelation 19:13 WH (see **perirrainw**)). "to cleanse by sprinkling," hence, tropically, "to purify, cleanse": **errantismenoi tav kardiav** (on this accusative see Buttman, sec. 134, 7) **apo k.t.l.**, <sup><3812></sup>Hebrews 10:22. (Athen. 12, p. 521 a.; for Hebrew **aFj**, <sup><3910></sup>Psalms 50:9 (<sup><4510></sup>Psalms 51:9); for **hzn**; <sup><4817></sup>Leviticus 6:27; <sup><4193></sup>2 Kings 9:33.)\*

**{4473} rantismov, rantismou, oJrantizw**, which see), used only by Biblical and ecclesiastical writers, "a sprinkling" (purification): **aJma rantismou**, "blood of sprinkling," *i.e.* appointed for sprinkling (serving to purify), <sup><3824></sup>Hebrews 12:24 (**udwr rantismou** for **hDnhame** <sup><4899></sup>Numbers 19:9,13,20f); **eiv rantismon aJmatov Ihsou Cristou**, *i.e.* **eiv to rantizesqai** (or **ida rantizwntai**) **aJmati Ihsou Cristou**, that they may be purified (or cleansed from the guilt of their sins) by the blood of Christ, <sup><4102></sup>1 Peter 1:2 (Winer's Grammar, sec. 30, 2 [^a]).\*

**{4474} rapizw**; future **rapisw** (cf. Buttman, 37 (32f)); 1 aorist **errapisa** and (so L T Tr WH) **erapisa** (see Rho); (from **rapiv** a rod);

**1.** "to smite with a rod or staff" (Xenophanes in Diogenes Laërtius 8, 36; Herodotus, Demosthenes, Polybius, Plutarch, others).

2. “to smite in the face with the palm of the hand, to box the ear: **tina**, <sup><186></sup>Matthew 26:67 (where it is distinguished from **kol afizw** (A.V. “buffet”); for Suidas says **rapisai. patassein thn gnaqon aplh th ceiri** not with the fist; hence, the Vulgate renders it *palmas in faciem ei dederunt*; (A.V. marginal reading (R.V. marginal reading) adopt sense 1 above)); **tina epi** (L T Tr text WH **eiv thn siagona**, <sup><189></sup>Matthew 5:39 (<sup><2104></sup>Hosea 11:4). Cf. Fischer, *De vitiis Lexicons*, etc., p. 61ff; Lob. ad Phryn., p. 175; (Schmidt, *Syn.*, chapter 113, 10; Field, *Otium Norv. pars iii.*, p. 71).\*

{4475} **rapisma, rapismatov, to** (**rapizw**, which see);

1. “a blow with a rod or a staff or a scourge” (Antiphanes in Athen. 14, p. 623 b.; Anthol., Lucian).

2. “a blow with the flat of the hand, a slap in the face, box on the ear”: **ballein tina rapismasin** (see **bal lw**, 1), <sup><1145></sup>Mark 14:65; **didonai tini rapisma**, <sup><822></sup>John 18:22; **rapismata**, <sup><823></sup>John 19:3 (but in all three examples R.V. marginal reading recognizes sense 1 (see references under the word **rapizw**)).\*

{4476} **rafiv, rafidov, h(raptw** to sew), “a needle”: <sup><1024></sup>Matthew 19:24; <sup><1025></sup>Mark 10:25; <sup><1025></sup>Luke 18:25 Rec. ((cf. **kamhlov**)). Class. Greek more common uses **bel onh** (which see); see Lob. ad Phryn., p. 90; (Winer’s *Grammar*, 25).\*

{4469} (**raca**, see **raka**.)

{4477} **Racab**, see **Raab**.

{4478} **Rachl** (**kj e**; a ewe or a sheep), **hJ** “Rachel” (cf. B. D. under the word), the wife of the patriarch Jacob: <sup><1028></sup>Matthew 2:18 (from <sup><4815></sup>Jeremiah 38:15 (<sup><1815></sup>Psalms 31:15)).\*

{4479} **Rebekka** (**hqbj**; from **qbæ** unused in Hebrew but in Arabic ‘to bind,’ ‘fasten’; hence, the substantive equivalent to ‘ensnarer,’ fascinating the men by her beauty), **hJ** “Rebecca,” the wife of Isaac: <sup><890></sup>Romans 9:10.\*

{4480} **redh** (others, **reda**; on the first vowel cf. Tdf.’s note on Revelation as below; WH’s Appendix, p. 151 {a}) (according to Quintilian 1, 5, 57 (cf. 68) a Gallic word (cf. Vanicek, *Fremdwörter*, under the word



**reda**)), **redhv, hj** “a chariot,” “a species of vehicle having four wheels” (Isidorus Hispal. orig. 20, 12 (sec. 511) (cf. Rich, Dict. of Antiq. under the word Rheda)): ~~<6183>~~ Revelation 18:13.\*

**{4481} Remfan** (R G), or **Refan** (L Tr), or **Romfan** (T) (or **Romfa** WH, see their Appendix on Acts as below), “Remphan” (so A.V.), or “Rephan” (so R.V.), “Romphan” (or “Rompha”), a Coptic pr. name of Saturn: ~~<408>~~ Acts 7:43, from ~~<3155>~~ Amos 5:26 where the Septuagint render by **Raifan** (or **Refan**) the Hebrew <sup>~</sup>WyKi thought by many to be equivalent to the Syriac ..., and the Arabic ... designations of Saturn; but by others regarded as an appellative, signifying ‘stand,’ ‘pedestal’ (German *Gerüst*; so Hitzig), or ‘statue’ (so Gesenius), formed from <sup>~</sup>WK after the analogy of such forms as qWBj | I WGPi etc. Cf. Winer’s RWB, under the word Saturn; Gesenius, Thesaurus, p. 669{b}; J. G. Müller in Herzog xii. 736; Merx in Schenkel i., p. 516f; Schrader in Riehm, p. 234; (Baudissin in Herzog edition 2 under the word Saturn, and references there given; B. D., under the word Remphan).\*

**{4482} rew**: future **reusw** (in Greek writing more common **reusomai**, see Winer’s Grammar, 89 (85); (Buttmann, 67 (59)); cf. Lob. ad Phryn., p. 739); ((Sanskrit *sru*; cf. Latin *fluo*; English “stream”; Curtius, sec. 517)); from Homer down; the Septuagint for **vWz**; “to flow”: ~~<8178>~~ John 7:38. (Compare: **pararrew**.)\*

**{4483} REW**, see **eipon**.

**{4484} Rhgion, Rhgiou, to**, “Rhegium” (now “Reggio”), a town and promontory at the extremity of the Bruttian peninsula, opposite Messina (Messina) in Sicily; (it seems to have got its name from the Greek verb **rhgnumi**, because at that point Sicily was believed to have been ‘rent away’ from Italy; so Pliny observes, hist. nat. 3, 8 (14); (Diodorus Siculus 4, 85; Strabo 6, 258; Philo de incorrupt. mund. sec. 26; others. See Pape, Eigennamen, under the word)): ~~<4083>~~ Acts 28:13.\*

**{4485} rhgma, rhgmatov, to (rhgnumi)**, “what has been broken or rent asunder”;

**a.** “a fracture, breach, cleft”: Hippocrates (430 B. C.), Demosthenes, (Aristotle), Polybius, others; for [**yafB**; ~~<3161>~~ Amos 6:11, Alexandrian LXX;

b. plural for **μῦ[ρῆ]** “torn clothes”: <sup><1113></sup>1 Kings 11:30f; <sup><1112></sup>2 Kings 2:12.

c. “fall, ruin”: <sup><1169></sup>Luke 6:49.\*

**{4486} rhgnumi** (<sup><1017></sup>Matthew 9:17) and **rhssw** (Homer, Iliad 18, 571; <sup><1113></sup>1 Kings 11:31; <sup><1022></sup>Mark 2:22 R G L marginal reading; <sup><1098></sup>Mark 9:18 (<sup><1157></sup>Luke 5:37 L marginal reading; (see below))); future **rhxw**; 1 aorist **errhxa**; present passive 3 person plural **rhgnuntai**; from Homer down; the Septuagint for **[qē]** and **[rē]** “to rend, burst or break asunder, break up, break through”;

a. universally: **touv askouv**, <sup><1022></sup>Mark 2:22; <sup><1157></sup>Luke 5:37; passive, <sup><1017></sup>Matthew 9:17; equivalent to “to tear in pieces” (A.V. “rend”): **tina**, <sup><1076></sup>Matthew 7:6.

b. namely, **eufrosunhn** (previously chained up, as it were), “to break forth into joy”: <sup><1027></sup>Galatians 4:27, after <sup><2501></sup>Isaiah 54:1 (the full phrase is found in <sup><3913></sup>Isaiah 49:13; 52:9; (cf. Buttman, sec. 130, 5); in classical Greek **rhgnunai kl auqmon**, **oimwghn**, **dakrua**, especially **fwnhn** is used of infants or dumb persons beginning to speak; cf. Passow, under the word, 2, vol. ii., p. 1332{a}; (Liddell and Scott, under the word I. 4 and 5)).

c. equivalent to **sparassw**, “to distort, convulse”: of a demon causing convulsions in a man possessed, <sup><1098></sup>Mark 9:18; <sup><1192></sup>Luke 9:42; in both passages many (so R.V. text) explain it “to dash down, hurl to the ground” (a common occurrence in cases of epilepsy); in this sense in Artemidorus Daldianus, oneir. 1, 60 a wrestler is said **rhxai ton antipalon**. Hesychius gives **rhxai katabalein**. Also **rhxe katebale**. Cf. Kuinoel or Fritzsche on <sup><1098></sup>Mark 9:18. (Many hold that **rhssw** in this sense is quite a different word from **rhgnumi** (and its collateral or poetic **rhssw**), and akin rather to (the onomatopoeic) **arassw**, **rassw**, to throw or dash down; cf. Lobeck in Alexander Buttman (1873) Ausf: Spr. sec. 114, under the word **rhgnumi**; Curtius, Das Verbum, pp. 162, 315; Schmidt, Syn., chapter 113, 7. See as examples Sap. 4:19; Hermas, mand. 11,3; Apostolic Constitutions, 6, 9, p. 165, 14. Cf. **prosrhgnumi**.) (Compare: **diarhgnumi**, **perirhgnumi**, **prosrhgnumi**.)\*

(Synonyms: **rhgnumi**, **katagnumi**, **qrauw**: **rhgnumi** “to rend, rend asunder,” makes pointed reference to the separation of the parts; **katagnumi** “to break,” denotes the destruction of a thing’s

unity or completeness; **qrau** “to shatter,” is suggestive of many fragments and minute dispersion. Cf. Schmidt, chapter 115)

{4487} **rhma**, **rhmatov**, **to** (from **REW**, perfect passive **eirhmai**), from Theognis, Herodotus, Pindar down; the Septuagint chiefly for **rbD**; also for **rmaphLmj hp**, **hrmaji** etc.;

**1.** properly, “that which is or has been uttered by the living voice, thing spoken, word” (cf. **epov**, also **logov**, I. 1); *i.e.*

**a.** “any sound produced by the voice and having a definite meaning”:

<sup><1714></sup>Matthew 27:14; **rhma gl wsshv**, Sir. 4:24; **fwnh rhmatwn**, a sound of words, <sup><8129></sup>Hebrews 12:19; **rhmata arrhta** (unspeakable words), <sup><4713></sup>2 Corinthians 12:4.

**b.** Plural, **ta rhmata**, “speech, discourse” (because it consists of words either few or many (cf. Philo, leg. alleg. 3, 61 **to de rhma merov logou**)):

<sup><401></sup>Luke 7:1; <sup><412></sup>Acts 2:14; “words, sayings,” <sup><4180></sup>John 8:20; 10:21; Acts (10:44); 16:38; **tw rhmatwn tinov**, “what one has said,” <sup><248></sup>Luke 24:8,11, or “taught,” <sup><5108></sup>Romans 10:18; **toiv emoiv rhmatoiv**, my teachings, <sup><4547></sup>John 5:47; 12:47f; 15:7; **ta rhmaya a egw lel al hka**, <sup><4163></sup>John 6:63; 14:10; (**al hqeiav kai swfrosunhv rhmata apofqeggomai**, <sup><485></sup>Acts 26:25); **rhmata zwhv aiwniou eceiv**, thy teaching begets eternal life, <sup><4168></sup>John 6:68; **ta rhmata tou Qeou**, utterances in which God through someone declares his mind, <sup><4184></sup>John 8:47; **l al ei tiv ta rhmata tou Qeou**, speaks what God bids him, <sup><4183></sup>John 3:34; **l al ein panta ta rhmata thv zwhv tauthv**, to deliver the whole doctrine concerning this life, *i.e.* the life eternal, <sup><441></sup>Acts 5:20; **ta rhmata a edwkav moi**, what thou hast bidden me to speak, <sup><4178></sup>John 17:8; **rhmata l al ein prov tina, en oiv** etc. to teach one the things by which etc. <sup><4114></sup>Acts 11:14; **ta rhmata ta proeirhmena upo tinov**, what one has foretold, <sup><6102></sup>2 Peter 3:2; <sup><6117></sup>Jude 1:17; **l al ein rhmata bl asfhma eiv tina**, to speak abusively in reference to one (see **eiv**, B. II. 2 c. [b.]), <sup><411></sup>Acts 6:11; **kata tinov**, against a thing, <sup><4163></sup>Acts 6:13 (G L T Tr WH omit **bl asfhma**).

**c.** “a series of words joined together into a sentence” (a declaration of one’s mind made in words);

[a]. universally, “an utterance, declaration” (German *eine Aeusserung*):

<sup><4165></sup>Matthew 26:75; <sup><4182></sup>Mark 9:32; 14:72; <sup><4171></sup>Luke 2:50; 9:45; 18:34;

20:26; <sup><4116></sup>Acts 11:16; 28:25; with adjectives, **rhma argon**, <sup><4126></sup>Matthew 12:36; **eipein ponhron rhma kata tinov**, to assail one with abuse, <sup><4051></sup>Matthew 5:11 (R G; others omit **rhma**).

[b]. “a saying of any sort, as a message, a narrative”: concerning some occurrence, **lalein to rhma peri tinov**, <sup><4017></sup>Luke 2:17; **rhma thv pistewv**, “the word of faith,” *i.e.* concerning the necessity of putting faith in Christ, <sup><5108></sup>Romans 10:8; “a promise,” <sup><4018></sup>Luke 1:38; 2:29; **kal on Qeou rhma**, God’s gracious, comforting promise (of salvation), <sup><8005></sup>Hebrews 6:5 (see **kal ov**, c.); **kaqarisav ... en rhmati**, according to promise (properly, on the ground of his word of promise, viz. the promise of the pardon of sins; cf. <sup><4166></sup>Mark 16:16), <sup><4035></sup>Ephesians 5:26 (others take **rhmati** here as equivalent to ‘the gospel,’ cf. <sup><4037></sup>Ephesians 6:17, <sup><5108></sup>Romans 10:8; (see Meyer at the passage)); “the word by which something is commanded, directed, enjoined”: <sup><4004></sup>Matthew 4:4 (cf. Winer’s Grammar, 389 (364) n.); <sup><4004></sup>Luke 4:4 R G L Tr in brackets; <sup><5103></sup>Hebrews 11:3; “a command,” <sup><4075></sup>Luke 5:5; **egeneto rhma Qeou epi tina**, <sup><4002></sup>Luke 3:2 (<sup><2000></sup>Jeremiah 1:1; **prov tina**, <sup><0150></sup>Genesis 15:1; <sup><1180></sup>1 Kings 18:1); plural **rhmata para sou**, “words from thee,” *i.e.* to be spoken by time, <sup><4402></sup>Acts 10:22; **rhma thv dunamewv autou**, his omnipotent command, <sup><5003></sup>Hebrews 1:3. “doctrine, instruction” (cf. Winer’s Grammar, 123 (117)): **(to rhma (tou) Qeou**, divine instruction by the preachers of the gospel, <sup><5107></sup>Romans 10:17 (R G; but L T Tr WH **rhmatov Cristou**; others give **rhmatov** here the sense of “command, commission”; (cf. Meyer)); saving truth which has God for its author, <sup><4037></sup>Ephesians 6:17; also **tou kuriou**, <sup><4025></sup>1 Peter 1:25; words of prophecy, prophetic announcement, **ta rhmata tou Qeou**, <sup><6717></sup>Revelation 17:17, Rec. (others, **oj logoi tou Qeou**).

2. In imitation of the Hebrew **rbD**; “the subject matter of speech, thing spoken of, thing”; and that a. so far forth as it is a matter of narration: <sup><4215></sup>Luke 2:15; <sup><4407></sup>Acts 10:37; plural, <sup><4065></sup>Luke 1:65; 2:19,51; <sup><4452></sup>Acts 5:32; 13:42. b. in so far as it is matter of command: <sup><4037></sup>Luke 1:37 (see **adunatew**, b.) (<sup><0184></sup>Genesis 18:14; <sup><5708></sup>Deuteronomy 17:8). c. a matter of dispute, case at law: <sup><40816></sup>Matthew 18:16; <sup><4730></sup>2 Corinthians 13:1 (A.V. retains ‘word’ here and in the preceding passage) (<sup><51915></sup>Deuteronomy 19:15).\*

{4488} **Rhsa** (Lachmann **Rhsa** (so Pape, Eigennamen, under the word)), **oj** “Rhesa,” the son of Zerubbabel: <sup><4027></sup>Luke 3:27.\*

**{4486}** **rhssw**, see **rhgnumi**.

**{4489}** **rhtwr**, **rhtorov**, **oJ(REW)**, “a speaker, an orator” (Sophocles, Euripides, Aristophanes, Xenophon, Plato, others): of a forensic orator or advocate, <sup><480></sup>Acts 24:1. (Cf. Thomas Magister, under the word (p. 324, 15 edition Ritschl); B. D., under the word Orator, 2.)\*

**{4490}** **rhtwv** (**rhtov**), adverb, “expressly,” in express words: **rhtwv legei**, <sup><500></sup>1 Timothy 4:1. (Polybius 3, 23, 5; Strabo 9, p. 426; Plutarch, Brut. 29; (de Stoic. repugn. 15, 10); Diogenes Laërtius 8, 71; (others; cf. Wetstein on 1 Timothy, the passage cited; Winer’s Grammar, 463 (431)).)\*

**{4491}** **riza**, **rizhv**, **hJ** (akin to German *Reis* (cf. Latin *radix*; English “root”; see Curtius, sec. 515; Fick, Part 3:775)), from Homer down; the Septuagint for **vr̥v̥o**

**1.** “a root”: properly, <sup><480></sup>Matthew 3:10; <sup><480></sup>Luke 3:9; **ek rizwn**, from the roots (cf. Winer’s Grammar, sec. 51, 1 d.), <sup><4112></sup>Mark 11:20; **rizan ecein**, to strike deep root, <sup><4836></sup>Matthew 13:6; <sup><4006></sup>Mark 4:6; tropically, **ou rizan ecein en eautw**, spoken of one who has but a superficial experience of divine truth, has not permitted it to make its way into the inmost recesses of his soul, <sup><4821></sup>Matthew 13:21; <sup><4047></sup>Mark 4:17; <sup><483></sup>Luke 8:13; in figurative discourse, **riza pikriav** (see **pikria**) of a person disposed to apostatize and induce others to commit the same offence, <sup><825></sup>Hebrews 12:15; the progenitors of a race are called **riza**, their descendants **kl adoi** (see **kl adov**, b.), <sup><5116></sup>Romans 11:16-18. Metaphorically, “cause, origin, source”: **pantwn twn kakwn**, <sup><500></sup>1 Timothy 6:10; **thv sofiaiv**, Sir. 1:6 (5), 20 (18); **thv aqanasiav**, Sap. 15:3; **thv amartiav**, of the devil, Ev. Nicod. 23; **arch kai riza pantov agaou**, Epicur. quoted in Atlmn. 12, 67, p. 546f; **phgh kai riza kal okagaqiaiv to nomimou tucein paideiaiv**, Plutarch, de purr. educ. c. 7 b.

**2.** after the use of the Hebrew **vr̥v̥o** that which like a root springs from a root, “a sprout, shoot”; metaphorically, “offspring, progeny”: <sup><512></sup>Romans 15:12; <sup><685></sup>Revelation 5:5; 22:16 (<sup><2110></sup>Isaiah 11:10).\*

**{4492}** **rizow**, **rizw**: perfect passive participle **errizwmenov** (see Rho); (**riza**); from Homer down; “to cause to strike root, to strengthen with roots”; as often in classical writings (see Passow, under the word, 3;

(Liddell and Scott, under I.)), tropically, “to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded”: passive **errizwmenov** (Vulgate *radicatus*) **en agaph**, <sup><4017></sup>Ephesians 3:17(18) (not WH); **en Cristw**, in communion with Christ, <sup><5017></sup>Colossians 2:7. (Compare: **ekrizow**.)\*

**{4493} riph, riphv, h(riptw)**, used by the Greek poets from Homer down; “a throw, stroke, beat”: **ofqal mou** (Vulgate *ictus oculi* (A.V. “the twinkling of an eye”)), a moment of time, <sup><4652></sup>1 Corinthians 15:52 (L marginal reading **roph**, which see).\*

**{4494} ripizw**: present passive participle **ripizomenov**; (from **ripiv** a bellows or fan); hence,

1. properly, “to raise a breeze, put air in motion,” whether for the sake of kindling a fire or of cooling oneself; hence, a. “to blow up a fire”: **floga, pur**, Anthol. 5, 122, 6; Plutarch, Flam. 21. b. “to fan,” i. e., “cool with a fan” (Tertullian flabello): Plutarch, Anton. 26.

2. “to toss to and fro, to agitate”: of the wind, **prov anemwn ripizetai to udwr**, Philo de incorrupt. mundi sec. 24; **ripizomenh acnh**, Dio Cassius, 70, 4; **dhmow astaton, kakon kai qal assh panq’ omoion, up’ anemou ripizetai**, Dio Chronicles 32, p. 368 b.; hence, joined with **anemizesqai** it is used of a person whose mind wavers in uncertainty between hope and fear, between doing and not doing a thing, <sup><5006></sup>James 1:6.\*

**{4495} riptew**, see **riptw**.

**{4496} riptw** and **riptew (riptountwn)**, <sup><4073></sup>Acts 22:23; on the different views with regard to the difference in meaning between these two forms see Passow, under the word **riptw**, at the end; (Veitch, under the word **riptw**, at the end Hermann held that **riptein** differed from **riptein** as Latin *jactare* from *jacere*, hence, the former had a frequent. force (cf. Lob. Sophocles Aj., p. 177; Cope, Aristotle, rhet. vol. i., p. 91f); some of the old grammarians associate with **riptein** a suggestion of earnestness or effort, others of contempt); 1 aorist **erriya** G Tr, **erriya** R L, **eriya** T WH (participle (<sup><4013></sup>Luke 4:33) **riyan** R G Tr WH, better (cf. Tdf. Proleg., p. 102; Veitch, p. 512) **riyan** L T); perfect passive 3 person singular **erriptai** (G Tr; others **erriptai**) (<sup><4070></sup>Luke 17:2), participle **errimenov** G, **erimmenov** T Tr WH, **rerimmenov** (with smooth breathing) Lachmann

(<sup><4085></sup>Matthew 9:36); on the doubling of rho and the use of the breathing; see Rho; from Homer down; the Septuagint chiefly for **ἔϋλ ἰϋήι** “to cast, throw; equivalent to to throw down”: **ti**, (<sup><4279></sup>Acts 27:19; **ti ek tinov**, *ibid.* 29; **tina eiv thn qal assan**, (<sup><4272></sup>Luke 17:2. equivalent to “to throw off”: **ta idatia** (Plato, *rep.* 5, p. 474 a.), (<sup><4023></sup>Acts 22:23 (they cast off their garments that they might be the better prepared to throw stones (but cf. Wendt in Meyer 5te Aufl.)); **ta opl a**, 1 Macc. 5:43; 7:44; 11:51; Xenophon, *Cyril* 4, 2, 33, and often in other Greek writings equivalent to “to cast forward or before”: **tina** (or **ti**) **eiv ti** (<sup><4275></sup>Matthew 27:5 (but here R G L **en tw naw**)); (<sup><4045></sup>Luke 4:35; **tinav para touv podav lhsou**, “to set down” (with the suggestion of haste and want of care), of those who laid their sick at the feet of Jesus, leaving them at his disposal without a doubt but that he could heal them, (<sup><4053></sup>Matthew 15:30. equivalent to “to throw to the ground, prostrate”: **errimmenoi**, prostrated by fatigue, hunger, etc. (R.V. “scattered”), (<sup><4085></sup>Matthew 9:36 (**katal abwn errimmenouv kai mequontav**, the enemy prostrate on the ground, Polybius 5, 48, 2; of the slain, (<sup><2446></sup>Jeremiah 14:16; **errimena swmata**, 1 Macc. 11:4; for other examples see Wahl, *Clariss ApocR.V. T.*, under the word; **twv nekrwn errimmenwn api thv agorav**, Plutarch, *Galb.* 28, 1). (Compare: **aporiptw, epiriptw**.)\*

**{4497} Roboam** (μ[ b ] ρ) *i.e.* ‘enlarging the people’, equivalent to **Eurudhmov** in Grk, from **bj r**; and **μ[ ]**, **oj** “Roboam, Rehoboam,” the son and successor of king Solomon: (<sup><4007></sup>Matthew 1:7.\*

**{4498} Rodh, Rodhv, hJ** “Rhoda” (*i.e.* ‘rose’), the name of a certain maidservant: (<sup><4423></sup>Acts 12:13.\*

**{4499} Rodov, Rodou, hJ** “Rhodes” ((cf. Pape, *Eigennamen*, under the word)), a well-known island of the Cyclades opposite Caria and Lycia, with a capital of the same name: (<sup><4201></sup>Acts 21:1. ((From Homer down); 1 Macc. 15:23.)\*

**{4500} roizhdon (roizew** to make a confused noise), adverb, ‘with a loud noise’: (<sup><6010></sup>2 Peter 3:10. (Nicander, *ther.* 556; *Geoponica*, others.)\*

**{4481} (Romfa, Romfan**, see **Remfan**.)

**{4501} romfaia, romfaiav, hJ** “a large sword”; properly, “a long Thracian javelin” (cf. Rich, *Dict. of Antiq.* under the word *Rhompaea*);



also a kind of long sword usually worn on the right shoulder (Hesychius **romfaia**. **Orakion amunthrion, macaira, xifov h akontion makron**; (Suidas 3223 c. (cf. **rembw** to revolve, vibrate)); cf. Plutarch, Aemil. 18); (A.V. “sword”): <sup><6016></sup>Revelation 1:16; 2:12,16; 6:8; 19:15,21; **sou de authv thn yuchn dielusetai romfaia**, a figure for ‘extreme anguish shall fill (pierce, as it were) thy soul’, <sup><4025></sup>Luke 2:35, where cf. Kuinoel. (Josephus, Antiquities 6, 12, 4; 7, 12, 1; in Ev. Nicod. 26 the archangel Michael, keeper of Paradise, is called **hJfloginh romfaia**. Very often in the Septuagint for **brj** ; often also in the O.T. Apocrypha.)\*

**{4493}** (**roph, rophv, hJrepw**), from Aeschylus, Plato, down, “inclination downward,” as of the turning of the scale: **en roph ofqal mou**, <sup><6152></sup>1 Corinthians 15:52, L marginal reading (cf. Tdf.’s note at the passage); see **riph**.)\*

**{4502}** **Roubhn** (in Josephus, Antiquities 1, 19, 8 **Roubhl ov**), **oJ**(<sup><6047></sup>**bar**) *i.e.* Behold ye, a son! <sup><0122></sup>Genesis 29:32 (cf. B. D. under the word)), “Reuben,” Jacob’s firstborn son by Leah: <sup><6105></sup>Revelation 7:5.\*

**{4503}** **Rouq** (in Josephus, Antiquities 5, 9, 2 **Rouqh, Rouqhv**), **hJ**(<sup><6047></sup>**tWr**) for **tW[r]** a female friend), “Ruth,” a Moabitish woman, one of the ancestors of king David, whose history is related in the canonical book bearing her name: <sup><4005></sup>Matthew 1:5. (B. D. under the word Ruth.)\*

**{4504}** **Roufov, Roufou. oJ** “Rufus” (*i.e.* ‘red’, ‘reddish’), a Latin proper name of a certain Christian: <sup><4152></sup>Mark 15:21; <sup><5163></sup>Romans 16:13. (B. D. under the word Rufus.)\*

**{4505}** **rumh, rumhv, hJ**(from **RUW** equivalent to **eruw** ‘to draw’ (but Curtius, sec. 517; Vanicek, p. 1210, others, connect it with **rew** ‘to flow’));

**1.** in earlier Greek the “swing, rush, force, trail,” of a body in motion.

**2.** in later Greek a tract of way in a town shut in by buildings on both sides; “a street, lane”: <sup><4082></sup>Matthew 6:2; <sup><4121></sup>Luke 14:21; <sup><4491></sup>Acts 9:11; 12:10; cf. <sup><3153></sup>Isaiah 15:3; Sir. 9:7; Tobit 13:18. Cf. Lob. ad Phryn., p. 401; (Rutherford, New Phryn., p. 488; Wetstein on Matthew as above; Winer’s Grammar, 22, 23).\*

**{4506} ruomai**; future **rusomai**; 1 aorist **errusamhn** G (**errusamhn** R, so T in <sup><4010></sup>2 Corinthians 1:10; <sup><6017></sup>2 Peter 2:7; L everywhere except in <sup><5811></sup>2 Timothy 3:11 text) and **erusamhn** (so Tr WH everywhere, T in <sup><5013></sup>Colossians 1:13; <sup><5811></sup>2 Timothy 3:11; L text in <sup><5811></sup>2 Timothy 3:11); a deponent middle verb, in later Greek with the 1 aorist passive **errusqhn** G (**errusqhn** R), and (so L T Tr WH in <sup><5047></sup>2 Timothy 4:17) **erusqhn**; (on the doubling of rho **r**, and the breathing, see in Rho); from Homer down; the Septuagint chiefly for **l yXhi**; also for **l a&eF Lpi** (to cause to escape, to deliver), **xl j&e** (to draw out), **fL&e** [**y&e**], etc.; from **RUW** to draw, hence, properly, “to draft, to oneself, to rescue, to deliver”: **tina**, <sup><4073></sup>Matthew 27:43; <sup><6017></sup>2 Peter 2:7; **tina apo tinov** (cf. Winer’s Grammar, sec. 30, 6 a.), <sup><4083></sup>Matthew 6:13; <sup><2104></sup>Luke 11:4 R L; <sup><5110></sup>1 Thessalonians 1:10 (here T Tr WH **ek**; <sup><5048></sup>2 Timothy 4:18); 1 aorist passive, <sup><6153></sup>Romans 15:31; <sup><5102></sup>2 Thessalonians 3:2; **tina ek tinov** (Winer’s Grammar, as above): <sup><6024></sup>Romans 7:24 (cf. Winer’s Grammar, sec. 41 a. 5); <sup><4010></sup>2 Corinthians 1:10; <sup><5013></sup>Colossians 1:13; <sup><5811></sup>2 Timothy 3:11; <sup><6017></sup>2 Peter 2:9; 1 aorist passive, <sup><4074></sup>Luke 1:74; <sup><5047></sup>2 Timothy 4:17; **oJruomenov**, “the deliverer,” <sup><6125></sup>Romans 11:26 (after <sup><2910></sup>Isaiah 59:20).\*

**{4505} rupainw**: (**rupov**, which see); “to make filthy, befoul; to defile, dishonor” (Xenophon, Aristotle, Dionysius Halicarnassus, Plato, others); 1 aorist passive imperative 3 person singular **rupanqhtw**, “let him be made filthy, *i.e.* tropically, let him continue to defile himself with sins,” <sup><6211></sup>Revelation 22:11 L T Tr WH text\*

**{4505} rupareuomai**: 1 aorist (passive) imperative 3 person singular **rupareuqhtw**; (**ruparov**, which see); “to be dirty, grow filthy”; metaphorically, “to be defiled with iniquity”: <sup><6211></sup>Revelation 22:11 G L stereotyped edition. WH marginal reading Found nowhere else; see **rupainw** and **rupow**.\*

**{4507} ruparia, rupariav, hJ(ruparov)**, “filthiness” (Plutarch, praeept. conjug. c. 28); metaphorically, of wickedness as moral defilement: <sup><5021></sup>James 1:21. (Of sordidness, in Critias quoted in Pollux 3, 116; Plutarch, de adulat. et amic. sec. 19; others.)\*

**{4508} ruparov, rupara, ruparon (rupov, which see)**, “filthy, dirty”: properly, of clothing (A.V. “vile”), <sup><5102></sup>James 2:2 (the Septuagint <sup><3883></sup>Zechariah 3:3f; Josephus, Antiquities 7, 11, 3; Plutarch, Phocylides, 18;

Dio Cassius, 65, 20; **rupara kai apluta**, Artemidorus Daldianus, oneir. 2, 3 at the end; **clamuv**, Aelian v. h. 14, 10); metaphorically, “defiled with iniquity, base” (A.V. “filthy”): <sup><621></sup>Revelation 22:11 G L T Tr WH. ((In the sense of “sordid, mean,” Dionysius Halicarnassus, others.))\*

**{4509} rupov, rupou, oJ** from Homer down, “filth”: <sup><621></sup>1 Peter 3:21 (Buttmann, sec. 151, 14; Winer’s Grammar, sec. 30, 3 N. 3).\*

**{4510} rupow, rupw;** 1 aorist imperative 3 person singular **rupwsatw;** 1. “to make filthy, defile, soil”: Homer, Odyssey 6, 59. 2. intransitive for **rupaw**, “to be filthy”: morally, <sup><621></sup>Revelation 22:11 Rec.\*

**{4511} rusiv, rusewv, hJ** (from an unused present **ruw**, from which several of the tenses of **rew** are borrowed), “a flowing, issue”: **tou ajmatov**, <sup><425></sup>Mark 5:25; <sup><423></sup>Luke 8:43 (on the two preceding passages, cf. Buttmann, sec. 147, 11; Winer’s Grammar, sec. 29, 3b.), 44 (Hippocrates, Aristotle).\*

**{4512} rutiv, rutidov, hJRuw**, to draw together, contract), “a wrinkle”: <sup><627></sup>Ephesians 5:27. (Aristophanes, Plato, Diodorus 4, 51; Plutarc, Lucian, Anthol., others.)\*

**{4513} Rwmaikov, Rwmaikh, Rwmaikon**, “Roman, Latin”: <sup><238></sup>Luke 23:38 R G L brackets Tr marginal reading brackets ((Polybius, Diodorus, Dionysius Halicarnassus, others.))\*

**{4514} Rwmaiov, Rwmaiou, oJ** “a Roman”: <sup><614></sup>John 11:48; <sup><420></sup>Acts 2:10 (R.V. here from Rome); <sup><462></sup>Acts 16:21,37f; 22:25-27,29; 23:27; 25:16; 28:17. ((Polybius, Josephus, others); often in 1 and 2 Macc.)\*

**{4515} Rwmaisti**, adverb, in the Roman fashion or language, “in Latin”: <sup><620></sup>John 19:20. (Epictetus diss. 1, 17, 16; Plutarch, Appian, others.)\*

**{4516} Rwmh, Rwmhv, hJ** (on the article with it cf. Winer’s Grammar, sec. 18, 5b.; (on its derivation cf. Curtius, sec. 517; Vanicek, p. 1212; Pape, Eigennamen, under the word)), “Rome,” the renowned capital of Italy and ancient head of the world: <sup><422></sup>Acts 18:2; 19:21; 23:11; 28:14,16; <sup><607></sup>Romans 1:7,15; <sup><5017></sup>2 Timothy 1:17. (1 Macc. 1:10; 7:1; (Aristotle, Polybius, others.)) (On Rome in St. Paul’s time cf. BB. DD. under the word; Conybeare and Howson, Life and Epistles etc., chapter xxiv.; Farrar, Life and Work etc. chh. xxxvii., xlv., xlv.; Lewin, St. Paul, vol. ii, chapter

vi.; Hausrath, Neutest. Zeltgesch. iii. 65ff; on the Jews and Christians there, see particularly Schürer, Die Gemeindeverfassung der Juden in Rom in d. Kaiserzeit nach d. Inschriften dargest. (Leipz. 1879); Seyerlen, Entstehung as above with der Christengemeinde in Rom (Tübingen, 1874); Huidekoper, Judaism at Rome, 2nd edition, N. Y. 1877; Schaff, Hist. of the Chris. Chnrch (1882) vol. i, sec. 36.)\*

**{4517} rwnnumi**: “to make strong, to strengthen”; perfect passive **errwmai** (see Rho), “to be strong, to thrive, prosper”; hence, the 2 person (singular) imperative is the usual formula in closing a letter, **errwso**, “farewell”: ~~4231~~Acts 23:30 (R G); **errwsqe**, ~~4459~~Acts 15:29 (2 Macc. 11:21; Xenophon, Cyril 4, 5, 33; Artemidorus Daldianus, oneir. 3, 44, others; **errwso kai ugiaine**, Dio Cassius, 61, 13).\*

# S

(Sigma: the practice (adopted by Griesbach, Knapp, others, after H. Stephanus, et al.) of employing the character sigma **v** in the middle of a compound word has been abandoned by the recent critical editors; cf. Winer's Grammar, sec. 5, the passage cited; Lipsius, Gram. Untersuch., p. 122; Matthiae, sec. 1 Anm. 5; Alexander Buttmann (1873) Ausf. Sprchl. sec. 2 Anm. 3; Kühner, sec. 1 Anm. 1. Tdf. edition 8 writes sigma **v** also even at the end of a word, after the older manuscripts. On movable final sigma **v** see **acri(v)**, **mecri(v)**, **outw(v)**. The (Ionic) combinations **rv** for **rr**, and **sv** for **tt** (cf. Fischer, Animadvers. ad Veller. etc. i., pp. 193f, 203; Kühner, sec. 31, pp. 124, 127), have become predominant (cf. **arshn**, **qarsew**, **qarsov**, **apallassw** etc., **glwssa**, **hšwn** (which see), **qalassa**, **khrussw**, **perisso**, **prassw** (which see), **tassw**, **tessarev**, **fulassw**, etc.), except in a few words, as **kreittwn** (which see), the derivatives of **elattwn** (of which word both forms are used indiscriminately), **hjtthma**, **hjtaw** (yet see <sup><472B></sup>2 Corinthians 12:13), etc.; cf. Buttmann, 7. Some proper names are spelled indifferently with one sigma **v** or with two; as, **Eliv(vaiov)**. Zeta **z** is occasionally substituted for sigma **v**, especially before mu **m**, see **sbennumi**, **Smurna** (**smurna**, cf. Sophocles' Glossary, sec. 58, 3, and Lexicon, under the word; Tdf. Proleg., p. 80; WH's Appendix, p. 148; Buttmann, 5; Alexander Buttmann (1873) Ausf. Sprchl. sec. 3 Anm. 6; Bezae manuscript, Scrivener edition, p. xlvi.ii.; Liddell and Scott, under the word Zeta **Z**, I. 3, and Sigma **V**, II. 14 c.); so also xi **x**, as **xumbainw** <sup><1042></sup>1 Peter 4:12 R^bez cf. Kühner, sec. 325, 5; Alexander Buttmann (1873) Ausf. Spr. as above; see **xun**.)

**{4518}** **sabacqani**, **sabacqanei** T Tr WH (see WH's Appendix, p. 155, and under the word **ei, i**), **sabakqani** Lachmann (in Matthew only) (**yniṯṯp̄b̄e** from the Chaldean **qb̄e**, "thou hast forsaken me": <sup><1246></sup>Matthew 27:46; <sup><4154></sup>Mark 15:34 (from <sup><5212></sup>Psalm 21:2 (<sup><5212></sup>Psalm 22:2), for the Hebrew **yniṯṯb̄e** which is so rendered also by the Chaldee paraphrast). (See Kautzsch, Gram. d. Biblical-Aram. (Leipzig 1884), p. 11.)\*

**{4519}** **sabawq** (Hebrew **twṯbx̄**] plural of **abx**; an army): **kuriov sabawq** (**hwṯy]twṯbx̄**) (A.V. "Lord of Sabaoth"), *i.e.* "lord of the armies" namely, of Israel, as those who under the leadership and protection

of Jehovah maintain his cause in war (cf. Schrader, Ueber d. ursprüngl. Sinn des Gottesnamens Jahve Zebaoth, in the Jahrb. f. protest. Theol. for 1875, p. 316ff, and in Schenkel see 702f; cf. Herm. Schultz, Alttest. Theol. ii., p. 96ff; (B. D. under the word Sabaoth, the Lord of. But for the other view, according to which the heavenly “hosts” are referred to, see Hackett in B. D., American edition, under the phrase, Tsebaoth, Lord of, and Delitzsch in the Luth. Zeitschr. for 1874, pp. 217ff; so Riehm (HWB, under the word Zebaoth) as respects the use of the phrase by the prophets). On the diverse interpretations of the word cf. Oehler in Herzog xviii., p. 400ff (and in his O.T. Theol. (edited by Day) sec. 195f; cf. T. K. Cheyne, Isaiah, edition 3 vol. i. 11f): <sup><402></sup>Romans 9:29; <sup><304></sup>James 5:4.\*

**{4520} sabbatismov, sabbatismou, o(sabbatizw** to keep the sabbath);

1. “a keeping sabbath”.

2. “the blessed rest from toils and troubles” looked for in the age to come by the true worshippers of God and true Christians (R.V. “sabbath rest”): <sup><300></sup>Hebrews 4:9. (Plutarch, de superst. c. 3; ecclesiastical writings.)\*

**{4521} sabbaton, sabbatou, to** (Hebrew **טבת**) found in the N.T. only in the historical books except twice in Paul’s Epistles; “sabbath”; *i.e.*:

1. the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work ( <sup><270></sup>Exodus 20:10; 31:13f; <sup><154></sup>Deuteronomy 5:14);

a. singular **sabbaton** and **to sabbaton**: <sup><112></sup>Mark 6:2; (15:42 L Tr); <sup><101></sup>Mark 16:1; <sup><119></sup>John 5:9f, etc.; equivalent to the institution of the sabbath, the law for keeping holy every seventh day of the week:

<sup><128></sup>Matthew 12:8; <sup><127></sup>Mark 2:27f; <sup><115></sup>Luke 6:5; **luein**, <sup><118></sup>John 5:18;

**threin**, <sup><106></sup>John 9:16; **h(h)era tou sabbatou** (**τῆς τῆς ἡμέρας** <sup><218></sup>Exodus 20:8 and often), the day of the sabbath, sabbath-day, <sup><216></sup>Luke 13:16; 14:5;

**odov sabbatou**, “a sabbath-day’s journey,” the distance it is lawful to travel on the sabbath-day, *i.e.* according to the Talmud two thousand cubits or paces, according to Epiphanius (haer. 66, 82) six stadia: <sup><412></sup>Acts 1:12, cf. <sup><121></sup>Matthew 24:20 (the regulation was derived from <sup><269></sup>Exodus 16:29); cf. Winer’s RWB, under the word Sabbathsweg; Oehler in Herzog xiii., 203f (cf. Leyrer in Herzog edition 2 vol. 9:379); Mangold in Schenkel v., 127f; (Ginsburg in Alexander’s Kitto under the word Sabbath Day’s

Journey; Lumby on <sup><401D></sup>Acts 1:12 (in Cambr. Bible for Schools)). as dative of time (Winer's Grammar, sec. 31, 9 b.; Buttmann, sec. 133, 26): **sabbatw**, <sup><424D></sup>Matthew 24:20 (G L T Tr WH); <sup><414D></sup>Luke 14:1; **tw sabbatw**, <sup><401D></sup>Luke 6:9 L text T Tr WH; <sup><4134></sup>Luke 13:14f; 14:3; <sup><4134></sup>Acts 13:44; **en sabbatw**, <sup><401D></sup>Matthew 12:2; <sup><4516></sup>John 5:16; 7:22 (here L WH brackets **en**), 23; **en tw sabbatw**, <sup><401D></sup>Luke 6:7; <sup><4021></sup>John 19:31, accusative **to sabbaton** during (on) the sabbath (cf. Buttmann, sec. 131, 11; Winer's Grammar, sec. 32, 6): <sup><4236></sup>Luke 23:56; **kata pan sabbaton** every sabbath, <sup><4137></sup>Acts 13:27; 15:21; 18:4. plural **ta sabbata**, of several sabbaths, <sup><447D></sup>Acts 17:2 (some refer this to 2).

**b.** plural, **ta sabbatwn** (for the singular) of a single sabbath, "sabbath-day" (the use of the plural being occasioned either by the plural names of festivals, as **ta egkainia**, **azuma**, **genesia**, or by the Chaldaic form **atBva** (Winer's Grammar, 177 (167); Buttmann, 23 (21))): <sup><481E></sup>Matthew 28:1; <sup><5126></sup>Colossians 2:16 (<sup><4210></sup>Exodus 20:10; <sup><4232></sup>Leviticus 23:32 etc.); **thn ebdomhn sabbata kal oumen**, Josephus, Antiquities 3, 6, 6; add, 1, 1, 1; (14, 10, 25; Philo de Abrah. sec. 5; de cherub. sec. 26; Plutarch, de superstitione 8); **thn twn sabbatwn eorthn**, Plutarch, symp. 4, 6, 2; hodie tricesima sabbata, Horace sat. 1, 9, 69; nowhere so used by John except in the phrase **mia twn sabbatwn**, on which see 2 below); **hJhtera twn sabbatwn**, <sup><4046></sup>Luke 4:16; <sup><4134></sup>Acts 13:14; 16:13 (<sup><4218></sup>Exodus 20:8; 35:3; <sup><4152></sup>Deuteronomy 5:12; <sup><4472></sup>Jeremiah 17:21f); **toiv sabbasin** and **en toiv sabbasin** (so constantly (except Lachmann in <sup><4011></sup>Matthew 12:1, 12) by metaplasm for **sabbatoiv**, cf. Winer's Grammar, 63 (62); (Buttmann, 23 (21))) "on the sabbath-day": <sup><4011></sup>Matthew 12:1 (see above), 5, 10-12 (see above); <sup><4012></sup>Mark 1:21; 2:23; 3:2, 4; <sup><4061></sup>Luke 4:31; 6:9 (R G L marginal reading) (1 Macc. 2:38; the Septuagint uses the form **sabbatoiv**, and Josephus both forms). On the precepts of the Jews with regard to the observance of the sabbath, which were for the most part extremely punctilious and minute, cf. Winer's RWB, under the word Sabbath; Oehler in Herzog xiii. 192ff (revised by Orelli in edition 2 vol. xiii. 156ff); Schürer, Zeitgesch. 2te Aufl. sec. 28 II.; Mangold in Schenkel see, p. 123f; (BB. DD., under the word; Geikie, Life and Words of Christ, chapter xxxviii. vol. ii: p. 95ff; Farrar, Life of Christ, chapter xxxi. vol. i., p. 432f; Edersheim, Jesus the Messiah, vol. ii., p. 56ff and Appendix, xvii.).

**2.** "seven days, a week": **prwth sabbatou**, <sup><4169></sup>Mark 16:9; **div tou sabbatou**, twice in the week, <sup><4182></sup>Luke 18:12. The plural is used in the



same sense in the phrase **hnia twn sabbatwn**, the first day of the week (see **evj**, 5) (Prof. Sophocles regards the genitive (dependent on **hmera**) in such examples as those that follow (cf. <sup><416></sup>Mark 16:9 above) as equivalent to **meta** with an accusative, “the first day after the sabbath”; see his Lex., p. 43 par. 6): <sup><480></sup>Matthew 28:1; <sup><416></sup>Mark 16:2; <sup><240></sup>Luke 24:1; <sup><630></sup>John 20:1,19; <sup><407></sup>Acts 20:7; **kata mian sabbatwn** (L T Tr WH **sabbatou**), on the first day of every week, <sup><640></sup>1 Corinthians 16:2.

**{4522} saghnh, saghnhv, hjsassw** to load, fill), “a large fishing-net, a drag-net” (Vulgate *sagena* (cf. English seine)), used in catching fish that swim in shoals (cf. B. D., under the word Net; Trench, Synonyms, sec. lxiv.): <sup><437></sup>Matthew 13:47. (The Septuagint; Plutarch, *solert. anim.*, p. 977 f.; Lucian, *pisc.* 51; Tim. 22; Artemidorus Daldianus, *oneir.* 2, 14; Aelian h. a. 11, 12; (**bal lein saghnhv** Babrius *fab.* 4, 1; 9, 6).)\*

**{4523} Saddoukaiov, Saddoukaiou, oj** “a Sadducee, a member of the party of the Sadducees,” who, distinguished for birth, wealth, and official position, and not averse to the favor of the Herod family and of the Romans, hated the common people, were the opponents of the Pharisees, and rejecting tradition (see **paradosiv**, 2) acknowledged the authority of the O.T. alone in matters pertaining to faith and morals (Josephus, *Antiquities* 13, 10, 6); they denied not only the resurrection of the body (<sup><423></sup>Matthew 22:23; <sup><428></sup>Mark 12:18; <sup><427></sup>Luke 20:27; <sup><428></sup>Acts 23:8), but also the immortality of the soul and future retribution (**yuchv te thn diamonhn kai tav kaq’ adou timwriav kai timav anairousi**, Josephus, b. j. 2, 8, 14, cf. *Antiquities* 18, 1, 4), as well as the existence of angels and spirits (<sup><428></sup>Acts 23:8). They maintained man’s freedom in opposition to the doctrine of divine predestination (according to Josephus, b. j. 2, 8, 14). They are mentioned in the N.T. (in addition to the one already referred to) in <sup><487></sup>Matthew 3:7; 16:1,6,11f (in which passages they are associated apparently with the Pharisees contrary to the truth of history (? cf. the commentaries ad Iliad chapters)); <sup><423></sup>Matthew 22:34; <sup><400></sup>Acts 4:1; 5:17; 23:6f. The Sadducees derived their name apparently not from the Hebrew **qyDixaa** as though they boasted of being pre-eminently ‘righteous’ or ‘upright’ (since it cannot be shown that the vowel i ever passed over into u), but, according to a more probable conjecture now approved by many, from the “Zadok” (**qmwDx**; the Septuagint, **Saddouk**), who was high priest in the time of David and exhibited special fidelity to the king and his house (<sup><1524></sup>2 Samuel 15:24ff; <sup><1032></sup>1 Kings 1:32ff); hence, the posterity of

this priest (**ynB]qwox**; <sup><346</sup>Ezekiel 40:46; 43:19; 44:15; 48:11) and all their adherents seem to have been called **Saddoukaioi** (**μyqwdx**). Cf., besides others, Winer's RWB, under the word, Sadducäer; Reuss in Herzog xiii., p. 289ff; (Sieffert in Herzog edition 2 xiii., pp. 210-244); Geiger, Sadduc. u. Pharisäer (Brsl. 1863); Keim, i., p. 273ff (English translation, i. (2nd edition), p. 353f); Hausrath in Schenkel iv., p. 518ff; Schürer, Ntl. Zeitgesch. 2te Aufl. sec. 26; Wellhausen, Pharis. u. Sadducäer (Greifsw. 1874); Oort, De oorsprong van den naam Sadducëen, in the Theolog. Tijdschrift for 1876, p. 605ff; (Ginsburg, in Alexander's Kitto, under the word; Edersheim, Jesus the Messiah, book iii., chapter ii.; Geikie, Life of Christ, chapter xlv. (cf. chapter v.); and B. D. American edition, under the word Sadducees, for additional references).\*

**{4524} Sadwk** (**qwox**; a pr. name occurring often in the O.T.), **oJ** "Sadoc": <sup><414</sup>Matthew 1:14.\*

**{4525} sainw**: present infinitive passive **sainesqai**; (**SAOO, seiw**); 1. properly, "to wag the tail": of dogs, Homer, Odyssey 16, 6; Aelian v. h. 13, 41; Aesop fab. 229, Halm edition (354 edition Coray); with **ourh** added, Odyssey 17, 302; Hesiod theolog. 771; **ouran**, Aesop, the passage cited; others; see Passow (or Liddell and Scott), under the word, I. 2. metaphorically,

**a.** "to flatter, fawn upon" (Aeschylus, Pindar, Sophocles, others).

**b.** "to move" (the mind of one),

[**a**]. "agreeably": passive, **up' el pidov**, Aeschylus, Oppian; **al hqh sainei thn yuchn**, Aristotle, metaphorically, 13, 3, p. 1090a, 37.

[**b**]. "to agitate, disturb, trouble": passive, <sup><513</sup>1 Thessalonians 3:3 (here A.V. "move" (Buttmann, 263 (226))) (here Lachmann **asainw**, which see); **oJ de sainomenoi toiv menoiv edakruon**, Diogenes Laërtius 8, 41.\*

**{4526} sakkov** (Attic **sakov**), **sakkou, oJ** Hebrew **qcc** (cf. Fremdwörter, under the word), "a sack" (Latin *saccus*) *i.e.*

**a.** a receptacle made for holding or carrying various things, as money, food, etc. (<sup><413</sup>Genesis 13:25,35; <sup><413</sup>Leviticus 11:32).

**b.** “a coarse cloth” (Latin *cilicium*), “a dark coarse stuff made especially of the hair of animals” (A.V. “sackcloth”): <sup><6162></sup>Revelation 6:12; a garment of the like material, and clinging to the person like a sack, which was usually worn (or drawn on over the tunic instead of the cloak or mantle) by mourners, penitents, suppliants, <sup><4121></sup>Matthew 11:21; <sup><2103></sup>Luke 10:13, and also by those who, like the Hebrew prophets, led an austere life, <sup><4108></sup>Revelation 11:3 (cf. what is said of the dress of John the Baptist, <sup><4104></sup>Matthew 3:4; of Elijah, <sup><4108></sup>2 Kings 1:8). More fully in Winer’s RWB under the word Sack; Roskoff in Schenkel 5:134; (under the word Sackcloth in B. D.; also in McClintock and Strong. (From Herodotus down.))\*

**{4527} Sal a** (j l æ a missile), **oJ** “Sala” (so A.V. (but in Genesis Salah); properly “Shelah” (so R.V.)), proper name of a man mentioned in <sup><4185></sup>Luke 3:35 (<sup><4104></sup>Genesis 10:24); (T Tr marginal reading WH read **Sal a** also in <sup><4182></sup>Luke 3:32, for **Sal mwn**, which see).\*

**{4528} Sal aqihl** (l aȳt l sœt whom I asked of God), **oJ** “Salathiel” (Greek for “Shealtiel” (so R.V.)), the father of Zerubbabel: <sup><4112></sup>Matthew 1:12; (<sup><4187></sup>Luke 3:27).\*

**{4529} Sal amiv** (on its derivation, see Pape, Eigennamen, under the word), **Sal aminov**, **hJ** “Salamis,” the principal city of the island Cyprus: <sup><4185></sup>Acts 13:5. (BB. DD.; Dict. of Geog. under the word; Lewin, St. Paul, i., 120f.)\*

**{4530} Sal eim, to**, “Salim,” a town which according to Eusebius and Jerome (Onomast. (edited by Larsow and Parthey), pp. 28, 11; 29, 14) was eight miles south of Scythopolis: <sup><4182></sup>John 3:23; cf. Pressel in Herzog 13:326; (cf. **Ainwn**). See **Sal hm**.\*

**{4531} sal euw**; 1 aorist **esal eusa**; passive, present participle **sal euomenov**; perfect participle **sesal eumenov**; 1 aorist **esal euqhn**; 1 future **sal euqhsomai**; (**sal ov**, which see); from Aeschylus and Aristophanes down; in the Septuagint, passive **sal euomai** for **ἑωμ** and **[We]**;

**a.** properly, of the motion produced by winds, storms, waves, etc.; “to agitate or shake”: **kal amon**, passive, <sup><41107></sup>Matthew 11:7; <sup><4174></sup>Luke 7:24; “to cause to totter,” **tav dunameiv twn ouranwn**, passive, <sup><4183></sup>Matthew

24:29; <sup><4135></sup>Mark 13:25; <sup><4216></sup>Luke 21:26; **thn ghn**, <sup><5826></sup>Hebrews 12:26 (<sup><2340></sup>Isaiah 24:20; <sup><1095></sup>Amos 9:5); an edifice, <sup><4168></sup>Luke 6:48; <sup><4065></sup>Acts 4:31; 16:26; **ta mh sal euomena**, the things which are not shaken, *i.e.* the perfect state of things which will exist after the return of Christ from heaven and will undergo no change, opposed to **ta sal euomena**, the present order of things subject to vicissitude and decay, <sup><5827></sup>Hebrews 12:27. “To shake thoroughly,” of a measure filled by shaking its contents together, <sup><4168></sup>Luke 6:38.

**b.** “to shake down, overthrow,” *i.e.* tropically, “to cast down from one’s (secure and happy) state,” <sup><4125></sup>Acts 2:25 (from Psalm 15:8 (<sup><1918></sup>Psalm 16:8)); by a tropical use foreign to secular authors, “to move or agitate the mind, to disturb one”: **tina apo tou nwv**, so as to throw him out of his sober and natural mental state (Buttmann, 322 (277)), <sup><5102></sup>2 Thessalonians 2:2; **touv ocl ouv**, “to stir up,” <sup><4173></sup>Acts 17:13.\*

**{4532} Sal hm, hJ** (Hebrews **μλ œj**, “Salem”: <sup><5101></sup>Hebrews 7:1f; cf. <sup><1148></sup>Genesis 14:18, which some (as Gesenius, Winer, Hitzig, Knobel, Delitzsch) think is the ancient name of the city of Jerusalem, appealing to the words of <sup><1978></sup>Psalm 76:3 **yhjwqal œb]wQsu** and Josephus, Antiquities 1, 10, 2 **thn mentoi Sol uma usteron ekal esan lδrosol uma**; cf. b. j. 6, 10. But more correctly (yet cf. B. D. under the word Salem, and under the word Melchizedek under the end) others (as Rosenmüller, Bleek, Tuch, Roediger in Gesenius Thesaurus under the word, p. 1422, Dillmann), relying on the testimony of Jerome ((Ep. ad Evangelium sec. 7 *i.e.*) Epistle 73 in Vallarsi’s edition of his works, i., p. 446), hold that it is the same as **Saleim** (which see). For the ancient name of Jerusalem was **swwbyj** (<sup><1790></sup>Judges 19:10; <sup><13104></sup>1 Chronicles 11:4; (cf. B. D. American edition, under the word Jebus)), and the form of the name in <sup><1978></sup>Psalm 76:3 (where the Septuagint **eirhnh**) is to be regarded as poetic, signifying ‘safe.’\*

**{4533} Sal mwn** (**^wδl jvæ** <sup><4021></sup>Ruth 4:21), **oJ** indeclinable, “Salmon,” the name of a man: <sup><4104></sup>Matthew 1:4f; <sup><4182></sup>Luke 3:32 (here T WH Tr marginal reading **Sal a**).\*

**{4534} Sal mwnh, Sal monhv, hJ** “Salmone, Salmonium” (also Sammonium), an eastern and partly northern promontory of Crete opposite Cnidus and Rhodes (the identification of which is somewhat uncertain; see

B. D. American edition, under the word Salmone, and Dict. of Geogr. under the word Samonium): <sup><427></sup>Acts 27:7.\*

**{4535} sal ov, sal ou, oj** “the tossing or swell of the sea” (R. V. “billows”): <sup><425></sup>Luke 21:25. (Sophocles, Euripides, others.)\*

**{4536} sal pigx, sal piggov, hj** “a trumpet”: <sup><426></sup>Matthew 24:31 (cf. Buttmann, 161 (141); 343 (295)); <sup><448></sup>1 Corinthians 14:8; <sup><529></sup>Hebrews 12:19; <sup><410></sup>Revelation 1:10; 4:1; viii, 2,6,13; 9:14; **en sal piggi Qeou**, a trumpet which sounds at God’s command (Winer’s Grammar, sec. 36, 3 b.), <sup><546></sup>1 Thessalonians 4:16; **en th escath sal piggi**, the trumpet which will sound at the last day, <sup><452></sup>1 Corinthians 15:52 (4 (2) Esdr. 6:23; see commentaries on 1 Thessalonians as above). (From Homer down; the Septuagint for **rpw** and **hrxjD**)\*

**{4537} sal pizw**; future **sal pisw** (for the earlier **sal pigxw**, see Lob. ad. Phryn., p. 191; the Septuagint also **sal piw**, as Numbers 10:(3),5,8,10); 1 aorist **esal pisa** (also in the Septuagint; Aelian v. h. 1, 26 and other later writings (cf. Veitch, under the word), for the earlier **esal pigxa**, Xenophon, anab. 1, 2, 17) (cf. Winer’s Grammar, 89 (85); Buttmann, 37 (32); WH’s Appendix, p. 170); from Homer down; the Septuagint chiefly for **[qæ]** also for **rXj**; “to sound a trumpet” (A. V. (mostly) “sound”): <sup><486></sup>Revelation 8:6-10,12f; 9:1,13; 10:7; 11:15; **sal pisei** (strictly namely, **osal pisthv** or **hsal pigx**), like our “the trumpet will sound” (cf. Winer’s Grammar, sec. 58, 9b. [b.]; (Buttmann, sec. 129, 16)), <sup><452></sup>1 Corinthians 15:52; **sal pizein emprosqen eautou**, i.e. to take care that what we do comes to everybody’s ears, make a great noise about it (cf. our do a thing ‘with a flourish of trumpets’), <sup><402></sup>Matthew 6:2 (Cicero, ad div. 16, 21 *quod polliceris, te buccinatorum fore nostrae existimationis*; Achilles Tatius 8, 10 **auth ouc upo sal piggi monon, al la kai khruki moiceuetai**).\*

**{4538} sal pisthv** (a later form, used by Theophrastus, char. 25; Polybius 1, 45, 13; Dionysius Halicarnassus 4, 18 (others), for the earlier and better **sal pigkthv**, Thucydides 6, 69; Xenophon, an. 4, 3, 29; Josephus, b. j. 3, 6, 2; and **sal pikthv**, Demosthenes, p. 284, 26; Appendix, hisp. 6, 93; and in the best manuscripts of Xenophon, Diodorus, Plutarch, others; (cf. Rutherford, New Phryn., p. 279); from **sal pizw** (which see)), **sal pistou, oj** “a trumpeter”: <sup><482></sup>Revelation 18:22.\*

**{4539} Sal wmh** (Hebrew ‘peaceful’), **Sal wmhv, hJ** “Salome,” the wife of Zebedee, and the mother of the apostles James the elder and John: <sup><1150></sup>Mark 15:40; 16:1.\*

**{4672} Sal wmwv**, see **Sol omwv**.

**{4540} Samareia** (on the accent cf. Chandler sec. 104; Buttmann, 17 (15); **Samaria** T WH (see Tdf. Proleg., p. 87; cf. Iota); on the forms see Abbot in B. D. American edition, under the word), **Samareiav** (cf. Buttmann, as above), **hJ** (cf. Winer’s Grammar, sec. 18, 5{a}) (Hebrew **šmry**, Chaldean **šmry**; pronoun Scha-me-ra-in, Assy. Samirina) (on the derivation, see B. D., under the word), “Samaria”;

**1.** the name of a city built by Omri king of Israel (<sup><1163></sup>1 Kings 16:24), on a mountain of the same name (**šmry** <sup><1160></sup>Amos 6:1), situated in the tribe of Ephraim; it was the capital of the whole region and the residence of the kings of Israel. After having been besieged three years by Shalmaneser (IV.), king of Assyria, it was taken and doubtless devastated by Sargon, his son and successor, B. C. 722, who deported the ten tribes of Israel and supplied their place with other settlers; <sup><1275></sup>2 Kings 17:5f,24f; 18:9ff. After its restoration, it was utterly destroyed by John Hyrcanus the Jewish prince and high priest (see next word). Long afterward rebuilt once more, it was given by Augustus to Herod (the Great), by whom it was named in honor of Augustus “Sebaste,” *i.e.* “Augusta” (Strabo book 16, p. 760; Josephus, Antiquities 15, 7,3; 8,5). It is now an obscure village bearing the name of “Sebustieh” or “Sebastiyeh” (cf. Bädeler, Palästina, p. 354ff. (English translation, p. 340ff; Murray, Handbook, Part ii., p. 329ff)). It is mentioned, <sup><4185></sup>Acts 8:5 L T WH, **eiv thn pol in thv Samareiav** (genitive of apposition, cf. Winer’s Grammar, sec. 59, 8 a.; (Buttmann, sec. 123, 4)), but according to the better reading, **pol ei ... thv Samareiav**, the genitive is partitive, and does not denote the city but the Samaritan territory; cf. <sup><4189></sup>Acts 8:9.

**2.** “the Samaritan territory, the region of Samaria,” of which the city Samaria was the capital: <sup><1271></sup>Luke 17:11; <sup><4104></sup>John 4:4f,7; <sup><4108></sup>Acts 1:8; 8:1,5 (see above),9; 9:31; 15:3; by metonymy, for the inhabitants of the region, <sup><4184></sup>Acts 8:14. Cf. Winer’s RWB, under the word Samaria; Robinson, Palestine ii. 288ff; Petermann in Herzog 13:359ff; (especially Kautzsch in (Riehm under the word Samaritaner, and) Herzog edition 2, xiii. 340ff, and

references there and in B. D. (especially American edition) under the word Samaria).\*

**{4541} Samareithv (Samareithv** Tdf.; (see Tdf. Proleg., p. 87; WH's Appendix, p. 154; cf. Iota) (**Samareia**), **Samareitou, oJ** "a Samaritan" (Samarites, Curt. 4, 8, 9; Tacitus, ann. 12, 54; Samaritanus, Vulgate ((<sup><1272></sup>2 Kings 17:29 'Samaritae')) and ecclesiastical writings), *i.e.* an inhabitant either of the city or of the province of Samaria. The origin of the Samaritans was as follows: After Shalmaneser (others say Esarhaddon, cf. <sup><502></sup>Ezra 4:2,10; but see Kautzsch in Herzog edition 2, as referred to under the preceding word), king of Assyria, had sent colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim into the land of Samaria which he had devastated and depopulated (see **Samareia**, 1), those Israelites who had remained in their desolated country (cf. 2 Ch. 30:6,10; 34:9) associated and intermarried with these heathen colonists and thus produced a mixed race. When the Jews on their return from exile were preparing to rebuild the temple of Jerusalem, the Samaritans asked to be allowed to bear their part in the common work. On being refused by the Jews, who were unwilling to recognize them as brethren, they not only sent letters to the king of Persia and caused the Jews to be compelled to desist from their undertaking flown to the second year of Darius (Hystaspis) (B. C. 520), but also built a temple for themselves on Mount Gerizim, a place held sacred even from the days of Moses (cf. <sup><872></sup>Deuteronomy 27:12, etc.), and worshipped Jehovah there according to the law of Moses, recognizing only the Pentateuch as sacred. This temple was destroyed B. C. 129 by John Hyrcanus. Deprived of their temple, the Samaritans have nevertheless continued to worship on their sacred mountain quite down to the present time, although their numbers are reduced to some forty or fifty families. Hence, it came to pass that the Samaritans and the Jews entertained inveterate and unappeasable enmity toward each other. Samaritans are mentioned in the following N.T. passages: <sup><1005></sup>Matthew 10:5; <sup><1182></sup>Luke 9:52; 10:33; 17:16; <sup><804></sup>John 4:9 (here T omits; WH brackets the clause), <sup><804></sup>John 4:39f; 8:48; <sup><485></sup>Acts 8:25. In Hebrew the Samaritans are called [**Shm'rimym**], <sup><1272></sup>2 Kings 17:29. Cf. Juynboll, Commentarii in historiam gentis Samaritanae (Lugd. Bat. 1846); Winer's RWB, under the word Samaritaner; Petermann in Herzog xiii., p. 363ff; Schrader in Schenkel v, p. 150ff; (especially Kautzsch in Herzog and Riehm as above).\*



**{4542} Samareitiv (Samareitiv** Tdf.; (see the preceding word)), **Samareitidov, hJ** (feminine of **Samareithv**), “a Samaritan” woman: <sup><400></sup>John 4:9. (The Samaritan territory, Josephus, b. j. (1, 21, 2, etc.); 3, 7, 32; **Samareitiv cwra**, *ibid.* 3, 3, 4.)\*

**{4543} Samoqrakh (Samoqrakh** R<sup>bez elz</sup> G (as here and there in secular authors; see Pape, Eigennamen, under the word); according to some ‘height of Thrace’, according to others ‘Thracian Samos’ (cf. **Samov**); other opinions see in Pape, the passage cited), **Samoqrakhv, hJ** “Samo thrace,” an island of the Aegean Sea, about 38 miles distant from the coast of Thrace where the river Hebrus empties into the sea (Pliny, h. n. 4, 12 (23)) (now Samothraki): <sup><401></sup>Acts 16:11.\*

**{4544} Samov** ((probably ‘height’; cf. Pape, Eigennamen)), **Samou, hJ** “Samos,” an island in that part of the Aegean which is called the Icarian Sea, opposite Ionia and not far from Ephesus; it was the birthplace of Pythagoras; (now Greek Samo, Turkish Susam Adassi): <sup><402></sup>Acts 20:15.\*

**{4545} Samouhl (I a<sup>h</sup>mv]** for **I a<sup>h</sup>ymv]** *i.e.* ‘beard of God’, from **[mæ** and **I aæf.** <sup><403></sup>1 Samuel 1:20, 27 (see B. D. under the word Samuel)), **oJ** (indeclinable); Josephus (Antiquities 5, 10, 3) **Samouhl ov, Samouhl ou**, “Samuel,” the son of Elkanah by his wife Anna (or Hannah), the last of the **myfþv** or judges, a distinguished prophet, and the founder of the prophetic order. He gave the Jews their first kings, Saul and David: <sup><404></sup>Acts 3:24; 13:20; <sup><405></sup>Hebrews 11:32. (1 Samuel 1—25; cf. 1 Samuel 28; Sir. 46:13ff.)\*

**{4546} Samywn (w<sup>o</sup>myvi** from **vmv**, ‘sun-like’, cf. Hebrew <sup>w</sup>oyai from **vya**) (Buttmann, 15 (14)), **oJ** “Samson” (Vulgate Samson), one of the Israelite judges (**myfþv**) famous for his strength and courage, the Hebrew Hercules (cf. BB. DD.; McClintock and Strong’s Cyclopaedia, under the word 2, 4; especially Orelli in Herzog edition 2, under the word Simson) (Judges 13ff): <sup><406></sup>Hebrews 11:32.\*

**{4547} sandal ion, sandal iou, to** (diminutive of **sandal on** (which is probably a Persian word; cf. Vanicek, Fremdwörter, under the word)), “a sandal, a sole made of wood or leather, covering the bottom of the foot and bound on with thongs”: <sup><407></sup>Mark 6:9; <sup><408></sup>Acts 12:8. (Herodotus, Josephus, Diodorus, Aelian, Herodian, others; for **I [œin** <sup><409></sup>Isaiah 20:2;

Judith 10:4; 16:9. (In the Septuagint and Josephus **sandal ion** and **upodhma** are used indiscriminately; cf. <sup><231D></sup>Isaiah 20:2; <sup><1655></sup>Joshua 5:15; Josephus, b. j. 6, 1, 8.) Cf. Winer's RWB, under the word Schuhe; Roskoff in Schenkel 5:255; (Kamphausen in Riehm, p. 1435ff; B. D., under the word Sandal; Edersheim, Jesus the Messiah, i. 621).\*

**{4548} saniv, sanidov, hj** “a board, a plank”: <sup><474></sup>Acts 27:44. (From Homer down; the Septuagint, <sup><2189></sup>Song of Solomon 8:9; <sup><275></sup>Ezekiel 27:5).\*

**{4549} Saoul** (I Wav; ‘asked for’), **oJ** indeclinable (in Josephus, **Saoul ov**), “Saul”;

1. the name of the first king of Israel: <sup><432></sup>Acts 13:21.

2. the Jewish name of the apostle Paul, but occurring only in address (cf. Buttmann, 6): <sup><490></sup>Acts 9:4,17; 22:7,13; 26:14; in the other passages of the Book of Acts the form **Saul ov** (which see) with the Greek terminology is used.\*

**{4550} sprov, sapra, sapon** (**shpw**, 2 aorist passive **saphnai**);

1. “rotten, putrid” ((Hipponax), Hippr., Aristophanes, others).

2. “corrupted by age and no longer fit for use, worn out” (Aristophanes, Dio Chronicles, others); hence, in general, “of poor quality, bad, unfit for use, worthless” (A.V. “corrupt”) (**pan, oJnh thn idian creian pl hroi, sapon legomen**, Chrysostom hom. 4 on 1 Timothy): **dendron, karpov**, opposed to **kal ov**, <sup><177></sup>Matthew 7:17f; 12:33; <sup><168></sup>Luke 6:43; fishes, <sup><138></sup>Matthew 13:48 (here A.V. “bad”); tropically, **logov**, <sup><109></sup>Ephesians 4:29 (cf. Harless at the passage); **dogma**, Epictetus 3, 22, 61. Cf. Lob. ad Phryn., p. 377f.\*

**{4551} Sapfeirh**, dative **Sapfeirh** (R G T WH), **Sapfeira** (L Tr; cf. (WH's Appendix, p. 156); Buttmann, 11; (Winer's Grammar, 62 (61))), **hj** (either Aram. **aryps**, *i.e.* ‘beautiful’; Peshitto ...; or from **sapfeirov**, which see), “Sapphira,” the name of a woman: <sup><411></sup>Acts 5:1.\*

**{4552} sapfeirov, sapfeirou, hj** Hebrew **rypäsæ** “sapphire,” a precious stone (perhaps our “lapis lazuli,” cf. B. D., under the word Sapphire; Riehm, HWB, under the word Edelsteine, 14): <sup><619></sup>Revelation 21:19. (Theophrastus, Dioscorides (100 A. D.?), others; the Septuagint).\*

**{4553} sarganh** ((properly, ‘braided-work’, from the root, tark; Fick, Part iii., p. 598; Vanicek, p. 297)), **sarganhv, hj**

1. “a braided rope, a band” (Aeschylus suppl. 788).

2. “a basket, a basket made of ropes, a hamper” (cf. B. D., under the word Basket): <sup><4713></sup>2 Corinthians 11:33; (Timocles, in Athen. 8, p. 339 e.; 9, p. 407 e.; (others)).\*

**{4554} Sardeiv**, dative **Sardesin, aj** (from Aeschylus, Herodotus down), “Sardis” (or Sardes), the capital of Lydia, a luxurious city; now an obscure village, Sart, with extensive ruins: <sup><6011></sup>Revelation 1:11; 3:1,4. (Cf. McClintock and Strong’s Cyclopaedia, under the word.)\*

**{4555} sardinov, sardinou, oj** <sup><6008></sup>Revelation 4:3 Rec., equivalent to **sardion**, which see\*

**{4556} sardion, sardiou, to** (neuter of **sardiov**, see below), “sard, sardius,” a precious stone, of which there are two kinds, concerning which Theophrastus, de lapid. 16, 5, sec. 30, Schneid. edition says, **tou gar sardiou to men diafanev eruqroteron de kaleitai qh l u, to de diafanev men mel anteron de kai arsen**, the former of which is called carnelian (because flesh-colored; Hebrew **judaq**, the Septuagint **sardion**, <sup><1287></sup>Exodus 28:17; 36:17 (<sup><1290></sup>Exodus 39:10); <sup><3813></sup>Ezekiel 28:13;

**ajmatoenta sardia**, the Orphica, de lapid. 16, 5), the latter “sard”: <sup><6018></sup>Revelation 4:3 (Rec. **sardinw**); <sup><6211></sup>Revelation 21:20 G L T Tr WH. Hence, the adjective **sardiov, sardia, sardion** (from **Sardeiv**, cf. Pliny, h. n. 37, 7) “sardine” namely, **liqov** (the full phrase occurs <sup><1288></sup>Exodus 35:8 (variant)): <sup><6211></sup>Revelation 21:20 Rec. (B. D., see under the words, Sardine, Sardius.)\*

**{4557} sardionux**, equivalent to **sardonux** (which see): <sup><6211></sup>Revelation 21:20 Lachmann\*

**{4557} sardonux** (Lachmann **sardionux**), **sardonucov, oj** (**sardion** and **onux**), “sardonyx,” a precious stone marked by the red colors of the carnelian (sard) and the white of the onyx (B. D. under the word; Riehm, HWB, under the word Edelsteine 12): <sup><6211></sup>Revelation 21:20. (Josephus, Plutarch, Ptolemy, others; (<sup><1022></sup>Genesis 2:12 Aquila (Montf.)).)\*

**{4558} Sarepta** (Tr marginal reading **Sarefqa**; Tdf. in O.T. **Sarepta**), (**træk**; from **āræ** to smelt; hence, perhaps ‘smelting-house’), **Sareptwn** (yet cf. Buttmann, 15 (14); but declined in Obad.), **ta**; “Sarepta” (so A.V.; better with O.T. “Zarephath”) a Phoenician town between Tyre and Sidon, but nearer Sidon (now Surafend; cf. B. D., under the word Zarephath), (**1170** 1 Kings 17:9; **3000** Obadiah 1:20; in Josephus, Antiquities 8, 13, 2 **Sarefqa**): **thv Sidwniav**, in the land of Sidon, (**1005** Luke 4:26. Cf. Robinson, Palestine 2:474ff; (B. D. as above).\*

**{4559} sarkikov, sarkikh, sarkikon (sarx)**, “fleshly, carnal” (Vulgate *carnalis*);

1. “having the nature of flesh,” *i.e.* under the control of the animal appetites (see **sarx**, 3), (**5714** Romans 7:14 Rec. (see **sarkinov**, 3); governed by mere human nature (see **sarx**, 4) not by the Spirit of God, (**400** 1 Corinthians 3:1,3, also 4 R G; having its seat in the animal nature or roused by the animal nature, **aj sarkikai epikumiai**, (**1011** 1 Peter 2:11; equivalent to “human”: with the included idea of weakness, **opla**, (**7004** 2 Corinthians 10:4; with the included idea of depravity, **sarkika sofia** (*i.e.* **panourgia**, (**5002** 2 Corinthians 4:2), (**1012** 2 Corinthians 1:12. ((Anthol. Pal. 1, 107; cf. **apecou twn sarkikwn kai swmatikwn epikumwn**, ‘Teaching’ etc. 1, 4). Cf. Trench, Synonyms, sec. lxxi.)

2. “pertaining to the flesh, *i.e.* to the body” (see **sarx**, 2): relating to birth, lineage, etc., **entol h**, (**5716** Hebrews 7:16 Rec.; **ta sarkika**, things needed for the sustenance of the body, (**5527** Romans 15:27; (**4001** 1 Corinthians 9:11, (Aristotle, h. anim. 10, 2, p. 635a, 11; Plutarch, de placit. philos. 5, 3, 7; once in the Septuagint, (**4308** 2 Chronicles 32:8 Complutensian LXX).\*

**{4560} sarkinov, sarkin, sarkinon (sarx)** (Aristophanes, Plato, Aristotle, others), “fleshy,” Latin *carneus*, *i.e.*

1. “consisting of flesh, composed of flesh” (for proparoxytones ending in **inov** generally denote the material of which a thing is made, cf. Fritzsche, Ep. ad Romans, ii., p. 46f; (Donaldson, New Crat. sec. 258)); Vulgate *carnalis*: opposed to **liqinov**, (**4002** 2 Corinthians 3:3 (**sarkinov icquv**, opposed to a fish of gold which has been dreamed of, Theocritus, id. 21, 66; the word is also found in Plato, Aristotle, Theophrastus, Plutarch; the Septuagint, others).

2. “pertaining to the body” (as earthly and perishable material, opposed to **zwh akatal utov**): <sup><8716></sup>Hebrews 7:16 G L T Tr WH (see **sarkikov**, 2).

3. it is used where **sarkikov** might have been expected: viz. by G L T Tr WH in <sup><8714></sup>Romans 7:14 and <sup><4101></sup>1 Corinthians 3:1; in these passages, unless we decide that Paul used **sarkikov** and **sarkinov** indiscriminately, we must suppose that **sarkinov** expresses the idea of **sarkikov** with an emphasis: “wholly given up to the flesh, rooted in the flesh as it were”. Cf. Winer’s Grammar, sec. 16, 3 [g.]; Fritzsche as above; Reiche, Critical Commentary on the N.T., i., p. 138ff; Holsten, Zum Evang. des Paulus u. Petrus, p. 397ff. (Rostock, 1887); (Trench, Synonyms, sec. lxxii).\*

{4561} **sarx, sarkov, hJ**(Aeolic, **surx**; hence, it seems to be derived from **surw**, akin to **sairw**, ‘to draw,’ ‘to draw off,’ and to signify “what can be stripped off” from the bones (Etymologicum Magnum 708, 34; “sed quis subsignabit” (Lob. Paralip., p. 111))), from Homer down, Hebrew **rcB**;

1. properly, “flesh” (the soft substance of the living body, which covers the bones and is permeated with blood) of both men and beasts: <sup><6157></sup>1 Corinthians 15:39; plural — cf. the flesh of many beings, <sup><6608></sup>Revelation 19:18,21; of the parts of the flesh of one, <sup><2249></sup>Luke 24:39 Tdf.; <sup><6176></sup>Revelation 17:16; accordingly, it is distinguished both from blood, **sarx kai aJma** (on which expression see below, 2 a.; 3 bis; 4 at the end (cf. Winer’s Grammar, 19)), and from bones, **pneuma sarka kai ostea ouk ecei**, <sup><2249></sup>Luke 24:39 (**ou gar eti sarkav te kai ostea inecousin**, Homer, Odyssey 11,219). **fagein tav sarkav tinov**: properly, <sup><6176></sup>Revelation 17:16; 19:18 (<sup><1372></sup>Leviticus 26:29; **katesqiein**, <sup><1296></sup>2 Kings 9:36, and often in the Septuagint; in classical Greek frequently **bibrwskein sarkav**; **sarkwn edwdh**, Plutarch, septem sap. couviv. c. 16); tropically, “to torture one with eternal penal torments,” <sup><3188></sup>James 5:3, cf. <sup><3188></sup>Micah 3:3; <sup><1942></sup>Psalms 26:2 (<sup><1972></sup>Psalms 27:2); **fagein** and **trwgein thn sarka tou uJou tou anqrwpou**, in figurative discourse, “to appropriate to oneself the saving results of the violent death endured by Christ,” <sup><4162></sup>John 6:52-56; **apercesqai** or **poreuesqai opisw sarkov**, “to follow after the flesh,” is used of those who are on the search for persons with whom they can gratify their lust (see **opisw**, 2 a.), <sup><6007></sup>Jude 1:7; <sup><6120></sup>2 Peter 2:10; **to swma thv sarkov**, the body compacted of flesh (cf. Winer’s Grammar, 188 (177)), <sup><1022></sup>Colossians 1:22. Since the flesh is the visible part of the body, **sarx** is

2. equivalent to “the body,” not designating it, however, as a skilful combination of related parts (‘an organism,’ which is denoted by the word **swma**), but signifying the material or substance of the living body (cf. Aeschylus, Septuagint 622 **geronta ton noun sarka d’ hūwsan ferei**); a. universally, <sup><416></sup>John 6:63 (see **pneuma**, 2, p. 520a middle); <sup><412></sup>Acts 2:26, 30 Rec.; <sup><417></sup>2 Corinthians 12:7; <sup><404></sup>Galatians 4:14; <sup><412></sup>Ephesians 5:29; <sup><810></sup>Hebrews 9:10,13; (<sup><412></sup>1 Peter 3:21); <sup><408></sup>Jude 1:8; **mia sarx**, “one body,” of husband and wife, <sup><408></sup>Mark 10:8; so **eiv sarka mian** (from <sup><402></sup>Genesis 2:24), <sup><405></sup>Matthew 19:5; <sup><408></sup>Mark 10:8; <sup><416></sup>1 Corinthians 6:16; <sup><415></sup>Ephesians 5:31; opposed to **yuch**, <sup><423></sup>Acts 2:31 (**edwken ... Ihsoun Criston ... thn sarka uper thv sarkov hōwn kai thn yuchn uper tw n yucwn hōwn**, Clement of Rome, 1 Corinthians 49, 6 (cf. Irenaeus 5, 1, 1; but G L T Tr WH drop **hJyuch autou** in Acts, the passage cited)); opposed to **penuma** (the human), <sup><415></sup>1 Corinthians 5:5; <sup><402></sup>2 Corinthians 7:1; <sup><511></sup>Colossians 2:5; <sup><418></sup>1 Peter 3:18; 4:6; **sarx kai aīma**, equivalent to **yucikon swma**, <sup><415></sup>1 Corinthians 15:50, cf. <sup><414></sup>1 Corinthians 15:44; **hJperitomh en sarki**, <sup><412></sup>Romans 2:28; <sup><421></sup>Ephesians 2:11; **to proswon mou en sarki** (A.V. “my face in the flesh”), my bodily countenance, <sup><511></sup>Colossians 2:1; **asqeneia sarkov**, of disease, <sup><403></sup>Galatians 4:13; **en th qnhth sarki hōwn**, <sup><401></sup>2 Corinthians 4:11 (cf. **en tw swmati hōwn**, <sup><401></sup>2 Corinthians 4:10); **en th sarki autou**, by giving up his body to death, <sup><404></sup>Ephesians 2:14 (15); also **dia thv sarkov autou**, <sup><810></sup>Hebrews 10:20, cf. <sup><415></sup>John 6:51 (**proferein thn sarka mou**, “to offer in sacrifice my flesh” — Christ is speaking, the Epistle of Barnabas 7, 5; **thn sarka paradounai eiv katafqoran**, *ibid.* 5,1). life on earth, which is passed in the body (flesh), is designated by the following phrases: **en sarki einai**, <sup><415></sup>Romans 7:5 (where Paul uses this expression with designed ambiguity in order to involve also the ethical sense, ‘to be in the power of the flesh,’ to be prompted and governed by the flesh; see 4 below); **zhn en sarki**, <sup><401></sup>Galatians 2:20; <sup><512></sup>Philippians 1:22; **epimenein en sarki**, <sup><404></sup>Philippians 1:24; **oJn sarki cronov**, <sup><402></sup>1 Peter 4:2; **aJ hōterai thv sarkov autou**, of Christ’s life on earth, <sup><810></sup>Hebrews 5:7. **en sarki** or **en th sarki**, in things pertaining to the flesh (body), such as circumcision, descent, etc.: <sup><412></sup>Galatians 6:12f; **pepoiqenai**, <sup><511></sup>Philippians 3:3f; **ecein pepoiqhsin**, <sup><514></sup>Philippians 3:4. b. used of natural or physical origin, generation, relationship: **oJ suggeneiv kata sarka**, <sup><415></sup>Romans 9:3 (cf. Winer’s Grammar, sec. 20, 2 a.); **tekna thv sarkov**, children by bird, natural posterity, <sup><415></sup>Romans 9:8; **adel fon en**

**sarki kai en kuriw**, a natural brother (as it were) and a Christian brother, <sup><5016></sup>Philemon 1:16; **oj thv sarkov hōwn paterev**, our natural fathers (opposed to God **o.jpathr twn pneumatwn**, see **pathr**, 1 a. and 3 b.), <sup><3829></sup>Hebrews 12:9; **ta eqnh en sarki**, Gentiles by birth, <sup><4021></sup>Ephesians 2:11; **israhl kata sarka**, <sup><4508></sup>1 Corinthians 10:18 (the opposite term **Israhl tou Qeou**, of Christians, is found in <sup><4016></sup>Galatians 6:16); **to kata sarka**, as respects the flesh *i.e.* human origin, <sup><4505></sup>Romans 9:5 ((Clement of Rome, 1 Corinthians 32, 2; Irenaeus haer. 4, 4, 1 and fragment 17 ed; Stieren, p. 836)); **genomenou ek spermatov Daid kata sarka**, <sup><4503></sup>Romans 1:3; **o.jkata sarka gennhqeiv**, born by natural generation (opposed to **gennhqeiv ... ton kata pneuma**, *i.e.* by the supernatural power of God, operating in the promise), <sup><4023></sup>Galatians 4:29,23; **to gegennhmenoi ek thv sarkov sarx estin**, that which has been born of the natural man is a natural man (opposed to one who has been born again by the power of the Holy Spirit), <sup><4016></sup>John 3:6; **h.jsarx mou**, those with whom I share my natural origin, my fellow-countrymen, <sup><4514></sup>Romans 11:14 (**idou osta sou kai sarkev sou**, <sup><1071></sup>2 Samuel 5:1; add, 19:13; <sup><1072></sup>Genesis 37:27; <sup><1092></sup>Judges 9:2); **einai ek thv sarkov kai ek twn ostewn tinov**, which in its proper use signifies to be ‘formed out of one’s flesh and bones’ (<sup><1023></sup>Genesis 2:23; to be related to one by birth, <sup><1094></sup>Genesis 29:14), is transferred metaphorically, to the church, which spiritually derives its origin from Christ and is united to him, just as Eve drew her origin from her husband Adam, <sup><4030></sup>Ephesians 5:30 (RG Tr marginal reading brackets). c. the sensuous nature of man, ‘the animal nature’: without any suggestion of depravity, **to qel hma thv sarkov**, of sexual desire, <sup><4013></sup>John 1:13; “the animal nature with cravings which incite to sin”: <sup><1034></sup>Matthew 26:41; <sup><1143></sup>Mark 14:38; <sup><4373></sup>Romans 7:18 (for which **ta mel h** is used in <sup><4022></sup>Romans 7:22f); 13:14; <sup><4023></sup>Jude 1:23; opposed to **o.jhouv**, <sup><4025></sup>Romans 7:25; **h.jepiqumia thv sarkov**, <sup><4126></sup>1 John 2:16 (with its manifestation, **h.jepiqumia twn ofqal mwn**; (others regard this last as a new specification; cf. Westcott at the passage)); plural <sup><4028></sup>2 Peter 2:18 (**ta thv sarkov paqh**, 4 Macc. 7:18; **to mh dedoul wsqai sarki kai toiv paqesi tauthv diagein, uf’ wj kataspwmenov o.jhouv thv qnhtv anapimplatai fluariav, eudaimon ti kai makarion**, Plur. consol. ad Apoll. c. 13; **thv sarkov hdonh**, opposed to **yuch**, Plutarch, de virt. et vit. c. 3; add, Philo de gigant. sec. 7; Diogenes Laërtius 10, 145; *animo cum hac carne grave certamen est*, Seneca, consol. ad Marc. 21; *animus liber habitat; nunquam me cato ista compellet ad metum*, Seneca, epistles



65 (7, 3, 22); *non est summa felicitatis nostrae in carne ponenda*, *ibid.* 74 (9, 3, 16)). “the physical nature of man as subject to suffering”: **pagein sarki**, <sup><4101></sup>1 Peter 4:1; **en th sarki mou**, in that my flesh suffers afflictions, <sup><5102></sup>Colossians 1:24 (where cf. Meyer and DeWette (and Lightfoot)); **ql iyin ecein th sarki**, <sup><4028></sup>1 Corinthians 7:28.

3. “a living creature” (because possessed of a body of flesh), whether man or beast: **pasa sarx** (in imitation of the Hebrew **ל כרצב**; (Winer’s Grammar, 33)), “every living creature,” <sup><4024></sup>1 Peter 1:24; with **ou** preceding (qualifying the verb (Winer’s Grammar, sec. 26, 1; Buttman, 121 (106))), “no living creature,” <sup><4102></sup>Matthew 24:22; <sup><4133></sup>Mark 13:20; specifically, “a man” (**anqrwpov** for **rcB**; <sup><0063></sup>Genesis 6:13), generally with a suggestion of weakness, frailty, mortality: *Sir.* 28:5; **en tw Qew hl pisa, ou fobhqhsomai ti poihsai moi sarx**, <sup><4975></sup>Psalms 55:5 (<sup><4976></sup>Psalms 56:5); cf. <sup><4175></sup>Jeremiah 17:5; **emhsqh, oji sarx eisin**, <sup><4978></sup>Psalms 77:39 (<sup><4983></sup>Psalms 78:39); **sarx kai aima**, <sup><4162></sup>Ephesians 6:12; **genea sarkov kai aimatov, hmen tel euta, eiera de gennatai**, *Sir.* 14:18; **oj ogov sarx egeneto**, entered into participation in human nature, <sup><4014></sup>John 1:14 (the apostle used **sarx**, not **anqrwpov**, apparently in order to indicate that he who possessed supreme majesty did not shrink from union with extreme weakness); **euriskein ti kata sarka**, to attain to anything after the manner of a (weak) man, *i.e.* by the use of merely human powers, <sup><4041></sup>Romans 4:1 (for substance equivalent to **ex ergwn** in <sup><4042></sup>Romans 4:2); Hebraistically (see above), **pasa sarx**, “all men,” <sup><4086></sup>Luke 3:6; <sup><4172></sup>John 17:2 (Winer’s Grammar, sec. 30, 1 a.); <sup><4127></sup>Acts 2:17; *Sir.* 45:4; with **ou** or **mh** preceding (qualifying the verb (Winer’s Grammar, and Buttman, as referred to above)), “no man, no mortal,” <sup><4133></sup>Romans 3:20; <sup><4129></sup>1 Corinthians 1:29; <sup><4016></sup>Galatians 2:16. “man as he appears, such as he presents himself to view, man’s external appearance and condition”: **kata sarka krinein**, <sup><4085></sup>John 8:15 (cf. Winer’s Grammar, 583 (542)) (equivalent to **krinein kat’ oyin**, <sup><4024></sup>John 7:24); **ginwskein** or **eidenai tina kata sarka**, <sup><4166></sup>2 Corinthians 5:16; **oj kata sarka kuriou** (see **kata**, II. 3 b.), <sup><4165></sup>Ephesians 6:5; <sup><5102></sup>Colossians 3:22. universally, “human nature, the soul included”: **en omoiwmati sarkov ahartiav**, in a visible form, like human nature which is subject to sin, <sup><4183></sup>Romans 8:3 (cf. **omoiwma**, b.); **en sarki ercesqai**, to appear clothed in human nature, <sup><4042></sup>1 John 4:2 and *Rec.* in 3; <sup><4007></sup>2 John 1:7 (the Epistle of Barnabas 5, 10); **fanerousqai**, <sup><4186></sup>1 Timothy 3:16 (the Epistle of Barnabas 5, 6; 6, 7; 12, 10); **kekoinwnhenai aimatov kai sarkov**, <sup><4024></sup>Hebrews 2:14.

**4. sarx**, when either expressly or tacitly opposed to **to pneuma (tou Qeou)**, has an ethical sense and denotes “mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God”; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice (“Thou must not understand ‘flesh’, therefore, as though that only were ‘flesh’ which is connected with unchastity, but St. Paul uses ‘flesh’ of the whole man, body and soul, reason and all his faculties included, because all that is in him longs and strives after the flesh” (Luther, Preface to the Epistle to the Romans); “note that ‘flesh’ signifies the entire nature of man, sense and reason, without the Holy Spirit” (Melanchthon, Loci, edition of 1535, in Corpus Reform. xxi., p. 277). This definition is strikingly supported by these two utterances of Paul: **oudemian eschken anesin h.sarx hōwn**, <sup><4005></sup>2 Corinthians 7:5; **ouk eschka anesin tw pneumatī mou**, <sup><4013></sup>2 Corinthians 2:13); <sup><4003></sup>Romans 8:3; <sup><4013></sup>Galatians 5:13,19; opposed to **to pneuma (tou Qeou)**, <sup><4003></sup>Romans 8:6f,12f; <sup><4013></sup>Galatians 5:16f; 6:8; <sup><4013></sup>Colossians 2:13 (on which see **akrobustia**, c.); <sup><4013></sup>Colossians 2:23 (see **pl hsmönh**); **epiqumia sarkov**, <sup><4013></sup>Galatians 5:16; **aj epiqumiai** and **ta qel hmata thv sarkov**, <sup><4003></sup>Ephesians 2:3; **o.houv thv sarkov**, <sup><4013></sup>Colossians 2:18; **swma thv sarkov**, a body given up to the control of the flesh, *i.e.* a body whose members our nature, estranged from God, used as its instruments (cf. <sup><4003></sup>Romans 6:19), <sup><4013></sup>Colossians 2:11 G L T Tr WH; **ta thv sarkov** (opposed to **ta tou pneumatov**), the things which please the flesh, which the flesh craves, <sup><4003></sup>Romans 8:5; **sarki epiteloumai**, to make for oneself an end (see **epitel ew**, 1 tim) by devoting oneself to the flesh, *i.e.* by gradually losing the Holy Spirit and giving oneself up to the control of the flesh, <sup><4003></sup>Galatians 3:3; **stauroun thn sarka autou** (see **staurow**, 3 b.), <sup><4013></sup>Galatians 5:24; **en sarki einai** (opposed to **en pneumatī**, namely, **to pneuma**), to be in the power of the flesh, under the control of the flesh, <sup><4003></sup>Romans 8:8f, cf. <sup><4003></sup>Romans 7:5 (see 2 above); **oj kata sarka ontev**, who exhibit the nature of the flesh, equivalent to **oj sarkikoi** (opposed to **oj kata pneuma ontev**), <sup><4003></sup>Romans 8:5; **kata sarka peripatein**, to live according to the standard of the flesh, to comply in conduct with the impulse of the flesh, <sup><4003></sup>Romans 8:1 Rec.; <sup><4013></sup>2 Corinthians 10:2; opposed to **kata pneuma**, <sup><4003></sup>Romans 8:4; **boul euesqai**, <sup><4017></sup>2 Corinthians 1:17; **kaucasqai**, <sup><4013></sup>2 Corinthians 11:18 where cf. Meyer; (opposed to **kata pneuma**) **zhn**, <sup><4013></sup>Romans 8:12f (**en sarki tugcanousin, al l’ ou kata sarka zwsin**, of Christians,

Ep. ad Diogn. 5, 8); **en sarki peripatountev ou kata sarka strateuomeqa**, although the nature in which we live is earthly and therefore weak, yet we do not carry on our warfare according its law, <sup><470B></sup>2 Corinthians 10:3 (**ou kata sarka grafein, al l a kata gnwmhn Oeou**, Ignatius ad Romans 8, 3); with the suggestion of weakness as respects knowledge: **sarx kai ajma**, a man liable to err, fallible man: <sup><0167></sup>Matthew 16:17; <sup><8116></sup>Galatians 1:16; **hjasgeneia thv sarkov**, <sup><8169></sup>Romans 6:19; **sofoi kata sarka**, <sup><4025></sup>1 Corinthians 1:26. Cf. Tholuck, Ueber **sarx** als Quelle der Sünde, in the Theol. Studien und Kritiken for 1855, p. 477ff; C. Holsten, Die Bedeut. des Wortes **sarx** im Lehrbegriffe des Paulus, 4to, Rostock 1855 (reprinted in his Zum Evang. des Paul. u. Petr., p. 365ff. (Rostock, 1867)); see also (with especially reference to Holsten) Lüdemann, Die Anthropologie des Apost. Paul. (Kiel, 1872)); Ritschl, Entstehung der altkathol. Kirche, edition 2, p. 66ff; Baur in the Theol. Jahrb. for 1857, p. 96ff, and in his Biblical Theol. des N.T., p. 142ff, etc.; Wieseler, Br. an die Galater, pp. 443ff, 448ff (cf. Riddle in Schaff's Lange's Commentary on Romans, p. 235f) Weiss, Biblical Theol. des N.T. (3rd edition) sec. 68, p. 243ff, sec. 100, p. 414f; Rich. Schmidt, Paulin. Christologie, p. 8ff; Eklund, **sarx** vocabulum quid ap. Paulum apost. significet (Lund, 1872); Pfeleiderer, Paulinismus, p. 47ff. (English translation, vol. i., p. 47ff); Wendt, Die Begriffe Fleisch u. Geist im Biblical Sprachgebr. (Gotha, 1878); (Cremer in Herzog edition 2 under the word Fleisch, but especially in his Biblical-theol. Wörterbuch, 3te (or 4te) Aufl., under the word; Laidlaw, The Bible Doctr. of Man (Edinb. 1879), pp. 74ff, 373f; Philippi, Glaubensl. edition 2, vol. iii., pp. 231-250; especially Dickson, St. Paul's use of the terms Flesh and Spirit (Glasgow, 1883)); and the references in Meyer on <sup><600></sup>Romans 4:1 (6te Aufl.).\*

{4562} **Sarouc** (Rec.), more correctly (G L T Tr WH) **Serouc** (g|w|r|v] equivalent to **gyrc**; 'vine-shoot'), **oj** "Serug" (so R.V.; but A.V. in the N.T. Saruch), the name of a man (<sup><0112></sup>Genesis 11:20f etc.): <sup><0185></sup>Luke 3:35.\*

{4563} **sarow** (for the earlier **sairw**, cf. Lob. ad Phryn., p. 83 (Winer's Grammar, 24, 91 (87))), **sarw**; perfect passive participle **sesarwmenov**; (**saron** a broom); "to sweep, clean by sweeping": **ti**, <sup><0158></sup>Luke 15:8; passive, <sup><0124></sup>Matthew 12:44; <sup><0125></sup>Luke 11:25. (Artemidorus Daldianus, oneir. 2, 33; (Apoll. Dysk., p. 253, 7); Geoponica.)\*

{4564} **Sarra, Sarrav, hJ(hrc;** ‘princess’, <sup><0175></sup>Genesis 17:15), “Sarah,” wife of Abraham: <sup><0419></sup>Romans 4:19; 9:9; <sup><0811></sup>Hebrews 11:11; <sup><0816></sup>1 Peter 3:6.\*

{4565} **Sarwn, Sarwnov** (so Tdf.; but L WH accusative **Sarwna**, Tr **Sarwna**; cf. Buttman, 16 (14)), **oJ**(Hebrew <sup>ˆwθv</sup>;for <sup>ˆwθvy</sup>]from <sup>rvæ</sup> ‘to be straight’; (in Hebrew always with the article <sup>ˆwθvhæt</sup>the level’)), “Sharon” (so R.V.; but A.V. “Saron”), a level region extending from Caesarea of Palestine (Strato’s Tower) as far as Joppa (about 30 miles); it abounded in pasturage and was famous for its fertility (<sup><230></sup>Isaiah 33:9; 65:10; <sup><373></sup>1 Chronicles 27:29): <sup><408></sup>Acts 9:35. (Cf. B. D., under the word Sharon; Robinson, Phys. Geogr. etc., p. 126.)\*

{4566} **satan** indeclinable (<sup><4127></sup>2 Corinthians 12:7 R G (Tdf. in <sup><1114></sup>1 Kings 11:14 accents **satan** (Lagarde leaves it unaccented))), **oJ**and **oJ satanav** (*i.e.* with the article (except in <sup><023></sup>Mark 3:23; <sup><0218></sup>Luke 22:3)), **satana** (cf. Buttman, 20 (18); Winer’s Grammar, sec. 8, 1) ((Aram. <sup>anfs</sup>; stative emphatic of <sup>ˆfs</sup>); Hebrew <sup>ˆfc</sup>), “adversary” (one who opposes another in purpose or act); the appellation is given to:

1. the prince of evil spirits, the inveterate adversary of God and of Christ (see **diabol ov**, and in **ponhrov**, 2b.): Mark 3:(23),26; 4:15; <sup><008></sup>Luke 10:18; 11:18; <sup><616></sup>1 Corinthians 5:5; <sup><4114></sup>2 Corinthians 11:14; <sup><528></sup>1 Thessalonians 2:18; <sup><501></sup>1 Timothy 1:20; <sup><619></sup>Revelation 2:9,13,24; 3:9; he incites to apostasy from God and to sin, <sup><040></sup>Matthew 4:10; <sup><0113></sup>Mark 1:13; <sup><048></sup>Luke 4:8 R L in brackets; <sup><023></sup>Luke 22:31; <sup><418></sup>Acts 5:3; <sup><005></sup>1 Corinthians 7:5; <sup><401></sup>2 Corinthians 2:11 (10); <sup><515></sup>1 Timothy 5:15; circumventing men by stratagems, <sup><4114></sup>2 Corinthians 11:14; <sup><509></sup>2 Thessalonians 2:9; the worshippers of idols are said to be under his control, <sup><048></sup>Acts 26:18; <sup><619></sup>Revelation 12:9; he is said both himself **eisercesqai eiv tina**, in order to act through him, <sup><0218></sup>Luke 22:3; <sup><617></sup>John 13:27; and by his demons to take possession of the bodies of men and to afflict them with diseases, <sup><0316></sup>Luke 13:16, cf. <sup><026></sup>Matthew 12:26; <sup><4127></sup>2 Corinthians 12:7; by God’s assistance he is overcome, <sup><610></sup>Romans 16:20; on Christ’s return from heaven he will be bound with chains for a thousand years, but when the thousand years are finished he will walk the earth in yet greater power, <sup><619></sup>Revelation 20:2,7, but shortly after will be given over to eternal punishment, <sup><610></sup>Revelation 20:10.

2. “a Satan-like man”: <sup><0163></sup>Matthew 16:23; <sup><0183></sup>Mark 8:33. (Cf. Delitzsch in Riehm, under the word; Schenkel in his BL, under the word; Hamburger, Real-Encycl. i., 897f; Edersheim, Jesus the Messiah, Appendix xiii. sec. ii.; and BB. DD., under the word.)\*

**{4568} saton** (Hebrew **has**] Chaldean **atak**; Syriac ...), **satou, to**, a kind of dry measure, “a modius and a half” (equivalent to about “a peck and a half” (cf. **modiov**)) (Josephus, Antiquities 9, 4, 5 **iscuei de to saton modion, kai h̄aisu ital ikon**; cf. <sup><0186></sup>Genesis 18:6 (see Aquila and Symmachus); <sup><0769></sup>Judges 6:19): <sup><0133></sup>Matthew 13:33; <sup><0121></sup>Luke 13:21, (in both examples A.V. ‘three measures of meal’ *i.e.* the common quantity for ‘a baking’ (cf. <sup><0186></sup>Genesis 18:6; <sup><0769></sup>Judges 6:19; <sup><012></sup>1 Samuel 1:24)).\*

**{4569} Saul ov, Saul ou, oJ** (see **Saoul**, 2), “Saul,” the Jewish name of the apostle Paul (cf. Woldemar Schmidt in Herzog edition 2 xi., p. 357f; Conybeare and Howson, St. Paul, i. 150ff (American edition); Farrar, St. Paul, chapter 19:at the end; B. D. American edition under the word Names): <sup><0178></sup>Acts 7:58; 8:1,3; 9:1,8,11,19 Rec.,22,24,26 Rec.; 11:25,30; 12:25; 13:1f,7,9.\*

**{4570} sbennumi (zbennumi,** <sup><0569></sup>1 Thessalonians 5:19 Tdf. (cf. Sigma)) and (in classics) **sbennuw**; future **sbesw**; 1 aorist **esbesa**; passive, present **sbennumai**; from Homer down; the Septuagint for **hBK** and **Ē [ Æ** “to extinguish, quench”; a. properly: **ti**, fire or things on fire, <sup><0120></sup>Matthew 12:20; <sup><0166></sup>Ephesians 6:16; <sup><0134></sup>Hebrews 11:34; passive (the Septuagint for **hbK**), “to be quenched, to go out”: <sup><0178></sup>Matthew 25:8; <sup><0194></sup>Mark 9:44,46 (both which vss. T WH omit; Tr brackets), 48. b. metaphorically, “to quench, *i.e.* to suppress, stifle”: **to pneuma**, divine influence, <sup><0569></sup>1 Thessalonians 5:19 (**agaphn**, <sup><0187></sup>Song of Solomon 8:7; **ta paqh**, 4 Macc. 16:4; **col on**, Homer, Iliad 9, 678; **ubrin**, Plato, legg. 8, 835 d.; **ton qumon**, ibid. 10, 888 a.).\*

**{4572} seautou, seauthv, seautou**, a reflexive pronoun of the 2nd person, used only in the genitive, dative, and accusative; in the N.T. only in the masculine; genitive (of) thyself (of) thee: <sup><0183></sup>John 8:13; 18:34 L Tr WH; <sup><0161></sup>Acts 26:1; <sup><0411></sup>2 Timothy 4:11; dative **seautw** (to) thyself (to) thee: <sup><0175></sup>John 17:5; <sup><0163></sup>Acts 16:23; <sup><0115></sup>Romans 2:5; <sup><0416></sup>1 Timothy 4:16; accusative **seauton**, “thyself, thee”: <sup><0106></sup>Matthew 4:6; <sup><0123></sup>Mark 12:31; <sup><0123></sup>Luke 4:23; <sup><0183></sup>John 8:53; <sup><0142></sup>Romans 14:22; <sup><0111></sup>Galatians 6:1; <sup><0417></sup>1

Timothy 4:7; <sup><5125></sup>2 Timothy 2:15; <sup><5118></sup>James 2:8; etc. (Cf. Buttmann, sec. 127, 13.)

**{4573} sebazomai**: (**sebv** reverence, awe);

1. “to fear, be afraid”: Homer, Iliad 6, 167. 417.

2. in later authors equivalent to **sebomai** (Winer’s Grammar, sec. 2, 1 b.), “to honor religiously, to worship”: with 1 aorist passive **esebasqhn** in an active sense, <sup><5125></sup>Romans 1:25 (the Orphica, Argon. 554; ecclesiastical writings).\*

**{4574} sebasma, sebasmatov, to (sebazomai)**, “whatever is religiously honored, an object of worship”: <sup><5114></sup>2 Thessalonians 2:4 (Sap. 14:20); used of temples, altars, statues, etc., <sup><4473></sup>Acts 17:23; of idolatrous images, Bel and the Dragon, 27; Sap. 15:17. (Dionysius Halicarnassus, Antiquities 1, 30).\*

**{4575} Sebastov, sebasth, sebaston (sebazomai)**;

1. “reverend, venerable”.

2. **oSebastov**, Latin *augustus*, the title of the Roman emperors: <sup><4251></sup>Acts 25:21,25 (Strabo, Lucian, Herodian, Dio Cassius, others); adjective **sebastov, sebasth, sebaston**, “Augustan,” *i.e.* taking its name from the emperor; a title of honor which used to be given to certain legions, or cohorts, or battalions, “for valor” (*ala augusta ob virtutem appellata*. Corpus inscriptions Latin vii. n. 340, 341, 344): **speirhv Sebasthv**, “the Augustan (Imperial) cohort,” <sup><4201></sup>Acts 27:1 (**I legewv sebasth**, Ptolemy, 2, 3, 30; 2, 9, 18; 4, 3, 30). The subject is fully treated by Schürer in the Zeitsehr. für wissensch. Theol. for 1875, p. 413ff\*

**{4576} sebw**, and (so everywhere in the Scriptures) **sebomai**; from Homer down; “to revere, to worship”: **tina** (a deity), <sup><1159></sup>Matthew 15:9; <sup><1007></sup>Mark 7:7; <sup><4483></sup>Acts 18:13; 19:27 (Sap. 15:18 etc.; for **arge** <sup><11024></sup>Joshua 4:24; 22:25; <sup><3109></sup>Jonah 1:9). In the Acts, “proselytes of the gate” (see **proshl utov**, 2) are called **sebomenoi ton Qeon** (‘men that worship God’), <sup><4164></sup>Acts 16:14; 18:7 (Josephus, Antiquities 14, 7, 2); and simply **oj sebomenoi** (A.V. “the devout persons”), <sup><41717></sup>Acts 17:17; **sebomenoi proshl utoi** (R.V. “devout proselytes”), <sup><4434></sup>Acts 13:43; **sebomenai gunaikev**, <sup><4135></sup>Acts 13:50; **twv ... sebomenwn EJI hnwn**, (A.V. “the

devout Greeks”), <sup><4170></sup>Acts 17:4; in the Latin church, *metuentes, verecundi, religiosi, timorati*; Vulgate (except <sup><4130></sup>Acts 13:50) *colentes*; cf. Thilo in his Cod. apocr. Nov. Test., p. 521.\*

**{4577} seira, seirav, h(eirw**, to fasten, bind together, (akin to Latin *sero, series, servus*, etc.); cf. Curtius, sec. 518), from Homer down;

a. “a line, a rope”.

b. “a chain”: **seiraiv zofou** (A.V. “to chains of darkness,” *i.e.*) to darkness as if to chains, <sup><6104></sup>2 Peter 2:4 R G (but Tr WH have **seiroiv**, L T **siroiv**, which see in their place); **mia aJusei skotouv pantev edeqhsan**, Sap. 17:17 (18).\*

**{4577} seirov, seirou, oJ** equivalent to **seira**, which see: <sup><6104></sup>2 Peter 2:4 Tr WH. But **seirov**, Latin *sirus*, in secular writings is “a pit, an underground granary” (*e.g.* Demosthenes, p. 100 at the end (where the Schol. **touv qhsaurouv kai ta orugmata en oJv katetiqento ta spermata sirouv ekal oun oJ qrakev kai oJ Libuev**); Diodorus Siculus 19, 44; cf. Suidas under the word **seiroi**; Valesius on Harpocration Lexicon, under the word **Mel inh**. See Field, Otium Norv. Pars iii., at the passage Accordingly R.V. text follows the critical editions (cf. **sirov**) and renders “pits of darkness”).\*

**{4578} seismov, seismou, oJ(seiw)**, “a shaking, a commotions”: **en th qal assh**, “a tempest,” <sup><4184></sup>Matthew 8:24; as often in Greek writings from (Herodotus 4, 28), Sophocles, Aristophanes down, pre-eminently an “earthquake”: <sup><4107></sup>Matthew 24:7; 27:54; 28:2; <sup><4138></sup>Mark 13:8; <sup><4211></sup>Luke 21:11; <sup><4165></sup>Acts 16:26; <sup><4162></sup>Revelation 6:12; 8:5; 11:13,19; 16:15; the Septuagint for **v[ ææ**

**{4579} seiw**; future **seisw** (<sup><3126></sup>Hebrews 12:26 L T Tr WH); passive, present participle **seiomenov**; 1 aorist **eseisqhn**; from Homer down; the Septuagint chiefly for **v[ ææ** “to shake, agitate, cause to tremble”:

<sup><4163></sup>Revelation 6:13; **thn ghen**, <sup><3126></sup>Hebrews 12:26 after Hag. 2:6; **eseisqh hJ gh**, <sup><4175></sup>Matthew 27:51 (<sup><4104></sup>Judges 5:4; <sup><4128></sup>2 Samuel 22:8); **seisqhnai apo fobou**, of men, to be thrown into a tremor, “to quake for fear,” <sup><4184></sup>Matthew 28:4; metaphorically, “to agitate the mind”: **eseisqh hJ pol iv** (R.V. “was stirred”) *i.e.* its inhabitants <sup><4210></sup>Matthew 21:10. (Compare: **anaseiw, diaseiw, kataseiw**.)\*



**{4580} Sekoundov**, T WH **Sekoundov** (Chandler sections 233, 235), **Sekoundou**, **oJ** (a Latin word), “Secundus,” a certain man of Thessalonica: ~~<410>~~ Acts 20:4.\*

**{4581} Sel eukeia** (T WH **Sel eukia** (see Iota)), **Sel eukeiav**, **hJ** “Seleucia,” a city of Syria on the Mediterranean, about 5 miles (40 stadia, Strabo 16, p. 750) north of the mouth of the river Orontes, about 15 miles (120 stadia) distant from Antioch, and opposite Cyprus: ~~<413>~~ Acts 13:4 (1 Macc. 11:8). (Lewin, St. Paul, 1:116ff; Conyb. and Howson, op. cit., 1:136f.)\*

**{4582} sel hnh**, **sel hnhv**, **hJ** (from **sel av** brightness), from Homer down, Hebrew **j eṽ**, “the moon”: ~~<129>~~ Matthew 24:29; ~~<113>~~ Mark 13:24; ~~<125>~~ Luke 21:25; ~~<121>~~ Acts 2:20; ~~<154>~~ 1 Corinthians 15:41; ~~<112>~~ Revelation 6:12; 8:12; 12:1; 21:23.\*

**{4583} sel hniazomai**; (**sel hnh**); (literally, “to be moon-struck” (cf. “lunatic”); see Wetstein on ~~<129>~~ Matthew 4:24; Suicer, Thesaurus ii. 945f; BB. DD., under the word Lunatic); “to be epileptic” (epilepsy being supposed to return and increase with the increase of the moon): ~~<129>~~ Matthew 4:24; 17:15. (Manetho carm. 4, 81 and 217; (Lucian, others); ecclesiastical writings.)\*

**{4584} Semei**, L marginal reading **Semein**, T Tr WH **Semhin** (see WH’s Appendix, p. 155; cf. **ei**, **i**) (**y [m]yi** *i.e.* famous), “Semein” (so R.V. but A.V. “Semei”), the name of a man: ~~<113>~~ Luke 3:26.\*

**{4585} semidal iv**, accusative **semidal in**, **hJ** “the finest wheaten flour”: ~~<113>~~ Revelation 18:13. (Hippocrates, Aristophanes, Josephus, others; the Septuagint often for **tl kq**)\*

**{4586} semnov**, **semnh**, **semnon** (**sebw**), from (Homer h. Cer., others), Aeschylus, Pindar down, “august, venerable, reverend; to be venerated for character, honorable”: of persons (A.V. “grave”), ~~<113>~~ 1 Timothy 3:8,11; ~~<112>~~ Titus 2:2; of deeds, ~~<108>~~ Philippians 4:8. (Cf. Trench, sec. xcii.; Schmidt, chapter 173, 5.)\*

**{4587} semnothv**, **semnhtov**, **hJ** (**semnov**), that characteristic of a person or a thing which entitles to reverence or respect, “dignity, gravity, majesty, sanctity”: **hJtou idrou semnothv**, 2 Macc. 3:12; in an ethical sense,

“gravity” (so R.V. uniformly (cf. Trench, p. 347)), “honor, probity, purity”: <sup><411P></sup>1 Timothy 2:2; 3:4; <sup><411P></sup>Titus 2:7. (Euripides, Plato, Demosthenes, others.)\*

**{4588} Sergiov, Sergiou, oJ** “Sergius,” surnamed Paulus, proconsul of Cyprus, converted to Christianity by the apostle Paul; otherwise unknown (cf. Lightfoot in Contemp. Revelation for 1878, p. 290; Farrar, St. Paul, vol. i., Excurs. xvi.; Reman, Saint Paul, p. 14f): <sup><411P></sup>Acts 13:7.\*

**{4562} Serouc**, see **Sarouc**.

**{4589} Shq, oJ** (tvε ‘put’ (A.V. ‘appointed’), from fWv, to put (*i.e.* in place of the murdered Abel; cf. B. D. under the word Seth), <sup><0025></sup>Genesis 4:25), “Seth,” the third sou of Adam: <sup><0138></sup>Luke 3:38.\*

**{4590} Shm** (in Josephus, **Shmav**), oJ(μvi ‘name,’ ‘sign,’ ‘celebrity’; but variously explained), “Shem,” the eldest son of Noah: <sup><0138></sup>Luke 3:36.\*

**{4591} shmaw**; imperfect **eshmainon** (<sup><4113></sup>Acts 11:28 L WH text); 1 aorist **eshmana**, for **eshmna** which is the more common form in the earlier and more elegant Greek writings (see Matthiae, sec. 185; Kühner, sec. 343, under the word; (Veitch, under the word); Lob. ad Phryn., p. 24f; Winer’s Grammar, sec. 15, under the word; Buttmann, 41 (35)); (from **shma** a sign); from (Homer), Aeschylus, Herodotus down; “to give a sign, to signify, indicate”: **ti**, <sup><4027></sup>Acts 25:27; followed by indirect discourse, <sup><3123></sup>John 12:33; 18:32; 21:19; equivalent to “to make known”: absolutely <sup><6001></sup>Revelation 1:1; followed by the accusative with an infinitive <sup><4113></sup>Acts 11:28.\*

**{4592} shmeion, shmeiou, to (shmaw** (or **shma**)), from Aeschylus and Herodotus down, Hebrew tW@, “a sign, mark, token”;

**1.** universally, that by which a person or a thing is distinguished from others and known: <sup><0158></sup>Matthew 26:48; <sup><0112></sup>Luke 2:12; <sup><5187></sup>2 Thessalonians 3:17; **shmeion peritomhv** (explanatory genitive (cf. Buttmann, sec. 123, 4)), equivalent to **shmeion, oJesti peritomh**, circumcision which should be a sign of the covenant formed with God, <sup><3041></sup>Romans 4:11; **ta shmeia tou apostolou**, the tokens by which one is proved to be an apostle, <sup><4712></sup>2 Corinthians 12:12; a sign by which anything future is pre-announced, <sup><4134></sup>Mark 13:4; <sup><0217></sup>Luke 21:7; **to shmeion thv shv parousiav**, genitive

of the object, <sup><1218></sup>Matthew 24:3; **tou u̅jou tou anqrwpou**, the sign which indicates that the Messiah will shortly, or forthwith, come from heaven in visible manifestation, <sup><1231></sup>Matthew 24:30; with a genitive of the subjunctive **ta shmeia tw̅n kairwn**, *i.e.* the indications of future events which **o̅j kairoi** furnish, what **o̅j kairoi** portend, <sup><1618></sup>Matthew 16:3 (T brackets WH reject the passage); a sign by which one is warned, an admonition, <sup><6142></sup>1 Corinthians 14:22. used of noteworthy personages, by whom God forcibly admonishes men and indicates to them what he would have them do: thus **shmeion antilegomenon** is said of Jesus Christ, <sup><1124></sup>Luke 2:34; **lwnav egeneto shmeion toiv Nineuitaiv** (<sup><3194></sup>Jonah 3:4), <sup><2113></sup>Luke 11:30; hence, **to shmeion lwna**, <sup><2119></sup>Luke 11:29, is equivalent to **to shmeion** like to that **o̅j hn lwnav**, *i.e.* to the sign which was given by the mission and preaching of Jonah, to prompt men to seek salvation (Winer's Grammar, 189 (177)); in the same sense, **o̅j u̅jou tou anqrwpou** says that he will be a **shmeion**, to the men of his generation, <sup><2113></sup>Luke 11:30; but in <sup><1029></sup>Matthew 12:39; 16:4 **to shmeion lwna** is the miraculous experience which befell Jonah himself, cf. <sup><1024></sup>Matthew 12:40; that Luke reproduces Christ's words more correctly than Matthew is shown by De Wette and Bleek on <sup><1024></sup>Matthew 12:40, by Neander, *Leben Jesu*, p. 265f edition 1 (English translation, (3rd edition N. Y. 1851) sec. 165, p. 245f), and others; (but that Luke's report is less full than Matthew's, rather than at variance with it, is shown by Meyer, Weiss, Keil, and others (on Matthew, the passage cited)).

2. "a sign, prodigy, portent," *i.e.* an unusual occurrence, transcending the common course of nature;

a. of signs portending remarkable events soon to happen: <sup><2111></sup>Luke 21:11,25; <sup><4129></sup>Acts 2:19; <sup><6111></sup>Revelation 12:1,3; 15:1.

b. of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's: <sup><1028></sup>Matthew 12:38f; 16:1,4; <sup><4081></sup>Mark 8:11f; 16:17,20; <sup><2116></sup>Luke 11:16,29; 23:8; <sup><6121></sup>John 2:11,18,23; 3:2; 4:54; 6:2,14,26,30; 7:31; 9:16; 10:41; 11:47; 12:18,37; 20:30; <sup><4122></sup>Acts 2:22,43; 8:6; <sup><4112></sup>1 Corinthians 1:22; but time power **didonai shmeia**, by which men are deceived, is ascribed also to false teachers, false prophets, and to demons: <sup><1224></sup>Matthew 24:24; <sup><4132></sup>Mark 13:22; <sup><6131></sup>Revelation 13:13f; 16:14; 19:20; <sup><5119></sup>2 Thessalonians 2:9. **shmeia kai terata** (**tw̅o̅a̅q̅y̅t̅p̅j̅n̅**) or (yet less frequent) **terata kai shmeia** (terms which differ not in substantial meaning but only in

origin; cf. Fritzsche, Romans, vol. iii., p. 270f; (Trench, sec. xci.)) are found conjoined: <sup><4224></sup>Matthew 24:24; <sup><4132></sup>Mark 13:22; <sup><4048></sup>John 4:48; <sup><4122></sup>Acts 2:19,43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12; <sup><5159></sup>Romans 15:19; <sup><3112></sup>2 Thessalonians 2:9, (<sup><5836></sup>Deuteronomy 28:46; 34:11; <sup><4010></sup>Nehemiah 9:10; <sup><2188></sup>Isaiah 8:18; 20:3; <sup><2492></sup>Jeremiah 39:20 (<sup><2621></sup>Jeremiah 32:20); Sap. 8:8; 10:16; Polybius 3, 112, 8; Philo, vit. Moys. 1:16; Josephus, Antiquities 20, 8, 6; b. j. prooem. 11; Plutarch, Alex. 75; Aelian v. h. 12,57); with **kai dunamesin** added, <sup><4712></sup>2 Corinthians 12:12; <sup><8014></sup>Hebrews 2:4; **shmeia kai dunameiv**, <sup><4483></sup>Acts 8:13; **dunameiv kai terata kai shmeia**, <sup><4122></sup>Acts 2:22; **didonai shmeia** (see **didwmi**, B. II. 1 a.): <sup><4224></sup>Matthew 24:24; <sup><4132></sup>Mark 13:22 (here Tdf. **poiein shmeion**, see **poiew**, I. 1 c.); **shmeia** are said **ginesqai dia tinov** in <sup><4123></sup>Acts 2:43; 4:(16),30; 5:12; 14:3; 15:12 (here **poiein shmeion**, see above); **to shmeion thv iasewv**, the miracle, which was the healing, <sup><4422></sup>Acts 4:22.\*

**{4593} shmeiow, shmeiw:** (**shmeion**), “to mark, note, distinguish by marking”; middle present imperative 2 person plural **shmeiousqe**; “to mark or note for oneself” (Winer’s Grammar, sec. 38, 2 b.; Buttman, sec. 135, 4): **tina**, <sup><5184></sup>2 Thessalonians 3:14 (cf. Buttman, 92 (80); Winer’s Grammar, 119 (113)). (Theophrastus, Polybius, Philo, Dionysius Halicarnassus, others; (<sup><3947></sup>Psalms 4:7, the Septuagint).)\*

**{4594} shmeron** (Attic **thmeron**, *i.e.* **hōtera** with pronominal prefix (Sanskrit *sa*); cf. Vanicek, p. 971), adverb, from Homer down, the Septuagint for **μῦνη** “today, this day”: <sup><4161></sup>Matthew 6:11; 16:3 (T brackets WH reject the passage); <sup><4021></sup>Luke 4:21; 19:5; <sup><4049></sup>Acts 4:9; 13:33, etc.; also where the speaker refers to the night just passed, <sup><4279></sup>Matthew 27:19; equivalent to “this night” (now current), <sup><4021></sup>Luke 2:11; **shmeron tauth thv nukti**, <sup><4143></sup>Mark 14:30; **euwv shmeron**, <sup><4085></sup>2 Corinthians 3:15; opposed to **aurion**, <sup><4161></sup>Matthew 6:30; <sup><4228></sup>Luke 12:28; 13:32f; <sup><5043></sup>James 4:13; **cqev kai shmeron kai eiv touv aiwnav**, a rhetorical periphrasis for **aei**, <sup><3838></sup>Hebrews 13:8; **hshmeron hōtera**, this (very) day, <sup><4015></sup>Acts 20:26; **euwv thv shmeron hōterav**, <sup><5108></sup>Romans 11:8; **mecri thv shmeron** namely, **hōterav**, <sup><4012></sup>Matthew 11:23; 28:15; **euwv thv shmeron**, <sup><4078></sup>Matthew 27:8; **acri ... thv shmeron** (where L T Tr WH add **hōterav**), <sup><4084></sup>2 Corinthians 3:14; **hshmeron**, equivalent to what has happened today (others render “concerning this day’s riot”; Buttman, sec. 133, 9; but see Meyer at the passage; Winer’s Grammar, sec. 30, 9 a.), <sup><4494></sup>Acts 19:40; **to shmeron**, the word “today,” <sup><3813></sup>Hebrews 3:13; as a substantive: **ofizei hōteran**,

**shmeron**, “a today” (meaning, ‘a time for embracing the salvation graciously offered’ (cf. R.V. marginal reading)), <sup><8047></sup>Hebrews 4:7a.

**{4595} shpw**: from Homer down; “to make corrupt”; in the Bible also “to destroy,” <sup><8407></sup>Job 40:7 (12); passive, “to become corrupt or rotten”; 2 perfect active **seshpa**, “to (have become *i.e.* to) be corrupted” (cf. Alexander Buttmann (1873) *Ausf. Spr.* ii., p. 82): **oꝑl outov seshpen**, has perished, <sup><8422></sup>James 5:2.\*

**{4596} shrikov** (Lachmann, the major edition, T WH **sirikov** (cf. WH’s Appendix, p. 151)), **shrikh, shrikon** (**Shr, Shrev**, “the Seres,” a people of India (probably modern China; yet on the name cf. Pape, *Eigennamen*, under the word; *Dict. of Geog.*, under the word *Serica*));

1. properly, “pertaining to the Seres”.

2. “silken”: **to shrikon**, silk, *i.e.* the fabric, silken garments.

<sup><6882></sup>Revelation 18:12. ((Strabo, Plutarch, Arrian, Lucian); **esqhsesi shrikaiv**, Josephus, b. j. 7, 5, 4).\*

**{4597} shv, shtov, oꝓ** (Hebrew **ss**;; <sup><2508></sup>Isaiah 51:8; **v** [; <sup><8049></sup>Job 4:19; 13:28), “a moth,” the clothes-moth (B. D., under the word *Moth*; Alex.’s *Kitto*, under the word *Ash*): <sup><4069></sup>Matthew 6:19f; <sup><2123></sup>Luke 12:33. (Pindar, Aristophanes, Aristotle, Theophrastus, others).\*

**{4598} shtobrwtoꝑ, shtobrwton** (from **shv** a moth, and **brwtoꝑ** from **bibrwskw**), “moth-eaten”: **idation**, <sup><8422></sup>James 5:2 (**idatia**, <sup><8423></sup>Job 13:28; of idol-images, Sibylline orac. in *Theoph. ad Autol.* 2, 36).\*

**{4599} sqenow, sqenw**: (**sqenov** (allied with **sthnai**, hence, properly, steadfastness; Curtius, p. 503f) strength), “to make strong, to strengthen”: **tina**, one’s soul, <sup><4050></sup>1 Peter 5:10, where for 1 aorist optative active 3 person singular **sqenwsai**, we must read the future **sqenwsei**, with G L T Tr WH. (passive in *Rhet. Gr.* edition Walz, vol. i. c. 15).\*

**{4600} siagwn, siagonov, hj** “the jaw, the jaw-bone” (A.V. “cheek”): <sup><4059></sup>Matthew 5:39; <sup><4059></sup>Luke 6:29. (Sophocles, Xenophon, Plato, Aristotle, others; the Septuagint for **yj i j**)\*

**{4601} sigaw, sigw**; 1 aorist **esighsa**; perfect passive participle **sesighmenov**; (**sigh**); from Homer down; “to keep silence, hold one’s

peace”): <sup><4096></sup>Luke 9:36; 18:39 L T Tr WH; (<sup><4206></sup>Luke 20:26); <sup><4127></sup>Acts 12:17; 15:12f; <sup><4648></sup>1 Corinthians 14:28,30,34; passive, “to be kept in silence,” be concealed, <sup><6165></sup>Romans 16:25. (Synonym: see **hsuczaw**.)\*

**{4602} sigh, sighv, hJ** from **sizw** (onomatopoetic, Etymologicum Magnum 712, 29) *i.e.* to command silence by making the sound “st” or “sch”; (yet **sigh** probably has no connection with **sizw**, but is of European origin (cf. German *schweigen*); cf. Fick, Part 3:843; Curtius, sec. 572)), from Homer down, “silence”: <sup><4214></sup>Acts 21:40; <sup><6811></sup>Revelation 8:1.\*

**{4603} sidhrev, sidhrea, sidhreon**, contracted **sidhrevov, sidhrea, sidhrevoun (sidhrov)**, from Homer down, made “of iron”: <sup><4120></sup>Acts 12:10; <sup><6027></sup>Revelation 2:27; 9:9; 12:5; 19:15.\*

**{4604} sidhrov, sidhrou, oJ** from Homer down, “iron”: <sup><6812></sup>Revelation 18:12.\*

**{4605} Sidwn, Sidwnov** (Buttmann, 16 (14)), **hJ** (<sup><w6></sup>ϣξι and <sup><dx></sup>ϣξι from <sup><dw></sup>ϣ, ‘to hunt’, in Aramaic also ‘to fish’; hence, properly, taking its name from its abundance of fish; cf. Justin 18, 3), “Sidon,” a very ancient Phoenician city, formerly distinguished for wealth and traffic, situated near the Mediterranean on the borders of Judaea; it had been assigned to the tribe of Asher (<sup><6828></sup>Joshua 19:28), but the Jews vainly endeavored to capture it (<sup><4013></sup>Judges 1:31; 3:3; 10:12); now Saida, containing about 10,000 (or 9,000, according to Porter in Murray’s Handbook, p. 376) inhabitants (Baedeker, Palestine, p. 433): <sup><4121></sup>Matthew 11:21f; 15:21; <sup><4088></sup>Mark 3:8; 7:24 (where T omits; WH Tr marginal reading brackets the words **kai Sidwnov**), 31; <sup><4026></sup>Luke 4:26 (where L T Tr WH **Sidwniav**); 6:17; 10:13f; <sup><4278></sup>Acts 27:3. (Cf. BB. DD., under the word; Schultz in Herzog edition 2 vol. xiv. 192ff; Schlottmann in Riehm, under the word.)\*

**{4606} Sidwniov, Sidwnia, Sidwnion (Sidwn)**, “belonging to Sidon, of Sidon”: **thv Zidwniav** namely, **cwrav** (R.V. “in the land of Sidon”), <sup><4026></sup>Luke 4:26 L T Tr WH (Homer, Odyssey 13, 285 (but **Sidoniov**)); **Sidwnioi**, the inhabitants of Sidon, <sup><4121></sup>Acts 12:20.\*

**{4607} sikariov, sikariou, oJ** (a Latin word), “an assassin,” *i.e.* one who carries a dagger or short sword (Latin *sica* (cf. Josephus, as below)) under his clothing, that he may kill secretly and treacherously anyone he wishes to (a cut-throat): <sup><4218></sup>Acts 21:38. (Josephus, b. j. 2, 17, 6

**sikariouv ekal oun touv I hstav econtav upo toiv kol poiv ta xifh** (cf. 2, 13, 3); also Antiquities 20, 8, 10 **sikarioi I hstai eisi crwmenoi xifidioiv parapl hsoiv men to megeqov toiv twn Perswn akinakaiv, epikampesi de ] kai oioioiv taiv upo Rwmaiwn sikaiv kal oumenaiv, af' w kai thn proshgorian oI I hsteuontev el abon pol I ouv anairountev.)** (Synonym: see **foneuv.**)\*

**{4608} sikera, to** (Hebrew **rkv** rather, according to Kautzsch (Gram., p. 11) for **arkyi** (properly, **sikra**) the stative emphatic of **rkæ** (literally, 'intoxicating' drink)), indeclinable (Winer's Grammar, 68 (66); Buttmann, 24 (21)) (yet Eusebius, praep. evang. 6, 10, 8 has a genitive **sikerov** (and Sophocles in his Lex. quotes from Cyrill. Alex. 1, 1041 d. (edited by Migne) a genitive **sikeratov**), "strong drink," an intoxicating beverage, different from wine (except in **<0207>** Numbers 28:7 (cf. **<2307>** Isaiah 28:7)); it was a factitious product, made of a mixture of sweet ingredients, whether derived from grain and vegetables, or from the juice of fruits (dates), or a decoction of honey: **<0115>** Luke 1:15 (**<0109>** Leviticus 10:9; **<0103>** Numbers 6:3; **<0125>** Deuteronomy 14:25 (26); 29:6, etc.; the same Hebrew word is rendered also by **mequsma**, **<0734>** Judges 13:4,7,14; **<0321>** Micah 2:11). Cf. Winer's RWB under the word Wein, künstlicher; (B. D., under the word Drink, Strong).\*

**{4609} Sil av** (genitive not found (except Josephus, Vita 17 **Sil a**)), dative **Sil a**, accusative **Sil an** (Buttmann, 20 (18)), **oI** "Silas" (contracted from **Sil ouanov**, which see; Winer's Grammar, 103 (97)), a Roman citizen (**<4467>** Acts 16:37f), the companion of the apostle Paul in several of his journeys, and his associate in preaching the gospel: **<4452>** Acts 15:22,27,32,34 Rec., 40; **<4469>** Acts 16:19,25,29; 17:4,10,14f; **<4485>** Acts 18:5. (B. D., under the word Silas).\*

**{4610} Sil ouanov, Sil ouanou, oI** "Silvanus," the same man who in Acts is called **Sil av** (which see): **<0119>** 2 Corinthians 1:19; **<0101>** 1 Thessalonians 1:1; **<0101>** 2 Thessalonians 1:1; **<0152>** 1 Peter 5:12. (Not infrequent written in the manuscripts **Sil banov**, "Silbanus"; cf. Tdf. on Iliad chapters)\*

**{4611} Sil wam** (Hebrew **j bevj** **<2086>** Isaiah 8:6, which in **<0107>** John 9:7 is translated **apestal menov**, but more correctly (see below) 'a sending out,' 'gushing forth' (of water); it is formed after the analogy of **bwai** 'had in hatred', 'persecuted', from **byæ dwOyi** 'born', from **dl ye** 'to bring forth';



(“the purely passive explanation, **apestal menov**, <sup><4007></sup>John 9:7, is not so incorrect.” Ewald, *Ausführl. Lehrbuch d. Hebrew Spr.* sec. 150, 2 a.; cf. Meyer on John, the passage cited), **oJ** (in Josephus, **hSil wam**, namely, **phgh**, b. j. 5, 12, 2; 6, 8, 5; but also **mecri tou Sil wam**, b. j. 2, 16, 2; 6, 7, 2; (Buttmann, 21 (19))), (indeclinable; but in Josephus, b. j. 5, 6, 1 **apo thv Sil wav**), “Siloam,” a fountain of sweet and abundant water (Josephus, b. j. 5, 4, 1), flowing into a basin or pool of the same name (<sup><4015></sup>Nehemiah 3:15), both of which seem to have been situated in the southern part of Jerusalem, although opinions vary on this point: <sup><4013></sup>Luke 13:4; <sup><4011></sup>John 9:11 (<sup><2016></sup>Isaiah 8:6). Cf. (B. D., under the word Siloam); Winer’s *RWB* under the word Siloah; Rödiger in *Gesenius Thesaurus*, p. 1416; Leyrer in *Herzog* edition 1, ivx., p. 371ff; Robinson, *Palestine*, i. 333ff; Tobler, *Die Siloaquelle n. der Oelberg* (St. Gallen, 1852); Kneucker, *Siloah, Quelle Teich u. Thal in Jerus.* (Heidelb. 1873); Furrer in *Schenkel v.*, 295f; (Ritter, *Palestine, etc.*, English translation, i., 148f; Wilson, *Ordnance Survey, etc.*, 1865; especially Guthe in the *Zeitschr. d. Deutsch. Pal.-Vereins* for 1882, pp. 205ff, 229ff; *Zeitschr. d. Deutsch. Morgenl.-Gesellsch.* for 1882, p. 725ff).\*

**{4612} simikinjon** (or **shmikinjon**), **simikinjiou, to**, (Latin *semicinctium* (cf. Rich, *Dict. of Antiq.*, under the word), from *semi* and *cingo*), “a narrow apron,” or linen covering, which workmen and servants were accustomed to wear: <sup><4012></sup>Acts 19:12 (A.V. “aprons”).\*

**{4613} Simwn, Simwnov** (Buttmann, 16 (14)), **oJ** (<sup>wQm</sup>yi; ‘a hearing’, from [*mæ*; ‘to hear’; (there was also a Greek name **Simwn** (allied with **simov**, *i.e.* ‘flat-nosed’; Fick, *Gr. Personennamen*, p. 210), but cf. B. D., under the word Simon at the beginning; Lightfoot on Galatians, p. 266f)), “Simon”;

**1.** “Peter,” the apostle: <sup><4175></sup>Matthew 17:25; <sup><4102></sup>Mark 1:29f,36; <sup><4048></sup>Luke 4:38; 5:4f 10, etc.; see **Petrov**.

**2.** the brother of Judas Lebbaeus (cf. under the word **loudav**, 8), an apostle, who is called **Kananithv** (so RG, but L T Tr WH **Kaninaiov**, which see), <sup><4004></sup>Matthew 10:4; <sup><4018></sup>Mark 3:18, and **zhl wthv**, <sup><4015></sup>Luke 6:15; <sup><4013></sup>Acts 1:13.

**3.** a brother of Jesus (cf. under the word **adel fov**, 1): <sup><4135></sup>Matthew 13:55; <sup><4003></sup>Mark 6:3.

4. a certain Cyrenian, who carried the cross of Jesus: <sup><173></sup>Matthew 27:32; <sup><152></sup>Mark 15:21; <sup><236></sup>Luke 23:26.

5. the father of Judas Iscariot land himself surnamed **Iskariwthv** (see **loudav**, 6)): <sup><177></sup>John 6:71; 12:4; 13:2,26.

6. a certain Pharisee, <sup><174></sup>Luke 7:40,43f, who appears to (some, *e.g.* Grotius, Schleiermacher, Holtzmann, Schenkel, Ewald, Keim, Hug, Bleek (see his Synoptative Erklär. on Luke, the passage cited) to) be the same as “Simon the leper,” <sup><186></sup>Matthew 26:6; <sup><143></sup>Mark 14:3; (but the occurrence recorded by Luke, the passage cited is now commonly thought to be distinct from that narrated by Matthew and Mark the passages cited; cf. Godet or Keil on Luke).

7. a certain tanner, living at Joppa: <sup><193></sup>Acts 9:43; 10:6,17,32.

8. “Simon” (‘Magus’), the Samaritan sorcerer: <sup><189></sup>Acts 8:9,13,18,24. The various ecclesiastical stories about him, as well as the opinions and conjectures of modern theologians, are reviewed at length by Lipsius in Schenkel v., pp. 301-321; (cf. W. Möller in Herzog edition 2, vol. xiv., pp. 246ff; Schaff, Hist. of the Chris. Church, vol. ii (1883) sec. 121).

**{4614} Sina (Sina** WH; cf. Chandler sections 135, 138), **to** (namely, **orov**, cf. Buttmann, 21f (19)), indeclinable, Josephus, **to Sinaion**, Antiquities 3, 5, 1, and **to Sinaion orov**, Antiquities 2, 12, 1; Hebrew **ynysi** (perhaps ‘jagged’; others make it an adjective ‘belonging to (the desert of) Sin’) (“Sina” or) “Sinai,” a mountain or, rather, a mountainous region in the peninsula of Arabia Petraea, made famous by the giving of the Mosaic law. There are three summits: one toward the west, which is called **brwD**, a second toward the east, Sinai proper so called, the third toward the south, now Mount St. Catharine. But the distinction between Horeb and Sinai is given differently by different writers; and some think that they were two different names of one and the same mountain (cf. Sir. 48:7); cf. (McClintock and Strong’s Cyclopaedia, under the word Sinai); Winer’s RWB, under the word Sinai; “Arnold” in Herzog edition 1 vol. xiv., p. 420f; (Schultz in edition 2 vol. xiv., p. 282ff); Furrer in Schenkel v., p. 326ff; (English Ordnance Survey, 1869; Palmer, Desert of the Exodus, 1872; also his Sinai from the Monuments, 1878; Furrer commends Holland’s “Sketch Map” etc. in the Journ. of the Royal Geog. Soc. vol. 39 (Lond. 1869)). The name occurs in <sup><173></sup>Acts 7:30,38; <sup><192></sup>Galatians 4:24f.\*

**{4615} sinapi** (also **sinhpi** (but not in the N.T.), both later for the Attic **napu** (so accented in late authors, better **napu**), see Lob. ad Phryn., p. 288) (thought to be of Egyptian origin; cf. Vanicek, Fremdwörter, under the word **napu**), **sinapeww** (Buttmann, 14 (13)), **to**, “mustard,” the name of a plant which in oriental countries grows from a very small seed and attains to the height of ‘a tree’ — ten feet and more; hence, a very small quantity of a thing is likened to a **kokkov sinapeww** (A.V. “a grain of mustard seed”), <sup><0172></sup>Matthew 17:20; <sup><0176></sup>Luke 17:6; and also a thing which grows to a remarkable size, <sup><0131></sup>Matthew 13:31f; <sup><0463></sup>Mark 4:31; <sup><0139></sup>Luke 13:19. (Cf. B. D., under the word Mustard; Löw, Aram. Pflanzennamen, sec. 134; Carruthers in the ‘Bible Educator’ vol. i., p. 119f; Tristram, Nat. Hist. of the Bible, p. 472f; Thomson, The Land and the Book, ii., 100f.)\*

**{4616} sindwn, sindonov, hJ** (of uncertain origin; Sanskrit *sindhu* (Egyptian, *sehenti* or ‘sent’; cf. Vanicek, Fremdwörter under the word); the Septuagint for *γδῖς*; <sup><0742></sup>Judges 14:12f; <sup><1204></sup>Proverbs 29:42 (<sup><1824></sup>Proverbs 31:24), “fine cloth” (Latin *sindon*), *i.e.*:

1. “linen cloth,” especially that which was fine and costly, in which the bodies of the dead were wrapped: <sup><0179></sup>Matthew 27:59; <sup><0156></sup>Mark 15:46; <sup><0253></sup>Luke 23:53 (cf. Herodotus 2, 86 who says of the Egyptians, **kateil issousi pan to swma sindonov bussinhv** (see Wilkinson’s note in Rawlinson’s Herod. 3rd edition, the passage cited)).

2. “thing made of fine cloth”: so of a light and loose garment worn at night over the naked body, <sup><0151></sup>Mark 14:51f (others suppose a sheet rather than a shirt to be referred to; A.V. “linen cloth”; cf. B. D. American edition, under the word Sheets). (Besides Herodotus, the writers Sophocles, Thucydides, Strabo, Lucian, others use the word.)\*

**{4617} siniazw**: 1 aorist infinitive **siniasai**; (**sinion** ‘a sieve,’ ‘winnowing-van’; an ecclesiastical and Byzantine word (cf. Macarius, homil. 5, p. 73f (496 a., Migne edition))); “to sift, shake in a sieve”: **tiwa wJ ton siton**, *i.e.*, dropping the figure, by inward agitation to try one’s faith to the verge of overthrow, <sup><0223></sup>Luke 22:31. (Ecclesiastical writings (cf. Winer’s Grammar, 92 (87), 26; (25), and see above).)\*

**{4596} sirikov**, see **shrikov**.

**{4577} sirov, sirou, oJ** equivalent to **seirov**, which see: <sup><4004></sup>2 Peter 2:4 L T.\*

**{4618} siteutov, siteuth, siteuton (siteuw**, to feed with wheat, to fatten), “fattened, fatted”: <sup><2153></sup>Luke 15:23,27,30. (<sup><2421></sup>Jeremiah 26:21 (<sup><2462></sup>Jeremiah 46:21); <sup><1023></sup>1 Kings 4:23 (etc.); Xenophon, Polybius, Athen., (others).)\*

**sition, sitiou, to** (diminutive of **sitov**);

1. “corn, grain”: <sup><4472></sup>Acts 7:12 L T Tr WH. In secular writings also,
2. “food made from grain” (Herodotus 2, 36).
3. “eatables, victuals, provisions” ((Herodotus), Aristophanes, Xenophon, Plato, Demosthenes, others).\*

**{4619} sitistov, sitisth, sitiston (sitizw**, to feed with grain, to fatten), “fattened” (plural **ta sitia** as substantive, A.V. “fatlings”), <sup><4024></sup>Matthew 22:4. (Josephus, Antiquities 8, 2, 4; Athen. 14, p. 656 e.)\*

**{4620} sitometrion, sitometriou, to** (Attic writers said **ton siton metrein**; out of which later writers formed the compound **sitometrein**, <sup><4472></sup>Genesis 47:12,(14); Polybius 4, 63, 10; Diodorus 19, 50; Josephus, contra Apion 1, 14, 7; **sitometria**, Diodorus 2, 41; (cf. Lob. ad Phryn., p. 383; Winer’s Grammar, 25)), “a measured ‘portion of’ grain or ‘food’”: <sup><2122></sup>Luke 12:42. (Ecclesiastical and Byzantine writings.)\*

**{4621} sitov, sitou, oJ**(of uncertain origin; cf. Vanicek, Fremdwörter, under the word), from Homer down, the Septuagint chiefly for <sup>gD</sup>; “wheat, grain”: <sup><1182></sup>Matthew 3:12; 13:25,29f; <sup><1023></sup>Mark 4:28; <sup><1187></sup>Luke 3:17; (<sup><4028></sup>Luke 12:18 WH Tr text); <sup><2167></sup>Luke 16:7; 22:31; <sup><6124></sup>John 12:24; <sup><4738></sup>Acts 27:38; <sup><4657></sup>1 Corinthians 15:37; <sup><6166></sup>Revelation 6:6; 18:13; plural **ta sita** (cf. Winer’s Grammar, 63 (62)), <sup><4472></sup>Acts 7:12 Rec., and often in the Septuagint.\*

**{4965} Sicar**, see **Sucar**.

**{4622} Siwn**, indeclinable (its grammatical gender in the N.T. does not appear from the passages in which it is mentioned; cf. Buttmann, 21f (19); in the Septuagint when it denotes the city of Jerusalem **h.Siwn** occurs, as <sup><3A01></sup>Psalms 101:14,17 (<sup><3A24></sup>Psalms 102:14,17); <sup><3D01></sup>Psalms 131:13 (<sup><3D23></sup>Psalms

132:13); <sup><1001></sup>Psalm 136:1 (<sup><1001></sup>Psalm 137:1), Hebrew <sup>~wqxi</sup> (i.e. according to some, ‘protected’ or ‘protecting’; according to others, ‘sunny’; others besides); “Sion” (so A.V., but properly (with R.V.)) “Zion”;

**1.** the hill on which the higher and more ancient part of Jerusalem was built (<sup>ry[idwD</sup>; “city of David,” because David captured it); it was the southwesternmost and highest of the hills on which the city stood; (many now would identify it with the eastern hill, some with the northern; cf. Furrer in Schenkel iii. 216ff; Mühlau in Riehm, under the word; per contra Wolcott in B. D. American edition, under the word; Schultz in Herzog edition 2 vi., p. 543f).

**2.** used very often for the entire city of Jerusalem itself: <sup><1003></sup>Romans 9:33 and <sup><1016></sup>1 Peter 2:6 (after <sup><2336></sup>Isaiah 28:16); <sup><1015></sup>Romans 11:26 (from <sup><2330></sup>Isaiah 59:20); **hjugathr Siwn** (see **qugathr**, b.b.), <sup><1015></sup>Matthew 21:5; <sup><1015></sup>John 12:15.

**3.** Since Jerusalem, because the temple stood there, was called the dwelling-place of God (cf. <sup><1015></sup>Matthew 5:35; **kuriov thn Siwn hñetisato eiv katoikian eautw**, <sup><1001></sup>Psalm 131:13 (<sup><1013></sup>Psalm 132:13)), the expression **to Siwn orov** is transferred to heaven, as the true dwelling-place of God and heavenly beings, the antitype of the earthly Zion: <sup><1022></sup>Hebrews 12:22; <sup><1041></sup>Revelation 14:1.\*

**{4623} siwpaw, siwpw**; imperfect, 3 person singular **esiwpa**, 3 person plural **esiwpwn**; future **siwphsw** (<sup><1090></sup>Luke 19:40 L T Tr WH); 1 aorist **esiwphsa**; (**siwph** silence); from Homer down; “to be silent, hold one’s peace”: properly, <sup><1011></sup>Matthew 20:31; 26:63; <sup><1004></sup>Mark 3:4; 9:34; 10:48; 14:61; <sup><1039></sup>Luke 18:39 R G; 19:40; <sup><1010></sup>Acts 18:9; used of one silent because dumb, <sup><1011></sup>Luke 1:20; 4 Macc. 10:18; like *sileo* in the Latin poets, used metaphorically of a calm, quiet sea ((in rhetorical command)): <sup><1003></sup>Mark 4:39. (Synonym: see **hšucawz**.)\*

**{4624} skandal izw**; 1 aorist **eskandal isa**; passive, present **skandal izomai**; imperfect **eskandal izomhn**; 1 aorist **eskandal isqhn** (cf. Buttman, 52 (45)); 1 future **skandal isqhsomai**; (**skandal on**); Vulgate *scandalizo*; Peshitto ...; properly, “to put a stumbling-block or impediment in the way,” upon which another may trip and fall; “to be a stumbling-block”; in the N.T. always metaphorically, (R.V. “to cause or make to stumble”; A.V. “to offend” (cause to offend));

**a.** “to entice to sin “(Luth. ärgern, *i.e.* arg, bös machen): **tina**, <sup><4152></sup>Matthew 5:29 (30); 18:6,8f; <sup><4192></sup>Mark 9:42f,45,47; <sup><2772></sup>Luke 17:2; <sup><4183></sup>1 Corinthians 8:13; passive Latin *offendor* (A.V. “to be offended”), Vulgate *scandalizor*, Peshitto ...: <sup><5121></sup>Romans 14:21 (R G L Tr text); <sup><4112></sup>2 Corinthians 11:29 (R.V. “is made to stumble”; cf. Winer’s Grammar, 153 (145)).

**b.** “to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away,” and in the passive, “to fall away” (R.V. “to stumble” (cf. ‘Teaching’ etc. 16, 5; Hermas, vis. 4, 1, 3; mand. 8, 10)): **tina**, <sup><4161></sup>John 6:61; passive, <sup><41321></sup>Matthew 13:21; 24:10; 26:33; <sup><4147></sup>Mark 4:17; 14:29; (<sup><43101></sup>John 16:1); **en tini** (A.V.) “to be offended in one,” (find occasion of stumbling in), *i.e.* to see in another what I disapprove of and what hinders me from acknowledging his authority: <sup><4116></sup>Matthew 11:6; 13:57; 26:31; <sup><4163></sup>Mark 6:3; 14:27; <sup><4173></sup>Luke 7:23; “to cause one to judge unfavorably or unjustly of another,” <sup><4177></sup>Matthew 17:27. Since the man who stumbles or whose foot gets entangled feels annoyed, **skandal izw** means

**c.** “to cause one to feel displeasure at a thing; to make indignant”: **tina**, passive, “to be displeased, indignant” (A.V. “offended”), <sup><4152></sup>Matthew 15:12. The verb **skandal izw** is found neither in secular authors nor in the Septuagint, but only in the relies of Aquila’s version of the O.T., <sup><4619></sup>Psalms 63:9 (<sup><4649></sup>Psalms 64:9); <sup><2185></sup>Isaiah 8:15; (40:30); <sup><1012></sup>Proverbs 4:12 for **l vke**, besides in Sir. 9:5; 23:8; 35:15 (Sir. 32:15); (Psalt. Sal. 16, 7. Cf. Winer’s Grammar, 33.)\*

**{4625}** **skandal on, skandal ou, to**, a purely Biblical ((occurring some twenty-five times in the Greek O.T., and fifteen, quotations included, in the New)) and ecclesiastical word for **skandal hqron**, which occurs occasionally in native Greek writings; the Septuagint for **vqwtu** (a noose, a snare) and **l wOkjnj**

**a.** properly, “the movable stick or trigger (‘trigger’) of a trap, trap-stick; a trap, snare; any impediment placed in the way and causing one to stumble or fall” (a stumblingblock, occasion of stumbling): <sup><18944></sup>Leviticus 19:14; **petra skankal ou** (A.V. “a rock of offence”), *i.e.* a rock which is a cause of stumbling (Latin *offendiculum*) — figuratively applied to Jesus Christ, whose person and career were so contrary to the expectations of the Jews concerning the Messiah, that they rejected him and by their obstinacy made

shipwreck of salvation (see **proskomma**), <sup><4183></sup>Romans 9:33 and <sup><4118></sup>1 Peter 2:8 (7) (from <sup><2184></sup>Isaiah 8:14).

**b.** metaphorically, “any person or thing by which one is (‘entrapped’) drawn into error or sin” (cf. Winer’s Grammar, 32);

[a]. of persons ((<sup><4233></sup>Joshua 23:13; <sup><4182></sup>1 Samuel 18:21)): <sup><4134></sup>Matthew 13:41; 16:23 (where **skandal on** “*non ex effectu, sed ex natura et condicione propria dicitur,*” Calov.); so **Cristov estaurwmenov** is called (because his ignominious death on the cross roused the opposition of the Jews), <sup><4123></sup>1 Corinthians 1:23.

[b]. of things: **tiqenai tini skandal on** (literally, in Judith 5:1), “to put a stumbling-block in one’s way,” *i.e.* to do that by which another is led to sin, <sup><5143></sup>Romans 14:13; the same idea is expressed by **bal lein skandal on enwpion tinov** (“to cast a stumbling-block before one”), <sup><4124></sup>Revelation 2:14; **ouk esti skandal on en tini** (see **eimi**, V. 4. e.), <sup><4120></sup>1 John 2:10; plural **skandal a**, words or deeds which entice to sin (Sap. 14:11), <sup><4187></sup>Matthew 18:7 (cf. Buttman, 322 (277) n.; Winer’s Grammar, 371 (348)); <sup><2171></sup>Luke 17:1; **skandal a poiein para thn didachn**, to cause persons to be drawn away from the true doctrine into error and sin (cf. **para**, III. 2 a.), <sup><5167></sup>Romans 16:17; **to skandal on tou staurou**, the offence which the cross, *i.e.* Christ’s death on the cross, gives (cf. [a]. at the end above), (R.V. “the stumbling-block of the cross”), <sup><4151></sup>Galatians 5:11; equivalent to a cause of destruction, <sup><5119></sup>Romans 11:9, from <sup><4183></sup>Psalm 68:23 (<sup><4123></sup>Psalm 69:23).\*

{**4626**} **skaptw**; 1 aorist **eskaya**; (allied with it are English ‘ship’, ‘skiff’, etc.; Curtius, sec. 109; Fick 4:267; 7:336); “to dig”: <sup><4168></sup>Luke 6:48 (on which see **baquw**); 13:8 (Buttman, sec. 130, 5); 16:3. ((Homer h. Merc.); Aristophanes, Euripides, Xenophon, Plato, Aristotle, Theophrastus, others) (Compare: **kataskaptw**.)\*

{**4627**} **skafh**, **skafhv**, **h skaptw** (which see), from (Aeschylus and Herodotus down, “anything dug out, hollow vessel, trough, tray, tub”; specifically, “a boat”: <sup><4276></sup>Acts 27:16,30,32.)\*

{**4628**} **skel ov**, **skel ouv**, **to**, from Homer down, “the leg” *i.e.* from the hip to the toes inclusive: <sup><4183></sup>John 19:31f,33.\*



{4629} **skepasma, skepasmatoṽ, to** (**skepazw** to cover), “a covering, specifically, clothing” (Aristotle, pol. 7, 17, p. 1336{a}, 17; Josephus, b. j. 2, 8, 5): <sup><4068></sup>1 Timothy 6:8.\*

{4630} **Skeuav, Skeua** (Winer’s Grammar, sec. 8, 1; Buttmann, 20 (18)), **oJ** “Sceva,” a certain chief priest (cf. **arciereuṽ**, 2 at the end): <sup><4094></sup>Acts 19:14.\*

{4631} **skeuh, skeuhv, hJ**(cf. **skeuov**), from (Pindar, Sophocles), Herodotus down, “any apparatus, equipment, or furniture”; used of the utensils (outfit, *i.e.* furniture (? — so R.V. marginal reading), or tackling (? — so A.V., R.V. text)) of a ship (Diodorus 14, 79): <sup><4079></sup>Acts 27:19 (the Septuagint <sup><3005></sup>Jonah 1:5).\*

{4632} **skeuov, skeuouṽ, to** (probably from the root, sku, ‘to cover’; cf. Latin *scutum, cutis, obscurus*; Curtius, sec. 113; Vanicek, p. 1115), from (Aristophanes), Thucydides down; the Septuagint for **yl Ki**

1. “a vessel”: <sup><4116></sup>Mark 11:16; <sup><4186></sup>Luke 8:16; <sup><4309></sup>John 19:29; <sup><4401></sup>Acts 10:11,16; 11:5; <sup><5120></sup>2 Timothy 2:20; <sup><6027></sup>Revelation 2:27; 18:12; **ta skeua thv leitourgiaṽ**, to be used in performing religious rites, <sup><8021></sup>Hebrews 9:21; **skeuov eiv timhn**, unto honor, *i.e.* for honorable use, <sup><8021></sup>Romans 9:21; <sup><5121></sup>2 Timothy 2:21 (**kaqarwn ergwn doula skeuh**, Sap. 15:7); **eiv atimian**, unto dishonor, *i.e.* for a low use (as, a urinal), <sup><8021></sup>Romans 9:21; **skeuh orghv**, into which wrath is emptied, *i.e.* men appointed by God unto woe, hence, the addition **kathrtismena eiv apwleian**, <sup><8021></sup>Romans 9:22; **skeuh el eouṽ**, fitted to receive mercy — explained by the words **aj prohtoimasen eiv doxan**, <sup><8023></sup>Romans 9:23; **to skeuov** is used of a woman, as the vessel of her husband, <sup><4046></sup>1 Thessalonians 4:4 (see **ktaomai**; (others take it here (as in <sup><4047></sup>2 Corinthians 4:7 below) of the body)); the female sex, as being weaker than the male, is likened to a **skeuov asqenesteron**, in order to commend to husbands the obligations of kindness toward their wives (for the weaker the vessels, the greater must be the care lest they be broken), <sup><4037></sup>1 Peter 3:7; **ostrakina skeuh** is applied to human bodies, as frail, <sup><4047></sup>2 Corinthians 4:7.

2. “an implement; plural household utensils, mestic gear”: <sup><4029></sup>Matthew 12:29; <sup><4027></sup>Mark 3:27 (<sup><4073></sup>Luke 17:31 (in these passages R.V. has “goods”)); as the plural often in Greek writings denotes “the tackle and armament of vessels” (Xenophon, oec. 8, 12; Plato, Critias, p. 117 d.;

Lach., p. 183 e.; Polyb 22, 26, 13), so the singular **to skeuov** seems to be used specifically and collectively of the sails and ropes (R.V. “gear”) in <sup><427></sup>Acts 27:17. metaphorically, of a man: **skeuov ekl oghv** (genitive of quality), a chosen instrument (or (so A.V.) ‘vessel’), <sup><495></sup>Acts 9:15; in a base sense, an assistant in accomplishing evil deeds (cf. English ‘tool’), **skeuov uphretikon**, Polybius 13, 5, 7; 15, 25, 1.\*

**{4633} sknhh, sknhv, hJ** (from the root, ska ‘to cover’ etc.; cf. **skia**, **skotov**, etc.; Latin *casa, cassis, castrum*; English “shade,” etc.; Curtius, sec. 112; Vanicek, p. 1054f), from (Aeschylus), Sophocles and Thucydides down; the Septuagint chiefly for **l hāpō** often also for **ˆykhā** also for **hKsu** “a tent, tabernacle” (made of green boughs, or skins, or other materials): <sup><174></sup>Matthew 17:4; <sup><195></sup>Mark 9:5; <sup><193></sup>Luke 9:33; <sup><819></sup>Hebrews 11:9; **aj aiwnioi skhnai** (see **aiwnioi**, 3), <sup><219></sup>Luke 16:9 (*et dabo iis tabernacula aeterna quae praeparaveram illis*, 4 (5) Esdr. 2:11); of that well known movable temple of God after the pattern of which the temple at Jerusalem was subsequently built (cf. B. D., under the word Temple): <sup><885></sup>Hebrews 8:5; 9:1 Rec.<sup>st</sup>, 21; with **tou marturiou** added (see **marturion**, c. at the end), <sup><474></sup>Acts 7:44; the temple is called **sknhh** in <sup><830></sup>Hebrews 13:10; **sknhh prwth**, the front part of the tabernacle (and afterward of the temple), the Holy place, <sup><892></sup>Hebrews 9:2,6,8; of the Holy of holies, <sup><893></sup>Hebrews 9:3; the name is transferred to heaven, as the true dwelling-place of God and the prototype of the earthly ‘tabernacle’ or sanctuary, <sup><891></sup>Hebrews 9:11; <sup><6316></sup>Revelation 13:6; hence, **hJsknhh hJ al hqinh**, heaven, <sup><892></sup>Hebrews 8:2; with a reference to this use of the word, it is declared that when the kingdom of God is perfectly established **hJsknhh tou Qeou** will be **meta twn** (after the analogy of **skhnoun meta tinov**), <sup><6203></sup>Revelation 21:3; **oJhaov thv sknhv tou marturiou** (see **marturion**, c. at the end), the heavenly temple, in which was the tabernacle of the covenant, *i.e.* the inmost sanctuary or *adytum*, <sup><615></sup>Revelation 15:5. **hJsknhh tou Mol oc**, “the tabernacle” *i.e.* portable shrine of Moloch, <sup><474></sup>Acts 7:43 (for the Orientals on their journeys and military expeditions used to carry with them their deities, together with shrines for them; hence, **hJdra sknhh** of the Carthaginians in Diodorus 20, 65, where see Wesseling (but cf. **tWKSii** in Mühlau and Volck’s Gesenius, or the recent commentaries on <sup><305></sup>Amos 5:26)). **hJsknhh David** (from <sup><191></sup>Amos 9:11 for **hKsu**), “the hut (tabernacle) of David,” seems to

be employed, in contempt, of his house, *i.e.* family reduced to decay and obscurity, <sup><44516></sup>Acts 15:16 (otherwise I **hædwd**; in <sup><23446></sup>Isaiah 16:5).\*

**{4634}** **skhnophgia**, **skhnophgiav**, **hJsknh** and **phgnumi**, cf. <sup><3882></sup>Hebrews 8:2);

1. “the construction of a tabernacle or tabernacles”: **hJthv cel idonov**, the skill of the swallow in building its nest, Aristotle, h. a. 9, 7 (p. 612{b}, 22).

2. “the feast of tabernacles”: <sup><4172></sup>John 7:2. This festival was observed by the Jews yearly for seven days, beginning with the 15th of the month Tisri (*i.e.* approximately, Oct.; cf. BB. DD., under the word Month), partly to perpetuate the memory of the time when their ancestors after leaving Egypt dwelt in tents on their way through the Arabian desert (<sup><4238></sup>Leviticus 23:43), partly as a season of festivity and joy on the completion of the harvest and the vintage (<sup><5143></sup>Deuteronomy 16:13) (‘the feast of ingathering’ (see below)). In celebrating the festival the Jews were accustomed to construct booths of the leafy branches of trees — either on the roofs or in the courts of their dwellings, or in the streets and squares (<sup><4685></sup>Nehemiah 8:15,16), and to adorn them with flowers and fruits of all kinds (<sup><4234></sup>Leviticus 23:40) — under which, throughout the period of the festival, they feasted and gave themselves up to rejoicing. This feast is called **gj æ tw** **Sba(h)** **hJedorth (thv) skhnophgiav**, <sup><5146></sup>Deuteronomy 16:16; 31:10; <sup><3446></sup>Zechariah 14:16,18f; 1 Esdr. 5:50 (51); 1 Macc. 10:21; Josephus, Antiquities 4, 8, 12; **(h)edorth (tw) skhnwn**, <sup><4234></sup>Leviticus 23:34; <sup><5143></sup>Deuteronomy 16:13; (<sup><4483></sup>2 Chronicles 8:13; <sup><4514></sup>Ezra 3:4); 2 Macc. 10:6; **skhnai**, Philo de septenar. sec. 24; **hJskhnophgia**, 2 Macc. 1:9, 18; once (twice) (<sup><4236></sup>Exodus 23:16; (<sup><4232></sup>Exodus 34:22)) **gj æysah**; *i.e.* ‘the feast of ingathering’ namely, of fruits. (Cf. BB. DD. (especially Ginsburg in Alex.’s Kitto); Edersheim, The Temple, chapter xiv.)\*

**{4635}** **skhnopoiou**, **skhnopoiou**, **oJsknh** and **poiiew**, “a tent-real” cf, equivalent to **skhnorrafov** (Aelian v. h. 2, 1); one that made small portable tents, of leather or cloth of goats’ hair (Latin *cilicium*) or linen, for the use of travellers: <sup><4483></sup>Acts 18:3 (cf. Meyer at the passage; Woldemar Schmidt in Herzog edition 2 vol. xi., p. 359f).\*

**{4636}** **skhnov**, **skhnouv**, **to** (Hippocrates, Plato, others), “a tabernacle, a tent,” everywhere (except Boeckh, Corpus inscriptions vol. ii., no. 3071) used metaphorically, of “the human body,” in which the soul dwells as in a

tent, and which is taken down at death: <sup><4704></sup>2 Corinthians 5:4; **h̄epigeiov h̄awn oikia tou skhnouv**, *i.e.* ho esti **to skhnov** (Winer's Grammar, sec. 59, 7 d., 8 a.), which is the well-known tent, *ibid.* 1 (R.V. "the earthly house of our tabernacle"). Cf. Sap. 9:15 and Grimm at the passage; in the same sense in (Plato) Tim. Locr., p. 100ff and often in other philosophic writings; cf. Fischer, Index to Aeschines dial. Socrates; Passow, under the word; (Field, Otium Norv. pars iii., p. 113 (on <sup><4701></sup>2 Corinthians 5:1)).\*

**{4637} sknow, skhnw**; future **skhnwsw**; 1 aorist **skhnwsa**; "to fix one's tabernacle, have one's tabernacle, abide (or live) in a tabernacle (or tent), tabernacle" (often in Xenophon; Demosthenes, p. 1257, 6); God **skhnwsei ep' autouv**, "will spread his tabernacle over them," so that they may dwell in safety and security under its cover and protection, <sup><4715></sup>Revelation 7:15; universally, equivalent to "to dwell" (<sup><4717></sup>Judges 5:17): followed by **en** with a dative of place, <sup><4621></sup>Revelation 12:12; 13:6 (**en taiv oikiaiv**, Xenophon, an. 5, 5, 11); **en h̄oin**, among us, <sup><4814></sup>John 1:14; **meta tinov**, with one, <sup><4613></sup>Revelation 21:3; **sun tini**, to be one's tent-mate, Xenophon, Cyril 6, 1, 49. (Compare: **episknow, katasknow**.)\*

**{4638} skhnwma, skhnwmatov, to (skhnov)**, "a tent, tabernacle": of the temple as God's habitation, <sup><4746></sup>Acts 7:46 (<sup><4941></sup>Psalm 14:1 (<sup><4911></sup>Psalm 15:1); <sup><4928></sup>Psalm 25:8 (<sup><4918></sup>Psalm 26:8); <sup><4943></sup>Psalm 42:3 (<sup><4943></sup>Psalm 43:3); <sup><4945></sup>Psalm 45:5 (<sup><4945></sup>Psalm 46:5); Pausanias, 3, 17, 6; of the tabernacle of the covenant, <sup><1023></sup>1 Kings 2:28); metaphorically, of the human body as the dwelling of the soul (see **skhnov**): **en tw skhnwmati einai**, of life on earth, <sup><4815></sup>2 Peter 1:15; **apoqesiv** (the author blending the conceptions of a tent and of a covering or garment, as Paul does in <sup><4742></sup>2 Corinthians 5:2), *ibid.* 14. (Euripides, Xenophon, Plutarch, others; the Septuagint for **l hao** and **ˆykhæ**)\*

**{4639} skia, skiaiv, h̄l** (see **skhnh**, at the beginning), from Homer down, the Septuagint for **l xe**a. properly, "shadow," *i.e.* shade caused by the interception of the light: <sup><4102></sup>Mark 4:32 (cf. <sup><4372></sup>Ezekiel 17:23); <sup><4415></sup>Acts 5:15; **skia qanatou**, "shadow of death" (like umbra mortis, Ovid. metam. 5, 191, and umbra Erebi, Vergil Aen. 4, 26; 6, 404), 'the densest darkness' (because from of old Hades had been regarded as enveloped in thick darkness), tropically, the thick darkness of error (*i.e.* spiritual death; see **qanatov**, 1): <sup><4046></sup>Matthew 4:16; <sup><4179></sup>Luke 1:79 (from <sup><3901></sup>Isaiah 9:1, where **twml k̄eb**. "a shadow," *i.e.* an image cast by an object and representing

the form of that object: opposed to **swma**, the thing itself, <sup><5127></sup>Colossians 2:17; hence, equivalent to “a sketch, outline, adumbration,” <sup><5185></sup>Hebrews 8:5; opposed to **eikwn**, the ‘express’ likeness, “the very image,” <sup><5101></sup>Hebrews 10:1 (as in Cicero, de off. 3, 17, 69 *nos veri juris solidam et expressam effigiem nullam tenemus, umbra et imaginibus utimur*).\*

**{4640} skirtaw, skirtw**: 1 aorist **eskirthsa**; “to leap”: <sup><4044></sup>Luke 1:41,44; 6:23. (<sup><01252></sup>Genesis 25:22; <sup><6834></sup>Psalms 113:4,6 (<sup><6844></sup>Psalms 114:4,6); Greek writings from Homer down.)\*

**{4641} sklhrocardia, sklhrocardiav, hJsklhrov** and **kardia**), a Biblical word, “the characteristic of one who is” **sklhrov thn kardia** (<sup><3184></sup>Proverbs 28:14), or **sklhrocardiov** (<sup><3173></sup>Proverbs 17:20; <sup><3077></sup>Ezekiel 3:7); “hardness of heart”: <sup><4908></sup>Matthew 19:8; <sup><4115></sup>Mark 10:5; 16:14; for **tl ǣ;bbj ǣ** <sup><6106></sup>Deuteronomy 10:16; <sup><3004></sup>Jeremiah 4:4; Sir. 16:10; **kardia sklhra**, Sir. 3:26,27. (Cf. Winer’s Grammar, 26, 99 (94).)\*

**{4642} sklhrov, sklhra, sklhron** (**skel lw, sklhnai**, (to dry up, be dry)), from (Hesiod, Theognis), Pindar, Aeschylus down; the Septuagint for **hvq**; “hard, harsh, rough, stiff” (**ta sklhra kai ta malaka**, Xen) mem. 3, 10, 1); of men, metaphorically, “harsh, stern, hard”: <sup><4124></sup>Matthew 25:24 (<sup><4253></sup>1 Samuel 25:3; <sup><2908></sup>Isaiah 19:4; 48:4; many examples from secular authors are given by Passow, under the word, 2 b.; (Liddell and Scott, under the word, II. 2; especially Trench, sec. xiv.)); of things: **anemov**, “violent, rough,” <sup><3101></sup>James 3:4; **oJ ogov**, offensive and intolerable, <sup><4111></sup>John 6:60, equivalent to **ov skandalizei**, 61; **sklhra lal ein kata tinov**, to speak hard and bitter things against one, <sup><6115></sup>Jude 1:15 (**sklhra lal ein tini** is also used of one who speaks roughly, <sup><4147></sup>Genesis 42:7,30; **apokrinesqai sklhra**, to reply with threats, <sup><1123></sup>1 Kings 12:13); **sklhron esti** followed by an infinitive, it is dangerous, turns out badly (A.V. “it is hard”), <sup><4115></sup>Acts 9:5 Rec.; 26:14.\*

**{4643} sklhrothv, sklhrothtov, hJsklhrov**), “hardness”; tropically, “obstinacy, stubbornness”: <sup><6115></sup>Romans 2:5. (<sup><4107></sup>Deuteronomy 9:27; (Antiphon), Plato, Aristotle, Theophrastus, Plutarch, others.)\*

**{4644} sklhrotrachl ov, sklhrotrachl on** (**sklhrov** and **trachl ov**), properly, “stiff-necked”; tropically, “stubborn, headstrong, obstinate”: <sup><4151></sup>Acts 7:51; the Septuagint for **ār [ hvq]** <sup><4133></sup>Exodus 33:3,5; 34:9; (etc.); Baruch 2:30; Sir. 16:11; (cf. **sklhrotrachl ia**, Test xii. Patr., test.

Sym. sec. 6). Not found in secular authors; (cf. Winer's Grammar, 26, 99 (94)).\*

**{4645} skl hrunw** (cf. Winer's Grammar, 92 (88)); 1 aorist subjunctive 2 person plural **skl hrunhte**; passive, imperfect **eskl hrunomhn**; 1 aorist **eskl hrunqhn**; (**skl hrov**, which see); the Septuagint for **hvaqh** and **qzje** "to make hard, to harden"; properly, in Hippocrates and Galen; metaphorically, "to render obstinate, stubborn" (A.V. "to harden"): **tina**, <sup><498></sup>Romans 9:18 (in opposed to those who interpret it "to treat harshly," cf. Fritzsche, vol. ii., p. 323f; (cf., too, Meyer at the passage)); **thn kardian tinov**, <sup><88></sup>Hebrews 3:8,15 and <sup><807></sup>Hebrews 4:7 (from <sup><998></sup>Psalm 94:8 (<sup><988></sup>Psalm 95:8); cf. <sup><111></sup>Exodus 7:3,22; 8:19; 9:12); passive (the Septuagint for **hvaq** and **qzje**) "to be hardened, *i.e.* become obstinate or stubborn": <sup><499></sup>Acts 19:9; <sup><883></sup>Hebrews 3:13.\*

**{4646} skol iov, skol ia, skol ion** (opposed to **orqov, orqiov, euqv** (cf. **skwl hx**)), from Homer down, "crooked, curved": properly, of a way (<sup><188></sup>Proverbs 28:18), **ta skol ia**, <sup><485></sup>Luke 3:5 (opposed to **hjuqeia** namely, **odov**, from <sup><344></sup>Isaiah 40:4); metaphorically, "perverse, wicked": **hju genea hskol ia**, <sup><424></sup>Acts 2:40; with **diestrammenh** added, <sup><545></sup>Philippians 2:15 (clearly so <sup><635></sup>Deuteronomy 32:5); "unfair, surly, froward" (opposed to **agaqov kai epieikhv**), <sup><128></sup>1 Peter 2:18.\*

**{4647} skol oy, skol opov, oJ** from Homer down, "a pointed piece of wood, a pale, a stake": **edoqh moi skol oy th sarki**, "a sharp stake" (others say "splinter," A.V. "thorn"; cf. <sup><485></sup>Numbers 33:55; <sup><324></sup>Ezekiel 28:24; <sup><316></sup>Hosea 2:6 (8); Babrius fab. 122, 1. 10; others (Sir. 43:19)), "to pierce my flesh," appears to indicate some constant bodily ailment or infirmity, which, even when Paul had been caught up in a trance to the third heaven, sternly admonished him that he still dwelt in a frail and mortal body, <sup><717></sup>2 Corinthians 12:7 (cf. <sup><711></sup>2 Corinthians 12:1-4); (cf. Winer's Grammar, sec. 31, 10 N. 3; Buttman, sec. 133, 27. On Paul's "thorn in the flesh" see Farrar, St. Paul, i. 652ff (Excursus x.); Lightfoot's Commentary on Galatians, p. 186ff; Schaff in his 'Popular Commentary' on Galatians, p. 331f.)\*

**{4648} skopew, skopw;** (**skopov**, which see); from Homer down; "to look at, observe, contemplate, to mark": absolutely, followed by **mh** with the indicative (see **mh**, III. 2), <sup><415></sup>Luke 11:35; **tina**, to fix one's eyes upon,

direct one's attention to, anyone: <sup><5167></sup>Romans 16:17; <sup><5187></sup>Philippians 3:17; **seauton**, followed by **mh** with the subjunctive "to look to, take heed to thyself, lest" etc. <sup><801></sup>Galatians 6:1 (see **mh**, II. 1 b.); **ti**, to look at, *i.e.* care for, have regard to, a thing: <sup><7018></sup>2 Corinthians 4:18; <sup><5104></sup>Philippians 2:4 (2 Macc. 4:5). (Compare: **episkopw**, **kataskopew**.)\*

(Synonyms: **skopein** is more pointed than **blepein**; often equivalent to "to scrutinize, observe". When the physical sense recedes, equivalent to "to fix one's (mind's) eye on, direct one's attention to," a thing in order to get it, or owing to interest in it, or a duty toward it. Hence, often equivalent to "aim at, care for," etc. Schmidt, Syn., chapter 11: Cf. **qewrew**, **oʃaw**.)

**{4649} skopov, skopou, oʃ**(from a root denoting 'to spy,' 'peer,' 'look into the distance'; cf. also Latin *specio, speculum, species*, etc.; Fick i., 251f; iv., 279; Curtius, sec. 111)); from Homer down;

1. "an observer, a watchman".

2. the distant mark looked at, the "goal or end one has in view": **kata skopon** (on this phrase see **kata**, II. 1 c.), <sup><5184></sup>Philippians 3:14.\*

**{4650} skorpizw**; 1 aorist **eskorpisa**; 1 aorist passive **eskorpisaqhn**; ((probably from the root, *skarp*, 'to cut asunder,' 'cut to pieces'; akin is **skorpiov**; cf. Latin *scalpere, scrobs*, etc.; Fick 1:240; 3:811, etc.)); "to scatter": **oʃ ukov skorpizei ta probata**, <sup><5102></sup>John 10:12; **oʃhn sunagwn met' emou skorpizei**, <sup><1023></sup>Matthew 12:30; <sup><2123></sup>Luke 11:23 (this proverb is taken from a flock — to which the body of Christ's followers is likened (others regard the proverb as borrowed from agriculture); **sunagei touv eskorπισmenouv to organon** (*i.e.* a trumpet), Artemidorus Daldianus, oneir. 1, 56 at the beginning); **tina**, in the passive, of those who, routed or terror stricken or driven by some other impulse, fly in every direction: followed by **eiv** with the accusative of place, <sup><5162></sup>John 16:32 (cf. Winer's Grammar, 516 (481)) (1 Macc. 6:54; **fobhqentev eskorπισqhsan**, Plutarch, Timol. 4; add, Josephus, Antiquities 6, 6, 3). equivalent to "to scatter abroad" (what others may collect for themselves), of one dispensing blessings liberally: <sup><700></sup>2 Corinthians 9:9 from <sup><5810></sup>Psalms 111:9 (<sup><5810></sup>Psalms 112:9) (cf. Winer's Grammar, 469 (437)). (According to Phrynichus the word was used by Hecataeus; it was also used — in addition to the writings already cited — by Strabo 4, p. 198; Lucian, *asin*.)



32; Aelian v. h. 13, 45 (here **dieskorpizw** (edited by Hercher); **Iogouv** (cf. Latin *spargere rumores*), Josephus, Antiquities 16, 1, 2); cf. Lob. ad Phryn., p. 218; (Winer's Grammar, 22; 92 (87)); the Septuagint for [ἡπίτης] <sup><10215></sup>2 Samuel 22:15; <sup><19175></sup>Psalm 17:15 (<sup><19185></sup>Psalm 18:15). Attic writers say **skedannumi.**) (Compare: **diaskorpizomai.**)\*

**{4651} skorpiov, skorpiou, oJ** (for the derivation see the preceding word); from Aeschylus down; on its accent, cf. Chandler sec. 246), “a scorpion,” the Septuagint for **brqIa** the name of a little animal, somewhat resembling a lobster, which in warm regions lurks especially in stone walls; it has a poisonous sting in its tail (McClintock and Strong's Cyclopaedia and BB. DD., under the word): <sup><2109></sup>Luke 10:19; 11:12; <sup><619B></sup>Revelation 9:3,5,10.\*

**{4652} skoteinov** (WH **skotinov**; see Iota), **skoteinh, skoteinov** (**skotov**), “full of darkness, covered with darkness” (from Aeschylus down): opposed to **fwteinov**, <sup><1163></sup>Matthew 6:23; <sup><2134></sup>Luke 11:34,36 (**ta skoteina kai ta fwteina**, Xenophon, mem. 3, 10, 1; (cf. 4, 3, 4)).\*

**{4653} skotia, skotiv, hJ** (on its derivation cf. **sknhh**), (Thomas Magister, **oJskotov kai to skotov. to de skotia ouk en crhsei** namely, in Attic (cf. Moeris, under the word; Liddell and Scott, under the word **skotov**, at the end)), “darkness”: properly, the darkness due to want of daylight, <sup><1617></sup>John 6:17; 20:1; **en th skotia (l al ein ti)**, unseen, in secret (equivalent to **en kruptw**, <sup><1810></sup>John 18:20), privily, in private, opposed to **en tw fwti**, <sup><1007></sup>Matthew 10:27; <sup><2123></sup>Luke 12:3; metaphorically, used of ignorance of divine things, and its associated wickedness, and the resultant misery: <sup><1046></sup>Matthew 4:16 L Tr WH; <sup><1005></sup>John 1:5; 6:17; 8:12; 12:35,46; <sup><1005></sup>1 John 1:5; 2:8f,11. (Ap. Rh. 4, 1698; Anth. 8, 187. 190; for **hkvj** ; <sup><1016></sup>Micah 3:6; for **l pap** <sup><1008></sup>Job 28:3.)\*

**{4654} skotizw**: passive, perfect participle **eskotismenov** (<sup><1048></sup>Ephesians 4:18 RG); 1 aorist **eskotisqhn**; 1 future **skotisqhsomai**; (**skotov**); to cover with darkness, to darken”; passive, “to be covered with darkness, be darkened”: properly, of the heavenly bodies, as deprived of light ((<sup><2102></sup>Ecclesiastes 12:2)), <sup><1219></sup>Matthew 24:29; <sup><1134></sup>Mark 13:24; <sup><2245></sup>Luke 23:45 (T WH **ekl eipw** (which see 2)); <sup><6182></sup>Revelation 8:12; 9:2 (L T WH **skotow**, which see); metaphorically, of the eyes, viz. of the understanding, <sup><5110></sup>Romans 11:10; **hJkardia**, the mind (see **kardia**, 2 b. [b].),

ⲉⲓⲛⲁⲓ Romans 1:21; men **th dianoia**, ⲉⲃⲏⲁⲓ Ephesians 4:18 RG. (Plutarch (adverb Colossians 24, 4; Cleomed. 81, 28); Tzetzes, hist. 8, 929; the Septuagint several times for Ἔνϋα (Polybius 12, 15, 10; 3 Macc. 4:10; Test xii. Patr., test. Rub. sec. 3; test. Levi sec. 14).)\*

{4655} **skotov, skotou, oJ** (cf. **skotia**, at the beginning), from Homer down, “darkness”: ⲉⲓⲛⲁⲓ Hebrews 12:18 Rec. (cf. WH’s Appendix, p. 158; Winer’s Grammar, 66 (64); B 22 (20)).\*

{4655} **skotov, skotouv, to**, from Pindar down (see the preceding word, and **skotia**, at the beginning), the Septuagint chiefly for Ἔνϋα, “darkness”;

**a.** properly: ⲉⲓⲛⲁⲓ Matthew 27:45; ⲉⲓⲛⲁⲓ Mark 15:33; ⲉⲓⲛⲁⲓ Luke 23:44; ⲉⲓⲛⲁⲓ Acts 2:20; ⲉⲓⲛⲁⲓ 2 Corinthians 4:6; **auth estin hhexousia tou skotouv**, this is the power of (night’s) darkness, *i.e.* it has the power of rendering men bold to commit crimes, ⲉⲓⲛⲁⲓ Luke 22:53; **ta krupta tou skotouv** (see **kruptov**), ⲉⲓⲛⲁⲓ 1 Corinthians 4:5; of darkened eyesight or blindness: **skotov epipiptei epi tina** *i.e.* on one deprived of sight, ⲉⲓⲛⲁⲓ Acts 13:11; in figurative discourse, **eioun ... to skotov poson**; “if the light that is in thee is darkness,” darkened (*i.e.* if the soul has lost its perceptive power), “how great is the darkness” (how much more deplorable than bodily blindness), ⲉⲓⲛⲁⲓ Matthew 6:23, cf. ⲉⲓⲛⲁⲓ Luke 11:35. by metonymy, put for a dark place: ⲉⲓⲛⲁⲓ Matthew 8:12; 22:13; 25:30 (see **exwterov**); **zofov tou skotouv** (see **zofov**), ⲉⲓⲛⲁⲓ 2 Peter 2:17; ⲉⲓⲛⲁⲓ Jude 1:13.

**b.** metaphorically, of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery (see **skotia**): ⲉⲓⲛⲁⲓ John 3:19; ⲉⲓⲛⲁⲓ Acts 26:18; ⲉⲓⲛⲁⲓ 2 Corinthians 6:14; ⲉⲓⲛⲁⲓ Ephesians 6:12; ⲉⲓⲛⲁⲓ Colossians 1:13; ⲉⲓⲛⲁⲓ 1 Peter 2:9; (abstract for the concrete) persons in whom darkness becomes visible and holds sway, ⲉⲓⲛⲁⲓ Ephesians 5:8; **ta erga tou skotouv**, deeds done in darkness, harmonizing with it, ⲉⲓⲛⲁⲓ Romans 13:12; ⲉⲓⲛⲁⲓ Ephesians 5:11; **skotouv einai**, to be given up to the power of darkness (cf. Winer’s Grammar, sec. 30, 5 a.), ⲉⲓⲛⲁⲓ 1 Thessalonians 5:5; **en skotei einai**, ⲉⲓⲛⲁⲓ 1 Thessalonians 5:4; **oJ en skotei**, ⲉⲓⲛⲁⲓ Luke 1:79; ⲉⲓⲛⲁⲓ Romans 2:19; **oJ aov oJkaqhmenov en ekotei**, ⲉⲓⲛⲁⲓ Matthew 4:16 R G T; **en skotei peripatein**, ⲉⲓⲛⲁⲓ 1 John 1:6.\*

{4656} **skotow, skotw**: passive, perfect participle **eskotwmenov**; 1 aorist **eskotwqhn**; (cf. WH's Appendix, p. 171); (**skotov**); "to darken, cover with darkness": <sup><00D></sup>Revelation 9:2 L T WH; 16:10; metaphorically, "to darken or blind" the mind: **skotwmenoi th dianoia**, <sup><00B></sup>Ephesians 4:18 L T Tr WH. ((Sophocles), Plato, Polybius, Plutarch, others; the Septuagint.)\*

{4657} **skubal on, skubal ou, to (kusibal on ti on, to toiv kusi ball lomenon**, Suidas (p. 3347 c.; to the same effect Etymologicum Magnum, p. 719, 53 cf. 125, 44; others connect it with **skwr** (cf. scoria, Latin *stercus*), others with a root meaning 'to shiver', 'shred'; Fick, Part i., p. 244)), any "refuse," as the excrement of animals, offscouring, rubbish, dregs, etc.: (A.V. "dung") *i.e.* worthless and detestable, <sup><00B></sup>Philippians 3:8. (Sir. 27:4; Philo; Josephus, b. j. 5, 13, 7; Plutarch; Strabo; often in the Anthol.) (See on the word, Lightfoot on Philippians, the passage cited; Gataker, Advers. Miscell. Posth., c. xliii, p. 868ff.)\*

{4658} **Skuqhv, Skuqou, oJ** "a Scythian, an inhabitant of Scythia" *i.e.* modern Russia: <sup><00B></sup>Colossians 3:11. By the more civilized nations of antiquity the Scythians were regarded as the wildest of all barbarians; cf. Cicero, in Verr. 2, 5, 58 sec. 150; in Pison. 8, 18; Josephus, c. Apion. 2, 37, 6; (Philo, leg. ad Gaium sec. 2); Lucian, Tox. 5f; 2 Macc. 4:47; 3 Macc. 7:5. (See Lightfoot on Colossians, the passage cited; Hackett in B. D. under the word Scythians; Rawlinson's Herod., Appendix to book iv., Essays ii. and iii.; Vanicek, Fremdwörter, under the word.)\*

{4659} **skuqrwrov, skuqrwpon**, also of three term.; cf. Lob. ad Phryn., p. 105 (Winer's Grammar, sec. 11, 1) (**skuqrov** and **wy**), "of a sad and gloomy countenance" (opposed to **faidrov**, Xenophon, mem. 3, 10, 4): <sup><0247></sup>Luke 24:17; of one who feigns or affects a sad countenance, <sup><00B6></sup>Matthew 6:16. (<sup><0407></sup>Genesis 40:7; Sir. 25:23; Greek writings from Aeschylus down.)\*

{4660} **skul l w**; perfect passive participle **eskul menov**; present middle imperative 2 person singular **skul l ou**; (**skul on**, which see); a. "to skin, flay" (Anthol.). b. "to rend, mangle" (Aeschylus Pers. 577); "to vex, trouble, annoy" (Herodian, 7, 3, 9 (4)): **tina**, <sup><0055></sup>Mark 5:35; <sup><00B9></sup>Luke 8:49; passive, **eskul menoi** (Vulgate *vexati*) (R.V. "distressed"), <sup><00B5></sup>Matthew 9:36 G L T Tr WH; middle "to give oneself trouble, trouble oneself": **mh skul l ou**, <sup><00B6></sup>Luke 7:6.\*

**{4661}** **skul on** (R<sup>bez</sup> G L T WH) also **skul on** ((so R<sup>st elz</sup> Tr) cf. Lipsius, Gram. Untersuch., p. 44), **skul ou, to** (from the obsolete **skuw**, ‘to pull off’, allied to **xuw, xul on** (but cf. Curtius, sec. 113; Vanicek, p. 1115));

a. “a (beast’s) skin stripped off, a pelt”.

b. “the arms stripped off from an enemy, spoils”: plural <sup><112></sup>Luke 11:22. (Sophocles, Thucydides, and following; the Septuagint.)\*

**{4662}** **skwl hkobrwtoḡ, skwl hkobrwton** (**skwl hx** and **bibrwskw**), “eaten of worms”: <sup><423></sup>Acts 12:23, cf. 2 Macc. 9:9. (of a tree, Theophrastus, c. pl. 5, 9, 1.)\*

**{4663}** **skwl hx, skwl hkov, oJ** (perhaps akin to **skol iov**), “a worm” (Homer, Iliad 13, 654); specifically, that kind which preys upon dead bodies (Sir. 10:11; 19:3; 2 Macc. 9:9; Anthol. 7, 480, 3; 10, 78, 3): **oJ skwl hx autwn ou tel euta**, by a figure borrowed from <sup><263></sup>Isaiah 66:24 (cf. Sir. 7:17; Judith 16:17), ‘their punishment after death will never cease’ (**skwl hx** symbolizing perhaps the loathsomeness of the penalty), <sup><104></sup>Mark 9:44,46,(T WH omit; Tr brackets these two verses),48.\*

**{4664}** **smaragdinov, smaragdinḡ, smaragdinon** (**smaragdoḡ**, cf. **amequstinov, uākinqinov**, etc.), “of emerald, made of emerald,” (see the following word): namely, **liqov**, <sup><113></sup>Revelation 4:3. ((Lucian)).\*

**{4665}** **smaragdoḡ, smaragdou, oJ** (but apparently feminine in the earlier writ, cf. Theophrast. lap. 4, 23; in Herodotus its gender cannot be determined; cf. Stephanus’ Thesaurus, under the word), Latin *smaragdus* (A.V. “emerald”), a transparent precious stone noted especially for its light green color: <sup><619></sup>Revelation 21:19. (From Herodotus down; the Septuagint. On the derivation of the word see Vanicek, Fremdwörter, under the word. On its relation to our ‘emerald’ (disputed by King, Antique Gems, p. 27ff), see Reihm, HWB, under the word ‘Edelsteine’, 17; Deane in the ‘Bible Educator’, vol. ii., p. 350f.)\*

**{4666}** **smurna, smurnhv, hJ** Hebrew **rmprwḡ**, “myrrh,” a bitter gum and costly perfume which exudes from a certain tree or shrub in Arabia and Ethiopia, or is obtained by incisions made in the bark: <sup><121></sup>Matthew 2:11; as an antiseptic it was used in embalming, <sup><333></sup>John 19:39. Cf. Herodotus 2, 40, 86; 3, 107; Theophrastus, hist. pl. 9, 3f; Diodorus 5, 41; Pliny, h. n. 12,

33f; (BB. DD.; Birdwood in the ‘Bible Educator’, vol. ii., p. 151; Löw, *Aram. Pflanzennam.* sec. 185).\*

**{4667} Smurna, Smurnhv, hj** “Smyrna,” an Ionian city, on the Aegean Sea, about 40 miles N. of Ephesus; it had a harbor, and flourished in trade, commerce, and the arts; now Ismir (BB. DD.): <sup><6011></sup>Revelation 1:11; 2:8. Tdf. after manuscript **a** ((cf. manuscript Bezae, Scrivener edition, p. xlviiii.)) has adopted the form **Zmurna**, found also occasionally on coins and in inscriptions; cf. Kühner, i, p. 200 c.; (Tdf.’s note on <sup><6011></sup>Revelation 1:11; and see Sigma, under the end; Lightfoot, Ignatius 2:331 note).\*

**{4668} Smurnaiov, Smurnaiou, oJhJ** “of” or “belonging to Smyrna, an inhabitant of Smyrna”: <sup><6018></sup>Revelation 2:8 Rec. ((Pindar, Herodotus).)\*

**{4669} smurnizw:** (**smurna**, which see);

**1.** intransitive, “to be like myrrh” (Dioscorides (100 A. D.?) 1, 79).

**2.** “to mix and so flavor with myrrh”: **oinov esmurnismenov** (perfect passive participle) “wine” (A.V. “mingled”) “with myrrh” (Vulgate *murratum vinum*), i.e. flavored or (Pliny, h. n. 14, 15) made fragrant with myrrh: <sup><4153></sup>Mark 15:23. But since the ancients used to infuse myrrh into wine in order to give it a more agreeable fragrance and flavor, we must in this matter accept Matthew’s account (<sup><4274></sup>Matthew 27:34, viz. ‘mingled with gall’) as by far the more probable; (but see **col h**, 2).\*

**{4670} Sodoma, Sodwn, ta** (**μδς**), “Sodom,” a city respecting the location and the destruction of which see **Gomorra** (and (in addition to references there given) McClintock and Strong’s Cyclopaedia, under the word Sodom; Schaff-Herzog, *ibid.*): <sup><4005></sup>Matthew 10:15; 11:23f; Mark H. 11 (R L in brackets); <sup><4202></sup>Luke 10:12; 17:29; <sup><4929></sup>Romans 9:29; <sup><6016></sup>2 Peter 2:6; <sup><6007></sup>Jude 1:7; <sup><6018></sup>Revelation 11:8.\*

**{4672} Sol omwn** (so (R<sup>st bez elz</sup> G L in <sup><4277></sup>Luke 12:27; R L Tr WH in <sup><4074></sup>Acts 7:47 (cf. Tdf. on <sup><4162></sup>Matthew 6:29))) and **Sol omwn** (so R G L T Tr WH in <sup><4007></sup>Matthew 1:7; 6:29; R<sup>scriv</sup> T Tr WH in <sup><4277></sup>Luke 12:27; G in <sup><4074></sup>Acts 7:47; (**Sal wmwv** Tdf. in <sup><4074></sup>Acts 7:47)), **Sol omwntov** (so Rec. uniformly; (L T WH in <sup><4011></sup>Acts 3:11; 5:12; L in <sup><4006></sup>Matthew 1:6 also)), and **Sol omwnov** (so (G L T Tr WH in <sup><4122></sup>Matthew 12:42; <sup><4213></sup>Luke 11:31; <sup><4023></sup>John 10:23; G T Tr WH in <sup><4006></sup>Matthew 1:6; G Tr in <sup><4011></sup>Acts 3:11; 5:12); the forms **Sol omwn**, **Sol omwnov**, are undoubtedly to be preferred,

cf. (Tdf. Proleg., pp. 104, 110; WH's Appendix, p. 158); Winer's Grammar, 67 (65); Buttmann, 16 (14f)), **ojhmbaj** *i.e.* 'pacific', "Irenaeus," German Friedrich, English "Frederick"), "Solomon," the son of David by Bathsheba the wife of Uriah; he succeeded his father, becoming the third king of Israel (B. C. 1015-975 (according to the commonly accepted chronology; but cf. the article 'Zeitrechnung' in Riehm's HWB (especially p. 1823f))), built the temple at Jerusalem, and was distinguished for his magnificence, splendor, and wisdom: <sup><4006></sup>Matthew 1:6f; 6:29; 12:42; <sup><2151></sup>Luke 11:31; 12:27; <sup><4912></sup>John 10:23; <sup><4911></sup>Acts 3:11; 5:12; 7:47.\*

**{4673} sorov, sorou, hj** "an urn or receptacle for keeping the bones of the dead" (Homer, Iliad 23, 91); "a coffin" (<sup><0515></sup>Genesis 50:26; Herodotus 1, 68; 2, 78; Aristophanes, Aeschines, Plutarch, others); "the funeral-couch or bier on which the Jews carried their dead forth to burial" (see B. D. American edition under the word Coffin; Edersheim, Jesus the Messiah, i., 555f): <sup><0714></sup>Luke 7:14.\*

**{4674} sov, sh, son**, possessive pronoun of the 2nd person; from Homer down; "thy, thine": <sup><4008></sup>Matthew 7:8,22; 13:27; 24:3; <sup><0218></sup>Mark 2:18; <sup><2151></sup>Luke 15:31; 22:42; <sup><4912></sup>John 4:42 (here Tr marginal reading WH marginal reading read the personal **sou**); 17:6,9,10,17; 18:35; <sup><4914></sup>Acts 5:4; 24:2 (3),4; <sup><4911></sup>1 Corinthians 8:11; 14:16; <sup><5014></sup>Philemon 1:14; **oj soi** namely, **maqhtai**, <sup><0533></sup>Luke 5:33; absolutely **oj soi**, thy kinsfolk, thy friends, <sup><4915></sup>Mark 5:19; **to son**, what is thine, <sup><4014></sup>Matthew 20:14; 25:25; plural **ta sa** (A.V. "thy goods"; cf. Winer's Grammar, 592 (551)), <sup><4913></sup>Luke 6:30. (Cf. Winer's Grammar, sec. 22, 7ff; B. 115ff (101ff).)\*

**{4676} soudarion, soudariou, to** (a Latin word, *sudarium*, from sudor, sweat; cf. Buttmann, 18 (16)), "a handkerchief," *i.e.* a cloth for wiping the perspiration from the face and for cleaning the nose: <sup><2910></sup>Luke 19:20; <sup><4912></sup>Acts 19:12; also used in swathing the head of a corpse (A.V. "napkin"), <sup><4914></sup>John 11:44; 20:7. (Cf. BB. DD., under the word Handkerchief.)\*

**{4677} Sousanna, Sousannhv** (cf. Buttmann, 17 (15)), **hj(hlyvwo)**, a lily), "Susanna," one of the women that attended Jesus on his journeys: <sup><0813></sup>Luke 8:3.\*

**{4678} sofia, sofiaiv, hj(sofov)**, Hebrew **hmkj** ; "wisdom, broad and full intelligence" (from Homer down); used of the knowledge of very

diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case. a. the wisdom which belongs to men: universally, <sup><4024></sup>Luke 2:40,52; specifically, the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs, as was **hsofia tou Sol omwnov**, <sup><4022></sup>Matthew 12:42; <sup><2131></sup>Luke 11:31; the science and learning **twv Aiguptiwn**, <sup><4472></sup>Acts 7:22 (cf. Winer's Grammar, 227 (213) n.; Buttman, sec. 134, 6); the art of interpreting dreams and always giving the sagest advice, <sup><4070></sup>Acts 7:10; the intelligence evinced in discovering the meaning of some mysterious number or vision, <sup><6318></sup>Revelation 13:18; 17:9; skill in the management of affairs, <sup><403></sup>Acts 6:3; a devout and proper prudence in contact with men not disciples of Christ, <sup><5015></sup>Colossians 4:5; skill and discretion in imparting Christian truth, <sup><5028></sup>Colossians 1:28; 3:16; (<sup><6015></sup>2 Peter 3:15); the knowledge and practice of the requisites for godly and upright living, <sup><5005></sup>James 1:5; 3:13,17; with which **sofia anwqen katercomenh** is put in contrast the **sofia epigeiov, yucikh, daimoniwdhv**, such as is the craftiness of envious and quarrelsome men. <sup><3015></sup>James 3:15, or **sarkikh sofia** (see **sarkikov**, 1), craftiness, <sup><6012></sup>2 Corinthians 1:12 (for the context shows that it does not differ essentially from the **panourgia** of 4:2; in Greek writings also **sofia** is not infrequently used of shrewdness and cunning; cf. Passow (or Liddell and Scott), under the word, 2); the knowledge and skill in affairs requisite for the successful defense of the Christian cause against hostile accusations, <sup><2215></sup>Luke 21:15; an acquaintance with divine things and human duties, joined to a power of discoursing concerning them and of interpreting and applying sacred Scripture, <sup><1054></sup>Matthew 13:54; <sup><1012></sup>Mark 6:2; <sup><4160></sup>Acts 6:10; the wisdom or instruction with which John the Baptist and Jesus taught men the way to obtain salvation, <sup><1019></sup>Matthew 11:19; <sup><1075></sup>Luke 7:35 (on these passages, see **dikaiov**, 2). In Paul's Epistles: a knowledge of the divine plan, previously hidden, of providing salvation for men by the expiatory death of Christ, <sup><1030></sup>1 Corinthians 1:30; 2:6; <sup><4005></sup>Ephesians 1:8 (Winer's Grammar, 111 (105f)); hence, all the treasures of wisdom are said to be hidden in Christ, <sup><5003></sup>Colossians 2:3; with the addition of **Qeou** (genitive of the author), <sup><4024></sup>1 Corinthians 1:24; 2:7; **pneumatikh**, <sup><5009></sup>Colossians 1:9; **pneuma sofiaiv kai apokal uyewv**, <sup><4017></sup>Ephesians 1:17; **logov sofiaiv**, the ability to discourse eloquently of this wisdom, <sup><4028></sup>1 Corinthians 12:8; opposed to this wisdom is — the empty conceit of wisdom which men make a parade of, a knowledge more specious than real of lofty and hidden subjects: such as the theosophy of certain Jewish



Christians, <sup><5023></sup>Colossians 2:23; the philosophy of the Greeks, <sup><4021></sup>1 Corinthians 1:21f; 2:1; with **tou kosmou** added, <sup><4022></sup>1 Corinthians 1:20; 3:19; **tou aiwnov toutou**, <sup><4016></sup>1 Corinthians 2:6; **twv sofwn**, <sup><4019></sup>1 Corinthians 1:19; **anqrwpwn**, <sup><4015></sup>1 Corinthians 2:5 (in each of these last passages the word includes also the rhetorical art, such as is taught in the schools), cf. Fritzsche, Romans, vol. i, p. 67f; **sofia tou logou**, the wisdom which shows itself in speaking (R.V. “wisdom of words”), the art of the rhetorician, <sup><4017></sup>1 Corinthians 1:17; **logoi (anqrwpinhv)** (so R in <sup><4004></sup>1 Corinthians 1:4 (all texts in <sup><4013></sup>1 Corinthians 1:13)) **sofiav**, discourse conformed to philosophy and the art of rhetoric, <sup><4004></sup>1 Corinthians 2:4,13. b. “supreme intelligence,” such as belongs to God: <sup><4072></sup>Revelation 7:12, also to Christ, exalted to God’s right hand, <sup><4052></sup>Revelation 5:12; the wisdom of God as evinced in forming and executing his counsels, <sup><4013></sup>Romans 11:33; with the addition of **tou Qeou**, as manifested in the formation and government of the world, and to the Jews, moreover, in the Scriptures, <sup><4021></sup>1 Corinthians 1:21; it is called **pol upoikil ov** from the great variety of ways and methods by which he devised and achieved salvation through Christ, <sup><4030></sup>Ephesians 3:10. In the noteworthy passage, <sup><4014></sup>Luke 11:49 (where Christ ascribes to ‘the wisdom of God’ what in the parallel, <sup><4034></sup>Matthew 23:34, he utters himself), the words **h sofia tou Qeou eipen** seem to denote “the wisdom of God which is operative and embodied as it were in Jesus,” so that the primitive Christians, when to comfort themselves under persecution they recalled the saying of Christ, employed that formula of quotation (cf. <sup><4024></sup>1 Corinthians 1:24,30,etc.); but Luke, in ignorance of this fact, took the phrase for a part of Christ’s saying. So Eusebius (h. e. 3, 32, 8), perhaps in the words of Hegeippus, calls those who had personally heard Christ **oj autai v akaiv thv enqeu sofia v epakousai kathxiwmenoi**; cf. Grimm in the Studien und Kritiken for 1853, p. 332ff. (For other explanations of the phenomenon, see the commentaries on Luke, the passage cited Cf. Schürer, Zeitgesch. sec. 33, V. 1 and references.)\*

(Synonyms: on the relation of **sofia** to **gnwsiv** see **gnwsiv**, at the end. “While **sofia** is ‘mental excellence in its highest and fullest sense’ (Aristotle, eth. Nic. 6, 7), **sunesiv** and **fronhsiv** are both derivative and special — applications of **sofia** to details: **sunesiv**, critical, apprehending the bearing of things, **fronhsiv**, practical, suggesting lines of action” (Lightfoot on <sup><5009></sup>Colossians

1:9); but cf. Meyer on Colossians, the passage cited; Schmidt, chapter 13 sec. 10; chapter 147 sec. 8. See **sofov**, at the end)

**{4679} sofizw**: 1 aorist infinitive **sofisai**; (**sofov**);

**1.** “to make wise, teach”: **tina**, <sup><51815></sup>2 Timothy 3:15 (<sup><1988></sup>Psalm 18:8 (<sup><1988></sup>Psalm 19:8)); **esofisav me thn entol hn sou**, <sup><1989></sup>Psalm 118:98 (<sup><1988></sup>Psalm 119:98); **oute ti nautil ihv sesofismenov, oute ti nhwn**, Hesiod, Works, 647).

**2.** Middle in Greek writings from Herodotus down, mostly as a deponent, “to become wise, to have understanding” (**esofisato uper pantav antrwpouv**, <sup><11027></sup>1 Kings 4:27(31); add, <sup><2125></sup>Ecclesiastes 2:15, etc.; frequent in Sir.); “to invent, play the sophist; to devise cleverly or cunningly”: perfect passive participle **sesofismenoi muqoi**, <sup><6016></sup>2 Peter 1:16. (Compare: **katasofizomai**.)\*

**{4680} sofov, sofh, sofon** (akin to **safhv** and to the Latin *sapio*, *sapiens*, *sapor*, ‘to have a taste’, etc.; Curtius, sec. 628; (Vanicek, p. 991)), the Septuagint for **μkj**; (from Theognis, Pindar, Aeschylus down); “wise,” *i.e.*

**a.** “skilled, expert”: **eiv ti**, <sup><5169></sup>Romans 16:19; of artificers (cf. Grimm, Exeg. Hdbch. on Sap. (7:21), p. 151): **arcitektwn**, <sup><480></sup>1 Corinthians 3:10; <sup><218></sup>Isaiah 3:3 (**dhmiourgov**, of God, Xenophon, mem. 1, 4, 7).

**b.** “wise, *i.e.* skilled in letters, cultivated, learned”: <sup><5114></sup>Romans 1:14,22; of the Greek philosophers (and orators, see **sofia**, a.), <sup><4019></sup>1 Corinthians 1:19f,26f; 3:18f,(20); of the Jewish theologians, <sup><4125></sup>Matthew 11:25; <sup><2121></sup>Luke 10:21; of Christian teachers, <sup><1234></sup>Matthew 23:34.

**c.** wise in a practical sense, *i.e.* “one who in action is governed by piety and integrity”: <sup><4151></sup>Ephesians 5:15; <sup><3183></sup>James 3:13; and accordingly is a suitable person to settle private quarrels, <sup><4185></sup>1 Corinthians 6:5.

**d.** wise in a philosophic sense, “forming the best plans and using the best means for their execution”: so of God, <sup><5167></sup>Romans 16:27, and Rec. in <sup><5417></sup>1 Timothy 1:17; <sup><4125></sup>Jude 1:25; **sofwteron**, contains more wisdom, is more sagaciously thought out, <sup><4125></sup>1 Corinthians 1:25.\*

(Synonyms: **sofov, sunetov, fronimov: sofov** “wise,” see above; **sunetov** “intelligent,” denotes one who can ‘put things

together' (**sunienai**), who has insight and comprehension; **fronimov** "prudent" (A.V. uniformly, "wise"), denotes primarily one who has quick and correct perceptions, hence, 'discreet,' 'circumspect,' etc.; cf. Schmidt, chapter 147. See **sofia**, at the end)

**{4681} Spania, Spaniav, hJ** "Spain," in the apostolic age the whole peninsula south of the Pyrenees: <sup><5134></sup>Romans 15:24,28. ((Winer's Grammar, 25); the more common Greek form is **Isiania**, 1 Macc. 8:3 (apparently the Phoenician or Latin name for **lbhria**; cf. Pape, Eigennamen, under the words).)\*

**{4682} sparassw**; 1 aorist **esparaxa**; "to convulse" (others, "tear"): **tina**, <sup><4026></sup>Mark 1:26; 9:20 R G Tr text, 26; <sup><4028></sup>Luke 9:39; see **rhnumi**, c. (**tav gnaqouv**, Aristophanes ran. 424; **tav tricav**, Diodorus 19, 34; in various other senses in Greek writings) (Compare: **sunsparassw**.)\*

**{4683} sparganow, sparganw**: 1 aorist **esparganwsa**; perfect passive participle **esparganwmenov**: (**spraganon** a swathing band); "to wrap in swaddling-clothes": an infant just born, <sup><4027></sup>Luke 2:7,12. (<sup><3364></sup>Ezekiel 16:4; (Euripides, Aristotle), Hippocrates, Plutarch, others).)\*

**{4684} spatallaw, spatallw**; 1 aorist **espatallasa**; (**spatallh**, riotous living, luxury); "to live luxuriously, lead a voluptuous life," ("give oneself to pleasure"): <sup><5486></sup>1 Timothy 5:6; <sup><5485></sup>James 5:5. (<sup><1022></sup>Proverbs 29:21; <sup><3100></sup>Amos 6:4 (in both of these passages, **kataspatal asqe**; <sup><3364></sup>Ezekiel 16:49); Sir. 21:15; Epistle of Barnabas 10, 3; Polybius excerpt the Vat., p. 451 (*i.e.*, 37, 4, 6 (edited by Didot)), and occasionally in later and inferior writings.)\*

**{4685} spaw, spw**: 1 aorist middle **espasamhn**; (cognate with **aspazomai** (to draw to oneself, embrace, etc.), English "spasm," etc.); from Homer down; the Septuagint chiefly for **āl xē** "to draw": middle with **macoiran** (cf. Buttmann, sec. 135, 4), to draw one's sword, <sup><4144></sup>Mark 14:47; <sup><4167></sup>Acts 16:27 (<sup><4023></sup>Numbers 22:31; **thn romfaion**, 23; <sup><4054></sup>Judges 9:54, etc.). (Compare: **anaspaw, apospaw, diaspaw, epispaw, perispaw**.)\*

**{4686} speira** (on the accent cf. Buttmann, 11; Chandler sec. 161; Tdf. Proleg., p. 102), **hJ** genitive **speirhv** (<sup><4400></sup>Acts 10:1; 21:31; 27:1; see (Tdf.

Proleg., p. 117; WH's Appendix, p. 156; and **macaira**, at the beginning) (cognate with **spuriv** (which see)); a. Latin *spira*; anything rolled into a circle or ball, anything wound, rolled up, folded together. b. "a military cohort" (Polybius 11, 23, 1 **treiv speirav. touto de kaleitai to suntagma twn pezwn para Rwmaioiv kwrtiv**), *i.e.* the tenth part of a legion (*i.e.* about 600 men (*i.e.* legionaries), or if auxiliaries either 500 or 1,000; cf. Marquardt, Römisch. Alterth. III. ii., p. 371. But surely **touto to suntagma** in the quotation comprehends the **treiv speira**; hence, Polybius here makes a **speira** equal to a maniple, cf. 2, 3, 2; 6, 24, 5; cf. Zonaras, Lex., p. 1664, **speira suntagma diakosiwn andrwn**. On the other hand, "the later Greek writings almost uniformly employ **speira** as the representative of cohorts" (Smith, Dict. of Antiq., edition 2, under the word exercitus, p. 500); and the rise of **cil iarcov** (which was the equivalent of tribunos, the commander of a cohort) in connection with it (<sup><4682></sup>John 18:12; <sup><4213></sup>Acts 21:31), together with the uniform rendering of the word by cohorts in the Latin versions, warrants the margin "cohort" uniformly added in R.V. to the rendering band): <sup><4277></sup>Matthew 27:27; <sup><4156></sup>Mark 15:16; <sup><4401></sup>Acts 10:1; 21:31; 27:1, and often in Josephus; a maniple, or the thirtieth part of a legion, often so in Polybius ((see above)); "any band, company, or detachment, of soldiers" (2 Macc. 8:23; Jud. 14:11): <sup><688B></sup>John 18:3,12.\*

**{4687} speirw**; (imperfect 2 person singular **espeirev**, <sup><4137></sup>Matthew 13:27 Tr); 1 aorist **espeira**; passive, present **speiromai**; perfect passive participle **esparmenov**; 2 aorist **esparhn**; (derived from the quick, jerky, motion of the hand; cf. our spurn (of the foot); Curtius, sec. 389); from Hesiod down; the Septuagint for **dyrcæ** "to sow, scatter seed"; a. properly: absolutely, <sup><4055></sup>Matthew 6:26; 13:3f,18f; <sup><404B></sup>Mark 4:3f,14; <sup><4285></sup>Luke 8:5; 12:24; (<sup><4356></sup>John 5:36f (see in b.)); <sup><4090></sup>2 Corinthians 9:10; with an accusative of the thing, as **sperma zizania, kokkon** (cf. Buttmann, sec. 131, 5): <sup><4134></sup>Matthew 13:24f (but in 25 L T Tr WH have **epespeiren**), 27,37,39; <sup><4042></sup>Mark 4:32: <sup><4285></sup>Luke 8:5; <sup><4555></sup>1 Corinthians 15:36f; with specifications of place: **eiv tav akanqav**, <sup><4132></sup>Matthew 13:22; <sup><4048></sup>Mark 4:18; **en tw agrw**, <sup><4134></sup>Matthew 13:24 (31); **epi thv ghv**. <sup><4061></sup>Mark 4:31; **epi** with an accusative of place, <sup><4131></sup>Matthew 13:20, 23; <sup><4046></sup>Mark 4:16,20; **para thn odon**, <sup><4039></sup>Matthew 13:19. b. in proverbial sayings: absolutely, <sup><4254></sup>Matthew 25:24,26; <sup><4191></sup>Luke 19:21f; <sup><4045></sup>John 4:37; <sup><4096></sup>2 Corinthians 9:6; **ti**, <sup><4047></sup>Galatians 6:7 (on these sayings see **gerizw**, b.). in comparisons: **spriein eiv thn sarka, eiv to pneuma** (**sarx** and

**pneuma** are likened to fields to be sown), to do those things which satisfy the nature and promptings of the **sarx** or of the **pneuma**, <sup><808></sup>Galatians 6:8; **ton l ogon**, to scatter the seeds of instruction, *i.e.* to impart instruction, <sup><4044></sup>Mark 4:14f; **oJ ogov, oJsparmenov en taiv kardiaiv autwn**, the ideas and precepts that have been implanted like seed in their hearts, *i.e.* received in their hearts, <sup><4145></sup>Mark 14:15 (here Tr text WH **eiv autouv** into their hearts T L marginal reading **en autoiv**); **outov estin oJ para thn odon spareiv**, this one experiences the fate of the seed sown by the wayside, <sup><4139></sup>Matthew 13:19; add, 20-23; <sup><4046></sup>Mark 4:16,18,20. **to swma**, the body, which after death is committed like seed to the earth, <sup><4152></sup>1 Corinthians 15:42-44; **karpon dikaiosunhv**, *i.e.* that seed which produces **karpon dikaiosunhv** (see **karpov**, 2 b.), <sup><5088></sup>James 3:18; **speirein tini ti**, to give, manifest, something to one, from whom we may subsequently receive something else akin to a harvest (**qerizomen**), <sup><4011></sup>1 Corinthians 9:11. (Compare: **diaspeirw, epispeirw**.)\*

**{4688} spekoul atwr, spekoul atorov** (R G **spekoul atorov** (cf. Tdf. on Mark as below)), **oJ**(the Latin word *speculator*), “a looker-out, spy, scout”; under the emperors an attendant and member of the body-guard, employed as messengers, watchers, and executioners (Seneca, *de ira* 1, 16 *centurio supplicio praepositus codere gladium speculatorem jubet*; also *de benef.* 3, 25); the name is transferred to an attendant of Herod Antipas that acted as executioner: <sup><4067></sup>Mark 6:27. Cf. Keim, ii., 512 (English translation, 4:219; J. W. Golling in *Thessalonians Nov. etc. ii.*, p. 405f.)\*

**{4689} spendw**: present passive **spendomai**; (cf. German *spenden* (perhaps of the ‘tossing away’ of a liquid, Curtius, sec. 296; but cf. Vanicek, p. 1245f)); from Homer down; the Septuagint for **Ἔσπε** “to pour out as a drink-offering, make a libation”; in the N.T. **spendesqai**, “to be offered as a libation,” is figuratively used of one whose blood is poured out in a violent death for the cause of God: <sup><5017></sup>Philippians 2:17 (see **qusia**, b. at the end); <sup><5046></sup>2 Timothy 4:6.\*

**{4690} sperma, spermatov, to (speirw, which see)**, from Homer down, Hebrew **[rʒe** “the seed” (from which anything springs);

**a.** from which a plant germinates;

[a]. properly, “the seed” *i.e.* the grain or kernel which contains within itself the germ of the future plant: plural, <sup><0133></sup>Matthew 13:32; <sup><0103></sup>Mark 4:31; <sup><0153></sup>1 Corinthians 15:38 (<sup><0163></sup>Exodus 16:31; <sup><0085></sup>1 Samuel 8:15); the singular is used collectively of the grains or kernels sown: <sup><0133></sup>Matthew 13:24,27,37f; <sup><0100></sup>2 Corinthians 9:10 (here L Tr **sporov**)

[b]. metaphorically, “a seed *i.e.* a residue”. or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing), <sup><0129></sup>Romans 9:29 after <sup><0300></sup>Isaiah 1:9, where the Septuagint for **dyrcas** also Sap. 14:6; 1 Esdr. 8:85 (87); Josephus, Antiquities 11,5,3; 12,7,8; Plato, Tim., p. 23{c}).

**b.** the semen virile;

[a]. properly: <sup><0856></sup>Leviticus 15:16-18; 18:20f, etc.; (probably also <sup><0811></sup>Hebrews 11:11, cf. **katabol h** 1, and see below); often in secular writings. By metonymy the product of this semen, “seed, children, offspring, progeny; family, race, posterity” (so in Greek chiefly in the tragic poets, cf. Passow, under the word, 2 b. ii., p. 1498 (Liddell and Scott, under the word, II. 3); and [**rzæ**very often in the O.T. (cf. Winer’s Grammar, 17, 30)); so in the singular, either of one, or collectively of many: <sup><0100></sup>Romans 9:7f; **eiv katabol hn spermatov** (see (above, and) **katabol h**, 2) <sup><0811></sup>Hebrews 11:11; **anistanai** and **exanistanai sperma tini**, <sup><0124></sup>Matthew 22:24; <sup><0129></sup>Mark 12:19; <sup><0128></sup>Luke 20:28 (<sup><0138></sup>Genesis 38:8); **ecein sperma**, <sup><0125></sup>Matthew 22:25; **afienai sperma tini**, <sup><0121></sup>Mark 12:20-22; **to sperma tinov**, <sup><0155></sup>Luke 1:55; <sup><0142></sup>John 7:42; 8:33,37; <sup><0425></sup>Acts 3:25; 7:5f; 13:23; <sup><0103></sup>Romans 1:3; (4:13); 9:7; 11:1; <sup><0122></sup>2 Corinthians 11:22; <sup><0118></sup>2 Timothy 2:8; <sup><0126></sup>Hebrews 2:16; 11:18; in plural: **paiv ek bail ikwn spermatwn**, of royal descent, Josephus, Antiquities 8, 7, 6; **twv Abramaiwn spermatwn apogonoi**, 4 Macc. 18:1; equivalent to “tribes, races,” **anqrwpoi te kai anqrwpwn spermasi nomoqetoumen ta nun**, Plato, legg. 9, p. 853 c. By a rabbinical method of interpreting, opposed to the usage of the Hebrew [**rzæ**which signifies the “offspring” whether consisting of one person or many, Paul lays such stress on the singular number in <sup><0135></sup>Genesis 13:15; 17:8 as to make it denote but one of Abraham’s posterity, and that the Messiah: <sup><0816></sup>Galatians 3:16, also <sup><0819></sup>Galatians 3:19; and yet, that the way in which Paul presses the singular here is not utterly at variance with the genius of the Jewish-Greek language is evident from **Abramaiwn spermatwn apogonoi**, 4 Macc. 18:1,

where the plural is used of many descendants ((cf. Delitzsch, Br. a. d. Röm., p. 16 note 2; Lightfoot on Galatians, the passage cited)). **to sperma (Abraam) to ek tou nomou**, the seed which is such according to the decision of the law, physical offspring (see **nomov**, 2, p. 428{a}), **to ek pistew Abraam**, those who are called Abraham's posterity on account of the faith by which they are akin to him (see **pistiv**, 1 b. a., p. 513{b} and **ek**, II. 7), <sup><6046></sup>Romans 4:16; add; 18; 9:8; <sup><812></sup>Galatians 3:29; similarly, Christians are called, in <sup><6127></sup>Revelation 12:17, the **sperma** of the church (which is likened to a mother, <sup><8026></sup>Galatians 4:26).

[b]. "whatever possesses vital force or life-giving power": **to sperma tou Qeou** ((but anarthrous)), the Holy Spirit, the divine energy operating within the soul by which we are regenerated or made the **tekna tou Qeou**, <sup><812></sup>1 John 3:9.\*

**{4691} spermol ogov, spermol ogon (sperma, and I egw "to collect");**

1. "picking up seeds": used of birds, Plug. Demet. 28; Athen. 9, p. 387 f.; especially of "the crow or daw that picks up grain in the fields" (German *Saatkrähe*), Aristophanes av. 232, 579; Aristotle, h. a. 8, 8, p. 592{b}, 28, and other writings.

2. of men: "lounging about the market-place and picking up a subsistence by whatever may chance to fall from the loads of merchandise" (Eustathius on Homer, Odyssey 5, 490 **spermol ogoi. oJ peri ta emporia kai agorav diatribontev dia to anal eseqai ta ek twn fortiwn eporreonta kai dia zhn ek toutwn**); hence, "beggary, abject, vile (a parasite); getting a living by flattery and buffoonery," Athen. 3, p. 85 f.; Plutarch, mor., p. 456 d.; a substantive, **oJ spermol ogov**, "an empty talker, babblers" (Demosthenes, p. 269, 19; Athen. 8, p. 344 c.): <sup><4178></sup>Acts 17:18.\*

**{4692} speudw**; imperfect **espeudon**; 1 aorist **espeusa**; (cognate with German *sich sputen* (cf. English "speed," Latin *studeo*; Vanicek, p. 1163; Fick 4:279)); from Homer down; the Septuagint for **rhaj** also for **I hBj** etc.;

1. intransitive, (cf. Winer's Grammar, sec. 38, 1; Buttmann, 130, 4), "to hasten": as often in the Greek writings, followed by an infinitive <sup><816></sup>Acts 20:16; **hl qon speusantev**, they came with haste, <sup><816></sup>Luke 2:16; **speusav katabhqi** (A.V. "make haste and come down"), **katebh**,



☞ Luke 19:5, 6; **speuson kai exel qe** (A.V. “make haste and get thee quickly out”), ☞ Acts 22:18.

2. “to desire earnestly”: **ti**, ☞ 2 Peter 3:12; (☞ Isaiah 16:5; examples from Greek authors are given by Passow, under the word, 2 vol. ii., p. 1501; (Liddell and Scott, under the word, II.)).\*

**{4693} sphl aion, sphl aiou, to (speov** (cavern; cf. Curtius, sec. 111)), “a cave” (den): ☞ Matthew 21:13; ☞ Mark 11:17; ☞ Luke 19:46; ☞ John 11:38; ☞ Hebrews 11:38; ☞ Revelation 6:15. (Plato, Plutarch, Lucian, Aelian, others; the Septuagint for **hr[m]**)\*

**{4694} spil av, spil adov, hj** “a rock in the sea, ledge or reef” (Homer, *Odyssey* 3, 298; 5, 401, and in other poets; Polybius, Diodorus, Josephus, b. j. 3, 9, 3); plural, tropically, of men who by their conduct damage others morally, wreck them as it were, equivalent to **skandal a** (R.V. text “hidden rocks”), ☞ Jude 1:12 (here L T Tr WH read **oj** (namely, **ontev**) **spil adev**. Some (so R.V. marginal reading) make the word equivalent to the following; see Rutherford as there referred to.)\*

**{4696} spil ov** (WH **spil ov** (so Rutherford, *New Phryn.*, p. 87; Liddell and Scott, under the word); but see Tdf. *Proleg.*, p. 102; Lipsius, *Gram. Untersuch.*, p. 42), **spil ou, oJ** (Phryn. rejects this word in favor of the Attic **khl iv**; but **spil ov** is used by Joseph, Dionysius Halicarnassus, Plutarch, Lucian, Liban, Artemidor.; see Lob. *ad Phryn.*, p. 28 (cf. Winer’s *Grammar*, 25)), “a spot”: tropically, “a fault,” moral blemish, ☞ Ephesians 5:27; plural of base and gluttonous men, ☞ 2 Peter 2:13.\*

**{4695} spil ow, spil w**; perfect passive participle **espil wmenov**; (**spil ov**); “to defile, spot”: **ti**, ☞ James 3:6; ☞ Jude 1:23. (Dionysius Halicarnassus, Lucian, Heliodorus; the Septuagint.)\*

**{4697} spl agcnizomai**; 1 aorist **espl agcnisqhn** (cf. Buttman, 52 (45)); (**spl agcnon**, which see); properly, “to be moved as to one’s bowels,” hence, “to be moved with compassion, have compassion” (for the bowels were thought to be the seat of love and pity): absolutely, ☞ Luke 10:33; 15:20; **spl agcnisqev** with a finite verb, ☞ Matthew 20:34; ☞ Mark 1:41; **tinov**, to pity one (cf. Winer’s *Grammar*, sec. 30, 10 a.; (Buttman, sec. 132, 15; but others regard **spl agcnisqev** in the following example as used absolutely and the genitive as depending on

**kurioy**)), <sup><0187></sup>Matthew 18:27; **epi** with the dative of the person, <sup><0144></sup>Matthew 14:14 G L T Tr WH; <sup><0163></sup>Mark 6:34 (R G); <sup><0173></sup>Luke 7:13 (where Tdf. **epi** with the accusative); **epi tina**, <sup><0144></sup>Matthew 14:14 Rec.; 15:32; Mark (6:34 L T Tr WH); 8:2; 9:22; cf. Winer's Grammar, sec. 33, c.; (Buttmann, as above); **peri tinov oïi**, <sup><0186></sup>Matthew 9:36. Besides, several times in Test xii. Patr. (e.g. test. Zab. sections 4, 6, 7, etc.); and in the N.T. Apocrypha; in <sup><0138></sup>Deuteronomy 13:8 Symmachus; (<sup><0116></sup>Exodus 2:6 manuscript Venet.); and in <sup><0221></sup>1 Samuel 23:21 incert.; (Clement of Rome, 2 Corinthians 1, 7; Hermas, mand. 4, 3, 5); **epispl agcnizomai**, <sup><0176></sup>Proverbs 17:5; the active **spl agcnizw** is once used for the Attic **spl agcneuw**, 2 Macc. 6:8. Cf. Bleek, Einl. ins N.T. edition 1, p. 75 (English translation, *ibid.*; edition 3 (by Marigold), p. 90; Winer's Grammar, 30, 33, 92 (87)).\*

**{4698} spl agcnon, spl agcnou, to**, and (only so in the N.T.) plural **spl agcna, spl agcnwn, ta**, Hebrew **μymj fæ** "bowels, intestines" (the heart, lungs, liver, etc.); a. properly: <sup><0118></sup>Acts 1:18 (2 Macc. 9:5f; 4 Macc. 5:29, and in Greek writings from Homer down). b. in the Greek poets from Aeschylus down the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, especially kindness, benevolence, compassion (cf. Lightfoot on <sup><0108></sup>Philippians 1:8; Winer's Grammar, 18); hence, equivalent to our "heart" ("tender mercies, affections," etc. (cf. B. D. American edition under the word Bowels)): <sup><0117></sup>1 John 3:17 (on which see **k leiw**); <sup><0162></sup>2 Corinthians 6:12; <sup><0101></sup>Philippians 2:1 (here G L T Tr WH **ei tiv spl agcna**; Buttmann, 81 (71), cf. Green 109; Lightfoot at the passage); **spl agcna el eouv** (genitive of quality (cf. Winer's Grammar, 611 (568); so Test xii. Patr., test. Zab. sections 7, 8)), a heart in which mercy resides ("heart of mercy"), <sup><0178></sup>Luke 1:78; also **spl agcna oiktirmou** (Rec. **oiktirmwn**), <sup><0162></sup>Colossians 3:12; **ta spl agcna autou perissoterwv eiv uñav estin**, his heart is the more abundantly devoted to you, <sup><0175></sup>2 Corinthians 7:15; **epipoqw uñav en spl agcnoiv Cristou Ihsou**, in the heart (R.V. "tender mercies") of Christ, *i.e.* prompted by the same love as Christ Jesus, <sup><0108></sup>Philippians 1:8; **anapauein ta spl agcna tinov**, to refresh one's soul or heart, <sup><0107></sup>Philemon 1:7,20; **ta spl agcna hñwn**, my very heart, *i.e.* whom I dearly love, <sup><0162></sup>Philemon 1:12 (so Darius calls his mother and children "his own bowels" in Curt. 4, 14, 22. meum corculum, Plautus Cas. 4, 4, 14; meum cor, id. Poen. 1, 2, 154; (cf. Lightfoot on Philemon, at the passage cited)). The Hebrew **μymj fæs** translated by the

Septuagint now **oikirmoi**, <sup><1216></sup>Psalm 24:6 (<sup><1216></sup>Psalm 25:6); <sup><1312></sup>Psalm 39:12 (<sup><1412></sup>Psalm 40:12), now **el eov**, <sup><2476></sup>Isaiah 47:6; once **spl agcna**, <sup><1021></sup>Proverbs 12:10.\*

**{4699} spoggov, spoggou, oJ** (perhaps akin is fungus; Curtius, sec. 575), from Homer down, “sponge”: <sup><1278></sup>Matthew 27:48; <sup><1156></sup>Mark 15:36; <sup><1312></sup>John 19:29.\*

**{4700} spodov, spodou, hJ** from Homer down, “ashes”: <sup><3013></sup>Hebrews 9:13; **en sakkw kai spodw kaqhmai**, to sit clothed in sackcloth and covered with ashes (exhibiting the tokens of grief, cf. <sup><3186></sup>Jonah 3:6; <sup><2816></sup>Isaiah 58:5; 61:3; <sup><1166></sup>Jeremiah 6:26; <sup><1701></sup>Esther 4:1,3; 1 Macc. 3:47; cf. **sakkov**, b.): <sup><1112></sup>Matthew 11:21; <sup><1013></sup>Luke 10:13.\*

**{4701} spora, sporav, hJ(speirw, 2 perfect espora)**, “seed”: <sup><1023></sup>1 Peter 1:23 ((equivalent to “a sowing,” figuratively, “origin,” etc., from Aeschylus, Plato down)).\*

**{4702} sporimov, sporimon (speirw, 2 perfect espora)**, “fit for sowing, sown” (Xenophon, Diodorus, others); **ta sporima**, “sown fields, growing crops” (A.V. (except in Matt.) “corn-fields”) (Geoponica 1, 12, 37): <sup><1121></sup>Matthew 12:1; <sup><1123></sup>Mark 2:23; <sup><1011></sup>Luke 6:1.\*

**{4703} sporov, sporou, oJ(speirw, 2 perfect espora)**;

1. “a sowing” (Herodotus, Xenophon, Theophrastus, others).

2. “seed” (used in sowing): <sup><1106></sup>Mark 4:26f; <sup><1085></sup>Luke 8:5,11; <sup><1010></sup>2 Corinthians 9:10a (L Tr, 10b) (<sup><1110></sup>Deuteronomy 11:10; Theocr, Plutarch, others).\*

**{4704} spoudazw**; future **spoudasw** (a later form for the early **spoudasomai**, cf. Krüger, sec. 40, under the word, vol. i, p. 190; Buttmann, 53 (46); (Winer’s Grammar, 89 (85); Veitch, under the word)); 1 aorist **espoudasa**; (**spoudh**, which see); from Sophocles and Aristophanes down; a. “to hasten, make haste”: followed by an infinitive (cf. **speudw**, 1), <sup><5141></sup>2 Timothy 4:9,21; <sup><3612></sup>Titus 3:12 (others refer these examples to b.; but cf. Holtzmann’s Commentary on <sup><5115></sup>2 Timothy 2:15). b. “to exert oneself, endeavor, give difference”: followed by an infinitive, <sup><1010></sup>Galatians 2:10; <sup><1018></sup>Ephesians 4:3; <sup><1127></sup>1 Thessalonians 2:17; <sup><5115></sup>2

Timothy 2:15; <sup><3041></sup>Hebrews 4:11; <sup><6010></sup>2 Peter 1:10; 3:14; followed by an accusative with an infinitive <sup><6015></sup>2 Peter 1:15.\*

**{4705} spoudaiov, spoudaia, spoudaion (spoudh)**, from Herodotus down, “active, diligent, zealous, earliest”: **en tini**, <sup><4082></sup>2 Corinthians 8:22; comparative **spoudaioterov**, <sup><4087></sup>2 Corinthians 8:17 (Winer’s Grammar, 242f (227)), 22 (Winer’s Grammar, sec. 35, 1); neuter as adverb (Latin *studiosius*), “very diligently” (cf. Buttmann, sec. 123, 10), <sup><3017></sup>2 Timothy 1:17 R G.\*

**{4709} spoudaiwv**, adverb of the preceding; a. “hastily, with haste”: comparative **spoudaioterwv** (cf. Buttmann, 69 (61); Winer’s Grammar, sec. 11, 2 c.), <sup><1838></sup>Philippians 2:28 (Winer’s Grammar, 243 (228)). b. “diligently”: <sup><3017></sup>2 Timothy 1:17 L T Tr WH; <sup><5683></sup>Titus 3:13; “earnestly,” <sup><4074></sup>Luke 7:4.\*

**{4710} spoudh, spwdhv, hJspseudw** (which see), from Homer down;

1. “haste”: **meta spoudhv**, “with haste,” <sup><1065></sup>Mark 6:25; <sup><1039></sup>Luke 1:39 (Sap. 19:2; Josephus, Antiquities 7, 9, 7; Herodian, 3, 4, 1; 6, 4, 3).

2. “earnestness, diligence”: universally, earnestness in accomplishing, promoting, or striving after anything, <sup><5121></sup>Romans 12:11; <sup><4071></sup>2 Corinthians 7:11, 12; 8:7f; **en spoudh**, with diligence, <sup><5128></sup>Romans 12:8; **spoudhn endeiknusqai**, <sup><3041></sup>Hebrews 6:11; **pasan spoudhn poieisqai** (see **poiew**, I. 3, p. 525{b} bottom), to give all diligence, interest oneself most earnestly, <sup><6008></sup>Jude 1:3; **spoudhn pareisferein**, <sup><6005></sup>2 Peter 1:5; **hJ spoudh uþer tinov**, earnest care for one, <sup><4086></sup>2 Corinthians 8:16 (**peri tinov** (Demosthenes, 90, 10); Diodorus 1, 75).\*

**{4711} spuriv** (L WH **sfuriv**, which see), **spuridov, hJ** (allied to **speira**, which see; hence, something wound, twisted, or folded together), “a reed basket” (*i.e.* “a plaited basket, a lunch basket, hamper”; cf. B. D., under the word Basket): <sup><1057></sup>Matthew 15:37; 16:10; <sup><4008></sup>Mark 8:8, 20; <sup><4025></sup>Acts 9:25. (Herodotus, Theophrastus, Apollod., Alciphron 3, epistle 56; others). See **sfuriv**.\*

**{4712} stadion, stadiou**, plural **ta stadia** (<sup><4169></sup>John 6:19 Tdf.), and **oJ stadioi** (so (<sup><4044></sup>Matthew 14:24 Tr text WH text); <sup><4213></sup>Luke 24:13; <sup><4169></sup>John 6:19 (not Tdf.); <sup><6216></sup>Revelation 21:16 (R<sup>^</sup>elz G L WH marginal reading); 2 Macc. 11:5; 12:10,29; in the other passages, the gender is not

apparent (see Tdf. Proleg., p. 117; WH's Appendix, p. 157); Krüger, sec. 19, 2, 1) (**STAW, i\$thmi**; hence, properly, 'established,' that which stands fast, a 'stated' distance, a 'fixed standard' of length), "a stadium," *i.e.*

**1.** a measure of length comprising 600 Greek feet, or 625 Roman feet, or 125 Roman paces (Pliny, h. n. 2, 23 (21), 85), hence, one-eighth of a Roman mile (*i.e.* 606 3/4 English feet (about 15 miles less than one-fifth of a kilometer)); "the space or distance of that length" (A.V. "a furlong"): (~~414~~ Matthew 14:24 Tr text WH text); (~~213~~ Luke 24:13; (~~419~~ John 6:19; 11:18; (~~640~~ Revelation 14:20; 21:16.

**2.** "a race-course," *i.e.* place in which contests in running were held; the one who outstripped the rest, and reached the goal first, receiving the prize: (~~412~~ 1 Corinthians 9:24 (here A.V. "race")). Courses of this description were to be found in most of the larger Greek cities, and were, like that at Olympia, 600 Greek feet in length. Cf. Winer's RWB, under the word Sigdium; Grundt in Schenkel, under the word, vol. v., 375f; (BB. DD. under the word Games).\*

{**4713**} **stammov, stammou, oJhJ** (from **i\$thmi** (cf. Curtius, sec. 216)), among the Greeks "an earthen jar," into which wine was drawn off for keeping (a process called **katastamnizein**), but also used for other purposes. The Septuagint employ it in (~~263~~ Exodus 16:33 as the rendering of the Hebrew **tnxnk**, that little jar (or "pot") in which the manna was kept, laid up in the ark of the covenant; hence, in (~~800~~ Hebrews 9:4, and Philo de congr. erud. grat. sec. 18. Cf. Lob. ad Phryn., p. 400; (Winer's Grammar, 23).\*

**stasiasthv, stasiastou, oJstasiaw**), "the author of" or "a participant in an insurrection": (~~4157~~ Mark 15:7 L T Tr WH ((Diodorus from 10, 11, 1, p. 171, 6 Dindorf; Dionysius Halicarnassus, ii. 1199); Josephus, Antiquities 14, 1, 3; Ptolemy). The earlier Greeks used **stasiwthv** (Moeris, under the word).\*

{**4714**} **stasiv, stasewv, hJ(i\$thmi)**;

**1.** "a standing, station, state": **ecain stasin**, "to stand, exist, have stability," Latin *locum habere* (R.V. "is get standing"), (~~808~~ Hebrews 9:8 (Polybius 5, 5, 3).

2. from Aeschylus and Herodotus down, “an insurrection” (cf. German *Aufstand*): <sup><4157></sup>Mark 15:7; <sup><4239></sup>Luke 23:19,25; <sup><4494></sup>Acts 19:40 (see **shmeron**, under the end); **kinein stasin** (L T Tr WH **staseiv tini** (“a mover of insurrections among” *i.e.*) against (cf. Winer’s Grammar, 208 (196)) one, <sup><4415></sup>Acts 24:5.

3. “strife, dissension” (Aeschylus Pers. 738; Diogenes Laërtius 3, 51): <sup><4457></sup>Acts 15:2; 23:7,10.\*

**{4715} stathr, stathrov, oJ** (from **isthmi**, to place in the scales, weigh out (*i.e.* ‘the weigher’ (Vanicek, p. 1126))), “a stater,” a coin; in the N.T. a silver stater equivalent to four Attic or two Alexandrian drachmas, a Jewish shekel (see **didracmon**): <sup><4072></sup>Matthew 17:27.\*

**{4716} staurov, staurov, oJ** (from **isthmi** (root sta); cf. Latin *stauro*, English “staff” (see Skeat, Etymological Dictionary, under the word); Curtius, sec. 216; Vanicek, p. 1126);

1. “an upright stake,” especially “a pointed one” (Homer, Herodotus, Thucydides, Xenophon).

2. “a cross”; a. the well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abettors of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves; cf. Winer’s RWB, under the word Kreuzigung; Merz in Herzog edition 1 ((cf. Schaff-Herzog) also Schultze in Herzog edition 2), under the word Kreuz; Keim, iii., p. 409ff. (English translation, vi. 138; BB. DD., see under the words, Cross, Crucifixion; O. Zöckler, *Das Kreuz Christi* (Gütersloh, 1875); English translation, Lond. 1878; Fulda, *Das Kreuz u. d. Kreuzigung* (Bresl. 1878); Edersheim, *Jesus the Messiah*, ii. 582ff). This horrible punishment the innocent Jesus also suffered: <sup><4173></sup>Matthew 27:32,40,42; <sup><4152></sup>Mark 15:21,30,32; <sup><4236></sup>Luke 23:26; <sup><3917></sup>John 19:17,19,25,31; <sup><5014></sup>Colossians 2:14; <sup><3812></sup>Hebrews 12:2; **qanatov staurov**, <sup><5238></sup>Philippians 2:8; **to aJma tou staurov**, blood shed on the cross; <sup><5011></sup>Colossians 1:20. b. equivalent to “the crucifixion which Christ underwent”: <sup><4851></sup>Galatians 5:11 (on which see **skandalon**, under the end); <sup><4126></sup>Ephesians 2:16; with the addition of **tou Cristou**, <sup><4017></sup>1 Corinthians 1:17; the saving power of his crucifixion, <sup><5188></sup>Philippians 3:18 (on which see

**ecqrov**, at the end); <sup><4164></sup>Galatians 6:14; **tw staurw tou Cristou diwkesqai**, to encounter persecution on account of one's avowed belief in the saving efficacy of Christ's crucifixion, <sup><4162></sup>Galatians 6:12; **oJ ogov oJ tou staurou**, the doctrine concerning the saving power of the death on the cross endured by Christ, <sup><4118></sup>1 Corinthians 1:18. The judicial usage which compelled those condemned to crucifixion themselves to carry the cross to the place of punishment (Plutarch, de sara numinis vindict. c. 9; Artemidorus Daldianus, oneir. 2, 56, cf. <sup><4397></sup>John 19:17), gave rise to the proverbial expression **airein** or **lambanein** or **bastazein ton stauron autou**, which was usually used by those who, on behalf of God's cause, do not hesitate cheerfully and manfully to bear persecutions, troubles, distresses — thus recalling the fate of Christ and the spirit in which he encountered it (cf. Bleek, Synop. Erkl. der drei ersten Evangg. i, p. 439f): <sup><4108></sup>Matthew 10:38; 16:24; <sup><41034></sup>Mark 8:34; 10:21 (R L in brackets); 15:21; <sup><41023></sup>Luke 9:23; 14:27.\*

{4717} **staurow, staurw**; future **staurwsw**; 1 aorist **estaurwsa**; passive, present **stauromai**; perfect **estaurwmai**; 1 aorist **estaurwqhñ**; (**staurov**, which see);

1. "to stake, drive down stakes": Thucydides 7, 25, 6 (here **oJ Surakosioi estaurwsan**, which the Scholiast renders **staurouv katephxan**).

2. "to fortify with driven stakes, to palisade": a place, Thucydides 6, 100; Diodorus

3. "to crucify" (Vulgate *crucifigo*): **tina**,

a. properly: <sup><4109></sup>Matthew 20:19; 23:34; 26:2; 27:22,(23),26,31,35,38; 28:5; <sup><4153></sup>Mark 15:13-15,20,24f,27; 16:6; <sup><4232f></sup>Luke 23:21,23,33; 24:7,20; <sup><4306></sup>John 19:6,10,15f,18,20,23,41; <sup><4126></sup>Acts 2:36; 4:10; <sup><4113></sup>1 Corinthians 1:13,23; 2:2,(8); <sup><4734></sup>2 Corinthians 13:4; <sup><4101></sup>Galatians 3:1; <sup><4108></sup>Revelation 11:8 (Additions to <sup><4783></sup>Esther 8:13 (34); for **hl J**; "to hang," Esth. 7:9. Polybius 1, 86, 4; Josephus, Antiquities 2, 5,4; 17, 10, 10; Artemidorus Daldianus, oneir. 2, 53 and 56; in native Greek writings **anastauroun** is more common).

b. metaphorically: **thn sarka**, "to crucify the flesh," destroy its power utterly (the nature of the figure implying that the destruction is attended with intense pain (but note the aorist)), <sup><4162></sup>Galatians 5:24; **estaurwmai**



**tini**, and **estaurwtai moi ti**, I have been crucified to something and it has been crucified to me, so that we are dead to each other all fellowship and contact between us has ceased, <sup><4864></sup>Galatians 6:14. (Compare: **anastaurow**, **su(n)staurow**.)\*

**{4718} staful h, staful hv, hJ** from Homer down, the Septuagint for **bn[ e** “grapes, a bunch of grapes”: <sup><4076></sup>Matthew 7:16; <sup><4064></sup>Luke 6:44; <sup><6448></sup>Revelation 14:18 (cf. the Septuagint as referred to under the word **botruv**).\*

**{4719} stacuv, stacunov** (cf. Buttman, 14), **oJ** (connected with the root, sta, **isthmi**; Curtius, p. 721), from Homer down, the Septuagint for **tl Bōi** “an ear” of corn (or growing grain): <sup><4021></sup>Matthew 12:1; <sup><4023></sup>Mark 2:23; 4:28; <sup><4011></sup>Luke 6:1.\*

**{4720} Stacuv, Stacuov, oJ** (cf. the preceding word), “Stachys,” the name of a man (cf. Lightfoot on Philip., p. 174): <sup><5169></sup>Romans 16:9.\*

**{4721} stegh, steghv, hJstegw** to cover), from Aeschylus and Herodotus down, “a roof”: of a house, <sup><4004></sup>Mark 2:4; **eisercesqai upo thn steghn tinov** (see **eisercomai**, 1, p. 187{b} bottom), <sup><4088></sup>Matthew 8:8; <sup><4006></sup>Luke 7:6.\*

**{4722} stegw**; (allied with Latin *tego, toga*, English “deck, thatch,” etc.; Curtius, sec. 155 Fick Part 3:590); “to cover”;

1. “to protect or keep by covering, to preserve”: Sophocles, Plato, Plutarch, others.

2. “to cover over with silence; to keep secret; to hide, conceal”: **tama eph**, Euripides, *Electr.* 273; **ton Iogon**, Polybius 8, 14, 5; for other examples see Passow, under the word, 1 b. [^b].; (Liddell and Scott, under the word, II. 2); **mwrov ou dunhsetai Iogon stexai**, Sir. 8:17; hence, **hJagaph panta stegei**, <sup><4137></sup>1 Corinthians 13:7, is explained by some, “love covereth” (so R.V. marginal reading), *i.e.* “hides and excuses, the errors and faults of others”; but it is more appropriately rendered (with other interpreters) “beareth”. For **stegw** means

3. “by covering to keep off” something which threatens, “to bear up against, hold out against, and so to endure, bear, forbear” (**tav endeiauv**, Philo in Flacc. sec. 9; many examples from Greek authors from Aeschylus

down are given by Passow, under the word, 2; (Liddell and Scott, under the word, A. especially 3)): <sup><402></sup>1 Corinthians 9:12; 13:7; <sup><331></sup>1 Thessalonians 3:1,5.\*

**{4723} steirow, steira, steiron** (equivalent to **sterrov, stereov** which see; whence German *starr*, Latin *sterilis*), “hard, stiff”; of men and animals, “barren”: of a woman who does not conceive, <sup><400></sup>Luke 1:7,36; 23:29; <sup><402></sup>Galatians 4:27. (Homer, Theocritus, the Orphica, Anthol.; the Septuagint for **rq[;hrq[ ]**)\*

**{4724} stel lw**: (German *stellen*; (cf. Greek **stlh, stolh**, etc.; Latin *stlocus* (locus); English “stall,” etc.; Curtius, sec. 218; Fick Part 1:246; Part 4:274)); from Homer down;

**1.** “to set, place, set in order, arrange; to fit out, to prepare, equip”; middle present **stel l omai**, “to prepare oneself, to fit out for oneself; to fit out for one’s own use”: **stel l omenoi touto mh tiv** etc. “arranging, providing for, this” etc. *i.e.* “taking care” (A.V. “avoiding”), “that no one” etc. <sup><403></sup>2 Corinthians 8:20 (cf. Winer’s Grammar, sec. 45, 6 a.; Buttmann, 292 (252)).

**2.** “to bring together, contract, shorten”: **ta istia**, Homer, *Odyssey* 3, 11; 16, 353; also in middle *Iliad* 1, 433; “to diminish, check, cause to cease”; passive, “to cease to exist”: **boul omenh thn l uphn tou androv stal hnai**, Josephus, *Antiquities* 5, 8, 3; **oheimwn estal h**, *ibid.* 9, 10, 2; middle “to remove oneself withdraw oneself to depart,” followed by **apo** with the genitive of the person, “to abstain from familiar contact with one,” <sup><336></sup>2 Thessalonians 3:6. (Compare: **apostel lw, exapostel lw, sunapostel lw, diastel lw, epistel lw, katastel lw, su(n)stel lw, upostel lw**.)\*

**{4725} stemma, stemmatov, to (stefw, perfect passive estemmai**, to crown, to bind round), “a fillet, a garland,” put upon victims: <sup><414></sup>Acts 14:13 (cf. Winer’s Grammar, 630 (585); B. D. American edition under the word *Garlands*). (From Homer down.)\*

**{4726} stenagmov, stenagmou, o(stenazw)**, “a groaning, a sigh”: <sup><473></sup>Acts 7:34; <sup><336></sup>Romans 8:26; see **al al htoiv**. ((Pindar), *Tragg.*, Plato, Josephus, Plutarch, others; the Septuagint for **hj na} hqna} hqan}**)\*

{4727} **stenazw**; 1 aorist **estenaxa**; (**stenw**, akin is German *stöhnen* (cf. stentorian; Vanicek, p. 1141; Fick Part i. 249)); “to sigh, to groan”: <sup><472></sup>2 Corinthians 5:2,4,(cf. Winer’s Grammar, 353 (331)); <sup><3837></sup>Hebrews 13:17; **en eautoiv**, within ourselves, *i.e.* in our souls, inwardly, <sup><4823></sup>Romans 8:23; to pray sighing, <sup><4074></sup>Mark 7:34; **kata tinov**, <sup><5089></sup>James 5:9 (here R.V. “murmur”). (The Septuagint; Tragg., Demosthenes, Plutarch, others)

(Compare: **anastenazw**, **su(n)stenazw**. Synonym: cf. **klaiw**, at the end.)\*

{4728} **stenov**, **steh**, **stemon**, from Aeschylus and Herodotus down, the Septuagint for **rxæ** “narrow, strait”: **pul h**, <sup><4073></sup>Matthew 7:13 (14 (here L Tr brackets **pul h**)); <sup><2134></sup>Luke 13:24.\*

{4729} **stenocwrew**, **stenocwrw**: (**stenocwrov**; and this from **stenov**, and **cwrov** a space);

1. intransitive, “to be in a strait place” (Machon in Athen. 13, p. 582 b.); “to be narrow” (<sup><2349></sup>Isaiah 49:19).

2. transitive, “to straiten, compress, cramp, reduce to straits” (Vulgate *angustio*) (Diodorus, Lucian, Herodian, others; (the Septuagint <sup><6775></sup>Joshua 17:15; <sup><0766></sup>Judges 16:16; <sup><2381></sup>Isaiah 28:20; 4 Macc. 11:11)): passive tropically, of one sorely ‘straitened’ in spirit, <sup><4048></sup>2 Corinthians 4:8; **ou stenocwreisqe en hmin**, ye are not straitened in us, ample space is granted you in our souls, *i.e.* we enfold you with large affection, <sup><4762></sup>2 Corinthians 6:12; **stenocwreisqe en toiv spl agcnoiv uown**, ye are straitened your own affections, so that there is no room there for us, *i.e.* you do not grant a place in your heart for love toward me, *ibid.*\*

{4730} **stenocwria**, **stenocwriav**, **h(stenocwrov)**, “narrowness of place, a narrow space” (<sup><2382></sup>Isaiah 8:22 (others take this as metaphorically); Thucydides, Plato, others); metaphorically, “dire calamity, extreme affliction,” (A.V. “distress, anguish”): <sup><4719></sup>Romans 2:9; 8:35; <sup><4704></sup>2 Corinthians 6:4; 12:10. (<sup><6353></sup>Deuteronomy 28:53,55,57; Sir. 10:26; (Sap. 5:3); 1 Macc. 2:53; 13:3; Polybius 1, 67, 1; (Artemidorus Daldianus, *oeir.* 3, 14); Aelian v. h. 2, 41; (others).) (Cf. Trench, sec. lv.)\*

{4731} **stereov**, **sterea**, **stereon** (Vanicek, p. 1131; Curtius, sec. 222), from Homer down, “firm, solid, compact, hard, rigid”: **liqov**, Homer

Odyssey 19, 494; “strong, firm, immovable,” **qemel iov**, <sup><3219></sup>2 Timothy 2:19; **trofh**, solid food, <sup><3852></sup>Hebrews 5:12,14; **sterewtera trofh**, Diodorus 2, 4; Epictetus diss. 2, 16, 39; tropically, in a bad sense, “cruel, stiff, stubborn, hard”; often so in Greek writings from Homer down: **kradih sterewterh l iquoio**, Odyssey 23, 103; in a good sense, “firm, steadfast”: **th pistei**, as respects faith, firm of faith (cf. Winer’s Grammar, sec. 31, 6 a.), <sup><4183></sup>1 Peter 5:9 (see **stereow**, at the end).\*

**{4732} stereow, sterew**: 1 aorist **esterews**a; imperfect 3 person plural **estereounto**; 1 aorist passive **esterewqhn**; (**stereov**); “to make solid, make firm, strengthen, make strong”: **tina**, the body of anyone, <sup><4416></sup>Acts 3:16; **tav baseiv**, passive, <sup><4407></sup>Acts 3:7; passive, **th pistei**, as respects faith (see **stereov**, at the end), <sup><4415></sup>Acts 16:5. (The Septuagint; Xenophon, Diodorus.)\*

**{4733} sterewma sterewmatov, to (stereow)**, “that which has been made firm”;

**a.** (Vulgate *firmamentum*) “the firmament”; so the Septuagint for [ **γαῖα** ]; the arch of the sky, which in early times was thought to be solid, <sup><1006></sup>Genesis 1:6-8; <sup><2102></sup>Ezekiel 1:22-26; Sir. 43:1 (cf. B. D. (especially American edition) under the word Firmament); a fortified place, 1 Esdr. 8:78 (80).

**b.** “that which furnishes a foundation; on which a thing rests firmly, support”: Aristotle, partt. an. 2, 9, 12, p. 655{a}, 22; **kuriov sterewma mou**, <sup><3973></sup>Psalm 17:3 (<sup><4083></sup>Psalm 18:3). **c.** “firmness, steadfastness”: **thv pisteww**, <sup><3015></sup>Colossians 2:5 (some take it here metaphorically in a military sense, “solid front”; cf. Lightfoot at the passage (per contra Meyer)).\*

**{4734} Stefanav, Stefana** (cf. Buttmann, 20 (18)), **oj** “Stephanas,” a Christian of Corinth: <sup><4016></sup>1 Corinthians 1:16; 16:15,17.\*

**{4735} stefanov, stefanou, ojstefw** (to put round; cf. Curtius, sec. 224)), the Septuagint for **hῤῥῥ**] (from Homer down), “a crown” (with which the head is encircled);

**a.** properly, as a mark of royal or (in general) exalted rank (such passages in the Septuagint as <sup><1023></sup>2 Samuel 12:30; <sup><1311></sup>1 Chronicles 20:2; <sup><1314></sup>Psalm 20:4 (<sup><1310></sup>Psalm 21:4); <sup><1325></sup>Ezekiel 21:26; <sup><3851></sup>Zechariah 6:11,14 (yet cf. <sup><1010></sup>2 Samuel 1:10 Complutensian LXX, Lagarde LXX), perhaps justify the

doubt whether the distinction between **stefanov** and **diadhma** (which see) was strictly observed in Hellenistic Greek): <sup><4173></sup>Matthew 27:29; <sup><4157></sup>Mark 15:17; <sup><4392></sup>John 19:2,5; <sup><4044></sup>Revelation 4:4,10; 6:2; 9:7; 14:14; with a genitive of the material, **asterwn dwdeka**, <sup><4111></sup>Revelation 12:1; the wreath or garland which was given as a prize to victors in the public games (cf. BB. DD. under the word Games): <sup><4025></sup>1 Corinthians 9:25, cf. <sup><4115></sup>2 Timothy 2:5.

**b.** metaphorically,

[a]. “the eternal blessedness which will be given as a prize to the genuine servants of God and Christ”: **ojhv dikaiosunhv stefanov**, the crown (wreath) which is the reward of righteousness, <sup><4048></sup>2 Timothy 4:8; with an epexegetical genitive in the phrases **lambanesqai didonai ton stefanon thv zwhv**, equivalent to **thn zwhn wj ton stefanon**, <sup><4012></sup>James 1:12; <sup><4020></sup>Revelation 2:10; **komizesqai ton thv doxhv stefanon**, <sup><4054></sup>1 Peter 5:4; **labein ton stefanon tinov**, to cause one to fail of the promised and hoped for prize, <sup><4181></sup>Revelation 3:11.

[b]. “that which is an ornament and honor to one”: so of persons, <sup><4041></sup>Philippians 4:1; **stefanov kauchsewv** (see **kauchsiv**, <sup><4129></sup>1 Thessalonians 2:19 (<sup><4024></sup>Proverbs 12:4; 16:31; 17:6, etc.)).\*

**{4736} Stefanov, Stefanou, oj** “Stephen,” one of the seven ‘deacons’ of the church at Jerusalem who was stoned to death by the Jews: <sup><4015></sup>Acts 6:5,8f; 7:59; 8:2; 11:19; 22:20.\*

**{4737} stefanow**, [**stefanw**]: 1 aorist **estefanwsa**; perfect passive participle **estefanwmenov**; (**stefanov**); from Homer down;

**a.** “to encircle with a crown, to crown”: the victor in a contest, <sup><4015></sup>2 Timothy 2:5.

**b.** universally, “to adorn, to honor”: **tina doxh kai timh**, <sup><4017></sup>Hebrews 2:7,9, from <sup><4006></sup>Psalms 8:6.\*

**{4738} sthqov, sthqouv, to** (from **isthmi**; that which stands out, is prominent (Etymologicum Magnum 727, 19 **dioti esthken asal euton**)), from Homer down, “the breast”: <sup><4135></sup>John 13:25; 21:20 (cf. **kol pov**, 1); <sup><4136></sup>Revelation 15:6. **tuptein eiv to sthqov** or **tuptein to sthqov**, of mourners (see **koptw**), <sup><4183></sup>Luke 18:13; 23:48.\*

**{4739} sthkw**; (an inferior Greek word, derived from **esthka**, perfect of **isthmi**; see Buttmann, 48 (41); (Winer's Grammar, 24, 26 (25); WH. Appendix, p. 169; Veitch, under the word (**esthkw**; Mullach, under the word **stekw** (p. 299))); "to stand": Mark (3:31 T Tr WH); <sup><41125></sup>Mark 11:25 ((cf. **oJan** c. [b].)); <sup><41025></sup>John 1:26 L marginal reading T Tr text WH; (<sup><41024></sup>Revelation 12:4 WH (but see below)); with an emphasis, "to stand firm"; tropically, "to persist, persevere" (A.V. "stand fast"): absolutely to persevere in godliness and rectitude, <sup><41015></sup>2 Thessalonians 2:15; **en kuriw**, in one's fellowship with the Lord, <sup><41001></sup>Philippians 4:1; <sup><41008></sup>1 Thessalonians 3:8 ((cf. **ean**, I. 2 b.)); **en th pistei**, <sup><41013></sup>1 Corinthians 16:13; **en edii pneumati**, <sup><41017></sup>Philippians 1:27; "to keep one's standing" (opposed to **zugw enecomai**), **th el euqeria**, maintain your allegiance to freedom (cf. Winer's Grammar, sec. 31, 1 k.; Buttmann, sec. 133, 12; but L T Tr WH take **sthkete** here absolutely; cf. Lightfoot ad loc.), <sup><41001></sup>Galatians 5:1; "to stand erect," tropically, "not to sin" (opposed to **piptein** equivalent to "to sin"), **tw kuriw**, dative commodi (Winer's Grammar, as above), <sup><41044></sup>Romans 14:4. (In <sup><41044></sup>John 8:44 (**en th al hqeia ouk esthken**) WH read the imperfect **esthken** (where others adopt **esthken** from **isthmi**), owing to the preceding **ouk** (T WH after manuscripts a B\* D L etc.); see Westcott's Commentary on John, the passage cited 'Additional Note'; WH, Introduction, sec. 407. But such an imperfect is nowhere else found (yet cf. <sup><41004></sup>Revelation 12:4 WH), and respecting confusion in the ancient use of the breathings, and the interchange of **ouk** and **oc**, see **ou** at the beginning and references there, especially Tdf. Proleg., p. 90; moreover, the familiar perfect (present) of **isthmi** thoroughly suits the context; see **isthmi**, II. 2 d.) ((The Septuagint, <sup><41043></sup>Exodus 14:13, Alexandrian LXX, Complutensian LXX; <sup><41081></sup>1 Kings 8:11); Alexandrian LXX; Aphr. probl. 1, 49 vat.; ecclesiastical writings.)\*

**{4740} sthriqmov, sthriq mou, oJsthrizw**), "firm condition, steadfastness": of mind, <sup><41037></sup>2 Peter 3:17. (of a standing still, Diodorus 1, 81; Plutarch, mor., p. 76 d.)\*

**{4741} sthrizw**; future **sthrixw** (as in the best Greek writings), and **sthrisw** (in <sup><41002></sup>2 Thessalonians 3:3 manuscript Vat, as in <sup><41075></sup>Jeremiah 17:5; **sthriw**, <sup><41082></sup>Jeremiah 3:12; 24:6; <sup><41048></sup>Ezekiel 14:8; Sir. 6:37 (see references below)); 1 aorist **esthrixa**, and **esthrisa** (**sthrison**, <sup><41023></sup>Luke 22:32 L T Tr WH; <sup><41082></sup>Revelation 3:2 G L T Tr WH, as in <sup><41095></sup>Judges 19:5,8; <sup><41082></sup>Ezekiel 6:2; <sup><41025></sup>Proverbs 15:25, etc.; cf. (WH's

Appendix, p. 170); Alexander Buttmann (1873) *Ausf. Sprchl. i.*, p. 372; Buttmann, 36 (32); Kühner, sec. 343, i., p. 910; (Veitch, under the word)); passive, perfect **esthrigmai**; 1 aorist **esthricqhn**; (**sthrigx** a support; akin to **stereov**, which see, **sterrov**, and German *stärken*; cf. Curtius, sec. 222); from Homer down;

**a.** “to make stable, place firmly, set fast, fix”: **esthriktai** (**casma**), is fixed, <sup><216></sup>Luke 16:26; **sthrizw to proswpon**, “to set one’s face steadfastly,” keep the face turned (<sup><216></sup>Ezekiel 6:2; 13:17; 15:7; etc.) **tou poreuesqai eiv** with an accusative of place, a Hebrew expression (see **proswpon**, 1 b. (and cf. Buttmann, sec. 140, 16 [d.]; Winer’s Grammar, 33)), <sup><415></sup>Luke 9:51.

**b.** “to strengthen, make firm”; tropically (not so in secular authors) “to render constant, confirm, one’s mind” (A.V. “establish”): **tina**, <sup><223></sup>Luke 22:32; (<sup><418></sup>Acts 18:23 where R G **episthrizwn**); <sup><611></sup>Romans 1:11; 16:25; <sup><312></sup>1 Thessalonians 3:2; <sup><312></sup>2 Thessalonians 3:3; <sup><415></sup>1 Peter 5:10 (here Rec. has 1 aorist optative 3 person singular **sthrixai**); <sup><611></sup>Revelation 3:2; **thn kardian tinov**, <sup><312></sup>1 Thessalonians 3:13; <sup><312></sup>James 5:8; **tina en tini**, <sup><312></sup>2 Thessalonians 2:17; <sup><612></sup>2 Peter 1:12. (Compare: **episthrizw**.)\*

**{4746} stibav, stibadov, hJ**(from **steibw** ‘to tread on,’ 2 aorist **estibon**);

**a.** “a spread or layer of leaves, reeds, rushes, soft leafy twigs, straw,” etc., “serving for a bed” (Hesychius **stibav. apo rabdwn hJl wrwn cortwn strwsiv kai ful lwn**); so in Greek writings from Herodotus down.

**b.** that which is used in making a bed of this sort, “a branch full of leaves, soft foliage”: so <sup><418></sup>Mark 11:8 L T Tr WH for **stoibadav**, an orthographical error (see Tdf.’s note at the passage).\*

**{4742} stigma, stigmatov, to** (from **stizw** to prick; (cf. Latin *stimulus*, etc.; German *stechen*, English “stick, sting,” etc.; Curtius, sec. 226)), “a mark pricked in or branded upon the body”. According to ancient oriental usage, slaves and soldiers bore the name or stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotees who stamped themselves in this way with the token of their gods (cf. Deyling, *Observations*, iii., p. 423ff); hence, **ta stigmata tou (kuriou)** so Rec.) **lhsou**, “the marks of (the Lord) Jesus,” which Paul in <sup><817></sup>Galatians



6:17 says he bears branded on his body, are the traces left there by the perils, hardships, imprisonments, scourgings, endured by him for the cause of Christ, and which mark him as Christ's faithful and approved votary, servant, soldier (see Lightfoot's Commentary on Galatians, the passage cited). (Herodotus 7, 233; Aristotle, Aelian, Plutarch, Lcian, others.)\*

**{4743} stigmh, stigmhv, hJstizw**; see **stigma**, iuit.), "a point": **stigmh cronou**, a point (*i.e.* "a moment") of time (Cicero, pro Flacco c. 25; pro Sest. 24; Caesar b. c. 2, 14; others), <sup><405></sup>Luke 4:5. (Antoninus 2, 17; Plutarch, puer. educ. 17; <sup><305></sup>Isaiah 29:5; 2 Macc. 9:11.)\*

**{4744} stil bw**; "to shine, glisten": of garments (as in Homer, Iliad 3, 392; 18, 596; cf. Plato, Phaedo 59, p. 110 d.), <sup><405></sup>Mark 9:3.\*

**{4745} stoa, stoav, hJ**"a portico," a covered colonnade where people can stand or walk protected from the weather and the heat of the sun: <sup><405></sup>John 5:2; **stoa Sol omwnov**, a "porch" or portico built by Solomon in the eastern part of the temple (which in the temple's destruction by the Babylonians was left uninjured, and remained down to the times of king Agrippa, to whom the care of the temple was intrusted by the emperor Claudius, and who on account of its antiquity did not dare to demolish and build it anew; so Josephus relates, Antiquities 20, 9, 7; (but on 'Solomon's Porch' cf. B. D., under the word Temple (Solomon's Temple, at the end))): <sup><405></sup>John 10:23; <sup><405></sup>Acts 3:11; 5:12.\*

**{4746} stoibav, stoibadov, hJ**see **stibav**, b.

**{4770} (Stoikov**, so Lachmann Tdf. for **Stwikov**, which see)

**{4747} stoiceion, stoiceiou, to** (from **stoicov** a row, rank, series; hence, properly, that which belongs to any **stoicov**, that of which a **stoicov** is composed; hence), "any first thing, from which the others belonging to some series or composite whole take their rise; an element, first principle". The word denotes specifically:

1. "the letters of the alphabet" as the elements of speech, not however the written characters (which are called **grammata**), but the spoken sounds: **stoiceion fwnhv fwnh asunqetov**, Plato definition, p. 414 e.; **to rw to stoiceion**, id. Crat., p. 426 d.; **stoiceion esti fwnh adiairetov, ou pasa de, al l' ex hJ pefuke suneth gignesqai fwnh**, Aristotle, poet. 20, p. 1456{b}, 22.

2. “the elements from which all things have come, the material causes of the universe” (**esti de stoiceion, ex ou prwtou ginetai ta ginomena kai eiv oJscaton anal uetai ... to pur, to udwr, oJahr, hJh**, Diogenes Laërtius Zeno 137); so very often from Plato down, as in Tim., p. 48 b.; in the Scriptures: Sap. 7:17; 19:17; <sup><60B0></sup>2 Peter 3:10,12.

3. “the heavenly bodies,” either as parts of the heavens, or (as others think) because in them the elements of man’s life and destiny were supposed to reside; so in the earlier ecclesiastical writings: Ep. ad Diogn. 7, 2; Justin Martyr, dialog contra Trypho, 23; **ta ourania stoiceia**, id. Apology 2, 5; **stoiceia Qeou**, created by God, Theoph. Ant. ad Autol. 1, 4; cf. Hilgenfeld, Galaterbrief, pp. 66-77. Hence, some interpreters infelicitously understand Paul’s phrase **ta stoiceia tou kosmou**, <sup><80B></sup>Galatians 4:3,9; <sup><50B></sup>Colossians 2:8,20, of the heavenly bodies, because times and seasons, and so sacred seasons, were regulated by the course of the sun and moon; yet in unfolding the meaning of the passage on the basis of this sense they differ widely.

4. “the elements, rudiments, primary and fundamental principles” (cf. our ‘alphabet’ or ‘a b c’) “of any art, science, or discipline”; e.g. of mathematics, as in the title of Euclid’s well-known work; **stoiceia prwta kai megista crhstiv pol iteiv**, Isocrates, p. 18 a.; **thv arethv**, Plutarch, de puer. educ. 16, 2; many examples are given in Passow, under the word, 4, ii., p. 1550b; (cf. Liddell and Scott, under the word, II. 3 and 4). In the N.T. we have **ta stoiceia thv archv twv logiwn tou Qeou** (see **arch**, 1 b., p. 76{b} bottom), <sup><85B2></sup>Hebrews 5:12, such as are taught to **nhpioi**, <sup><85B3></sup>Hebrews 5:13; **ta stoiceia tou kosmou**, the rudiments with which mankind like **nhpioi** were indoctrinated before the time of Christ, i.e. the elements of religions training, or the ceremonial precepts common alike to the worship of Jews and of Gentiles, <sup><80B></sup>Galatians 4:3,9, (and since these requirements on account of the difficulty of observing them are to be regarded as a yoke — cf. <sup><45B></sup>Acts 15:10; <sup><80B></sup>Galatians 5:1 — those who rely upon them are said to be **dedoul wmenoi upo ta stoiceia**); specifically, the ceremonial requirements especially of Jewish tradition, minutely set forth by theosophists and false teachers, and fortified by specious argument, <sup><50B></sup>Colossians 2:8,20. The phrase **ta stoiceia tou kosmou** is fully discussed by Schneckenburger in the Theolog. Jahrbücher for 1848, Part iv., p. 445ff; Neander in the Deutsche Zeitschrift f. Christl. Wissensehaft for 1850, p. 205ff; Kienlen in Reuss u. Cunitz’s Beiträge zu d. theolog. Wissenschaften, vol. ii., p. 133ff; E. Schaubach, Comment. qua

exponitur quid **stoiceia tou kosmou** in N.T. sibi velint. (Meining. 1862).\*

**{4748} stoicew, stoicw**; future **stoichsw**; (**stoicov** a row, series);

**a.** “to proceed in a row, go in order”: Xenophon, Cyril 6,3,34; metaphorically, “to go on prosperously, to turn out well”: of things, <sup><4110></sup>Ecclesiastes 11:6 for **rv&**;

**b.** “to walk”: with a locative dative (Winer’s Grammar, sec. 31, 1 a. cf. p. 219 (205); yet cf. Buttman, sec. 133, 22 b.). **toiv icnesi tinov**, in the steps of one, *i.e.* follow his example, <sup><4142></sup>Romans 4:12; “to direct one’s life, to live,” with a dative of the rule (Buttmann, as above), **ei pneumatī ... stoicwmen**, if the Holy Spirit animates us (see **zaw**, I. 3 under the end), let us exhibit that control of the Spirit in our life, <sup><4165></sup>Galatians 5:25; **tw kanoni**, according to the rule, <sup><4166></sup>Galatians 6:16; **tw autw** (where Rec. adds **kanoni**, <sup><31816></sup>Philippians 3:16 (Winer’s Grammar, sec. 43, 5 d.; cf. Buttman, sec. 140, 18 at the end), (**tw paradeigmati tinov**, Clement, hom. 10, 15); with a participle denoting the manner of acting, **stoiceiv ton nomon ful asswn**, so walkest as to keep the law (A.V. “walkest orderly,” keeping etc.), <sup><4214></sup>Acts 21:24. (On the word and its construction see Fritzsche on Romans, vol. iii., p. 142. Compare:

**{4749} stol h, stol hv, h(stel lw** (which see) to prepare, equip, 2 perfect

**1.** “an equipment” (Aeschylus).

**2.** “an equipment in clothes, clothing”; specifically, “a loose outer garment for men which extended to the feet” (cf. English “stole” (Dict. of Chris. Antiq. under the word)), worn by kings (<sup><31816></sup>Jonah 3:6), priests, and persons of rank: <sup><4128></sup>Mark 12:38; 16:5; <sup><4152></sup>Luke 15:22; 20:46; <sup><4161></sup>Revelation 6:11; 7:9,13 (14{a},14{b} Rec.; <sup><4214></sup>Revelation 22:14 L T Tr WH). (Tragg., Xenophon, Plato, and following; the Septuagint chiefly for **dgB**.) (Cf. Trench, sec. 1.)\*

**{4750} stoma, stomatov, to** (apparently equivalent to **toma**, with sigma **v-** prefixed, from **temnw, tetoma**, therefore properly, ‘cutting’ (or ‘cut’; so Etymologicum Magnum 728, 18; others, ‘calling’, etc.; but doubtful, cf. Curtius, sec. 226 b.; Vanicek, p. 1141 and references)); from Homer down; Hebrew **hp**; “the mouth”;

1. properly, “the mouth” as a part of the body: of man, <sup><619></sup>John 19:29; <sup><418></sup>Acts 11:8; <sup><616></sup>Revelation 1:16; 3:16, and often; of animals — as of a fish, <sup><177></sup>Matthew 17:27; of a horse, <sup><988></sup>James 3:3; <sup><617></sup>Revelation 9:17; of a serpent, <sup><625></sup>Revelation 12:15f; 13:5; the jaws of a lion, <sup><547></sup>2 Timothy 4:17; <sup><813></sup>Hebrews 11:33; <sup><632></sup>Revelation 13:2. Since the thoughts of man’s soul find verbal utterance by his mouth, **kardia** (‘the heart’ or soul) and **stoma** ‘the mouth’ are distinguished: <sup><1234></sup>Matthew 12:34; 15:8 Rec. from <sup><233></sup>Isaiah 29:13; <sup><518></sup>Romans 10:8,10; in phrases chiefly of a Hebraistic character, the mouth (as the organ of speech) is mentioned in connection with words and speech, <sup><116></sup>Matthew 21:16 (from <sup><988></sup>Psalms 8:3), and words are said to proceed **ek tou stomatov**, <sup><104></sup>Matthew 4:4 (from <sup><888></sup>Deuteronomy 8:3); <sup><102></sup>Luke 4:22; <sup><902></sup>Ephesians 4:29; <sup><5188></sup>Colossians 3:8; <sup><5180></sup>James 3:10; **to stoma la lei ti**, <sup><6116></sup>Jude 1:16; on the Hebrew phrase **anoigin to stoma**, see **anoigw**, p. 48{a} bottom **hJanoixiv tou stomatou** <sup><169></sup>Ephesians 6:19; **stoma prov stoma l al hsai** (**rBDihp**, **l a,hp**, <sup><1138></sup>Numbers 12:8) literally, “mouth (turned) to mouth” (A.V. “face to face”), <sup><6112></sup>2 John 1:12; <sup><6114></sup>3 John 1:14, (**to stoma prov to stoma**, of a kiss, Xenophon, mem. 2, 6, 32); God or the Holy Spirit is said to speak **dia tou stomatov tinov** (cf. Buttman, 183 (159)), <sup><170></sup>Luke 1:70; <sup><4116></sup>Acts 1:16; 3:18,21; 4:25; or a person is said to hear a thing **dia tou stomatov**, <sup><4157></sup>Acts 15:7; or **apo tou stomatov tou**, “from his own mouth,” *i.e.* what he has just said, <sup><227></sup>Luke 22:71; or **ek tou stomatov**, <sup><424></sup>Acts 22:14; **greusai ti ek tou stomatov tou**, <sup><2154></sup>Luke 11:54; **to pneuma tou stomatov** (“the breath of his mouth,” see **pneuma**, 1 b.), <sup><3188></sup>2 Thessalonians 2:8 (<sup><19316></sup>Psalms 32:6 (<sup><9316></sup>Psalms 33:6), cf. <sup><2104></sup>Isaiah 11:4); **hJromfaia tou stomatou**, a figure portraying the destructive power of the words of Christ the judge, <sup><6116></sup>Revelation 2:16; **dol ov** or **yeudov en tw stomati**, <sup><1122></sup>1 Peter 2:22 and <sup><645></sup>Revelation 14:5 (from <sup><2519></sup>Isaiah 53:9); **stoma** is put for ‘statements’, declarations, in <sup><1816></sup>Matthew 18:16 and <sup><4731></sup>2 Corinthians 13:1 (<sup><5195></sup>Deuteronomy 19:15); <sup><2122></sup>Luke 19:22 (<sup><2182></sup>Ecclesiastes 8:2). **didonai tini stoma**, apt forms of speech (as distinguished from the substance of speech, **hJsofia**), <sup><2115></sup>Luke 21:15; **stoma** for one who has begun (or is about) to speak, <sup><619></sup>Romans 3:19 (<sup><19462></sup>Psalms 106:42 (<sup><19472></sup>Psalms 107:42); cf. **pan gonu** and **pasa gl wssa**, <sup><1910></sup>Philippians 2:10f, from <sup><24523></sup>Isaiah 45:23); metaphorically, the earth is said to open its mouth and **katapinein ti**, <sup><6216></sup>Revelation 12:16.

2. Like Latin *acies*, **stoma macairav**, the “edge” of the sword (**ypibrj**, <sup><1636></sup>Genesis 34:26; (<sup><1698></sup>Joshua 19:48; <sup><2107></sup>Jeremiah 21:7, etc.); <sup><1787></sup>Judges 18:27, etc.; <sup><1054></sup>2 Samuel 15:14 (but in the last two passages the Septuagint render the Hebrew phrase by **stoma romfaiav**, which (together with **stoma xifouv**) is the more common translation; cf. Winer’s Grammar, 18, 30; Buttmann, 320 (274) n.): <sup><2124></sup>Luke 21:24; <sup><8134></sup>Hebrews 11:34 (hence, **distomov**, which see; **l kæ** of a sword, <sup><1026></sup>2 Samuel 2:26; 11:25).

{4751} **stomacov, stomachou, o(stoma**, which see);

1. “the throat”: Homer, others.

2. “an opening, orifice,” especially of the stomach, Aristotle

3. in later writings (as Plutarch, others) “the stomach”: <sup><5023></sup>1 Timothy 5:23.\*

{4752} **strateia, strateiav, h(strateuw)**, “an expedition, campaign; military service, warfare”: Paul likens his contest with the difficulties that oppose him in the discharge of his apostolic duties to a “warfare,” <sup><4704></sup>2 Corinthians 10:4 (where Tdf. **stratiav**, see his note); <sup><5018></sup>1 Timothy 1:18. ((Herodotus, Xenophon, others.))\*

{4753} **strateuma, strateumatov, to (strateuw)**, from Aeschylus and Herodotus down; a. “an army”: <sup><1217></sup>Matthew 22:7; <sup><6106></sup>Revelation 9:16; 19:14 (cf. Winer’s Grammar, sec. 59, 4 a.), 19. b. “a band of soldiers” (R.V. “soldiers”): <sup><4230></sup>Acts 23:10, 27. c. “body-guard, guardsmen”: plural <sup><2231></sup>Luke 23:11 (R.V. “soldiers”).\*

{4754} **strateuw**: middle, present **strateuomai**; 1 aorist subjunctive 2 person singular **strateush** (<sup><5018></sup>1 Timothy 1:18 T Tr text WH marginal reading); **stratov** (related to **strwnnuw**, which see), an encampment, an army); from Herodotus down; “to make a military expedition, to lead soldiers to war or to battle” (spoken of a commander); to do military duty, be on active service, be a soldier”; in the N.T. only in the middle (Greek writings use the active and the deponent middle indiscriminately; cf. Passow, under the word, 1 at the end; (Liddell and Scott, under the word, I. 2)): properly, of soldiers, <sup><1134></sup>Luke 3:14; <sup><4907></sup>1 Corinthians 9:7; <sup><5104></sup>2 Timothy 2:4; “to fight” (A.V. “war”): tropically, of the conflicts of the apostolic office, <sup><4703></sup>2 Corinthians 10:3; with a kindred accusative (Winer’s Grammar, sec. 32, 2; Buttmann, sec. 131, 5), **thn kal hn strateian**, <sup><5018></sup>1

Timothy 1:18 (**iðran kai eugen strateian strateusasqai peri thv eusebeïav**, 4 Macc. 9:23); of passions that disquiet the soul, <sup><504></sup>James 4:1; <sup><1021></sup>1 Peter 2:11. (Compare: **antistrateuomai**.)\*

**{4755} strathgov, strathgou, oJstratov and agw**), from Herodotus down, the Septuagint chiefly for ἄγς, (only plural μυνῖς);

1. “the commander of an army”.

2. in the N.T. “a civic commander, a governor” (the name of the duumviri or highest magistrates in the municipia and colonies; they had the power of administering justice in the less important cases; **oJ thv pol eww strathgoi**, Artemidorus Daldianus, oneir. 4, 49; of civil magistrates as early as Herodotus 5, 38; (see references in Meyer on <sup><446></sup>Acts 16:20; Liddell and Scott, under the word, II. 2f; cf. Farrar, St. Paul, i., excurs. xvi.)): plural (R.V. “magistrates” (after A.V.), with marginal reading Gr. praetors), <sup><446></sup>Acts 16:20,22,35f (38).

3. **strathgov tou iðrou**, ‘captain of the temple’ (A.V.), *i.e.* the commander of the Levites who kept guard in and around the temple (Josephus, Antiquities 20, 6, 2; (B. D., under the word Captain, 3; Edersheim, The Temple etc., chapter vii., 2 edition, p. 119f)): <sup><401></sup>Acts 4:1; 5:24; plural <sup><125></sup>Luke 22:52; simply (A.V. “captain”), <sup><415></sup>Acts 5:26; <sup><124></sup>Luke 22:4.\*

**{4756} stratia, stratiav, hJstratov** (cf. **strateuw**)), from Aeschylus and Herodotus down, the Septuagint for **abx**;

1. “an army, band of soldiers”.

2. sometimes in the poets equivalent to **strateia**, as Aristophanes eqq. 587 (**en stratiav te kai macaiv**), <sup><704></sup>2 Corinthians 10:4 Tdf. after the best manuscripts ((see his note; cf. Liddell and Scott, under the word II.); Passow, under the word **strateia**, at the end).

3. in the N.T. **hJburaniov stratia**, or **hJstratia tou ouranou** (Hebrew **abxJuyim&the**) “the host of heaven” (see **dunamiv**, f.), *i.e.*

a. “troops of angels” (<sup><129></sup>1 Kings 22:19; <sup><106></sup>Nehemiah 9:6): <sup><113></sup>Luke 2:13.

**b.** “the heavenly bodies, stars of heaven” (so called on account of their number and their order): <sup><407D></sup>Acts 7:42 (<sup><443B></sup>2 Chronicles 33:3,5; <sup><48D></sup>Jeremiah 8:2, etc.).\*

**{4757} stratiwthv, stratiwtou, oJ** (from **stratiöv** ((cf. **strateuw**)), like **hJ iwthv, kl oiwthv, hpeirwthv**), from Herodotus down, “a (common) soldier”: <sup><408D></sup>Matthew 8:9; <sup><415G></sup>Mark 15:16; <sup><423G></sup>Luke 23:36; <sup><39D></sup>John 19:2; <sup><440E></sup>Acts 10:7; 12:4, etc.; with the addition of **lhsou Cristou**, metaphorically, a champion of the cause of Christ, <sup><318B></sup>2 Timothy 2:3.

**{4758} stratol ogew, stratol ogw:** to be a **stratol ogov** (and this from **stratov** and **legw**), “to gather (collect) an army, to enlist soldiers”: **oJstratol oghsav** (“he that enrolled (him) as a soldier”), of the commander, <sup><310D></sup>2 Timothy 2:4. (Diodorus, Dionysius Halicarnassus, Josephus, Plutarch, others.)\*

**{4759} stratopedarchv, stratopedarcou, oJ** (**stratopedon** and **arcw**) (cf. Buttmann, 73 (64));

**a.** “the commander of a camp and army, a military tribune”: Dionysius Halicarnassus 10, 36; Lucian, hist. conscr. 22; (Josephus, b. j. 2, 19, 4).

**b.** “Praetorian prefect, commander of the praetorian cohorts,” *i.e.* captain of the Roman emperor’s bodyguard: <sup><428G></sup>Acts 28:16 (L T Tr WH omit the clause, see Abbot in B. D., American edition, under the word, Captain of the Guard). There were two praetorian prefects, to whose custody prisoners sent bound to the emperor were consigned: Josephus, Antiquities 18, 6, 6; Pliny, epistles 10, 65 (57). (See B. D. American edition as above; Lightfoot on Philippi, p. 7f.)\*

(**stratopedarcov, stratopedarcou, oJ** see the preceding word. The dative **stratopedarcw** is the reading of some manuscripts (cf. WH rejected marginal reading) in <sup><428G></sup>Acts 28:16; cf. **elkatontarchv**, at the beginning\*)

**{4760} stratopedon, stratopedonou, to** (**stratov**, and **pedon** a plain), from Herodotus down;

**a.** “a military camp”.

**b.** “soldiers in camp, an army”: <sup><421D></sup>Luke 21:20.\*



**{4761} streblow, streblw;** (**strebl ov** (from **strefw**) twisted, Latin *tortuosus*; hence, **strebl h**, feminine, an instrument of torture); “to twist, turn awry (Herodotus); to torture, put to the rack” (Aristophanes, Plato, Demosthenes, Polybius, Josephus, 3 Macc. 4:14); metaphorically, “to pervert,” of one who wrests or tortures language to a false sense, <sup><6016></sup>Peter 3:16.\*

**{4762} strefw:** 1 aorist **estreya**; passive, present **strefomai**; 2 aorist **estrafhn**; from Homer down; the Septuagint for **ἔπτᾱ**, also for **bbæ**, etc.; “to turn, turn round”: **ti tini**, to turn a thing to one, <sup><4193></sup>Matthew 5:39, and T Tr WH in <sup><4173></sup>Matthew 27:3 (for **apostrefw**, to bring back; see **apostrefw**, 2); reflexively (Winer’s Grammar, sec. 38, 1; Buttmann, sec. 130, 4), “to turn” oneself (*i.e.* to turn the back to one; used of one who no longer cares for another), <sup><4172></sup>Acts 7:42 (cf. Winer’s Grammar, 469 (437)); **ti eiv ti**, equivalent to **metastrefw**, to turn one thing into another, <sup><4116></sup>Revelation 11:6. Passive reflexively, “to turn” oneself: **strafeiv** followed by a finite verb, “having turned” etc., <sup><4116></sup>Matthew 7:6; (9:22 L T Tr WH); 16:23; <sup><4170></sup>Luke 7:9; 9:55; 14:25; 22:61; <sup><4133></sup>John 1:38; 20:16; **strafeiv prov tina**, followed by a finite verb (“turning unto” etc., or “turned unto and” etc.), <sup><4174></sup>Luke 7:44; 10:21 (22) (R<sup>st</sup> L T), 23; 23:28; **strefesqai eiv ta opisw**, to turn oneself back, <sup><4134></sup>John 20:14; **eiv ta eqnh**, <sup><4136></sup>Acts 13:46; **estrafhsan (en L T Tr WH) taiv kardiaiv autwn eiv Aigupton** (R.V. they “turned back in their hearts unto Egypt”) *i.e.* to their condition there, <sup><4173></sup>Acts 7:39; absolutely and tropically, “to turn oneself” namely, from one’s course of conduct, *i.e.* “to change one’s mind” (cf. Winer’s Grammar, as above): <sup><4133></sup>Matthew 18:3 and L T Tr WH in <sup><6124></sup>John 12:40.

(Compare: **anastrefw**, **apostrefw**, **diastrefw**, **ekstrefw**, **epistrefw**, **katastrefw**, **metastrefw**, **su(n)strefw**, **uJpostrefw**.)\*

**{4763} strhniaw, strhniw:** 1 aor **estrhniasa**; (from **strhnov**, which see); a word used in middle and later Comedy for **trufan** (cf. Lob. ad Phryn., p. 381; (Rutherford, New Phryn., p. 475f; Winer’s Grammar, 25)); “to be wanton, to live luxuriously”: <sup><6317></sup>Revelation 18:7,9. (Compare: **katastrhniaw**.)\*

**{4764} strhnov, strhnouv, to** (allied with **stereov**, which see), “excessive strength which longs to break forth, over-strength; luxury” (R.V. “wantonness” (marginal reading “luxury”)): <sup><6318></sup>Revelation 18:3 (see

**dunamiv**, d.); for **ḥnāyā** “arrogance,” <sup><1298></sup>2 Kings 19:28; “eager desire,” Locophron, 438.\*

**{4765} strouqion, strouqiou, to** (diminutive of **strouqov**), “a little bird,” especially of the “sparrow” sort, “a sparrow”: <sup><4109></sup>Matthew 10:29,31; <sup><2126></sup>Luke 12:6f (Aristotle, h. a. 5, 2, p. 539{b}, 33; 9, 7, p. 613{a}, 33; the Septuagint for **rwēyā** (Cf. Tristram in B. D., under the word Sparrow; Survey of Western Palestine, ‘Fauna and Flora,’ p. 67f.)\*

**{4766} strwnnuw**, or **strwnnumi**: imperfect 3 person plural **estrwnnuon** (cf. Buttman, 45 (39)); 1 aorist **estrwsa**; perfect passive participle **estrwmenov**; (by metathesis from **stornumi**, **storennumi**, and this from **STOREW**; (cf. Latin *sterno*, *struo*, etc.; English “strew, straw,” etc.); see Curtius, sec. 227); “to spread”: **imatia en th odw**, <sup><4208></sup>Matthew 21:8; **eiv ton odon**, <sup><4108></sup>Mark 11:8 (**pedon pedasmasi**, Aeschylus Ag. 909; **ejmasi poron**, ibid. 921). namely, **thn kl inhn** (which Greek writers from Homer down often add, and also **lecov**, **lektron**, etc. (cf. Winer’s Grammar, 594 (552); Buttman, sec. 130, 53)) **tini**, <sup><4034></sup>Acts 9:34 (A.V. “make thy bed”); “to spread with couches or divans” **to anagaion**, passive (A.V. “furnished”), <sup><4145></sup>Mark 14:15; <sup><2222></sup>Luke 22:12. (Compare: **katastrwnnumi**, **uḡostrwnnumi**.)\*

**{4767} stughtov, stughton (stugew** to hate), “hated,” Aeschylus Prom. 592; “detestable” (A.V. “hateful”): <sup><3683></sup>Titus 3:3; **stughton kai qeomishton pragma**, of adultery, Philo de decal. sec. 24 at the end; **erww**, Heliodorus 5, 29.\*

**{4768} stugnazw**; 1 aorist participle **stugnasav**; (**stugnov** sombre, gloomy); “to be sad, to be sorrowful”: properly, **epi tini** (R.V. “his countenance fell at” etc.), <sup><4102></sup>Mark 10:22; metaphorically, of the sky covered with clouds (A.V. “to be towering”), <sup><4068></sup>Matthew 16:3 (T brackets WH reject the passage). (Schol. on Aeschylus Pers. 470; the Septuagint thrice for **μmæ** to be amazed, astonished, **epi tina**, <sup><3275></sup>Ezekiel 27:35; 32:10; **stugnothv**, of the gloominess of the sky, Polybius 4, 21, 1.)\*

**{4769} stul ov** (R G WH (Trin <sup><5485></sup>1 Timothy 3:15; <sup><6601></sup>Revelation 10:1)), more correctly **stul ov** (so L T (Tr in <sup><819></sup>Galatians 2:9; <sup><6182></sup>Revelation 3:12)); see Passow (or Liddell and Scott), under the word, at the end (cf.

Chandler sections 274, 275; Lipsius, Gram. Untersuch., p. 43), **stul ou, oJ** (from Aeschylus and Herodotus down), the Septuagint often for **clwm** [æa pillar, column]: **stul oi purov**, “pillars of fire,” *i.e.* flames rising like columns, <sup><600></sup>Revelation 10:1; **poihsu auton stul on en tw nau tou Qeou mou**, *i.e.* (dropping the figure) I will assign him a firm and abiding place in the everlasting kingdom of God, <sup><682></sup>Revelation 3:12; used of persons to whose eminence and strength the stability and authority of any institution or organization are due, <sup><809></sup>Galatians 2:9 (where cf. Lightfoot); Clement of Rome, 1 Corinthians 5, 2 and the note in Gebhardt and Harnack (**stul oi oikwn eisi paidev arsenev**, Euripides, Iph. T. 57; examples from (Jewish writings are given by Schoettgen (on Galatians, the passage cited) and from) ecclesiastical writings by Suicer, Thesaurus, ii, p. 1045f; *columen reipublicae*, Cicero, pro Sest. 8, 19, and often elsewhere in Latin authors); “a prop or support”: **thv al hqeiav**, <sup><585></sup>1 Timothy 3:15.\*

**{4770} Stwikov** ((WH **Stwikov**), L T **Stoikov**, see Tdf.’s note on Acts as below; WH’s Appendix, p. 152), **Stwikh, Stwikon**, “Stoic,” pertaining to the Stole philosophy, the author of which, Zeno of Citium, taught at Athens in the portico called **hpoiki h stoa: oJ Stwiko i fil osofoi**, <sup><478></sup>Acts 17:18. ((Diogenes Laërtius 7, 5; others))\*

**{4771} su**, pronoun of the second person (Doric and Aeolic, **tu**, Boeotic, **tou**), genitive **sou**, dative **soi**, accusative **se**; (which oblique cases are enclitic, unless a preposition precede; yet **prov se** is written (uniformly in Rec. (except <sup><158></sup>Matthew 26:18), in Grab. (except <sup><122></sup>John 21:22,23), in Treg. (except <sup><158></sup>Matthew 26:18; <sup><230></sup>Acts 23:30), in Lachmann (except <sup><158></sup>Matthew 26:18; <sup><171></sup>John 17:11,13; 21:22,23; <sup><230></sup>Acts 23:30), in Tdf. (except <sup><158></sup>Matthew 26:18; <sup><119></sup>Luke 1:19; <sup><171></sup>John 17:11,13; <sup><122></sup>John 21:22; <sup><238></sup>Acts 23:18,30; <sup><584></sup>1 Timothy 3:14; <sup><682></sup>Titus 3:12); also by WH in <sup><159></sup>Matthew 25:39), see **egw**, 2; Lipsius, Grammat. Untersuch., p. 62f, (Winer’s Grammar, sec. 6, 3; Buttmann, 31 (27)); plural **udeiv**, etc.; Latin *tu*, etc., *vos*, etc.; “thou,” etc., “ye,” etc. The nominatives **su** and **udeiv** are expressed for emphasis — before a vocative, as **su Bhql hm**, <sup><116></sup>Matthew 2:6; **su paidion** (Lucian, dial. deor. 2, 1), <sup><176></sup>Luke 1:76; add, <sup><176></sup>John 17:5; <sup><124></sup>Acts 1:24; <sup><161></sup>1 Timothy 6:11, etc.; **udeiv oJ Farisaioi**, <sup><113></sup>Luke 11:39; — or when the pronoun has a noun or a participle added to it in apposition in order to define it more sharply, as **su loudaiov wn** (“thou, being a Jew”), <sup><809></sup>John 4:9, cf. <sup><124></sup>Galatians 2:14; **udeiv ponhroi ontev**, <sup><171></sup>Matthew 7:11; — or when several are

addressed who are at the same time particularized, **su ... su**, <sup><501B></sup>James 2:3; also in antithesis, <sup><1184></sup>Matthew 3:14; 6:17; 11:3; <sup><1146></sup>Mark 14:36; <sup><267></sup>Luke 16:7; <sup><4210></sup>John 2:10; 3:2; <sup><4105></sup>Acts 10:15; <sup><1823></sup>1 Corinthians 3:23; <sup><3028></sup>James 2:18, and very often; sometimes the antithetic term is suppressed, but is easily understood from the context: **ei su ei**, “if it be thou,” and not an apparition, <sup><1048></sup>Matthew 14:28; add, <sup><2151></sup>Luke 15:31; 17:8, etc.; — or when a particle is added, as **su oun** (at the close of an argument, when the discourse reverts to the person to be directly addressed), <sup><407></sup>Luke 4:7; <sup><3815></sup>John 8:5; <sup><4221></sup>Acts 23:21; <sup><5111></sup>2 Timothy 2:1,3; **su** <sup><5112></sup>2 Timothy 2:8; (in contrasts), <sup><1040></sup>Luke 9:60; <sup><5180></sup>2 Timothy 3:10; <sup><5101></sup>Titus 2:1; <sup><3011></sup>Hebrews 1:11, etc.; **uñev de**, <sup><2113></sup>Matthew 21:13; <sup><5116></sup>James 2:6; **kai su**, and thou, thou also, thou too, <sup><1023></sup>Matthew 11:23; 26:69,73; <sup><2105></sup>Luke 10:15; 19:19,42; 22:58; plural, <sup><1058></sup>Matthew 15:3,16; <sup><2710></sup>Luke 17:10; before the 2nd person of the verb where the person is to be emphasized (like the German *du, ihr eben, du da*, ‘it is thou,’ ‘thou art the very man,’ etc.), **su ei**, <sup><2711></sup>Matthew 27:11; <sup><1152></sup>Mark 15:2; <sup><2218></sup>Luke 23:3; <sup><3019></sup>John 1:19; 3:10; 4:12; 8:53; <sup><4212></sup>Acts 23:3, etc.; plural <sup><1055></sup>Luke 9:55 Rec.; **su legeiv, eipav**, <sup><1825></sup>Matthew 26:25; 27:11; <sup><1152></sup>Mark 15:2; it is used also without special emphasis ((cf. Buttmann, sec. 129, 12, and) see **egw**, 1), <sup><1448></sup>Mark 14:68; <sup><3813></sup>John 8:13; <sup><4178></sup>Acts 7:28, etc. The genitives **sou** and **uñwn**, joined to substantives, have the force of a possessive, and are placed — sometimes after the noun, as **ton poda sou**, <sup><1016></sup>Matthew 4:6; **touv adel fouv uñwn**, <sup><1057></sup>Matthew 5:47, and very often; — sometimes before the noun (see **egw**, 3 b.), as **sou aj adartiai**, <sup><178></sup>Luke 7:48; **sou thv neothtov**, <sup><5412></sup>1 Timothy 4:12; **uñwn de kai tricev**, <sup><1018></sup>Matthew 10:30; add, <sup><1108></sup>Mark 10:43 (here Rec. after); <sup><2123></sup>Luke 12:30; <sup><3166></sup>John 16:6; <sup><5416></sup>Romans 14:16; <sup><7024></sup>2 Corinthians 1:24 (here now before, now after); — sometimes between the article and noun, as **thn uñwn epipoqhsin**, <sup><7017></sup>2 Corinthians 7:7; add, <sup><7084></sup>2 Corinthians 8:14(13),14; 13:9; <sup><5019></sup>Philippians 1:19,25; 2:30; <sup><5108></sup>Colossians 1:8. **estai sou panta (pasa)**, <sup><4017></sup>Luke 4:7 (cf. Buttmann, sec. 132, 11, I. a.). It is added to the pronoun **autov: sou authv**, <sup><1025></sup>Luke 2:35. On the phrase **ti emoi kai soi**, see **egw**, 4. ((From Homer on.))

**{4772} suggeneia, suggeneiav, h(suggenhv)**, from Euripides, and Thucydides down; (the Septuagint); a. “kinship, relationship”. b. “kindred, relations collectively, family”: <sup><1016></sup>Luke 1:61; <sup><4018></sup>Acts 7:3,14.\*

**{4773} suggenhv, suggenev** (accusative singular **suggenh**, and in <sup><61></sup>Romans 16:11 Treg. **suggenhn**; see **arshn**), dative plural **suggenesin** and (in <sup><10></sup>Mark 6:4 T Tr (WH, also in <sup><104></sup>Luke 2:44 WH) according to a barbarous declension, cf. (1 Macc. 10:89) Buttmann, 25 (22)) **suggeneusin** (**sun** and **genov**) (from Pindar, Aeschylus down; the Septuagint), “of the same kin, akin to, related by blood,” (Pliny, *congener*): <sup><101></sup>Mark 6:4; <sup><104></sup>Luke 2:44; 21:16; **tinov**, Luke (1:58); 14:12; <sup><613></sup>John 18:26; <sup><410></sup>Acts 10:24; <sup><617></sup>Revelation 16:7,11,21 (see below); **hJuggenhv**, <sup><103></sup>Luke 1:36 R G Tr ( <sup><614></sup>Leviticus 18:14); in a wider sense, “of the same race, a fellow-countryman”: <sup><613></sup>Romans 9:3 ((so some take the word in 16:7,11,21, above; cf. Lightfoot on Philipians, p. 175)).\*

**{4773} suggeniv, suggenidov, hJ**(see the preceding word), a later Greek word ((Plutarch, quaest. Romans 6); like **eugeniv**, cf. Lob. ad Phryn., p. 451f; cf. Winer’s Grammar, 69 (67); Kühner, i., p. 419 Anm. 8), “a kinswoman”: **tinov**, <sup><103></sup>Luke 1:36 L T WH.\*

**{4774} suggnwmh** (T WH **suggnwmh**, cf. **sun**, II. at the end), **suggnwmhv, hJ**(**suggignwskw**, to agree with, to pardon; see **gnwmh**), from (Sophocles and) Herodotus down, “pardon, indulgence”: **kata suggnwmhn, ou kat’ epitaghn**, by way of concession or permission, not by way of command, <sup><106></sup>1 Corinthians 7:6.\*

**{4775} sugkaqhmai** (T WH **sunkaqhmai** (cf. **sun**, II. at the end)); from Herodotus down; (the Septuagint); “to sit together: to sit with another”: **meta tinov**, <sup><154></sup>Mark 14:54; **tini**, with one, <sup><43></sup>Acts 26:30.\*

**{4776} sugkaqizw** (T WH **sunkaqizw** (cf. **sun**, II. at the end)): 1 aorist **sunekaqisa**; (see **kaqizw**); a. transitive, “to cause to sit down together, place together”: **tina**, followed by **en** with a dative of the place, <sup><106></sup>Ephesians 2:6. b. intransitive, “to sit down together”: <sup><225></sup>Luke 22:55 (where Lachmann text **perikaqizw**). (Xenophon, Aristotle, Plutarch, others; the Septuagint.)\*

**{4777} sugkakopaqew** (T WH **sunkakopaqew** (cf. **sun**, II. at the end)), **sugkakopaqw**: 1 aorist imperative **sugkakopaqhson**; (see **kakopaqew**); “to suffer hardships together with one”: <sup><103></sup>2 Timothy 2:3 L T Tr WH; with a dative commodi added, **tw euaggel iw** for the benefit of the gospel, to further it, <sup><103></sup>2 Timothy 1:8. (Ecclesiastical writings.)\*

**{4778} sugkakoucew** (T WH **sunkakoucew** (cf. **sun**, II. at the end)), **sugkakoucw**: present passive infinitive **sugkakouceisqai**; “to treat ill with another”; passive, “to be ill-treated in company with, share persecutions or come into a fellowship of ills”: **tini**, with one, <sup><39125></sup>Hebrews 11:25. Not found elsewhere.\*

**{4779} sugkal ew** (T WH **sunkal ew** (cf. **sun**, II. at the end)), **sugkal w**; 1 aorist **sunekal esa**; middle, present **sugkal oumai**; 1 aorist **sunekal esamhn**; from Homer down; the Septuagint for **hrq**; “to call together, assemble”: **tinav**, <sup><2516></sup>Luke 15:6 (here Tr marginal reading has present middle); **thn speiran**, <sup><41516></sup>Mark 15:16; **to sunedrion**, <sup><4421></sup>Acts 5:21; middle “to call together to oneself” (cf. Buttman, sec. 135, 5): **tinav**, <sup><3901></sup>Luke 9:1; <sup><2516></sup>Luke 15:6 (6 Tr marginal reading), 9 (R G L Tr text); 23:13; <sup><4402></sup>Acts 10:24; 28:17.\*

**{4780} sugkal uptw** ((cf. **sun**, II. at the end)): perfect passive participle **sugkekall ummenov**; from Homer down; the Septuagint for **hSKi**; “to cover on all sides, to conceal entirely, to cover up completely”: **ti**, passive, <sup><212></sup>Luke 12:2.\*

**{4781} sugkamptw** (T WH **sunkamptw** (cf. **sun**, II. at the end)): 1 aorist imperative **sugkamyon**; “to bend together, to bend completely”: **ton nwton tinov** (A.V. “to bow down one’s back”) *i.e.* metaphorically, “to subject one to error and hardness of heart,” a figure taken from the bowing of the back by captives compelled to pass under the yoke, <sup><5110></sup>Romans 11:10, from <sup><3924></sup>Psalm 68:24 ( <sup><3924></sup>Psalm 69:24). (Xenophon, Plato, Aristotle, others.)\*

**{4782} sugkatabainw** (T WH **sunkatabainw** (cf. **sun**, II. at the end)): 2 aorist participle plural **sugkatabantev**; “to go down with”: of those who descend together from a higher place to a lower, as from Jerusalem to Caesarea, <sup><4275></sup>Acts 25:5. ( <sup><3901></sup>Psalm 48:18 ( <sup><3901></sup>Psalm 49:18); Sap. 10:14; Aeschylus, Euripides, Thucydides, Polybius, Plutarch, others; cf. Lob. ad Phryn., p. 398; (Rutherford, New Phryn. p. 485).)\*

**{4783} sugkataqesiv** (T WH **sunkataqesiv** (cf. **sun**, II. at the end)), **sugkataqesewv**, **h(sugkatatiqhmi**, which see), properly, “a putting together or joint deposit (of votes); hence, approval, assent, agreement,” (Cicero, acad. 2, 12, 37 *adsensio atque adprobatio*): <sup><4706></sup>2 Corinthians 6:16. (Polybius, Dionysius Halicarnassus, Plutarch, others.)\*

**{4784} sugkatatiqhmi** (T WH **sunkatatiqhmi** (cf. **sun**, II. at the end)): middle, present participle **sugkatatiqemenov** or perfect participle **sugkatateqeimenov** (see below); “to deposit together with another”; middle properly, “to deposit one’s vote in the urn with another” (**yhfon tigenai**, hence, “to consent to, agree with, vote for”: **th boul h kai th praxei tinov**, <sup><425></sup>Luke 23:51 (here L marginal reading T Tr marginal reading WH marginal reading present participle; others have perfect participle). (<sup><123></sup>Exodus 23:1,32; Plato, Gorgias, p. 501 c., Isaeus, Demosthenes, Polybius, Josephus, Plutarch, others.)\*

**{4785} sugkatayhfizw** (T WH **sunkatayhfizw** (cf. **sun**, II. at the end)): 1 aorist passive **sugkatayhfisqhn**;

1. by depositing (**kata**) a ballot in the urn (*i.e.* “by voting for”) “to assign one a place among (**sun**), to vote one a place among”: **tina meta tinwn**, <sup><402></sup>Acts 1:26.

2. middle “to vote against with others, *i.e.* to condemn with others”: Plutarch, Themistius, 21. Not found elsewhere.\*

**{4786} sugkerannumi** (T WH **sunkerannumi** (cf. **sun**, II. at the end)): 1 aorist **sunekerasa**; perfect passive participle **sugkekramenov** and in L T Tr WH **sugkekerasmenov** (see **kerannumi**, at the beginning); from (Aeschylus, Sophocles), Herodotus down; “to mix together, commingle; to unite”: **sunekkerasen to swma**, caused the several parts to combine into an organic structure, which is the body (A.V. “tempered the body together”), <sup><424></sup>1 Corinthians 12:24; **ti tini**, to unite one thing to another: **ouk wfel hsen ... mh sugkekramenov** (so R G T WH marginal reading, but L Tr WH text **sugkekramenov**) ... **akousasin**, ‘the word heard did not profit them, because it had not united itself by faith to (cf. Winer’s Grammar, sec. 31, 10; Buttmann, sec. 133, 13) them that heard,’ *i.e.* because the hearers had not by their faith let it find its way into their minds and made it their own; (or, according to the text of L Tr WH (R.V.), ‘because they had not been united by faith with them that heard’), <sup><302></sup>Hebrews 4:2.\*

**{4787} sugkinew, sugkinw**: 1 aorist 3 person plural **sunekinhsan**; “to move together with others (Aristotle); to throw into commotion, excite, stir up”: **ton I aon**, <sup><462></sup>Acts 6:12. (Polybius, Plutarch, Longinus, others.)\*



**{4788}** **sugkl eiw** (T WH **sunkl eiw** (cf. **sun**, II. at the end)): 1 aorist **sunekl eisa**; passive, present participle **sugg-(sun-)kleiomenov**, <sup><482></sup>Galatians 3:23 L T Tr WH; but R G *ibid.* perfect participle **sugkekl eismenov**; from Herodotus down; the Septuagint chiefly for **ργᾶ** and **ρυῆσι** “to shut up” (Latin *concludo*), *i.e.*

**a.** “to shut up together, enclose” (so under the word **sun**, II. 2; but others (*e.g.* Fritzsche as below Meyer on <sup><482></sup>Galatians 3:22) would make the **sun-** always intensive, as in b.): a shoal of fishes in a net, <sup><486></sup>Luke 5:6.

**b.** “to shup up on all sides, shut up completely”; **tina eiv tina** or **ti**, so to deliver one up to the power of a person or thing that he is completely shut in, as it were, without means of escape: **tina eiv apeiqeian**, <sup><612></sup>Romans 11:32 (**eiv agwna**, Polybius 3, 63, 3; **eiv toiauthn amhcanian sugkl eisqev Antigonov metemel eto**, Diodorus 19, 19; **ou sunekl eisav me eiv ceirav ecqrou**, <sup><989></sup>Psalms 30:9 (<sup><989></sup>Psalms 31:9); **ta kthnh eiv qanaton**, <sup><976></sup>Psalms 77:50 (<sup><978></sup>Psalms 78:50); cf. Fritzsche, *Ep. ad Romans*, ii., p. 545f); also **tina upo ti**, under the power of anything, *i.e.* so that he is held completely subject to it: **upo amartian**, <sup><482></sup>Galatians 3:22 (the Scripture has shut up or subjected, *i.e.* declared them to be subject); namely, **upo nomon**, with the addition of **eiv thn mel lousan pistin apokal ufqhna**, <sup><482></sup>Galatians 3:23 (see above at the beginning); on these words see **eiv**, B. II. 3 c. [g]., p. 185{a} bottom.\*

**{4789}** **sugkl hronomov** (T WH **sunkl hronomov** (cf. **sun**, II. at the end)), **sugkl hronomou, oJh** “a fellow-heir, a joint-heir,” (**aneyiov kai sugkl hronomov**, Philo, *leg. ad Gaium* sec. 10) (see **kl hronomov** 1 b.): <sup><487></sup>Romans 8:17; <sup><486></sup>Ephesians 3:6; one who obtains something assigned to himself with others, a joint participant (see **kl hronomov**, 2): with the genitive of the thing, <sup><910></sup>Hebrews 11:9; <sup><487></sup>1 Peter 3:7. Not found elsewhere.\*

**{4790}** **sugkoinwnew** (T WH **sunkoinwnew** (cf. **sun**, II. at the end)), **sugkoinwnw**; 1 aorist subjunctive 2 person plural **sugkoinwnhshte**, participle nominative plural masculine **sugkoinwnhsantev**; “to become a partaker together with others, or to have fellowship with a thing”: with a dative of the thing, <sup><651></sup>Ephesians 5:11; <sup><1044></sup>Philippians 4:14; <sup><6604></sup>Revelation 18:4. (with a genitive of the thing, Demosthenes, p. 1299, 20; **tini tinov**, Dio Cassius, 37,41; 77, 16.)\*

**{4791} sugkoinwnov** (T WH **sunkoinwnov** (cf. **sun**, II. at the end)), **sugkoinwnon**, “participant with others in (anything), joint partner”: with a genitive of the thing (cf. Winer’s Grammar, sec. 30, 8 a.), <sup><5117></sup>Romans 11:17; <sup><4923></sup>1 Corinthians 9:23; with the addition of the genitive of the person with whom one is partaker of a thing, <sup><1007></sup>Philippians 1:7; followed by **en**, with a dative of the thing, <sup><6009></sup>Revelation 1:9.\*

**{4792} sugkomizw**: 1 aorist 3 person plural **sunekomisan**;

1. “to carry or bring together, to collect” (see **sun**, II. 2); to house crops, gather into granaries: Herodotus, Xenophon, Diodorus, Plutarch, others; <sup><8526></sup>Job 5:26.

2. “to carry with others, help in carrying out,” the dead to be burned or buried (Sophocles Aj. 1048; Plutarch, Sull. 38); “to bury”: <sup><4882></sup>Acts 8:2.\*

**{4793} sugkrinw** (T WH **sunkrinw** (cf. **sun**, II. at the end)); 1 aorist infinitive **sugkrinai**;

1. “to join together fitly, compound, combine” (Epicharm. in Plutarch, mor., p. 110 a.; Plato, Aristotle, others): **pneumatikow pneumatika**, <sup><4623></sup>1 Corinthians 2:13 (for Paul, in delivering the things disclosed to him by the Holy Spirit in speech derived not from rhetorical instruction but received from the same divine Spirit, ‘combines spiritual things with spiritual’, adapts the discourse to the subject; other interpretations are refuted by Meyer ad loc.; **pneumatikow** is neuter; (but others would take it as masculine and give **sugkinein** the meaning “to interpret” (R.V. margin “interpreting spiritual things to spiritual” men); cf. the Septuagint <sup><1448></sup>Genesis 40:8,16,22; 41:12,15; <sup><1775></sup>Judges 7:15; <sup><2652></sup>Daniel 5:12, etc.; see Heinrici in Meyer 6te Aufl.)).

2. according to a use foreign to the earlier Greeks (who used **parabal lw**), but frequent from the time of Aristotle onward (cf. Passow, under the word, 2; (Liddell and Scott, v. II.); Lob. ad Phryn., p. 278f; (Winer’s Grammar, 23 (22))), “to compare”: **eaoutow eautoiv**, <sup><4702></sup>2 Corinthians 10:12 (Sap. 7:29; 15:18).\*

**{4794} sugkuptw** (T WH **sunkuptw** (cf. **sun**, II. at the end)); (from Herodotus down); “to bend completely forward, to be bowed together” (cf. **sun**, II. 3): by disease, <sup><2131></sup>Luke 13:11. ((<sup><1827></sup>Job 9:27); Sir. 12:11; 19:26).\*

{4795} **sugkuria**, **sugkuriav**, **h|sugkurein**, to happen, turn out), “accident, chance”: **kata sugkurian**, by chance, accidentally, <sup><408></sup>Luke 10:31. (Hippocrates; ecclesiastical and Byzantine writings; Greek writings from Polybius down more common use **sugkurhsiv** and **sugkurhma** (Winer’s Grammar, 24).)\*

{4796} **sugcairw** (T WH **suncairw** (cf. **sun**, II. at the end)); imperfect **sunecairon**; 2 aorist **sunecarhn** (passive as set., so Veitch (under the word **cairw**) etc.; others, active, after the analogy of verbs in **-mi**); “to rejoice with, take part in another’s joy” (Aeschyl, Aristophanes, Xenophon, others): with a dative of the person with whom one rejoices, <sup><408></sup>Luke 1:58 (cf. 14); 15:6, 9; with a dative of the thing, <sup><408></sup>1 Corinthians 13:6; “to rejoice together,” of many, <sup><402></sup>1 Corinthians 12:26; “to congratulate” (Aeschines, Polybius (Plutarch; cf. Lightfoot on Philippians as below; 3 Macc. 1:8; the Epistle of Barnabas 1, 3 (and Müller at the passage))); with the dative of the person <sup><307></sup>Philippians 2:17f.\*

{4797} **sugcew**, **sugcunw**, and **sugcunnw** (T WH **suncunnw** (cf. **sun**, II. at the end)) (see **ekcew** at the beginning): imperfect, 3 person singular **sunecune** (<sup><402></sup>Acts 9:22 R G L Tr, **sugcunnen** T WH), 3 person plural **suneceon** (<sup><402></sup>Acts 21:27 R G T Tr WH (but some would make this a 2 aorist, see references under the word **ekcew**, at the beginning)); 1 aorist 3 person plural **sunecean** (<sup><402></sup>Acts 21:21 L (see **ekcew**, at the beginning)); passive, present 3 person singular **sug-** (T WH **sun-**) **cunnetai** (<sup><403></sup>Acts 21:31 L T Tr WH); perfect 3 person singular **sugkecutai** (<sup><403></sup>Acts 21:31 R G), participle feminine **sug** (T WH **sun-**) **kecumenh** (<sup><403></sup>Acts 19:32 R G L T Tr WH); 1 aorist 3 person singular **sunecuqh** (<sup><406></sup>Acts 2:6 R G L T Tr WH); from Homer down; “to pour together, commingle”: **hn hj ekkl hsia sugkecumenh**, was irregularly assembled (others, ‘in confusion’), <sup><402></sup>Acts 19:32; “to disturb,” **tina**, the mind of one, “to stir up” to tumult or outbreak, <sup><402></sup>Acts 21:27, 31; “to confound or bewilder,” <sup><406></sup>Acts 2:6; 9:22.\*

{4798} **sugcraomai** (T WH **suncraomai**), **sugcrwmai**; “to use with” anyone, “use jointly” (Polybius, Diodorus (Philo)); with the dative of a person, “to associate with, to have dealings with”: <sup><309></sup>John 4:9 (Tdf. omits; WH brackets the clause **ou gar ... Samar**).)\*

{4797} **sugcunw** and **sugcunnw**, see **sugcew**.

**{4799} sugcusiv, sugcusewv, h(sugcew)** (from Euripides, Thucydides, Plato down), “confusion, disturbance”: of riotous persons, <sup><402></sup>Acts 19:29 (<sup><051></sup>1 Samuel 5:11).\*

**{4800} suzaw** (L T Tr WH **sunzaw** (cf. **sun**, II. at the end)); future **suzhsw**; “to live together” with one (cf. **sun**, II. 1): of physical life on earth, opposed to **sunapoqanein**, <sup><407></sup>2 Corinthians 7:3; **tw Cristw**, to live a new life in union with the risen Christ, *i.e.* a life dedicated to God, <sup><508></sup>Romans 6:8, cf. DeWette (or Meyer at the passage); to live a blessed life with him after death, <sup><521></sup>2 Timothy 2:11. (Plato, Demosthenes, Aristotle, others.)\*

**{4801} suzeugnumi**: 1 aorist **sunezeuxa**; from Euripides, and Xenophon down; properly, “to fasten to one yoke, yoke together”: **ippouv**, Xenophon, Cyril 2, 2, 26; tropically, “to join together, unite”: **ti** or **tina**, of the marriage tie, <sup><406></sup>Matthew 19:6; <sup><410></sup>Mark 10:9 (**nomov suzeugnuv andra kai gunaika**, Xenophon, oec. 7, 30, and often so in Greek writings).\*

**{4802} suzhtew** (L T Tr WH **sunzhtew** (cf. **sun**, II. at the end)), **suzhtw**; imperfect 3 person singular **sunezhtei**;

a. “to seek or examine together” (Plato).

b. in the N.T. “to discuss, dispute” (“question” (A.V. often)): absolutely (<sup><423></sup>Mark 12:28); <sup><245></sup>Luke 24:15; **tini**, with one, <sup><481></sup>Mark 8:11; 9:14 (R G L); <sup><409></sup>Acts 6:9; in the same sense **prov tina**, <sup><404></sup>Mark 9:14 (T Tr WH), 16 (where read **prov autouv**, not with Rec<sup>bez elz</sup> G **prov autouv** (see **autou**, p. 87)); <sup><409></sup>Acts 9:29, **prov eautouv** (L Tr WH marginal reading or **prov autouv** R<sup>bez elz</sup> G) equivalent to **prov al hl ouv**, <sup><402></sup>Mark 1:21 (where T WH text simply **autouv** as subjunctive); **prov eautouv** with the addition of an indirect question **to tiv** etc. with the optative (cf. Buttman, sec. 139, 60; Winer’s Grammar, sec. 41 b. 4c.), <sup><223></sup>Luke 22:23; **ti**, with the indicative, <sup><490></sup>Mark 9:10.\*

**{4803} suzhtsiv** (**sunzhtsiv** LTr marginal reading (cf. **sun**, II. at the end)), **suzhtsewv, h(suzhtew)**, “mutual questioning, disputation, discussion”: <sup><452></sup>Acts 15:2 Rec., 7 R G L Tr marginal reading; 28:29 yet G L T Tr WH omit the verse (Cicero, ad fam. 16, 21, 4; Philo, opif. mund.

sec. 17 at the end ((variant readings); quod det. pot. sec. 1); legg. alleg. 3, 45.)\*

**{4804} suzhththv** (L T Tr WH **sunzhththv** (cf. **sun**, II. at the end)), **suzhthtou, oJ(suzhtew)**, “a disputer,” *i.e.* a learned disputant, sophist: <sup><1021></sup>1 Corinthians 1:20. (Ignatius ad Ephesians 18 (quotation).)\*

**{4805} suzugov** (L T Tr WH **sunzugov** (cf. **sun**, II. at the end)), **suzugon, (suzeugnumi)**, “yoked together”; used by Greek writers (from Aeschylus down) of those united by the bond of marriage, relationship, office, labor, study, business, or the like; hence, “a yoke-fellow, consort, comrade, colleague, partner”. Accordingly, in <sup><1045></sup>Philippians 4:3 most interpreters hold that by the words **gnhsie suzuge** Paul addresses some particular associate in labor for the gospel. But as the word is found in the midst of (three) proper names, other expositors more correctly take it also as a proper name ((WH marginal reading **Sunzuge**); see Laurent, Ueber Synzygos in the Zeitschr. f. d. Luther. Theol. u. Kirche for 1865, p. 1ff (reprinted in his Neutest. Studien, p. 134f)); and Paul, alluding (as in <sup><5011></sup>Philemon 1:11) to the meaning of the word as an appellative, speaks of him as ‘a genuine Synzygus’, *i.e.* a colleague in fact as well as in name. Cf. Meyer and Wiesinger at the passage; (Hackett in B. D. American edition under the word Yoke-fellow).\*

**{4806} suzowpoiew, suzowpoiw**: 1 aorist **sunezowpoihsa**; “to make one alive together with” another (Vulgate *convivifico*): Christians, **tw Cristw** (L brackets adds **en**, so WH mrg), with Christ, <sup><1015></sup>Ephesians 2:5; **sun tw Cristw**, <sup><5023></sup>Colossians 2:13; in both of these passages new moral life is referred to.\*

**{4807} sukaminov, sukaminou, hJ**Hebrew **hmqjvi**(of which only the plural **μymqjvi**is found in the O.T., <sup><1107></sup>1 Kings 10:27; <sup><2390></sup>Isaiah 9:10; <sup><3074></sup>Amos 7:14; once **twṳqiv**), “a sycamine,” a tree having the form and foliage of the mulberry, but fruit resembling the fig (equivalent to **sukomorea**, which see (but Tristram, Nat. Hist. of the Bible, 2nd edition, p. 396f; BB. DD., etc., regard the sycamine as the black-mulberry tree, and the sycomore as the fig-mulberry)): <sup><2776></sup>Luke 17:6. (Often in Theophrastus; Strabo 17, p. 823; Diodorus 1, 34; Dioscorid. 1, 22.) (Cf. Vanicek, Fremdwörter, p. 54; especially Löw, Aram. Pflanzennamen, sec. 332, cf.

sec. 338; BB. DD., as above; ‘Bible Educator’ 4:343; Pickering, Chron. Hist. of Plants, pp. 106, 258.)\*

**{4808} sukh, sukhv, hJ**(contracted from **sukea**), from Homer down, Hebrew **hnaē]** “a fig-tree”: <sup><419></sup>Matthew 21:19-21; 24:32; <sup><4113></sup>Mark 11:13,20f; 13:28; <sup><436></sup>Luke 13:6f; 21:29; <sup><4048></sup>John 1:48 (49), 50 (51); <sup><4982></sup>James 3:12; <sup><4663></sup>Revelation 6:13. (Cf. Löw, Aram. Pflanzennamen, sec. 335.)\*

**{4809} sukomorea** (Lachmann **sukomwrea** (Rec.<sup>st bez</sup> **sukomwraia**, cf. Tdf.’s note on Luke as below; WH’s Appendix, pp. I52 and 151)), **sukomoreav, hJ**(from **sukon** and **morea** the mulberry tree), equivalent to **sukaminov** (but see the word, and references), “a sycomore-tree”: <sup><294></sup>Luke 19:4. (Geoponica 10,3, 7.)\*

**{4810} sukon, sukou, to**, from Homer down, Hebrew **hnaē]** “a fig,” the ripe fruit of **hJ.sukh** (which see): <sup><4076></sup>Matthew 7:16; <sup><4113></sup>Mark 11:13; <sup><4644></sup>Luke 6:44; <sup><4982></sup>James 3:12.\*

**{4811} sukofantew, sukofantw**; 1 aorist **esukofanthsa**; (from **sukofanthv**, and this from **sukon** ‘fig’, and **fainw** ‘to show’. At Athens those were called **sukofantai** whose business it was to inform against anyone whom they might detect exporting figs out of Attica; and as sometimes they seem to have extorted money from those loath to be exposed, the name **sukofanthv** from the time of Aristophanes down was a general term of opprobrium to designate “a malignant informer, a calumniator; a malignant and base accuser from love of gain” (but cf. Liddell and Scott, under the word); hence, the verb **sukofantw** signifies)

**1.** “to accuse wrongfully, to calumniate, to attack by malicious devices” (Aristophanes, Xenophon, Plato, others).

**2.** “to exact money wrongfully; to extort from, defraud”: <sup><454></sup>Luke 3:14 (here R.V. margin “accuse wrongfully”); with a genitive of the person and accusative of the thing, <sup><298></sup>Luke 19:8 (**triakonta mnava para tinov** Lysias, p. 177, 32. The Septuagint for **qvē**, to oppress, defraud, <sup><380></sup>Job 35:9; <sup><100></sup>Ecclesiastes 4:1; <sup><482></sup>Psalms 118:122 (<sup><4312></sup>Psalms 119:122); **penhta**, <sup><145></sup>Proverbs 14:31; 22:16; **ptwouv**, <sup><183></sup>Proverbs 28:3).\*

{4812} **sul agwgew, sul agwgw**; (**sul h** booty, spoil (cf. **sul aw**, at the beginning), and **agw**); “to carry off booty”: **tina**, to carry one off as a captive (and slave), **qugatera**, Heliodorus 10, 35; **parqenon**, Nicet. hist. 5, p. 96; to lead away from the truth and subject to one’s sway (R.V. “make spoil of”), <sup><5028></sup>Colossians 2:8 (Tatian. or. ad Gr. c. 22, p. 98, Otto edition).\*

{4813} **sul aw, sul w**: 1 aorist **esul hsa**; ((akin to) **sul h** ‘spoil’ (allied with **skul on** (which see, yet cf.) Curtius, p. 696)); from Homer down; “to rob, despoil”: **tina**, <sup><7108></sup>2 Corinthians 11:8.\*

{4814} **sul l al ew** (T WH **sunl al ew** (cf. **sun**, II. at the end; Tdf. Proleg., p. 76)), **sul l al w**; imperfect 3 person plural **sunel al ou**; 1 aorist **sunel al hsa**; “to talk with”: **tini**, with one, <sup><4094></sup>Mark 9:4; <sup><4080></sup>Luke 9:30; 22:4 (<sup><4245></sup>Exodus 34:35; <sup><3076></sup>Isaiah 7:6; Polybius 4, 22, 8); **meta tinov**, <sup><4078></sup>Matthew 17:3; <sup><4252></sup>Acts 25:12; **prov al l h l ouv** (R.V. “spake together one with another”), <sup><4086></sup>Luke 4:36. (Cf. Winer’s Grammar, sec. 52, 4, 15.)\*

{4815} **sul l ambanw** (sometimes **sunl ambanw** (see below)): future 2 person singular **sul l hyh** (L T Tr WH **sul l hmyh** (see Mu)), <sup><4031></sup>Luke 1:31; perfect (3rd person singular **suneil hfen**, <sup><4036></sup>Luke 1:36 Tr text WH), participle feminine **suneil hfuia** (<sup><4036></sup>Luke 1:36 R G L T); 2 aorist **sunel abon**; 1 aorist passive **sunel hfqhn** (L T Tr WH **sunel hmfqhn**; see Mu); middle, present imperative 2 person singular **sul l ambanou** (T Tr WH **sunl ambanou**, cf. **sun**, II. at the end; Tdf Proleg., p. 76) <sup><4048></sup>Philippians 4:3; 2 aorist **sunel abomhn**; from Aeschylus and Herodotus down; the Septuagint for **cpæ** and **dkæ**

### 1. Active,

**a.** “to seize, take”: **tina**, one as a prisoner, <sup><4255></sup>Matthew 26:55; <sup><4148></sup>Mark 14:48; <sup><4254></sup>Luke 22:54; <sup><4382></sup>John 18:12 (cf. Winer’s Grammar, 275 (259)); <sup><4016></sup>Acts 1:16; 12:3; 23:27; **argan icquwn**, <sup><4079></sup>Luke 5:9.

**b.** “to conceive,” of a woman (often so in the Septuagint for **hrh**): absolutely, <sup><4024></sup>Luke 1:24 (Aristotle, h. a. 7, 1, p. 582{a}, 19; genitive an. 1, 19, p. 727^b, 8f; (Philippians de vitand. acre alien. 4. 4; cf. Winer’s Grammar, 593 (552); Buttmann, sec. 130, 5)); with **en gastrī** added, <sup><4031></sup>Luke 1:31; **tina**, a son (<sup><4036></sup>Luke 1:36); with **en th koil ia** added,



<072> Luke 2:21; metaphorically, of ‘lust,’ whose impulses a man indulges,  
<5015> James 1:15.

## 2. Middle

a. “to seize for oneself”; in a hostile sense, “to make” (one a permanent)  
“prisoner”: **tina**, <4021> Acts 26:21.

b. with the dative of a person “to take hold together with one, to assist,  
help”: <4107> Luke 5:7; “to succor,” <5008> Philippians 4:3 (Sophocles Philippians  
282; Plato, Theag., p. 129{e}; Diodorus 11, 40; in this sense in Greek  
writings more commonly in the active).\*

**{4816} sul legw** (cf. **sun**, II. at the end; Tdf. Proleg., p. 76); future  
**sul lexw**; 1 aorist **sunel exa**; present passive 3 person singular  
**sul legetai**; from Homer down; the Septuagint chiefly for **fqæ** “to  
gather up” (cf. **sun**, II. 2): **ta zizania** (for removal from the field),  
<0133> Matthew 13:28-30; passive, <0134> Matthew 13:40; **ti apo** with a genitive  
of the thing, <4076> Matthew 7:16 (cf. Winer’s Grammar, sec. 58, 9 b. a.); **ti**  
**ek** with a genitive of the place, to collect in order to carry off, <0134> Matthew  
13:41; in order to keep, <0164> Luke 6:44; **ti eiv ti**, into a vessel, <0138> Matthew  
13:48.\*

**{4817} sul logizomai**: (imperfect **sunel ogizomhn** Lachmann) 1 aorist  
**sunel ogisamhn**;

a. “to bring together accounts, reckon up, compute,” (Herodotus and  
following).

b. “to reckon with oneself, to reason” (Plato, Demosthenes, Polybius,  
others): <0115> Luke 20:5.\*

**{4818} sul lupew**:

1. “to affect with grief together”: Aristotle, eth. Nic. 9, 11, 4, p. 1171b, 7.

2. Passive, present participle **sul lupoumenov** (T WH **sunl upoumenov**  
cf. **sun**, II. at the end (Tdf. Proleg., p. 76)); “to grieve with oneself” (see  
**sun**, II. 4 (so Fritzsche, DeWette, others; but others regard the **sin** as  
‘sympathetic’; cf. Meyer, Weiss, Morison, on Mark as below)), “be  
inwardly grieved” (Herodotus, Plato, Polybius, Diodorus): of the pain of  
indignation, **epi tini**, <4005> Mark 3:5.\*

{4819} **sumbainw** (**xumbainw** Rec.^bez in <sup><6042></sup>1 Peter 4:12; see Sigma, at the end); imperfect **sunebainon**; 2 aorist **sunebhn**, participle **sumbav**; perfect **sumbebhka**; from (Aeschylus), Herodotus down;

1. “to walk with the feet near together”.

2. “to come together, meet” with one; hence,

3. of things which fall out at the same time, “to happen, turn out, come to pass” (so occasionally in the Sept for **hrq**; and **hrq**); as very often in Greek writings (the Septuagint <sup><6404></sup>Genesis 42:4; 44:29), **sumbainei ti tini**, “something befalls, happens to, one”: <sup><4102></sup>Mark 10:32; <sup><4209></sup>Acts 20:19; <sup><6001></sup>1 Corinthians 10:11; (<sup><6042></sup>1 Peter 4:12); <sup><6022></sup>2 Peter 2:22; **to sumbebhkov tini**, <sup><4300></sup>Acts 3:10 (Susanna 26); absolutely, **ta sumbebhkota**, the things that had happened, <sup><2414></sup>Luke 24:14 (1 Macc. 4:26; (Josephus, contra Apion 1, 22, 17)); **sunebh** followed by an accusative with an infinitive “it happened” (A.V. “so it was”) “that,” etc.: <sup><4205></sup>Acts 21:35 (cf. Winer’s Grammar, 323 (303)), examples from secular authors are given by Grimm on 2 Macc. 3:2.\*

{4820} **sumbal lw** (**sunbal lw** WH (so Tdf. except <sup><2414></sup>Luke 14:31); cf. **sin**, II. at the end); imperfect **sunebal lon**; 2 aorist **sunebal on**; 2 aorist middle **sunebal omhn**; from Homer down; “to throw together, to bring together”;

a. **logouv** (Latin *sermones conferre*), to converse, Euripides, Iphig. Aul. 830; with **logouv** omitted (cf. English “confer”), Plutarch, mor., p. 222 e. (Winer’s Grammar, 593 (552); (Buttmann, 145 (127))); **tini**, “to dispute with one,” <sup><4178></sup>Acts 17:18 (where A.V. “encountered” (cf. c. below)); **prov al hlouv**, to confer with one another, deliberate among themselves, <sup><4015></sup>Acts 9:15.

b. “to bring together in one’s mind, confer with oneself” (cf. **sun**, II. 4), “to consider, ponder”: **en th kardia**, to revolve in the mind, <sup><329></sup>Luke 2:19 (**sumbal wn tw logismw to onar**, Josephus, Antiquities 2, 5, 3).

c. intransitive (Winer’s Grammar, sec. 38, 1; (Buttmann, sec. 130, 4)), “to come together, meet”: **tini**, to meet one (on a journey), <sup><324></sup>Acts 20:14 (Homer, Odyssey 21, 15; Josephus, Antiquities 2, 7, 5); “to encounter in a hostile sense: **tini**, “to fight with” one (1 Macc. 4:34; 2 Macc. 8:23; 14:17; Polybius 1, 9, 7; 3, 111, 1, and often), with **eiv pol emon** added,

<sup><2161></sup>Luke 14:31 (**eiv machn**, Polybius 3, 56, 6; Josephus, Antiquities 12, 8, 4; **prov machn**, Polybius 10, 37, 4). Middle, “to bring together of one’s property, to contribute, aid, help”: **polu tini**, one, <sup><4187></sup>Acts 18:27; often so in Greek authors also, especially Polybius; cf. Schweighäuser, Lex. Polybius, p. 576; Passow, under the word, 1 b. **a.**; (Liddell and Scott, under the word I. 2); Grimm, Exeget. Hdbch. on Sap. 5:8.\*

**{4821} sumbasileuw** (T **sunbasileuw** so now WH (in examples as below); cf. **sun**, v, II. at the end): future **sumbasileusw**; 1 aorist **sunebasileusa**; “to reign together”: **tini**, with one; properly, Polybius 30, 2, 4; Lucian, dial. deor. 16, 2; often in Plutarch (also in Dionysius Halicarnassus, Strabo); metaphorically, to possess supreme honor, liberty, blessedness, with one in the kingdom of God: <sup><4018></sup>1 Corinthians 4:8 (cf. Winer’s Grammar, 41 b. 5 N. 2; Buttmann, sec. 139, 10); <sup><5122></sup>2 Timothy 2:12; see **bailuw**.\*

**{4822} sumbibazw** (WH **sunbibazw** (so Tdf. in <sup><4016></sup>Ephesians 4:16; <sup><5129></sup>Colossians 2:19); cf. **sun**, II. at the end); 1 aorist **bunebibasa** (<sup><4183></sup>Acts 19:33 L T Tr WH, but see below); passive, present participle **sumbibazomenov**; 1 aorist participle **sumbibasqev**; (**bibazw** to mount the female, copulate with her; to leap, cover, of animals; allow to be covered, admit to cover);

**1.** “to cause to coalesce, to join together, put together”: **to swma**, passive, of the parts of the body ‘knit together’ into one whole, compacted together, <sup><4016></sup>Ephesians 4:16; <sup><5129></sup>Colossians 2:19; “to unite or knit together” in affection, passive, <sup><5129></sup>Colossians 2:2 (cf. Winer’s Grammar, sec. 63, 2 a.; Buttmann, sec. 144, 13 a.) (to reconcile one to another, Herodotus 1, 74; Thucydides 2, 29).

**2.** “to put together in one’s mind, to compare”; by comparison “to gather, conclude, consider”: followed by **oji**, <sup><44610></sup>Acts 16:10 (Plato, Hipp., min., p. 369 d.; de rep. 6, p. 504 a.).

**3.** to cause a person to unite with one in a conclusion or come to the same opinion, “to prove, demonstrate”: followed by **oji**, <sup><4122></sup>Acts 9:22 ((Aristotle, top. 7, 5, p. 151a, 36); followed by **wj** (Aristotle, rhet. Alex. 4, p. 1426a, 37; etc.); Jamblichus, vit. Pythagoras c. 13 sec. 60; followed by the accusative with infinitive, Ocellus Lucanus, 3, 3); by a usage purely Biblical, with the accusative of a person, “to teach, instruct, one”: <sup><41216></sup>1

Corinthians 2:16; for **ʿybhæ** <sup><3404></sup> Isaiah 40:14; for **[yeliw]**, <sup><12816></sup> Exodus 18:16; <sup><1649></sup> Deuteronomy 4:9; <sup><3403></sup> Isaiah 40:13, Alexandrian LXX, Aldine LXX, etc.; for **hrw**, <sup><1042></sup> Exodus 4:12,15; <sup><1801></sup> Leviticus 10:11; **lykic̄ihnyBj** Theodotion, <sup><2022></sup> Daniel 9:22. (The reading **sunebibasan** in <sup><4193></sup> Acts 19:33, given by manuscripts **a A B** etc. (and adopted by **L T Tr WH**) yields no sense; (but it may be translated (with R.V. marginal reading) ‘some of the multitude instructed Alexander’, etc.; R.V. text translates it “they brought Alexander out of the multitude,” etc.).)\*

**{4823} suneboul euw**; 1 aorist **suneboul eusa**; 1 aorist middle **suneboul eusamh**; from (Theognis, Sophocles), Herodotus down; the Septuagint for **x[ye]** and **x[we]**

**1.** “to give counsel”: **tini**, <sup><1814></sup> John 18:14; followed by an infinitive <sup><1618></sup> Revelation 3:18.

**2.** Middle, “to take counsel with others, take counsel together, to consult, deliberate”: followed by **ida** (see **ida**, II. 2 a.), <sup><1104></sup> Matthew 26:4; <sup><1153></sup> John 11:53 (RG Tr marginal reading); followed by a telic infinitive, <sup><4423></sup> Acts 9:23.”

**{4824} suneboul ion, suneboul iou, to (suneboul ov)**;

**1.** “counsel,” which is given, taken, entered upon (Plut. Romul. 14): **lambanw** (on this phrase see **lambanw**, I. 6), <sup><1024></sup> Matthew 12:14; 22:15; 27:1,7; 28:12; **poiw**, to consult, deliberate, <sup><4085></sup> Mark 3:6 (Tr text WH text **suneboul ion edidoun**); <sup><4151></sup> Mark 15:1 (T WH marginal reading **suneboul ion efoimasantev**; cf. Weiss ad loc.).

**2.** “a council, *i.e.* an assembly of counsellors or persons in consultation” (Plutarch, Luc. 26): <sup><4512></sup> Acts 25:12 (the governors and procurator’s of provinces had a board of assessors or advisers with whom they took counsel before rendering judgment; see Cicero, ad fam. 8, 8; Verr. 2, 13; Sueton. vit. Tiber. 33; Lampridius, vit. Alex. Sever. c. 46; cf. Josephus, b. j. 2, 16, 1).\*

**{4825} suneboul ov, suneboul ou, o(sun and boul h)**, “an adviser, counsellor”: <sup><5113></sup> Romans 11:34 from <sup><3403></sup> Isaiah 40:13. (Tragg. (Herodotus), Aristophanes, Xenophon, Plato, others).\*

{4826} **Sumewn, oJ** (indeclinable, Buttmann, 16 (14)) (for the derivation see **Simwn**), “Simeon” (so A.V. uniformly (on ~~600E~~ 2 Peter 1:1 see 5 below));

1. the second son of Jacob by Leah (~~0293~~ Genesis 29:33); ~~600E~~ Revelation 7:7.
2. (R.V. “Symeon”), one of Abraham’s descendants: ~~600E~~ Luke 3:30.
3. that devout “Simeon” who took the infant Jesus in his arms in the temple: ~~6025~~ Luke 2:25 (here Rec. <sup>bez</sup> **Simewn**), ~~6034~~ Luke 2:34.
4. “Symeon” (so R.V.) surnamed Niger, one of the teachers of the church at Antioch: ~~440E~~ Acts 13:1.
5. Peter the apostle: ~~4454~~ Acts 15:14 (R.V. “Symeon”); ~~600E~~ 2 Peter 1:1 (here L WH text **Simwn**, and A.V. (R.V.) “Simon”); respecting him see **Simwn**, 1 and **Petrov**, at the end.\*

{4827} **summaqthv** (T WH **sunmaqthv** (cf. **apo**, II. at the end)), **summaqhtou, oJ** “a fellow-disciple”: ~~6116~~ John 11:16 (Plato, Euthyd., p. 272 c.; Aesop fab. 48). (Phrynichus says that **sun** is not prefixed to **polithv, dhmothv, ful ethv**, and the like, but only to those nouns which denote an association which is **proskairov** *i.e.* temporary, as **suenfhbov, sunqiaswthv, sumpothv**. The Latin also observes the same distinction and says *commilito meus*, but not *concvivis*, but *civis meus*; see Phryn. edition Lob., p. 471; (cf. p. 172; Winer’s 25).)\*

{4828} **summarturew, summarturw** (T WH **summarturew** (cf. **sun**, II. at the end)); “to bear witness with, bear joint witness” (with one): **summarturoushv thv suneidhsewv**, their conscience also bearing witness, ~~6015~~ Romans 2:15 (*i.e.* together with the deeds of the Gentiles, which accord with the law of God and so bear witness (cf. Winer’s Grammar, 580 (539))); followed by **oJi**, ~~600E~~ Romans 9:1 (besides the fact that the close fellowship I have with Christ compels me to tell the truth); **tw pneumatihown**, with our spirit already giving its testimony, ~~6016~~ Romans 8:16. Middle present 1 person singular **summarturomai**, “I testify on my own behalf besides” (*i.e.* besides those things which I have already testified in this book), ~~6218~~ Revelation 22:18 Rec.; but the true reading here, **marturw**, was restored by Griesbach (Sophocles, Euripides, Thucydides, Plato, others).)\*

**{4829} summerizw** (WH **summerizw** (cf. **sun**, II. at the end)): “to divide at the same time, divide together; to assign a portion”; middle present 3 person plural **summerizontai**: **tini**, “to divide together with one” (so that a part comes to me, a part to him) (R.V. “have their portion with”), <sup><4829></sup>1 Corinthians 9:13. (Diodorus Siculus, Dionysius Halicarnassus, Diogenes Laërtius)\*

**{4830} summetocov** (T WH **sunmetocov** (cf. **sun**, II. at the end)), **summetocon**, “partaking together with one, a joint-partaker”: **tinov**, of something, <sup><4830></sup>Ephesians 3:6; 5:7. (Josephus, b. j. 1, 24, 6; Justin Martyr, Apology 2, 13.)\*

**{4831} summimhthv** (T WH **sunmimhthv** (cf. **sun**, II. at the end)), **summimhtou**, **oJ** “an imitator with others”: **tinov**, of one, <sup><4831></sup>Philippians 3:17. Not found elsewhere.\*

**summorfizw** (Tdf. **summorfizw** (cf. **sun**, II. at the end)): present passive participle **summorfizomenov**; (**summorfov**); “to bring to the same form with” some other person or thing, “to render like” (Vulgate *configuro*): **tini** (R.V. “becoming conformed unto”), <sup><4832></sup>Philippians 3:10 L T Tr WH. Not found elsewhere.\*

**{4832} summorfov, summorfon** (**sun** and **morfh**) “having the same form as another” (cf. **sun**, II. 1) (Vulgate *conformis, configuratus*); “similar, conformed to” (Lucian, amor. 39): **tinov** (cf. Matthiae, sec. 379, p. 864; (Winer’s Grammar, 195 (184); Buttmann, sec. 132, 23)), <sup><4832></sup>Romans 8:29 (see **eikwn**, a.); **tini** (Nicander, th. 321), <sup><4832></sup>Philippians 3:21 ((here Tdf. **summorfov**); cf. Winer’s Grammar, 624 (580)).\*

**{4833} summorfow, summorfw**: present passive participle **summorfoumenov**; equivalent to **summorfizw**, which see: <sup><4833></sup>Philippians 3:10 Rec. Nowhere else.\*

**{4834} sumpaqew** (T WH **sunpaqew** (cf. **sun**, II. at the end)), **sumpaqw**: 1 aorist **sunepaqhsa**; (**sumpaqhv**);

**a.** “to be affected with the same feeling as another, to sympathize with” (Aristotle, Plutarch).

**b.** in reference to the wretched, “to feel for, have compassion on,” (Vulgate *compatior*): **tini**, <sup><4834></sup>Hebrews 4:15 (A.V. “to be touched with

the feeling of”); <sup><5104></sup>Hebrews 10:34 (Isocrates, p. 64 b.; Dionysius Halicarnassus, Plutarch).\*

**{4835} sumpaqhv, sumpaqev** (**sun** and **pascw**), “suffering or feeling the like with another, sympathetic”: <sup><4108></sup>1 Peter 3:8, cf. <sup><5125></sup>Romans 12:15. (Aristotle, Theophrastus, others).\*

**{4836} sunparaginomai**; (T WH **sunparaginomai** (cf. **sun**, II. at the end)): 2 aorist middle **sumparegenomhn**;

**a.** “to come together”: **epi ti**, <sup><4248></sup>Luke 23:48 (Psalm 82:9 (<sup><4830></sup>Psalm 83:9); Herodotus, Thucydides, Demosthenes, Diodorus).

**b.** “to come to one’s help”: **tini**, <sup><5146></sup>2 Timothy 4:16 R G (others, **paraginomai**, which see at the end).\*

**{4837} sumparakal ew** (T WH **sunparakal ew** (cf. **sun**, II. at the end)), **sumparakal w**: 1 aorist passive infinitive **sumparaki hqhnai**;

**1.** “to call upon or invite or exhort at the same time or together” (Xenophon, Plato, Plutarch, others).

**2.** “to strengthen (A.V. “comfort”) with others” (souls; see **parakal ew**, II. 4): **sumparaki hqhnai en uðin**, “that I with you may be comforted among you,” *i.e.* in your assembly, with you, <sup><5112></sup>Romans 1:12.\*

**{4838} sumparal ambanw** (T WH **sunparal ambanw** (cf. **sun**, II. at the end)); 2 aorist **sumparel abon**; “to take along together with” (Plato, Aristotle, Plutarch, others); in the N.T. “to take with one as a companion”: **tina**, <sup><4125></sup>Acts 12:25; 15:37f; <sup><4101></sup>Galatians 2:1.\*

**{4839} sumparamenw**: future **aumparamenw**; “to abide together with (Hippocrates, Thucydides, Dionysius Halicarnassus, others); to continue to live together”: **tini**, with one, <sup><5125></sup>Philippians 1:25 (Rec.; others, **paramenw**, which see) (<sup><4715></sup>Psalm 71:5 (<sup><4715></sup>Psalm 72:5).\*

**{4840} sumpareimi** (T WH **sunpareimi** (cf. **sun**, II. at the end)); “to be present together”: **tini**, with one, <sup><4234></sup>Acts 25:24. ((Hippocrates (430 B. C.), Xenophon, Demosthenes, others).)\*

**{4841} sumpascw** (T WH **sunpascw** (cf. **sun**, II. at the end)); “to suffer or feel pain together” (in a medical sense, as in Hippocrates (430 B.



C.) and Galen): <sup><4325></sup>1 Corinthians 12:26; “to suffer evils” (troubles, persecutions) “in like manner with another”: <sup><4387></sup>Romans 8:17.\*

**{4842} sumpempw**: 1 aorist **sunepemya**; from Herodotus down; “to send together with”: **tina meta tinov**, <sup><4088></sup>2 Corinthians 8:18; **tini**, *ibid.* 22. (Cf. Winer’s Grammar, sec. 52, 4, 15.)\*

**{4843} sumperil ambanw** (T WH **sunperil ambanw** (cf. **sun**, II. at the end)): 2 aorist participle **sumperil abwn**; from Plato and Demosthenes down;

1. “to comprehend at once”.

2. “to embrace” completely: **tina**, <sup><4300></sup>Acts 20:10.\*

**{4844} sumpinw**: 2 aorist **sunepion**; from (Herodotus, Aristophanes), Xenophon, and Plato down; “to drink with”: **tini**, one, <sup><4104></sup>Acts 10:41.\*

**sumpiptw**: 2 aorist **sunepeson**; from Homer down; “to fall together, collapse, fall in”: of a house, <sup><4169></sup>Luke 6:49 T Tr WH.\*

**{4845} sumpl hrow** (in Acts T WH **sunpl hrow** (cf. **sun**, II. at the end)), **sumpl hrw**: passive, present infinitive **sumpl hrousqai**; imperfect **sunepi hroumhn**; from Herodotus down;

1. “to fill completely”: **sunepi hrounto** (R.V. “they were filling” with water), of the navigators (as sometimes in Greek writings what holds of the ship is applied to those on board; cf. Kypke, Observations, i., p. 248), <sup><4023></sup>Luke 8:23.

2. “to complete entirely, be fulfilled”: of time (see **pl hrow**, 2 b. a.), passive, <sup><4051></sup>Luke 9:51 (R.V. “well nigh come”); <sup><4101></sup>Acts 2:1.\*

**{4846} sumpnigw** (T WH **sunpnigw** (cf. **sun**, II. at the end)); imperfect **sunepnigon**; 1 aorist **sunepnixa**; present passive 3 person plural **sumpnigontai**; “to choke utterly”: the seed of the divine word sown in the mind, <sup><4132></sup>Matthew 13:22; <sup><4107></sup>Mark 4:7,19 (**dendra sumpnigomena**, Theophrastus, c. plant. 6, 11, 6); **sumpnigontai**, “they are choked,” *i.e.* the seed of the divine word in their minds is choked, <sup><4184></sup>Luke 8:14; **tina**, to press round or throng one so as almost to suffocate him, <sup><4182></sup>Luke 8:42 (A.V. “thronged”).\*

**{4847} sumpol ithv** (T WH **sunpol ithv** (cf. **sun**, II. at the end)), **sumpol itou, oJ** (see **summaqthv** and references), “possessing the same citizenship with others, a fellow-citizen”: **sumpol itai twn agiwn**, spoken of Gentiles as received into the communion of the saints *i.e.* of the people consecrated to God, opposed to **xenoi kai paroikoi**, <sup><41219></sup>Ephesians 2:19. (Euripides, Heracl. 826; Josephus, Antiquities 19, 2, 2; Aelian v. h. 3, 44).\*

**{4848} sumporeuomai** (T WH **sunporeuomai** (cf. **sun**, II. at the end)); imperfect **suneporeuomhn**;

1. “to go or journey together” (Euripides, Xenophon, Diodorus): **tini**, with one, <sup><4371></sup>Luke 7:11; 14:25; 24:15 (Tobit 5:3,9; **hōwn hJyuch sumporeuqeisa Qew**, Plato, Phaedr., p. 249 c.; **meta tinov**, very often in the Septuagint).

2. “to come together, to assemble”: **prov tina**, <sup><4101></sup>Mark 10:1 (Polybius, Plutarch).\*

**{4849} sumposion, sumposiou, to (sumpinw)**, “a drinking-party, entertainment” (Latin *convivium*); by metonymy, “the party itself, the guests” (Plutarch, mor., p. 157 a.; 704d.); plural “rows of guests”: **sumposia sumposia**, Hebraistically for **kata sumposia**, “in parties, by companies” ((Buttmann, 30 (27); sec. 129 a. 3; Winer’s Grammar, 229 (214); 464 (432)); see **prasia**, <sup><4163></sup>Mark 6:39.\*

**{4850} sumpresbuterov** (T WH **sunpresbuterov** (cf. **sun**, II. at the end)), **sumpresbuterou, oJ** “a fellow-elder,” Vulgate *consenior* (see **presbuterov**, 2 b.): <sup><4181></sup>1 Peter 5:1. (Ecclesiastical writings).\*

**{4906} sumfagw**, see **sunesqiw**.

**{4851} sumferw**; 1 aorist participle **sunenegkantev** (<sup><41919></sup>Acts 19:19); from (Homer (in middle)), Aeschylus, Herodotus down; “to bear or bring together” (Latin *confero*), *i.e.*

1. with a reference to the object, “to bring together”: **ti**, <sup><41919></sup>Acts 19:19.

2. with a reference to the subject, “to bear together or at the same time; to carry with other’s; to collect or contribute in order to help, hence, to help, be profitable, be expedient”; **sumferei**, “it is expedient, profitable,” and in the same sense with a neuter plural: with the subject **panta**, <sup><4112></sup>1 Corinthians 6:12; 10:23; **ti tini**, <sup><41810></sup>2 Corinthians 8:10; with an infinitive

of the object (as in Greek writings), <sup><4190></sup>Matthew 19:10; <sup><4700></sup>2 Corinthians 12:1 (where L T Tr WH have **sumferon**); with the accusative and infinitive <sup><4184></sup>John 18:14; **sumferei tini** followed by **ida** (see **ida**, II. 2c. (Buttmann, sec. 139, 45; Winer's Grammar, 337 (316))), <sup><4169></sup>Matthew 5:29f; 18:6; <sup><4115></sup>John 11:50; 16:7. **to sumferon**, "that which is profitable" (Sophocles, Euripides, Xenophon, Demosthenes, others): <sup><4127></sup>1 Corinthians 12:7; plural (Plato, de rep. 1, p. 341 e.), <sup><4111></sup>Acts 20:20; advantage, "profit," <sup><4120></sup>Hebrews 12:10; **to ... sumforon tinov** (often in Greek writings) the advantage of one, one's profit, <sup><4175></sup>1 Corinthians 7:35; 10:33 (in both passages, L T Tr WH read **sumforon**, which see).\*

**{4852} sumfhmi** (T WH **sunfhmi** (cf. **sun**, II. at the end)); "to consent, confess": **tini**; followed by **oji**, <sup><4176></sup>Romans 7:16. (Tragg., Xenophon, Plato.)\*

**sumforov, sumforon (sumferw**, which see), "fit, suitable, useful"; from (Hesiod, Theognis), Herodotus down; 4 Macc. 5:10; a substantive, **to sumforon**, "advantage, profit": with a genitive of the person profited, L T Tr WH in <sup><4175></sup>1 Corinthians 7:35, 10:33 (cf. Buttmann, sec. 127, 19 n.) (plural **to sumfora**, often in secular authors (from Sophocles down)).\*

**{4853} sumful ethv, sumful etou, o{sun and ful h**; see **summaqthv**), "one who is of the same people, a fellow-countryman," (Vulgate *contribulis*): <sup><4124></sup>1 Thessalonians 2:14. (Ecclesiastical writings).\*

**{4854} sumfutov, sumfuton (sumfuw)**, "planted together" (Vulgate *complantatus*); "born together with, of joint origin," *i.e.*

1. "connate, congenital, innate, implanted by birth or nature" (3 Macc. 3:22; Pindar, Plato, Aeschylus, Aeschines, Aristotle, Philo de Abrah. sec. 31 at the beginning; Josephus (as, contra Apion 1, 8, 5)).

2. "grown together, united with" (Theophrastus, de caus. plant. 5, 5, 2); "kindred" (Plato, Phaedr., p. 246 a.): **ei sumfutoi gegonamen tw odoiwmati tou qanatos autou, all a kai** (namely, **tw odoiwmati** (others supply **Cristw**, and take the **odoiwmati** a dative of respect; for yet another construction of the second clause cf. Buttmann, sec. 132, 23)) **thv anastasew esomeqa**, "if we have become united with the likeness of his death" (which likeness consists in the fact that in the death of Christ our former corruption and wickedness has been slain and been buried in Christ's tomb), *i.e.* if it is part and parcel of the very nature of a genuine

Christian to be utterly dead to sin, “we shall be united also with the likeness of his resurrection” *i.e.* our intimate fellowship with his return to life will show itself in a new life consecrated to God, <sup><4015></sup>Romans 6:5.\*

**{4855}** **sumfuw** (T WH **sunfuw** cf. **sun**, II. at the end): 2 aorist passive participle nominative plural feminine **sumfueisqai**;

1. transitive, “to cause to grow together” (Plato, Aristotle).

2. passive intransitive, “to grow together, grow with”: <sup><4037></sup>Luke 8:7.\*

**{4856}** **sumfnew**, **sumfwnw**; future **sumfwnhsw** ((<sup><4089></sup>Matthew 18:19 T Tr; <sup><4076></sup>Luke 5:36 L T Tr text WH)); 1 aorist **sunefwnhsa**; 1 aorist passive, **sunefwnhqhn**; from Plato and Aristotle down; properly, “to sound together, be in accord”; of sounds and of musical instruments. In the N.T. tropically, “to be in accord, to harmonize,” *i.e.*,

a. “to agree together”: **peri** (as respects) **tinov**, <sup><4089></sup>Matthew 18:19 (Dionysius Halicarnassus 2, 47); **tini**, with a thing, <sup><4155></sup>Acts 15:15 (often in Greek authors); “to agree *i.e.* correspond,” of things congruous in nature, <sup><4076></sup>Luke 5:36; passive, **sunefwnhqn udin**, followed by an infinitive, “it was agreed between you to” etc. <sup><4089></sup>Acts 5:9.

b. “to agree with one in making a bargain, to make an agreement, to bargain,” (Polybius, Diodorus): **meta tinov ek dhariou** (see **ek**, II. 4), <sup><4089></sup>Matthew 20:2; with a dative of the person and genitive of the price, *ibid.* 13, (**sunefwnhsen met’ autou triwn litrwn ashmou arguriou**, Act. Thom. sec. 2).\*

**{4857}** **sumfwnhsiv**, **sumfwnhsewv**, **h(sumfnew)**, “concord, agreement”: **prov tina**, with one, <sup><4065></sup>2 Corinthians 6:15. (Ecclesiastical writings.)\*

**{4858}** **sumfwnia**, **sumfwniav**, **h(sumfwnov)** (from Plato down), “music”: <sup><4155></sup>Luke 15:25. (Polybius 28, 10, 5; (plural of ‘the music of the spheres,’ Aristotle, *de caelo* 2, 9, p. 290b, 22; others.))\*

**{4859}** **sumfwnov**, **sumfwnon** (**sun** and **fwnh**), from (Homer *h. Merc.* 51; Sophocles), Plato, Aristotle down, “harmonious, accordant, agreeing”; **to sumfwnon**, thing agreed upon, compact (Epictetus *diss.* 1, 19, 27): **ek sumfwnou**, by mutual consent, by agreement, <sup><4076></sup>1 Corinthians 7:5 (cf. Winer’s *Grammar*, 303 (285); Buttman, *sec.* 139, 20).\*

{4860} **sumyhfizw**: 1 aorist **suneyhfisa**; “to compute, count up”: **tav timav**, <sup><4860></sup>Acts 19:19. (Middle **tini**, “to vote with one,” Aristophanes Lysias, 142.)\*

{4861} **sumyuco** (T WH **sunyuco** (cf. **sun**, II. at the end), **sumyucon** (**sun** and **yuch**), “of one mind” (Vulgate *unanymis*): “of one accord,” <sup><4861></sup>Philippians 2:2. (Ecclesiastical writings.)\*

{4862} **sun** (the older form **xun**, is still found in some editions in composition (as **xumbainw** <sup><4862></sup>1 Peter 4:12 Rec.^bez; see Liddell and Scott, under the word, at the beginning; cf. Sigma)), a preposition; it is never used in the Apocalypse, rarely by Matthew (some four times (texts vary)), Mark (some five times, or John (three times)) (who prefer **meta**), more frequently by Luke ((Gospel and Acts) about 79 times) and Paul (about 39 times; on the comparative frequency of these prepositions in the classics, see Liddell and Scott, under the word, at the beginning). It takes the dative after it, and denotes accompaniment and fellowship, wheter of action, or of belief, or of condition and experience; (according to the grammarians (cf. Donaldson, New Crat. sec. 181; Krüger, sec. 68,13,1; Kühner, ii, p. 438); Winer’s Grammar, 391 (366), a fellowship far closer and more intimate than that expressed by **meta** although in the N.T. this distinction is much more often neglected than observed). Latin *cum*, English “with”.

**I. 1.** Passages in which the subject of an active verb is said to be or to do something **sun tini**; a. phrases in which **sun** is used of accompaniment: **eimi sun tini**, *i.e.* — “to be with one, to accompany one,” <sup><4872></sup>Luke 7:12; 8:38 (<sup><4858></sup>Mark 5:18 **met’ autou**); 22:56 (<sup><4869></sup>Matthew 26:69 and <sup><4147></sup>Mark 14:67 **meta**); <sup><4870></sup>Acts 27:2; “to associate with one,” <sup><4244></sup>Luke 24:44; <sup><4043></sup>Acts 4:13; 13:7; <sup><5023></sup>Philippians 1:23; <sup><5016></sup>Colossians 2:5; <sup><6018></sup>2 Peter 1:18; **oj sun tini ontev**, the attendants of one on a journey, <sup><4026></sup>Mark 2:26 (<sup><4024></sup>Matthew 12:4 and <sup><4064></sup>Luke 6:4 **toiv met’ autou**); <sup><4221></sup>Acts 22:9; **oj sun tini** namely, **ontev** — either the “companions” of one, <sup><4069></sup>Luke 5:9; 9:32; 24:24,33; with the noun added, **oj sun emoi pantev adel foi**, <sup><8002></sup>Galatians 1:2; <sup><6164></sup>Romans 16:14; or one’s colleagues, <sup><4657></sup>Acts 5:17,21; **oj sun autw tecnitai**, his fellow-craftsmen, <sup><4858></sup>Acts 19:38; **eimi sun tini**, “to be on one’s side,” <sup><4404></sup>Acts 14:4 (Xenophon, Cyril 7, 5, 77); “to assist one,” **h.bariv tou Qeou**; (**h**)**sun emoi**, <sup><4650></sup>1 Corinthians 15:10. b. **sun tini** joined to verbs of standing, sitting, going, etc.: **staqhnai**,

<sup><4214></sup>Acts 2:14; **sthnai**, <sup><4014></sup>Acts 4:14; **episthnai**, <sup><2211></sup>Luke 20:1; <sup><4227></sup>Acts 23:27; **kaqisai**, <sup><4481></sup>Acts 8:31; **menein**, <sup><4015></sup>Luke 1:56; 24:29; <sup><4386></sup>Acts 28:16; **anapiptein**, <sup><2214></sup>Luke 22:14; **ginesqai**, to be associated with <sup><4213></sup>Luke 2:13; **paraginesqai**, to arrive, <sup><4224></sup>Acts 24:24; **ercesqai**, <sup><4213></sup>John 21:3; <sup><44112></sup>Acts 11:12; <sup><4004></sup>2 Corinthians 9:4; **apercesqai**, <sup><4435></sup>Acts 5:26; **eisercesqai**, <sup><4483></sup>Acts 3:3; 25:23; **eisienai**, <sup><4218></sup>Acts 21:18; **sunercesqai**, <sup><4216></sup>Acts 21:16; **exercesqai**, <sup><4381></sup>John 18:1; <sup><4402></sup>Acts 10:23; 14:20; 16:3; **poreuesqai**, <sup><4076></sup>Luke 7:6; <sup><4401></sup>Acts 10:20; 23:32 (L T Tr WH **apercesqai**); 26:13; <sup><4304></sup>1 Corinthians 16:4; **diodeuein**, <sup><4081></sup>Luke 8:1f; **ekplein**, <sup><4483></sup>Acts 18:18. with verbs of living, dying, believing: **zhn**, <sup><3501></sup>1 Thessalonians 5:10; **apoqhskein**, <sup><4055></sup>Matthew 26:35; <sup><4183></sup>Romans 6:8; **pisteuein**, <sup><4483></sup>Acts 18:8. with other verbs: <sup><4401></sup>Acts 5:1; 14:13; 20:36; 21:5; <sup><3622></sup>Philippians 2:22; <sup><5011></sup>James 1:11.

**2.** Passages in which one is said to be the recipient of some action **sun tini**, or to be associated with one to whom some action has reference: — dative, **tini sun tini**: as **edoxe toiv apostol oi sun ojh th ekkl hsia**, <sup><4452></sup>Acts 15:22, where if Luke had said **kai ojh th ekkl hsia** he would have claimed for the church the same rank as for the apostles; but he wishes to give to the apostles the more influential position; the same applies also to <sup><4235></sup>Acts 23:15; <sup><4002></sup>1 Corinthians 1:2; <sup><4002></sup>2 Corinthians 1:1; <sup><5001></sup>Philippians 1:1. Accusative, **sun tini**; (which precedes) **tina** or **ti** (the person or thing added): <sup><4382></sup>Romans 8:32 (**sun autw**, *i.e.* since he has given him to us); <sup><4152></sup>Mark 15:27; <sup><4003></sup>1 Corinthians 10:13; **tina** or **ti sun tini** (the person or thing associated or added): <sup><4252></sup>Matthew 25:27; <sup><4084></sup>Mark 8:34; <sup><4002></sup>2 Corinthians 1:21; <sup><5023></sup>Colossians 2:13; 4:9; **ti sun tini**, a thing with its power or result, <sup><4324></sup>Galatians 5:24; <sup><5003></sup>Colossians 3:9; **tiv** or **ti sun tini** after passives, as in <sup><4273></sup>Matthew 27:38; <sup><4004></sup>Mark 9:4; <sup><4232></sup>Luke 23:32; <sup><4612></sup>1 Corinthians 11:32; Gall. 3:9; <sup><5003></sup>Colossians 3:3f; <sup><5047></sup>1 Thessalonians 4:17.

**3.** It stands where **kai** might have been used (cf. Buttmann, 331 (285)): **egeneto ojmh ... loudaiwn sun toiv arcousin autwn** (equivalent to **kai twn arcowntwn autwn**), <sup><4445></sup>Acts 14:5; add, <sup><4221></sup>Luke 23:11; <sup><4404></sup>Acts 3:4; 10:2; 23:15; <sup><4083></sup>Ephesians 3:18.

**4.** Of that which one has or carries with him, or with which he is furnished or equipped (**sun armasin**, 3 Macc. 2:7; **sun opl oiv**, Xenophon, Cyril 3, 3, 54; many other examples from Greek writings are given by Passow, under the word, B. I. 2 a.; (Liddell and Scott, I. 4)) **sun th cariti tauth**,

carrying with him this gift or bounty, <sup><47819></sup>2 Corinthians 8:19 R G T the Sinaiticus manuscript (L Tr WH **en th cariti tauth**, in procuring (R.V. in the matter of) this benefit); **sun th dunamei tou kuriou hōwn Ihsou Cristou**, equipped with the power of our Lord Jesus Christ, <sup><4174></sup>1 Corinthians 5:4 (so according to many interpreters (cf. Winer’s Grammar, 391 (366)); but since the N.T. writers are accustomed to designate the powers and virtues with which one is equipped by the preposition **en**, it is more correct to connect **sun th dunamei** with **sunacqentwn**, so that **hJ dunamiv tou kuriou** is personified and represented as the third subject in the gathering; cf. <sup><41820></sup>Matthew 18:20 (see **dunamiv**, a. under the end)).

**5. sun Cristw zhn**, to live with Christ, *i.e.* united (in spiritual bonds) to him, and to lead a strong life by virtue of this union, <sup><47134></sup>2 Corinthians 13:4; **sun** (Rec.) **ceiri aggel ou** (see **ceir**), <sup><4475></sup>Acts 7:35 L T Tr WH.

**6.** Of the union which arises from the addition or accession of one thing to another: **sun pasi toutoiv**, our ‘beside all this’ (Winer’s Grammar, 391 (366)), <sup><4221></sup>Luke 24:21 (<sup><4468></sup>Nehemiah 5:18; 3 Macc. 1:22; Josephus, Antiquities 17, 6, 5).

**7.** On the combination **aha sun**, <sup><5047></sup>1 Thessalonians 4:17; 5:10, see **aha**, at the end.

**II.** In composition **sun** denotes

**1.** association, community, fellowship, participation: **sunoikew**, **suneimi**, **suggenhv**, **summorfov**, **suzhn**, **sumpascein**, **sugcraſqai**, etc.

**2.** “together,” *i.e.* several persons or things united or all in one; as, **sugkerannumi**, **sugkl eiw**, **sugkal ew**, **sul legw**, **sugkomizw**, etc.

**3.** “completely”: **sugkuptw**, **sugkal uptw**, etc.

**4.** “with oneself,” *i.e.* in one’s mind: **sul l upeomai** (but see the word), **sunoida**, **suneidhsiv**, **sunterrew**; cf. Viger. edition Herm., p. 642f. Once or twice in the N.T. after verbs compounded with **sun** the preposition is repeated before the object (Winer’s Grammar, sec. 52, 4, 15): <sup><4724></sup>Matthew 27:44 L T Tr WH; <sup><5121></sup>Colossians 2:13. As to its Form, **sun**, in composition before beta **b**, mu **m**, pi **p**, phi **f**, psi **y**, passes into **sum-**, before lambda **l** into **sul -**, before gamma **g**, kappa **k**, chi **c** into **sug-**; before zeta **z** (and sigma **v** followed by a consonant) it is elided, hence, **suzhn**, **suzhtew**, **sustaurow**, **sustel lw**. But in the older



manuscripts assimilation and elision are often neglected (cf. **en**, III. at the end). Following their authority, L T Tr WH write **sunzaw, sunzhtew, sunzhththv, sunzugov, sunstaurow, sunstratiwthv, sunswmov**; T WH **sunbasileuw, suggnwmh, sunkaqhmai, sunkaqizw, sunkakopaqew, sunkakoucew, sunkal ew, sunkamptw, sunkatabainw, sunkataqesiv, sunkatatiqhmi, sunkatayhfizw, sunkerannumi, sunkleiw, sunklhronomov, sunkoinwnew, sunkoinwnov, sunkrinw, Asunkritov), sunkuptw, sunl al ew, sunl upew, sunmaqthv, sunmarturew, sunmetocov, sunmimhthv, sunpaqew, sunparaginomai, sunparakal ew, sunparal ambanw, sunpareimi, sunpascw, sunperil ambanw, sunpnigw, sunpol ithv, sunporeuomai, sunpresbuterov, sunstenazw, sunstoicew, sunfhmi, sunfuw, suncairw, suncraomai, suncew, sunyucov**; L Tr marginal reading **sunzhthsiv**; T **summorfizw, sunshmon**; Tr **sunstatiov**; WH **sunbal l w, sunbibazw, sunmerizw, sunschmatizw**, But L T Tr WH retain **suggeneia, suggenhv, sugkal uptw, sugkuria, sugcusiv, sul legw, sumbainw, sumboul eww, sumboul ion, sumboul ov, sumpaqhv, sumposion, sumferw, sumforov, sumful ethv, sumfutov, sumfwnew, sumfwnhsiv, sumfwnia, sumfwnov, (asumfwnov), sustrefw, sustrofh**; L T Tr **summerizw**; L T WH **suggeniv, sustatiov**; L Tr WH **summorfizw, summorfov, susshmon**; L Tr **suggnwmh, sugkaqhmai, sugkaqizw, sugkakopaqew, sugkakoucew, sugkal ew, sugkamptw, sugkatabainw, sugkataqesiv, sugkatatiqhmi, sugkatayhfizw, sugkerannumi, sugkleiw, sugklhronomov, sugkoinwmew, sugkoinwnov, sugkrinw, sugkuptw, sugcairw, sugcew, sugcraomai, sul l al ew, sul l upew, sumbal l w, sumbasileuw, sumbibazw, summaqthv, summarturew, summetocov, summimhthv, sumpaqew, sunparaginomai sunparakal ew, sunparal ambanw, sunpareimi, sunpascw, sunperil ambanw, sunpl hrow, sunpnigw, sunpol ithv, sunsustenazw, sustoicew**; L **sul l ambanw, suschmatizw**. Tdf. is not uniform in **sul l ambanw, sumbal l w, sumbibazw, summorfov, sunpl hrow, suschmatizw**; nor Tr in **sul l ambanw, suschmatizw**; nor WH in **sul l ambanw, sunpl hrow**. These examples show that assimilation takes place chiefly in those words in which the preposition has lost, more or less, its original force and blends with the word to which it is prefixed into a single new idea; as **sumboul ion, sumferei, sumforov**. Cf. (Alex. Buttman in the Studien

und Kritiken for 1862, p. 180); Philip Buttmann (the son) *ibid.*, p. 811f (But see Dr. Gregory's exposition of the facts in the Proleg. to Tdf., p. 73f; Dr. Hort in WH's Appendix, p. 149; Meisterhans, Gram. d. Attic Inschr. sec. 24.)

**{4863} sunagw**; future **sunaxw**; 2 aorist **sunhgagon**; passive, present **sunagomai**; perfect participle **sunhgmenov**; 1 aorist **sunhcqhn**; 1 future **sunacqhsomai**; from Homer down; the Septuagint chiefly for **Ἄσαε** **xbæ**; and **xBe**;

**a.** “to gather together, to gather”: with an accusative of the thing, <sup><4153></sup>Luke 15:13; <sup><4162></sup>John 6:12f; 15:6; harvests, **ođen**, <sup><4154></sup>Matthew 25:24,26; with **eiv ti** added, <sup><4182></sup>Matthew 3:12; 6:26; 13:30; <sup><4187></sup>Luke 3:17; **pou**, <sup><4127></sup>Luke 12:17; **ekei**, <sup><4128></sup>Luke 12:18; **sunagein karpon eiv zwhn aiwnion** (see **karpov**, 2 d.), <sup><4186></sup>John 4:36; **sunagw meta tinov**, <sup><4123></sup>Matthew 12:30; <sup><4123></sup>Luke 11:23; “to draw together, collect”: fishes — of a net in which they are caught, <sup><4137></sup>Matthew 13:47.

**b.** “to bring together, assemble, collect”: **aicmal wsian** (*i.e.* **aicmal wtouv**), <sup><6630></sup>Revelation 13:10 R G; **eiv aicmal wsian**, *i.e.* **tinav**, **oį wsin aicmal wtoi**, <sup><6630></sup>Revelation 13:10 L, small edition; “to join together, join in one” (those previously separated): **ta tekna tou Qeou ta dieskorpismaena eiv ed**, <sup><6115></sup>John 11:52 (**su axein eiv ed ta eqnh kai poihsin filian**, Dionysius Halicarnassus 2, 45; **ořwv eiv filian sunaxousi ta eqnh**, *ibid.*); “to gather together by convoking”: **tinav**, <sup><4184></sup>Matthew 2:4; 22:10; **sunedrion**, <sup><6147></sup>John 11:47; **thn ekkl hsian**, <sup><4147></sup>Acts 14:27; **to pl hqov**, <sup><4153></sup>Acts 15:30; **tinav eiv** with an accusative of place, <sup><6666></sup>Revelation 16:16; **eiv ton pol emon**, in order to engage in war, <sup><6664></sup>Revelation 16:14; 20:8; **epi tina**, unto one, <sup><4127></sup>Matthew 27:27.

Passive “to be gathered,” *i.e.* “come together, gather, meet” (cf. Buttmann, 52 (45)): absolutely, <sup><4124></sup>Matthew 22:41; 27:17; <sup><4182></sup>Mark 2:2; <sup><4226></sup>Luke 22:66; <sup><4134></sup>Acts 13:44; 15:6; 20:7; <sup><4184></sup>1 Corinthians 5:4; <sup><6699></sup>Revelation 19:19; with the addition of **eiv** and an accusative of place, <sup><4183></sup>Matthew 26:3; <sup><4145></sup>Acts 4:5; **eiv deipnon**, <sup><6697></sup>Revelation 19:17; **emprosqen tinov**, <sup><4152></sup>Matthew 25:32; **epi tina**, unto one, <sup><4182></sup>Mark 5:21; **epi to auto** (see **autov**, III. 1), <sup><4124></sup>Matthew 22:34; <sup><4186></sup>Acts 4:26; **epi tina**, against one, <sup><4187></sup>Acts 4:27; **prov tina**, unto one, <sup><4182></sup>Matthew 13:2; 27:62; <sup><4184></sup>Mark 4:1; 6:30; 7:1; **en** with the dative of the place, <sup><4186></sup>Acts 4:31; **en th ekkl hsia**, <sup><4126></sup>Acts 11:26; **meta tinov**, <sup><4182></sup>Matthew 28:12; with adverbs

of place: **ου**, <sup><408D></sup>Matthew 18:20; <sup><4018></sup>Acts 20:8; **οφου**, <sup><1057></sup>Matthew 26:57; <sup><610></sup>John 20:19 R G; **ekei**, <sup><618D></sup>John 18:2; <sup><4128></sup>Matthew 24:28; <sup><073></sup>Luke 17:37 R G L.

c. “to lead with oneself” namely, unto one’s home, *i.e.* “to receive hospitably, to entertain” (A.V. “to take in”): **xenon**, <sup><455></sup>Matthew 25:35,38,43 (with the addition of **eiv thn oikian, eiv ton oikon**, <sup><621D></sup>Deuteronomy 22:2; <sup><1028></sup>Joshua 2:18; <sup><0718></sup>Judges 19:18, etc.). (Compare: **episunagw**.)\*

{4864} **sunagwgh, sunagwghv, hJsunagw**), the Septuagint for **l hq**; and very often for **hd[e]**In Greek writings “a bringing together, gathering (as of fruits), a contracting; an assembling together” of men. In the N.T.

1. “an assembly of men”: **tou Satana**, whom Satan governs, <sup><610D></sup>Revelation 2:9; 3:9.

2. “a synagogue,” *i.e.*,

a. “an assembly of Jews formally gathered together to offer prayer and listen to the reading and exposition of the Holy Scriptures”; assemblies of the sort were held every sabbath and feast-day, afterward also on the second and fifth days of every week (see references below): <sup><0211></sup>Luke 12:11; <sup><410D></sup>Acts 9:2; 13:43; 26:11; the name is transferred to an assembly of Christians formally gathered for religious purposes, <sup><411D></sup>James 2:2 (Epiphanius haer. 30, 18 says of the Jewish Christians **sunagwghn outoi kal ousi thn eautwn ekkl hsian kai ouci ekkl hsian** (cf. Lightfoot on Philippians, p. 192)); (cf. Trench, Synonyms, sec. 1, and especially Harnack’s elaborate note on Hermas, mand. 11, 9 (less fully and accurately in Hilgenfeld’s Zeitschr. f. wiss. Theol. for 1876, p. 102ff) respecting the use of the word by the church Fathers of the 2nd, 3rd, and 4th centuries; cf. Hilgenfeld’s comments on the same in his ‘Hermæ Pastor’, edition alt., p. 183f).

b. “the building where those solemn Jewish assemblies are held” (Hebrew **tyBetsgKhæ**, *i.e.* ‘the house of assembly’). Synagogues seem to date their origin from the Babylonian exile. In the time of Jesus and the apostles every town, not only in Palestine but also among the Gentiles if it contained a considerable number of Jewish inhabitants, had at least one synagogue, the larger towns several or even many. That the Jews held trials and even inflicted punishments in them, is evident from such passages as

<1007>Matthew 10:17; 23:34; <4139>Mark 13:9; <2211>Luke 12:11; 21:12; <4092>Acts 9:2; 22:19; 26:11. They are further mentioned in <4093>Matthew 4:23; 6:2,5; 9:35; 12:9; 13:54; 23:6; <4021>Mark 1:21,23,29,39; 3:1; 6:2; 12:39; <4045>Luke 4:15f,20,28,33,38,44; 6:6; 7:5; 8:41; (11:43); 13:10; 20:46; <4169>John 6:59; 18:20 (here the anarthrous (so G L T Tr WH) singular has an indefinite or generic force (R.V. text “in synagogues”)); <4469>Acts 6:9; 9:20; 13:5,14,42 Rec.; 14:1; 15:21; 17:1,10,17; 18:4,7,19,26; 19:8; 24:12; 26:11 (Josephus, Antiquities 19,6,3; b. j. 2, 14, 4. (5; 7, 3, 8; Philo, quod omn. prob. book sec. 12)). Cf. Winer’s RWB, under the word Synagogen; Leyrer in Herzog edition 1, xv., p. 299ff; Schürer, N.T. Zeitgesch. sec. 27 (especially ii.); Kneucker in Schenkel v., p. 443f; (Hamburger, Real-Encycl. ii, p. 1142ff; Ginsburg in Alex.’s Kitto, under the word Synagogue; Edersheim, Jesus the Messiah, book iii, chapter x.)\*

**{4865} sunagwnizomai**: 1 aorist middle infinitive **sunagwnisasqai**; from Thucydides and Xenophon down; “to strive together with one, to help one in striving”: **tini en tav proseucaiv**, in prayers, *i.e.* to offer intense prayers with one, <5150>Romans 15:30; in what sense intense prayer may be likened to a struggle, see Philippi at the passage ((cf. **agwnizomenov** in <5142>Colossians 4:12 and Lightfoot’s note)).\*

**{4866} sunaql ew, sunaql w**; 1 aorist **sunhql hsa**; “to strive at the same time with” another: with a dative *commodi* (cf. Winer’s Grammar, sec. 31, 4), for something, <5121>Philippians 1:21; **tini en tini**, together with one in something, <5148>Philippians 4:3. (universally, “to help, assist,” Diodorus 3, 4.)\*

**{4867} sunaqroizw**: 1 aorist participle **sunaqroisav**; perfect passive participle **sunhqroisemenov**; from (Euripides, Aristophanes, others), Isocrates down; the Septuagint chiefly for **xbep** and **xBq**; “to gather together with others; to assemble”: **tinav**, <4425>Acts 19:25; passive, “to be gathered together *i.e.* come together,” <2433>Luke 24:33 R G; <4421>Acts 12:12.\*

**{4868} sunairw**; 1 aorist infinitive **sunarai**;

1. “to take up together with another or others”.

2. “to bring together with others” ; **logon**, “to cast up or settle accounts, to make a reckoning with” (an expression not found in Greek authors),

<4183>Matthew 18:23f; **meta tinov**, <4259>Matthew 25:19.\*

{4869} **sunaimal wtov, sunaimal wtou, oj** “a fellow-prisoner” (Vulgate *concaptivus*): <sup><5167></sup>Romans 16:7; <sup><51040></sup>Colossians 4:10; <sup><51023></sup>Philemon 1:23 (Lucian, *asin.* 27). (Cf. Lightfoot on Colossians, the passage cited; Fritzsche, *Commentary on Romans*, vol. i., p. 21 note.)\*

{4870} **sunakol ouqew, sunakol ouqw**; imperfect **sunhkol ouqoun**; 1 aorist **sunhkol ouqhsa**; from Aristophanes, Thucydides, Isocrates down; “to follow together with” others, “to accompany”: **tini**, one, <sup><41637></sup>Mark 5:37 (whereas Lachmann has **akol ouqhsai**); <sup><41461></sup>Mark 14:51 L T Tr WH; <sup><2234></sup>Luke 23:49.\*

{4871} **sunal izw**: (**sun**, and **aj izw** from **ajhv**, crowded, in a mass; (cf. **alusiv**, at the beginning)); “to gather together; assemble”; passive present participle **sunal izomenov**; “to be assembled, meet with”: **tini**, with one, <sup><41004></sup>Acts 1:4, where **autoiv** is to be supplied. (Herodotus, Xenophon, (Plutarch, *de placit. phil.* 902), Josephus, Lucian, Jamblichus.) (Bat Meyer defends the rendering given by some of the ancient versions (cf. Tdf.’s note at the passage) “eating with” (deriving the word from **sunal ov**), so A.V. and R.V. marginal reading; such passages as Manetho 5, 339; Clement, *hom.* 13, 4 (although Dressel after manuscript Ottob. reads here **sunaul izw** — yet the recogn. 7, 29 renders *cibum sumimus*); Chrysost. 3:88 c. (edited by Migne 3:1:104 middle); 89 a. (*ibid.* bottom); 91 d. (*ibid.* 107 middle), seem to give warrant for this interpretation; cf. Valckenaer, *Opuscc.* ii, p. 277f. But see at length Woolsey in the *Bib. Sacr.* for Oct. 1882, pp. 605-618.)\*

{4900} **sunal lassw**: (see **katal lassw**); “to reconcile” (Thucydides, Xenophon, Plato, Dio Cassius; in different senses by different secular authors): **sunhl lassen autouv eiv eirhnhn** (Vulgate *reconciliabat*, *i.e.* “sought to reconcile”), conative imperfect (cf. Buttmann, 205 (178); R.V. “would have set them at one again”), <sup><41026></sup>Acts 7:26 L T Tr WH (see **sunel aunw**).\*

{4872} **sunanabainw**: 2 aorist **sunanebhn**; “to ascend at the same time, come up together with” to a higher place: **tini**, with one, followed by **eiv** with the accusative of the place, <sup><41154></sup>Mark 15:41; <sup><41133></sup>Acts 13:31. (Herodotus, Xenophon, Dionysius Halicarnassus, Strabo, others; the Septuagint several times for **hl [;]**)\*

**{4873} sunanakeimai**; 3 person plural imperfect **sunanekeinto**; “to recline together, feast together” (A.V. ‘sit down with’, ‘sit at meat with’ (cf. **anakeimai**)): **tini**, with one, <sup><4190></sup>Matthew 9:10; <sup><4025></sup>Mark 2:15; <sup><2440></sup>Luke 14:10; <sup><8122></sup>John 12:2 Rec.; **oj sunanakeimeno** (‘they that sat at meat with’), the guests, <sup><0149></sup>Matthew 14:9; <sup><4022></sup>Mark 6:22,26 (R G L); <sup><0179></sup>Luke 7:49; 14:15. ((3 Macc. 5:39); ecclesiastical and Byzantine writings.)\*

**{4874} sunanamignumi**; “to mix up together”; passive, present imperative 2 person plural **sunanamignusqe**; infinitive **sunanamignusqai**; reflexive and metaphorically, **tini**, “to keep company with, be intimate with,” one: <sup><4189></sup>1 Corinthians 5:9,11; <sup><5184></sup>2 Thessalonians 3:14 (here R T **sunanamignusqe**, L Tr WH **sunanamignusqai**). (Plutarch, Philop. 21; (the Septuagint <sup><3008></sup>Hosea 7:8, Alexandrian LXX).)\*

**{4875} sunanapauomai**; 1 aorist subjunctive **sunanapauswmai**; “to take rest together with”: **tini**, with one, <sup><23106></sup>Isaiah 11:6; “to sleep together, to lie with,” of husband and wife (Dionysius Halicarnassus, Plutarch); metaphorically, **tini**, “to rest or refresh one’s spirit with one” (*i.e.* to give and get refreshment by mutual contact), <sup><6152></sup>Romans 15:32 (Lachmann omits).\*

**{4876} sunantaw, sunantw**: future **sunanthsw**; 1 aorist **sunhnthsa**; from Homer down; the Septuagint for [gæ; vgæ; hrq; µDej etc.; “to meet with”: **tini**, <sup><4187></sup>Luke 9:37. (<sup><4098></sup>Luke 9:18 WH marginal reading); 22:10; <sup><4105></sup>Acts 10:25; <sup><3101></sup>Hebrews 7:1 (cf. Buttman, 293 (252)), 10; tropical of events, “to happen, to befall”: <sup><4022></sup>Acts 20:22 (Plutarch, Sulla 2; middle **ta sunantwmena**, Polybius 22, 7, 14; the Hebrew **hrq**; also is used of events, <sup><2124></sup>Ecclesiastes 2:14; 9:11; etc.).\*

**{4877} sunanthsiw, sunanthsew, h**; “a meeting with” (Euripides, Ion 535; Dionysius Halicarnassus, Antiquities 4, 66): **eiv sunanthsin tini**, to meet one (Buttman, sec. 146, 3), <sup><4084></sup>Matthew 8:34 R G (for **taræj i** <sup><0147></sup>Genesis 14:17; 30:16; <sup><0127></sup>Exodus 4:27; 18:7).\*

**{4878} sunantil ambanomai**; 2 aorist middle subjunctive 3 person singular **sunantil abhtai**; “to lay hold along with, to strife to obtain with others, help in obtaining” (**thv el euqeriav**, Diodorus 14, 8); “to take hold with another” (who is laboring), hence, universally, “to help”: **tini**, one,

<2104> Luke 10:40; <5185> Romans 8:26 (<1982> Psalm 88:22 (<1982> Psalm 89:22);  
<2182> Exodus 18:22; Josephus, anti. 4, 8, 4).\*

**{4879}** **sunapagw**: passive, present participle **sunapagomenov**; 1 aorist **sunaphcqh**; “to lead away with or together”: **iþpon**, Xenophon, Cyril 8, 3, 23; **trihreiv**, Hell. 5, 1, 23; **ton laon meq’ eautou**, the Septuagint <2146> Exodus 14:6; passive, metaphorically, “to be carried away with”: with the dative of the thing, *i.e.* by a thing, so as to experience with others the force of that which carries away (Zosimus (490 A. D.) hist. 5, 6, 9 **auth hJ Sparth sunaphgeto th koinh thv EJI adov aJwsei**), to follow the impulse of a thing to what harmonizes with it, <8123> Galatians 2:13; <6187> 2 Peter 3:17; to suffer oneself to be carried away together with (something that carries away), **toiv tapeinoiv** (opposed to **ta uyhl a fronein**), *i.e.* to yield or submit oneself to lowly things, conditions, employments, — not to evade their power, <5126> Romans 12:16.\*

**{4880}** **sunapoqhshkw**: 2 aorist **sunapeqanon**; “to die together”; with the dative of the person “to die with” one (Sir. 19:10, and often in Greek authors from Herodotus down): <4143> Mark 14:31; namely, **udav emoi**, “that ye may die together with me,” *i.e.* that my love to you may not leave me even were I appointed to die, <4018> 2 Corinthians 7:3; namely, **tw Cristo** (cf. Winer’s Grammar, 143 (136)), to meet death as Christ did for the cause of God, <5121> 2 Timothy 2:11.\*

**{4881}** **sunapol l umi**: 2 aorist middle **sunapwl omh**; from Herodotus down; “to destroy together” (<1929> Psalm 25:9 (<1929> Psalm 26:9)); middle “to perish together” (“to be slain along with”): **tini**, with one, <5113> Hebrews 11:31.\*

**{4882}** **sunapostel lw**: 1 aorist **sunapesteil a**; “to send with”: **tina**, <4728> 2 Corinthians 12:18. (The Septuagint; Thucydides, Xenophon, Demosthenes, Plutarch, others.)\*

**{4883}** **sunarmol ogew**, **sunarmol ogw**: present passive participle **sunarmol ogoumenov**; (**ajmol ogov** binding, joining; from **ajmov** a joint, and **legw**); “to join closely together; to frame together”: **oikodomh**, the parts of a building, <4121> Ephesians 2:21; (**swma**, the members of the body, <4016> Ephesians 4:16. (Ecclesiastical writers; classic writers use **sunarmossein** and **sunarmozein**.)\*)



{4884} **sunarpazw**: 1 aorist **sunhrpasa**; pluperfect **sunhrpakein**; 1 aorist passive **sunhrpasqhn**; “to seize by force”: **tina**, <sup><4012></sup>Acts 6:12; 19:29; “to catch or lay hold of” (one, so that he is no longer his own master), <sup><4019></sup>Luke 8:29; “to seize by force and carry away,” <sup><4075></sup>Acts 27:15. (Tragg., Aristophanes, Xenophon, others.)\*

{4885} **sunauxanw**: “to cause to grow together”; present infinitive passive **sunauxanesqai**, “to grow together”: <sup><4033></sup>Matthew 13:30. (Xenophon, Demosthenes, Polybius, Plutarch, others.)\*

{4862} **sunb-**, see **sumb-** and **sun**, II, at the end.

{4862} **sugg-**, see **sugg-** and **sun**, II, at the end.

{4886} **sundesmov**, **sundesmou**, **o**(**sundew**);

1. “that which binds together, a band, bond”: of the ligaments by which the members of the human body are united together (Euripides, Hipp. 199; Tim. Locr., p. 100 b. (*i.e.*, 3, 3, p. 386, Bekker edition); Aristotle, h. a. 10, 7, 3, p. 638b, 9; Galen), <sup><5029></sup>Colossians 2:19 (where see Lightfoot); tropically: **tw undesmw thv eirnhv**, *i.e.* **th eirnhv wj undesmw**, <sup><4018></sup>Ephesians 4:3 (**sundesmov eunoia kai filia**, Plutarch, Numbers 6); **hiv esti undesmov thv tel eiothov**, that in which all the virtues are so bound together that perfection is the result, and not one of them is lacking to that perfection, <sup><5084></sup>Colossians 3:14 (cf. Lightfoot at the passage). **eiv undesmon adikia ovw se onta**, I see that you have fallen into (cf. **eimi**, V. 2 a., p. 179a, and see below) the bond of iniquity, *i.e.* forged by iniquity to fetter souls, <sup><4023></sup>Acts 8:23 (the phrase **sundesmon adikia** occurs in another sense in <sup><2806></sup>Isaiah 58:6).

2. that which is bound together, “a bundle”: properly, **sundesmov epistolwn**, Herodian, 4, 12, 11 (6, Bekker edition); hence, some interpreters think that by **sundesmon adikia**, in <sup><4023></sup>Acts 8:23 above, Simon is described as “a bundle of iniquity,” compacted as it were of iniquity (just as Cicero, in Pison. 9, 21 calls a certain man “animal ex omnium scelerum importunitate ... concretum”); but besides the circumstance that this interpretation is extremely bold, no examples can be adduced of this tropical use of the noun.\*

{4887} **sundew**: in Greek authors from Homer down;

1. “to tie together, to bind together”.
2. “to bind or fasten on all sides”.
3. “to bind just as (*i.e.* “jointly with”) another”: perfect passive participle **wj sundedemenoi**, as fellow-prisoners (A.V. “as bound with” them), <sup><813B></sup>Hebrews 13:3 (**sundedemenov tw oinocow**, Josephus, Antiquities 2, 5, 3).\*

**{4888} sundoxazw**: 1 aorist passive **sunedoxasqhn**;

1. “to approve together, join in approving”: **nomoi sundedoxasmenoi upo pantwn**, Aristotle, pol. 5, 7 (9), 20, p. 1310a, 15.
2. “to glorify together” (Vulgate *conglorifico*): namely, **sun Cristw**, to be exalted to the same glory to which Christ has been raised, <sup><8137></sup>Romans 8:17.\*

**{4889} sundoul ov, sundoul ou, oJ(sun and doul ov)**, “a fellow-servant; one who serves the same master with another”; thus used of

- a. the associate of a servant (or slave) in the proper sense: <sup><4144></sup>Matthew 24:49.
  - b. “one who with others serves (ministers to) a king”: <sup><1838></sup>Matthew 18:28,29, 31,33.
  - c. “the colleague of one who is Christ’s servant in publishing the gospel”: <sup><51007></sup>Colossians 1:7; 4:7 ((where cf. Lightfoot)).
  - d. “one who with others acknowledges the same Lord, Jesus, and obeys his commands”: <sup><6611></sup>Revelation 6:11.
  - e. “one who with others is subject to the same divine authority in the Messianic economy”: so of angels as the fellow-servants of Christians, <sup><6690></sup>Revelation 19:10; 22:9. (Moeris says, p. 273, **oJodoul ov attikwv, sundoul ov eJl hnikwv**. But the word is used by Aristophanes, Euripides, Lysias.)\*
- {4890} sundromh, sundromhv, hJ(suntrecw)**, “a running together, concourse,” especially hostile or riotous: <sup><4213></sup>Acts 21:30. (Aristotle, rhetor. 3, 10, p. 1411a, 29; Polybius, Diodorus, others; 3 Macc. 3:8.)\*

**{4891} sunegeirw**: 1 aorist **sunhgeira**; 1 aorist passive **sunhgerqhn**; “to raise together, to cause to rise together”; Vulgate *conresuscito* (also *conresurgo, resurgo*); (**ta peptwkota**, 4 Macc. 2:14; passive, “to rise together from their seats,” <sup><2349></sup>Isaiah 14:9; tropically, **l upav kai qrhnuv**, Plutarch, mor., p. 117 c.); in the N.T. tropically, “to raise up together from moral death” (see **qanatov**, 2) “to a new and blessed life devoted to God”: **hnav tw Cristw** (risen from the dead, because the ground of the new Christian life lies in Christ’s resurrection), <sup><4016></sup>Ephesians 2:6; <sup><5101></sup>Colossians 3:1; **en Crsitw**, <sup><5122></sup>Colossians 2:12.\*

**{4892} sunedrion, sunedriou, to** (**sun** and **edra**; hence, properly, ‘a sitting together’), in Greek authors from Herodotus down, “any assembly (especially “of magistrates, judges, ambassadors”), whether convened to deliberate or to pass judgment”; Vulgate *concilium*; in the Scriptures

**1.** “any session or assembly of persons deliberating or adjudicating” (<sup><1221></sup>Proverbs 22:10; <sup><4254></sup>Psalms 25:4 (<sup><4274></sup>Psalms 25:4); <sup><2457></sup>Jeremiah 15:17; 2 Macc. 14:5; 4 Macc. 17:17): **sunhgagon sunedrion** (A.V. “gathered a council”)], <sup><6147></sup>John 11:47.

**2.** specifically,

**a.** “the Sanhedrin, the great council at Jerusalem” (Talmud, <sup>yrđj</sup> <sup>ę</sup>ę) consisting of seventy-one members, viz. scribes (see **grammateuv**, 2), elders, prominent members of the high priestly families (hence, called **arciereiv**; see **arceireuv**, 2), and the high priest, the president of the body. The fullest periphrasis for Sanhedrin is found in <sup><4263></sup>Matthew 26:3 R G; <sup><4148></sup>Mark 14:43,53 (viz. **oj arciereiv kai oj grammateiv kai oj presbuteroi**). The more important causes were brought before this tribunal, inasmuch as the Roman rulers of Judaea had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it were confirmed by the Roman procurator (cf. <sup><4881></sup>John 18:31; Josephus, Antiquities 20, 9, 1). The Jews trace the origin of the Sanhedrin to <sup><04116></sup>Numbers 11:16f. The Sanhedrin (A.V. “council”) is mentioned in <sup><4162></sup>Matthew 5:22; 26:59; <sup><4145></sup>Mark 14:55; 15:1; <sup><4226></sup>Luke 22:66; <sup><4045></sup>Acts 4:15; 5:21,27,34,41; 6:12,15; 22:30; 23:1,6,15,20,28; 24:20; used ((as in classical Greek)) of the place of meeting in <sup><4045></sup>Acts 4:15.

**b.** the “smaller tribunal or council” (so A.V.) which every Jewish town had for the decision of the less important cases (see **krisiv**, 4): <sup><4007></sup>Matthew 10:17; <sup><4139></sup>Mark 13:9. Cf. Winer’s RWB under the word Synedrium; Leyrer in Herzog edition 1 under the word Synedrium (Strack in edition 2); Schürer, Neutest. Zeitgesch. 2te Aufl. sec. 23, II., III. (and in Riehm, p. 1595ff); Holtzmann in Schenkel see, p. 446ff; (BB. DD., under the word Sanhedrim (especially Ginsburg in Alex.’s Kitto); Hamburger, Real-Encycl. ii, pp. 1147 -1155; Edersheim, Jesus the Messiah, ii. 553ff; Farrar, Life of Christ, Excurs. xiii.).\*

**{4893} suneidhsiv, suneidhsewv, hJ(suneidon)**, Latin *conscientia* (literally, ‘joint-knowledge’; see **sun**, II. 4), *i.e.*

**a.** “the consciousness of anything”: with a genitive of the object, **twñ adhartiwn**, a soul conscious of sins, <sup><8012></sup>Hebrews 10:2 (**tou musouv**, Diodorus 4, 65; **suneidhsiv eugenhv**, consciousness of nobility; a soul mindful of its noble origin, Herodian, 7, 1, 8 (3 edition, Bekker)).

**b.** “the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience”: with a genitive of the subjunctive, **hJ suneidhsiv tinov**, <sup><8115></sup>Romans 2:15 (where the idea of **hJ suneidhsiv** is further explained by **kai metaxu ... hJ kai apol ogoumenwn** (cf. Winer’s Grammar, 580 (539); see **apol ogeomai**, 2, and **summarturew**)); <sup><8101></sup>Romans 9:1; <sup><4012></sup>1 Corinthians 8:7 (cf. Winer’s Grammar, sec. 30, 1 a.), 10,12; 10:29; <sup><4012></sup>2 Corinthians 1:12; 4:2; 5:11; <sup><8014></sup>Hebrews 9:14 (**hJ tou faul ou suneidhsiv**, Philo, fragment, vol. ii, p. 659, Mangey edition (vi., p. 217f, Richter edition)); **hJ dia suneidhsiv**, <sup><5042></sup>1 Timothy 4:2; **al l h suneidhsiv** equivalent to **al l ou tinov suneidhsiv**, <sup><6102></sup>1 Corinthians 10:29; **dia thñ suneidhsin**, “for conscience’ sake,” because conscience requires it (viz., the conduct in question), <sup><6136></sup>Romans 13:5; in order not to occasion scruples of conscience (in another), <sup><6103></sup>1 Corinthians 10:28; **mhden anakrinein dia thñ suneidhsin** (anxiously) questioning nothing, as though such questioning were demanded by conscience, <sup><6105></sup>1 Corinthians 10:25,27; **dia suneidhsin Qeou**, because conscience is impressed and governed by the idea of God (and so understands that griefs are to be borne according to God’s will), <sup><6102></sup>1 Peter 2:19; **hJ suneidhsin tou eidwl ou**, a conscience impressed and controlled by an idea of the idol (*i.e.* by a notion of the idol’s existence and power), <sup><6007></sup>1 Corinthians 8:7 Rec.; **tel eiwsai tina kata thñ suneidhsin** (namely, **autou**), so to

perfect one that his own conscience is satisfied, *i.e.* that he can regard himself as free from guilt, <sup><800></sup>Hebrews 9:9; **el egcesqai upo thv suneidhsew** <sup><800></sup>John 8:9 (**upo tou suneidotov**, Philo de Josepho sec. 9 at the end; **sunecesqai th suneidhsei**, Sap. 17:10); **h.suneidhsiv** is said **marturein**, <sup><800></sup>Romans 9:1; **summarturein**, <sup><825></sup>Romans 2:15; **to marturion thv suneidhsew**, <sup><402></sup>2 Corinthians 1:12. With epithets: **asqenhv**, not strong enough to distinguish clearly between things lawful for a Christian and things unlawful, <sup><407></sup>1 Corinthians 8:7, cf. <sup><400></sup>1 Corinthians 8:10; **suneidhsiv agaqh**, a conscience reconciled to God, <sup><402></sup>1 Peter 3:21; free from guilt, consciousness of rectitude, of right conduct, <sup><400></sup>Acts 23:1; <sup><500></sup>1 Timothy 1:5 (Herodian, 6, 3, 9 (4 edition, Bekker)); **ecein suneidhsin agaqh**, <sup><5019></sup>1 Timothy 1:19; <sup><4016></sup>1 Peter 3:16, (**en agaqh suneidhsiv uparcein**, Clement of Rome, 1 Corinthians 41, 1); **ecein suneidhsin kal hn**, <sup><8218></sup>Hebrews 13:18; **suneidhsiv kaqara**, <sup><5409></sup>1 Timothy 3:9; <sup><5008></sup>2 Timothy 1:3 (Clement of Rome, 1 Corinthians 45, 7, cf. **agnh suneidhsiv**, *ibid.* 1, 3; **kaqarov th suneidhsei**, Ignatius ad Trall. 7, 2); **aproskopov**, <sup><4246></sup>Acts 24:16; **ponhra**, a mind conscious of wrong-doing, <sup><5802></sup>Hebrews 10:22 ((**en suneidhsei poiha**, ‘Teaching’ etc. 4, 14); **aprephv**, Lucian, amor. 49). **h.suneidhsiv kaqarizetai apo k.t.l.**, <sup><8014></sup>Hebrews 9:14; **mol unetai**, <sup><4007></sup>1 Corinthians 8:7; **miainetai**, <sup><5015></sup>Titus 1:15 (**mhden elkousiww yeudesqai mhde miainein thn autou suneidhsin**, Dionysius Halicarnassus, jud. Thucydides 8. **apasin hoin h.suneidhsiv Qeov**, Menander 597, p. 103, Didot edition; **brotoiv apasin h.suneidhsiv Qeov**, *ibid.* 654, p. 101, Didot edition; Epictetus fragment 97 represents **hj suneidhsiv** as filling the same office in adults which a tutor (**paidagwov**, which see) holds toward boys; with Philo, Plutarch, and others, **to suneidov** is more common. In the Septuagint once for [Dmæ <sup><2100></sup>Ecclesiastes 10:20; (equivalent to “conscience,” Sap. 17:11; cf. Delitzsch, Brief an d. Röm., p. 11)). Cf. especially Jahnel, Diss. de conscientiae notione, qualis fuerit apud veteres et apud Christianos usque ad aevi medii exitum. Berol. 1862 (also the same, Ueber den Begr. Gewissen in d. Griech. Philos. (Berlin, 1872)); Kähler, Das Gewissen. I. die Entwicklung seiner Namen u. seines Begriffes. i., Alterth. u. N.T. (Halle, 1878); (also in Herzog edition 2, under the word Gewissen; Zezschwitz, Profangrätigkeit as above with, pp. 52-57; Schenkel, under the word Gewissen both in Herzog edition 1, and in his BL.; P. Ewald, De

vocis **suneidhsiv** ap. script. Novi Test. vi ac potestate (pp. 91; 1883); other references in Schaff-Herzog, under the word Conscience).\*

**{4894} suneidon**, participle **sunidwn**; perfect **sunoida**, participle feminine genitive **suneiduiav** (<sup><449D></sup>Acts 5:2 R G, **suneidhv** L T Tr WH; cf. Buttman, 12 (11); (Tdf.; Proleg., p. 117; WH's Appendix, p. 156)); (see **eidw**); from Herodotus down;

1. "to see (have seen) together with others".

2. "to see (have seen) in one's mind, with oneself" (cf. Fritzsche, Commentary on Romans, vol. i., p. 120; on Mark, pp. 36 and 78; (see **sun**, II. 1 and 4)), *i.e.* "to understand, perceive, comprehend": **sunidwn**, when he had understood it, (<sup><442D></sup>Acts 12:12 (A.V. "considered"); (<sup><444D></sup>Acts 14:6 ("became aware")) (2 Macc. 4:41; 14:26, 30; 3 Macc. 5:50; Polybius 1,4, 6; 3, 8, 9; etc.; Josephus, Antiquities 7, 15, 1; b. j. 4, 5,4; Plutarch, Themistius, 7). Perfect **sunoida** (cf. **sun**, as above)

1. to "know with another, be privy to" (so A.V.): (<sup><449D></sup>Acts 5:2.

2. "to know in one's mind or with oneself; to be conscious of": **ti emautw**, (<sup><400D></sup>1 Corinthians 4:4 (R.V. "know nothing against myself" (cf. Wright, Bible Word-Book, 2nd edition, under the word 'By')) (**thn adikian**, Josephus, Antiquities 1, 1, 4; examples from Greek writings are given by Passow, under the word **sunoida**, a.; (Liddell and Scott, under the word **sunoida**, 2); followed by **oJi** (Dionysius Halicarnassus 2:995, 9); the Epistle of Barnabas 1 (4) 3).\*

**{4895} suneimi**, participle genitive plural masculine **sunontwn**: imperfect 3 person plural **sunhsan**; (**sun**, and **eimi** to be); from Homer, Odyssey 7, 270 down; "to be with": **tini**, one, (<sup><409S></sup>Luke 9:18 (WH marginal reading **sunhntsan**); (<sup><442D></sup>Acts 22:11.\*

**{4896} suneimi**, participle **suniw**; (**sun**, and **eimi** to go); from Homer down; "to come together": (<sup><409S></sup>Luke 8:4.\*

**{4897} suneisercomai**: 2 aorist **suneishl qon**; "to enter together": **tini**, with one — followed by an accusative of the place, (<sup><406D></sup>John 6:22; 18:15. (Euripides, Thucydides, Xenophon, others; the Septuagint).\*

**{4898} sunekdhmov, sunekdhmou, oJh(sun, and ekdhmov** away from one's people), "a fellow-traveller," companion in travel: (<sup><449D></sup>Acts 19:29;

<4889>2 Corinthians 8:19. (Diodorus from book 37,5,1 and 4ed. Dindorf); Josephus, Vita 14; Plutarch, Oth. 5; Palaeph. fab. 46, 4.)\*

{4899} **sunekl ektov**, **sunekl ekth**, **sunekl ekton** (see **ekl ektov**), “elected or chosen (by God to eternal life) together with”: <4163>1 Peter 5:13.\*

{4900} **sunel aunw**: 1 aorist **sunhl asa**; from Homer down; “to drive together, to compel; tropically, to constrain by exhortation, urge”: **tina eiv eirhnhn**, to be at peace again, <4175>Acts 7:26 R G (**eiv ton thv sofiaiv erwta**, Aelian v. h. 4, 15).\*

{4901} **sunepimarturew**, **sunepimarturw**, participle genitive singular masculine **sunepimarturountov**; “to attest together with; to join in bearing witness, to unite in adding testimony”: <3804>Hebrews 2:4. (Aristotle, Polybius, (Plutarch), Athen., Sextus Empiricus; Clement of Rome, 1 Corinthians 23, 5; 43, 1.)\*

4901A% % **sunepitiqhmi**: 2 aorist middle **sunepegemhn**; “to place upon (or near) together with, help in putting on”; middle “to attack jointly, to assail together, set upon with” (see **epitiqhmi**, 2 b.): <4249>Acts 24:9 G L T Tr WH (R.V. “joined in the charge”) (so in Thucydides 6, 10; Xenophon, Cyril 4, 2, 3; Plato, Phileb., p. 16 a.; Polybius 5, 78, 4; Diodorus 1, 21).\*

{4902} **sunepomai**: imperfect **suneipomhn**; from Homer down; “to follow with, to accompany”: **tini**, one, <4404>Acts 20:4.\*

{4903} **sunergew**, **sunergw**; imperfect 3 person singular **sunhrgei**; (**sunergov**, which see); from Euripides, Xenophon, Demosthenes down; Vulgate *cooperator* ((in <4061>2 Corinthians 6:1 *adjuco*)); “to work together, help in work, be a partner in labor”: <4166>1 Corinthians 16:16; <4001>2 Corinthians 6:1; “to put forth power together with and thereby to assist,” <4163>Mark 16:20; **tini**, “with one”: **h:pistiv sunhrgei toiv ergoiv**, faith (was not inactive, but by coworking) caused Abraham to produce works, <4122>James 2:22 (here Tr text **sunergei** (hardly a collateral form of **sunergw** “to unite,” but) a misprint for **sunergei**); **tini eiv ti** (in secular writings also **prov ti**, see Passow (or Liddell and Scott), under the word), to assist, help (be serviceable to) one for a thing, <4183>Romans 8:28 (A.V. “all things work together for good”); **ti tini eiv ti**, a breviloquence equivalent to **sunergwn, porizw ti tini**, so that according to the reading



**panta sunergei oQeov** the meaning is, ‘for them that love God, God coworking provides all things for good or so that it is well with them’ (Fritzsche) (R.V. marginal reading “God worketh all things with them for good”), <sup><618></sup>Romans 8:28 Lachmann (WH in brackets; cf. Buttmann, 193 (167)) (**eautoiv ta sumferonta**, Xenophon, mem. 3, 5, 16). Cf. Fritzsche, Ep. ad Romans, vol. ii, p. 193f.\*

**{4904} sunergov, sunergon (sun and ERGW)** (from Pindar, Euripides, Thucydides down, “a companion in work, fellow-worker” (Vulgate *adjutor* (<sup><572></sup>Philippians 2:25; <sup><608></sup>3 John 1:8 co-operator)): in the N.T. with a genitive of the person, one who labors with another in furthering the cause of Christ, <sup><618></sup>Romans 16:3,9,21; <sup><572></sup>Philippians 2:25; 4:3; (<sup><572></sup>1 Thessalonians 3:2 Rec.); <sup><500></sup>Philemon 1:1,24; **Qeou**, one whom God employs as an assistant, as it were (a fellow-worker with God), <sup><572></sup>1 Thessalonians 3:2 (G L text WH marginal reading but with **tou Qeou** in brackets; Rec. et al. **diakonon**, which see 1). plural: <sup><618></sup>1 Corinthians 3:9; with the genitive of the thing (“a joint-promoter” (A.V. “helper”)), **sunergoi esmen thv carav**, we labor with you to the end that we may rejoice in your Christian state, <sup><602></sup>2 Corinthians 1:24. **eiv udav** (my) fellow-worker to you-ward, in reference to you, <sup><602></sup>2 Corinthians 8:23; **eiv thn basileian tou Qeou**, for the advancement of the kingdom of God, <sup><501></sup>Colossians 4:11; **th al hqeia**, for (the benefit of) the truth (others render (so R.V.) ‘with the truth’; see Westcott at the passage), <sup><608></sup>3 John 1:8. (2 Macc. 8:7; 14:5.)\*

**{4905} sunercomai**; imperfect **sunhrcomhn**; 2 aorist **sunhl qon**, once (<sup><405></sup>Acts 10:45 T Tr WH) 3 person plural **sunhl qan** (see **apercomai**, at the beginning); perfect participle **sunel hl uqvw**; pluperfect 3 person plural **sunel hl uqeisan**; from Homer down (Iliad 10, 224 in tmesis);

1. “to come together,” *i.e.*,

a. “to assemble”: absolutely, <sup><602></sup>Mark 3:20; <sup><405></sup>Acts 1:6; 2:6; 10:27; 16:13; 19:32; 21:22; (22:30 G L T Tr WH); 28:17; (<sup><618></sup>1 Corinthians 14:20; followed by **ek** with the genitive of place, <sup><617></sup>Luke 5:17 Lachmann text); followed by **eiv** with an accusative of the place, <sup><456></sup>Acts 5:16; **prov tina**, <sup><603></sup>Mark 6:33 Rec.; **epi to auto** (see **epi**, C. I. 1 d.), <sup><617></sup>1 Corinthians 11:20; 14:23 (here L text **el qh**); with a dative of the person “with one,” which so far as the sense is concerned is equivalent to “unto one” (for examples from Greek writings see Passow, under the word, 2; (Liddell and

Scott, under the word, II. 1 and 3; cf. Winer's Grammar, 215 (202)), <sup><4143></sup>Mark 14:53 (here T WH text omit; Tr marginal reading brackets the dative); <sup><4113></sup>John 11:33; with adverbs of place: **enqade**, <sup><4257></sup>Acts 25:17; **opou**, <sup><6180></sup>John 18:20; (followed by an infinitive of purpose, <sup><4155></sup>Luke 5:15); followed by **eiv** — indicating either the end, as **eiv to fagein**, <sup><4113></sup>1 Corinthians 11:33; or the result, <sup><4117></sup>1 Corinthians 11:17, 34; **en ekklhsia**, in sacred assembly (R.V. marginal reading “in congregation”), <sup><4118></sup>1 Corinthians 11:18 (Winer's Grammar, sec. 50, 4 a.).

**b.** Like the Latin *convenio* equivalent to *coeo*: of conjugal cohabitation, <sup><4018></sup>Matthew 1:18 (but cf. Weiss at the passage (and the opinions in Meyer)) (Xenophon, mem. 2, 2, 4; Diodorus 8, 58; Philo de caritat. sec. 14; de fortitud. sec. 7; de speciall. legg. sec. 4; Josephus, Antiquities 7, 8, 1 and 7, 9, 5; Apollod. Biblical 1, 3, 3); with **epi to auto** added, <sup><4005></sup>1 Corinthians 7:5 Rec.

**2.** “to go (depart) or come with one, to accompany one” (see **ercomai**, II., p. 252a): **tini**, with one, <sup><4255></sup>Luke 23:55 (Tr text brackets the dative); <sup><4012></sup>Acts 1:21 (here A.V. “company with”); 9:39; 10:28,45; 11:12; with **eiv to ergon** added, <sup><4158></sup>Acts 15:38; **sun tini**, <sup><4216></sup>Acts 21:16.\*

**{4906}** **sunesqiw**; imperfect **sunhsqion**; 2 aorist **sunefagon**; “to eat with, take food together with” (cf. **sun**, II. 1): **tini**, with one, <sup><4212></sup>Luke 15:2; <sup><4404></sup>Acts 10:41; 11:3; <sup><4151></sup>1 Corinthians 5:11 (<sup><4027></sup>2 Samuel 12:17); **meta tinov**, <sup><4212></sup>Galatians 2:12; <sup><4143></sup>Genesis 43:31; <sup><4212></sup>Exodus 18:12 (cf. Winer's Grammar, sec. 52, 4, 15). (Plato, Plutarch, Lucian).\*

**{4907}** **sunesiv**, **sunesewv**, **h{sunihmi**, which see);

**1.** “a running together, a flowing together”: of two rivers, Homer, Odyssey 10, 515.

**2. a.** from Pindar down, “understanding”: <sup><4247></sup>Luke 2:47; <sup><4019></sup>1 Corinthians 1:19 (from <sup><3344></sup>Isaiah 29:14); <sup><4101></sup>Ephesians 3:4; <sup><5012></sup>Colossians 2:2; <sup><5117></sup>2 Timothy 2:7; **pneumatikh**, <sup><5100></sup>Colossians 1:9.

**b.** “the understanding, i.e. the mind so far forth as it understands”: <sup><4123></sup>Mark 12:33; Sap. 4:11. (The Septuagint for **hnyBi hnWbT] t [Deē Dae I kçæ** etc.; also for **lyKçna** poem.) (Synonym: see **sofia**, at the end; cf. Lightfoot on <sup><5100></sup>Colossians 1:9; Schmidt, chapter 147, 8.)\*

**{4908} sunetov, suneth, suneton (sunihmi)**, from Pindar down, the Septuagint for  $\mu\kappa\jmath$  ;  $\hat{\nu}\omega\theta\eta$ ; etc., “intelligent, having understanding, wise, learned”: <sup><41125></sup>Matthew 11:25; <sup><41212></sup>Luke 10:21; <sup><44317></sup>Acts 13:7; <sup><41119></sup>1 Corinthians 1:19 (from <sup><2394></sup>Isaiah 29:14). (Synonym: see **sofov**, at the end.)\*

**{4909} suneudokew, suneudokw**; (see **eudokew**, at the beginning);

**a.** “to be pleased together with, to approve together” (with others): absolutely (yet so that the thing giving pleasure is evident from the context), <sup><4221></sup>Acts 22:20 G L T Tr WH; with a dative of the thing, <sup><41148></sup>Luke 11:48; <sup><4100></sup>Acts 8:1; 22:20 Rec. ((Polybius 24, 4, 13); 1 Macc. 1:57; 2 Macc. 11:24).

**b.** “to be pleased at the same time with, consent, agree to” ((Polybius 32, 22, 9); 2 Macc. 11:35); followed by an infinitive <sup><41712></sup>1 Corinthians 7:12f. (R.V. here “be content”); with a dative of a person “to applaud” (R.V. “consent with”), <sup><4113></sup>Romans 1:32. (Diodorus; ecclesiastical writings.)\*

**{4910} suneuwcew, suneuwcw**: present passive participle **suneuwcoumenov**; (**euwcew**, to feed abundantly, to entertain; from **eu** and **ecw**); “to entertain together”; passive, “to feast sumptuously with”: <sup><6112></sup>Jude 1:12; **tini**, with one, <sup><6123></sup>2 Peter 2:13. ((Aristotle, eth. Eud. 7, 12, 14, p. 1245b, 5), Josephus, Lucian, others.)\*

**{4911} sunefisthmi**: “to place over or appoint together”; 2 aorist **sunepesthn**; “to rise up together”: **kata tinov**, against one, <sup><4462></sup>Acts 16:22. ((From Thucydides down.))\*

**{4912} sunecw**; future **sunexw**; 2 aorist **sunescan**; passive present **sunecomai**; imperfect **suneicomhn**; from Homer down;

**1.** “to hold together”; any whole, lest it fall to pieces or something fall away from it: **to sunecon ta panta**, the deity as holding all things together, Sap. 1:7 (see Grimm at the passage).

**2.** “to hold together with constraint, to compress,” *i.e.*,

**a.** “to press together with the hand”: **ta wta**, to stop the ears, <sup><4157></sup>Acts 7:57 (**to stoma**, <sup><2315></sup>Isaiah 52:15; **ton ouranon**, to shut, that it may not rain, <sup><6117></sup>Deuteronomy 11:17; <sup><1085></sup>1 Kings 8:35).

**b.** “to press on every side”: **tina**, <sup><085></sup>Luke 8:45; with **pantogen** added, of a besieged city, <sup><098></sup>Luke 19:43.

**3.** “to hold completely,” *i.e.*

**a.** “to hold fast “: properly, a prisoner, <sup><075></sup>Luke 22:63 (**ta aicmal wta**, Lucian, Tox. 39); metaphorically, in the passive,

[**a**] “to be held by, closely occupied with,” any business (Sap. 17:19 (20); Herodian, 1, 17, 22 (9 edition, Bekker); Aelian v. h. 14, 22): **tw l ogw**, in teaching the word, <sup><485></sup>Acts 18:5 G L T Tr WH (here R.V. “constrained by”).

[**b**]. “to constrain, oppress,” of ills laying hold of one and distressing him; passive, “to be holden with” equivalent to afflicted with, suffering from”: **nosoiv**, <sup><021></sup>Matthew 4:24; **puretw**, <sup><068></sup>Luke 4:38; **ducenteriw**, <sup><488></sup>Acts 28:8 (many examples from Greek writings from Aeschylus and Herodotus down are given in Passow, under the word **sunecw**, I. a.; (Liddell and Scott, under the word, I. 4)); of affections of the mind: **fobw**, <sup><087></sup>Luke 8:37 (**odurmw**, Aelian v. h. 14, 22; **alghdoni**, Plutarch, de fluv. 2, 1; **aqumia**, *ibid.* 7, 5; 19, 1; **luph**, 17, 3; for other examples see Grimm on Sap. 17:10).

[**g**]. “to urge, impel”: tropically, the soul, **hJagaph ... sunecei hJav**, <sup><054></sup>2 Corinthians 5:14 (A.V. “constraineth”); **pwv** (how greatly, how sorely) **sunecomai**, <sup><020></sup>Luke 12:50 (A.V. “straitened”); **tw pneumat**, <sup><485></sup>Acts 18:5 Rec. **sunecomai ek twn duo**, I am hard pressed on both sides, my mind is impelled or disturbed from each side (R.V. “I am in a strait betwixt the two”), <sup><012></sup>Philippians 1:23.\*

{**4862**} **sunz-**, see **suz-**, and **sun**, II. under the end

{**4913**} **sunhdomai**;

**1.** in Greek writings chiefly from Sophocles, Euripides, Xenophon down, “to rejoice together with” (another or others (cf. **sun**, II. 1)).

**2.** in the N.T. once “to rejoice or delight with oneself or inwardly” (see **sun**, II. 4): **tini**, in a thing, <sup><072></sup>Romans 7:22, where cf. Fritzsche; (others refer this also to 1; cf. Meyer).\*

**{4914}** **sunhqeia**, **sunhqeia**v, **h**(**sunhqhv**, and this from **sun** and **hqov**), from Isocrates, Xenophon, Plato down, Latin *consuetudo*, *i.e.*

1. “contact (with one), intimacy”: 4 Macc. 13:21.

2. “custom”: <sup><4989></sup>John 18:39 (cf. Buttmann, sec. 189, 45); <sup><4116></sup>1 Corinthians 11:16.

3. “a being used to”: with a genitive of the object to which one is accustomed, <sup><4817></sup>1 Corinthians 8:7 L T Tr WH.\*

**{4915}** **sunhl ikiwthv**, **sunhl ikiwtou**, **o**(from **sun**, and **h** **ikia** which see), “one of the same age, all equal in age”: <sup><4014></sup>Galatians 1:14. (Diodorus 1, 53 at the end; Dionysius Halicarnassus, Antiquities 10, 49 at the beginning; but in both passages the best manuscripts have **h** **ikiwthv**; (Corpus inscriptions 3, p. 434 no. 4929); Alciphron 1, 12). Cf. **summaqthv**.\*

**{4916}** **sunqaptw**: 2 aorist passive **suneta fhn**; from Aeschylus and Herodotus down; “to bury together with”: **tw Cristw**, together with Christ, passive, **dia tou baptismatov eiv ton qanaton** namely, **autou**, <sup><4104></sup>Romans 6:4; **en tw baptismati**, <sup><5122></sup>Colossians 2:12. For all who in the rite of baptism are plunged under the water thereby declare that they put faith in the expiatory death of Christ for the pardon of their past sins; therefore Paul likens baptism to a burial by which the former sinfulness is buried, *i.e.* utterly taken away.\*

**{4917}** **sunql aw**, **sunql w**: 1 future passive **sunql asqhsomai**; “to break to pieces, shatter” (Vulgate *confringo*, *conquasso*): <sup><4244></sup>Matthew 21:44 (but T omits; L Tr marginal reading WH brackets the verse); <sup><4218></sup>Luke 20:18. (The Septuagint; (Manetho, Alexandrian LXX quoted in Athen, Eratosthenes, Aristotle (v. 1.)), Diodorus, Plutarch, others.)\*

**{4918}** **sunql ibw**; imperfect **suneql ibon**; “to press together, press on all sides”: **tina**, of a thronging multitude, <sup><4154></sup>Mark 5:24,31. (Plato, Aristotle, Strabo, Josephus, Plutarch.)\*

**{4919}** **sunqrup**to, participle nominative plural masculine **sunqrupontev**; “to break in pieces, to crush”: metaphorically, **thn kardan**, to break one’s heart, *i.e.* to deprive of strength and courage,

dispirit, incapacitate for enduring trials, <sup><4213></sup>Acts 21:13. (In ecclesiastical and Byzantine writings.)\*

**{4920} suniew**, see **sunihmi**.

**{4920} sunihmi**, 2 person plural **suniete**, 3 person plural **suniousin** (<sup><4133></sup>Matthew 13:13 R G T; <sup><7012></sup>2 Corinthians 10:12 Rec., from the unused form **suniew**), and **suniasin** (<sup><7012></sup>2 Corinthians 10:12 L T Tr WH), and **suniousin** (<sup><4133></sup>Matthew 13:13 L Tr WH from the unused (**suniw**), subjunctive 3 person plural **suniwsi** (R G L T Tr in <sup><4042></sup>Mark 4:12 and <sup><4180></sup>Luke 8:10, from the unused **suniew** or from **sunihmi**) and **suniwsi** (WH in Mark and Luke the passages cited, from the unused **suniw**), imperative 2 person plural **suniete**, infinitive **sunienai**, participle **suniw** (<sup><4181></sup>Romans 3:11 R G T from **suiew**), and **suniw** (<sup><4181></sup>Romans 3:11 L Tr WH, and often in the Septuagint, from **suniw**), and **sunieiv** (<sup><4133></sup>Matthew 13:23 L T Tr WH; <sup><4157></sup>Ephesians 5:17 R G; but quite erroneously **suniw**, Griesbach in Matthew, the passage cited (Alford on <sup><4181></sup>Romans 3:11; cf. WH's Appendix, p. 167; Tdf. Proleg., p. 122); Winer's Grammar, 81 (77f); Buttmann, 48 (42); Fritzsche on Romans vol. i., p. 174f); future **sunhsw** (<sup><4152></sup>Romans 15:21); 1 aorist **sunhka**; 2 aorist subjunctive **sunhte**, **sunwsi**, imperative 2 person plural **sunete** (<sup><4074></sup>Mark 7:14 L T Tr WH); (**sun**, and **iñmi** to send);

**1.** properly, “to set or bring together,” in a hostile sense, of combatants, Homer, Iliad 1, 8; 7, 210.

**2.** to put (as it were) the perception with the thing perceived; to set or join together in the mind, *i.e.* “to understand” (so from Homer down; the Septuagint for  $\gamma\text{B}\iota\alpha\text{nd } \iota\text{yK}\epsilon\text{h}$ ): with an accusative of the thing, <sup><4133></sup>Matthew 13:23,51; <sup><4151></sup>Luke 2:50; 18:34; 24:45; followed by **oji**, <sup><4042></sup>Matthew 16:12; 17:13; followed by an indirect question, <sup><4157></sup>Ephesians 5:17; **epi toiv artoiv**, ‘on the loaves’ as the basis of their reasoning (see **epi**, B. 2 a. [^a].), <sup><4042></sup>Mark 6:52; where what is understood is evident from the preceding context, <sup><4133></sup>Matthew 13:19; 15:10; <sup><4074></sup>Mark 7:14; absolutely, <sup><4133></sup>Matthew 13:13-15; 15:10; <sup><4042></sup>Mark 4:12; 8:17,21; <sup><4180></sup>Luke 8:10; <sup><4075></sup>Acts 7:25; 28:26f; <sup><4152></sup>Romans 15:21; <sup><7012></sup>2 Corinthians 10:12; **oj suniw** or **suniw** as a substantive, (Buttmann, 295 (253f); Winer's Grammar, 109 (104)), “the man of understanding,” Hebraistically equivalent to “a good and upright-man” (as having knowledge of those

things which pertain to salvation; see **mwrov**): <sup><4911></sup>Romans 3:11 (from <sup><4912></sup>Psalms 13:2 (<sup><4912></sup>Psalms 14:2)). (Synonym: see **ginwskw**, at the end.)\*

**{4921}** **sunistanw** and **sunistaw**, see the following word.

**{4921}** **sunisthmi** (<sup><4915></sup>Romans 3:5; 5:8; 16:1; <sup><4918></sup>2 Corinthians 10:18; <sup><4918></sup>Galatians 2:18 Rec.; participle **sunistantev**, <sup><4912></sup>2 Corinthians 4:2 L T Tr; 6:4 L T Tr), or **sunistanw** (<sup><4912></sup>2 Corinthians 5:12; <sup><4918></sup>Galatians 2:18 G L T Tr WH; infinitive **sunistanein**, <sup><4912></sup>2 Corinthians 3:1 R G T WH; participle **sunistanwn**, <sup><4912></sup>2 Corinthians 4:2 WH; 6:4 WH; 10:12, 18 L T Tr WH), or **sunistaw** (infinitive **sunistan**, <sup><4912></sup>2 Corinthians 3:1 L Tr; participle **sunistwn**, <sup><4912></sup>2 Corinthians 4:2 R G; 6:4 R G; 10:18 Rec.; see **isthmi**); 1 aorist **sunesthsa**; perfect **sunesthka**; 2 perfect participle **sunestwv** (nominative plural neuter **sunestwta**, <sup><4915></sup>2 Peter 3:5 WH marginal reading); present passive infinitive **sunistasqai**; from Homer, Iliad 14, 96 down;

1. “to place together, to set in the same place, to bring or band together”; in the 2 aorist, perfect and pluperfect intransitively, “to stand with” (or near): **sunestwv tini**, <sup><4912></sup>Luke 9:32.
2. to set one with another *i.e.* by way of presenting or introducing him, *i.e.* “to commend” (Xenophon, Plato, Demosthenes, Polybius, Josephus, Plutarch): **tina**, <sup><4912></sup>2 Corinthians 3:1; 6:4; 10:12, 18; **tina tini**, <sup><4911></sup>Romans 16:1; <sup><4912></sup>2 Corinthians 5:12 (cf. Buttmann, 393 (336)); **tina prov suneidhsin tinov**, <sup><4912></sup>2 Corinthians 4:2; passive, **upo tinov**, <sup><4912></sup>2 Corinthians 12:11 (1 Macc. 12:43; 2 Macc. 4:24).
3. to put together by way of composition or combination, to teach by combining and comparing, hence, “to show, prove, establish, exhibit” (Winer’s Grammar, 23 (22)): **ti**, <sup><4915></sup>Romans 3:5; 5:8 (**eunoian**, Polybius 4, 5, 6); **eutouv wj tinev**, <sup><4912></sup>2 Corinthians 6:4; with two accusatives, one of the object, the other of the predicate, <sup><4918></sup>Galatians 2:18 (Diodorus 13, 91; **sunisthsin suton profhthn**, Philo rer. div. haer. sec. 52); followed by an accusative with an infinitive (cf. Buttmann, 274 (236)), <sup><4912></sup>2 Corinthians 7:11 (Diodorus 14, 45).
4. “to put together” (*i.e.* unite parts into one whole), perfect, pluperfect and 2 aorist “to be composed of, consist”: **ex udatov kai di’ udatov**, <sup><4915></sup>2 Peter 3:5 (cf. Winer’s Grammar, sec. 45, 6 a.; (see above, at the beginning)); “to cohere, hold together”: **ta panta sunesthken en autw**,



<50117>Colossians 1:17 (Plato, de rep. 7, p. 530 a.; Tim., p. 61 a.; (Bonitz's index to Aristotle (Berlin Acad. edition) under the word **sunistanai**), and often in ecclesiastical writings; (cf. Lightfoot on Colossians, the passage cited)).\*

(**sunkataneuw**: 1 aorist participle **sunkataneusav**; “to consent to, agree with”: <44827>Acts 18:27 WH (rejected) marginal reading (Polybius 3, 52, 6; others.))\*

{4862} **sunk-**, see **sugk-** cf. **sun**, II. at the end.

{4862} **sunl-**, see **sul l-** cf. **sun**, II. at the end.

{4862} **sunm-**, see **summ-** cf. **sun**, II. at the end.

{4922} **sunodeuw**; “to journey with, travel in company with”: with a dative of the person, <44007>Acts 9:7. (Herodian, 4, 7, 11 (6 edition, Bekker), Lucian, Plutarch, others; Sap. 6:25.))\*

{4923} **sunodia**, **sunodiav**, **h[sunodov]**, “a journey in company”; by metonymy, “a company of travelers, associates on a journey, a caravan” (A.V. “company”): <41044>Luke 2:44. (Strabo, Plutarch (Epictetus, Josephus; **xunodeia**, <01375>Genesis 37:25 manuscript Venet. equivalent to “family,” <41015>Nehemiah 7:5, 64, the Septuagint), others.))\*

{4924} **sunoikew**, **sunoikw**; “to dwell together” (Vulgate *cohabito*): of the domestic association and intercourse of husband and wife, <41817>1 Peter 3:7; for many examples of this use, see Passow, under the word, 1; (Liddell and Scott, under the word, I. 2).)\*

{4925} **sunoikodomew**, **sunoikodomw**: present passive, **sunoikodomoumai**; (Vulgate *coaedifico*); “to build together” *i.e.*

a. “to build together or with others” (1 Esdr. 5:65 (66)).

b. “to put together or construct by building, out of several things to build up one whole” (**oikia eu sunwkodomhmenh kai sunhrmosmenh**, of the human body, Philo de praem. et poen. sec. 20): <41072>Ephesians 2:22. (Besides, in Thucydides, Diodorus, Dio Cassius, Plutarch.))\*

{4926} **sunomilew, sunomilw**; “to talk with”: **tini**, one, <sup><4107></sup>Acts 10:27. (“to hold conversation with” (Cebe (399 B. C.) tab. 13; Josephus, b. j. 5, 13, 1), Epiphanius, Tzetzes.)\*

{4927} **sunomorew, sunomorw**; (**sunomorov**, having joint boundaries, bordering on, from **sun** and **odorov**, and this from **odov** joint, and **odov** a boundary); “to border on, be contiguous to” (A.V. “join hard”): **tini**, to a thing, <sup><4107></sup>Acts 18:7. (Byzantine writings.)\*

{4928} **sunoch, sunochv, h(sunecw**, which see), “a holding together, narrowing; narrows,” the contracting part of a way, Homer Iliad 23, 330. Metaphorically, “straits, distress, anguish”: <sup><4215></sup>Luke 21:25; with **kardiav** added, <sup><4004></sup>2 Corinthians 2:4 (*contractio animi*, Cicero, Tusc. 1, 37, 90; opposed to *effusio*, 4, 31, 66; **sunochn kai talaipwrian**, <sup><3808></sup>Job 30:3; (cf. <sup><0008></sup>Judges 2:3; plural <sup><3201></sup>Psalms 24:17 (<sup><4257></sup>Psalms 25:17 Aquila).\*

{4862} **sunp-**, see **sump-** cf. **sun**, II. at the end.

{4862} (**sunv-**, see **suv-** and **susv-**) cf. **sun**, II. at the end.

{4862} **sunst-**, see **sust-** cf. **sun**, II. at the end.

{4929} **suntassw**: 1 aorist **sunetaxa**; from Herodotus down;

a. “to put in order with or together, to arrange”;

b. “to (put together), constitute, *i.e.* to prescribe, appoint” (Aeschines, Demosthenes; physicians are said **suntassein farmakon**, Aelian v. h. 9, 13; (Plutarch, an sen. sit gerend. resp. 4, 8)): **tini**, <sup><4206></sup>Matthew 21:6 L Tr WH; 26:19; 27:10; the Septuagint often for **hwxi**\*

{4930} **suntel eia, suntel eia v, h(suntel hv)**, “completion, consummation, end” (so in Greek writings from Polybius on; the Septuagint chiefly for **hl K**; for **xqen** <sup><2714></sup>Daniel 12:4, 13; in other senses from Aeschylus down): **aiwnov** or **tou aiwnov**, <sup><0139></sup>Matthew 13:39, 40 L T Tr WH, 49; 24:3; 28:20; **tou aiwnov toutou**, <sup><4034></sup>Matthew 13:40 R G; **tw aiwnwn**, <sup><3025></sup>Hebrews 9:26 (see **aiwn**, 3, p. 19b bottom (cf. Hermas, sim. 9, 12, 3 and Hilgenfeld at the passage)); **kairou** and **kairwn**, <sup><2027></sup>Daniel 9:27; 12:4; **twn hmerwn**, *ibid.* 13; **anqrwpou**, of his death, Sir. 11:27 (25); cf. 21:9.\*

**{4931}** **suntel ew, suntel w**; future **suntel esw**; 1 aorist **sunetel esa**; passive, present infinitive **suntel eisqai**; 1 aorist **sunetel esqhn** (<sup><411B></sup>John 2:3 T WH ‘rejected’ marginal reading), participle (**suntel esqeiv**; from Thucydides and Xenophon down; the Septuagint often for **hLKj**; also sometimes for **µmæ**, **hc̄**; etc.;

1. “to end together or at the same time”.

2. “to end completely; bring to an end, finish, complete”: **touv logouv**, <sup><417B></sup>Matthew 7:28 R G; **ton peirasmon**, <sup><414B></sup>Luke 4:13; **h̄terav**, passive, <sup><414D></sup>Luke 4:2; <sup><417D></sup>Acts 21:27 (<sup><410B></sup>Job 1:5; Tobit 10:7).

3. “to accomplish, bring to fulfilment”; passive, “to come to pass,” <sup><413A></sup>Mark 13:4; **logon**, a word, *i.e.* a prophecy, <sup><412B></sup>Romans 9:28 (**rhma**, <sup><417D></sup>Lamentations 2:17).

4. “to effect, make” (cf. our “conclude”): **diaqhkh**, <sup><410B></sup>Hebrews 8:8 (<sup><410B></sup>Jeremiah 41:8,15 (<sup><418B></sup>Jeremiah 34:8,15).

5. “to finish,” *i.e.* in a use foreign to Greek writings, “to make an end of”: **sunetel esqh obinov tou gamou** (“was at an end with”), <sup><411B></sup>John 2:3 Tdf. after the Sinaitic manuscript (<sup><417B></sup>Ezekiel 7:15 for **l k̄æ**, “to bring to an end, destroy,” for **hLKj** <sup><414D></sup>Jeremiah 14:12; 16:4).\*

**{4932}** **suntemnw**; perfect passive participle **suntetmhmenov**; from Aeschylus and Herodotus down;

1. “to cut to pieces” (cf. **sun**, II. 3).

2. “to cut short”; metaphorically, “to despatch briefly, execute or finish quickly; to hasten” (**suntemnein** namely, **thn odon**, to take a short cut, go the shortest way, Herodotus 7, 123; namely, **ton logon**, to speak briefly, Euripides, Tro. 441; **tav apokriseiv**, to abridge, sum up, Plato, Prot., p. 334 d.; **en bracei pol louv logouv**, Aristophanes Thesm. 178): **logon** (which see I. 2 b. [a].), to bring a prophecy or decree speedily to accomplishment, <sup><412B></sup>Romans 9:28; **logov suntetmhmenov**, “a short word,” *i.e.* an expedited prophecy or decree, *ibid.* (R G Tr marginal reading in brackets) (both instances from the Septuagint of <sup><410B></sup>Isaiah 10:23); cf. Fritzsche at the passage, vol. ii, p. 350.\*

**{4933} sunthrew, sunthrw**: imperfect 3 person singular **sunethrei**; present passive 3 person plural **sunthrountai**; (from Aristotle, *de plant.* 1, 1, p. 816a, 8 down);

**a.** “to preserve” (a thing from perishing or being lost): **ti**, passive (opposed to **apol lusqai**), <sup><4097></sup>Matthew 9:17; <sup><4068></sup>Luke 5:38 (T WH omit; Tr brackets the clause); **tina**, to guard one, keep him safe, from a plot, <sup><4061></sup>Mark 6:20 (**eauton anamarthton**, 2 Macc. 12:42 (cf. Tobit 1:11; Sir. 13:12)).

**b.** “to keep within oneself, keep in mind” (a thing, lest it be forgotten (cf. **sun**, II. 4)): **panta ta rhmata**, <sup><4029></sup>Luke 2:19 (**to rhma en th kardia mou**, <sup><2078></sup>Daniel 7:28, Theodotion; **thn gnwmhn par’ eauto**, Polybius 31, 6, 5; (absolutely, Sir. 39:2)).\*

**{4934} suntiqhmi**: middle, 2 aorist 3 person plural **suneqento**; pluperfect 3 person plural **suneteqeinto**; from Homer down; “to put with or together, to place together; to join together”; middle

**a.** to place in one’s mind, *i.e.* “to resolve, determine; to make an agreement, to engage” (often so in secular writings from Herodotus down; cf. Passow, under the word, 2 b.; (Liddell and Scott, under the word, B. II.)): **suneteqeinto**, they had agreed together (Winer’s Grammar, sec. 38, 3), followed by **ida**, <sup><4022></sup>John 9:22 (Winer’s Grammar, sec. 44, 8 b.); **suneqento**, they agreed together, followed by **tou** with an infinitive (Buttmann, 270 (232)), <sup><4231></sup>Acts 23:20; “they covenanted,” followed by an infinitive (Buttmann, as above), <sup><4216></sup>Luke 22:5.

**b.** “to assent to, to agree to”: <sup><4019></sup>Acts 24:9 Rec. (see **sunepitiqhmi**) (**tini**, Lysias, in Harpocration (under the word **Karkinov**), p. 106, 9 Bekker).\*

**{4935} suntomwv (suntemnw)** (from Aeschylus, Sophocles, Plato down), adverb, “concisely *i.e.* briefly, in few words”: **akousai tinov**, <sup><4044></sup>Acts 24:4 (**grayai**, Josephus, *contra Apion* 1, 1; **didaskein**, *ibid.* 1, 6, 2; (**eipein**, *ibid.* 2, 14, 1; **exaggel lein**, Mark 16 WH (rejected) ‘Shorter Conclusion’)); for examples from Greek writings see Passow (or Liddell and Scott) under the word, at the end.\*

**{4936} suntrecw**; 2 aorist **sunedramon**; from (Homer), Aeschylus, Herodotus down;

1. “to run together”: of the gathering of a multitude of people, **ekei**, <sup><4068></sup>Mark 6:33; **prov tina**, <sup><4481></sup>Acts 3:11.

2. “to run along with others”; metaphorically, “to rush with” *i.e.* cast oneself, plunge, <sup><4004></sup>1 Peter 4:4. (Compare: **episuntrecw**.)\*

{4937} **suntribw**, participle neuter **suntribon** <sup><4089></sup>Luke 9:39 R G Tr, **suntribon** L T WH (cf. Veitch, under the word **tribw**, at the end); future **suntriyw**; 1 aorist **sunetriya**; passive, present **suntribomai**; perfect infinitive **suntetрифqai** (R G Tr WH; but **suntrifqai** L T (cf. Veitch, as above)), participle **suntetrimmenov**; 2 future **suntribhsomai**; from Herodotus ((?), Euripides) down; the Septuagint very often for **rbæ**, “to break, to break in pieces, shiver,” (cf. **sun**, II. 3): **kal amon**, <sup><4020></sup>Matthew 12:20; **tav pedav**, passive, <sup><4004></sup>Mark 5:4; **to alabastron** (the sealed orifice of the vase (cf. BB. DD., under the word Alabaster)), <sup><4148></sup>Mark 14:3; **ostoun**, passive, <sup><6885></sup>John 19:36 (<sup><0246></sup>Exodus 12:46; <sup><8821></sup>Psalms 33:21 (<sup><8821></sup>Psalms 33:21)); **ta skeuh**, <sup><4027></sup>Revelation 2:27; “to tread down”: **ton Satanan upo touv podav** (by a pregnant construction (Winer’s Grammar, sec. 66, 2 d.)), “to put Satan under foot and (as a conqueror) trample on him,” <sup><5161></sup>Romans 16:20; “to break down, crush”: **tina**, to tear one’s body and shatter one’s strength, <sup><4089></sup>Luke 9:39. Passive to suffer extreme sorrow and be, as it were, crushed: **oj suntetrimmenoi thn kardian** (cf. Winer’s Grammar, 229 (215)), equivalent to **oj econtev thn kardian suntetrimmenhn**, ((A.V. “the broken-hearted”), <sup><4088></sup>Luke 4:18 Rec. from <sup><2600></sup>Isaiah 61:1 ((cf. <sup><8819></sup>Psalms 33:19 (<sup><8849></sup>Psalms 34:19); <sup><8818></sup>Psalms 146:3 (<sup><8878></sup>Psalms 147:3), etc.); **suntribhnai th dianoiã**, Polybius 21, 10, 2; 31, 8, 11; **toiv fronhmasi**, Diodorus 11, 78; (**taiv el pisin**, 4, 66; **taiv yucaiv**, 16, 81)).\*

{4938} **suntrimma**, **suntrimmatov**, **to (suntribw)**, the Septuagint chiefly for **rbv**);

1. “that which is broken or shattered, a fracture”: Aristotle, *de audibil.*, p. 802{a}, 34; of a broken limb, the Septuagint <sup><8219></sup>Leviticus 21:19.

2. tropically, “calamity, ruin, destruction”: <sup><8186></sup>Romans 3:16, from <sup><2807></sup>Isaiah 59:7, where it stands for **dvpa** devastation, laying waste, as in 22:4; Sap. 3:3; 1 Macc. 2:7; (etc.).\*

{4939} **suntrofov, suntrofou, oJsuntrefw** (from Herodotus down), “nourished with one (Vulgate *collactaneus* (English “foster-brother”)); brought up with one”; universally, “companion of one’s childhood and youth”: **tinov** (of some prince or king), <sup><4130></sup>Acts 13:1. (1 Macc. 1:6; 2 Macc. 9:29; Polybius 5, 9, 4; Diodorus 1, 53; Josephus, b. j. 1, 10, 9; Aelian v. h. 12, 26.)\*

{4941} **Suntuch** and (so Tdf. editions 7, 8; cf. Lipsius, Gramm. Untersuch., p. 31; (Tdf. Proleg., p. 103; Kühner, sec. 84 at the end; on the other hand, Chandler sec. 199)) **Suntuch, hJ**(accusative: **Suntuchn**), “Syntyche,” a woman belonging to the church at Philippi: <sup><5042></sup>Philippians 4:2. (The name occurs several times its Greek inscriptions (see Lightfoot on Philippians, the passage cited).)\*

{4940} **suntugcanw**: 2 aorist infinitive **suntucein**; from (Sophocles), Herodotus down; “to meet with, come to” (A.V. “come at”) one: with a dative of the person, <sup><4189></sup>Luke 8:19.\*

{4942} **sunupokrinomai**: 1 aorist passive, **sunupekriqhn**, with the force of the middle (cf. Buttmann, 52 (45)); “to dissemble with”: **tini**, one, <sup><4013></sup>Galatians 2:13. (Polybius 3, 92, 5 and often; see Schweighaeuser, Lex. Polybius, p. 604; Plutarch, Marius, 14, 17.)\*

{4943} **sunupourgew, sunupourgw; (u)pourgew** to serve, from **u)pourgov**, and this from **u)po** and **ERGW**); “to help together”: **tini**, by anything, <sup><4011></sup>2 Corinthians 1:11. (Lucian, bis accusat. c. 17 **sunagwnizomenhv thv hdonhv, hper auth ta pol I a xunupourgei**.)\*

{4862} **sunf-**, see **sumf-** cf. **sun**, II. at the end.

{4862} **sunc-**, see **sugc-** cf. **sun**, II. at the end.

{4862} **suny-**, see **sumy-** cf. **sun**, II. at the end.

{4944} **sunwdinw**;

a. properly, “to feel the pains of travail with, be in travail together”: **oide epi twn zwn tav wdinav oJsunoikov kai sunwdinei ge ta pol I a w\$per kai al ektruonev**, Porphyry, de abstin. 3, 10; (cf. Aristotle, eth. Eud. 7, 6, p. 1240a, 36).

**b.** metaphorically, “to undergo agony” (like a woman in childbirth) “along with”: <sup><482></sup>Romans 8:22 (where **sun** refers to the several parts of which **hJ ktisiv** consists, cf. Meyer at the passage); **kakoiv**, Euripides, Hel. 727.\*

**{4945}** **sunwmosia**, **sunwmosiav**, **hJ(sunomnumi)**, from Aristophanes and Thucydides down, “a swearing together; a conspiracy”: **sunwmosian poiein** (see **poiew**, L 1 c., p. 525a top), <sup><423></sup>Acts 23:13 Rec.; **poieisqai** (see **poiew**, I. 3), *ibid.* L T Tr WH.\*

**{4946}** **Surakousai** (so accented commonly (Chandler sections 172, 175); but according to Pape, Eigennamen, under the word, **Surakousai** in Ptolemy, 3, 4, 9; 8, 9, 4), **Surakouswn**, **aj**, “Syracuse,” a large maritime city of Sicily, having an excellent harbor and surrounded by a wall 180 stadia in length (so Strabo 6, p. 270; “but this statement exceeds the truth, the actual circuit being about 14 English miles or 122 stadia” (Leake, p. 279); see Dict. of Geogr. under the word, p. 1067b); now Siragosa: <sup><481></sup>Acts 28:12.\*

**{4947}** **Suria**, **Suriav**, **hJ** “Syria”; in the N.T. a region of Asia, bounded on the north by the Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and on the west by Phoenicia and the Mediterranean (cf. BB. DD. under the word Syria; Ryssel in Herzog edition 2, under the word Syrien; cf. also **Anticeia**, 1 and **Damaskov**): <sup><1021></sup>Matthew 4:24; <sup><111></sup>Luke 2:2; <sup><453></sup>Acts 15:23,41; 18:18; 20:3; 21:3; <sup><8121></sup>Galatians 1:21. (On the article with it cf. Winer’s Grammar, sec. 18, 5 a.)\*

**{4948}** **Surov**, **Surou**, **oJ** “a Syrian,” *i.e.* a native or an inhabitant of Syria: <sup><1027></sup>Luke 4:27; feminine **Sura**, “a Syrian” woman, <sup><4026></sup>Mark 7:26 Tr WH marginal reading ((Herodotus, others.))\*

**{4949}** **Surofoinissa** (so Rec.; a form quite harmonizing with the analogies of the language, for as **Kil ix** forms the feminine **Kil issa**, **Qrax** the feminine **Qrassa**, **anax** the feminine **anassa**, so the feminine of **Foinix** is always, by the Greeks, called **Foinissa**), **Surofoinikissa** (so L T WH; hardly a pure form, and one which must be derived from **Foinikh**; cf. Fritzsche on Mark, p. 296f; Winer’s Grammar, 95 (91)), **Surafoinikissa** (Griesbach; a form which conflicts with the law of composition), **Surafoinikisshv**, **hJ** (Tr WH marginal reading **Sura Foinikissa**), “a Syrophoenician” woman, *i.e.* of Syrophoenice by race,



that is, from the Phoenice forming a part of Syria (**Suro** being prefixed for distinction's sake, for there were also **Libufoinikev**, *i.e.* the Carthaginians. The Greeks included both Phoenicia and Palestine under the name **hSuria**; hence, **Suria hPal aistinh** in Herodotus 3, 91; 4, 39; Justin Martyr, Apology 1:1; and **hJFoinikh Suria**, Diodorus 19, 93; **Surofoinikh**, Justin Martyr, dialog contra Trypho, c. 78, p. 305 a.): <sup><4072></sup>Mark 7:26 (cf. B. D. under the word Syro-Phoenician). (The masculine **Surofoinix** is found in Lucian, concil. deor. c. 4; (Syrophoenix in Juvenal, sat. 8, 159 (cf. 160)).)\*

**{4950} Surtiv** (Lachmann **surtiv**; cf. Tdf. Proleg., p. 103; Chandler sec. 650), **Surtiseww**, accusative **Surtin**, **hJsurw**, which see (others from Arabic *sert*, *i.e.* 'desert'; others besides, see Pape, Eigennamen, under the word), "Syrtis," the name of two places in the African or Libyan Sea between Carthage and Cyrenaica, full of shallows and sandbanks, and therefore destructive to ships; the western Syrtis, between the islands Cercina and Meninx (or the promontories of Zeitha and Brachodes), was called "Syrtis minor," the eastern (extending from the promontory of Cephalae on the Winer's Grammar, to that of Boreum on the E.) was called "Syrtis major" (sinus Psyllicus); this latter must be the one referred to in <sup><4271></sup>Acts 27:17, for upon this the ship in which Paul was sailing might easily be cast after leaving Crete. (Cf. B. D. under the word Quicksands.)\*

**{4951} surw**; imperfect **esuron**; from (Aeschylus and Herodotus (in compound), Aristotle), Theocritus down; (the Septuagint <sup><1073></sup>2 Samuel 17:13); "to draw, to drag": **ti**, <sup><4208></sup>John 21:8; <sup><6124></sup>Revelation 12:4; **tina**, one (before the judge, to prison, to punishment; **epi ta basanisthria**, **eiv to desmwthrion**, Epictetus diss. 1, 29, 22; others), <sup><4483></sup>Acts 8:3 **exw thv pol eww**, <sup><4149></sup>Acts 14:19; **epi touv pol itarcav**, <sup><4476></sup>Acts 17:6. (Compare: **katasurw**.)\*

**{4952} susparassw**: 1 aorist **sunesparaxa**; "to convulse completely" (see **rhgnumi**, c.): **tina**, <sup><4020></sup>Mark 9:20 L T Tr marginal reading WH; <sup><4192></sup>Luke 9:42. (Max. Tyr. diss. 13, 5.)\*

**{4953} susshmon** (Tdf. **sunshmon** (cf. **sun**, II. at the end)), **susshmou, to** (**sun** and **shma**), "a common sign or concerted signal, a sign given according to agreement": <sup><4144></sup>Mark 14:44. (Diodorus, Strabo, Plutarch, others; for **sne**a standard, <sup><2165></sup>Isaiah 5:26; 49:22; 62:10.) The word is condemned by Phrynichus, edition Lob., p. 418, who remarks that

Menander was the first to use it; cf. Sturz, De dial. Maced. et Alex., p. 196.\*

{4954} **susswmov** (L T Tr WH **sunswmov** (cf. **sun**, II. at the end)), **susswmōn** (**sun** and **swma**), “belonging to the same body” (*i.e.* metaphorically, to the same church) (R.V. “fellow-members of the body”): <sup><495></sup>Ephesians 3:6. (Ecclesiastical writings.)\*

{4955} **sustasiasthv, sustasiastou, o** (see **stasiasthv**), “a companion in insurrection, fellow-rioter”: <sup><4157></sup>Mark 15:7 R G (Josephus, Antiquities 14, 2, 1).\*

{4956} **sustatikov** (Tr **suntatikov** (cf. **sun**, II. at the end)), **sustatikh, sustatikon** (**sunisthmi**, which see), “commendatory, introductory”: **epistol ai sustatikai** (A.V. “epistles of commendation”), <sup><4900></sup>2 Corinthians 3:1a, 1b R G, and often in ecclesiastical writings, many examples of which have been collected by Lydius, *Agonistica sacra* (Zutph. 1700), p. 123, 15; (Suicer, *Thesaurus Ecclesiastes* ii., 1194f). (**grammata par’ autou labein sustatika**, Epictetus diss. 2, 3, 1; (cf. Diogenes Laërtius 8, 87); **to kal lov pantov epistol iou sustatikwteron**, Aristotle, in Diogenes Laërtius 5, 18, and in Stobaeus, flor. 65, 11, 2:435, Gaisf. edition).\*

{4957} **sustaurow** (L T Tr WH **sunstaurow** (cf. **sun**, II. at the end)), **sustaurw**: passive, perfect **sunestaurwmai**; 1 aorist **sunestaurwqh**; “to crucify along with”; **tina tini**, one with another; properly: <sup><4744></sup>Matthew 27:44 (**sun autw** L T Tr WH); <sup><4152></sup>Mark 15:32 (**sun autw** L T WH); <sup><4932></sup>John 19:32; metaphorically: **o pal aiov uōwn anqrwpon sunestaurwqh** namely, **tw Cristw**, *i.e.* (dropping the figure) the death of Christ upon the cross has wrought the extinction of our former corruption, <sup><4916></sup>Romans 6:6; **Cristw sunestaurwmai**, by the death of Christ upon the cross I have become utterly estranged from (dead to) my former habit of feeling and action, <sup><4219></sup>Galatians 2:19 (20).\*

{4958} **sustel lw**: 1 aorist **sunesteila**; perfect passive participle **sunestal menov**; properly, “to place together”;

**a.** “to draw together, contact” (**ta istia**, Aristophanes ran. 999; **thn ceira**, Sir. 4:31; **eiv ol igon sustel lw**, Theophrastus, de caus. plant. 1, 15, 1); “to diminish” (**thn diaitan**, Isocrates, p. 280 d.; Dio Cassius, 39,

37); “to shorten, abridge,” passive, **okairov sunestal menov estin**, the time has been drawn together into a brief compass, “is shortened,” <sup><4079></sup>1 Corinthians 7:29.

**b.** “to roll together, wrap up, wrap round with bandages, etc., to enshroud” (**tina pepl oiv**, Euripides, Troad. 378): **tina**, *i.e.* his corpse (for burial), <sup><4186></sup>Acts 5:6.\*

**{4959} sustenazw** (T WH **sunstenazw** (cf. **sun**, II. at the end)); “to groan together”: <sup><4822></sup>Romans 8:22, where **sun** has the same force as in **sunwdinw**, **b. (tini**, with one, Euripides, Ion 935; Test xii. Patr. (test. Isach. sec. 7), p. 629).\*

**{4960} sustoicew** (T WH **sunstoicew** (cf. **sun**, II. at the end)), **sustoicw**; (see **stoicew**); “to stand or march in the same row (file) with”: so once properly, of soldiers, Polybius 10, 21, 7; hence, “to stand over against, be parallel with”; tropically, “to answer to, resemble”: **tini**, so once of a type in the O.T. which answers to the antitype in the New, <sup><4895></sup>Galatians 4:25 (cf. Lightfoot at the passage).\*

**{4961} sustratiwthv** (T Tr WH **sunstratiwthv** (so Lachmann in Philiem.; cf. **sun**, II. at the end)), **sustratiwtou, oj** “a fellow-soldier,” Xenophon, Plato, others; tropically, “an associate in labors and conflicts for the cause of Christ”: <sup><5025></sup>Philippians 2:25; <sup><5008></sup>Philemon 1:2.\*

**{4962} sustrefw**: 1 aorist participle **sutreyav**; present passive participle **sustrefomenov**; (from Aeschylus and Herodotus down);

**1.** “to twist together, roll together” (into a bundle): **fruganwn pl hgov**, <sup><4808></sup>Acts 28:3.

**2.** “to collect, combine, unite”: **tinav**, passive (reflexively (?)) of men, “to (gather themselves together) assemble”: <sup><4072></sup>Matthew 17:22 L T Tr text WH, see **anastrefw**, 3 a.\*

**{4963} sustrofth, sustrofthv, h(sustrefw)**;

**a.** “a twisting up together, a binding together”.

**b.** “a secret combination, a coalition, conspiracy”: <sup><4232></sup>Acts 23:12 (<sup><4618></sup>Psalm 63:3 (<sup><4618></sup>Psalm 64:3); (<sup><21515></sup>2 Kings 15:15; <sup><4070></sup>Amos 7:10)); “a

concourse of disorderly persons, a riot” (Polybius 4, 34, 6), ~~<419D>~~ Acts 19:40.\*

**{4964} suschmatizw** (WH **sunchmatizw** (so T in Romans, Tr in 1 Peter; cf. **sun**, II. at the end)): present passive, **suschmatizomai**; (**schmatizw**, to form); a later Greek word; “to conform” ((Aristotle, top. 6, 14, p. 151b, 8; Plutarch, de profect. in virt. 12, p. 83 b.)); passive reflexively, **tini**, “to conform oneself” (*i.e.* one’s mind and character) “to another’s pattern” (“fashion oneself according to” (cf. Lightfoot’s Commentary on Philippians, p. 130f)): ~~<612D>~~ Romans 12:2; ~~<6014>~~ 1 Peter 1:14 (cf. Winer’s Grammar, 352 (330f)). (**prov ti**, Plutarch, Numbers 20 common text.)\*

**{4965} Sucar** (Rec.<sup>elz</sup> **Sicar**), **hJ** “Sychar,” a town of Samaria, near to the well of the patriarch Jacob, and not far from Flavia Neapolis (**Sucar pro thv Neav pol eww**, Eusebius in his Onomast. (p. 346, 5 edition, Larsow and Parthey)) toward the E., the representative of which is to be found apparently in the modern hamlet al Askar (or Asker): ~~<604B>~~ John 4:5, where cf. Bäumlein, Ewald, Brückner (in De Wette (4th and following editions)), Godet; add, Ewald, Jahrb. f. Biblical Wissensch. viii., p. 255f; Bädeker, Palestine, pp. 328, 337; (Lieut. Conder in the Palest. Explor. Fund for July 1877, p. 149f and in Survey of Western Palestine: ‘Special Papers,’ p. 231; Edersheim, Jesus the Messiah, Appendix xv.). The name does not seem to differ from **rkws**, a place mentioned by the Talmudists in **^y[ rkws** ‘the fountain Sucar’ and **t[ qb ^y[ rkws** ‘the valley of the fountain Sucar’; cf. Delitzsch in the Zeitschr. f. d. luth. Theol. for 1856, p. 240ff Most interpreters, however, think that **Sucar** is the same as **Sucem** (which see 2), and explain the form as due to a softening of the harsh vulgar pronunciation (cf. Credner; Einl. in d. N.T. vol. i., p. 264f), or conjecture that it was fabricated by way of reproach by those who wished to suggest the noun **rqv**, ‘falsehood’, and thereby brand the city as given up to idolatry (cf. ~~<612B>~~ Habakkuk 2:18), or the word **rKoi** ‘drunken’ (on account of ~~<630I>~~ Isaiah 28:1), and thus call it the abode of **mwroi**, see Sir. 50:26, where the Shechemites are called **laov mwrov**; cf. Test xii. Patr. (test. Levi sec. 7), p. 564 **Sikhm**, **legomenh pol iv asunetwn**. To these latter opinions there is this objection, among others, that the place mentioned by the Evangelist was very near Jacob’s well, from which Shechem, or Flavia Neapolis, was distant about a mile and a half. (Cf. B. D. under the word Sychar; also Porter in Alex.’s Kitto, *ibid.*)\*

{4966} **Sucem**, Hebrew **שֶׁכֶם** (*i.e.* ‘shoulder,’ ‘ridge’), “Shechem” (A.V. “Sychem” (see below)), proper name of:

1. a man of Canaan, son of Hamor (see **Emmor**), prince in the city of Shechem (<sup><1039></sup>Genesis 33:19; 34:2ff): <sup><4176></sup>Acts 7:16 RG.

2. a city of Samaria (in the Septuagint sometimes **Sucem**, indeclinable, sometimes **Sikima**, genitive **Sikimwn**, as in Josephus and Eusebius; once **thn Sikima thn en orei Efrain**, <sup><1125></sup>1 Kings 12:25 (for still other variant see B. D. (especially American edition) under the word Shechem)), Vulgate *Sichem* (edited by Tdf. Sychem; cf. B. D. as above), situated in a valley abounding in springs at the foot of Matthew Gerizim (Josephus, Antiquities 5, 7, 2; 11, 8, 6); laid waste by Abimelech (<sup><1095></sup>Judges 9:45), it was rebuilt by Jeroboam and made the seat of government (<sup><1123></sup>1 Kings 12:23). From the time of Vespasian it was called by the Romans Neapolis (on coins Flavia Neapols); whence by corruption comes its modern name, Nablus (or Nabulus); according to Prof. Socin (in Bädeler’s Palestine, p. 331) it contains about 13,000 inhabitants (of whom 600 are Christians, and 140 Samaritans) together with a few (“about 100”) Jews: <sup><4176></sup>Acts 7:16.\*

{4967} **sfagh, sfaghv, hjsfazw**, “slaughter”: <sup><4082></sup>Acts 8:32 (after <sup><2317></sup>Isaiah 53:7); **probata sfaghv**, “sheep destined for slaughter” (<sup><3104></sup>Zechariah 11:4; <sup><1942></sup>Psalms 43:23 (<sup><1943></sup>Psalms 44:23)), <sup><4836></sup>Romans 8:36; **hdera sfaghv** (<sup><2113></sup>Jeremiah 12:3), equivalent to day of destruction, <sup><3185></sup>James 5:5. (Tragg., Aristophanes, Xenophon, Plato, and following; the Septuagint for **j bæ, hgr bæ**) etc.)\*

{4968} **sfagion, sfagiou, to (sfagh)**, from Aeschylus and Herodotus down, that which is destined for slaughter, “a victim” (A.V. “slain beast”): <sup><4172></sup>Acts 7:42 (cf. Winer’s Grammar, 512 (477)) (<sup><1025></sup>Amos 5:25; <sup><2110></sup>Ezekiel 21:10).\*

{4969} **sfazw**, Attic **sfattw**: future **sfaxw**, <sup><6104></sup>Revelation 6:4 L T Tr WH; 1 aorist **esfaxes**; passive, perfect participle **esfagmenov**; 2 aorist **esfaghn**; from Homer down; the Septuagint very often for **fj æ** “to slay, slaughter, butcher”: properly, **arnion**, <sup><6186></sup>Revelation 5:6,12; 13:8; **tina**, to put to death by violence (often so in Greek writings from Herodotus down), <sup><6182></sup>1 John 3:12; <sup><6181></sup>Revelation 5:9; 6:4,9; 18:24. **kefal h esfagmenh eiv qanaton**, mortally wounded (R.V. “smitten unto death”), <sup><6183></sup>Revelation 13:3. (Compare: **katasfazw**.)\*

{4970} **sfodra** (properly neuter plural of **sfodrov**, vehement, violent;), from Pindar and Herodotus down, “exceedingly, greatly”: placed after adjectives, <sup><1020></sup>Matthew 2:10; <sup><1164></sup>Mark 16:4; <sup><1823></sup>Luke 18:23; <sup><662></sup>Revelation 16:21; with verbs, <sup><1776></sup>Matthew 17:6,23; 18:31; 19:25; 26:22; 27:54; <sup><4107></sup>Acts 6:7.\*

{4971} **sfodrvv**, adverb, from Homer, Odyssey 12, 124 down, “exceedingly”: <sup><4718></sup>Acts 27:18.\*

{4972} **sfragizw** (<sup><6108></sup>Revelation 7:3 Rec.<sup>st</sup>); 1 aorist **esfragisa**; 1 aorist middle participle **sfragisamenov**; passive, perfect participle **esfragismenov**; 1 aorist **esfragisqhn**; (in <sup><7110></sup>2 Corinthians 11:10 Rec.<sup>st</sup> gives the form **sfragisetai** “de coniectura vel errore” (Tdf.; see his note at the passage)); (**sfragiv**, which see); the Septuagint for [**ehaatam**] “to set a seal upon, mark with a seal, to seal”;

a. for security: **ti**, <sup><1276></sup>Matthew 27:66; namely, **thn abusson**, to close it, lest Satan after being cast into it should come out; hence, the addition **epanw autou**, over him *i.e.* Satan, <sup><6118></sup>Revelation 20:3 (**en wJ**—*i.e.* **dwmati** —**keraunov estin esfragismenov**, Aeschylus Eum. 828; middle **sfragizomai thn quran**, Bel and the Dragon, 14, Theodotion).

b. Since things sealed up are concealed (as, the contents of a letter), (**sfragizw** means, tropically, “to hide” (<sup><6334></sup>Deuteronomy 32:34), “keep in silence, keep secret”: **ti**, <sup><6104></sup>Revelation 10:4; 22:10 (**tav amartiav**, <sup><7024></sup>Daniel 9:24, Theodotion; **tav anomiaiv**, <sup><1847></sup>Job 14:17; **touv logouv sigh**, Stobaeus, flor. 34, 9, p. 215; **qaumata pol la sofhs sfrhissato sigh**, Norm. paraphr. evang. Ioan. 21,140).

c. in order to mark a person or thing; hence, “to set a mark upon by the impress of a seal, to stamp”: angels are said **sfragizein tinav epi twn metwpwn**, *i.e.* with the seal of God (see **sfragiv**, c.) to stamp his servants on their foreheads as destined for eternal salvation, and by this means to confirm their hopes, <sup><6108></sup>Revelation 7:3, cf. Ewald at the passage; (B. D., under the words, Cuttings and Forehead); hence, **oJ esfragismenoi**, fourteen times in Rec. <sup><6104></sup>Revelation 7:4-8, four times by G L T Tr WH (**deinoisi shmantroisin esfragismenoi**, Euripides, Iph. Taur. 1372); metaphorically: **tina tw pneumatii** and **en tw pneumatii**, respecting God, who by the gift of the Holy Spirit indicates who are his, passive,

<4013> Ephesians 1:13; 4:30; absolutely, middle with **tina**, <4012> 2 Corinthians 1:22.

**d.** in order to prove, confirm, or attest a thing; hence, tropically, “to confirm, authenticate, place beyond doubt” (a written document **tw daktul iw**, <1788> Esther 8:8): followed by **oji**, <4183> John 3:33; **tina**, to prove by one’s testimony to a person that he is what he professes to be, <4167> John 6:27. Somewhat unusual is the expression **sfragisamenov autoiv ton karpon touton**, when I shall have confirmed (sealed) to them this fruit (of love), meaning apparently, when I shall have given authoritative assurance that this money was collected for their use, <6153> Romans 15:28. (Compare: **katasfragizw**.)\*

**{4973} sfragiv, sfragidov, h**(akin, apparently, to the verb **frassw** or **fragnumi**), from Herodotus down, the Septuagint for **μτῷϞ**, “a seal”; *i.e.*

**a.** “the seal placed upon books” (cf. B. D., under the word Writing, under the end; Gardthausen, *Palaeogr.*, p. 27): <4611> Revelation 5:1; **lusai tav sfragav**, *ibid.* 2, 5 (Rec.); **anoixai**, *ibid.* (5 G L T Tr WH), 9; 6:1, 3, 5, 7, 9, 12; 8:1.

**b.** “a signet-ring”: <4602> Revelation 7:2.

**c.** “the inscription or impression made by a seal”: <4604> Revelation 9:4 (the name of God and Christ stamped upon their foreheads must be meant here, as is evident from 14:1); <5129> 2 Timothy 2:19.

**d.** “that by which anything is confirmed, proved, authenticated, as by a seal” (a token or proof): <5041> Romans 4:11; <4802> 1 Corinthians 9:2. (Cf. BB. DD. under the word Seal.)\*

**sfdudron, sfdrou, to**, equivalent to **sfuron**, which see: <4807> Acts 3:7 T WH. (Hesychius **sfudra. h.perifereia tw n podwn**.)\*

**{4711} sfuriv**, equivalent to **spuriv**, which see (cf. Lob. ad Phryn., p. 113; Curtius, p. 503; (Stephanus’ Thesaurus, see under the words)), Lachmann in <4160> Matthew 16:10 and <4108> Mark 8:8; WH uniformly (see their Appendix, p. 148).\*

**{4974} sfuron, sfrou, to**, from Homer down, “the ankle” (A.V. “anklebone”): <4807> Acts 3:7 (T WH **sfdudron**, which see).\*



**{4975} scedon (ecw (scein),** adverb, from Homer down;

1. “near, hard by”.

2. from Sophocles down (of degree, *i.e.*) “well-nigh, nearly, almost”; so in the N.T. three times before **pav**: <sup><4134></sup>Acts 13:44; 19:26; <sup><3802></sup>Hebrews 9:22 (but see Winer’s Grammar, 554 (515) n.; (R.V. “I may almost say”)); (2 Macc. 5:2; 3 Macc. 5:14).\*

**{4976} schma, schmatov, to (ecw, scein),** from Aeschylus down, Latin *habitus* (cf. English “haviour” (from have)), A.V. “fashion,” Vulgate *figura* (but in Philippians *habitus*) (tacitly opposed to the material or substance): **tou kosmou toutou**, <sup><4173></sup>1 Corinthians 7:31; the habitus, as comprising everything in a person which strikes the senses, the figure, bearing, discourse, actions, manner of life, etc., <sup><3107></sup>Philippians 2:7(8). (Synonym: see **morfh** at the end, and Schmidt, chapter 182, 5.)\*

**{4977} scizw** ((<sup><4156></sup>Luke 5:36 R G L marginal reading)); future (**scisw** (<sup><4156></sup>Luke 5:36 L text T Tr text WH (cf. Buttman, 37 (32f))); 1 aorist **escisa**; passive, present participle **scizomenov**; 1 aorist **escisqhn**; (allied with Latin *scindo*, *caedo*, etc. (cf. Curtius, sec. 295)); from ((Homer h. Merc.)) Hesiod down; the Septuagint several times for [q̄] <sup><2301></sup>Isaiah 37:1 for [r̄] “to cleave, cleave asunder, rend”: **ti**, <sup><4156></sup>Luke 5:36; passive, **aĵ petrai**, <sup><4251></sup>Matthew 27:51; **oĵ ouranoi**, <sup><4110></sup>Mark 1:10; **to katapetasma**, <sup><4235></sup>Luke 23:45; with **eiv duo** added, into two parts, “in twain” ((**eiv duo merh**, of a river, Polybius 2, 16, 11)), <sup><4175></sup>Matthew 27:51; <sup><4158></sup>Mark 15:38; **to diktuon**, <sup><4211></sup>John 21:11; “to divide by rending,” **ti**, <sup><3124></sup>John 19:24. tropically, in the passive, “to be split into factions, be divided”: <sup><4104></sup>Acts 14:4; 23:7, (Xenophon, conv. 4, 59; **tou pl hqouv scizomenou kata aĵresin**, Diodorus 12, 66).\*

**{4978} scisma, scismatov, to (scizw),** “a cleft, rent”;

a. properly, “a rent”: <sup><4196></sup>Matthew 9:16; <sup><4121></sup>Mark 2:21 (Aristotle, Theophrastus).

b. metaphorically, “a division, dissension”: <sup><4173></sup>John 7:43; 9:16; 10:19; <sup><4110></sup>1 Corinthians 1:10; 11:18; 12:25 (ecclesiastical writings (Clement of Rome, 1 Corinthians 2,6, etc.; ‘Teaching’ 4,3; etc.)). (Cf. references under the word **aĵresiv**, 5.)\*

{4979} **scoinion, scoiniou, to** (diminutive of the noun **scoinov, oJ** and **hJ** a rush), from Herodotus down, properly, “a cord or rope made of rushes”; universally, “a rope”: <4015> John 2:15; <4073> Acts 27:32.\*

{4980} **scol azw**; 1 aorist subjunctive **scol asw**, <4005> 1 Corinthians 7:5 G L T Tr WH; (**scol h**, which see);

1. “to cease from labor; to loiter”.

2. “to be free from labor, to be at leisure, to be idle”; **tini**, “to have leisure for a thing,” *i.e.* “to give oneself to a thing”: **ida scol ashte** (Rec. **scol azhte**) **th proseuch**, <4005> 1 Corinthians 7:5 (for examples from secular authors see Passow, under the word; (Liddell and Scott, under the word, III.)).

3. of things; *e.g.* of places, “to be unoccupied, empty”: **oikov scol azwn**, <4024> Matthew 12:44; (<4025> Luke 11:25 WH brackets Tr marginal reading brackets) (**topov**, Plutarch, Gai. Grac. 12; of a centurion’s vacant office, Eus. h. e. 7, 15; in ecclesiastical writings of vacant ecclesiastical offices (also of officers without charge; cf. Sophocles’ Lexicon, under the word)).\*

{4981} **scol h, scol hv, hJ** (from **scein**; hence, properly, German *das Anhalten*; (cf. English ‘to hold on,’ equivalent to either “to stop or to persist”));

1. from Pindar down, “freedom from labor, leisure”.

2. according to later Greek usage, “a place where there is leisure for anything, a school” (cf. Liddell and Scott, under the word, III.; Winer’s Grammar, 23): <4080> Acts 19:9 (Dionysius Halicarnassus, de jud. Isocrates 1; tie vi Dem. 44; often in Plutarch).\*

{4982} **swzw** (others, **swzw** (cf. WH. Introductory sec. 410; Meisterhans, p. 87)); future **swsu**; 1 aorist **eswsa**; perfect **seswka**; passive, present **swzomai**; imperfect **eswzomhn**; perfect 3 person singular (<4009> Acts 4:9) **seswstai** and (according to Tdf.) **seswtai** (cf. Kühner, 1:912; (Photius, under the word; Rutherford, New Phryn., p. 99; Veitch, under the word)); 1 aorist **eswqhn**; 1 future **swqhsomai**; (**sww** ‘safe and sound’ (cf. Latin *sanus*; Curtius, sec. 570; Vanicek, p. 1038)); from Homer down; the Septuagint very often for [ **γᾶνθ**, also for **ϕλαῖ | χᾶ**] and

**lyXhi** sometimes for **rzæ** “to save, to keep safe and sound, to rescue from danger or destruction” (opposed to **apol lumi**, which see); Vulgate *salvumfacio* (or *fio*), *salvo* (*salvifico*, *libero*, etc.);

**a.** universally, **tina**, one (from injury or peril); to save a suffering one (from perishing), e.g. one suffering from disease, “to make well, heal, restore to health”: <sup><402></sup>Matthew 9:22; <sup><4034></sup>Mark 5:34; 10:52; <sup><403></sup>Luke 7:50 (others understand this as including spiritual healing (see b. below)); <sup><4088></sup>Luke 8:48; 17:19; 18:42; <sup><505></sup>James 5:15; passive, <sup><4021></sup>Matthew 9:21; <sup><4052></sup>Mark 5:23,28; 6:56; <sup><4086></sup>Luke 8:36, 50; <sup><8112></sup>John 11:12; <sup><440></sup>Acts 4:9 (cf. Buttman, sec. 144, 25); 14:9. to preserve one who is in danger of destruction, “to save” (i.e. rescue): <sup><4025></sup>Matthew 8:25; 14:30; 24:22; 27:40,42,49; <sup><4130></sup>Mark 13:20; 15:30f; <sup><4235></sup>Luke 23:35,37,39; passive, <sup><4271></sup>Acts 27:20,31; <sup><4048></sup>1 Peter 4:18; **thn yuchn**, (physical) life, <sup><4025></sup>Matthew 16:25; <sup><4004></sup>Mark 3:4; 8:35; <sup><4049></sup>Luke 6:9; 9:24 and R G L in 17:33; **swzein tina ek** with the genitive of the place, “to bring safe forth from,” <sup><6005></sup>Jude 1:5; **ek thv wjav tauthv**, from the peril of this hour, <sup><6027></sup>John 12:27; with the genitive of the state, **ek qanatou**, <sup><8007></sup>Hebrews 5:7; cf. Bleek, Brief and. Hebrew 2:2, p. 70f; (Winer’s Grammar, sec. 30, 6 a.; see **ek**, I. 5).

**b.** “to save” in the technical biblical sense; — negatively, “to deliver from the penalties of the Messianic judgment,” <sup><402></sup>Joel 2:32 (3:5); “to save from the evils which obstruct the reception of the Messianic deliverance”: **apo twn adartiwn**, <sup><4021></sup>Matthew 1:21; **apo thv orghv** namely, **tou Qeou**, from the punitive wrath of God at the judgment of the last day, <sup><600></sup>Romans 5:9; **apo thv geneav thv skol iav tauthv**, <sup><4040></sup>Acts 2:40; **yuchn ek qanatou** (see **qanatov**, 2), <sup><5051></sup>James 5:20; (**ek purov arpazontev**, <sup><6023></sup>Jude 1:23) — positively, “to make one a partaker of the salvation by Christ” (opposed to **apol lumi**, which see): hence, **swzesqai** and **eisercesqai eiv thn basil eian tou Qeou** are interchanged, <sup><4025></sup>Matthew 19:25, cf. <sup><4024></sup>Matthew 19:24; <sup><4105></sup>Mark 10:26, cf. <sup><4105></sup>Mark 10:25; <sup><4086></sup>Luke 18:26, cf. <sup><4025></sup>Luke 18:25; so **swzesqai** and **zwhn aiwnion ecein**, <sup><6017></sup>John 3:17, cf. <sup><6016></sup>John 3:16. Since salvation begins in this life (in deliverance from error and corrupt notions, in moral purity, in pardon of sin, and in the blessed peace of a soul reconciled to God), but on the visible return of Christ from heaven will be perfected in the consummate blessings of **oJaiwn oJmel lwn**, we can understand why **to swzesqai** is spoken of in some passages as a present possession, in others as a good yet future: — as a blessing beginning (or begun) on earth,

<sup><081></sup>Matthew 18:11 Rec.; <sup><082></sup>Luke 8:12; 19:10; <sup><083></sup>John 5:34; 10:9; 12:47;  
<sup><014></sup>Romans 11:14; <sup><012></sup>1 Corinthians 1:21; 7:16; 9:22; 10:33; 15:2; <sup><026></sup>1  
 Thessalonians 2:16; <sup><020></sup>2 Thessalonians 2:10; <sup><009></sup>2 Timothy 1:9; <sup><005></sup>Titus  
 3:5; <sup><001></sup>1 Peter 3:21; **th el pidi** (dative of the instrument) **eswqhmen**  
 (aorist of the time when they turned to Christ), <sup><004></sup>Romans 8:24; **cariti**  
**este seswsmenoi dia thv pistewv**, <sup><005></sup>Ephesians 2:5 (cf. Buttman,  
 sec. 144, 25), 8; — as a thing still future, <sup><002></sup>Matthew 10:22; 24:131  
 (<sup><013></sup>Mark 13:13); <sup><050></sup>Romans 5:10; <sup><015></sup>1 Corinthians 3:15; <sup><025></sup>1 Timothy  
 2:15; <sup><042></sup>James 4:12; **thn yuchn**, <sup><005></sup>Mark 8:35; <sup><024></sup>Luke 9:24; **yucav**,  
<sup><006></sup>Luke 9:56 Rec.; **to pneuma**, passive, <sup><005></sup>1 Corinthians 5:5; by a  
 pregnant construction (see **eiv**, C. 1, p. 185b bottom), **tina eiv thn**  
**basil eian tou kuriou aiwnion**, “to save and transport into” etc. <sup><048></sup>2  
 Timothy 4:18 (**husebeia hswzousa eiv thn zwhn aiwnion**, 4 Macc.  
 15:2; many examples of this construction are given in Passow, vol. ii., p.  
 1802{a}; (cf. Liddell and Scott, under the word II. 2)). universally:  
 (<sup><016></sup>Mark 16:16); <sup><021></sup>Acts 2:21; 4:12; 11:14; 14:9; 15:1,(11); 16:30f;  
<sup><027></sup>Romans 9:27; 10:9,13; 11:26; <sup><004></sup>1 Timothy 2:4; 4:16; <sup><025></sup>Hebrews  
 7:25; <sup><024></sup>James 2:14; **amartwlouv**, <sup><015></sup>1 Timothy 1:15; **tav yucav**,  
<sup><002></sup>James 1:21; **oj swzomenoi**, <sup><024></sup>Revelation 21:24 Rec.; <sup><003></sup>Luke 13:23;  
<sup><047></sup>Acts 2:47; opposed to **oj apol lumenoi**, <sup><001></sup>1 Corinthians 1:18; <sup><015></sup>2  
 Corinthians 2:15 (see **apol lumi**, 1 a. **b.**). (Compare: **diaswzw**,  
**ekswzw**.)\*

**{4983} swma, swmatov, to** (apparently from **swv** ‘entire’ (but cf.  
 Curtius, sec. 570; others from the root, ska, sko, ‘to cover’, cf. Vanicek, p.  
 1055; Curtius, p. 696)), the Septuagint for **rcB; hYwG]** etc.; **hl bœ]**(a  
 corpse), also for Chaldean **μvg**; “a body”; and:

**1.** “the body both of men and of animals” (on the distinction between it and  
**sarx** see **sarx**, especially 2 at the beginning; (cf. Dickson, St. Paul’s use  
 of ‘Flesh’ and ‘Spirit’, p. 247ff));

**a.** as everywhere in Homer (who calls the living body **demav** and not  
 infrequently in subsequently Greek writings, a dead body or corpse:  
 universally, <sup><075></sup>Luke 17:37; of a man, <sup><042></sup>Matthew 14:12 RG; (<sup><015></sup>Mark  
 15:45 R G); <sup><044></sup>Acts 9:40; plural <sup><005></sup>John 19:31; **to swma tinov**,  
<sup><078></sup>Matthew 27:58f; <sup><015></sup>Mark 15:43; <sup><025></sup>Luke 23:52,55; <sup><003></sup>John 19:38,40;  
 20:12; <sup><009></sup>Jude 1:9; of the body of an animal offered in sacrifice, plural  
<sup><031></sup>Hebrews 13:11 (<sup><024></sup>Exodus 29:14; <sup><003></sup>Numbers 19:3).

**b.** as in Greek writings from Hesiod down, “the living body”: — of animals, <sup><508B></sup>James 3:3; — of man: **to swma**, absolutely, <sup><4134></sup>Luke 11:34; 12:23; <sup><4163></sup>1 Corinthians 6:13, etc.; **en swmati einai**, of earthly life with its troubles, <sup><513B></sup>Hebrews 13:3; distinguished from **to ajma**, <sup><4127></sup>1 Corinthians 11:27; **to swma** and **ta mel h** of it, <sup><4122></sup>1 Corinthians 12:12,14-20; <sup><508B></sup>James 3:6; **to swma** the temple of **to ajion pneuma**, <sup><4169></sup>1 Corinthians 6:19; the instrument of the soul, **ta dia tou swmatou** namely, **pracqenta**, <sup><4750></sup>2 Corinthians 5:10; it is distinguished — from **to pneuma**, in <sup><4800></sup>Romans 8:10; <sup><417B></sup>1 Corinthians 5:3; 6:20 Rec.; 7:34; <sup><5026></sup>James 2:26 (4 Macc. 11:11); — from **hJyuch**, in <sup><4165></sup>Matthew 6:25; 10:28; <sup><4122></sup>Luke 12:22 (Sap. 1:4; 8:19f; 2 Macc. 7:37; 14:38; 4 Macc. 1:28, etc.); — from **hJyuch** and **to pneuma** together, in <sup><5163></sup>1 Thessalonians 5:23 (cf. Song of the Three, 63); **swma yucikon** and **swma pneumatikon** are distinguished, <sup><4654></sup>1 Corinthians 15:44 (see **pneumatikov**, 1 and **yucikov**, a.); **to swma tinov**, <sup><4163></sup>Matthew 5:29f; <sup><4134></sup>Luke 11:34; <sup><4149></sup>Romans 4:19; 8:23 (cf. Winer’s Grammar, 187 (176)), etc.; **oJhov tou swmatou autou**, the temple which was his body, <sup><4121></sup>John 2:21; plural, <sup><4124></sup>Romans 1:24; <sup><4165></sup>1 Corinthians 6:15; <sup><4163></sup>Ephesians 5:28; the genitive of the possessor is omitted where it is easily learned from the context, as <sup><417B></sup>1 Corinthians 5:3; <sup><4140></sup>2 Corinthians 4:10; 5:8; <sup><5102></sup>Hebrews 10:22(23), etc.; **to swma thv tapeinwsewv hJwn**, the body of our humiliation (subjective genitive), *i.e.* which we wear in this servile and lowly human life, opposed to **to swma thv doxhv autou** (*i.e.* **tou Cristou**), the body which Christ has in his glorified state with God in heaven, <sup><5102></sup>Philippians 3:21; **dia tou swmatou tou Cristou**, through the death of Christ’s body, <sup><4104></sup>Romans 7:4; **dia thv prosforav tou swmatou Ihsou Cristou**, through the sacrificial offering of the body of Jesus Christ, <sup><5100></sup>Hebrews 10:10; **to swma thv sarkov**, “the body consisting of flesh,” *i.e.* the physical body (tacitly opposed to Christ’s spiritual body, the church, see 3 below), <sup><5102></sup>Colossians 1:22 (differently in <sup><5101></sup>Colossians 2:11 (see just below)); **swma tou qanatou**, the body subject to death, given over to it (cf. Winer’s Grammar, sec. 30, 2 [b].), <sup><4124></sup>Romans 7:24; the fact that the body includes **hJsarx.**; and in the flesh also the incentives to sin (see **sarx**, 4), gives origin to the following phrases: **mh basil euetw hJmartia en tw qnhtw uJwn swmati**, <sup><4162></sup>Romans 6:12 (cf. Winer’s Grammar, 524 (488)); **aj praxeiv tou swmatov**, <sup><4163></sup>Romans 8:13. Since the body is the instrument of the soul (<sup><4750></sup>2 Corinthians 5:10), and its members the instruments either of righteousness or of iniquity (<sup><4163></sup>Romans 6:13,19), the

following expressions are easily intelligible: **swma thv a $\mu$ artiav**, the body subject to, the thrall of, sin (cf. Winer's Grammar, sec. 30, 2 [b].), <sup><5116></sup>Romans 6:6; **to swma thv sarkov**, subject to the incitements of the flesh, <sup><5121></sup>Colossians 2:11 (where Rec. has **to swma tw $\nu$  a $\mu$ artiwn thv sarkov**). **doxazete ton Qeon en tw swmati u $\mu$ wn**, <sup><4111></sup>1 Corinthians 6:20; **megal unein ton Criston en tw swmati, eite dia zwhv, eite dia qanatou**, <sup><5122></sup>Philippians 1:20; **parasthsai ta swmata qusian zwsan ... tw Qew** (*i.e.* by bodily purity (cf. Meyer at the passage)), <sup><5121></sup>Romans 12:1.

c. Since according to ancient law in the ease of slaves the body was the chief thing taken into account, it is a usage of later Greek to call slaves simply **swmata**; once so in the N.T.: <sup><6183></sup>Revelation 18:13, where the Vulgate correctly translates by *mancipia* (A.V. "slaves") (**swmata tou oikou**, <sup><1316></sup>Genesis 36:6; **swmata kai kthnh**, Tobit 10:10; **loudaika swmata**, 2 Macc. 8:11; examples from Greek writings are given by Lob. ad Phryn., p. 378f (add (from Sophocles' Lexicon, under the word), Polybius 1, 29, 7; 4, 38, 4, also 3, 17, 10 bis); the earlier and more elegant Greek writings said **swmata doula**, **oiketika**, etc.).

2. The name is transferred to the bodies of plants, <sup><4537></sup>1 Corinthians 15:37f, and of stars (cf. our 'heavenly bodies'), hence, Paul distinguishes between **swmata epourania**, "bodies celestial," *i.e.* the bodies of the heavenly luminaries and of angels (see **epouraniov**, 1), and **swmata epigeia**, "bodies terrestrial" (*i.e.* bodies of men, animals, and plants), <sup><4521></sup>1 Corinthians 15:40 (**apan swma thv tw $\nu$  o $\mu$ wn fusewv ... to swma tou kosmou**, diod. 1, 11).

3. tropically **swma** is used of a (large or small) "number of men closely united into one society, or family as it were; a social, ethical, mystical body"; so in the N.T. of "the church": <sup><5125></sup>Romans 12:5; <sup><4507></sup>1 Corinthians 10:17; 12:13; <sup><4026></sup>Ephesians 2:16; 4:16; 5:23; <sup><5108></sup>Colossians 1:18; 2:19 3:15; with **tou Cristou** added, <sup><5106></sup>1 Corinthians 10:16; 12:27; <sup><4023></sup>Ephesians 1:23; 4:12; 5:30; <sup><5124></sup>Colossians 1:24; of which spiritual body Christ; is the head, <sup><4045></sup>Ephesians 4:15f; 5:23; <sup><5108></sup>Colossians 1:18; 2:19, who by the influence of his Spirit works in the church as the soul does in the body. **ed swma kai ed pneuma**, <sup><4004></sup>Ephesians 4:4.

4. **h $\sigma$ skia** and **to swma** are distinguished as the shadow and "the thing itself" which casts the shadow: <sup><5127></sup>Colossians 2:17; **skian aithsomenov**

**basil eiav, hJ hJpasen eautw to swma**, Josephus, b. j. 2, 2, 5; ((Philo de confus. ling. sec. 37; Lucian, Hermot. 79)).

**{4984} swmatikov, swmatikh, swmatikon (swma)**, from Aristotle down, “corporeal (Vulgate *corporalis*), bodily”;

**a.** “having a bodily form or nature”: **swmatikw eidei**, <sup><492></sup>Luke 3:22 (opposed to **aswmatov**, Philo de opif. mund. sec. 4).

**b.** “pertaining to the body”: **hJumnasia**, <sup><508></sup>1 Timothy 4:8 (**exiv**, Josephus, b. j. 6, 1, 6: **epiqumiai swmatikai**, 4 Macc. 1:32; (**epiqumiai kai hdonai**, Aristotle, eth. Nic. 7, 7, p. 1149b, 26; others: **apecou twn sarkikwn kai swmatikwn spiqumiwn**, ‘Teaching’ etc. 1, 4)).\*

**{4985} swmatikwv**, adverb, “bodily, corporeally” (Vulgate *corporaliter*), equivalent to **en swmatikw eidei**, yet denoting his exalted and spiritual body, visible only to the inhabitants of heaven, <sup><509></sup>Colossians 2:9, where see Meyer (cf. Lightfoot).\*

**{4986} Swpatrov, Swpatrou, oJ**(cf. Winer’s Grammar, 103 (97)), “Sopater,” a Christian, one of Paul’s companions: <sup><404></sup>Acts 20:4. (See **Swsipatrov**.)\*

**{4987} swreuw**: future **swreusw**; perfect passive participle **seswreumenov**; (**swrov**, a heap); (from Aristotle down); “to heap together, to heap up”: **ti epi ti**, <sup><520></sup>Romans 12:20 (from <sup><492></sup>Proverbs 25:22; see **anqrx**); **tina tini**, to overwhelm one with a heap of anything: tropically, **adartiaiv**, to load one with the consciousness of many sins, passive, <sup><586></sup>2 Timothy 3:6. (Compare: **episwreuw**.)\*

**{4988} Swsqenhv, Swsqenou, oJ**“Sosthenes”;

**1.** the ruler of the Jewish synagogue at Corinth, and an opponent of Christianity: <sup><4187></sup>Acts 18:17.

**2.** a certain Christian, an associate of the apostle Paul: <sup><400></sup>1 Corinthians 1:1. The name was a common one among the Greeks.\*

**{4989} Swsipatrov, Swsipatrou, oJ**“Sosipater,” a certain Christian, one of Paul’s kinsmen (perhaps the same man who in <sup><404></sup>Acts 20:4 is called **Swpatrov** (which see; yet the latter was from Beraea, Sosipater in Corinth); cf. **Swkrathv** and **Swsikrathv, Swkl eidhv** and



**Swsikleidhv**, see Fritzsche, Ep. ad Romans, vol. iii., p. 316; (cf. Fick, Gr. Personennamen, pp. 79, 80)): <sup><6162></sup>Romans 16:21.\*

**{4990} swthr, swthrov, o{swzw}**, from Pindar and Aeschylus down, the Septuagint for [**v̄gēh** [Wvy]([**ȳsōiō**), “savior, deliverer; preserver”; (Vulgate (except <sup><4047></sup>Luke 1:47 (where salutaris)) salvator, Luth. Heiland) (cf. B. D., under the word Saviour, I.); (Cicero, in Verr. 2:2, 63 *Hoc quantum est? Ita magnum, ut Latine uno verbo exprimi non possit. Is est nimirum ‘soter’, qui salutem dedit.* The name was given by the ancients to deities, especially tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence; see Passow (or Liddell and Scott), under the word; “Paulus,” Exgt. Hdbch. üb. d. drei erst. Evang. i., p. 103f; (Wetstein on <sup><4021></sup>Luke 2:11; B. D. as above)). In the N.T. the word is applied to God — **Swthr mou**, he who signally exalts me, <sup><4047></sup>Luke 1:47; **o{swthr hōwn**, the author of our salvation through Jesus Christ (on the Christian conception of ‘to save’, see **swzw**, b. (and on the use of **swthr** cf. Westcott on <sup><6044></sup>1 John 4:14)), <sup><5000></sup>1 Timothy 1:1; 2:3; <sup><5000></sup>Titus 1:3; 2:10; 3:4; with **dia Ihsou Cristou** added, <sup><6025></sup>Jude 1:25 (Rec. omits **dia Ihsou Cristou**); **swthr pantwn**, <sup><5040></sup>1 Timothy 4:10 (cf. <sup><4235></sup>Psalms 23:5 (<sup><4245></sup>Psalms 24:5); <sup><4261></sup>Psalms 26:1 (<sup><4270></sup>Psalms 27:1); <sup><5322></sup>Isaiah 12:2; 17:10; 45:15,21; <sup><3307></sup>Micah 7:7, etc.); — to the Messiah, and Jesus as the Messiah, through whom God gives salvation: <sup><4021></sup>Luke 2:11; <sup><4051></sup>Acts 5:31; 13:23; **o{swthr tou kosmou**, <sup><4042></sup>John 4:42; <sup><6044></sup>1 John 4:14; **hōwn**, <sup><5000></sup>2 Timothy 1:10; <sup><5000></sup>Titus 1:4; 2:13; 3:6; **swthrihsouv Cristov**, <sup><6011></sup>2 Peter 1:11 (<sup><6000></sup>2 Peter 1:1 (where Rec. <sup>bez elz</sup> inserts **hōwn**)), 11; 2:20; 3:18; **o{kuriov kai swthr**, <sup><6032></sup>2 Peter 3:2; **swthr tou swmatov**, universally (‘the savior’ *i.e.*) “preserver” of the body, *i.e.* of the church, <sup><4023></sup>Ephesians 5:23 (**swthr ontw apantwn esti kai genetwr**, of God the preserver of the world, Aristotle, *de mundo*, c. 6, p. 397{b}, 20); **swthr** is used of Christ as the giver of future salvation, on his return from heaven, <sup><5033></sup>Philippians 3:20. (“The title is confined (with the exception of the writings of St Luke) to the later writings of the N.T.” (Westcott as above.))\*

**{4991} swthria, swthriav, h{swthr}**, “deliverance, preservation, safety, salvation”: deliverance from the molestation of enemies, <sup><4075></sup>Acts 7:25; with **ex ecqrwn** added, <sup><4077></sup>Luke 1:71; preservation (of physical life), safety, <sup><4273></sup>Acts 27:34; <sup><5107></sup>Hebrews 11:7. in an ethical sense, “that which

conduces to the soul's safety or salvation": **swthria tini egeneto**, <sup><429></sup>Luke 19:9; **hgeisqai ti swthrian**, <sup><615></sup>2 Peter 3:15; in the technical biblical sense, the Messianic salvation (see **swzw**, b.),

**a.** universally, <sup><402></sup>John 4:22; <sup><404></sup>Acts 4:12; 13:47; <sup><611></sup>Romans 11:11; <sup><323></sup>2 Thessalonians 2:13; <sup><515></sup>2 Timothy 3:15; <sup><813></sup>Hebrews 2:3; 6:9; <sup><613></sup>Jude 1:3; opposed to **apwl eia**, <sup><313></sup>Philippians 1:28; **aiwniov swthria**, <sup><819></sup>Hebrews 5:9 (for **t [wv/t]µymi wq**, <sup><357></sup>Isaiah 45:17); (add, Mark 16 WH in the (rejected) 'Shorter Conclusion'); **oJ ogov thv swthriav tauthv**, instruction concerning that salvation which John the Baptist foretold (cf. Winer's Grammar, 237 (223)), <sup><433></sup>Acts 13:26; **to euangelion thv swthriav uðwn**, <sup><613></sup>Ephesians 1:13; **odov swterriav**, <sup><467></sup>Acts 16:17; **kerav swthriav** (see **kerav**, b.), <sup><416></sup>Luke 1:69; **hðera swthriav**, the time in which the offer of salvation is made, <sup><402></sup>2 Corinthians 6:2 (from <sup><313></sup>Isaiah 49:8); **katergazesqai thn eautou swthrian**, <sup><352></sup>Philippians 2:12; **kl hronomein swthrian**, <sup><314></sup>Hebrews 1:14; (**oJ archgov thv swthriav**, <sup><820></sup>Hebrews 2:10); **eia swthrian**, "unto (the attainment of) salvation," Romans (1:16); 10:(1),10; <sup><612></sup>1 Peter 2:2 (Rec. omits).

**b.** "salvation" as the present possession of all true Christians (see **swzw**, b.): <sup><606></sup>2 Corinthians 1:6; 7:10; <sup><319></sup>Philippians 1:19; **swthria en afesei adartiwn**, <sup><477></sup>Luke 1:77; **swthriav tucein meta doxhv aiwniou**, <sup><520></sup>2 Timothy 2:10.

**c.** "future salvation," the sum of benefits and blessings which Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God: <sup><611></sup>Romans 13:11; <sup><319></sup>1 Thessalonians 5:9; <sup><813></sup>Hebrews 9:28; <sup><616></sup>1 Peter 1:5,10; <sup><620></sup>Revelation 12:10; **el piv swthriav**, <sup><313></sup>1 Thessalonians 5:8; **komizesqai swthrian yucwn**, <sup><616></sup>1 Peter 1:9; **hJswthria tw Qew eðwn** (dative of the possessor, namely, **estin** (cf. Buttman, sec. 129, 22); cf. **hwðy] d[ wvyh]p** Psalm 3:9), the salvation which is bestowed on us belongs to God, <sup><670></sup>Revelation 7:10; **hJswthria ... tou Qeou** (genitive of the possessor (cf. Buttman, sec. 132, 11, 1:a.), for Rec. **tw Qew hðwn** namely, **estin**, <sup><690></sup>Revelation 19:1. (Tragg. (Herodotus), Thucydides, Xenophon, Plato, others. The Septuagint for **[v]p[h] [wvy] h[ wvt] hfyl p]** "escape".)\*

**{4992}** **swthriov, swthrion (swthr)**, from Aeschylus, Euripides, Thucydides down, “saving, bringing salvation”: **h̄cariv h̄swthriov**, <sup><101></sup>Titus 2:11 (Sap. 1:14; 3 Macc. 7:18; **h̄swthriov diaita**, Clement of Alexandria, Paedag., p. 48 edition Sylb.). Neuter **to swthrion** (the Septuagint often for **h̄ [Wvy]** less frequently for **[v9]**, as often in Greek writings, substantively, “safety,” in the N.T. (the Messianic) “salvation” (see **swzw**, b. and in **swthria**): with **tou Qeou** added, decreed by God, <sup><106></sup>Luke 3:6 (from <sup><2416></sup>Isaiah 40:5); <sup><4038></sup>Acts 28:28; Clement of Rome, 1 Corinthians 35, 12; “he who embodies this salvation, or through whom God is about to achieve it”: of the Messiah, <sup><107></sup>Luke 2:30 (**to swthrion h̄awn, Ihsouv Cristov**, Clement of Rome, 1 Corinthians 36,1 (where see Harnack)); simply, equivalent to “the hope of (future) salvation,” <sup><407></sup>Ephesians 6:17. (In the Septuagint **to swthrion** is often used for **μῖ λ**, a thank-offering (or ‘peace-offering’), and the plural occurs in the same sense in Xenophon, Polybius, Diodorus, Plutarch, Lucian, Herodian.)\*

**{4993}** **swfronew, swfronw**; 1 aorist imperative **swfronhsate**; (**swfrwn**, which see); from Tragg., Xenophon, Plato down; “to be of sound mind,” *i.e.*

**a.** “to be in one’s right mind”: of one who has ceased **daimonizesqai**, <sup><105></sup>Mark 5:15; <sup><1085></sup>Luke 8:35; opposed to **eksthnai**, <sup><4053></sup>2 Corinthians 5:13, (the **swfronwn** and **maneiv** are contrasted in Plato, de rep. i., p. 331 c.; **swfronousai** and **maneisai**, Phaedr., p. 244 b.; **o.hemhnw ... eswfronhse**, Apollod. 3, 5, 1, 6).

**b.** “to exercise self-control”; *i.e.*

[**a**]. “to put a moderate estimate upon oneself, think of oneself soberly”: opposed to **uperfronein**, <sup><5178></sup>Romans 12:3.

[**b**]. “to curb one’s passions,” <sup><1016></sup>Titus 2:6; joined with **nhfw** (as in Lucian, Nigrin. 6) (R.V. “be of sound mind and be sober”), <sup><1017></sup>1 Peter 4:7.\*

**{4994}** **swfronizw**, 3 person plural indicative **swfronizousin**, <sup><1014></sup>Titus 2:4 L marginal reading T Tr, others, subjunctive **swfronizwsi**; “to make one **swfrwn**, restore one to his senses; to moderate, control, curb, discipline; to hold one to his duty”; so from Euripides, and

Thucydides down; “to admonish, to exhort earnestly” (R.V. “train”): **tina** followed by an infinitive <sup><5014></sup>Titus 2:4.\*

**{4995} swfronismov, swfronismou, oJ(swfronizw);**

1. “an admonishing or calling to soundness of mind, to moderation and self-control”: Josephus, Antiquities 17, 9, 2; b. j. 2, 1,3; Appendix, Pun. 8, 65; Aesop fab. 38; Plutarch; (Philo, legg. alleg. 3, 69).

2. “self-control, moderation” (**swfronismoι tinev h metanoiai twv newn**, Plutarch, mor., p. 712 c. *i.e.* quaest. conviv. 8, 3): **pneuma swfronismou**, <sup><5002></sup>2 Timothy 1:7, where see Huther; (but Huther, at least in his later editions, takes the word transitively, equivalent to “correction” (R.V. “discipline”); see also Holtzmann at the passage).\*

**{4996} swfronwv (swfrwn)**, adverb, from (Aeschylus), Herodotus down, “with sound mind, soberly, temperately, discreetly”: <sup><5012></sup>Titus 2:12 (Sap. 9:11).\*

**{4997} swfrosunh, swfrosunhv, hJ(swfrwn)**, fr; Homer (where **saofrosunh**) down;

a. “soundness of mind” (opposed to **mania**, Xenophon, mem. 1, 1, 16; Plato, Prot., p. 323 b.): **rhmata swfrosunhv**, words of sanity (A.V. “soberness”), <sup><4025></sup>Acts 26:25.

b. “self-control, sobriety” (ea virtus, cujus propriam est, motus animi appetentes regere et sedare semperque adversantem libidini moderantam in omni re servare constantiam, Cicero, Tusc. 3, 8, 17; **hJswfrosunh esti kai hdonwn tinwn kai epiquimiwn egkrateia**, Plato, rep. 4, 430 e.; cf. Phaedo, p. 68 c.; sympos., p. 196c.; Diogenes Laërtius 3, 91; 4 Macc. 1:31; **swfrosunh de areth di’ hū prov tav hdonav tou swmatov outwv ecousin wJ oJhomov kel euei, akol asia de tounantion**, Aristotle, rhet. 1, 9, 9): <sup><5125></sup>1 Timothy 2:15; joined with **aidwv** (as in Xenophon, Cyril 8, 1, 30f) *ibid.* 9; (cf. Trench, N.T. Synonyms, sec. xx., and see **aidwv**).\*

**{4998} swfrwn, swfron** (from **saov**, contracted **swv** (cf. **swzw**, at the beginning), and **frhn**, hence, the poetic **saofrwn**; cf. **afrwn, tapeinofrwn, megal ofrwn**) (from Homer down);

**a.** “of sound mind, sane, in one’s senses” (see **swfroneu**, a. and **swfrosunh**, a.).

**b.** “curbing one’s desires and impulses, self-controlled, temperate” (R.V. “soberminded”) ((**epiqumei oJswfrwn wđ dei kai wđ dei kai ođe**, Aristot eth. Nic. 3, 15 at the end), see (**swfrosunh**, b.): <sup><S48E></sup>1 Timothy 3:2; <sup><S40B></sup>Titus 1:8; 2:2,5.\*

# T

(Tau: on the receding **-tt-** in the vocabulary of the N.T. before **-sv**, see under Sigma.)

**{4999} tabernai, tabernwn, aj** (a Latin word (cf. Buttmann, 17 (15))), “taverns”: **Treiv Tabernai** (genitive **Triwn Tabernwn**), “Three Taverns,” the name of an inn or halting-place on the Appian way between Pome and The Market of Appius (see **Appiov**); it was ten Roman miles distant from the latter place and thirty-three from Rome (Cicero, ad Attic. 2, 10 (12)) (cf. B. D., under the phrase Three Taverns): See <sup><4815></sup>Acts 28:15.

**{5000} Tabiqa** (WH **Tabeiqa**, see their Appendix, p. 155, and under the word **ei, i**; the better accent seems to be **Tabiqa** (see Kautzsch, as below)), **h[atybif]** a Chaldean name in the ‘emphatic state’ (Kautzsch, Gram. d. Biblical-Aram. as above with, p. 11, writes it **atykf** a substantive emphatic of **ayb** <sup><4815></sup>Hebrew **ybx**] *i.e.* **dorkav**, which see), “Tabitha,” a Christian woman of Joppa, noted for her works of benevolence: <sup><4085></sup>Acts 9:36,40. (Cf. B. D., under the word Tabitha.)\*

**{5001} tagma, tagmatov, to (tassw);**

**a.** properly, “that which has been arranged, thing placed in order”.

**b.** specifically, “a body of soldiers, a corps”: <sup><10313></sup>2 Samuel 23:13; Xenophon, mem. 3, 1, 11; often in Polybius; Diodorus 17, 80; Josephus, b. j. 1, 9, 1; 3, 4, 2; (especially for the Roman ‘legio’ (examples in Sophocles’ Lexicon, under the word, 3)); hence, universally, “a band, troop, class”: **ekastov en tw idiw tagmati** (the same words occur in Clement of Rome, 1 Corinthians 37, 3 and 41, 1), <sup><4153></sup>1 Corinthians 15:23, where Paul specifies several distinct bands or classes of those raised from the dead (A.V. “order”. Of the ‘order’ of the Essenes in Josephus, b. j. 2, 8, 3. 8).\*

**{5002} taktov, takth, takton (tassw)**, from Thucydides (4, 65) down, “ordered, arranged, fixed, stated”: **takth hmera** (Polybius 3, 34, 9; Dionysius Halicarnassus 2, 74), <sup><41221></sup>Acts 12:21 (A.V. “set”).\*

**{5003} tal aipwrew, tal aipwrw:** 1 aorist imperative **tal aipwrhsate;** (**tl aipwrov**, which see); from Euripides, and Thucydides down; the Septuagint for **ddaē**

**a.** “to toil heavily, to endure labors and hardships; to be afflicted; to feel afflicted and miserable”: <sup><500></sup>James 4:9.

**b.** in Greek writings and the Septuagint also transitively (cf. Liddell and Scott, under the word, II.), “to afflict”: <sup><1919></sup>Psalm 16:9 (<sup><1970></sup>Psalm 17:9); <sup><2301></sup>Isaiah 33:1.\*

**{5004} tal aipwria, tal aipwriav, h|tal aipwrov,** which see), “hardship, trouble,” “calamity, misery”: <sup><4816></sup>Romans 3:16 (from <sup><2807></sup>Isaiah 59:7); plural (“miseries”), <sup><5011></sup>James 5:1. (Herodotus, Thucydides, Isocrates, Polybius, Diodorus, Josephus, others; the Septuagint chiefly for **dvq**\*)

**{5005} tal aipwrov, tal aipwron** (from **TALAW, TLAW**, to bear, undergo, and **pwrov** a callus (others, **pwrov**, but cf. Suidas (edited by Gaisf.), p. 3490 c. and note; others connect the word with **peraw, peiraw**, cf. Curtius, sec. 466)), “enduring toils and troubles”; afflicted, wretched”: <sup><4024></sup>Romans 7:24; <sup><4817></sup>Revelation 3:17. (<sup><2330></sup>Isaiah 33:1; Tobit 13:10; Sap. 3:11; 13:10; (Pindar), Tragg., Aristophanes, Demosthenes, Polybius, Aesop, others.)\*

**{5006} tal antiaiov, tal antiaia, tal antiaion (tal anton,** which see; like **dracmiaiov, stigmiaiov, daktul iaiov, litriaiov,** etc.; see Lob. ad Phryn., p. 544), “of the weight or worth of a talent”: <sup><4621></sup>Revelation 16:21. (Demosthenes, Aristotle, Polybius, Diodorus, Josephus, Plutarch, others.)\*

**{5007} tal anton, tal antou, to** (**TALAW, TLAW** (to bear));

**1.** “the scale of a balance, a balance, a pair of scales” (Homer).

**2.** that which is weighed, “a talent,” *i.e.*

**a.** a weight, varying in different places and times.

**b.** a sum of money weighing a talent and varying in different states and according to the changes in the laws regulating the currency; the Attic talent was equal to 60 Attic minae or 6,000 drachmae, and worth about



200 pounds sterling or 1,000 dollars (cf. Liddell and Scott, under the word, II. 2 b.). But in the N.T. probably the Syrian talent is referred to, which was equal to about 237 dollars (but see BB. DD., under the word Money): <sup><1824></sup>Matthew 18:24; 25:15f (18 Lachmann), 20, 22, 24f 28. (The Septuagint for **rKKj** Luth. Centner, the heaviest Hebrew weight; on which see Kneucker in Schenkel v., p. 460f; (BB. DD., under the word Weights).)\*

**{5008} tal iqa** (WH **taleiqa**, see their Appendix, p. 155, and under the word **ei, i**; more correctly accented **tal iqa** (see Kautzsch, as below, p. 8; cf. Tdf. Prolog., p. 102)), a Chaldean word **atyl f**) (according to Kautzsch (Gram. d. Biblical-Aram., p. 12) more correctly, **atyl fæ** feminine of **ayl fæ** 'a youth'), "a damsel, maiden": <sup><164></sup>Mark 5:41.\*

**{5009} tameion** (so T WH uniformly), more correctly **tamieion** (R G L Tr in <sup><106></sup>Matthew 6:6) (cf. Lob. ad Phryn., p. 493; Winer's Grammar, 94 (90); (Tdf. Proleg., p. 88f)), **tameiou, to (tamieuw)**, from Thucydides and Xenophon down;

1. "a storechamber, storeroom": <sup><124></sup>Luke 12:24 (<sup><538></sup>Deuteronomy 28:8; <sup><180></sup>Proverbs 3:10 (Philo, quod omn. prob. book sec. 12)).

2. "a chamber," especially 'an inner chamber'; "a secret room": <sup><106></sup>Matthew 6:6; 24:26; <sup><123></sup>Luke 12:3 (Xenophon, Hell. 5, 4, 5; Sir. 29:12; Tobit 7:15, and often in the Septuagint for **rdj**).\*

**{3569} tanun**, see **nun**, 1 f. [a], p. 430b top.

**{5010} taxiv, taxewv, h(tassw)**, from Aeschylus and Herodotus down;

1. "an arranging, arrangement".

2. "order," *i.e.* "a fixed succession observing also a fixed time": <sup><108></sup>Luke 1:8.

3. "due or right order": **kata taxin**, in order, <sup><440></sup>1 Corinthians 14:40; "orderly condition," <sup><105></sup>Colossians 2:5 (some give it here a military sense, 'orderly array', see **sterewma**, c.).

4. the post, rank, or position which one holds in civil or other affairs; and since this position generally depends on one's talents, experience, resources, **taxiv** becomes equivalent to "character, fashion, quality, style,"

(2 Macc. 9:18; 1:19; **ou gar istoryav, al l a koureakhv l al iav emoi dokousi taxin ecein**, Polybius 3, 20, 5): **kata thn taxin** (for which in <sup><8075></sup>Hebrews 7:15 we have **kata thn omiothta**) **Mel cisedek**, after the manner of the priesthood (A.V. “order”) of Melchizedek (according to the Septuagint of <sup><9495></sup>Psalm 109:5 (<sup><9805></sup>Psalm 110:5) **l [æt̄r̄b̄D]**, <sup><8006></sup>Hebrews 5:6,10; 6:20; 7:11,17,21 (where T Tr WH omit the phrase).\*

**{5011} tapeinov, tapeinh tapeinon**, from (Pindar), Aeschylus, Herodotus down, the Septuagint for **ynī; wnī; l pv**; etc., “low,” *i.e.*

**a.** properly, “not rising far from the ground”: <sup><5724></sup>Ezekiel 17:24.

**b.** metaphorically,

**[a].** as to condition, “lowly, of low degree”: with a substantive, <sup><5009></sup>James 1:9; substantively **oj tapeinoi**, opposed to **dunastai**, <sup><4015></sup>Luke 1:52; equivalent to “brought low with grief, depressed” (Sir. 25:23), <sup><4006></sup>2 Corinthians 7:6. Neuter **ta tapeina**, <sup><6126></sup>Romans 12:16 (on which see **sunapagw**, at the end).

**[b].** lowly in spirit, “humble”: opposed to **uperhfanov**, <sup><5006></sup>James 4:6; <sup><4015></sup>1 Peter 5:5 (from <sup><1084></sup>Proverbs 3:34); with **th kardia** added, <sup><4012></sup>Matthew 11:29 (**tw pneumatī**, <sup><4939></sup>Psalm 33:19 (<sup><9449></sup>Psalm 34:19); in a bad sense, “deporting oneself abjectly, deferring servilely to others” (Xenophon, mem. 3, 10, 5; Plato, legg. 6, p. 774{c}); often in Isocrates), <sup><4701></sup>2 Corinthians 10:1. (Cf. references under the word **tapeinofrosunh**, at the end.)\*

**{5012} tapeinofrosunh, tapeinofrosunhv, h [tapeinofrwn**; opposed to **megal ofrosunh, uyhl ofrosunh** (cf. Winer’s Grammar, 99 (94)), “the having a humble opinion of oneself; a deep sense of one’s (moral) littleness; modesty, humility, lowliness of mind”; (Vulgate *humilitas*, Luth. Demuth): <sup><4016></sup>Acts 20:19; <sup><4042></sup>Ephesians 4:2; <sup><5008></sup>Philippians 2:3; <sup><5012></sup>Colossians 3:12; <sup><4015></sup>1 Peter 5:5; used of an affected and ostentatious humility in <sup><5008></sup>Colossians 2:18,23. (The word occurs neither in the O.T., nor in secular authors — (but in Josephus, b. j. 4, 9, 2 in the sense of pusillanimity; also Epictetus diss. 3, 24, 56 in a bad sense. See Trench, N.T. Synonyms, sec. xlii.; Lightfoot on Philippians, the passage cited; Zezschwitz, Profangrätigkeit, as above w., pp. 20, 62; Winer’s Grammar, 26).)\*

**tapeinofrwn, tapeinofron** (**tapeinov** and **frhn**), “humble-minded,” *i.e.* “having a modest opinion of oneself”: <sup><618B></sup>1 Peter 3:8, where Rec. **fil ofronev**. (<sup><192></sup>Proverbs 29:23; in a bad sense, “pusillanimous, mean-spirited,” **mikrouv htuch kai peridhiv poiei kai tapeinofronav**, Plutarch, de Alex. fort. 2, 4; (de tranquill. animi 17. See Winer’s Grammar, sec. 34, 3 and references under the word **tapeinofrosunh**, at the end).\*

{5013} **tapeinow, tapeinw**; future **tapeinwsw**; 1 aorist **etapeinwsa**; passive, present **tapeinoumai**; 1 aorist **etapeinwqhn**; 1 future **tapeinwqhsomai**; (**tapeinov**); “to make low, bring low” (Vulgate *humilio*);

a. properly: **orov, bounon**, *i.e.* to level, reduce to a plain, passive, <sup><618B></sup>Luke 3:5 from <sup><240></sup>Isaiah 40:4.

b. metaphorically, “to bring into it humble condition, reduce to meaner circumstances”; *i.e.*

[a]. “to assign a lower rank or place to; to abase”; **tina**, passive, “to be ranked below others who are honored or rewarded” (R.V. “to humble”): <sup><612></sup>Matthew 23:12; <sup><641></sup>Luke 14:11; 18:14.

[b]. **tapeinw emauton**, “to humble or abase myself,” by frugal living, <sup><610></sup>2 Corinthians 11:7; in the passive of one who submits to want, <sup><642></sup>Philippians 4:12; **emauton**, of one who stoops to the condition of s servant, <sup><613></sup>Philippians 2:8.

c. “to lower, depress” (English “humble”): **tina**, one’s soul, bring down one’s pride; **emauton**, to have a modest opinion of oneself, to behave in an unassuming manner devoid of all haughtiness, <sup><684></sup>Matthew 18:4; 23:12; <sup><641></sup>Luke 14:11; 18:14; passive, **tapeinoumai enwpion kuriou** (see **enwpion**, 2 b. at the end) in a middle sense (Buttmann, 52 (46)), to confess and deplore one’s spiritual littleness and unworthiness, <sup><640></sup>James 4:10 (in the same sense **tapeinoun thn yuchn autou**, Sir. 2:17; 7:17; the Septuagint for **vp]æM[i** “he afflicted his soul,” of persons fasting, <sup><616></sup>Leviticus 16:29,31; 23:27,32; <sup><280></sup>Isaiah 58:3,5,10; **thn yuchn tinov**, to disturb, distress, the soul of one, Protevangelium Jacobi, c. 2.13.15 (rather, “to humiliate”; see the passages); **upo thn ceira tou Qeou**, to submit oneself in a lowly spirit to the power and will of God, <sup><616></sup>1 Peter 5:6 (cf. <sup><616></sup>Genesis 16:9); equivalent to “to put to the blush,” <sup><612></sup>2 Corinthians 12:21. ((Hippocrates), Xenophon, Plato, Diodorus, Plutarch;

the Septuagint for **hn[; | pœ**; and **| ypivh] aKDi [yœkhi**, etc.) (See references under the word **tapeinofrosunh**.)\*

**{5014} tapeinwsiv, tapeinwsewv, h|tapeinow**), lowness, low estate (humiliation): **<414>** Luke 1:48; **<483>** Acts 8:33 (from **<2518>** Isaiah 53:8); **<102>** Philippians 3:21 (on which see **swma**, 1 b.); metaphorically, “spiritual abasement,” leading one to perceive and lament his (moral) littleness and guilt, **<5110>** James 1:10, see Kern at the passage (In various senses, by Plato, Aristotle, Polybius, Diodorus, Plutarch; the Septuagint for **yni[ ]**) (See references under the word **tapeinofrosunh**.)\*

**{5015} tarassw**; imperfect **etarasson**; 1 aorist **etaraxa**; passive, present imperative 3 person singular **tarassesqw**; imperfect **etarassomhn**; perfect **tetaragmai**; 1 aorist **etaracqh**; from Homer down; “to agitate, trouble” (a thing, by the movement of its parts to and fro);

**a.** properly: **to udwr**, **<434>** John 5:4 (R L), 7 (**<2511>** Ezekiel 32:2; **ton ponton**, Homer, *Odyssey* 5, 291; **to pel agov**, Euripides, *Tro.* 88; **ton potamon**, Aesop fab. 87 (25)).

**b.** tropically, “to cause one inward commotion, take away his calmness of mind, disturb his equanimity; to disquiet, make restless” (the Septuagint for **l hBi**; etc.; passive, **tarassomai** for **zgæ**, to be stirred up, irritated);

[**a.**] “to stir up”: **ton ocl on**, **<4178>** Acts 17:8; (**touv ocl ouv**, **<4173>** Acts 17:13 L T Tr WH).

[**b.**] “to trouble”: **tina**, to strike one’s spirit with fear or dread, passive, **<1013>** Matthew 2:3; 14:26; **<4071>** Mark 6:50; **<4012>** Luke 1:12; (**<2438>** Luke 24:38); **<1014>** 1 Peter 3:14; **parassetai h|kardia**, **<640>** John 14:1,27; to affect with great pain or sorrow: **eauton** (cf. our “to trouble oneself”), **<6113>** John 11:33 (A.V. “was troubled” (some understand the word here of bodily agitation)) (**seauton mh tarasse**, Antoninus 4, 26); **tetaraktai h|yuch**, **<6127>** John 12:27 (**<1014>** Psalm 6:4); **etaracqh tw pneumat**i, **<6121>** John 13:21.

[**g.**] “to render anxious or distressed, to perplex” the mind of one “by suggesting scruples or doubts” (Xenophon, *mem.* 2, 6, 17): **<8107>** Galatians 1:7; 5:10; **tinal ogoiv**, **<4151>** Acts 15:24. (Compare: **diaparassw**, **ekparassw**.)\*

**{5016} tarach, tarachv, hJ(parassw)**, from (Pindar), Herodotus down, “disturbance, commotion”: properly, **tou udatov**, <sup><4084></sup>John 5:4 (R L); metaphorically, “a tumult, sedition”: in plural <sup><4118></sup>Mark 13:8 R G.\*

**{5017} taracov, taracou, oJ(parassw)**, “commotion, stir” (of mind): <sup><4218></sup>Acts 12:18; “tumult” (A.V. “stir”), <sup><4423></sup>Acts 19:23. (The Septuagint; Xenophon, Plutarch, Lucian).\*

**{5018} Tarseuv, Tarsewv, oJ(Tarsov)**, which see), “belonging to Tarsus, of Tarsus”: <sup><4491></sup>Acts 9:11; 21:39.\*

**{5019} Tarsov, Tarsou, hJ**(on its accent cf. Chandler sections 317, 318), in secular authors also **Tarsoi, Tarswn, aj**, “Tarsus,” a maritime city, the capital of Cilicia during the Roman period (Josephus, Antiquities 1, 6, 1), situated on the river Cydnus, which divided it into two parts (hence, the plural **Tarsoi**). It was not only large and populous, but also renowned for its Greek learning and its numerous schools of philosophers (Strabo 14, p. 613 (cf. Lightfoot on Colossians, p. 303f)). Moreover, it was a free city (Pliny, 5, 22), and exempt alike from the jurisdiction of a Roman governor, and the maintenance of a Roman garrison; although it was not a Roman ‘colony’. It had received its freedom from Antony (Appendix, b. 104:5, 7) on the condition that it might retain its own magistrates and laws, but should acknowledge the Roman sovereignty and furnish auxiliaries in time of war. It is now called Tarso or Tersus, a mean city of some 6,000 inhabitants (others set the number very much higher). It was the birthplace of the apostle Paul: <sup><4480></sup>Acts 9:30; 11:25; 22:3. (BB. DD., under the word; Lewin, St. Paul, 1:78f cf. 2.)\*

**{5020} tartarow, tartarw**: 1 aorist participle **tartarwsav**; (**tartarov**, the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to the Gehenna of the Jews, see **ghnna**); “to thrust down to Tartarus” (sometimes in the Scholiasts) (cf. Winer’s Grammar, 25 (24) n.); “to hold captive in Tartarus”: **tina seiraiv** (which see) **sofou**, <sup><4114></sup>2 Peter 2:4 (A.V. “cast down to hell” (making the dative depend on **paredwken**)).\*

**{5021} tassw**: 1 aorist **etaxa**; perfect infinitive **tetacenai** (<sup><4480></sup>Acts 18:2 T Tr marginal reading); passive, present participle **tassomenov**; perfect 3 person singular **tetaktai**, participle **tetagmenov**; 1 aorist middle

**etaxamhn**; from (Pindar, Aeschylus), Herodotus down; the Septuagint for  $\mu\lambda\epsilon$ , and occasionally for  $\tau\alpha\epsilon\eta\lambda\lambda\iota$ ;  $\phi\lambda\upsilon$ , etc.; “to put in place; to station”;

**a.** “to place in a certain order (Xenophon, mem. 3, 1, 7 (9)), to arrange, to assign a place, to appoint”: **tina**, passive, **aj exousia upo Qeou tetagmenai eisin** (A.V. “ordained”), <sup><4131></sup>Romans 13:1; (**kairouv**, <sup><4172></sup>Acts 17:26 Lachmann); **eauton, eiv diakonian tini**, to consecrate (R.V. set) oneself to minister unto one, <sup><4165></sup>1 Corinthians 16:15 (**epi thn diakonian**, Plato, de rep. 2, p. 371 c.; **eiv thn douleian**, Xenophon, mem. 2, 1, 11); **osoi hsan tetagmenoi eiv zwhn aiwnion**, as many as were appointed (A.V. “ordained”) (by God) to obtain eternal life, or to whom God had decreed eternal life, <sup><4138></sup>Acts 13:48; **tina upo tina**, to put one under another’s control (A.V. “set under”), passive, <sup><4189></sup>Matthew 8:9 L WH in brackets, the Sinaiticus manuscript; <sup><4178></sup>Luke 7:8 (**upo tina**, Polybius 3, 16, 3; 5, 65, 7; Diodorus 2, 26, 8; 4, 9, 5); **tini ti**, “to assign (appoint) a thing to one,” passive, <sup><4210></sup>Acts 22:10 (Xenophon, de rep. Lac. 11, 6).

**b.** “to appoint, ordain, order”: followed by the accusative with an infinitive, <sup><4112></sup>Acts 15:2; (18:2 T Tr marginal reading); (followed by an infinitive, Xenophon, Hier. 10, 4; Cyril 4, 5, 11). Middle (as often in Greek writings) properly, “to appoint on one’s own responsibility or authority”: **ou etaxato autoiv oJhsouv** namely, **poreuesqai**, <sup><4186></sup>Matthew 28:16; “to appoint mutually, *i.e.* agree upon”: **htheran** (Polybius 18, 19, 1, etc.), <sup><4123></sup>Acts 28:23. (Compare: **anatassw** (**anatassomai**), **antitassw**, **apotassw**, **diatassw**, **epidiatassw** (**epidiatassomai**), **epitassw**, **protassw**, **prostassw**, **suntassw**, **upotassw**. Synonym: see **kel euw**, at the end.)\*

**{5022} taurov, taurou, oJ** from the root meaning ‘thick’, ‘stout’; allied with **staurov**, which see; cf. Vanicek, p. 1127; Fick Part i., p. 246. Cf. English “steer”), from Homer down, the Septuagint for  $\tau\alpha\upsilon\tau\omicron$ , “a bull” (ox): <sup><4124></sup>Matthew 22:4; <sup><4143></sup>Acts 14:13; <sup><4193></sup>Hebrews 9:13; 10:4.\*

**{5023} tauta**, by crasis for **ta auta**: <sup><4124></sup>1 Thessalonians 2:14 R L mrg, and some manuscripts ((but see Tdf. on Luke as below)) and editions also in <sup><4123></sup>Luke 6:23 (L marginal reading), 26 (L marginal reading); 17:30 G L. (See Winer’s Grammar, sec. 5,3; Buttman, 10; WH’s Appendix, p. 145; cf. Meisterhans, sec. 18, 1; **autov**, III.)\*

{5027} **tafh, tafhv, hJ(qaptw)**, from Herodotus down; the Septuagint several times for **hrWbq]** and **rbq**, “burial”: <sup><427></sup>Matthew 27:7.\*

{5028} **tafov, tafou, oJ(qaptw)**;

1. “burial” (so from Homer down).

2. “a grave, sepulchre” (so from Hesiod down): <sup><427></sup>Matthew 23:27,29; 27:61,64,66; 28:1; in a comparison: **tafov anewgmenov oJ arugx autwn**, their speech threatens destruction to others, it is death to someone whenever they open their mouth, <sup><413></sup>Romans 3:13. The Septuagint for **rbq**; and sometimes for **hrWbq]**.\*

{5029} **taca (tacuv)**, adverb;

1. “hastily, quickly, soon” (so from Homer down).

2. as often in Greek writings from (Hesiod, Aeschylus), Herodotus down, “perhaps, peradventure”: <sup><417></sup>Romans 5:7; <sup><5015></sup>Philemon 1:15.\*

{5032} **taceion**, WH for **tacion** (which see; and cf. under the word **ei, i.**) **tacewv (tacuv)**, adverb (from Homer down), “quickly, shortly”: <sup><2121></sup>Luke 14:21; 16:6; <sup><413></sup>John 11:31; <sup><4049></sup>1 Corinthians 4:19; <sup><8006></sup>Galatians 1:6; <sup><569></sup>Philippians 2:19,24; <sup><5049></sup>2 Timothy 4:9; with the added suggestion of inconsiderateness (“hastily”): <sup><5012></sup>2 Thessalonians 2:2; <sup><4127></sup>1 Timothy 5:22.\*

{5031} **tacinov, tacinh, tacion**, from Theocr. down, “swift, quick”: of events soon to come or just impending, 2 Peter 1:14; 2:1 (Isaiah 59:7; Sap. 13:2; Sir. 18:26).\*

{5032} **tacion** (WH **taceion**; see their Appendix, p. 154 and cf. **ei, i**) (neuter of the comparative **taciwn**), adverb, for which the more ancient writers used **qasson** or **qatton**, see Lob. ad Phryn., p. 76f; Winer’s Grammar, sec. 11, 2a.; (Buttmann, 27 (24)); “more swiftly, more quickly”: in comparison, <sup><404></sup>John 20:4 (cf. Winer’s Grammar, 604 (562)); with the suppression of the second member of the comparison (Winer’s Grammar, 243 (228)): <sup><4339></sup>Hebrews 13:19 (sooner, namely, than would be the case without your prayers for me),<sup>23</sup> (namely, than I depart); <sup><4127></sup>John 13:27 (namely, than you seem to have resolved to); <sup><414></sup>1 Timothy 3:14 R G T (namely, than I anticipated).\*



**{5033} tacista** (neuter plural of the superlative **tacistov**, from **tacuv**), adverb (from Homer down), “very quickly”: **wj tacista**, as quickly as possible (A.V. “with all speed”), <sup><44715></sup>Acts 17:15.\*

**{5034} tacov, tacouv, to**, from Homer down, “quickness, speed”: **en tacei** (often in Greek writings from Aeschylus and Pindar down), “quickly, shortly,” <sup><4107></sup>Acts 12:7; 22:18; (25:4); <sup><5161></sup>Romans 16:20; “speedily, soon” (German *in Bälde*), <sup><2838></sup>Luke 18:8; <sup><5484></sup>1 Timothy 3:14 L Tr WH; <sup><600></sup>Revelation 1:1; 22:6.\*

**{5035} tacu** (neuter of the adjective **tacuv**), adverb (from Pindar down), “quickly, speedily” (without delay): <sup><4155></sup>Matthew 5:25; 28:7f; <sup><4168></sup>Mark 16:8 Rec.; <sup><452></sup>Luke 15:22 L Tr brackets WH; <sup><6129></sup>John 11:29; **ercesqai**, <sup><6115></sup>Revelation 2:5 Rec. <sup>bez elz</sup>, 16; 3:11; 11:14; 22:7,12,20; forthwith, *i.e.* while in the use of my name he is performing mighty works, <sup><4099></sup>Mark 9:39.\*

**{5036} tacuv, taceia, tacu**, from Homer down, “quick, fleet, speedy”: opposed to **braduv** (as in Xenophon, mem. 4, 2, 25), **eiv to akousai** (A.V. “swift to hear”), <sup><5019></sup>James 1:19.\*

**{5037} te** (as **de** comes from **dh**, **men** from **mhn**, so **te** from the adverb **th**, properly, “as”; (others ally it with **kai**, cf. Curtius, sections 27, 647; Vanicek, p. 95; Fick Part i., 32; Donaldson, New Crat. sec. 195)), a copulative enclitic particle (on the use of which cf. Hermann ad Vig., p. 833; Klotz ad Devar. II. 2, pp. 739ff); in the N.T. it occurs most frequently in the Acts, then in the Epistle to the Hebrews, somewhat rarely in the other books (in Matthew three or four times, in Mark once, viz. <sup><4156></sup>Mark 15:36 R G; in John’s Gospel three times; nowhere in the Epistles to the Galatians, Thessalonians, or Colossians, nor in the Epistles of John and Peter; twice in text. Rec. of Revelation, viz. <sup><600></sup>Revelation 1:2; 21:12); and, Latin *que*, differing from the particle **kai** in that the latter is conjunctive, **te** adjunctive (Winer’s Grammar, sec. 53, 2; according to Bäumlein (Griech. Partikeln, p. 145), **kai** introduces something new under the same aspect yet as an external addition, whereas **te** marks it as having an inner connection with what precedes; hence, **kai** is the more general particle, **te** the more special and precise; **kai** may often stand for **te**, but not **te** for **kai**. (Cf. Ebeling, Lex. Homer, under the word **kai**, at the beginning)).

**1. te**, standing alone (*i.e.* not followed by another **te**, or by **kai**, or other particle), joins

**a.** parts of one and the same sentence, as **sunacqentev sumboul ion te labontev**, <sup><4182></sup>Matthew 28:12; **en agaph pneumatī te praothtov**, <sup><4021></sup>1 Corinthians 4:21; add, <sup><4023></sup>Acts 2:33; 10:22; 11:26; 20:11; 23:10 (WH text omits), 24; 24:5; 27:20f; 28:23; <sup><8008></sup>Hebrews 1:3; 6:5; 9:1.

**b.** complete sentences: <sup><4042></sup>John 4:42; 6:18; <sup><4027></sup>Acts 2:37; 4:33; 5:19,35,42; 6:7,12f; 8:3,13,25,31; 10:28,33,48 (here T Tr WH **de** (see 6 below)); 11:21; 12:6,8 (L Tr WH 8; (see 6 below)),12.; 13:4; 15:4,39; 16:13,23 (WH text **de**; (see 6 below)),34; 17:5 (R G),19 (Tr text WH **de** (see 6 below)),26; 18:11 (RG),26; 19:11,18,29; 20:3,7; 21:(18a Tdf.),18b,20 (not Lachmann),37; 22:8; 23:5; 24:27; 27:5,8,17,29 (Tr marginal reading **de** (see 6 below)),43; <sup><4019></sup>Romans 2:19; <sup><8012></sup>Hebrews 12:2; introduces a sentence serving to illustrate the matter in hand, <sup><4015></sup>Acts 1:15; 4:13.

**2. te ... kai**, and **te kai**, “not only ... but also, as well ... as, both ... and”; things are thus connected which are akin, or which are united to each other by some inner bond, whether logical or real; (according to Winer’s Grammar, 439 (408); Bäumlein as above, p. 224f, these particles give no intimation respecting the relative value of the two members; but according to Rost, Griech. Gram. sec. 134,4; Donaldson, Gr. Gram. sec. 551; Jelf, sec. 758; Klotz ad Devar. II. 2, p. 740, the member with **kai** is the more emphatic);

**a.** parts of one and the same sentence (which is completed by a single finite verb): **esqiein te kai pinein**, <sup><4225></sup>Luke 12:45; **fobhtra te kai shmeia**, <sup><4211></sup>Luke 21:11; **arciereiv te kai grammateiv**, <sup><4226></sup>Luke 22:66; **ponhrouv te kai agaouv**, <sup><4020></sup>Matthew 22:10; **Hwdhv te kai Pontiov Pil atov**, <sup><4027></sup>Acts 4:27; **andrev te kai gunaivev**, <sup><4012></sup>Acts 8:12; 9:2; 22:4; **panth te kai pantacou**, <sup><4013></sup>Acts 24:3; **asfal h te kai bebaian**, <sup><8019></sup>Hebrews 6:19; add, <sup><4001></sup>Acts 1:1; 2:9f; 9:29; 14:1,5; 15:9; 18:4; 19:10,17; 20:21; 21:12; 26:22; <sup><4012></sup>Romans 1:12,14,16; 3:9; 10:12; <sup><4001></sup>1 Corinthians 1:2 (RG),24,30; <sup><8042></sup>Hebrews 4:12{a} Rec., 12^b; 5:1 (here L omits; Tr WH brackets **te**), 7,14; 8:3; 9:9,19; 10:33; 11:32; <sup><8037></sup>James 3:7; **te** is annexed to the article, which is — either repeated after the teal before the following noun, <sup><4016></sup>Luke 2:16; 23:12; <sup><4025></sup>John 2:15; <sup><4013></sup>Acts 5:24; 8:38; 17:10; 18:5; 21:25 (R G); 26:30; — or (less commonly) omitted, <sup><4013></sup>Acts 1:13; 13:1; (21:25 L T Tr WH); <sup><4012></sup>Romans 1:20. **te** is annexed to

a preposition, which after the following **kai** is — either repeated, <sup><4008></sup>Acts 1:8 where L omits; Tr brackets the repeated **en**; <sup><3000></sup>Philippians 1:7 (R omits; L brackets the second **en**): — or omitted, <sup><4109></sup>Acts 10:39 (Tr text WH); 25:23; 28:23. **te** is annexed to a relative pronoun, although it does not belong so much to the pronoun as to the substantive connected with it, <sup><4022></sup>Acts 26:22. it is annexed to an adverb, **eti te kai** (and moreover), <sup><4028></sup>Acts 21:28. When more than two members are joined together, the first two are joined by **te kai** or **te ... kai**, the rest by **kai**: <sup><2125></sup>Luke 12:45; <sup><4013></sup>Acts 1:13; 5:24 (R G); 21:25; <sup><4013></sup>1 Corinthians 1:30; <sup><3004></sup>Hebrews 2:4.

**b. te ... kai** connect whole sentences (each of which has its own finite verb, or its own subject): <sup><4108></sup>Acts 2:3f R G; 16:26 R G; **te ... kai ... kai**, <sup><4023></sup>Acts 21:30.

**3. te ... de** are so combined that **te** adds a sentence to what has been previously said, and **de** introduces something opposed to this added sentence (Winer's Grammar, 439 (409)): <sup><4192></sup>Acts 19:2 L T Tr WH; <sup><4193></sup>Acts 19:3 R G L Tr text WH text; <sup><4228></sup>Acts 22:28 R G.

**4. te ... te** presents as parallel (or coordinate) the ideas or sentences which it connects, "as ... so" (cf. Kühner sec. 520; (Jelf, sec. 754, 3; Winer's Grammar, sec. 53,4); on the Latin *que ... que* cf. Herzog on Sallust, Cat. 9, 3): <sup><4026></sup>Acts 2:46; 16:11f R G; 17:4; 26:10 L T Tr WH text; <sup><4036></sup>Acts 26:16; <sup><3002></sup>Hebrews 6:2 (Tr brackets; WH text omits second **te**) (Sap. 7:13; 15:7); **te kai te**, <sup><4195></sup>Acts 9:15 (L T Tr WH); **te kai ... te ... kai**, <sup><4030></sup>Acts 26:20 (L T Tr WH). **eite ... eite**, see **ei**, III. 15; **ean te ... ean te**, see **ean**, I. 3 e. **mhte ... mhte ... te**, "neither ... nor ... and," <sup><4271></sup>Acts 27:20 (Xenophon, an. 4, 4, 6).

**5. te gar** (which began to be frequent from Aristotle down), Latin *namque, etenim*, "for also, for indeed" (Winer's Grammar, 448 (417)), are so used that the former particle connects, the latter gives the reason: <sup><5025></sup>Romans 1:26 (so that in <sup><5027></sup>Romans 1:27 we must read **oñoiwv de kai** (with L Tr marginal reading), see in 6 below); <sup><5007></sup>Romans 7:7 (4 Macc. 5:22); **te gar ... kai**, <sup><3021></sup>Hebrews 2:11; **ean te gar ... ean te**, "for whether ... or" (whether), <sup><5148></sup>Romans 14:8; **ean te gar kai**, "for although" (Latin *namque etiamsi*), <sup><7008></sup>2 Corinthians 10:8 (R G).

**6.** The reading often varies in manuscripts and editions between **te** and **de**; as, <sup><4235></sup>Matthew 23:6; <sup><4310></sup>Acts 3:10; 4:14; 8:1,6; 9:24; 13:46; <sup><5005></sup>Jude 1:6, etc. (see in 1 b. above). In <sup><5027></sup>Romans 1:27, following Lachmann (Tr

marginal reading), we ought certainly to read **οδοιωv de kai**; cf. Fritzsche at the passage, p. 77; (Buttmann, 361 (309) n.).

**7.** As respects position (cf. Kühner, sec. 520 Anm. 5; Winer's Grammar, 559f (520)), **te** is properly annexed to that word or idea which is placed in parallelism with another (as **loudaiοi te kai EϒI hnev**); but writers also take considerable liberty in placing it, and readily subjoin it to an article or a preposition; for examples see in 2 a. above.

**{5038} teicov, teicouv, to** (cf. **qigganw**; allied with it are English 'dike' and 'ditch'), from Homer down, the Septuagint very frequent for **hmwD**, 'wall'; "the wall round a city, town-wall": <sup><4025></sup>Acts 9:25; <sup><4713></sup>2 Corinthians 11:33; <sup><5813></sup>Hebrews 11:30; <sup><6212></sup>Revelation 21:12,14f,17-19.\*

**{5039} tekmhriον, tekmhriou, to** (from **tekmairw** to show or prove by sure signs; from **tekmar** a sign), from Aeschylus and Herodotus down, "that from which something is surely and plainly known; an indubitable evidence, a proof" (Hesychius **tekmhriον. shmeion al hqev**): <sup><4003></sup>Acts 1:3 (Sap. 5:11; 3 Macc. 3:24).\*

**{5040} tekniον, tekniou, to** (diminutive of **teknon**, which see; (on the accent, cf. Winer's Grammar, 52; Chandler sec. 347)), "a little child"; in the N.T. used as a term of kindly address by teachers to their disciples (always in the plural "little children": <sup><4102></sup>Mark 10:24 Lachmann); <sup><5133></sup>John 13:33; <sup><4049></sup>Galatians 4:19 (where L text T Tr WH marginal reading **tekna**); <sup><6111></sup>1 John 2:1,12,28; 3:7 (WH marginal reading **paidia**),18; 4:4; 5:21. (Anthol.)\*

**{5041} teknogonew, teknogonw; (teknogonov, and this from teknon and GEMW);** "to beget or bear children": <sup><5154></sup>1 Timothy 5:14. (Anthol. 9, 22, 4.)\*

**{5042} teknogonia, teknogoniav, hJ** "child-bearing": <sup><5425></sup>1 Timothy 2:15. (Aristotle, h. a. 7, 1, 8 (p. 582{a}, 28).)\*

**{5043} teknon, teknou, to (tiktw, tekein),** from Homer down, the Septuagint chiefly for **Βεs** sometimes for **dl y**, "offspring"; plural "children";

**a.** properly,

[a]. universally and without regard to sex, “child”: <sup><4132></sup>Mark 13:12; <sup><4007></sup>Luke 1:7; <sup><4405></sup>Acts 7:5; <sup><6124></sup>Revelation 12:4; plural, <sup><4071></sup>Matthew 7:11; 10:21; 15:26; <sup><4072></sup>Mark 7:27; 12:19; <sup><4017></sup>Luke 1:17; 14:26; <sup><4205></sup>Acts 21:5; <sup><4724></sup>2 Corinthians 12:14; <sup><4001></sup>Ephesians 6:1; <sup><5031></sup>Colossians 3:20f; <sup><5017></sup>1 Thessalonians 2:7,11; <sup><5434></sup>1 Timothy 3:4; <sup><5006></sup>Titus 1:6; <sup><6001></sup>2 John 1:1,4,13, and often; with emphasis: to be regarded as true, genuine children, <sup><4907></sup>Romans 9:7; **tekna epaggel iav**, children begotten by virtue of the divine promise, <sup><4908></sup>Romans 9:8; accounted as children begotten by virtue of God’s promise, <sup><4048></sup>Galatians 4:28; **ta tekna thv sarkov**, children by natural descent, <sup><4908></sup>Romans 9:8. in a broader sense (like the Hebrew **μυνB**), “posterity”: <sup><4128></sup>Matthew 2:18; 3:9; <sup><4138></sup>Luke 3:8; <sup><4122></sup>Acts 2:39; 13:33(32). with emphasis: genuine posterity, true offspring, <sup><4089></sup>John 8:39; (of women) to be regarded as children, <sup><4036></sup>1 Peter 3:6.

[b]. specifically, a male child, “a son”: <sup><4128></sup>Matthew 21:28; <sup><4221></sup>Acts 21:21; <sup><6125></sup>Revelation 12:5; in the vocative, in kindly address, <sup><4128></sup>Matthew 21:28; <sup><4138></sup>Luke 2:48; 15:31.

**b.** metaphorically, the name is transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children;

[a]. in affectionate address, such as patrons, helpers, teachers, and the like, employ; vocative “child (son), my child, children”. (Latin *fili, mi fili*, etc., for *carissime*, etc.): <sup><4002></sup>Matthew 9:2; <sup><4005></sup>Mark 2:5; 10:24 (here Lachmann **teknia**, which see).

[b]. just as in Hebrew, Syriac, Arabic, Persian, so in the N.T., pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters (see **gennaw**, 2 b.): <sup><5010></sup>Philemon 1:10; <sup><5010></sup>2 Timothy 1:2; <sup><6004></sup>3 John 1:4; in affectionate address, <sup><4049></sup>Galatians 4:19 L text T Tr WH marginal reading; <sup><5008></sup>1 Timothy 1:18; <sup><5002></sup>2 Timothy 2:1; with **en kuriw** added, <sup><4047></sup>1 Corinthians 4:17; **en pistei**, <sup><5402></sup>1 Timothy 1:2; **kata koinhn pistin**, <sup><5004></sup>Titus 1:4 (**ynB**) **μυαικWhæ** “sons” *i.e.* disciples of the prophets, <sup><1208></sup>1 Kings 21:35 (<sup><1235></sup>1 Kings 20:35); <sup><1238></sup>2 Kings 2:3,5,7; among the Persians, ‘sons of the Magi,’ *i.e.* their pupils).

[g]. **tekna tou Qeou**, “children of God” —in the O.T. of ‘the people of Israel’ as especially dear to God: <sup><2301></sup>Isaiah 30:1; Sap. 16:21; — in the N.T., in Paul’s writings, “all who are animated by the Spirit of God”

(<sup><4814></sup>Romans 8:14) and thus are closely related to God: <sup><4816></sup>Romans 8:16f,21; <sup><4818></sup>Ephesians 5:1; <sup><5415></sup>Philippians 2:15; those to whom, as dearly beloved of God, he has appointed salvation by Christ, <sup><4808></sup>Romans 9:8; in the writings of John, all who **ek Qeou egennhqhsan** (“have been begotten of God,” see **gennaw**, 2 d.): <sup><4012></sup>John 1:12f; <sup><4810></sup>1 John 3:1f,10; 5:2; those whom God knows to be qualified to obtain the nature and dignity of his children, <sup><4815></sup>John 11:52. (Cf. Westcott on the Epistles of St. John, pp. 94, 120; “In St. Paul the expressions ‘sons of God’, ‘children of God’, mostly convey the idea of liberty (see however <sup><5415></sup>Philippians 2:15), in St. John of guilelessness and love; in accordance with this distinction St. Paul uses **uJoi** as well as **tekna**, St. John **tekna** only” (Lightfoot); cf. **uJov tou Qeou**, 4.)

[d]. **tekna tou diabolou**, “those who in thought and action are prompted by the devil, and so reflect his character”: <sup><4810></sup>1 John 3:10.

c. metaphorically, and Hebraistically, one is called **teknon**, of anything “who depends upon it, is possessed by a desire or affection for it, is addicted to it; or who is liable to any fate”; thus in the N.T. we find

[a]. “children of a city,” *i.e.* its citizens, inhabitants (<sup><2420></sup>Jeremiah 2:30; <sup><2423></sup>Joel 2:23; 1 Macc. 1:38; **uJoi Siwn**, <sup><4910></sup>Psalms 149:2); <sup><4837></sup>Matthew 23:37; <sup><4134></sup>Luke 13:34; 19:44; <sup><4025></sup>Galatians 4:25.

[b]. **tekna thv sofia v**, the votaries of wisdom, those whose souls have, as it were, been nurtured and moulded by wisdom: <sup><4019></sup>Matthew 11:19 (where T Tr text WH have hastily adopted **ergwn** for **teknwn**; cf. Keim, ii, p. 369 (English translation, iv., p. 43f; per contra, see Tdf.’s note and WH’s Appendix at the passage)); <sup><4075></sup>Luke 7:35; **tekna upakohv**, those actuated by a desire to obey, obedient, <sup><4014></sup>1 Peter 1:14; **tou fwto v**, both illumined by the light and loving the light, <sup><4818></sup>Ephesians 5:8.

[g]. **katarav tekna**, exposed to cursing, <sup><4024></sup>2 Peter 2:14; **thv orghv**, doomed to God’s wrath or penalty, <sup><4818></sup>Ephesians 2:3; cf. Steiger on <sup><4014></sup>1 Peter 1:14; Winer’s Grammar, 238 (223); (Buttmann, 161 (141)). In the same way **ekgonov** is used sometimes in Greek writings; as, **ekgonov adikiav, deil iav**, Plato, legg. 3, p. 691 c.; 10, p. 901 e.

(Synonyms: **teknon**, **uJov: teknon** and **uJov** while concurring in pointing to parentage, differ in that **teknon** gives prominence to the physical and outward aspects, **uJov** to the inward, ethical, legal. Cf.

b. [g]. above; **uĵov tou Qeou**, at the end; **paiv**, at the end and references (especially that to Hōhne).)

**{5044} teknotrofew, teknotrof**: 1 aorist **eteknotrofhsa**; (**teknotrof**, and this from **teknon** and **trefw**); “to bring up children”: <sup><5150></sup>1 Timothy 5:10. (**ferei uddor, oĵan teknotrof**, namely, the bee, Aristotle, h. a. 9, 40 (27), 14 (p. 625{b}, 20).)\*

**{5045} tektwn, tektonov, oĵtekein, tiktw**; akin to **tecnh, teucw**, hence, properly, ‘begetter’ (Curtius, sec. 235)), from Homer down, the Septuagint for **vrĵ**; “a worker in wood, a carpenter”: <sup><4053></sup>Matthew 13:53; <sup><4063></sup>Mark 6:3 (see WH’s Appendix on the latter passage).\*

**{5046} tel eiov, tel eia, tel eion (tel ov)**, in classic Greek sometimes also **teleiov, teleion** (cf. Winer’s Grammar, sec. 11,1), from Homer down, the Septuagint several times for **πλ ᾗ μῦμιτ**; etc.; properly, “brought to its end, finished; lacking nothing necessary to completeness; perfect”: **ergon**, <sup><5003></sup>James 1:4; **hĵagaph**, <sup><5048></sup>1 John 4:18; **oĵhomov**, <sup><5025></sup>James 1:25; (**dwrhma**, <sup><5017></sup>James 1:17); **tel eiotera sknhh**, a more perfect (excellent) tabernacle, <sup><5011></sup>Hebrews 9:11; **to teleion**, substantively, “that which is perfect”: consummate human integrity and virtue, <sup><5122></sup>Romans 12:2 (others take it here as an adjective belonging to **qel hma**); the perfect state of all things, to be ushered in by the return of Christ from heaven, <sup><5310></sup>1 Corinthians 13:10; of men, “full-grown, adult; of full age, mature” (Aeschylus Ag. 1504; Plato, legg. 11, p. 929{c}): <sup><5054></sup>Hebrews 5:14; **tel eiov anhr** (Xenophon, Cyril 1, 2, 4f; 8, 7, 6; Philo de cherub. sec. 32; opposed to **paidion nhpion**, Polybius 5, 29, 2; for other examples from other authors see Bleek, Brief a. d. Hebrew ii., 2, p. 133f), **mecri ... eiv andra teleion**, until we rise to the same level of knowledge which we ascribe to a full-grown man, until we can be likened to a full-grown man, <sup><4013></sup>Ephesians 4:13 (opposed to **nhpioi**, 14); **teleioi taiv fresi** (opposed to **paidia** and **nhpiazontev taiv fresi**), <sup><5141></sup>1 Corinthians 14:20 (here A.V. “men”); absolutely, **oĵ teleioi**, “the perfect,” *i.e.* the more intelligent, ready to apprehend divine things, <sup><4116></sup>1 Corinthians 2:6 (R.V. marginal reading “full-grown”) (opposed to **nhpioi en Cristw**, 3:1; in simple opposed to **nhpiov**, Philo de legg. alleg. i. sec. 30; for **ĵbme** opposed to **mantanwn**, <sup><1328></sup>1 Chronicles 25:8; (cf. Lightfoot on <sup><5023></sup>Colossians 1:28; <sup><5185></sup>Philippians 3:15)); of mind and character, one who has reached the proper height of virtue and integrity: <sup><4158></sup>Matthew



5:48; 19:21; <sup><1015></sup>Philippians 3:15 (cf. Lightfoot as above); <sup><5004></sup>James 1:4; in an absolute sense, of God: <sup><4158></sup>Matthew 5:48; **tel eiov anhr**, <sup><5012></sup>James 3:2 (**tel eiov dikaiov**, Sir. 44:17); as respects understanding and goodness, <sup><5012></sup>Colossians 4:12; **tel eiov anqrwpov en Cristw**, <sup><5012></sup>Colossians 1:28 (cf. Lightfoot as the synonym above: see **oJokl hrov**, and Trench, sec. xxii.).\*

**{5047} tel eiothv, tel eiothtov, hJtel eiov**, which see), “perfection”;

**a. i.e.** “the state of the more intelligent”: <sup><5012></sup>Hebrews 6:1 (here R.V. marginal reading “full growth”).

**b.** “perfection”: (**thv agaphv**, Clement of Rome, 1 Corinthians 50, 1 (where see Harnack)); absolutely, “moral and spiritual perfection,” <sup><5014></sup>Colossians 3:14 (A.V., “perfectness”), on which passage, see **sundesmov**, 1. (<sup><2010></sup>Proverbs 11:3, Alexandrian LXX; <sup><0016></sup>Judges 9:16,19; Sap. 6:16; 12:17; Clement of Rome, 1 Corinthians 53, 5; Plato, deff., p. 412 b. d.; (Aristotle, phys. 3, 6, p. 207a, 21; 8, 7 p. 261{a}, 36); Antoninus 5, 15.) (Cf. references under the word **tel eiov**, and B. Hartung, Der Begriff der **tel eiothv** im N.T. (4to. Leipz. 1881).)\*

**{5048} tel eiow** (in secular authors also **tel eow**, which Herodotus uses everywhere (and which is “the prevailing form in Attic prose” (Liddell and Scott)); other writers use both forms indifferently), **tel eiw**: 1 aorist **etel eiwsa**; perfect **tetel eiwka**; passive (or middle), present **tel eioumai**; perfect **tetel eiwmai**; 1 aorist **etel eiwqhn**; (**tel eiov**); from Herodotus, Sophocles, Thucydides, and Plato down; equivalent to **teleion poiw**, “to make perfect or complete”;

**1.** “to carry through completely; to accomplish, finish, bring to an end”: **ton dromon**, <sup><4012></sup>Acts 20:24; **to ergon**, <sup><4044></sup>John 4:34; 5:36; 17:4; (<sup><1016></sup>Nehemiah 6:16; **ton oikon**, <sup><4486></sup>2 Chronicles 8:16); **tav hmerav**, <sup><4012></sup>Luke 2:43; middle (present cf. Buttmann, 38 (33)) **tel eioumai**, “I finish complete, what was given me to do,” <sup><4132></sup>Luke 13:32 (some (so A.V.) take it here as passive, “I am perfected” (understanding it of his death; cf. Ellicott, Life of our Lord, Lect. vi., p. 242 n{1}; Keim, ii., 615 n^1)).

**2.** “to complete (perfect), i.e. add what is yet lacking in order to render a thing full”: **thn agaphn**, passive, <sup><4016></sup>1 John 2:5; 4:12,17; **hJdunamiv mou en asgeneia tel eioutai**, my power shows itself most efficacious in them

that are weak, <sup><4712></sup>2 Corinthians 12:9 R G; **ek twn ergwn h̄p̄istiv etel eiwqh**, by works faith was perfected, made such as it ought to be, <sup><4122></sup>James 2:22; **tetel eiwtai tiv en th agaph**, one has been made perfect in love, his love lacks nothing, <sup><4118></sup>1 John 4:18 (**oj tel eiwqentev en agaph**, Clement of Rome, 1 Corinthians 50,3; (**teleiwsai thn ekkl hsian sou en th agaph sou**, ‘Teaching’ etc. 10, 5)); **ida wsi tetel eiwmenoi eiv ed̄**, “that they may be perfected into one,” *i.e.* perfectly united, <sup><4173></sup>John 17:23. **tina**, “to bring one’s character to perfection”: **hdh tetel eiwmai**, I am already made perfect, <sup><4012></sup>Philippians 3:12 (Sap. 4:13; **w yuch ... oJan tel eiwqh̄v kai brabeiwn kai stefanwn axiwqh̄v**, Philo de legg. alleg. 3, 23; **yuch ... tel eiwq̄eisa an aretwn aql oiv kai epi ton oJ̄on efikomenh tou kal ou**, id. de somn. 1, 21; equivalent to “to be footpad perfect,” Sir. 34:10 (Sir. 31:10).

**3.** “to bring to the end (goal) proposed”: **ouden**, <sup><3079></sup>Hebrews 7:19; **tina**, (“to perfect or consummate”) *i.e.* “to raise to the state befitting him”: so of God exalting Jesus to the state of heavenly majesty, <sup><3010></sup>Hebrews 2:10; in the passive, <sup><3119></sup>Hebrews 5:9; 7:28; “to raise to the state of heavenly blessedness” those who put their faith in the expiatory death of Christ, passive, <sup><3114></sup>Hebrews 11:40; 12:23 ((Act. Petr. et Paul. sec. 88, Tdf. edition, p. 39; Act. Barnab. sec. 9, id., p. 68; cf. ‘Teaching’ etc. 16, 2); with **marturiw** added, of the death of the apost. Paul, Eusebius, h. e. 9, 22, 2 (cf. Heinichen’s note on 7, 15, 5)); to make one, meet for future entrance on this state and give him a sure hope of it even here on earth, <sup><3101></sup>Hebrews 10:1,14; **tina kata suneidhsin**, <sup><3109></sup>Hebrews 9:9; cf. Bleek, Brief an d. Hebrew 2:1, p. 297ff; C. R. Köstlin, Lehrbegriff des Evang. u. der Briefe Johannis (Berl. 1843), p. 421ff; Riehm, Lehrbegriff des Hebrew-Br., sec. 42, p. 340ff; Pfeleiderer, Paulinismus, p. 344f. (English translation, ii, p. 72ff).

**4.** “to accomplish, *i.e.* bring to a close or fulfilment” by event: **thn grafhn**, the prophecies of Scripture, passive, <sup><4628></sup>John 19:28 (cf. Winer’s Grammar, 459 (428); Buttmann, sec. 151, 20).\*

**{5049} tel eiwv (tel eiow)**, adverb, “perfectly, completely”: <sup><4013></sup>1 Peter 1:13. (Plato, Isocrates, Aristotle, etc.; cf. Winer’s Grammar, 463 (431).)\*

**{5050} tel eiwsiv, tel eiwsewv, h̄Jtel eiow**, “a completing, perfecting”;

a. “fulfilment, accomplishment”; the event which verifies a promise (see **teleiow**, 4): <sup><404></sup>Luke 1:45 (Judith 10:9; Philo de vit. Moys. iii. sec. 39).

b. “consummation, perfection” (see **teleiow**, 3): <sup><807></sup>Hebrews 7:11. (In various senses in Aristotle, Theophrastus, Diodorus) (Cf. references under the word **teleiow**, 3.)\*

**{5051} teleiwthv, teleiwtou, oJ(teleiow)** (Vulgate *consummator*), “a perfecter”: **thv pistewv**, one who has in his own person raised faith to its perfection and so set before us the highest example of faith, <sup><802></sup>Hebrews 12:2. The word occurs nowhere else.\*

**{5052} tel esforew, tel esforw;** (**tel esforov**, from **tel ov** and **ferw**); “to bring to (perfection or) maturity” (namely, **karpouv**): <sup><484></sup>Luke 8:14. (Used alike of fruits, and of pregnant women and animals bringing their young to maturity; 4 Macc. 13:19; Theophrastus, Geoponica, Philo, Diodorus, Josephus, others; (<sup><660></sup>Psalm 64:10 (<sup><650></sup>Psalm 65:10) Symmachus).)\*

**{5053} tel eutaw, tel eutw;** 1 aorist **etel euthsa**; perfect participle **tetel euthkwv** (<sup><613></sup>John 11:39 L T Tr WH); (**tel euth**; from Homer down;

1. transitive, “to finish; to bring to an end or close”: **ton bion**, to finish life, “to die,” often from Aeschyl. and Herodotus down.

2. intransitive (cf. Buttmann, sec. 130, 4) “to have an end or close, come to an end”; hence, “to die,” very often so from Aeschylus and Herodotus down (the Septuagint for **tWm**), and always in the N.T.: <sup><402></sup>Matthew 2:19; 9:18; 22:25; <sup><404></sup>Mark 9:41,46 ((these two vss. T WH omit; Tr brackets)),48; <sup><402></sup>Luke 7:2; <sup><613></sup>John 11:39 L T Tr WH; <sup><402></sup>Acts 2:29; 7:15; <sup><812></sup>Hebrews 11:22; **qanaw tel eutatw** (in imitation of the Hebrew **fW tmlw**, <sup><212></sup>Exodus 21:12,15-17,etc.) (A.V. “let him die the death” *i.e.*) let him surely die (Winer’s Grammar, 339 (319); Buttmann, sec. 133, 22), <sup><454></sup>Matthew 15:4; <sup><407></sup>Mark 7:10.\*

**{5054} tel euth, tel euthv, hJ(telew)**, “end” (see **tel ov**, 1 a. at the beginning); “the end of life, decease, death”: <sup><405></sup>Matthew 2:15 (and often in Greek writings from Pindar and Thucydides down; the Septuagint for **fW**; with **biotoio** added, Homer, Iliad 7, 104; **tou biou**, Herodotus 1, 30, and often in Attic writings).\*

{5055} **tel ew, tel w**; 1 aorist **etel esa** (cf. Winer's Grammar, sec. 13, 3 c.); perfect **tetel eka** (<sup><5047></sup>2 Timothy 4:7); passive, present 3 person singular **teleitai** (<sup><4713></sup>2 Corinthians 12:9 L T Tr WH); perfect **tetel esmai**; 1 aorist **etel esqhn**; 1 future **tel esqhsomai**; (**tel ov**); from Homer down;

1. "to bring to a close, to finish, to end": **eth**, passive, "passed, finished," <sup><6118></sup>Revelation 20:3,5,7 ((so from Homer and Hesiod down; Aristotle, h. a. 7, 1 at the beginning, p. 580{a}, 14 **en toiv etesi tov div epta tetel esmenoiv**); **triwn tel oumenwn hōerwn**, Lucian, Alex. 38); **ton dromon** (Homer, Iliad 23, 373, 768; Sophocles Electr. 726), <sup><5047></sup>2 Timothy 4:7; **touv logouv**, <sup><4028></sup>Matthew 7:28 L T Tr WH; 19:1; 26:1; **tav parabol av**, <sup><4133></sup>Matthew 13:53; (**acri tel esqwsin aJ pl hgai**, <sup><6158></sup>Revelation 15:8); a rare use is **tel ein tav pol eiv**, *i.e.* your flight or journey through the cities (R.V. "ye shall not have gone through the cities," etc.), <sup><4023></sup>Matthew 10:23 (similar are **anuein touv topouv**, Polybius 5, 8, 1; **ta eJh**, 3, 79, 5; consummare Italiam, Flor. 1, (13) 18, 1; *explere urbes*, Tibull. 1, 4, 69; *conficere aequor immensum*, Vergil Georg. 2, 541; also xii., *signorum orbem*, Cicero, nat. deor. 2, 20, 52); with the participle of a verb (like **arcomai, pauomai**, cf. Winer's Grammar, sec. 45, 4 a.; Buttman, sec. 144, 14), <sup><4111></sup>Matthew 11:1.

2. "to perform, execute, complete, fulfill" (so that the thing done corresponds to what has been said, the order, command, etc.), *i.e.*

[a]. with special reference to the subject-matter, to carry out the contents of a command": **ton nomon**, <sup><8127></sup>Romans 2:27 (cf. Winer's Grammar, 134 (127)); <sup><3018></sup>James 2:8; **thn epiqumian** (*i.e.* **to epiqumoumenon**), <sup><8516></sup>Galatians 5:16.

[b]. with reference also to the form, "to do just as commanded," and generally involving a notion of time, to perform the last act which completes a process, "to accomplish, fulfill": **apanta (panta) ta kata nomon**, <sup><4124></sup>Luke 2:39; **thn marturian**, the duty of testifying, <sup><6117></sup>Revelation 11:7; **to musthriion**, passive, <sup><6117></sup>Revelation 10:7 (cf. Winer's Grammar, 277 (260)); **to baptisma**, passive, <sup><4120></sup>Luke 12:50; **panta**, passive, <sup><8128></sup>John 19:28 (the distinction between **tel ew** and **tel eiow** may be seen in this verse); **touv logouv (ta rhmata) tou Qeou**, passive, <sup><6177></sup>Revelation 17:17; **apanta (panta) ta gegrammena**, <sup><4433></sup>Acts 13:29; passive, <sup><4131></sup>Luke 18:31 (see **grafw**, 2 c.); with **en emoi** (in me)

added, in my experience, <sup><0273></sup>Luke 22:37; **en pl hgaiv**, in the infliction of calamities, <sup><651></sup>Revelation 15:1; **tetel estai** (A.V. “it is finished”) everything has been accomplished which by the appointment of the Father as revealed in the Scriptures I must do and bear, <sup><890></sup>John 19:30. equivalent to **teleiow**, 2, which see (“made perfect”): <sup><4129></sup>2 Corinthians 12:9 L T Tr WH.

3. “to pay”: **ta didracma**, <sup><0724></sup>Matthew 17:24; **forouv**, <sup><6136></sup>Romans 13:6, (**ton foron**, Plato, Alc. 1, p. 123 a.; **ta tel h**, often in Attic writings). (Compare: **apotel ew**, **diatel ew**, **ektel ew**, **epitel ew**, **suntel ew**.)\*

{5056} **tel ov, tel ouv, to** (cf. Curtius, sec. 238), from Homer down, the Septuagint mostly for **xqe**

1. “end,” *i.e.*

a. “termination, the limit” at which a thing ceases to be, (in the Greek writings always of the end of some act or state, but not of the end of a period of time, which they call **tel euth**; in the Scriptures also of a temporal end; an end in space is everywhere called **perav**): **thv basil eiav**, <sup><0133></sup>Luke 1:33; **zwhv**, <sup><8078></sup>Hebrews 7:3; **tou katargoumenou**, <sup><4783></sup>2 Corinthians 3:13; **ta tel h twn aiwnwn**, <sup><6011></sup>1 Corinthians 10:11 (**tel ov twn hōerwn**, <sup><1636></sup>Nehemiah 13:6; **twn epta etwn**, <sup><1288></sup>2 Kings 8:3; **arch kai tel ov kai mesothv cronwn** Sap. 7:18); equivalent to he who puts an end to: **tel ov nomou Cristov**, Christ has brought the law to all end (**pasin Cristov anqrwpoiv tel ov tou biou qanatov**. Demosthenes, 1306, 25), <sup><6104></sup>Romans 10:4; cf. Fritzsche at the passage, vol. ii, p. 377f **pantwn to tel ov**, the end of all things (*i.e.* of the present order of things), <sup><6047></sup>1 Peter 4:7; also in the phrases **ewv tel ouv**, <sup><6108></sup>1 Corinthians 1:8; <sup><6013></sup>2 Corinthians 1:13; **mecri tel ouv**, <sup><8806></sup>Hebrews 3:6 (Tr marginal reading WH brackets the clause), 14; **acri tel ouv**, <sup><8614></sup>Hebrews 6:14; <sup><0226></sup>Revelation 2:26. What ‘end’ is intended the reader must determine by the context; thus, **to tel ov** denotes the end of the Messianic pangs (*dolores Messiae*; see **wdin**) in <sup><4116></sup>Matthew 24:6, 14 (opposed to **arch wdinwn**); <sup><4117></sup>Mark 13:7 (cf. 9); <sup><2109></sup>Luke 21:9; **to tel ov** in <sup><6154></sup>1 Corinthians 15:24 denotes either the end of the eschatological events, or the end of the resurrection *i.e.* the last or third act of the resurrection (to include those who had not belonged to the number of **oī tou Cristou en th parousia autou**), <sup><6154></sup>1 Corinthians 15:24 cf. <sup><6153></sup>1 Corinthians 15:23; see DeWette ad loc.; Weizel in the Theol. Studien und Kritiken for 1836,

p. 978; Grimm in the Zeitschr. f. wissensch. Theol. for 1873, p. 388ff; (yet cf. Heinrici in Meyer (6te Aufl.) at the passage). **eiv tel ov** — “to the very end” appointed for these evils, <sup><4002></sup>Matthew 10:22; 24:13; <sup><4133></sup>Mark 13:13; also “at the end, at last, finally,” <sup><285></sup>Luke 18:5 (Vulgate *in novissimo*) (*i.e.* “lest at last by her coming she wear me out”; but others take it equivalent to Hebrew **j xab**; (cf. <sup><4840></sup>Job 14:20 etc. see Trommius) and connect it with the participle, “lest by her coming to the last *i.e.* continually”; see **upwpiazw**, under the end); <sup><631></sup>John 13:1 (others, “to the uttermost, completely” (cf. our “to the very last”); see Westcott, and Weiss (in Meyer 6te Aufl.) at the passage; Grimm on 2 Macc. 8:29), cf. **anapaw**, under the end (Xenophon, oec. 17, 10; Hesiod, Works, 292; Herodotus 3, 40; 9, 37; Sophocles Philippians 409; Euripides, Ion 1615; Aelian v. h. 10, 16); “to the (procurement of their) end, *i.e.* to destruction” (A.V. “to the uttermost” (cf. references as above)), <sup><326></sup>1 Thessalonians 2:16 (for **hl kl j** <sup><412></sup>2 Chronicles 12:12); **tel ov ecein**, to have an end, be finished (often in Greek writings), <sup><227></sup>Luke 22:37 (others give **tel ov** here the sense of “fulfilment” (cf. **tel ew**, 2)); equivalent to “to perish,” <sup><4036></sup>Mark 3:26. **to de tel ov**, adverbially, “finally” (*denique vero*): <sup><408></sup>1 Peter 3:8 (Plato, legg. 6, p. 768 b.; **kai to ge tel ov**, *ibid.* 5, p. 740 e.; but generally in secular authors **tel ov** in this sense wants the article; cf. Passow, ii, p. 1857a; (Liddell and Scott, under the word, I. 4 a.)).

**b.** “the end *i.e.* the last in any succession or series”: (**h) arch kai (to) tel ov**, of God, who by his perpetuity survives all things, *i.e.* “eternal,” <sup><608></sup>Revelation 1:8 Rec.; 21:6; 22:13.

**c.** “that by which a thing is finished, its close, issue”: <sup><428></sup>Matthew 26:58; “final lot, fate,” as if a recompense: with a genitive of the thing, <sup><672></sup>Romans 6:21f; <sup><308></sup>Hebrews 6:8; <sup><609></sup>1 Peter 1:9; with a genitive of the person whom the destiny befalls, <sup><715></sup>2 Corinthians 11:15; <sup><389></sup>Philippians 3:19; <sup><647></sup>1 Peter 4:17; **tou kuriou** (genitive of author), the closing experience which befell Job by God’s command, <sup><561></sup>James 5:11 (referring to Job 42 (especially verse 12)).

**d.** “the end to which all things relate, the aim, purpose”: <sup><505></sup>1 Timothy 1:5 (often so in philos. from Plato, de rep. 6, p. 494 a. down; cf. Fritzsche on Romans, ii., p. 378).

2. “toll, custom” (*i.e.* an indirect tax on goods; see **forov** and **khnsov**): <sup><4075></sup>Matthew 17:25; <sup><5137></sup>Romans 13:7 (Xenophon, Plato, Polybius, Aeschines, Demosthenes, others; 1 Macc. 10:31; 11:35).\*

**{5057}** **tel wnhv, tel wnou, oJ** (from **tel ov** ((which see 2)) tax, and **wneomai** to buy; cf. **dhmosiwnhv, oywnhv, dekatwnhv**), from Aristophanes, Aeschines, Aristotle, Polybius down;

1. “a renter or farmer of taxes” (Latin *publicanus*); among the Romans usually a man of equestrian rank.

2. “a tax-gatherer, collector of taxes or tolls” (Vulgate *publicanus* incorrectly: (so A.V. “publican”)), one employed by a publican or farmer-general in collecting the taxes. The tax-collectors were, as a class, detested not only by the Jews but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they prosecuted it; (hence, they are classed by Artemidorus Daldianus, oneir. 1, 23; 4, 57, with **kaphl oiv kai toiv meta anaideiav zwsii kai lhstaiiv kai zugokroustaiv kai paral ogistaiv anqrwpoiv**; Lucian, *necyom.* c. 11 puts together **moicoi, pornoboskoi kai tel wnai kai kol akev kai sukofantai** (Theophrastus, *charact.* 6 (**peri aponoiav pandoceusai, kai pornoboskhsai, kai tel wnhsai**)): <sup><4056></sup>Matthew 5:46, 47 Rec.; 10:3; <sup><4082></sup>Luke 3:12; 5:27,29; 7:29; 18:10,11,13; the plural is joined with **amartwloi**, <sup><4090></sup>Matthew 9:10f; (11:19); <sup><4025></sup>Mark 2:15f; <sup><4083></sup>Luke 5:30; 7:34; 15:1; with **pornai**, <sup><4023></sup>Matthew 21:31f; **oJeqnikov kai oJtel wnhv**, <sup><4087></sup>Matthew 18:17. Cf. Winer’s *RWB*, under the words, *Zoll, Zöllner*; (*BB. DD.*, under the word *Publican*; *Wetstein on* <sup><4056></sup>Matthew 5:46; *Edersheim, Jesus the Messiah*, i. 515ff).\*

**{5058}** **tel wnion, tel wniou, to** (**tel wnhv**, cf. **dekatwnion**);

1. “customs, toll”: *Strabo* 16, 1, 27.

2. “toll-house, place of toll, tax-office”: the place in which the tax-collector sat to collect the taxes (*Wycliffe*, “*tolbothe*”): <sup><4009></sup>Matthew 9:9; <sup><4024></sup>Mark 2:14; <sup><4077></sup>Luke 5:27.\*

**{5059}** **terav**, genitive **teratov**, pl. **terata** (cf. **kerav**, at the beginning), **to** (apparently akin to the verb **terrew**; accordingly something so strange as to cause it to be ‘watched’ or ‘observed’; (others connect it with **asthr, astraph**, etc., hence, ‘a sign in the heavens’; *Vanicek*, p.



1146; Curtius, sec. 205); see Fritzsche, Ep. ad Romans iii., p. 270), from Homer down, the Septuagint for τῆσι, “a prodigy, portent; miracle” (A.V. “wonder”) “performed by anyone”; in the N.T. it is found only in the plural and joined with **shmeia**; for the passages see **shmeion**, p. 574{a}.

**{5060} Tertiov, Tertiou, oJ** “Tertius,” an amanuensis of the apostle Paul: <sup><6162></sup>Romans 16:22. (B. D., under the word.)\*

**{5061} Tertullov, Tertul lou, oJ** “Tertullus,” a Roman orator: <sup><400></sup>Acts 24:1f. (See **rhtwr**.)\*

**{5062} tessarakonta** R G, but several times (*i.e.* between 8 and 14) in Lachmann and everywhere in T WH (and Tr, except <sup><617></sup>Revelation 21:17) **tesserakonta** (a form originally Ionic (yet cf. Buttman, as below); see Kühner, sec. 187, 5; Buttman, 28f (25f); cf. Winer’s Grammar, 43; (Tdf. Proleg., p. 80; WH’s Appendix, p. 150)), **oJ, aJ, ta**, indeclinable numeral, “forty”: <sup><402></sup>Matthew 4:2; <sup><4013></sup>Mark 1:13; <sup><402></sup>Luke 4:2; <sup><4121></sup>John 2:20; etc.

(**tessarakontaduo**, “forty-two”: <sup><610></sup>Revelation 11:2 Rec. <sup>bez,</sup> <sup><615></sup>Revelation 13:5 Rec. <sup>bez elz.</sup>\*)

**{5063} tessarakontaethv** (T Tr WH **tesser-**, see **tessarakonta**; L T accent **tessarakontaethv**, see **elkatontaethv**), **elkatontaetev**, (**tessarakonta**, and **etov**), “of forty years, forty years old”: <sup><4073></sup>Acts 7:23; 13:18. (Hesiod, Works, 441.)\*

(**tessarakontatessarev, tessarakontatessarwn**, “forty-four”: <sup><617></sup>Revelation 21:17 Rec. <sup>bez elz.</sup>\*)

**{5064} tessarev, tessarwn, oJ, aJ, tessara, ta**, genitive **tessarwn**, dative **tessarsin** ((Lachmann reads **tesserev** 7 times to 33, Tdf. 6 to 35, Tr 6 to 33, WH 6 to 34; Lachmann sometimes has **tessera**, T Tr WH always; L Tr sometimes have **tesserav** (see WH’s Appendix, p. 150)); but no editor adopts epsilon (e) in the genitive or the dative; see **tessarakonta** and references), “four”: <sup><4261></sup>Matthew 24:31; <sup><4018></sup>Mark 2:3; <sup><4257></sup>Luke 2:37; <sup><6117></sup>John 11:17; <sup><4011></sup>Acts 10:11; <sup><6004></sup>Revelation 4:4, etc.

**{5065} tessareskaidekatov, tessareskaidekath, tessareskaidekaton**, “the fourteenth”: <sup><4077></sup>Acts 27:27,33.\*

**{5064} tessar-** see **tessar-** (cf. Meisterhans, sec. 21, 4)

{5066} **tetartaiov, tetartaia, tetartaion (tetartov)**, an ordinal numeral, used in answer to the question on what day? “one who does or suffers a thing till the fourth day or on the fourth day”: **tetartaiov estin**, *i.e.* he has been four days in the tomb, or it is the fourth day since he was buried (A.V. “he hath been dead four days”), <sup><B1B></sup>John 11:39 (**hdh gar hsan pemptaioi**, already five days dead, Xenophon, an. 6, 4 (2), 9).\*

{5067} **tetartov, tetarth, tetarton** (from **tettarev**), “the fourth”: <sup><D12></sup>Matthew 14:25; <sup><D68></sup>Mark 6:48; <sup><H10></sup>Acts 10:30; <sup><607></sup>Revelation 4:7, etc. (From Homer down.)

{5064} **tetra-**, in composition equivalent to **tetora**, Aeolic (Doric rather) for **tessara**.

{5075} (**tetraarcew**, see **tetrarcew**.)

{5076} (**tetraarchv**, see **tetrarchv**.)

{5068} **tetragwnov, tetragon** (from **tetra**, which see, and **gwnov** (*i.e.* **gwnia**)), “quadrangular, square”; (A.V. “four-square”) (Vulgate *in quadro positus*): <sup><6216></sup>Revelation 21:16. (The Septuagint; Herodotus, Plato, Aristotle, Polybius, Plutarch, others.)\*

{5069} **tetradion, tetradiou, to (tetrav, the number four)**, “a quaternion” (**to ek tessarwn sunestov**, Suidas): **twv stratiwtwn**, “a guard consisting of four soldiers” (for among the Romans this was the usual number of the guard to which the custody of captives and prisons was intrusted; two soldiers were confined with the prisoner and two kept guard outside), <sup><H20></sup>Acts 12:4, where the four quaternions mentioned were on guard one at a time during each of the four watches. (Philo in Flacc. sec. 13 *i.e.* Mang. edition vol. ii, p. 533, 25).\*

{5070} **tetrakiscil ioi, tetrakiscil iai, tetrakiscil ia, (tetrakiv and cil ioi)**, “four thousand”: <sup><D58></sup>Matthew 15:38; 16:10; <sup><H80></sup>Mark 8:9,20; <sup><D28></sup>Acts 21:38. ((Herodotus, Aristophanes, Thucydides, others.))\*

{5071} **tetrakosioi, tetrakosiai tetrakosia** (from **tetrakiv**, and the term **tetrakosiov** indicating one hundred; (cf. G. Meyer, Gr. Gram. sec. 16 f.)), “four hundred”: <sup><D56></sup>Acts 5:36; 7:6; 13:20; <sup><R17></sup>Galatians 3:17. ((Herodotus, Thucydides, Xenophon, others.))\*

**{5072} tetramhnov, tetramhnon** (from **tetra**, which see, and **mhn**; cf. Lob. ad. Phryn., p. 549), “of four months, lasting four months”: **tetramhnov estin**, namely, **cronov**, <sup><B065></sup>John 4:35, where Rec. **tetramhnon estin**, as in <sup><079D></sup>Judges 19:2, Alexandrian LXX; 20:47. (Thucydides, Aristotle, Polybius, Plutarch, others.)\*

**{5073} tetrapl wv (tetrapl ouv), tetrapl oh (tetrapl h), tetrapl wn (tetrapl oun)** (from **tetra**, and **pl wv**, to which corresponds the Latin -*plus* in *duplus*, *triplus*, from **PLEW** (but cf. Vanicek, p. 501)), “quadruple, fourfold”: <sup><2908></sup>Luke 19:8. (The Septuagint; Xenophon, Josephus, Plutarch, others.)\*

**{5074} tetrapouv, tetrapoun**, genitive **tetrapodov** (from **tetra**, which see, and **pouv** a foot), from Herodotus and Thucydides down, “four-footed”: neuter plural namely, beasts, <sup><4102></sup>Acts 10:12; 11:6; <sup><B023></sup>Romans 1:23. (The Septuagint for **hnhBj**)\*

**{5075} tetrarcew** (T WH **tetraarcew** (see WH’s Appendix, p. 145)), **tetrarcw**; (**tetrarchv**, which see), “to be governor of a tetrarchy, be tetrarch”: with a genitive of the region, <sup><2901></sup>Luke 3:1. ((Josephus, b. j. 3, 10, 7.))\*

**{5076} tetrarchv** (T WH **tetraarchv**; see the preceding word, and cf. Tdf. Proleg., p. 117), **tetrarcou, oJ** (from **tetra**, which see, and **arcw**), “a tetrarch”; *i.e.*

**1.** “a governor of the fourth part of any region”. Thus Strabo, 12, p. 567, states that Galatia was formerly divided into three parts, each one of which was distributed into four smaller subdivisions each of which was governed by ‘a tetrarch’; again, in book 9, p. 430, he relates that Thessaly, before the time of Philip of Macedon, had been divided into four ‘tetrarchies’ each of which had its own ‘tetrarch’.

**2.** the word lost its strict etymological force, and came to denote “the governor of a third part or half of a country, or even the ruler of an entire country or district provided it were of comparatively narrow limits; a petty prince” (cf. *e.g.* Plutarch, Anton. 56, 3, i., p. 942 a.). Thus Antony made Herod (afterward king) and Phasael, sons of Antipater, “tetrarchs” of Palestine, Josephus, Antiquities 14, 13, 1. After the death of Herod the Great, his sons, Archelaus styled an ethnarch but Antipas and Philip with

the title of ‘tetrarchs’, divided and governed the kingdom left by their father; Josephus, Antiquities 17, 11, 4. Cf. Fischer, De vitis etc., p. 428; Winer’s RWB, under the word Tetrarch, and especially Keim in Schenkel v., p. 487ff The tetrarch Herod Antipas is mentioned in <sup><0140></sup>Matthew 14:1; <sup><0389></sup>Luke 3:19; 9:7; <sup><4430></sup>Acts 13:1.\*

**{5177}** **teucw**, see **tugcanw**.

**{5077}** **tefrow**, **tefrw**: 1 aorist participle **tefrwsav**; (**tefra** ashes); “to reduce to ashes”: <sup><6016></sup>2 Peter 2:6. (Aristotle (?), Theophrastus, Dio Cassius, Philo, Antoninus, others).\*

**{5078}** **tecnh**, **tecnhv**, **h** (from **tekein**, see **tektwn**), from Homer down, “art”: universally, <sup><6682></sup>Revelation 18:22 (here A.V. “craft”); of the plastic art, <sup><4479></sup>Acts 17:29; of a “trade” (as often in Greek writings), <sup><4183></sup>Acts 18:3.\*

**{5079}** **tecnithv**, **tecnitou**, **o**(**tecnh**), from Sophocles ((?), Plato), Xenophon down, the Septuagint several times for **vrj**; “an artificer, craftsman”: <sup><4492></sup>Acts 19:24,38; <sup><6682></sup>Revelation 18:22; of God the framer of the higher and eternal course of things, <sup><38110></sup>Hebrews 11:10 (of God the architect of the world, Sap. 13:1, where cf. Grimm, Exeget. Hdbch., p. 234 (cf. also Trench, Synonyms, sec. cv.; Piper, Monumentale Theol. sec. 26)).\*

**{5080}** **thkw**: from Homer down; “to make liquid”; passive, “to become liquid, to melt; to perish or be destroyed by melting”: <sup><6082></sup>2 Peter 3:12, where for the present 3 person singular **thketai** Lachmann gives the future **takhsetai** (see WH on the passage and in their Appendix, p. 171), cf. <sup><2304></sup>Isaiah 34:4 **taksontai pasai a** **dunameiv twn ouranwn**. (Cf. Veitch, under the word.)\*

**{5081}** **thl augvw**, adverb (from the adjective **thl aughv**, far-shining, from **thl e** afar, and **augv** radiance), “at a distance and clearly”: <sup><4085></sup>Mark 8:25 (where T WH marginal reading **dhl augvw**, which see). (adjective, <sup><4371></sup>Job 37:20; <sup><1989></sup>Psalms 18:9 (<sup><01919></sup>Psalms 19:9); and especially in the Greek poets from Pindar down; **thl augesteron o** **an**, Diodorus 1, 50).\*

**{5082}** **thl ikoutov**, **thl ikauth**, **thl ikouto** (from **thl ikov** and **outov** (but then (it is urged) it should have been **thl icoutov**; hence, better connected with **autov**; others besides Cf. Alexander Buttmann (1873)

Ausf. Spr. sec. 79 A. 4; Kühner, sec. 173, 6: Vanicek, p. 268; Liddell and Scott, under the word **ούτων**, at the beginning)), in Attic writings from Aeschylus down;

1. “of such an age”; used of any age, “of so great an age, so old; also so young”.
2. “of so great a size,” in bulk: **ploia**, <sup><3004></sup>James 3:4.
3. intensively, “such and so great” (Latin *tantus talisque*): <sup><5010></sup>2 Corinthians 1:10; <sup><3018></sup>Hebrews 2:3; <sup><6168></sup>Revelation 16:18.\*

**{5083}** **throw, thrw**; imperfect **ethroun**; future **thrhsw**; 1 aorist **ethrhsa**; perfect **tethrhka**, 3 person plural **tethrhkasin** (<sup><8176></sup>John 17:6 R G) and **tethrhkan** (ibid. L T Tr WH (see **ginomai**, at the beginning)); passive, present **throumai**; imperfect **ethroumhn**; perfect **tethrhmai**; 1 aorist **ethrhqhñ**; (**throv**, found only once, Aeschylus suppl. 248, where it is doubtful whether it means ‘guarding’ or ‘watching’), from Pindar, Sophocles, Thucydides down; the Septuagint several times for **rmæ**, **rxæ** etc.; “to attend to carefully, take care of”; *i.e.*

a. properly, “to guard”: **tina**, a prisoner, <sup><4176></sup>Matthew 27:36,54; <sup><4463></sup>Acts 16:23; passive, <sup><4416></sup>Acts 12:5; (24:23); 25:4, 21 (b); **ti**, 12:6; **oj thrountev** ((R.V.) “the watchers”) the guards, <sup><4184></sup>Matthew 28:4 (<sup><2188></sup>Song of Solomon 3:3).

b. metaphorically, “to keep”: **tina**, “one” in that state in which he is, **thn eautou parqenon**, his own virgin daughter, namely, as a virgin *i.e.* unmarried, <sup><4177></sup>1 Corinthians 7:37; **eauton**, himself such as he is, *i.e.* begotten of God, <sup><6158></sup>1 John 5:18 (but here T Tr WH **auton**); with a predicate accusative added: **agnon**, <sup><5152></sup>1 Timothy 5:22; **aspil on apo tou kosmou**, <sup><5017></sup>James 1:27; **abarh tini**, <sup><4119></sup>2 Corinthians 11:9 (**aploun**, Antoninus 6, 30; **tina amempton tw Qew**, Sap. 10:5); **ti** with a predicate accusative <sup><5164></sup>1 Timothy 6:14 (but see in c. below); passive, **throumai**, with an adverb, **amemptwv**, <sup><5153></sup>1 Thessalonians 5:23; with a dative of the person, **Cristw**, devoted to Christ (Winer’s Grammar, 421 (392)), <sup><6001></sup>Jude 1:1; **threin tina en tini**: “to keep in” *i.e.* cause one to persevere or stand firm in a thing: **en tw onomati Qeou** (see p. 447b bottom), <sup><8171></sup>John 17:11f; **en agaph Qeou**, <sup><6121></sup>Jude 1:21; **tina ek tinov**, by guarding to cause one to escape in safety out of etc.: **ek tou pnhrou**, out of the power and assaults of Satan, <sup><8175></sup>John 17:15 (cf. Buttman, 327

(281); Winer's Grammar, 410 (383)); **ek thv wstav tou peirasmou**, <sup><680></sup>Revelation 3:10. "to keep": *i.e.* not to leave, **thn archn**, <sup><6006></sup>Jude 1:6; not to throw away, **ta idatia**, <sup><6665></sup>Revelation 16:15. "to hold firmly": **thn edothta tou pneumatov**, <sup><4048></sup>Ephesians 4:3; anything as a mental deposit, **thn pistin**, <sup><5007></sup>2 Timothy 4:7; <sup><6642></sup>Revelation 14:12 (cf. Winer's Grammar, 536 (499); Buttmann, 78 (68)). to show oneself to be actually holding a thing fast, *i.e.*

c. "to observe": namely, **pwv k.t.l.**, <sup><6088></sup>Revelation 3:3; **ti** <sup><4238></sup>Matthew 23:3; <sup><4225></sup>Acts 21:25 (Rec.); **thn paradosin**, <sup><6009></sup>Mark 7:9 (WH (rejected) marginal reading **sthshte**) (**ta ek paradosewv twv paterwn**, Josephus, Antiquities 13, 10, 6); **ton nomon**, <sup><4155></sup>Acts 15:5 and Rec. in <sup><4154></sup>Acts 15:24; <sup><5020></sup>James 2:10; **to sabbaton**, the command respecting sabbath-keeping, <sup><6016></sup>John 9:16; **tav entol av** (of either God or Christ), <sup><4097></sup>Matthew 19:17; <sup><6445></sup>John 14:15,21; 15:10; <sup><6088></sup>1 John 2:3f; 3:22,24; 5:2 (where L T Tr WH **poiwmn**); 5:3; <sup><6627></sup>Revelation 12:17; 14:12 (see above, b. at the end); **thn entol hn**, <sup><5064></sup>1 Timothy 6:14 (see in b. above; **panta osa eneteil amhn**, <sup><6080></sup>Matthew 28:20); **ton logon**, either of Christ or of God, <sup><6085></sup>John 8:51f,55; 14:23; 15:20; 17:6; <sup><6088></sup>1 John 2:5; <sup><6088></sup>Revelation 3:8; **touv logouv**, of Christ, <sup><6084></sup>John 14:24; **ton logon thv upomonhv mou** (*i.e.* **lhsou**), <sup><6600></sup>Revelation 3:10; **ta erga mou**, the works that I command, <sup><6626></sup>Revelation 2:26; **touv logouv thv profhteia v**, <sup><6627></sup>Revelation 22:7; **tou bibliou toutou**, <sup><6629></sup>Revelation 22:9; **ta en th profhteia gegrammena**, <sup><6600></sup>Revelation 1:3; cf. Lipsius, Paulin. Rechtfertigungsl., p. 194f,

d. "to reserve": **tina eiv ti**, to undergo something, <sup><6004></sup>2 Peter 2:4 (cf. Winer's Grammar, 342 (321)); **eiv thn tou Sebastou diagnwsin**, <sup><4227></sup>Acts 25:21a); <sup><6006></sup>Jude 1:6; **tina eiv hōeran krisewv**, <sup><6009></sup>2 Peter 2:9; **touv ouranouv puri**; (to be burned with fire) **eiv hōeran krisewv**, <sup><6007></sup>2 Peter 3:7; **ti eiv tina**, a thing for one's advantage, <sup><6004></sup>1 Peter 1:4; **ti eiv hōeran tina**, to be used some day for some purpose, <sup><6627></sup>John 12:7; **ti eiv arti**, <sup><6200></sup>John 2:10; **ti** with the dative of the person, for rewarding or punishing one, passive, <sup><6627></sup>2 Peter 2:17; <sup><6003></sup>Jude 1:13. (Compare: **diathrew, parathrew, sunthrew**.)\*

(Synonyms: **threw, ful assw**: **threw** "to watch or keep," **ful assw** "to guard"; **threw** expresses watchful care and is suggestive of present possession, **ful assw** indicates safe custody and often implies assault from without; **threw** may mark the result

of which **ful assw** is the means (e.g. <sup><4172></sup>John 17:12 where the words occur together, cf. Wisd. 10:5). See Westcott on <sup><4181></sup>John 8:51; Schmidt, chapter 208, especially sec. 4.)

**{5084} thrhsiv, thrhsew, hJ(threw);**

a. “a watching”: of prisoners (Thucydides 7, 86); the place where prisoners are kept, “a prison” (R.V. “ward”): <sup><4443></sup>Acts 4:3; 5:18.

b. “a keeping,” *i.e.* complying with obeying: **twn entol wn**, <sup><4179></sup>1 Corinthians 7:19; Sir, 35:23 (Sir. 32:23); **nomwn**, Sap. 6:19.\*

**{5085} Tiberiav, Tiberiadov, hJ(from Tiberiov)**, a city of Galilee, near the Lake of Gennesaret, which Herod Antipas, tetrarch of Galilee, greatly enlarged (but see BB. DD., under the word and especially Schürer, Neutest. Zeitgesch., p. 234 note) and beautified, and named Tiberias in honor of Tiberius Caesar (Josephus, Antiquities 18, 2, 3). It is now called Tubariyeh, a poor and wretched town of about 3,000 inhabitants, swarming with fleas for which the place is notorious throughout Syria: <sup><4301></sup>John 6:1,23; 21:1. Cf. Robinson 2:380-394; Winer’s RWB, under the word; Rüetschi in Herzog edition 1 16:101; Weizsäcker in Sehenskel v., 526f; (Mühlau in Riehm, p. 1661f); Bädeker, pp. 367-369.\*

**{5086} Tiberiov, Tiberiou, oJ** “Tiberius,” the Roman emperor (from (Aug. 19) A. D. 14 to (March 16) A. D. 37) in whose reign Christ was crucified: <sup><4191></sup>Luke 3:1.\*

**{5087} tiqew**, equivalent to **tiqhmi**, which see

**{5087} tiqhmi**, 3 person plural **tiqesain** (<sup><4151></sup>Matthew 5:15; (Winer’s Grammar, sec. 14, 1 a.; Buttman, 44 (38))); imperfect (from **tiqew**) 3 person singular **etiqei** (<sup><4193></sup>2 Corinthians 3:13), 3 person plural **etiqoun** (<sup><4156></sup>Mark 6:56 (R G L); <sup><4442></sup>Acts 3:2; 4:35) (and (T Tr WH in Mark, the passage cited) **etiqesan**, cf. Buttman, 45 (39); WH’s Appendix, p. 167); future **qhsw**; 1 aorist **eqhka**; 2 aorist (**eqhn**) subjunctive **qw** (impv. 2 person plural **qete**, <sup><4214></sup>Luke 21:14 L T Tr WH (for R G 2 aorist middle imperative **qesqe**)), infinitive **qeinai**, participle **qeiv**; perfect **teqeika**; passive, present 3 person singular **tiqetai** (<sup><4154></sup>Mark 15:47 R G); perfect 3 person singular **teqetai** (<sup><4154></sup>Mark 15:47 L T Tr WH); 1 aorist **eteqhn**; 2 aorist middle **eqemhn** (2 person singular **eqou**, <sup><4442></sup>Acts 5:4); (see



**epitiqhmi**); from Homer down; the Septuagint mostly for  $\mu\lambda\lambda\epsilon$  and  $\mu\psi\chi\epsilon$   $\hat{t}\alpha\epsilon\phi\lambda\upsilon$  and  $\tau\upsilon\psi\eta\epsilon\dot{\iota}\ \psi\eta\eta$ , etc.:

1. “to set, put, place,” *i.e.* causative of **keisqai**; hence,

a. “to place or lay”: **ti**, as **qemel ion** (<sup>4058</sup>Luke 6:48); 14:29; (<sup>4100</sup>1 Corinthians 3:10f (**qemeil ia**, Homer, Iliad 12, 29); **liqon**, (<sup>4103</sup>Romans 9:33; (<sup>4116</sup>1 Peter 2:6; **ti**, opposed to **airein**, (<sup>4221</sup>Luke 19:21f (cf. Xenophon, oec. 8, 2); **tini proskomma** (or (according to WH marginal reading) **skandalon**), (<sup>4143</sup>Romans 14:13; **ti eiv ti**, (<sup>4213</sup>Luke 11:33 (Winer’s Grammar, 238 (223)); **tina pou, o pou, ekei**, (**\psi\psi**), of the dead laid to rest somewhere, (<sup>4150</sup>Mark 15:47; 16:6; (<sup>4255</sup>Luke 23:55); (<sup>4113</sup>John 11:34; 19:42; 20:2,13,15; **en** with the dative of the place, (<sup>4270</sup>Matthew 27:60; (<sup>4169</sup>Mark 6:29; (15:46 L Tr WH); (<sup>4233</sup>Luke 23:53; (<sup>4194</sup>John 19:41; (<sup>4176</sup>Acts 7:16; 9:37; **eiv mnhmeion**, (<sup>4439</sup>Acts 13:29; (<sup>4110</sup>Revelation 11:9; (in Greek writings from Homer down very often of the laying away or depositing anywhere of the bones or ashes of the dead; like Latin *ponere* equivalent to *sepelire*, cf. Klotz, Handwörterb. d. Latin Spr. 2:822b; (Harpers’ Latin Dictionary, under the word *pono*, I. Buttman, 10)). **ti** or **tina epi tinov** (<sup>4186</sup>Luke 8:16b L T Tr WH); (<sup>4155</sup>Acts 5:15; (<sup>4199</sup>John 19:19; (<sup>4600</sup>Revelation 10:2 G L T Tr WH); **eipi ti** (<sup>4102</sup>Mark 4:21 L T Tr WH; 8:25 Tr text WH); (<sup>4083</sup>2 Corinthians 3:13; (<sup>4600</sup>Revelation 10:2 (Rec.); **eipi tina**, to put upon one, **tav ceirav**, (<sup>4106</sup>Mark 10:16; (**thn dexian**, (<sup>4017</sup>Revelation 1:17 G L T Tr WH); **ti upo ti**, (<sup>4155</sup>Matthew 5:15; (<sup>4102</sup>Mark 4:21; (<sup>4113</sup>Luke 11:33; **upokatw tinov**, (<sup>4186</sup>Luke 8:16; **tina upo touv podav** (see **pouv**), (<sup>4155</sup>1 Corinthians 15:25 (cf. Winer’s Grammar, 523 (487)); **ti para touv podav tiqesqai**, to lay at one’s feet, (<sup>4405</sup>Acts 4:35,37 (here Tdf. **prov**); 5:2; **qeina enwpion tina**, (<sup>4158</sup>Luke 5:18; metaphorically, **eipi tina to pneuma**, *i.e.* to imbue one with, (<sup>4128</sup>Matthew 12:18. Middle “to have one put or placed”: **tina eiv ful akhn**, to order one to be put in prison, (<sup>4414</sup>Acts 12:4; **en (th) ful akh**, (<sup>4148</sup>Matthew 14:3 (here L T Tr WH **apotiqhmi**); (<sup>4425</sup>Acts 5:25 (<sup>4110</sup>Genesis 41:10; 42:17,30; (Buttmann, 329 (283); Winer’s Grammar, 414 (386)); **eiv thrhsin**, (<sup>4148</sup>Acts 4:3; **en thrhsei**, (<sup>4158</sup>Acts 5:18. “to place for oneself”: as **boul hn**, to lay a plan (A.V. “advised”), (<sup>4472</sup>Acts 27:12 (<sup>4793</sup>Judges 19:30; **boul av en yuch mou**, (<sup>4113</sup>Psalms 12:3 (Psalm 13:)); **ta mel h**, to set, dispose, (<sup>4218</sup>1 Corinthians 12:18; (**kairouv en th idia exousia**, set within his own authority, (<sup>4107</sup>Acts 1:7 (so R.V. text; but others refer it to 2 below)); **ti eiv ta wta mou**, to receive (A.V. “let sink”) into the ears, *i.e.* to fix in the

mind, <sup><094></sup>Luke 9:44; **eiv thn kardia**, to propose to oneself, to purpose, followed by an infinitive <sup><214></sup>Luke 21:14 (R G); also **ti en th kardia**, to lay a thing up in one's heart to be remembered and pondered, <sup><016></sup>Luke 1:66; (21:14 L T Tr WH), (<sup><012></sup>1 Samuel 21:12; (Winer's Grammar, sec. 2, 1 c., and Buttmann, as above)); to propose to oneself something (A.V. "conceived this thing in thine heart"), <sup><486></sup>Acts 5:4; also **en tw pneumati**, followed by an infinitive (A.V. "to purpose in the spirit"), <sup><492></sup>Acts 19:21; "to place (or posit) for the execution of one's purpose," **gemenov en hūin ton logon thv katal laghv**, since he has placed (deposited) in our minds the doctrine concerning reconciliation (namely, to be made known to others), <sup><059></sup>2 Corinthians 5:19.

**b.** "to put down, lay down"; *i.e.*

[a]. "to bend downward": **ta gonata**, to bend or bow the knees, to kneel, <sup><159></sup>Mark 15:19; <sup><224></sup>Luke 22:41; <sup><404></sup>Acts 7:60; 9:40; 20:36; 21:5 (Latin *genua pono*, Ovid. fast. 2, 438; Curt. 8, 7, 13).

[b]. like Latin *pono* (cf. Klotz, under the word; (Harpers' Dictionary, under the word, I. Buttmann, 9)), "to lay off or aside, to wear or carry no longer": **ta idatia** (Latin *vestes pono*), <sup><534></sup>John 13:4 (Plutarch, Alc. 8); **thn yuchn**, to lay down, give up, one's life, <sup><507></sup>John 10:17f; with **uper tinov** added, <sup><501></sup>John 10:11,15; 13:37f; 15:13; <sup><516></sup>1 John 3:16 (**eqhke** (or **tegeiken**) **thn sarka autou kuriov**, the Epistle of Barnabas 6, 3 (irrelevant; see the passage); unlike the Latin phrases *vitam ponere*, Cicero, ad fam. 9, 24, 4; Propertius, eleg. 2, 10, 43; (animam ponere), Sil. Ital. 10, 303; spiritum ponere, Valerius Maximus, 7, 8, 8, since these phrases mean only "to die"; more like the expression *prius animam quam odium deponere*, Nepos, Hann. 1, 3).

[g]. "to lay by, lay aside money": **par' eautw**, <sup><540></sup>1 Corinthians 16:2.

**c.** "to set on" (serve) something to eat or drink: **oinon**, <sup><520></sup>John 2:10 (Xenophon, mem. 3, 14, 1; so also Latin *pono*; cf. Klotz as above, p. 822a; (Harpers' Dict. under the word, I. B. 8)).

**d.** "to set forth," something to be explained by discourse: **thn basileian tou Qeou en parabol h**, <sup><403></sup>Mark 4:30 L text T Tr text WH (on this passage, see **parabol h**, 2).

**2.** "to make" (Latin *constituo*), **tina** with a predicate accusative: **tina upodion**, <sup><124></sup>Matthew 22:44 (where L T Tr WH **upokatw**, "put

underneath”); <sup><4126></sup>Mark 12:36 (WH **upokatw**); <sup><276></sup>Luke 20:43; <sup><4125></sup>Acts 2:35; <sup><8013></sup>Hebrews 1:13; 10:13 (from <sup><4940></sup>Psalms 109:1 (<sup><4940></sup>Psalms 110:1)); add, <sup><8047></sup>Romans 4:17 (from <sup><0175></sup>Genesis 17:5); <sup><8002></sup>Hebrews 1:2; passive, <sup><5017></sup>1 Timothy 2:7; <sup><5011></sup>2 Timothy 1:11; **ti** with a predicate accusative: <sup><4018></sup>1 Corinthians 9:18 (in Greek writings from Homer down, often in the poets, rarely in prose writings, as Aelian v. h. 13, 6; Lucian, dial. marin. 14, 2; in the O.T. cf. <sup><0175></sup>Genesis 17:5; <sup><0261></sup>Leviticus 26:31; <sup><2151></sup>Isaiah 5:20; Sap. 10:21; 2 Macc. 5:21; 3 Macc. 5:48). Middle “to make (or set) for oneself or for one’s use”: **tina** with a predicate accusative, <sup><4018></sup>Acts 20:28; <sup><4128></sup>1 Corinthians 12:28 (in Greek writ from Homer down, even in prose, “to make one one’s own,” as **tina filon** to make one a friend, see Passow, p. 1893a; (Liddell and Scott, under the word, B. I.)). **tigenai tina eiv ti**, to appoint one to (destine one to be) anything, passive, <sup><6018></sup>1 Peter 2:8; with **eiv ti** instead of the predicate accusative (Hebraistically (cf. Winer’s Grammar, 228 (214); Buttmann, sec. 131, 7)), <sup><4437></sup>Acts 13:47 from <sup><2406></sup>Isaiah 49:6 (<sup><2406></sup>Jeremiah 1:5). Middle “to appoint for one’s use”: **tina eiv diakonian**, to appoint one to one’s service, <sup><5012></sup>1 Timothy 1:12 (Winer’s Grammar, sec. 45, 4 at the end); “to appoint with oneself or in one’s mind”: **tina eiv orghn**, to decree one to be subject to wrath, <sup><5189></sup>1 Thessalonians 5:9; (to this use many refer <sup><4407></sup>Acts 1:7, see **exousia** 1, and **en**, I. 5 d. [b].; cf. 1 a. above). **tigenai tina ida**, <sup><6516></sup>John 15:16; **tigenai to merov tinov meta tinov** (see **merov**, 1), <sup><4151></sup>Matthew 24:51; <sup><2126></sup>Luke 12:46.

**3.** “to set, fix, establish” (Latin *statuo*);

**a.** “to set forth” (German *aufstellen*): **upodeigma**, <sup><6016></sup>2 Peter 2:6.

**b.** “to establish, ordain,” (German *festsetzen, anordnen*): **nomon**, to enact, <sup><8389></sup>Galatians 3:19 Griesbach (very often in secular authors from Herodotus down, both in the active and the middle; cf. Passow, under the word, III. 3 b.; (Liddell and Scott, under the word A. III. 5)).

(Compare: **anatiqhmi**, **prosanatiqhmi**, **apoti qhmi**, **diati qhmi**, **antidiati qhmi**, **ekti qhmi**, **epiti qhmi**, **sunepiti qhmi**, **katati qhmi**, **sunkatati qhmi**, **metati qhmi**, **parati qhmi**, **periti qhmi**, **proti qhmi**, **prosti qhmi**, **sunti qhmi**, **upoti qhmi**.)\*

**{5088}** **tiktw**; future **texomai**; 2 aorist **etekon**; 1 aorist passive **etecqhn**; from Homer down; the Septuagint for **dl** **ye** “to bring forth, bear, produce” (fruit from the seed); properly, of women giving birth: absolutely, <sup><4015></sup>Luke 1:57 (Buttmann, 267 (230)); 2:6; <sup><4816></sup>John 16:21; <sup><4807></sup>Galatians 4:27; <sup><4811></sup>Hebrews 11:11 Rec.; <sup><617></sup>Revelation 12:2,4; **ujon**, <sup><402></sup>Matthew 1:21,23,25; <sup><4013></sup>Luke 1:31; 2:7; <sup><625></sup>Revelation 12:5,13; passive, <sup><402></sup>Matthew 2:2; <sup><4021></sup>Luke 2:11; of the earth bringing forth its fruits: **botanhn**, <sup><4807></sup>Hebrews 6:7 (Euripides, Cycl. 333; **gajan**, **hja panta tiktetai**, Aeschylus Cho. 127; **ghv thv panta tiktoushv**, Philo opif. m. sec. 45, who draws out at length the comparison of the earth to a mother). metaphorically, “to bear, bring forth”: **amartian**, in the simile where **hj epiqumia** is likened to a female, <sup><4015></sup>James 1:15 (**arethn**, Plato, conv., p. 212 a.).\*

**{5089}** **tillw**; imperfect **etillon**; from Homer down; “to pluck, pluck off”: **stracuav**, <sup><4021></sup>Matthew 12:1; <sup><4023></sup>Mark 2:23 (on this cf., p. 524b top); <sup><4011></sup>Luke 6:1.\*

**{5090}** **Timaiov** (**yaufi** from Chaldean **amE**) Hebrew **amE**; to be unclean), **Timaiou, oj** “Timaeus,” the name of a man: <sup><4016></sup>Mark 10:46.\*

**{5091}** **timaw**, **timw**; future **timhsw**; 1 aorist **etimhsa**; perfect passive participle **tetimhmenov**; 1 aorist middle **etimhsamhn**; (**timh**); from Homer down;

1. “to estimate, to fix the value”; middle “to fix the value of something belonging to oneself” (Vulgate *appretio*; cf. Hagen, Sprachl. Erörterungen zur Vulgata, Freib. 1863, p. 99): **tina** (R.V. “to price”), <sup><4079></sup>Matthew 27:9 (on which see **apo**, I. 2); the Septuagint for **Ëyr** [**h**, <sup><4278></sup>Leviticus 27:8,12,14.

2. “to honor” (“so uniformly A.V.), “to have in honor, to revere, venerate”; the Septuagint for **dBki** God, <sup><4058></sup>Matthew 15:8; <sup><4076></sup>Mark 7:6; <sup><4823></sup>John 5:23; 8:49; Christ, <sup><4823></sup>John 5:23; parents, <sup><4054></sup>Matthew 15:4f; 19:19; <sup><4070></sup>Mark 7:10; 10:19; <sup><4880></sup>Luke 18:20; <sup><4880></sup>Ephesians 6:2; other men, <sup><4878></sup>1 Timothy 5:3; <sup><4027></sup>1 Peter 2:17; With **pol laiv timaiv** added, “to honor with many honors,” <sup><4880></sup>Acts 28:10; of God, rewarding Christians with honor and glory in his kingdom, <sup><4826></sup>John 12:26. (Compare: **epitimaw**.)\*

{5092} **timh, timhv, hJ**(from **tiw**, to estimate, honor, perfect passive **tetimai**), from Homer down, the Septuagint for ἔρι[α] (a valuing, rating), **dwÖK; yqy] rdh;**

1. “a valuing by which the price is fixed; hence, “the price” itself: of the price paid or received for a person or thing bought or sold, with a genitive of the person <sup><4270></sup>Matthew 27:9; with a genitive of the thing, <sup><448></sup>Acts 5:2f; plural, <sup><4064></sup>Acts 4:34; 19:19; **timh aJmatov**, the price paid for killing, (cf. ‘blood-money’), <sup><4276></sup>Matthew 27:6; **hgorasqhte timhv** (not gratis, but “with a piece,” *i.e.* (contextually, with emphasis) “at a great price” (Buttmann, sec. 132, 13; yet see Winer’s Grammar, 595 (553)), <sup><616></sup>1 Corinthians 6:20 (here Vulgate *magno pretio*); 7:23; **wneisqai timhv arguriou**, to buy for a price reckoned in silver, *i.e.* for silver, <sup><4716></sup>Acts 7:16; “thing prized” (A.V. “honor”), <sup><624></sup>Revelation 21:24 (Rec.), 26.

2. “honor” which belongs or is shown to one: the honor of one who outranks others, pre-eminence, **doxa kai timh**, <sup><807></sup>Hebrews 2:7, 9; <sup><6017></sup>2 Peter 1:17; in the doxologies: **tw Qew** (namely, **estw** (cf. Buttmann, sec. 129, 22 Rem.)) **timh** or **hJtimh**, <sup><5017></sup>1 Timothy 1:17; 6:16; <sup><613></sup>Revelation 5:13; 7:12; 19:1 Rec.; the honor which one has by reason of the rank and state of the office which he holds, <sup><804></sup>Hebrews 5:4 (and often in Greek writings; cf. Bleek on Hebrews, the passage cited); “veneration”: **didonai, labein, timhn**, <sup><609></sup>Revelation 4:9,11; 5:12; “deference, reverence,” <sup><620></sup>Romans 12:10; 13:7; <sup><517></sup>1 Timothy 5:17; 6:1; honor appearing in the rewards of the future life, <sup><617></sup>Romans 2:7, 10; <sup><1007></sup>1 Peter 1:7; praise of which one is judged worthy, <sup><1017></sup>1 Peter 2:7 (here R.V. text “preciousness” (cf. 1 above)); mark of honor, **pol l aiv timaiv timan tina**, <sup><480></sup>Acts 28:10; universally in phrases: **en timh**, honorably, <sup><504></sup>1 Thessalonians 4:4 (on this passive see **ktaomai**); **ouk en timh tini**, not in any honor, *i.e.* worthy of no honor, <sup><5123></sup>Colossians 2:23 (others, “value”; see **pl hsmnh**); **eiv timhn**, <sup><602></sup>Romans 9:21; <sup><821></sup>2 Timothy 2:20f (on these passages, see **skeuov**, 1); **peritigenai tini timhn**, <sup><6123></sup>1 Corinthians 12:23 (see **peritiqhmi**, b.); **timhn aponemein tini**, to show honor to one, <sup><1007></sup>1 Peter 3:7; **didonai timhn**, <sup><6124></sup>1 Corinthians 12:24; **ecein timhn**, to have honor, be honored, <sup><6044></sup>John 4:44; <sup><808></sup>Hebrews 3:3.\*

{5093} **timiov, timia, timion (timh)**, from Homer down; a. properly, “held as of great price,” *i.e.* “precious”: **liqov**, <sup><6704></sup>Revelation 17:4; 18:12,16; 21:19; plural <sup><612></sup>1 Corinthians 3:12 (R.V. “costly stones”);

comparitive **timiwaterov**, <sup><6107></sup>1 Peter 1:7 Rec.; superlative **timiwtatov**, <sup><6182></sup>Revelation 18:12; 21:11. b. metaphorically, “held in honor, esteemed, especially dear”: <sup><3834></sup>Hebrews 13:4; **tini**, to one, <sup><4153></sup>Acts 5:34; 20:24 (here with a genitive also, according to the text of T Tr WH (**oudenov logou** etc. “not worth a word”; cf. Meyer at the passage)); **karpov thv ghv**, <sup><3917></sup>James 5:7; **ajma**, <sup><6019></sup>1 Peter 1:19; **epaggel mata**, <sup><6004></sup>2 Peter 1:4.\*

**{5094} timiothv, timiothtov, h{timiov}**; a. properly, “preciousness, costliness; an abundance of costly things”: <sup><6189></sup>Revelation 18:19. b. metaphorically, “worth, excellence”: Aristotle, de partt. an. 1, 5 (p. 644b, 32); eth. Nic. 10, 7 at the end (p. 1178a, 1); **diaferousi timiothti aj yucai kai atimia al lhlwn**, de gen. anim. 2, 3 (p. 736b, 31).\*

**{5095} Timoqeov, Timoqeou, oJ** vocative **Timoqh** (<sup><5451></sup>1 Timothy 6:20; cf. Krüger, sec. 16 Anm. 2; (Winer’s Grammar, sec. 8, 2 c.; Buttmann, 12)), “Timothy,” a resident of Lystra, apparently, whose father was a Greek and mother a Jewess, <sup><4401></sup>Acts 16:1ff He was Paul’s companion in travel, and fellow-laborer: <sup><4174></sup>Acts 17:14f; 18:5; 19:22; 20:4; <sup><5162></sup>Romans 16:21; <sup><4947></sup>1 Corinthians 4:17; 16:10; <sup><6001></sup>2 Corinthians 1:1,19; <sup><5001></sup>Philippians 1:1; 2:19; <sup><5001></sup>Colossians 1:1; <sup><5001></sup>1 Thessalonians 1:1; 3:2,6; <sup><5001></sup>2 Thessalonians 1:1; <sup><5001></sup>1 Timothy 1:2,18; 6:20; <sup><5001></sup>2 Timothy 1:2; <sup><5001></sup>Philemon 1:1; <sup><3823></sup>Hebrews 13:23.\*

**{5096} Timwn** (on the accent cf. Winer’s Grammar, sec. 6, 1, l.), **Timwnov, oJ** “Timon,” one of the seven deacons of the church at Jerusalem: <sup><4105></sup>Acts 6:5.\*

**{5097} timwrew, timwrw**; 1 aorist passive **etimwrhqhn**; (from **timwrov**, and this from **timh** and **ourov**, see **qurwrov**); from Sophocles and Herodotus down; properly, “to be a guardian or avenger of honor”; hence,

**1.** “to succor, come to the help of”: **tini**, one, Sophocles, Herodotus, Thucydides, others,

**2.** “to avenge”: **tini**, one, Herodotus, Xenophon, others.

**3.** in the N.T. **timwrw tina**, “to take vengeance on one, to punish”: <sup><4026></sup>Acts 22:5; 26:11 (Sophocles O. R. 107; in Greek writings the middle is more common in this sense).\*

**{5098}** **timwria**, **timwriav**, **h**(**timwrov**, see **timwrew**);

1. “a rendering help; assistance” ((Herodotus, Thucydides, others)).
2. “vengeance, penalty, punishment”: <sup><509></sup>Hebrews 10:29 (<sup><309></sup>Proverbs 19:29; 24:22; in the Greek writings from Aeschylus and Herodotus down). (Synonym: see **kol asiv**, at the end.)\*

**{5099}** **tinw**: future **tisw**; from Homer down; “to pay, to recompense”: **dikhn**, “to pay penalty, suffer punishment,” <sup><509></sup>2 Thessalonians 1:9 (Plato, Phaedo, p. 81 d.; Theact., p. 177 a.; Aelian v. h. 13, 2; **dikav**, id. 1, 24; **qwhn**, Homer, Odyssey 2, 193; **poinav**, Pindar Ol. 2, 106; **zhmian**, the Septuagint <sup><172></sup>Proverbs 27:12). (Compare: **apotinw**.)\*

**{5101}** **tiv**, neuter **ti**, genitive **tinov**, interrogative pronoun (from Homer down);

1. “who, which, what?” the Septuagint **tiv** for **ymi ti** for **hm**;

a. used adjectivally, in a direct question: **tiv basileuv**, <sup><243></sup>Luke 14:31; **tiv gunh**, <sup><258></sup>Luke 15:8; **ti perisson**, <sup><154></sup>Matthew 5:47; **ti shmeion**, <sup><828></sup>John 2:18, and many other passages. in an indirect question, <sup><542></sup>1 Thessalonians 4:2, etc.; **tina h poion kairon**, <sup><601></sup>1 Peter 1:11; used instead of a predicate in a direct question, **tiv** (namely, **estin**) **haitia**, <sup><402></sup>Acts 10:21; **tiv kai potaph hgunh**, <sup><173></sup>Luke 7:39; add, <sup><500></sup>Romans 3:1; <sup><198></sup>1 Corinthians 9:18, etc.; neuter, <sup><243></sup>Matthew 24:3; <sup><409></sup>Mark 5:9; in an indirect question with the optative, <sup><409></sup>Luke 8:9; **tiv** followed by **an**, <sup><632></sup>John 13:24 R G; <sup><213></sup>Acts 21:33 (R G); **ti** with the optative, <sup><253></sup>Luke 15:26 (Tr WH add **an**, so L brackets); <sup><256></sup>Luke 18:36 (L brackets Tr brackets WH marginal reading add **an**); with the indicative, <sup><418></sup>Ephesians 1:18;

b. used alone or Substantively: in a direct question, **tiv upedeixen umin fugein**; <sup><107></sup>Matthew 3:7; <sup><107></sup>Luke 3:7; <sup><688></sup>Revelation 18:18, etc.; **tinov**, <sup><121></sup>Matthew 22:20,28; <sup><420></sup>Mark 12:10; **tini**, <sup><238></sup>Luke 13:18; **tina**, <sup><604></sup>John 18:4,7; **ti qel ete moi dounai**; <sup><165></sup>Matthew 26:15; **ti** in an indirect question, followed by the indicative, <sup><168></sup>Matthew 6:3; <sup><632></sup>John 13:12; <sup><446></sup>1 Corinthians 14:16; <sup><617></sup>Revelation 2:7,11,17, and very often; followed by the aorist subjunctive, <sup><165></sup>Matthew 6:25; <sup><221></sup>Luke 12:11, etc.; followed by the optative with **an**, <sup><162></sup>Luke 1:62; 6:11, etc. Emphatic words get prominence by being placed before the pronoun (Buttmann, sec.



151, 16): **uðeiv de tina me legete einai**, <sup><4165></sup> Matthew 16:15; <sup><4089></sup> Mark 8:29; <sup><4191></sup> Luke 9:20; **kai hðeiv ti poihsomen** (or **poihswnen**), <sup><4184></sup> Luke 3:14; **outov de ti**, <sup><4021></sup> John 21:21 (cf. e. [b].); add, <sup><4019></sup> John 1:19; 8:5; 9:17; <sup><4495></sup> Acts 19:15; <sup><4099></sup> Romans 9:19b (cf. Winer's Grammar, 274 (257)), 20; 14:4, 10; <sup><4049></sup> Ephesians 4:9; <sup><5042></sup> James 4:12; examples from Greek writings are given in Passow, p. 1908b; (Liddell and Scott, under the word, B. I. 1 b.). A question is often asked by **tiv** as the leading word, when the answer expected is "no one": <sup><4433></sup> Acts 8:33; <sup><4024></sup> Romans 7:24; 8:33f; 9:19; 10:16; 11:34f; <sup><4107></sup> 1 Corinthians 9:7; <sup><4129></sup> 2 Corinthians 11:29; <sup><3005></sup> Hebrews 1:5, 13. **tiv ei mh**, "who ... save" (or but) (*i.e.* "no one but"), <sup><4107></sup> Mark 2:7; <sup><4121></sup> Luke 5:21; <sup><4115></sup> Romans 11:15; <sup><4121></sup> 1 Corinthians 2:11; <sup><3018></sup> Hebrews 3:18; <sup><4122></sup> 1 John 2:22; 5:5.

**c.** two questions are blended into one: **tiv ti arh**, "what each should take," <sup><4154></sup> Mark 15:24; **tiv ti diepragmateusato**, <sup><4015></sup> Luke 19:15 (not Tr WH); **egw de tiv hmhn dunatov kwl usai ton Oeon**; who was I? was I able to withstand God? <sup><4117></sup> Acts 11:17; cf. Winer's Grammar, sec. 66, 5, 3; Passow, p. 1909{a}; Ast, Platonic Lexicon, iii., p. 394; Franz V. Fritzsche, Index ad Lucian, dial. deor., p. 164; the same construction occurs in Latin writings; cf. Ramshorn, Latin Gram., p. 567. **tiv** is joined with conjunctions: **kai tiv**, <sup><4106></sup> Mark 10:26; <sup><4019></sup> Luke 10:29; 18:26; <sup><4167></sup> Revelation 6:17 (see **kai**, I. 2 g.); **tiv ara**, see **ara**, 1; **tiv oun**, <sup><4036></sup> Luke 10:36 (here T WH omit; L Tr brackets **oun**); <sup><4098></sup> 1 Corinthians 9:18. **tiv** with a partitive genitive: <sup><4128></sup> Matthew 22:28; <sup><4123></sup> Mark 12:23; <sup><4036></sup> Luke 10:36; <sup><4172></sup> Acts 7:52; <sup><3005></sup> Hebrews 1:5, 13; with **ek** and a genitive of the class, <sup><4167></sup> Matthew 6:27; <sup><4148></sup> Luke 14:28; <sup><4086></sup> John 8:46; in an indirect question with the optative, <sup><4223></sup> Luke 22:23 (cf. Winer's Grammar, sec. 41 b. 4 c.); with **an** added, <sup><4096></sup> Luke 9:46.

**d.** in indirect questions the neuter article is sometimes placed before the pronouns **tiv** and **ti**; see **oj** II. 10 a.

**e.** Respecting the neuter **ti** the following particulars may be noted:

[a]. **ti outoi sou katamarturousin**; a condensed expression for **ti touto estin, o outoi sou katamarturousin**; <sup><4162></sup> Matthew 26:62; <sup><4146></sup> Mark 14:60 (Buttmann, 251 (216) explains this expression differently); also **ti touto akouw peri sou**; ((R.V.)) "what is this (that) I hear of thee?" (unless preference be given to the rendering, 'why do I hear this of

thee' (see under [b]. below)), <sup><2142></sup>Luke 16:2; cf. Bornemann at the passage; (Winer's Grammar, sec. 66, 5, 3).

[b]. **ti prov h̄av**; namely, **estin**, what is that to us? (Winer's Grammar, 586 (545); Buttmann, 138 (121)), <sup><1274></sup>Matthew 27:4; <sup><322></sup>John 21:22; **ti emoi kai soi**; see **egw**, 4; **ti moi** etc. "what have I to do with" etc. <sup><462></sup>1 Corinthians 5:12; **ti soi** or **ūin dokei**; ("what thinkest thou" etc.), <sup><1725></sup>Matthew 17:25; 22:17,42; 26:66; <sup><3156></sup>John 11:56 (here before **ōji** supply in thought **dokei ūin**, to introduce a second question (R.V. "What think ye? That he will not come" etc.)). **ti qel eiv**; and **ti qel ete**; followed by a subjunctive, our "what wilt thou (that) I should" etc.: <sup><112></sup>Matthew 20:32 (here Lachmann brackets inserts **ida**); <sup><1105></sup>Mark 10:51; 15:12 (WH omits; Tr brackets **qel ete**); <sup><284></sup>Luke 18:41; <sup><402></sup>1 Corinthians 4:21; **ti** with the deliberative subjunctive: <sup><1165></sup>Matthew 6:31; 27:22; <sup><1083></sup>Mark 4:30 (here L marginal reading T Tr text WH **pwv**); <sup><217></sup>Luke 12:17; 13:18; <sup><3127></sup>John 12:27; **ti** followed by a future: <sup><4146></sup>Acts 4:16 (where Lachmann's stereotyped edition; T Tr WH **poihswn**); <sup><435></sup>1 Corinthians 15:29; **ti** (namely, **estin** (Buttmann, 358 (307); Winer's Grammar, sec. 64, 2 a.)) **ōji** etc., "how is it that," etc. *i.e.* "why" etc., <sup><1216></sup>Mark 2:16 R G L; <sup><1124></sup>Luke 2:49; <sup><484></sup>Acts 5:4,9; **ti gegonen, ōji** etc. (R.V. "what is come to pass that" etc.), <sup><3142></sup>John 14:22; **outov de ti** (namely, **estai** or **genhsetai** (Winer's Grammar, 586 (546); Buttmann, 394 (338))), what will be his lot? <sup><321></sup>John 21:21 (cf. <sup><428></sup>Acts 12:18 **ti ara ōPetrov egeneto**; Xenophon, Hell. 2, 3, 17 **ti esoito h̄pol iteia**). **ti** equivalent to **dia ti**, "why? wherefore?" (Matthiae, sec. 488,8; Krüger, sec. 46, 3 Anm. 4; (Winer's Grammar, sec. 21,3 N. 2)): <sup><1163></sup>Matthew 6:28; 7:3; <sup><1017></sup>Mark 2:7f; 11:3; <sup><1248></sup>Luke 2:48; 6:41; 12:57; 24:38; <sup><379></sup>John 7:19; 18:23; <sup><4445></sup>Acts 14:15; 26:8; <sup><587></sup>Romans 3:7; 9:19f; <sup><647></sup>1 Corinthians 4:7; 10:30; 15:29f; <sup><483></sup>Galatians 3:19; 5:11; <sup><5122></sup>Colossians 2:20, and often. **ida ti** or **idati**, see under the word, p. 305a. **dia ti** (or **diati** (see **dia**, B. II. 2 a., p. 134b)), "why? wherefore?" <sup><491></sup>Matthew 9:11,14; 13:10; <sup><1075></sup>Mark 7:5; 11:31; <sup><2923></sup>Luke 19:23, 31; <sup><375></sup>John 7:45; 13:37; <sup><4483></sup>Acts 5:3; <sup><467></sup>1 Corinthians 6:7; <sup><7111></sup>2 Corinthians 11:11; <sup><6707></sup>Revelation 17:7, and often. **eiv ti**, "to what? to what end? to what purpose?" <sup><1461></sup>Matthew 14:31; 26:8; <sup><1144></sup>Mark 14:4; 15:34 (Sap. 4:17; Sir. 39:21). **ti oun**, etc. "why then," etc.: <sup><1770></sup>Matthew 17:10; 19:7; 27:22; <sup><1129></sup>Mark 12:9; <sup><215></sup>Luke 20:15; <sup><4125></sup>John 1:25; see also in **oun**, b. [a].; **ti oun eroumen**, see *ibid.* **ti gar**; see **gar**, II. 5.

[g]. Hebraistically for **hm**; “how, how greatly, how much,” with adjectives and verbs in exclamations (Winer’s Grammar, sec. 21 N. 3; cf. Buttmann, 254 (218)): <sup><4074></sup>Matthew 7:14 G L Tr; <sup><4029></sup>Luke 12:49 (on this see **ei**, I. 4 at the end), (<sup><4002></sup>Psalm 3:2; <sup><4060></sup>2 Samuel 6:20; <sup><2010></sup>Song of Solomon 1:10; **ti pol u to agaḡon sou**; Symmachus <sup><4001></sup>Psalm 30:19).

2. equivalent to **poterov, potera, poteron**, “whether of two, which of the two”: <sup><4051></sup>Matthew 21:31; 23:17 (here L **ti**; see below); 27:17, 21; <sup><4027></sup>Luke 22:27; neuter **ti**, <sup><4005></sup>Matthew 9:5; (23:17 Lachmann, 23:19); <sup><4009></sup>Mark 2:9; <sup><4023></sup>Luke 5:23; <sup><4002></sup>Philippians 1:22; cf. Ast, Platonic Lexicon, iii., p. 394 Matthiae, sec. 488, 4; Winer’s Grammar, 169 (159).

3. equivalent to **poiov, poia, poion**, “of what sort,” “what” (kind): <sup><4007></sup>Mark 1:27; 6:2; <sup><4046></sup>Luke 4:36; 8:9; 24:17; <sup><4036></sup>John 7:36; <sup><4079></sup>Acts 17:19; <sup><4051></sup>1 Corinthians 15:2; <sup><4008></sup>Ephesians 1:18f. Cf. Hermann on Viger, p. 731.

4. By a somewhat inaccurate usage, yet one not unknown to Greek writings, it is put for the relatives **ov** and **ostiv**: thus, **tina** (L T Tr WH **ti**) **me upōnoeite einai, ouk eimi egw** (where one would expect **od**). <sup><4025></sup>Acts 13:25; **doqhsetai umin, ti lal hsete (lal hshte** T Tr WH; L brackets the clausel, <sup><4009></sup>Matthew 10:19; **eJoimason, ti deiphsw**, <sup><4078></sup>Luke 17:8; (**oida tinav exel examhn**, <sup><4038></sup>John 13:18 T Tr text WH); especially after **ecein** (as in the Greek writings): **ouk ecousi, ti fagwsin**, <sup><4052></sup>Matthew 15:32; <sup><4066></sup>Mark 6:36; 8:1f; cf. Winer’s Grammar, sec. 25, 1; Buttmann, 251 (216); on the distinction between the Latin *habeo quid* and *habeo quod* cf. Ramshorn, Latin Gram., p. 565f.

{5100} **tiv**, neuter **ti**, genitive **tinov**, indefinite (enclitic) pronoun (bearing the same relation to the interrogative **tiv** that **pou, pwv, pote** do to the interrogatives **pou, pwv, pote**);

1. “a certain, a certain one”; used of persons and things concerning which the writer either cannot or will not speak more particularly;

a. joined to nouns substantive, as well as to adjectives and to numerals used substantively; as, **Samareithv tiv**, <sup><4038></sup>Luke 10:33; **iḡreuv**, <sup><4005></sup>Luke 1:5; 10:31; **anhr**, <sup><4027></sup>Luke 8:27; <sup><4002></sup>Acts 3:2; 8:9; 14:8; **anqrwpov**, <sup><4082></sup>Matthew 18:12; <sup><4003></sup>Luke 10:30; <sup><4008></sup>Acts 9:33; plural <sup><4006></sup>Jude 1:4; **topov**, <sup><4001></sup>Luke 11:1; <sup><4078></sup>Acts 27:8; **kwmh**, <sup><4038></sup>Luke 10:38; 17:12, and in many other passages; with proper names (as **tav Simwn**), <sup><4052></sup>Mark 15:21;

<sup><0236></sup>Luke 23:26; <sup><4093></sup>Acts 9:43; 21:16; 25:19. **duo tinev** with a partitive genitive, <sup><0178></sup>Luke 7:18(19); <sup><4023></sup>Acts 23:23; **eJerov**, <sup><4084></sup>Acts 8:34; plural <sup><4027></sup>Acts 27:1; it indicates that the thing with which it is connected belongs to a certain class and resembles it: **aparchn tina**, a kind of firstfruits, <sup><3018></sup>James 1:18, cf. Winer's Grammar, sec. 25, 2 a; joined to adjectives of quality and quantity, it requires us to conceive of their degree as the greatest possible; as, **fobera tiv ekdoch**, a certain fearful expectation, <sup><3007></sup>Hebrews 10:27, where see Delitzsch (or Alford) (**deinh tiv dunamiv**, Xenophon, mem. 1, 3, 12; other examples from the Greek writings are given in Winer's Grammar, sec. 25, 2c.; (Liddell and Scott, under the word, A. II. 8); Matthiae, sec. 487, 4; (Bernhardy (1829), p. 442); incredibilis quidam amor, Cicero, pro Lig. c. 2, 5); **megav tiv**, <sup><4080></sup>Acts 8:9.

**b.** it stands alone, or substantively: universally, **tiv** "one, a certain one," <sup><0107></sup>Matthew 12:47 (but WH in marginal reading only); <sup><4099></sup>Luke 9:49,57; 13:6,23; <sup><6108></sup>John 11:1; <sup><4055></sup>Acts 5:25; 18:7; plural **tinev**, "certain, some": <sup><0101></sup>Luke 13:1; <sup><4150></sup>Acts 15:1; <sup><6108></sup>Romans 3:8; <sup><4048></sup>1 Corinthians 4:18; 15:34; <sup><4080></sup>2 Corinthians 3:1; <sup><4012></sup>Galatians 2:12; <sup><3311></sup>2 Thessalonians 3:11; <sup><3003></sup>1 Timothy 1:3,19; 4:1; 5:15; 6:10; <sup><6009></sup>2 Peter 3:9; **tinev en udin**, some among you, <sup><6152></sup>1 Corinthians 15:12; a participle may be added — either with the article, **tinev oj** etc., <sup><0200></sup>Luke 18:9; <sup><4002></sup>2 Corinthians 10:2; <sup><3007></sup>Galatians 1:7; or without it, <sup><3021></sup>1 Timothy 6:21; **tiv** and **tinev** with a partitive genitive: <sup><0100></sup>Luke 11:1; 14:15; <sup><4002></sup>2 Corinthians 10:12.

**2. a.** joined to nouns and signifying "some": **cronon tina**, "some time, a while," <sup><6007></sup>1 Corinthians 16:7; **hderai tinev**, "some (or certain) days," <sup><4099></sup>Acts 9:19; 10:48; 15:36; 16:12; 24:24; 25:13; **merov ti**, <sup><0136></sup>Luke 11:36 (here WH marginal reading brackets **ti**); <sup><4080></sup>Acts 5:2; <sup><6118></sup>1 Corinthians 11:18; **ti brwsimon**, <sup><0244></sup>Luke 24:41; add, <sup><4168></sup>Mark 16:18; <sup><6164></sup>John 5:14; <sup><4172></sup>Acts 17:21; 23:20; 28:21; <sup><3140></sup>Hebrews 11:40; **bracu ti**, <sup><4154></sup>Acts 5:34 (where L T Tr WH omit **ti**); <sup><3007></sup>Hebrews 2:7; **perissoteron ti**, <sup><4008></sup>2 Corinthians 10:8; **mikron ti**, <sup><4716></sup>2 Corinthians 11:16; it serves modestly to qualify or limit the measure of things, even though that is thought to be ample or large (cf. 1 a. under the end): **koinwnia tiv**, "a certain contribution," <sup><6155></sup>Romans 15:26; **karpov**, <sup><6013></sup>Romans 1:13; **carisma**, *ibid.* 11. with a participle, **aqethsav tav**, if anyone has set at nought, <sup><3008></sup>Hebrews 10:28 (but this example belongs rather under the next entry).

**b.** standing alone, or used substantively, and signifying "someone, something; anyone, anything": universally, <sup><0129></sup>Matthew 12:29; <sup><4080></sup>Mark

9:30; 11:16; <sup><086></sup>Luke 8:46; <sup><025></sup>John 2:25; 6:46; <sup><175></sup>Acts 17:25; <sup><817></sup>Romans 5:7; <sup><655></sup>1 Corinthians 15:35; <sup><112></sup>2 Corinthians 11:20f; <sup><804></sup>Hebrews 3:4; <sup><028></sup>James 2:18; <sup><029></sup>2 Peter 2:19, etc.; **tiv ex udwn**, <sup><016></sup>James 2:16; **ex udwn tiv**, <sup><813></sup>Hebrews 3:13; with a partitive genitive, <sup><076></sup>Luke 7:36; 11:45; <sup><010></sup>1 Corinthians 6:1; neuter **ti** with a partitive genitive, <sup><082></sup>Acts 4:32; <sup><658></sup>Romans 15:18; <sup><167></sup>Ephesians 5:27. **eiv tiv**, see **eJv**, 3, p. 187a. it answers not infrequently to the indefinite “one” (German *man*, French *on*): <sup><008></sup>Mark 8:4; <sup><025></sup>John 2:25; 16:30; <sup><824></sup>Romans 8:24; <sup><862></sup>Hebrews 5:12 (where some (viz. R G T Tr (cf. Winer’s Grammar, 169 (160); R.V. marginal reading “which be the rudiments” etc.; cf. c. below)) incorrectly read **tina** (yet cf. Buttman, 268 (230) note, cf. 260 (223) note)), etc.; cf. Matthiae, sec. 487, 2. **ei tiv**, see **ei**, III. 16; **ean tiv**, **tinov**, etc.: <sup><018></sup>Matthew 21:3; 24:23; <sup><129></sup>Mark 12:19; <sup><263></sup>Luke 16:31; <sup><861></sup>John 6:51; 7:17; 8:51f; 9:22,31; 10:9; 11:9f,57; 12:26,47; <sup><002></sup>Acts 9:2 (here Tdf. **an**); 13:41; <sup><661></sup>1 Corinthians 5:11; 8:10; 10:28; <sup><083></sup>Colossians 3:13; <sup><008></sup>1 Timothy 1:8; <sup><016></sup>2 Timothy 2:5,21; <sup><024></sup>James 2:14; 5:19; <sup><015></sup>1 John 2:15; 4:20; 5:16; <sup><001></sup>Revelation 3:20; 22:18f; **an tinwn**, <sup><013></sup>John 20:23 (here Lachmann **ean**); **ean mh tiv**, <sup><888></sup>John 3:3,5; 15:6; <sup><483></sup>Acts 8:31; **ou ... tiv**, “not ... anyone, *i.e.* no one,” <sup><808></sup>John 10:28; **oute ... tiv**, <sup><021></sup>Acts 28:21; **oude ... tiv**, <sup><017></sup>Matthew 11:27; 12:19; **ouk ... upo tinov**, <sup><062></sup>1 Corinthians 6:12; **mh tiv**, “lest any” (man), <sup><004></sup>Matthew 24:4; <sup><135></sup>Mark 13:5; <sup><072></sup>Acts 27:42; <sup><015></sup>1 Corinthians 1:15; 16:11; <sup><081></sup>2 Corinthians 8:20; 11:16; 12:6; <sup><009></sup>Ephesians 2:9; <sup><165></sup>1 Thessalonians 5:15; <sup><801></sup>Hebrews 4:11; 12:15; “hath any” (one), <sup><043></sup>John 4:33 (cf. **mhtiv**, 2); **mh tina**, <sup><072></sup>2 Corinthians 12:17; **prov to mh ... tina**, <sup><019></sup>1 Thessalonians 2:9; **wste ... mh tina**, <sup><088></sup>Matthew 8:28; like the Latin *aliquis*, it is used with the verb **einai** emphatically: “to be somebody,” *i.e.* somebody of importance, some eminent personage (Winer’s Grammar, sec. 25, 2 c.; Buttman, sec. 127, 16), <sup><485></sup>Acts 5:36 (see examples from the Greek writings in Passow, under the word, B. II. 2 d.; (Liddell and Scott, *ibid.* A. II. 5); on the phrase **ti einai** see e. [b]. below). Plural, **tinev**, “some” (of that number or class of men indicated by the context): <sup><140></sup>Mark 14:4,65; <sup><215></sup>Luke 21:5; <sup><813></sup>John 13:29; **tinev** are distinguished from **oj pantev**, <sup><807></sup>1 Corinthians 8:7; 9:22. **tinev** with an anarthrous participle, <sup><145></sup>Mark 14:57; <sup><033></sup>Luke 13:1; **tauta tinev hte**, such (of this sort) were some of you, <sup><661></sup>1 Corinthians 6:11 (cf. **outov**, I. 2 d.); **tinev** with a partitive genitive, <sup><008></sup>Matthew 9:3; 12:38; 28:11; <sup><008></sup>Mark 7:1f; 12:13; <sup><082></sup>Luke 6:2; 19:39; <sup><485></sup>Acts 5:15; 17:18,28, and often; followed by **ek** and a partitive genitive, <sup><015></sup>Luke 11:15; <sup><066></sup>John 6:64; 7:25,44; 9:16; 11:37,46; <sup><112></sup>Acts 11:20; 15:24, etc.; Paul employs

**tinev** by meiosis in reference to “many,” when he would mention something censurable respecting them in a mild way: <sup><488></sup>Romans 3:3; <sup><460></sup>1 Corinthians 10:7-10.

c. Sometimes the subject **tiv**, **tinev**, or the object **tina**, **tinav**, is not added to the verb, but is left to be understood by the reader (cf. Buttmann, sec. 132, 6; (Winer’s Grammar, sections 58, 2; 64, 4)): before the partitive genitive <sup><421></sup>Acts 21:16; before **apo**, <sup><427></sup>Matthew 27:9 (1 Macc. 7:33); before **ek**, <sup><423></sup>Matthew 23:34; <sup><421></sup>Luke 21:16; (<sup><402></sup>John 1:24 T Tr WH (cf. R.V. marginal reading); 7:40 L T Tr WH (cf. R.V. marginal reading)); 16:17; (2 John 4; <sup><410></sup>Revelation 2:10). (Other examples of its apparent omission are the following: as subject — of a finite verb (Winer’s Grammar, sec. 58, 9 b. [b.]; Buttmann, sec. 129, 19): **fhsi**, <sup><400></sup>2 Corinthians 10:10 R G T Tr text WH text; **ofan lal h to yeudov**, <sup><484></sup>John 8:44 (according to one interpretation; see R.V. margin); of an infinitive: **ou creian ecete grafein uoin**, <sup><409></sup>1 Thessalonians 4:9 R G T Tr text WH; **creian ecete tou didaskein uhav, tina** etc. <sup><362></sup>Hebrews 5:12 R G T Tr (but see 2 b. above). as object: **dov moi piein**, <sup><407></sup>John 4:7; cf. <sup><459></sup>Mark 5:43. See Kühner, sec. 352 g.; Krüger, sec. 55, 3, 21.)

d. It stands in partitions: **tiv ... eJerov de**, “one ... and another,” <sup><404></sup>1 Corinthians 3:4; plural **tinev (men) ... tinev (de)**, <sup><407></sup>Luke 9:7f.; <sup><478></sup>Acts 17:18; <sup><515></sup>Philippians 1:15; cf. Passow, under the word, B. II. 2e.; (Liddell and Scott, *ibid.* A. II. 11. c.).

e. Besides what has been already adduced, the following should be noticed respecting the use of the neuter **ti**;

[a]. universally, “anything, something”: <sup><453></sup>Matthew 5:23; <sup><483></sup>Mark 8:23; <sup><415></sup>Luke 11:54; <sup><425></sup>Acts 25:5,11; <sup><401></sup>1 Corinthians 10:31, and very often; **oude ... ti**, “neither ... anything,” <sup><407></sup>1 Timothy 6:7.

[b]. like the Latin *aliquid* it is used emphatically, equivalent to “something of consequence, something extraordinary” (cf. b. above): in the phrase **einai ti**, <sup><407></sup>1 Corinthians 3:7; <sup><406></sup>Galatians 2:6; 6:3; cf. Passow, under the word, B. II. 2 d.; (Liddell and Scott, under the word, A. II. 5); and on the Latin *aliquid esse* see Klotz, *Handwörterb. d. Latin Spr.* 1:298b; (Harpers’ Dictionary, under the word *aliquis*, II. C. 1) (on the other hand, in <sup><409></sup>1 Corinthians 10:19 **ti einai** means “to be anything, actually to exist”); **eidennai** (L T Tr WH **egnwkenai**) **ti**, *i.e.* much, <sup><482></sup>1 Corinthians 8:2.



3. As respects the position of the word, when used adjectivally it stands — now before its noun (**tiv anhr**, <sup><482></sup>Acts 3:2; 14:8; **tiv maqthv**, <sup><490></sup>Acts 9:10; **tinav eJerouv**, <sup><420></sup>Acts 27:1; **ti agaƝon**, <sup><404></sup>John 1:47); now, and indeed far more frequently, after it, as **idreuv tiv**, <sup><405></sup>Luke 1:5; 10:31; **anhr tiv**, <sup><487></sup>Luke 8:27, etc., etc. **Tinev**, used substantively, is found at the beginning of a sentence in <sup><477></sup>Matthew 27:47; <sup><402></sup>Luke 6:2; <sup><639></sup>John 13:29; <sup><542></sup>1 Timothy 5:24; <sup><5015></sup>Philippians 1:15; cf. Winer’s Grammar, sec. 25, 2 Note, and 559 (520). The particle **de** may stand between it and its substantive (as **Samareithv de tiv**), as in <sup><403></sup>Luke 10:33,38; <sup><480></sup>Acts 8:9; <sup><807></sup>Hebrews 10:27.

**{5103} Titov, Titou, oJ** the praenomen of a certain Corinthian, a Jewish proselyte, also surnamed “Justus”: <sup><487></sup>Acts 18:7 T Tr brackets WH (see **Titov**).\*

**{5102} titlov, titlou, oJ** a Latin word, “a title; an inscription,” giving the accusation or crime for which a criminal suffered: <sup><609></sup>John 19:19,20, and after it Ev. Nic. c. 10, 1 at the end. (Sueton. Calig. c. 32 *praecedente titulo qui causam poenae indicaret*; again, Domit. c. 10 *canibus objecit cunt hoe titulo: impie locutus parmularius*.)\*

**{5103} Titov** (Rec.<sup>st</sup> in the subscription, **Titov**; cf. Lipsius, Gram. Unters., p. 42f; Tdf. Proleg., p. 103; Pape, Eigennamen, under the word; Winer’s Grammar, sec. 6, 1 m.), **Titou, oJ** “Titus,” a Gentile Christian, Paul’s companion in some of his journeys and assistant in Christian work: <sup><423></sup>2 Corinthians 2:13; 7:6,13f; 8:6,16,23; 12:18; <sup><801></sup>Galatians 2:1,3; <sup><5040></sup>2 Timothy 4:10; <sup><5004></sup>Titus 1:4. He is not mentioned in the Book of Acts. But since Titus is the praenomen, perhaps he appears in the Acts under his second, or, if he was a Roman, under his third name; cf. Rückert on 2 Cor., p. 410. He is by no means, however, to be identified (after Wieseler, Com. ü. d. Brief a. d. Galater, p. 573f (also his Chron. d. apost. Zeit., p. 204)) with the Titus of <sup><487></sup>Acts 18:7, even if the reading (of some authorities (see Tdf.’s note ad loc.)) **Titou** (see **Titiov** above) **loustou** be the true one.\*

**{5104} tiw**, a form front which some N.T. lexicons (e.g. Wahl, Bretschneider, Robinson, Bloomfield, Schirlitz, Harting, others) incorrectly derive **tisousin** in <sup><5009></sup>2 Thessalonians 1:9; see **tinw**.

**{5105} toigaroun** (from the enclitic **toi** or **tw, gar**, and **oun**, German *doch denn nun*; cf. Delitzsch on <sup><820></sup>Hebrews 12:1; (Ellicott on <sup><5048></sup>1



Thessalonians 4:8)), a particle introducing a conclusion with some special emphasis or formality, and generally occupying the first place in the sentence, “wherefore then, for which reason, therefore, consequently”: <sup><5048></sup>1 Thessalonians 4:8; <sup><3101></sup>Hebrews 12:1 (for I [ <sup><3210></sup> *ἄκε* Job 22:10; 24:22; 4 Macc. 1:34; 6:28 variant; 13:15; Sophocles, Xenophon, Plato, and following); cf. Klotz ad Devar. ii. 2, p. 738.\*

**{1065} toige** in **kaitoige**, see **ge**, 3 f.

**{5106} toinun** (from the enclitic **toi** and **nun**), from Pindar (and Herodotus) down, “therefore, then, accordingly”; contrary to the use of the more elegant Greek writing, found at the beginning of the sentence (cf. Lob. ad Phryn., p. 342f; (Winer’s Grammar, 559 (519f); Buttman, sec. 150, 19)): <sup><3133></sup>Hebrews 13:13 (<sup><2100></sup>Isaiah 3:10; 5:13); as in the better writings, after the first word: <sup><2125></sup>Luke 20:25 (yet T Tr WH put it first here also); <sup><4025></sup>1 Corinthians 9:26 and Rec. in <sup><3024></sup>James 2:24 (Sap. 1:11; 8:9; 4 Macc. 1:13, 15ff).\*

**{5107} toiosde, toiade, toionde (toiov and de)**, from Homer down, “such,” generally with an implied suggestion of something excellent or admirable: <sup><6017></sup>2 Peter 1:17.\*

**{5108} toioutov, toiauth, toiouto** and **toiouton** (only this second form of the neuter occurs in the N.T., and twice (but in <sup><0185></sup>Matthew 18:5 T WH have **toiouto**)) (from **toiov** and **outov** (others say lengthened from **toiov** or connected with **autov**; cf. **thl ikoutov**)) (from Homer down), “such as this, of this kind or sort”;

**a.** joined to nouns: <sup><4018></sup>Matthew 9:8; 18:5; <sup><4063></sup>Mark 4:33; 6:2; 7:8 (here T WH omit; Tr brackets the clause), 13; 9:37 (here Tdf. **toutwn**); <sup><4016></sup>John 9:16; <sup><4164></sup>Acts 16:24; <sup><4101></sup>1 Corinthians 5:1; 11:16; <sup><4004></sup>2 Corinthians 3:4, 12; 12:3; <sup><3025></sup>Hebrews 7:26; 8:1; 12:3; 13:16; <sup><3046></sup>James 4:16.

**b. oJov ... toioutov:** <sup><4139></sup>Mark 13:19; <sup><4554></sup>1 Corinthians 15:48; <sup><4701></sup>2 Corinthians 10:11; **toioutov ... oJoiou,** <sup><4059></sup>Acts 26:29; **toioutov wn wJ** etc. <sup><5009></sup>Philemon 1:9 (where see Lightfoot).

**c.** used substantively,

[a]. without an article: <sup><4023></sup>John 4:23; neuter **mhden toiouton,** <sup><4025></sup>Acts 21:25 Rec.; plural, <sup><4009></sup>Luke 9:9; 13:2 (here T Tr text WH **tauta**).

[b]. with the article, **oJtoiourov** “one who is of such a character, such a one” (Buttmann, sec. 124, 5; Winer’s Grammar, 111 (106); Krüger, sec. 50, 4, 6; Kühner, on Xenophon, mem. 1, 5, 2; Ellicott on Galatians 5:21): Acts 22:22; 1 Corinthians 5:5,11; 2 Corinthians 2:6f; 10:11; 12:2,5; Galatians 6:1; Titus 3:11, plural, Matthew 19:14; Mark 10:14; Luke 18:16; John 8:5; Romans (2:14 L marginal reading); 16:18; 1 Corinthians 7:28; 16:16,18; 2 Corinthians 11:13; Philippians 2:29; 2 Thessalonians 3:12; 1 Timothy 6:5 Rec.; John 1:8; neuter plural, Acts 19:25; Romans 1:32; 2:2f; 1 Corinthians 7:15; Galatians 5:21,23; Ephesians 5:27; Hebrews 11:14.\*

**{5109} toicov, toicou, oJ** from Homer down, the Septuagint often for **ryqi** “a wall” (especially of a house; cf. **teicov**): Acts 23:3.\*

**{5110} tokov, tokou, oJ** (from **tiktw**, perfect **tetoka**);

**1.** “birth”; a. “the act of bringing forth”. b. “that which has been brought forth, offspring”; (in both senses from Homer down).

**2.** “interest of money, usury” (because it multiplies money, and as it were ‘breeds’ (cf. *e.g.* Merchant of Venice 1:3)): Matthew 25:27; Luke 19:23 (so in Greek writings from Pindar and Aristophanes down; the Septuagint for **Ἔνρη**).\*

**{5111} tol maw, tol mw**; imperfect 3 person singular **etol ma**, plural **etol mwn**; future **tol mhsu**; 1 aorist **etol hsa**; (**tol ma** or **tol mh** (‘daring’; Curtius, sec. 236)); from Homer down; “to dare”;

**a.** “not to dread or shun through fear”: followed by an infinitive, Matthew 22:46; Mark 12:34; Luke 20:40; John 21:12 (Winer’s Grammar, sec. 65, 7b.); Acts 5:13; 7:32; Romans 15:18; 2 Corinthians 10:12; Philippians 1:14; Jude 1:9; **tol mhsav eishl qen**, took courage and went in, Mark 15:43 (Herodian, 8, 5, 22; Plutarch, vit. Cam. 22, 6).

**b.** “to bear, endure; to bring oneself to”; (cf. Winer’s Grammar, as above): followed by an infinitive, Romans 5:7; 1 Corinthians 6:1.

**c.** absolutely, “to be bold; bear oneself boldly, deal boldly”: <sup><4712></sup>2 Corinthians 11:21; **epi tina**, against one, <sup><4702></sup>2 Corinthians 10:2. (Compare: **apotol maw**.)\*

(Synonyms: **tol maw**, **qarrew**: **qarrew** denotes confidence in one’s own strength or capacity, **qarrew** boldness or daring in undertaking; **qarrew** has reference more to the character, **tol maw** to its manifestation. Cf. Schmidt, chapter 24, 4; chapter 141. The words are found together in <sup><4702></sup>2 Corinthians 10:2.)

**{5112} tol mhroteron** (neuter comparative from the adjective **tol mhrov**), (Thucydides, and following), “more boldly”: <sup><6155></sup>Romans 15:15 (Lachmann’s stereotyped edition; Tr text WH **tol mhroterwv**; Winer’s Grammar, 243 (228)).\*

**{5113} tol mhthv, tol mhtou, oJ(tol maw)**, “a daring man”: <sup><6120></sup>2 Peter 2:10. (Thucydides 1, 70; Josephus, b. j. 3, 10, 2; Philo de Josephus, sec. 38, Plutarch, Lucian).\*

**{5114} tomwterov, tomwtera, tomwteron** (comparative from **tomov** cutting, sharp, and this from **temnw**), “sharper”: <sup><8042></sup>Hebrews 4:12 ((Pseudo-) Phocylid. verse 116 ((Gnom. Poet. Graec. edition Brunck, p. 116)) **opl on toi logov andri tomwteron esti sidhrou**; add, Timon in Athen. 10, p. 445e.; Lucian, Tox. 11).\*

**{5115} toxon, toxou, to**, from Homer down, the Septuagint often for **tvq**, “a bow”: <sup><602></sup>Revelation 6:2.\*

**{5116} topazion, topaziou, to** (neuter of the adjective **topaziov**, from **topazov**), “topaz,” a greenish-yellow precious stone (our chrysolith (see BB. DD., especially Riehm, under the word Edelsteine 18)): <sup><621></sup>Revelation 21:20 (Diodorus, Strabo; the Septuagint for **hdfp̄i** <sup><1287></sup>Exodus 28:17; 36:17 (39:10); <sup><623></sup>Ezekiel 28:13. The Greek writings more commonly use the form **topazov**).\*

**{5117} topov, topou, oJ** in Attic from Aeschylus and his contemporaries on; the Septuagint **μωq̄m**; “place”; *i.e.*:

**1.** properly, any portion of space marked off, as it were, from surrounding space; used of

a. an inhabited place, as a city, village, district: <sup><4067></sup>Luke 4:37; 10:1; <sup><4022></sup>Acts 12:12; 16:3; 27:2,8; <sup><4002></sup>1 Corinthians 1:2; <sup><4024></sup>2 Corinthians 2:14; <sup><3008></sup>1 Thessalonians 1:8; <sup><6687></sup>Revelation 18:17 (G L T Tr WH); **ton topon kai to eqnov**, the place which the nation inhabit, *i.e.* the holy land and the Jewish people, <sup><6148></sup>John 11:48 (cf. 2 Macc. 5:19f); **topov agiov**, the temple (which the Septuagint of Isaiah Ix. 13 calls **oJagiov topov tou Qeou**), <sup><4045></sup>Matthew 24:15. of a house, <sup><4061></sup>Acts 4:31. of uninhabited places, with adjectives: **erhmov**, <sup><4043></sup>Matthew 14:13,15; <sup><4005></sup>Mark 1:35; 6:31f; <sup><4042></sup>Luke 4:42; 9:10 R G L, 12; **pedinov**, <sup><4067></sup>Luke 6:17; **anudrov**, plural, <sup><4026></sup>Matthew 12:43; <sup><4023></sup>Luke 11:24. of any place whatever: **kata topouv** (R.V. “in divers places”) *i.e.* the world over (but see **kata**, II. 3 a. [a].), <sup><4047></sup>Matthew 24:7; <sup><4138></sup>Mark 13:8; (**en panti topw**, <sup><3016></sup>2 Thessalonians 3:16 Lachmann); of places in the sea, **traceiv topoi**, <sup><4072></sup>Acts 27:29 (R.V. “rocky ground”); **topov diqal assov** (A.V. “place where two seas met”); <sup><4074></sup>Acts 27:41. of that ‘place’ where what is narrated occurred: <sup><4019></sup>Luke 10:32; 19:5; 22:40; <sup><4051></sup>John 5:13; 6:10; 18:2. of a place or spot where one can settle, abide, dwell: **eJoimazein tini topon**, <sup><6142></sup>John 14:2f, cf. <sup><6026></sup>Revelation 12:6; **ecein topon**, a place to dwell in, Revelation, the passage cited; **ouk hn autoiv topov en tw katal umati**, <sup><4017></sup>Luke 2:7; **didonai tini topon**, to give one place, give way to one, <sup><4049></sup>Luke 14:9a; **topov ouc eJreqh autoiv**, <sup><6011></sup>Revelation 20:11; of the seat which one gets in any gathering, as at a feast, <sup><4040></sup>Luke 14:10; **thn escaton topon**, **katecein**, <sup><4049></sup>Luke 14:9b; of the place or spot occupied by things placed in it, <sup><6017></sup>John 20:7. the particular place referred to is defined by I the words appended: — by a genitive, **topov thv basanou**, <sup><4068></sup>Luke 16:28; **thv katapausewv**, <sup><4074></sup>Acts 7:49; **kraniou**, <sup><4073></sup>Matthew 27:33; <sup><4152></sup>Mark 15:22; <sup><6197></sup>John 19:17; (**ton topon tw n hJwn**, <sup><6015></sup>John 20:25b L T Tr marginal reading); — by the addition of **ou**, **opou**, **ef**’ or **en wJ** followed by finite verbs, <sup><4016></sup>Matthew 28:6; <sup><4046></sup>Mark 16:6; <sup><4040></sup>John 4:20; 6:23; 10:40; 11:6,30.; 19:41; <sup><4073></sup>Acts 7:33; <sup><6026></sup>Romans 9:26; — by the addition of a proper name: **topov I egomenov**, or **kal oumenov**, <sup><4073></sup>Matthew 27:33; <sup><4152></sup>Mark 15:22; <sup><4233></sup>Luke 23:33; <sup><6193></sup>John 19:13; <sup><6666></sup>Revelation 16:16; **oJ topov tinov**, the place which a person or thing occupies or has a right to: <sup><4015></sup>Revelation 2:5; 6:14; 12:8; where a thing is hidden, **thv macairav**, *i.e.* its sheath, <sup><4062></sup>Matthew 26:52. the abode assigned by God to one after death wherein to receive his merited portion of bliss or of misery: (**oJ idiov tinov tinov**), universally, Ignatius ad Magnes. 5, 1 (cf. **oJaiwniov topov**, Tobit 3:6); applied to Gehenna, <sup><4025></sup>Acts 1:25 (see **idiov**, 1 c.); **oJ**

**ofeil omenov topov**, of heaven, Polycarp, ad Philip. 9,2; Clement of Rome, 1 Corinthians 5,4; also **oJagiov topov**, ibid. 5, 7; (**oJwJisimenov topov** the Epistle of Barnabas 19, 1; Act. Paul et Thecl. 28; see especially Harnack's note on Clement of Rome, 1 Corinthians 5, 4).

**b.** a place (passage) in a book: <sup><4047></sup>Luke 4:17 (**kai en al l w topw fhsin**, Xenophon, mem. 2, 1, 20 ((but this is doubtful; cf. Liddell and Scott, under the word, I. 4; yet cf. Kühner, ad loc.); Philo de Josephus, sec. 26; Clement of Rome, 1 Corinthians 8,4); in the same sense **cwra** in Josephus, Antiquities 1, 8, 3).

**2.** metaphorically,

**a.** “the condition or station held by one in any company or assembly”:  
**anapl hroun ton topon tou idiwtou** (R.V. “filleth the place of the unlearned”), <sup><4646></sup>1 Corinthians 14:16; **thv diakoniav tauthv kai apostol hv** (R.V. “the place in this ministry,” etc.), <sup><4125></sup>Acts 1:25 L T Tr WH.

**b.** “opportunity, power, occasion for acting”: **topon l ambanein thv apol ogiav**, opportunity to make his defense, <sup><4256></sup>Acts 25:16 (**ecein thv apol ogiav**, Josephus, Antiquities 16, 8, 5); **topon didonai th orgh** (namely, **tou Oeou**), <sup><5129></sup>Romans 12:19; **tw daibol w**, <sup><4027></sup>Ephesians 4:27 (**tw iatrw**, to his curative efforts in one's case, Sir. 38:12; **nomw uyistou**, Sir. 19:17; **topon didonai tina**, followed by an infinitive, Sir. 4:5); **topov metanoiav euriskein**, <sup><3217></sup>Hebrews 12:17, on this passage, see **euriskw**, 3 (**didonai**. Sap. 12:10; Clement of Rome, 1 Corinthians 7,5; Latin *locum relinquere paenitentiae*, Livy 44, 10; 24, 26; (Pliny, epistle ad Trajan 96 (97), 10 cf. 2); **ecein topon metanoiav**, Tat. or. ad Graec. 15 at the end; **dia to mh katal eipesqai sfisiv topon el eouv mhde suggnwmhv**, Polybius 1, 88, 2); **topon ecein** namely, **tou euaggel izesqai**, <sup><5123></sup>Romans 15:23; **ezhteito topov**, with a genitive of the thing for which influence is sought among men: **diaqhkhv**, passive <sup><3877></sup>Hebrews 8:7 ((cf. **memfomai**)).

(Synonyms: **topov** 1, **cwra**, **cwrion: topov** “place,” indefinite; a portion of space viewed in reference to its occupancy, or as appropriated to a thing; **cwra** “region, country,” extensive; space, yet bounded; **cwrion** “parcel of ground” (<sup><4045></sup>John 4:5), circumscribed; a definite portion of space viewed as enclosed or

complete in itself; **topov** and **cwrion** (plural, R.V. “lands”) occur together in <sup><487></sup>Acts 28:7. Cf. Schmidt, chapter 41.)

**{5118}** **tosoutov, tosouth, tosouto** (<sup><872></sup>Hebrews 7:22 L T Tr WH) and **tosouton** (from **tosov** and **outov**; (others say lengthened from **tosov**: cf. **thl ikoutov**, at the beginning)), “so great”; with nouns: of quantity, **tosoutov pl outov**, <sup><687></sup>Revelation 18:17 (16); of internal amount, **pistiv**, <sup><1816></sup>Matthew 8:16; <sup><479></sup>Luke 7:9; (**osa edoxasen eauthn, tosouton dote basanismon**, <sup><687></sup>Revelation 18:7); of size, **nefov**, <sup><821></sup>Hebrews 12:1; plural “so many”: **icquev**, <sup><211></sup>John 21:11; **shmeia**, <sup><827></sup>John 12:37; **genh fwnwn**, <sup><440></sup>1 Corinthians 14:10; **eth**, <sup><159></sup>Luke 15:29 ((here A.V. “these many)) (in secular writings, especially the Attic, we often find **tosoutov kai toioutov** and the reverse; see Heindorf on Plato, Gorgias, p. 34; Passow, p. 1923b; (Liddell and Scott, see under the words)); followed by **wste**, “so many as to be able,” etc. (Buttmann, 244 (210)), <sup><153></sup>Matthew 15:33; of time: “so long, **cronov** (<sup><840></sup>John 14:9); <sup><847></sup>Hebrews 4:7; of length of space, **to mhkov tosouton estin oson**, etc. <sup><6216></sup>Revelation 21:16 Rec.; absolutely, plural “so many,” <sup><809></sup>John 6:9; neuter plural (“so many things”), <sup><804></sup>Galatians 3:4; **tosoutou**, “for so much” (of price), <sup><448></sup>Acts 5:8(9); dative **tosoutow**, preceded or followed by **osw** (as often in the Greek writings from Herodotus down (Winer’s Grammar, sec. 35, 4 N. 2)), “by so much”: **tosoutw kreittwn**, by so much better, <sup><8004></sup>Hebrews 1:4; **tosoutw mal l on osw** etc. <sup><8025></sup>Hebrews 10:25; **kaq’ oson ... kata tosouton**, “by how much ... by so much,” <sup><872></sup>Hebrews 7:22.\*

**{5119}** **tote**, demonstrative adverb of time (from the neuter article **to**, and the enclitic **te** (which see); answering to the relative **ote** (Kühner, sec. 506, 2 c.)), from Homer down, “then; at that time”;

**a.** “then” *i.e.* at the time when the things under consideration were taking place (of a concomitant event): <sup><127></sup>Matthew 2:17 (**tote epl hrwqh**); 3:5,13; 12:22,38; 15:1; 19:13; 20:20; 27:9,16; <sup><812></sup>Romans 6:21; followed by a more precise specification of the time by means of an added participle, Matthew ii,16; <sup><808></sup>Galatians 4:8; opposed to **nun**, <sup><809></sup>Galatians 4:29; <sup><826></sup>Hebrews 12:26; **otote kosmov**, the world that then was, <sup><806></sup>2 Peter 3:6.

**b.** “then” *i.e.* when the thing under consideration had been said or done, “thereupon”; so in the historical writers (especially Matthew), by way of

transition from one thing mentioned to another which could not take place before it (Winer's Grammar, 540 (503); Buttmann, sec. 151, 31 at the end): <sup><400></sup>Matthew 4:1,5; 26:14; 27:38; <sup><402></sup>Acts 1:12; 10:48; 21:33; not infrequently of things which took place immediately afterward, so that it is equivalent to "which having been done or heard": <sup><407></sup>Matthew 2:7; 3:15; 4:10f; 8:26; 12:45; 15:28; 17:19; 26:36,45; 27:26f; <sup><412></sup>Luke 11:26; **tote oun**, <sup><6114></sup>John 11:14 (Lachmann brackets **oun**); 19:1, 16; 20:8; **euqeww tote**, <sup><4174></sup>Acts 17:14; **tote** preceded by a more definite specification of time, as **meta to ywmion**, <sup><6137></sup>John 13:27; or by an aorist participle <sup><481></sup>Acts 28:1. **oje ... tote**, etc., "when ... then": <sup><4036></sup>Matthew 13:26; 21:1; <sup><6126></sup>John 12:16; **wj ... tote**, etc., <sup><4071></sup>John 7:10; 11:6; preceded by a genitive absolute which specifies time, <sup><4721></sup>Acts 27:21. **apo tote** "from that time" on, see **apo**, I. 4 b., p. 58{b}.

c. of things future; "then" (at length) when the thing under discussion takes place (or shall have taken place): **tote** simply, <sup><4923></sup>Matthew 24:23,40; 25:1,34,37,41,44f; opposed to **arti**, <sup><6132></sup>1 Corinthians 13:12; **kai tote**, <sup><4073></sup>Matthew 7:23; 16:27; 24:10,14,30; <sup><4131></sup>Mark 13:21,26f; <sup><4217></sup>Luke 21:27; <sup><4045></sup>1 Corinthians 4:5; <sup><8004></sup>Galatians 6:4; <sup><5088></sup>2 Thessalonians 2:8; **kai tote** preceded by **prwton**, <sup><4124></sup>Matthew 5:24; 7:5; <sup><4162></sup>Luke 6:42. **oJan** (with a subjunctive present) ... **tote**, etc. "when ... then," etc. (Winer's Grammar, sec. 60, 5), <sup><4720></sup>2 Corinthians 12:10; <sup><5088></sup>1 Thessalonians 5:3; **oJan** (with an aorist subjunctive equivalent to Latin future perfect) ... **tote**, etc., <sup><4095></sup>Matthew 9:15; 24:16; 25:31; <sup><4021></sup>Mark 2:20; 13:14; <sup><4055></sup>Luke 5:35; 21:20f; <sup><6101></sup>John 2:10 (T WH omit; L Tr brackets **tote**); 8:28; <sup><6153></sup>1 Corinthians 15:28,54; 16:2; <sup><5004></sup>Colossians 3:4. Of the N.T. writers, Matthew uses **tote** most frequently, ninety-one times ((so Holtzmann, Syn. Evang., p. 293); rather, eighty-nine times according to R T, ninety times according to G L Tr WH); it is not found in (Ephesians, Philipians, Philemon, the Pastoral Epistles, the Epistles of John, James, Jude), Revelation.

**{5121} tounantion** (by crasis for **to anantion** (Buttmann, 10)) ((Arstpb., Thucydides, others)), "on the contrary, contrariwise" (Vulgate *e contrario*), accusative used adverbially (Winer's Grammar, 230 (216)): <sup><4007></sup>2 Corinthians 2:7; <sup><8007></sup>Galatians 2:7; <sup><6103></sup>1 Peter 3:9.\*

**{5122} tounoma** (by crasis for **to onoma** (Buttmann, 10; WH's Appendix, p. 145)), (from Homer, Iliad 3, 235 down), "the name"; the



accusative absolute (Buttmann, sec. 131, 12; Winer's Grammar, 230 (216) cf. **onoma**, 1) "by name": <sup><4257></sup>Matthew 27:57.\*

**{5123} toutesti** (cf. Winer's Grammar, p. 45; Buttmann, 11 (10)) for **tout' esti**, and this for **touto esti**, see **eimi**, II. 3. **tragov, tragou, oJ** from Homer down, "a he-goat": plural, <sup><5012></sup>Hebrews 9:12f,19; 10:4.\*

**{5132} trapeza, trapezhv, hJ** (from **tetra**, and **peza** a foot), from Homer Idown, the Septuagint for **τραπεζα** "a table";

**1. a.** a table on which food is placed, an eating-table: <sup><4157></sup>Matthew 15:27; <sup><4178></sup>Mark 7:28; <sup><2161></sup>Luke 16:21; 19:23; 22:21,30; the table in the temple at Jerusalem on which the consecrated loaves were placed (see **proquesiv**, 1), <sup><3012></sup>Hebrews 9:2.

**b.** equivalent to the "food" placed upon the table (cf. Fritzsche on Additions to <sup><17044></sup>Esther 4:14): **paratigenai prapezan** (like the Latin *mensam apponere* (cf. our 'to set a good table')), "to set a table, i.e., food," before one (Thucydides 1, 130; Aelian v. h. 2, 17), <sup><4164></sup>Acts 16:34; **diakonein, taiv trapezaiv** (see **diakonev**, 3), <sup><4012></sup>Acts 6:2.

**c.** "a banquet, feast" (from Herodotus down): <sup><5109></sup>Romans 11:9 (from <sup><1923></sup>Psalms 68:23 (<sup><1923></sup>Psalms 69:23)); **metecein trapezhv daimoniwn**, to partake of a feast prepared by ((?) see below) demons (the idea is this: the sacrifices of the Gentiles inure to the service of demons who employ them in preparing feasts for their worshippers; accordingly one who participates in those feasts, enters into communion and fellowship with the demons); **kuriou**, to partake of a feast prepared by ((?) see below) the Lord (just as when he first instituted the supper), <sup><5102></sup>1 Corinthians 10:21 (but it seems more natural to take the genitives **daimoniwn** and **kuriou** simply as possessive (cf. Winer's Grammar, 189 (178); Buttmann, sec. 127, 27), and to modify the above interpretation accordingly).

**2.** "the table or stand of a money-changer," where he sits, exchanging different kinds of money for a fee (**agio**), and paying back with interest loans or deposits (Lysias, Isocrates, Demosthenes, Aristotle, Josephus, Plutarch, others): <sup><4212></sup>Matthew 21:12; <sup><4115></sup>Mark 11:15; <sup><3215></sup>John 2:15; **to argurion didonai epi (thn) trapezan**, to put the money into a (the) bank at interest, <sup><21923></sup>Luke 19:23.\*

**{5133} trapezithv (trapezeithv** T WH; see WH's Appendix, p. 154, and cf. **ei, i**), **trapezitou, oJ(trapeza**, which see), "a money-changer, broker, banker," one who exchanges money for a fee, and pays interest on deposits: <sup><1257></sup>Matthew 25:27. (Cebet. tab. 31; (Lysias), Demosthenes, Josephus, Plutarch, Artemidorus Daldianus, others.)\*

**{5134} trauma, traumatov, to (TRAW, TRWW, titrwskw**, to wound, akin to **qrauw**), "a wound": <sup><2134></sup>Luke 10:34. (From Aeschylus and Herodotus down; the Septuagint several times for [x̄p̄].)\*

**{5135} traumatizw**: 1 aorist participle **traumatisav**; perfect passive participle **tetraumatismenov**; (**trauma**); from Aeschylus and Herodotus down, "to wound": <sup><2112></sup>Luke 20:12; <sup><41916></sup>Acts 19:16.\*

**{5136} trachl izw**: (**trachl ov**);

**1.** "to seize and twist the neck or throat"; used of combatants who handle thus their antagonists (Philo, Plutarch, Diogenes Laërt, others).

**2.** "to bend back the neck" of the victim to be slain, "to lay bare or expose by bending back"; hence, tropically, "to lay bare, uncover, expose": perfect passive participle **tetrachl ismenov tini**, laid bare, laid open, made manifest to one, <sup><3043></sup>Hebrews 4:13.\*

**{5137} trachl ov, trachl ou, oJ**(allied with **trecw**; named from its movableness; cf. Vanicek, p. 304), fr. Euripides, and Aristophanes down, the Septuagint chiefly for **rāwx̄e** also for **ā̄r̄[̄** etc., "the neck": <sup><10816></sup>Matthew 18:6; <sup><1092></sup>Mark 9:42; <sup><2150></sup>Luke 15:20; 17:2; <sup><41510></sup>Acts 15:10; 20:37; **ton ēautou trachl on up̄otigenai** (namely, **up̄o ton sidhron**) (A.V. "to lay down one's own neck" *i.e.*) to be ready to incur the most imminent peril to life, <sup><5104></sup>Romans 16:4.\*

**{5138} tracuv, traceia, tracu**, from Homer down, "rough": **odoi**, <sup><2185></sup>Luke 3:5; **topoi**, rocky places (in the sea), <sup><4272></sup>Acts 27:29.\*

**{5139} Tracwnitiv, Tracwnitidov, hJ**"Trachonitis," a rough ((Greek **tracuv**)) region, tenanted by robbers, situated between Antilibanus (on the west) and the mountains of Batanaea (on the east), and bounded on the N. by the territory of Damascus: <sup><2111></sup>Luke 3:1 (Josephus, Antiquities 16, 9, 3 and often). (See Porter in BB. DD.)\*

**{5140} treiv, oj, aj, tria, ta**, “three”: <sup><4024></sup>Matthew 12:40; <sup><4082></sup>Mark 8:2; <sup><4056></sup>Luke 1:56; <sup><4029></sup>John 2:19, and often. (From Homer down.)

**{4999} Treiv Tabernai**, see **tabernai**.

**{5141} tremw**; used only in the present and imperfect; from Homer down; “to tremble”: <sup><4053></sup>Mark 5:33; <sup><4087></sup>Luke 8:47; <sup><4096></sup>Acts 9:6 Rec.; with a participle (cf. Winer’s Grammar, sec. 45, 4 a.; (Buttmann, sec. 144, 15 a.)), “to fear, be afraid,” <sup><4020></sup>2 Peter 2:10. (Synonym: see **fobew**, at the end.)\*

**{5142} trefw**; 1 aorist **eqreya**; passive, present **trefomai**; perfect participle **teqrammenov**; from Homer down; “to nourish, support; to feed”: **tina**, <sup><4063></sup>Matthew 6:26; 25:37; <sup><4024></sup>Luke 12:24; <sup><4423></sup>Acts 12:20; <sup><6016></sup>Revelation 12:6,14; “to give suck,” <sup><4229></sup>Luke 23:29 L T Tr WH; “to fatten,” <sup><3085></sup>James 5:5 (here A.V. “nourish”). “to bring up, nurture,” <sup><4046></sup>Luke 4:16 (here T WH marginal reading **anatrefw**) (1 Macc. 3:33; 11:39, and often in secular authors). (Compare: **anatrefw**, **ektrefw**, **entrefw**.)\*

**{5143} trecw**; imperfect **etrecon**; 2 aorist **edramon**; from Homer down; the Septuagint for **xWr**; “to run”; a. properly: of persons in haste, <sup><4086></sup>Mark 5:6; <sup><4012></sup>John 20:2, 4; with a telic infinitive <sup><4088></sup>Matthew 28:8; **dramwn** with a finite verb, <sup><4078></sup>Matthew 27:48; <sup><4156></sup>Mark 15:36; <sup><4051></sup>Luke 15:20; **trecw epi** with an accusative of place, <sup><4042></sup>Luke 24:12 (T omits; L Tr brackets WH reject the verse); **eiv polemon**, <sup><6009></sup>Revelation 9:9; of those who run in a race-course (**en stadiw**), <sup><4024></sup>1 Corinthians 9:24, 26. b. metaphorically: of doctrine rapidly propagated, <sup><3081></sup>2 Thessalonians 3:1 (R.V. “run”); by a metaphor taken from the runners in a race, “to exert oneself, strive hard; to spend one’s strength in performing or attaining something”: <sup><6016></sup>Romans 9:16; <sup><8017></sup>Galatians 5:7; **eiv kenon**, <sup><4082></sup>Galatians 2:2 (Winer’s Grammar, 504 (470); Buttmann, sec. 148, 10); <sup><3476></sup>Philippians 2:16; **ton agwna**, <sup><8101></sup>Hebrews 12:1 (see **agwn**, 2); the same expression occurs in Greek writings, denoting to incur extreme peril, which it requires the exertion of all one’s efforts to overcome, Herodotus 8, 102; Euripides, Or. 878; Alc. 489; Electr. 883; Iph. Aul. 1456; Dionysius Halicarnassus 7, 48, etc.; miserabile currunt certamen, Stat. Theb. 3,116. (Compare: **eistrecw**, **katatrecw**, **peritrecw**, **protrecw**, **prostrecw**, **suntrecw**, **epitrecw** **suntrecw**, **uotrecw**.)\*

**trhma, trhmatov, to (titraw, titrhmi, TRAW**, to bore through, pierce), “a perforation, hole”: **bel onhv**, <sup><1825></sup>Luke 18:25 L T Tr WH; (**rafidov**, <sup><1024></sup>Matthew 19:24 WH text). (Aristophanes, Plato, Aristotle, Plutarch, others.)\*

**{5144} triakonta, oĵ, aĵ, ta (treiv)**, “thirty”: <sup><1138></sup>Matthew 13:8; <sup><1018></sup>Mark 4:8; <sup><1123></sup>Luke 3:23, etc. (From Homer down.)\*

**{5145} triakosioi, triakosiai, triakosia**, “three hundred”: <sup><1145></sup>Mark 14:5; <sup><1125></sup>John 12:5. (From Homer down.)\*

**{5146} tribol ov, tribol ou, oĵtreiv** and **bal l w** ((cf. **bel ov**), three-pointed)), “a thistle,” a prickly wild plant, hurtful to other plants: <sup><1076></sup>Matthew 7:16; <sup><3018></sup>Hebrews 6:8. (Aristophanes, others; the Septuagint for **rDæðæ** <sup><1018></sup>Genesis 3:18; <sup><3108></sup>Hosea 10:8; for **μνῆνικ]** thorns, <sup><1215></sup>Proverbs 22:5.) (Cf. B. D. under the word, Thorns and Thistles, 4; Löw, *Aram. Pflanzennamen*, sec. 302.)\*

**{5147} tribov, tribou, hĵ(tribw** to rub), “a worn way, a path”: <sup><1018></sup>Matthew 3:3; <sup><1018></sup>Mark 1:3; <sup><1104></sup>Luke 3:4, from <sup><2418></sup>Isaiah 40:3. (Homer hymn. Merc. 448; Herodotus, Euripides, Xenophon, others; the Septuagint for **hbythĵ] ræphLsmĵ Ęrd**, etc.)\*

**{5148} trietia, trietiav, hĵ(treiv** and **etov)**, “a space of three years”: <sup><1118></sup>Acts 20:31. (Theophrastus, Plutarch, Artemidorus Daldianus, *oneir.* 4, 1; others.)\*

**{5149} trizw**; “to squeak, make a shrill cry” (Homer, Herodotus, Aristotle, Plutarch, Lucian, others): transitive, **touv dwntav**, “to grind or gnash the teeth,” <sup><1018></sup>Mark 9:18; **kata tinov**, Ev. Nicod. c. 5.\*

**{5150} trimhnov, trimhnon (treiv** and **mhn)**, “of three months” (Sophocles, Aristotle, Theophrastus, others); neuter used as a substantive, “a space of three months” (Polybius, Plutarch, <sup><1248></sup>2 Kings 24:8): <sup><3123></sup>Hebrews 11:23.\*

**{5151} triv (treiv)**, adverb, “thrice”: <sup><1254></sup>Matthew 26:34,75; <sup><1140></sup>Mark 14:30,72; <sup><1234></sup>Luke 22:34,61; <sup><1138></sup>John 13:38; <sup><1125></sup>2 Corinthians 11:25; 12:8; **epi triv** (see **epi**, C. I. 2 d., p. 235a bottom), <sup><1106></sup>Acts 10:16; 11:10. (From Homer down.)\*

**{5152} tristegov, tristegon (treiv and stegh)**, “hating three roofs or stories”: Dionysius Halicarnassus 3, 68; (Josephus, b. j. 5, 5, 5); **to tristegon**, “the third story,” <sup><410></sup>Acts 20:9 (<sup><1066></sup>Genesis 6:16 Symmachus); **h.tristegh**, Artemidorus Daldianus, oneir. 4, 46.\*

**{5153} triscil ioi, triscil iai, triscil ia (triv and cil ioi)**, “three thousand”: <sup><411></sup>Acts 2:41. (From Homer down.)\*

**{5154} tritov, trith, triton**, “the third”: with substantives, <sup><152></sup>Mark 15:25; <sup><21></sup>Luke 24:21; <sup><25></sup>Acts 2:15; <sup><72></sup>2 Corinthians 12:2; <sup><67></sup>Revelation 4:7; 6:5; 8:10; 11:14, etc.; **th trith hōera**, <sup><12></sup>Matthew 16:21; 17:23; 20:19; <sup><19></sup>Mark 9:31 (Rec.); 10:34 Rec.; <sup><24></sup>Luke 24:46; <sup><40></sup>Acts 10:40; <sup><65></sup>1 Corinthians 15:4; **thv hōera th trith**, <sup><83></sup>Luke 18:33; <sup><11></sup>John 2:1 (L mrg; Tr WH marginal reading **th trith hōera**); **ewv thv trith hōerav**, <sup><26></sup>Matthew 27:64; **triton**, accusative masculine substantively, “a third” ((namely, servant)), <sup><12></sup>Luke 20:12; neuter **to triton** with a genitive of the thing, “the third part” of anything, <sup><17></sup>Revelation 8:7-12; 9:15,18; 12:4; neuter adverbially, **to triton** “the third time,” <sup><14></sup>Mark 14:41; <sup><17></sup>John 21:17; also without the article, **triton** “a third” time, <sup><22></sup>Luke 23:22; **touto triton**, “this is (now) the third time” (see **outov**, II. d.), <sup><14></sup>John 21:14; <sup><24></sup>2 Corinthians 12:14 (not Rec.^st); 13:1; **triton** in enumerations after **prwton, deutron**, “in the third place, thirdly,” <sup><28></sup>1 Corinthians 12:28; **ek tritou**, “a third time” (Winer’s Grammar, sec. 51, d.), <sup><54></sup>Matthew 26:44 (L Tr marginal reading brackets **ek tritou**).

**{5155} tricinov, tricinh, tricinon (qrix, which see)**, “made of hair” (Vulgate *cilicinus*): <sup><62></sup>Revelation 6:12 (see **sakkov**, b.). (Xenophon, Plato, the Septuagint, others.)\*

**{2359} tricov**, see **qrix**.

**{5156} tromov, tricou, o.tremw)**, from Homer down, “a trembling, quaking” with fear: <sup><68></sup>Mark 16:8; **meta fobou kai tromou**, “with fear and trembling,” used to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfil his duty, <sup><75></sup>2 Corinthians 7:15; <sup><65></sup>Ephesians 6:5; <sup><52></sup>Philippians 2:12; **en fobw kai en tromw** (<sup><96></sup>Isaiah 19:16), <sup><11></sup>1 Corinthians 2:3 (**fobov** and **tromov** are joined in <sup><12></sup>Genesis 9:2; <sup><56></sup>Exodus 15:16; Deuteronomy (2:25); 11:25, etc.; **en fobw ... en tromw**, <sup><21></sup>Psalms 2:11). (Synonym: cf. **fobew**, at the end.)\*

**{5157} troph, trophv, hJ**(from **trepw** to turn), “a turning”: of the heavenly bodies, <sup><3017></sup>James 1:17 (on this see **aposkiasma**); often so in the Greek writings from Homer and Hesiod down (see Liddell and Scott, under the word, 1); cf. <sup><3883></sup>Job 38:33; Sap. 7:18; <sup><6534></sup>Deuteronomy 33:14; (Sophocles’ Lexicon, under the word).\*

**{5158} tropov, tropou, oJ**(from **trepw**, see **troph**), from (Pindar), Aeschylus and Herodotus down;

1. “a manner, way, fashion”: **oJ tropon**, “as, even as, like as” (Winer’s Grammar, sec. 32, 6; Buttmann, sec. 131, 12): <sup><4237></sup>Matthew 23:37; <sup><2134></sup>Luke 13:34; <sup><4011></sup>Acts 1:11; 7:28; <sup><5188></sup>2 Timothy 3:8 (<sup><0259></sup>Genesis 26:29; <sup><2143></sup>Exodus 14:13; (<sup><6125></sup>Deuteronomy 11:25; <sup><2442></sup>Psalm 41:2 (42:2)); <sup><5077></sup>Ezekiel 42:7; 45:6; <sup><3087></sup>Malachi 3:17; Xenophon, mem. 1, 2, 59; anab. 6, 1 (3), 1; Plato, rep. 5, p. 466 e.); **ton oJoiou toutoiv tropon** (“in like manner with these”), <sup><6007></sup>Jude 1:7; **kaq’ oJ tropon**, “as,” <sup><4451></sup>Acts 15:11; 27:25; **kata panta tropon**, <sup><6102></sup>Romans 3:2; **kata mhdena tropon**, in no wise, <sup><5188></sup>2 Thessalonians 2:3 (4 Macc. 4:24; 10:7; **kata oudena tropon**, 2 Macc. 11:31; 4 Macc. 5:16); **panti tropw**, <sup><5018></sup>Philippians 1:18 (1 Macc. 14:35, and very often in the Greek writings); also **en panti tropw**, <sup><5186></sup>2 Thessalonians 3:16 (here Lachmann **en panti topw**; cf. Winer’s Grammar, sec. 31, 8d.).

2. “manner of life, character”: <sup><3125></sup>Hebrews 13:5 (R.V. marginal reading ‘turn of mind’; (cf. **touv tropouv kuriou ecein**, ‘Teaching’ 11, 8)).\*

**{5159} trofoforew, trofoforw**: 1 aorist **etropoforhsa**; (from **tropov**, and **ferw** to bear); “to bear one’s manners, endure our’s character”: **tina**, <sup><4438></sup>Acts 13:18 R Tr text WH (see their Appendix at the passage), after manuscripts **a B** etc.; Vulgate *mores eorum sustinuit*; (Cicero, ad Attic. 13, 29; Schol. on Aristophanes ran. 1432; the Septuagint <sup><6125></sup>Deuteronomy 1:31 the Vaticanus manuscript; (Origen in Jeremiah 248; Apostolic Constitutions 7, 36 (p. 219, 19 edition, Lagarde))); see **trofoforew**.\*

**{5160} trofh, trofhv, hJ**(**trefw**, 2 perfect **tetrofa**), “food, nourishment”: <sup><4104></sup>Matthew 3:4; 6:25; 10:10; 24:45; <sup><2123></sup>Luke 12:23; <sup><6048></sup>John 4:8; <sup><4026></sup>Acts 2:46; 9:19; 14:17; 27:33f,36,38; <sup><5025></sup>James 2:15; of the food of the mind, *i.e.* the substance of instruction, <sup><3162></sup>Hebrews 5:12,14.

(Tragg., Xenophon, Plato, and following; the Septuagint for  $\mu\text{j } \text{I} , \text{I } \text{k}\alpha\text{O} \text{ } \hat{\text{w}}\text{O}\text{n}$ ; etc.)\*

**{5161} Trofimov** (on its accent cf. Winer's Grammar, sec. 6, 1 l.), **Tropiθou, oJ** "Trophimus," an Ephesian Christian, a friend of the apostle Paul: <sup><400></sup>Acts 20:4; 21:29; <sup><500></sup>2 Timothy 4:20.\*

**{5162} trofov, trofou, hJ(trefw;** see **trofh**), "a nurse": <sup><500></sup>1 Thessalonians 2:7. (From Homer down; for **tqnymæ** <sup><135></sup>Genesis 35:8; <sup><210></sup>2 Kings 11:2; <sup><242></sup>Isaiah 49:23.)\*

**{5159} trofoforew, trofoforw:** 1 aorist **etrofoforhsa;** (**trofov** and **ferw**); "to bear like a nurse or mother, *i.e.* to take the most anxious and tender care of": **tina,** <sup><415></sup>Acts 13:18 G L T Tr marginal reading (R.V. marginal reading "bear as a nursing-father") (<sup><103></sup>Deuteronomy 1:31, the Alexandrian LXX manuscript, etc.; 2 Macc. 7:27; Macarius, hom. 46, 3 and other ecclesiastical writings); see **tropoforew**.\*

**{5163} trocia, trociav, hJ(trocov,** which see), "a track of a wheel, a rut; a track, a path": **trociav orqav poihsate toiv posin uθwn,** *i.e.* follow the path of rectitude, do right, <sup><813></sup>Hebrews 12:13 after <sup><106></sup>Proverbs 4:26 (where for **l g[ ]mæ** as in 2:15; 4:11; 5:6,21; in some of the later poets equivalent to **trocov**).\*

**{5164} trocov, trocou, oJ(trecw),** from Homer down, "a wheel": <sup><306></sup>James 3:6 (on this passage see **genesiv** 3; (cf. Winer's Grammar, 54 (53))).\*

**{5165} trubl ion** (so T (cf. Proleg., p. 102) WH; **trubl ion** R G L Tr) (on the accent see Passow, under the word; (Chandler sec. 350; Götting, p. 408)), **tribli iou, to,** "a dish, a deep dish" (cf. B. D. under the word Dish): <sup><123></sup>Matthew 26:23; <sup><114></sup>Mark 14:20. (Aristophanes, Plutarch, Lucian, Aelian v. h. 9, 37; the Septuagint for **hr[ q]** for which also in Josephus, Antiquities 3, 8, 10; Sir. 34:14 (Sir. 31:14).)\*

**{5166} trugaw, trugw;** 1 aorist **etrughsa;** (from **trugh** (literally, 'dryness') fruit gathered ripe in autumn, harvest); from Homer down; the Septuagint several times for **rxβ;** **hra;** **rxæ;** "to gather in ripe fruits; to gather the harvest or vintage": as in the Greek writings, with the accusative



of the fruit gathered, <sup><0764></sup>Luke 6:44 <sup><6448></sup>Revelation 14:18; or of the plant from which it is gathered, <sup><6449></sup>Revelation 14:19.\*

**{5167} trugwn, trugonov, hJ**(from **truzw** to murmur, sigh, coo, of doves; cf. **gogguzw**), “a turtle-dove”: <sup><0724></sup>Luke 2:24. (Aristophanes, Theocritus, others; Aeh v. h. 1, 15; the Septuagint for **rTQ**)\*

**{5168} trumal ia, trumal iav, hJ**(equivalent to **truma**, or **trumh**, from **truw** to wear away, perforate), “a hole” (eye of a needle): <sup><0105></sup>Mark 10:25, and R G in <sup><0825></sup>Luke 18:25. (<sup><0751></sup>Judges 15:11; <sup><0434></sup>Jeremiah 13:4; 16:16; Sotades in Plutarch, mor., p. 11 a. (*i.e.*, de educ. puer. sec. 14); Geoponica.)\*

**{5169} truphma, truphmatov, to (trupaw** to bore), “a hole” (eye of needle): <sup><0824></sup>Matthew 19:24 (here WH text **trhma**, which see). (Aristophanes, Plutarch, Geoponica, others.)\*

**{5170} Trufaina, Trufainhv, hJ(trufaw**, which see), “Tryphaena,” a Christian woman: <sup><5162></sup>Romans 16:12. (B. D., under the word; Lightfoot on Philippians, p. 175f.)\*

**{5171} trufaw, trufw:** 1 aorist **etrufhsa**; (**trufh**, which see); “to live delicately, live luxuriously, be given to a soft and luxurious life”: <sup><0885></sup>James 5:5. (<sup><0825></sup>Nehemiah 9:25; <sup><2361></sup>Isaiah 66:11; Isocrates, Euripides, Xenophon, Plato, and following) (Compare: **entrufaw**. Synonym: cf. Trench, sec. liv.)\*

**{5172} trufh, trufhv, hJ**(from **fruptw** to break down, enervate; passive and middle to live softly and delicately), “softness, effeminacy, luxurious living”: <sup><0725></sup>Luke 7:25; <sup><0123></sup>2 Peter 2:13. (Euripides, Aristophanes, Xenophon, Plato, and following; the Septuagint.)\*

**{5173} Trufwsa, Trufwshv, hJ(trufaw**, which see), “Tryphosa,” a Christian woman: <sup><5162></sup>Romans 16:12. (See references under **Trufaina**.)\*

**{5174} Trwav,** and (so L T WH (see Iota and references in Pape, Eigennamen, under the word)) **Trwav, Trwadv, hJ**(on the article with it see Winer’s Grammar, sec. 5, b.), “Troas,” a city near the Hellespont, formerly called **Antigoneia Trwav**, but by Lysimachus **Al alexandreia hJ Trwav** in honor of Alexander the Great; it flourished under the Romans (and with its environs was raised by Augustus to a *colonia juris italici*,

‘the Troad’; cf. Strabo 13, 1, 26; Pliny, 5, 33): <sup><446B></sup>Acts 16:8,11; 20:5f; <sup><402></sup>2 Corinthians 2:12; <sup><504B></sup>2 Timothy 4:13. (B. D. under the word.)\*

**{5175} Trwguł l ion** (so Ptolemy 5, 2, 8), or **Trwgil ion** ((better **Trwguł ion**; see WH’s Appendix, p. 159)) (so Strabo 14, p. 636), **Trwguł liou, to**, “Trogyllium,” the name of a town and promontory of Ionia, not far from the island Samos, at the foot of Matthew Mycale, between Ephesus and the mouth of the river Maeander: <sup><405></sup>Acts 20:15 R G. (Cf. B. D., under the word.)\*

**{5176} trwgv**; “to gnaw, crunch, chew raw vegetables or fruits” (as nuts, almonds, etc.): **agrwstin**, of mules, Homer, Odyssey 6, 90, and often in other writers of animals feeding; also of men from Herodotus down (as **suka**, Herodotus 1, 71; **botruv**, Aristophanes eqq. 1077; blackberries, the Epistle of Barnabas 7, 8 (where see Harnack, Cunningham, Müller); **kromuon, meta deipnon**, Xenophon, conv. 4, 8); universally, “to eat”: absolutely, (**duo trwgomen adel foi**, we mess together, Polybius 32, 9, 9) joined with **pinein**, <sup><408></sup>Matthew 24:38 (so also Demosthenes, p. 402, 21; Plutarch, symp. 1, 1, 2; Ev. Nicod. c. 15, p. 640, Thilo edition (p. 251 Tdf. edition)); **ton arton**, <sup><408></sup>John 13:18 (see **artov 2** and **esqiw b.**); figuratively, <sup><408></sup>John 6:58; **thn sarka**, the ‘flesh’ of Christ (see **sarx**, 1), <sup><408></sup>John 6:54,56f.\*

**{5177} tugcanw**; 2 aorist **etucon**; perfect (<sup><506></sup>Hebrews 8:6) **teteuca** (so codex B), and (so L T Tr marginal reading WH manuscript a) **tetuca** a later and rarer form (which not a few incorrectly think is everywhere to be regarded as a clerical error; Buttmann, 67 (59); Kühner, sec. 343, under the word; (Veitch, under the word; Phryn. edition Lob., p. 595; WH’s Appendix, p. 171)), in some texts also **tetuchka** (a form common in the earlier writings. (Rutherford, New Phryn., p. 483f, and references as above)); a verb in frequent use from Homer down; “est Latin attingere et contingere; German *treffen*, c. accusative equivalent to *etwas erlangen*, neuter *es trifft sich*.” Ast, Platonic Lexicon, under the word; hence,

**1.** transitive, a. properly, “to hit the mark” (opposed to **adartanein** to miss the mark), of one discharging a javelin or arrow (Homer, Xenophon, Lucian). b. tropically, “to reach, attain, obtain, get, become master of”: with a genitive of the thing (Winer’s Grammar, 200 (188)), <sup><425></sup>Luke 20:35 (Winer’s Grammar, 609 (566)); <sup><442></sup>Acts 24:2(3); 26:22; 27:3; <sup><520></sup>2 Timothy 2:10; <sup><506></sup>Hebrews 8:6; 11:35.

2. intransitive, “to happen, chance, fall out”: **ei tucoi** (if it so fall out), “it may be, perhaps” (frequent in secular authors), <sup><4340></sup>1 Corinthians 14:10, where see Meyer; or, considered in reference to the topic in hand, it may be equivalent to “to specify, to take a case, as, for example,” <sup><4357></sup>1 Corinthians 15:37 (Vulgate in each passage *ut puta*; (cf. Meyer as above)); **tucon**, adverbially, “perhaps, it may be,” <sup><4366></sup>1 Corinthians 16:6 (cf. Buttmann, sec. 145, 8; (Winer’s Grammar, sec. 45, 8 N. 1); see examples from Greek writings in Passow, under the word, II. 2 b.; (Liddell and Scott, under the word B. III. 2; Sophocles’ Lexicon, under the word)). “to meet” one; hence, **oJtucwn**, “he who meets one or presents himself unsought, any chance, ordinary, common” person (see Passow, under the word, II. 2; (Liddell and Scott, under the word, A. II. 1 b.; Sophocles’ Lexicon, under the word)); **ou tucwn**, “not common, *i.e.* eminent, exceptional” (A.V. “special”), <sup><4491></sup>Acts 19:11; 28:2 (3 Macc. 3:7); “to chance to be”: **hdiqanh tucanonta**, half dead as he happened to be, just as he was, <sup><2100></sup>Luke 10:30 R G. (Compare: **entugcanw**, **uþerentugcanw**, **epitugcanw**, **paratugcanw**, **suntugcanw**.)\*

{5178} **tumpanizw**: (**tumpanon**);

1. “to beat the drum or timbrel”.

2. “to torture with the tympanum,” an instrument of punishment: **etumpanisqhsan** (Vulgate *distenti sunt*), <sup><3815></sup>Hebrews 11:35 (R.V. “were tortured” (with margin, Or, “beaten to death”)) (Plutarch, mor., p. 60 a.; joined with **anaskol opizesqai**, Lucian, Jup. trag. 19); the tympanum seems to have been a wheel-shaped instrument of torture, over which criminals were stretched as though they were skins, and then horribly beaten with clubs or thongs (cf. our ‘to break upon the wheel’; see English Dicts. under the word Wheel); cf. (Bleek on Hebrews as above); Grimm on 2 Macc. 6:19f\*

**tupikwv** (from the adjective **tupikov**, and this from **tupov**); adverb, “by way of example (prefiguratively)”: **tauta tupikwv sunebainon ekeinoiv**, these things happened unto them as a warning to posterity (R.V. “by way of example”), <sup><4601></sup>1 Corinthians 10:11 L T Tr WH. (Ecclesiastical writings.)\*

{5179} **tupov**, **tupou**, **oJ(tuptw)**, from (Aeschylus and) Herodotus down;

1. “the mark of a stroke or blow; print”: **twn hJwn**, <sup><4105></sup>John 20:25a,25b (where L T Tr marginal reading **topon**) (Athen. 13, p. 585 c. **touv tupouv twn pl hgwn idousa**).

2. “a figure formed by a blow or impression”; hence, universally, “a figure, image”: of the images of the gods, <sup><4178></sup>Acts 7:43 (<sup><3185></sup>Amos 5:26; Josephus, Antiquities 1, 19, 11; 15, 9, 5). (Cf. **kurioi tupov qeou**, the Epistle of Barnabas 19, 7; ‘Teaching’ 4, 11.)

3. “form”: **didachv**, *i.e.* the teaching which embodies the sum and substance of religion and represents it to the mind, <sup><4167></sup>Romans 6:17; equivalent to “manner of writing,” the contents and form of a letter, <sup><4225></sup>Acts 23:25 (3 Macc. 3:30).

4. “an example”;

[a]. in the technical sense, viz. “the pattern in conformity to which a thing must be made”: <sup><4174></sup>Acts 7:44; <sup><3185></sup>Hebrews 8:5, (<sup><1254></sup>Exodus 25:40).

[b]. in an ethical sense, “a dissuasive example, pattern of warning”: plural of ruinous events which serve as admonitions or warnings to others, <sup><4606></sup>1 Corinthians 10:6, 11 R G; “an example to be imitated”: of men worthy of imitation, <sup><3187></sup>Philippians 3:17; with a genitive of the person to whom the example is offered, <sup><5412></sup>1 Timothy 4:12; <sup><4188></sup>1 Peter 5:3; **tupon eauton didonai tini**, <sup><5319></sup>2 Thessalonians 3:9; **genesqai tupon (tupouv**, R L marginal reading WH marginal reading; cf. Winer’s Grammar, sec. 27, 1 note) **tini**, <sup><5100></sup>1 Thessalonians 1:7; **parecesqai eauton tupon kal wn ergwn**, to show oneself an example of good works, <sup><4117></sup>Titus 2:7.

[g]. in a doctrinal sense, “a type,” *i.e.* a person or thing prefiguring a future (Messianic) person or thing: in this sense Adam is called **tupov tou mel l ontov** namely, **Adam**, *i.e.* of Jesus Christ, each of the two having exercised a pre-eminent influence upon the human race (the former destructive, the latter saving), <sup><4514></sup>Romans 5:14.\*

{5180} **tuptw**; imperfect **etupon**; present passive infinitive **tuptesqai**; from Homer down; the Septuagint for **hKj i** “to strike, smite, beat” (with a staff, a whip, the fist, the hand, etc.): **tina**, <sup><4144></sup>Matthew 24:49; <sup><4225></sup>Luke 12:45; <sup><4487></sup>Acts 18:17; 21:32; 23:3; **to stoma tinov**, <sup><4212></sup>Acts 23:2; **to proswpon tinov**, <sup><4224></sup>Luke 22:64 (here L brackets; T Tr WH omit the clause); **tina epi** (Tdf. **eiv**) **th siagona**, <sup><4169></sup>Luke 6:29; **eiv thn**

**kefal hn tinov**, <sup><173></sup>Matthew 27:30; (**thn kefal hn tinov**, <sup><159></sup>Mark 15:19); **eaütwn ta sthqh** (Latin *plangere pectora*), of mourners, to smite their breasts, <sup><248></sup>Luke 23:48; also **etupten eiv to sthqov**, <sup><183></sup>Luke 18:13 (but G L T Tr WH omit **eiv**). God is said **tuptein** “to smite” one on whom he inflicts punitive evil, <sup><23></sup>Acts 23:3 (<sup><182></sup>Exodus 8:2; <sup><17></sup>2 Samuel 24:17; <sup><109></sup>Ezekiel 7:9; 2 Macc. 3:39). “to smite” metaphorically, *i.e.* “to wound, disquiet”: **thn suneidhsin tinov**, one’s conscience, <sup><182></sup>1 Corinthians 8:12 (**ida ti tuptei se h:kardia sou**; <sup><108></sup>1 Samuel 1:8; **ton de acov oxu kata frena tuye bageian**, Homer, *Iliad* 19, 125; **Kambusea etuye h:al hqhih twn logwn**, Herodotus 3, 64).\*

**{5181} Turannov, Turannou, oJ** “Tyrannus,” an Ephesian in whose school Paul taught the gospel, but of whom we have no further knowledge (cf. B. D., under the word): <sup><199></sup>Acts 19:9.\*

**{5182} turbazw**: present passive **turbazomai**; (**turbh**, Latin *turba*, confusion; (cf. Curtius, sec. 250)); (from Sophocles down); “to disturb, trouble”: properly, **ton phl on**, Aristophanes vesp. 257; tropically, in the passive, “to be troubled in mind, disquieted”: **peri pol i a**, <sup><104></sup>Luke 10:41 R G (with the same construction in Aristophanes pax 1007; **mh agan turbazou**, Nilus epist. 2, 258).\*

**{5183} Turiov, Turiou, oJhJ** “a Tyrian,” inhabitant of Tyre: <sup><121></sup>Acts 12:20. ((Herodotus, others.))\*

**{5184} Turov, Turou, hJ** (Hebrew  $\text{רׁוֹן}$  or  $\text{רׁוֹן}$  from Aramaic  $\text{רׁוֹן}$ , a rock), “Tyre,” a Phoenician city on the Mediterranean, very ancient, large, splendid, flourishing in commerce, and powerful by land and sea. In the time of Christ and the apostles it was subject to the Romans, but continued to possess considerable wealth and prosperity down to A. D. 1291. It is at present an obscure little place containing some five thousand inhabitants, part Mohammedans part Christians, with a few Jews (cf. Bädcker’s Palestine, p. 425f; (Murray’s, op. cit., p. 370f)). It is mentioned <sup><18></sup>Acts 21:3,7, and (in company with Sidon) in <sup><112></sup>Matthew 11:21f; 15:21; <sup><167></sup>Luke 6:17; 10:13f; <sup><108></sup>Mark 3:8; 7:24 (where T omits; Tr marginal reading WH brackets **kai Sidwnov**), 31. (BB. DD).\*

**{5185} tufl ov, tuflou, oJtufw**, to raise a smoke; hence, properly, ‘darkened by smoke’), from Homer down, the Septuagint for  $\text{רׁוֹן}$  “blind”; a. properly: <sup><127></sup>Matthew 9:27f; 11:5; <sup><102></sup>Mark 8:22f; 10:46; <sup><171></sup>Luke

7:21f; 14:13,21; ~~4300~~John 9:1f,13; 10:21, etc. b. as often in secular authors from Pindar down, mentally “blind”: ~~4054~~Matthew 15:14; 23:17,19,24,26; ~~4339~~John 9:39-41; ~~4629~~Romans 2:19; ~~6009~~2 Peter 1:9; ~~4687~~Revelation 3:17.

**{5186} tufl ow, tufl w:** 1 aorist **etuf lwsa**; perfect **tetuf l wka**; from (Pindar and) Herodotus down; “to blind, make blind”; in the N.T. metaphorically, “to blunt the mental discernment, darken the mind”: ~~4324~~John 12:40; ~~4621~~1 John 2:11; **ta nohmata**, ~~4004~~2 Corinthians 4:4 (**thn yuchn tufl wqeihn**, Plato, *Phaedo*, p. 99 e.).\*

**{5187} tufow, tufw:** passive, perfect **tetuf wmai**; 1 aorist participle **tufwqeiv**; (**tufov**, smoke; pride); properly, “to raise a smoke, to wrap in a mist”; used only metaphorically:

1. “to make proud, puff up with pride, render insolent”; passive, “to be puffed up” with haughtiness or pride, ~~5406~~1 Timothy 3:6 (Strabo, Josephus, Diogenes Laërtius, others).

2. “to blind with pride or conceit, to render foolish or stupid”: ~~5406~~1 Timothy 6:4; perfect participle “beclouded, besotted,” ~~5304~~2 Timothy 3:4 (Demosthenes, Aristotle, Polybius, Plutarch, others).\*

**{5188} tufw:** (**tufov**, smoke); from Herodotus down; “to cause or emit smoke (Plautus *fumifico*), raise a smoke”; passive (present participle **tufomenov**) “to smoke” (Vulgate *fumigo*): ~~4120~~Matthew 12:20.\*

**{5189} tufwnikov, tufwnikh, tufwnikon (tufwn** (cf. Chandler edition 1 sec. 659), a whirlwind, hurricane, typhoon), “like a whirlwind, tempestuous”: **anemov**, ~~4274~~Acts 27:14.\*

**{5190} Tucikov** (so WH; Winer’s Grammar, sec. 6, 1 l.) but R G L T Tr **Tucikov** (Lipsius, *Gram. Unters.*, p. 30; (Tdf. *Proleg.*, p. 103; Chandler sec. 266)), **Tucikou, oJ** “Tychicus,” an Asiatic Christian, friend and companion of the apostle Paul: ~~4104~~Acts 20:4; ~~4162~~Ephesians 6:21; ~~5007~~Colossians 4:7; ~~5012~~2 Timothy 4:12; ~~5082~~Titus 3:12. (See Lightfoot on Colossians, the passage cited; B. D., under the word.)\*

**{5177} tucon**, see **tugcanw**, 2.

# U

(Upsilon: on the use and the omission of the mark of diaeresis with, see Tdf. Prolog. p 108; Lipsius, Gram. Untersuch., p. 136ff; cf. Scrivener, Collation of Codex Sinaiticus, etc. 2nd edition, p. xxxviii.)

**{5191}** **uākinqinov uākinqinh, uākinqinon (uākinqov)**, “of hyacinth, of the color of hyacinth, *i.e.* of a red color bordering on black” (Hesychius **uākinqion. uōpomel anizon**): <sup>ⲉⲓⲃⲏⲧ</sup>Revelation 9:17 (Homer, Theocr, Lucian, others; the Septuagint).\*

**{5192}** **uākinqov, uākinqou, oJ** “hyacinth,” the name of a flower (Homer and other poets; Theophrastus), also of a precious stone of the same color, *i.e.* dark-blue verging toward black (A.V. “jacinth” (so R.V. with marginal reading “sapphire”); cf. B. D., under the word Jacinth; Riehm, under the word Edelsteine 9) (Philo, Joseph, Galen, Heliodorus, others; Pliny, h. n. 37, 9, 41): <sup>ⲉⲓⲃⲏⲧ</sup>Revelation 21:20.\*

**{5193}** **uāl inov, uāl inh, uāl inon (uāl ov**, which see), in a fragment of Corinna and occasionally in the Greek writings from Aristophanes down, “of glass or transparent like glass, glassy”: <sup>ⲉⲓⲃⲏⲧ</sup>Revelation 4:6; 15:2.\*

**{5194}** **uāl ov, uāl ou, oJ** (probably allied with **uāi, uātov** (which see); hence, ‘rain-drop’, Curtius, 9604; Vanicek, p. 1046; but others make it of Egyptian origin (cf. Liddell and Scott, under the word)), from Herodotus ((3, 24) who writes **uāl ov**; (cf. Winer’s Grammar, 22)) down;

1. “any stone transparent like glass”.

2. “glass”: <sup>ⲉⲓⲃⲏⲧ</sup>Revelation 21:18,21.\*

**{5195}** **uārizw**; 1 aorist **uārisa**; passive, 1 aorist participle **uārisqeviv**; 1 future **uārisqhsomai**; (**uāriv**); from Homer down;

1. intransitive, “to be insolent; to behave insolently, wantonly, outrageously”.

2. transitive, “to act insolently and shamefully toward one” (so even Homer), “to treat shamefully” (cf. Winer’s Grammar, sec. 32, 1 b. [b].):



<sup><1216></sup>Matthew 22:6; <sup><2182></sup>Luke 18:32; <sup><4145></sup>Acts 14:5; (<sup><5112></sup>1 Thessalonians 2:2); of one who injures another by speaking evil of him, <sup><2145></sup>Luke 11:45. (Compare: **enubrizw**.)\*

**{5196} ubriv, ubrisevw, hJ** (from **uþer** ((see Curtius, p. 540); cf. Latin *superbus*, English ‘uppishness’)), from Homer down, the Septuagint for **ἠωῶς; ἠωαῖα**; etc.;

**a.** “insolence; impudence, pride, haughtiness”.

**b.** “a wrong springing from insolence, an injury, affront, insult” (in Greek usage the mental injury and the wantonness of its infliction being prominent; cf. Cope on Aristotle, rhet. 1, 12, 26; 2, 2, 5; see **ubristhv**): properly, plural <sup><4720></sup>2 Corinthians 12:10 (Hesychius **ubreiv. traumata, oneidh**); tropically, “injury inflicted by the violence of a tempest”: <sup><4270></sup>Acts 27:10, 21 (**thn apo twn ombrwn ubrin**, Josephus, Antiquities 3, 6, 4; **deisasa qal atthv ubrin**, Anthol. 7, 291, 3; (cf. Pindar Pythagoras 1, 140)).\*

**{5197} ubristhv, ubristou, oJ(ubrizw)**, from Homer down, “an insolent man, ‘one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act of wrong’” (Fritzsche, Ep. ad Romans, i., p. 86; (cf. Trench, Synonyms, sec. xxix.; Schmidt, chapter 177; Cope on Aristotle, rhet. 2, 2, 5 (see **ubriv**)): <sup><6130></sup>Romans 1:30; <sup><5013></sup>1 Timothy 1:13.\*

**{5198} ugiainw; (ugihv)**; from Herodotus down; “to be sound, to be well, to be in good health”: properly, <sup><4153></sup>Luke 5:31; 7:10; 15:27; (3 John 2); metaphorically, the phrase **ugiainein en th pistei** (Buttmann, sec. 133, 19) is used of one whose Christian opinions are free from any admixture of error, <sup><5013></sup>Titus 1:13; **th pistei, th agaph, th upomonh**, (cf. Buttmann, as above), of one who keeps these graces sound and strong, <sup><5112></sup>Titus 2:2; **hJugiainousa didaskalia**, the sound *i.e.* true and incorrupt doctrine, <sup><5010></sup>1 Timothy 1:10; <sup><5013></sup>2 Timothy 4:3; <sup><5010></sup>Titus 1:9; 2:1; also **logoi ugiainontev** (Philo de Abrah. sec. 38), <sup><5013></sup>1 Timothy 6:3; <sup><5013></sup>2 Timothy 1:13, (**ugiainousai peri Qewn doxai kai alhqeiv**, Plutarch, de aud. poet. c. 4).\*

**{5199} ugihv, ugiev**, accusative **ugih** (four times in the N.T., <sup><651></sup>John 5:11,15; 7:23; <sup><5013></sup>Titus 2:8; for which **ugia** is more common in Attic (cf.

Meisterhans, p. 66)), from Homer down, “sound”: properly (A.V. “whole”), of a man who is sound in body, <sup><4053></sup>Matthew 15:31 (WH only in marginal reading, but Tr brackets in marginal reading); <sup><4440></sup>Acts 4:10; **ginomai**, <sup><418></sup>John 5:4 (R L), 6, 9, 14; **poiein tina ughih** (Herodotus, Xenophon, Plato, others), “to make one whole” *i.e.* restore him to health, <sup><431></sup>John 5:11,15; 7:23; **ughiv apo** etc. “sound” and thus free from etc. (see **apo**, I. 3 d.), <sup><4054></sup>Mark 5:34; of the members of the body, <sup><4023></sup>Matthew 12:13; <sup><4185></sup>Mark 3:5 Rec.; <sup><4160></sup>Luke 6:10 Rec.; metaphorically, **logov ughiv** (A.V. “sound speech”) *i.e.* teaching which does not deviate from the truth (see **ughiaiw**), <sup><518></sup>Titus 2:8 (in the Greek writings, often equivalent to “wholesome, fit, wise”: **muqov**, II. 8, 524; **logov ouk ughiv**, Herodotus 1, 8; see other examples in Passow, under the word, 2; (Liddell and Scott, under the word, II. 2 and 3)).\*

**{5200} ugvrov, ugra, ugvron (uW** to moisten; (but others from a different root meaning ‘to moisten’, from which also Latin *umor, umidus*; cf. Vanicek, p. 867; Curtius, sec. 158)), from Homer down, “damp, moist, wet”; opposed to **xhrov** (which see), “full of sap, green”: **xul on**, <sup><4231></sup>Luke 23:31 (for **bfc**; sappy, in <sup><4386></sup>Job 8:16).\*

**{5201} udria udriav, h(udwr)**, “a vessel for holding water; a water-jar, water-pot”: <sup><418></sup>John 2:6f; 4:28. (Aristophanes, Athen., others; the Septuagint for **dKa** (Cf. Rutherford, New Phryn., p. 23.))\*

**{5202} udropotew, udropotw; (udropothv)**; “to drink water,” (“be a drinker of water”; Winer’s Grammar, 498 (464)): <sup><5173></sup>1 Timothy 5:23. (Herodotus 1, 71; Xenophon, Plato, Lucian, Athen., others; Aelian v. h. 2, 38.)\*

**{5203} udrwpikov, udrwpikh, udrwpikon (udrwy**, the dropsy, *i.e.* internal water), “dropsical, suffering from dropsy”: <sup><414></sup>Luke 14:2. (Hippoc. (Aristotle), Polybius 13, 2, 2; (others).)\*

**{5204} udwr (uW** (but cf. Curtius, sec. 300)), genitive **udatov, to**, from Homer down, Hebrew **uyimæ** “water”: of the water in rivers, <sup><4016></sup>Matthew 3:16; <sup><612></sup>Revelation 16:12; in wells, <sup><4047></sup>John 4:7; in fountains, <sup><512></sup>James 3:12; <sup><610></sup>Revelation 8:10; 16:4; in pools, <sup><418></sup>John 5:3f, (R L), 7; of the water of the deluge, <sup><611></sup>1 Peter 3:20; <sup><616></sup>2 Peter 3:6 (Winer’s Grammar, 604f, (562)); of water in any of earth’s repositories, <sup><610></sup>Revelation 8:10f; 11:6; **o.jaggel ov twn udaton**, <sup><616></sup>Revelation 16:5; of water as a primary

element, out of and through which the world that was before the deluge arose and was compacted, <sup><6035></sup>2 Peter 3:5. plural **ta udata**, of the waves of the Lake of Galilee, <sup><4048></sup>Matthew 14:28f; (so also the singular **to udwr** in <sup><4025></sup>Luke 8:25); of the waves of the sea, <sup><6015></sup>Revelation 1:15; 14:2 (on both these passages, see **fwnh**, 1); **poli a udata**, many springs or fountains, <sup><4023></sup>John 3:23; figuratively used of many peoples, <sup><6601></sup>Revelation 17:1, as the seer himself explains it in <sup><6675></sup>Revelation 17:15, cf. <sup><3018></sup>Nahum 2:8; of a quantity of water likened to a river, <sup><6625></sup>Revelation 12:15; of a definite quantity of water drawn for drinking, <sup><4017></sup>John 2:7; **pothrion udatov**, <sup><4044></sup>Mark 9:41; for washing, <sup><4024></sup>Matthew 27:24; <sup><4074></sup>Luke 7:44; <sup><3035></sup>John 13:5; <sup><3812></sup>Hebrews 10:22 (23); **to loutron tou udatov**, of baptism, <sup><4026></sup>Ephesians 5:26 (cf. Winer's Grammar, 138 (130)); **keramion udatov**, <sup><4043></sup>Mark 14:13; <sup><4220></sup>Luke 22:10. in opposed to other things, whether elements or liquids: opposed to **tw pneumatikoi kai puri** (cf. Buttman, sec. 133, 19; Winer's Grammar, 217 (204), 412 (384)), <sup><4081></sup>Matthew 3:11; <sup><4086></sup>Luke 3:16; to **pneumatikoi** alone, <sup><4026></sup>John 1:26, 31, 33; <sup><4005></sup>Acts 1:5 (in all these passages the water of baptism is intended); to **tw puri** alone, <sup><4075></sup>Matthew 17:15; <sup><4092></sup>Mark 9:22; to **tw oinw**, <sup><4089></sup>John 2:9; 4:46; to **tw ajmati**, <sup><3034></sup>John 19:34; <sup><3009></sup>Hebrews 9:19; <sup><6106></sup>1 John 5:6,8. Allegorically, that which refreshes and keeps alive the soul is likened to water, viz. "the Spirit and truth of God," <sup><4044></sup>John 4:14f (**udwr sofia**, Sir. 15:3); on the expressions **udwr zwn**, **to udwr thv zwhv**, **zwsai phgai udatwn**, see **zaw**, II. a. and **zwh**, 2 b., p. 274a.

**{5205}** **udtov, udtou, o(uw)** to rain), from Homer down, the Septuagint for **μvg**, and **rfm**; "rain": <sup><4047></sup>Acts 14:17; 28:2; <sup><3067></sup>Hebrews 6:7; <sup><3087></sup>James 5:7 (where L T Tr WH omit **udton**; on this passive see **oyimov** and **prwimov**); *ibid.* 18; <sup><6106></sup>Revelation 11:6.\*

**{5206}** **uioqesia, uioqesiav, h(** from **uiov** and **qesiv**, cf. **oroqesia, nomoqesia**; in secular authors from Pindar and Herodotus down we find **qetov uiov** or **qetov paiv**, an adopted son), "adoption, adoption as sons" (Vulgate *adoptio filiorum*): (Diodorus 1. 31 sec. 27, 5 (vol. 10:31, 13 Dindorf)); Diogenes Laertius 4, 53; Inscriptions. In the N.T. it is used to denote

**a.** that relationship which God was pleased to establish between himself and the Israelites in preference to all other nations (see **uiov tou Qeou**, 4 at the beginning): <sup><3004></sup>Romans 9:4.

**b.** the nature and condition of the true disciples of Christ, who by receiving the Spirit of God into their souls become the sons of God (see **uʔov tou Qeou**, 4): <sup><41815></sup>Romans 8:15; <sup><40415></sup>Galatians 4:5; <sup><40065></sup>Ephesians 1:5; it also includes the blessed state looked for in the future life after the visible return of Christ from heaven; hence, **apekdecəsqai uʔoqesian**, “to wait for adoption,” *i.e.* the consummate condition of the sons of God, which will render it evident that they are the sons of God, <sup><41823></sup>Romans 8:23, cf. <sup><41819></sup>Romans 8:19.\*

{5207} **uʔov, uʔou, oʔ** from Homer down, the Septuagint for <sup>ˆ</sup>**Be** and Chaldean **rBæ** “a son” (male offspring);

**1.** properly,

**a.** rarely of the young of animals: <sup><42015></sup>Matthew 21:5 ( <sup><4201></sup>Psalm 28:1 ( <sup><4201></sup>Psalm 29:1); Sir. 38:25); generally of the offspring of men, and in the restricted sense, “male issue” (one begotten by a father and born of a mother): <sup><40037></sup>Matthew 10:37; <sup><40113></sup>Luke 1:13; (14:5 L T Tr WH); <sup><4072></sup>Acts 7:29; <sup><4002></sup>Galatians 4:22, etc.; **oʔuʔov tinov**, <sup><4079></sup>Matthew 7:9; <sup><4097></sup>Mark 9:17; <sup><4082></sup>Luke 3:2; <sup><4042></sup>John 1:42(43), and very often, as in Greek writings, **uʔov** is often to be supplied by the reader (Winer’s Grammar, sec. 30, 3, p. 593 (551)): as **ton tou Zebedaiou**, <sup><4021></sup>Matthew 4:21; <sup><4019></sup>Mark 1:19. plural **uʔoi tinov**, <sup><4011></sup>Matthew 20:20f; <sup><4050></sup>Luke 5:10; <sup><4042></sup>John 4:12; <sup><4027></sup>Acts 2:17; <sup><40121></sup>Hebrews 11:21, etc. with the addition of an adjective, as **prwtotokov**, <sup><4025></sup>Matthew 1:25 (R G); <sup><4017></sup>Luke 2:7; **monogenvh**, <sup><4072></sup>Luke 7:12. **oʔ uʔoi**, genuine sons, are distinguished from **oʔ noqoi** in <sup><40128></sup>Hebrews 12:8. equivalent to **teknon** with **arshn** added, “a man child” (Buttmann, 80 (70)), <sup><4017></sup>Revelation 12:5; of one (actually or to be) regarded as a son, although properly not one, <sup><4019></sup>John 19:26; <sup><4072></sup>Acts 7:21; <sup><40124></sup>Hebrews 11:24; in kindly address, <sup><40125></sup>Hebrews 12:5 from <sup><40111></sup>Proverbs 3:11 (see **teknon**, a.[b]).

**b.** in a wider sense (like **qugathr**, **teknon**), “a descendant, one of the posterity of anyone”: **tinov**, <sup><4011></sup>Matthew 1:20; **oʔuʔov Daid**, of the Messiah, <sup><4022></sup>Matthew 22:42,45; <sup><4025></sup>Mark 12:35,37; <sup><4044></sup>Luke 20:41,44; of Jesus the Messiah, <sup><4027></sup>Matthew 9:27; 12:23; 15:22; 20:30f; 21:9,15; <sup><4047></sup>Mark 10:47f; <sup><4088></sup>Luke 18:38f plural **uʔoi tinov**, <sup><4031></sup>Matthew 23:31; <sup><4007></sup>Hebrews 7:5; **uʔoi Israhl**, Israelites (“the children of Israel”), <sup><4079></sup>Matthew 27:9; <sup><4095></sup>Acts 9:15; 10:36; <sup><4087></sup>2 Corinthians 3:7,13; <sup><40121></sup>Hebrews 11:21f; <sup><4024></sup>Revelation 2:14; 7:4; 21:12 (see **Israhl**); **uʔoi**

**Abraam**, “sons of Abraham,” is tropically applied to those who by their faith in Christ are akin to Abraham, <sup><4037></sup>Galatians 3:7.

**2.** tropically and according to the Hebrew mode of speech (Winer’s Grammar, 33 (32)), **uiov** with the genitive of a person is used of one who depends on another or is his follower: **oj uioi** of teachers, equivalent to “pupils” (see **teknon**, b. [b]. (cf. Irenaeus haer. 4, 41, 2 qui enim ab aliquo edoctus est, verbo filius docentis dicitur, et ille eius pater)), <sup><4027></sup>Matthew 12:27; <sup><4019></sup>Luke 11:19; **tou ponhrou**, who in thought and action are prompted by the evil one and obey him, <sup><4038></sup>Matthew 13:38; **uiov diabolou**, <sup><4030></sup>Acts 13:10; with the genitive of a thing, one who is connected with or belongs to a thing by any kind of close relationship (Winer’s Grammar, sec. 34, 3 N. 2; Buttmann, sec. 132, 10): **uioi tou numfwnov** (see **numfwn**), <sup><4095></sup>Matthew 9:15; <sup><4029></sup>Mark 2:19; <sup><4034></sup>Luke 5:34 (**thv akrav**, the garrison of the citadel, 1 Macc. 4:2; in Ossian ‘a son of the hill’ *i.e.* ‘a hunter’, ‘a son of the sea’ *i.e.* ‘a sailor’; cf. Jen. Lit. Zeit. for 1836 No. 58, p. 462f); **tou aiwnov toutou**, those whose character belongs to this age (is ‘worldly’), <sup><4068></sup>Luke 16:8; 20:34; **thv apeiqeiv**, *i.e.* **apeiqev**, <sup><4080></sup>Ephesians 2:2; 5:6; <sup><4086></sup>Colossians 3:6 (here T Tr WH omit; L brackets the clause) (**anomiav**, <sup><4080></sup>Psalm 88:23 (<sup><4082></sup>Psalm 89:23); **thv uferhfaniv**, 1 Macc. 2:47); **bronthv**, who resemble thunder, thundering (see **Boanergev**), <sup><4087></sup>Mark 3:17; **tou fwtoiv**, instructed in evangelical truth and devotedly obedient to it, <sup><4068></sup>Luke 16:8; <sup><4026></sup>John 12:36; with **kai thv hmerav** added, <sup><4076></sup>1 Thessalonians 5:5; **thv anastasewv**, sharers in the resurrection, <sup><4076></sup>Luke 20:36; **paraki hsewv**, <sup><4086></sup>Acts 4:36; one to whom anything belongs: as **uioi twv profhtwn kai thv diaqhkhv**, those to whom the prophetic and covenant promises belong, <sup><4025></sup>Acts 3:25; for whom a thing is destined, as **uioi thv basil eiv**, <sup><4082></sup>Matthew 8:12; 13:38; **thv apwl eiv**, <sup><4072></sup>John 17:12; <sup><4088></sup>2 Thessalonians 2:3; one who is worthy of a thing, as **ghnhv**, <sup><4025></sup>Matthew 23:15; **eirnhv**, <sup><4006></sup>Luke 10:6 (**qanatou**, <sup><4081></sup>1 Samuel 20:31; <sup><4026></sup>2 Samuel 12:5; **twqhæBi**, the Septuagint **axiov pl hgwn**, <sup><4030></sup>Deuteronomy 25:2). (Synonym: see **teknon**.)

**uiov tou anqrwpou**, the Septuagint for ἄνθρωπος; Chaldean **vna’ rBæ** “son of man”; it is:

**1.** properly, a periphrasis for ‘man’ especially common in the poetic books of the O.T., and usually carrying with it a suggestion of weakness and

mortality: <sup><0239></sup>Numbers 23:19; <sup><8162></sup>Job 16:21; 25:6; <sup><9085></sup>Psalms 8:5; <sup><2512></sup>Isaiah 51:12; Sir. 17:30 (25), etc.; often in Ezekiel, where God addresses the prophet by this name, as <sup><4116></sup>Ezekiel 2:1,3; 3:1 (<sup><4120></sup>Ezekiel 2:10), etc.; plural **μδα;ϛβ** (because **μδα** lacks the plural), **υιοι τwn ανθρωπων**, <sup><0116></sup>Genesis 11:5; <sup><0239></sup>1 Samuel 26:19; <sup><9104></sup>Psalms 10:4 (<sup><9104></sup>Psalms 11:4); <sup><0181></sup>Proverbs 8:31, etc. So in the N.T.: <sup><4028></sup>Mark 3:28; <sup><4028></sup>Ephesians 3:5, (Sap. 9:6); singular **ουθιου υιου ανθρωπου** (“like unto a son of man”), of Christ in the apocalyptic vision, <sup><6613></sup>Revelation 1:13 (here **υιον** T WH text); 14:14 (**υιον** T WH) (after <sup><2073></sup>Daniel 7:13).

**2.** In <sup><2073></sup>Daniel 7:13f, cf. 18, 22, 27, the appellation “son of man” (**vna' rβs**) symbolically denotes the fifth kingdom, universal and Messianic; and by this term its “humanity” is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median, the Persian, the Macedonian) typified under the form of beasts (verse 2ff). But in the Book of Enoch (written toward the close of the 2nd century before Christ (but cf. B. D. (especially American edition); Lipsius in Dict. of Chris. Biog. under the word; Dillmann in Herzog (2nd edition, vol. 12, p. 350f); Schodde, Book of Enoch, p. 20ff)) the name ‘son of man’ is employed to designate the person of the Messiah: 46, 2f; 48, 2; 62, 7, 9, 14; 63, 11; 69, 26f; 70, 1; 71, 17. (The chapters in which the name occurs are the work, if not of the first author of the book (as Ewald and Dillmann think (but see B. D. American edition, p. 740{b}; and Herzog as above, p. 351)), at least of a Jewish writer (cf. Schürer, Neutest. Zeitgesch. sec. 32 V. 2, p. 626), certainly not (as Hilgenfeld, Volkmar, Keim, and others imagine) of a Christian interpolator.) In the language of the Jews in <sup><6124></sup>John 12:34 the titles **Cristov** and **υιου του ανθρωπου** are used as synonyms.

**3.** The title **ουθιου του ανθρωπου**, “the Son of Man,” is used by Jesus of himself (speaking in the third person) in <sup><0181></sup>Matthew 8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27f; 17:9, 12, 22; 18:11 Rec.; 19:28; 20:18, 28; 24:27, 30, 37, 39, 44; 24:30 (twice); 25:13 Rec., 31; 26:2, 24, 45, 64; <sup><4020></sup>Mark 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 41, 62; <sup><4154></sup>Luke 5:24; 6:5, 22; 7:34; 9:22, 26, 44, 56 Rec., 58; 11:30; 12:8, 9, 40; 17:22, 24, 26, 30; 18:8, 31; 19:10; 21:27, 36; 22:22, 48, 69; 24:7; <sup><6051></sup>John 1:51 (52); 3:13f; 6:27, 53, 62; 8:28; 12:23, 34; 13:31 (once without the article, <sup><6057></sup>John 5:27), doubtless in order that (by recalling <sup><2073></sup>Daniel 7:13f — not, as some suppose, <sup><9085></sup>Psalms 8:5) he might thus intimate his

Messiahship (as is plain from such passages as **yesqe tou uʒou tou anqrwpou ... ercomenon epi twn nefel wn tou ouranou**, <sup><1166></sup>Matthew 26:64; <sup><1162></sup>Mark 14:62, cf. <sup><2073></sup>Daniel 7:13; **ton uʒon tou anqrwpou ercomenon en th basileia autou**, <sup><1163></sup>Matthew 16:28; **oʒan kaqish oʒ uʒov tou anqrwpou epi qronou doxhv autou**, <sup><1163></sup>Matthew 19:28); and also (as appears to be the case at least from <sup><1123></sup>Mark 2:28, where **oʒuʒov tou anqrwpou** stands in emphatic antithesis to the repeated **oʒanqrwpov** preceding), that he might designate himself as the head of the human race, the man **kat' exochn**, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendor. There are no traces of the application of the name to Jesus in the apostolic age except in the speech of Stephen, <sup><1176></sup>Acts 7:56, and that of James, the brother of Jesus, in a fragment from Hegesippus given in Eus. h. e. 2, 23 (25), 13, each being a reminiscence of the words of Jesus in <sup><1166></sup>Matthew 26:64 (to which may be added, from the apostolic fathers, Ignatius ad Ephes. 20, 2 **en Ihsou Cristw tw kata sarka bl e genou David, tw uʒw anqrwpou kai uʒw Qeou**). This disuse was owing no doubt to the fact that the term did not seem to be quite congruous with the divine nature and celestial majesty of Christ; hence, in the Epistle of Barnabas 12, 10 we read, **Ihsouv ouc uʒov anqrwpou** (*i.e.* like Joshua), **al i' uʒov tou Qeou** (cf. Harnack's note on the passage). On this title, see especially Holtzmann in Hilgenfeld's Zeitschr. für wissenschaftl. Theol., 1865, p. 212ff; Keim, ii, p. 63ff. ((English translation, vol. iii., p. 79ff); Immer, Theol. d. N.T., p. 105ff; Westcott's Commentary on John, p. 33f; and other references in Meyer on <sup><1120></sup>Matthew 8:20; B. D. American edition, under the word Son of Man).\*

**uʒov tou Qeou** "son of God";

**1.** in a physical sense, in various applications: originating by direct creation, not begotten by man — as the first man Adam, <sup><1133></sup>Luke 3:38; Jesus, begotten of the Holy Ghost without the intervention of a human father, <sup><1165></sup>Luke 1:35; in a heathen sense, as uttered by the Roman centurion of Jesus, a 'demigod' or 'hero', <sup><11754></sup>Matthew 27:54; <sup><1153></sup>Mark 15:39.

**2.** in a metaphysical sense, in various applications: plural, of men, who although the issue of human parents yet could not come into being without the volition of God, the primary author of all things, <sup><3120></sup>Hebrews 2:10, cf.



vss. 11, 13; of men as partaking of immortal life after the resurrection, and thus becoming more closely related to God, <sup><0276></sup>Luke 20:36; of angels, as beings superior to men, and more closely akin to God, <sup><0523></sup>Deuteronomy 32:43; for **υ̅ν̅β̅ι̅μ̅υ̅η̅ι̅ α̅'** in the Septuagint of <sup><0002></sup>Genesis 6:2,4; <sup><0281></sup>Psalms 28:1 (<sup><0291></sup>Psalms 29:1); <sup><0387></sup>Psalms 88:7 (<sup><0387></sup>Psalms 89:7) (a phrase which in <sup><0306></sup>Job 1:6; 2:1; 38:7 is translated **aggel oi Qeou**); in the highest sense Jesus Christ is called **ο̅υ̅ι̅ο̅ν̅ τ̅ο̅υ̅ ρ̅ε̅ο̅υ̅** as of a nature superhuman and closest to God: <sup><0504></sup>Romans 1:4; 8:3; <sup><0804></sup>Galatians 4:4; and especially in the Epistle to the Hebrews, <sup><0302></sup>Hebrews 1:2 (1),5,8; 3:6; 4:14; 5:5,8; 6:6; 7:3,28; 10:29. (Cf. B. D. under the word Son of God, and references in American edition)

**3.** in a theocratic sense: of kings and magistrates, as vicegerents of God the supreme ruler, <sup><0074></sup>2 Samuel 7:14; <sup><0077></sup>Psalms 2:7; **υ̅ι̅ο̅ι̅ υ̅υ̅ι̅τ̅ο̅υ̅**, <sup><0306></sup>Psalms 81:6 (<sup><0306></sup>Psalms 82:6); **π̅ρ̅ω̅τ̅ο̅κ̅ο̅ν** (namely, **τ̅ο̅υ̅ ρ̅ε̅ο̅υ̅**), of the king of Israel, <sup><0382></sup>Psalms 88:28 (<sup><0382></sup>Psalms 89:28). In accordance with <sup><0077></sup>Psalms 2:7 and <sup><0074></sup>2 Samuel 7:14, the Jews called the Messiah **ο̅υ̅ι̅ο̅ν̅ τ̅ο̅υ̅ ρ̅ε̅ο̅υ̅** pre-eminently, as the supreme representative of God, and equipped for his Office with the fullness of the Holy Spirit, *i.e.* endowed with divine power beyond any of the sons of men, Enoch 105, 2. In the N.T. it is used of Jesus — in the utterances of the devil, <sup><0003></sup>Matthew 4:3,6; <sup><0003></sup>Luke 4:3,9; in passages where Jesus is addressed by this title by others, <sup><0029></sup>Matthew 8:29; 14:33; 27:40,43; <sup><0031></sup>Mark 3:11; 5:7; <sup><0041></sup>Luke 4:41; 8:28; 22:70; <sup><0037></sup>John 19:7; <sup><0037></sup>Acts 8:37 Rec.; 9:20; 13:33; **υ̅ι̅ο̅ν̅ τ̅ο̅υ̅ υ̅υ̅ι̅σ̅τ̅ο̅υ̅**, <sup><0032></sup>Luke 1:32; in the language of Jesus concerning himself, <sup><0029></sup>Matthew 28:19; <sup><0025></sup>John 9:35; 10:36, cf. <sup><0257></sup>Matthew 21:37f; <sup><0026></sup>Mark 12:6; besides, in <sup><0023></sup>Revelation 2:18; **ο̅υ̅ι̅ο̅ν̅ τ̅ο̅υ̅ ρ̅ε̅ο̅υ̅ (ο̅) βα̅σι̅λ̅ε̅υ̅ τ̅ο̅υ̅ Ι̅σ̅ρα̅η̅λ̅**, <sup><0049></sup>John 1:49 (50); **ο̅Ϟ̅ρισ̅τ̅ο̅ν̅ ο̅υ̅ι̅ο̅ν̅ τ̅ο̅υ̅ ρ̅ε̅ο̅υ̅**, <sup><0026></sup>Matthew 26:63; <sup><0027></sup>John 11:27; **Ι̅η̅σο̅υ̅ Ϟ̅ρισ̅τ̅ο̅ν̅ υ̅ι̅ο̅ν̅ τ̅ο̅υ̅** (L Tr WH margin omit **τ̅ο̅υ̅ ρ̅ε̅ο̅υ̅** <sup><0001></sup>Mark 1:1 (here T WH text omit (see WH's Appendix, p. 23)); **ο̅Ϟ̅ρισ̅τ̅ο̅ν̅ ο̅υ̅ι̅ο̅ν̅ τ̅ο̅υ̅ ε̅υ̅λ̅ο̅γ̅η̅τ̅ο̅υ̅**, <sup><0046></sup>Mark 14:61; with the added ethical idea of one who enjoys intimate contact with God: **ο̅Ϟ̅ρισ̅τ̅ο̅ν̅ ο̅υ̅ι̅ο̅ν̅ τ̅ο̅υ̅ ρ̅ε̅ο̅υ̅ ζ̅ω̅ν̅τ̅ο̅ν**, <sup><0016></sup>Matthew 16:16, and Rec. in <sup><0026></sup>John 6:69. in the solemn utterances of God concerning Jesus: **ο̅υ̅ι̅ο̅ν̅ μ̅ο̅υ̅ ο̅α̅γα̅π̅η̅τ̅ο̅ν**, <sup><0017></sup>Matthew 3:17; 17:5; <sup><0011></sup>Mark 1:11; 9:7; <sup><0022></sup>Luke 3:22; 9:35 (R G L text); <sup><0017></sup>2 Peter 1:17, cf. <sup><0025></sup>Matthew 2:15.

**4.** in an ethical sense with very, various reference; “those whom God esteems as sons,” whom he loves, protects and benefits above others: so of

the Jews, <sup><6140></sup>Deuteronomy 14:1; Sap. 12:19ff; 18:4; **uioi kai qugaterev tou Qeou**, <sup><3436></sup>Isaiah 43:6; Sap. 9:7; **prwtotokov tou Qeou**, <sup><1142></sup>Exodus 4:22; in the N.T. of Christians, <sup><6126></sup>Romans 9:26; <sup><6177></sup>Revelation 21:7; “those whose character God, as a loving father, shapes by chastisement,” <sup><8126></sup>Hebrews 12:5-8; “those who revere God as their father,” the pious worshippers of God, Sap. 2:13 (here **paiv kuriou**), 18; “those who in character and life resemble God” (Sir. 9:10 **uioi upistou**; (cf. Epictetus dissert. 1, 9, 6)): <sup><4189></sup>Matthew 5:9,45; **uioi uyistou**, <sup><4165></sup>Luke 6:35; **uioi kai qugaterev**, spoken of Christians, <sup><4068></sup>2 Corinthians 6:18; “those who are governed by the Spirit of God,” <sup><6184></sup>Romans 8:14 (**ofoi pneumati Qeou agontai, outoi uioi eisi tou Qeou**), repose the same calm and joyful trust in God which children do in their parents, <sup><6184></sup>Romans 8:14ff; <sup><8126></sup>Galatians 3:26; 4:6f, and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of sons of God, <sup><6189></sup>Romans 8:19 (**apokal uyiv ton uion tou Qeou**), cf. <sup><612></sup>1 John 3:2 (see **teknon**, b. [g] (and references)), preeminently of “Jesus, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving counsels, obedient to the Father’s will in all his acts”: <sup><6127></sup>Matthew 11:27; <sup><6102></sup>Luke 10:22; <sup><6185></sup>John 3:35f; 5:19f. In many passages of the writings of John and of Paul, this ethical sense so blends with the metaphysical and the theocratic, that it is often very difficult to decide which of these elements is predominant in a particular case: <sup><6034></sup>John 1:34; 3:17; 5:21-23,25f; 6:40; 8:35f; 11:4; 14:13; 17:1; <sup><6103></sup>1 John 1:3,7; 2:22-24; 3:8,23; 4:10,14f; 5:5,9-13,20; <sup><6103></sup>2 John 1:3,9; <sup><6103></sup>Romans 1:3,9; 5:10; 8:3,29,32; <sup><6103></sup>1 Corinthians 1:9; 15:28; <sup><6101></sup>2 Corinthians 1:19; <sup><6106></sup>Galatians 1:16; 2:20; <sup><6103></sup>Ephesians 4:13; <sup><6110></sup>1 Thessalonians 1:10; **o uion thv agaphv autou** (*i.e.* God’s), <sup><6103></sup>Colossians 1:13; **o Cristov o uion tou Qeou** <sup><6103></sup>John 20:31; **o monogenhv uion**, <sup><6103></sup>John 1:18 (here Tr WH **monogenhv Qeov**, L marginal reading **o monogenhv Qeou** (see **monogenhv** and references)); <sup><6103></sup>John 3:18; **o uion tou Qeou o monogenhv**, <sup><6103></sup>John 3:16; <sup><6103></sup>1 John 4:9 (see **monogenhv**). It can hardly be doubted that a reverent regard for the transcendent difference which separates Christ from all those who by his grace are exalted to the dignity of sons of God led John always to call Christians **tekna tou Qeou**, not as Paul does **uioi** and **tekna tou Qeou** indiscriminately; the like reverence moved Luther to translate the plural **uioi tou Qeou** everywhere by *Kinder Gottes*; (cf., however, **teknon**, b. [g]. and references). This appellation is not found in 2 Thessalonians, Philippians, Philemon, the Pastoral Epistles, nor in 1 Peter or in the Epistle of James.\*

{5208} **υJh, υJhv, hJ** “a forest, a wood; felled wood, fuel”: <sup><508></sup>James 3:5. (From Homer down; the Septuagint.)\*

{5210} **υθεiv**, see **su**.

{5211} **Υθεναιov** (on its accent cf. Winer’s Grammar, sec. 6, 1 l.; Chandler sec. 253), **Υθεναιου, οJ(Υθην, Υθενov, οJ** the god of marriage), “Hymenaeus,” a heretic, one of the opponents of the apostle Paul: <sup><502></sup>1 Timothy 1:20; <sup><507></sup>2 Timothy 2:17. (B. D., under the word.)\*

{5212} **υheterov, υhetera, υheteron (υθεiv)**, possessive pronoun of the 2nd person plural, “your, yours”;

a. “possessed by you”: with substantives, <sup><487></sup>John 8:17; <sup><408></sup>2 Corinthians 8:8 (Rec. <sup>elz</sup> **hυheterav**); <sup><463></sup>Galatians 6:13; neuter **to υheteron** substantively, opposed to **to al lotrion**, <sup><262></sup>Luke 16:12 ((WH text **to hυheteron**); cf. Winer’s Grammar, sec. 61, 3 a.).

b. “allotted to you”: **υheterav swthriav**, <sup><473></sup>Acts 27:34; **tw υheterw el hi**, <sup><513></sup>Romans 11:31; **οJkairov οJυheterov**, the time appointed, opportune, for you, <sup><306></sup>John 7:6; as a predicate, **υhetera estin hJ basil eia tou Qeou**, <sup><161></sup>Luke 6:20.

c. “proceeding from you”: **ton υheteron**, namely, **logon**, <sup><510></sup>John 15:20; (<sup><467></sup>1 Corinthians 16:17 L T Tr WH text).

d. objectively (see **emov**, c. [b.]; (Winer’s Grammar, sec. 22, 7; Buttman, sec. 132, 3)): **υhetera** (Rec. <sup>st</sup> **hυhetera**) **kauchsiv**, glorying in you, <sup><551></sup>1 Corinthians 15:31. (On the use of the word in the N.T. cf. Buttman, sec. 127, 21.)\*

{5214} **υθnew, υθnw**: imperfect **υθnoun**; future **υθnhsw**; 1 aorist participle **υθnhsav**; (**υθnov**); from Hesiod down; the Septuagint often for **Ι Λαϊ ηδωδ, ryvhæMæi**

1. transitive, “to sing the praise of; sing hymns to”: **tina**, <sup><465></sup>Acts 16:25; <sup><502></sup>Hebrews 2:12.

2. intransitive, “to sing a hymn, to sing”: <sup><480></sup>Matthew 26:30; <sup><416></sup>Mark 14:26 (in both passages of the singing of the paschal hymns; these were Psalms 113—118 and Psalm 136, which the Jews call the ‘great Hallel’ (but see Ginsburg in Kitto under the word Hallel; Edersheim, The Temple

etc., p. 191f; Buxtorf (edited by Fischer), p. 314f)); <sup><360></sup>Psalm 64:13  
 (<sup><361></sup>Psalm 65:14); 1 Macc. 13:47.\*

**{5215}** **uḥnov**, **uḥnou**, **oḵ** in Greek writings from Homer down, “a song in praise of gods, heroes, conquerors” (cf. Trench, as below, p. 297), but in the Scriptures “of God; a sacred song, hymn”: plural, <sup><459></sup>Ephesians 5:19; <sup><386></sup>Colossians 3:16. (1 Macc. 4:33; 2 Macc. 1:30; 10:7; (<sup><473></sup>Judges 16:13), etc.; of the Psalms of David, Josephus, Antiquities 7, 12, 3; for **hLhīṭ**] <sup><394></sup>Psalm 39:4 (<sup><395></sup>Psalm 40:4); <sup><362></sup>Psalm 64:2 (<sup><363></sup>Psalm 65:2); for **ryvi** <sup><320></sup>Isaiah 42:10.)\*

(Synonyms: **uḥnov**, **yal mov**, **wdh**: **wdh** is the generic term; **yal mov** and **uḥnov** are specific, the former designating a song which took its general character from the O.T. ‘Psalms’ (although not restricted to them, see <sup><445></sup>1 Corinthians 14:15,26), the latter a song of praise. “While the leading idea of **yal mov** is a musical accompaniment, and that of **uḥnov** praise to God, **wdh** is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject. Thus it was quite possible for the same song to be at once **yal mov**, **uḥnov** and **wdh**” (Lightfoot on <sup><386></sup>Colossians 3:16). The words occur together in <sup><386></sup>Colossians 3:16 and <sup><459></sup>Ephesians 5:19. See Trench, Synonyms, sec. lxxviii.)

**{5217}** **uḫagw**; imperfect **uḫhgon**;

**1.** transitive, “to lead under, bring under” (Latin *subducere*); so in various applications in the Greek writings from Homer down; once in the Scriptures, **uḫhgate kuriou thn qal assan**, for **Ëyl who** he caused to recede, drove back, the sea, <sup><422></sup>Exodus 14:21.

**2.** in the N.T. always intransitive (less frequent so in secular authors from Herodotus down) (Latin *se subducere*) “to withdraw oneself, to go away, depart,” (cf. **agw**, 4; and see Buttmann, 204 (177)): absolutely, <sup><463></sup>Mark 6:33; <sup><482></sup>Luke 8:42 (where L Tr marginal reading **poreuesqai**); 17:14; <sup><482></sup>John 8:21; 14:5, 28 (Tobit 12:5); **oḵ ercomenoi kai oḵ uḫagontev**, coming and going, <sup><463></sup>Mark 6:31; **uḫagei kai pwl ei**, <sup><463></sup>Matthew 13:44; **uḫhgon kai episteuon**, <sup><421></sup>John 12:11; (**iḯa uḫaghte kai karpon ferhte**, <sup><463></sup>John 15:16); **afihmi**; **tina uḫagein**, to permit one to depart freely wherever he wishes, <sup><444></sup>John 11:44; 18:8; **uḫage** is used by one in

dismissing another: Matthew (4:10 R T Tr WH); 8:13; 20:14; Mark (<sup><4019></sup>Mark 2:9 Tdf.); 7:29; 10:52; with **eiv eirhnh** added, <sup><4034></sup>Mark 5:34; **upagete en eirhnh**, <sup><5026></sup>James 2:16; or in sending one somewhere to do something, <sup><2008></sup>Luke 10:3; plural <sup><4082></sup>Matthew 8:32; with oriental circumstantiality (see **anisthmi**, II. 1 c.) **upage** is prefixed to the imperatives of other verbs: <sup><4054></sup>Matthew 5:24; 8:4; (18:15 G L T Tr WH); 19:21; 21:28; 27:65; 28:10; <sup><4044></sup>Mark 1:44; 10:21; 16:7; <sup><4046></sup>John 4:16; 9:7; <sup><6008></sup>Revelation 10:8; with **kai** inserted, <sup><4085></sup>Matthew 18:15 Rec.; <sup><4068></sup>Mark 6:38 (T Tr WH omit; Tr brackets **kai**); <sup><6001></sup>Revelation 16:1. Particularly, **upagw** is used to denote the final departure of one who ceases to be another's companion or attendant, <sup><4067></sup>John 6:67; euphemistically, of one who departs from life, <sup><4024></sup>Matthew 26:24; <sup><4141></sup>Mark 14:21. with designations of place: **pou** (for **poi** (Winer's Grammar, sec. 54, 7; Buttman, 71 (62))), <sup><4025></sup>John 12:35; 14:5; 16:5; <sup><6021></sup>1 John 2:11; opposed to **ercesqai**, to come, <sup><4088></sup>John 3:8; 8:14; **opou** (for **opoi** (Winer's Grammar, and Buttman, as above)), <sup><4021></sup>John 8:21f; 13:33,36; 14:4; <sup><6044></sup>Revelation 14:4; **ekei** <sup><4008></sup>John 11:8; **prov ton pemyanta me, prov ton patera, prov ton Qeon**, to depart (from earth) to the father (in heaven) is used by Jesus of himself, <sup><4073></sup>John 7:33; 13:3; 16:5,10,16 (T Tr WH omit; L brackets the clause),17; followed by **eiv** with an accusative of the place, <sup><4006></sup>Matthew 9:6; 20:4,7; <sup><4021></sup>Mark 2:11; 11:2; 14:13; <sup><4030></sup>Luke 19:30; <sup><4021></sup>John 6:21 (cf. Buttman, 283 (243)); 7:3; 9:11; 11:31; **eiv aicmal wsian**, <sup><6030></sup>Revelation 13:10; **eiv apwleian**, <sup><6078></sup>Revelation 17:8,11; followed by **eiv** with an accusative of the place and **prov tina**, <sup><4068></sup>Matthew 26:18; <sup><4069></sup>Mark 5:19; **upagw epi tina**, <sup><4028></sup>Luke 12:58; **upagw** with an infinitive denoting the purpose, <sup><4028></sup>John 21:3; **meta tinov** with an accusative of the way, <sup><4054></sup>Matthew 5:41. On the phrase **upage opisw mou** (<sup><4040></sup>Matthew 4:10 G L brackets; 16:23; <sup><4083></sup>Mark 8:33; <sup><4048></sup>Luke 4:8 R L in brackets), see **opisw**, 2 a. at the end\*

**{5218}** **upakoh**; **upakohv**, **hJ** (from **upakouw**, which see), "obedience, compliance, submission" (opposed to **parakoh**): absolutely, **eiv upakohn**, "unto obedience" *i.e.* to obey, <sup><4066></sup>Romans 6:16 (cf. Winer's Grammar, 612 (569); Buttman, sec. 151, 28 d.); obedience rendered to anyone's counsels: with a subject. genitive, <sup><4075></sup>2 Corinthians 7:15; 10:6; <sup><5021></sup>Philemon 1:21; with a genitive of the object, — of the thing to which one submits himself, **thv pistew** (see **pistiv**, 1 b. [a]., p. 513b), <sup><4005></sup>Romans 1:5; 16:26; **thv al hqeiav**, <sup><4022></sup>1 Peter 1:22; of the person, **tou Cristou**, <sup><4005></sup>2 Corinthians 10:5; the obedience of one who conforms his

conduct to God's commands, absolutely, <sup><1002></sup>1 Peter 1:2; opposed to **amartia**, <sup><616></sup>Romans 6:16; **tekna upakohv**, *i.e.* **uphkwi**, <sup><1014></sup>1 Peter 1:14; with a subjective genitive <sup><618></sup>Romans 15:18; an obedience shown in observing the requirements of Christianity, **upakoh uhwv**, *i.e.* contextually, "the report concerning your obedience," <sup><619></sup>Romans 16:19; the obedience with which Christ followed out the saving purpose of God, especially by his sufferings and death: absolutely, <sup><308></sup>Hebrews 5:8; with a genitive of the subject, <sup><619></sup>Romans 5:19. (The word is not found in secular authors; nor in the Septuagint, except in <sup><123></sup>2 Samuel 22:36 with the sense of favorable hearing; in <sup><123></sup>2 Samuel 23:23 Aquila we find **oEpi upakohn tinov**, Vulgate *qui alicui est a secretis*, where it bears its primary and proper signification of listening; see **upakouw**.)\*

**{5219} upakouw**; imperfect **uphkouon**; 1 aorist **uphkousa**; from Homer down; "to listen, hearken";

**1.** properly, of one who on a knock at the door comes to listen who it is (the duty of the porter), <sup><423></sup>Acts 12:13 (where A.V. "hearken," R.V. "answer") (Xenophon, *symp.* 1, 11; Plato, *Crito*, p. 43 a.; *Phaedo*, p. 59 e.; Demosthenes, Lucian, Plutarch, others).

**2.** "to hearken to a command," *i.e.* "to obey, be obedient unto, submit to," (so in Greek writings from Herodotus down): absolutely, <sup><182></sup>Philippians 2:12 (cf. Winer's *Grammar*, 594 (552)); **uphkousen exel qein** (R.V. "obeyed to go out" *i.e.*) went out obediently, <sup><108></sup>Hebrews 11:8; with a dative of the person (in Greek writings also with a genitive), <sup><187></sup>Matthew 8:27; <sup><107></sup>Mark 1:27; 4:41; <sup><125></sup>Luke 8:25; 17:6; <sup><616></sup>Romans 6:16; <sup><101></sup>Ephesians 6:1,5; <sup><308></sup>Colossians 3:20,22; <sup><308></sup>Hebrews 5:9; <sup><106></sup>1 Peter 3:6; with a dative of the thing, **th pistei** (see **pistiv**, 1 b. [a], p. 513b near top), <sup><407></sup>Acts 6:7; **uphkousate eiv od paredoqhte tupon didachv**, by attraction for **tw tupw thv didachv eiv od k.t.l.** (Winer's *Grammar*, sec. 24, 2 b.; cf. **tupov**, 3), <sup><617></sup>Romans 6:17; **tw euaggel iw**, <sup><616></sup>Romans 10:16; <sup><308></sup>2 Thessalonians 1:8; **tw logw**, <sup><314></sup>2 Thessalonians 3:14; **th amartia** (Rec.), **taiv eiqumiaiv** (L T Tr WH), *i.e.* to allow oneself to be captivated by, governed by, etc., <sup><612></sup>Romans 6:12.\*

**{5220} upandrov, upandron (upo and anhr)**, "under" *i.e.* subject to "a man": **gunh**, "married," <sup><612></sup>Romans 7:2. (Numbers 5:(20),29; Sir. 9:9; (<sup><103></sup>Proverbs 6:24); 41:21; Polybius 10, 26, 3; (Diodorus 32, 10, 4 vol.

5:50, 17th edition, Dindorf); Plutarch, Artemidorus Daldianus, Heliodorus.)\*

**{5221} upantaw, upantw:** 1 aorist **uphntsa**; “to go to meet, to meet”: **tini**, <sup><4083></sup>Matthew 8:28; <sup><4027></sup>Luke 8:27; <sup><4812></sup>John 11:20,30; 12:18; also L T Tr WH in <sup><4072></sup>Mark 5:2; <sup><4051></sup>John 4:51; and T Tr WH in <sup><4089></sup>Matthew 28:9; <sup><4466></sup>Acts 16:16; (and T in <sup><4072></sup>Luke 17:12 (so WH marginal reading but without the dative)); in a military reference, of a hostile meeting: <sup><4241></sup>Luke 14:31 L T Tr WH. (Pindar, Sophocles, Euripides, Xenophon, Josephus, Plutarch, Herodian, others.)\*

**{5222} upanthsiw, upanthsewv, hJupantaw,** “a going to meet”: <sup><4823></sup>John 12:13, and L T Tr WH in <sup><4084></sup>Matthew 8:34 (Buttmann, sec. 146, 3) and <sup><4201></sup>Matthew 25:1 (cf. Buttmann, the passage cited). (<sup><4713></sup>Judges 11:34; Josephus, Antiquities 11, 8, 4; Appendix, b. c. 4, 6.)\*

**{5223} uparxiv, uparxewv, hJuparcw,** which see) (from Aristotle down), “possessions, goods, wealth, property” (equivalent to **ta uparconta**): <sup><4425></sup>Acts 2:45; <sup><5804></sup>Hebrews 10:34 (for **vWkr**) <sup><4437></sup>2 Chronicles 35:7; <sup><2712></sup>Daniel 11:24, Theodotus; for **hnqjñi** <sup><4974></sup>Psalm 77:48 (<sup><4988></sup>Psalm 78:48); <sup><2490></sup>Jeremiah 9:10; for **wW**, <sup><2081></sup>Proverbs 18:11; 19:14; Polybius, Dionysius Halicarnassus, Diodorus Siculus, Plutarch, Artemidorus Daldianus).\*

**{5225} uparcw;** imperfect **uphrcon**;

**1.** properly, “to begin below, to make a beginning”; universally, “to begin”; (Homer, Aeschylus, Herodotus, and following).

**2.** “to come forth,” hence, “to be there, be ready, be at hand” (Aeschylus, Herodotus, Pindar, and following): universally, and simply, <sup><4494></sup>Acts 19:40 (cf. Buttmann, sec. 151, 29 note); <sup><4472></sup>Acts 27:12,21; **en tini**, to be found in one, <sup><4288></sup>Acts 28:18; with a dative of the person **uparcei moi ti**, “something is mine, I have something”: <sup><4406></sup>Acts 3:6; 4:37; 28:7; <sup><6008></sup>2 Peter 1:8 (where Lachmann **paronta**; Sir. 20:16; <sup><2077></sup>Proverbs 17:17; <sup><4804></sup>Job 2:4, etc.); **ta uparconta tini**, one’s substance, one’s property, <sup><4088></sup>Luke 8:3; 12:15 L text T Tr WH; <sup><4442></sup>Acts 4:32 (<sup><40318></sup>Genesis 31:18; Tobit 4:8; Dio C. 38, 40); also **ta uparconta tinov**, <sup><4092></sup>Matthew 19:21; 24:47; 25:14; <sup><4012></sup>Luke 11:21; 12:15 R G L marginal reading, 33, 44 (here L marginal reading Tr marginal reading the dative); 14:33; 16:1; 19:8; <sup><4613></sup>1



Corinthians 13:3; <sup><3804></sup>Hebrews 10:34 (often in the Septuagint for **hnqjñi vllkrj μymknj**) Sir. 41:1; Tobit 1:20, etc.; **ta idia uparconta**, Polybius 4,3, 1).

**3.** “to be,” with a predicate nominative (as often in Attic) (cf. Buttmann, sec. 144, 14, 15 a., 18; Winer’s Grammar, 350 (328)): as **arcwn thv sunagwghv uphrcein**, <sup><4084></sup>Luke 8:41; add, <sup><4098></sup>Luke 9:48; <sup><4075></sup>Acts 7:55; 8:16; 16:3; 19:36; 21:20; <sup><4072></sup>1 Corinthians 7:26; 12:22; <sup><3025></sup>James 2:15; <sup><6081></sup>2 Peter 3:11; the participle with a predicate nominative, “being *i.e.* who is etc., since or although he etc. is”: <sup><2164></sup>Luke 16:14; 23:50; <sup><4020></sup>Acts 2:30; 3:2; 14:8 Rec.; 17:24; (22:3); <sup><5049></sup>Romans 4:19; <sup><6107></sup>1 Corinthians 11:7; <sup><4087></sup>2 Corinthians 8:17; 12:16; <sup><8014></sup>Galatians 1:14; 2:14; plural, <sup><2113></sup>Luke 11:13; <sup><4461></sup>Acts 16:20,37; 17:29; <sup><6029></sup>2 Peter 2:19. **uparcein** followed by **en** with a dative of the thing, “to be contained in,” <sup><4402></sup>Acts 10:12; “to be” in a place, <sup><5083></sup>Philippians 3:20; in some state, <sup><2162></sup>Luke 16:23; **en th exousia tinov**, to be left in one’s power or disposal, <sup><4084></sup>Acts 5:4; **en idiatismw endoxw kai trufh**, to be gorgeously apparelled and to live delicately, <sup><4075></sup>Luke 7:25; **en morfh Qeou uparcein**, to be in the form of God (see **morfh**), <sup><5076></sup>Philippians 2:6 (here R.V. marginal reading Gr. “being originally” (?; yet cf. <sup><6107></sup>1 Corinthians 11:7)); followed by **en** with a dative plural of the person, “among,” <sup><4064></sup>Acts 4:34 R G; <sup><6118></sup>1 Corinthians 11:18. **makran apo edov ... uparconta**, <sup><4472></sup>Acts 17:27; **prov thv swthriav**, to be conducive to safety, <sup><4273></sup>Acts 27:34. (Compare: **prouparcw**.)\*

**{5226} upaikw**; from Homer down; to resist no longer, but “to give way, yield” (properly, of combatants); metaphorically, “to yield to authority and admonition, to submit”: <sup><3837></sup>Hebrews 13:17.\*

**{5227} upenantiov, upenantia, upenantion**;

**a.** “opposite to; set over against”: **ippoi upenantioi al hl oi**, meeting one another, Hesiod scut. 347.

**b.** tropically (Plato, Aristotle, Plutarch, others), “opposed to, contrary to”: **tina**, <sup><5024></sup>Colossians 2:14 (where see Lightfoot); **oupenantiov** as a substantive (Xenophon, Polybius, Plutarch), “an adversary,” <sup><3817></sup>Hebrews 10:27, cf. the Septuagint <sup><2351></sup>Isaiah 26:11 (the Septuagint for **byaopr x**); often in the O.T. Apocrypha.\*

{5228} **uþer** (cf. English “up, over,” etc.), Latin *super*, over, a preposition, which stands before either the genitive or the accusative according as it is used to express the idea of state and rest or of motion over and beyond a place.

**I.** with the genitive; cf. Winer’s Grammar, 382f (358f).

**1.** properly, of place, *i.e.* of position, situation, extension: “over, above, beyond, across”. In this sense it does not occur in the N.T.; but there it always, though joined to other classes of words, has a tropical signification derived from its original meaning.

**2.** equivalent to Latin *pro*, “for, *i.e.* for one’s safety, for one’s advantage or benefit” (one who does a thing for another, is conceived of as standing or bending ‘over’ the one whom he would shield or defend (cf. Winer’s Grammar, as above)): **proseucesqe uþer twn** ..., <sup><4164></sup>Matthew 5:44; <sup><4168></sup>Luke 6:28 (T Tr marginal reading WH **peri** (see 6 below)); <sup><5103></sup>Colossians 1:3 L Tr WH marginal reading (see 6 below); (<sup><3156></sup>James 5:16 L Tr marginal reading WH text), 9; **eucomai**, <sup><3156></sup>James 5:16 (R G T Tr text WH marginal reading); after **deomai**, <sup><4024></sup>Acts 8:24; and nouns denoting prayer, as **dhesiv**, <sup><5100></sup>Romans 10:1; <sup><4011></sup>2 Corinthians 1:11; 9:14; <sup><5104></sup>Philippians 1:4; <sup><4059></sup>Ephesians 6:19; **proseuch**, <sup><4115></sup>Acts 12:5 (here L T Tr WH **peri** (see 6 below)); <sup><5151></sup>Romans 15:30; <sup><5011></sup>1 Timothy 2:1,2; **einai uþer tinov** (opposed to **kata tinov**), “to be for one” *i.e.* to be on one’s side, to favor and further one’s cause, <sup><4090></sup>Mark 9:40; <sup><4050></sup>Luke 9:50; <sup><5181></sup>Romans 8:31, cf. <sup><4713></sup>2 Corinthians 13:8; **to uþer tinov** that which is for one’s advantage, <sup><5140></sup>Philippians 4:10 (but see **anaqal lw** and **frownw**, at the end); **entugcanw** and **uþerentugcanw**, <sup><5135></sup>Romans 8:26 R G, 27,34; <sup><5107></sup>Hebrews 7:25, cf. <sup><5102></sup>Hebrews 9:24; **legw**, <sup><4011></sup>Acts 26:1 R WH text (see 6 below); **merimnw**, <sup><4125></sup>1 Corinthians 12:25; **agrupnw**, <sup><5137></sup>Hebrews 13:17; **agwnizomai en taiv proseucaiv**, <sup><5142></sup>Colossians 4:12, cf. <sup><5151></sup>Romans 15:30; **presbeuw**, <sup><4161></sup>Ephesians 6:20; <sup><4151></sup>2 Corinthians 5:20; with a substantive: **zhl ov**, <sup><4010></sup>2 Corinthians 7:7; (<sup><5143></sup>Colossians 4:13 Rec.); **ponov**, <sup><5143></sup>Colossians 4:13 (G L T Tr WH); **spoudh**, <sup><4012></sup>2 Corinthians 7:12; 8:16; **diakonov**, <sup><5107></sup>Colossians 1:7; to offer offerings for, <sup><4125></sup>Acts 21:26; to enter the heavenly sanctuary for (used of Christ), <sup><5161></sup>Hebrews 6:20; **arceirea kaqistasqai**, <sup><5101></sup>Hebrews 5:1; after the ideas of suffering, dying, giving up life, etc.: <sup><5183></sup>Romans 9:3; 16:4; <sup><4715></sup>2 Corinthians 12:15; after **thn yuchn tiqenai (uþer tinov)**, in order to avert ruin, death, etc., from one, <sup><5101></sup>John 10:11; 13:37f; of Christ

dying to procure salvation for his own, <sup><B1015></sup>John 10:15; 15:13; <sup><B1816></sup>1 John 3:16; Christ is said **to aĵma autou ekcunein**, passive, <sup><A1124></sup>Mark 14:24 L T Tr WH (see 6 below); <sup><A221></sup>Luke 22:20 (WH reject the passage); **apol esqai**, <sup><B1814></sup>John 18:14 Rec.; **apoqhskein**, <sup><B1151></sup>John 11:50ff; (18:14 L T Tr WH); <sup><A213></sup>Acts 21:13; <sup><B1817></sup>Romans 5:7; of Christ undergoing death for man’s salvation, <sup><B1816></sup>Romans 5:6,8; 14:15; <sup><S1501></sup>1 Thessalonians 5:10 (here T Tr WH text **peri** (see 6 below); <sup><A1818></sup>1 Peter 3:18 L T Tr WH text); **guesqai qanatou**, <sup><S1819></sup>Hebrews 2:9; **staurwqhnai**, <sup><A1113></sup>1 Corinthians 1:13 (here L text Tr marginal reading WH marginal reading **peri** (see 6 below)); (of God giving up his Son, <sup><B1812></sup>Romans 8:32); **paradidonai tina eauton**, <sup><A1811></sup>Galatians 2:20; <sup><A1812></sup>Ephesians 5:2, 25; **didonai eauton**, <sup><A1814></sup>Titus 2:14; with a predicate accusative added, **antil utron**, <sup><S1816></sup>1 Timothy 2:6; **to swma autou didonai**, passive, <sup><A2219></sup>Luke 22:19 (WH reject the passage), cf. <sup><A1124></sup>1 Corinthians 11:24; **tuqhnai (quqhnai**, see **quw**, at the beginning), <sup><A1817></sup>1 Corinthians 5:7; **pagein**, <sup><A1812></sup>1 Peter 2:21; 3:18 (R G WH marginal reading; 4:1 R G); **agjazein eauton**, <sup><B1719></sup>John 17:19. Since what is done for one’s advantage frequently cannot be done without acting in his stead (just as the apostles teach that the death of Christ inures to our salvation because it has the force of an expiatory sacrifice and was suffered in our stead), we easily understand how **uper**, like the Latin *pro* and our “for,” comes to signify

**3.** “in the place of, instead of” (which is more precisely expressed by **anti**; hence, the two prepositions are interchanged by Irenaeus, adv. haer. 5, 1, **tw idiw aĵmati l utrwsamenou hĵav tou kuriou kai dontov thn yuchn uper twn hĵeterwn yucwn kai thn sarka thn eautou anti twn hĵeterwn sarkwn**): **ida uper sou moi diakonh**, <sup><S1813></sup>Philemon 1:13; **uper twn nekrwn baptizesqai** (see **baptizw**, at the end), <sup><A1529></sup>1 Corinthians 15:29; (add, <sup><S1810></sup>Colossians 1:7 L text Tr text WH text); in expressions concerning the death of Christ: **eĵv uper pantwn apeqanen** (for the inference is drawn **ara oĵ pantev apeqanon**, i.e. all are reckoned as dead), <sup><A1814></sup>2 Corinthians 5:14(15),15; add, 21; <sup><B1813></sup>Galatians 3:13. (On this debated sense of **uper**, see Meyer and Van Hengel on <sup><B1816></sup>Romans 5:6; Ellicott on Galatians and Philemon, the passages cited; Wieseler on <sup><A1810></sup>Galatians 1:4; Trench, Synonyms, sec. lxxxii.; Winer’s Grammar, 383 (358) note.) Since anything, whether of an active or passive character which is undertaken on behalf of a person or thing, is undertaken ‘on account of’ that person or thing, **uper** is used

4. of the impelling or moving cause; “on account of, for the sake of,” any person or thing: **uper thv tou kosmou zohv**, to procure (true) life for mankind, <sup><406></sup>John 6:51; “to do or suffer anything” **uper tou onomatov Qeou, Ihsou, tou kuriou**: <sup><454></sup>Acts 5:41; 9:16; 15:26; 21:13; <sup><505></sup>Romans 1:5; <sup><400></sup>3 John 1:7; **pascein uper tou Cristou**, <sup><502></sup>Philippians 1:29; **uper thv basil eiav tou Qeou**, <sup><506></sup>2 Thessalonians 1:5; **stenocwriai uper tou Cristou**, <sup><420></sup>2 Corinthians 12:10 (it is better to connect **uper** etc. here with **eudokw**); **apoqhskein uper Qeou**, Ignatius ad Romans 4. examples with a genitive of the thing are, <sup><304></sup>John 11:4; <sup><518></sup>Romans 15:8; <sup><406></sup>2 Corinthians 1:6; 12:19; **uper thv eudoklav**, to satisfy (his) good-pleasure, <sup><583></sup>Philippians 2:13; with a genitive of the person, <sup><506></sup>2 Corinthians 1:6; <sup><401></sup>Ephesians 3:1,13; <sup><5024></sup>Colossians 1:24; **doxazein, eucaristein uper tinov** (genitive of the thing), <sup><539></sup>Romans 15:9; <sup><400></sup>1 Corinthians 10:30; **uper pantwn**, for all favors, <sup><450></sup>Ephesians 5:20; **eucaristein uper** with a genitive of the person, <sup><508></sup>Romans 1:8 (here L T Tr WH **peri** (see 6 below)); <sup><4011></sup>2 Corinthians 1:11; <sup><4016></sup>Ephesians 1:16; **agwna ecein uper** with a genitive of the person <sup><501></sup>Colossians 2:1 L T Tr WH (see 6 below); **uper (twv) amartiwn** (or **agnomatwn**), “to offer sacrifices,” <sup><301></sup>Hebrews 5:1,3 (here L T Tr WH **peri** (see 6 below)); 7:27; 9:7; 10:12; **apoqanein**, of Christ, <sup><453></sup>1 Corinthians 15:3; **eauton dounai**, <sup><4004></sup>Galatians 1:4 R WH text (see 6 below).

5. Like the Latin *super* (cf. Klotz, HWB, d. Latin Spr. ii, p. 1497b; (Harpers’ Latin Dict. under the word, II. B. 2 b.)), it frequently refers to the object under consideration, “concerning, of, as respects, with regard to” ((cf. Buttmann, sec. 147, 21); examples from secular authors are given in Winer’s Grammar, 383 (358f)); so after **kaucasqai, kauchma, kauchsiv** (R.V. on behalf of): <sup><452></sup>2 Corinthians 5:12; 7:4,14; 8:24; 9:2f; 12:5; <sup><506></sup>2 Thessalonians 1:4 (here L T Tr WH **eg-** (or **en-**) **kaucasqai**); **fusionsqai**, <sup><406></sup>1 Corinthians 4:6 (others refer this to 4 above; see Meyer edition Heinrici (cf. **fusiow**, 2 at the end)); **el piv**, <sup><4007></sup>2 Corinthians 1:7 (6); **agnoein**, 8 (here L T Tr WH marginal reading **peri** (see 6 below)); **fronein**, <sup><500></sup>Philippians 1:7 (2 Macc. 14:8); **erwtan**, <sup><5012></sup>2 Thessalonians 2:1; **krazein**, to proclaim concerning, <sup><4927></sup>Romans 9:27; (**parakalein**, <sup><5012></sup>1 Thessalonians 3:2 G L T Tr WH (see 6 below)); after **eipein**, <sup><403></sup>John 1:30 L T Tr WH (see 6 below); (so after verbs of saying, writing, etc., <sup><4085></sup>2 Samuel 18:5; <sup><4509></sup>2 Chronicles 31:9; <sup><2008></sup>Joel 1:3; Judith 15:4; 1 Esdr. 4:49; 2 Macc. 11:35); **eite uper Titou**, whether inquiry be

made about Titus, <sup><4783></sup>2 Corinthians 8:23; **uper toutou**, concerning this, <sup><4718></sup>2 Corinthians 12:8.

**6.** In the N.T. manuscripts, as in those of secular authors also, the prepositions **uper** and **peri** are confounded (cf. Winer's Grammar, 383 (358) note; sec. 50, 3; Buttmann, sec. 147, 21; Kühner, sec. 435, I. 2 e.; Meisterhans, sec. 49, 12; also Wieseler or Ellicott on Galatians, as below; Meyer on <sup><4657></sup>1 Corinthians 15:3 (see **peri**, the passage cited [^d].)); this occurs in the following passages: <sup><4144></sup>Mark 14:24; (<sup><4168></sup>Luke 6:28); <sup><4013></sup>John 1:30; <sup><4125></sup>Acts 12:5; 26:1; <sup><5008></sup>Romans 1:8; <sup><4013></sup>1 Corinthians 1:13; <sup><4008></sup>2 Corinthians 1:8; <sup><8004></sup>Galatians 1:4; <sup><5008></sup>Colossians 1:3; 2:1; (<sup><5018></sup>1 Thessalonians 3:2; 5:10); <sup><3018></sup>Hebrews 5:3. (For **uper ek perissou** or **uper ekperissou**, see **uperekperissou**.)

**II.** with the accusative (cf. Winer's Grammar, sec. 49, e.); "over, beyond, away over; more than";

**1.** properly, of the place 'over' or 'beyond' which, as in the Greek writings from Homer down; not thus used in the N.T., where it is always

**2.** metaphorically, of the measure or degree exceeded (cf. Buttmann, sec. 147, 21);

**a.** universally: **einai uper tina**, to be "above" *i.e.* superior to one, <sup><4004></sup>Matthew 10:24; <sup><4160></sup>Luke 6:40; **to onoma to uper pan onoma** namely, **on**, the name superior to every (other) name, <sup><5119></sup>Philippians 2:9; **kefal hn uper panta** namely, **ousan**, the supreme head or lord (A.V. "head over all things"), <sup><4012></sup>Ephesians 1:22; **uper doulon onta**, more than a servant, <sup><5016></sup>Philemon 1:16; "more than" (R.V. "beyond"), <sup><5021></sup>Philemon 1:21; **uper panta**, "above" (*i.e.* more and greater than) all, <sup><4810></sup>Ephesians 3:20a; **uper thn lamprothta tou hjiou**, above (*i.e.* surpassing) the brightness of the sun, <sup><4263></sup>Acts 26:13; "more (to a greater degree) than," **filein tina uper tina**, <sup><4007></sup>Matthew 10:37 (examples from secular authors are given by Fritzsche at the passage); "beyond," <sup><4046></sup>1 Corinthians 4:6; <sup><4716></sup>2 Corinthians 12:6; **uper obdunasqe**, beyond what ye are able, beyond your strength, <sup><4603></sup>1 Corinthians 10:13 (cf. Winer's Grammar, 590 (549)); also **uper dunamin**, <sup><4008></sup>2 Corinthians 1:8; opposed to **kata dunamin** (as in Homer, Iliad 3, 59 **kat' aisan, oud' uper aisan**, cf. 6, 487; 17, 321. 327), <sup><4008></sup>2 Corinthians 8:3 (where L T Tr WH **para dunamin**).

**b.** with words implying comparison: **prokoptein**, <sup><8114></sup>Galatians 1:14; of the measure beyond which one is reduced, **hūtasqai**, <sup><4723></sup>2 Corinthians 12:13 (Winer’s Grammar, sec. 49 e.), (**pl eonazw**, 1 Esdr. 8:72; **perisseuw**, 1 Macc. 3:30; **uþerbalw**, Sir. 25:11); after comparatives equivalent to “than,” <sup><2168></sup>Luke 16:8; <sup><3042></sup>Hebrews 4:12 (<sup><07125></sup>Judges 11:25; <sup><11904></sup>1 Kings 19:4; Sir. 30:17); cf. Winer’s Grammar, sec. 35, 2; (Buttmann, sec. 147, 21).

**c.** **uþer** is used adverbially; as, **uþer egw** (L **uþeregw** (cf. Winer’s Grammar, 46 (45)), WH **uþer egw** (cf. Winer’s Grammar, sec. 14, 2 Note)), much more (or in a much greater degree) I, <sup><07123></sup>2 Corinthians 11:23; cf. Kypke at the passage; Winer’s Grammar, 423 (394). (For **uþer l ian** see **uþer l ian**.)

**III.** In Composition **uþer** denotes

1. “over, above, beyond”: **uþeranw**, **uþerekeina**, **uþerekteinw**.
2. excess of measure, “more than”: **uþerekperissou**, **uþernikaw**.
3. aid, “for; in defense of”: **uþerentugcanw**. Cf. Viger. edition Hermann, p. 668; Fritzsche on Romans, vol. i., p. 351; (Ellicott on <sup><4083></sup>Ephesians 3:20).\*

**{5229}** **uþerairw**: present middle **uþerairomai**; (**uþer** and **airw**); “to lift or raise up over” something; middle “to lift oneself up, be exalted, be haughty”: <sup><07127></sup>2 Corinthians 12:7 (R.V. to be “exalted overmuch”); **epi tina**, above one, <sup><3104></sup>2 Thessalonians 2:4; with a dative incommodi **tini**, to carry oneself haughtily to, behave insolently toward one, 2 Macc. 5:23; (very variously in secular authors from Aeschylus and Plato down).\*

**{5230}** **uþerakmov**, **uþerakmon** (Vulgate *superadultus*);

1. “beyond the **akmh** or bloom of life, past prime” (Plato, de rep. 5, p. 460 e. **ar’ oun soi xundokei metriov cronov akmhv ta eikosin eth guaniki, andri de ta triakonta**): Eustathius.
2. “overripe, plump and ripe” (and so in greater danger of defilement): of a virgin (R.V. “past the flower of her age”), <sup><4175></sup>1 Corinthians 7:36.\*

**{5231}** **uþeranw** (**uþer** and **anw**), adverb, “above”: **tinov** (cf. Winer’s Grammar, sec. 54, 6), above a thing — of place, <sup><4040></sup>Ephesians 4:10;

<sup><806></sup>Hebrews 9:5; of rank and power, <sup><402></sup>Ephesians 1:21. (The Septuagint; (Aristotle), Polybius, Josephus, Plutarch, Lucian, Aelian, others (Winer's Grammar, sec. 50, 7 Note 1; Buttmann, sec. 146, 4).)\*

**{5232} uḗerauxanw**; “to increase beyond measure; to grow exceedingly”: <sup><306></sup>2 Thessalonians 1:3. (Andocides (405 B. C.), Galen, Dio Cassius, others.)\*

**{5233} uḗerbainw**; from Homer down; “to step over, go beyond”; metaphorically, “to transgress”: **dikhn, nomou**, etc., often from Herodotus and Pindar down; absolutely, “to overstep the proper limits, *i.e.* to transgress, trespass, do wrong, sin”: joined with **amartanein**, Homer, Iliad 9, 501; Plato, Pep. 2, p. 366 a.; specifically, of one who defrauds another in business, “overreaches” (Luth. *zu weit greifen*), with **kai pl eonektein** added, <sup><306></sup>1 Thessalonians 4:6 (but see **pragma**, b.)\*

**{5234} uḗerbal l ontwv** (from the participle of the verb **uḗerbal l w**, as **ontwv** from **wn**), “above measure”: <sup><4123></sup>2 Corinthians 11:23. (<sup><1851></sup>Job 15:11; Xenophon, Plato, Polybius, others.)\*

**{5235} uḗerbal l w**; from Homer down;

1. transitive, “to surpass in throwing; to throw over or beyond” anything.

2. intransitive, “to transcend, surpass, exceed, excel”; participle **uḗerbal l wn**, “excelling, exceeding”; Vulgate (in <sup><4019></sup>Ephesians 1:19; 3:19) *supereminens*; (Aeschylus, Herodotus, Euripides, Isocrates, Xenophon, Plato, others): <sup><4120></sup>2 Corinthians 3:10; 9:14; <sup><4019></sup>Ephesians 1:19; 2:7; with a genitive of the object surpassed (Aeschylus Prom. 923; Plato, Gorgias, p. 475 b.; cf. Matthiae, sec. 358, 2), **h uḗerbal l ousa thv gnwsewv agaph Crsitou**, the love of Christ which passeth knowledge, <sup><4019></sup>Ephesians 3:19 (cf. Winer's Grammar, 346 (324) note).\*

**{5236} uḗerbol h, uḗerbol hv, h uḗerbal l w**, which see), from Herodotus (8, 112, 4) and Thucydides down;

1. properly, “a throwing beyond”.

2. metaphorically, “superiority, excellence, preeminence” (R.V. “exceeding greatness”): with a genitive of the thing, <sup><4017></sup>2 Corinthians 4:7; 12:7; **kaq' uḗerbol hn**, “beyond measure, exceedingly, preeminently”: <sup><4713></sup>Romans 7:13; <sup><4231></sup>1 Corinthians 12:31 (cf. Winer's Grammar, sec. 54, 2b.;



Buttmann, sec. 125, 11 at the end); <sup><47008></sup>2 Corinthians 1:8; <sup><4013></sup>Galatians 1:13 (4 Macc. 3:18; Sophocles O. R. 1196; Isocrates, p. 84 d. (*i.e.* **prov Fil.** 5); Polybius 3, 92, 10; Diodorus 2, 16; 17, 47); **kaq' uþer eiv uþerbol hn**, beyond all measure (R.V. "more and more exceedingly"), <sup><47047></sup>2 Corinthians 4:17.\*

**uþeregw** (Lachmann), equivalent to **uþer egw** (see **uþer**, II. 2 c.): <sup><47123></sup>2 Corinthians 11:23. Cf. Winer's Grammar, 46 (45).\*

**{5237} uþereidon**; (see **eidw**); from Herodotus and Thucydides down; "to overlook, take no notice of, not attend to": **ti**, <sup><4473></sup>Acts 17:30.\*

**{5238} uþerekeina** (equivalent to **uþer ekeina**, like **epekeina**, equivalent to **ep' ekeina** (Winer's Grammar, sec. 6, 11.)), "beyond": **ta uþerekeina tinov**, the regions lying beyond the country of one's residence, <sup><47016></sup>2 Corinthians 10:16 (cf. Winer's Grammar, sec. 54, 6). (Byzantine and ecclesiastical writings; **epekeina rhtorev legousi ... uþerekeina de monon oJ sufragev**, Thomas Magister, p. 336 (Winer's Grammar, 463 (401)).)\*

**uþerekperissou** (Rec. **uþer ekperekperissou** and in Ephesians **uþer ek perissou**; see **perissov**, 1), adverb (Vulgate (in <sup><4080></sup>Ephesians 3:20) *superabundanter*), "superabundantly; beyond measure; exceedingly"; <sup><5153></sup>1 Thessalonians 5:13 R G WH text; <sup><5180></sup>1 Thessalonians 3:10; ("exceeding abundantly" followed by **uþer** equivalent to) "far more than," <sup><4080></sup>Ephesians 3:20 (Buttmann, sec. 132, 21). Not found elsewhere (except in <sup><4782></sup>Daniel 3:22, Aldine LXX, Complutensian LXX Cf. Buttmann, sec. 146, 4).\*

**uþerekperisswv**, adverb, "beyond measure": <sup><5153></sup>1 Thessalonians 5:13 L T Tr WH marginal reading (R.V. "exceeding highly"); see **ekperisswv**. (Clement of Rome, 1 Corinthians 20, 11.)\*

**{5239} uþerekteinw**; "to extend beyond the prescribed bounds, stretch out beyond measure, stretch out overmuch": <sup><4704></sup>2 Corinthians 10:14 (cf. Winer's Grammar, 474 (442)). (Anth. 9, 643, 6 according to the emendation of William Dindorf; Gregory of Nazianzus, Eustathius)\*

**{5240} uþerekcunw** (**uþerekunnw**, L T Tr WH; see **ekcew**, at the beginning); "to pour out beyond measure"; passive, "to overflow, run

over,” (Vulgate *supereffluo*): <sup><0168></sup>Luke 6:38 <sup><0124></sup>Joel 2:24 (Alexandrian LXX, etc.). (Not found elsewhere.)\*

**{5241} uperentugcanw**; “to intercede for one”: **uper tinov** (Winer’s Grammar, sec. 52, 4, 17), <sup><0185></sup>Romans 8:26; on this passage see **pneuma**, p. 522b. (Ecclesiastical writings.)\*

**{5242} uperecw**; from Homer down;

**1.** transitive, “to have or hold over” one (as **thn ceira**, of a protector, with a genitive of the person protected; so in Greek writings from Homer down; Josephus, Antiquities 6, 2, 2).

**2.** intransitive, “to stand out, rise above, overtop” (so properly, first in Homer Iliad 3, 210); metaphorically,

**a.** “to be above, be superior in rank, authority, power”: **basilei wj upecon** (A.V. as “supreme”), <sup><0123></sup>1 Peter 2:13; **exousia uperecousai**, of magistrates (A.V. “higher powers”), <sup><0131></sup>Romans 13:1 (**oj uperecontev**, substantively, “the prominent men, rulers,” Polybius 28, 4, 9; 30, 4, 17; of kings, Sap 6:6).

**b.** “to excel, to be superior”: **tinov**, “better than” (cf. Buttman, sec. 132, 22), <sup><0183></sup>Philippians 2:3 (Sir. 36:7; Xenophon, *venta* 1, 11; Plato, *Menex.*, p. 237d.; Demosthenes, p. 689, 10; Diodorus 17, 77); “to surpass”: **tina** or **ti** (cf. Buttman, sec. 130, 4), <sup><0107></sup>Philippians 4:7; **to uperecon**, a substantive, “the excellency,” surpassing worth (cf. Winer’s Grammar, sec. 34, 2), <sup><0183></sup>Philippians 3:8.\*

**{5243} uperhfan**, **uperhfaniv**, **hJuperhfanov**, which see), “pride, haughtiness, arrogance,” the characteristic of one who, with a swollen estimate of his own powers or merits, looks down on others and even treats them with insolence and contempt: <sup><0122></sup>Mark 7:22. (From Xenophon, and Plato down; the Septuagint for **hwaj** and **wag**; often in the O.T. Apocrypha.)\*

**{5244} uperhfanov**, **uperhfanou** (from **uper** and **fainomai**, with the connective (or the epic extension (cf. Curtius, sec. 392)), **hJ**cf. **uperhferhv**, **dushl eghv**, **tanhl eghv euhgenhv**), from Hesiod down;

**1.** “showing oneself above others, overtopping, conspicuous above others, pre-eminent” (Plato, Plutarch, others).

2. especially in a bad sense, “with an overweening estimate of one’s means or merits, despising others or even treating them with contempt, haughty” (cf. Westcott, Epistles of St. John, p. 64{b}): <sup><4103></sup>Romans 1:30; <sup><5102></sup>2 Timothy 3:2; opposed to **tapeinoi**, <sup><5006></sup>James 4:6; <sup><4105></sup>1 Peter 5:5 (in these two passages after <sup><4084></sup>Proverbs 3:34); with **dianoia kardiav** added, <sup><4051></sup>Luke 1:51. (The Septuagint for **dzeur**; **haæ**etc.; often in the O.T. Apocrypha.) (See Trench, Synonyms, sec. xxix.; Schmidt, chapter 176, 8.)\*

**uþerlian** (formed like **uþeragan**, **uþereu**), and written separately **uþerlian** (so R Tr (cf. Winer’s Grammar, sec. 50, 7 Note; Buttmann, sec. 146, 4)), “over much; pre-eminently”: **oþ uþerlian apostoloi**, the most eminent apostles, <sup><4710></sup>2 Corinthians 11:5; 12:11.\*

{5245} **uþernikaw**, **uþernikw**; (Cyprian supervinco); “to be more than a conqueror, to gain a surpassing victory”: <sup><4107></sup>Romans 8:37. (Leon. tactic. 14, 25 **nika kai mh uþernika**; Socrat. h. e. 3, 21 **nikan kal on, uþernikan de spifqonon**. Found in other ecclesiastical writings (Eusebius, h. e. 8, 14, 15, uses **uþereknikan**.)\*

{5246} **uþerogkov**, **uþerogkon** (**uþer**, and **ogkov** a swelling), “oversollen”; metaphorically, “immoderate, extravagant”: **lalein, fqeggesqai, uþerogka** (A.V. “great swelling words”) expressive of arrogance, <sup><6016></sup>Jude 1:16; <sup><6028></sup>2 Peter 2:18; with **epi ton Qeon** added, <sup><4710></sup>Daniel 11:36, Theodotion, cf. the Septuagint <sup><4022></sup>Exodus 18:22,26. (Xenophon, Plato, Josephus, Plutarch, Lucian, Aelian, Arrian.)\*

{5247} **uþeroch**, **uþerochv**, **h** (from **uþerocov**, and this from **uþerecw**, which see), properly, “elevation, pre-eminence, superiority” (properly, in Polybius, Plutarch, others); metaphorically, “excellence” (Plato, Aristotle, Polybius, Josephus, Plutarch, others): **twñ en uþeroch**, namely, **ontev** (R.V. “those that are in high place”), of magistrates, <sup><5402></sup>1 Timothy 2:2 (**en uþeroch keisqai**, to have great honor and authority, 2 Macc. 3:11); **kaq’ uþerochn logou h̄sofiav** (A.V. “with excellency of speech or of wisdom” i.e.) with distinguished eloquence or wisdom, <sup><4101></sup>1 Corinthians 2:1.\*

{5248} **uþerperisseuw**: 1 aorist **uþereperisseusa**; present passive **uþerperisseuomai**; (Vulgate *superabundo*); “to abound beyond measure, abound exceedingly”: <sup><4101></sup>Romans 5:20; passive (see **perisseuw**,

2), “to overflow, to enjoy abundantly”: with a dative of the thing, <sup><4704></sup>2 Corinthians 7:4. (Moschion de passage mulier., p. 6, Dewez edition; Byzantine writings.)\*

**{5249}** **uþerperisswv**, adverb, “beyond measure, exceedingly”: <sup><4075></sup>Mark 7:37. Scarcely found elsewhere.\*

**{5250}** **uþerpl eonazw**: 1 aorist **uþerepl eonasa**; (Vulgate *superabundo*); “to be exceedingly abundant”: <sup><5014></sup>1 Timothy 1:14 (**ton uþerpl eonazonta aera**, Heron. spirit., p. 165, 40; several times also in ecclesiastical writings (**uþerpl eonazei** absolutely, “overflows,” Hermas, mand. 5, 2, 5); “to possess in excess,” **ean uþerpl eonash oJanqrwrov, examartanei**, Psalm Sal. 5:19).\*

**{5251}** **uþeruyow**, **uþeruyw**: 1 aorist **uþeruywsa**; (Ambrose *superexalto*); metaphorically,

**a.** “to exalt to the highest rank and power, raise to supreme majesty”: **tina**, <sup><1819></sup>Philippians 2:9; passive, <sup><1919></sup>Psalm 96:9 (<sup><1979></sup>Psalm 97:9).

**b.** “to extol most highly”: Song of the Three etc. 28ff; <sup><2183></sup>Daniel 3:34 (<sup><2064></sup>Daniel 4:34), Theodotion.

**c.** passive, “to be lifted up with pride, exalted beyond measure; to carry oneself loftily”: <sup><1813></sup>Psalm 36:35 (<sup><1975></sup>Psalm 37:35). (Ecclesiastical and Byzantine writings.)\*

**{5252}** **uþerfrownw**, **uþerfrownw**; (**uþerfrwn**); from Aeschylus and Herodotus down; “to think more highly of oneself than is proper”: <sup><5123></sup>Romans 12:3.\*

**{5253}** **uþerwon**, **uþerwou**, **to** (from **uþerowv** or **uþerwiov**, ‘upper,’ and this from **uþer**; like **patrwiov**, **patrowv**, from **pathr**; (cf. Winer’s Grammar, 96 (91))), in the Greek writings (often in Homer) “the highest part of the house, the upper rooms or story where the women resided”; in Biblical Greek (the Septuagint for **hYI** [ ]), “a room in the upper part of a house,” sometimes built upon the flat roof of the house (<sup><12312></sup>2 Kings 23:12), whither Orientals were accustomed to retire in order to sup, meditate, pray, etc.; (R.V. “upper chamber”; cf. B. D. under the word *House*; McClintock and Strong, under the word): <sup><4113></sup>Acts 1:13; 9:37,39; 20:8 (Josephus, *Vita* 30).\*

{5254} **upecw**; properly, “to hold under, to put under, place underneath”; as **thn ceira**, Homer, Iliad 7, 188; Demosthenes, Plato, others; metaphorically, “to sustain, undergo”: **dikhn**, “to suffer punishment”.

⚭ Jude 1:7 (very often so in secular authors from Sophocles down; also **dikav**, **krisin**, **timwrian**, etc.; **zhmian**, Euripides, Ion 1308; 2 Macc. 4:48).\*

{5255} **uphkvw**, **uphkon** (**akoh**; see **upakouw**, 2), from Aeschylus and Herodotus down, “giving ear, obedient”: ⚭ Philippians 2:8; with the dative of the person ⚭ Acts 7:39; **eiv panta**, ⚭ 2 Corinthians 2:9.\*

{5256} **uphretew**, **uphretw**; 1 aorist **uphrethsa**; from Herodotus down; “to be” **uphrethv** (which see), properly,

a. “to act as rower, to row,” (Diodorus, Aelian).

b. “to minister, render service”: **tini**, ⚭ Acts 13:36; 20:34; 24:23.\*

{5257} **uphrethv**, **uphretou**, **oJ** (from **upfo**, and **erethv** from **eressw** to row), from Aeschylus and Herodotus down;

a. properly, “an under rower, subordinate rower”.

b. “anyone who serves with his hands; a servant”; in the N.T. of the officers and attendants of magistrates as — of the officer who executes penalties, ⚭ Matthew 5:25; of the attendants of a king, **oJ uphretoi oJ emoi**, “my servants,” retinue, the soldiers I should have if I were a king, ⚭ John 18:36; of the servants or officers of the Sanhedrin, ⚭ Matthew 26:58; ⚭ Mark 14:54,65; ⚭ John 7:32,45f; 18:3,12,22; 19:6; ⚭ Acts 5:22,26; joined with **doul ov** (Plato, polit., p. 289 c.), ⚭ John 18:18; of the attendant of g synagogue, ⚭ Luke 4:20; of anyone ministering or rendering service, ⚭ Acts 13:5.

c. “anyone who aids another in work; an assistant”: of a preacher of the gospel (A.V. “minister,” which see in B. D.), ⚭ Acts 26:16; **uphretai logou**, ⚭ Luke 1:2; **Cristou**, ⚭ 1 Corinthians 4:1. (Synonym: see **diakonov**, at the end.)\*

{5258} **upnov**, **upnou**, **oJ** (i.e. **supnov**, cf. Latin *sopnus*, *somnus*; Curtius, sec. 391), from Homer down, Hebrew **hnyv** “sleep”: properly, ⚭ Matthew 1:24; ⚭ Luke 9:32; ⚭ John 11:13; ⚭ Acts 20:9; metaphorically, **ex upnou egerqhnaï** (see **egeirw**, 1), ⚭ Romans 13:11.\*

{5259} **υπο** (*i.e.* Latin *sub* (Curtius, sec. 393)), preposition, “under,” in secular authors used with the genitive, dative, and accusative, but in the N.T. with the genitive and accusative only. (On the use and the omission of elision with it before words beginning with a vowel, see WH’s Appendix, p. 146{b}; Tdf Proleg., p. 4, (addenda et emendanda).)

**I.** with the genitive (cf. Winer’s Grammar, 364 (342), 368f, (346); Buttmann, sec. 147, 29), it is used:

**1.** properly, in a local sense, of situation or position “under” something higher, as **υπο ctonov**, often from Homer down; **οἰπι ghv kai υπο ghv crusov**, Plato, legg. 5, p. 728 a.; hence,

**2.** metaphorically, of the efficient cause, as that under the power of which an event is conceived of as being; here the Latin uses **a** or **ab**, and the English “by”; thus

**a.** after passive verbs — with the genitive of a person: <sup><402></sup>Matthew 1:22; 2:15f; <sup><406></sup>Mark 1:5; 2:3; (8:31 L T Tr WH); <sup><428></sup>Luke 2:18; (6:18 Rec.); <sup><804></sup>John 10:14 R G; 14:21; <sup><441></sup>Acts 4:11; 15:4; (22:30 L T Tr WH); <sup><615></sup>Romans 15:15 (R G L); <sup><411></sup>1 Corinthians 1:11; <sup><400></sup>2 Corinthians 1:4, 16; <sup><811></sup>Galatians 1:11; <sup><421></sup>Ephesians 2:11; <sup><582></sup>Philippians 3:12; <sup><300></sup>1 Thessalonians 1:4; <sup><323></sup>2 Thessalonians 2:13; <sup><804></sup>Hebrews 3:4, and in many other passages; **fwnhv enecqeshv υπο thv megal oprepouv doxhv**, when a voice was brought by the majestic glory (cf. R.V. marginal reading), *i.e.* came down to him from God, <sup><617></sup>2 Peter 1:17; after **ginomai**, “to be done, effected,” <sup><407></sup>Luke 9:7 R L in brackets; <sup><237></sup>Luke 13:17; 23:8; <sup><452></sup>Ephesians 5:12; **ginetai tini epiboul h**, <sup><418></sup>Acts 20:3; **h.epitimia h υπο twn pl eionwn**, namely, **epitimhqeisa**, <sup><416></sup>2 Corinthians 2:6; — with the genitive of a thing: <sup><484></sup>Matthew 8:24; 11:7; 14:24; <sup><472></sup>Luke 7:24; 8:14 (see **poreuw**, at the end); <sup><819></sup>John 8:9; <sup><424></sup>Acts 27:41; <sup><821></sup>Romans 3:21; 12:21; <sup><609></sup>1 Corinthians 10:29; <sup><470></sup>2 Corinthians 5:4; <sup><453></sup>Ephesians 5:13; <sup><528></sup>Colossians 2:18; <sup><504></sup>James 1:14; 2:9; 3:4,6; <sup><607></sup>2 Peter 2:7, 17; <sup><612></sup>Jude 1:12; <sup><663></sup>Revelation 6:13.

**b.** with neuter verbs, and with active verbs which carry a passive meaning: **pascein υπο tinov**, <sup><472></sup>Matthew 17:12; <sup><405></sup>Mark 5:26; <sup><324></sup>1 Thessalonians 2:14 (Homer, Iliad 11, 119; Thucydides 1, 77; Xenophon, symp. 1, 9; Cyril 6, 1, 36; Hier. 7, 8); **apol esqai**, to perish, <sup><601></sup>1 Corinthians 10:9f (very often in secular authors from Herodotus 3, 32 on); **υποmenein ti**, <sup><828></sup>Hebrews 12:3 (cf. **antilogia**, 2); **lambanein** namely,

**pl hgav**, to be beaten, <sup><7124></sup>2 Corinthians 11:24; after a term purely active, of a force by which something is bidden to be done: **apokteinai en romfaia kai upo tw n qhriwn thv ghv**, by the wild beasts, <sup><608></sup>Revelation 6:8 (cf. 9:18 Rec.) (so **wl ese qumon uf' Ektorov**, Homer, Iliad 17, 616; cf. Matthiae, ii., p. 1393; (Buttmann, 341 (293))).

**II.** with the accusative (Winer's Grammar, sec. 49, k.);

**1.** of motion, in answer to the question 'whither?': to come **upo thn steghn**, <sup><408></sup>Matthew 8:8; <sup><406></sup>Luke 7:6; **episunagein**, <sup><4237></sup>Matthew 23:37; <sup><2134></sup>Luke 13:34; with verbs of putting or placing: <sup><4165></sup>Matthew 5:15; <sup><4021></sup>Mark 4:21; <sup><213></sup>Luke 11:33; <sup><4155></sup>1 Corinthians 15:25; of placing under or subjecting, <sup><4078></sup>Luke 7:8; <sup><4074></sup>Romans 7:14; 16:20; <sup><4157></sup>1 Corinthians 15:27; <sup><4072></sup>Galatians 3:22; 4:3; <sup><4012></sup>Ephesians 1:22; <sup><4016></sup>1 Peter 5:6; **ecw tina up' emauton**, <sup><4089></sup>Matthew 8:9; <sup><4078></sup>Luke 7:8, **ginesqai**, born under *i.e.* subject to, <sup><4004></sup>Galatians 4:4; of falling, tropically, <sup><5052></sup>James 5:12 (where R<sup>st</sup> **eiv upkrisin**).

**2.** of situation, position, tarrying: after **kataskhnoun**, <sup><4092></sup>Mark 4:32; **kaqhmai**, <sup><5013></sup>James 2:3; with the verb **einai**: ("to" and "under") in a local or proper sense, <sup><4048></sup>John 1:48(49); <sup><4012></sup>Acts 4:12; <sup><4083></sup>Romans 3:13; <sup><4001></sup>1 Corinthians 10:1; **h upo (ton) ournanov** namely, **cwra**, <sup><4174></sup>Luke 17:24; **pash ktisei th upo ton ouranou**, namely, **oush**, <sup><5023></sup>Colossians 1:23; **ta upo ton ouranon** namely, **onta**, <sup><4015></sup>Acts 2:5 (**ta upo sel hnhn**, Philo de vit. Moys. ii., sec. 12); **einai upo tina** or **ti**, "to be under, *i.e.* subject to the power of, any person or thing": <sup><4089></sup>Romans 3:9; 6:14,15; <sup><4011></sup>1 Corinthians 9:20; <sup><4080></sup>Galatians 3:10,25; 4:2,21; 5:18; <sup><5001></sup>1 Timothy 6:1; **upo exousian** namely, **wn**, <sup><4089></sup>Matthew 8:9 (where L WH brackets read **upo exousian tassomenov** (set under authority), so also the Sinaitic manuscript); **oi upo nomon**, namely, **ontev**, <sup><4011></sup>1 Corinthians 9:20; <sup><4015></sup>Galatians 4:5 (**upo ekpl hxin einai**, Protevangelium Jacobi, 18). **threin tina**, <sup><4016></sup>Jude 1:6; **froureisqai**, <sup><4023></sup>Galatians 3:23.

**3.** of time, like the Latin *sub* (cf. *sub vespe. ram*), equivalent to "about" (see examples from the Greek writings in Passow, p. 2111 {a}; (Liddell and Scott, under the word, C. III.)): **upo ton orqron**, "about daybreak," <sup><4121></sup>Acts 5:21. This preposition occurs with the accusative nowhere else in the N.T. The apostle John uses it only twice with the genitive (<sup><4121></sup>John 14:21; <sup><4012></sup>3 John 1:12 — three times, if <sup><4014></sup>John 10:14 R G is counted (cf. <sup><4089></sup>John 8:9)), and once with the accusative (<sup><4048></sup>John 1:48 (49)).



**III.** in Composition **υπο** denotes:

**1.** locality, “under”: **υποκατω**, **υποποδιον**, **υποπιαζω**, **υποδew**; of the goal of motion, *i.e.* **υπο τι**, as **υποδεκομαι** (under one’s roof); **υπολambanw** (to receive by standing under); **υποβαλλω**, **υποτιqhmi**; tropically, in expressions of subjection, compliance, etc., as **υποκαουw**, **υποκαoh**, **υποhkwv**, **υποδικov**, **υποandrov**, **υποagw**, **υποleipw**, **υποcwrew**.

**2.** small in degree, “slightly,” as **υπορnew**.

**{5260} υποβαλλω**: 2 aorist **υποβαλον**; (from Homer down);

**1.** “to throw or put under”.

**2.** “to suggest” to the mind.

**3.** “to instruct privately, instigate, suborn”: **tina**, <sup><441></sup>Acts 6:11 (**υποβληqhσαν καθγοροι**, Appendix, bell. 104:1, 74; **Mhnuthv tiv υποβλητωv**, Josephus, b. j. 5, 10, 4).\*

**{5261} υπογραμμov, υπογραμμou, ο(υπογραφw)**, properly,

**1.** “a writing-copy,” including all the letters of the alphabet, given to beginners as an aid in learning to draw them: Clement of Alexandria, strom. 5, 8, 50. Hence,

**2.** “an example” set before one: <sup><402></sup>1 Peter 2:21 (2 Macc. 2:28; Clement of Rome, 1 Corinthians 16,17; 33,8; (Philo, fragment vol. ii., 667 Mang. (vi. 229 Richter)), and often in ecclesiastical writings; **οPaul ov υπομονhν γενomenov megistov υπογραμμov**, Clement of Rome, 1 Corinthians 5,7 (where see Lightfoot)).\*

**{5262} υποδειγμα, υποδειγματωv, το(υποδεικnumi)**, which see), a word rejected by the Atticists, and for which the earlier writers used **paradeigma**; see Lob. ad Phryn., p. 12; (Rutherford, New Phryn., p. 62). It is used by Xenophon, r. eq. 2, 2, and among subsequent writings by Polybius, Philo, Josephus, Appian, Plutarch, Herodian, others; cf. Bleek, Brief a. d. Hebrew 2:1, p. 554;

**a.** “a sign suggestive of anything, delineation of a thing, representation, figure, copy”: joined with **skia** <sup><302></sup>Hebrews 8:5; with a genitive of the thing represented, <sup><303></sup>Hebrews 9:23.

b. “an example”: for imitation, **didonai tini**, <sup><3135></sup>John 13:15; **katal el oipenai**, 2 Macc. 6:28; with a genitive of the thing to be imitated, <sup><3950></sup>James 5:10 (Sir. 44:16; 2 Macc. 6:31); for warning: with a genitive of the thing to be shunned, **thv apeiqeiv**, <sup><3041></sup>Hebrews 4:11; with a genitive of the person to be warned, <sup><6006></sup>2 Peter 2:6 (**touv Romaiouv ... eiv upodeigma twv al lwn eqnwn katafl exein thn idran pol in**, Josephus, b. j. 2, 16, 4).\*

**{5263} upodeiknumi**: future **upodeixw**; 1 aorist **upedeixa**; from Herodotus and Thucydides down; the Septuagint several times for **dyGhi**

1. properly, “to show by placing under” (*i.e.* before) the eyes: **upedeixen autoiv ton pl outon autou**, Esth. 5:11; add, Sir. 49:8; (others give **upo** in this compound the force of ‘privily’; but cf. Fritzsche on Matthew, p. 126).

2. to show by words and arguments, *i.e.* “to teach” (for **hrwD**, <sup><4152></sup>2 Chronicles 15:3) (A.V. frequently, “to warn”): **tini**, followed by an infinitive of the thing, <sup><4187></sup>Matthew 3:7; <sup><4187></sup>Luke 3:7; to teach by the use of a figure, **tini**, followed by indirect discourse, <sup><4167></sup>Luke 6:47; 12:5; to show or teach by one’s example, followed by **oñi**, <sup><4405></sup>Acts 20:35; “to allow *i.e.* make known” (future things), followed by indirect discourse <sup><4496></sup>Acts 9:16.\*

**{5264} upodecomai** (see **upo**, III. 1): 1 aorist **upedexamhn**; perfect **upodedegmai**; from Homer down; “to receive” as a guest: **tina**, <sup><2916></sup>Luke 19:6; <sup><4170></sup>Acts 17:7; <sup><5025></sup>James 2:25; **eiv ton oikon**, <sup><2038></sup>Luke 10:38. (Cf. **decomai**, at the end.)\*

**{5265} upodew**: 1 aorist **upedhsa**; 1 aorist middle **upedhsamhn**; perfect passive or middle participle **upodedhmenov**; from Herodotus down (in Homer with tmesis); “to trader-bind”; mostly in the middle “to bind under oneself, bind” on; (participle “shod”); with an accusative of the thing: **sandal ia**, <sup><4100></sup>Mark 6:9; <sup><4128></sup>Acts 12:8 (**upodhmata**, Xenophon, mem. 1, 6, 6; Plato, Gorgias, p. 490 e.); with an accusative of the member of the body: **touv podav** with **en eñoimasia** added, with readiness (see **eñoimasia**, 2), <sup><4165></sup>Ephesians 6:15 (**poda sandal w, sandal ioiv**, Lucian, quom. hist. sit conscrib. 22; Aelian v. h. 1, 18). (Cf. Buttman, sec. 135, 2.)\*

**{5266}** **υποδhma, υποδhmatov, to (υποδew)**, from Homer down, the Septuagint for **l [ace** “what is bound under, a sandal,” a sole fastened to the foot with thongs: <sup><4081></sup> Matthew 3:11; 10:10; <sup><4007></sup> Mark 1:7; <sup><4086></sup> Luke 3:16; 10:4; 15:22; 22:35; <sup><4027></sup> John 1:27; with **twv podwn** added, <sup><4073></sup> Acts 7:33; 13:25, (**podov**, Plato, Alc. 1, p. 128 a.). (See **sandal ion**.)\*

**{5267}** **υποδικov, υποδικon**, equivalent to **υπο dikhn wn**, “under judgment, one who has lost his suit”; with a dative of the person “debtor” to one, “owing satisfaction to”: **tw Qew**, *i.e.* liable to punishment from God, <sup><4089></sup> Romans 3:19 (see Morison, Critical Exposition of Romans Third, p. 147f). (Aeschylus, Plato, Andocides (405 B. C.), Lysias, Isaeus, Demosthenes, others.)\*

**{5268}** **υποzugiov, υποzugia, υποzugion**, equivalent to **υπο zugon wn**, “under the yoke”; neuter **to υποzugion** as a substantive, “a beast of burden” (so from Theognis, and Herodotus down); in Biblical Greek (since the ass was the common animal used by the Orientals on journeys and for carrying burdens (cf. B. D. under the word, Ass, 1)) specifically, “an ass”: <sup><4075></sup> Matthew 21:5 (<sup><3901></sup> Zechariah 9:9); <sup><4026></sup> 2 Peter 2:16; the Septuagint for **rwaj** } an ass.\*

**{5269}** **υποzwnumi**; from Herodotus down; “to under-gird”: **to ploion** to bind a ship together laterally with **υποzwmata** (Plato, de rep. 10, p. 616 c.), *i.e.* with girths or cables, to enable it to survive the force of waves and tempest, <sup><4077></sup> Acts 27:17 (where see Overbeck (or Hackett; especially Smith, Voyage and Shipwreck, etc., pp. 107ff, 204ff. (cf. **bohqeia**))). (Polybius 27, 3, 3.)\*

**{5270}** **υποkatw**, “under, underneath”: **tinov** (Winer’s Grammar, sec. 54, 6; Buttmann, sec. 146, 1), <sup><4024></sup> Matthew 22:44 L T Tr WH; <sup><4061></sup> Mark 6:11; 7:28; (<sup><4123></sup> Mark 12:36 WH); <sup><4086></sup> Luke 8:16; <sup><4045></sup> John 1:50 (51); <sup><3088></sup> Hebrews 2:8; <sup><4083></sup> Revelation 5:3, 13 (Tr marginal reading brackets the clause); 6:9; 12:1. (The Septuagint; Plato, Aristotle, Polybius, Diodorus, Plutarch, others) (Cf. Winer’s Grammar, sec. 50, 7 N.1; Buttmann, sec. 146, 4.)\*

**{5271}** **υποkrinomai**;

1. to take up another's statements in reference to what one has decided for oneself (middle **krinomai**), *i.e.* "to reply, answer" (Homer, Herodotus, others).

2. to make answer (speak) on the stage, *i.e.* "to personate anyone, play a part" (often so from Demosthenes down). Hence,

3. "to simulate, feign, pretend" (from Demosthenes and Polybius down): followed by an accusative with the infinitive <sup><270></sup>Luke 20:20. (2 Macc. 6:21,24; 4 Macc. 6:15; Sir. 35:15 (Sir. 32:15); Sir. 36:2 (Sir. 33:2)). (Compare: **sunupokrinomai**.)\*

**{5272}** **upokrisiv, upokrisewv, h(upokrinomai**, which see);

1. "an answering; an answer" (Herodotus).

2. "the acting of a stage-player" (Aristotle, Polybius, Dionysius Halicarnassus, Plutarch, Lucian, Artemidorus Daldianus, others).

3. "dissimulation, hypocrisy": <sup><1238></sup>Matthew 23:28; <sup><1215></sup>Mark 12:15; <sup><1217></sup>Luke 12:1; <sup><1213></sup>Galatians 2:13; <sup><1012></sup>1 Timothy 4:2; (<sup><1012></sup>James 5:12 Rec.<sup>st</sup>); <sup><1011></sup>1 Peter 2:1 (cf. Buttmann, sec. 123, 2) (2 Macc. 6:25; Polybius 35, 2, 13; Lucian, am. 8; Aesop fab. 106 (284); (Philo, quis rer. div. haeres sec. 8; de Josepho sec. 14)).\*

**{5273}** **upokrithv, upokritou, o(upokrinomai**, which see);

1. one who answers, "an interpreter" (Plato, Lucian).

2. "an actor, stage-player" (Aristophanes, Xenophon, Plato, Aelian, Herodian).

3. in Biblical Greek, "a dissembler, pretender, hypocrite": <sup><1062></sup>Matthew 6:2,5,16; 7:5; 15:7; 16:3 Rec.; 22:18; 23:13 Rec.,14 (13 Tdf.),15,23,25,27,29; 24:51; <sup><1076></sup>Mark 7:6; <sup><162></sup>Luke 6:42; 11:44 R L in brackets; <sup><1276></sup>Luke 12:56; 13:15. (<sup><1341></sup>Job 34:30; 36:13, for **anjē**; profane, impious.) (Mention is made of Heimsoeth, De voce **upokrithv** comment. (Bonnae, 1874, 4to.).)\*

**{5274}** **upol ambanw**; 2 aorist **upel abon**;

1. "to take up (literally, under (cf. **upo**, III. 1)) in order to raise, to bear on high (Herodotus 1, 24); to take up and carry away" (**wšper nha anemoi**

**υπολ अबonteв**, Stobaeus, serm. 6, p. 79, 17): **tina**, <sup><400></sup>Acts 1:9 (see **ofqal mov**, middle).

2. “to receive hospitably, welcome”: **tina**, <sup><600></sup>3 John 1:8 L T Tr WH (Xenophon, an. 1, 1, 7).

3. “to take up *i.e.* follow in speech,” in order either to reply to or controvert or supplement what another has said (very often so in secular authors from Herodotus down): **υπολ अबwn eipen**, <sup><200></sup>Luke 10:30 (for **hn[ ]**; <sup><800></sup>Job 2:4; 4:1; 6:1; 9:1; 11:1; 12:1, etc.).

4. to take up in the mind, *i.e.* “to assume, suppose”: <sup><4015></sup>Acts 2:15; followed by **οτι** (namely, **pleion agaphsei**), <sup><4074></sup>Luke 7:43 (<sup><828></sup>Job 25:3; Tobit 6:18; Sap. 17:2; 3 Macc. 3:8; 4 Macc. 5:17 (18) etc., and often in secular authors from Xenophon, and Plato down).\*

**υπολ eimma** (**υπολ imma** WH (see their Appendix, p. 154; cf. Iota), **υπολ eimmatov, to**, “a remnant” (see **kataleimma**): <sup><697></sup>Romans 9:27 L T Tr WH. (The Septuagint; Aristotle, Theophrastus, Plutarch, Galen.)\*

{5275} **υπολ eipw**: 1 aorist passive **υπελ eifqhn**; from Homer down; the Septuagint for **ryaivhi** and **rytiw**; “to leave behind” (see **υπο**, III. 1); passive, “to be left behind, left remaining,” the Septuagint for **raxei** and **rtw** used of a survivor, <sup><610></sup>Romans 11:3.\*

{5276} **υπολ hnion, υπολ hniou, to** (*i.e.* **to υπο thn lhnou**, cf. **to υποzugion**), “a vessel placed under a press” (and in the Orient usually sunk in the earth) “to receive the expressed juice of the grapes, a pit”: (**wruxen υπολ hnion**; R.V. “he digged a pit for the winepress”), <sup><400></sup>Mark 12:1; see **lhnov** (and B. D. under the word Winepress). (Demiopr. quoted in Pollux 10 (29), 130; Geoponica; the Septuagint for **bqy**, <sup><2360></sup>Isaiah 16:10 <sup><2013></sup>Joel 3:13 (Joel 4:18); <sup><7016></sup>Haggai 2:16; <sup><3840></sup>Zechariah 14:10, Alexandrian LXX)\*

{5277} **υπολ impanw**; (**l impanw**, less common form of the verb **l eipw**); “to leave, leave behind”: <sup><4021></sup>1 Peter 2:21. (Themistius; ecclesiastical and Byzantine writings; “to fail,” Dionysius Halicarnassus 1, 23.)\*

{5278} **uþomenw**; imperfect **uþemenon**; future 2 person plural **uþomeneite**; 1 aorist **uþemeina**; perfect participle **uþomemenhkwv**; from Homer down; the Septuagint for **hllqj hKj i l j ꝥ**

1. “to remain *i.e.* tarry behind”: followed by **en** with a dative of the place, <sup><408></sup>Luke 2:43, **ekei**, <sup><4174></sup>Acts 17:14.

2. “to remain *i.e.* abide,” not recede or flee; tropically,

a. “to persevere”: absolutely and emphatically, under misfortunes and trials to hold fast to one’s faith in Christ (R.V. commonly “endure”), <sup><402></sup>Matthew 10:22; 24:13; <sup><4133></sup>Mark 13:13; <sup><3212></sup>2 Timothy 2:12 (cf. <sup><3210></sup>2 Timothy 2:10 in b.); <sup><5051></sup>James 5:11; with **th qli yei** added, when trial assails (A.V. “in tribulation” (*i.e.* the dative of circumstances or condition)) (cf. Kühner, sec. 426, 3 (Jelf, sec. 603, 1)), <sup><3212></sup>Romans 12:12 (quite different is **uþomenein tw kuriw**, **hwðy] æyj wð**, <sup><2121></sup>Lamentations 3:21,24; <sup><3007></sup>Micah 7:7; <sup><1263></sup>2 Kings 6:33; **hKhhwðy] æ** <sup><3210></sup>Psalm 32:20 (<sup><3320></sup>Psalm 33:20), to cleave faithfully to (A.V. “wait for”) the Lord, where the dative depends on the verb contrary to Greek usage (cf. Winer’s Grammar, sec. 52, 16)).

b. “to endure, bear bravely and calmly”: absolutely, ill-treatment, <sup><4021></sup>1 Peter 2:20; **eiv paideian**, *i.e.* **eiv to paideuesqai** (“for or unto chastening”), <sup><3027></sup>Hebrews 12:7 according to the reading of L T Tr WH which is defended at length by Delitzsch at the passage (and adopted by Riehm (Lehrbegriff as above with, p. 758 note), Alford, Moulton, others), but successfully overthrown (?) by Fritzsche (De conformatione N. Ti. critica quam Lachmann edidit, pp. 21ff) (and rejected by the majority of commentators (Bleek, Lünemann, Kurtz, others)). with an accusative of the thing, <sup><3137></sup>1 Corinthians 13:7; <sup><3210></sup>2 Timothy 2:10; <sup><3022></sup>Hebrews 10:32; 12:2f 7 R G; <sup><3012></sup>James 1:12.\*

{5279} **uþomimhskw**; future **uþomnhsw**; 1 aorist infinitive **uþomnhsai**; 1 aorist passive **uþemnhsqhn**; from Homer down; (cf. our ‘suggest’, see **anamhsv**);

1. actively, “to cause one to remember, bring to remembrance, recall to mind”: **ti** (to another), <sup><3214></sup>2 Timothy 2:14; **tina ti**, <sup><3145></sup>John 14:26 (Thucydides 7, 64; Xenophon, Hier. 1, 3; Plato, Isocrates, Demosthenes); with implied censure, <sup><6410></sup>3 John 1:10; **tina peri tinov**, “to put one in

remembrance, admonish, of something”: <sup><6012></sup>2 Peter 1:12 (Plato, Phaedr., p. 275 d.); **tina**, followed by **oji**, <sup><6006></sup>Jude 1:5 (Xenophon, mem. 3, 9, 8; Plato, de rep. 5, p. 452 c.; Aelian v. h. 4, 17); **tina**, followed by an infinitive (indicating what must be done), <sup><6001></sup>Titus 3:1 (Xenophon, hipparch. 8, 10).

2. passively, “to be reminded, to remember”: **tinov**, <sup><4226></sup>Luke 22:61.\*

{5280} **uḗomh̄siv**, **uḗomh̄sewv**, **h̄(uḗomimh̄skw)**, from Euripides, Thur., Plato down;

a. transitively (Vulgate *commonitio*), “a reminding” (2 Macc. 6:17): **en uḗomh̄sei**, by putting you in remembrance, <sup><6013></sup>2 Peter 1:13; 3:1 (Winer’s Grammar, sec. 61, 3 b.).

b. intransitive, “remembrance”: with a genitive of the object <sup><5005></sup>2 Timothy 1:5 ((R.V. “having been reminded of” etc.); others adhere to the transitive sense (see Ellicott, Huther, Holtzmann at the passage). Synonym: see **anamh̄siv**, at the end.)\*

{5281} **uḗomoh̄**, **uḗomoh̄v**, **h̄(uḗomenw)**;

1. “steadfastness, constancy, endurance” (Vulgate in <sup><5006></sup>1 Thessalonians 1:3 *sustinentia*, in <sup><5061></sup>James 5:11 *sufferentia*); in the N.T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings: <sup><4085></sup>Luke 8:15; 21:19; <sup><6008></sup>Romans 5:3f; 15:4f; <sup><4004></sup>2 Corinthians 6:4; 12:12; <sup><5011></sup>Colossians 1:11; <sup><5004></sup>2 Thessalonians 1:4; <sup><5061></sup>1 Timothy 6:11; <sup><5080></sup>2 Timothy 3:10; <sup><6002></sup>Titus 2:2; <sup><5006></sup>Hebrews 10:36; <sup><5006></sup>James 1:3f; 5:11; <sup><6006></sup>2 Peter 1:6; <sup><6002></sup>Revelation 2:2f,19; 13:10; 14:12 (cf. 4 Macc. 1:11; 9:8,30; 15:30(27); 17:4,12,23); with a genitive of the thing persevered in (Winer’s Grammar, sec. 30, 1 at the end): **tou ergou agaḗou**, <sup><6007></sup>Romans 2:7; **thv el pidov**, <sup><5006></sup>1 Thessalonians 1:3 (cf. Buttman, 155 (136)); **di’ uḗomoh̄v** (with patience (cf. Winer’s Grammar, sec. 51, 1 b.) *i.e.*) patiently and steadfastly, <sup><6025></sup>Romans 8:25; <sup><5011></sup>Hebrews 12:1.

2. “a patient, steadfast waiting for”; (others question this sense in the New Testament, and render the genitive by ‘characterizing’, ‘in respect to’, etc.): **Cristou** (genitive of the object), the return of Christ from heaven, <sup><5006></sup>2 Thessalonians 3:5; <sup><6002></sup>Revelation 1:9 (where L T Tr WH **en Ihsou** (which is “in Jesus”)); 3:10 (cf. <sup><4908></sup>Psalms 38:8 (<sup><4908></sup>Psalms 39:8); for **hwq̄m̄i**



expectation, hope, 2 Esdr. 10:2; <sup><2448></sup>Jeremiah 14:8; 17:13; for **hwqJi**, hope, Psalm (9:19); 61:6 (62:6); 70:5 (71:5); (<sup><1849></sup>Job 14:19); for **tl j wD**, <sup><1008></sup>Proverbs 10:28 Symmachus; **uþomenein tina**, Xenophon, an. 4, 1, 21; Appendix, b. 104:5, 81).

**3.** “a patient enduring, sustaining”: **twñ paqmatwn**, <sup><1006></sup>2 Corinthians 1:6 (**l uþhv**, Plato, definition, p. 412 c.; **qanatou**, Plutarch, Pelop. 1). (Synonym: see **makroqumia**, at the end.)\*

**{5282}** **uþonoew**, **uþonw**; imperfect **uþenwun**; from Herodotus down; “to suppose, surmise”: <sup><4258></sup>Acts 25:18; followed by an arc. with the infinitive, <sup><4130></sup>Acts 13:20 ((cf. **tiv**, 4)); 27:27.\*

**{5283}** **uþonoia**, **uþonoiañ**, **h(uþonoew)**, from Thucydides down, “a surmising”: <sup><5104></sup>1 Timothy 6:4.\*

**{5299}** **uþopiazw**, a later form of **uþopiezw**, “to keep down, keep in subjection”: <sup><4107></sup>1 Corinthians 9:27 Tdf. edition 7 after the faulty reading of some manuscripts for **uþopiazw**, which see Cf. Lob. ad Phryn., p. 461; (Sophocles’ Lexicon, under the word; Winer’s Grammar, sec. 5, 1 d. 5; see **amfiaw**).\*

**{5284}** **uþopl ew**: 1 aorist **uþepl eusa**; (Vulgate *subnavigo*); “to sail under, i.e. to sail close by,” pass to the leeward of: with the accusative of the place, <sup><4270></sup>Acts 27:4,7. (Dio Cassius, Dio Chronicles, others.)\*

**{5285}** **uþopnew**: 1 aorist **uþepneusa**;

**a.** “to blow underneath” (Aristar.).

**b.** “to blow softly” (see **uþo**, III. 2): <sup><4273></sup>Acts 27:13.\*

**{5286}** **uþopodion**, **uþopodiou**, **to (uþo** and **pouv)**, “a footstool” (Latin *suppedaneum*): <sup><4155></sup>Matthew 5:35; <sup><4174></sup>Acts 7:49 (from <sup><2301></sup>Isaiah 66:1); <sup><3018></sup>James 2:3; **tigenai tina uþopodion twñ podwn tinov**, to make one the footstool of one’s feet, i.e. “to subject, reduce under one’s power” (a metaphorically, taken from the practice of conquerors who placed their feet on the necks of their conquered enemies): <sup><4224></sup>Matthew 22:44 R G; <sup><4123></sup>Mark 12:36 (here WH **uþokatw twñ podwn**); <sup><2208></sup>Luke 20:43; <sup><4125></sup>Acts 2:35; <sup><3013></sup>Hebrews 1:13; 10:13, after <sup><4940></sup>Psalm 109:2

(<sup><980D></sup>Psalm 110:2). (Lucian, Athen., others; the Septuagint for **μδβ**}) (cf. Winer's Grammar, 26.)\*

**{5287}** **υποστασις, υποστασεις, η(υ)φιστημι**), a word very common in Greek authors, especially from Aristotle onward, in widely different senses, of which only those will be noticed which serve to illustrate N.T. usage;

**1.** "a setting or placing under; thing put under, substructure, foundation": <sup><980B></sup>Psalm 68:3 (<sup><980B></sup>Psalm 69:3); **tou oikou**, <sup><2681B></sup>Ezekiel 43:11; **tou tafou**, Diodorus 1, 66.

**2.** "that which has foundation, is firm"; hence,

**a.** "that which has actual existence; a substance, real being": **tw̄n en aeri fantasm̄tw̄n ta men esti kat' emfasin, ta de kaq' υποστασιν**, Aristotle, de mundo, 4, 19, p. 395{a}, 30; **fantasian men ecein pl outou, υποστασιν de mh**, Artemidorus Daldianus, oneir. 3, 14; (**hJ augh**) **υποστασιν idian ouk ecei, gennatai de ek fl ogov**, Philo de incorruptibil. mundi sec. 18; similarly in other writings (cf. Sophocles' Lexicon, under the word, 5; Liddell and Scott, under the word, III. 2).

**b.** "the substantial quality, nature," of any person or thing: **tou Qeou** (R.V. "substance"), <sup><300B></sup>Hebrews 1:3 (Sap. 16:21; **ide ... tinov υποστασεις h tinov eidouv tugcanousin ouv ereite kai nomizete Qeouv**, Epist. ad' Diogn. 2, 1; (cf. Suicer, Thesaurus, under the word)).

**c.** "steadiness" of mind, "firmness, courage resolution" (**oJ de Rodioi qewrountev thn ton Buzantinwn υποστασιν**, Polybius 4, 50, 10; **ouc outw thn dunamin, wJ thn υποστασιν autou kai tol man katapepl hgmenwn tw̄n enantiwn**, id. 6, 55, 2; add, Diodorus 16, 32f; Josephus, Antiquities 18, 1 6); "confidence, firm trust, assurance": <sup><7004></sup>2 Corinthians 9:4; 11:17; <sup><3084></sup>Hebrews 3:14; 11:1 (for **hwqJi** <sup><8012></sup>Ruth 1:12; <sup><2605></sup>Ezekiel 19:5; for **t l j wD**, <sup><980B></sup>Psalm 38:8 (<sup><980B></sup>Psalm 39:8)). Cf. Bleek, Br. an d. Hebrew ii. 1, pp. 60ff, 462ff; Schlatter, Glaube im N.T., p. 581.\*

**{5288}** **υποστηλω**: imperfect **υπεστηλων**; 1 aorist middle **υπεστηλαμην**;

1. Active, “to draw down, let down, lower”: **istion**, Pindar Isthm. 2, 59; to withdraw (“draw back”): **emauton**, of a timid person, <sup><802></sup>Galatians 2:12 ((cf. Lightfoot at the passage); often so in Polybius).

2. Middle, “to withdraw oneself, *i.e.* to be timid, to cower, shrink”: of those who from timidity hesitate to avow what they believe, <sup><808></sup>Hebrews 10:38 (from <sup><804></sup>Habakkuk 2:4 (cf. Winer’s Grammar, 523 (487))); to be unwilling to utter from fear, to shrink from declaring, “to conceal, dissemble”: followed by **tou** with the infinitive (Winer’s Grammar, 325 (305); Buttman, 270 (232)), <sup><407></sup>Acts 20:27; **ouden**, *ibid.* 20 (often so in Demosthenes; cf. Reiske, Index graecit. Demosthenes, p. 774f; Josephus, Vita sec. 54; b. j. 1, 20, 1).\*

**{5289}** **uḡpostol h, uḡpostol hv, h(uḡpostel lw**, which see), properly, “a withdrawing” (Vulgate *subtractio*) (in a good sense, Plutarch, anim. an corp. aff. sint pej. sec. 3 under the end); “the timidity of one stealthily retreating”: **ouk esmen uḡpostol hv** (see **emi** IV. 1 g.), we have no part in shrinking back etc., we are free from the cowardice of etc. (R.V. “we are not of them that shrink back” etc.), <sup><809></sup>Hebrews 10:39 (**laqra ta pol la kai meq’ uḡpostol hv ekakourghsen**, Josephus, b. j. 2, 14, 2; **uḡpostol hn poiountai**, Antiquities 16, 4, 3).\*

**{5290}** **uḡpostrefw**; imperfect **uḡpestrefon**; future **uḡpostreyw**; 1 aorist **uḡpestreya**; from Homer down; the Septuagint for **blw**;

1. transitive, “to turn back, to turn about”: as **iḡpouv**, Homer, Iliad 5, 581.

2. intransitive, “to turn back *i.e.* to return”: absolutely, <sup><4140></sup>Mark 14:40 (here L WH **pal in el qwn** Tr **el qwn**); <sup><4020></sup>Luke 2:20 (here Rec. **epestreyan**), 43; 8:37,40; 9:10; 10:17; 17:15; 19:12; 23:48,56; <sup><4188></sup>Acts 8:28; followed by an infinitive of purpose, <sup><4078></sup>Luke 17:18; followed by **dia** with a genitive of place, <sup><4018></sup>Acts 20:3; **eiv** with an accusative of place, <sup><4056></sup>Luke 1:56; 2:39 (here T Tr marginal reading WH **epestreyen**),45; 4:14; 7:10; 8:39; 11:24; 24:33,52; <sup><4012></sup>Acts 1:12; 8:25; 13:13; 14:21; 21:6; 22:17; 23:32; <sup><8017></sup>Galatians 1:17; **eiv diafqoran**, <sup><4134></sup>Acts 13:34; **apo** with a genitive of place, <sup><4040></sup>Luke 4:1; 24:9 (WH brackets **apo** etc.); **apo** with a genitive of the business, <sup><8001></sup>Hebrews 7:1; **ek** with a genitive of place, <sup><4125></sup>Acts 12:25; **ek thv agiav entol hv**, of those who after embracing Christianity apostatize, <sup><6021></sup>2 Peter 2:21 T Tr WH, but Lachmann (against the authorities) **eiv ta opisw apo thv** etc.\*

**{5291} upostrwnnumi** and **upostwnnuw** (later forms, found in Plutarch, Themistius, Athen., others, for the earlier **upostorennumi** and **upostornumi**: imperfect 3 person plural **upestrwnnuon**; “to strew; spread under”: **ti**, <sup><2936></sup>Luke 19:36 (<sup><2885></sup>Isaiah 58:5).\*

**{5292} upotagh, upotaghv, hJ**

1. “the act of subjecting” (Dionysius Halicarnassus).

2. “obedience, subjection”: <sup><493></sup>2 Corinthians 9:13 (on which see **odologia**, b.); <sup><815></sup>Galatians 2:5; <sup><5121></sup>1 Timothy 2:11; 3:4.\*

**{5293} upotassw**: 1 aorist **upetaxa**; passive, perfect **upotetagmai**; 2 aorist **upetaghv**; 2 future **upotaghsomai**; present middle **upotassomai**; “to arrange under, to subordinate; to subject, put in subjection”: **tini ti** or **tina**, <sup><657></sup>1 Corinthians 15:27{c}; <sup><815></sup>Hebrews 2:5; <sup><5121></sup>Philippians 3:21; passive, <sup><815></sup>Romans 8:20 (see **dia** B. II. 1 b.): <sup><657></sup>1 Corinthians 15:27{b} and following; <sup><1122></sup>1 Peter 3:22; **tina** or **ti upo touv podav tinov**, <sup><657></sup>1 Corinthians 15:27{a}; <sup><4122></sup>Ephesians 1:22; **upokatw twv podwn tinov**, <sup><815></sup>Hebrews 2:8; middle “to subject oneself, to obey”; to submit to one’s control; to yield to one’s admonition or advice: absolutely, <sup><6135></sup>Romans 13:5; <sup><644></sup>1 Corinthians 14:34 (cf. Buttman, sec. 151, 30); **tina**, <sup><4151></sup>Luke 2:51; 10:17,20; <sup><6137></sup>Romans 8:7; 13:1; <sup><6442></sup>1 Corinthians 14:32; 16:16; <sup><4121></sup>Ephesians 5:21f (but in <sup><4122></sup>Ephesians 5:22, G T WH text omit; Tr marginal reading brackets **upotassesqe**); <sup><4124></sup>Ephesians 5:24; <sup><5138></sup>Colossians 3:18; <sup><6115></sup>Titus 2:5,9; 3:1; <sup><4128></sup>1 Peter 2:18; 3:1,5; 5:5; 2 aorist passive with a middle force, “to obey” (R.V. “subject oneself,” Buttman, 52 (46)), <sup><6115></sup>Romans 10:3; imperative “obey, be subject”: <sup><5117></sup>James 4:7; <sup><4123></sup>1 Peter 2:13; 5:5; 2 future passive <sup><8119></sup>Hebrews 12:9. (The Septuagint; (Aristotle), Polybius, Plutarch, Arrian, Herodian)\*

**{5294} upotiqhmi**: 1 aorist **upeqhka**; present middle participle **upotiqemenov**; from Homer down; “to place under” (cf. **upo**, III. 1): **ti**, <sup><6114></sup>Romans 16:4 (on which see **trachlov**). Metaphorically, the middle voice, “to supply, suggest” (middle “from one’s own resources”); with a dative of the person and accusative of the thing: **tauta**, these instructions, <sup><5114></sup>1 Timothy 4:6. (Often so in secular authors from Homer down.)\*

**{5295} upotrekw**: 2 aorist **upedramon**; from Homer down; properly, “to run under”; in N.T. once, viz. of navigators, “to run past” a place on

the shore, and therefore in a higher position (see **υφοπλεω**): **nhSION**, <sup><4276></sup>Acts 27:16 (R.V. “running under the lee of”; cf. Hackett at the passage).\*

**{5296} υφοτυπωσις, υφοτυπωσειν, η(υφοτυπω**, to delineate, outline);

a. “an outline, sketch, brief and summary exposition” (Sextus Empiricus, Diogenes Laërtius, others).

b. “an example, pattern”: **prov υφοτυπωσιν των μελ Ι οντων πιστευειν κ.τ.λ.**, for an example of those who should hereafter believe, *i.e.* to show by the example of my conversion that the same grace which I had obtained would not be lacking also to those who should hereafter believe, <sup><5016></sup>1 Timothy 1:16; the pattern placed before one to be held fast and copied, model: **υγια ινοντων λογων**, <sup><5013></sup>2 Timothy 1:13.\*

**{5297} υφοφερω**; 1 aorist **υφηνεγκα**; 2 aorist infinitive **υφηνεγκειν**; from Homer down; “to bear by being under, bear up” (a thing placed on one’s shoulders); tropically, “to bear patiently, to endure” (often so from Xenophon, and Plato down): **τι**, <sup><6013></sup>1 Corinthians 10:13; <sup><5011></sup>2 Timothy 3:11; <sup><4129></sup>1 Peter 2:19. (<sup><1063></sup>Proverbs 6:33; <sup><4908></sup>Psalms 68:8 (<sup><4908></sup>Psalms 69:8); <sup><3019></sup>Micah 7:9; <sup><4210></sup>Job 2:10.)\*

**{5298} υφοκωρευ, υφοκωρω**; 1 aorist **υφεκωρῃσα**; from Homer down; “to go back” (see **υφο**, III. 1 at the end); “to withdraw”: **ειν τοπον ερῃμον**, <sup><4190></sup>Luke 9:10; with **εν** and a dative of the place (see **εν**, I. 7), <sup><4516></sup>Luke 5:16 (cf. Winer’s Grammar, sec. 50, 4 a.; Buttman, 312 (268)).\*

**{5299} υφωπιαζω**; (from **υφωπιον**, compounded of **υφο** and **ωψ**, **ωпов**, which denotes a. that part of the face which is under the eyes; b. a blow in that part of the face; a black and blue spot, a bruise); properly, “to beat black and blue, to smite so as to cause bruises and livid spots” (Aristotle, rhet. 3, 11, 15, p. 1413{a}, 20; Plutarch, mor., p. 921 f.; Diogenes Laërtius 6, 89): **το σωμα**, like a boxer I buffet my body, handle it roughly, discipline it by hardships, <sup><4107></sup>1 Corinthians 9:27; metaphorically, (**πολ ειν υφωπιασμεναι**, cities terribly scourged and afflicted by war, bearing the marks of devastation Aristophanes pax 541) “to give one intolerable annoyance” (“beat one out”, “wear one out”), by entreaties (cf. **τελοω**, 1 a.), <sup><4285></sup>Luke 18:5 (cf. aliquem rogitando obtundat, Terence, Eun. 3, 5, 6).\*

{5300} **υλ, υδν, ηJ** from Homer down, the Septuagint several times for **ryzj** } “a swine”: <sup><6022></sup>2 Peter 2:22.\*

{5301} **υσσωπο** (on the breathing see WH’s Appendix, p. 144a; Lachmann (in both his editions) spells it with one sigma **v** in John), **υσσωπο, ηJ** (Hebrew **בזאע** <sup><0172></sup>Exodus 12:22; <sup><0496></sup>Numbers 19:6,18, etc.), “hyssop,” a plant a bunch of which was used by the Hebrews in their ritual sprinklings: <sup><3019></sup>Hebrews 9:19; **υσσωπw**, equivalent to **kal amw υσσωπο**, <sup><6129></sup>John 19:29. Cf. Winer’s RWB, under the word Ysop; Arnold in Herzog xviii., p. 337f; Furrer in Schenkel v., 685f; (Riehm, p. 1771f; Löw, Aram. Pflanzennamen, sec. 93; Tristram, Nat. Hist. etc., p. 455f; B. D. under the word (especially American edition)).\*

{5302} **υστερω, υστερω**; 1 aorist **υστερhσα**; perfect **υστερhκα**; passive, present **υστερουμαι**; 1 aorist participle **υστερhκειν**; (**υστερο**);

1. Active, “to be **υστερο** *i.e.* behind”; *i.e.*

a. “to come late or too tardily” (so in secular authors from Herodotus down): <sup><3001></sup>Hebrews 4:1; “to be left behind in the race” and so fail to reach the goal, to fall short of the end; with **apo** and the genitive indicating the end, metaphorically, “fail to become a partaker”: **apo thv caritov**, <sup><3025></sup>Hebrews 12:15 (others render here “fall back” (*i.e.* away) “from”; cf. Winer’s Grammar, sec. 30, 6 b.; Buttman, 322f (276f) cf. sec. 132, 5) (<sup><2012></sup>Ecclesiastes 6:2).

b. “to be inferior,” in power, influence, rank, <sup><6124></sup>1 Corinthians 12:24 (where L T Tr WH passive, **υστερουμενw**); in virtue, **ti eti υστερω**; in what am I still deficient (A.V. “what lack I yet” (cf. Buttman, sec. 131, 10)), <sup><4021></sup>Matthew 19:20 (Sir. 51:24; **ida gnw ti υστερω egw**, <sup><3915></sup>Psalms 38:5 (<sup><3915></sup>Psalms 39:5); **mhd’ en al l w mhdeni merei arethv υστερoutav**, Plato, de rep. 6, p. 484 d.); **mhden** or **ouden** followed by a genitive (depending on the idea of comparison contained in the verb (Buttman, sec. 132, 22)) of the person, “to be inferior to” (A.V. “to be behind”) “another in nothing,” <sup><4116></sup>2 Corinthians 11:5; 12:11.

c. “to fail, be lacking” (Dioscorides (100 A. D.?) 5, 86): <sup><4113></sup>John 2:3 (not Tdf.); **ed soi** (T WH Tr marginal reading **se** (cf. Buttman, as above)) **υστερει**, <sup><4101></sup>Mark 10:21.

**d.** “to be in want of, lack”: with a genitive of the thing (Winer’s Grammar, sec. 30, 6), <sup><0226></sup>Luke 22:35 (Josephus, Antiquities 2, 2,1).

**2.** Passive “to suffer want” (Winer’s Grammar, 260 (244)): <sup><0154></sup>Luke 15:14; <sup><0709></sup>2 Corinthians 11:9 (8); <sup><0815></sup>Hebrews 11:37 (Sir. 11:11); opposed to **perisseuein**, to abound, <sup><0042></sup>Philippians 4:12; **tinov**, “to be devoid” (R.V. “fall short”) “of,” <sup><0123></sup>Romans 3:23 (Diodorus 18, 71; Josephus, Antiquities 15, 6, 7); **en tini**, to suffer want in any respect, <sup><0007></sup>1 Corinthians 1:7, opposed to **pl outizesqai en tini**, <sup><0015></sup>1 Corinthians 1:5; “to lack” (be inferior) “in excellence, worth,” opposed to **perisseuein** (A.V. “to be the worse ... the better”), <sup><0108></sup>1 Corinthians 8:8. (Compare: **afusterew**.)\*

**{5303} usterhma, usterhmatov, to (usterew);**

**a.** “deficiency, that which is lacking”: plural with a genitive of the thing whose deficiency is to be filled up, <sup><0124></sup>Colossians 1:24 (on which see **antanaphrow**, and **qliyiv** under the end); <sup><0180></sup>1 Thessalonians 3:10; **to usterhma** with a genitive (or its equivalent) of the person, “the absence of one,” <sup><0167></sup>1 Corinthians 16:17 (**uhteron** being taken objectively (Winer’s Grammar, sec. 22, 7; Buttmann, sec. 132, 8); others take **uhteron** subjectively and render “that which was lacking on your part”); **to udwn usterhma thv prov me leitourgjav**, your absence, owing to which something was lacking in the service conferred on me (by you), <sup><0180></sup>Philippians 2:30.

**b.** in reference to property and resources, “poverty, want, destitution”: <sup><0214></sup>Luke 21:4; <sup><0184></sup>2 Corinthians 8:14 (13); 9:12; 11:9, (<sup><0180></sup>Psalm 33:10 (<sup><0340></sup>Psalm 34:10); <sup><0780></sup>Judges 18:10, etc.; ecclesiastical writings).\*

**{5304} usterhsiv, usterhsew, h(usterew),** “want, poverty”: <sup><0124></sup>Mark 12:44; **kaq’ usterhsin**, on account of want, <sup><0041></sup>Philippians 4:11 (cf. **kata**, II. 3 c. [g], p. 328b bottom). (Ecclesiastical writings).\*

**{5306} usterov, ustera, usteron,** “latter, later, coming after”: **en usterov kairoiv**, <sup><0401></sup>1 Timothy 4:1; **oJusterov** equivalent to “the second,” <sup><0213></sup>Matthew 21:31 L Tr WH, but cf. Fritzsche’s and Meyer’s critical notes (especially WH’s Appendix) at the passage Neuter **usteron**, from Homer down, adverbially, “afterward, after this, later, lastly,” used alike of a shorter and of a longer period: <sup><0042></sup>Matthew 4:2; 21:29,32,37; 25:11; 26:60; <sup><0164></sup>Mark 16:14; <sup><0042></sup>Luke 4:2 Rec.; (<sup><0213></sup>Luke 20:32 L T Tr



WH); <sup><6136></sup>John 13:36; <sup><8211></sup>Hebrews 12:11; with a genitive “after one,” <sup><1277></sup>Matthew 22:27; <sup><1212></sup>Luke 20:32 (R G).\*

**ufainw**; from Homer down; the Septuagint for **græ** “to weave”: <sup><1277></sup>Luke 12:27 T WH (rejected) marginal reading\*

**{5307} ufantov, ufanth, ufanton** (**ufainw**, which see), from Homer down; “woven”: <sup><6193></sup>John 19:23. (For **græp** <sup><1251></sup>Exodus 36:30 (<sup><1242></sup>Exodus 39:22); <sup><1265></sup>Exodus 36:35 (<sup><1247></sup>Exodus 39:27; for **bvĵe**, <sup><1251></sup>Exodus 26:31, etc.)\*

**{5308} uyhl ov, uyhl h, uyhl on** (**uyi** on high, **uyov**) (from Homer down), “high; lofty”;

**a.** properly, of place: **orov**, <sup><1048></sup>Matthew 4:8; 17:1; <sup><4102></sup>Mark 9:2; <sup><1045></sup>Luke 4:5 R G L brackets; <sup><6210></sup>Revelation 21:10; **teicov**, <sup><6212></sup>Revelation 21:12; neuter **ta uyhl a** (the heights of heaven; the Septuagint for **μῶθm**; <sup><1904></sup>Psalms 92:4 (<sup><1904></sup>Psalms 93:4); <sup><1935></sup>Psalms 112:5 (<sup><1935></sup>Psalms 113:5); <sup><3315></sup>Isaiah 33:5; 57:15), heaven (A.V. “on high”; cf. Buttman, sec. 124, 8 d.), <sup><8001></sup>Hebrews 1:3; “exalted on high”: **uyhl oterov twn ouranwn** (made “higher than the heavens”), of Christ raised to the right hand of God, <sup><8025></sup>Hebrews 7:26 (cf. <sup><4040></sup>Ephesians 4:10); **meta bracionov uyhl ou**, “with a high (uplifted) arm,” *i.e.* with signal power, <sup><4137></sup>Acts 13:17 (the Septuagint often **en bracioni uyhl w** for [**ωεζβιηωfn**] as in <sup><1216></sup>Exodus 6:6; <sup><1655></sup>Deuteronomy 5:15).

**b.** metaphorically, “eminent, exalted”: in influence and honor, <sup><1265></sup>Luke 16:15; **uyhl a fronein**, “to set the mind on, to seek, high things” (as honors and riches), to be aspiring, <sup><6216></sup>Romans 12:16; also <sup><6111></sup>Romans 11:20 L marginal reading T Tr WH; <sup><5467></sup>1 Timothy 6:17 T WH marginal reading; (Lucian, Icaromen. 11, Hermot. 5).\*

**{5309} uyhl ofronew, uyhl ofronw;** (**uyhl ofrwn**, and this from **uyhl ov** and **frhn**); “to be highminded, proud”: <sup><6111></sup>Romans 11:20 (R G L text); <sup><5467></sup>1 Timothy 6:17 (R G L Tr WH text) (Schol. ad Pindar Pythagoras 2, 91). In Greek writings **megalo fronein** is more common.\*

**{5310} uyistov, uyisth, uyiston** (superlative; from **uyi** on high), in Greek writings mostly poetic, “highest, most high”;

a. of place: neuter **ta uyista** (the Septuagint for  $\mu\upsilon\mu\iota\omega\mu$ ), the highest regions, *i.e.* heaven (see **uyhl ov**, a.), <sup><4120></sup>Matthew 21:9; <sup><4110></sup>Mark 11:10; <sup><4124></sup>Luke 2:14; 19:38, (<sup><4169></sup>Job 16:19; <sup><2575></sup>Isaiah 57:15).

b. of rank: of God, **oDeov oUyistov**, the most high God, <sup><4057></sup>Mark 5:7; <sup><4188></sup>Luke 8:28; <sup><4167></sup>Acts 16:17; <sup><4001></sup>Hebrews 7:1; (<sup><0148></sup>Genesis 14:18; Philo de leg. ad Gaium sec. 23); and simply **oUyistov**, “the Most High,” <sup><4178></sup>Acts 7:48; mid without the article (cf. Buttmann, sec. 124, 8 b. note; (WH. Introductory sec. 416)), <sup><4162></sup>Luke 1:32,35,76; 6:35, and very often in Sir.; (Hebrew  $\text{אֱלֹהִים} \text{I, } \text{אֱלֹהֵינוּ} \text{I, } \mu\upsilon\eta\iota \text{ a' } \text{אֱלֹהִים} \text{I, } \text{הַמְּבֹרָךְ} \text{I; } \text{Zeuv uyistov}$ , Pindar Nem. 1, 90; 11, 2; Aeschylus Eum. 28).\*

**{5311} uyov, uyouv, to**, from Aeschylus and Herodotus down, the Septuagint for  $\mu\omega\theta\mu$ ;  $h\mu\omega\theta$ ,  $h\omega\theta\upsilon$  etc., “height”: properly, of measure, <sup><4188></sup>Ephesians 3:18; <sup><4216></sup>Revelation 21:16; of place, heaven (A.V. “on high”), <sup><4048></sup>Ephesians 4:8 (from <sup><4501></sup>Psalms 67:19 (<sup><4389></sup>Psalms 68:19)); <sup><4178></sup>Luke 1:78; 24:49; metaphorically, “rank, high station”: <sup><5009></sup>James 1:9 (<sup><4151></sup>Job 5:11; 1 Macc. 1:40; 10:24; **uyov arethv**, Plutarch, Popl. 6).\*

**{5312} uyow, uyw;** future **uywsw;** 1 aorist **uywsa;** passive, 1 aorist **uywqhn;** 1 future **uywqhsomai;** (**uyov**); (Batr. 81; Hippocrates, others); the Septuagint very often for  $\mu\lambda\lambda\upsilon$ , also for  $H\beta\epsilon\alpha\sigma\tau\eta$ ;  $I \delta\epsilon\epsilon$  etc.; “to lift up on high, to exalt,” (Vulgate *exalto*): **tina** or **ti**, properly, of place, <sup><4184></sup>John 3:14{a}; used of the elevation of Jesus on the cross, <sup><4184></sup>John 3:14{b}; 8:28; 12:34; with **ek thv ghv** added, to remove from (literally, “out of”) the earth by crucifixion (**uyoun tina** followed by **ek**, <sup><4104></sup>Psalms 9:14), <sup><4122></sup>John 12:32 (the Evangelist himself interprets the word of the lifting up upon the cross, but a careful comparison of <sup><4188></sup>John 8:28 and <sup><4122></sup>John 12:32 renders it probable that Jesus spoke of the heavenly exaltation which he was to attain by the crucifixion (cf. <sup><4122></sup>John 12:23ff, <sup><4151></sup>John 13:31ff, <sup><4245></sup>Luke 24:26), and employed the Aramaic word  $\mu\lambda\lambda\upsilon$ , the ambiguity of which allowed it to be understood of the crucifixion; cf. Bleek, Beiträge zur Evangelienkritik, p. 231f; (the ‘lifting up’ includes death and the victory over death; the passion itself is regarded as a glorification; cf. Westcott at the passage)); **tina ewv tou ouranou** (opposed to **katabibazein** (or **katabainein ewv adou**), metaphorically, “to raise to the very summit of opulence and prosperity,” passive, <sup><4123></sup>Matthew 11:23; <sup><4215></sup>Luke 10:15 (others understood exaltation in privilege as referred to in these passages (see <sup><4122></sup>Matthew 11:21)); simply **tina**, “to exalt, to raise to dignity, honor,

and happiness”: <sup><0152></sup>Luke 1:52 (where opposed to **tapeinw**); <sup><4137></sup>Acts 13:17; to that state of mind which ought to characterize a Christian, <sup><4710></sup>2 Corinthians 11:7; to raise the spirits by the blessings of salvation, <sup><3040></sup>James 4:10; <sup><0186></sup>1 Peter 5:6; **emauton**, “to exalt oneself” (with haughtiness and empty pride) (opposed to **tapeinw**), <sup><4232></sup>Matthew 23:12; <sup><0241></sup>Luke 14:11; 18:14; — in these same passages **uywqhsetai** occurs, “he shall be raised to honor”. By a union of the literal and the tropical senses God is said **uywsai** Christ **th dexia autou**, <sup><4453></sup>Acts 5:31; passive, <sup><4423></sup>Acts 2:33; the dative in this phrase, judged according to Greek usage, hardly bears any other meaning than “with (by means of) his right hand” (his power) (R.V. text); but the context forbids it to denote anything except “at (to) the right hand of God” (so R.V. marginal reading); hence, the opinion of those has great probability who regard Peter’s phrase as formed on the model of the Aramaean **ymyl** ] cf. Bleek, Einl. in das N.T. edition 1, p. 346 (but see Winer’s Grammar, 214 (201), 215 (202); Meyer at the passage Compare: **uþeruyow**.)\*

**{5313}** **uywma**, **uywmatov**, **to** (**uyow**), “thing elevated, height”: properly, of space, opposed to **baqov**, <sup><6189></sup>Romans 8:39 (**tou aerov**, Philo de praem. et poen. sec. 1; **oJan uywma labh megiston o.HJiov**, Plutarch, mor., p. 782 d.); specifically, elevated structure, *i.e.* “barrier, rampart, bulwark”: <sup><4705></sup>2 Corinthians 10:5. (The Septuagint (in <sup><0708></sup>Judges 10:8; 13:4, actively); manuscript Venet. for ‘heave-offering’ in <sup><0374></sup>Leviticus 7:14,32; <sup><0482></sup>Numbers 18:24ff).\*

# F

**{5314}** **fagov**, **fagou**, **oJfagw**), “a voracious man, a glutton” (it is a substantive, and differs from **fagov** the adjective; cf. **fugov**, **feidov**; see Fritzsche on Mark, p. 790ff, but cf. Lipsius, Gram. Untersuch., p. 28; Winer’s Grammar, sec. 16, 3 c. [a]. (and sec. 6, 1 i.; especially Chandler sec. 230)): joined with **oinopothv**, <sup><0119></sup>Matthew 11:19; <sup><0173></sup>Luke 7:34.\*

**{5315}** **fagw**, see **esqiw**.

**{5341}** **fail onhv** (so Rec.<sup>eras st</sup>) or **fel onhv** (with most manuscripts including the Sinaitic manuscript, Rec.<sup>bez elz</sup> G L T Tr (WH (cf. their Introductory sec. 404 and Appendix, p. 151{a}; W. Dindosf in Stephanus’ Thesaurus under the word **fainol hv**, col. 583))), by metathesis for the more common **fainol hv** (found in (Epictetus 4, 8, 24); Artemidorus Daldianus, oneir. 2, 3; 5, 29; Pollux 7 (13) 61; Athen. 3, p. 97), **fail onou**, **oJ** Latin *paenula*, “a traveling cloak,” used for protection against stormy weather: <sup><0113></sup>2 Timothy 4:13, where others erroneously understand it to mean a case or receptacle for books as even the Syriac renders it ... ..\*

**{5316}** **fainw**; (1 aorist active subjunctive 3 person singular **fanh**, L T WH in <sup><0182></sup>Revelation 8:12; 18:23 (see below and **anafainw**; Winer’s Grammar, sec. 15, under the word; Buttmann, 41 (35))); passive, present **fainomai**; 2 aorist **efainhn**; 2 future **fanhsomai** and (in <sup><0118></sup>1 Peter 4:18) **fanoumai** (cf. Kühner, sec. 343, under the word; (Veitch, under the word)); (**faw**); in Greek writings from Homer down; “to bring forth into the light, cause to shine; to show”. In Biblical Greek:

1. Active intransitively, “to shine, shed light” (which the Greeks (commonly (cf. Liddell and Scott, under the word, A. II.)) express by the passive), the Septuagint for **ryaheto fwv fainei**, <sup><0105></sup>John 1:5; <sup><0118></sup>1 John 2:8; **oJ ucnov**, <sup><0155></sup>John 5:35; <sup><0119></sup>2 Peter 1:19 (1 Macc. 4:50; <sup><0117></sup>Genesis 1:17); **hJ iov**, <sup><0116></sup>Revelation 1:16; **oJhJ iov kai hJsel hnh**, <sup><0123></sup>Revelation 21:23; **hJhtera**, <sup><0182></sup>Revelation 8:12 Rec.

2. Passive,

a. “to shine, be bright or resplendent”: **hJhōera**, <sup><682></sup>Revelation 8:12 Tr ((see above); <sup><683></sup>Revelation 18:23 R G Tr — but see Veitch, under the word; moreover, the following examples should be brought under the next head; see Meyer on <sup><1415></sup>Philippians 2:15); **wJ fwsthrev**, <sup><1415></sup>Philippians 2:15; **oJasthr**, <sup><107></sup>Matthew 2:7; **hJastraph**, <sup><107></sup>Matthew 24:27.

b. “to become evident, to be brought forth into light, come to view, appear”: <sup><100></sup>Matthew 24:30; opposed to **afanizesqai**, <sup><104></sup>James 4:14; of the appearance of angels: **tini**, <sup><101></sup>Matthew 1:20; 2:13,19 (2 Macc. 3:33; 10:29; 11:8; of God, Josephus, Antiquities 7, 7, 3; for **hrq̄i** in reference to the same, <sup><103></sup>Numbers 23:3); of those restored to life, <sup><108></sup>Luke 9:8; **tini**, <sup><110></sup>Mark 16:9; of growing vegetation, “to come to light,” <sup><103></sup>Matthew 13:26; universally, “to appear, be seen”: **fainomena**, <sup><118></sup>Hebrews 11:3; impersonally, **fainetai**, “it is seen, exposed to view”: **oudepote efanh outwv en tw Israhl**, never was it seen in such (*i.e.* so remarkable) a fashion — never was such a sight seen — in Israel, <sup><103></sup>Matthew 9:33.

c. “to meet the eyes, strike the sight, become clear or manifest,” with a predicate nominative (be seen to be) (cf. Buttman, sec. 144, 15 a., 18): <sup><106></sup>Matthew 6:16,18; 23:27f; <sup><137></sup>2 Corinthians 13:7; **ida** (namely, **hJ adartia**) **fanh adartia** (equivalent to **adartwl ov**), <sup><173></sup>Romans 7:13; with the dative of the person added, <sup><105></sup>Matthew 6:5 (namely, **proseucomenoi** praying); “to be seen, appear”: **oJadartwl ov pou faneitai**; *i.e.* he will nowhere be seen, will perish, <sup><108></sup>1 Peter 4:18.

d. “to appear to the mind, seem to one’s judgment or opinion”: **ti uōin fainetai** (A.V. “what think ye”), <sup><144></sup>Mark 14:64 (1 Esdr. 2:18 (21)); **efanhsan enwpion autwn wsei lhroi**, <sup><241></sup>Luke 24:11 (Winer’s Grammar, sec. 33 f.; Buttman, sec. 133, 3. Synonym: see **dokew**, at the end.)\*

{5317} **Falek** (L text Tr WH **Falek** (but see Tdf. Proleg., p. 104); L marginal reading **Faleg**), **oJ** “Peleg” (**gl p**, ‘division’), son of Eber (<sup><105></sup>Genesis 10:25): <sup><105></sup>Luke 3:35.\*

{5318} **fanerov**, **fanera**, **faneron** (**fainomai**), from (Pindar), Herodotus down, “apparent, manifest evident, known” (opposed to **kruptov** and **apokrufov**): <sup><159></sup>Galatians 5:19; **en pasin**, among all, <sup><145></sup>1 Timothy 4:15 Rec.; **en autoiv**, in their minds, <sup><119></sup>Romans 1:19; **tini**,

dative of the person, manifest to one, of a person or thing that has become known, <sup><4046></sup>Acts 4:16; 7:13; (<sup><5045></sup>1 Timothy 4:15 GL T Tr WH); **faneron ginesqai**: <sup><4064></sup>Mark 6:14; (<sup><4087></sup>Luke 8:17); <sup><4083></sup>1 Corinthians 3:13; 14:25; **en uðin**, among you, <sup><4119></sup>1 Corinthians 11:19; **en** with a dative of the place, <sup><5013></sup>Philippians 1:13 (see **praitwrion**, 3); **faneron poiein tina** (A.V. “to make one known,” *i.e.*) disclose who and what he is, <sup><0126></sup>Matthew 12:16; <sup><4082></sup>Mark 3:12; **eiv faneron el qein**, to come to light, come to open view, <sup><4002></sup>Mark 4:22; <sup><4087></sup>Luke 8:17; **en tw fanerw**, in public, openly (opposed to **en tw kruptw**), <sup><4004></sup>Matthew 6:4 Rec., 6 R G, (<sup><4068></sup>Matthew 6:18 Rec.); <sup><4128></sup>Romans 2:28 (here A.V. “outward, outwardly”). “manifest” *i.e.* to be plainly recognized or known: followed by **en** with a dative of the thing “in (by) which,” <sup><4180></sup>1 John 3:10. (Synonym: see **dhl ov**, at the end.)\*

**{5319}** **fanerow**, **fanerw**; future **fanerwsw**; 1 aorist **efanerwsa**; passive, present **faneroumai**; perfect **pefanerwmai**; 1 aorist **efanerwqhñ**; 1 future **fanerwqhsomai**; (**fanerov**); “to make manifest or visible or known” what has been hidden or unknown, “to manifest,” whether by words, or deeds, or in any other way;

**a.** with an accusative of the thing: passive, <sup><4002></sup>Mark 4:22; <sup><4063></sup>Ephesians 5:13; <sup><4088></sup>Revelation 3:18; **ta erga tinov**, passive, <sup><4082></sup>John 3:21; with **en tini** added, <sup><4008></sup>John 9:3; **thn doxan autou**, of Christ, <sup><4021></sup>John 2:11; namely, **thn gnwsin**, <sup><4106></sup>2 Corinthians 11:6 L T Tr WH; **tav boul av twn kardiwn**, of God as judge, <sup><4005></sup>1 Corinthians 4:5; **thn osmhñ thv gnwsewv autou di’ hðwn en panti topw**, <sup><4024></sup>2 Corinthians 2:14; **thn spoudhn uðwn enwpion tou Qeou**; passive, <sup><4072></sup>2 Corinthians 7:12; **thn zwñ tou Ihsou en tw swmati, en th qnht h sarki**, passive, <sup><4040></sup>2 Corinthians 4:10f; **cariv tou Qeou fanerwqeisa dia thv epifaneiav tou Cristou**, <sup><5010></sup>2 Timothy 1:10; passive used of something hitherto non-existent but now “made actual and visible, realized,” <sup><4082></sup>1 John 3:2 (German *verwirklicht werden, in die Erscheinung treten*); **odov**, <sup><8008></sup>Hebrews 9:8 (cf. iter per Alpes patefieri volebat, Caesar bell. gall. 3, 1); to bring to light or make manifest, by the advent, life, death, resurrection, of Jesus Christ: **to musthrion**, passive, <sup><6106></sup>Romans 16:26; with **toiv agioiv** added, <sup><5026></sup>Colossians 1:26; “to make known” by teaching: **to onoma tou Qeou toiv anqrwpoiv**, <sup><6176></sup>John 17:6; **to musthrion tou Cristou**, <sup><5004></sup>Colossians 4:4; **ton logon autou**, of God giving instruction through the preachers of the gospel, <sup><6108></sup>Titus 1:3; **to gnwston tou Qeou autoiv**, of God teaching the Gentiles concerning himself by the works of

nature, <sup><4119></sup>Romans 1:19; passive, **diakiosunh Qeou** (made known in the gospel (cf. **dikaiosunh**, 1 c., p. 149b hot.)), <sup><4121></sup>Romans 3:21; passive, “to become manifest, be made known”: **en toutw** namely, **oñi** etc. herein that, etc. (see **outov**, I. 2 b.), <sup><4149></sup>1 John 4:9; **ta dikaiwmata tou Qeou**, <sup><4154></sup>Revelation 15:4.

**b.** with an accusative of the person, “to expose to view, make manifest, show” one: **eauton tw kosmw**, of Christ coming forth from his retirement in Galilee and showing himself publicly at Jerusalem, <sup><4370></sup>John 7:4; **toiv maqhtaiw**, of the risen Christ, <sup><4320></sup>John 21:1; passive, “to be made manifest, to show oneself, appear”: **emprosqen tou bhmatov tou Cristou**, <sup><4750></sup>2 Corinthians 5:10; of Christ risen from the dead, **toiv maqhtaiw autou**, <sup><4214></sup>John 21:14; <sup><4164></sup>Mark 16:14; with **en eñera morf h** added, <sup><4162></sup>Mark 16:12 (absolutely **fanerwqeiv**, the Epistle of Barnabas 15, 9); of Christ previously hidden from view in heaven but after his incarnation made visible on earth as a man among men, <sup><4825></sup>Hebrews 9:26 (opposed to **deuteron ofqhsesqai**, of his future return from heaven, <sup><4828></sup>Hebrews 9:28); <sup><4102></sup>1 Peter 1:20; <sup><4185></sup>1 John 3:5,8; with **en sarki** added, <sup><4186></sup>1 Timothy 3:16 (the Epistle of Barnabas 5, 6; 6, 7. 9. 14 etc.); **hñ zwh** (the life embodied in Christ; the centre and source of life) **efanerwqh**, <sup><4002></sup>1 John 1:2; of Christ now hidden from sight in heaven but hereafter to return visibly, <sup><4104></sup>Colossians 3:4 (cf. <sup><4103></sup>Colossians 3:3); <sup><4104></sup>1 Peter 5:4; <sup><4128></sup>1 John 2:28; (cf. Westcott on the Epistles of St. John, pp. 79f). of Christians, who after the Saviour’s return will be manifested **en doxh** (see **doxa**, III. 4 b.), <sup><4104></sup>Colossians 3:4. Passive, “to become known, to be plainly recognized, thoroughly understood”: who and what one is, **tini**, <sup><4031></sup>John 1:31; what sort of person one is, **tw Qew**, <sup><4181></sup>2 Corinthians 5:11; **en taiv suneidhsesin uñwn**, *ibid.*; **faneroumai** followed by **oñi**, <sup><4182></sup>2 Corinthians 3:3; <sup><4129></sup>1 John 2:19; **en panti fanerwqentev en pasin eiv uñav**, in every way made manifest (such as we are) among all men to you-ward, <sup><4706></sup>2 Corinthians 11:6 (but L T Tr WH give the active **fanerwsantev**, “we have made it manifest”). (Herodotus, Dionysius Halicarnassus, Dio Cassius, Josephus) (Synonym: see **apokal uptw**, at the end.)\*

**{5320}** **fanerww** (see **fanerov**) (from Aeschylus and Herodotus down), adverb, “manifestly”; *i.e.* a. “plainly, clearly”: **idein tina**, <sup><4403></sup>Acts 10:3. b. “openly”: <sup><4045></sup>Mark 1:45; opposed to **en kruptw**, <sup><4170></sup>John 7:10.\*



**{5321} fanerwsiv, fanerwsew, hJfanerow**), “manifestation”: with a genitive of the object, <sup><6117></sup>1 Corinthians 12:7; <sup><4042></sup>2 Corinthians 4:2. ((Aristotle, de plantis 2, 1 and 9; also for **μυρῶνα** (the Septuagint **del wsiv**) <sup><888></sup>Leviticus 8:8 manuscript Venet.) Ecclesiastical writings, Hesychius) (Synonym: see **apokaluptw**, at the end.)\*

**{5322} fanov, fanou, oJfainw**), “a torch” (A.V. “lantern”; Hesychius **Attikoi de lucnoukon ekal oun oJhdeiv nun fanon**; cf. Phryn., p. 59 and Lob.’s note; Rutherford, New Phryn., p. 131; Athen. 15, p. 699 d. and following, and Casaubon’s notes, chapter 18: see **I ampav** and references): <sup><888></sup>John 18:8. (Aristophanes, Xenophon, Dionysius Halicarnassus, Plutarch, others.)\*

**{5323} Fanouhl** (**I amp**) *i.e.* **proswpon Oeou**), indeclinable, “Phanuel,” the father of Anna the prophetess: <sup><4236></sup>Luke 2:36.\*

**{5324} fantazw**: (**fainw**); present passive participle **fantazomenov**; from Aeschylus and Herodotus down; “to cause to appear, make visible, expose to view, show”: **to fantazomenon**, “the appearance, sight,” <sup><8121></sup>Hebrews 12:21.\*

**{5325} fantasia, fantasiav, hJ**“show, showy appearance, display, pomp”: <sup><4253></sup>Acts 25:23. (Polybius 15, 25, 5, etc.; (Diodorus 12, 83); others.)\*

**{5326} fantasma, fantasmatov, to (fantazw)**, “an appearance”; specifically, “an apparition, spectre”: <sup><4145></sup>Matthew 14:26; <sup><4069></sup>Mark 6:49. (Aeschylus, Euripides, Plato, Dionysius Halicarnassus, Plutarch, others; Sap. 17:14 (15).)\*

**{5327} faragx, faraggov, hJ**a valley shut in by cliffs and precipices; “a ravine”: <sup><485></sup>Luke 3:5. (Alcman, Euripides, Thucydides, Demosthenes, Polybius, others; the Septuagint.)\*

**{5328} Faraw** (**h[Opai** in Josephus, Antiquities 2, 13 and 14 **Farawqhv** (also **Farawn, Farwnov**, 8, 6,2, etc.)), **oJ**(indeclinable, Buttman, 15 (14)), “Pharaoh,” the common title of the ancient kings of Egypt (**oJfarawn kat’ Aiguptiou basil ea shmainei**, Josephus, Antiquities 8, 6, 2 (according to Ebers (in Riehm, under the word Pharao) the name is only the Hebrew form of the Egyptian per-aa denoting (as even

Horapollo 1, 62 testifies) “great house,” a current title of kings akin to the Turkish “sublime porte”; others besides; see BB. DD., under the word): <sup><407></sup>Acts 7:13,21; <sup><407></sup>Romans 9:17; <sup><407></sup>Hebrews 11:24; **Faraw**, with **basil euv Aiguptou** added in apposition (as if **Faraw** were a proper name, as sometimes in the O.T.:  $h[\text{Op}\ddot{a}l\ m,\mu\gamma\iota\sigma\eta\eta]$  <sup><407></sup>1 Kings 3:1; 9:16; 2 Kings 27:7; <sup><2316></sup>Isaiah 36:6, etc.; 1 Esdr. 1:23), <sup><407></sup>Acts 7:10. Cf. Vaihinger in Herzog xi., p. 490ff; (Ebers in Riehm as above).\*

**{5329} Farev** (on its accent see Tdf. Proleg., p. 104), **oJ**( $\chi\rho\rho$ ), a breach, <sup><4039></sup>Genesis 38:29),”Perez” (A.V. “Phares”), a son of Judah by Tamar his daughter-in-law: <sup><4008></sup>Matthew 1:3; <sup><4033></sup>Luke 3:33.\*

**{5330} Farisaiov, Farisaiou, oJ**“a Pharisee,” a member of the sect or party of the Pharisees (Syriac ..., rabbinic writings  $\gamma\psi\psi\rho\rho$ ] from  $\nu\rho\rho$  ‘to separate’, because deviating in their life from the general usage; Suidas, under the word, quotes Cedrenus as follows, **Farisaioi, oJ ermhneuomenoi afwrismenoi. para to merizein kai aforizein eautouv tw n al lwn apantwn eiv te to kaqarwtaton tou biou kai akribestaton, kai eiv ta tou nomou ental mata**). The first and feeble beginnings of this sect seem to be traceable to the age immediately succeeding the return from exile. In addition to the books of the O.T. the Pharisees recognized in oral tradition (see **paradosiv**, 2) a standard of belief and life (Josephus, Antiquities 13, 10, 6; <sup><4031></sup>Matthew 15:1; <sup><4008></sup>Mark 7:3). They sought for distinction and praise by the observance of external rites and by the outward forms of piety, such as ablutions, fastings, prayers, and alms-giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country’s cause, and possessed great influence with the common people. According to Josephus (Antiquities 17, 2, 4) they numbered more than 6,000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affectation of piety in order to gain notoriety: <sup><4031></sup>Matthew 3:7; 5:20; 7:29 Lachmann; 9:11,14,34; 12:2,14,24,38 Lachmann omits; 15:1,12;

16:1,6,11f; 19:3; 21:45; (22:15,34,41); 23:2,13-15,23,25-27,29; 27:62; <sup><1026></sup>Mark 2:16,18,24; 3:6; 7:1,3,5; 8:11,15; (9:11 L in brackets T); 10:2; 12:13; <sup><1057></sup>Luke 5:17,21,30,33; 6:2,7; 7:30,36f,39; 11:37-39,42-44 (but in 11:44 G T Tr WH omit; L brackets the clause),53; 12:1; 13:31; 14:1,3; 15:2; 16:14; 17:20; 18:10f; 19:39; <sup><1024></sup>John 1:24; 3:1; 4:1; 7:32,45,47f; 8:3,13 (9:(13),15f,40; 11:46f,57; 12:19,42; 18:3; <sup><4454></sup>Acts 5:34; 15:5; 23:6-9; 26:5; <sup><1085></sup>Philippians 3:5. Cf. Winer's RWB, under the word, Pharisäer; Reuss in Herzog xi., p. 496, and the works referred to above under the word **Saddoukaiov**, at the end (especially Sieffert's dissertation in Herzog edition 2 (vol. xiii., p. 210ff) and the copious references at its close). An admirable idea of the opinions and practices of the Pharisees may be gathered also from Paret, Ueber d. Pharisäismus des Josephus, in the Theol. Studien und Kritiken for 1856, No. 4, p. 809ff.\*

**{5331}** **farmakeia** (WH **kia**, so T (except in <sup><1024></sup>Galatians 5:20; cf. the Proleg., p. 88); see Iota), **farmakeiav, h{farmakeuw}**;

**a.** “the use or the administering of drugs” (Xenophon, mem. 4, 2, 17).

**b.** “poisoning” (Plato, Polybius, others): <sup><1021></sup>Revelation 9:21 (here WH text Tr marginal reading **farmakwn**; many interpretations refer the passage to the next entry).

**c.** “sorcery, magical arts,” often found in connection with idolatry and fostered by it: <sup><1021></sup>Galatians 5:20 (where see Lightfoot) (Sap. 12:4; 18:13; for **μυρικη** <sup><2370></sup>Isaiah 47:9; for **μυφι** ; <sup><1022></sup>Exodus 7:22; 8:18; for **μυφη** ] <sup><1071></sup>Exodus 7:11); tropically, of the deceptions and seductions of idolatry, <sup><1023></sup>Revelation 18:23.\*

**{5332}** **farmakeuv, farmakewv, o{farmakon}**, “one who prepares or uses magical remedies; a sorcerer”: <sup><1028></sup>Revelation 21:8 Rec. (Sophicles, Plato, Josephus, Lucian, Plutarch, others).\*

**{5331}** (**farmakon, farmakou, to**, from Homer down, “a drug; an enchantment”: Tr marginal reading WH text in <sup><1021></sup>Revelation 9:21 (R.V. “sorceries”), for **farmakeia**, which see (in b.).\*)

**{5333}** **farmakov, farmakh, farmakon (farmassw** (to use a **farmakon**)) (from Aristophanes down);

**1.** “pertaining to magical arts”.

**2. oJfarmakov**, a substantive, *i.e.* **farmakeuv**, which see: <sup><6218></sup>Revelation 21:8 G L T Tr WH; <sup><6215></sup>Revelation 22:15. (The Septuagint several times for **āV[kæ]**)\*

**{5334} fasiv, fasewv, hJ**(from **fainw**);

**1.** in the Attic orators, “the exposure of (informing against) those who have embezzled the property of the state, or violated the laws respecting the importation or exportation of merchandise, or defrauded their wards”.

**2.** universally, “a disclosure of secret crime” (**koinwv de faseiv ekal onto pasai aj mhnuseiv twv lanqanontwn adikmatwn**, Pollux 8, 6, 47): Susanna, 55, Theodotion; of “information by report” (A.V. “tidings”), <sup><4213></sup>Acts 21:31.\*

**{5335} faskw**; imperfect **efaskon**; (**FAOO, fhmi**); from Homer down; “to affirm, allege, to pretend or profess”: followed by the accusative with the infinitive, <sup><4249></sup>Acts 24:9; 25:19; with the infinitive and an accusative referring to the subject, <sup><4112></sup>Revelation 2:2 Rec.; followed by an infinitive with a subject nominative, <sup><6122></sup>Romans 1:22.\*

**{5336} fatnh, fatnhv, hJ**(**pateomai** to eat; Vanicek, p. 445)), “a crib, manger”: <sup><4117></sup>Luke 2:7,12,16; 13:15. (From Homer down; the Septuagint for **swbaē** <sup><8309></sup>Job 39:9; <sup><1140></sup>Proverbs 14:4; <sup><2103></sup>Isaiah 1:3; plural for **μytpρ**] <sup><8187></sup>Habakkuk 3:17.)\*

**{5337} faul ov, faul h, faul on** (akin to German *faul* and *flau*), “easy, slight, ordinary, mean, worthless, of no account”; ethically, “bad, wicked, base” (Theognis, (?), Euripides, Xenophon, Plato, Plutarch): <sup><3166></sup>James 3:16; **faul on ti legein peri tinov**, <sup><3118></sup>Titus 2:8; **faul a prassein** (R.V. “to do ill”), <sup><4110></sup>John 3:20; **ta faul a prassein** opposed to **ta agaqa poiein**, <sup><4119></sup>John 5:29; **faul on** (opposed to **agaqon prassein**, <sup><4111></sup>Romans 9:11 L T Tr WH; <sup><4150></sup>2 Corinthians 5:10 T Tr text WH. (See Trench, Synonyms, sec. lxxxiv.)\*

**{5338} feggov, feggouv, to** (akin to **fainein**), from Aeschylus and Pindar down, “light”: of the moon, <sup><4129></sup>Matthew 24:29; <sup><4134></sup>Mark 13:24; of a candle or lamp, <sup><2113></sup>Luke 11:33 R G T Tr marginal reading (cf. **astraph**, <sup><2116></sup>Luke 11:36). (<sup><3110></sup>Joel 2:10; 3:15 (Joel 4:20); <sup><4104></sup>Ezekiel 1:4,13,27; <sup><3116></sup>Hosea 7:6.)\*

(Synonyms: **augh**, **feggov**, **fwv**: **fwv** “light” — the general term, (of the light of a fire in <sup><41154></sup>Mark 14:54; <sup><4226></sup>Luke 22:56); **feggov** a more concrete and emphatic term (cf. <sup><4113></sup>Luke 11:33), the bright sunshine, the beam of light, etc.; **augh** a still stronger term, suggesting the fiery nature of the light; used of shooting, heating, rays. A Greek spoke of **hjiou**, **fwv**, **feggov**, **augh**; or, **fwtov** **feggov**, **augh**; or, **feggouv** **augh**; but these formulas are not reversible. Schmidt, chapter 33; cf. Trench, sec. xlvi.)

**{5339}** **feidomai**; future **feisomai**; 1 aorist **efeisamhn**; deponent middle; from Homer down; the Septuagint for **l mja swj**, **Ēacjē** (to keep back); “to spare”: absolutely <sup><4712></sup>2 Corinthians 13:2; **tinov**, to spare one (Winer’s Grammar, sec. 30, 10 d.; Buttmann, sec. 132, 15), <sup><4119></sup>Acts 20:29; <sup><4882></sup>Romans 8:32; 11:21; <sup><4178></sup>1 Corinthians 7:28; <sup><4123></sup>2 Corinthians 1:23; <sup><6117></sup>2 Peter 2:4f; “to abstain” (A.V. “forbear”), an infinitive denoting the act abstained from being supplied from the context: **kaucasqai**, <sup><4726></sup>2 Corinthians 12:6 (**mh feidou** — namely, **didaskēin** — **ei eceiv didaskēin**, Xenophon, Cyril 1, 6, 35; with the infinitive added, **legein kaka**, Euripides, Or. 393; **drasai ti twn turannikwn**, Plato, de rep. 9, p. 574 b.).\*

**{5340}** **feidomenwv** (from the participle **feidomenov**), adverb, “sparingly”: <sup><4106></sup>2 Corinthians 9:6 (“mildly,” Plutarch, Alex. 25).\*

**{5341}** **fel onhv**, see **fail onhv**.

**{5342}** **ferw**; (allied to German *führen. fahren* (English “bear,” etc. Scotch bairn, etc. etc.; cf. Curtius, sec. 411)); imperfect **eferon**; passive, present **feromai**; imperfect **eferomhn**; future active **oisw** (<sup><4218></sup>John 21:18; <sup><4225></sup>Revelation 21:26); 1 aorist **hnegka**, participle **enegkav**; 2 aorist infinitive **enegkein** (<sup><4178></sup>Matthew 7:18 T WH); 1 aorist passive **hnecqhn** (<sup><6117></sup>2 Peter 1:17,21); (cf. WH’s Appendix, p. 164; Buttmann, 68 (60); Winer’s Grammar, 90 (85f); especially Veitch, p. 668f); from Homer down; the Septuagint for **aybhē** and **acn**; “to bear,” *i.e.*:

**1.** “to carry”; a. “to carry some burden”: **ton stauron opisqen tinov**, <sup><4226></sup>Luke 23:26; “to bear with oneself” (which the Greek writings express by the middle) (A.V. “to bring”): **ti**, <sup><4201></sup>Luke 24:1; <sup><3199></sup>John 19:39. b. “to move by bearing”; passive, like the Latin *feror* equivalent to *moveor*, “to be conveyed or borne,” with a suggestion of speed or force (often so in

secular authors from Homer down): of persons borne in a ship over the sea (A.V. “to be driven”), <sup><4275></sup>Acts 27:15,17; of a gust of wind, “to rush,” <sup><4102></sup>Acts 2:2 (cf. <sup><2484></sup>Jeremiah 18:14); **fwnh enecqeisa**, was brought, came, <sup><6017></sup>2 Peter 1:17,18 (see **upo**, I. 2 a.); of the mind, to be moved inwardly, prompted, **upo pneumatov adjiou**, <sup><6021></sup>2 Peter 1:21; **feromai epi ti** (R.V. “press on”), <sup><8003></sup>Hebrews 6:1. c. according to a less frequent use “to bear up, *i.e.* uphold” (keep from falling): **ferwn ta panta tw rhmati thv dunamewv autou**, of God (the Son) “the preserver” of the universe, <sup><8003></sup>Hebrews 1:3 (so in the Targums and rabbinical writings **l bæj** is often used, *e.g.* **l bæw wæl wQ**, of God; **ou dunhsomai egw monov ferein ton laon touton**, <sup><4114></sup>Numbers 11:14, cf. 11; add, <sup><8009></sup>Deuteronomy 1:9, for **acn**; **oJta mh (men) onta ferwn kai ta panta gennwn**, Philo, *rer. div. haer. sec. 7*; from native Greek writings we have **ferrein thn pol in**, Plutarch, *Lucull. 6*; cf. Bleek, *Brief a. d. Hebrew ii. 1*, p. 70f).

2. “to bear *i.e.* endure” (examples without number in Greek writings from Homer down; cf. Passow, under the word, B. I. 3; (Liddell and Scott, under the word A. III.)): **ton oneidismen**, <sup><8333></sup>Hebrews 13:13; **ti**, to endure the rigor of a thing, <sup><8220></sup>Hebrews 12:20; **tina**, to bear patiently one’s conduct, or to spare one (abstain from punishing or destroying), <sup><8102></sup>Romans 9:22.

3. “to bring, bring to, bring forward”;

a. properly: **tina**, <sup><4156></sup>Acts 5:16; **ti**, Mark (6:27 R G T Tr WH); 11:2 T Tr WH, 12:16; <sup><2153></sup>Luke 15:23; <sup><4064></sup>Acts 4:34,37; 5:2; <sup><5043></sup>2 Timothy 4:13; **tina prov tina**, <sup><4032></sup>Mark 1:32; 2:3 (T Tr marginal reading WH); 9:17 (Winer’s *Grammar*, 278 (262)), 19f; (**tina epi tina**, <sup><2121></sup>Luke 12:11 Tr marginal reading); **tina tini**, <sup><4072></sup>Mark 7:32; 8:22; (**tina epi tinov**, <sup><4158></sup>Luke 5:18); **ti tini**, <sup><4125></sup>Mark 12:15; <sup><8108></sup>John 2:8; with **wde** added, <sup><0448></sup>Matthew 14:18 (here Tr marginal reading brackets **wde**); 17:17; **ti prov tina**, <sup><4107></sup>Mark 11:7 (T Tr WH); **ti eiv** with an accusative of the place, <sup><6224></sup>Revelation 21:24,26; **ti epi pinaki**, <sup><0441></sup>Matthew 14:11; <sup><4068></sup>Mark 6:28 ( <sup><4067></sup>Mark 6:27, Lachmann); **apo tinov** (a part of (see **apo**, I. 3)), <sup><8210></sup>John 21:10; **ferw tini fagein**, An. 4:33.

b. “to move to, apply”: **ton daktul on, thn ceira, wde, eiv** with an accusative of the place (A.V. “reach”), <sup><8317></sup>John 20:27. figuratively,

**feretai uñin ti**, a thing is offered (literally, ‘is being brought’) to you: **hJ cariv**, <sup><6013></sup>1 Peter 1:13.

c. “to bring by announcing”: **didachn**, <sup><6010></sup>2 John 1:10 (**tini aggel ihn**, **muqon**, **logon**, **fhmhn**, etc., in Homer, Pindar, others); “to announce” (see Passow, under the word, p. 2231b; (Liddell and Scott, under the word, A. IV. 4)): **qanaton**, <sup><8016></sup>Hebrews 9:16.

d. “to bear” *i.e.* “bring forth, produce”;

[a]. properly: **karpon** (<sup><4078></sup>Matthew 7:18a T WH, 18b T); <sup><4008></sup>Mark 9:8 (on **en exhkonta**, etc. WH text, see **en**, I. 5 f.); <sup><6121></sup>John 12:24; 15:2,4f,8,16; (Homer, *Odyssey* 4, 229; Hesiod, *Works*, 117; Xenophon, *mem.* 2, 1, 28; others).

[b]. “to bring forward in speech”: **profhteia**, <sup><6021></sup>2 Peter 1:21 (A.V. “came”); **krisin kata tinov**, <sup><6021></sup>2 Peter 2:11; (**kathgorian kata tinov**, <sup><6189></sup>John 18:29 R G L Tr (but here T WH omit **kata**)); **aitiwmata kata tinov**, <sup><4207></sup>Acts 25:7 R G (but G omits **kata tinov**); **aitian**, <sup><4258></sup>Acts 25:18 L T Tr WH; (**tasav aitiav**, reasons, Demosthenes, p. 1328, 22; **apol ogismouv**, Polybius 1, 32, 4).

e. “to lead, conduct” (A.V. “bring, carry,” etc. (German *führen*)): **epi** with an accusative of the place, <sup><4152></sup>Mark 15:22; <sup><4443></sup>Acts 14:13; (**ekei**) **opou**, <sup><6218></sup>John 21:18; metaphorically, a gate is said **ferrein** (Latin *ferre* (English “lead”)) **eiv thn pol in**, <sup><4420></sup>Acts 12:10 (**odov ferousan eiv iñon**, Herodotus 2, 122; **dia thv agorav ev to prov hw**, id. 2, 138 (cf. Liddell and Scott, under the word, A. VII.)). (Compare: **anaferw**, **apoferw**, **diaferw**, **eisferw**, **pareisferw**, **ekferw**, **epiferw**, **kataferw**, **paraferw**, **periferw**, **proferw**, **prosferw**, **sunferw**, **uþoferw**. Synonym: cf. Schmidt, chapter 105.)\*

**{5343}** **feugw**; future **feuxomai**; 2 aorist **efugon**; from Homer down; the Septuagint for **sñn** and **j rñ**; “to flee,” *i.e.*

a. “to flee away, seek safety by flight”: absolutely, <sup><4083></sup>Matthew 8:33; 26:56; <sup><4054></sup>Mark 5:14; 14:50; <sup><4184></sup>Luke 8:34; <sup><6102></sup>John 10:12 (13 (here G T Tr text WH omit; L Tr marginal reading brackets the clause)); <sup><4079></sup>Acts 7:29; followed by **eiv** with an accusative of the place, <sup><4023></sup>Matthew 2:13; 10:23; (<sup><4046></sup>Matthew 24:16, here R G T WH marginal reading **epi**); <sup><4134></sup>Mark 13:14; <sup><4271></sup>Luke 21:21; (<sup><4065></sup>John 6:15 Tdf.); <sup><6116></sup>Revelation 12:6;



followed by **epi** with an accusative of the place, <sup><1216></sup>Matthew 24:16 (here L Tr WH text **eiv**); **ek tou pl oiou**, <sup><423></sup>Acts 27:30; followed by **apo** with a genitive of the place, in a purely local sense, to leave by fleeing, as in Greek writings (cf. Winer's Grammar, 223 (210); (Buttmann, sec. 131, 1)), <sup><118></sup>Mark 16:8: by **apo** with a genitive of the person inspiring fear or threatening danger (after the Hebrew), <sup><315></sup>John 10:5; <sup><507></sup>James 4:7: poetically, **feuxetai ap' autwn oJanatov**, death shall flee from them, opposed to **zhthsousi qanaton**, <sup><116></sup>Revelation 9:6.

**b.** metaphorically, "to flee" (to shun or avoid by flight) something abhorrent, especially vices: with an accusative of the thing, <sup><118></sup>1 Corinthians 6:18 (Sap. 1:5; 4 Macc. 8:18); opposed to **diwkein**, <sup><511></sup>1 Timothy 6:11; <sup><522></sup>2 Timothy 2:22; Hebraistically followed by **apo** with a genitive of the thing, <sup><614></sup>1 Corinthians 10:14 (**apo amartiav**, Sir. 21:2).

**c.** "to be saved by flight, to escape" safe out of danger: absolutely <sup><825></sup>Hebrews 12:25 R G; with an accusative of the thing, <sup><813></sup>Hebrews 11:34; Hebraistically followed by **apo** with a genitive — of the thing, <sup><117></sup>Matthew 3:7; 23:33; <sup><117></sup>Luke 3:7; of the person <sup><115></sup>Mark 14:52 (T Tr text WH omit; L Tr marginal reading brackets **ap' autwn**).

**d.** poetically, "to flee altar equivalent to vanish": **pasa nhsov efuge kai orh ouc eJreghsan**, <sup><611></sup>Revelation 16:20; with the Hebraistic addition **apo proswpou tinov** (as in <sup><637></sup>Deuteronomy 28:7; <sup><674></sup>Joshua 7:4; 8:5; <sup><112></sup>2 Chronicles 10:2, etc.; see **proswpon**, 1 b., p. 551b middle), <sup><611></sup>Revelation 20:11. (Compare the synonyms: **apofeugw** (emphasizes the inner endeavor or aversion), **diafeugw** (suggests the space which the flight must traverse), **ekfeugw** (looks rather to the physical possibility), **katafeugw** (points to the place or the person where refuge is sought); Schmidt, Syn., chapter 109.)\*

**{5344} Fhl ix** (Lachmann **Fhl ix** (so Tr in <sup><122></sup>Acts 24:22 (by mistake?)); cf. Lipsius, Grammat. Untersuch., p. 37; Buttmann, 13 (12); (Tdf. Proleg., p. 104; and references under the word **khruX**)) (literally, 'happy', 'fortunate'), **Fhl ikov, oJ**(Claudius (but in Tacitus, hist. 5, 9 called Antonius)) "Felix," the eleventh procurator of Judaea (apparently between A. D. 52 and 60). He was a freedman of Claudius and his mother Antonia, and the brother of Pallas, the powerful favorite of the emperor. He first married Drusilla ((?) see Dict. of Greek and Romans Biogr. under the word, 4), the granddaughter of Cleopatra and Antony; and afterward

Drusilla, the daughter of Derod Agrippa. According to Tacitus, “*per omnem saevitiam ac libidinem jus regium servili ingenio exercuit*,” and by his cruelty and injustice he stimulated the rage of the turbulent Jews against the Roman rule. When he had retired from the province and come to Rome, the Jews of Caesarea accused him before the emperor, but through the intercession of his brother Pallas he was acquitted by Nero (cf. Tacitus, *hist.* 5, 9, 5f; *annal.* 12, 54; Suetonius, *vit. Claudii*, 28; Josephus, *Antiquities* 20, 7, 1f and 8, 5f; 7, 9; b. j. 2, 13): <sup><423></sup>Acts 23:24,26; 24:3,22,24f,27; 25:14. Cf. Winer’s *RWB*, under the word; Paret in *Herzog* iv. 354; (V. Schmidt in *Herzog* edition 2, iv. 518f); Overbeck in *Schenkel* ii., 263f; Schürer, *Neutest. Zeitgesch.*, p. 303f sec. 19, 4; (Farrar, *St. Paul*, chapter xli.).\*

**{5345} fhmh, fhmv, hJfhmi**, “fame, report”: <sup><408></sup>Matthew 9:26; <sup><404></sup>Luke 4:14. ((From Homer down.))\*

**{5346} fhmi**; imperfect **efhn**; (from **faw**, to bring forth into the light (cf. Curtius, sec. 407)); hence (from Homer down) properly, “to make known one’s thoughts, to declare; to say”: **efh**, he said (once on a time), <sup><406></sup>Matthew 26:61; historical writers, in quoting the words of anyone, prefix **fhsin**, **efh** (Latin *ait*, *inquit*): <sup><278></sup>Luke 22:58; <sup><408></sup>Acts 8:36, and often: **fhsin** and **efh** are used of a person replying, <sup><413></sup>Matthew 13:29; <sup><407></sup>Luke 7:40; <sup><402></sup>John 1:23; 9:38; <sup><400></sup>Acts 7:2, etc.; of one who asks a question, <sup><473></sup>Matthew 27:23; <sup><460></sup>Acts 16:30; 21:37; **efh megal h th fwnh**, <sup><43></sup>Acts 26:24; **apokriqev efh**, <sup><408></sup>Matthew 8:8; (**fhsin** is interjected into the recorded speech of another (cf. Winer’s *Grammar*, sec. 61, 6), <sup><448></sup>Matthew 14:8; <sup><425></sup>Acts 25:5,22; 26:25; also **efh**, <sup><435></sup>Acts 23:35; **fhsin**, like the Latin *ait*, *inquit*, is employed especially in the later Greek usage with an indefinite subject (‘impersonally’) (cf. *man sagt, on dit*, “they say”) (inserted in a sentence containing the words of another (cf. Winer’s *Grammar*, as above)): <sup><700></sup>2 Corinthians 10:10 where L Tr marginal reading WH marginal reading **fasin** (cf. Passow, ii, p. 2238a; (Liddell and Scott, under the word, II. 1); Buttman, sec. 129, 19; (Winer’s *Grammar*, sec. 58, 9{b}. [b].; sec. 64, 3)). **fhsin** namely, **oQeov**, <sup><416></sup>1 Corinthians 6:16 (here Lachmann brackets **fhsin**); <sup><808></sup>Hebrews 8:5; (Winer’s *Grammar*, 522 (486f)). The constructions of the verb are the following: **efh autw**, **autoiv**, he replied to him, to them, <sup><407></sup>Matthew 4:7; 13:28; 21:27, etc.; Mark (9:12 T Tr text WH); 14:29; <sup><474></sup>Luke 7:44; <sup><462></sup>Acts 26:32; **apokriqev autw efh**, <sup><203></sup>Luke 23:3; **efh prov tina**, <sup><270></sup>Luke

22:70; <4108> Acts 10:28; 16:37; 26:1; with an accusative of the thing, <4105> 1 Corinthians 10:15, 19; followed by **o*ji***, <4109> 1 Corinthians 10:19; **touto** etc. **o*ji***, <4172> 1 Corinthians 7:29 (Rec.^bez^elz; others omit **o*ji***); <4150> 1 Corinthians 15:50; followed by an accusative with an infinitive, <4108> Romans 3:8. (On its alleged omission, see Winer's Grammar, sec. 64, 7 a. Compare: **sumf*hmi***.)

**f*hmizw***: 1 aorist passive 3 person singular **ef*hmisq*h****; especially frequent in the poets from Hesiod down; "to spread a report, to disseminate by report": <4185> Matthew 28:15 T WH marginal reading (after manuscripts a, Delta, 33, etc.) for **diaf*hmizw***, which see\*

{5347} **F*hstov***, **F*hstou***, **o*J***(Porcius) "Festus," a procurator of Judaea, the successor of Felix (c. A. D. 60) (see **F*h*l*ix*** (and references, especially Schürer, p. 308f)): <4127> Acts 24:27; 25:1,4,9,12-14,22-24; 26:24f,32. (Josephus, Antiquities 20, 8, 9 and 9, 1; b. j. 2, 14, 1.)\*

{5348} **f*qanw***: 1 aorist **ef*qasa*** (Winer's Grammar, sec. 15 under the word); perfect **ef*qaka*** (<5126> 1 Thessalonians 2:16 L text WH marginal reading); from Homer down;

1. "to come before, precede, anticipate": **h*teiv ou mh f*qaswmen**** (see **mh**, IV. 2) **touv koim*hgentav***, we shall not get the start of those who have fallen asleep, *i.e.* we shall not attain to the fellowship of Christ sooner than the dead, nor have precedence in blessedness, <5045> 1 Thessalonians 4:15; **ef*qasen ep' autouv h*brgh****, (God's penal) wrath came upon them unexpectedly, <5126> 1 Thessalonians 2:16; **ef*qasen ef' u*thav h*basileia tou Qeou*****, the kingdom of God has come upon you sooner than you expected, <4128> Matthew 12:28; <4112> Luke 11:20; (but all the preceding examples except the first are referred by the majority of recent interpretations to the following heading; — a meaning especially common when the verb is construed with prepositions).

2. in the Alexandrian LXX (and other later) writings the idea of priority disappears, "to come to, arrive at": **eiv ti**, <5186> Philippians 3:16; "to reach, attain to," a thing, <4108> Romans 9:31; **acri tinov**, <4704> 2 Corinthians 10:14; (**tini**, to a thing, Tobit 5:19; **e*wv tou ouranou***, Test xii. Patr., p. 530 (*i.e.* test. Rub. 5 at the end); **h*megalwsunh sou emegalunqh kai ef*qasen eiv ton ouranon****, <7049> Daniel 4:19, Theodotion (cf. 17, 25; **f*qanein e*wv tw*n ouranw*n******, <4439> 2 Chronicles 28:9; **ef*qasen o*Jhn o*J*bdomov******, 2 Esdr.

3:1; Philo de mund. opif. sec. 1; de legg. alleg. 3:76; de confus. lingg. sec. 29; Plutarch, apotheg. Lacon. sec. 28; de Alex. s. virt. s. fort. orat. 2:5. Cf. Sophocles' Lexicon, under the word; Geldart, Modern Greek, p. 206; Winer's Grammar, sec. 2, 1 b.)). (Compare: **profqanw**.)\*

**{5349} fqartov, fqarth, fqarton (fqeirw)**, “corruptible, perishable” (Vulgate *corruptibilis*): <sup><4023></sup>1 Corinthians 9:23; <sup><4023></sup>1 Peter 1:23; **anqrwpov**, *i.e.* mortal, opposed to **oJafqartov Qeov**, <sup><4023></sup>Romans 1:23; **ou fqartoiv arguriw h crusiw**, not with corruptible things, with silver or gold, <sup><4018></sup>1 Peter 1:18 (Winer's Grammar, sec. 59, 5 at the end) (**crusov kai argurov, ousiai fqartai**, Philo de cherub. sec. 14; **ouk arguron oude cruson tina, h al lo tw n en uJai v fqartaiv**, de congr. erudit. grat. sec. 20); neuter **to fqarton**, that which is liable to corruption (**to fqarton touto** “this corruptible” (A.V.)), <sup><4353></sup>1 Corinthians 15:53f. (Diodorus 1, 6; Philo de legg. alleg. 2, 1; de cherub. sec. 2; (Aristotle), Plutarch, Sextus Empiricus, others; 2 Macc. 7:16; Sap. 9:15; 14:8).\*

**{5350} fqeggomai**; 1 aorist participle **fqegxamenov**; (**feggov** (but cf. Vanicek, p. 1176), **FAW**); deponent middle; from Homer down;

1. “to give out a sound, noise, or cry”; used by the Greeks of any sort of sound or voice, whether of man or animal or inanimate object — as of thunder, musical instruments, etc.; (**fqeggesqai** denotes sound in its relation to the hearer rather than to its cause; the **mega lalwn** is a braggart, the **mega fqeggomenov** is a lofty orator; Schmidt, Syn., chapter 1 sec. 53).

2. “to proclaim; to speak, utter”: <sup><4018></sup>Acts 4:18; **uƆperogka**, <sup><6028></sup>2 Peter 2:18 (**adika**, Sap. 1:8); **uƆpozugion, afwnon en anqrwpinh fwnh fqegxamenon**, <sup><6026></sup>2 Peter 2:16. (Compare: **apofqeggomai**.)\*

**{5351} fqeirw**; future **fqerw**; 1 aorist **efqeira**; passive, present **fqeironmai**; 2 aorist **efqarhn**; 2 future **fqarhsomai**; (akin to German *verderben*); the Septuagint for **tj w** (from Homer down); “to corrupt, to destroy”: properly, **ton naon tou Qeou** (in the opinion of the Jews the temple was corrupted, or ‘destroyed’, when anyone defiled or in the slightest degree damaged anything in it, or if its guardians neglected their duties; cf. Deyling, Observations, sacrae, vol. ii, p. 505ff), dropping the figure, to lead away a Christian church from that state of knowledge and holiness in which it ought to abide, <sup><4017></sup>1 Corinthians 3:17a; **tina**, to punish

with death, <sup><4187></sup>1 Corinthians 3:17{b}; equivalent to to bring to want or beggary (cf. our “ruin” (A.V. “corrupt”)), <sup><4102></sup>2 Corinthians 7:2; passive, “to be destroyed, to perish”: **en tini**, by a thing, <sup><6110></sup>Jude 1:10; **en** with a dative denoting the condition, **en th fqora autwn**, <sup><6122></sup>2 Peter 2:12 L T Tr WH. in an ethical sense, “to corrupt, deprave”: **fqeirusin eqh crhsta odil iai kakai** (a saying of Menander (see **hqov**, 2), which seems to have passed into a proverb (see Wetstein at the passage; Gataker, Advers. misc. l. i. c. 1, p. 174f)), <sup><4153></sup>1 Corinthians 15:33; the character of the inhabitants of the earth, <sup><6112></sup>Revelation 19:2; passive, **fqeironmai apo tinov**, to be so corrupted as to fall away from a thing (see **apo**, I. 3 d.), <sup><4103></sup>2 Corinthians 11:3; **fqeironenon kata tav epiqumiaiv** (R.V. “waxeth corrupt” etc.), <sup><4102></sup>Ephesians 4:22. (Compare: **diafqeirw**, **katafqeirw**.)\*

**{5352} fqinopwrinov, fqinopwrinh, fqinopwrinon**, (**fqinopwron**, late autumn; from **fqinw** to wane, waste away, and **opwra** autumn), “autumnal” (Polybius 4, 37, 2; Aristotle, h. a. 5, 11; (Strabo), Plutarch): **dendra fqinopwrina** “autumn trees,” *i.e.* trees such as they are at the close of autumn, dry, leafless and without fruit, hence, **akarpa** is added; used of unfruitful, worthless men, <sup><6112></sup>Jude 1:12 (cf. Lightfoot A Fresh Revision etc., p. 134f).\*

**{5353} fqoggov, fqoggou, oJ(fqeggomai**, which see), “a musical sound,” whether vocal or instrumental (Sap. 19:17): <sup><4147></sup>1 Corinthians 14:7; <sup><5103></sup>Romans 10:18, in this latter passive, Paul transfers what is said in <sup><4185></sup>Psalms 18:5 (<sup><4195></sup>Psalms 19:5) to the voices of the preachers of the gospel. (Homer, Trag., Xenophon, Plato, others).\*

**{5354} fqonew, fqonw**; (**fqonov**); from Homer down; “to envy”: **tini**, one, <sup><4185></sup>Galatians 5:26 (here L text Tr marginal reading WH marginal reading read the accusative; see Buttmann, sec. 132, 15 Rem.; Winer’s Grammar, sec. 31, 1 b.).\*

**{5355} fqonov, fqonou, oJ** from (Pindar and) Herodotus down, “envy”: <sup><4122></sup>Romans 1:29; <sup><4182></sup>Galatians 5:21; <sup><5104></sup>1 Timothy 6:4; <sup><4183></sup>Titus 3:3; <sup><4101></sup>1 Peter 2:1; **dia fqonon**, “for envy,” *i.e.* prompted by envy (see **diafqonov** B. II. 2b.), <sup><4173></sup>Matthew 27:18; <sup><4150></sup>Mark 15:10; <sup><5115></sup>Philippians 1:15 (Dio Cassius, 44, 36); **prov fqonon epipoqei to pneuma o.katwkhxen** (but see **katoikizw**) **en hñin**; doth the Spirit which took up its abode within us (*i.e.* the Holy Spirit) long enviously? (see **prov**, I. 3 g.), <sup><5115></sup>James 4:5

(but T (WH in second marginal reading) drop the interrogative); see on the passage Grimm in the *Theol. Studien und Kritiken* for 1854, p. 934ff. (Synonym: see **zhl ov**, 2 at the end.)\*

**{5356} fqora, fqorav, hJ(fqeirw)**, from Aeschylus and Herodotus down:

**1.** “corruption, destruction, perishing” (opposed to **genesiv**, origin, often in Plato, Aristotle, Plutarch; opposed to **swthria**, Plato, *Phileb.*, p. 35 e.; for **tj æe** <sup>9A2E</sup> Psalm 102:4 (<sup>9A3E</sup> Psalm 103:4); <sup>311E</sup> Jonah 2:7): <sup>418E</sup> Romans 8:21 (on which see **douleia**); <sup>612E</sup> 2 Peter 2:12a (some (cf. R.V. marginal reading) take **fqora** here actively: **eiv fqoran**, “to destroy”); **en fqora**, in a state of corruption or decomposition (of the body at burial), <sup>465E</sup> 1 Corinthians 15:42; by metonymy, “that which is subject to corruption, what is perishable,” opposed to **afqarsia**, <sup>418E</sup> 1 Corinthians 15:50; in the Christian sense, “the loss of salvation, eternal misery” (which elsewhere is called **apwleia**), <sup>512E</sup> Colossians 2:22 (see **apocrhsiv**); opposed to **zwh aiwniov**, <sup>818E</sup> Galatians 6:8, cf. Schott ad loc. 2. in the N.T. in an ethical sense, “corruption *i.e.* moral decay”: <sup>610E</sup> 2 Peter 1:4; 2:12{b} (some take the word here actively (R.V. text “in their destroying”), others refer it to 1 above), <sup>619E</sup> 2 Peter 2:19; with **thv zwhv** added, Sap. 14:12.\*

**{5357} fial h, fial hv, hJ** from Homer down, the Septuagint for **qrzñi** a broad, shallow bowl, deep saucer (*Dict. of Antiq.* under the word *Patera*; B. D. American edition under the word, *Vial*): <sup>618E</sup> Revelation 5:8; 15:7; 16:1-4,8,10,12,17; 17:1; 21:9.\*

**{5358} fil agaqv, fil agaqn** (from **fil ov** and **agaqv**), “loving goodness”: <sup>300E</sup> Titus 1:8. (Sap. vii. 22; Plutarch, *praec. conjug.* c. 17; also compound Thessalonians c. Romans c. 2; (**fil agaqv ou fil autov**, Aristotle, *magn. mor.* ii. 14, p. 1212b 18; Polybius 6, 53, 9; Philo *de vit. Moys.* ii., sec. 2).)\*

**{5359} Fil adel feia** (T WH **Fil adel feia** (cf. *Tdf. Proleg.*, p. 87), see Iota), **Fil adel feiav, hJ** “Philadelphia” (now Alahshar, Allahshir (or Ala-Shehr *i.e.* “The White City” (Sayce))), a city of Lydia in Asia Minor, situated near the eastern base of Mount Tmolus, founded and named by the Pergamene king Attalus II. Philadelphus. After the death of king Attalus III. Philometor, B. C. 133, it together with his entire kingdom came by his will under the jurisdiction of the Romans: <sup>611E</sup> Revelation 1:11; 3:7.\*

**{5360} fil adel fia, fil adel fiav, hJ(fil adel fov)**, “the love of brothers (or sisters), brotherly love” (properly, 4 Macc. 13:22; 14:1; (Philo, leg. ad Gaium sec. 12); Josephus, Antiquities 4, 2, 4; Lucian, dial. deor. 26, 2; Plutarch, libell. **peri fil adel fiav**; (cf. Babrius 47, 15)); in the N.T. “the love which Christians cherish for each other as ‘brethren’” (see **adel fov**, 4); (“love of the brethren”) (Vulgate *caritas or amor fraternitatis*): <sup><520></sup>Romans 12:10; <sup><540></sup>1 Thessalonians 4:9; <sup><560></sup>Hebrews 13:1; <sup><602></sup>1 Peter 1:22; <sup><600></sup>2 Peter 1:7, cf. <sup><610></sup>1 John 5:1.\*

**{5361} fil adel fov, fil adel fon (fil ov and adel fov)**, “loving brother or sister” (Sophocles, Plutarch, Anthol.); in a broader sense, “loving one like a brother,” Xenophon, mem. 2, 3, 17; “loving one’s fellow-countrymen,” of an Israelite, 2 Macc. 15:14; “of a Christian loving Christians,” <sup><618></sup>1 Peter 3:8 (R.V. “loving as brethren”).\*

**{5362} fil androv, fil andron (fil ov and anhr)** (from Aeschylus down (in other senses)), “loving her husband”: <sup><614></sup>Titus 2:4 (**fil androi kai swfrovnev gunaikev**, Plutarch, praec. conj. c. 28).\*

**{5363} fil anqrwpia, fil anqrwpiav, hJ(fil anqrwpov)**, from Xenophon, and Plato down, “love of mankind, benevolence” (Vulgate *humanitas*) (R.V. “kindness”): <sup><632></sup>Acts 28:2; <sup><610></sup>Titus 3:4. (Cf. Field, Otium Norv. Pars 3:ad the passages cited.)\*

**{5364} fil anqrwpwv**, adverb, “humanely, kindly”: <sup><628></sup>Acts 27:3. (Isocrates, Demosthenes, Polybius, Diodorus, Plutarch, others; 2 Macc. 9:27.)\*

**{5365} fil arguria, fil arguriav, hJ(fil argurov)**, “love of money, avarice”: <sup><560></sup>1 Timothy 6:10. (Isocrates, Polybius, Cebes (399 B. C.) tab. c. 23; Diodorus 5, 26; (Diogenes Laërtius 6, 50; Stobaeus, flor. 10, 38; Philo de mat. nom. sec. 40); Plutarch, Lucian, Herodian, 6, 9, 17 (8); 4 Macc. 1:26.) (Cf. Trench, Synonyms, sec. xxiv.)\*

**{5366} fil argurov, fil arguron (fil ov and argurov)**, “loving money, avaricious”: <sup><614></sup>Luke 16:14; <sup><512></sup>2 Timothy 3:2. (Sophocles, Xenophon, Plato, others.)\*

**{5367} fil autov, fil auton. (fil ov and autov)**, “loving oneself; too intent on one’s own interests, selfish”: <sup><512></sup>2 Timothy 3:2. (Aris. tot. ((cf. **fil agaqv**); rhet. 1, 11, 26 (where cf. Cope) **anagkh pantav**



**fil autouv ainai eJnal lon h hJton**); Philo, legg. alleg. 1, 15; Plutarc, (Epictetus), Lucian, Sextus Empiricus; **dia to fusei pantav einai fil autouv**, Josephus, Antiquities 3, 8, 1.) (Cf. Trench, Synonyms, sec. xciii.)\*

{5368} **filew**, **fil w**; imperfect 3 person singular **efilei**; 1 aorist **efilhsa**; perfect **pefilhka**; (**fil ov**); from Homer down;

1. “to love; to be friendly to one” (the Septuagint several times for **bhæ**): **tina**, <sup><1037></sup>Matthew 10:37; <sup><1151></sup>John 5:20 (here L marginal reading **agapa**); 11:3,36; 15:19; 16:27; 20:2; 21:15-17; <sup><6122></sup>1 Corinthians 16:22; <sup><1189></sup>Revelation 3:19; with **en pistei** added, with a love founded in and springing from faith, <sup><6185></sup>Titus 3:15; **ti**, “to love *i.e.* delight in, long for,” a thing: **thn prwtokl isian**, <sup><1236></sup>Matthew 23:6; **aspasmouv**, <sup><2206></sup>Luke 20:46; **thn yuchn**, to be desirous of preserving one’s life (opposed to **misein**, to hate it when it cannot be kept without denying Christ), <sup><1125></sup>John 12:25; with nouns denoting virtues or vices: **to yeudov**, <sup><6215></sup>Revelation 22:15 (**sofian**, <sup><1218></sup>Proverbs 29:3; 8:17); followed by an infinitive, like the Latin *amo facere*, “to love to do, *i.e.* to do with pleasure”: <sup><1085></sup>Matthew 6:5 (<sup><2860></sup>Isaiah 56:10; Pindar Nem. 1,15; Aeschylus septem 619; Agam. 763; Suppl. 769; Euripides, Iph. Taur. 1198; Rhes. 394; Xenophon, hipparch. 7, 9; Aelian v. h. 14, 37).

2. “to kiss”: **tina**, <sup><1068></sup>Matthew 26:48; <sup><1144></sup>Mark 14:44; <sup><2247></sup>Luke 22:47 (often in the Greek writings; the Septuagint for **qvæ** <sup><1226></sup>Genesis 27:26f, and often).

3. As to the distinction between **agapan** and **filein**: the former, by virtue of its connection with **agamai**, properly denotes a love founded in admiration, veneration, esteem, like the Latin *diligere*, “to be kindly disposed to one, wish one well”; but **filein** denotes an inclination prompted by sense and emotion, Latin *amare*; **oJh tou deomenov oude ti agapwh an. oJde mh agapwh (agapwn (?))**, **oud’ an fil oi**, Plato, Lysias, p. 215 b.; **efilhsate auton** (Julius Caesar) **wJ patera kai hgaphsate wJ euergethn**, Dio Cassius, 44, 48; ut scires, eum a me non diligit solum, verum etiam amari, Cicero, ad fam. 13, 47; L. Clodius valde me diligit vel, ut **emfatikwteron** dicam, valde me amat, id. ad Brut. 1. Hence, men are said **agapan** God, not **filein**; and God is said **agaphsai ton kosmon** (<sup><1186></sup>John 3:16), and **filein** the disciples of Christ (<sup><1167></sup>John 16:27); Christ bids us **agapan** (not **filein**) **touv ecgrouv**

(<sup><1054></sup>Matthew 5:44), because love as an emotion cannot be commanded, but only love as a choice. Wisdom says, **touv eme fil ountav agapw**, <sup><1087></sup>Proverbs 8:17. As a futher aid in judging of the different, between the two words compare the following passages: <sup><8108></sup>John 11:3,5,36; 21:15-17; (even in some eases where they might appear to be used interchangeably (e.g. <sup><8148></sup>John 14:28; 16:27) the difference can still be traced). From what has been said, it is evident that **agapan** is not, and cannot be, used of sexual love (but it is so used occasionally by the later writers; cf. Plutarch, Pericl. 24, 12, p. 165 e.; symp. 7, p. 180 b. **o.ɛrwrmenov ton erasthn agapa**; cf. Stephanus' Thesaurus i., p. 209 a.; Sophocles' Lexicon, under the word **agapaw**, 2; Woolsey in the Andover Revelation for Aug. 1885, p. 170f). Cf. Tittmann, Syn. N.T. i., p. 50ff; Cremer, under the word **agapaw** (4te Aufl., p. 9f); Trench, sec. xii.; (Schmidt, chapter 136, especially sec. 6; Cope, Aristotle, rhet. vol. 1m Appendix A. (also given in the Journ. of Philol. for 1868, p. 88ff); also Höhne in (Luthardt's) Zeitschr. f. kirchl. Wissensch. as above with for 1882, p. 6ff; especially Woolsey as above Compare: **katafil ew**.)\*

**{5384} fil h, hJ** see **fil ov**, 2.

**{5369} fil hdonov, fil hdon** (**fil ov** and **hdonh**), "loving pleasure": <sup><8104></sup>2 Timothy 3:4. (Polybius 40, 6, 10; Plutarch, Lucian, others.)\*

**{5370} fil hma, fil hmatov, to**, from Aeschylus down, "a kiss" (see **filew**, 2): <sup><1075></sup>Luke 7:45; 22:48 (<sup><1276></sup>Proverbs 27:6; <sup><2100></sup>Song of Solomon 1:2); **ajion**, the kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith: <sup><6166></sup>Romans 16:16; <sup><6161></sup>1 Corinthians 16:20; <sup><47312></sup>2 Corinthians 13:12; <sup><1765></sup>1 Thessalonians 5:26; it is also called **fil hma agaphv**, <sup><1054></sup>1 Peter 5:14. Cf. Kahle, De osculo sancto (Regiom. 1867); (B. D., under the word Kiss; also Dict. of Christ. Antiq. under the word Kiss).\*

**{5371} Fil hmon, Fil hmonov, oJ** "Philemon," of Colossae, converted to Christianity by Paul (<sup><5019></sup>Philemon 1:19), and the recipient of the lovely little letter which bears his name in the N.T.: <sup><5000></sup>Philemon 1:1. (BB. DD., under the word; especially Lightfoot's Commentary on Colossians and Philemon, Introduction.)\*

{5372} **Filhtov** ((Chandler sec. 325; but) R L T Tr **Filhtov**, see **Tucikov** (Tdf. Proleg., p. 103)), **Filhtou, oJ** “Philetus,” a heretic: <sup><527></sup>2 Timothy 2:17.\*

{5373} **filia, fil iav, hJ(fil ov)**, “friendship”: with a genitive of the object, <sup><504></sup>James 4:4. ((Theognis, Herodotus, others.))\*

{5374} **Filiphsiov, Filiphsiou, oJ** “a Philippian”: <sup><504></sup>Philippians 4:15.\*

{5375} **Filippo, Filippwn, oJ** (on the plural cf. Winer’s Grammar, sec. 27, 3), “Philippi,” a city of Macedonia Prima (see B. D., under the word Macedonia), situated on (near) the northern coast of the Aegean Sea, between the rivers Strymon and Nestus, and the cities Neapolis and Amphipolis. It took its name from Philip I. of Macedon, who built it up from a village called **Krhnidev**, and adorned and fortified it: <sup><416></sup>Acts 16:12 (on this passage, see **kolwnia**); 20:6; <sup><500></sup>Philippians 1:1; <sup><511></sup>1 Thessalonians 2:2. (See Lightfoot’s Commentary on Philippians, Introduction, iii.)\*

{5376} **Filippov, Filippou, oJ** “Philip”;

1. a son of Herod the Great by his fifth wife, Cleopatra of Jerusalem (Josephus, Antiquities 17, 1, 3), and by far the best of his sons. He was tetrarch of Gaulanitis, Trachonitis, Auranitis, Batanaea. and (according to the disputed statement of <sup><416></sup>Luke 3:1) of Ituraea also (cf. Schürer as below; but see B. D. American edition, under the word Ituraea); and the founder of the cities of Caesarea Philippi (in the Decapolis) and Julias. After having lived long in celibacy, he married Salome, the daughter of Herod (Philip, the disinherited; see below) his halfbrother (Josephus, Antiquities 18, 5, 4). He ruled mildly, justly and wisely thirty-seven years, and in A. D. 34 died without issue, leaving a grateful memory of his reign in the minds of his subjects (Josephus, Antiquities 18, 2, 1 and 4, 6; b. j. 2, 9, 1): <sup><416></sup>Matthew 16:13; <sup><416></sup>Mark 8:27; <sup><416></sup>Luke 3:1; cf. Keim, in Schenkel iii., p. 40ff; Schürer, Neutest. Zeitgesch. sec. 17, a.; (BB. DD.). In <sup><416></sup>Matthew 14:3; <sup><416></sup>Mark 6:17. and <sup><416></sup>Luke 3:19 Rec. it is said that his wife was Herodias (see **Hjwrdiav**); thus Herod, the son of Herod the Great by Mariamne the daughter of the high priest Simon (Josephus, Antiquities 18, 5, 1; b. j. 1, 28, 4), who lived as a private citizen in comparative obscurity and was the first husband of Herodias (Josephus,

Antiquities 18, 5, 4), seems to have been confounded with Philip, who as a ruler was better known (cf. Volkmar, Ueber ein. histor. Irrthum in den Evangg., in Zeller's Theol. Jahrb. for 1846, p. 363ff). Many interpreters (see especially Krebs, Observations, etc., p. 37f; (Deyling, Observations, sacr. vol. ii. (2nd edition), p. 342ff)), in vindication of the Evangelists, make the somewhat improbable conjecture that the first husband of Herodias had two names, one a family name Herod, the other a proper name Philip; (yet so Winer, RWB, under the word Philippus, 5; BB. DD.; Gerlach in the Zeitschr. f. Luth. Theol. for 1869, p. 32f; Meyer on Matthew, the passage cited; Weiss on Mark, the passage cited).

**2.** “Philip” of Bethsaida (in Galilee), one of the apostles: <sup><4008></sup>Matthew 10:8; <sup><4008></sup>Mark 3:18; <sup><4014></sup>Luke 6:14; <sup><4014></sup>John 1:43-48(44-49); 6:5,7; 12:21f; 14:8f; <sup><4013></sup>Acts 1:13.

**3.** “Philip,” one of the seven deacons of the church at Jerusalem, and also an ‘evangelist’ (**euangelisthv**. which see): <sup><4005></sup>Acts 6:5; 8:5-40; 21:8.\*

**{5377}** **fil oqeov, fil oqeon** (**fil ov** and **Qeov**), “loving” (A.V. “lovers of”) “God”: <sup><4004></sup>2 Timothy 3:4. ((Aristotle, rhet. 2, 17, 6), Philo, Lucian, others.)\*

**{5378}** **Fil ol ogov, Fil ol ogou, oJ** (literally, ‘fond of talk’), “Philologus,” a certain Christian: <sup><4015></sup>Romans 16:15. (Cf. Lightfoot’s Commentary on Philip., note on “Caesar’s Household” sec. 10.)\*

**{5379}** **fil oneikia, fil oneikiav, hJ** (**fil oneikov**, which see), “love of strife, eagerness to contend” (Plato, Plutarch, Lucian, others; 4 Macc. 1:26); “contention”: <sup><4024></sup>Luke 22:24. (2 Macc. 4:4; Thucydides 8, 76; Josephus, Antiquities 7, 8, 4; Antoninus 3, 4; in a good sense, “emulation,” Xenophon, Plato, Demosthenes, Plutarch, others.)\*

**{5380}** **fil oneikov, fil oneikon** (**fil ov**, and **neikov** strife), “fond of strife, contentious”: <sup><4016></sup>1 Corinthians 11:16. (Pindar, Plato, Polybius, Josephus, Plutarch, others; in a good sense, “emulous,” Xenophon, Plato, Plutarch, others.)\*

**{5381}** **fil onexia, fil onexiav, hJ** (**fil oxenov**, which see), “love to strangers, hospitality”: <sup><4023></sup>Romans 12:13; <sup><4032></sup>Hebrews 13:2. (Plato, Polybius, others.)\*

{5382} **fil oxenov, fil oxenon** (**fil ov** and **xenov**), from Homer down, “hospitable, generous to guests” (“given to hospitality”): <sup><3482></sup>1 Timothy 3:2; <sup><3008></sup>Titus 1:8; <sup><600></sup>1 Peter 4:9.\*

{5383} **fil oprwteuw**; (**fil oprwtov**, fond of being first, striving after the first place; from **fil ov** and **prwtov**: Artemidorus Daldianus, oneir. 2, 32; Plutarch (Alcib. 2, 2); mor., p. 471 e. (*i.e.* de tranquil. an. 12; p. 793 e. *i.e.* an seni sit etc. 18, 8)); “to aspire after pre-eminence, to desire to be first”: <sup><600></sup>3 John 1:9. (Several times in ecclesiastical writings).\*

{5384} **fil ov, fil h, fil on**, from Homer down, “friendly” (cf. Liddell and Scott, under the word, I. and II.): **fil on einai tini**, “to be friendly to one, wish him well,” <sup><4688></sup>Acts 19:31;

1. **oJfil ov**, the Septuagint for [ **ἄβηρα** substantive, “a friend”]: <sup><2076></sup>Luke 7:6; 11:5; 15:6; 16:9; 23:12; <sup><4278></sup>Acts 27:3; 3 <sup><6015></sup>John 1:15(14): joined with **suggeneiv**, <sup><2116></sup>Luke 21:16; “an associate,” opposed to **doul ov**, <sup><8155></sup>John 15:15; **fil oi anagkaioi** (A.V. “near friends”) Latin *necessitate conjuncti*, <sup><4008></sup>Acts 10:24; **file**, “friend,” in kindly address, <sup><2440></sup>Luke 14:10; with a genitive of the subject, **oJfil ov tinov**, <sup><2106></sup>Luke 11:6,(8); 12:4; 14:12; 15:29; <sup><8111></sup>John 11:11; 15:13f; specifically, “he who associates familiarly with one, a companion,” <sup><0119></sup>Matthew 11:19; <sup><2734></sup>Luke 7:34; **oJfil ov tou numfiou**, the rabbinical **בְּנוֹת הַחַדְשׁוֹת** (which see in Buxtorf or Levy) (*i.e.* ‘son of gladness’), one of the bridegroom’s friends who on his behalf asked the hand of the bride and rendered him various services in closing the marriage and celebrating the nuptials (B. D., under the word Marriage, III.; Edersheim, Jewish Social Life, p. 152), <sup><8139></sup>John 3:29; **fil ov tou Kaisarov**, on Caesar’s side, loyal to his interests, <sup><8102></sup>John 19:12; **Oeou**, especially dear to God, peculiarly favored with his intimacy, <sup><3023></sup>James 2:23 ((cf. Harnack and Lightfoot on Clement of Rome, 1 Corinthians 10, 1; Rönsch in the Zeitschr. f. wissenschaftl. Theol. for 1873, p. 583f); also in secular authors cf. Grimm, Exeget. Hdbch. on Sap. 7:27, p. 164); with a genitive of the thing, “one who finds his pleasure in a thing,” **fil ov tou kosmou**, <sup><3004></sup>James 4:4.

2. Feminine, **fil h, hJ** “a (female) friend”: <sup><2159></sup>Luke 15:9.\*

{5385} **fil osofia, fil osofiav, hJ** (from **fil osofov**), properly, “love” (and pursuit) “of wisdom”; used in the Greek writings of either zeal for or skill in any art or science, any branch of knowledge, see Passow,

under the word (cf. Liddell and Scott, under the word). Once in the N.T. of the theology, or rather theosophy, of certain Jewish-Christian ascetics, which busied itself with refined and speculative inquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life: <sup><5108></sup>Colossians 2:8; see Grimm on 4 Macc. 1:1, p. 298f; (Lightfoot on Colossians, the passage cited, and Prof. Westcott in B. D., under the word Philosophy).\*

**{5386} fil osofov, fil osofou, oJfil ov and sofov**, “a philosopher, one given to the pursuit of wisdom or learning” (Xenophon, Plato, others); in a narrower sense, “one who investigates and discusses the causes of things and the highest good”: <sup><4178></sup>Acts 17:18. (See references under the preceding word.)\*

**{5387} fil ostorgov, fil ostorgon (fil ov, and storgh** the mutual love of parents and children; also of husbands and wives), “loving affection, prone to love, loving tenderly”; used chiefly of the reciprocal tenderness of parents and children: **th fil adel fia** (dative of respect) **eiv al hlouv** (R.V. “in love of the brethren tenderly affectioned one to another”), <sup><6120></sup>Romans 12:10. (Xenophon, Plutarch, Lucian, Aelian, others) Cf. Fritzsche, Commentary on Romans, vol. iii., p. 69.\*

**{5388} fil oteknov, fil oteknon (fil ov and teknon)**, “loving one’s offspring or children”: joined with **fil androv** (as in Plutarch, mor., p. 769 c.), of women, <sup><6120></sup>Titus 2:4. (4 Macc. 15:3-5; Herodotus 2, 66; Aristophanes, Euripides, Aristotle, Plutarch, Lucian, others.)\*

**{5389} fil otimeomai, fil otimoumai; (fil otimov, and this from fil ov and timh)**; deponent passive (with future middle); frequent in Greek writings from Andocides (405 B. C.), Lysias, Xenophon, Plato down;

**a.** “to be fond of honor; to be actuated by love of honor; from a love of honor to strive” to bring something to pass;

**b.** followed by an infinitive, “to be ambitious” to etc., <sup><5041></sup>1 Thessalonians 4:11; <sup><6150></sup>Romans 15:20; “to strive earnestly, make it one’s aim,” <sup><4760></sup>2 Corinthians 5:9.\*

**{5390} fil ofronwv (fil ofrwn, which see), adverb, “kindly, in a friendly manner” (A.V. “courteously”): <sup><4830></sup>Acts 28:7. (2 Macc. 3:9; 4**

Macc. 8:5; occasionally in Greek writings from (Sophocles and) Herodotus down.)\*

**{5391} fil ofrwn, fil ofron (fil ov and frhn)**, from Pindar and Aeschylus down, “friendly, kind”: <sup><608></sup>1 Peter 3:8 Rec.\*

**{5392} fimow, fimw** (infinitive **fimoin**, <sup><625></sup>1 Peter 2:15 WH (see their Appendix, p. 166 and Introductory sec. 410; Buttmann, 44 (38); see **apodekatow**); future **fimwsw**; 1 aorist **efimwsa**: passive, perfect imperative 2 person singular **pefimwso**; 1 aorist **efimwqhn**; (**fimov** a muzzle); “to close the mouth with a muzzle, to muzzle”: properly, **boun**, the ox, <sup><609></sup>1 Corinthians 9:9 R G L WH text (see **khmow**); <sup><658></sup>1 Timothy 5:18, from <sup><674></sup>Deuteronomy 25:4 where for **usje** (universally, “to fasten, compress,” **tw xul w ton aucena tinov**, Aristophanes nub. 592); metaphorically, “to stop the mouth, make speechless, reduce to silence”: **tina**, <sup><624></sup>Matthew 22:34; <sup><625></sup>1 Peter 2:15; passive, “to become speechless, hold one’s peace,” <sup><622></sup>Matthew 22:12; <sup><625></sup>Mark 1:25; 4:39; <sup><665></sup>Luke 4:35, (Josephus, b. j. proem. sec. 5; book 1, 22, 3; Lucian, de morte peregr. 15; universally, “to be kept in check,” 4 Macc. 1:35).\*

**{5393} Flegwn** (*i.e.* ‘burning’), **Flegontov, oJ** “Phlegon,” a Christian at Rome: <sup><614></sup>Romans 16:14.\*

**{5394} fl ogizw**; (**fl ox**, which see); “to ignite, set on fire” (Sir. 3: 30; <sup><624></sup>Exodus 9:24; <sup><698></sup>Psalms 96:3 (<sup><697></sup>Psalms 97:3); “to burn up,” 1 Macc. 3:5; Sophocles Philoct. 1199): in figurative discourse, “to operate destructively,” have a most pernicious power, <sup><686></sup>James 3:6; in the passive of that in which the destructive influences are kindled, *ibid.* (see **pur**, p. 558{b} top).\*

**{5395} fl ox**, genitive **fl ogov, hJ fl egw** (to burn; cf. Latin ‘flagro’, etc.)), from Homer down, the Septuagint for **bhēan** and **hbhl**, “a flame”: <sup><624></sup>Luke 16:24; on the phrases **fl ox purov** and **pur fl ogov** see **pur**, p. 558{a}.

**{5396} fl uarew, fl uarw**; (**fl uarov**, which see); “to utter nonsense, talk idly, prate” (Herodotus, Xenophon, Plato, Isocrates, Plutarch, others); “to bring forward idle accusations, make empty charges,” Xenophon, Hell. 6, 3, 12; joined with **bl asfhmein**, Isocrates 5, 33: **tina logov**



**pnhroiv**, to accuse one falsely with malicious words, <sup><6010></sup>3 John 1:10 (A.V. “prating against” etc.).\*

**{5397} fluarov, fluaron (fluw, ‘to boil up,’ ‘throw up bubbles,’ of water; and since bubbles are hollow and useless things, ‘to indulge in empty and foolish talk’); of persons, “uttering or doing silly things, garrulous, babbling” (A.V. “tattlers”): <sup><5053></sup>1 Timothy 5:13 (Dionysius Halicarnassus, de comp. verb. 26, vol. 5:215, 3; others); of things, “foolish, trifling, vain”: filosofia, 4 Macc. 5:10. (Plato, Josephus, Vita sec. 31; often in Plutarch; Aeschylus dial. Socrates 3, 13; others).\***

**{5398} foberov, fobera, foberon (fobew), from Aeschylus down, (“fearful” i.e.):**

1. (actively) “inspiring fear, terrible, formidable”; the Septuagint for **arwō**
2. (passively) “affected with fear, timid”; in the N.T., only in the former (active) sense: <sup><5007></sup>Hebrews 10:27,31; 12:21.\*

**{5399} fobew, fobw:** passive, present **foboumai**; imperfect **efoboumhn**; 1 aorist **efobhqhn**; future **fobhqhsomai**; (**fobov**); from Homer down; “to terrify, frighten,” Sap. 17:9; “to put to flight by terrifying” (to scare away). Passive:

1. “to be put to flight, to flee” (Homer).
2. “to fear, be afraid”; the Septuagint very often for **arge** absolutely “to be struck with fear, to be seized with alarm”: of those who fear harm or injury, <sup><4081></sup>Matthew 10:31; 14:30; 25:25; <sup><4053></sup>Mark 5:33,36; 10:32; 16:8; Luke x 3:50; 12:7,32; <sup><525></sup>John 12:15; 19:8; <sup><4058></sup>Acts 16:38; 22:29; (<sup><5104></sup>Romans 13:4); <sup><5036></sup>Hebrews 13:6; <sup><6048></sup>1 John 4:18; opposed to **uyhl ofronein**, <sup><5112></sup>Romans 11:20; of those startled by strange sights or occurrences, <sup><4047></sup>Matthew 14:27; 17:7; 28:5,10; <sup><4050></sup>Mark 6:50; <sup><5013></sup>Luke 1:13,30; 2:10; 9:34; (24:36 L in brackets); <sup><4059></sup>John 6:19,20; <sup><4080></sup>Acts 18:9; 27:24 (but in the last two passages perhaps the exhortation has a wider reference); <sup><6017></sup>Revelation 1:17; with **sfodra** added, <sup><4076></sup>Matthew 17:6; 27:54; of those struck with amazement, (<sup><4058></sup>Matthew 9:8 L T Tr WH); <sup><4055></sup>Mark 5:15; <sup><5050></sup>Luke 5:10; 8:25,35. with an accusative of the contents (cognate accusative) (see **agapaw**, under the end): **Fobon megan**, literally, to ‘fear a great fear,’ fear exceedingly, <sup><4041></sup>Mark 4:41; <sup><4019></sup>Luke 2:9 (1 Macc. 10:8); **fobon autwn**, the fear which they inspire (see **fobov**, 1),

<sup><0184></sup>1 Peter 3:14 (<sup><2382></sup>Isaiah 8:12; **tou Tantalou**, to be filled with the same fear as Tantalus, Schol. ad Euripides, Or. 6); with the synonymous **ptohsin** (which see), <sup><0186></sup>1 Peter 3:6. **tina**, “to fear one, be afraid of one,” lest he do harm, be displeased, etc.: <sup><0086></sup>Matthew 10:26; 14:5; 21:26,46; <sup><0118></sup>Mark 11:18,32 (cf. Buttmann, sec. 151, 11); 12:12; <sup><0292></sup>Luke 19:21; 20:19; 22:2; <sup><0302></sup>John 9:22; <sup><4565></sup>Acts 5:26 (cf. Buttmann, sec. 139, 48; Winer’s Grammar, 505 (471)); 9:26; <sup><5138></sup>Romans 13:3; <sup><4122></sup>Galatians 2:12; **ton Qeon**, God, the judge and avenger, <sup><0088></sup>Matthew 10:28; <sup><0216></sup>Luke 12:5; 23:40 (<sup><0117></sup>Exodus 1:17,21; <sup><0128></sup>1 Samuel 12:18); **ti**, to fear danger from something, <sup><8123></sup>Hebrews 11:23,27; to fear (dread to undergo) some suffering, <sup><0120></sup>Revelation 2:10. in imitation of the Hebrew (**argem**), followed by **apo tinov** (cf. Buttmann, sec. 147, 3): <sup><0088></sup>Matthew 10:28; <sup><0216></sup>Luke 12:4 (<sup><2008></sup>Jeremiah 1:8,17; 10:2; <sup><0342></sup>Leviticus 26:2; 1 Macc. 2:62; 8:12; <sup><0063></sup>Judges 5:23), as in the Greek writings, **Foboumai mh**, “to fear lest,” with the subjunctive aorist: Acts (23:10 L T Tr WH); 27:17; **mhpwv**, lest perchance, <sup><4079></sup>Acts 27:29 (here L **mhpw** (which see 2), others **mhpou** (which see)); <sup><4118></sup>2 Corinthians 11:3; 12:20; **fobhqwmen** (equivalent to let us take anxious care) **mhpote tiv dokh**, lest anyone may seem (see **dokew**, 2 at the end), <sup><8048></sup>Hebrews 4:1; **foboumai uñav, mhpwv kekopiaka**, <sup><8041></sup>Galatians 4:11 (see **mhpwv**, 1 b.); **foboumai** with an infinitive “to fear” (*i.e.* hesitate) “to do something” (for fear of harm), <sup><4021></sup>Matthew 1:20; 2:22; <sup><4032></sup>Mark 9:32; <sup><4096></sup>Luke 9:45 (for numerous examples in the Greek writings from Aeschylus down see Passow, under the word, 2, vol. ii., p. 2315{a}; (Liddell and Scott, under the word, Buttmann, II. 4)).

**3.** “to reverence, venerate, to treat with deference or reverential obedience”: **tina**, <sup><4061></sup>Mark 6:20; <sup><4063></sup>Ephesians 5:33; **ton Qeon**, used of his devout worshippers, <sup><4051></sup>Luke 1:50; 18:2, 4; <sup><4102></sup>Acts 10:2, 22, 35; (<sup><5102></sup>Colossians 3:22 Rec.); <sup><4127></sup>1 Peter 2:17; <sup><6447></sup>Revelation 14:7; 19:5; also **ton kurion**, <sup><5102></sup>Colossians 3:22 (G L T Tr WH); <sup><6504></sup>Revelation 15:4; **ton onoma tou Qeou**, <sup><6118></sup>Revelation 11:18 (<sup><6340></sup>Deuteronomy 4:10; 5:29; 6:2,13,14; 13:4; 14:22(23); <sup><0107></sup>Proverbs 3:7; <sup><6310></sup>Psalms 33:10 (<sup><6340></sup>Psalms 34:10), and many other passages; very often in Sir., cf. Wahl, Clavis ApocR.V. T., under the word, at the end); **oj foboumenoi ton Qeon** specifically, of proselytes: <sup><4136></sup>Acts 13:16,26 (see **sebwo**). Compare: **ekfobew**.\*

(Synonyms: **ekplhssesqai** “to be astonished,” properly, to be struck with terror, of a sudden and startling alarm; but, like our “astonish” in popular use, often employed on comparatively slight occasions, and even then with strengthening particles (as **sfodra** <sup><4025></sup>Matthew 19:25, **uperperissw** <sup><4075></sup>Mark 7:37); **ptoin** “to terrify, to agitate with fear”; **tremein**, “to tremble,” predominantly physical; **fobein** “to fear,” the general term; often used of a protracted state. Cf. Schmidt, chapter 139.)

**{5400} fobhtron** (or **fobhqron** (so L Tr WH; see WH’s Appendix, p. 149)), **fobhtrou, to (fobew)**, “that which strikes terror, a terror” (cause of) “fright”: <sup><4211></sup>Luke 21:11. (Plato, Ax., p. 367 a.; Hippocrates, Lucian, others (“but always in plural” (Liddell and Scott)); for **agj** ; <sup><2397></sup>Isaiah 19:17.)\*

**{5401} fobov, fobou, oJfobomai**; like **forov, tromov, ponov**, from **ferw, tremw, penomai**), from Homer down, the Septuagint for **haryi dj pæmyac** (terror), **tyTj i** (terror);

1. “fear, dread, terror”; in a subjective sense (**ouden esti fobov ei mh prodosia twn apo logismou bohqhmatwn**, Sap. 17:11; **prosdokian legw kakou touto, eite fobon, eite deov kal eite**, Plato, Protag., p. 358 d.): universally, <sup><4048></sup>1 John 4:18; **fobov epi tina piptei** (<sup><4197></sup>Acts 19:17 L Tr); <sup><6111></sup>Revelation 11:11 Rec.; **epi piptei**, <sup><4012></sup>Luke 1:12; <sup><4197></sup>Acts 19:17 (R G T WH; <sup><6111></sup>Revelation 11:11 L T Tr WH); **egeneto**, <sup><4016></sup>Luke 1:65; <sup><4185></sup>Acts 5:5,11; **lambanei tina**, <sup><4076></sup>Luke 7:16 (Homer Iliad 11, 402); **ginetai tini**, <sup><4123></sup>Acts 2:43; **plhsqhnaï fobou**, <sup><4053></sup>Luke 5:26; **sunecesqai fobw**, <sup><4087></sup>Luke 8:37; **ecein fobon**, <sup><5151></sup>1 Timothy 5:20 (Herodotus 8, 12); **katergazesqai; tini fobon**, <sup><4071></sup>2 Corinthians 7:11; **fobeisqai fobon** (see **fobew**, 2), <sup><4094></sup>Mark 9:41; <sup><4019></sup>Luke 2:9; with a genitive of the object added, <sup><4084></sup>1 Peter 3:14 (so Winer’s Grammar, sec. 32, 2; others subject. genitive); **apo fobou**, “for fear,” <sup><4215></sup>Luke 21:26; **apo tou fobou**, for the fear, with which they were struck, <sup><4146></sup>Matthew 14:26; with a genitive of the object added, <sup><4184></sup>Matthew 28:4; **eiv fobon**, “unto (that ye may) fear,” <sup><4185></sup>Romans 8:15; **meta fobou**, <sup><4188></sup>Matthew 28:8; with **kai tromou** added, <sup><4075></sup>2 Corinthians 7:15; <sup><4086></sup>Ephesians 6:5; <sup><4182></sup>Philippians 2:12; **en fobw kai en tromw** (see **tromov**), <sup><4115></sup>1 Corinthians 2:3; **tina en fobw swzein** (Rec.), **el ean** (L T Tr WH), with anxious heed lest ye be defiled by the wickedness of those whom ye are

rescuing, <sup><6023></sup>Jude 1:23; plural **foboi**, feelings of fear, fears (Winer's Grammar, 176 (166)), <sup><6005></sup>2 Corinthians 7:5; **fobov tinov**, genitive of the object (our "fear of one"): **twm loudaiwn**, <sup><6073></sup>John 7:13; 19:38; 20:19; **basanismou**, <sup><6080></sup>Revelation 18:10,15; **qanatou**, <sup><8215></sup>Hebrews 2:15 (Xenophon, mem. 1, 4, 7). In an objective sense, "that which strikes terror": **fobov agaqwv ergwn**, or more correctly (with L T Tr WH) **tw agaqwv ergwv**, "a terror to" (or for), <sup><6138></sup>Romans 13:3.

**2.** "reverence, respect" (for authority, rank, dignity): <sup><6107></sup>Romans 13:7; <sup><6028></sup>1 Peter 2:18; 3:16 (15); **hJen fobw anastrofh**, behavior coupled with (cf. **en**, I. 5 e.) reverence for one's husband, <sup><6002></sup>1 Peter 3:2; **fobov** with a genitive of the object: **tou kuriou**, <sup><4091></sup>Acts 9:31; <sup><6051></sup>2 Corinthians 5:11; **Cristou**, <sup><4021></sup>Ephesians 5:21 (not Rec.); **Qeou**, <sup><6188></sup>Romans 3:18; <sup><6002></sup>2 Corinthians 7:1; (<sup><4021></sup>Ephesians 5:21 Rec.); **Qeou** is omitted as suggested by the context, <sup><6017></sup>1 Peter 1:17; (often in the O.T. **taæjihwDy**) and **taæji µyhI a**). (Synonyms: see **deil ia**, **deov**, at the end; cf. **fobew**.)\*

**{5402} Foibh, Foibhv, hJ** (literally, 'bright', 'radiant'), "Phoebe" or "Phebe," a deaconess of the church at Cenchreae, near Corinth <sup><6101></sup>Romans 16:1 ((see **diakonov**, 2 at the end)).\*

**{5403} Foinikh, Foinikhv, hJ** "Phoenice or Phoenicia," in the apostolic age a tract of the province of Syria, situated on the coast of the Mediterranean between the river Eleutherus and the promontory of Carmel, some thirty miles long and two or three broad (but see BB. DD., under the word): <sup><4119></sup>Acts 11:19; 15:3; 21:2.\*

**{4949} Foinikissa**, see **Surofoinissa**.

**{5404} foinix** (or, as some prefer to write it, **foinix**; cf. Winer's Grammar, sec. 6, 1 c.; (and references under the word **khruv**)), **khrikov, oj**

**I.** as an appellative, "a palm-tree" (from Homer down; the Septuagint for **rmT**): **ta baia twm foin**. (see **baion**), the branches of the palmtrees, <sup><6123></sup>John 12:13; but **foinikev** itself (A.V. "palms") is put for the branches in <sup><6009></sup>Revelation 7:9 (2 Macc. 10:7; 14:4; (so Aristotle, magn. mor. sec. 34, p. 1196{a}, 36)).

**II.** a proper name, “Phoenix,” a city and haven of Crete (B. D. (especially Amos edition) under the word Phenice): <sup><4072></sup>Acts 27:12.\*

**{5406} foneuv, fonewv, o(fonov)**, from Homer down, “a murderer, a homicide”: <sup><1027></sup>Matthew 22:7; <sup><4072></sup>Acts 7:52; 28:4; <sup><1045></sup>1 Peter 4:15; <sup><6218></sup>Revelation 21:8; 22:15; **anhr foneuv** (cf. **anhr**, 3), <sup><4084></sup>Acts 3:14.\*

(Synonyms: **foneuv** any “murderer” — the genus of which **sikariov** the “assassin” is a species; while **anqrwpoktonov** (which see) has in the N.T. a special emphasis. Trench, sec. lxxxiii.)

**{5407} foneuw**; future **foneusw**; 1 aorist **efoneusa**; (**foneuv**); from (Pindar, Aeschylus), Herodotus down; the Septuagint mostly for **j xř**; also for **græ hKhi**, etc.; “to kill, slay, murder”; absolutely, “to commit murder” (A.V. “kill”): <sup><1021></sup>Matthew 5:21; <sup><5040></sup>James 4:2; **ou** (which see 6) **foneuseiv**, <sup><1021></sup>Matthew 5:21; 19:18; <sup><5139></sup>Romans 13:9 (<sup><1215></sup>Exodus 20:15); **mh foneushv**, <sup><4009></sup>Mark 10:19; <sup><1080></sup>Luke 18:20; <sup><5021></sup>James 2:11. **tina**: <sup><10231></sup>Matthew 23:31,35; <sup><5086></sup>James 5:6.\*

**{5408} fonov, fonou, o(FENW)**; cf. **fobov**, at the beginning), from Homer down, “murder, slaughter”: <sup><4157></sup>Mark 15:7; <sup><1239></sup>Luke 23:19,25; <sup><4001></sup>Acts 9:1; <sup><6123></sup>Romans 1:29; **en fonw macairav**, <sup><5117></sup>Hebrews 11:37 (<sup><1073></sup>Exodus 17:13; <sup><1024></sup>Numbers 21:24; <sup><5135></sup>Deuteronomy 13:15; 20:13); plural **fonoï**, “murders”: <sup><1059></sup>Matthew 15:19; <sup><40721></sup>Mark 7:21; <sup><4021></sup>Galatians 5:21 (T WH omit; L Tr brackets **fonoï**); <sup><1021></sup>Revelation 9:21.\*

**{5409} forew, forw**; future **foresw** (<sup><4359></sup>1 Corinthians 15:49 R G WH marginal reading); 1 aorist **eforesa** (later forms for the earlier **forhsw** and **eforhsa**, cf. Alexander Buttmann (1873) *Ausf. Spr.* ii. 315; Kühner (and especially Veitch) under the word; Winer’s *Grammar*, sec. 13, 3{c}; (Buttmann, 37 (32))); (frequent. of **ferw**, and differing from it by denoting not the simple and transient act of bearing, but a continuous or habitual bearing; cf. *Lob. ad Phryn.*, p. 585f; Hermann on Sophocles *Electr.* 715; (Trench, sec. lviii.; Schmidt, chapter 105, 6); accordingly, **aggel ihn ferein** means ‘to carry a (single) message’, Herodotus 3, 53 and 122; **aggel ihn forhin**, ‘to serve as (fill the office of) a messenger’, Herodotus 3, 34; hence, we are said **forein** those things which we carry about with us or wear, as *e.g.* our clothing); from Homer down; “to bear constantly, wear”: of clothing, garments, armor, etc., <sup><1018></sup>Matthew 11:8; <sup><895></sup>John 19:5; <sup><5134></sup>Romans 13:4 (on this last passage, see **macaira**, 2); <sup><4359></sup>1 Corinthians

15:49 (see above, and WH. Introductory sec. 404); <sup><50B></sup>James 2:3 (Sir. 11:5; 40:4).\*

**{5410} Foron, Forou, to**, Latin *forum*; see **Appiov**.

**{5411} forov, forou, oJ**(from **ferw**, hence, properly, **oJferetai**; cf. **fobov**), from Herodotus down, the Septuagint for **smã** and (2 Esdr. 4:20; 6:8; <sup><40B></sup>Nehemiah 5:4) for **hDmi** “tribute,” especially the annual tax levied upon houses, lands, and persons (cf. Thomas Magister, Ritschl edition, p. 387, 13; Grotius as quoted in Trench, sec. 107:7; see **tel ov**, 2): **foron, forouv didonai, Kaisari**, <sup><21D></sup>Luke 20:22; 23:2 (1 Macc. 8:4, 7); **apodidonai**, <sup><61D></sup>Romans 13:7; **telein**, <sup><61B></sup>Romans 13:6.\*

**{5412} fortizw**; perfect passive participle **pefortismenov**; (**fortov**, which see); “to place a burden upon, to load”: **fortizein tina fortion** (on the double accusative see Buttmann, 149 (130)), to load one with a burden (of rites and unwarranted precepts), <sup><214></sup>Luke 11:46; **pefortismenov** ‘heavy laden’ (with the burdensome requirements of the Mosaic law and of tradition, and with the consciousness of sin), <sup><11B></sup>Matthew 11:28. (<sup><26B></sup>Ezekiel 16:33; Hesiod, Works, 692; Lucian, navig. 45; Anthol. 10, 5, 5; ecclesiastical writings) (Compare: **apofortizomai**.)\*

**{5413} fortion, fortiou, to** (diminutive of **fortov**, but diminutive only in form not in significance; cf. Alexander Buttmann (1873) Ausf. Spr. ii; p. 440; (Winer’s Grammar, sec. 2, 1 d. at the end)), from Hesiod down, the Septuagint for **acmæ** ‘a burden, load’: of the freight or lading of a ship (often so in Greek writings from Hesiod, Works, 645, 695 down), <sup><42D></sup>Acts 27:10 G L T Tr WH. Metaphorically: of burdensome rites, plural (<sup><23B></sup>Matthew 23:4); <sup><214></sup>Luke 11:46; of the obligations Christ lays upon his followers, and styles a ‘burden’ by way of contrast to the precepts of the Pharisees the observance of which was most oppressive, <sup><11B></sup>Matthew 11:30 (**autov monov dunatai bastasai Zhwnov fortion**, Diogenes Laërtius 7, 5, 4 (171); see **zugov**, 1 b.); of faults, the consciousness of which oppresses the soul, <sup><41B></sup>Galatians 6:5 (yet cf. Lightfoot at the passage Synonym: see **ogkov**, at the end.)\*

**{5414} fortov, fortou, oJ**(from **ferw**), from Homer down, “a load, burden”: <sup><42D></sup>Acts 27:10 Rec. (of a ship’s lading).\*

{5415} **Fortounatov** (or **Fourtounatov** R G), **Fortounatou**, oJ (a Latin name, ‘happy’), “Fortunatus,” a Christian of Corinth (cf. Lightfoot on Clement of Rome, 1 Corinthians 59(65)): <4167> 1 Corinthians 16:17.\*

{5416} **fragellion**, **fragelliou**, **to** (Latin *flagellum*; Buttman, 18 (16)), “a scourge”: <4125> John 2:15.\*

{5417} **fragel low**, **fragel lw**: 1 aorist participle **fragel lwsav**; (Latin *flagello*); “to scourge”: **tina**, <4176> Matthew 27:26; <41515> Mark 15:15. (Ecclesiastical writings.)\*

{5418} **fragmov**, **fragmou**, oJ **frassw** to fence round), “a hedge, a fence”: <4133> Matthew 21:33; <4121> Mark 12:1; <4143> Luke 14:23; tropically, that which separates, prevents two from coming together, <4124> Ephesians 2:14 (A.V. “partition”), see **mesotoicon**. (The Septuagint, Sir. 36:30(27); Herodotus, Sophocles, Thucydides, Plutarch, others.)\*

{5419} **frazw**: 1 aorist imperative **frason**; from Homer down; “to indicate plainly, make known, declare,” whether by gesture (**fwnhsai men ouk eice**, **th de ceiri efrazen** Herodotus 4, 113), or by writing or speaking, or in other ways; “to explain”: **tini thn parabol hn**, the thought shadowed forth in the parable, <4136> Matthew 13:36 (R G T Tr text); 15:15. (Twice in the Septuagint for **ʿybhæ** <4124> Job 6:24; **hrwθ**, <4128> Job 12:8.)\*

{5420} **frassw**: 1 aorist **efraxa**; passive, 2 aorist subjunctive 3 person singular **fragh**; 2 future 3 person singular **fraghsetai** (<4110> 2 Corinthians 11:10 R<sup>bez elz</sup> G L T Tr WH); ((allied with Latin *farcio*, German Berg, English “borough”; cf. Vanicek, p. 614); from Homer down); “to fence in, block up, stop up, close up” (**ta wta tou mh akousai**, <4113> Proverbs 21:13; **thn odon en skol oyin**, <4126> Hosea 2:6; **phghn**, <4126> Proverbs 25:26; **stomata leontwn**, <4113> Hebrews 11:33); **hJkauchsiv aulth ou fraghsetai**, this glorying shall not be stopped, *i.e.* no one shall get from my conduct an argument to prove that it is empty, <4110> 2 Corinthians 11:10 (on the reading of Rec.<sup>st</sup> (**sfragisetai**) see **sfragizw**, at the beginning); tropically, “to put to silence” (A.V. “stop”): **to stoma**, <4119> Romans 3:19.\*

{5421} **frear**, **freatov**, **to**, from the Homer hymn Cer. 99 and Herodotus 6, 119 down; the Septuagint for **raβ** and (in <4122> 1 Samuel 19:22; <4126> 2 Samuel 3:26; <4127> Jeremiah 48:7,9 (<4127> Jeremiah 41:7,9) **rwθ** (a



pit, cistern), “a well”: <sup><214f></sup>Luke 14:5; <sup><301i></sup>John 4:11f; **frear thv abussou**, “the pit of the abyss” (because the nether world is thought to increase in size the further it extends from the surface of the earth and so to resemble a cistern, the orifice of which is narrow), <sup><300></sup>Revelation 9:1f.\*

**{5422} frenapataw, frenapatw;** (**frenapathv**, which see): **tina**, “to deceive anyone’s mind,” <sup><303></sup>Galatians 6:3 (“more is implied by this word than by **apatán**, for it brings out the idea of subjective fancies” (Lightfoot ad loc.); cf. Green, Critical Notes at the passage). (Ecclesiastical and Byzantine writings.)\*

**{5423} frenapathv, frenapatou, oJfrhn** and **apath**), “a mind-deceiver”; Vulgate *seductor*; (A.V. “deceiver”): <sup><3010></sup>Titus 1:10. (Several times in ecclesiastical writings.)\*

**{5424} frhn, frenov, hJ**plural **frenev**, from Homer down, the Septuagint several times in Proverbs for **bl æ**

1. “the midriff or diaphragm,” the parts about the heart.

2. “the mind; the faculty of perceiving and judging”: also in the plural; as, <sup><310></sup>1 Corinthians 14:20.\*

**{5425} frissw;** very often in Greek writings from Homer down; “to be rough,” Latin *horreo, horresco, i.e.*

1. “to bristle, stiffen, stand up”: **efrixan mou tricev**, <sup><3015></sup>Job 4:15 the Septuagint; with **orqai** added, Hesiod, Works, 510; **orqav ... frissei tricav** (cognate accusative of the part affected), Hesiod scut. 391; with cold, **dia to yucov**, Plutarch, quaest. nat. 13, 2, p. 915 b.

2. “to shudder, to be struck with extreme fear, to be horrified”: absolutely, <sup><3029></sup>James 2:19; 4 Macc. 14:9; like the Latin *horreo, horresco*, construction with an accusative of the object exciting the fear, Homer, Iliad 11,383, and often.\*

**{5426} fonew, fonw;** imperfect, 1 person singular **efronoun**, 2 person plural **efroneite**; future 2 person plural **fronhsete**; present passive imperative 3 person singular **froneisqw**, <sup><314f></sup>Philippians 2:5 R G (see 3 below); (**frhn**); from Homer down;

1. “to have understanding, be wise” (Homer, others).

2. “to feel, to think”: absolutely **wj nhpiov efronoun**, <sup><461></sup>1 Corinthians 13:11; “to have an opinion of oneself, think of oneself”: **mh uperfronein par’ o dei fronein**, <sup><452></sup>Romans 12:3 (**meizon fronein h kat’ andra**, Sophocles Ant. 768); **fronein eiv to swfronein** (R.V. “so to think as to think soberly”), to be modest, not to let one’s opinion (though just) of himself exceed the bounds of modesty, *ibid.*; **uper o jegraptai**, in one’s opinion of oneself to go beyond the standard prescribed in Scripture, <sup><404></sup>1 Corinthians 4:6 R G (cf. Buttmann, 394f (338); Winer’s Grammar, sec. 64,4). with an accusative of the thing, “to think, judge”: **ajfroneiv**, what your opinion is, <sup><482></sup>Acts 28:22; **ouden al lo**, <sup><450></sup>Galatians 5:10; **ti eferwv**, <sup><485></sup>Philippians 3:15; several persons are said **fronein to auto**, “to be of the same mind,” *i.e.* to agree together, cherish the same views, be harmonious: <sup><431></sup>2 Corinthians 13:11; <sup><482></sup>Philippians 2:2; 3:16 Rec.; 4:2; with **en al hl oiv** added, <sup><455></sup>Romans 15:5; also **to ed fronountev**, having that one mind, <sup><482></sup>Philippians 2:2 (the phrase **to ed** having reference to **to auto**; see Meyer (but cf. Lightfoot) at the passage); **ti uper tinov**, to hold some opinion, judge, think, concerning one, <sup><400></sup>Philippians 1:7; **to auto eiv al hl ouv** to be of the same mind toward one another, <sup><426></sup>Romans 12:16.

3. “to direct one’s mind to a thing, to seek or strive for”; **ta tinov**, “to seek one’s interests or advantage; to be of one’s party, side with him” (in public affairs, Additions to <sup><485></sup>Esther 8:5; 1 Macc. 10:20; Dio Cass. 51, 4; Herodian, 8, 6, 14 (6); for other examples from Xenophon, (or Herodotus 1, 162 at the end) down see Passow, under the word, II.; (Liddell and Scott, II. 2 c.); hence) **ta tou Qeou** and **ta tw n anqrwpwn**, to be intent on promoting what God wills (specifically, his saving purposes), and what pleases men, <sup><468></sup>Matthew 16:28; <sup><483></sup>Mark 8:33; **ta thv sarkov** and **ta tou penumatov (sarx** (which see 4) and **pneuma** (which see, p. 522{a}) being personified), to pursue those things which gratify the flesh, ... the Holy Spirit, <sup><485></sup>Romans 8:5, cf. <sup><486></sup>Romans 8:6. **ta epigeia**, <sup><489></sup>Philippians 3:19; **ta anw** and **ta epi thv ghv**, <sup><482></sup>Colossians 3:2 (**anqrwpina, qnhta**, Aristotle, *eth. Nic.* 10, 7, p. 1177b, 32); **touto froneite** (present imperative) **en uoin** (R.V. “have this mind in you”), be intent within yourselves on this, <sup><445></sup>Philippians 2:5 L T Tr WH; passive, **froneita ti en tini**, some habit of thought (expressed by deeds) exists in one, <sup><445></sup>Philippians 2:5 R G (A.V. “let this mind be in you”); **uyhl a** (see **uyhl ov**, b.). **fronein hteran**, to regard a day, observe it as sacred, <sup><446></sup>Romans 14:6; **fronein uper tinov**, to take thought, have a care, for

one, <sup><1040></sup>Philippians 4:10 (see **anaqal lw**, at the end Compare: **katafrowew**, **parafrowew**, **perifrowew**, **uperfrowew**.)\*

**{5427} fronthma, fronthmatov, to (frowew**, which see), “what one has in mind, the thoughts and purposes” (A.V. “mind”); <sup><1886></sup>Romans 8:6f,27. (Hesychius **fronthma. boulhma, qelhma**. In various other senses also from Aeschylus down.)\*

**{5428} fronhsiv, fronhsewv, hJfrowew**), “understanding”: joined with **sofia** (as <sup><1025></sup>1 Kings 4:25 (29); <sup><2017></sup>Daniel 1:17, Theodotion; **hJsofia andri tiktei fronhsin**, <sup><1023></sup>Proverbs 10:23), <sup><1008></sup>Ephesians 1:8 (A.V. “prudence”; see **sofia**, at the end); specifically, “knowledge and holy love of the will of God” (A.V. “wisdom”), <sup><1017></sup>Luke 1:17 (Sap. 3:15; the Septuagint for **hnyBi hnWbT] hmkj** ; used variously by Greek writers from Sophocles and Euripides down.)\*

**{5429} fronimov, fronimon (frowew)**;

**a.** “intelligent, wise” (so A.V. uniformly): <sup><1015></sup>1 Corinthians 10:15; opposed to **mwrov**, <sup><1040></sup>1 Corinthians 4:10; opposed to **afrown**, <sup><1719></sup>2 Corinthians 11:19; **fronimov par' eautw**, one who deems himself wise (A.V. “wise in one’s own conceits”), <sup><1125></sup>Romans 11:25; 12:16, (<sup><1037></sup>Proverbs 3:7).

**b.** “prudent, *i.e.* mindful of one’s interests”: <sup><1016></sup>Matthew 10:16; 24:45; <sup><1122></sup>Luke 12:42; opposed to **mwrov**, <sup><1024></sup>Matthew 7:24 (cf. 26); 25:2,4,8f comparative **fronimwterov**, <sup><1018></sup>Luke 16:8. (From Sophocles, Xenophon, Plato down; the Septuagint for **ᾠδῶν; μκj ; ᾠβῆ**) (Synonym: see **sofov**, at the end.)\*

**{5430} fronimwv**, adverb, “prudently, wisely”: <sup><1018></sup>Luke 16:8. (From Aristophanes down.)\*

**{5431} frontizw**; (**frontiv** (‘thought’, from **frowew**)); from Theognis, and Herodotus down; “to think, to be careful; to be thoughtful or anxious”: followed by an infinitive <sup><1038></sup>Titus 3:8.\*

**{5432} frourew, frourew**: imperfect **efrouroun**; future **frourehsw**; passive, present participle **frouroumenov**; imperfect **efrouroumhv**; (**frourov**, contracted from **prwrov** from **prwraw** to see before, foresee); from Aeschylus and Herodotus down;

1. “to guard, protect by a military guard,” either in order to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight; (often so from Thucydides down): **thn pol in**, *i.e.* not “he surrounded the city with soldiers, but by posting sentries he kept the gates guarded,” <sup><4113></sup>2 Corinthians 11:32 (R.V. “guarded”), cf. <sup><4024></sup>Acts 9:24.

2. metaphorically: **tina**, passive, **uþo nomon**, under the control of the Mosaic law, that we might not escape from its power, with **sugkekl eismenoi** (**sun(g)kl eiomenoi** L T Tr WH) added, <sup><4023></sup>Galatians 3:23 (R.V. “kept in ward”; cf. Plutarch, *de defect. orac.* sec. 29; Sap. 17:15); “to protect by guarding” (Sophocles O. R. 1479), “to keep”: **tav kardiav en Cristw**, *i.e.* in close connection with Christ, <sup><5007></sup>Philippians 4:7; **tina eiv ti**, by watching and guarding “to preserve” one for the attainment of something (R.V. “guarded unto” etc.), passive, <sup><4005></sup>1 Peter 1:5.\*

{5433} **fruassw**: 1 aorist 3 person plural **efruaxan**; (everywhere in secular authors and also in Macc. as a deponent middle **fruassomai** (Winer’s Grammar, 24)); “to neigh, stamp the ground, prance, snort; to be high-spirited”: properly, of horses (Anthol. 5, 202, 4; Callimachus (260 B. C.) *lav. Pallad.* verse 2); of men, “to take on lofty airs, behave arrogantly” (2 Macc. 7:34; 3 Macc. 2:2, Anthol., Diodorus, Plutarch, others; (cf. Wetstein on Acts as below)); active for **vgæ**, “to be tumultuous, to rage,” <sup><4025></sup>Acts 4:25 from <sup><4001></sup>Psalms 2:1.\*

{5434} **fruganon, fruganou, to** (from **frugw** or **frussw, fruttw**, to dry, parch; cf. Latin *frigo, frux, fructus*), “a dry stick, dry twig”; generally in the plural this word comprises all dry sticks, brush-wood, fire-wood, or similar material used as fuel: <sup><4023></sup>Acts 28:3. (Herodotus 4, 62; Arstph, Thucydides, Xenophon, Philo, others; the Septuagint for **vgæstraw**, stubble, <sup><2404></sup>Isaiah 40:24; 41:2; 47:14; for **l wrj**; bramble, <sup><4807></sup>Job 30:7.)\*

{5435} **Frugia, Frugiav, hJ** “Phrygia,” a region of Asia Minor, bounded by Bithynia, Galatia, Lycaonia, Pisidia, Lydia, and Mysia. Those of its cities mentioned in the N.T. are Laodicea, Hierapolis, and Colossae: <sup><4120></sup>Acts 2:10; 16:6; 18:23. (B. D., under the word; Lightfoot on Colossians, Introduction, diss. i., especially, pp. 17f, 23f)\*

{5436} **Fugel lov** and (L T Tr WH (see WH’s Appendix, p. 159)) **Fugel ov, Fugel lou, oj** “Phygelus” (better “Phyg’-elus”), a Christian,

who was with Paul at Rome and deserted him (see B. D. under the word and the commentaries): <sup><3015></sup>2 Timothy 1:15.\*

**{5437} fugh, fughv, hJ(feugw)**, from Homer down, “flight”: Matthew 24: 20; <sup><4138></sup>Mark 13:18 Rec.\*

**{5438} ful akh, ful akhv, hJ(ful assw)**, from Homer down, the Septuagint for **trmvtjñi rmyvtjñi hrFmæ** (a prison), **al K** (enclosure, confinement), “guard, watch,” *i.e.*

**a.** in an active sense, “a watching, keeping watch”: **ful assein ful akav**, “to keep watch,” <sup><4008></sup>Luke 2:8 (often in the Greek writings from Xenophon, an. 2, 6, 10, etc.; Plato legg. 6, p. 758 d. down; (cf. **ful akav ecein**, etc. from Homer (Iliad 9, 1 etc.) on); often also in the Septuagint for **rmætwOmyvtjñi**).

**b.** like the Latin *custodia* and more frequently the plural *custodiae* (see Klotz, Hdwrbc. (or Harpers’ Latin Dict.) under the word), equivalent to “persons keeping watch, a guard, sentinels”: <sup><4120></sup>Acts 12:10 (here A.V. “ward”) (and very often in secular authors from Homer down).

**c.** of the place where captives are kept, “a prison”: <sup><4040></sup>Matthew 14:10; 25:36,(39),43f; <sup><4067></sup>Mark 6:17,27(28); <sup><4030></sup>Luke 3:20; 21:12; 22:33; <sup><4059></sup>Acts 5:19,22; 8:3; 12:5f,17; 16:27,40; 22:4; 26:10; <sup><4065></sup>2 Corinthians 6:5 (here, as in <sup><3813></sup>Hebrews 11:36, A.V. “imprisonment”); <sup><47123></sup>2 Corinthians 11:23; <sup><4089></sup>1 Peter 3:19; <sup><6082></sup>Revelation 18:2 (twice; rendered in A.V. “hold” and “cage” (R.V. “hold”)); 20:7 (Herodotus 3, 152; Thucydides 3, 34; Plutarch, others; the Septuagint for **hrFmætyBæl K**, and **tyBæl Khæ rmyvtjñi**); **bal lein** or **tigenai tina eiv (thn) ful akhn** or **en (th) ful akh**: <sup><4025></sup>Matthew 5:25; 14:3 (R G, others, **apeqeto**); 18:30; <sup><4258></sup>Luke 12:58; 23:19,25; <sup><4034></sup>John 3:24; <sup><4025></sup>Acts 5:25; 8:3 (here **paradidonai eiv ful akhn**); 12:4; 16:23f,37; <sup><4020></sup>Revelation 2:10.

**d.** of the time (of night) during which guard was kept, “a watch” *i.e.* the period of time during which a part of the guard were on duty, and at the end of which others relieved them. As the earlier Greeks divided the night commonly into three parts (see Liddell and Scott, under the word I. 4), so, previously to the exile, the Israelites also had three watches in a night; subsequently, however, after they became subject to Rome, they adopted the Roman custom of dividing the night into four watches: <sup><4248></sup>Matthew

24:43; **en th deuthera, trith**, <sup><4238></sup>Luke 12:38; **tetarth**, <sup><4125></sup>Matthew 14:25; <sup><4168></sup>Mark 6:48. Cf. Winer's RWB under the word *Nachtwache*; (McClintock and Strong's Cyclopaedia, under the word *Night-watch*; B. D. under the phrase, *Watches of Night*).\*

{5439} **ful akizw**; (**ful akh** (or **ful ax**)); "to cast into prison, imprison": <sup><4229></sup>Acts 22:19. (Sap. 18:4; ecclesiastical and Byzantine writings.)\*

{5440} **ful akthrion, ful akthriou, to** (neuter of the adjective **ful akthriov, ful akthria, ful akthrion**, from **ful akthr** ('poetic for **ful ax**'));

1. "a fortified place provided with a garrison, a station for a guard or garrison".

2. "a preservative or safeguard, an amulet": Demosthenes, p. 71, 24; Dioscorides (100 A. D.?) 5, 158f (159f), often in Plutarch. The Jews gave the name of **ful akthria** (in the Talm. *ִּלְפִי*) "prayer-fillets," German *Gebetsriemen*; (cf. O.T. 'frontlets')) to small strips of parchment on which were written the following passages from the law of Moses, <sup><4231></sup>Exodus 13:1-10, 11-16; <sup><4164></sup>Deuteronomy 6:4-9; 11:13-21, and which, enclosed in little cases, they were accustomed when engaged in prayer to wear fastened by a leather strap to the forehead and to the left arm over against the heart, in order that they might thus be solemnly reminded of the duty of keeping the commands of God in the head and in the heart, according to the directions given in <sup><4236></sup>Exodus 13:16; <sup><4168></sup>Deuteronomy 6:8; 11:18; (cf. Josephus, *Antiquities* 4, 8, 13). These scrolls were thought to have power, like amulets, to avert various evils and to drive away demons (Targ. on <sup><2188></sup>Song of Solomon 8:3); hence, their Greek name. (But see Ginsburg in *Alex.'s Kitto*, see under the words, *Phylacteries* (under the end) and *Mezusa*.) The Pharisees were accustomed **ta ful akthria autwn pl atunein**, "to widen, make broad," their phylacteries, that they might render them more conspicuous and show themselves to be more eager than the majority to be reminded of God's law: <sup><4235></sup>Matthew 23:5. Cf. Winer's RWB, under the word *Phylakterien*; Leyrer in *Herzog xi.*, 639ff; Kneucker in *Schenkel 1:601f*; Delitzsch in *Riehm 270f*; (Edersheim, *Jewish Social Life etc.*, p. 220ff; B. D. under the word *Frontlets*; especially *Hamburger, Real-Encycl.*, under the word *Tephillin*, vol. ii, p. 1203f; Ginsburg in *Alex.'s Kitto* as above).\*

**{5441} ful ax, ful akov, o(ful assw)**, “a guard, keeper”: <sup><4473></sup>Acts 5:23; 12:6,19. (From Homer down; the Septuagint for **rmæ**)\*

**{5442} ful assw**; future **ful axw**; 1 aorist **eful axa**; middle, present **ful assomai**; 1 aorist **eful axamhn**; present passive **ful assomai**; from Homer down; the Septuagint times too many to count for **rmæ** occasionally for **rxæ**(etc.):

**1.** Active, “to guard” (Latin *custodio*); *i.e.*,

**a.** “to watch, to keep watch”: with **ful akhn**, added, <sup><4018></sup>Luke 2:8 (see **ful akh**, a.).

**b.** “to guard or watch, have an eye upon”: **tina**, one, lest he escape, <sup><4174></sup>Acts 12:4; 28:16; passive, <sup><4235></sup>Acts 23:35; <sup><4189></sup>Luke 8:29; **ti**, anything, lest it be carried off: **ta idatia**, <sup><4221></sup>Acts 22:20.

**c.** “to guard” a person (or thing) “that he may remain safe,” *i.e.* lest he suffer violence, be despoiled, etc., equivalent to “to protect”: **thn aul hn**, <sup><2121></sup>Luke 11:21; **apo tinov**, to protect one from a person or thing, <sup><5118></sup>2 Thessalonians 3:3 (see **ponhrov**, p. 531a) (Xenophon, Cyril 1, 4, 7; <sup><5119></sup>Psalms 140:9 (<sup><5130></sup>Psalms 141:9); cf. Buttman, sec. 147, 3; (Winer’s Grammar, 223 (209))); **thn paraqhkhn** (or **parakataqhkhn**), to keep from being snatched away, preserve safe and unimpaired, <sup><5161></sup>1 Timothy 6:20; <sup><5014></sup>2 Timothy 1:14; with the addition of **eiv tina hderan**, *i.e.* that it may be forthcoming on that day, <sup><5012></sup>2 Timothy 1:12; to guard from being lost or perishing, *i.e.* (with the predominant idea of a happy issue), “to preserve”: **tina**, <sup><6172></sup>John 17:12 (where **eful axa** is explained by the following **oudeiv ex autwn apwl eto** (cf. **threw**, at the end)); <sup><6115></sup>2 Peter 2:5; **tina** with a predicate accusative, <sup><6124></sup>Jude 1:24; **ful axei** (opposed to **apol esei**) **thn yuchn eiv zwhn aiwn**. *i.e.* will keep it with the result that lie will have life eternal, <sup><6125></sup>John 12:25; **eauton apo ton** “to guard oneself from” a thing, <sup><6121></sup>1 John 5:21 (where cf. Westcott).

**d.** “to guard, *i.e.* to care for, take care not to violate; to observe”: **ton nomon**, <sup><4475></sup>Acts 7:53; 21:24; <sup><8163></sup>Galatians 6:13 (<sup><1895></sup>Leviticus 19:37, etc.; Sophocles Trach. 616; others; **nomouv**, Xenophon, Hell. 1, 7, 30; Plato, de rep. 6, p. 484 b.; polit., p. 292 a.); single precepts of the Mosaic law, <sup><4181></sup>Matthew 19:20 L T Tr WH; <sup><4111></sup>Mark 10:20 Lachmann; <sup><21821></sup>Luke 18:21 L T Tr text WH; (**ta dikaiwmata tou nomou**, <sup><6126></sup>Romans 2:26); **ton**



**Iogon tou Qeou**, <sup><6128></sup>Luke 11:28; **ta rhmata** of Jesus, <sup><6129></sup>John 12:47 L T Tr WH; apostolic directions, <sup><4404></sup>Acts 16:4; <sup><5472></sup>1 Timothy 5:21.

## 2. Middle

**a.** to observe for oneself something to escape, *i.e.* “to avoid, shun, flee from”: by a use common in Greek writings from Aeschylus and Herodotus down, with an accusative of the object, **ti**, <sup><4225></sup>Acts 21:25 (A.V. “keep themselves from”); **tina**, <sup><5045></sup>2 Timothy 4:15 (A.V. “be thou ware of”); **apo tinov**, “to keep oneself from a thing,” <sup><4225></sup>Luke 12:15 (Xenophon, Cyril 2, 3, 9; (Hell. 7, 2, 10)); **ida mh**, <sup><6187></sup>2 Peter 3:17 (**opwv mh**, Xenophon, mem. 1, 2, 37; other examples in Passow, under the word, p. 2360{a}; (Liddell and Scott, under the word, C. II.)).

**b.** by a usage foreign to Greek writings but very frequent in the Septuagint (cf. Winer’s Grammar, 253 (238)), “to guard for oneself” (*i.e.* for one’s safety’s sake) “so as not to violate, *i.e.* to keep, observe”: **tauta panta** (the precepts of the Mosaic law), <sup><4190></sup>Matthew 19:20 R G; <sup><4100></sup>Mark 10:20 R G T Tr WH; <sup><4291></sup>Luke 18:21 R G Tr marginal reading (<sup><4217></sup>Exodus 12:17; <sup><6184></sup>Leviticus 18:4; 20:8,22; 26:3, and many other passages). (Compare: **diaful assw**. Synonym: see **threw**, at the end.)\*

**{5443} ful h, ful hv, hJ**(from **fuw**), from Pindar and Herodotus down;

**1.** “a tribe”; in the N.T. “all the persons descended from one of the twelve sons of the patriarch Jacob” (the Septuagint for **hFma** and **fbve** also for **hj pvhi** see **patria**, 2): <sup><5073></sup>Hebrews 7:13f; with the addition of the genitives **Ashr, Benjamin**, etc., <sup><4236></sup>Luke 2:36; <sup><4151></sup>Acts 13:21; <sup><6100></sup>Romans 11:1; <sup><5085></sup>Philippians 3:5; <sup><6185></sup>Revelation 5:5; 7:5-8; **dwdeka ful av tou Israhl**, <sup><4028></sup>Matthew 19:28; <sup><4231></sup>Luke 22:30; <sup><5000></sup>James 1:1; <sup><6212></sup>Revelation 21:12; (**pasa ful h uJwn Israhl**, <sup><6074></sup>Revelation 7:4).

**2.** “a race, nation, people”: Matthew 24: 30; Revelation (1:7); 5:9; 7:9; (11:9); 13:7; 14:6.\*

**{5444} ful lon, ful lou, to (fuw)**, “a leaf”: <sup><4219></sup>Matthew 21:19; 24:32; <sup><4113></sup>Mark 11:13; 13:28; <sup><6212></sup>Revelation 22:2. (From Homer down.)\*

**{5445} furama, furamatov, to (furaw** to mix), “any substance mixed with water and kneaded; a mass, lump”: of dough (<sup><4450></sup>Numbers 15:20f; (plural, <sup><4188></sup>Exodus 8:3; 12:34); Aristotle, probl. 21, 18, p. 929{a}, 25;

Plutarch, quaest. conv. 6, 7, 2, 15, p. 693 e.), <sup><4116></sup>1 Corinthians 5:6f; <sup><4119></sup>Galatians 5:9 (on the meaning of which passages see **zumh**); <sup><5116></sup>Romans 11:16; of clay (Plutarch, praec. ger. reip. 15, 4, p. 811 c.), <sup><4122></sup>Romans 9:21 (cf. Buttman, sec. 140, 3 Rem.).\*

**{5446} fusikov, fusikh, fusikon (fusiv)**, “natural”; *i.e.*,

**a.** “produced by nature, inborn” (very often so from Xenophon, (mem. 3, 9, 1) down).

**b.** “agreeable to nature” (Dionysius Halicarnassus, Plutarch, others): opposed to **para fusin**, <sup><4126></sup>Romans 1:26,(27).

“governed by (the instincts of) nature”: **zwa gegennhmena fusika**, <sup><4122></sup>2 Peter 2:12 (R.V. “born mere animals”).\*

**{5447} fusikwv**, adverb, “in a natural manner, by nature, under the guidance of nature”: by the aid of the bodily senses, <sup><6110></sup>Jude 1:10. ((Aristotle, Philo, others.))\*

**{5448} fusiow, fusiw**; passive, present **fusioumai**; perfect participle **pefusiwmenov**; 1 aorist **efusiwqhn**;

**1.** (from **fusiv**), “to make natural, to cause a thing to pass into nature” (Clement of Alexandria; Simplicius).

**2.** equivalent to **fusaw, fusiaw** (from **fusa** a pair of bellows), “to inflate, blow up, blow out, to cause to swell up”; tropically, “to puff up, make proud”: <sup><4101></sup>1 Corinthians 8:1; passive, “to be puffed up, to bear oneself loftily, be proud”: <sup><4103></sup>1 Corinthians 4:18f; 5:2; 13:4; **upo tou nww thv sarkov autou**, <sup><5123></sup>Colossians 2:18; **uper tinov** (see **uper**, I. 2 (and cf. 5)) **kata tinov**, <sup><4106></sup>1 Corinthians 4:6 (see **ida**, II. 1 d.). (Ecclesiastical and Byzantine writings.)\*

**{5449} fusiv, fusewv, hJ**(from **fuw**, which see, as Latin nature from *nascor*, *ingenium* from *geno*, *gigno*), from Homer, *Odyssey* 10, 303 down; “nature,” *i.e.*

**a.** “the nature of things, the force, laws, order, of nature”; as opposed to what is monstrous, abnormal, perverse: **oJhJto para fusin**, that which is contrary to nature’s laws, “against nature,” <sup><4126></sup>Romans 1:26 (**oJ para fusin th Afrodith crwmenoi**, *Athen.* 13, p. 605; **o.paiderasth** ...

**thn para fusin hdonhn diwkei**, Philo de spec. legg. i., sec. 7); as opposed to what has been produced by the art of man: **oj kata fusin kl adoi**, “the natural branches,” *i.e.* branches by the operation of nature, <sup><S12></sup>Romans 11:21,24 (Winer’s Grammar, 193 (182)), contrasted with **oj egkentrisqentev para fusin**, “contrary to the plan of nature,” cf. 24; **hj kata fusin agrieli aiov**, *ibid.*; as opposed to what is imaginary or fictitious: **oj mh fusei ontev qeoi**, who are gods not by nature, but according to the mistaken opinion of the Gentiles (**legomenoi qeoi**, <sup><A18></sup>1 Corinthians 8:5), <sup><A18></sup>Galatians 4:8; “nature, *i.e.* natural sense, native conviction or knowledge,” as opposed to what is learned by instruction and accomplished by training or prescribed by law: **hjfusiv** (*i.e.* “the native sense of propriety”) **didasketi ti**, <sup><A114></sup>1 Corinthians 11:14; **fusei poiein ta tou namou**, *natura magistra*, “guided by their natural sense of what is right and proper,” <sup><A124></sup>Romans 2:14.

**b.** “birth, physical origin”: **hdeiv fusei loudaioi**, we so far as our origin is considered, *i.e.* by birth, are Jews, <sup><A15></sup>Galatians 2:15 (**fusei newterov**, Sophocles O. C. 1295; **tw men fusei patriv, ton de nomw pol ithn epepoihto**, Isocrates Evagr. 21; **fusei barbaroi ontev, nomw de EJI hnev**, Plato, Menex., p. 245 d.; cf. Grimm on Sap. 13:1); **hbk fusewv akrobustia**, who by birth is uncircumcised or a Gentile (opposed to one who, although circumcised, has made himself a Gentile by his iniquity and spiritual perversity), <sup><A127></sup>Romans 2:27.

**c.** “a mode of feeling and acting which by long habit has become nature”: **hmen fusei tekna orghv**, by (our depraved) nature we were exposed to the wrath of God, <sup><A18></sup>Ephesians 2:3 (this meaning is evident from the preceding context, and stands in contrast with the change of heart and life wrought through Christ by the blessing of divine grace; **fusei prov tav kol aseiv epieikwv ecousin oj Farisaioi**, Josephus, Antiquities 13, 10, 6. (Others (see Meyer) would lay more stress here upon the constitution in which this ‘habitual course of evil’ has its origin, whether that constitution be regarded (with some) as already developed at birth, or (better) as undeveloped; cf. Aristotle, pol. 1, 2, p. 1252{b}, 32f **ojon ekaston esti thv genesewv tel esqeshv, tauthn famen thn fusin einai ekastou, wsper anqrwpou**, etc.; see the examples in Bonitz’s index under the word. Cf. Winer’s Grammar, sec. 31, 6a.)).

**d.** “the sum of innate properties and powers by which one person differs from others,” distinctive native peculiarities, natural characteristics: **fusiv**

**qhriwn** (the natural strength, ferocity and intractability of beasts (A.V. (every) “kind of beasts”)), **hJfusiv hJanqrwpinh** (the ability, art, skill, of men, the qualities which are proper to their nature and necessarily emanate from it), <sup><307></sup>James 3:7 (cf. Winer’s Grammar, sec. 31, 10); **qeiv koinwnoi fusewv**, (the holiness distinctive of the divine nature is specially referred to), <sup><600></sup>2 Peter 1:4 (**Amenwfei ... qeiv dokounti meteschkenai fusewv kata te sofian kai progwnsin twv, esomenwn**, Josephus, contra Apion 1, 26).\*

**{5450} fusiwsiv, fusiwsewv, hJfusiow**, which see) (Vulgate *inflatio*), “a puffing up of soul, loftiness, pride”: plural (A.V. “swellings”) <sup><472></sup>2 Corinthians 12:20. (Ecclesiastical writings).\*

**{5451} futeia, futeiav, hJfuteuw**, which see);

1. “a planting” (Xenophon, Theophrastus, Plutarch, Aelian, others).

2. “thing planted, a plant” (equivalent to **futeuma**): <sup><4513></sup>Matthew 15:13 (Athen. 5, p. 207 d.; Boeckh, Corpus inscriptions No. 4521 vol. iii., p. 240).\*

**{5452} futeuw**; imperfect **efuteuon**; 1 aorist **efuteusa**; perfect passive participle **pefuteumenov**; 1 aorist passive imperative 2 person singular **futeuqhti**; (**futon**); from Homer down; the Septuagint for [ **fæ** several times for **l tæ** “to plant”: absolutely, <sup><4778></sup>Luke 17:28; <sup><4076></sup>1 Corinthians 3:6-8; **futeian**, <sup><4513></sup>Matthew 15:13; **ampel wna**, <sup><4213></sup>Matthew 21:33; <sup><4121></sup>Mark 12:1; <sup><4219></sup>Luke 20:9; <sup><4307></sup>1 Corinthians 9:7; **ti en**, with a dative of the place, passive, <sup><4216></sup>Luke 13:6; 17:6.\*

**{5453} fuw**; 2 aorist passive (**efuhn**) participle **fun** (for which the Attic writings more common use the 2 aorist active **efun** with the participle **fuv, fun**, in a passive or intransitive sense; cf. Alexander Buttmann (1873) *Ausf. Spr.* ii, p. 321; Krüger, sec. 40 under the word; Kühner, sec. 343, under the word; (Veitch, under the word); Winer’s Grammar, sec. 15, under the word; (Buttmann, 68 (60))); (cf. Latin *fui, fore*, etc.; Curtius, sec. 417); from Homer down;

1. “to beget, bring forth, produce”; passive, “to be born, to spring up, to grow”: <sup><4306></sup>Luke 8:6,8;

2. intransitive, “to shoot forth, spring up”: <sup><8215></sup>Hebrews 12:15 (Winer’s Grammar, 252 (237)). Compare: **ekfuw**,

{5454} **fwl eov, fwl eou, oJ** “a lurking-hole, burrow; a lair”: of animals, <sup><181></sup>Matthew 8:20; <sup><188></sup>Luke 9:58. (Aristotle, Aelian, Plutarch, Geoponica, others.)\*

{5455} **fwnew, fwnw**; imperfect 3 person singular **efwnei**; future **fwnhsw**; 1 aorist **efwnhsa**; 1 aorist infinitive passive, **fwnhqhnai**; (**fwnh**);

1. as from Homer down, intransitive, “to sound, emit a sound, to speak”: of a cock, “to crow,” <sup><183></sup>Matthew 26:34,74f; <sup><143></sup>Mark 14:30,68 (L brackets; WH omits the clause (see the latter’s Appendix at the passage)), 72; <sup><223></sup>Luke 22:34, 60f; <sup><638></sup>John 13:38; 18:27 (of the cries of other animals, <sup><384></sup>Isaiah 38:14; <sup><471></sup>Jeremiah 17:11; <sup><124></sup>Zephaniah 2:14; rarely so in secular authors as (Aristotle (see Liddell and Scott, under I. 2)), Aesop fab. 36 (225 edition Halm)); of men, “to cry, cry out, cry aloud, speak with a loud voice”: followed by the words uttered, <sup><188></sup>Luke 8:8; with **fwnh megal h** added ((cf. Winer’s Grammar, sec. 32, 2 at the end), <sup><126></sup>Mark 1:26 T Tr WH); <sup><468></sup>Acts 16:28; **efwnhse legwn**, <sup><185></sup>Luke 8:54; **fwnhsav eipen**, <sup><264></sup>Luke 16:24; **fwnhsav fwnh megal h ... eipen**, <sup><236></sup>Luke 23:46; **efwnhsen en kraugh** (L T Tr WH **fwnh**) **megal h ... legwn**, <sup><648></sup>Revelation 14:18; (**fwnhsantev epunqanonto** (WH text **epuqonto**), <sup><408></sup>Acts 10:18).

2. as from (Homer, Odyssey 24, 535) Sophocles down, transitive,

a. “to call, call to oneself”: **tina** — either by one’s own voice, <sup><182></sup>Matthew 20:32; 27:47; <sup><108></sup>Mark 9:35; 10:49 (cf. Buttmann, sec. 141, 5 at the end); 15:35; <sup><348></sup>John 1:48(49); 2:9; 4:16; 10:3 L T Tr WH; 11:28a; 18:33; <sup><494></sup>Acts 9:41; 10:7; — or through another; “to send for, summon”: <sup><181></sup>Mark 3:31 R G; <sup><262></sup>Luke 16:2; <sup><818></sup>John 9:18,24; 11:28b; **eipe fwnhqhnai autw touv k.t.l.**, <sup><295></sup>Luke 19:15; **efwnhsen tina ... ek**, with a genitive of the place, “to call out of” (*i.e.* bid one to quit a place and come to one), <sup><827></sup>John 12:17.

b. “to invite”: <sup><242></sup>Luke 14:12.

c. equivalent to “to address, accost, call” by a name: **tina**, followed by a nominative of the title (see Winer’s Grammar, sec. 29, 1; (Buttmann, sec.

131, 8)), <sup><4813></sup>John 13:13. (Compare: **anafwnew**, **epifwnew**, **profwnew**, **sumfwnew**.)\*

{5456} **fwnh**, **fwnhv**, **hJ(faw)** to shine, make clear (cf. Curtius, sec. 407; Liddell and Scott, under the word **faw**)), from Homer down, Hebrew **l wq**:

1. “a sound, tone”: of inanimate things, as of musical instruments, <sup><4261></sup>Matthew 24:31 (T omits **fwnhv**, WH give it only in marginal reading; cf. Buttman, sec. 132, 10); <sup><4347></sup>1 Corinthians 14:7f; <sup><6442></sup>Revelation 14:2; 18:22 (<sup><2383></sup>Isaiah 18:3; 24:8; Sir. 50:16; 1 Macc. 5:31; **organwn**, Plato, de rep. 3, p. 397a; **suriggwn**, Euripides, Tro. 127; **yal thriou kai aulou**, Plutarch, mor., p. 713 c.); of wind, <sup><3378></sup>John 3:8; <sup><4416></sup>Acts 2:6; of thunder, <sup><601></sup>Revelation 6:1; 14:2; 19:6, cf. 4:5; 8:5; 11:19; 16:18; “noise,” of a millstone, <sup><682></sup>Revelation 18:22; of a thronging multitude, <sup><6901></sup>Revelation 19:1, 6; of chariots, <sup><699></sup>Revelation 9:9; of wings, “whir” (<sup><3024></sup>Ezekiel 1:24), *ibid.*; of waters (<sup><3024></sup>Ezekiel 1:24; 4 Esdr. 6:17), <sup><6015></sup>Revelation 1:15; 14:2; 19:6; also with the genitive of a thing implying speech, “the sound” (A.V. “voice”): **tou aspasmou**, <sup><4144></sup>Luke 1:44; **rhmatwn**, <sup><3129></sup>Hebrews 12:19; “the cry” (of men), **fwnh megal h**, a loud cry, <sup><1157></sup>Mark 15:37; the clamor of men making a noisy demand, <sup><4238></sup>Luke 23:28, cf. <sup><4194></sup>Acts 19:34; absolutely, “a cry *i.e.* wailing, lamentation,” <sup><1028></sup>Matthew 2:18 (from <sup><2485></sup>Jeremiah 38:15 (<sup><2315></sup>Jeremiah 31:15)).

2. “a voice, *i.e.* the sound of uttered words”: **lalein fwnav**, <sup><6018></sup>Revelation 10:3; those who begin to cry out or call to anyone are said **thn fwnhn airein**, <sup><4713></sup>Luke 17:13; **prov tina**, <sup><4424></sup>Acts 4:24; **fwnhn epairein**, <sup><2127></sup>Luke 11:27; <sup><4124></sup>Acts 2:14; 14:11; 22:22; (**fwnhv ... ekekraxa** (or **ekkrazein**), <sup><4221></sup>Acts 24:21 (cf. Buttman, sec. 143, 11)); **fwnh megal h** added to verbs: to **legein**, <sup><6152></sup>Revelation 5:12; 8:13; (**en fwnh megal h** <sup><6417></sup>Revelation 14:7 (Lachmann omits **en**; 14:9)); to **eipein**, <sup><4138></sup>Luke 8:28; <sup><4440></sup>Acts 14:10; to **fanai**, <sup><4324></sup>Acts 26:24; to **ainein ton Qeon**, <sup><4297></sup>Luke 19:37; with verbs of crying out, shouting: **anaboan**, <sup><4246></sup>Matthew 27:46 (R G L text T); **boan** (<sup><4274></sup>Matthew 27:46 L marginal reading Tr WH); <sup><4154></sup>Mark 15:34; <sup><4107></sup>Acts 8:7; **fwnein**, (<sup><4026></sup>Mark 1:26 T Tr WH); <sup><4234></sup>Luke 23:46; <sup><4168></sup>Acts 16:28; (<sup><6418></sup>Revelation 14:18 L T Tr WH); **anafwnein**, <sup><4042></sup>Luke 1:42 (R G L Tr marginal reading); **khrussein** (**en fwnh megal h**), <sup><6112></sup>Revelation 5:2 (Rec. omits **en**); **kraugazein**, <sup><6143></sup>John 11:43; **anakrazein**, <sup><4063></sup>Luke 4:33; **krazein**, <sup><4271></sup>Matthew 27:50; <sup><4026></sup>Mark 1:26 (R G L); 5:7; <sup><4175></sup>Acts 7:57,60;

<sup><660></sup>Revelation 6:10; 7:2,10; 10:3; (18:2 Rec.); 19:17; **krazwn en fwnh megal h** <sup><645></sup>Revelation 14:15; **en iscura fwnh**, <sup><682></sup>Revelation 18:2 (G L T Tr WH); **meta fwnhv megal hv doxazwn ton Qeon**, <sup><275></sup>Luke 17:15; of declarations from heaven, heard through no speaker is seen: **idou fwnh legousa**, <sup><187></sup>Matthew 3:17; 17:5; **ercetai fwnh**, <sup><407></sup>Mark 9:7 (R G L Tr text); <sup><128></sup>John 12:28; **exercetai**, <sup><67></sup>Revelation 16:17; 19:5; **ginetai fwnh**, <sup><11></sup>Mark 1:11 (T omits; WH brackets **egeneto**; 9:7 T Tr marginal reading WH); <sup><12></sup>Luke 3:22; 9:35f; <sup><120></sup>John 12:30; (<sup><473></sup>Acts 7:31 (where Rec. adds **prov auton**)); **prov tina**, <sup><403></sup>Acts 10:13,15; (**fwnhv enecqeishv autw**, <sup><17></sup>2 Peter 1:17); **egenonto fwnai megal ai**, <sup><115></sup>Revelation 11:15; (**apekriqh fwnh**, <sup><410></sup>Acts 11:9); **akouein fwnhn** (cl. Buttman, sections 132, 17; 144, 16 [a].), <sup><404></sup>Acts 9:4; 22:9,(14); 26:14; <sup><18></sup>2 Peter 1:18; <sup><110></sup>Revelation 1:10; 4:1 (Buttman, sec. 129, 8 b.); <sup><66></sup>Revelation 6:6 (here L T Tr WH insert **wj**), <sup><67></sup>Revelation 6:7 (here G omits; Tr brackets **fwnhn**); <sup><93></sup>Revelation 9:13 (Buttman, as above); 10:4,8; 11:12 (R G L WH marginal reading); 12:10; 14:2; 18:4; 19:6; **akouein fwnhv** (Buttman, sec. 132, 17; Winer's Grammar, sec. 30, 7d.), <sup><407></sup>Acts 9:7; 11:7; 22:7; Revelation (11:12 T Tr WH text); 14:13; 16:1; 21:3; **blepein thn fwnhn**, *i.e.* the one who uttered the voice, <sup><112></sup>Revelation 1:12. **fwnh** with a genitive of the subject: **bowntov**, <sup><103></sup>Matthew 3:3; <sup><103></sup>Mark 1:3; <sup><104></sup>Luke 3:4; <sup><123></sup>John 1:23, all from <sup><348></sup>Isaiah 40:3; (**aggel ou ofan mel l h sal pizein**, <sup><607></sup>Revelation 10:7); **hj fwnh tinov**, the natural (familiar) sound of one's voice, <sup><414></sup>Acts 12:14; <sup><610></sup>Revelation 3:20 (<sup><210></sup>Song of Solomon 5:2); the manner of speaking, as a shepherd's (cry or call to iris sheep), <sup><103></sup>John 10:3-5; to such 'voices' Jesus likens his precepts approved ('heard') by all the good, <sup><106></sup>John 10:16,27, cf. 18:37; **anqrwpou**, human utterance, <sup><216></sup>2 Peter 2:16; **fwnh tinov**, the voice of a clamorous person, <sup><129></sup>Matthew 12:19 (<sup><348></sup>Isaiah 42:2); of one exulting, jubilant, <sup><129></sup>John 3:29; <sup><623></sup>Revelation 18:23; **aggel wn pol l wn**, singing the praises of Christ, <sup><151></sup>Revelation 5:11f; the sound of the words of Christ as he shall recall the dead to life (the Resurrection-cry), <sup><125></sup>John 5:25,28; **arcaggel ou**, the awakening shout of the archangel, the leader of the angelic host, <sup><546></sup>1 Thessalonians 4:16; **tou Qeou**, of God — teaching, admonishing, whether in the O.T. Scriptures or in the gospel, <sup><137></sup>John 5:37; <sup><17></sup>Hebrews 3:7,15; 4:7; shaking the earth, <sup><126></sup>Hebrews 12:26; "the speech, discourse," **Qeou ... ouk anqrwpou**, <sup><422></sup>Acts 12:22; (**tav fwnav twn profhtwn**, the predictions ('read every sabbath'), <sup><437></sup>Acts 13:27); **al laxai thn fwnhn**. (See **al lassw**),



<800>Galatians 4:20. 3. “speech,” *i.e.* “a language, tongue”: <640>1 Corinthians 14:10f (Josephus, *contra Apion* 1, 1; (1, 9, 2; 1, 14, 1, etc.); Cebes (399 B. C.) tab. 33; Aelian v. h. 12, 48; Diogenes Laërtius 8, 3; for other examples from Greek writings see Passow, under the word, p. 2377{b}); (Liddell and Scott, under the word, II. 3); <0100>Genesis 11:1; <6380>Deuteronomy 28:49; **th ebraidi fwnh**, 4 Macc. 12:7; **th patriw fwnh**, 2 Macc. 7:8, 21, 27). (Synonym: cf. Schmidt, chapter 1 sec. 27; Trench, sec. lxxxix.; and see **lalew**, at the beginning.)\*

{5457} **fww**, **fwtov**, **to** (contracted from **faov**, from **fav** to shine), from Homer (who (as well as Pindar) uses the form **faov**) down, Hebrew **rw@**, “light” (opposed to **to skotov**, **hskotia**);

1. properly,

a. universally: **oDeov oJipwn ek skotouv fww lamyai**, <4006>2 Corinthians 4:6 (<0000>Genesis 1:3); **leuka wJ to fww**, <4070>Matthew 17:2; **nefel h fwtoV** (Griesbach text) *i.e.* consisting of light, equivalent to **fwteinhe** in R L T Tr WH, <4075>Matthew 17:5; **to fww tou kosmou**, of the sun, <6100>John 11:9; **to fww ouk estin en autw**, the light (*i.e.* illumining power) is not in him, consequently he does not see or distinguish the filings about him, <6110>John 11:10; the light emitted by a lamp, <4086>Luke 8:16; (11:33 L Tr text WH). a “heavenly light,” such as surrounds angels when they appear on earth: hence, **aggel ov fwtoV**, <4714>2 Corinthians 11:14, and illumines the place where they appear, <4427>Acts 12:7; a light of this kind shone around Paul when he was converted to Christ, <4426>Acts 22:6, (9), 11 (Winer’s Grammar, 371 (348)); with the addition of **ouranogen**, <4463>Acts 26:13; of **apo** (or **ek**) **tou ouranou**, <4408>Acts 9:3.

b. by metonymy, “anything emitting light”: a heavenly luminary (or star), plural <3017>James 1:17 (see **pathr**, 3 a.); “fire,” because it is light and gives light: <4226>Luke 22:56; **qermainesqai prov to fww**, <4146>Mark 14:54 (1 Macc. 12:29; Xenophon, *Hell.* 6, 2, 29; Cyril 7, 5, 27); “a lamp or torch”: plural **fwta**, <4462>Acts 16:29 (**fww ecein**, Xenophon, *Hell.* 5, 1, 8; in plural often in Plutarch).

c. “light *i.e.* brightness” (Latin *splendor*) (see a. above), **hJiou**, <6216>Revelation 22:5; of a lamp, <4055>John 5:35 (where it symbolizes his rank, influence, worth, mighty deeds); with the addition of **lucnou**, <6102>Revelation 18:23 (<2450>Jeremiah 25:10); of the divine Shechinah (see

**doxa**, III. 1), <sup><6724></sup>Revelation 21:24 (<sup><18816></sup>Psalm 88:16 (<sup><18916></sup>Psalm 89:16); <sup><2811></sup>Isaiah 60:1,19f).

2. **fwv** is often used in poetic discourse, in metaphor, and in parable;

a. The extremely delicate, subtle, pure, brilliant quality of light has led to the use of **fwv** as an appellation of God, *i.e.* as by nature incorporeal, spotless, holy (cf. Westcott, Epistles of St. John, p. 15ff): <sup><6005></sup>1 John 1:5 (Sap. 7:26 where cf. Grimm); he is said **einai en tw fwti**, in a state of supreme sanctity, <sup><6100></sup>1 John 1:7; **fwv oikwn aprositon**, a figure describing his nature as alike of consummate majesty and inaccessible to human comprehension, <sup><51616></sup>1 Timothy 6:16 (<sup><19432></sup>Psalm 103:2 (<sup><19442></sup>Psalm 104:2)); used of that heavenly state, consummate and free from every imperfection, to which the true disciples of Christ will be exalted, equivalent to “the kingdom of light,” <sup><51012></sup>Colossians 1:12.

b. By a figure frequently in the N.T. (cf. in classic Greek **thv al hqeiv av to fwv**, Euripides, L T. 1046 etc.; see Liddell and Scott, under the word, II. 2), **fwv** is used to denote “truth and its knowledge, together with the spiritual purity congruous with it” (opposed to **to skotov** b., **hJskotia**, which see): **hJzwh hn to fwv tw n anqrwpwn**, had the nature of light in men, *i.e.* became the source of human wisdom, <sup><61004></sup>John 1:4; especially “the saving truth embodied in Christ and by his love and effort imparted to mankind,” <sup><10416></sup>Matthew 4:16; <sup><61005></sup>John 1:5; 3:19-21; <sup><40818></sup>Acts 26:18,23; <sup><67042></sup>2 Corinthians 6:14; <sup><61513></sup>Ephesians 5:13{a} (cf. below); **to fwv to al hqinon**, <sup><61008></sup>1 John 2:8; **to qaumaston tou Qeou fwv**, <sup><61019></sup>1 Peter 2:9 (Clement of Rome, 1 Corinthians 36, 2 cf. 59, 2); **to fwv u0awn**, the divine truth with which ye are imbued, <sup><10516></sup>Matthew 5:16; **ecain to fwv thv zwhv**, the light by which the true life is gained, <sup><61012></sup>John 8:12; **ta opl a** (Lachmann marginal reading **erga**) **tou fwvov**, <sup><61312></sup>Romans 13:12; **karpov tou fwvov**, <sup><41818></sup>Ephesians 5:9 G L T Tr WH; **en tw fwti peripatein**, to live agreeably to saving wisdom, <sup><61007></sup>1 John 1:7; **en tw fwti einai**, to be imbued with saving wisdom, **menein**, to continue devoted to it, to persevere in keeping it, <sup><61019></sup>1 John 2:9f; **oj u0oi tou fwvov** (see **u0ov**, 2, p. 635{a}), <sup><10618></sup>Luke 16:8; <sup><61216></sup>John 12:36; <sup><51815></sup>1 Thessalonians 5:5; **tekna fwvov** (see **teknon**, c. [b.], p. 618^a), <sup><41818></sup>Ephesians 5:8. by metonymy, **fwv**; is used of one in whom wisdom and spiritual purity shine forth, and who imparts the same to others: **fwv tw n en skotei**, <sup><61019></sup>Romans 2:19; (**fwv eqnwn**, <sup><41317></sup>Acts 13:47); in a pre-eminent sense is Jesus the Messiah called **fwv** and **to fwv**: <sup><10512></sup>Luke 2:32; <sup><61007></sup>John 1:7f; 12:35f,46; **to fwv**

**tou kosmou**, <sup><082></sup>John 8:12; 9:5 (**to fwv tou kosmou to doqen en uđin eiv fwtismon pantov anqrwpou**, Test xii. Patr. test. Levi sec. 14); **to fwv to al hqinon**, <sup><009></sup>John 1:9; by the same name the disciples of Jesus are distinguished, <sup><054></sup>Matthew 5:14; Christians are called **fwv en kuriw**, having obtained saving wisdom in communion with Christ, <sup><008></sup>Ephesians 5:8. **pan to faneroumenon fwv estin**, everything made manifest by the aid of Christian truth has taken on the nature of light, so that its true character and quality are no longer hidden, <sup><013></sup>Ephesians 5:13{b} (others take **fwv** here in an outward or physical sense, and regard the statement as a general truth confirmatory of the assertion made respecting spiritual ‘**fwtov**’ just before (cf. above)).

**c.** By a figure borrowed from daylight **fwv** is used of “that which is exposed to the view of all”: **en tw fwti** (opposed to **en th skotia**), “openly, publicly” (**en faei**, Pindar Nem. 4, 63), <sup><007></sup>Matthew 10:27; <sup><013></sup>Luke 12:3.

**d.** “reason, mind; the power of understanding” especially moral and spiritual truth: **to fwv to en soi**, <sup><023></sup>Matthew 6:23; <sup><015></sup>Luke 11:35. (Synonym: see **feggov**, at the end.)\*

**{5458} fwsthr, fwstrov, oJ(fwv, fwskw);**

**1.** “that which gives light, an illuminator” (Vulgate *luminar*): of the stars (luminaries), <sup><045></sup>Philippians 2:15 (Sap. 13:2; Sir. 43:7; <sup><014></sup>Genesis 1:14,16; Heliodorus 2, 24; (Anthol. Pal. 15, 17; of sun and moon, Test xii. Patr. test. Levi 14); ecclesiastical writings.)

**2.** “light, brightness”: <sup><011></sup>Revelation 21:11 (Anthol. 11, 359) (others refer this to 1; cf. Trench, sec. xlv.).\*

**{5459} fwsforov, fwsforon (fwv and ferw)**, “light-bringing, giving light” (Aristophanes, Euripides, Plato, Plutarch, others); as a substantive, **oJ fwsforov** (Latin *Lucifer*), the planet Venus, the morning-star, “day-star” (Plato, Tim. Locr., p. 96 e.; Plutarch, others): <sup><019></sup>2 Peter 1:19, on the meaning of this passage, see **Iucnov**.\*

**{5460} fwteinov** (WH **fwtinov**, see Iota), **fwteinh, fwteinon (fwv)**, “light, i.e. composed of light, of a bright character”: **nefel h**, <sup><017></sup>Matthew 17:5 (not Griesbach); **oJ ofqal moi kuriou muriopl asiwv hJ iou fwteinoteroi**, Sir. 23:19. “full of light, well lighted,” opposed to

**skoteinov**, <sup><102></sup>Matthew 6:22; <sup><213></sup>Luke 11:34,36, (**ta skoteina kai ta fwteina swmata**, Xenophon, mem. 3, 10, 1).\*

**{5461} fwtizw**; future **fwtisw** (<sup><625></sup>Revelation 22:5 L WH; <sup><415></sup>1 Corinthians 4:5), Attic **fwtiw** (<sup><625></sup>Revelation 22:5 G T Tr); 1 aorist **efwtisa**; perfect passive participle **pefwtismenov**; 1 aorist passive **efotisqh**;

**1.** intransitive, “to give light, to shine” (Aristotle, Theophrastus, Plutarch, others; the Septuagint for **rwθ**, <sup><402></sup>Numbers 8:2, etc.): **epi tina**, <sup><625></sup>Revelation 22:5 (Romans WH brackets **epi**).

**2.** transitive,

**a.** properly, “to enlighten, light up, illumine”: **tina**, <sup><213></sup>Luke 11:36: **thn pol in**, <sup><623></sup>Revelation 21:23 (**aktisi ton kosmon**, of the sun, Diodorus 3, 48; the Septuagint for **ryah**; **hjh efwtisqh ek thv doxhv** (A.V. “was lightened”) shone with his glory, <sup><680></sup>Revelation 18:1.

**b.** “to bring to light, render evident”: **ta krupta tou skotouv**, <sup><415></sup>1 Corinthians 4:5; (<sup><480></sup>Ephesians 3:9 according to the reading of T L brackets WH text (but see c.)) (**thn ajresin tinov**, the preference, opinion, of one, Polybius 23, 3, 10; **thn al hqeiav**, Epictetus diss. 1, 4, 31; **pefwtismenwn twn pragmaton upo thv al hqeiav**, Lucian, cal. non tem. cred. 32); “to cause something to exist and thus to come to light and become clear to all”: **zwhn kai afqarsian dia tou euaggel iou**, opposed to **katarghsai ton qanaton**, <sup><510></sup>2 Timothy 1:10.

**c.** by a use only Biblical and ecclesiastical, “to enlighten spiritually, imbue with saving knowledge”: **tina**, <sup><600></sup>John 1:9; with a saving knowledge of the gospel: hence, **fwtisqentev** of those who have been made Christians, <sup><380></sup>Hebrews 6:4; 10:32; followed by an indirect question <sup><480></sup>Ephesians 3:9 (see b. above) (Sir. 45:17; for **ryah** <sup><3813></sup>Psalms 118:130 (<sup><3913></sup>Psalms 119:130; for **hrwθ**, to instruct, inform, teach, <sup><713></sup>Judges 13:8, Alexandrian LXX; <sup><212></sup>2 Kings 12:2; **fwtiousin autouv to krima tou Qeou thv ghv**, <sup><217></sup>2 Kings 17:27 (cf. <sup><117></sup>1 Kings 17:28; others)); “to give understanding to”: **pefwtismenoi touv ofqal mouv thv kardiav** (Rec. **dianoiv**), as respects the eyes of your soul, <sup><418></sup>Ephesians 1:18 (Buttmann, sec. 145, 6); ((cf. Sir. 31:20 (Sir. 34:20), etc.)).\*

**{5462} fwtismov, fwtismou, o(fwtizw)**;

a. “the act of enlightening, illumination”: **prov fwtismon thv gnwsewv**, equivalent to **prov to fwtizein thn gnwsin**, that by teaching we may bring to light etc. <sup><4700></sup>2 Corinthians 4:6 (on which passage, see **proswpon**, 1 a. sub at the end, p. 551{b} top).

b. “brightness, bright light” (**ex hJiou**, Sextus Empiricus, p. 522, 9; **apo sel hnhv**, Plutarch (de fac. in orb. lun. sec. 16, 13), p. 929 d. (ibid., sec. 18, 4, p. 931 a.); the Septuagint for **rw@**, <sup><4270></sup>Psalm 26:1 (<sup><4270></sup>Psalm 27:1); <sup><4934></sup>Psalm 43:4 (<sup><4940></sup>Psalm 44:4); <sup><4974></sup>Psalm 77:14 (<sup><4984></sup>Psalm 78:14); <sup><4839></sup>Job 3:9; for **rw@mu** <sup><4808></sup>Psalm 89:8 (<sup><4908></sup>Psalm 90:8)): **eiv to mh augasai** (**kataugasai**, L marginal reading Tr marginal reading) **ton fwtismon tou euaggel iou**, that the brightness of the gospel might not shine forth (R.V. “dawn” (upon them)), *i.e.* (dropping the figure) that the enlightening truth of the gospel might not be manifest or be apprehended, <sup><4700></sup>2 Corinthians 4:4.\*

## C

{5463} **cairw**; imperfect **ecairon**; future **carhsomai** (<sup><014></sup>Luke 1:14; <sup><610></sup>John 16:20, 22; <sup><018></sup>Philippians 1:18, for the earlier form **kairhsw**, cf. (Winer's Grammar, 90 (86); Buttmann, 68 (60)); Alexander Buttmann (1873) *Ausf. Spr.* ii. 322f; *Matthiae*, sec. 255, under the word; Kühner, sec. 343 under the word; Krüger, sec. 40, under the word; (Veitch, under the word)), once **carw** (<sup><610></sup>Revelation 11:10 Rec., a form occurring nowhere else); 2 aorist (passive as active) **ecarhn** (cf. **sugcairw**, at the beginning); from Homer down; the Septuagint for **j mæ | ygi vlv**; "to rejoice, be glad";

**a.** in the properly, and strict sense: (<sup><141></sup>Mark 14:11); (<sup><155></sup>Luke 15:5,(32); 19:6,37; 22:5; 23:8; <sup><036></sup>John 4:36; 8:56; 20:20; <sup><164></sup>Acts 5:41; 8:39; 11:23; 13:48; 2 Corinthians (4:10); 7:7; 13:9,11 (some refer this to b. in the sense of farewell); <sup><017></sup>Philippians 2:17,28; <sup><015></sup>Colossians 2:5; <sup><161></sup>1 Thessalonians 5:16; <sup><043></sup>1 Peter 4:13; <sup><003></sup>3 John 1:3; opposed to **kl aiein**, <sup><125></sup>Romans 12:15; <sup><073></sup>1 Corinthians 7:30; opposed to **kl aiein kai qrhnein**, <sup><161></sup>John 16:20; opposed to **luphn ecein**, *ibid.* 22; joined with **agal l iasqai**, <sup><052></sup>Matthew 5:12; <sup><607></sup>Revelation 19:7; with **skirtan**, <sup><023></sup>Luke 6:23; **cairein en kuriw** (see **en**, L 6 b, p. 211b middle (cf. Buttmann, 185 (161))), <sup><011></sup>Philippians 3:1; 4:4,10; **cairein caran megal hn** (cf. **cara**, a.), to rejoice exceedingly, <sup><120></sup>Matthew 2:10; also **cara cairein** (Winer's Grammar, sec. 54, 3; Buttmann, sec. 133, 22), <sup><029></sup>John 3:29: **h.tara hj cairomen**, <sup><110></sup>1 Thessalonians 3:9; **cairein epi** with a dative of the object, <sup><083></sup>Matthew 18:13; <sup><014></sup>Luke 1:14; 13:17; <sup><453></sup>Acts 15:31 <sup><169></sup>Romans 16:19 L T Tr WH; <sup><136></sup>1 Corinthians 13:6; 16:17; <sup><073></sup>2 Corinthians 7:13; <sup><610></sup>Revelation 11:10 (Xenophon, *mem.* 2, 6, 35; Cyril 8, 4, 12; Plato, *legg.* 5, p. 739 d.; cf. Kühner, sec. 425 Anm. 6; (Winer's Grammar, sec. 33 a.; Buttmann, sec. 133, 23); in the Greek writings generally with a simple dative of the object as <sup><179></sup>Proverbs 17:19); **dia ti**, <sup><029></sup>John 3:29; **dia tina**, <sup><115></sup>John 11:15; <sup><010></sup>1 Thessalonians 3:9; **en toutw**, <sup><018></sup>Philippians 1:18; (**en taiv paqmasi mou**, <sup><102></sup>Colossians 1:24); with an accusative of the object, **to auto**, <sup><158></sup>Philippians 2:18 (**tauta**, Demosthenes, p. 323, 6; cf. *Matthiae*, sec. 414, p. 923; Krüger, sec. 46, 5, 9); **to ef' uðin** (see **oJ** II. 8, p. 436a), <sup><169></sup>Romans 16:19 R G; **apo tinov**, equivalent to **caran ecein**, to derive joy from one, <sup><013></sup>2

Corinthians 2:3; **ecarhte** followed by **olji**, <sup><4308></sup>John 14:28; <sup><4709></sup>2 Corinthians 7:9,16; <sup><6004></sup>2 John 1:4; **en toutw**, <sup><4210></sup>Luke 10:20; with a dative of the cause: **th el pidi cairontev**, let the hope of future blessedness give you joy, <sup><5122></sup>Romans 12:12 (yet cf. Winer's Grammar, sec. 31, 1 k., 7d.).

**b.** in a broader sense, "to be well, to thrive"; in salutations, the imperative **caire**, "Hail!" Latin *salve* (so from Homer down): <sup><1269></sup>Matthew 26:49; 27:29; <sup><4158></sup>Mark 15:18; <sup><4028></sup>Luke 1:28; <sup><4308></sup>John 19:3; plural **cairete** (A.V. "all hail"), <sup><4809></sup>Matthew 28:9; at the beginning of letters the infinitive **cairein** (namely, **legei** or **kel euei**): <sup><4453></sup>Acts 15:23; 23:26; <sup><5008></sup>James 1:1 (often in the books of Maccabees; cf. Grimm on 1 Macc. 10:18; Otto in the Jahrb. f. deutsch. Theol. for 1867, p. 678ff; cf. Hilgenfeld, Galaterbrief, p. 99ff; Xenophon, Cyril 4, 5, 27; Aelian v. h. 1, 25); fully, **cairein legw**, "to give one greeting, salute," <sup><6010></sup>2 John 1:10 (11). (Compare: **suncairw**.)

**{5464}** **cal aza**, **cal azhv**, **hJcal aw**, which see (so Etymologicum Magnum 805, 1; but Curtius (sec. 181) says "certainly has nothing to do with it")), from Homer down, the Septuagint for **drB**; "hail": <sup><6181></sup>Revelation 8:7; 11:19; 16:21.\*

**{5465}** **cal aw**, **cal w**; future **cal asw**; 1 aorist **ecal asa**; 1 aorist passive, **ecal asqhn**; from Aeschylus and Pindar down;

**a.** "to loosen, slacken, relax".

**b.** "to let down" from a higher place to a lower: **ti** or **tina**, <sup><4104></sup>Mark 2:4; <sup><4277></sup>Luke 5:4f; <sup><4277></sup>Acts 27:17,30 (in these last two passages in a nautical sense, "to lower"); **tina en suridid**, <sup><4425></sup>Acts 9:25; passive, <sup><4713></sup>2 Corinthians 11:33.\*

**{5466}** **Cal daiov**, **Cal daiou**, **oJ** "a Chaldaean"; **gh Cal daiwn** "the land of the Chaldaeans," Chaldaea: <sup><4470></sup>Acts 7:4, where a reference to <sup><1128></sup>Genesis 11:28,31 and 15:7 seems to show that southern Armenia is referred to. The different opinions of other interpreters are reviewed by Dillmann on Genesis (3te Aufl.), p. 223f; (cf. Schrader in Riehm under the word; Sayce in Encycl. Brit., under the word Babylonia).\*

**{5467}** **cal epov**, **cal ephv**, **cal epon** (from **cal eptw** to oppress, annoy ((?))), from Homer down, "hard" (Latin *difficilis*);



a. “hard to do, to take, to approach”.

b. “hard to bear, troublesome, dangerous”: **kairoi calepoi** (R.V. “grievous”), <sup><S01></sup>2 Timothy 3:1; “harsh, fierce, savage”: of men, <sup><S03></sup>Matthew 8:28 (<sup><S02></sup>Isaiah 18:2 and often in secular authors from Homer down).\*

**{5468} cal inagwgew, cal inagwgv**; 1 aorist infinitive **cal inagwghsai**; (**cal inov** and **agw**); “to lead by a bridle, to guide” (**ippon**, Walz, Rhett. Graec. i., p. 425, 19); tropically, “to bridle, hold in check, restrain”: **thn glwssan**, <sup><S02></sup>James 1:26; **to swma**, <sup><S02></sup>James 3:2; **tav twn hdonwn orexeiv**, Lucian, tyrann. 4. ((Pollux 1 sec. 215.))\*

**{5469} cl inov, cl inou, oJcal aw**), “a bridle”: <sup><S03></sup>James 3:3; <sup><S01></sup>Revelation 14:20. (From Aeschylus and Pindar down).\*

**{5470} cal keov, cal kea, cal keon**, contracted **cal kouv, cal kh, cal koun (cal kov)**, from Homer down, “brazen” (A.V. “of brass”): <sup><S03></sup>Revelation 9:20.\*

**{5471} cal keuv, cal kewv, oJcal kov**), from Homer down, “a worker in copper or iron, a smith”: <sup><S04></sup>2 Timothy 4:14 (A.V. “coppersmith”).\*

**{5472} cal khewn, cal khonov, oJ**“chalcedony,” a precious stone described by Pliny, h. n. 31, 5 (18), 72 (see B. D. (especially the American edition), under the word): <sup><S03></sup>Revelation 21:19.\*

**{5473} cal kion, cal kiou, to (cal kov)**, “a (copper or) brazen vessel”: <sup><S04></sup>Mark 7:4. ((Aristophanes), Xenophon, oec. 8, 19; (others).)\*

**{5474} cal kol ibanon** (so Suidas (but see Gaisf. edition under the word)), **cal kol ibanou, to**, more correctly **cal kol ibanov, cal kol ibanou, hJ**(according to the reading as it ought to be restored ((but see the editions)) in <sup><S01></sup>Revelation 1:15 **wJ en kaminw pepurwmenh**; cf. Düsterdieck’s critical note (see Buttmann, 80 (69) note)), a word of doubtful meaning found only in <sup><S01></sup>Revelation 1:15, and 2:18, chalcolibanus, Vulgate aurichalcum or orichalcum (so manuscript Arafat. (al. aeric.); Luther Messing (R.V. “burnished brass”)); according to the testimony of an ancient Greek (Ansonius) in Salmasius (Exercitt. ad Solin., p. 810 a.: **oJ ibanov ecei tria eidh dendrwn, kai oJmen arrhn onomazetai cal kol ibanov, hJ ioeidhv kai purrov hgoun xanqov**), a

certain kind of (yellow) “frankincense”; but both the sense of the passages in Rev and a comparison of <sup><27106></sup>Daniel 10:6 and <sup><3007></sup>Ezekiel 1:7, which seem to have been in the writer’s thought, compel us to understand “some metal, like gold if not more precious” (cf. Hebrew **l mʿv**) **aa** metal composed of gold and silver, Sept **hl ektron**, Vulgate *electrum*, <sup><3004></sup>Ezekiel 1:4,27; 8:2); this interpretation is confirmed by the gloss of Suidas: **eidov hl ektrou timiwteron crusou, esti de to hl ektron al lotupon crusion memigmenon uðl w kai liqeia**. The word is compounded, no doubt, of **cal kov** and **l ibanov**, not of **cal kov** and **ˆb|**; ‘white.’ Cf. Winer’s *RWB*, under the word *Metalle*; Wetzel in the *Zeitschr. f. d. luth. Theol.* for 1869, p. 92ff; cf. Ewald, *Johann. Schriften*, ii., p. 117f; (Lee in the ‘Speaker’s Commentary’ at the passage).\*

**{5475} cal kov, cal kou, o|** from Homer down, the Septuagint for **t v j n|** “brass”: <sup><630></sup>1 Corinthians 13:1; <sup><682></sup>Revelation 18:12; (like the Latin *aes*) what is made of brass, “money,” coins of brass (also of silver and of gold), <sup><400></sup>Matthew 10:9; <sup><408></sup>Mark 6:8; 12:41. (B. D., under the word *Brass*; *Dict. of Antiq.*, under the word *aes*).\*

**{5476} camai**, adverb;

**a.** “on the ground, on the earth”.

**b.** “to the ground”; in both senses from Homer down; in the latter sense <sup><896></sup>John 9:6 (where, however, English idiom retains “on”); 18:6.\*

**{5477} Canaan, h|** Hebrew **ˆ [ a b c ]** (literally, ‘lowland’), “Canaan, the land of Canaan,” indeclinable proper name: in the narrower sense, of that part of Palestine lying west of the Jordan, <sup><471></sup>Acts 7:11; in a wider sense, of all Palestine, <sup><4139></sup>Acts 13:19.\*

**{5478} Cananaiov, Cananaia, Cananaion**, Hebrew **yn| a b c**, “Canaanite”; the name of the ancient inhabitants of Palestine before its conquest by the Israelites; in Christ’s time equivalent to “Phoenician” (R.V. “Canaanitish”): <sup><4152></sup>Matthew 15:22.\*

**{5479} cara, carav, h|cairw**, from Aeschylus and Sophocles down, the Septuagint for **h j m c i a n d ˆ w c c**; “joy, gladness”; a: <sup><2014></sup>Luke 1:14; 15:7,10; <sup><8151></sup>John 15:11; 16:22,24; 17:13; <sup><4408></sup>Acts 8:8; <sup><4713></sup>2 Corinthians 7:13; 8:2; <sup><862></sup>Galatians 5:22; <sup><5011></sup>Colossians 1:11; <sup><5082></sup>Philippians 2:2; <sup><6004></sup>1

John 1:4; <sup><6012></sup>2 John 1:12; opposed to **kathfeia**, <sup><5009></sup>James 4:9; opposed to **luph**, <sup><6161></sup>John 16:20; <sup><6018></sup>2 Corinthians 2:3; <sup><5821></sup>Hebrews 12:11; **udwn**, *i.e.* the joy received from you, <sup><6024></sup>2 Corinthians 1:24 (opposed to the ‘sorrow’ which Paul on returning to Corinth would both experience and give, <sup><6001></sup>2 Corinthians 2:1-3); **cara thv pistew**, springing from faith, <sup><5025></sup>Philippians 1:25; **cairein caran megan** <sup><6020></sup>Matthew 2:10 (Winer’s Grammar, sec. 32, 2; Buttmann, 131, 5); **agal I iasqai cara**, <sup><6008></sup>1 Peter 1:8; **caran** (Rec.<sup>^</sup>st **carin** **pol I hn ecein epi** with a dative of the thing, <sup><5007></sup>Philemon 1:7; **pl hroun tina carav**, <sup><6153></sup>Romans 15:13; **pl hrousqai carav**, <sup><4452></sup>Acts 13:52; <sup><5004></sup>2 Timothy 1:4; **poiein tini caran megal hn**, <sup><6153></sup>Acts 15:3; **apo thv carav**, for joy, <sup><6034></sup>Matthew 13:44; <sup><6241></sup>Luke 24:41; <sup><4424></sup>Acts 12:14; **en cara (ercesqai)**, <sup><6152></sup>Romans 15:32; **meta carav**, with joy, <sup><6030></sup>Matthew 13:20; 28:8; <sup><6046></sup>Mark 4:16; <sup><6183></sup>Luke 8:13; 10:17; 24:52; <sup><6028></sup>Acts 20:24 Rec.; <sup><5006></sup>Philippians 1:4; 2:29; <sup><5804></sup>Hebrews 10:34; 13:17 (Polybius 11, 33, 7; 22, 17, 12; Xenophon, Hiero 1, 25); with **pneumatov agiou** added, joy wrought by the Holy Spirit, <sup><5006></sup>1 Thessalonians 1:6; **cara en pneumatu agiw**, joyousness caused by (cf. **en**, I. 6 (p. 211{b} bottom) and Buttmann, sec. 133, 23) the Holy Spirit, <sup><6147></sup>Romans 14:17; **cara epi tini**, <sup><6004></sup>2 Corinthians 7:4; **cairein cara dia ti**, <sup><6162></sup>John 3:29 (cf. **cairw**, a.); also **dia tina** (a relative pronoun intervening), <sup><5009></sup>1 Thessalonians 3:9; **h̄tara oji**, <sup><6162></sup>John 16:21; **cara ida** (see **ida**, II. 2 d.), <sup><6004></sup>3 John 1:4. b. by metonymy, “the cause or occasion of joy”: <sup><6120></sup>Luke 2:10; <sup><5002></sup>James 1:2; (so <sup><6015></sup>2 Corinthians 1:15 WH text Tr marginal reading (others, **cariv**, which see 3 b.)); of persons who are one’s ‘joy’: <sup><5029></sup>1 Thessalonians 2:19f; <sup><5001></sup>Philippians 4:1; of a joyful condition or state: **anti ... carav**, to attain to blessedness at the right hand of God in heaven, <sup><5822></sup>Hebrews 12:2; the same idea is expressed in the parable by the words, **h̄tara tou kuriou**, the blessedness which the Lord enjoys, <sup><4252></sup>Matthew 25:21,23.\*

**{5480} caragma, caragmatov, to (carassw** to engrave);

**a.** “a stamp, an imprinted mark”: of the mark stamped on the forehead or the right hand as the badge of the followers of Antichrist, <sup><6136></sup>Revelation 13:16f; 14:9,11; 15:2 Rec.; 16:2; 19:20; 20:4 (**purov**, the mark branded upon horses, Anacreon (530 B. C.) 26 (55), 2).

**b.** “thing carved, sculpture, graven work”: of idolatrous images, <sup><4472></sup>Acts 17:29. (In various other senses in Greek writings from Sophocles down.)\*

**{5481}** **carakthr, carakthrov, o{carassw** to engrave, cut into), from Aeschylus and Herodotus down;

1. properly, “the instrument used in engraving or carving” (cf. **zwsthr, lampthr, louthr, fushthr**; cf. our ‘stamp’ or ‘die’).

2. “the mark (figure or letters) stamped upon that instrument” or wrought out on it; hence, universally, “a mark or figure burned in (<sup><0133></sup>Leviticus 13:28) or stamped on, an impression; the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect” (cf. facsimile): **carakthr thv upostasevw tou Qeou**, of Christ, accusative to his nature as **oQeiov logov**, <sup><008></sup>Hebrews 1:3; **sfragidi Qeou, hv o{carakthr estin o{aidiov logov**, Philo de plant. Noë sec. 5; **carakthr qeivav dunamewv**, of the human mind, Philo, quod det. potiori ins. sec. 23; God **ton anqrwpon epl asen thv eautou ekonov carakthra**, Clement of Rome, 1 Corinthians 33,4; **o{ pistoi en agaph carakthra Qeou patrov dia Ihsou Cristou (ecousin)**, Ignatius ad Magnes. 5, 2. “the peculiarity,” by which things are recognized and distinguished from each other (cf. English “characteristic”): 2 Macc. 4:10.\*

**{5482}** **carax, carakov, o{carassw**);

1. “a pale or stake, a palisade” ((Aristophanes, Demosthenes, others)).

2. “a palisade or rampart” (*i.e.* pales between which earth, stones, trees and timbers are heaped and packed together): <sup><093></sup>Luke 19:43 (<sup><2373></sup>Isaiah 37:33; <sup><002></sup>Ezekiel 4:2; 26:8; Polybius; Josephus, Vita 43; Arrian exp. Alex. 2, 19, 9; Plutarch, others).\*

**{5483}** **carizomai**; deponent middle; future **carisomai** (<sup><082></sup>Romans 8:32; Lucian, d. mar. 9, 1, for which Greek writers commonly use the Attic **caiousmai** (cf. WH’s Appendix, p. 163f; Buttman, 37 (32); Winer’s Grammar, sec. 15, under the word)); perfect **kecarismai**; 1 aorist **ecarisamhn**; 1 aorist passive, **ecarisqhn** (<sup><4144></sup>Acts 3:14; <sup><412></sup>1 Corinthians 2:12; <sup><302></sup>Philippians 1:29 (cf. Buttman, 52 (46))); future passive, **carisqhsomai** with a passive significance (<sup><502></sup>Philemon 1:22); (**cariv**); often in Greek writings from Homer down; “to do something pleasant or agreeable (to one), to do a favor to, gratify”;

a. universally, “to show oneself gracious, kind, benevolent”: **tini**, <sup><488></sup>Galatians 3:18 (others, (supply **thn kl hronomian** and) refer this to c. below).

b. “to grant forgiveness, to pardon”: <sup><4007></sup>2 Corinthians 2:7; with a dative of the person, <sup><4002></sup>Ephesians 4:32; <sup><5083></sup>Colossians 3:13; with an accusative of the thing, <sup><4020></sup>2 Corinthians 2:10 (cf. Winer’s Grammar, sec. 39, 1 b. and 3 N. 3); **tini thn adikian**, <sup><4723></sup>2 Corinthians 12:13; **ta paraptwmata**, <sup><5023></sup>Colossians 2:13.

c. “to give graciously, give freely, bestow”: **tini ti**, <sup><4072></sup>Luke 7:21; <sup><4882></sup>Romans 8:32; <sup><5080></sup>Philippians 2:9; passive, <sup><4022></sup>1 Corinthians 2:12; <sup><5029></sup>Philippians 1:29; where a debt is referred to, “to forgive” (cf. b. above), <sup><4072></sup>Luke 7:42f; **tini tina**, “graciously to restore one to another” who desires his safety (e.g. a captive (R.V. “grant”)), passive, <sup><4484></sup>Acts 3:14; <sup><5022></sup>Philemon 1:22; or “to preserve for one a person in peril,” <sup><4072></sup>Acts 27:24; **tina tini**, to give up to another one whom he may punish or put to death, <sup><4251></sup>Acts 25:11 ((cf. R.V. marginal reading)); with the addition of **eiv apwleian**, <sup><4256></sup>Acts 25:16.\*

**{5484} carin**, accusative of the substantive, **cariv** used absolutely; properly, “in favor of, for lite pleasure of”: **carin Ektorov**, Homer, Iliad 15, 744, others; 1 Macc. 9:10; Judith 8:19; like the Latin abl. *gratia*, it takes on completely the nature of a preposition, and is joined to the genitive, “for, on account of, for the sake of”; <sup><4889></sup>Galatians 3:19 (on which see **parabosiv**); <sup><5054></sup>1 Timothy 5:14; <sup><5011></sup>Titus 1:11; <sup><5016></sup>Jude 1:16; **toutou carin**, “on this account, for this cause,” <sup><4081></sup>Ephesians 3:1 (Xenophon, mem. 1, 2, 54); **toutou carin ida**, <sup><4084></sup>Ephesians 3:14 (cf. Winer’s Grammar, 566 (526)); <sup><5005></sup>Titus 1:5; **ou carin**, “for which cause,” <sup><4077></sup>Luke 7:47; **carin tinov**; “for what cause? wherefore?” <sup><4882></sup>1 John 3:12. Except in <sup><4882></sup>1 John 3:12, **carin** is everywhere in the N.T. placed after the genitive, as it generally is in secular authors (cf. Passow, under the word, I. 3 a., p. 2416{b}; Herm. ad Vig., p. 701); in the O.T. Apocrypha it is placed sometimes before, sometimes after; cf. Wahl, Clavis Apocr., under the word 6 b.; Grimm on 1 Macc. 3:29.\*

**{5485} cariv, caritov**, accusative **carin**, and twice in L T Tr WH the rarer form **carita** (<sup><4027></sup>Acts 24:27; <sup><5004></sup>Jude 1:4) which is also poetic (cf. Alexander Buttmann (1873) Ausf. Spr. i. sec. 44 Anm. 1; (WH’s Appendix, 157{b}; Buttmann, 13 (12))), accusative plural **caritav**

(<sup><4027></sup>Acts 24:27 R G), **hJ(cairw)**, from Homer down, Hebrew ךְ ם“grace”; *i.e.*

1. properly, that which affords joy, pleasure, delight, “sweetness, charm, loveliness”: grace of speech (<sup><2102></sup>Ecclesiastes 10:12; Sir. 21:16; 37:21; Homer, *Odyssey* 8, 175; **tw n logwn**, Demosthenes, 51, 9; 1419, 16; **caritev mwrwn**, verbal pleasantries which the foolish affect in order to ingratiate themselves, Sir. 20:13), **logoi caritov** (genitive of quality), <sup><402></sup>Luke 4:22; **carin didonai toiv akouousin**, <sup><4023></sup>Ephesians 4:29; **en cariti**, with grace (the substantive, **aJav** being added; see Lightfoot), <sup><5006></sup>Colossians 4:6.

2. “good-will, loving-kindness, favor”: in a broad sense, **cariv para tini**, <sup><4025></sup>Luke 2:52; **ecein carin prov tina**, to have favor with one, <sup><4027></sup>Acts 2:47; **cariv enantion tinav**, <sup><4070></sup>Acts 7:10; (**carin kata tinov aitesqai oþwv** (which see II. 2), <sup><423></sup>Acts 25:3 (but others refer this to 3 b. below)); **cariv** (of God) **estin epi tina**, attends and assists one, <sup><4020></sup>Luke 2:40; <sup><4043></sup>Acts 4:33; **carin (carita) caritav katatigēsqai tini** (see **katatigēmi**), <sup><4027></sup>Acts 24:27; 25:9; “favor” (*i.e.* act of “favoring” (cf. Winer’s *Grammar*, sec. 66 at the end)), <sup><4020></sup>2 Corinthians 8:4. **cariv** is used of the kindness of a master toward his inferiors or servants, and so especially of God toward men: **euriskein carin para tw Qew**, <sup><4033></sup>Luke 1:30; **enwpion tou Qeou**, <sup><4045></sup>Acts 7:46; **touto cariv estin**, this wins for us (God’s) favor (R.V. “is acceptable”), <sup><4029></sup>1 Peter 2:19; with **para Qew** added, <sup><4020></sup>1 Peter 2:20; **paradedomenoi th cariti tou Qeou**, to be committed or commended to the protecting and helping favor of God, <sup><4045></sup>Acts 14:26; 15:40. The apostles and N.T. writers at the beginning and end of their Epistles crave for their readers the favor (‘grace’) of God or of Christ, to which all blessings, especially spiritual, are due: <sup><6007></sup>Romans 1:7; 16:20,24 (R G); <sup><4003></sup>1 Corinthians 1:3; 16:23; <sup><4002></sup>2 Corinthians 1:2; 13:13 (14); <sup><6003></sup>Galatians 1:3; 6:18; <sup><6002></sup>Ephesians 1:2; 6:24; <sup><5002></sup>Philippians 1:2; 4:23; <sup><5002></sup>Colossians 1:2; 4:18; <sup><5001></sup>1 Thessalonians 1:1; 5:28; <sup><5002></sup>2 Thessalonians 1:2; 3:18; <sup><5002></sup>1 Timothy 1:2; 6:21 (22); <sup><5002></sup>2 Timothy 1:2; 4:22; <sup><5004></sup>Titus 1:4; 3:15; <sup><5003></sup>Philemon 1:3,25; <sup><5835></sup>Hebrews 13:25; <sup><6001></sup>1 Peter 1:2; <sup><6002></sup>2 Peter 1:2; 3:18 (cf. 3 a.); <sup><6002></sup>2 John 1:3; <sup><6004></sup>Revelation 1:4; 22:21; cf. Otto, *Ueber d. apostol. Segensgruss cariv uðin* etc., in the *Jahrbb. f. deutsche Theol.* for 1867, p. 678ff. Moreover, the word **cariv** contains the idea of “kindness which bestows upon one what he has not deserved”: <sup><6106></sup>Romans 11:6; hence, **kata carin** and

**kata ofeilhma** are contrasted in <sup><5004></sup>Romans 4:4,16; **cariti** and **ex ergwn** in <sup><5105></sup>Romans 11:6; **kat' akl oghn caritov**, <sup><5105></sup>Romans 11:5; but the N.T. writers use **cariv** pre-eminently of that kindness by which God bestow: favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ: <sup><5124></sup>Romans 3:24; 5:17,20f; (6:1); <sup><5150></sup>1 Corinthians 15:10; <sup><5005></sup>Galatians 1:15; 2:21; <sup><5006></sup>Ephesians 1:6,(7); 2:5,7f; <sup><5007></sup>Philippians 1:7; <sup><5006></sup>Colossians 1:6; <sup><5026></sup>2 Thessalonians 2:16; <sup><5014></sup>1 Timothy 1:14; <sup><5009></sup>2 Timothy 1:9; <sup><5009></sup>Hebrews 2:9 (here Treg. marginal reading **cwrviv**); <sup><5009></sup>Hebrews 10:29; 12:15; 13:9; <sup><5010></sup>1 Peter 1:10; <sup><5000></sup>Jude 1:4; **euriskein carin**, <sup><5006></sup>Hebrews 4:16; **h:cariv tou Qeou h:swthriov**, <sup><5021></sup>Titus 2:11; **oJ ogov thv caritov**, the message of his grace, <sup><4443></sup>Acts 14:3; 20:32; **to euaggel ion thv caritov tou Qeou**, <sup><4024></sup>Acts 20:24; it is styled 'the grace of Christ,' in that through pity for sinful men Christ left his state of blessedness with God in heaven, and voluntarily underwent the hardships and miseries of human life, and by his sufferings and death procured salvation for mankind: (<sup><4451></sup>Acts 15:11); <sup><5009></sup>2 Corinthians 8:9; <sup><5005></sup>Romans 5:15; <sup><5006></sup>Galatians 1:6; (<sup><5007></sup>Titus 3:7); <sup><5014></sup>John 1:14,17. **cariv** is used of "the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues": <sup><5005></sup>2 Corinthians 4:15; 6:1; <sup><5012></sup>2 Thessalonians 1:12; **oJ pepisteukotev dia thv caritov**, <sup><4427></sup>Acts 18:27; **upo carin einai**, 'to be subject to the power of grace, opposed to **upo nomon einai**, <sup><5004></sup>Romans 6:14f; **thv caritov exepesate**, <sup><5004></sup>Galatians 5:4; **prosmenein th carh**, <sup><4433></sup>Acts 13:43 (G L T Tr WH); **epimenein**, *ibid.* Rec.; **en th cariti** (R G WH text omit the article), prompted by grace, <sup><5006></sup>Colossians 3:16; the grace of God promoting the progress and blessings of the Christian religion, <sup><4423></sup>Acts 11:23; (prompting its possessors to benefactions, <sup><5004></sup>2 Corinthians 9:14); sustaining and aiding the efforts of the men who labor for the cause of Christ, <sup><5150></sup>1 Corinthians 15:10; <sup><5012></sup>2 Corinthians 1:12; the favor of Christ, assisting and strengthening his followers and ministers to bear their troubles, <sup><4709></sup>2 Corinthians 12:9.

3. "what is due to grace";

a. "the spiritual condition of one governed by the power of divine grace," what the theologians call the 'status gratiae': **esthkenai en th cariti**, <sup><5002></sup>Romans 5:2; **eiv thn carin**, <sup><5052></sup>1 Peter 5:12; **auxanein en cariti**,



<608>2 Peter 3:18; **endunamousqai en th cariti th en Cristw**, <502>2 Timothy 2:1.

**b.** “a token or proof of grace,” <4015>2 Corinthians 1:15 (A.V. “benefit” (WH text Tr marginal reading **caran**, which see under b.)); “a gift of grace; benefaction, bounty”: used of alms, <4616>1 Corinthians 16:3; <4086>2 Corinthians 8:6f,19 (Sir. 3:29 (31); 29:15; 30:6; 4 Macc. 5:8; Xenophon, Ages. 4, 3f; Hier. 8, 4); **pasa cariv**, all earthly blessings, wealth, etc., which are due to divine goodness, <4708>2 Corinthians 9:8; **oJev pashv caritov**, the author and giver of benefits of every kind, <4150>1 Peter 5:10. “the aid or succor of divine grace”: **didonai carin tapeinoiv**, <4185>1 Peter 5:5; <5006>James 4:6; the salvation offered to Christians is called **cariv**, “a gift of divine grace,” <4010>1 Peter 1:10,13; of the various blessings of Christ experienced by souls: **labein carin anti caritov** (see **anti**, 2 e., p. 49{b} bottom), <4016>John 1:16; **cari zwhv**, the gift of grace seen in the reception of life (cf. **zwh**, 2 b.), <4037>1 Peter 3:7; “capacity and ability due to the grace of God” (German *Gnadenausrüstung*), <4047>Ephesians 4:7; **pl hrhv caritov**. <4088>Acts 6:8 G L T Tr WH; **pikil h cariv**, the aggregate of the extremely diverse powers and gifts granted to Christians, <4040>1 Peter 4:10; used of the power to undertake and administer the apostolic office: **labein carin kai apostol hn**, *i.e.* **carin thv apostol hv**, <4005>Romans 1:5; **thv caritov thv doqeishv moi** (*i.e.*, Paul), <4512>Romans 12:3,6; 15:15; <4610>1 Corinthians 3:10; <4819>Galatians 2:9; <4047>Ephesians 3:2,7; **doqeish uōin**, of the gifts of knowledge and utterance conferred upon Christians, <4040>1 Corinthians 1:4; **edoqh moi hJ cariv aūth**, followed by an infinitive, <4088>Ephesians 3:8; of the desire to give alms roused by the grace of God, <4086>2 Corinthians 8:1.

**4.** “thanks” (for benefits, services, favors); properly: **cariti**, with thanksgiving, <4610>1 Corinthians 10:30; **carin ecein tini** (Latin *gratiam habere alicui*), to be thankful to one, <4273>Luke 17:9; <5412>1 Timothy 1:12; <5008>2 Timothy 1:3; <5828>Hebrews 12:28 (2 Macc. 3:33, and countless times in secular authors; cf. Passow, under the word, p. 2416{a} under the end; (Liddell and Scott, under the word, II. 2); Ast, *Lex. Plato*, ii, p. 539f; Bleek, *Brief a. d. Hebrew* 2:2, p. 975); followed by **epi** with a dative of the thing, <5007>Philemon 1:7 T editions 2 and 7, Rec.<sup>st bez</sup> (cf. p. 233a middle); **cariv tw Qew** namely, **estw**, <4075>Romans 7:25 L T Tr WH text; followed by **oJi**, <4617>Romans 6:17 (**cariv toiv qeov, oJi** etc. Xenophon, *Cyril* 7, 5, 72; 8, 7, 3; an. 3, 3, 14; oec. 8, 16); with a participle added to the dative

(by apposition), <sup><4157></sup>1 Corinthians 15:57; <sup><4024></sup>2 Corinthians 2:14; 8:16; followed by **epi**; with a dative of the thing (cf. **epi**, B. 2 a. [d].), <sup><4095></sup>2 Corinthians 9:15. equivalent to “recompense, reward,” <sup><4062></sup>Luke 6:32-34 (for which <sup><4056></sup>Matthew 5:46 uses **misqov**).\*

**{5486} carisma, carismatov, to (carizomai)**, “a gift of grace; a favor which one receives without any merit of his own”; in the N.T. (where (except <sup><4040></sup>1 Peter 4:10) used only by Paul) “the gift of divine grace” (so also in Philo de alleg. legg. iii. sec. 24 at the end **dwrea kai euergesia kai carisma Qeou ta panta oša en kosmw kai autov o.kosmov estin**); used of the natural gift of continence, due to the grace of God as creator, <sup><4007></sup>1 Corinthians 7:7; deliverance from great peril to life, **to eiv hñav carisma** bestowed upon us, <sup><4011></sup>2 Corinthians 1:11; the gift of “faith, knowledge, holiness, virtue,” <sup><4011></sup>Romans 1:11; the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith, <sup><4055></sup>Romans 5:15f; 6:23; plural of the several blessings of the Christian salvation, <sup><4012></sup>Romans 11:29; in the technical Pauline sense **carismata** (A.V. “gifts”) denote “extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit” (cf. Cremer in Herzog edition 2 vol. v. 10ff, under the word Geistesgaben): <sup><4026></sup>Romans 12:6; <sup><4007></sup>1 Corinthians 1:7; 12:4,31; <sup><4040></sup>1 Peter 4:10; **carismata iamatwn**, <sup><4013></sup>1 Corinthians 12:9, 28, 30; specifically, “the sum of those powers requisite for the discharge of the office of an evangelist”: <sup><4044></sup>1 Timothy 4:14; <sup><4006></sup>2 Timothy 1:6. ((Of temporal blessings, ‘Teaching’ 1, 5 (cf. **dwrhma** in Hermas, mand. 2, 4)); ecclesiastical writings.)\*

**{5487} caritow, caritw:** 1 aorist **ecaritwsa**; perfect passive participle **kecaritwmenov**; (**cariv**);

**1.** “to make graceful *i.e.* charming, lovely, agreeable”: passive, Sir. 18:17; **taiv dial oxoiv strofaiv caritoumenov ofrun**, Libanius, vol. iv., p. 1071, 14.

**2.** “to pursue with grace, compass with favor; to honor with blessings”: **tina**, <sup><4006></sup>Ephesians 1:6; passive, <sup><4028></sup>Luke 1:28 (some would take it in these two examples subjectively (R.V. marginal reading “endued frith

grace”); <sup><19826></sup>Psalm 18:26 Symmachus; (Hermas, sim. 9, 24, 3; Test xii. Patr. test. Josephus 1); ecclesiastical and Byzantine writings.\*

**{5488} Carran** (Hebrew <sup>^</sup> r j ; (i.e. (probably) ‘parched’, ‘arid’), <sup><1113></sup>Genesis 11:31; 12:5; 27:43), “Haran” (so R.V.; A.V. (after the Greek “Charran”), called **Karrai** in Greek writings and *Carroe* in Latin, a city of Mesopotamia, of great antiquity and made famous by the defeat of Crassus: <sup><4402></sup>Acts 7:2,4. Cf. Winer’s RWB, under the word; Vaihinger in Herzog 5:539; (Schultz in Herzog edition 2, under the word); Steiner in Sehenkel 2:592; Schrader in Riehm, p. 571.\*

**{5489} carthv, cartou, oJcarassw**, “paper”: <sup><6112></sup>2 John 1:12; <sup><2482></sup>Jeremiah 43:23 (<sup><2823></sup>Jeremiah 36:23). ((Plato’s commentary fragment 10, p. 257 (Didot); cf. inscr. (B. C. 407) in Kirchhoff, Inscriptions Attic. i. No. 324); Cebes (399 B. C.) tab. 4; Dioscorides (100 A. D.?) 1, 115.) (Cf. Birt, Antikes Buchwesen, index i., under the word; Gardthausen, Griech. Palaeographie, p. 23; Edersheim, Jesus the Messiah, ii., p. 270f.)\*

**{5490} casma, casmatov, to (cainw** to yawn), “a gaping opening, a chasm, gulf”: equivalent to a great interval, <sup><1626></sup>Luke 16:26. (Hesiod theog. 740; Euripides, Plato, Plutarch, Lucian, Aelian, others.)\*

**{5491} ceil ov, ceil ouv, to**, genitive plural in the uncontracted form **ceil ewn** (<sup><3815></sup>Hebrews 13:15; see **orov**) (**cew** equivalent to **CAW, cainw**), from Homer down, the Septuagint for **hpc**; “a lip”;

**a.** in the N.T. “of the speaking mouth” (cf. Winer’s Grammar, 32): <sup><1018></sup>Matthew 15:8; Mark vii. 6; <sup><813></sup>Romans 3:13; <sup><442></sup>1 Corinthians 14:21; <sup><3815></sup>Hebrews 13:15 (on which see **karpov**, 2 c.); <sup><1181></sup>1 Peter 3:10.

**b.** metaphorically: **ceil ov thv qal asshv**, “the seashore,” <sup><3112></sup>Hebrews 11:12 (<sup><1217></sup>Genesis 22:17; <sup><10715></sup>Exodus 7:15; 14:30, etc.; of the shore of a lake, Josephus, b. j. 3, 10, 7; of the banks of rivers, Herodotus 2 (70). 94; (Aristotle, de mirab. aud. 46; 150; cf. hist. an. 6, 16, p. 570a, 22); Polybius 3, 14, 6; (cf. Winer’s Grammar, pp. 18, 30)).\*

**{5492} ceimazw**: present passive participle **ceimazomenov**; (**ceima** stormy weather, winter (cf. **ceimwn**)); “to afflict with a tempest, to toss about upon the waves”: passive, <sup><4278></sup>Acts 27:18 (R.V. “labored with the storm”). (Aeschylus, Thucydides, Plato, Diodorus, Plutarch, Lucian, others) (Compare: **paraceimazw**.)\*

**{5493}** **ceimarorov** (for the more common **ceimarrwv** (namely, **potamov**), Attic contracted **ceimarrouv** (which see in Liddell and Scott, at the end), cf. Lob. ad Phryn., p. 234), **ceimarorou**, **oJceima** winter, and **rew**, **rowv**), from Homer down, the Septuagint very often for **l j œe** literally, “flowing in winter, a torrent”: <sup><618></sup>John 18:1 (where A.V. “brook”).\*

**{5494}** **ceimwn**, **ceimwnov**, **oJceima**, and this from **cew** on account of the ‘pouring’ rains; (others connect it with **ci-wn**, snow, frost (cf. Latin *hiems*, etc.); see Curtius, sec. 194; Liddell and Scott, under the word **ciwn**, at the end)), “winter”;

**a.** “stormy or rainy weather, a tempest” (so from Homer down): <sup><1018></sup>Matthew 16:3 (Tdf. brackets WH reject the passage); <sup><427></sup>Acts 27:20.

**b.** “winter, the winter season” (so from Thucydides and Aristophanes down): <sup><612></sup>John 10:22; <sup><502></sup>2 Timothy 4:21; **ceimwnov**, “in winter (-time), in the winter” (Plato, de rep. 3, p. 415 e.; Xenophon, mem. 3, 8, 9; others (cf. Winer’s Grammar, sec. 30, 11; Buttmann, sec. 132, 26)), <sup><122></sup>Matthew 24:20; <sup><1318></sup>Mark 13:18.\*

**{5495}** **ceir**, genitive **ceirov**, accusative **ceiran** (<sup><1016></sup>1 Peter 5:6 Tdf.; see **arshn**, at the end), **hJ** (from the root meaning ‘to lay hold of’; cf. Latin *heres*, etc.; Curtius, sec. 189; Vanicek, p. 249f), from Homer down, Hebrew **dy**; “the hand”: <sup><1012></sup>Matthew 3:12; <sup><1010></sup>Mark 3:1; <sup><1016></sup>Luke 6:6; <sup><1018></sup>1 Timothy 2:8; <sup><812></sup>Hebrews 12:12, and often; the genitive with the verbs **aptomai**, **epil ambanomai**, **kratew**, **piazw**, etc., which see in their places; the dative with **ergazomai**, **esqiw**, etc.; **oJaspasmov th emh ceiri**, <sup><121></sup>1 Corinthians 16:21; <sup><5018></sup>Colossians 4:18; <sup><317></sup>2 Thessalonians 3:17; the accusative with the verbs **airw**, **dew**, **ekpetannumi**, **ekteinw**, **embaptw**, **epitiqhmi**, **kaqarizw**, **kataseiw**, **niptw**, etc. **hJepiqesiv twv ceirwn** (see **epiqesiv** and references), <sup><5044></sup>1 Timothy 4:14; <sup><5106></sup>2 Timothy 1:6; <sup><5012></sup>Hebrews 6:2; **en ceiri tinov**, in imitation of the Hebrew **dyBj p** (cf. Buttmann, sec. 133, 20 cf. 319f (274); Lightfoot on Galatians, 3:19), “by the help or agency, of anyone, by means of anyone,” <sup><4175></sup>Acts 7:35 Rec.; <sup><1319></sup>Galatians 3:19; (**sun ceiri aggel ou**, with the aid or service of the angel (cf. Buttmann, as above), <sup><4175></sup>Acts 7:35 L T Tr WH; those things in the performance of which the hands take the principal part (as *e.g.* in working miracles), are said to be done **dia ceirov** or **ceirwn** or **twv**

(cf. Buttman, sec. 124, 8 d.) **ceirwn tinov**, <sup><4062></sup>Mark 6:2; <sup><4452></sup>Acts 5:12; 14:3; 19:11; universally, <sup><4023></sup>Acts 2:23; 7:25; 11:30; 15:23; **epi ceirwn**, <sup><4016></sup>Matthew 4:6; <sup><4041></sup>Luke 4:11; **epi thn ceira**, <sup><6649></sup>Revelation 14:9; 20:1 (here Treg. marginal reading **en th ceiri**), <sup><6604></sup>Revelation 20:4; **ek**, <sup><4204></sup>Acts 28:4; <sup><6604></sup>Revelation 8:4; **eiv thn ceira** (“on his hand”), <sup><2152></sup>Luke 15:22; **h:ceir**, as an acting subject (see **gl wssa**, 1), <sup><2221></sup>Luke 22:21; plural, <sup><4475></sup>Acts 17:25; 20:34; <sup><6100></sup>1 John 1:1; **ta erga twn ceirwn**, <sup><4474></sup>Acts 7:41; <sup><6602></sup>Revelation 9:20; **ekdikein to ajma tinov ek tinov** (see **ekdikew**, b. and **ek** I. 7), <sup><6602></sup>Revelation 19:2. By metonymy, **h:ceir** is put for “power, activity” (for examples from secular authors from Homer down see Passow, under the word, p. 2431b; (Liddell and Scott, under the word, p. 1720a)): **paradidonai tina eiv ceirav tinwn**, into the hostile hands (<sup><4027></sup>Deuteronomy 1:27; <sup><4861></sup>Job 16:11), <sup><4072></sup>Matthew 17:22; 26:45; <sup><4031></sup>Mark 9:31; <sup><4044></sup>Luke 9:44; 24:7; <sup><4211></sup>Acts 21:11; 28:17; **didonai ti en th ceiri tinov**, to commit to one’s protecting and upholding power, <sup><4035></sup>John 3:35; also **eiv thn ceira tinov**, <sup><4038></sup>John 13:3; **tina ek twn ceirwn** or **ek ceirov tinov** (from the hostile power of anyone) **apagein**, <sup><4407></sup>Acts 24:7 Rec.; **exel esqai**, <sup><4421></sup>Acts 12:11 (<sup><4021></sup>Genesis 32:11; <sup><4038></sup>Exodus 18:8f); **exercesqai**, <sup><6109></sup>John 10:39; **rusqhnai**, <sup><4074></sup>Luke 1:74; **swthria**, <sup><4077></sup>Luke 1:71; **ekfeugein tav ceirav tinov**, <sup><4713></sup>2 Corinthians 11:33. By a figure use of language **ceir** or **ceirev**, are attributed to God, symbolizing his “might, activity, power”; conspicuous

[a]. in creating the universe: **erga twn ceirwn autou**, <sup><5010></sup>Hebrews 1:10 (<sup><4940></sup>Psalms 101:26 (<sup><4926></sup>Psalms 102:26)).

[b]. in upholding and preserving: <sup><2345></sup>Luke 23:46; <sup><6109></sup>John 10:29 (cf. 28); **ceir kuriou esti meta tinov**, God is present, protecting and aiding one, <sup><4066></sup>Luke 1:66; <sup><4412></sup>Acts 11:21.

[g]. in punishing: **ceir kuriou epi se**, <sup><4431></sup>Acts 13:11 (<sup><4925></sup>1 Samuel 12:15); **empesein eiv ceirav Qeou zwntov**, <sup><5803></sup>Hebrews 10:31.

[d]. in determining and controlling the destinies of men: <sup><4428></sup>Acts 4:28; **tapeinousqai upo thn krataian ceira tou Qeou**, <sup><4016></sup>1 Peter 5:6.

{5496} **ceiragwgew**, **ceiragwgv**; present passive participle **ceiragwgoumenov**; (**ceiragwgv**, which see; cf. **cal inagwgew**); “to lead by the hand”: **tina**, <sup><4908></sup>Acts 9:8; 22:11. (Anacreon (530 B. C.), Diodorus, Plutarch, Lucian, Artemidorus Daldianus, others.)\*

**{5497}** **ceiragwgov, ceiragwgon** (**ceir** and **agw**), “leading one by the hand”: <sup><4431></sup>Acts 13:11. (Artemidorus Daldianus, oneir. 1, 48; Plutarch, others.)\*

**{5498}** **ceirografon, ceirografou, to** (**ceir** and **grafw**), “a handwriting; what one has written with his own hand” (Polybius 30, 8, 4; Dionysius Halicarnassus 5, 8; others); specifically, a note of hand, or writing in which one acknowledges that money has either been deposited with him or lent to him by another, to be returned at an appointed time (Tobit 5:3; 9:5; Plutarch, mor., p. 829 a. de vitand. aere al. 4, 3; Artemidorus Daldianus, oneir. 3, 40); metaphorically, applied in <sup><5014></sup>Colossians 2:14 ((where R.V. “bond”)) to the Mosaic law, which shews men to be chargeable with offences for which they must pay the penalty.\*

**{5499}** **ceiropoihtov, ceiropoihton** (**ceir** and **poiiew**), “made by the hand *i.e.* the skill of man” (see **aceiropoihtov**): of temples, <sup><4168></sup>Mark 14:58; <sup><4478></sup>Acts 7:48; 17:24; <sup><8911></sup>Hebrews 9:11,24; of circumcision, <sup><4011></sup>Ephesians 2:11. (In the Septuagint of idols; of other things, occasionally in Herodotus, Thucydides, Xenophon, Polybius, Diodorus.)\*

**{5500}** **ceirotnew, ceirotow**: 1 aorist participle **ceirotonhsav**; 1 aorist passive preposition **ceirotonhqeiv**; (from **ceirotonov** extending the hand, and this from **ceir** and **teinw**); from (Aristophanes), Xenophon, Plato, Isocrates down;

**a.** properly, “to vote by stretching out the hand” (cf. Xenophon, an. 3, 2, 33 **oiv dokei tauta, anateinatw thn ceira. aneteinan apantev**).

**b.** “to create or appoint by vote”: **tina**, one to have charge of some office or duty, passive, <sup><4789></sup>2 Corinthians 8:19, and in the spurious subscriptions in <sup><5012></sup>2 Timothy 4:23; <sup><4185></sup>Titus 3:15.

**c.** with the loss of the notion of extending the hand, “to elect, appoint, create”: **tina**, <sup><4423></sup>Acts 14:23 (see examples from the Greek writings in Passow, under the word, p. 2440{a}; **ceirotoneisqai upo Qeou basileia**, Philo de praem. et poen. sec. 9; (**basilewv uparcov eceirotoneito**, de Josephus, sec. 41); Josephus, Antiquities 6, 4, 2; (7, 11,1; of the choice of Jonah as high priest, 13, 2, 2; cf. Hatch in Dict. of Chris. Antiq., under the word, Ordination, p. 1501{b}; Harnack on ‘Teaching’ etc. 15, 1).). (Compare: **proceirotnew**.)\*

**{5501} ceirwn, ceiron** (comparitive of **kakov**; derived from the obsolete **cerhv**, which has been preserved in the dative **cerhi**, accusative **cerha**, plural **cerhev, cerha**; cf. Alexander Buttmann (1873) *Ausf. Spr. i.*, p. 268 (cf. Ebeling, *Lex. Homer* under the word **cerhv**) (from Homer down), “worse”: <sup><4196></sup>Matthew 9:16; 27:64; <sup><4121></sup>Mark 2:21; **ginetai ta escata ceirona twn prwtwn**, <sup><4125></sup>Matthew 12:45; <sup><2126></sup>Luke 11:26; <sup><6121></sup>2 Peter 2:20; **eiv to ceiron ercesqai** (“to grow worse”), of one whose illness increases, <sup><4156></sup>Mark 5:26; **ida mh ceiron soi ti genhtai**, lest some worse thing befall thee, <sup><4354></sup>John 5:14; **posw ceirwn timwria** (A.V. “how much sorer punishment”), <sup><3119></sup>Hebrews 10:29; **epi to ceiron prokoptein** ((A.V. “wax worse and worse”); see **prokoptw**, 2), <sup><3113></sup>2 Timothy 3:13; of the moral character, **spistou ceirwn**, <sup><5418></sup>1 Timothy 5:8.\*

**{5502} Ceroubim** (R G) and **Ceroubein** (L T Tr WH; in manuscripts also **Ceroubin, Ceroubeim**; (cf. Tdf *Proleg.*, p. 84; WH’s Appendix, p. 155a; and under the word **ei, i**)), **ta** (neuter gender also in most places in the Septuagint; rarely, as <sup><12518></sup>Exodus 25:18,19, **oj Ceroubim; Ceroubeiv** in <sup><12518></sup>Exodus 25:18 (but this is a mistake; the form in **Ceroubeiv** seems not to occur in the O.T.); in Philo **ta Ceroubim**, in Josephus, **oj Ceroubeiv**, *Antiquities* 3, 6, 5; **aj Ceroubeiv**, *ibid.* 8, 3, 3; the use of the neuter gender seemed most suitable, because they were **zwa; Ceroubeiv zwa esti peteina, morfhn d’ oudenai twn up’ anqrwpwn ewramenwn parapl hsia**, Josephus, *Antiquities* 3, 6, 5), Hebrew **מְרִכְבֵּי כְרֻבִּים** (hardly of Semitic origin, but cognate to the Greek **gruy, grupov** (for the various opinions cf. Gesenius’ *Hebrew Lexicon*, Mühlau and Volck edition, under the word **כְרֻבִּים**)), “cherubim,” two golden figures of living creatures with two wings; they were fastened to the lid of the ark of the covenant in the Holy of holies (both of the sacred tabernacle and of Solomon’s temple) in such a manner that their faces were turned toward each other and down toward the lid, which they overshadowed with their expanded wings. Between these figures God was regarded as having fixed his dwelling-place (see **doxa**, III. 1): <sup><3115></sup>Hebrews 9:5. In Ezekiel 1 and Ezekiel 10 another and far more elaborate form is ascribed to them; but the author of the Epistle to the Hebrews has <sup><12518></sup>Exodus 25:18-20 in mind. Cf. Winer’s *RWB*, under the word *Cherubim*; Gesenius, *Thesaurus*, ii., p. 710f; Dillmann in *Schenkel* i. 509ff; Riehm, *De Natura et Notione Symbolica Cheruborum* (Basil. 1864); also his ‘Die Cherubim in d. Stiftshütte u. im Tempel’ in the *Theol. Studien und Kritiken* for 1871, p. 399ff; and in his



HWB, p. 227ff; (cf. Lenormant, Beginnings of History (N. Y. 1882), chapter iii.).\*

**{5503} chra, chrav, hJ**(feminine of the adjective **chrov**, ‘bereft’; akin to **cersov**, sterile, barren, and the Latin *careo* (but cf. Curtius, sec. 192)), from Homer, Iliad 6, 408 down, the Septuagint for **hnmf ꝥæ** ‘a widow’:  
 <0234>Matthew 23:14(13) Rec.; <4124>Mark 12:40,42f; <0237>Luke 2:37; 4:25; 7:12; 18:3,5; 20:47; 21:2f; <4401>Acts 6:1; 9:39,41; <4108>1 Corinthians 7:8; <4818>1 Timothy 5:3-5,9,11,16; <3027>James 1:27; with **gunh** added (<0445>2 Samuel 14:5, and often in the Greek writings from Homer, Iliad 2, 289 down), <0406>Luke 4:26; a city stripped of inhabitants and riches is represented under the figure of “a widow,” <6837>Revelation 18:7.\*

**{5504} cqev** (Rec.; also Griesbach in Acts and Heb.), equivalent to **ecqev** (which see), “yesterday”; the Septuagint for **l wōT]** (Homer (h. Merc.), others) **cil arcov, cil arcou, oJ(cil ioi** and **arcwn**; (on the form of the word cf. references under the word **ekatontarchv**, and Liddell and Scott, under the word **cil archv**), “the commander of a thousand soldiers, a chiliarch; the commander of a Roman cohort” (a military tribune): <6812>John 18:12; <4023>Acts 21:31-33,37; 22:24,26-29; 23:10,15,17-19,22; 24:7 Rec., 22; 25:23 (the Septuagint for **rcæpyl a)** and **varqpyl a)**. “Any military commander” (R.V. “high or chief captain, captain”): <4021>Mark 6:21; <6815>Revelation 6:15; 19:18. ((Aeschylus, Xenophon, others.))\*

**{5505} cil iav, cil iadov, hJ(cil ioi)**, “a thousand, the number one thousand”: plural, <0433>Luke 14:31; <4004>Acts 4:4; <6108>1 Corinthians 10:8; <6811>Revelation 5:11; 7:4-8; 11:13; 14:1-3; 21:16; the Septuagint for **āl a, µpyl a)** (Herodotus on.)\*

**{5507} cil ioi, cil iai, cil ia**, “a thousand”: <6088>2 Peter 3:8; <6818>Revelation 11:3, etc.

**{5508} Ciov, Ciou, hJ**“Chios,” an island in the Aegean Sea, between Samos and Lesbos, not far from the shore of Lydia: <4015>Acts 20:15.\*

**{5509} citwn, citwnov, oJ**from Homer down, the Septuagint for **tn,TkU** and **tnw[Q]** “a tunic,” an undergarment, usually worn next the skin: <0100>Matthew 10:10; <4049>Mark 6:9; <0411>Luke 3:11; 9:3; <6023>Jude 1:23; it is distinguished from **to iðation** (which see 2) or **ta iðatia** in <4154>Matthew

5:40; <sup><4169></sup>Luke 6:29; <sup><4162></sup>John 19:23; <sup><4169></sup>Acts 9:39; universally, “a garment, vestment” (Aeschylus suppl. 903), plural (Plutarch, Tib. Gracch. 19), <sup><4146></sup>Mark 14:63. (Cf. Rich, Dict. of Antiq. under the word Tunica; and references under the word **idation**, as above.)\*

**{5510} ciwn, cionov, hJ** from Homer down, the Septuagint for **gl v**, “snow”: <sup><4183></sup>Matthew 28:3; <sup><4103></sup>Mark 9:3 (where it is omitted by G T Tr WH); <sup><4114></sup>Revelation 1:14.\*

**{5511} cl amuv, cl amudov, hJ** (according to the testimony of Pollux 10, 38, 164, first used by Sappho), “a chlamys,” an outer garment usually worn over the **citwn** (which see); specifically, the Latin *paludamentum* (which see in Rich, Dict. of Antiq., under the word, at the end), a kind of short cloak worn by soldiers, military officers, magistrates, kings, emperors, etc. (2 Macc. 12:35; Josephus, Antiquities 5, 1, 10; Herodian, Aelian, others; often in Plutarch): <sup><4173></sup>Matthew 27:28,31 (A.V. “robe”; see Meyer at the passage; Trench, Synonyms, sec. 1.; Rich (as above) under the word Chlamys; and other references under the word **idation**).\*

**{5512} cl euazw**; imperfect **ecl euazon**; (**cl euh**, jesting, mockery); “to deride, mock, jeer”: <sup><4123></sup>Acts 2:13 Rec.; 17:32. (2 Macc. 7:27; Sap. 11:15; Aristophanes, Demosthenes, Polybius, Diodorus, Plutarch, Lucian, others) (Compare: **diacl euazw**.)\*

**{5513} cil iarov, cil iara, cil iaron cl iw**, to become warm, liquefy, melt), “tepid, lukewarm”: metaphorically, of the condition of a soul wretchedly fluctuating between a torpor and a fervor of love, <sup><4186></sup>Revelation 3:16. (Herodotus, Pindar, Diodorus, Plutarch, Athen., Geoponica.)\*

**{5514} Cl oh** ((i.e. ‘tender verdure’; an appellation of Demeter, ‘the Verdant’)), **Cl ohv, hJ** “Chloe,” a Christian woman of Corinth: <sup><4111></sup>1 Corinthians 1:11. (Cf. B. D., under the word.)\*

**{5515} cl wrov, cl wra, cl wron** (contracted from **cl oerov**, from **cl oh**, tender green grass or grain);

**1.** “green”: **cortov**, <sup><4103></sup>Mark 6:39 (<sup><4103></sup>Genesis 1:30); <sup><4187></sup>Revelation 8:7; **pan cl wron**, 9:4.



Curtius, sec. 200; Vanicek, p. 247)), first found in Archilochus (8th century B. C.), afterward in Aeschylus and following.

1. “bile, gall”: <4734> Matthew 27:34 (cf. the Septuagint <4882> Psalm 68:22 (<4982> Psalm 69:22)) (cf. B. D., under the word Gall); <4823> Acts 8:23 (on which see **pikria**); for **hrrœ]** <8163> Job 16:13.

2. in the O.T. it is also used of other bitter things; for **hn[ }** æ“wormwood,” <2184> Proverbs 5:4; <2815> Lamentations 3:15; hence, some understand the word in <4734> Matthew 27:34 to mean “myrrh,” on account of <4153> Mark 15:23; but see **smurnizw**, 2; (B. D. as above).\*

{5522} **cww**, see **couv**.

{5523} **Corazin** ((so G L, also <4112> Matthew 11:21 Rec.; <2103> Luke 10:13 Rec.<sup>elz</sup>; **Corzein** T Tr WH; (**Cwrazin**, <2103> Luke 10:13 Rec.<sup>st bez</sup>; see **ei**, i; Tdf. Proleg., p. 84; WH’s Appendix, p. 155a)), **hJ** indeclinable Chorazin, a town of Galilee, which is mentioned neither in the O.T. nor by Josephus; according to Jerome (in his Onomast. (cf. Eusebius, onomasticon, Larsow and Parthey edition, p. 374)) two miles distant from Capernaum; perhaps the same place which in the talmud, Menach. f. 85, 1 is called **ʿyזrk** (cf. Edersheim, Jesus the Messiah, ii. 139), the remains of which Robinson (Biblical Researches, iii. 347, 359f) thinks must be sought for in the ruins of the modern Tell Hum; but Wilson (Recovery of Jerusalem, American edition, pp. 270, 292ff; Our Work in Palestine, p. 188), with whom (Thomson (Land and Book, ii. 8)), Socin (in Baedeker’s Palestine and Syria, English edition, p. 374), Wolff (in Riehm, p. 235) (the Conders (Handbook. to the Bible, p. 324), and the majority of recent scholars) agree, holds to the more probable opinion which identifies it with Kerazeh, a heap of ruins lying an hour’s journey to the N. E. of Tell Hum: <4112> Matthew 11:21; <2103> Luke 10:13. Cf. Winer’s RWB under the word; Keim, i., p. 605 (English translation, ii. 367) and ii. 118 (English translation, iii. 143).\*

{5524} **corhgew**, **corhgw**; future 3 person singular **corhghsei** (<4010> 2 Corinthians 9:10 G L T Tr WH); 1 aorist optative 3 person singular **corhghsai** (ibid., Rec.); (**corhgov**, the leader of a chorus; from **corov** and **agw** (**hgeomai**)); from (Simonides), Xenophon, Plato down;

1. “to be a chorus-leader, lead a chorus”.

2. “to furnish the chorus at one’s own expense; to procure and supply all things necessary to fit out the chorus” (so very often in the Attic writings).

3. in later writings ((Aristotle), Polybius, Diodorus, Philo, Josephus, Plutarch, Aelian, others; <1007>1 Kings 4:7; 1 Macc. 14:10; 2 Macc. 3:3, etc.), “to supply, furnish abundantly”: **ti**, <1010>2 Corinthians 9:10; <1011>1 Peter 4:11. (Compare: **epicorhgew.**)\*

**{5525} corov, corou, oJ**(by metathesis from **orcov, orceomai** ((?); probably related to **cortov** (Latin *hortus*), **cronov**, etc., denoting primarily ‘an enclosure for dancing’; cf. Curtius, sec. 189)), from Homer down, “a band (of dancers and singers), a circular dance, a dance, dancing”: <1525> Luke 15:25 (for **hl wDmJ** <1250> Exodus 15:20; <17134> Judges 11:34, etc.; for **l wDmJ**; <2555> Lamentations 5:15; <3704> Psalm 150:4).\*

**{5526} cortazw**: 1 aorist **ecortasa**; 1 aorist passive, **ecortasqhn**; future passive, **cortasqhsomai**; (**cortov**, which see); first in Hesiod (Works, 450);

**a.** “to feed with herbs, grass, hay, to fill or satisfy with food, to fatten”; animals (so uniformly in the earlier Greek writings (cf. Lightfoot on <1012> Philippians 4:12; Winer’s Grammar, 23)): **ornea ek twn sarkwn**, passive, <602> Revelation 19:21 (here A.V. “were filled”).

**b.** in later (cf. Sturz, Dial. Maced. and Alex., p. 200ff) and Biblical Greek, “to fill or satisfy men” (the Septuagint for **[ bæ** and **[ yBçhi** with some degree of contempt in Plato, de rep. 9, p. 586 a. **kekufotev eiv ghn kai eiv trapezav boskontai cortazomenoi kai oceuontev**).

[a]. properly: **tina**, <1533> Matthew 15:33; passive, <1441> Matthew 14:20; 15:37; <1062> Mark 6:42; 7:27; 8:8; <1097> Luke 9:17; <1635> John 6:26; <3026> James 2:16; opposed to **peinan**, <1012> Philippians 4:12; **tina tinov** (like **pimpl hmi** (cf. Winer’s Grammar, sec. 30, 8 b.)): **artwn**, with bread, <1084> Mark 8:4 (<1301> Psalm 131:15 (<1525> Psalm 132:15)); **tina apo** with a genitive of the thing (cf. Buttmann, sec. 132, 12), passive, <1672> Luke 16:21 (<19313> Psalm 103:13 (<19413> Psalm 104:13)); (**tina ek** with the genitive of the thing (Buttmann, as above), passive, <1516> Luke 15:16 Tr marginal reading WH).

[b]. metaphorically: **tina**, “to fulfill or satisfy the desire of anyone,” <1016> Matthew 5:6; <1672> Luke 6:21 (<19413> Psalm 106:9 (<19479> Psalm 107:9)).\*

**{5527} cortasma, cortasmatov, to (cortazw)**, “feed, fodder,” for animals (the Septuagint; Polybius, Diodorus, Plutarch, others); “food (vegetable) sustenance,” whether for men or flocks: plural <sup><4071></sup>Acts 7:11.\*

**{5528} cortov, cortou, oj**

**1.** the place where grass grows and animals graze: Homer, Iliad 11, 774; 24, 640.

**2.** from Hesiod down, “grass, herbage, hay, provender”: of green grass, <sup><4063></sup>Matthew 6:30; 14:19; <sup><4028></sup>Luke 12:28; <sup><4060></sup>John 6:10; <sup><5010></sup>James 1:10f; <sup><4026></sup>1 Peter 1:24 (from <sup><2306></sup>Isaiah 40:6ff); <sup><6004></sup>Revelation 9:4; **cortov** **clwrov**, <sup><4063></sup>Mark 6:39; <sup><6004></sup>Revelation 8:7; **cortov** of growing crops, <sup><4036></sup>Matthew 13:26; <sup><4048></sup>Mark 4:28; of hay, <sup><4082></sup>1 Corinthians 3:12. (the Septuagint for **ryxj** ; grass, and **bc[.]**)\*

**{5529} Couzav, Couza** (Tdf. Proleg., p. 104; Buttmann, 20 (18)), **oj** “Chuzas” (A.V. (less correctly) “Chusa”), the steward of Herod Antipas: <sup><4083></sup>Luke 8:3.\*

**{5522} couv, cwv**, accusative **coun, oj** (contracted for **cwv**, from **cew**, to pour), from Herodotus down;

**1.** properly, “earth dug out, an earth-heap” (German *Schutt*): **o.touv oj exorucqev**, Herodotus 2, 150.

**2.** “dust” (the Septuagint for **rp[.]**): <sup><4061></sup>Mark 6:11; <sup><6089></sup>Revelation 18:19 ((<sup><4071></sup>Joshua 7:11; Sap. 5:15; Sir. 44:21, etc.); Plutarch, mor., p. 1096 b. (*i.e.* non posse suaviter etc. 13, 7)).\*

**{5530} craomai. crwmai**; imperfect 3 person plural **ecrwnto**; 1 aorist **ecrhsamhn**; perfect **kecrhmai** (<sup><4095></sup>1 Corinthians 9:15 G L T Tr WH); from Homer down; (middle of **craw** (thought to be allied by metathesis with **ceir** (cf. Curtius, sec. 189)), ‘to grant a loan’, ‘to lend’ (but cf. Liddell and Scott, under the word; they regard the radical sense as ‘to furnish what is needful’); hence)

**1.** properly, “to receive a loan; to borrow”.

**2.** “to take for one’s use; to use”: **tini** (Winer’s Grammar, sec. 31, 1 i.), “to make use of a thing,” <sup><4077></sup>Acts 27:17; <sup><4092></sup>1 Corinthians 9:12,15; <sup><5008></sup>1 Timothy 1:8; 5:23; **tw kosmw**, the good things of this world, <sup><4075></sup>1

Corinthians 7:31 R G (see below); **mal l on crhsai**, namely, the opportunity of becoming free, <sup><4072></sup>1 Corinthians 7:21 (where others, less fitly, supply **tw kl hqhnaï doulon** (see references under the word **ei**, III. 6 a.)). contrary to the regular usage of classical Greek with an accusative: **ton kosmon**, <sup><4073></sup>1 Corinthians 7:31 L T Tr WH; see Meyer at the passage; Buttmann, sec. 133, 18; Winer's Grammar, as above; (also in Sap. 7:14 according to some manuscripts; (Liddell and Scott, give (Pseudo-) Aristotle, *oecon.* 2, 22, p. 1350{a}, 7)). with the dative of a virtue or vice describing the mode of thinking or acting: **th elafria** (R.V. 'shew fickleness'), <sup><4017></sup>2 Corinthians 1:17; **pol lh parrhsia**, <sup><4082></sup>2 Corinthians 3:12 (for numerous examples from Greek writings from Herodotus down, see Passow, ii., p. 2497b; (Liddell and Scott, under the word, II. a.)). with adverbs (see Passow, ii., p. 2497{a}; (Liddell and Scott, under the word, IV.)): **apotomvw**, "to deal sharply, use sharpness," <sup><4730></sup>2 Corinthians 13:10. of the use of persons: **tini**, "to bear oneself toward, to deal with, treat," one (often so in Greek writings; see Passow, ii., p. 2496{b}; (Liddell and Scott, under the word, III. 1 and 2)), <sup><4273></sup>Acts 27:3.\*

**{5531} craw**, see **kicrhmi**.

**{5532} creia, creiav, hJcrh**), from Aeschylus and Sophocles down;

**1.** "necessity, need": **ta prov thn creian** (L T Tr WH **prov tav creiav** (cf. below)), such things as suited the exigency, such things as we needed for sustenance and the journey, <sup><4230></sup>Acts 28:10; **eiv tav anagkaiav creiav** (A.V. "for necessary uses"), *i.e.* to supply what is absolutely necessary for life ((cf. Babrius fab. 136, 9); others understand the 'wants' here as comprising those of charity or of worship), <sup><5314></sup>Titus 3:14; **prov oikodomhn thv creiav**, for the edification of souls, of which there is now special need, <sup><4029></sup>Ephesians 4:29 (cf. R.V. and marginal reading); **esti creia**, "there is need," followed by an accusative with infinitive <sup><3771></sup>Hebrews 7:11; **esti creia tinov**, "there is need of something," <sup><6275></sup>Revelation 22:5 Griesbach; <sup><4202></sup>Luke 10:42 ((but not WH marginal reading)); **ecw creian tinov**, "to have need of (be in want of) something" (often in the Greek writings from Aeschylus down, cf. Passow, under the word, 1; (Liddell and Scott, under the word, II. 1)), <sup><4168></sup>Matthew 6:8; 21:3; <sup><4110></sup>Mark 11:3; Luke (9:11; 15:7); 19:31,34; 22:71; <sup><4132></sup>John 13:29; <sup><4121></sup>1 Corinthians 12:21,24; <sup><5042></sup>1 Thessalonians 4:12; <sup><3876></sup>Hebrews 10:36; <sup><4187></sup>Revelation 3:17 R G (see below); 21:23; 22:5 (not Griesbach); **tou** with an infinitive <sup><3652></sup>Hebrews 5:12 (Winer's Grammar, sec. 44, 4 a.; cf.



**tiv**, 2 b., p. 626a bottom); the genitive of the thing is evident from the context, <sup><408></sup>Acts 2:45; 4:35; with the genitive of a person whose aid, testimony, etc., is needed, <sup><402></sup>Matthew 9:12; 26:65; <sup><4027></sup>Mark 2:17; 14:63; <sup><4081></sup>Luke 5:31; **ecw creian**, followed by an infinitive (cf. Buttman, sec. 140, 3), “I,” etc. “have need to” etc., <sup><4084></sup>Matthew 3:14; 14:16; <sup><6130></sup>John 13:10; <sup><5008></sup>1 Thessalonians 1:8; 4:9 [with which cf. 5:1 (see Winer’s Grammar, 339 (318); Buttman, sec. 140, 3)]; followed by **ida** (see **ida**, II. 2 c. (Buttman, sec. 139, 46; cf. Epictetus diss. 1, 17, 18)), <sup><4025></sup>John 2:25; 16:30; <sup><6127></sup>1 John 2:27; **creian ecw**, absolutely, “to have need”: <sup><4025></sup>Mark 2:25; (<sup><4048></sup>Ephesians 4:28); <sup><6187></sup>1 John 3:17; **ouden creian ehcw**, to have need as to nothing (cf. Buttman, sec. 131, 10), <sup><6187></sup>Revelation 3:17 L T Tr WH. **h.jcreia** with a genitive of the subjunctive “the condition of one deprived of those things which he is scarcely able to do without, want, need”: **leitourgov thv creiav mou** (see **leitourgov**, 2 at the end), <sup><1745></sup>Philippians 2:25; **pl hroun thn creian tinov** (Thucydides 1. 70), <sup><1049></sup>Philippians 4:19; (add, **eiv** (Lachmann brackets **eiv**) **thn creian moi epemyate**, “unto” (*i.e.* to relieve, cf. **eiv**, B. II. 3 c. [g.], p. 185b top) “my need,” <sup><1046></sup>Philippians 4:16); plural “one’s necessities”: **taiv creiaiv ... uphrethsan**, to provide for one’s necessities, <sup><4084></sup>Acts 20:34; **koinwnein taiv creiaiv** (cf. p. 352{a} top), <sup><6123></sup>Romans 12:13.

2. “duty, business” (so especially from Polybius down (cf. Jud. 12:10; 1 Macc. 12:45; 13:37; 2 Macc. 7:24, etc.)): <sup><4088></sup>Acts 6:3.\*

**{5533} crewfeil ethv** (L T Tr WH **creofeil ethv**; cf. Lob. ad Phryn., p. 691; Winer’s Grammar, sec. 5, 1 d. 13; (WH’s Appendix, p. 152{b}); Tdf. Proleg., p. 89; T (?; see as above) WH **crewfil ethv**, cf. WH’s Appendix, p. 154{b} (see Iota)), **crewfeiletou**, **o.jcreov** or **crewv**, a loan, a debt, and **ofeil ethv**, which see), “a debtor”: <sup><4074></sup>Luke 7:41; 16:5. (<sup><1913></sup>Proverbs 29:13; <sup><18157></sup>Job 31:37; Aesop fab. 289 (edited by Coray, 11th Halm edition); several times in Plutarch; (also in Diodorus, Dionysius Halicarnassus; see Sophocles’ Lexicon, under the word).)\*

**{5534} crh**; (from **craw**, **craei** contracted **crh**); impers. verb, “it is necessary; it behooves”: followed by an infinitive <sup><5080></sup>James 3:10 ((Buttman, sections 131, 3; 132, 12). From Homer on. Synonym: see **dei**, at the end.)\*

**{5535} crhzw**; (**crh**); from Homer down; “to have need of, to be in want of”: with a genitive of the object (Winer’s Grammar, sec. 30, 8 a.),

~~4062~~Matthew 6:32; ~~2108~~Luke 11:8; 12:30; ~~5142~~Romans 16:2 (here with the genitive of a person); ~~4701~~2 Corinthians 3:1.\*

**{5536} crhma, crhmatov, to (craomai)**, in Greek writings whatever is for use, whatever one uses, “a thing, matter, affair, event, business”; specifically, “money” (rarely so in the singular in secular authors, as Herodotus 3, 38; Diodorus 13, 106 (cf. Liddell and Scott, under the word I. under the end)): ~~4067~~Acts 4:37; plural “riches” (often in Greek writings from Homer, Odyssey 2, 78; 16, 315 etc. down), ~~4104~~Mark 10:24 (T WH omit; Tr marginal reading brackets the clause); **oj ta crhmata econtev**, “they that have riches,” ~~4103~~Mark 10:23; ~~2183~~Luke 18:24; “money,” ~~4088~~Acts 8:18,20; 24:26 (for **āsk**, silver, ~~4877~~Job 27:17; for **pyskji** riches, ~~4628~~Joshua 22:8; ~~4011~~2 Chronicles 1:11f).\*

**{5537} crhmatizw**; future **crhmatisw** (~~4503~~Romans 7:3 (cf. Buttman, 37 (33))); in Greek writings everywhere the Attic **crhmatiw**, so too ~~2476~~Jeremiah 32:16 (~~2520~~Jeremiah 25:30); ~~2482~~Jeremiah 33:2 (~~2482~~Jeremiah 26:2); 1 aorist **ecrhmatisma**; perfect passive, **kecrhmatismai**; 1 aorist passive, **ecrhmatisqhn**; (**crhma** business); in prose writings from Herodotus down;

1. “to transact business, especially to manage public affairs; to advise or consult with one about public affairs; to make answer to those who ask advice, present inquiries or requests,” etc.; used of judges, magistrates, rulers, kings. Hence, in some later Greek writings,
2. “to give a response to those consulting an oracle” (Diodorus 3, 6; 15, 10; Plutarch, mor., p. 435 c. (*i.e.* de defect. oracc. 46); several times in Lucian); hence, used of God in Josephus, Antiquities 5, 1, 14; 10, 1, 3; 11, 8, 4; universally, (dropping all reference to a previous consultation), “to give a divine command or admonition, to teach from heaven” ((~~2476~~Jeremiah 32:16 (~~2520~~Jeremiah 25:30))) : with a dative of the person ~~4803~~Job 40:3; passive followed by an infinitive (A.V. “revealed” etc.), ~~4076~~Luke 2:26 (**crhmatizein logouv prov tina**, ~~2470~~Jeremiah 37:2 (~~2482~~Jeremiah 30:2)); passive, “to be divinely commanded, admonished, instructed” (R.V. “warned” of God), ~~4122~~Matthew 2:12,22; ~~4102~~Acts 10:22; ~~3885~~Hebrews 8:5; 11:7 (this passive use is hardly found elsewhere except in Josephus, Antiquities 3, 8, 8; (11, 8, 4); cf. Buttman, sec. 134, 4; (Winer’s Grammar, sec. 39, 1 a.)); “to be the mouthpiece of divine revelations, to promulge the commands of God,” (**tini**, ~~2482~~Jeremiah 33:2 (~~2482~~Jeremiah

26:2); <sup><2652></sup>Jeremiah 36:23 (<sup><2623></sup>Jeremiah 29:23): of Moses, <sup><5125></sup>Hebrews 12:25 (R.V. “warned”).

**3.** “to assume or take to oneself a name from one’s public business” (Polybius, Diodorus, Plutarch, others); universally, “to receive a name or title, be called”: <sup><4126></sup>Acts 11:26; <sup><6008></sup>Romans 7:3 (Josephus, Antiquities (8, 6, 2); 13, 11, 3; b. j. 2, 18, 7; (c. Apion. 2, 3, 1; Philo, quod deus immut. sec. 25 at the end; leg. ad Gaium sec. 43); **Antiocon ton Epi fanh crhmatisonta**, Diodorus in Müller’s fragment vol. ii, p. 17, no. 21:4; **lakwbou ton crhmatisanta adel fon tou kuriou**, Acta Philippi at the beginning, p. 75; Tdf. edition; **lakwbou ... ou kai adel fon tou Cristou crhmatisai ou Qeioi logoi perieousin**, Eus. h. e. 7, 19; (cf. Sophocles’ Lexicon, under the word, 2)).\*

**{5538}** **crhmatisov, crhmatisou, ou crhmatisw**, which see), “a divine response, an oracle”: <sup><5104></sup>Romans 11:4. (2 Macc. 2:4; cf. Diodorus 1, 1; 14, 7; Clement of Rome, 1 Corinthians 17,5; (cf. Artemidorus Daldianus, oneir. 1, 2, p. 8; Suicer, Thesaurus under the word (vol. 2, col. 1532)); in various other senses in the Greek writings from Xenophon, and Plato down.)\*

**{5539}** **crhsimov, crhsimh, crhsimon (craomai)**, first in Theognis, 406, “fit for use, useful”: <sup><5142></sup>2 Timothy 2:14.\*

**{5540}** **crhsiv, crhsew, h(craomai)**, “use”: of the sexual use of a woman, <sup><5106></sup>Romans 1:26f (**paidikh**, Lucian, amor. 25; **orexeiv para tav crhseiv**, Plutarch, placit. philos. 5, 5; (cf. Isocrates, p. 386 c.; Plato, legg. 8, p. 841 a.; Aristotle, others)).\*

**{5541}** **crhsteuomai**; (**crhstov**, which see); “to show oneself mild, to be kind, use kindness”: <sup><4306></sup>1 Corinthians 13:4. (Ecclesiastical writings, as Eusebius, h. e. 5, 1, 46; **tini**, toward one, Clement of Rome, 1 Corinthians 13, 2; 14, 3.)\*

**{5542}** **crhstol ogia, crhstol ogiav, h(craomai)** (from **crhstol ogov**, and this from **crhstov**, which see, and **legw**; cf. Julius Capitolinus in the life of Pertinax c. 13 “Omnes, qui libere fabulas conferebant, male Pertinaci loquebantur, **crhstol ogon** eum appellantes, qui bene loqueretur et male faceret”), “fair speaking, the smooth and plausible address which simulates goodness”: <sup><5168></sup>Romans 16:18. (Eustathius, p. 1437, 27 (on Iliad 23, 598); ecclesiastical writings.)\*

{5543} **crhstov, crhsth, crhston (craomai)**, from Herodotus down, the Septuagint for **bwθ**;

1. properly, “fit for use, useful; virtuous, good”: **hqh crhsta**, <sup><4653></sup>1 Corinthians 15:33 ((Treg. **crhsta** (but cf. Buttmann, 11)), see **hqov**, 2).
2. “manageable, *i.e.* mild, pleasant” (opposed to harsh, hard, sharp, bitter): of things, **crhstoterov oinov**, pleasanter, <sup><483></sup>Luke 5:39 (here T Tr text **crhstov**; so WH in brackets) (of wine also in Plutarch, *mor.*, p. 240 d. (*i.e.* Lacaen. apophtheg. (Gorgias 2); p. 1073 a. (*i.e.* de com. notit. 28)); of food and drink, Plato, *de rep.* 4, p. 438 a.; **suka**, the Septuagint <sup><2418></sup>Jeremiah 24:3, 5); **oJugov** (opposed to “burdensome”), <sup><4113></sup>Matthew 11:30 (A.V. “easy”); of persons, “kind, benevolent”: of God, <sup><4113></sup>1 Peter 2:3 (A.V. “gracious”) from <sup><480></sup>Psalm 33:9 (<sup><4840></sup>Psalm 34:9); **to crhston tou Qeou** equivalent to **hJcrhstothv** (Winer’s Grammar, sec. 34, 2), <sup><4814></sup>Romans 2:4; of men, **eiv tina** toward one, <sup><4042></sup>Ephesians 4:32; **epi tina**, <sup><4165></sup>Luke 6:35 (here of God; in both passages, A.V. “kind”).\*

{5544} **crhstothv, crhsthtov, hJcrhstov**;

1. “moral goodness, integrity”: <sup><4812></sup>Romans 3:12 (from <sup><4933></sup>Psalm 13:3 (<sup><4943></sup>Psalm 14:3) (A.V. ‘doeth good’).
2. “benignity, kindness”: <sup><4814></sup>Romans 2:4; <sup><4016></sup>2 Corinthians 6:6; <sup><4812></sup>Galatians 5:22; <sup><5012></sup>Colossians 3:12; <sup><4014></sup>Titus 3:4; **hJcrhstothv tinov epi tina**, <sup><4812></sup>Romans 11:22 (opposed to **apostomia** (which see)); <sup><4017></sup>Ephesians 2:7. (The Septuagint; Euripides, Isaeus, Diodorus, Josephus, Aelian, Herodian; often in Plutarch) (See Trench, Synonyms, sec. lxiii.)\*

{5545} **crisma** (so R G L, small edition, WH) and **crisma** (Lachmann’s major edition; T Tr; on the accent see Winer’s Grammar, sec. 6, 1e.; Lipsius, *Grammat. Untersuch.*, p. 35; (Tdf. *Proleg.*, p. 102)), **crismatov, to (criw**, which see), “anything smeared on, unguent, ointment,” usually prepared by the Hebrews from oil and aromatic herbs. Anointing was the inaugural ceremony for priests (<sup><1237></sup>Exodus 28:37; 40:13 (15); Leo. 6:22; <sup><4825></sup>Numbers 35:25), kings (<sup><4016></sup>1 Samuel 9:16; 10:1; 15:1; 16:3, 13), and sometimes also prophets (<sup><11916></sup>1 Kings 19:16 cf. <sup><2310></sup>Isaiah 61:1), and by it they were regarded as endowed with the Holy Spirit and divine gifts (<sup><4013></sup>1 Samuel 16:13; <sup><2310></sup>Isaiah 61:1; Josephus, *Antiquities* 6, 8, 2 **prov ton Daidhn** — when anointed by Samuel — **metabainei to Qeion katal ipon Saoul on. kai oJmen profhteuein hrxato, tou Qeiou**

**pneumatov eiv auton metoikisamenou**); (see BB. DD., see under the words, Ointment, Anointing). Hence, in <sup><622></sup>1 John 2:20 (where **apo tou agiou** is so used as to imply that this **crisma** renders them **agiouv** (cf. Westcott at the passage)) and 27, **to crisma** is used of “the gift of the Holy Spirit,” as the efficient aid in getting a knowledge of the truth; see **ciw**. (Xenophon, Theophrastus, Diodorus, Philo, others; for **h j v m i** <sup><237></sup>Exodus 29:7; 30:25; 35:14; 40:7 (9).)\*

**{5546} Cristianov** (cf. Lightfoot on Philip., p. 16 note), **Cristianou, o j Cristov**), “a Christian, a follower of Christ”: <sup><412></sup>Acts 11:26; 26:28; <sup><406></sup>1 Peter 4:16. The name was first given to the worshippers of Jesus by the Gentiles, but from the second century (Justin Martyr (*e.g.* Apology 1, 4, p. 55 a.; dialog contra Trypho, sec. 35; cf. ‘Teaching’ etc. 12, 4)) onward accepted by them as a title of honor. CL Lipsius, Ueber Ursprung u. ältesten Gebrauch des Christennamens. 4to, pp. 20, Jen. 1873. (CL Sophocles’ Lexicon, under the word, 2; Farrar in Alex.’s Kitto, under the word; on the ‘Titles of Believers in the N.T.’ see Westcott, Epistles of St. John, p. 125f; cf. Dict. of Chris. Antiqq., under the word ‘Faithful’.)\*

**{5547} cristov, cristh, criston (criw)**, the Septuagint for **j v m i**; “anointed”: **o j dreuv o cristov**, <sup><906></sup>Leviticus 4:5; 6:22; **o j cristoi idreiv**, 2 Macc. 1:10; the patriarchs are called, substantively, **o j cristoi Qeou**, <sup><945></sup>Psalms 104:15 (<sup><945></sup>Psalms 105:15); the singular **o cristov tou kuriou (j v m i h w d y)** king of Israel (see **crisma**), as <sup><920></sup>1 Samuel 2:10,35; (<sup><921></sup>1 Samuel 24:11; 26:9,11,23); <sup><1014></sup>2 Samuel 1:14; <sup><920></sup>Psalms 2:2; Psalm 17 (<sup><936></sup>Psalms 18:51); Hab. 3:13; (<sup><127></sup>2 Chronicles 22:7); also of a foreign king, Cyrus, as sent of God, <sup><280></sup>Isaiah 45:1; of the coming king whom the Jews expected to be the saviour of their nation and the author of their highest felicity: the name **o cristov (j v m i; Chaldean aj yvm)** is not found in the O.T. but is first used of him in the Book of Enoch 48, 10 (cf. Schodde’s note); 52, 4 (for the arguments by which some have attempted to prove that the section containing these passages is of Christian origin are not convincing (cf. **u j ov tou anqrwpou**, 2 and references)), after <sup><920></sup>Psalms 2:2 referred to the Messiah; (cf. Psalter of Solomon 17, 36; 18, 6. 8). Cf. Keim, ii., 549 (English translation, 4:263f; Westcott ‘Additional Note’ on <sup><610></sup>1 John 5:1. On the general subject see Schürer, Neutest. Zeitgesch. sec. 29.) In the N.T. it is used:

**1.** of the Messiah, viewed in his generic aspects (the word, that is to say, being used as an appellative rather than a proper name), **oJristov**: <sup><401></sup>Matthew 2:4; 16:16; 23:10; 24:5,23; 26:63; <sup><403></sup>Mark 8:29; 12:35; 13:21; 14:61; <sup><405></sup>Luke 3:15; 4:41; 20:41; 22:67 (66); 23:39; 24:26,46; <sup><402></sup>John 1:20,25 (41 (42) Rec.); 3:28; 4:29; 6:69 Rec.; 7:26, 31,41; 11:27; 12:34; 20:31; <sup><403></sup>Acts 2:30 Rec., 31; 3:18; 8:5; 9:22; 17:3a; 18:5,28; 26:23; <sup><402></sup>1 John 2:22; 5:1; **oJristov kuriou** or **tou Qeou**, <sup><402></sup>Luke 2:26; 9:20; <sup><402></sup>Acts 4:26; without the article, <sup><401></sup>Luke 2:11; 23:2; <sup><404></sup>John 1:41 (42) L T Tr WH; 9:22; <sup><402></sup>Acts 2:36; **oJristov, oJbasil euu tou Israhil**, <sup><415></sup>Mark 15:32; **oJristov** so used as to refer to Jesus, <sup><404></sup>Revelation 20:4,6; with **tou Qeou** added, <sup><415></sup>Revelation 11:15; 12:10.

**2.** It is added, as an appellative ('Messiah', 'anointed'), to the proper name **hsouv** a. **hsouv oJristov**, Jesus the Christ ('Messiah'): <sup><452></sup>Acts 5:42 R G; 9:34 (R G); <sup><411></sup>1 Corinthians 3:11 Rec.; <sup><416></sup>1 John 5:6 (R G L); **hsouv oJ egomenov cristov**, who they say is the Messiah ((cf. b. below)), <sup><472></sup>Matthew 27:22; without the article **hsouv Cristov**, "Jesus as Christ" or Messiah, <sup><473></sup>John 17:3; <sup><402></sup>1 John 4:2; <sup><407></sup>2 John 1:7 (but in all three examples it seems better to take **cristov** as a proper name (see b. below)); **oJCristov hsouv**, the Christ (Messiah) who is Jesus, (<sup><4018></sup>Matthew 1:18 WH marginal reading (see b. below)); <sup><452></sup>Acts 5:42 L T Tr WH (R.V. "Jesus as the Christ"); <sup><494></sup>Acts 19:4 Rec. b. **oJCristov** is a proper name (cf. Winer's Grammar, sec. 18, 9 N. 1; (as respects the use of a large or a small initial letter the critical editions vary: Tdf. seems to use the capital initial in all cases; Treg. is inconsistent (using a small letter, for instance, in all the examples under 1 above, except <sup><425></sup>Luke 22:67 and <sup><403></sup>John 4:29; in <sup><401></sup>Matthew 1:1 a capital in <sup><4001></sup>Mark 1:1 a small letter, etc.); WH have adopted the principle of using a capital when the article is absent and avoiding it when the article is present (1 Peter being intentionally excepted; the small letter being retained also in such examples as <sup><4021></sup>Luke 2:11; 23:2; <sup><4026></sup>Acts 2:36, etc.); see WH. Introductory sec. 415)]): <sup><4017></sup>Matthew 1:17; 11:2; <sup><4016></sup>Romans 1:16 Rec.; 7:4; 9:5; 14:18 (here L omits; Tr brackets the article); 15:19; <sup><4001></sup>1 Corinthians 1:6, etc. without the article, <sup><4094></sup>Mark 9:41; <sup><4004></sup>Romans 6:4; 8:9,17; <sup><4012></sup>1 Corinthians 1:12; <sup><4016></sup>Galatians 2:16f,19 (20), 21; 3:27; <sup><4010></sup>Philippians 1:10, 13, 19-21,23; 2:16; <sup><4015></sup>Colossians 2:5,8; <sup><4016></sup>Hebrews 3:6, and often. **hsouv Cristov**, <sup><4001></sup>Matthew 1:1,18 (here Tr omits **hsouv**; WH text brackets **hsouv**; others have, **oJhsouv Cristov** which is unique; see WH's Appendix at the passage); <sup><4001></sup>Mark 1:1; <sup><4017></sup>John 1:17; <sup><4028></sup>Acts 2:38; 3:6; 4:10; 8:12; (<sup><4038></sup>Acts 9:34 L T Tr

WH); 10:36; 11:17; 15:26; 16:18,31 (R G); 20:21 (here L WH text omit; Tr brackets **Criston**); 28:31 (Tdf. omits **Criston**); <sup><600></sup>Romans 1:1 (R G WH text (see below)), 6,8; 2:16 (R G Tr text WH marginal reading (see below)); <sup><600></sup>1 Corinthians 1:7-9; 3:11 (G T Tr WH (Rec. **Ihsouv oJ Cristov**)); <sup><657></sup>1 Corinthians 15:57, and very often in the Epistles of Paul and Peter; <sup><513></sup>Hebrews 13:8,21; <sup><600></sup>1 John 1:3,7 (R G); 2:1; (2:6 G T Tr WH); <sup><600></sup>2 John 1:7 ((see a. above)); <sup><600></sup>Jude 1:4,17,21; <sup><600></sup>Revelation 1:1,5; 22:21 (Buttmann, G (WH brackets others omit **Cristou**)).

**Cristov Ihsouv**, Romans (1:1 T Tr WH marginal reading (see above); 2:16 T Tr marginal reading WH text (see above)); 6:3 (WH brackets **Ihsouv**); <sup><600></sup>1 Corinthians 1:2,30; (3:11 Lachmann (see above)); <sup><814></sup>Galatians 3:14 (here Tr text; WH text **Ihsou Cristw**); 4:14; 5:6 (WH brackets **Ihsou**); 6:15; <sup><545></sup>Philippians 2:5; 3:3,14; <sup><506></sup>Colossians 2:6; <sup><500></sup>1 Timothy 1:2; 2:5. **Ihsouv oJ egomenov Cristov**, surnamed ‘Christ’ ((cf. a. above)), <sup><1016></sup>Matthew 1:16. on the phrases **en Cristw**, **en Cristw Ihsou**, see **en**, I. 6 b., p. 211b (cf. Winer’s Grammar, sec. 20, 2 a.). **Cristov** and **Ihsouv Cristov en tisin**, preached among, <sup><7019></sup>2 Corinthians 1:19; <sup><5021></sup>Colossians 1:21 (others (so R.V.) would take **en** here internally (as in the following examples), “within”; cf. **en**, I. 2); **Cristov en tisin** is used of the person of Christ, who by his holy power and Spirit lives in the souls of his followers, and so moulds their characters that they bear his likeness, <sup><810></sup>Romans 8:10 (cf. 9); <sup><4735></sup>2 Corinthians 13:5; <sup><8121></sup>Galatians 2:20; <sup><4817></sup>Ephesians 3:17; a mind conformed to the mind of Christ, <sup><8419></sup>Galatians 4:19.

**{5548} criw**: 1 aorist **acrisa**; (akin to **ceir** ((?), see Curtius, sec. 201), **crainw**; properly, ‘to touch with the hand’, ‘to besmear’); from Homer down; the Septuagint for **j vῆ**; “to anoint” (on the persons who received anointing among the Hebrews, see **crisma**); in the N.T. only tropically, of God a. consecrating Jesus to the Messianic office, and furnishing him with powers necessary for its administration (see **crisma**): <sup><1048></sup>Luke 4:18 (after <sup><2301></sup>Isaiah 61:1); contrary to common usage with an accusative of the thing, **elaion**, (like verbs of clothing, putting on, etc. (cf. Winer’s Grammar, sec. 32, 4 a.; Buttmann, sec. 131, 6)), <sup><5000></sup>Hebrews 1:9 (from <sup><1948></sup>Psalms 44:8 (<sup><1918></sup>Psalms 45:8)); in Theoph. ad Autol. 1, 12 we find **criesqai elaiou** and **criesqai fwti kai pneumatī** almost in the same sentence); **pneumatī agiō kai dunamei**, <sup><4108></sup>Acts 10:38; also **criein** used absolutely, <sup><4027></sup>Acts 4:27. b. enduing Christians with the gifts of the Holy



Spirit (cf. Westcott on <sup><6121></sup>1 John 2:20): <sup><6021></sup>2 Corinthians 1:21. (Compare: **egcriw**, **epicriw**. Synonym: see **aleifw**, at the end)\*

**{5549} cronizw**; future **cronisw** (<sup><5805></sup>Hebrews 10:37 T Tr text WH), Attic **croniw** (ibid. R G L Tr marginal reading); (**cronov**); from Aeschylus and Herodotus down; the Septuagint for **rj ae** “to linger, delay, tarry”: <sup><4255></sup>Matthew 25:5; <sup><5805></sup>Hebrews 10:37; followed by **en** with a dative of the place, <sup><6021></sup>Luke 1:21; followed by an infinitive, <sup><4248></sup>Matthew 24:48 (L T Tr WH omit the infinitive); <sup><4245></sup>Luke 12:45.\*

**{5550} cronov**, **cronou**, **oj** from Homer down, the Septuagint for **μωυ**, **t [e** etc. “time”: <sup><5813></sup>Hebrews 11:32; <sup><6005></sup>Revelation 10:6; **oJronov tou fainomenou asterov**, the time since the star began to shine (cf. **fainw**, 2 a.), <sup><4107></sup>Matthew 2:7; (**oJronov tou tekein authn** (<sup><0254></sup>Genesis 25:24), <sup><4057></sup>Luke 1:57 (Buttmann, 267 (230); cf. Winer’s Grammar, sec. 44, 4 a.)); **thv epaggel iav**, <sup><4477></sup>Acts 7:17; **thv paroikiav**, <sup><6017></sup>1 Peter 1:17; **cronoi apokatastasewv**, <sup><4432></sup>Acts 3:21; **oj cronoi thv agnoiav**, <sup><4473></sup>Acts 17:30; **cronou diagenomenou**, <sup><4270></sup>Acts 27:9; **posov cronov estin, wJ touto gegonen**, <sup><4021></sup>Mark 9:21; **oJparel hl uqvw cronov**, <sup><6018></sup>1 Peter 4:3 (where Rec. adds **tou biou**); **tessaraktaethv**, <sup><4473></sup>Acts 7:23; 13:18; **stigmh cronou**, <sup><4045></sup>Luke 4:5; **pl hrwma tou cronou**, <sup><8004></sup>Galatians 4:4; **poiein** ((which see, II. d.) “to spend”) **cronon**, <sup><4453></sup>Acts 15:33; 18:23; **biwsai ton epil oipon cronon**, <sup><6012></sup>1 Peter 4:2; **didonai cronon tini** (*i.e.* a space of time, respite), **ida** etc. <sup><6021></sup>Revelation 2:21 ((Josephus, b. j. 4, 3, 10)); plural joined with **kairoi**, <sup><4007></sup>Acts 1:7; <sup><5101></sup>1 Thessalonians 5:1 (see **kairov**, 2 e., p. 319a); **ep’ escatwn** (L T Tr WH **escatou) twn cronwn** (see **escatov**, 1 at the end), <sup><6012></sup>1 Peter 1:20; (add, **ep’ escatou tou** (Tr WH omit **tou) cronou**, <sup><6018></sup>Jude 1:18 L T Tr WH). with prepositions: **acri**, <sup><4032></sup>Acts 3:21; **dia ton cronon**, on account of the length of time, <sup><352></sup>Hebrews 5:12 (Polybius 2, 21, 2; Alciphron 1, 26, 9); **ek cronwn ilkanwn**, for a long time, <sup><4027></sup>Luke 8:27 (R G L Tr marginal reading) (see below)); **en cronw**, <sup><4006></sup>Acts 1:6, 21; **en escatw cronw**, <sup><6018></sup>Jude 1:18 Rec.; **epi cronon** (A.V. “for a while”), <sup><4284></sup>Luke 18:4; **epi pl eiona cronon** (A.V. “a longer time”), <sup><4483></sup>Acts 18:20; **ef’ oson cronon** “for so long time as, so long as,” <sup><8001></sup>Romans 7:1; <sup><4073></sup>1 Corinthians 7:39; <sup><8001></sup>Galatians 4:1; **kata ton cronon**, “according to (the relations of) the time,” <sup><4126></sup>Matthew 2:16; **meta pol un cronon**, <sup><4259></sup>Matthew 25:19; **meta tosouton cronon** <sup><3047></sup>Hebrews 4:7; **pro cronwn aiwniwn** (R.V. “before times eternal”), <sup><5009></sup>2 Timothy 1:9; <sup><5002></sup>Titus 1:2. the dative is used

to express the time during which something occurs (dative of duration of time, cf. Winer's Grammar, sec. 31, 9; (Buttmann, sec. 133, 26)): (**cronw ilkanw**, "for a long time," <sup><487></sup>Luke 8:27 T Tr text WH); **ilkanw cronw**, <sup><481></sup>Acts 8:11; (**tosoutw cronw**, <sup><449></sup>John 14:9 L T Tr marginal reading WH marginal reading); **pol loiv cronoiv** (R.V. marginal reading "of a long time" (A.V. "oftentimes"); cf. **pol uv**, c.), <sup><489></sup>Luke 8:29; **aiwnioiv** (R.V. "through times eternal"), <sup><565></sup>Romans 16:25. the accusative is used in answer to the question how long: **cronon**, for a while, <sup><492></sup>Acts 19:22. <sup><611></sup>Revelation 6:11 (where in R L T Tr WH **mikron** is added); also **cronon tina** (A.V. "a while"), <sup><617></sup>1 Corinthians 16:7; **o~~son~~ cronon** (A.V. "while"), <sup><429></sup>Mark 2:19; **cronouv ilkanouv**, "for a long time," <sup><219></sup>Luke 20:9; **mikron cronon**, <sup><473></sup>John 7:33; 12:35; <sup><618></sup>Revelation 20:3; **pol un cronon** <sup><416></sup>John 5:6; **tosouton cronon**, <sup><449></sup>John 14:9 (R G Tr text WH text); **ilkanon** (A.V. "long time"), <sup><443></sup>Acts 14:3; **ouk ol igon** (R.V. "no little time"), <sup><443></sup>Acts 14:28; **ton panta cronon**, <sup><408></sup>Acts 20:18. (On the ellipsis of **cronov** in such phrases as **af' ouk, en tw exhv** (<sup><471></sup>Luke 7:11 L marginal reading Tr text WH text), **en tw kaqexhv** (<sup><480></sup>Luke 8:1), **ex ilkanou**, etc., see **apo**, I. 4 b., p. 58b top, **exhv, kaqexhv, ek** IV. 1, etc. Synonym: see **kairov**, at the end; cf. **aiwn**, at the end.)\*

**{5551} cronotribew, cronotribw**: 1 aorist infinitive **cronotribhsai**; (**crwv** and **tribw**); "to wear away time, spend time": <sup><406></sup>Acts 20:16 (Aristotle, rhet. 3, 3, 3 (p. 1406a, 37); Plutarch, Heliod, Eustathius, Byzantine writings.)\*

**{5552} cruseov, crusea, cruseon**, contracted **crusouv, crush, crusoun** (but accusative singular feminine **crusan**, <sup><613></sup>Revelation 1:13 L T Tr WH; genitive plural **crusewn**, <sup><611></sup>Revelation 2:1 L Tr; (on its inflection cf. Buttmann, 26 (23); Phryn., Lob edition, p. 207; Liddell and Scott, under the word, at the beginning)) (**crusov**), from Homer down, "golden; made of gold; also overlaid or covered with gold": <sup><520></sup>2 Timothy 2:20; <sup><308></sup>Hebrews 9:4; <sup><612></sup>Revelation 1:12f,20; 2:1; 4:4; 5:8; 8:3; 9:7 Griesbach, 13, 20; 14:14; 15:6f; 17:4; 21:15.\*

**{5553} crusion, crusiou, to** (diminutive of **crusov**, cf. **fortion**), from Herodotus down, the Septuagint for **bhz**; "gold," both that which lies imbedded in the earth and is dug out of it (Plato, Euthyd., p. 288 e.; the Septuagint <sup><621></sup>Genesis 2:11; hence, **metal leugen**, Lucian, de sacr. 11): **crusion pepurwmenon ek purov** (R.V. "refined by fire"), <sup><618></sup>Revelation

3:18; and that which has been smelted and wrought, <sup><3004></sup>Hebrews 9:4; (<sup><482></sup>1 Corinthians 3:12 T Tr WH); <sup><6007></sup>1 Peter 1:7; <sup><6218></sup>Revelation 21:18,21; equivalent to “gold coin, gold”: <sup><4406></sup>Acts 3:6; 20:33; <sup><6018></sup>1 Peter 1:18; “golden ornaments, precious things made of gold,” <sup><5119></sup>1 Timothy 2:9 L WH text; <sup><6083></sup>1 Peter 3:3; <sup><6674></sup>Revelation 17:4 G L WH text; 18:16 G L Tr text WH text (cf. **crusov**).\*

**{5554} crusodaktul iov, crusodaktul ion** (**crusov** and **daktul iov**), “gold-ringed, adorned with gold rings”: <sup><5182></sup>James 2:2. (Besides only in Hesychius, under the word **crusokol lhtov**; (Winer’s Grammar, 26).) (Cf. B. D., under the word Ring.)\*

**{5555} crusol iqov, crusol iqou, oJcrusov** and **liqov**), “chrysolith, chrysolite,” a precious stone of a golden color; our “topaz” (cf. BB. DD., under the word Chrysolite; especially Riehm, HWB, under the word Edelsteine 5 and 19): <sup><6211></sup>Revelation 21:20. (Diodorus 2, 52; Josephus, Antiquities 3, 7, 5; the Septuagint for **vyvιTα** <sup><6231></sup>Exodus 28:20; 36:20 (<sup><6293></sup>Exodus 39:13); (<sup><3016></sup>Ezekiel 1:16 Aquila).)\*

**{5556} crusoprasov** (**crusoprason** Lachmann), **crusoprasou, oJ** (from **crusov**, and **prason** a leek), “chrysoprase,” a precious stone in color like a leek, of a translucent golden-green (cf. BB. DD., under the word; Riehm, HWB, under the word, Edelsteine 6): <sup><6211></sup>Revelation 21:20.\*

**{5557} crusov, crusou, oJ** from Homer down, Hebrew **bhz**; “gold” (**oJ epi ghv kai oJυφο ghv**, Plato, legg. 5, p. 728 a.): universally, <sup><4021></sup>Matthew 2:11; <sup><482></sup>1 Corinthians 3:12 (R G L (others **crusion**, which see)); <sup><6007></sup>Revelation 9:7; equivalent to “precious things made of gold, golden ornaments,” <sup><4236></sup>Matthew 23:16f; <sup><5119></sup>1 Timothy 2:9 (here L WH text **crusion**); <sup><5183></sup>James 5:3; <sup><6674></sup>Revelation 17:4 (L WH text **crusion**); 18:12,16 (L Tr text WH text **crusion**); “an image made of gold,” <sup><4472></sup>Acts 17:29; “stamped gold, gold coin,” <sup><4009></sup>Matthew 10:9.\*

**{5552} crusouv**, see **cruseov**.

**{5558} crusow, crusw**: perfect passive participle **kecruswmenov**; “to adorn with gold, to gild”: **kecruswmenh crusw** (A.V. “decked with gold”], <sup><6674></sup>Revelation 17:4; and **en** (G L Tr omit; WH brackets **en**) **crusw**, 18:16, of a woman ornamented with gold so profusely that she

seems to be gilded; the Septuagint for **bhz; hpxα]**in <sup><1262></sup>Exodus 26:32. (Herodotus, Aristophanes, Plato, Diodorus, Plato, others.)\*

**{5559} crwv**, genitive **crwtov, oJ**(cf. **croia**, the skin (cf. Curtius, sec. 201)), from Homer down (who (generally) uses the genitive **crwv** etc. (cf. Ebeling, Lex. Homer, or Liddell and Scott, under the word)), “the surface of the body, the skin”: <sup><4192></sup>Acts 19:12; the Septuagint for **rcB**; twice for **rWQ**, <sup><1839></sup>Exodus 34:29f, Alexandrian LXX.\*

**{5560} cwl ov, cwl h, cwl on**, from Homer down, the Septuagint for **j σπi** “lame”: <sup><4182></sup>Acts 3:2, 11 Rec.; 14:8; plural, <sup><4115></sup>Matthew 11:5; 15:30f; 21:14; <sup><4172></sup>Luke 7:22; 14:13, 21; <sup><4183></sup>John 5:3; <sup><4187></sup>Acts 8:7; **to cwl on**, <sup><3123></sup>Hebrews 12:13 (on which see **ektrepw**, 1). “deprived of a foot, maimed” (A.V. “halt”): <sup><4188></sup>Matthew 18:8; <sup><4195></sup>Mark 9:45.\*

**{5561} cwra, cwrav, hJCAW** (cf. Curtius, sec. 179), to lie open, be ready to receive), from Homer down, the Septuagint for **xρα, hnydim]** ‘a province’;

**1.** properly, “the space lying between two places or limits”.

**2.** “a region or country; *i.e.* a tract of land”: **hJcwra egguv thv erhmou**, <sup><3154></sup>John 11:54; (in an elliptical phrase, **hJastraph (h)astraptousa ek thv upo ton ouranon eiv thn up’ ouranon I ampei**, A.V. “part ... part,” <sup><2174></sup>Luke 17:24 (cf. Winer’s Grammar, sec. 64, 5); on the ellipsis of **cwra** in other phrases (**ex anantiav, en dexia**, etc.), see Winer’s Grammar, the passage cited; Buttman, 82 (72)); “land” as opposed to the sea, <sup><4177></sup>Acts 27:27; “land” as inhabited, “a province or country,” <sup><4151></sup>Mark 5:10; (6:55 L marginal reading T Tr WH); <sup><2153></sup>Luke 15:13-15; 19:12; <sup><4139></sup>Acts 13:49; with a genitive of the name of the region added: **Tracwnitidov**, <sup><4101></sup>Luke 3:1; **thv loudaiav**, <sup><4151></sup>Acts 26:20; ((or an equivalent adjective)) **Gal atikh**, <sup><4146></sup>Acts 16:6; 18:23; **twv loudaiwn**, <sup><4139></sup>Acts 10:39; plural **thv loudaiav kai Samareiav** (A.V. “regions”), <sup><4181></sup>Acts 8:1; **en cwra kai skia qanatou**, in a region of densest darkness (see **skia**, a), <sup><4146></sup>Matthew 4:16; **tinov**, the country of one, <sup><4122></sup>Matthew 2:12; **cwra** for its inhabitants, <sup><4106></sup>Mark 1:5; <sup><4123></sup>Acts 12:20; “the (rural) region” environing a city or village, “the country,” <sup><4118></sup>Luke 2:8; **Gergeshwn, Gerashwn, Gadarhwn**, <sup><4128></sup>Matthew 8:28; <sup><4131></sup>Mark 5:1;

<083> Luke 8:26; the region with towns and villages which surrounds the metropolis, <815> John 11:55.

3. “land” which is plowed or cultivated, “ground”: <0216> Luke 12:16; plural, <021> Luke 21:21 (R.V. “country”); <0035> John 4:35 (A.V. “fields”); <5004> James 5:4 (A.V. “fields”). (Synonym: see **topov**, at the end.)\*

{5523} (**Cwrazin**, see **Corazin**.)

{5562} **cwrew**, **cwrw**; future infinitive **cwrhsein** (<0215> John 21:25 Tr WH); 1 aorist **ecwrhsa**; (**cwrov**, a place, space, and this from **CAW**, cf. **cwra**);

1. properly, “to leave a space” (which may be occupied or filled by another), “to make room, give place, yield” (Homer, Iliad 12, 406; 16, 592; others); “to retire, pass”: of a thing, **eiv ti**, <0157> Matthew 15:17. metaphorically, “to betake oneself, turn oneself”: **eiv metnoian**, <0009> 2 Peter 3:9 (A.V. “come”; cf. **metanoia**, p. 406a).

2. “to go forward, advance, proceed” (properly, **nux**, Aeschylus Pers. 384); “to make progress, gain ground, succeed” (Plato, Eryx., p. 398 b.; legg. 3, p. 684 e.; (**cwrei to kakon**, Aristophanes nub. 907, vesp. 1483; others); Polybius 10, 35, 4; 28, 15, 12; others): **oJ ogov oJemov ou cwrei en uJin**, gaineth no ground among you or within you (R.V. “hath not free course” (with marginal reading “hath no place”) “in you”), <0037> John 8:37 (cf. Field, Otium Norv. pars 3:at the passage).

3. “to have space or room for receiving or holding something” (German *fassen*); properly: **ti**, a thing to fill the vacant space, <0215> John 21:25 (not Tdf.); of a space large enough to hold a certain number of people, <4002> Mark 2:2 (<0136> Genesis 13:6 (cf. Plutarch, praec. ger. reipub. 8, 5, p. 804 b.)); of measures, which hold a certain quantity, John ii 6; <1074> 1 Kings 7:24 (38); <4015> 2 Chronicles 4:5, and in Greek writings from Herodotus down. Metaphorically, “to receive with the mind or understanding, to understand” (**to Katwnov frwnhma**, Plutarch, Cat. min. 64; **oJ on autw hJyuch cwrei**, Aelian v. h. 3, 9); “to be ready to receive, keep in mind, and practise”: **ton legwn touton**, this saying, <0011> Matthew 19:11f ((cf. Plutarch, Lycurgus, 13, 5)); **tina**, “to receive one into one’s heart, make room for one in one’s heart,” <0002> 2 Corinthians 7:2. (Compare: **anacwrew**, **apocwrew**, **ekcwrew**, **upocwrew**. Synonym: cf. **ercomai**.)\*

**{5563} cwrizw**; future **cwrisw** (Buttmann, 37 (33)); 1 aorist infinitive **cwrisai**; present middle **cwrizomai**; perfect passive participle **kecwrismenov**; 1 aorist passive **ecwrisqhn**; (**cwriv**, which see); from Herodotus down; “to separate, divide, part, put asunder”: **ti**, opposed to **suzeugnumi**, <sup><4976></sup>Matthew 19:6; <sup><4109></sup>Mark 10:9; **tina apo tinov**, <sup><888></sup>Romans 8:35,39,(Sap. 1:3); perfect passive participle <sup><8076></sup>Hebrews 7:26. Middle and 1 aorist passive with a reflexive significance: “to separate oneself from, to depart”;

**a.** “to leave a husband or wife”: of divorce, <sup><4671></sup>1 Corinthians 7:11,15; **apo androv**, <sup><4670></sup>1 Corinthians 7:10 (a woman **kecwrismenh apo tou androv**, Polybius 32, 12, 6 (others)).

**b.** “to depart, go away”: (absolutely, <sup><5015></sup>Philemon 1:15 (euphemism for **efuge**), R.V. “was parted” from thee); followed by **apo** with a genitive of the place, <sup><4004></sup>Acts 1:4; **ek** with a genitive of the place, <sup><4480></sup>Acts 18:1f. ((Winer’s Grammar, sec. 36, 6 a.); **eiv** with an accusative of the place, 2 Macc. 5:21; 12:12; Polybius, Diodorus, others). (Compare: **apocwrizw**, **diacwrizw**.)\*

**{5564} cwrion, cwriou, to** (diminutive of **cwrov**; or **cwra**), from Herodotus down;

**1.** “a space, a place; a region, district”.

**2.** “a piece of ground, a field, land” (Thucydides, Xenophon, Plato, others): <sup><4876></sup>Matthew 26:36; <sup><4143></sup>Mark 14:32; <sup><5045></sup>John 4:5 (A.V. “parcel of ground”); <sup><4018></sup>Acts 1:18f; 4:34 (plural “lands”); 5:3, 8; “a farm, estate”: plural <sup><4877></sup>Acts 28:7. (Synonym: see **topov**, at the end.)\*

**{5565} cwriv (CAW**, see **cwra** (cf. Curtius, sec. 192)), adverb, from Homer down;

**1.** “separately, apart”: <sup><8307></sup>John 20:7.

**2.** as a preposition with the genitive (Winer’s Grammar, sec. 54, 6); a. “without” any person or thing (making no use of, having no association with, apart from, aloof from, etc.): 1 Corinthians (iv. 8); 11:11; <sup><5044></sup>Philippians 2:14; <sup><5018></sup>1 Timothy 2:8; 5:21; Hebrews (2:9 Treg. marginal reading); 11:40; **parabol hv**, without making use of a parable, <sup><4034></sup>Matthew 13:34; <sup><4084></sup>Mark 4:34; **otkwmosiav**, <sup><8071></sup>Hebrews 7:20 (21),21; **cwriv ajmatov**, <sup><8077></sup>Hebrews 9:7,18; **ajmatecusiav**,

<sup><802></sup>Hebrews 9:22; “without” *i.e.* being absent or lacking: <sup><878></sup>Romans 7:8f. (R.V. “apart from”); <sup><8105></sup>Hebrews 11:6; 12:8,14; <sup><8218></sup>James 2:18 (Rec. **ek**),20,26 (in these three examples R.V. “apart from”); without connection and fellowship with one, <sup><8155></sup>John 15:5 (R.V. “apart from”); destitute of the fellowship and blessings of one: **cwriv Cristou** (cf. Winer’s Grammar, sec. 54, 2 a.; R.V. “separate from Christ”), <sup><4122></sup>Ephesians 2:12; “without the intervention” (participation or cooperation) of one, <sup><8003></sup>John 1:3; <sup><8121></sup>Romans 3:21 (28; 4:6; 10:14); **cwriv gemel iou**, without laying a foundation, <sup><4169></sup>Luke 6:49; **cwriv thv shv gnwmhv**, without consulting you (cf. **gnwmh**, at the end (Polybius 3, 21, 1, 2. 7)), <sup><5014></sup>Philemon 1:14; ‘without leaving room for’: **cwriv antil ogiav**, <sup><8007></sup>Hebrews 7:7; **oiktirmwn**, 10:28. **cwriv tou swmatov**, freed from the body, <sup><4713></sup>2 Corinthians 12:3 L T Tr WH (Rec. **ektov**, which seeb. [**a**]); **cwriv adartiav**, without association with sin, *i.e.* without yielding to sin, without becoming stained with it, <sup><8045></sup>Hebrews 4:15; not to expiate sin, <sup><8028></sup>Hebrews 9:28. b. “besides”: <sup><4042></sup>Matthew 14:21; 15:38; <sup><4713></sup>2 Corinthians 11:28. (Synonym: cf. **aneu**.)\*

**{5566} cwrov, cwrou, oJ** “the northwest wind” (Latin *Corus* or *Caurus*): for the quarter of the heavens from which this wind blows, <sup><4272></sup>Acts 27:12 (on which see **liy**, 2).\*



# Y

**{5567}** **yal lw**; future **yal w**; (from **yaw**, to rub, wipe; to handle, touch (but cf. Curtius, p. 730));

a. “to pluck off, pull out”: **eqeiran**, the hair, Aeschylus Pers. 1062.

b. “to cause to vibrate by touching, to twang”: **toxwn neurav ceiri**, Euripides, Bacch. 784; specifically, **cordhn**, “to touch or strike the chord, to twang the strings” of a musical instrument so that they gently vibrate (Aristotle, probl. 19, 23 (p. 919b, 2)); and absolutely, “to play on a stringed instrument, to play the harp,” etc.: Aristotle, Plutarch, Aratus (in Plato, Lysias, p. 209 b. with **kai krouein tw pl hktrw** added (but not as explanatory of it; the Schol. at the passage says **yhl ai, to aneu pl hktrou tw daktul w tav cordav epafasqai**); it is distinguished from **kiqarizein** in Herodotus 1, 155); the Septuagint for ᾠδή and much more often for ᾠδή “to sing to the music of the harp”; in the N.T. “to sing a hymn, to celebrate the praises of God in song,” <sup><4013></sup>James 5:13 (R.V. “sing praise”); **tw kuriw, tw onomati autou** (often so in the Septuagint), in honor of God, <sup><4059></sup>Ephesians 5:19 (here A.V. “making melody”); <sup><5151></sup>Romans 15:9; **yal w tw pneumatī, yal w de kai tw noi**, ‘I will sing God’s praises indeed with my whole soul stirred and borne away by the Holy Spirit, but I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners’, <sup><6145></sup>1 Corinthians 14:15.\*

**{5568}** **yal mov, yal mou, o(yal lw)**, “a striking, twanging” ((Euripides, others)); specifically, “a striking the chords” of a musical instrument ((Pindar, Aeschylus, others)); hence, “a pious song, a psalm” (the Septuagint chiefly for ᾠδή), <sup><4059></sup>Ephesians 5:19; <sup><5016></sup>Colossians 3:16; the phrase **ecein yal mon** is used of one who has it in his heart to sing or recite a song of the sort, <sup><6146></sup>1 Corinthians 14:26 (cf. Heinrici at the passage, and Lightfoot on Colossians as above); one of the songs of the book of the O.T. which is entitled **yal moi**, <sup><4133></sup>Acts 13:33; plural the (book of) Psalms <sup><2244></sup>Luke 24:44; **bibli ov yal mwn**, <sup><2142></sup>Luke 20:42; <sup><4021></sup>Acts 1:20. (Synonym: see **udnov**, at the end.)\*

{5569} **yeudadel fov, yeudadel fou, oJ(yeudhv and adel fov)**, “a false brother,” *i.e.* one who ostentatiously professes to be a Christian, but is destitute of Christian knowledge and piety: <sup><4713></sup>2 Corinthians 11:26; <sup><804></sup>Galatians 2:4.\*

{5570} **yeudapostol ov, yeudapostol ou, oJ(yeudhv and apostol ov)**, “a false apostle, one who falsely claims to be an ambassador of Christ”: <sup><4713></sup>2 Corinthians 11:13.\*

{5571} **yeudhv, yeudev (yeudomai)**, from Homer, Iliad4, 235 down, “lying, deceitful, false”: <sup><612></sup>Revelation 2:2; **marturev**, <sup><4463></sup>Acts 6:13; substantively **oJ yeudeiv** (A.V. “liars”), <sup><608></sup>Revelation 21:8 (here Lachmann **yeusthv**, which see).\*

{5572} **yeudodidaskal ov, yeudodidaskal ou, oJ(yeudhv and didaskal ov)**, “a false teacher”: <sup><602></sup>2 Peter 2:1.\*

{5573} **yeudol ogov, yeudol ogon (yeudhv and lego)**, “speaking (teaching) falsely, speaking lies”: <sup><5042></sup>1 Timothy 4:2. (Aristophanes ran. 1521; Polybius, Lucian, Aesop, others.)\*

{5574} **yeudomai**; 1 aorist **eyeusamhn**; (deponent middle of **yeudw** (allied with **yiqurizw** etc. (Vanicek, p. 1195)) ‘to deceive’, ‘cheat’; hence, properly, “to show oneself deceitful, to play false”); from Homer down; “to lie, to speak deliberate falsehoods”: <sup><3068></sup>Hebrews 6:18; <sup><606></sup>1 John 1:6; <sup><609></sup>Revelation 3:9; **ou yeudomai**, <sup><800></sup>Romans 9:1; <sup><4713></sup>2 Corinthians 11:31; <sup><800></sup>Galatians 1:20; <sup><5047></sup>1 Timothy 2:7; **tina**, “to deceive one by a lie, to lie to” (Euripides, Aristophanes, Xenophon, Plutarch, others): <sup><4483></sup>Acts 5:3; like verbs of saying, with a dative of the person (cf. Winer’s Grammar, sec. 31, 5; Buttmann, sec. 133, 1; Green, p. 100f), <sup><4404></sup>Acts 5:4 (<sup><1970></sup>Psalm 17:45 (<sup><1985></sup>Psalm 18:45); <sup><1973></sup>Psalm 77:36 (<sup><1936></sup>Psalm 78:36); <sup><1983></sup>Psalm 88:36 (<sup><1985></sup>Psalm 89:36); <sup><1627></sup>Joshua 24:27; (<sup><2452></sup>Jeremiah 5:12), etc.); **eiv tina**, <sup><1009></sup>Colossians 3:9; **kata tinov**, against one, <sup><4051></sup>Matthew 5:11 (L G omit; Tr marginal reading brackets **yeudomenoi**; others connect **kaq’ udwn** with **eipwsi** and make **yeudomenoi** a simple adjunct of mode (A.V. “falsely”)); **kata thv al hqeivav**, <sup><3084></sup>James 3:14 (here Tdf. makes **yeudesqe** absolutely; cf. Winer’s Grammar, 470 (438) n. 3). (The Septuagint for **vj Ki** and **bZKi**)\*

**{5575} yeudomartur**, unless more correctly **yeudomartuv** or rather **yeudomartuv** (as **automartur**; see Passow, under the word, **yeudomartuv** (especially Lob. Paralip., p. 217; cf. Etymologicum Magnum 506, 26)), **yeudomarturov, oJ(yeudhv** and **martur** (which see)), “a false witness”: <sup><1061></sup>Matthew 26:60; **tou qeou**, false witnesses of *i.e.* concerning God (Winer’s Grammar, sec. 30, 1 a.), <sup><4655></sup>1 Corinthians 15:15. (Plato, Gorgias, p. 472b.; Aristotle, pol. 2, 9, 8 (p. 1274b, 6; but the true reading here is **yeudomarturiwn** (see Bentley’s Works, Dyce edition, vol. i., p. 408); a better example is Aristotle, rhet. ad Alex. 16, p. 1432{a}, 6; cf. Plutarch, praec. ger. reip. 29, 1; Apostolic Constitutions 5, 9; Pollux 6, 36, 153).)\*

**{5576} yeudomarturew, yeudomarturw**: imperfect **eyeudomarturov**; future **yeudomarturhsw**; 1 aorist subjunctive 2 person singular **yeudomarturhshv**; “to utter falsehoods in giving testimony, to testify falsely, to bear false witness” (Xenophon, mem. 4, 4, 11; Plato, rep. 9, p. 575 b.; legg. 11, p. 937 c.; Aristotle, rhet. 1, 14, 6, p. 1375a, 12; (rhet. ad Alex. 16, p. 1432a, 6); Josephus, Antiquities 3, 5, 5): <sup><1098></sup>Matthew 19:18; (<sup><4109></sup>Mark 10:19); <sup><2183></sup>Luke 18:20; <sup><6139></sup>Romans 13:9 Rec.; **kata tinov**, <sup><4146></sup>Mark 14:56f (as <sup><1216></sup>Exodus 20:16; <sup><1661></sup>Deuteronomy 5:20).\*

**{5577} yeudomarturia, yeudomarturiav, hJ(yeudomarturew)**, “false testimony, false witness”: <sup><1519></sup>Matthew 15:19; 26:59. (Plato, Plutarch; often in the Attic orators.)\*

**{5575} yeudomartuv**, see **yeudomartur**.

**{5578} yeudoprofhthv, yeudoprofhtou, oJ(yeudhv** and **profhthv)**, “one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies, a false prophet”: <sup><1075></sup>Matthew 7:15; 24:11,24; <sup><4132></sup>Mark 13:22; <sup><1036></sup>Luke 6:26; <sup><4136></sup>Acts 13:6; <sup><6001></sup>2 Peter 2:1; <sup><1048></sup>1 John 4:1; <sup><6663></sup>Revelation 16:13; 19:20; 20:10. (<sup><2463></sup>Jeremiah 6:13; 33:8,11,16 (<sup><2463></sup>Jeremiah 26:8,11,16); <sup><2447></sup>Jeremiah 34:7 (<sup><2277></sup>Jeremiah 27:7); <sup><2401></sup>Jeremiah 36:1,8 (<sup><2201></sup>Jeremiah 29:1,8; <sup><3172></sup>Zechariah 13:2; Josephus, Antiquities 8, 13, 1; 10, 7, 3; b. j. 6, 5, 2; (**ton toiouton euqubol w onomati yeudoprofhthn prosagoreuei, kibdhl euonta thn al hqh profhteian kai ta gnhsia noqiv eurhmasi episkiazonta k.t.l.**., Philo de spec. legg. iii. sec. 8); ecclesiastical

writings ('Teaching' 11, 5 etc. (where see Harnack)); Greek writers use **yeudomantiv**.)\*

**{5579} yeudov, yeudouv, to**, from Homer down, the Septuagint for **ῥαψ, βζκ; vj κεε** "a lie; conscious and intentional falsehood": universally, **ῥαψ** Revelation 14:5 (where Rec. **dol ov**); opposed to **ἡλῆθεια**, **ῥαψ** John 8:44; **ῥαψ** Ephesians 4:25; **ouk esti yeudov**, opposed to **al hqev estin**, is no lie, **ῥαψ** 1 John 2:27; **terata yeudouv** (A.V. "lying wonders") exhibited for the treacherous purpose of deceiving men, **ῥαψ** 2 Thessalonians 2:9; in a broad sense, "whatever is not what it professes to be": so of perverse, impious, deceitful precepts, **ῥαψ** 2 Thessalonians 2:11; **ῥαψ** 1 John 2:21; of idolatry, **ῥαψ** Romans 1:25; **poiein yeudov**, to act in accordance with the precepts and principles of idolatry, **ῥαψ** Revelation 21:27; 22:15 (cf. **ῥαψ** Revelation 21:8 and p. 526b middle).\*

**{5580} yeudocristov, yeudocristou, o{yeudhv and cristov**), "a false Christ" (or Messiah) (one who falsely lays claim to the name and office of the Messiah): **ῥαψ** Matthew 24:24; **ῥαψ** Mark 13:22.\*

**{5581} yeudwnumov, yeudwnumon (yeudov (yeudhv, rather) and onoma)**, "falsely named" (A.V. "falsely so called"): **ῥαψ** 1 Timothy 6:20. (Aeschylus, Philo, Plutarch, Sextus Empiricus)\*

**{5582} yeusma, yeusmatov, to (yeudw)**, "a falsehood, a lie" (Plato, Meno, p. 71 d.; Plato, Lucian; the Septuagint); specifically, the perfidy by which a man by sinning breaks faith with God, **ῥαψ** Romans 3:7.\*

**{5583} yeusthv, yeustou, o{yeudw)**, from Homer down, "a liar": **ῥαψ** John 8:44,55; **ῥαψ** 1 John 1:10; 2:4,22; 4:20; 5:10; **ῥαψ** 1 Timothy 1:10; **ῥαψ** Titus 1:12; (**ῥαψ** Revelation 21:8 Lachmann (others **yeudhv**, which see)); one who breaks faith, "a false or faithless man" (see **yeusma**), **ῥαψ** Romans 3:4 cf. **ῥαψ** Proverbs 19:22.\*

**{5584} yhl afaw, yhl afw**: 1 aorist **eyhl afhsa**, optative 3 person plural **yhl afhseian** (**ῥαψ** Acts 17:27, the Aeolic form; see **poiew**, at the beginning); present passive participle **yhl afwmenov**; (from **yaw**, to touch); "to handle, touch, feel": **ti** or **tina**, **ῥαψ** Luke 24:39; **ῥαψ** Hebrews 12:18 (see R.V. text and marginal reading, cf. Buttman, sec. 134, 8; Winer's Grammar, 343 (322)); **ῥαψ** 1 John 1:1; metaphorically, "mentally to seek after tokens of a person or thing": **qeon**, **ῥαψ** Acts 17:27 (A.V. "feel

after”). (Homer, Aristophanes, Xenophon, Plato, Polybius, Philo, Plutarch; often for **vllm**, **vymhevVæi**)

(Synonym: see **ap̄tw**, 2 c.)\*

**{5585}** **yhfizw**; 1 aorist **eyhfisa**; (**yhfov**, which see); “to count with pebbles, to compute, calculate, reckon”: **thn dapanhn**, <sup><2148></sup>Luke 14:28; **ton ariqmon**, to explain by computing, <sup><6138></sup>Revelation 13:18. (Polybius, Plutarch, Palaeph., Anthol.; commonly and indeed chiefly in the middle in the Greek writings “to give one’s vote by casting a pebble into the urn; to decide by voting”.) (Compare: **sugyhfizw**, **katayhfizw**, **sumyhfizw**.)\*

**{5586}** **yhfov**, **yhfou**, **h** (from **yaw**, see **yal lw**), “a small, worn, smooth stone; pebble” (from Pindar, Herodotus down; (in Homer **yhfiv**));

1. since in the ancient courts of justice the accused were condemned by black pebbles and acquitted by white (cf. Passow, under the word, **yhfov**, 2 c, vol. ii, p. 2574b; (Liddell and Scott, under the word, 4 d.); Ovid. met. 15, 41; (Plutarch, Alcib. 22, 2)), and a man on his acquittal was spoken of as **nikhsav** (Theophrastus, char. 17 (19), 3) and the **yhfov** acquitting Dim called **nikhthriov** (Heliodorus 3, 3 under the end), Christ promises that to the one who has gained eternal life by coming off conqueror over temptation (**tw nikounti** (A.V. “to him that overcometh”)) he will give **yhfon leukhn**, <sup><6127></sup>Revelation 2:17; but the figure is explained differently by different interpretations; cf. Düsterdieck (or Lee in the ‘Speaker’s Commentary’) at the passage; (B. D. under the word, Stones, 8). Ewald (Die Johann. Schriften, ii., p. 136; (cf. Lee as above; Plumptre in B. D. under the word, Hospitality, at the end)) understnads it to be the tessera hospitalis (cf. Rich, Dict. of Antiq., under the word, Tessera, 3; Becker, Charicles, namely, i. note 17), which on being shown secures admission to the enjoyment of the heavenly manna; the Greek name, however, for this tessera, is not **yhfov**, but **sumbol on**.

2. “a vote” (on account of the use of pebbles in voting): **kataferw** (which see), <sup><4050></sup>Acts 26:10.\*

**{5587}** **yiqurismov**, **yiqurismou**, **o** **yiqurizw**, to whisper, speak into one’s ear), “a whispering, *i.e.* secret slandering,” (Vulgate *susurratio*, German *Ohrenbläserei*): joined with **katal al ia** (cf. <sup><6129></sup>Romans 1:29(30)), <sup><4720></sup>2 Corinthians 12:20; Clement of Rome, 30,3; 35,5.

(Plutarch; the Septuagint for **vj æpe** of the magical murmuring of a charmer of snakes, <sup><2101></sup>Ecclesiastes 10:11.)\*

**{5588} yiquristhv, yiquristou, oJ** (see the preceding word), “a whisperer, secret slanderer, detractor” (German *Ohrenbläser*): <sup><612></sup>Romans 1:29 (30). (At Athens an epithet of Hermes, Demosthenes, p. 1358, 6; also of **oJErw** and Aphrodite, Suidas, p. 3957 c.; (cf. Winer’s Grammar, 24).)\*

**{5589} yicion, yiciou, to** (diminutive of **yix, yicov, hJ** a morsel), “a little morsel, a crumb” (of bread or meat): <sup><457></sup>Matthew 15:27; <sup><4078></sup>Mark 7:28; <sup><461></sup>Luke 16:21 (T WH omit; L Tr brackets **twv yiciwn**). (Not found in Greek authors (cf. Winer’s Grammar, 24; 96 (91)).)\*

**{5590} yuch, yuchv, hJyucw**, to breathe, blow), from Homer down, the Septuagint times too many to count for **vpp**, occasionally also for **bl æ** and **bbj æ**

1. “breath” (Latin *anima*), *i.e.*

a. “the breath of life; the vital force” which animates the body and shows itself in breathing: <sup><400></sup>Acts 20:10; of animals, <sup><618></sup>Revelation 8:9 (<sup><1004></sup>Genesis 9:4f; 35:18; **epistrafhtw yuch tou paidariou**, <sup><1172></sup>1 Kings 17:21); so also in those passages where, in accordance with the trichotomy or threefold division of human nature by the Greeks, **hJyuch**; is distinguished from **to pneuma** (see **pneum**, 2, p. 520a (and references under the word **pneuma** 5)), <sup><372></sup>1 Thessalonians 5:23; <sup><842></sup>Hebrews 4:12.

b. “life”: **merimnan th yuch**, <sup><4165></sup>Matthew 6:25; <sup><1227></sup>Luke 12:22; **thn yuchn agapan**, <sup><621></sup>Revelation 12:11; (**misein**, <sup><146></sup>Luke 14:26); **tigenai**, <sup><301></sup>John 10:11,15,17; 13:37f; 15:13; <sup><316></sup>1 John 3:16; **paradidonai**, <sup><456></sup>Acts 15:26; **didonai (lutron**, which see), <sup><418></sup>Matthew 20:28; <sup><1105></sup>Mark 10:45; **zhtein thn yuchn tinov** (see **zhtew**, 1 a.), <sup><1021></sup>Matthew 2:20; <sup><5108></sup>Romans 11:3; add, <sup><4165></sup>Matthew 6:25; <sup><4048></sup>Mark 3:4; <sup><1169></sup>Luke 6:9; 12:20,23; <sup><401></sup>Acts 20:24; 27:10,22; <sup><516></sup>Romans 16:4; <sup><4123></sup>2 Corinthians 1:23; <sup><3180></sup>Philippians 2:30; <sup><1118></sup>1 Thessalonians 2:8; in the pointed aphorisms of Christ, intended to fix themselves in the minds of his hearers, the phrases **eulriskein, swzein, apol l unai thn yuchn autou**, etc., designate as **yuch** in one of the antithetic members “the life which is lived on earth,” in the other, “the (blessed) life in the eternal kingdom of God”: <sup><1008></sup>Matthew

10:39; 16:25f; <sup><4185></sup>Mark 8:35-37; <sup><4194></sup>Luke 9:24,56 Rec.; 17:33; <sup><4125></sup>John 12:25; the life destined to enjoy the Messianic salvation is meant also in the following phrases ((where R.V. “soul”)): **peripoihsiv yuchv**, <sup><3109></sup>Hebrews 10:39; **ktasqai tav yucav**, <sup><4219></sup>Luke 21:19; **uper tw n yucwn** (here A.V. (not R.V.) “for you”; cf. c. below), <sup><4725></sup>2 Corinthians 12:15.

c. “that in which there is life; a living being”: **yuch zwsa**, “a living soul,” <sup><6155></sup>1 Corinthians 15:45; (<sup><6408></sup>Revelation 16:3 R Tr marginal reading) (<sup><0077></sup>Genesis 2:7; plural 1:20); **pasa yuch zwhv**, <sup><6618></sup>Revelation 16:3 (G L T Tr text WH) (<sup><8110></sup>Leviticus 11:10); **pasa yuch**, “every soul,” *i.e.* “everyone,” <sup><4123></sup>Acts 2:43; 3:23; <sup><6101></sup>Romans 13:1 (so **I K;vpn**, <sup><8177></sup>Leviticus 7:17 (27); 17:12); with **anqrwpou** added, “every soul of man” (**vpn,uda**; <sup><6340></sup>Numbers 31:40, 46 (cf. 1 Macc. 2:38)), <sup><6110></sup>Romans 2:9. **yucai**, “souls” (like the Latin *capita*) *i.e.* “persons” (in enumerations; cf. German *Seelenzahl*): <sup><4124></sup>Acts 2:41; 7:14; 27:37; <sup><6111></sup>1 Peter 3:20 (<sup><0465></sup>Genesis 46:15,18,22,26,27; <sup><0105></sup>Exodus 1:5; 12:4; <sup><6111></sup>Leviticus 2:1; <sup><0491></sup>Numbers 19:11,13,18; (<sup><6102></sup>Deuteronomy 10:22); the examples from Greek authors (cf. Passow, under the word, 2, vol. ii, p. 2590b) are of a different sort (yet cf. Liddell and Scott, under the word, II. 2)); **yucai anqrwpwn** of slaves (A.V. “souls of men” (R.V. with marginal reading ‘Or lives’)), <sup><6813></sup>Revelation 18:13 (so (<sup><6135></sup>Numbers 31:35); <sup><3273></sup>Ezekiel 27:13; see **swma**, 1 c. (cf. Winer’s Grammar, sec. 22, 7 N. 3)).

## 2. “the soul” (Latin *animus*),

a. “the seat of the feelings, desires, affections, aversions” (our “soul, heart,” etc. (R.V. almost uniformly “soul”)); for examples from Greek writings see Passow, under the word, 2, vol. ii., p. 2589b; (Liddell and Scott, under the word, II. 3); Hebrew **vpn**, cf. Gesenius, Thesaurus ii, p. 901 in 3): <sup><0146></sup>Luke 1:46; 2:35; <sup><6104></sup>John 10:24 (cf. **airw**, 1 b.); <sup><4142></sup>Acts 14:2,22; 15:24; <sup><3169></sup>Hebrews 6:19; <sup><6118></sup>2 Peter 2:8,14; **hēpiqumia thv yuchv**, <sup><6814></sup>Revelation 18:14; **anapausin taiv yucaiv eūriskein**, <sup><4129></sup>Matthew 11:29; **yuch**, ... **anapauou**, **fage**, **pie** (WH brackets these three imperatives), **eufrainou** (personification and direct address), <sup><4129></sup>Luke 12:19, cf. <sup><4128></sup>Luke 12:18 (**hJyuch anapauetai**, Xenophon, Cyril 6, 2, 28; **eufrainein thn yuchn**, Aelian v. h. 1, 32); **eudokei hJ yuch mou** (anthropopathically, of God), <sup><4128></sup>Matthew 12:18; <sup><3108></sup>Hebrews 10:38; **per il upov estin hJyuch mou**, <sup><4168></sup>Matthew 26:38; <sup><4144></sup>Mark



14:34; **hJyuch mou tetaraktai**, <sup><3127></sup>John 12:27; **taiv yucaiv udwn akI uomenoi** (“fainting in your souls” (cf. **ekI uw**, 2 b.)), <sup><3128></sup>Hebrews 12:3; **en oJh th yuch sou**, “with all thy soul,” <sup><4237></sup>Matthew 22:37; (<sup><4127></sup>Luke 10:27 L text T Tr WH); **ex oJhv thv yuchv sou** (Latin *ex toto animo*), “with” (literally, “from” (cf. **ek**, II. 12 b.)) “all thy soul,” <sup><4120></sup>Mark 12:30,33 (here T WH omit; L Tr marginal reading brackets the phrase); <sup><2127></sup>Luke 10:27 (R G) (<sup><3116></sup>Deuteronomy 6:5; (Epictetus diss. 3, 22, 18 (cf. Xenophon, anab. 7, 7, 43)); Antoninus 3, 4; (especially 4, 31; 12, 29); **oJh th yuch frontizein tinov** (rather, with **kecarisqai**), Xenophon, mem. 3, 11, 10); **mia yuch**, “with one soul” (cf. **pneuma**, 2, p. 520a bottom), <sup><3127></sup>Philippians 1:27; **tou pl hqouv ... hn hKardia kai hJyuch mia**, <sup><4032></sup>Acts 4:32 (**erwthqev ti esti fil ov, efh. mia yuch duo swmasin enoikousa**, Diogenes Laërtius 5, 20 (cf. Aristotle, eth. Nic. 9, 8, 2, p. 1168b, 7; on the elliptical **apo miav** (namely, **yuchv**?), see **apo**, III.)); **ek yuchv**, “from the heart, heartily” (<sup><4016></sup>Ephesians 6:6 (Tr WH with <sup><4017></sup>Ephesians 6:7)); <sup><5123></sup>Colossians 3:23 (**ek thv yuchv** often in Xenophon; **to ek yuchv penqov**, Josephus, Antiquities 17, 6, 5).

**b.** “the (human) soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life”: <sup><6002></sup>3 John 1:2; **agrupnein uper twn yucwn**, <sup><3137></sup>Hebrews 13:17; **epiqumiai, ajtinev strateontai kata thv yuchv**, <sup><4021></sup>1 Peter 2:11; **episkopov twn yucwn**, <sup><4125></sup>1 Peter 2:25; **swzein tav yucav**, <sup><3121></sup>James 1:21; **yuchn ek qanatou**, from eternal death, <sup><3131></sup>James 5:20; **swthria yucwn**, <sup><4009></sup>1 Peter 1:9; **agnizein tav yucav eautwn**, <sup><4022></sup>1 Peter 1:22; (**tav yucav pistw ktisth paratiquesqai**, <sup><4049></sup>1 Peter 4:19).

**c.** “the soul as an essence which differs from the body and is not dissolved by death” (distinguished from **to swma**, as the other part of human nature (so in Greek writings from Isocrates and Xenophon down; cf. examples in Passow, under the word, p. 2589{a} bottom; Liddell and Scott, under the word, II. 2)): <sup><4103></sup>Matthew 10:28, cf. 4 Macc. 13:14 (it is called **aqanatov**, Herodotus 2, 123; Plato Phaedr., p. 245 c., 246 a., others; **afqartov**, Josephus, b. j. 2, 8, 14; **dial uqhnaI thn yuchn apo tou swmatov**, Epictetus diss. 3, 10, 14); the soul freed from the body, a disembodied soul, <sup><4427></sup>Acts 2:27,31 Rec.; <sup><4119></sup>Revelation 6:9; 20:4 (Sap. 3:1; (on the Homeric use of the word, see Ebeling, Lex. Homer, under the word, 3, and references at the end, also Proudfit in Bib. Sacr. for 1858, pp. 753-805)).\*

**{5591}** **yucikov, yucikh, yucikon (yuch)** (Vulgate *animalis*, Gem. *sinnlich*), “of or belonging to the **yuch**”;

a. “having the nature and characteristics of the **yuch** *i.e.* of the principle of animal life,” which men have in common with the brutes (see **yuch**, 1 a.); (A.V. “natural”): **swma yucikon**, <sup><6154></sup>1 Corinthians 15:44; substantively, **to yucikon** (Winer’s Grammar, 592 (551)), <sup><6156></sup>1 Corinthians 15:46: since both these expressions do not differ in substance or conception from **sarx kai aïma** in <sup><6150></sup>1 Corinthians 15:50, Paul might have also written **sarikikon**; but prompted by the phrase **yuch zwsa** in <sup><6156></sup>1 Corinthians 15:45 (borrowed from <sup><0002></sup>Genesis 2:7), he wrote **yucikon**.

b. “governed by the **yuch**” *i.e.* the sensuous nature with its subjection to appetite and passion (as though made up of nothing but **yuch**): **anqrwrov** (equivalent to **sarikov** (or **sarkinov**, which see 3) in 3:1), <sup><6124></sup>1 Corinthians 2:14; **yucikoi, pneuma mh econtev**, <sup><6119></sup>Jude 1:19 (A.V. “sensual” (R.V. with marginal reading ‘Or natural, Or animal’); so in the following example); **sofia**, a wisdom in harmony with the corrupt desires and affections, and springing from them (see **sofia**, a., p. 581b bottom), <sup><6115></sup>James 3:15. (In various other senses in secular authors from Aristotle and Polybius down.)\*

**{5592}** **yucov** (R G Tr WH), more correctly **yucov** (L T; cf. (Tdf. Proleg., p. 102); Lipsius, Grammat. Untersuch., p. 44f), **yucouv, to, (yucw**, which see), from Homer down, “cold”: <sup><6188></sup>John 18:18; <sup><4282></sup>Acts 28:2; <sup><6112></sup>2 Corinthians 11:27; for **rqp** <sup><0082></sup>Genesis 8:22; for **hrq;** <sup><4276></sup>Psalms 147:6(17); <sup><8378></sup>Job 37:8.\*

**{5593}** **yucrov, yucra, yucron (yucw**, which see), from Homer down, “cold, cool”: neuter of cold water, **potrhtion, yucrou**, <sup><0002></sup>Matthew 10:42 ((**yucrw lountai**, Herodotus 2, 37); **yucron pinein**, Epict ench. 29, 2; **pl unesqai yucrw**, diss. 4, 11, 19; cf. Winer’s Grammar, 591 (550)); metaphorically, like the Latin *frigidus*, “cold *i.e.* sluggish, inert, in mind” (**yucrov thn ourghn**, Lucian, Tim. 2): of one destitute of warm Christian faith and the desire for holiness, <sup><6185></sup>Revelation 3:15f.\*

**{5594}** **yucw**: 2 future passive, **yughsomai** (cf. Lob. ad Phryn., p. 318; Moeris, Piers. edition, p. 421, under the word); from Homer down; “to breathe, blow, cool by blowing”; passive, “to be made or to grow cool or cold”: tropically, of waning love, <sup><4242></sup>Matthew 24:12.\*

**{5595}** **ywmizw**; 1 aorist **eywmisa**; (**ywmmov**, a bit, a morsel; see **ysomion**);

**a.** “to feed by putting a bit or crumb (of food) into the mouth” (of infants, the young of animals, etc.): **tina tini** (Aristophanes, Aristotle, Plutarch, Geoponica, Artemidorus Daldianus, oneir. 5, 62; Porphyry, Jamblichus).

**b.** universally, “to feed, nourish” (the Septuagint for **lykäh**) (Winer’s Grammar, sec. 2, 1 b.): **tina**, <sup><6120></sup>Romans 12:20; Clement of Rome, 1 Corinthians 55, 2; with the accusative of the thing, “to give a thing to feed someone, feed out to” (Vulgate distribuo in cibos pauperum (A.V. “bestow ... to feed the poor”)): <sup><6113></sup>1 Corinthians 13:3; in the O.T. **tina ti**, Sir. 15:3; Sap. 16:20; <sup><04104></sup>Numbers 11:4; <sup><65213></sup>Deuteronomy 32:13; <sup><49706></sup>Psalm 79:6 (<sup><48106></sup>Psalm 80:6); <sup><28814></sup>Isaiah 58:14, etc.; cf. Winer’s Grammar, sec. 32, 4 a. note.\*

**{5596}** **ywmion**, **ywmiou**, **to** (diminutive of **ywmmov**), “a fragment, bit, morsel” (A.V. “sop”): <sup><61336></sup>John 13:26f,30. (<sup><08214></sup>Ruth 2:14; <sup><18317></sup>Job 31:17 (but in both **ywmmov**); Antoninus 7, 3; Diogenes Laërtius 6, 37.)\*

**{5597}** **ywcw**; (from the obsolete **yww** for **yaw**); “to rub, rub to pieces”: **tav stacuav taiv cersin**, <sup><07101></sup>Luke 6:1. ((middle in Nicander.))\*

# W

**{5598}** Omega: omega, the last (24th) letter of the Greek alphabet: **egw eimi to W** (WH **W**, L **w**, T **w**), equivalent to **to tel ov**, *i.e.* “the last” (see Alfa, **A**, **a**, **al fa** (and B. D. (especially American edition) under the word and article ‘Alpha’, also article **A** and **W** by Piper in Herzog (cf. Schaff-Herzog), and by Tyrwhitt in Dict. of Chris. Antiq.)), <sup><6008></sup>Revelation 1:8, 11 Rec.; 21:6; 22:13. (On the interchange of omega **w** and omicron **o** in manuscripts see Scrivener, Plain Introduction etc., p. 627; ‘Six Lectures’ etc., p. 176; WH. Introductory sec. 404; cf. especially Meisterhans, Gram. d. Attic Inschr., p. 10.)\*

**{5599}** **w**, an interjection, prefixed to vocatives (on its use in the N.T. cf. Buttmann, 140 (122); (Winer’s Grammar, sec. 29, 3)), “O”; it is used

**a.** in address: **w Qeofile**, <sup><4000></sup>Acts 1:1; add, <sup><4484></sup>Acts 18:14; 27:21 (here Tdf. **w** (ex errore); on the passages which follow cf. Buttmann, as above); <sup><8001></sup>Romans 2:1,3; 9:20; <sup><5460></sup>1 Timothy 6:20; and, at the same time, reproof, <sup><9020></sup>James 2:20.

**b.** in exclamation: and that of admiration, <sup><4053></sup>Matthew 15:28; <sup><5113></sup>Romans 11:33 (here Rec.st Lachmann **w**; cf. Chandler sections 902 and especially 904); of reproof, <sup><2225></sup>Luke 24:25; <sup><4430></sup>Acts 13:10; <sup><8001></sup>Galatians 3:1; with the nominative (Winer’s Grammar, sec. 29, 2), <sup><4077></sup>Matthew 17:17; <sup><4099></sup>Mark 9:19; <sup><4094></sup>Luke 9:41. ((From Homer down.))\*

**{5601}** **Wbhd** (R G; see **lwbhd**), **oJ** (Hebrew **dbwD** (*i.e.* ‘servant’ namely, of Jehovah)), “Obed,” the grandfather of king David: <sup><4006></sup>Matthew 1:5; <sup><4082></sup>Luke 3:32 (<sup><4047></sup>Ruth 4:17f; <sup><3212></sup>1 Chronicles 2:12).\*

**{5602}** **wde**, adverb (from **ode**);

**1.** “so, in this manner” (very often in Homer).

**2.** adverb of place;

**a.** “hither, to this place” (Homer, Iliad 18, 399. Od 1 182; 17, 545; cf. Buttmann, 71 (62f) (cf. Winer’s Grammar, sec. 54, 7; but its use in Homer of place is now generally denied; see Ebeling, Lex. Homer, under the word, p. 484b; Liddell and Scott, under the word, II.)): <sup><4082></sup>Matthew 8:29; 14:18

(Tr marginal reading brackets **wde**); 17:17; 22:12; <sup><4110></sup>Mark 11:3; <sup><4094></sup>Luke 9:41; 14:21; 19:27; <sup><4165></sup>John 6:25; 20:27; <sup><4021></sup>Acts 9:21; <sup><4041></sup>Revelation 4:1; 11:12 (the Septuagint for **μl b**); <sup><4085></sup>Exodus 3:5; <sup><4783></sup>Judges 18:3; <sup><4824></sup>Ruth 2:14); **ewv wde** (“even unto this place”), <sup><4235></sup>Luke 23:5.

**b.** “here, in this place”: <sup><4176></sup>Matthew 12:6,41f; 14:17; <sup><4101></sup>Mark 9:1,5; 16:6; <sup><4083></sup>Luke 9:33; 22:38; 24:6 (WH reject the clause); <sup><4119></sup>John 6:9; 11:21,32, and often (the Septuagint for **hp**); **ta wde**, the things that are done here, <sup><5049></sup>Colossians 4:9; **wde**, in this city, <sup><4094></sup>Acts 9:14; in this world, <sup><5834></sup>Hebrews 13:14; opposed to **ekei** (“here,” *i.e.* according to the Levitical law still in force; “there,” *i.e.* in the passage in Genesis concerning Melchizedek), <sup><5808></sup>Hebrews 7:8; **wde** with some addition, <sup><4048></sup>Matthew 14:8; <sup><4063></sup>Mark 6:3; 8:4; <sup><4023></sup>Luke 4:23; **wde oCristov, h wde**, “here is Christ, or there” (so A.V., but R.V. “here is the Christ, or, Here” (cf. **wde kai wde**, “hither and thither,” <sup><4022></sup>Exodus 2:12 etc.)), <sup><4023></sup>Matthew 24:23; **wdh h ... ekei**, <sup><4121></sup>Mark 13:21 (T WH omit **h**; Tr marginal reading reads **kai**); <sup><4172></sup>Luke 17:21,23 (here T Tr WH marginal reading **ekei ... wde** (WH text **ekei h ... wde**)); <sup><5083></sup>James 2:3 (here Rec. **ekei h ... wde**; G L T Tr WH omit **wde** (WH text and margin varying the place of **ekei**)). Metaphorically, “in this thing,” <sup><6130></sup>Revelation 13:10,18; 14:12; 17:9 (the phrase **wde estin** in at least two of these passages (viz., <sup><6138></sup>Revelation 13:18; 14:12) seems to be equivalent to ‘here there is opportunity for’, ‘need of’ etc. (so in Epictetus diss. 3, 22, 105)); “in this state of things, under these circumstances,” <sup><4042></sup>1 Corinthians 4:2 L (who, however, connects it with <sup><4041></sup>1 Corinthians 4:1) T Tr WH; cf. Meyer at the passage

**{5603} wdh, wdhv, hJ**(equivalent to **aidh**, from **aeidw**, *i.e.* **adw**, to sing), from Sophocles and Euripides down, the Septuagint for **ryvi** and **hryvi** “a song, lay, ode”; in the Scriptures a song in praise of God or Christ: <sup><4189></sup>Revelation 5:9; 14:3; **Mwusewv kai tou arniou**, the song which Moses and Christ taught them to sing, <sup><6153></sup>Revelation 15:3; plural with the epithet **pneumatikai**, <sup><4159></sup>Ephesians 5:19 (here Lachmann brackets **pneumatikaiv**); <sup><5016></sup>Colossians 3:16. (Synonym: see **udnov**, at the end.)\*

**{5604} wdin** (<sup><5083></sup>1 Thessalonians 5:3; <sup><2308></sup>Isaiah 37:3) for **wdiv** (the earlier form; cf. Winer’s Grammar, sec. 9, 2 e. N. 1), **wdinov, hJ** from Homer, Iliad 11,271 down, “the pain of childbirth, travail-pain, birth-pang”: <sup><5083></sup>1 Thessalonians 5:3; plural **wdinev** (“pangs, throes,” R.V.

“travail”); German *Wehen*), equivalent to intolerable anguish, in reference to the dire calamities which the Jews supposed would precede the advent of the Messiah, and which were called *j wMhæp ɛj* (see the commentaries (especially Keil) on Matthew, the passage cited), <sup><1248></sup>Matthew 24:8; <sup><1138></sup>Mark 13:8 (9); **wdinev qanatou** (Tr marginal reading **adou**), the pangs of death, <sup><4424></sup>Acts 2:24, after the Septuagint who translated the words *yl ɛj*, *twm*; by **wdinev qanatou**, deriving the word *yl ɛj*, not, as they ought, from *l bh*, *i.e.* **scoinion** ‘cord’, but from *l bj ɛ* **wdiv**, <sup><1975></sup>Psalms 17:5 (<sup><1985></sup>Psalms 18:5); <sup><1343></sup>Psalms 114:3 (<sup><1363></sup>Psalms 116:3); <sup><1226></sup>2 Samuel 22:6.\*

**{5605} wdinw**; from Homer down; the Septuagint for *l Wj*, thrice for *l Bɛi* “to feel the pains of childbirth, to travail”: <sup><8027></sup>Galatians 4:27; <sup><6122></sup>Revelation 12:2; in figurative discourse, Paul uses the phrase **ouv pal in wdinw**, *i.e.* whose souls I am striving with intense effort and anguish to conform to the mind of Christ, <sup><8049></sup>Galatians 4:19. (Compare: **sunwdinw**.)\*

**{5606} wmov, wmou, oJOIW** equivalent to **ferw** ((?); allied with Latin *umerus*, cf. Vanicek, p. 38; Curtius, sec. 487)), from Homer down, “the shoulder”: <sup><1234></sup>Matthew 23:4; <sup><1595></sup>Luke 15:5.\*

**{5608} wneomai, wnoumai**: 1 aorist **wnhsmhn** (which form, as well as **ewnhsamhn**, belongs to later Greek, for which the earlier writings used **epriamhn**; cf. Lob. ad Phryn., p. 137ff; (Rutherford, New Phryn., p. 210ff; Veitch, under the word); Winer’s Grammar, sec. 12, 2; sec. 16, under the word); from Herodotus down; “to buy”: with a genitive of the price, <sup><4076></sup>Acts 7:16.\*

**{5609} won** (so R G Tr, but L T WH **own**; see (Etymologicum Magnum 822, 40) Iota), **owu, to**, from Herodotus down, “an egg”: <sup><2112></sup>Luke 11:12 (for **hxyBɛ** found only in the plural **μyxjBɛ** <sup><15216></sup>Deuteronomy 22:6f; <sup><2304></sup>Isaiah 10:14, etc.).\*

**{5610} wɛa, wɛav, hJ** from Homer down, the Septuagint for *t [a]* and in Daniel for *h [v]*;

**1.** “a certain definite time or season” fixed by natural law and returning with the revolving year; of the seasons of the year, spring, summer,

autumn, winter, as **wʃa tou qerouv, prwimov kai oyimov, ceimeria**, etc.; often in the Greek writings (cf. Liddell and Scott, under A. I. 1 c., and on the inherent force of the word especially Schmidt, chapter 44 sec. 6f).

2. “The daytime (bounded by the rising and the setting of the sun), a day”:  
**wʃa parhl qen**, <sup><0415></sup>Matthew 14:15; **hdh wʃav pol l hv genomenhv** (or **ginomenhv**) (A.V. “when the day was now far spent”), <sup><0635></sup>Mark 6:35 (see **pol uv**, c. (but note that in the example from Polybius there cited **pol l hv wʃav** means “early”)); **oyiav (oye** T Tr marginal reading WH text) **hdh oushv thv wʃav** (WH marginal reading brackets **thv wʃav**), <sup><0111></sup>Mark 11:11 (**oye thv wʃav**, Polybius 3, 83, 7; **thv wʃav egigneto oye**, Demosthenes, p. 541, 28).

3. “a twelfth part of the daytime, an hour” (the twelve hours of the day are reckoned from the rising to the setting of the sun, <sup><0109></sup>John 11:9 (cf. BB. DD., under the word Hour; Riehm’s HWB, under the word Uhr)):  
<sup><0265></sup>Matthew 24:36; 25:13; <sup><0132></sup>Mark 13:32; 15:25,33; <sup><0229></sup>Luke 22:59; 23:44; <sup><0139></sup>John 1:39(40); 4:6; 19:14; with **thv hderav** added, <sup><0215></sup>Acts 2:15; of the hours of the night, <sup><0229></sup>Luke 12:39; 22:59; with **thv nukto** added, <sup><0463></sup>Acts 16:33; 23:23; dative **wʃa**, in stating the time when (Winer’s Grammar, sec. 31, 9; Buttmann, sec. 133, 26): <sup><0244></sup>Matthew 24:44; <sup><0154></sup>Mark 15:34; <sup><0229></sup>Luke 12:39f; preceded by **en**, <sup><0265></sup>Matthew 24:50; <sup><0162></sup>John 4:52; <sup><0463></sup>Acts 16:33; accusative to specify when (Winer’s Grammar, sec. 32, 6; Buttmann, sec. 131, 11): <sup><0162></sup>John 4:52; <sup><0103></sup>Acts 10:3; <sup><0151></sup>1 Corinthians 15:30; <sup><0103></sup>Revelation 3:3; also to express duration (Winer’s Grammar, and Buttmann’s Grammar, at the passages cited): <sup><0112></sup>Matthew 20:12 (cf. **poiew**, I. 1 a. at the end); 26:40; <sup><0167></sup>Mark 14:37; preceded by prepositions: **apo**, <sup><0276></sup>Matthew 27:45; <sup><0223></sup>Acts 23:23; **euwv**, <sup><0276></sup>Matthew 27:45; **mecri**, <sup><0103></sup>Acts 10:30; **peri** with the accusative <sup><0103></sup>Acts 10:9, improperly used for “a very short time”: **mia wʃa**, <sup><0180></sup>Revelation 18:10 (Rec. **en**, WH marginal reading accusative), 17 (16), 19; **prov wʃan** (A.V. “for a season”), <sup><0155></sup>John 5:35; <sup><0078></sup>2 Corinthians 7:8; <sup><0115></sup>Galatians 2:5 (here A.V. “for an hour”); <sup><0015></sup>Philemon 1:15; **prov kairon wʃav** (“for a short season”), <sup><0027></sup>1 Thessalonians 2:17.

4. “any definite time, point of time, moment”:  
<sup><0165></sup>Matthew 26:45; more precisely defined — by a genitive of the thing, <sup><0110></sup>Luke 1:10; 14:17; <sup><0180></sup>Revelation 3:10; 14:7,15; by a genitive of the person “the fit or opportune time for one,” <sup><0223></sup>Luke 22:53; <sup><0104></sup>John 2:4; by a pronoun or an adjective: **hʃarti wʃa** (A.V. “this present hour”), <sup><0111></sup>1 Corinthians 4:11;



**escath wʒa**, “the last hour” *i.e.* the end of this age and very near the return of Christ from heaven (see **escatov**, 1, p. 253b), <sup><6128></sup>1 John 2:18 (cf. Westcott at the passage); **auth th wʒa**, that very hour, <sup><4128></sup>Luke 2:38 (here A.V. (not R.V.) “that instant”); 24:33; <sup><4168></sup>Acts 16:18; 22:13; **en auth th wʒa**, in that very hour, <sup><4071></sup>Luke 7:21 (R G L text); 12:12; 20:19; **en th wʒa ekein**, <sup><1083></sup>Matthew 8:13; **en ekein th wʒa**, <sup><1069></sup>Matthew 10:19 (Lachmann brackets the clause); <sup><4131></sup>Mark 13:11; (<sup><4071></sup>Luke 7:21 L marginal reading T Tr WH); <sup><6113></sup>Revelation 11:13; **ap’ ekein thv wʒav**, <sup><3127></sup>John 19:27; **apo thv wʒav ekein**, <sup><4022></sup>Matthew 9:22; 15:28; 17:18; by a conjunction: **wʒa oʒe**, <sup><4021></sup>John 4:21,23; 5:25’; 16:25; **ida** (see **ida**, II. 2 d.), <sup><4123></sup>John 12:23; 13:1; 16:2,32; by **kai** and a finite verb, <sup><1065></sup>Matthew 26:45; by a relative pronoun **wʒa en h**, <sup><4163></sup>John 5:28; by the addition of an accusative with an infinitive <sup><6113></sup>Romans 13:11 (**oupw wʒa sunacqhna ta kthn**, <sup><1297></sup>Genesis 29:7; see examples in the Greek writings, from Aeschylus down, in Passow, under the word, vol. ii., p. 2620a; (Liddell and Scott, under the word, B. I. 3); so the Latin *tempus est*, Cicero, Tusc. 1, 41, 99; ad Attic 10, 8). Owing to the context **wʒa** sometimes denotes “the fatal hour, the hour of death”: <sup><1065></sup>Matthew 26:45; <sup><4145></sup>Mark 14:35,41; <sup><4127></sup>John 12:27; 16:4 (here L Tr WH read **hJwʒa autwn** *i.e.* the time when these predictions are fulfilled); 17:1; **hJwʒa tinov**, ‘one’s hour’, *i.e.* the time when one must undergo the destiny appointed him by God: so of Christ, <sup><4171></sup>John 7:30; 8:20, cf. <sup><6121></sup>John 16:21. (On the omission of the word see **exauthv (af’ hJ)?** cf., p. 58b top), Winer’s Grammar, sec. 64, 5, under the word; Buttmann, 82 (71); on the omission of the article with it (*e.g.* <sup><6128></sup>1 John 2:18), see Winer’s Grammar, sec. 19, under the word).

**{5611}** **wʒaiov**, **wʒaia**, **wʒaion** (from **wʒa**, ‘the bloom and vigor of life,’ ‘beauty’ in the Greek writings, who sometimes join the word in this sense with **cariv** (which suggests grace of movement) or **kal lov** (which denotes, rather, symmetry of form)), from Hesiod down, “ripe, mature” (of fruits, of human age, etc.); hence, “blooming, beautiful” (of the human body, Xenophon, Plato, others; with **th oyei** added, <sup><1247></sup>Genesis 26:7; 29:17; 39:6; <sup><1006></sup>1 Kings 1:6); **podev**, <sup><5105></sup>Romans 10:15; of a certain gate of the temple, <sup><4482></sup>Acts 3:2,10; (**tafoi kekoniamenoi**, <sup><4127></sup>Matthew 23:27); **skeuov**, <sup><4469></sup>2 Chronicles 36:19. (Cf. Trench, Synonyms, sec. cvi.)\*

**{5612}** **wruomai**; deponent middle; the Septuagint for **gaxē**, “to roar, to howl,” (of a lion, wolf, dog, and other beasts): <sup><6118></sup>1 Peter 5:8 (<sup><4745></sup>Judges

14:5; <sup><4200></sup>Psalm 21:14 (<sup><4224></sup>Psalm 22:14); <sup><2425></sup>Jeremiah 2:15; Sap. 17:18; Theocritus, Plato, others); of men, “to raise a loud and inarticulate cry”: either of grief, Herodotus 3, 117; or of joy, id. 4, 75; “to sing with a loud voice,” Pindar Ol. 9, 163.\*

**{5613} wj** (Treg. (by mistake) in <sup><4088></sup>Matthew 24:38 **wj**; cf. Winer’s Grammar, 462 (431); Chandler sec. 934, and references in Ebeling, Lex. Homer, under the word, p. 494b bottom), an adverbial form of the relative pronoun **oj**, **hJoj** which is used in comparison, “as, like as, even as, according as, in the same manner as,” etc. (German *wie*); but it also assumes the nature of a conjunction, of time, of purpose, and of consequence. On its use in the Greek writings cf. Klotz ad Devar. 2:2, chapter xxxv., p. 756ff; (Liddell and Scott, under the word).

**I. wj** as an adverb of comparison;

**1.** It answers to some demonstrative word (**outwv**, or the like), either in the same clause or in another member of the same sentence (cf. Winer’s Grammar, sec. 53, 5): **outwv ... wj**, <sup><4074></sup>John 7:46 (L WH omit; Tr brackets **wj** etc.); <sup><4085></sup>1 Corinthians 3:15; 4:1; 9:26; <sup><4088></sup>Ephesians 5:28,33; <sup><4022></sup>James 2:12; **outwv ... wj ean** (T Tr WH omit **ean** (cf. English “as should a man cast” etc.)) ... **bal h**, “so etc. ... as if” etc. <sup><4088></sup>Mark 4:26; **wj ... outwv**, <sup><4082></sup>Acts 8:32; 23:11; <sup><4077></sup>1 Corinthians 7:17; <sup><4008></sup>2 Corinthians 11:3 (R G); <sup><4082></sup>1 Thessalonians 5:2; **wj an (ean)** followed by subjunctive ((cf. **an**, II. 2 a. at the end)) ... **outwv**, <sup><4087></sup>1 Thessalonians 2:7f; **wj ... outwv kai**, <sup><4085></sup>Romans 5:15 (here WH brackets **kai**), 18; <sup><4007></sup>2 Corinthians 1:7 L T Tr WH; 7:14; **wj** (T Tr WH **kaqwv**) ... **kata ta auta** (L G **tauta**, Rec. **tauta**), <sup><4078></sup>Luke 17:28-30; **isov ... wj kai**, <sup><4017></sup>Acts 11:17; sometimes in the second member of the sentence the demonstrative word (**outwv**, or the like) is omitted and must be supplied by the mind, as <sup><4083></sup>Matthew 8:13; <sup><4086></sup>Colossians 2:6; **wj ... kai** (where **outwv kai** might have been expected (Winer’s Grammar, as above; Buttmann, sec. 149, 8 c.)), <sup><4080></sup>Matthew 6:10; <sup><4010></sup>Luke 11:2 (here G T Tr WH omit; L brackets the clause); <sup><4075></sup>Acts 7:51 (Lachmann **kaqwv**); <sup><4000></sup>Galatians 1:9; <sup><4023></sup>Philippians 1:20 (see **kai**, II. 1 a.); to this construction must be referred also <sup><4032></sup>2 Corinthians 13:2 **wj parwn to deuteron, kai apwn nun**, as when I was present the second time, so now being absent ((cf. p. 317a top); others render (cf. R.V. marginal reading) “as if I were present the second time, even though I am now absent”).

**2. wj** with the word or words forming the comparison is so subjoined to a preceding verb that **outwv** must be mentally inserted before the same. When thus used **wj** refers

**a.** to the manner ('form') of the action expressed by the finite verb, and is equivalent to "in the same manner as, after the fashion of"; it is joined in this way to the subject (nominative) of the verb: <4163> Matthew 6:29; 7:29; 13:43; <5211> 1 Thessalonians 2:11; <6122> 2 Peter 2:12; <6110> Jude 1:10, etc.; to an accusative governed by the verb: as **agapan ton plhsion sou wj seauton**, <4099> Matthew 19:19; 22:39; <4123> Mark 12:31,33; <4207> Luke 10:27; <6131> Romans 13:9; <6154> Galatians 5:14; <3018> James 2:8; add, <5017> Philemon 1:17; <6044> Galatians 4:14; (here many (cf. R.V. marginal reading) would bring in also <4182> Acts 3:22; 7:37 (cf. c. below)); or to another oblique case: as <1652> Philippians 2:22; to a substantive, with a preposition: as **wj en kruptw**, <6370> John 7:10 (Tdf. omits **wj**); **wj en hōera sfaghv**, <5485> James 5:5 (R G; others omit **wj**); **wj dia xhrav**, <8129> Hebrews 11:29; add, <4165> Matthew 26:55; <4148> Mark 14:48; <4252> Luke 22:52; <6133> Romans 13:13; <3888> Hebrews 3:8; when joined to a nominative or an accusative it can be rendered "like, (like) as" (Latin *instar, veluti*): <4006> Matthew 10:16; <4215> Luke 21:35; 22:31; <6180> 1 Corinthians 3:10; <5181> 1 Thessalonians 5:4; <5217> 2 Timothy 2:17; <5010> James 1:10; <6188> 1 Peter 5:8; <6180> 2 Peter 3:10; **kalein ta mh onta wj onta** (see **kalew**, 1 b. [b]. under the end), <6047> Romans 4:17.

**b. wj** joined to a verb makes reference to the 'substance' of the act expressed by the verb, *i.e.* the action designated by the verb is itself said to be done **wj**, "in like manner (just) as," something else: <6136> John 15:6 (for **to bal lesqai exw** is itself the very thing which is declared to happen (*i.e.* the unfruitful disciple is 'cast forth' just as the severed branch is 'cast forth')); <6086> 2 Corinthians 3:1 (Lachmann **wj (per)**); generally, however, the phrase **wj kai** is employed (Winer's Grammar, sec. 53, 5), <6185> 1 Corinthians 9:5; 16:10 (here WH text omits **kai**); <6188> Ephesians 2:3; <5486> 1 Thessalonians 5:6 (L T Tr WH omit **kai**); <5189> 2 Timothy 3:9; <3882> Hebrews 3:2; <6186> 2 Peter 3:16.

**c. wj** makes reference to similarity or equality, in such expressions as **einai wj tina**, *i.e.* 'to be like' or 'equal to' one, <4223> Matthew 22:30; 28:3; <4054> Mark 6:34; 12:25; <4160> Luke 6:40; 11:44; 18:11; 22:26f; <6127> Romans 9:27; <6100> 1 Corinthians 7:7,29-31; <6017> 2 Corinthians 2:17; <6124> 1 Peter 1:24; <6188> 2 Peter 3:8; **ida mh wj kat' anagkhn to agaqa sou h**, that thy benefaction may not be like something extorted by force, <5014> Philemon

1:14; **ginesqai wj tina**, <sup><0105></sup>Matthew 10:25; 18:3; <sup><0226></sup>Luke 22:26; <sup><0329></sup>Romans 9:29; <sup><0413></sup>1 Corinthians 4:13; 9:20-22 (in 9:22 T Tr WH omit; L Tr marginal reading brackets **wj**); <sup><0412></sup>Galatians 4:12; **menein wj tina**, <sup><0408></sup>1 Corinthians 7:8; **poiein tina wj tina**, <sup><0519></sup>Luke 15:19; passages in which **estin, hn, wn** (or **oJwn**) is left to be supplied by the reader: as **hJ fwnh autou wj fwnh udaton**, <sup><0615></sup>Revelation 1:15; **ofqal mouv**, namely, **ontav**, <sup><0628></sup>Revelation 2:18; **pistin** namely, **ousan**, <sup><0720></sup>Matthew 17:20; <sup><0716></sup>Luke 17:6; add, <sup><0407></sup>Revelation 4:7; 9:2,5,7-9,17; 10:1; 12:15; 13:2; 14:2; 20:8; 21:21; <sup><0402></sup>Acts 3:22; 7:37 (many (cf. R.V. marginal reading) refer these last two passages to a. above); 10:11; 11:5, etc.; before **wj** one must sometimes supply **ti**, ‘something like’ or ‘having the appearance of’ this or that: thus **wj qal assa**, *i.e.* something having the appearance of (R.V. “as it were”) a sea, <sup><0616></sup>Revelation 4:6 G L T Tr WH; 8:8; 9:7; 15:2 (so in imitation of the Hebrew **KJ**) cf. <sup><0602></sup>Deuteronomy 4:32; <sup><0708></sup>Daniel 10:18; cf. Gesenius, Thesaurus, p. 648b (Sophocles’ Lexicon, under the word, 2)); passages where the comparison is added to some adjective: as, **ugihv wj**, <sup><0213></sup>Matthew 12:13; **leuka wj**, <sup><0712></sup>Matthew 17:2; <sup><0408></sup>Mark 9:3 (R L); add, <sup><0826></sup>Hebrews 12:16; <sup><0614></sup>Revelation 1:14; 6:12; 8:10; 10:9; 21:2; 22:1.

**d. wj** so makes reference to the quality of a person, thing, or action, as to be equivalent to “such as, exactly like, as it were”. German *als*; and

[a]. to a quality which really belongs to the person or thing: **wj exousian ecwn**, <sup><0729></sup>Matthew 7:29; <sup><0122></sup>Mark 1:22; **wj monogenouv para patrov**, <sup><0114></sup>John 1:14; add ((L T Tr WH in <sup><0548></sup>Matthew 5:48; 6:5,16)); <sup><0422></sup>Acts 17:22; <sup><0613></sup>Romans 6:13 (here L T Tr WH **wsei**); 15:15; <sup><0401></sup>1 Corinthians 3:1; 7:25; <sup><0704></sup>2 Corinthians 6:4; 11:16; <sup><0701></sup>Ephesians 5:1,8,15; <sup><0602></sup>Colossians 3:12; <sup><0304></sup>1 Thessalonians 2:4; <sup><0401></sup>1 Timothy 5:1f; <sup><0508></sup>2 Timothy 2:3; <sup><0602></sup>Titus 1:7; <sup><0500></sup>Philemon 1:9, 16 (where cf. Lightfoot); <sup><0305></sup>Hebrews 3:5f; 6:19; 11:9; 13:17; <sup><0614></sup>1 Peter 1:14,19; 2:2,5,11; 3:7; 4:10,15,19 (R G); <sup><0619></sup>2 Peter 1:19; <sup><0605></sup>2 John 1:5; <sup><0312></sup>James 2:12; <sup><0617></sup>Revelation 1:17; 5:6; 16:21; 17:12, etc.; **wj ouk adhl wv** namely, **trecwn**, as one who is not running etc. <sup><0426></sup>1 Corinthians 9:26; concisely, **wj ex eil ikrineiv** and **ek Qeou** namely, **lal ountev**, borrowed from the neighboring **lal oumen**, <sup><0217></sup>2 Corinthians 2:17; **tina wj tina** or **ti** after verbs of esteeming, knowing, declaring, etc. (Winer’s Grammar, sections 32, 4 b.; 59, 6): as, after **logizein, logizesqai**, <sup><0306></sup>Romans 8:36; <sup><0401></sup>1 Corinthians 4:1 (where **outwv** precedes); <sup><0702></sup>2 Corinthians 10:2;

**hgeisqai**, <sup><385></sup>2 Thessalonians 3:15; **ecein**, <sup><145></sup>Matthew 14:5; 21:26,46 (but here L T Tr WH read **eiv** (cf. **ecw**, I. 1 f.)) (**tinav wj Oeouv**, Ev. Nicod. c. 5); **apodeiknunai**, <sup><409></sup>1 Corinthians 4:9; **parabal lein** (or **odoioun** (which see)), <sup><405></sup>Mark 4:31; **diabal lein**, passive, <sup><2101></sup>Luke 16:1; **el egcein**, passive, <sup><5109></sup>James 2:9; **euriskein**, passive, <sup><5107></sup>Philippians 2:7 (8).

[b]. to a quality which is supposed, pretended, reigned, assumed: **wj ađartwl ov krinomai**, <sup><817></sup>Romans 3:7; **wj ponhron**, <sup><62></sup>Luke 6:22; add, <sup><401></sup>1 Corinthians 4:7; 8:7; <sup><408></sup>2 Corinthians 6:8-10; 11:15f; 13:7; <sup><612></sup>1 Peter 2:12; frequently it can be rendered “as if, as though,” <sup><482></sup>Acts 3:12; 23:15,20; 27:30; <sup><481></sup>1 Corinthians 5:3; <sup><704></sup>2 Corinthians 10:14; 11:17; <sup><502></sup>Colossians 2:20; <sup><8127></sup>Hebrews 11:27; 13:3; **epistol hv wj di’ hđwn**, namely, **gegrammenhv**, <sup><512></sup>2 Thessalonians 2:2.

**3. wj** with the genitive absolute presents the matter spoken of — either as the belief of the writer, <sup><452></sup>2 Corinthians 5:20; <sup><608></sup>2 Peter 1:3; or as someone’s erroneous opinion: <sup><418></sup>1 Corinthians 4:18; <sup><612></sup>1 Peter 4:12; cf. Winer’s Grammar, sec. 65, 9; (Buttmann, sec. 145, 7; especially sec. 144, 22). In general, by the use of **wj** the matter spoken of is presented — either as a mere matter of opinion: as in **wj ex ergwn** namely, **oJsrahl nomon dikaiosunhv ediwxen**, <sup><812></sup>Romans 9:32 (where it marks the imaginary character of the help the Israelites relied on, they thought to attain righteousness in that way (A.V. “as it were by works”)); — or as a purpose: **poreuesqai wj epi qal assan**, that, as they intended, he might go to the sea, <sup><4174></sup>Acts 17:14, cf. Meyer at the passage; Winer’s Grammar, 617 (573f) (but L T Tr WH read **ewv**, “as far as” to etc.); — or as merely the thought of the writer: <sup><816></sup>Galatians 3:16; before **oJi**, <sup><7121></sup>2 Corinthians 11:21; — or as the thought and pretence of others: also before **oJi**, <sup><512></sup>2 Thessalonians 2:2: cf. Winer’s Grammar, as above; (Buttmann, sec. 149, 3; on **wj oJi** in <sup><4519></sup>2 Corinthians 5:19 (A.V. “to wit”) see Winer’s Grammar, and Buttmann’s Grammar, at the passages cited (cf. Esth. 4:14; Josephus, contra Apion 1, 11, 1 and Müller’s note; Liddell and Scott, under the word, G. 2; Sophocles’ Lexicon, under the word, 7)); **wj an**, “as if, as though,” <sup><7109></sup>2 Corinthians 10:9 (cf. Winer’s Grammar, 310 (291); but cf. Sophocles’ Lexicon, under the word, 1, and see **an**, IV.).

**4. wj** has its own verb, with which it forms a complete sentence;

**a. wj** with a finite verb is added by way of illustration, and is to be translated “as, just as” (Latin *sicut, eo modo quo*): <sup><403></sup>Ephesians 6:20; <sup><5038></sup>Colossians 3:18; 4:4; <sup><4086></sup>1 Peter 3:6; <sup><6002></sup>2 Peter 2:1; <sup><6007></sup>1 John 1:7; <sup><6028></sup>Revelation 2:28 (27) (this example is referred by some (cf. R.V. marginal reading) to 2 a. above); 6:13; 9:3; 18:6 (here **wj kai**; the example seems to belong under 2 b. above). in phrases in which there is an appeal—either to the O.T. (**wj gegraptai**)), Mark 1:2 (here T Tr WH **kaqwv**); 7:6; <sup><4094></sup>Luke 3:4; <sup><4433></sup>Acts 13:33; or in general to the testimony of others, <sup><4178></sup>Acts 17:28; 22:5; 25:10; <sup><6025></sup>Romans 9:25; <sup><6007></sup>1 Corinthians 10:7 R G (cf. **wšper**, b.). in phrases like **poiein wj prosetaxen** or **sunetaxen**, etc.: <sup><4024></sup>Matthew 1:24; 26:19; 28:15; <sup><2442></sup>Luke 14:22 (here T Tr text WH **o**); <sup><5005></sup>Titus 1:5; likewise, <sup><4083></sup>Matthew 8:13; 15:28; <sup><6007></sup>Revelation 10:7; namely, **genhqhtw moi**, <sup><4059></sup>Matthew 26:39. in short parenthetic or inserted sentences: **wj eiwqei**, <sup><4001></sup>Mark 10:1; **wj enomizeto**, <sup><4083></sup>Luke 3:23; **wj logizomai**, <sup><6052></sup>1 Peter 5:12; **wj upol ambanete**, <sup><4025></sup>Acts 2:15; **wj legousin**, <sup><6024></sup>Revelation 2:24; **wj an hgesqe** (R.V. “howsoever ye might be led”) utcunque agebamini (cf. Buttman, sec. 139, 13; 383f (329); Winer’s Grammar, sec. 42, 3 a.), <sup><6012></sup>1 Corinthians 12:2. **wj** serves to add an explanatory extension (and is rendered in A.V. “how” (that)): <sup><4088></sup>Acts 10:38; **thn ... upakohn, wj** etc. <sup><4075></sup>2 Corinthians 7:15; **tou logou tou kuriou, wj eipen autw**, <sup><2261></sup>Luke 22:61; **tou rhmatov, wj el egen**, <sup><4016></sup>Acts 11:16 (Xenophon, Cyril 8, 2, 14; an. 1, 9, 11); cf. Bornemannt Schol. ad Luc., p. 141.

**b. wj** is used to present, in the form of a comparison, a motive which is urged upon one — as **a fev uñin ta ofeil hmata hñwn, wj kai hñeiv afhkamen** (R G **afiemen**) **k.t.l.** (for which <sup><2104></sup>Luke 11:4 gives **kai gar autoi afiomen**), <sup><4062></sup>Matthew 6:12 — or which actuates one, as **carin ecw tw Qew ... wj adial epton ecw thn peri sou mneian**, <sup><5008></sup>2 Timothy 1:3 (for the dear remembrance of Timothy moves Paul’s gratitude to God); (cf. <sup><6083></sup>John 19:33 (cf. II. a. below)); in these examples **wj** has almost the force of a causal particle; cf. Klotz ad Devar. 2:2, p. 766; (Liddell and Scott, under the word, B. IV.; Winer’s Grammar, 448 (417)).

**c. wj** adds in a rather loose way something which serves to illustrate what precedes, and is equivalent to “the case is as though” (R.V. “it is as when”): <sup><4134></sup>Mark 13:34, where cf. Fritzsche, p. 587; unless one prefer, with Meyer, et al., to make it an instance of anantapodoton (cf. A.V. ‘For the Son of Man is as a man’ etc.); see **wšper**, a. at the end.



5. “according as”: <sup><612B></sup>Romans 12:3; <sup><4185></sup>1 Corinthians 3:5; <sup><6212></sup>Revelation 22:12.

6. **wj**, like the German *wie*, after verbs of reading, narrating, testifying, and the like, introduces that which is read, narrated, etc.; hence, it is commonly said to be equivalent to **oji** (cf. Klotz ad Devar. ii. 2, p. 765); but there is this difference between the two, that **oji** expresses the thing itself, **wj** the mode or quality of the thing (hence, usually rendered “how”) (cf. Winer’s Grammar, sec. 53, 9; (Meyer on <sup><6109></sup>Romans 1:9; cf. Liddell and Scott, under the word, B. I.)): thus after **anaginwskein**, <sup><4125></sup>Mark 12:26 (where T Tr WH **pwv**); <sup><4104></sup>Luke 6:4 (here Tr WH brackets **wj**; L text reads **pwv**); **mnhsqhnai**, <sup><2245></sup>Luke 24:6 (L marginal reading **osa**); **qeasqai**, <sup><2255></sup>Luke 23:55; **upomhsai**, <sup><6105></sup>Jude 1:5 (here **oji** (not **wj**) is the particle), 7 (others regard **wj** here as introducing a confirmatory illustration of what precedes (A.V. “even as” etc.); cf. Huther, or Brückner’s DeWette, ad loc.); **eidennai**, <sup><4108></sup>Acts 10:38; <sup><6102></sup>Romans 11:2; <sup><5111></sup>1 Thessalonians 2:11; **epistasqai**, <sup><4105></sup>Acts 10:28 (here many (cf. R.V. marginal reading) connect **wj** with the adjective immediately following (see 8 below)); 20:18, 20; **apaggel lein**, <sup><4187></sup>Luke 8:47; **exhgeisqai**, <sup><2245></sup>Luke 24:35; **martuv**, <sup><6109></sup>Romans 1:9 (here others connect **wj** with the word which follows it (cf. 8 below)); <sup><5108></sup>Philippians 1:8.

7. **wj** before numerals denotes “nearly, about”: as, **wj discil ioi**, <sup><4153></sup>Mark 5:13; add, <sup><4109></sup>Mark 8:9; <sup><4127></sup>Luke 2:37 (here L T Tr WH **eww**); 8:42; <sup><6103></sup>John 1:39(40); (<sup><6106></sup>John 4:6 L T Tr WH); <sup><6169></sup>John 6:19 (here Lachmann **wsei**); <sup><6118></sup>John 11:18; (<sup><6199></sup>John 19:39 G L T Tr WH); 21:8; <sup><4115></sup>Acts 1:15 (Tdf. **wsei**); <sup><4177></sup>John 5:7,(36 L T Tr WH); <sup><6135></sup>John 13:18 (yet not WH text); cf. **kai**, I. 2 f.), 20; <sup><6194></sup>John 19:34 (WH **wsei**); <sup><6181></sup>Revelation 8:1 (**Kj**) <sup><0101></sup>1 Samuel 11:1; 14:2, etc.); for examples from Greek writings see Passow, under the word, vol. ii., p. 2631b; (Liddell and Scott, under the word, E; Sophocles’ Lexicon, under the word, 3).

8. **wj** is prefixed to adjectives and adverbs, and corresponds to the Latin *quam*, “how,” German *wie* (so from Homer down): **wj wtaioi**, <sup><6105></sup>Romans 10:15; add, <sup><6113></sup>Romans 11:33; **wj osiww**, <sup><5110></sup>1 Thessalonians 2:10 (<sup><4971></sup>Psalms 72:1 (<sup><4971></sup>Psalms 73:1)); with a superlative, “as much as can be”: **wj tacista**, “as quickly as possible” (very often in secular authors), <sup><4475></sup>Acts 17:15; cf. Viger., Hermann edition, pp. 562, 850; Passow, 2:2, p. 2631b bottom; (Liddell and Scott, under Ab. III.).



## II. **wj** as a particle of time;

**a.** “as, when, since”; Latin *ut, cum*, (Winer’s Grammar, sec. 41 b. 3,1; sec. 53, 8): with the indicative, **wj de eporeuonto**, <sup><188></sup>Matthew 28:8 (9); <sup><102></sup>Mark 9:21 (Tr marginal reading **ex ou**); <sup><103></sup>Luke 1:23,41,44; 2:15,39; 4:25; 5:4; 7:12; 11:1; 15:25; 19:5,29; 22:66; 23:26; 24:32; <sup><110></sup>John 2:9,23; 4:1,40,(45 Tdf.); 6:12,16; 7:10; 8:7; 11:6,20,29,32f; 18:6; (cf. <sup><103></sup>John 19:33 (see I. 4b. above)); 20:11; 21:9; <sup><110></sup>Acts 1:10; 5:24; 7:23; 8:36; 9:23; 10:7,17, 25; 13:25,29 (<sup><138></sup>Acts 13:18 WH text (see I. 7 above)); 14:5; 16:4,10,15; 17:13; 18:5; 19:9,21; 20:14,18; 21:1,12,27; 22:11,25; 25:14; 27:1,27; 28:4,(Homer, Iliad 1, 600; 2, 321; 3, 21; Herodotus 1, 65, 80; Xenophon, Cyril 1, 4, 4. 8. 20; often in the O.T. Apocrypha especially 1 Macc.; cf. Wahl, Clavis apocR.V. T., under the word, IV. e., p. 507f).

**b.** “while, when” (Latin *dum, quando*): <sup><117></sup>Luke 20:37; “as long as, while,” John (9:4 Tr marginal reading WH marginal reading (cf. **ewjv**, I. 2)); 12:35,(36), L T Tr WH ((cf. **ewjv**, as above)); <sup><128></sup>Luke 12:58; <sup><160></sup>Galatians 6:10 (here A.V. “as” (so R.V. in Luke, the passage cited); T WH read the subjunctive (as we may have etc.); Meyer (on <sup><125></sup>John 12:35; Galatians, the passage cited) everywhere denies the meaning “while”; but cf. Liddell and Scott, under the word, B. V. 2.; Lightfoot on Galatians, the passage cited).

**c. wj an**, “as soon as”: with the subjunctive present <sup><154></sup>Romans 15:24 (A.V. here “whenever”); with the 2 aorist subjunctive having the force of the future perfect, <sup><113></sup>1 Corinthians 11:34 (R.V. “whenever”); <sup><162></sup>Philippians 2:23. (Cf. Buttman, 232 (200); Winer’s Grammar, sec. 42, 5 a.; Sophocles’ Lexicon, under the word 6.).

## III. **wj** as a final particle (Latin *ut*), “in order that, in order to” (cf. Glidersleeve in American Journ. of Philol. No. 16, p. 419f): followed by an infinitive ((cf. Buttman, 244 (210); Winer’s Grammar, 318 (299); Krüger, sec. 65, 3, 4), <sup><116></sup>Luke 9:52 L marginal reading WH); <sup><114></sup>Acts 20:24 (3 Macc. 1:2; 4 Macc. 14:1); **wj epov eipein**, “so to say” (see **eipon**, 1 a.), <sup><170></sup>Hebrews 7:9 (L marginal reading **eipen**).

## IV. **wj** as a consecutive particle, introducing a consequence, “so that”: so (according to the less frequent usage) with the indicative (Herodotus 1, 163; 2, 135; Winer’s Grammar, 462 (431)), <sup><181></sup>Hebrews 3:11; 4:3 (Hebrew **rva**); <sup><191></sup>Psalms 94:11 (<sup><191></sup>Psalms 95:11); (but many interpretations

question this sense with the indicative (the examples from Herodotus are not parallel), and render **wj** in Hebrews the passages cited “as” (so R.V.).

**{5614} wšanna** (see WH. Introductory sec. 408; but L T **wsanna**; see Tdf. Proleg., p. 107) (derived from <sup><4970></sup>Psalm 117:25 (<sup><4985></sup>Psalm 118:25) **an;h[yvīḏ]**, *i.e.* ‘save, I pray’, the Septuagint **swson dh**; (in form the word seems to be the Greek reproduction of an abbreviated pronunciation of the Hebrew (**anA[ vḏ]**); others would make it **an[ yvḏ]** (‘save us’); cf. Hilgenfeld, *Evang. sec. Hebraeos* (the old 1884 edition), p. 25 and p. 122; Kautzsch, *Gram. d. Biblical-Aram.*, p. 1732), “hosanna; be propitious”: <sup><420></sup>Matthew 21:9; <sup><4110></sup>Mark 11:9f; <sup><4213></sup>John 12:13; with **tw ušw Dauid** added, be propitious to the Messiah, <sup><420></sup>Matthew 21:9,15 (cf. **wšanna tw Qew Dabid**, ‘Teaching’ 10, 6 (where see Harnack’s note)).\*

**{5615} wšautwv (wj and autwv)**, adverb (as a single word, Post-Homeric), “in like manner, likewise”: put after the verb, <sup><4015></sup>Matthew 20:5; 21:30, 36; put before the verb, <sup><4143></sup>Mark 14:31; <sup><4213></sup>Luke 13:3 (here L T Tr WH **oḥoiwv**), 5 (T Tr text WH); <sup><4135></sup>Romans 8:26; <sup><5425></sup>1 Timothy 5:25; <sup><4016></sup>Titus 2:6; as often in Greek writings the verb must be supplied from the preceding context, <sup><4257></sup>Matthew 25:17; <sup><4121></sup>Mark 12:21; <sup><4211></sup>Luke 20:31; 22:20 (WH reject the passage); <sup><4125></sup>1 Corinthians 11:25; <sup><5419></sup>1 Timothy 2:9 (namely, **boul omai**, cf. 8); 3:8 (namely, **dei**, cf. 7), 11; <sup><4013></sup>Titus 2:3 (namely, **prepei einai**).

**{5616} wšei (wj and ei)** (Tdf. Proleg., p. 110), adverb, from Homer down, properly, “as if,” *i.e.*

**a.** “as it were (had been), as though, as, like as, like”: <sup><4016></sup>Matthew 3:16; 9:36 (Treg. **wj**); <sup><4122></sup>Luke 3:22 (L T Tr WH **wj**); <sup><4013></sup>Acts 2:3; 6:15; 9:18 (L T Tr WH **wj**); <sup><4163></sup>Romans 6:13 L T Tr WH; <sup><3012></sup>Hebrews 1:12; also Rec. in <sup><4010></sup>Mark 1:10; <sup><4012></sup>John 1:32; **ginesqai wšei**, <sup><4014></sup>Matthew 28:4 R G; <sup><4025></sup>Mark 9:26; <sup><4244></sup>Luke 22:44 (L brackets WH reject the passive); **einai wšei**, <sup><4133></sup>Matthew 28:3 (L T Tr WH **wj**), and Rec. in <sup><3112></sup>Hebrews 11:12 and <sup><6014></sup>Revelation 1:14; **fainesqai wšei ti**, to appear like a thing, <sup><4211></sup>Luke 24:11.

**b.** “about, nearly”:

[a]. before numerals: <sup><4021></sup>Matthew 14:21; <sup><4056></sup>Luke 1:56 (R G); 3:23; 9:14,28; 22:41,59; 23:44; <sup><4060></sup>John 6:10 (R G L (others **wj**)); <sup><4024></sup>Acts 2:41;

4:4 (R G); 10:3 (in L T Tr WH it is strengthened here by the addition of **peri**); 19:7; also, Rec. in <sup><4064></sup>Mark 6:44; R G in <sup><4016></sup>John 4:6; 19:14 (G?), 39; <sup><4185></sup>Acts 5:36; Lachmann in <sup><4169></sup>John 6:19 (<sup><4089></sup>Judges 3:29; <sup><4076></sup>Nehemiah 7:66; Xenophon, Hell. 1, 2, 9; 2, 4, 25).

[b]. before a measure of space: **wšei liqou bol hn**, <sup><4224></sup>Luke 22:41.\*

**{5617} Wšhe** (G T Tr, but R L **Wshe**; see WH. Introduction sec. 408; Tdf. Proleg., p. 107) ([ <sup><4060></sup>šeb ‘deliverance’), **oj** “Hosea,” a well-known Hebrew prophet, son of Beerī and contemporary of Isaiah (<sup><4001></sup>Hosea 1:1f): <sup><4025></sup>Romans 9:25.\*

**{5618} wšper** ((cf. Tdf. Proleg., p. 110); from **wj** and the enclitic particle **per**, which, “in its usual way, augments and brings out the force of **wj**” Klotz ad Devar. 2:2, p. 768; see **per**), adverb (from Homer down), “just as, even as”;

**a.** in a protasis with a finite verb, and followed by **outwv** or **outwv kai** in the apodosis (cf. Winer’s Grammar, sections 53, 5; 60, 5): <sup><4024></sup>Matthew 12:40; 13:40; 24:27,37f,38 (L T Tr (cf. **wj** at the beginning) WH **wj**); <sup><4174></sup>Luke 17:24; <sup><4162></sup>John 5:21,26; <sup><4159></sup>Romans 5:19,21; 6:4,19; 11:30; <sup><4112></sup>1 Corinthians 11:12; 15:22; 16:1; <sup><4007></sup>2 Corinthians 1:7 (here L T Tr WH **wj**); <sup><4049></sup>Galatians 4:29; <sup><4074></sup>Ephesians 5:24 (L T Tr WH **wj**); <sup><5025></sup>James 2:26; **wšper ... ida kai** ((cf. Winer’s Grammar, sec. 43, 5 a.; Buttman, 241 (208); cf. **ida**, II. 4 b.)), <sup><4007></sup>2 Corinthians 8:7; **eul ogian ... ešojimhn einai** (cf. Winer’s Grammar, sec. 44, 1 c.) **outwv wj eul ogina kai mh wšper** etc. ‘that your bounty might so be ready as a matter of bounty and not as if’ etc. <sup><4015></sup>2 Corinthians 9:5 (but only Rec. reads **wšper**, and even so the example does not strictly belong under this entry); the apodosis which should have been introduced by **outwv** is lacking (Winer’s Grammar, sec. 64, 7 b.; p. 569 (530); cf. Buttman, sec. 151, 12 and 23 g.): <sup><4152></sup>Romans 5:12 (here what Paul subjoined in <sup><4153></sup>Romans 5:13f to prove the truth of his statement **pantev hōarton**, prevented him from adding the apodosis, which had it corresponded accurately to the terms of the protasis would have run as follows: **outwv kai di’ edov anqrwpou h j dikaiosunh eiv ton kosmon eishl qe kai dia thv dikaiosunhv h j zwh. Kai outwv eiv pantav anqrwpouv h zwh diel eusetai, ef’ wj pantev dikaiwqhsontai**; this thought he unfolds in verse 15ff in another form); <sup><4154></sup>Matthew 25:14 (here the extended details of the parable caused

the writer to forget the apodosis which he had in mind at the beginning; (cf. **wj**, I. 4 c.)).

**b.** it stands in close relation to what precedes: <sup><4158></sup>Matthew 5:48 (L T Tr WH **wj**); 6:2, 5 (L T Tr WH **wj**), 7, 16 (L T Tr WH **wj**); 20:28; 25:32; <sup><4487></sup>Acts 3:17; 11:15; <sup><4185></sup>1 Corinthians 8:5; <sup><5118></sup>1 Thessalonians 5:3; <sup><3040></sup>Hebrews 4:10; 7:27; 9:25; <sup><6008></sup>Revelation 10:3; **wšper gegraptai**, <sup><6007></sup>1 Corinthians 10:7 L T Tr WH; **eimi wšper tiv**, “to be of one’s sort or class” (not quite identical in meaning with **wj** or **wšei tiv**, “to be like one” (cf. Bengel at the passage)), <sup><4281></sup>Luke 18:11 (but L T Tr WH marginal reading **wj**); **ginomai**, <sup><4412></sup>Acts 2:2 (the genitive is apparently not to be explained by the omission of **hcov**, but rather as the genitive absolute: “just as when a mighty wind blows,” *i.e.* just as a sound is made when a mighty wind blows (R.V. “as of the rushing of a mighty wind”)); **estw soi wšer oJbnikov k.t.l.**, “let him be regarded by thee as belonging to the number of” etc. <sup><4087></sup>Matthew 18:17.\*

**{5619} wšperei** (**wšper** and **ei** (Tdf Proleg., p. 110)), adverb, from Aeschylus down, “as, as it were”: <sup><6138></sup>1 Corinthians 15:8.\*

**{5620} wšte** (from **wj** and the enclitic **te** (Tdf. Proleg., p. 110)), a consecutive conjunction, *i.e.* expressing consequence or result, from Homer down, cf. Klotz ad Devar. ii. 2, p. 770ff; Winer’s Grammar, sec. 41 b. 5 N. 1, p. 301 (282f); (Buttmann, sec. 139, 50);

**1.** “so that” (A.V. frequently “insomuch that”);

**a.** with an infinitive (or accusative and infinitive) (Buttmann, sec. 142, 3; the neg. in this construction is **mh**, Buttmann, sec. 148, 6; Winer’s Grammar, 480 (447)): preceded by the demonstrative **outwv**, <sup><4440></sup>Acts 14:1; **tosoutov**, <sup><4653></sup>Matthew 15:33 (so many loaves as to fill etc.); without a demonstrative preceding (where **wšte** defines more accurately the magnitude, extent, or quantity), <sup><4084></sup>Matthew 8:24,28; 12:22; 13:2,32,54; 15:31; 27:14; <sup><4012></sup>Mark 1:27,45; 2:2,12; 3:10,20; 4:1,32,37; 9:26; 15:5; <sup><4077></sup>Luke 5:7; 12:1; <sup><4019></sup>Acts 1:19; 5:15; 15:39; 16:26; 19:10,12,16; <sup><6006></sup>Romans 7:6; 15:19; <sup><4007></sup>1 Corinthians 1:7; 5:1; 13:2; <sup><4008></sup>2 Corinthians 1:8; 2:7; 3:7; 7:7; <sup><5013></sup>Philippians 1:13; <sup><5007></sup>1 Thessalonians 1:7f; <sup><5004></sup>2 Thessalonians 1:4; 2:4; <sup><5836></sup>Hebrews 13:6; <sup><4012></sup>1 Peter 1:21; it is used also of a designed result, “so as to equivalent to in order to, for to,” <sup><4001></sup>Matthew 10:1; 24:24 (their design); 27:1; <sup><4023></sup>Luke 4:29 (Rec. **eiv to**);

9:52 (L marginal reading WH **wj**, which see III.); and L T Tr WH in <sup><210></sup>Luke 20:20 (R G **iv to**) (1 Macc. 1:49; 4:2,28; 10:3; 2 Macc. 2:6; Thucydides 4, 23; Xenophon, Cyril 3, 2, 16; Josephus, Antiquities 13, 5, 10; Eus. h. e. 3, 28, 3 (cf. Sophocles' Lexicon, under the word, 5)); cf. Winer's Grammar, 318 (298); Buttmann, sec. 139, 50 Rem.

**b.** "so that," with the indicative (Buttmann, 244 (210); cf. Winer's Grammar, 301 (283); Meyer or Ellicott on Galatians, as below): <sup><813></sup>Galatians 2:13, and often in secular authors; preceded by **outwv**, <sup><816></sup>John 3:16.

**2.** "so then, therefore, wherefore": with the indicative (cf. Passow, under the word, II. 1 b., vol. ii., p. 2639{b}); (Liddell and Scott, under the word B. II. 2; the neg. in this construction is **ou**, Buttmann, sec. 148, 5), <sup><112></sup>Matthew 12:12; 19:6; 23:31; <sup><128></sup>Mark 2:28; 10:8; <sup><104></sup>Romans 7:4,12; 13:2; <sup><107></sup>1 Corinthians 3:7; 7:38; 11:27; 14:22; <sup><1042></sup>2 Corinthians 4:12; 5:16f; <sup><104></sup>Galatians 3:9,24; 4:7,16; once with a hortatory subjunctive, <sup><118></sup>1 Corinthians 5:8 (here L marginal reading indicative). before an imperative: <sup><102></sup>1 Corinthians 3:21; (4:5); 10:12; 11:33; 14:39; 15:58; <sup><1512></sup>Philippians 2:12; 4:1; <sup><1048></sup>1 Thessalonians 4:18; <sup><1019></sup>James 1:19 (L T Tr WH read **iste**; cf. p. 174{a} top); <sup><1049></sup>1 Peter 4:19.\*

**wtarion, wtariou, to** (diminutive of **ouv, wtov**; cf. **gunaikarion** (Winer's Grammar, 24, 96 (91))), equivalent to **wtion** (which see), "the ear": <sup><1447></sup>Mark 14:47 L T Tr WH; <sup><1810></sup>John 18:10 T Tr WH. (Anthol. 11, 75, 2; Anaxandrides quoted in Athen. 3, p. 95 c.)\*

**{5621} wtion, wtiou, to** (diminutive of **ouv, wtov**, but without the diminutive force; "the speech of common life applied the diminutive form to most of the parts of the body, as **ta rinia** the nose, **to ommation, sthqidion, cel union, sarkion** the body" Lob. ad Phryn., p. 211f (cf. Winer's Grammar, 25 (24))), a later Greek word, "the ear": <sup><1151></sup>Matthew 26:51; <sup><1447></sup>Mark 14:47 (R G (cf. **wtarion**)); <sup><1251></sup>Luke 22:51; <sup><1810></sup>John 18:10 (R G L (cf. **wtarion**)), 26. (The Septuagint for **ζαο** <sup><1517></sup>Deuteronomy 15:17; <sup><1095></sup>1 Samuel 9:15; 20:2,13; <sup><1025></sup>2 Samuel 22:45; <sup><2814></sup>Isaiah 50:4; <sup><1182></sup>Amos 3:12.)\*

**{5622} wfel eia** (WH **wfel ia** (cf. Iota)), **wfel eia v, hJ(wfel hv)**, from (Sophocles and) Herodotus down, "usefulness, advantage, profit": <sup><1811></sup>Romans 3:1; **thv wfel eia v carin** (Polybius 3, 82, 8 (yet in the sense

of ‘booty’), <sup><4116></sup>Jude 1:16. (<sup><4273></sup>Job 22:3; <sup><4290></sup>Psalm 29:10 (<sup><4300></sup>Psalm 30:10))\*

**{5623}** **wfel ew, wfel w**; future **wfel hsw**; 1 aorist **wfel hsa**; passive, present **wfel ounai**; 1 aorist **wfel hqhn**; 1 future **wfel hqhsomai** (<sup><4165></sup>Matthew 16:26 L T Tr WH); (**ofel ov**); from Aeschylus and Herodotus down; the Septuagint for **l y[ivō]**; “to assist, to be useful or advantageous, to profit”: absolutely, <sup><4125></sup>Romans 2:25; with the accusative **ouden**, “to be of no use, to effect nothing,” <sup><4174></sup>Matthew 27:24; <sup><4165></sup>John 6:63; 12:19 (in these examples (<sup><4165></sup>John 6:63 excepted) A.V. “prevail”); **tina**, “to help or profit one,” <sup><3042></sup>Hebrews 4:2; **tina ti** “to help, profit, one in a thing” ((but the second accusative is a cognate accusative or the accusative of a neuter adjective or pronoun; cf. Winer’s Grammar, 227 (213)) so from Herodotus 3, 126 down): **ouden tina**, <sup><4146></sup>1 Corinthians 14:6; <sup><4182></sup>Galatians 5:2; **ti wfel hsei** (or **wfel ei (ton)**) **anqrwpon, ean k.t.l.**; ((T WH follow with an infinitive)), what will (or ‘doth’) it profit a man if etc. ((or ‘to’ etc.))? <sup><4183></sup>Mark 8:36; passive, **wfel ounai**, “to be helped or profited”: <sup><3130></sup>Hebrews 13:9; with the accusative **mhdn**, <sup><4185></sup>Mark 5:26; **ouden**, <sup><4133></sup>1 Corinthians 13:3; with the accusative of the interrogative **ti**, <sup><4165></sup>Matthew 16:26; <sup><4125></sup>Luke 9:25 (here WH marginal reading gives the active); **ti ek tinov** (genitive of person), to be profited by one in some particular (cf. Meyer on Matthew as below; **ek**, II. 5), <sup><4155></sup>Matthew 15:5; <sup><4171></sup>Mark 7:11.\*

**{5624}** **wfel imov, wfel imon (wfel ew)**, “profitable”: **tini** ((dative of advantage), <sup><3183></sup>Titus 3:8; **prov ti** (Plato, de rep. 10, p. 6 7 d. (Winer’s Grammar, 213 (200))), <sup><3043></sup>1 Timothy 4:8; <sup><3186></sup>2 Timothy 3:16.\*