

A

**GREEK AND ENGLISH
LEXICON**

TO THE

NEW TESTAMENT:

ESPECIALLY

ADAPTED TO THE USE OF COLLEGES AND SCHOOLS;

BUT ALSO INTENDED AS A CONVENIENT

MANUAL FOR STUDENTS IN DIVINITY AND THEOLOGICAL
READERS IN GENERAL.

BY THE REV.

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LONDON:

PRINTED FOR

**LONGMAN, ORME, BROWN, GREEN, & LONGMANS,
PATERNOSTER ROW.**

1840.

441.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.



TO THE RIGHT REVEREND
JOHN
LORD BISHOP OF LINCOLN,
&c. &c. &c.

MY LORD,

In inscribing to your Lordship a Work, I trust of no inconsiderable importance in Theology, I offer it both as a suitable tribute of respect to one of the most distinguished Theologians of our Church, and as a memorial of my grateful sense of those various acts of personal courtesy and kindness with which I have been favoured by your Lordship, formerly my most respected Diocesan; and which, added to the friendly interest you have been pleased to take in my welfare, have impressed with sentiments of the sincerest attachment,

My Lord, your Lordship's most obliged

and faithful humble servant,

S. T. BLOOMFIELD.

29, CLAREMONT SQUARE, PENTONVILLE;

Jan. 22nd, 1840.



P R E F A C E.

NOT less *extensive* than weighty is the apophthegm of the ancient philosopher, *μέγα βιβλίον, μέγα κακόν*. And to no department of literature is it more applicable, than to that of *Commentaries* on ancient writers,—and, as formed thereon, the collections of Lexicographers. After having, by the labours of a long series of years, I trust, succeeded in materially lessening the evil in question, as it respects the *interpretation* of the Greek Testament, I thought I could not better employ myself, than in endeavouring to extend the same service to the *Lexicography* thereof, by performing that which still remained to be effected for it, in the construction of a work, which, while it contained all that could justly be regarded as *essentially requisite* to the Biblical Student, should avoid the inconvenience arising from an embarrassing *superfluity of explanation or illustration*.

In tracing the progression of this branch of sacred literature from slender beginnings, the leading defects that present themselves in the earlier Lexicons of the New Testament are, first, a paucity of senses; secondly, a want of due discrimination between the various significations of any word; and, thirdly, a poverty of illustration by examples, whether Scriptural or Classical;—defects which continued to prevail until the middle of the last century, when improvements were first introduced by Stock, and subsequently carried forward by Schoettgen, Krebs, Spohn, and Parkhurst.

To the learned and laborious SCHLEUSNER, however, was reserved the honour of completely accomplishing that reformation, which had been but partially effected by his able predecessors. Yet, as an entire departure from one extreme too

naturally carries with it a tendency to the *opposite* extreme, so Schleusner, while avoiding the error of *confounding together* the various senses of the same word, too often, most unwarrantably, *multiplies* those senses, not distinguishing between such as are inherent in the words themselves, and those which are derived from adjuncts, or from the context. And what is worse, his versions of the passages of the N. T. adduced are too often mere *loose paraphrases*, in which the plain sense of the original is in a great measure diluted and explained away, not to say sometimes perverted: a serious defect this, which neither Wahl nor Bretschneider attempted to remove. Moreover, though indefatigable in *collecting* materials, he was deficient in the art of *working them up*; he wanted, too, that nice discrimination of Greek idiom, and those enlarged views of the language, which so eminently distinguished the great Grecians from the time of BENTLEY and HEMSTERHUIS downward.

Aware of these defects, a subsequent labourer in the same field, WAHL, applied himself to the construction of a new Lexicon, which, avoiding the prolixity of his predecessor's, should supply what the advanced state of Greek Philology demanded. Accordingly, his *Clavis Philologica* presents, especially in its second edition, a greatly improved classification of the various senses of words, and a far more enlightened mode of treating on the Prepositions and Particles; besides a marked improvement in handling all matters of syntax or construction, and discussing the minuter idioms and nicer proprieties of the Greek language. Not unfrequently, however, he carries this scientific nicety and exactness to the extreme of those *refinements* on Grecism, which are by no means suited to the simple and popular diction of the New Testament. Moreover, though professing greater conciseness than Schleusner, he has himself heaped together a mass of matter (chiefly consisting of minute Philological and Grammatical details) little less bulky, more fitted to a Thesaurus of the Greek language, than a *Clavis* to a single book in it: and by thus occupying so much room with discussions comparatively immaterial, he has been often obliged to exclude highly important features in any Lexicon; very rarely giving more than *references* to passages of Scripture, and almost never to those of the Clas-

sical writers,—instead of adducing, as he ought on all occasions of importance, the words themselves.

These defects were seen, and in some measure avoided, by a later Lexicographer, BRETSCHNEIDER; who, especially in his second edition, has often improved on Wahl, by still further lessening the number of significations, and by introducing greater exactness in the classification of senses, and more of precision and perspicuity in the disposition of his matter¹. He has also the great merit of having fully supplied that which was most wanting in the Lexicons of Schleusner and Wahl, by bringing forward a great body of valuable illustrations of the phraseology of the New Testament from the Septuagint and the Apocrypha, Josephus and Philo; also from the Apocryphal and Pseudepigraphic writings of the Old and New Testament, and, likewise, from the most ancient Ecclesiastical Writers, who formed their language upon the model of the New Testament writers. Yet notwithstanding all these advantages, the *Neologian* spirit, which pervades his work in a far greater degree than the *Clavis* of Wahl, presents a great and insuperable bar to its use, and renders it as unfit for younger students, as it is unacceptable to more advanced scholars².

In another and later performance, viz. the Lexicon of DR. ROBINSON of the United States of America, a laudable endeavour was made to unite the *advantages* of the three works just mentioned, and to avoid the *defects* respectively attaching to each. Having, however, already fully discussed its merits and defects in my preface to a London reprint of it³, with revisions, &c. I need only refer the reader to that publication.

Having thus glanced at the several *deficiencies* in preceding Lexicons, which appeared to render a new one desirable, at least to a large class of readers, I will now proceed to state the *plan*

¹ Yet, in attempting to show *how* those senses arise one out of the other, he often (as the late learned Editor of Parkhurst observes) 'vainly endeavours to reduce the fleeting and delicate senses of words to an arrangement too strictly logical, and thus sacrifices utility to the appearance of philosophical accuracy.'

² It cannot be denied that the Lexicons of Schleusner, Wahl, and Bretschneider, are all as far inferior to that of Parkhurst in sound principle and seriousness of spirit, as theirs are superior to his in learning and talent. I trust it will be found that the present work does not fall short of Mr. Parkhurst's in the qualities which form its chief excellence.

³ Longman & Co. 1837.

on which I have acted in its formation. And here I must premise, that, inasmuch as it appeared to me neither necessary nor desirable, in the present state of the Lexicography of the New Testament, to aim at constructing an absolutely new, and entirely original Lexicon, I thought it best to form my work on the *basis* of those of my learned and highly meritorious predecessors, more particularly DR. ROBINSON'S¹; at the same time intermixing and superadding a considerable proportion of original, and, I trust not unimportant, matter, supplied by my own extensive researches, and in various other respects (which will be apparent on comparison with the foregoing works) communicating to it that which may entitle it to be considered as at least an *independent*, though not entirely original, performance. My great aim has been to render the work, though *brief*², yet perspicuous, and sufficiently *comprehensive* to form a MANUAL of New Testament Lexicography. Accordingly, I have wholly abstained both from attempting to make it serve the purpose of a Concordance³, and from entering at large into the interpretation of difficult and disputed passages. For the *former* purpose the reader will, of course, consult the Concordance of Schmidt, and for the *latter* I may be permitted to refer him to the ample details to be found in my larger Greek Testament, to which the present work is especially intended to serve as a COMPANION, supplying that *minute verbal explanation* and illustration, which would have been out of place in a *Commentary*.

¹ I have indeed been materially aided by his labours, (especially on the prepositions and particles,) though not, perhaps, in a greater degree than he himself was by those of his predecessors, Schleusner, Wahl, and Bretschneider.

² In order to save space for more important purposes, I have thought it expedient to follow the example of the earlier rather than the later Lexicographers, by excluding all *proper names*. As to those of *places*, my younger readers will find them treated of in my smaller edition of the Greek Testament. Those more advanced in their studies will find, in the third volume of Mr. HARTWELL HORNE'S most valuable INTRODUCTION, a very neat compendium of whatever is certainly known on that subject, as well as on all matters of Biblical Antiquities, which I have abstained from treating on, otherwise than briefly and cursorily.

³ In a Lexicon of the N. T., the object to be aimed at is to present, not a *Commentary*, but that which may serve as 'an *instrument* in the hands of the student, whereby he may ascertain the sense' of words and phrases in a manner partly similar to, but partly differing from, that by which it is sought by the aid of a *Concordance*; so that he may be enabled to, in some measure, practically form out of the matter a sort of verbal *Commentary for himself*, without that bias which is often found in *Expositors*. As to the Lexicographer himself, though he has some means of discovering the truth, which may escape the Commentator, yet as his business is with words and phrases only, not sentences, much less paragraphs, he ought never arbitrarily to determine the sense of a passage against the general voice of *Expositors*.

The plan which I have pursued in forming the present work is as follows. The *Etymology* of each word is first given, where thoroughly ascertained, as far as respects the Greek and Latin, and occasionally the Hebrew, and even the Northern languages¹. The *primary* signification is then carefully laid down, whether found in the New Testament or in the Classical writers (in the latter case usually accompanied by some passage in proof, adduced either verbatim or by reference); and from thence are deduced, in regular order, all the other significations which have place in the *New Testament* writers, but not in *others*, except so far as they may be necessary to establish the senses there found. In doing this, great care has been taken to discriminate between the *intrinsic* SIGNIFICATIONS of words, and those *particular* SENSES which they may bear through the force of *adjuncts*. Again, the various *constructions* of verbs, verbals, and adjectives, have been carefully noticed; and the usage of the New Testament writers has been illustrated by a reference to the Septuagint and the Apocryphal writings connected with it and the New Testament; as also to Josephus and Philo, and, lastly, the Greek Classical writers, especially those of the later Greek dialect, from the time of Polybius downward.

In carrying into execution the foregoing plan, (nearly the same as that of Wahl and Robinson,) I have carefully avoided those opposite *defects* of *prolixity* and of *obscure brevity*, which have so much diminished the value of their labours; also the scarcely less serious fault of introducing the words of Scripture and the Classical writers either too frequently, as does Schleusner, or almost excluding them, as does Wahl. My great aim has been to make the words of Scripture every where duly prominent; and next to that, to adduce the *words* of the Septuagint, Apocrypha, or Classical writers, wherever *necessary* for proof or illustration; where *not*, I have contented myself with *references*.

¹ In tracing the etymology, laying down the primary import of a word, pointing out the leading senses, and indicating the *mode* in which those various senses arose out of each other, very great pains have been bestowed, and much original matter will be found; insomuch that in those and other respects, it is hoped the work will prove eminently serviceable even in the study of the *Classical* writers, as far as regards such words as occur in the N. T.; which, indeed, comprise a large proportion of the most important words in the language. In such a case the Classical student will rarely miss of finding *something* which may assist in removing his difficulties and facilitating his progress.

But, in a multitude of cases, where nothing more than the *simple fact* of the use of a New Testament word (perhaps a common one in the Greek language) by the Septuagint or Classical writers had to be attested, I thought a long list of references would be useless, and that the words Sept.; or Sept. and Class., would be amply sufficient. In short, in all cases *utility* and the *convenience* of the reader (by bringing before him all the materials essential for the exercise of judgment) have been solely kept in view, to the utter disregard of that parade of erudition in which the Continental scholars so much delight themselves, who, it would seem, have yet to learn that, in the words of a great ancient writer, *NISI UTILE EST QUOD FACIMUS, VANA EST GLORIA.*

Having thus stated the nature and plan of the work which I now send forth to the Public,—and to the formation of which I have devoted the best powers of the best period of my life,—I have only to express my fervent wish and prayer, that it may, under the blessing of Almighty God, prove instrumental to furthering the great object for which I have so long laboured, and for which alone I desire to live,—the spread of that accurate knowledge of the *true sense*¹ of the Sacred Scriptures, which is so essential to the promotion of sound doctrine. May the Father of Lights be pleased to prosper it to the diffusion of that genuine Christian knowledge, which, avoiding all specious but dangerous deviations into untrodden paths, pursues the straight and only safe course of simple *Gospel truth*, even “*THE TRUTH AS IT IS IN JESUS.*”

¹ ‘Inspired writings are an inestimable treasure to mankind; for *so many sentences, so many truths.* But then the *TRUE SENSE* of them must be known; otherwise, *so many sentences, so many authorized falsehoods.*’—*Preface to Dr. Lightfoot's Works.*—Hence we may see the importance of Verbal Criticism applied to the Scriptures; for, as Bishop Middleton has observed, ‘*it is the only barrier that can successfully be opposed to heresy and schism.*’

LIST OF ABBREVIATIONS.

absol.	absolute, absolutely.	Gr.	Greek.
abstr.	abstract.	i. e.	id est.
acc., accus.	accusative.	i. q.	idem quod.
act.	active, actively.	ib., ibid.	ibidem.
adj.	adjective.	id.	idem.
adv.	adverb.	imperat.	imperative.
al.	alibi.	imperf.	imperfect.
antith.	antithesis.	impers.	impersonal.
aor.	aorist.	impl.	implied.
Apocr.	Apocrypha.	implic.	implication.
apod.	apodosis.	in loc.	in loco.
Chald.	Chaldee.	in v.	in voce.
Class.	Classics, Classical.	indec.	indeclinable.
cogn.	cognate.	indic.	indicative.
collect.	collectively.	inf., infin.	infinite.
comp.	compare.	intens.	intensive.
comp.	composition.	intrans.	intransitive.
compar.	comparative.	Jos.	Josephus.
concr.	concrete.	κ.τ.λ.	και τα λοιπα.
conseq.	consequently.	kindr.	kindred.
constr.	construction, construed.	Lat.	Latin.
contr.	contracted.	lat.	later.
dat.	dativ.	Lexx.	Lexicographers.
defect.	defective.	lit.	literally.
demonstr.	demonstrative.	loc. (in)	in loco.
dep.	deponent.	met., metaph.	metaphorically.
dimin.	diminutive.	metath.	metathesis.
e. g., ex. gr.	exempli gratiâ.	meton.	metonymy.
edd.	editions.	mid.	middle.
elsewh.	elsewhere.	N. T.	New Testament.
emphat.	emphatically.	neg., negat.	negatively.
equiv. to, =	equivalent to.	neut.	neuter.
esp., espec.	especially.	O. T.	Old Testament.
etym.	etymology.	obs., obsol.	obsolete.
expr.	expressed.	occ.	occurs, occurring.
f., fut.	future.	oft.	often.
fig.	figuratively.	onomat.	onomatopœia.
fol.	following, followed.	opp.	opposed.
fr.	from.	opt.	optative.
freq.	frequent, frequently.	ordin.	ordinal.
gen.	genitive.	part., partic.	participle.
gener.	generally.	pass.	passive.
gov.	governed, governing.	perf.	perfect.

periphr.	periphrasis.	Script.	Scriptural.
pers.	person.	Sept.	Septuagint.
phr.	phrase, phrases.	seqq.	sequentibus.
phys.	physically.	signif.	signifies, signification.
pl., plur.	plural.	simpl.	simply.
pleonast.	pleonastically.	sing.	singular.
poet.	poetically.	spec.	specially.
possess.	possessive.	sq.	sequente.
prep.	preposition.	subj.	subjunctive.
pres.	present.	subst.	substantive.
pret.	preterite.	superl.	superlative.
prim.	primarily.	ymb., symbol.	symbolically.
prob.	probably.	sync.	syncope.
pron.	pronoun.	synecd.	synecdoche.
prop.	properly.	trans.	transitive.
q. d.	quasi dicas.	text. rec.	textus receptus.
ref.	reference.	underst.	understood.
refl., reflex.	reflexive.	v. (in)	in voce.
sæp.	sæpe.	ver.	verse.
sæpiss.	sæpissime.	wh.	which.
sc., scil.	scilicet.	wr.	writers.

GREEK AND ENGLISH LEXICON

OF THE

NEW TESTAMENT.

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'Αβᾶρης, ἑος, ὅ, ἡ, adj. (α, βάρος,) prop. *not heavy*. So Aristot. de Cælo i. τὸ ἀβ. σῶμα, and Luc. Dial. Mort. x. 5, ἀμεινον ἀβαρῆ εἶναι, 'light of body, not lying heavy on any one.' In N. T. met. *not burdensome*, or *chargeable*, 2 Cor. xi. 9.

'Αββᾶ, indecl. (Chaldee,) *father*. Mk. xiv. 36.

'Αβυσσος, ου, ἡ, (α, βύσσοσ, or βύθος,) prop. an adj., *bottomless*; but in N. T. used substantively with the article ἡ, to denote 'the receptacle of the dead,' either *generally*, as Rom. x. 7; (so also Ps. lxxi. 20. cvii. 26.) or *especially*, namely that part of Hades (the under-world) in which the souls of the wicked are held in eternal punishment; (corresponding to the Classical *Tartarus*, alluded to in 2 Pet. ii. 4.) Lu. viii. 31. Rev. ix. 1. So Acta Thomæ § 32, ἡ ἀβυσσος τοῦ Ταρτάρου.

'Αγαθοεργίω, f. ἦσω, (ἀγαθός & ἔργον,) in Class. *to do well*, or *good*, *act the part of a good man*; but in the N. T. *to do good* to others, *perform beneficent actions*, 1 Tim. vi. 18. Comp. Gal. vi. 10.

'Αγαθοποιίω, f. ἦσω, (ἀγαθός & ποιίω,) I. *to do good to others*, either absol., as Mk. iii. 4. Lu. vi. 9, 35. Acta xiv. 17, or with acc. of person, Acta vi. 33, and sometimes in Sept.—II. *to do well*, *act virtuously*, absol. 1 Pet. ii. 15, 20. iii. 6, 17. 3 John II. Class. ἀγαθὸν ποιίω.

'Αγαθοποιία, ας, ἡ, *well-doing*, acting virtuously, 1 Pet. iv. 9.

'Αγαθοποιός, οὔ, ὁ, ἡ, adj. in Class. *beneficent*, apt to do good; in N. T. *upright*, acting rightly, 1 Pet. ii. 14.

'Αγαθός, ἡ, ὄν, adj. prop. *good*, either as regards *things*, 'fitted for use'; or as regards *persons*, 'excelling in any quality,'

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or 'expert in any art.' In N. T. I. *excellent*, *distinguished*, 1) of *persons*, Matt. xix. 16. Mk. x. 17, 18. Lu. xviii. 18. 2) of *things*, Lu. x. 42. John i. 47. 2 Th. ii. 16.—II. *good* absolutely, either in character and disposition, or in quality, 1) of *persons*, *upright*, *virtuous*, Matt. v. 45. xii. 35, & oft. 2) of *things*, either in a *physical* sense, as Matt. vii. 17, 18. Lu. viii. 8, or a *moral*, (virtuous,) Lu. viii. 15. Rom. vii. 12. 2 Th. ii. 17. Rom. xii. 2, & oft. In Acta xxiii. 1, συνείδησις ἀγαθῆ means 'consciousness of rectitude,' as in Wisd. viii. 19, ψυχὴ ἀγ.—III. in neuter, τὸ ἀγαθόν, used substantively for ἀγαθότης, Matt. xii. 34, & oft.—IV. *good* in reference to its *influence* on others, i. e. 'beneficial,' 1) of *persons*, 'beneficent,' Matt. xx. 15. Rom. v. 7. 1 Th. iii. 6. Tit. ii. 5. 1 Pet. ii. 18. Sept. & Class. 2) of *things* 'beneficial,' as Matt. vii. 11. Ja. i. 17, & oft. Here too, the neuter τὸ ἀγαθόν is often used substantively in the sense *benefit* or *blessing*.—V. *good*, in respect to its exhilarating effect on the mind, 1 Pet. iii. 10, ἡμέρας ἀγ. Ps. xxxiv. 12. ἰορτὰς ἀγ. Zech. viii. 19. And so Rom. x. 15, et al., τὰ ἀγαθὰ, in the sense *prosperous*, *fortunate*.

'Αγαθωσύνη, ης, ἡ, (for ἀγαθωσύνη, in Class. ἀγαθότης, or rather χρηστότης,) I. *intrinsic goodness* of disposition and character, *probity*, *virtue*, Rom. xv. 14. Eph. v. 9. 2 Th. i. 11.—II. considered in its effects on others, *beneficence*, Gal. v. 22, and Sept.

'Αγαλλίασις, ιως, ἡ, not found in Class., but often occ. in Sept., for *exultation*, *exulting delight*, *felicity*; in N. T. *gladness*, Lu. i. 14, 44. Acta ii. 46. Jude 24. In Heb. i. 9, ἔλαιον ἀγαλλιάσεως is a

phrase emblematical of the highest honour, with allusion to the costly oil with which favoured guests were anointed at feasts.

Ἀγαλλιάω, Lu. i. 47. elsewhere *ἀγαλλιάομαι*, itself not found in Class., but frequent in Sept., and used of joy as expressed in dancing and singing. In N. T. 1) simply and absol., *to exult, rejoice greatly*, Lu. x. 21. Acts ii. 26, *ἠγαλλίασατο ἡ γλῶσσά μου*, i. e. 'I rejoiced in words, sang aloud.' So *χαίρειν καὶ ἀγ.*, emphat. *to rejoice exceedingly*, Matt. v. 12. 2) with a noun of the same signif. in adverbial sense, 1 Pet. i. 8, *ἀγ. χαρᾶ ἀνεκλ.*, 'ye feel unutterable joy.' 3) followed by *ἵνα* with subj., John viii. 56, *ἠγαλ. ἵνα ἴδῃ*, 'rejoiced that he should see,' rejoiced to see. 4) foll. by *ἐπί* with dat., as Lu. i. 47; or *ἐν* with dat., John v. 35, where a simple dat. might stand.

Ἀγαμος, ου, ὁ, ἡ, adj. *caelebs, single*, whether unmarried, 1 Cor. vii. 32, 34, or widowed, ib. ver. 8, 11. Class. only in former sense.

Ἀγανακτέω, f. ἦσω, (*ἀγαν* & *ἄχθος*), prop. *to feel pain*, whether in body or mind, *to be pained, or indignant*, I. gener. and absol., Matt. xxi. 15. xxvi. 8. Mk. x. 14. Lu. xiii. 14, & Class. often.—II. by impl., *to complain of*, foll. by *περί* with gen., Matt. xx. 24. Mk. x. 41, and Class.

Ἀγανάκτησις, εως, ἡ, lit. *pain*, and met. *indignation*, 2 Cor. vii. 11, *ἀγανάκτησιν κατεργάσατο*. So Thucyd. ii. 41. 3, *ἀγανάκτησιν ἔχει*.

Ἀγαπάω, f. ἦσω, (absol. & trans.) *to love, regard with love*, affection, or respect; the kind or degree varying with the context, object, or circumstances. I. as said of PERSONS, *to regard with strong affection*, Lu. vii. 42. John iii. 35. Eph. ii. 4. Hence perf. part. pass. *ἠγαπημένος, beloved*, Col. iii. 12, et al. In Eph. i. 6, ὁ *ἄγ.* is a title of our Lord, like ὁ *ἠλειμμένος*, put by Aquila for ὁ *Χριστός*. Sometimes (as in Matt. vi. 24. xxii. 37, & often) implying, as referred to *superiors*, both dutifulness and fidelity of service, where any is due; (hence οἱ *ἀγαπῶντες τὸν Κύριον*, 'the faithful followers of the Lord,' Eph. vi. 24. Ja. i. 12. ii. 5. Sept. Ex. xx. 6. Deut. v. 10.) as referred to *inferiors*, favour and good-will, Mk. x. 21. Lu. vii. 5. John x. 17; or, as regards our *fellow-creatures* in gener., both benevolence and beneficence, ex. gr. *ἀγαπᾶν τὸν πλησίον, τοὺς ἐχθρούς*, &c. Matt. v. 43, seqq. xix. 19. Lu. vi. 32. al. In those passages (and also in 2 Cor. xii. 15, *εἰ καὶ περ. ὑμᾶς ἀγαπῶν, ἤττον ἀγαπῶμαι*) the effects of benevolence in *benefiting* the object of love are expressed.—II. as said of THINGS, *to like, take delight in*, Lu. xi. 43,

ἀγ. τὴν πρωτοκαθεδρίαν. John iii. 19. Heb. i. 9. 1 John ii. 15. Jos. Ant. viii. 1, 6. and Class. Also, by anticipation, as 2 Tim. iv. 8, *ἀγαπ. τὴν ἐπιφάνειαν αὐτοῦ*. Hence the phrase *οὐκ ἀγ.*, *not to like or be content with any thing*, as Hom. Od. φ. 289, and often in Lucian; and, by impl., *to slight, set at nought, contemn*. Rev. xii. 11, *οὐκ ἀγ. τὴν ψυχὴν αὐτῶν*. So Artem. ii. 20, *μεγάλων ἐφιέμενοι, καὶ τὸ προστυχόν οὐκ ἀγαπῶντες*.—III. *to love better, to prefer*, Matt. vi. 24. John xiii. 23. Rom. ix. 13.

Ἀγάπη, ης, ἡ, *love*, i. e. affectionate regard, I. gener., as said of *men*; varying, of course, in nature and degree with the object, reference, &c., and sometimes foll. by *εἰς* and an acc., or *ἐν* and a dat. of person, to mark the reference.—II. as said of GOD, or CHRIST. 1) *subjectively*, or *actively*, as denoting the love of God or Christ towards Christians; 2) *objectively*, or *passively*, denoting that love of which God, or Christ, is the *object* in the hearts of true Christians.—III. by meton., (as in the case of the Class. *ἔρανος*, a *pic-nic*, fr. *ἔρος*=*ἔρωσ*), lit. *a friendly feast, the effect or proof of love*, in the *benefit* conferred on the object, Eph. i. 15. iii. 19, al. Hence in the plural it denotes, at Jude 12, and 2 Pet. ii. 13, in MSS., those public *beneficent meals*, (alluded to Acts ii. 42, 46. vi. 2. 1 Cor. xi. 17—34,) provided chiefly by the richer members of a congregation, but common to all; and of which portions (especially the residue) were sent to the sick or absent members.

Ἀγαπητός, ἡ, ὄν, adj. *dearly beloved, dear*. In N. T. said (when applied to *man*) only of Christians, as united with God, or each other, in the bonds of holy affection, or faith and love, Acts xv. 25, al. When applied to Christ, it signifies *only*, He being called 'the only Son of God,' as the object of His peculiar love, Matt. iii. 17, et al.

Ἀγγαρεύω, f. εὔσω, prop. *to send off an ἄγγαρος*, or public courier; who had authority to press into the service of the state men, horses, ships, or whatever else might serve to expedite his journey. Hence the word came to mean 'press into service, for a journey,' in the *manner* of an *ἄγγαρος*. In this sense the verb is also found in Joseph. A. xiii. 2. 3, *κελεύω μὴ ἀγγαρεύσθαι τὰ τῶν Ἰουδαίων ὑποζυγια*. In N. T. it simply means, fig., *to compel* any person to accompany one on a journey, Matt. v. 41, or *to compel* generally, Matt. xxvii. 32. Mk. xv. 21.

Ἀγγεῖον, ου, τὸ, (dimin. from *ἄγγος*), *a vessel, utensil*, Matt. xiii. 48. xxv. 4. Sept. and Class.

Ἀγγελία, ας, ἡ, prop. *a message*, i. e.

news, brought to any one,—or, when sent from a superior to an inferior, the *direction* or *order* that may be implied therein. In N. T. a *precept*, or *doctrine*, promulgated in the name of any one, 1 John iii. 11. i. 5. (in lat. Edd.) Sept. Prov. xiii. 25.

**Ἀγγελος, ου, ό*, (from *ἀγγέλλω*, to send,) I. a *human messenger*, lit. 'one sent' from man to man in order to announce or transact anything, Matt. xi. 10. Lu. vii. 24. ix. 52, et al.: sometimes to *explore* anything, as 1 Cor. xi. 10.—II. a *celestial messenger* (*angel*) from God to man, and in Scripture a created intelligent being, superior to man, whether *good*, as Matt. xxiv. 36. et *sæpiss.*, or *evil*, as Matt. xxv. 41. Rom. viii. 38, et al.

**Ἀγε*, prop. imperat. of *ἄγω*, but, in use, a particle of exhortation or incitement, Ja. iv. 13. v. 1.

**Ἀγέλη, ης, ή*, a *herd* of beasts, used in N. T. only of swine, Matt. viii. 30, et al.

**Ἀγενεαλόγητος, ου, ό, ή*, adj. (*α, γενεαλογέω*) *without genealogy*, whose descent is *unknown*, Heb. vii. 3, said of Melchisedec, as being a priest not by right of sacerdotal descent, but by the grace of God.

**Ἀγενής, έος, ό, ή*, adj. (*α, γένος*), prop. *without ancestors*, (at least traceable ones,) and, by implication, *ignoble*, as opposed to *εύγενής*, 1 Cor. i. 28. Plut. Pericl. 24.

**Ἀγιάζω, f. άσω*, (*ἅγιος*, wh. see,) a term peculiar to Sept. and N. T., and meaning gener. *to render ἅγιον*, I. to *MAKE CLEAN*, 1) prop. *to cleanse*, Heb. ix. 13. 2) metaph., *to render clean*, in a moral sense, *to sanctify*, Rom. xv. 16. 1 Cor. vi. 11. Eph. v. 26, et al. Hence *ἡγιασμένοι*, as denoting 'those that are sanctified,' true Christians, Acts xx. 32. xxvi. 18. In 1 Cor. vii. 14, *ἡγιασται* means, 'is made clean, or sanctified,' is regarded as one of the Christian community.—II. to *CONSECRATE*, set apart from a common to a sacred use; such being, in the Jewish ritual, one great object of the purifications; used, 1) of *things*, *to sanctify*, Matt. xxiii. 17, 19. 2 Tim. ii. 21. 2) of *persons* who are *set apart* by God, and sent by him to perform his will, John x. 36. xvii. 17, et al.—III. 'to regard as holy,' to *HALLOW*, Matt. vi. 9. Lu. xi. 2. 1 Pet. iii. 15.

**Ἀγιασμός, ου, ό*, prop. *consecration*, or the being set apart from a common to a sacred use; but in N. T. met. *sanctification*, purity of heart and life, *holiness*, Rom. vi. 19, 22. 1 Th. iv. 3, 4, 7. At 2 Th. ii. 13, *έν άγιασμῶ Πνεύματος*, the sense is, 'sanctification produced by the Spirit,' 1 Pet. i. 2. 1 Cor. i. 30, meton. 'cause or author of this sanctification.'

**Ἄγιος, ία, ιου*, adj. *pure*, or *clean*, whether morally or ceremonially, I. prop.

said of *persons*, *PERFECT*, without blemish, Rom. xii. 1. 1) met. *morally pure, blameless, holy*, Mk. vi. 20. Rom. vii. 12. 1 Cor. vii. 34. esp. as said of those who are purified and sanctified by the influences of the Holy Spirit; and as this is *assumed* of Christian professors, hence by *οι άγιοι* are denoted *Christians*, Acts ix. 13, & oft.—II. *CONSECRATED*, as said of *places* set apart from a common to a sacred use, used both of *things*, (as temples and cities,) and of *persons*, as *priests* or prophets, angels, apostles, &c. Acts vi. 13, & oft. Hence *τό ἅγιον* of the Temple of Jerusalem. Sometimes, however, it denotes only the *Sanctuary* of the Temple, whether terrestrial, or spiritual and mystical.—III. *HALLOWED, holy*, as said either of *God*, John xvii. 11. Rev. iv. 8. vi. 10, or the *Holy Spirit*, as Matt. i. 18, & oft.

**Ἀγιότης, ητος, ή*, prop. *corporeal purity*. In N. T. met. purity of heart and life, *holiness*, Heb. xii. 10.

**Ἀγιοσύνη, ης, ή*, (for common *άγιοσύνη*), prop. same as *άγιότης*, but in N. T. used metaph., denoting, I. *sanctity, virtue*, 2 Cor. vii. 1. 1 Th. iii. 13.—II. *majesty*, Rom. i. 4.

**Ἀγκάλη, ης, ή*, (from the old word *ἄγκος*, whence *ἄγκυλος*, bent or curved,) *the arm*, as bent in the act of receiving and embracing anything, Lu. ii. 28.

**Ἀγκιστρον, ου, τό*, a *fish-hook*, Matt. xvii. 27. Sept. and Class.

**Ἀγκυρα, ας, ή*, an *anchor*, Acts xxvii. 29. In Heb. vi. 19 said met. of that evangelical *hope*, which, 'amid all the waves and storms of this troublesome world,' preserves believers steady and conducts them safely. Met. in Eurip. Hec. 80. Hel. 284.

**Ἀναφος, ου, ό, ή*, adj. (*α, γραφεύς*, a fuller,) *uncarded, undrest by a fuller*, and hence, by impl. *new*, Matt. ix. 16. Mk. ii. 21.

**Ἀγνεία, ας, ή*, prop. *pureness* of body, but mostly, met. *purity* of heart, (so Phocyl. 215, *άγνείη ψυχής*), and life and conversation, Soph. CEd. T. 863, *εύσεπτου άγνείαν λόγων και έργων*, esp. used of *chastity*, 1 Tim. iv. 12. v. 2. Jos. and Class.

**Ἀγνίζω, f. ίσω*, I. prop. *to purify* or *lustrate*, externally and ceremonially, John xi. 55, where see my Note.—II. mid. *άγνίζομαι*, perf. pass. *ἡγνισμαι*, aor. 1. *ἡγνίσθη*, *agere castimoniam*, 'to live like one under a vow of Nazariteship,' Acts xxi. 24, 26. xxiv. 18.—III. met. *to render pure*, in a moral sense, *to reform*, Ja. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

**Ἀγνισμός, ου, ό*, (*άγνίζω*) in Class. *lustration*; in N. T. *religious abstinence*, proceeding from a vow, Acts xxi. 26.

**Ἀγνοέω, f. ήσω*, (*α, νοέω*, to conceive,) absol. and trans., I. *not to know*, and 1)

to be ignorant of, unacquainted with, Acts xvii. 23. said of voluntary ignorance, Rom. i. 13, οὐ ξέλω ὑμᾶς ἀγνοεῖν. 2 Cor. ii. 11, οὐκ ἀγν., to be well assured. 2) not to understand or comprehend, Mk. ix. 32. Lu. ix. 45. Rom. ii. 4, al. 3) not to acknowledge, i. e. to reject, Acts xiii. 27. xvii. 23. 2 Cor. vi. 9.—II. to commit sin, to do wrong, originally with the idea of its being done ignorantly and involuntarily; though in N. T. this idea is not found. So Heb. v. 2, τοῖς ἀγνοοῦσι. 2 Pet. ii. 12, ἐν οἷς ἀγνοοῦσι.

Ἀγνόημα, ατος, τό, prop. involuntary error; but in N. T. sin or error gener., Heb. ix. 7, and sometimes in the Apocrypha and the later Class. writers.

Ἀγνοια, ας, ἡ, prop. ignorance generally; but in N. T. ignorance of God and our duty to Him, Acts iii. 17. Eph. iv. 18. 1 Pet. i. 14, and Class.

Ἀγνός, ἡ, ὄν, adj. prop. pure, i. e. clean in body. Eurip. Or. 1604, et al.; but in N. T. met. morally, I. pure, i. e. holy, and perfect, as said of God, or Christ, Ja. iii. 3; or of his wisdom, Ja. iii. 17. So Hom. Od. λ. 385, morally good.—II. sceleris purus, blameless, 2 Cor. vii. 11. Phil. iv. 8. 1 Tim. v. 22.—III. chaste, 2 Cor. xi. 2. Tit. ii. 5. 1 Pet. iii. 2.

Ἀγνότης, ητος, ἡ, prop. purity of body. In N. T. pureness of life and heart, sanctity, 2 Cor. vi. 6. In Class. chastity.

Ἀγνώως, adv. with pure intentions, Phil. i. 16. Hes. Opp. 334, ἔρδειν ἰέρ' ἀθανάτοισι θεοῖσιν ἄ.

Ἀγνωσία, ας, ἡ. In Class. simply ignorance, i. e. want of knowledge; but in N. T. wilful ignorance, 1 Cor. xv. 34, ἀγνωσίαν θεοῦ ἔχουσι. Wisd. xiii. 1, οἷς παρῆν ἄγν. θεοῦ. 1 Pet. ii. 15.

Ἀγνώστος, ου, ὁ, ἡ, adj. unknown, Acts xvii. 23, ἀγνώστῳ θεῷ, 'the Great Unknown Deity, for whom all nations long but ineffectually seek.' Wisd. xv. 19. 2 Macc. i. 9. ii. 7.

Ἀγορά, ᾶς, ἡ, (ἀγείρω, to collect, convoke,) any public place of resort for the people of a city, whether a broad street, or a market-place, where articles were exposed for sale, and public assemblies and trials held, Acts xvi. 19. xvii. 17.

Ἀγοράζω, f. ἄσω, prop. to frequent the market, Herodot. ii. 35. Thucyd. vi. 51, where see my note; in N. T. to buy in the market, and occurs both absol. or trans., sometimes followed by a genit. of price, or by ἐκ with a gen. of price, or ἐν with a dat. of price. I. prop. to purchase, Matt. xiii. 44, 46. xiv. 15. Mk. vi. 37. Rev. v. 9.—II. met. to redeem, or acquire for oneself by a price or ransom paid. Said in N. T. of those whom Christ has redeemed by

his blood from sin and death, 1 Cor. vi. 20. vii. 23. 2 Pet. ii. 1, et al.

Ἀγοραῖος, ου, ὁ, ἡ, adj. I. belonging to the ἀγορά, or Forum, Acts xix. 38, ἀγοραῖοι ἀγούνται, 'court-days are held [for trying causes].' So Joseph. Ant. xiv. 10, 21, μοὶ ἐν τράλλασιν ἀγούτι τὸν ἀγοραῖον, where I conjecture τὴν ἀγ. The abbreviations for τὸν and τὴν are often confounded. The ellipsis is supplied in Strabo xiii. p. 932, διατάξαι τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραῖους ποιοῦνται.—II. ἀγοραῖοι, as said of persons who frequent the markets, idlers or loungers, Acts xvii. 5, and Xen. Hist. vi. 2, 12.

Ἄγρα, ας, ἡ, I. a catching of wild animals, by hunting or fishing; as Xen. Ven. i. 1, and Lu. v. 4.—II. by meton., 'the prey, or thing caught,' Lu. v. 9, and Xen. Cyr. ii. 4, 19.

Ἀγράματος, ου, ὁ, ἡ, adj. (α, γράμμα,) unlearned generally, Acts iv. 13, with reference to Jewish learning, that of the Scribes and Pharisees. Comp. John vii. 15. Diod. S. xii. 13.

Ἀγραυλῆς, f. ἦσω, (from ἀγραυλος, and that from ἀγρός & αὐλή,) to abide (lit. tent) in the fields, both by day and night, Lu. ii. 8, ποιμένες ἦσαν—ἀγραυλοῦντες. Hes. Theog. v. 26, ποιμένες ἀγραυλοῖ. Parthen. Erot. c. 29, βουκολῶς κατὰ τῶν Αἰττηνῶν, χείματός τε καὶ ζέρουσ ἡγραυλεῖ.

Ἀγρεύω, f. εὔσω, (ἄγρα,) I. prop. to take prey by hunting, Xen. Anab. v. 3, 8. Job x. 16.—II. met. to ensnare men by insidious questions, Mk. xii. 13. So capture in Martial ix. 90.

Ἀγριέλαιος, ου, ἡ, (ἄγριος & ἔλαια), a wild olive-tree. Eq. to κόπιμος, and occ. Rom. xi. 17, 24, where it is opposed to καλλιέλαιος, the cultivated and fruit-bearing olive, whereas the ἀγρ. bears none.

Ἄγριος, ἰα, ἰον, adj. (fr. ἀγρός,) prop. pertaining to the field, or country, used 1. in Matt. iii. 4. Mk. i. 6, of honey (lit. wild honey), or honey-dew found in hollow trees, the clefts of rocks, or on the leaves of certain kinds of trees.—II. of animals, wild, as opposed to tame, or fierce, as opposed to mild. Hence, in Jude 13, it is fig. applied (in the sense 'raging') to the waves of the sea. And so Wisd. xiv. 1, ἄγρια κύματα. So a great English poet speaks of 'the wild waves' roar.'

Ἄγρος, οῦ, ὁ, I. a field, especially of cultivated ground, Matt. xiii. 24, et al. Xen. Mem. i. 1, 8.—II. by synecd. of part for the whole, the country as distinguished from the city or town, Matt. vi. 28, 30. Mk. xv. 21.—III. in the plural, farms, villus, or hamlets, as opposed to towns, Mk. vi. 36, 56, et al. Xen. Mem. iii. 9, 11.

'Αγρυπνέω, f. ἦσω, (ἀγρυπνος,) I. prop. to be sleepless, Ael. V. H. vii. 7.—II. to be watchful, Xen. Mem. i. 1, 8.—III. from the adjunct, to be vigilant. Absol. Mk. xiii. 33. Lu. xxi. 36; or foll. by ἐν, Eph. vi. 18; by ὑπέρ, with gen. of pers., Heb. xiii. 17. Luc., ἀγρ. τοῖς καιροῖς.

'Αγρυπνία, as, ἡ, prop. wakefulness, or watchfulness; and thence anxious care, 2 Cor. vi. 5. xi. 27, and Class.

'Αγω, f. ἄξω, or more usually ἄξομαι, trans. or absol., I. to lead, conduct, or bring; 1) prop. to lead out, bring forth, John xix. 4, 13; and foll. by various adjuncts noting the end of action, as ἔως with a gen. of place, Lu. iv. 29; ἐπί with acc. of person or place; ὡς absol.; πρὸς with acc. of person; εἰς with acc. of place or thing. The verb alone is also used in the same sense, of adducere, Matt. xxi. 7. Mk. xi. 2, 7. Lu. xix. 30. John vii. 45. Acts v. 21, 26, 27. xix. 37, &c.; to lead out, or away; deducere, either simply, Lu. xxiii. 32, or foll. by εἰς with acc. of place; to lead away, to conduct to, Lu. iv. 1, 9. Acts xvii. 5, εἰς τὸν δῆμον. Heb. ii. 10, εἰς δόξαν; from the Hebr., to bring forth, cause to come or arise, Acts xiii. 23, ἡγάγε τῷ Ἰσρ. Σωτῆρα. And so Sept. 2) met. to lead, induce, guide, Rom. ii. 4, εἰς μετάνοιαν; also to incite or draw, 1 Cor. xii. 2, ὡς ἂν ἤγεσθε, 'just as ye happened to be led,' viz. to idolatry. Rom. viii. 14, ἄγεσθαι Πνεύματι Θεοῦ. Gal. v. 18. 2 Tim. iii. 6, ἀ. ἐπιθυμίαις. 2 Sam. iii. 13.—II. trans. as said of time, 1) to pass or spend, Lu. xxiv. 21, τρίτην ἡμέραν ἀγει, 'the third day is now passing.' And so Class. 2) to celebrate, as said of certain days kept apart for some particular purpose, Matt. xiv. 6, γενεσίαν ἀγομένων. Acts xix. 38, ἀγοραῖοι ἀγ. So Esth. ix. 17, ἡγον ἡμέραν ἀπαύσεως. 1 Macc. vii. 48. 2 Macc. i. 9, and Class., as Plut. Symp. viii. 1, τοῦ Σωκράτους ἀγαγόντες γενέθλιον.—III. intrans. or reflex., with εἰς τὸν underst., to go away or depart, Matt. xxvi. 46. Mk. xiv. 42. John xi. 16. Sometimes foll. by prepositions or adverbs noting the end of action, or the beginning of motion. So ἀγ. ἐνταῦθεν, John xiv. 31. ἀγ. εἰς, Mk. i. 38. John xi. 7; πρὸς, John xi. 15.

'Αγωγῆ, ἡς, ἡ, prop. the act of leading, bringing, or guiding; hence, met., that of training up or educating children; also, as conducive to an end or method, or the means of effecting any thing. Whence, by meton. of effect for cause, a mode or manner of life, 2 Tim. iii. 10, and Jos. Ant. xiv. 10, 2, περὶ τῆς Ἰουδαίων ἀγωγῆς. Also in Apocr., Phil., and Diod. Sic.

'Αγών, ὄνος, ὁ, prop. a place of assembly, where games were celebrated; and hence the course, or place of contest. So

in N. T. used metaph. to denote a course of life full of toil and conflict, (with allusion to the evangelical contest against the enemies of man's salvation. Comp. 1 Cor. ix. 24, sq.) Heb. xii. 1: esp. in promoting the cause of the Gospel, 1 Tim. vi. 12, and sometimes with the accessory idea of affliction and peril, Phil. i. 30. Col. ii. 1. 1 Th. ii. 2. Polyb. iv. 56. 4. Arrian, Ex. Al. iii. 15, 1. Epict. Enchir. c. 48, ἐὰν ἐπίπονον (irksome) τι, ἢ ἥδὺ, ἢ εὐδοξον ἢ ἀδοξον, προσάγεται (present itself), μείμησο ὅτι νῦν ὁ ἀγών, καὶ ἤδη πάρεστι τὰ Ὀλύμπια.

'Αγωνία, as, ἡ, prop. contest, esp. for a prize. In N. T. met., anxiety, or perturbation of mind, produced by imminent peril, Lu. xxii. 44, ἐν ἀγωνία γενόμενος. And so the Class. writers, esp. in the phrase ἐν ἀγωνία εἶναι. Thucyd. vii. 71, has ἀγῶνα τῆς γνώμης.

'Αγωνίζομαι, f. ἴσομαι, dep. mid. I. and prop. to be a combatant for the prize in the public games, 1 Cor. ix. 25.—II. to contend with an adversary, 1) prop. & absol. John xviii. 36. 2) met. with the adjunct idea of labour and exertion in the cause of Christ, 1 Tim. vi. 12.—III. to exert oneself, strive earnestly, absol. Lu. xiii. 24. Col. i. 29; foll. by ὑπέρ with gen. Col. iv. 12.

'Αδάπανος, ου, ὁ, ἡ, adj. without expense, 1 Cor. ix. 18. Diod. Sic. i. 80.

'Αδελφῆ, ἡς, ἡ, (ἀδελφός,) a sister, I. prop. Lu. x. 39. Matt. xii. 50, et al., or a near female relative, Matt. xiii. 56. Mk. vi. 3.—II. fig. a sister in the Christian faith, a female fellow-Christian, 1 Cor. vii. 15. ix. 5. Ja. ii. 15, al.

'Αδελφός, ου, ὁ, (α for ἀμα & δελφός, womb,) I. prop. a brother, whether from the same father or the same mother, Lu. vi. 14; but sometimes a near relation, as Matt. xii. 46. John vii. 3. Acts i. 14. Gal. i. 19.—II. met. one who is closely connected with another in any kind of intimacy or friendship; as, 1) a fellow-countryman, Matt. v. 47. Acts iii. 22. Heb. vii. 5. 2) as said of disciples, Matt. xxviii. 10. Heb. ii. 11, 12. 3) a fellow-Christian, Acts ix. 30. xi. 29. 4) a colleague in office, 1 Cor. i. 1. 2 Cor. i. 1. ii. 13.

'Αδελφότης, ητος, ἡ, prop. brotherly affection. In N. T. a fraternity, as the Christian brotherhood, 1 Pet. ii. 17. v. 9.

'Αδηλος, ου, ὁ, ἡ, adj. (α, δῆλος,) not manifest, I. to the sight, hidden, obscure, Lu. xi. 44, and Class.—II. to the ear, as said of sounds, indistinct, 1 Cor. xiv. 8, ἀδηλον φωνῆν. So a Class. writer says, ἀδηλος ὑπὸ τῶν πληγῶν ἀνθρώπου, 'not to be recognized.'

'Αδηλότης, ητος, ή, indistinctness, uncertainty, 1 Tim. vi. 17, and lat. Class.

'Αδήλωσ, adv. prop. *not openly*, secretly. Thuc. i. 92. vi. 58; in N. T. *uncertainly*, (i. e. as if to an uncertain goal,) or 'with uncertainty of mind,' and consequently irresolutely, 1 Cor. ix. 26.

'Αδημονία, f. ήσω, (ἀδήμων, wearied out, fr. ἄδος, satiety,) *to be utterly depressed with sorrow or anxiety*, Matt. xxvi. 37. Mk. xiv. 33. Phil. ii. 26, and Sept.

'Αδης, ου, ό, (α, ιδειν,) prop. *what is in darkness*, esp. 'the invisible abode of the dead,' the infernal regions. Hence also (particularly in the N. T.) *the under world*, or abode of the dead, *orcus*; a vast subterranean receptacle, where the souls of the dead are represented as existing in a separate state of happiness or misery, until the resurrection of their bodies; I. gener., Acts ii. 27, 31. *sic ἄδου*, sc. δῶμα, Rev. i. 18, and *personified* at 1 Cor. xv. 55. Rev. vi. 8. xx. 13, sq.—II. spec. & met. to denote *the lowest place*, Matt. xi. 23. Lu. x. 15, ἕως ἄδου καταβιβασθῆναι.—III. by meton. of whole for part, for the *abyss of Hades*, the place of future punishment, Lu. x. 15. xvi. 23.

'Αδιάκριτος, ου, ό, ή, adj. (α, διακρίνω,) prop. *not to be distinguished*, Pol. xv. 12, 9, α. φωνή; but in N. T. either *not open to distinction*, or doubt, *unambiguous*, *sincere*, or 'making no distinction, *impartial*,' Ja. iii. 17, ή ἄνωθεν σοφία α.

'Αδιάλειπτος, ου, ό, ή, adj. (α, διαλείπω,) *unceasing, continual*, Rom. ix. 2, α. ὁδύνη. 2 Tim. i. 3, α. μυσίαν. Marc. Ant. vi. 13.

'Αδιαλείπτως, adv. prop. *unceasingly*, in N. T. *assiduously*, Rom. i. 9. 1 Th. i. 3. ii. 13. v. 17. 2 Macc. xv. 7. Pol. ix. 3, 8.

'Αδιαφθορία, ας, ή, (α, διαφθείρω,) prop. *uncorruptibleness*. In N. T. met. *uncorruptness, purity*, Tit. ii. 7. Dem. 323, α. τῆς ψυχῆς.

'Αδικία, f. ήσω, (ἄδικος,) I. *to act unjustly*, viz. 1) in respect to *society at large*, and *the law*, by breaking it; absol. Acts xxv. 10. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11. 2) in respect to *individuals*, by wronging or injuring them, Matt. xx. 13. Acts vii. 26. 1 Cor. vi. 8. 2 Cor. vii. 2, with two acc. Gal. iv. 12. Philem. 18. Pass. *to be wronged, to suffer wrong*, Acts vii. 24. 2 Cor. vii. 12. Mid. *to suffer oneself to be wronged*, 1 Cor. vi. 7.—II. by meton., *to hurt or injure generally*, Lu. x. 19. Rev. ii. 11, et al. Sept. and Class.

'Αδικημα, ατος, τό, (ἀδικίω,) *a transgression*, wrong, iniquity, Acts xviii. 14. xxiv. 20. Rev. xviii. 5. Sept., Jos., and Class.

'Αδικία, ας, ή, I. *wrong, injustice*, 1) gener. (lit. *unrighteousness*), by offence against the laws, *injustice*, Lu. xviii. 6. Rom. ix. 14. Sept. & Class. 2) spec., wrong or injury to individuals, *fraud*, 2 Cor. xii. 13. Sept. Thuc. iii. 66.—II. *fraud, deceit*, as opposed to fair dealing or truth, Lu. xvi. 8, *οικονόμος ἀδικίας*, for *οικ. ἄδικος*, & 9, *μαμωνᾶς τῆς ἀδικίας*, 'riches fraudulently acquired.' Ezek. xxviii. 18, *διὰ τὸ πλῆθος τῶν ἀδικιῶν* (the frauds) *τῆς ἐμπορίας σου*, and often in the Sept. In John vii. 18, we have *ἀδικία*, as opposed to truth, and consequently denoting falsehood.—III. By Hebraism, similar to that found in *δικαιοσύνη*, as used of life and conduct, *ἀδικία* takes the sense of *iniquity, wickedness, or sin* in general, Lu. xiii. 27. Acts i. 18. Rom. i. 29. iii. 5. vi. 13. 2 Tim. ii. 19. 2 Pet. ii. 13. Heb. viii. 12. 1 John v. 17, especially such as involves neglect of the true God and his laws, either by idolatry or by worldliness, Rom. i. 18, where *τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες* are 'those who impede God's worship by idolatry or worldliness;' ii. 8. 2 Th. ii. 10, 12. 2 Pet. ii. 15.

'Αδικος, ου, ό, ή, adj. (α, δίκη,) I. *unjust towards man*, Lu. xviii. 11. Rom. iii. 5. Heb. vi. 10.—II. by Hebraism, *unjust or disobedient to God*, either by wickedness, Matt. v. 45. Acts xxiv. 15. 1 Cor. vi. 9. 1 Pet. iii. 18. 2 Pet. ii. 9, or by unbelief and idolatry, 1 Cor. vi. 1.—III. *fraudulent, deceitful*, Lu. xvi. 10, 11. Sept. and Class.

'Αδικως, adv. *unjustly, undeservedly*, 1 Pet. ii. 19. Sept. and Class.

'Αδόκιμος, ου, ό, ή, adj. (α, δόκιμος,) I. *unapproved*, prop. as said of *metals*, rejected on trial. Sept.—II. met. of *persons*, *reprobate* or worthy of rejection, Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5. 2 Tim. iii. 8.—III. by implic., *worthless*, Tit. i. 16, *ἀδόκιμος*; Heb. vi. 8, *good for nothing, γῆ ἀδόκ*.

'Αδολος, ου, ό, ή, adj. (α, δόλος,) *guileless*; gener. & prop., said of persons, Pind. Ol. vii. 99. Thuc. v. 18, but sometimes of things, *unadulterated*, as Pollux On. iii. 86, *ἀργύριον ἄδ.*, and so 1 Pet. ii. 2, *γάλα ἄδ.*, met. for pure doctrine.

'Αδρότης, ητος, ή, (ἀδρός, mature, fully grown,) prop. *fulness*, as of stature, Hom. Il. xvi. 857. In N. T. gen. *fulness, abundance*, 2 Cor. viii. 20. Zosim. and Suid.

'Αδυνατέω, f. ήσω, prop. *to be unable*, as said of persons; but in N. T. *to be impossible*, as said of things which cannot take place. Matt. xvii. 20, *οὐδὲν ἀδυνατήσει ὑμῖν*. Sept. in Job xlii. 2. Wisd. xiii. 16. With *παρά*, Lu. i. 37, *οὐκ ἄδύ-*

ναθήσει παρά τῷ Θεῷ πάν ῥῆμα. So Sept. in Gen. xviii. 14.

'Αδύνατος, ου, ό, ή, adj. (α, δυνατός,) prop. *unable or powerless*, I. act., either in body, as Acts xiv. 8, or fig., in mind, as Rom. xv. 1.—II. pass. or neut., *impossible*, as said of things, *αδύνατόν ἐστι*, Matt. xix. 26. Mk. x. 27. Lu. xviii. 27, et al. τὸ αδύν. τοῦ νόμου, Rom. viii. 3. With ἐστὶ implied, foll. by infin., Heb. vi. 4. 18, *αδύνατον ψεύσασθαι Θεόν*. x. 4. xi. 6, and Class.

'Αἰδω, (contr. for αἰδῶ,) f. ᾄσω, to sing, trans. ᾄ. ᾠδὴν, Rev. v. 9. xiv. 3. xv. 3, and Sept.; with dat. of person to whose honour the action is done, to *celebrate*, Eph. v. 19. Col. iii. 16. Sept. and Class.

'Αεὶ, adv. I. *always, at all times, ever, continually*, 2 Cor. vi. 10. Tit. i. 12. 1 Pet. iii. 15. Sept. Is. li. 13.—II. *at every time*, i. e. as circumstances require, 2 Cor. iv. 11. Acts vii. 51. Heb. iii. 10. 2 Pet. i. 12. Mk. xv. 8, *καθὼς αἰεὶ ἐποίει*, 'as he had always done,' i. e. customarily. So Sept. Judg. xvi. 20, Alex. *ποιήσω καθὼς αἰεὶ*, sc. ἐποίησα.

'Αετὸς, οὔ, ό, an eagle, Rev. iv. 7. viii. 13. xii. 14. As to Matt. xxiv. 28, & Lu. xvii. 37, where the αετὸς is represented as preying on dead bodies,—since the eagle feeds only on fresh or living prey, some species of the vulture is supposed to be meant, as at Job xxxix. 27, namely, the *γυπαετὸς, vultur percnopterus*.

'Αζυμος, ου, ό, ή, adj. (α, ζύμη,) *unleavened*, I. prop. used of bread, as in the expressions τὰ ἀζυμα, (sc. λάγανα,) and οἱ ἀζυμοί, sc. ἄρτοι, meaning the *unleavened cakes* eaten at the Passover. Hence εορτή, or αἱ ἡμέραι, τῶν ἀζύμων, and also τὰ ἀζυμα, are put for the festival day or days on which the Jews were to eat unleavened cakes, in commemoration of their departure from Egypt, i. e. the Passover, Matt. xxvi. 17. Mk. xiv. 12. Lu. xxii. 1. Acts xii. 3. xx. 6.—II. met. *unmixed*, i. e. free from fermenting matter, *unmixed*, 1 Cor. v. 7, 8, τὸ ἀζυμον, *unmixedness, genuineness*.

'Αήρ, αἶρος, ό, prop. *the air or atmosphere* around the globe, or earth, as opposed to the αἰθῆρ, or the pure unclouded upper regions, Acts xxii. 23. 1 Th. iv. 17. Rev. ix. 2. xvi. 17. In Eph. ii. 2, some explain αήρ in this sense; while others take it to mean *darkness*; a sense found indeed in Homer and Hesiod, but not likely to be known to St. Paul. The phrases εἰς αἶρα λαλεῖν, 1 Cor. xiv. 9, and αἶρα δέρειν, 1 Cor. ix. 26, are (like the Latin *ventis verba profundere*, and *verberare ictibus auras*.) adagioal modes of expressing the sense to *speak or act in vain*.

'Αθανασία, ας, ή, (ἀθάνατος,) *immortality*, 1 Cor. xv. 53, sq. 1 Tim. vi. 16, and Class.

'Αθέμιτος, ου, ό, ή, adj. (α, Σεμιτός, from Σεμῖς,) I. *unlawful*, Acts x. 28. Hdot. vii. 33.—II. *nefarious, abominable*, 1 Pet. iv. 3. Apocr., Jos., and later Class.

'Αθεος, ου, ό, ή, adj. prop. *godless*, whether by denying the existence and attributes of God, or living as if there were no God. In the N. T. it means *estranged from the knowledge and worship of the true God*, Eph. ii. 12. See Spanh. on Julian 312, 483.

'Αθεσμος, ου, ό, ή, adj. (α, Θεσμός, law.) *lawless*, and, by impl., *wicked*, 2 Pet. ii. 7. iii. 17. Apocr. and Class.

'Αθετέω, f. ήσω, (ἀθετος, from α, τί-θῃμι,) prop. *to displace, get rid of* by putting aside, as Polyb. xxxi. 18, but in use, in the Class. writers and the N. T., it means I. *to make void or vain*, and thereby *annul, abrogate*, as said of a command or direction, Mk. vii. 9. Lu. vii. 30. 1 Cor. i. 19. Gal. iii. 15.—II. *to set light by, despise, reject*, Gal. ii. 21. Jude 8. Mk. vi. 26. vii. 9. Lu. x. 16. John xii. 48. 1 Th. iv. 8. As to Heb. x. 28, ἀθ. νόμον Μωυσείως, and 1 Tim. v. 12, ἀθ. τὴν πίστιν, the sense in the former passage seems to be *to violate*; in the latter, *to cast off, forsake*.

'Αθέτησις, εως, ή, *abrogation, annulling*, Heb. vii. 18. ix. 26. Diog. Laërt., Suid.

'Αθλέω, f. ήσω, (ἀθλος,) *to contend, esp. be a champion in the Grecian games*, 2 Tim. ii. 5. Æl. V. H. x. 1.

'Αθλησις, εως, ή, prop. I. *contest* in the games;—II. met. *struggle, conflict* with afflictions, Heb. x. 32.

'Αθυμέω, f. ήσω, *to despond, to be discouraged*, Col. iii. 21. Sept. and Class.

'Αθῶς, ου, ό, ή, adj. (α, Θωή, penalty,) I. prop. *not punished*;—II. fig. *innocent*, Matt. xxvii. 4; in ver. 24, foll. by ἀπό and gen.

Αἰγίος, ου, ό, ή, adj. *of or belonging to a goat*, Heb. xi. 37, ἐν α. δέρμασι.

Αἰγιαλός, οὔ, ό, (ἄγω, to break, and ἄλας, the shore or coast of a sea, lake, &c.) *sea-shore*, Matt. xiii. 2, 48. John xxi. 4. Acts xxi. 5. Sept., Jos., and Class.

'Αἰδῖος, ου, ό, ή, adj. (αἰ,) *always existing, everlasting*, Rom. i. 20. Ju. 6.

Αἰδώς, όος, οὔς, ή, I. *modesty*, 1 Tim. ii. 9.—II. *veneration*, Heb. xii. 28.

Αἶμα, ατος, τό, blood. I. prop. and 1) gener. Mk. v. 25, 29. Lu. viii. 43, sq. xiii. 1; 2) met., by which any thing is said to be or become blood, or *as blood*, from its dark colour, Acts ii. 19. (comp. Joel iii.

3, sq.) Rev. viii. 7, sq. xi. 6. xvi. 3, sq. In Acts ii. 20, we have *eis* αἷμα, for *eis* αἷμα in Rev. vi. 12. 3) as said of blood that has been shed, whether of *victims*, (slaughtered animals,) Heb. ix. 7. x. 4. xi. 28. Acts xv. 20, 29. xxi. 25, or of *men*, Lu. xiii. 1. John xix. 34. Rev. xiv. 20. xvii. 6. So of the blood of CHRIST shed on the cross, in reference to his Last Supper, Matt. xxvi. 28, et al. Also in various mystical senses, with reference to the spiritual union of Christians with Christ their Head, by imbibing his spirit, and appropriating the benefits of his death and sacrifice, John vi. 53—58. And *vice versa* of Christ with his Church, Acts xx. 28. Col. i. 20. Eph. ii. 13; esp. by his atoning blood, Rom. iii. 25. v. 9. Eph. i. 7. Col. i. 14. Heb. ix. 12, 14. x. 19. 1 Pet. i. 2. 1 John i. 7. Rev. i. 5. v. 9; and by the benefits of the New Covenant generally, Heb. x. 29. xii. 24. xiii. 20. We may here notice the phrase σὰρξ καὶ αἷμα, the *animal human body*, MAN, with the idea of infirmity and mortality, Matt. xvi. 17. 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14. Comp. Ecclus. xiv. 18; also αἷμα ἐκχύνειν, 'to shed blood, to kill,' Lu. xi. 50, et al. and Sept.—II. spec. *bloodshed, murder*. Matt. xxiii. 30. xxvii. 6, 8, 24. Acts i. 19. Heb. xii. 4. Rev. vi. 10, and Sept.—III. from Hebr., *blood-guiltiness*, the guilt and punishment of bloodshedding, Matt. xxiii. 30. xxvii. 25. Acts v. 28. xviii. 6. xx. 26. Sept. Hdot. ii. 39.—IV. *relationship by blood*, Acts xvii. 26. ἐξ ἐνὸς αἵματος, 'of one kindred.' And so in the Sept. and *Jen.* Ant. ii. 6, 3, ἐσμὲν ἀδελφοὶ καὶ κοινὸν αἷμα. In John i. 13, οὐ οὐκ ἐξ αἱμάτων, 'not born of blood,' (i. e. not sons of God, as descended from Abraham,) the plur. is put for the sing., as in Eurip. Ion 693.

Αἱματεκχυσία, ας, ἡ, *bloodshedding*, Heb. ix. 22.

Αἱμορροεῖω, f. ἦσω, (αἷμα, ῥόος,) *to have an issue of blood*, Matt. ix. 20, & Plut.

Αἰνσις, εως, ἡ, (αἰνέω,) *praise*, Heb. xiii. 15, θυσία αἰνέσεως. Sept. often. Ecclus. xxxii. 2, θυσ. αἰνέσεως.

Αἰνέω, f. ἦσω or ἔσω, *to praise*, said both of men and God; in N. T. only of the latter, Lu. ii. 13, 20, et al., and so Sept. oft.

Αἰνίγμα, ατος, τὸ, (αἰνίσσομαι, *to hint at obscurely*.) prop. *an enigma, riddle*. In N. T. met. *an obscure intimation*, 1 Cor. xiii. 12.

Ἀἴτιος, ου, ὁ, I. prop. *a narrative or tale told*;—II. *a speech or harangue generally, especially laudatory*;—III. in N. T. met. *praise*, Matt. xxi. 16. Lu. xviii. 43. And so in Hom. Od. xxi. 110. Herod. vii. 107, and Sept.

Ἀἴρω, εως, ἡ, (αἰρῶ,) I. *a taking*

or *laying hold of any thing*;—II. *a taking of one thing in preference to another*; also the *choice* made, whether physical, or moral, i. e. of opinion or doctrine, or of life. Hence it denotes a *sect*, or school, in philosophy or religion; and also the *persons* who form the party professing certain opinions. In N. T. it signifies *sect*, as said of the *Pharisees*, (Acts v. 17. xv. 5. xxvi. 5. xxviii. 22,) or by them applied to the Christians, Acts xxiv. 5, 14. Hence it came to denote a party or faction among Christians, (as resembling the heathen or Jewish sects,) and also the *dissension* to which party-spirit gives birth, 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.

Αἰρετίζω, f. ἴσω. A word of Alexandrine Greek, used in Sept. for αἰρέομαι, *to choose any thing or person*. In N. T. to prefer one person to others, *to love*, Matt. xii. 18.

Αἰρετικός, ου, ὁ, (αἰρετίζω,) *one who maintains certain erroneous notions in religion, in a party-spirit, and thereby sows dissensions, and introduces errors*, Tit. iii. 10, where see my Note.

Αἰρέω, f. ἦσω, prop. *to take*. In N. T. it occurs only in mid. αἰρέομαι, f. ἦσομαι, *to take for oneself, to choose, prefer*, 2 Th. ii. 13. Heb. xi. 25. Phil. i. 22. And so in Sept. and later Class.

Αἴρω, (for ἀείρω,) f. ἀρῶ, *to take up, lift*, I. prop. John viii. 59. Mk. xvi. 18. Rev. x. 5. In Acts xxvii. 13, ἀπαντες (scil. ἀγκύρας) simply means *sailing away, departing*, as often in Class. Fig., as said of the voice, *to cry out*, Lu. xvii. 13. Acts iv. 24, and sometimes in Sept.; also in the phrase αἴρειν ψυχὴν τινος, *to hold any one's mind in suspense or doubt*.—II. *to take up and place on oneself, to bear or carry*, prop. Matt. iv. 6. John v. 8, et al. With the idea of *laying up for use*, Matt. xiv. 20. xv. 37, et al. Fig. αἴρειν τὴν ἀμαρτίαν τινος, *to take away any one's sin*, (i. e. the imputation or the punishment of it,) by *taking it on oneself*, John i. 29. 1 John iii. 5.—III. *to bear off, take away, remove*, 1) prop. both of things, as Lu. vi. 29, sq. xi. 22. Matt. ix. 16. John xv. 2, of branches pruned; and of persons, whether removed from a society by excommunication, 1 Cor. v. 2 (in some Edd.) or out of the world by death, John xvii. 15. Matt. xxiv. 39. Acts viii. 33. Lu. xxiii. 18. John xix. 15, et al. 2) fig., John xi. 48. 1 Cor. vi. 15. 3) in the sense *to deprive of*, as of God's word, Mk. iv. 15. Lu. viii. 12; or of his gifts, Mk. iv. 25; or salvation, Matt. xxi. 43. 4) said of a law, *to abrogate*, Col. ii. 14; of vices, *to put away*, Eph. iv. 31.

Αἰσθάνομαι, f. αἰσθήσομαι, (αἰσ & αἰσθῶ,) mid. dep., *to perceive*, prop. with the external senses, and met. with the

mental perceptions, *to understand*, Lu. ix. 45, and Class.

Αἰσθησις, εως, ἡ, (αἰσθάνομαι,) prop. 'perception by the external senses;' met. by the internal and mental, *understanding*, Phil. i. 9, and also in Sept. and Class.

Αἰσθητήριον, ου, τό, (αἰσθάνομαι,) prop. *the organ or faculty of sensation*; fig. *the faculty of perception* by the internal senses, Heb. v. 14, and Sept.

Αἰσχροκερδής, εός, ό, ἡ, adj. (αἰσχροός & κέρδος,) *eager even for dishonourable or sordid gain*, 1 Tim. iii. 8. Tit. i. 7, and Class.

Αἰσχροκερδῶς, adv. *for the sake of base gain*, 1 Pet. v. 2.

Αἰσχρολογία, ας, ἡ, (αἰσχροός & λόγος,) *obscene language*, Col. iii. 8. Xen., Pol., Diod. Sic.

Αἰσχροός, ά, όν, adj. (αἰσχος,) prop. *ugly, or deformed*, as opp. to καλός, as often in Class. and Gen. xli. 3, 4. In N. T. fig. *indecorous*, as said of what is either offensive to modesty and Christian purity, Eph. v. 12. α. ἔστι καὶ λέγειν, (so Dem. Olynth. ii. p. 23, ποιηταὶ αἰσχροῶν δαμάτων, and elsewhere, αἰσχροά λαλεῖν, on which phrase see Bast. Lettre 58,) or to the feelings; of what is right or wrong, engendered by the manners and customs of a community, *improper*, 1 Cor. xi. 6, αἰσχροῶν γυναικῶν τὸ κείρασθαι, & xiv. 35. In one or other of these senses (which are closely connected together) the word is often used (like the Latin *turpis*) of actions and morals, words and deeds, by Plato, Xenoph., &c. Hence τὸ αἰσχροῶν, *moral turpitude*, as opp. to τὸ καλόν, in the Greek Philosophers, corresponding to the *turpe* and the *honestum* of the Latin writers. In Tit. i. 11, αἰσχροῦ κέρδους χάριν, the use differs from that above mentioned; and hence it is rightly kept apart by Schleusner, who, however, has not done well in assigning the sense *unjust*. The word has, I apprehend, an *active* sense, i. e. 'causing disgrace,' as in Hom. II. iii. 38, τὸν δὲ νεῖκεσεν αἰσχροῦς ἐπέεσσιν, & vi. 325. xiii. 768. xxxiv. 238. And so Xen. Mem. i. 5, 6, δουλείαν αἰσχροῶν.

Αἰσχροότης, ητος, ἡ, (αἰσχροός,) prop. *ugliness or deformity*. In N. T. fig. *indecorum*, impropriety in words or actions, Eph. v. 4, α. καὶ μωρολογία.

Αἰσχῦνη, ης, ἡ, (αἰσχος,) gener. *shame*, I. subjectively, the passion or feeling of *shame, fear of disgrace*, Lu. xiv. 9. Ecclus. iv. 21. xx. 23, et Class.—II. objectively, *disgrace, ignominy*, Heb. xii. 2. Sept. Thucyd. ii. 37, α. φέρουσι. Xen. An. ii. 6, 6.—III. a cause of shame, *shameful action, or conduct*, 2 Cor. iv. 2, τὰ κρυπτὰ τῆς αἰσχῦνης, i. e. 'such clan-

destine proceedings as the disciples of Christ should be ashamed of,' Phil. iii. 19. Ju. 13. And so sometimes in the Class., esp. the Orators. In Rev. iii. 18, ἡ α. τῆς γυμνότητος is, by Heb., for γυμνότης αἰσχροά. Comp. 1 Sam. xx. 30, εἰς αἰσχῦνην ἀποκαλύψεως μητρὸς σου, for εἰς ἀποκάλυψιν αἰσχῦνης.

Αἰσχῦνω, f. ὑνώ, (αἰσχος,) act. *to put to shame*, Hom. often, and Prov. xxix. 15. Pass. *to be put to shame, be made ashamed*, 2 Cor. x. 8. Phil. i. 20. 1 John ii. 28, μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ. Mid. *to shame oneself, put oneself to shame*, Lu. xvi. 3. 1 Pet. iv. 16. Sept. and Class.

Αἰτέω, f. ἦσω, *to ask*; usually foll. by accus. of pers. or thing, or both; also with accus. of thing, and παρὰ with gen. of pers. I. gener., whether as said of men, Matt. v. 42. vii. 9, 11. Mk. vi. 22. Lu. xi. 9, al. Sept. and lat. Class.; or of God, *to ask or pray for*, Matt. vi. 8. vii. 11. Ja. i. 5, 6. Matt. vii. 7, 8, the case of Θεός being omitted.—II. spec. *to ask or call for, require, demand*, Lu. i. 63. xii. 48. Acts iii. 14. 1 Pet. iii. 15, al. Sept. and Class.—III. by Hebr., *to desire*, Acts vii. 46, and Sept.

Αἰτέω, ατος, τό, (αἰτέω,) I. a *thing asked for*, or object sought, *request*, Lu. xxiii. 24. 1 John v. 15, and Sept. in 1 Sam. i. 17, 27.—II. by Hebr., *a desire of the mind*, Phil. iv. 6, and Sept.; ex. gr. Ps. xxxvii. 4, τὰ αἰτήματα τῆς καρδίας. Epist. Pseudo Socr. 24.

Αἰτία, ας, ἡ, (αἰτέω,) a *cause*, I. *the efficient cause, reason, or motive*, Matt. xix. 3. Lu. viii. 47. Acts xxii. 24. 2 Tim. i. 6. Tit. i. 13. Heb. ii. 11.—II. like the Latin *ratio or causa, affair, matter, case*, Acts x. 21. xxiii. 28. Matt. xix. 10, εἰ οὕτως ἔστιν ἡ αἰτία, and so Sept. and Class.—III. in a forensic sense, *cause, i. e. 1) an accusation or charge*, Acts xxv. 18, 27. Matt. xxvii. 37. Mk. xv. 26. Jos. Ant. iv. 8, 23. Xen. Cyr. vi. 3, 16. 2) *fault, or crime*, John xviii. 38. xix. 4. Acts xiii. 28. xxviii. 18. Sept. and Class.

Αἰτίημα, ατος, τό, a *charge*, Acts xxv. 7. Thuc. v. 72.

Αἰτίος, ία, ίων, prop. an adj. *causative*, but in N. T. used subet. I. in the masc. ὁ αἰτίος, *the causer or author* of any thing, Heb. v. 9, αἰτ. σωτηρίας, and often in the Class., esp. Thuc.—II. in neut. τὸ αἰτίον, *a cause*,—i. e. a *reason, motive*, Acts xix. 40; but as αἰτίος may mean causative of *evil* as well as good, as often in Plato, Xen., and Thuc., so τὸ αἰτίον sometimes signifies *fault or crime*, Lu. xxiii. 4, 22.

Αἰφνίδιος, ίου, ό, ἡ, adj. (ἄφνης eq. to ἀφανής,) *unforeseen, sudden*, Lu. xxi. 34. 1 Th. v. 3.

Αιχμαλωσία, ας, ἡ, (αἰχμή, ἀλί-σκω,) I. prop. *captivity*, Rev. xiii. 10, εἰς αἰχμ. and Sept.—II. by meton. *the persons so captured*, 'a captive multitude,' Eph. iv. 8. Rev. xiii. 10, αἰχ. συνάγει, as oft. in Sept. and Apocr. Diod. Sic. xvii. 70.

Αιχμαλωτεύω, f. εἶσω, (αἰχμάλω-τος,) I. prop. *to take prisoner, lead captive*, as in Eph. iv. 8, and often in Sept. and later writers.—II. met. *to captivate*, 2 Tim. iii. 6, in text. receipt.

Αιχμαλωτίζω, f. εἶσω, (αἰχμάλω-τος,) later word for αἰχμάλωτον ποιῶ, prop. *to lead captive*, Lu. xxi. 24. Sept. 1 K. viii. 46. Diod. Sic. xiii. 59. Met. *to captivate*, 2 Tim. iii. 6, in later Edd. So Judith xvi. 9, τὸ κάλλος αὐτῆς ἤχμαλώτισε ψυχὴν αὐτοῦ. Also, by impl., *to bring into subjection*, Rom. vii. 23. 2 Cor. x. 5.

Αιχμάλωτος, ου, ὁ, ἡ, *a captive or prisoner of war*, Lu. iv. 18. The word is prop. an adj. eq. to αἰχμῆ ἀλωτός, and is often in the earlier writers used with subst. as α. σώματα, or νῆες, or πόλεις, χρήματα, &c., but is gener., in use, a subst., ἄνθρωπος being understood.

Αἰών, ὠνος, ὁ, & poet. ἡ, from αἰ, meaning duration to an end, and the part. ὦν of εἰμί. It is in Hom., Hes., Pind., Hdot., and other early writers, chiefly used of the duration of human existence, *life*, or the age of man, *an age*; but in the Class. writers after them it is chiefly employed to denote the duration of time to the end of time, i. e. *eternity*. The earliest instance of this sense is in Plato, who often so uses the word. See p. 37. D. 38. C. 97. D. Ed. Steph. In N.T. it is used, I. of *time future*, as in the foll. phrases, 1) εἰς τὸν αἰῶνα, *for ever*, said of Christ, Heb. vi. 20. vii. 17, 24, 28; and of the happiness of the righteous, John vi. 51, 58. 2 Cor. ix. 9, et al.; also of the punishment of the wicked, 2 Pet. ii. 17. Ju. 13; with a negative, *never*, Matt. xxi. 19. Mk. iii. 29, et al. So εἰς ἡμέραν αἰῶνος for εἰς τὸν αἰεὶ χρόνον, 2 Pet. iii. 18, 2) εἰς τοὺς αἰῶνας, (plur. for sing.) *for ever, to all eternity*, said of God, Rom. i. 25. ix. 5. xi. 36. 2 Cor. xi. 31; of Christ, Lu. i. 33. 3) εἰς τοὺς αἰῶνας τῶν αἰώνων, (an intensive form derived from Hebr.,) *for ever and ever*; said of God, Gal. i. 5. Ph. iv. 20. 1 Tim. i. 17. 1 Pet. v. 11; of Christ, 2 Pet. iii. 18. Rev. i. 18. v. 13; of the happiness of the just, Rev. xxii. 5; of the punishment of the wicked, Rev. xiv. 11. xix. 3. xx. 10.—II. of *time past*, as ἀπ' αἰῶνος, 'from everlasting,' Lu. i. 70. Acts iii. 21. xv. 18, ἀπὸ τῶν αἰώνων, Eph. iii. 9. Col. i. 26, πρὸ τῶν αἰώνων, 'before time was,' i. e. from all eternity, 1 Cor. ii. 7.—III.

Hebr. *seculum, the world*, either pre-

sent or future, i. of this world and the next, 1) as implying duration, Matt. xii. 32. Mk. x. 30. Lu. xviii. 30. 2) the *present world*, with its cares and desires, the idea of evil, moral and physical, being either expressed or implied, Matt. xiii. 22. Lu. xvi. 8. xx. 34. Rom. xii. 2, et al. 3) by met., *the MEN of this world*, by impl. *wicked*, Eph. ii. 2. Lu. xvi. 8. 4) by meton., *the world itself*, as an object of creation and existence, Heb. i. 2. xi. 3. Matt. xiii. 40. xxiv. 3. 1 Tim. i. 17. II. as said in reference to the advent of the Messiah, *seculum, age*, namely, 1) *the age or world BEFORE the Messiah*, i. e. 'the Jewish dispensation,' 1 Cor. x. 11. 2) *the age or world AFTER the Messiah*, 'the Gospel dispensation,' the kingdom of the Messiah, Eph. ii. 7. Heb. vi. 5.

Αἰώνιος, ου, ὁ, ἡ, adj. *perpetual, eternal*. I. as said chiefly of time *future*, and 1) of God, Rom. xvi. 26. 1 Tim. vi. 16, et al. 2) of the happiness of the righteous, Matt. xix. 29. xxv. 46, et al. In John iii. 15, and some other passages, ζῆ αἰώνιος is eq. to εἰσελθεῖν εἰς τὴν βασιλ. τοῦ Θεοῦ. 3) of the punishment of the wicked, Matt. xviii. 8. xxv. 41, et al. 4) gener. 2 Cor. iv. 18. Phil. 15, αἰώνιον, adv. *for ever, always*.—II. of time *past*, Rom. xvi. 25, χρόνους αἰώνιους, 'of old.' 2 Tim. i. 9. Tit. i. 2, πρὸ χρόνων α., equivalent to πρὸ αἰώνων.

Ἀκαθαρσία, ας, ἡ, (ἀκάθαρτος,) *impurity, filth*; I. prop. in a physical sense, *uncleanliness*, Matt. xxiii. 27, and so often in Sept., also Plato, p. 72. C. Ed. Steph.—II. in a moral sense, *uncleanness of life*, and the sinfulness thereby contracted, as opposed to purity and chastity, and virtue in gener. Rom. i. 24. vi. 19. 2 Cor. xii. 21. Gal. v. 19. Eph. iv. 19. v. 3. Col. iii. 5. 1 Th. iv. 7, and Sept. in Ezek. xxxvi. 25, 29. Rare in Class., though an example occurs in Demosth. p. 553, for *summa improbitas, τοῦτο οὐκ ἔχον ἐστὶν ὑπερβολὴν ἀκαθαρσίας*. And such a person was called by the Greeks *κάθαρμα*, by the Romans, *purgamentum*. In 1 Th. ii. 3, it is used of the moral impurity of corrupt motives, avarice, ambition, &c. See my Note. So Arrian, Epict. iv. 11, ψυχῆς ἀκαθαρσία.

Ἀκαθάρτης, ητος, ἡ, (a syncopated form for ἀκαθαρότης,) *uncleanness*, i. e. prop. *lewdness*, but fig. said of *idolatry*, Rev. xvii. 4, lect. receipt.; while other copies have τὰ ἀκάθαρτα τῆς.

Ἀκάθαρτος, ου, ὁ, ἡ, adj. (α, καθαίρω,) *unclean, impure*, I. in the *Levitical* sense, i. e. by legal or ceremonial uncleanness, Lev. v. 2; said either of *things*, as food, Acts x. 14. xi. 8; (also of animals, as birds, Rev. xviii. 2.) or of *persons* not Jews, or not Christians, Acts x. 28. 1 Cor.

vii. 14. 2 Cor. vi. 17.—II. in a moral sense, *unclean*, whether by the pollution of lewdness, Eph. v. 5, or of idolatry, Rev. xvii. 4, in the best Edd. So the demons, Matt. x. 1. xii. 43. Mk. i. 23. Lu. iv. 33. Acts v. 16, are called *πνεύματα ἀκ.*, partly from their natural impiety and wickedness of every kind, (hence they are called *πονηρά*, Tob. iii. 8. vi. 14.) and partly from their being both instigators to and objects of idolatry.

Ἀκαίριεσμαι, οὔμαι, (α, *καιρός*,) a later Greek term, signifying *to want opportunity*, Phil. iv. 10.

Ἀκαίρως, adv. (*ἄκαιρος*,) *unseasonably*, 2 Tim. iv. 2. See my note in loc.

Ἀκακος, ου, ό, ή, adj. (α, *κακός*,) I. *harmless, blameless*, Heb. vii. 26. Sept. and Class.—II. *guileless*, void of evil design, Rom. xvi. 18. Sept. and Dem. 1153. Pol. iii. 98, et al.

Ἀκανθα, ης, ή, (ἀκή, ἄνθος,) a thorn or brier, Matt. vii. 16. xxvii. 29. Lu. vi. 44. John xix. 2. Heb. vi. 8.

Ἀκάνθινος, ου, ό, ή, adj. *made of thorns*, Mk. xv. 17. John xix. 5.

Ἀκαρπος, ου, ό, ή, without fruit, barren, opp. to *καρποφόρος*, I. prop. of trees, Theophr. Pl. iii. 153. Jude 12, also of land, Jer. ii. 26; likewise of a country, Athen. ap. Steph. Thes.—II. met., *yielding no fruit*, i. e. of knowledge, virtue, &c., *useless*, Matt. xiii. 22. Mk. iv. 19. 1 Cor. xiv. 14. Tit. iii. 14. 2 Pet. i. 8. So sometimes in Class., and Lat. *infertuosus*. So Plut. Philop. 4, *ἀ. λαλία*. Plat. 277. A. *λόγοι οὐχὶ ἄκαρποι*. So Plut. vi. 138, 4, *ἄκαρπος διαμένει πρὸς ἀρετήν*. vi. 377, 4, *δόξης ἀκάρπους*. vi. 602, 9, *τὴν ἀρετὴν ἄκαρπα πινεῖν λέγουσι*, et al.—III. as negative adjectives are sometimes strongly affirmative of the opposite qualities, so in Eph. v. 11, by *τὰ ἔργα τὰ ἄκαρπα τοῦ σκότους* are meant *bad and noxious fruits*; and so Wisd. xv. 4, *πόνος ἀ., improbus*.

Ἀκατάγνωστος, ου, ό, ή, adj. (α, *καταγινώσκω*,) I. prop. *not worthy of judicial condemnation*, 2 Macc. iv. 47.—II. in N. T. met., *unblameable*, Tit. ii. 8.

Ἀκατακάλυπτος, ου, ό, ή, adj. (α, *καλύπτω*,) *unveiled*, 1 Cor. xi. 5. *καφαλή ἀκ.* 13, *γυναικα ἀκ.* Pol. xv. 25, *τὴν Δανάην ἀκ.*

Ἀκάτακριτος, ου, ό, ή, adj. (α, *κατακρίνω*,) prop. *not condemned*, but in Acts xvi. 37. xxii. 25, *one who is condemned unheard*, like the Class. *ἀκριτος*.

Ἀκατάλυτος, ου, ό, ή, adj. (α, *κατάλυω*,) I. prop. *indissoluble*;—II. met. *ever-during, everlasting*, Heb. vii. 16, *ζωή*, and Class.

Ἀκατάπαυστος, ου, ό, ή, adj. (α,

καταπαύω,) *not to be restrained from any thing, unable to desist*, 2 Pet. ii. 14, *όφθαλμοὶ ἀκατάπαυστοι ἀμαρτίας*; and so the later Class., but with a gen. foll.

Ἀκαταστασία, ας, ή, (ἀκατάστατος,) prop. *unsettledness*, namely, by continual change of place, 2 Cor. vi. 5. Hence *commotion, tumult, sedition*, Lu. xxi. 9. 1 Cor. xiv. 33. 2 Cor. xii. 20. Ja. iii. 16.

Ἀκατάστατος, ου, ό, ή, adj. (α, *καθίσταμαι*,) *unstable, inconstant*, Ja. i. 8.

Ἀκατάσχετος, ου, ό, ή, adj. (α, *κατέχω*, to restrain,) *not to be restrained, irrepresentable*, Ja. iii. 8, *γλώσσης ἀκατάσχετος*. Jos. and later Class., as Plut. viii. 73, 7, *ἀκατάσχετος πᾶς ἔστιν ό τῆς πολυπραγμοσύνης γαργαλισμός*.

Ἀκελδαμά, indecl. from the Syro-Chaldaic *כַּסְרִי הַרְפִּי*, *field of blood*, i. e. purchased with the money obtained by blood, Acts i. 19.

Ἀκέραιος, ου, ό, ή, adj. (α, *κεράω*, to mix,) prop. *unmixed, unadulterated*, as said of wine, Dios. v. 129. vii. 77, *ἀμύγης οἶνος καὶ ἀκ.*, but also used in various metaphorical senses, esp. for *ἀπλοῦς, simple, artless, guileless*. So Matt. x. 16, *ἀκέραιοι ὡς αἱ περιστῆραι*, where there seems a blending of the conjoint ideas of *simplicity* or *guilelessness*, and *harmlessness*, (so we have the phrase *harmless simplicity*,) as in Philostr. ap. Steph. Thes., *τὸ ἀκέραιον καὶ ἄκακον καὶ ἀνεπιβούλευτον*. In Rom. xvi. 19, *ἀκέραιους εἰς τὸ κακόν*, the ideas of artlessness and simplicity (or absence of subtlety) seem conjoined, as in Eurip. Or. 912. Pors., where the country gentleman is described as *ἀκέραιος, ἀνεπίληπτον ἡσκηκῶς βίον*. And so Shakspeare, 'I am a *simple* woman, much too weak T' oppose your cunning.' In Phil. ii. 15, *ἵνα γένησθε ἀμεμπτοὶ καὶ ἀκ.*, of the ideas of artlessness and harmlessness, the latter seems, by the context, to prevail; on the contrary, in Jos. Ant. i. 2, 2, *ἀκέραιον βίον the former*.

Ἀκλινής, ἑός, ό, ή, adj. (α, *κλίνω*,) *without wavering, stable*, Heb. x. 23, *ή όμολογία τῆς ἑλπίδος ἀκλινής*. So Poll. On. viii. 10, *ἀ. δικαστής*, and Lucian, *Encom. Dem. ἀ. ψυχῆ*.

Ἀκμάζω, f. άσω, (ἀκμή,) lit. *to be in the ἀκμή, or prime*, of any thing which, as said of fruits, is that of *maturity*. So Rev. xiv. 18, *to be ripe*, and Class., as Thuc. ii. 19.

Ἀκμήν, adj. prop. accus. of *ἀκμή*, which means a *point*, either prop. of a weapon, or fig. of time. Hence in the N. T. and the later writers, *ἀκμήν*, for *κατ' ἀκμήν χρόνου, even now, yet*, Matt. xv. 16.

Ἀκοή, ης, ή, (ἀκούω,) I. HEARING,
B 6

i. e. 1) the *sense*, or faculty, of hearing, 1 Cor. xii. 17. Xen. Mem. i. 4. 6. 2) the *organ* of hearing, *the ears*, Mk. vii. 35. Lk. vii. 1, *σὺ τὰς ἀκοὰς τοῦ λαοῦ*. Acts xvii. 20. Heb. v. 11. 2 Tim. iv. 3, *κνηθόμενοι τὴν ἀκοήν*, and so in later Class.

Ἀκοῇ ἀκούειν, Matt. xiii. 14, is a Hebraism, found also in Sept. for *to hear attentively*.—II. THAT WHICH IS HEARD; and 1) *any thing promulgated* in the hearing of others for the purpose of announcement or instruction, John xii. 38. Rom. x. 16, 17. So *ἀκοῇ πίστεως* in the sense 'doctrine taught and received with faith,' Gal. iii. 2, 5, and *λόγος ἀκοῆς*, equiv. to *λόγος ἀκουσθεῖς*, 'the word taught and heard,' 1 Th. ii. 13. Heb. iv. 2. 2) from Heb., *rumour, report*, Matt. iv. 24. xiv. 1. xxiv. 6. Mk. i. 28. xiii. 7. And so Sept. and Class.

Ἀκολουθίω, f. *ἦσω*, (*ἀκόλουθος*, from *α*, for *ἄμα*, and *κίλεσθος*, way,) *to go with, accompany, follow*; constr. with dat., or *μετὰ* and gen., Lu. ix. 49, al. or with *ὀπίσω τινός*, Matt. x. 38, al. I. gener. *to follow*, Matt. iv. 25. viii. 1. ix. 19. Mk. v. 24, et al.—II. spec. *to follow a teacher*, become any one's disciple, 1) to accompany him personally, as was usual with the followers of the Jewish doctors and Greek philosophers, Matt. iv. 20, 22. ix. 9. xix. 27, sq. Mk. i. 18. John i. 41. 2, *to be any one's disciple* as to faith and practice, *to follow his teaching*, Matt. x. 38. xvi. 24. Mk. viii. 34. Lu. ix. 23. John viii. 12. xii. 26.—III. *to follow any one in succession*, as to any action, Rev. xiv. 8, sq.—IV. as said of *things, actions, &c.*, *to accompany*, Rev. xiv. 13, *τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν*, 'accompany them' to the judgment-seat of God, and, by implic., 'they bear them with them, and procure them a reward.' Also, *vires versá*, in Rev. xviii. 5, text. rec., *ἤκουσθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ*, 'have followed one another till they reach even to heaven.' This, however, may better be referred to sense III.

Ἀκούω, f. *ἀκούσω*, (fut. mid. *ἀκούσομαι*, which latter is preferable,) perf. mid. *ἀκήκοα*, perf. pass. *ἤκουσμαι*, aor. 1. pass. *ἤκουσθη*. I. *to hear*, 1) intrans. *to have the sense of hearing*, Matt. xii. 5. Mk. vii. 37, al. and Class. Matt. xiii. 15, *βαρέως ἀκούειν*, 'to be dull of hearing.' 2) trans. and either absol. or with accus. or gen., (with or without prepos.) of the *thing* heard, and with gen. (with or without prepos.) of the *person* from whom; *to hear, perceive with the ear*. (1) gener., Matt. ii. 9, 18. ix. 12. x. 27. Mk. vii. 25, et al. oft., and Class. (2) spec., in the sense *to give ear to, hear attentively*, Mk. iv. 3. vii. 14. xii. 29. Acts ii. 22. Hence, 3) by impl.,

to give heed to, obey, Matt. x. 14. xvii. 5. xviii. 15. Mk. vi. 11. Lu. x. 16, et al. and Class. So also in the phrase *ὁ ἔχων ὄρα ἀκούειν, ἀκούεται*, Matt. xi. 15. xiii. 9, et al. In St. John's writings the term is used of GOD in the sense *to heed, regard*, i. e. *to hear and answer prayer*, John ix. 31. xi. 41, sq. 1 John v. 15.—II. *to hear*, i. e. *to learn by hearing, to be informed, to know*; 1) gener., Matt. ii. 3, 22. iv. 12. v. 21, 27. xi. 2. Mk. v. 27. vi. 14. Acts xiv. 14. xv. 24, al. Pass., *to be heard of*, i. e. repeated or noised abroad, Matt. xxviii. 14. Mk. ii. 1. Lu. xii. 3. Acts xi. 22. 1 Cor. v. 1, and Class. 2) spec. *to understand or comprehend*, Mk. iv. 33. John vi. 60. 1 Cor. xiv. 2. Gal. iv. 21. Sept. and later Class. In a forensic sense, *to hear as a judge, to try*, Acts xxv. 22. John vii. 51.

Ἀκρασία, ας, ἡ, (*ἀκρατής*), equiv. to the more Class. *ἀκράτεια*; gen. *want of self-command* or government, whether of the appetites of the body or the passions of the mind, (so Jos. Bell. i. 1, 2, *ἀπαθῶν*), as opp. to *ἐγκράτεια*. Thus it is applied not only to intemperance in eating or drinking, but to all the other appetites of the body. So Jos. Ant. viii. 7, 5, *τῶν ἀφροδίων ἀκ*. Hence it is equiv. to *ἀκολασία*. In N. T. it only occurs in 1 Cor. vii. 5, *διὰ τὴν ἀκρασίαν*, 'by reason of, or on occasion of, your inability to govern your passions.'

Ἀκρατής, ἴος, ὁ, ἡ, adj. *incontinent*, i. e. 'unable to controul the passions and appetites,' as opp. to *ἐγκρατής*, 2 Tim. iii. 3, and often in Class.

Ἀκρατος, ὁ, ἡ, adj. (*α*, *κεράννημι*), *unmixed*; prop. said of wine undiluted with water, and hence, by impl., *strong, intoxicating*, Rev. xiv. 10.

Ἀκριβεία, ας, ἡ, (*ἀκριβής*), *exactness, precision*; prop. said of exactness of weight or dimension, as Eccles. xlii. 4, *ἀκριβεία ζυγοῦ καὶ σταθμῶν*; and hence met., of *extreme accuracy or precision*; so Wisd. xii. 1, in a forensic sense, Dan. vii. 16, *exactness of explication*, and often in Class. In Acts xxii. 3, *παιδευμένος κατὰ ἀκριβείαν τοῦ πατρῴου νόμου*, means, 'the precise discipline of the law'; as Eccles. xvi. 25, *ἐκφαινω ἐν σταθμῶν παιδείαν, καὶ ἐν ἀκριβείᾳ ἀπαγγέλλω ἐπιστήμην*. So Joseph. Vit. c. 38, it is said of the Pharisees, *περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν*.

Ἀκριβής, ἴος, ὁ, ἡ, adj. (*ἀκρος*, from *ἀκῆ*, a point,) *exact, accurate*. *Ἀκριβέστερον*, as adverb, 'more accurately or perfectly,' Acts xviii. 26. xxiii. 15, 20. xxiv. 22. In Acts xxvi. 5, *κατὰ τὴν ἀκριβεστάτην αἵρεσιν*, 'the most exact sect,'

i. e. exact in the exposition and observance τῶν ἐθῶν καὶ ζητημάτων, v. 3. See the passage of Joseph. cited in v. ἀκριβεία.

Ἀκριβῶ, f. ὤσω, (ἀκριβῆς,) prop. to know, and in Class. to know how to do, or to do any thing accurately, Ælian. Is. xlix. 16, Aq. Hdian. i. 15, 4. In N. T. to inquire accurately, search assiduously ἵπτο, Matt. ii. 7, 16. Xen. Œc. xx. 10.

Ἀκριβῶς, adv. accurately, exactly, perfectly, Matt. ii. 8. Lu. i. 3. Acts xviii. 25. 1 Th. v. 2. Xen. Œc. ii. 3; carefully, circumspectly, Eph. v. 15.

Ἀκρίς, ἴδος, ἡ, a locust, Matt. iii. 4. Mk. i. 6. Rev. ix. 3, 7. Sept. and Class.

Ἀκροατήριον, ἰου, τὸ, (ἀκροάομαι, to hear,) a place of hearing, i. e. trial, Lat. auditorium, Acts xxv. 23.

Ἀκροατής, οὔ, ὁ, (ἀκροάομαι,) a hearer, as in Jos. Ant. iii. 5, 3, ἀκ. φωνῆς, and absol. ἀκρ. Thuc. ii. 35. In N. T. ἀκρ. τοῦ νόμου or λόγου, (as Rom. ii. 13. Ja. i. 22, 23, 25,) is said of 'one who merely hears, but does not fulfil or perform it, is not a doer.'

Ἀκροβυστία, ας, ἡ, (ἄκρον & βύω, to cover,) I. the prepuce, or foreskin, covering the extremity of the glans, Acts xi. 3, ἀκρ. ἔχοντες, i. e. uncircumcised Gentiles. —II. the state of uncircumcision, or Gentilism: see Acts xi. 3. 1) prop. Rom. ii. 25. 1 Cor. vii. 18, 19. Gal. v. 6. vi. 15. Col. ii. 13, with reference, however, to the external rite, not to the circumcision of the heart: comp. Eph. ii. 11. 2) by meton. the uncircumcised, the Gentiles, as opposed to the Circumcision, the Jews, Rom. ii. 26, sq. iii. 30. Not found in Class.

Ἀκρογωνιαίος, α, ον, adj. (ἄκρον & γωνία.) When said of a stone, it denotes a corner or foundation stone, Eph. ii. 20. 1 Pet. ii. 6. Our Lord is compared in N. T. to a foundation-stone, both from the fundamental nature of the doctrine of a Saviour, and also from the distinguished dignity of the person and office of Christ.

Ἀκροθίνιον, ἰου, τὸ, (ἄκρον & θῖς or θιν, a heap,) chiefly used in plur. to denote the first-fruits, i. e. of the earth, presented as an offering to the Deity; so called, as taken from the ἄκρον, or top of the first heap collected, or the first chosen, i. e. 'the choicest of the spoils taken in war,' and offered to the god who was supposed to have occasioned the victory, Herod. viii. 121. So in Heb. vii. 4, it is used of the tenth of the spoils of the vanquished foe offered to Jehovah by Abraham.

Ἄκρος, α, ον, adj. (ἀκῆ,) hence neut. τὸ ἄκρον, used subst. for angular top, also the extremity of any thing, Matt. xxiv. 31. Mk. xiii. 27. Lu. xvi. 24. Heb. xi. 21.

Ἄκυρόω, f. ὤσω, (α, κύρος,) to de-

prive of authority, annul, abrogate, trans., Matt. xv. 6, ἀκ. ἐντολήν. Mk. vii. 13, ἀκ. τὸν λόγον. Gal. iii. 17, ἀκ. διαθήκην. Sept. and Class.

Ἀκωλύτως, adv. (ἀκώλυτος, unhindered,) without hindrance, freely, Acts xxviii. 31, διδάσκων ἀκ. Hdian. viii. 2, 1, διέβησαν ἀκωλύτως.

Ἄκων, ἄκουσα, ἄκον, adj. (α, ἐκῶν,) unwilling, 1 Cor. ix. 17. Sept. and Class.

Ἄλάβαστρον, ον, τὸ, prop. alabaster, (a variety of gypsum, differing from, though similar to, the modern alabaster,) and also a vase of alabaster, to hold perfumes or perfumed ointment; though the name was at length applied to such vases of other materials, as gold, glass, stone, &c. Matt. xxvi. 7. Mk. xiv. 3. Lu. vii. 37, and often in Class. These vases had a long narrow neck sealed: so that by the breaking of the ἀλάβαστρον at Mk. xiv. 3, we are only to understand the breaking of the top of the vase thus closed. Poll. On. x. 11.

Ἀλαζονεία, ας, ἡ, (ἀλαζών,) prop. the character of a boaster, boasting, and by impl., pride and arrogance, Ja. iv. 16. 1 John ii. 16. Sept., Apocr., and Class. Æl. V. H. ii. 15.

Ἀλαζών, ὄνος, ὁ, (ἀλάομαι, to rove,) prop. a vagabond; also, from the adjunct, a mountebank or quack. Hence in N. T. a boaster, Rom. i. 30. 2 Tim. iii. 2, also in Sept. and Class., as Æl. V. H. iv. 16. vii. 20.

Ἀλαλάζω, f. ἄσω or ἄξω, (ἀλαλά, the war-cry,) prop. to raise the war-cry, or shout of battle, Josh. vi. 20. Judg. xv. 14. Xen. Cyr. iii. 2, 9. Hence, to utter a loud cry of any kind, whether for joy or grief, Sept. In N. T. used of the latter, to lament aloud, wail, Mark v. 38; also the sound of cymbals, to give a clanging sound, from its acute clangour, 1 Cor. xiii. 1.

Ἀλάλητος, ον, ὁ, ἡ, adj. (α, λαλέω,) unutterable in words, Rom. viii. 26, & lat. Class.

Ἄλαλος, ον, ὁ, ἡ, adj. (α, λάλος, fr. λαλέω,) I. not speaking, speechless, dumb, Mk. vii. 37.—II. making dumb, Mk. ix. 17, 25, πνεῦμα ἀλαλον. So Plut. de Defect. Orac. 51, ἀλάλον καὶ κακοῦ πνεύματος πλήρης, (of the Pythian priestess,) though most recent Commentators explain it, 'a malignant spirit, silent through obstinacy,' contrary however to their usual character.

Ἄλας, ατος, τὸ, (a term of common life, for ἄλς, ἄλς, ὁ,) salt. I. prop. Matt. v. 13. Mk. ix. 50. Lu. xiv. 34.—II. (with allusion to the cleansing and purifying nature of salt,) metaph. spiritual wisdom, even that of religious faith and hope, in the heirs of salvation, Mk. ix. 50. Col. iv. 6. Matt. v. 13. And so Diog. Laërt. viii. 1, 19.

· Ἀλέϊψω, f. ψω, prop. to besmear, Hom. Od. xii. 47. In N. T. to anoint, trans. Matt. vi. 17. Mk. vi. 13. xvi. 1. Lu. vii. 38, 46. John xi. 2. xii. 3. Ja. v. 14, & Class.

· Ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ & φωνή,) prop. cock-crowling; but in N. T. the third watch of the night, about equidistant between midnight and dawn, when cocks first begin to crow, Mk. xiii. 35.

· Ἀλέκτωρ, ορος, ὁ, a cock, Matt. xxvi. 34, & oft. and Class.

· Ἀλευρον, ου, τὸ, (ἀλέω, to grind,) *grist, flour*, Matt. xiii. 33. Lu. xiii. 21. Sept. and Class.

· Ἀλήθεια, ας, ἡ, (ἀληθής,) I. TRUTH, i. e. *verity, reality*, 1) *conformity to the true nature and reality of things*, Mk. v. 33, εἰπεῖν πᾶσαν τὴν ἀλήθειαν. John v. 33. 2 Cor. vi. 7, ἐν λόγῳ ἀληθείας. So λέγειν τὴν ἀλ., John xvi. 7, et al., and ἐπ' ἀληθείας, 'of a truth,' Lu. iv. 25, et al. 2) as said of what is true in itself, *purity from falsehood or error*, Mk. xii. 32. Acts xxvi. 25. Rom. ii. 20, et al. So ἡ ἀλήθεια τοῦ εὐαγγελίου, 'the verity of the Gospel,' Gal. ii. 5, 14, and ὁ λόγος τῆς ἀληθ., said of true doctrine, Eph. i. 13. Col. i. 5. 2 Tim. ii. 15. Ja. i. 18.—II. TRUTH, i. e. *the love of truth*, both in words and deeds, *sincerity, veracity*, Matt. xxii. 16. Mk. xii. 14. Lu. xx. 21. John iv. 23, sq. ἐν ἀληθείᾳ. viii. 44, οὐκ ἔστιν ἀλ. ἐν αὐτῷ. 2 Cor. xi. 10. Eph. iv. 24, ἐν ὁσιότητι τῆς ἀληθείας. 1 John i. 6, οὐ ποιοῦμεν τὴν ἀλ., equivalent to ψευδόμεθα. ver. 8. 1 John v. 6, τὸ Πνεῦμα ἐστὶν ἡ ἀλ. i. e. ἀληθινόν.—III. in N. T. esp. DIVINE truth, as evinced in the faith and profession of true religion, *Gospel truth*, as opposed to Jewish or Heathen fables, John i. 14, 17. viii. 32, & oft. Hence, John xiv. 6, Jesus is called *the Truth*, i. e. 'the teacher of Divine truth,' as at 1 Esd. iv. 33—41, ἡ ἀλ. is said of God.—IV. *conduct agreeable to the truth, probity and virtue*, a life conformed to the precepts of true religion, John iii. 21, ὁ ποιῶν τὴν ἀλ., as opposed to ὁ φαῦλα πράσσων. John viii. 44, ἐν τῇ ἀλ. οὐχ ἔστηκεν. Rom. ii. 8. 1 Cor. xiii. 6, opp. to ἀδικία. Eph. iv. 21. 1 Tim. vi. 5. Ja. v. 19. Sept. and Apoc.

· Ἀληθεύω, f. εὔσω, (ἀληθής,) 1) *to speak the truth*; 2) *to teach the truth*, i. e. true religion, the Gospel, Gal. iv. 16. 3) *to be veracious*, both in words and deeds, *be sincere*, Eph. iv. 15. Philo ii. p. 86. Xen. Cyr. i. 6, 33.

· Ἀληθής, εὖος, ὁ, ἡ, adj. (α, λήθω,) prop. *unconcealed, open*. Comp. John iii. 21, with 1 Tim. v. 25. Hence, 1) *true, real*, as conformed to the nature and reality of things, John viii. 16. xix. 35. Acts xii. 9: *true*, as shown by the event, John

x. 41. Tit. i. 13. 2 Pet. ii. 22; *credible*, as applied to a testimony, John v. 31, sq. viii. 13, sq. et al., and also to a teacher, 2 Cor. vi. 8. 2) *truth-loving, veracious, sincere*, Matt. xxii. 16. Mk. xii. 14. John iii. 33. viii. 26. Rom. iii. 4. 3) *true in conduct*, i. e. *upright, integer, probus, honestus*, John vii. 18. Phil. iv. 8. Hom. II. xii. 433.

· Ἀληθινός, ἡ, ὄν, adj. I. *true*, as conformed to truth, John iv. 37. xix. 35; *real, unfeigned*, John xvii. 3, ὁ μόνος ἀλ. Θεός: opp. to gods falsely so called, 1 Th. i. 9. 1 John v. 20. Rev. iii. 7. Said of what is true in itself, *genuine, real*, opp. to false and pretended, John i. 9. iv. 23. 1 John ii. 8. Lu. xvi. 11, & Class. So ἡ ἀλ. ἀμπελος, John xv. 1. ὁ ἀλ. ἄρτος ἐκ τοῦ οὐρανοῦ, of which the manna was a type, John vi. 32. ἡ σκηνὴ ἡ ἀλ., Heb. viii. 2, meaning, 'the heavenly tabernacle.' Σοτὰ ἀλ. ἄγια, 'true sanctuary,' in heaven, as opp. to the earthly copy, Heb. ix. 24.—II. *truth-loving, veracious*, John vii. 28. Rev. iii. 14. xix. 9, 11. xxi. 5. xxii. 6.—III. *sincere, upright*, said of the heart, Heb. x. 22; of a judge, or judgment, *upright, just*, Rev. vi. 10. xv. 3. xvi. 7. xix. 2, et Sept.

· Ἀλήθω, f. ἴσω, (a later form for ἀλέω,) *to pound in a hand-mill, to grind*, Matt. xxiv. 41. Lu. xvii. 35.

· Ἀληθῶς, adv. (ἀληθής,) *truly, really, certainly*, Matt. xiv. 33, & oft. Ἀληθῶς λέγειν, 'to speak assuredly,' Lu. ix. 27. xii. 44. xxi. 3, and Class.

· Ἀλιεύς, εὖος, ὁ, (ἄλς, sea,) *a fisherman*, Matt. iv. 18, 19. Mk. i. 16, sq. and Class.

· Ἀλιεύω, f. εὔσω, (ἄλιεύς,) *to fish*, John xxi. 3, and Class.

· Ἀλίξω, f. ἴσω, (ἄλς, salt,) *to sprinkle with salt, to preserve by salting*, Matt. v. 13. Mk. ix. 49, where see my notes.

· Ἀλισγῆμα, ατος, τὸ, (ἀλισγέω, to pollute,) *pollution, abomination*, said of meat sacrificed to idols, Acts xv. 20.

· Ἄλλά. An adversative particle, derived from ἄλλος, and originally a neut. plur., indicating opposition to *something else*. Hence it serves to note both opposition and transition. In N. T. it signifies BUT, in various modifications. I. *but*, as denoting *antithesis, or transition*; 1) in direct antith. after neg., οὐ or μὴ, Matt. iv. 4. v. 17. So οὐ μόνον—ἀλλὰ καὶ, 'not only, but also,' John v. 18. xi. 52, & oft. 2) in emphatic antith. after a full negation, *but, but rather, or on the contrary*, Lu. i. 60, οὐχί, ἀλλὰ κληθήσεται Ἰ. xiii. 3. Rom. iii. 31. Lu. xiii. 5. xviii. 13, & elsewh. So in the beginning of a clause which asserts the contrary of what precedes, Lu. xiv. 10, 13. Acts ii. 16. 1 Cor. xii. 22. 1 Pet. ii. 20. So ἀλλ' οὐ or οὐχί; *an*

potius? 3) often, and chiefly, used where the discourse or train of thought is broken off, or partially interrupted, whether by an *objection*, as Rom. x. 18, sq. 1 Cor. xv. 35; or by a *correction* or limitation of what precedes, Mk. xiv. 36. John xi. 11, 22. Rom. xi. 4. 1 Cor. viii. 7, & elsewhere; or by some phrase *modifying* or explaining what preceded, especially after *μέν, γάρ, or δέ*; or by an *interrogation*, as Matt. xi. 8, sq. Lu. vii. 25; or by a phrase of *incitement*, when it is followed by a partic., Acts x. 20, & oft. 4) it marks *transition*, without a direct antithesis, as Mk. xiv. 28, ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προᾶξω ὑμᾶς εἰς τὴν Γαλιλαίαν. John xvi. 7. Acts xx. 24, & oft. So after an interrog. implying a negative, John vii. 49, et al.—II. *but*, in a continuative sense, *but now, but indeed, but further, moreover*. 1) gener. as making a transition in the progress of discourse, Mk. xiii. 24. Lu. vi. 27. xi. 42, & elsewh. 2) emphatically, where there is a gradation in the sense, *but still more, yea even*, Lu. xxiii. 15. John xvi. 2. Lu. xii. 7. xvi. 21. 2 Cor. vii. 11. Phil. iii. 8.—III. *yet, nevertheless, or assuredly*, in an apodosis after the conditional particles *εἰ, εἰάν, &c.* Rom. vi. 5. 1 Cor. iv. 15. ix. 2. Mk. xiv. 29. 2 Cor. v. 16. xi. 6. Col. ii. 5.—IV. ἀλλ' ἢ, after a negation, *other than*, except, unless, Mk. ix. 8. 1 Cor. iii. 5. Lu. xii. 51. 2 Cor. i. 13.

Ἀλλάσσω, f. ἄξω, (ἄλλος,) *to change*, trans. 1) prop. *to change*, as the form or nature of a thing, *to transform*, as the voice or tone, Gal. iv. 20; *to change*, whether for the better, 1 Cor. xv. 51, sq., or for the worse, Heb. i. 12; also fig. ἀλλ. τὰ ἔθνη, 'to change the customs, by doing them away,' Acts vi. 14. 2) *to change*, i. e. one thing for another, *to exchange*, Rom. i. 23, ἀλλ. τὴν δόξαν τοῦ Θεοῦ ἐν ὁμοιώματι, 'for an image set up in the place of the true God.'

Ἀλλαχόθεν, adv. *from another place*, John x. 1. Sept. and Class.

Ἀλληγορέω, f. ἴσω, (ἄλλος & ἀγορεύω,) *to allegorize*, speak in allegory, Gal. iv. 24, ἄτινά ἐστι ἀλληγορούμενα, 'are said allegorically,' in a mystical sense.

Ἀλληλοῦτα, Heb. for 'Praise ye Jah,' (i. e. Jehovah,) Rev. xix. 1, 3, 4, 6.

Ἀλλήλων, Gen. plur. of reciproc. pron. *each other, one another*, Matt. xxiv. 10. John xv. 12, & oft.

Ἀλλογενής, εὖος, ὁ, ἡ, adj. (ἄλλος & γένος,) *of another race or nation*, i. e. not a Jew, Lu. xvii. 18, and Sept.

Ἀλλομαι, f. ἀλοῦμαι, aor. I. ἠλάμην. I. *to leap, jump, spring*, as a man, intrans., Acts iii. 8. xiv. 10. Sept. and Class.—II. *to bubble up*, as water from a spring, Jo. iv. 14.

Ἄλλος, η, ο, adj. *other*, not the same. I. *without* the article, *other, another, some other*. 1) simply, Matt. ii. 12. xiii. 33, & oft.; *another besides*, Matt. xxv. 16. Mk. xii. 32, & oft., as marking succession, i. e. in the second or third place, Mk. xii. 4. Rev. xii. 3. xiii. 11, et al. 2) distributively, when repeated, or joined with other pronouns, as οὗτος, ἄλλος, Matt. viii. 9; οἱ μὲν—ἄλλοι δέ, 'some—others,' Matt. xiii. 5—8, et al.—II. *with* the article, *the other*, Matt. v. 39. x. 23, & elsewh. Rev. xvii. 10, ὁ ἄλλος, 'the remaining one,' and οἱ ἄλλοι, 'the rest,' 1 Cor. xiv. 29, & oft.

Ἄλλοτριος ἐπίσκοπος, ου, ὁ, ἡ, adj. (ἄλλοτριος & ἐπίσκοπος,) *one who busies himself in what does not concern him*, equiv. to ἀλλοτριπραγής.

Ἄλλοτριος, ἰα, ἰον, adj. (ἄλλος,) *alienus, not one's own*. I. prop. *another's*, i. e. belonging to another, Lu. xvi. 12. John x. 5. Rom. xiv. 4. xv. 20. 2 Cor. x. 15, sq. 1 Tim. v. 22. Heb. ix. 25.—II. *strange, foreign, not one's own*; whether of things, as a country, Acts vii. 6. Heb. xi. 9; or of persons who do not belong to any family, *strangers*, Matt. xvii. 25, sq.—III. by impl. *hostile*, Heb. xi. 34, of heathen enemies, i. e. Gentiles.

Ἄλλοφυλος, ου, ὁ, ἡ, adj. (ἄλλος & φυλή,) *of another race or nation*, not a Jew, Acts x. 28. Sept. and Class.

Ἄλλως, adv. *otherwise*, 1 Tim. v. 25. Sept. and Class.

Ἀλοάω, f. ἴσω; *to beat, thrash*, Lat. *trituro*, namely, with oxen, 1 Cor. ix. 9, sq. 1 Tim. v. 18. Sept. and Class.

Ἄλογος, ου, ὁ, ἡ, adj. (α, λόγος,) *devoid of reason*, 1) said of persons, *irrational, brute*, 2 Pet. ii. 12. Ju. 10, ἀλογα ζῶα. 2) of things, *unreasonable, absurd*, Acts xxv. 27, and Class.

Ἀλόη, ης, ἡ, the name of a tree which grows in India, of which the wood is highly aromatic, and was used by the Orientals generally as a perfume, but by the Egyptians and others for embalming, John xix. 39.

Ἄλς, ἀλός, τὸ, salt, Mk. ix. 49. Sept. and Class.

Ἄλυσος, ἡ, ὄν, adj. (from ἄλς,) *salt, bitter*, Ja. iii. 12, and Sept. Plato, p. 86.

Ἄλυπος, ου, ὁ, ἡ, adj. (α, λύπη,) *free from sorrow*, Phil. ii. 28, and Class. esp. Plato.

Ἄλυσις, εως, ἡ, a chain, bond, 1) prop. Rev. xx. 1. Acts xxi. 33, et al. 2) metaph. *bonds, imprisonment*, Eph. vi. 20. 2 Tim. i. 16. Acts xxviii. 20.

Ἄλυσιτελής, εὖος, ὁ, ἡ, adj. (α, λυσιτελής,) prop. *gainless, unprofitable*;

hence, by implic., *hurtful*, Heb. xiii. 17, and Class. esp. Polyb.

Ἄλων, ὄνος, ὁ, ἡ, prop. a *threshing-floor*. In N. T. by meton. the *produce* thereof, *corn*, Matt. iii. 12. Lu. iii. 17.

Ἄλωπηξ, ἔκος, ἡ, a *fox*, prop. Matt. viii. 20. Lu. ix. 58; metaph. a *cunning person*, Lu. xiii. 32, and Class.

Ἄλωσις, εως, ἡ, (ἀλίσκω,) the *act of catching*, prop. said of animals. So 2 Pet. ii. 12, γεγεννημένα εἰς ἀλώσιν καὶ φθοράν. And so *captura* in Pliny. Elsewhere only used of the taking of a city, or of the being caught in the commission, or convicted, of a crime.

Ἄμα, adv. and prep., *together, together with*. I. as adv. 1) said of *things*, 'at the same time,' Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. 2) of *persons*, together, in company, 1 Th. iv. 17. v. 10. Rom. iii. 12, and Sept.—II. as prep., *with, together with*, foll. by dat., Matt. xiii. 29, ἅμα αὐτοῖς; xx. 1, ἅμα πρῶτῃ. And so in Class., ἅμα ἔω, and ἅμ' ἡμέρα.

Ἀμαθής, ἔος, ὁ, ἡ, adj. (α, μανθάνω,) *untaught, unlearned*, 2 Pet. iii. 16, and often in Class.

Ἀμαράντινος, ον, ὁ, ἡ, adj. (α, μαραινομαι,) prop. *unfading*; metaph. *long-enduring*, 1 Pet. v. 4, and lat. Class.

Ἀμάραντος, ον, ὁ, ἡ, adj. equiv. to the preceding, 1 Pet. i. 4.

Ἀμαρτάνω, f. τήσω, prop. *to miss*, in aiming at a mark, or going a road; but gener. metaph. I. *to err in opinion, to swerve from the truth*, absol. 1 Cor. xv. 3, καὶ μὴ ἀμαρτάνετε, 'swerve not from the true faith,' Tit. iii. 11.—II. *to err in action*, as to a prescribed law, *to do wrong, to sin*. 1) gener. and absol. of *any sin*, Matt. xxvii. 4. John v. 14, & oft. So ἀμαρτάνειν ἀμαρτίαν, 1 John v. 16, and Sept. 2) foll. by εἰς with acc., *to sin against any one, to wrong him*, Matt. xviii. 15, 21. Lu. xv. 18, 21. xvii. 3, sq. Acts xxv. 8. 1 Cor. vi. 18. viii. 12.—III. ἀμαρτάνειν ἐνώπιόν τινος, from the Heb., *to do evil in the sight of any one, to aggrrieve him*, Lu. xv. 21, and Sept.

Ἀμαρτήμα, ατος, τὸ, (ἀμαρτάνω,) prop. *a miss in one's aim, failure*; metaph. *a mistake, error*. In N. T. a *transgression, or sin*, Mk. iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18. Sept. and Jos.

Ἀμαρτία, ας, ἡ, (ἀμαρτάνω,) prop. *a miss in one's aim, and metaph. a failure*. In N. T., I. *deviation from the truth, error*, John viii. 46, τίς ἐλέγχει με περὶ ἀμαρτίας; opp. to ἀλήθεια. xvi. 8, sq. Thuc. i. 32.—II. *sin*, i. e. deviation from any prescribed law, or rule of duty, whether gener. or spec. 1) gener. Matt. iii. 6. ix. 2. Mk. i. 4. John ix. 34. 1 Cor. xv. 3. Heb.

iv. 15, & oft. 2) spec. of particular sins, the nature of which is to be gathered from the context, John viii. 21. 2 Pet. ii. 14. Heb. xi. 25. xii. 1, et al. 3) by meton., abstr. for concr., ἀμαρτία for ἀμαρτελός, *sinful*, either as *causing sin*, Rom. vii. 7, ὁ νόμος ἀμαρτία; or as *committing it*, 2 Cor. v. 21. Heb. xii. 4. 4) by meton. the *practice, or habit, of sinning*, Rom. iii. 9. v. 12, et al. 5) by meton. *prone to sin, sinful desire*, John viii. 34. Rom. vi. 1, 2, et al.—III. from the Heb., the *imputation or consequences of sin, its guilt and punishment*; as in the phrases, αἰρεῖν τὴν ἀμαρτίαν, John i. 29. 1 John iii. 5. ἀθέτησις ἀμαρτίας, Heb. ix. 26. περιελεῖν ἀμαρτίας, Heb. x. 11. ἀφιέναι ἀμαρτίας, and ἄφαισις ἀμαρτιῶν, 'remission of sin,' i. e. its punishment, Matt. ix. 2, 5, 6. xxvi. 28. Lu. vii. 48. ἔχειν ἀμ., 'to lie under sin,' i. e. its guilt and punishment, John ix. 41. xv. 22, 24. 1 John i. 8. 1 Cor. xv. 17. Heb. ix. 28, χωρὶς ἀμ., 'without sin,' i. e. 'he shall appear the second time not *eis* ἀθέτησιν ἀμαρτίας,' as said in ver. 26.

Ἀμαρτυρός, ον, ὁ, ἡ, adj. (α, μαρτυρέω,) *without witness*, Acts xiv. 17, and Class.

Ἀμαρτωλός, οὔ, ὁ, ἡ, adj. (from ἀμαρτω, as φειδωλός from φείδω,) prop. *erring from a mark, or wandering from a road*. In N. T. both as adj. and subst. I. as ADJ. *erring from the divine law, sinful*; 1) gener. Mk. viii. 38, γυνῆ ἀμαρτωλῶ. Lu. xiii. 2. Rom. iii. 7. v. 8. Gal. ii. 17. Ja. iv. 8. And so ἀνὴρ ἢ ἀνθρωπος ἀμ., Lu. v. 8. xxiv. 7. John ix. 16, 24. γυνή ἀμ., Lu. vii. 37, 39. 2) obnoxious to the consequences of sin, Rom. v. 19, ἀμαρτωλοὶ κατεστάθησαν. vii. 13. Gal. ii. 15. Ju. 15.—II. as a SUBST. a *sinner, impious person*; 1) gener. Matt. ix. 10. Mk. ii. 15, & oft. 2) spec. in the language of the Jews, by whom the term ἀμαρτωλοὶ, 'impious persons,' was applied to foreigners, Gentiles or Pagans, and consequently is equiv. to τὰ ἔθνη, Matt. xxvi. 45. Mk. xiv. 41, and sometimes in Sept.

Ἀμαχος, ον, ὁ, ἡ, adj. (α, μάχομαι, as φειδός fr. φείδομαι,) *who does not fight*, prop. not disposed to fight, Xen. Cyr. iv. 1, 8. In N. T. *not quarrelsome*, 1 Tim. iii. 3. Tit. iii. 2.

Ἀμάω, f. ἦσω, (ἄμα,) *to collect together*, Hom. II. xxiv. 451. In N. T. *to reap, to harvest*, Ja. v. 4, and Class.

Ἀμέθυστος, ον, ὁ, (α, μεθύω,) *amethyst*, a precious stone of a deep purple or violet colour, Rev. xxi. 20.

Ἀμελέω, f. ἦσω, (α, μέλει,) *to be careless of, to neglect*; absol. Matt. xxii. 5. 2 Pet. i. 12; with genit. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. Sept. and Class.

'Αμεμπτος, ου, ό, ή, adj. (α, μέμφομαι,) in Class. gener. act. *not finding fault*; in N. T. pass. *blameless*, Lu. i. 6. Phil. ii. 15. iii. 6. 1 Th. iii. 13. Heb. viii. 7. Xen. Cyr. iii. 10, 2.

'Αμέμπτως, adv. *blamelessly*, 1 Th. ii. 10. v. 23. Apocr. and Class.

'Αμέριμνος, ου, ό, ή, adj. (α, μέριμνα,) *devoid of anxious care*, Matt. xxviii. 14. 1 Cor. vii. 32. Apocr. and lat. Class.

'Αμετάθετος, ου, ό, ή, adj. (α, μετατίθημι,) prop. *immoveable*, as Pollux On. iv. 156, *άστρα αμετάθετα, άκίνητα*; and hence, by impl., *stable, immutable*; both of persons, Plut. viii. 686, 4; and of things, Heb. vi. 17, *τό άμετ. τής βουλής*. So Pol. ii. 32, 5, *άμ. έπιβολή*. 3 Macc. v. 12, *άμ. λογισμοῦ*.

'Αμετακίνητος, ου, ό, ή, adj. (α, μετακινέω,) prop. as said of things, *immoveable*; metaph. as said of persons, *immutable, stable*, 1 Cor. xv. 58, *έδραϊοι γίνεσθε, άμ.* So Dion. Hal. viii. 74, *βέβαιόν τε και άμ. έν τοίς κριθείσι*.

'Αμεταμέλητος, ου, ό, ή, adj. (α, μεταμέλωμαι, *penitet me*,) prop. *not to be repented of*, not needing repentance, Pol. xxi. 9, 11, *άμ. προαίρεσις*. 2 Cor. vii. 10. Hence, *unchangeable, sure and certain*, Rom. xi. 29, *άμ. τά χαρίσματα του Θεού*.

'Αμετανόητος, ου, ό, ή, adj. (α, μετανοέω,) *inflexibly impenitent, obdurate*, Rom. ii. 5, *καρδιά άμ.* Apocr. and Class.

'Αμετρος, ου, ό, ή, adj. (α, μέτρον,) *without measure, immoderate*, 2 Cor. x. 13, sq.; *εις τά άμετρα*, adv. for *άμέτρως*, *immoderately, beyond due bounds*. Jos. and lat. Class.

'Αμήν, from Heb. *אמן*, which is properly an adj. *true, certain*; but often used as an adv. *certainly*, usually at the end of a sentence, serving to confirm what precedes, and invoking the fulfilment of what is spoken, in the sense *fiat! γένοιτο!* 'So be it.' In N. T. occ. I. as an adj., Rev. i. 18. iii. 14, *ό' Αμήν*, 'the TRUE'.—II. as an adv. 1) *at the end of a sentence*, after ascriptions of praise, &c. in the sense *so be it!* Matt. vi. 13. Rom. i. 25. ix. 5. Rev. i. 6. v. 14, et al. oft.; also after *benedictions*, or *invocations*, Rom. xv. 33. 1 Cor. xvi. 24. Heb. xiii. 25. 2) *at the beginning of a sentence*, by way of asseveration, *truly, assuredly, verily*, Matt. v. 18. xvi. 28. Lu. iv. 24, often repeated, as John iii. 3. v. 19. Sept.

'Αμήτωρ, ορος, ό, ή, adj. (α, μήτηρ,) prop. *without mother*, as said of the gods, *not born of a mother*, or *deprived of a mother*; in N. T. used, at Heb. vii. 3, of Melchizedec, in the sense 'whose mother is not mentioned in the genealogies.'

'Αμιάυτος, ό, ή, adj. (α, μιάινω,) prop.

unstained, unsoiled, and met. *undefiled* by sin; so Heb. vii. 26. Wisd. viii. 20; as said of marriage, *chaste*, Heb. xiii. 4. Wisd. iii. 13; of the worship of God, *pure, sincere*, Ja. i. 27; of the heavenly inheritance, *inviolate*, 1 Pet. i. 4, and Apocr.

'Αμμος, ου, ό, (a later form for ψάμμος,) *sand*, Matt. vii. 26. Rom. ix. 27. Heb. xi. 12. Rev. xii. 18. xx. 8, & Class.

'Αμνός, ου, ό, a *lamb*; used in N. T. of Christ delivered over to death, as a lamb to sacrifice; not only in reference to the *patience* with which he endured a cruel death, but the spotless *sacrifice* offered up in himself for the sins of men, 1 Pet. i. 19. Hence in John i. 29, 36, he is called *ό άμνός του Θεού*.

'Αμοιβή, ης, ή, (*άμειβω*, commuto,) 1) prop. *an interchange, or exchange*, Hom. Od. xiv. 521. 2) *a retribution*, whether for evil, in the sense of *indemnity*, as in Hom. Od. xii. 382; or for good, *requital*, as of kind offices, 1 Tim. v. 4, *άμοιβάς άποδιδόναι*. Joseph. Ant. i. 16, 2. Plato, p. 202.

'Αμπελος, ου, ή, a *vine-tree*, Matt. xxvi. 29. Mk. xiv. 25. Lu. xxii. 18. Ja. iii. 12. In John xv. 1, 4, 5, and Rev. xiv. 18, it is an emblem of prosperity.

'Αμπελουργός, ου, ό, ή, (*άμπελος & έργον*.) a *vine-dresser*, Lu. xiii. 7.

'Αμπελών, ώνος, ό, a *vineyard*, Matt. xx. 1, & oft. Sept. and lat. Class.

'Αμύνω, f. υνώ, prop. *to avert, repel*, Hom. Il. i. 456; thence *to aid*, Thuc. iii. 67. In the Mid. form, which alone occurs in N. T., it means prop. *to avert from oneself, resist*; but in Acts vii. 24, *ήμόνατο*, it has simply the force of the active, *to aid, defend*.

'Αμφιβάλλω, f. βαλώ, prop. *to cast or throw around*, as a garment, Hom. Od. xiv. 342. In N. T. said of a net, *to cast around* (for the purpose of inclosing fish,) Mk. i. 16, in later edd. Hab. i. 17. Comp. Lu. v. 6.

'Αμφίβληστρον, ου, τό, (fr. *άμφιβάλλω*,) lit. *what is thrown round* any person or thing, as a garment, Eur. Hel. v. 1085; or a *fish-net*, (Matt. iv. 18. Mk. i. 16. See Hab. i. 15—17,) a sort of *drag-net*, enclosing any fish within its compass.

'Αμφιέννυμι, f. έσω, I. prop. *to put on, to clothe*; Pass. foll. by *έν* with dat. Matt. xi. 8. Lu. vii. 25. *στολήν*, or some other acc. of dress, being either *expressed*, as in Class. and Joseph. Ant. iii. 8, 7. viii. 7, 3, or *understood*.—II. metaph. *to decorate, or adorn*, Matt. vi. 30. Lu. xii. 28, *άμφ. τον χορτον*. So Job xl. 5, *άμφ. δόξαν και τιμήν*.

'Αμφοδον, ου, τό, (*άμφω, οδός*.) prop. *a place where two ways meet*; but in

N. T. *an open place*, or *wide street*, Mk. xi. 4. Sept.

Ἄμφότερος, ἑρα, ερον, adj. *each of two*. Plur. ἀμφότεροι, αι, α, *both*, (said only of two,) Matt. ix. 17. Lu. i. 6, 7. v. 7, & oft. τοὺς ἀμφ., 'both of them,' Acts xxiii. 8. τὰ ἀμφ., 'both of these (things),' i. e. the resurrection, and the existence of angels and spirits.

Ἀμώμητος, ου, ό, ή, adj. (α, μωμέομαι,) *blameless*, Ph. ii. 15. 2 Pet. iii. 14.

Ἀμωμον, ου, τὸ, *an odoriferous plant*, used in compounding precious ointment, Rev. xviii. 13.

Ἀμωμος, ου, ό, ή, adj. (α, μώμος,) *spotless, without blemish*. I. prop. as said of *victims*, Lev. i. 10. xxii. 19—22; in N. T. used fig. of Christ, ἀμωυό ἀμωμον, 1 Pet. i. 19. Heb. ix. 14, ὃς ἑαυτὸν προσήνεγκεν ἀμωμον τῷ Θεῷ.—II. metaph. *blameless*, Eph. i. 4. v. 27. Col. i. 22. Ju. 24. Rev. xiv. 5.

Ἄν, I. a PARTICLE, used with the Opt., Subj., and Indic. moods; sometimes to be rendered by *perhaps*, but more usually not to be expressed in English, and only imparting to a proposition a stamp of *uncertainty*, and mere *possibility*, and indicating dependence on circumstances. Thus it serves to *modify* or *strengthen* the force of the Opt. and Subj., while it can also affect the signif. of the Indic. (the Pres. and Perf. excepted) and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἄν for ἕάν, as a *conj.* (See next article.) In N. T. the use of ἄν is generally conformed to Classical usage; but sometimes recedes from it. I. as conformed to *Classical usage*, 1) with the OPT., in a clause not dependent, it indicates that the supposition or *possibility* expressed by the simple Opt. will, under the circumstances implied by ἄν, be realized. Hence it is found partly in *vows, wishes, &c.*, as Acts xxvi. 29, εὐχαρίμην ἄν τῷ Θεῷ, 'I could pray to God,' (and, under the circumstances, I *do* pray to Him,) and partly in *interrogations*, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place, Lu. i. 62, τί ἄν Φέλοι καλεῖσθαι αὐτόν, 'how he might wish him to be called.' Lu. ix. 46. Acts ii. 12. v. 24, et al. 2) with the SUBJ., in *relative clauses*, and connected with relative words, which are thus rendered more *general*, and indicate mere possibility; and that partly with *relative pronouns*, or *particles*, where ἄν implies some uncertainty whether or not, or where, the thing will take place, and may be expressed by the Latin *cunqve*, and our *ever, soever*. Thus ὃς ἄν, 'whoever, whosoever;' ὅπου ἄν, 'wheresoever;' ὡς

ἄν, 'in whatever manner;' and also, partly, with *particles of time*, as ἕως ἄν, *until*, the time when being indefinite; ἡνίκα ἄν, *whenever, as soon as*, indefinite; ὡς ἄν, 'when, as soon as,' indefinite; ὡςάκις ἄν, 'as often as, how often soever;' or, lastly, with the illative particle ὅπως, *that, in order that*. 3) with the INDIC. in the *historical tenses* (but not the primary ones) ἄν is used in the *apodosis* of a conditional sentence in which εἰ precedes, and indicates that 'the thing in question would have taken place, if that which is the subject of the protasis had also taken place; but that, in fact, neither the one nor the other has taken place,' Matt. xi. 21, εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις—πάλαι ἄν ἐν Σάκκῳ καὶ σποδῷ μετενόησαν, 'if these miracles had been done in Tyre, they would have repented;' but the miracles were not done, and they did not repent. John viii. 42, εἰ ὁ Θεός πατήρ ὑμῶν ἦν, ἠγαπᾶτε ἄν ἐμέ, 'if God were your father, ye would love me;' but neither is true.—II. to advert to *deviations from Classical usage*, 1) when, in relative clauses, a relative pronoun with ἄν is followed by the *Indic*. instead of the Subj. or Opt., which occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time, nor in a definite manner, but as often as opportunity presents itself. It is thus found only with a preter. Mk. vi. 56, καὶ ὅσοι ἄν ἤπτοντο αὐτοῦ, 'and as many as, however many, touched him,' &c. So also Acts ii. 45. iv. 35. 1 Cor. xii. 2, and Sept. 2) when used as an adverb, or rather in a false construction, *perhaps*, 2 Cor. x. 9. 1 Cor. vii. 5.—II. a CONJUNCTION, put for ἕάν, and consequently placed at the beginning of a clause, John xx. 23, & Class.

Ἄνὰ, (with primary sense, *up*,) prep. governing, in the poets, the dative, *on* or *upon*; but in prose writers, the acc. *on, in*. In N. T. with acc. only in two significations, I. when forming, with its acc., a periphrasis for an adv., as ἀνὰ μέρος, *by turns, alternately*, 1 Cor. xiv. 27. ἀνὰ μέσον, foll. by gen. 'in the midst of,' between; said both of *place*, Matt. xiii. 25. Mk. vii. 31. Rev. vii. 17; and *person*, 1 Cor. vi. 5.—II. with numeral words it marks *distribution*, Matt. xx. 9, 10, ἀνὰ δηνάριον. Mk. vi. 4. Lu. ix. 14. ver. 3, ἀνὰ δύο. John ii. 6. Rev. iv. 8. In composition it denotes, 1) *up, upward*, as ἀναβαίνω; 2) *back, again*, (Lat. *re-*,) implying repetition, increase, &c. as ἀνακαίνιζω, ἀναχωρέω, ἀναγινώσκω.

Ἄναβαθμός, οὔ, ό, (ἀναβαίνω,) 1) *the act of ascending*, Pausan. x. 5, 9. 2) by meton. *the means of ascent*, as steps, or stairs, Acts xxi. 35, 40, and some-

times in the later writers, as Joseph., Philo, Sept., Dio Cass., and Ælian.

Ἀναβαίνω, f. βήσομαι, prop. *to cause to ascend, to mount*, Hdot. i. 80; but gener. as in N. T. *to go up, ascend*, constr. with ἀπό or ἐκ foll. by gen. of place *whence*, and with εἰς, ἐπί, or πρὸς, foll. by acc. of place *whither*; 1) as said both of persons and of things animate, or animals; and expressing ascent of any kind, as ascending a mountain, house-top, heaven, or climbing into a tree, scaling a wall, and embarking on board a vessel; also, of fishes, Matt. xvii. 27, τὸν ἀναβάντα πρῶτον ἰχθύν, 'coming up, mounting to the hook,' said graphicē. 2) as used of things inanimate, which are said *to ascend*, as smoke, Rev. viii. 4; or plants, *to spring up*, Matt. xiii. 7; of a report, *to arise*, Acts xxi. 31, ἀνέβη φάσις τῷ χιλιάρχῳ; as used of a thought, *to come up, arise in the mind*, Lu. xxiv. 38. Acts vii. 23; or *to occur to the memory*, Acts x. 4.

Ἀναβάλλω, f. βαλῶ, gener. *to raise or cast upward*, (ἀνά for ἀνω,) but sometimes, *to cast back*, as when a horse throws his rider; also met. *to put off, defer*, Hom. Od. xix. 384, ἀναβ. ἀέλθον; also in the Mid. ἀναβάλλομαι. Acts xxiv. 22, ἀν. αὐτοῦς, 'put them off in their cause.'

Ἀναβιβάζω, f. ἀσω, *to cause to ascend, or mount*, as on ship-board, or horse-back, or in a chariot; also *to haul to land*, as said of ships, Xen. Hist. i. 1, 2; or *to draw up*, as out of a pit, Gen. xxxvii. 28. In N. T. *to draw on shore*, as said of a drag-net, Matt. xiii. 48.

Ἀναβλέπω, f. ψω, I. *to look up, at, or upon*; absol. *to raise the eyes from the ground*, Mk. viii. 24. Lu. xxi. 1; or with εἰς, Matt. xiv. 19, ἀναβ. εἰς τὸν οὐρανόν. Acts xxii. 13, ἀναβ. εἰς αὐτόν.—II. *to look or see again, to recover sight*, Matt. xi. 5, & oft. Said *improprīe*, John ix. 11, 15, 18, of one born blind, *to receive sight*.—III. *to look again and again*, and, by impl., attentively, *to examine closely*, Mk. xvi. 4.

Ἀνάβλεψις, εως, ἡ, (ἀναβλέπω,) *recovery of sight*, Lu. iv. 18, and Class.

Ἀναβοάω, f. ἦσω, *to lift up the voice, cry aloud*; absol. Matt. xxvii. 46. Mk. xv. 8. Lu. ix. 38. Sept. and Class.

Ἀναβολή, ἡς, ἡ, (ἀναβάλλω,) prop. *a throwing up, or off*; also *a putting-off*, or delay, Acts xxv. 17, and Class.

Ἀνάγειον, ου, τό, (ἀνά, up; above, and γαῖα, for γῆ,) same as ἀνώγειον, or ἀνώγειον, *a room above ground, an upper room*, such as was used by the Jews for a private apartment, whether for meals, or for meditation and prayer, Mk. xiv. 15. Lu. xxii. 12.

Ἀναγγέλλω, f. γελῶ, aor. 2. pass.

ἀναγγέλλην, *to announce, make known, tell, trans. & absol.* I. of things or events *past, to relate, or tell*, Mk. v. 14, 19. Acts xiv. 27. xv. 4. xvi. 38. 2 Cor. vii. 7; *to inform*, John v. 15, and Class.—II. of things *future, to foretell*, John xvi. 13, and Sept.—III. in respect of time *present*, and gener. *to show forth or teach*, John iv. 25. xvi. 25. Acts xx. 20, 27. Rom. xv. 21. 1 Pet. i. 12. 1 John i. 5, & Sept.—IV. as said of evil deeds, *to show forth, reveal, confess*, Acts xix. 18, & Sept.

Ἀναγεννάω, f. ἦσω, *to beget again, regenerate*, by a change of carnal nature to spiritual, even that of a Christian life, 1 Pet. i. 3, 23; eq. to 'making any one a son of God,' Gal. iii. 26. John i. 12, sq. 1 John iii. 9. ἀνωθεν γεννηθῆναι, John iii. 3.

Ἀναγινώσκω, (f. γνώσομαι, aor. 2. ἀνέγνω, perf. pass. ἀνέγνωσμαι, aor. 1. pass. ἀνεγνώσθην,) gener., *to know accurately what is done*, Hom. Il. xiii. 734; spec. *to know by perusal what is written, to read*, 1) for oneself, *to learn by reading*, Matt. xii. 3, 5. xix. 4, and often in N. T.; metaph. 2 Cor. iii. 2, of an epistle, ἀναγινωσκομένη ὑπὸ πάντων, i. e. by implic. manifest and public. 2) for others, *to recite aloud*, Lu. iv. 16. Col. iv. 16, et al. and Sept.

Ἀναγκάζω, f. ἀσω, (ἀνάγκη,) *to compel any one to do any thing*, 1) by force, threats, &c. Acts xxvi. 11. 2 Cor. xii. 11. Gal. ii. 3, 14. Sept., Apocr., and Class. 2) *to constrain*, by moral motives, viz. entreaties, or inducements, *to persuade*, Matt. xiv. 22. Mk. vi. 45. Lu. xiv. 23. Gal. vi. 12, and Class.

Ἀναγκαῖος, α, ου, adj. (ἀνάγκη,) prop. *compulsory*, as in Homer, but sometimes, as in N. T., *necessary*; I. as said of things required by nature, 1 Cor. xii. 22, or for the support of life, Tit. iii. 14, ἀναγκαῖαι χρεῖαι. Sept. and Class.—II. of things or persons necessary from custom, &c. Acts x. 24, ἀναγκαῖους φίλους, *near friends*. Sept. and Class.—III. the neut. ἀναγκαῖον with ἐστί, impers., *necessary, right, proper*, as a matter of duty, Acts xiii. 46, οὐκ ἦν ἀναγκαῖον. Phil. i. 24. Heb. viii. 3. So ἀν. ἡγήσασθαι, 'to think necessary or proper,' 2 Cor. ix. 5.

Ἀναγκαστῶς, adv. (ἀναγκαστός,) *compulsorily, unwillingly*, 1 Pet. v. 2.

Ἀνάγκη, ἡς, ἡ, I. gener. *necessity*, used 1) as arising from the influence of others, *constraint*, 1 Cor. vii. 37. 2 Cor. ix. 7. Philem. 14, and Class. 2) from the disposition of the persons themselves, or from the circumstances of the case, Matt. xviii. 7. Heb. vii. 12, 27. ix. 16, 23, and Class. 3) from the obligation of duty, ἀνάγκην ἔχειν, 'to be right or proper,' Lu. xiv. 18. xxiii. 17. Jude 3. Rom. xiii. 5. 1 Cor. ix.

16, and Class.—II. spec. *unavoidable calamity or distress*, Lu. xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xiii. 10. 1 Th. iii. 7. Sept. and later Class.

Ἀναγνωρίζω, f. ἴσω, in Class. to recognize; in N. T. used only in aor. 1. pass. *ἀναγνωρίσθην*, in a reflex. sense, to make oneself known, Acts vii. 13.

Ἀνάγνωσις, εως, ἡ, reading, whether public or private, Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.

Ἀνάγω, f. ξω, aor. 2. *ἀνήγαγον*, aor. 1. pass. *ἀνήχθην*, in mid. sense; to lead, or bring up, trans. with dat. of pers. or eis and acc. of place whither, &c. 1) gener. from a lower to a higher place, Matt. iv. 1, *ἀνήχθη εἰς τὴν ἔρημον*, the hilly desert region. Lu. iv. 5, *εἰς ὄρος ὑψηλόν*. ii. 22, *εἰς Ἴσραο*. xxii. 66. Acts ix. 39. xvi. 34. As a sacrifice, to bring up and lay upon the altar, as a victim, Acts vii. 41. Sept. and Class.; to bring up, from prison, before the judge, Acts xii. 4; to bring up from the dead, Rom. x. 7. Heb. xiii. 20, and Sept. 2) spec. as a nautical term, *ἀνάγειν ναῦν*, to lead a ship up or out to sea, since the sea, as seen from the shore, seems to rise. So Class.—Hence, in Class. and N. T. mid., *ἀνάγεσθαι*, scil. τῇ νηϊ or ἐν πλοίῳ, to put to sea, Acts xxviii. 11, and foll. by ἀπό, Acts xiii. 13, and oft. in Class.

Ἀναδείκνυμι, f. ξω, aor. 1. *ἀνείδειξα*, I. prop. to show up, by raising aloft, as a torch, Pol. viii. 30, 10.—II. by impl., to show up or forth, make clear, Acts i. 24. Sept. and Class.—III. to show forth, proclaim, and hence to appoint, as said of a ruler or magistrate, Lu. x. 1. 1 Esd. i. 34. 2 Macc. xiv. 12, and Class.

Ἀναδείξις, εως, ἡ, (*ἀναδείκνυμι*.) prop. a showing forth, and hence a bringing forward or manifestation, as consequent on appointment to office, Lu. i. 80, *ἕως ἡμέρας ἀναδείξεως αὐτοῦ*, 'his manifestation as a prophet,' Ecclus. xliii. 6. Plut. Mar. c. 8.

Ἀναδέχομαι, f. -δέχομαι, aor. 1. *ἀνεδεξάμην*, prop. to take upon oneself, or to oneself. Hence, to receive to one's confidence, to confide in, as promises, Heb. xi. 17; or to one's hospitality, equiv. to ὑποδέχομαι, to entertain, Acts xxviii. 7.

Ἀναδίδωμι, f. δώσω, to give up, or hand any thing to any one, Pind. Isth. vi. 57, and often in the Class. Hence, to hand, or deliver, a letter, Acts xxiii. 33. Pol. xxix. 10, 7.

Ἀναζάω, f. ἴσω, aor. 1. *ἀνέζησα*, neut. prop. to live again, Rom. xiv. 9. Rev. xx. 5; fig. to live again, to revive, recover strength, Rom. vii. 9; metaph. to live a new and better life, Lu. xv. 24, 32.

Ἀναζητέω, f. ἴσω, to seek again and again, i. e. diligently inquire after, look for, Lu. ii. 44. Acts xi. 25. Sept. and Class.

Ἀναζώνυμι, f. ὠσω, to gird up with a belt or girdle; mid. to gird up oneself, trans. Metaph. 1 Pet. i. 13, *ἀναζ. τὰς ὀσφύας τῆς διανοίας*, 'who hold their minds in constant preparation.'

Ἀναζωπυρέω, f. ἴσω, prop. to kindle up, rouse, as a fire, Sept. and Class.; met. to rouse up for action, to cultivate, said of spiritual gifts, 2 Tim. i. 6. 1 Macc. xiii. 7, *ἀναζ. τὸ πνεῦμα*.

Ἀναθάλλω, f. αλῶ, I. prop. to grow green again and flourish, as trees, &c. Ecclus. xlvi. 12. Hom. Il. i. 236. II. metaph. to flourish again, to be again prosperous, Ph. iv. 10, or to be renewed and augmented.

Ἀνάθεμα, ατος, τὸ, (*ἀνατίθημι*, to lay up,) later form for *ἀνάθημα*, prop. any thing laid up as an offering in the temple of any god; also, any thing consecrated to the god, whether inanimate or animate, of which the latter could not be redeemed, but was to be put to death. Hence *ἀνάθεμα* came to denote any thing irrevocably devoted to death, also any thing on which a curse is laid, as cities and the inhabitants, (Josh. vi. 17, 18. vii. 1, et al.,) and gener. any thing abominable, Deut. vii. 26. Hence its sense in N. T. an accursed thing, or a person accursed, i. e. 'excluded from the favour of God, and devoted to destruction,' 1 Cor. xii. 3, *λέγειν ἀνάθεμα Ἰησοῦν*. xvi. 22. Gal. i. 8, 9. Acts xxiii. 14, *ἀνάθεματι ἀνεθεματίσαμεν*; intens. 'we have bound ourselves under a heavy curse, Rom. ix. 3, *ἡχόμην ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ*, constr. præg. for *ἡχόμην ἀνάθεμα εἶναι καὶ χωριζόμενος ἀπὸ τοῦ Χρ.*, i. e. 'excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction, as an expiatory victim in behalf of my countrymen.' See my note.

Ἀναθεματίζω, f. ἴσω, to declare any one to be an ἀνάθεμα, (accursed,) to bind by a curse, Mk. xiv. 71, *ἤρξατο ἀναθεμ. scil. ἑαυτὸν*. Acts xxiii. 12, 14, 21, & Sept.

Ἀναθεωρέω, f. ἴσω, prop. to survey attentively, trans. Acts xvii. 23; metaph. to consider, Heb. xiii. 7, and Class.

Ἀνάθημα, ατος, τὸ, (*ἀνατίθημι*.) any thing laid up, (by suspension, deposition, or otherwise,) in the Temple, and thereby consecrated to God, as an offering or sacred gift, Lu. xxi. 5. So often in Joseph., Sept., and Class.

Ἀναίδεια, ας, ἡ, (*ἀναιδής*, α, αἰδώς.) want of modesty, by importunity which knows no regard to time, place, or person, Lu. xi. 8. Ecclus. xxv. 22.

Ἀναίρεσις, εως, ἡ, (ἀναίρειω,) I. *a taking up, off, or away*, as dead bodies for burial, Thuc. iii. 113.—II. *a taking off from life, by death, a putting to death*, Acts viii. 1. xxii. 20.—Sept. Jos. Ant. ii. 3, 1. viii. 12, 2. Hdian ii. 13, 1.

Ἀναίρειω, f. ἴσω, aor. 2. ἀνεῖλον, (ἀνά, αἰρέω,) gener. and in Class. *to take up*, e. g. from the ground, or *to take up or off*, as dead bodies for burial, Dem. p. 1069. In N. T. occ. only in mid. I. *to take up*, as said of children *taken up*, i. e. adopted; with allusion to their having been before left, as it were, exposed and abandoned, Acts vii. 21, ἀνεῖλετο αὐτόν: and so in Class.—II. *to take off, or out of the way*, gener. as said 1) of persons, *to put to death*, Matt. ii. 16. Lu. xxii. 2. Acts v. 33, et al. oft. Sept. & Class. 2) of things, *to do away, abolish*, gener. used of a law, Heb. x. 9, & Class.

Ἀναίτιος, ἰου, ὁ, ἡ, adj. (α, αἰτία,) *guiltless, innocent*, Matt. xii. 5, 7, and Class.

Ἀνακαθίζω, f. ἴσω, (ἀνά, καθίζω,) intrans., or with εαυτὸν underst., *to sit up*, Lu. vii. 15. Acts ix. 40, ἀνεκάθισε, 'sat up.' So Plut. Philop. 20, μόλις εαυτὸν ἀνεκάθισε. The term is often used by the Greek medical writers of sick persons, who sit up in bed.

Ἀνακαινίζω, f. ἴσω, *to renew*, i. e. *restore* any thing to its former state, trans. 1) prop. Sept. Ps. civ. 30, ἀνακ. τὸ πρόσωπον τῆς γῆς, et al. Joseph. Ant. ix. 8, 4, of the repair and restoration of the Temple. 2) metaph. Heb. vi. 6, πάλιν ἀνακ. εἰς μετάνοιαν, as said of apostates from the true faith, 'to bring back to repentance,' and restore to their former faith. So Barnab. Epist., ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν.

Ἀνακαινώω, f. ὠσω, 1) prop. *to renew, re-fashion*. 2) metaph. *to renovate* or reform, by a change from a carnal to a spiritual life, 2 Cor. iv. 16, ὁ ἔσωθεν ἄνθρωπος ἀνακαινοῦται, i. e. by increase in faith, hope, and charity, and virtue generally. Col. iii. 10, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν, 'increased and renewed in Christian knowledge.'

Ἀνακαινώσις, εως, ἡ, (ἀνακαινώω,) 1) prop. *renewal*; 2) metaph. *renovation*, or reformation in the heart and life, by change from a carnal to a Christian life, and produced by the renovating influences of the Holy Spirit, Rom. xii. 2. Tit. iii. 5, διὰ ἀνακαινώσεως Πνεύματος ἁγίου.

Ἀνακαλύπτω, f. ψω, 1) prop. *to unveil*, i. e. to remove any thing which veils or covers an object, Sept. and Class. 2) metaph. *to remove* any veil from the mind, which obstructs the comprehension of any thing, as ignorance or prejudice, and thereby *to cause the person to under-*

stand, 2 Cor. iii. 14, τὸ κάλυμμα μένει μὴ ἀνακαλυπτόμενον, 'remains unwith-drawn, so that they cannot understand;' and ver. 18, ἀνακαλυμμένω προσώπῳ, namely, by the removal of all impediments to knowledge. So also Sept. and Pol. iv. 85, 6.

Ἀνακάμπτω, f. ψω, I. prop. trans. *to bend or turn any thing back*; and intrans. *to bend back one's course, to turn back, return*, Matt. ii. 12. Acts xviii. 21. Heb. xi. 15. Sept. & Class.—II. metaph. of good wishes, which become void by being un-fulfilled. Lu. x. 6, ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἀνακάμψει, 'shall return to you;' i. e. not be fulfilled in them. Comp. Is. xlv. 23. lv. 11.

Ἀνάκειμαι, f. -κείσομαι, 1) prop. *to lie exposed to view*. 2) *to be laid out*, as a corpse, Mk. v. 40. 3) in the later writers and N. T., *to lay oneself along*, i. e. *to recline* at table, according to ancient custom at meals, Matt. xxvi. 7, 20. Mk. xiv. 18. xvi. 14. John xiii. 23, ἀνακ. ἐν τῷ κόλπῳ τ. 'I., i. e. 'sitting next to him on the triclinium.' Hence, *to sit down* to dinner or supper, *to dine* or *sup*, Matt. ix. 10. Lu. vii. 37, and ὀ ἀνακείμενος, 'one who sits at table,' a guest, Matt. xxii. 10. John vi. 11.

Ἀνακεφαλαίωω, f. ὠσω, (ἀνά & κεφάλαιον, a sum or summary,) 1) *to sum up into one*, Rom. xiii. 9, 'all the commandments ἀνακεφαλαιοῦνται, are summed up, in this one precept of love.' 2) *to bring several things into one head*, Eph. i. 10, ἀνακ. τὰ πάντα ἐν Χριστῷ, where see my Note, and comp. Eph. ii. 14, sq.

Ἀνακλίνω, f. ἰνῶ, trans. *to cause to recline upon*, I. prop. *to lay any thing or person down*, whether on the ground or on a bed, Hom. II. iv. 113. Lu. ii. 7.—II. in later usage, *to cause to recline* at table, &c. Mk. vi. 39. Lu. ix. 15. xii. 37; Mid. ἀνακλίνομαι, *to recline*, 'seat oneself' at table, Matt. xiv. 19, et al. oft.

Ἀνακόπτω, f. ψω, 1) prop. *to beat or drive back*; 2) fig. *to impede, hinder*, Gal. v. 7, τίς ὑμᾶς ἀνέκοψε; in some Edd.

Ἀνακράζω, f. ξω, *to cry aloud*, intrans. Mk. i. 23. vi. 49. Lu. iv. 33. viii. 28. Sept. and later Class.

Ἀνακρίνω, f. ἰνῶ, (ἀνά intens. & κρίνω,) trans. & absol. I. prop. *to sift thoroughly* any thing, as flour from bran;—II. metaph. *to examine fully* or try any thing, 1) gener. Acts xvii. 11, ἀνακ. τὰς γραφάς. 1 Cor. x. 25, μηδὲν ἀνακρ., 'not anxiously inquiring,' i. e. whether the meat had been offered to idols or not; Sept. and Class. 2) in a forensio sense, of a judge, *to decide* after examination, Lu. xxiii. 14. Acts iv. 9. xii. 19, and Class.—III. in a

popular sense, to *judge of*, *estimate* any thing, 1 Cor. ii. 14, sq. Also, by impl., to *judge favourably of*, to *approve*, 1 Cor. iv. 3, 4, or unfavourably, to *condemn*, 1 Cor. iv. 3. xiv. 24.

Ἀνακρίσις, εως, ἡ, (ἀνακρίνω,) *examination* before a judge, Acts xxv. 26. Pol. xii. 27, 3.

Ἀνακύπτω, f. ψω, (ἀνά & κύπτω,) to *bend back*, I. prop., and by ellip. of εἰαυτὸν, τὴν κεφαλὴν, or such like, to *raise oneself*, i. e. from a stooping to an erect posture, Lu. xiii. 11. John viii. 7, 10. Job x. 15, οὐ δύναμαι ἀνακύψαι. Joseph. and Class.—II. metaph. to *be elated* in mind, as opposed to previous depression, to *take courage*, Lu. xxi. 28, and Class.

Ἀναλαμβάνω, (f. -λήψομαι, aor. 2. ἀνέλαβον, aor. 1. pass. ἀνελήφθην,) I. Act. to *take up* any thing, as from the ground, to remove from a lower place to a higher; or gener. to *take up*, as said of arms; and Pass. to *be taken up*, with εἰς οὐρανὸν, either expressed, Mk. xvi. 19. Acts i. 11. x. 16, or implied, Acts i. 2, 22. 1 Tim. iii. 16, with ἐν δόξῃ. Sept. and Philo.—II. by impl., and with the accessory idea of *bearing*, (as the images of the heathen gods were borne about in processions, enclosed in a case,) Acts vii. 43, ἀναλ. τὴν σκηνὴν τοῦ Μωϋσέως, or of taking up and bearing arms, Eph. vi. 13, 16. Sept. and Class.—III. to *take up and carry along with one*, as a fellow traveller, whether on board ship, Acts xx. 13, 14, or by land, Acts xxiii. 31. 2 Tim. iv. 11. Sept. and Class.

Ἀνάληψις, εως, ἡ, (ἀναλαμβάνω,) a *taking up*, as into heaven, Lu. ix. 51, Apocr. and Fathers.

Ἀναλίσκω, f. λώσω, aor. 1. ἀνήλωσα, in Class. to *expend*; in N. T. to *consume*, *destroy*, trans. Lu. ix. 54. Gal. v. 15. 2 Thess. ii. 8. Sept., Jos., and Class.

Ἀναλογία, ας, ἡ, (ἀνάλογος, from ἀνά, distrib. & λόγος, account,) *proportion*, or *measure*. Rom. xii. 6, κατὰ τὴν ἀναλογίαν τῆς πίστεως, i. e. 'of the gifts of our faith.' Dem. de Cor. c. 30, κατ' οὐσίας ἀναλογίαν.

Ἀναλογίζομαι, f. ἴσομαι, 1) prop. to *reckon up*. 2) met. to *consider attentively*, reflect upon, Heb. xii. 3. Sept., Joseph., and Class.

Ἀναλος, ου, ὁ, ἡ, adj. (α, ἄλς,) *not salt*, *without taste*, *insipid*, Mk. ix. 50. Plut. Symp. iv. 10, 2, ἄρτον ἀναλον.

Ἀνάλυσις, εως, ἡ, (ἀναλύω,) prop. a *loosing*, or *dissolving*; and fig., by a nautical metaphor, *departure*, whether from a banquet, (Jos. Ant. xix. 4, 1. Philo, p. 981,) or from life, by *death*, 2 Tim. iv. 6. So Philo, p. 99, ἀνάλυσις ἐκ τοῦ βίου.

Ἀναλύω, f. ἴσω, prop. to *unloose the cables* of a ship, and thus prepare for departure, Hom. Od. xv. 548; met. to *depart from life*, Phil. i. 23, with the accessory idea of going back, or home; hence to *return*, Lu. xii. 36, ἀν. ἐκ τῶν γάμων. Sept., Jos., and Class.

Ἀναμάρτητος, ου, ὁ, ἡ, adj. (α, ἀμαρτάνω,) *sinless*, *faultless*, John viii. 7. Sept. and Class.

Ἀναμένω, f. μενῶ, 1) to *wait out*, *remain*, Judith vii. 12. Hdot. vii. 42. 2) to *wait for*, *await*, *expect*, and, by impl., with patience and trust, 1 Th. i. 10. Sept. and Class.

Ἀναμιμνήσκω, f. -μνήσω, aor. 1. pass. ἀνεμνήσθην with mid. signif., to *call to mind*, *remind*, 1) gener. & constr. with double acc., 1 Cor. iv. 17, ὅς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου, Sept. and Philo. In the sense to *admonish*, *exhort*, 2 Tim. i. 6. 2) mid. ἀναμιμνήσκομαι, to *call to one's mind*, *remember*, absol. Mk. xi. 21. With gen. of thing, Mk. xiv. 72. Sept. and Jos.; acc. 2 Cor. vii. 15. Heb. x. 32. & Class.

Ἀνάμνησις, εως, ἡ, (ἀναμιμνήσκω,) *remembrance*, Lu. xxii. 19. 1 Cor. xi. 24. Heb. x. 3. Sept. and Class.

Ἀνανεόω, f. ὠσω, to *renew*; mid. ἀνανίομαι, to *renew for oneself*, used in Class. as dep. & trans. with acc. of thing, as φιλίαν, ἔρκου, &c. In N. T. to *renew oneself*, to *be renewed*, i. e. in spirit, by a change from a carnal to a spiritual life. Eph. iv. 23. Marc. Ant. iv. 3, ἀνανεὸν σεαυτὸν.

Ἀνανήφω, f. ψω, 1) prop. to *become sober again* from inebriety; 2) metaph. to *recover sober-mindedness*, from the intoxication of vice, as intemperance, or of avarice, and other evil dispositions; also to *recover oneself*, intrans. 2 Tim. ii. 26, ἀναν. ἐκ τῆς τοῦ Διαβόλου παγίδος. Philo, 1098.

Ἀναντίρρητος, ου, ὁ, ἡ, adj. *without contradiction*, *indisputable*.

Ἀναντιρρήτως, adv. prop. *without contradiction*; and hence *without hesitation*, *immediately*, Acts x. 29. Pol. xxii. 8, 11.

Ἀνάξιος, ου, ὁ, ἡ, adj. (α, ἄξιος,) 1) prop. *without weight* or authority, and hence *unworthy*. 2) by implic. *unfit*, 1 Cor. vi. 2. Sept., Jos. Ant. vi. 1, 4. Hdian ii. 7, 6.

Ἀναξίως, adv. *unworthily*, i. e. in an improper manner, *irreverently*, 1 Cor. xi. 27, 29. 2 Macc. xiv. 42. Hdian ii. 7, 6.

Ἀνάπαυσις, εως, ἡ, (ἀναπαύω,) 1) *rest* or *quiet*, as from labour or occupation, Rev. iv. 8, ἀνάπαυσιν οὐκ ἔχουσιν, 'have no intermission.' Matt. xi. 29. Rev. xiv. 11. Sept. and Class. 2) *place of rest*,

fixed habitation, Matt. xii. 43. Lu. xi. 24, and Sept.

Ἀναπαύω, f. *αύσω*, prop. *to cause to rest, or desist*, from any thing, Hom. II. xvii. 550; also, *to give rest* to any person, Jos. and Class. In N. T. 1) metaph. *to give rest of mind*, by freeing from sorrow and anxiety, and thus *to revive, refresh*, trans. Matt. xi. 28. 1 Cor. xvi. 18. 2 Cor. vii. 13. Philem. 7, 20, and Sept. 2) mid. *ἀναπαύομαι*, *to recreate, or rest oneself*, to take one's rest, to enjoy repose after previous exertion or care. Said either prop. of rest after *motion or fatigue*, Mk. vi. 31; of rest in *sleep*, Matt. xxvi. 45. Mk. xiv. 41; or metaph. of rest from *care or solicitude*, Lu. xii. 19; of the rest consisting in the quietly waiting for any thing, Rev. vi. 11; of the rest from the *troubles* of life by *death*, Rev. xiv. 13, *ἀν. ἐκ τῶν κόπων αὐτῶν*. 3) by Heb., *ἀναπαύομαι* sign. 'to have a place of rest,' *to abide, rest, or dwell*, 1-Pet. iv. 14, where see my Note; and comp. Rom. viii. 11. Sept.

Ἀναπειθῶ, f. *είσω*, *to gain over by persuasion*, gener. in a bad sense, *to induce to do evil, seduce*, Acts xviii. 13. Sept. and Class.

Ἀναπέμπω, f. *ψω*, trans. 1) *to send back* any one to any place or person, Phil. 11. Plut. Pomp. c. 36. 2) *to send* any one to a judge or tribunal, and thereby *refer* him thither, Lu. xxiii. 7, 11, 15. Jos. Ant. iv. 8, 14, *τὴν δίκην εἰς ἱερὰν πόλιν*, and Class.

Ἀνάπηρος, ου, ὁ, ἡ, adj. (*ἀνά, πηρός*,) *maimed*, either by the loss of some limb, or of the use thereof, *crippled*, Lu. xiv. 13, 21. 2 Macc. viii. 24. Plat. Crit. § 14. Herod. Vit. Hom. § 23.

Ἀναπίπτω, f. *πεισῶμαι*, aor. 2. *ἀνέπεισον*, prop. *to fall back*, as rowers do in plying the oar, whether by lying down, or by *reclining* at table during meals, after the manner of the ancients, Matt. xv. 35. Mk. vi. 40. viii. 6. John vi. 10. xiii. 12. xxi. 20. Sept. and Class. By impl., *to take a place at table, to eat*, Lu. xi. 37. xxiv. 19.

Ἀναπληρῶ, f. *ώσω*, *to fill up*, whether phys. as of a chasm, Jos. Ant. vii. 10, 2; or fig. as of *time, to occupy, or complete, as of a number*. In N. T. 1) *to fill up*, as said of *measure*, 1 Th. ii. 16, *ἀναπ. αὐτῶν τὰς ἀμαρτίας*, i. e. *τὸ μέτρον τῶν ἀμαρτιῶν*, as expressed in Matt. xxiii. 32. 2) as said of prophecy, &c., *to fulfil*, Matt. xiii. 14. 3) as said of *a work or duty* enjoined by law, *to perform*, Gal. vi. 2, *ἀναπ. τὸν νόμον τοῦ Χρ.* Barnab. Ep. § 21, *πᾶσαν ἐντολήν ἀναπ.* 4) *to fill up, or supply a deficiency*, Phil. ii. 30. Jos. and Class. Hence, as

said of *persons*, *ἀναπ. τὸν τόπον τινός*, *to fill or supply any one's place*, 'sustain his situation, character,' 1 Cor. xiv. 16. Jos. Bell. v. 2, 5, *στρατιώτου τάξιν ἀν.*

Ἀναπολόγητος, ου, ὁ, ἡ, adj. (*ἀ, ἀπολογία*,) *inexcusable*, Rom. i. 20. ii. 1, and in later Class.

Ἀναπτύσσω, f. *ξω*, *to re-(or un-) fold*, as clothes that have been folded up; or, as said of the roll or volume of a book, *to unroll*, Lu. iv. 17, *ἀναπ. τὸ βιβλίον*, and Sept.

Ἀνάπτω, f. *ψω*, *to light up, kindle*, Lu. xii. 49. Acts xxviii. 2. Ja. iii. 5. Sept. and Class.

Ἀναρίθμητος, ου, ὁ, ἡ, adj. (*ἀ, ἀριθμός*,) *innumerable*, Heb. xi. 12. Sept. and Class.

Ἀνασειῶ, f. *είσω*, prop. *to shake on high*, as the hands in the act of threatening force, or in that of exciting others thereto. Hence, metaph. *to excite commotion*, and simply, *to stir up, instigate*, *τὸν ὄχλον*, Mk. xv. 11. Lu. xxiii. 5, and Class.

Ἀνασκευάζω, f. *άσω*, prop. *to pack up* any *σκεῦος* for removal, Thuc. i. 18. Xen. Cyr. viii. 5, 4; also actually *to remove* it, Xen. An. vi. 2, 5. Now, as packing up and removal implies much *unsettledness*, so *ἀνασκ.* comes to mean, *to unsettle*, as in Acts xv. 24, *ἀνασκ. τὰς ψυχὰς ὑμῶν*, 'unsettling, and removing, your minds from the truth;' the contrary to *θεμελιώσαι* in 1 Pet. v. 10. The sense assigned by the recent Lexicographers, 'perverting and destroying,' is, as regards *persons*, unsupported by the authorities they allege.

Ἀνασπάω, f. *άσω*, *to draw up, pull up and out*, as a spear from a wound, Hom. II. xiii. 574, or a person who has fallen into a pit, Lu. xiv. 5; also, in the pass., *to be drawn up*, Xen. Mem. iii. 10, 7; or *upwards*, as Acts xi. 10, *ἀνασπ. εἰς τὸν οὐρανόν*.

Ἀνάστασις, εως, ἡ, (*ἀνίστημι*,) prop. *the act of rising* from a seat, or from ambush, or in order to do any thing. Also, a rising up from a falling, or fallen, to an erect posture. Hence, metaph. *a recovery from a state of weakness, &c.* In N. T. I. *a rising up*, as opposed to *ἡ πτώσις*, 'fall,' or rather by meton. *the author or cause thereof*, i. e. metaph. 'the author of a better and more prosperous state,' Lu. ii. 34.—II. *a rising of the body* from death by return to life, *resurrection*; 1) as said of individuals who have returned to life, Heb. xi. 35, *ἐξ ἀναστάσεως*, 'by being raised again to life.' Comp. 1 Kin. xvii. 17. 2 Kin. iv. 20, sq. So of Jesus' resurrection, Acts i. 22. ii. 31. iv. 33. Rom. i. 4. vi. 5. Phil. iii. 10, et al. 2) as said of the *general resurrection*, at the last

day, both of the just and unjust, Matt. xxii. 23, & oft. 3) of the just only, Matt. xxii. 30; called also *the first resurrection*, Rev. xx. 5, 6. 4) by meton. *the author of resurrection*, John xi. 25.

Ἀναστατώω, f. ὤσω, (ἀνάστασις, fr. ἀνίστημι,) occ. only in later Greek, and is equiv. to ἀνάστατον ποιεῖν in the earlier writers; prop. of *things*, as cities or countries, *to devastate and destroy*; also, of *persons*, *to drive out, expel*. Hence, as commotion and disturbance are thereby implied, so ἀναστατώω came to mean *to disturb, throw into commotion*; trans. as said both of cities, Acts xvii. 6. xxi. 38, and persons, (i. e. their minds,) Gal. v. 12.

Ἀνασταυρώω, f. ὤσω, 1) prop. *to raise up and fix upon a cross, to crucify*, trans. Xen. An. iii. 1, 17. Diod. Sic. ii. 1, and Joseph. often. 2) metaph. Heb. vi. 6, ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ, where see my note.

Ἀναστενάξω, f. ξω, *to fetch up a deep-drawn sigh or groan*, Mk. viii. 12. Sept. and Xen.

Ἀναστρέφω, f. ψω. I. *to turn upside down, overturn*, trans. John ii. 15, τραπέζας, and Class.—II. *to turn back again*, and mid. *to turn oneself back again, to return*, Acts v. 22. Sept. and Class. In Acts xv. 16, ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ, 'will raise up again, restore,' as sometimes in Sept.—III. mid. ἀναστρέφομαι, and aor. 2. pass. ἀνιστρέφημ, *to turn oneself round, or be turned round*, in any place or thing, Lat. versari. 1) said of *place*, prop. *to move about in a place*. Hence, *to sojourn*, in Matt. xvii. 22. 2 Cor. i. 12. Sept. and Joseph.; of *state or occupation*, *to be occupied with, to live in*, 2 Pet. ii. 18, ἀναστρ. ἐν πλάνῃ. Sept., Joseph., and Class. 2) of *persons*, *to move about among, live with*; and hence, *to conduct oneself among*, Eph. ii. 3, ἐν οἷς ἀνιστρέφημέν ποτε ἐν ταῖς ἐπιθυμίαις. Heb. x. 33. xiii. 18. 1 Tim. iii. 15. 1 Pet. i. 17. Sept. and Class.

Ἀναστροφή, ἡς, ἡ, (ἀναστρέφω,) prop. *a turning about*, and metaph. *a mode of life or conduct*, Gal. i. 13. Eph. iv. 22. 1 Tim. iv. 12. Ja. iii. 13. 2 Pet. ii. 7. iii. 11. Sept. & Class.; or gener. *life itself*, Heb. xiii. 7. 1 Pet. i. 15.

Ἀνατάσσομαι, f. τάξομαι, *to set in order, arrange*, in regular series, things of any kind, Lu. i. 1, ἀνατ. διήγησιν, where it is used of the composition of any historical narration, out of previously prepared materials.

Ἀνατέλλω, f. τελῶ. I. trans. *to cause to rise up*, as τὸν ἥλιον, Matt. v. 45. Sept., Philo, and Class.—II. intrans. *to*

rise up, 1) prop. as said of *light*, Matt. iv. 16; *a cloud*, Lu. xii. 54; of *the morning-star*, 2 Pet. i. 19. Sept.; of *the sun*, Matt. xiii. 6. Mk. iv. 6. xvi. 2. Ja. i. 11, and Sept. often. 2) fig. of *Christ's descent from the tribe of Judah, to spring*, Heb. vii. 14.

Ἀνατίθημι, f. θήσω or θήσομαι, prop. *to lay or put any thing on one*, as a burden, and metaph. *to refer or ascribe a thing to any one*; also, *to put any business upon any one*, (Arist. Nub. 1436.) Hence, *to lay a business before any one*, for consideration, &c. Acts xxv. 14, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον. Gal. ii. 2, ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον, *to declare, make known*, as a matter for their serious consideration. And so in Sept. and Class.

Ἀνατολή, ἡς, ἡ, (ἀνατέλλω,) I. *a rising*, as of the sun, moon, or stars. Hence in N. T. by meton. *the dawn of day, or the rising sun*, Lu. i. 78, ἀνατολή ἐξ ὕψους, 'the rising of the Sun of righteousness (Mal. iv. 2.) from on high,' *the Messiah*, so described, Is. ix. 2. lx. 1, 3, et al.—II. put in sing. and plur. for *the East*, said both of the heavens and the earth, Matt. ii. 1, 2, 9. viii. 11, and often in N. T. and Sept.

Ἀνατρέπω, f. ψω, trans. I. prop. (Class. & Sept.) *to turn upside down, overthrow*.—II. metaph. *to subvert*, 2 Tim. ii. 18, ἀνατρ. τὴν πίστιν. So Diod. Sic. i. 77, τὴν παρ' ἀνθρώποις πίστιν ἀνατρ. Also, *to destroy, bring to ruin*, Matt. i. 11, οἴκους ἀνατρ.

Ἀνατρέφω, f. θρίψω. I. prop. *to nourish up, bring up*, as a child, Acts vii. 20.—II. metaph. as said of mental or moral culture, *to educate*; both senses occur in Class.

Ἀναφαίνω, f. φανῶ, prop. *to light up*, as lamps, Hom. Od. xviii. 310; also, *to make appear, to show*. In N. T. mid. ἀναφαινομαι, *to show oneself, to appear*, Lu. xix. 11. Sept. Job xi. 18, ἀναφαινοίται σοι εἰρήνη: pass. *to be shown to oneself or another*, Acts xxi. 3, ἀναφαινομένης τὴν Κύπρον, 'being brought into view of Cyprus.'

Ἀναφέρω, f. οἶσω, aor. 1. ἀνήνεγκα. I. *to bear or bring upwards*; trans., foll. by eis with acc. of place whither, Matt. xvii. 1. Mk. ix. 2. Sept. & Class. Also said of *sacrifices, to offer up*, (placed upon the raised altar,) Ja. ii. 21. Sept. Heb. vii. 27. 1 Pet. ii. 5.—II. *to take up, and bear upon oneself*, in the place of another, and thereby *to remove from him*. In N. T. said metaph. of sin expiated by its guilt and punishment being atoned for, Heb. ix. 28. 1 Pet. ii. 24.

'Αναφωνέω, f. ἦσω, to lift up the voice, to cry out, Lu. i. 42. Sept. & Class.

'Ανάχυσις, εως, ἡ, (ἀναχέω, to pour out or forth,) 1) prop. an out-pouring; 2) metaph. excess, or sink, of dissoluteness and vice, 1 Pet. iv. 4.

'Αναχωρέω, f. ἦσω, prop. to go backward, recede, as in retreating before an enemy. In N. T., and sometimes in Class., simply to depart from one place to another, 1) gener. Matt. ii. 12, 13, 14, 22. iv. 12. xii. 15. xv. 21, et al. 2) spec. to withdraw, retire for privacy, Acts xxiii. 19. xxvi. 31. In Matt. ix. 24, ἀναχωρεῖτε, withdraw, i. e. give place.

'Ανάψυξις, εως, ἡ, (ἀναψύχω,) prop. a breathing time, (so the more Classical ἀναψυχή in Athen. p. 24,) and metaph. a relief from severe labour or trouble, Eurip. Suppl. 325. Acts iii. 19, καιροὶ ἀναψύξεως. Sept. in Ex. viii. 15. Philo, p. 371. Strabo, p. 1137.

'Αναψύχω, f. ἔω, prop. to draw breath again, to recover breath, intrans. Meleag. Epigr. 58. Hence metaph. to rest from toil, Oppian v. 623. Sept. Also trans. 1) prop. to refresh any one, by fanning and cooling, Hom. Od. iv. 568. 2) to refresh, recreate, 2 Tim. i. 16, με ἀνέψυξε. Hom. and Herodot.

'Ανδραποδιστής, οὔ, ὁ, (ἀνδραποδίζω,) a man-stealer, kidnapper, 1 Tim. i. 10. Sept. and Class.

'Ανδρίζω, f. ἴσω, (ἀνῆρ,) to render manly or brave; in N. T. mid. ἀνδρίζομαι, to acquit oneself as a man, behave courageously, 1 Cor. xvi. 13. Sept., Jos., and Class.

'Ανδροφόνος, ου, ὁ, (ἀνῆρ, φόνος,) a man-slayer, murderer, 1 Tim. i. 9, and Plato.

'Ανέγκλητος, ου, ὁ, ἡ, adj. (α, ἐγκαλέω, to accuse,) blameless, irrefragable, 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Joseph. and Class.

'Ανεκδιήγητος, ου, ὁ, ἡ, adj. (α, ἐκδιηγέομαι,) inexpressible, unutterable, 2 Cor. ix. 15, and lat. Class.

'Ανεκλάλητος, ου, ὁ, ἡ, adj. (α, ἐκλαλέω,) unutterable, inexpressible, 1 Pet. i. 8.

'Ανέκλειπτος, ου, ὁ, ἡ, adj. (α, ἐκλείπω,) never-failing, exhaustless, Lu. xii. 33, and later Class.

'Ανεκτός, ἡ, ὄν, adj. (ἀνέχομαι,) supportable, tolerable, Matt. x. 15. xi. 22, 24, et al. Class.

'Ανελεήμων, ονος, ὁ, ἡ, adj. (α, ἐλεήμων,) uncompassionate, pitiless, Rom. i. 31, and Sept.

'Ανεμίζω, f. ἴσω, (ἀνεμος,) to agitate

by the wind; pass. (of waves,) to be tossed about, Ja. i. 6.

'Ανεμος, ου, ὁ, (ἀέω, to breathe, or blow,) wind, I. prop. Matt. xi. 7, & oft. So οἱ τέσσαρες ἀνεμοὶ, 'the four cardinal winds,' Rev. vii. 1, and Jos. Ant. viii. 3, 5.—II. by meton. οἱ τέσσ. ἀνεμοὶ, 'the four quarters of the earth,' whence these cardinal winds blow, Matt. xxiv. 31. Mk. xiii. 27. Sept. 1 Chron. ix. 24. Dan. xi. 4.—III. metaph. as an emblem of instability, πᾶς ἀνεμος τῆς διδασκαλίας, light unstable motion, Eph. iv. 14. Ecclus. v. 9, μὴ λίκιμα ἐν παντὶ ἀνέμῳ.

'Ανένδεκτος, ου, ὁ, ἡ, adj. (α, ἐνδέχομαι,) impossible, Lu. xvii. 1.

'Ανεξερεύνητος, ου, ὁ, ἡ, adj. (α, ἐξερευνᾶω, to search out,) inscrutable, Rom. xi. 33.

'Ανεξίκακος, ου, ὁ, ἡ, adj. (ἀνέχομαι & κακός,) patient and forbearing under injuries, 2 Tim. ii. 24, and later Class.

'Ανεξιχνίαστος, ου, ὁ, ἡ, adj. (α, ἐξιχνιάζω, to explore,) inscrutable, incomprehensible, Rom. xi. 33. Eph. iii. 8, & Sept.

'Ανεπαίσχυντος, ου, ὁ, ἡ, adj. (α, ἐπαισχύνομαι,) that needeth not to be ashamed, 2 Tim. ii. 15.

'Ανεπίληπτος, ου, ὁ, ἡ, adj. (α, ἐπιλαμβάνω,) 1) prop. not to be laid hold of, as said of a wrestler; 2) metaph. not to be laid hold of for blame, unblameable, 1 Tim. iii. 2, and Class.

'Ανέρχομαι, f. ἀνελεύσομαι, aor. 2. ἀνῆλθον, to come or go up, as εἰς τὸ ὄρος, John vi. 3. εἰς Ἱεροσ. Gal. i. 17, sq. Sept. and Class.

'Ανεσις, εως, ἡ, (ἀνίημι, to loose,) a letting loose, I. from bonds or imprisonment, Acts xxiv. 23, ἔχειν ἄν. to be freed from bands. Sept. ἀνεσιν δοῦναι, 'to give liberty.'—II. from labour, &c. 2 Cor. viii. 13, οὐχ ἕνα ἄλλοις ἢ ἀνεσις. Jos. Ant. iii. 10, 6, ἄν. δοῦναι, and Class.—III. metaph. rest, quiet, either external, 2 Cor. vii. 5. 2 Th. i. 7, or internal, 2 Cor. ii. 12.

'Ανετάζω, f. ἄσω, gener. to examine thoroughly, scrutinize closely, Judg. vi. 29, Alex.; spec. in N. T. to examine by torture, eq. to βασανίζω, Acts xxii. 24, 29.

'Ανευ, adv. or rather prep. governing the gen. without. I. as said of things, without the help of, 1 Pet. iii. 1, ἀνευ λόγου. Sept. and Class.; also of manner, 1 Pet. iv. 9, ἀνευ γογγυσμῶν, Sept. and Class.—II. said of persons, without the knowledge or will of, Matt. x. 29, ἀνευ τοῦ Πατρὸς. Sept. and Class.

'Ανεύθετος, ου, ὁ, ἡ, adj. (α, εὐθετος,) incommodious, Acts xxvii. 12.

'Ανευρίσκω, f. ῥήσω, (ἀνα, εὐρίσκω,) to find out by search, Lu. ii. 16.

'Ανέχω, f. ἔξω, to hold up, as the hands aloft, or as any person or thing from falling. In N. T. only in Mid. ἀνέχομαι, prop. to hold oneself up. Hence, to bear up, endure. I. as said of things, to endure, bear patiently, with gen. understood, as afflictions, 2 Th. i. 4. Sept. and Class.; also absol. 1 Cor. iv. 12. 2 Cor. xi. 20.—II. as said of persons, to bear with, Matt. xvii. 17. Mk. ix. 19. Lu. ix. 41. 2 Cor. xi. 1, 19. Eph. iv. 2. Col. iii. 13. Sept. and Class.—III. by implic., to admit or receive, with gen., i. e. listen to, as said both of persons, as Acts xviii. 14. 2 Cor. xi. 4, and things, as doctrine, &c. 2 Tim. iv. 3. Heb. xiii. 22. Sept. & Class.

'Ανεψιδός, οὐ, ὁ, a nephew, Col. iv. 10. Sept. and Class.

"Ανηθον, ου, τὸ, anethum, dill, an aromatic plant, Matt. xxiii. 23.

'Ανήκω, defect. (ἀνά, ἤκω,) to come up to any thing, to reach to. In N. T. metaph. to pertain to any thing, i. e. to be pertinent or becoming, Col. iii. 18, ἀνήκεν. Eph. v. 4, τὰ ἀνήκοντα. Philem. 8, τὸ ἀνήκον, and so in Class.

'Ανήμερος, ου, ὁ, ἡ, adj. (α, ἡμερος,) ungentle, fierce, 2 Tim. iii. 3, and Class.

'Ανήρ, ἀνδρὸς, ὁ, I. a man, i. e. an adult male person. 1) prop. Matt. xiv. 21, & oft. as said of men in various relations and circumstances, where the context must determine the exact import. 2) joined with adj. or subst., it forms a periphrasis for a subst., Lu. v. 8, ἀνὴρ ἁμαρτωλός. Matt. vii. 24. Acts iii. 14, & Class. And so with a Gentile adj., as ἀνὴρ Ἰουδαῖος, Acts x. 28, et al. So in a direct address, ἀνδρες Ἀθηναῖοι, Acts xvii. 22; ἀνδρες Ἐφέσιοι, xix. 35; ἀνδρες Ἰσραηλιταί, ii. 22, et al.; ἀνδρες Γαλιλαῖοι, i. 11. Joseph. and Class. So ἀνδρες δέελοι, Acts i. 16.—Xen. An. i. 6, 6, ἀνδρες φίλοι. 3) metaph. a man of ripe understanding, 1 Cor. xiii. 11. Comp. Eph. iv. 13. So in Pope's Epitaph on Gay, 'In wit, a man; simplicity, a child.'—II. indef. a man, i. e. one of the human race; also a person, Lu. xi. 31, et al. Sept. and Class.

'Ανθίστημι, (f. ἀντιστήσω, perf. ἀνθίστηκα, aor. 2. ἀντίστην, imp. mid. ἀνθιστάμην,) to withstand, resist, whether in deeds or in words, or both, constr. with dat. or absol. Matt. v. 39. Lu. xxi. 15, and often in Sept. and Class.

'Ανθολογίω, f. ἤσω, mid. ἀνθολογίωμαί, prop. to say mutually the same things. Hence, as said of two parties, to confess mutually, and sometimes simply to confess, especially in confession of sin to God in prayer. So Joseph. Ant. viii. 10, 3, ἀνθ. τὰς ἁμαρτίας. 1 Esdr. viii. 91, προσευχόμενος ἀνθολογεῖτο κλαίων.

Ecclus. xx. 1; but in N. T. and sometimes in later Class. writers, (as Diod. Sic. i. 70, ἀνθ. τὰς ἀρετὰς τιμῶς,) it is used in the sense to profess publicly, esp. in the celebration of prayer and praise to God, in return for (ἀνθ.) his mercies and blessings, Lu. ii. 38, ἀνθωμολογεῖτο τῷ Κυρίῳ, 'returned praises and thanks to God.' Ps. lxxviii. 13, Sept. ἀνθολογησόμεθά σοι εἰς τὸν αἰῶνα.

"Αθος, εος, τὸ, a flower, Ja. i. 10, sq. 1 Pet. i. 24. Sept. and Class.

'Ανθρακιά, ἀς, ἡ, (ἀνθραξ,) a mass of live coal, such as was put in a chafing-dish, Jo. xviii. 18. xxi. 9, and Class.

"Ανθραξ, ακος, ὁ, a live coal, Rom. xii. 20. Sept. in Prov. xxv. 22.

'Ανθρωπάρεσκος, ου, ὁ, ἡ, adj. (ἀνθρωπος & ἀρίσκω,) desirous of pleasing men, i. e. without due regard to the approbation of God, Eph. vi. 6. Col. iii. 22. Sept. Ps. liiii. 6. Apocr. and later Greek writers.

'Ανθρώπινος, νη, νου, adj. human, belonging to man, his manners and customs, nature, or condition. I. in nature or kind, Ja. iii. 7, ἡ φύσις ἡ ἀνθ., i. e. man; 1 Cor. ii. 13, σοφία ἀνθ., 'such wisdom as man, by his own natural powers, and without divine aid, can attain to,' as opposed to heavenly.—II. in respect to origin or adaptation, 1 Cor. iv. 3, ἀνθ. ἡμέρα, human day of trial, i. e. 'one fixed for trial.' 1 Pet. ii. 13, ἀνθ. κτίσις. 1 Cor. x. 13, ἀπειρασμός, 'common to men.' Rom. vi. 19, ἀνθρώπιον λέγω, i. e. 'in a manner adapted to human weakness.'

'Ανθρωποκτόνος, ου, ὁ, ἡ, (ἀνθρωπος & κτείνω,) prop. adj. slaying men; but in the N. T. as subst. man-slayer, said metaph. of Satan, as the author of sin and death, (see Wisd. ii. 24. Ecclus. xxv. 24.) John viii. 44. Rom. v. 12. In 1 John iii. 15, said of murder, as regards purpose and design.

"Ανθρωπος, ου, ὁ, ἡ, subst. I. a man, an individual of the human race, of whichever sex, A PERSON. 1) gener. and univers., Matt. iv. 19. xii. 12, et al. oft. 2) said in reference to his human nature, a man, i. e. a human being, prop. in reference to the external man, (Phil. ii. 7. Ja. v. 17, & elsewhere.) including the idea of infirmity and imperfection, as opp. to God, or divine things, 1 Cor. i. 25. iii. 21. Gal. i. 11, sq. κατ' ἀνθρώπου, 'of human origin.' So λέγειν, or λαλεῖν κ. ἀνθ., 'to speak in accordance with human views,' &c. 'to illustrate by human examples or institutions,' 'to use as a popular mode of speaking,' &c. Rom. iii. 5. 1 Cor. ix. 8. Also the genit. ἀνθρώπου instead of the adj. ἀνθρώπινος, 2 Pet. ii. 16. Rev. xiii. 18.

xxi. 17. Also metaph. of the *internal man*, the *mind* or *soul*, the rational man, Rom. vii. 22. Eph. iii. 16; called in 1 Pet. iii. 4, ὁ κρυπτός τῆς καρδίας ἄνθρωπος, to which is opposed, at 2 Cor. iv. 16, ὁ ἔξω ἄνθρωπος. So ὁ παλαιός and ὁ καινός ἄνθρωπος, as said of the old unrenewed, and the new, i. e. renewed, nature and disposition of man, wrought in man by the regenerating influences of the Holy Spirit, and cherished by the moral motives of the Gospel. 3) as said with reference to the *character* and *condition* of any one, and used in various senses, according to the context, a *male person* of ripe age, Matt. viii. 9, & oft.; a *husband* as opp. to a wife, Matt. xix. 10; a *son* as opp. to a father, Matt. x. 35; a *master* as opp. to a servant, &c. Matt. x. 36.—II. INDEFIN. as equiv. to τῖς, *one, some one, any one*. 1) gener. τῖς ἄνθρωπος, a *certain man*, Lu. x. 30. xii. 16. xiv. 2. John v. 5; or without τῖς, Matt. ix. 9, al. oft. So in a general proposition, a *man*, i. e. any one out of a number, Rom. iii. 28; and with a neg. *no man, no one*, Matt. xix. 6. 2) joined with an adj. or subst., it forms a periphrasis for a subst., Matt. xi. 19, ἄνθρωπος φάγος. xiii. 45, ἄνθ. ἔμπορος. xiii. 52, ἄνθ. οἰκοδοσκότης. xviii. 23. 3) by implic. ὁ ἄνθρωπος with the article, *every man, every person whatsoever*, Matt. iv. 4, οὐκ ἐπ' ἄρτω ζήσεται ὁ ἄνθ., et al.—III. ὁ ἄνθρ. with the art. equiv. to αὐτός or ἐκεῖνος, *this, that, he, &c.* Matt. xii. 13, 45. xxvi. 72, οὐκ οἶδα τὸν ἄνθρωπον. Mk. iii. 3, 5. xiv. 21. Lu. vi. 10, et al.—IV. υἱὸς ἀνθρώπου, a *son of man*, from the Heb. 1) equiv. to ἄνθρωπος, a *man*, Mk. iii. 28. Heb. ii. 6, & Sept. 2) with the article, as a proper name for the MESSIAH, ὁ Υἱὸς τοῦ ἀνθρώπου, (derived from Dan. vii. 13.) Matt. xvi. 13. John xii. 34.

Ἀνθυπατεύω, f. εἴσω, (ἀνθύπατος,) *to be proconsul*, Acts xviii. 12, & Class.

Ἀνθύπατος, ου, ὁ, (ἀντι, ὑπατος,) a *proconsul*, Acts xiii. 7, 12. xix. 38, & Class.

Ἀνίημι, f. ἀήσω, aor. 2. ἀήην, aor. 1. pass. ἀνίην, *to let go*, trans. 1) prop. *to loose*, as opp. to tightening, Acts xxvii. 40, τὰς ζευκτηρίας. Acts xvi. 26, τὰ δεσμά. 2) metaph. *to leave off, abandon*, Eph. vi. 9, α. τὴν ἀπειλήν, *to abandon, not care for*. Heb. xiii. 5, οὐ μὴ σε ἀνώ. Sept. & Class.

Ἀνίλεως, ω, ὁ, ἡ, adj. (α, ἴλεως,) *pitiless*, Ja. ii. 13.

Ἀνίπτω, ου, ὁ, ἡ, adj. (α, νίπτω,) *unwashed*, Matt. xv. 20. Mk. vii. 2, 5. Hom. II. vi. 266.

Ἀνίστημι, f. ἀναστήσω, aor. 1. ἀνίστησα, aor. 2. ἀνέστην, imper. ἀνάστηθι. Of this verb the significations may be divided into two classes, *trans.* and

intrans. I. TRANS. in the pres., imperf. fut., and aor. 1. of the act., *to cause to rise up, or stand, to raise up*. 1) prop. as said of those lying down, Acts ix. 41. Sept., Joseph., and Class.; or fig. as said of the dead, *to recal to life*, John vi. 39, 40, 44, 54. Acts ii. 32, et al. also in Class. 2) metaph. *to raise up*, i. e. *cause to exist or appear*, e. g. σπέρμα τινι, Matt. xxii. 24. τὸν Χριστόν, Acts ii. 24, 32. προφήτην Acts iii. 22, 26. vii. 37. Heb. vii. 11, 15. Sept.—II. INTRANS. in the perf., plup., and aor. 2. act., and in the mid., *to rise up, to arise*. 1) prop. as said of those sitting or lying down, Matt. xxvi. 62, and oft. Sept. and Class. So ἀναστήναι ἐκ νεκρῶν, *to rise from the dead, return to life*, Matt. xvii. 9. Mk. ix. 9, sq. or without νεκρῶν, Matt. xx. 19, et al. & Class. Fig. in Eph. v. 14, ἀνάστα ἐκ τῶν νεκρῶν, 'rise from the death of sin to the life of righteousness.' 2) metaph. *to rise up into existence, to be*, Acts vii. 18, ἀνίστη βασιλεὺς ἕτερος. xx. 30, and Sept. 3) *to rise up, come forward, appear*, Mk. xiv. 57. Lu. x. 25. xi. 32, et al. So ἀναστήναι ἐπὶ τινα, *to rise up against any one*, in the way of attack, Mk. iii. 26. Sept. 4) as a sort of Oriental pleonasm, prefixed (esp. in the part.) to verbs of going about, undertaking, or doing any thing, Matt. ix. 9, ἀναστὰς ἠκολούθησεν. Mk. i. 35. ii. 14, and oft. Sept. freq.

Ἀνόητος, ου, ὁ, ἡ, adj. (α, νοέω,) prop. in pass. *not thought of, or not to be thought of, or understood*, Hom. Hymn. in Merc. 80. but gener. act. *unwise, foolish*, as said of those who want reason to govern their appetites or passions; and in N. T. of those who are *slow to comprehend*, or at least admit and act upon, moral or religious truth, Lu. xxiv. 25. Rom. i. 14. Gal. iii. 1, 3. Tit. iii. 3, also Sept. & Class. In 1 Tim. vi. 9, ἐπιθυμίας ἀνοήτους, *foolish*, i. e. *irrational and brutish, lusts*.

Ἀνοία, ας, ἡ, (ἀνοῦς, fr. α, νοῦς,) prop. *want of understanding, folly*, Sept. and Class., but in N. T. from Hebr. *madness*, i. e. desperate wickedness, Lu. vi. 11, or *foolish temerity*, with the mixed notion of impiety, 2 Tim. iii. 9. 2 Macc. xiv. 5. Jos. Ant. viii. 13, 1, ἀνοία καὶ πονηρία. Thuc. iii. 42 & 48.

Ἀνοίγω, (f. ἀνοίξω, aor. 1. ἀνέωξα & ἠνοιξα, perf. 2. ἀνέωγα, perf. pass. ἀνέωγμαί & ἠνέωγμαί, aor. 1. pass. ἀνέωχθην, ἠνοίχθην, and ἠνέωχθην, Rev. xx. 12,) *to open what was shut*, trans. and in later usage, perf. 2. ἀνέωγα, intrans. *to be open, to stand open*. I. as said of what is closed by a lid or door, &c. Matt. ii. 11, θησαυρούς. So also Eurip. Ion 923. Matt. xxvii. 52, ἀν. μνημεῖα, as closed by stones for doors. Fig. with θύρα,

Acts v. 19, or other similar terms; sometimes in a metaph. sense, to open the door of the heart, as Rev. iii. 20. Acts xiv. 27. Rev. iii. 7, 8.—II. said of the heavens, to so open them as that celestial things may become manifest and revealed to man on earth, Matt. iii. 16. Lu. iii. 21. John i. 52. Acts vii. 56. x. 11. Rev. xix. 11, & Sept.—III. said of a book rolled up and sealed, Rev. v. 2—5. x. 2, 8. xx. 12; also of the seals, Rev. v. 9. vi. 1, et al.—IV. said of the mouth, whether as opened for the purpose of discourse and address, Matt. v. 2. xiii. 35, et al. or of opening one's mind, 2 Cor. vi. 11; said of the dumb, to have the mouth opened, for recovering speech. Fig. said of the earth, to open her mouth, for 'open out into a chasm,' Rev. xii. 16, and Sept.—V. said of the eyes, both prop. to cause to see, to restore to sight, Matt. ix. 30. xx. 33, et al. and Sept. and metaph. to cause to understand, Acts xxvi. 18.

Ἀνοικοδομέω, f. ἦσω, to rebuild, Acts xv. 16. Sept. and Class.

Ἀνοιξις, εως, ἡ, (ἀνοίγω,) the act of opening, Eph. vi. 19, and Class.

Ἀνομία, ας, ἡ, (ἄνομος,) prop. lawlessness, a violation or transgression of law, whether human or divine; in N. T. chiefly the latter. 1) prop. 1 John iii. 4, and Class. 2) by implic. and from the Heb. sin, iniquity, Matt. xxiii. 28. xxiv. 12. Rom. iv. 7, plur. vi. 19, sæp. al.; said of apostasy from the Christian faith, 2 Th. ii. 7.

Ἄνομος, ου, ὁ, ἡ, adj. (α, νόμος,) lawless, i. e. not having, or at least knowing, or acknowledging a law, meaning in N. T. a divine or revealed law. I. without law, i. e. not subject to the law, namely, of Moses, 1 Cor. ix. 21; hence, gentile, pagan, Acts ii. 23, and Apocr.—II. by implic. and from the Heb. a violator of the divine law, an impious wicked person, 1 Tim. i. 9. 2 Pet. ii. 8. a malefactor, Mk. xv. 28. Lu. xxii. 37. 2 Th. ii. 8, ὁ ἄνομος, equiv. to ὁ ἄνθρωπος ἀμαρτίας, with reference to the impiety of idolatry.

Ἄνομος, adv. without a divine law, i. e. not being subject to it, Rom. ii. 12.

Ἀνορθόω, f. ὦσω, to set upright or erect, trans. I. prop. aor. 1. pass. ἀνορθώθη, with mid. force, to stand erect, Lu. xiii. 13; also metaph. to confirm, establish, Heb. xii. 12. Sept. and Class.—II. to re-erect, rebuild, Acts xv. 16, and Class.

Ἀνόσιος, ου, ὁ, ἡ, adj. (α, σίσιος,) unholy, impious, regardless of duty to God or man, 1 Tim. i. 9. 2 Tim. iii. 2, and Class.

Ἀνοχή, ἡς, ἡ, (ἀνέχω,) prop. a holding back, delay. In N. T. metaph. self-restraint, forbearance, Rom. ii. 4. iii. 26.

Ἀνταγωνίζομαι, f. ἴσομαι, to contend with, strive against any person or thing; the latter, in Heb. xii. 4.

Ἀντάλλαγμα, ατος, τό, (ἀντί, ἀλλάσσω,) any thing given in exchange for another, Matt. xvi. 26. Mk. viii. 37, ἀντ. τῆς ψυχῆς. A phrase derived from the redemption of a slave, Sept. and Class.

Ἀνταναπλήρω, f. ὦσω, prop. to fill up instead of, or in turn or return, Col. i. 24, ἀνταναπληρῶ τὰ ὑστερήματα τῶν Φιλίπειων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, and lat. Class.

Ἀνταποδίδωμι, f. δώσω, to give back any thing instead of something else received, to repay, requite, whether 1) for good, to reimburse, reward, Lu. xiv. 14. Rom. xi. 35. 1 Th. iii. 9, and Sept.; or 2) for evil, to avenge, Rom. xii. 19. 2 Th. i. 6. Heb. x. 30, and Sept.

Ἀνταπόδομα, ατος, τό, (ἀνταποδίδωμι,) retribution, whether for good, Lu. xiv. 12, or evil, Rom. xi. 9, and Sept.

Ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι,) recompense, reward, Col. iii. 24, and Sept.

Ἀνταποκρίνομαι, aor. 1. pass. ἀνταπεκρίθην with mid. signif. to answer again, to reply against, constr. with dat. or acc. Lu. xiv. 6. Rom. ix. 20, and Sept.

Ἀντεῖπον; aor. 2. used as aor. of ἀντιλέγω, to gainsay, contradict, with dat. Lu. xxi. 15. absol. in Acts iv. 14. Sept. and Class.

Ἀντίχω, (ἀντί, ἔχω,) trans. to hold any thing against some resisting force, and intrans. to resist, Jos. Ant. v. 8, 6. Mid. ἀντίχομαι, f. ἀνθέξομαι, 1) to hold oneself fast by any thing or person, to cleave to it, be warmly attached to it, with gen. Matt. vi. 24. Lu. xvi. 13. Tit. i. 9. Hence, from the adjunct, 2) to studiously take care of any one, 1 Th. v. 14, ἀντ. τῶν ἀσθενῶν. So Job xxxiii. 24, ἀνθέξεται, τοῦ μὴ πεσεῖν εἰς θάνατον. Comp. Acts xx. 35.

Ἀντί, prep. with gen.; prop. simply, in a LOCAL sense, over against, in presence of, as Hom. II. xxi. 481, ἀντί τινος στήναι. Hence used metaph. either in a hostile sense, against, or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, &c. So in N. T. it is used, I. by way of substitution, in place of, instead of, Lu. xi. 11, ἀντί ἰχθύος ὄφιν. Ja. iv. 15, ἀντί τοῦ λέγειν ὑμᾶς. 1 Cor. xi. 15, as implying succession, Matt. ii. 22, βασιλεύει ἀντί Ἡρώδου. Sept. & Class. John i. 16, χάριν ἀντί χάριτος, grace upon grace, most abundant grace.—II. by way of exchange, requital, or equivalent, in consideration of, on account of, as said 1) of price,

for, Heb. xii. 16, ἀντί βρώσεως μᾶς. Sept. and Jos. 2) of persons for whom, or for the sake of whom, any thing is done, *in behalf of*, Matt. xvii. 27. xx. 28. Mk. x. 45. Soph. (Ed. Col. 1326. 3) of retribution, for, Matt. v. 38, ὀφθαλμὸς ἀντι ὀφθαλμοῦ. Rom. xii. 17, κακὸν ἀντι κακοῦ. 1 Pet. iii. 9, and Class. 4) of cause, motive, or occasion, *on account of, because of*, Heb. xii. 2, ἀντι χάρας. Eph. v. 31, ἀντι τούτου. Lu. xii. 3, ἀνθ' ὧν, 'wherefore.' Though ἀνθ' ὧν is generally a causative formula, for ἀντι τούτου, ὅτι, 'on this account, namely that,' because that, or simply, *because*, Lu. i. 20. xix. 44. Acts xii. 23. 2 Th. ii. 10. Sept. and Class. In comp. ἀντι signifies, 1) *over against*, as ἀντιτάσσειν. 2) *contrary to*, as ἀντιλέγειν. 3) *reciprocity*, as ἀνταποδίδωμι. 4) *substitution*, as ἀντιβασιλεὺς, ἀνθύπατος. 5) *similarity*, as ἀντιθεός, ἀντάξιος.

Ἀντιβάλλω, f. βαλῶ, prop. *to cast, or throw* (as a ball) *in one's turn*, or from one to another; metaph. of words, *to cast backwards and forwards*, as doubts or arguments, in conversation or discussion, Lu. xxiv. 17, τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους; So 2 Macc. xi. 13, πρὸς ἑαυτὸν ἀντιβ. τὸ γεγονός.

Ἀντιδιατίθημι, f. στήσω, (ἀντι, διατίθημι,) prop. in Acts *to set up any one against another*, and mid. ἀντιδιατίθεμαι, *to set oneself against another, to be opposed to him*, either in action or in opinion, as 2 Tim. ii. 25, where see Note.

Ἀντιδικός, ου, ὁ, ἡ, (ἀντι, δίκη, a suit,) *an adversary in a law-suit*; chiefly, however, the plaintiff, Matt. v. 25. Lu. xii. 58, and Class. Hence it denotes gener. *any adversary or enemy*, Lu. xviii. 3, and in 1 Pet. v. 8, is applied to the Devil, the great adversary of man.

Ἀντιθεσις, εως, ἡ, (ἀντιτίθημι,) *opposition*, 1 Tim. vi. 20, ἀντιθέσεις (opposite opinions, contrary positions,) τῆς ψευδωνύμου γνώσεως.

Ἀντικαθίστημι, f. στήσω, prop. *to set one against another, or to oppose him*. In N. T. in aor. 2. intrans. *to withstand, resist*, Heb. xii. 4. And so ἀντικαθίστασθαι in 2 Sam. xxi. 5. Compl.

Ἀντικαλέω, f. ἴσω, *to invite in return to an entertainment*, Lu. xiv. 12. Xen. Conv. i. 13.

Ἀντίκειμαι, f. κείσομαι, prop. *to be placed opposite to*, metaph. *to be opposed to, to be adverse to*, foll. by dat. Gal. v. 17. 1 Tim. i. 10. So ὁ ἀντικείμενος, 'an adversary,' either absol. or with dat. Lu. xiii. 17. xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Th. ii. 4. 1 Tim. v. 14. Sept. and Class.

Ἀντικρῦ, adv. *opposite to, over against*, with gen. Acts xx. 15, and Class.

Ἀντιλαμβάνω, f. λήψομαι, act. *to receive in return*. In Mid. *to take to oneself*, or lay hold of, either to save from falling, or to appropriate and possess, foll. by gen. In N. T. it is used 1) of things, *to take to one's possession*, 1 Tim. vi. 2, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι, 'those who are in possession of the benefit [of their service].' 2) of persons, *to take into one's protection, protect*.

Ἀντιλέγω, f. ἔξω, *to speak against*, either foll. by dat. or absol. 1) *to gain-say, contradict*, Acts xiii. 45. xxviii. 19, 22. In Lu. xx. 27, foll. by μή with infin. *to deny*, Sept. and Class. 2) *to oppose, disobey, contemn*, Lu. ii. 34. John xix. 12. Rom. x. 21. Tit. i. 9. ii. 9.

Ἀντιλήψις, εως, ἡ, (ἀντιλαμβάνομαι,) prop. and in Class. *help, aid*; but in N. T. (and also sometimes in the Sept.) by meton. of abstract for concrete, *a helper, reliever*, 1 Cor. xii. 28, supposed by some to be equiv. to the διάκονος. But see my note there.

Ἀντιλογία, ας, ἡ, (ἀντιλέγω,) *contradiction, gener. 1) as said of strife*, Heb. vii. 7, or of *controversy at law*, Heb. vi. 16. Exod. xviii. 16. 2) of *opposition*, either in words, by *reproach*, Heb. xii. 3. Matt. xxvi. 60. xxvii. 22, et al.; or in deeds, by *rebellion*, Ju. 11, and Protevang. Jac. v. 9.

Ἀντιλοιδορέω, f. ἴσω, *to revile in turn*, 1 Pet. ii. 23. Lucian. Conv. § 40.

Ἀντιλυτρον, ου, τὸ, (ἀντι, λύτρον,) *a ransom, price of redemption*, 1 Tim. ii. 6, ἀντ. ὑπὲρ πάντων, where it is well explained by Hesych. ἀντίδοτον, implying the substitution, in suffering, of another person instead of the guilty one. See 2 Cor. v. 21. Tit. ii. 14. 1 Pet. i. 18. It does not occ. in Class., but ἀντιλυτρόω is found in Aristot.

Ἀντιμετρέω, f. ἴσω, *to measure out in return*, absol. Matt. vii. 2. Lu. vi. 38, where it is put metaph. for *requite*.

Ἀντιμισθία, ας, ἡ, (ἀντι, μισθός,) *retribution, whether for good, (recompense,)* 2 Cor. vi. 13, or for evil, (*punishment,*) Rom. i. 27. Does not occ. in Class., but ἀντιμισθός is found in Æschyl. Suppl. 285.

Ἀντιπαρέρχομαι, f. ελεύσομαι, *to pass along on the opposite side of any thing* (as a road), and so *to pass by*, Lu. x. 31, sq. Wisd. xvi. 10. Anthol. Græc. Jacobs. vii. 255.

Ἀντιπέραν, adv. (ἀντι, πέραν,) *over against, on the opposite shore*, Lu. viii. 26, and Class.

Ἀντιπίπτω, f. πεσοῦμαι, 1) prop. *to fall against or upon*, implying violence

and hostility, Polyb. and Hlian. So our phrase 'to fall foul of' is used both in a natural and figur. sense, of being in opposition to any one or his laws; and so Acts vii. 51, τῷ Πνεύματι τῷ ἁγίῳ ἀντίπιπτετε.

Ἀντιστρατεύομαι, f. εὔσομαι, mid. dep. 1) prop. to lead out an army against; 2) met. to be adverse to, to oppose, with dat. Rom. vii. 23, ἀντιστ. τῷ νόμῳ τοῦ νοός μου. Aristen. Ep. ii. 1.

Ἀντιτάσσω, f. ξω, act. to range an army in battle-array against, or to oppose some persons to others, Thuc. iv. 55; metaph. to oppose, as Jos. Ant. iii. 1, 2, τῷ βιαζομένῳ τῆς ἀνάγκης ἀντιτάξαι τὸ ἀνδρείον. In N. T. mid. ἀντιτάσσομαι, met. to set oneself against, to resist, oppose, either with dat. or absol. Acts xviii. 6. Rom. xiii. 2. Ja. iv. 6. v. 6. Prov. iii. 34. Xen. Mem. iii. 5, 4.

Ἀντίτυπος, ου, ὁ, ἡ, adj. lit. 'formed after a type or model; hence by a metaph. taken from coining, correspondent in form, similar to. So Nonnus, ἀντίτυπα ἦθη, 'similar manners.' Hence in N. T. it denotes (agreeably to the adjectival signification in the neut. τὸ ἀντίτυπον, used subst.) that which corresponds to a type, an antitype, Heb. ix. 24. 1 Pet. iii. 21, and in the early Fathers.

Ἀντίχριστος, ου, ὁ, an opposer of Christ, i. e. any one who denies that Jesus is the Messiah, and that the Messiah is come in the flesh, 1 John ii. 18, 22. iv. 3. 2 John 7.

Ἀντλήω, f. ἦσω, (ἄντλος, a ship's pump,) to draw forth from a vessel (by means of some machine for that purpose) water, wine, or other liquors, either trans. or absol. John ii. 8, 9. iv. 7, 15. Sept. and Xen. Cc. vii. 4.

Ἀντλημα, ατος, τὸ, prop. what is drawn up; but in N. T. that vessel in which the water drawn up is contained, a bucket, John iv. 11.

Ἀντοφθαλμίω, f. ἦσω, to look at in the face, to face, Barnab. Epist. c. 5, and Chrysost. In N. T. used metaph. of a ship, to face, i. e. bear up against, resist, the wind, Acts xxvii. 15. Wisd. xii. 14. Pol. xxviii. 17, 18, μὴ δύνασθαι ἀντ. τοῖς χρήμασιν.

Ἄνυδρος, ου, ὁ, ἡ, adj. (α, ὕδωρ,) dry, (lit. waterless,) Matt. xii. 43. Lu. xi. 24, ἄνυδροι τόποι, barren, desert. See Is. xli. 19. Hos. ii. 3. 2 Macc. i. 19. In 2 Pet. ii. 17, πηγαὶ ἄνυδροι, and Ju. 12, νεφέλαι ἄνυδ. are fig. said of specious seducers, as being like those fountains or clouds which promise water, but deceive those who rely upon them.

Ἀνυπόκριτος, ου, ὁ, ἡ, adj. (α, ὑπό-

κρίνομαι,) unfeigned, real, true, Rom. xii. 9. 2 Cor. vi. 6. 1 Tim. i. 5. Ja. iii. 17. 1 Pet. i. 22. Wisd. v. 18.

Ἀνυπότακτος, ου, ὁ, ἡ, adj. (α, ὑποτάσσω,) unsubjected, I. of things, not made subject, or put under one's controul, Heb. ii. 8.—II. of persons, not subjected, or not to be subjected, refractory, 1 Tim. i. 9. Tit. i. 6, 10.

Ἄνω, adv. up or above, denoting, I. place where, Acts ii. 19. Rev. v. 3, ἐν τῷ οὐρανῷ ἄνω. Hence ὁ, ἡ, τὸ ἄνω as adj. what is above (referred to heaven), and therefore heavenly. So τὰ ἄνω, the things of heaven, John viii. 23. comp. iii. 13, 31. vi. 38; but in the sense heavenly things, Col. iii. 1, 2. Gal. iv. 26, ἡ ἄνω Ἱερουσαλήμ. Phil. iii. 14, ἡ ἄνω κλησις, equiv. to ἐπουράνιος in Heb. iii. 1. Sept. and Class.—II. motion to a higher place, upwards, John xi. 41. Heb. xii. 15. Sept. and Class. John ii. 7, ἕως ἄνω, to the very top. Sept. in 2 Chr. xxvi. 8.

Ἀνώγειον, ου, τὸ, same as ἀνάγειον, which see.

Ἄνωθεν, adv. (ἄνω,) I. of place, from above, Matt. xxvii. 51. Mk. xv. 38. John xix. 23, and Class. Hence said of whatever is from heaven; and because God dwells in heaven, it means from God, or in a divine manner, John iii. 31. xix. 11. Ja. i. 17. iii. 17, (ἡ ἄνωθεν σοφία, 'heavenly wisdom,') Sept. and Class.—II. of time, from the first, i. e. the very beginning, Lu. i. 3. Acts xxvi. 5, and Class. On the sense of ἄνωθεν in John iii. 3, 7, γεννηθῆναι ἄνωθεν, and Gal. iv. 9, see my notes.

Ἀνωτερικός, ἡ, ὄν, adj. upper, higher, Acts xix. 1, ἀ. μέρη, 'inland parts.'

Ἀνώτερος, α, ου, adj. higher, used in neut. as the compar. of ἄνω, Lu. xiv. 10, to a higher place, Heb. x. 8, ἀν. λέγων, above, i. e. 'in the former part of the quotation.'

Ἄνωφελής, εος, ὁ, ἡ, adj. (α, ὠφελίω,) 1) useless, unprofitable, Heb. vii. 18, τὸ ἀνωφελές, 'uselessness.' Sept. and Class. 2) by impl. injurious, Tit. iii. 9, said of μάχαι νομικαί, and so Prov. xxviii. 3, ὑετὸς αὐτ. Thuc. vi. 33. Plato, p. 334.

Ἄξιον, ης, ἡ, (ἄξιον, inf. ἄξει,) as aze, Matt. iii. 10. Lu. iii. 9. Sept. and Class.

Ἄξιος, ία, ίων, adj. worthy, lit. 'what draws the balance,' and makes the scales weigh down. Hence said metaph. I. of equal worth or value, i. e. worthy of being compared with, Rom. viii. 18, οὐκ ἄξια τὰ παθήματα, &c. So Sept. and Class.—II. gener. worthy, i. e. 'deserving of,' whether of good, or evil; 1) of good, absol. and of persons worthy of, i. e. of benefit, Matt. x.

11. Lu. vii. 4. Rev. iii. 4. foll. by gen. of thing, Matt. x. 10, & oft. 2) of evil, 'deserving of,' either absol. Rev. xvi. 6, or foll. by gen. πληγῶν, Lu. xii. 48. θανάτου, Rom. i. 32, & oft.—III. by impl. *suitable*, or *corresponding to*, with gen. as καρπὸς ἀξίους τῆς μετανοίας, Matt. iii. 8. Lu. iii. 8, et al. Hence ἀξίον ἐστὶ, *it is suitable, or proper*, 1 Cor. xvi. 4. 2 Th. i. 3, and Class.

Ἀξιώω, f. ὠσω, (ἀξίος,) *to account as deserving, or worthy of any thing, 1) prop. and gener. with acc. of person, and gen. of thing, 2 Th. i. 11. 1 Tim. v. 17. Heb. iii. 3. x. 29, and Class. 2) spec. to regard as suitable, think good, Acts xv. 38, and Class.*

Ἀξίως, adv. *suitably, becomingly*, with gen. Rom. xvi. 2. Eph. iv. 1. Phil. i. 27. 1 Th. ii. 12, and Class.

Ἀόρατος, ου, ὁ, ἡ, adj. (α, ὁράω,) *unseen, or that cannot be seen*, Rom. i. 20. Col. i. 15, sq. 1 Tim. i. 17. Heb. xi. 27. Sept. and Class.

Ἀπαγγέλλω, (f. ελῶ, aor. 1. ἀπήγγειλα, aor. 2. pass. ἀπηγγέλην,) with dat. of pers. and acc. of thing, or περι with gen. or ὅτι, πῶς, &c. or infin. I. *to bring word, convey intelligence to any person, from any person or place, concerning any person or thing. 1) to relate, tell, what has happened, with dat. of pers., or eis and acc. Matt. viii. 33, & oft. 2) to make known, announce what is done, or to be done, Matt. xii. 18. Lu. xviii. 37, & oft. Heb. ii. 12, ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου.—II. to bring back word from any one, to report, foll. by dat. of pers. with or without acc. of thing, Matt. ii. 8. xi. 4. Lu. vii. 22. xiv. 21. Acts v. 22. Sept. and Class.*

Ἀπάγχω, f. ἀγξω, *to strangle*; but gener. as in N. T. mid. ἀπάγχομαι, *to strangle oneself, namely, by hanging, to hang oneself*, Matt. xxvii. 5. Sept. and Class. On Acts i. 18, see my Note.

Ἀπάγω, f. ξω, aor. 2. ἀπάγαγον, aor. 1. pass. ἀπήχθην, *to lead or conduct away, 1) gener. Lu. xiii. 15. foll. by πρὸς, Acts xxiii. 17. Sept. and Class. In N. T. said chiefly in a judicial sense, to lead away or bring, i. e. either before a judge, or to prison, Matt. xxvi. 57. Mk. xiv. 44, 53. xv. 16, al., or to punishment, Matt. xxvii. 31. Lu. xxiii. 26. John xix. 16. Hence absol. ἀπαχθῆναι, to be led off to death, Acts xii. 19, and Sept. 2) used of a way which leads (i. e. points or tends), to foll. by eis, Matt. vii. 13, sq. Jos. Ant. iv. 6, 10, ἀπ. εἰς μετάνοιαν. 3) mid. ἀπάγομαι, lit. to take oneself off, to go away, also metaph. to go astray, be seduced to evil, 1 Cor. xii. 2, ἀπ. πρὸς τὰ εἰδωλα τὰ ἄφωνα.*

Ἀπαίδευτος, ου, ὁ, ἡ, adj. (α, παι-

δεύω,) prop. *uninstructed*, Xen. Mem. iv. 1. 4. Hence, *ignorant*, said both of persons, as Sept. and Jos., and of things, *foolish*, 2 Tim. ii. 23, ἀ. ζητήσεις. So Plut. vi. 143, 5, ἀπαιδευτοὶ διαθέσεις.

Ἀπαίρω, f. ἀρῶ, prop. trans. *to take away, remove*, Hdot. viii. 57; intrans. *to go away, depart*, Sept. often, and Class. In N. T. occ. only in aor. 1. pass. ἀπήρθην, *to be taken away*, Matt. ix. 15. Mk. ii. 20. Lu. v. 35.

Ἀπαιτέω, f. ἤσω, *to demand back from any one, to require at his hands*, trans. with ἀπό τινος, Lu. vi. 30. xii. 20, τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπό σου.

Ἀπαλγίω, f. ἤσω, in Class. *to grieve out, i. e. to cease from grieving*, Thuc. ii. 61. In N. T. *to cease to feel*, whether grief, shame, or other passions, *to be unfeeling*, esp. without sense of shame, Eph. iv. 19.

Ἀπαλλάσσω, f. ἀξω, *to remove from, trans. foll. by τί, ἀπό τινος, Class. and Sept. Hence, in N. T. 1) mid. ἀπαλλάσσομαι, to remove oneself from, to depart, leave, with ἀπό, Acts xix. 12. Sept. and Class. 2) pass. by impl. to be set free, or dismissed, Lu. xii. 58, ἀπηλλάχθαι ἀπό αὐτοῦ, to be let go, i. e. by some private adjustment of the demand; metaph. to liberate from; Heb. ii. 15, in act. to free from fear; so the Class. use the phrase, ἀπαλλαγῆναι νόσου, and ἀπ. ἀπό δουλοσύνης.*

Ἀπαλλοτριόω, f. ὠσω, *to estrange, alienate*; pass. *to be estranged, or alienated*, from any one, either foll. by gen. Eph. ii. 12. iv. 18, or absol. Col. i. 21. Sept., Jos., Pol., and Diod. Sic.

Ἀπαλός, ἡ, ὄν, adj. prop. *yielding to the touch*, but gener. *soft, tender*, said of the young shoot of a tree, Matt. xxiv. 32. Mk. xiii. 28. So Lev. ii. 14, Αἰ. ἀπαλά λάχανα.

Ἀπαντῶ, f. ἤσω or ἤσομαι, prop. *to meet from opposite directions, to fall in with, meet with*, foll. by dat. Matt. xxviii. 9. Mk. v. 2. John iv. 51, al. Sept. and Class. Said of a hostile encounter, Lu. xiv. 31. also in Jud. viii. 21. 2 Sam. i. 15.

Ἀπάντησις, εως, ἡ, (ἀπαντῶ,) *a meeting or rencounter*, Sept. often and lat. Class. In N. T. occ. only in the phrase εἰς ἀπάντησιν, put by Heb. for the infin. ἀπαντᾶν, *to meet with*, foll. by gen. Matt. xxv. 1, 6. 1 Th. iv. 17; by dat. Acts xxviii. 15.

Ἀπαξ, adv. 1) prop. *once*, 2 Cor. xi. 25. Heb. ix. 7, al. Sept. & Class. So ἀπαξ και ὅς, *once and again*, i. e. several times, Phil. iv. 16. 1 Th. ii. 18, & Sept. 2) metaph. *once for all*, Heb. vi. 4. ix. 27. x. 2. Joseph. & Sept.

'Απαράβατος, ου, ό, ή, adj. (α, παρβαίνω,) used in later Class. either act. *not passing over*, or transgressing a law, Joseph. Ant. xviii. 8, 2; or pass. *not violated*, i. e. *inviolable*, as said of a law. In N. T. said of Christ's priesthood, Heb. vii. 24, as being *not transient*, or passing to a successor, but perpetual.

'Απαρασκευάστος, ου, ό, ή, adj. (α, παρασκευάζω,) *unprepared*, 2 Cor. ix. 4, & Class.

'Απαρνέομαι, f. ήσομαι, depon. (though the first fut. pass. *απαρνηθήσομαι* occ. in a pass. seuse, Lu. xii. 9.) prop. *to deny*, foll. by infin. Lu. xxii. 34, *πριν ή τρίς απαρνήση μη είδέναι με*. Herod. viii. 69. Hence metaph. of persons, *to disown*. 1) as said of Christ and his religion, Matt. xxvi. 34, 35, 75. Mk. xiv. 30. John xiii. 38, al.; 2) of persons disowned by Christ, Lu. xii. 9. Sept. & Class. 3) foll. by *εαυτών*, *to deny and renounce self*, all personal interests of one's own, Matt. xvi. 24. Mk. viii. 34. Lu. ix. 23.

'Απαρτι, sometimes printed απ' αρτι, adv. of time, *from this time*, 1) *henceforth*, hereafter, Matt. xxiii. 39. John i. 52. 2) nearly equiv. to αρτι, but stronger, *at this very time, even now*, John xiii. 19. xiv. 7. Rev. xiv. 13. Aristoph. Plut. 388.

'Απαρτισμός, ου, ό, (απαρτιζω, to complete,) *completion*, Lu. xiv. 28, *πρός απαρτισμόν, for completion*, i. e. of the building. Dion. Hal.

'Απαρχή, ης, ή, (απαρχομαι, to offer first-fruits in sacrifice, 2 Chron. xxx. 24.) prop. *an offering of first-fruits*; then an offering gener. In N. T. prop. *the first-fruits* of any thing, which were usually consecrated to God; and hence, I. as said of things, *the first part, or earnest* of any thing, Rom. xi. 16, *απαρχή* scil. *φυράματος*, meaning, 'the first portion,' taken out of the mass, said metaph. of the Jewish Patriarchs. In Rom. viii. 23, *την απαρχήν του Πνεύματος* is used fig., to denote the first gifts of the Holy Spirit, considered as the earnest and pledge of still higher gifts hereafter.—II. of persons, *first in time*, as to any thing, i. e. *the first* of whom any thing may be predicated, *a firstling*, Rom. xvi. 5, *ός έστιν απαρχή της Ασίας εις Χριστόν*, 'the first who embraced the Gospel.' 1 Cor. xv. 20, 23, (of Christ,) *απαρχή των κεκοιμημένων*, 'the first who had arisen from the dead.' 1 Cor. xvi. 15. Ja. i. 18, *απ. των αυτού κτισμάτων*.

'Απας, ασα, αν, adj. (άμα, πās,) nearly the same as πās, but stronger in sense, *the whole, every, all together*, Matt. xxiv. 39. Mk. xvi. 15, & oft.

'Απατάω, f. ήσω, *to deceive*, trans.

Eph. v. 6. 1 Tim. ii. 14. Ja. i. 26. Sept. and Class.

'Απάτης, ης, ή, (απατάω,) *deception, deceit*, said both of *persons*, a making falsehood pass for truth, 2 Pet. ii. 13, and, as mostly in Class., of any *thing* deceptive or seductive; and so Matt. xiii. 22. Mk. iv. 19. Col. ii. 8. Heb. iii. 13. Eph. iv. 22, *επιθυμίας της απάτης*, for *απατηλίας*.

'Απάτωρ, ορος, ό, adj. (α, πατήρ,) *without father*, prop. *one who has lost his father*, but in N. T. 'one whose father is not reckoned in the genealogies,' Heb. vii. 3. See, however, my note.

'Απαύγασμα, ατος, τό, (από, αύγή, splendour,) lit. *off-shining*, prop. *the light reflected from any lucid body, any reflected brightness*; but in Heb. i. 3, *απ. της δόξης του Θεού*, (as said of Christ,) fig. for 'in whom the Divine majesty is conspicuous, the effulgence of His glory,' implying his Divine nature. The term is equiv. to *εικών* in Col. i. 15.

'Απειδον, (aor. 2. subj. *απίδω*,) used as aor. of *αφοράω*, which see, prop. *to look off from* one object, and by impl. upon another, foll. by *πρός* or *εις*, and metaph. *to look at*, or *regard with attention*. Also in N. T. from the adjunct, *to perceive and know any thing fully*, after due consideration, Phil. ii. 23, *ός αν απίδω τά περι έμέ*. So Jon. iv. 5, *έως ου άπιδη τί έσται τη πόλει*.

'Απειθεια, ας, ή, (απειθής,) prop. *a resistance to persuasion* by contumacy. In N. T. said of *the want of the obedience of faith*, by *unbelief*, Rom. xi. 30, 32. Eph. ii. 2. v. 6. Heb. iv. 6, 11. Col. iii. 6. Jos. Ant. iii. 15, 2. & Fathers. It is a stronger term than *απιστία*, denoting *obstinacy of unbelief*.

'Απειθίω, f. ήσω, (απειθής,) prop. *not to suffer oneself to be persuaded, to refuse belief, to disbelieve*, or be disobedient. In N. T. it is used 1) absol. of *unbelievers* in Christ, Acts xiv. 2. xvii. 5. xix. 9. Rom. xv. 31. 1 Pet. ii. 7; and of those who are *disobedient to God*, Heb. iii. 18. 1 Pet. iii. 20. Rom. xi. 31. x. 21. Sept. & Joseph. 2) foll. by dat. of pers. or thing, e. gr. *τω Υιω*, John iii. 36. *τω Θεω*, Rom. xi. 30. *τη αληθεία*, Rom. ii. 8. *τω λόγω*, 1 Pet. ii. 8. *τω ευαγγελίω*, 1 Pet. iv. 17.

'Απειθής, έος, ό, ή, adj. (α, πείθω,) *unwilling to be persuaded, refusing belief*, and consequently *obedience*; absol. Lu. i. 17. Tit. i. 16. iii. 3. foll. by dat. of pers. or thing, Acts xxvi. 19. Rom. i. 30. 2 Tim. iii. 2. Sept. and Class.

'Απειλέω, f. ήσω, (the etymology is variously deduced, but with little success, I suspect it to be the same word with *απειλέω*, which prop. means, *to hem in, hem,*

or *drive into a corner*, Hdot. ix. 9, and metaph. *to drive into straits*. See Hdot. i. 24. ii. 141. viii. 109.) Thence it came to mean gener. *to threaten*, i. e. to compel to do any action, or *to desist* from any action. Xen. Symp. iv. 31, οὐκέτι ἀπειλούμαι, 'deterred by threats.' The constr. is acc. of thing, or a verb in infin. and dat. of pers.; so Acts iv. 17, ἀπειλή ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν, where the lit. sense is, 'minis deterreamus ne,' &c. the full sense, 'strictly charge them, under menace of punishment, not to speak,' &c. a sense of ἀπ. very rare, but of which I can cite two examples. Joseph. Ant. x. 7, 4, ὁ δὲ ἀπειλεῖ (αὐτοῖς) πρὸς τοὺς πολεμίους φυγεῖν. Theocr. Id. xxiv. 16, ἀπειλήσασα φυγεῖν βρέφος Ἡρακλῆα. In the only other passage where the word occurs in N. T. it is used absol. in the sense, *to use threatening language, reproach*, 1 Pet. ii. 23, πάσχων οὐκ ἠπειλεῖ: as in Demosth. p. 42, ἀπειλεῖ. Hdot. iii. 77, τοῖσι π. ἀπειλεον. Eccles. xix. 17, ἔλεγξον τὸν πλησίον σου πρὶν ἢ ἀπειλήσαι.

Ἄπειλή, ἦς, ἡ, prop. *a threat*, Acts iv. 17, 29. ix. 1, and hence, *reproach, upbraiding*, Eph. vi. 9, αἰνεῖτες τὴν ἀπ., and so ἀπειλέω, 1 Pet. ii. 23, and often in Sept., but see my note.

Ἄπειμι, ἑῖσομαι, *to be absent*, 1 Cor. v. 3. 2 Cor. x. 1, 11, and Class.

Ἄπειπον, aor. 2. fr. obsol. ἀπέπω; which prim. meant, as in Hom. *to speak out*, (equiv. to ἐξείπω,) as in putting forth a message, but afterwards *to speak OFF*, i. e. recall one's words, and metaph. *renounce* any purposed action, and gener. *to reject* any proposal, *refuse* or *interdict*, *forbid* any thing proposed to be done. Thuc. v. 23, 32, 43. vi. 89. vii. 60, & oft. in Class. In N. T. it occurs only in mid. which lit. means, *to speak oneself off* from any thing, i. e. *to renounce* or *disown*, and gener. *to have nothing to do with*; and is often used both as regards persons and things; the latter alone occ. in N. T. 2 Cor. iv. 2, ἀπ. τὰ κρυπὰ τῆς αἰσχύνης, 'to have nothing to do with, renounce the practice of.'

Ἄπειραστος, ου, ὁ, ἡ, adj. (α, πειράζω,) either pass. *untried, untempted*; or act. *that has not tried or experienced*. In each of these two senses the word has been taken by one or other of the Commentators at Ja. i. 13, ὁ Θεὸς ἀπ. ἐστὶ κακῶν: but though the latter is quite agreeable to the *usus loquendi*, the former is more suitable to the context; and in the sense 'is untempted,' there seems implied that of 'is not to be tempted.'

Ἄπειρος, ου, ὁ, ἡ, adj. (α, πείρα,) prop. *unexperienced*, from not having made

trial of, and consequ. *uninstructed, ignorant*, Sept., Joseph., and Class. And so the word is gener. explained at Heb. v. 13. But I prefer the interpr. 'unfit for, unequal to, unable to comprehend' the doctrines of the Gospel.

Ἄπεκδέχομαι, f. ἔσομαι, depon. lit. *to wait out* the time of any one's absence, i. e. *to wait long for, to await, or expect ardently*, trans. Rom. viii. 19, 23, 25. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20.

Ἄπεκδύομαι, f. ὕσομαι, depon. mid. 1) prop. *to strip off* and *lay aside*, as one's clothes; 2) fig. *to divest oneself of, and renounce* any habit or practice, Col. iii. 9, ἀπ. τὸν παλαιὸν ἄνθρωπον, i. e. the corrupt nature we derived from our father Adam. Simil. Hesychius. Philo, p. 59, χαλεπὸν ὀλοσχερῶς ἐκδύναί τὸν ἄνθρωπον, 'the man,' i. e. the disposition of man, also p. 1081, ἐκδόμενοι τὰ ἀμαρτήματα, and Joseph. Ant. xiii. 7, 1, ἀπεκδ. τὴν ὑπόκρισιν, in allusion to actors putting off the dress and mask of one character, and assuming that of another. 3) *to strip, i. e. divest of power or authority*, Col. ii. 15, ἀπ. τὰς ἀρχάς, 'having despoiled them of their power;' by an allusion to stripping vanquished foes of their armour and arms, and thereby making them powerless.

Ἄπέκδυσις, εως, ἡ, (ἀπέκδυμι,) prop. *a putting off* of garments, and metaph. *renunciation or abandonment* of habits and practices, Col. ii. 11, ἀπ. τοῦ σώματος τῆς σαρκός, 'by a renouncing of the sins to which the body and flesh are prone.' Comp. Col. iii. 9, ἀπεκδ. τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.

Ἄπελαύνω, aor. 1. ἀπήλασα, *to drive off, or away from*, Acts xviii. 16. Sept. and Class.

Ἄπελεγμός, ου, ὁ, (ἀπελέγχομαι, to be confuted,) prop. *a being convicted of error*, and by imply. the *disrepute* thence resulting, Acts xix. 27, where εἰς ἀπελεγμὸν ἐλθεῖν is equiv. to ἀπελέγχεσθαι, and that parallel to εἰς οὐδὲν λογισθῆναι.

Ἄπελεύθερος, ου, ὁ, ἡ, adj. (ἀπό, ἐλεύθερος,) lit. *one who has ceased to be (ἀπό) a slave*, and become a *freeman, a freedman*, 1 Cor. vii. 22, and oft. in Class.

Ἄπελπίζω, f. ἴσω, (ἀπό, ἐλπίζω,) prop. *to hope out*, i. e. to have done with hoping, to be *hopeless, lose all hope, to despair*. Sept. and Class. oft. In Lu. vi. 35, δανείζετε, μηδὲν ἀπελπίζοντες, the sense is, 'expecting nothing in return.' See my note in loco.

Ἄπειναντι, adv. (ἀπό, ἐναντι,) lit. *from over against*, as in Class. *opposite to*,

over against; but in Sept. and N. T. 1) prop. *over against, in the presence of*, as said both of persons, Matt. xxi. 2. xxvii. 24, ἀπ. τοῦ ὄχλου. Acts iii. 16, & Sept.; and things, as *places*, Matt. xxvii. 61, ἀπ. τοῦ τάφου, and Sept. 2) fig. by Hebr. as said of what is *before the mind*, Rom. iii. 18, ἀπ. τῶν ὀφθαλμῶν αὐτῶν. 3) by Hebr. *over against*, in the sense *contrary to*, Acts xvii. 7, ἀπ. τῶν δογμάτων Καίσαρος, and Sept.

Ἀπέραντος, ου, ὁ, ἡ, adj. (α, πέρασ, limit,) *unlimited, interminable*, 1 Tim. i. 4, γενεαλογίαι ἀπ. Sept. and Class.

Ἀπερισπάστως, adv. (α, περισπᾶω, to draw round, i. e. in another direction.) lit. *without being pulled in a different direction*; and met. *without distraction*, or solicitude about earthly things, 1 Cor. vii. 35, and Class. The adj. ἀπερίσπαστος often occurs in the sense, 'undistracted by cares or business,' in Polyb. and Porphy.

Ἀπερίτμητος, ου, ὁ, ἡ, adj. (α, περιτέμνω,) prop. *uncircumcised*, Gen. xvii. 14, et al. in Sept. In N. T. metaph. Acts vii. 51, ἀπ. τῆ καρδιά και τοῖς ὠσίν, as said of those who, from carnal ἀκροβυστία, turn a deaf ear to all calls to repentance, Ezek. xlv. 7, 9. Jer. vi. 10, hence *obdurate, perverse*.

Ἀπέρχομαι, f. ελεύσομαι, (ἀπό, ἔρχομαι,) *to go away from* one place to another. Hence, I. gener. *to depart*, absol. and prop. of persons, Matt. viii. 21, et al. or foll. by ἀπό, Mk. v. 17, et al.; but fig. of things which *pass away, cease, or perish*, Mk. i. 42. Lu. v. 13. Rev. ix. 12. xi. 14. xxi. 1, 4. Cant. ii. 11.—II. spec. *to go away to a place, to set off thither, &c.* used 1) prop. and foll. by prepositions or adverbs of motion, Matt. ii. 22. viii. 19, et al. and Class. 2) metaph. of things, which *go forth, or are spread abroad*, as a report, Matt. iv. 24, including the idea of arrival at, as well as travelling towards, Lu. xxiii. 33. Gen. xlii. 21.—III. by Hebr. with case, ἀπέρχ. ὅπως τινός, *to go after, follow*, as a disciple, Mk. i. 20. Lu. xvii. 23. John xii. 19; or as a lover, Ju. 7.—IV. in the sense *to withdraw, go apart*, Matt. xxvi. 36. Acts iv. 15; or *turn back, return*, (foll. by εἰς,) Matt. ix. 7. Lu. i. 23, al. also Sept. and Class.

Ἀπέχω, f. ἀφέξω, (ἀπό, ἔχω,) I. *to hold off from*, as a ship from the shore, Hom. Od. xv. 33; and hence, *to avert, restrain*, Hom. and Hdot. In N. T. 1) mid. ἀπέχομαι, *to hold back oneself from*, (App. ii. 82,) i. e. *to abstain from*, with gen., or foll. by ἀπό, Acts xv. 20, 29. 1 Th. iv. 3. v. 22. 1 Tim. iv. 3. 1 Pet. ii. 11. Sept. and Class. 2) intrans. *to be distant from, be absent from*, suppl. *αὐτόν*, Lu. vii. 6.

xv. 20. xxiv. 13. Sept. and Class. Also fig. said of the heart, Matt. xv. 8. Mk. vii. 6, πᾶρτω ἀπέχει ἀπ' ἐμοῦ, 'has no regard or reverence for me.'—II. lit. *to have out or away*, i. e. all that is one's due, and then *to receive in full*, said 1) of persons, to have, as we say, 'for good and all,' Philem. 15. Gen. xliiii. 23. Num. xxxii. 19. Jos. and Class. 2) of things, as reward or wages, Matt. vi. 2, 5; satisfaction, Lu. vi. 24; or gener. Phil. iv. 18. Hence the idiom ἀπέχει, 'it is enough,' equiv. to *ικανόν ἐστι*, Mk. xiv. 41.

Ἀπιστέω, f. ἴσω, (ἄπιστος,) 1) gener. *to withhold or be devoid of belief, to doubt, distrust*, absol. Acts xxviii. 24. Mk. xvi. 11. Lu. xxiv. 41. with dat. xxiv. 11. Sept. and Philo. Hence, 2) spec. *to disbelieve, be unbelieving*, without faith in God or Christ, Mk. xvi. 16. Rom. iii. 3. Wisd. x. 7, and by impl. 'to break one's faith to God or Christ, prove false,' 2 Tim. ii. 13.

Ἀπιστία, ας, ἡ, (ἄπιστος,) *want of faith, or belief*, in the doctrines of the Gospel, Matt. xiii. 58. xvii. 20, & oft. Sometimes used of wilful disbelief and apostasy, as Heb. iii. 12, 19; at others of ignorant unbelief, 1 Tim. i. 13. i. e. a state of unbelief, before knowing or embracing the Gospel.

Ἀπιστος, ου, ὁ, ἡ, adj. (α, πιστός, credible,) 1) pass. as said of things, *incredible*, Acts xxvi. 8. Joseph. and Class. 2) act. as said of persons, *withholding belief, incredulous*, Matt. xvii. 17. Mk. ix. 19. Lu. ix. 41, al. 2 Cor. iv. 4, of belief in Christ. Hence by impl. *a heathen*, one who does not believe in and worship the true God, 1 Cor. vi. 6, & oft.; so with the idea of *impiety*, Tit. i. 15. Farther by impl. as said of apostates, *faithless, false*, Lu. xii. 46. Rev. xxi. 8.

Ἀπλόος, οὐς, ὄη, ὄον, adj. lit. *uncomplex*, also *simple, sincere, sound*, as said of the eye, Matt. vi. 22. Lu. xi. 34.

Ἀπλότης, ητος, ἡ, (ἀπλόος,) prop. *simplicity*, but mostly used metaph. 1) gener. *sincerity, probity*, 2 Cor. i. 12. Eph. vi. 5. Col. iii. 22. Sept., Jos., and Class. 2) spec. of Christian *simplicity*, i. e. frankness and fidelity, or as showing itself in *liberality*, Rom. xii. 8. 2 Cor. viii. 2. ix. 11, 13. Joseph. Ant. vii. 13, 4.

Ἀπλῶς, adv. (ἀπλόος,) lit. *simply*, as opposed to doubly. In N. T. *in simplicity or reality*, as opposed to duplicity, Ja. i. 5.

Ἀπό, prep. gov. the genit. denoting the *going forth, or proceeding*, of one object FROM another, and used of such objects as before were *on, by, or with* another, but are now separated *from* and

stand *apart from* it; either of place, time, and origin, or source; its general meaning being *from*, *away from*, *of*, &c. I. of PLACE, 1) as implying motion, *from*, *away from*, both gener. and put after words denoting either departure from a place, pers., &c. prop. as Matt. viii. 34, & oft. or fig. as Mk. i. 42, & oft. Also, after words implying any kind of motion *away from* a place or pers.; and sometimes with the accessory idea of *down from*, after verbs of motion, Matt. viii. 1, et al. Also, as indicating the *place whence* any thing comes or proceeds, Acts xii. 20. xv. 33. I Th. iii. 6; after verbs of coming or going off, Matt. ii. 1, et al.; or of order, succession, ἀρχομαι ἀπό τινος, 'to begin,' Matt. xx. 8. 2) implying the *separation* or *removal* of one thing from another, and put after words that denote this, in whatever way, e. gr. after verbs implying separation, Matt. xxv. 32. Rom. viii. 35, 39, and Class.; after verbs of depriving, removing, or taking away, Matt. ix. 15. Lu. x. 42, or where that idea is implied in the context, as after verbs of concealing, Matt. xi. 25. Lu. ix. 45. Sept. and Class.; after verbs of demanding, desisting, or restraining, as ἀπαιτεῖν, Lu. vi. 30. ἐκζητεῖν, xi. 51. ἀφιστάναι, Acts v. 38. ἀπέχεσθαι, xv. 20. καταπαύειν, Heb. iv. 4. ἐκδικεῖν, Rev. vi. 10; after verbs of losing, as λυεῖν and ἀπολ., καταργεῖν; also after verbs of freeing, purifying, &c. as redeeming; after verbs implying fear, caution, &c. 3) in verbs implying distance of one object from another, Rev. xii. 14, et al.—II. of TIME, viz. *from* any time onwards, *since* any time, 1) before a noun, as Matt. ix. 22. xi. 12. Lu. i. 70, et al. 2) before a pron. as ἀφ' ἧς scil. ἡμέρας, 'since,' Lu. vii. 45. 2 Pet. iii. 4, or ἀφ' οὗ scil. χρόνου, 'since,' Lu. xiii. 25. Rev. xvi. 18. Sept. and Class. 3) before adverbs of time, with or without τοῦ, as ἀπό τοῦ νῦν, ἀπ' ἄρτι, ἀπό πέρυσι, ἀπό πρῶτῃ, ἀπό τότε.—III. of the ORIGIN, or SOURCE, of any thing; where ἀπό marks the secondary, indirect, mediate origin, while ἐκ denotes the primary, direct, ultimate source, and ὑπό the immediate efficient agent. 1) said of the *place* whence any one is derived, and where he belongs, with the art. Matt. xxi. 11. Mk. xv. 43. Acts vi. 9, or without it, Lu. ix. 38. John i. 45, and Class. 2) of the *source*, i. e. the person or thing *from* which any thing proceeds, or is derived, Matt. xxiv. 32, ἀπό τῆς συκῆς. 2 Tim. i. 3, ἀπό προγόνων, 'inherited from my ancestors;' said of persons from whom any one hears, learns, or asks any thing, Matt. xi. 29. Col. i. 7; before the inciting cause or motive, Matt. xiii. 44, et al.; or before the secondary efficient cause, or that which produces or bestows any

thing, Matt. xii. 38. Gal. i. 1; after verbs of having or receiving any thing from another, &c. I Cor. vi. 19; put after neut. pass. verbs, to mark the author and source of the action, but not where the author is to be conceived of as personally and immediately active, (this latter idea being expressed by ὑπό and παρά,) Matt. xvi. 21. Acts ii. 22. Ja. i. 13. 3) said of the *manner* or *mode* in which any thing is done, &c. e. gr. Matt. xviii. 35, to forgive ἀπό τῶν καρδιῶν ὑμῶν, Lu. xiv. 18, & Class. 4) said of the *instrument*, or *instrumental source*, *from*, *by means of*, *with*, Lu. viii. 3. xv. 16. Rev. xviii. 15, & Class. 5) of the *material*, i. e. *from*, *of*, Matt. iii. 4, ἔνδυμα ἀπό τριχῶν καμήλου, & Class. 6) said of *dependence* *from* or *on* any person or thing, i. e. attachment to or connexion with any one, Acts xii. 1. xv. 5, and Class. 7) implying a *part* in relation to the whole, a part *from* a whole, in the sense, *from*, *of*; so after ἐσθίω and πίνω, or other verbs where an acc. would imply the whole, Mk. vi. 43, et al.; said of a class or number of persons, from which any one is selected, and of which he forms a part, Matt. xxvii. 9. Lu. xvi. 30. Heb. vii. 2, and Class. In composition, ἀπό implies, 1) separation, *from*, *off*, as ἀπολύω, ἀποτέμνω. 2) removal, *away*, as ἀποβάλλω, ἀπάγω. 3) abatement or cessation, as ἀπαλγέω. 4) completion, *in full*, as ἀπέχω, ἀποθνήσκω. 5) intens. as in ἀποθανυμάζω, ἀποτολμάω. 6) restitution, requital, as ἀποδίδωμι. 7) like a priv. it removes the force of the simple word, as ἀποδοκιμάζω, ἀποκαλύπτω.

Ἀποβαίνω, f. βήσομαι, aor. 2. ἀπέβην. 1) prop. *to go away*, *depart from*, any place, gener.; but often *to descend from*, as from horseback to the ground, or from a vessel to land, *to disembark*, Lu. v. 2. John xxi. 9, and Class. 2) metaph. *to turn out*, *result*, *happen*, like Lat. *evenire*, foll. by dat. of pers. and sometimes acc. of thing preceded by εἰς, denoting the end of action, as Artemid. iii. 67, εἰς κακὸν ἀπέβησαν χρήσται φανείσαι ἐλπιδες. So we may account for the expression in Phil. i. 19, τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, with which comp. Job xiii. 16, Alex. καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν.

Ἀποβάλλω, f. βαλῶ, aor. 2. ἀπέβαλον. I. prop. *to cast away* any thing as arms or utensils; also, *to cast off* a garment, Mk. x. 50. Is. i. 30. ΞΙ. V. H. xii. 38.—II. metaph. *to lay aside*, *abandon*, ἀπ. τὴν παρόρησιαν ὑμῶν, Heb. x. 35. Philo, Joseph. and Class.

Ἀποβλέπω, f. ψω, I. prop. *to look off* (ἀπό) *from* any thing, and towards

(eis) another, Polyb. vi. 50, 3.—II. *to regard, have respect to, rationem habere*, Heb. xi. 26, ἀπ. εἰς τὴν μισθαποδοσίαν, 'had regard to the reward he hoped for.' So Philo p. 852, εἰς τὸ τοῦ Θεοῦ μέγεθος ἀποβλέπων.

Ἀπόβλητος, ου, ό, ή, adj. (ἀποβάλλω,) prop. *what is fit to be cast away or rejected, despicable*, so oft. in Class. In Sept. it is often used of what is *abominable*, as being interdicted by the Mosaic law, Hos. ix. 3. And so 1 Tim. iv. 4, πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπ. Lucian Tim. § 37, οὔτοι ἀπόβλητά εἰσι δῶρα τὰ παρὰ τοῦ Διός.

Ἀποβολή, ης, ή, (ἀποβάλλω,) 1) prop. *a casting off or away*, as of arms, or articles of dress. 2) *the loss (jactura) of any goods, or the deprivation of persons dear to us, as children*, Joseph. Ant. iv. 8, 46, et al. or of life itself, as Acts xxvii. 22, ἀποβολή ψυχῆς οὐδεμία. 3) metaph. *rejection*, as opp. to reception into favour.

Ἀπογίνομαι, aor. 2. ἀπεγενόμην, prop. *to be absent from a place where any thing has happened; also, to be removed or to remove oneself from, to depart*. Hence, in a fig. sense, *to depart from life, to die*, as Thuc. ii. 34, 51, and often in Class. Hence, in N. T. metaph. foll. by dat. *to die to any thing, to renounce it*, 1 Pet. ii. 24, ἀπογ. ταῖς ἀμαρτίαις. Comp. Rom. vi. 4.

Ἀπογραφή, ης, ή, (ἀπογράφω, to write off, enter in writing,) *an enrolment, or register*, as of citizens, their names, property, &c. for the purpose of taxation, &c. Lu. ii. 2. Acts v. 37. The former passage is supposed to refer to *an enumeration of persons*, and the latter to *a census*, i. e. of persons and property.

Ἀπογράφω, f. ψω, prop. *to write off or out*, and hence, *to enrol, or inscribe*, as in a register, Hdot. vii. 100. Pol. xxx. 10, 7, and Heb. xii. 23, where Christians are said to be ἀπογεγραμμένοι ἐν οὐρανοῖς, with allusion to the book of life, Ps. lxix. 29. The mid. form ἀπογράφομαι, 'to enrol oneself,' occurs in Lu. ii. 1, 3, 5, and sometimes in Class.

Ἀποδείκνυμι, f. δείξω, I. prop. *to point out any person or thing to notice; hence, to point out any one as fit for any office, to nominate; also by impl. to appoint*, as often in Class. So in 1 Cor. iv. 9, ό Θεός ἡμᾶς τοὺς ἀποστόλους ἐσχ. ἀπέδειξεν, 'effecit, constituit.'—II. met. *to point out, or show, any thing to be so or so, to prove*, as often in Class. So Acts xxv. 7, ἃ οὐκ ἴσχυον ἀποδείξαι. ii. 22, ἀποδειγμένος δυνάμεσι, 'proved to be the Messiah by miracles.' 2 Th. ii. 4, ἀπο-

δείκνυτα ἑαυτὸν ὅτι ἐστὶ Θεός, where the action is put for the endeavour.

Ἀπόδειξις, εως, ή, (ἀποδείκνυμι,) *manifestation, proof*, 1 Cor. ii. 4, & Class.

Ἀποδεκατόω, f. ὠσω, 1) *to take tithes of any one*, Heb. vii. 5. Sept. in 1 Sam. viii. 15, 17. 2) *to pay or give tithes of*, Matt. xxiii. 23. Lu. xi. 42. xviii. 12, and Sept.

Ἀπόδεκτος, ου, ό, ή, adj. (ἀποδέχομαι,) 1) of persons, *admissible, worthy of admission or approbation*, Plut. x. 380. 2) of things, *acceptable, worthy of approbation or praise*, 1 Tim. ii. 3. v. 4.

Ἀποδέχομαι, f. δέξομαι, mid. depon. prop. *to take from another, and to oneself; and gener. to receive, admit, trans.* in N. T. used in various shades of sense. I. said of persons, *to receive any one kindly, i. e. as a friend or guest, to bid welcome*, Lu. viii. 40. Acts xv. 4. xviii. 27. xxviii. 30, and so Class. oft.—II. of things, metaph. 1) *to accept, applaud an action*, Acts xxiv. 3, ἀποδεχόμεθα sc. τούτο: so Joseph. Ant. vi. 4, 4, ἀπ. τὸ ἔργον. 2) *to admit, embrace*, as said of a doctrine, Acts ii. 41. Joseph. Ant. ix. 8, 5. Pol. ii. 39, 5.

Ἀποδημέω, f. ήσω, (ἀπόδημος,) 1) prop. as in Class. *to be absent from one's own people or country*. 2) in N. T. *to go abroad, travel in foreign countries*, Matt. xxi. 33. xxv. 14, et al. Jos. Ant. viii. 13, 5. Xen. Cyr. viii. 5. 1.

Ἀπόδημος, ου, ό, ή, adj. (ἀπό, δημος, people,) *absent from home, abroad in foreign countries*, Mk. xiii. 34. Artemid. ii. 8.

Ἀποδίδωμι, (f. δώσω, aor. 1. ἀπέδωκα, aor. 2. ἀπέδωκ, opt. ἀποδώην.) I. *to give away from one's self, i. e. to deliver over, give up, bestow, trans. or absol.* 1) gener. Matt. xxvii. 58, ἀποδοθῆναι τὸ σῶμα. 2 Tim. iv. 8. Sept. and Class.; metaph. of evidence, Acts iv. 33; so ἀποδιδόναι λόγον, 'to give account, render account,' Matt. xii. 36. Lu. xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. 2) said in reference to obligation of any kind, *to give in full, to render, pay over or off, e. gr. wages*, Matt. xx. 8. Sept. & Class.; of rent, tribute, expenses, Matt. xxi. 41. xxii. 21. Lu. x. 35. Sept. & Class.; of vows or oaths, Matt. v. 33; of duties in general, 1 Cor. vii. 3. 3) said of trees, fruits, &c. *to yield*, Rev. xxii. 2; metaph. Heb. xii. 11. 4) mid. *to deliver over for one's self, i. e. to dispose of by sale, to sell, trans.* Acts v. 8. vii. 9. Heb. xii. 16. Sept., Jos., Philo, and Class.—II. *to give back again, restore, trans. or absol.* 1) gener. Lu. iv. 20. ix. 42; spoken of debts, obligations, &c. *to repay, refund*, Matt. v.

26, al. Sept. and Class. 2) spec. in the sense of *to render back, requisite, retaliate*, either good or evil, Matt. vi. 4, al. oft. & Sept. Eur. Med. 130.

Ἀποδιορίζω, f. ἴσω, (ἀπό, διορίζω, to bound,) prop. of things, *to set or divide off*, any thing by bounds, from something else. In N. T. of persons, *to set oneself off, separate oneself from another*, Ju. 19, οὗτοι εἰσι οἱ αποδιορίζοντες ἑαυτούς.

Ἀποδοκιμάζω, f. ἄσω, (ἀπό, δοκιμάζω, to approve of,) *to disapprove of, reject*, trans. whether things, Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17; or persons, Mk. viii. 31. Lu. ix. 22. xvii. 25.

Ἀποδοχή, ἡς, ἡ, (ἀποδέχομαι, to receive, admit, approve,) prop. *reception, admission*, as said of a guest or friend; and metaph. *approbation or praise*, 1 Tim. i. 15. iv. 9. Joseph. and Class.

Ἀπόθεσις, εως, ἡ, (ἀποτίθημι,) prop. *a putting off, laying aside*, as of clothes or arms; and metaph. *a putting off of the tabernacle of the body by death*, 2 Pet. i. 14, ἀπ. τοῦ σκηνώματός μου, where (as in 2 Cor. v. 2, τὸ οικητήριον—ἔπενδύσασθαι) there is a double allusion; viz. to the body, as a garment to, and a tabernacle or habitation of, the soul. In 1 Pet. iii. 21, σαρκὸς ἀπόθεσις ῥύπου, there is an allusion to the getting rid of vicious habits which defile the soul, (Matt. xv. 18,) the temple of God, (1 Cor. iii. 17,) with reference to the true spiritual baptism, that of the soul, by the being washed from our sins in the blood of Jesus: the same double allusion exists at Heb. x. 22.

Ἀποθήκη, ης, ἡ, (ἀποτίθημι,) lit. *a place where articles of every kind are laid up*, whether arms, or treasure, or, as in N. T. *grain; a barn or granary*, Matt. iii. 12. vi. 26. xiii. 30. Lu. iii. 17. xii. 18, 24.

Ἀποθησαυρίζω, f. ἴσω, prop. *to treasure up, lay by*. In N. T. fig. 1 Tim. vi. 19. Lucian Lap. § 15.

Ἀποθλιβω, f. ψω, (ἀπό intens. θλιβω,) *to press or crowd from (ἀπό) every side*, Lu. viii. 45.

Ἀποθνήσκω, (f. θανῶμαι, aor. 2. ἀπέθανον,) *to die*, intrans. lit. *to die off*, 1) said prop. and phys. of the death of animate creatures, esp. men, whether *to die*, Matt. ix. 24. Mk. v. 35, & oft.; or *to be put to death*, Matt. xxvi. 35. Acts xxi. 13. Rom. v. 6. Heb. xi. 37. Rev. viii. 9; of animals, *to perish*, Matt. viii. 32. Rev. xvi. 3; of trees or vegetables. John xii. 24. 1 Cor. xv. 36; metaph. Ju. 12. In an inchoative sense, *to be dying*, i. e. near to death, 1 Cor. xv. 31. 2 Cor. vi. 9; *to be subject to death*, Rom. v. 15. 1 Cor.

xv. 22. Heb. vii. 8.—II. metaph. of *spiritual and eternal death*, the perishing of the soul, involved in exclusion from the Messiah's kingdom, and including eternal punishment for sin; equiv. to 'the second death,' (Rev. xx. 14.) John vi. 50. viii. 21, 24. xi. 26. Rom. vii. 10. viii. 13. Also said of the *extinction of faith, works, &c.* by their *ceasing to exist*, Rev. iii. 2, ἀποθνήσκειν τινι, or ἀπό τινος, 'to die to or from' any thing, *to renounce, forsake* its use or practice. Col. ii. 20, ἀπὸ τῶν στοιχείων τοῦ κόσμου. Gal. ii. 19, νόμω. Rom. vi. 2, τῇ ἁμαρτίᾳ, and Col. iii. 3, τοῖς ἐπι τῆς γῆς, 'earthly things.'

Ἀποκαθίστημι, f. καταστήσω, *to bring back into a former state, replace, restore*, and by impl. *to amend*, said 1) as regards *persons*, of restoration to health from sickness, (see Foësi Econ. Hipp. in v.) Matt. xii. 13. Mk. iii. 5. viii. 25. Lu. vi. 10. Sept. and Class. 2) of restoration to liberty, home, or country, &c. from prison, Heb. xiii. 19. Sept. & Class. 3) as regards *things*, (a kingdom or government,) *to re-establish, or restore*, what has been abrogated, or disarranged, Diod. Sic. xx. 32. Pol. iv. 25, 7. In N. T. said of the Jewish kingdom, or government, which the Messiah was expected to restore and enlarge, Matt. xvii. 11. Mk. ix. 12. Acts i. 6. So Pol. ix. 30, τὸ πάτριον ἀποκ. πολιτεύμα, implying some improvement thereon.

Ἀποκαλύπτω, f. ψω, prop. *to uncover, unveil*, Sept. & Class.; also metaph. *to reveal, disclose*, what was secret, or unknown, trans. Class. Sept. and N. T. where it is used, I. gener. Matt. x. 26. Luke xii. 2; espec. of things which become known by their effects, Lu. ii. 35. John xii. 38. Rom. i. 17, 18. viii. 18. 1 Pet. i. 5. v. 1; also of things tried and proved, and thus *made known*, 1 Cor. iii. 13, ἐν πυρὶ ἀποκαλύπτεται. Gal. iii. 23.—II. said of things revealed, 1) from God to man, and made known by the Holy Spirit, Matt. xi. 25. Lu. x. 21. 1 Cor. ii. 10. Eph. iii. 5. Phil. iii. 15. 2) of things revealed from God through Christ, Matt. xi. 27. Lu. x. 22.—III. said of persons, in the pass. *to be revealed*, i. e. *to appear*, Lu. xvii. 30, of Christ's appearing from heaven; of Antichrist, 2 Th. ii. 3, 6, 8. Sept. in 1 Sam. iii. 21, 2 Esdr. xiii. 32.

Ἀποκάλυψις, εως, ἡ, prop. *the uncovering of any thing that was covered up*; but mostly metaph. *the disclosure of any thing secret or unknown*. In N. T. it is used, 1) of the *removal of the veil of ignorance*, by the communication of knowledge, instruction, &c. Lu. ii. 32. 2) in the sense *manifestation*, Rom. ii. 5, ἡμέρα ἀποκαλύψεως, 'when it will be made

known, Rom. viii. 19. So of that which before was concealed, as the Divine mysteries, purposes, doctrines, &c. Rom. xvi. 25. 1 Cor. xiv. 6, 26; of revelations from God or Christ, 2 Cor. xii. 1, 7. Gal. i. 12. ii. 2. Eph. iii. 3. 3) *appearance*, said of Christ's appearance from heaven, 2 Th. i. 7. 1 Cor. i. 7. 1 Pet. i. 7, 13. iv. 13.

'Αποκαρδοκία, ας, ἡ, (ἀποκαρδοκίω, fr. ἀπό, κάρα, δοκίω, to look for, prop. to look at any thing, with the head bent forward, and, of course, attentively, and hence, to await or expect anxiously,) prop. thrusting forward the head; and metaph. *earnest expectation*, Rom. viii. 19. Phil. i. 20.

'Αποκαταλλάσσω, f. ξω, (ἀπό, κατά, ἀλλάσσω, to change,) lit. to change or alter a person from one state of feeling, or disposition, to another, e. gr. from enmity to friendship, to reconcile him to another, Eph. ii. 16. Col. i. 20, sq.

'Αποκατάστασις, εως, ἡ, (ἀποκαθίστημι,) restoration to a former [and better] state; prop. said of the restoration of a city or state, Joseph. Ant. xi. 3, 8. Pol. iv. 23, 1, and metaph. of the restitution of all things in the Messiah's kingdom, Acts iii. 21.

'Απόκειμαι, f. είσομαι, (ἀπό, κείμαι,) 1) prop. to be laid up, for future use, Lu. xix. 20. Sept. and Class. 2) metaph. to be laid up in store for, reserved for, to await any one, as rewards, or the hope thereof, Col. i. 5. 2 Tim. iv. 8. Jos. and Class.; of death, ix. 27. D. Hal. v. 8.

'Αποκεφαλίζω, f. ίσω, (ἀπό, κεφαλή,) to take off the head, behead, trans. Matt. xiv. 10. Mk. vi. 16, 27. Lu. ix. 9. Sept. and later Class.

'Αποκλείω, f. είσω, to shut to, as τὴν θύραν, Lu. xiii. 25. Sept. and Class.

'Αποκόπτω, f. ψω, to cut off, amputate, trans. Mk. ix. 43, 45. John xviii. 10, 26. Acts xxvii. 32. Sept. and Class. On the sense in the obscure expr. Gal. v. 12, ὄφελον ἀποκόψονται, see my note.

'Απόκριμα, ατος, τό, (ἀποκρίνομαι,) an answer, also a judicial response or sentence. So in Class. In N. T. τὸ ἀπόκριμα τοῦ θανάτου, 2 Cor. i. 9, fig. denotes utter despair of life.

'Αποκρίνομαι, mid. form fr. act. ἀποκρίνω, to sift off, winnow out, separate. Hence 1) to judge off, and in mid. to judge of for oneself, i. e. in reply to a question, to answer, whether to a simple question, Matt. xi. 4, et al. oft., or to a judicial interrogation, Matt. xxvi. 62. xxvii. 14. Mk. xiv. 61, or to an implied question in an entreaty or proposal, Matt. iv. 4, & oft. or to an accusation, by denial, Matt. iii. 15, et al. oft. 2) by Hebr., to proceed to

speaking, either in continuation of a previously commenced discourse, to continue discourse, Matt. xi. 25. xii. 38, & Sept.; or in commencement thereof, to begin to speak, and occasionally with reference to something that has been said. So ἀποκρίθεις εἶπε or ἀπεκρίθη καὶ εἶπε, Matt. xvii. 4, et al. oft. and Sept.

'Απόκρισις, εως, ἡ, (ἀποκρίνομαι,) an answer, Lu. ii. 47. xx. 26. John i. 22. xix. 9. Sept. and Class.

'Αποκρύπτω, f. ψω, (ἀπό, off or away, κρύπτω,) 1) prop. to conceal any pers. or thing out of sight, Matt. xxv. 18. τὸ ἀργύριον. 2) metaph. to conceal from any one's knowledge, foll. by ἀπό with gen. of pers. Matt. xi. 25. Lu. x. 21. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. Sept. and Class.

'Αποκρυφός, ου, ὁ, ἡ, adj. (ἀποκρύπτω,) prop. hidden away from sight. In N. T. metaph. 1) concealed from knowledge, Mk. iv. 22. Lu. viii. 17. Sept. and Class. 2) by impl. laid up in store, Col. ii. 3, and Sept.

'Αποκτείνω, f. ενῶ, to kill off, put to death, 1) in a physical sense, Matt. xiv. 5. xvi. 21, & oft. al. Sept. and Class. 2) in a moral sense, to kill eternally, occasion the death of the soul by eternal punishment in hell, Matt. x. 28. Rom. vii. 11. 2 Cor. iii. 6. 3) metaph. of things, to destroy, abolish, ἀπ. τὴν ἐχθραν, Eph. ii. 16.

'Αποκνέω, f. ήσω, (ἀπό, off, and κνέω, to be pregnant,) lit. to finish being pregnant with, and, from the adjunct, to bring forth, metaph. Ja. i. 15, 18, where see my note.

'Αποκυλίνδω, or -ίω, f. ίσω, to roll from or away, trans. Matt. xxviii. 2. Mk. xvi. 3, 4. Lu. xxiv. 2. Sept., Jos., and Class.

'Απολαμβάνω, f. λήψομαι, aor. 2. ἀπέλαβον, to take or obtain from any one, i. e. I. to receive, and hence, as said of things, to obtain, Lu. xvi. 25, ἀπέλαβες τὰ ἀγαθὰ σου. Gal. iv. 5, ἀπ. τὴν υιοθεσίαν: also to receive from any one something due, as debts, Lu. vi. 34. xv. 27, et Class.; or merited in requital, Lu. xviii. 30. xxiii. 41. Rom. i. 27. Col. iii. 24. 2 John 8, and Class.—II. in mid. and said of persons, to take to oneself from another person or place, to take aside with oneself, Mk. vii. 33, ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν. So 2 Macc. vi. 21, ἀπολαβόντες αὐτὸν κατ' ἰδίαν παρέκάλουν, and so Jos. and the later Class. In 3 John 8, ἀπολ. signifies 'to receive any one as a guest,' for ὑποδέχσθαι.

'Απόλαυσις, εως, ἡ, (ἀπολαύω,) enjoyment, i. e. 1) the act of enjoying, 1 Tim.

vi. 17, εἰς ἀπόλαυσιν, 'for enjoyment,' i. e. to enjoy, Jos. Ant. ii. 4, 4, and Class. 2) the source of enjoyment, in the pleasure or profit of the thing, Heb. xi. 25, ἀμαρτίας ἀπ. Sept., Jos., and Class.

Ἀπολείπω, f. ψω, gener. to leave away from oneself, I. to leave any one behind, 2 Tim. iv. 13, 20. Jos. and Class. Pass. to be left behind, remain, Exod. xiv. 28. Met. ἀπολείπεται, 'there remains,' Heb. iv. 6, 9. x. 26. Wisd. xiv. 6, and Class.—II. to forsake, renounce, Jude 6, ἀπ. τὸ ἴδιον οἰκητήριον. Sept. and Class.

Ἀπολείγω, f. εἶζω, to lick, lick off or clean, belick. Lu. xvi. 21, οἱ κύνες ἀπέλειχον τὰ ἔλκη αὐτοῦ.

Ἀπόλλυμι, (f. ἀπολέσω, perf. ἀπολώλεκα, perf. 2. ἀπόλωλα, mid. f. ἀπολούμαι, aor. 2. ἀπόλωμην,) lit. to destroy or perish off. I. act. form, 1) to destroy, cause to perish, used both of things, 1 Cor. i. 19, and Class. and persons; and said both of physical death, Matt. ii. 13. xii. 14. xxi. 41, & oft. Sept. and Class., and of moral or spiritual, involved in everlasting exclusion from the Messiah's kingdom, together with positive punishments eternal in their duration, (see on v. ἀποθνήσκω,) Matt. x. 28. Mk. i. 24. Lu. iv. 34. ix. 25, 56. Rom. xiv. 15. 2) to lose, be deprived of any thing, as an article of property, reward, or one's life, Matt. x. 42. Mk. ix. 41, & oft.—II. mid. and pass. forms ἀπόλλυμαι, 2 perf. ἀπόλωλα, 1) to be destroyed, to perish, 1) said of things, Matt. v. 29, seq. οἱ ἄσχοι ἀπολ. Matt. ix. 17. Mk. ii. 22, et al. 2) of persons, both of physical death, Matt. viii. 25. xviii. 14, & oft. Class.; and of moral and spiritual death, to perish eternally, be deprived of eternal life, Lu. xiii. 3. John iii. 15, sq. x. 28. xvii. 12. Rom. ii. 12. 1 Cor. viii. 11. xv. 18. 2 Pet. iii. 9. Also said of things, to be lost, as strayed sheep, Lu. xv. 4, 6, or to come to nought, as θριξ, Lu. xxi. 18; or of persons, Lu. xv. 24; also metaph. Matt. x. 6. xv. 24. xviii. 11. Lu. xix. 10, and Sept.

Ἀπολογέομαι, f. ἦσομαι, dep. mid. lit. to speak oneself off of any charge, i. e. to plead for oneself before a tribunal, or simply in justification of any thing; used either absol. Lu. xxi. 14. Acts xxv. 8. Rom. ii. 15, or foll. by dat. of pers. to or against whom, Acts xix. 33, or ἐπί with gen. Acts xxvi. 2, or with an accus. of manner, τὶ, Lu. xii. 11, al.

Ἀπολογία, ας, ἡ, (ἀπολογέομαι,) a defence before a tribunal or elsewhere, Acts xxii. 1. 2 Tim. iv. 16, al. So of defence gener. 2 Cor. vii. 11. Phil. i. 17, τοῦ εὐαγγελίου. 1 Cor. ix. 3, et al.

Ἀπολούω, f. ούσω, trans. 1) prop. to wash off dirt from any person or thing,

(constr. τινά τι,) mid. ἀπολούομαι, to wash oneself clean. 2) met. to cleanse any one from the moral pollution of vice or sin, and, as used of things, in mid. to renounce the sins in their guilt and punishment, Acts xxii. 16, ἀπ. τὰς ἀμαρτίας, and absol. 1 Cor. vi. 11, ἀπελούσασθε, 'ye have washed yourselves clean from sin,' Sept. and Philo, p. 1051, τὰ καταρκαίνοντα τὴν ψυχὴν ἀπολούσασθαι.

Ἀπολύτρωσις, εως, ἡ, (ἀπολύτρω,) gener. redemption of a captive or slave by payment of his λύτρον, or ransom. So often in Class. In N. T. it is used I. fig. of deliverance from the penalty and also the power of sin, Rom. vi. 14, on account of the ransom paid by Christ of his own life. Comp. Matt. xx. 28. Rom. iii. 24. Eph. i. 7, 14. Col. i. 14. Hebr. ix. 15.—II. by meton. to denote the author of the deliverance, the Redeemer, 1 Cor. i. 30.—III. said of deliverance simply, the idea of ransom being dropped, ex. gr. from calamities and death, Lu. xxi. 28. Heb. xi. 35; of the soul from the body as its prison, Rom. viii. 23. Eph. iv. 30.

Ἀπολύω, f. ὕσω, to unbind, let loose, release from, trans. and foll. by gen. of person or thing, prop. Hom. Od. xxi. 46, et al. in Class. In N. T. metaph. 1) to release from bonds or imprisonment, Matt. xviii. 27. Mk. xv. 6. Lu. xxii. 68, et al. oft.; to release from disease, which was, like death, considered as a bond, Lu. xiii. 12, ἀπολύσαι τῆς ἀσθενείας σου, and 16, ἢν ἔδησεν ὁ Σ., οὐκ ἔδει λυθῆναι; comp. Acts ii. 24. 2) to let go, send away, dismiss, Matt. xiv. 15. xv. 32, et al. oft. and Class. So mid. ἀπολύομαι, to send oneself away, take oneself off, go away, Acts xv. 33. xxviii. 25. Sept. and Class.; to dismiss from life, to let die, Lu. ii. 29. Sept., Apocr., Ælian, Diod. Sic., and the heathen Philosophers, as Porphyry, Marc. Anton. Indeed the word signif. prop. to let go from any place, or fig. from any state which implies restraint, to any other place, as home, or state, as freedom instead of bondage; and sometimes it is employed metaph., and by euphem., of death, either with the addition of τοῦ σώματος, τοῦ ζῆν, as gener. in the Class. writers, or without them, as here and elsewhere in the Scriptures. In short, the term was used partly of liberation from confinement, and partly of release from disease, or labours and anxieties, not only by the being eased of pain and troubles, but by removal from them by death. 3) to dismiss, as said of a husband divorcing a wife, Matt. i. 19. v. 31. xix. 3, or a wife a husband, Mk. x. 12, and Class.

Ἀπομάσσω, f. ξω, to wipe off or away, act. as tears from the eyes, Pol. xv.

26, 3; mid. to *wipe off* from oneself, as dust, Lu. x. 11.

Ἀπονέμω, f. μῶ, prop. to *apportion off, divide out, assign to*, as in Sept. and Class. In N. T. to *allot, bestow, assign*, 1 Pet. iii. 7, ἀπ. τιμῆν. Jos. Ant. i. 7, 1.

Ἀπονίπτω, f. ψω, to *wash off, cleanse by washing*, as Homer and Sept. In mid. ἀπονίπτομαι, to *wash oneself*, sometimes foll. by an acc. noting the *part* of the body washed, as τὰς χεῖρας, Matt. xxviii. 24.

Ἀποπίπτω, to *fall off*, intrans., foll. by ἀπό with gen. Acts ix. 18. Sept. and Class.

Ἀποκλανάω, f. ἦσω, 1) prop. to *cause to wander from*, i. e. from the right road. 2) metaph. to *mislead, seduce from the truth, deceive*, trans. Mk. xiii. 22. Pass. metaph. to *be drawn away, go astray from, swerve from*, 1 Tim. vi. 10, ἀπ. ἀπὸ τῆς πίστεως. Sept. and Apocr. Pol. iii. 57, 4. Prop. Xen. Eph. p. 50, 13.

Ἀποκλίω, f. κλεύσομαι, to *sail away*, intrans. Acts xiii. 4. xiv. 26. xx. 15, and Class.

Ἀποκλύνω, f. νῶ, to *wash off, cleanse*, trans. said of nets, Lu. v. 2. Sept. and Class.

Ἀποπνίγω, f. ξω, prop. to *choke*, as by drowning, Lu. viii. 33. Metaph. said of plants, to *choke*, by exclusion of air, Matt. xiii. 7. Lu. viii. 7, and Class.

Ἀπορίω, f. ἦσω, (ἀπορος, fr. α, πόρος, way or exit,) Jos. and Class. act.; in N. T. mid. ἀπορίομαι, to *be at a loss* which way to go, *be without resource*, foll. by περί with gen. John xiii. 22; by εἰς τὸ, Acts xv. 20. by impl. to *be perplexed, anxious*, 2 Cor. iv. 8. Gal. iv. 20. Sept. and Class.

Ἀπορία, ας, ἡ, (ἀπορίω,) lit. 'a not knowing which course to take,' *perplexity*, Lu. xxi. 25. Sept. and Class.

Ἀπορρίπτω, f. ψω, prop. and in Class. to *cast off, throw aside*, as dress, arms, &c. In N. T. with a reflex. pron. implied, Acts xxvii. 43, ἀπ. ἑαυτοῦς, 'casting ourselves off from the deep into the water.' Sept. and Class.

Ἀπορφανίζω, f. ἴσω, (ἀπό, ὄρφανος,) to *bereave of*, prop. of parents, Æsch. Choëph. 246. In N. T. it occurs only in the Pass., to *be bereaved of*, foll. by ἀπό; metaph. to *be deprived of*, as parents are deprived of their children by death; also said of a teacher separated from his disciples, 1 Th. ii. 17.

Ἀποσκευάζω, f. ἄσω, and mid. ἀποσκευάζομαι, lit. to *rid oneself of heavy baggage*, and hence to *remove any incumbrance out of the way*, Sept. and Class. In N. T. Acts xxi. 15, ἀποσκευασάμενοι

ἀνεβαίνομεν εἰς Ἴερ. 'ridding ourselves of our baggage,' viz. by leaving part of it behind; or rather, 'having packed up our baggage:' a signif., however rare, derivable from ἀποσκευή, 'baggage,' and found in Dion. Hal. Ant. ix. 23.

Ἀποσκίασμα, ατος, τὸ, (ἀπό, σκιάζω,) a *casting of a shadow*, metaph. an *adumbration, or faint appearance of change*, Ja. i. 17, where see my note.

Ἀποσπάω, f. ἄσω, of things, to *draw from*, as a sword from its scabbard, Matt. xxvi. 51; but gener. to *drag or tear off*; also of persons, to *draw from* another to oneself, Acts xx. 30. Jos. and Class. In aor. l. pass. in a mid. sense to *withdraw oneself, go away from*, Lu. xxii. 41. Acts xxi. 1. Yet see my notes there.

Ἀποστασία, ας, ἡ, *apostasy, defection*; a term of later Greek for ἀπόστασις, Acts xxi. 21. 2 Thess. ii. 3. Sept. and Plut.

Ἀποστάσιον, ἰου, τὸ, (ἀφίστημι,) *defection, desertion*, as of a freedman from his patron, Demosth. In N. T. *repudiation, divorce*, as βιβλίον ἀποστασίου, 'a bill of divorce,' Matt. xix. 7. Mk. x. 4, and Sept.

Ἀποστεγάζω, f. ἄσω, to *unroof* a building, Mk. ii. 4. Strabo p. 304. 542.

Ἀποστέλλω, f. στέλω, to *send off or away, or forth and out*. Constr. as to the pers. to whom, with dat., or acc. with πρός or εἰς; as to the place *whither*, with εἰς or ἐν; and as to the person or place *whence*, with ἀπό or παρά with gen. of pers. I. prop. said of PERSONS sent forth or out from men, as messengers or agents. Matt. x. 5. 16. xi. 10. xxi. 1, & oft.; of persons sent from GOD, as angels, prophets, or teachers, Matt. x. 40. xiii. 41, et al. oft. In this sense the acc. of pers. is often omitted, as John v. 33, ἀποστέλλεται πρὸς Ἰωάννην, esp. ἀποστείλας before an act. verb, as Matt. ii. 16, ἀπ. ἀνείλε πάντας. Mk. vi. 17. Acts vii. 14, and Sept. and Class.—II. metaph. said of THINGS, to *send forth*, i. e. to *proclaim, promulgate*, and thereby *bestow*, as λόγον, Acts x. 36. xiii. 26. τὸ σωτήριον, xxviii. 28. τὴν ἐπαγγελίαν, Lu. xxiv. 49. Sept. and Class. Also, to *send forth*, of things, Acts xi. 30, ἀπ. τὴν διακονίαν, Class. τὴν ἐπιστολήν. Mk. iv. 29, ἀποστ. τὸ δρέπανον. So ἔξαποστ. Sept. in Joel iv. 9. iii. 13.—III. to *send away, dismiss*, Mk. viii. 26. Matt. viii. 31. Mk. xi. 3. Lu. iv. 18, and Class.

Ἀποστερέω, f. ἦσω, to *deprive or defraud of*, constr. with acc. of person, and acc. or gen. of thing. I. said of PERSONS, foll. by acc. 1 Cor. vi. 8. absol. Mk. x. 19, where I have remarked that ἀποστερ.

signifies 'to deprive any one of his property,' whether by actual and open robbery, or by secret fraud, as denying a debt, cheating in the quality of goods sold, or overreaching in a bargain; also with reference to the conjugal intercourse, 1 Cor. vii. 5. So mid. *to suffer oneself to be defrauded*, 1 Cor. vi. 7. II. of THINGS, foll. by acc. τὸν μισθὸν, and in the Pass. constr. by nom. ὁ μισθός, Ja. v. 4, ὁ μισθός ἀπεστερημένος, 'fraudulently held back.' So Sept. and Class.

'Αποστολή, ἡς, ἡ, (ἀποστέλλω,) in Class. *any thing sent off*, as a present, or an expedition; in N. T. the office of apostle, *apostleship*, Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8.

'Απόστολος, ου, ὁ, (ἀποστέλλω,) *one sent forth*, whether as a messenger, or ambassador. I. gener. *a messenger*, John xiii. 16. Phil. ii. 25. Sept. and Class.—II. spec. said of messengers or ambassadors from God, and joined with προφήται, 1 Cor. xii. 29. Eph. iii. 5. Heb. iii. 1. Rev. ii. 2. xviii. 20.—III. of the apostles of Christ, 1) prop. of the Twelve Apostles, Matt. x. 2. Lu. vi. 13, & oft. 2) in a wider sense, of the companions and colleagues of the Twelve, in raising up Churches, 2 Cor. viii. 23. Acts xiv. 4, 14. Rom. xvi. 7.

'Αποστοματίζω, f. ἴσω, (ἀπό, στόμα,) a rhetorical term equiv. to ἀπό στόματος λέγω, *to speak from mouth*, or memory, also *to cause others* (as pupils) *to repeat by heart*. And as ἀπό στόματος, *ex tempore*, involved the idea of what is unpremeditated, hence it came to mean, 'to cause any one to answer questions off-hand' and without forethought, and also metaph. 'to answer any one' by such questions, Lu. xi. 53, ἤρξαντο ἀποστοματίζειν αὐτόν.

'Αποστρέφω, f. ψω, act. *to turn any person or thing away from any other person or thing*, 1) act. prop. ἀποστρ. τὴν ἀκοὴν ἀπὸ τῆς ἀλ. *to turn away the ears from the truth*, 2 Tim. iv. 4. So Sept. and Class. Fig. Acts iii. 26, *to reform*. Lu. xxiii. 14, ἀπ. τὸν λαόν, i. e. ἀπὸ Καίσαρος; also, *to put away from, remove*, Rom. xi. 26, ἀπ. ἀσεβείας ἀπὸ Ἰακώβ. 2) mid. ἀποστρέφωμαι, *to turn oneself away from*, i. e. *to forsake*, 2 Tim. i. 15, or *to reject*, Matt. v. 42. Tit. i. 14. Heb. xii. 25. Sept. and Class. 3) act. *to turn back*, i. e. *return*, Matt. xxvii. 3, ἀποστ. τὰ ἀργύρια τοῖς ἱερεῦσι: said of a sword, *to return it to its scabbard*, Matt. xxvi. 52.

'Αποστυγέω, f. ἦσω, (ἀπό, intens. στυγέω,) lit. *to thoroughly detest*, trans. Rom. xii. 9, and Class.

'Αποσυνάγωγος, ου, ὁ, ἡ, adj. ex-

cluded from the synagogue, *excommunicated*, John ix. 22. xii. 42. xvi. 2.

'Αποτάσσω, f. ξω, prop. and lit. *to range off*, i. e. *to appoint* certain persons to particular places, or *set apart* certain things to particular purposes, Jer. xx. 2. 1 Macc. xi. 3. Pass. in Joseph. Bell. iii. 4, 2, οὐκ ἂν ἀποτάσσουτο τοῦ μαχμοῦ, Mid. ἀποτάσσομαι, prop. *to range oneself off*, *separate oneself from*. But as *parting from* suggests the idea of *taking leave of*, so it came to mean, *take leave of*, *bid farewell to*, foll. by dat. 1) prop. as Lu. ix. 61. Acts xviii. 18, 21. 2 Cor. ii. 13. Joseph. Ant. viii. 13, 7. Charit. ii. 1. and by impl. *to dismiss*, *send away*, Mk. vi. 46. Jos. Ant. xi. 8, 6, τοῖς Σ. ἀπετάξατο. 2) fig. of things, *to renounce*, *forsake*, *abandon the use of*, Lu. xiv. 33, ἀπ. πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν. Jos. Ant. xi. 6, 8. Philo, p. 87 & 274. Jambli. V. P. c. 3. Euseb. H. E. ii. 7, πάσαι αἰ. ταῖς τοῦ βίου φρόντισιν.

'Αποτελέω, f. ἔσω, *to finish off*, *complete*, *accomplish* any action, or *fulfil* any duty. Xen. Hist. iii. 2, 10, & oft. and Apocrypha. In N. T. pass. *to be grown up*, have attained complete growth and full stature, but metaph. Ja. i. 15, ἀμαρτία ἀποτελεσθεῖσα, 'adulta.' So Xen. de Mag. Eq. vii. 4, ἀνὴρ ἀποτελεσμένος, 'consummate,' and Econ. xiii. 3.

'Αποτίθημι, f. θῆσω, *to put off*, *lay aside*, Sept. Ex. xvi. 33. trans., but in N. T. and Class. the mid. form, ἀποτίθεμαι, is more common, *to put off from oneself*, and thereby *lay aside*, both prop. as Acts vii. 58, ἀπ. τὰ ἑμάτια, 2 Macc. viii. 35, & Class. and metaph. *to renounce*, Rom. xiii. 12, ἀπ. τὰ ἔργα τοῦ σκότους. Eph. iv. 22. Col. iii. 8. Heb. xii. 1. Ja. i. 21. 1 Pet. ii. 1, and oft. in Class.

'Αποτινάσσω, f. ξω, *to shake off*, trans. Lu. ix. 5, τὸν κοινοτόν. Acts xxviii. 5, τὸ θηρίον. Sept. and Class., as Eur. Bacch. ἀπ. κισσόν.

'Αποτίνω, or -ίω, f. ἴσω, *to pay off*, *re-pay*, Philem. 19, ἀποτίσω. Sept. & Class.

'Αποτολμάω, f. ἦσω, lit. *to dare out*, i. e. *to come forth boldly to do an action*, Rom. x. 20, ἀποτολμᾷ καὶ λέγει, for ἀποτόλμως λέγει. Æschin. p. 521 & 547, ἀπετόλμα δὲ λέγειν, et al. in Class.

'Αποτομία, ας, ἡ, (ἀπότομος,) prop. *a cutting off*, and metaph. *a cutting severity*, *sharpness*, Rom. xi. 22. Plut. de Educ. c. 18, τὴν ἀποτομίαν τῇ πράττει μιγνύναι.

'Αποτόμως, adv. (ἀπότομος, rugged, and metaph. harsh, severe,) metaph. *sharply*, *severely*, 2 Cor. xiii. 10. Tit. i. 13, and Class.

'Αποτρέπω, f. ψω, act. *to turn any*

one away from; mid. ἀποτρέπομαι, to turn oneself away from any person or thing, to shun or avoid, 2 Tim. iii. 5, τούτους ἀποτρέπου, and Class.

Ἀπουσία, ας, ἡ, (ἀπειμι,) absence, Phil. ii. 12, and Class.

Ἀποφέρω, (αορ. 1. ἀπήνεγκα, αορ. 2. ἀπήνεγκον, αορ. 1. pass. ἀπηνέχθην,) to bear off and carry away from one person or place to another, Mk. xv. 1. Lu. xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. Sept. and Class.

Ἀποφεύγω, f. ξω, to flee away from, escape, trans. In N. T. metaph. 2 Pet. i. 4. ii. 18, 20, and Class.

Ἀποφθέγγομαι, f. ξομαι, to utter forth, speak out, declare, absol. Acts ii. 4. trans. xxvi. 25. ii. 14. Sept. & Class.; espec. used of deeply sententious, and of prophetic speech, by oracular responses.

Ἀποφορτίζομαι, f. ἴσομαι, (ἀπό, φόρτος,) to disburden, unlade, as said of a ship, whether in port, or at sea, Acts xxi. 3, ἀπ. τὸν γόμον, and Class.

Ἀπόχρησις, εως, ἡ, (ἀποχράομαι, to use up,) prop. a using up, also consumption by use; but in Col. ii. 22, is denoted simply 'use,' as Dion. Hal. Ant. i. 58, ἐν ἀποχρήσει τε γῆς μοίρας.

Ἀποχωρέω, f. ἦσω, to depart from, go away, Matt. vii. 23. Lu. ix. 39. Acts xiii. 13. Sept. and Class.

Ἀποχωρίζω, f. ἴσω, to part off, separate, pass. Rev. vi. 14, ὁ οὐρανὸς ἀπεχωρίσθη, 'was separated and rent off;' inid. to separate oneself from, Acts xv. 39, ὥστε ἀποχωρισθῆναι ἀπ' ἀλλήλων.

Ἀποψύχω, f. ξω, to breathe out, expire, as said prop. of the dying, but also fig. of those who faint away, Joseph. Ant. xix. 1, (so ἐκθνήσκω,) and also of those who are ready to die away through fear, Hom. Od. xxiv. 347, τὸν δὲ προτὶ οἱ Εἰλεν ἀποψύχοντα πολὺτλας δῖος Ὀδυσσεύς. Lu. xxi. 26. Comp. Matt. xxviii. 4.

Ἀπρόσιτος, ου, ὁ, ἡ, adj. (α, πρόσ-εμι, to approach,) unapproachable, 1 Tim. vi. 16, φῶς ἀπ. Comp. Ps. civ. 1—3. Ezek. i. 4, and Class.

Ἀπρόσκοπος, ου, ὁ, ἡ, adj. (α, προσκόπτω,) lit. not stumbling. I. act. not causing to stumble, either prop. as said of a road, level, Eccles. xxxv. 21; or metaph. occasioning no stumbling, not causing to sin, 1 Cor. x. 32.—II. pass. not stumbling, i. e. metaph. 'not falling into sin,' Acts xxiv. 16, ἀ. συνείδησιν. Phil. i. 10.

Ἀπροσωπολήπτως, adv. (α, προσωπόληπτος,) without respect of persons, impartially, 1 Pet. i. 17.

Ἀπταιστος, ου, ὁ, ἡ, adj. (α,

πταίω,) prop. not stumbling, as said of a horse, Xen. Eq. i. 6; but in N. T. metaph. not falling into sin, blameless, Ju. 24. So Lucian, ii. 449, δι' ἀπταιστου καὶ ἀκλυνοῦς βίου ἀλύπως εἰς γῆρας ὁδεῦσαι.

Ἄπτω, f. ψω, to put one thing to another, to adjoin or apply one to the other. Hom. Od. xxi. 408. Hence, I. in act. said of fire, applied to material substances, to put or set fire to, kindle. So with λύχνον, Lu. viii. 16. xi. 33. xv. 8. πῦρ. Lu. xx. 55, and Class.—II. mid. depon. ἄπτομαι, to apply oneself to any person or thing, i. e. to touch, with gen. 1) gener. Matt. viii. 3. ix. 20. Mk. i. 41. v. 27. Lu. vii. 14, & oft. Sept. and Class. 2) in the Levitical sense, (comp. Lev. v. 2, 3. vii. 18, et al.) Col. ii. 21, μὴ ἄψη. 2 Cor. vi. 17. 3) fig. and by euphemism, ἄπτεσθαι γυναικός, to denote 'carnal intercourse,' 1 Cor. vii. 1. Sept. and Class. 4) by impl. to hurt or harm, 1 John v. 18, (but see my note,) Sept. and Class.

Ἀπωθίω, f. ἀπίσω, (ἀπό, ὠθέω,) to push away from any one, cast off, Sept. and Class. In mid. απωθίομαι, to push away from oneself, cast off, or repel with disgust, trans. Acts vii. 27, ἀπ. αὐτόν. Sept. and Class. Hence, to reject, refuse. Acts vii. 39. xiii. 46. Rom. xi. 1, 2. 1 Tim. i. 19. Sept. and Class.

Ἀπώλεια, ας, ἡ, (ἀπόλλυμι,) gener. severe loss, destruction, or ruin. I. said of THINGS, waste or loss, Matt. xxvi. 8. Mk. xiv. 4. Lev. vi. 3, sqq., a loss, lit. something lost.—II. of PERSONS, destruction. 1) in this world, death, Acts xxv. 16. Prov. vi. 15. Is. xxxiv. 5, and later Class. 2) in the world to come, by the second death spoken of in Rev., perdition, consisting in everlasting exclusion from the Messiah's kingdom, together with certain positive torments, eternal in their duration, Matt. vii. 13. Rom. ix. 22. Phil. i. 28. iii. 19. 1 Tim. vi. 9. Heb. x. 39; or what tends to produce that ruin, αἰρέσεις ἀπωλείας, 2 Pet. ii. 1. iii. 7. In John xvii. 12. 2 Thess. ii. 3, ὁ υἱὸς τῆς ἀπ. 'one devoted to perdition.' See in v. υἱός, and my note in loc.

Ἄρα, ας, ἡ, in Class. earnest prayer, couched in supplication, sometimes for good, but mostly for evil, to the person forming the subject thereof, by imprecation. And so in N. T. Rom. iii. 14, where see my note, and Sept.

Ἄρα, or ἄρα, an illative and interrogative particle; as illative, it stands after other words in a clause, and is accented ἄρα: as interr. it stands first in a clause, and is accented ἄρα. In N. T. I. as ILLATIVE, ἄρα means, therefore, then, or consequently, and serves to introduce a transition. 1) according to its proper force, and

agreeably to Classic usage, Rom. vii. 21, *εὕρισκω ἄρα τὸν νόμον*, 'I find then the law,' &c. viii. 1. 1 Cor. xv. 14. Gal. iii. 7. Wisd. vi. 20, and Class. So *ἔπει ἄρα, since then, in that case*, 1 Cor. v. 10. vii. 14; and so in Class. 2) where it does not directly answer to any thing expressed, but still the idea 'according to nature or custom,' &c. suggests itself, *then, now*, &c. as *τίς ἄρα*, 'who then?' Matt. xviii. 1. xix. 25, et al.; *τί ἄρα*, 'what then?' Matt. xix. 27, and Class.; *εἰ ἄρα*, 'if then,' Mk. xi. 13; *εἴπερ ἄρα*, 'if indeed,' 1 Cor. xv. 15. So *οὐκ ἄρα*, Acts xxi. 38; *μήτι ἄρα*, 2 Cor. i. 17. 3) where, contrary to Class. usage, *ἄρα* is employed in N. T. as *illative*, at the beginning of a sentence, and without interrogation, in the sense *therefore, or consequently*, Lu. xi. 48. Rom. x. 17. 2 Cor. vii. 12. Gal. iv. 31. Heb. iv. 9, rarely in Class. When *εἰ* precedes *ἄρα* in the apodosis, we may render, 'it follows that.' So Matt. xii. 28, et al. In this use *ἄρα* is sometimes strengthened by the addition of other particles, as *οὖν*, 'so then' or 'wherefore.'

—II. as INTERROGATIVE, *ἄρα*, at the beginning of a clause, merely serves (like the Latin *num*) to denote a question, and cannot be expressed in English. It requires the answer to be in the negative, Lu. xviii. 8. Gal. ii. 17. Sept. and Class. Sometimes it is strengthened by *γε*, as *ἄρά γε*, 'whether indeed,' Acts viii. 30. Sept. and Class.

Ἀργέω, f. ἦσω, (ἀργός,) prop. *not to labour*, metaph. *to be inactive, to linger, to be delayed*, 2 Pet. ii. 3, *τὸ κρίμα οὐκ ἀργεῖ*.

Ἀργός, ἢ, οὐ, adj. (for ἀεργός, fr. α, ἔργου,) gener. *not at work, unemployed*, I. prop. Matt. xx. 3, 6, *inactive or idle*, 1 Tim. v. 13, & Class.—II. by impl. *indolent, slothful*, prop. Tit. i. 12, *γαστέρες ἀργαί*. Wisd. xv. 15, *πόδες ἀργοί*, and Sept. Metaph. '*sluggish*' in the performance of Christian duty,' 2 Pet. i. 8.—III. by impl. *vain, ineffectual*, for *κενόν*, Matt. xii. 36. Comp. Stob. Serm. c. 34, *λόγος ἀργός*.

Ἀργύρεος, ἑα, εον, adj. (ἀργυρος,) *made of silver*, Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20. Sept. and Class.

Ἀργύριον, του, τό, (ἀργυρος,) *silver*, 1) prop. Acts iii. 6. vii. 16. xx. 33. 1 Pet. i. 18, & Class. 2) meton. for *money* in general, Matt. xxv. 18, 27. Mk. xiv. 11. Lu. ix. 3. xix. 15, 23, & Class. 3) meton. in sing. for a *piece* of money, a certain coin so called, the Jewish shekel, (on which see Calmet,) Matt. xxvi. 15. xxvii. 5. Acts xix. 19. In short, the word denotes, 1) *silver in bullion*; 2) *silver coined*, in which sense it is chiefly used to the singular; 3) *silver coins*; but chiefly the stater,

tetradrachma, or shekel, in which sense it is generally used in the plural, mostly accompanied with numerals, or words that imply number, as *many, few*, &c. 4) in the plural, *money*, as here.

Ἀργυροκόπος, ου, ὁ, (ἀργυρος, κόπτω,) *a worker in silver*, Acts xix. 24. Sept. and Class.

Ἀργυρος, ου, ὁ, (ἀργός, white,) *silver*, or by meton. the metal *worked up*, either into images, plate, &c. Acts xvii. 29. 1 Cor. iii. 12. Ja. v. 3. Rev. xviii. 12. Class.; or coined into money, Matt. x. 9, and Class.

Ἀρειοπαγίτης, ου, ὁ, *a judge of the court of the Areopagus*, Acts xvii. 34.

Ἀρέσκεια, ας, ἡ, (ἀρέσκω,) *a desire to please others*. In the Class. gener. in a *bad* sense, of ingratiating oneself into the favour of others by undue compliances; but in N. T. in a *good* sense, as referred to God, Col. i. 10, *εἰς πᾶσαν ἀρ.* 'so that ye may wholly please God.' Simil. Philo, p. 33, says of Adam, *εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλείως*.

Ἀρέσκω, f. ἀρέσω, aor. 1. ἤρεσα, (ἄρω, to adapt,) *to please, to be pleasing to*, intrans. and with dat. case. I. *to be pleasing, or acceptable to*, Matt. xiv. 6. Mk. vi. 22. 1 Cor. vii. 33. Gal. i. 10, *ζητῶ ἀνθρώποις ἀρέσκειν*. 2 Tim. ii. 4. So Θεῷ, Rom. viii. 8. 1 Cor. vii. 32, al. Sept. and Class. By Heb. *ἀρέσκειν ἐνώπιόν τινος, to be acceptable to any one*, Acts vi. 5. & Sept.—II. *to seek to please, or to accommodate oneself to any one*, Rom. xv. 1, 2, 3. 1 Cor. x. 33. Gal. i. 10. 1 Th. ii. 4.

Ἀρεστός, ἢ, οὐ, adj. *pleasing, acceptable*, foll. by dat. John viii. 29, *τὰ ἀρεστὰ τῷ Θεῷ*. Sept. and Class. By Heb. *τὰ ἀρεστὰ ἐνώπιον τοῦ Θεοῦ*, 1 John iii. 22. Sept. Hence, *ἀρεστόν ἐστιν*, 'placet, it is good,' Acts vi. 2. also foll. by dat. of person, 'it is pleasing to,' Acts xii. 3.

Ἀρετή, ἡς, ἡ. Its etymon is gener. supposed to be from Ἄρης, *Mars*; but it is better derived from ἄρω, 'to adapt,' denoting 1) prop. '*the fitness of any thing to any particular purpose*;' 2) the *good quality* therein involved; and 3) espec. the *good quality of moral virtue*. After all, however, it may best be derived from ἀρέσκω, (as that from ἄρω,) being, it would seem, immediately from ἀρεστή, and thus denoting 'that which approves itself to, is acceptable to,' man or God, by its intrinsic excellence of whatever kind, whether physical or moral. Accordingly it is applied to qualities inherent, not only in *things*, animate and inanimate, but also *persons*, both man and God. In the Classic poets (espec. Homer) it usually denotes *valour, courage*, but in the prose writers

(*espec.* the philosophers) it usually denotes *moral virtue* in general; as in Thuc. ii. 45, et al. Diod. Sic. v. 71. In N. T. it occurs only five times; and in all these in nearly the same general sense, that of *moral excellence*. I. that of GOD, as 2 Pet. i. 3, *διὰ δόξης και ἀρετῆς*. 1 Pet. ii. 9, *τὰς ἀρετὰς*. And so in Joseph. Ant. xvii. 5, 6, *ἀρετὴ τοῦ Θεοῦ*, and i. 3, l. Hab. iii. 3. et al. it is used to denote the glorious perfections and attributes of God.—II. that of man, as Phil. iv. 8, *εἴ τις ἀρετὴ και εἴ τις ἔπαινος*. 2 Pet. i. 5; also Wisd. iv. l. viii. 7, & Sept.

'Αρὴν, ὁ, (nom. absol.) gen. ἀρῆς, by sync. for ἀρενός, a *lamb*, Hom. Od. δ, 85. metaph. in Lu. x. 3, *ὡς ἄρνας*, 'lamb-like.'

'Αριθμέω, f. ἤσω, to *reckon up by number*, trans. Rev. vii. 9. pass. Matt. x. 30. Lu. xii. 7. Sept. and Class.

'Αριθμός, οὔ, ὁ, *number*, denoting a multitude composed of units. Usually said in N. T. of a *definite* number, Lu. xxii. 3. John vi. 10, et al., though sometimes of an *indefinite*, Acts vi. 7. xi. 21. xvi. 5. Rom. ix. 27. Rev. xx. 8.

'Αριστάω, f. ἤσω, (ἄριστον,) to *take up ἄριστον*, any meal before the chief meal, *supper*, intrans. Lu. xi. 37. John xxi. 12, 15, and Class.

'Αριστερός, ἄ, ὄν, adj. *laevus, left*, Matt. vi. 3, *ἀριστερά*, scil. χεῖρ. Plur. in Lu. xxiii. 33, *ἐξ ἀριστερῶν*, scil. μερῶν. 2 Cor. vi. 7.

'Αριστον, οὔ, τὸ, a meal corresponding partly to our *breakfast*, and partly to our *luncheon*, or early dinner, about noon. See more in my note on John xxi. 12. It occ. Lu. xi. 38. xiv. 12, et al.

'Αρκετός, ἢ, ὄν, adj. (ἀρκέω,) *sufficient, enough*, Matt. vi. 34, *ἀρκετόν (ἔστι) τῇ ἡμέρᾳ*, &c. Matt. x. 25. 1 Pet. iv. 3, and Class.

'Αρκέω, f. ἤσω, to *hold back from, ward off*, trans. Hom. II. vi. 16. In N. T. 1) to *assist*, foll. by dat. of person, 2 Cor. xii. 9, *ἀρκεῖ σοι ἢ χάρις μου*, and Class. 2) by impl. to *be strong and able*, i. e. to assist any one: hence to *suffice, be enough for*, foll. by dat. of person, Matt. xxv. 9. John vi. 7. Sept. and Class. Hence impers. *ἀρκεῖ τινὶ*, 'it is enough,' John xiv. 8. mid. *ἀρκιόμαι, to suffice oneself with, be satisfied with*, foll. by dat. of thing, &c. Lu. iii. 14. 1 Tim. vi. 8. Heb. xiii. 5. Joseph. and later Class. So with prep. ἐπὶ τούτοις, 3 John 10.

"Αρκτος, οὔ, ὁ, ἢ, a *bear*, Rev. xiii. 2.

"Αρμα, ατος, τὸ, (ἄρω,) a *chariot*, Acts viii. 28. Rev. ix. 9. Sept. and Class.

Ἀρμόζω, f. ὄσω, (ἀρμός,) to *adjust, adapt, join fitly together*, trans. foll. by acc. and dat. Hom. Od. v. 247. Jos. Ant.

vi. 9, 5. Hence, ἀρ. τινὶ, to *join in wedlock, marry to another*, trans. mid. ἀρμόζομαι, in Class. to *marry to oneself*, Hdot. v. 32; but in N. T. as depon. to *marry to another*, fig. 2 Cor. xi. 2, at least according to the general interpret.; but see my note.

'Αρμός, οὔ, ὁ, (ἄρω,) prop. a *joint*, Ecclus. xxvii. 2; espec. a joint, or articulation of the bones of the human body. Heb. iv. 12. Test. XII. Patr. p. 63, εἰ ἀρμολ τοῦ σώματος. Xen. Ven. v. 29.

'Αρνέομαι, f. ἤσομαι, to *deny*, I. to *affirm a thing not to be*, as opp. to ὁμολογεῖν, absol. Lu. viii. 45. John i. 20. Acts iv. 16, et al. also Sept. and Class.; foll. by acc. Lu. xxii. 57, ἤρν. αὐτῶν (Jesus his Messiahship). Tit. i. 16, ἀρν. Θεόν. 'deny his existence.' 1 John ii. 22, ὁ ἀρν. τὸν Πατέρα και τὸν Υἱόν, i. e. 'denying God to be the Father of Christ, and Christ to be the Son of God.'—II. to *refuse*, foll. by inf. Heb. xi. 24, ἤρν. λέγεσθαι. Hdot. vi. 13. Jos. and Apoc.—III. to *renounce, reject*, said with reference to Christ, or the Christian faith; also reciprocally of Christ as rejecting men, Matt. x. 33. 2 Tim. ii. 12, & oft. Fig. Lu. ix. 23, ἀρν. (or ἀπαρν. ἐαυτὸν, is said of selfdenial; but in 2 Tim. ii. 13, it means 'to renounce one's character' by inconsistency; in Tit. ii. 12, ἀ. τῆν ἀσέβειαν, of repelling all solicitations to sin. In 2 Tim. iii. 5, τὴν δὲ δύναμιν αὐτῆς ἠρημένοι, sc. ἔχειν, the sense is, 'but declining to show its power in their deeds.

'Αρνίον, οὔ, τὸ, (dim. from ἀρῆ. ἀρῆς,) a *lamb*, Sept. and Joseph. In N. T. fig., either of the followers of Christ, John xxi. 15, or of Christ himself, as Rev. v. 6, and freq.

'Αρνός, see 'Αρῆν.

'Αροτριάω, f. ἄσω, (ἄροτρον,) to *plough*, intrans. Lu. xvii. 7. 1 Cor. ix. 10. Sept. and Theophr.

"Αροτρον, οὔ, τὸ, (ἀρόω,) a *plough*. Lu. ix. 62. Sept. and Class.

'Αρπαγή, ἡς, ἢ, (ἀρπάζω,) 1) prop. of the act of *plundering, pillage*, Heb. i. 34. Sept. and Class. 2) metaph. of the disposition to *plunder, rapacity*, Matt. xxiii. 25. Lu. xi. 39. and Class.

'Αρπαγμός, οὔ, ὁ, (ἀρπάζω,) 1) prop. the act of *plundering, robbery*, Plut. de Educ. c. 15; 2) fig. the *object of rapine, something coveted*, Phil. ii. 6, accord. to common interp.; but see my note in loc.

'Αρπάζω, f. ἄσω, (obsol. ἀρπῶ,) to *snatch, or seize, and carry forcibly away*: said both of things and persons: I. of beasts seizing their prey, John x. 12. Sept. and Class.; also metaph. of persons seizing any thing with avidity, Matt. xi. 12, ἀ. τὴν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the Gospel is embraced.—

II. ἄρπ. in Class. and 'accipere' in Latin are used of persons suddenly *snatching* any thing, or person, away from any other person, Matt. xiii. 19, ἀρπάξει τὸ ἑσκαρμένον ἐν τῇ καρδίᾳ αὐτοῦ. Ju. 23, ἐκ τοῦ πυρός ἄρπ. (comp. Amos iv. 11. Zech. iii. 2.) Sept. and Class.; also, of *forcibly depriving* another of any thing, John x. 28, 29, οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. Sept. and Class.—III. *to forcibly carry away* any person, John vi. 15, ἀρπάξω αὐτόν. Acts xxiii. 10. The other passages referred to this head (Acts viii. 39, Πνεῦμα Κυρίου ἤρπασεν τὸν Φ. 2 Cor. xii. 2, 4, ἀρπαγέντα & ἠρπάγη εἰς τὸν παράδεισον, 1 Th. iv. 17, ἀρπαγησόμεθα εἰς ἀπάντησιν τοῦ Κυρίου, and Rev. xii. 5, ἠρπάσθη πρὸς τὸν Θεόν) ought to be kept distinct, as belonging to the same common subject; (comp. Judg. xxi. 21. Ps. vii. 2.) namely, that of the influence of the Holy Spirit.

Ἄρπαξ, ἄγος, ὁ, ἡ, adj. (ἀρπάξω) 1) prop. *ravenous*, said of wild beasts, as symbols of violent and wicked men, Matt. vii. 15, and Class. 2) metaph. *rapacious*; or subst. *a plunderer*, Lu. xviii. 11. 1 Cor. v. 10, sq. vi. 10, and Class. N. B. ἄρπαξ denotes one who injures another by violence; ἄδικος, one who injures him by fraud. It is a stronger term than πλεονέκτης, though a weaker one than κλέπτης.

Ἄρραβών, ἄβνος, ὁ, prop. *something given* as a *pledge* or *earnest* to ratify an agreement; a part of any price first agreed on for any object, and then paid down to ratify the agreement; so Class. In N. T. said metaph. of the gifts of the Holy Spirit, as being a pledge of the future privileges and blessings of the Messiah's kingdom, 2 Cor. i. 22. v. 5. Eph. i. 14.

Ἄρραφος, ου, ὁ, ἡ, adj. (α, ῥάπτω,) *unsewed*, i. e. 'having no seam,' but woven whole, John xix. 23, χιτῶν ἄ.

Ἄρρην, ενος, and ἄρρην, τὸ, adj. *male*, i. e. 'of the male sex,' Rom. i. 27. Rev. xii. 5, 13. Sept. and Class.

Ἄρρητος, ου, ὁ, ἡ, adj. (α, ῥήτος.) in Class. either *unspeaken*, or *not to be spoken*; in N. T. *unspeakable*, 2 Cor. xii. 4, ἄρ. ῥήματα.

Ἄρρωστος, ου, ὁ, ἡ, adj. (α, ῥάννυμι,) *infirm*, i. e. wanting strength of mind or body: espec. said of the sick, Matt. xiv. 14. Mk. vi. 5, 13. xvi. 18. 1 Cor. xi. 30. Sept. and Class.

Ἄρσενοκοίτης, ου, ὁ, (ἄρσην, κοίτη,) *a sodomite*, 1 Cor. vi. 9. 1 Tim. i. 10.

Ἄρσην, ενος, ὁ, *a male*, one of the male sex, Matt. xix. 4. Mk. x. 6, et al.

Ἀρτέμων, ονος, ὁ, (ἀρτάω, to hoist,) either the large sail of the prow, answering to our *mizen-sail*, and still called by the

Venetians *Artemon*; or a small sail near the prow called *dolon*, answering to our *jib*. See Juven. Sat. xii. 68. Acts xxvii. 40.

Ἄρτι, adv. of time, *now*: 1) of time just past, *even now*, Matt. ix. 18. Rev. xii. 10, and mostly used in the Attic writers; 2) of time present, *now*, Matt. iii. 15, ἄφες ἄρτι, 'for the present,' xxvi. 53. John ix. 19, as opposed to words or phrases denoting time past, oft. in N. T. and Class. Sometimes used adjectively, as ἡ ἄρτι ὦρα, 1 Cor. iv. 11. ἕως ἄρτι, Matt. xi. 12. et al. ἄρ' ἄρτι, &c. See Ἀκαρτι.

Ἄρτιγεννητος, ου, ὁ, ἡ, adj. (ἄρτι, γεννητός,) 1) prop. *lately born*, Lucian. D. Deor. Mar. xii. 1, βρέφος ἄρτι. 2) metaph. used of 'one who has recently embraced the Christian faith,' 1 Pet. ii. 2.

Ἄρτιος, ου, ὁ, ἡ, adj. 1) prop. *whole*, i. e. sound in body; 2) fig. sound in mind; 3) metaph. *fitted to any work*; equiv. to *κατηρτισμένος*, or *ἐξηρτισμένος*, see 2 Tim. iii. 17. Perhaps, however, the primary sense of ἄρτιος may be that found in Hom. II. E. 326, and Ξ. 92, (from ἄρω,) *suitable*, *fitted* to the purpose originally intended, and hence, *complete*, and *perfect*. Comp. Eph. ii. 10, where Christians are said to be *κτισθέντες ἐπὶ ἔργοις ἀγαθοῖς*.

Ἄρτος, ου, ὁ, *bread*. I. gener. and prop. *BREAD*, or rather *a loaf*, or *cake*, like our biscuit, Matt. iv. 3, 4. vii. 9, and oft.; said of the shew-bread, Matt. xii. 4. Heb. ix. 2; of the bread in the Lord's Supper, Matt. xxvi. 26. Mk. xiv. 22. Lu. xxii. 19. 1 Cor. x. 16; et al. Metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ, as applied to Christ, 'the Bread of life,' who was typified by the manna which fell from heaven in the wilderness, and who, by his Spirit, sustains the spiritual life of believers here unto eternal life, John vi. 31, 58.—II. from the Heb. *FOOD*, gener. all the necessaries of life, Matt. vi. 11. Mk. vi. 8. Lu. xi. 3. 2 Cor. ix. 10, et al. as also in the phrase ἄρτον ἐσθίειν, 'to take food, eat a meal,' Matt. xv. 2. Mk. vii. 5, and Sept.; also ἄρτον φαγεῖν παρά τινος, 'to be maintained by any one,' 2 Th. iii. 8. (comp. 2 Sam. ix. 7, 10.) and τὸν ἑαυτῶν ἄρτον ἐσθίειν, 'to support oneself,' 2 Th. iii. 12.

Ἄρτύω, f. ὕσω, (ἄρω,) prop. *to fit*, *prepare*, *adjust*, as often in Homer and the other early Class.; in later Class. *to prepare food*, including all the arts of cookery: hence, in N. T. *to season*, (as cooks do food,) Mk. ix. 50. Lu. xiv. 34; and so in later Class. Also metaph. Col. iv. 6, λόγος ἠρτυμένος ἄλατι, i. e. 'both appropriate and salutary.'

Ἀρχάγγελος, ου, ὁ, (ἀρχων, ἀγγελος,) *an archangel*, 1 Th. iv. 16. Ju. 9.

Ἀρχαῖος, αἰα, ον, (ἀρχή.) adj. *ancient, of old time*, Matt. v. 21, 27, 33, et al. oft. Sept. and Class.

Ἀρχή, ἡς, ἡ, the beginning, or first part of any thing, espec. action. I. said of TIME, *the beginning*, Matt. xxiv. 8. Mk. i. 1. Heb. vii. 3. Sept. and Class. Hence *ἀρχὴν λαβεῖν*, 'to begin,' Heb. ii. 3; also Philo and later Class. *τὴν ἀρχὴν τῶν σημείων*, 'first miracle,' John ii. 11. *τὰ στοιχεῖα τῆς ἀρχῆς, for τὰ στ. τὰ πρῶτα*, Heb. v. 12. So also in the phrases *ἀπ' ἀρχῆς*, 'from the beginning,' either of all things, 'from everlasting,' Matt. xix. 4, 8. John viii. 44. 1 John iii. 8; or of any particular thing, as the Gospel dispensation, 'from the first,' Lu. i. 2. John xv. 27, and oft.; *ἐν ἀρχῇ*, 'in the beginning,' either of the world, John i. 1, 2, or of the Gospel dispensation, 'at the first,' Acts xi. 15. Phil. iv. 15; *ἔξ ἀρχῆς*, 'from the beginning,' i. e. of Christ's ministry, John vi. 64. xvi. 4; *κατ' ἀρχάς*, 'at the beginning,' i. e. of all things, Heb. i. 10. Sept. and Class.; accus. *τὴν ἀρχὴν*, adverbially, 'from the very beginning,' i. e. *throughout, wholly*, John viii. 25; but see my note.—II. said, by meton. of abstr. for concrete, of PERSONS, &c. *the first*, Col. i. 18, ὅς ἐστιν ἀρχή. So Gen. xlix. 3. Deut. xxi. 17, ἀρχὴ τέκνων. So ἀρχὴ καὶ τέλος, Rev. i. 8. xxi. 6. xxii. 13. iii. 14, ἡ ἀρχὴ τῆς κτίσεως.—III. said of PLACE, 1) prop. the angular *extremity* or *corner* of any thing, e. gr. of a sheet, Acts x. 11. xi. 5. Diod. Sic. i. 35. Phil. p. 638. 2) metaph. of dignity, *the first place*, i. e. power or dominion, Lu. xx. 20. Sept. Joseph. and Class.; or pre-eminence, Ju. 6. Sept. and Apocr. By metaph. of abstr. for concrete, *princes, rulers*, Lu. xii. 11. Tit. iii. 1; said of the chiefs among angels, Eph. i. 21. iii. 10; among demons, vi. 12; and gener. the powers of the other world, Rom. viii. 38.

Ἀρχηγός, οὔ, ὁ, (ἀρχή, ἄγω,) one who makes a beginning of any thing, 1) as the *author* and *cause* of it; 2) as *leader* of the agents therein. Thus it denotes, 1) a *chieftain*, as in Sept. and Class. In the first sense it occ. Acts iii. 15, ὁ ἀρχηγός τῆς ζωῆς, of Christ; Heb. ii. 10, ὁ ἀρχ. τῆς σωτηρίας αὐτῶν, and xii. 2, ὁ ἀρχ. τῆς πίστεως. And so oft. in Sept. and Class. any one is said to be ἀρχηγός of any thing, whether evil or good. 2) a *leader, chief*, Acts v. 31, τοῦτον ἀρχηγὸν καὶ σωτήρα ὑψώσε. Sept. and Class.

Ἀρχι- an inseparable particle, derived from ἀρχή, and prefixed to names of office and dignity, in the sense of our *Arch-*, derived from thence.

Ἀρχιερατικός, ἡ, ον, adj. (ἀρχιερεὺς,) belonging to the *High Priest*, Acts

iv. 6, ἐκ γένους ἀρχιερατικοῦ, 'of High-priestly descent.' So Joseph. xv. 3, 1, calls a person ἐξ ἀρχιερατικοῦ γένους.

Ἀρχιερεὺς, ἴως, ὁ, (ἀρχι-, ἱερεῖς,) a *High Priest*, more usually called ὁ ἱερεὺς ὁ μέγας, as oft. in Sept. and sometimes in Class. In N. T. it denotes I. *the High Priest* of the Jews, Matt. xxvi. 3, 63, 65. Mk. ii. 26, et al.—II. a *chief priest*, one of the heads of the 24 classes of priests mentioned at 1 Chron. ch. xxiv. and in Joseph. Ant. xx. 8, 8. Bell. iv. 3, 6. Matt. ii. 4, and oft. They were members of the Sanhedrim; and indeed the expressions ἀρχιερεῖς καὶ γραμματεῖς, Matt. ii. 4, and ὁ ἀρχιερεὺς καὶ οἱ Φαρισαῖοι, John vii. 32, et al. seem put, by way of circumlocution, for τὸ συνέδριον, 'the Sanhedrim'.—III. said of *Christ*, compared with the High Priest of the Jews, as having offered himself up a sacrifice for sin, Heb. ii. 17, and elsewhere.

Ἀρχιποιμὴν, ἐνος, ὁ, prop. a chief shepherd; said metaph. of Christ, as Head of the Church, Eph. v. 23. Col. ii. 10, with allusion to his office both as Head-teacher, and espec. Lord of the Church: there being a double allusion, inasmuch as anciently both princes and interpreters of the Divine will were called 'shepherds,' from the similarity of their office and duties to the pastoral ones, 1 Pet. v. 4, φανρωθέντος τοῦ ἀρχιποιμίνου: comp. 1 Pet. ii. 25, where we have Christ designated also in a two-fold capacity, as a 'Shepherd and Care-taker (ἐπίσκοπος) of their souls.'

Ἀρχισυνάγωγος, ου, ὁ, a ruler, or moderator, of the synagogue; equiv. to ἀρχων τῆς συν. Lu. viii. 41, one of those Elders, of whom there were several in every synagogue, whose duty it was to preserve order, and make choice of persons to read or speak in the assembly; see Acts xiii. 15. The presiding elder was called ὁ ἀρχισυνάγωγος: of the others each was called ἀρχισυν. without the article. Mk. v. 22, 35, 36, 38. Lu. viii. 49. xiii. 14. Acts xiii. 15, et al.

Ἀρχιτέκτων, ονος, ὁ, a master-builder, architect, one who presides over the building of edifices, 1 Cor. iii. 10, and Class.

Ἀρχιτελώνης, ου, ὁ, a chief farmer, or collector, of the taxes, Lu. xix. 2. Sept. and Class.

Ἀρχιτρίκλινος, ου, ὁ, magister conviviū, the director of an entertainment, who had the direction of the whole of the previous arrangements for, and the management thereof; see Eccus. xxxv. 1. He is to be distinguished from the συμποσιαρχῆς, or βασιλεὺς, of the Greeks, and the 'rex conviviū' of the Romans; the latter

being one of the *guests*, who presided at table; whereas the former was a domestic, answering to the *τραπεζοποιός* of the Greeks, and the *Tricliniarches* of the Romans.

* *Ἀρχω*, f. *ξω*, (*ἀρχή*), in Class. to *begin*, take the lead in any thing, Xen. Symp. vii. 1. In N. T. to be first in rank, dignity, &c. to rule over, foll. by gen. Mk. κ. 42. Rom. xv. 12. Sept. in Gen. i. 18, et al. Mid. *ἀρχομαι*, to begin, intrans. and foll. by infin. expr. or impl. 1) gener. Matt. iv. 17, *ἤρξατο κηρῶσαι*, xi. 7, and oft. Sept. and Class. Lu. iii. 23, *ἦν ἔτιων τρ. ἀρχόμενος*, 'was beginning, entering upon his 30th year.' By Hebr. to attempt, venture upon, implying difficulty, Acts i. 1. Mk. vi. 7. x. 28, 32. Lu. iii. 8, and Sept. 2) part. *ἀρχάμενος* with inf. and *ἀπό*, foll. by gen. in the sense *beginning from*, expressing 'the point of departure.' So Matt. xx. 8, *ἀποδοὺς αὐτοῖς, ἤρξαμενος ἀπὸ τῶν ἰσχύτων*, 'beginning at the last,' Lu. xxiii. 5. xxiv. 27. John viii. 9. Acts i. 22. viii. 35. x. 37. 1 Pet. iv. 17. Sept. Gen. liv. 12, and sometimes in Class.

* *Ἀρχων*, οὗτος, ὁ, (part. pres. of *ἔρχω*), one first in power or dominion, a ruler, or magistrate, gener. Matt. xx. 25. Acts iv. 26. Rom. xiii. 3. 1 Cor. ii. 6, 8, and oft. Sept. and Class.

* *Ἀρωμα*, ατος, τὸ, *an aromatic*, or *rice*, such as myrrh and aloes, John xix. 0. Mk. xvi. 1. Lu. xxiii. 56. xxiv. 1. Sept. and Class.

* *Ἀσάλευτος*, ου, ὁ, ἡ, adj. (*α, σαεύω*), prop. *not to be shaken, immovable*, Acts xxvii. 41; metaph. *firm, enduring*, Ieb. xii. 28. Diod. Sic. ii. 48, *ἐλευθεριαν ἀφυλάττοντες*.

* *Ἀσβεστος*, ου, ὁ, ἡ, adj. (*α, σβέννυ*), *not extinguished, or not to be extinguished*. In N. T. *unquenchable*, as said of fire, i. e. *eternal*, Matt. iii. 12. Mk. ix. 3, 45. Lu. iii. 17. Comp. Hom. Od. iv. 8, *ἔν' ἀσβεστον κλέος εἶη*.

* *Ἀσέβεια*, ας, ἡ, (*ἀσεβής*), 1) gener. *impiety* or *ungodliness*, either in thought, word, or deed, Rom. i. 18. 2) spec. *wickedness*, consisting in a violation of our duty to God, our neighbour, or ourselves; and considered as springing from the source of ungodliness, 'the carnal mind that is enmity against God,' (spoken of Rom. i. 28. viii.) 2 Tim. ii. 16. Tit. ii. 12. Jude 15, 18. Sept. and Class.

* *Ἀσεβέω*, f. ἦσω, (*ἀσεβής*), to be ungodly, act impiously, intrans. 2 Pet. ii. 6. Jude 15. Sept. and Class.

* *Ἀσεβής*, ἑός, ὁ, ἡ, adj. (*α, σίβομαι*), *ungodly, impious, irreligious*, 1 Tim. i. 1 Pet. iv. 18. 2) *wicked*, from impiety,

(synon. with *ἀμαρτωλός*), Rom. iv. 5. v. 6. 2 Pet. ii. 5. iii. 7. Jude 4, 15. Sept. and Class.

* *Ἀσελγεια*, ας, ἡ, prop. *excess* or *intemperance* in the use of even permitted pleasures, from *ἀσελγής* which, that it primarily means *excessive*, is plain from Ælian ap. Suid., where it is said of a wind *πολὺς καὶ ἀσελγής τίκτεται ἐκεῖθε*. Hence it denotes *unbridled insolence*, either 1) in language, as Jos. Ant. iv. 6, 12, *ἀσ. τῶν λόγων*, and Mk. vii. 22; or 2) in conduct, *licentiousness*, 2 Pet. ii. 2; or 3) spec. *lasciviousness*, Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. 2 Pet. ii. 7, 18; or, in a wider sense, *dissoluteness* in general, Eph. iv. 19. 1 Pet. iv. 3. Ju. 4.

* *Ἀσημος*, ου, ὁ, ἡ, adj. (*α, σῆμα*), 1) prop. *without mark* or *stamp*, opp. to *ἐπίσημος*. So Gen. xxx. 42, *πρόβατα ἄσημα—ἐπίσημα*. Also of money, *ἀργυρος ἄσημος*, opp. to *ἐπίσημος*, Hdot. ix. 41. Thuc. ii. 13, where see my Note. 2) metaph. *ignoble, obscure*, Acts xxi. 39, *οὐκ ἀσήμου πόλεως*. And so Eurip. Ion 8, *πόλις οὐκ ἄσημον*, and oft. in Class.

* *Ἀσθένεια*, είας, ἡ, (*ἀσθενής*), *want of strength*, i. e. infirmity of body or feebleness of mind. I. gener. Rom. vi. 19. 1 Cor. x. 43. Gal. iv. 13, et al. Said espec. of the weakness of human nature, 2 Cor. xiii. 4. Heb. iv. 15. v. 2, al.—II. spec. *infirmity*, 1) of body, by disease, Matt. viii. 17. Lu. v. 15. viii. 2. xiii. 12. John v. 5, et al. and Class. 2) of mind, by depression of spirits, 1 Cor. ii. 3. Xen. Ag. ix. 3; also, by impl. *affliction*, as producing depression, Rom. viii. 26. 2 Cor. xii. 5, 9, 10.

* *Ἀσθενέω*, f. ἦσω, (*ἀσθενής*), to be *destitute of strength*, I. gener. as mostly in Class., but metaph. Rom. viii. 3, *ἐν ᾧ ἡσθένει*, 'was [too] weak' to answer the proposed end, 2 Cor. xiii. 3. Sept. and Class.; also to be *accounted weak*, 2 Cor. xiii. 4, 9.—II. spec. to be *infirm in body, to labour under disease*, Matt. x. 8. Mk. vi. 56. Lu. iv. 40, et al.—III. fig. of the mind, to be *faint-hearted, depressed*, 2 Cor. xi. 21; also, by Hebr. to be *weak in mind, vacillating, and easily perturbed*, Rom. xiv. 2, 21. 1 Cor. viii. 9. xi. 12. So *ἀσθενεῖν τῇ πίστει*, 'to be unsettled in the faith,' Rom. iv. 19, or in opinion, Rom. xiv. 1. See, however, my note there.—IV. by impl. to be *afflicted* or *distressed* by oppression or calamity, Acts xx. 35. 2 Cor. xi. 29. xii. 10, and Sept.

* *Ἀσθνήμα*, ατος, τὸ, (*ἀσθενέω*), *infirmity*, prop. of body, but also metaph. of mind, and producing doubts and scruples, Rom. xv. 1.

* *Ἀσθενής*, ἑός, ὁ, ἡ, adj. (*α, σθένομ*), *without strength, feeble*, I. gener. Matt.

xxvi. 41, ἡ σὰρξ ἀσθενής ἐστὶ, 'is too weak for the task,' Mk. xiv. 38. 1 Pet. iii. 7. Sept. and Class. Including the idea of imperfection, 1 Cor. xii. 22. Gal. iv. 9. 1 Cor. i. 25. Heb. vii. 18.—II. spec. 1) *infirm in body, sick*, Matt. xxv. 39, 43, 44. Lu. x. 9. Acts iv. 9, et al. 2) figur. of the mind, *depressed or faint-hearted*, 2 Cor. x. 10; also, as implying a want of decision or firmness of mind, *dubious and vacillating in faith or opinion*, 1 Cor. viii. 7, 10. ix. 22. 1 Th. v. 14. 3) by impl. *afflicted or distressed*, 1 Cor. iv. 10; or, in a moral sense, *diseased and wretched*, by bearing about the body of sin, Rom. v. 6.

Ἀσιτία, ας, ἡ, (α, σίτος,) *abstinence from food, fasting*, Acts xxvii. 21. Jos. Ant. xii. 7, and Class.

Ἀσιτος, ου, ὁ, ἡ, adj. (α, σίτος,) *fasting*, Acts xxvii. 33. Joseph. and Class.

Ἀσκίω, f. ἦσω, prop. *to work up with skill*, as the raw materials of any handicraft, (Hom. II. iii. 388, εἶρια ἀσ.) ; also *to exercise or practise* any art, either of body or mind. Hence gener. with the reflex pron. understood, *to exercise oneself in any thing*, implying endeavour and striving, Acts xxiv. 16, ἐν τούτῳ δὲ αὐτὸς ἀσκήω.

Ἀσκός, οὔ, ὁ, a *skin-bottle*, sewed up, like a bladder, to hold liquid; such as were anciently used, and are to this day in use, in the East, Matt. ix. 17. Mk. ii. 22. Lu. v. 37. Sept. and Class.

Ἀσμένως, adv. (ἡσμένος, part. perf. pass. of ἡδομαι,) *gladly*, Acts ii. 41. xxi. 17, and Class.

Ἀσοφος, ου, ὁ, ἡ, adj. (α, σόφος,) *unwise*, Eph. v. 15, as applied to true wisdom, that which is in Christ Jesus.

Ἀσπάζομαι, f. ἀσομαι, depon. mid. (σπάω,) lit. *to draw to oneself*, Hom. Od. iii. 35. Hence, *to embrace*; and as that was a form of salutation at meeting or parting, so it came to mean *salute*. In N. T. it is said, I. of those who meet, *to salute, welcome*, Matt. x. 12. Mk. ix. 15. Lu. i. 40. x. 4. Sept. and Class. Including the idea of paying one's respects, Mk. xv. 18. Acts xviii. 22. xxi. 7. Jos. Ant. vi. 11, 1; foll. by ἐν φιλήματι, Rom. xvi. 16. 1 Cor. xvi. 20.—II. of those who separate, *to take leave of*, Acts xx. 1. xxi. 6, and Class.—III. of salutations sent by letter, Rom. xvi. 3—23, & oft.—IV. by impl., as said both of persons, *to love and cherish*, Matt. v. 47, and Class.; and of things, *to welcome, receive gladly*, Heb. xi. 13, ἀσπ. τὰς ἐπαγγελίας. Jos. Ant. vi. 5, 3, ἀσπ. τὴν εὐνοίαν.

Ἀσπασμός, οὔ, ὁ, (ἀσπάζομαι,) *salutation*, whether oral, or by letter, Matt. xxiii. 7. Mk. xii. 38.

Ἀσπίλος, ου, ὁ, ἡ, adj. (α, σπῖλος,) prop. *without blemish*, (as said of a victim,) or *without stain* gener. Fig. of Christ, 1 Pet. i. 19, and Class.; metaph. *unblemished, pure*, as said of doctrine, 1 Tim. vi. 14, or conduct, Ja. i. 27. 2 Pet. iii. 14.

Ἀσπίς, ἰδος, ἡ, an *asp*, a species of most venomous serpent, Rom. iii. 13. Sept. Ælian H. An. i. 54.

Ἀσπονδος, ου, ὁ, ἡ, adj. (α, σπονδή, compact after libation,) 1) *without treaty*. Thuc. i. 37. v. 32. 2) *not making, or not observing treaties, irreconcilably hostile, implacable*, Rom. i. 31. 2 Tim. iii. 3, and Class.

Ἀσάριον, ου, τὸ, dimin. of Lat. as. A brass coin, equiv. to one-tenth of the δραχμή, or denarius, and half of the as. Used in N. T., like our farthing, to denote the most trifling value, Matt. x. 29. Lu. xii. 6, and Dionys. Hal.

Ἀσσον, adv. (compar. of ἀγχι, near.) prop. *nearer, next to*, and without comp. *very near to*; also, in a nautical sense, *close inshore*. So ἄσσον παραλέγεσθαι, 'to come along close inshore,' Acts xxvii. 13, and Homer, Eurip., Herodot., and Class.

Ἀσταίω, f. ἦσω, (ἄστατος, unstable, fr. α & ἴστημι,) 1) prop. *to be unfixed, unsettled*, always in motion, said of 'the troubled sea which cannot rest.' So Appian, Bell. Sym. p. 221, ἀστατούσιν χεῖμασι θαλάσσης. 2) metaph. *to be unsettled*, i. e. without any settled abode. 1 Cor. iv. 11.

Ἀστίος, ου, ὁ, ἡ, adj. (ἄστν,) prop. *of or belonging to a city*, and, by impl. *civilized*, and polished in manners. In N. T. *elegant*, and, as said of external form, *fair or handsome*, Heb. xi. 23. Acts vii. 20, ἀστίος, exceeding fair. Comp. Ex. ii. 2. Jos. Ant. ii. 9, 6.

Ἀστήρ, ἔπος, ὁ, a *star*, said as well of fixed stars as of planets and comets, and even meteors, Matt. ii. 2, 7, 9, 10. 1 Cor. xv. 41. Rev. vi. 13. viii. 12. xii. 1, 4. Sept. and Class. It is sometimes used symbol. of Jesus, as 'the morning-star, ushering in the Gospel day of knowledge, grace, and glory,' Rev. ii. 28. xxii. 16; and of the angels, Rev. i. 16, 20. ii. 1. iii. 1.

Ἀστήρικτος, ου, ὁ, ἡ, adj. (α, στήριζω,) *unestablished, unstable*; met. *inconstant*; said of those who have no firm persuasion of Christian doctrine to guide them, 2 Pet. ii. 14. iii. 16. Longin. de Subl. ii. 2.

Ἀστοργος, ου, ὁ, ἡ, adj. (α, στοργή,) *without the natural affection of man, devoid of a sense of humanity*, Rom. i. 31. 2 Tim. iii. 3, and Class.

Ἀστοχίω, f. ἦσω, (ἄστοχος, fr. α & στόχος, mark,) prop. *to miss the mark*

shooting; fig. *to err* or *swerve* from knowledge, truth, &c. foll. by genit. of thing, 1 Tim. i. 6, ὦν ἀστοχῆσαντες, and Plut. t. ii. 414, ἀστοχοῦσι τοῦ μετρίου καὶ πρέποντος: or an acc. with περί, 1 Tim. vi. 21, περί τὴν πίστιν ἡστόχησαν. 2 Tim. ii. 18, and Plut. de Audit. περί τὰς ποιότητας ἀστοχοῦντες.

Ἄστραπή, ἡς, ἡ, *lightning*, I. prop. Rev. iv. 5. viii. 5. xi. 19. xvi. 18. Sept. & Class.; put as the symbol of speed, *celerity*, &c. Matt. xxiv. 27. Lu. x. 18. xvii. 24. Nah. ii. 4.—II. by impl. *brightness*, *splendour*, Matt. xxviii. 3. Lu. xi. 36, and Sept. Deut. xxxii. 41.

Ἀστράπτω, f. ψω, (ἀστραπή,) 1) prop. *to lighten*, *flash*, as lightning, Lu. xvii. 24. Sept. & Class. 2) by impl. *to shine*, *be bright*, Lu. xxiv. 4.

Ἄστρον, ου, τό, prop. *a constellation*, Xen. Mem. iv. 3, 4, but in N. T. and sometimes in Class. (as Pind. Ol. i. 9. Æsch. Socr. Dial. iii. 7,) *a star*, equiv. to ἀστήρ, Lu. xxi. 25. Heb. xi. 12, al. In Acts vii. 43, the 'Star-god,' an image of Saturn in the form of a star.

Ἀσύμφωνος, ου, ὁ, ἡ, adj. (α, σύμφωνος,) 1) prop. *dissonant*, as said of the absence of musical harmony, Wisd. xviii. 10, ἀσ. ἐχθρῶν βοή. Dion. Hal. de Comp. V. xi. χορδὴν ἀσ.: in N. T. fig. of persons, *discordant*, Acts xxviii. 25, ἀσύμφωνοι ὄντες πρὸς ἀλλήλους. Diod. Sic. iv. 1, ἀσυμφώνους εἶναι πρὸς ἀλλήλους.

Ἀσύνητος, ου, ὁ, ἡ, adj. (α, συνετός,) I. prop. *devoid of understanding*, *dull of comprehension*, Matt. xv. 16. Mk. vii. 18. Sept. Thuc. ii. 24.—II. from the Heb. with the accessory idea of impiety, *impious*, *ungodly*, Rom. i. 21, 31. x. 19, and Sept. See however my note on Rom. i. 21.

Ἀσύνθετος, ου, ὁ, ἡ, (α, συντιθεμαι,) 1) prop. *qui componi non potest*, one who cannot be brought together with others; 2) 'one who will enter into no covenant,' or breaks it when made, *faithless*, Rom. i. 31. Jer. iii. 7—11.

Ἀσφάλεια, ας, ἡ, (ἀσφαλῆς,) I. prop. *firmness* or *fixedness* of a body, implying security from slipping or falling. Thuc. ii. 22, τὸν ἀριστερόν ποδα μόνον ὑποδεδεμένοι, ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πῆλον. Gener. *security*, Acts v. 23. fig. *certainty*, Lu. i. 4.—II. metaph. and by impl. *security from peril*, *safety*, 1 Th. v. 3. Sept. and Class.

Ἀσφαλῆς, ἐος, adj. (α, σφάλλω,) *not slipping* or *falling*, *firm*, *fixed*, *immovable*; I. prop. as said of an anchor, Heb. vi. 19. Prov. viii. 28. Wisd. iv. 3. Xen. An. iii. 2, 19.—II. fig. τὸ ἀσφαλῆς, *certainty*, Acts xxi. 34. xxii. 30. xxv. 26, and

Class.—III. metaph. *secure* from peril, *safe*, i. e. 'affording safety,' Phil. iii. 1, and Class.

Ἀσφαλίζω, f. ἴσω, and mid. depon. ἀσφαλίζομαι, (ἀσφαλῆς,) *to make fast*, *firm*, or *sure*, trans. 1) prop. as τοὺς πόδας εἰς τὸ ξύλον, Acts xvi. 24. Wisd. xiii. 15, ἀσφαλισάμενος σιδήρω. Pol. vi. 22, 4, ὁ Ψυριός, διὰ τὸ σιδηροῦν σιάλωμα, ἀσφαλίζεται, &c. 2) metaph. *to secure*, *make safe* against enemies, &c. τὸν τάφον, Matt. xxvii. 65. Jos. Ant. xiii. 1, τὴν Ἰουδαίαν φρουραῖς ἀσφ. Pass. in aor. 1. ἀσφαλισθῆναι, 'muniri custodiâ,' Matt. xxvii. 64. Joseph. and Class.

Ἀσφαλῶς, adv. (ἀσφαλῆς,) 1) prop. *firmly*, i. e. without falling or slipping, Xen. Mag. Eq. viii. 3, εἰθισμένοι—ἀφ' ὑψηλῶν ἀσφαλῶς κατιέναι. 2) fig. *securely*, *safely*, viz. against enemies, &c. Mk. xiv. 44, ἀπαγάγετε (αὐτὸν) ἀ. So Pol. xiv. 44, ἀπαγαγὼν ἀ. τὴν δύναμιν, and oft. in later Class., also Acts xvi. 23, ἀ. τηρεῖν αὐτούς. Others understand, *diligently* and *cautiously*, that none may escape. Indeed, in those passages there seems a blending of the two idioms, that of security as the object, and diligent care as the means. Also metaph. *certainly*, *assuredly*, *securely* from all danger of error, &c. Acts ii. 36, ἀσφ. γινωσκέτω. So Wisd. xviii. 6, ἀσφ. εἰδότες. Eunap. Proær. εἰδοῦτι ἀσφ.

Ἀσχημονέω, f. ἴσω, (ἀσχήμων,) 1) prop. *to be without form*, *shapeless*, intrans. Ælian V. H. xi. 4. 2) metaph. *to behave oneself unbecomingly*, 1 Cor. xiii. 5. (where see my note.) Sept. and Class. 3) *to suffer disgrace*, 1 Cor. vii. 36, εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, 'incurs disgrace on account of his unmarried daughter.' So Deut. xxv. 3, ἀσχημονήσει. Eurip. Hec. 407, ἀσχημονήσαι. Diod. Sic. xiv. 10, ἀσχημονεῖν ἐποίησε αὐτόν.

Ἀσχημοσύνη, ἡς, ἡ, (ἀσχήμων,) 1) prop. *deformity* or *ugliness*, Plato ap. Steph. Thes. 2) metaph. *indecorum*, and hence, by impl. *obscenity*, Rom. i. 27. Comp. Eccus. xxvi. 8. Joseph. Ant. xvi. 7, 6; by euphemism, *nakedness*, *puddenza*, Rev. xvi. 15, and Sept.

Ἀσχήμων, ονος, ὁ, ἡ, adj. (α, σχῆμα, form, or figure,) prop. *without form*, Hdian. v. 6, 24; metaph. *indecorous*, Plato and Hdian. ap. Steph. Thes. 1 Cor. xii. 23, τὰ ἀσχήματα ἡμῶν. Sept., Xen., & Plut.

Ἀσωτία, ας, ἡ, (ἄσωτος, lit. unsavable, incorrigible, dissolute, Pol. xiv. 12, 3,) *dissoluteness*, *debauchery*, Eph. v. 18. Tit. i. 6. 1 Pet. iv. 4. ἀνάχυσις τῆς ἀσ., 'sink of debauchery.' Prov. xxviii. 7. 2 Macc. vi. 4. Hdian. li. 5, 2.

'Ασώτως, adv. (ἄσωτος,) *dissolutely*, Lu. xv. 13, ζῶν d. Jos. Ant. xii. 4, 8.

'Ατακτίω, f. ἴσω, (ἄτακτος,) 1) prop. to behave oneself disorderly, as soldiers who do not keep their ranks, Xen. Cyr. vii. 2, 6. 2) metaph. and spec. to desert one's post, or in any way neglect one's duties. (Comp. Hor. Epist. i. 16, 67. Xen. Œc. v. 15, 2.) 2 Th. iii. 7, οὐκ ἤτακτῆσαμεν ἐν ὑμῖν. So Plut. Apophth. ap. Steph. Thes. in voc. ἀτακτῆσας τῆς πατρίου ἀγωγῆς.

*Ατακτος, ου, ὁ, ἡ, adj. (α, τάσσομαι,) 1) prop. by a military figure, not keeping one's ranks, as said of soldiers; 2) metaph. neglectful of one's duties, and gener. disorderly, 1 Th. v. 14, τοὺς ἀτ. Plut. de Educ. § 7, ἀτακτοὶ ἡδοναί.

'Ατάκτως, adv. (ἄτακτος,) prop. without order, and metaph. irregular, disorderly, 2 Th. ii. 6, 11, ἀτ. περιπατεῖν, to live a disorderly life. Comp. Isocr. ad Nic. ἀτάκτως ζῆν.

*Ατεκνος, ου, ὁ, ἡ, adj. (α, τέκνον,) childless, Lu. xx. 28, seqq. Sept. & Class.

'Ατενίζω, f. ἴσω, (ἀτενής, fr. α, τεινώ,) prop. to fix oneself, and then, by use, to fix one's eyes upon any person or thing; also, to look fixedly at the object, ἀτενίως ὄραν, or ἀφορᾶν. In fact, there is an ellipsis of τοῖς ὀφθαλμοῖς, or ὀμμασι, sometimes expressed, as in two passages of Philostr. and Themist. cited by Schleusner. The word is construed either with εἰς and acc. of object, or its equiv. a dat. without prep. In one or other of these constructions it occurs ten times in the Acts, as also in the later Class. writers, in both the sense to look at and to gaze fixedly, as said of the person, but never, as in Lu. iv. 20, applied to the eyes, οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. With the phrase at Acts i. 10, ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, we may compare the Virgilian (Æn. ii. 405,) 'ad cælum tendens ardentia lumina frustra.'

*Ατερ, adv. or prep. without, governing the gen. & chiefly occ. in the poets, though sometimes in the prose writers, as Dion. Hal. and Plutarch, also 2 Macc. xii. 15. In N. T. at Lu. xxii. 6, ἀτερ ὄχλου, 'without tumult and annoyance'; quite agreeably to the Classic usage, (so Hom. Od. ἀτερ καμάτιου τέλεσσαν, and Π. ἀτερ πολέμου εἰσῆλθε, and Hesiod Opp. 113, ἀτερ τε πόνου καὶ δειχίος,) but in Lu. xxii. 35, ἀτερ βαλαντιῶν, without, as said of possession, is unsupported by Classical authority.

'Ατιμάζω, f. ἴσω, (ἀτιμος,) 1) to dishonour, disgrace, trans. John viii. 49. Rom. ii. 23. Sept. & Class. 2) to treat with indignity and abuse, as said of persons,

Lu. xx. 11. Acts v. 41. Ja. ii. 6; of things, Rom. i. 24, ἀτ. τὰ σώματα. Sept. & Class.

'Ατιμία, ας, ἡ, (ἀτιμος,) dishonour. I. prop. 2 Cor. vi. 8. xi. 21. Rom. i. 26. Sept. and Class.; indecorum, 1 Cor. xi. 14. —II. in the sense of *vileness, meanness*, 1 Cor. xv. 43. So εἰς ἀτιμίαν, 'for a mean use,' Rom. ix. 21. 2 Tim. ii. 20. Sept. and Class.

*Ατιμος, ου, ὁ, ἡ, adj. (α, τιμή,) 1) prop. unhonoured, also dishonoured, Class. In N. T. contemned, despised, 1 Cor. iv. 10, and Class. 2) by impl. mean, of no estimation, Matt. xiii. 57. Mk. vi. 4. 1 Cor. xii. 23, and Sept.

'Ατιμόω, f. ἴσω, (ἀτιμος,) to dishonour, disgrace, Sept. and Class. In N. T. to treat with indignity, abuse, Mk. xii. 4, ἠτιμωμένον. Sept. and Class.

'Ατμίς, ἴδος, ἡ, a vapour or exhalation, Ja. iv. 14. comp. Wisd. ii. 2, 4; also said, per catachresin, of a cloud of smoke, Act. ii. 19, ἀτμίς καπνοῦ, (cited from Joel ii. 30,) also in Sept. and Class.

*Ατομος, ου, ὁ, ἡ, adj. (α, τομή,) uncut, also not to be cut or divided; and by impl. very minute. In N. T. said of time, ἐν ἀτόμῳ sc. χρόνῳ, 'in a moment, instantly,' 1 Cor. xv. 52.

*Ατοπος, ου, ὁ, ἡ, adj. (α, τόπος,) in Class. out of place, misplaced, and by impl. incongruous, absurd. In N. T. unbecoming, improper, and gener. evil or wicked, as said both of persons, 2 Thes. iii. 2, and of things, as conduct, Lu. xxiii. 41. Sept. & Class. Also evil, in the sense *noxious*, Acts xxviii. 6, μηδὲν ἄ. 'no harm.' Thuc. ii. 49, and oft. in the Medical writers.

Αὐγάζω, f. ἴσω, (αὐγή,) 1) prop. to shine upon, give light to, Lev. xiii. 24, 25, 26, 28, & Class. 2) metaph. to enlighten, 2 Cor. iv. 4, foll. by dat.

Αὐγή, ἥς, ἡ, a beam of light, gener. that of the sun, and esp. at his rising above the horizon, the dawning of day, Acts xv. 11. Polyæn. p. 386, κατὰ τὴν πρώτῃν α. τῆς ἡμέρας.

Αὐθάδης, εος, ὁ, ἡ, adj. (αὐτός, ἥδομαι,) lit. self-complacent, and by impl. self-sufficient, self-willed, arrogant, Tit. i. 7. 2 Pet. ii. 10. Sept. and Class.

Αὐθαίρετος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέομαι,) self-chosen, voluntary, of one's own accord; said both of persons and things, 2 Cor. viii. 3, ὑπὲρ δύναμιν αὐθ. scil. συνέφερον, and ver. 17, αὐθ. ἐξῆλθε πρὸς ὑμᾶς, where it is used adverbially, as Lucian, Cataplus § 4, εἶπετο αὐθ. μοι.

Αὐθεντέω, f. ἴσω, from αὐθέντης, for αὐτοέντης, which means lit. one who slays with his own hand, whether himself, or others; and hence fig. the actual or virtual doer of any thing; also, one who

exercises authority in any matter, Eurip. Suppl. 442, one who 'pro auctoritate agit,' *αὐτόδικος*, or *ἐξουσιαστής*. Hence *αὐθεντία* came to mean, as in N. T. (1 Tim. ii. 12.) *to usurp authority over*, for *ἐξουσία*, *κυριεύω*. So Diod. Sic. i. 27, *κυριεύειν τὴν γυναῖκα πάνδρος*. And as it bears the sense of *κυριεύω*, it carries its *syntax*, a genit.; as indeed all verbs that have the idea of ruling.

Αὐλέω, f. *ήσω*, *to play on the aulos*, or *flute*, (see in voce,) Matt. xi. 17. Lu. vii. 32. 1 Cor. xiv. 7, and Class.

Αὐλή, *ἡς*, *ἡ*, (*αὖω*, fr. *ἄω*, to blow.) I. *a court-yard*, any inclosed but open and airy spot before a house, Athen. v. 2. Used in N. T. I. of a *sheepfold*, John x. 1, 16. Hom. Il. iv. 433. Joseph. Ant. i. 11, 2.—II. of the *court of an Oriental edifice*, whether, 1) *inner*, around which the house was built, Matt. xxvi. 58. Mk. xiv. 54, 66. xv. 16. Lu. xxii. 55. John xviii. 15. Sept., Joseph., *Æl. V. H. iii. 4—8*; or, 2) *the outer or exterior court*, before the vestibule of a dwelling-house, Hom. Il. xxiv. 452, or other edifice, as Rev. xi. 2, of the Temple.—III. by synecd. of part for whole, *a mansion* having such an exterior court; which accordingly was the name given to the residences of monarchs, or supreme governors, or great men generally, answering to our *palace* or *mansion*.

Αὐλητής, *οὔ*, *ὁ*, *a player on the aulos*, or *flute*, Matt. ix. 23. Rev. xviii. 22. Joseph. and Class.

Αὐλιζομαι, f. *ισομαι*, depon. mid. (*αὐλή*), *to pass the time*, whether day or night, in an *αὐλή*, *court*, *encampment*, &c. espec. the night. Hence, gener. *to pass the night* or *lodge* in any place, intrans. Matt. xxi. 17. Lu. xxi. 37. Sept. Jos. i. 19, 1.

Αὐλός, *οὔ*, *ὁ*, (*αὖω*, to blow,) *a wind instrument*, corresponding to the *tibia* of the Romans, and our *flute*, or rather *flageolet*, 1 Cor. xiv. 7. Sept. and Class.

Αὐξάνω, (a later form fr. *αὔζω*), f. *αὐξήσω*, *to increase*, trans. and intrans. I. trans. *to cause to increase*, *to enlarge*, whether in size, 1 Cor. iii. 6, 7, or number, 2 Cor. ix. 10. Sept. Joseph. and Class.—II. intrans. *αὐξάνω*, mid. *αὐξάνομαι*, (f. *ήσομαι*, aor. I. pass. with mid. signif. *ἡυλήθημι*), *to receive increase*, *to grow up*. 1) mid. either prop. Matt. xiii. 32. 1 Pet. ii. 2, or metaph. 2 Cor. x. 15. Col. i. 10. Sept. and Class. 2) act. or trans. Matt. vi. 28. Mk. iv. 8. Lu. i. 80, and oft. al.

Αὐξησις, *εως*, *ἡ*, (*αὐξάνω*), prop. *growth*, or *increase* gener. In N. T. occ. only metaph. of spiritual enlargement, bestowed by God through the influences of the Holy Spirit, Eph. iv. 16. Col. ii. 19, *αὐξει τὴν αὐξησιν τοῦ Θεοῦ*.

Αὐξω, see *Αὐξάνω*.

Αὔριον, adv. (*αὔρα*, 'the breezy call of incense-breathing morn;') *to-morrow*, Matt. vi. 30. Lu. xii. 28, et al. Sept. and Class. Sometimes accompanied by the art. *ἡ αὔριον*, scil. *ἡμέρα*, Matt. vi. 34, et al. and Class.

Αὔστηρος, *α*, *ὄν*, adj. (*αὔω*), I. prop. 1) as applied to the feeling, *dry*, *harsh*; 2) as applied to the taste, *harsh*, or *sour*.—II. metaph. of the disposition, *severe* and *harsh*, Lu. xix. 21, seq. or as the following context requires, *churlish*, in the sense *gripping*, *covetous*.

Αὐτάρκεια, *αε*, *ἡ*, (*αὐτάρκης*) lit. *self-sufficiency*, i. e. sufficiency within oneself. 1) said of a mind contented with its lot, *self-contentedness*, 1 Tim. vi. 6, and Class. 2) of the *having sufficiency for one's wants*, *competency*, 2 Cor. ix. 8.

Αὐτάρκης, *εος*, *ὁ*, *ἡ*, adj. (*αὐτός*, *ἀρκέω*), 1) prop. *self-sufficient*; i. e. to satisfy one's own wants; so Class. 2) metaph. 'contented with one's own lot,' Phil. iv. 11, *ἐν οἷς εἰμι, αὐτάρκης*. So Ecclus. xl. 18, *ζῶ ἡ αὐτάρκος ἐργάτου γλυκασθήσεται*. Diog. Laërt. ii. 24; of Socrates, Pol. vi. 48. Thuc. iii. 36.

Αὐτοκατάκριτος, *ου*, *ὁ*, *ἡ*, adj. (*αὐτός*, *κατακρίνω*), *self-condemned*, Tit. iii. 11, where see my note.

Αὐτόματος, *η*, *ου*, adj. 1) prop. *self-moved*, (as certain machines, called *automatons*), Hom. Il. 376. Thus in Acts xii. 10, *αὐτομάτη ἡ πύλη ἠνοιχθη*, i. e. 'without any foreign aid.' Plut. Timol. 12, *ὡς οἱ τοῦ νεῶ πυλώνες αὐτ. διανοιχθεῖεν*. 2) metaph. *spontaneous*, as said of *land* yielding its produce without cultivation, Mk. iv. 28, *αὐτομάτη ἡ γῆ καρποφορεῖ*. Arrian, E. A. vii. 4, 8, *οἱ λειμῶνες νάρδον αὐτόματοι ἐκφέρουσι*. Hes. Opp. 117, 118, *καρπὸν δ' ἔφερε ζεῖδιωρος ἄρουρα Αὐτομάτη*.

Αὐτόπτης, *ου*, *ὁ*, (*αὐτός*, *ὄπτομαι*), prop. an adj. *self-beholding*; but used as a subst. *an eye-witness*, Lu. i. 2, and Class.

Αὐτός, *ἡ*, *ὁ*, pron. used in three ways; 1) in the sense *self*; 2) in the oblique case, *him*, *her*, *it*; 3) with the art. *the same*. I. SELF, in all the persons, as 'myself, thyself, himself.—i. joined with a noun, or pron. as if in apposition, and put either after the noun, or before it, and its article. 1) *self*, emphatic, and apart from every thing *not self*, e. gr. with *proper name*, Mk. xii. 36, *αὐτός γὰρ Δαυίδ*. Lu. xx. 42. John iv. 2, *Ἰησοῦς αὐτός*, 'Jesus himself,' in distinction from his disciples. 2 Cor. x. 1, *αὐτός δὲ ἐγὼ Παῦλος*. Mk. vi. 17, et al. oft. in N. T. and Class.; with *other nouns*, Rom. viii. 26, *αὐτὸ τὸ Πνεῦμα*. 1 Cor. xv. 28, *αὐτὸς ὁ Υἱός*. Gal. vi. 13. Rev. xxi. 3; with personal pronouns, as *αὐτὸς ἐγὼ*, *κἀγὼ αὐτός*,

ὑμεῖς αὐτοί, &c. in N. T. and Class. and sometimes other pronouns, as αὐτοί οὗτοι, Acts xxiv. 15. ὁσ καὶ αὐτὸς, Matt. xxvii. 57. Sept. and Class. 2) in the sense *even*, implying comparison and distinction, 1 Cor. xi. 14, ἢ οὐδὲ αὐτὴ ἢ φύσις διδάσκει; 2 Cor. xi. 14, αὐτὸς γὰρ ὁ Σατ. al. and Class. 3) as marking the strongest emphasis, the *very*, John v. 36, αὐτὰ τὰ ἔργα. Heb. ix. 24, εἰς αὐτὸν τὸν οὐρανόν. 4) as marking the exclusion of all else, *self alone*, 2 Cor. xii. 13, αὐτὸς ἐγὼ, 'I alone,' exclusive of the other apostles. Rev. xix. 12, εἰ μὴ αὐτὸς, 'except himself alone;' with μόνος subjoined, John vi. 15, et Class. 5) in the sense of *oneself*, of one's own accord, apart from all external impulse, John xvi. 27, αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς. 1 Pet. ii. 24, and Class.—II. used *alone*, the pers. pron. being understood, chiefly in nomin. for *I myself*, *he himself*, with various degrees of emphasis, 1) gener. and often with καὶ, Lu. vi. 42. xxiv. 24. John ix. 21. Phil. ii. 24, καὶ αὐτὸς ταχέως ἐλεύσομαι, et al. sæpe. 2) put *emphat.* for a person distinguished from all others. So often of Jesus, αὐτὸς, *He*, i. e. the Lord and Master, Matt. viii. 24. Mk. iv. 38, et al. So of God, Heb. xiii. 5. Compare the αὐτὸς ἔφα of the disciples of Pythagoras, as said of their master.—III. where several words intervene between the subject and the verb, αὐτὸς is put *emphatically*, instead of repeating the subject itself, 1) in the sense of οὗτος or ἐκεῖνος, *this, that*, Matt. i. 21, αὐτὸς γὰρ (for *He*, and no other) σώσει τὸν λαὸν αὐτοῦ. v. 4, μακάριοι οἱ πνευθοῦντες, ὅτι αὐτοί (for *they*, of all others) παρακληθήσονται. xi. 14, αὐτὸς ἐστὶν Ἥλ. 'this is Elias,' et al. sæpe in N. T. and Sept. and sometimes in Class. 2) with ordinals, αὐτὸς denotes *one's own self*, with the others included in the number, Rev. xvii. 11. 2 Pet. ii. 5, et Class.—II. PUT INSTEAD OF THE PERS. PRON. of 3rd pers. *him, her, it*, but only in the oblique cases, and not at the beginning of a construction.—I. as referring to a definite subject or antecedent expressed; viz. gener. and simply, Matt. iii. 16, καὶ ἰδοὺ, ἀνεώχθησαν αὐτῷ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαίνον ὡσεὶ περιστῆραν, καὶ ἐρχόμενον ἐπ' αὐτόν. vi. 26. viii. 1. xi. 25, et al. oft.—II. where no definite subject, or antecedent, is directly expressed, but αὐτόν, &c. stands in the *constructio ad sensum*, 1) as referring to names of places, (countries, cities, &c.) in which is included the collective idea of their *inhabitants*, Matt. iv. 23, Γαλιλαίαν—αὐτῶν. Lu. iv. 15. Acts viii. 5, αὐτοῖς, i. e. the Samaritans. xx. 2. 2 Cor. ii. 13. 1 Thess. i. 9. Thuc. i. 136, φεύγει—ἰς Κέρκυραν, ὧν αὐτῶν εὐεργέ-

της, and oft. al. ap. Class. 2) as referring to an *abstract noun implied in a preceding concrete*, and *vice versâ*, John viii. 44, ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ, scil. τοῦ ψεύδους: *vice versâ*, Rom. ii. 26. Lu. v. 17. 3) as referring to an antecedent implied in a preceding verb, Acts xii. 21, ὁ Ἡρώδης ἐδημηγόρει πρὸς αὐτοὺς, scil. τὸν δῆμον. 1 Pet. iii. 13, 14, φόβον αὐτῶν, i. e. τῶν κακούντων ὑμᾶς. 4) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely pre-supposed, Lu. i. 17, προελεύσεται αὐτοῦ, namely, the Messiah. 1 John ii. 12. 2 John 6. Lu. ii. 22, καθαρισμοῦ αὐτῶν, i. e. the mother and her child. xiii. 51, τῇ πράξει αὐτῶν, the Sanhedrim. Acts iv. 5, αὐτῶν (i. e. the Jews). Matt. xi. 1. xii. 9. Heb. viii. 8, αὐτοῖς λέγει, and sometimes in Class. 5) αὐτοῦ, αὐτόν, &c. is sometimes found where one might expect the reflexive *ἑαυτοῦ*, &c. Matt. xxi. 45. John i. 48, et al. and Class.—III. WITH THE ARTICLE, ὁ αὐτὸς, ἡ αὐτή, τὸ αὐτό, *the same*.—I. gener. *the same*, i. e. not different, *objectively*, Mk. xiv. 39. Lu. vi. 38, τῷ αὐτῷ μέτρῳ. Rom. ix. 21. x. 12, et al. Hence the adverbial phrases τὸ αὐτό, 'in the same manner;' ἐπὶ τὸ αὐτό, 'in one and the same place,' or, 'at one and the same time;' κατὰ τὸ αὐτό, 'at the same time, together.'—II. put *subjectively*, in the sense *always the same, unchanging*, Heb. i. 12, σὺ δὲ ὁ αὐτὸς εἶ. Heb. xiii. 8. Thuc. ii. 26, ὁ αὐτὸς εἰμι.—III. as constr. with a dative, *the same with, the same as*, 1 Cor. xi. 5, ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρημῆν. 1 Pet. v. 9, and Class.

Αὐτοῦ, adv. of place, *here, there*, Matt. xxvi. 36. Acts xv. 34. xviii. 19.

Αὐτοῦ, ἧς, οὗ, Attic contr. for ἑαυτοῦ, &c. *himself, herself*, Matt. i. 21, and oft. in N. T. and Class.

Αὐτόφωρος, ου, ὁ, ἡ, adj. (αὐτός. φῶρ, fur,) prop. *taken in the very theft*, and gener. *taken in the very act of committing any crime*, Thuc. vi. 38, κολλάζων αὐτόφωρους, Jos. Ant. xvi. 8, 4, εσαεε. adultery, as John viii. 4, κατειλήφθη ἐπ' αὐτοφώρῳ μοιχευομένη, where ἐπ' αὐτ. is an adverbial phrase, formed from the neuter αὐτόφωρον.

Αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός. χειρ,) *doing any thing with one's own hands*, equiv. to αὐτουργός, Acts xxvii. 19, αὐτ. ἐρρίψαμεν. Aristoph. Av. 1155. Hsian. vii. 2, 17.

Αὐχμηρός, α, ὄν, adj. (αὐχμός, dirt, or dust,) prop. *dusty, dirty*; and as the idea of squalidness in a place suggests that of dimness or duskiness, hence the word comes to have that sense, as in Aristot.

cited by Wets. where τὸ στίλβον καὶ λαμπρὸν is opposed to τῶ ἀύχμηρῶ καὶ ἀλαμπεῖ. Such, too, is the sense, however disputed, at 2 Pet. i. 19, ὡς λύχῳ φαίνονται ἐν ἀύχμηρῷ τόπῳ, such being demanded by the context; though there may also be included an under sense, by way of allusion to the world as a dark and dreary abode.

Ἄφαιρέω, f. ἤσω, to take away, remove. I. gener. as τὸ ὄνειδος, Lu. i. 25. Rev. xxii. 19, text. rec. Sept. and Class. In Rom. xi. 27. Heb. x. 4, ἀφαιρεῖν ἀμαρτίαν or ἀμαρτίας means to take away the [consequences of] sin, by removing its punishment and procuring its forgiveness; and so oft. in Sept. and sometimes in Apocr. The mid. form occ. in Lu. xvi. 3; the pass. in Lu. x. 42, and Sept. & Class.—II. spec. to cut off, as we say 'to take off;' e. gr. τὸ ὠτίον, τὸ οὖς, Matt. xxvi. 51. Mk. xiv. 47. Lu. xxii. 50. Sept. and later Class.

Ἄφανής, ἕως, ὁ, ἡ, adj. (α, φαίνω,) not apparent, unseen, Heb. iv. 13. Apocr. and Class.

Ἄφανίζω, f. ἴσω, (ἀφανής,) to cause to disappear, to put out of sight, Class. Pass. to be out of sight, disappear, Joseph. Ant. iv. 8, 48. In N. T. it is used in two senses, I. prop. to disappear, vanish, Ja. iv. 14, αἰτίαι ἀφ. Philo, p. 714, τὸ σκότος ἀφ. Also metaph. 'to faint away from fear,' Acts xiii. 41. Ez. xxx. 9.—II. by impl. to destroy, Matt. vi. 19, sq. answering to διαφθεῖρω in Lu. xii. 33. And so in Sept. and Class.—III. fig. 'to deprive of a goodly appearance,' to deform, disfigure, τὰ πρόσωπα, Matt. vi. 16.

Ἄφανισμὸς, οὐ, ὁ, (ἀφανίζω,) prop. a putting out of the way, making away with, and metaph. destruction; also fig. a making away with a law or covenant by abolishing it, Heb. viii. 13, ἐγγὺς ἀφανισμοῦ.

Ἄφαντος, οὐ, ὁ, ἡ, adj. (α, πέφανται, fr. φαίνομαι,) same as ἀφανής, not apparent, or seen. Hence in Lu. xxiv. 31, ἀφ. γενέσθαι, 'to disappear or vanish.' So ἀφανής γενέσθαι, 2 Macc. iii. 34, of the disappearance of angels.

Ἄφεδρῶν, ὠνος, ὁ, (ἀπό, apart, and ἕδρα, a stool,) a privy, Matt. xv. 17. Mk. vii. 19. A later Greek word.

Ἄφειδία, ας, ἡ, (ἀφειδής, fr. α, and φειδομαι,) prop. unsparingness, as said of the body, by fasting, or other austerity. In this sense the word does not occ. elsewhere in N. T.; but in the Class. writers, as Thuc. ii. 43, 51, and Lucian ii. 915, the cognate verb ἀφειδεῖν foll. by σώματος, βίου, or σφῶν αὐτῶν, is used in the sense

of 'neglecting the care of the body,' by not attending to its safety.

Ἄφελότης, τητος, ὁ, (ἀφελής, simple, sincere,) simplicity, sincerity, Acts ii. 46. The Class. use for it ἀφέλεια.

Ἄφεις, εως, ἡ, (ἀφήμι,) prop. a letting go, in various views: 1) dismissal from service, or deliverance from captivity, Lu. iv. 18. Sept. and later Class. 2) remission of debts, &c. Deut. xv. 3. Esth. ii. 18. 1 Macc. xiii. 34; or of sins, as in N. T. either absol. Mk. iii. 29. Heb. ix. 22. x. 18, or foll. by ἀμαρτιῶν, Matt. xxvi. 28. Mk. i. 4. Lu. i. 77, et al. oft. So, with ἐγκλημάτων or τιμωρίας, in Diod. Sic.

Ἄφη, ἧς, ἡ, (ἄπτω, necto,) prop. the sense of touch, or the act of touching; but as that implies close communion, thus the word came to mean 'vinculum' in gener. and espec. any 'ligature' by which the different members of the body are connected, a joint. So, though metaph. Eph. iv. 16, ἀφή τῆς ἐπιχορηγίας, Col. ii. 19, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων, &c. this sense of ἀφη is rare, only occurring elsewhere in Plut. Anton. c. 27, and Orig. contra Cels. vii. 4.

Ἄφθαρσία, ας, ἡ, (ἄφθαρτος,) 1) prop. incorruptibility, i. e. incapability of decay; 2) metaph. as said of the future bodies of the saints, immortality, 1 Cor. xv. 42, 50, 53, 54. Plut. Aristid. c. 6. So also of their future life and felicity, 2 Tim. i. 10, ζῶνι ἀφθαρσίαν, by hendiad. (for ζῶνι ἀφθαρτον, as ἐν ἀφθαρσίᾳ is at 1 Cor. xv. 42, and Wisd. ii. 23, put for ἀφθαρτος.) Also in Rom. ii. 7. Comp. 1 Cor. ix. 25. 1 Pet. v. 4. But as the sense incorruptibility naturally involves that of perpetuity, so ἀφθ. came to denote perpetuity, as said of things. So Eph. vi. 24, ἐν ἀφθαρσίᾳ, though there it is an adverbial phrase, for ἀφάρτως, 'perpetually, unceasingly.'

Ἄφθαρτος, οὐ, ὁ, ἡ, adj. (α, and φθαρτός, fr. φθείρω,) prop. incorruptible. I. as said of persons, immortal, Rom. i. 23. 1 Tim. i. 17. 1 Cor. xv. 52.—II. as said of things, imperishable, 1 Cor. ix. 25, στέφ. ἀφθ. Comp. Wisd. xviii. 4. 1 Pet. i. 4, κληρονομίαν ἀφθ. (so Hom. Il. xv. 498, κληρος ἀκήρατος,) and 23. iii. 4. Jos. Ant. iii. 5, 3.

Ἄφήμι, (ἀπό, ἴημι,) f. ἀφήσω, aor. 1. ἀφήκα, aor. 1. pass. ἀφίθην, fut. 1. pass. ἀφθήσομαι, (anomalous forms, 2 p. pres. ἀφείς, fr. ἀφίω, Rev. ii. 20. Impf. ἤφιον, fr. ἀφίω, Mk. i. 34. xi. 16, and Philo. Perf. pass. 3 pl. ἀφίονται, Matt. ix. 2, 5. Mk. ii. 5, 9, et al. from a form of the perf. act. ἀφέωκα,) to send forth or away, or to let go from oneself. I. prop. to dismiss, as persons, Matt. xiii. 36, and

Class. *to put away*, as a wife, 1 Cor. vii. 11, 12, 13. Joseph. Ant. xv. 7, 10; *to give up*, lit. *letting go*, the spirit or life, τὸ πνεῦμα or τὴν ψυχὴν, Matt. xxvii. 50. Sept., Jos., and later Class.; *to utter*, lit. *sending forth*, a shout or outcry, Mk. xv. 37. Sept., Joseph., and sometimes Class.—II. *to let go*, prop. from one's power, &c. *to let escape*, Matt. xxiv. 40, 41. Lu. xvii. 34. Sept. and later Class.; fig. to let go from obligation, *to remit*, as a debt or offence, Matt. xviii. 27, 32, 35. Mk. xi. 25. Sept. and Class. So of sins, *to remit* the penalty, *forgive*, foll. by dat. of person, Matt. vi. 12. ix. 2, 5, 6. xii. 31, and oft. al. in Sept. and Class.—III. *to let go* from further notice, care, &c. *to let alone*, 1) prop. *to quit*, *forsake*, as said both of persons and things; so *to leave*, or let remain, in any place or state, Matt. v. 24. xviii. 12. Mk. i. 20, &c.; also *to leave to any one*, let him have or take any thing, Matt. v. 40, ἀφες αὐτῷ καὶ τὸ ἰμάτιον: *to leave behind* at death, Matt. xxii. 25. Mk. xii. 19, sq. and Sept.; so *to leave remaining*, Heb. ii. 8, et al. 2) metaph. *to leave*, in the sense *quit* or *desert*, Rom. i. 27. Rev. ii. 4; or *omit*, *pass by*, Heb. vi. 1, and Class.; or *neglect*, Mk. vii. 8. Lu. xi. 42.—IV. *to let go*, i. e. to let pass, *permit*, *suffer*, foll. by accus. with infin. expressed or implied, Matt. viii. 22. xiii. 30. xix. 14. Mk. i. 34, et al.

Ἀφικνέομαι, f. ἵξομαι, depon. (ἀπό, ἰκνέομαι,) prop. *to come* or *go away* to a place, i. e. *to arrive at*, foll. by εἰς; but in N. T. metaph. as said of a report, *to go forth*, or *abroad*, Rom. xvi. 19. So in Eccles. xlvii. 16. Æl. V. H. ii. 41.

Ἀφιλάγαθος, ου, ὁ, ἡ, adj. (α, φίλος, ἀγαθός,) *unfriendly* to good men or *goodness*, 2 Tim. iii. 3.

Ἀφιάργυρος, ου, ὁ, ἡ, adj. (α, φίλος, ἀργυρος,) *not fond of money*, *liberal*, 1 Tim. iii. 3. Heb. xiii. 5.

Ἀφιξίς, εως, ἡ, (ἀφικνέομαι,) in Class. mostly *arrival*; in N. T. *departure*, Acts xx. 29. And so in Jos., and occasionally in the Class.

Ἀφίστημι, f. ἴσω, trans. and intr. I. TRANS. in the pres. imperf. fut. and 1st aor. tenses, *to put away* or *apart* from, *separate*, *cause to depart*, foll. by acc. of pers. and gen. of pers. or thing, Sept. and Class. In N. T. *to lead* or *draw away*, as a people from their allegiance, Acts v. 37, ἀπίσθησε λαὸν ἰκανὸν ὀπίσω αὐτοῦ. And so Sept., Herodot. i. 154. Thuc. iv. 81. viii. 35, & oft. and elsewh. in the best Class.—II. INTRANS. in the act. perf. pluperf. and aor. 2; and in mid. *to separate oneself* from, *to depart*. 1) gener. *to go away from*, or *leave*, either foll. by ἀπό and gen. (Lu. ii. 37. iv. 13. Acts xii. 10.

xix. 9. Lu. xiii. 27, and Sept.) or by gen. without prep., as in Class.; spec. *to withdraw from*, *avoid*, as said either of persons, and prop. 1 Tim. vi. 5. 2 Tim. ii. 19, (with which I would compare Thuc. vi. 88, 3, οἱ πολλοὶ ἀφεισθήκεσαν, 'kept off or aloof,' and Eurip. Iph. T. 1295, ἐξένεισο' ἀποστήναι πρόσω, 'to stand off at a distance;') or of persons and things; in the former case *to refrain from*, *let alone*, Lu. iv. 13, ἀπέστη ἀπ' αὐτοῦ. Comp. 2 Cor. xii. 8, ἵνα ἀποστή ἀπ' ἐμοῦ. Acts v. 38, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων. xxii. 29, ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάξιν: or of things, metaph. *to desist from*, *to abandon*, as Jos. Ant. i. 19, 10, ἀποστήναι τῆς ἐρεύνης. Thuc. ii. 47, αὐτῶν ἀπέστησαν, and vii. 7, ἐτι ἀφεισθήκει τοῦ πολέμου, and often in Polyb., but always without ἀπό. 2) In act. & mid. metaph. *to revolt from*, absol. Lu. viii. 13. foll. by gen. 1 Tim. iv. 1; by ἀπό, Heb. iii. 12. Sept. and Class.

Ἀφνω, adv. (contr. from ἀφανῶς,) lit. *in a twinkling* ὀφθαλμοῦ, *suddenly*, *unexpectedly*, Acts ii. 2. xvi. 26. xxviii. 6. Sept. and Class.

Ἀφόβως, adv. (α, φόβος,) *fearlessly*, *boldly*, Lu. i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude 12. Sept. and Class.

Ἀφομοίω, f. ὴσω, (ἀπό, ὁμοιος,) *to render* or *make like*, i. e. 'from (ἀπό) being unlike,' and gener. *to liken*; also pass. *to be likened unto*, or *to be like unto*, Heb. vii. 3, ἀφομοιωμένος τῷ Υἱῷ τοῦ Θεοῦ. The pass. form is thought rare, being only cited from Epist. Jerem. v. 63, 71; but it occurs often in Plato, and gener. in a mid. sense, *to be like unto*, so as to admit of a comparison with.

Ἀφοράω, f. ἀπόφραμαι, aor. 2. ἀπειδον, (ἀπό, ὄραω,) 1) prop. *to look off* or *away* from an object, and turn the face to a distant one, fixing it thereon. 2) metaph. of *mental survey*, by forcing the mind intently upon any object of consideration, whether a person or thing, espec. for imitation. So Heb. xii. 2, ἀφ. εἰς Ἴησοῦν. 4 Macc. xvii. 10, ἀφ. εἰς τὸν Θεόν. Jos. Ant. vii. 12, 1, ἀφ. πρὸς τὸν Θεόν. Arrian Diss. Epict. iv. 1, εἰς ταῦτα ἀφώρα τὰ παραδείγματα: but also as an object for reflection, Jos. Ant. vii. 5, 4, πρὸς τὴν ἀλήθειαν ἀφορῶν.

Ἀφορίζω, f. ἴσω or ἴω, (ἀπό, ὀρίζω,) 1) prop. *to mark* or *limit off*, by setting bounds; 2) met. *to set off* or *apart*, *separate*, Matt. xiii. 49. xxv. 32. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12. Sept. and Class. 3) metaph. *to put apart* or *separate*, for the purpose of rejection, *to excommunicate*, Lu. vi. 22, ὅταν ἀφορίσωσιν ὑμᾶς. Eurip. Hec. 931. 4) *to set apart*, as an object of choice, *to select* for any purpose, *to*

ορραϊ, Acts xiii. 2, ἀφ. μοι τὸν Βαρν. καὶ τὸν Παῦλον εἰς τὸ ἔργον. Rom. i. 1, ἀφορισμένος εἰς ἀπαγγέλιον Θεοῦ. Gal. i. 15, ἀφ. με ἐκ κοιλίας μητρός μου.

Ἄφορμή, ἤσ, ἡ, (ἀπό, ὄρμη,) 1) the place from which any person issues, or any thing originates; 2) the means whereby the action is accomplished; 3) the occasion or opportunity of undertaking the thing, Rom. vii. 8, 11, ἀφορμὴν λαβοῦσα ἡ ἀμαρτία, διὰ τῆς ἐντολῆς. 2 Cor. v. 12, ἀ. δίδόντες ὑμῖν καυχήματος. Gal. v. 13, εἰς ἀφορμὴν τῇ σαρκί, 1 Tim. v. 14.

Ἄφριζω, f. ἴσω, (ἀφρός,) to froth or foam, Mk. ix. 18, 20, and Class.

Ἄφρός, οὔ, ὁ, froth, foam, Lu. ix. 39, and Class.

Ἄφροσύνη, ἤσ, ἡ, (ἄφρων,) want of wisdom or prudence, 1) gener. 2 Cor. xi. 1, 17. Sept. and Class. 2) from the Hebr. want of true and spiritual wisdom, impiety, Mk. vii. 22. Sept.

Ἄφρων, ονος, ὁ, ἡ, adj. unwise, foolish, 1) gener. Lu. xi. 40. xiii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16. xii. 6, 11. Sept. and Class.—II. spec. uninstructed, i. e. ignorant of true religion, Rom. ii. 20. Eph. v. 17. 1 Pet. ii. 15, and Sept.

Ἄφηννώω, f. ὦσω, (ἄφηννος, fr. ἀπό, ἕπνος,) prop. and in the earlier writers, to cease from sleep, to awake from sleep. In N. T. and later writers, to sleep out or away, as said of deep and lengthened sleep, Lu. viii. 23, for which the earlier writers use καθυπνώω.

Ἄφωνος, ου, ὁ, ἡ, adj. (α, φωνή,) speechless, in two senses: 1) prop. dumb, i. e. devoid of the power of speech, as beasts, 2 Pet. ii. 16; idols, 1 Cor. xii. 2. Comp. Hab. ii. 18, sq.—II. mute, silent, i. e. in patient suffering, Ael. V. H. xii. 41; metaph. inarticulate in expression, not having τὴν δύναμιν τῆς φωνῆς, 1 Cor. xiv. 10.

Ἀχάριστος, ου, ὁ, ἡ, adj. (α, χαρίζομαι,) unthankful, ungrateful, Lu. vi. 35, τοὺς ἀχ. καὶ πονηροὺς. 2 Tim. iii. 2, ἀχ., ἀνόσιοι.

Ἀχειροποίητος, ου, ὁ, ἡ, adj. (α, χεῖρ, ποιέω,) not made with human hands, not the work of men, τὸν ναὸν τοῦτον τὸν χειροποίητον. 2 Cor. v. 1, οἰκίαν ἀχειροποίητον. Col. ii. 11, περιτομῆ ἀχειροπ.

Ἀχλὺς, ὕος, ἡ, a thick mist or cloud, such as shrouds objects from the view, Hom. Od. vii. 41. In N. T. said of the eyes, in the sense a mist before the sight, Acts xiii. 11, ἀχλὺς καὶ σκότος. Jos. Ant. ix. 4, 3, ἀχλὺν ταῖς ὄψιαις αὐτῶν ἐπιβαλῶν. Hippocr. and Galen.

Ἀχρεῖος, ἰα, ου, adj. (α, χρεῖα,) 1) prop. unprofitable, i. e. good for nothing,

2 Sam. vi. 22. In N. T. by impl. evil and harmful, Matt. xxv. 30. And so ἀχρηστος in Philem. 11.—II. metaph. unmeritorious, by having only done one's duty, Lu. xvii. 10, δούλοι ἀχρεῖοί ἐσμεν.

Ἀχρεῖω, f. ὦσω, (ἀχρεῖος,) prop. to render useless, mar. In N. T. pass. metaph. to be spoiled for use, become corrupt, Rom. iii. 12.

Ἀχρηστος, ου, ὁ, ἡ, adj. (α, χρηστός,) 1) prop. unprofitable, useless, Sept. and Class. 2) metaph. and by impl. evil and detrimental, foll. by dat. of pers. Philem. 11. Sept. and Class.

Ἀχρι, or ἀχρις before a vowel, 1) prop. an adverb of time, and sometimes of place, marking duration, continuity, but also used as a prep. with gen. continuedly, until, during. 2) with verbs as a conjunction, so long as, until, foll. in N. T. only by the subj. mood, implying uncertainty. I. as a ΠΡΕΠΟΣ with the gen.

1) with nouns of time, as ἀχρι καιροῦ, 'during a season,' Lu. iv. 13, Acts xiii. 11. xx. 11, ἀχρις αὐγῆς, & oft.; also ἀχρι θανάτου, Acts xxii. 4. Rev. ii. 10. xii. 11. 2) with nouns of place, Acts xiii. 6, ἀχρι Πάφου. xx. 4. xxviii. 15. 2 Cor. x. 13. Rev. xiv. 20. 3) with a relat. pron. either with a noun of time, as ἀχρι ἧς ἡμέρας, until the day or time (i. e. until) Matt. xxiv. 38. Lu. i. 20. xvii. 27. Acts i. 2; or foll. by οὔ, for ἀχρι χρόνου οὔ, 'until the time when,' i. e. until, Acts vii. 18. xxvii. 33. Rom. xi. 25. 1 Cor. xi. 26. xv. 25. Gal. iii. 19. iv. 19. Rev. ii. 25. vii. 3, and Class. With a verb in the pres. ἀχρις οὔ means so long as, while, Heb. iii. 13, ἀχρις οὔ τὸ σήμερον καλεῖται. 2 Macc. xiv. 10. 4) before particles, Rom. i. 13, ἀχρι τοῦ δεῦρο. viii. 22, ἀχρι τοῦ νῦν, Phil. i. 5. Jos. and Philo.—II. as a CONJUNCTION before verbs in the subjunct., Lu. xxi. 24. Rev. xv. 8. xvii. 17. xx. 3. Jos. and later Class.

Ἀχυρον, ου, τὸ, prop. chaff, Sept. and Class. In N. T. the broken straw left after the sheaves of corn have been trodden out, Matt. iii. 12. Lu. iii. 17.

Ἀψευδής, ἰος, ὁ, ἡ, adj. (α, ψευδής,) incapable of falsehood or deceit, Tit. i. 2, ὁ ἀψ. Θεός, an appellation of God, found also in the Classical writers. So Eurip. Or. 364, ἀψευδής Θεός.

Ἀψιμθος, ου, ἡ, wormwood, as the emblem of poisonous bitterness, Rev. viii. 11. Comp. Jer. ix. 15. xxiii. 15.

Ἀψυχος, ου, ὁ, ἡ, adj. (α, ψυχή,) inanimate, devoid of life or sense, 1 Cor. xiv. 7, τὰ ἀψ. sc. ὄργανα. Sept. & Class.

B.

Βαθμός, οὔ, ὁ, (βαίνω,) I. prop. a *step*, whether of a staircase, or as leading up to a door; also any degree of ascent. So of the degrees of the hours in a sundial, 2 Kings xx. 9. Jos. Ant. x. 2, 2.—II. metaph. a *degree* of ascent in honour or dignity, 1 Tim. iii. 13, and later Class.

Βάθος, εὐς, τὸ, (βαθύς,) I. prop. Matt. xiii. 5. Mk. iv. 5. Rom. viii. 39. Eph. iii. 18. Lu. v. 4, εἰς τὸ βάθος, scil. τῆς Θαλάσσης, the deep water, the sea, Sept. and Class.—II. metaph. 1) *greatness, abundance*, Rom. xi. 33, βάθος πλούτου. Æl. V. H. iii. 18, πλούτος βαθύς. 2 Cor. viii. 2, ἡ κατὰ βάθος (for βαθύς) πτωχεία, 'extreme poverty.' 2) τὰ βάθη, the depths, i. e. the secret purposes of any one. 1 Cor. ii. 10, τοῦ Θεοῦ. Rev. ii. 24, τοῦ Σατανᾶ.

Βαθύνω, f. ὑνώ, (βαθύς,) to deepen, Lu. vi. 48, ἔσκαψε καὶ ἐβάθυνε, equiv. to βαθίως ἔσκαψε.

Βαθύς, εἶα, ὁ, adj. deep, 1) prop. as said of a well, John iv. 11, and oft. in Sept. & Class. 2) metaph. Lu. xxiv. 1, ὄρθρου βαθύς, 'deep twilight,' or earliest dawn. Indeed, the word is often used with words denoting time, as evening, night, or dawn of day. It is equiv. to λίαν πρωτῆ, Mk. xvi. 2. Joseph. and Class.

Βαῖον, οὔ, τὸ, (βαίος, slender, tapering,) pl. τὰ βαῖα, branches of the palm-trees, John xii. 13. 1 Macc. xiii. 51. Test. xii. Patr. p. 668.

Βαλάντιον, οὔ, τὸ, (βάλλω, to put in,) a *purse*, Lu. x. 4. xii. 33. xxii. 35, 36. Sept. and Class.

Βάλλω, f. βαλῶ, to cast or throw, trans. and foll. by dat. or acc. with prep. I. gener. and foll. by κληρον, 'to cast lots,' i. e. into the vessel which contained them, Matt. xxvii. 35. Mk. xv. 24. Lu. xxiii. 34, al. and Sept. Joseph. Ant. vi. 3, 4. Comp. Virg. Æn. v. 491. Said of a tree, 'to cast [off] its fruit, Rev. vi. 13. βάλλειν ἑαυτὸν, 'to throw or cast oneself down,' Matt. iv. 6. Lu. iv. 9. John xxi. 7. Foll. by dat. 'to cast down to any one,' and by impl. put the thing into his hands, Matt. xv. 26, βαλεῖν (τὸν ἄρτον) τοῖς κυναρίοις. Mk. vii. 27. So Matt. xxv. 27, β. τὸ ἀργύριον μου τοῖς τραπέζιταις, 'to put it into the hands of.' As construed with different prepositions and particles, the signification is variously modified, though the notion of *throwing* is always fundamental: 1) foll. by ἀπό, to throw from one, to cast away, Matt. v. 29. xviii. 8, et al. and Class. 2) foll. by ἐκ, to cast out of, as the mouth, Rev. xii. 15, sq. 3) foll. by ἔξω, to cast out, to throw

away, reject, Matt. v. 13. xiii. 48. Lu. xiv. 35. John xv. 6; fig. in 1 John iv. 18, β. τὸν φόβον. 4) foll. by εἰς with acc. of place whither, to cast into, as εἰς πῦρ, Matt. iii. 10, & oft.; or εἰς τὴν θάλασσαν, Matt. xxi. 21, et al.; of nets, 'to cast into,' Matt. iv. 18, et al.; εἰς φυλακὴν, Matt. xviii. 30, et al.; 'to cast into,' as money, put into a treasury, Mk. xii. 41; of a sword, 'to put into' its scabbard, John xviii. 11; 'to put into,' as bridles into horses' mouths, Ja. iii. 3, or as liquid into a vessel, Matt. ix. 17, et al. Metaph. βάλλειν τὴν καρδίαν, John xii. 2. Similarly the Classical writers use the phrase, βάλλειν or βάλλεσθαι or ἐμβάλλειν τιwί εἰς νοῦν or ἐν θυμῶ or φρεσὶ, but never, I believe, εἰς καρδίαν: foll. by ἐμπροσθεν or ἐνώπιον τιwος, to cast before any one, or at his feet, Rev. ii. 14. iv. 10; foll. by ἐπι, to cast upon, or over, as seed sown on the ground, Mk. iv. 26; of casting stones at any one, John viii. 7. Sept.; βαλεῖν εἰρήνην ἐπὶ τὴν γῆν, 'to send forth peace on earth,' Matt. x. 34; also of casting or putting a burden upon any one, Rev. ii. 24.—II. pass. perf. and pluperf. βέβλημαι, to be cast or laid, to lie, as upon a bed, Matt. viii. 6. Mk. vii. 30. Lu. xvi. 20. Rev. ii. 22.—III. foll. by acc. of person, to throw at, i. e. pelt any one, either with missiles, as oft. in Sept. and Class., or with blows, Mk. xiv. 65, ραπίσμασιν αὐτὸν ἔβαλον.—IV. intrans. or with ἑαυτὸν underst. to cast oneself, rush forward, as said of wind, to blow with force, Acts xxvii. 14. Hom. Il. xi. 721, ποταμὸς εἰς ἄλλα βάλλων.

Βαπτίζω, f. ἴσω, (βάπτω,) to immerse, or sink any thing, in water, or other liquid; said both of persons (also animals) and things, Class. In N. T. it occurs only in the following senses, I., from the adjunct of immersion, to wash, or cleanse by washing, trans. mid. and aor. 1. pass. in mid. sense, to wash oneself, bathe, Mk. vii. 4, ἐὰν μὴ βαπτίσωνται, equiv. to νίψονται at ver. 3. Lu. xi. 38, ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Sept. and Apocr.—II. to baptize, administer the rite of baptism, either that of John, or of Christ; and in pass. and mid. to be baptized, or cause oneself to be baptized, i. e. gener. to receive baptism; which in the primitive churches was, according to Oriental habits, usually, though not necessarily, performed by immersion.—I. prop. and 1) simply, Matt. iii. 6, 13, 14, 16. Mk. i. 4, 5, & oft.; then with a dative of instrument or material employed, ὕδατι, 'with water,' as Mk. and John, ἐν ὕδατι, or εἰς and accus. Mk. i. 9. Joseph. Ant. iv. 4, 6. 2) with adjuncts marking the object and effect, chiefly εἰς with acc. of thing, 'unto any thing,' i. e. unto the

belief, profession, or observance of any thing, Matt. iii. 11, β. εἰς μετάνοιαν. Acts ii. 38, εἰς ἄφεσιν ἁμαρτιῶν. xix. 3. 1 Cor. xii. 13, εἰς ἐν σῶμα, 'that we may become one body.' So with εἰς and an acc. of person, to baptize, or be baptized into, i. e. a profession of faith in any one, and obedience to him, Rom. vi. 3. Gal. iii. 27, εἰς Χριστόν. 1 Cor. x. 2, εἰς τὸν Μωϋσῆν. So εἰς τὸ ὄνομα τινος, 'into or unto the name of any one,' in the same sense, Matt. xxviii. 19. Acts viii. 16. xix. 5. 1 Cor. i. 13, 15; also ἐπὶ or ἐν τῷ ὀνόματι τινος, Acts ii. 38; with ὑπὲρ, 1 Cor. xv. 29, οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν, 'baptized on account of the dead,' i. e. a belief of the resurrection of the dead. See more in my note in loc.—II. metaph. and 1) in direct allusion to the sacred rite, βαπτίζειν ἐν Πνεύματι ἁγίῳ καὶ πυρὶ, Matt. iii. 11. Lu. iii. 16, to overwhelm (richly furnish) with all spiritual gifts, or with ἐν Πνεύματι alone, Mk. i. 8. John i. 33. Acts i. 5. xi. 16. 2) gener. and by indirect allusion to the rite, to baptize with calamities, i. e. to overwhelm with sufferings, Matt. xx. 22, sq. Mk. x. 38, sq. τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, Lu. xii. 50. Comp. Is. xxi. 4, ἡ ἀνομία με βαπτίζει. Joseph. Bell. iv. 3, 3, οἱ δὲ ὕστερον ἐβάπτισαν τὴν πόλιν, 'filled the city with calamity.' Plut. de Educ. xiii. 3, ψυχὴ τοῖς μὲν συμμέτροις αὖξεται πόνοις, τοῖς δὲ ὑπερβάλλουσι βαπτίζεται. Heliod. Æth. ii. 3, τῇ συμφορᾷ βεβαπτισμένον. Perhaps, however, in those passages, adduced by the Commentators and Lexicographers, the sense may be utterly ruined, like a sunken ship, by a nautical allusion, for βαπτίζειν σκάφος or ναῦν, 'to sink a vessel,' a use of the word frequent in the best writers. With the nautical figure comp. the noble allegory in Hor. Carm. i. 14, 'O navis,' &c.

Βάπτισμα, ατος, τὸ, (βαπτίζω,) I. prop. something immersed in liquid, and thereby washed. In N. T. the rite of baptism, whether that of John or of Jesus Christ.—II. metaph. baptism into calamity, a being plunged into and overwhelmed by afflictions, Matt. xx. 22, sq. Mk. x. 38, sq. Lu. xii. 50. See on βαπτίζω, II. 2.

Βαπτισμός, οῦ, ὁ, (βαπτίζω,) the act of washing, or ablation, of vessels, &c. Mk. vii. 4, 8. Heb. ix. 10. Comp. Lev. xi. 32. 2) spec. and metaph. a religious rite, which directs immersion into, or washing with, water, as the symbol of spiritual ablation and purification, 1) as applied to John's baptism, Joseph. Ant. xviii. 5, 2. 2) to the Christian rite, Heb. vi. 2.

Βαπτιστής, οῦ, ὁ, (βαπτίζω,) lit.

a baptizer. Hence ὁ Βαπτ. used as a cognomen of John the Baptist, the fore-runner of Christ, Matt. iii. 1. xi. 11, & oft., also Joseph. Ant. xviii. 5, 2.

Βάπτω, f. ψω, to dip or immerse, trans. 1) prop. foll. by εἰς and accus. John xiii. 26, β. τὸ ψωμίον scil. εἰς τὸ τρυβλίον, expressed in Levit. iv. 6. xiv. 6. Num. xix. 18, though the more Class. constr. is ἐν τινί. The gen. without prep. occurs in Lu. xvi. 24, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτυλίου ὕδατος. Comp. II. vi. 508, λούεσθαι ποταμοῖο, though in Luke the use of the gen. is rather partitive. 2) by impl. to tinge or dye, with dat. of means, Rev. xix. 13, βεβαμμένον αἵματι. The sense and constr. alike Classical.

Βάρβαρος, ου, ὁ, a barbarian, denoting, according to ancient usage, simply a foreigner, 'one who speaks another language;' with, however, two modifications, suggested by the context, 1) one who uses a language different from some other in question, 1 Cor. xiv. 11. Sept. 2 Macc. ii. 21. Hdot. ii. 158, βαρβάρους πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους, et al. Class. 2) one who does not speak Greek, not, at least, as the natives, Acts xxviii. 2, 4, of the inhabitants of Malta, who spoke a dialect of the Phœnician. (See, however, my note there.) Rom. i. 14, 'Ἐλλήσι τε καὶ βαρβάρους,' 'non-Greeks.' Joseph. Ant. iv. 2, 1. B. v. 1, 3. Joseph. Bell. procem. 5, 'Ἐλλήσι καὶ βαρβάρους, meaning by βαρβ. all the nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, Gauls, &c.

Βαρέω, f. ἦσω, (βάρος,) equiv. to βαρύνω, to load; pass. βαρῆμαι, to be loaded, oppressed with. So Lu. ix. 32, β. ὑπνω, and Matt. xxvi. 43. Mk. xiv. 40, and Class.; also metaph. Lu. xxi. 34, μήποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν, be oppressed, 'become dull and stupid.' Comp. Hom. Od. xix. 122, οἴνω βεβαρηότα. Also, to be weighed or borne down, as by evils, as grief, calamities, 2 Cor. i. 8. v. 4, and Class.; to be burdened, by expense, 1 Tim. v. 16, μὴ βαρῆσθω ἡ ἐκκλησία.

Βαρέω, adv. (βαρῦς,) prop. heavily, and by impl. with difficulty, Matt. xiii. 15.

Βάρος, εος, τὸ, weight, both prop. and metaph. In N. T. occ. only in the latter sense. I. weight, in reference to its pressure, as a burden, prop. Xen. Œcon. xvii. 9; metaph. Matt. xx. 12, βαστάζειν τὸ βάρος τῆς ἡμέρας. 'the heavy labour of the day;' said of precepts, the observance of which is burdensome, Acts xv. 28. Rev. ii. 24. Plato p. 971, νόμων β. Said of sin, in reference to its consequences in this world, both to ourselves and others, and in the next, sorrow, trouble, Gal. vi. 2,

ἀλλήλων τὰ βάρη β.; in a pecuniary sense, 1 Thess. ii. 6, ἐν βάρει εἶναι, 'to be burdensome.'—II. *weight*, in reference to its cause, *greatness, abundance*, 2 Cor. iv. 17, αἰώνιον βάρος δόξης, for βάρος αἰωνίου δ.

Βαρύνω, f. ὠνά, (βαρὺς,) in N. T. only aor. 1. pass. ἐβαρύνθη, *to be heavy*, Lu. xxi. 34, in text. rec. where lat. Edd. βαρηθῶσι.

Βαρὺς, εἶα, ὁ, adj. (βαρὺς,) *heavy*, I. prop. Matt. xxiii. 4, φορτία β.; also metaph. of *burdensome* precepts. So Ps. xxxviii. 5, and of a yoke, 2 Chron. x. 4, 11, Ecclus. xl. 1.—II. fig. *weighty*, i. e. important, Matt. xxiii. 23, τὰ βαρύτερα τοῦ νόμου. Acts xxv. 7, αἰτιώματα β. *severe*. Sept. & Class.; said of an epistle, *weighty*, and 'not to be made light of,' 2 Cor. x. 10.—III. metaph. of things, *grievous, oppressive*; of precepts, 1 John v. 3. Wisd. ii. 15. Ecclus. xxix. 28; of persons, *afflictive, violent*, Acts xx. 29, λύκοι βαρεῖς. Comp. 3 Macc. vi. 5, ὁ βαρὺς Ἀσσυρίων βασιλεὺς.

Βαρύτιμος, οὐ, ὁ, ἡ, adj. (βαρὺς, τιμή,) *of great price, highly precious*, Matt. xxvi. 7; so Æsch. Suppl. 25, et al. ap. Class. The more usual term is πολύτιμος.

Βασανίζω, f. ἴσω, (βάσανος,) 1) prop. *to apply the βάσανος or touch-stone*; 2) metaph. *to examine*, either by words, or by torture, into the truth of certain alleged facts. So Thuc. and others of the best writers. Hence in N. T. *to torment, afflict with pain*, I. said prop. of disease, Matt. viii. 6, δεινῶς βασανιζόμενος, Rev. ix. 5. Sept.; of the pains of parturition, Rev. xii. 2. Sept.; of punishment, Matt. viii. 29. Mk. v. 7. Lu. viii. 28. Rev. xi. 10. Sept., Joseph. Ant. ii. 14, 4.—II. fig. *to harass or oppress*, whether physically with toil, Mk. vi. 48, βασανιζόμενος ἐν τῷ ἐλαύνειν, or morally, 2 Pet. ii. 8, β. ψυχὴν δικαίαν; also fig. of a vessel *tossed by the waves*, Matt. xiv. 24. So in Polyb. i. 48, a stormy wind is said πύργους βασανίζειν.

Βασανισμὸς, οὐ, ὁ, (βασανίζω,) prop. *examination*, namely, by touch-stone, *torture*. In N. T. *torment*, Rev. xiv. 11, καπνὸς τοῦ βασανισμοῦ αὐτῶν, 'the smoke [of the fire] in which they are tormented,' Rev. ix. 5. xviii. 7, 10, 15. 4 Macc. ix. 6.

Βασανιστής, οὐ, ὁ, (βασανίζω,) prop. *one who applies the torture*; but as jailors were occasionally permitted to use the torture to their prisoners, so the term was sometimes used simply for *jailor*. So Matt. xviii. 34. Thus βασανιστήριον, Jer. xx. 2, Symm. in the sense 'jail,' and the Latin 'cruciatu corporis' is sometimes used of a *prison*.

Βάσανος, οὐ, ἡ, prop. *a touch-stone*, the ancient *lapis Lydius* for trying metals, by rubbing them upon it. Comp. Pind. Pyth. x. 106. Hence it came to mean *examination*, or *trial* gener., and also spec. that by *torture*; also, *torment or pain*, whether from disease, Matt. iv. 24. Ezek. xii. 18, and Class.; or punishment, Lu. xvi. 23, 28. So Jambl. de Vit. Pyth. c. xvi. πλεουεξίας βασάνου καὶ κολάσεως.

Βασιλεία, ας, ἡ, (βασιλεὺς,) *kingdom*, in various applications and modifications, I. *kingship*, the exercise of kingly dominion, Matt. vi. 13. Lu. i. 33. xix. 12, 15. Heb. i. 8, &c. and Sept. and Class.—II. *kingdom*, meaning a land and people under kingly rule, Matt. iv. 8. Mk. vi. 23. Lu. iv. 5, & oft. and also Sept. and Class.—III. in the phrase ἡ βασιλεία τοῦ Θεοῦ, or τοῦ Χριστοῦ, or τῶν οὐρανῶν, and simply ἡ βασιλεία, Matt. viii. 12. ix. 35, et al.; all of them synonymous expressions, and denoting *the divine spiritual kingdom and glorious reign of the Messiah*; an idea formed on the phrases of the O. T. which were to be understood spiritually, though by the Jews at large understood temporally. Accordingly, we may regard the expression *kingdom of heaven*, &c. in the N. T. as designating, in its Evangelical sense, *the Christian Dispensation*, or the community of those who receive Jesus as the Messiah, and who, united by his Spirit, under Him as their Head, lead a holy life, in communion with Him, and love unto their brethren. This spiritual kingdom has both an internal and an external form. As internal, it already exists in the hearts of all true Christians, and is therefore present. As external, it is either embodied in the visible Church of Christ, and, so far, is present and progressive, or it is to be perfected at the advent of the Messiah. Sometimes, however, the expression embraces both the internal and external sense, referring alike to the commencement of this kingdom in this world, and its completion in the world to come. Hence in N. T. it is employed, I. in the *Jewish temporal sense*, Matt. xviii. 1. xx. 21. Lu. xvii. 20. xix. 11. Acts i. 6.—II. in the *Evangelical sense*, as that announced by Jesus Christ and the Apostles, Matt. iv. 17, 23. ix. 35. x. 7, et al. oft. In the *internal and spiritual sense*, Rom. xiv. 17. Matt. vi. 33. Mk. x. 15. Lu. xvii. 21. xviii. 17. John iii. 3, 5. In the external sense, Matt. vi. 10. xii. 28. xiii. 24, 31, 33, 41, 47. xvi. 28. Mk. iv. 30. xi. 10. Lu. xiii. 18, 20, & oft. In this view, it denotes espec. *the bliss of heaven*, to be enjoyed in the Redeemer's kingdom, equiv. to *eternal life*, Matt. viii. 11. xxv. 34. Thus it is said gener. of the *privileges and rewards* of the heavenly kingdom, both here and

hereafter, Matt. v. 3, 10, 20. vii. 21. xviii. 3. Col. i. 13. 1 Th. ii. 12.

Βασιλείος, ου, ό, ή, adj. (βασιλεύς,) *regal, royal*, not unfrequent in the Class. writers with substantives, denoting what belongs to royalty. In N. T. it occurs only in 1 Pet. ii. 9, β. *ιεράτευμα*. As a substantive, τὸ βασιλείον, sub. δῶμα, 'a royal palace,' Lu. vii. 25. Sept. & Class. oft.

Βασιλεύς, έως, ό, α, king, one who exercises royal dominion, but with some modification of sense according to the context. I. prop. and gener. of *kings* in the widest sense, Matt. i. 6. Acts xiii. 22. vii. 10, 18. Heb. xi. 23, 27. John xix. 15. Lu. x. 24, and oft. in Class. Also said of the *Messiah*, as King of Israel, Matt. ii. 2. xxi. 5. xxv. 34, 40. Lu. xix. 38. John i. 50. xii. 13, 15, et al. also in Sept. Said of God, Matt. v. 35, πόλις τοῦ μεγάλου βασιλέως, 'the King supreme.' Comp. 1 Tim. vi. 15, and Rev. xvii. 14, 'King of kings, and Lord of lords,' i. e. King and Sovereign supreme. See also 1 Tim. i. 17. Rev. xv. 3.—II. in a more extended, and consequently lower, sense, *viceroys* or *prince*, as said of Herod and his successors; also *prince* or *chieftain*, as Aretas, king of Arabia Petraea, 2 Cor. xi. 32; also when joined with *ηγεμόνες*, Matt. x. 18. Mk. xiii. 9. Lu. xxi. 12. Acts iv. 26. Gener. 1 Pet. ii. 13, 17. 1 Tim. ii. 2. Matt. xvii. 25. 1 Pet. ii. 23. Acts ix. 15. Rev. ix. 11, & Class.

Βασιλεύω, f. εύω, (βασιλεύς,) to rule as a king, intrans. I. gener. and foll. by *ἐπι* with genit. of country, or accus. of person, *to reign over*, Matt. ii. 22. Lu. xix. 14, 27. 1 Tim. vi. 15, ὁ βασιλεύων. Sept. and Class. Said of *Messiah*, Lu. i. 33. and 1 Cor. xv. 25. Rev. xi. 15.—II. absol. and prop. *to reign*, i. e. 'to possess and exercise dominion;' said of God, Rev. xi. 17. xix. 6. Sept.; or figur. of *Christians*, who are *to reign* with Christ in heaven, i. e. 'to partake in the honour and felicity of the Messial's kingdom,' Rom. v. 17. Rev. v. 10. xx. 4, 6. xxii. 5, or on earth, 'to enjoy the prosperity of kings,' 1 Cor. iv. 8. Comp. Hor. Epist. i. 10, 8, 'vivo et regno.' Metaph. *to have dominion, hold prevalence over*, as said of death, Rom. v. 14, 17; of sin and grace, v. 21. vi. 12.

Βασιλικός, ή, όν, adj. (βασιλεύς,) *regal, royal*, 1) prop. *belonging to a king*, Acts xii. 20, 21. Sept. and Class. Used subst. with *ἀνήρ* underst. of a retainer of a court, a *courtier* or *nobleman*, John iv. 46, 49. Jos. Ant. xvii. 10, 3. Pol. iv. 76, 2.—II. fig. *noble*, i. e. excellent, Ja. ii. 8, νόμος β. And so later Class.

Βασίλισσα, ης, ή, (βασιλεύς,) later Gr. for βασιλις, a *queen*, Matt. xii. 42. Lu. xi. 31. Acts viii. 27. Rev. xviii. 7. Sept. and Class.

Βάσις, εως, ή, (βαίνω,) 1) the act of *walking*; 2) the effect thereof in the *step* taken. 3) the part whereon we go in taking it, *the foot*, Acts iii. 7. Jos. Ant. vii. 3, 5, & 11, 3, and elsewhere in later Greek writers.

Βασκαίνω, f. ανῶ, (βάσσω, equiv. to βάζω,) prop. & lit. to babble respecting any one, intrans. and by impl. (see Prov. x. 19) *to slander*, trans. Plut. Pericl. 12; also, as we vulgarly say, 'to talk any one over,' cast a spell on his judgment, and mislead it, as it were, by fascination or witchcraft, Gal. iii. 1, *τίς υμᾶς ἐβάσκαυε*; In the literal sense, of fascinating and bewitching, it occurs not unfreq. in the later Greek writers, and hence the Latin *fascino*. There is an allusion to the *muttering* and frequent repetition of certain forms of incantation. So Milton: 'And backward mutters of dis severing power.'

Βαστάζω, f. άσω, I. to TAKE OR LIFT UP; also by impl. *to bear, carry*, 1) *to take up and hold* in the hands, trans. John x. 31, *ἐβάσταζον λίθους*. Jos. Ant. vii. 11, 7, β. *τήν μάχαιραν ἀπό τῆς γῆς*: *to take up any one from the ground*, and carry him, Acts xxi. 35. So *to take up and bear off*, i. e. to take or remove away, John xx. 15. Jos. and Polyb.; also fig. *to take upon oneself and bear*, Matt. viii. 17, β. *τὰς νόσους*.—II. to BEAR OR CARRY in the hands, as any article of dress or furniture, Matt. iii. 11. Mk. xiv. 13. Lu. xxii. 10; or on the shoulders, as τὸν σταυρόν, Lu. vii. 14, & oft. al. Fig. Acts ix. 15, *σκεῦος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν*, 'to carry forth and make known.' In the sense *to bear up, support*, Rom. xi. 18, *οὐ σὺ τὴν ρίζαν βαστάζεις*: also metaph. *to bear up under labours, &c.* Matt. xx. 12, and gener. 'to bear or endure sufferings,' Rev. ii. 3, or punishments, Gal. v. 10, and Sept. So 'to bear patiently,' Rom. xv. 1. Gal. vi. 2. Rev. ii. 2, and later Class. Metaph. 'to bear up under with the mind,' *to understand*, John xvi. 12, πολλὰ—οὐ δύνασθε βαστάζειν ἄρτι. Arrian Epict. iii. 15; *to bear or carry about*, as attached to one's person, Gal. vi. 17, β. *στίγματα ἐν τῷ σώματι*, where see my note. Ps. lxxxix. 51. Lu. xi. 27, *κοιλία ἡ βαστάσαά σε*. Lu. x. 4, *μὴ βαστάζετε βαλάντιον*, Class. φορέω, and perhaps John xii. 6, *τὰ βαλλόμενα ἐβάσταζεν*, or similarly as 'ferre' in Lat. for 'auferre,' *embezzled*: a sense arising from that of taking off or away, found at John xx. 15. Diog. Laërt. iv. 59, where Menag. quotes Lucil. ap. Anthol. Gr. ii. β. *εἰς κλέπτας*.

Βάτος, ου, ή, a thorn-bush or bramble, Lu. vi. 44. xx. 37. Acts vii. 30, 35. Sept. and Class.

Βάτος, ου, ὁ, a bath. A Jewish measure of liquids, equal to the ephah for dry measure, Lu. xvi. 6. It is = 8 or 9 gallons, though some recent estimates extend it to 11.

Βάτραχος, ου, ὁ, a frog, Rev. xvi. 13. Sept. and Class.

Βαττολογέω, f. ἦσω, prop. to stammer, then to babble or prate; hence in N. T. *to use needless words*, espec. by vain repetitions, intrans. Matt. vi. 7. Comp. Eccus. vii. 14. Simplific. in Epict. p. 212, *περὶ καθηκόντων οὐ β.*

Βδέλυγμα, ατος, τό, (βδελύσσω,) prop. *any thing abominated, an abominable action.* I. gener. Lu. xvi. 15, βδ. *ἐνώπιον τοῦ Θεοῦ*, opp. to *τὸ ἐν ἀνθρώποις ὑψηλόν.* So Sept. in Prov. xi. 1. Deut. xxiv. 4, et al.—II. spec. said of what was *unclean* in the Jewish acceptation, esp. *idol-worship*; hence *idolatry* and its constant concomitant, *licentiousness of morals.* And as idolatry was one of the foulest sins, the term was used to denote *any great sin*, as Rev. xvii. 4, 5. xxi. 27, and oft. in Sept. On the same principle we may explain the phrase *τὸ βδέλυγμα τῆς ἐρημώσεως*, Matt. xxiv. 15, taken from Dan. ix. 27, which denotes prop. *an abomination causing desolation*, and is applied by Christ to what was to take place at the destruction of Jerusalem by the Romans, (comp. Lu. xxi. 20, and see Jos. Ant. x. 11, 7), and is prob. to be referred to the pollution of the Temple by setting up idols. Comp. 2 Th. ii. 4. The phrase occurs also at 1 Macc. i. 54, where it refers to the like pollution of the Temple by Antiochus Epiphanes, who set up in it the statue of the Olympian Jove.

Βδελυκτός, ἡ, ὄν, adj. (βδελύσσω,) *abominable, detestable,* Tit. i. 16, & Sept.

Βδελύσσω, f. ξω, (βδέω, pedo,) prop. *to emit a stench, and fig. by meton. to cause disgust.* So Exod. v. 21, *ἐβδελύξατε τὴν ὄσμην ἡμῶν*, 'ye have caused disgust to be felt at us.' And so Gen. xxxiv. 30, 'ye have made me to stink;' wh. Sept. *μισητόν με πεποιήκατε.* Mid. *βδελύσσομαι*, as trans. *to feel disgust at, turn away from with loathing*, as from a bad smell, Aristoph. Plut. 700, *σὶ, διὰ τοῦτ', εὐθὺς ἐβδελύττετο.* So Rom. ii. 22, *βδελυσσόμενος τὰ εἰδωλα*, though probably the sense is there 'to declare a thing detestable,' as would appear from the words *ὁ λέγων μὴ μοιχεύειν.* The pass. occurs in Sept. and Rev. xxi. 8, *ἐβδελυγμένοις*, 'detestable, polluted with crimes.'

Βέβαιος, αία, ου, adj. (βέβαια, perf. ind. act. fr. βαίνω,) prop. *stable, firm*; and fig. *steadfast, sure*, as said of peace, good fortune, reputation, faith, friendship, &c.

In N. T. said of hope, 2 Cor. i. 7. Heb. vi. 19; of promise, Rom. iv. 16; of the Mosaic law, Heb. ii. 2; of a covenant, ix. 17; of confidence, iii. 6.

Βεβαιόω, f. ὠσω, (βέβαιος,) *to make sure, assure, confirm*, as said, 1) of persons, 1 Cor. i. 8. 2 Cor. i. 21. Col. ii. 7. Heb. xiii. 9. 2) of things, *to establish, ratify*, by arguments, proofs, &c. Mk. xvi. 20. Rom. xv. 8. 1 Cor. i. 6. Heb. ii. 3. Joseph. and Class.

Βεβαιώσις, εως, ἡ, (βεβαιόω,) *confirmation, lit. making sure*, Phil. i. 7. Heb. vi. 16. Thuc. iv. 87.

Βέβηλος, ου, ὁ, ἡ, adj. (βηλός, fr. βαίνω, or rather βηλός, fr. βέβηλος, Dor. βέβαλος, fr. βέβαια,) I. prop. said of places, 'what is gone upon by all,' *accessible to all*, Soph. Œd. Col. 10; hence, met. *common or profane*, opp. to holy, Thuc. iv. 97, et Sept. Hence said in 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16, of disputes, *unholy*.—II. of persons, *profane, impious*, 1 Tim. i. 9. Heb. xii. 16. Ez. xxi. 25. 3 Macc. ii. 14.

Βεβηλώω, f. ὠσω, (βέβηλος,) *to profane, trans.* Matt. xii. 5. Acts xxiv. 6. Sept. and later Class.

Βεελζεβούλ, ὁ, indecl. Beelzebub, the prince of the evil angels, eq. to Satan, Matt. x. 25. xii. 24, 27. Mk. iii. 22. Lu. xi. 15, 18, 19.

Βελίαλ, or -αρ, fr. Heb. Belial, wickedness, used as an appellative of Satan, 2 Cor. vi. 15.

Βελόνη, ης, ἡ, prop. the point of an arrow, or dart, but gener. and in N. T. a needle, Lu. xviii. 25, in some MSS. for the textual *ράφίς*.

Βέλος, εος, τό, (βέβολα, fr. βάλλω,) lit. and prop. *something hurled (βαλλόμενον)* either by the hand, or by a bow, e.-gr. *a dart, arrow, or javelin*; fig. in Eph. vi. 16, *τοῖς βέλεσι πεπυρωμένοις.* Comp. Apoll. Bibl. ii. 4, *πυρφόρα βέλη.*

Βελτίων, ονος, compar. of ἀγαθός. The neut. occ. in an adverbial sense, 2 Tim. i. 18, β. *γινώσκεις.*

Βῆμα, ατος, τό, (βέβημα, fr. βαίνω,) *a step, 1) a pace, or step, of the foot,* Acts vii. 5, *οὐδὲ β. ποδός*, 'not a foot-breadth,' Deut. ii. 5, and Class. 2) by impl. *an elevated place, to which there is ascent by steps*, as a pulpit for a speaker, or an elevated seat, like a throne, on which kings or supreme magistrates sat, Acts xii. 21, *καθίσας ἐπὶ τοῦ βήματος.* So Joseph. Ant. vii. 15, 9, *στὰς ἐφ' ὑψηλοτάτου βήματος*: more usually, however, of the seat for judgment of a magistrate or judge, Matt. xxvii. 19. John xix. 13, et al. and Class.

Βήρυλλος, ου, ὁ, ἡ, beryl; a precious

stone of a sea-green colour, Rev. xxi. 20. Sept. and Jos.

Βία, ας, ἡ, prop. *strength of body*; but gener. there is implied an unjust and violent exercise of it, i. e. *force, violence, compulsion*, &c. Acts v. 26. xxi. 35. xxiv. 7. xxvii. 41. Sept., Jos., and Class.

Βιάζω, f. ἄσω, (βία,) *to compel*, or strongly urge, Hom. Od. xii. 297. In N. T. only βιάζομαι as dep. mid. *to use force, to force*, and pass. *to be forced, to suffer violence*. I. mid. *to force oneself, force one's way*; fig. Lu. xvi. 16, εἰς αὐτὴν βιάζεται, 'uses violence to enter into it, presses violently and eagerly into it.' So prop. Philo, p. 618, εἰς τὰ ἐντὸς βιάζεται. Thuc. vii. 69, β. ἐς τὸ ἐξω βιάσασθαι, and fig. Xen. Cyr. iii. 3, 69, β. εἰς τὴν ἀρχὴν.—II. pass. and fig. Matt. xi. 12, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, 'suffers force,' i. e. 'is eagerly sought and forcibly snatched at,' *vi et impetu extorquetur*, βιαίως κρατεῖται. Prop. Thuc. i. 77, ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιάζομενοι. Xen. Hist. v. 2, 23, πόλεις τὰς βεβιασμένας.

Βίαιος, ια, ου, adj. (βία,) *violent, vehement*, said of a wind, Acts ii. 2. And so Exod. xiv. 21, ἐν ἀνέμῳ β. Arrian, E. A. ii. 63, ἐπιγίνεται πνεῦμα βίαιον. Philo, βίαια πνεύματα.

Βιαστής, οὔ, ὁ, (βία,) prop. *one who uses violence* in effecting his purpose; fig. *one who forcibly presses forward*, through vehement desire of any thing, and pursues it eagerly. Not found in Class. (who use βίαιος,) but occ. in Philo, p. 314; also, in a fig. sense, as applied to the headstrong passions, Matt. xi. 12.

Βιβλαρίδιον, ου, τὸ, (dim. fr. βιβλος,) *a small roll or scroll, a little book*, Rev. x. 2, 8, 9, 10. Pollux On. vii. 110.

Βιβλίον, ου, τὸ, (dim. in form, but not in force, of βιβλος,) *a roll or scroll*, such being the form of the books of antiquity, Lu. iv. 17, 20. John xx. 30. xxi. 25, et sæpe al. Said of letters, which were also rolled up, Rev. i. 11. 2 Tim. iv. 13. 2 Sam. xi. 14; or other written documents, e. gr. a Jewish bill of divorce, Matt. xix. 7. Mk. x. 4.

Βιβλος, ου, ἡ, prop. the inner rind, or bark, and part of the stalk of the Egyptian papyrus, of which the paper of the ancients was made, Hdot. ii. 38. Joseph. Ant. ii. 10, 2, but gener. and in N. T. a roll or volume, a *book* in the ancient roll-like form, Mk. xii. 26. Lu. iii. 4. xx. 42. Acts i. 20. vii. 42. xix. 19, et Sept. Also said of a genealogical table or catalogue occupying a roll, Matt. i. 1. Remarkable is the phrase ἡ βιβλος τῆς ζωῆς, eq. to βιβλος ζώντων, Ps. lxxix. 29, where God is fig. represented as having the names of

the righteous, who are to inherit eternal life, inscribed in a book, Phil. iv. 3. Rev. iii. 5. xiii. 8. xx. 15. Different from this is the book in which God is represented as having from eternity written the destinies of men, Ps. cxxxix. 6; and also the books (τὰ βιβλία) of judgment, in which are recorded the actions of men, Rev. xx. 12.

Βιβρώσκω, f. βρώσω, *to eat*, John vi. 13. Sept. and Class.

Βίος, ου, ὁ, *life*, I. the present scene of existence, Lu. viii. 14. 1 Tim. ii. 2. 2 Tim. ii. 4. 1 Pet. iv. 3. Sept. & Class.—II. by meton. the means of life, i. e. of obtaining sustenance, Mk. xii. 44. Lu. viii. 43. xv. 12, 30. xxi. 4. Sept. and Class.; also things necessary to furnish that sustenance, *possessions, property*, 1 John ii. 16. iii. 17. Hdot. i. 31.

Βιώω, f. ὠσω, (βίος,) *to live, to pass one's life*, 1 Pet. iv. 2, βιώωαι χρόνον, 'to pass the time of one's life.' So Job xxix. 18, πολὺν χρόνον βιώσω.

Βίωσις, εως, ἡ, (βιώω,) *life*, i. e. mode of life, Acts xxvi. 4. Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

Βιωτικός, ἡ, ὄν, adj. (βίωσις,) *pertaining to this life*, Lu. xxi. 34, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν μερίμναις β. So Diod. S. ii. 29, περισπασθεὶς ὑπὸ β. χρείας. Pol. iv. 73, 8, χρείας β. 1 Cor. vi. 3, βιωτικά, 'things of this life' only. Plut. viii. 704, ἐλαφροὶ τοῖς β. 1 Cor. vi. 4, β. κριτήρια. So Polyb. xiii. 1, 3, β. συναλλάγματα.

Βλαβερός, ὁ, ὄν, adj. (βλάπτω,) *injurious*, 1 Tim. vi. 9. Sept. and Class.

Βλάπτω, f. ψω, prop. *to hinder* a thing's being done; also, *to impede* the agent for the action, Hom. Od. xiii. 22; but gener. *to hurt or injure*, Mk. xvi. 18. Lu. iv. 35, and Class.

Βλαστάνω, f. ἦσω, (βλάστος, a germ,) *to germinate, to put forth*, intrans. and trans. I. intrans. *to shoot or sprout forth, spring up* as a plant, Matt. xiii. 26. Mk. iv. 27. Heb. ix. 4. Sept. and Class.—II. trans. *to cause to spring up, to produce, or yield*, as said of the earth, Ja. v. 18. Gen. i. 11. Num. xvii. 8. Apocr. Philo, and Æsch.

Βλασφημῶ, f. ἦσω, (βλάσφημος,) prop. and gener. said both of men and things, *to speak evil of*, espec. respecting the Deity, or to speak what is of evil omen. In N. T. said I. GENER. of both persons and things, *to speak evil of, slander, defame*, either absol. as Acts xiii. 45. xviii. 6. 1 Tim. i. 20. 1 Pet. iv. 4. Apocr. and Class. or with acc. of person or thing; trans. Acts xix. 37. Tit. iii. 2. Ja. ii. 7.

2 Pet. ii. 10. Jud. 8, 10; pass. Rom. iii. 8. xiv. 16. 1 Cor. iv. 13. x. 30. 2 Pet. ii. 2. Sept. and Class.—II. SPEC. as said of God and the Holy Spirit, or of Divine things revealed thereby, *to revile, set at nought*, foll. either by accus. Rom. ii. 24. Tit. ii. 5. 1 Pet. iv. 14. Rev. xiii. 6. xvi. 9; of a heathen god, Acts xix. 37. Sept.: or by *eis* with acc. Mk. iii. 29. Lu. xii. 10. Apocr., Jos., and Class. Absol. Matt. ix. 3. xxvi. 65. John x. 36.

Βλασφημία, ας, ἡ, (βλάσφημος,) *evil speaking*. I. GENER. as said of men, and sometimes of things, *slander, reviling*, Matt. xii. 31. xv. 19. Mk. iii. 28. vii. 22. Eph. iv. 31. Col. iii. 8. 1 Tim. vi. 4. Rev. ii. 9. Sept., Joseph., and later Class.—II. SPEC. said of God and his Spirit, or of divine things, *reviling*, or at least *irreverence and contumely*, Lu. v. 21. John x. 33. Rev. xiii. 5, 6.

Βλάσφημος, ου, ό, ἡ, (βλάπτω, φήμη,) I. as ADJ. *blasphemous*, of words uttered 1) against God and divine things, Acts vi. 11, 13; or, 2) against man, *slanderous, or contumelious*, 2 Pet. ii. 11, and later Gr. writers.—II. as SUBST. a *blasphemer*, 1) in respect of God, 1 Tim. i. 13. Wisd. i. 6. Ecclus. iii. 16. 2) as regards men, a *slanderer, or reviler*, 2 Tim. iii. 2. 2 Macc. x. 36.

Βλέμμα, ατος, τό, (βλέπω,) *prop. and gener. something seen*; also the *aspect or sight* of any person or thing. So Demosth. τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ. So 2 Pet. ii. 8, βλέμματι καὶ ἀκοῇ, 'at sight and report,' i. e. at what he saw and heard of their conduct.

Βλέπω, f. ψω, *prop. to possess and use the faculty of sight, or to look at*, intrans. and trans. I. *to see*, gener. i. e. to be able to see, *to have the faculty of sight*, and, as said of the blind, *to recover sight*, intrans. Matt. xii. 22, ὥστε τὸν τυφλὸν βλέπειν. Acts ix. 9, μὴ βλέπων, *blind*, Rev. iii. 18. ix. 20. Sept. and Class. So τὸ βλέπειν as a subst. *sight*, the faculty of seeing, Lu. vii. 21; fig. John ix. 39, 41, of mental and spiritual discernment. 2) spec. in the sense *discernere, to discern, descry*, trans. Matt. vii. 3, and oft. al. Sept. and Class. Intrans. as absol. Matt. vi. 4, 6, 18. By impl. *to have before the eyes*, said of what is present, Rom. viii. 24, ἐλπὶς βλεπομένη οὐκ ἔστιν ἐλπὶς· ὁ βλέπει τις, τί καὶ ἐλπίζει; So τὰ βλεπόμενα and τὰ μὴ βλεπ. 2 Cor. iv. 18. Heb. xi. 1, 3, 7. 3) metaph. 'to perceive with the mind,' *find, observe*, Rom. vii. 23, βλέπω ἕτερον νόμον ἐν τοῖς μέλεσι μου, Heb. x. 25, et al. Joseph. Ant. vi. 10, 2.—II. *to look*, i. e. *at or upon, behold*, trans. and intrans. 1) prop. as said chiefly of persons, either foll. by acc. Matt. v. 28, πᾶς ὁ βλέπων

γυναῖκα, and xviii. 10. Rev. v. 3, 4. Sept. and later Class.; or by *eis* with acc. Acts iii. 4. John xiii. 22. Sept. and Class. Also of places, *to look towards, be situate*, Acts xxvii. 12, λιμένα τῆς Κρήτης βλέποντα κατὰ Δίβα. Sept. and Class. 2) metaph. to direct the intellectual sight upon, *consider, reflect upon, mind*, foll. by acc. 1 Cor. i. 26, βλέπετε τὴν κλήσιν ὑμῶν, and x. 18. Joseph. Ant. vi. 8, 1. Col. ii. 5. Phil. iii. 2, βλέπετε τοὺς κύνας, 'mind, keep an eye to;' foll. by *eis* with acc. Matt. xxii. 16, οὐ βλέπεις εἰς πρόσωπον ἀνθρώπου, 'heedest not.' Pol. xxxix. 2. 10; foll. by τί and πῶς, Mk. iv. 24. Lu. viii. 18. 1 Cor. iii. 10. Eph. v. 15; by ἴνα, 1 Cor. xvi. 10. Col. iv. 17. 2 John 8. Said by way of caution, in the imperative, βλέπετε, 'look to it, take heed,' Mk. xiii. 23, et al.

Βλητέος, α, ου, (βάλλω,) a verbal adj. implying what *must or ought to be done, to be cast or put out*, Mk. ii. 22. Lu. v. 38.

Βοάω, f. ἦσω, (βοή,) *to cry aloud, shout*, gen. and absol. Lu. xviii. 38; foll. by τί, Acts xxi. 34, or ὅτι, Acts xvii. 6. Sept. and Class. Said both of exclamations of joy and of terror or pain, or crying for help; also of shouting, by way of command, and as a herald, Matt. iii. 3. Mk. i. 3. Lu. iii. 4. John i. 23. Sept. and Class.

Βοή, ἦς, ἡ, (onomat.) *an outcry*, for various purposes, as for *help*, Ja. v. 4. Sept. and Class.

Βοήθεια, ας, ἡ, (βοηθίω,) *aid, succour*, Heb. iv. 16, εἰς εὐκαιρὸν βοήθειαν, 'for opportune succour,' 'that we may be aided opportunely,' in time of need. So Xen. Mem. ii. 8, 6, τῇ ἀπορίᾳ βοήθειαν εὐρεῖν. In Acts xxvii. 17, βοηθείαις ἐχρῶντο, we may take βοηθ. by meton. for the *means* of help in ropes and chains; but rather, *props and stays*.

Βοηθίω, f. ἦσω, (βοή, θέω,) *prop. to run up; on hearing a cry for help; to advance in aid* of any one. In N. T. gener. *to succour, help* any one, foll. by dat. Matt. xv. 25, al. sæpe. Sept. and Class.

Βοηθός, οῦ, ό, α *helper*, Heb. xiii. 6. Sept. and Class.

Βόθυνος, ου, ό, α *pit dug to receive water*, Matt. xv. 14. Lu. vi. 39, where the word is used as an emblem of *destruction*. Sept. and Class.; also a *cistern*, Matt. xii. 11. The word is not derived, as the lexicographers say, from βόθος, but from βοθύω, *to deepen*, and that from the old word βοθύς, eq. to βαθύς. It was prim. an adj. but at length, by ellipse of χώρος, became a subst. And as βαθύω comes from βαθύς, so does βοθύω from the old βοθύς, of the same meaning; and they come, one from βάω, the other from βόω.

It therefore means a deep hole or pit, for any purpose, espec. a pool. Of the same form with βόθυνος is εὐθύνος from εὐθύνω, and ὄρκυνος from ὄρκυνω.

Βολή, ἡς, ἡ, (βάλλω,) the act of throwing, and the thing thrown, whether a stone or any other missile, Thuc. v. 65, αἶψα λίθου βολῆς ἐχώρησαν: also, a cast or throw, said of distance, Lu. xxii. 41, ὡσαὶ λίθου βολήν. Comp. Gen. xxi. 16, ὡσαὶ τόξου βολήν, either expression meaning, a short distance.

Βολίζω, f. ἴσω, to heave the βολίς or lead, to sound, intrans. Acts xxvii. 28.

Βολίς, ἰδος, ἡ, (βάλλω,) prop. something thrown, as the lead in sounding, a missile, weapon, javelin, or dart, Heb. xii. 20. Sept. and Class.

Βόρβορος, ου, ὁ, dirt, mire, filth, such as accumulates where animals are kept up in stalls or sties, 2 Pet. ii. 22, ὡς λουσαμίτη εἰς κύλισμα βορβόρου, sc. ἐπιστρέψασα.

Βορρᾶς, ᾶ, ὁ, (contr. fr. βορείας,) prop. the N. or N. N. E. wind; but sometimes by meton. the northern quarter of the heaven, Lu. xiii. 29. Rev. xxi. 13. Sept. and Thuc. iii. 4.

Βόσκω, f. ἦσω, to pasture, (supply with grass,) and by impl. to tend while grazing, trans. also mid. βόσκομαι, to feed or graze, Matt. viii. 30, 33. Mk. v. 11, 14. Lu. viii. 32, 34. xv. 15. Sept. and Class.; metaph. said of a Christian teacher, to instruct, to nourish up in the words of faith and sound doctrine, (1 Tim. iv. 6.) John xxi. 15, 17, where see my note. And so in Sept.

Βοτάνη, ἡς, ἡ, (βόσκω,) prop. pasture, also herbage, grass, or even green corn, Heb. vi. 7. Sept. and Class.

Βότρυς, υος, ὁ, a cluster of any thing, espec. grapes, Rev. xiv. 18. Sept. and Class.

Βουλευτής, ου, ὁ, a counsellor or senator, in Class. In N. T. said of a member of the Jewish Sanhedrim, Mk. xv. 43. Lu. xxiii. 50.

Βουλευώ, f. εὐσω, (βουλή,) act. to give counsel to another, to deliberate, counsel; also, to advise, intrans. mid. βουλευόμαι, to consult or deliberate with oneself, or with one another; also, 'to determine or decide for oneself.' In N. T. occ. only in mid. in two senses, I. to take counsel, consult, deliberate, foll. by εἰ, Lu. xiv. 31. And so in Xen. Cyr. ii. 1, 7.—II. to resolve, determine, i. e. after deliberation; foll. by accus. 2 Cor. i. 17, τοῦτο β. Sept. and Class.; foll. by ἵνα, John xii. 10, ἐβουλευσάντο ἵνα τὸν Α. ἀποκτείνωσιν.

Βουλή, ἡς, ἡ, counsel, gener. and with various modifications. In N. T. it de-

notes, I. the effect of counsel in determination or decision, whether as said of God, Lu. vii. 30. Acts ii. 23. xiii. 36. xx. 27. Eph. i. 11. Heb. vi. 17; or of men, Lu. xxiii. 51. Acts xxvii. 12. Sept. and Class.—II. by impl. purpose, plan, Acts iv. 28. v. 38. xxvii. 42. Sept. and Class. Said of the secret counsels and purposes of the mind, 1 Cor. iv. 5, αἱ βουλαὶ τῶν καρδιῶν. Sept. oft.

Βούλημα, ατος, τό, (βούλομαι,) prop. what is willed or purposed, i. e. will, purpose, Acts xxvii. 43, ἐκώλυσε αὐτοὺς τοῦ βουλ. Rom. ix. 19. Joseph. & Class.

Βούλομαι, gener. to will or be willing; to wish, desire. In N. T. foll. by an infin. expr. or impl. According to Buttm. the distinction between βούλομαι and θέλω is, that the latter expresses an active volition and purpose, the former a mere passive desire or willingness. I. as said of ΜΕΝ, to be willing, disposed, induced, Mk. xv. 15, β. τῷ ὄχλῳ τὸ ἱκανόν, et saepe al. Sept. and Class. In the sense, to have in mind, intend, Matt. i. 19, ἐβ. λάθρα ἀπολύσαι αὐτήν. Acts v. 28. xii. 4. 2 Cor. i. 15. also Sept. and Class.; to desire, 1 Tim. vi. 9, οἱ βουλόμενοι πλουτεῖν. Ja. iv. 4. Joseph. Ant. v. 8, 3. Xen. An. ii. 6, 21; in the sense, to choose, please, John xviii. 39, βούλεσθε ἀπολύσαι, &c. Acts xviii. 15. xxv. 20. Ja. iii. 4. Sept. and Class.; as implying command or direction, to will, direct, foll. by acc. and inf. Phil. i. 12, βούλομαι, 'it is my will.' See 1 Tim. ii. 8. v. 14. Tit. iii. 8. Jude 5. Xen. An. i. 1, 1.—II. said of GOD, and equiv. to θέλω, to will, or to please, appoint, Lu. xxii. 42. Heb. vi. 17. Ja. i. 18. 2 Pet. iii. 9; of the Son of God, Matt. xi. 27. Lu. x. 22; of the Holy Spirit, 1 Cor. xii. 11.

Βουνός, ου, ὁ, a rising ground or hillock, Lu. iii. 5. xxiii. 30. Sept. and later writers.

Βοῦς, οός, ὁ, ἡ, an animal of the ox kind, whether bull or cow, Lu. xiii. 15. xiv. 5, 19. John ii. 14, sq. 1 Cor. ix. 9. 1 Tim. v. 18. Sept. and Class.

Βραβεῖον, ου, τό, 1) prop. a prize, such as was bestowed on victors in the Grecian public games by the βραβεύς, or arbiter; and consisted of a crown, wreath, or chaplet, &c. 1 Cor. ix. 24. 2) said metaph. of the prize of the Christian calling, the unfading crown of glory, Phil. iii. 14.

Βραβεύω, f. εὐσω, 1) to be a βραβεύς, director or arbiter in the public games. 2) to exercise that office by awarding the prize, Wisd. x. 12, and Class. In N. T. gener. metaph. to rule, i. e. prevail, Col. iii. 15, ἡ ἐκλήρη τοῦ Χριστοῦ βραβεύει ἐν ταῖς καρδίαις ὑμῶν, i. e. 'be the rule

and law of all your feelings and actions.' Comp. Phil. iv. 7. So Arist. Rhet. i. 56, τοῦ δικαίου βραβευτής ἐστὶν ὁ δικαστής.

Βραδύνω, f. *νωῦ*, (βραδύς,) to be slow, be tardy, delay, intrans. 1 Tim. iii. 15, εἰ δὲ βραδύνω. 2 Pet. iii. 9, οὐ βραδύνει ὁ Κύριος τὴν ἐπ., 'will not be tardy in fulfilling his promise.'

Βραδυπλοέω, f. *ήσω*, (βραδύς, πλοῦς,) to sail slowly, Acts xxvii. 7. Artem. iv. 30.

Βραδύς, εἶα, ὅ, adj. 1) prop. *slow of action*; as Thuc. i. 80, where we have opposed βραδεῖς τοῦ ὄξεως, Joseph. Ant. iii. 1, 4. And so Ja. i. 19, βρ. εἰς τὸ λαλῆσαι. 2) metaph. *slow in understanding*, as opp. to ἀγχινοῦς, *stupid*, Lat. *tardus*, Lu. xxiv. 25, βραδεῖς τῇ καρδίᾳ. So Dion. Hal. de Rhet. Att. βραδύς τὸν νοῦν, as Polyb. iv. 8, 7, opposes βραδύς τοῦ συνετός, and Aristoph. Nub. 129, γέρον ὦν, κάπιλήσιμων, καὶ βραδύς, *stupid*. Hence the Latin *bardus*.

Βραδυτής, ἦτος, ἡ, 1) prop. *slowness* in accomplishing any action, or *sluggishness* in setting about it, Hom. Il. Γ. 411. 2) in N. T. *tardiness* in carrying intention into action, or promise into performance, 2 Pet. iii. 9, ὡς τινες βραδυτήτα ἡγοῦνται. Hlian. iii. 4, 15, μέλλῃσις καὶ βρ.

Βραχίων, ονος, ὁ, 1) prop. *the arm*. 2) metaph. by meton. (such being the principal organ whereby strength is exerted) *strength, power*, Lu. i. 51. John xii. 38. Acts xiii. 17. Sept.

Βραχύς, εἶα, ὅ, adj. *short*, whether in size or number, place or time. In N. T. used 1) of *time*, Lu. xxii. 58, μετὰ βραχύ, 'a little time after.' Acts v. 34. Sept. and Class. 2) of *place*, prop. Acts xxvii. 28, βραχὺ διαστήσαντες, 'having gone a little further.' Sept. & Class.; fig. as regards *dignity*, Heb. ii. 7, 9, βραχὺ τι παρ' ἀγγέλους. 3) of *quantity*, or *number*, *small, few*, John vi. 7, βραχὺ τι, 'a little.' Sept. and Class. Heb. xiii. 22, διὰ βραχέων, 'few,' scil. λόγων. Sept. and Class.

Βρέφος, εως, τὸ, a *child*, (for τρέφος, prop. a nurseling.) 1) said of a child unborn, ἐμβρυον, by Homer. 2) and usually a *new-born child*, or one who yet sucks the mother, a *babe*. In N. T. 1) prop. Lu. ii. 12, 16. xviii. 15. Acts vii. 19. 2 Tim. iii. 15, ἀπὸ βρέφους, 'from infancy.' 2) metaph. of those who have recently embraced the Christian religion, 1 Pet. ii. 2.

Βρέχω, f. *ξω*, I. to *wet* or *moisten*, trans. Lu. vii. 38, 44, β. τοὺς πόδας. Comp. Ps. vi. 6. Rev. xi. 6, ἵνα μὴ ὑετός βρέχη scil. τὴν γῆν. Sept. and Class.—

II. to *rain* or *shower upon*, Arrian Ep. i. 6; also, *cause to rain, to rain*, equiv. to ὑεῖν, and by an ellipsis of ὑετόν, Joel ii. 23. Is. v. 6. So in N. T. 1) absol. Matt. v. 45, ὁ Θεὸς βρέχει, and so Sept. and later Class. 2) to *pour down*, as *rain, to rain*, foll. by acc. Lu. xvii. 29, ὁ Θεὸς ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ. Thus Sept. Gen. xix. 24. Ezek. xxxviii. 22, and so Milton, P. L. 'God rained from heaven manna.' Impers. (the subject being implied, βρέχει, as we say, 'it rains,') Ja. v. 17, τοῦ μὴ βρέξαι, sc. τὸν Θεόν.

Βροντή, ἦς, ἡ, (quasi βρομπτή, fr. βέβρομα, perf. mid. of βρέμω,) *thunder*, Mk. iii. 17, & oft. also Sept. and Class.

Βροχή, ἦς, ἡ, (βρέχω,) a *wetting* or *wet*, but in later Gr. *rain*, as Matt. vii. 25, 27.

Βρόχος, prop. a *cord*, and fig. a *snare*, as 1 Cor. vii. 35. Prov. xxii. 25. Xen. Ven. v. 12.

Βρυγμός, οῦ, ὁ, (βρύχω,) a *grinding* or *gnashing*, i. e. of the teeth, Matt. viii. 12. xiii. 42. xxii. 13. xxiv. 51. xxv. 30. Lu. xiii. 28, an image derived from a person in a paroxysm of pain, (comp. Acts vii. 54,) and transferred from the feelings of the body to the affections of the mind. It is highly expressive of the sensations of bitter grief, indignation, and regret.

Βρύχω, f. *ξω*, to *grind* or *gnash*, i. e. the teeth, trans. Acts vii. 54. Sept. and Class.

Βρύω, f. ὕσω, prop. to be full to overflowing, intrans.; by impl. trans. said metaph. to *pour forth abundantly*, said of a fountain, Ja. iii. 11; so in Class.

Βρῶμα, ατος, τὸ, (βιβρώσκω,) lit. *what is eaten, food*, esp. κατ' ἐξοχήν, the solid food of meat or grain, as opposed to milk or vegetables. See 1 Cor. iii. 2. I. prop. Matt. xiv. 15. Mk. vii. 19. Lu. iii. 11. ix. 13. 1 Cor. vi. 13, et al. Sept. and Class.—II. metaph. *aliment, nourishment*, John iv. 34, ἐμὸν βρ. ἐστὶ, 'that by which I live, in which I delight,' 1 Cor. x. 3, βρ. πνευμ.

Βρώσιμος, ου, ὁ, ἡ, adj. (βρώσις,) *eatable*, Lu. xxiv. 41, ἐχέτε τι βρ.; Sept.

Βρῶσις, εως, ἡ, (βιβρώσκω,) *eating*, I. said of the act of eating, 1) prop. 1 Cor. viii. 4. 2 Cor. ix. 10, ἄρτος εἰς βρῶσιν. Sept. and Class. 2) fig. *corrosion*, Matt. vi. 19, 20, σῆς καὶ βρῶσις, 'corroding rust.'—II. of 'that which is eaten,' *food*, equiv. to βρῶμα, 1) prop. John vi. 27. Heb. xii. 16. Rom. xiv. 17. Sept. and Class. 2) metaph. *nourishment*, i. e. spiritual, John iv. 32. vi. 27, 55.

Βρώσκω, f. ὠσω, to *eat*, John vi. 13. Sept. and Class.

Βυθίζω, f. ἴσω, (βυθός,) to cause to sink, and pass. to be sunk, to sink; intrans. 1) prop. Lu. v. 7. 2 Macc. xii. 4, & Class. 2) metaph. 1 Tim. vi. 9, εἰς ὄλεθρον.

Βυθός, οὐ, ὁ, a depth, or the deep, 2 Cor. xi. 25, of the sea, Sept. & Class.

Βυρσεύς, ἔως, ὁ, (βύρσα, hide,) a tanner, leather-dresser, Acts ix. 43. x. 6, 32. Artemid. iv. 56.

Βύσσιμος, η, ου, εδj. (βύσσιος,) made of byssus or fine cotton. So στολή β. in Sept. In N. T. βύσσινον sc. ἔνδυμα, Rev. xviii. 12, 16. xix. 8, 14. Diod. Sic. i. 85.

Βύσσιος, ου, ἡ, a sort of fine cotton, highly prized by the ancients, and of various kinds, as Egyptian, Syrian, Indian, Grecian, &c. Lu. xvi. 19. Rev. xviii. 12. These varied in colour, some being white, Rev. xix. 8, 14; some, as the Syrian or Hebraic, yellow; and others, purple or crimson.

Βωμός, οὐ, ὁ, (βάω, βαίνω,) prop. a step, or a pedestal, but gener. an altar, as that to which ascent was made by steps, Acts xvii. 23. Sept. and Class.

Γ.

Γάγγραινα, ης, ἡ, (by redupl. from γράω, γραίω, to corrode, eat away,) gangrene, i. e. a mortification of the flesh, arising from high inflammation, and spreading over the whole body, 2 Tim. ii. 17.

Γάζα, ης, ἡ, a treasury, Acts viii. 27.

Γαζοφυλάκιον, ου, τό, (γάζα, φυλάκη,) a treasury, or place where the public treasure was deposited. Among the Jews this was in one of the courts of the Temple, Mk. xii. 41, 43. Lu. xxi. 1. Said of the whole court in which this sacred treasury stood, John viii. 20.

Γάλα, ακτος, τό, milk, 1) prop. 1 Cor. ix. 7. Sept. and Class. 2) by a Jewish metaphor, used to denote the rudiments of Christian doctrine meant for babes in Christ, 1 Cor. iii. 2. Heb. v. 12, 13. In 1 Pet. ii. 2, milk is used as the emblem of pure spiritual nourishment, as regards Christian doctrine generally, by which believers grow in grace, and are nourished unto life eternal. Comp. Is. lv. 1.

Γαλήνη, ης, ἡ, (fr. γαίω, gaudeo,) a freedom from storms, a calm, whether by sea or land, but esp. the former, when, in the words of Dryden, 'the storm is hush'd, the dimpled ocean smiles,' Matt. viii. 26. Mk. iv. 39. Lu. viii. 24.

Γαμίω, f. ἴσω, to marry, trans. & neuter, I. trans. of MEN, to take as a wife, Matt. v. 32. xix. 9. Mk. vi. 17. x. 11.

Lu. xiv. 20. xvi. 18, and Class. Neut. & absol. to take a wife, enter into the marriage state, Matt. xix. 10. xxii. 25, et al.; of WOMEN, absol. 1 Cor. vii. 28, 34, 36. 1 Tim. v. 11, 14, and Class.—II. aor. I. pass. ἐγαμήθην, as mid. to marry, neut. & absol. 1 Cor. vii. 39; foll. by dat. Mk. x. 12. Jos. Ant. iv. 7, 5, and later Class.

Γαμίζω, f. ἴσω, (γάμος,) to give in marriage, 1 Cor. vii. 28. Griesb. & Scholz, for vulg. ἐγαμίζω: but see my note.

Γαμίσκω, equiv. to γαμίζω, pass. Mk. xii. 25.

Γάμος, ου, ὁ, a wedding, meaning the nuptial solemnities. 1) prop. as ἔνδυμα γάμου, Matt. xxii. 11, 12. δεῖπνον τοῦ γάμου, Rev. xix. 9. Often used in plur. with reference to the repetition of the original banquet, for seven days, Matt. xxii. 2, et al. Sept. and Class. By meton. 'the apartment where the nuptial feast was held,' Matt. xxii. 10. 2) in the language of common life, any great entertainment, Lu. xii. 36. xiv. 8. Esth. ix. 22. 3) by meton. the marriage state, Heb. xiii. 4. Wisd. xiv. 24. Jos. Ant. vi. 11, 2. Hdan. iii. 10, 10.

Γάρ, a causative particle, standing after one or more words in a clause, and expressing, directly or indirectly, the reason of what has been previously asserted, or at least implied, for, or because. I. put SIMPLY, i. e. ALONE, 1) after an antecedent sentence expressed, Matt. i. 20, 21. Mk. i. 22, et al. freq.; put after two words in a clause, Matt. ii. 6. Mk. i. 38; in two consecutive clauses, i. e. where the same idea is expressed twice, i. e. affirm. and negat. or gener. and spec. John viii. 42. 1 Cor. xvi. 7. 2 Cor. xi. 19; or where the latter clause is dependent on the former, Matt. x. 20. Mk. vi. 52. John v. 21, sq. Acts ii. 15; or where two different causes are assigned, Matt. vi. 32; also in three consecutive clauses, Mk. ix. 39, sq. Matt. xvi. 25, et al. 2) elliptically, where the clause to which it refers is omitted, and to be mentally supplied, in which case it serves merely to assign the ground for an opinion, Matt. ii. 2. xxvii. 23. Mk. viii. 38. xii. 23. Lu. xxii. 37. John iv. 44. Lu. iv. 16. Acts xiii. 36. xxi. 13. Rom. ii. 25. viii. 18; in a quotation, where the preceding clause is omitted, Acts xvii. 28, al. 3) elliptically, and in common usage, γάρ is simply intensive, like our then, truly, &c. in questions where a preceding no may be supplied, Matt. xxvii. 23. John vii. 41. Acts viii. 31. xix. 35. Rom. iii. 3. Phil. i. 18. 1 Cor. xi. 22; in a strong affirmation or negation, John ix. 30. 1 Pet. iv. 15. Acts xvi. 37; in exclamations, as of wishing, with the opt. 2 Tim. ii. 7. 4) put by way of explanation, or demonstratively,

where it takes up a preceding annunciation, and continues or explains it, as our *namely*, *that is to say*, Matt. i. 18; also in a less strict sense, where it introduces, by way of explanation, the ground or motive of what precedes, *for*, *since*, &c. Matt. vi. 7, 16. x. 35. xv. 4. xxiv. 7. 1 Cor. xi. 26, al. and Class. in which sense it serves to introduce parenthetical clauses, Mk. v. 42. vi. 14. xiv. 40. xvi. 4. John iv. 8, et al. oft.—II. WITH OTHER PARTICLES, where, however, each retains its own force, e. gr. *ἐάν γάρ*, *εἰ γάρ*, 'for if;' *ἰδοὺ γάρ*, 'for lo!' *καὶ γάρ*, 'for even.' So *γάρ καὶ*, 'for also,' Acts xvii. 28. 2 Cor. ii. 9. *καὶ γάρ οὐκ*, 'for neither,' 1 Cor. xi. 9. *μὲν γάρ*, foll. by *δὲ*, 'for indeed,' Acts xiii. 36, and sometimes without the *δέ*. Foll. by *ἀλλὰ*, Acts iv. 16. *μὴ γάρ* and *οὐ γάρ*, 'for not;' *οὐδὲ γάρ* and *οὔτε γάρ*, 'for neither.'

Γαστήρ, *ἔπος*, *ἡ*, *the belly*, gener. but sometimes put, by synecdoche, only of the parts thereof; e. gr. I. *the stomach*, either prop. Hom. Od. xx. 25. Job xv. 2. xx. 23; or fig. for 'excess in eating,' 3 Macc. vii. 11, and also Hom. Od. xviii. 2, and elsewhere in Class. Hence in N. T. by a meton. of abstr. for concr. *a glutton*, Tit. i. 12, *γαστήρες ἀργαί*, 'lazy gormandizers.' And so Hesiod Th. 26.—II. *the womb*, Lu. i. 31. Sept. and later Class. Hence *ἐν γαστρὶ ἔχειν*, 'to be with child,' Matt. i. 18, et al. and Class.

Γέ, an enclitic particle, serving to strengthen the word to which it is subjoined, by placing it in opposition to other words, e. gr. a part in reference to the whole, a single object in reference to many, a less in reference to a greater, and *vice versa*. Its general meaning is *at least*, *indeed*, *even*. I. USED ALONE, 1) as marking a less in reference to a greater, *at least*, Lu. xi. 8. xviii. 5. 1 Cor. iv. 8. Class. 2) as marking a greater in reference to a less, &c. *even*, *indeed*, Rom. viii. 32. Sept. & Class.—II. IN CONNECTION WITH OTHER PARTICLES, 1) *ἀλλά γε*, 'yet surely,' 1 Cor. ix. 2. 'but indeed, moreover,' Lu. xxiv. 21; *ἀρα γε*, *ἄρα γε*, *εἴ γε*, 'if indeed, if so be,' Eph. iii. 2. iv. 21. Col. i. 23. Sept. and Class.; also *εἴ γε καὶ*, 'if indeed also, since, although,' Gal. iii. 4. 2 Cor. v. 3; *εἰ δὲ μή γε*, 'if otherwise indeed,' and serving to annul the preceding proposition, whether affirmative, 'but if not, otherwise,' Matt. vi. 1. Lu. x. 6. xiii. 9; or negative, where it consequently affirms, *if otherwise, else*, Matt. ix. 17. Lu. v. 36. xiv. 32. 2 Cor. xi. 16; *καὶ γε*, 'and although,' Lu. xix. 42, 'and even, yea even,' Acts ii. 18.

Γέεννα, *ης*, *ἡ*, *Gehenna*, i. e. the place of punishment in Hades, equiv. to *Τάρ-*

ταρος, 2 Pet. ii. 4; or *ἡ λίμνη τοῦ πυρός*, Rev. xx. 14, sq. *τὸ πῦρ τὸ αἰώνιον*, Matt. xxv. 41. See on *ἀδης*. Simply *γέεννα*, Matt. v. 29, sq. x. 28. Lu. xii. 5. Ja. iii. 6, or *γ. τοῦ πυρός*, Matt. v. 22. Mk. ix. 47. Hence it is a place of eternal fire and everlasting punishment. See more in my note on Matt. v. 22.

Γείτων, *ονος*, *ὁ*, *ἡ*, prop. an adjunct. but often put as a subst. in the sense a *neighbour*, Lu. xiv. 12. xv. 6, 9. John ix. 8. Sept. and Class.

Γελάω, *ἑ*, *άσω*, *to laugh*, whether in joy, or triumph, or in derision, intrans. Lu. vi. 21, 25. Sept. and Class.

Γέλως, *ωτος*, *ὁ*, (*γελάω*), *laughter*, esp. in joy or triumph, Ja. iv. 9. Sept. and Class.

Γεμιζω, *ἑ*, *ίσω*, (*γίμω*), *to make full*, *fill up*, trans. and foll. by gen. of thing, Mk. xv. 36. John ii. 7. vi. 13; so with *ἄπο*, Lu. xv. 16, or *ἐκ*, Rev. viii. 5. Absol. in Mk. iv. 37. Lu. xiv. 23.

Γέμω, *to be full*, intrans. foll. by gen. of thing, Matt. xxiii. 27, & oft. sometimes preceded by *ἐκ*, Matt. xxiii. 25.

Γενεά, *ᾶς*, *ἡ*, (*γίνομαι*), prop. *birth*, but in N. T. and sometimes in later Class. *generation*, in the following senses, 1) *offspring*, both gener. and fig. Acts viii. 33; *posterity*, Sept. and Class. 2) *a descent*, i. e. a degree in a genealogical line, Matt. i. 17. Sept. and Class. 3) said of the period of time from one descent to another, i. e. the average duration of human life, reckoned at 33½ years each. Hence in N. T. of a less definite period, *an age*, *time*, *period*, times of old, &c. Acts iv. 16. xv. 21. Eph. iii. 5. Col. i. 26; of future ages, Eph. iii. 21. Lu. i. 50. On Lu. xvi. 8, see my note in loc. 4) said by meton. of pers. of any *generation* or *age*, *a race*, e. gr. *ἡ γενεά αὕτη*, 'the present generation,' Matt. xi. 16. xii. 39. & oft. also Sept. and Class.

Γενεαλογίω, *ἑ*, *ήσω*, *to trace one's genealogy*, (*τὴν γενεάν λέγειν*). In N. T. only pass. *γενεαλογίωμαι*, *to be inscribed in a genealogy*, i. e. by impl. 'to be reckoned by descent, to derive one's origin,' Heb. vii. 6, and Sept.

Γενεαλογία, *ας*, *ἡ*, *a genealogical table*, 1 Tim. i. 4. Tit. iii. 9, where see my notes.

Γενέσια, *ων*, *τὰ*, (fr. adj. *γενέσιος*, verbal), in the earlier writers the *feries dencales*, or solemn rites for the dead, Hdol. iv. 26; in the later ones, and in N. T. the *celebration of a birth-day festival*, or the *festival itself*, Matt. xiv. 6. Mk. vi. 21. In this sense the earlier writers used *τὰ γενέθλια*.

Γένεσις, εως, ἢ, (γίνομαι,) prim. *generation* or procreation, and thence by meton. *birth*, both in Class. and N. T., where it is used, I. prop. *birth*, Matt. i. 18. Lu. i. 14, in lat. Ed. Ja. i. 23, τὸ πρόσωπον τῆς γενέσεως, 'his native or natural face.' Comp. Gen. xxiii. 9, ἡ γῆ τῆς γενέσεώς σου. Judith xii. 18, αἱ ἡμέραι τῆς γενέσεώς μου, i. e. ἀφ' οὗ ἐγενήθην. 2) fig. Ja. iii. 6, ὁ τροχὸς τῆς γενέσεως, to denote liter. *the wheel of birth*, i. e. wheel as put in motion at birth, and which rolls on through life, equiv. to 'course of life.' So Anacr. iv. 7, τροχὸς ἄρματος γὰρ οἶα, βίωτος τρέχει κυλισθείς. Comp. Wisd. vii. 5.—II. in the sense *genus, descent, lineage*. So βίβλος γενέσεως, to denote 'a genealogical table,' Matt. i. 1. So Sept. in Gen. ii. 4. v. 1. x. 1, 32.

Γενετῆ, ἡς, ἢ, (γενεά,) *birth*, John ix. 1, ἐκ γενετῆς, and so in Class.

Γένημα, ατος, τό, (γεγίνημαι, perf. pass. of γίνομαι,) *produce, fruit*; lit. *what is produced*, both the fruit of the womb in animals, and the fruit yielded by the earth, Lu. xii. 18, and often in Class. In 2 Cor. ix. 10, τὰ γ. τῆς δικαιοσύνης means 'the rewards of Christian virtue.' Comp. Hos. x. 1. In both passages the text. rec. however has γέννημα.

Γεννάω, f. ἦσω, (γέννα, poet. for γίνομαι,) trans. *to beget*, as said of men; also, though more rarely, *to bear, bring forth*, as said of women: pass. *to be begotten, or born*, I. act. and 1) as said of men, *to beget*, Matt. i. 2—16. Acts vii. 8, 29. Sept. oft.; fig. *to generate*, i. e. occasion or produce, 2 Tim. ii. 23, γ. μάχα. And so in Class. as Plato, Epist. βλάβην ἡδονῆ καὶ λύπην γεννᾷ. Also metaph. said of men, and denoting, in Jewish phraseology, the relation between a teacher and his disciples—*to beget*, in a spiritual sense, to be any one's spiritual father, by being the instrument of his conversion from a carnal to a spiritual life, 1 Cor. iv. 15. Philem. 10. And so Philo and the Rabbins. 2) as said of God, *to beget*, in a spiritual sense, i. e. 'to impart a new and spiritual life,' by invigorating, ennobling, and sanctifying the powers of the natural man, and imparting to him a new life and a new spirit in Christ Jesus, 1 John v. 1. Hence Christians are said to be 'born of God,' and to be 'sons of God,' Rom. viii. 14. Gal. iii. 26. iv. 6; also used to express the relation between God and the Messiah, who, as the vicegerent of God, is fig. called his 'Son,' and whence accordingly God is fig. said to *beget*, i. e. appoint or declare, as a king, &c. Acts xiii. 33. Heb. i. 5. v. 5. 3) said of women, *to bear, bring forth*, both prop. Lu. i. 13, 47. xxiii. 29. John xvi. 21, & Class. and fig. Gal. iv. 24, γ. εἰς δουλείαν.—II.

pass. *γεννάομαι*, and 1) *to be begotten or conceived*, Matt. i. 20, τὸ ἐν αὐτῇ γεννηθῆναι, 'conceived in her womb,' i. e. the foetus, Heb. xi. 12. 2) *to be born, gener.* Matt. ii. 1, 4. xix. 12, and oft.; also with adjuncts, εἰς τὸν κόσμον and κατὰ σάρκα, 'in the course of nature'; also foll. by εἰς final, denoting destination, John xviii. 37. 2 Pet. ii. 12, or by ἐκ with gen. or ἐν with dat. of place or condition: metaph. ἐκ Θεοῦ, or Πνεύματος γενν. in the sense 'to have received from God, or the Holy Spirit, a new and spiritual life,' John i. 13. iii. 5, 6, 8. 1 John ii. 29. iii. 9. iv. 7. v. 1. iv. 18. So also γεννηθῆναι ἀνωθεν, equiv. to ἐκ Θεοῦ γενν. John iii. 3, 7.

Γέννημα, ατος, τό, (γεννάω,) lit. *what is born or produced*, phys. 1) said of the animate creation, *offspring, or progeny*, Matt. iii. 7. xii. 34. xxiii. 33. Lu. iii. 7. Sept. but rarely in Class. except Plato. 2) of the inanimate creation, the *produce* of the ground, whether grain or the fruits of trees, Matt. xxvi. 29. Mk. xiv. 25. Lu. xxii. 18. 3) metaph. said of the *rewards* of Christian virtue, 2 Cor. ix. 10, in text. rec.

Γέννησις, εως, ἢ, (γεννάω,) *birth, nativity*, Matt. i. 18. Lu. i. 14, in text. rec. al. γένεσις.

Γεννητός, ἢ, ὄν, adj. *brought forth, born*, Matt. xi. 11. Lu. vii. 28, ἐν γεννητοῖς γυναικῶν, 'those born of women.' Ecclus. x. 19, γεννήμασι γυναικῶν. Sept. in Job xiv. 1. xv. 4. xxv. 4.

Γένος, εος, τό, (γίνομαι,) *genus, race*, I. said of men, 1) *offspring, posterity*, Acts xvii. 28, sq. Rev. xxii. 16. Sept. and Class. 2) *descent, lineage*, Acts iv. 6. vii. 13. xiii. 26. Phil. iii. 5. Sept. and Class. 3) *nation, people*, Mk. vii. 26. Acts iv. 36. vii. 19, and oft. Sept. and Class.—II. of animals, *species, kind*, Matt. xiii. 47. xvii. 21. Mk. ix. 29. 1 Cor. xii. 10, 28. xiv. 10. Sept. and Class.

Γερουσία, ας, ἢ, (fr. adj. γερούσιος, senilis, occurring in Homer,) gener. *an assembly of elders*, i. e. counsellors, Lat. *senatus*. So in Sept. it denotes *the elders* of the Jews, either of the whole people, Exod. iii. 16, 18, or of particular cities, Deut. xix. 12. xxi. 2, et al.; and in later times it denoted the *Sanhedrim*, or great council of the nation, as oft. in the Apocr. In N. T. it occurs only in Acts v. 21, τὸ συνέδριον καὶ πᾶσαν τὴν γερούσιαν τῶν υἱῶν Ἰσραὴλ, i. e. either 'the Sanhedrim, even the whole senate of Israel,' or rather it denotes the elders of Israel in general, i. e. persons who, from age and influence, were invited to sit with the Sanhedrim, equiv. to οἱ πρεσβύτεροι τοῦ Ἰσραὴλ, Acts iv. 8. xxv. 15.

Γέρων, οντος, ὁ, *an old man*, John iii. 4. Sept. and Class.

Γεύω, f. *εύω*, trans. *to cause to taste, give to taste*, Gen. xxv. 30. Hdot. vii. 46. Eur. Cycl. 149. Plut. i. 302. In N. T. as also in the Class. gener. the mid. γεύομαι, alone occ. in the sense *to taste*, depon. or trans. 1) prop. and absol. Matt. xxvii. 34. Col. ii. 21, or foll. by acc. John ii. 9, and Sept.; in the sense *to partake of, to eat*, either absol. Acts x. 10. xx. 11, or foll. by gen. Lu. xiv. 24. Acts xxiii. 14. Sept. and Class. 2) metaph. *to experience, try* any thing by use, γ. ῥήμα Θεοῦ, Heb. vi. 5. γ. Σανάτου, Matt. xvi. 28. Mk. ix. 1. Lu. ix. 27. John viii. 52. Heb. ii. 9. vi. 4. γ. τῆς δωρεᾶς. 1 Pet. ii. 3. Sept., Philo., Joseph., and Class.

Γεωργέω, f. ἴσω, (γεωργός,) *to till the earth*; whence the pass. γεωργεῖσθαι, Heb. vi. 7. Sept. and Class.

Γεώργιον, ου, τὸ, prop. *a plot of arable land*, Prov. xxiv. 30, and Class. In N. T. metaph. said of Christians, 1 Cor. iii. 9, where it is used like our *field*.

Γεωργός, ου, ὁ, (γέα, whence γῆ and ἔργον, perf. mid. of obsol. ἔργω, *to work*.) 1) *a tiller of the ground, a husbandman*, 2 Tim. ii. 6. Ja. v. 7. Sept. and Class. 2) *a vinedresser*, Matt. xxi. 33—41. Mk. xii. 1—9. Lu. xx. 9, sq. 14, 16. Metaph. of God, as taking care of the Church, considered as the spiritual vine, (see Is. v. 1, sqq.) John xv. 1. Rare in Class., yet occ. in Ælian H. A. p. 419. Philostr. p. 87, and γεωργεῖν in Plato.

Γῆ, γῆς, ἡ, (contr. from obs. γέα, cognate with γαῖα,) *earth or land*, i. e. one of the four elements, said I. in reference to its vegetative power, *earth, soil*, Matt. xiii. 5, 8, 23. Mk. iv. 5, 8, 20. Lu. xiv. 35. John xii. 24, al. Sept. and Class.—II. as that whereon we tread, *the ground*, Matt. x. 29. xv. 35. Lu. vi. 49, et al. Sept. and Class.—III. as distinguished from the sea, or a lake, *the land, 'terra firma'*, Mk. iv. 1. vi. 47. John vi. 21, et al. Sept. and Class.—IV. of a *country or region*, as γῆ Ἰσραὴλ, Matt. ii. 20. Χαναάν, Acts xiii. 19. Αβυύπτου, Acts vii. 11; espec. as said absol. of the *land of Judæa*, Matt. xxiii. 35, et al. and sometimes simply τῆν γῆν. By meton. put for the *inhabitants* of a country, Matt. x. 15. xi. 24, et al. So Dryden: 'These answers, in the silent night received, The king himself divulged, the land believed.'—V. *the earth*, 1) the *terrestrial globe* of earth, as distinct from ὁ οὐρανός, Matt. v. 18, 35. vi. 10, 19, et al. oft. Sept. and Class. Hence the phrase τὰ ἐπὶ γῆς καὶ τὰ ἐν τοῖς οὐρανοῖς, to denote *the universe*, Col. i. 16, 20; also γῆ καινὴ, 2 Pet. iii. 13. Rev. xxi. 1. 2) as said of *the habitable earth, ἡ οἰκουμένη*,

Lu. xi. 31. xxi. 35. Acts x. 12. xi. 6, et al. oft. Sept. and Class. Hence τὰ ἐπὶ τῆς γῆς, 'earthly things,' i. e. things pertaining to this life, as opp. to τὰ ἄνω, Col. iii. 2. By synecd. put for the *inhabitants* of the earth, *men*, Rom. ix. 17. x. 18. Rev. vi. 8. xi. 6, et al. and Sept. So where things are said to be done, or to take place on earth, which have reference chiefly to men, Matt. v. 13. vi. 10. x. 34. Lu. xii. 49. John xvii. 4, al. So John iii. 31, ὁ ὢν ἐκ τῆς γῆς, 'he who is of human origin.'

Γῆρας, αος or εος, τὸ, *old age*, Lu. i. 36. Sept. and Class.

Γηράσκω, or -άω, f. άσω, (γῆρας,) *to grow or become old, to be old*, intrans. John xxi. 18. Heb. viii. 13. Sept. and Class.

Γίνομαι, f. γενέσσομαι, (earlier and Attic form γίγνομαι,) mid. depon. intrans. with the primary signif. *to begin to be*, i. e. to come into existence in any state; and then in the aor. and perf. *to have come into existence, or simply to be*. I. *to begin to be, to come into existence*, as implying origin, either from natural causes or through special agency, result, and also change of state, place, &c. 1) as implying origin in the ordinary course of nature, both as said of persons, *to be born*, John viii. 58; foll. by ἐκ τινος, Rom. i. 3. Gal. iv. 4. 1 Pet. iii. 6. Sept. and Class.; and of things, as plants, fruits, &c. *to be produced, to grow*, Matt. xxi. 19. 1 Cor. xv. 37, and Class.; or as said of the phenomena of nature, *to arise, occur*, e. gr. σεισμός, Matt. viii. 24. λαίλαψ, Mk. iv. 37. γαλήνη, Matt. viii. 26, et al. σκότος, Matt. xxvii. 45. νεφέλη, Lu. ix. 34. βρόντος, John xii. 29; also of a voice or cry, φωνή, John xii. 30. κραυγή, Matt. xxv. 6; or what implies it, as Σόρυβος, Matt. xxvi. 5. στάσις, Lu. xxiii. 19. σχίσμα, John vii. 43. ζήτησις, John iii. 25; or the absence thereof, as σιγή, Acts xxi. 40. Rev. viii. 1. So of emotions generally, Lu. xv. 16, or the affliction accompanying them, Matt. xiii. 21. 2) as implying origin through an agency specially exerted, *to be made or created*, as said of things, the work of creation, John i. 3, 10. 1 Cor. xv. 15. Heb. iv. 3. xi. 3, and Sept.; or the works of art, Acts xix. 26, διὰ χειρῶν: of miracles, *to be wrought or performed*, Matt. xi. 20, et al.; of a promise *made*, Acts xxv. 6; or plot *formed*, xx. 3; or waste *made*, Mk. xiv. 4; of the will or desire of any thing, *to be accomplished or fulfilled*, Σάλημα, Matt. vi. 10. αἵτημα, Lu. xxiii. 24; of a repast, *to be made ready*, John xiii. 2; of judicial proceedings, *to be made or set on foot*, Acts xxv. 26; of festivals *to be made or celebrated*; of persons, e. gr. *made, i. e. appointed, to fill any office*

Col. i. 23, 25. Heb. v. 5, or what is done or takes place to or in any one, Lu. xxiii. 31, ἐν τῷ ξηρῷ τί γίνηται; Gal. iii. 13, γ. ἐπὶ ἡμῶν κατάρτα. 3) as implying result, event, &c. to come to pass, occur, &c. both absol. as Matt. i. 22, & oft. and foll. by dat. of person, to happen to any one, Mk. ix. 21; or it is equivalent to an accus. governed of some prep. as εἰς or ἐπί. Hence the phrase καὶ ἐγένετο or ἐγένετο δὲ, 'and it came to pass that,' always with a notation of time, introduced by ὅτε, ὡς, ἐν, or gen. absol. &c. and foll. by a finite verb with or without καὶ, Matt. ix. 10, and elsewh. 4) as implying a change of state, condition, &c. or transition from one to another; said of persons or things that receive any new character or form, Matt. v. 45, and elsewh. As construed with prepositions or adverbs implying motion, it denotes change to another place, &c. to come, and is followed by various prepositions denoting the beginning or end of motion.—II. in the aor. & perf. to have begun to be, to have come into existence, &c. or simply to exist, to be. 1) gener. to be, John i. 6. Rom. xi. 5. 1 John ii. 18, et al. 2) as copula connecting a subject and predicate, Lu. i. 2. ii. 2, et al. So with a dat. of profit, to be any thing to, or for, e. gr. ὁδηγός, Acts i. 16. σημεῖον, Lu. xi. 30. παρηγορία, Col. iv. 11. τύποι, 1 Th. i. 7, and Class.; with gen. of age, Lu. ii. 42, ἐτῶν δώδεκα, 1 Tim. v. 9; implying property, &c. Matt. xi. 26. Lu. x. 21. Joined with the participle of another verb, it forms, like εἶναι, a periphrasis for a finite tense of that verb, Mk. i. 4, ἐγένετο βαπτίζων, ix. 3, 7. Heb. v. 12, et al. 3) joined with prepositions, it implies locality, Matt. xxvi. 6. Mk. ix. 33, et al. or state and condition, Lu. xxii. 44, γ. ἐν ἀγωνίᾳ. Acts xxii. 17, ἐν ἰκστάσει, &c. Foll. by μετὰ with gen. of person, 'to be with any one,' Acts ix. 19. xx. 18, or σύν and dat. Lu. ii. 13, or by πρὸς and acc. 'to be disposed towards any one,' 1 Cor. ii. 3. xvi. 10. Γινώσκω, f. γινώσσομαι, to know, both in an inchoative and complete sense. I. in the former, to come to know, to attain knowledge of, where the perf. implies complete action, and is often equiv. to pres. to know, pass. to become known, 1) gener. and foll. by acc. of thing, Matt. xii. 7. John viii. 32, et al. sometimes implied, Mk. vi. 38. 1 Cor. xiii. 9; foll. by ἐκ τίνος, 'by any thing,' Matt. xii. 33. Lu. vi. 44, et al. or its equiv. ἐν τινι, or ὅθεν, 1 John ii. 18. κατὰ τί, Lu. i. 18. Foll. by acc. of person, John xiv. 7. Lu. xxiv. 35. xix. 15. Rom. i. 21. 2 Cor. v. 16. Gal. iv. 9. 1 John ii. 3. iii. 1, et al. Foll. by ὅτι, instead of an acc. and infin. John vi. 69, ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστός. vii. 26, et al. sæpe. 2) in a forensic sense, to know by inquiry

or examination, to examine, τὴν αἰτίαν, Acts xxiii. 28. 3) to know by information from others, to learn or find out, Matt. x. 26. Acts ix. 24; foll. by acc. of thing, expr. or impl. Mk. v. 43. Acts xxi. 34. Col. iv. 8. Matt. ix. 30, et al. or ὅτι, John iv. 1, or ἀπό τίνος, Mk. xv. 45. 4) to know by perception or observation, to perceive, observe, foll. by acc. expr. or impl. Matt. xxii. 18. xvi. 8. xxvi. 10, or by ὅτι, John iv. 53. vi. 15; by acc. and partic. for infin. Lu. viii. 46, ἐγὼ ἐγνων δύναμιν ἐξεληθούσαν ἀπ' ἐμοῦ. 5) to know by intellectual disquisition, to understand, comprehend, foll. by acc. expr. or impl. Matt. xiii. 11, γ. τὰ μυστήρια. Mk. iv. 13, παραβολάς. Lu. xviii. 34. John vii. 49, τὸν νόμον. 6) by euphemism, to have [carnal] knowledge of, Lu. i. 34. Sept. & Class.—II. to know in a complete sense, to have obtained and to possess a knowledge of, 1) gener. and foll. by acc. both of thing expr. or implied, or acc. and ὅτι, by attraction or by adv.; and of person in acc. to know any one by sight, John i. 49. 2 Cor. v. 16, or 'to know any one's character and disposition,' John i. 10, et al. 2) to know, as being what one is, or professes to be, to acknowledge, foll. by acc. Matt. vii. 23. 1 Cor. viii. 3. Gal. iv. 9, and Sept. 3) from the Hebr. with the adjunct idea of well-wishing, to know and approve of, to love and care for, foll. by acc. both of person, as 2 Tim. ii. 19. John x. 14, 15, 27. Sept.; and of thing, Rom. vii. 15, δ γὰρ κατεργάζομαι, οὐ γινώσκω, (and so Sept. Ps. i. 6.) but see my note.

Γλεῦκος, εὖς, τὸ, (γλυκὺς,) prop. must, or new wine, but sometimes sweet wine, whether new, and consequently sweet, or of which, though old, the sweetness is preserved by art, as Acts ii. 13. Job xxxii. 19. Athen. p. 176. See more in my note.

Γλυκὺς, εἶα, ὃ, adj. sweet, Rev. x. 9, 10; of honey, Ja. iii. 11, sq.; of water, meaning, 'fit for drinking,' potable, as opp. to brackish. So in Lucian i. 295. Reitz. we have γλυκὺ ρεῖσθρον, as opp. to what is mixed with sea-water, and consequ. brackish.

Γλῶσσα, ἡ, ἡ, the tongue, I. PROP. as a part of the body, Rev. xvi. 10, as the organ of speech, Mk. vii. 33, 35. Lu. i. 64. 1 Cor. xiv. 9. Ja. iii. 5, sq. Personified, Rom. xiv. 11. Phil. ii. 11. πᾶσα γλ. 'every person,' Acts ii. 26. So 'to bridle the tongue,' &c. Ja. i. 26. iii. 8. 1 Pet. iii. 10. Comp. Eccles. xxviii. 18, sq.—II. By METON. speech, language, 1) gener. 1 John iii. 18, μὴ ἀγαπῶμεν λόγῳ μὴδὲ γλώσσῃ, 'in speech or talk [only].' Comp. Theogn. 63. 13, γλώσσῃ φίλος. So Sept. & Class. 2) spec. of a particu-

lar language or *dialect*, Acts ii. 11. 1 Cor. xiii. 1. Sept. and Class. Put for the people who use a language, e. gr. φυλαί, καὶ λαοί, καὶ γλώσσαι, Rev. v. 9. vii. 9. x. 11. xi. 9. xiii. 7. xiv. 6. xvii. 15, and Sept. In the phrases γλώσσαις ἑτέραις, or καιναῖς, λαλεῖν, 'to speak in new tongues' not previously known, and other than those known, Acts ii. 4, (see my note,) Mk. xvi. 17, γλώσσαις λαλεῖν, 'to speak with tongues miraculously'; προσεύχασθαι γλώσση, 'to speak in an unknown tongue,' 1 Cor. xiv. 14. And so must be understood the expression 1 Cor. xiv. 19, λόγοι ἐν γλώσση, or simply γλώσσαι, 1 Cor. xii. 10, 28. xiii. 8. xiv. 22, 26. See more in my note on Acts ii. 4.— III. ΜΕΤΑΡΗ. put for any thing resembling a tongue in shape, Acts ii. 3, where see my note.

Γλωσσόκομον, ου, τὸ, (γλώσσα, the tongue, mouth-piece (like our reed) of a wind-instrument, and κομῶ, to take care of,) prop. a case or box to keep the tongues of musical wind-instruments in, but afterwards any box for preserving utensils, books, or other valuables. Thus it is used by Jos. Ant. vi. 2, 6, to express the little chest, in which the Philistines put the golden mice and emeralds, 1 Sam. vi. 11, and by Sept. in 2 Chron. xxiv. 8, used to express the Ark: it also occurs in Longinus, Plutarch, and other later writers. In N. T. it only occ. John xii. 6. xiii. 29, where it denotes a casket to put money in, and so Plutarch Galb. § 16. The early and correct spelling was γλωσσοκομῆιον.

Γναφεὺς, ἑως, ὁ, (γνάφος, a card, or teazle, used by wool-combers,) a fuller, one who fulled and dressed new clothes, or scoured and cleansed old ones, raising the nap by means of the teazle; and also, by the use of fullers' earth and alkali, restored the colour to its original whiteness. Mk. ix. 3, οἱ γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. Xenoph. Theoph. Plut. & Sept.

Γνήσιος, ου, ὁ, ἡ, adj. (γενέσιος or γενήσιος, fr. γένος,) of genuine birth, prop. as said of legitimate children, opposed to bastards, Hom. Il. xi. 102. In N. T. applied to express the relation of a disciple to his teacher, 1 Tim. i. 2, γν. τέκνω ἐν πίστει. Tit. i. 4, γν. τ. κατὰ κοινὴν πίστιν. Hence of things, (as moral qualities,) genuine, as opp. to spurious, Pind. Ol. ii. 21, χάριν ἄγων Γησιαίς ἐπ' ἀρεταῖς. Also by impl. as said of persons, sincere, true, faithful, Phil. iv. 3, σύζυγε γνήσιε. Polyb. iv. 30, 4, οἱ γνήσιοι τῶν ἀνδρῶν, 'truly just and upright.' So τὸ γνήσιον, 'sincerity,' 2 Cor. viii. 8, τὸ ἀγάπης γν. 3 Macc. iii. 19, οὐδὲν γνήσιον βούλονται φέρειν.

Γνησίως, adv. (γνήσιος,) sincerely,

faithfully, Phil. ii. 20, ὅστις γν. τὰ περι ὑμῶν μεριμνήσει. 2 Macc. xiv. 8, ὑπὲρ τῶν ἀνηκόντων τῷ βασιλεῖ γν. φρονῶν. 3 Macc. iii. 23, τοὺς πρὸς ἡμᾶς γν. διακειμένους.

Γνόφος, ου, ὁ. This, and the rarer term δνόφος, were old and rough forms, afterwards softened to νόφος and νέφος, though both came from νένοφα, perf. mid. of νέφω, cogn. with νέφω, 'to snow.' The original word was νεοφός, part. neut. corrupted into δνόφος or γνόφος, signifying prim. snow-cloud, and then subst. a dense cloud, such as that around Mt. Sinai, when Jehovah appeared there. See Ex. xiv. 16.

Γνώμη, ης, ἡ, (γινώσκω, to perceive, conceive, acquire knowledge of, and by impl. to exercise it in judging and deciding,) prop. and gener. the MIND, or sentient principle, the ψυχή in man, Xen. Cyr. vii. 8, 10; also in Class. the faculty of judgment or will, and its result, in knowledge of, or judgment respecting, any thing; also purpose, and even simply volition, &c. In N. T. it is used in various modes and diversified shades of sense; 1) as importing opinion or judgment, either in reference to oneself, 1 Cor. vii. 40, κατὰ τὴν ἐμὴν γνώμην, or to others, counsel, 1 Cor. vii. 25, γνώμην δίδωμι. 2 Cor. viii. 10, and Class. 2) as denoting volition, in reference to the bent of the mind on any object; (so the phrase ἔχει γνώμην πρὸς τινα or τί, Thuc. v. 13. iii. 25,) and that in various modes, whether simply inclination, or desire, 1 Cor. i. 10, ἐν τῇ αὐτῇ γνώμῃ, 'same mind or will,' (so Thuc. iii. 9, ἴσοι γνώμῃ, also v. 33,) or, as merely implying will, in the sense accord or consent, Philem. 14, οὐ χωρὶς τῆς σῆς γνώμῃ ποιῆσαι, (for which a Class. writer would have said οὐκ ἄνευ,) or finally, as the effect of inclination and will, in the sense purpose, design, Acts xx. 3, ἵγένετο γνώμη, scil. αὐτῷ, τοῦ ὑποστρέφειν. So Thuc. i. 62, 3, ἦν δὲ ἡ γνώμη τοῦ Ἀ. ἐπιτηρεῖν, &c. Rev. xvii. 17, ποιῆσαι τὴν γνώμην αὐτοῦ. Joseph. and Class.

Γνωρίζω, f. ἴσω, to make known, trans. foll. by acc. of thing and dat. of pers., or acc. with πρὸς, I. to others. 1) gener. to reveal, declare, Rom. ix. 22, sq. Lu. ii. 15. Acts ii. 28. Eph. iii. 5, 10. Col. i. 27. Gal. i. 11. Ph. iv. 6. Sept. and Class. 2) spec. in the sense, to narrate, tell, Eph. vi. 21. Col. iv. 7, 9. 2 Cor. viii. 1. 1 Macc. xiv. 28. 3) said of a Divine teacher, who unfolds divine revelations, John xv. 15. xvii. 26. Rom. xvi. 26. Eph. i. 9. vi. 19. 2 Pet. i. 16. In 1 Cor. xii. 3, γνωρίζω ὑμῖν, xv. 1, and perhaps Gal. i. 11, it seems to stand for ἀναγνωρίζω, by recalling to the mind

truths which, though taught, had not been sufficiently laid to heart.—II. to *oneself*, in the sense, to put in mind of, impress, Phil. i. 22, οὐ γνωρίζω, 'non video, nescio.' Sept. and later Class.

Γνώσις, εως, ή, (γνωσκω,) knowledge, i. e. 1) the faculty of knowing, as evinced in discernment, or penetration, Eph. iii. 19, την υπερβάλλουσαν της γνώσεως αγατην του Χριστου, 'which surpasses all other knowledge,' or is superior to all other knowledge. 2) subjectively, said of 'what one knows,' knowledge, Lu. i. 77. Phil. iii. 8. Rom. xi. 33, γνώσις Θεου. Sept. and Class. So of a knowledge of the Christian religion gener. Rom. xv. 14. 1 Cor. i. 5. viii. 1. 2 Pet. iii. 18, or spec. of a deeper knowledge thereof, both theoretical and experimental, 1 Cor. viii. 7, 10, 11. 2 Cor. xi. 6. Said of a practical knowledge of what is to be done, or not done, discretion, prudence, 2 Cor. vi. 6. 1 Pet. iii. 7. 2 Pet. i. 5, 6, and Sept. 3) said of what is known objectively, either gener. knowledge, science, doctrine, 2 Cor. ii. 14. iv. 6. Col. ii. 3. Sept. or spec. religious knowledge, or religion gener. Lu. xi. 52. Rom. ii. 20. 1 Tim. vi. 20; also the deepest kind of it, 1 Cor. xii. 8. λόγος γνώσεως, where see my note, and compare Lu. xi. 52, ή κλεις της γνώσεως, 1 Cor. xiii. 2, 8. xiv. 6. 2 Cor. viii. 7. x. 5.

Γνώστης, ου, ό, (γνωσκω,) gnarus, one who thoroughly knows any thing, Acts xxvi. 3. Susan. ver. 42. Said of God, των κρητων γνώστης. Sept. 1 Sam. xxviii. 3.

Γνωστός, ή, όν, adj. (γνωσκω,) I. as an ADJ. 1) in the sense knowen, gener. as said both of persons and things, and foll. by dat. Joh. xviii. 15, 16. Acts i. 19. xv. 18. xix. 17; by κατά with gen. of place, Acts ix. 42. Sept. So γνωστόν εστω foll. by dat. 'be it known to,' Acts ii. 14. iv. 10, et al. and Sept. In an emphatic sense, notable, i. e. known of all, Acts iv. 16, γνωστόν σημειών. So Ps. lxxvi. 1, γνωστός ό Θεός, 'known and magnified.' 2) in the sense knowable, τό γν. του Θεου, 'what may be known of God,' Rom. i. 19. Xen. Hist. ii. 3, 18.—II. As a subst. an acquaintance, or ordinary friend, Lu. ii. 44. xxiii. 49. Sept.

Γογγύζω, f. ύσω, (a word formed from the sound, derived from the noise of doves) to mutter or murmur; 1) to mutter, i. e. utter in a low voice, and aside, Joh. vii. 32. 2) with the notion of complaint, to murmur, absol. 1 Cor. x. 10. foll. by κατά with gen. Matt. xx. 11, or περί, John vi. 41, 61, or προς with acc. Lu. v. 30; by μετ' άλλήλων, John vi. 43. Sept. and Class.

Γογγυσμός, ου, ό, (γογγύζω,) gener. a mutter or murmur, 1) a muttering, arising

from latent discontent; and dictated by caution, or apprehension, rather than resentment. So θροός in Thucyd. and the best writers, John vii. 12. 2) murmuring, denoting the expression of discontent, or dissatisfaction, Acts vi. 1; foll. by προς and acc. of person, Lu. v. 30, εγόγγυζον προς τους μαθητάς αυτού. Sept. & later Class.

Γογγυστής, ου, ό, (γογγύζω,) a murmurer, Jude 16. Prov. xxvi. 21, Theod.

Γόης, ητος, ό, 1) prop. a juggler, conjurer, or diviner; prob. derived from γόος, 'a low murmur;' and indeed in Æschyl. Choeph. 809, we have γόης in the sense plarator, κρέκτον γοήτων νόμον μεθήσομεν; such being the tone in which the ancient conjurers uttered their incantations. So Milton: 'Without his rod reversed, And backward mutters of dissevering power.' Soph. Aj. 582, θροεΐν έπωδάς προς τομωντι πήματι. 2) by impl. an impostor or cheat, 2 Tim. iii. 15. and Class.

Γόμος, ου, ό, (γέγομα fr. γέμω) lit. 'that of which any vessel γέμει, is full,' Exod. xxiii. 5. esp. 1) the lading or freight of a ship, Acts xxi. 3. and Class. 2) by impl. the merchandise with which it is freighted, Rev. xviii. 11, sq.

Γονεύς, εως, ό, (γέγονα, fr. γίνομαι,) prop. generator, a father. In N. T. occurs only in the plur. denoting both father and mother, parents, Matt. x. 21. Mk. xiii. 12. Lu. ii. 27. et al. Sept. and Class.

Γόνυ, γόνατος, τό, the knee, τὰ γόνατα, 'the knees,' Heb. xii. 12. Sept. and Class. Hence, in the phrases τίθειν τὰ γόνατα, 'to kneel in prayer and supplic.' Mk. xv. 19. Lu. xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5. κάμπτειν γόνυ, or γόνατά τι, 'to kneel in homage or adoration,' Rom. xi. 4. xiv. 11. Phil. ii. 10; in supplic. Eph. iii. 14.

Γουνοπετώ, f. ήσω, (γουνοπετής, fr. the phrase εις γόνυ πεσειν,) to fall on one's knees, to kneel, whether in supplication, Matt. xvii. 14. Mk. i. 40; or reverence, Mk. x. 17; or mock homage, Mk. xxvii. 29. Class.

Γράμμα, ατος, τό, (γράφω,) gener. any thing written, (see on γράφω,) as I. an alphabetical character, or characters, marked on writing-boards, or engraven on stone or metal, Lu. xxiii. 38, γ. 'Ελληνικοις. 2 Cor. iii. 7, εν γραμμασιν εντυπωμένη εν λιθοις. Gal. vi. 11, ηηλικοις γρ. 'at how great length;' and so Class.—II. any thing written, a writing, 1 Esd. iii. 9, 13, and Class. In N. T. 1) a letter, Acts xxviii. 21. Gal. vi. 11, and Class. 2) a bill, bond, Lu. xvi. 6, 7. Jos. Ant. xviii. 6, 3. Class. in the sense accounts of expenses, &c. 3) γράμματα,

said of the *writings* composing any book, as of Moses, John v. 47, or of the O. T. (the Scriptures) 2 Tim. iii. 15. Jos. Ant. v. 1, 17. x. 10, 4. 4) *fig. τὸ γράμμα*, 'the written, verbal, or literal meaning,' as opp. to the spirit, or spiritual one, τὸ πνεῦμα, and applied to the Mosaic law, opp. to the Gospel, Rom. ii. 27, 29. 2 Cor. iii. 6, 7.—III. *letters, or learning*, as contained in written books, Acts xxvi. 24, *πολλὰ γράμματα*. John vii. 15, *γράμματα εἰδέναι*, 'to be learned,' namely, in Jewish knowledge, Dan. i. 4. Class.

Γραμματεὺς, ἴως, ὁ, (γράφω,) prop. *a writer*, but, by use, a *public writer*, or *notary*, &c. 1) in the Greek sense, a public officer, like our *custos rotulorum*, or *public secretary*, whose office it was to enroll and recite, also to keep the public laws and decrees, &c. Acts xix. 35, where see my note. 2) in the Jewish sense, a kind of *secretary of state*, whether civil, 2 Sam. viii. 17. xx. 25, or military, 2 Kings xxv. 19. 2 Chr. xxvi. 11. Liter. in Sept. and N. T. a *scribe*, one skilled in the knowledge of the Jewish *γράμματα*, or Scriptures, a *scripturist*. Thus, there may be an allusion to their *transcribing* the copies of the Scriptures; at any rate, that they were transcribed under their superintendence is very probable, Matt. ii. 4. v. 20, et al. Hence, by impl. *one instructed, a scholar*, one able to teach others, Matt. xiii. 52. xxiii. 34. 1 Cor. i. 20.

Γραπτὸς, ἡ, ὄν, adj. (γράφω,) 1) prop. *written or engraved*, as applied to λόγος, &c. 2) *fig. Rom. ii. 15, τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις ὑμῶν*, 'deeply imprinted,' with allusion to the characters traced with the iron stylus on the waxed tablets of the ancients, alluded to in *Æschyl. Prom. 814*.

Γραφὴ, ἡς, ἡ, (γράφω,) prop. and in Class. *a writing*, as oft. in Sept. and Class. In N. T. ἡ γραφὴ and αἱ γραφαί, *the Scripture, or Scriptures*, i. e. of the Jews, the O. T. Matt. xxi. 42. John v. 39. Acts viii. 32. Rom. ix. 17, et al. By synecd. put for 'the contents of the Scriptures,' whether declarations or promises, Matt. xxii. 29. Mk. xii. 24. John x. 35. Acts i. 16, &c.; or 'prophecies,' Matt. xxvi. 54, 56. Lu. iv. 21. Rom. xvi. 26, al.

Γράφω, f. ψω, I. prop. and prim. *to scratch*, or *scare*, Hom. II. xvii. 599, *γράψε δὲ οἱ ὀστέον ἄχρις Αἰχμη Πουλυδάμαντος*. Also, *to grave, or cut in*, Hom. II. vi. 169. Hence, *to carve figures*, as 1 Kings vi. 29. Sept. *τοίχους—ἐν κολαπτοῖς ἔγραψε*: or *engrave them on metal or wood*, like our etching; also *to form alphabetical characters* with the stylus, (whereby the characters were cut or graven in,) *to write*, absol. John viii. 6,

8, γρ. εἰς τὴν γῆν.—II. *TO WRITE*, i. e. *express by writing*, foll. by acc. of thing, expr. or impl. John xix. 22, ὁ γέγραφα, γέγραφα, xx. 30, sq. xxi. 24, sq. Lu. i. 63. xvi. 6, sq. Rom. xvi. 22, et al. Sept. and Class. Said of what is written, i. e. *contained in Scripture*, Mk. i. 2. John viii. 17. Lu. iii. 4, al. So *γέγραπται*, or *τὸ γεγραμμένον*, as a form of citation, Matt. iv. 4, and oft.; also constr. with prepositions and a noun or pron. as *διὰ τινος, ἐπὶ τινι, τινι*, or *τινος*, or a dat. of pers. without prep.; also foll. by acc. of pers. *to write about, or describe*, John i. 46.—III. *TO WRITE*, i. e. *to commit to writing*, Mk. x. 4, γρ. βιβλίον ἀποστασίον. Lu. xxiii. 38, *ἐπιγραφὴν*. Acts xxiii. 25, *ἐπιστολὴν*, 2 Pet. iii. 1. Sept. & Class.—IV. *to write to*, ADDRESS any one, foll. by acc. of thing, and dat. of pers. 2 Cor. i. 13, οὐ γὰρ ἄλλα γράφομεν ὑμῖν, Phil. iii. 1; by dat. Rom. xv. 15. 2 Cor. ii. 4. 2 John 12. Rev. ii. 1; by dat. and ὄντι, 1 John ii. 12, sq. So of written *communications*, either for information or instruction, Acts xv. 23. xviii. 27. xxv. 26. 1 Cor. v. 9. vii. 1. xiv. 37. 2 Cor. ix. 1. 1 Thess. iv. 9. v. 1. Hence *γράφει ἐντολὴν τινι*, 'to write a precept or command to any one,' Mk. x. 5. 1 John ii. 7. So *γέγραπται*, 'it is directed,' i. e. in the law, Lu. ii. 23, and Sept. and Class.—V. for *ἐγγράφειν*, *to write any one's name in a register or book*, TO REGISTER, Lu. x. 20. Rev. xiii. 8, al. and Sept.

Γραῶδης, εος, ὁ, ἡ, adj. (γραῦς,) *anile, foolish*, 1 Tim. iv. 7, and Class.

Γρηγορέω, f. ἦσω, (ἐγρήγορα, 2 perf. of ἐγείρω,) gener. *to be wakeful, to watch*, intrans. (a later Greek word,) 1) prop. *to be wakeful, keep awake*, Matt. xxiv. 43. xxvi. 38, 40, sq. Mk. xiii. 34. xiv. 34, 37, sq. Lu. xii. 37, 39. Sept. and Class. 2) *fig. to be watchful, attentive*, Matt. xxiv. 42. xxv. 13. Mk. xiii. 35, 37. Acts xx. 31. 1 Cor. xvi. 13. Col. iv. 2. 1 Th. v. 6. 1 Pet. v. 8. Rev. iii. 2, sq. Sept. and Class. 3) metaph. *to be awake*, i. e. alive, as opp. to the sleep of our bodies in death, 1 Th. v. 10. Comp. iv. 15. Rom. xiv. 8, 9.

Γυμνάζω, f. ἄσω, (γυμνός,) 1) prop. *to practise gymnastic exercises*, as one of the athletes, Thuc. i. 6. Arr. Epict. iv. 4. 11. 2) metaph. *to exercise oneself in any pursuit, to train or accustom oneself*, 1 Tim. iv. 7, *γύμναζε σεαυτὸν πρὸς εὐσέβειαν*. Athen. p. 25. D. γ. πρὸς ὀρνεοθηρευτικὴν. Arr. Epict. i. 26, 3, *γυμνάζουσα ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς ζωῆς*. Heb. v. 14, *αἰσθητήρια γεγυμνασμένα ἔχοντων*, 'exercised by use,' and thereby accustomed. xii. 11, *τοῖς δι' αὐτῆς γεγυμνασμένοις*. 2 Pet. ii. 14, *καρδίας*

γυμνασμένην πλεονεξίας, 'practised in covetousness.'

Γυμνασία, ας, ἡ, (γυμνάζω,) 1) prop. *gymnastic exercise*, espec. as taken in the palestra; 2) *the exercise*, or trial, of the bodily powers attendant thereon. In N. T. *exercise*, or training, gener. 1 Tim. iv. 8, σωματικὴ γ. where, as being in antithesis with ver. 7, many eminent Commentators explain *ascetic training*, mortification of bodily appetites, &c. as described at ver. 3; comp. Col. ii. 23. And an example has been adduced from Arr. Epict. i. 7, 12; but it rather refers to the first, or active, training: see my note.

Γυμνητεύω, f. εὔσω, (γυμνήτης, fr. γυμνός,) prop. *to be naked*; also fig. *to be*, as we say, *half-naked*, i. e. poorly clad, 1 Cor. iv. 11.

Γυμνός, ἡ, ὄν, adj. *naked*, I. PROP. as regards the *body*, viz. 1) lit. *naked*, without any clothing, prop. Mk. xiv. 51, sq. fig. Rev. xvi. 15. xvii. 16. Sept. and Class. 2) said of one who is 'without an outer garment,' and is clad only in his tunic, (χιτῶν,) John xxi. 7. Acts xix. 16. Sept. and Class. 3) 'poorly clad, destitute of necessary clothes,' implying extreme want, Matt. xxv. 36, 38, 43. Ja. ii. 15. Sept.; fig. *destitute*, i. e. of spiritual good, Rev. iii. 17, 'not clothed in the robe of Christ's righteousness,' and thereby exposed to the wrath of God.—II. FIG. said of the *soul*, as disengaged from the body, in which it had been clothed, 2 Cor. v. 3, οὐ γυμνοὶ εὐρεθησόμεθα, i. e. 'our souls will not strictly be found naked, but our bodies will be glorified,' &c. Comp. v. 4, and 1 Cor. xv. 51, sq. So the ancient Fathers, and also Plato, Cratyl. 20, ψυχὴν γυμνὴν τοῦ σώματος. The ellipsis is very rare; yet it is found also in Aræteus, p. 17, γυμνῇ τῇ ψυχῇ γίνονται μάντιες ἀτρακίτες.

Γυμνότης, τῆτος, ἡ, *nakedness*, gener. In N. T. said 1) of the being destitute of necessary clothing, Rom. viii. 35. 2 Cor. xi. 27. So Sept. in Deut. xxviii. 48. 2) put, as in Gen. ix. 22, εἶδα γύμνωσιν, for 'the parts of shame.' Rev. iii. 18, ἵνα μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμν. σου, where the word denotes fig. 'the being destitute of spiritual clothing,' i. e. of the righteousness which is by faith.

Γυναικάριον, ου, τό, (dim. of γύνη,) prop. *a little woman*, but fig. as *muliercula* in Latin, *a paltry weak woman*, 2 Tim. iii. 6. Marc. Anton. and Arrian.

Γυναικίσιος, εἶα, εἶον, adj. *of or pertaining to woman*, Esth. ii. 11, κατὰ τὴν εἶλην τὴν γυναικίσιαν. Thuc. ii. 45, γ. ἀρετῆς. Hom. Od. Δ. 436, γυναικίσιος δὲ βουλᾶς. Also of female dress, orna-

ments, &c. In N. T. occ. also in 1 Pet. iii. 7, συνοικοῦντες κατὰ γυνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῇ γυναικίῳ ἀπονεμόντες τιμὴν, where τῇ γυν. is dat. neut. of τὸ γυναικίον, scil. γένος, *the woman-kind, the female sex*. The word is expressed in Plato, p. 620, Α. μίσει τοῦ γυναικίον γένους. And so γύνη in Hdot. vii. 39.

Γυνή, αἰκός, ἡ, voc. ᾧ γυναί, *a woman*, one of the female sex, as distinct from the male. I. GENER. Matt. xiv. 21. xv. 38, and oft. Said of a young woman or damsel, Lu. xxii. 57. Gal. iv. 4. Sept. in Esth. ii. 4; of an adult female, Matt. v. 28. ix. 20, 22. xi. 11, and oft.—II. SPEC. with a gen. or ἔχειν, or the adj. ὑπανδρος, Rom. vii. 2, as denoting relation to some man, viz. 1) as *one betrothed*, but not yet married, Matt. i. 20, 24. Lu. ii. 5. So Sept. and Class. Fig. of the Church, as the bride of Christ, Rev. xix. 7. xxi. 9. 2) a married woman, *wife*, Matt. v. 31, sq. xiv. 3. Mk. vi. 18, et al. sæpe. Sept. and Class. 3) *a widow*, χήρα being understood, Matt. xxii. 24. Mk. xii. 19. Lu. xx. 29; expr. in Lu. iv. 26.—III. in the VOCATIVE ᾧ γυναί, in direct address, Matt. xv. 28. Lu. xiii. 12. John ii. 4. iv. 21. xx. 13, 15. 1 Cor. vii. 16; where it is far from implying disrespect, (any more than ἀνδρες as applied to men,) but rather the contrary, as in the best Classical writers, from Homer downwards; so that it differs little from the use of our *lady*, or *madam*, in the voc.

Γωνία, ας, ἡ, prop. *an angle*, also *a corner*, gener. I. an *exterior* projecting corner, Matt. vi. 5, ἐν ταῖς γωνίαις τῶν πλατειῶν, i. e. where several streets meet, Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17. Acts iv. 11. 1 Pet. ii. 7. Rev. vii. l. xx. 8, αἱ τέσσαρες γωνίαι, 'the four corners (or quarters) of the earth.' Sept. and Class. And so Johnson, Dict. in v. *corner*, explains.—II. an interior angle, an *inner corner*, and by impl. a dark corner, Acts xxvi. 26, ἐν γωνίᾳ πεπραγμένον. Arr. Epict. ii. 12, 17, ἐν γωνίᾳ ποιεῖν.

Δ.

Δαιμονίζομαι, f. ἴσομαι, (δαίμων,) equiv. to δαιμόνιον ἔχω, *to have a demon*, *to be possessed by an evil spirit*. 'to be a demoniac,' Matt. iv. 24. viii. 16, 28, 33. ix. 32. xii. 22. xv. 22. Mk. i. 32. v. 15, 16, 18. Lu. viii. 36. John x. 21. Comp. v. 20. On the true view respecting the Scripture demoniacs, see my note on the above passages, espec. Matt. iv. 24.

Δαιμόνιον, ου, τό, (neut. of adj. δαιμόνιος,) prop. by an ellipsis. of πνεῦμα, *a spirit coming from ὁ δαίμων*,

a demon, or good spirit. Hence, 1) *gener. an inferior deity*, as said of the heathen gods oft. in the Class.; and so Acts xvii. 18, *ξένων δαιμονίων*, 'foreign deities;' sometimes in Class. of the Deity himself. 2) said of a *tutelary or guardian spirit*, e. g. that of Socrates, Xen. Mem. iv. 8. Apol. Socr. 4. 3) of an *evil spirit*; for as the Jews regarded the gods of the heathen as, if at all real beings, devils or unclean spirits, *πνεύματα δαιμονίων*, Rev. xvi. 14, so they used the terms *δαιμών* and *δαιμόνιον* of the *evil spirits*, (fallen angels,) subject to Satan as their head, Matt. ix. 34, and wandering up and down in the world to do his behests, and consequently work evil of every kind, both physical and moral, on the human race; in the former case, by rendering men demoniacs, and afflicting them with various diseases; in the latter, by tempting them to all manner of evil. 1 Tim. iv. 1. Ja. ii. 19; comp. Eph. vi. 12. It often occ. in the phrases *δαιμόνιον ἔχειν*, 'to be a demoniac;' *ἐκβάλλειν τὰ δ.* 'to eject demons;' *ἐξέρχασθαι ἐκ τινος*, 'to depart from, cease to vex;' and *εἰσέρχασθαι εἰς τινα*, 'to enter into,' and make their abode.

Δαιμονιώδης, *σος*, *ὁ*, *ἡ*, adj. (*δαιμόνιον*), *demon-like, devilish*, Ja. iii. 15, *οὐκ ἔστιν αὐτῇ ἡ σοφία ἀνωθεν κατερχομένη, ἀλλ' ἐπίγειος—δαιμονιώδης*, with which I would compare a similar sentiment of Plut. vii. 241, H. *τὸ ἐν ἡμῖν ἄλογον καὶ ἄτακτον καὶ βίαιον, οὐ Φείον ἀλλὰ δαιμονικόν*: the same writer in his Pericles speaks of *φθόνον* as *δαιμονικόν*. And, indeed, *δαιμονικός* is the Class. term, whereas *δαιμονιώδης* is so rare, that it has only been found elsewhere in Symmachus' version of Ps. xci. 3, and Etym. Mag. 336, 38.

Δαίμων, *ονος*, *ὁ*, *ἡ*, (*δαίμων*), *knowing*, prop. and in Class. writers, a *deity*, a divine and omniscient intelligence, a *genius*. In N. T. a *demon*, or evil spirit, Matt. viii. 31. Mk. v. 12. Lu. viii. 29. Rev. xviii. 2.

Δάκνω, f. *δήξομαι*, 1) prop. *to bite or tear with the teeth*, Class. In N. T. 2) metaph. *to vex, annoy, harass*, Gal. v. 15, *εἰ δὲ ἀλλήλους δάκνετε*, i. e. 'annoy each other by abuse or calumny.' So Arr. Epict. ii. 22, *δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι*.

Δάκρυ, *νος*, *τὸ*, and *Δάκρυον*, *ου*, *τὸ*, a *tear*, Lu. vii. 38, 44, et al. and *τὰ δάκρυα*, *tears, weeping*. So *διὰ* or *μετὰ δακρύων*, Acts xx. 19, 31. 2 Cor. ii. 4, and *ἐν δακρυσι*, as denoting the tenderest affection.

Δακρύω, f. *ύσω*, (*δάκρυ*), *to shed tears*, intrans. John xi. 35, and Class.

Δακτύλιος, *ου*, *ὁ*, (*δάκτυλος*), a *finger-ring*, Lu. xv. 22, given as a mark of

honour; comp. Gen. xli. 43. Esth. viii. 2, and Class.

Δάκτυλος, *ου*, *ὁ*, (not from *δάκω*, as Lennep supposes, but from *δείκω*, 'to point out,' as Heb. *דַּבְּרָה*, 'finger,' fr. *דָּבַר*, 'to point out,' so called fr. one of its chief uses. It is, indeed, a dimin. in form fr. *δαικτός*, (as Lat. *digitus* fr. *δεικετός*), q. *δείκτυλος*, *the pointer*, of which a vestige remains in the name given to the *forefinger*, *δαικτικός*), a *finger*, Matt. xxiii. 4. Mk. vii. 33. Lu. xi. 46, et al. & Sept. In Matt. xxiii. 4, and Lu. xi. 46, the phrase 'not to touch with a finger, or the tip of the finger,' is said proverbially of those, who do not make the slightest effort to accomplish any purpose they profess to seek. It occ. also in the later Class. By meton. *ὁ δάκ. τοῦ θεοῦ*, (the finger being considered as the chief instrument of work, so our finger from A.-S. *fengan*, *capere*, *prehendere*,) 'the power of God,' Lu. xi. 20.

Δαμάζω, f. *άσω*, *to tame, subdue*, trans. 1) prop. of taming *wild animals*, (as Hom. Il. xxiii. 655, and Ja. iii. 7,) but also of coercing wild and brutal men, Mk. v. 4, *οὐδεὶς αὐτὸν ἰσχυρὰ δαμάσαι*. 2) fig. *to subdue*, both as said of conquering enemies, and of repressing unruly passions, Hom. Il. ix. 492, and Joseph. Ant. iii. 5, 3, *φρόνημα*. Hence Jas. iii. 8, *ὁ τῆν γλῶσσαν*.

Δάμαλις, *εως*, *ἡ*, (*δαμάζω*), a *heifer*, so called as being of fit age to be tamed by the yoke, Heb. ix. 13. Sept. and Class.

Δανείζω, f. *είσω*, (*δάνειον*), 1) *to lend money*, whether at or without interest; but in N. T. only the latter, Lu. vi. 34, sq. 2) mid. *δανείζομαι*, *to cause any one to lend money to oneself*, i. e. *to borrow money*, Matt. v. 42. Sept. and Class.

Δάνειον, *ου*, *τὸ*, neut. of *δάνειος*, fr. *δάνω*, a *debt*, i. e. 'something due for money lent,' Matt. xviii. 27. Sept. and Class.

Δανειστής, *ου*, *ὁ*, (*δανείζω*), a *lender*, a *creditor*, Lu. vii. 41. Sept. and Class.

Δαπανάω, f. *ήσω*, (*δαπάνη*), 1) in a good sense, *to expend money*, to be at *expense*, trans. Mk. v. 26, *δ. τὰ παρ' ἐαυτῆ πάντα*: absol. 2 Cor. xii. 15, *δαπανήσω*. Acts xxi. 24, *δ. ἐπ' αὐτοῖς*. Thuc. vii. 29. 2) in a bad sense, *to spend*, i. e. *waste*, trans. Lu. xv. 14, *δ. πάντα*: absol. Ja. iv. 3, *ἐν ταῖς ἡδοναῖς ὑμῶν δ.* Thuc. iv. 3. vii. 47. viii. 45.

Δαπάνη, *ης*, *ἡ*, (*δάπτω*, to consume), *expense*, Lu. xiv. 28. Sept. and Class.

Δέ, a particle standing after one or two words in a clause, strictly adversative, but oftener transitive, and serving (like our *but*) to introduce something else, whether

opposite to what has been said, or in addition thereto, or in explanation thereof. Hence it denotes gener. *but, and, also, namely, &c.* I. ADVERSATIVE, *but*, i. e. 'on the contrary,' 1) simply or alone, Matt. vi. 6, *οὐ δέ*, and Lu. xii. 14. xiii. 8, and oft. 2) in the formula *μὲν—δὲ*, 'indeed—but,' Acts ix. 7, et al.—II. CONTINUATIVE, *but, now, and, also, &c.* 1) gener. and introducing a new paragraph or sentence, Matt. i. 18. ii. 9. iii. 1, et al. sæpe. In this use it is sometimes *emphatic*, espec. in interrogative clauses, as 2 Cor. vi. 14, 15, 16. Gal. iv. 20, *ἤθελον δέ*. 2,) where it resumes a thought interrupted, in the sense *then, therefore, &c.* Matt. vi. 7, *προσευχόμενοι δέ*. John xv. 26. Rom. v. 8. 2 Cor. x. 2. Ja. ii. 15. So in an apodosis after *εἰ* for *ἐπει*, Acts xi. 17, *ἐγὼ δὲ τίς ἦμην*; 3) as marking something added by way of explanation, or example, &c. *but, and, namely, &c.* Mk. iv. 37, *τὰ δὲ κύματα ἐπίβαλεν*. xvi. 8, *εἶχε δὲ αὐτὰς τρώας*. John vi. 10, *ἦν δὲ χορτός πολλὸς ἐν τῷ τόπῳ*. Acts xxiii. 13. ix. 8. Rom. iii. 22. 1 Cor. x. 11. xv. 56. 4) *καὶ δέ*, (where *καὶ* always has the sense *also*,) *and also*, Mk. iv. 36, *καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ*. John xv. 27. Acts v. 32.

Δίησις, εως, ἡ, (δέομαι) prop. and prim. *want, need* of any thing, as in Aristot. and Antiph. ap. Steph. Thes. *Æchin. Socr. Dial. ii. 39, 40. Ps. xxi. 24.* Hence, as the expression of need and the desire of removing it, *petition* or *supplication*, considered as the deprecation of evil and entreaty for good, either for oneself, Lu. i. 13. Phil. iv. 6. Heb. v. 7. 1 Pet. iii. 12, and Sept., or for others, Rom. x. 1. 2 Cor. i. 11. ix. 14. Eph. vi. 18. Phil. i. 4, 19. 1 Tim. ii. 1. Ja. v. 16; or gener. as said of *earnest prayer* gener. Lu. ii. 37. v. 33. Acts i. 14. 1 Tim. v. 5. 2 Tim. i. 3. Sept. and later Class.; though there it is merely *entreaty, earnest request*.

Δεῖ, impf. *ἴδει*, f. *δεήσει*, impers. *it is necessary, there is need of*, i. e. something that is absent and wanting; foll. by genit. In N. T. occ. only with an infn. pres. or aor., expr. or impl., and with or without an acc. 'it is necessary,' I. PROP. from the nature of the case, a sense of duty and obligation, *one must*, Matt. xvi. 21, *ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱ. xxvi. 35. Mk. xiv. 31. Lu. ii. 49. iv. 43. John iii. 7, 30. Acts xxi. 22. Heb. ix. 26, and Class.*—II. SPEC. said of what is made necessary by Divine appointment, John iii. 14. xx. 9; of what is right and proper in itself, or is prescribed by law, or custom, *it is right, one must, it ought*, &c. Lu. xiii. 14, 16. Mk. xiii. 14. John iv. 20. Acts v. 29. 2 Tim. ii. 6, et al. Sept. and Class.; also of what prudence would dictate, as a neces-

sary means to an end, Acts xxvii. 21, *ἴδει μὴ ἀνάγεσθαι*. Of things unavoidable, 'one must needs,' Matt. xxiv. 6. Mk. xiii. 7. Acts i. 16.

Δεῖγμα, ατος, τὸ, (δείκνυμι) 1) prop. *what is shown*, espec. as a sample of any merchandise to be sold. So Class. often. 2) in N. T. an *example*, held out to others, for warning, Jude 7. Comp. 2 Pet. ii. 6. 3 Macc. ii. 5. Sometimes also occ. in later Class.

Δειγματίζω, f. ἴσω, (δείγμα) 1) prop. *to make a public example of*, to expose to public shame. 2) equiv. to *παρδειγματίζω*, absol. Col. ii. 15, *τὰς ἔξουσίας ἰδειγματίσει*, 'triumphed over the powers, triumphantly conquered,' with allusion to the public *exposures* of conquered enemies, in the triumphal procession.

Δείκνυμι and *Δεικνύω, f. δείξω, to show, trans. I. to point out, show to the sight, cause any one to see*, Matt. iv. 8. Lu. iv. 5, *δ. αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου*. John v. 20. xiv. 8, 9. Matt. viii. 4, *δείξον σεαυτὸν τῷ ἱερεῖ*, 'present thyself for inspection.' Mk. i. 44. Lu. v. 14. Sept. and Class. So of what is shown in *vision*, Rev. i. 1. iv. 1. xvii. 1. xxi. 9, 10. xxii. 1, 6, 8.—II. *to offer to view, to display*, John xx. 20, *ἔδειξεν αὐτοῖς τὰς χεῖρας αὐτοῦ*. Heb. viii. 5. Sept. So of deeds, &c. John ii. 18. x. 32. 1 Tim. vi. 15. Sept. Of internal things, *to manifest, prove*, Ja. ii. 18. iii. 13. Sept. and Class.—III. *to show, for use, and, by impl. to assign to*, Mk. xiv. 15. Lu. xxii. 12.—IV. *to show by words, to teach, declare*, Matt. xvi. 21. Acts vii. 3. x. 28. 1 Cor. xii. 31. Sept. and Class.

Δειλία, ας, ἡ, (δειλός) *timidity*, 2 Tim. i. 7, *πνεῦμα δειλίας*, equiv. to *πνεῦμα δειλόν*, Sept. and Class.

Δειλιάω, f. ἄσω, (δειλός) *to be timid, or afraid*, absol. John xiv. 27, and Sept.

Δειλός, η, ὄν, adj. (δέω, δειδῶ) formerly *δέειλος, timorous, fearful*, Matt. viii. 26. Mk. iv. 40. Rev. xxi. 8. Sept. and Class.

Δεῖνα, ὄ, ἡ, τὸ, gen. δεινός, dat. δεινί, acc. δεινα; an idiom used in speaking of a person, or thing, whose name we do not know, or at least remember, or do not choose to mention, Matt. xxvi. 18, *ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα*. So the Spaniards use *fullano*, the French *tel*, and the English Mr. *Such-a-one*, or *What-d'-ye-call-him*, and the Latin *nescio quis*.

Δεινῶς, adv. from adj. δεινός, which signifies not only terrible, but great, vehement, excessive, espec. as said of the sufferings of life, (so δειναὶ συμφοραὶ) and

the passions of men, espec. fear, grief, indignation. In this latter manner the adv. is chiefly used, having the sense *vehementer*. So Matt. viii. 6, *δεινῶς βασανιζόμενος*, 'grievously tortured,' and Lu. xi. 53, *δ. ἐνέχειν* (for *ἐγκοταίν*) αὐτῷ, meaning 'hard, bitter indignation against,' as Hom. Il. v. 439, *δεινὰ δ' ὀμοκλήσας προσέφη*, 'addressed him in sharp rebuke.' Herodot. ix. 35, *ἐδέοντο δεινῶς τοῦ Τιγράνου*.

Δειπνέω, f. ἦσω, (*δειπνῶν*), to take the *δειπνῶν*, or *evening meal*, (see *δειπνῶν*), intrans. Lu. xvii. 8. Sept. and Class. Said of the Paschal supper, Lu. xxii. 20. I Cor. xi. 25. In Rev. iii. 20, *δ. μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ*, symb. of admission into the Messiah's kingdom. See v. γάμος.

Δειπνῶν, οὐ, τό; in Hom. and the early writers the *morning meal*, as opp. to *δῶρον*, the *evening meal*, but in the Attic and later writers the *evening meal*, whether termed *dinner* or *supper*. And so in N. T. I. prop. the *late meal* of the Jews, and also of the Greeks and Romans, taken at or towards evening; and, from this being the chief meal, the term is one employed to denote a *banquet* or *entertainment*, both in N. T. (as Matt. xxiii. 6. Mk. vi. 21. xii. 39. Lu. xiv. 12, et al. John xii. 2.) and the Class. Also a figure to denote the felicity of the Messiah's kingdom, Rev. xix. 9, 17.—II. said of the *Paschal supper*, John xiii. 2, 4. xxi. 20; of the Lord's Supper, I Cor. xi. 20.—III. by meton. the *food* taken at supper, I Cor. xi. 21, *τὸ ἴδιον δ. προλαμβάνει*. So Dan. i. 16. Hom. Il. ii. 383, et al. Hesiod. Op. i. 207.

Δεισιδαίμων, ονος, ὁ, ἡ, adj. (*δεῖδω*, *δαίμων*), prop. *god-fearing*, and in the Class. used both in a good sense, to signify *religiously disposed*, and in a bad one, *superstitious*. In N. T. occ. only in the former sense, as said of the Athenians, Acts xvii. 22, *δεισιδαίμονιστέροις*, i. e. ἢ ἄλλους, 'more than the other nations.' See my note in loc.

Δεισιδαιμονία, ας, ἡ, (*δεισιδαίμων*), occ. in the Class. writers in a bad sense, *superstitiousness*, but sometimes in a good one, for *religiosity*, or *religion*, esp. in the later Class. and Joseph. and so in Acts xxv. 19.

Δέκα, οί, αἱ, τὰ, so called, because it contains (*δέχεται*, Ion. *δέκεται*) all the *units* under it (as *ten* from *teneo*). Sometimes put for any specific number, Matt. xxv. 1, 28. Lu. xv. 8, et al., or standing for a *short time*, Rev. ii. 10.

Δεκαδύο, *twelve*, more usually *δώδεκα*, Acts xix. 7. xxiv. 11.

Δεκάπεντε, (more usually *πέντε καὶ δέκα*), *fifteen*, John xi. 18, et al.

Δεκατέσσαρες, ον, οί, αἱ, *fourteen*, Matt. i. 17. 2 Cor. xii. 2. Gal. ii. 1

Δεκάτη, ης, ἡ, (*δέκατος*), scil. *μοῖρα*, a *tenth part* of any thing, e. gr. of the spoils in war, Heb. vii. 2, 4. Gen. xiv. 20. Also of the fruits of the earth and the increase of the flocks; which, by the Jewish law, was paid to the priesthood, *tithe*, Heb. vii. 8, 9.

Δέκατος, η, ον, adj. *the tenth*, John i. 40. Rev. xxi. 20. Hence τὸ δ. scil. *μέρος*, *the tenth part*, Rev. xi. 13, and Sept.

Δεκατόω, f. ὠσω, (*δεκάτη*), for the Class. *δεκατωῶ*, to *tithe*, trans. i. e. to receive *tithes* from, Heb. vii. 6. v. 9. Pass. to be *tithed*, or to *pay tithes*, Heb. vii. 9.

Δεκτός, ἡ, ὄν, (verbal from third pers. perf. of *δέχομαι*), 1) prop. *accepted*, i. e. *pleasing*, *acceptable*, for *ἀριστός*, Lu. iv. 24, *οὐδεὶς προφ. δεκτός ἐστιν*. Acts x. 35, *δ. αὐτῷ ἐστι*. Phil. iv. 18, *θυσία δ.* and Sept. 2) by impl. *favourable*, *propitious*, as said of a time or season for doing any thing, Lu. iv. 19. 2 Cor. vi. 2, *καιρὸς δ.*

Δελεάζω, f. ἄσω, (*δέλεαρ*, a bait), 1) prop. to *bait*, i. e. put meat on a hook, with which to tempt fish or animals, and thereby catch or entrap them. 2) like our word 'to decoy,' to *allure*, *entice*, Ja. i. 14, *ὑπὸ τῆς ἰδίας ἐπιθυμίας δελεάζομαι*. 2 Pet. ii. 14, *δ. ψυχὰς*, et Class. sæpe.

Δένδρον, ον, τὸ, a *tree*, Matt. iii. 10. vii. 17, and oft. Sometimes a *shrub*, as Matt. xiii. 32. Lu. xiii. 19.

Δεξιολάβος, ον, ὁ, (*δεξιός*, *λαμβάνω*), lit. *one who takes place on the right hand* of any person; a term to denote a sort of light-armed soldiers, who (like the 'lancearii' of the Romans) covered the right flank of the phalanx of heavy-armed soldiery, and prob. acted, in turn, as body-guards and sentinels, in attendance on the principal officers, Acts xxiii. 23. Not found in the Class., but occ. in the Byzantine historians.

Δεξιός, ὁ, ὄν, adj. *right*, as opp. to *left*, I. with a subst. expr. esp. *χειρ*, Matt. v. 30. Lu. vi. 6, et al.; *ποῦς*, Rev. x. 2; *ὄφθαλμός*, Matt. v. 29; *ὄψ*, Lu. xxii. 50; *σιγῶν*, Matt. v. 39; *μέρη*, John xxi. 6; *ὄπλα τὰ δεξιὰ καὶ ἀριστερὰ*, 2 Cor. vi. 7. Sept. and Class.—II. *without* a subst. expr. 1) ἡ *δεξιὰ*, scil. *χειρ*, Matt. vi. 3. xxvii. 29. Rev. i. 20. ii. 1. v. 1, 7. Sept. and Class. The phrase *δεξιὰς διδόναι τινα* in Gal. ii. 9, and sometimes in Class. signif. like the Lat. 'dextram dare,' 'to make a covenant,' the right hand being a sign of

faith, as well as charity and love. Put for the right hand or side in general, Heb. i. 3. viii. 1. xii. 2, et al. So τῇ δεξιᾷ τοῦ Θεοῦ, Acts ii. 33, et al. 2) τὰ δεξιά, scil. μέρη, 'the right parts' of anything, 'the right' in general. So ἐκ δεξιῶν, 'on the right,' Matt. xxvii. 38, et al. ἐν τοῖς δεξιῶις, Matt. xvi. 5. Sept. and Class. καθῆσθαι or ἐσθῆκέναι ἐκ δεξιῶν τοῦ Θεοῦ or τοῦ Χριστοῦ, 'to be next in rank, to have the highest seat in heaven.' Also ἐκ δεξιῶν τινος εἶναι, 'to be at any one's right hand,' (i. e. his unguarded side,) i. e. to be his protector, Acts ii. 25. Ps. xvi. 8.

Δέομαι, f. δεήσομαι, dep. pass. (aor. 1. pass. with mid. signif. ἐδέσθην, imp. ἰδέομην, ἐδέετο,) 1) prop. to need, stand in need of, as oft. in Class. though not in N. T. where it is used in a sense very rarely found in the Class. writers, i. e. to make known one's need by entreaty, to beseech, ask, pray, &c. as our verb to want is, in the language of common life, used to signify desire, and also, from the adjunct, to express that desire by entreaty. Thus it is used in the N. T. 1) gener. and absol. to make request, Rom. i. 10. 2 Cor. v. 20, foll. by gen. of pron. pers. and accus. of thing, sometimes governed by κατά, Matt. ix. 30, & oft. 2) as said of praying to God, foll. either by gen. of pers. Acts viii. 22. x. 2. Sept. or acc. and πρός.

Δέον, οὐτος, part. impers. of δεῖ (wh. see,) meaning either 'what is necessary and proper,' from the nature of the case, as 1 Pet. i. 6, or in accordance with 'what is right and proper,' Acts xix. 36. τὰ δέοντα, 1 Tim. v. 13, and Class.

Δέρμα, ατος, τό, (δέρω,) the skin of a flayed animal, Heb. xi. 37. Sept. & Class. or rather a garment of skin, such as was worn by the prophets. See Zech. xiii. 4.

Δερμάτινος, η, ου, adj. made of skin, leathers, Matt. iii. 4. Mk. i. 6. Sept. and later Class.

Δέρω, f. δερῶ, (cogn. with τρίω, or τρίω, τερῶ, to rub [off], see my note on Thuc. ii. 11.) 1) to flay, excoriate, Hom. Il. i. 459, and elsewhere in the Class. writers. In N. T. like the Lat. 'excorio,' to beat or scourge severely. So foll. by acc. Matt. xxi. 35. Mk. xii. 3, 5. Lu. xx. 10, sq. Acts xvi. 37. xxii. 19. John xviii. 23. With acc. underst. Lu. xxii. 63. Acts v. 40. Pass. with acc. of manner, πολλάς, or δλίγας, sub. πληγὰς, Lu. xii. 47, sq. and Class.

Δεσμύω, f. εὔσω, (δεσμός,) to bind, trans. 1) prop. to hold any thing or person fast with a band, espec. as a prisoner, with cords or chains, Acts xxii. 4. Sept. and Class. 2) to bind up articles together so as to form a bundle, as said of sheaves, Gen. xxxvii. 7. Judith viii. 3. So Matt.

xxiii. 4, δ. φορτία, a metaphor taken from loading a packhorse or a porter.

Δεσμύω, f. ήσω, to bind with chains, &c. Lu. viii. 29, and later Class. for δεσμεύω.

Δεσμῆ, ης, ή, (δέω,) a bundle, Matt. xiii. 30. Sept. and Class.

Δέσμιος, ου, ό, (δεσμύω,) one bound, a prisoner, Matt. xxvii. 15. Mk. xv. 6, & oft. The phrases δ. τοῦ Χριστοῦ, Κυρίου, or ἐν Κυρίω, signify 'one in duration for Christ's sake,' or his religion, Eph. iii. 1. iv. 1. 2 Tim. i. 8, et al. Comp. Zech. ix. 11. Lament. iii. 34.

Δεσμός, ου, ό, (δέω,) band or bond, such as prisoners were bound with, I. in sing. 1) prop. any ligament by which one thing is bound to another, as Xen. An. iii. 5, 6. Hence said of a ligament by which the use of some member of the body is impeded, e. gr. the tongue, Mk. vii. 35; the limbs, Lu. xiii. 16. Sept. and Class.—II. plur. οι δεσμοί, and Attic τὰ δεσμά, bands or bonds; of which the former occ. in St. Paul's epistles, as Phil. i. 13, & oft. but not in the Class.; the latter, in St. Luke's writings, as Lu. viii. 29, & oft.

Δεσμοφύλαξ, ακος, ό, (δεσμός, φύλαξ,) a prison-keeper, jailor, Acts xvi. 23, 27, 36. Jos. and Sept. It is supposed not to occur in the Class. but I find it in Lucian ii. 509, 539. iii. 335.

Δεσμοπήριον, ου, τό, (δεσμύω,) a prison, Matt. xi. 2. Acts v. 21, 23. xvi. 26. Sept. and Class.

Δεσμώντης, ου, ό, (δεσμύω,) a prisoner, Acts xxvii. 1, 42. Sept. and Class.

Δεσπότης, ου, ό, (δεσπύω, fr. old δέσπω or δέπωω, subigo, premo,) one who rules or is at the head of any thing, 1) a master of a family, opp. to the rest of the family, including the servants, 1 Tim. vi. 1. 2 Tim. ii. 21. Tit. ii. 9. 1 Pet. ii. 18. Apoc., Joseph., & Class. 2) by impl. as denoting supreme authority, LORD, whether as said of God, as Lu. ii. 29. Acts vi. 24. Rev. vi. 10, or Christ, 2 Pet. ii. 1. Jude 4. Sept. in Gen. xv. 2, 8. Job v. 8. Prov. xxix. 26. In the Class. it is often applied to kings, or supreme rulers, though sometimes to the heathen gods.

Δεῦρο, adv. here or hither, as used both of place and time, I. of PLACE, here, hither, espec. with verbs of motion, as ἐρχοσθαι, often in Class. In N. T. only used as an exclamation, by an ellipsis of ἐρχου, as John xi. 43, δεῦρο ἔξω. Acts vii. 3, δεῦρο εἰς γῆν. With an imperative, Matt. xix. 21, δεῦρο, ἀκολούθει μοι. Mk. x. 21. Lu. xviii. 22. Sept. With fut. indic. Acts vii. 34. Rev. xvii. 1. xxi. 9. Sept. & Class.—II. of TIME, ἄχρι τοῦ δεῦρο, sc. χρόνου, Rom. i. 13, until now.

Class. oft. both with *ἄχρι* and *μέχρι*. Thuc. iii. 64.

Δεῦτε, adv. formed from *δεῦρ' ἴτε*, come *hither*, and consequently only used of the plur. Matt. xxii. 4. Mk. vi. 31, and often either by itself, foll. by *πρός* or *εἰς*, or with an imper. as *δεῦτε, ἴδετε*, Matt. xxviii. 6. *δεῦτε, ἀποκτείνωμεν*, Matt. xxi. 38.

Δευτεραῖος, αἰα, αἰον, adj. (*δευτέρα*, scil. *ἡμέρα*), an adj. marking succession of days, and used only in an adverbial sense, on the *second day*, Acts xviii. 13, & Class.

Δευτερόπρωτος, ου, ό, ή, adj. prop. & lit. the *second-first*, occ. only in Lu. vi. 1, *σάββατον τὸ δ.* where it is a sort of proper name for the *festival of unleavened bread* connected with the Passover.

Δεύτερος, α, ου, ordinal adj. meaning, gener. *second*, in any way, whether in number, Matt. xxii. 26. John iv. 54. Tit. iii. 10; or order, Matt. xxii. 39. Acts xiii. 33. 1 Cor. xv. 47; in place, Acts xii. 10. Heb. ix. 3; or time, Acts vii. 13. So neuter adv. *τὸ δεύτερον, αἰαίν*, 2 Cor. xiii. 2; or *δύττερον*, John iii. 4; or *secondly*, 1 Cor. xii. 28. So *ἐκ δευτέρου, αἰαίν*, Mk. xiv. 72, et al.

Δέχομαι, f. ξομαι, (fr. obs. *δέχω*, whence our *take*, through the Goth. *tecan*.) dep. mid. lit. to TAKE to oneself what is offered by another, to receive, trans. I. prop. of THINGS, in various acceptations, 1) to take into one's hands, to receive, where a genit. of person sometimes with prep. is either expr. or impl. So Lu. xvi. 6, sq. *δέξαι σου τὸ γράμμα*, scil. *παρ' ἐμοῦ*. xxii. 17, *δέξάμενος ποτήριον*. Eph. vi. 17. Sept. and Class. 2) gener. to receive, as *ἐπιστολάς*, Acts xxii. 5. xviii. 21. *τὴν χάριν*, 2 Cor. viii. 4. *τὰ παρ' ἡμῶν*, Phil. iv. 18. Sept. and Class. 3) metaph. *τὴν βασιλείαν τοῦ Θεοῦ*, Mk. x. 15. Lu. xviii. 17. *λόγια ζῶντα*, Acts vii. 38. *χάριν*, 2 Cor. vi. 1. xi. 4.—II. of PERSONS, to receive, admit, 1) to receive kindly, to welcome, as a teacher, friend, or guest, e. gr. *δ. εἰς τὸν οἶκον*, Lu. xvi. 4, 9, and Class. So gener. Matt. x. 14, 40, sq. et al. sæpe, & Class. So of reception or admission into heaven, Acts iii. 21; or into any one's presence, Lu. xi. 11. Hence by impl. to bear witness, 2 Cor. xi. 16, *ὡς ἄφρονα δέξασθέ με*. 2) metaph. of things, to receive or admit with the mind and heart, i. e. by impl. to approve, embrace, absol. Matt. xi. 14, *εἰ θέλετε δέξασθαι*. with *τὸν λόγον*, Lu. viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. Ja. i. 21. *τὰ τοῦ Πνεύματος*, 1 Cor. ii. 14. *τὴν παράκλησιν*, 2 Cor. viii. 17. *τὴν ἀγάπην τῆς ἀληθείας*, 2 Th. ii. 10. Sept. and Class. So Thuc. ii. 10, *τὰ παραγγελάμενα δ.*

Δέω, to want; see *δαί* and *δέομαι*.

Δέω, f. ἴσω, to bind, TIE, trans. I. of THINGS, to bind things together, or one thing to another, Thuc. iii. 104, *ἀλύσει δ. πρὸς τὴν Δῆλον*. Matt. xiii. 30. xxi. 2. Mk. xi. 2, 4. Lu. xix. 30. Acts x. 11. Sept. and Class.; of dead bodies bound, or wound around, with grave-clothes, John xi. 44. xix. 40. Matt. xvi. 19. xviii. 18, where see my note.—II. of PERSONS, to bind, as the hands or feet, to put into bonds, foll. by *ἀλύσει*, Mk. v. 3, 4. Acts xii. 6. xxi. 33. Wisd. xvii. 18. So gener. *δέω τινά*, Matt. xii. 29. xiv. 3. xxii. 13, *δ. αὐτοῦ πόδας*. Matt. xxvii. 2. Mk. iii. 27. vi. 17, *δ. ἐν φυλακῇ*, et al. Pass. *δέομαι, to be in bonds, or prison*, Mk. xv. 7, and oft. Sept. and Class. Fig. in Lu. xiii. 16, *ἣν ἐδήσεν ὁ Σ.* i. e. has deprived of the use of her limbs; see my note; 2 Tim. ii. 9, *ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεσται*, 'is not hindered or restrained because I am bound.'—III. PERF. PASS. *δέδεμαι to be bound*, which often occurs in the Class. in its proper sense; but in N. T. only in the metaph. one. 1) as said of the conjugal bond, Rom. vii. 2. 1 Cor. vii. 27, 39, and later Class. 2) Acts xx. 22, *δεδεμένος τῷ πνεύματι*, impelled or compelled in mind, i. e. 'under a strong impulse of my mind,' equiv. to *συνεχόμενος τῷ πν.* Acts xviii. 5.

Δή, a particle which imparts to a clause or sentence a notion of reality or certainty, in opposition to mere opinion; and thus serves to strengthen affirmation: *indeed, truly, really*, Matt. xiii. 23. 2 Cor. xii. 1. Sept. and Class. Also in a hortative sense, *come now, then*, Lu. ii. 15, *διέλθωμεν δὴ ἔως Β.* Acts xiii. 2. xv. 36. 1 Cor. vi. 20, *δοξάσατε δὴ τὸν Θεόν*. Sept. and Class. But even here, it merely strengthens the exhortation expressed in the other words of the passage. In fact, its almost sole force is that of strengthening an assertion.

Δῆλος, η, ου, adj. *manifest, evident*, Matt. xxvi. 73. So *δῆλον* scil. *ἔστι*, 1 Cor. xv. 27. Gal. iii. 11. 1 Tim. vi. 7, and Class.

Δηλώω, f. ὠσω, (δῆλος) to make manifest, evident, or known, trans. as said I. of THINGS, 1) past, to relate or tell, 1 Cor. i. 11. Col. i. 8. Sept. and Class. 2) future, or hidden, to reveal or show, teach, 1 Cor. iii. 13. Heb. ix. 8. 1 Pet. i. 11. 2 Pet. i. 14. Sept. and Class.—II. OF WORDS, to signify, Heb. xii. 27, *τὸ δὲ, ἐτι ἀπαξ, δηλοῖ*. Joseph. Ant. iii. 7, 1, *βούλεται δὲ (scil. Μαναχσῆν) συνακτῆρα μὲν δηλοῦν*.

Δημηγορέω, f. ἴσω, (δῆμος, ἀγορέω) to address the people in a public assembly, foll. by *πρός* and acc. Acts xii. 21. Sept. and Class.

δημιουργός, οὐ, ὁ, (δῆμος, ἔργον,) *prop. one who works for the public benefit; also, one who follows a public calling, of whatever kind, (Hom. Od. xvii. 383,) espec. that of an artisan. Hence it came to mean artifex, a master-builder, or architect. Accordingly, it is by the philosophers, espec. Plato, often applied to God as the Maker and Creator of the world. So Xen. Mem. i. 4, 7 & 9, where the world is called σοφοῦ δημιουργοῦ τέχνημα. Aristotle, too, calls God τὸν δημιουργὸν τῶν ὄλων, 'the Artificer or Framer of the universe.' So Heb. xi. 10, it is applied to God, as the Architect and Framer of that 'continuing city' which Abraham looked for.*

Δῆμος, οὐ, ὁ, (δέω, to bind, collect, aggregate,) *the people at large, as distinguished from the principal persons, (Hom. and Thuc.) or, the people or community of a country or city, espec. when brought together in a public assembly. The latter is the sense wherever it occurs in N. T. as Acts xii. 22. xvii. 5. xix. 30; for in the first passage it does not merely mean the bystanders, but the people assembled for the occasion; and in the rest it does not mean, as Schleusner and others suppose, the forum, or place of public meeting, but the people there assembled; equiv. to ἡ ἐκκλησία, espec. in the phrase ἀγαγὼν τινὰς εἰς τὸν δῆμον, Acts xvii. 5, and εἰσερχεσθαι εἰς τὸν δῆμον, Acts xix. 30. They both occ. in the Class. writers, espec. Thuc. ἀγω πρὸς τὸν δῆμον, 'to conduct to an audience with the public assembly,' and εἰσελθεῖν εἰς τὸν δῆμον, 'to be so introduced,' which occurs in Xen., Thuc., and Polyb. iii. 44, 10, and xxiv. 3, 1.*

Δημοσίαι, adv. formed from dat. sing. fem. of δημόσιος, with ellipse. of χώρα, *publicly, Acts xvi. 37. xviii. 28. xx. 20, and Class. See my notes on Thuc. (Index.)*

Δημόσιος, ἰα, οὐ, adj. (δῆμος,) *belonging to the public, public, Acts v. 18, ἐν τῆρσιν δ. Joseph. and Class.*

Δηνάριον, ἰου, τὸ, a word adopted into Greek from the Latin *denarius*, equiv. to the Greek δραχμή, which is equiv. to *seces pence half-penny*, Matt. xviii. 28, et *sepe al.*

Δήποτε, adv. (δῆ, ποτε,) *prop. demum, once for all; but also subjoined to relative words to strengthen the idea of generality and comprehensiveness, and equiv. to the Lat. cunque and the Eng. ever or soever, John v. 4, ὡ δῆποτε νοσήματι.*

Δῆπου, adv. (δῆ, που,) *indeed, verily, Heb. ii. 16, and Class. See my note on Thuc. vol. i. 137, 196. 208.*

Διά, prep. with the primary significa-

tion, *through, or throughout, and governing the genit. or accus. I. with the GENIT. through, &c. as said, 1) of place, implying motion through a place, and put after verbs of motion, as going, coming, &c. as Matt. ii. 12. Heb. xi. 29, and oft. or with words implying motion, as 2 Cor. viii. 18. 1 Cor. xiii. 12. Mk. xi. 16. Acts xiii. 49. Lu. v. 19. 2 Cor. xi. 33, ὡς διὰ πυρός, 'as if passing through the fire.' 1 Cor. iii. 15, and Class. 2) of time, either continued time, how long, through, throughout, during, Lu. v. 5. Acts i. 3. Heb. ii. 15; or of an indefinite period, during a longer interval, as διὰ νυκτός, 'by night,' Acts v. 19. xvi. 9; or of time elapsed, i. e. after, Acts xxiv. 17, δι' ἐτῶν πλείονων. Gal. ii. 1, διὰ δεκ. ἐτῶν. Mk. ii. 1, δι' ἡμερῶν, scil. τινῶν. Sept. and Class. 3) of the instrument, or intermediate cause, between the act of the will and the effect, and through which the effect proceeds, through, by means of; said partly of things, as Mk. xvi. 20, διὰ σημείων. John xi. 4. xvii. 20. Acts iii. 18, 21. v. 12. viii. 18. x. 43, et al. *sæpius*; or of persons, through whose hands any thing as it were passes, through whose agency the effect is produced, Matt. i. 22, τὸ ῥηθὲν διὰ τοῦ προφήτου. ii. 5, 15. Lu. xviii. 31. John i. 17, et al. *sæpius*. 4) of the mode, state, or circumstances through which any thing passes or takes place, both of manner, Lu. viii. 4. Acts xv. 27. Rom. viii. 25. xiv. 20. 2 Cor. x. 11. Gal. v. 13. Eph. vi. 18. Heb. xii. 1, et al.; and of state, or circumstances, Rom. xiv. 14. xv. 32. 1 Cor. i. 1. 2 Cor. v. 7. viii. 5. Heb. ix. 12, et al. *sæpe*.—II. with the ACCUS. through, by means of, or on account of. 1) of the instrument, the intermediate or efficient cause, through, by means of, both as said of things, John xv. 3, διὰ τὸν λόγον. Heb. v. 14. Rev. xii. 11. xiii. 14. 2 Pet. iii. 12, and Class.; and of persons, John vi. 57. Rom. viii. 11. Heb. vi. 7; also of emotions, through or from which any one is led to do any thing, Matt. xxvii. 18. Mk. xv. 10, διὰ φθόνου. Lu. i. 78. Eph. ii. 4, διὰ ἀγάπην. Phil. i. 15, and Class. 2) of the ground or motive, the moving or impelling cause, of any thing, on account of, because of, and that both gener. as Matt. x. 22. xiii. 21, 58. Lu. viii. 47, et al. and spec. in the sense for the sake of, in behalf of, as marking the purpose of an action, Mk. xiv. 3. xxiv. 22. John xi. 15. Acts xvi. 3, and oft.; also, as marking the occasion of any thing, on account of which it takes place, Matt. xxvii. 19. John vii. 43. x. 19. Rom. ii. 4. xv. 15. 2 Pet. ii. 2, and Class. 3) of the manner or state through which any thing takes place, Gal. iv. 13, δι' ἀσθένειαν τῆς σαρκός, 'through or during bodily weak-*

ness.' So Aristot. Mir. Ausc. 68, *διὰ τὸν χειμῶνα*. In composition *διὰ* mostly retains its signification, and refers, 1) to space and time, *through, throughout*, implying transition, continuance, &c. as *διαβαίνω, διαπλέω, διαγίνομαι, διάγω*: also trop. *through, to the end*, marking completeness, and thus becoming intensive, as *διαβλέπω, διαγινώσκω*. 2) to distribution, diffusion, &c. *throughout, among, every where, as διαγγέλλω*. 3) to mutual or alternate effects or endeavours, *through, between, among*, scil. one another, *to and fro*, as *διακρίνομαι, διαμάχομαι*. 4) to separation, equiv. to Latin *dis, in two, in pieces, apart, &c.*

Διαβαίνω, f. βήσομαι, to pass through or over, foll. by acc. of thing, as a country, or a sea or river, Heb. xi. 29, (*τὴν θάλασσαν*.) Sept. and Class.; foll. by *eis* or *πρὸς*, denoting the end of action, Acts xvi. 9. Lu. xvi. 26, and Class.

Διαβάλλω, f. βαλῶ, prop. trajicio, (δια-πέρω,) to pass or thrust any thing through another, to transpierce. So Diosc. iv. 76, cited by Steph. Thes. ὁ φλοιὸς διαβληθεὶς λίνῳ. Diog. Laërt. i. 118, cited by Schleus. Lex. *διαβαλόντα τῆς θύρας τὸν δάκτυλον*. Also Jos. Ant. xiv. 67, *μὴ δυνάμενος διαβαλεῖν αὐτοῦ τὸν σίδηρον*. Hence, by the same figure as that in the Lat. *traduco, to defame* any one, lit. *to thrust through*, and thereby *destroy* any one's reputation, there being (as in the phrase *προσηλώσας αὐτὸν*, i. e. the enemy, *τῷ σταυρῷ*, by his cross, Col. ii. 14) an allusion to the ancient custom of annulling covenants, by driving a nail through them. In this sense the word often occurs in Thuc. and other of the best writers. And so in the pass. foll. by dat. Lu. xvi. 1, *διεβλήθη αὐτῷ πρὸς αὐτὸν*, as in Sept. and Hdot. v. 35. Yet with this difference in sense, that in the Class. writers it is almost always used of a false, not a true charge; though in the latter it occurs in Aristot. Plut. iii. 15. Philostr. Vit. Ap. iii. 38. App. i. 420.

Διαβεβαιόω, f. ὠσω, to strengthen thoroughly, render quite firm, as any thing implying a compact, as laws, government, peace, &c.; but in N. T. and almost always in Class. used only in the mid. *διαβεβαιόομαι*, metaph. *to strengthen oneself* in affirmation, *to affirm strongly, asseverate, assure*, foll. by *περὶ* with gen. 1 Tim. i. 7, *μὴ περὶ τινῶν δ.* Tit. iii. 8, *περὶ τούτων δ.* and later Class. and Philo.

Διαβλέπω, f. ψω, 1) prop. *to look or see through* any thing, and 2) like the Lat. *discipere*, by impl. *to view it attentively and see it clearly*, Matt. vii. 5. Lu. vi. 42, and later Class.

Διάβολος, ου, ὁ, ἡ, (διαβάλλω, which see,) prop. an adj. as in Plut. Op. vi. 225, 13, *τὸ διάβολον καὶ κακοηθές*, and Gloss. *διάβολος, 'criminosus.'* Hence subst. *a traducer, calumniator, accuser, 1)* gener. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. Sept. and Class. 2) with the art. ὁ *Διάβολος, the Accuser*, by way of eminence, equiv. to Heb. *Satan, adversary*; both designations highly appropriate, since the Devil is in Scripture represented as the constant adversary both of God and man; of the former, by withstanding all His plans for the good of men; of the latter, by acting as their accuser and calumniator before God (Job i. 7, 12. Zech. iii. 1, 2,) and their seducer to sin, 1 Chron. xxi. 1; and, in short, as being, in a great measure, the author of all evil, physical and moral, to the human race. Such is the representation of the devil in the O. T.; and in the N. T. he appears as the constant enemy of God and Christ, and also of the Gospel and its followers, full of falsehood and malice, and exciting men to evil in every possible way, Matt. iv. 1, 5, 8. xiii. 39. xxv. 41. Lu. iv. 2, 3, 5, 6, 13. viii. 12. John xiii. 2. Acts x. 38. Eph. iv. 27. vi. 11. 1 Tim. iii. 6, 7. 2 Tim. ii. 26. Heb. ii. 14. Ja. iv. 7. 1 Pet. v. 8. Jude 9. Rev. ii. 10. xii. 9, 20. Hence the phrases *ἐκ τοῦ διαβ.* or *νιδὸς τοῦ δ. εἶναι*, 'to be like Satan,' in disposition and qualities, John viii. 44. Acts xiii. 10. 1 John iii. 8, 10. In John vi. 70, *διάβολος* is either equiv. to *νιδὸς τοῦ δ.* 'an enemy of God and man,' or 'one disaffected to any person,' a *betrayor* or *enemy*.

Διαγγέλλω, f. γελῶ, (διὰ, ἀγγέλλω,) lit. *to announce throughout*, i. e. *to disseminate thoroughly*, as a report, or tidings. Also, *to announce* by messengers every edict or proclamation. So in Class. In N. T. it is used I. of *proclaiming* everywhere the glad tidings of salvation in the Gospel, (Lu. ix. 60, *διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ*;) or *disseminating* the glory and majesty of God, Rom. ix. 17, *ὅπως διαγγελητὸ ὄνομά μου*. So also in Herodian, *διατρέχω* is used of a report disseminated far and wide, i. 15, 2. ii. 2, 5. iv. 11, 2.—II. it is used of *fully announcing*, or giving notice of any thing, Acts xxi. 26, *δ. τὴν ἐκπλήρωσιν τῶν ἡμερῶν*, (where see my note,) Sept. and Class.

Διαγίνομαι, aor. 2. διεγερόμην, lit. to be throughout, or always, as said of existence, Thuc. v. 16. Xen. Mem. ii. 8, 5. & al. and denoting permanency. More frequently used of time, *to be throughout*, i. e. past, or elapsed, Mk. xvi. 1, *δ. τοῦ σαββάτου*, 'past.' Acts xxv. 13, *ἡμερῶν δ.* 'having elapsed or intervened.' And so in the best Class. writers.

Διαγινώσκω, f. γινώσσομαι, to know throughout, or thoroughly. Also, by meton. to examine carefully, in order to distinguish. Hence in N. T. in a judicial sense, to examine and inquire into any matter; and, by impl. to decide or determine concerning it, Acts xxiii. 15, δ. ἀκριβέστερον τὰ περι αὐτοῦ. xxiv. 22, δ. τὰ καθ' ἡμᾶς. So Thuc. iii. 53, διεγνώσμεν κρίσιν, iv. 46, vi. 29, and often in Class.

Διαγνώριζω, f. ἴσω, to make known throughout, or every where, to tell abroad, divulge, Lu. ii. 17, διεγνώρισαν περι, &c. for διεφήμισαν, in Mark.

Διάγνωσις, εως, ἡ, (διαγινώσκω,) prop. exact knowledge, Eurip. Hipp. 921; but also, in a judicial sense, such a full cognizance or examination, as produces determination, judgment, Acts xv. 21, τηρεῖσθαι εἰς τὴν τοῦ Σίβαστου διάγνωσιν, and the best Class.

Διαγογγύζω, f. ὄσω, lit. to murmur throughout, to keep murmuring; implying an idea of sullen discontent, absol. Lu. xv. 2. xix. 7. Sept. Eccl. xxxiv. 24. Heliod. vii. 27.

Διαγρηγορέω, f. ἤσω, prop. to keep awake throughout the night, Hdian. iii. 4, 8. In N. T. to be thoroughly awake, Lu. ix. 32.

Διάγω, f. ξω, (διὰ, ἄγω,) prop. to lead or bring any person or thing through any place, to another place. But also, like the Lat. *trahere*, *transigo*, used of time, and words implying time, as day, night, life, &c. which we are said to bring or carry ourselves through, i. e. to pass, spend. So 1 Tim. ii. 2, ἡσυχίον βίον δ. And so Xen. Hier. vii. 10, εὐδαιμόνως τὸν βίον δ. Comp. Xen. Ephes. v. 15, 1, αὐτοί, τουλοιποῦ, διήγον, ἑορτὴν ἔχοντες, τὸν μετ' ἀλλήλων βίον. So the passage should be pointed; and for ἔξ. read ἄξοντες, for ὡς ἀγονται, 'as if celebrating.' See in ἄγω, II.

Διαδέχομαι, f. ξομαι, to receive any thing through the medium of others, espec. as an inheritance, whether sovereignty or property. Hence Acts vii. 45, ἦν (scil. σκηνὴν) διαδεξάμενοι (αὐτὴν) οἱ πατέρες. So Philo, p. 634, παρὰ πατέρων τὴν ζήτησιν ἄλλων διαδεξάμενοι.

Διάδημα, ατος, τὸ, (διαδέω, to bind quite round, Hdot. ii. 29,) a diadem, or *diara*, a symbol of royal dignity, Rev. xii. 3. xiii. 1. xix. 12. Sept. and Class.

Διαδίωμι, f. δώσω, 1) to deliver any thing, through various hands, in succession. So Plato de Rep. i. 328, λαμπάδα ἔχοντες διαδώσουσιν ἀλλήλοις. Thuc. i. 76, ἀρχὴν διαδιδομένην ἐδεξάμεθα. Rev. xvii. 13, in text. rec. τὴν ἔξουσίαν

ἐαυτῶν τῷ θερίῳ διαδώσουσιν. Other copies have διδώσιν. 2) to deal out, distribute, trans. or absol. Lu. xi. 22. xviii. 22. John vi. 11. Acts iv. 35. Xen. and Demosth.

Διάδοχος, ου, (from διαδέδοχα, perf. mid. of διαδέχομαι,) prop. an adj. as Eurip. Troad. 304, ἔργα δ. Thuc. i. 110, τρηρεῖς δ.; but almost always a subst. a successor, Acts xxiv. 27, and often in Class.

Διαζώννυμι, fut. ζώσω, to gird quite round, i. e. firmly, trans. John xiii. 4. mid. to gird any thing round oneself, xxi. 7. perf. pass. xiii. 5. Sept. and Class.

Διαθήκη, ης, ἡ, (from διέθηκα, aor. 1. of διατίθημι,) gener. a disposition or arrangement of any thing; and said, I. of a testamentary disposition, a testament or will, Heb. ix. 16, 17. Jos. and Class.—II. of a covenant, as effected by mutual arrangement and disposition, a mutual agreement on mutual promises or mutual conditions, Gal. iii. 15, δ. κεκυρωμένην. So Sept. oft. and sometimes the Class. In N. T. 1) of the Abrahamic covenant, confirmed also to the other patriarchs, of which circumcision was the sign, (see Gen. xv. 1—18. xvii. 1—19.) Lu. i. 72. Acts iii. 25. Gal. iii. 17, and termed ἡ διαθήκη περιτομῆς, Acts vii. 8. Sept. and 2 Macc. viii. 15. 2) of the Mosaic covenant, entered into at Mount Sinai, Exod. xxiv. 3—12. Heb. ix. 4, τὴν κίβωτον τῆς δ. Rev. xi. 19. Since the old covenant is contained in the Mosaic books, διαθήκη is put by meton. for the book of the covenant, the Mosaic writings, the law, 2 Cor. iii. 14, ἀνάγνωσις τῆς παλαιᾶς δ. Sept. 3) of the new covenant, sanctioned by the blood of Christ, the Gospel dispensation, Heb. viii. 10. x. 16, et al.

Διαίρεσις, εως, ἡ, (διαίρω,) 1) prop. the act of dividing, division, as Xen. Cyr. iv. 5, 55. 2) as a consequent thereon, partition, or separation. 3) by impl. the distinction, or difference, between the things so kept apart, 1 Cor. xii. 4, 5, 6, διαίρεσις χαρισμάτων, 'different classes of gifts;' for when, in this sense, it is joined with a substantive it makes a periphrasis for the adj. *different*. This use of the word is rare in the Class. Besides two examples, adduced by Steph. Thes. and Wahl from Theophr. and Diod. Sic. I have noted the following from Plato; Cratyl. 424, B. Phil. 15, A. Protag. 348, A. Soph. 267, B. τινα μείζον' διαίρεσιν ἀγνωσίας τε καὶ γνώσεως θήσομεν.

Διαίρειω, aor. 2. διεῖλον, (διὰ, apart, αἰρέω,) prop. to take and put apart, to separate into parts, Sept. and Class. In N. T. to divide out, distribute, trans. Lu. xv. 12, διεῖλεν αὐτοῖς τὸν βίον. 1 Cor.

xii. 12, τὸ Πνεῦμα διαιροῦν ἰδια ἐκάστω. Sept. and Class.

Διακαθαρίζω, f. ἰῶ, to cleanse throughout, i. e. thoroughly, intrans. Matt. iii. 12. Lu. iii. 17, δ. τὴν ἄλωνα, 'his corn,' i. e. by ventilation with a fan. Hence λιμῶν τὴν ἄλωνα, Ruth iii. 2, and διακαθαίρειν τὴν ἄλ. Alciph. iii. 26.

Διακατελέγχομαι, f. ἐγχομαι, (διά, thoroughly, and κατ.) to utterly confute in argument. The term has a stronger sense than κατελέγχο in Hesiod, or διελέγχο in Plato, would have alone; as in διακαταβάλλω, διακαταδαρθίω, διακαταχράομαι, διακατέχω. So Acts xviii. 28, (where alone it occurs,) τοῖς Ἰουδαίοις διακατηλέγχετο. Lucian i. 481, Σωκράτης ἐκεῖ περιέρχεται διελέγγων ἀπάντας. Valckn. indeed, and the recent Commentators, contend that the διά denotes 'contention,' as in διακίνω, διατοξίζομαι, διορχέομαι, 'to vie in drinking,' &c. Thus it would be equiv. to διαλεγόμενος κατὰ. That, however, would be too refined an idiom for the plain style of Scripture. The Commentators in general would have been better employed in clearing the construction, which is, from brevity, far from obvious. Expressed at full length, the passage would run thus: Εὐτόμως γὰρ τοὺς Ἰουδαίους διακατηλέγχετο δημοσίᾳ, ἐπιδεικνύς αὐτοῖς διὰ τῶν γραφῶν, εἰ. τ. X. 1.

Διακονέω, f. ἦσω, (διάκονος,) prop. and lit. to bustle through the dust, in the duty of running footman, as ἐγκουεῖν is 'to run amidst the dust.' (See Etymolog. and Phavor. in v. ἐγκουεῖν, perhaps alluded to in a passage of Aristoph. Av. 1233, ὡς βλακικῶς διακουεῖς οὐ βᾶττον ἐγκουήσεις;) Thus it came to mean, to bustle about any business, espec. that of personal attendance on any one, and is used, I. of persons, foll. by dat. expressed or impl. 1) gener. as master or guest, Matt. viii. 15, καὶ διεκόνει αὐτοῖς. xxvii. 55. Mk. i. 31. xv. 41. Lu. iv. 39. xxii. 26, et al. and Class.; espec. said of those who wait at table, Lu. x. 40. xii. 37. xvii. 8. xxii. 27. John xii. 2. Class. 2) by impl. to minister to the wants of any one, by procuring and supplying the necessaries of life, Matt. iv. 11. xxv. 44. Mk. i. 13. Lu. viii. 3, al. 3) to be the attendant on, or assistant to, any one, as Timothy and Erastosthenes are said to be διακονούντες τῷ Παύλῳ, Acts xix. 22. 4) to fill the office of a deacon, 1 Tim. iii. 10, 13. 1 Pet. iv. 11; part of which consisted in attending to the collecting and distributing of the alms for the poor, 2 Cor. viii. 19, 20. Heb. vi. 10.—II. of things, foll. by acc. of manner, and dat. expr. or impl. to minister any thing to any one, to

administer, provide, 2 Tim. i. 18, ὅσα ἐν Ἐφίσω διεκόνησε. So Anacr. ix. 14, Ἀνακρίοντι διακονῶ τοσαῦτα. 2 Cor. iii. 3, ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, 'written by our instrumentality.' By impl. to minister any thing to any one's wants, to supply, 1 Pet. iv. 10, εἰς ἑαυτοὺς αὐτὸ δ. i. e. spiritual wants. So of the alms collected by the churches, to administer and distribute, pass. 2 Cor. viii. 19, sq. Said of prophets, &c. who minister to the spiritual good of Christians by announcing the will of God, 1 Pet. i. 12, ἡμῖν διεκόνουν αὐτά. Acts vi. 2, δ. τραπεζαῖς, 'to have the charge of.' So 'ministrare velis,' Virg. Æn. x. 218.

Διακονία, as, ἡ, (διάκονος,) service, attendance, ministry. I. gener. Heb. i. 14, λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποσταλλόμενα. Joseph. Ant. iv. 6, 3, as performed towards a master, or a guest, at table, Lu. x. 40. 1 Cor. xvi. 15, εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοῦς. Xen. Œc. vii. 41.—II. spec. as said 1) in the sense of aid or relief, in respect to alms, contributions, &c. Acts xi. 29, εἰς διακονίαν πέμψαι, Rom. xv. 31. 2 Cor. viii. 4. ix. 1, 13. xi. 8. Rev. ii. 19. 2) said of the ministrations, i. e. distribution of the alms so collected, Acts vi. 1. xii. 25. 2 Cor. ix. 12.—III. ministry, or ministrations, i. e. the office of ministering in divine things, said chiefly of apostles and teachers, Acts i. 17, 25. vi. 4, ἡ δ. τοῦ λόγου. xx. 24. xxi. 19. Rom. xi. 13. 1 Cor. xii. 5. 2 Cor. iii. 7—9. iv. 1. v. 18. vi. 3. Eph. iv. 12. Col. iv. 17. 1 Tim. i. 12. 2 Tim. iv. 5, 11; of the office of a deacon, Rom. xii. 7. Indeed, the words διάκονος, διακουεῖν, and διακονία, though general terms, and used even of the Apostles themselves, are often in N. T. taken of some certain specific office, undertaken in the cause of the Christian religion, (comp. 1 Cor. xii. 5. 2 Cor. ix. 1.) and exercised by those who did not so much employ themselves in explaining the doctrines of the Gospel, as in managing the external and temporal affairs of the Church; see my note on 1 Cor. xii. 4, 30.

Διάκονος, ου, ὁ, ἡ, (διά, κόνις,) prop. a personal attendant on any one, as running footman, bustling through the dust; and hence an active diligent attendant on any one, in any service whatever; one who is busily engaged therein. I. GENER. and with gen. of person served, Matt. xx. 26. xxiii. 11. Mk. ix. 35. x. 43; said espec. of those who wait at table, (so Eurip. Cycl. 31, Κόκλωπι δειπρῶν διακ.) but also of the servants or attendants on a king, Matt. xxii. 13; and fig. of an attendant on any one, as a disciple, John xii. 26.—II. SPEC. of ministers or

teachers of divine things, who act for God and Christ, with genitive of person served, Rom. xiii. 4, Θεοῦ διακ. 1 Cor. iii. 5. 2 Cor. iii. 6. vi. 4. 1 Th. iii. 2. Χριστοῦ, 2 Cor. xi. 23. Eph. vi. 21. Col. i. 7. iv. 7. τῆς ἐκκλησίας, Col. i. 25.—III. with a gen. of the thing done by the service and ministry, Rom. xv. 8, δ. περιτομῆς, 'of Judaism,' i. e. to the Jews. 2 Cor. xi. 15, δ. δικαιοσύνης. Gal. ii. 17. Eph. iii. 7. Col. i. 23.—IV. a particular kind of minister in Christ's church, a *deacon*, one who, among other practical duties, as assistant to the presbyter, had especial charge of the sick and poor of the church, acting as its almoner, (see Bingham's *Antiq.* and *Notes* on 1 Cor. xii. 4, 30,) Phil. i. 1. 1 Tim. iii. 8, 12. iv. 6. Also of a female διάκονος, a *deaconess*, who had charge of the sick and needy, Rom. xvi. 1; see Bingham, vol. ii. p. 22, and Suicer's *Thes.* in v. διακόνισσα: these were consecrated by the laying on of hands; though their offices were not priestly, but were merely to assist at the baptism of women, to instruct female catechumens, attend the female sick, the martyrs in prison, and to govern the women at church.

Διακόσιοι, αι, α, (δισ, ἑκατόν,) two hundred, Mk. vi. 37. John vi. 7, et al.

Διακούω, f. ούσομαι, (διά, ἀκούω,) to hear through, i. e. throughout, or fully, Xen. Hier. vii. 11. Hence, in a forensic sense, to hear a cause out, to take full cognizance of it, Acts xxiii. 35, διακούσασαί σου, i. e. 'this cause.' Sept. and Class.

Διακρίνω, f. νῶ, (διά, dis, apart, and κρίνω,) prop. to separate, put asunder, whether persons or things, Hom. II. ii. 474. Hdot. viii. 34, and in the pass. to be separated, and go contrary ways, Thuc. i. 105 & 18. iii. 9, and mid. to separate oneself from, and by impl. contend with, any one. But it is more freq. used in various metaph. senses. In N. T. as follows, I. in ACT. and 1) by impl. to distinguish, make a distinction, cause to differ, Acts xv. 9, οὐδὲν διέκρινε μεταξύ ἡμῶν. Athen. p. 239, οὐχὶ διέκρινας τὴν πενιχρὰν ἢ πλουσίαν. Xen. Cyr. vii. 5, 14, διακρίναντες προσέειπον ἀνθ. Thuc. i. 49, διακρίντο οὐδὲν ἔτι, 'there was no difference made between friends and enemies.' 1 Cor. xi. 29, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου, i. e. 'not distinguishing it from common food.' Mid. Jude 22, οὐδὲν μὲν ἐλεεῖτε διακρινόμενοι, 'making a distinction.' Pass. in mid. sense, Ja. ii. 4, καὶ οὐ διακρίθητε ἐν ἑαυτοῖς; 'do ye not make a distinction in yourselves?' i. e. are ye not partial? Hdian. iv. 6, 12, οὐκ ἔτι διακρίνοσθε τίνες ἦσαν, &c.; with the adjunct notion of preference, 1 Cor. iv. 7, τίς γάρ

σε διακρίνει; 2) fig. to distinguish, or discern clearly, note accurately, Matt. xvi. 3, διακρ. τὸ πρόσωπον τοῦ οὐρανοῦ. 1 Cor. xiv. 29, οἱ ἄλλοι διακρινέτωσαν, 'try, or examine, what is said;' (comp. δοκιμάζειν τὰ πνεύματα, 1 John iv. 1. Sept. and Class.) or rather, 'decide, determine, on what is said.' So Hdot. ix. 58. vii. 54, med. Demosth. 1301, τὰ δίκαια διακρίναι: also Plato, Hesiod, and Sept. And so 1 Cor. vi. 5, διακρίναι ἀνὰ μέσον τινός.—II. MID. διακρίνομαι and aor. 1. pass. διεκρίθην, with mid. signif. lit. to separate oneself from, Thuc. vii. 34. viii. 11, and by impl. to be at hostility with, to contend with, prop. in battle, or at variance, Class. In N. T. metaph. 1) to contend or strive with in disputation, Jude 9, τῷ διαβόλῳ δ. περί. Acts xi. 2, absol. δ. πρὸς αὐτόν. Sept. and Appian, i. 767, 33. 2) to be at strife with oneself, as said of doubt or wavering, to hesitate, Matt. xxii. 21. Mk. xi. 23. Rom. iv. 20. xiv. 23. Ja. i. 6. ii. 4, καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, 'if ye do this without hesitation.' So μηδὲν διακρινόμενος, 'without hesitation,' Acts x. 20. xi. 12. Ja. i. 6.

Διάκρισις, εως, ἡ, (διακρίνω,) 1) a distinguishing, or discerning clearly, said of the action or faculty thereof, Heb. v. 14, δ. καλοῦ καὶ κακοῦ. 1 Cor. xii. 10, διακρίσις τῶν πνευμάτων. 2) by impl. the adjudication, Rom. xiv. 1, μὴ εἰς διακρίσεις διαλογισμῶν, 'not for the adjudication of his thoughts and reasonings.' But see my note.

Διακωλύω, f. ὕσω. The διά is not, as many suppose, emphatic; but it is highly significant, and intensive of the sense of κωλύω. In fact, the term signifies to hinder the accomplishment of any meditated action by interposing some impediment, which shall keep the intention and the action apart (διά); and that either in deeds, to hinder, with an acc. of thing or person, or in words, to forbid, with an acc. of person, as Matt. iii. 14, διεκώλυεν αὐτόν. Plato de Rep. ii. p. 240, τὸν σκυτότομον διακωλύομεν γεωργεῖν.

Διαλαλέω, f. ἤσω, (διά, to and fro, one with another, and λαλέω,) 1) to interchange mutual converse, converse with, intr. Polyb. xxiii. 9, 6, δ. πρὸς ἀλλήλους, and oft. in Class. 2) to speak of throughout, every where, divulge, tell abroad, trans.; equiv. to διαφημίζω, Ps. l. 16, Symm. διαλαλήσει ἡ γλῶσσά σου τὴν ἐλεημοσύνην σου. Pass. in Lu. i. 65, διελαλεῖτο πάντα.

Διαλέγω, f. ξω, (διά, to and fro, one with another, and λέγομαι, to talk,) prop. to lay out, cull out, gather apart, select, Xen. Econ. viii. 9. In N. T. only as deponent middle: διαλέγομαι, f.

ζομαι, used of *mutual converse*, both in Class. and N. T. and in various shades of meaning, 1. as said of disputation, *to dispute* or *hold disputation* with, intrans. foll. by dat. Jude 9, τῷ διαβόλῳ διακρινόμενος διελέγεται, and Class. Mk. ix. 34, πρὸς ἀλλήλους δ. and Sept.—II. of public teaching, *to discuss, reason, argue*, intrans. & absol. Acts xviii. 4. xix. 8, sq. xx. 9, foll. by πρὸς with acc. Acts xxiv. 12; fig. of *exhortation, &c.* to *address, speak to*, with dat. Heb. xii. 5, and Class.

Διαλείπω, f. ψω, (διά, through, between, and λείπω,) prop. *to leave a space of time between one action and another.* Hence by impl. *to intermit, cease any action*; gener. preceded by οὐ, and foll. by partic. of some verb of action, as Lu. vii. 45, οὐ διέλιπε καταφιλοῦσα, and Class.

Διάλεκτος, ον, ἡ, (διαλέγω,) prop. *speech, language*; or spec. as spoken by a particular nation, or province, *dialect*, Acts i. 19.

Διαλλάσσω, f. ξω, (διά, to and fro, mutually, and ἀλλά,) *permuto, commuto, to change any thing for another, to interchange, exchange.* So Class. Hence fig. *to change any one's feelings towards another, to reconcile with him*, Class. In N. T. only mid. διαλλάσσομαι, and aor. pass. with mid. signif. *to change one's own feelings towards any one, to be reconciled to him*, Matt. v. 24, διαλλάγηθι τῷ ἀδελφῷ. Sept. and Class.

Διαλογίζομαι, f. ἴσομαι, I. prop. *to reckon through, i. e. completely reckon up and balance an account with any one*, Demosth. p. 1236, and fig. *to reckon or account, cogitare.* In N. T. *to mentally reckon, reason, consider*, either with others or oneself, 1) gener. and foll. either by ἐν ταῖς καρδίαις αὐτῶν, Mk. ii. 6, 8. Lu. iii. 15. v. 22, or ἐν ἑαυτῷ, Lu. xii. 17, or ἐν ἑαυτοῖς, Mk. ii. 8, or παρ' ἑαυτοῖς. Matt. xxi. 15. Sept. and Class.—II. in a reciprocal sense, *to consider together*, foll. by ἐν ἑαυτοῖς, Matt. xvi. 7, 8. πρὸς ἀλλήλους, Mk. viii. 16. πρὸς ἑαυτοῖς, Lu. xx. 14. Also *to debate one with another*, and by impl. *to dispute*, Mk. ix. 33, πρὸς ἑαυτοῦ δ. Xen. Mem. iii. 5, 1. Ælian V. H. xiv. 43.

Διαλογισμός, οὔ, ὁ, (διαλογίζομαι,) 1) prop. *a reckoning up of accounts*, Demosth. p. 951, 20. R. 2) fig. *reasoning, thought*, either with others or oneself. So in N. T. I. GENER. Lu. ii. 35. v. 22. ix. 47. Ja. ii. 4. Sept. and later Class. reckoning, i. e. *reasoning, or opinion*, Rom. i. 21. I Cor. iii. 20. Rom. xiv. 1. *device, purpose*, gener. evil. Lu. vi. 8. Matt. xv. 19. Mk. vii. 21. Sept. In Lu. ii. 35, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί, it seems to mean *disposition of*

mind, whether for good or evil.—II. SPEC. of thought or cogitation, i. e. *internal discoursing*, Lu. ix. 46, εἰσηλθε δὲ διαλογισμός ἐν αὐτοῖς. Hence, as cogitation suggests the idea of *care*, (so Shakspeare, 'The native hue of resolution is sicklied o'er With the pale cast of thought,') the plur. διαλογισμοί is used to denote, as H. Steph. expresses it, *internæ disceptationes, i. e. variæ et perpetuæ ambages, quales solent in mentem venire, cum aliquid novum et parum per se probabile occurrit.* So Lu. xxiv. 38, τί τετραγμίνοι ἐστὶ, καὶ διατί δ. ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; i. e. 'thoughts fluctuating between affiance and distrust; and so in Phil. ii. 14, πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, (comp. Judg. v. 16, ἐξετασμοί καρδίας,) 'without hesitation, or distrust in God's providence.' And so I Tim. ii. 8, προσέχεσθαι—χωρὶς διαλογισμοῦ, 'with entire affiance.' Comp. Ja. v. 15, ἡ ἐνχὴ τῆς πίστεως, and i. 6, αἰτεῖν ἐν πίστει.

Διαλύω, f. ὕσω, (διά, apart, and λύω,) 1) prop. of things, *to dissolve*, lit. 'to resolve any thing into the parts of which it is composed.' So I K. xix. 11, we read of a strong wind, διαλύων ὄρη. 2) metaph. *to separate persons who have been united* (e. gr. to discharge troops, Polyb. xxxi. 25, 7,) or *break up an assembly.* Pam. to be separated and scattered abroad, Acts v. 36, πάντες—διελύθησαν.

Διαμαρτύρομαι, f. οὔμαι, depon. mid. in Class. *to call any one solemnly to witness, whether gods or men, and by impl. to affirm with solemn obtestation.* In N. T. *to testify thoroughly, bear full witness*, as expressive of asseveration, admonition, and entreaty. I. to *provi like a witness, and to set forth fully and freely, to teach, enforce*, Acts viii. 25. x. 42. xviii. 5. xx. 21. xxiii. 11. Heb. ii. 6. Sept., Jos., and Class.—II. *to call to witness, i. e. to make a strong appeal to the reason or conscience, and, from the adjunct, to admonish, solemnly charge, exhort to do this or that*, Lu. xvi. 28. absol. in Acts ii. 40. I Th. iv. 6. strengthened by the adjunct ἐνώπιον τοῦ Θεοῦ, I Tim. v. 21. 2 Tim. ii. 14. iv. 1, and thus equiv. to our verb *to conjure, solemnly exhort.* Sept. and Class.

Διαμάχομαι, f. ἴσομαι, depon. mid. 1) prop. *to fight through or out, to combat in deed*, Thuc. vii. 63. v. 41. 2) metaph. *to contend in words, to dispute warmly.* So Acts xxiii. 9, διαμάχοντο, λέγοντες, &c. Thuc. iii. 42, and oft. in Class. However it rather means *insisted, contended*, as often in Plato, and so Thuc. iii. 40, 2, διαμάχομαι μὴ μεταγνώσκειν ἡμᾶς τὰ προσδεδωγμένα.

Διαμένω, f. *νῶ*, gener. and in Class. *to remain*, or *continue throughout*, i. e. permanently, in the same place, state, condition, or circumstances, &c. Class. In N. T. *to remain the same* in state or condition, Heb. i. 11, *ὃ διαμένεις*, scil. ὁ αὐτός, as opp. to the *changing* adverted to in next ver. So 2 Pet. iii. 4, *πάντα οὕτω διαμένει*, 'continue as they have been,' Sept. and Class. With adjuncts, as *κωφός*, Lu. i. 22. *πρὸς τινα*, 'remain unto, be preserved unto, continue with,' (apud) any one,' Gal. ii. 5. Also *δ. μετὰ τινος*, of persons, 'to continue with, be constant towards any one,' Lu. xxii. 28.

Διαμερίζω, f. *ίσω*, lit. *to dispart* any thing, separate it into portions, with the implied notion of *dividing* them among others, or *sharing* them with others. I. PROP. Mk. xv. 24, *διεμέριζον τὰ ἱμάτια αὐτοῦ*. Pass. Acts ii. 3, *διαμεριζόμεναι γλώσσαι*, 'divided out to each person from one common source.' Mid. in a reciprocal sense, *to divide out for oneself*, Matt. xxvii. 35, *διεμερίσαντο τὰ ἱμάτιά μου*. Lu. xxiii. 34. John xix. 24. and Sept. or among one another, Lu. xxii. 17, *to distribute to others*, Acts ii. 45, *διεμέριζον αὐτὰ πᾶσι*. Sept. and Class.—II. FIG. as said of discord and dissension, *pass. to be separated* into parties; foll. by *ἐπὶ* and an acc. or by dat. Lu. xi. 17, *βασιλεία ἐφ' ἐαυτὴν διαμερισθεῖσα*, and 18. xii. 52, 53, *διαμερισθήσεται ἐφ' ἑνῶ*.

Διαμερισμός, οὐ, ὁ, (*διαμερίζω*,) 1) prop. a *partition*, and by impl. *apportionment* of any thing, Ezek. xviii. 29, and Class. 2) in N. T. metaph. *dissension*, *disagreement*, *dispartitio*, opp. to *εἰρήνην*, Lu. xii. 51. Comp. Lu. xi. 17.

Διανέμω, f. *μῶ*, (*διά*, denoting apart, and *νέμω*,) 1) prop. *to divide into portions*, and distribute to others; Xen., Plato, and other Class. 2) fig. *to divulge*, *spread abroad*, and in pass. *to be spread abroad*, *divulged*, Acts iv. 17, *διανεμηθῆ ἐῖς τὸν λαόν*, 'serpat in populum.' So the simple *νέμεσθαι* has often the sense *serpere*; nay, there may be here a medical metaphor, such as we should expect in St. Luke the physician, with allusion to those ulcers called *έρπυστικά*, (comp. Virg. Georg. iii. 469,) which are said *νέμεσθαι*, *ἐπινέμεσθαι*, and *πρὸσω νέμεσθαι*, and conseq. *διανέμεσθαι*.

Διανεύω, f. *έσω*, lit. *to make signs* by the hand, eyes, or otherwise, and thereby express one's meaning, when not communicable by words; equiv. to *διὰ νεύματος δηλώω*, Lu. i. 22, and so in Plut. Arat. 20. Thus it is opp. to *λαλέω*, e. gr. in Athen. ep. Steph. Thes. *έμοι λαλῶν ἄμα καὶ διανεύων*. The word occurs in Sept. and later Class. The earlier ones use *νεύματι χρῆσθαι*. See my note on Thuc. i. 134, l.

Διανόημα, ατος, τὸ, (*διανοέομαι*, to pass any thing through the mind, turn in one's mind,) the object or result of thought, i. e. *cogitation*, *sentiment*, *opinion*, Lu. xi. 17, *εἰδὼς τὰ δ. αὐτῶν*. Sept. and Class.

Διάνοια, ας, ἡ, (*διά, νοῦν*,) prop. *a passing any thing through the mind*, but gener. and in N. T. *the power of thought* in various shades of signif. I. by meton. *the thinking faculty*, THE MIND or intellect, as opp. to the body, Matt. xxii. 37. Mk. xii. 30. Lu. x. 27. Eph. i. 18. iv. 18. Heb. viii. 10. x. 16. 1 Pet. i. 13. Sept. & Class. In 1 John v. 20, *δέδωκεν ἡμῖν διάνοιαν*, it means *the power of understanding*, as Xen. Mem. iii. 12, 6. iv. 8, 1.—II. MIND, as denoting not so much the thoughts, as the *feelings*, *affections*, and *dispositions* of the mind. Lu. i. 51, *ὑπερήφανοι διανοία καρδίας αὐτῶν*. Col. i. 21, *έχθροὶ τῆ διανοία*, 'mind and heart.' Eph. ii. 3, *ποιούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν*, 'the affections or passions of the mind.' 2 Pet. iii. 1, *διεγείρω ὑμῶν τὴν εἰλ. διάνοιαν*, 'your pure and uncorrupt disposition of mind.' So Plato Phaed. p. 66, A. *εἰλακρινεῖ τῆ διανοία χρώμενος*.

Διανοίγω, f. *ξω*, (*διά*, thoroughly, and *ανοίγω*,) gener. and in Class. *to open fully* what had before been closed. In N. T. I. PROP. *μήτραν*, *to open the womb*, as said of the first-born, Lu. ii. 23. Also *διαν. τὰς ἀκοὰς*, *to open the ears*, i. e. restore the hearing, Mk. vii. 34, sq.—II. METAPH. *διαν. τοὺς ὀφθαλμοὺς*, *to restore the sight*, Lu. xxiv. 31. 2 Kings vi. 17; or the heart, i. e. 'to make one able or willing to understand, or receive, moral truths,' Lu. xxiv. 45. Acts xvi. 14. 2 Macc. i. 4. Themist. p. 29. So also Hos. ii. 15, *δ. σύνεσιν αὐτῆς*. Hence—III. SPEC. *to open out* the sense of what had before been closed to the understanding, Lu. xxiv. 32, *δ. τὰς γραφάς*. Acts xvii. 3.

Διανυκτερεύω, f. *έσω*, (*διά & νυκτ.*) *to pass through the night*, intrans. foll. by a dat. of place, and gen. by *ἐν*; as Sept., Jos., and later Class. So Lu. vi. 12, *ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ*.

Διανύω, f. *ύσω*, (*διά, ἀνύω*,) *to bring a thing through to an end*, complete any action, e. gr. that of travelling, Acts xxi. 7, *δ. τὸν πλοῦν*. Jos. and Class.

Διαπαντός, adv. from the phrase *διὰ παντὸς χρόνου*, lit. *through all time*, *always*, *continually*, 1) prop. Mk. v. 5. Acts ii. 25. xxiv. 16. Rom. xi. 10. 2 Th. iii. 16. Heb. xiii. 15. 2) in a lower or popular sense, of what is done at all *proper*

or *stated* times, Lu. xxiv. 53. Acts x. 2. Heb. ix. 6. Sept. and Class.

Διαπαρατριβή, ἥς, ἡ, *violent dispute*, 1 Tim. vi. 5, in several MSS. and the Edd. of Griesb. and Scholz for the text. *rec. παραδιατριβαί*, where see my note.

Διαπεράω, f. *άσω*, to *pass through* or *over*, as a lake, Matt. ix. 1. xiv. 34. Mk. v. 21. vi. 53; foll. by *πρός* and acc. Lu. xvi. 26: the sea, by *εἰς*, Acts xxi. 2. Sept. and Class.

Διαπλέω, f. *εύσω*, to *sail through* or *over*; e. gr. τὸ πέλαγος, Acts xxvii. 5, and Class.

Διαπονέω, f. ἥσω, lit. to *bring any thing through*, i. e. to perfection, by much labour, and in pass. of persons, to *be exercised with labour*, Eccl. x. 9; also to *be wearied out* therewith. Hence, from the adjunct, to *feel aggrieved*, bear with impatience, be indignant, Acts iv. 2, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν. xvi. 18, διαπονηθεῖς, molestè ferens, λυπηθείς.

Διαπορεύομαι, f. *εύσομαι*, depon. to *go or pass through* a place, Acts xvi. 4. Lu. xiii. 22. xviii. 36. Rom. xv. 24. Sept. and Class.

Διαπορέω, f. ἥσω, (διὰ intens. and ἀπορέω,) to *be thoroughly in perplexity* what to do, Lu. ix. 7. Acts ii. 12. x. 17; foll. by *περὶ* and gen. Lu. xxiv. 4. Acts v. 24, and Class.

Διαπραγματεύομαι, f. *εύσομαι*, (from διὰ, through or out, and *πραγματεύομαι*, which signifies to *do any business*, esp. mercantile, to *trade*, and *πραγματευτής*, a merchant, as the term is used several times in Plutarch.) Thus διαπρ. signifies to *carry through* or accomplish a business. So Lu. xix. 15, ἵνα γνῶ, τίς τί διαπραγματεύσατο, 'what any one had effected, or, as we say, done, in business,' gained by traffic.

Διαπρίω, f. *ίσω*, to *saw through*. Aristoph. and others of the best writers use *πρίω* and *διαπρίω τοὺς ὀδόντας*, to *saw, grate, or gnash* the teeth, and also, as descriptive of rage, Lucian Calumn. 24, τοὺς ὀδόντας διαπρίει. In N. T. only the Pass. occurs, and in a met. sense, to *be enraged*, Acts v. 33, ἀκούσαντες διεπρίοντο, sub. ταῖς καρδίαις αὐ. which is expressed infra vii. 54, διεπρίοντο ταῖς καρδίαις αὐτῶν, and with the addition of the words καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτῶν, prob. in order to unite the outward expression of rage with the inward feeling.

Διαρπάζω, f. *άσω*, prop. (like the Latin *divellico*,) to *snatch* or *tear different ways*, (*dis*,) and thence, as a graphic description of plundering, to *raze, plunder, spoil*, as said of a city or house, or the pro-

perty therein. So Sept. and Class. So Matt. xii. 29, τὰ σκεῦῃ αὐτοῦ διαρπάσαι, and Polyb. iv. 18, δ. τοὺς βίους αὐτῶν. Thuc. viii. 31, ὅσα ὑπεξέικατο διήρπασαν.

Διαρρήγνυμι, & **Διαρρήσσω**, f. *ξω*, (διὰ, apart, and *ρήγνυμι*.) prop. to *rend asunder*, as δεσμά, Lu. viii. 29. Judg. xvi. 9. Alex. *νευράς*: also to *tear through, rend*, said of a garment, Matt. xxvi. 65. Mk. xiv. 63. Acts xiv. 14, as denoting grief, &c.; also of a net, Lu. v. 6. Not found elsewhere, though there is perhaps an allusion to it in Hos. xiii. 8, διαρρήξω συγκλεισμένῃ καρδίᾳ αὐτῶν, 'the caul of their heart,' meaning that fine piece of net-work, the omentum, or integument, wrapped around the heart and bowels, and which wild beasts delight to tear and glut themselves withal.

Διασαφέω, f. ἥσω, (διὰ, thoroughly, and σαφής, clear,) to *make fully manifest*, i. e. to *make known, narrate, tell*, Matt. xviii. 31, διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα. 2 Macc. i. 18, 20, ὡς δὲ διεσάφησαν ἡμῖν. Polyb. i. 46, 4.

Διασειώ, f. *είσω*, prop. to *shake thoroughly*, i. e. vehemently, as said of things, Diod. Sic. xx. 87, to *cause to shake with terror*. Job iv. 14, μου τὰ ὄστα διείσω: also 2) fig. to *intimidate*, Polyb. x. 26, 4. 3) metaph. to *extort money* of any one by intimidation, Lu. iii. 14, μηδένα διαείσητε. And so in various passages of the Class. adduced by Wets. all with accus. of person. And so διάσεισις in the Greek law-books, and *concussio* in the Latin. The passive is found in 3 Macc. vii. 21, ὑπὸ μηδεὸς διασεισθέντες τῶν ὑπαρχόντων, lit. 'shaken out of their property.'

Διασκορπίζω, f. *ίσω*, to *scatter throughout* or abroad, I. PROP. as grass to be made into hay, or corn to be dried and browned. So the simple verb in Matt. xii. 30, ὃ μὴ συνάγων μετ' ἐμοῦ σκορπίζει: also said of corn, when thrown against the wind, and scattered abroad, in the process of winnowing (see on the word *λικμάς*.) Matt. xxv. 24, 26, συνάγων ὅθεν οὐ διεσκορπίσας. Hence to *disperse, scatter*, as said of men or animals, Matt. xxvi. 31. Mk. xiv. 27. John xi. 52. Acts v. 37. Sept. and Class. Hence said of utterly *discomfiting* an enemy, Lu. i. 51, διεσκορπίσεν ὑπερηφάνους. So Ælian V. H. xiii. 1, 6, τοὺς μὲν διεσκορπίσει, τοὺς δὲ ἀπέκτεινε, and Sept.—II. METAPH. to *dissipate* or *squander* property that had been got together by others, Lu. xv. 13, διεσκορπίσει τὴν οὐσίαν αὐτοῦ, and xvi. 1, δ. τὰ ὑπάρχοντα αὐτοῦ. So Dan. xi. 24, ὑπαρξίω αὐτοῖς διεσκορπίει.

Διασπάω, f. *άσω*, prop. to *pull asunder*

der, and by impl. to *tear in pieces*, Mk. v. 4 Acts xxiii. 10. Sept. and Class.

Διασκορῖω, f. ῥω, prop. to *scatter up and down*, as seed; fig. to *scatter abroad* and *disperse*, as said of persons, Acts viii. 1, 4. xi. 19. Sept. and Class.

Διασκορᾶ, ᾶς, ἡ, (διέσκορα, pret. middle of διασκορῖω, to disperse,) prop. a subst. denoting *dispersion*, as in Class.; but in the Sept. Jer. xxxiv. 17. Judith v. 19. used of the *state* of dispersion, in which many of the Jews were, after the Babylonian captivity, scattered up and down in Chaldæa, Persia, Egypt, Syria, and Asia Minor. See Jos. Bell. vii. 3. In N. T. the word is used by meton. as a partic. or adj. to denote the οἱ διασκορμῖοι Ἰουδαῖοι, 'the Jews living in dispersion,' Ja. i. 1, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασκορᾷ. 1 Pet. i. 1, διασκορᾶς Πόντου. So of Israel, Deut. xlviii. 25, ἴση διασκορᾶ. Comp. Ps. cxlviii. 2. Sept. ἐπισυνάξει τὰς διασκορᾶς τοῦ Ἰσραὴλ. 2 Macc. i. 27, ἐπισυνάγαγε τὴν διασκορᾶν ἡμῶν. In Jo. vii. 35, μὴ εἰς τὴν διασκορᾶν τῶν Ἑλλ. μέλλει πορεύεσθαι; the meaning is, 'the Jews dwelling in dispersion among the Gentiles,' espec. those using the Greek language, and so equiv. to the *Hellenists*. A similar use of the genit. is found in Paralip. Jerem. cited by Wets. in loc. εἶπατα τοῖς υἱοῖς Ἰσραὴλ. Ὁ Βαροὺχ ἀπέστειλεν εἰς τὴν διασκορᾶν τῶν ἔθνων.

Διαστῆλλω, f. εἰλω, to *send or put apart*, to *separate*, and metaph. to *distinguish* differences, and determine doubts. Also in mid. to *state distinctly* and clearly. Hence, as in N. T., to *distinctly enjoin*, expressly *charge*, Acts xv. 24, foll. by dat. and absol. Heb. xii. 20. Foll. by a negative clause, to *forbid*, Matt. xvi. 20. Mk. v. 43. vii. 36. viii. 15. ix. 9. Sept. & Class.

Διάστημα, ατος, τό, (δίστημι,) *distance*, i. e. interval, whether of time, Acts v. 7, and Class. or of place, 2 Macc. xiv. 44, and Class.

Διαστολή, ἡς, ἡ, (διαστῆλλω,) *distinction*, *difference*, Rom. iii. 22. x. 12. 1 Cor. xiv. 7.

Διαστρέφω, f. ψω, (διὰ and στρ.) 1) prop. to *distort*, and fig. to *pervert*; said in N. T. of persons, to *turn away*, *seduce*, Lu. xxiii. 2. Acts xiii. 8. Sept. and Class. 2) of things, to *wrest*, *pervert*, *corrupt*, Acts xiii. 10, τὰς ὁδοὺς Κυρίου, i. e. Divine truth, Sept. and Class. Pass. perf. part. διαστραμμένος, *perverse*, *corrupt*, Matt. xvii. 17. Lu. ix. 41, ἀπιστος καὶ διαστραμμένος. Acts xx. 30, λαλοῦντες διαστραμμένα, 'things erroneous.' So Arrian opposes δόγματα ὀρθὰ to διαστραμμένα καὶ στρεβλά.

Διασώζω, f. ὠσω, to *save*, i. e. bring

safely through danger, *preserve*, trans. So 1 Pet. iii. 20, διασώθησαν δι' ὕδατος. Acts xxvii. 43. Sept. and Class. With the idea of motion, to *bring safely* to any place or person, or pass. to *be brought to*, & *reach safely*, Acts xxiii. 24, ἵνα—Παῦλον διασώσῃσι πρὸς Φηλῖκα. Pass. Acts xxvii. 44, ἐπὶ τὴν γῆν. Sept. and Class. Of the *sick*, to *bring them through*, i. e. from sickness to health, Matt. xiv. 36. Lu. vii. 3. Polyæn. ii. 33, 3.

Διαταγή, ἡς, ἡ, (διατίταγα, perf. mid. of διατάσσω, *dispono*, to *dispose*, *arrange*.) a *dissposing in order*, *disposition*, *arrangement*. The word occurs in N. T. only twice, 1) prop. Acts vii. 53, ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, where the sense seems to be, 'ye have received the law at (i. e. conformably to) the appointment of angels,' (see my note there). 2) in the sense *ordinance*, Rom. xiii. 2, τῇ τοῦ Θεοῦ διαταγῇ. Ezra iv. 11.

Διάταγμα, ατος, τό, *ordinance*, *mandate*, Heb. xi. 23, δ. τοῦ βασιλ. Sept. and Class.

Διαταράσσω, f. ξω, (διὰ intens. and ταρ.) as said of the *mind*, to *perturb*, *disturb*, *agitate*; but almost confined to the pass. So Lu. i. 29, διαταράχθη, & Class.

Διατάσσω, f. ξω, prop. to *range in order*, *arrange*, as trees, or troops. In N. T. fig. to *set in order*, *arrange*, *appoint*, *ordain*, 1) gener. Gal. iii. 19. See on διαταγή. 2) spec. to *direct*, *prescribe*, *order*, what is to be done, Matt. xi. 1, δ. τοῖς δώδεκα μαθ. Lu. viii. 55. Acts xviii. 2. 1 Cor. ix. 14, διέταξε, for διαταγμα ἐποίησε, and xvi. 1. So τὸ διαταγαμῖνον, 'what is appointed,' as of enactments by law, Lu. iii. 13. Acts xxiii. 31, and τὰ διαταχθέντα, Lu. xvii. 9. Sept. and Class. Hence mid. διατάσσομαι in the same sense, Acts vii. 44. xxiv. 23. 1 Cor. vii. 17. xi. 34. Tit. i. 5. In Acts xx. 13, οὕτω γὰρ ἦν διατεταγαμῖνος Παῦλος, 'so Paul had directed.' The perf. pass. has the mid. signif.

Διατελέω, f. ἴσω, 1) to *bring through*, i. e. to an end, to *fully complete*, trans. as said of any work or occupation; and 2) of time, with χρόνον or βίον, to *pass through it*, *peragere*, *transigere*. So often in Class. Hence, to *continue through*, *remain*, intrans. foll. by nomin. of adj. or partic. Acts xxvii. 33, ἄσπιτοι διατελεῖτε. 2 Macc. v. 27, τὴν χορτώδη τροφήν σιτούμενοι διατέλουσιν. Ælian, V. H. x. 6, διετέλεσε ἄνοσος, and oft. in Class.

Διατηρέω, f. ἴσω, to *keep one's eye thoroughly* or continually fixed on any thing. Hence, to *watch it carefully*, *keep it with care*. So in Class. In N. T. fig. in two senses, 1) to *guard with care*, carefully lay up, or retain, Lu. ii. 51. 2)

with *ἑαυτὸν*, &c. to guard or keep oneself from any thing, wholly abstain from it, Acts xv. 29.

Διατίθημι, f. *θήσω*, to place apart, and by impl. to set out in order, arrange, dispose. In N. T. it occ. only in mid. to arrange or dispose any thing, trans. to make a disposition of, I. gener. to appoint, make over, commit to, as *βασίλειαν*, Lu. xxii. 29, foll. by dat. Xen. Cyr. v. 2, 7, δ. *τὴν θυγατέρα*. So of a testamentary disposition, to bequeath. Hence ὁ *διατιθέμενος*, the testator, Heb. ix. 16, sq. and Class.—II. spec. of a covenant, to make an arrangement with another party. So *διατίθειμαι διαθήκην*, to make a covenant with, foll. by dat. Heb. viii. 10, or *πρὸς* with acc. Acts iii. 25. Heb. x. 16. Sept. and Aristoph. Av. 439, *ἦν μὴ διαθωνταί γ' ὀλδε διαθήκην ἐμοί*.

Διατριβῶ, f. *ψω*, lit. and prop. to rub through, and by impl. to wear away by rubbing, Herod. vii. 120. Hence, to consume, expend, waste, and, as said of time, to spend or pass it, Acts xvi. 12, δ. *ἡμέρας*. xx. 6. xxv. 6 & 14. Sept. So absol. with *χρόνον*, &c. understood, to remain in a place, with an adv. or other adjunct of place, John iii. 22. xi. 54. Acts xii. 19. xv. 35. Sept. and Class.

Διατροφή, ἡς, ἡ, (*διατρέφω*) nourishment, food, 1 Tim. vi. 8.

Διαυγάζω, f. *άσω*, prop. to shine through; and, as said of daylight, to shine forth, dawn, 2 Pet. i. 19.

Διαυγής, ἐός, ὁ, ἡ, adj. (*διά* and *αὐγή*), lit. shining through, pellucid, transparent, Rev. xxi. 21, in later Edd. for text. rec. *διαφανής*. Sept. Jos. & Class.

Διαφανής, ἐός, ὁ, ἡ, adj. (*διαφαίνω*, to make any object visible through any medium,) pellucid, transparent, Rev. xxi. 21, in text. rec. Others have *διανυγής*. Sept. and Class.

Διαφέρω, f. *οίσω*, I. to bear or carry any thing through a place, &c. Mk. xi. 16, *ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ*.—II. to bear asunder, carry different ways, differo, 1) trans. but in N. T. only *διαφέρρι*, to be published abroad, Acts xiii. 49, *διαφέρετο ὁ λόγος τοῦ Κυρίου*. Said of a ship, to be borne to and fro, to be driven up and down, Acts xxvii. 27, δ. *ἐν τῷ Ἄδρια*. So Luc. Herm. 28, *ἀλλ' ἀνάγκη ἐν τῷ πελάγῳ διαφείσθαι*. 2) intrans. (or reflex. with *ἑαυτὸν* unders.) to bear oneself apart, separate oneself from others. Hence gener. to differ, Sept. and Class. In N. T. it is used in three ways; 1) in the phrase *τὰ διαφέροντα*, 'things that are different,' Rom. ii. 18. Phil. i. 10, and Class. 2) impers. *διαφέρει*, it differs, makes a difference, with dat. of pers. Gal.

ii. 6, *οὐδέν μοι διαφέρει*. Ælian, V. H. i. 25, *ἐμοί οὐδέν δ*. and also in lat. Class. 3) foll. by gen. to differ from, i. e. to be other than; usually, and always in N. T. implying a difference of superiority, to be superior, surpass, Matt. vi. 26. x. 51. Lu. xii. 7, et al. Sept. Jos. and Class.

Διαφεύγω, f. *ξω*, to flee through, escape by flight, absol. Acts xxvii. 42. Sept. and Class.

Διαφημίξω, f. *ίσω*, to rumour abroad, trans. 1) prop. of a thing, δ. *τὸν λόγον*, Matt. xxviii. 15. Mk. i. 45, and Class. 2) of a person, to spread abroad his fame; what is strictly applicable to the thing being applied to the person, Matt. ix. 31, *διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ*.

Διαφθείρω, f. *ερω*, (*διά*, intrans. and φθ.) to wholly corrupt and destroy; and in pass. to utterly perish. I. gener. and PROP. Lu. xii. 33, *οὐδὲ σῆς διαφθείρει*. 2 Cor. iv. 16, δ. *ἔξω ἄνθρ. διαφθείρεται*. Rev. viii. 9. xi. 18. Sept. and Class.—II. ΜΕΤΑΡΗ. to deteriorate, vitiate, spoil. 1) as said of things, δ. *τὰ πράγματα*, to spoil the business. 2) of persons, to wholly corrupt, seduce, Rev. xi. 18, *τοὺς διαφθείρουσας τὴν γῆν*, i. e. 'the men of the earth.' Hdian. i. 6, 2. Hdot. v. 51. Also 1 Tim. vi. 5, *διαφθαρμένοι τὸν νοῦν*. Comp. Isocr. Paneg. c. 41, *διαφθαρμένους τὴν φύσιν* : and so Xen. often uses the word of perverting the mind, or corrupting the morals, or both, and that both by false doctrine and evil example: sometimes with adjuncts, as *γνώμῃς*, &c. In the passage of 1 Tim. it is implied, not only that the mind is perverted, but the conscience corrupted.

Διαφθορά, ἄς, ἡ, (*διαφθείρω*) prop. corruption; and metaph. destruction. In N. T. corruption in a phys. sense, putrefaction, i. e. of flesh in the grave, Acts ii. 27, 31. xiii. 35, sq. In xiii. 34, *μηκέτι ὑποστρέφειν εἰς διαφθοράν*, there is a fig. mode of expression, (like a similar one, Job xxxiii. 28, *ἐλθεῖν εἰς διαφθοράν*), meaning no more to die.

Διάφορος, ου, ὁ, ἡ, adj. (*διαφέρω*) gener. different. In N. T. 1) *diversus*, various, Rom. xii. 6. Heb. ix. 10. Sept. and Class. 2) compar. (as in *διαφέρω*, see in v. II.) better, &c. Heb. i. 4. viii. 6.

Διαφυλάσσω, f. *ξω*, lit. to guard through, i. e. amidst danger, protect, Lu. iv. 10, δ. *σε*. Sept. and Class.

Διαχειρίζω, f. *ίσω*, to have pass through one's hands, to handle, or administer. In mid. *διαχειρίζομαι* in a depon. sense, to thoroughly manage, despatch business. Hence in N. T. as Acts v. 30, and xxvi. 21, and the later writers, like our verb to despatch, in the sense *make away with, kill*.

διαχλευάζω, f. άσω, (διά intens. and χλ.) to utterly scoff at, deride, absol. Acts ii. 13; in later edd. for text. rec. χλευάζω.

διαχωρίζω, f. ίσω, (διά intens. and χωρ.) to wholly separate any persons or things, Sept. and Class. In N. T. mid. διαχωρίζομαι, in a reciprocal sense, to separate oneself wholly from, depart from, Lu. ix. 33. Sept. and Class.

διδασκτικός, ή, όν, adj. apt, or fit to teach, 1 Tim. iii. 2. 2 Tim. ii. 24.

διδάκτορς, ή, όν, adj. (διδάσκω,) taught, foll. by gen. of the agent, and used in N. T. I. of persons, taught, instructed, John vi. 45, πάντες διδάκτοί Θεού: a phrase formed on that at Is. liv. 13. Hence, as an adj. learned or skilful, 1 Macc. iv. 7, ούτοι διδάκτοί πολέμου. —II. of things, taught, communicated by instruction, 1 Cor. ii. 13, εν διδακτοίς ανθρώπινης σοφίας λόγοις. Pind. Olymp. ix. 153, πολλοί δέ διδακταίς ανθρώπων άρεταίς κλέος ύρουσαν, 'virtues taught by men.'

διδασκαλία, ας, ή, (διδάσκω,) teaching, instruction, said 1) of the art or manner of teaching, Rom. xii. 7. 1 Tim. iv. 13, 16. v. 17. Tit. ii. 7, and Class. 2) of the information conveyed by teaching, the instruction it contains, Rom. xv. 4. 2 Tim. iii. 16. Comp. 1 Cor. x. 11. 3) of the things taught, precept, doctrine, Matt. xv. 9. Mk. vii. 7. Eph. iv. 14. Col. ii. 22. 1 Tim. i. 10. iv. 1, 6. vi. 1, 3. 2 Tim. iii. 10. iv. 3. Tit. i. 9. ii. 1, 10. Sept. & Class.

διδάσκαλος, ου, ό, (διδάσκω,) a teacher, master, gener. Rom. ii. 20. Heb. v. 12; of the Jewish doctors, Matt. ix. 11. x. 24, et al.; of Jesus Christ, Matt. xviii. 19, and oft.; of St. Paul, 1 Tim. ii. 7; of other Christian teachers, 1 Cor. xii. 28, et al.

διδάσκω, f. ξω, I. GENER. to teach, 1) gener. and absol. Matt. iv. 23. ix. 35. Mk. i. 21, et al. sæpe. Constr. with acc. of person or thing, or both, Matt. xv. 9. John xiv. 26. 1 Tim. iv. 11, et al. Instead of acc. of thing, infin. as Matt. xxviii. 20. Lu. xi. 1, et al.; or ύτι, as Mk. viii. 31. Sept. and Class.; or περί, with gen. of thing, 1 John ii. 27.—II. SPEC. in the sense to counsel, admonish, &c. Matt. xviii. 15. John ix. 34. Acts xxi. 21. Heb. viii. 11. Rev. ii. 20, and Class.

Διδάχη, ης, ή, (from the perf. mid. of διδάσκω,) prop. instruction, and equiv. to διδασκαλία: but used in N. T. 1) of the art of teaching, Mk. iv. 2. xii. 38. 1 Cor. xiv. 6, 26. Tit. i. 9. 2) of the manner or character of any one's teaching, Matt. vii. 28. xii. 33. Mk. i. 22, 27. Lu. iv. 32. 3) of the thing taught, precept, doctrine,

&c. Matt. xvi. 12. John vii. 16, sq. Acts xvii. 19. Rom. vi. 17. Heb. vi. 2, et al.

Δίδραχμον, ου, τό, (dis, apart, and δραχμή,) the double drachma, an Attic silver coin equal to two drachmas Attic; used in Matt. xvii. 24, of the yearly tribute to the temple paid by every Jew, Exod. xxx. 13, sq.

Δίδωμι, f. δώσω, prim. to divide and distribute, and by impl. to make over any thing to any person, denoting voluntary action; but in use it signif. I. GENER. to give, i. e. bestow upon. I. gener. Matt. iv. 9, ταύτα πάντα σοι δώσω. xiii. 12. xxv. 8. Mk. ii. 26, et al. sæpe.—II. said of sacrifice, homage, &c. to offer, present, Lu. ii. 24. Rev. iv. 9, and Class. 3) said of a person who does any thing to or for another, from whom he receives any thing; the source, author, or cause of a favour; to give, grant, &c. 1) gener. Matt. xxi. 23, τίς σοι έδωκε την εξουσίαν ταύτην; John iv. 12. 1 Cor. vii. 25. 2 Cor. viii. 10, et al. and Class. Hence the phrase δίδοναι τόπον, to give place, i. e. 'make way, yield,' Lu. xiv. 9. Rom. xii. 19. Eph. iv. 27. 2 Thess. iii. 9, and Class. So with an acc. where the idea may often be expressed by the verb cognate with the noun, e. gr. δίδοναι αίνον, to praise, Lu. xviii. 43, Palsaph. 43. διδ. άπόκρισιν, to answer, John i. 22. διδ. δόξαν Θεώ, to glorify, Lu. xvii. 18. John ix. 24. Acts xii. 23. διδ. έγκοπήν, 1 Cor. ix. 12. δ. έντολήν, John xi. 57. δ. προσκοπήν, 2 Cor. vi. 3. δ. ράπισμα, John xviii. 22. δ. χάραγμα, Rev. xiii. 16. 2) said of God or of Christ, as the author or source of what one has, receives, &c. to give, grant, &c. Matt. vi. 11. ix. 8. xii. 39, et al. sæpe. So δούναι χάριν, to confer grace or favour, Ja. iv. 6. Rom. xii. 3, et al. Used in various constructions; viz. foll. by gen. of part. and by εκ τινος in the same sense; sometimes by εις: oft. with the dat. and an infin. as neut. subst. instead of an accus.; though sometimes the infin. is implied, as Matt. xix. 11, οίς δίδονται sc. χωρεΐν: with ύνα instead of the infin. Mk. x. 37. So with an acc. and infin. to permit, suffer, grant, Acts ii. 27. xiii. 35, ούδδδ δώσεις τον υσιόν σου ίδειν διαφθοράν. x. 40. xiv. 3, and Class. As said of evil or punishment, to inflict, 2 Thess. i. 8, εκδίκησιν. Rev. xviii. 7, βασιανισμόν. 2 Cor. xii. 7, σκόλοψ: metaph. of things, which are the cause or occasion of any thing, to impart, cause, Acts iii. 16, ή πίστις έδωκεν αύτω την όλοκληρίαν. And so in Class.—II. SPEC. to give up, deliver over, i. e. put into the hands of any one, 1) gener. Matt. xix. 7. Lu. vii. 15, et al. sæpe. 2) in the sense to commit, or entrust, namely, to the

charge of any one, and said both of *things*, Matt. xvi. 19. xxv. 15. Mk. xii. 9. Lu. xii. 48, al. Sept. and Class.; and *persons* delivered over to one's charge, for instruction, &c. John x. 29. xvii. 6, 9, 22, 24. Heb. ii. 13. 3) to give, i. e. *deliver oneself, devote oneself*, to any one, 2 Cor. viii. 5; or for any one, *ὑπὲρ* or *παρὶ* τινος, in the sense to *encounter death for*; or as a ransom (*ἀντίλυτρον*) for, Gal. i. 4. 1 Tim. ii. 6. Tit. ii. 14; see Lu. xx. 19. John vi. 51. So also *δυναί τὴν ψυχὴν αὐτοῦ λυτρον ἀντί*, Matt. xx. 28. Mk. x. 45. Jos. and Class. 3) to give forth, to render, yield, said both of persons, Rev. xx. 13, *ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ*, and things, Lu. vi. 38; and also metaph. of rendering an account to any one, Rom. xiv. 12, and Class.; also spec. of what is given as a recompense for labour, to pay, Matt. xx. 4, 14. Mk. xiv. 11. Rev. xi. 18, et al. and Class.; likewise said of the earth, as yielding its fruits, Matt. xiii. 8. Mk. iv. 7, 8. Sept. & Class. 4) by Hebraism, used for *τίθημι*, to put or place, and that both prop. to put any thing upon any thing, Lu. xix. 23. Rev. viii. 3; and metaph. in the sense to apply, in the Latinism, *δοῦναι ἐργασίαν, dare operam, to use one's efforts* to effect any thing, Lu. xii. 58; also of miracles, to exhibit, Matt. xxiv. 24. Acts ii. 19, and Sept. Finally, with a double acc. of person and thing, as office, to appoint, constitute, Eph. i. 22, *αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα*, and Sept.; or, as said of a law, or ordinance, to ordain, John vii. 19 & 22. Gal. iii. 21. δ. *διαθήκην περιτομῆς*, Acts vii. 8, and Sept.

Διευγείρω, f. *εἰρω*, to rouse up, 1) prop. of *awakening* persons from sleep, Matt. i. 24. Mk. iv. 38, sq. Lu. viii. 24. Jos. and Class. 2) fig. of things, e. gr. the sea, to agitate, John vi. 18; or, as said of the mind, to stir up, incite, 2 Pet. i. 13. iii. 1. 2 Macc. vii. 21. xv. 10.

Διενθυμέομαι, to thoroughly revolve in mind, to consider carefully, Acts x. 19. in rec. Edd. for *ἐνθυμ.*

Διέξοδος, ου, ἡ, a free passage through any place, a pass. In N. T. a thoroughfare where several streets meet, and many persons have to pass through. Matt. xxii. 9.

Διερμηνευτής, ου, ὁ, (διερμηνεύω,) an interpreter, 1 Cor. xiv. 28.

Διερμηνεύω, f. *εἰσω*, to fully interpret, or expound any thing, trans. Lu. xxiv. 27. absol. ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27, and Class.

Διέρχομαι, f. *ελεύσομαι*, gener. to come or go through, to pass through or along, to traverse. In N. T. it is used I. PROP. foll. either by *διὰ* with gen. of place, Matt. xii. 43. Lu. xi. 24, δ. *δι' ἀνδρῶν*

τόπων, and iv. 30. xvii. 11. John iv. 4. Mk. iv. 35. Lu. viii. 22, to pass over a sea, et al.; or by acc. of place, as Lu. xix. 1, δ. *τὴν Ἱεριχώ*. Acts xii. 10, et al. Heb. iv. 14, δ. *τοὺς οὐρανοὺς*, 'has passed throughout [all] the heavens, so as to reach the throne of God.' So also Sept. and Class. Absol. but with an acc. underst. as *γῆν, χώραν*, or the like, Acts viii. 4, 40, *διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας*. x. 38. xvii. 23. xx. 25. Hom. II. vi. 392, *διερχόμενος μέγα ἄστν*. Foll. by gen. of place, to go through the country as far as, Acts xi. 19, 22; and hence simply to pass through a place as far as, Lu. ii. 15. Acts ix. 38.—II. FIG. 1) of persons, *εἰς πάντα ἀνθρώπους ὁ θάνατος διήλθε*, Rom. v. 12. 2) of things, as a sword, to pass through, pierce, Lu. ii. 35; or fig. as said of a rumour, to pass through a country, to spread abroad, Lu. v. 15, *διήρχετο ὁ λόγος περὶ αὐτοῦ*. So Thuc. vi. 46. Xen. An. i. 4, 7, *διήλθεν ὁ λόγος*.

Διερρωτάω, f. *ήσω*, lit. to inquire through, so as to find out any place, person, or thing, Acts x. 17, δ. *τὴν οἰκίαν*.

Διετής, ἑος, ὁ, ἡ, adj. (dis, bis, and ἔτος,) two years old, Matt. ii. 16, *ἀπὸ διετούς*, scil. *παιδός, καὶ κατωτέρω*.

Διετία, ας, ἡ, (διετής,) a period of two years, Acts xxiv. 27. xxviii. 30.

Διηγέομαι, f. *ήσομαι*, dep. mid. (διὰ & ἡγ.) prop. to lead or conduct throughout. Hence fig. to go through with any narration, to recount or relate any thing fully: a term appropriate to historical narrations; e. gr. Thuc. vi. 54. trans. and foll. by acc. of thing, and dat. of pers. with other adjuncts, as *πῶς, ὅσον, περὶ*, Mk. v. 16. ix. 9, *ἵνα μηδενὶ διηγῶσινται ἂ εἶδον*. Lu. viii. 39, δ. *ὅσα ἐποίησέ σοι ὁ Θεός*. Sometimes it has the sense of *encomiastic narration*, as Lu. viii. 39, (see Pa. xlviii. 13.) and ix. 10. Acts viii. 33. ix. 27. xii. 17. Heb. xi. 32.

Διήγησις, εως, ἡ, (διηγέομαι,) a narrative or history, Lu. i. 1. Sept. & Class.

Διηλεκτής, ἑος, ὁ, ἡ, adj. (διὰ & ἡνεκῆς, prop. carried through, i. e. extended in length, as said of space, Hom. II. xii. 134.) but sometimes protracted, as said of time, and that even to the utmost length. So Luc. Ver. Hist. i. 19, *νυκτὶ διηλεκτῆ πᾶσα κατὰχετο*. In N. T. used only of time, in the adverb. phrase *εἰς τὸ διηλεκτῆς*, for adv. continually, perpetually, Heb. x. 1, for ever, and x. 12, 14. Sept. and later Class.

Διθάλασσος, ου, ὁ, ἡ, adj. (dis, bis, and θάλασσα,) situated between two seas, as *bimaris*, the term applied to Corinth, Hor. Od. i. 7, 2. In N. T. said of a shoal or sand-bank, raised by two opposite currents,

and situate at their confluence, Acts xxvii. 41. So Dio Chrys. v. p. 83, τραχέα και δάδαλαττα.

Δικνέομαι, f. ζομαι, prop. to go or pass through, traverse, but in N. T. to penetrate, i. e. pierce through, Heb. iv. 12, δ. ἀχρι μερισμοῦ ψυχῆς τε και πνεύματος, i. e. 'the inmost recesses of the heart.' So Galen ad Glaucom: εις βάθος αὐτῶν δι δικνεῖσθαι τὴν δύναμιν.

Δίστημι, prop. to separate or divide, put asunder, Sept. and Class.; but also used in a reciprocal sense, to separate oneself, be separated, foll. by ἀπό, Lu. xxiv. 51. Acts xxvii. 28, βραχὺ δὲ διαστήσαντες, sc. ἑαυτοῦς: also of time, to pass away, elapse, Lu. xxii. 59, διαστάσης ἡμέρας μίας.

Διςχυρίζομαι, f. ἰσομαι, dep. mid. to thoroughly affirm, strongly assert, Lu. xxii. 59. Acts xii. 15. Jos. and Class.

Δικαιοκρισία, ας, ἡ, (δικαιος & κρισις), just or right judgment, Rom. ii. 5. Comp. 2 Thess. i. 5.

Δικαιος, αία, ον, adj. right, just, lit. 'that which is agreeable to δικη,' i. e. 'what is laid down as a rule of action.' Such, at least, is the moral sense of the word, according to its general acceptation in the N. T. & Class. That, however, is founded on the primary physical sense, namely, what is fit, right, and just. Thus it is said of numbers, full, or measures, complete. So Herodot. ii. 147, δικαιοι ὄργανοι: also of a chariot that runs evenly, without swerving to one side or the other in its course. Thus the

Hebr. term צדק to which δικαιος gener. corresponds in the Sept. means prop. equal, as said of weights and measures, or even as said of a balance; or rather straight, rectus, as opp. to what is crooked. Whence, in the moral sense, right, as opposed to wrong. But the term is almost always used in a moral sense, I. of one who deals out even-handed justice, acting alike to all, or impartial, as said of a judge, 2 Tim. iv. 8, ὁ δ. κριτής. Rev. xvi. 5. just, of a judgment or decision, John v. 30, κρίσις δ. vii. 24. Lu. xii. 57. 2 Th. i. 5, 6. Rev. xvi. 7. xix. 2. Sept. and Class.—II. of character or conduct, upright, virtuous, lit. 'just as it should be'; also gener. good: but ὁ δικαιος is strictly 'one who does what is right'; while ὁ ἀγαθός is 'one who does good.' In this sense the term is used both of things, as 1 John iii. 12, ἔργα δ. Rom. vii. 12, ἐντολή δ. and Matt. xx. 4, 7. Col. iv. 1. Eph. vi. 1. Phil. i. 7. 2 Pet. i. 13, τὸ δίκαιον, 'what is right and just to be done or rendered'; and of persons, e. gr. Matt. v. 45. Lu. v. 32, et al. Sept. and Class. But it is espec. used of those whose 'hearts are right with God,'

righteous, pious, godly, Matt. xiii. 43, 49 xxiii. 29. xxv. 46. Mk. vi. 20, et al. Rom. i. 17, δικαιοσ ἐκ πίστεως, equiv. to δικαιωθῆς διὰ π. Sept. oft. Finally, it is used par excellence of God, John xvii. 25. Rom. iii. 26. 1 John ii. 29, or Christ, Acts iii. 14. vii. 52. xxii. 14. 1 John ii. 1. iii. 7, and Sept.

Δικαιοσύνη, ης, ἡ, (δικαιος,) prop. 'the doing or being what is right and just,' viz. I. 'the doing alike to all,' preserving even-handed justice, as said of a judge, Acts xvii. 31. Rev. xix. 11. Heb. xi. 33, ἐργάσαντο δικαιοσύνην. Rom. ix. 28, and Sept.—II. of character, or conduct, as regards persons, i. e. 'the being just as we should be,' rectitude, righteousness, virtue. So of actions, equiv. to τὸ δίκαιον, Matt. iii. 15, πληρῶσαι πᾶσαν δ.: also of disposition, &c. 1) in a popular sense, Eph. v. 9. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. i. 9, and Sept.; also including the idea of kindness, or benignity, 2 Cor. ix. 9. 2 Pet. i. 1, and in later edd. Matt. vi. 1. Sept. 2) said of that righteousness which has regard to God and the Divine law; and that whether merely external, and consisting in the observance of outward precepts, Phil. iii. 6, 9, δικ. ἡ ἐν νόμῳ, or ἐκ νόμου, or internal and spiritual, when the heart is right with God, righteousness, piety, godliness, Matt. v. 6, 10, 20. vi. 33. xxi. 32. Lu. i. 75. Acts x. 35. xxiv. 25. Rom. vi. 16, 18, and oft. Sept. and Joseph. Hence, ἡ δικ. ἡ ἐκ or διὰ πίστεως, scil. ἐν Χριστῷ, 'where faith is counted or imputed as righteousness,' Rom. ix. 30. x. 6. Phil. iii. 9. ἡ κατὰ πίστιν, Heb. xi. 7, al.; and by meton. CHRIST, as the source or author of righteousness, 1 Cor. i. 30. Hence, too, δ. τοῦ Θεοῦ objectively, i. e. 'the righteousness which God approves or bestows,' Rom. i. 17. iii. 21, 25, 26; and by meton. δικ. Θεοῦ is equiv. to δικαιοσ παρὰ Θεῷ, 2 Cor. v. 21. Finally, as said in the highest sense of God subjectively, i. e. as an attribute of his character, Rom. iii. 5; and perhaps of Christ, John xvi. 8, 10.—III. by meton. in the sense of the being regarded as just, i. e. the imputation of righteousness, justification, equiv. to δικαιωσις, Rom. v. 17, 21. x. 4, 5. 2 Cor. iii. 9. Gal. ii. 21. iii. 21. v. 5. Put for the mode of justification, Rom. x. 3.

Δικαιόω, f. ὠσω, (δικαιος,) to justify, i. e. to regard, or declare as just, trans. I. as a matter of right, justice, &c. to absolve or acquit of any charge, as opp. to being condemned, Matt. xiii. 37. 1 Cor. iv. 4; foll. by ἀπό with gen. of thing, Acts xiii. 39. Rom. vi. 7, ἀπό ἀμαρτίας. and Sept. So δικαιοῦν ἑαυτὸν, to justify, i. e. excuse, oneself, Lu. x. 29. So Gen. xlv. 16. Ecclus. x. 29.—II. as said of

character, &c. to declare to be just as it should be, i. e. to pronounce right, &c. and used both of things, to regard as right and proper, eq. to ἀξιώω, Herodot. i. 89. Jos. Ant. ix. 9, 1, and of persons, as alone in N. T. to recognise or declare any one as righteous, virtuous, &c. Hence, 1) by impl. to vindicate, approve, honour; and in pass. to receive honour, Lu. vii. 29, δ. τὸν Θεόν. So Matt. xi. 19. Lu. vii. 35, ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. On 1 Tim. iii. 16, see my note. 2) in relation to God and the Divine law, to declare righteous, regard as pious, Lu. xvi. 15, οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων. Said espec. of the justification bestowed on men through Christ, in which he is said to regard and treat them as righteous, absolving them from the guilt of sin, and admitting them to the Divine favour, Rom. iii. 26, δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. iv. 5. viii. 30, 33. Gal. iii. 8. So pass. of men, to be justified, e. gr. πιστεῖ or ἐκ πίστεως, Rom. iii. 28. v. 1. Gal. ii. 16. iii. 24. ἐξ ἔργων or οὐκ ἐξ ἔργων, Rom. iii. 20. iv. 2. Gal. ii. 16. οὐκ ἐν νόμῳ, Gal. iii. 11, et al.—III. in the sense to make or cause any one to be upright, &c. And in mid. to make oneself upright, i. e. to be upright, virtuous, &c. aor. 1. pass. in mid. sense, Rev. xxii. 11, ὁ δίκαιος δικαιοθῆτω ἔτι.

Δικαίωμα, ατος, τό, (δικαίω,) prop. 'any thing justly or rightly done;' hence, right, justice, equity, 1) as said of a 'doing any one right' or justice in a judicial sentence, whether favourable, justification, acquittal, Rom. v. 16, or unfavourable, condemnation, judgment, Rev. xv. 4. Hence, 2) a decree, as laying down what is right and just, an ordinance, law, precept, Lu. i. 6. Rom. i. 32. ii. 26. viii. 4. Heb. ix. 1, 10. Sept. Jos. and Class. 3) as said of character, &c. righteousness, piety towards God, and the virtue agreeable thereto; used of the saints, Rev. xix. 8; of Christ, as manifested in his obedience to God the Father, Rom. v. 18.

Δικαίως, adv. (δικαίος,) justly, rightly, 1) as regards strict justice, Lu. xxiii. 41. 1 Pet. ii. 23. Sept. and Class. 2) as to what is 'right and proper,' 1 Cor. xv. 34. Sept. and Class. 3) as to what respects duty to God, righteously, piously, 1 Thess. ii. 10. Tit. ii. 12.

Δικαίωσις, εως, ἡ, (δικαίω,) prop. 'the act of doing justice on any one,' espec. in trial, and that whether by acquittal, or as gener. by condemnation and punishment. In N. T. only used in the former sense, as said of the justification, i. e. acquittal or pardon, which God grants to man, through Christ. Rom. iv. 25. v.

18. So Jos. Ant. xviii. 1, 3, δικαιοσύνη εἶναι, οἷς ἀρετῆς ἐπιτηδεύσεις γέγονε.

Δικαστής, οὔ, ὁ, (δικάζω,) a judge, Lu. xii. 14. Acts vii. 27, 35. Sept. and Class.

Δίκη, ης, ἡ, prop. right or justice, espec. in a judicial process; or gener. what is laid down (δίκω, jacio) as right for men to do; so θεσμός and θέμις, from τίθημι, to lay down, νόμος, from νέμω, law, from λέγω, to lay down, as a rule of conduct. Hence, the sentence passed, whether for acquittal or for condemnation, as often in Class. So in N. T. it denotes gener. punitive justice, I. in the sense judgment, such implying punishment, Acts xxv. 15, κατ' αὐτοῦ δίκην, and gener. punishment, vengeance, 2 Th. i. 9. Jude 7. Sept. and Class.—II. as the name of the heathen goddess of justice, Nemesis, Vengeance, Acts xxviii. 4, and Class.

Δίκτυον, ου, τό, (δίκω, to cast,) a casting-net, in opp. to a large drag-net, whether for hunting or fishing, espec. the latter, as Matt. iv. 20, sq. Mk. i. 18, sq. Lu. v. 2—6. John xxi. 6, 8, 11, and Class.

Δίλογος, ου, ὁ, ἡ, adj. (dis, bis, and λέγω,) prop. 'uttering the same speech twice.' Class. In N. T. double-tongued, deceitful, i. e. saying one thing and meaning another, 1 Tim. iii. 8.

Διό, conj. equiv. to δι' ὅ, on which account, wherefore, therefore, Matt. xxvii. 8. Lu. i. 35, et esse al.

Διοδεύω, f. εὔσω, (διὰ and ὀδεύω,) to travel through any country, traverse it; foll. by acc. of place, Acts xvii. 1, or κατὰ with acc. Lu. viii. 1. Sept. and Class.

Διόπερ, (διό, strengthened by περ,) on which very account, 1 Cor. viii. 13. x. 14. xiv. 13, and Class.

Διοπετής, εος, ὁ, ἡ, adj. (Διός, gen. of Ζεὺς, and πέτω, equiv. to πίπτω,) fallen from Jove, i. e. 'the heaven-descended,' Acts xix. 35, τοῦ διοπετοῦς, sub. ἀγάματος, which word is expressed in Herodian i. 11, 2. See my note in loc.

Διόρθωσις, εως, ἡ, (διορθώω, to thoroughly rectify,) a reformation, thorough improvement, Heb. ix. 10, καιρὸς διορθώσεως, meaning 'the time of a better dispensation under the Messiah.' Jos. and Class.

Διορύσσω, f. ξω, to dig through any thing, espec. the walls of houses, Matt. vi. 19, sq. xxiv. 43. Lu. xii. 39. Sept. and Class.

Διότι, conj. for δι' ὅτι, equiv. to διὰ τοῦτο, ὅτι, on account of this that, for this reason that, i. e. simply because, or

'or, Lu. ii. 7. xxi. 28. Acts xvii. 31. Rom. i. 19. Gal. ii. 16. Sept. and Class.

Διπλός οὖς, ὅη ἤ, ὄον οὖν, adj. (δῖς and πλέω, an obsol. form, whence πλέω,) prop. *double*; but in N. T. and also in Sept. and Class. meaning not simply double, but *great*, or *increased*, both as regards what is *good*, as reward, 1 Tim. v. 17, διπλῆς τιμῆς ἀξ. or *evil*, as punishment, Rev. xviii. 6, διπλώσατε αὐτῇ διπλᾶ. Sept. and Class. Comparative, διπλότερον, as adv. *twofold-more*, Matt. xxiii. 15.

Διπλώω, f. ὠσω, (διπλός,) *to double*, Rev. xviii. 6, διπλώσατε αὐτῇ διπλᾶ, lit. 'double to her doubly,' render to her a twofold punishment.

Δῖς, numer. adv. *bis*, *twice*, Mk. xiv. 30, 72. Lu. xviii. 12. Jude 12, δῖς ἀποθανόντα, *utterly dead*. So the phrase ἔπαξ καὶ δῖς, *once and again, aliquoties, somewhat frequently*. So the Class. δῖς καὶ τρίς.

Διστάζω, f. ἄσω, (δῖς, στάω,) 1) prop. 'to stand where two ways meet,' and by impl. to be in doubt which to choose. 2) metaph. 'to be in doubt as to any course of action,' Matt. xiv. 31, εἰς τί ἐδίστασας; xxviii. 17, οἱ δὲ ἐδίστασαν. Plut., Diod. Sic., and Synes.

Δίστομος, ου, ὁ, ἡ, (δῖς, στόμα,) prop. *double-mouthed*, gener. and as the edge of a sword or axe is fig. called its *mouth*, so δίστομος is used for *two-edged*, both in N. T. Heb. iv. 12. Rev. i. 16. ii. 12. Sept. and Class.

Δισχίλιοι, αι, α, ordin. adj. 2000. Mk. v. 13.

Διῦλιζω, f. ἴσω, (διὰ, ὑλιζω,) prop. *to pass any liquid through a strainer*, (so Dioec. iii. 9, ὑλιζεται δι' ὀθονίου,) in order to separate from it the ὑλη, or material particles, in order that they be *strained off* and *out*, and so *to strain out* or *off*, Matt. xxiii. 24, δ. τὸν κώνωπα. Sept. Plut. Artemid.

Διχάζω, f. ἄσω, (δίχα,) prop. *to cut in two, divide into two parts*. Sept. and Class. But in N. T. metaph. *to set one at variance with another*, διχάζειν τινα κατὰ τινας, Matt. x. 35, equiv. to δίχα ποιεῖν in Class.

Διχοστασία, ας, ἡ, (δίχα, στάσις,) prop. *a division into two parts, or a standing at two*, and metaph. *dissension, or discord*, Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20, and Class.

Διχοτομέω, f. ἴσω, (δίχα, τομή,) prop. *to cut in two*, Jos. Ant. viii. 2, 2. Polyb. vi. 28, 2, or *to cut in pieces*, Polyb. x. 15, 5, denoting a horrible mode of putting to death in use among the Hebrews

and other ancient nations. In N. T. the word is used gener. and fig. in the sense, *to inflict severe punishment*, to as it were cut asunder by scourging, Matt. xxiv. 51. Lu. xii. 46. So Hist. Susan. ver. 55, σχίσει σε μέσον. Arrian Epict. iii. 22, ἐλύσας ἔτεμεν (αὐτόν), also *scindere* and *discindere* in Latin.

Διψάω, f. ἴσω, *to thirst, to be athirst*, 1) prop. and intrans. Matt. xxv. 35, 37, 42, 44. Joh. iv. 13, 15. xix. 28. Rom. xii. 20. 1 Cor. iv. 11. Rev. vii. 16. Sept. and Class. 2) metaph. and trans. *to thirst after, long for*, Matt. v. 6, δ. τὴν δικαιοσύνην, meaning piety towards God, and its attendant spiritual privileges, Wisd. xi. 14. Jos. B. i. 32, 2. Hence absol. *to thirst*, i. e. after the dispositions and privileges of the children of God, John iv. 14. vi. 35. vii. 37. Rev. vii. 16. xxi. 6. xxii. 17. Ps. xlii. 2, and Class.

Δίψος, εος, τὸ, *thirst*, 2 Cor. xi. 27. Sept. and Class.

Διψυχος, ου, ὁ, ἡ, adj. (δῖς, ψυχή,) *double-minded, wavering*, Ja. i. 8. iv. 8. Clem. Alex. but not in Class.

Διωγμός, οῦ, ὁ, (διώκω,) prop. *an eager pursuit* of any one; and as that often implies hostility, so the word came to mean *persecution*, as Matt. xiii. 21. Mk. iv. 17, et saepe al. Sept. and rarely in later Class.

Διώκτης, ου, ὁ, (διώκω,) *a persecutor*, 1 Tim. i. 13.

Διώκω, f. ξω, prop. *to cause to flee*; hence gener. *to pursue after* fleeing enemies. Sept. and Class. Hence in N. T. 1) *to pursue with malignity, to persecute*; foll. by acc. expr. or impl. Matt. x. 23. xxiii. 34. Acts xxvi. 11. Rev. xii. 13, and Class. So gener. *to persecute, harass*, Matt. v. 10, sq. Lu. xxi. 12. John v. 16. Acts vii. 52. Rom. xii. 14. Gal. i. 13, 23. vi. 12, and Sept. 2) *to pursue, follow*, in order to overtake persons, Lu. xvii. 23, and Class. also metaph. of things, *to follow after, pursue earnestly*, in order to attain, Rom. ix. 30, sq. 1 Cor. xiv. 1. 1 Tim. vi. 11. Heb. xii. 14, absol. *to follow, press forward after*, Phil. iii. 12, 14. Sept. and Class.

Δόγμα, ατος, τὸ, (δοκέω,) *a decree, ordinance*, e. gr. of a prince, Lu. ii. 1. Acts xvii. 7; of the Mosaic law, Eph. ii. 15. Col. ii. 14; of the apostles, Acts xvi. 4. Sept. and Class.

Δογματίζω, f. ἴσω, *to make a decree*, equiv. to Class. δόγμα τιθέναι. In N. T. mid. δογματίζομαι, *to suffer a law to be prescribed to oneself, to be subject to its ordinances*, Col. ii. 20.

Δοκέω, f. ξω, *to seem, or appear*, neut.

and intrans. I. as used with a reflex. pron. expr. or impl. denoting SELF, *δοκῶ ἑμαυτῶ*, 'I seem to myself, am of opinion, suppose,' foll. by infin. pres. Acts xxvi. 9. Hence gener. as an act. intrans. verb, in the above sense, the reflex. dat. being suppressed, i. e. *to be of opinion* that, 1) foll. by infin. with the same subject, e. gr. with infin. pres. expressing continued action, Matt. iii. 9, *μὴ δόξετε λέγειν ἐν ἑαυτοῖς*. Lu. viii. 18. xxiv. 37. John v. 39. xvi. 2, *δόξη λατρίαν προσφέρειν τῷ Θεῷ*. Acts xii. 9, and Class. With infin. perf. implying action completed, Acts xxvii. 13, *δόξαντες τῆς προθέσεως κεκρατηκέναι*. 1 Cor. viii. 2. Phil. iii. 4, and Class. 2) foll. by infin. with a *different* subject in the acc. Mk. vi. 49, *ἔδοξαν φάντασμα εἶναι*. 1 Cor. xii. 23. 2 Cor. xi. 16. Sept. and lat. Class. 3) foll. by *ὅτι* and infin. Matt. vi. 7, *δοκοῦσι γὰρ ὅτι*, &c. xxvi. 53. Lu. xii. 51, et al. sæpe. 4) absol. Lu. xvii. 9, *οὐ δοκῶ*. Matt. xxiv. 44. Lu. xii. 40, *ἦ ἔρα οὐ δοκεῖτε*. Heb. x. 29.—II. used in reference to OTHERS, *to seem, or appear*, foll. by dat. and infin. Lu. x. 36, *τίς οὖν πλησίον δοκεῖ σοι γεγονέναι*; without dat. but with infin. of the same subject, which then takes the adjuncts in the nomin. Acts xvii. 18, *ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι*. 1 Cor. xii. 22. 2 Cor. x. 9. Heb. xii. 11, and Class. Said also, with modest delicacy, of what is *real* and certain, Mk. x. 42, *οἱ δοκοῦντες ἄρχειν*. Lu. xxii. 44. 1 Cor. xi. 16. Gal. ii. 9. Heb. iv. 1. Jos. and Class. Yet see my note on Mk. x. 42. At Gal. ii. 2, 6, *οἱ δοκοῦντες εἶναι*, and *οἱ δοκ.* the sense is, 'those who were esteemed something, persons of consequence.' See my note there, 1 Cor. iii. 18. & xiv. 37.—III. IMPERS. *δοκεῖ μοι*, 1) as equiv. to person. *to think or suppose*, either interrog. *τί δοκεῖ σοι, or ἡμῖν, or ὑμῖν*; Matt. xvii. 25. xviii. 12. xxi. 28, al. or without interrog. Acts xxv. 27, *ἄλογον γὰρ μοι δοκεῖ*, and Class. 2) *it seems good to me*, equiv. to pers. *I determine, resolve*, Lu. i. 3. Acts xv. 22—34. Jos. and Class. So partic. neut. *τὸ δοκοῦν μοι*, denoting *one's will or pleasure*, Heb. xii. 10, *κατὰ τὸ δοκεῖν αὐτοῖς*, and Class.

Δοκιμάζω, f. *άσω*, (δόκιμος,) I. PROP. & GRN. *to try, prove, put to proof*, the genuineness of any article, espec. metals, &c. by fire, ringing, or the touchstone, 1 Pet. i. 7. 1 Cor. iii. 13. Sept. and Class. So of other things, tried by *using*, Lu. xiv. 19, or gener. and fig. *in any way*, Rom. xii. 2. 1 Cor. xi. 28. Gal. vi. 4. Eph. v. 10. 1 Th. ii. 4, *τὰς καρδίας ἡμῶν*. v. 21. Sept. Jos. and Class. Also of *persons*, 'to try or put to the proof,' as to the genuineness or reality of any alleged quality, 2 Cor. viii. 8, *γνήσιον δ.* and ver. 22. xiii. 5, *ἑαυτοῦς*

δ. 1 Tim. iii. 10. 1 John iv. 1. Said of God, *to put to the proof* his moral attributes, equiv. to *πειράζειν*, Heb. iii. 9. From this sense of *proving* arises by impl. that of *examining, judging of, estimating, distinguishing*, Lu. xii. 56, *τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δ.* Rom. ii. 18. Phil. i. 10.—II. SPEC. in the sense *to regard as proved or tried*, and conseq. *to approve, judge proper*; said of *persons*, 1 Cor. xvi. 3, *οὓς εἰὰν δοκιμάσητε*. 1 Thess. ii. 4, *δεδοκιμάσμεθα*. Jos. Ant. iii. 4, l. Diod. Sic. iv. 7; of *things*, Rom. i. 28, *οὐκ ἔδοκιμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει*. Jos. Ant. i. 7, l. ii. 7, 4. Sept.

Δοκιμή, ἡς, ἡ, prop. *proof, trial*, gener. In N. T. 1) the state of *being tried, a trying*, as of faith by affliction, 2 Cor. viii. 2, *ἐν πολλῇ δοκιμῇ θλίψεως*, 'trial by affliction.' 2) *the having been tried and approved, tried probity, approved integrity*, Rom. v. 4, *ἡ δὲ δοκιμὴ ἐλπίδα*, scil. *κατεργάζεταιται*. 2 Cor. ii. 9. ix. 13, *τῆς δοκ. τῆς διακονίας*, 'tried probity, as exhibited in this ministry.' Phil. ii. 22, *τὴν δοκιμὴν αὐτοῦ γινώσκατε*, 'ye know his excellent or approved disposition.'

Δοκίμιον, ου, τὸ, (δόκιμος,) prop. *proof, test*, that by which any thing is tried, Hdian ii. 10, 12. In N. T. equiv. to *δοκιμή, proof, trial*, gener. either act. *a trying*, Ja. i. 3, *δ. ὑμῶν τῆς πίστεως*, or pass. *tried probity or approved faith*, 1 Pet. i. 7.

Δόκιμος, ου, ὁ, ἡ, adj. (δέχομαι,) prop. said of money that, having passed the assay, is *current and receivable*, or is approved by the king or state, and received as current by the people. Hence metaph. *tried, approved* as genuine, Rom. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Ja. i. 12, and Class.; also by impl. *acceptable, well reported of*, Rom. xiv. 18, *δ. τοῖς ἀνθρώποις*, and Class.

Δοκός, οῦ, ἡ, (δέχομαι,) prop. *a beam or rafter*, Sept. and Class.; but in N. T. Matt. vii. 3. Lu. vi. 41, sq. as opp. to *κάρφος*, it rather denotes *a solid piece of wood*. Sept. and Class.

Δόλιος, ἰα, ου, adj. (δόλος,) *deceitful*, 2 Cor. xi. 13. Sept. and Class.

Δολιόω, f. *ώσω*, (δόλος,) *to use deceit*, intrans. Rom. iii. 13, *ταῖς γλώσσαις αὐτῶν ἐδολοῦσαν*.

Δόλος, ου, ὁ, (δέλω, to take with a bait, whence *δέλεαρ*, a bait,) prop. *a bait*, Hom. Od. xii. 252. Hence metaph. *deceit, guile*, Matt. xxvi. 4. Mk. vii. 22, & oft. Sept. and Class.

Δολόω, f. *ώσω*, (δόλος,) in early Class. *to deceive*, but in later, *to falsify*, i. e. to adulterate, corrupt, by foreign admixture, espec. wine or money. So 2 Cor. iv. 2, *δ. τὸν λόγον τοῦ Θεοῦ*, equiv. to

κωηλεύοντες τὸν λόγον τοῦ Θεοῦ at ii. 17; i. e. 'adulterating the Gospel by the impure admixture of Jewish tradition.'

Δόμα, ατος, τὸ, (δέδομαι perf. pass. of δίδωμι,) a gift, Matt. vii. 11. Phil. iv. 17. Eph. iv. 8. Sept. and Plut.

Δόξα, ης, ἡ, (δοκέω, to seem,) prop. a seeming or appearance, Jos. Ant. i. 11, 2, οἱ δὲ δόξαν αὐτῷ παρέσχον ἐσιθιόντων: also a notion or idea, Luc. ii. 287, ὡς μὴ δόξαν ἀγνοίας ἢ ἀμαθίας παράσχωμαι. Thus it came to denote opinion, either that which one has of any thing, Herodot. i. 79. Xen. Mem. iv. 8, 10, or that which others have of us, espec. a favourable one. Hence the sense honour, glory, which is often found in the Class. and the N. T. with some modifications however, I. as said of honour paid or done to any laudable action, Lu. xiv. 10, τότε ἔσται σοι δόξα ἐνώπιον, &c. John viii. 54. 2 Cor. vi. 8. John v. 41, 44, λαμβάνειν δόξαν παρὰ ἀνθρώπων. John xii. 43. 1 Th. ii. 6, al. So in the phrase εἰς τὴν δόξαν τοῦ Θεοῦ, 'to the honour and glory of God,' i. e. 'that God may be glorified,' Rom. iii. 7. xv. 7. Phil. i. 11. And so πρὸς δόξαν τοῦ Θεοῦ, 2 Cor. i. 20, and ὑπὲρ τῆς δόξης τοῦ Θεοῦ, John xi. 4. So λαβεῖν τὴν δόξαν, 'to be extolled in praises,' &c. Rev. iv. 11. So in ascriptions, Lu. ii. 14, δόξαν ἐν ἡσίστοις Θεῶ. Rom. xi. 36. Gal. i. 5. 1 Pet. iv. 11, al.; also said, like Lat. *deus*, by meton. of the ground, or source of honour and glory, 1 Cor. xi. 15. 2 Cor. viii. 23. Eph. iii. 13. 1 Th. ii. 20.—II. as used of that which excites admiration, and to which honour is ascribed, and that in various views, 1) said of external CONSTITUTION, i. e. *dignity, glory*, 1 Pet. i. 24, τὰσα δ. τῆς σαρκὸς ὡς ἄσθος. Heb. ii. 1. So by meton. of that which reflects or exhibits this dignity, 1 Cor. xi. 7, γυνὴ δὲ δόξα ἀνδρός ἐστίν. Apocr. & Jos. Said of kings and regal majesty or splendour, Matt. xix. 28. xxiv. 30. Mk. x. 37. xiii. 26. Lu. ix. 26, et al.; also of the accompaniments of royalty, as splendid apparel, Matt. vi. 29. Lu. xii. 27; or wealth, Matt. iv. 8. Lu. iv. 6, al. Said in plur. by meton. for persons in high honour, δόξαι, dignities, i. e. princes and magistrates, 2 Pet. ii. 10. Jude 8. 2) of external APPEARANCE, i. e. *lustre or brightness*, prop. and gener. Acts xxii. 11, οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. v. 4; of the sun, stars, &c. 1 Cor. xv. 40; of Moses' face, 2 Cor. iii. 7; or of the celestial light which surrounds angels, Rev. xviii. 1, or glorified saints, Lu. ix. 31, et al. Said espec. of the celestial splendour and effulgence in which God sits enthroned, 2 Th. i. 9. 2 Pet. i. 17. Rev. xv. 8. xxi. 11, but sometimes visible to mor-

tals, Lu. ii. 9. John xii. 41; and also as manifested in Christ's second coming, Matt. xvi. 27. Mk. viii. 38. So often Sept. 3) of internal CHARACTER, implying glorious moral attributes, and to be rendered by *excellence or perfection*, as said both of God, John xi. 40. Acts vii. 2. Rom. i. 23. vi. 4. Eph. i. 17. Col. i. 11. Heb. i. 3. 2 Pet. i. 3, al. and of Christ, as the ἀπαύγασμα of the divine perfections, John i. 14. ii. 11; also of the Holy Spirit, 1 Pet. iv. 14. Just. Mart. de Resur. p. 284; also said of things, in the genit. or dat., thus supplying the place of the cognate adjunct. *glorious, excellent, &c.* 2 Cor. iii. 7—9. Eph. i. 6, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ. 4) used of that exalted state of blissful perfection, reserved for those who dwell with God in heaven, whether as said of Christ, and including the idea of his regal majesty, as king Messiah, Lu. xxiv. 26. John xvii. 5, 22, 24. 2 Th. ii. 14. 1 Tim. iii. 16; or of glorified saints, and denoting salvation, eternal life, &c. Rom. ii. 7, 10. viii. 18. 1 Cor. ii. 7. 2 Cor. iv. 17. 1 Th. ii. 12. 2 Tim. ii. 10. Heb. ii. 10. 1 Pet. v. 1. ἡ δόξα τοῦ Θεοῦ, the glory which God will bestow, Rom. v. 2. Also by meton. the author of this glory or salvation to any one, Lu. ii. 32. 1 Cor. ii. 8, τὸν Κύριον τῆς δόξης..

Δοξάζω, f. ἄσω, (δόξα,) in the Class. to form an opinion, think, suppose; also to estimate or judge. Hence, like our verb to esteem, to think favourably of, ascribe *vraie* to. In N. T. its general sense is to glorify, with, however, some modifications, as foll. I. to ASCRIBE GLORY TO, to laud, celebrate, Matt. vi. 2, ἔπος δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Lu. iv. 15. John viii. 54. Rom. xi. 13. Acts xiii. 48. Heb. v. 5. Rev. xviii. 7. Polyb. vi. 53, 10, δεδοξασμένοι ἐπ' ἀρετῆ. Diod. Sic. vol. vii. 196, ἀνὴρ ἐν παιδείᾳ δεδοξασμένος, and 74, δεδοξασμένος ἐν ἀστρολογίᾳ. i. 242. iii. 153, and Sept. So δοξάζειν τὸν Θεόν, 'to celebrate God with praise and worship,' adore, Matt. v. 16. ix. 8, & oft.—II. to HONOUR, i. e. bestow honour upon, exalt, render glorious, 1) gener. 1 Cor. xii. 26, εἴτε δοξάζεται ἐν μέλος. 2 Th. iii. 1. Sept. Diod. Sic. xii. 36. Pass. to be glorious or excellent, 2 Cor. iii. 10, οὐδὲ δεδοξασται τὸ δεδοξασμένον. 1 Pet. i. 8, χαρὰ δεδοξασμένη. 2) said of GOD and CHRIST, to glorify, i. e. 'render conspicuous and glorious' the Divine character and attributes, e. gr. of God as glorified by the Son, John xii. 28. xiii. 31, sq. xiv. 13. xv. 8. xvii. 1, 4, or by Christians, John xxi. 19; of Christ as glorified by the Father, John viii. 54. xiii. 32, or by Christians, John xvii. 10, al. 3) to advance to that state of bliss and glory, which is the portion of those who dwell with God in

heaven, e. gr. of Christ as the Messiah, John vii. 39. xii. 16, 23, or Christians, Rom. viii. 30, *τούτους ἐδόξασε*.

Δόσις, *ως*, ἢ, (*δίδωμι*,) prop. *a giving*, but also by meton. the thing given, *gift*, Jas. i. 17. Eccles. xi. 17; also, in the sense of *giving out*, *expenditure*, Phil. iv. 15, *εἰς λόγον δόσεως καὶ λήψεως*, *expenditure and receipt*, or, as we say, *debit and credit*, Eccles. xii. 19, *ἀπὸ σκορακισμοῦ λήψεως καὶ δόσεως*. xiii. 7.

Δότης, *ου*, ὁ, (*δίδωμι*,) *a giver*, 2 Cor. ix. 7. Sept. for the Class. *δοτήρ*.

Δουλαγωγέω, *φ. ἴσω*, (*δοῦλος*, *ἄγω*,) 1) *to carry off as a slave*, to make a slave of; 2) *to treat as a slave*; 3) by impl. *to bring into and hold in subjection*, 1 Cor. ix. 27, *δ. τὸ σῶμά μου*.

Δουλεία, *ας*, ἡ, (*δουλεύω*,) prop. *a state of slavery*, Sept. and Class.; but in N. T. only said fig. of *spiritual bondage*, Rom. viii. 15, *πνεῦμα δουλείας*, 'a slavish spirit,' as opp. to the spirit of adoption; of the condition of those who are under the Mosaic law, Gal. iv. 24. v. 1; also of the condition of those who are subject to death, Rom. viii. 21, or its fear, Heb. ii. 15.

Δουλεύω, *φ. εὔσω*, (*δοῦλος*,) *to be a slave or hired servant*, foll. by a dat. of pers. expr. or impl. I. prop. said of *involuntary service*, 1) of individuals, Matt. vi. 24. Lu. xvi. 13. Eph. vi. 7. 1 Tim. vi. 2. Sept. and Class. 2) of *nations*, denoting political subjection, John viii. 33. Acts vii. 7. Rom. ix. 12. Sept. and Class.; metaph. of 'those subject to the Mosaic law,' Gal. iv. 25.—II. of *voluntary service*, and that fig. *to obey*, Lu. xv. 29. Phil. ii. 22. Gal. v. 13. Rom. xii. 11, and Sept. In a moral sense, said of *obedience to God*, Matt. vi. 24. Lu. xvi. 13. Acts xx. 19. Rom. vii. 6. 1 Th. i. 9; or *Christ*, Rom. vii. 25. Sept.; or to false gods, Gal. iv. 8. Ex. xxiii. 33; also of *things*, *to be devoted to*, *indulge in*, Matt. vi. 24. Lu. xvi. 13, *μαμωνᾶ*. Rom. vi. 6, *ἀμαρτία*. Rom. vii. 25, *νόμῳ ἀμαρτίας*, and xvi. 18, *τῇ κοιλίᾳ*. Gal. iv. 9, *τοῖς στοιχείοις*. Tit. iii. 3, *ἐπιθυμίαις*. Jos. and Class.

Δούλη, *ης*, ἡ, (*δοῦλος*,) prop. *a female slave*, or maid-servant, Acts ii. 18. Sept. and Class.; but used, in the Oriental style, by a female addressing any one greatly superior in rank, instead of the pers. pron. *ἐγὼ*, Lu. i. 38, 48, and Sept.

Δοῦλος, (*δέολος*, fr. *δέω*, to bind,) I. prop. as an ADJ. *δοῦλος*, *η*, *ου*, *held in bondage*, *bound to serve*; foll. by dat. Rom. vi. 19, *παραστ. τὰ μέλη ὑμῶν δοῦλα τῇ δικ.* Wisd. xv. 7, and Class.—II. as a SUBST. (*ἄνθρωπος* understood,) *a slave or servant*, 1) prop. said of *involuntary ser-*

vice, as that of *a slave*, opp. to a free person 1 Cor. vii. 21. Gal. iii. 28. Col. iii. 11. Rev. vi. 15; or even of *a servant*, opp. to a master, Matt. xiii. 27, sq. John iv. 51. Acts ii. 18. Eph. vi. 5. 1 Tim. vi. 1. 2) fig. said of *voluntary service*, *a servant*, implying obedience, fidelity, and devotedness, John xv. 15. Rom. vi. 16. 1 Cor. vii. 23. Gal. iv. 7. So used in modesty of ministers of the Word, *δοῦλος ὑμῶν*, Matt. xx. 27. Said of the faithful followers and devoted servants of God, either as *ambassadors* and legates from God, as Moses, Rev. xv. 3, (see Joshua i. 1. Joseph. Ant. v. 1, 13;) or as the prophets, Rev. x. 7. xi. 18, and Sept.; or simply as *worshippers* of God, Rev. ii. 20. vii. 3. xix. 5, al.—Used in the Oriental style, on addressing a person greatly superior, Lu. ii. 29. Acts iv. 29, and Sept. Said of the faithful followers of Christ, *δοῦλοι τοῦ Χριστοῦ*, Eph. vi. 6. 2 Tim. ii. 24; espec. of the apostles, &c. Rom. i. 1. Gal. i. 10. Col. iv. 12. Ja. i. 1. 2 Pet. i. 1. Jude 1. Rev. xxii. 3. Also used with refer. *to things*, to denote one who is addicted to (as we say, *enslaved to*,) any action or practice, foll. by gen. *τῆς ἀμαρτίας*, John viii. 34. Rom. vi. 16, and *τῆς φθορᾶς*, 2 Pet. ii. 19. So *Æt. V. H. ii. 41*, *τοῦ πίνειν δ.* and Eurip. Autol. frag. 3, *γνέθου ἠσσημίος*.—III. in the sense of MINISTER, said of the *officers* of an Oriental court, Matt. xviii. 23—32. xxii. 3—10, al. and Class.

Δουλόω, *φ. ὠσω*, *to enslave*, trans. pass. perf. *δεδουλωμαι*, *to be a slave*, equiv. to *δουλεύω*. I. PROP. of the enforced service of a slave, *to make a slave* of any one, Acts vii. 6. 2 Pet. ii. 19. Sept. and Class. Metaph. *δεδουλωμαι*, *to be held bound*, or subject, 1 Cor. vii. 15; absol. *to be in bondage*, Gal. iv. 3, *δ. ὑπὸ τὰ στοιχία τοῦ κόσμου*.—II. FIG. of voluntary service, *to make devoted* to any one, and pass. *to become devoted*, 1) act. said of *persons*, 1 Cor. ix. 19, *πᾶσιν ἑμαυτὸν ἐδούλωσα*, 'I have devoted myself to the service of all.' Rom. vi. 22, *δ. τῷ Θεῷ*. 2) pass. of *things*, as *δ. τῇ δικαιοσύνῃ*, Rom. vi. 18. *οἶνω πολλῷ*, Tit. ii. 3. So *δουλεύω οἶνω*, Liban. Ep. 319.

Δοχή, *ης*, ἡ, (*δέχομαι*,) prop. *reception or entertainment* of guests. Hence, *banquet or feast*, Lu. v. 29. xiv. 13. Sept. and later Class.

Δράκων, *οντος*, ὁ, (*ἔδρακον*, 2 aor. *ἔδρακω*, with allusion to its piercing sight,) *a dragon*, or larger kind of serpent, Sept. and Class. In N. T. put symbol. for *ἡ Σατανᾶς*, Rev. xii. 3—17. xiii. 2, 4, 11, xvi. 13. xx. 2. Comp. Gen. iii. 1, sq.

Δράσσω, *φ. ξω*, prop. *to grasp with the hand*, *take fast hold of*. Hence, *to seize*, *catch*, any person or thing. In N. T. fig.

1 Cor. iii. 19, δ. τοὺς σοφοὺς, taken from Job v. 13, where Sept. has καταλαμβάνων.

Δραχμή, ἡς, ἡ, (δράσσομαι,) an Attic silver coin, = 6 oboli, 63d.

Δρέμω, see Τρέχω.

Δρέπανον, ου, τὸ, (δρέπω, to pluck off,) a sickle, or crooked knife, for reaping corn, or gathering grapes, Mk. iv. 29. Sept. and later Class.

Δρόμος, ου, ὁ, (δρέμω, to run,) prop. a running; also, the race run; and sometimes the race-course. In N. T. fig. course of life or action, Acts xiii. 25, πληροῦν τὸν δ. κ. 24, ταλειῶσαι δ. 2 Tim. iv. 7, ταλεῖν δρ.

Δύναμις, f. ἴσσομαι, depon. to be able, both in a physical and a moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and circumstances of the case, &c. Always foll. by an infin. expr. or impl., belonging to the same subject. I. foll. by an infin. expressed, either of the pres. as denoting continued action, Matt. vi. 24, οὐ δύνασθε δουλεύειν Θεῷ. vii. 18. Mk. ii. 7, et al.; or more commonly of the aorist, implying transient or momentary action, either past or present, Mk. i. 45. Lu. viii. 19, οὐκ ἔδύνατο συντυχεῖν αὐτῷ. Matt. iii. 9. Mk. vi. 5. Lu. v. 12, et al.; or of the perf. to express completed action in reference to the present time, Acts xxvi. 32, ἀπολελυσθαι ἔδύνατο ὁ ἄνθρωπος, εἰ, &c.—II. with an infin. implied, suggested by the context, Matt. xvi. 3, οὐ δύνασθε sc. διακρίνειν. Mk. vi. 19. Lu. ix. 40, et al. Constr. with acc. τί depending on ποιεῖν impl., or as acc. of manner, Mk. ix. 22, εἰ τί δύνασαι. 2 Cor. xiii. 8, and Class.

Δύναμις, εως, ἡ, (δύναμις,) prop. the being able, ability, power, corporeal & mental. I. said of INTRINSIC power, whether physical or moral, and 1) of the body, Heb. xi. 11, δύναμις εἰς καταβολὴν σπέρματος ἔλαβη. 1 Cor. xv. 43, τὸ σῶμα ἠγειρεται ἐν δυνάμει, for δυνατόν. 2) gener. Matt. xxv. 15, ἐκάστην κατὰ τὴν ἰδίαν δ. Acts vi. 8. 1 Cor. xv. 56. 2 Tim. i. 7, πνεῦμα δυνάμεως, vigour, courage, opp. to πνεῦμα δειλίας. Heb. i. 3, τὸ ῥῆμα τῆς δυν. αὐτοῦ, 'his powerful word.' vii. 16. xi. 34. Rev. i. 16. Sept. & Class. So in such phrases as κατὰ δύναμιν, 'according to one's power,' 2 Cor. viii. 3, and Class. ὑπὲρ δ. 'beyond one's power,' 2 Cor. i. 8, & Class. ἐν δυνάμει, with power, i. e. adv. mightily, Col. i. 11, 29. 2 Th. i. 11; and without ἐν, Acts iv. 33. Eph. iii. 16. 3) said of God, Christ, or the Holy Spirit, e. gr. ἡ δύναμις τοῦ Θεοῦ, meaning his Almighty energy, &c. gener. Matt. xxii. 29. Mk. xii. 24, et al. sepe; joined with δόξα, it implies the majesty of God, Rev. xv. 8; and

hence, abstr. for concr. ἡ δύναμις, the 'omnipotence,' the Omnipotent, the Almighty, Matt. xxvi. 64. Mk. xiv. 62. Lu. xxii. 69, ἐκ δεξιῶν τῆς δυν. τοῦ Θεοῦ. Meton. said of a person or thing wherein the power of God is manifested, viz. the manifestation of the power of God, Acts viii. 10, οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ. Rom. i. 16. 1 Cor. i. 18, 24. Elsewhere the gen. Θεοῦ expresses the source, i. e. power imparted by God, 1 Cor. ii. 5. 2 Cor. vi. 7. xii. 9, ἡ δύναμις τοῦ Χριστοῦ: in the sense of omnipotent majesty, Matt. xxiv. 30. Lu. xxi. 27, μετὰ δυνάμεως καὶ δόξης. Mk. ix. 1. xiii. 26. 2 Th. i. 7, μετ' ἀγγέλων δυνάμεως αὐτοῦ. Also said of the Holy Spirit, ἡ δύναμις τοῦ Πνεύματος, the power imparted by the Spirit, Lu. iv. 14. Rom. xv. 13, 19; also of prophets and apostles, as inspired by the Holy Spirit, Lu. i. 17. xxiv. 49. Acts i. 8. 4) said of miraculous power, δύναμις σημεῖων καὶ τεράτων, the power of working miracles, imparted by the Holy Spirit, Rom. xv. 19. Acts x. 38. 1 Cor. ii. 4. 2 Th. ii. 9. By meton. of effect for cause, plur. δυνάμεις is put for miracles, Matt. vii. 22. xi. 20, and oft. and Sept. Hence, as abstr. for concr. a worker of miracles, 1 Cor. xii. 28, sq. δυνάμεις. 5) said of the essential power, true nature, efficacy, or reality of any thing, Phil. iii. 10, γινῶναι τὴν δύναμιν τῆς ἀναστ. αὐτοῦ. 2 Tim. iii. 5. So, as opp. to λόγος, speech merely, 1 Cor. iv. 19, sq. Metaph. said of language, the force, i. e. the meaning, of a word, 1 Cor. xiv. 11, τὴν δύναμιν τῆς φωνῆς. Dio Cass. lv. 3, δ. τοῦ ὀνόματος. So Latin potestas.—II. said of power as resulting from EXTRINSIC sources, viz. 1) power, authority, Lu. iv. 36. ix. 1. Acts ii. 12. 2 Pet. ii. 11. Rev. xiii. 2. xvii. 13, and Class. Said of omnipotent sovereignty, as due to God; e. gr. in ascriptions, Matt. vi. 13. Rev. iv. 11. v. 12. vii. 12. xi. 17. xii. 10. xix. 1. Meton. abstr. for concr. put for ὁ ἐν δυνάμει ὢν, Eph. i. 21. 1 Cor. xv. 24; plur. in Rom. viii. 38. 1 Pet. iii. 22. So Lat. potestates, and Eng. authorities. 2) in the sense of number, or quantity, Rev. iii. 8, μικρὰν ἔχειν δύναμιν: also by impl. a great quantity, abundance, Rev. xviii. 3, ἐκ τῆς δυνάμει τοῦ στρήνου αὐτῆς. 3) of war-like power, like the Eng. force or forces, host, or army, Lu. x. 19, ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ. Sept. and lat. Class. By Heb. αἱ δυνάμεις τῶν οὐρανῶν, 'the hosts of heaven,' i. e. the sun, moon, and stars, Matt. xxiv. 29. Mk. xiii. 25. Lu. xxi. 26. Sept.

Δυναμῶω, f. ὦσω, (δύναμις,) to strengthen, pass. Col. i. 11, ἐν πάσῃ δυνάμει δυναμοῦμενοι. Sept. and lat. Class.

Δυνάστης, ου, ὁ, (δύναμις,) one in great power, or influence. 1) a potentate,

prince, Lu. i. 52. 1 Tim. vi. 15; of God, the supreme Potentate, ὁ μόνος δυνάστης, called in 2 Macc. iii. 24, ὁ πάσης ἐξουσίας δ. 2) one invested with political power, espec. under a prince, a minister of court, Acts viii. 27, δ. Κανδάκης. Gen. i. 4, οἱ δυνάσται Φαραῶ, and Class.

Δυνατέω, f. ἴσω, (δυνατός,) prop. to be able, intrans. Rom. xiv. 4, in some MSS. Hence to show oneself able, 2 Cor. xiii. 3, δὲ οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν.

Δυνατός, ἡ, ὄν, adj. (δύναμαι,) prop. able to do any thing. Hence, strong, powerful I. GENDER. and 1) of things, 2 Cor. x. 4, ὅπλα—δυνατὰ τῷ Θεῷ πρὸς, &c. So Xen. (Ec. vii. 20, σῶμα δ. πρὸς τι. 2) of persons, ὁ δυνατός, the mighty; and, said of God, Lu. i. 49, the Almighty, Ps. xxiv. 8. Hence, δυνατός εἰμι, equiv. to δύναμαι, foll. by infin. both pres. Tit. i. 9. Heb. xi. 19; and aor. Lu. xiv. 31. Rom. iv. 21, et al. Metaph. δυνατός, strong, Rom. xv. 1, οἱ δυνατοί, scil. ἐν πίστει. So δυνατός εἶναι, without infin. 2 Cor. xii. 10. xiii. 9.—II. SPEC. in phrases, as δυνατός ἐν τινι, able, i. e. eminent in any thing, Lu. xxiv. 19, δ. ἐν ἔργῳ καὶ λόγῳ. Acts vii. 22, δ. ἐν λόγοις καὶ ἐργοῖς. Comp. Thuc. i. 139, λέγειν τε καὶ πράσσειν δ. Acts xviii. 24, δ. ἐν ταῖς γραφαῖς, 'eminent in Scrip. learning.'—III. οἱ δυνατοί, the powerful, the great, said of persons in authority, 1 Cor. i. 26. Rev. vi. 15; of the Sanhedrim, Acts xxv. 5, and Class. espec. Thuc.—IV. neut. δυνατόν, possible, (lit. able to be done,) in the phrase εἰ δυνατόν, absol. or with ἔστι, 'if possible,' Matt. xxiv. 24. xxvi. 39, et al. and Class. Foll. by dat. of pers. 'possible for, or with, any one,' Mk. ix. 23. xiv. 36. Acts xx. 16, et al. and Class. Hence τὸ δυνατόν as subst. equiv. to δύναμις, Rom. ix. 22.

Δύνω, aor. 2. ἔδυν, (δύω, δύμι, to immerse,) to go down, sink; said of the sun, Mk. i. 32. Lu. iv. 40. Sept. and Class.

Δύο, οἱ, αἱ, τὰ, two, indecl. in Attic writ. and N. T. except that the irregular and later dual occ. in Matt. vi. 24. xxii. 40. Lu. xii. 52, et al. Note—the phrases δύο ἢ τρεῖς, some, a few, Matt. xviii. 20. 1 Cor. xiv. 29. ἀνὰ δύο, κατὰ δύο, in two (parts), δύο δύο, two and two.

Δύς-, an inseparable partic. importing, like the English *un-, in-, mis-*, 1) contrariety, or adversity of any kind; 2) difficulty, pain, &c.

Δυσβάστακτος, ου, ὁ, ἡ, adj. (δύς, difficult, and βαστάζω,) hard to be borne, φορτία δ. Matt. xxiii. 4. Lu. xi. 46. Sept. and Class.

Δυσευτερία, ας, ἡ, (δύς, bad, and

ἐντερον, intestine,) dysentery, plur. Ac xxviii. 8, and Class.

Δυσερμήνευτος, ου, ὁ, ἡ, adj. (δύς and ἐρμηνεύω,) prop. difficult of explanation, and by impl. hard to be understood Heb. v. 11, and lat. Class.

Δύσκολος, ου, ὁ, ἡ, adj. (δύς, κόλο food,) prop. 'difficult about one's food' Hence, gener. of persons, hard to please peevish; and of things, hard to be pleased with, disagreeable, Xen. Mem. ii. 2. In N. T. hard to be accomplished, difficult Mk. x. 24. Joseph. and Class.

Δυσκόλως, adv. (δύσκολος,) with difficulty, hardly, Matt. xix. 23. Mk. x. 24. Lu. xviii. 24, and Class.

Δυσμῆ, ἡς, ἡ, (δύνω,) but more usual plur. δυσμαί, the going down of the sun In N. T. by impl. the West, Matt. vii 11, et al. Sept. and Class.

Δυσνόητος, ου, ὁ, ἡ, adj. (δύς, νοητός,) hard to be understood, 2 Pet. iii. 16 ἔστι δυσνόητά τινα. Diog. Laërt. ix. 13 δ. τε καὶ δυσεγγήγην.

Δυσφημῶ, f. ἴσω, (δύς, φήμι, prop. to utter words of ill omen against any one, Eurip. Hec. 183; and by impl. maledicere. In N. T. to revile, defame 1 Cor. iv. 13, in some Edd. Sept. & Class.

Δυσφημία, ας, ἡ, (δυσφημῶ,) prop. ill-omened language; also, injurious language, malediction; further, by impl. reproach, calumny, 2 Cor. vi. 8, and Class.

Δώδεκα, οἱ, αἱ, τὰ, indecl. twelve, Matt. ix. 20, et al. saepe. So οἱ δώδεκα, the Twelve, i. e. apostles, Matt. xxvi. 14, 20, et al.

Δωδέκατος, η, ου, adj. the twelfth, Rev. xxi. 20.

Δωδεκάφυλον, ου, τὸ, (δώδεκα, φυλή,) a subst. formed, by ellipse of ἔθνος, from the adj. δωδεκάφυλος, 'consisting of twelve tribes,' found in Orac. Sibyll. iii. p. 365, Gall. and also Acts xxvi. 7, denoting, like τὸ Ἑλληνικὸν in Thuc. the whole Jewish nation.

Δῶμα, ατος, τὸ, (δέμω,) prop. a building, house, as often in Homer; but gener. a chamber or room, Hom. Il. i. 600. In N. T. only in phr. ἐπὶ τοῦ δώματος, 'up on the house, i. e. the house-top, which in the East is flat, Matt. xxiv. 17. Mk. xiii. 15. Lu. v. 19; or ἐπὶ τὸ δῶμα, Lu. xvii. 31. Acts x. 9. So Hrian vii. 12, 11, εἰς τὸ δῶμα. Matt. x. 27. Lu. xii. 3, ἐπὶ τῶν δωματίων, i. e. by impl. publicly Comp. 2 Sam. xvi. 22.

Δωρεά, ας, ἡ, (δίδομαι,) a gift, Job iv. 10. Acts viii. 20. xi. 17. Rom. vi. 23. 2 Cor. ix. 15. Heb. vi. 4. Eph. iv. 7. Foll. by gen. of that in which the gift consists, Acts ii. 38. x. 45, ἡ δ. τοῦ

Πνεύματος. Rom. v. 17, τῆς δικαιοσύνης. Eph. iii. 7, τῆς χαρίτος τοῦ Θεοῦ. Sept. and Class.

Δωρεάν, adv. formed from accus. of δωρεά, by ellip. of κατά, *gratuitously*. In N. T. it denotes, 1) *freely, gratis*, without requital, Matt. x. 8. Rom. iii. 24. 2 Cor. xi. 7. 2 Th. iii. 8, et al. Sept. and Class. 2) *groundlessly, causelessly*, John xv. 25, ἐμίσησάν με δ. Gal. ii. 21, ἄρα Χρ. δ. ἀπίθαν. Sept. in Ps. xxxv. 7. See Jos. Ant. xvi. 4, 2.

Δωρεία, or more usually Δωρέομαι, f. ἔσομαι, depon. mid. (δωρεά,) *to make a present of any thing*, trans. Mk. xv. 45, ἰδωρήσατο τὸ σῶμα τῷ Ἰ. 2 Pet. i. 3, πάντα δωρημένῃς, and 4, τὰ μέγιστα ἐπαγγέλματα δωρήηται.

Δωρημα, atos, τὸ, (δωρεία,) lit. 'something given to any one, a gift', Rom. v. 16. Ja. i. 17.

Δῶρον, ου, τὸ, a gift, Matt. ii. 11. Eph. ii. 8. Rev. xi. 10. Sept. and Class. Said of gifts dedicated to God, *an offering, sacrifice*, Matt. v. 23, sq. viii. 4. xxiii. 18, sq. Heb. v. I. viii. 3, 4. ix. 9. xi. 4. See my Note on Heb. v. 1. In Matt. xv. 5. Mk. vii. 11, δῶρον, scil. ἔστι, the sense is, 'it is a gift to,' i. e. consecrated to, God. So also of money contributed to sacred uses in the Temple, Lu. xxi. 1, 4, ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ. Sept. and Class.

E.

Ἐα, an interj. expressive of *wonder* or *complaint*, Mk. i. 24. Lu. iv. 34. Sept. & Class.

Ἐάν, conjunct. (for εἰ ἂν,) *if*, contr. also into ἔν. It differs from εἰ, inasmuch as εἰ expresses a condition merely hypothetical, i. e. a *subjective* possibility; while ἔάν implies a condition which experience must determine, i. e. an *objective* possibility, and accordingly always refers to something future. Ἐάν is usually construed with the subjunct. in later writers; also with the indic. and very rarely in Class. with the optat. It is used in two ways: 1) alone; 2) in connexion with other particles. I. USED ALONE, and I. with the *subjunct.* and implying uncertainty, with the prospect of decision; 1) with the subj. *pres.* and in the apodosis foll. by indic. fut. Matt. vi. 22, sq. Lu. x. 6, et al. Sept. and Class. The future of the apodosis, or the whole of the apod. is sometimes to be supplied, John vi. 62, ἔάν οὖν θεωρῆτε, &c. i. e. 'how much more will this offend you?' Acts xxvi. 5. 1 Cor. iv. 15. Instead of the fut. indic. is put the aor. subj. after οὐ μή, Acts xiii. 41,

ἔργου ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν. 2) foll. by imper. *pres.* John vii. 37. Rom. xii. 20, or aor. Matt. x. 13. Mk. ix. 43. 3) foll. by indic. *pres.* John viii. 16, et al. *sæpe*. 4) with the subj. aor. and in the apod. Also foll. by indic. fut. Matt. iv. 9, et al. *sæpe*. Sept. & Class. With the apodosis or the fut. implied, Mk. xi. 32, ἀλλ' ἐάν εἴπωμεν, Ἐξ ἀνθρώπων, i. e. 'ye know what will follow.' Fut. for imper. Matt. xxi. 3. 1 John v. 16; foll. by imper. *pres.* Matt. xviii. 17, or aor. Matt. xviii. 15, 17; foll. by indic. *pres.* Matt. xviii. 13, et al.; by aor. subj. 1 Cor. vii. 28. Ja. iv. 15. Sometimes with both subj. *pres.* and aor. in the same clause, 1 Cor. xiv. 23, 24. Ja. ii. 15. 1 John i. 6.—II. with the *indic.* but only in later Gr. writers. 1 John v. 15, ἐάν οἶδαμεν—οἶδαμεν ὅτι, &c.—III. used in respect to things certain as if they were uncertain, and hence equiv. to ὅταν with subj. John xii. 32, ἐάν ὑψωθῶ ἐκ τῆς γῆς. xiv. 3. 1 John iii. 2, and Sept.—IV. used instead of ἂν, in the N. T. and later Gr. writers, found in relative clauses and with rel. words, whereby they become more general, implying mere possibility, and so equiv. to our *ever, soever, Lat. cunque*, taking the subj. only; e. gr. ὅς ἐάν, *who-soever, whatsoever*, Matt. v. 19. vii. 9, et al. *sæpe*. ὅστις ἐάν, Col. iii. 23. ὅσος ἐάν, *whosoever, as many as*, Matt. xviii. 18. ὅπου ἐάν, *wheresoever*, Matt. viii. 19. οὐ ἐάν, *wheresoever*; ὡς ἐάν, *as if, as when*, Mk. iv. 26, et al. καθὼς ἐάν, *according to, whatsoever*.—II. IN CONNEXION WITH OTHER PARTICLES and with subj. only; where however, each usually retains its own power, e. gr. ἐάν δὲ καὶ, *but if also*, Matt. xviii. 17. 1 Cor. vii. 11, 28. 2 Tim. ii. 5. ἐάν μὴ, *if not, i. e. unless, except*, Matt. v. 20. xxvi. 42. Mk. iv. 22. x. 30. ἐάνπερ, *if indeed, if now*, Heb. iii. 6, 14. vi. 3, and Class. ἐάν τε, *if it be, be it that*, 2 Cor. x. 8. Rom. xiv. 8. Sept. and Class.

Ἐαυτοῦ, τῆς, τοῦ, refl. pron. third pers. of *oneself, of itself*, contr. αὐτοῦ, τῆς, τοῦ, I. prop. of the third pers. sing. and plur. Matt. viii. 22, et al. *sæpiss.*—II. as a *general reflexive* pron. standing also for the first and second persons, Rom. viii. 23. 1 Cor. xi. 31, et al. *sæpe*, and Class.—III. plur. in a *reciprocal sense*, for ἀλλήλων, e. gr. λέγοντες πρὸς ἑαυτοὺς, for ἄλλ. Mk. x. 26. John xii. 19, and Class.—IV. with *prepositions*, as ἀφ' ἑαυτοῦ, δι' ἑαυτοῦ, *by itself, in its own nature*, Rom. xiv. 14. ἐν ἑαυτῷ, *in himself*, Matt. xiii. 21. Mk. v. 30, et al. Sept. In the phrase γίνεσθαι or ἔρχεσθαι ἐν ἑαυτῷ, *to come to oneself, recover one's senses*, Acts xii. 11. ἐξ ἑαυτοῦ, *of or by oneself, alone*, 2 Cor. iii. 5. καθ' ἑαυτὸν, *by himself*,

Acts xviii. 16. Ja. ii. 17. μὲθ' ἑαυτοῦ, *along with*, Matt. xii. 45. παρ' ἑαυτῶ, *by himself*, 1 Cor. xvi. 2. πρὸς ἑαυτὸν, *to one's house, home*, Jo. xx. 10, and perhaps Lu. xxiv. 12.

'Εάω, f. ἄσω, gener. *to let*, either to let happen, i. e. to suffer, or to let be, let alone. In N. T. I. prop. *to let happen, permit*, foll. by acc. and infin. Matt. xxiv. 43. Lu. iv. 41. Acts xiv. 16. xxvii. 32. xxviii. 4. 1 Cor. x. 13, et al. and Class.—II. *to let be, or alone*, foll. by acc. of pers. Acts v. 38, ἕσαστε αὐτούς. Sept. in Job vii. 19, and Class. as Thuc. viii. 63, 4; said of things, *to let alone*, and absol. *to desist*, Lu. xxii. 51, εἴτα ἕως τούτου.—III. *to leave to, commit to*, 1) of pers. to leave in charge, Acts xxiii. 32, ἕσαντες τοὺς ἰππεῖς πορεύεσθαι. So Jos. Ant. ii. 9, 4, εἴασαν ἐπὶ τῷ Θεῷ σωτηρίαν αὐτοῦ, or leave behind, suffer to remain, as Soph. Trach. 329. 2) of things, *to let go*, Acts xxviii. 40, εἶων εἰς τὴν θάλασσαν.

'Εβδομήκοντα, οἱ, αἱ, τὰ, indecl. *seventy*, Acts vii. 14. xxiii. 23. xxvii. 37. Lu. x. 1. 17, οἱ ἑβδ. the *Seventy* disciples, sent out by Christ as teachers.

'Εβδομηκοντάκις, adv. *seventy-times*, Matt. xviii. 22, ἑβδ. ἑπτά, a high certain, for an uncertain and unlimited number, as Gen. iv. 24.

"Εβδομος, η, ου, ord. adj. *seventh*, John iv. 52. Heb. iv. 4, et al.

'Εγγίζω, f. ἴσω, (ἐγγύς,) prop. act. *to bring near, cause to approach to*, Gen. xlviii. 10. Polyb. viii. 6, 7, ἐγγ. τῆ γῆ τὰς ναῦς, and gener. in neut. sense (like βαδίζω and ἐπιζω), *to draw near, approach to*, foll. by dat. and sometimes εἰς or ἐπὶ, said both of persons, Matt. xxvi. 46. Mk. xiv. 42, et saepe al. or foll. by acc. with εἰς or πρὸς; and of things, Matt. iii. 2, ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. iv. 17, et al. Also ἐγγίζω τῷ Θεῷ in Sept. *to offer sacrifice*; but in N. T. *to approach to God*, in acts of worship, Heb. vii. 19. Ja. iv. 8. And, on the other hand, God is said ἐγγίζω τοῖς ἀνθρώποις, *to draw near to believers by the aids of the Holy Spirit, and grace given from on high*.

'Εγγράφω, (ἐν, γράφω,) prop. *to insculpture, to engrave*, Hdot. iv. 19; also, with allusion to the waxed writing-tablets of the ancients, *to write any thing in a letter, or to inscribe it in a list or written document*. In N. T. metaph. *to infix in the heart*, 2 Cor. iii. 2, 3, ἐπιστολὴ ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν. Jos. and Class.

'Εγγυος, ου, ὁ, ἡ, prop. adj. (from ἐγγύη, bail,) *yielding a pledge*, 2 Macc. x. 28. In N. T. subst. masc. ὁ ἐγγυος, a *surety*, metaph. Heb. vii. 22.

'Εγγύς, adv. *near*, said both of place and time; but gener. the latter. In N. T. I. of place absol. John xix. 42; foll. by gen. John iii. 23. vi. 19, et al. Sept. and Class.; foll. by dat. Acts ix. 38. xxvii. 8. Fig. near for aid, Phil. iv. 5, ὁ Κύριος ἐγγύς; foll. by gen. Heb. vi. 8. viii. 13. Rom. x. 8. So οἱ ἐγγύς, scil. ὄντες, *those who are near*, i. e. the Jews as having the knowledge and worship of the true God, opp. to οἱ μακρὰν, the Gentiles, Eph. ii. 17. Is. lviii. 19. So ἐγγύς γίνεσθαι, *to become near to God*, i. e. by embracing the Gospel, Eph. ii. 13.—II. of time, ἐγγύς τὸ τέλος, Matt. xxiv. 32. Mk. xiii. 28. Lu. xxi. 30, et al. & Class.

'Εγγύτερον, adv. compar. of ἐγγύς, *nearer*, said of time, Rom. xiii. 11.

'Εγείρω, f. ἐγῶ, *to wake up, cause to arise, arouse*, I. prop. *TO ROUSE from sleep*, with allusion to its recumbent posture, Matt. viii. 25. Acts xii. 7. Mk. iv. 27. Sept. and Class. Fig. *to rouse from sluggishness*, Rom. xiii. 11. So metaph. from death, of which sleep is the emblem. Thus ἐγείρειν τοὺς νεκροὺς, *to raise the dead*, Matt. x. 8. John v. 21. Acts xxvi. 8. 1 Cor. xv. 15. 2 Cor. i. 9. Also ἐγ. ἐκ νεκρῶν, John xii. 1, et al.—II. the idea of sleep being dropped, *TO CAUSE TO RISE UP*, and mid. *to raise oneself up, rise up*, 1) prop. of persons, as sitting, Acts iii. 7, reclining at table, John xiii. 4, &c. and so of sick persons, Matt. viii. 15. Mk. i. 31. Also, with the notion of convalescence, *to set up again, to heal*, Ja. v. 15. 2) by an Oriental pleonasm, prefixed to verbs of going, or going about any thing, Matt. ii. 13, sq. ἐγερθεὶς παράλαβε τὸ παιδίον, ii. 20. John xi. 23, et al. 3) fig. of persons, mid. *to rise up against* an adversary, Matt. xxiv. 7. Mk. xiii. 8. Lu. xxi. 10. Sept. Jos. Ant. viii. 7, 6; of things, *to raise up*, as out of a pit, Matt. xii. 11; also *to build*, lit. raise a building, John ii. 19, 20. Jos. Ant. iv. 6, 5. Hdtian. viii. 1, 12, and ii. 12.—III. metaph. *to raise up, cause to arise or exist*, and mid. *to arise, appear*, Lu. i. 69. Acts xiii. 22. Matt. xi. 11, et al. *to cause to be born*, Matt. iii. 9. Lu. iii. 8.—IV. intrans. with ἑαυτὸν, &c. implied, *to awake, arise*, either prop. or fig. Eph. v. 14, (where see my note,) also *to rise from a recumbent posture*, Mk. ii. 9, 11. iii. 3. v. 41, et al.

'Εγερσις, εως, ἡ, (ἐγείρω,) prop. *to waking up from sleep*, but in N. T. from the dead, a *resurrection*, Matt. xxvii. 53.

'Εγκάθετος, ου, ὁ, ἡ, prop. an adjct. (from ἐγκάθημαι, *to sit in ambush*.) *sitting in ambush, lying in wait*, Polyb. v. 79. Sept. Job xix. 12. xxxi. 9, but gener. as a subst. And so in N. T. Lu. xx. 20,

ἐπίστειλαν ἰγκαθίτους, 'suborned emissaries,' or spies. So Jos. Bell. ii. 5, and vi. 3, 2 Demosth. 1483, 2. Polyb. xiii. 5, 1.

Ἐγκαίνια, ἰων, τὰ, (ἐν, καινός,) prop. an imitation or handselling of any thing new. Sept. In N. T. the feast at the consecration of something new; and gener. the festival of dedication, John x. 22, ἔγινετο τὰ ἑγκαίνια.

Ἐγκαινίζω, f. ἰσω, (ἐν, καινίζω,) prop. to renew, 2 Chron. xv. 8, or initiate, Deut. x. 5. In N. T. fig. to initiate, Heb. x. 20, ἐνεκαίνισεν ὁδόν, i. e. καινήν ἰποιόν, for κατεσκεύασε, and ix. 18, to consecrate, and by impl. to sanction, ἐγκαίνισται, 'was consecrated or sanctioned' (of the first covenant). So 1 Sam. xi. 14, ἐγκαινίζειν τὴν βασιλείαν.

Ἐγκαλιέω, f. ἰσω, (ἐν, καλέω,) prop. to call in or into, a forensic term, to call a person into a court of justice, to call upon him to answer to a charge. Hence, to accuse, or bring a charge against, foll. either by dat. of pers. Acts xix. 38. Jos. & Class. or by acc. of pers. or in pass. with gen. of thing, Acts xix. 40. xxiii. 29. xxvi. 7, or by κατὰ with gen. of pers. Rom. viii. 33.

Ἐγκαταλείπω, f. ψω, (ἐν, καταλίπω,) to leave behind in any place or state, or gener. to leave. In N. T. 1) prop. Acts ii. 27, οὐκ ἔγκ. τὴν ψυχὴν μου εἰς ἄδου. Demosth. 1326, 25. 2) spec. in the sense to leave remaining, Rom. ix. 29, εἰ μὴ—ἐγκατέλιπε, and Class. 3) by impl. to leave unaccompanied, forsake, abandon, with acc. of pers. Matt. xxvii. 46. Mk. xv. 34. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. x. 25. xiii. 5. Sept. and Class.

Ἐγκατοικέω, f. ἴσω, (ἐν, κατοικέω,) to dwell, or reside among, 2 Pet. ii. 8. Sept. and Class.

Ἐγκεντρίζω, f. ἰσω, (ἐν, κεντρ.) to prick in, i. e. put spurs into. Also to insert, by making a puncture, (the notch made into the stick in grafting,) to engraft, as trees, Theophr. H. Pl. ii. 3. Marc. Ant. xi. 8. Geopon. x. 76. Athen. 653.

Ἐγκλημα, ατος, τό, (ἐγκαλιέω,) an accusation, Acts xxiii. 29. xxv. 16, & Class.

Ἐγκομβόμαι, f. ὠσομαι, (ἐν, κόμβω,) a string, loop, &c. to tie up a garment; hence ἐγκομβώμα, a kind of apron fastened with strings, Pollux iv. 119,) mid. to clothe oneself with an ἐγκομβώμα. In N. T. gener. to put on, clothe oneself in; foll. by acc. of thing, metaph. 1 Pet. v. 5, τὴν ταπεινοφροσύνην ἐγκομβώσασθε.

Ἐγκοπή, ἡς, ἡ, (ἐγκόπτω,) an obstacle, hindrance, by which the means for effecting any thing are cut off, 1 Cor. ix. 12. Diad. Sic. i. 32.

Ἐγκόπτω, f. ψω, (ἐν, κόπτω,) prop. to cut in, indent. Hence, to cut a ditch,

and, by impl. to separate one plot of ground from another, and also to cut off any one's course, by digging trenches in his way: and metaph. to impede, hinder any one in what he is about, Rom. xv. 22, διὸ καὶ ἐνεκοπήτομαι. Gal. v. 7, τίς ὑμᾶς ἐνέκοψε; 1 Thess. ii. 18, ἐνέκοψεν ἡμᾶς ὁ Σ. Farther, in the sense to retard, Acts xxiv. 4, μὴ ἐπὶ πλείον σε ἐγκόπτω.

Ἐγκράτεια, ας, ἡ, (ἐγκρατής,) self-control, temperance, Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6, and Class.

Ἐγκρατεύομαι, f. εὔσομαι, dep. mid. lit. to be ἐγκρατής, i. e. ἐν κράτει, 'in the possession of power of any kind,' espec. self-control. Hence, to be continent, abstinent, 1 Cor. vii. 9. ix. 25. Gen. xliiii. 31. Not found in Class.

Ἐγκρατής, ἑος, ὁ, ἡ, adj. (for phrase ὁ ἐν κράτει τινός ὢν or ἔχων,) prop. one in possession of power over any thing, also having mastery over, foll. by gen. Class. oft. Hence, as in N. T., metaph. possessing self-command, having mastery over the passions and appetites, temperate, continent, abstinent, Tit. i. 8, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, a sense freq. in Class. but almost always foll. by gen. of thing or ἑαυτοῦ. This absol. use is very rare, but occ. in Xenoph. Mem. iv. 8, 11, where it is distinguished from εὐσεβής and δίκαιος, also from σώφρων, iii. 9, 4. So also, but of continency of tongue, in Ecclus. xxvi. 15, where γυνὴ ἀισχυνητῆρά is opp. to ἐγκρατῆς ψυχῆ, as in Xen. Symp. viii. 27, it is opp. to αἰδοῦμενος.

Ἐγκρίνω, f. ἰνώ, (ἐν, κρίνω,) the opp. to ἐκκρίνω, lit. 'so to discriminate, as to admit in' or into a certain number. Hence, to reckon among, foll. by dat. 2 Cor. x. 12, οὐ γὰρ τολμῶμεν ἐγκρίναι ἡ συγκρίναι ἑαυτοὺς τισι τῶν ἑαυτοῦς συνιστανόντων: and so oft. in Class.

Ἐγκρύπτω, f. ὑψω, (ἐν, κρύπτω,) to hide any person in any place, or to hide any thing in another thing; as Diad. Sic. iii. 62. Hom. Od. v. 488. Hence, to mix one substance in another, to mix in, knead in, as leaven with flour, Matt. xiii. 33. Lu. xiii. 21, ἢν λαβούσα γυνὴ ἐνέκρυψε ἐν εἰς ἀλεύρου σάτα τρία. So Sept. in Ezek. iv. 12, ἐγκρυφίαν κρίθινον φάγεσαι αὐτὰ, ἐν βολβίτοις κόπρου ἀνθρωπίνης ἐγκρύψει αὐτὰ.

Ἐγκυος, ου, ἡ, adj. equiv. to ἐγκύμων, pregnant, Lu. ii. 5. Sept. and Class.

Ἐγχερίω, f. ἰσω, (ἐν, χρίω,) to rub in, as Tob. xi. 8, τὴν χολὴν εἰς τοὺς ὀφθαλμοὺς ἔγχε. Jer. iv. 30, ἐὰν ἐγχερίση στίβι τοὺς ὀφθαλμοὺς σου. So Rev. iii. 18, κολλούριον ἐγχερίσαι τοὺς ὀφθαλμοὺς: with ὀφθ. Philo, 589.

Ἐγὼ, pron. of first pers. I, plur. ἡμεῖς.

Sometimes used with emphasis, Matt. iii. 11, 14. v. 22. John iv. 26, et al. sæpe. Occasionally employed by St. Paul, when the speaker puts himself as the representative of all, or vice versâ, e. gr. ἐγὼ for ἡμεῖς, Rom. vii. 9—20, 24, 25. 1 Cor. x. 30. ἡμεῖς for ἐγὼ, 1 Cor. i. 2, 3. ii. 10. The genit. μου and ἡμῶν are often used instead of the possess. ἐμός, &c.

Ἐδαφίζω, f. ἰσω, (ἔδαφος,) to level with the ground, destroy, trans. Lu. xix. 44, ἔδαφιούσι σε (of Jerusalem). Sept. and Class.

Ἐδαφος, εος, τό, (ἔδος, seat,) the base, or bottom of any thing, on which it rests; e. gr. of a ship, Hom. Od. v. 249; of a room, the floor, Sept. In N. T. the ground, Acts xxii. 7, ἔπεσον εἰς τὸ ἔ. Sept. and Class.

Ἐδραῖος, αἴα, αἰων, adj. (ἔδρα, seat, for ἔδος,) prop. seated, sedentary, Xen. Lac. i. 3, but gener. metaph. stable, immovable, as said of things. In N. T. of persons, fixed, firm, steadfast, in mind and purpose, as a column on its base, 1 Cor. vii. 37, ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ. xv. 58, ἑδραῖοι γίνεσθε. Col. i. 23, ταθεμελιωμένοι καὶ ἑδραῖοι τῇ πίστει. So Ignat. Epist. to Ephes. § 10, ἑδραῖον τῇ πίστει. Plato, p. 98, and so ἑδραῖως, Hidian. iii. 14, 10.

Ἐδραῖωμα, ατος, τό, (ἑδραῖω, from ἑδραῖος,) foundation, 1 Tim. iii. 15.

Ἐθελοθρησκεία, ας, ἡ, (ἑθέλω, θρησκεία,) voluntary, or supererogatory worship, beyond what God requires, an affected worship, Col. ii. 23, ἐν ἐθ. καὶ ταπεινοφροσύνη. Comp. ἑθελοδικαιοσύνη.

Ἐθέλω, see θέλω.

Ἐθίζω, f. ἰσω, (ἔθος,) of persons, to accustom, and pass. to be accustomed; of things, to be customary, Xen. Eq. vii. 7. Mem. iii. 14, 6. In N. T. τὸ εἰθισμένον, what is customary, a custom or rite, Lu. ii. 27.

Ἐθνάρχη, ου, ὁ, (ἔθνος, ἄρχω,) a ruler of a people, a prefect, 2 Cor. xi. 32. Jos. and lat. Gr. writ.

Ἐθνικός, ἡ, ὄν, adj. (ἔθνος,) in Class. prop. national, popular. In N. T. in the Jewish sense, gentile, heathen, not Jewish, Matt. vi. 7. xviii. 17.

Ἐθνικῶς, adv. (ἔθνικός,) in the manner of Gentiles, Gal. ii. 14.

Ἐθνος, εος, τό, (contr. fr. ἔθνος, fr. ἔθος, mos,) gener. a multitude, or people, implying intercommunity, or the being wonted to each other. In N. T. it is used, I. gener. for the people or inhabitants of a country, Acts viii. 9, τὸ ἔ. τῆς Σαμ. and xvii. 26, πᾶν ἔ. ἀνθρώπων. 1 Pet. ii. 9, al.—II. in the sense nation, as distinct from others, Matt. xx. 25. Mk. x. 42, et al.

—III. in the Jewish sense, τὰ ἔθνη, the Gentile nations, the Gentiles, i. e. non-Jews, Matt. iv. 15. x. 5. Mk. x. 33, et sæpe.

Ἐθος, εος, τό, (ἔθω,) a custom, usage, whether by law, or otherwise, Lu. i. 9. ii. 42. xxii. 39, et al. Apocr. and Class.

Ἐθω, occ. only in perf. 2. εἴθωθα, with pres. signif. to be accustomed. Hence, pluperf. εἰώθειν, as imperf. Matt. xxvii. 15. Mk. x. 1, and Class. Partic. εἰώθως, Lu. iv. 16. Acts xvii. 2, κατὰ τὸ εἰώθως αὐτῶ. So in Numb. xxiv. 1.

Εἰ, a conditional conjunction, if, expressing a condition merely hypothetical, and separate from all experience; i. e. a mere subjective possibility, and accordingly differing from εἰάν. It is sometimes construed with the opt., but more usually with the subjunct. It has two leading uses, 1) as a conditional particle; 2) as an interrogative particle. I. as a CONDIT. PARTIC. used ALONE, without other particles, I. with the opt. implying that the thing in question is possible, but uncertain, though assumed as probable. In N. T. it is foll. only by the indic. in the apodosis, affirming something definite; e. gr. foll. by pres. 1 Pet. iii. 14, εἰ καὶ πάσχοιτε, 'even if, as it is probable, ye should suffer;' by perf. Acts xxiv. 19, οὐς ἔδει ἐπὶ σοῦ παρεῖναι, καὶ κατηγορεῖν, εἴ τι ἔχουεν πρὸς με, 'if they had had any thing to urge against me.' Elsewhere in parenth. Acts xxvii. 39, εἰ δύναιντο. 1 Pet. iii. 17, εἰ θέλοι. εἰ τύχοι, it may be, perhaps, 1 Cor. xiv. 10.

—II. with the indic. implying possibility without the expression of uncertainty, a condition, or contingency, as to which there is no doubt, 1) with the indic. pres. and in the apod. foll. by pres. Matt. xix. 10, εἰ οὕτως ἐστὶν ἡ αἰτία—οὐ συμφέρει, &c. Acts v. 39. Rom. viii. 25. 1 Cor. ix. 17; by imper. Matt. iv. 3, εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ, &c. xix. 17. xxvii. 42. John vii. 4. 1 Cor. vii. 9. Class.; by indic. fut. Mk. xi. 26, εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει. Acts xix. 39. Rom. viii. 11. Heb. ix. 13, and Class.; by indic. aor. Matt. xii. 26, 28. Gal. ii. 21; by perf. 1 Cor. xv. 13, 16, εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. Rom. iv. 14. 1 Cor. xi. 17. Class. 2) with the indic. fut. and in the apodosis foll. either by pres. 1 Pet. ii. 21, or perf. as pres. Ja. ii. 11, or by fut. Matt. xxvi. 35. 3) with the indic. perfect, and in the apodosis by pres. Acts xxv. 11. 1 Cor. xv. 14, 17. 19. 2 Cor. v. 16, and Class.; or by imper. Acts xvi. 15; by fut. John xi. 12. Rom. vi. 5; by perf. 2 Cor. ii. 5. 4) with the indic. aorist, and in the apod. foll. by pres. Rom. iv. 2, εἰ 'Α. ἐξ ἔργων ἰδικαίωθη, ἔχει καύχημα. xv. 27. 1 John iv.

ll; by imper. John xviii. 23; by fut. John xiii. 32; by aor. Rom. v. 10. 5) with the indic. of the *historic tenses*, and in the apod. a similar tense with *ἀν*, expressing a previous condition on which depended a certain result, but implying that neither has taken place. Foll. by imperf. in the sense *would be, would do, &c.* after imperf. with *εἰ*, Lu. vii. 39, οὗτος εἰ ἦν πορφ. ἐγίνωσκεν *ἀν*. John v. 46. ix. xl. xv. 19. 1 Cor. xi. 31; after aor. with *εἰ*, Heb. iv. 8. Gal. iii. 21; by aor. in the sense *would have been, would have done, &c.* after imperf. with *εἰ*, John xiv. 28, εἰ ἠγαπήτε με, ἐχάρητε *ἀν*. xviii. 30. Acts xviii. 14; by pluperf. in the sense *could have been, &c.* after imperf. with *εἰ*, John xi. 21, εἰ ἦς ἄδης, ὁ ἀδελφός μου οὐκ ἐν ἐθεθήκει. 1 John ii. 19, and Class. 3) with the indic. sometimes where the opt. would rather be expected, viz. where a thing is uncertain, though assumed as probable, Acts xx. 16, ἔσπευδε γὰρ, εἰ θνατόν ἦν αὐτῷ, γενέσθαι, &c. and Class. And even where there is no probability nor even assumed possibility, Mk. xiv. 35, εἰ δυνατὸν ἐστὶ. Mk. xiv. 35, εἰ θνατόν ἐστὶ, παρέλθῃ ἡ ὥρα. Matt. xxiv. 24. Mk. xiii. 22. 7) in the urbanity of Greek discourse, *εἰ* with the indic. is said of things not merely probable, but certain, and dependent on no condition. Thus after θαυμάζω and other similar verbs; where it is equiv. to *ὅτι*, Mk. xv. 44, εἰδούμεν εἰ ἤδη τέθνηκε. 1 John iii. 13, and Class. Acts xxvi. 8, τί ἀπιστοὺν κρίνεται εἰ, &c. 2 Cor. xi. 15. Also as equiv. to *ἐπει*, since, inasmuch as, both with indic. pres. Matt. vi. 30. John vii. 23, and aor. John xiii. 14, 32. Also in *εἰ τις, εἰ τι*, if any one, &c. used emphat. for *ὅστις*, and either with indic. pres. Lu. xiv. 26. Mk. ix. 35, &c. or indic. fut. 1 Cor. iii. 14, 15, or perf. 2 Cor. vii. 14. x. 7.—III. with the *subj.* rarely both in N. T. and early Greek writers, and only where an action, &c. depends upon something future, if, if so be, and with a neg. unless, except, Lu. ix. 13, εἰ μήτι πορ. ἡμεῖς ἀγοράσωμεν. 1 Cor. xiv. 5, ἔκτος εἰ μὴ διερχομένου. Phil. iii. 12. Rev. xi. 5.—II. as an INTERROGATIVE PARTICLE, whether, Lat. *an*, 1) prop. in an *indirect* question, after verbs implying question, doubt, &c. with the opt. and indic. With the opt. Acts xvii. 11, ἀνακρίνοντες τὰς γραφὰς, εἰ ἐχοῖ ταῦτα οὕτως. xxv. 20; also εἰ ἀραγς, Acts xvii. 27. With the indic. both pres. & fut. and aorist often. 2) in a *direct* question, *num, ne*; where it implies some doubt or uncertainty, though not to be expressed in Engl. Lu. xiii. 23, εἰπέ δέ τις αὐτῷ: Κύριε, εἰ ὀλίγοι οἱ σωζ.; Lu. xxii. 49, εἰ κατὰξομεν. Acts i. 6. So

Matt. xii. 10. xix. 3. Lu. xiv. 3. Acts vii. 1. xxi. 37. xxii. 25, and often in Sept. but not in Class. Greek.—III. IN CONNECTION WITH OTHER PARTICLES, where, however, each usually retains its power, as in *εἰ ἄρα, εἰ γε, εἰ δέ*, Matt. xii. 7, & oft. *εἰ δὲ μὴ*, but if not, always standing elliptically, prop. only after an affirmative clause, of which it then expresses the contrary, John xiv. 2, 11. Rev. ii. 5, 16. Sept. and Class.; sometimes also after a negative clause, of which it then expresses the contrary, if otherwise, else, Mk. ii. 21, οὐδεὶς ἐπίβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ και, αἰρεῖ, &c. And so in Class. *εἰ και*, where *και* either refers to the subsequent clause, if also, or to the condition expressed by *εἰ*, if even, i. e. though, although. So oft. in N. T. *εἰ μὴ*, if not, i. e. unless, except; expressing a negative condition, supposition, &c. in which the *μὴ* refers to the whole clause; thus differing from *εἰ οὐ*, where the *οὐ* refers only to some particular word with which it expresses one idea, 1) before finite verbs with the indic. Matt. xxiv. 22, εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι. Mk. xiii. 20. John ix. 33, et al. 2) gener. and without a following finite verb, Matt. xi. 27, et al. sæpe. So *ἐκτός εἰ μὴ*, unless, except, 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19, εἰ μήτι, unless, perhaps, Lu. ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. *εἰ περ*, if indeed, if so be, assuming the proposition as true, whether justly or not, Rom. viii. 9, εἰπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. 1 Cor. xv. 15. 1 Pet. ii. 3, and Class. *εἰ πως*, if by any means, if possibly, with the opt. Acts xxvii. 12, or ind. fut. Rom. i. 10. xi. 14. Phil. iii. 11. εἴτε—εἴτε, whether—or, as including several particulars, either foll. by a verb, 1 Cor. xii. 26. 2 Cor. i. 6, and Class.; or without a verb, Rom. xii. 6—8. 1 Cor. iii. 22, et al.

εἶδος, εὖς οὖς, τὸ, (obsolet. *εἶδω*), prop. any thing seen, but gener. external appearance. In N. T. 1) prop. the form, figure, or appearance of any thing, Lu. iii. 22, σωματικῶ εἶδει. ix. 29. John v. 37. 2 Cor. v. 7. Sept. and Class. 2) fig. manner, kind, species, 1 Th. v. 22, ἀπὸ παντὸς εἶδους πονηροῦ. Jer. xv. 3. Ecclus. xxv. 2. Jos. Ant. x. 3, 1, πᾶν εἶδος πονηρίας, and Class.

εἶδω, to see, obsolet. in pres. act. for which *ὄραω* was used. The tenses from *εἶδω* form two classes, one having the signification *to see*, the other *to know*. I. TO SEE, viz. aor. 2. εἶδον, opt. ἴδοιμι, subj. ἴδω, infin. ἴδειν, part. ἴδων, I saw, implying not the mere act of seeing, but the perception of some object, 1) prop. foll. by acc. of person or thing, Matt. ii. 2, εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. v. 1.

xxi. 19. Mk. ix. 9. xi. 13, 20. John i. 48, et al. *aspe.* Sept. and Class. Foll. by acc. with partic. Matt. iii. 7, *ιδών δὲ πολλοὺς ἐργαζομένους.* viii. 24. xxiv. 15. Mk. vi. 33. By Hebr. with partic. of the same verb, by way of emphasis, *ιδών ειδόν,* Acts vii. 34; also in various modifications of sense, as *to look upon, contemplate,* Matt. ix. 36. xxviii. 6, et al. *aspe;* 'to see in order to know,' *to look at or into, to examine,* Mk. v. 14. vi. 38. xii. 15. Lu. viii. 35; *to see face to face, talk with,* Lu. viii. 20. ix. 9. John xii. 21. Acts xvi. 40. Rom. i. 11. 1 Cor. xvi. 7, al.; *to see, i. e. spy out, watch to see, observe,* Matt. xxvi. 58. xxvii. 49. Mk. xv. 36, and Class.; *to see, to live to see, witness,* Matt. xiii. 17. xxiv. 33. Mk. iii. 12. Lu. xvii. 22. 2) *fig.* said of the mind, *to perceive,* Matt. ix. 2, *ιδών τὴν πίστιν αὐτῶν.* Lu. xvii. 15. John vii. 52. Rom. x. 22, and often foll. by *ἔτι.* And so Sept. oft. 3) *by Hebr.* to see, i. e. *to experience,* viz. either good, *to enjoy,* or evil, *to suffer,* Lu. ii. 26, *ιδ. θάνατον.* Heb. xi. 5. Acts ii. 27, 31, *διαφθοράν.* Rev. xviii. 7, *πένθος.* 1 Pet. iii. 16, *ἡμέρας ἀγ.* John iii. 3, *τὴν βασιλ. τοῦ Θεοῦ,* 'to enjoy the privileges of the divine kingdom.'—II. TO KNOW, perf. 2. *οἶδα,* subj. *εἶδῶ,* infin. *εἶδέναι,* partic. *εἰδώς,* pluperf. *ἤδειν.* *Οἶδα* is strictly 'I have seen or perceived;' hence it takes the present signif. *to know,* and the pluperf. becomes an imperf. 1) prop. and gener. *to be acquainted with,* foll. by acc. both of thing, as Matt. xxv. 13, & oft.; and of person, Matt. xxv. 12. Mk. i. 34. John vi. 42. Acts vii. 18, et al. 2) in the sense *to perceive, understand,* foll. by acc. of thing, Matt. xii. 25, *τὰς ἐνθυμήσεις.* Mk. xii. 15, *ὑπόκρισιν αὐτῶν.* Lu. xi. 17, *διανοήματα,* et al. 3) *to know how* to do a thing, and by impl. *to be able to do it, and to do it,* Matt. vii. 12. Lu. xii. 56. Phil. iv. 12. 1 Th. iv. 4. 1 Tim. iii. 5. Ja. iv. 17. 2 Pet. ii. 9. 4) by Hebraism, 'to know and approve,' *to love.* Hence, as said of men, *to care for,* 1 Thes. v. 12, *εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν,* as said of God, *to acknowledge and adore.* Gal. iv. 8. 1 Th. iv. 5. 2 Th. i. 8. Tit. i. 16. Heb. viii. 11, and Sept.

Εἰδωλεῖον, ου, τὸ, (εἶδωλον,) an idol-temple, 1 Cor. viii. 10. 1 Macc. i. 47. x. 83; of the same form with *Ποσειδωνεῖον, ταμιεῖον,* and many other substantives in *εῖον,* which are properly adjectives neuter with an ellip. of some subst. suitable to the occasion, as here *ιερόν.*

Εἰδωλόθυτον, ου, τὸ, (εἶδωλον, θύω,) idol-service, 'any thing sacrificed to idols,' i. e. in the N. T. *the flesh of victims offered to idols,* which remained over, and was eaten or sold, Acts xv. 29. xxi. 25.

1 Cor. viii. 1, sqq. where see my note x. 19, 28. Rev. ii. 14, 20.

Εἰδωλολατρεία, ας, ἡ, (εἶδωλου λατρεία,) idol-worship, idolatry, 1) prop. and gener. as said of eating meats offered to idols, and other actions approaching idolatry, Gal. v. 20. 1 Cor. x. 14. So 1 Pet. iv. 3, it is said of the vices usual connected with idolatry, *καπορευμένοι ἐν ἀθεμίτοις εἰδωλολατρείαις.* 2) *fig.* *covetousness,* Col. iii. 5.

Εἰδωλολάτρης, ου, ὁ, (εἶδωλου λάτρης,) lit. an idol-worshipper, 1) prop. and gener. 1 Cor. v. 10. vi. 9. Rev. xii. 8. xxii. 15; also said of one who partakes of meats offered to idols, 1 Cor. v. 11. 2) *fig.* of a *covetous person,* Eph. v. 3.

Εἶδωλον, ου, τὸ, (εἶδος,) prop. an image, in figure or representation, whether corporeal or mental, of some other thing, esp. the statues of men, particularly of the dead, Hom. Od. xi. 476, *βροτῶν εἶδωλα καμύοντων.* Xen. Mem. i. 4, 4. In N. T. *an idol, i. e. 1) an idol-image,* Acts vi. 41, *θύσιαν τῶ εἰδώλῳ.* 1 Cor. xii. 2, *πρὸς τὰ εἶδ. τὰ ἄφωνα.* Rev. ix. 20. Sept. and later Class. 2) by meton. *an idol-god, a heathen deity,* 1 Cor. viii. 4, 7. x. 19, Sept. By impl. in plur. *idols, for idol-worship,* Rom. ii. 22. 2 Cor. vi. 16. 1 Th. i. 9. 1 John v. 21. Spec. things offered to idols, Acts xv. 20.

Εἰκῆ, adv. (εἰκαῖος, without order,) prop. disorderly, confusedly. Hence 1) by impl. *inconsiderately, rashly, carelessly,* Matt. v. 22, *ὀργιζ. τινι εἰκῆ.* Col. ii. 12, *εἰκῆ φυσιοῦμενος.* So Class. 2) *in vain, to no purpose,* Rom. xiii. 4, *οὐ γὰρ εἰ τῆ μάχαιραν φορεῖ.* 1 Cor. xv. 2, *ἐκτός εἰ μὴ εἰ ἐπιστεύσατε.* Gal. iii. 4, *ἐπάθ. εἰκῆ.* iv. 11, *μήπως εἰ. κσκοπίακα,* and Class.

Εἴκοσι, οί, αί, τὰ, indecl. twenty, Lu. xiv. 31, et al.

Εἴκω, f. ξω, to give way, to yield, foll. by dat. of pers. Gal. ii. 5, *οἷς οὐδὲ πρὸς ὤραν εἴξαμεν.* Sept. & Class.

Εἴκω, obsol. form, whence perf. 2 εἴκοκα, with pres. signif. to be like, foll. by dat. of pers. or thing, Ja. i. 6, εἴκοκα κλέδωμι θαλάσσης, and 23, εἰ. ἀνδρῶ, &c. Sept., Jos., and Class.

Εἰκῶν, ὄνος, ἡ, (εἴκω,) I. GENER. a likeness of any person or thing, and spec. an image or effigy of a man, &c. as a statue, picture, or coin, Matt. xxii. 20. Mk. xii. 16. Lu. xx. 24. Rom. i. 23. Said of an *idol-image* (of some heathen deity) Rev. xiii. 14, sq. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 40. Sept. and Class. In the sense *representation or copy,* 1 Cor. xi. 7. 2 Cor. iv. 4. Col. i. 15. So Heb. x. 1, *αὐτῆ ἡ εἰκὼν τῶν πραγμάτων,* meaning 'the full and complete image of a thing.'

as opp. to *σκιά*, a shadowy and imperfect one. Wisd. ii. 23. vii. 26. Luc. Imag. 28. —II. *ABSTR.* *likeness* to any one, *resemblance*, Rom. viii. 29. 1 Cor. xv. 49. 2 Cor. ii. 18. Col. iii. 10. Sept.

Ειλικρίνεια, αε, ή, (*ειλικρινής*,) 1) prop. *clearness*, 'such a whiteness and purity as will bear the closest examination,' like that of an article inspected in the full light of the sun. 2) metaph. *purity, sincerity*. 1 Cor. v. 8, *εν άζύμοις*. 2 Cor. i. 12, *ειλικρίνεια Θεού*. ii. 17, *ώς εξ ειλικρινείας*.

Ειλικρινής, έος, ό, ή, adj. (*έλλη*, the sunshine, and *κρίνω*, to examine, 'judge,') lit. 'found pure and white when examined in sunshine;' and hence by impl. metaph. *pure, sincere*, Phil. i. 10, *ίνα ήτα ειλικρίνεις*. 2 Pet. iii. 1, *είλ. διάνοιαν*.

Είλισσω, f. ζω, (for the Attic *είλισσα*), to roll up, as a scroll, Rev. vi. 14, and Class. Poet.

Είμι, f. *έσομαι*, has two uses: 1) as the usual verb of existence, *to be*; 2) as the logical copula, connecting the subject and the predicate. I. as verb of existence, *to be, exist, to have existence*, 1) prop. and gener. in the metaphysical sense. John i. 1, *εν άρχή ήν ό λόγος*. viii. 50, 58. Mk. xii. 32, et al.; of things, John xvii. 5. 2 Pet. iii. 5. Rev. iv. 11, and Class. Said of life, *to exist alive*, Matt. ii. 18. xiii. 30. Jos. and Class.; to exist, *be found*, both of persons, Lu. iv. 25, *πολλοί χήραι ήσαν*. Matt. xii. 11. John iii. 1, and Class. and things, *to exist*, Matt. vi. 30. xxii. 23, et al. *sæpe*. Said of time gener. Lu. xxiii. 44, *ήν δε ώσει ώρα έκτη*. John i. 40. Acts ii. 15. 2 Tim. iv. 3. Mk. xi. 13, and Class.; of festivals, Mk. xv. 42. Acts xii. 3, and Class. 2) by impl. and from the adjuncts, *to come to be, come to, come to pass*: Matt. xxvii. 7, & oft. 3) *ιστι* foll. by infin. *it is proper, licet*, Heb. ix. 5, *πρι άν ούκ ιστι νυν λέγειν*, & Class. 4) partic. *ών, ούσα, όν*, joined with noun or pron. it is used in short parenthetical clauses, to indicate an existent state or condition, character, &c. in the sense *being, as*, as Matt. vii. 11, *ει ούν υμείς, ποιηροί όντες, είδατε*, &c. John iii. 4. iv. 9. ix. 25. Acts xvi. 21, et *sæpe* al. With the article, *ό ών, τά όντα*, it denotes real and true existence, as in the phrase *ό ών και ό ήν και ό εργάμονος*, prop. name of God, Rev. i. 4. xi. 17. xvi. 5. Comp. Wisd. xiii. 1, *ούκ ίργασαν ειδίναί τον όντα*. So *τά όντα* & *τά μή όντα*, prop. Rom. iv. 17. metaph. 1 Cor. i. 28, and Class.—II. as LOGICAL COPULA connecting the subject and predic. *TO BE*, where the pred. specifies who or what a person or thing is, in respect to nature, origin, office, condition, circumstances, &c. while the copula merely connects the pred. with the subject. The pred. may be made

by various parts of speech. 1) with an *adj.* Matt. ii. 6. xviii. 8, and Mk. i. 7, et al. *sæpe*. 2) with a *substant.* as pred. in the same case with the subject, both prop. Matt. iii. 4, 17. xv. 14. Mk. ii. 28, et al. *sæpe*; and fig. and meton. when the subst. of the pred. expresses not what the subj. is, but what it is *like*, or is *accounted to be*, or *signifies*; viz. by comparison, substitution, &c. or as cause and effect; so that *είναι* may be rendered *to be accounted, to be like, or to signify*, Matt. v. 13, sq. xii. 50, et al. *sæpiss.* 3) with a *pron.* as pred. in the same case with the subj. viz. *ούτος*, Matt. x. 2, *τά όνόματά ίστι ταύτα*. John i. 19. xv. 12. xvii. 3, et al. So also *τις, τι* indef. or interrog. *ποίος, ποταπός, όστις, έμός, σός*. Fig. as with nouns, the pred. often expresses not what the subj. is, but what it is *accounted to be*, or *signifies*, Matt. ix. 13. Mk. ix. 10, & oft. 4) with a *genit.* of a noun or pron. as pred. said of quality and character, Lu. ix. 55, et al.; of age, Mk. v. 42, et al.; of a *whole*, whereof the subject is part, Acts xxiii. 6; of possession, property, Matt. v. 3, and oft. Also metaph. of persons or things to whom the subject belongs, or on whom it is dependent, 2 Cor. iv. 7. 1 Cor. iii. 22, sq. et al. *sæpe*. 5) with the *dat.* of a noun or pron. as pred. *to be to any one*, implying *possession* or *property*, John xvii. 9, *ότι σοί είσι*. Lu. xii. 20, et al. 6) with a *partic.* of another verb as pred. either with or without the article; and then *είμι* often forms a periphrasis for a finite tense of the same verb, expressing, however, a continuance in or duration of the action, Lu. v. 1, *και αυτός ήν ίστώς*. Matt. xxiv. 9. Mk. ii. 6, et *sæpe* al.; also *with* the art. when the partic. may be regarded as equiv. to a noun, Matt. iii. 3, *ούτος γάρ ίστιν ό ρηθείς υπό 'Ησαίου*. xiii. 19. Mk. vii. 15. John iv. 10. Acts ii. 16. Rom. iii. 11, et al. *sæpe*. 7) with an *adv.* as pred. e. gr. of quality or character, as *ούτως*, John iii. 8, et al. *ταύτά*, Lu. xi. 30, et al. *ώς*, Rev. xxii. 12. *ώσπερ*, Matt. vi. 5. *χωρίς*, Heb. xii. 8. *έγγυς*, Rom. x. 8. *έκαί*, Matt. xviii. 20. *μακράν*, Matt. xii. 34. *πού*, Matt. ii. 2. *ώδε*, Matt. xii. 6. *πόθεν*, Matt. xxi. 25. 8) with a *preposition* and its case as predicate, as *άπό*, John i. 45; *εις*, denoting direction, object, end, Lu. v. 17; *έκ*, with genitive implying *origin*, John i. 47, et al. Hence metaph. of a *person* on whom any thing is *dependent*, to whom he is *devoted* as a follower, John viii. 47, *έκ του Θεού ούκ ίστι*. 1 John iii. 10. iv. 6. vi. 19. So of *things*, as *έκ της άληθείας*, John xviii. 37. *έξ έργων*, Gal. iii. 10, and *έκ πιστώς*, ver. 12. Of a whole in relation to a part, 1 Cor. xii. 15, sq. et al. of the *material*, Rev. xxi. 21. *Έν* with

dat. implying a being in a place, thing, or person. Ἐπι foll. by gen. of place, upon, Lu. xvii. 31. John xx. 7. foll. by dat. of place, upon, in, at. Κατά foll. by gen. εἶναι κατά τινος, 'to be against any one,' Matt. xii. 30. Gal. v. 23. Μετά foll. by gen. εἶναι μετά τινος, 'to be present with, in company with any one,' Matt. xvii. 17, et al. or 'on the side of any one,' Matt. xii. 30, et al. Παρά foll. by gen. εἶναι παρά τινος, 'to be from any one,' i. e. 'sent by any one,' John vi. 46. vii. 29. Πρὸ foll. by gen. of place, to be before, Acts xiv. 13. metaph. of dignity, Col. i. 17. Πρὸς foll. by acc. of place, &c. εἶναι πρὸς τι, 'to be near to,' Lu. xxiv. 29. Mk. iv. 1. Σύν foll. by dat. εἶναι σύν τι, to be in company with any one, Lu. xxiv. 44. Phil. i. 23. Col. ii. 5, et al. Ὑπέρ foll. by gen. εἶναι ὑπέρ τινος, to be for any one, on his side, Mk. ix. 40. ὑπέρ τινα, above any one, fig. Lu. vi. 40. Ὑπὸ with acc. to be under, said of place, John i. 49. 1 Cor. x. 1; of person or thing, to be subject to, Rom. iii. 9. Gal. iii. 10. 1 Tim. vi. 1.

Ἐννεκα, see Ἐνεκα.

Ἐἶπον, inf. εἰπεῖν, I. GENER. to say or speak, with an acc. of the thing said, Matt. xxvi. 44, τὸν αὐτὸν λόγον εἶπὼν, Lu. xii. 3. John ii. 22. Acts i. 9, et al. Along with the accus. expr. or implied, are further constructions of the pers. to whom, the manner by which, &c. 1) foll. by dat. of pers. John xvi. 4. Lu. vii. 22. 2) by sis and acc. of pers. 'to speak against,' Lu. xii. 10. 3) by κατά and gen. of pers. Matt. v. 11. 4) by περὶ with gen. of pers. or thing, 'to speak of,' John vii. 39. x. 41. xi. 13. 5) by πρὸς and acc. of pers. or thing, 'to say to,' Lu. xi. 1, or with reference to, Mk. xii. 12. 6) by adv. or a prep. with its noun, implying manner, e. gr. ὁμοίως, Matt. xxvi. 35, et al. Metaph. by Hebr. εἰπεῖν ἐν καρδίᾳ, to cogitate, think, Matt. xxiv. 48. Lu. xii. 55. Rom. x. 6, and Sept. 7) by infin. with acc. Rom. iv. 6, or with εἶναι impl. John x. 35. 8) by ὅτι, Matt. v. 31, et al.—II. as modified by the context, where the sense often lies chiefly in the adjuncts, e. gr. 1) said before interrog. to ask, inquire, Matt. ix. 4. xi. 3, et al. 2) before replies, to answer to a question, whether direct, or indirect, Matt. xv. 34, et al. 3) of narration, teaching, &c. to tell, declare, Matt. viii. 4. xvi. 20, et al. sæpe. 4) of predictions, to foretell, Matt. xxviii. 6. Mk. xiv. 16, et al. espec. in the pass. 5) of what is said with authority, to direct, command, Matt. viii. 8. Mk. v. 43, et al. sæpe. Sept. Ex. xxxv. 1. Lev. ix. 6. Xen. Eph. ii. 5.

Ἐιρηνεύω, f. εἰσσω, (εἰρήνη,) prop. to be at peace, as opp. to war; but in N. T.

metaph. to live in peace and harmony, as opp. to discord, &c. absol. 2 Cor. xiii. 11, εἰρηνεύετε. 1 Th. v. 13, εἰρηνεύετε ἐν ἑαυτοῖς. Mk. ix. 50, εἰρηνεύετε ἐν ἀλλήλοις. Rom. xii. 18, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. Apocr. and Class.

Ἐιρήνη, ης, ἡ, (εἰρω, junctio. See Eph. ii. 14—17, and so Liv. i. 1, 'Latinum pacem cum Aenea—junxisse,') 1) prop. in a civil or political sense, as the opposite to war or intestine broils, Lu. xiv. 32. Acts xii. 20. Rev. vi. 4, al. and Class. 2) in a private sense, as regards individuals, peace and concord, Matt. x. 34. Lu. xii. 51. Acts vii. 26. Rom. xiv. 19. Col. iii. 15. Heb. vii. 2. 3) fig. peace of mind, spiritual peace with God and our own conscience through Christ, arising from reconciliation with God, and a sense of the Divine favour, Rom. ii. 10. v. 1. xv. 13. John xiv. 27. Phil. iv. 7. Comp. Is. liii. 5. 4) by impl. a state of peace, quietness, and security, Lu. xi. 21, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. ii. 29. John xvi. 33. Acts ix. 31. xxiv. 3. 1 Cor. xiv. 33. 1 Th. v. 3, and Sept. 5) by Hebr. well-being or external prosperity of every kind, Lu. i. 79, ὁδοῦ εἰρήνης. ii. 14. xix. 42. Rom. ii. 10. Ja. iii. 18, et al. Hence it is used as a wish of welfare in salutations, either at meeting or parting; at meeting, Lu. xxiv. 36. John xx. 19. Lu. x. 5, εἰρήνη τῷ οἴκῳ τούτῳ: also in letters, Rom. i. 7. ii. 10, et al. εἰρήνη ὑμῖν: at parting, ἔπαγε εἰς εἰρήνην, Mk. v. 34, or πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, Lu. vii. 50, et al. So in the phrases μετ' εἰρήνης, Acts xv. 33. Heb. xi. 13, & ἐν εἰρήνῃ, 1 Cor. xvi. 11. See my note on Heb. xi. 31. There are, however, some passages where it is difficult to say whether the temporal or the spiritual sense of the word has place; and others where, though expositors adopt one or the other, both may have place. So Eph. vi. 15, τὸ εὐαγγέλιον τῆς εἰρήνης. 2 Thess. iii. 16, ὁ Κύριος τῆς εἰρήνης. So also the phrase Θεὸς τῆς εἰρήνης, Rom. xv. 33. xvi. 20. Phil. iv. 9. 1 Th. v. 23. Heb. xiii. 20. Comp. Is. ix. 6, ἀρχῶν εἰρήνης: also ἀρχὴ τῆς εἰρήνης, Xen. Eph. p. 92. At Eph. ii. 14, αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, the sense is, 'he is the author of reconciliation of differences.' So Col. i. 20, εἰρηνοποιήσας πάντα εἰς αὐτὸν διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, (as in the phrase εἰρήνην ποιῆσθαι: and so εἰρήνην διδόναι, John xiv. 27,) there is an allusion to the title of Christ, Is. ix. 6, 'Prince of peace,' i. e. the great Author of reconciliation with God, and thereby the Giver of peace of conscience, the Author of, and enjoiner to peace, 1 Cor. xiv. 33; the Author to believers of all peace both from

without and within, God being considered as in 'Christ reconciling the world unto himself,' and thereby becoming their Peace.

Εἰρηνικός, ἡ, ὄν, adj. (εἰρήνη,) *peaceable, peaceful*, prop. relating to political peace, as opp. to war, Xen. Econ. i. 17, εἰρηνικὰ ἐπιστήμαι. In N. T. 1) *pacific*, i. e. disposed to peace, Ja. iii. 17, and Sept. and Plato often. 2) from the Hebr. *salutary*, productive of happiness, Heb. xii. 11, καρπὸς εἰρ. at least according to the general interpretation. See, however, my note there, where I have shown that the sense is prob. *peace-bearing*; of course including the other sense.

Εἰρηνοποιέω, f. ἦσω, to *make peace*, equiv. to εἰρήνην ποιεῖν, Col. i. 20. Prov. x. 10. Stob. Phys. 984.

Εἰρηνοποιός, οὔ, ὁ, prop. a *pacificator*, one sent to treat of peace. In N. T. one who *studies to preserve or promote peace* among others, and consequently *with* others, Matt. v. 9.

Εἰς, a prep. governing the accus. with the primary idea of motion *into* any place or thing, and then of motion or direction *to, towards, unto, upon* any place, thing, or pers. I. of PLACE, *into, to, 1)* after verbs implying motion of any kind *into*, or also *to, towards, upon* any place or object; e. gr. verbs of coming or going, leading or following, sending, throwing, delivering over, &c. Matt. ii. 12, ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. iv. 8. v. 1. vi. 6, et sæpius. But a few peculiar usages may be noted. With an acc. of pers. but referring to the place where the person dwells or is, and implying *to, among, &c.* Lu. x. 36, ἐπιπέσω εἰς τοὺς ληστές. Acts xx. 29, ἐπεισύνονται λυκοὶ εἰς ὑμᾶς, and xxii. 21, et al. Said also of persons into whom demons have entered, Mk. ix. 25. Lu. viii. 30. 2) after verbs implying direction *upon* or *towards* any place or object, e. gr. verbs of hearing, calling, announcing, showing, &c. Matt. x. 27. Acts xi. 22, ἀκούειν εἰς τὰ ἔθνη. Lu. vii. 1. Matt. xxii. 3. Mk. v. 14. xi. 8, et al.; espec. after verbs of *looking*, Acts i. 10, ἀτενίζετε εἰς τὸν οὐρανόν. iii. 4. 3) metaph. of a state or condition into which any one comes, after verbs of motion or direction, Matt. xxv. 46, ἀπελεύσονται εἰς κόλασιν αἰώνιον. Mk. v. 26, εἰς τὸ χεῖρον ἐλθεῖν, et al. sæpe. So ὑπάγει or πορεύου εἰς εἰρήνην. So in the construct. *pragm.* some βαπτίζου εἰς τινα, or εἰς τὸ ὄνομα τῆς, 'to baptize into, or unto, the obligations incumbent on any one's disciple,' Matt. xxviii. 19. Acts viii. 16. Rom. vi. 3, 4, al.—II. of TIME, viz. 1) time *when*, implying a term or limit, to, *up to, until*, Acts iv. 3, εἰς τὴν αὔριον, *till the morrow*,

Matt. x. 22, εἰς τέλος. Phil. i. 10, εἰς ἡμέραν Χριστοῦ, 'against the day of Christ;' and ii. 16. 2) Pet. iii. 7. Acts xiii. 42. 1 Thess. iv. 15. 2 Thess. ii. 6. 2) Pet. ii. 4, al. 2) of time *how long*, marking duration, *for, &c.* Matt. xxi. 19, εἰς τὸν αἰῶνα, *for ever*. Mk. iii. 29. John viii. 35. Lu. i. 50, εἰς γενεάς γενεῶν. xii. 19, εἰς ἔτη πολλά, et al.—III. TROPICALLY, as marking the object or point *to* or *towards* which any thing tends, aims, &c.: said 1) of a *result*, or effect, marking that *to* which any person or thing tends *to*, or becomes, Matt. xiii. 30, δῆσατε αὐτοὺς εἰς δέσμας. xxvii. 51, ἐσχίσθη εἰς δύο, sc. μέρη. John xvii. 23. Acts ii. 20. Rev. xi. 6, et al. sæpe. Thus λογίζομαι (τινὰ, τι) εἰς τι, *to reckon or count for, or as any thing*, Acts xix. 27. Rom. ii. 26. ix. 8. Also, λογίζομαι τινε εἰς τι, *to reckon or impute to any one FOR, or as*, Rom. iv. 3, εἰς δικαιοσύνην. v. 5, 9, 22. Gal. iii. 6, al. So after verbs of *constituting, making, becoming, &c.* Acts xiii. 22, ἡγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλείαν, and v. 27. With εἶναι or γίνεσθαι, *to be one*, Matt. xix. 5. Mk. x. 8. Lu. xiii. 19, and oft. 2) of *measure, degree, extent*, chiefly by periph. for an adv. Lu. xiii. 11, εἰς τὸ παντελὲς, *entirely*. 2 Cor. i. 17, εἰς ὑπερβολήν. 2 Cor. x. 13, εἰς τὰ ἄματρα, and xiii. 2, εἰς τὸ πάλιν, and vi. 1, εἰς κενόν. 3) of a *direction of mind*, as marking an object of desire, *towards, for, in behalf of*, Rom. i. 27. x. 1. Ju. 21, et al. sæpe; including the construction of ἐλπίζω and πιστεύω with εἰς implying *confidence in*; or of *aversion against*, as Matt. xviii. 6. 1 Cor. vi. 18, ἀμαρτάνειν εἰς. Lu. xii. 10, ἐρεῖ λόγον εἰς τινα. Mk. iii. 29, et al. and Class. 4) of an *intention, purpose, aim, end*, viz. εἰς final, either in the sense of *unto, or in order to, or for*, i. e. 'for the purpose or sake of,' Matt. viii. 4, et al. sæpe; or in the sense *to* or *for*, implying use, advantage, &c. and equiv. to the *dativus commodi et incommodi*, but more emphatic, Matt. x. 10. Mk. viii. 19, sq. Lu. ix. 13, et sæpius. 5) gener. as marking the *object* of any reference, relation, or allusion, *into, unto, towards*, either prop. in the sense *conformably to, in accordance with*, Matt. x. 41, sq. xii. 41. Lu. xi. 32. Acts vii. 53, or gener. in the sense *as to, in respect to, as concerning*, Acts ii. 25. Lu. xii. 21. Rom. iv. 20. xiii. 14. xvi. 5. Heb. vii. 14, et al. sæpe. Note.—In composition εἰς denotes, 1) motion *into*, as εἰσδέχομαι, εἰσιμι, εἰσέρχομαι, εἰσφέρω, &c. 2) motion or direction *to, towards*, as εἰσακούω.

Εἰς, μία, ἓν, gen. ἑνός, μιᾶς, ἑνός, the first cardinal numeral, *one*, 1) *prop.* and

gener. e. gr. with a subst. Lu. xviii. 19, *οὐδὲ εἰς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός*, 1 Cor. ix. 24. Gal. iii. 20, al.; with a subst. Matt. vi. 27. John xi. 50; with a negat. equiv. to *not one, none*, Matt. v. 18. Rom. iii. 12. So *οὐδὲ εἰς*, more emphatic than *οὐδαίς*, Matt. xxvii. 14. John i. 3. Acts iv. 32. Rom. iii. 10. 1 Cor. vi. 5, al. 2) *used distributively*, viz. *εἰς — εἰς, one — the other*, Matt. xx. 21. xxiv. 41, et al. *εἰς ἕκαστος, each, every one*, Acts ii. 6. xx. 31. Col. iv. 6, al. *καθ' ἕνα, one by one, singly*, for *εἰς καθ' ἕνα*. So *ἐν καθ' ἕν, one by one*, Rev. iv. 8. Hence the anomalous form *εἰς καθ' εἰς, one by one*, Mk. xiv. 19. John viii. 9, and *ὁ δὲ καθ' εἰς*, Rom. xii. 5. 3) *emphatic, one, i. e. one only, or even one*, Matt. v. 36. xxi. 24, et al. or 'one and the same,' Rom. iii. 30. 1 Cor. iii. 8. Gal. iii. 28. Phil. ii. 2. Heb. ii. 11. Rev. xvii. 13. 4) *indefinit. some or any one, a certain*, equiv. to *τις*, Matt. xiii. 19. xix. 16. Mk. xii. 42, *μία χηρά*. John vi. 9. Rom. ix. 10, et al. 5) *from the Hebr. as an ordinal, the first*, espec. of the first day of the week, Matt. xxviii. 1. Mk. xvi. 2, et al.

Εισάγω, f. *ἄγω*, to lead or bring in or into, trans. and foll. by *εἰς* with acc. of place. I. of *person*, Lu. xxii. 54, *ε. αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως*, and ii. 27. Acts ix. 8. xxi. 28, 29, 37. Also *εἰσάγειν τινα εἰς τὴν οἰκουμένην*, 'to introduce into the world,' implying the formal introduction of one vested with ample authority, to those whom he is to govern, Heb. i. 6. foll. by *ᾧδε*, Lu. xiv. 21. Sept. and Class.—II. of *things*, Acts vii. 45, *ἦν (σκηνὴν τοῦ μαρτυρίου) εἰσάγαγον οἱ πατέρες ἡμῶν*. And so in the Class. espec. of the introduction of merchandise, as often in Plato, Xen., and Thuc.

Εἰσακούω, f. *ούσομαι*, 1) to perceive by the ear, to hear, as Hom. II. viii. 97. Thuc. iv. 34. v. 45. Soph. Trach. 351. 2) to give ear to, hearken, Thuc. v. 17; and by impl. to give heed to, to hear favourably, as petitions or prayers, Matt. vi. 7. Lu. i. 13. Acts x. 31. Heb. v. 7. Sept. but not Class. 3) to give heed to, OBEY, foll. by gen. of person, 1 Cor. xiv. 21, *οὐδ' οὕτως εἰσακούσονται μου*. Sept. Ecclus. iii. 6. Thuc. i. 126. v. 45, and often in Class.

Εἰσδέχομαι, f. *ξομαι*, depon. mid. to receive into, i. e. into one's house, city, or country, or unto oneself, namely, in hospitality, or kindness and favour. The word often occurs in Sept., where God is said 'to gather and collect the exiles of Israel into their own land.' Hence in N. T. 2 Cor. vi. 17, we have, *κἀγὼ εἰσδέξομαι ὑμᾶς*, where a reception into communion is meant. See v. 16, and

Zech. x. 8. Hos. viii. 10; q. d. 'I will receive you into my especial communion and favour.'

Εἰσείμι, imperf. *εἰσῆμι*, to go into, enter, foll. by *εἰς* with acc. 1) of *place*, Acts iii. 3. xxi. 26. Heb. ix. 6. 2) by *πρός* with acc. of *pers.* Acts xxi. 18. Sept. and Class.

Εἰσέρχομαι, f. *ελεύσομαι*, to go or come in, enter; said I. of *PERSONS*, and 1) prop. foll. by *εἰς* with acc. of *place*, Matt. vi. 6. xxiv. 38, et al. aspe; by *εἰς* with acc. of *pers.* Acts xvi. 40, *εἰς τὴν Λυδῖαν*, and xix. 30. xx. 29. Mk. ix. 25. Lu. viii. 30, et al.; also foll. by *παρὰ* with dat. of *pers.* Lu. xix. 7, and *πρὸς* with acc. of *pers.* Mk. xv. 43. Acts x. 3. xvii. 2. Rev. iii. 20; foll. by *ὄρω* with acc. of *place*, Matt. viii. 8. Hither may be referred the idiom, formed from the Hebrew, *εἰσέρχομαι καὶ ἐξέρχομαι*, to go in and out, to perform one's daily duties, Acts i. 21. Fig. John x. 9. So *εἰσπορ. καὶ ἔκπορ.* Acts ix. 28, and Sept. 2) metaphorically, followed by *εἰς* with acc. of *state or condition*, Matt. xviii. 8, *εἰς τὴν ζωὴν*. Mk. ix. 47, *εἰς τὴν βασιλίαν τοῦ Θεοῦ*, et al.—II. of *THINGS*, to enter in or into, equiv. to *εἰσφέρομαι*, espec. *food*, *εἰς τὸ στόμα*, Matt. xv. 11. Acts xi. 8; also metaph. Lu. ix. 46, *εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς*. Ja. v. 4. Heb. vi. 19.

Εἰσκαλέω, f. *έσω*, to call in, invite into a house, or to hospitality, Xen. Cyr. viii. 3, and oft. in Class. In N. T. mid. *εἰσκαλέομαι*, to invite into one's own house, Acts x. 23.

Εἰσόδος, ου, ἡ, (*εἰς, ὁδός*) prop. *a way into any place, an entrance*, Hom. Od. x. 90, and in Thuc. ii. 9, *the act of entering*; but in N. T. *entrance*, i. e. the power of entering, *admission*. Foll. by *εἰς* with acc. of *place*, 2 Pet. i. 11, ἡ *ε. εἰς τὴν αἰώνιον βασιλίαν τοῦ Κυρίου*: by gen. Heb. x. 19, *τὴν ε. τῶν ἀγίων*: by *πρὸς* with acc. of *pers.* 1 Thess. i. 9, *coming in, approach, ὅποιαν ε. ἔσχομεν πρὸς ὑμᾶς*, and ii. 1, *τὴν ε. ἡμῶν εἰς ὑμᾶς*. Absol. Acts xiii. 24.

Εἰσπηδάω, f. *ήσω*, to leap or rush into a place, or upon a person. In N. T. *ε. εἰς τὸν δῆλον*, 'to rush in among the people,' Acts xiv. 14, and absol. xvi. 29.

Εἰσπορεύομαι, f. *έσομαι*, depon. to go into, enter, I. of *PERSONS*, foll. by *εἰς* with acc. of *place*, Mk. i. 21. vi. 56. xi. 2. Acts iii. 2; with *εἰς* underst. Lu. viii. 16. xi. 33. xix. 30, or *πρὸς* with acc. of *pers.* to enter into any one, i. e. into his house, xxviii. 30.—II. of *THINGS*, to enter in or into, as food, foll. by *εἰς*, Matt. xv. 17. Mk. vii. 15. Metaph. to arise, enter into

the mind, Mk. iv. 19.—III. from the Heb. *עַל* καὶ *ἐκπορεύω* to go in and out, i. e. 'to perform the daily duties of life,' Acts ix. 28.

Εἰστρέχω, f. *θρέξω*, a. 2. *εἰσέδραμον*, to run into any place, as a house, Acts xii. 14, absol. but with *εἰς οἰκίαν* impl. in cont.

Εἰσφέρω, (f. *ἐξοίσω*, aor. 2. *εἰσήνεγκον*, aor. 1. *εἰσήνεγκα*.) to bear, or bring into, trans. and foll. by *εἰς* with acc. of place, 1 Tim. vi. 7, οὐδὲν εἰσνήγκαμεν εἰς τὸν κόσμον. Heb. xiii. 11; with *εἰς τὸν οἶκον* underst. Lu. v. 19, sq. Sept. and Class. Said of persons, foll. by *εἰς* with acc. of state or condition, to lead into, Matt. vi. 13, sq. Lu. xi. 4, a. *εἰς πειρασμόν*. Those passages, indeed, are usually rendered, 'Suffer us not to be led;' but, as Mr. Rose remarks, 'the arguments for that version are rather of a metaphysical, than a philological nature.' Fig. *εἰσφέρειν τι εἰς τὰς ἀκοάς τινος*, 'to bring unto the ears of any one,' i. e. to announce to him, Acts xvii. 20. So Eur. *Δυο.* 55, *εἰς ὧτα φέρειν*, and elsewhere in Class.

Ἐἶτα, an adverb, 1) of TIME, after that, then, Mk. viii. 25. Lu. viii. 12. John xiii. 5. xix. 27. xx. 27. Ja. i. 15, and Class. 2) of ORDER and succession, as *πρῶτον*, *εἶτα*, 1 Tim. ii. 13. iii. 10. Mk. iv. 28. 1 Cor. xii. 28, and Class. 3) as a PARTIC. of continuation, then, so then, consequently, Heb. xii. 9, and Class.

Ἐκ, (before a vowel *Ἐξ*.) a prep. governing the genit. with the prim. signification out of, from, of, used of such objects as were before *ἐν* another, but are now separated from it, either in respect of place, time, source, origin. I. of PLACE, which is the prim. and most frequent use, out of, from, 1) after verbs implying motion of any kind out of or from any place or object, e. gr. verbs of coming or going, sending, throwing, falling, gathering, or separating, removing, and such like, Mk. v. 2. vii. 5. John ii. 15. Lu. ii. 4, et al. *scilicet*. With a gen. of pers. out of, i. e. from whose presence, number, &c. any person or thing proceeds, John viii. 42. Acts iii. 22, sq. xx. 20. 1 Cor. v. 13. Heb. v. 1. 1 John ii. 19, al. 2) after verbs implying direction, out of, or from any place, &c.; thus marking the terminus *de quo*, the point from which the direction issues or tends, Lu. v. 3, *ἰδίδασκεν ἐκ τοῦ πλοίου*. John xix. 23, *ἐκ τῶν ἀνοθῶν ὀφραγτός*. Mk. xi. 20, *συκὴν ἔφραμίην ἐκ ῥιζῶν*. Acts xxviii. 4, *κρεμαμένον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ*, and Class. So, by Heb. in the const. *præpositivus*, Rev. xviii. 20. xix. 2, *ἔξιδίκασι τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ*

χειρὸς αὐτῆς, 'God hath avenged, or taken vengeance, of or from her.' So in the const. *præpositivus* of a different sense, Rev. xv. 2, *τοὺς νικῶντας ἐκ τοῦ θηρίου*, &c.—As implying the direction in which any one is placed from or in respect to a person or thing, as *καθίσαι*, *ιστάναί*, or *εἶναι*, *ἐκ δεξιᾶς*, *ἐκ δεξιῶν*, *ἐξ ἐνωπίμων*, Matt. xx. 21. xxii. 44. xxv. 33. xxvi. 64, et al. Sept. and Class. 3) metaph. of a state, condition, &c. out of which any one comes or tends, after verbs of motion, direction, &c. John x. 39, *ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν*. Rom. xiii. 11. *ἠγέρθη ἐκ νεκρῶν*. vi. 4. Acts xvii. 3, *ἀναστῆναι ἐκ νεκρῶν*. Rom. vi. 13, *ζῶντας ἐκ νεκρῶν*. Col. i. 18, *πρωτότοκος ἐκ νεκρῶν*, et al. *sæpe*.—II. of TIME, viz. as said of the beginning of a period of time, a point FROM which onward any thing takes place. So *ἐκ κοιλίας μητρός*, Matt. xix. 12. Lu. i. 15, al. et Sept. *ἐκ νεότητος*, Matt. xix. 20. *ἐκ χρόνων ἰκανῶν*, Lu. viii. 27. *ἐξ ἀρχῆς*, John vi. 64. *ἐκ γενετῆς*, ix. 1. *ἐκ τοῦ αἰῶνος*, ix. 32, and Class. Hence it may sometimes be rendered *anter*, as Rom. i. 4, *ἐξ ἀναστάσεως νεκρῶν*. Rev. xvii. 11, *ἐκ τῶν ἐπτά ἑστί*, 'is after the seven,' i. e. as their successor. So, by Hebr., 2 Pet. ii. 8, *ἡμέραν ἐξ ἡμέρας*, lit. *day from day*, i. e. 'day after day.' With an adj. or pron. it sometimes forms an adv. of time, e. gr. *ἐξ αὐτῆς* *scilicet* *ἄρας*, from this time, immediately, Mk. vi. 25, *ἐξ ἰκανοῦ*, of a long time, of old, Lu. xxiii. 8, *ἐκ τούτου* *scilicet* *χρόνου*.—III. of the ORIGIN and source of any thing, i. e. the primary, direct, immediate source; in distinction from *ἀπὸ*, which represents the secondary, indirect, mediate origin. It is said, 1) of persons, viz. of the place, stock, family, condition, &c. out of which one is derived, or to which he belongs; place, Lu. viii. 27, *ἀνὴρ τις ἐκ τῆς πόλεως*. xxiii. 7. John i. 47, al.; family, Lu. i. 5, *Ἰερεὺς τις ἐξ ἐφημερίας* *Ἀβιά*. ii. 4. Acts iv. 6. xiii. 21, et *sæpe*; condition or state, John viii. 41, *ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα*. Acts x. 45, et al. *οἱ ἐκ περιτομῆς*. 2) of the source, whether pers. or thing, out of or from which any thing proceeds, is derived, or to which it pertains, and that both gener. Mk. xi. 30, *ἐξ οὐρανοῦ*. Matt. xxi. 19, *μηκίτι ἐκ σοῦ καρπὸς γίνηται*. Lu. i. 78, *ἀνατολὴ ἐξ ὄθους*, and oft.; and spec. as marking not only the source and origin, but also the character of any person or thing, as derived from that source, implying connexion, dependence, adherence, devotedness, likeness, &c. John vii. 17, *ἐκ τοῦ Θεοῦ*. viii. 47, et al. *sæpe*; also fig. of the source of character, quality, &c. implying adherence to, connexion with, &c. John xviii. 37,

πᾶς ὁ ὧν ἐκ τῆς ἀληθείας. 1 John ii. 21. iii. 9, et al. Hence ἐκ with gen. forms a periphr. for an adv. or partic. as ὁ ἐκ πίστεως, Rom. iv. 16. Gal. iii. 7, 9. ὁ ἐκ νόμου, Rom. iv. 14. οἱ ἐξ ἐριθείας, ii. 8. ἡ ἐκ φύσεως ἀκροβυστία, 27. 3) of the *motiue, ground, or occasion* whence any thing proceeds, the incidental cause of it, *from, out of*, i. e. by reason of, in consequence of, &c. John iv. 6, κεκοπιακῶς ἐκ τῆς ὁδοπορίας. Ja. iv. 1. Rev. viii. 11. 2 Cor. xiii. 4. 1 Tim. vi. 4. Heb. vii. 12, et al. So δικαιῶν or δικαιωθῆναι ἐκ πίστεως, *out of, from, by*, on account of, faith, and δικ. ἐκ τῶν ἔργων. 4) of the *efficient* cause, agent, &c. that from which any action or thing is produced or effected, *from, by*, Rom. ix. 11. Gal. v. 8, ἐκ τοῦ καλοῦτος. 1 Cor. viii. 6. 2 Cor. i. 11. John xii. 49, and oft. 5) of the *manner* or mode in which any thing is done, Mk. xii. 30, ἀγαπᾶν ἐξ ὅλης τῆς καρδίας. So ἐκ ψυχῆς, &c. 6) of the *means, instrument, instrumental cause, from, i. e. by* means of, by, through, with, &c. Lu. xvi. 9, ποιῆσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, 'by means of.' John iii. 5, ἐξ ὕδατος. 1 Cor. ix. 14, ἐκ τοῦ εὐαγγελίου, and oft. Hence with verbs of filling, Matt. xxiii. 25. John xii. 3, and also of the *price* paid down, as a means of acquiring any thing, Matt. xx. 2, ἐκ δηναρίου. 7) of the *material, viz. of, out of, from*, Matt. xxvii. 29, στέφανον ἐξ ἀκανθῶν. John ii. 15, φρ. ἐκ σχοινίων. Rom. ix. 21. 1 Cor. xi. 8. Eph. v. 30. Heb. xi. 30. 8) of a *whole* in relation to a part, a whole from which a part is spoken of, i. e. *partitively*, 1 Cor. xii. 15, οὐκ ἔστιν ἐκ τοῦ σώματος. So after verbs of eating or drinking, 1 Cor. ix. 7. xi. 28. Lu. xxii. 16. John vi. 26, et al. Said of a class or number *out of* which any one is separated, *of which* he forms a part, &c. John i. 24, οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρ. Mk. xiv. 69. Lu. xxii. 3. Acts xxi. 8. 2 Tim. iii. 6. Phil. iv. 22, οἱ ἐκ τῆς Καισαρος οἰκίας. Finally, after a numeral or pron. as εἰς, Matt. x. 29. Mk. ix. 17, et al. sæpe.—N. B. in composition ἐκ implies, 1) *removal, out, from, off, away*, as ἐκβαίνω, ἐκβάλλω, ἐκφέρω. 2) *continuance*, as ἐκτείνω, ἐκτρέφω. 3) *completion*, as ἐκδαπανᾶω. 4) *intensity*, as ἐκθῆλος, ἐξαπατάω, ἐκδαπανᾶω.

Ἐκαστος, η, ον, adj. (superl. from ἐκάς, separate,) *each, every one*, i. e. of any number separately. 1) *gener.* Matt. xvi. 27, ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Lu. vi. 44. John vii. 53, et al. This idea of separation, or *singling out*, is expressed yet more strongly by εἰς ἕκαστος, Acts xx. 31, νοθετῶν ἕνα ἕκαστον. Eph. iv. 16. Rev. xxi. 21, al. 2) *distributively*, in constr. with plural

verbs, where it is in apposition with a plur. noun implied, Matt. xviii. 35, εἰάν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ, &c. John xvi. 32. Heb. viii. 11, al. So εἰς ἕκαστος, Acts ii. 6. In apposition with a plur. noun or pron. expressed, Lu. ii. 3, ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν, &c. Acts ii. 8. Eph. v. 33.

Ἐκάστοτε, adv. (ἕκαστος,) *each time, always, continually*, 2 Pet. i. 15, and Class.

Ἐκατόν, οἱ, αἱ, τὰ, num. adj. a *hundred*, Matt. xviii. 12. John xix. 39, al. Adverb. a *hundred-fold*, Matt. xiii. 8. Mk. iv. 8, al.

Ἐκατονταέτης, ον, ὁ, ἡ, adj. a *hundred years old*, Rom. iv. 19.

Ἐκατονταπλασίον, ονος, ὁ, ἡ, adj. a *hundred-fold*, Lu. viii. 8, καρπῶν ἑ. Matt. xix. 29. Mk. x. 30. Sept. & Class.

Ἐκατοντάρχη, ον, & —ος, ον, ὁ, (ἐκατόν, ἀρχω,) a *centurion*, Matt. viii. 5, and oft. Sept. and Class.

Ἐκβάλλω, f. βαλῶ, to *throw from* or *out of, to cast out*. I. *GENRR.* and with the idea of *force* employed, Matt. xv. 17, εἰς ἀφεδρώνα ἐκβάλλεται. Acts xvii. 38. Matt. viii. 12. xxv. 30. Foll. by ἔξω with gen. of place, Matt. xxi. 39; sometimes *implied*, Lu. xx. 12. John ix. 34. xii. 31. In the sense of *to force, thrust out, Mk. ix. 47, ἐ. τὸν ὀφθαλμὸν. to urge or drive out, Mk. i. 12, τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. John x. 4, πρόβατα ἐκβάλῃ. Foll. by ἐκ with gen. of place, either expr. John ii. 15. 3 John 10. Lu. iv. 29. or impl. Lu. viii. 54. John vi. 37. xii. 31. Said of demons, to cast out, expel, Matt. vii. 22. Mk. vii. 26. xvi. 9, et al. Metaph. in the sense of *cast out, i. e. with scorn and reproach, reject* as vile, Lu. vi. 22, ὅταν ἐκβάλωσι τὸ ὄν. ὑμῶν ὡς πονηρόν. Thus it is used by Ælian and Demosth. of rejected actors, and so ἐκβλητός, vile.—II. *SPEC.* the idea of *force* being dropped, *to remove, draw forth*, Matt. vii. 4, ἐκβ. τὸ κάρφος ἀπὸ τοῦ ὀφθ. In Matt. xii. 35, ἐκβάλλει τὰ ἀγαθὰ, and Lu. x. 35, ἐκβαλῶν δύο δηναρία, there is a *signif. prægnans*, i. e. two senses are blended in the compound verb; one suggested by the prep. the other expressed by the verb. In the former case the full sense is, 'draws forth and utters;' (so Pindar, Pyth. ii. 148, ἔπος ἐκβαλεῖν,) in the latter, 'having drawn forth and put down,' as we should say *disbursed*. On the sense in Matt. xii. 20, see my notes there. In Rev. xi. 2, τὴν αὐλήν—ἐκβαλε ἔξω, 'put it out of your measurement,' do not include it in your measuring.*

Ἐκβασις, σως, ἡ, (ἐκβαίνω,) prop. a *going out, egress*, Hom. Od. v. 410. In

N. T. fig. of egress from life, *exit*, *end*, Heb. xiii. 7, ε. τῆς ἀναστροφῆς. Wisd. ii. 17. Also metaph. *the issue* of any thing, i. e. *the result, event*, 1 Cor. x. 13, ποιῆσαι, σὺν τῷ πειρασμῷ, καὶ τὴν ἐκβασιῶν, 'will guide the issue or result,' as Wisd. viii. 8, ἐκβάσεις καιρῶν, or 'will cause or bring about a way out of the temptation.'

'Εκβολή, ἡ, ἡς, ἡ, (ἐκβάλλω,) a *casting out*, as of the lading of a ship, to lighten her, Acts xxvii. 18, ε. ἐπιούοντο, and Class.

'Εγαμίζω, f. ἴσω, lit. *to marry out*, i. e. *to give in marriage*, 1 Cor. vii. 38. Pass. Matt. xxii. 30. xxiv. 38. Lu. xvii. 27, *to become a wife*. The word only occurs elsewhere in the Greek Pandects.

'Εγαμίσκω, same as ἐγαμίζω, pass. in Lu. xx. 34, sq. Aristot. Polit. p. 22.

'Εγγονος, ου, ὁ, ἡ, adj. (ἐγγύονα, 2 perf. of ἐγγίνομαι,) prop. adj. *sprung from, born of*, as often in Plato. Hence subst. *a descendant* of any kind, whether son or grandson. In N. T. in neut. τὰ ἐγγονα, *descendants*, espec. *grandchildren*, 1 Tim. v. 4, τέκνα ἢ ἐγγονα. And so in Sept. and occas. Class.

'Εκδαπανᾶω, f. ἴσω, *to expend*, (lit. *spend out*,) *utterly consume*, and pass. *to be quite spent, utterly exhausted*, as said of the vital powers, 2 Cor. xii. 15, ἐκδαπανήσομαι ὑπὲρ, &c. Polyb. xxv. 8, 4. xii. 8, 9. xvii. 11, 10. phys. as said of pecuniary resources.

'Εκδέχομαι, f. ξομαι, prop. *to receive any thing from any person*. In N. T. inchoatively, *to be ready to receive* from any quarter, *to receive by anticipation, wait for, expect*, John v. 3, ἐκδ. τὴν τοῦ ὕδατος κίψω. Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. Heb. xi. 10. Ja. v. 7. absol. Heb. x. 13. 1 Pet. iii. 20, and Class.

'Εκδηλος, ου, ὁ, ἡ, adj. (ἐκ, δηλος,) *quite plain, conspicuous*, 2 Tim. iii. 9. 3 Macc. vi. 5. Hom. II. v. 2. Pol. iii. 2, 6.

'Εκδημέω, f. ἴσω, (ἐκδημος,) prop. and in Class. *to be absent from one's people or country, by travelling abroad*. In N. T. gener. *to be absent from any place or person*, 2 Cor. v. 6, 8, ἐκδ. ἐκ τοῦ σώμ.

'Εκδίδωμι, f. ἐκδώσω, prop. *to give out any thing, or to give up any person, espec. to place out in marriage, to give in marriage*; also *to give out or let out any property*, Ælian V. H. xiv. 15. In N. T. mid. ἐκδίδομαι, *to let out for one's own benefit, as ἀμπελώνω*, Matt. xxi. 33, 41. Mk. xii. 1. Lu. xx. 9.

'Εκδιηγέομαι, f. ἴσομαι, *to tell out, relate at large any narration*, Acts xiii. 41. xv. 3. Sept. Jos. Ant. xiii. 5, 7. Ecclus. xxxiii. 8.

'Εκδικέω, f. ἴσω, (ἐκδικος,) gener. 'to execute right and justice.' 1) *to do justice to any one, by maintaining his right*, Lu. xviii. 3, 5. Sept. in Ps. xxxvii. 28. 1 Macc. vi. 22. xiii. 6. 2) *to avenge, i. e. to take personal satisfaction*, Rom. xii. 19, μὴ ἑαυτοὺς ἐκδ. So *to take vengeance on, to punish, as τὸ αἷμα*, i. e. *crime of bloodshed, ἀπό τινος*, Rev. vi. 10. xix. 2. So 2 Cor. x. 6, ἐκδ. πᾶσαν παρακοήν. So Sept. and later Class. and sometimes Engl. *avenge*.

'Εκδίκησις, εως, ἡ, (ἐκδικέω,) gener. *the execution of right and justice, viz. I. avengement, in the sense of maintaining any one's right*. So ποιεῖν ἐκδ. equiv. to ἐκδικεῖν, *to maintain one's right, defend one's cause*, foll. by gen. of pers. for whom, Lu. xviii. 7, 8; by dat. of pers. against whom, Acts vii. 24, and Sept.—II. *vengeance, penal retribution*, Rom. xii. 19. Heb. x. 30, and Sept. In the sense of *vindictive justice, punishment*, Lu. xxi. 22, ἡμέραι ἐκδικήσεως. 2 Cor. vii. 11. 2 Th. i. 8. 1 Pet. ii. 14, and Sept.

'Εκδικος, ου, ὁ, ἡ, (ἐκ, δίκη,) prop. adj. *executing right and justice*, Soph. Œd. Col. 920; in N. T. a subst. *retributor, avenger, punisher*, Rom. xiii. 4. 1 Th. iv. 6. Sept. and later Class.

'Εκδιώκω, f. ξω, (ἐκ & διώκω,) *to drive out from a place, to chase off, to cause to flee away*, Sept. and Class. Hence in N. T. by impl. *to pursue with malignity, to persecute*, Lu. xi. 49. 1 Th. ii. 15; in the latter of which passages the simple idea of *persecution* is intended; in the former, as appears from a comparison with Matt. xxiii. 34, sq. the various forms thereof, both active and passive, espec. the being chased from place to place by acts of persevering enmity, are intimated.

'Εκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι,) *delivered up*, Acts ii. 23, τοῦτον ε. λαβόντες. So Jos. Ant. vi. 13, 9, ἐκδοτον λαβών. In the later Class. ἐκδοτον δοῦναι or λαμβ. signifies *to give up, or to receive, any one to be treated at discretion*. The earlier writers have ἐκδοτον ποιεῖν.

'Εκδοχή, ἡς, ἡ, (ἐκδέχομαι,) *a waiting for, expectation*, Heb. x. 27.

'Εκδύω, f. ὕσω, prim. intrans. *to go or come out of*, Hom. Od. xxii. 334, ἐκδύς μεγάρωιο. Eur. Iph. Taur. 602, ἐκδ. κακῶν. Hence trans. *to cause to come out of*, as in the putting off of armour or clothes, *to undeclothe*, Matt. xxvii. 31, and Mk. xv. 20, ἐξέδυσαν αὐτὸν τὴν πορφύραν, 'stripped him as to his clothes.' Hom. Od. xiv. 341. Æschyl. Ag. 1342. With the acc. of person only, Matt. xxvii. 28. Lu. x. 30, and Sept. Mid. ἐκδύομαι, *to put off one's clothes*, 2 Cor. v. 4, οὐ θεῖν ~

μεν ἐκδύσασθαι, scil. τὸ σκῆνος, meaning the mortal body. So serpents are said ἐκδύειν τὸ γῆρας, when they have cast off their old skin. See Virg. *Æn.* ii. 473.

Ἐκεῖ, adv. of place. 1) of place where, *there, in that place*, Matt. ii. 13. v. 24. vi. 21. xii. 45, et al. By Hebr. joined with ὅπου, as ὅπου ἐκεῖ, *where*, Mk. vi. 55. Rev. xii. 6, 14, and Sept. 2) by attraction, of place whither, *thither, to that place*, after verbs of motion, instead of ἐκεῖσε, Matt. ii. 22. Mk. vi. 33, et al. Sept. and Class.

Ἐκεῖθεν, adv. *thence, from that place*, Matt. iv. 21, *προβάς ἐκεῖθεν*, and v. 26. ix. 9, et al. So οἱ ἐκεῖθεν, *those from thence*, 'those who belong there,' as Eurip. *Hec.* 719. Sept. and Class.

Ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ, lit. 'that one there,' plur. 'those there,') equiv. to our emphatic *he, she, or it*. When put in antithesis, it usually refers to the person or thing more remote or absent, or otherwise to the next preceding, which it thus renders more definite and emphatic. I. *in antithesis*, and referring to the more remote subject, e. gr. with οὗτος, Lu. xviii. 14. Ja. iv. 15; or gener. Matt. xiii. 11. Mk. xvi. 20, et al. sæpe, and Class.—II. *without antithesis*, referring to the pers. or thing immediately preceding, or just mentioned, 1) gener. Matt. xvii. 27. Acts iii. 13. Mk. iii. 21, and oft. and Class. 2) *emphatic*, like the Engl. *that*, Mk. vii. 15. John i. 18. v. 11. ix. 37. x. 1. xii. 48, et al. and in the case of persons well known or celebrated.

Ἐκεῖσε, adv. (ἐκεῖ,) prop. *thither, to that place*. In N. T. by attraction, for ἐκεῖ, *there*, Acts xxi. 3. xxii. 5. Sept. & later writers.

Ἐκζητέω, f. ἦσω, prop. *to seek out*, in order to find, any thing or person lost. Sept. and Class. In N. T. 1) *to inquire diligently, scrutinize*, 1 Pet. i. 10, ἐκζ. *πρὸς τινας*, parallel with ἐξερευνάω, Sept. 2) *to seek after* any thing, i. e. *endeavour to gain*, Heb. xii. 17, *μπα δακρύων ἐ. αὐτήν*, and Sept. By Hebr. *to require, demand*, e. gr. ἐκζ. *τὸ αἷμα τινος ἀπὸ τινος*, 'to avenge or punish the crime of any one's blood,' Lu. xi. 50, sq.; and Sept. in Ezek. iii. 18, 20. 2 Sam. iv. 11. Gen. ix. 5. 3) from the Hebr. ἐκζητῆν τὸν Θεόν, *to seek out God*, i. e. 'to seek to know his will, with a full determination to follow and obey it,' Acts xv. 17. Rom. iii. 11. Heb. xi. 6, and Sept. often.

Ἐκθαμβέω, f. ἦσω, (ἐκθαμβος,) gener. *to utterly amaze, quite astonish*, Job xxxiii. 7, Aq. *Ecclus.* xxx. 9. In N. T. pass. *to be greatly astonished*, whether from admiration, Mk. ix. 15, or terror,

Mk. xvi. 5, sq. or perturbation, Mk. xiv. 33.

Ἐκθαμβος, ου, ὁ, ἡ, adj. (ἐκ, *ἄμβος*,) *quite astonished*, Acts iii. 11. Polyb. x. 10, 9, and Sept.

Ἐκθετος, ου, ὁ, ἡ, adj. (ἐκτίθημι,) prop. *put away, cast aside*; but used espec. of an infant, in the sense *exposed* or *abandoned*. So Acts vii. 19, *ποιεῖν ἐκθετα τὰ βρέφη*. The verb ἐκτίθημι is freq. in the Class. in this sense.

Ἐκκαθαίρω, f. ἀρῶ, *to purge out, cleanse thoroughly*, prop. as furniture or utensils, Xen. *Anab.* i. 2, 16. Deut. xxvi. 13. In N. T. metaph. with acc. of pers. ἐκκ. *ἐαυτὸν ἀπὸ τινος*, 2 Tim. ii. 21. Plato *Euth.* p. 3, *ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθειρόντας*. Xen. *Conv.* 1, 4, *ἀνδράσιν ἐκκαθαρμένους τὰς ψυχὰς*. With acc. of thing, *to cleanse out*, i. e. *put away*, 1 Cor. v. 7, *ἐ. τὴν παλαιὰν ζύμην*. Dinarch. c. *Aristog.* p. 67, ἐκκ. *τὸν ὁροδοκίαν*.

Ἐκκαίω, f. καύσω, *to cause to burn, or flame out, to kindle*, Hdot. iv. 134, and Sept. In N. T. pass. or mid. *to burn or flame out*, metaph. *ἐν ὀρέξει*, Rom. i. 27; of passion oft. in Sept. and Class.

Ἐκκακίω, f. ἦσω, (ἐκ, *κακός*,) prop. *to give way, despond, lose courage under danger*, as a soldier who abandons his post: but in N. T. gener. *to despond, lose courage under trials and difficulties*, Eph. iii. 13, *αἰτοῦμαι μὴ ἐκκακῆν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν*. 2 Cor. iv. 1, 16, and also *to give way under labours*, and gener. *to be remiss or careless in the discharge of any duty*, Lu. xviii. 1, *πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακῆν*. Gal. vi. 9, *τὸ δὲ καλὸν ποιούντες μὴ ἐκκακῆν*. 2 Thess. iii. 13. Polyb. iv. 19, 10.

Ἐκκεντέω, f. ἦσω, (ἐκ intens. & *κεντέω*,) prop. *to quite pierce the surface of any body, to transfix*, John xix. 37, *δύονται εἰς ὃν ἐξεκέντησαν*. Rev. i. 7, and Sept. and later Gr. writers. The earlier writers use the simple *κεντέω*.

Ἐκκλάω, f. ἄσω, *to break off*, as a branch, Rom. xi. 17, 19, 20, *ἐξεκλάσθησαν*. Lev. i. 17. Plato *Pol.* x. 611, D.

Ἐκκλείω, f. εἰσω, prop. *to shut any one out*, as of a house, or a city. In N. T. fig. *to exclude from intercourse with any one*; foll. by acc. Gal. iv. 17, *ἐκκλείωμαι ὑμᾶς θείλοισι*. Pass. *to be excluded, have no place*, Rom. iii. 27, *ἐκκλείσθη ἡ καύχησις*.

Ἐκκλησία, ας, ἡ, (ἐκκλητος, fr. ἐκκαλέω,) *a convocation*. This word is used in N. T. in two ways: I. IN THE CLASSICAL SENSE, and 1) of an assembly of the people, either lawfully called out by the civil magistrate, Acts xix. 39, & Class. writers, or of a

unlawful assembly, not legal, Acts xix. 37. 2) in the Jewish sense, a congregation, or assembly of the people, as often in Sept.; espec. for public worship in a synagogue, Matt. xviii. 17, or gener. of the whole people, Acts vii. 38, γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἱερῆμῳ. Heb. ii. 12. 1 Macc. ii. 56. iv. 59. Eccles. xiii. 20.—

II. IN THE CHRISTIAN SENSE, an assembly or society of faithful Christian persons, called out of the world at large by the word of God, and given, out of the world, by God unto Christ, (see John xvii. 6 & 14.) that they may be sanctified through the truth of God, 'whose word is truth,' John xvii. 17.—I. the universal and visible Church, militant here on earth, i. e. the whole society of Christians dispersed throughout the world, Matt. xvi. 18. 1 Cor. vi. 4. x. 32. xi. 22. xii. 28. Col. i. 18, 24. Eph. i. 22. v. 23, 25, 27.—II. the universal Church triumphant and glorified, Eph. v. 27. Comp. Heb. xii. 23.—III. a particular Church, though composed of several congregations, as the Church in Jerusalem, Antioch, Corinth, Galatia, Thessalonica, &c. Acts viii. 1. xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 18, et al.—IV. a particular or single congregation of Christians, or those believers who were wont to assemble in any particular house for Divine worship, Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2, and in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Th. ii. 14. Gal. i. 2.—V. the place where such congregation is assembled, Acts xi. 26. 1 Cor. xi. 18, 22.

Ἐκκλίνω, f. ἴνω, prop. to bend any thing out of the straight course, trans. and also to bend from any course, Mal. ii. 8, ἐξελίνατε ἐκ τῆς ὁδοῦ. In N. T. metaph. of turning aside and swerving from the straight road of piety and virtue, Rom. iii. 12, πάντες ἐξέκλιναν. So Sept. Numb. xxii. 23. Job xxiv. 27. Also of turning aside from by avoiding any person or thing, to shun, Rom. xvi. 17, ἐκκλ. ἀπ' αὐτῶν. 1 Pet. iii. 11, ἐκκλινάτω ἀπὸ κακοῦ. So Pa. xxxvii. 27, ἐκκλινον ἀπὸ κακοῦ, and Prov. iii. 7.

Ἐκκολυμβάω, f. ἴσω, to swim out or off, as from a sinking vessel to land, Acts xxvii. 42. Dion. Hal. iv. 24, ἐκκ. εἰς τὴν γῆν. Thuc. iv. 25, ἀποκολ. absol. as here.

Ἐκκομίζω, f. ἴσω, to carry out or forth, as a dead body for burial, Lu. vii. 12, and oft. in Class.

Ἐκκόπτω, f. ψω, 1) prop. to cut off, as a branch, Rom. xi. 24, et al., or a limb, Matt. v. 30, τὴν δεξιάν. xviii. 8. Also, to cut down, as said of a tree, Matt. iii. 10. vñ. 19. Lu. iii. 9. xiii. 7, 9, and Class.

2) metaph. to cut off an occasion, by removing it, 2 Cor. xi. 12. So Hierocl. ἰ. ἀφορμὰς: also to hinder, render ineffectual, 1 Pet. iii. 7, εἰς τὸ μὴ ἐκκόπτασθαι τὰς προσευχὰς ὑμῶν.

Ἐκκρέμαμαι, mid. form intrans. of ἐκκρεμαννύμι, prop. to hang from, by clinging hold of any thing, (as Lucian, t. ii. 513, ἐκκρεμαννύμενοι τῶν πηδαλίων,) or person, as Thuc. vii. 75, τῶν ξυσκήμων, ἐκκρεμαννύμενοι. But it is often used fig. of that on which we depend, as hope, &c. Also said of those who listen attentively to a person speaking, and are said to hang on him, i. e. on his lips. (So Pope, 'And wond'ring senates hung on all he spoke,') and Virg. Æn. iv. 79, pendetque iterum narrantis ab ore. So Lu. xix. 48, ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων.

Ἐκλάλιω, f. ἴσω, to speak out, disclose, trans. with dat. of pers. Acts xxiii. 22, μηδὲν ἐκλαλῆσαι, and Class.

Ἐκλάμπω, f. ψω, to shine out or forth, to be resplendent, Matt. xiii. 43, ἐκλάμπουσιν ὡς ὁ ἥλιος, in allusion to Dan. xii. 3. The word occurs in the Class.

Ἐκλανθάνω, f. λήσω, to make to quite forget, Hom. II. ii. 600. In N. T. mid. ἐκλανθάνομαι, lit. to lose out of (ἐκ) mind, to forget, Heb. xii. 5, ἐκλείθησθε, 'have forgotten.' Jos. and Class.

Ἐκλέγω, f. λήσω, prop. to lay out, i. e. put aside certain persons or things out of a larger number proposed or offered, to choose out, whether for others or oneself, Joseph. Bell. ii. 8, 6. Xen. Hist. i. 6, 13. Plato 536, C. 458, C. et al. In N. T. only mid. ἐκλέγομαι, to choose out FOR ONESELF, and gener. to choose or select any thing or person, I. GENER. and 1) of things, Lu. x. 42, τὴν ἀγαθὴν μερίδα ἐξελέγατο. xiv. 7. 1 Cor. i. 27, sq. Sept. and Class. 2) of persons, foll. by acc. simply, John vi. 70. xv. 16. Acts i. 2, 24. vi. 5. xv. 22, 25, et al. Ja. ii. 5. Sept. and Class. Foll. by ἐκ with gen. John xv. 19, or ἀπὸ with gen. Lu. vi. 13.—II. SPEC. and by impl. to choose out for special privileges, &c. with the accessory idea of favour or love, Mk. xiii. 20. John xiii. 18. Acts xiii. 17. Eph. i. 4, and Sept.

Ἐκλείπω, f. ψω, prop. & in Class. to leave out or omit any person or thing from any number; also to leave off any action or practice; but in N. T. and sometimes in Class. intrans. to leave off, cease, or fail, as said of any commenced action, or course of action, Lu. xxii. 32, ἢ πίστις, 'to fail.' Heb. i. 12, ἔτη, 'to fail.' Sept. & Class. By impl. 'to cease to live,' i. e. to die, Lu. xvi. 9. Joseph. Bell. iv. 1, 9. Apollod. iii. 4, 3, and Sept. In the Class. βίον or τὸ ζῆν is generally added; yet in Plato it often occurs without addition.

'Εκλεκτός, ἢ, ὄν, adj. (ἐκλέγεσθαι,) *chosen, elect*; 1) of things, *select, choice, excellent*, 1 Pet. ii. 4, 6, λίθος ἔ. 2) of persons, *chosen, distinguished*, 1 Pet. ii. 9, γένος ἔ. 1 Tim. v. 21, τῶν ἔ. ἀγγέλων. See my note. 3) by impl. *chosen*, with the accessory idea of favour, love, &c. *beloved*, Lu. xxiii. 35, ὁ Χριστὸς ὁ τοῦ Θεοῦ ἔ. Rom. xvi. 13. Sept. in Is. xlii. 1. Ps. cv. 6. 1 Chron. xvi. 13. Hence the expression οἱ ἐκλεκτοί, *the elect*, 'those chosen by God unto salvation, or to peculiar privileges and blessings, as members of the kingdom of heaven; and accordingly those enjoying his favour, and leading a holy life in communion with Him'; 'true and faithful Christians.' Comp. Rev. xvii. 14, οἱ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ, where there is an allusion to *chosen men* picked out for soldiers, as oft. in Sept.; e. gr. Judg. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2, et al. So Clemens, 1 Cor. § 2, 'Ye contended day and night for the whole brotherhood,' εἰς τὸ σώζεσθαι μετ' ἐλέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ. And in the Martyrdom of Polycarp, § 16, we have τῶν ἐκλεκτῶν opp. to τῶν ἀπίστων, 'the unbelieving heathen.' In this sense οἱ ἐκλεκτοὶ τοῦ Θεοῦ occurs in Matt. xxiv. 31. Mk. xiii. 27. Lu. xviii. 7. Rom. viii. 33. Col. iii. 12. Tit. i. 1, and without Θεοῦ, Matt. xx. 16. xxii. 14. xxiv. 22, 24. Mk. xiii. 20, 22. 2 Tim. ii. 10.

'Ἐκλογὴ, ἦς, ἡ, (ἐκλέγω,) *election, selection*, I. gener. Acts ix. 15, σκεῦος ἐκλογῆς, i. e. a chosen vessel, Class.—II. spec. in the sense *election*, i. e. the benevolent purpose of God, whereby any are chosen unto salvation, so that they are led to embrace and persevere in the Gospel, to the enjoyments of its privileges and blessings both here and hereafter, Rom. xi. 5, κατ' ἐκλογὴν χάριτος, (where see my note,) 1 Thes. i. 4. 2 Pet. i. 10. By meton. of abstract for concrete, equiv. to οἱ ἐκλεκτοί, Rom. xi. 7.—III. by impl. *free choice, free will*, Rom. ix. 11, ἡ κατ' ἐκλογὴν πρόθεσις, i. e. 'the free spontaneous purpose of God,' uninfluenced by external motives, Joseph. Bell. ii. 8, 14, ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλὸν καὶ τὸ κακὸν προκίεται. Psalt. Salom. ix. 7, τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν.

'Ἐκλύω, f. ὑσω, prop. and trans. to *loosen* or *disengage* from any thing which binds or holds fast, either *animals* (as horses, Hom. Od. iv. 35,) or *men*, as Xenoph.; also metaph. to *set free* from any thing that shackles the mind, as *captivity*, or *adversity*, (see Gray's Ode to Adversity,) also to quite *loosen* the strength, (lit. that which stringeth up a man,) xvi. 6, 12. Diod. Sic. xlii. 77, et al.

See Foësius Econ. Hippocr. In N. T. pass. ἐκλύομαι, to be wearied out, utterly exhausted, as said of the body, Matt. ix. 36; to be weary, Gal. vi. 9, μὴ ἐκλυόμενοι, with allusion to reapers, *tired out*, and so Sept. Also as said of the mind, to faint, despond, Heb. xii. 3, ψυχᾶς ὑμῶν ἐκλυόμενοι, and Class.

'Ἐκμάσσω, f. ξω, to wipe out, or off, wipe dry, Lu. vii. 38, 44. John xi. 2. xii. 3. xiii. 5, and later Class. The earlier ones have ἐξομόρυννυμι.

'Ἐκμυκτηρίζω, f. ἴσω, (ἐκ, μυκτηρ,) lit. to turn up the nose at, to utterly deride, scoff at, Lu. xvi. 14. xxiii. 35. Sept.

'Ἐκνεύω, f. εὔσω, to bend the head aside (ἐκ) or away, to avoid a blow. Hence, to turn aside out of the way. So Plut. t. ii. p. 577, B, ἐκνεύσας τῆς ὁδοῦ. Hence in N. T. to turn aside or away, John v. 13, ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ, at least, as most Expositors understand; but the best interpreters are, with reason, agreed that the word is to be derived from ἐκνέω, to swim off or away, as in Thuc. ii. 90, though that term also, like the Latin *enatare*, signifies fig. to glide off unobservedly, a sense far more agreeable to the context.

'Ἐκνήφω, f. ψω, prop. to become sober from (ἐκ) being drunken, as often in later Class. In N. T. metaph. to awaken or rouse up, i. e. from a state of ignorance and mental delusion, by returning, through sincere repentance, to a right mind, 1 Cor. xv. 34, ἐκνήψατε δικαίως. So also, in the same spiritual sense, Joel i. 5, ἐκνήψατε οἱ μεθύοντες, and Pa. lxxviii. 65. Sept.

'Ἐκούσιος, ου, ὁ, ἡ, adj. (ἐκὼν,) *will-ing, voluntary*, Philem. 14, κατὰ ἐκούσιον, adv. phrase for the adv. ἐκούσιως, Nehem. xv. 3. Xen. Mem. ii. 1, 18.

'Ἐκούσιως, adv. (ἐκούσιος,) *willingly, voluntarily*, Heb. x. 26. 1 Pet. v. 2. Sept. and Class.

'Ἐκπαλαι, adv. of old, long since, 2 Pet. ii. 3. iii. 5, and later Class.

'Ἐκπειράζω, f. ἄσω, lit. to try out, put to the utmost test by temptation, Matt. iv. 7. Lu. iv. 12. x. 25. 1 Cor. x. 9. Sept.

'Ἐκπέμπω, f. ψω, to send out or forth, Acts xiii. 4. xvii. 10. Sept. & Class.

'Ἐκπετάννυμι, f. ἄσω, to spread out, stretch forth the hands, as in supplication, Rom. x. 21. Sept. and later Class.

'Ἐκπηδάω, f. ἴσω, to leap, rush forth, intrans. Acts xiv. 14, ἐξπηθήσαν εἰς τὸν ὄχλον, in many MSS., Versions, and later Edd. for text. recept. σίσσεν. See my note there.

'Ἐκπίπτω, f. πεισοῦμαι, to fall from,

i. e. out of or off, intrans. I. PROP. as said of things which *fall from* or *out of* their place, as the stars from heaven, Mk. xiii. 25, and Class.; chains from off a prisoner, Acts xii. 7; or as said of a boat *falling from* a ship down into the sea, Acts xvii. 32; of flowers *falling away*, Ja. i. 11. I Pet. i. 24; said of a ship, to fall (i. e. be driven) out of its course; usually foll. by εἰς with acc. of place, to be driven upon, Acts xvii. 17, φοβ. μὴ εἰς τὴν Σύρτιν ἐκπέσωσι. So Diod. Sic. ii. 60, τὸ πλοιάριον—ἐκπεσῶν εἰς ἄμυρον, and elsewhere in Class. Also fig. foll. by gen. to *fall from* any state or condition, by abandoning one's part or interest in it, Gal. v. 4, ἐκπ. τῆς χάριτος, *fall away from*, namely, by apostasy. See Lu. viii. 13. And so 2 Pet. iii. 17, ἐκπ. τοῦ ἰδίου σταθιμοῦ. Rev. ii. 5, πόθην ἐκπέπτωκε.—II. ΜΕΤΑΡΗ. to *fall to the ground*, *fail*, become ineffectual, Rom. ix. 6, ὁ λόγος τοῦ Θεοῦ. And so Pind. Pyth. vi. 37, χαμαιπετὲς ἔπος, and Plut. vi. 140, λόγος ἄκηνέμιος ἐκπίπτων. Plato p. 13, D, ὁ λόγος ἡμῖν ἐκπεσῶν οὐχ ἰσχύεται.

Ἐκπλέω, f. εὔσομαι, to *sail from* or *out of* a port, foll. by εἰς with acc. of place, Acts xv. 39. xviii. 18; by ἀπὸ with gen. of place, xx. 6. Class.

Ἐκπληρώω, f. ὠσω, prop. to *fill out* or *up*, i. e. fully complete any number or measure. In N. T. metaph. to *fulfil*, as a promise, Acts xiii. 32. Polyb. i. 67, 1.

Ἐκπλήρωσις, εὠς, ἡ, prop. as in Class. a *fulfilling* or *completing* of any thing. In N. T. said of time, *fulfilment*, Acts xxi. 26, διαγγέλλων τὴν ἐκπ. τῶν ἡμερῶν τ. ἀ. 'announcing the fulfilment, or full observance, of the days of purification,' i. e. that he was about to fully keep them. So ἐκπληρώω in Diod. Sic. ii. 57.

Ἐκπλήσσω, f. ξω, prop. to *strike off*, i. e. to strike off any one by a blow, as in Theophr. ap. Steph. Thes.; but elsewhere only in a fig. sense, to *strike* any one out of his self-possession, by exciting terror, astonishment, admiration. So Thuc. ii. 87, φόβος γὰρ μνήμην ἐκπλήσσει. The word sometimes occurs in the act. but gener. in the pass. to be, as we say *struck with* astonishment and admiration. And so often in N. T. either absol. or foll. by ἐν with dat. Matt. xix. 25. Mk. x. 26, and oft.

Ἐκπνέω, f. εὔσω, prop. to *breathe out* or *forth*, emit the breath, ψυχὴν being understood, which is expressed in Eurip. Orest. 1163; but it gener. signifies to breathe out the last breath, to *expire*, Mk. xv. 37, 39. Lu. xxiii. 46, and often in Class.

Ἐκπορεύομαι, f. εὔσομαι, to *go out*

of, to go or come forth, and used in N. T. I. of PERSONS, foll. by ἐκ or ἀπὸ with gen. of place whence, Mk. x. 46. xiii. 1, or παρὰ with gen. of pers. from whom, John xv. 26; also foll. by εἰς, ἐπι, or πρὸς with acc. of place whither, Mk. x. 17. John v. 29, et al. and Class. So in the phrase εἰσπορεύομαι καὶ ἐκπορ. meaning 'to perform one's daily duty.'—II. of THINGS, to *go forth*, *proceed out of*, foll. by ἐκ or ἀπὸ with gen. of pers. or thing, as Matt. xv. 11, 18. Mk. vii. 20, sq. et al.; by εἰς with acc. of place whither, Lu. iv. 37. Mk. vii. 19.

Ἐκπορνεύω, f. εὔσω, to *practise fornication*, be given up to lewdness, Jude 7. Sept.

Ἐκπτῦω, f. ὕσω, prop. to *spit out of the mouth*, as Hom. Od. v. 322, στόματος δ' ἐξέπτυσεν ἀλμὴν Πικρὴν: but in N. T. metaph. to *reject with disgust* or *scorn*, respuere, Gal. iv. 14, τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξέπτύσατε.

Ἐκριζόω, f. ὠσω, to *uproot*, as trees, Lu. xvii. 6. Jude 12, or plants, Matt. xiii. 29. xv. 13, and Sept.

Ἐκστασις, εὠς, ἡ, (ἐξίστημι,) prop. a *removal of any thing out of any former place or situation to another*, (so Plut. ix. 727, 728,) but in N. T. (and almost always in Class.) it is used I. metaph. of *mental state*, *removal*, i. e. from an ordinary to an extraordinary one, prop. the *ecstasy* of mental alienation, as in Hippocr., Plut. vi. 136, and Artemid. ii. 37, but gener. in a milder sense of the excited state of mind arising from any *strong emotion*, whether wonder, Mk. v. 42. Lu. v. 26. Acts iii. 10, or terror, Mk. xvi. 8. Sept. & Class.—II. A TRANCE, or a state in which the soul is unconscious of present objects, being carried out of itself, and rapt into visions of distant or future things; a state wherein is revealed something in a peculiar manner, as to the prophets or apostles, Acts x. 10. xi. 5. xxii. 17. Comp. 2 Cor. xii. 2, sq. Ez. i. 1.

Ἐκστρέφω, f. ψω, prop. to *turn any thing inside out*, as an old garment. See Aristoph. Plut. 721. Also metaph. to *totally change any thing*, as one's conduct, and gener. by impl. for the better; (so Aristoph. Nub. 88, ἐκστρέψον τοὺς σωτοῦ τῶν τρόπων,) but sometimes for the worse. Hence to *utterly pervert*, and in pass. Tit. iii. 11, εἰδὼς ὅτι ἐξίστραπται, to be utterly perverted or turned out of the right course, Deut. xxxii. 20. So adv. ἐξίστραμμένος, 'more eorum quæ ἐξίστραπται, inversa sunt,' H. Steph. and ἐκτροφὴ τοῦ λόγου, 'the destruction of reason,' Plut. x. 422, 5.

Ἐκταράσσω, f. ξω, 1) prop. to *stir up any liquid from the bottom*, as water in a pool. See John v. 4, 7. 2) fig. to per-

turb, greatly agitate, as said of persons, Acts xvi. 20, *ἐ. τὴν πόλιν*. So Andoc. de Myst. τὴν πόλιν ὄλην ἰκταράξας. Plut. Coriol. τὸν δῆμον ἰκταράσσειν τοῖς δημαγωγοῖς.

Ἐκτείνω, *f. ενῶ, to stretch out*, as any member of the body, espec. the hand. So often in N. T. both gener. and partic. for healing or aiding, and sometimes simply in the way of entreaty, John xxi. 18; or to point out any object, Matt. xii. 49. In Lu. xxi. 53, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμὲ, it signif. *to lay hands upon*, for apprehension, as sometimes in Sept., and so in 1 Macc. xii. 39, 42. It is equiv. to ἐπιβάλλειν τὰς χεῖρας at Acts xii. 1. Also of an anchor, *to let go, to stretch out*, Acts xxvii. 30.

Ἐκτελέω, *f. ἔσω, to finish off, complete*, Lu. xiv. 29, σὺ μὴ λήξουσας ἐκτελέσας, scil. τὸν πύργον.

Ἐκτενεία, *as, ἢ, (ἐκτείνω.)* 1) prop. *extension*, Hdian. vii. 2, 8. 2) *fig. intense-ness, assiduity*, Acts xxvi. 7, ἐν ἐκτ. which is adv. phrase for adv. ἐκτενῶς, *intently, assiduously*, 2 Macc. xiv. 38. Phal. Ep. 68.

Ἐκτενής, *εὖς, ὁ, ἢ, adj. (ἐκτείνω.)* 1) prop. of things *stretched out, extended*, as a rope at full tension; or gener. *lengthened*. 2) *fig. of persons, intent upon, attentive to, diligent in*. So Anom. ap. Suid. συναγωνιστής *ἐ.* and later Gr. writers, as Polyb. and Hdian. In N. T. as said of things, actions and dispositions, *persevering, earnest, fervent*, Acts xii. 5, προσευχῆ ἐκτ. 1 Pet. iv. 8, ἀγ. *ἐ.* Lu. xx. 44, ἐκτενέστερον, *said of prayer*.

Ἐκτενῶς, *adv. (ἐκτενής,) assidue, perseveringly, earnestly*, 1 Pet. i. 22, ἀγαπήσατε *ἐ.* Sept. and later Gr. writers.

Ἐκτίθημι, *f. ἐκθήσω, I. act. exponere, to place out, or put forth*, 1) as said of an infant, *to expose*, that it may perish, Acts vii. 21, ἐκτεθίντα δὲ αὐτὸν, and so later Class.—II. mid. ἐκτίθεμαι, *to set forth, declare*, Acts xi. 4, *expound, instruct in*, Acts xviii. 26, *ἐ. τὴν τοῦ Θεοῦ ὁδόν*. Sept. Jos. Ant. ii. 13, 2. i. 12, 7, πάντα τὸν λόγον ἐκθήσομαι, and later Class.

Ἐκτινάσσω, *f. ξω, to shake out or off* of any thing, as dust from one's shoes, Matt. x. 14. Acts xiii. 51, or one's clothes, Mk. vi. 11. Acts xviii. 6.

Ἐκτος, *η, ου, ordin. numer. (ἕξ,) the sixth*, as said of the sixth hour of the day, i. e. according to the Jewish reckoning, noon, Matt. xx. 5, and oft. also Sept. and Class.

Ἐκτός, *adv. (ἐκ,) out of, without*, as opposed to *within*, Hom. Od. xv. 11. Eurip. Iph. Aul. 1117, χάρις *ἐ.* In N. T. it is used, I. PROP. of place, with the art.

τὸ ἐκτός, *the outside of any thing*, Matt. xxiii. 26, τὸ *ἐ. αὐτῶν*. So τὰ ἐκτός occurs in the Class.; but not τὸ ἐκτός. As a prep. with gen. *out of*, 2 Cor. xii. 2, 3, *ἐ. τοῦ σώματος*, and metaph. 1 Cor. vi. 18, πᾶν ἁμάρτημα ἐκτός τοῦ σώματος ἐστίν, i. e. 'does as it were not pertain to the body, is, strictly speaking, not physical.'—II. FIG. *without*, i. e. except, besides, as prep. with gen. Acts xxvi. 22, οὐδὲν ἐκτός λέγων *ἐν, &c.* 1 Cor. xv. 27. Sept. and Class. By pleonasm prefixed to εἰ μὴ, as ἐκτός εἰ μὴ, *without, unless, except*, 1 Cor. xiv. 5, ἐκτός εἰ μὴ διερμηνεύη. xv. 2. 1 Tim. v. 19, and sometimes in Lucian and Plutarch.

Ἐκτρέπω, *f. ψω, to turn any thing or person out of a course, &c.* So Theoc. v. 65, τὸ ὕδωρ ἐξέτρεπε: also in mid. ἐκτρέπομαι, *to turn oneself away from any way or course, to turn aside from it*, gener. foll. by τῆς ὁδοῦ, or ἕξω τῆς ὁδοῦ, but sometimes absol., as in Xen. Anab. iv. 5, 15. Hence in N. T. mid. metaph. *to turn away from*, I. from the right course, as said of those who abandon truth and virtue, and embrace error and vice, 1 Tim. i. 6, ἐξετράπησαν εἰς ματαιολογίαν. So Polyb. vi. 4, 9, ἐκτρέπεσθαι εἰς ὀλιγορξίαν. Foll. by ἐπι, 2 Tim. iv. 4, *ἐ. ἐπὶ τοῖς μύθοις*: 'by ὀπίσω, 1 Tim. v. 16. Absol. in Heb. xii. 13, ἴνα μὴ τὸ χαλῶν ἐκτραπῇ, where see my note.—II. foll. by acc. of pers. or thing, *to turn away from, avoid*, 1 Tim. vi. 20, *ἐ. τὰς βαβυλοῦς κενοφωνίας*, and Class.

Ἐκτρέφω, *f. ἐκτρέψω, to nourish from infancy to maturity, bring up to maturity*; prop. said of the nurture of children, as in Class. and Sept.; but also including the *educating* of them, espec. by instruction in letters, Eph. vi. 4, ἐκτρέφετε αὐτὰ ἐν παιδείᾳ, &c. Pol. i. 65, 7, *ἐ. ἐν παιδείαις καὶ νόμοις*. In Eph. v. 29, ἐκτ. καὶ θάλπει τὴν ἑαυτοῦ σάρκα, it denotes gener. *nourishing and cherishing*. Comp. Ja. ii. 16. So also, but fig., Plut. vi. 116, 12, ἐκτρέφειν καὶ αὔξειν.

Ἐκτρωμα, *ατος, τό, (ἐκτινάσσω, to cause or to suffer abortion; lit. to exceedingly pierce or wound; with allusion to the physical effect of abortion,) prop. an abortion, a child born prematurely*. Occ. only in the later writers and the Sept. The Attic writers use ἀμβλωμα. Occ. in N. T. fig. 1 Cor. xv. 8. And so in Ignat. Epist. ad Rom. and Simeon Styl. Ep. ad Basil.

Ἐκφέρω, *f. ἐφέσω, aor. I. ἐφεγκα, to bear or carry out, to bring forth*. 1) prop. *to bring out of a place*, Lu. xv. 22, *ἐ. τὴν στολήν*. Acts v. 15, *ἐ. τοῖς ἀσθενεῖς*, 'the sick out of their houses.' 1 Tim. vi. 7, οὐδὲ ἐξευγκεῖν τι δύνα-

μαθε, 'take away out of it.' Sept. and Class.; to carry forth, as a dead body for burial, Acts v. 6, 9, 10, and Class. 2) end of the earth, to bring forth, yield, Heb. vi. 8, ἰ. ἀκάνθας. Sept. and Class., and so Latin *efferre*.

Ἐκφύγω, f. ξομαι, to flee out of a place, 1) intrans. Acts xix. 16, ἰ. ἐκ τοῦ οἴκου. absol. xvi. 27. 2) trans. to flee from, escape; foll. by acc. of thing, Lu. xxi. 36, ἰ. τὰ πάντα, 'all these evils.' Rom. ii. 3, ἰ. τὸ κρίμα τοῦ Θεοῦ. 2 Macc. vii. 36, κρίνω: with acc. impl. 1 Thess. v. 3, οὐ μὴ ἐκφύγῃσιν. Heb. ii. 3, πῶς ἡμεῖς ἐκφυζόμεθα; Sept. and Class. In 2 Cor. xi. 33, ἰ. τὰς χειράς τινος, the sense is, to escape out of any one's power, as Susann. 22. 2 Macc. vi. 26. It is, however, not Hellenistic, since it occurs in Hom. II. vi. 51, μήτις ὑπεκφύγει αἰπὸν Διαιθρον, χειράς δ' ἡμετέρας.

Ἐκφοβίω, f. ἦσω, to frighten any one out of his senses, i. e. to exceedingly terrify, 2 Cor. x. 9. Sept. and Class.

Ἐκφοβος, ου, ὁ, ἡ, adj. frightened out of his senses, greatly terrified, Mk. ix. 6. Heb. xii. 21. Deut. ix. 19.

Ἐκφύω, f. ὕσω, prop. to engender, generate, produce; also to put forth, as a branch does leaves, Matt. xxiv. 32. Mk. xiii. 23, ὅταν ὁ κλάδος—τὰ φύλλα ἐκφύῃ, subj. pres. others read ἐκφυῆ, subj. of ἐκφύην, a later form of aor. 2. for ἐξέφυ. Jos. Ant. ii. 3, 5, στάχυας ἐκφύιντας.

Ἐκχίω and Ἐκχύνω, f. ἐκχεύσω, to pour out, I. PROP. Matt. ix. 17. Mk. ii. 22, ὁ οἶνος ἐκχεῖται, 'is spilled,' Lu. v. 37. John ii. 15, ἐξέχεε τὸ κέρμα, 'scattered upon the ground.' So of ashes and dust, Lev. iv. 12. xiv. 41. Acts i. 18, ἐξεχύθη τὰ σπλάγχνα αὐτοῦ. Comp. 2 Sam. xx. 10, ἐξεχύθη ἡ κοιλία αὐτοῦ. Note the phrase αἷμα ἐκχίω, to shed blood, to kill, Acts xii. 20. Rom. iii. 15. Rev. xvi. 6, et al. and often in Sept. By meton. of the container for the contents, ἐκχ. τὰς φιάλας, Rev. xvi. 1, seqq.—II. ΜΕΤΑΡΗ. to pour out, give largely, foll. by ἐν, Rom. v. 5, ἡ ἐλπίς τοῦ Θεοῦ ἐκκέχυνται ἐν ταῖς καρδίαις ὑμῶν: by ἐν with acc. of pers., as Πνεῦμα, Acts ii. 17, 18. x. 45. Tit. iii. 6, and Sept.—III. FIG. in pass. or mid. to be poured out, as in Engl. to pour forth, i. e. to rush tumultuously, Hom. Od. viii. 515. Plut. iii. 761, ἰ. εἰς τὴν ὁδόν. In N. T. and later writers, it is used metaph. of an impulse or passion for any thing, to rush into, give oneself up to, Jude II, ἰ. τῆ πλῆρη τοῦ Β. So Test. xii. Patr. p. 520, τὸρρηία, ἐν ᾗ ἐξεχύθη ἐγὼ, where the exp. is for accus. and eis, Plut. Anton. 21, εἰς ἀκόλαστον βίον ἐκκεχυνμένος.

Ἐκχωρίω, f. ἦσω, to depart out of a place, flee away, Lu. xxi. 21. Sept. and Class.

Ἐκψύχω, f. ξω, prop. to breathe out, and gener. the breath of life, to expire, Acts v. 5, 10. xii. 23, for Classic. ἀποψύχω.

Ἐκὼν, οὔσα, ὄν, adj. primarily a partic. of the old verb ἔκω, (whence the later one ἦκω, to come,) as our now obsolete adj., but formerly a particip. coming, i. e. forward, ready to come, willing, voluntary, Rom. viii. 20. 1 Cor. ix. 17. Sept. and Class.

Ἐλαία, as, ἡ, an olive-tree, as often in N. T. in the expression τὸ ὄρος τῶν ἐλαιῶν, Matt. xxi. 1, and oft. In Rom. xi. 17, 24. Rev. xi. 4, it is used symbol. and in Ja. iii. 12, it stands for the fruit, an olive, and so occurs in Class.

Ἐλαϊον, ου, τὸ, (ἐλαία,) olive-oil. In Judæa it was of various qualities, and put to various uses, as for lamps, Matt. xxv. 3, 4, 8; for embrocating wounds, or anointing the sick, Mk. vi. 13. Lu. x. 34. Ja. v. 14; also mixed with spices, for anointing the head or body, Lu. vii. 46. In Heb. i. 9, ἐλαϊον ἀγαλλιᾷσιν denotes the unction of the Spirit, anciently typified by oil; by which unction Jesus was appointed to the offices of prophet, priest, and king, 2 Kings ix. 6. 1 Sam. x. 1. See Glass, Phil. Sacr. p. 416 and 1109.

Ἐλαϊών, ὄνος, ὁ, prop. an olive-yard, but in Acts i. 12, the name of the Mount of Olives.

Ἐλάσσων, ονος, ὁ, ἡ, adj. prop. a compar. of ἐλαχυσ, 'little,' but, in use, a compar. of μικρός, in the sense less, both prop. smaller, and fig. i. e. worse in quality, as wine, John ii. 10, or inferior in age, younger, Rom. ix. 12, (as Gen. xxv. 23,) or dignity, Heb. vii. 7. Hadian. v. 1, 14. Neut. adv. less than, 1 Tim. v. 9. Diod. Sic. i. 32.

Ἐλαττονέω, f. ἦσω, (ἐλάττων,) prop. to make less, diminish, trans. as in Sept. and later Gr. writers. In N. T. intrans. to be less, in respect of quantity, i. e. to fall short, 2 Cor. viii. 15, ὁ τὸ ὀλίγον, οὐκ ἤλαττονῆσα.

Ἐλαττώω, f. ὴσω, (ἐλάττων,) to lessen, or diminish, prop. in size, and fig. in dignity; to make lower than, Heb. ii. 7, 9. Sept. and later Gr. writers. Pass. or mid. to become less, or lower in dignity, John iii. 30. Sept. and Class.

Ἐλαύνω, f. ἐλάσω, perf. ἐλάκα, to impel, urge forward. In N. T. used, 1) prop. of ships impelled by oars, to row, Mk. vi. 48. John vi. 19. Sept. and Class. or clouds driven about by winds, Ja. iii. 4.

2 Pet. ii. 17. Jos. Ant. v. 5, 3, τὸν ὑετὸν ἡλαυνεν ἀνεμος. 2) metaph. of a person urged forward or impelled by resistless force, as demoniacal influence, Lu. viii. 29, ἡλαύνετο ὑπὸ τοῦ δαίμονος. The nearest approach to which is that Class. idiom by which persons under the influence of maniacal feelings, or unbridled passions, are said ἐλαύνεσθαι τὴν ψυχὴν, or τὴν γνώμην.

Ἐλαφρία, ας, ἡ, (ἐλαφρός,) prop. *lightness* as to weight. In N. T. metaph. of mind, *levity, inconstancy*, 2 Cor. i. 17, and later Gr. writers, as Plut. vi. 239, 14, where the flatterer is called ἐλαφρός, as compared with a true friend.

Ἐλαφρός, ἄ, ὄν, adj. 1) prop. *light, easy to bear*, Matt. xi. 30, φορτίον ἐλαφρόν, and Class. 2) metaph. *easy to be endured*, 2 Cor. iv. 17, τὸ ἐλαφρόν τῆς θλίψεως ἡμῶν, 'our light affliction.' So Plato, 934, A. δίκην ἐλαφροτέραν.

Ἐλάχιστος, η, ον, adj. (prop. superl. of the old word ἐλαχός, 'little,' but used as superl. of μικρός), *least*, whether in magnitude, Ja. iii. 4; number and quantity, Lu. xvi. 10. xix. 17; rank or dignity, Matt. ii. 6. v. 19. xxv. 40, 45. 1 Cor. xv. 9; or importance, Matt. v. 19, ἐντολαὶ ἐλ. Lu. xii. 26. 1 Cor. iv. 3. vi. 2. Sept. and Class.

Ἐλαχιστότερος, η, ον, adj. (comp. from ἐλάχιστος,) *far less, far inferior*, Eph. iii. 8. Such double comparatives occur only in lat. Gr.

Ἐλεγξις, εως, ἡ, (ἐλέγγω,) *conviction*, 2 Pet. ii. 16, ἐλεγξιν ἔχειν, equiv. to ἐλέγχεσθαι.

Ἐλεγγος, ου, ὄ, (ἐλέγγω,) prop. *convincing argument, proof*. In N. T. *conviction*, meaning a certain persuasion of any thing, Heb. xi. 1. Also *refutation, or confutation*, as of gainsayers, 2 Tim. iii. 16. Sept. Longin. frag. iii. 11, and often in Plato.

Ἐλέγγω, f. ξω, originally *to put to shame, to disgrace*; but afterwards, and in N. T., *to convict* any one of error, prove him to be wrong, and thus put him to shame, I. PROP. *to convict, show to be wrong*, John viii. 9, ὑπὸ τῆς συνειδήσεως ἐλεγγόμενοι: foll. by περί, John viii. 46. xvi. 8. 1 Cor. xiv. 24. Ja. ii. 9. Sept. and later Class. Hence, *to convince of error, confute*, Tit. i. 9, 13. ii. 15. Sept. and Class.—II. BY IMPLIC. *to reprove, admonish*, Lu. iii. 19, ἐλεγγόμενος ὑπ' αὐτοῦ περί Ἡρ. Matt. xviii. 15. 1 Tim. v. 20. 2 Tim. iv. 2. Sept. and later Class. Hence, from the Hebr., in the sense *to reprove by chastisement, to chastise* in a moral sense, Rev. iii. 19, ἐλέγγω καὶ παιδεύω, and Sept.—III. by impl., said of things hidden,

to detect, make manifest, John iii. 20. Eph. v. 11, 13, and later Class., as Pol., Ἡδιαν and Ἄλιαν, cited by the Commentators 1 ad Artemid. i. 154, τὰ κρυπτὰ ἐλέγχει.

Ἐλεεινός, ἡ, ὄν, adj. (ἐλεος,) prop. *moving pity*, as Hom., Plato, and other earlier writers. And such may be the sense in 1 Cor. xv. 19, ἐλεεινότεροι πάντων ἀνθρώπων, and Rev. iii. 17, ταλαίπωρος καὶ ἐλ. though some of the best expositors make it *wretched, miserable*.

Ἐλεέω, f. ἦσω, (ἐλεος,) *to commiserate, have compassion on*, trans., and pass. *to be pitied, to obtain mercy*; implying, as Tittm. shows, not merely a fellow feeling for the miseries of others, (οικτιρμός,) but also an active desire of removing them. In N. T. it is used, I. gener. Matt. v. 7. xv. 22. xvii. 15. xviii. 33, et al. sæpe. Sept. and Class. II. spec. 1) in the sense *to have mercy on, to pardon, to spare*, and in pass. *to obtain mercy, to be pardoned or spared*, 1 Tim. i. 13, 16, and Sept. 2) by impl. and from the Hebr., *to be propitious towards, to bestow kindness on*, Rom. ix. 15, 16, 18, ἐλεήσω ὃν ἐν ἐλεῶ. Hence, 3) by impl. as said of the mercy of God through Christ, *to bestow salvation on*, and in pass. *to obtain salvation by*, Rom. xi. 30, ἐλεήθητε, and 31, ἐλεηθῶσι. 1 Cor. vii. 25, ὡς ἡλεημένος ὑπὸ Κυρίου. 2 Cor. iv. 1, καθὼς ἡλεήθημεν. 1 Pet. ii. 10, οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθῆντες.

Ἐλεημοσύνη, ης, ἡ, (ἐλεήμων,) prop. *compassion, mercy*, as in Sept. and Class.; but in N. T. by meton. of effect for cause, and joined with ποιεῖν or δίδοναι, *alms, money given to the poor*, Matt. vi. 2—4. Lu. xi. 41, et al. Sept. in Dan. iv. 27. Eccles. iii. 14. xii. 3, οὐκ ἔστιν ἀγαθὸν τῷ ἐλεημοσύνην μὴ χαρίζομένῳ. Diog. Laërt. v. 17, πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν.

Ἐλεήμων, ονος, ὄ, ἡ, adj. (ἐλεος,) *compassionate, merciful*, i. e. actively so, Matt. v. 7. Sept. and Class.

Ἐλεος, ου, ὄ, *compassion, mercy*, i. e. active pity, Matt. xxiii. 23. Tit. iii. 5. Heb. iv. 16, and Class. From the Hebr., *goodness* in general, espec. pity, Matt. ix. 13. xii. 7. Besides this masc. there is a neut. form,

Ἐλεος, εἶους, τὸ, (found only in the Sept., N. T., and Eccles. writers,) *mercy, compassion*, i. e. active piety, I. gener. Lu. i. 50, 78. Rom. ix. 23. xv. 9. Eph. ii. 4. 1 Pet. i. 3. Ja. iii. 17. Sept. oft. Note the phrases ποιεῖν ἐλεος μετὰ τινος, by Hebr. *to show mercy to*, Lu. i. 72. x. 37. Ja. ii. 13, and often in Sept. μνησθῆναι ἐλεους, Lu. i. 54, 'to give a fresh proof of

mercy.' Also said of mercy, as shown in the remission of deserved punishment, Ja. ii. 13.—II. *spec.* said of the mercy of God through Christ, meaning *salvation*, in the evangelical sense, i. e. both from sin and from misery, the punishment of sin, Jude 21, τὸ ἔλεος τοῦ Κυρίου. Rom. xi. 31. So *espec.* in benedictions, including the idea of *mercies* and *blessings* of every kind, e. g. 2 Tim. i. 16, 18, δὴν ἔλεος ὁ Κύριος, et al.

Ἐλευθερία, ας, ἡ, (ἐλεύθερος,) *liberty*, i. e. *freedom from restraint* of any kind, either gener. or *spec.* 'the power of doing or of forbearing any particular action,' 1 Cor. x. 29, ἵνατί γὰρ ἡ ἐλ. μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; Diog. Laërt. vii. 121. This may be either *external* or *internal*. I. **EXTERNAL**, i. e. *freedom*, opp. to *slavery*, either as regards individuals, (comp. Lev. xix. 22. xxv. 10. Ecclus. vii. 21,) or the public at large, *political freedom*, exemption from tyranny, or inordinate government, 1 Macc. xiv. 26, and Class. Again, in the N. T. only, as regards the law of God, as contained in religion and the worship of God, *freedom from the curse of the moral*, or *the servitude of the ceremonial law*, Gal. ii. 4. v. 1, 13. 2 Cor. iii. 17, ἐκεῖ ἐλευθερία, i. e. *freedom or release from the yoke of external ordinances in general*, 1 Pet. ii. 16. 2 Pet. ii. 19. Simply *freedom, or deliverance*, from all temporal evils, misery, sin, and death, Rom. viii. 21.—II. **INTERNAL**, 'deliverance from the dominion of corrupt appetites and sinful passions,' Ja. i. 25. ii. 12, where see my notes, and Xen. Mem. iv. 5, 2.

Ἐλεύθερος, ἔρα, ον, adj. (from ἐλύθω, equiv. to ἐρχομαι,) prop. *unrestrained*, 'the being able to go where one will.' Hence, *free*, 'at liberty to do what one will.' I. in a **CIVIL** or **political** sense, and 1) *free by birth*, 1 Cor. xii. 13. Gal. iii. 28. iv. 22, 23, 30, 31. Eph. vi. 8. Col. iii. 11. Rev. vi. 15, et al. Fig. said of the heavenly Jerusalem, Gal. iv. 26. Sept. and Class. 2) *freed by law*, manumission, John viii. 33. 1 Cor. vii. 21. 3) *free by law*, i. e. 'exempt from obligation by law,' Matt. xvii. 26. Rom. vii. 3. 1 Cor. vii. 39. Sept. and Class. Also *free*, either from *external obligation* in general, so as to act as one pleases, 1 Cor. ix. 1, 19, and Class., or from *internal*, in respect to the exercise of piety, 1 Pet. ii. 16. Also metaph. *free from the slavery of sin*, John viii. 36. So, free from passions, African Epict. iii. 24. iv. 1.—II. **GENER.** *free from, destitute of*, Rom. vi. 20, ἐλεύθεροι τῇ δικαιοσύνη, 'destitute as to righteousness,' i. e. without righteousness. So Denham cited by Johnson Dict. in v.

Free, 'Who fears not to do ill, yet fears the name, And, free from conscience, is a slave to fame.'

Ἐλευθερώω, ε, ὦσω, (ἐλεύθερος,) prop. and gener. *to set free or at liberty*, either from slavery, or any political obligation, Class. In N. T. metaph. *to make free*, either from the power and penalty of sin, John viii. 32, ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. Rom. vi. 18, 22, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας: or from the yoke of the Mosaic law, Gal. v. 1, or its condemnatory power, Rom. viii. 2; or from a state of calamity and death, Rom. viii. 21. Comp. 2 Macc. i. 27. ii. 22.

Ἐλευσις, εως, ἡ, (ἐλεύθω,) *a coming, or going*. In N. T. the *coming, advent*, of the Messiah into the world, Acts vii. 52.

Ἐλεφάντινος, η, ον, adj. *made of ivory*, ἐλέφας, lit. elephant's tusk, Rev. xviii. 12. Sept. and Class.

Ἐλίσσω, φ, ξω, (ἔλιξ, εἰλίω,) prop. *to whirl round, to roll*; also *to roll or wind any thing up*. Hence, *to roll or fold up a garment*, in order to be laid away, and fig. of the heavens, Heb. i. 12, ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, 'thou shalt make them vanish, destroy them.' So Is. xxxiv. 4, ἐλιγθήσεται ὁ οὐρανὸς ὡς βιβλίον, 'as a roll of a book.'

Ἐλκος, εος ονς, τὸ, (ἔλκω,) prim. and prop. *a wound*, but in N. T. and later writers an *ulcer or sore*, Lu. xvi. 21. Rev. xvi. 2, 11.

Ἐλκόω, φ, ὦσω, (ἔλκος,) *to ulcerate*; and pass. *to be full of ulcers*, Lu. xvi. 20, and Class.

Ἐλκω, φ, ἐλκύω, (from ἐλκύω,) *to draw or drag any thing or person*; 1) of things, *to draw or drag a net*, John xxi. 6, 11; *draw a sword*, John xviii. 10. Sept. and Class. 2) of persons, *to drag, force away*, either to go before a magistrate, Acts xvi. 19; or from one place to another, Acts xxi. 30, and Class.; or metaph. said of the compulsion of strong *moral inducements* to embrace the Gospel, John vi. 44. xii. 32, i. e. by the evidence of its truth in miracles: yet far more is meant; for God not only inclines the *understanding* to acknowledge the truth of the Gospel by the miraculous evidences of the Messiahship of Jesus, but he inclines the *will* to embrace and obey the Gospel, by the supply of all fit moral motives to obedience, in the rewards and punishments of the next life; enforced, too, on the soul by the secret and powerful, though not irresistible, influences of the Holy Spirit. See more in my note on John vi. 37.

Ἐλλην, ηνος, ὁ, *a Greek*, I. prop. οἱ Ἕλλ. as opp. to οἱ βάρβαροι, meaning

'those not Greeks,' Rom. i. 14, (where by οἱ εὐρωπαῖοι are meant the polished Greeks,) and Acts xviii. 17, & Class.—II. as opp. to οἱ Ἰουδαῖοι, it denotes *the Greeks* in the widest sense, i. e. 'all those who used the Greek language and customs,' whether in Greece and Asia Minor, or in the other countries. And as this was the then prevailing language, the name *Greek* was often used to designate all those who were not Jews, and thus became equiv. to *Gentiles*, John vii. 35. Acts xvi. 1, 3. xix. 10, 17. xi. 21. xxi. 28. Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. i. 22, 23, 24. x. 32. xii. 13. Gal. ii. 3. iii. 28. Col. iii. 11, also in Acts xi. 20, in later edd. f. Ἑλλημιστῆς in text. rec. Is. ix. 11. 1 Macc. viii. 18. 2 Macc. iv. 36. Joseph. Ant. xii. 5, 1.—III. as said of a Gentile convert to Judaism, a *Greek proselyte*, John xii. 20. Acts xiv. 1. xvii. 4. xviii. 4.

Ἑλληνικός, ἢ, ἄν, adj. *Grecian*, Lu. xxiii. 38. Rev. ix. 11. Sept. Jos. & Class.

Ἑλληνίς, ἰδοῦ, ἡ, (fem. of adj. Ἑλληνος,) a *female Greek Gentile*, Mk. vii. 26. Acts xv. 12.

Ἑλλημιστῆς, οὔ, ὁ, (ἑλληνίζω, to speak Greek, Thuc. ii. 68,) an *Hellenist*, meaning a Jew by birth or religion, but who speaks Greek; used chiefly of foreign Jews and Jewish proselytes, whether converted to Christianity or not, Acts vi. 1. ix. 29. xi. 20, in text. rec. where later edd. have Ἑλληνας. See more in my note on the passage.

Ἑλλημιστί, adv. (ἑλληνίζω,) *Grecely, in the Greek language*, John xix. 20. Acts xxi. 37, and Class.

Ἑλλογίω, f. φων, (ἐν, λόγος,) 1) *prop.* and lit. *to reckon in*, i. e. to enter or put any thing to any one's account, as a debt, Philem. 18, τούτο μοι ἐλλογεί. 2) *metaph.* said of sin, *to impute*, Rom. v. 13, ἁμαρτία οὐκ ἐλλογείται, i. e. 'is not entered to our account,' laid to our charge.

Ἐπιζῶ, f. ἰσω, (ἐπις,) *to hope for, expect, trans. and absol.* I. *prop.* & *absol.* Lu. vi. 34. Acts xxvi. 7. Rom. xv. 24. 1 Cor. xvi. 7. 2 Cor. viii. 5. Phil. ii. 19, 23, & oft.; foll. by acc. of thing, *to hope for*, Rom. viii. 24. 1 Cor. xiii. 7, and pass. τὰ ἐπιζόμενα, Heb. xi. 1. Class.—II. *in the oblique constr.* and foll. by dat. of pers. or thing, with or without ἐν or ἐπι, or its equiv. an acc. of pers. with εἰς or ἐπι, *to hope in, or confide on, any one*, Matt. xii. 21. John v. 45. Rom. xv. 12. 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17. 1 Pet. i. 13. iii. 5. Sept.

Ἐπις, ἰδοῦ, ἡ, in Class. wr., espec. the Attic ones, simply *expectation*, whether of good or evil; though more freq. the former,

and always so in Homer and Pindar. I. N. T. only the former, namely, an *expectation of some good*, on which the mind dwells with pleasure, inasmuch as hope is the desire of some good, with the expectation of attaining it. *Christian hope* is firm expectation of all promised blessings as far as they may be for God's glory and our own good, but espec. eternal salvation in heaven; a hope founded on the mighty power, unchangeable truth, and abundant mercy of God, which is firm everlasting and the grace blood, righteousness, and intercession of Christ; and attested by the earnest of the Holy Spirit in our hearts. In N. T. it is used I. *GENER.* Rom. viii. 24. 2 Cor. x. 15. Phil. i. 20; with gen. of the thing hoped for, Acts xvi. 19. xxiii. 6. xxvi. 6 sq. xxvii. 20; or of the person hoping. Acts xxviii. 20. 2 Cor. i. 7. Sept. and Class. By meton. said of the object of hope, Rom. viii. 24, ἐπις δὲ βαλῶν οὐκ ἐστιν ἐπις. Sept. Job vi. 8. Callim. Ep. 20. Note the phrases ἐν ἐπιδα, *in hope*. Acts ii. 26. Rom. iv. 18. viii. 20. 1 Cor. ix. 10, and παρ' ἐπιδα, *beyond or against hope*, Rom. iv. 18.—II. *SPEC.* as said of the Christian's hope, i. e. the hope of salvation through Christ, namely, of eternal happiness in heaven, Rom. v. 2, ἐν ἐπις τῆς δόξης τοῦ Θεοῦ. v. 4, sq. xii. 12. xv. 4, 13. 1 Cor. xiii. 13. 2 Cor. iii. 12. Eph. i. 18. ii. 12. iv. 4. 1 Th. iv. 13. v. 8. 2 Th. ii. 16. Tit. i. 2. iii. 7. Heb. iii. 6. vi. 11. x. 23. 1 Pet. i. 3. iii. 15. By meton. of the object of this hope, *salvation*, Col. i. 5. Gal. v. 5, ἐκ πίστεως ἐπιδα δικ. i. e. 'the hope, or salvation, resulting from justification by faith.' Tit. ii. 13. Heb. vi. 18. vii. 19; meton. also of the source, ground, and author of this hope, i. e. CHRIST, Col. i. 27. 1 Tim. i. 1; gener. 1 Th. ii. 19.—III. of a hope supposed in or upon any one, i. e. *trust or confidence*, foll. by εἰς, Acts xxiv. 15, ἐπιδα εἶχον εἰς τὸν Θεόν. 1 Pet. i. 21; foll. by ἐπί τινι, 1 John iii. 3.

Ἐμαυτοῦ, ἦς, οὔ, reflex. pron. of 1 pers. found only in gen. dat. and acc. sing. of myself, to myself, myself, Lu. vi. 4. John v. 31, et al. saepe. Sometimes for the simple ἐμοῦ, Matt. viii. 9. Lu. vi. 8 et al.

Ἐμβαίω, f. βήσομαι, (ἐν, βαίνω) *to go in, enter into*, John v. 4, ἐ. σκῆ. ἐπὶ τὸ ὕδωρ: also *to step into, mount a carriage, or ascend or embark on board a ship* εἰς τὸ πλοῖον, Matt. viii. 23. ix. 1. xiii. 2, et al. So in N. T. oft. and Class.

Ἐμβάλλω, f. βαλῶ, (ἐν, βάλλω) *to cast in, i. e. to cast any thing or person into any place*. So Lu. xii. 5, ἐμβάλλω εἰς τὴν γέφυραν. Sept. and Class.

Ἐμβαπτιώ, f. ψω, (ἐν, βάπτω,) to dip any substance into any liquid, John xii. 26, ἐ. τὸ ψωμίον, i. e. into the liquid in the dish. And so Matt. xxvi. 23, ὁ ἔμβ. τῆς χεῖρα ἐν τῷ τρυβλίῳ. Mk. xiv. 20.

Ἐμβατεύω, f. εἴσω, prop. to set foot on or upon any thing, to enter into a place for any purpose, whether good or evil. Foll. by an acc. of place with or without a prep. of motion, or its equiv. a dat. without prep.; but it is sometimes used metaph. in the sense to go into, enter upon, investigate any matter, with the adjunct idea of care, diligence, and study. So Philo p. 225, ἐπιπλέον ἐμβατεύουτες αὐταῖς, κ. ἐπιστήμασι. 2 Macc. ii. 31, τὸ ἐμβαπτῖν, καὶ πολυπραγμονεῖν κατὰ μέτρον. Xen. Symp. iv. 27, of searching for anything in a book. But the above may also imply a notion of busy, prying, and intrusive curiosity; as in Aristid. de Socr. p. 240, ἐμβατεύων εἰς τὰ τῶν Ἑλλήνων πράγματα, 'busily prying into.' And so in Col. ii. 18, ἀ μὴ ἐώρακεν ἐμβατεύων, where see my note.

Ἐμβιβάζω, f. ἄσω, (ἐν, βιβάζω,) to cause to go or enter into any place, espec. a higher one, to mount any one on horseback, or into a chariot; but gener. to embark or put on ship-board, Acts xxvii. 6, ἐ. ἡμᾶς εἰς αὐτό, scil. τὸ πλοῖον, & oft. in Class.

Ἐμβλέπω, f. ψω, (ἐν, βλέπω,) gener. to look any person in the face, or fix the eyes steadfastly upon, look attentively at any object. The proper constr. of the word is a dat. of pers. or an acc. of thing preceded by εἰς. The former constr. is found in Matt. xix. 26. Mk. x. 21. xiv. 67. Lu. xx. 17. xxii. 61. John i. 36, 43, & Class.; the latter, in Matt. vi. 26, ἐ. εἰς τὰ πετ. τοῦ οὐρ. Acts i. 11, ἐ. εἰς τὸν οὐρ. 'to look at mentally, consider,' Sept. Also by impl. *discipere, to discern, see clearly*, trans. Mk. viii. 25. absol. Acts. xii. 11.

Ἐμβριμάομαι, f. ἦσομαι, depon. mid. (ἐν, βριμάομαι,) in Class. to feel and express indignation at any one, foll. by dat. In N. T. the word occurs I. in the sense to murmur against, censure any one, Mk. xiv. 5.—II. by impl. to admonish sternly, charge strictly, from indignation at previous disobedience, to order under a threat, Matt. ix. 30, ἐνεβριμήσατο αὐτοῖς. Mk. i. 43.—III. by Hebr. used of great perturbation of mind, to be greatly agitated, foll. by dat. of manner, John xi. 33, ἐνεβρ. τῷ πνεύματι, parallel with ἐτάραξεν ἑαυτὸν just after, 'he was greatly troubled in his spirit.'

Ἐμίω, f. ἔσω, prop. to spew out, eject from the stomach, foll. by acc. and fig. to reject with loathing, Rev. iii. 16, μἄλλον εἰμίωσαι. Sept. Lev. xviii. 28, Συμμ. εἰμίωσεν, 'ejected with abhorrence.'

Ἐμμαίνομαι, f. μαοῦμαι, (ἐμμανής,) to be mad or infuriate at or against any person, Acts xxvi. 11, ἐμμαινόμενος αὐτοῖς. Jos. Ant. xvii. 6, 5, ἐμμαινόμενος πᾶσι τοῦ βασιλέως ὁμοίως.

Ἐμμένω, f. ενῶ, in Class. prop. to remain in any place; or metaph. to continue in any action or practice; to abide by any engagement, keep any faith, or to observe any oath, implied therein. In N. T. only metaph. 'to continue, persevere in any thing directed to be done,' Gal. iii. 10, πᾶς δε οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραπ. Heb. viii. 9, ἐ. ἐν τῇ διαθήκῃ μου. Acts xiv. 22, ἐ. τῇ πίστει. And so Sept. Deut. xxvii. 26, and oft. in Class.

Ἐμός, ἢ, ὄν, possess. adj. of the first pers. *my, mine*. I. prop. *subjectively*, or actively, as marking possession or property, Matt. xviii. 20. John iii. 29. iv. 34. Rom. x. 1, et al. sæpe. Implying power or office, οὐκ ἔστιν ἐμὸν δοῦναι, 'is not mine to give,' Matt. xx. 23. Mk. x. 40. Said of things which proceed from any one, as the source, agent, &c. Mk. viii. 38, τοῦ ἐμοῦ λόγου. Lu. ix. 26. John vi. 38, et al. sæpe.—II. *objectively* or passively, said of things which are appointed or destined for a person, as ὁ καιρὸς ὁ ἐμός, John vii. 6, 8. ἡ ἡμέρα ἡ ἐμή, John viii. 56. ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, 2 Tim. iv. 6; or what is done to, or in respect to, a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, 'in memory of me,' Lu. xxii. 19. 1 Cor. xi. 24, sq. ἡ ἀγάπη ἡ ἐμή, 'love to me,' John xv. 9; also in Class.

Ἐμπαιγμονή, ἦς, ἡ, (ἐμπαίζω, il-ludo,) scoffing at, derision, in later Edd. at 2 Pet. iii. 3, ἐν ἐμπαιγμονῇ ἐμπαῖκται, intens. for shameless scoffers.

Ἐμπαιγμός, οὔ, ὁ, (ἐμπαίζω,) scoffing at, derision, Heb. xi. 36. Sept. and Alexand. writers.

Ἐμπαίζω, f. αἶζω, 1) prop. to sport at or with, to jest, scoff at any one; foll. by dat. Matt. xxvii. 29. Mk. x. 34, et al. also absol. Matt. xx. 19, et al. Sept. and later Class. 2) like the Latin *illudere*, by impl. to delude, deceive, Matt. ii. 16, ἐνεπαίχθη ὑπὸ τῶν μάγων.

Ἐμπαίκτης, ου, ὁ, (ἐμπαίζω,) properly a jester or mocker, and by impl. a deceiver or impostor, said in N. T. of false prophets and teachers, 2 Pet. iii. 3. Jude 18.

Ἐμπεριπατέω, f. ἦσω, prop. to walk about in a place, Job i. 7. ii. 2. Wisd. xix. 21. In N. T. fig. to live among, to be habitually conversant with a people, 2 Cor. vi. 16.

Ἐμπίπλημι, f. ἐμπλήσω, in Class. to fill in, fill up, make full. Sept. and Class. In N. T. either prop. to fill, or fully satiate, with food, John vi. 12, ὡς

δὲ ἐνεπλήσθησαν. Sept. and Class.; or fig. to satiate one's desires with any good, Lu. i. 53. vi. 25. Acts xiv. 17, and Sept.; also metaph. pass. *to be filled with any person*, i. e. 'to have one's desire of his society gratified,' Rom. xv. 24, ἐάν ὑμῶν ἐμπλησθῶ. So Susann. 32, ὅπως ἐμπλησθῶσι τοῦ κάλλους αὐτῆς, and Ælian, of the peacock, ἐὰν ἐμπλησθῆναι τῆς Σεᾶς (the sight of her) τὸν παρεστῶτα.

Ἐμπίπτω, f. πεσοῦμαι, (ἐν, πίπτω,) foll. by εἰς, 1) with acc. of place, *to fall into*, Matt. xii. 11, εἰς βόθυνον. Lu. xiv. 5, εἰς φρίαρ. Sept. and Class. 2) of pers. *to fall in with*, or among, Lu. x. 36, εἰς τοὺς ληστὰς. Arrian Epict. iii. 13, 3, ὅταν εἰς ληστὰς ἐμπέσωμεν. 3) metaph. *to fall into any state or condition*, 1 Tim. iii. 6, εἰς κρίμα. ver. 7, εἰς οὐνειδισμόν, and vi. 9. Sept. & Class. Note the phrase ἐμπ. εἰς χεῖρας Θεοῦ, i. e. into his power, for punishment, Heb. x. 31. Comp. 2 Sam. xxiv. 14. 1 Chron. xxi. 13, Ecclus. ii. 18.

Ἐμπλέκω, f. ξω, (ἐν, πλέκω,) prop. and in Class. *to interlace, braid in, interweave*, Ælian V. H. xiii. 1; ἐμπλέκοντο οἱ κιττοὶ μαλακοῖς δένδροις. In N. T. metaph. *to entangle, or involve in*, mid. *to entangle oneself in affairs*, &c. 2 Tim. ii. 4. 2 Pet. ii. 20. Arrian Ep. iii. 22. Plutarch ii. 787, and so *implicari negotiis* in Lat. wr.

Ἐμπλοκή, ἦς, ἡ, (ἐμπλέκω,) a *braid-ing* or *plaiting* of the hair, by way of ornament, 1 Pet. iii. 3. See my note.

Ἐμπνέω, f. εὔσω, (ἐν, πνέω,) prop. *to inhale breath by the nostrils*, and by impl. *to exhale it, to breathe*; and as breathing with vehemence implies the emotion of strong passion, so πνέω is used in the sense *to be full of*, intrans. with a gen. and sometimes acc. of subst. denoting the kind of passion or emotion, espec. *love*, as Ach. Tat. ii. p. 65, ἔρωτος πνεῖ, or *anger*, as Aristæn. Epist. i. 5, πνέων θυμοῦ. Eurip. Rhea. 786, θυμόν πν. Hom. Π. ii. 536, μένεια πνέοντες. Schol. Θυμοῦ πν.; and not only with passions, but the *result* of passions, in certain actions or vices, as Aristoph. Eq. 435, κακίας πνεῖ. Theocr. Idyll. xxii. 82, φόνον ἀλλάλοισιν πνέοντες. So Acts ix. 1, ἐμπνέων ἀπειλῆς καὶ φόνου.

Ἐμπορεύομαι, f. εὔσομαι, depon. mid. prop. and in early Class. *to travel about in any country*; in N. T. and later writers, *to travel about as a merchant or trader, to trade or traffic*, 1) gener. and absol. Ja. iv. 13, ἐμπορευώμεθα καὶ κερδήσωμεν. Sept. and Class. 2) foll. by acc. *to traffic in, make a gain by*, 2 Pet. ii. 3, ὑμᾶς ἐμπορεύονται, i. e. 'will deceive you for their own gain.' Elsewhere only

with acc. of *thing*, Themist. p. 298, ἐμπορεύεσθαι φιλοσοφίαν.

Ἐμπορία, ας, ἡ, prop. *a journey for traffic*, Arr. Epict. iii. 24, 80, but usually *trade, traffic*, as Matt. xxii. 5. Sept. & Class.

Ἐμπορίον, ου, τὸ, an *emporium*, or mart for the sale of goods, John ii. 16 οἶκος ἐμπορίου, a *market-house*. Sept. and Class.

Ἐμπορος, ου, ὁ, (ἐν, πόρος,) lit. and prim. *a passenger* from one place to another *by sea*, who pays fare, Hom. Odys. ii. 319. xxiv. 299; or *a traveller* gener. Soph. CEd. Col. 25, 303. Usually, however, *a travelling merchant*, one who trades to foreign countries by sea and land, importing and exporting the commodities of each. Thus from the Hebr. נָפַד, corresponding to ἐμπορος in the Sept. comes the verb נָפַד, *to go about*. Hence it is distinguished from the κάπηλος, who purchased his wares of the ἐμπορος, and sold them by retail. So the word often occurs in the Class. and also in Matt. xiii. 45, and Rev. xviii. 3, 11, 15, 23.

Ἐμπρήθω, f. ἦσω, prop. *to put fire in, set fire to*, and by impl. *to burn up, destroy by fire*, Matt. xxii. 7, ἐ. τὴν πόλιν. Sept. and Class.

Ἐμπροσθεν, adv. & prep. *before*. I. as ADVERB OF PLACE, after verbs of motion *forwards*, Lu. xix. 28; or *before* an implied person, xix. 4, and Class. So τὰ ἐ. *things before*, Phil. iii. 14, and Class.; of the body *before, in front*, Rev. iv. 6, and Sept. and Class.—II. as PREPOS. with gen. used 1) of place, *before*, with gen. of pers. after verbs of motion, &c. Matt. vi. 2. xi. 10. Lu. vii. 27. John iii. 28. x. 4. Sept. and Class.; or gener. *before*, in presence of, Matt. v. 16. vi. 1. x. 32, & oft. In Matt. xxiii. 13, κλείετε τὴν βασιλ. τῶν οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων, lit. 'ye shut the door, &c. in the face of.' Hence, and from Heb. ἐμπ. τοῦ Θεοῦ, 'in the sight of God, God being witness,' i. e. knowing and approving, 1 Th. i. 3. iii. 9, 13. So Matt. xi. 26. Lu. x. 21. 2) of time, *before*, foll. by gen. of pers. John i. 15, 27, 30. Sept. and Herodot. vii. 144.

Ἐμπτύω, f. ὕσω, *to spit in, on*, or at, foll. by εἰς, as εἰς τὸ πρόσωπον, Matt. xxvi. 67; gener. xxvii. 30. Sept. & Plut. vi. 715, 14, ἐμπτύειν τινὶ εἰς τὸ πρόσωπον: foll. by dat. (equiv. to acc. and eis.) Mk. x. 34. xiv. 65. xv. 19. Lu. xviii. 34, and later Class.

Ἐμφανής, εος, ὁ, ἡ, adj. (fr. ἐμφανέσθαι, to appear, as in a mirror, Xes. Conv. vii. 4; or in the sight of any persons,) prop. *appearing in*; or gener. *apparent*; and ἐμφανής γίνεσθαι, equiv. to

ἔμφανίζεσθαι, *to appear, be seen, openly*, Acts x. 40, and Class. Also metaph. ἔμφ. γίνω. *to become manifest, or known, &c.* Rom. x. 20. Exod. ii. 14. Pol. xx. 15, 7.

Ἐμφανίζω, f. ἴσω, (ἐμφανής,) *to make apparent, cause to be seen plainly, show clearly*, trans. and pass. *to appear clearly, be seen openly*, 1) prop. Matt. xxvii. 53. Heb. ix. 24, where see my note. 2) fig. *to make known, shew*, foll. by acc. of thing and dat. of person, or its equiv. acc. with πρός, Acts xxiii. 15, 22; by ὅτι, Heb. xi. 14. Sept. and Class. In a forensic sense, with dat. and κατά with gen. *to shew up, inform against, accuse*, Acts xxiv. 1, ἐνεφάνισαν τῷ ἡγεμόνι κατά τ. Π. lit. 'have appeared before the governor to give information against Paul;' and xxv. 2, 15, and Joseph. 'Of a person, ἐμφανίζειν ἑαυτὸν τινι, *to manifest oneself to any one, 'to let oneself be intimately known to:' of God, John xiv. 21, sq. Ex. xxxiii. 13. Joseph. Ant. i. 13, i.*

Ἐμφοβος, ου, ὁ, ἡ, adj. for phrase ἐν φόβῳ, usually, and always in N. T. accompanied by γίνεσθαι, Lu. xxiv. 5, 37. Acts x. 4. xxii. 9. xxiv. 29. Rev. xi. 13. In the Class. as Soph. Œd. Col. 39. Theophr. Char. xxv. 1, it is used simply for φοβερὸς: and so in 1 Macc. xiii. 2.

Ἐμφυσάω, f. ἦσω, (ἐν, φυσάω,) prop. *to breathe in or into*, as in blowing up a bladder, or playing on a wind instrument; also, *to breathe on*, 'to pour forth the breath on,' John xx. 22, ἐνεφύσησεν αὐτοῖς. So 1 Kings xvii. 21, ἐνεφύσησε τῷ παιδαρίῳ τρίς. Job iv. 21, ἐνεφύσησεν αὐτοῖς, καὶ ἐξηράνησαν.

Ἐμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω,) prop. *inborn*, (lit. implanted by nature,) Wisd. xii. 10. Pol. ix. 11, 2. Xen. Mem. iii. 7, 5; but in N. T. *implanted, engrafted*, Jas. i. 21, τὸν ἔμφυτον λόγον, where the Gentile is represented under the figure of a shoot implanted or engrafted on the original stock, as elsewhere by a seedling sown. Comp. Barnab. Epist. ix. ἡ ἔμφ. ὄσπρὰ τῆς διδαχῆς τοῦ Θεοῦ.

Ἐν, prep. governing the dat. with the prim. idea of rest in any place, or thing; as also on, at, or by any thing. It is used I. of PLACE, and employed of every thing that is conceived as being, remaining, or taking place, within some definite space or limits, in, on, at, by, &c. 1) prop. in, within, Matt. viii. 6. Lu. xi. 1. xxii. 55. Acts ii. 46, et al. sæpe and Class.; with the names of countries, cities, towns, or places, gen. Lu. ii. 43, ἐν Ἰερουσ. Matt. ii. 1, ἐν Βηθλεὲμ, et al. Matt. iii. 1, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. Lu. xvi. 23, ἐν τῷ ἄδῳ. Matt. vi. 10, et al. ἐν τῷ οὐρανῷ. So also ἐν τῇ γῆ, 'on earth,' ἐν

τῇ θαλάσῃ, ἐν τῷ κόσμῳ, &c. Also used of the body or any of its members, Rom. vi. 12, et al. Likewise in phrases, as ἐν γαστρὶ ἔχειν, Matt. i. 18. ἐν τῇ κοιλίᾳ, Lu. i. 44; and fig. ἐν τῇ καρδίᾳ, Matt. v. 28, et al. ἐν τῷ στόματι, 1 Pet. ii. 22. 2) said of elevated objects, in, i. e. on, upon, as ἐν τῷ ὄρει, Lu. viii. 32. John iv. 20. Heb. viii. 5, et al. and Class. ἐν αὐτῇ, on it, (a fig-tree,) Mk. xi. 13. ἐν τῷ θρόνῳ, Rev. iii. 21. So also ἐν τῇ γῆ, ἐν τῇ θαλάσῃ, &c. 3) in a somewhat wider sense, implying simply contact, or close proximity, i. e. at, on, by, near, with, e. gr. ἐν δεξιᾷ τινος, Heb. i. 3, et al. ἐν ταῖς γυνίαις τῶν πλατιῶν, Matt. vi. 5. ἐν τῷ οὐρανῷ, 'in or on the sky,' Acts ii. 19. ἐν τῷ Σιλωάμ, Lu. xiii. 4. ἐν τῇ ἀμπέλῳ, 'attached to the vine,' John xv. 4. Fig. with dat. of pers. and said of those with whom any one is in near connexion, intimate union of mind and heart, espec. of the union of Christians by faith with Christ, as a branch is united with the stock or trunk of a tree, John xv. 2, 4, 5, et al. sæpe. So οἱ νεκροὶ ἐν Χριστῷ, 'those who have died in union by faith with Christ,' 1 Cor. xv. 18. 1 Thess. iv. 16. Rev. xiv. 13. Hence οἱ ἐν Χρ. equiv. to οἱ Χριστιανοί. Also gener. 'in connexion with Christ,' by the profession of the Christian faith, Rom. xii. 5. Gal. iii. 28. v. 6. vi. 15, et al.; and vice versâ of the union of Christ with Christians, in consequence of their faith in him, John vi. 56. xiv. 20. xv. 4, 5; also of a like union with God, and vice versâ, 1 Thess. i. 1. 1 John ii. 24. iii. 6, 24. iv. 13, 15, 16, et al.; of the Holy Spirit with Christians, John xiv. 17. Rom. viii. 9, 11. 1 Cor. iii. 16. vi. 19. 1 Pet. i. 11, et al.; of those in, with, in whom (i. e. in whose person or character) any thing exists or is done, i. e. in their conduct, John xviii. 38. xix. 4, 6. Acts xxiv. 20. xxv. 5. 1 Cor. iv. 2. 1 John ii. 10. So gener. of any power or influence from God, the Holy Spirit, &c. Matt. xiv. 2, αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. John i. 4. xiv. 13 & 30, ἐν ἐμοὶ οὐκ ἔχει οὐδὲν, &c.: of those in or with whom (i. e. in whose mind, soul, or heart) any thing exists or takes place, as virtues, vices, faculties, &c. John i. 48. iv. 14, et al. 4) of a NUMBER, or multitude, as indicating PLACE, in, among, with, Matt. ii. 6, ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν. 1. xi. 11, et al. sæpis. 5) of persons, by impl. before, in the presence of, Mk. viii. 38, ὃς γὰρ ἂν ἐπαισχυθῇ με ἐν τῇ γενεᾷ ταύτῃ. Lu. i. 25. Acts vi. 8. xxiv. 21, et al. Hence metaph. in the sight or judgment of any one, he being judge, Lu. xvi. 15, τὸ ἐν ἀνθρώποις ὑψηλόν. 1 Cor. xiv. 11. So ἐν ὀφθαλμοῖς ἡμῶν, Matt. xxi. 42. Mk. xii. 11. 6) said of that by which

any one is surrounded, in which he is enveloped, &c. *in, with*, Matt. xvi. 27, ἐρχεσθαι ἐν τῇ δόξῃ, xxv. 31. ἐν νεφέλῃ, Lu. xxi. 27. ἐν φλογὶ πυρός, Acts vii. 30; of clothing, &c. Matt. xi. 8, ἐν μαλακοῖς ἱματίοις, &c. So ἐν σαρκί, clothed with flesh, 1 John iv. 2. ζῆν ἐν σαρκί, Gal. ii. 20, et al. Hence of that *with* which any one is furnished, which he carries with him, &c. 1 Cor. iv. 21, ἐν ῥάβδῳ ἔλθω. Heb. ix. 25. Metaph. Lu. i. 17, ἐν πνεύματι καὶ δυνάμει. Rom. xv. 29. Eph. vi. 2. Sept.—II. OF TIME, 1) of time *when*, i. e. a definite point or period, *in, during, on*, at which any thing takes place, Matt. ii. 1, ἐν ἡμέραις Ἡρώδου. iii. 1, et al. sæpiss. 2) of time *how long*, i. e. a space, or period, within which any thing takes place, *in, within*, as ἐν τρισὶν ἡμέραις, Matt. xxvii. 40. Mk. xv. 20, et al. Sept. and Class.—III. ΜΕΤΑΡΗ. OF THE *state, condition, or manner*, in which one is, moves, or acts; or of the occasion, means, *on, in, by, through*, which one is affected, moved, acted upon, &c. 1) of the *state, condition, or circumstances*, in which a person or thing is, and that whether *external or internal*, as a state of mind and feeling, ἐν ἐκστάσει, ἐν χαρᾷ, ἐν ἀσθενείᾳ καὶ ἐν φόβῳ, ἐν ἀποκαλύψει, ἐν ἀφροσύνῃ, &c. In this usage ἐν with its dat. is often equiv. to an adj. or an adv. 2) of the *business, employment, or action*, *in* which any one is engaged, Matt. xxi. 22, ἐν προσευχῇ. Mk. iv. 2, ἐν τῇ διδασκῇ αὐτοῦ, 'as he taught.' Lu. xxiv. 35. xvi. 10. John viii. 3. Acts vi. 1. xxiv. 16. Rom. i. 9. xiv. 18. xv. 58. 1 Cor. xv. 1. 2 Cor. iv. 2. Col. i. 10. 1 Tim. iv. 15, et al. sæpe. So with dat. of person, i. e. 'in the work or cause of any one,' Rom. xvi. 12, ἦτις πολλὰ ἰκοπίασεν ἐν Κ. Rom. vi. 3. 1 Cor. iv. 17. Eph. vi. 21, et al. Also imply, *in the power of* any one, Acts iv. 12, οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. v. 4. So ἐν πνεύματι, 'under the influence of the Spirit,' in a state of inspiration, Matt. xxii. 43. Mk. xii. 36. Lu. ii. 27. iv. 1. ix. 1, et al. Also of *demoniacs*, ἐν πνεύματι ἀκαθάρτῳ, Mk. i. 23. v. 2. 3) of the *manner or mode*, i. e. the state or circumstances, external or internal, *by* which any action is accompanied, *in* reference to which it is performed, whether of manner gener. whereby an action is done, or of a rule, law, or standard, *in, by, according to*, as Matt. vii. 2, ἐν ᾧ κρίματι κρίνετε, κριθήσθε. Lu. i. 8. Phil. i. 8. 1 Thess. iv. 15. 1 Tim. i. 18. Heb. iv. 11, et al. sæpe: in the sense *as to, in respect to*, Lu. i. 7, 18, προβεβηκέναι ἐν ἡμέραις. Gal. iv. 20, ὅτι ἀπορούμαι ἐν ὑμῖν. Eph. ii. 11. Tit. i. 13. Ja. ii. 10. iii. 2; also after words signifying *plenty, or want*, Rom. xv. 12, περισσεύειν ἐν τῇ ἐλπίδι. Eph. ii. 4,

πλούσιος ἐν ἐλλεί, et al. 4) of the *ground, occasion, in or on* which any thing rests, exists, or takes place, and that both of a person or thing in or on which any thing rests, (1 Cor. ii. 5. 2 Cor. iv. 10. Gal. vi. 17, et sæpiss.) and espec. of the *motive*, in consequence of which any action is performed, *in, on, at, by*, Matt. vi. 7. Acts vii. 29. 1 Cor. xi. 2. 2 Cor. vi. 12. 1 Pet. iv. 16. Also of the *ground, or occasion*, of an emotion of mind after words expressing joy, wonder, hope, confidence, &c. Lu. i. 21, ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν. Lu. x. 20. Acts vii. 41. Rom. ii. 23. Eph. iii. 13, et al. 5) of the *means* whereby any thing takes place, *in, i. e. by* means of, with dat. both of *person*, by whose aid or intervention any thing is done, Matt. ix. 34. Acts iv. 9. xvii. 28. 1 Cor. xv. 22, et al.; or of *things*, used of such means as imply that the object affected is actually *in* and *among* them, Matt. viii. 32, ἀπέθανον ἐν τοῖς ὕδασι, 'in and by the waters.' 1 Cor. iii. 13, ἐν πυρὶ ἀποκαλύπτεται. Rev. xiv. 10, et al. From the Hebr. as said of price or exchange, Rev. v. 9. In composition ἐν imports, 1. a being or resting *in*, as ἐνεيمي, ἐμμένω: 2. *into*, with verbs of motion, as ἐμβαίνω: 3. *conformity*, &c. as ἐνδικος, ἐννομος: 4. *participation*, as ἐνοχος.

Ἐναγκαλίζομαι, f. ἴσομαι, (ἐν, ἀγκάλῃ,) *to take into one's arms*, Matt. ix. 36. x. 16. Sept. and Class.

Ἐνάλιος, ου, ὁ, ἡ, adj. (ἐν, ἄλς.) *belonging to the sea*, Ja. iii. 7, ἐρπετῶν καὶ ἐναλίων, sc. ζώων.

Ἐναντι, adv. prop. *over against*, and hence *in the presence of, before*, Lu. i. 8, and Sept.

Ἐναντίον, adv. (neut. of adj. ἐναντίος,) prop. *over against*; hence, *before, in the presence of*, foll. by gen. of pers. Mk. ii. 12. Acts viii. 32. Sept. and Class. From the Hebr. *in the sight of*, Acts vii. 10, ἔδωκεν αὐτῷ χάριν—ἔ. Φαραῶ, *with him*. Lu. xxiv. 19, δυνατός ἐ. τοῦ Θεοῦ, i. e. 'God being judge,' Sept. Gen. xxi. 11, et al.

Ἐναντίος, α, ου, adj. (ἀντιος for ἀντι,) *over against, opposite to*. 1) prop. of persons and things, Hom. II. ix. 190, οἱ—ἐναντίος ἦστο. So ἐξ ἐναντίας as adv. with gen. *over against*, Mk. xv. 39. Of a *wind, adverse, contrary*, Matt. xiv. 24. Acts xxvii. 4. 2) metaph. of persons, *adverse, hostile*, Acts xxviii. 17. 1 Thess. ii. 15. Sept. and Class. So ὁ ἐξ ἐναντίας equiv. to ὁ ἐναντίος, *an enemy*, Tit. ii. 8.

Ἐνάρχομαι, f. ξομαι, (ἀρχομαι,) *lit. to make a beginning in, i. e. to begin*,

absol. Gal. iii. 3; foll. by acc. Phil. i. 6. Sept. and Class.

'Ενδεής, εἰός οὖς, ὁ, ἡ, adj. (ἐνδέω,) in want, indigent, destitute, Acts iv. 34. Sept. and Class.

'Ενδειγμα, ατος, τό, (ἐνδείκνυμι,) indication, token, proof, 2 Th. i. 5, & Class.

'Ενδείκνυμι, f. εἴξω, prop. to point out, as it were with the finger, any person or thing exposed to view, see Polyb. iii. 54, 3, showing what it is in itself; also, to show any thing to be in a place, by withdrawing what hides it from view; and also fig. to show any quality to be inherent in any person or thing, and thus to disclose its nature and properties. So Plato, p. 278, D. ἐνδεικνύται τὴν αὐτὴν ὁμοιότητα καὶ φύσιν ἐν ἀμφοτέροις οὖσαν. But in N. T. and mostly in Class. the middle form is alone found, ἐνδείκνυμαι, 1) to show forth, or manifest publicly, prop. any thing relating to or depending upon oneself, but often on others, Rom. ii. 15, ἐνδ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. ix. 17, τὴν δυνάμιν μου. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10, πίστιν ἐνδ. iii. 2. Heb. vi. 10, sq. Sept. and Class. 2) by impl. to manifest oneself to any one, by evincing certain qualities to them. So Thuc. iv. 126. Diod. Sic. vol. x. 171, Bip. μεγάλην ὕβριν τῇ πρὸς βία ἐνεδείξατο. And hence, like *præstare* and *exhibere* in Latin, it comes to mean *patrare*, *facere*, as said of things evil, 2 Tim. iv. 14, πολλὰ μοι κακὰ ἐνεδείξατο. So Sept. Gen. 1. 15, 17, κακὰ ἃ ἐνεδείξαμεθα εἰς αὐτόν.

'Ενδειξις, εως, ἡ, (ἐνδείκνυμι,) prop. a pointing out of any object, Polyb. iii. 38, 5; in N. T. fig. 1) manifestation, declaration, Rom. iii. 25, sq. εἰς ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ. Philo, t. i. p. 9, 50. 2) indication, plain proof, token, equiv. to ἐνδειγμα, 2 Cor. viii. 24, τὴν ἐνδ. τῆς ἀγάπης ὑμῶν. Phil. i. 28, ἔ. ἀπωλείας.

'Ενδεκα, οί, αί, τὰ, card. num. eleven; in N. T. only of the eleven apostles, Matt. xxviii. 16. Mk. xvi. 14, et al.

'Ενδέκατος, η, ον, ordin. eleventh, Matt. xx. 6, 9. Rev. xxi. 20.

'Ενδέχομαι, f. ξομαι, prop. to take or receive in, i. e. among any persons or things, to admit, Thuc. iii. 31. In N. T. occ. only in the impers. form, ἐνδέχεται, lit. 'admissible, or occurrable,' Lu. xiii. 33, and οὐκ ἐνδ. equiv. to ἀνένδεκτόν ἐστι, xvii. 1, 'it can scarcely happen,' Thuc. i. 121. Demosth. οὐκ ἐνδ. &c.

'Ενδημίω, f. ἦσω, (ἐνδημος,) prop. to be among one's own people, to be at home, as opp. to ἐκδ. or ἀποδ. Jos. Ant.

iii. 11, 3. Theod. Hist. E. iv. καὶ ἐνδημοῦντι καὶ ἐκδημοῦντι συνῆν. In N. T. fig. to be resident in any place, with any person, 2 Cor. v. 6, ἐνδ. ἐν τῷ σώματι, to live; and v. 8, ἐνδ. πρὸς τὸν Κύριον, to dwell, be with. Comp. Phil. i. 23, σὺν Χριστῷ εἶναι.

'Ενδιδύσκω, (equiv. to ἐνδύω or ἐνδύω,) to clothe any one in a garment, and mid. to clothe oneself therewith, to wear; foll. by acc. Lu. viii. 27, ἱμάτιον οὐκ ἔ. and xvi. 19, ἐνεδ. πορφύραν. Sept. and Judith ix. 1.

'Ενδικος, ου, ὁ, ἡ, adj. lit. 'agreeable to right and justice,' ὁ ἐν δίκῃ ὄν, 'right and just.' Anon. ap. Suid. ἐνδικος ἢ βασιλείως, opp. to ἐκδικος, Soph. Aj. 1282. Anthol. Gr. i. 216, τὰ μῆνδικα. In N. T. applied only to punishments, Rom. iii. 8, ὡν τὸ κρίμα ἐνδ. ἐστὶ. Heb. ii. 2, ἐνδ. μισθαποδοσίαν. Comp. Pollux, ἐνδικος κόλασις: and Epigr. Λαοδικὴ λαοῖς ἐνδικα τιμνυμένη.

'Ενδόμησις, εως, ἡ, (ἐνδομέω,) prop. something built in, an interior structure, as opp. to an exterior one. In N. T. said of a structure gener. Rev. xxi. 18, ἡ ἐνδόμησις τοῦ τείχους, at least according to the interpretation of Commentators. The term, however, signifies, not *structure*, but *superstructure*, as built upon another that forms the foundation. So Jos. Ant. xv. 9, 6, speaking of the mole, or superstructure, built in forming the artificial harbour of Caesarea, says, ἡ δὲ ἐνδόμησις ὅσπην ἐνεβάλετο κατὰ τῆς θαλάττης. This ἐνδόμησις, indeed, was the superstructure raised on a lower structure, which formed the foundation of the lofty and vast walls of the edifice, and was indeed the wall itself, as is here implied. So Herodot. i. 179, describing the mode of building the city wall of Babylon, says, that 'after digging the ditch, they made bricks of the earth thrown up, and burnt them in furnaces, and laying three courses of brick-work, ἔδειμαν πρώτα μὲν τῆς τάφρου τὰ χεῖλα,' &c. The term ἐνδόμησις is well adapted to express the above sense, since ἐνδέμω and ἐνδείμασθαι are terms used of the building of walls themselves; and the ἐν has reference to the ditch on the bank of which the wall was erected. See Thuc. iv. 90, 2.

'Ενδοξάζω, f. ἄσω, (ἐνδοξος,) to glorify, lit. 'to cause to be in glory or honour;' occ. in pass. or mid. 2 Thess. i. 10, 12, where observe the formula ἐνδοξασθῆναι ἐν τινι: signifying, 'to get glory from another's good or evil,' so that one may be praised as its author; but here denoting, 'that God may gain glory by the eternal happiness to which he will raise

believers.' Comp. Exod. xiv. 4. Ezek. xxviii. 22.

Ἐνδοξος, ου, ὁ, ἡ, adj. (ἐν, δόξα,) prop. for ἐν δόξῃ ὧν, and used, I. of PERSONS *honoured*, 1 Cor. iv. 10. Sept. and Class. —II. of THINGS, e. gr. deeds, τὰ ἐνδοξα, *glorious, memorable*, Lu. xiii. 17. Sept. also of apparel, *splendid*, Lu. vii. 25. Sept. and Class. Fig. ἐκκλησία ἱ. Eph. v. 27, of 'the Church adorned in pure and splendid raiment,' a bride. Comp. v. 25, and Rev. xix. 7, 8. xxi. 9, sq.

Ἐνδυμα, ατος, τό, prop. *clothing*, Matt. vi. 25, 28. xxviii. 3. Lu. xii. 23. Sept. and later Class. Said of the outer garment, a *cloak* of camel's hair, such as the ancient prophets wore, in contempt of earthly grandeur, Matt. iii. 4. Also a *robe*, such as was presented at feasts to guests, (see Gen. xlv. 22. Judg. xiv. 12. 2 Kings v. 5, 22,) Matt. xxii. 11, sq. metaph. Matt. vii. 15, ἐν ἐνδύμασι προβάτων.

Ἐνδυναμώω, f. ὄσω, prop. *to invigorate*, impart strength to, trans. and pass. or mid. *to acquire strength, become strong*. Said prop. of the body, Heb. xi. 34, and fig. of the mind and soul, Acts ix. 22. Rom. iv. 20. Eph. vi. 10. Phil. iv. 13. 1 Tim. i. 12. 2 Tim. ii. 1. iv. 17, and Sept.

Ἐνδύνω, or Ἐνδύω, f. ὄσω, (δύω, to go in, or into; also to cause to go into, to envelope,) I. *to go in, or into*, 2 Tim. iii. 6, ἕ. εἰς τὰς οἰκίας. Hdot. ii. 121, 2, ἐνδύντος scil. ἐς τὸ οἶκμα.—II. *to put on*, lit. to cause to go into, *to clothe or dress*, trans. and foll. by double acc. of pers. and thing, pass. or mid. *to be clothed, or to clothe oneself*, 1) prop. Matt. vi. 25, τί ἐνδύσησθε. xxii. 11. xxvii. 31, and oft. and Sept. and Class. Said of armour, &c. Rom. xiii. 12. Eph. vi. 11, 14. 1 Thess. v. 8. Sept. and Class. 2) metaph. both of the soul, as clothed with the body, 2 Cor. v. 3, εἶγε καὶ ἐνδυσάμενοι: and also of a *person*, as 'clothed,' i. e. endued, with any power or quality, &c. Lu. xxiv. 49. 1 Cor. xv. 53, sq. ἐνδ. σπλάγγυι οἰκτιρμοῦ, Col. iii. 12, and Sept. Also of one who *assumes* a new character, ἕ. τὸν καινὸν ἀνθρωπον, Eph. iv. 24. Col. iii. 10. ἐνδ. τὸν Κύρ. 'to be endued with a spirit like his,' Rom. xiii. 14. Gal. iii. 27, and Class.

Ἐνδυσσις, εως, ἡ, (ἐνδύω,) a *putting on, or wearing of clothes*, 1 Pet. iii. 3.

Ἐνέδρα, ας, ἡ, (ἐν, ἕδρα,) a *lying-in-wait*, prop. in war, an *ambuscade*, Sept. and Class. In N. T. a *lying-in-wait* to kill any one, Acts xxv. 3. 1 Macc. i. 36.

Ἐνεδρεύω, f. εὔσω, (ἐνέδρα,) prop. *to lie in ambuscade*, Sept. and Class.; in

N. T. *to lie-in-wait to kill any one*, Acts xxiii. 21; also by impl. *to lie in wait for*, or in order to ensnare any one in his words, Lu. xi. 54. Sept. and Class.

Ἐνεδρον, ου, τό, equiv. to ἐνέδρα, Acts xxiii. 16, in later Edd. for the vulg. ἐνέδρα.

Ἐνελεῖω, f. ἤσω, *to toll up in, or wrap up in*; foll. by acc. and dat. Mk. xv. 46, ἐνελεῖσθε, scil. αὐτόν, τῇ σιδόνι: said by Lexicographers not to be elsewhere so applied, but it occurs in Artem. i. 13, οἱ ἀποθνήσκοντες ἐσχισμένοις ἐνελεῖνται ρακίαις. Ἐνελεῖσθαι occurs in Plato, p. 220, B. ἐνελεῖγμένον τοὺς πόδας εἰς πῖλους.

Ἐνεيمي, prop. *to be in any place*, and fig. *to be in or with*, in the same place with, any person, Xen. Mem. i. 2, 28. In N. T. it occ. in the impers. form ἐνεστι, or contr. ἐνι, 'there is *with* or *among*,' Gal. iii. 28, οὐκ ἐνι scil. ἐν ὑμῖν. Col. iii. 11, ὅπου οὐκ ἐνι. Ja. i. 17, παρ' ᾧ οὐκ ἐνι. Thus τὰ ἐνόντα, prop. *things within*, 'what is within any thing,' as a vessel, 1 Macc. v. 5, and Class. In N. T. Lu. xi. 41, fig. τὰ ἐνόντα δότε ἐλεημοσύνην, q. d. 'Give that within the cup as alms.'

Ἐνεκα or Ἐνεκεν, prep. governing the genit. *for, on account of, because of, by reason of*, Matt. v. 10. x. 18, and oft. In 2 Cor. vii. 12, it occurs with artic. and infin. ἐνεκεν τοῦ φανερωθῆναι.

Ἐνέργεια, ας, ἡ, (ἐνεργής,) prop. *energy, efficacy*, lit. *the being at work*, Eph. i. 19, κατὰ τὴν ἐνέργειαν τοῦ κράτους. iii. 7. iv. 16. Col. i. 29; espec. as exhibited in miracles, Phil. iii. 21. Col. ii. 12, or false and pretended miracles, 2 Thess. ii. 9; also, by meton. put for the *works themselves*, 2 Thess. ii. 11, ἐνεργειαν πλάνης.

Ἐνεργίωω, f. ἤσω, (ἐνεργής,) *to be effective or operative*. It occurs in N. T. in two uses, I. INTRANS. as said of things, *to be active, or effective, to work*, Matt. xiv. 2. Mk. vi. 14, αἱ δυνάμεις ἐνεργουσιν ἐν αὐτῷ, 'the power of miracles works in him,' i. e. miracles are wrought by him, Eph. i. 20. ii. 2. Phil. ii. 13, τὸ ἐνεργεῖν: with dat. of person, Gal. ii. 8, ὁ ἐνεργήσας Πέτρω, i. e. 'effected in the case of Peter.' So Prov. xxxi. 12, γυνὴ ἀνδραία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθὰ, and Class.—II. TRANS. foll. by acc. of thing, but said of persons, 1 Cor. xii. 6, ὁ ἐνεργῶν τὰ πάντα. Gal. iii. 5. Eph. i. 11. Phil. ii. 13, ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν, &c. Jos. B. iv. 6, 1. Diod. Sic. xiii. 95.—III. MID. *to show oneself active, to operate, be active*, said only of things, Rom. vii. 5, ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. i. 6. iv. 12. Gal. v. 6. Eph.

ii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7, and later Class. Partic. *ἐνεργούμωσ* for adj. *ἐνεργῆσ*, or partic. act. *ἐπρῶσα* (as Wisd. xv. 11, *ψυχὴ ἐνεργῶσα*). Ja. v. 16, *δέησισ ἐνεργουμένη*.

'*Ἐνεργημα*, ατοσ, τὸ, (*ἐνεργέω*.) prop. *something wrought*, 'some effect produced or operation worked out,' 1 Cor. xii. 6, 10, *ἐνεργήματα δυναμίωσ*, 'effects wrought by the gift of working miracles.' See my note.

'*Ἐνεργῆσ*, ἰοσ, ὁ, ἡ, adj. (*ἐν*, *ἐργω*.) active, effective, Thuc. iii. 17, *νῆεσ ἐνεργοί*. Heb. iv. 12, *λόγοσ ἐ*. 1 Cor. xvi. 9, *δυσὰ ἐ*. i. e. 'presenting opportunity for great effects.'

'*Ἐνι* for *ἐνεσσι*, see 'Ἐνεμι.

'*Ἐευλογέω*, f. ἦσω, prop. *to praise or bless in or through any one*. In N. T. only in pass. *to be blessed*, or made happy, Acts iii. 25, *ἐν τῷ σπέρματι σου ἐευλόγησ πάσαι αἱ πατριαί*. Gal. iii. 8. Sept.

'*Ἐπέχω*, f. ξω, gener. = *ἐπέχω*, *to have in any person or thing, or to keep hold of any person or thing*, I. ACT. *to have in oneself*, foll. by dat. of pers. implying a disposition of mind towards a person or action, whether favourable, (as Jambl. Vit. Pyth. 6, *ἰέχωσ νουν πρὸσ τὸ μαυθάνειν*.) or unfavourable, as in N. T. Mk. vi. 19, 'Ἡρ. *ἰέχωσ* (scil. *χόλου*) *αὐτῷ*. Lu. xi. 53, *ἰέχωσ ἐνέχειν*. Sept. in Gen. xlix. 23, *ἰέχωσ αὐτῷ κύριοι τοξευμάτωσ*. The ellipsis is supplied in Herodot. i. 118, *κρυπτωσ τὸν οἱ ἐνέχεισ χόλου*, and vi. 119, *ἐνέχεισ σφι δεινὸν χόλου*. Thus it is equiv. to *ἐγκοτεῖν*, *to bear a grudge against any one*.—II. PASS. *ἐνέχομαι*, *to be held in by any thing, as ropes, nets, &c.* Pausan. Lacon. 75, *ἐ. ταῖσ πόδαῖσ*. Herodot. ii. 121, 2, *τῇ πάγῃ ἐνέχεσθαι*: but gener. metaph. *to be entangled in any thing which hampers the mind, and impedes the course of action*. Thus it is applied to laws, ordinances, &c. to which men are subject, whether political, as Plut. viii. 518, *ἐν δόγμασι*, or religious, as Gal. v. 1, *ζύγω δουλείασ ἐνέχεσθαι*.

'*Ἐνθάδε*, adv. of place, a lengthened form from *ἐνθα*, and intended, from the force of the *δέ*, (which is equiv. to our termination *ward*.) to modify the sense of *ἐθα*. Thus the meaning is either, as said *ἐθα*. Thus the meaning is either, as said of place *WHITHER, there-ward*, i. e. *thereabouts, whither, or hither*, John iv. 15, sq. Acts xv. 17, and Class.; or 2) of place *WHERE, here-ward, hereabouts*, Lu. xxiv. 41. Acts x. 18. xvi. 28, et al. and Class.

'*Ἐθεν*, adv. demonstr. hence, *from this place*, Lu. xvi. 26, and Class.

'*Ἐνθυμέομαι*, f. ἦσομαι, dep. mid. (*ἐν*, *θυμοσ*.) *to take into and have in the mind, to think upon*, trans. Matt. i. 20.

ix. 4. Thuc. v. 32. Xen. Mem. i. 7, 2; foll. by *περι* and gen. Wisd. vi. 15.

'*Ἐνθύμησισ*, εωσ, ἡ, (*ἐνθυμέομαι*.) 1) 'the act of taking any thing in mind,' i. e. *thought, cogitation*, Matt. ix. 4. xii. 25. Heb. iv. 12. Thuc. i. 132. 2) by impl., as the effect of cogitation, *invention, device, &c.* Acts xvii. 29, *χάραγμα τέχνησ και ἐνθυμήσεωσ*.

'*Ἐνιαυτοσ*, οὔ, ὁ, *a year*; so called because in that period the system of things goes or returns upon itself: in the words of Virg. Georg. ii. 402, *Atque in se sua per vestigia volvitur annus*. John xi. 49, 51. xviii. 13, et al. sæpe, in N. T. and Class.; also, by Hebr., put for any definite time, as we say *era*, Lu. iv. 19, *ἐνιαυτὸν Κυρίου δεκτὸν*.

'*Ἐνίστημι*, prop. *to stand in or upon*. In N. T. fig. *to stand near, be at hand, impend*, 2 Th. ii. 2. 2 Tim. iii. 1. 2 Macc. iv. 43, and Class. Part. perf. *ἐνεστῶσ*, present, Rom. viii. 38, *οὔτε ἐν. οὔτε μέλ- λοντα*. 1 Cor. iii. 22. vii. 26. Gal. i. 4. Heb. ix. 9, and Class.

'*Ἐνισχύω*, f. ὦσω, prop. *to be strong in*. In N. T. 'to in-strengthen;' 1) intrans. *to be invigorated, become strong*, Acts ix. 19. Sept. and Class. 2) trans. in Sept. and N. T. *to cause to strengthen, invigorate*; foll. by acc. of pers. Lu. xxii. 43, and Sept.

'*Ἐννατοσ*, η, ον, ordin. adj. ninth, Matt. xx. 5, et al.

'*Ἐννέα*, οἱ, αἱ, τὰ, card. num. nine, Lu. xvii. 17.

'*Ἐννεηκονταεννέα*, οἱ, αἱ, τὰ, card. num. ninety-nine, Matt. xviii. 12, sq. Lu. xv. 4, 7.

'*Ἐννεοσ*, ἄ, ον, (or 'Ἐνεοσ.) prop. *dumb by nature*, incapable of speech. So Plato p. 206, *ὁ μὴ ἐνεοσ, ἡ κωφοσ ἀπ' ἀρχῆσ*. Also *deaf and dumb*, Is. lvi. 10. Ep. Jer. 41. Joseph. Ant. iv. 8, 32. Xen. Anab. iv. 6, 23. And fig. *speechless*, i. e. 'deprived of the power of speech,' from some strong passion, as fear, wonder, &c. Acts ix. 7, *εἰσθήκεισιν ἐννεοί*.

'*Ἐννεύω*, f. εὔσω, innuo, *to nod, or make signs (ἐν) by the head, eyes, or hands*, Lu. i. 62, *ἐνένευον τῷ πατρί*, i. e. 'intimidated by nods or signs.'

'*Ἐννοια*, ασ, ἡ, (*ἐν*, *νοῦσ*.) prop. *what passes in the mind*, the image or idea formed in the mind by the act of thinking, a mental conception or notion, Xen. Cyr. i. 1, 1. Diog. Laërt. iii. 79, *ἐ. καλοῦ*: also *the thinking faculty*. In N. T. I. by meton. of effect for cause, *THOUGHT*, in the sense *purpose, counsel*, Heb. iv. 12, *κριτικὸσ ἐννοιωσ καρδίασ*. Prov. iii. 21; and

so νοήματα in 2 Cor. ii. 11. x. 5.—II. with refer. to the prim. sense, MIND, i. e. *mode of thinking and feeling, disposition and manners (mores)*, inasmuch as they proceed from the thoughts and feelings of the mind. See Matt. xii. 34, sq. xv. 18, 19. Sol 1 Pet. iv. 1, τὴν αὐτὴν ἔννοιαν ὀπίσασθε: also Wisd. ii. 14, ἐγένετο ὑμῖν εἰς ἔλεγχον ἐννοιῶν ἡμῶν.

Ἐννομος, ου, ὁ, ἡ, adj. (ἐν, νόμος,) prop. *within law*, I. *legitimate, appointed or sanctioned by law*; and, like παράνομος, used both of persons and things, but espec. the latter. So Acts xix. 39, ἐν τῇ ἐνόμῳ ἐκκλησίᾳ. Luc. Conc. Deor. 14, ἐκκλησίας ἀγομένης. Plato 413, E. πολιτεία ἐν. Polyb. ii. 47, 3, βασιλεία ἔ. But the sense in the passage of Luke is rather, 'the regular assembly,' i. e. some one of the assemblies fixed for transacting public business.—II. as said of a person only, *sublex* (as opp. to *exlex*), *under the law*, 1 Cor. ix. 21, ἐννομος Χριστοῦ, 'bound to obedience unto Christ.'

Ἐννυχος, ου, ὁ, ἡ, adj. (ἐν, νύξ,) *by night, nightly*, Homer and other Class.; in N. T. only neut. ἐννυχον with ellip. of κατὰ, as in the adv. *by night*, Mk. i. 35, πρῶτῃ ἐνν. λῆαν, 'very early, while yet in the night.' 3 Macc. v. 5.

Ἐνοικέω, f. ἦσω, prop. *to dwell in, inhabit* any place, whether country or city, Xen. Œc. iv. 13. In N. T. metaph. *to dwell in* or *with* any one, *to be in*, said of the *in-dwelling* of the Holy Spirit in Christians, Rom. viii. 11. 2 Tim. i. 14. So in Jos. Bell. vi. 1, 6, ἐνώκει τις ἠρωϊκὴ ψυχὴ λεπτῷ σώματι. Also said of the *Divine presence, aid, and blessing*, 2 Cor. vi. 16, ἐνοικήσω ἐν αὐτοῖς. Compare 1 Cor. iii. 16. Lev. xxvi. 12. Ezek. xxxvii. 27. And so Plato, 549, B, says of God, δε μόνος σωτὴρ ἀρετῆς ἐνοικεῖ τῷ ἔχοντι. Also, applied to the 'word of Christ,' the Gospel, Col. iii. 6, which may be said 'to dwell in a person,' when it is suffered *to sink deep* into the heart, so as to be diligently studied, and carefully practised. So Test. XII. Patr. 539, οὐκ ἐνοίκησεν ἐν αὐτῷ οὐδὲν πονηρόν. Lastly, of faith in the Gospel, 2 Tim. i. 5, πίστις ἥτις ἐνώκησε ἐν, &c., which, it is thus intimated, is *deep-rooted* in the heart, as a principle of action.

Ἐνότης, τῆτος, ἡ, (εἷς,) lit. *oneness, unity*, Eph. iv. 3, 13, ἡ ἐν. τῆς πίστεως, *agreement* as to the doctrines of the faith. So Clem. Alex. Str. vi. 13, ἐν. τῆς πίστεως.

Ἐνοχλέω, f. ἦσω, (ὀχλέω fr. ὄχλος,) prop. *to excite tumult in* or among any persons; and hence gener. *to perturb, disturb* them. Absol. Heb. xii. 15, μή τις ρίζα

πικρίας ἐνοχλῆ, *give trouble*. So Xen. Cyr. viii. 3, 9, ἐπαίου, εἰ τις ἐνοχλοῖη.

Ἐνοχος, ου, ὁ, ἡ, adj. (ἐνέχομαι,) equiv. to part. ἐνεχόμενος, *held fast by, bound to*, any thing, as Anthol. Gr. i. p. 179, ἐπ' ἀγκύρης ἐνοχον βάρος. In N. T. metaph. *subject to, liable to*, e. g. *judgment*, &c. in various modifications, I. *prop.* foll. by dat. of the tribunal, for the punishment denounced by that tribunal, Matt. v. 21, sq. ἐν. τῇ κρίσει, τῷ συνεδρίῳ: also 22, ἔ. εἰς τὴν γέενναν, scil. βάλλεσθαι, as Numb. xxxv. 31, ἐν. ἀναιρεθῆναι. The dat. occ. in Gen. xxv. 11, ἐν. θανάτῳ: also in Class. with νόμῳ, κρίσει, γραφῇ. Also with gen. Heb. ii. 15, ἐνοχοὶ δουλείας, *subjects of bondage*. So, too, of *punishment*, ἐνοχος θανάτου, 'a subject of death,' *guilty of* (crime which is obnoxious to) *death*, Matt. xxvi. 66. Mk. xiv. 64. iii. 29, ἐν. αἰωνίου κρίσεως. Dem. 229, 11.—II. in the sense *chargeable with, guilty of*, foll. by gen. of that in, or in respect of, which the crime is committed, 1 Cor. xi. 27, ἐν. τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. Ja. ii. 10, πάντων ἔ. Sept. and later Class.

Ἐνταλμα, τος, τό, (ἐντέλλομαι,) equiv. to ἐντολή, *a mandate or ordinance*, Matt. xv. 9. Mk. vii. 7. Col. ii. 22, & Sept.

Ἐνταφιάζω, f. ἄσω, (ἐντάφιος, fr. ἐν, τάφος, plur. τὰ ἐντάφια,) 'to make all due preparation for burying a corpse,' as washing, laying out, anointing, embalming, decorating, clothing, &c. in the manner of the ancients, trans. Matt. xxvi. 12. John xix. 40. Sept. Gen. 1. 2, 3. Plut. x. 138. Anthol. Gr. iv. p. 137.

Ἐνταφιασμός, οὔ, ὁ, *preparation for burial*, by washing, laying out, embalming, &c. Mk. xiv. 8. John xii. 7.

Ἐντέλλομαι, f. ταλοῦμαι, dep. mid. *to enjoin on, charge with*; foll. by acc. of thing, and dat. of pers. or both, sometimes left underst. Matt. xxviii. 20, ὅσα ἐντελάμην ὑμῖν, and xv. 4. xvii. 9. Mk. x. 3. xi. 6. John viii. 5, et al. Sept. oft. Joseph. and Class.

Ἐντεῦθεν, adv. lit. and prop. *from here, or there, hence, or thence*, Matt. xvii. 20. Lu. iv. 9, et al. Jos. and Class. So ἐντ. καὶ ἐντ. 'on this side and that,' or 'on every side,' John xix. 18. Rev. xii. 2. Fig. of the *cause* or source of action, *hence*, Ja. iv. 1. Jos. and Class.

Ἐντευξις, εως, ἡ, (ἐντυγχάνω,) prop. and in Class. *a falling in with, meeting with*, any one; also, *accompanying, address, conference*; espec. for the purpose of solicitation or petition. In N. T. *entreaty or supplication*, made from man to God in prayer, 1 Tim. ii. 1, ποιῆσθαι δεήσεις.

So Plat. Num. 14, ποιῆσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις. 1 Tim. iv. 5.

Ἐντιμος, ου, ὁ, ἡ, adj. (for ἐν τιμῇ ὤν.) used both of persons and things, 1) of persons, *estimable, dear*, Lu. vii. 2. xiv. 8. Phil. ii. 29. Sept. and Class. 2) of things, *precious, valuable*, 1 Pet. ii. 4, 6; said of a stone, but fig. of a pers. Sept. and Class. e. gr. Dem. p. 1285, σίτον ἔ.

Ἐντολῆ, ἡς, ἡ, (ἐντέλλομαι,) gener. *precept, command, I. injunction, direction*, John x. 18, ἐντ. ἔλαβον παρὰ τοῦ Πατρὸς μου, & xii. 49, sq. et al. Sept. & Class. Also, *charge, or edict*, from magistrates, John xi. 57, διδόναι ἔ. Sept. 2 Chron. xxxv. 16.—II. *precept, or law*, said 1) of the traditions of the Rabbins, Tit. i. 14. 2) of the precepts and doctrines of Jesus, John xiii. 34. xv. 12. 1 Cor. xiv. 37, et al. 3) of the precepts and commandments of God, 1 Cor. vii. 19. 1 John iii. 22, sq. et al., and Sept. oft. 4) of the precepts of the Mosaic law, in whole or part, Matt. v. 19. xix. 17. xxii. 36, et al. sæpe, and Sept. 5) of any precepts given to Christians as to doctrine or duty, 1 Tim. vi. 14. 2 Pet. ii. 21. iii. 2.

Ἐντόπιος, ου, ὁ, ἡ, prop. adj. for ὁ ἐντόπιος ὤν, denoting indigenous or native, as opp. to new-coming or foreign; but in the later writers it signifies *resident in*, and is with the article a subst., to denote an *inhabitant of a place*, Acts xxi. 12. Occ. also in Soph. Œd. Col. 843, & Plato 848, D.

Ἐντός, prop. an adv. (ἐν) *within*, as often in Homer; and it is gener. used as a prep. with gen. as Lu. xv. 21, ἐντός ὑμῶν, 'seated in your heart and affections.' The phrase τὸ ἐντός, *the inside*, occurs in Matt. xxiii. 26. Sept. and Class.

Ἐντρέπω, f. ψω, prop. to *invert, turn any one back*; and fig. to *turn any one back upon himself by bringing him to reflection*, and hence to *make him repent of what he has done amiss, or at least to make him ashamed thereof*. In N. T. I. act. 1 Cor. iv. 14, οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. iii. 14. Tit. ii. 8. Sept., Apocr., Plato Crit. 14.—II. mid. ἐντρέπομαι, to *shame oneself before any one, i. e. to feel reverence, respect, towards*. In N. T. and later writers foll. by acc. Matt. xxi. 37. Mk. xii. 6. Lu. xviii. 2. xx. 13. Heb. xii. 9; in earlier writers with gen.

Ἐντρέφω, f. ἐντρέψω, to *nourish or train up* in any pursuit; and pass. to *be trained up in*; and by impl. to *be well imbued with, skilled in*, 1 Tim. iv. 6, ἐντρέφόμενος τοῖς λόγοις. So Philo, p. 855, ἐντ. νόμοις.

Ἐντρομος, ου, ὁ, ἡ, adj. lit. *in a tre-*

mour, i. e. trembling with fear; hence ἐντ. γίνασθαι or εἶναι, Acts vii. 32. Heb. xii. 21.

Ἐντροπή, ἡς, ἡ, (ἐντρέπω,) a *putting to shame*, 1 Cor. vi. 5, πρὸς ἐντροπήν ὑμῶν λέγω. xv. 34, and Sept.

Ἐντροφάω, f. ἦσω, to *live luxuriously*, and by impl. to *reveal in*, 2 Pet. ii. 13, ἔ. ἐν ταῖς ἀπάταις α., meaning, either 'revelling, exulting in their own deceits, feeling pleasure from deceiving others,' (as ἐντρο. is used in Is. lv. 2. lvii. 4, and Herodian, iii. 5, 4,) or, 'who by means of their deceits live luxuriously.' Thus ἐντρο. is for ἐν τρυφῇ διάγοντες, the original sense of ἐντροφάω, and though comparatively rare, yet found in Xen. Hist. iv. 1, 13, ἡσχύνθη ἐντροφῆσαι. Dio Cass. 1074, 83, τὸν ἐν αὐτῷ (sc. παλατίῳ) ἐντροφῆσαντα.

Ἐντυγχάνω, f. εὐξομαι, prop. to *fall in with, or to light upon*, any one; foll. by dat. Xen. Anab. iv. 5, 19; also, to *come to the speech of any one, and talk with him*, Xen. Mem. iii. 2, 1, et al. In N. T. to *address oneself, or apply to any one, usually in the way of request or petition*, Acts xxv. 24, περὶ οὗ πᾶν τὸ πλῆθος—ἐπέτυχόν μοι. So Joseph. Ant. xvi. 6, 5, ἐπέτυχόν μοι νῦν, ὡς ὑπὸ τινῶν συκοφαντῶν ἐπηρεάζοντο. Philo, p. 629. 2 Macc. iv. 36. Wisd. viii. 21, and later Class. Hence, to *address oneself in the way of interposition, or intercession for any one with another*; foll. by dat. expr. or impl., and ὑπὲρ or κατὰ (sometimes omitted) with gen.; for though it is gener. implied that the interposition is *in favour of the person mentioned to the other*, as Rom. viii. 27, 34, ἔ. τῷ Θεῷ ὑπὲρ ἀγίων, ὑπὲρ ἡμῶν. Heb. vii. 25. Joseph. Ant. xiv. 10, 13; yet sometimes *against*, as Rom. xi. 2, ἔ. τῷ Θεῷ κατὰ τοῦ Ἰσραήλ. 1 Macc. viii. 32. x. 61. xi. 25. Æl. V. H. i. 21. Polyb. iv. 30, 1.

Ἐντυλίσσω, f. ξω, (ἐν, τύλη, coverlid,) to *enwrap or swathe*, trans. with dat. of thing, Matt. xxvii. 59. Lu. xxiii. 53, ἔ. σινδόνι: a funeral term; so Hesych. explains κείρια by ἐπιθανάτια ἐντετυλιγμένα. Also to *fold, wrap up, or together*, John xx. 7.

Ἐντυπώω, f. ὠσω, (ἐν, τύπος,) to *enstamp, imprint, impress, engrave*. Pass. 2 Cor. iii. 7, ἐντετυπωμένη ἐν λίθοις, and later Class.

Ἐνυβρίζω, f. ἴσω, (ἐν, ὑβρις,) prop. to *show insolence, or insult, in the case of a person, i. e. to him*. Consequently, the proper constr. of the verb is a dat. of pers. to *insult over*, as always in the Class. In N. T. it occ. only at Heb. x. 29, τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας, *insulted, contemned*; as also in Joseph. Ant. i. 8, l. v. 8, 12.

'Ενυπνιάζω, f. άσω, as -ομαι, depon. (ένυπνιον,) prop. to dream, as often in Plutarch, intrans.; said of visions in dreams, Acts ii. 17, ένύπνια ένυπνιασθήσονται. Fig. ένυπνιαζόμενοι, dreamers, persons holding vain opinions, as we say visionaries, Jude 8.

'Ενύπνιον, ου, τό, insomnium, lit. ύραμα, είδος τό έν ύπνω; for ένύπνιον is prop. acc. neut. of the adj. ένύπνιος, occ. in Eurip. Hec. 702, and equiv. to ένυπνος. So Plut. de Superst. 166, έν. φάντασμα, by ellipsis of είδος, as a subst. a dream, but said in N. T. of visions in dreams, Acts ii. 17, where see my note.

'Ενώπιον, prop. neut. of adj. ένώπιος, (έν, ώψ,) but, in use, a prep. gov. the gen. in the presence of, before; found only in later Greek, and almost entirely in the Sept. and N. T., where it is used I. PROP. mostly of persons, Lu. i. 17, 19. iv. 7. Rev. iii. 9. iv. 10. v. 8. xv. 4, et al.; but sometimes of things, as ένώπιον του θρόνου, Rev. i. 4, et al. Sept. in Jos. vi. 4. 1 Sam. v. 3.—Hither, too, we may refer the peculiar use, whereby it marks the manner, and espec. the sincerity, in which any thing is done, ένώπιον του Θεου, God being thus regarded as present, and a witness to what is said, Rom. xiv. 22. 2 Cor. iv. 2. vii. 12, and Sept. So in obtestations, before God, God being a witness, Gal. i. 20. 1 Tim. v. 21. vi. 13. 2 Tim. ii. 14. iv. 1.—II. METAPH. in the sight of, i. e. 'in the mind, will, or judgment of' any one, Lu. i. 6, δίκαιοι ένώπιον του Θεου, and 15, μέγας ένώπιον Κυρίου. Indeed the phrase necessarily implies reality, since whoever is, in the sight of God, what he professes to be to man, cannot but be really such as he professes. Lu. xvi. 15. Acts viii. 21. Rom. xii. 17. 2 Cor. viii. 21, et al. and Sept. From the Hebr. ένώπιόν τινος is used where, in Class. Greek, a dat. is employed, Lu. xv. 10, χαρά γίνεται έ. των άγγέλων, 'there is joy to the angels,' they rejoice, and xxiv. 11. Acts vi. 5, and so in Sept. Such, at least, is the interpretation of recent Lexicographers; but there the usual sense, 'in the judgment or estimation of,' seems preferable. Nay, perhaps, the still more Hebraic phrase εύρίσκειν χάριν ένώπιόν τινος, (occurring in Acts vii. 46. Exod. xxxiii. 17. Num. xi. 11, et al.) may be so explained, and not be regarded, with most recent interpreters, as simply for the dat.

'Ενωπίζομαι, f. ίσομαι, dep. mid. (έν, ούς,) prop. to receive into the ear, (see Hesych.) and by impl. to give ear to, listen to, foll. by acc. Acts ii. 14. Sept. and later Greek writers.

οι, αι, τα, six, Matt. xvii. 1. Mk.

'Εξαγγέλλω, f. λω, (έκ, άγγέλλω,) lit. to give out intelligence from one person to another, Xen. Anab. ii. 4, 24; also gener. to tell or declare abroad, make known, celebrate, 1 Pet. ii. 9, έ. τας άρετας του Θεου, and Sept.

'Εξαγοράζω, f. άσω, (έκ, άγοράζω,) lit. to buy up any thing from the possession of another by paying the price, Plut. Crass. 2; and, as said of a person, to liberate any one from the possession or power of another, by paying his ransom. Thus in N. T. it signifies I. ACT. and prop. to redeem, or set free from bondage, Gal. iii. 13, εκ της κατάρας του νόμου, and iv. 5.—II. MID. & fig. Eph. v. 16, & Col. iv. 5, έξαγοραζόμενοι τον καιρόν, i. e. 'rescuing the time from abuse,' by improving every opportunity to do good. This sense arises naturally from the proper import, 'to redeem any thing to any one's use,' by rescuing it from abuse.

'Εξάγω, f. άξω, (έκ, άγω,) to lead or bring forth, conduct out of one place to another; foll. by acc. of pers. and gen. of place, with εκ, or its equiv. έξω, simply, Mk. viii. 23, usually denoting out of confinement to a state of liberty, Acts v. 19. vii. 36, 40. xii. 17. xiii. 17. Heb. viii. 9, & Sept. as Gen. xv. 9. Sometimes simply to lead forth for any purpose, expr. or impl. Mk. xv. 20, έξάγ. αυτόν, ίνα σταυρώσωσιν αυτόν. Lu. xxiv. 50, έξ. αυτούς έξω εις Βηθ. Acts xxi. 38. Hence of a shepherd leading forth his flock from the fold to pasturage, John x. 3, έξάγει αυτά.

'Εξαιρώ, f. ήσω, (έκ, αίρω,) gener. and in Class. to remove, take out, trans. in N. T. I. to remove forcibly, pluck out, as an eye, Matt. v. 29. xviii. 9, and Class.—II. to take out from any number, and by impl. to select for oneself, to choose, Acts xxvi. 17. Sept. and Class.—III. mid. fig. 'to take out of the power of any one, and into one's protection,' to rescue, deliver, foll. by acc. and εκ, Acts xii. 11, έξείλετό με εκ χειρός Ηρ. and vii. 10, 34. xxiii. 27. Gal. i. 4. Sept. oft. & Class.

'Εξαιρω, f. αρω, (έκ, αίρω,) prop. to take up or lift any person or thing out of any place. In N. T. like tolle in Latin, to take away out of or from, to remove, with acc. of pers. and εκ with gen. of pers. 1 Cor. v. 2, 13, έξ. τον ποτηρόν έξ ύμών αυτών, expel, excommunicate. Sept. and later Class.

'Εξαιτέω, f. ήσω, (έκ, αίτέω,) lit. to ask out or from, to seek to have, and mid. to ask for oneself, demand any thing or person to be delivered up to us, whether for good, e. gr. pardon, &c. as gener. in the Class.; or for evil, as punishment, Lu. xxii. 31, ό Σατ. έξητήσατο ύμας, 'desires

that you should be delivered to him,' i. e. to have you in his power.

'Εξαίφνης, adv. (ἐκ, αἴφνης, equiv. to ἄφνω or ἄφνω,) *suddenly, unexpectedly*, Mk. xiii. 36. Lu. ii. 13. ix. 39. Acts ix. 3. xxii. 6. Sept. and Class.

'Εξακολουθῶ, f. ἦσω, (ἐκ, ἀκολ.) prop. *to follow out*, i. e. 'to follow any person or thing,' to the abandonment of all others. Hence fig. *to conform to any sentiment*, by embracing and acting upon it, 2 Pet. i. 16, ἔξ. μύθοις, (so Jos. Ant. proœm. τοῖς μύθοις ἐξακολουθήσαντες,) or to any practice, by *imitating it*, 2 Pet. ii. 2, ἔξ. ἀσφαλγείαις, and 15, τῇ ὁδοῦ τοῦ Β. And so Is. lvi. 11, πάντες ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν. Pol. xvii. 10, 7.

'Εξακόσιοι, αι, α, num. adj. six hundred, Rev. xiii. 18. xiv. 20.

'Εξαλείφω, f. ψω, (ἐκ, ἀλείφω,) prop. *to wipe off or out from any thing*, or to wipe off gener. as Rev. vii. 17. xxi. 4, ἔξαλ. πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν: 'to wipe off,' i. e. as we say, *blot out*, characters traced on a writing-board; also *to obliterate any writing*, whether on waxed tablets, by *wiping out*, or on parchment by *scratching out*. So Rev. iii. 5, ἔξ. τὸ ὄνομα αὐτοῦ ἐκ τῆς βιβλίου τῆς ζωῆς. Sept. & Class. Hence in the sense *to abrogate*, as said of a law, as often in the Greek Orators. And so Col. ii. 14, ἔξ. τὸ χειρόγραφον, i. e. 'the written law of Moses.' And as crossing out accounts in a ledger implies that the debts are paid, so it is fig. used at Acts iii. 19, of *cancelling spiritual debts*, (i. e. trespasses and sins,) by *pardoning* them. And so Sept. in Ps. li. 1, 9. Is. xliiii. 25. Jer. xviii. 23. Lysias 106, 35.

'Εξάλλομαι, prop. *to leap, spring, rush up* of any place. In N. T. *to spring forth, rush from* any place where one sat, or was, Acts iii. 8, ἐξαλλόμενος ἔστη. Sept. and Class. So at least the Lexx. in general explain; but the expression rather means *leaping up*, as to denote the eagerness of incipient action, and the joy accompanying it.

'Εξανέστασις, εως, ἡ, (ἐξανίστημι,) *arising up from a recumbent posture*, Pol. iii. 55, 4; also a rising up from any secret place, as Thuc. iii. 107. Polyæn. p. 483. Procop. p. 57, 62. Hence it is used of the rising up from the secret chambers of the grave (see Job xiv. 13,) by a *resurrection* from the dead, Phil. iii. 11.

'Εξανατέλλω, f. εἰσω, prop. *to rise up from any place*, as said espec. of the *springing forth of light*, whether of the sun and moon, or stars. In N. T. it is used of the *springing forth* out of the ground of corn, *to shoot forth*, intrans. Matt. xiii. 5. Mk. iv. 5, εὐθέως ἐξανέτειλε.

The word occurs thrice in the Sept. but in the trans. sense *to cause to grow*, as said of grass. And so Apoll. Rhod. iv. 1423, χθόνος ἐξανέτειλαν Ποίην.

'Εξανίστημι, f. στήσω, trans. *to cause to rise up or out of, to raise*; intrans. *to rise up out of, to rise, or stand forth*, I. TRANS. and 1) prop. *to raise up, rouse to action*; 2) in N. T. aor. I. act. fig. *to raise up, cause to arise, or exist, out of*, as offspring from the womb, Mk. xii. 19. Lu. xx. 28, ἔξ. σπέρμα τῷ ἀδελφῷ α. Sept. in Gen. iv. 25. xix. 32, 34.—II. INTRANS. in aor. 2. act. *to rise up out of a place, stand forth*, for speech or action, Acts xv. 5, ἐξανίστησαν, λέγοντες, &c.

'Εξαπατῶ, f. ἦσω, lit. *to lead out of the right way* into error, *to deceive, seduce*, Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. Jos. & Class.

'Εξάπινα, adv. and later form for ἐξαπίνης or ἐξαίφνης, *suddenly, unexpectedly*, Mk. ix. 8.

'Εξαπορίομαι, οὔμαι, f. ἦσομαι, *to be utterly at a loss what to do*, absol. 2 Cor. iv. 8, ἀπορούμενοι, ἀλλ' οὐκ ἔξ. Ps. lxxxvii. 16, & later Class. Hence by impl. *to despair*, 2 Cor. i. 8, ἔξ. τοῦ ζῆν, of life.

'Εξαποστέλλω, f. εἰσω, lit. *to send away out of any place* where one now is; also gener. *to send forth*. I. *to send away, dismiss*, Acts xvii. 14. Sept. and Class. Also *to dismiss any one*, with the implied notion of not having obtained his purpose, Lu. i. 53, πλουτούντας ἔξ. κενούς. xx. 10, sq. ἔξ. αὐτὸν κενόν. So Sept. in Gen. xxxi. 42. Deut. xv. 13. Job xxii. 9.

'Εξαργίζω, f. ἴσω, (ἐκ, ἀργίζω, fr. ἄργιος,) prop. *to fully complete*, as said of things, e. g. a business; or of time, *to bring to an end*, Acts xxi. 5, ἔ. τὰς ἡμέρας. And as business is said to be completed when accomplished, so a person is said to be *accomplished* for any purpose when he is furnished with all the aids for bringing it about, 2 Tim. iii. 17, (of the minister of the Gospel,) πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρητισμένος. So Jos. Ant. iii. 2, 2, πολεμῶν πρὸς ἀνθρώπους τοῖς ἀπασὶ καλῶς ἐξηρητισμένους.

'Εξαστράπτω, f. ψω, prop. *to flash forth*, as lightning, Ez. i. 4, πῦρ ἐξαστράπτων: also of burnished metal, Ezek. i. 7, ὡς ἔξ. χαλκός, espec. when worked up into armour, Nah. iii. 3. In N. T. used of raiment, dazzling, or *glittering* from extreme whiteness, Lu. ix. 29, ἑματ. λευκός ἐξαστ.

'Εξαυτῆς, adv. lit. *from this time, immediately*, Mk. vi. 25. Acts x. 33. xi. 11. xxi. 32. Phil. ii. 23, and later Class.

'Εξεγείρω, f. εἰσω, prop. *to wake or arouse out of sleep*, implying a raising

from the posture of sleep, Gen. xxviii. 16, and Class. Hence in N. T. I. to raise up from death, equiv. to *ἐγείρειν ἐκ τῶν νεκρῶν*, 1 Cor. vi. 14. Dan. xii. 2.—II. to raise up out of nothing into existence, to cause to exist, Rom. ix. 17, as Comm. explain, but see my note.

Ἔξειμι, (*ἔξω*, *εἶμι*, to go,) to go out of a place, intrans. foll. by *ἐκ*, Acts xiii. 42, *ἐκ τῆς συναγωγῆς*, to escape from, to go away, depart from a place, absol. Acts xvii. 15. xx. 7. Jos. and Class.

Ἔξειμι, see *Ἔξεστι*.

Ἔξελέγω, f. *ξω*, to thoroughly convict, show to be quite wrong, Class. Also by impl. to condemn and punish, Jude 15, *ἔξ πάντας τοὺς ἀσβεῖς*, and so in Class.

Ἔξελκω, f. *ξω*, prop. to draw off from any place. Sept. in Gen. xxxvii. 28. Hdian. viii. 8, 14. In N. T. fig. to draw out of the right course into vice or error, to seduce, hurry away, Ja. i. 14, *ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος*. *ÆL. H. An.* vi. 31, *ὑπὸ τῆς ἰδονῆς ἐλκόμενοι*.

Ἐξέρᾶμα, ατος, τό, (*ἔξερα*, to eject from the stomach, Diosc. viii. 9.) lit. *what is vomited from the stomach, a vomit*, 2 Pet. ii. 22, (see *Prov.* xxvi. 11, where Sept. has *ἔμετων*.) Diosc. vi. 19.

Ἐξερευνάω, f. *ήσω*, to search out, explore diligently, 1 Pet. i. 10, *ἐπερίτινος*. Sept. and Class.

Ἐξέρχομαι, f. *εἰύσομαι*, to go or come out of any place, or from any person. In N. T. used I. of PERSONS, and that 1) prop. to go or come forth, either with adjuncts denoting the place out of which, foll. by gen. as *Matt.* x. 14. *Acts* xvi. 39, et al. or with an adjunct of pers. out of or from whom, &c. as of those from whom demons departed, *Mk.* i. 25, sq. *Lu.* iv. 35, al.; or of those from whom any one goes forth with authority, *John* xiii. 3, *ἔξ ἀπὸ Θεοῦ*. *John* xvi. 27, and Sept. So also to depart, go away, *Matt.* ix. 31. *Mk.* ii. 12, et al.; or to depart from, as one in disfavour, *Lu.* v. 8. Also, with an adjunct of place whither, foll. by *εἰς*, *ἐπὶ*, or *πρὸς* with accus. of place or person. 2) metaph. in the sense to go forth or abroad from, to proceed from, *Matt.* ii. 6, *ἐκ σοῦ ἐξελεύσεται ἡγούμενος*. *Acts* xv. 24. 1 *John* iv. 2. Also *ἔξερχεσθαι ἐκ τῆς οὐφύου τινός*, 'to come forth out of the loins of any one,' to descend from, *Heb.* vii. 5, and Sept. Also *ἔξ ἐκ τῆς χειρός*, 'to depart out of any one's hands or power,' *John* x. 39.—II. of THINGS, to go or come forth, as a voice, report, doctrine, 1 Cor. xiv. 36. *Rev.* xvi. 17. xix. 5, foll. by *εἰς* with accus. or *ἐν* with dat.; or as thoughts, from the heart, *Matt.* xv. 18, or words from the mouth, *Ja.* iii. 10: of an edict, to be pro-

mulgated, *Lu.* ii. 1; of a hope, to pass away, *Acts* xvi. 19.

Ἔξεστι, impers. (from *ἔξειμι*, not otherwise in use,) it is possible, with reference to moral possibility or propriety, it is lawful, permitted, &c. *Matt.* xiv. 4. *Mk.* vi. 18, et al.; also *ἔξόν*, sc. *ἔστι*, for *ἔξεστι*, 2 Cor. xii. 4, et al.

Ἐξετάζω, f. *άσω*, to search out, fully examine, as to the reality or truth of any thing. In N. T. 1) gener. to inquire out, foll. by *περὶ* and gen. *Matt.* ii. 8; by *τίς* interrog. x. 11. Sept. and Class. 2) by impl. to question or ask a person, *John* xxi. 12.

Ἐξηγέομαι, f. *ήσομαι*, depon. mid. (*ἔξω*, *ήγέομαι*) prop. to lead out or forth, i. e. to take the lead, be the leader, Class. In N. T. to lead, bring out any narration, to make known, declare. I. GENER. of things, to recount, narrate, *Lu.* xxiv. 35, *ἔξ τὰ ἐν τῇ ὁδῷ*. *Simil.* *Xen.* *Eph.* iii. 1, *ἔξηγείται τὰ κατ' αὐτόν*. *Acts* x. 8. xv. 12, 14. xxi. 19. Sept. and Class.—II. SPEC. of persons, to make known, reveal. *John* i. 18, *ἔξ τὸν Θεόν*, 'hath revealed God,' or disclosed his nature, attributes, will, &c. *Comp.* *Matt.* xi. 27. So Sept. in *Levit.* xiv. 57. *Xen. Mem.* xiv. 7, 6, *τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι*.

Ἐξήκοντα, οἱ, αἱ, τὰ, num. adj. indecl. sixty, *Matt.* xiii. 8, et al.

Ἐξῆς, adv. (prop. a gen. fem. gov. with *καθ'* understood, of the adj. *ἔξω* fr. *ἔχω*, *ἔξω*, adhæreo, in ordine sequor,) in order, successively, Sept. and Class. In N. T. only used with article as adv. *ἡ ἐξῆς* scil. *ἡμέρα*, expressed in *Lu.* ix. 37, & *Joseph.* *Ant.* iv. 8, 44; impl. in *Lu.* vii. 11. *Acts* xxi. 1. xxv. 17. xxvii. 18.

Ἐξηχέω, f. *ήσω*, (*ἔχω*, fr. *ήχίω*), to sound out, forth, or abroad, Sept. and later Class. In N. T. pass. to be sounded abroad; said fig. of the Gospel, &c. to be proclaimed, 1 *Thess.* i. 8.

Ἐξίς, εως, ἡ, (*ἔξω*, fr. *ἔχω*), prop. a habit (i. e. constitution), whether of body, *Hippocr. de Victu*, *Xen. Œc.* vii. 2. *Plato* 167, A. et al.; or of mind, (as often in *Plato* and *Aristotle*) and the faculty obtained by its use, *Eccles.* prol. *ἐν τούτοις ἰκανῶν ἔξιν περιποιησάμενος*. Hence, by impl. *habit*, i. e. habitual use or practice, *Heb.* v. 14, *τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων*.

Ἐξίστημι, f. *έκστήσω*, prop. & trans. to move or put out of place, to displace, also intrans. to be out of place. In N. T. only used fig. 1) trans. in pres. aor. 1. and later perf. to put any one out of himself, i. e. out of his mind, *Lu.* xxiv. 22, *ἔξίστησαν ἡμᾶς*, (scil. *τοῦ φρονεῖν*, expressed in *Xen. Mem.* i. 3, 12, or *κῆρας*, expressed in *Demosth.* p. 537.) 2) intrans.

imperf. and aor. 2. act. and mid. to be beside oneself, out of one's mind, Mk. iii. 21, ἐξίστη. 2 Cor. v. 13, ἐξέστημεν. Sept. Joseph. and Class.; where, however, τῶν φρενῶν is gener. expressed. Hence said, by a sort of popular exaggeration, in the sense to be amazed, Matt. xii. 23, ἐξίστατο πάντες οἱ ὄχλοι. Mk. ii. 12. v. 42. vi. 51. Lu. ii. 47. viii. 56. Acts ii. 7, et al. Sept. and Class.

Ἐξισχῦω, f. ὕσω, to be in full strength, to be quite able, foll. by some verb in infin. Eph. iii. 18, ἐξ. καταλαβέσθαι. Eilian, Strabo, and other late writers.

Ἐξοδος, ου, ἡ, (ἐκ, ὁδός,) prop. like Latin *exitus*, an outlet, or way out, as Thuc. i. 106, καὶ οὐκ ἦν ἐξοδος. In N. T. used 1) prop. of journeying out, departure from, Heb. xi. 22. Sept., Joseph., and Class. 2) fig. of departure from life, decease, Lu. ix. 31. 2 Pet. i. 15. Wisd. vii. 6. Jos. Ant. iv. 8, 2, ἐπ' ἐξόδου τοῦ ζῆν.

Ἐξολοθρεύω, f. εὔσω, to utterly destroy, pass. foll. by ἐκ τοῦ λαοῦ, Acts iii. 23. Sept. and Joseph.

Ἐξομολογέω, f. ἦσω, prim. & prop. to speak out the same things as another; which, as in Latin *confiteor*, (lit. 'to say with,') implies a full acknowledgment of any thing (so, by use, a confession of fault). So Plut. Ant. 59, ἐξ. τὴν ἀλήθειαν. In N. T. used I. in ACT. and MID. and 1) to freely acknowledge, fully confess; e. gr. τὰς ἀμαρτίας αὐτῶν, Matt. iii. 6. Mk. i. 5. Acts xix. 18. Ja. v. 16. Sept. oft. Jos. Ant. viii. 4, 6. Bell. v. 10, 5. 2) in the prim. sense, to acknowledge, Phil. ii. 11. Rev. iii. 5. Hence 3) to make acknowledgment for benefits, i. e. to give thanks, praise; foll. by dat. of pers. Matt. xi. 25. Lu. x. 21. Rom. xiv. 11. xv. 9, and oft. in Sept.; also Philo, p. 1105.—II. act. fr. the prim. sense, to say the same thing with another, fully assent, agree to what he proposes, Lu. xxii. 6, ἐξομολόγησε, (so ὁμολογέω in Thuc. i. 101. Xen. Hist. ii. 2, 10, & 3, 8,) or, by impl. to promise, as ὁμολ. in Joseph. Ant. vi. 3, 5 & 8, & 4, 3. Xen. Anab. vii. 4, 13.

Ἐξόν, see Ἐξέστι.

Ἐξορκίζω, f. ἴσω, to put any one to an oath, to bind him by oath, or exact an oath from him, Matt. xxvi. 63. Sept. in Gen. xxiv. 3, and Class.

Ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) an exorcist, lit. 'one who binds another by oath;' but, in use, 'one who by adjuration and incantation professes to expel demons,' Acts xix. 13, where see my note.

Ἐξορύσσω, f. ξω, prop. to dig out, as earth from a ditch; also, to remove by, as it were, digging, to scoop out. So Mk. ii. 4, ἐξορύξαντες scil. τὴν στέγην, where, by

a mixture of two senses, it means, 'having dug through and scooped out the roofing.' Joseph. Ant. xiv. 15, 12, τοὺς ὀρόφους τῶν οἰκῶν ἀνασκάπτων. So also Gal. iv. 15, ἐξ. τοὺς ὀφθαλμοὺς ὑμῶν, a strong expression, found in the best Class. writers, for pluck out.

Ἐξουδενώω, f. ὠσω, (ἐκ intens. and οὐδ.) to set utterly at nought, quite condemn; also, by impl. to reject with contempt, Mk. ix. 12. Sept. Apocr. and later Greek writers.

Ἐξουθενέω, f. ἦσω, (ἐξ, οὐθ.) to set quite at nought, condemn, treat with despise, trans. Lu. xviii. 9. xxiii. 11. Rom. xiv. 3, 10. 1 Cor. vi. 4. xvi. 11. Gal. iv. 14. 1 Thess. v. 20. Hence, 1 Cor. i. 28, & 2 Cor. x. 10, ἐξουθενημένος, contemptible, vile, Sept. Also, by impl. to reject with scorn, Acts iv. 11. Sept. 1 Sam. viii. 7, and Apocr.

Ἐξουσία, as, ἡ, (ἐξέστι,) power, i. e. I. 'the power of doing any thing,' ability, faculty, Matt. ix. 8. John xix. 11. Acts viii. 19. Rev. xiii. 12; sometimes foll. by gen. of thing to be done, in the infin. pres. or aor. Lu. x. 19, et al. and Class. In the sense strength, efficacy, Rev. ix. 3, 19. So ἐν ἐξουσίᾳ, for adj. powerful, Lu. iv. 32, &c.—II. power, self-derived, i. e. of doing or not doing any thing, license, liberty, free choice, Acts i. 7. v. 4. Rom. ix. 21. 1 Cor. vii. 37. et al. and Class.

—III. power, entrusted from another, commission, authority, Matt. xxi. 23, ἐν ποίᾳ ἐξ. ταῦτα ποιεῖς; Mk. iii. 15. xi. 28, sq. Lu. xx. 2. John i. 12, et al. Jos. and later Class.—IV. power, over persons and things, dominion, authority, 1) prop. and gener. Matt. xxviii. 18, ἰδοὺ μοι πάντα ἐξουσία. Lu. vii. 8, ὑπὸ ἐξουσίαν. Mk. xiii. 34, τὴν ἐξ. Jude 25. Rev. xiii. 2, 4, et al. Sept. and later Class. So also when foll. by gen. of pers. to whom the power belongs, Lu. xx. 20, ἡ ἐξ. τοῦ ἡγεμόνου. Rev. xii. 20, ἡ ἐξ. τοῦ Χρ. αὐ. Acts xxvi. 18. Col. i. 13. Sometimes preceded by ἐπί, power over, Rev. ii. 26, ἐξ. ἐπὶ τῶν ἐθνῶν. xi. 6. xiv. 18. xx. 6; or ἐπὶ with acc. in the same sense, Lu. ix. 1. Rev. vi. 8. xiii. 7. xvi. 9, al. 2) meton. put either for what is subject to rule, dominion, Lu. iv. 6. xxiii. 7, ἐκ τῆς ἐξ. Ἡρώδου. Sept. and later Class.; or in the plur. (collect.) denoting 'those invested with power,' as in Latin *potestates*, and in English *the powers*: for rulers, magistrates, Lu. xii. 11. Rom. xiii. 1, seqq. Tit. iii. 1. Also for *potentates*, both celestial (angels and archangels, Eph. i. 21. iii. 10. Col. i. 16. ii. 10. 1 Pet. iii. 22.) and *infernal*, Eph. vi. 12. Col. ii. 15. Eph. ii. 2. So at 1 Cor. xi. 10, ὀφείλει ἡ γυνὴ ἐξ. ἔχειν ἐπὶ τῆς κεφ. it seems to denote a veil or kerchief for the head, so called. See more in my note in loc.

'Εξουσιάζω, f. άσω, (έξουσία,) in Class. to possess power, privilege, or authority; also, to exercise it. In N. T. it is used 1) in the sense to have leave, to be permitted, 1 Cor. vii. 4, τοῦ ιδίου σώματος οὐκ έξουσιάζει. 2) to exercise authority, to rule, Lu. xxii. 25, οἱ έξ. 'their rulers,' and Sept. Pass. to be ruled over by, i. e. to be under the power of, fig. 1 Cor. vi. 12.

'Εξοχή, ης, ή, (έξέχω, to jut out, rise above,) 1) prop. prominence, or projection to a point, Job xxix. 28. 2) metaph. eminence, distinction, Acts xxv. 23, άνδρες οἱ κατ' έξοχήν άντρες, 'men of distinction,' as οἱ έξοχοι άνδρες, as Hom. II. ii. 188.

'Εξυπνίζω, f. ίσω, (έξ, ύπνος,) prop. to awaken out of sleep, trans. as in Sept. and later Class. for the earlier άφυπν. In N. T. only fig. to raise from the dead, John xi. 11.

'Εξυπνος, ου, ό, ή, adj. lit. out of sleep, awake, Acts xvi. 27. The word only occurs elsewhere in Marc. Ant. vi. 31. x. 13, and Test. XII. Patr.

'Εξω, adv. of place, (έξ,) also prep. with gen. out, without, and used in N. T. I. of place WHERE, without, out of doors, after verbs implying motion, as ίσταναι, &c. John xviii. 16, είστήκει έξω. Matt. xii. 46, sq. xxvi. 69. Mk. iii. 31, sq. So gener. 'outside of any city or place,' abroad, Mk. i. 45, έξω έν έρήμοις τόποις. Lu. i. 10. Rev. xxii. 15. Sept. and Class. So with the art. for adj. external, foreign, Acts xxvi. 11, είς τας έξω πόλεις. Sept. and Class. Also fig. of those out of one's society, &c. e. gr. in N. T. out of the Church, i. e. non-Christians, 1 Cor. v. 12, sq. Col. iv. 5. 1 Thess. iv. 12; or not of the apostles, Mk. iv. 11. Further, ό έξω ημών άνθρωπος, 'our outward person,' 'the body,' 2 Cor. iv. 16; as a prep. with gen. outside of, Lu. xiii. 33. Heb. xiii. 11, seqq. and Class.—II. of place WHITHER, out, out of doors, after verbs implying motion or direction, as άγω, μέλλω, έρχομαι, &c. Matt. v. 13. xiii. 48. Lu. xiv. 35. John xix. 4, et al. sæpe and Class. Also as prep. with gen. Matt. xxi. 17, έξήλθεν έξω της πόλεως, et al.

'Εξωθεν, adv. of place, (έξω, θθεν,) from without, outwards, outwardly, I. as adv. Matt. xxiii. 27, sq. Lu. xi. 39. 2 Cor. vii. 5. Sept. and Class. So with art. ό, ή, τό, for adj. outward, 1 Pet. iii. 3. Rev. xi. 2. τό έξωθεν, the outside, Matt. xxiii. 25. Lu. xi. 40. οἱ έξ. non-Christians, 1 Tim. iii. 7. Class.—II. as prep. with gen. equiv. to έξω, out of, without, Mk. vii. 15. Sept. and Class.

'Εξωθείω, f. ήσω, to thrust out, drive from a place. 1) prop. as said of per-

sons, to expel from any society; or of a nation, to banish out of their country, Act vii. 45. Sept. in Deut. xiii. 5. Jer. viii. 3 and Class. 2) spec. of things, to drive a ship from seaward on shore, to strand it Acts xxvii. 39, έξ. τό πλοϊον. Thuc. ii. 90.

'Εξώτερος, α, ου, adj. compar. fr. έξω outer, Ezek. x. 5. xl. 20, al. for superl. outermost, Exod. xxvi. 4, and oft., or utmost, like our uttermost for utmost, Matt. viii. 12, τό σκότος τό έξώτερον, i. e. 'the farthest remote from the light and splendour of the feast within;' with allusion to the Tartarus or Gehenna, the dark abode assigned to those excluded from heaven.

'Εορτάζω, f. άσω, (έορτή,) to keep a festival, keep holiday, 1 Cor. v. 8. Sept. & Class.

'Εορτή, ης, ή, 1) gener. a festival, holiday, Col. ii. 16, έορτης ή νουμηνίας. Acts xviii. 21. John v. 1. Sept. and Class. 2) spec. said of the Passover, and the feast of unleavened bread connected with it, the paschal festival, either simply, Matt. xxvi. 5, et al. sæpe, or by the addition of τῶ πάσχα, or τῶν άζύμων, Lu. ii. 41, and xxii. 1. John ii. 23. xiii. 1.

'Επαγγελία, ας, ή, (έπαγγελια,) an announcement, notification. In N. T. I. PROP. 1 John i. 5. Sept. and Class.—II. BY IMPLICATION, mandate, edict, Acts xxiii. 21. Pol. ix. 38, 2.—III. by implication, promise, in two senses: 1) a promising, or declaration, assuring the promisee of some benefit to be conferred upon him, and as it were letting it go (Lat. mittens) beforehand (pro), and that either gener. as 2 Cor. i. 20. Eph. vi. 2. 1 Tim. iv. 8. 2 Pet. iii. 4, 9. Sept. and Class.; or of special promise, Acts vii. 17. Rom. iv. 20. Heb. vi. 15. vii. 6. Rom. ix. 9, et sæpe al. Note the peculiar phrases by Hebr., Eph. i. 13, τῷ Πνεύματι της έπαγγελίας, 'the Spirit promised,' and Heb. xi. 9, ή γη της έπαγγελίας, 'the promised land.' 2) meton. for the thing promised, like the Latin promissum, Acts ii. 33, την έπ. του Πν. 'the promised effusion of the Spirit;' and i. 4. Gal. iii. 14. Heb. iv. 1. vi. 12. x. 36. xi. 13, 33, 39.

'Επαγγέλλω, f. έλω, (έπι, άγγιλω,) lit. to bring word to, to announce, make known, notify, declare, or in the way of injunction, to order. In N. T. as deponent mid. επαγγέλλομαι with perf. pass. in mid. signification, Rom. iv. 21, to promise, lit. to declare to any one, as to any thing, to promise it to him; a promise being a declaration with assurance of something thereby engaged to be done. In N. T. it is used I. GENER. to promise, with acc. of thing or action, and dat. of pers. either expr. or impl. Rom. iv.

21. Tit. i. 2. Heb. vi. 13. Jas. i. 12. ii. 5. 2 Pet. ii. 19. 1 John ii. 25, et al. Sept. and Class. Also pass. impers. with dat. Gal. iii. 19, ὃ ἐπηγάλαται, 'to whom the promise was made.'—II. SPEC. in the sense *to profess*, i. e. make profession of; foll. by acc. as Θεοσίβειαν, 1 Tim. ii. 10. γυνῶσιν, vi. 21. So Wisd. ii. 13, ἐπιγνώσιν ἔχειν Θεοῦ. Xen. Mem. i. 2, 7, ἀρετὴν ἐπ. Diog. Laërt. xii. προεμ. σωφροσύνην. Phot. Epist. 97, ἐπιείκειαν καὶ φιλανθρωπίαν.

Ἐπαγγελμα, atos, τό, a promise, 2 Pet. i. 4. iii. 13, and Class.

Ἐπάγω, f. ζω, 1) *to lead up to a place*, as said of persons; 2) *to bring upon*, as said of things, with reference to pers. The 2d signif. is alone found in the N. T. 1) gener. as 2 Pet. ii. 1, ἐπ. ἑαυτοῖς ἀπώλειαν, and v. 5, ἐπ. κατακλυσμὸν κόσμου ἀσειβῶν. Sept. Gen. vi. 17. Exod. xi. 1. Lev. xxvi. 25. Philo 1018, κίνδυνον ἐπ. and Class. 2) spec. foll. by ἐπὶ and acc. Acts v. 28, ἐπ. ἐφ' ἡμᾶς τὸ αἷμα, 'to bring upon us, to impute to us the guilt of this slaughter.' Sept. Gen. xx. 9. Exod. xxiv. 7. Demosth. 275, 4.

Ἐπαγωνίζομαι, f. ἴσομαι, *to contend about or for any thing*, Jude 3, ἐπ. τῇ πίστει. So Plut. Num. 8, ἐπ. τῇ σοφίᾳ.

Ἐπαθροίζω, f. οἴσω, *to collect together*, Lu. xi. 29, τῶν δὲ ὄχλων ἐπαθροίζομένων. It only occurs elsewhere in Plut. Marc. Ant. 44, πολὺ πλείονες ἐπαθροίζοντο. It is not, as the Lexx. and Expositors say, put for the simple ἀθροίζω, any more than ἐπαγίσσω is for ἀγίσσω, though H. Steph. affirms it. Suffice it to refer to Hom. Od. xi. 631, Ἄλλα πρὶν ἐπὶ ἔθνε' ἀγείρωτο μύρια νεκρῶν, and Pind. Pyth. ix. 92, ἐπὶ λαὸν ἀγείρας Νασιώταν ὄχθον ἐς Ἄμφ. The full sense of the verb is 'to collect together persons from various quarters to one place.'

Ἐπαινέω, f. ἔσω, (ἐπὶ & αἶνος,) *to bestow praise upon, ascribe praise unto, commend*, any one, Lu. xvi. 8. 1 Cor. xi. 2, 17, 22; but in the two last passages we are to notice the idiom whereby οὐκ ἐπαινέω is said, by a mild mode of expression, for *I blame*, as often in the best Greek writers. In Rom. xv. 11, ἐπαινεσατε αὐτόν, the expression, as said of God, is to be regarded as an ascription of praise, 'celebrate ye his praise,' such as is found in many passages of the O. T.

Ἐπαινος, ου, ὁ, (ἐπὶ, αἶνος,) 1) prop. *praise*, Eph. i. 6, 12, 14. 2 Cor. viii. 18. Phil. i. 11. 1 Pet. i. 7. 2) meton. *object of praise*, 'something praiseworthy,' Phil. iv. 8; also Sept. and Class. In Rom. ii. 29, οὐδ' ἐπ. οὐκ ἐξ ἀνθρώπου. and xiii. 3, it is said of God, as Wisd. xv. 19: in such case, it seems to denote the *reward* as well as praise of vir-

tue, as at 1 Pet. ii. 14, εἰς ἐπαινον ἀγαθοποιῶν, and sometimes in the Class. So also the verb ἐπαινέω. In 1 Cor. iv. 5, ὁ ἐπαινος γενήσεται ἑκάστῳ, it means (as being a word of middle signification) *retribution*, whether for good or evil.

Ἐπαίρω, f. ἀρῶ, (ἐπὶ, αἶρω,) gener. *to raise up* in any way, trans. In N. T. it is used, I. ACT. and 1) prop. of a sail, *to hoist up*, Acts xxvii. 40, & Class. Pass. *to be taken up, borne upward*, Acts i. 9; also of the hands, *to lift up*, as in prayer and praise, Lu. xxiv. 50. 1 Tim. ii. 8. Sept. and Class. 2) fig. *to lift up*, as said of the eyes, *to look upon*, Matt. xvii. 8. Lu. vi. 20, et al. aspe. and Sept.; of the voice, *to cry out*, Lu. xi. 27. Acts ii. 14. xiv. 11. xxii. 22. Sept. Demosth. and Philostr.; of the head, *to take courage*, Lu. xxi. 28. Also ἐπ. τὴν πτέρναν ἐπὶ τινα, i. e. in the way of attack, John xiii. 18.—II. MID. ἐπαίρομαι, 1) prop. *to lift up oneself, to rise up*, foll. by κατὰ, 2 Cor. x. 5, ἐπ. κατὰ τῆς γνώσεως τοῦ Θεοῦ. Sept. 2) metaph. *to be lifted up, elated*, 2 Cor. xi. 20. Sept. and Class.

Ἐπαισχύνομαι, f. οὔμαι, *to be ashamed of or at*, foll. by acc. Mk. viii. 38. Lu. ix. 26. Rom. i. 16. 2 Tim. i. 8, 16. Heb. xi. 16. 2 Tim. i. 12. Sept. & Class.; by ἐπὶ with dat. Rom. vi. 21.

Ἐπαιτέω, f. ἴσω, prop. *to ask further*, i. e. more, or *to ask at any one's hands*. Hence *to ask alms*, Lu. xvi. 3, and so Ps. cix. 10. Eccclus. xl. 28. Hom. Il. xxiii. 593.

Ἐπακολουθεῖω, f. ἴσω, I. PROP. *to follow upon or after*; also *to accompany*, Mk. xvi. 20, διὰ τῶν ἐπ. σημείων. With dat. 1 Tim. v. 24, τίσι δὲ ἐπακολουθοῦσιν, scil. αἱ ἀμαρτίαι α. i. e. 'are manifested only afterwards.' Sept. and Class.—II. METAPH. 1 Pet. ii. 21, ἵνα ἐπ. τοῖς ἰχνασιν αὐτοῦ, 'follow his example.' Philo p. 385, 44. 1 Tim. v. 10, παντὶ ἐργῳ ἀγ. ἐπ. 'has followed up, been studious of.' So Luc. Paras. 3, ἐπ. ταῖς τέχναις.

Ἐπακούω, f. οὔσω, lit. *to hear to, listen, hearken*; the ἐπὶ denoting that the hearer turns his ear towards the speaker; and that, again, implies a granting of the request. So in N. T. 'to hear and answer prayer,' with gen. of pers. 2 Cor. vi. 2, ἐπήκουσά σου. So Sept. oft. & Class. as Luc. Cont. 14, ὁ Ζεὺς ταῦτα ἐπήκουσέ σου. Timon, 9, ἐπ. τῶν εὐχῶν. Prom. 20, ἐπ. τῶν εὐχῶν.

Ἐπακροάομαι, depon. mid. *to hear, listen to*, foll. by gen. Acts xvi. 25.

Ἐπὰν, conj. for ἐπεί ἂν, *whenever as, as soon as*, Matt. ii. 8, ἐπὰν δὲ εὗρητε. Lu. xi. 22, 34. Jos. and Class.

Ἐπάναγκες, adv. (from nom. neuter

of obsol. adj. ἐπανάγκης, and that for ἐπ' and ἀνάγκης, 'by need,') necessarily, as in the best Class.; but with the art. it takes, by an ellipsis of the partic. of εἶμι, the meaning of the adj. Thus τὰ ἐπανάγκης, sc. ὄντα, Acts xvi. 11, and sometimes in Class. means 'things which are of necessity,' necessary.

Ἐπανάγω, f. ἀξω, I. PROP. and gen. to bring back towards, cause to return, trans. Hdian. vi. 6, 4. vii. 6, 7. In N. T. intrans. to return to, e. gr. εἰς τὴν πόλιν, Matt. xxi. 18. 2 Macc. ix. 21, and later Greek writers.—II. SPEC. used as a nautical term, to take [a ship] off [to sea], Lu. v. 3, ἀπὸ τῆς γῆς ἐπαναγαγεῖν, scil. ναῦν, and 4, ἐπ. εἰς τὸ βάθος. Xen. Hist. i. 6, 40. See at ἀνάγω.

Ἐπαναμιμνήσκω, f. ἦσω, (ἀνά, μιμ.) prop. to call back [the mind] to any subject of previous thought, to remind any one, Rom. xv. 15, ἐπ. ὑμᾶς. Demosth. p. 74, ἕκαστον ὑμῶν ἐπαναμν. βούλομαι. Plato, p. 688.

Ἐπαναπαύω, f. αὔσω, prop. to cause to rest upon, mid. to rest oneself upon, lean upon, Sept. in 2 K. vii. 2, 17, ἐπ. ἐπὶ τὴν χεῖρα and τῆ χ. Hdian. ii. 1, 3, ἐπανεπαύοντο ταῖς χερσὶ. In N. T. only μεταφ. 1) to rest upon, abide with, Lu. x. 6, ἐπαναπαύεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. So Sept. Num. xi. 25. 2 K. ii. 15. 2) to rest in, i. e. confide in, rely upon; foll. by dat. Rom. ii. 17, ἐπαναπαύῃ τῷ νόμῳ. 1 Macc. viii. 12, ἐπ. αὐτοῖς. Arr. Epict. i. 9, 9, ἀλλοῖς θαρροῦντα καὶ ἐπ. with ἐπὶ τινα, Mic. iii. 11.

Ἐπανέρχομαι, aor. 2. ἐπανῆλθον, to come back to, return to, any place one had left, Thuc. iv. 135, as one's own house, or any place of sojourn. Sept. and Class.; gener. foll. by prep. with acc. of place, sometimes a proper name. In N. T. absol.; the place being implied in the context, Lu. x. 35. xix. 15.

Ἐπανίστημι, f. ἦσω, to raise up, excite to opposition. In N. T. only mid. ἐπανίσταμαι, f. στήσομαι, to rise up against one in the way of hostility, Matt. x. 21. Mk. xiii. 12. Sept. and Class.

Ἐπανόρθωσις,ως, ἡ, (ἐπανορθόω, to revert,) prop. a setting upright what was overthrown, or a straightening what was crooked; and fig. a setting to rights what was wrong, either by reform of laws and political institutions, (Jos. Ant. i. 11, 5. Demosth. 707, ἐπαν. τῶν νόμων,) or by correction and reformation of what is wrong in private life between man and man, by redress of injury, and amendment of life and conduct, 2 Tim. iii. 16, ὠφέλ. πρὸς ἐπανόρθωσιν. So Xen. Epist. i. 5, εἰς ἐπανόρθωσιν, 'ad emendandos mores.' Luc. Herm. 3. Polyb. i. 35, 1, πρὸς ἐπαν-

ορθώσιν τοῦ ἀνθρώπων βίου. Arr. Dist. Ep. iii. 21, 15. Philo, p. 319, B. ἐπ. το βίου. Plato 101, A. ἐπὶ τῇ τῆς ψυχῆς ἐπανορθώσει ταχθεῖσαι ὑπὸ θεῶν τ καὶ νομῶν.

Ἐπάνω, prop. an adv. (ἐπὶ, ἀνω,) but in use a prep. with gen. in the sense ἡ above, i. e. over above, on high; sometime upon. In N. T. it is used, I. as an ADV. either of place, above, over, Matt. ii. 9 Lu. xi. 44, or number, more than, Mk. xiv. 5. 1 Cor. xv. 6. Sept. and Class.—II. as PREP. with gen. of place, 1) above, over, Matt. xxvii. 37. ἐ. τῆς κεφαλῆς. Lu. iv. 39. Rev. xx. 3, and Sept. 2) upon, Matt. v. 14, ἐπάνω ὄρους κειμένη. xxi. 7. xxiii. 18, al. Sept. and Class.; said of dignity, over, Lu. xix. 17, 19, γίνου ἐπ. πάντε πόλει. John iii. 31, ἐπ. πάντων.

Ἐπαρκίω, f. ἐσω, (ἐπὶ, ἀρκία,) prop. to hold back, or ward off [evil coming upon any one] by interposing an hindrance; foll. by acc. and dat. Hom. Il. ii. 873. In N. T. by impl. to aid, relieve, foll. by dat. 1 Tim. v. 10, ἐπ. ἑλιβομένοις, and 16, and so Class.

Ἐπαρχία,ως, ἡ, (ἐπαρχος, praefectus,) Acts xxiii. 34. xxv. 1. Praefecture was the name given to the larger provinces of the Roman empire, to which Proconsuls, or Proprators, were sent; while the smaller ones were termed ἐπίτροποι, and their governors ἐπίτροποι.

Ἐπαυλις,ως, ἡ, (ἐπαυλίξομαι, to pitch a tent, to tent, contr. fr. ἐπαυλισ,) prim. and prop. a tent, or hut, for temporary abode, Num. xxxii. 16, or shepherd's tent; also a cottage or rustic dwelling, as in later Gr. writers. In N. T. a habitation gener. Acts i. 20. So Judith iii. 3. Prov. iii. 33.

Ἐπαύριον, adv. of time, (ἐπὶ, αὐριον,) ὀπί τοῦ πορρωῦ. Hence in N. T. ἡ ἐπαύριον, scil. ἡμέρα, 'the next day,' Matt. xxvii. 62, et saepe al. and Sept.

Ἐπαφρίζω, f. ἴσω, to foam up, Mosch. Id. v. 5, εἰ δὲ θάλασσα κυρτὸν (curvedly) ἐπαφρίζῃ. So Jude 13, κύματα ἄγρια θαλάσσης ἐπαφρίζοντα, &c. 'foaming up upon [the shore].' See Valckn. on Callim. 269. Jacobs on Anthol. Gr. ix. 223.

Ἐπεγείρω, f. ἐρῶ. This verb has two distinct senses, according to the force assigned to the ἐπί. I. prop. to rouse any one from sleep to watchfulness, as Homer, Aristoph. Xen. et al.; or fig. from inactivity to action; Lucian de Salt. 85, ἐπεγείρουσα τὴν διάνοιαν πρὸς ἕκαστῶν δρωμένων: also, with an implied notion of hostility, to excite against any one, of course foll. by subst. of pers. with prep. espec. acc. of pers. with ἐπὶ, as oft. in Sept. e. gr. Is. xiii. 17, ἐπεγείρω ὑμῖν

τοῖς Μ. xix. 2, ἐπεγερθήσονται Αἰγύπτιοι ἐν Αἰγύπτῳ. So Acts xiv. 2, ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἀδ. Comp. Diod. Sic. xiv. 52, ἐπηγείροντο ταῖς ψυχαῖς. Nor is this idiom confined to the Alexandrian writers, it being found in Homer, II. iv. 352, Τρωσὶν ἐφ' ἰκποδάμοισιν ἐγείρομαι ὄξυν Ἀρῆα. Plato, p. 657, D. ἡμᾶς εἰς τὴν νεότητά ἐπαγείρειν. Nor is it unexampled in our correspondent term to rouse: so Shakspeare says, 'Good things of day begin to droop and drowse, While night's black agents to their prey do rouse.' In Acts xiii. 50, ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον, there is an allusion to dormant ill-will being roused to active enmity. Comp. Soph. (Ed. C. 510, τὸ πάλαι κείμενον ἐπαγείρειν κακόν.

Ἐπει, conjunct. (ἐπί,) as, said both of time, and cause or motive, 1) of TIME, as, when, after that, foll. by aor. indic. Lu. vii. 1, ἐπὶ δὲ ἐπλήρωσε. Sept. & Class. 2) of CAUSE, or motive, as, since, because, inasmuch as, Matt. xviii. 32, ἐπὶ παρακλήσεάς με. Mk. xv. 42. Lu. i. 34, et al. Ἐπει οὖν, since then, or in that case, 1 Cor. v. 10. Heb. iv. 6. Hence, before questions implying a negat. and before similar hypothetical clauses, it signif. for, i. e. by impl. for then, for otherwise, Rom. iii. 6, ἐπὶ τῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 1 Cor. xiv. 16. xv. 29. Heb. x. 2. So Rom. xi. 6, ἐπει ἡ χάρις οὐκ ἐτι γίνεται χάρις. Heb. ix. 26. Sept. and Class.

Ἐπει δὲ, conjunct., prop. and in Class. as indeed, as now, but in N. T. used of a ground or motive, since now, inasmuch as, Matt. xxi. 46. Lu. xi. 6, and oft.

Ἐπει δὲ περ, conjunct. (ἐπειδὴ, περ,) since now, or however, inasmuch as, Lu. i. 1.

Ἐπειδὸν, (used as aor. from ἐφοράω,) prop. to behold, but in N. T. like Lat. respicere, & our regard, to behold for good, view with kindness, Lu. i. 25, ἐν ἡμέραις αἰς ἐπιθεῖν (sc. με) ἀφελεῖν, &c.; and so Exod. ii. 25. Ps. xxxi. 7, ἐπειδες τὴν ταπεινώσιν μου, and xxv. 18. Comp. Ps. cxix. 132, ἐπίβλεψον ἐπ' ἐμὲ, καὶ ἐλέησον με: also for evil (with disfavour) foll. by ἐπί with acc. Acts iv. 29, ἐπίθε ἐπὶ τὰς ἀπειλὰς αὐτῶν: an expression formed on those passages of the O. T. where God is said to look on, when injury is done or meditated, in order to ward it off from the aggrieved party, and turn it on the injurer. This is gener. left to be understood, as here, and at Gen. xxxi. 49. Exod. v. 21; but sometimes expressed, as 1 Chron. xii. 17, ἴδοι ὁ Θεὸς καὶ ἐλεήσει.

Ἐπειμι (ἐπί, εἶμι, to come, or go,) to come on; said of persons, to approach, or attack; of things, to come to pass, as said of events; also of time, to come on, approach. And so in N. T. the part.

ἐπιούσα, from ἐπιών, is said of the following day, Acts vii. 26. xvi. 11. xx. 15. xxi. 18, or night, Acts xxiii. 11. Sept. & Class.

Ἐπαίπερ, conj. (ἐπει, περ,) since indeed, since now, Rom. iii. 30, and Class.

Ἐπεισαγωγή, ἧς, ἡ, lit. a bringing in of something in addition to what before existed, whether a thing, Thuc. viii. 92, ἐπεισαγωγὰς τῶν πολ. or pers. Jos. Ant. xi. 6, 2, ἐτέρας, i. e. wife, ἐπεισαγ. In N. T. fig. of things, Heb. vii. 19, ἐπεισο. κραιττονος ἐλπίδος.

Ἐπειτα, adv. (ἐπί, εἶτα,) marking succession of time and order, thereupon, thereafter, next. As said of time, thereupon, Mk. vii. 5. Lu. xvi. 7, ἐπ. ἐτέρω εἶπεν. Gal. i. 21. Ja. iv. 14. Sept. and Class. So, along with a more precise notation of time, John xi. 7, ἐπ. μετὰ τοῦτο. Gal. i. 18. Also, in enumerations, when the foregoing clause contains likewise a notation of time, and that both gener. as 1 Cor. xii. 28. xv. 6, 7, 23. Heb. vii. 27, and spec. as in the formula πρῶτον—ἐπειτα, &c. first—then, or next, &c. 1 Cor. xv. 46. 1 Thess. iv. 17. Heb. vii. 2. Ja. iii. 17, and Class.

Ἐπέκεινα, prop. adv. (ἐπ' ἐκεῖνα, scil. μέρη,) but, in use, a prep. with gen. suspended on μέρη understood, beyond, Acts vii. 43, ἐπὶ Βαβ. Sept. and Class.

Ἐπεκτείνω, f. ἐνώ, to stretch out towards; mid. to stretch oneself, reach forth towards; foll. by dat. Phil. iii. 14, τοῖς ἔμπροσθεν ἐπ.; where, by a metaph. taken from a charioteer, is denoted great earnestness & ardour: so Max. Tyr. viii. 2, εὐθὺ τοῦ οὐρανοῦ ἀνατεινομένου τῆ ψυχῆ.

Ἐπενδύτης, ου, ὁ, (ἐπενδύω,) the upper garment, tunic, Attic χιτῶν, so called in distinction from the inner one, & ὕποδύτης, or χιτωνιακος, John xxi. 7, & Sept.

Ἐπενδύω, or ὕνω, f. ὕσω, to put on over, trans. Jos. Ant. v. 1, 12, ἐπενδύντες σάκκουσ ταῖς στολαῖς. Plut. Pelop. 21. In N. T. in mid. to put on over one's other garments; said fig. of the spiritual body destined for the blessed in heaven, 2 Cor. v. 2, 4, ἐπενδύσασθαι ἐπιποθοῦντες.

Ἐπέρχομαι, f. ἐλεύσομαι, prim. to go or come upon or over any place, as ἄγρον, Hom. Od. xvi. 27. In N. T. to come on, upon, to any place or person. I. of PLACE, to come to, arrive, Acts xiv. 19. Sept. and Class.—II. of PERS. to come upon, attack, Lu. xi. 22. Sept. and Class. oft. So of evils, fig. to come upon, befall; foll. by ἐπί with acc. Lu. xxi. 35. Acts viii. 24. xiii. 40. Sept. and Class. Also said of the illapse of the Holy Spirit, as resting upon, and operating in a person, Lu. i. 35. Acts i. 8. 1 Sam. xi. 7, and oft. in Sept.—III. part. ἐπερχόμενος, said of TIME, &c. coming on, impending, Eph. ii.

7, ἐν τοῖς αἰώσι ἐπ. Lu. xxi. 26. Ja. v. 1. Sept. and Class.

Ἐπερωτάω, f. ἦσω, to ask at, inquire of, I. GENER. and with acc. of pers. and thing, Mk. xi. 29, ἐπερωτήσω ὑμᾶς ἕνα λόγον. Lu. xx. 40. Sept. and Class. or acc. of pers. with gen. of thing, and περί, Mk. vii. 17, and Class. or acc. of pers. and λέγων, Matt. xii. 10. Mk. v. 9. Lu. iii. 10, al. Sept. and Class. So also, in a judicial sense, to interrogate, with acc. of pers. and thing, John xviii. 21, or acc. of pers. and λέγων, Matt. xxvii. 11. Lu. xxiii. 6. Acts v. 27. From the Heb. ἐπερωτάω τὸν Θεόν, to ask after God, to seek God, Rom. x. 20.—II. SPEC. in the sense to ask or desire, with acc. of pers. and infin. Matt. xvi. 1, ἐπηρώτησαν ('requested of') αὐτὸν σημεῖον ἐπιδείξαι αὐτοῖς.

Ἐπερώτημα, τος, τό, gener. a question, inquiry, lit. 'something asked.' In N. T. used in a peculiar sense, 1 Pet. iii. 21, βάπτισμα, συνειδήσεως ἀγ. ἐπερώτησι Θεόν, where, though Expositors are not agreed on the exact sense, the term is best explained an answer, lit. the profession, or engagement, made in answer to a question. Said with allusion to the questions and answers used at baptism, which Tertullian calls sponsionem salutis; & in ref. to the present passage, says, 'the soul is consecrated not by washing, but by answering.'

Ἐπέχω, f. ἐφέξω, prop. to have or hold any thing upon, to hold out any thing towards. In N. T. it is used, I. FIG. as said of the mind, to hold or fix the mind upon, to attend to, by a metaph. taken from archery. So Pind. Ol. ii. 160, τόξου σκόπῳ ἐπέχειν: foll. by dat. and νοῦν impl. Acts iii. 5, ὁ δὲ ἐπέχειν αὐτοῖς. 1 Tim. iv. 16; foll. by πῶς, Lu. xiv. 7, and Class. The ellip. is expressed at Lucian Alex. 4, τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.—II. as ἐπέχειν τινὰ signifies in the best Class. e. gr. Thuc. i. 9. Hñian. vi. 5, 18, to hold back, detain any one; so in N. T. Acts xix. 22, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν, it means, by an ellip. of εἰς αὐτὸν, to hold oneself back, to remain, as in Sept. 2 Chr. xviii. 5, 14. Gen. viii. 10. 2 Macc. v. 25. Philo, p. 1029. Thuc. ii. 101. Xen. Cyr. iv. 2, 6. v. 4, 38; and so Plut. vi. 574, 3, οὐ πολὺν χρόνον ἐπισχάν: a sense which springs from the primary one to hold, or keep on or by any thing. At Phil. ii. 16, λόγον ζωῆς ἐπέχοντες, some eminent Expositors suppose the sense to be, 'persevering in the knowledge and practice of the word of life.' But although supported by Heb. iv. 14. x. 23, it is against the context; which rather requires the sense generally assigned, 'holding forth,' or rather 'out,' i. e. towards, like Lat. por-

rigers. This use of ἐπέχειν for παρέχειν, however rare, is found in Hom. Od. xvi. 444, κρέας ὀπτὸν Ἐν χεῖρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρὸν: and something like it in the phrase μαζὸν ἐπισχίω, which occ. in Hom. Pausan. & others, also ἐπέχω πειν Aristoph. Nub. 1382, et al.

Ἐπηρεάζω, f. ἄσω, (ἐπήρεια, insult or threat; see my note on Thuc. i. 26.) gener. to maltreat, either by deeds, to insult, trans. Matt. v. 44. Lu. vi. 28; with dat. Philo, p. 972. Xen. Mem. iii. 5, 16; or by words, to traduce, calumniate, with acc. 1 Pet. iii. 16, and Class.

Ἐπί, prep. governing the genit. dat. and accus. with the primary signif. on or upon. I. with the GENIT. and I. of place, in a great variety of relations, comprehended under the two leading ideas, of REST upon, on, or in, and of MOTION upon, to, towards, 1) of place where, after words implying rest upon, on, in, &c. and that both gener. with gen. of place, as Matt. iv. 6, ἐπὶ χειρῶν ἀρούσῃ σε, and ix. 2, 6. xvi. 19, et al. sæpe; also fig. Matt. xviii. 16, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, 'on the testimony,' Mk. xii. 26, ἐπὶ τῆς βάτου, i. e. 'at the section called the bush,' Acts xxi. 23, εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, and spec. in a judicial sense, coram, apud, in the presence of. Matt. xxviii. 14. Acts xix. 20, στάσις μου ἐπὶ τοῦ συνεδρίου. xxvi. 2, ἀπολογεῖσθαι ἐπὶ σοῦ. 1 Cor. vi. 1, 6. 1 Tim. vi. 13, and sometimes without a judicial allusion, 2 Cor. vii. 14, ἡ καύχησις ἢ ἐπὶ Τίτου, also in Class. 2) of place whither, after words implying motion or direction upon, to, towards, &c. with subsequent rest upon, Matt. xxvi. 12. Mk. iv. 26. ix. 20. xiv. 35. Lu. viii. 16. xii. 40. John vi. 2, et al. sæpe, and Class.—II. of TIME when, i. e. on, at, or during, Heb. i. 2. 2 Pet. iii. 3; of time, as marked by contemporary events, at, Matt. i. 11, ἐπὶ τῆς μετοικεσίας Βαβ. Acts xi. 28, 'under,' ἐπὶ Κλαυδίου. Mk. ii. 26. Lu. iii. 2. iv. 27. So of actions as specifying time, e. gr. ἐπὶ τῶν προσευχῶν μου, 'during, or in, my prayers,' Rom. i. 10. Eph. i. 16. Philem. 4.—III. fig. as said 1) of dignity or authority, upon, over, Matt. ii. 22, βασιλεύει ἐπὶ τῆς Ἰουδαίας. Rom. ix. 5. Eph. iv. 6, ὁ ὢν ἐπὶ πάντων Θεός. Acts viii. 27. xii. 20. Rev. ii. 26. ix. 11, and Class. 2) of a subject of discourse, ON, of, only after verbs of speaking, writing, &c. Gal. iii. 16, οὐ λέγει ὡς ἐπὶ πολλῶν, and Class. 3) of manner, where ἐπὶ with gen. forms a phrase for an adv. e. gr. ἐπ' ἀληθείας, 'of a truth, in truth, truly,' Mk. xii. 14, 32. Lu. iv. 25. Acts iv. 27. x. 34, and Sept. So in the Class. ἐφ' ἡσυχίας for ἡσύχως, &c.—II. with

the *DATIVE*, and *I.* of *place*, in the same sense as *ἐπί* with gen. 1) of *place where*, after words implying rest *upon, on, in, &c.* and that both prop. as Matt. xiv. 8, 11. Mk. ii. 4. iv. 38, & oft.; and as implying also proximity, *at, close by*, Matt. xxiv. 35. John iv. 6. v. 2. Acts iii. 10. v. 9. Rev. xii. 12; also, as said of pers. *with, among*, Acts xxviii. 14, *ἐπ' αὐτοῖς ἐπιμειναι*. 2 Cor. vii. 7, and Class. 2) of *place whither*, after verbs implying motion, or direction *upon, to, towards*; and that both gener. & prop. as Matt. ix. 16. Mk. ii. 21. John viii. 7. Acts viii. 16, and fig. Heb. x. 16, *δοῦνός νόμος μου ἐπὶ ταῖς καρδίαις α.* Also as implying direction of mind *towards* any one, either friendly, 2 Cor. ix. 14, *τὴν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν*. Lu. xviii. 7, or hostile, Lu. xii. 52, *πατὴρ ἐφ' υἱῶν, καὶ υἱὸς ἐπὶ πατρί*. Rev. xii. 17, and Class.—II. of *time WHEN, upon, at, in, 1)* gener. Heb. ix. 26, *ἐπὶ συνταλεία τῶν αἰώνων*. 2 Cor. iii. 14. vii. 4. Eph. iv. 26. Phil. i. 3. Heb. ix. 15. Sept. and Class. 2) spec. in the sense *after, lit. immediately upon*, Acts xi. 9, *τῆς ἑλπίσεως τῆς γινομένης ἐπὶ Στεφάνῳ*. John iv. 21, *ἐπὶ τούτῳ, thereupon*, and Class.—III. and 1) *fig.* as said of power, authority *over*, Matt. xxiv. 47. Lu. xii. 44, & Class. 2) as marking accession to something already mentioned, or implied, *upon, unto, besides*, Matt. xxv. 20, 22, *ἀλλὰ τάλαντα ἐκέρθησα ἐπ' αὐτοῖς*. Lu. iii. 20. xvi. 26. Eph. vi. 16. Col. iii. 14. Phil. ii. 27. Heb. viii. 1, and Class. 3) as that *upon* which any thing rests as a *foundation* or support in various specifications, both gener. Matt. iv. 4. Lu. iv. 4, & after words implying hope, trust, or confidence *upon* or *in* any person or thing, Mk. x. 24. Lu. xi. 22. Rom. xv. 12. 1 Tim. vi. 17, et al.; also in the phrase *κατασκην. ἐπ' ἑλπίδι*, Acts ii. 26, et al. *ἐπὶ τῷ ὀνόματι τινος*, 'on the ground of his name,' &c. Acts iv. 17. v. 28. Lu. xxiv. 17, et al. and Class. Also of the subject of an action, or discourse, *in reference to, or concerning*, Mk. vi. 52. Lu. xxiii. 38. John xii. 16. Heb. xi. 4. Rev. x. 11, and Class.; of a *condition* or *sanction*, under which any thing takes place, 1 Cor. ix. 10, *ἐπ' ἑλπίδι ἀποτριᾶν*. Heb. vii. 11. viii. 6, *ἐπὶ κρείττοσιν ἐπαγγελίαις*. ix. 17. x. 28, and Class. Of the *ground* or *motive* of any action, *upon, at, i. e. on account of, because of*, Matt. xix. 9, *μη ἐπὶ πορνείᾳ*. Lu. ii. 20, *ἀβυσσῶν τὸν Θεὸν ἐπὶ πᾶσιν*. v. 5. Acts iii. 16. iv. 21, et al. and Class.; of the *occasion* *UPON* which any thing takes place, *upon, at, over*, after words denoting an emotion of the mind, as joy, sorrow, surprise, &c. Matt. xviii. 13, *χαίρει ἐπ' αὐτῷ*. Lu. i. 14, 47, et al. *sæpe* and Class.; of the *object* or *purpose* of any

action, *upon, unto, for*, Gal. v. 13, *ἐπ' ἐλευθερίᾳ ἐκλήθητε*. 1 Thess. iv. 7. Eph. ii. 1. 2 Tim. ii. 14. Phil. iii. 12, et al. and Class.—III. with the *ACCUS.* 1) of *place*, and 1) as implying rest and motion combined, in which case it marks a spreading out upon or over any thing, in various directions. Hence prop. *along upon, along over, throughout, or simply upon, over, at, among*; and that both gener. as Matt. xxvii. 45, *σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν*, and x. 34. xiv. 19, 26. xv. 35. xviii. 12. xxii. 9. xxiv. 16, et al. *sæpe*; and spec. where the motion is directed to a higher place, *up upon, up to*, Matt. iv. 5, *ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ*. xiii. 48, *ἀναβιβ. ἐπὶ τὸν αἰγιαλὸν*, & xxi. 5, *ἐπιβεβηκὼς ἐπὶ ὄνον*, et al. *sæpe* & Class. So of a yoke or burden taken up, or placed upon any one, Matt. xi. 29. xxiii. 4. Acts xv. 10; and metaph. said of fear, guilt, or punishment, which come upon any one as a burden laid upon him to bear, Matt. xxiii. 35, sq. Lu. i. 12. xxi. 34, sq. John iii. 36, et al.; also of *good*, &c. Matt. x. 13. Lu. x. 6. Gal. vi. 16, &c.; where the motion is to a *lower* place, Matt. x. 29, *ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν*; and xiii. 5, 7. xxi. 44. Acts ii. 3. Rev. viii. 10. xvi. 2, and Class. Fig. of the Holy Spirit descending and abiding upon any one, Matt. iii. 16. xii. 18. 2) of *place whither*, implying motion *upon, to, towards*, any place or object, as a limit, aim, end, prop. and gen. e. gr. after *πίπτω* and *ἐκπίπτω*, Matt. xxvi. 39. Lu. v. 12, et al. So after verbs of going, coming, conducting, &c. equiv. to *πρός* with an acc. Matt. iii. 13. xii. 28, et al. Fig. of measure, extent, *upon, unto, i. e. up to, about*, Rev. xxi. 16, *ἐμέτρησε τὴν πόλιν ἐπὶ σταδίων δῶδ. χιλ.* and Class. So also *ἐφ' ὅσον, in so far as, inasmuch as*, Matt. xxv. 40. Rom. xi. 13, *ἐπὶ πλείον, further, the more*, Acts iv. 17. 2 Tim. ii. 16. iii. 9, and Class.—II. of *time*, 1) time how long, *during, for*, Lu. iv. 25, *ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑπτὰ τρία*, and xiii. 31. xviii. 20. xix. 8, 10. Heb. xi. 30, and Class. So also *ἐπὶ χρόνον, for a time*, Lu. xviii. 4. *ἐφ' ὅσον, sc. χρόνον, so long as*, Matt. xix. 15. *ἐφ' ἱκανὸν σκίλ. χρόνον, a long while*, Acts xx. 11, and adverbs *ἐπὶ πολὺ* and *ἐπὶ πλείον*, Acts xxviii. 6. xx. 9. 2) implying a *term* or *limit* of time, upon the coming of which any thing is done, *upon, at, about*, Mk. xv. 1, *ἐπὶ τὸ πρῶτ.* Lu. x. 35, *ἐπὶ τὴν αὔριον*. Acts iii. 1, *ἐπὶ τὴν ὥραν τῆς προσευχῆς*, and Class.; joined with an adv. in later usage, *ἐπὶ τρις*, Acts x. 16. xi. 10, and Class.—III. *fig.* as said of power or authority *over, or care over, upon, over*, Lu. i. 33, *βασιλεύσει ἐπὶ τὸν οἶκον Ἰακ.* and ix. 1. x. 19. Acts vii. 10.

Rom. v. 14, et al. and Class.; as said of an object, or ground *upon, over, or in respect of* which any thing is done, or felt, 1) of the subject of an action, *over, in respect to*, Mk. xv. 24, *βάλλοντες κλήρον*: or of *discourse, &c. concerning*, Mk. ix. 12. Rom. iv. 9. 1 Tim. i. 18. Heb. vii. 13. Sept. and later Class. 2) of that on which the mind and heart are set, either in kindness towards, *upon, over*, Matt. xiv. 14, *ἐπλαγχθίσθη ἐπ' αὐτοῖς*. xv. 32. Lu. vi. 35. Rom. ix. 23. xi. 22. Eph. ii. 7; or hostility, *against*, Matt. xii. 26, *ἐφ' ἐαυτὴν ἐμερίσθη*. Mk. iii. 26. Lu. xi. 17. Acts vii. 54, and Class. Hence also as the *object of hope and trust*, Matt. xxvii. 43, *πίποιθεν ἐπὶ τὸν Θεόν*. Acts ix. 42, et al. Also of the *occasion or object, on or over* which joy or sorrow is felt, Rev. xviii. 20, *εὐφραίνου ἐπ' αὐτήν*. Lu. xxiii. 28, *μὴ κλαίετε ἐπ' ἐμέ*. Rev. i. 7, *κόψονται ἐπ' αὐτόν*. Also as denoting purpose of action, *upon, for*, Matt. iii. 7, *ἐρχ. ἐπὶ τὸ βάπτισμα αὐ.* 'to be baptized'; & xxvi. 55, *ἐπὶ ληστήν*. Lu. vii. 44. xv. 4. xxiii. 48, and Class. In composition, *ἐπὶ* implies, 1) motion *upon, towards, against*, as *ἐπάγω, ἐπίρρομαι, &c.* 2) rest *upon, over, at*, as *ἐπέχω, ἐπαναπαύω, &c.* 3) accession, as *ἐπισυνάγω, ἐπαιτέω*. 4) succession, as *ἐπιμι, ἐπιτάσσω*. 5) repetition or renewal, as *ἐπανόρθωσις*.

'*Επιβαίνω*, f. ἴσομαι, prop. to go upon, tread, walk on, as Deut. i. 36, and elsewhere in Sept. and Xen. Cyr. iii. 3, 27. Indeed, from such passages as Eurip. Elect. 94, *τειχέων—ἐντὸς οὐ βαίνω πόδα*, it is plain that the primary signification was, to set foot upon. Thus in N. T. it signif. I. to set foot on, to come into, arrive in a country, Acts xx. 18, *εἰς τὴν Ἀσίαν*, and xxv. 1, *τῇ ἐπαρχίᾳ*.—II. to set foot UPON, and by impl. to mount, either on the back of a horse, or ass, Matt. xxi. 5; or on board ship, to embark, Acts xxi. 6, *εἰς τὸ πλοῖον*, and xxvii. 2, *πλοῖω*, absol. xxi. 2. Sept. and Class.

'*Επιβάλλω*, f. βαλῶ, to cast, throw, or lay any thing upon another thing, or person. In N. T. it is used, I. TRANS. prop. and foll. by dat. Mk. xi. 7, *ἐπ. αὐτῷ τὰ ἱμάτια*, oft. in Class. 1 Cor. vii. 35, *βρόχον ὑμῖν ἔ*. So Xenoph. Venat. x. 7, *ἐπιβάλλοντα τοῖς βρόχους ἐπὶ ἀποσχαλιδώματα*. See more in my note on 1 Cor. In the sense to clap on, as said of a patch, Matt. ix. 16. Lu. v. 36. In the phrase *ἐπιβάλλειν τὴν χεῖρα, or τὰς χεῖρας*, foll. by *ἐπὶ τινα*, or a dat. to lay hands upon, in two senses, 1) to seize, as said of a person, Matt. xxvi. 50. Mk. xiv. 46. Lu. xx. 19. xxi. 12. John vii. 30, 44. Acts v. 18. xxi. 27. Sept. and Class. 2) to lay hold of, undertake; as said of a

thing, Lu. ix. 62, *ἐπ. τὴν χεῖρα αὐτοῦ ἐπὶ ἄροτρον*. Sept. in Deut. xii. 7, 18.—II. INTRANS. with *ἐαυτὸν* implied, to cast oneself upon, foll. by *εἰς* and acc. Mk. iv. 37, *τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον* absol. xiv. 72, *καὶ ἐπιβαλὼν*, 'rushing out of the hall,' ἔκλειε. Hence, imperi to fall towards, to fall to, pertain to any one, Lu. xv. 12, *τὸ ἐπιβάλλον μοι μέρος*. 1 Macc. x. 30, and Class. oft.

'*Επιβαρῶ*, f. ἴσω, prop. to be a burden upon, weigh down. In N. T. only metaph. to be burdensome to, in a pecuniary sense, to be chargeable to, 1 Thes. ii. 9. 2 Thess. iii. 8, *πρὸς τὸ μὴ ἐπιβαρῆσαι τινα*. So Dion. Hal. 658, 9. 1688, 3. In 2 Cor. ii. 5, *ὡς μὴ ἐπιβαρῶ*, the words may either be construed with what follows, meaning 'that I may not bear too hard on you all' in my censure; or be taken as parenthetical, in the sense, 'that I may not be too severe,' where ὑμῖν may be supplied from ὑμᾶς; as in Appian, vol. ii. p. 415, 71. Schw. *μὴ ἐπιβαρεῖν*.

'*Επιβιβάζω*, f. ἄσω, to cause to mount, trans. as a beast for riding, Lu. x. 34, *ἐπιβ. αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος*: with *ἐπὶ* impl. Lu. xix. 35. Acts xxiii. 24. Sept. and Class.

'*Επιβλέπω*, f. ψω, prop. to cast the eyes upon, look upon, Luc. i. 197, *ἐπ. τὸ πρόσωπον τοῦ νοσοῦντος*, and elsewhere with acc.; but in Sept. foll. with acc. and *ἐπὶ*. In N. T. only fig. to look upon, i. e. by impl. with respect, Ja. ii. 3, *ἐπιβ. ἐπὶ τὸν φοροῦντα, &c.*; or gener. with favour and kindness, Lu. i. 48, *ἐπιβλεψεν ἐπὶ τὸν υἱὸν μου*: and so oft. in Sept.

'*Επιβλήμα*, atos, τὸ, (ἐπιβάλλω) lit. any thing put on, as a patch, Matt. ix. 16. Mk. ii. 21. Lu. v. 36. In Josh. ix. 5, Symm. the shoes of the Gibeonites, which had various pieces of hide sewed to them, are said to have *ἐπιβλήματα*. The word also occurs in Is. iii. 20. Sept. and Arrian Vit. Æl. vi. 29, 8, but only of tapestry, with reference to the figures wrought upon the ground.

'*Επιβοάω*, f. ἴσω, to cry aloud in, foll. by *τινι*, Thuc. v. 65. iv. 28. vii. 70. Pol. x. 12, 5. The word occurs absol. (as in Thuc. viii. 92,) at Acts xxv. 24, *ἐπιβοῶντες μὴ δεῖν ζῆν αὐτόν, crying out to, inclamantes: μοι* is to be repeated from the preceding. Comp. Thuc. viii. 92, *ἐπ. μὴ ἀπολλεῖν τὴν πατρίδα*.

'*Επιβουλή*, ἦς, ἡ, a project or design against any one, a plot, Acts ix. 24. xi. 3, 19. xxiii. 30. Sept. and Class. oft.

'*Επιγαμβρεύω*, f. εὐσω, (ἐπι, γαμβρεύω,) prop. to contract affinity with by marriage, to intermarry with; but in N. T.

to marry any woman by right of affinity, Matt. xxii. 24, as said of the marriage of a brother's widow, according to the Jewish law, Deut. xxv. 5.

Ἐπίγειος, ου, ό, ή, adj. for the phrase ἐπι γῆς, (γείας,) earthly, belonging to the earth, as σώματα ἐπίγεια, 1 Cor. xv. 40. 2 Cor. v. 1; of persons, Phil. ii. 10. Lucian Icar. 2. Diod. Sic. i. 13, init.; also of things, τὰ ἐπίγ. 'things pertaining to this life,' [i. e. only,] and so level to human capacities, John iii. 12. Phil. iii. 19. σοφία ἐπίγειος, earthly, and by impl. imperfect, mean, Ja. iii. 15.

Ἐπιγίγνομαι, to arise upon, come on; said of a wind, to spring up, Acts xviii. 13, ἐπιγενομένου νότου. So Thuc. iv. 30, πνεύματος ἐπιγενομένου, and iii. 74.

Ἐπιγινώσκω, f. γινώσκω. The primary sense seems to be that of the Latin agnosco (adgnosco), lit. to know at, i. e. 'to know by looking at' any person or thing, Hom. Od. xviii. 30. Hence easily arise the various senses, to ascertain, (i. e. by observation,) perceive, recognise; and also by impl. to acknowledge as true. These all occur in N. T., and are so closely connected, that it is sometimes difficult to fix the exact sense to one in particular. Moreover, the action (of knowing) is sometimes represented as inchoative, or in progression; and at others as completed by full knowledge. I. INCHOATIVE, and 1) gener. to come to know, 'become acquainted with,' from observation of things, Lu. i. 4, ἡ ἐπιγινώσκω τὴν ἀσφάλειαν. Acts xxii. 24. al. Sept. & Class.; with acc. of pers. Matt. xi. 27, ἐπ. τὸν Υἱὸν—τὸν Πατέρα. So with ἀπό τινος, 'to know from or by a thing,' Matt. vii. 16. 2) to ascertain from observation, foll. by ὅτι, Lu. vii. 37, ἐπιγινώσκω ὅτι ἀνάκειται, and xxiii. 7. Acts xix. 34. xxii. 29; absol. ix. 30. 3) in the sense to perceive, be well aware of, with acc. Lu. v. 22, ἐπιγινώσκω τοὺς διαλογισμοὺς αὐ. Mk. v. 30: foll. by ὅτι, Mk. ii. 8. Lu. i. 22. 4) to recognise, i. e. to know by sight, and perceive a person or thing to be one whom we have before seen; of persons, Matt. xxiv. 35. Mk. vi. 33, 54. Lu. xxiv. 16, 31. Acts iii. 10. iv. 13; of things, Acts xii. 14, ἐπ. τὴν φωνὴν τινος, and xxvii. 39, τὴν γῆν. Sept. and Class. —II. in a COMPLETIVE sense, to have a full knowledge of, &c. 1) gener. and foll. by acc. of thing, Rom. i. 32, τὸ δικαίωμα τοῦ Θεοῦ ἐπιγινώσκω. Col. i. 6; by acc. of pers. 2 Cor. xiii. 5; absol. Acts xxv. 10; pass. 1 Cor. xiii. 12, καὶ ἐπεγνώσθη. 2) spec. in the sense to acknowledge, as being what one is or professes to be, Matt. xvii. 12, Ἥλιος ἦδη ἦλθε, καὶ οὐκ ἐπίγνωσαν αὐτόν. 2 Cor. i. 14; so of things,

doctrines, an epistle, &c. v. 13. 3) from the Hebr., & with the idea of good-will, to know and APPROVE, acknowledge and care for, cherish, foll. by acc. 1 Cor. xvi. 18, ἐπιγινώσκω οὖν τοὺς τοιούτους, and Sept. Numb. xvi. 5.

Ἐπιγινώσκω, εως, ή, corresponds to Lat. cognitio, denoting I. SUBJECTIVELY, the act of coming to a full knowledge of any thing, and its results, acknowledgment, e. gr. τῆς ἀληθείας, 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7. Tit. i. 1; ἀγαθοῦ, Philem. 6; τοῦ Κυρίου, 2 Pet. i. 3. ii. 20; ἀμαρτίας, Rom. iii. 20, & Class.—II. OBJECTIVELY, the knowledge so acquired, full knowledge; said in N. T. of what is known in Scripture of God, Christ, divine things, &c. Rom. i. 28, τὸν Θεὸν ἔχειν ἐπιγινώσκει, and x. 2. Eph. i. 17. iv. 13. Phil. i. 9. Col. i. 9. ii. 2. iii. 10. 2 Pet. i. 2, 8.

Ἐπιγραφή, ἡς, ή, (ἐπιγράφω,) a superscription or inscription, e. gr. on a coin, Matt. xxii. 20. Mk. xii. 16. Lu. xx. 24. Also that placed on the breast, or over the head of a criminal about to be executed, stating his name and crime, Mk. xv. 26. Lu. xxviii. 38.

Ἐπιγράφω, f. ψω, I. prop. to graze, wound slightly, as Hom. Il. xi. 388, to make a mark on, as vii. 187, to grave upon, inscribe with a stylus; espec. said of a public inscription, Mk. xv. 26. Acts xvii. 38. Rev. xxi. 12. Sept. and Class.—II. fig. to impress deeply on the heart, Heb. viii. 10, ἐπὶ καρδίας αὐτῶν ἐπιγράψω [νόμους μου], and x. 16. So Prov. vii. 3, ἐπίγραφον [λόγους] ἐπὶ τὸ πλάτος τῆς καρδίας σου. Æschyl. Prom. 791, ἦν ἐγγράφου σου μνήμοισιν δέλτοισ φρενῶν.

Ἐπιδείκνυμι, f. δείξω, to show to any one, exhibit, I. PROP. to show for observation, Matt. xxii. 19, ἐπιδείξατέ μοι τὸ νόμισμα. Lu. xx. 24. Mid. Acts ix. 39, ἐπιδεικνύμεναι χιτῶνας. Lu. xvii. 14, ἐπιδ. αὐτοὺς τοῖς ἱερεῦσι, & Class. So of deeds, as miracles, &c. to show forth, Matt. xvi. 1, and Class. Also, to point out to any one, for observation, Matt. xxiv. 1, ἐπ. αὐτῶ τὰς οἰκοδομὰς, and Class.—II. FIG. to show, and by impl. make appear, by arguments, &c., to prove to be so or so, Heb. vi. 17. Acts xviii. 28, & Class.

Ἐπιδέχομαι, f. δέξομαι, depon. mid. to receive to oneself; and by impl. to admit to hospitality, &c. trans. 1) prop. 3 John 10. 1 Macc. xii. 8, ἐπ. τοὺς ἀδελφοὺς. Pol. xxii. 1, 3. 2) fig. of a teacher, to admit, assent to, approve, 3 John 9, οὐκ ἐπιδέχεται ἡμᾶς: of things, admit, embrace, Ecclus. li. 26. Pol. vi. 24, 7.

Ἐπιδημέω, f. ἦσω, (ἐπι, δήμος,) prop. and in Class. to reside among one's

own people, or *at home*, as opp. to ἀποδημέω. Xen. Cyr. vii. 5, 7. Thuc. i. 1, 30; in N. T. to *come among any people as a stranger*, to sojourn among them; intrans. Acts ii. 10, οἱ ἐπιδημούντες Ῥωμαῖοι, 'the Romans resident at Jerusalem,' and xvii. 21, οἱ ἐπιδημούντες ξένοι, 'the sojourning foreigners' in Athens. So Xen. Mem. i. 2, 61, τοὺς ἐπιδημούντας ἐν Λακεδ. ξένους. So Theophr. Eth. Ch. 3, says of Athens, πολλοὶ ἐπιδημοῦσι ξένοι.

Ἐπιδιατάσσομαι, f. ἔσομαι, prop. to *arrange further*, 'to issue other and further directions;' fig. Gal. iii. 15, where see my note.

Ἐπιδίδωμι, f. δώσω, in Class. to *give to*, in addition, Hom. Π. xxiii. 559. In N. T. to *give or reach forth any thing, to deliver over, put into any one's hands*, I. PROP. & GENER. Matt. vii. 9, μὴ λίθον ἐπιδώσει αὐτῷ; Lu. xi. 11, sqq. iv. 17, ἐπεδόθη αὐτῷ βιβλίον, et al. In Class. to *deliver*, as said of a letter.—II. FIG. to *give over, commit*, as a ship to the wind, Acts xxvii. 15, ἐπιδόντες (τὸ πλοῖον τῷ ἀνέμῳ) ἐφερόμεθα.

Ἐπιδιορθόω, f. ὠσω, prop. 'to *put further to rights* what has been wrong,' but partly righted. In N. T. only mid. in Tit. i. 5, τὰ λείποντα ἐπιδιορθώσῃ. And so Philo, t. ii. 534, περὶ τῆς τῶν λείποντων ἐπιδιορθώσεως.

Ἐπιδύω, f. δύσω, (δύω, or δύνω,) to *go down*, as said of the sun, to *set upon* or during any thing, ἐπὶ τιμὶ, Eph. iv. 26. Sept. Deut. xxiv. 17, ἐπιδύσεται ὁ ἥλιος ἐπ' αὐτῷ scil. μισθῷ, i. e. unpaid. Ex. xxii. 3, εἰάν δὲ ἀνατελεθῇ ὁ ἥλιος ἐπ' αὐτῷ. Philo, t. ii. 324, μὴ ἐπιδυέτω ὁ ἥλιος τοῖς ἀνεσκοπισμένοις.

Ἐπιείκεια, as, ἡ, (ἐπιεικής,) prop. *moderation, propriety*. In N. T. and later writers, *clemency, humanity*, Acts xxiv. 1. 2 Cor. x. 1, at least as the word is there explained by the Commentators. See, however, my notes.

Ἐπιεικής, εὖος, ὁ, ἡ, adj. fr. ἐπι and εἶκω, to *yield*. The primary signification is 1) *yielding to any person or feeling, pliable, mild, gentle, forbearing*, as in 1 Tim. iii. 3. Tit. iii. 2. Ja. iii. 17. 1 Pet. ii. 18. Sept. & Class. So Aristot. defines τὸ ἐπιεικές, as τὸ δίκαιον οὐ κατὰ τὸν νόμον, ἀλλὰ ἐπανόρθωμα τοῦ νομίμου δικαίου. 2) by a metaphor taken from a garment, which *yields to the shape of the body*, and, as we say, *fits it*; it means, *fitting, suitable, and proper*, as said of things; and *decorous, respectable*, as said of persons. See my note on Thuc. viii. 93. In like manner, ἐπιτηδής (from ἐπὶ & τείζω, to stretch,) means lit. *stretched over*, so as to fit any thing, and fig. *fitting, meet, suitable*, &c.

Hence τὸ ἐπιεικές, *propriety* and *probit*; Phil. iv. 5. Such, at least, is the sense assigned by the recent Commentators in general. But though this be a sense found in the purest writers, yet it does not suit the context; which, as I have shown in my note there, rather requires that a *modestia*, meaning what the Greek philosophers denote by μετριοπάθεια' which of course, includes the sense *gentleness*, or *forbearance*, on which latter see my note on Thuc. i. 76.

Ἐπιζητέω, f. ἦσω, in Class. to *seek after, look for*; in N. T. I. to *seek for any person lost*, Acts xii. 19, ἐπιζητήσας αὐτόν, καὶ μὴ εὕρων, &c. Sept. Eccles. vii. 28, and Class.; in the sense to *seek at the hands of any one, to require*, Matt. xii. 39, σημεῖον ἐπ. and xvi. 4. Mk. viii. 12. Lu. xi. 29. Phil. iv. 17, τὸ δόμα. Acts xix. 39, τί περὶ ἐτέρων, and later Greek writers.—II. to *seek after any thing, to long for it*, Matt. vi. 32, ταῦτα τὰ ἔθνη ἐπιζητεῖ. Lu. xii. 30. Rom. xi. 7. Phil. iv. 17. Heb. xi. 14, al.

Ἐπιθανάτιος, ου, ὁ, ἡ, adj. *doomed to death*, as condemned criminals, 1 Cor. iv. 9, where see my note. Dion. Hal. Ant. vii. 35.

Ἐπιθέσις, εως, ἡ, (ἐπιτίθημι,) a *laying hands on any pers. or thing*, for any purpose, good or evil. In N. T. applied only to the *imposition of hands*, as a rite used among the Jews, when blessing was bestowed, and divine assistance imparted; (see Gen. xlviii. 14. 2 K. v. 11,) and employed by the Apostles in ordaining ministers to the Church, or imparting the extraordinary graces of the Holy Spirit, Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2.

Ἐπιθυμέω, f. ἦσω, (ἐπι, θυμός,) *gener. & in Class. to set one's heart upon, desire earnestly*, trans. in N. T., and denoting, I. to *desire*, in a good sense, Matt. xiii. 17. Lu. xxii. 15. 1 Tim. iii. 1. Heb. vi. 11. 1 Pet. i. 12, and Class.—II. to *desire*, in a middle or indifferent sense, to *crave*, Lu. xvi. 21. xvii. 22. Gal. v. 17. Rev. ix. 6. Theoc. xiv. 57.—III. to *desire*, in a bad sense, to *covet*, Matt. v. 28. Rom. vii. 7. xiii. 9. 1 Cor. x. 6. Ja. iv. 2, and Class.

Ἐπιθυμητής, ου, ὁ, one who *eagerly longs after any thing*, 1 Cor. x. 6, ἐπιθυμηταὶ κακῶν. Sept., Jos., and lat. Class.

Ἐπιθυμία, as, ἡ, *eager desire, longing*, I. gener. and in a good sense, Lu. xxii. 15. Phil. i. 23. 1 Thess. ii. 17. (In a middle sense, Rev. xviii. 14. Sept. & Class.)—II. in a bad sense, *inordinate desire, lust*, espec. on sensual objects, *pleasure gener. &c.* 1) gener. Mk. iv. 19. Rom. vi. 12. vii. 7. Col. iii. 5. 1 Tim. vi. 9. 2 Tim. iii. 6.

iv. 3. Tit. iii. 3. Ja. i. 14. 2 Pet. iii. 3. Jude 16, 18. So *ἐπιθυμίας σαρκός*, carnal lusts, Gal. v. 16, 24. Eph. ii. 3. 2 Pet. ii. 18. 1 John ii. 16. *ἐπ. σαρκικαί*, 1 Pet. ii. 11. *ἐπ. κοσμικαί*, Tit. ii. 12. *ἐπ. τῶν ὀφθαλμῶν*, 1 John ii. 16. *ἐπ. μiasμοῦ*, polluted desires, 2 Pet. ii. 10. *αἱ ἐπιθυμίας τῆς ἐπάτης*, deceitful lusts, Eph. iv. 22. *αἱ ἐπ. νεωτ.*, youthful lusts, 2 Tim. ii. 22, and Class. 2) said of impure desire, lewdness, Rom. i. 24. 1 Th. iv. 5; or by meton. the object thus lusted after, John viii. 44. 1 John ii. 17. Sept. in Dan. xi. 37.

Ἐπικαθίζω, f. *ἴσω*, to cause to sit upon, to seat upon, trans. Matt. xxi. 7, in text rec.; though other copies have *ἐπεκάθισεν*, intrans. sate on, as Sept. Gen. xxxi. 34. Lev. xv. 20.

Ἐπικαλέω, f. *ἴσω*, gener. in Class. to call upon in any way, or for any purpose. In N. T. only used in mid. I. TO CALL UPON to oneself, to call upon for aid in one's behalf, to invoke, trans. 1) prop. of invocation addressed in prayer to Christ for aid, Acts vii. 59, Στ. *ἐπικαλούμενον (τὸν Κύριον) καὶ λέγοντα*, Sept. 1 Sam. xii. 17, sq. 2 Sam. xxii. 7, and so in Class. *ἐπ. τὸν Θεόν*, or *τοὺς θεούς*. Hence, gener. to pray to, as said of God, Rom. x. 12, 14. 2 Tim. ii. 22; or *τὸ ὄνομα Κυρίου*, Acts ii. 21. ix. 14. Rom. x. 13, & oft. in Sept. As said of Christ, 1 Cor. i. 2. Acts ix. 21. xxii. 16; espec. in adjurations, imprecations, &c., to invoke as a witness, 2 Cor. i. 23, and Class. 2) in a judicial sense, to invoke by appeal to another and higher tribunal or judge, Acts xv. 11, 12, 21, 25. xxvi. 32. xxviii. 19. Plut. Marc. 2. Cæs. 4.—II. to call or name in addition, to SURNAME, Matt. x. 25. Sept. Num. xxi. 3. Judg. vi. 32. So mid. 1 Pet. i. 17. Elsewhere only pass. to be surnamed, 1) prop. Matt. x. 3, *ὁ ἐπικληθεὶς Θ.* Lu. xxii. 3, et al. sæpe. Sept. and Class. 2) from the Heb. Ja. ii. 7, and Acts xv. 17, *ἐφ' οὗ ἐπικέκληται τὸ ὄνομά μου*, i. e. 'who are called (or surnamed) by my name;' implying property, relation, &c. Baruch ii. 16.

Ἐπικάλυμμα, *ατος*, τὸ, (*ἐπικαλύπτω*), pr. a covering thrown over any thing; and fig. a cloak to hide one's real designs, and fig. a pretext, 1 Pet. ii. 16, *ἐ. τῆς κακίας*. So Menand. frag. p. 30, *πλοῦτος ὁ πολλῶν ἐπικάλυμ' ἐστίν*. But the Class. elsewhere use *προκάλυμμα*, or *παρακάλυμμα*.

Ἐπικαλύπτω, f. *ψω*, prop. and lit. to cover up by placing any thing upon. In N. T. fig. to cover over; as said of sins, to put out of sight, pardon, Rom. iv. 7.

Ἐπικατάρματος, *ου*, ὁ, ἡ, adj. prop. one upon whom a curse rests, accursed, obnoxious, John vii. 49. Gal. iii. 10, 13. Wad. iii. 13. xiv. 8.

Ἐπικείμεαι, f. *κείσομαι*, gener. to lie or be laid upon, to rest upon, in any way. In N. T. used I. PROP. foll. by *ἐπί τινι*, John xi. 38, *λίθος ἐπικείμετο ἐπ' αὐτῶ*, absol. John xxi. 9, and Class. Metaph. to be imposed upon, as necessity, 1 Cor. ix. 16. Thuc. viii. 15; or as a law, Heb. ix. 10.—II. by IMPL. to lie heavy upon, to press upon, Lu. v. 1, *ὄχλον ἐπικ. αὐτῶ*: of a tempest, Acts xxvii. 20, and Plut. *χειμῶνος ἐπικειμένον*. So *incumbo* in Latin, as Virg. Georg. ii. 311, *tempestas incubuit silvis*; fig. to press, to be urgent on, (i. e. with entreaties, &c.) Lu. xxiii. 23. Jos. Ant. xviii. 6, 6. xx. 5, 3, and Class.

Ἐπικουρία, *ας*, ἡ, (*ἐπικουρος*), assistance, help, Acts xxvi. 22, *ἐπικουρίας τυχῶν*. The phrase is oft. used by Polyb.

Ἐπικρινῶ, f. *νῶ*, prop. to judge upon, i. e. to confirm or ratify by a later judgment, Class. In N. T. to give judgment upon, to adjudge, decree, Lu. xxiii. 24, *ἐ. γινέσθαι τὸ αἴτημα αὐτῶν*.

Ἐπιλαμβάνω, f. *λήψομαι*, gener. to lay or take hold of in any way, or for any purpose; lit. to take to oneself; equiv. to *προσλαμβάνω* and Latin *adsumo*. In N. T. it occurs only in mid. *ἐπιλαμβάνομαι*, which means prop. to take to oneself; and appropriate to one's own use; but in N. T. the word has chiefly the sense to lay or take hold of, both prop. and fig. and with various shades of meaning. I. GENER. foll. by *τῆς χειρὸς*, to take hold of by the hand, Mk. viii. 23. Acts xxiii. 19. (fig. Heb. viii. 9.) Sept. and Class. With gen. of pers. expr. or impl. denoting that some part is laid hold of, either in order to lead or conduct, Lu. ix. 47. Acts xvii. 19. absol. ix. 27; or in order to succour, Matt. xiv. 31. Heb. ii. 16; espec. to heal, Lu. xiv. 4. Sept. & Class.—II. SPEC. with the idea of violence, to lay hold of in order to detain, 1) prop. to apprehend, as a prisoner, Lu. xxiii. 26. Acts xxi. 30, 33. absol. xvi. 19. xviii. 17. Sept. and Class. 2) fig. as said of language uttered, to lay hold of any one's words, in order to censure, Lu. xx. 20, *ἵνα ἐπιλ. αὐτοῦ λόγου*. Isocr. 223, *ἐπιλ. τῶν εἰρημένων*.—III. to get hold of, make oneself master of, Test. XII. Patr. p. 595, *τῶν ὑψηλῶν ἐπελαβόμεθα, πατισκοῦ*, 1 Tim. vi. 12, 19. Plato, p. 273, *γαλήνης ἐπιλ. 425, τοῦ βελτίστου*. 954, *μὴ ἰξίστω τοιοῦτου κτήματος ἐπιλαβέσθαι*.

Ἐπιλανθάνω, f. *λήσω*, to cause another to be forgetful of, mid. *ἐπιλανθάνομαι*, to make oneself forgetful of any person or thing. In N. T. it is used I. PROP. to forget, Matt. xvi. 5. Mk. xviii. 14, *ἐπελάθοντο ἄρτους λαβεῖν*. Ja. i. 24, *ἐπ. ὁποῖος ἦν*. Sept. and Class. foll. by gen.—II. FIG. not to mind or care for; foll.

by gen. Heb. vi. 10, ἐπιλ. τοῦ ἔργου ὑμῶν. xiii. 2, 16; by acc. Phil. iii. 14, τὰ ὀπίσω ἐπιλ. Both constructions occur in the Sept. and Class. Pass. perf. part. Lu. xii. 6, ἐπιλελησμένον. Is. xxiii. 16. Wisd. ii. 4.

Ἐπιλέγω, f. ξω, prop. and gener. 'to say any thing in addition' to what has been already said, Herodot. ii. 156. In N. T. it signifies, I. to utter upon, or over, any one a name, to call or name, John v. 2, ἡ ἐπιλεγόμενη Ἑβρ. Βηθισδά, a Hebraism, with which I would compare (as coming near to it) the expression in Gen. ii. 20, ἐκάλεσεν Ἀδὰμ ὀνόματα πᾶσιν τοῖς κτήνεσι, lit. 'called names over,' graphicè, where ἐπέλεξεν would have as well expressed the sense; comp. Acts xix. 13, ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρά. How often λέγειν and λέγεσθαι are in N. T. used for καλεῖν and καλεῖσθαι, espec. in proper names of persons, it is needless to remark. So Matt. ii. 23, εἰς πόλιν λεγομένην Ναζ. This graphic use seems to have given rise to the idiom in question.—II. from ἐπι, for, & λέγω, to choose, arises ἐπιλέγω, and in mid. ἐπιλέγομαι, to choose unto, for oneself, Acts xv. 40, ἐπιλεξάμενος Σ. So Sept. and Herodot. iii. 157.

Ἐπιλείπω, f. ψω, prop. to leave one at or during any thing, as we say, 'to leave any one in the lurch,' and hence, by impl. to fail any one, by being wanting to him in doing any thing, Hdot. vii. 21, πινόμενόν μιν ὕδωρ οὐκ ἐπέλιπε, and ii. 25. So Heb. xi. 32, ἐπιλείψει με διηγ. ὁ χρόνος.

Ἐπιλησμονή, ἦς, ἡ, (ἐπιλήσμων,) forgetfulness. Ja. i. 25, ἀκροατῆς ἐπιλησμονῆς, for ἀκρ. ἐπιλήσμων. Ecclus. xi. 27. Dio Cass. and elsewhere.

Ἐπίλοιπος, ου, ὁ, ἡ, adj. lit. remaining over and above to any one, 1 Pet. iv. 2, of time. So Isocr. p. 39, τὸν ἐπ. χρόνον.

Ἐπίλυσις, εως, ἡ, (ἐπιλύω,) prop. an untying of any knot, and metaph. solution of any difficulty, by explication, 2 Pet. i. 20, ἰδίας ἐπιλύσεως, where see my note. Comp. Heliod. i. 18, ὄνειράτων ἐπίλυσις, and iv. 9, τῶν χρησθέντων ἐπ.

Ἐπιλύω, f. ύσω, prop. to untie a knot, lit. to loosen the strings at the knot; so Hdn. iv. 12, 14, ἄλλος ἐπιλύεται ἐπιστολάς, i. e. by untying the strings which bound them around. So Plut. Alex. 18, τὸν Ἄλ. ἀμχανοῦντα λύσαι, διατεμεῖν τῇ μαχαίρα τὸ σύμμαμα. In N. T. fig. to solve a difficulty, by removing that which causes it, to explain, interpret, Mk. iv. 34. Sept. Gen. xli. 12, & Class. Also, fr. the adjunct, to determine upon, decide a doubtful question, Acts xix. 39, ἐπιλυθήσεται.

Ἐπιμαρτυρίω, f. ἦσω, to testify to, adtestor, with acc. and infin. 1 Pet. v. 12, 'to call upon God to witness the truth of any assertion;' see my note on Thuc. ii. 74, 2.

Ἐπιμέλεια, ας, ἡ, (ἐπιμέλομαι,) gener. attention to any thing, or attendance on any person, espec. by care of his body, as to nursing, or even medical attendance. Thus Pollux, iv. 177, inserts among medical terms ἐπιμέλεια, κομιδῆ. And so Galen has the expression ἐπιμέλεια σώματος. In the former sense the word is to be taken at Acts xxvii. 3, ἐπιμελείαν τυχεῖν, (with which compare Xen. Mem. iv. 8, 10, ἐπιμελείας τεύξομαι,) 'to receive the care and attention of his friends;' having probably suffered from sea-sickness, &c. So Schol. on Apollon. ii. 390, cited by Wetstein, ναυαγήσαντες ἐτυχον ἐπιμελείας παρὰ τῶν Ἦρ.

Ἐπιμέλομαι, or ἔομαι, f. ἦσωμαι, to have care over, to take care of, foll. by gen. of pers.; as, for instance, of the sick, Lu. x. 34, sq.; the Church, 1 Tim. iii. 3. Sept. and Class.

Ἐπιμελῶς, adv. (ἐπιμελής,) carefully, assiduously, Lu. xv. 8. Sept. and Class.

Ἐπιμένω, f. νῶ, in Class. to remain upon or at, i. e. to remain at any place or state, or to continue [intent] on any action; in N. T. it is used I. PROP. of place, to continue here or there, foll. by αὐτοῦ, Acts xv. 34. xxi. 4; or with dat. 1 Cor. xvi. 8. Phil. i. 24; by acc. of time how long, Acts x. 48. xxi. 10. xxviii. 12, 14, & Class.: of person, in dat. Acts xxviii. 14; or πρός with acc. 1 Cor. xvi. 7. Gal. i. 18, and Class.—II. FIG. 'to continue in any state of life or course of action,' to persevere in, foll. by dat. as τῇ πίστει, Col. i. 23. τῇ χάριτι, Acts xiii. 43. τῇ ἀμαρτίᾳ, Rom. vi. 1. xi. 22, sq. So 1 Tim. iv. 16, ἐπίμενε αὐτοῖς, i. e. in one's duties, Jos. and Class.; foll. by partic. pres. to continue in any action, Acts xii. 16, ἐπικρούων. John viii. 7, ἐπ. ἐρωτῶντες. Philo. p. 197, ἀπειθῶν ἐπ.

Ἐπινεύω, f. νύσω, prop. to nod or beckon to, Hom. II. ix. 616; also, by impl. to assent by a nod, Hom. II. ix. 528. In N. T. gener. to assent, consent, absol. Acts xviii. 20, οὐκ ἐπίνευσαν. 2 Macc. iv. 10, ἐπινεύσαντος δὲ τοῦ βασιλέως. Lucian, cited by Parkh. ἐπινεύεις δὲ ὄμωσ.

Ἐπίνοια, ας, ἡ, (ἐπινοῖω, to turn the mind upon, to reflect,) prop. the act of thinking upon any thing; also, the mental image so formed in the mind, conception, cogitation, idea, as in Thuc. iii. 46. iv. 92, εἰς ἐπίνοιαν ἐλθεῖν: also, from the adjunct, the counsel or purpose then adopt-

ed. Acts viii. 22, *εἰ ἄρα ἀφειθήσεται σοὶ ἡ καρδία τῆς καρδίας σου*. So Thuc. v. 8, *τὴν ἐπίνοιαν φράσαι*. Eurip. Phœn. 419. Joseph. Ant. v. 6, 2. The term is rarely used, as here, without adjunct, of an end purpose; yet an example occurs in Joa. de Vit. § 44. Wisd. xiv. 12. And so in our language we have *to think on*, for *to devise*. So Swift: 'Still the work was not complete, When Venus *thought on* a deceit.'

Ἐπιorkίω, f. ἦσω, (ἐπιorkος,) *to forswear oneself, to swear falsely; or to violate one's oath, to commit perjury*, Matt. v. 33, and Class.

Ἐπιorkος, ου, ὁ, ἡ, (ἐπί, ὄρκος,) *prop. an adj. meaning 'frequently swearing,' and by impl. with levity and falsely. Hence, perjured, as here and Arist. Ran. 150, ἐπιorkον ὄρκον ὤμοσι*. Generally, however, it is used as a subst. a *perjurer*. So Hesiod, D. 40, *τέκε πῆμ' ἐπιorkois*, and other writers downwards. So in 1 Tim. i. 10, *ψεύσταίς, ἐπιorkois*.

Ἐπιούσιος, ου, ὁ, ἡ, adj. A word found only in N. T. Matt. vi. 11. Lu. xi. 3, *τὸν ἄρτον ἡμῶν τὸν ἐπ.* and meaning either (deriving the word from ἐπιούσα, part pres. of ἐπιμι,) *to-morrow's bread, 'bread for the coming day;'* or rather, from ἐπι and οὐσία, *existence, bread, (food,) for sustaining life, and by impl. sufficient food, sustenance*.

Ἐπιπίπτω, f. πισοῦμαι, *prop. to fall upon in any way, as when things fall foul of each other, Æsch. Pers. 512, ἰ δ' ἐπ' ἀλλήλοισι*: or when persons fall upon, *attack each other; also, fig. of things, to fall upon any one, to beset*. In N. T. it is used I. PROP. 1) *to throw oneself upon*, Acts xx. 10, *ἐπέπεσαν αὐτῷ*, i. e. his body; comp. 1 K. xvii. 21. 2 K. iv. 34, seq. Lu. xv. 20, *ἐπέπεσαν ἐπὶ τὸν τράχηλον αὐτοῦ*, i. e. to embrace him, Acts xx. 37. Sept. Gen. xlvi. 30. 1. John xiii. 25, *ἐπέπεσαν ἐπὶ τὸ στήθος τοῦ Ἰ.* 2) *in the sense to rush against, to press upon*, Mk. iii. 10, *ὅστε ἐπιπίπτειν αὐτῷ*: as Thuc. vii. 84, 3, *ἐπέπιπτον ἀλλήλοισι, καὶ καταπάτουν*, sc. ἀλλήλων.—II. FIG. 1) *of the illapse of the Holy Spirit*, Acts x. 44, *ἐπέπεσε τὸ Πνεῦμα*. viii. 16. xi. 15. Ezek. xi. 5, *ἔπεσε ἐπ' ἐμέ πν. Κυρίου*. 2) *to fall upon, come over any one, foll. by ἐπὶ with acc. of pers. as φόβος*, Lu. i. 12. Acts xix. 17. Ex. xv. 16. *ἔκατασας*, Acts x. 10. Dan. x. 7. *ἀγλῶς*, Acts xiii. 11. *ὄνειδος*, Rom. xv. 3. And so in the Class. writers, *disease*, and whatever is calamitous in general, is said *to fall upon any one*, as in Thuc. iii. 82, *ἐπέπεσε πολλὰ καὶ χελερὰ ταῖς πόλεσι*.

Ἐπιπλήσσω, f. ξω, *prop. to strike i. e. to give blows, upon any person or thing, to beat*, Hom. Il. x. 500, *ἰππους τόξω ἐπιπλήσσω*. Hence, as reprehensions are the *verbera linguæ*, 'to chastise with words,' *to rebuke*; in which sense the word sometimes carries the acc. as in Hom. Il. xxiii. 580, and Plato, 269, B. 327, A.; but usually the dat. and so 1 Tim. v. 1, *πρῆσβυτέρω μὴ ἐπιπλήξης*.

Ἐπιποθέω, f. ἦσω, (ἐπί, ποθέω, fr. πόθος,) *prop. to desire, or wish for above or besides*, Hdot. v. 93; but gener. *to desire earnestly, long for any thing absent*; and in N. T. where it is used of earnestly desiring, gener. both of *things*, as τὸ γάλα, 1 Pet. ii. 2. Rom. i. 11. 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4; and of *persons*, to long after, *to ardently love*, 2 Cor. ix. 14. Phil. i. 8. ii. 26. Diod. Sic. xvii. 101. The word often occurs in Sept., where it denotes vehement desire of, love for, any thing. Foll. by acc. of *thing*, governed by πρὸς, Ja. iv. 5, *πρὸς φόβον ἐπιποθεῖ τὸ Πνεῦμα ὁ κατ. ἐν ἡμῖν*; where, though the construction is harsh, it is not unprecedented. So Ps. lxxxiii. 2. Sept. *ἐπιποθεῖ ἡ ψυχὴ μου εἰς τὰς αὐλάς τοῦ Κυρίου*, and lxi. 1, *ὄν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὕδ. οὕτω ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σε, ὁ Θεός*. and lxi. 10, *ἐπὶ ἄρπαγμα μὴ ἐπιποθεῖτε*. Deut. xiii. 8, *οὐκ ἐπιποθήσασιν ἐπ' αὐτῷ*. I conj. αὐτόν. In all these passages it is not vehement desire for any thing present that is meant, but strong inclination towards any absent object; and in the passage of James, the inclination or tendency of the desire towards any thing; what in Latin is expressed by *ferri ad*. Comp. supra iii. 14—16, and the passage of Plutarch cited at δαιμονιώδης.

Ἐπιπόθησις, εως, ἡ, *fervent desire, strong affection for*, 2 Cor. vii. 7, 11. Ezek. xxiii. 11, Aq.

Ἐπιπόθητος, ου, ὁ, ἡ, adj. *fervently desired, longed for*, Phil. iv. 1.

Ἐπιποθία, ας, ἡ, *earnest desire*, Rom. xv. 23.

Ἐπιπορεύομαι, f. εὔσομαι, *prop. to go or come to any place*. In N. T. of *persons*, Lu. viii. 4, *τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν*, as in Polyb. iv. 9, 2, *ἀθροισθέντων δὲ τῶν ἐν ἡλικίαις εἰς τὴν Μ. καὶ τῶν Μ. ἐπιπορευθέντων ἐπὶ τὸ πλῆθος*. In each passage the sense is *accedere ad*, *to repair or resort unto*; and in that of St. Luke, as we have not *πορευθέντων*, but *πορευομένων*, I would render, 'were resorting to him.' So, by a similar mode of expression, Mk. ii. 13. John x. 41. and 2 Chr. xi. 13, *καὶ οἱ ἱερεῖς—συνήχθησαν πρὸς αὐτόν ἐκ πάντων τῶν ὀρίων*.

Ἐπιρράπτω, f. ψω, to sew any material upon another, Mk. ii. 21, ἐπιβλημα—ἐπιρράπτει ἐπὶ ἱματίῳ παλ. Comp. Job xvi. 16, σάκκου ἔρραψαν (I conj. ἔρραψα) ἐπὶ βύρσης μου. Read, from the Alex. and other MSS. βύρση: and render, 'I have sewed sackcloth on my hide.'

Ἐπιρρίπτω, f. ψω, prop. to cast or throw upon, Lu. xix. 35, ἐπ. ἐ. τὰ ἱμάτια ἐπὶ τὸν πῶλον. Sept. Joseph. Bell. Jud. iv. 5, 3, κόνιν ἐπιρρίπτουν τοῖς σώμασι. Fig. said of care, 'thrown upon' or reposed on any one in full confidence, 1 Pet. v. 7, πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν.

Ἐπίσημος, ου, ὁ, ἡ, adj. (ἐπὶ, σῆμα,) 1) lit. bearing a mark upon, signatus, something whereby any person or thing is distinguished from another. So the word is used of the insignia on a shield, or the insigne, ensign, on the head of a ship; also of the stamp or image of the sovereign on money. But in N. T. used only of persons, 1) notabilis, in a good sense, distinguished, eminent, Rom. xvi. 7. 3 Macc. vi. 1. Joseph. Bell. vi. 1, 8. Hdot. ii. 20. Thucyd. ii. 43. 2) notabilis, in a bad sense, notorious, Matt. xxvii. 16, δέσμιον ἐπ. Joseph. Ant. v. 7, 1, and later Class.

Ἐπισιτισμός, ου, ὁ, (ἐπισιτίζομαι, to provide oneself with eatables, Hdot. vii. 176. Thuc. vi. 94,) prop. the providing oneself with food, Xen. An. i. 5, 9, but gener. the provisions themselves, Lu. ix. 12, and Class.

Ἐπισκέπτομαι, f. ψομαι, depon. mid. gener. to look upon or at, for the purpose of observation or inspection. In N. T. used in two senses, I. to look at, in order to select, to look at for choice, as of persons for an office, Acts vi. 3, ἐπισκέψασθε ἄνδρας, &c. So Sept. in Judg. xv. 1. Xen. Cyr. v. 4, 10. Diod. Sic. 295.—II. to look upon or after, visit, for the purpose of comfort and aid, Matt. xxv. 36, 43. Ja. i. 27; as said of the sick and poor, Ecclus. vii. 35, and Class. Also applied, by Hebr., to God, who is said to visit men, to enquire into their condition, in order to afford them relief and aid; foll. by acc. either expr. as Lu. i. 68, 78. vii. 16. Heb. ii. 6; or impl. Acts xv. 14, ὁ Θεὸς ἐπεσκέψατο (scil. τὰ ἔθνη) λαβεῖν, &c. and Ecclus. xlvi. 14.

Ἐπισκευάζω, f. άσω, (ἐπὶ, σκευάζω,) the primary signif. of the word is, 'to put all things in readiness unto,' or for any purpose; to furnish out every thing for it. Hence it is used of furnishing out or forth a feast, equipping and fitting out a ship; also, of equipping horses, as, for instance, with saddles, bridles, &c., espec. beasts of burden. So Xen. Hist. vii. 2, 18,

ἐπισκευασάμενοι ἐπιζύγια. Also, to load carts, Xen. Cyr. vii. 3, 1. And this, it may be observed, affords much countenance to the reading of not a few ancient MSS. and the Ed. Princ. in Acts xxi. 15, ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱερ., where the sense is, 'having made preparation for our journey,' lit. 'having loaded horses or carriages for our journey.' So Hesych. ἐπισκευασάμενοι εὐτρεπισθίντας.

Ἐπισκηνόω, f. άσω, lit. to pitch tent upon, or at a place, and gener. to take one's abode or sojourn there, Polyb. iv. 18, & 72, 1. In N. T. fig. of a spiritual influence descending from on high, and resting or abiding on any one, 2 Cor. xii. 9, ἐπ. ἐπ' ἐμέ.

Ἐπισκιάζω, f. άσω, (ἐπὶ, σκιάζω,) I. PROP. to cast a shadow upon, to overshadow; foll. by acc. Matt. xvii. 5. Lu. ix. 34; and dat. Mk. ix. 7. Acts v. 15. Sept. Ps. xci. 4.—II. FIG. said of a Divine power and influence, to as it were overshadow, by resting upon, and exerting its influence in, Lu. i. 35. Comp. ἐπισκηνώω in 2 Cor. xii. 9.

Ἐπισκοπέω, f. ήσω, (ἐπὶ, σκοπέω,) prop. to look upon, visit, as the sick; to inspect, examine what is done by others, to overlook, see that any thing is done. Hence in N. T. to look after, take care of, 1 Pet. v. 2, ἐπισκοποῦντες, scil. τὸ ποιῆναι. Also, with neg. μή τις, to see to, take heed lest, Heb. xii. 15, ἐπισκοποῦντες μή τις ὑστερῶν, &c. Xen. Lac. ii. 2.

Ἐπισκοπή, ής, ἡ, gener. visitation or care over, and inspection or charge of. In N. T. the word is used I. of the act of being visited or taken care of; and fig. said of God's gracious care and favour, Lu. xix. 44, τὸν καιρὸν τῆς ἐπισκοπῆς σου, i. e. 'the time when God was present to save and bless thee.' See Job xxix. 4. xxxiv. 9. Prov. xxix. 13. 3 Macc. v. 42. And so 1 Pet. ii. 12, ἐν ἡμέρᾳ ἐπισκοπῆς. Though some there explain, 'visitation for evil, avengement,' as often in Sept. and Apocr. So Synes. ap. St. Theos. ἐπισκοπή Θεοῦ, and Eurip. Iph. Taur. 1414, ἐπισκοπεῖν, 'to avenge.'—II. of the duty or charge of visiting and inspecting gener., Acts i. 20, τὴν ἐπισκοπὴν αὐτοῦ λάβω ἕτερος, (so often in Sept.); and spec. of the office of an ἐπίσκοπος, 1 Tim. iii. 1, εἴ τις ἐπισκοπῆς ὀρέγεται, &c.

Ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) in Class. an overseer, guardian, prefect, or governor, in various capacities, civil, but not military or religious; but in the Sept. an overseer, guardian, or governor, in civil, military, and espec. religious affairs. Hence it was used by the N. T. writers to designate an ecclesiastical functionary, who had

the spiritual oversight, either of a congregation of Christians worshipping in any place, or of a Church gener., consisting of several or many congregations: the pastors of which were, it would seem, originally called indifferently *πρεσβύτεροι*, (a term derived from the Jewish polity,) or *ἐπίσκοποι*, (from the Grecian,) i. e. overseers and caretakers of their flocks; espec. as the term *ἐπίσκ.* was well adapted to designate the pastoral duties. But soon afterwards, when it became necessary that one presbyter in each Church should take the charge of general inspection and government over the whole, the term *ἐπίσκοπος* was selected, as best adapted to designate the nature of the duties of such an officer; while *πρεσβ.* was confined to denote pastors generally. And not only was the term more appropriate, but as it was prob. borrowed immediately from the use in the Sept., so, in appropriating it as above, there might be allusion to a passage of Isaiah, lx. 17, Sept., where the prophet, foretelling the glory and felicity of the Church by the admission of the Gentiles, says, *καὶ ὄσω τοὺς ἀρχοντάς σου ἐν εἰρήνῃ, καὶ ὄσω ἐπισκόπους σου ἐν δικαιοσύνῃ.* Here the idea of *ruling* is prominent. Before the term was so appropriated, the governing presbyter was, as we find from 1 Tim. v. 17, called *ὁ προσετώως πρεσβύτερος*. See my note there, and those on Acts xi. 30. xx. 17. Phil. i. 1. Eph. iv. 11. In the first of the above senses, i. e. for *pastor*, it is used at Acts xx. 28, and Phil. i. 1; in the second, superintendent or bishop, at 1 Tim. iii. 2. Tit. i. 7. It is used *fig.* at 1 Pet. ii. 25, of Jesus Christ, as the great Care-taker of souls, who 'careth for us,' 1 Pet. v. 7.

Ἐπισπάω, f. *ἄσω*, prop. *to draw to*, as a door in shutting it, Xen. Hist. vi. 4, 36. In N. T. mid. *to draw upon or over*, 1 Cor. vii. 18, *μὴ ἐπισπάσθω*, 'let him become uncircumcised.' See my note.

Ἐπίσταμαι, f. *στήσομαι*, mid. form *to ἐπίστημι*, with *π* for *φ*. Ionic, and used to express the particular sense of *ἐπίσταμαι τὸν νοῦν*. Hence prop. *to fix one's mind upon* any thing or pers.; and hence, by impl., *to understand, know about* it. In N. T. I. *to have knowledge of*, *TO KNOW* a thing or person; the former, Acts xviii. 25, *ἐπιστάμενος μόνον τὸ βάπτισμα*. I. Ja. iv. 14; the latter in Acts xix. 15, *Παῦλον ἐπίσταμαι*: foll. by accus. and partic. Acts xxiv. 10, *ὄντα σε κριτὴν ἐκ.* Foll. by *περὶ τούτων*, Acts xxvi. 26, and also by *ὡς, ὅτι, πῶς, or πού*, Sept. and Class.—II. *to understand*; foll. by acc. *οὐκ ἐπ. τί σὺ λέγεις*, Mk. xiv. 68. 1 Tim. vi. 4. Jude 10. Sept. and Class.

Ἐπιστάτης, ου, ὁ, (*ἐπίσταμαι*, to

set over,) prop. 'one set over others,' in the discharge of any business, civil or military. In N. T. *master*, for teacher, in Engl.; and applied only to Christ as a title of respect, and acknowledgment of authority, like that of *Rabbi*, Lu. v. 5. viii. 24. ix. 33, 49. xvii. 13.

Ἐπιστέλλω, f. *λῶ*, 'to send word to any one,' whether verbally, by message, or in writing, Thuc. vii. 14. In N. T. it means, I. 'to send word in writing,' *to write a letter to*, Heb. xiii. 22. Ælian, V. H. x. 20.—II. *to send word* (i. e. make one's will known) by letter, *give direction to* by letter, Acts xv. 20, *ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι*, &c. And so Joseph. Ant. viii. 2, 7. Xen. Hist. i. 5, 2. Hdian. i. 5, 2.

Ἐπιστήμων, ονος, ὁ, ἡ, (*ἐπίσταμαι*.) adj. prop. *knowing*, i. e. endowed with knowledge, skilful in any art or science; mostly foll. by gen. of thing, but also absol. and gener. *intelligent*, and by impl. *prudent, discreet*, Ja. iii. 13, *τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν*; Ecclus. x. 25, *ἀνὴρ ἐπιστήμων οὐ γογγύσει*. The word often occurs in the Sept. united with *σοφός or συνετός*, and in Plato and Xenophon.

Ἐπιστηρίζω, f. *ἴσω*, *to fix a thing firmly upon* its basis, or as leaning against something else, (nearly equiv. *to ἐπερείδω*.) and in the pass. or mid. *to be supported*, or *to rest upon* another. In N. T. the act. alone occurs in a *fig. sense*, *to confirm, establish*, Acts xiv. 22, *τὰς ψυχὰς τῶν μαθητῶν ἐπ. xv. 32, 41. xviii. 23*; and *στηρίζω* often in N. T. signifies to confirm believers in their adherence to the Gospel, notwithstanding persecution and affliction.

Ἐπιστολή, ἡς, ἡ, (*ἐπιστέλλω*.) prop. 'intelligence sent, or orders communicated by letter;' and also the letter itself, as Acts xv. 30, and often in N. T. and sometimes in Sept. and Class. In Acts ix. 3, it signifies *a letter of authority, a dispatch*, and in 2 Cor. iii. 2, a letter of *recommendation*.

Ἐπιστομίζω, f. *ἴσω*, (*ἐπὶ στόμα*.) lit. *to put any thing upon the mouth*, as a bit in a horse's mouth, or a muzzle upon a dog; and *fig.* in N. T. *to put to silence*, Tit. i. 11, *οὐς δεῖ ἐπιστομίζειν*. So Dem. 85, 4, *ἐπιστομειν τοὺς αὐτῶ ἀντιλέγοντας*. Aristoph. Eq. 845, *ἐπιστομίζειν*.

Ἐπιστρέφω, f. *ψω*, gener. act. with mid. signif. prop. *to turn upon, or towards*, Hom. Il. iii. 370. Soph. Tr. 566, or *fig. to turn one's attention* to any subject. Also act. with act. signif. *to turn any one back*

from one course to another, Thuc. ii. 90. Xen. Hist. vi. 4, 9, and Sept.; and fig. from error to truth, Lucian, Timon ii. 7, πολλοὺς αὐτῶν ἐπ. Plut. Alcib. ἐπίους τὸ λεχθὲν ἐπίστρεψε. Hence in N. T. I. TRANS. to convert, in a spiritual sense, to turn to the service of the Lord, Lu. i. 16, πολλοὺς ἐπιστρέφει ἐπὶ Κύριον τὸν Θεόν. Sept. Ezra vi. 22, or 'to turn from error to truth,' Ja. v. 19, sq. ἐπιστρέψαι αὐτῶν scil. ἐπὶ τὴν ἀλήθειαν.—II. INTRANS. with εἰς understood; and also in mid. to turn oneself towards or unto, 1) act. intrans. prop. Acts ix. 40, ἐπ. πρὸς τὸ σῶμα. Polyb. vii. 11, 4, and fig. ἐπιστρέφειν ἐπὶ τὸν Θεόν or Κύριον, 'to turn to the service of the true God,' from paganism and idolatry, Acts ix. 35. xi. 21. xiv. 15. xv. 19. xxvi. 18, 20. 2 Cor. iii. 16. 1 Thess. i. 9. ἐπὶ τὸν ποιμένα, 1 Pet. ii. 25. Sept. 2) by impl. to abut upon or towards, Acts xvi. 18. Rev. i. 12. Sept. and Class. Hence, 3) to turn [back] upon, to return unto, prop. and with ὀπίσω, Mk. xiii. 16. Lu. xvii. 31. Ælian, V. H. i. 6; without ὀπίσω, Lu. viii. 55. With εἰς or ἐπὶ and acc. Matt. xii. 44. Lu. xvii. 4. Acts xv. 36. 2 Pet. ii. 22. Fig. as said of a return to good, to return, to be converted, absol. Matt. xiii. 15. Mk. iv. 12. Lu. xxii. 32. Acts iii. 19. xxviii. 27. Also, as said of a return to evil, 'to turn back to the commission of sin,' Gal. iv. 9, ἐπ. πάλιν ἐπὶ τὰ πτωχὰ στοιχεῖα. 2 Pet. ii. 21, ἐπ. ἐκ τῆς ἐντολῆς, scil. ἐπὶ τὴν φθοράν.—III. MID. INTRANS. with aor. 2. pass. 1) to turn about upon or towards, Matt. ix. 22. ἐπιστραφεῖς, Mk. viii. 33. John xxi. 20. Sept. Apocr. and Class. 2) to turn back upon, to return unto, Matt. x. 13, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. Sept. and Plut. de Educ. 17, med. Fig. 'to return to the right path,' to be converted, John xii. 40, ἐπιστραφῶσι.

Ἐπιστροφή, ἡς, ἡ, prop. and in Class. a turning back from one thing to another, Pol. v. 72, 8. Thuc. ii. 90. iii. 71. In N. T. fig. conversion, by a turning back from paganism, or Judaism, to Christianity, Acts xv. 3; from paganism to Judaism, Ecclus. xviii. 21. Jos. Ant. ii. 14, 1.

Ἐπισυνάγω, f. ἄγω, prop. to lead or bring together, upon or to a place, to gather together to, trans. Matt. xxiii. 37. Mk. i. 33, et al. Sept. and Class.

Ἐπισυναγωγή, ἡς, ἡ, (ἐπισυνάγω,) a being gathered together, 2 Thess. ii. 1; an assembling together at one place, Heb. x. 25. In 2 Macc. ii. 7, 'an assembly.'

Ἐπισυντρέχω, to run together to any scene of action, or towards any person, Mk. ix. 25.

Ἐπισύστασις, εως, ἡ, (ἐπισυνίστασθαι, to come together to any place,) Acts xxiv. 12, ἐπ. ποιεῖν ὄχλου, to make a concourse, raise a tumult. So 1 Esdr. v. 73, ἐπισυστάσεις ποιούμενοι. The word also occurs in Num. xvi. 40. Jos. C. Ap. i. 20. Sext. Emp. Eth. 127. In 2 Cor. xi. 28, ἡ ἐπ. μου ἢ καθ' ἡμέραν, the meaning is either, 'the concourse of cares continually resting upon me,' or, 'the concourse of persons perpetually resorting to me.' So Cicero pro Archiâ, c. 6, has, in the same sense, the expression quotidianus hominum impetus. See, however, my note on the above passage.

Ἐπισφαλῆς, εως, ὁ, ἡ, (ἐπὶ, σφάλ-λεσθαι,) prop. and lit. 'near upon falling,' i. e. ready to fall, or slip from the hold; and metaph. insecure, dangerous, Acts xxvii. 9, ἐπισφαλούς τοῦ πλοῦς. Demosth. and the later writers.

Ἐπισχύω, f. ἴσω, (ἐπὶ, ἰσχύω,) I. TRANS. to strengthen, lit. to put strength upon. So Ps. lxxviii. 19, Sept. we have ἐθέμην βοήθειαν ἐπὶ δυνατόν. Xen. Œc. xi. 13, ἐπ. τὴν πόλιν.—II. INTRANS. to receive strength, be strong, Ecclus. xxix. 1, ἐπισχύων τῇ χειρὶ αὐτοῦ. 1 Macc. vi. 6. Hence, fig. to grow more vehement, Lu. xxiii. 5, ἐπισχύουν, λέγοντες.

Ἐπισωρεύω, f. εὔσω, prop. to heap up upon, i. e. more and more, trans. Plut. Pyrrh. 22, ἐπ. τοὺς νεκρούς. Athen. p. 123; metaph. to accumulate upon, as said of things, Artem. iii. 66, ὑποθήκας πρὸς τοῖς εἰρημένοις ἐπισωρεύσω. Plut. de Vit. Ær. Al. 6. In N. T. only used of persons, 2 Tim. iv. 3, ἐπ. διδασκάλους, 'accumulating teachers upon teachers.'

Ἐπιταγή, ἡς, ἡ, (ἐπιτάσσω,) as order or injunction, whether of God, as 2 Cor. viii. 8, or of Christ, 1 Cor. vii. 6, 25. And, as injunction implies earnestness and strictness, so in Tit. ii. 15, ἔλεγγε μετὰ πάσης ἐπιταγῆς, the meaning is, 'with strictness and severity.' At Rom. xvi. 26, and 1 Tim. i. 1, the term signifies decree, appointment, as also at Wisd. xiv. 16, and ordin. Polyb. xiii. 4, 3. In Tit. i. 3, commanding authority.

Ἐπιτάσσω, f. ξω, (ἐπὶ, τάσσω, which see,) prop. to range in order, one row upon another, and in military affairs one rank of soldiers upon another, to range in ranks, by placing each in his station. Hence, from the adjunct, to give order to, to enjoin upon, charge, with dat. of pers. So in N. T. Mk. i. 27. ix. 25. Lu. iv. 36. Sept. and Class. Also foll. by dat. and infin. Mk. vi. 39. Lu. viii. 31, and Class.; by accus. and infin. Mk. vi. 27, ἐπέταξεν ἐνεχθῆναι τὴν κεφ. αὐτοῦ. Sept. & Class.

Ἐπιτελέω, f. *ἴσω*, to bring any thing to an end, to finish, accomplish. I. PROP. in act. sense, as said of any work, business, or course of action, Lu. xiii. 32. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Phil. i. 6. Heb. viii. 5. ix. 6. Sept. and Class. In mid. to come to an end, finish, with dat. of manner, Gal. iii. 3, *ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε*;—II. FIG. said of sufferings, &c. to go through, endure, in pass. 1 Pet. v. 9, *ἐπιτελεῖσθαι*, scil. τὰ παθήματα, with dat. of pers.

Ἐπιτήδειος, α, ου, adj. (from the gen. *ἐπιτήδης* of the old adj. *ἐπιτήδης*, sitting,) prop. suited to, suitable, proper, Wisd. iv. 5. Xen. Cyr. i. 4, 17. Hence in N. T. by impl. *needful, necessary*, Ja. ii. 16, τὰ ἐπιτ. τοῦ σώματος, 'the necessaries of life,' food and clothing, Xenoph. Theophr. and Æsch.

Ἐπιτίθημι, f. *θήσω*, to place, lay upon, trans. I. ACT. prop. and 1) gen. foll. by ἐπι and acc. Matt. xxiii. 4, *φορτία ἐπιτί τοὺς ὤμους*. Lu. xv. 5. Acts xv. 10, *ἐπιθέναι ζυγὸν ἐπὶ τὸν τράχ.* Matt. xxvii. 29. Mk. iv. 21. John ix. 15. Acts xv. 28, *ἐπιτί θῶν βάρος*. Lu. xxiii. 26, John xix. 2. Fig. of giving a name to, Mk. iii. 16, 17. Sept. in Dan. i. 7. v. 13. Jos. and Class. 2) spec. in the phrase *ἐπιτίθεναι τὴν χεῖρα, or τὰς χεῖρας, to lay hands upon*, as a symbol of healing power, foll. by ἐπι with acc. Matt. ix. 18. Mk. viii. 25, al.; foll. by dat. Mk. v. 23. vi. 5, al.; or for benediction, inauguration, &c. foll. by ἐπι with acc. Acts viii. 17; by dat. Acts vi. 6, where see my note, viii. 19. xiii. 3. xix. 6. 1 Tim. v. 22, al. 3) said of stripes, to lay on, inflict, *πληγὰς ἐπιτί*. Lu. x. 30. Acts xvi. 23. And so *plagas imponere* in Latin. 4) fig. of gifts, to load with, Acts xxviii. 10, *ἀναγομένοις ἐπιθέντο τὰ πρὸς τὴν χρεῖαν*. See Ruth iii. 15. Xen. Cyr. viii. 2, 4.—II. MID. to set oneself upon any one, to set upon, attack, with dat. Acts xviii. 10, *ὁδοὺς ἐπιθήσεται σοι*. Sept. Jos. and Class.—III. to put upon, add, foll. by πρὸς with acc. Rev. xxiii. 18, *ἐάν τις (λόγος) ἐπιτεθῇ πρὸς ταῦτα*. Hom. II. vii. 364. Dem. 165, 2.

Ἐπιτιμᾶω, f. *ήσω*, prop. to put a τιμή, value or price (see next word) upon any thing; and as that estimate is either favourable or the contrary, so *ἐπιτιμᾶω* may signify either to prize and honour, or to censure, criminate, and punish. The original and complete phrase was *ἐπιτιμᾶν τί τιμι*, which often occurs in Plato, Xenophon, and other of the best writers. See Steph. Thes. and Lex. Plat. and Xen. From the notion of criminating and censuring springs that of rebuking,

found with the dat. only in Isocrat. and other writers, and often in the N. T.; e. gr. Mk. viii. 32, sq. x. 13. Lu. ix. 55. xvii. 3, et al. and Sept. Thus it is used for *ἐπιπλήσω*. And as that word signifies both to rebuke or blame, and to punish, so *ἐπιτιμᾶω* means to punish, lit. *irrogare poenam alicui*, at Jude 9, *ἐπιτιμῆσαι σοι Κύριος*, sub. *δικην* or *τιμωρίαν*. So Hdot. iv. 43, *ἀνεσκολόπισε αὐτὸν, τὴν ἀρχαίην δικὴν (αὐτῷ) ἐπιτιμῶν*, and Jos. Ant. xviii. 4, 6, *τιμωρίας ἐπιτίμα τοῖς ἀλοῦσιν*. From the proper sense of rebuking springs a fig. one, found only in the Scriptural writers, and alone with dat. of thing, by which the inanimate object, as the wind, waves, Matt. viii. 26. Mk. iv. 39. Lu. viii. 24, *the sea*, Nah. i. 4. Ps. cvi. 9, is as it were personified, and its violence checked, since reproof and correction are supposed to check an evil doer. Comp. 2 Pet. ii. 16. Lastly, from the sense of rebuking springs that found, foll. by dat. in Matt. xvii. 18. Mk. i. 25. ix. 25. Lu. iv. 35, 41, and oft. in N. T. by which, together with the notion of rebuking, is united, and chiefly to be understood, that of strictly charging, whether to do or to forbear, any action.

Ἐπιτιμία, ας, ἡ, (*ἐπιτιμῶν*), in Class. the τιμή or political honour pertaining to a citizen; but in N. T. said of the τιμή or estimate fixed by a judge, in the way of retribution, upon any wrong, i. e. penalty, punishment, 2 Cor. ii. 6. Wisd. iii. 10. The Class. writers use *ἐπιτίμιον*.

Ἐπιτρέπω, f. *ψω*, prop. to turn any thing upon or to any one; and hence by impl. to give it over to him, Hom. Od. ii. 226. Xen. An. vi. 1, 31. In N. T. to permit to any one the doing of any thing, Matt. viii. 21. Mk. v. 13, and oft.

Ἐπιτροπή, ἡς, ἡ, (*ἐπιτρέπω*), a commission, charge, Acts xxvi. 12, and Lat. Class.

Ἐπιτροπος, ου, ὁ, (*ἐπιτρέπω*), prop. one to whom a charge is committed, as steward, agent, &c. In N. T. it is used, 1) prop. Matt. xx. 8. Lu. viii. 3, *ἐπιτρόπου Ἡρ.* 'Herod's house-steward.' So Jos. Ant. xviii. 6, 6, mention is made of one Thaumastus as Agrippa's *ἐπιτροπος τῆς οὐσίας*. See Ps. cv. 21. See, however, my note on Lu. viii. 3. 2) equiv. to ὁ παιδαγωγός, a private tutor, or guardian of the morals of boys, Gal. iv. 2, and Class.

Ἐπιτυγχάνω, prop. to light upon, chance to meet with, Thuc. viii. 14. Also in archery, to hit a mark, and fig. to attain one's aim. In N. T. to obtain an object of desire, Heb. vi. 15, *ἐπίτυχε τῆς*

ἐπαγγελίας, and xi. 33, and Class. Absol. Rom. xi. 7. Ja. iv. 2. Thuc. vi. 38.

Ἐπιφαίνω, f. φανῶ, prop. *to cause to appear to, to show to any one*; and fig. *to display, evince*, 3 Macc. ii. 19, ἐπίφανον τὸ ἔλεός σου. Theogn. 359. Plut. Marc. 1. In N. T. we find both the act. form with εἰαυτὸν understood, and the pass. or mid. *to show oneself to, appear to*; and as said of light, *to shine upon*, intrans. I. prop. in act. pres. absol. Acts xxvii. 20, μήτε ἄστρων ἐπιφαινότων: aor. 1. with dat. Lu. i. 79, ἀνατολὴ ἐξ ὕψους, ἐπιφάναι τοῖς ἐν σκότει. Ælian. V. H. xiii. 1, ἀπρ. ἐπέφηνε, ὡσπερ ἀστήρ.—II. fig. in aor. 2. pass. *to be conspicuous, manifest, to become known*, Tit. ii. 11, ἐπιφάνη ἡ χάρις τοῦ Θεοῦ, and iii. 4, φιλανθρωπία ἐπέφάνη.

Ἐπιφάνεια, as, ἡ, (ἐπιφαίνω,) prop. *an appearing, or appearance*; espec. as said of the sun, moon, and stars; and, accordingly, suggesting the idea of *splendid appearance*. The word is used in 2 Macc. iii. 24. v. 4, et al. of splendid *celestial appearances* in aid of Israel; and in Jos. Ant. iii. 14, 4, of the pillar of fire. So, too, the Class. writers often use it of the appearance, on earth, in splendour, of some deity. Hence we see the fitness of its use in N. T. to denote the advent, or manifestation, of Christ (God-man) in the flesh, 2 Tim. i. 10; also, of his future advent in glory to judgment, 2 Thess. ii. 8. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13.

Ἐπιφανής, εἶος, ὁ, ἡ, adj. prop. *apparent, visible to*, Thuc. vii. 19, or *clear, manifest*, Xen. Mem. iii. 1, 10, and fig. *splendid, illustrious*, as said both of persons, Jos. Ant. v. 8, 2. Xen. Ag. iii. 2. Ælian V. H. iii. 19, and *things*, as Pol. i. 36, 3. i. 78, 11. So Acts ii. 20, τὴν ἡμέραν Κυρίου τὴν μεγ. καὶ ἐπιφανῆ.

Ἐπιφάυω or Ἐπιφάυσκω, f. αὐσω, (φάνω, φάω,) prop. *to give light to*, as said of the rising and giving light of the heavenly luminaries, Sept. in Job xxv. 5. xxxi. 26. xli. 9. Orph. Hymn. xlix. 9. In N. T. fig. foll. by dat. of pers. *to enlighten*, i. e. to save and bless, Eph. v. 14, ἐπιφάσει σοὶ ὁ Χριστός. Comp. Is. lx. 1—3, and espec. Ps. xviii. 27, 28, where, in antithesis with the words 'thou wilt save the afflicted people,' we have, 'thou wilt light my candle'; the Lord my God will enlighten my darkness, 'make my darkness light, i. e. convert my affliction into gladness, will save and bless me; darkness being a frequent emblem of sorrow and death, (comp. Ps. xiii. 3,) as light is of life and joy.

Ἐπιφέρω, f. οἴσω, gener. *to bring to, or bring upon any one*. In N. T. it is

used I. prop. in the sense *to bring to any person, foll. by ἐπι and accus.* Acts xix. 12. Jos. Ant. iv. 8, 22. Thuc. iv. 37.—II. *to superadd*, Phil. i. 16, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. So Philo, p. 1009, πῦρ ἐπιφέρων πυρί. Aristot. Rhet. iii. 6, fin. ἐκ τῶν στερήσεων γὰρ ἀποφέρουσι.—III. *to bring upon* (i. e. against) in a judicial sense, as a *charge, or accusation*, Acts xxv. 18, αἰτίαν. Thuc. iii. 46. v. 75. Jos. Ant. ii. 67. Jude 9, κρίσω. Jos. Ant. iv. 8, 23. Hdian. iii. 8, 13. So of wrath or punishment, Rom. iii. 5, ἐπιφέρων ὀργήν. And so ἐπιφέρειν τὴν πόινην, Jos. Ant. iii. 13. ἐπιφέρειν πληγὴν τιμ, ii. 14, 2.

Ἐπιφωνέω, f. ἴσω, prop. *to cry out upon, i. e. thereupon*, Lu. xxiii. 21, or *to shout at, applaud*, absol. Acts xii. 22, δῆμος ἐπεφώνει. Esdr. ix. 47. 2 Macc. i. 23. Philo de Herod. Malig. 34. Foll. by dat. of pers. upon, for (i. e. against) whom the outcry is made, Acts xxii. 24, οὕτως ἐπεφώνουν αὐτῷ, 'so exclaimed against him.'

Ἐπιφώσκω, *to dawn upon*, (lit. to grow light upon,) intrans. Matt. xxviii. 1, 1, τῇ ἐπιφωσκούσῃ, scil. ἡμέρα. Lu. xxiii. 54, σάββ. ἐπέφωσκε. Diod. Sic. xiii. 18.

Ἐπιχειρέω, f. ἴσω, prop. *to lay hands upon*, Hom. Od. xxiv. 386. Now that may be either in the way of *laying hold of and seizing any thing, or putting the hand to any thing, and fig. of undertaking it*. So, foll. by infin. Lu. i. 1, ἐπεχειρήσαν ἀνατάξασθαι διήγησιν. And so Class.

Ἐπιχέω, f. εἴσω, *to pour upon any thing or person, as water for washing*, Hom. Od. i. 136. In N. T. of wine and oil upon wounds, Lu. x. 34.

Ἐπιχορηγέω, f. ἴσω, (ἐπι, χορ. from χορηγός, the person who supplied the expenses of the theatrical entertainments,) *to supply or furnish to, trans.* 2 Cor. ix. 10, ὁ ἐπιχορηγῶν σπέρμα τῷ σπείρουσι. Gal. iii. 5. 2 Pet. i. 5, 11. Mid. in a recipr. sense, *to supply aid to one another, furnish mutual aid*, Col. ii. 19, τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβαζόμενον. Comp. Eph. iv. 16, where see my note.

Ἐπιχορηγία, as, ἡ, (ἐπιχορηγίω,) *supply, aid*, Phil. i. 19. Eph. iv. 16, οὐκ πάσης ἀφῆς τῆς ἐπιχορηγίας, 'through all the joints of supply,' i. e. which afford mutual aid.

Ἐπιχρῶω, f. ἴσω, *to smear over*; said espec. of oil, but also as used of paint, to *daub*, and likewise as applied to any similar substance, as whitening, mud, or mortar, John ix, 6, ἐπέχρισε τὸν πηλόν ἐπι

τοῖς ὀφθαλμοῖς, namely, as meant to suggest the idea of collyrium, or eye-salve.

Ἐποικοδομέω, f. ἴσω, (ἐπι, οἰκοδομῆς,) prop. to build upon any thing, as a foundation. In N. T. only fig. to build upon, said of Christian faith and life, as built upon the only foundation, Jesus Christ. So pass. foll. by ἐπί with dat. Eph. ii. 20, ἐποικοδομηθέντες ἐπὶ τῷ Θεῷ. &c. Col. ii. 7, 'resting on Christ for better knowledge.' Act. foll. by acc. and ἐπί with acc. 1 Cor. iii. 12, 14. By impl. to build any one up further, i. e. in the faith, and upon Christ, Acts xx. 32, τῷ δυναμένῳ ἐποικοδομῆσαι, sc. ὑμᾶς. Jude 20, ἐποικοδομ. ἑαυτοῦ.

Ἐποκίλλω, f. εἰλῶ, (ἐπι, ὀκέλλω, equiv. to κέλλω,) to drive any thing upon, as a ship upon a shoal, when run aground, Acts xxvii. 41, ἐπ. τὴν ναῦν, and Class.

Ἐπονομάζω, f. ἄσω, (ἐπι, ὀνομάζω,) lit. to name upon, i. e. with allusion to some other name or circumstance, Sept. in Gen. iv. 17, 24, 25, al. In N. T. pass. to be named so or so in addition to some other name, to be also called, Rom. ii. 17, σὺ Ἰουδαῖος ἐπονομάζῃ. Pol. i. 29, 2. Xen. Œcon. vi. 17.

Ἐποπτεύω, f. σω, (from ἐπόπτῃς, which see,) to look at or behold attentively, contemplate closely, 1 Pet. ii. 12, ἐποπτεύσατες, for ἐὰν ἐποπτεύσωσι, scil. τὰ κατὰ ὑμῶν ἔργα, denoting the full knowledge derived from close observation. The term is used foll. by τὰ ἔργα in Hom. Od. xvi. 140. Hesiod. Op. 765. And so 1 Pet. iii. 2, ἐποπτεύσατες τὴν ἀγνὴν ἀναστροφὴν ὑμῶν.

Ἐπόπτῃς, ου, ὁ, (ἐπόπτομαι, f. to ἰφοράω,) prop. a looker-on or spectator of what is passing, 2 Macc. vii. 35. 3 Macc. ii. 21. Æsch. Prom. 299, πόνων—ἐπόπτῃς. Plato, p. 105, τοῖς ἐπόπταις τῶν ἀθροισίων. Thus it becomes equiv. to αἰτόπτῃς. So Plut. iii. 647, ἐπόπτας καὶ μάρτυρας. And such may be the import at 2 Pet. i. 16, ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος. But some stronger sense seems intended; and as those, who were admitted to a sight of the more secret mysteries of the pagan religion by the last initiation, were called ἐπόπται, as distinguished from the μυσταῖ, whether lower or higher, so the sense here is, 'admitted to the most intimate view and acquaintance with His majesty;' prob. with allusion to the august scene of the Transfiguration, Matt. xv. 5. Nor is this metaphorical sense unexampled: so Synes. ἄγ. νοῦς φιλόσοφος, ἐπόπτῃς ἂν τῶν ἀλήθων; and Gregor. de Theolog. τοῦτο ἀεὶ εἶεν ἂν οἱ ἐγγυτέρω Θεοῦ, καὶ τῶν ἀεξιχιμᾶστων αὐτοῦ κριμάτων ἐπόπται καὶ θεωροί.

Ἐπος, εος, τό, (εἶπον, ἔπω,) prop. something spoken, a word, or speech; in N. T. occ. only in Heb. vii. 9, ὡς ἔπος εἰπεῖν, 'so to speak:' a form of expression frequent in the best Greek writers, (prob. founded on the phrase ἔπος εἰπεῖν, occ. in Homer,) where any thing is about to be said which might sound too bold, and require to be thus softened down.

Ἐπουράνιος, ἰον, ὁ, ἡ, adj. for phrase ὁ ἐπ' οὐρανῶ, prop. connected with heaven, heavenly; in N. T. said I. of PERSONS, 1) 'those who dwell in heaven,' Matt. xviii. 35, ὁ Πατὴρ ὁ ἐπ. Phil. ii. 10, οἱ ἐπ. the angels. 2 Macc. iii. 39, and Class. 1) of those who come from heaven, 1 Cor. xv. 48, sq.—II. of THINGS, 1 Cor. xv. 40, σώματα ἐπουράνια, meaning the heavenly bodies, as the sun, moon, and stars. 1) as neut. plur. without subst. τὰ ἐπουράνια, the upper heavens, the abode of God and the angels, Eph. i. 20. ii. 6. iii. 10; also the lower heavens, the sky, the seat of evil spirits, Eph. vi. 12. 2) as said of the kingdom of heaven and whatever pertains to it, 2 Tim. iv. 18, or the calling thereto, Heb. iii. 1. vi. 4. viii. 5. ix. 23. xi. 16. xii. 22. Also τὰ ἐπουράνια, 'things pertaining to the kingdom of God,' Eph. i. 3, or gener. 'things spiritual,' John iii. 12.

Ἐπτὰ, οἱ, αἱ, τὰ, indecl. seven, Matt. xv. 34. Acts xx. 6, et al. The number seven was often used by the Jews as a round number, Matt. xii. 45. Lu. xi. 26, al. and oft. in O. T. Also as a sacred number of good omen, Acts vi. 3. Rev. i. 4, 12, 16, al. and oft. in O. T. And so among the Egyptians, Persians, and Arabians.

Ἐπτάκις, num. adv. seven times, put for an indef. round number, Matt. xviii. 21. Lu. xvii. 4, and Sept.

Ἐπτακισχίλιοι, αἱ, α, 7000, Rom. xi. 4.

Ἐργάζομαι, f. ἄσομαι, dep. mid. (with perf. pass. εἰργασμαι as depon. in 2 John 8, but pass. in John iii. 21,) gener. to work, both intrans. and trans. I. INTRANS. and 1) prop. to work, labour, whether at one's trade, Matt. xxi. 28. Acts xviii. 3. 1 Cor. iv. 12. 1 Th. ii. 9. 2 Th. iii. 8, or gener. as Lu. xiii. 14. John ix. 4. 1 Cor. ix. 6. 1 Th. iv. 11. 2 Th. iii. 10, 11, 12. Sept. and Class. 2) fig. to do business, i. e. 'to trade or traffic,' Matt. xxv. 16, εἰργάσατο ἐν αὐτοῖς. Dem. 957, 27, ε. τιμ. 3) met. to be active, exert one's powers and faculties, John v. 17, ὁ Πατὴρ ἐργάζεται. Rom. iv. 4, τῷ δὲ ἐργαζομένῳ, and 5, τῷ δὲ μὴ ἐργ.—II. TRANS. to work, work out, produce, effect, 1) gener. of things wrought or performed, as miracles, John vi. 30, τί ἐργάζῃ; scil. σημείου, Acts xiii.

41, *ἔργον*: of sacred rites, τὰ ἱερὰ ἔργα. 1 Cor. ix. 13, 'to be employed about.' Comp. Hom. Od. v. 101, οἳ τε θεοῖσι ἱερὰ τε ῥέζουσι. So gener. of ἔργα τοῦ Θεοῦ, or τοῦ Κυρίου, John vi. 28. ix. 4. Eph. iv. 28. Col. iii. 23, al. or ἐν Κυρίῳ, i. e. in conformity to his will, John iii. 21. Sept. and Class. Also ἐργάζομαι ἔργον καλὸν εἰς τινα or ἐν τινι, Matt. xvii. 10. Mk. xiv. 6. 3 John 5; or κακόν τινι, Rom. xiii. 10. Class. Fig. to work, i. e. habitually, practise good or evil, Matt. vii. 23. Acts x. 35. Rom. ii. 10. Ja. ii. 9. In Sept. and Class. it is only used of what is evil. 2) to work, i. e. to till, as said of ground, in Sept. Gen. ii. 5. Xen. Econ. i. 8. Thuc. ii. 71, et al. In N. T. only fig. of the sea, as Rev. xviii. 17, οἱ ἐργαζόμενοι τὴν θάλασσαν, to ply it, i. e. follow nautical pursuits as an occupation. So Aristot. Probl. § 38, 2, τοὺς τὴν θάλασσαν ἐργαζομένους: also in Arrian, Appian, Plutarch, and other later writers. 3) used, by meton. of effect for cause, in the sense to work for and earn, John vi. 27, τὴν βρῶσιν ἐργ. Sept. and Class. e. gr. Hes. Oper. 43, βίον ἐργ. Hdot. i. 24, χρήματα ἐργ. Aor. 1. gener. 2 John 8.

Ἔργασία, ας, ἡ, (ἐργάζομαι.) I. prop. 'any labour undergone,' either in agriculture, Thuc. i. 139, or in the exercise of any handicraft, Hdot. Vit. Hom. 3; also, of any trade or occupation; but sometimes fig. 'labour or effort' gener. So Jos. Ant. iii. 1, 7, μὴ σὺν πόνῳ μηδ' ἐργασίᾳ. Hence it occurs in the phrase ἐργασίαν δίδόναι, Lu. xii. 58, corresponding to Lat. dare operam, 'to do one's best' to bring any thing about.—II. 'the effect of any labour,' i. e. the practice or performance, whether of good, Plato, p. 404, et al. or of evil, Eph. iv. 19, εἰς ἐργασίαν ἀκαθαρσίας πάσης. Sept. 1 Chron. vi. 49, al. Æschin. Dial. ii. 36, πρὸς ἐργασίας πραγμάτων μοχθηρῶν. Plato, p. 404.—III. work, i. e. a trade or craft, Acts xix. 25. Sept. and Class.—IV. by meton. the gain accruing therefrom, Acts xvi. 16, 19. xix. 24, oft. in Class. Xen. Mem. iii. 10, 1.

Ἐργάτης, ου, ὁ, (ἐργάζομαι.) a labourer or workman; prop. in agriculture, but also in trade. I. gener. and prop. a labourer, i. e. an agricultural labourer, Matt. ix. 37, ὁ μὲν θερισμὸς πολλὸς, οἱ δὲ ἔργαται ὀλίγοι, & ver. 38. x. 10. xx. 1, 2, 8. Lu. x. 2. vii. 1. 1 Tim. v. 18. Ja. v. 4, and Class.; fig. of labourers in the work of the Gospel, teachers in the Church, 2 Tim. ii. 15, ἐργάτην ἀνεπ. So, with censure, 2 Cor. xi. 13. Phil. iii. 2. Hence, with gen. of thing, a worker, i. e. habitual doer, of any thing, Lu. xiii. 27, ἐργάται ὡς ἀδικίας. 1 Macc. iii. 6. In Class. the

word is used exclusively of good deeds, except in Menand. Hist. p. 145, ἔργων ἀνοσιῶν ἑ.—II. a workman, or artisan, Acts xix. 25, and oft. in Class.; gener. with a genit. denoting the kind of employment.

Ἔργον, ου, τὸ, (not of Gr. origin, but I believe from the Gothic weorcan, whence the Dutch werken, operari, agere, to DO.) lit. 'something done or to be done,' work in various senses. I. LABOUR, BUSINESS, Mk. xiii. 34, δοὺς ἐκάστῳ τὸ ἔργον αὐτοῦ. Eph. iv. 12, εἰς ἔργον διακονίας. 1 Tim. iii. 1. Sept. and Class.; of the work which Jesus Christ was sent to accomplish, John iv. 34. v. 20. ix. 4. xvii. 4. So τὸ ἔργον τοῦ Κυρίου, the Gospel-work, 1 Cor. xv. 58. xvi. 10. Phil. ii. 30. Also of this work as committed to apostles and teachers, 2 Tim. iv. 5, ἔργον ποιῆσον εὐαγγελιστοῦ. Acts xiii. 2. xiv. 26; and fulfilled by them, Acts xv. 38. Phil. i. 22. It is likewise designated as τὸ ἔργον τοῦ Θεοῦ, i. e. 'which God requires,' 'duty towards God,' John vi. 28, sq. In the sense of undertaking, lit. 'work set about,' Acts v. 38. 2 Tim. iv. 18. Sept. in Deut. xv. 10. Job xxxiv. 21. Wisd. ii. 12.—II. work, i. e. DEED, ACTION; implying something already done, 1) gener. as ἔργον ἐργάζεσθαι, to do a deed, Acts xiii. 41; and so in the Class. 2) spec. of the 'mighty works' of Jesus, miracles, Matt. xi. 2. John vii. 3 & 21; or of God, Heb. iii. 9, εἶδον τὰ ἔργα μου. 3) where λόγος and ἔργον are opposed, Lu. xxiv. 19, δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Acts vii. 22. Rom. xv. 18, et al. Eccl. iii. 8, and Class. 4) of the work of men, in reference to right and wrong, whether as judged by the moral law, or by the precepts of the Gospel; and that, either gener. as Matt. xxiii. 3, 5. John iii. 20, sq. Rom. ii. 6. iii. 27, et al. Sept.; or specially, either of good works gener. Rom. ii. 7. xiii. 3. Eph. ii. 10. 2 Thess. ii. 17, et al., or of evil works, John iii. 19. Col. i. 21. Heb. vi. 1, et al. Moreover, there are found two phrases placed in contrast, τὰ ἔργα τοῦ νόμου, 'the works required by the Mosaic moral law,' Rom. ii. 15, where see my note, and ἔργον νόμου, 'conformable to the law,' Rom. iii. 20. Gal. ii. 16, though τὸν νόμον is often implied, Rom. iv. 2, et al. τὰ ἔργα τῆς πίστεως, 'works springing from faith, combined with faith,' 1 Thess. i. 3, where see my note, 2 Thess. i. 11; or with τῆς πίστεως impl. Heb. vi. 10. Ja. ii. 14, 17.—III. work, i. e. A THING WROUGHT, something made, as said of man, Acts vii. 41, ἐν τοῖς ἔργοις τῶν χειρῶν (idols), 1 Cor. iii. 13, seqq. ix. 1. Sept. and Class.; or created, as said of God, both gener. Acts xv. 18, γνωστὰ τὰ Θεῷ πάντα τὰ ἔργα αὐτοῦ. Rom. xiv. 20. Phil. i. 6. Heb. i. 10, et al.

Sept. and Hom. II. xix. 22; and spec. of work implying power, and put for *power*, *might*, John ix. 3, *ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ*.

Ἐρεθίζω, f. *ἴσω*, (*ἐρέθω*, fr. the obsol. *ἐρέω*, to move or ply, whence *ἐρέσω*, lit. to move, as Eurip. Iph. A. 138, *ἐρέσσω τὸν πῶδα*, and espec. to move the oars of a vessel, and fig. to excite.) The prim. idea seems to be, 'to excite to motion' any quiescent object; and sometimes it is used of 'urging forward' horses, Eurip. Rhes. 373; but chiefly of moving the passions of men, whether to sorrow, Hom. Od. iv. 813, or anger, TO EKASPERATE, *παροξύνω*, as oft. in the Class. So Col. iii. 21, *μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν*. From the primary idea to excite to motion, springs that of exciting to action, found in 2 Cor. ix. 2, *ὁ ἐξ ὑμῶν ἤσλος ἠρέθισε τοὺς πλείονας*, 'hath impelled very many to contribute.' So Arr. Diss. Ep. ii. 23, 13, and Hom. Od. xix. 45, *ἄφρα κ' ἐτι δῶκας καὶ μητέρα σὴν ἐρεθίζω*.

Ἐρείδω, f. *ἴσω*, prop. to fix firmly, place, or rest any thing or person upon something else, which may support it, Hom. II. xxii. 112. In N. T. with *ἐαυτὸν* und. to become fixed to any thing, to stick fast, as a ship on a sand bank, Acts xxvii. 41, *ἐρείσασα ἔμεινεν ἀσάλευτος*.

Ἐρσύγομαι, f. *ξομαι*, dep. mid. prop. to eject wind or matter from the stomach; or, as said of water, from a reservoir, to pour forth, gush; or fig. to eject loud sounds from the lungs, to bellow or roar, Theocr. Id. xiii. 58. Hom. II. xx. 403. and Sept. 1 Macc. iii. 4. Hence, in N. T. and Alexandrian Greek, to utter forth, to speak out, trans. Matt. xiii. 35, *ἐρῶξομαι κικρυμμένα*. Sept. in Ps. xix. 2.

Ἐρευνάω, f. *ήσω*, (*εἰρέω*), prop. to search for any one by tracking or tracing his footsteps. So Hom. Od. xix. 436, *ἰγὴ ἐρευνῶντες κύνας ἦισαν*, et al. Hence, to seek diligently for any thing, Hom. Od. xxii. 18, *τεύχε' ἐρεῦνα*, or person, Eurip. Med. 1315. Xen. Cyr. i. 2, 12. Hence, as said of a thing, to make an exact scrutiny after, Pind. Nem. iii. 42, to investigate or explore it, espec. as to its nature, properties, &c. which are supposed to be hidden or obscure, Hdian. vii. 6, 12, *τὰ ἀπόρρητα ἠρεῦνα*. So, fig. in John v. 39, *ἐρ. τὰς γραφάς*. vii. 52. *ἐρ. τὰς καρδίας*, Rom. viii. 27. *τὰ βάθη τοῦ Θεοῦ*, 1 Cor. ii. 10, where, however, it denotes, as in Rev. ii. 23, by meton. to be thoroughly acquainted with, as the result of full scrutiny, 1 Pet. i. 11, et Sept.

Ἐρημία, as, ἡ, (*ἐρημος*), prop. a desert, or uncultivated and uninhabited tract of land, Matt. xv. 33. Mk. viii. 4.

2 Cor. xi. 26. Heb. xi. 38. Sept. Joseph. and Class.

Ἐρημος, ου, ὁ, ἡ, adj. in Class. *desert*; and by impl. *vast*, &c. In N. T. I. as an ADJ. and used 1) of a region uninhabited and uncultivated, Matt. xiv. 13, *εἰς ἐρημον τόπον*. Mk. i. 35, et al. Sept. and Class. 2) in the sense *desolate*, *laid waste*, *deserted*, Matt. xxiii. 38. Lu. xiii. 35, *ὁ οἶκος ὑμῶν ἐρημος*. Acts i. 20. viii. 26. Sept. and Class. (of a city.) 3) of a female, destitute, i. e. of a husband, *solitary*, Gal. iv. 27, *πολλὰ τὰ τέκνα τῆς ἐρήμου*, Is. liv. 1. And so Hdot. viii. 65, *forsaken*, *abandoned* by. Eurip. Suppl. 1143, and Soph. (Ed. Col. 1719, *bereft of*. Plut. Cæs. 63, *living alone*.—II. as SUBST. ἡ ἐρημος, sc. χώρα, equiv. to *ἐρημία*, 'the desert,' meaning gener. an uninhabited and uncultivated tract of country, Matt. iii. 3. Mk. i. 3. Lu. iii. 4. John i. 23; also αἱ ἐρημοί, Lu. v. 16, et al. Also said of the *Desert of Judæa*, situate in the S. E. part of it, from the Jordan along the Dead Sea, Matt. iii. 1. Mk. i. 4. Lu. i. 80. iii. 2. In the above passages, however, it does not signify a country absolutely desert and uncultivated, but only one *little cultivated*, and *thinly inhabited*; comp. Josh. xv. 61, sq. and my Gr. Test. vol. i. p. 12. Of the desert, or mountainous region, where Christ was tempted, Matt. iv. 1. Mk. i. 12, sq. Lu. iv. 1; of a desert between the Mount of Olives and Jericho, Acts xxi. 38. John xi. 54; of the *Arabian desert*, between Mount Sinai and Palestine, John iii. 14. vi. 31, 49. Acts vii. 30, and seqq. 1 Cor. x. 5. Heb. iii. 8.

Ἐρημῶω, f. *ώσω*, (*ἐρημος*), to lay waste, make desolate, trans. Sept. & Class. In N. T. only in pass. to be laid waste, made desolate, said both of things, as *βασιλεία*, Matt. xii. 25. Lu. xi. 17; *πόλις*, Rev. xviii. 19. Sept. sæpe and Class. *πλοῦτος*, to be destroyed, come to nought, Rev. xviii. 16; and of a person, Rev. xvii. 16, *ἡρημωμένην ποιήσουσι τὴν πόρνην*, 'shall make her desolate,' despoil her of her riches and power. So in Sept. foll. by *βασιλαῖς*, 2 Kings xix. 17. Is. xxxvii. 18. Plut. Vit. Alex. *σεαντὸν ἐρημοῖς*, 'become bereft of friends.'

Ἐρήμωσις, εως, ἡ, (*ἐρημῶω*), a laying waste, desolation, Matt. xxiv. 15. Lu. xxi. 20. Mk. xiii. 14, *τὸ βδελύγμα τῆς ἐρ.* Sept. Jer. iv. 7. vii. 34. Arrian, E. Al. i. 9, 13.

Ἐρίζω, f. *ίσω*, (*ἔρις*), 1) to dispute, wrangle, Class. and Apocr. 2) by impl. to cry out, vociferate, as do persons when quarrelling, intrans. Matt. xii. 19, *οὐκ ἐρίσει, οὐδὲ κραυγάζει*. So at least the recent Expositors and Lexx. interpret, to make the sense correspond to the Hebr.

πρὸς and Sept. *κεκράξεται*. But it is more probable that the Evangelist here chose to render *freely*, in order the better to characterize the Pharisees, whose disputatious spirit, in the words of a great poet, 'Loquacious, brawling, ever in the wrong,' is well known. Indeed, the best version will be, 'He shall not brawl, nor shall he even raise his voice.'

'*Ἐριθεία*, ας, ἡ, (*ἐριθεύω*, to wrangle, fr. *ἐρέθω*, cogn. with *ἐρίζω*.) in the Class. writers, *zeal* in the service of a party, by solicitation, &c.; but in N. T. gener. *party-strife*, *rivalry*, Phil. i. 16. ii. 3. Ja. iii. 14, 16. Rom. ii. 8. plu. 2 Cor. xii. 20. Gal. v. 20. And so Aristot. Polit. v. 2 & 3, *μεταβάλλουσι δ' αἱ πολιτεῖαι καὶ ἀνευστάσεως, διὰ τὰς ἐριθείας*.

'*Ἐριον*, ου, τὸ, (dimin. fr. *ἔρος*, *εἶρος*.) wool, Heb. ix. 19. Rev. i. 14. Sept. and Class.

'*Ἐρις*, ιδος, ἡ, (see supra at *ἐραθίζω*.) 1) prop. *strife*, *contention*, 1 Cor. i. 11. iii. 3. 2 Cor. xii. 20. Gal. v. 20. 1 Tim. vi. 4. Tit. iii. 9, and Class. 2) meton. *love of strife*, equiv. to *φιλονεικία*, Rom. i. 29. Phil. i. 15. Hdian. iii. 2, 13. On the distinction between this term, *ζῆλος*, and *διχοστασία*, see my note on 1 Cor. iii. 3.

'*Ἐρίφιον*, ου, τὸ, (dim. of *ἐρίφος*.) a *kidling*, Matt. xxv. 33. Athenion ap. Athen. xiv. sub fin. p. 661, B. *ἐρίφιον ἐντάκερον, ἐμπνικτόν*.

'*Ἐρίφος*, ου, ὁ, ἡ, a *kid*, prop. Lu. xv. 29. Sept. and Class. In Matt. xxv. 32, *ἀφοριεῖ αὐτοὺς—ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων*, it must signify, from the antithesis, a *goat*; *young goats*, of course, being meant. That the word may have this sense, is plain from the circumstance that this was (as we learn from Hesychius) an appellation of Bacchus. Moreover, it is, I would say, required by the antithesis there with *sheep*, as in Ex. xii. 5. Lev. i. 10. So also in Hom. II. xxiv. 262, we have *ἀρνῶν ἢ δ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες*.

'*Ἐρμηνεία*, ας, ἡ, (*ἐρμηνεύω*.) prop. *interpretation* or *explanation*, as 1 Cor. xiv. 26; but in 1 Cor. xii. 10, put meton. for the *faculty of interpretation*, considered as a spiritual gift. See my note in loc.

'*Ἐρμηνεύω*, f. *ἔσω*, prop. *to interpret*, i. e. explain what is obscure. In N. T. *to translate* from one language to another; lit. to make intelligible, by translation, what would otherwise be unintelligible, John i. 39, 43. Sept. Ezra iv. 7. Xen. An. v. 4, 4.

'*Ἐρπετόν*, οὔ, τὸ, prop. neut. of adj. *έρπετός*, fr. *έρπω*, to creep, which occ. in Hom. Od. iv. 418; but, in use, a subst. neut. denoting 'a creeping animal,' a rep-

tile, Acts x. 12. xi. 6. Rom. i. 23. Ja. iii. 7. Sept. and Class.

'*Ἐρυθρός*, ἄ, ὄν, adj. (*ἐρεύθω*, to reddden,) *red*. In N. T. only used of the Red Sea, Acts vii. 36. Heb. xi. 29; where see my notes.

'*Ἐρχομαι*, f. *ἐλεύσομαι*, *to come* or *go*, *move* or *pass along*, intrans. in any direction whatever, as indicated by adjuncts, or suggested by the context. I. TO GO, with adjuncts implying motion from a place or person to another, John vi. 17, *ἤρχοντο πέραν τῆς θαλάσσης εἰς Κ. xxi. 3*. Heb. xi. 8; foll. by *ὁδόν*, *to go one's way*, Acts ix. 17. Xen. An. ii. 2, 10; by *ὁδὸν ἡμέρας*, accus. of distance, Lu. ii. 44. Xen. Anab. iii. 1, 5.—II. TO COME, with adjuncts implying motion to or towards any person or place, 1) prop. said of *pers.* both *absol.* as Matt. viii. 9. Mk. iv. 4. vi. 31. John i. 40. Acts v. 15, et sæpe, (on the phrase *ὁ ἐρχόμενος*, to denote the Messiah, see my note on Matt. xi. 3, and on the pleonasm of *ἐλθῶν* prefixed to verbs of motion, see on Matt. ii. 23,) and with adjuncts marking *object* or *purpose*, as Matt. ii. 2, *ἤλθομεν προσκυνῆσαι αὐτῷ*. Mk. ii. 17. Lu. iv. 34. John x. 10. xii. 9. Acts vii. 27, et al. With dat. of *pers.* either pleonastic, *in respect to*, *for*, or directly, for *πρὸς τινα*, Matt. xxi. 5. Rev. ii. 5, 16; also with dat. of *thing*, as manner or instrument, John xxi. 8; with adv. of place, Matt. viii. 29. Mk. v. 27. Lu. x. 1. John iv. 16, et al. Also constr. with prep. as *ἀπὸ* with gen. of place or person, *eis* with acc. of place or purpose, *ἐκ* with gen. of place *whence*, *ἐπι* with gen. of thing; or with acc. of place, *upon* or *to* which one comes, Mk. vi. 53. Lu. xix. 5. xxiv. 1; with acc. of *object* or purpose, Matt. iii. 7. Acts xxiv. 8; *κατὰ* with accus. of object; *μετὰ* with acc. of person, *after*; *ὀπίσω* with gen. of person or of time; *παρὰ* with gen. of person or acc. of place; *πρὸς* with acc. of person or of thing. 2) in the sense *to come forth*, make one's appearance publicly, Matt. xi. 14, 19. Mk. ix. 11, sq. Gal. iii. 19. 2 Pet. iii. 3, et al. 3) in the sense *to come against* or *back*, *to return*, *absol.* Lu. xv. 30. xix. 13. John ix. 7. xxi. 22. Rom. ix. 9. 2 Thess. i. 10. Heb. xiii. 23. 4) metaph. of *pers.* foll. by *διὰ*, as *δι' ὕδατος καὶ αἵματος*, 1 John v. 6; by *eis*, as *eis ἑαυτὸν ἐλθὼν*, 'recovering his right mind,' Lu. xv. 17; *eis τὸ χεῖρον ἐλθοῦσα*, 'growing worse,' Mk. v. 26; *eis ἀπειγμόν*, Acts xix. 27; *eis κρίσιν*, 'to be condemned,' John v. 24; *eis ἐπίγνωσιν*, 1 Tim. ii. 4. 2 Cor. xii. 14; *eis τὴν ὥραν ταύτην*, John xii. 27. 5) fig. said of *things*, as of *time*, *ἐλεύσονταί ἡμέραι*, Matt. ix. 15; *ὅταν ἔλθῃ ἡ ὥρα*, John xvi.

4, et al.: of the kingdom of God as to come, or to be established, Matt. vi. 10. 1 Cor. xiii. 10; of things, good or evil, which come upon men, as peace or war, wrath or punishment, Matt. x. 13. John xviii. 4. Eph. v. 6, et al. Also of natural phenomena which occur, Matt. vii. 25, et al. So of a law which is said to come, i. e. to be announced; and of faith, to come abroad, be manifested, Gal. iii. 23.

Ἐρωτάω, f. ἴσω, (cogn. with ἔρομαι,) to ask or question, gener. foll. by acc. of pers. and also of thing, or other adjuncts. In N. T. it bears two acceptations, I. to ask, i. e. INTERROGATE, inquire of, with acc. of pers. Matt. xvi. 13, ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων. John i. 19. xvi. 5. Sept. and Class.; foll. by acc. of person and thing, Matt. xxi. 24, ἐρωτήσω ὑμᾶς—λόγον ἕνα. Mk. iv. 10. Lu. xx. 3. Sept. and Class.; foll. by acc. of person and περὶ with gen. of thing, Lu. ix. 45. Sept. and Class. to propose questions. Absol. Lu. xxii. 68. Deut. xiii. 14, 2 Macc. vii. 2, and Class.—II. From the Hebr. to ask, i. e. TO REQUEST, entreat, beseech; foll. by acc. of pers. Matt. xv. 23, ἡρώτων αὐτὸν, λέγοντες. Lu. xiv. 18, 19. John xii. 21. Phil. iv. 3. Joseph. Ant. v. 1, 14; by acc. of thing, ἐρ. τὰ πρὸς τὴν εἰρήνην, Lu. xiv. 32. Ps. cxvii. 6. Sept.; by acc. of pers. and prep. περὶ or πρὸς, to ask for, Lu. iv. 38. John xvi. 26. 2 Th. ii. 1; by acc. of pers. and ἕνα or ὅπως, Mk. vii. 26. Lu. vii. 36; or infin. aor. Lu. v. 3.

Ἐσθῆς, ἦτος, ἦ, (ἔννυμι, ἔσθην,) a garment, clothing, Lu. xxiii. 11.

Ἐσθήσις, εως, ἦ, a garment, raiment, Lu. xxiv. 4, ἐν ἐσθήσεσιν ἀστρακτούσαις. The word is rare, and, I believe, found nowhere else in the plural, since it only means clothing. A Classical writer would have written ἐσθήμασι.

Ἐσθίω, (ἔσθω, fr. ἔδω,) to take food, eat, I. gener. and absol. of persons, Matt. xii. 1. xiv. 21, et sæpe al. Sept. & Class.; foll. by μετὰ with gen. to take a meal with, Lu. vii. 36, and Sept.; with ἐνώπιόν τινος, Lu. xxiv. 43. Sept. 2 Sam. xi. 13.—II. with an adjunct of the object, i. e. the thing eaten. 1) foll. by gen. Lu. xv. 16, κεραιῶν ὧν ἔσθιον οἱ χοῖροι. 2) by ἐκ with gen. to eat of, i. e. part of, Lu. xxii. 16. John vi. 26, 50. 1 Cor. xi. 28. Rev. ii. 7. Sept. 3) foll. by ἀπὸ and gen. to eat of, i. e. a part of, Matt. xv. 27. Mk. vii. 28. Rev. ii. 7; foll. by acc. of the thing eaten both gener. Matt. xxvi. 17. Mk. xi. 14, and xiv. 12, 14, et al. sæpe, (prop. and fig. as 1 Cor. xi. 20. Rev. xvii. 16,) and spec. as in the phrase ἄρτον ἔσθιεν or φαγεῖν: to take food, or a

meal, Matt. xv. 2, et al. and Sept.; and fig. in Lu. xiv. 15; also, to eat, i. e. use as ordinary food, live upon, Mk. i. 6, ἐσθίω ἀκριδὰς καὶ μέλι ἄγριον, John vi. 31. Rom. xiv. 2, et al.—III. from the Hebr. in the phrase ἐσθίειν or φαγεῖν καὶ πινεῖν, used either absol. or with acc. in three senses, 1) simply to take a meal, Lu. x. 7. xvii. 8. Sept. 2) to live in the usual manner, Matt. xi. 18, μήτε ἐσθίων μήτε πίνων. Lu. vii. 33. 1 Cor. ix. 4. 3) by impl. to feast, Lu. xii. 19, φάγε, πίε, εὐφραίνου. 1 Cor. x. 7. xv. 32; with the idea of revelling, Matt. xxiv. 49. Lu. xii. 45. xvii. 27, sq. 1 Cor. xi. 22. Sept. 4) foll. by ἐνώπιόν τινος, and fig. denoting acquaintance; while ἐσθίειν καὶ πίνειν ἐπὶ τῆς τραπέζης τινός denotes the closest social intercourse and intimacy, Lu. xxii. 30.—IV. FIG. to devour, i. e. consume, as said of fire, Heb. x. 27; to eat into, as said of rust, Ja. v. 3.

Ἐσόπτρον, ου, τὸ, (ἐς, at, ὄπτεσθαι, to look,) occ. only twice in the N. T. Ja. i. 23, ἔοικεν ἀνδρὶ κατανοῦντι—ἐν ἐσόπτρῳ, and 1 Cor. xiii. 12, βλέπομεν δι' ἐσόπτρου ἐν ἀνίγματι: in the former of which passages it means a mirror, such as those of the ancients, which were made of highly polished metal; see Exod. xxxviii. 8. Job xxxvii. 18, and espec. Jos. Ant. xii. 2, 9, οἱ δ' ἀργύρεοι (κρατῆρες) τῶν ἐσόπτρων τὴν λαμπρότητα πολὺ διαυγέστεροι γεγόνησαν, ὡς τρανοτέρας διὰ τούτων τὰς τῶν προσφερομένων ὄψεις ὀράσθαι. In the latter passage the sense has been not a little disputed. Most expositors assign the same sense ('mirror'), and either imagine an allusion to be made to the spots and rust, which would sometimes be found in such metallic mirrors; or, as that might seem to involve an absurdity, they suppose the sense to be, 'But now we have only a reflected image, obscurely, and not face to face, as we shall hereafter.' Yet, how this sense can be elicited, I see not. That would require ἐν ἐσόπτρῳ. It is, therefore, better, with Bos, Wolf, Schoettgen, Schleus. Wahl, and Bretsch. to suppose, that the allusion is not to a speculum or mirror, but to specula, window-glass, i. e. a window, filled up with some imperfectly-transparent substance in lieu of glass, such as transparent stone, lapis specularis; see Oldermann, de Specularibus Veterum, who has ably illustrated this seeing through a specular. And Buxtorf, Schoettg. and Webster have shown that the Jewish writers often use the expressions videre per speculum lucidum, and videre per speculum obscurum, of clear and of imperfect knowledge. So of Moses, they say that he saw per spec. lucidum; the rest of the pro-

phets, *per spec. obscurum*; for of the transparent stones used for windows, and called by Strabo *διοπτραι*, some, as we find from Pliny, *Hist. Nat.* were as clear as crystal; others dusky. So Philo, 1042, D. *προστάττει τὰς ἐν κύκλῳ θυρίδας ἀναληφθῆναι* (I conj. ἀναφραχθῆναι) *τοῖς ὑάλῳ λευκῇ διαφανείᾳ παραπλησίως λίθοι*, 'with stones, in plates, like unto white amber or crystal.' It is true that no other example has been found of this use of *ἔσοπτρον*, which may perhaps be numbered among the Latinisms of later Greek, and regarded as one of the peculiar idioms occurring in St. Paul's writings. Yet *κάτοπτρον* is so used in Philo, de Decal. p. 198, 34, in a similar sentiment: *ὡς γὰρ διὰ κάτοπτρον φαντιοῦνται τὸ τοῦ Θεοῦ δρώματα καὶ κοσμοποιούντα*.

Ἐσπέρα, ας, ἡ, prop. fem. of adj. *ἔσπερος*, (fr. *ἔσπομαι*), *evening*, Lu. xxiv. 29. Acts iv. 3. xxviii. 23. Sept. and Class.

Ἐσχατος, η, ον, adj. (*ἔσχεσθαι* for *ἔχεισθαι*), *furthermost, or uttermost*; used both of place and time. I. of PLACE, 1) prop. *remotest, extreme*, and neut. *τὸ ἔσχατον* as subst. *the extremity*, Acts i. 8. xiii. 47, *ἔως ἔσχατου τῆς γῆς*. Sept. and Class. 2) fig. of rank or dignity, *the lowest, last*, Lu. xiv. 9, *τὸν ἔσχατον τόπον*. So gener. of *persons*, *ἔσχατοι*, as opp. to *πρώτοι*, Matt. xix. 30. Mk. ix. 35. x. 31, et al. 3) of order or number, *utmost*, Matt. v. 26, *τὸν ἔσχ. κωδάρτην*. Lu. xii. 59.—II. of TIME, *the latest or last*, only in the later Gr. writers; 1) of *persons*, Matt. xx. 8, 12, *οἱ ἔσχατοι*, 'those last hired.' So Anon. in Phryn. *Ecl. Lobeck*, 135, *μάρτυρα παρέχειν scil. ἔσχατων*, 'to bring forward the last witness.' I Cor. xv. 26, 45, *ὁ ἔσχατος Ἀδάμ*. In an adverbial sense, Mk. xii. 6, 22, *ἔσχατη ἀπίθανε*. 2) of things, *the last*; or, in reference to two, *the latter*. So *τὰ ἔσχατά τινα*, *the latter state* of any one, Matt. xii. 45. Lu. xi. 26. 2 Pet. ii. 20, al. and Sept. 3) with a noun of time, as *ἡμέρα, καιρὸς, or χρόνος*, John vii. 37, and oft. See my note on 1 John ii. 18. On the phrase *ὁ πρῶτος καὶ ὁ ἔσχατος*, applied to the Messiah in glory, to denote *eternal*, and occurring in Rev. i. 11, 17. ii. 8. xxii. 13, see my note on Rev. i. 11.

Ἐσχάτως, adv. *extremely*, occ. in the phrase *ἔσχάτως ἔχειν*, like the Latin *in extremis esse*, *to be in great extremity*, at the point of death, Mk. v. 23, and often in the later Greek writers, as *πονηρῶς ἔχειν* in the earlier ones.

Ἐσω, or Εἶσω, (fr. *εἶς*.) prop. a prep. and a lengthened form of *εἶς*, *into, in, within*, in the inmost place, as opposed to *ἔξω*. In N. T. it is used as an adverb. I. of place *whither*, implying *motion*

into or *insward*, Matt. xvi. 58, *καὶ εἰσέλθων ἔ.* Mk. xiv. 54. Sept. and Class.; with gen. Mk. xv. 16, *ἔσω τῆς αὐλῆς*. Xen. *Hier.* ii. 10, and oft. in Class.—II. of place *where*, WITHIN, John xx. 26. Acts v. 23.—III. with art. ὁ, ἡ, *τὸ ἔσω* as adj., ὁ *ἔσω ἄνθρωπος*, *the inner man*, i. e. the mind, soul, Rom. vii. 22. Eph. iii. 16. οἱ *ἔσω* scil. *τῆς ἐκκλησίας, Christians*, as opp. to *heathens*, 1 Cor. v. 12.

Ἐσωθεν, adv. of place, (*ἔσω*.) *from within*; prop. implying motion from within. Mk. vii. 21, *ἔσωθεν ἐκ τῆς καρδίας*, &c. Lu. xi. 7, and Class. By impl. *internally*, of pers. Matt. vii. 15, *ἔσ. δέ εἰσι λύκοι ἄρκ.*, and xxiii. 25, 27, 28. 2 Cor. vii. 5. Rev. iv. 8. v. 1. Sept. and Class. Also, with art. ὁ, ἡ, *τὸ*, as adj. Lu. xi. 39, *ἡ, τὸ ἔσωθεν scil. μῆρος*, i. e. the mind, soul, 2 Cor. iv. 16, ὁ *ἔσωθεν scil. ἄνθρωπος*.

Ἐσώτερος, α, ον, adj. (compar. from *ἔσω*.) *inner, interior*, Acts xvi. 24. Heb. vi. 19.

Ἐταῖρος, ον, ὁ, (ἔτης, *socius*.) *s-companion, friend*, Matt. xi. 16. Sept. and Class. In Matt. xx. 13. xxii. 12. xxvi. 50, *ἐταῖρε* is, like the Class. *ὦ ἀγαθὲ σ φίλε*, *bone car*, and Engl. *my friend*, a familiar form of address, and consequently chiefly used to inferiors; and sometimes in the Classical writers, to persons little known, and wholly indifferent to one.

Ἐτερογλώσσος, ον, ὁ, ἡ, adj. (*ἔτερος, γλῶσσα*.) lit. *other-tongued*, i. e. of another language, 1 Cor. xiv. 21, *ἐν ἑτερογλώσσῳ scil. λόγοις*, or rather *net* for *γλώσσαις ἑτέραις*, with allusion to Ia. xxviii. 21. The word occ. in Aquila, Pa. xxiv. 1. Pol. xxiv. 9, 5, *πλείστοις ἄλλοφύλοις καὶ ἑτερογλώσσῳ ἀνδράσι χριστάμενοι*.

Ἐτεροδιδασκαλίω, (ἔτερος, διδασκ.) f. ἦσω, equiv. to *ἑτέρα διδ.*, *to teach otherwise*; i. e. other doctrines than those taught by the Apostles, 1 Tim. i. 3. vi. 3.

Ἐτεροζυγίω, f. ἦσω, (*ἑτεροζυγος*, having a different yoke; so Phocyl. 13. *σταθμὸς ἔτ.* 'an unequal balance;') *to bear a different yoke*; and by impl. *to be yoked unequally*, or heterogeneously. In N. T. only fig. of Christians living in familiar intercourse with heathen idolaters, 2 Cor. vi. 14, where see my note.

Ἄτερος, α, ον, cor. pron. *the other, other*, I. PROP. & DEFIN. ὁ *ἄτερος*, *the other*, i. e. of two already mentioned, Matt. vi. 24. Lu. v. 7. vii. 41, et al.; or implied, as Lu. iv. 43, *ταῖς ἑτέραις πόλεσιν*, 'the other cities,' viz. where the Gospel has not been preached. In distinction from oneself, *another person*; equiv. to ὁ *πλησίον*, Rom. ii. 1. 1 Cor. iv. 6. xiv.

17. Gal. vi. 4. Ja. iv. 12, and Class. So ἡ ἑτέρα scil. ἡμέρα, *the other* (i. e. next) day, Acts xx. 15. xxvii. 3. Xen. Cyr. iv. 6, 10.—II. INDEFIN. and without the art., *other, another*, equiv. to ἄλλος, *strange*. 1) *prop.* Matt. viii. 21, ἕτερος δὲ τῶν μαθητῶν. Lu. viii. 3. John xix. 37, et al. Class. Also, joined with τις, indef., *some other one, any other*, Acts vii. 34. xxvii. 1. Rom. viii. 39. 1 Tim. i. 10. 2) *spec.* of another kind, i. e. *another, different*; equiv. to ἄλλοιός, Mk. xvi. 12, ἐν ἑ. μορφῇ. Rom. vii. 23, ἕ. νόμος. Ja. ii. 25, ὁδός. Gal. i. 6, εὐαγγέλιον. Heb. vii. 11, ἰσρεύς. Acts vii. 18, βασιλεύς. In the sense *foreign, strange*, and by impl. *wonderful*, Jude 7. Sept. in Ex. xxx. 9.

Ἐτέρως, adv. (ἕτερος,) *otherwise*, Phil. iii. 15, and Class.

Ἐτι, adv. *yet, still*, I. implying DURATION, and said 1) of present time, either simply *yet, still, hitherto*, Matt. xii. 46, ἔτι λαλῶντος, and xxvii. 63. Lu. ix. 42, & Class.; or of the pres. in allusion to the past, *even now*, as before, Mk. viii. 17. Lu. xxiv. 41. Acts ix. 1. Rom. iii. 7. Gal. i. 10, et al. In the sense *even*, Lu. i. 15, ἔτι ἐκ κοιλίας μητρὸς αὐ. Heb. vii. 10. 2) of future time, *yet, still*, i. e. still further or longer, Lu. xvi. 2, οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Mk. v. 35. John iv. 35. vii. 33, et al. and Class., as ἔτι ζῆν: espec. with a negat. οὐκ or οὐδέ ἔτι, *not further, no more*. So Matt. v. 13, εἰς οὐδὲν ἰσχύει ἔτι. Lu. xx. 40. John xiv. 30. Gal. iv. 7, al. and Class.—II. implying ACCESSION or addition, *yet more, further, besides*, 1) *gener.* Matt. xviii. 16, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, and xxvi. 65. Heb. xi. 32, al. and Class. So ἔτι δὲ καὶ, *and further also, moreover*, Lu. xiv. 26. Acts ii. 26. xxi. 28, and Class. 2) with compar. *intens. yet, much, far*, Phil. i. 9, ἔτι μάλλον. Heb. vii. 15, περισσότερον ἔτι κατάδηλον.

Ἐτοιμάζω, f. ἄσω, (ἔτοιμος,) *gener.* to prepare, or get ready, and keep in readiness, as said of things, Hom. II. i. 118, ἐτοιμάσατέ μοι γέρας. Thuc. vii. 18, ἰργαλεῖα ἢτ. εἰς ἐπιτελισμὸν, i. e. 'to get in readiness'; also of pers. Polyb. oft. In N.T. it is said I. of things, as τὴν ὁδὸν, 'road,' Rev. xvi. 12; fig. of the Messiah, Matt. iii. 3. Mk. i. 3. Lu. i. 76. iii. 4. See my notes. Of a meal, or banquet, &c. Matt. xxii. 4. Lu. xvii. 8. τὸ πάσχα, Matt. xxvi. 17, 19. Mk. xiv. 12, et al. So Hom. II. x. 571, ἱρὸν (sacrifice) ἔτ. Ἀθήν, and II. xix. 197, κάπρον ἔτ.; of an abode, ἑ. τόπον, John xiv. 2. 1 Chron. xv. 3. Rev. xii. 6. πόλιν, Heb. xi. 16. Pa. cvii. 36. ξενίαν, Philem. 22. Lu. ix. 52.—II. of PERSONS, to put in readiness for some service or office, as soldiers, Acts

xxiii. 23; horses for war, Rev. ix. 7; a bride, ἑαυτήν, Rev. xix. 7. xxi. 2; a servant, ἑαυτὸν, Rev. viii. 6. ix. 15. Lu. xii. 47; pass. part. ἡτοιμασμένος, prepared, fitted, fit, 2 Tim. ii. 21, σκευός—εἰς πᾶν ἔργον ἀγ. ἠτοιμ. Comp. Rom. ix. 23, προητοίμασεν εἰς δόξαν.—III. in the sense to provide, as necessaries for present use, Lu. xxiii. 56, ἀρμάματα, or subsidia for future use, Lu. xii. 20, ἀγαθά. So Sept. & Class. Fig. of God, as having, in his counsels, prepared good or evil for men, i. e. to destine, appoint, Matt. xv. 23. xxv. 34, 41. Mk. x. 40. Lu. ii. 31. 1 Cor. ii. 9, and perhaps Heb. xi. 16. Rev. ix. 15. Sept. in Gen. xxiv. 14. Ex. xxiii. 20. Is. xli. 21. Tob. vi. 17.

Ἐτοιμασία, ας, ἡ, (ἔτοιμος,) *prop.* the act of preparing or getting ready any thing for any purpose. So Sept. Ps. lxx. 9, ὅτι οὕτως ἡ ἐτοιμασία. Nah. ii. 3, ἐν ἡμέρᾳ ἐτοιμασίας αὐτοῦ. Wisd. xiii. 12, εἰς ἐτοιμασίαν τροφῆς. The term is also susceptible of other senses, as foundation, or basis, (lit. 'something prepared,' as a support to build on,) and a support gener., Dan. xi. 7, 20, 21. Ezra ii. 68. iii. 3. Zach. v. 10; also disposition, or form in which any materials for building are laid down, ground-plan. So Ezek. xliiii. 11, Sept. Alex. διαγράψεις τὸν οἶκον καὶ τὴν ἐτοιμασίαν αὐτοῦ. Also, a disposition of mind, and by impl. inclination, desire. So Ps. x. 17, Sept. τὴν ἐπιθυμίαν τῶν πεινήτων εἰσέκωσε Κύριος τὴν ἐτοιμασίαν τῆς καρδίας αὐτῶν προσέσχε τὸ οὖς σου, where read αὐτοῦ, from Alexand., also τῇ ἐτοιμασίᾳ, even without MSS., such being absolutely required by the construction of προσέχειν, and by the parallelism. As illustrative of the above may be noticed the signif. found in ἐτοιμότης, and our term readiness for action, i. e. promptitude and alacrity. Moreover, the above discussion may afford materials for judgment as to the sense (obscure and disputed) of the word at Eph. vi. 15, ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου, where many, from Bynæus to Parkh., think that constancy in the profession of Christianity is inculcated. But however that may be supported by one of the physical senses, it is forbidden by the context. And as to the interpretation propounded by Schleus., 'the being ready at hand,' i. e. prompt to help, this, however agreeable to the original force of the word, is feeble and frigid. That of Wahl and Bretschn., readiness of mind, alacrity, (q. d. shod as to your feet with alacrity in behalf of the Gospel; let your feet be ever ready to go forth and preach the Gospel,) it is also jejune and too limited; the words not regarding the preachers only, but the professors of the

Gospel generally; and the Apostle having here in view not merely *constancy* in the faith of the Gospel, but perseverance in its *practice*. So Theophyl. βιοῦντες κατὰ τὸ εὐαγγέλιον, the feet being a symbol of life and conduct. So, just before, it is said, 'See that ye walk circumspectly.' Yet Bynæus was right in tracing a *military allusion*: indeed, the air of the context, presenting a succession of military metaphors, demands this. There is undoubtedly a reference to the military ὑπόδημα of the Greeks, or the *caliga* of the Romans, which, by means of the *clavi*, or hob-nails, with which the heels were well armed, afforded a great security against the roughness or slipperiness of any road. So Thucyd. iii. 29, ἦσαν δὲ εὐσταλαῖς τε τῇ ὀπίσει, καὶ τὸν ἀριστερόν ποδαμόνον ὑποδεμένον, ἀσφαλείας ἔνεκα τῆς πρὸς τὸν πηλόν. Thus the sense is, 'And [like as soldiers have their feet shod with sandals armed with iron, as a defence against the roughness, and a security against the slipperiness, of the roads,] so do ye arm yourselves against the rough or slippery temptations of your Christian course, by being, as it were, shod with the preparation and defence supplied by the Gospel of peace, (i. e. which alone gives peace with God, Rom. v. 1. xiv. 7, and our own consciences,) even the strong motives to constancy in religion and a holy life supplied by the Gospel.'

Ἔτοιμος, η, ου, adj. *ready*, as applied both to things and persons. I. of THINGS, *ready*, i. e. 'prepared for any purpose, ready furnished,' and not to seek. So Hom. Od. xiv. 453, ἐπ' ὀνειθ' ἔτοιμα προκείμενα χεῖρας ἰαλλόν. Thuc. vi. 65. So of a banquet, Matt. xxii. 4, 8. Lu. xiv. 17; of a chamber, Mk. xiv. 15; of a contribution, 2 Cor. ix. 5; of time, *at hand*, John vii. 6, καιρὸς ἔτοιμος. So of an event, *imminent*, Plato 715, D. φθορὰν ἐτ. Hom. Il. xviii. 96, πτόμος ἔτ. And so Job xv. 23, 'the way of darkness is ready at hand.' Of things done to our hands, and therefore *ready*, i. e. obtained for us, 2 Cor. x. 16, εἰς τὰ ἔτ. καυχήσασθαι. So Thuc. i. 70, ἔτοιμα, and i. 20, ἐπὶ τὰ ἔτ. τρέπονται. Foll. by infin. of accomplishment, *ready* to be done, 1 Pet. i. 5, εἰς σωτηρίαν ἐτ. ἀποκαλυφθῆναι, and often in Class.—II. of PERSONS, *ready* to act, *prepared* for any design, so that there shall be no delay; and foll. either by a simple infin. expr. or impl. or an infin. with πρὸς or εἰς, or its equiv. a noun subst.; foll. by infin. *ready to do*, Lu. xxii. 33, or *to be done*, 1 Pet. i. 5. Acts xxiii. 15; with inf. impl. ver. 21, and Matt. xxv. 10, αὶ ἔτ. (scil. εἰσέρχασθαι) εσῆλθον, Matt. xxiv. 44. Lu. xii. 40, γίνεσθε ἔτοιμοι, 'be ye in readiness.' So Ex. xix.

15; foll. by πρὸς τὸ, Tit. iii. 1. 1 Pet. iii. 15, ἔτ. πρὸς ἀπολογία. Besides these may be noticed the phrases ἐξ ἑτοίμου ἔχειν and ἐν ἑτοίμῳ λαβεῖν or ἔχειν, of which the last occurs only in N. T. *to be in readiness*, foll. by infin. 2 Cor. x. 6. Pol. ii. 34, 2.

Ἐτοιμῶς, adv. (ἔτοιμος,) *readily*; but chiefly for phrase ἐν ἑτοίμῳ, and used in the form of expression ἑτοιμῶς ἔχειν, *to be ready*, Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5. Sept. and Class.

Ἔτος, εος, τὸ, a year, Lu. iii. 1. Acts vii. 30. Heb. i. 12, et al. Sept. and Class. oft. In N. T. are to be noted the following peculiar idioms: in dat. plur. ἔτεσι, marking a period in or during which any thing is done, John ii. 20. Acts xiii. 20. Accus. plur. of time, *how long*, Matt. ix. 20. Lu. ii. 36. John. v. 5, et al.; in the phrase εἶναι or γίνεσθαι ἐτῶν, 'to be of such or such an age.' Mk. v. 42. Lu. ii. 37, 42. Acts iv. 22, al. Sept. and Class.; also John viii. 57, πεντήκοντα ἔτη οὐκ ἔχεις, 'thou art not yet 50 years old.' So the Latin *habere* as said of time, 'to pass, or have spent.'

Εὖ, adv. (prop. neut. of εὖς,) *well* or *good*. I. prop. with a verb, Eph. vi. 3, ἵνα εὖ σοι γένηται. Sept. Gen. xii. 13. Deut. iv. 40. Arr. Epict. ii. 5, 30. Mk. xiv. 7, εὖ ποιῆσαι τι, *to benefit any one*. Sept. and Class. Acts xv. 29, εὖ πράσσειν, *to do right, act well*, Sept. in 1 K. viii. 18. 2 K. x. 30. Jos. Ant. iv. 8, 38. Arr. Epict. iv. 6. Xen. Mem. iii. 9, 14.—II. *without a verb*, in commendations like Latin *euge, well!* Class. εὖγε, Matt. xxv. 21, εὖ, δούλε ἀγαθὲ, Lu. xix. 17. In comp. besides the above senses, it has the force of *intensity*, as in εὐπρόσεδρος, εὐτόνος, &c.

Εὐαγγελίζω, f. ἴσω, (εὐάγγελος, a messenger of good,) *to bring glad tidings, announce good news*. In N. T. it is used I. ACT. with acc. of pers. and acc. of thing impl. Rev. xiv. 6, εὐαγγ. τοὺς καθήμενους, and x. 7. Sept. with dat. as also in Dio Cass. lxi. 13. Polyæn. v. 7. The act. form not found in the earlier writers.—II. MIDD. in the N. T. and also in the Class. *to announce, publish*, as glad tidings, I) gener. with acc. of thing, Acts x. 36. Rom. x. 15, ε. εἰρήνην: foll. by acc. of thing and dat. of pers. (the more usual construction,) Lu. i. 19, ἀπεστάλην εὐαγγελίσασθαι σοι ταῦτα, and ii. 10. Eph. ii. 17. 1 Th. iii. 6. Sept. Jos. and Class. With acc. of thing impl. Lu. iv. 18, ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς. Dem. 332, 9. 2) spec. as said of the announcement of the Gospel of Christ, and all that pertains to it, *to proclaim or preach*; the idea of *glad tidings* being, of course, every

where implied; and that in various phrases, *εὐαγγ.* τὴν βασιλείαν τοῦ Θεοῦ, Lu. xii. 1, or absol. with *βασι.* implied, Lu. ix. 1. x. 1. 3. *εὐαγγ.* Ἰησοῦν Χρ. or τὸν ἄριστον Ἰησοῦν, Acts v. 42. xi. 20. xvii. 2. or with *εὐαγγ.* τὸν λόγον, τὴν πίστιν, &c. Acts viii. 4. xv. 35. Gal. i. 23, et al. -III. PASS. to be announced or published (the glad tidings, 1) with a nomin. of the thing announced, Lu. xvi. 16, ἡ βασιλεία τοῦ Θεοῦ. Gal. i. 11, τὸ εὐαγγέλιον, Pet. i. 25; with dat. of pers. 1 Pet. iv. 6. 2) with nom. of pers. Heb. iv. 2, καὶ γὰρ σμεν εὐηγγ. καθάπερ κἀκεῖνοι. Sept. n 2 Sam. xviii. 31. So in respect to the Gospel, to have it preached, Matt. xi. 5. Lu. vii. 22, πτωχοὶ εὐαγγελίζονται.

Εὐαγγέλιον, ου, τό, (εὐάγγελος,) prop. the reward for good news, Hom. Od. iv. 152. Aristoph. Eq. 661, and several times in Sept. In fact the word is no other than neut. of the adj. *εὐαγγέλιος* (on which see Steph. Thes.) with *δῶρον* underst. but sometimes signif. the glad tidings themselves, as Sept. in 2 Sam. xvii. 20. Aristoph. Plut. 765. Appian, vol. ii. p. 523, 84. 557, 33. 677, 77. Jos. B. iv. 11, 5. In N. T. it is said only of the glad tidings of God's erecting that spiritual and eternal kingdom foretold in Dan. ii. 44. vii. 13, sq. by the coming of the Messiah in the flesh, or the glad tidings in the Gospel, of the redemption of man from sin and death, through the merits and intercession of Jesus Christ our Saviour.—I. PROP. in the sense of glad tidings, viz. of salvation, every where except in the Epistles of St. Paul, e. gr. τὸ εὐαγγ. τῆς βασιλείας (τοῦ Θεοῦ) Matt. iv. 23. ix. 35. xxiv. 14. Mk. i. 14, et al. or meton. *annunciation* of the Gospel through Christ, Mk. i. 1. Also *εὐαγγ.* τῆς χάριτος τοῦ Θεοῦ, i. e. as manifested in Christ, Acts xx. 24. Also the Gospel or glad tidings of salvation by Christ, Mk. viii. 35. x. 29. xvi. 15. Acts xv. 7. 1 Pet. iv. 17.—II. in the writings of St. Paul, the Gospel, i. e. 1) gener. the Gospel scheme, its doctrines, precepts, promises, &c. Rom. ii. 16, κατὰ τὸ εὐαγγ. μου, 'the Gospel which I preach,' and xi. 28. xvi. 25. 1 Cor. ix. 14, 18. xv. 1, et sæpe al.—III. by meton. the Gospel work, i. e. the preaching of the Gospel and the labour therein, Rom. i. 1, 9, 16. x. 16. 1 Cor. iv. 15. ix. 14. 2 Cor. xii. 12. viii. 18. Gal. ii. 7. Eph. vi. 15. Ph. i. 12. iv. 3, 15. 2 Th. ii. 14. 2 Tim. i. 8. Philem. 13.

Εὐαγγελιστής, οὔ, ὁ, (εὐ, ἀγγε-
λιζομαι,) prop. a messenger of good
tidings. In N. T. an evangelist, preacher
of the Gospel, meaning probably not a
regular pastor in any particular place, but
one of a sort of travelling preachers sent

out as assistants to the Apostles, to preach the Gospel and found churches, or execute some particular commissions connected therewith, Acts xxi. 8. Eph. iv. 11 (where see my note), 2 Tim. iv. 5.

Εὐάρεστώ, f. ἦσω, (εὐάρεστος, acceptable,) *placeo*, to please well, be well pleasing, with dat. Heb. xi. 5, 6, ε. τῷ Θεῷ. Sept. in Gen. v. 22, 24. Eccus. xlv. 16. Diod. Sic. xiv. 4. Mid. to be pleased with, take pleasure in, Heb. xiii. 16, τ. Ψυσίας εὐάρεστῆται ὁ Θεός.

Εὐάρεστος, ου, ὁ, ἡ, adj. (εὐ, ἀρέσκω,) *well-pleasing*, *acceptable*; with dat. expr. or impl. Rom. xii. 1, ε. τῷ Θεῷ, and xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Tit. ii. 9; foll. by ἐνώπιον τινος instead of dat. Heb. xiii. 21. By ἐν with dat. of pers. ἐν Κυρίῳ, Col. iii. 20. Wisd. ix. 10, ε. παρά σοί.

Εὐάρεστος, adv. (εὐάρεστος,) *acceptably*, so as to please, Heb. xii. 28, and later Class.

Εὐγενής, ἐος, ὁ, ἡ, adj. (εὐ, γένος,) 1. PROP. *well-born*, of good family, 1 Cor. i. 26, εὐγενεῖς, and oft. in Class. Also *honourable*, as said of a person of rank and distinction, Lu. xix. 12. 1 Cor. i. 26. Job i. 3, & Class.—II. *ΜΕΤΑΡΗ*. *noble-minded*, *intelligent*, *candid*, equiv. to *γενναῖος*, Acts xvii. 11, εὐγενέστεροι. And so 4 Macc. vi. 5, μεγαλόφρων καὶ εὐγενής. Joseph. Ant. xii. 5, 4, οἱ δοκιμώτατοι καὶ τὰς ψυχὰς εὐγενεῖς, and sometimes in Class. as Plato 413, B. εὐγενοῦς ἦθους.

Εὐδία, ας, ἡ, (εὐδῖος, fr. εὐ, Διὸς gen. of Ζεῦς, the air or sky,) *fair weather*, (lit. fair sky,) Matt. xvi. 2, εὐδία, scil. ἔσται. So Xen. Hist. vi. 2, 17, we have εἰ εὐδία εἶη, &c.

Εὐδοκίω, f. ἦσω, (εὐ, δοκέω,) prop. to seem good, and by impl. to THINK good. Found only in later Gr. Hence with dat. to be well disposed towards any person, to favour him, Diod. Sic. xvii. 47. xiv. 61, or thing, to embrace and assent to it, 1 Macc. i. 43. Diod. Sic. iv. 23. xiv. 110, or to consent to it, Pol. ii. 38, 7, et sæpe al. In N. T. to think good, and take pleasure in any person. I. to view with approbation, to like, foll. by ἐν and dat. of pers. Matt. iii. 17. xvii. 5. Mk. i. 11. Lu. iii. 22. 1 Cor. x. 5. Heb. x. 38. By ἐν and dat. of thing, 2 Cor. xii. 10, εὐδ. ἐν ἀσθενείαις. 2 Th. ii. 12, εὐδ. ἐν τῇ ἀδικίᾳ. Sept. and Apocr. Pol. ii. 12, 3, ποιεῖται συνθήκας ἐν αὐτῷ εὐδόκησε. Diod. Sic. vol. iii. p. 72, εὐδόκησε τῇ συνθήκῃ, and iv. 184. vi. 313. Foll. by εἰς with acc. of pers. Matt. xii. 18, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου. 2 Pet. i. 17. Foll. by acc. of thing, Heb. x. 6, 8, ὀλοκαυτώματα—οὐκ εὐδ. Sept.—II. in the sense to will or desire, foll. by infin. expr. or impl. and in two shades of

sense, 1) gener. to be *willful* or *ready* to do a thing, 2 Cor. v. 8, εὐδοκοῦμεν μάλλον ἐκδημησαι ἐκ τοῦ σώματος. 1 Th. ii. 8, ε. μεταδοῦναι ὑ. Ecclus. xxv. 16. 1 Macc. vi. 23. Pol. i. 8, 4, et saepe. 2) by impl. to *determine*, *resolve*, the idea of spontaneous bounty being implied, Rom. xv. 26, εὐδόκησαν Μ. καὶ Ἀ. 1 Th. iii. 1, εὐδ. καταληφθῆναι. Said of God, Lu. xii. 32, εὐδόκησαν ὁ Πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλ. 1 Cor. i. 21. Gal. i. 15. Col. i. 19. 1 Macc. xiv. 46, sq.

Εὐδοκία, ας, ἡ, (εὐδοκίαι,) prop. 'a being well pleased with a thing;' implying approbation and good-will. In N. T. it denotes, I. PROP. *delight* in any person, and hence *favour*, Lu. ii. 14, ἐν ἀνθρώποις εὐδ. favour, i. e. on the part of God. So in Sept. and Ecclus. xi. 17. Of men, *good-will*, *kind intention*, Phil. i. 15, δι' εὐδοκίαν. And so Epigr. Adesp. 612, ed. Jacobs. By impl. *desire*, Rom. x. 1, ἡ εὐδοκία—καρδίας.—II. SPEC. in the sense of good pleasure, in which are included the ideas of *purpose* and *benevolence*, Eph. i. 5, 9, κατὰ τὴν εὐδοκίαν τοῦ Θελήματος αὐτοῦ. Phil. ii. 13. 2 Thess. i. 11. And so Matt. xi. 26. Lu. x. 21, οὕτως ἐγένετο εὐδοκία ἐμ-προσθὲν σου.

Εὐεργεσία, ας, ἡ, (εὐεργέτης,) the primary sense of the word is that found in Hom. Od. xxii. 374, *well-doing*: Ὡς κακοεργίης εὐεργεσίῃ μέγ' ἀμεινῶν. But elsewhere in Class. it denotes a *benefiting* any one, or a *benefit done* to any one. And so Acts iv. 9, ἐπὶ εὐεργεσία ἀνθρώπου ἀσθενούς: also 2 Macc. vi. 13, and Ps. lxxvii. 14. The word only occurs elsewhere in N. T. at 1 Tim. vi. 2, τῆς εὐεργεσίας ἀντιλαμβανόμενοι; where, if referred, as it is by some Expositors, ancient and modern, to the *masters*, it will mean, 'those who are kind to them.' So frigid, however, is the sense thus arising, that it is *better*, with Bretschn. Rose, and others, to explain, 'those who partake of the benefits and blessings [of the Christian faith].' Yet this involves an ellipsis so harsh, that, after all, it is best to refer τῆς εὐεργ. to the *servants*, in this sense: 'Let them serve them the better, because those who possess the benefit [of their service] are believers and beloved [brethren].' This subaudition from the context is, indeed, suggested by the use of the *article*, which in the singular has always the force of *reference*.

Εὐεργετίω, f. ἦσω, (εὐεργέτης,) to do good, to benefit, absol. Acts x. 38, διήλθεν εὐεργετῶν. Sept. Jos. and Class.

Εὐεργέτης, ου, ὁ, (εὐ, absol. ἔργω,) prop. a verbal adj. as in Xen. Cyr. v. 3, 8,

ἀνδρὶ εὐεργέτῃ: but, in use, a subst. *benefactor*, as often in Class. In N. T. it is a title of honour, *benefactor*, corresponding to the Latin *pater patriae*, Lu. xxii. 25, οἱ ἐξουσιάζοντες αὐτῶν εὐεργεταὶ καλοῦνται.

Εὐθετος, ου, ὁ, ἡ, adj. (εὐ, τίθημι,) prop. *well situated*, convenient for any purpose; foll. either by eis and acc. or its equiv. a dat. Diod. Sic. ii. 57, πηγὰς εὐλουτρὰ εὐθέτους. In N. T. fig. *proper*, for any purpose, Lu. ix. 62, οὐκ εὐθ. ἐ. εἰς τὴν βασ. τ. Θ. So Nicolaus ap. Stob. xiv. p. 87, οἶμαι δ' ἐμμαντὸν εὐθετοῦ τοῖς πράγμασι. Also of things, Lu. xiv. 35, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν. So Diosc. ii. 65, εὐθετος εἰς ἀπόθεσιν. Also, *useful* to any person, Heb. vi. 7, βοτάνη εὐθ. ἐκείνοις, &c.

Εὐθέως, adv. (εὐθός,) *straightway*, *immediately*, Matt. viii. 3. Mk. i. 31, et al. saepe. Sept. and Class.

Εὐθυδρομέω, f. ἦσω, (εὐθύδρομος, running straightforward,) prop. to run *straight*, take a *straight course*; in N. T. said of a *ship*, Acts xvi. 11. xxi. 1; foll. by eis and acc. of place, and so Philo, p. 102, 213.

Εὐθυμέω, f. ἦσω, (εὐθυμος,) to be *cheerful*, in good spirits, Acts xxvii. 22. 25. Ja. v. 13. Plut. de Tran. 2 & 9. The earlier Class. use the mid. form.

Εὐθῦμος, ου, ὁ, ἡ, adj. (εὐ, θυμός,) prop. *well-disposed*, *kind-hearted*. In N. T. *cheerful*, Acts xxiv. 10. xxvii. 36. 2 Macc. xi. 26. Xen. Ag. viii. 2. Cyr. ii. 2, 27.

Εὐθύνω, f. νῶ, (εὐθός,) to make *straight*, trans. 1) prop. of a way, to make *straight and level*, John i. 23. 2) gener. to *guide any thing a straight way*; also, to *steer a vessel straight*, Lucian Dial. Mort. x. 10, εὐθυνε, ὦ πορθμεῦ, τὸ πηλοῦ. Eurip. Hec. 39. Hence in Ja. iii. 4, ὁ εὐθύνων, the *steersman*.

Εὐθός, εἰα, ὁ, adj. 1) prop. *straight*, Matt. iii. 3. Mk. i. 3. Lu. iii. 4 & 5, where see my notes. Sept. and Class. 2) fig. of the heart and life, *upright*, *sincere*, Acts viii. 21, ἡ καρδία. xiii. 10, τὰς ἀσθενείας Κυρίου τὰς εὐθείας. 2 Pet. ii. 15. Sept. As adv. of time, for εὐθέως, Matt. iii. 16. xiii. 20, et al. and Class.

Εὐθύτης, τητος, ἡ, (εὐθός,) prop. *straightness*, fig. *rectitude*, Heb. i. 8, ῥάβδος εὐθύτητος, equiv. to ῥάβδος εὐθεία.

Εὐκαιρέω, f. ἦσω, (εὐκαιρος,) prop. to have *leisure*, lit. good time for doing any thing, 1) gener. Mk. vi. 31, οὐδέ φαγίτω ἡκαίρουν. Lucian ii. 433, ἡκαίρουν ἱπποσίου τι τῶν κραιπτόνων. Absol. 1 Cor. xvi. 12, ἐλεύσεται δὲ ὅταν εὐκαι-

ῥῆμα. Pol. xx. 9, 4, οὐκ ἔφασκεν εὐκαιροῦν. 2) *spec.* with *eis* final, to have leisure for, and by impl. to spend one's time in, any thing, Acts xvii. 21, 'Αθ. *eis* οὐδὲν ἔτιρον εὐκαιροῦν, ἢ λέγειν, &c. So Philo, p. 969, πλῆθος δ' ἐστὶν ἐνευκαιροῦν διαβολαῖς καὶ βλασφημίαις.

Εὐκαιρία, *as*, ἡ, (εὐκαιρος,) a fit time, opportunity, Mk. xxvi. 16. Lu. xxii. 6, and Class.

Εὐκαιρος, *ov*, ὁ, ἡ, *adj.* well-timed, opportune, Mk. vi. 21, ἡμέρας εὐκ. Heb. iv. 16, and Class.

Εὐκαιρως, *adv.* opportunely, Mk. xiv. 11. 2 Tim. iv. 2, and Class.

Εὐκοπος, *ov*, ὁ, ἡ, *adj.* easy to be done; lit. 'of easy labour,' Pol. xviii. 1, 2, τοῦτο δὲ εὐκοπον, opp. to ἀδύνατον, Eccles. xxii. 15. 1 Macc. iii. 18. In N. T. occ. only in compar. neut. *easier*, Matt. ix. 5. Mk. ii. 9. x. 25. Lu. v. 23. xvi. 17, et al.

Εὐλάβεια, *as*, ἡ, (εὐλαβής,) prop. and in Class. *circumspection*, *caution*, lit. 'fear of handling' any thing; and fig. *caution*, as to taking any thing in hand, Soph. Œd. Col. 115, ε. τῶν ποιουμένων: also by impl. the *avoiding* of it, Arist. Eth. iv. ε. τῶν αἰσχυρῶν: the *fear* of any thing, Jos. Ant. xi. 6, 9. Hdian. v. 2, 3, δι' εὐλάβειαν ἠσυχάζοντων, *timidity*, Wisd. xvii. 8. Prov. xxviii. 14. Hence the sense, 'fear of offending God,' *piety*; found only in the *later* Class. and even there with an adjunct, as Diod. Sic. vol. v. 215, ἡ πρὸς τὸ θεῖον εὐλάβεια. Plut. Cam. 21, τὴν πρὸς τὸ θεῖον εὐλ. Philo, p. 113, εὐλ. θεοῦ μετὰ αἰδοῦς καὶ εὐλαβείας. In the N. T. the word is used without adjunct; as Heb. v. 7. xii. 28.

Εὐλαβέομαι, *f. ἴσομαι*, depon. pass. (εὐλαβής,) in the earlier Class. the term signifies to be *circumspect*, or *cautious*, to be *aware* of any thing, and *avoid* it: in the later ones, as Polyb. and Diod. Sic. to be *afraid* of any thing or person, as Plut. Pericl. 7. Also with infin. as Soph. Œd. Tyr. 616, ε. πεσεῖν. Sept. Jos. and Apocr. Also foll. by *μή* and subj. 1 Macc. iii. 30, εὐλαβήθη μή οὐκ ἔχη, &c. So Acts xxiii. 10, εὐλαβηθεῖς μή διασπασθῆ. And so, as the words are understood by many, Heb. xi. 7, εὐλαβηθεῖς κατεσκεύασε κίβωτον. But the meaning there appears to be, not 'fear of the deluge,' but 'fear of God, and reverence to his word;' a sense of the word often found in the Sept. but rare in the Class.; though an example occurs in Plato, p. 879, θεὸν εὐλαβούμενος: and Eschin. ap. Steph. Thes. εὐλαβεῖσθαι.

Εὐλαβής, *εὐς*, ὁ, ἡ, *adj.* (εὐ, λαβεῖν,) prop. *taking well hold* of any thing, so as

not to let it slip from one's grasp, Ælian An. iii. 13. Hence fig. *cautious*, wary of undertaking any thing, and circumspect in carrying it on, Arrian, Epict. ii. 1, 2; Hdian. vi. 9, 2; & thence *timid*, *fearful*, absol. So in Aristot. Demosth. Philo. & Plut. ap. Steph. Thes. Hence the term came to mean, as in N. T. Lu. ii. 25. Acts ii. 5. viii. 2, *par excellence*, 'one who fears God, a pious person;' a sense derived from the Hebrew idiom, and the character of the Mosaic law, in which the *fear* of God stands for the whole of the worship and service of God, see Ps. xxxiv. 11, as *love* does under the Gospel.

Εὐλογέω, *f. ἴσω*, prop. and in Class. to speak well of, commend: but in N. T. to bless, trans. and said I. of men towards God, to bless, i. e. praise and celebrate, with ascriptions of praise and thanksgiving. Lu. i. 64, εὐλογῶν τὸν θεόν, and ii. 28. xxiv. 53. 1 Cor. xiv. 16. Ja. iii. 9, and often in Sept. and Apocr.; and so in Jos. Ant. vii. 14, 11.—II. of men in respect to men, and sometimes things, to bless, i. e. to invoke God's blessing upon, 1) with acc. of pers. expr. or impl. to pray for any one's welfare, Matt. v. 44, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. Mk. x. 16, ἠλόγει αὐτὰ, scil. τὰ παιδία. Lu. ii. 34. vi. 28. xxiv. 50, et al. Sept. and Jos. Bell. vi. 5, 3. 2) with acc. of thing expr. or impl. in N. T. only used of food, or a meal, to bless, i. e. to ask the Divine blessing upon its use, Matt. xiv. 19. Mk. vi. 41. viii. 7. Lu. ix. 16. So of the Lord's Supper, Matt. xxvi. 26. Mk. xiv. 22. Lu. xxiv. 30. 1 Cor. x. 16.—III. of God or Christ in respect to men, to bless, i. e. to favour, prosper, and make happy, Eph. i. 3. Acts iii. 26. Heb. vi. 14. Sept. as Gen. xxiv. 1, 35. Pass. as in Philo, to be blessed, viz. of God, Gal. iii. 8, 9, and Sept. Pass. part. perf. εὐλογημένος, 'blessed and favoured of God,' happy. So it is said in joyful salutations, &c. espec. of the Messiah and his reign, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Matt. xxi. 9. Mk. xi. 9, sq. Lu. xiii. 35. John xii. 13, al. So Matt. xxv. 34, οἱ εὐλογημένοι τοῦ Πατρὸς μου. Lu. i. 28, and Sept.

Εὐλογητός, *ov*, ὁ, ἡ, *adj.* (εὐλογέω,) prop. of men, blessed. In N. T. used only of God, to signify *worthy of praise*, *adorable*, Mk. xiv. 61. Lu. i. 68, et al. Sept.

Εὐλογία, *as*, ἡ, (εὐλογέω,) prop. and in Class. *commendation*, in N. T. *blessing*, I. from men towards God, *blessing* or *praise*, as expressed in ascriptions, implying also thanksgiving, Rev. vii. 12, ἡ εὐλογία—τῷ θεῷ, and v. 12, sq. Eccles. iii. 9. Jos. Ant. xi. 4, 2.—II. from men in respect to men and things, *blessing*, i. e. benediction, or invocation of good, viz. from

God, upon certain persons, Heb. xii. 17. Ja. iii. 10. Sept. in Gen. xxvii. 12, 35. Ecclus. iii. 8, 9. Jos. Ant. iv. 8, 44. Also upon things, 1 Cor. x. 16, τὸ ποτ. τῆς εὐλογίας δ' εὐλογοῦμεν, 'the cup of blessing,' i. e. consecration, drunk at the paschal supper. —III. by meton. *blessing*, i. e. favour conferred, *benefit*, *bounty*, 1) from God to men, Rom. xv. 29, ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. τοῦ Χρ. Gal. iii. 14, ἡ εὐλογία τοῦ Ἀβραάμ, 'the blessing promised of God to Abraham' and his seed. Eph. i. 3. 1 Pet. iii. 9. Sept. in Gen. xlix. 25. Heb. vi. 7. 2) from man to God, *gift*, *present*, 2 Cor. ix. 5, τὴν προκ. εὐλογίαν ὑμῶν. Sept. in Gen. xxxiii. 11, et al. Hence, by impl. *liberality*, spontaneous bounty, 2 Cor. ix. 5, ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, & ver. 6, ἐπ' εὐλογίαις, as adv. *liberally*, *bounteously*.

Εὐμετάδοτος, ου, ὁ, ἡ, adj. (εὐ, μεταδίδωμι,) *ready to impart*, *liberal*, *bountiful*, 1 Tim. vi. 18. Marc. Ant. iii. 14, τὸ εὐμετάδοτον καὶ εὐποιητικόν.

Εὐνοίω, f. ἦσω, (εὐ, νοῦς,) prop. *to be well-minded*, or *well-disposed* to, *to be on friendly terms with*, Hdian. viii. 8, 11. Xen. Cyr. viii. 2, 1. Œc. xii. 5. At Matt. v. 25, ἴσθι εὐνοῶν τῷ ἀντιδίκῳ, it rather signifies, as we say, *to be friends with*, meaning, *to be reconciled to*.

Εὐνοία, ας, ἡ, (εὐνοίω,) prop. *good-will*, a willing mind, as in Eph. vi. 7, μετ' εὐνοίας δουλ. But in 1 Cor. vii. 3, the word is used per euphem. as χάρις is in the Classical writers. Though εὐνοία is found in Jos. Ant. vii. 12, 4. xvi. 7, 3. xvii. 3, 1, and Dio Chrys. p. 52, and φιλότης in Hesiod, Theog. 126, 306.

Εὐνουχίζω, f. ἴσω, (εὐνοῦχος,) *to make any one an eunuch*; prop. Matt. xix. 12. Jos. Ant. x. 2, 2; fig. Matt. xix. 12.

Εὐνοῦχος, ου, ὁ, (εὐνή, a sleeping-place, and ἔχω,) prop. *keeper of the bed-chamber*; and hence, *eunuch*, one who has been emasculated; such persons alone being employed as the keepers of Oriental harems. In N. T. the term denotes, 1) prop. *eunuch*, Matt. xix. 12, as often in Sept. and Class. 2) fig. Matt. xix. 12, twice, of those impotent from birth, and also of those who live in voluntary abstinence. 3) by impl. *a minister of state*, Acts viii. 27, 34, 36, seqq. See my note on ver. 27.

Εὐοδόω, f. ὠσω, (εὐδοος, well on a road,) prop. *to lead any one well on his way*, *direct his course*, Sept. Gen. xxiv. 27, ἐμέ τ' εὐώδακεν K. εἰς οἶκον, &c. Theophr. de Caua. Plant. v. 6. Fig. *to prosper one's journey*; and gener. *to give one success*, Sept. Gen. xxiv. 21, 40. Nehem. ii. 20. In N. T. it occurs only

in pass. *to be led in a good way*, i. e. I. prop. *to have a prosperous journey*, Rom. i. 10, εἴπωσ—εὐοδωθήσομαι ἐλθεῖν πρὸς ὑμᾶς.—II. fig. *to be prospered*, i. e. to obtain a happy issue in any undertaking, 1 Cor. xvi. 2, Σησαυρίζων ὃ τι εὐοδῶται. 3 John 2. Sept. and Hdot. vi. 73, εὐοδῶθη τῷ Κλεομένει τὸ πρῆγμα.

Εὐπάρεδρος, ου, ὁ, ἡ, adj. prop. *sitting by*, *in close attention on*, i. e. *assiduous*, 1 Cor. vii. 35, in some Edd. πρὸς τὸ εὐπ. τῷ Κυρίῳ, equiv. *to assiduity*, *devotedness* to.

Εὐπειθής, εὐος, ὁ, ἡ, adj. (εὐ, πείθωμαι,) *easily persuaded*, Ja. iii. 17, & Class.

Εὐπερίστατος, ου, ὁ, ἡ, adj. (εὐ, περι, ἵσταμαι,) lit. 'standing or stationed well around,' i. e. by impl. and fig. *easily besetting*, Heb. xii. 1, εὐπ. ἀμαρτίαν.

Εὐποιία, ας, ἡ, (εὐποιέω,) lit. *well-doing*, *doing good*, *beneficence*, Heb. xiii. 16. Jos. and later Class.

Εὐπορέω, f. ἦσω, prop. and lit. *to be well off*, as to the means for effecting any projected purpose, Thuc. vi. 34, 44. Plato de Leg. vii. 791. Frequently, however, the term signifies 'to be well off as to (περι) any possession,' food, clothing, goods, &c. & espec. money; in which case the genit. is usually expressed; though sometimes implied, as Xen. Cyr. i. 6, 10. Mem. ii. 7, 4. Œcon. xx. 2, εὐπορεῖν, as opp. to ἀπορεῖν. So also, in the absolute constr. but in the passive form and depon. sense, Acts xi. 29, καθὼς ἠύπορεῖτό τις, where, as often, the sense is, 'to have the means [of doing it], to be able to afford it;' for the idea of *wealth* is not necessarily to be supposed. So Musonius ap. Stob. Serm. p. 476, distinguishes between εὐπορος and πλούσιος, observing, that 'some men, when they cannot pretend poverty, ἀλλ' εὐποροὶ χρημάτων ὄντες, τινὲς δὲ καὶ πλουσιοὶ, yet go so far as not to educate their younger children, ἵνα τὰ προγεγεμένα εὐπορῇ μάλλον, that the elder may be the better provided for.' This depon. use of the word, though rare, is found in Lev. xxv. 26, 49. Pol. i. 66, 5. Luc. Bis Acc. 27. Aristot. Œcon. 2, and Theopomp. ap. Athen. 275.

Εὐπορία, ας, ἡ, prop. 'the means for effecting any purpose,' espec. *acquired wealth*; as Acts xix. 25, and Class.

Εὐπρέπεια, ας, ἡ, (εὐπρεπής, of becoming presence,) *comeliness*, *personal beauty*, Ja. i. 11. Sept. Pol. i. 4, 8. Arr. Epict. i. 8.

Εὐπρόσδεκτος, ου, ὁ, ἡ, adj. (εὐ, προσδέχομαι,) I. and lit. *well-received*, i. e. *approved*, *acceptable*, with dat. Rom. xv. 31. 1 Pet. ii. 5; absol. Rom. xv. 16. 2 Cor. viii. 12. Plut. ix. 196.—II. by

impl. *favourable*, as *καιρός εὐπρ.* 2 Cor. vi. 2, 'a time of favour.'

Εὐπρόσεδρος, ου, ὁ, ἡ, adj. synonym. with *εὐπάρεδρος*, *assiduous*. Hence τὸ *εὐρ.* *assiduity, devotedness*, 1 Cor. vii. 35, where see my note.

Εὐπροσωπίω, f. *ἦσω*, (*εὐπρόσωπος*, prop. well-faced, handsome; and fig. specious, Hdot. vii. 168,) fig. *to make a fair show*, Gal. vi. 12. So popular and plausible arguments are by the rhetoricians styled *εὐπρόσωπα*.

Εὐρίσκω, f. *ἦσω*, *to find*, trans. I. *gener.* to find without seeking, *to light upon, meet with*, 1) prop. and with acc. of pers. Matt. xviii. 28. John i. 42, sqq. et al.; with acc. of thing, Matt. xiii. 44. Lu. iv. 17, sq. et al. Sept. and Class. 2) fig. to find, i. e. *perceive*, or *learn* by experience, Matt. xii. 44. Lu. viii. 35, et al. *sepe*, and in Class. frequently.—II. *to find*, i. e. *find out*, viz. by search or inquiry, *to discover*, prop. and absol. Matt. vii. 7, *ζητεῖτε, καὶ εὐρήσετε*. Also with acc. of pers. or thing, Mk. i. 37. Lu. ii. 45. John vii. 34. Acts v. 22, et al. *sepe*, and Sept. and Class.—III. *fig.* in various senses, 1) *εὐρίσκειν Θεόν*, i. e. 'so to find out the way of pleasing God as to be accepted by him.' (See *ἐκζητέω*, III.) Acts xvii. 27, *ζητεῖν τὸν Θεόν, εἰ ἄραγε ψηφ. αὐτὸν καὶ εὐροίεν*. Pass. in Rom. x. 20, *εὐρίθην τοῖς ἐμὲ μὴ ζητοῦσιν*. 2) to find or *make out*; as said of the result of mensuration or computation, Acts xix. 19, *εὐρον ἀργυρίου μυριάδας πέντε*, and xxvii. 28. Xen. Cyr. viii. 2, 18. Hist. iii. 2, 10. 3) to find out mentally, *to invent, contrive*, Lu. v. 19. xix. 48. Acts iv. 21.—III. *mid.* to find for oneself, *to acquire, obtain*, Heb. ix. 12, *αἰώνιαν λύτρωσιν εὐράμενος*. Jos. Ant. i. 19, 1, *δόξαν ἀρετῆς εὐράμενος*, and Class. The act. in this sense often occurs in N. T. as Matt. x. 39, *ὁ εὐρών τὴν ψυχὴν αὐ. xi. 29*. Lu. ix. 12, *εὐρ. ἐπιειτιμόν*. John xxi. 6. Acts vii. 46. Rom. iv. 1. Heb. xii. 17. Rev. ix. 6. Sept. and Class. By Hebr. in the phrase *εὐρίσκειν χάριν παρὰ τῷ Θεῷ*, 'to obtain favour and acceptance with God,' Lu. i. 30. Acts vii. 46. So *εὐρεῖν ἔλεος παρὰ Κυρίου*, 2 Tim. i. 18; absol. Heb. iv. 16. Sept.

Εὐροκλύδων, ωνος, ὁ, *Euroclydon*, a tempestuous wind prevailing in the Levant, and so called from *εὐρος* and *κλύδων*, an obsolete adj. from *κλύζω*, meaning lit. *an East-souser*, or wave-stirring Easter, the *τυφῶν* of the ancients, and the *Tuffone* of the moderns; so called from its two peculiar properties, 1) as coming principally from the East; 2) as exciting the waves to a great height;

which is usual in the Mediterranean with Easters. Acts xxvii. 14. See more in my note in loc.

Εὐρύχωρος, ου, ὁ, ἡ, adj. (*εὐρύς, χῶρος*,) prop. *broad-spaced, broad, spacious*, as *ἡ ὁδός*, Matt. vii. 13. Sept. and Joseph.

Εὐσεβεία, ας, ἡ, (*εὐσεβής*,) in Class. 'a dutiful reverence' both towards God and our parents; in N. T. it is confined to the former, and may be rendered *godliness*, Acts iii. 12. 1 Tim. ii. 2, et al. *sepe*, also in Sept. & Apocr. and Jos. Ant. iii. 2, 3, and oft. in Class. In 1 Tim. iii. 16, *μέγα ἐστὶ τὸ τῆς εὐσεβ. μυστήριον*, the sense is, 'the doctrine of piety in the Gospel,' i. e. by metonym. 'the Gospel scheme,' so named because piety towards God is the foundation of it. Thus Jos. c. Ap. i. 12, *ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσεβεία*, meaning, 'the form of religion.' Ant. xviii. 5, 3, fin. *οὐδὲ ἄλλη τις ἀλήκη τῶν ἐν ἀνθρώποις ἐπιτετευγμένων, δίχα τῶν πρὸς τὸ Θεῖον εὐσεβείων*, meaning, 'the various forms of religion in the world.'

Εὐσεβείω, f. *ἦσω*, (*εὐσεβής*,) prop. *to be εὐσεβής*, 'to entertain a reverential and dutiful feeling' towards any one, trans. I. as regards God, *to reverence, worship*, Acts xvii. 23, *ὄν εὐσεβεῖτε*. Xen. Hist. i. 7, 10. Jos. Ant. x. 3, 2, *εὐσ. τὸν Θεόν*.—II. as respects parents, 1 Tim. v. 4, *εὐσ. τὸν ἰδίου οἴκου*. And so in Class., where, however, the acc. is governed of *πρὸς*, *περὶ*, or *εἰς*.

Εὐσεβής, ἑος, ὁ, ἡ, adj. (*εὐ, σέβεσθαι*, which prop. signifies 'to agitate oneself, to tremble,' and when foll. by an acc. 'to tremble at any one's presence,' and, like the Latin *tremo*, 'to dread,' and then again by impl. 'to reverence,' as in our law phrase, 'the king's dread majesty,') the primary sense of this word is 'the quality of feeling reverence' for those to whom it is due, as God, or one's parents; but in N. T. it is used only of the former mode, lit. signifying, *pious, devout*, Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9. Sept., Apocr., and Class.

Εὐσεβῶς, adv. *piously, religiously*, 2 Tim. iii. 12. Tit. ii. 12. Jos. and Class.

Εὐσημος, ου, ὁ, ἡ, adj. (*εὐ, σῆμα*,) lit. *well-marked*, or 'easy to be distinguished by certain marks;' & hence, 'easy to be recognised and known,' Pol. x. 44, 3. Theoph. C. Pl. iii. 8, 2. In N. T. said fig. of speech, *distinct*, 'easy to be understood,' 1 Cor. xiv. 9, *εὐσημον λόγου*. So Porphyr. de Abstin. iii. 4. Sext. Emp. adv. Arithm. 18, and in the physical sense, Plut. p. 564, *φωνάς εὐσημους*.

Εὐσπλαγχνος, ου, ὁ, ἡ, adj. (*εὐ, σπλάγχνον*,) *tender-hearted, compassionate*, Eph. iv. 32. 1 Pet. iii. 8, and Apocr.

The word occurs in Class., but in a very different sense.

Εὐσχημόνως, adv. (εὐσχήμων,) in Class. *decorously, becomingly*, so as not to violate modesty or propriety in any way. In N. T. it is used, 1 Cor. xiv. 40, of the mode of conducting public worship, *decently, decorously*, and also Rom. xiii. 13, *creditably*, as Xen. Mem. iii. 12, 4. At 1 Th. iv. 12, it is used of life and conduct, such as *becometh* those professing godliness. There is nothing that exactly corresponds to this in the Class. The nearest approach to it is in Stob. Eclog. Phys. vol. ii. 144, Heer. *κἂν λέγωμεν ἀδιάφορα τὰ σωματικά πρὸς τὸ εὐσχημόνως ζῆν, ἐν ᾧ πάρεστι τὸ εὐδαιμόνως.*

Εὐσχημοσύνη, ης, ἡ, (εὐσχήμων,) prop. *becomingness* as to dress or general appearance; and sometimes used of *decorum of manners*. In N. T. 1 Cor. xii. 23, it is used of the decorous dressing of the body.

Εὐσχήμων, ονος, ὁ, ἡ, adj. (εὐ, σχῆμα,) prop. and lit. *well off* as to the σχῆμα, or to external figure, form, and general appearance. Hence, *comely*, as applied both to persons and things, I. prop. as said of the former; in N. T. it is used prop. 1 Cor. xii. 24, τὰ εὐσχήμονα μέλη. Xen. Cyr. i. 17.—II. metaph. τὸ εὐσχημον, *decorum, propriety*, 1 Cor. vii. 35, and Class.—III. of persons, fig. 'of good σχῆμα,' i. e. rank, condition, and the figure one makes (see Xen. Econ. ii. 4); hence, *honourable, noble, &c.* Mk. xv. 43, ε. βουλευτής. Acts xiii. 50, γυναῖκας τὰς εὐσχ. and xvii. 12, γυναικῶν τῶν εὐσχ.

Εὐτόνως, adv. (εὐτονος, fr. εὐ, τείνω,) to stretch a cord,) *intensely*, i. e. *strenuously, vehemently*, Lu. xxiii. 10. Acts xviii. 28. Sept. and Class.

Εὐτραπελία, ας, ἡ, fr. εὐτράπελος, prop. *well-turned*, and fig. *facetious, witty*, 'who can readily turn his discourse' to a present occasion, for the purpose of exciting merriment. See Aristot. Eth. iv. 8, and Aristoph. Vesp. 467. As, however, such may be done either to a good or an evil purpose, so the thing itself, εὐτραπελία, according as it kept within due bounds or not, admits of a *good* or a *bad* sense. Hence in the Class. it is used I. in a *good* sense, to denote *wit, pleasantry*, as Plato p. 563, εὐτραπελίας τε καὶ χαριεντισμοῦ ἐμπέπλανται. So in Arist. Eth. ii. it is said, περὶ τὸ ἡδὺ τὸ ἐν παιδιᾷ, ὁ μὲν μέσος (he who keeps in due medium) εὐτράπελος, καὶ ἡ διάθεσις, εὐτραπελία· ἡ δὲ ὑπερβολή, βωμολοχία· καὶ ὁ ἔχων αὐτήν, βωμολοχος· ὁ δὲ ἐλλείπων ἄγροικός τις, 'a boorish person.—Also II. in a *bad* sense, for *scurrility, buffoonery*, coarse and even obscene

jesting. So Isocr. Areop. 18, τοὺς εὐτραπέλους καὶ σκόπτειν δυναμένους, οὗν νῦν εὐφυνεῖς προσαγορεύουσιν. Aristot. Eth. i. 31. Endem. iii. οἱ βωμολοχοὶ εὐτράπελοι προσαγορεύονται, namely, by an Attic ὑποκορισμὸς, or calling bad things by good names. See my note on Thuc. iii. 82, 4. So in N. T. at Eph. v. 4, we have καὶ αἰσχρότης καὶ μωρολογία, ἢ εὐτραπελία.

Εὐφήμια, ας, ἡ, (εὐφήμος,) in Class. *the using of words of good omen*; but in N. T. *good report, good fame*, 2 Cor. vi. 8, διὰ δυσφημίας καὶ εὐφημίας. And so Ælian V. H. iii. 47, ἡ εὐφήμια ἡ καλοῦσα αὐτὸν χροστὸν, οὐδὲν ἀφέλησεν. Alcioph. Ep. i. 39. Hdian. i. 7, 11. Plut. vi. 462.

Εὐφήμος, ου, ὁ, ἡ, adj. (εὐ, φῆμη,) prop. *well-spoken*. Hence, by impl. of *favourable import*; also, of words, *laudatory*, as Pol. xxxi. 14, 1, λόγος ε. In N. T. (of actions) of *good report, laudable*, and so Anthol. Gr. iv. p. 183, αἰσχρῶν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένη.

Εὐφορέω, f. ἴσω, (εὐφορος, fertile,) *to bear well, yield abundantly*, as said of ground, Lu. xii. 16, εὐφόρησεν ἡ χώρα. Jos. Bell. ii. 21, 2, et al.

Εὐφραίνω, f. ἀνῶ, (εὐφρων, cheerful,) *to gladden, cause to rejoice*, trans., also mid. and aor. 1. pass. in mid. signif. *to be glad, rejoice*, intrans. I. gener. in act. 2 Cor. ii. 2, τίς ἐστὶν ὁ εὐφραίνων με; Sept. and Class. Mid. Lu. xv. 32, εὐφρανθῆναι δὲ καὶ χαρῆναι ἴδει. Acts ii. 26. Rom. xv. 10. Rev. xi. 10. xii. 12, et al. Sept. and Class.—II. spec. as connected with feasting, mid. *to rejoice, make merry*, Lu. xii. 19, φάγε, πίε, εὐφραίνου, and xv. 23, 24. Sept. and Class. Hence, by impl. simply *to feast*, Lu. xv. 29, where see my note.

Εὐφροσύνη, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts ii. 28. xiv. 17. Sept. and Class.

Εὐχαριστίω, f. ἴσω, (εὐχάριστος,) prop. and in earlier writers, *to show oneself grateful*, i. e. to requite a favour; equiv. to *διδόναί χάριν*: but in later Gr. and N. T. *to give thanks, to thank*, equiv. to *εἰδέναι χάριν*, 'to feel and express one's gratitude to any one,' Lu. xvii. 16, εὐχαριστῶν αὐτῶ. Rom. xvi. 4. Jos. Ant. xiv. 10, 7. Plut. de Garr. 7, fin.; elsewhere in N. T. only used in reference to God, 1) in the sense *to give thanks* to Him, usually foll. by τῷ Θεῷ, &c., and also other adjuncts, as prepositions, or conjunctions, &c. Lu. xviii. 11. John xi. 41. Rom. i. 8. vii. 25, et al. sæpe; but sometimes absol. as in Eph. i. 16. 1 Thes. v. 18. Pass. with acc. 2 Cor. i. 11, ἡμεῖς εὐχαριστήσῃ τὸ χάρισμα. Apocrypha, Philo, Joseph., and later Class. 2) as

said of giving God thanks before meals, &c. foll. by τῷ Θεῷ, Acts xxvii. 35. Rom. xiv. 6; absol. Matt. xv. 36. Mk. viii. 6. xl. 23. John vi. 11, 23. 1 Cor. x. 30, et al. By impl. *to praise or worship*, for εὐλογεῖν, Rom. i. 21. 1 Cor. xiv. 17.

Εὐχαριστία, ας, ἡ, (εὐχάριστος,) prop. *gratitude, thankfulness*, Acts xxiv. 3. Philo p. 231, 651. Pol. viii. 14, 8. Joseph. Ant. iv. 8, 26. In St. Paul's Epistles and Apocalypse, *thanksgiving, thanks*, i. e. 'the expression of gratitude to God,' 1 Cor. xiv. 16. 2 Cor. iv. 15. ix. 11, sq. Phil. iv. 6. Col. ii. 7. iv. 2. 1 Th. iii. 9. 1 Tim. ii. 1. iv. 3, 4. On the sense at Eph. v. 4, see my note there.

Εὐχάριστος, ου, ὁ, ἡ, adj. (εὐ, χαριζομαι,) prop. and in Class. *grateful*, i. e. *pleasing and acceptable*, Xen. Cyr. ii. 2, 1. In N. T. *grateful*, i. e. *thankful*, to God, Col. iii. 15, see my note. Jos. Ant. xvi. 6, 2. Xen. Cyr. viii. 3, 19.

Εὐχή, ἡς, ἡ, (εὐχομαι.) I. *prayer*, to God, Ja. v. 15. Sept. in Job xvi. 17. Prov. xv. 9, and Class.—II. *a vow*, as said in N. T. of the vow of a Nazarite, Acts xxi. 23, where see my note. So Sept. in Num. vi. 2, 21. Acts xviii. 18, κειράμενος τὴν κεφαλὴν ἐν Κ. εἰχε γὰρ εὐχὴν, meaning *took a vow*, in which see my note in loc.

Εὐχομαι, f. ξομαι, dep. mid. This word bears, in the Class. writers, various senses, though closely connected together; of which the primary one seems to be that assigned by Hemsterhuis, who traces its origin from the obsolete εὐχω, which he says meant *peto, postulo*, in the mid. εὐχομαι; and in the latter of those senses, *ais postulo, arrego*, (whence *gloriari*) and also *to solemnly aver or affirm*, claiming belief to one's words; whence *to promise*: in the former, 'to seek for oneself,' *long for*, 'anxiously wish for,' any thing; whence, *to pray* for any thing. The two last senses, viz. *to pray for*, and *to earnestly wish for*, are alone found in the N. T. I. *to pray* to God, foll. by dat. τῷ Θεῷ, Acts xxvi. 29, by πρὸς τὸν Θεόν, 2 Cor. xiii. 7, absol. and by ὑπὲρ τινος, Ja. v. 16. Sept. & Class.—II. *to wish for, desire earnestly*, with acc. and infin. Acts xxvii. 29, ἠύχομαι ἡμέραν γενέσθαι. Rom. ix. 3. 3 John 2; with acc. τοῦτο, 2 Cor. xiii. 9. Sept. and Class., espec. Plato.

Εὐχρηστος, ου, ὁ, ἡ, adj. (εὐ intens. χράομαι,) *very useful*, 2 Tim. ii. 21. iv. 11. Philom. 11. Sept. and Class.

Εὐψυχέω, f. ἦσω, (εὐψυχος,) prop. *to be bold or brave*, and fig. *to be in good spirits*, Phil. ii. 19. Anthol. Gr. iv. 275.

Εὐωδία, ας, ἡ, (εὐώδης, fr. ὄζω, pf. ὄδωδα,) prop. *good odour, fragrance*, Eccl. xxiv. 15. Xen. Conv. ii. 3. In N. T.

only fig. of persons or things, '*well-pleasing, or acceptable to God*,' 2 Cor. ii. 15, Χριστοῦ εὐωδία ἰσμεν, where see note. Eph. v. 2, εἰς ὁσμὴν εὐωδίας. Phil. iv. 18, ὁσμὴν εὐωδίας, Φυσίαν δ. Hebr. *for fragrant odour*, Sept. Lev. i. 9, 13, 17. Num. xxviii. 13, and oft.

Εὐώνυμος, ου, ὁ, ἡ, adj. (εὐ, ὄνομα,) prop. *of good name, honoured, renowned*, Hes. Theog. 409. Pind. Ol. ii. 3, and oft. Or, *having an auspicious name*. Hence, *of good omen*, used by euphem. instead of ἀριστερός, *the left*, which was a word of ill omen; all omens on the left being sinister, or regarded as unlucky. In N. T. *the left*, said chiefly of the left hand, opp. to the right, Matt. xx. 21, 23. Mk. x. 37, 40. xv. 27; of the left foot, Rev. x. 2.—Adverbially, Acts xxi. 3, καταλιπόντες αὐτὴν εὐώνυμον, 'on the left hand.' Sept. and Class.

Ἐφάλλομαι, f. αλοῦμαι, (ἐπι, ἄλλομαι,) *to leap upon, or against*, foll. by ἐπι with acc. Acts xix. 16, ἐφαλλόμενος ἐπ' αὐτοῦς, 'springing upon.' In Pind. Nem. vi. 85, εἰς Αἰθίοπας ἐπᾶλτο, & Homer often; foll. by dat. of pers. And so Plut. vi. 526.

Ἐφάπαξ, adv. (ἐπι, ἀπαξ,) lit. *at once*, i. e. 1) 'once for all,' Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10. 2) *at once*, i. e. not at several times, 1 Cor. xv. 6.

Ἐφευρετής, ου, ὁ, (ἐφευρίσκω, to find out any thing,) *an invention or device*, Rom. i. 30, ἐφ. κακῶν. So Philo, p. 968, κακῶν εὐρέται.

Ἐφημερία, ας, ἡ, (ἐφήμερος,) not found in Class. In Sept. it is used prop. of the *daily service* of the priests in the Temple, 2 Chron. xiii. 10. 1 Esd. i. 16. In N. T. meton. *a course or class*, into which the priests were divided for the daily service of the Temple, each continuing for a week at a time, Lu. i. 5, 8, ἐν τῇ τάξει τῆς ἐφ. where see my note.

Ἐφήμερος, ου, ὁ, ἡ, adj. (ἐπι, ἡμέρα,) prop. *of a day*, ὁ ἐφ' ἡμέραν ὢν, 'ephemeral.' In N. T. *daily*, 'sufficient for the day,' Ja. ii. 15, τῆς ἐφημέρου τροφῆς. Diod. Sic. iii. 32, τὰς ἐφημέρους τροφάς.

Ἐφικνέομαι, f. ἴξομαι, *to come to, arrive at*, foll. by ἄχρι with gen. 2 Cor. x. 13; by εἰς with acc. 2 Cor. x. 14, et Class.

Ἐπίστημι, f. ἐπιστήσω, trans. *to place upon or over, to set over*. In N. T. the word occurs only in the intrans. form, (act. aor. 2, ἐπίστην; perf. part. ἐφιστάς; and mid. ἐπίσταμαι,) I. prop. *to place oneself upon or near, to stand by or near*. 1) gener. Lu. ii. 38, καὶ αὐτὴ αὐτῇ τῇ ὕρα ἐπιστάσα. Acts xxii. 13, 20; with dat. of pers. Acts xxiii. 11; with ἐπί τι, Acts x. 17. xi. 11; with ἐπάνω τινός, *to stand by*

and over, Lu. iv. 39. Sept. and Class. 2) as implying also approach, to come and stand by, to come to or upon, any person or place, Lu. xx. 1, ἐπίστησαν οἱ ἀρχιερεῖς, and x. 40, and Class. So also, with the idea of sudden appearance, Acts xii. 7, ἄγγελος Κυρίου ἐπίστη: with dat. Lu. ii. 9. xxiv. 4. Class. In a hostile sense, to come upon; gener. Acts vi. 12. xxiii. 27; with dat. Acts iv. 1. Jos. Ant. vii. 11, 1. —II. fig. 1) of persons, to stand fast by, i. e. be instant, pressing, 2 Tim. iv. 2, ἐπίστηθι εὐκαιρῶς ἀκαιρῶς scil. κηρύσσων τὸν λόγον. Demosth. 70, 16, διὰ τοῦτ' ἐγρήγορον, ἐφέστηκεν. 2) of things, as evils, to come upon, befall, Lu. xxi. 34. 1 Th. v. 3; of a tempest, Acts xxviii. 2. Jos. Ant. ii. 4, 3. Wisd. vi. 5, 8; ζόφος, Pol. xviii. 3, 7. In the sense, to impend, 'be close at hand,' 2 Tim. iv. 6, ὁ καιρὸς ἐφέστηκε. Demosth. 287, 5.

*Ἐχθρα, ας, ἡ, (prop. fem. of adj. ἐχθρός,) *enmity, hatred*, Lu. xxiii. 12. Gal. v. 20. Eph. ii. 15, 17. Ja. iv. 4. Sept. & Class. In Rom. viii. 7, ἔχθρα εἰς Θεὸν means, 'is in a state of enmity against God.'

*Ἐχθρός, ὁ, ὄν, (ἐχθος, fr. ἐχθεσθαι, to stick close to, q. d. 'deeply-seated ill-will,') 1) pass. *hated, hateful*, an object of enmity, Rom. xi. 28, ἐχθροὶ δι' ἡμᾶς. Class. 2) act. *hating, hostile*, I. as *adj.* Matt. xiii. 28, ἐχθρὸς ἄνθρωπος. Rom. v. 10, ἐχθροὶ ὄντες. Col. i. 21. Sept. and Class.—II. as *subst.* ὁ ἐχθρὸς, *an enemy*, 1) gener. and foll. by gen. of pers. Matt. v. 43, sq. x. 36, et al. sæpe. Sept. & Class.; with gen. of thing, Acts xiii. 10. Sept. oft. and Class. 2) spec. of the adversaries of the Messiah, Matt. xxii. 44. Mk. xii. 36. Lu. xx. 43. Acts ii. 35. 1 Cor. xv. 25, et al. or of God, Jas. iv. 4. Also, ὁ ἐχθρὸς, said *κατ'* ἔσχην of Satan, Lu. x. 19. Matt. xiii. 39.

*Ἐχίδνα, ης, ἡ, (ἐχ-ις & κίδνα fr. κιδνός, small,) *a viper*; lit. a little serpent, Acts xxviii. 3, and Class.; fig. of *wicked men, γεννήματα ἐχιδνῶν*, Matt. iii. 7. xii. 34. xxiii. 33. Lu. iii. 7, Class.

*Ἐχω, f. ἔξω, to have or hold, implying continued possession, I. PROP. and PRIM. to have or hold in the hands, Rev. i. 16, ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑ. vi. 5. x. 2. xvii. 4. Hom. II. i. 14, ἐν χειρὶν ἔχων, et al. sæpe, and sometimes in the other Class. So, by impl. Matt. xxvi. 7. Heb. viii. 3. Rev. iii. 1, et al. II. GEN. and most freq. to have, i. e. possess, 1) with the accus. of the things in one's possession, power, charge, &c. and that whether gener. as *property*, Matt. xiii. 12. xix. 21, et al. (sometimes left underst. as ἔχειν or μὴ ἔχειν) or spec. as *estates*, or inheritances, produce, or personal property, as clothes, arms, furniture, provi-

sions, &c., and also of the members of the body; also of power, faculty, dignity, John iv. 44. vi. 68, &c. or any advantage, benefit, &c. Matt. v. 46; favour with, Acts ii. 47; faith as a gift, Rom. xiv. 22; eternal life, as a free gift, John iii. 36. vi. 40, et al.; of a law, John xix. 7. 1 Cor. vii. 25; of age, or years, John viii. 57. ix. 21; of a ground of complaint against any one, Matt. v. 23. Acts ix. 38. xxiv. 19, et al.; or of reply, 2 Cor. v. 12. By impl. with the idea of charge, trust, &c. Rev. i. 18, ἔχω τὰς κλεῖς τοῦ θανάτου, and xii. 12, ἔχ. θυμὸν μ. and xv. 1, 6, ἔ. πλῆγας. Dem. 1153, 4. In the sense to have at hand, 'ready,' 1 Cor. xiv. 26, with acc. of pers. implying some special relation or connexion, 1) gener. and simply, as of husband or wife, Matt. xiv. 4, et al.; brothers, Lu. xvi. 28; children, Tit. i. 6; widows, 1 Tim. v. 16, et al. 2) where the subject is a thing, to have, implying the existence of something in, i. e. in connexion with, the subject, Matt. xiii. 5, διὰ τὸ μὴ ἔχειν βάθος γῆς. Lu. xi. 36. xx. 24. Acts i. 12. 1 Cor. xii. 23. 1 Tim. iv. 8. 2 Tim. ii. 17. Heb. ix. 8. Ja. i. 4. Rev. iv. 7.—III. used of what any one is said to have in, or on, by, or with, himself, i. e. of any condition or state external or internal, in which any one is, 1) gener. of any obligation, duty, Acts xxi. 23, εὐχῆν ἔχοντες ἐφ' ἑαυτῶν, and xviii. 18. Rom. xii. 4, ἔ. πράξιν. 2 Cor. iv. 1, ἔ. διακονίαν. Phil. i. 30, & Col. ii. 1, ἔ. ἀγῶνα. Lu. xii. 50, ἔ. βάπτισμα. Of sin, guilt, &c. ἀμαρτίαν ἔχειν, John ix. 41. ἔγκλημα, Acts xxiii. 29. κρίμα, 1 Tim. v. 12. Of effects or results, dependent on the subject, as a cause or antecedent, Heb. x. 35, ἔτι ἔχει μισθαποδοσίαν, 'has, or brings with it, reward.' 2) of any condition or affection of body or mind, where one is said to have, i. e. sustain or bear, such or such an affection, &c. whether of the body, as in the case of disease or infirmity, so ἔχ. μάστιγας or ἀσθενείας, Mk. iii. 10, Acts xxviii. 9. Heb. vii. 28, δαιμόνιον ἔχ. 'to have a devil,' namely, inflicting disease, Matt. xi. 18. Mk. iii. 22, 30. ix. 17. Lu. xiii. 11. Acts xvi. 16. xix. 13; or of the mind, as τὴν ἀγάπην τοῦ Θεοῦ ἔχειν, John v. 42. xiii. 35. ἀνάγκην, Lu. xiv. 18. xxiii. 17. So χρεῖαν ἔχειν, to be in want of, Matt. vi. 8. Lu. v. 31, et al. sæpe; χάριον ἔχ. τῶν, gratias habere, to thank, Lu. xvii. 9. 1 Tim. i. 12, and Class. By an inversion of subject and predicate, such an affection is in the Class. often said to have or possess a person, Hom. II. xviii. 247, and oft. Hdot. iv. 115, φόβος. And so Mk. xvi. 8, εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις. 3) of things which any one has in, on, or about himself, involving the idea of carry- in oneself, as ἐν γαστρὶ ἔχειν, Matt. i.

18 Rev. xii. 2, and fig. 2 Cor. i. 9. iv. 7. Phil. i. 7. So on oneself, as *garments*, *αμα*, 'to wear, or bear,' Matt. iii. 4, *ἐνδύσασθαι*. John xii. 6, *τὸ γλωσσόκομον*, and xviii. 10, *μάχαιραν*. Rev. ix. 17, *Σώρακας*. Fig. of persons, *wearing* an appearance, Col. ii. 23. 2 Tim. iii. 5. Rev. iii. 1. 1) in the sense to *contain*, i. e. to have within itself, Heb. ix. 4. Rev. xxi. 11. Fig. *ῥίξαν ἐν ἑαυτῷ*, Matt. xiii. 21. Mk. v. 17.—IV. fig. and intens. *to have firmly*, i. e. in mind, *to hold to, to hold fast*, 1) *possession* of things, John xiv. 21, *ὁ ἔχων τὰς ἐπιτολάς μου*. 1 Cor. xi. 16. Phil. ii. 9, et al.; also of persons, as *ἔχειν Θεόν, τὸν Πατέρα, τὸν Υἱόν, to hold fast to them*, 'hold them in devoted affection,' 1 John ii. 23. v. 12. 2 John 9. 2) by impl. *to hold or 'regard as,' account*; with acc. of pers. and noun in appos. Matt. xiv. 5, *ὡς προφ. αὐτὸν εἶχον*, and xxi. 26, 46. Mk. xi. 32. Isocr. p. 239, *τινάς οὖν ἔχω περαιδευμένους*.—V. foll. by infin. with an acc. as *τι, οὐδέν, &c. namely, ἔχω—τι ὅστις αἰεὶν οἰοῖσθαι*, i. e. by impl. 'I am able to say or do something,' I CAN, implying only an objective or external ability, and so differing from *δύναμαι*: usually with infin. aor. Lu. vii. 40, *ἔχω σοι τι αἰεῖν*, and xii. 4, *μὴ ἐχόντων—τι ποιῆσαι*. Acts iv. 14. xxiii. 17, sq. xxv. 26. xxviii. 19; with infin. pres. 2 John 12. And so in Class. More direct is the sense *to be able, I can*, where the acc. is suppressed, Matt. xviii. 25, *μὴ ἔχοντες δὲ αὐτοῦ ἀποδοῦναι*, 'not having wherewithal to pay,' pres. John viii. 6, *ἵνα ἔχωσι κατηγορεῖν αὐτοῦ*. 2 Pet. i. 15. So in Class. as Xen. Mem. ii. 7, 11, *οὐχ ἔξω ἐπιδόουναί*. Sometimes the infin. is suppressed, as Mk. xiv. 8, *δὲ ἔσχευ αὐτῆ (ποιῆσαι), ἐποίησε*. Acts iii. 6, & Class.—VI. intrans. or with *ἑαυτόν, &c.* implied, always with an adv. or adverb. phrase, *to have oneself*, i. e. to be circumstanced so or so, *to be*; e. gr. *ἐτοιμῶς ἔχειν, to be ready*, Acts xxi. 13. 2 Cor. xii. 14. Ælian v. H. iv. 13. *ἐσχάτως ἔχειν, to be in extremity*, Mk. v. 23. *κακῶς ἔχειν, to be sick*, Matt. iv. 24. Lu. vii. 2. Xen. Œcon. iii. 11. *καλῶς ἔχειν, to be well*, namely, being ill, Mk. xvi. 18. John iv. 52. *σθενῶς ἔχειν, to be so*, Acts vii. 1. *πῶς, ὅπως ἔχειν*, 1 Tim. v. 25, and so Class. Acts xxiv. 25, *τὸ νῦν ἔχον* ('for the present') *πορεύου*: and so in Class.; foll. by adv. and dat. adverbially, John v. 5, 6, *ἐν θηενία ἔχειν*. 2 Cor. x. 6. So of place, *ἔχειν ἐν*, 'to be in a place,' John xi. 17, *ἐχόντων ἐν τῷ μνημείῳ*. Jos. Ant. vii. 1, 1.—VII. *ἔχειν ἐπὶ*, *to hold oneself upon, or to adhere to*, *adhere to* a person or thing, Hom. Od. xi. 346; also *to be contiguous to any place*, foll. by gen. Hdot. iv. 169. Thuc. ii. 67. In N. T. only occ. in partic. *ἐχόμενος*, η, ου, 'next in place,' *adjacent*, Mk. i. 38. *εἰς τὰς ἐχόμενας κωμοπόλεις*. Jos. Ant. vi. 1. 1. Xen. Mem. iii. 5, 10. Of time, *τῇ ἐχόμενῃ*, suppl. *ἡμέρα*, expr. Acts xxi. 26. *τῷ δὲ ἔχ. σαββ.* xiii. 44, et al. Sept. Apoc. Jos. and Pol. iii. 112, 1. Fig. Heb. vi. 9, *τὰ ἐχόμενα σωτηρίας*, 'things closely connected with salvation.' So Lucian, Herm. 69, *ταυτ' ἐλπιδος ἐχόμενα λέγεις*.

“Εως, prop. and prim. adv. but in the later writers also prepos. with gen. In N. T. I. ADV. in two senses: 1) *until*, i. e. *so long as, until*, i. e. 'unto such a time,' marking the continuance of an action up to the time of another action, and foll. by the indic. subj. or opt. according as the latter action is certain or uncertain. It is foll. *either* by indic. of a past action, as Matt. ii. 9, *ἕως ἐλθὼν Ἰσθι*, and xxiv. 39, in a future action, or foll. by subj. aor. with *ἄν*, where the latter action is only probable, Matt. ii. 13, *ἕως ἄν εἶπω σοι*, and v. 18, et sæpe; also Sept. and Class. 2) by impl. *so long as, while*, i. e. during the continuance of another action, until it ends, &c. John ix. 4, *ἕως ἡμέρα ἐστίν*, and xii. 35, and so in Class.—II. as PREP. gov. the genit. *until, unto*; marking a terminus ad quem, and used both of time and place. I. of time, and 1) foll. by gen. of a noun of time, Matt. xxvi. 29, *ἕως τῆς ἡμέρας ἐκείνης*. Lu. i. 80, et al.; or by gen. of pers. or event, Matt. i. 17, *ἕως Δαυὶδ, ἕως τῆς μετοικεσίας Βαβ.*, *ἕως τοῦ Χριστοῦ*, et al. and Class. as Diod. Sic. i. 4, *ἕως τῆς Ἀλεξάνδρου τελευτῆς*. 2) foll. by gen. of a pron. e. gr. *ἕως*, scil. *χρόνου*, lit. *until what time, until when*, i. e. simply *until*, with indic. or subj.; with indic. Matt. i. 25, *ἕως οὗ ἔτεκε τὸν υἱόν*. xiii. 33. Palæph. iv. 2; with subj. aor. without *ἄν*, Matt. xiv. 22; *ἕως οὗ ἀπολύση τοὺς δούλους*, and oft.; also in Sept. Eccl. xii. 2. Jos. Ant. v. 1, 3. So *ἕως ὅτου*, scil. *χρόνου, until when, until*, either with indic. as John ix. 18, *ἕως ὅτου ἐφώνησαν*, et al. or with subj. Lu. xiii. 8, *ἕ. ὅ. σκάψω*. 3) foll. by adv. of time, with or without τοῦ. So *ἕως τοῦ νῦν, until now*, Matt. xxiv. 21. *ἕως σήμερον*, 2 Cor. iii. 15. So gener. without τοῦ, more usually in later writers, *ἕως ἄρτι, until now*, Matt. xi. 12. *ἕως πότε; until when?* i. e. how long? xvii. 17. Mk. ix. 19.—II. of PLACE, *as far as to, until, unto*. 1) prop. in various constructions, e. gr. foll. by gen. of place, Matt. xi. 23, *ἕως τοῦ οὐρανοῦ*, 'as far as, up to heaven.' xxvi. 58, *ἕως τῆς αὐλῆς τοῦ ἀρχ.* Lu. ii. 15, *ἕως Βηθ.* iv. 29. Acts i. 8. xi. 22. xxvi. 11, *ἕως καὶ εἰς τὰς ἕξω πόλεις*, 'as far as and even unto foreign cities.' So with gen. of pers. as marking

a place, Lu. iv. 42. Foll. by adv. of place, as *ἕως ἄνω*, 'to the very brim,' John ii. 7. *ἕως κάτω*, 'to the very bottom,' Matt. xxvii. 51. *ἕως ἔσω*, 'as far as the interior,' Mk. xiv. 54. *ἕως ὧδε*, 'unto this place,' Lu. xxiii. 5; foll. by prep. and its case, e. gr. *ἕως εἰς Β.* 'as far as unto Bethany, Lu. xxiv. 50. Diod. Sic. i. 27, *ἕως εἰς τοὺς δοικητοὺς τόπους*. So *ἕως ἐξω τῆς πόλεως*, 'as far as to the outside of the city,' Acts xxi. 5.—III. FIG. foll. by gen. either of a *term* or *limit*, marking extent, Matt. xxvi. 38, *ἕως θανάτου*. Lu. xxii. 51, *ἕατε ἕως τούτου*: or of pers. in a like sense, Matt. xx. 8, *ἕως τῶν πρώτων*. Dion. Hal. vi. 37, *ἕως ἐκγόνων*. John viii. 9. Acts viii. 10. Rom. iii. 12, *οὐκ ἔστιν ἕως ἑνός*, 'not so much as one.'

Z.

Ζάω, (ζῆς, ζῆ, inf. ζῆν, fut. ζήσω and later ζήσομαι,) gener. TO LIVE, intrans.; but employed in various shades of sense in N. T. as follows, I. *to live, have life*, as said of physical life, or existence, as opp. to death, or non-existence, and implying always some duration. It is used, 1) gener. of human life, &c. Acts xvii. 28, *ἐν αὐτῷ ζῶμεν*, and; xxii. 22. Rom. vii. 1, et al. So *ζῶντες καὶ νεκροί*, Acts x. 42, et al. Sept. and Class. Also τὸ ζῆν, subst. *life*; Phih. i. 21, sq. 2 Cor. i. 8. Jos. Ant. ii. 3, 4, and Class. Of persons raised from the dead, Matt. ix. 18, *ἄρτι ἐπέλευσεν ἀλλὰ ἐλάθων—καὶ ζήσεται*, et al. Sept. in 2 Kings xiii. 21. Said likewise of persons restored to health from sickness, *not to die*, i. e. by impl. *to mend, be well*, John iv. 50, *ὁ υἱός σου ζῆ*, and Sept. in 2 Kings viii. 8, sq. 2) *spec. in the sense to exist, absol. now and hereafter, to live for ever*; of human beings, Matt. xxii. 32, *οὐκ ἔστιν ὁ Θεός, Θεός νεκρῶν, ἀλλὰ ζώντων*. John xi. 25; of Jesus, John vi. 57; of God, vi. 57, *ὁ ζῶν Πατήρ*, equiv. to *ὁ ἔχων ζωὴν ἐν ἑαυτῷ*, v. 26; also, in an oath, by Hebr. Rom. xiv. 11, *ζῶ ἐγὼ, λέγει Κύριος*, 'I live, saith the Lord.' So Sept. Numb. xv. 21, et al. Partic. *ζῶν, ever-living, eternal*, ὁ Θεός ὁ ζῶν, Matt. xvi. 16. Rom. ix. 26, et al.; and as opp. to *idols*, which are dead, non-existing, Acts xiv. 15. 2 Cor. vi. 16. 1 Thess. i. 9, and Sept. 3) *fig. of things, only in particip. ζῶν, ζῶσα, ζῶν, living*, i. e. lively, active, and also enduring, as opp. to what is dead or inactive; likewise transient, e. gr. 1 Pet. i. 3, *ἐλπὶς ζωῆς*, 'lively and enduring.' Rom. xii. 1, *θυσία ζωῆς*, 'enduring and constant,' opp. to the *interrupted sacrifice* of slaughtered victims. Heb. iv. 12,

ζῶν ὁ λόγος τοῦ Θεοῦ, 'is lively, active and enduring.' 1 Pet. i. 23, *λόγος ζῶντος Θεοῦ*, 'living, efficient, enduring;' and ii. 4, *λίθος ζῶν*, of Christ as the corner-stone of the Church, 'not inactive, but *efficient*;' of Christians, v. 5. So *ὕδωρ ζῶν*, living water, i. e. the water of running streams opp. to that of stagnant waters, as pools or cisterns, John iv. 10. vii. 38. Rev. vi. 17, and Sept. in Gen. xxvi. 19, et al. by impl. and by Hebr. particip. *ζῶν, life-giving*, John vi. 51, *ὁ ἄρτος ὁ ζῶν*, 'which imparts eternal life.' Acts vii. 38, *λόγια ζῶντα*. Heb. x. 20, *ὁδὸς ζωῆς*. And so sometimes in Sept.—II. *to live*, i. e. sustain life, *to live on* or *by any thing*, Matt. iv. 4, *οὐκ ἐπ' ἄρτω μόνῳ ζήσεται*. 1 Cor. ix. 14, and Class.; as Demosth. i. 309, 26; with *διὰ*, Xen. Mem. iii. 3, 11.—III. *to live in any way, to pass one's life in any manner*, Lu. xv. 13, *ζῶν ἀσώτως*. Acts xxvi. 5, *ἐζησα Φαρισαῖος*. Gal. ii. 14, *ἐθνικῶς ζῆν*. 2 Tim. iii. 12, *εὐσεβῶς ζῆν*. Tit. ii. 12, *ζ. σωφρόνως*, &c. Rom. vii. 9, *ἐζῶν χωρὶς νόμου*. Apoc. Jos. and Class. Lu. ii. 36, *ζήσασα ἐτη μετὰ ἀνδρός*. Hence the phrase *ζῆν τι, ἐν τίνι, κατὰ τινα*, *to live to, in, according to any one*, i. e. 'to be devoted to, to live conformably to the will, purpose, precept, or example of any person or thing;' e. gr. of a *person*, ζ. τῷ Θεῷ, Lu. xx. 38. Rom. vi. 10. Gal. ii. 19. And so 1 Pet. iv. 6, ζ. κατὰ Θεὸν πνεύματι, i. e. 'to live spiritually according to the will of God.' Also Gal. v. 25, ζ. πνεύματι, 'to live under His influences.' 1 Pet. ii. 24, ζ. τῇ δικαιοσύνῃ. Rom. xiv. 7. 2 Cor. v. 15, ζ. ἐαυτῷ, 'to live agreeably to one's own corrupt inclinations.' Demosth. p. 80, 26, *Φιλίππῳ ζῶντες, καὶ οὐ τῇ εαυτῶν—πατρίδι*. Of a *thing*, ζῆν ἐν ἀμαρτίᾳ, 'to live under the dominion of sin,' Rom. vi. 2; ἐν πίστει, 'under the power of faith,' Gal. ii. 20; ἐν κόσμῳ, i. e. 'in conformity to the world,' Col. ii. 20. iii. 7. So *Ἄλιαν*, V. H. iii. 13, ζ. ἐν οἴνῳ. κατὰ σάρκα ζῆν, 'to live conformably to the flesh,' Rom. viii. 13. Jos. Ant. iv. 8, 44, ζ. κατὰ τοὺς νόμους ζ.—IV. by impl. *to live* and *PROSPER, be blessed*, 1) gener. and prop. Rom. x. 5. Gal. iii. 12, *ὁ κοίτωνται αὐτὰ ζήσεται ἐν αὐτοῖς*. 1 Thess. iii. 8, *οὐκ ἔστιν ἕως ἑνός ζῶμεν*, 'we live, feel ourselves happy.' So Sept. in Deut. viii. 1. 1 Sam. x. 24, et al. and Demosth. 434. 2) *metaph. to be exempt from death*, temporal, Lev. xviii. 5, or spiritual, 'to enjoy eternal life, and be admitted to the blessings and privileges of Christ's kingdom,' Lu. x. 28, *τοὺς ποιέι, καὶ ζήσῃ*. John vi. 51. Rom. vi. 17. 1 Thess. v. 10, *ἵνα ἅμα σὺν αὐτῷ ζήσωμεν*. 1 John iv. 9, *ἵνα ζήσωμεν διὰ αὐτοῦ*. Heb. xii. 9, *καὶ ζήσομεν*, for *ἵνα ζήσωμεν διὰ αὐτοῦ*, et al.

Ζεστός, ἡ, ὄν, adj. (Ζέω,) prop. *boiled*, or *boiling*, Diosc. ζ. ὕδωρ. In N. T. *ferent* in zeal, (like τῷ πνεύματι ζέοντες, Rom. xii. 11, and ζέων τῷ πν. Acts xviii. 25,) as opp. to ψυχρός, 'frigid, indifferent.'

Ζεύγος, εὐς, τὸ, (ζεύγνυμι,) prop. a *yoke* for joining together two beasts of draught, and sometimes a carriage or wain drawn by them; but in N. T. the *pair of animals* thus yoked together, Lu. xiv. 19, ζεύγη βοῶν ἡγόρασα πέντε. Sept. 1 Kings xix. 19. Is. v. 10. ÆL. V. H. ix. 25. Xen. Mem. ii. 4, 5; and gener. a pair, or couple, of any animals, as turtle-doves, Lu. ii. 24. Sept. Lev. v. 11.

Ζευκτηρία, ας, ἡ, (ζευκτήρ, ζεύγνυμι,) a *band*, or fastening of any thing to another, Acts xxvii. 40, τὰς ζ. τῶν πηδαλίων, *rudder-bands*, called by Eurip. Hel. 1552, ζευγαί, see my note.

Ζέω, f. ζέσω, (Onomatop. like our *his*.) prop. of water, to *boil*, be boiling hot. In N. T. only fig. of the ardour of the affection, 'to be fervent,' Acts xviii. 25. Rom. xii. 11, ζ. τῷ πνεύματι. Anthol. Gr. iii. 169. v. 218, 219.

Ζῆλος, ου, ὁ, (fr. ζέω and the termin. εὐς, contr. to ζῆλος, as in βηλός, &c.) formed as βελος, μύελος, πύελος, &c.) prop. *heat*, produced by the action of fire or water. Hence it is applied to every kind of heat or fervour of the mind and affections; and so admits both of a good and a bad sense. I. in a GOOD sense, ardour for a person, or a cause, and foll. by gen. of that for whom or which it is felt, John ii. 17, ὁ ζ. τοῦ οἴκου σου. Rom. x. 2, ζῆλον Θεοῦ ἔχουσιν: by ἑνί with gen. 2 Cor. vii. 7; absol. 2 Cor. xi. 2, ζῆλὸν ὑμᾶς Θεοῦ ζῆλον, 'I am zealous for you with a zeal proceeding from, i. e. inspired by, God.' Sept. and later Class.—II. in a BAD sense, 1) *heart-burning*, *envy*, Acts xiii. 45. Rom. xiii. 13. 1 Cor. iii. 3. Ja. iii. 14. Plur. ζῆλοι, 2 Cor. xii. 20. Gal. v. 20, and later Class. 2) *anger*, *indignation*, Acts v. 17. Heb. x. 27, και πυρός ζῆλος, *fiery wrath*. See Ps. xxi. 9. Mal. iv. 1, and Blomf. on Æschyl. Ag. 449.

Ζηλός, f. ὄσω, (ζῆλος,) to be zealous towards, i. e. for or against, any person or thing, trans. I. gener. FOR a person or thing, and usually in a good sense, e. gr. of things, to desire ardently, be eager for, 1 Cor. xii. 31, ζηλοῦτε δὲ τὰ χαρίσματα τ. κ. and xiv. 1, 39. Sept. and Class. e. gr. Demosth. p. 500, 2, ζ. ἀρετῆν: of persons, in a good sense, to bear an ardent affection for, to love, Gal. iv. 18. Sept. in 2 Sam. xxi. 2. Prov. xxiv. 1. Soph. Aj. 562, and Elect. 1027. In a bad sense, to make a show of zeal or affection for any

one, in order to gain him as a follower, Gal. iv. 17.—II. AGAINST a person, to be zealous of, to envy, Acts vii. 9, ζ. τὸν Ἰωσήφ, and xvii. 5. Ja. iv. 2, φονεύετε καὶ ζηλοῦτε, 'ye have heart-burnings even to meditate the murder of one another.'

Ζηλωτής, ου, ὁ, (ζηλώ,) 1) one zealous for, eagerly desirous of any thing, 1 Cor. xiv. 12, ζηλωταὶ ἐστε πνευματῶν. Tit. ii. 14, and later Class. So also, in a bad sense, of zealots for the ancient Jewish law, Acts xxi. 20.

Ζημία, ας, ἡ, Schl. after Spanheim supposes the primary sense of the term to be the *mult* or penalty for any crime, whether in person or purse. But though such be a sense frequent in the best writers, even the early ones,—that is, I apprehend, the primary one, which is laid down by him as *secondary*,—namely, *damage*, or injury, loss, as opposed to gain or advantage. Now this arises naturally out of the other, inasmuch as, by a metonymy of antecedent for consequent, pecuniary penalty is a payment, to make up the damage occasioned or injury inflicted by a person. A sense of the word found at Acts xxvii. 10, & 21, κερδῆσαι τὴν ζημίαν, 'this damage.' In Phil. iii. 7, ταῦτα ἤγγημα, διὰ τὸν Χριστόν, ζημίαν, the term signifies, as opp. to κέρδη, what occasions loss, and in the next verse, what is injurious, mere *poxa*. So Test. XII. Patr. p. 651, ζημία ἢ ἀπώλεια. With the phrase ζημίαν ἠγείσθαι, 'to count as loss,' comp. a similar one, Xen. de Vect. iv. 5, ζημίαν λογίζεσθαι, and κέρδος ἠγ. Thuc. ii. 44, where see my note.

Ζημιόω, f. ὄσω, (ζημία,) to occasion loss to any one, prop. with double accus. In N. T. only pass. or mid. to suffer loss or damage, 1 Cor. iii. 15. 2 Cor. vii. 9. Ph. iii. 8, τὰ πάντα ἐζημιώθην, 'I have suffered the loss of all things.' Class. Aor. 1. pass. ἐζημιώθην, in mid. signif. to bring loss upon oneself, i. e. to lose, τὴν ψυχὴν αὐτοῦ, Matt. xvi. 26, εἰαυτόν, Lu. ix. 25.

Ζητέω, f. ἴσω, to seek, trans. I. PROP. to seek after, look for, strive to find, find out, or know, 1) gener. e. gr. absol. in the proverbial phrase, Matt. vii. 7, 8, ζητεῖτε, καὶ εὕρησθε: foll. by acc. of pers. Matt. ii. 13, ζητεῖν τὸ παιδίον. Mk. iii. 32. Lu. ii. 45, et al. Sept. and Class. So in the phrase formed on Hebr. ζητεῖν τὸν Θεόν, i. e. 'to turn to God in humble and hearty obedience,' & ζητεῖν τὸν Κύριον, Rom. x. 20. Acts xvii. 27. Foll. by acc. of thing, prop. 'something lost,' Matt. xviii. 12, ζητεῖν τὸ πλανώμενον. Lu. ii. 45, and xix. 10, with acc. impl. xv. 8, gener. as an object of desire and endea-

vour, Matt. xii. 43, ἀνάπανσιν. xxvi. 59, ψευδομαρτυρίαν. Rev. ix. 6, τὸν θάνατον: or of *striving*, as to buy, μαργαρίτας, Matt. xiii. 45. Theophr. Char. 23. Xen. Cyr. ii. 2, 26. Hence from the Hebr. ζῆτεῖν τὴν ψυχὴν τινος, 'to seek the life of any one,' i. e. to endeavour to kill him, Matt. ii. 20, and often in Sept. Note the construction ζῆτεῖν πῶς, 'to seek how to do any thing,' Mk. xi. 18. 2) *to seek* what was not before lost, in the sense *to strive after*, try to gain any thing, Matt. vi. 33, ζ. τὴν βασιλείαν τοῦ Θεοῦ. Lu. xii. 29, μὴ ζῆτεῖτε τί φάγητε. John v. 44, et al. Sept. and Class. So gener. *to endeavour, strive*; foll. by ἵνα and subj. 1 Cor. xiv. 12; by infin. aor. Matt. xxi. 46, ζ. αὐτὸν κρατῆσαι, Lu. v. 18, et al. or infin. pres. Lu. vi. 19. Gal. i. 10; infin. impl. John v. 30, οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, scil. ποιεῖν. Sept. and Class. 3) by impl. *to desire, wish*, foll. by infin. aor. Matt. xii. 46, ζ. αὐτῷ λαλῆσαι. Lu. ix. 9, ἐξήτει ἰδεῖν αὐτόν. xi. 54. John vii. 4; with acc. John i. 38. iv. 27, τί ζητεῖς; 2 Cor. xii. 14, οὐ ζητῶ τὰ ὑμῶν. 1 Cor. vii. 27, & Class.—II. metaph. *to seek for, require, demand, expect*, with acc. of thing, 1 Cor. i. 22, σοφίαν ζητοῦσιν. 2 Cor. xiii. 3. Heb. viii. 7; foll. by παρά τινας, Mk. viii. 11, ζ. παρ' αὐτοῦ σημείου. Lu. xi. 16; by ἐν τινι, 1 Cor. iv. 2; with accus. of pers. John iv. 23.—III. by impl. *to inquire, ask*; foll. by περί and gen. John xvi. 19, περί τούτου ζῆτεῖτε. And so in Class.

Ζήτημα, ατος, τὸ, (ζητέω,) prop. *something sought* or inquired about, an object of search; also fig. an object of research, a question, Acts xv. 2. xviii. 15.

Ζήτησις, εως, ἡ, (ζητέω,) prop. *the act of seeking*, Thuc. viii. 57, or *the search* for any thing lost or wanting, Eurip. Cycl. 14. Thuc. i. 20. vi. 53; also, fig. the process of inquiry concerning it, *discussion, debate*, Plut. Coriol. ζήτησιν ἐποιήσαντο τοῦ πράγματος. And so John iii. 25, ἐγένετο ζήτησις. Acts xxv. 20, εἰς τὴν περί τούτων ζήτησιν, and so oft. in the Philosophers, espec. Plato. In 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23, it means a question, or topic of discussion, as often in Plato.

Ζιζάνιον, ου, τὸ, prop. a general name for weeds among grain, like our *cockle, darnel*, &c., but in N. T. a weed common in Palestine, which infests fields of grain, and resembles wheat, but is worthless, Matt. xiii. 25, sqq.

Ζόφος, ου, ὁ, *darkness, thick obscurity*, Hom. Od. xx. 353; espec. as said of the infernal regions, Hom. Od. xi. 57. ll. xx. 191, & xxi. 56. So in N. T. of the darkness of Tartarus, or Gehenna, 2 Pet. ii. 4, σιραιῖς ζόφου ταρταρώσας, 'thrusting

them down to Tartarus, and consigning them to chains of darkness,' i. e. where darkness encompasses them like chains, and holds them fast. So Wisd. xvii. 17, of the wicked, ἀλύσει σκότους ἐδέθησαν. Luc. Contemp. 1, παραδόου τῷ ζόφῳ, 'infernal darkness.' Intens. ὁ ζ. τοῦ σκότους, 'thickest darkness,' 2 Pet. ii. 17. Jude 13.

Ζυγός, ου, ὁ, (ζεύγνυμι,) prop. a yoke, so called as coupling two things together, e.g. draught cattle. In N. T. only used fig. I. of a yoke, either as an emblem of servitude, 1 Tim. vi. 1, and Class.; or, as denoting moral bondage, e. gr. of the Mosaic Law, Acts xv. 10. Gal. v. 1. Hence, by antith. the precepts of Christ, Matt. xi. 29. And so Lucian says of necessity, that it puts βαρὺν κατ' ἀρχαίνα ζυγὸν ἡμῖν.—II. from its resemblance thereto, *the beam* of a balance which unites the two scales; hence, by synecd. a pair of scales, Rev. vi. 5, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. Sept. and Class.

Ζύμη, ης, ἡ, (ζύω, cogn. with ζέω, ferveo,) *fermentum* (for *fervimentum*), id quod ferveat, *leaven*, Matt. xiii. 33. Hence, as leaven causes the dough to ferment and turn sour, it is said proverb. Gal. v. 9, μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοί, i. e. 'a few bad men corrupt a multitude.' Also fig. for *corruptness* of heart, life, &c. Matt. xvi. 6. Mk. viii. 15. Lu. xii. 1. 1 Cor. v. 7, sq.

Ζυμός, f. ὄσω, (ζύμη,) *to leaven, make to ferment*, trans. Matt. xiii. 33. Lu. xiii. 21. 1 Cor. v. 6. Gal. v. 9.

Ζωγράφω, f. ἦσω, (ζῶω for ὄσω, ἀγρεύω,) prop. *to take alive*, Hom. Il. vi. 46. Hdot. i. 86; or *to take prisoner*, Thuc. vii. 23, sq. But the word seems to have been by the later Greek writers used of catching or taking game, as beasts, birds, or fishes in a net or snare; as we may infer from the phrase, κύρτος ὁ ζωγραφτικός, for 'a fishing-net;' and ζωγραφίον, 'an aviary.' In N. T. the word only occurs twice, 1) in Lu. v. 10, of Peter, ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγράων, where the latter sense is alluded to, q. d. 'henceforth thou shalt catch, i. e. win over to the truth and hold fast, men;' as applied spiritually to the taking or catching of men by the preaching of the Gospel; terms of hunting and fishing being by the ancients often used of those who attach men to themselves. 2) in 2 Tim. ii. 26, of sinners, ἐζωγραμένοι ὑπ' αὐτοῦ (the Devil), where the allusion (as appears fr. the next words, εἰς τὸ ἐκεῖνον θέλημα) is to the former sense, i. e. of *taking and holding captive*; and therefore the meaning is not, as the recent Commentators explain, *ensnared or seduced, but held captive*.

Ζωή, ἡ, (ζάω,) *life*, I. GENER. as said of physical life or existence, opp. to death, or non-existence, 1) prop. and gener. of *human life*, &c. Lu. xvi. 25. Acts xvii. 25, *διδοὺς πᾶσι ζωὴν*. Heb. vii. 3. Ja. iv. 14, and Sept. and Class.; also of life after rising from the dead, only of Christ, Rom. v. 10. 2 Cor. iv. 10; fig. of the Jewish people, Rom. xi. 15, wh. see my note. 2) in the sense of *existence*, absol. & without end, Heb. vii. 16, *ζωὴ ἀκατάλυτος*. So τὸ ζῦλον τῆς ζωῆς, 'which preserves from death,' Rev. ii. 7. τὸ ὕδωρ τῆς ζωῆς, xxi. 6. ὁ ἄρτος τῆς ζωῆς, John vi. 35. Meton. of God and his Son Jesus Christ, *life*, i. e. source of life, John i. 4.—II. *life*, i. e. *manner of life, conduct*, Rom. vi. 4, ἐν καινότητι ζωῆς περ. Eph. iv. 18, τῆς ζωῆς τοῦ Θεοῦ, 'a godly life.'—III. *life*, i. e. a happy life, *happiness*, 1) gener. Lu. xii. 15. John vi. 51, ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 2 Cor. ii. 16, ὁσμὴ ζωῆς, 'salutary.' Acts ii. 28, ὁδοὺς ζωῆς, 'life and happiness.' 1 Pet. iii. 10, *ζωὴν ἀγαπᾶν*. 2) spec. in the *Evangelical* sense, of eternal life, that life of bliss in the kingdom of God, which awaits the true followers of Christ, after the resurrection. So ζ. αἰώνιος, Matt. xix. 16, al. ἡ ὄψις ζ. 1 Tim. vi. 19; absol. Matt. vii. 14, ἡ ζωὴ. Acts v. 20, τὰ ῥήματα τῆς ζωῆς ταύτης, i. e. 'the doctrine of eternal life.' Rom. v. 17, et al. *sepe*. So ὁ στέφανος τῆς ζωῆς, 'the reward of eternal life,' Ja. i. 12. χάρις ζωῆς, 1 Pet. iii. 7. Meton. for the *author* or giver of eternal life, John xi. 25; *the cause* thereof, John v. 39.

Ζώνη, ἡ, (ζώννυμι,) prop. a *belt* or *girdle*, such as was worn by both sexes, among the ancients, Gr. and Lat., espec. the Orientals, because of their long flowing vestments, Matt. iii. 4. As, however, this girdle was often *hollow*, it served as a *purse* to hold money, Mk. vi. 8, by a custom still subsisting in the East.

Ζώννυμι, or Ζωννύω, f. ζώσω, *to gird*, or bind with a girdle, put on a girdle, John xxi. 18. Sept. and Class.

Ζωογονέω, f. ἦσω, (ζωογόνος, from ζῶς and obsol. γένω,) prop. *to bring forth alive*, and pass. *to be born alive*, as in the later Class. In N. T. *to preserve alive*, Lu. xvii. 33. Acts vii. 19. Sept. and Fathers.

Ζῶον, ου, τό, prop. neut. of adj. ζῶος, meaning, a *living thing*, i. e. an *animal*, Heb. xiii. 11. 2 Pet. ii. 12. Sept. & Class. Symb. Rev. iv. 6, and often in that book.

Ζωοποιέω, f. ἦσω, (ζῶος, ποιέω,) prop. and in Class. *to make alive*, i. e. engender; also, *to vivify*, or reanimate, by restoring lost animation. In N. T. 1) prop. *to make alive, endue with life*, 1 Tim. vi. 13, τοῦ Θεοῦ τοῦ ζωοποι. τὰ πάντα.

Sept. Act. Thom. 10, ὁ Θεὸς τὸν κόσμον ζωοποιῶν. Of the dead, *to recall to life, reanimate*, John v. 21. Rom. iv. 17. viii. 11. 1 Cor. xv. 22. 1 Pet. iii. 18. Of seeds, *to quicken*, like reanimation in animals, 1 Cor. xv. 36, ὁ σπείρει οὐ ζωοποιεῖται. 2) metaph. and by impl. *to make alive, cause to be alive, happy* for ever in Christ's kingdom, John vi. 63, τὸ πνεῦμά ἐστι τὸ ζωοποιῶν. 1 Cor. xv. 45, εἰς πνεῦμα ζωοποιῶν. 2 Cor. iii. 6, τὸ δὲ πνεῦμα ζωοποιεῖ. Gal. iii. 21, ὁ δυνάμενος ζωοποιῆσαι. Sept. and Fathers.

H.

Ἡ, a particle, *disjunct.*, *interrog.*, and *comparat.* I. DISJUNCT. *and, or*, 1) gener. Matt. v. 17, τὸν νόμον ἢ τοὺς πρ. 2) ἢ—ἢ, repeated, *either—or*, Matt. vi. 24, ἢ τὸν ἕνα μισήσει—ἢ ἐνὸς ἀνθέξεται.—II. INTERROG., where, however, the primary force is strictly retained, *or whether, if perhaps*, 1) prop. *indirect*, in the latter clause of a double interrog., after πότερον, *whether—or*, John vii. 17, γινώσεται—πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἑμαντοῦ λαλῶ. So gener. where πότερον or something equiv. is implied, Matt. ix. 5. 2) gener. and in a *direct* question, where the interrogation implies a negation of something preceding, Matt. vii. 9, ἢ τίς ἐστίν ἐξ ὑμῶν ἄνθρωπος; xx. 15. Rom. iii. 29.—III. COMPARAT. *than*; e. gr. 1) after comparatives, and words implying comparison, Matt. x. 15, ἀνεκτότερον—ἢ τῆ πόλει ἐκείνῃ. John iv. 1. μάλλον ἢ, *more than, rather than*, iii. 19. πρὶν ἢ, *sooner than, before*, Matt. i. 18. So after θεῖω, 1 Cor. xiv. 19. 2) after ἄλλος, ἕτερος, and the like, Acts xvii. 21, εἰς οὐδὲν ἕτερον εὐκαιροῦν ἢ λέγων, &c.; with ἄλλος, &c. impl. John xiii. 10, ὁ λελουμένος οὐ χρειᾶν [ἄλλην] ἔχει, ἢ τοὺς πόδας νιψ. Acts xxiv. 20, 21, τί ἀδικημα [ἄλλο] ἢ περι μιᾶς ταύτης φωνῆς. 3) after the positive, where it may be rendered *rather than, more than, μάλλον ἢ*, so that the positive with ἢ is equiv. to the compar. Matt. xviii. 8, καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χαλῶν ἢ κυλλόν, ἢ δύο χεῖρας—ἔχοντα, βληθῆναι εἰς τὸ πῦρ τὸ αἰών. Lu. xvii. 2. xviii. 14.—IV. *with other particles*; viz. 1) ἄλλ' ἢ, *unless, except*. 2) ἢ καὶ, *or also, or even*, Lu. xviii. 11, οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ—ἢ καὶ ὡς οὗτος: interrog. xi. 11. 3) ἢ περ, *than perhaps, than indeed*, after μάλλον, John xii. 43. 4) ἢ τοι=ἢ, *or, but stronger*; in N. T. only ἢ τοι—ἢ, *whether indeed—or*, Rom. vi. 16.

Ἡ, a particle of affirmation, *truly, assuredly, certainly*; in N. T. only in the connection ἢ μὴν, the usual intensive form

of oaths, *most certainly, most surely*, Heb. vi. 14.

Ἡγεμονεύω, f. εὔσω, (ἡγεμών,) prop. *to go first*, Hom. Od. iii. 306. Hence, *to lead* or point out the way, Hom. Od. xxiv. 225. And hence, in the later writers, *to lead an army*, also, *to command* or govern men, Hdot. vii. 99; foll. by gen. Thuc. iii. 61. In N. T. *to be governor of a Roman province*, Lu. ii. 2. iii. 1.

Ἡγεμονία, as, ἡ, (ἡγεμών,) reign, Lu. iii. 1. In Class. as Hdot. vii. 2. Thuc. iv. 91, it means *chief command, dominion*.

Ἡγεμών, ὄνος, ὁ, (ἡγούμεαι,) prop. a *guide*, one who goes first and directs the way, Hom. Od. xi. 505. Hdot. v. 14, also, a *chief* or leader, whether military (as oft. in Class.) or civil. So Matt. ii. 6, ἐν τοῖς ἡγεμόσιν Ἰουδα, 'heads of families,' (see my note). And so in Sept. and Joseph. Hence, also, a *political chief*, as Thuc. i. 4, also a *governor of a Roman province*, whether proconsul, legate, or procurator, as often in later Class. Hence in N. T. it is used 1) gener. of a *proconsul*, legate, &c. Matt. x. 18. 2) spec. of the procurator of Judea, Matt. xxvii. 2. Acts xxiii. 24. xxvi. 30. The usual and more exact term is ἐπίτροπος. But ἡγ. occurs in Hdian. iv. 6, 8.

Ἡγέομαι, f. ἡσομαι, depon. mid. (ἄγω,) prop. and prim. *to go first, lead the way*, Hom. Od. x. 263. Joseph. Ant. vi. 5, 2; then, *to be a leader* or chief, whether in war, or in civil government, Diod. Sic. i. 4, or in the management of affairs in general. Hence in N. T. I. prop. *to be leader* in any business, Acts xiv. 12, ὁ ἡγούμενος τοῦ λόγου, 'chief speaker.' Jambl. de Myst. init. Θεός ὁ τῶν λόγων ἡγεμών ὁ 'E. Said gener. of those who have authority, Lu. xxii. 26. Acts xv. 22; of officers in the churches, Heb. xiii. 7. xiii. 24; of a *chief magistrate*, as Joseph in Egypt, Acts vii. 10; of the Messiah, as Ruler, Matt. ii. 6, and often in Sept.—II. by a peculiar idiom, ἡγοῦμαι and perf. ἡγημαι signif. fig. (like the Latin *ducere*) 'to lead out before the mind,' i. e. *to view, regard* as being so or so, *to esteem, count, reckon*; said of THINGS, with acc. 2 Pet. iii. 9, ὡς τιμὲς βραδυτῆτα ἡγούνται: with acc. and infin. Phil. iii. 8, ἡγοῦμαι πάντα ζημίαν εἶναι: with acc. and εἶναι impl. 2 Cor. ix. 5, ἀναγκαῖον ἡγησάμην παρακαλέσαι. Phil. ii. 25. 2 Pet. i. 13. Ja. i. 2; with double acc. and εἶναι impl. *to think* to be such and such, *to esteem* as any thing, Phil. iii. 7, ταῦτα ἡγημαι ζημίαν. Sept. and Class. So, of PERSONS, *to hold* or *esteem* one as such or such; with double acc. and εἶναι impl. Acts xxvi. 2, ἡγημαι ἑμάντων μακάριον. Phil. ii. 3, μὴ ὡς

ἐχθρόν, 2 Thess. iii. 15. Sept. & Class.; with acc. and adv. 1 Thess. v. 13, ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, 'to regard them as very highly deserving of love.'

Ἡδέως, adv. (ἡδύς,) lit. *sweetly*, i. e. 'with pleasure,' Mk. vi. 20. xii. 37.

Ἡδῆ, adv. *now, even now, already*; often used with particles of time, and applied to time past, pres., and fut. I. said in reference to time *present* and *past*, Matt. iii. 10, ἡδῆ δὲ καὶ ἡ ἀξίην (jam vero) κεῖται, 'is being laid.' Lu. iii. 9. And so Hom. Π. i. 260, ἡδῆ ποτὲ ὠμίλησα, and with *viv*, 1 John iv. 3, οὐν ἔστιν ἡδῆ, 'is now already [in the world].' Plato Apol. Socr. 33, ἡδῆ ὦρα [ἔστιν] ἀπιέναι. Thuc. ii. 35, 2, ἡδῆ καὶ ἀπιστοῦσιν: with *past*, marking the action as completed, Matt. v. 28, ἡδῆ ἐμοίχευσεν αὐτήν. Lu. vii. 6. John iii. 18. iv. 35, et al. Synes. ap. Steph. Thes. ἡδῆ δὲ καὶ τοῖς ἄλλοις τὸ περ. ἡν. So with *ποτὲ*, Phil. iv. 10, *now at length*. Dion. Hal. Ant. vii. 51.—II. by impl. of the immediate future, *now, presently, soon*, Rom. i. 10, εἶπας ἡδῆ ποτὲ εὐδοθήσομαι, 'if perhaps I may ere long be prospered.' And sometimes in Class., espec. Dion. Hal.

Ἡδίστα, adv. (ἡδύς,) prop. *most sweetly, with high relish*, as said of eating and drinking; in N. T. fig. *most gladly*, 2 Cor. xii. 9, 15, and so in Xen. Mem. ii. 7, 10.

Ἡδονή, ἡς, ἡ, (ἡδομαι, as ἀμπεχόνη fr. ἀμπέχομαι, ἀγχόνη fr. ἀγχομαι, &c.) prop. 'that by which we are pleased,' *pleasure, enjoyment*, of every kind, whether of the mind or of the senses, and both in a good and a bad sense. In N. T. only in the latter acceptation, as said either of sensual pleasure, or of that which closely resembles it, the carnal gratification of luxury, in *dress, sights, &c.* Lu. viii. 14, ὑπὸ ἡδονῶν τοῦ βίου, where the expression is equiv. to ἐπιθυμ. in the passage of Mark. Tit. iii. 3, ἐπιθυμίαις καὶ ἡδοναῖς, 'sensual lusts.' 2 Pet. ii. 13, ἡδονῆν ἡγ. 'regarding it as a matter of gratification.' In Ja. iv. 1, by ἐκ τῶν ἡδονῶν ὕμων, &c. are meant not only sensual lusts, the desire of sensual pleasure, but also the carnal passions of our corrupt nature. See my note there.

Ἡδύσμον, ου, τὸ, (neut. of adj. ἡδύσμος, sweet-scented,) *spear-mint*, Matt. xxiii. 23. Lu. xi. 42, strewed by the Jews on the floors of their houses or synagogues.

Ἡθός, εος, τὸ, (Ion. for ἔθος, fr. ἔθωμα,) prop. 'the accustomed seat, haunt, or abode' of animals or men, as often in Homer, Hesiod, and Hdot.; or fig. *accustomed action, habit, behaviour, conduct*;

and in the plur. *morals*, Hdot. ii. 35. Thuc. vi. 18. Menand. in a passage quoted at 1 Cor. xv. 33.

**ἤκω*, (f. *ἤξω*, later aor. 1. *ἤξα*.) *to come*, i. e. to have come, to be here, in the sense of pret. Gen. of pers. foll. by *ἀπό* with gen. of place whence, Matt. viii. 11, *ἀπό ἀνατολῶν ἤξουσιν*. Mk. viii. 3; by *ἐκ*, John iv. 47; and in the sense of *to come forth, arise*, Rom. xi. 26; by *πρός* with acc. of pers. Acts xxviii. 23, *ἤκον πρὸς αὐτόν*. Sept. and Class. Fig. John vi. 37; with *ἐπί τινα*, to come upon one, in a hostile sense, Rev. iii. 3. Sept. and Class. absol. Matt. xxiv. 50, *ἤξει ὁ κύριος τοῦ δούλου ἐκείνου*. Lu. xii. 46. xv. 27. John viii. 42, *ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω*, for *ἐξελθὼν ἤκω*. Heb. x. 7, 9. Sept. and Class. Fig. of things, e. gr. of time, John ii. 4, *ἡ ὥρα ἤκει*. Lu. xiii. 35. 2 Pet. iii. 10; of the end or consummation of any thing, Matt. xxiv. 14; of evils, Rev. xviii. 8. So foll. by *ἐπί τινα*, to come upon any one, i. e. as said of evil times, Lu. xix. 43; of guilt and its punishment, to be laid upon, Matt. xxiii. 36.

**Ἡλικία*, *as, ἡ*, (*ἡλιξ*, adult,) *adulthood, maturity* of life in mind, person, &c. 1) *age*, i. e. full age for any purpose, John ix. 21, *ἡλικίαν ἔχει*. Lu. ii. 52. Heb. xi. 11. Jos. and Class. 2) *stature, size*, τῆ *ἡλικία μικρός*, Matt. vi. 27. Lu. xii. 25. Sept. and Class. Fig. Eph. iv. 13, *εἰς μέτρον ἡλικίας*.

**Ἡλικος*, *η, ον*, (*ἡλιξ*,) corr. pron. like Lat. *quantus*, *how great*, Col. ii. 1. Ja. i. 5. Jos. and Class.

**Ἡλιος*, *ου, ὁ*, prop. *the sun*, (*ἔλα* or *ἔλος*, *beam of light*; whence adj. *ἄελιος*, a for *ἄμα*, & *ἔλος splendidus*, and subet. *splendidus*, by an ellip. of *orbis, par excellence*, as a designation of *the sun*. From *ἄελιος* came the Doric *ἄλιος* and the common *ἥλιος*, not only the orb or sphere of the sun, but the *light* thence proceeding. So Minnerm. *ὄσον τ' ἐπὶ γῆν κίδαται ἡέλιος*: and Clem. Al. cited by Suicer, says, 'God hath poured forth, *ἐξέχευεν*, the sun, the father of light; also the *heat* thereby produced, Theocr. Id. x. 56, *ἐν ἀλίω*;) Thus in N. T. it is 1) for the sun, meaning the orb; 2) for the light of day, Acts xiii. 11, *μη βλέπων τὸν ἥλ.* what Milton, Sams. Ag. 82, beautifully expresses by 'total eclipse to whom the sun is dark.' 3) the *heat* of the sun, Rev. vii. 16, *οὐδὲ μὴ πῆσθ' ἐπ' αὐτοὺς ὁ ἥλιος*, or rather the *sun-stroke* thence resulting, as in Polyæn. viii. 10, 2, and often in the plur. with reference to the rays of the sun, as Æl. V. H. xiii. 1, *πεφοίνικτο ὑπὸ τῶν ἡλιῶν αὐτῇ τὸ πρόσωπον*, and Thuc. vii. 87, 1, where see my note. This is placed beyond doubt by a passage of Is.

xlix. 10, on which the expression in Rev. was doubtless formed: *οὐ πεινάσουσιν, οὐδὲ διψήσουσιν οὐδὲ πατάξει αὐτοὺς ὁ καύσων, οὐδὲ ὁ ἥλιος*, where *ὁ ἥλιος* is explanatory of *ὁ καύσων*.

**Ἡλος*, *ου, ὁ*, (from *ἔλα*, to drive, as our *peg fr. πηγνύω*, and nail fr. A.-S. *næglian*, to fix,) a *nail*, John xx. 25. Sept. and Class.

**Ἡμέρα*, *as, ἡ*, prop. fem. of adj. *ήμερος*, *blandus, jucundus*. Thus it lit. signif. *the pleasant time*, namely, *ἡμέρα*, (of which it is said, Eccles. xi. 7, *γλυκὸ τὸ φῶς, καὶ ἀγαθὸν τοῖς ὀφθαλμοῖς τοῦ βλέπειν τὸν ἥλιον*, as opp. to the time of *night*, which suggests the contrary idea, being an emblem of sorrow, (see Is. xxi. 12, and comp. Rev. xxi. 25,) *day-time*, meaning either the natural day, or the time from one sunrise to the next, or the artificial, from sunrise to sun-set. In N. T. the word is used in two leading senses,—*day* and *time*. I. DAY, i. e. 1. the artificial day, the time from one sun-rise or sun-set to the next, equiv. to *νοχθήμερον*, 1) gener. Matt. vi. 34, *ἀρκετὸν τῇ ἡμ. ἡ κακία αὐτῆς*. John xi. 9, *ὥραι τῆς ἡμέρας*. Ja. v. 5, *ὡς ἐν ἡμέρα σφαγῆς*. So with gen. of a festival, &c. *ἡ ἡμέρα τῶν σαββάτων*, or *τοῦ σαββάτου*, 'the sabbath-day,' Lu. iv. 16. John xix. 31. Sept. Jer. xvii. 24, 27. *ἡμ. τῶν ἀζύμων*, 'day or days of unleavened bread,' *the passover*, Acts xii. 3. xx. 6. *ἡ ἡμέρα τῆς πεντηκοστῆς*, *day of pentecost*, Acts ii. 1. xx. 16. In specifications of time, viz. in the *genitive*, of time *when*, i. e. indefinite, e. gr. *τῆς ἡμέρας*, in a day, 'every day,' Lu. xvii. 4. Xen. An. i. 7, 18. In the *dative*, of time *when*, i. e. definite, Matt. xvi. 21, *τῇ τρίτῃ ἡμέρα ἐγερθῆναι*. Mk. ix. 31. Lu. ix. 22. John ii. 1. By Hebr. 2 Cor. iv. 16, *ἡμέρα καὶ ἡμέρα, day by day*, 'every day, daily.' Sept. *ἡμέραν καθ' ἡμέραν*. In the acc. of time *how long*, implying duration, Matt. xx. 6, *ἔδην τὴν ἡμέραν ἀργοί*. xxviii. 20, *πάσας τὰς ἡμέρας*, i. e. *always*. Mk. i. 13. John i. 40, et al. So Matt. xx. 2, *συμφωνήσας—ἐκ δηναρίου τὴν ἡμέραν, for a denarius per day*. Acts v. 42, *πᾶσαν τε ἡμέραν, every day*, i. e. the whole time. 2 Pet. ii. 8, *ἡμέραν ἐξ ἡμέρας*. In these and similar specifications of time, *ἡμέρα* is often constr. with a prep. viz. in *gen.* after *ἀπό*, *ἄχρι*, *διὰ*, *ἕως*, *πρὸ*: in *dat.* after *ἐν*: in *acc.* after *εἰς*, *ἐπὶ*, *κατὰ*, *μέτα*, *πρὸς*: for which see those prepositions respectively. 2) *spec. ἡμέρα τοῦ Κυρίου*, *the day of the Lord*, when the Saviour will return to judge the world, and fully establish his kingdom, 1 Cor. i. 5, 8. 2 Cor. i. 14. 1 Thess. v. 2, 4. 2 Pet. iii. 10. al. Lu. xvii. 24, *ὁ Ἰδὸς τοῦ ἀνθρ. ἐν τῇ ἡμέρα αὐτοῦ*. Comp. ver. 30, *ἡ ἡμέρα ὁ*

Τίος τοῦ ἀσθρόνου ἐπικαλεῖται. absol. 1 Cor. iii. 13. So *ἐκείνη ἡ ἡμέρα*, that day, the great day of judgment, Matt. vii. 22. Mk. xiii. 32. 2 Thes. i. 10. With a gen. of what is then to take place, e. gr. *ἡμέρα κρίσεως*, Matt. x. 15. xi. 22. *ἡ ὄργη*, Rom. ii. 5. Rev. vi. 17. *ἡ ἀπολυτρώσις*, Eph. iv. 30. ἡ *ἡμέρα τοῦ Θεοῦ*, 'the day of God,' by whose authority Christ sits as judge, 2 Pet. iii. 12.—II. *day, daylight*, from sunrise to sunset, e. gr. as opp. to *νύξ*, as in the gen. of time *ἡμέρας*, *ἡμέρας καὶ νυκτὸς* or *νυκτὸς καὶ ἡμέρας*, by day and by night. Lu. xviii. 7. Mk. v. 5. Acts ix. 24, al. Xen. Cyr. ii. 3, 23; or in acc. of time how long, Matt. iv. 2. So *νύκτα καὶ ἡμέρας*, night and day, i. e. continually, Mk. iv. 27. Lu. ii. 37. Acts xx. 31, al. Xen. An. vi. 1, 14. Gener. Rev. viii. 12, ἡ *ἡμ. μὴ φαίνω*—καὶ ἡ *νύξ ὁμοίως*. Simply e. gr. *τὰς ἡμέρας*, the days, i. e. 'the day-time,' every day, Lu. xxi. 37. Xen. Cyr. i. 3, 12. So *ἡμέρας μίση*, at mid-day, Acts xxvi. 13. *ἡ γενομένη*, 'day being come,' Lu. iv. 42. Acts xii. 18. Xen. An. vii. 2, 34. ἡ *ἡμέρα κλίνει*, 'the day declines,' Lu. iv. 42. John ix. 4, *ἔως ἡμέρα ἔστι*, 'so long as it is day.' Fig. for the daylight of true knowledge, moral light, Rom. xiii. 12. 1 Th. v. 5, & 2 Pet. i. 19.—II. TIME in general, nearly equiv. to *χρόνος*. I. sing. of a point or period of time, Matt. xiii. 1, *ἐν δὲ τῇ ἡμέρᾳ ἐκίνη ἐξεληθὼν ὁ Ἰ.* John xiv. 20. Eph. vi. 13, *ἐν τῇ ἡμ. τῇ ποικρᾷ*. Xen. H. G. ii. 4, 17. Poll. by gen. of pers. Lu. xix. 42, *ἐν τῇ ἡμέρᾳ σου ταύτῃ*, 'in this thy time,' whilst thou yet livest. So John viii. 56, *ἵνα ἴδῃ τὴν ἡμέραν ἐμὴν*, my time, 'the time of my manifestation;' by gen. of thing, e. gr. *ἔως ἡμέρας ἀναδείξεως*, Lu. i. 80. *σωτηρίας*, 2 Cor. vi. 2. *πειρασμοῦ*, Heb. iii. 8. *ἐπισκοπῆς*, 1 Pet. ii. 12. 2 Pet. iii. 18, *ἡμ. αἰῶνος*, equiv. to *αἰῶνος*, 'time eternal,' for ever.—II. from the Hebr. plur. *ἡμέραι*, days, i. e. time. 1) gener. Matt. ix. 15, *ἐλεύσονται δὲ ἡμέραι*. Mk. ii. 20. Lu. xvii. 22; with adj. Acts xv. 7, *ἡμερῶν ἀρχαίων*. Acts ii. 17, & Ja. v. 3, *ἐν ταῖς ἐσχάταις ἡμέραις*. Acts iii. 24, *καταγγ. τὰς ἡμέρας ταύτας*. xi. 27, al. Poll. by gen. of pers. Matt. xi. 12. Lu. iv. 25, *ἐν ταῖς ἡμ. Ἠλίου*. Acts vii. 45, *ἔως τῶν ἡμ. Δαυίδ*: by gen. of an event, e. gr. Lu. ii. 6, *αἱ ἡμ. τοῦ τεκεῖν αὐτόν*. Acts v. 37, al. and Sept. 2) spec. 'the time of one's life,' i. e. one's days, years, age, life, e. gr. fully, Lu. i. 75, *πάσας τὰς ἡμέρας τῆς ζωῆς*. Absol. Lu. i. 7, *προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν*, 'advanced in years,' and ii. 36. gener. Heb. vii. 3, and Sept. and Heb.

Ἡμέτερος, α, ον, (ἡμεῖς,) poss. pron. of 1 pers. plur. our, our own, Acts ii. 11.

Ἡμισθής, ἰος, ὰ, ῆ, adj. (from *ἡμιον*, *ἑνάσκω*,) half-died, Lu. x. 30. lat. *Clam*.

Ἡμισυς, εια, υ, adj. *dimidius*, half. In N. T. occ. only in neut. τὸ ἡμισυ, as subst. half, Mk. vi. 23. pl. τὰ ἡμισυ, Lu. xix. 8. (both forms of later Grecism) Rev. xi. 9.

Ἡμιώριον, ον, τὸ, (ἡμι for ἡμισυ, ὄριον,) a half-hour, prop. neut. of adj. ἡμιώριος, *dimidius*, with an ellip. of *μῆρος*, 'a half-hour's space,' Rev. vii. 1.

Ἡσικά, correl. adv. when, whensoever, with indic. 2 Cor. iii. 15. Sept. and *Clam* with subj. & *ἄν*, ver. 16. Jos. Ant. v. 1, 2.

Ἡπιος, ον, ὰ, ῆ, adj. *mild, gentle, indulgent*, 1 Th. ii. 7, *ἐγενήθημεν ἡπιος*. 2 Tim. ii. 24, *ἡπιος εἶναι*, as opp. to *μάχεσθαι*, as in *Clam*. The word is almost always used of those superior in some way or other to the persons who are the objects of this indulgence; and hence it is best derived from *ἔπος*, *εἰπεῖν*, the prim. sense being *affablis*, which word similarly signifies likewise, from *oed* and *feri*. 1) easy of access; 2) gentle, mild, 1 Th. ii. 7. 2 Tim. ii. 24.

Ἡρεμος, ον, ὰ, ῆ, adj. (formed by transp. from *ἡμερος*, tame or gentle, & opp. to wild or fierce,) quiet, tranquil. 1 Tim. ii. 2, *ἡρ. καὶ ἠσυχίας βίωσ*.

Ἡσυχάζω, f. ἄσω, (ἠσυχος.) 'to cease from any commenced action,' to be quiet, still, tranquil, either by cessation from labour, or freedom from disturbance of any kind. In N. T. the word is used 1) of rest from labour, Lu. xxiii. 56, *τὸ μὲν σάββατον ἠσυχάσωσιν*. In the *Clam* writers it is, not dissimilarly, used of cessation from any action that has been carrying on, as Xen. Anab. v. 4, & Thuc. ii. 4. vi. 44. vii. 11. Hdtian vii. 5, 5. 2) of freedom from disturbance, 1 Th. iv. 11, *φιλοτιμῆσθαι ἠσυχάζειν*, for *ἠσυχίας ἀγειν*, as in Thuc. i. 12. vi. 38, *ἠσυχίαν*, as opp. to *στάσεις ἀναίρειται*. 3) of cessation from speaking, to hold one's peace, Lu. xiv. 4. Eurip. Cycl. 620. Thuc. vii. 86, and often in *Clam*. Also by impl. to tacitly acquiesce in what has been said, Acts xi. 18. xxi. 14, as *ἠσυχίας ἔχων* in *Clam*.

Ἡσυχία, ας, ῆ, (ἠσυχος,) quiet, by cessation from motion, Eurip. Hipp. 205, esp. rest from labour, Hom. Od. xvii. 22. Hdot. vi. 135; freedom from disturbance, by the stillness of a quiet life, 2 Th. iii. 12, *μετὰ ἠσυχίας ἐργαζόμενοι*, (so *Clam* e. gr. Eurip. Hipp. 205, *μετὰ ὄ ἠσυχίας*) or by cessation from speaking, stillness, silence, Acts xxii. 2, *παύσασθαι ἠσυχίας*, for *ἠσ. ἀγειν*. 1 Tim. ii. 11, sq. Sept. and *Clam* as Hdot. i. 80.

Ἠσύχιος, ου, ό, ή, adj. (equiv. to ἥσυχος,) *quiet, tranquil*, by freedom from disturbance, 1 Tim. ii. 2, ήσ. βίον διάγειν, namely, by public peace and tranquillity. See Pind. Pyth. viii. 1—6. In the Class. it is used only of persons; at least I remember nothing like the expression in 1 Pet. iii. 4, ήσύχιον πνεύμα, with which Bretsch. aptly compares Psalt. Salom. xii. 6, φυλάξαι Κύριος ψυχήν ήσύχιον, και καταυθύναι άνδρα ποιούντα ειρήνην εν οίκω.

Ἠττάομαι, f. ήσομαι, depon. pass. (ήττων,) *prop. to be worse off* than another, *to be inferior* to him. So 2 Cor. xii. 13, τί—δ ήττήθητε, &c. and also in later Class.; though in them the word carries after it a dat. or something equiv. Hence *to be worsted* by any one, either in war, or in any contest, as often in Class. And so 2 Pet. ii. 19, φ γάρ τις ήττηται, where fig. as Jos. Ant. i. 19, 4, ξερωτι ήττηθεις. Absol. 2 Pet. ii. 20, ήττώνται. Xen. Cyr. i. 4, 5, εκ του ήττάσθαι.

Ἠττημα, ατος, τό, (ήττάομαι,) *prop. a being in a worse state* than any former one, or that of some other person. So Rom. xi. 12, ήττημα αυτών: and as ήττάομαι signifies *to come short, be worsted*, so ήττημα in 1 Cor. vi. 7, ήττημα εν υμιν ιστιν, significa, 'there is a falling short of your duty,' *a failure, a fault*.

Ἠττων, ουος, ό, ή, adj. irreg. compar. to κακός, *worse, inferior*. In N. T. the word occurs only in neut. 1 Cor. xi. 17, εις τό ήττων, 'for the worse,' and Class. Adverb. 2 Cor. xii. 15, ήττων αγαπώμαι, and Class.

Ἠχέω, f. ήσω, (ήχος,) *to sound, resound, clang*, intrans. 1 Cor. xiii. 1, χαλκός ήχών. Hes. Th. 42. Of the sea, to roar, Lu. xxi. 25. Sept. and Hom. II. i. 157.

Ἠχος, ου, ό, prop. *sound, noise*, Acts ii. 2. Heb. xii. 19. Sept. and Jos. metaph. *same, rumour*, Lu. iv. 37.

Θ.

Θάλασσα, ης, ή, (άλς, wh. θλασσα,) *the sea, or a sea*, 1) gener. Matt. xiii. 47, σαγήνη βληθείση εις την θάλ. and xviii. 6. Rev. v. 13. vii. 1. xx. 13. 2) spec. of particular sins, as specified by adjuncts, Acts x. 6, 32. vii. 36. 1 Cor. x. 1, et al.

Θάλπω, f. ψω, prop. *to make warm*, either by fire, Hom. Od. xxi. 179, or by warmth imparted from the body, Jos. Ant. vii. 14, 8. In N. T. fig. *to cherish*, 1 Th. ii. 7, ως αν τρόφος θάλπη τὰ εαυτης

τέκνα. (See my note.) Eph. v. 29, and Class.

Θαμβέω, f. ήσω, (θάμβος,) *to be in amazement*, intrans. Acts ix. 6, τρέμων και θαμβών. Hom. Od. i. 328, and Sept. Hence pass. *to be astonished*, Mk. i. 27. x. 32, and later Class.

Θάμβος, εος, τό, (θάω,) *prop. admiration mixed with terror*, as Pind. Nem. i. 85, and elsewh. but sometimes 'amazement from admiration,' or a mixed feeling of admiration and awe, Lu. iv. 36. v. 9. Acts iii. 10, and so Hom. II. iii. 342. iv. 79. Thuc. vi. 31.

Θανάσιμος, ου, ό, ή, adj. (θάνατος,) *causing death, deadly*; in N. T. applied to death by *poison*, Mk. xvi. 18, καν θ. τι πιώσιν, where sub. φαρμακόν, which is expressed in Eurip. Ion 616, φαρμάκων θ. and Jos. Antiq. iv. 8, 34. Artem. ii. 64. v. 33.

Θανατηφόρος, ου, ό, ή, adj. (θάνατος, φέρω,) *deadly*, (lit. death-bringing,) Ja. iii. 8, μεστή λού θαν. And so in later Class.

Θάνατος, ου, ό, (θανειν,) *death*, i. e. the extinction of life, whether naturally, or by violence. I. said of *natural* death, John xi. 4, 13. Rom. viii. 38, et al. sæpe. Rev. xiii. 3, ή πληγή του θανάτου, 'deadly wound.' Plur. θάνατοι, 'exposures to death,' 2 Cor. xi. 23. Artem. iv. 83. Hence meton. for *pestilence*, Rev. vi. 8.—II. said of *violent* death, espec. as a punishment, Matt. xx. 18. xxvi. 66. Phil. ii. 8, θ. σταυρου: gener. Matt. x. 21; of the death of Jesus as piacular, Rom. v. 10.—III. in O. T. *death* often has the sense of *utter destruction, or perdition*, implying both physical dissolution and exclusion from the presence and favour of God, in consequence of sin; in N. T. this sense is applied with more definiteness to the Gospel-scheme; and as ζωή is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, so θάνατος is put for the opposite, namely, 'exclusion from the kingdom of God,' including the idea of physical death as aggravated by eternal damnation and punishment, John viii. 51, θάνατον ου μη θεωρηση εις τον αιωνα. Rom. vi. 16, δουλοι αμαρτίας εις θάνατον. ver. 21, τό τέλος εκείνων θάνατος. 2 Tim. i. 10, καταργήσαντος μεν τον θάνατον, φωτίσαντος δε ζωήν—δια του ευαγγ., called 'the second death' in Rev. ii. 11. But besides this death eternal, in *another* world, there is adverted to, John v. 24. 1 John iii. 14, a death spiritual in *this*, a present exclusion from the favour of God; for, as spiritual life consists in constant communication with the Divine light and spirit, which constitute life, (see under ζωή, III.) so

spiritual death is the being separated from their blessed influence.—IV. ὁ θάνατος *personified*, DEATH, as the King of Hades, Rev. vi. 8, meton. for ἄδης itself. Matt. iv. 16, ἐν χώρα καὶ σκιά θανάτου, 'death-shade,' i. e. the thickest darkness.

Θανατώω, f. ὄσω, (θάνατος,) *to put to death*; in N. T. by the intervention of others; i. e. *to cause to be put to death, to deliver over to death*, trans. 1) prop. Matt. x. 21, θανατώσουσιν αὐτοὺς, *sæpe*. 2) fig. *to mortify, subdue evil desires, &c.* Rom. viii. 13; pass. *to become dead to any thing, be freed from its power*, with dat. vii. 4.

Θάπτω, f. ψω, (prob. fr. θάω, obruo,) *to cover over or up with any thing, and thereby remove out of sight*; also *to bury*, which was done either by simply covering over the corpse with heaps of earth or stones, wh. was called ἐπαμασθαι, ἐπέχειν, ἐπιβάλλειν τὴν γῆν, or by digging a grave, and interring the corpse; of which modes, whichever were the most ancient, *either* was designated by θάπτω. When, however, *burning* the dead was introduced, as it was at an early period, the same term was retained in use, espec. as the bones at least were often interred; see Hom. Od. xi. 52. Yet, to make the meaning more distinct, πυρὶ was often added, as Æl. H. An. x. 22. Philostr. Heroic. 721. Vit. Soph. 601. The word θάπτω came, however, at length, to denote the performing of the funeral rites of every kind, whether preliminary, as embalment, or at the time of the burial, whether by burning or interment, Hom. Od. xii. 12. In N. T. it signifies gener. *to inter*, trans. Matt. viii. 21, et al. Sept. and Class.

Θαρρέω, f. ἦσω, (θάρος,) prop. and in Class. *to have courage to perform any action*; or, *to take courage as to any thing*. In N. T. it bears the latter sense; imper. signifying absol. *to be full of confidence*, as to any evil, 2 Cor. v. 6, θαρροῦντες οὖν πάντοτε. Heb. xiii. 6. Sept. and Class.; also foll. by ἐν τινι, *to have hope or confidence in any one*, 2 Cor. vii. 16. Sept. in Prov. xxxi. 11. Pol. v. 29, 4, and elsewhere in Class.; or by its equiv. εἰς τινα, *to use boldness towards any one*, 2 Cor. x. 1.

Θαρσέω, f. ἦσω, same as θαρρέω. In N. T. only imperat. θάρσει, θαρσεῖτε, *'be of good cheer'*, Matt. ix. 22. xiv. 27.

Θάρσος, εος, τὸ, *courage*, as in the phrase λαμβάνειν θάρ. *to take courage*, equiv. to θαρσέω, Acts xxviii. 15. Apocr. Joseph. and Class.

Θαῦμα, ατος, τὸ, prim. and prop. *'an object of admiration or astonishment'*, a wonder, i. e. cause of wonder, as oft. in

Hom. and Hes.; but gener. in succeeding writers, the effect produced on the mind thereby, *admiration, wonder*, Thuc. viii. 14. Hdot. and others. And so in Rev. xvii. 6, θαύματα θαῦμα μέγα, a Hebraism for *'I wondered exceedingly.'*

Θαυμάζω, f. ἄσω, (θαῦμα,) *to wonder*, I. INTRANS. *'to be astonished, to be amazed'*; absol. Matt. viii. 10, ὁ Ἰησοῦς ἐθαύμασε καὶ εἶπε, and 27. ix. 8, 33. xv. 31, et al.; with adjuncts, *to wonder at any thing*; e. gr. with acc. of pers. as remote object, John v. 28, μὴ θαυμ. τοῦτο. Lu. xxiv. 12. Thuc. vi. 33, ὁ πανὸν θαυμάζειτε; with διά τι, Mk. vi. 6. John vii. 21. ἐν τινι, Lu. i. 21. ἐπὶ τινι, Lu. ii. 33. iv. 22, et al.; *by περί τινος*, Lu. ii. 18: foll. by ὅτι, *to wonder that, because, &c.* Lu. xi. 38. John iii. 7. iv. 27. Gal. i. 6; by εἰ, *to wonder if, whether*, Mk. xv. 44. I John iii. 13.—II. by impl. TRANS. *to wonder at*, i. e. *'to admire'*, with acc. of pers. Lu. vii. 9, ὁ Ἰησοῦς ἐθαύμασεν αὐτόν. Acts vii. 31. Diod. Sic. iv. 31, τὴν ἀρετὴν, and oft. in Class.; from the Hebr. Jude 16, θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. *'having respect to persons'*, partial. So Sept. Is. ix. 15. Job xiii. 10. In constr. prægn. Rev. xiii. 3, θαυμάζειν ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. *'to admire and follow him, to become his worshippers'*; comp. v. 4.

Θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω,) *admirable*, as said of persons; *wonderful*, as said of things. In N. T. neut. τὸ θαυμάσιον, as subst. a wonder or miracle, Matt. xxi. 15, and Sept.

Θαυμαστός, ἡ, ὄν, prop. a verbal adj. signif. *admirandus, admirable or excellent*, as said of persons; *wonderful*, as said of things. In N. T. only the latter, 1) gener. as 1 Pet. ii. 9, εἰς τὸ θαυμαστόν αὐτοῦ φῶς. Matt. xxi. 42. Sept. and Class. 2) spec. in the sense *strange, unusual*, 2 Cor. xi. 14, καὶ οὐ θαυμαστόν, *'no wonder'*, John ix. 30. So Xen. Cyr. vii. 5, 9, οὐδὲν ἄν εἶη θ. et sæpe al.

Θεά, ἄς, ἡ, (fem. of Θεός,) a goddess, Acts xix. 27, 35, and Class.

Θεάομαι, f. ἄσομαι, dep. mid. (θεά, fr. θάομαι,) *to see, look at, behold, &c.* I. prim. and simply, *to see*, i. e. *'to perceive'* with the eyes, equiv. to ἰδεῖν, foll. by acc. John viii. 10, μηδένα θεασάμενος. Acts xxi. 27, et al.; with acc. and partic. Mk. xvi. 14. Lu. v. 27, ἐθέασατο τελώνην καθήμενον. John i. 32. Acts i. 11; in Class. by ὄτι, as John vi. 5. Acts viii. 18.—II. including the notion of *pleasure* in seeing, Matt. xi. 7, τί ἐξήλασθε θεάσασθαι;

Θεατρίζω, f. ἰσω, (θέατρον,) *to be an*

actor in the theatre, to bring upon the theatre, 'present as a spectacle,' trans. Hence in N. T. gener. 'to make a public spectacle of, expose to public scorn,' pass. Heb. x. 33. Criminals were sometimes exposed and punished in the theatre.

Θέατρον, ου, τό, (θεάσθαι,) prop. a theatre, i. e. the place where dramatic and other public spectacles were exhibited, *Æl. V. H. iii. 8. Xen. H. G. iv. 4, 3, where, too, the people were convened, in order to hear harangues, hold public consultations, &c.; see Xen. Hist. vi. 5, 7. And so in Acts xix. 29, 31, meton. a spectacle, public show; fig. 1 Cor. iv. 9. Comp. Heb. x. 33. Æsch. Dial. Socr. iii. 20, θέατρα ποιητῶν.*

Θεῖον, ου, τό, prop. neut. of adj. θεῖος, but used subst. for sulphur, called θεῖον, *vil. πῦρ, as being, the ancients thought, fire from heaven, such as lightning: and since lightning leaves a sulphurous smell, and as sulphur was used in lustrations,—from this notion of its affinity to lightning, so it obtained the name of θεῖον, Lu. xvii. 29, ἔβρεξε πῦρ καὶ θεῖον ('sulphurous flames') ἀπ' οὐρανοῦ. Rev. ix. 17, 18, al. Sept. and Class.*

Θεῖος, α, ου, adj. (Θεός,) divine, pertaining to God, 2 Pet. i. 3, sq. Sept. & Class.; neut. τό θεῖον, 'the Divine nature,' the Deity, Acts xvii. 29, and Class.

Θεοότης, ητος, ή, (Θεός,) Deity, Godhead, i. e. the Divine nature and perfections, Rom. i. 20. Lucian iii. 149, and *Isocr.*

Θειώδης, σος, ό, ή, adj. (θεῖον,) sulphurous, i. e. made of sulphur, Rev. ix. 17, θώρακας πυρίνους—καὶ θ. Philostr. Imag. i. 27.

Θέλημα, ατος, τό, (perf. τεθέληκα, fr. θέλω,) will, i. e. active volition, the faculty by which we will any thing. The word does not occur in Attic Greek. In N. T. it denotes, I. prop. the result of the exercise of this faculty, will, wish, good pleasure, Matt. xxvi. 42, γενηθήτω τό θέλ. σου. Acts xxi. 14. 1 Cor. xvi. 12, οὐκ ἔμθ. Eph. v. 17. 1 Pet. ii. 15. iv. 2, sq. 1 John v. 14, al. And so in John i. 13, θέλ. σαρκός, 'carnal desire,' or rather 'that to which we are led by natural instinct.' Sept. Ps. i. 2, and Eccles. viii. 15.—II. *meton.* will, the thing willed, 'what one wills to do, or to be done,' Matt. vii. 21, εἰ μὴ ὁ ποιῶν τό θελ. τοῦ Πατρός, and *xxi. 50, al. sæpe.* Eph. ii. 3, τὰ θελήματα τῆς σαρκός, 'the desires of the flesh,' i. e. those to which a body making us prone to sin inclines us. The plural also occurs in Sept. 2 Chron. ix. 12, et al. and Theodor. v. 358. And so in our own language; as Shakespeare: 'The wills above be done' in *Lu. xxiii. 25, παρέδωκε τῷ θελ.*

*αὐτῶν, it means, 'their will and pleasure,' what they willed to be done. Hence, by impl. will, i. e. purpose, decree, Matt. xviii. 14, οὐκ ἔστι θ. ἐμπροσθεν τοῦ Πατρός. John vi. 39. Acts xxii. 14. Heb. x. 7, seqq. So collect. τό θ. τοῦ Θεοῦ, i. e. 'the counsels, eternal purposes of God,' Matt. vi. 10. Lu. xi. 2.—III. *meton.* will, meaning the faculty of willing, free will; of man, 1 Cor. vii. 37, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θ. 2 Pet. i. 21; of God, Eph. i. 5, 11. 1 Pet. iii. 17, εἰ θέλει τό θελ. τοῦ Θεοῦ.*

Θέλησις, εως, ή, (θέλω,) will, 'the good pleasure of God,' Heb. ii. 4. Sept. Ezek. xviii. 23. 2 Macc. xii. 16. Stobæi Ecl. Phys. vol. ii. 162.

Θέλω, (f. θελήσω,) to will, wish, desire; implying active volition, and thus differing from βούλομαι, which denotes passive. I. prop. to will, i. e. to purpose, intend, choose, to do a thing, or not; 1) of God & Christ, foll. by infin. aor. Rom. ix. 22, εἰ θέλω ὁ Θεός ἐνδείξασθαι τὴν ὀργήν. Col. i. 27; by infin. and acc. 1 Tim. ii. 4; absol. with inf. impl. John v. 21. 2) of men, foll. by inf. aor. Matt. v. 40, τῷ θελοντί σοι κριθῆναι. John i. 44; pres. Matt. xix. 21, εἰ θέλεις τελειος εἶναι. John vi. 67; by inf. and aor. Lu. i. 62; absol. with inf. impl. Matt. viii. 2, εἰάν θελῃς. Mk. iii. 13. So with neg. οὐ θέλω, not to will or have in mind, and by impl. to will not, to determine NOT to do this or that, &c.; foll. by inf. aor. Matt. ii. 18, οὐκ ἠθελε παρακληθῆναι. Mk. vi. 26; pres. John vii. 1; absol. with inf. impl. Matt. xviii. 30. In antith. e. gr. to will and to do, Rom. vii. 18. Phil. ii. 13. In Matt. i. 19, μὴ θέλω αὐτὴν παραδειγματίσαι, and Lu. xviii. 13, οὐκ ἠθελεν οὐδὲ τοὺς ὀφθαλμοὺς—ἐκῆραι, the recent Commentators and Lexicographers take θέλ. as standing for δύναμαι, (by a use freq. in the Class.) i. e. 'could not bring himself,' dared not. But in the former passage the sense is simply, as we say, not caring, not being disposed; and in the latter much the same; as also in Matt. ii. 18, οὐκ ἠθελε παρακληθῆναι. 3) *fig.* of the wind, John iii. 8, ὅπου θέλει, πνεῖ: an expression not to be paralleled by those passages of the Classical writers (as Xen. Cyr. ii. 4, 19,) where volition is ascribed to animals. The Commentators might more aptly have adduced from Hdot. ii. 11, 4, εἰ ὦν δὴ ἐβλήσει ἐκτρέψαι τὸ ρέθρον ὁ Νεῖλος, &c. Xen. CEC. iv. 13, ὅποσα ἡ γῆ φέρει ἐθέλει.—II. to wish, desire, choose; foll. by infin., either aor. Lu. viii. 20, or pres. John xvi. 19. Gal. iv. 20; foll. by inf. and acc. Mk. vii. 24; absol. with infin. impl. Matt. xv. 28, γενηθήτω σοι ὡς θέλεις. Mk. ix. 13. So with neg. οὐ

Ἰέλω, *be unwilling, choose NOT*; foll. by inf. aor. Lu. xix. 14, οὐ θέλωμεν τοῦτον βασιλεῦσαι. 1 Cor. x. 20; pres. ver. 1. Rom. i. 13; absol. with inf. impl. John xxi. 18. Foll. by εἰ, Lu. xii. 49, τί θέλω, εἰ ἤδη ἀνήθη; foll. by ἵνα with subj. Matt. vii. 12, ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθ. Mk. vi. 25. So in interrog. foll. by fut. ind., or more properly aor. subj. pres. with ἵνα implied, Matt. xx. 32, τί θέλετε [ἵνα] ποιήσω ὑμῖν, and xxvi. 17, oft. and Class. Once with ἦ, in the sense to *choose rather, to prefer*, 1 Cor. xiv. 19. Sometimes ἐθέλειν, when followed by an infin., is to be rendered as an adv. before a finite verb, *willingly, gladly*, John vi. 21, ἠθελον λαβεῖν αὐτὸν εἰς τὸ πλοῖον, lit. 'they desired to receive him.'—III. TO BE DISPOSED, *inclined*, or prone to any thing; and by impl. to *like* to do it, (nearly equiv. to φιλέω,) foll. by infin. Lu. xx. 46, τῶν θελούντων περιπατεῖν ἐν στολαῖς (as Hdot. i. 74. vii. 50, 2. viii. 60, 3). So, by Hebr., with acc. Matt. xxviii. 43, εἰ θέλει αὐτόν. ix. 13, ἔλεον θέλω. Foll. by ἐν τινι, to *delight* in any thing, Col. ii. 18, θέλων ἐν ταπ. And so in Sept.—IV. by impl. to *be so or so MINDED, to be of opinion, affirm*, 2 Pet. iii. 5, λαθάνει αὐτοὺς τοῦτο θέλοντας. So Hđian. v. 3, 11, εἰκόνα τε ἡλιου ἀνέργαστον εἶναι θέλουσιν, and v. 6, 10; so also *volo* in Latin.—V. Ἰέλω with infin. is sometimes nearly equiv. to μέλλω, to *be about to*, giving to the infin. a fut. sense, (but only of inanimate objects,) Acts ii. 12, τί ἂν θέλω τοῦτο εἶναι; Hdot. i. 78, et al. Artemid. iv. 80, ἀπορίων τί ποτε θέλει σημαίνειν ὁ ὄνειρος.

Θεμέλιος, ου, ὁ, ἡ, prop. adj. (θέμα, something laid,) meaning, 'placed or laid as a foundation,' *fundamental*; but almost always used as a subst. *foundation*; sometimes θεμέλιον in neut. I. masc. ὁ θεμέλιος. scil. λίθος, prop. *foundation-stone*, Heb. xi. 10, τὴν τοὺς θεμ. ἔχουσιν πόλιν. Rev. xxi. 14, 19, bis. Sept. and Class. Fig. of elementary doctrine and instruction, *the foundation*, 1 Cor. iii. 10, θεμέλιον τέθεικα. Rom. xv. 20. Eph. ii. 20. Heb. vi. 1; of a fundamental *doctrine* or *principle*, e. gr. CHRIST, 1 Cor. iii. 11, 12. 1 Tim. vi. 19, θεμέλιον καλὸν, a *good foundation*, one on which hope of salvation may rest. Meton. 2 Tim. ii. 19, ὁ θεμέλιος τοῦ θεοῦ, 'that which God hath founded,' God's building, *the Gospel-scheme*.—II. neut. τὸ θεμέλιον, *foundation*, Acts xvi. 26, τὰ θεμέλια. Lu. vi. 48, 49. xiv. 29. Sept. and Class.

Θεμελιόω, f. ὠσω, (θεμέλιος.) 1) prop. to *lay the foundation* of any building, trans. Matt. vii. 25. Lu. vi. 48, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Heb. i. 10.

Sept. and Class. 2) metaph. to *ground, establish, confirm*, Eph. iii. 17. Col. i. 23, τῇ πίστει θεμελιωμένοι. 1 Pet. v. 10. Diod. Sic. i. 68, καλῶς θεμελιωθεῖσα, and xv. 1, ἡγεμονία θεμελιωμένη.

Θεοδίδακτος, ου, ὁ, ἡ, adj. (θεός, διδάσκω,) *taught of God*, 1 Thess. iv. 9.

Θεόλογος, ου, ὁ, ἡ, adj. (θεός, λόγος, discourse,) in Class. *theologus, a divine*, i. e. one who treats of God and divine things, as did Epimenides, Diod. Sic. v. 80. Pherecydes, Plut. Syll. 36. In N. T. it stands only as a title to the book of Revelation, signifying a *theologian* or *divine*, and is applied to St. John in an eminent sense, because in his Gospel, Epistles, and book of Revelation, he handled the sublimest doctrines of Christian theology; particularly by asserting the Divine Word, proving Him to be God. Thus he is called by Athanasius, θεόλογος ἀνὴρ, and by Theophylact, θεολογικώτατος.

Θεομαχέω, f. ἴσω, (θεός, μαχόμαι,) *to contend against God*, Acts xxiii. 9. 2 Mac. vii. 19, and often in Class.

Θεόμαχος, ου, ὁ, ἡ, adj. (θεός, μάχομαι,) *contending against God*, Acts v. 39. Prov. ix. 18, Symm.

Θεόπνευστος, ου, ὁ, ἡ, adj. (θεός, πνέω,) *inspired from God*, 2 Tim. iii. 16, πᾶσα γραφὴ θεοπνεύστου σοφίας λόγος ἐστὶν ἀριστος. And Plut. ix. 583, applies the word to dreams sent from God.

Θεός, ου, ὁ, God. I, gener. God, the supreme Lord and Father of all, ἸΕΗΟΥΑΝ, ὁ θεός, Matt. i. 23, and oft.; without the art. vi. 24; Κύριος ὁ θεός, Mk. xii. 29, oft. and Sept. In construction, 1) before a gen. of *person*, ὁ θεός τινος, 'the God of any one,' i. e. his protector, benefactor, the object of his worship,' Matt. xxii. 32, ὁ θεός Ἀβραάμ, Mk. xii. 26. Lu. i. 68. Acts v. 30, et al. So voc. Matt. xxvii. 46, θεέ μου. Mk. xv. 34, ὁ θεός μου: of *thing*, when God is considered as the author and giver, the source of any thing, e. gr. θεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως, Rom. xv. 5. τῆς ἐλπίδος, ver. 13. τῆς εἰρήνης, xvi. 20. πάσης χάριτος, 1 Pet. v. 10, al. 2) gener. Θεοῦ after other nouns, e. gr. both as *active* or *subjective*, (denoting what comes forth, is sent, given, appointed from God, Matt. iii. 16, τὸ πνεῦμα τοῦ θεοῦ. Lu. xi. 49, ἡ σοφία τοῦ θεοῦ. iii. 38, (Υἱός) τοῦ θεοῦ. ix. 20, ὁ Χριστός τοῦ θεοῦ. Acts xxiii. 4, τὸν ἀρχιερέα τοῦ θεοῦ. Matt. vi. 33, ἡ βασιλεία τοῦ θεοῦ. 2 Tim. iii. 17, ὁ ἀνθρῶπος τοῦ θεοῦ, *the man of God*, i. e. 'taught, furnished of God.' 1 Thess. iv. 16, σάλπιγξ θεοῦ, *the trump of God*, 'which sounds by his command,' see 1 Cor. xv.

52;) and also as *passive* or *objective*; e. gr. *Lu. xi. 42, ἡ ἀγάπη τοῦ Θεοῦ*, 'love to God,' (see ἀγάπη 2,) and *vi. 12, ἡ προσευχή τοῦ Θεοῦ*, *prayer to God*. *Mk. xi. 22, πίστις Θεοῦ*, *faith in God*. So *ὁ οἶκος τοῦ Θεοῦ*, i. e. 'consecrated to God,' *Lu. vi. 4, et al. Rev. xv. 2, κithάραι τοῦ Θεοῦ*, 'harps for the praise of God.' Further, *τὰ τοῦ Θεοῦ*, *the things of God*, e. gr. *his counsels and purposes*, *1 Cor. ii. 11*, or 'things agreeable to him,' *Matt. xvi. 23*, or *pertaining to him*, *xxii. 21*, in which sense we also find *τὰ πρὸς Θεόν*, i. e. 'his service and worship,' *Rom. xv. 17*. *Heb. ii. 17. v. 1. 3) dat. Θεῶν*, e. gr. after adjectives, as *δοταίος τῷ Θ.* *Acts vii. 20. ὑπερὰ τῷ Θ.* *2 Cor. x. 4*, as an intensive, from the Heb., *exceedingly*, (see *δοταίος* and *ὑπερὰ*;) elsewh. after verbs, &c. *to or for God*, *Rom. vi. 10, ζῆν τῷ Θεῶν*, i. e. 'to his honour and glory,' in accordance with his will.—II. it is applied to CHRIST, the SON, who is declared to be *ὁ Θεός*, *John i. 1. xx. 28. Rom. ix. 5. Phil. ii. 6. 1 Tim. iii. 16. Heb. i. 8. 1 John v. 20. Rev. xix. 17. comp. ver. 7. xxii. 6*. In like manner He is called *ὁ Θεός* in very many passages of the early Fathers, adduced in Dr. Burton's Testimonies of the Ante-Nicene Fathers.—III. in the Greek sense, *θεός*, a god, *ὁ Θεός*, the Deity, and *οἱ θεοί*, the gods, i. e. the heathen gods, *Acts vii. 43, ὁ θεός. xiv. 11, οἱ θεοί*. So Satan is called, *ὁ θεός τοῦ αἰῶνος τούτου*, *the god of this world*, as being its leader, &c. *2 Cor. iv. 4*. Once fem. *ἡ θεός*, a goddess, *Diana*, *Acts xix. 37*. Meton. *an image, idol*, *Acts vii. 40*.

θεοσβεία, ας, ἡ, (*θεοσβής*.) *reverence for God, piety, godliness*, *1 Tim. ii. 10*, (where see my note,) *Sept. and Class.*

θεοσεβής, εὖς, ὁ, ἡ, adj. (*θεός*, σέβωμαι.) *reverencing God, godly*, namely, by worship and obedience, *John ix. 31*. *Sept. and Class.*

θεοστυγής, εὖς, ὁ, ἡ, adj. (*θεός*, στυγίω.) *prop. as in Class. pass. hated by the gods*, *Eurip. Tr. 1243*. In N. T. *act. hating God, impious*, *Rom. i. 30. Eurip. Cycl. 395*.

θεότης, (same as *θειότης*.) *ητος, ἡ*, the Deity, or *Godhead*, i. e. the Divine nature, *Col. ii. 9. Luc. Icarom. 9*, but only in the sense *deity, godship*.

θεραπεία, ας, ἡ, (*θεραπεύω*.) *service or attendance of any kind, by impl. voluntary, whether of servants or their masters, or of nurses, or medical attendants, on the sick*. In N. T. used 1) of *care of the sick*, and by impl. *the relief imparted, &c.* *Lu. ix. 11. Rev. xxii. 2. Jos. and Class. 2) meton. and collect. attendants, retinue,*

Matt. xxiv. 45. Lu. xii. 42. Sept. and Class.

θεραπεύω, f. εὔσω, (*θεράσκω*.) in *Class. to wait upon, minister unto, pay court to; to honour, venerate, seek to please; also, to worship*. In N. T. the word is used in two senses, 1) *prop. and gener. to minister to, wait on*, *Acts xvii. 25, οὐδὲ (ὁ Θεός) ὑπὸ χειρῶν ἀνθρώπων θεραπ.* 2) *spec. to take care of, tend, the sick*, *Class. In N. T. by impl. to relieve, or heal*, *Matt. iv. 24. xii. 10. Mk. i. 34. Lu. vi. 7. x. 9, al.* And so in *Thuc. ii. 47*, where see my note.

θεράσκω, οντος, ὁ, (*θέρω*, to cherish,) *an attendant*; implying voluntary service, and therefore differing from *δούλος*, *Heb. iii. 5*, where see my note.

θερίζω, f. ἴσω, (*θέρω*.) 'to gather the fruits of the summer,' *to reap or harvest*. 1) *prop. and absol. Matt. vi. 26. Ja. v. 4, οἱ θερίσωντες, the reapers*, *Matt. xxv. 24. John iv. 37. 2 Cor. ix. 6. Gal. vi. 7*. 2) *fig. to reap the fruits of one's labours*, *1 Cor. ix. 11, τὰ σαρκικά*. *John iv. 36, 38. Gal. vi. 8, 9. Sept. and Class.* 3) by impl. *to cut down, destroy*, *Rev. xiv. 15, 16, ἐθερίσθη ἡ γῆ*, i. e. 'the iniquity of men is fully ripe, and is cut off,' (comp. *Joel iii. 13*.) i. e. the bad are cut off, as corn by the reaper.

θερισμός, οῦ, ὁ, (*θερίζω*.) *prop. harvest, harvesting*, *John iv. 35, ὁ θερισμός ἐρχεται*. *Matt. xiii. 30, 39. Sept. and Class.* Meton. *the harvest to be gathered, produce of the harvest*. In N. T. *fig. for the converts to be gathered into Christ's kingdom*, *Matt. ix. 37. Lu. x. 2*; also of those whose iniquity is fully ripe for punishment, *Rev. xiv. 15*.

θεριστής, οῦ, ὁ, (*θερίζω*.) *a reaper, harvest-man*, *Matt. xiii. 30, 39. Sept. and Class.*

θερμαίνω, f. ανῶ, (*θερμός*.) *to warm*. In N. T. *mid. θερμαίνωμαι, to warm oneself*, *Mk. xiv. 54, 67*; at the fire, *Ja. ii. 16*; 'to become warm with clothing,' *Sept. and Class.*

θέρμη, ης, ἡ, (*θερμός* fr. *θέρω*.) *warmth, heat*, *Acts xxviii. 3. Sept. and Thuc. ii. 49*.

θέρως, εὖς, τὸ, (*θέρω*, to warm.) *summer*, i. e. 'the warm season,' *Matt. xxiv. 32. Mk. xiii. 28. Lu. xxi. 30. Sept. and Class.*

θεωρέω, f. ἴσω, (*θεωρός*, spectator.) *prop. to be a spectator of, to behold, view any thing, espec. a public spectacle, or person*, I. PROP. including the notion of attention, wonder, &c. See *Schol. on Eurip. Hec. 342*. 1) *gener. with acc. of thing*, *Lu. xxiii. 48, θεωροῦντες τὰ γυνόμενα*. *John ii. 23. Acts viii. 13*; of pers.

Rev. xi. 11, 12; foll. by πῶς, Mk. xii. 41, and πού, xv. 47; absol. Lu. xiv. 29, al. Sept. and Class. 2) *to look at*, 'view with attention,' Matt. xxviii. 1, *Ἰ. τὸν τάφον*. Ceb. Tab. 1. Fig. *to consider attentively*, Heb. vii. 4, *θεωρεῖτε δὲ, πηλίκος οὗτος*, and Class. 3) *to look at*, i. e. by impl. *to comprehend, recognise, acknowledge*, with acc. of pers. John vi. 40, *πᾶς ὁ θεωρῶν τὸν ὕδωρ*, and xii. 45. xiv. 17. Wisd. xiii. 5. Diod. Sic. xix. 52, *τοὺς λόγους*.—II. simply *to see, perceive with the eyes, behold*, nearly equiv. to ἰδεῖν, 1) gener. foll. by acc. of pers. Mk. iii. 11. John ix. 8, et al.; with part. added, Lu. x. 18, *ἰθεώρου τὸν Σατανᾶν—πισόντα*. xxiv. 39. Mk. v. 15. John vi. 19. Foll. by acc. of thing, Lu. xxi. 6, *ταῦτα ἂ θεωρεῖτε*. John vii. 3; with partic. added, John x. 12, *Ἰ. τὸν λύκον ἐρχόμενον*. xx. 6, al. Sept. and Class. 2) *to perceive, mark, note*, foll. by ὅτι, Mk. xvi. 4; by πόσος, Acts xxi. 20; by acc. of thing, Mk. v. 38, *καὶ θεωρεῖ Σάββον*. 2 Macc. i. 23. Diod. Sic. xiii. 28. 3) from the Hebr. *to see*, i. e. *experience*, e. gr. *τὸν θάνατον*, John viii. 51.

Θεωρία, ας, ἡ, (θεωρός,) prop. *the act of viewing* any thing, Jos. Ant. ii. 9, 5, *κατὰ θεωρίαν*. Dan. v. 7, Cod. Chisl. Also *the sight* of what is viewed, 2 Macc. xv. 12; but chiefly that of public spectacles, as games, &c. Thuc. vi. 16. Xen. Hier. i. 12, espec. *a religious* one, as Eurip. Bacch. 1000, *Matth. And so* 2 Macc. xv. 26, *τοὺς ἐξελεθόντας ἐπὶ τὴν θεωρίαν*. In N. T. of the *spectacle* of public execution, Lu. xxiii. 48, *οἱ συμπαραγεόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην*. Simil. 3 Macc. v. 24, *τὰ δὲ πλήθη συνήθροιστο πρὸς τὴν οἰκτροτάτην θεωρίαν*, and of *a sad spectacle*, gen. in Æsch. Prom. 827, *ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν*. And so *spectaculum* in Latin, and *spectacle* in Engl.

Θήκη, ης, ἡ, (τίθημι,) *repository*, or *receptacle* to put any thing in, as a coffer or chest, cell or chamber; likewise a sheath or scabbard for a sword, John xviii. 11, as in Engl. *case* is sometimes used for *a sheath*.

Θηλάζω, f. ἄσω, (θήλη,) 1) prop. *causative*, for *θήλην ἐπιέχω, papillam præbeo, to suckle*; absol. Matt. xxiv. 19. Mk. xiii. 17. Lu. xxi. 23. Sept. & Class. but foll. by acc. 2) *immed. to suck at the breast*, more usually *θηλάζομαι*. Foll. by acc. Lu. xi. 27, *μαστοὶ οὐς ἐθήλασας*. So Job iii. 12, *μαστοὺς ἐθήλασα*. Cantic. viii. 1, and Class. Partic. *θηλάζων, a suckling*, Matt. xxi. 16.

Θήλυς, εια, υ, adj. gen. *female*, applied, as mostly in Class. to the female of any animals whatever. In N. T. 1) ἡ *θήλυς*, as subst. to denote *a female*, i. e. a wo-

man, Rom. i. 26, sq. Sept. Lev. xxvii. 4, and sometimes, though rarely, in Class. 2) τὸ *θήλυ*, scil. *γένος*, as in the phrase *ἄρσεν καὶ θήλυ*, Matt. xix. 4. Mk. x. 6. Gal. iii. 28. Sept. and sometimes Class. as Hdot. ii. 85, *τὸ θ. γένος*.

Θήρα, ας, ἡ, (θήρ,) prop. *the chase of wild animals, hunting*, Hom. II. v. 49. Od. i. 429, or meton. the *fruit* of the chase, the *prey* or *game*, Hom. Od. ix. 158. Xen. Ven. vi. 13. In N. T. meton. *capture* or *destruction*, i. e. cause of destruction, Rom. xi. 9. So, too, Plut. Alcib. Μηχανὴ θήρας ἀνθρώπων.

Θηρεύω, f. εὔσω, (θήρα,) prop. *to hunt*, take wild animals, as often in Class. In N. T. fig. *to hunt*, i. e. *catch at, lay hold of*, any one's words, Lu. xi. 54, *ζητούντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ*.

Θηριομαχίω, f. ἴσω, (θηρίον, μάχομαι,) *to fight with wild beasts*, as condemned persons in the public spectacles, Artem. ii. 54. Absol. 1 Cor. xv. 32, *κατὰ ἀνθρώπου ἰθηριομάχησα ἐν Ἐφ.* and probably fig. in allusion to what is recorded, Acts xix. 29, where see my note.

Θηρίον, ου, τὸ, (equiv. to θήρ,) I. prop. *a wild beast*, Mk. i. 13, & oft. Sept. and Class.—II. fig. of *brutal savage men*, Tit. i. 12, and sometimes in Class.

Θησαυρίζω, f. ἴσω, (θησαυρός,) I. prop. *to treasure up, lay in store* for one's use; foll. by acc. of thing and dat. of pers. expr. or impl. as Matt. vi. 19, sq. Lu. xii. 21, al. Sept. and Class.—II. fig. *to lay up*, as said of *evil, punishment, &c.* Rom. ii. 5, *ὀργήν*. Ja. v. 3. Sept. in Prov. i. 18; also in pass. reserved, by the providence of God, for, 2 Pet. iii. 7, *οἱ οὐρανοὶ καὶ ἡ γῆ—τεθησαυρισμένοι εἰσι*.

Θησαυρός, οῦ, ὁ, der. from τίθημι and αὔρον: or rather, as there is no trace of the existence of αὔρον in the Greek, from Heb. טָזַן from טָזַן, *to lay up*. The word has two senses: 1) 'something laid up in store;' and 2) the *place* where it is reposit; of which significations the former is the earlier, being found in Hesiod and Pindar. The latter, however, is as ancient as the time of Herodotus, by whom it is often used. In N. T. it means I. *a treasure*, i. e. any thing *laid up in store, wealth*, 1) prop. temporal, in this life, Matt. vi. 19. xiii. 44. Lu. xii. 34. Heb. xi. 26. Sept. and Class. 2) fig. *spiritual*, pertaining to the soul and eternal life, Matt. vi. 20. Mk. x. 21. Lu. xii. 33, al. Said in 2 Cor. iv. 7, of the *Gospel of Christ* considered as a *precious deposit* to be improved. See Matt. xiii. 44. Of the *treasures* of *divine knowledge*, which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3, *οἱ θησαυροὶ*

τῆς σοφίας, intimating the *plenitudo* as well as preciousness thereof. So Plato, Phil. 15, Ε. ὡς τινα σοφίας εὐρηκὸς Θεσαυρόν. Xen. Mem. iv. 2, 9, Θεσαυροὺς —σοφίας. Julian. Or. iv. σοφίας Θεσαυροῦς.—II. a treasury, or place where stores or treasures are repositied to be drawn forth and distributed as occasion may require, Matt. xiii. 52, ἐκβάλλει ἐκ τοῦ Θεσαυροῦ αὐτοῦ καινὰ, &c. So Isocrates tells Demonicus, § 20, that he had laid down such and such rules for his conduct, that he might draw them forth ὡσπερ ἐκ ταμείου. And Lucian, Rhet. Præcep. tells his pupil to read the modern writers so as occasionally to make use of them καθάπερ ἐκ ταμείου προαιρών. In Matt. ii. 11, ἀνοίξαντες τοὺς Θεσαυροὺς αὐτῶν, it simply signifies a chest or casket, in which valuables are kept. So Jos. Ant. ix. 8, 2, Ζύλιον Σ. Fig. of the storehouse of the mind, or heart, where the thoughts, feelings, and counsels are as it were laid up, to be drawn forth by the daily exigencies of life, Matt. xii. 35, ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγ. Θεοῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ where ἐκβ. is simply for προφέρει, as used of words spoken; and in the term there is merely an allusion to the disbursement of money or valuables from a treasury. So Lu. x. 35, ἐκβαλῶν δύο δηνάρια.

Θιγγάνω, f. τίξομαι, aor. 2. τίγιον, (a lengthened form of the pres. for Τίγω,) 1) gener. to touch, prop. with the hand or foot, Col. ii. 21. 2) with gen. to touch by coming to, to reach, Heb. xii. 20, κἀν Θεοῦ Τίγιον τοῦ ὄρου. 3) with an idea of force, to smite, harm, Heb. xi. 28, ἵνα μὴ ὀλοθρεύων τὰ πρωτότοκα Τίγιον αὐτῶν.

Θλίβω, f. ψω, gener. to press, compress, depress, oppress. In N. T. I. PROP. of a person in a crowd, Mk. iii. 9, ἵνα μὴ Θλίβωσιν αὐτόν. Eccles. xvi. 28. Artemid. ii. 37. Luc. Nigr. 13, Θλίβων καὶ στενοχωρῶν τοὺς ἀπαντῶντας. So also Arrian, Epict. i. 25, conjoints Θλίβειν and στενοχωρεῖν: also Θλίβεσθαι, Luc. Pseud. vii. 6, to be crowded upon, as said of a person; also to be narrow, as said of a place, Pollux ix. 23, πόλις Θλιβομένη, and Theocr. Id. xxi. 18, Θλιβομένην κάλυβαν. In N. T. said of a road hemmed in, and by impl. narrow, Matt. vii. 14, τεθλιμμένη ἡ ὁδὸς, i. e. στενόχωρος, as opp. to τῇ ὁδῷ εὐρυχώρῳ.—II. FIG. to oppress with evils, afflict, 2 Th. i. 6, τοῖς Θλίβουσιν ὑμᾶς: pass. 2 Cor. i. 6. iv. 8, and Sept. and Class.; espec. to be afflicted with poverty, 1 Tim. v. 10, εἰ Θλιβομένοις, distressed. Heb. xi. 37, ὑστερούμενοι, Θλιβόμενοι. The full expression occurs in Artemid. iii. 66, Θλιβόμενος ὑπὸ τῆς πείνας. Dion. Hal. Ant. p. 1688, 2,

ἐκάστου τεθλιμμένου τῶν βίων, 'their fortunes being narrow.'

Θλίψις, εως, ἢ, (Θλίβω,) prop. in act. sense, compression, & fig. pressure fr. evils, affliction, distress, whether from trouble of mind, as 2 Cor. ii. 4, ἐκ πολλῆς Θλ. καὶ συνοχῆς καρδίας ἔγραψα, Phil. i. 16; or pain of body, John xvi. 21; where said of a woman in travail; as also in Sept. and Apocr. Oft. however, it is used, pass. by meton., of evils by which any one is pressed, affliction, distress, Matt. xiii. 21, γενομένης δὲ Σ. Acts vii. 10, al. So with synonyms, as Θλ. καὶ στενοχωρία, Rom. ii. 9. 2 Cor. vi. 4. 1 Th. iii. 7. Sept. and Apocr.

Θνήσκω, (f. θανούμαι, aor. 2. ἔθανον, perf. τίθηκα, inf. θεθάναι,) to die. In N. T. only perf. τίθηκα, to have died, i. e. to be dead, in a pres. sense, Mk. xv. 44, εἰ ἤδη τίθηκα. Lu. viii. 49. 1 Tim. v. 6, ζῶσα τίθηκα, 'is as good as dead.' Sept. and Class.

Θνητός, ἢ, ὄν, adj. (Θνήσκω,) mortal; σώμα, Rom. vi. 12. viii. 11. σάρξ, 2 Cor. iv. 11. τὸ θνητόν, 'mortal nature,' mortality, 1 Cor. xv. 53, sq. 2 Cor. v. 4. Sept. and Class.

Θορυβέω, f. ἦσω, (Θόρυβος,) to make a noise or uproar, said of a multitude, gener. whether as a mark of approbation or disapprobation. Class. In N. T. 1) mid. and intrans. said of loud lamentation, to make a noise together, to wail together, Matt. ix. 23, ἰδὼν ὄχλον θορυβούμενον. Mk. v. 39. Acts xv. 10. 2) trans. to set in an uproar, to excite tumult in a place, as τὴν πόλιν, Acts xvii. 5. Dion. Hal. ix. 68, ἐθορύβησαν τὴν πόλιν.

Θόρυβος, ου, ὁ, noise, uproar, of a multitude, viz. 1) gener. Matt. xxvii. 24, Θόρυβος γίνεται, and oft.; of loud lamentation, wailing, Mk. v. 38. 2) spec. of popular commotion, tumult, Matt. xxvi. 5. Mk. xiv. 2. Acts xx. 1, and Class.

Θραύω, f. σω, p. pass. τέθραυσμαι, 1) prop. to break in pieces, crush, Pol. vi. 23, 11. Artem. iii. 30, but 2) almost always used metaph. in the sense to crush any one's strength, to destroy his power, Pind. Ol. vi. 164. Plut. Alcib. Σ. δύναμιν, or to crush his hopes, Hadian. iii. 2, 4, or his courage, Diod. Sic. v. 240, τέθραυσται ὁ θυμός. Plut. Cæs. 19. ἐτίθραυστο τῆς τόλμης, or his mind altogether, Plut. Anton. 17, θραύμενος τὸν λογισμόν, animo fractus, 'broken down in mind,' opp. to ἠρώμενος. Hence in Lu. iv. 18, ἀποστείλαι τεθραυσμένους, the sense is, 'broken down in mind and spirits,' like prisoners in hopeless captivity; as Deut. xx. 3, μὴ φοβείσθε μηδὲ θραύσθε: or bruised, i. e. oppressed by unjust imprisonment, as Deut. xxviii. 33, ἀδικούμενος καὶ τεθραυσμένος.

Θρέμμα, ατος, τὸ, (τρέφω,) prop. a *nursling*, 'any animal bred up,' used espec. of tame animals reared by the care of man, *cattle, flocks, and herds*. So John iv. 12, *οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ*, where, however, *Κυρκε, Tittman,* and *Schleusner* render *domestics, household*; appealing to two passages of ancient inscriptions, where, after the husband, wife, and children, the *domestics* are mentioned. Yet those, being merely inscriptions, afford no direct proof of the existence of this sense of *θρέμματα*. And the *usus linguae* is quite adverse, since *θρ.* in the plural always, I apprehend, (except in two or three passages of *Jambl.* and *Liban.* where men are, in the rhetorical style of those writers, fig. termed *θρέμματα*, in imitation of the poetic usage of *θρέμμα* in the singular for an *alumnus*, almost always in a bad sense,) denotes *cattle*, such as are bred, reared, and nourished by the care of man, as often in *Joseph.* and not unfrequently in the *Class.* as *Xen. Econ. xx. 23. Pol. ii. 26, 5. iv. 75, 2, σώματα καὶ θρέμματα*, 'slaves and cattle.' *Hdian. iii. 9, 17. Æl. V. H. xii. 56,* where *τῶν θρεμμάτων* are opposed to *τῶν παίδων*. *Diod. Sic. t. i. 221.* And the mention of the cattle is *not*, as *Kyrke* says, irrelevant to the purpose in view; which was to intimate the great copiousness of the water; cattle, in the East, requiring to be watered at the wells. As to the alleged *indecorum* of mentioning the cattle to the exclusion of the domestics, the latter are *not* excluded; *vernæ*, or household servants born and bred in the house (who are, in *Gen. xiv. 14. Eccles. ii. 7,* termed *οἰκογενεῖς*) being considered as part of the family; and so in the latter passage they are in the *Heb.* called 'sons of my house.' Finally, the mention of the cattle is quite agreeable to the simplicity of ancient times, espec. in a rural country like *Samaria*.

Θρηνέω, f. ήσω, (θρήνος,) to weep aloud, wail, mourn, viz. 1) intrans. *John xvi. 20, κλαύσετε καὶ θρηνησετε*: of hired mourners wailing for the dead, *Matt. xi. 17. Lu. vii. 32. Sept. & Hom. II. xxiv. 722.* 2) trans. in later usage, to bewail, *Lu. xxiii. 27. Sept. and Hdian. iii. 14, 3.*

Θρήνος, ου, ό, (θρέω, to wail,) loud weeping, wailing, *Matt. ii. 18. Sept. and Class.*

Θρησκεία, ας, ή, (θρησκεύω,) a worshipping, religious worship; oft. in *Class.* with the idea of superstition. And so *θρησκεία τῶν ἀγγέλων*, *Col. ii. 18*; also of a severe ascetic mode of worship, such as *Judaism*, *Acts xxvi. 5. Wisd. xiv. 27. Luc. Sacrif. 10. Hdian. v. 3, 12*; gener.

of the worship of God, and hence *religion, piety*, *Ja. i. 26. Jos. Ant. i. 13, 1.*

Θρησκος, ου, ό, ή, adj. (θρέω, to speak in a low voice and humbly,) lit. *God-fearing*, equiv. to *δεισιδαίμων*, and gener. *pious, religious*, *Ja. i. 26.* See my note.

Θριαμβεύω, f. σω, (θρίαμβος,) to triumph, 'to hold a triumph,' *Plut. Marcell. 4. Hdian. i. 6, 16.* In *N. T.* 1) trans. to lead in triumph, to triumph over, with acc. *Col. ii. 15. 2)* causat. to cause to triumph, with acc. *2 Cor. ii. 14.*

Θρίξ, τριχός, ή, (plur. τρίχες, dat. plur. τριξί,) a hair, plur. the hair, i. e. of the head; sing. *Matt. v. 36, et al.*; plur. *x. 30,* and oft. in *Sept. and Class.*; of the hair of animals, *Matt. iii. 4. Mk. i. 6. Rev. ix. 8. Sept. and Class.*

Θροέω, f. ήσω, (θρόος, θρέω,) to make a clamour or tumult. In later Greek, and in *N. T.* trans. to perturb, disturb, terrify; pass. *Matt. xxiv. 6, μη θροείσθε.*

Θρόμβος, ου, ό, a drop or clot of coagulated matter, espec. blood, as in *Plato, Æschyl.* and oft. in *Galen and Diosc. Lu. xxii. 44.*

Θρόνος, ου, ό, (θράω, cogn. with θρόω,) to mount, prop. a high seat ascended by a foot-stool, *Hom. Od. i. 145.* In *lat. Gr.* and in *N. T.* a throne, as the emblem of regal authority. 1) prop. as attributed to kings, *Lu. i. 52. Acts ii. 30. Sept. & Class.*; also to God, as the Sovereign of the universe, *Matt. v. 34. Acts vii. 49. Heb. iv. 16, al. Sept.*; to Jesus, as the Messiah, *Matt. xix. 28, al.*; to the Apostles in the kingdom of God, *Matt. xix. 28. Lu. xxii. 30. Rev. xx. 4*; also symbol. to the elders around God's throne, *Rev. iv. 4*; further, to Satan, *ii. 13*; symbol. to the beast, *xvi. 10.* 2) meton. for dominion, *Lu. i. 32, δόσει αὐτῷ τὸν θρόνον Δαυίδ.* *Heb. i. 8*; also for a potentate, higher power, *Col. i. 16, εἶτε θρόνοι, &c.* where *θρόνοι* is spoken gener. whether of earthly or of celestial potentates. See more in my note.

Θυγάτηρ, τέρος τρός, ή, a daughter, I. PROP. and gener. Matt. ix. 18. x. 35. Mk. v. 35, et sæpiss. in N. T. and Sept. as also in *Class.*; fig. as expressing, like *filiola* in Latin, and *daughter* in English, a relation of kindness and affection, *2 Cor. vi. 18, εἰς υἱοὺς καὶ θυγ. i. e. Θεοῦ*; comp. *Jer. xxxi. 1, 9*; also voc. in a direct address, *Matt. ix. 22, θάρσει, θ. Lu. viii. 48. Sept. in Ruth ii. 8. iii. 10*; and also in *Homer* and the Greek dramatists.—II. SPEC., from the *Heb.*, daughter, i. e. a female descendant, however remote, *Lu. xiii. 16, θυγ. Ἀβραάμ,* and *i. 5. Sept. Gen. xxxvi. 2, 'daughter of Canaan,'* and oft.—III. from the *Heb.*, prefixed to names

of cities, by which the city is *personified*, and its female inhabitants, born and living in her, are regarded as her *offspring*, e. gr. Lu. xxiii. 28, *θυγατέρες Ἱερουσαλήμ*. So Sept. in Cant. ii. 7. iii. 5. Is. iii. 16. iv. 4, and oft. Hence, in sing. *θυγ. Σιών*, for the *inhabitants*. This form of expression in the corresponding Hebrew term *ru* is very common in the O. T.; and though almost wholly confined to the poetic books, is occasionally found in the plainest prose narrations; e. gr. Gen. xxiv. 13, 'the *daughters of the city* came out to draw water;' with which may be compared a similar expression in Pind. Pyth. ix. 31, *ὄνποτε—Ναῖς—ἔτικτεν, Γαίας θυγάτηρ*. How common among the ancients was this personification, may be imagined from the fact, that in sculptures and coins, cities and countries are not unfrequently represented as *women*. Thus, for instance, on the reverse of some medals of Vespasian and Titus, Judæa is exhibited as a *woman* sitting sorrowful on the ground under a palm-tree, with the inscription *JUDÆA CAPTA*.

Θυγάτριον, ου, τὸ, (dimin. of *θυγάτηρ*), a *little daughter*, Mk. v. 23. vii. 25. Athen. p. 581. Long. p. 6. Anon. ap. Suid. in *ἡγμένος*.

Θύελλα, ης, ἡ, (fr. *θύω*, to rush, as *ἄελλα* fr. *ἄω* and *ἔλλειν*, to whirl; thus in Hes. Theog. 874, it is said of the winds, *κακῇ θύουσι βέλλη*), a *whirlwind*, *hurricane*, Hom. Od. v. 317, *δεινὴ μισγομένη ἀνέμω ἐλθοῦσα θύελλα*. Arist. de Mundo 4. In N. T. the word occurs only in Heb. xii. 18, *γνόφω καὶ σκότῳ καὶ θύελλῳ*, a mode of expression formed on the Sept. version of Deut. iv. 11, where *θύελλη* corresponds to the Hebr. *קָוָה* though it does not represent its sense, *thick darkness*, but was adopted by the Sept. translator with reference to the violent tempest that accompanied the cloud, the thunder, and lightning of Sinai, Exod. xix. 16, 18. xx. 18; perhaps reading *קָוָה* and supposing the expression to come from *קָוָה*, 'to break the neck of,' and 'utterly destroy,' Hos. x. 2, a not unapt designation of a *hurricane*. So Job ix. 17, it is said, 'He breaketh me with a tempest.'

Θύϊνος, η, ου, adj. (θύια.) thyrine, Rev. xviii. 12, *ξύλον θ.* 'thyine wood.' The *θύια*, or *θύα*, Lat. *citrus*, was an ever-green African tree, with aromatic wood, from which statues and costly vessels were made.

Θυμιάμα, ατος, τὸ, (*θυμιάω*), *incense*, any substance burnt in religious worship, Rev. v. 8; meton. Lu. i. 10, *ἴρα του θυμιάματος*, and ver. 11, *τὸ θυσιαστήριον του θυμ.* 'for burning incense.'

Θυμιατήριον, ου, τὸ, (*θυμιάω*), a *censer*, for burning incense, Heb. ix. 4; others, *altar of incense*.

Θυμιάω, f. ἄσω, (*θύμα, θύω*), to *burn incense*, absol. Lu. i. 9, *ἔλαχε του θυμιάσαι*.

Θυμομαχίω, f. ἦσω, (*θυμός, μάχομαι*), in Class. to *fight fiercely*, (for *θύμω μάχεσθαι*), or 'to carry on war with obstinate animosity,' even with little chance of success, as in Polyb. Diod. Sic. and Dion. Hal. In N. T. the word occurs only once, Acts xii. 20, *θυμομαχῶν Τυρίοις*: where, as there is no reason to think that Herod was at war with the Tyrians, the sense is supposed to be, 'was greatly offended with,' as in Polyb. xxvii. 8, 4, *ἐπὶ τοῖς γεγονόσι*, and ix. 40, 3. Plut. Demetr. 22, *ἔθυμομάχει πρὸς αὐτούς, ὅτι, &c.* See more in my note.

Θῦμός, οὔ, ὁ, (*θύω*), prop. *the heart or soul*, considered as the seat of life, Hom. Il. iv. 470; also *the soul or mind*, as the seat of the *will* or *desire*, Il. vi. 439; or of the *emotions* and *passions*, Hom. Il. i. 196. Hence gener. and in N. T. *PASSION*, i. e. 'violent commotion of mind,' *indignation* or *wrath*, differing from *ὀργή* in the mode of conception rather than in the thing signified, Lu. iv. 28, *ἐπλήσθησαν πάντες θυμού*. Acts xix. 28. Eph. iv. 31. Col. iii. 8. Heb. xi. 27. Rev. xii. 12. Sept. and Class.; plur. *θυμοί*, *bursts of anger*, Gal. v. 20; spoken of God, and including the idea of punishment, *punitive judgments*, Rev. xv. 1. Rom. ii. 8, *θυμός καὶ ὀργή*, 'the direst judgments.' Further, in O. T. as Jer. xxv. 15. Is. li. 17, Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction. Hence, also, in N. T. *ὁ οἶνος του θυμού του Θεοῦ*, 'wine of the wrath of God,' Rev. xiv. 10, and with *οἶνος* impl. xv. 7. By a similar figure, *ἡ ληνὸς του θυμού του Θεοῦ*, Rev. xiv. 19, and xix. 15, 'the wine-press of the wrath of God,' in allusion to Is. lxiii. 3.

Θυμῶω, f. ὠσω, (*θυμός*), to *provoke to anger*, and pass. to *be angry*, Matt. ii. 16. Sept. and Class.

Θύρα, ας, ἡ, a *door*, and plur. *αὶ θύραι*, *doors*, perhaps double doors. I. PROP. and GENER. Matt. vi. 6. Acts xii. 13, *τὴν θύραν του πυλῶνος*, i. e. a *small door*, or *wicket*, within a larger; so the *door* of a prison, v. 19. xii. 6; of the Temple, iii. 2; of a fold, John x. 1; symbol. Rev. iii. 20, *ἔσθηκα ἐπὶ τὴν θύραν καὶ κρούω*, i. e. 'at the door of the heart.' So *θύρα ψυχῆς* in Class. Hence *τὰ πρὸς τὴν θύραν*, equiv. to *τὸ πρόθυμον*, *vestibule*, *porch*, Mk. ii. 2. *τὰ πρόθυρα*, Xen. Cyr. vii. 5, 22. So *ἐπὶ θύ-*

παίς εἶναι, to be at the door, i. e. 'near at hand,' Matt. xxiv. 33; also Ja. v. 9, πρὸ τ. θυρῶν ἕστηκεν.—II. BY IMPL. entrance, e. gr. of a cave or sepulchre, mouth, Matt. xxvii. 60. Mk. xv. 46. Hom. Od. ix. 243, and oft. Indeed, there is reason to think that this sense of θύρα was the primary one, i. e. passage or outlet; whence our prep. through. Thus, in Philostr. 946, it is put for *oculus*, which word, being a dimin. of *oculus*, and found in its original form in the Russian *oko*, means prim. 'the orifice through which we see;' as in Stob. 307, 42, it is put for the orifice of the podex: metaph. access, opportunity, as ἀνοίγειν τὴν θύραν, to set open a door, i. e. 'to give access,' 'present opportunity,' Acts xiv. 27, ἀνοίγει θύραν πίστεως: see Rev. iii. 8, θύρα ἀνεωγμένη, 'free access to one;' meton. 'one who is the medium of access to any thing,' John x. 7, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. So Christ is said by Ignat. ad Phil. § 9, to be ἡ θύρα τοῦ Πατρός.

Θυρεὸς, οὐ, ὁ, (θύρα,) prop. & prim. a door; lit. 'something to close the θύρα,' or entrance to an apartment. The word seems to have been prim. an adj. with the ellipsis of πέτρος. In lat. Gr. it came to mean a shield, from the resemblance to a door. And so in N. T. Eph. vi. 16, fig. τὸν θ. τῆς πίστεως.

Θυρίς, ἴδος, ἡ, (dim. of θύρα, a passage,) a little door or aperture, Pol. xii. 25, 3; see on θύρα (2). In N. T. Acts xx. 9, καθήμενος ἐπὶ τῆς θυρίδος, it signifies a kind of open casement projecting in front, like the Turkish kiosk, or bay window, shut or opened by a lattice, 2 Cor. xi. 33, διὰ θυρίδος, a window, or rather windore, i. e. an orifice to let in wind; as fenestra in Latin means a light-hole. The word freq. occ. in the later Class. in this sense.

Θυρωρὸς, οὐ, ὁ, ἡ, (θύρα, οὐρος,) a door-keeper, Mk. xiii. 34, ὁ θυρ. John xviii. 16, ἡ θυρ. of a shepherd keeping watch at the door of a fold, John x. 3. Sept. and Class.

Θυσία, ας, ἡ, (θύω,) sacrifice, i. e. I. PROP. the act of sacrificing, Matt. ix. 13. xii. 7, ἔλεον θῆλω καὶ οὐ θυσίαν. Heb. ix. 26, διὰ τῆς θυσίας αὐτοῦ. xi. 4, al. and Class. Said of an expiatory sacrifice for sin, Eph. v. 2. Heb. v. 1, et al.—II. by METON. 'the thing sacrificed,' the victim, 'the flesh of the victim,' Mk. ix. 49. 1 Cor. x. 18, οἱ ἐσθίουσιν τὰς θυσίας, 'who eat of the victims,' as was done by the priests and persons offering the sacrifice. Sept. and Class.; metaph. 1 Pet. ii. 5, πνευματικαὶ θυσίαι. Rom. xii. 1, παραστήσασαι τὰ σώματα ὑμῶν θυσίαν ζώσαν.—III. FIGUR. of 'the service of obedience

or praise' offered to God, offering, oblation, Phil. ii. 17, ἡ θυσία τῆς πίστεως. iv. 18. So θ. ἀλβέσεως, 'offering of devout thanks,' Heb. xiii. 15, sq. and Sept.

Θυσιαστήριον, ον, τὸ, (θυσιάζω,) an altar, gener. Matt. v. 23, and oft. Sept. Jos. and Philo; spec. of the altar for burnt-offerings in the Temple, Matt. xxiii. 35. Lu. xi. 51. So 1 Cor. ix. 13, bis, and x. 18, κοινωνοὶ τοῦ θυσ. and Heb. xii. 10, φαγεῖν ἐκ τοῦ θυσ. 'of the victims laid upon the altar;' symb. in heaven, Rev. vi. 9. xvi. 7, ἤκουσα τοῦ θυσ. λέγοντος, 'a voice from the altar,' Sept.; of the altar of incense in the temple, made of gold, prop. Lu. i. 11; symbol. in heaven, Rev. viii. 3, 5. ix. 13.

θύω, f. θύσω, perf. pass. τίθουμαι, aor. 1. pass. ἐτίθην, to sacrifice, kill and offer in sacrifice, immolate, absol. Acts xiv. 13, ἤθαλε θύειν, with dat. ver. 18, with acc. and dat. 1 Cor. x. 20. Sept. and Class. So τὸ πάσχα θύειν, 'to kill the paschal lamb,' i. e. as a species of sacrifice, Mk. xiv. 12. 1 Cor. v. 7. Hence, as sacrifices were connected with feasting, θύειν was sometimes simply to kill, slaughter, i. e. animals for a feast, Matt. xxii. 4. Lu. xv. 23, τὸν μόσχον τὸν σιτευτὸν θύσατε. Acts x. 13. xi. 7; gener. John x. 10, and Sept.

Θώραξ, ακος, ὁ, a breast-plate, cuirass, Lat. lorica, armour covering the body from the neck to the thighs; prop. Rev. ix. 9, 17. Sept. and Class.; fig. Eph. vi. 14, τὸν θώρ. τῆς δικαιοσύνης. 1 Th. v. 8. Comp. Sept. Is. lix. 17. Wisd. v. 19.

I.

Ἰάμα, ατος, τὸ, (ἰάμαι,) healing, cure, as χαρίσματα ἰαμάτων, 1 Cor. xii. 9, 28, 30. Sept. and Class.

Ἰάομαι, f. ἄσομαι, (fr. ἰάω, cognate with ἰάλλω and ἰαίνω, foveo, Σεραπέω,) deponent mid. to heal, cure, trans. (The pres. imperf. ἰώμην, and aor. 1. mid. ἰασάμην, have the active signification; while perf. pass. ἰάμαι, aor. 1. pass. ἰάθην, and f. 1. pass. ἰαθήσομαι, retain the pass. sense.) So with acc. Lu. v. 17, εἰς τὸ ἰασθαι αὐτοῦ. vi. 19. ix. 2, 11, 42. John iv. 47. Acts x. 38, al.; pass. Matt. viii. 8, καὶ ἰαθήσεται ὁ παῖς μου. Lu. vii. 7, al. foll. by ἀπὸ, to be healed from or of any thing, Mk. v. 29. Lu. vi. 17. Sept. and Class.; metaph. of moral diseases, to heal, i. e. save, from the consequences of sin, Matt. xiii. 15, μήποτε—ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς. John xii. 40.

Ἰάσις, εως, ἡ, (ἰάομαι,) healing, cure,

Lu. xiii. 32. Acts iv. 22, 30. Sept. and Class.

Ἰασπίς, ἰδος, ἦ, *jasper*, a precious stone of various colours, as purple, cerulean, green, &c. Rev. iv. 3. xxi. 11, 18, 19. Sept.

Ἰατρος, οὐ, ὁ, (λάομαι.) a *physician*, Mk. ii. 17. v. 26, et al. and Sept. and Class.

Ἴδε, lat. form for *idē*, imper. aor. 2. of *εἶδον*, see. In N. T. often partic. of exclamation, *lo, behold!* e. gr. as calling attention to something present, Matt. xxv. 20, 22, 25. Mk. xi. 21. John i. 48. Addressed apparently to several, but directed to one, Mk. iii. 34. John i. 29. vii. 26, al. In the sense of *observe, consider*, Mk. xv. 4. John v. 14. Gal. v. 2, at least as the Editors and Lexicog. direct. But, in fact, there is in those passages no exclamation at all; nor, indeed, is *ἴδε*, in that case, a particle at all, but the imperat. of *εἶδον*: and, therefore, it ought to be accented *ἴδε*, as is done by Griesb. and Scholz at the passage of Galat.; and ought, in consistency, to have been done at the two others.

Ἰδέα, ας, ἦ, (*εἶδω*), *species, aspect*, external appearance, Matt. xxviii. 3, and in Class. as Thuc. vi. 4. Eur. Bacch. 463.

Ἰδιος, ἰα, ον, adj. (fr. *ἰδος* for *εἶδος*, *species*.) The word, as Lennep observes, denotes prop. *specialis*, (though *ἰδικός* is the more usual term to convey that idea,) and thence *privus, proprius, privatus*, 1. as pertaining to a private person, and not to the public, PRIVATE, PARTICULAR, opp. to *δήμιος*, Hom. Od. iii. 82; or *δημόσιος*, Xen. Vect. iv. 21. Jos. Bell. Jud. iv. 4, 1. Hence in N. T. in two adverbial expressions: 1) *ἰδίᾳ*, *individually, severally*, (opp. to *δημοσίᾳ*, Xen. Hist. xi. 9, and oft. in Class.) 1 Cor. xii. 11, *διαίρουν ἰδίᾳ ἑκάστῳ καθὼς βούλεται*. 2) *κατ' ἰδίαν*, *privately*, by oneself, apart from others, as said of an individual, *alone*, Matt. xiv. 13, 23, *ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν*. xvii. 1. Mk. vi. 31, al.; of several, as apart from all others, Matt. xvii. 19. Mk. iv. 34. ix. 2, al. and Class.—II. as belonging to oneself, and not to another, *own, proper, peculiar*, viz. 1) denoting ownership, that of which one is himself the proprietor, *my own, thy own, his own*, &c. Used of THINGS, Matt. xxii. 5, *εἰς τὸν ἰδίον ἀγρὸν*. xxv. 15, *ἰδ. δύναμιν*. Mk. xv. 20, *ἰμάτια τὰ ἰδία*. John v. 43, *ἐν τῷ ὀνόματι τῷ ἰδίῳ*. vii. 18. Rom. x. 3, *τὴν ἰδίαν δικαιοσύνην*. xiv. 5. 2 Pet. i. 20, *ἰδίας ἐπιλήσεως*. So *εἰς τὴν ἰδίαν πόλιν*, 'where one resides,' Matt. ix. 1, or 'the seat of one's family,' Lu. ii. 3. *ἐν τῇ ἰδίᾳ πατρίδι*, John iv. 44. Pleonast. with a

gen. of person in addition, John x. 12, *οὐ οὐκ εἰσὶ τὰ πρόβατα ἰδία*. 2 Pet. iii. 3, 16. Sept. and Class. Hence τὰ ἰδία, gener. *possessions, property*, Lu. xviii. 28, in MSS. Xen. Hist. x. 5; and spec. one's *own house, home*, John xix. 27, *ἐλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἰδία*. xvi. 32. Acts xxi. 6. Sept. Esth. v. 10. vi. 12, and Class.; or *own nation, people*, John i. 11, *ἦλθεν εἰς τὰ ἰδία*. Also *πράσσειν τὰ ἰδία*, *to transact one's own affairs*, 1 Thess. iv. 11. *λαλεῖν ἐκ τῶν ἰδίων*, *to speak out of one's own heart*, i. e. disposition, character, John viii. 44. As said of PERSONS, e. gr. *ἰδίου ἀδελφός*, John i. 42. *ἀνὴρ*, 1 Cor. vii. 2. *δεσπότης*, 1 Tim. vi. 1. *δούλος*, Matt. xxv. 14. *Κύριος*, Rom. xiv. 4. *πατήρ*, John v. 18. *νιός*, Rom. viii. 32. *συμφυλέται, countrymen*, 1 Thess. ii. 14. *ἰδ. προφήται*, i. e. 'of their own country,' 1 Thess. ii. 15. *ἰδίου ἀπάν προφήτης*, Tit. i. 12, and Class. Hence οἱ ἰδίοι, *one's own household, family*, 1 Tim. v. 8. *own friends, companions*, John xiii. 1. Acts iv. 23. xxiv. 23. *own people, countrymen*, John i. 11. Collect. τὸ ἰδίον, *countrymen*, John xv. 19. 2 Macc. xii. 22. Jos. B. J. iv. 4, 6. Diod. Sic. xiii. 92. 2) in the sense of *peculiar, particular*, said of things, distinguishing one person from others, e. gr. *ἰδία διάλεκτος*, Acts i. 19. ii. 6, 8. *διδασκαλία*, xxv. 19. *χάρισμα*, 1 Cor. vii. 7, and Class. 3) as denoting that which, in its own nature, or by appointment, *pertains* in any way to a person or thing, e. gr. Acts xiii. 36, *Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας, his own generation*, in which he lived. 1 Cor. iii. 8, *τὸν ἰδίον μισθὸν—κόπον*, and xv. 23. Jude 6. Acts i. 25, *εἰς τὸν τόπον τὸν ἰδίον, to his own place*, i. e. proper and appointed for him. So *καιρὸς ἰδίου*, or *καιροὶ ἰδίου*, *own time*, i. e. due, proper time, as determined of God, Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3. 4) sometimes *ἰδίου* is put instead of a possess. pron. without any emphasis, e. gr. Matt. xxii. 5. xxv. 14. 1 Pet. iii. 1, 5. Also equiv. to *ἐαυτοῦ*, 1 Cor. vii. 2, *ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχεται, καὶ ἑκάστη τὸν ἰδίον ἄνδρα*. John i. 41, *τὸν ἀδελφὸν τὸν ἰδίον*.

Ἰδιώτης, οὐ, ὁ, (*ἰδίου*.) 1) prop. and often in Class. a *private person*, as distinguishing from one in a public station, holding any office civil or ecclesiastical; 2) from one who practises an art professionally, compared with one who is merely, as we say, an *amateur*. So in Xen. Mem. iii. 7, 7, we have *ιδιώται* opp. to *ἀσκηταί*, as in Thuc. ii. 48, 3, *λατρός* to *ιδιώτης*, and in Plato Pol. p. 433, *λατρός* to *ιδιώται*. 3) 'one who is *unexercised in an art*,' opp. to 'one who is exercised in it,' Thuc. vi. 72, *ιδιώτας—χειροτέχνας*. So in N. T.

Acts iv. 13, *ἄνθρ. ἀγράμματοι καὶ ἰδιῶται*. 1 Cor. xiv. 16, 23, 24, as in Athen. 176, *ἰδιώτης καὶ ἀναλφάβητος*. Artem. iv. 59, *τοὺς ἀπαιδευτούς ἰδιώτας*. So 2 Cor. xi. 6, *ἰδ. τῷ λόγῳ*, 'one devoid of eloquence,' or excellency of speech, (see 1 Cor. ii. 1, 4,) whose language and address is plain and unpolished, as at Ex. iv. 10, Moses says, 'I am not a man of words,' or, as Jos. renders it, *ἰδιώτης*, sc. *τῷ λόγῳ*: and simil. Xenoph. de Venat. xiii. 4, calls himself *ἰδιώτης*, as opp. to the *σοφισταί*, *τοῖς μὲν δνόμασιν οὐ σεσοφισμένως λέγω ἄν δὲ δεινῶτα εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοι ὁρθῶς ἐγνωσμένα ζητῶ λέγειν*. At 1 Cor. xiv. 16, 23, it means, 'one not endued with the gift of tongues.'

Ἰδοῦ, a demonstr. participle, *lo! behold!* (prop. for *ἰδοῦ*, imperat. of aor. mid. *εἰδόμην*), serving to call attention to something beyond oneself; usually put at the beginning of a clause, or only with *καὶ* before it; but sometimes in the middle, before words which are to be particularly noted, e. gr. Lu. xiii. 16; constr. 1) with a nom. and finite verb, Matt. i. 20, *ἰδοῦ, ἄγγελος Κυρίου ἐφάνη αὐτῷ*. Sept. and Class. 2) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. iii. 17, *ἰδοῦ, φωνὴ ἐκ τῶν οὐρανῶν*. Acts viii. 36, *ἰδοῦ ἕδωρ*. Foll. by *ἐγώ*, or its equiv. expressing obedience, Lu. i. 38. Acts ix. 10. Heb. ii. 13, and Sept.

Ἰδρῶς, ὠτος, ὄ, (*ἶδος*), *sweat*, Lu. xxii. 44.

Ἱερατεία, ας, ἡ, (*ἱερατεύω*), *priest-hood*, i. e. 'the priests' office,' Lu. i. 9.

Ἱεράτευμα, ατος, τό, (*ἱερατεύω*), *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said *ἀνυπέγκαι πνευματικῆς ζωῆς*, 1 Pet. ii. 5, and are called *βασιλεῖον ἱεράτευμα*, ver. 9.

Ἱερατεύω, ε, εὔσω, (*ἱερῆς*), *to be a priest, to officiate as priest*, Lu. i. 8. Sept. and Class.

Ἱερῆς, ἔως, ὄ, (*ἱερός*), *a priest*, one who performs the sacred rites; said of heathen priests, *ὁ ἱερῆς τοῦ Διός*, Acts xiv. 13. Sept. and Class.; of the Jewish priests, gener. Matt. viii. 4; of the High-priest, Acts v. 24, and oft.; of Melchisedec, Heb. vii. 1; of Jesus, as a spiritual High-priest for ever, v. 6. Fig. of Christians, who are called *ἱερεῖς τῷ Θεῷ*, *priests unto God*, as rendering to him spiritual sacrifices, acceptable through Jesus Christ, Rev. i. 6. v. 10. xx. 6.

Ἱερόν, οὔ, τό, (*ἱερός*), *a temple*, i. e. a consecrated place, whether of the true God, Matt. xii. 6, et al. sæpe, (including the temple proper, or fane (*ναός*), and all its courts, &c.) or of a heathen temple,

as the term is used, Acts xix. 27. Elsewhere in N. T. only said of the Jewish temple in Jerusalem, and always in reference to it as rebuilt by Herod the Great. According to Jos. Ant. xv. 11, 3. Bell. v. 5, 1, who minutely describes it, the whole circuit of the temple (*τὸ ἱερόν*) consisted of three parts, or enclosures, viz. the Temple proper (*ναός*) in the midst, and two circular courts, or areas, around it. The first, or outer court, (which was also the lowest, and surrounded the whole temple,) was open for all, and contained the piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, as well as money exchanged. It is often called by Christian writers, 'the court of the Gentiles.' From this to the second or inner court, (*τὸ δεύτερον ἱερόν*), was an ascent of fourteen steps, and then of five more. This was divided into the court, or separate place, of the women, and the court of Israel, or of the priests; and none but such as were ceremonially clean were permitted to enter it. Here, too, the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the *ναός*. Comp. Matt. xxiii. 35. The third and highest enclosure was the temple itself, (*ναός, τὸ ἱερόν τὸ τρίτον*), into which the priests alone might enter, (comp. Lu. i. 9, 10,) and which was divided into two parts, the sanctuary (*τὸ ἅγιον*) and the holy of holies (*τὸ ἅγιον ἁγίων*). The whole temple, therefore, consisted strictly of two parts, *ὁ ναός*, and *τὸ πρόναον*, or the courts, &c. Hence *τὸ ἱερόν* is put for the whole, and also for the *πρόναον*, but not for the *ναός*; e. gr. 1) gener. and for the whole, Matt. xxiv. 1, *τὰς οἰκοδομὰς τοῦ ἱεροῦ*. Mk. xiii. 1, 3. Lu. xxi. 5. 2) of the courts, *πρόναον*, Matt. xii. 5, *ἡ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι*. Mk. xi. 11. 3) of the outer court, where things were bought and sold, Matt. xxi. 12; where also our Lord disputed and taught, ver. 23, as also the apostles, Acts v. 20, et al.

Ἱεροκρεπής, ἔος, ὄ, ἡ, adj. (*ἱερός, κρέπω*), prop. 'suitable to a sacred place,' Lucian i. 537, *ἡ κνίσσα*, or *πυρρός*, Jos. Ant. xi. 8, 5, *ἱερ. ὑπάντησιν*, or 'becoming to a sacred place,' as Tit. ii. 3, *ἡ καταστήματι ἱεροκρεπῆς*, 'in deportment such as becomes holy persons,' August. So Xen. Sympos. viii. 40, *ἐν τῇ ἑορτῇ ἱεροκρεπίστατος δοκεῖ εἶναι τῶν προγεγνημένων*. Dio Cass. 843, 24, *ἱεροκρεπῆς ὄντες, sacerdosantí*. Philo, t. ii. 457, *Ἱερατεῦνται Θεοῦ γιγνώσκει, οὐ ζωὰ καταθύοντες, ἀλλ' ἱεροκρεπῆς* (scil. ὄντες), *τὰς ἑαυτῶν διαποιῶσιν κατα-*

σκηΐζειν ἀξιοῦντες. Plut. vi. 37, 12, *iep. sanctum et pium, decens.*

Ἱερός, ἄ, ὄν, adj. (fr. ἱέω, to give up,) prop. and in Class. *sacred*, i. e. 'consecrated to God or divine worship;' also said of utensils *set apart* for sacred purposes, or rites and ceremonies appropriated to divine worship. In N. T. the word occurs only in neut. plur. τὰ ἱερά, 1) in the sense *sacred rites*, as 1 Cor. ix. 13, οἱ τὰ ἱερά ἐργαζόμενοι, 'those performing the sacred rites.' So Hom. Od. v. 101, οἱ τε θεοῖσι ἱερά τε ῥέξουσι. Lucian Pseudol. 12, ὅταν μήτε τὰ ἱερά ἱερουργῆται. Plato, 394, δεῖ με τῶν ἱερῶν ἐπιμεληθῆναι, et al.; of sacred rites of every kind, Thuc. i. 25.

Ἱεροσῦλέω, f. ἦσω, (ἱερόςυλος,) 1) prop. as in Class. *to rob temples*, or, in any other way, *to commit sacrilege*. 2) as in Rom. ii. 22, ἱεροσυλεῖς: metaph. *to profane the temple*, by withholding from it the support, in tithes, oblations, &c. appropriated to it by God.

Ἱερόσῦλος, ου, ὁ, ἡ, (ἱερὸν, συλάω,) prop. *a temple-robber*, or, like *sacrilegus* in Latin, a profane person, Acts xix. 37, one who offers contempt to the worship of any deity, as the words following, οὔτε βλασφ. τὴν θεόν, more clearly express, i. e. by denying her deity.

Ἱερουργέω, f. ἦσω, (ἱεουργός, fr. ἱερὸν, and obsol. ἔργω,) equiv. to τὰ ἱερά ἐργάζομαι, *to perform sacred rites*, espec. *to officiate as a priest*, Jos. Ant. vi. 6. 2. Hlian. v. 3, 16. In N. T. fig. in the Christian sense, Rom. xv. 16, ἱερουργόντα τὸ εὐαγγέλιον, 'ministering as a priest in respect to the Gospel.' 4 Macc. vii. 8, τοὺς ἱερουργούντας τὸν νόμον ἰσὺ αἵματι. Greg. Naz. ἱερ. τὴν ἡμῶν σωτηρίαν.

Ἱερωσύνη, ης, ἡ, (ἱερός,) *priesthood*, Heb. vii. 11, seqq. Class.

Ἱκανός, ἡ, ὄν, adj. (ἱκω, ἱκάνω,) prop. 'coming to, reaching unto,' and hence *sufficing*, as applied both to quantity and number. I. as said of QUANTITY, *sufficient*, and 1) of things, *enough*, 2 Cor. ii. 6, ἱκανὸν τῷ τοιοῦτῷ ἡ ἐπιτιμία εἶναι. Lu. xxii. 38, ἱκανὸν, 'it is enough, denist.' Sept. and Class. Hence τὸ ἱκανόν, *satisfaction*, e. gr. τὸ ἱκανὸν ποιεῖν τι, *to make satisfaction*, to satisfy, Mk. xv. 15, and Class. τὸ ἱκανὸν λαβεῖν, 'to take satisfaction,' i. e. security, (by Latinism,) Acts xvii. 9. 2) of persons, *competent to do any thing*, Eurip. Phæn. 564. Hdot. viii. 35, 5. Thuc. oft. So, foll. by πρὸς τι, 2 Cor. ii. 16, πρὸς ταῦτα τίς ἱκανός; and Class. by inf. aor. 2 Cor. iii. 5. 2 Tim. ii. 2, and Class. Also, in the sense of *competent, worthy*, foll. by inf.

aor. Matt. iii. 11, οὐ οὐκ ἐπιμὶ ἱκανός τὰ ὑπ. βαστάσαι. Mk. i. 7. Lu. iii. 16; pres. 1 Cor. xv. 9. Hdot. viii. 36. Xen. Mem. i. 2, 27, ἱκ. μαθητῆς. Plut. ix. 4, 3, γυνὴ ἱκανὴ τὸ εἶδος. Hdot. iii. 4.—II. said of NUMBER or magnitude, *abundant, great, much*, plur. *many*, Matt. xxviii. 12, ἀργύρια ἱκανά. Mk. x. 46, ὄχλου ἱκανοῦ. Sept. and Class. So of time, ἱκαναὶ ἡμέραι, 'many days,' Acts ix. 23, 43, al. ἱκανὸς χρόνος, 'a long time,' genit. Acts xxvii. 9. viii. 11, & Class. acc. χρόνους ἱκανούς, Lu. xx. 9. So ἐκ χρόνων ἱκανῶν, 'of a long time,' Lu. viii. 27. ἐξ ἱκανοῦ, id. Lu. xxiii. 8. ἐφ' ἱκανόν, 'a long while,' Acts xx. 11, and Class.

Ἱκανότης, ητος, ἡ, (ἱκανός,) *fitness for any purpose*, also *competency*, or *ability to do any thing*, 2 Cor. iii. 5, ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ, 'ability to reason out any thing.' Plato, Lys. frag. xxvii. 35, 'ability to speak.' Plato, 215, 930.

Ἱκανόω, f. ὤσω, (ἱκανός,) *to make sufficient, render competent, or fit*; foll. by acc. 2 Cor. iii. 6. Col. i. 12. And so in Class. but only in pass.

Ἱκετηρία, ας, ἡ, (fem. of adj. ἱκετήριος, by an ellip. of ῥάβδος,) 1) prop. 'the suppliant branch of olive,' which suppliants held forth, by way of deprecation; so Hdot. v. 51, and often in Class. 2) metaph. *the supplication, or petition*, thus implied, Polyb. προβάλλεσθαι ἱκετηρίαν. Isocr. p. 46, ἱκετηρίας καὶ δεήσεις ποιούμενοι. So Heb. v. 7, δεήσεις καὶ ἱκετηρίας προσηέγγας.

Ἱκμάς, ἀδος, ἡ, (ἱκω, venio. So Hom. Il. xvii. 392, ἱκμάς ἔβη,) *moisture, vapour*, Lu. viii. 6. Sept. and Class.

Ἱλαρός, ἄ, ὄν, adj. (Ἱλαος,) *cheerful, joyous*, 2 Cor. ix. 7, ἰλ. δότης, *alacris*. Sept. and Class.

Ἱλαρότης, ητος, ἡ, (Ἱλαρός,) *cheerfulness, alacrity*, Rom. xii. 8, ἐν ἰλ. for Ἱλαρῶς. Sept. and Class.

Ἱλάσκομαι, f. ἄσσομαι, (Ἱλαος,) mid. v. without an act. form, *to reconcile to oneself*, (i. e. by expiation, *to propitiate*), sc. τὸν Θεόν, Jos. Ant. vi. 6, 5, or τοὺς Θεούς, Xen. Œc. v. 20. In N. T. with acc. τὰς ἀμαρτίας, 'to propitiate, as to sins,' *to make propitiation for sins*, Heb. ii. 17. Sept. with dat. Aor. 1. imperat. Ἱλάσθητι in pass. sense, *Be propitious, be merciful!* with dat. of pers. Lu. xviii. 13. Sept. Pa. xxv. 11. Dan. ix. 19. The Classical form is Ἱλαθε, or Ἱλαθι.

Ἱλασμός, οὔ, ὁ, (Ἱλάσκομαι,) *propitiation, expiation*, abstr. for concr. 'propitiator,' 1 John ii. 2. iv. 10, and Sept.

Ἱλαστήριος, α, ου, adj. (Ἱλάσκομαι,) *propitiatory, expiatory*, Jos. Ant. xvi. 7,

1, *Ἰλαστ. μνήμα.* In N. T. 1) masc. ὁ *Ἰλαστήριος, a propitiator, 'one who makes propitiation,'* Rom. iii. 25. 2) neut. τὸ *Ἰλαστήριον, mercy-seat,* Heb. ix. 5; prop. the lid or cover of the ark of the covenant. And so in Sept.

"*Ἰλεως, ω, ὁ, ἡ, adj. (Attic. for Ἰλαος, from Ἰλάω,) in Class. used chiefly of the gods appeased or propitiated, propitious, gracious, as often in Hom. Pind. and the Greek Tragedians; though sometimes, of men, placable, or gentle. In N. T. only of God, propitious, merciful, with dat. Heb. viii. 12, Ἰλεως εἶσομαι ταῖς ἀδικίαις αὐτῶν, where the thing is put for the person, q. d. αὐτοῖς ἀδικοῖς οὖσι. Indeed, in the Class. the dat. is always of pers. as strict propriety requires. Yet that of thing occurs in Sept. at Jer. xxxvi. 3. 1 Kings viii. 34, 36, 50. 2 Chron. vi. 25, 27, 39. vii. 14. Found only elsewhere in N. T. in the phrase, formed on Heb. Ἰλεως σοι, scil. εἶπω Θεός, lit. God be merciful to thee! God forgive thee! equiv. to 'God forbid that thou shouldst do so,' μὴ γένοιτο! an exclamation of aversion, Matt. xvi. 22, and often in Sept.*

"*Ἰμάς, ἄντρος, ὁ, (fr. ἴω, ἴμι, 'to send forth, let fall,' as said of a well-rope,) prop. a thong, leathern strap; and hence, the leathern strap with which the sandals of the ancients were fastened to the foot. Plut. Symp. iv. 2, τῶν ἵποδημάτων τοὺς ἰμάνας. Xen. An. iv. 5, 14. And so in Lu. iii. 16. John i. 27, and Sept.; also, a leathern rope, such as was used by the ancients for various purposes where strength was requisite; as well-ropes, nautical ropes to raise up the main yards and sails; also ropes which were used for tying up horses, (as Hom. oft.) or securing prisoners, Hom. Il. xxi. 30, δῆσε δ' ὀπίσσω χεῖρας ἐ. ἰμάσιν. Pind. Nem. vi. 60, ἰμάντι χεῖρας δεθείς. Accordingly, at Acts xxii. 25, προέτειναν αὐτὸν τοῖς ἰμάσιν, the sense may be, as Bretschn. supposes, 'the thongs, or leathern ropes,' with which the hands of malefactors were bound, in order to be scourged; but, as I have shown in my note in loc. there is reference rather to the leathern belts attached to the whipping-post, and thence drawn and buckled around the body of the criminal to hold him fast. So 4 Macc. ix. 11, καὶ δ. ἀναβρῆξαντες τὸν χιτῶνα, διέδησαν τὰς χεῖρας αὐτοῦ καὶ τοὺς βραχίονας ἰμάσιν ἑκατέρωθεν.*

"*Ἰματίζω, f. ἴσω, (ἰμάτιον,) to clothe. In N. T. only pass. perf. part. ἰματισμένος, clothed, Mk. v. 15.*

"*Ἰμάτιον, ου, τό, (dim. of ἵμα for εἵμα,) a garment. I. GENER. any garment, Matt. ix. 16, ἐπὶ ἰματίῳ παλαιῷ. Mk. ii. 21. Lu. v. 36. plur. τὰ ἰμάτια, garments,*

clothing, raiment, including both the outer and inner garment (mantle & tunic), Mat. xvii. 2, τὰ ἰμάτια αὐτοῦ ἐγένετο λευκ. et al. sæpe. So in the phrase to rend ἱ. clothes, xxvi. 65. Acts xiv. 14. xvi. 22, a Sept. and Class.—II. SPEC. the outer garment, mantle, pallium, different from ἱ. tunic (χιτῶν), and worn over it; comp. Acts ix. 39. It seems to have been a large piece of woollen cloth nearly square which was wrapped round the body, & fastened about the shoulders, and served also to wrap the wearer in at night. Hence it might not be seized by a creditor, though the tunic could be, Matt. v. 40. Lu. vi. 29, et al. sæpe. So Matt. ix. 20, 21, plur. τὰ ἰμάτια, outer garments, which were often laid aside, Acts vii. 58, al. Sept. and Class. as Xen. Mem. ii. 7, 5.

"*Ἰματισμός, οὔ, ὁ, (ἰματίζω,) clothing, raiment; gener. clothes, Lu. vii. 24 and ix. 29. Acts xx. 33, al. Sept. and Class.*

"*Ἰμείρομαι, depon. (ἴμερος,) to long for any thing or person; and hence, to have a strong affection for any person with gen. 1 Th. ii. 8, text. rec. where Edd. ὁμείρ. wb. see. Sept. and Class.*

"*Ἰνα, conjunct. that, construed usually with the subj. seldom with the opt. often with the indic.; prop. τελικῶς or final, marking the end, purpose, or cause for or account of which any thing is done, to the end that, in order that it might or may be so and so; but also ἐκβατικῶς or eventive, as marking simply the event or result of any action, that in which it terminates, 'so THAT it was, is, will be so and so.' I. PROP. τελικῶς, as marking the final end, purpose, or cause, to the end that, in order that; and Ἰνα μὴ, in order that not, less.—I. with the subjunctive, 1) preceded by the pres. or an aor. of any mood except the indic. or by the perf. in a pres. sense, John vi. 38, where the subj. marks what it is supposed will really take place, Matt. ix. 6, Ἰνα εἰδῆτε—τότε λέγει, 'to the end that ye may know,' xviii. 16. xix. 16. Lu. viii. 10. xii. 36. John i. 7, οὐτως ἦλθεν Ἰνα μαρτυρήσῃ. v. 34, ταῦτα λέγω Ἰνα ὑμεῖς σωθῆτε, and vi. 33, καταβίβηκα οὐχ Ἰνα ποιῶ. xi. 4. xii. 21, Ἰνα ὁ κόσμος πιστεύσῃ. Acts xv. 30. Rom. i. 11. Gal. vi. 13, scrips. Ἰνα μὴ, Lu. viii. 12. Rom. xi. 25, and Class. 2) by the imperat. the subjunct. as above in 1; after imper. pres. Luke xxi. 36, ἀγρυπνεῖτε Ἰνα καταξιοθῆτε. John vii. 3. 1 Cor. vii. 5. Eph. iv. 28. vi. 3, al. Ἰνα μὴ, Matt. vii. 1. John v. 14, al.; after imper. aor. Matt. xiv. 15, ἀπόλυσον τοὺς ὄχλους, Ἰνα ἀγοράσωσιν βρῆματα. Mk. xv. 32. Ἰνα μὴ, Matt. xvii. 27. John iv. 15. So after an exhortation, ἀγαπητοί,*

Mk. i. 38. Rom. iii. 8, al.; after an imper. *imp.* Matt. xxvi. 5. John i. 22, and *Class.* 3) by the *fut.* the subj. as above *Lu. xvi. 4, ἔγνων τί ποιήσω, ἵνα γένηται μ.* 1 Cor. xvi. 6; interrog. *Act. xix. 16. ἵνα μὴ, Lu. xviii. 5, and Act. xxi. 4* by a *past* tense; where the subj. strictly stands instead of the opt. and marks an action which, in itself or its consequences, is still continued, or which the speaker regards as certain, either gener. as *Act. iii. 14. Lu. i. 3, 4, ἔδοξε—σοι γράψαι, καὶ ἐπιγράψαι.* John i. 31. iii. 16, 17. viii. 17. *oft. ἵνα μὴ, Eph. ii. 9. Heb. xi. 28; or in simple narrations, Matt. xxvii. 26, ἵνα μὴ παραδώσει ἵνα σταυρωθῇ.* Mk. i. 41, ἐδίδου τοῖς μαθηταῖς, ἵνα παραδώσει αὐτοῖς, al. *ἵνα μὴ, John xviii. 28. Act. 31.—II. with the opt. preceded by the pres. where the opt. marks what may possibly take place, Eph. i. 16, 17, οὐ καύομαι εὐχαριστιῶν—ἵνα ὁ Θεὸς δόξῃ, &c. iii. 16.—III. with the indic. but in N. T. only the fut. and pres. and not with a past tense, as often in the Class. writers. 1) with indic. fut. in the same sense as the subj. and preceded only by the pres. 1 Cor. xiii. 3, εἰάν παραδώ τὸ σῶμά μου ἵνα καθήσωμαι. 1 Pet. iii. 1. So fut. and subj. together, Rev. xxii. 14, ἵνα ἔσται ἡ βασιτοῦ αὐτῶν—καὶ εἰσεέλθωσιν εἰς τὴν πόλιν. Eph. vi. 13. 2) with indic. pres. in the same sense, preceded by the pres. *Act. Gal. iv. 17, ζηλοῦσιν ὑμᾶς, ἵνα αὐτοὺς ζηλοῦντε.* 1 Cor. iv. 6, ἵνα μὴ φανερωσθε. Not found in Classical Greek.—*Lu. ἐκβατικῶς*, as marking simply the event or result of an action, so *that*. In N. T. only with the subj. implying something which really takes place; in Class. writers oftener with the indic. of a past tense. 1) preceded by the pres. *Lu. xxii. 30, διατίθεμαι ὑμῖν—ἵνα ἐσθίητε καὶ πίνετε,* &c. John vi. 7. Rom. iii. 19. vi. 1, al. *ἵνα μὴ, Acts ii. 25. Gal. v. 17. 2) by the imperat. Acts viii. 19, δότε κάμοι τὴν ἰξουσίαν ταύτην, ἵνα—λαμβάνῃ,* &c. *Ja. i. 4. 1 Cor. iv. 13. ἵνα μὴ, Tit. ii. 14. Rev. iii. 11. 3) by the fut. John v. 20, μετὰ ταῦτα δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θανατάσῃτε.* *Lu. xi. 50. John xvi. 24. 4) by a past tense, Lu. ix. 45, ἤγγούσιν τὸ ῥῆμα τοῦτο, ἵνα μὴ ἀσθωνται αὐτό.* John ix. 2, τίς ἡμαρτεν, ἵνα τυφλὸς γαννηθῇ; Rom. xi. 11, μὴ ἔπταισαν, ἵνα πίσωσι; and ver. 31. To this is to be referred the frequent phrase *ἵνα πληρωθῇ ἡ γραφή, τὸ ῥῆθιν, &c.* used as a formula of quotation, and implying that something took place, not in order that a prophecy might be fulfilled, but so that it was fulfilled. Matt. i. 22, τοῦτο ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥῆθιν, al.—III. in later Greek, ἵνα, in various constructions, lost the power of marking either*

purpose or event, and became simply a *demonstr.* conjunct. like our *that*; i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα with the subjunct. came often to be employed where earlier writers used the infin. or other particles; e. gr. 1) used instead of the construction with the infin. originally perhaps because the infin. also often implies purpose; e. gr. either after words and phrases implying command and the like, *Mk. xiii. 34, τῷ θυρωρῷ ἐνετειλατο ἵνα γρηγορῇ.* John xi. 57. Acts xvii. 15, and oft.; with some word of command implied, *Eph. v. 33; or after verbs of entreating, persuading, &c. Lu. ix. 40, ἐδέθησαν τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, and xxii. 32; or after verbs of desire, &c. Matt. vii. 12, ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν. xviii. 14, θέλημά ἐστὶν ἵνα.* John vi. 39. 2) after ποιέω in the sense *to cause, to effect, &c.* John xi. 37, οὐκ ἠδύνατο οὗτος ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. iv. 16. Also after words implying fitness, sufficiency, need, &c. οὐκ ἄξιός εἰμι ἵνα λύσω, John i. 27. *ικανός, Matt. viii. 8. x. 25. John ii. 25, al. 3) instead of ὅπως after verbs of taking care, endeavouring, &c. βλέπετε ἵνα ἀφόβως γένηται, 1 Cor. xvi. 10. ζηλώω, 1 Cor. xiv. 1, et al. 4) instead of ὅτι, Mk. ix. 12, γέγραπται ἵνα πολλὰ πάθῃ: with ὅτι, Rom. iv. 23. 5) of time, for ὅτε, John xii. 23, al. only in St. John.*

ἵνα τι or *ἵνα τί*, as an interrog. particle, ellipt. for *ἵνα τί γένηται, in order that what, i. e. may take place? equiv. to 'to what end?' why? wherefore? Matt. ix. 4. xxvii. 46. Lu. xiii. 7.*

Ἰός, οὐ, ὄ, (ἴημι,) prop. 'something sent out or emitted.' Hence, a missile weapon, arrow, Hom. II. xv. 451. In N. T. 1) rust, as being emitted on metals, *Ja. v. 3, and Class. 2) poison, venom, as emitted by serpents, &c. Rom. iii. 13. Ja. iii. 8, and later Class.*

Ἰουδαῖζω, f. ἴσω, (Ἰουδαῖος,) to Judaize, i. e. to live like the Jews, follow their manners, customs, rites, Gal. ii. 14, equiv. to *Ἰουδαϊκῶς ἔξῃ.*

Ἰουδαϊκός, ἡ, ὄν, adj. Jewish, current among the Jews, μύθοι, Tit. i. 14. Jos.

Ἰουδαϊκῶς, adv. Jewishly, in the Jewish manner, Gal. ii. 14, and Jos.

Ἰουδαῖος, α, ον, (Ἰούδας,) prop. adj. Jewish. In N. T. 1) fem. prop. ἡ Ἰουδαία χώρα or γῆ, the land of Judaea, Mk. i. 5. John iii. 22. γυνὴ Ἰουδαία, a Jewess, Acts xvi. 1. xxiv. 24. 2) masc. ὁ Ἰουδαῖος, as subst. a Jew, prop.

'one of the tribe of Judah,' but in later usage applied to all the inhabitants of Judaea or Palestine, John iv. 9. Usually plur. οἱ Ἰουδαῖοι, *the Jews*, xix. 21, oft. Ἰουδαῖοι καὶ Ἕλληνες, Acts xiv. 1. By synecd. οἱ Ἰουδαῖοι is put for the chief men, leaders of the Jews, John i. 19. v. 15, and oft. As adj. joined with a noun, e. gr. ἀνὴρ Ἰουδαῖος, Acts x. 28. plur. ii. 14. ψευδοπροφήτης, xiii. 6. ἀρχιερεὺς, xix. 14. Sept. and Class.

Ἰουδαϊσμός, οὐ, ὁ, *Judaism*, the Jewish religion opp. to heathenism, 2 Macc. ii. 21. xiv. 38. In N. T. opp. to Christianity, Gal. i. 13, sq.

Ἰππεὺς, ἑως, ὁ, (ἵππος,) a horseman, plur. ἱππεῖς, *cavalry*, Acts xxiii. 23, 32. Sept. and Class. opp. to πεζικοί, Xen. Cyr. ii. 4, 18.

Ἰππικός, ἡ, ὄν, adj. (ἵππος,) *equestrian*; by impl. *skilled in riding*. In N. T. neut. τὸ ἱππικόν, i. e. τάγμα: collect. *the horsemen, cavalry*, as in Engl. *the horse*, Rev. ix. 16, and Class.

Ἴππος, οὐ, ὁ, a horse, Ja. iii. 3.

Ἴρις, ἰδος, ἡ, a rainbow, *iris*, Rev. iv. 3. x. 1, and Class.

Ἰσάγγελος, οὐ, ὁ, ἡ, adj. (ἴσος, ἄγγελος,) *angel-like*, Lu. xx. 36. Comp. the Homeric ἰσόθεος.

Ἴσος, ἡ, οὐ, adj. *like, alike, equal*, used of measure, quantity, condition, nature, and the like, Matt. xx. 12, ἴσους ἡμῖν αὐτοὺς ἐποίησας. Lu. vi. 34, ἵνα ἀπολάβωσι τὰ ἴσα. John v. 18, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. Phil. ii. 6, τὸ εἶναι ἴσα Θεῷ, with which comp. ἴσα θεοῖς, Hom. Od. xi. 303, and ἴσα τοῖς καλοῖσι φρονήσει, Aristoph. Concion. 630.

Ἰσότης, ἡτος, ἡ, (ἴσος,) *likeness, equality*, as said of equal state or proportion, 2 Cor. viii. 13, ἐξ ἰσότητος. Plut. vi. 367, 2, οὐδὲ δικαιοσύνη οὐδ' ἰσότης.

Ἰσότημιος, οὐ, ὁ, ἡ, adj. (ἴσος, τιμή,) in Class. and Jos. *alike honoured, alike prized*, i. e. of equal honour; in N. T. 'alike precious, of like value,' 2 Pet. i. 1, τοῖς ἰσότημιον ἡμῖν λαχοῦσι πίστιν, or rather ἴσο is not to be referred to the preciousness, but to St. Peter, as a *like partaker* in it.

Ἰσοψύχος, οὐ, ὁ, ἡ, adj. (ἴσος, ψυχὴ,) *like-minded*, Phil. ii. 20. Sept. Pa. iv. 13. Aesch. Ag. 1479.

Ἰστημι, f. στήσω, aor. 1. ἕστησα, aor. 2. ἕστην, perf. ἕστηκα, pluperf. ἕστήκειν and ἕστηκειν, 3 pers. pl. Att. ἕστηκεσαν, perf. infin. ἕστηκέναι contr. ἐστά- ναι, perf. part. ἕστηκώς, contr. ἐστώς, ὦσα, ὦς, aor. 1. pass. ἐστάθην, fut. 1. pass. σταθήσομαι. The significations of this verb are divided between the trans.

to cause to stand, to place, and the intrans. to stand. I. TRANS. in the pres. imper. fut. and aor. 1. of the active, to cause to stand, to set, to place, 1) with acc. a. adjunct implying place where, Acts xx. 30, Παῦλον ἕστησεν εἰς αὐτοὺς, 'before them.' Matt. iv. 5, ἕστησιν αὐτὸν ἐπὶ πετρύγων τοῦ ἱεροῦ. Lu. iv. 9. So ἐ or ἐκ δεξιῶν, Matt. xxv. 33. ἐν μέσῳ xviii. 2; gener. to cause to stand for Acts i. 23, ἕστησαν δύο. vi. 13. opp. falling, Rom. xiv. 4, and Sept. 2) to establish, confirm, Rom. iii. 31, νόμον. x. So of time, to fix, appoint, ἡμέραν, Ac xvii. 31, and Sept. 3) to place, i. e. in balance, to weigh, with acc. and dat. pers. Matt. xxvi. 15, ἕστησαν αὐτῷ τρεῖς ἀκούτα ἀργύρια. Sept. Ezra viii. 25. I. xlv. 6, and Class. Metaph. to impute, τὴν ἁμαρτίαν, Acts vii. 60.—II. INTRANS. in the perf. pluperf. and aor. 2. act. in the midd. and by impl. in aor. 1. and fut. of the pass. to stand; and so perf. act. ἕστηκα as pres. whence plur. ἕστήκειν imperf. 1) prop. and absol. 1 Cor. x. 12, ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ. I. sacrifice or prayer, Matt. vi. 5. Heb. x. 11. With an adjunct implying place where, Matt. xii. 46. ἕξω, Mk. xi. 5. xiii. 14. Job xx. 19, al. Ἐπὶ with gen. of place, ἐστὶ ἐπὶ τόπου πεδινοῦ, Lu. vi. 17; in the sense of before, Acts xxv. 10, ἐπὶ τοῦ βήματος xxiv. 20, ἐπὶ τοῦ συνεδρίου. Mk. xiii. 9; with acc. of place, Matt. xiii. 2; also ἐπὶ τοὺς πόδας, to stand upon the feet, Acts xxvi. 16. Without an adjunct or place expr. but in the sense to stand by or be present, Matt. xxvi. 73, προσελθόντες οἱ ἐστώτες εἶπον τῷ Πέτρῳ. Lu. xix. 8; joined with an adj. or partic. Act ix. 7, εἰστήκεισαν ἔννεοί. Eph. vi. 14. So of persons standing before a judge either as accusers, Lu. xxiii. 10; or as accused, Acts xxvi. 6, ἕστηκα κρινόμενος. Matt. xxvii. 11. Lu. xxi. 36. Spoken of fishing-boats, to stand, be stationed, in Engl. to lie, v. 2. 2) fig. to stand fast, endure; of things, βασιλεία, Matt. xii. 25. Ζημιλίος, 2 Tim. ii. 19, to persist; of persons, Acts xxvi. 22, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα. John viii. 44. Rom. v. 2. 1 Cor. vii. 37. 1 Pet. v. 12, and Sept. So to stand fast against an enemy, Eph. vi. 13; with πρός τι, ver. 11. Sept. and Class. So against evils, to withstand, Rev. vi. 17; to be established, confirmed, Matt. xviii. 16, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 3) ἕστην and ἐστάθην, to stand still, stop; of persons, Matt. xx. 32, στάς ὁ Ἰησοῦς: of things, ii. 9; to cease, Lu. viii. 44. Sept. and Class.

Ἰστορέω, f. ἤσω, (ἴστωρ, 'one who has knowledge of' any thing or person from personal experience, Eurip. Iph. T. 1434.

fr. *ιδίαι*.) prop. to *seek to know* any thing, by inquiry, or personal investigation. Eurip. Hel. 423; also to *know*, i. e. to *have seen* any one personally, Jos. Ant. viii. 2, 5, *ιστόρησά τινα* 'Ελ. viii. 4, 6. x. 11, 7, et al. In N. T. to *see*, (Heych. *ιστορεῖ* ὄρα,) i. e. to *visit* a person, in order to become acquainted with him, Gal. i. 18, *ἀνῆλθον εἰς Ἱερ. ιστορήσαι Πέτρον*. So the Latin *visio*, i. e. *coram cognosco*, and Engl. to *go to see*. Of this sense, probably confined to the common dialect, and arising from Latinism, I know no other example; yet something very like it occurs in Jos. Bell. vi. 1, 8, *ἀνῆρ, ὃν ἐγὼ κατ' ἐκείνον ιστορήσα πόλεμον*, 'whom I had become acquainted with;' not *seen*, as Whiston renders. And such is nearly the sense in *Æsch. Eum.* 433.

Ἰσχυρός, ἄ, ὄν, adj. (*ἰσχύω*.) *strong, mighty*, ἴ. of PERSONS, with reference to the powers both of body and mind, 1) *physical*, Matt. iii. 11. Mk. i. 7, *ὁ ἰσχυρότερός μου ἐστίν*. Heb. xi. 34, *ἰσχυροὶ ἐν πολέμῳ*: with art. *ὁ ἰσχυρός*, &c. Matt. xii. 29. 1 Cor. i. 25. 2) *moral*, 1 John ii. 14, *strong*, i. e. firm, in faith; said of angels, Rev. v. 2; of God, xviii. 8, & Sept. Fig. strong in influence and authority, *mighty, honourable*, 1 Cor. iv. 10. i. 27, *τὰ ἰσχυρά* for *concr. οἱ ἰσχυροὶ*.—II. of THINGS, *strong, fortified*, said of a city, Rev. xviii. 10; *vehement, great*, as applied to *ἀνεμος*, Matt. xiv. 30. *βρονταί*, Rev. xix. 6. *λίμω*, Lu. xv. 14. *κραυγῆ*, Heb. v. 7; also *firm, sure*, said of *παράκλησις*, vi. 18; *severe, ἐπιστολαί*, 2 Cor. x. 10. Xen. Cyr. iii. 48.

Ἰσχύς, ὄς, ἡ, (ἰσχω) *strength, might*, spoken of the powers both of body and of mind, (physical and moral;) the former, in Rev. xviii. 2, *ἐκραξεν ἐν ἰσχύϊ*, i. e. *mightily, vehemently*, Sept. & Class.; the latter, *power, might*, in Mk. xii. 30, *ἐξ ὅλης τῆς ἰσχύος σου*, 'with all thy might,' & ver. 33. Lu. x. 27. 1 Pet. iv. 11; also gener. *power, pre-eminence*, 2 Pet. ii. 11, *ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζοντες ὄντες*. Eph. i. 19, *τὸ κράτος τῆς ἰσχύος αὐτοῦ*, equiv. to *κράτος ἰσχυρῶν*, 'mighty power.' So in ascriptions to God, Rev. v. 12. vi. 12.

Ἰσχύω, f. ὄσω, (ἰσχύς) *valere, to be strong*, i. e. 'to have strength or ability,' whether physical or moral, 1) *physical*, to be *strong, robust*, Matt. ix. 12, *οἱ ἰσχύοντες, the strong*, i. e. the well, as opp. to the weak and sick, and gener. to be *able*, foll. by infin. Matt. viii. 28, *ὥστε μὴ ἰσχύειν τιὰ παρολθεῖν*. xxvi. 40; with inf. impl. Mk. ix. 18. Lu. xiii. 24. Phil. iv. 13, *πάντα ἰσχύω*, i. e. 'I can do, or endure, all things.' 2) *moral, to have efficacy, avail*, Gal. v. 6, *οὔτε περιτομή τι ἰσχύει*, and

vi. 15. Heb. ix. 17. Ja. v. 16. Matt. v. 13, *εἰς οὐδὲν ἰσχύει*, 'it has no value,' is worthless. 3) for *pro-valet, to prevail*, foll. by *κατὰ τινας*, 'against or over any one,' Acts xix. 16. absol. Rev. xii. 8, and fig. to *acquire strength and efficacy*, Acts xix. 20, *ὁ λόγος τοῦ Κυρίου—ἰσχυεν*.

Ἴσως, adv. (ἴσος), prop. and in Class. *equally, alike*. In N. T. *perhaps, doubtless*, Lu. xx. 13. Sept. and sometimes in Class. as Xen. Cyr. ii. 1, 13.

Ἰχθυῖδιον, ου, τὸ, (ἰχθύς) a *small fish*, Matt. xv. 34. Mk. viii. 7, and Class.

Ἰχθύς, ὄς, ὁ, a fish, Matt. xv. 36, & oft.

Ἰχνος, εος, τὸ, (ἴκω, to go), prop. the *planta pedis*, that on which one goes in walking, Eurip. Bacch. 1132; but more freq. *the mark*, or impress left by the foot, and gener. the *step* thus taken. Sometimes, however, like *vestigium* in Lat. it is used metaph. as Soph. (Ed. T. 109, and espec. in the phrases (formed on the physical *κατ' ἢ ἐπ' ἰχνος βαίνειν*), occurring in Rom. iv. 12, *στοιχεῖν τοῖς ἰχνεσὶ τιος*. 2 Cor. xii. 18, *περιπατεῖν τοῖς αὐτοῖς ἰχνεσι*. 1 Pet. ii. 21, *ἐπακολουθεῖν τοῖς ἰχνεσὶ τιος*, 'to follow any one's example.' And so in Class. e. gr. Lucian i. 770, *ἐκείνος ἔψη κατὰ τὰ Χρυσίππου ἰχνη προσιών*.

Ἰῶτα, τὸ, indec. iota, Heb. *yodh*, the smallest Hebrew letter; fig. for the minutest part, Matt. v. 18.

K.

Κάγω, crasis for καὶ ἐγὼ, dat. κάμοι, acc. κάμῃ, and I, &c. the *kai* every where retaining its own power, just as if written separately, Matt. ii. 8; and oft.; dat. Lu. i. 3. acc. John vii. 28.

Καθὰ, adv. (καθ' ἃ) lit. 'according to what,' i. e. *according as*, or simply *as*, Matt. xxvii. 10. Sept. and Class.

Καθαίρεισις, εως, ἡ, (καθαίρειω) prop. a *pulling down* what has been raised, and espec. *demolishing* of a building. So Thuc. v. 42, κ. Πανακτοῦ. Arrian E. Al. i. 9, 4. Pol. xxiii. 7, 6. Xen. Hist. ii. 2, 15, a sense freq. found in the verb *καθαίρειω*. In this manner, too, the word is used at 2 Cor. x. 4, *πρὸς καθαίρεισιν ὀχυρωμάτων*: said fig. of *pulling down* the ratiocinations of human pride. So *λογισμοὺς καθαίρειν*, 2 Cor. x. 5. Comp. Plato p. 254, 58, ἡ κ. τῶν ὀγκων, and Dio Cass. 927, *τῆς ἰσχύος*. Also fig. 2 Cor. x. 8. xiii. 10, *οὐκ εἰς καθαίρεισιν ὑμῶν*, where it means, 'destruction of religious knowledge,' as opp. to *edification, οἰκοδομήν*. The nearest approach to this

sense in the Class. is *destruction* or *ruin*. Simil. in 1 Macc. iii. 43, the word is used of *mischief* done to any person or thing. See on καταστροφή.

Καθαίρειω, f. ήσω, aor. 2. καθείλον, (κατά, αλείω,) to take down from a higher place to a lower, e. gr. from the cross, Mk. xv. 36, εἰ ἔρχεται Ἡλίας καθελειν αὐτόν, and ver. 46, al. Sept. and Class. With the idea of force, violence, e. gr. to PULL down, demolish, as buildings, καθελῶ μου τὰς ἀποθήκας, Lu. xii. 18, and Class.; a people, to overthrow, conquer, καθελῶν ἔθνη ἑπτά, Acts xiii. 19. Sept. & Class.; of princes, potentates, to cast down from their thrones, dethrone, Lu. i. 52, and Class. Fig. to subvert, destroy, τὴν μεγαλειότητα, Acts xix. 27. λογισμοὺς, 2 Cor. x. 4.

Καθαίρω, f. αρῶ, (καθαρός,) prop. to cleanse from filth, purify, trans. In N. T. to cleanse a tree or vine from useless branches, to prune, John xv. 2. Sept., Jos., Philo, and Class. So purgare in Latin.

Καθάπερ, adv. (καθὰ, πέρ,) according as, equiv. to as, even as, Rom. iv. 6, καθάπερ καὶ Δαυὶδ λέγει, & oft. Foll. by οὕτως, so, xii. 4.

Καθάπτω, fut. ψω, (κατὰ, ἄπτω,) to bind down, or fasten upon any thing, trans. In N. T. intrans. or with ἑαυτοῦ impl. Mid. καθάπτομαι, to fix oneself upon, to fasten on, foll. by gen. Acts xxviii. 3, ἔχιδνα καθήψε τῆς χειρὸς αὐτοῦ.

Καθαρίζω, f. ίσω, (καθαρός,) a later form, not found in Class., of καθαίρω, to make clean, cleanse, trans. I. PROP. Matt. xxiii. 25, καθαρίζεται τὸ ἔξωθεν τοῦ ποτηρίου, ver. 26. Lu. xi. 39. Spoken of lepers afflicted with a filthy disease, and accounted as unclean, to cleanse, i. e. to heal, Lu. iv. 27, & oft.; præg. Matt. viii. 3, ἰκαθαρίσθη αὐτοῦ ἡ λέπρα, 'his leprosy was cleansed and removed,' i. e. was healed. Comp. Lu. v. 13.—II. FIG. to cleanse, in a moral sense, 1) spec. from sin or pollution, i. e. by expiation, to purify, Heb. ix. 22; foll. by ἀπό τινος, 1 John i. 7, τὸ αἷμα Ἰησοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας, 'from the guilt of sin and its consequences,' ver. 9. So Tit. ii. 14, ἵνα καθάριση ἑαυτῶ λαόν. 2) gener. and without expiation, to cleanse, purify, free from moral uncleanness, with ἀπό τινος, 2 Cor. vii. 1, καθαρῶμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός: without ἀπὸ, Acts xv. 9.—III. CAUSATIVE, in the sense of, to declare clean, viz. Levitically, i. e. to make lawful, trans. Acts x. 15, ἃ ὁ Θεὸς ἰκαθάρισε, σὺ μὴ κοῖνον. xi. 9. Sept. So Mk. vii. 19, καθαρίζω πάντα τὰ βρώματα, i. e. 'making lawful all meats,' showing them to be permissible.

Καθαρισμός, οὐ, ὁ, (καθαρίζω,) a cleansing, purification, I. PROP. e. gr. of the Jewish washings before meals, John ii. 6. Fig. of the ceremonial purification of lepers, Mk. i. 44. Lu. v. 14; of a woman after child-birth, Lu. ii. 22, and Sept. So of baptism, as a rite of purification, John iii. 25.—II. METAPH. purification from sin, expiation, Heb. i. 3. 2 Pet. i. 9. So Class. καθαρμός.

Καθαρός, ἄ, ὄν, adj. in a natural sense, free from dirt, clean; in a fig. spotless, pure. I. PROP. clean, Matt. xxvii. 59, ἐνετίλιξεν αὐτὸ σινδόνι καθαρᾷ. Hom. Od. iv. 750, εἴματα κ. Heb. x. 22, ὕδατι καθαρῷ, al. and Class. Fig. in the Levitical sense, John xiii. 10, ἔστι καθαρός ὄλος. So in Class. of those who approached to the gods with the requisite previous ceremonies. Hom. Od. iv. 759, sq. By impl. lawful, to be used, not forbidden, Lu. xi. 41. Rom. xiv. 20. Tit. i. 15, πάντα καθαρᾷ.—II. METAPH. in a moral or spiritual sense, 1) free from the guilt of sin, guiltless, free from blood-guiltiness, Acts xviii. 6, καθαρός ἐγώ, &c.: foll. by ἀπό τινος, xx. 26. Sept. & Class. 2) sincere, single-hearted, upright, Matt. v. 8, οἱ καθαροὶ τῆ καρδία. In John xiii. 10, ἡμεῖς καθαροὶ ἔσται, the sense symbol. is 'washed from sins in the blood of Jesus.' Comp. Ps. li. 2, 7. 1 Tim. i. 5. 2 Tim. ii. 22. 1 Pet. i. 22, ἐκ καθαρᾶς καρδίας. 1 Tim. iii. 9. 2 Tim. i. 3, ἐν καθαρᾷ συνειδήσει. Ja. i. 27, κ. Ἐρησκεία, i. e. from error, untainted by base motives, as hypocrisy, selfishness, avarice, vain-glory; so equiv. to the definition 1 Tim. i. 5, ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου. In Tit. i. 15, τοῖς καθαροῖς, the sense is, 'whose hearts are purified by faith.' In John xv. 3, ὁ καθαροὶ ἔσται, (by a figure taken from the vine,) the meaning is, cleansed, lit. 'pruned' of evil affections.

Καθαρότης, ητος, ἡ, (καθαρός,) in Class. cleanness, purity. In N. T. cleanness, pureness, legal or ceremonial, Heb. ix. 13.

Καθέδρα, ας, ἡ, (καθίζομαι,) a seat, Matt. xxi. 12. xxiii. 2, καθίσει ἐπὶ τῆς καθέδρας Μωϋσέως, 'to sit in Moses' seat,' fig. 'to occupy his place.'

Καθίζομαι, (κατὰ, ἔζομαι,) prop. to seat oneself, i. e. to sit down, to sit, Lu. ii. 46. John iv. 6. xi. 20, ἐν τῷ οἴκῳ ἐκαθίσετο, i. e. 'continued sitting.' Acts vi. 15.

Καθεξῆς, adv. (κατὰ, ἐξῆς,) lit. 'according to the order or succession of,' i. e. successively, consecutively, in connected order, Lu. i. 3, καθεξῆς σοι γράψαι, 'to write a connected narrative,' Acts xi. 4.

xviii. 23, and Class.; with the art. ὁ καθ-
εξῆς, *successive*, i. e. subsequent, follow-
ing; spoken of order, iii. 24, καὶ τῶν
καθεξῆς scil. προφητῶν: of time, Lu.
viii. 1.

Καθεύδω, (κατὰ, εὔδω,) in Class. *to*
lie down to sleep. In N. T. gener. *to go to*
sleep, to sleep, and imperf. *to be asleep*, in-
trans. Matt. viii. 24. xiii. 25, et sæpe al.
Sept. and sometimes Class. By impl. *to*
be in a deep sleep, in a state of uncon-
sciousness like one dead, Matt. ix. 24, οὐκ
ἀπέθανεν, ἀλλὰ καθεύδει. Mk. v. 39. Lu.
viii. 52. Hence spoken of those really
dead, 1 Thess. v. 10, εἴτε γρηγορῶμεν,
εἴτε καθεύδωμεν, and Sept. Fig. *to be*
slothful, not vigilant, Eph. v. 14, ἐγείρε,
ὁ καθεύδων. Xen. An. i. 3, 11.

Καθηγητής, οὐ, ὁ, (καθηγέομαι,) in
Class. *a leader, guide*. In N. T. *teacher,*
master, Matt. xxiii. 8, 10, and so in Plut.
viii. 511.

Καθήκω, prop. *to come or reach down*
from a higher place to a lower, as moun-
tains to the sea (so oft. in Class.), *pertingo* :
also, *pertineo*, as said both of *place*, Xen.
Mem. iii. 5, 25, and *persons*, Pol. i. 66,
convenio, to be becoming, suitable, Xen.
Cyr. viii. 1, 1. Hipp. ix. 5, in which sense
it is gener. used impersonally, καθήκει
μοι, foll. by infin. 'it is fit or right to do
so and so.' Thus in N. T. Acts xxii. 22,
οὐ καθήκεν αὐτὸν ζῆν, a very rare con-
struction, with which may be compared
from Ecclus. x. 23, οὐ καθήκε δοξάσαι
ἄνδρα ἀμαρτωλόν. Also partic. neut.
τὸ καθήκον, 'what is fit and right to be
done,' more frequently τὰ καθήκοντα, as
Xen. Cyr. i. 2, 5. So Rom. i. 28, ποιεῖν
τὰ μὴ καθ. as 2 Macc. vi. 4, τὰ μὴ καθή-
κοντα ἔνδον φερόντων, meaning, 'things
that profaned it.' In each case there is a
litotea, or a mild expression for a strong one.

Κάθημαι, (2 pers. κάθη, imper. κάθου,
like τίθη, τίθου, infin. καθῆσθαι,) prop.
to sit down, but in common usage equiv.
to sit, intrans. 1) prop. *to*
sit down, Matt. xv. 29, ἀναβὰς εἰς τὸ
ὄρος ἐκάθητο ἐκεῖ. John vi. 3. Sept. in
Gen. xxi. 16. Hom. II. xxii. 569. 2) gener.
to sit, absol., i. e. *to sit there, to sit by*,
Lu. v. 17, ἦσαν καθήμενοι Φαρισαῖοι.
With an adjunct of place, Matt. ix. 9. Mk.
ii. 6. Acts ii. 2, & oft. Sept. and Class.
3) said of any dignitary who *sits* in public,
a judge, Matt. xxvii. 19; a queen, Rev. xviii.
7. Sept. Ex. xviii. 14. Philostr. Vit. Ap.
vi. 2. 4) in the sense of *to abide, dwell*,
be, Matt. iv. 16, τοῖς καθημένοις ἐν χώρα
καὶ σκιᾷ θανάτου. Lu. i. 79. Acts xiv. 8,
and Sept. Foll. by ἐπὶ with gen. of place,
Rev. xiv. 6; with acc. Lu. xxi. 35.

Καθημερινός, ἡ, ὄν, adj. (κατὰ,

ἡμέρα,) *daily*, Acts vi. 1, ἐν τῇ διακονίᾳ
τῇ καθημερινῇ, i. e. of alms. Jos. and lat.
Class.

Καθίζω, (κατὰ, ἴζω,) f. καθῶ or
καθίσω, aor. I. ἐκάθισα, trans. *to cause*
to sit down, to seat; intrans. *to sit down,*
to sit. I. TRANS. *to cause to sit down,*
to seat, with ἐν of place, Eph. i. 20, ἐκάθισεν
(αὐτὸν) ἐν δεξιᾷ αὐτοῦ. Sept. and Class.
So *to cause to sit, to set*, scil. as judges,
1 Cor. vi. 4, τοὺτους καθίζετε sc. κριτὰς
or δικαστὰς: gen. expressed in Class.—
II. INTRANS. or with ἑαυτὸν impl., and
also mid. *to seat oneself*, i. e. *to sit down,*
to sit, 1) prop. & gener. Matt. v. 1, καθί-
σαντος αὐτοῦ. Mk. ix. 35. Lu. iv. 20. v.
3, et sæpiss. Sept. and Class. With an
adjunct of place, αὐτοῦ, *here*, Matt. xxvi.
36. ὧδε, Mk. xiv. 32; with prepositions,
Matt. xx. 21, & oft. Sept. and Class.—
III. by IMPL. *to abide*, take up one's
abode, ἐν τῇ πόλει, Lu. xxiv. 49; absol.
Acts xviii. 11. Sept. Exod. xvi. 29. Jer.
xlix. 32. Test. xii. Patr. 644, καθίσεσθε
ἐν ἔθνεσι. So also *sedeo* in Latin.

Καθίημι, (f. καθήσω, inf. καθιέναι,
part. καθιείς, aor. I. καθήκα,) gener. *im-*
mittere, to let down, as food or drink into
the stomach, Hom. II. xxiv. 642; or to
let any thing or person down by a cord, as
an anchor, Hædot. vii. 36, or plummet, or a
fishing-line or net. So Hom. II. xxi. 132,
ἐν δίνησι καθιετε μώνυχας ἴππους. Lu.
v. 19, καθήκαν αὐτὸν—εἰς τὸ μέσον.
Jos. Ant. ii. 3, 4, καθίσαν εἰς τὸν λάκκον.
Acts ix. 25, αὐτὸν καθήκαν διὰ τοῦ τεί-
χους. Simil. Jos. Ant. vi. 11, 4, καθιμή-
σασα διὰ Συριδος αὐτόν. Pass. part. καθι-
έμενος, Acts x. 11, σκεύος κ. ἐπὶ τῆς γῆς,
for ἐπὶ τὴν γῆν, as often in Eurip.

Καθίστημι, (also καθιστάω, f. κατα-
στήσω, aor. I. κατίστησα,) gener. *to set*
down, i. e. *to set or place*. In N. T. for
the most part used only in the trans.
forms; pass. or mid. *to be set, to be, &c.*
1) of persons and things, *to set up, to cause*
to stand, Sept. and Class.; pass. *to stand*;
fig. καθίσταμαι, *to stand, to be set, to be*,
Ja. iii. 6, ἡ γλῶσσα καθίσταται ἐν τοῖς
μέλεσιν. iv. 4. Hence also act. καθί-
στημι, *to cause to be, to render, make*,
2 Pet. i. 8, ταῦτα οὐκ ἀργοὺς [ὕμᾶς]
καθίστην: pass. *to be made, become*,
Rom. v. 19, ἀμαρτωλοὶ κατεστάθησαν
οἱ πολλοί. Jos. and Class. 2) of persons,
to set, constitute, foll. by accus. and ἐπὶ
with gen. *to set one over any thing*, Matt.
xxiv. 45, ὃν κατίστησεν ὁ κύριος αὐτοῦ
ἐπὶ τῆς Ψεραπείας αὐτοῦ. xxv. 21. Acts
vi. 3; with dat. Matt. xxiv. 47; with acc.
Heb. ii. 7; foll. by double acc. of pers. &
station, *to constitute, make*, Lu. xii. 14,
τίς με κατίστησας δικαστὴν ἐφ' ὑμᾶς;
So with acc. of pers. omitted, Tit. i. 5.

Sept. and Class. Pass. with acc. of manner, Heb. v. 1; with εἰς τι, viii. 3. 3) as in English, *to set one down* on a journey, i. e. *to accompany, conduct*, out of respect, or for security, Acts xvii. 15, οἱ καθιστῶντες τὸν Παῦλον. Sept. and Class., as Homer and Thucyd.

Καθὸ, adv. (καθ' ὅ,) lit. 'according to what,' equiv. to καθά, *as, according as*, Rom. viii. 26, καθὸ δεῖ. 2 Cor. viii. 12, bis, καθὸ ἐάν ἔχη τις, &c. 'in proportion as,' 1 Pet. iv. 13.

Καθόλου, adv. (καθ' ὅλου,) prop. 'throughout the whole,' i. e. *wholly, entirely*; καθόλου μὴ, *not at all*, Acts iv. 18. Comp. Sept. in Ezek. xiii. 22, τοῦ κατισχύσαι χεῖρας ἀνόμου τὸ καθόλου μὴ ἀποστρέψαι ἀπὸ ὁδοῦ πονηρᾶς, and xvii. 14, τὸ καθόλου μὴ ἐπαίρεισθαι. Pol. i. 20, 3, οὐδὲ καθόλου μικρὸν πλοῖον.

Καθοπλίζω, f. ἴσω, *to arm completely*; and pass. *to be fully armed*, Lu. xi. 21. Sept. and Class.

Καθοράω, (κατὰ, ὁράω,) 1) prop. *discipio, to look down upon* any thing. So Plut. Popl. ἐξ ὕψους ἅπαντα καθορᾶ. 2) by impl. *perspicio, to descry, behold*, Hdot. ii. 138. Thuc. i. 48. But gener. used fig. for *mente perspicio, to perceive*, as Rom. i. 20, τὰ ἀόρατα τοῦ Θεοῦ καθορᾶται. So 3 Macc. iii. 11, οὐ καθορῶν τὸ τοῦ Θεοῦ κράτος, and often in Class.

Καθότι, adv. (καθ' ὅτι,) lit. 'according to what,' i. e. 1) *according as, as*, Acts ii. 45. iv. 35, καθότι ἄν τις χρεῖαν εἶχε. Sept. & Class. 2) *for that, because that, inasmuch as*, Lu. i. 7, καθότι—ἦν στείρα. Sept. and Class.

Καθὼς, adv. (κατὰ, ὡς,) a later form for καθά, prop. *according as*, equiv. to simple ὡς, *as*. I. PROP. implying **MAN- NER**, 1) gener. Matt. xxi. 6, καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, et sapiens. Pnegn. Mk. xv. 8, ἤρξατο αἰτεῖσθαι καθὼς ἀεὶ ἐποίει αὐτοῖς, 'began to demand [that he should do] according as he had ever done to them;' with εἰμι, equiv. to *such as*, 1 Thess. ii. 13. 1 John iii. 2. So with οὕτως corresponding, John iii. 14. 2 Cor. i. 5; and ὁμοίως, Lu. vi. 31. Sept. Hence the formula καθὼς καί, *even as*, freq. in the Epistles of St. Paul, which is elliptical for καθὼς—οὕτως καί. 2) after verbs of speaking, &c. *how*, Acts xv. 14, Συμεὼν ἐξηγήσατο καθὼς πρῶτον. 3 John 3. 3) in the sense of *proportion, comparison*, Mk. iv. 33, καθὼς ἤδύναντο ἀκούειν. John v. 30. Acts xi. 29. 1 Pet. iv. 10. Sept. and Class.—II. in a CAUSAL sense, *as, i. e. even as, inasmuch as*, John xvii. 2, καθὼς ἰδοὺς αὐτῷ ἔξουσίαν. Rom. i. 28. 1 Cor. i. 6. Eph. i. 4. Ph. i. 7.—III. of **TIME**,

equiv. to *when*, Acts vii. 17, καθὼς ἤγγιζεν ὁ χρόνος. 2 Macc. i. 31.

Καί, copul. conj. *and*, prob. derived from the imperat. of the obsol. verb *κάω, to join, add*, (as δὲ from *δέω, to join, and our and* from A.-Sax. *anan, to join*.) From this obsol. *κάω* came the word which has so puzzled the Etymologists, *κάσις, a brother, or sister*, lit. 'one joined by birth,' (as ἀδελφός, 'fellow-wombed,' σύγγονος); and also the word *κάσσα, meretrix*, which originally, like *ἐταῖρα*, meant a female friend, and thence, like that word, a *concubine* or courtesan.

Καινός, ἡ, ὄν, adj. (a word, I conceive, derived, though the Etymologists have failed to see it, from the obsol. *κάω, to join or add*, on which see in v. καί init. as the Latin *que*, (κα,) from the cogn. *κέω*,) the general signification is *new, something that has been added to what before existed*, I. PROP. *newly made*, not impaired by time or use; ἄσχοι, Matt. ix. 17. μνημεῖον, xxvii. 60. ἱμάτιον, Lu. v. 36. Matt. xiii. 52, καινὰ καὶ παλαιά. τὸ καινὸν, Mk. ii. 21, and Class.—II. FIG. *new, i. e. not before known or current, newly introduced*; διδασχῆ, Mk. i. 27. ἐν-τολή, John xiii. 34. ὄνομα, Rev. ii. 17. iii. 12, and Class. Also in the sense of *other, foreign*, Mk. xvi. 17, γλώσσαις λαλήσουσι καινῶς, 'with new, i. e. other, tongues,' new to them, which they had never learnt, Xen. Mem. i. 13.—III. *new, as opp. to old or former, τὸ παλαιόν, τὸ πρῶτον*, and by impl. also *better*, e. gr. ἡ καινὴ διαθήκη, 'the new and better covenant,' Matt. xxvi. 28. So οἶνον πίνειν καινόν, 'to drink wine new,' ver. 29. ᾠδὴ καινὴ, 'a new song,' i. e. a nobler, loftier strain, Rev. v. 9. xiv. 3. So Ps. xxxiii. 3. xl. 3. Is. xlii. 10. Also for *renewed*, made new, and therefore *superior, more splendid*, e. gr. καινοὶ οὐρανοὶ καὶ γῆ καινὴ, 2 Pet. iii. 13. Rev. xxi. 1. Is. lxxv. 17. Rev. iii. 12. xxi. 5. Metaph. of Christians, as renewed and changed from evil to good by the Holy Spirit of God, 2 Cor. v. 17. καινὴ κτίσις, Gal. vi. 15. καινὸς ἄνθρωπος, Eph. ii. 15. iv. 24. Ez. xviii. 31, καρδία καινὴ.

Καινότης, ητος, ἡ, (καινός,) prop. and in Class. *newness*, in a physical sense: in a moral, Rom. vi. 4, ἐν κ. ζωῆς, for ἐν καινῇ ζωῇ, & vii. 6.

Καίπερ, conjunct. (καί and περ,) *although*. Foll. by participle. Phil. iii. 4. Heb. v. 8. vii. 5. xii. 17. 2 Pet. i. 12. Foll. by fin. verb, Rev. xvii. 8, καίπερ παρίσταται.

Καιρός, οὔ, ὁ, a word of which the derivation has been exceedingly disputed. It is, I conceive, from *κάω, to join*, q. d. *καιρός*, formed like *τακερός* from *τάκω*,

Dor. for *τήκω*, *γλυκ-ερός* fr. *γλυκός*, *θαλερός* fr. *θάλλω*, *μαλερός* fr. *μαλός*, *σφαλερός* fr. *σφάλλω*, *δολερός* fr. *δόλος*, *ήμερος* fr. *ἡμαι*, *σεδω*, *ζυμερος* fr. *εἶμι*, *τρομερός* fr. *τρόμος*, *φθονερός* fr. *φθόνος*, &c. Its primary sense is the *point of junction* formed by two lines meeting at an angle, and then the *angle* or *point* thus made; also point gener. as denoting the sharp end of any instrument. The only vestige I can find of this primary sense is in Hesych. who explains *καιρῶ* by *ρόπαλω*, meaning, I presume, *membro virili*, for in that sense the word occurs in the Anthol. Gr. As supplying another proof of the above sense of *κάω*, to *join*, it may suffice to adduce the gloss of Hesych. *καιρώσιν· τοῦ στήμονος τοῦ συνδέσμου*. In N. T. the word has only two senses, *time* and *season*. I. **TIME**, meaning *fit time*, *proper season*, 1) gener. *opportunity*, *occasion*, Acts xv. 25, *καιρὸν μεταλαβῶν*. 2 Cor. vi. 2, *καιρῶ* δ. Gal. vi. 10. Eph. v. 16. Col. iv. 5. (See *ἐξαγοράζω*.) Heb. xi. 15. John vii. 6, *καιρὸς ὑμέτερος*. 2) *set time*, *certain season*, i. e. a fixed and definite time; foll. by gen. of thing, Matt. xiii. 30, *ἐν καιρῶ τοῦ θερισμοῦ*. *καιρὸς σύκων*, Mk. xi. 13. Acts iii. 20, *καιροὶ ἀναψύξεως*, 'times of refreshing,' i. e. appointed of God. Lu. xix. 44. 2 Tim. iv. 6. Heb. ix. 10. Sept. and Class. By gen. of pers. or a pron. *ὁ καιρὸς μου*, or *ὁ ἐμός*, *my time*, as appointed of God, e. gr. 'in which I am to suffer,' Matt. xxvi. 18, or accomplish any duty, John vii. 6, 8. Lu. xxi. 24, *καιροὶ ἰθνήων*. So *ἴδιος καιρὸς*, 'one's own due time,' Gal. vi. 9. With a demonstr. art. or pron. *ὁ νῦν, οὗτος, ἐκεῖνος*, 'this present time,' that time, definitely marked out and expressed, Matt. xi. 25. Mk. x. 30. Rom. iii. 26, et al.; also *καιρὸς ἔσχατος*, 1 Pet. i. 5. ὕστεροι, 1 Tim. iv. 1. ἐνεστηκώς, Heb. ix. 9. Gener. Acts xvii. 26, *προτεταγμένους καιρούς*. 2 Tim. iv. 3, *ἔσται καιρὸς*, i. e. appointed of God. Rev. xii. 12; dat. *τῷ καιρῷ*, 'at the proper season,' Mk. xii. 2. With prepositions, *ἀχρι καιροῦ*, 'for or during a certain season,' Lu. iv. 13. *ἐν καιρῷ*, 'in due time,' xx. 10. Acts vii. 20, *κατὰ καιρὸν*, 'at the set time,' Rom. v. 6. ix. 9. *πρὸ καιροῦ*, 'before the proper time,' 1 Cor. iv. 5. Æschyl. Ag. 356. *πρὸς καιρὸν*, 'for a season,' Lu. viii. 13. *πρὸς κ. ὥρας*, i. e. 'for a short time,' 1 Thess. ii. 17. So, in allusion to the set time for the coming of the Messiah in his kingdom, or for judgment, Matt. viii. 29. xvi. 3, oft. Plur. *καιροὶ*, absol. *times*, circumstances, appointed of God, 2 Tim. iii. 1.—II. gener. *time*, **SEASON**, equiv. to *χρόνος*, 1) prop. Lu. xxi. 36, *ἐν παντὶ καιρῷ δεόμενοι*. Eph. vi. 18. 2) a season of the year, as

καιροὶ καρποφόροι, 'fruitful seasons,' Acts xiv. 17. 3) in the prophetic style, put for a year, Rev. xii. 14, *καιρὸς καὶ καιροὶ καὶ ἡμισὺν καιροῦ*, i. e. 'three years and a half,' comp. ver. 6, in allusion to Dan. vii. 25, where *καιροὶ* stands, in Sept. as here, for the dual, *two years*.

Καίτοι, and yet, nevertheless, though truly, Heb. iv. 3, *καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων*, 'the works, nevertheless, having been finished at the foundation of the world.' *Καίτοι γε*, though truly, John iv. 2. Acts xiv. 17. xvii. 27.

Καίω, (f. *καύσω*, f. mid. *καυσοῦμαι*, 2 Pet. iii. 10. 1 aor. pass. *ἐκαύθην*), gener. to burn, in the two senses of the English word, to set on fire, and to be on fire, I. to set on fire, MAKE TO BURN, as a fire, lamp, &c. pass. part. *καίμενος*, burning, flaming, Matt. v. 15, *οὐδὲ καίουσι λύχον*. Lu. xii. 35. Heb. xii. 18, *κεκαυμένῳ πυρὶ*, flaming fire. Class. and Sept. Fig. *λύχνος καίμενος καὶ φαίνων*, 'a burning and shining light,' i. e. a distinguished teacher, John v. 35. Metaph. *καίωμα*, to burn; said of the heart, i. e. to be greatly moved, Lu. xxiv. 32.—II. trans. to burn, i. e. to consume with fire, John xv. 6, *καὶ καίεται*, scil. *τὰ κλήματα*. Matt. xiii. 40. 1 Cor. xiii. 3. Sept. and Class.

Κάκει, crasis for *καὶ ἐκεῖ*, Matt. v. 23.

Κάκειθεν, crasis for *καὶ ἐκεῖθεν*, Mk. x. 1, and oft. Sept. and Class.

Κάκεινος, crasis for *καὶ ἐκεῖνος*, Matt. xv. 18, and oft. Sept. and Class.

Κακία, as, ἢ, (*κακός*), prop. *badness*, or defect in general, as to any personal quality or property, whether physical (Jos. Ant. iii. 1 & 2, of bad water) or moral; and thus denoting either faultiness or imperfection, whether from frailty, Pol. vi. 10, 2. vii. 6, 48, or some settled purpose of evil, espec. of doing injury to others, expressed by Lat. *vitiōsitas*. So in Æsch. Socr. ii. 37, it is opp. to *ἀρετῆ*, also in Aristot. Eth. vii. In N. T. it is used only in the last-mentioned senses, I. of *depravity of heart, life, and character*, Acts viii. 22, *μετανόησον ἀπὸ τῆς κακίας σου*. James i. 21, *περισεΐαν κακίας*. 1 Pet. ii. 16, *ἐπικάλυμμα τῆς κακίας*. 1 Cor. xiv. 20, *τῇ κ. νηπιάζετε*. Sept. and Class. as Xen. Mem. i. 2, 28, *τῆς οὐκ ἐνοῦσης αὐτῷ κακίας*.—II. in an active sense, *malitia, malignity*, the desire of doing mischief to others, Rom. i. 29. 1 Cor. v. 8. Eph. iv. 31. Col. iii. 8. Tit. iii. 3. Sept. and Class. as Thuc. i. 32. Pol. iv. 27, 7. Jos. Ant. i. 1, 4. And *κακότης* in Herodot. viii. 168.—III. in a milder sense, *evil*, i. e. *trouble, affliction*, Matt. vi. 34, *ἀρκετὸν τῇ ἡμέρᾳ ἢ κ. αὐτῆς*. Sept. and Apoc. but not Class.

Κακοήθεια, ας, ἡ, from *κακότης*, (*κακός* and *ἦθος*), *evil-disposed*, meaning either gener. of *evil habits*, character, and conduct, (*κακότροπος*, as Hesych. explains it,) or *evil-inclined towards others*, *malignant*, ill-natured, Plato, p. 360, C. In Herodot. vii. 3, 11, *τινάς τῶν κακοήθων καὶ φανλῶν*, both senses seem conjoined, as also in Aristoph. Pac. 822. And so Isocrates joins *κακοήθεια* and *πονηρία*. In like manner, the subst. *κακοήθεια* has the two senses, *morum pravitas*, and *malevolence*, for both which good authority exists. At Rom. i. 29, *μειστοὺς ἐριδος, δόλου, κακ.* the latter is justly preferred, and, besides many other examples which might be adduced, occurs in Jos. Ant. vi. 13, 2.

Κακολογίω, f. ἦσω, (*κακολόγος*), to speak evil of, *revile*, with acc. Mk. ix. 39. Acts xix. 9, and Class. as opp. to *τιμάω*, by impl. to *dishonour*, *contemn*, Matt. xv. 4, *ὁ κακολογῶν πατέρα, ἢ μητέρα*, also Sept.

Κακοπάθεια, ας, ἡ, (*κακοπαθίω*), 'a suffering of evil,' i. e. gener. *suffering*, *affliction*, Ja. v. 10. Sept. and Class. as Thuc. vii. 77.

Κακοπαθίω, f. ἦσω, (*κακοπαθής*, fr. *κακός*, *πάθος*), to suffer evil, be afflicted, intrans. 2 Tim. ii. 9. Ja. v. 13, and Class. espec. of soldiers and others, to *endure hardships*, fig. 2 Tim. ii. 3, *κακοπάθησον ὡς καλὸς στρατιώτης*, and iv. 5. Sept. and Class.

Κακοποιέω, f. ἦσω, (*κακοποιός*), to do evil, i. e. 1) to others, equiv. to *injure*, *harm*, absol. Mk. iii. 4. Lu. vi. 9. Sept. and Class. 2) gener. and absol. equiv. to *commit sin*, 1 Pet. iii. 17. 3 John II, and Class.

Κακοποιός, οὔ, ὁ, ἡ, (*κακός*, *ποιέω*), an *evil-doer*, 1 Pet. ii. 12, 14. iii. 16. iv. 15; *malefactor*, John xviii. 30, and Class.

Κακός, ἡ, ὄν, adj. a word of very extensive signification, inasmuch as, like the Latin *malus*, and the English *bad*, it is a general term used to denote what is *not good*, by either physical defect, or moral fault. It is used either of things or persons; of course varying widely in sense, according to the circumstances of the object to which it is applied; but always containing a *negation* of any quality regarded as good, which should be inherent therein. Consequently, there is always a tacit opposition thereto, and generally to *καλός* in one or other of its senses. Hence, as applied to *things*, it denotes what is *unfit for use*, *bad*, in its consequences *evil*: to *persons*, what is *faulty* or *incomplete* in any required moral property—*ugly*, *base*, *cowardly*, *ignoble*, *inea-*

per, *bad*, i. e. *evil-disposed*, *wicked*. And the qualities ascribed to *persons* are likewise applied to *things*, when implying agency, as actions or contrivance. Thus the leading senses are *bad*, *evil*, *ill*, *wicked*. In N. T. the general sense of the word is *evil* both in a moral and physical sense, I. in a MORAL, of persons, *wicked*, *bad*, in heart, conduct, character, Matt. xxi. 41, *κακοὺς κακῶς ἀπολέσει αὐτοὺς*. xxiv. 48, *ὁ κακὸς δούλος*. Phil. iii. 2. Rev. ii. 2, *κακοὺς*, i. e. impostors. So also of things, implying moral agency, as contrivances or actions, Mk. vii. 21, *διαλογισμοὶ οἱ κακοί*. Rom. xiii. 3, *τῶν κακῶν*, scil. *ἔργων*. 1 Cor. xv. 33, *ὀμιλία κακαί*. Col. iii. 5. Sept. and Class.; e. gr. Hesiod, Opp. i. 238, *πολλάκι καὶ ζύμπασα πόλις κακοῦ ἀνδρὸς ἐπαυρεῖ*. Neut. *κακόν* or *τὸ κακόν*, plur. *κακά* or *τὰ κακά*, *evil*, *evil things*, i. e. *wickedness*, *fault*, *crime*, Matt. xxvii. 23, *τί γὰρ κακὸν ἐποίησαν*; et *sæpius*. Sept. 1 Kings iii. 9. Prov. iii. 7. Xen. Mem. ii. 6, 4.—II. in a PHYSICAL sense, of things, act. *causing evil*, i. e. *hurtful*, *baneful*, Rom. xiv. 20, *ἀλλὰ κακὸν τῷ ἀνθρώπῳ*, &c. Rev. xvi. 2, *ἔλκος κακόν*, where see my note. Tit. i. 12, *κακά θηρία*, 'ravenous beasts.' Sept. Am. vi. 3. Prov. xvi. 5. Xen. Mem. iv. 1, 4. Neut. *τὸ κακόν*, *evil*, i. e. 'cause or source of evil.' Ja. iii. 8, *evil done to any one*, *harm*, *injury*, whether in *deeds*, as Acts xvi. 28. Rom. xii. 17. xiii. 10. 1 Cor. xiii. 5. 1 Thess. v. 15. 1 Pet. iii. 9, 11, or in *words*, *evil-speaking*, 1 Pet. iii. 10. Sept. Mic. vii. 3. Plur. *τὰ κακά*, *evils*, i. e. troubles, afflictions, Lu. xvi. 25, *Δάζαρος ὁμοίως τὰ κακά*, scil. *ἀπέλαβε*. Acts ix. 13. 2 Tim. iv. 14. Sept. and Class. espec. Homer.

Κακοῦργος, ου, ὁ, ἡ, (*κακόν*, *obsol. ἔργον*), prop. an adj. *doing evil*, *injury*, as in Hom. Eurip. Soph. Plato, and Xen.; but in use a subst. in the sense 'an evil-doer.' And so in N. T. 1) gener. as *evil-doer*, 2 Tim. ii. 9. Sept. and Class. 2) spec. a *robber*, Lu. xxiii. 32, seqq. and often in Class.

Κακουχίω, f. ἦσω, (*κακός*, *ἔχω*), *male habeo*, to *ill treat*, Diod. Sic. xix. 11, et al. Stob. 522, but gener. in pass. *κακουχίσθαι*, as Heb. xi. 37. xiii. 3.

Κακῶω, f. ὤσω, (*κακός*), prop. equiv. to *κακόν ποιέω*, *physicè vitio*, to *make bad*, *deteriorate*, Theophr. Hist. Pl. i. 15, *τὸ πῆγανον κακοῦται καὶ ἀλλάττεται*. Of pers. to *bring to a low state*, Hom. II. xi. 689. Od. xvi. 212. Also gener. to *ill treat* or *harm any one*, as often in Hdot. and Thuc. And so in a physical sense, 1 Pet. iii. 13, *τίς ὁ κακῶσων ὑμᾶς*; Acts xviii. 10; also to *afflict*, *oppress*, vii. 6, 19, *ἐκάκωσε τοὺς πατ. ἡμῶν*. xii. 1, κ. *τινάς*

τῶν ἀπὸ τῆς ἐκκλησίας. And so Hom. Od. iv. 754, and elsewhere in Class. In a moral sense, to *make evil-affected*, Acts xiv. 2, *ἐκάκωσαν τὰς ψυχὰς τῶν ἐθ.* Jos. Ant. xvi. 1, 2, & 7, 3, & 8, 6. An idiom formed on that sense of *κακοῦσθαι* by which it means to be made ill or sick, Xen. An. iv. 5, 24, *διδίως μὴ ἀποθάνη ἐκάκωτο γὰρ ὑπὸ πορείας.* Epigr. in Anthol. *κακακωμένος ἐκ πυρετοῖο.*

Κακῶς, adv. (*κακός*), *badly, ill, evilly*, I. PHYSICALLY, in the phrases *κακῶς ἔχειν, to be sick*, Matt. iv. 24, et sæpius, and Class. *κακῶς πάσχειν, 'to suffer ill,'* i. e. grievously, xvii. 15, and Class. *κακῶς κακῶς ἀπολέσαι, malos malè perdere, i. e. to destroy utterly*, xxi. 41, and Class. oft.; gener. in the sense of *grievously*, xv. 22, *κακῶς δαιμονίζεται.*—II. MORALLY; *κακῶς ἐρεῖν, to speak evil of any one, to revile*, Acts xxiii. 5; gener. *κακῶς λαλεῖν, absol. to speak evil, i. e. amiss*, John xviii. 23. So Ja. iv. 3, *κακῶς αἰτεῖσθε, 'ye ask amiss.'*

Κάκωσις, εὖς, ἡ, (*κακῶς*), prop. & in Class. *ill treatment or injury* to others, and the *damage*; but in N. T. the state of the injured, *affliction*, Acts vii. 34, *εἶδον τὴν κάκ. τοῦ λαοῦ*, and sometimes in Class. as Thuc. ii. 43. vii. 82. Hdian. vi. 6, 11.

Καλάμη, ης, ἡ, prop. and in Class. the *stalk of grain*: in N. T. *stubble* or *straw*, after the ears are removed, 1 Cor. iii. 12. Sept. and sometimes in Class. as Theocr. Id. v. 7. Xen. Ven. v. 18.

Κάλαμος, ου, ὁ, the *reed* or *cane*, a plant with a jointed hollow stalk, I. prop. *the plant itself*, Matt. xi. 7. xii. 20, *κάλαμον συντετριμμένον.* Sept. and Class.—II. the *stalk*, as cut for use, a *reed*, as a mock sceptre, Matt. xxvii. 29; a *rod*, or *staff*, ver. 48; a *measuring reed*, Sept. in Ez. xl. 3; a *reed for writing with*, 3 John 13. Sept. and Class.

Καλέω, (f. *ἴσω*, aor. 1. *ἐκάλεσα*, perf. *κέκληκα*, aor. 1. pass. *ἐκλήθην*.) I. *to call* to any one to come or go any where. 1) prop. with the *voice*, as a shepherd his flock, John x. 3, *τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα.* Lu. xix. 13, *καλέσας δὲ δέκα δούλους ἑαυτοῦ.* Matt. iv. 21. Mk. i. 20, *ἐκάλεσεν αὐτοὺς, i. e. 'to follow him and become his disciples.'* 1 Macc. i. 6. Hdian. iii. 11, 20. Xen. Conv. ii. 12. 2) gener. *to call* in any way, to send for, to direct to come. Matt. ii. 7, *λάθρα καλέσας τοὺς Μάγους*, and 15, *ἐξ Αἰγύπτου.* Heb. xi. 8. 3) *to call upon* with the idea of authority, *to call FORTH, to summon*, e. gr. before a judge, &c. Acts iv. 18. xxiv. 2. Hdian. vii. 3, 5. Xen. Apol. Soc. i. *εἰς τὴν δίκην.* Fig. of God, Rom. iv. 17, *καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, 'calling forth and dis-*

posing of things that are not, even as though they were,' i. e. calling them into existence, &c. Sept. and Philo. 4) in the sense to *invite*, prop. to a banquet, Matt. xxii. 3, 9. John ii. 2. absol. Matt. xxii. 8, al. and Class. Metaph. *to call, to invite, i. e. to any thing, e. gr. said of Jesus, κ. εἰς μετάνοιαν, to call to repentance*, to exhort, Matt. ix. 13. impl. Mk. ii. 17. Of God, Rev. xix. 9, *εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι*, see in Γάμος 1. 1 Tim. vi. 12, *εἰς ζωὴν αἰώνιον.* 1 Cor. i. 9. 2 Th. ii. 14. 1 Pet. ii. 9. v. 10. So *καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ*, to the duties, privileges, and final bliss of the Christian life here and hereafter, 1 Th. ii. 12, and so by impl. Rom. ix. 24, et sæpe al. 1 Cor. vii. 15, 17, sq. Gal. v. 8, 13. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. ii. 21. al. sæpe. 5) in the sense of *to call* any one to any station, equiv. to *appoint, to choose.* Heb. v. 4, *ἀρχιερεὺς—καλούμενος ὑπὸ τοῦ Θεοῦ.* Gal. i. 15.—II. *to call over*, with allusion to the posture of the action, i. e. *to name, to give name* to any person or thing. 1) prop. and 1) of a *proper name* or *surname*; of persons, foll. by τὸ ὄνομα and the name in apposit. Matt. i. 21, *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name Jesus.* Pass. with τί, sc. ὄνομα, Lu. i. 62, and Sept. Foll. by acc. of pers. and the name in apposit. Matt. x. 25, *εἰ τὸν οἰκοδοσκότην Βεελζεβοὺλ ἐκάλεσαν.* In the Pass. constr. Lu. i. 60, *ἀλλὰ κληθήσεται Ἰωάννης.* Acts i. 23. Rev. xii. 9. So of places, Matt. xxvii. 8. Lu. ii. 4, et al. Sept. and Class. With ἐπὶ τῷ ὀνόματι added, i. e. *after the name* of any one, Lu. i. 59. Pass. with dat. τῷ ὀνόματι, *by name*, Lu. i. 61. xix. 2. So with ἐν, Rom. ix. 7, *ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. 'in and through Isaac, in his line,' shall thy seed bear name.*—II. of an *epithet* or *appellation*, e. g. of *persons*, Matt. ii. 23, *Ναζωραῖος κληθήσεται.* xxii. 43. xxiii. 7, 8. *Of things*, Acts x. 1, & Class. Hence 2) pass. in the sense of *to be regarded, accounted, = to be*, Matt. v. 9, 19, bis, *ἐλάχιστος κληθήσεται ἐν τῇ βασ. τῶν οὐρ. κ. τ. λ.* Lu. i. 32.

Καλλιέλαιος, ου, ὁ, ἡ, adj. (*κάλλος* & *ἐλαιον*), prop. 'yielding fine oil'; hence ἡ *καλλιέλαιος, i. e. ἐλαία, a good olive-tree, i. e. cultivated* as opposed to ἀγριέλαιος, Rom. xi. 24. Aristot. de Plant. and yielding fine oil.

Καλλίων, ονος, ὁ, ἡ, (compar. of *καλός*), *better*, Acts xxv. 10, *ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, 'as thou also better knowest,'* i. e. than I can tell.

Καλοδιδάσκαλος, ου, ὁ, ἡ, adj. (*καλός* and *διδάσκαλος*), *teaching what is good*, and as subst. *teacher of good*, Tit. ii. 3.

Καλοποιέω, *f. ήσω*, to do well, to live virtuously, 2 Th. iii. 13; or to do good to others.

Καλός, ἡ, ὄν, *adj.* handsome, beautiful. A term of very extensive sense, though its uses may be distributed into two classes, 1) as to external form or appearance; 2) as to intrinsic value; namely, either good as to intellectual or moral excellence, as said of persons, τὸ καλόν, abstract beauty as opp. to τὸ αἰσχρόν; also moral excellence, as opp. to τὸ κακόν, αἰσχρόν, or πονηρόν: or good in respect to what is useful or profitable, as said of things. In N. T. the word is only used in the latter mode, and with less extensive application than in the Classical writers, signifying, I. good, as regards quality, and also of such things as express the actions of persons; and as καλός is said of persons, like καλὸς κάγαθός, so, by comparison, it is used, as καλή στρατεία, 1 Tim. i. 18; of land, Matt. xiii. 8, 23; a tree, Matt. xii. 33, et al. So μέτρον καλόν, Lu. vi. 38, handsome measure, such as a fair-dealing person would use. And so of other things, by comparison, as καρπός, οἶνος, μαργαρίται, λίθοι, ὁμολογία.—II. good or excellent, as to effect, useful, profitable, e. gr. ἄλας, Mk. ix. 50. ἔργον, Matt. xxvi. 10. So also at 1 Tim. i. 8. iv. 4. Hence καλόν ἐστὶ, it is good, profitable, foll. by acc. and infin. Matt. xvii. 4; by dat. of pers. and inf. as subj. Matt. xviii. 8, 9; by εἰ, Matt. xxvi. 24. Mk. ix. 42. xiv. 21; by ἐάν, 1 Cor. vii. 8.—III. good in a moral sense, virtuous, spoken 1) of things, as thoughts, feelings, actions, e. gr. κ. συνείδησις, a good conscience, Heb. xiii. 18. κ. ἀναστροφή, Ja. iii. 13. 1 Pet. ii. 12. 1 Tim. vi. 12, κ. ἁγών. 2 Tim. iv. 7. 1 Tim. ii. 3. v. 4. τοῦτο γὰρ καλὸν ἐνώπιον τοῦ Θεοῦ. Once καλός καὶ ἀγαθός is spoken of ἡ καρδία, where ἀγαθός refers to the disposition of the heart itself, and καλός to the external manifestation, Lu. viii. 15. So ἔργον καλόν, ἔργα καλὰ, τὰ καλὰ ἔργα, a good deed, good works, Matt. v. 16. 1 Pet. ii. 12; with ἔργα impl. Rom. xii. 17. 2 Cor. viii. 21. Tit. iii. 8, τὰ καλὰ. Neut. τὸ καλόν, prop. that which is handsome, good, right, Rom. vii. 18. So τὸ καλόν ποιεῖν, 'to do good,' i. e. to do well, to act virtuously, Rom. vii. 21. Hence καλόν ἐστὶ, it is good, it is right, foll. by inf. Matt. xv. 26. Mk. vii. 27. Rom. xiv. 21. Gal. iv. 18. Heb. xiii. 9. 2) of persons, in reference to the performance of duty, e. gr. ὁ ποιμὴν ὁ καλός, John x. 11 bis, 14. διάκονος, 1 Tim. iv. 6. στρατιώτης, 2 Tim. ii. 3. οἰκονόμος, 1 Pet. iv. 10. Xen. Mem. i. 6, 13.—N. B. In the senses which fall under the second head, καλός is synonymous with ἀγαθός. The difference between

the terms is, that καλός denotes rather external qualities, personal or mental, and some moral; ἀγαθός, rather internal, (what is morally good, virtuous, &c.) and when external, what is useful to the community, as bravery in the field, talent in the council, cleverness in the dispatch of business, or dexterity and skill in the exercise of any art.

Κάλυμμα, ατος, τὸ, (καλύπτω,) 1) a covering, thrown over any thing, Æschyl. Ch. 487, espec. a veil, 2 Cor. iii. 13. Hom. and Æschyl. 2) fig. an impediment, (lit. something interposed between,) 2 Cor. iii. 14, εἰρ. κάλυμμα ἐπὶ τὴν καρδίαν κείται. Act. Thom. § 34, οὐ τὸ καλὸν προηγείται σκότος.

Καλύπτω, *f. ψω*, (kindr. with κρύπτω,) to cover over or around, to envelope, trans. 1) Matt. viii. 24. Lu. viii. 16, καλύπτει αὐτὸν σκεύει. xxiii. 30. Sept. & Class. 2) by impl. to hide, Matt. x. 26, οὐδὲν κεκαλυμμένον. 2 Cor. iv. 3, bis. So James v. 20, and 1 Pet. iv. 8, καλύψει πλῆθος ἁμαρτιῶν. Comp. Soph. Œd. Col. 282.

Καλῶς, *adv.* (καλός,) prop. handsomely, in N. T. well, good, in various connections and shades of sense. I. as to manner and external character, well, i. e. right, suitably, properly, John xviii. 23, εἰ δὲ καλῶς, i. e. ἐλάλησα. Acts x. 33, and oft. So οὐ καλῶς, 'not well,' Gal. iv. 17. Of office or duty, well, faithfully, 1 Tim. iii. 4, 12. v. 17, and Class. With emph. very well, excellently, Mk. vii. 37. Gal. v. 7, ἐτρέχετε καλῶς. Ironically, in the sense of the Latin *prode*, Mark vii. 9, καλῶς ἀθετεῖτε τὴν ἐντολὴν τ. Θεοῦ. 2 Cor. xi. 4. Ælian V. H. i. 16. In the sense of conveniently, James ii. 3, σὺ κάθου ἄδε καλῶς.—II. as to effect, tendency, &c. well, i. e. justly, aptly, as of declarations, &c. Matt. xv. 7, καλῶς προσφῆτευσεν περὶ ὑμῶν. Mk. vii. 6. xii. 28, ὅτι καλῶς ἀπεκρίθη. ver. 32. Lu. xx. 39. John iv. 17. viii. 48. xiii. 13. Acts xxviii. 25. Rom. xi. 20, and Class.—III. in phrases, e. gr. 1) καλῶς εἰπεῖν, to speak well of, to praise, with acc. Lu. vi. 26. 2) καλῶς ἔχειν, to be well, to recover, i. e. from sickness, Mk. xvi. 18. Comp. Xen. Cyr. vii. 5, 47. 3) καλῶς ποιεῖν with acc. or dat. to do well to any one, to benefit, Matt. v. 44. Lu. vi. 27; absol. Matt. xii. 12.

Κάμει, see in Κάγω.

Κάμηλος, ου, ὁ, ἡ, a camel, Matt. iii. 4. Mk. i. 6, and Class. In proverbs, e. gr. Matt. xix. 24. Mk. x. 25. Lu. xviii. 25, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυφήματος ραφίδος εἰσελθεῖν, applied to that which is extremely difficult, or impossible. So Matt. xxiii. 24, οἱ διῦλιζοντες τὸν

κῶνωπα, τὴν δὲ κάμηλον καταπίνοντες, as said of those who are diligent in the observance of lesser duties, but negligent in the discharge of higher ones.

Κάμινος, ου, ἡ, an oven or furnace for smelting metals, burning pottery, &c. Matt. xiii. 42, 50, εἰς τὴν κάμινον τοῦ πυρός, i. e. 'a burning furnace.' Sept. and Class.

Καμμύω, f. ὕσω, (contr. fr. καταμύω, as κάμμορος fr. κατάμορος,) to shut down the eyelids, (i. e. close the eyes. So Xen. Cynag. κ. τ. βλέφαρον,) Matt. xiii. 15. Acts xxviii. 27, τοὺς ὀφθ. αὐτῶν ἐκάμυσαν, 'have closed their eyes.' So Philo, p. 589, καμμ. τὸ τῆς ψυχῆς ὄμμα: and so Marc. Anton. iv. 29, τυφλὸς ὁ καταμύνων τῷ νοεῶ ὀφθαλμῷ, 'with his mind's eye.' In the Class. writers, however, the acc. is left understood, as Lucian Tim. 9, where it means 'conniveo, dissimulo.'

Κάμνω, (f. καμῶ, aor. 2. ἔκαμον, perf. κέκμηκα,) I. prop. act. 'to work out any thing,' i. e. obtain any thing by hard labour, as oft. in Hom.; and so laboro in Latin. Most frequently, however, neut. to labour hard; and—II. from the adjunct, to be weary or faint, Rev. ii. 3, κεκοπίακας, καὶ οὐ κέκμηκας, 'hast not fainted under it.' So Thuc. vi. 34, κεκμηκόσιν, weary, fatigued. So also at Heb. xii. 3, we have κ. ταῖς ψυχαῖς. Job x. 1, κάμνων τῇ ψυχῇ μου: also Joseph. Philo, and Class.—III. from the sense of faintness from labour arises another, that from weakness or illness, to be sick, Jas. v. 15, ἡ εὐχὴ τῆς πίστειως σώσει τὸν κάμνοντα, 'the sick person;' and so oft. in the Class.; as laboro in Latin, though always with some adjunct.

Κάμπτω, f. ψω, to bend, gener. or to make crooked any thing straight, as Hom. II. iv. 486, κ. ἴπυ: mostly, however, used of bending a limb, espec. the knee, either through weariness, or in supplication, or worship. So always in N. T. I. trans. foll. by τὸ γόνυ, to bend the knee, as in homage, with dat. Rom. xi. 4; by πρὸς with acc. Eph. iii. 14.—II. intrans. πᾶν γόνυ κάμψει, every knee shall bow; i. e. bend itself in homage, worship; with dat. Rom. xiv. 11.

Κάν, (crasis for καὶ ἐάν,) and if, also if. I. and if, with subj. aor. or perf. and in the apod. the fut. or οὐ μὴ with subj. Mk. xvi. 18. Jas. v. 15, and Class.—II. also if, even if, although, with subj. 1) gener. with subj. aor. and fut. in the apod. Matt. xxi. 21, κἂν τῷ ὄρει τούτῳ κ. τ. λ. John xi. 25, κἂν ἀποθάνῃ, ζήσεται. Heb. xii. 20; also with subj. pres. and the apod. with pres. or fut. or subj. aor. Matt. xvi. 35. John viii. 14. x. 38, and Class.

2) if even, if but, at least, where καὶ is intens. by way of diminution; foll. by subj. aor. and in the apod. the fut. Mk. v. 28, κἂν τῶν ἱματίων αὐτοῦ ἀψωμαι, σιωθήσομαι. Ellipt. without apod. Mk. vi. 56. Acts v. 15. 2 Cor. xi. 16.

Κανὼν, ὄνος, ὁ, (fr. κάνη, a reed, this word being of the same form as κώδων fr. κώδη, ἀγκών fr. ἀγκη,) prop. a straight piece of wood, usually cane, employed for the purpose of adjusting and regulating the straightness of other things required to be straight. Thus the term was employed to denote a mason or carpenter's rule or square, to which allusion is made in Eurip. Herc. Fur. 945, φοῦνικὶ κανόνι ἤρμοσμένα, mason's plummet. Eurip. Tr. 6. Also, a measuring pole, and sometimes a measuring-line, plumb-line, required to be exactly straight. Thus the word came to denote a measure, 'that by which any thing is measured,' as to its straightness or perpendicularity. So Soph. Œnom. frag. iii. 5, ὥστε τεκτόνος παρὰ στάθμην (the plumb-line, Hom. II. xv. 410. Od. xxiii. 197.) ἰδόντος ὀρθοῦται κανών. Also metaph. a standard or rule of morals, or conduct, by which any one's judgment or actions are regulated. So Phil. iii. 16, τῷ αὐτῷ στοιχεῖν κανόνι. Gal. vi. 16, ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, with which comp. Pind. Pyth. vi. 45, στάθμην (for κανόνα) πρὸς πατρῶαν ἔβη, 'walked in the straight way of his father's footsteps.' This sense is found also in the Class. e. gr. Eurip. Hec. 606, οἶδεν τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθῶν. Plut. vi. 90, κανόνες ἀρετῆς. So in 2 Cor. x. 13, 15, 16, κατὰ τὸ μέτρον τοῦ κανόνος, οὐ ἐμέρισε, &c. it may denote (with allusion to the line set out on either hand, which defined the space within which the racers were to run at the games, Pollux On. iii. 151.) limits, i. e. sphere of action, or duty assigned to any one. Or rather, μέτρον τοῦ κανόνος means the space measured out by rule, the allotment assigned, of action or duty. So μέτρον is used at Rom. xii. 3, for the portion measured off of any thing. So Ps. xxxix. 4, 'Lord, make me to know the measure of my days,' i. e. the space.

Καπηλεύω, f. εὔσω, fr. κάπηλος, a retail dealer or huckster, espec. of wine and provisions. See Luc. Herm. 59. Hence, καπηλεύω meant prop. to exercise a petty retail traffic, as Herodot. i. 155. So Æschyl. Theb. 541; but metaph. ἐλθὼν δ' ἰοικεν οὐ καπηλεύσειν, 'will not fight by retail,' i. e. in a peddling way. Metaph. to make a traffic or gain of any action, Herodot. iii. 89, ἐκαπήλευε πάντα τὰ πρήγματα. And as the commodities in which these κάπηλοι chiefly

trafficked, drinkables and eatables, were easily susceptible of adulteration, and, in fact, were proverbially adulterated by them (see Ecclus. xxvi. 29); hence *καπηλεύω*, in its metaphorical sense, came almost always to mean, 'to turn any action or pursuit to a fraudulent account,' as *καπηλεύειν τὰς δίκας*, so Eurip. Hipp. 957. *δ' ἀψύχου βορᾶς σίτοις καπήλευ*. Hence it was applied to the Greek Sophists, who made a gain of their doctrines and wisdom, (hawking them about to all who would, see Plato Prot. p. 219,) and that often a fraudulent gain, by corrupting the truth to suit the taste of their auditors. So Clem. Alex. 66, *οὐ καπηλεύεται ἡ ἀλήθεια*. Thus *καπηλεύω* came to mean to *corrupt* or *adulterate* any thing, both prop. and also metaph. as 2 Cor. ii. 17, *καπηλεύοντες τὸν λόγον τοῦ Θεοῦ*, equiv. to *δολοῦντες τὸν λόγον* τ. Θ. 2 Cor. iv. 2. Comp. Anthol. Gr. iii. 130, *Τύχη καπηλεύουσα πάντα τὸν βίον*. See more in Bentley's Sermon on Popery, p. 3.

Καπνός, οὐ, ὁ, (fr. *κάπω*, to breathe, espec. to exhale the breath,) prop. 'the breath exhaled by the mouth,' and then, from the resemblance, *smoke*, Acts ii. 19, and often in N. T. and Class. It is of the same form with *ἵπνος* from *ἴπω*, *δείπνος* (pr. *δαίπνος* fr. *δαίω*), *θαλπνός* fr. *θάλω*, *στιλπνός* fr. *στίλω*, *τερπνός* fr. *τέρπω*, &c.

Καρδιά, ας, ἡ, (cogn. with *κίαρ* and *κῆρ*.) *the heart*, as the seat and centre of the circulation of the blood, and therefore of life, in the human system, Hom. II. x. 94. xiii. 282. In N. T. only fig. I. as the *seat of the desires*, feelings, affections, passions, impulses, &c. the HEART, 1) generally, Matt. v. 8, *οἱ καθαροὶ τῆ καρδιά*. vi. 21. Lu. i. 17. 1 Cor. iv. 5, *τὰς βουλὰς τῶν καρδιῶν*, and oft. Sept. and Class. 2) in phrases, as *ἐκ* or *ἀπὸ καρδιάς*, *from the heart*, i. e. willingly, Matt. xviii. 35. Rom. vi. 17, and Class. *ἐξ ὅλης τῆς κ.* and *ἐν ὅλῃ τῆ καρδιά*, 'with the whole heart,' Matt. xxii. 37. Mk. xii. 30. Sept. and Class. *ἡ καρδιά καὶ ἡ ψυχὴ μία*, 'one heart and one soul,' denoting entire unanimity, Acts iv. 32. *ἐνθυμῆσθαι*, or *διαλογίζεσθαι ἐν τῆ καρδιά αὐτοῦ*, 'to consider with oneself,' to reflect, Matt. ix. 4. Lu. iii. 15. *συμβάλλειν ἐν τῆ κ.* to *ponder in mind*, Lu. ii. 19. *ἀναβαίνειν ἐν τῆ κ.* or *ἐπὶ τὴν κ.* to *come up in or into one's heart*, Lu. xxiv. 38. Acts vii. 23, and Sept. *βάλλειν εἰς τὴν κ.* 'to put into one's mind,' to suggest, John xiii. 2. *διδόναι ἐπὶ καρδιάς*, 'to place upon the hearts,' i. e. put into them, Heb. x. 16. Comp. viii. 10. *ἔχουν ἐν καρδιά*, 'to have in one's heart,' i. e. to love,

to cherish, Phil. i. 7. *εἶναι ἐν τῆ κ. τινός*, 'to be in one's heart,' to be the object of his love, 2 Cor. vii. 3. *ἄνθρωπὸν κατὰ τὴν καρδίαν τινός*, 'a man after one's own heart,' i. e. like-minded, and therefore approved and beloved, Acts xiii. 22. *ὁ κρηπτός τῆς καρδίας ἄνθρωπος*, i. e. *ὁ ἔσω ἄνθρωπος*, 1 Pet. iii. 4. 3) by synecdoche put for the *person* himself, in cases where various affections, passions, &c. are attributed to the *heart* or *mind*, John xvi. 22, *χρησέσεται ὑμῶν ἡ καρδιά*. Acts ii. 26, *εὐφράνθη ἡ κ. μου*. xiv. 17. Col. ii. 2, al. So in *εἰπεῖν* or *λέγειν ἐν τῆ καρδιά*, 'to say in one's heart,' i. e. to think, Matt. xxiv. 48. Rom. x. 6. Rev. xviii. 7.—II. as the seat of the *intellect*, according to the Hebr. views, *the heart*, or *mind*, UNDERSTANDING. Matt. xiii. 15, bis, *καὶ τῆ καρδιά συνιώσι*. Mk. vi. 52, et al. and Sept. and Class. In the sense of *conscience*, Rom. ii. 15. 1 John iii. 20, bis, 21.—III. fig. *the heart* of any thing for the *middle*, *midst*, the central part. e. g. *ἡ κ. τῆς γῆς*, Matt. xii. 40, and Sept.

Καρδιογνώστης, ου, ὁ, (*καρδιά*, *γινώσκω*,) *heart-knower*, *searcher of hearts*, Acts i. 24. xv. 8. Found only in N. T.

Καρπός, οὐ, ὁ, fr. *κείρω*, to *pluck*, *crop*; being of the same form as *σάρκος*, a dust-box, fr. *σαίρω*, and *δόρκος* fr. *δρέπω*, that being derived from the pret. mid. *ἔδροπα*, whence it became *δόρκος*, by metath. for *δρόκος*. Thus the word signifies 'what is gathered from any thing,' whether prop. or met. in *fruit* or *advantage*; see John iv. 36; *fruit*, *produce*, of trees and plants, and of the earth. I. PROP. Matt. iii. 10. xiii. 8, & oft.; allegor. John xv. 2, and 8. So also *ἀποδιδόναι καρπὸν*, to *pay over the fruits*, i. e. a portion of them, as rent, Matt. xxi. 41. Sept. and Class. By Heb. said of children, *offspring*, as *ὁ καρπὸς τῆς κοιλίας*, Lu. i. 42. κ. *τῆς ὀσφύος*, Acts ii. 30, and Sept.—II. METAPH. *fruit*, i. e. 1) for *deeds*, *works*, *conduct*, Matt. iii. 8, *ποιήσατε καρπὸν ἄξιον τῆς μετανοίας*. vii. 16. Lu. iii. 8, al. and Sept. 2) for *effect*, *result*, Rom. xv. 28. Gal. v. 22, *ὁ καρπὸς τοῦ πνεύματος*. Eph. v. 9. Heb. xii. 11. Ja. iii. 17. Sept. Jer. xvii. 10. Mic. vii. 13. 3) by impl. for *profit*, *advantage*, *good*, John iv. 36, *καὶ συναγεῖ καρπὸν εἰς ζωὴν αἰώνιον*. Rom. i. 13. vi. 21, 22. Ja. iii. 18, al. Sept. and Class. 4) *καρπός χειλέων*, *fruit of the lips*, i. e. praise, Heb. xiii. 15.

Καρποφορέω, f. ἦσω, (*καρποφόρος*,) to *bear fruit*, intrans. I. prop. Mk. iv. 28, *αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ*. Sept. and Class.—II. metaph. of life and conduct, gener. Col. i. 10, *καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ*. Matt. xiii.

23. Mk. iv. 20. Lu. viii. 15; foll. by dat. *commodi et incomm.* e. gr. τῷ Θεῷ, Rom. vii. 4. τῷ θανάτῳ, ver. 5, i. e. to live worthy of God or of death. Also in mid. *to bear fruit to oneself*, i. e. to propagate oneself, to increase, Col. i. 6, εὐαγγελιόν ἐστι καρποφορούμενον καὶ αὐξανόμενον.

Καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, πείρα, fr. φέρω, to bear.) 1) prop. *fruit-bearing*, as said of trees, Theophr. H. Pl. i. 3, 5. iii. 8, l. Xen. Cyr. vi. 2, 8, and Sept. 2) *fruitful*, as said of land, Pa. cvii. 34. Diod. Sic. i. 74. Xen. Cyr. vi. 2, 22. So Acts xiv. 17, καιροὶ καρπ. with which comp. Eustath. on Hom. Od. τοὺς κ. μήνας, 'fruit-producing months.'

Καρτερίω, f. ἦσω, (καρτερός, fr. κάρτος, equiv. to κράτος,) *to be strong, firm, to endure, to persevere*, intrans. Heb. xi. 27.

Κάρφος, εος ους, τὸ, (from part. pret. κικαρφός, fr. κάρφω, to dry up,) lit. 'something dried up and withered;' any light substance, such as *straw, chaff*, or any minute particle of wood, Polyb. vi. 36, 3; used as the emblem of lesser faults, in oppos. to δόκος, Matt. vii. 3, seqq. Lu. vi. 41, seqq. with allusion to a Hebrew proverb; such as Horace calls *tubera et verrucæ*.

Κατὰ, prep. gov. the genit. and the accus. with the prim. signif. DOWN, i. e. *down from, down upon, down in*. I. with the GEN. e. g.—I. of PLACE, 1) as said of motion *down from* a higher to a lower place, e. g. κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, 'down from a precipice into the sea,' Matt. viii. 32. Mk. v. 13. Lu. viii. 33. So κατὰ κεφαλῆς ἔχειν, 'to have depending from the head,' 1 Cor. xi. 4; see in Ἐγώ, III. 3. Joseph. and Class. 2) of motion *down upon* a lower place, *upon*, Mk. xiv. 3, κατέειπεν αὐτοῦ κατὰ τῆς κεφαλῆς, and Class.; fig. ἡ κατὰ βάθους πτωχεία, lit. 'poverty down to the very depths,' i. e. *deepest poverty*, 2 Cor. viii. 2. 3) gener. of motion or direction *upon, towards, through*, any place or object, both prop. in the sense of *upon, against*, Acts xxvii. 14, ἔβαλε κατ' αὐτῆς ἄνεμος τυφανικός, and spec. in the sense of *through, through-out*, Lu. iv. 14, φήμη ἐξῆλθε κατ' ὅλης τῆς περιχώρου. xxiii. 5, διδάσκων κατ' ὅλης τῆς Ἰουδαίας. Acts ix. 31, 42. x. 37, and Class. Also after verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over, upon, towards* it, Matt. xxvi. 63, ἐξορκίζω σε κατὰ τοῦ Θεοῦ. Heb. vi. 13 bis, ὤμοσε κατ' ἑαυτοῦ. Sept. and Class. —II. metaph. of the OBJECT *towards* or *upon* which any thing tends, aims, &c. *upon, in respect to*, 1 Cor. xv. 15. Jude 15, ποιῆσαι κρίσιν κατὰ πάντων, and

Class.; more usually in a hostile sense, *against*, after terms of speaking, accusing, warring, &c.; lit. 'down upon,' Matt. v. 11, πᾶν πον. ῥῆμα κατ' ὑμῶν. ver. 23, ἔχει τὶ κατὰ σοῦ. x. 35. xii. 14, συμβούλιον ἔλαβον κατ' αὐτοῦ. ver. 30, ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. xxvi. 59. Mk. xi. 25. xiv. 55, sq. Lu. xxiii. 14, ὦν κατηγορεῖτε κατ' αὐτοῦ, oft. and Class.—II. with the ACCUS. where the primary and general idea is *down upon*.—I. of PLACE, i. e. 1) as said of motion, expr. or impl. or of extension, *throughout*, *throughout* a place, Lu. viii. 39, κατ' ὅλην τὴν πόλιν κηρύσσων. xv. 14, ἐγένετο λιμὸς κατὰ τὴν χώραν ἐκείνην. Acts v. 15. viii. 1. xi. 1, ὄντες κατὰ τὴν Ἰουδαίαν, 'who were throughout Judæa,' xv. 23. xxiv. 12. So πορεύσθαι κατὰ τὴν ὁδόν, 'to travel through,' i. e. *along* the way, Acts viii. 36, & gener. κατὰ τὴν ὁδόν, 'along or *by* the way,' while travelling upon it, Lu. x. 4. Acts xxv. 3. xxvi. 13, and Class. Hence, from the idea of motion *throughout every part* of a whole, arises the *distributive* sense of κατὰ, e. g. Matt. xxiv. 7, κατὰ τόπους, 'throughout all places,' in various parts. Lu. viii. 1, διώδευε κατὰ πόλιν καὶ κώμην, 'through-out city and village,' i. e. every one, gener. Acts ii. 46, κλῶντές τε κατ' οἶκον ἄρτον, i. e. from house to house. viii. 3. xiv. 23, et al. And so Class. κατὰ κόμας. 2) of motion or situation *upon, at, near to, adjacent to, &c.* Lu. x. 32, γεινομενος κατὰ τὸν τόπον. ver. 33, ἦλθε κατ' αὐτόν. Acts ii. 10, τῆς Λιβύης τῆς κατὰ Κυρήνην. xvi. 7. xxvii. 2, τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. 'the places on and near the coast of Asia Minor.' v. 7, and Class. 3) of motion or DIRECTION *up, i. e. towards* any place or object, Acts viii. 26, πορεύον κατὰ μεσημβρίαν. xxvii. 12, λιμένα—βλέποντα κατὰ Λίβαν. Phil. iii. 14, κατὰ σκοπόν διώκω. Thuc. vii. 6, ὅπερ κατ' αὐτοὺς ἦν=over against them. Fig. κατὰ πρόσωπόν τιμι ἀντιστῆναι, 'to withstand one to his face,' Gal. ii. 11. So Class. κατ' ὄμμα. 4) of place *where*, i. e. of being *at, in, within* a place; foll. by acc. of place, Rom. xvi. 5, τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, 'the church *at* or *in* their house,' i. e. accustomed to meet there. Acts xiii. 1, ἦσαν κατὰ τὴν ἐκκλησίαν προφήται: by acc. of pers. implying place, *in, with, among*. Acts xxi. 21, τοὺς κατὰ τὰ ἔθνη Ἰουδαίους, 'the Jews dispersed among (prop. throughout) the Gentiles.' xxvi. 3, τῶν κατὰ Ἰουδαίους ἔθων. xvii. 28, τινὲς τῶν κατ' ὑμᾶς ποιητῶν. Eph. i. 15, τὴν κατ' ὑμᾶς πίστιν. And so in Class. Also foll. by acc. of *thing* implying place, e. g. κατὰ πρόσωπόν τινος, *in the presence of, before* any one, Lu. ii. 31. Acts iii. 13. So κατ'

ὀφθαλμοῦς, i. e. ὑμῶν, Gal. iii. 1. Metaph. of a state or condition in which any thing is, or is done, thus implying also *manner*; e. gr. κατ' ὄναρ, in or by a dream, Matt. i. 20. ii. 12, 13. 1 Cor. ii. 1, ἦλθον οὐ καθ' ὑπεροχὴν λόγου, I came not in excellency of speech. Adverbially, κατ' ἐξουσίαν, Mk. i. 27. κατὰ κράτος, strongly, vehemently, Acts xix. 20. Thuc. i. 64, κατ' ἰδίαν, in private. κατὰ μόνας, see in v. So καθ' ὑπερβολὴν, exceedingly, Rom. vii. 13, or excellently, 1 Cor. xii. 31. Also οἱ κατ' ἔξοχην, those in distinction, = the distinguished, Acts xxv. 23.—II. of TIME, i. e. of a period or point of time down upon which, i. e. in, at, during which, any thing takes place, e. gr. κατὰ τὸ αὐτὸ, at the same time, together, Acts xiv. 1. Rom. v. 6, κατὰ καιρὸν, in due time. Acts xii. 1, κατ' ἐκείνον τὸν καιρὸν, during that time. xvi. 25. xxvii. 27. Heb. i. 10, κατ' ἀρχάς, in the beginning, of old. iii. 8. So distributively, καθ' ἡμέραν, daily, Matt. xxvi. 55. Mk. xiv. 49, al.; also τὸ καθ' ἡμέραν, Lu. xi. 3. xix. 47. κατ' ἔτος, κατ' ἐνιαυτὸν, yearly, every year, Lu. ii. 41. Heb. ix. 25. x. 1, 3. κατὰ ἑορτήν, 'at each passover,' Matt. xxvii. 15. Lu. xxiii. 17. κατὰ καιρὸν, 'at certain times,' John v. 4. κατὰ μίαν σαββάτων, 'every first day of the week,' 1 Cor. xvi. 2. Also Acts xvii. 17, κατὰ πᾶσαν ἡμέραν. xviii. 4. Heb. iii. 13. Rev. xxii. 2, κ. μῆνα ἕνα ἕκαστον, and Class.—III. in a distributive sense, derived from the idea of pervading all the parts of a whole. Also gener. of any parts, number, &c. e. gr. κατὰ μέρος, i. e. part for part, particularly, Heb. ix. 5. Apocr. and Class. καθ' ἕνα, one by one, 1 Cor. xiv. 31. κατὰ δύο, two at each time, 1 Cor. xiv. 27.—IV. tropically, as expressing the relation in which one thing stands towards another, thus also every where implying manner. Spoken 1) of accordance, or conformity; e. gr. of a rule or standard of comparison, &c. according to, conformably to, after, secundum, Matt. ix. 29, κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. xxiii. 3. Lu. ii. 22. xxiii. 56. John viii. 15. Acts xxiii. 31. xxvi. 5. Rom. ii. 2, ἐστὶ κατὰ ἀλήθειαν = ἐστὶν ἀληθής. ver. 5, 6, 7. viii. 4, 5, κατὰ σάρκα, κατὰ πνεῦμα. Eph. iv. 22. Col. ii. 8, al. oft. Sept. and Class. So with acc. of person, i. e. according to the will of any one, Rom. viii. 27, κατὰ Θεόν. 1 Cor. xii. 8. 2 Cor. xi. 17. Gal. i. 11, οὐκ ἐστὶ κατὰ ἄνθρωπον, 'is not human' i. e. of human origin, Apocr. and Class. With the idea of proportion, Matt. ii. 16. xxv. 15, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Rom. xii. 6, and Class. Adverbially, Lu. x. 31, κατὰ συγκυρίαν, 'by chance, accidentally.' John x. 3, κατ' ὄνομα. Acts i. 1, κατὰ λόγον, 'reasonably.' Ph.

iii. 6, κατὰ ζῆλον, zealously. 1 Pet. iii. 7, κατὰ γνώσιν, discreetly. So κατὰ τί, how? Lu. i. 18. 2) of an occasion, i. e. by virtue of, because of, for, by, through, Matt. xix. 3, ἀπολυσαί τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν, for any cause. Acts iii. 17, κατὰ ἀγνοίαν, because of ignorance, ignorantly. Rom. ii. 5. 2 Cor. viii. 8. Gal. i. 4. ii. 2, & oft. Apocr. and Class. Of any general reference, allusion, &c. in respect to, as to, Rom. i. 3, κατὰ σάρκα. xi. 28. Phil. iii. 6, κατὰ δικαιοσύνην. Tit. i. 4. Heb. ix. 9, κατὰ συνείδησιν, and Class. Hence, foll. by acc. with a preced. article, it forms a periphrasis for the cognate adjective; e. gr. Rom. xi. 21, οἱ κατὰ φύσιν, 'the natural branches.' Col. iii. 22, τοῖς κατὰ σάρκα κυρίοις. So τὰ κατὰ τὸν Παῦλον, Paul's affairs, his cause, Acts xv. 14. τὰ κατ' ἐμὲ, my affairs, Eph. vi. 21. Apocr. and Class. Also in phrases, as κατὰ πάντα τρόπον, in every respect, every way, Rom. iii. 2; with neg. 2 Thess. ii. 3. τὸ κατ' ἐμὲ, lit. 'as to what concerns me,' so far as in me lies, Rom. i. 15. So Class. τὰ κατ' ἐμὲ.—V. of likeness, similitude, &c. like, after the manner of, 2 Cor. i. 17, κατὰ σάρκα, 'like a frail and feeble man.' Heb. v. 6, 10, κατὰ τὴν τάξιν Μελχισεδέκ, i. e. 'of an order like that of Melchisedec,' and Class. So with acc. of pers. Gal. iv. 28, κατὰ Ἰσαὰκ, like Isaac, as Isaac. Rom. iii. 5, and Gal. iii. 15, κατὰ ἄνθρωπον λέγω, I speak as a mere man, 1 Cor. iii. 3, & Class. Adverbially, καθ' ὃν τρόπον, as, even as, Acts xv. 11. κατὰ ταῦτά, thus, so, Lu. xvii. 30. καθ' ὁμοιότητα, like, similarly, Heb. iv. 15.—VI. of the end, aim, or purpose, towards which any thing is directed, for, by way of, &c. 2 Cor. xi. 21, κατὰ ἀτιμίαν [ἐμὴν, or ὑμῶν, or αὐτῶν] λέγω, I say it by way of disparagement, reproach. 1 Tim. vi. 3, ἡ κατ' εὐσέβειαν διδασχά. 2 Tim. i. 1. Tit. i. 1.—NOTE. In composition κατὰ implies: 1) motion downwards, as καταβαίνω, καθαιρέω, καταπίπτω, &c. 2) against, in a hostile sense, as καταγινώσκω, κατηγορέω, καταλαλέω. 3) distribution, as κατακληροδοτέω. 4) in a general sense, down, down upon, and also throughout. 5) where it gives to an intrans. verb a transitive sense, as καταργέω.

Καταβαίνω, f. βήσομαι, aor. 2. κατέβην, imper. κατάρθητι and κατέβα, to go or come down, i. e. from a higher to a lower place. I. as said of persons, &c. foll. by ἀπό with gen. of place whence. Matt. viii. 1, καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. xvii. 9. Mk. ix. 9. Matt. xiv. 29, ἀπὸ τοῦ πλοίου. Mk. xv. 30, κατέβα ἀπὸ τοῦ σταυροῦ. Foll. by εἰς with acc.

of place whither, Mk. xiii. 15, *μη καταβάτω εις την οικίαν*. Acts viii. 38. *ἐπὶ τὴν θάλασσαν*, down upon the seashore, i. e. from the mountain, John vi. 16. *πρὸς τινα*, Acts x. 21. xiv. 11. Absol. Matt. xxiv. 17, et al. Spoken of those who go from a higher to a lower region, e. gr. *ἀπὸ Ἱεροσολύμων*, Mk. iii. 22; foll. by *eis*, John ii. 12, *eis Καπερναούμ*. Acts vii. 15, *eis Αἴγυπτον*. Absol. Acts viii. 15. xxiv. 1, et al. Sept. and Class. Spoken of those who descend, come down from heaven, e. gr. God, as affording aid to the oppressed, Acts vii. 34; of the Son of Man, with *ἐκ*, John vi. 38, 42; with *ἀπὸ*, 1 Thess. iv. 16, et al. and Class.— II. as said of things, e. gr. 'a way leading down from a higher to a lower region,' Acts viii. 26, *ὁδὸν τὴν καταβ. ἀπὸ Ἱερουσα. εις Γάζαν*. Of things descending from heaven, i. e. let down or sent down from God, e. gr. a vessel, Acts x. 11. xi. 5; spiritual gifts, foll. by *ἀπὸ*, Ja. i. 17. So gener. from the heavens or the clouds, *to fall*, e. gr. *ἡ βροχὴ*, Matt. vii. 25, 27. *λαίλαψ*, Lu. viii. 23. *πῦρ ἀπὸ τοῦ οὐρ*. Lu. ix. 54. *πῦρ ἐκ τοῦ οὐρ*. Rev. xiii. 13. Also in the general sense of *to fall*, *to drop*, Lu. xxii. 44.

Καταβάλλω, f. βαλῶ, (βάλλω,) *to cast down*, trans. Rev. xii. 10, and Class. In the sense *to prostrate*, 2 Cor. iv. 9. Sept. and Class. Mid. *to lay down*, i. e. a foundation, Heb. vi. 1, and Class.

Καταβαρέω, f. ἤσω, prop. *to weigh down*, by laying on a burden or weight, as Luc. Deor. D. i. 21, and metaph. *to be burdensome* to any one. So 2 Cor. xii. 16, *οὐ κατεβ. ὑμᾶς*, and *καταβαρύνω*, 2 Sam. xiii. 25.

Κατάβασις, εως, ἡ, (*καταβαίνω*,) *a going down*, e. gr. towards the coast, Xen. An. 7, 8, 26. In N. T. *descent*, i. e. place of descending, *declivity*, Luke xix. 37, *κατάβ. τοῦ ὄρους τῶν ἐλαιῶν*. Sept. Josh. x. 11, *ἐπὶ τῆς κ. Βηθωρών*. Mic. i. 4, and Class.

Καταβιβάζω, f. ἄσω, (βιβάζω,) *to cause to descend*, Herodot. i. 87; also *to bring down*, e. gr. *ἔως ἄδου*, Matt. xi. 23. Lu. x. 15. Sept. and Class.

Καταβολή, ἡς, ἡ, (*καταβάλλω*,) *a casting down* in any way whatever, but espec. employed, (correspondently to the architectural use of *καταβάλλω*,) Heb. vi. 1, of *a laying down the foundation* of a building, and also metaph. of *political institution*, Pind. Nem. ii. 5. And as *foundation* implies the *beginning* of any thing, so *καταβολή* is simply put for *beginning*, as Pol. xxvi. 1, 9. In N. T. it is frequently used, as Matt. xiii. 35. Lu. xi. 50, in the phrase *καταβολή κόσμου*, which may thus be explained, as it is by the

Commentators, *the beginning of the world*, as *καταβάλλομαι* often in the Class. signifies *to begin*. But there rather seems an allusion, agreeably to Jewish ideas, to the world as a vast edifice erected on foundations. Thus it signifies *creation*, as in Plut. Aq. and Ign. Comp. 2, *ἀμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων*. It is also used at Heb. xi. 11, *δύναμις ἔλαβεν εις καταβολὴν σπέρματος*, as a technical expression, employed by physicians and Class. to popularly denote the act of conception, q. d. 'strength for conception and procreation.' So Arrian Epict. i. 13, 3, *ὕδω ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνωθεν καταβολῆς*, a kind of Hendiadys.

Καταβραβεύω, f. εὔσω, (*κατὰ βραβεύω*,) prop. *to give the βραβεῖον* or *prize against* any one, and by impl. *to deprive him of the palm*, Euseb. Eccl. H. vi. 30, and from the adjunct *to beguile*, *παραλογίζεσθαι*, *to deprive of any thing by trickery*. So in N. T. gener. Col. ii. 18, *μηδεὶς ὑμᾶς καταβραβεύτω*, 'let no one beguile you of your reward,' i. e. by drawing you off from the true doctrine to a false one. Comp. Rev. iii. 11, and see my note in loco. The word is called by Jerome a *Cilicism*, though it is used not only by Plut. and Polyb. but by Demosth.

Καταγγελεὺς, εως, ὁ, (*καταγγέλλω*,) *an announcer, proclaimer*, Acts xvii. 18.

Καταγγέλλω, (f. γελῶ, aor. 2. pass. *κατηγγέλην*,) prop. *to bring word, announce, make known* to any one. So Xen. An. ii. 5, 11, *κατήγγελλαν αὐτῷ τὴν ἐπιβουλήν*. Hence in N. T. 1) *to announce, proclaim, publish*, Acts xiii. 38, *ὑμῖν ἀφ᾽ ἑσῆς ἀμαρτιῶν καταγγέλλεται*. Thus in the Class. it is used of declaring war, proclaiming a festival, &c. 2) by impl. *to set forth, teach, preach*. Acts iv. 2, *καταγγέλλειν τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*. xiii. 5, al. said either of the Gospel, or some expression designating it, or its author, Jesus Christ. 3) from the sense *to announce, make known* publicly, arises that of *to laud*, Rom. i. 8, *πίστις ὑμ. καταγγέλλεται*. 1 Cor. xi. 26, *ἑορτασίου τοῦ Κ. καταγγέλλετε*, *celebrate, commemorate*.

Καταγελάω, f. ἄσω, (*κατὰ γελάω*,) lit. *to laugh down, utterly deride*, foll. by gen. Matt. ix. 24, *καὶ κατεγέλων αὐτοῦ*. Mk. v. 40. Sept. and Class.

Καταγινώσκω, f. γνώσομαι, (γινώσκω,) *to form a judgment against* any one to his disadvantage. Aristoph. Eq. 46. Xen. Mem. i. 3, 10. acc. of thing and gen. of pers. In N. T. *to think ill of, to condemn, to blame*, foll. by gen. 1 John iii. 20, sq. *ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά*. Prov. xxviii. 11, *πένης νοήμων* -----

γνώσεται αὐτοῦ. Pass. Gal. ii. 11, ὅτι κατεγνωσμένος ἦν, because he was blameable. So Lucian de Salt. cited by Elsner, ἐπὶ μανίᾳ κατεγνωσμένος, 'charged with madness.' Sept. and Class.

Κατάγνυμι, (f. κατέγω, Anom. fut. Att. κατέγω, aor. 1. κατέγα, aor. 2. pass. κατέγην,) to break down, break in two. Matt. xii. 20, κάλαμον συντ. οὐ κατέβη. John xix. 31, ἵνα κατεργῶσιν αὐ. τὰ σκέλη. ver. 32, 33. Sept. & Class.

Κατάγω, f. ἄγω, (ἄγω,) to lead down, trans. 1. gener. to bring or bring down, i. e. from a higher to a lower place, foll. by eis, Acts ix. 30, κατήγαγον αὐτὸν εἰς Καισάρειαν. xxiii. 20, 28. foll. by πρὸς τινα, xxiii. 15. absol. xxii. 30. Sept. and Class. Hom. II. v. 53. Od. xxiv. 10. —II. spec. as a nautical term, to bring a ship down, i. e. to land, Lu. v. 11, καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν. Xen. Hist. iv. 8, 34. An. vi. 6, 3. Sext. Empir. Adv. Phys. ii. 68, νῆες εἰς ἐτίερος κατὰγονται λιμένας. Hence aor. 1. pass. κατήχθη, foll. by eis, to come to land, to land at, Acts xxi. 3. xxvii. 3. xxviii. 12. Jos. Ant. xiv. 14, 3. Hdot. viii. 4.

Καταγωνίζομαι, f. ἴσομαι, depon. mid. to contend against, and by impl. to conquer, subdue, e. gr. βασιλείας, Heb. xi. 33. lat. Class.

Καταδέω, f. δῆσω, (δέω,) in Class. to bind down; in N. T. to bind together, to bind up, as wounds, τραύματα, Lu. x. 34: a surgical term. Occ. also at Eccclus. xxvii. 21.

Κατὰ δῆλος, ov, ὁ, ἡ, adj. (κατὰ intens. δῆλος,) most evident, Heb. vii. 15. Jos. and Class.

Καταδικάζω, f. ἄσω, (δικάζω,) to give sentence against any one, condemn, in N. T. foll. by acc. of pers. Matt. xii. 7, 37. absol. Lu. vi. 37, bis. Ja. v. 6, Sept. Jos. and lat. Class.

Καταδιώκω, f. ξω, lit. to pursue down, as we say to hunt down, to pursue closely, a flying foe. So often in Gr. Hist. In N. T. to follow any one closely, in order to find him. Mk. i. 36, κατδιώξαν αὐτόν. So we say, to hunt out. In this sense the word occurs at Ps. xxiii. 6, Sept. τὸ ἔλεός σου καταδιώξεται με.

Καταδουλόω, f. ὠσω, 1) prop. to bring down, i. e. under bondage, to enslave, trans.; as said both of persons and countries often in Class. 2) metaph. to treat in a slavish manner, domineer over, viz. by the imposition of ceremonial rites, 2 Cor. xi. 20, εἰ τις ὑμᾶς καταδουλοῖ. Gal. ii. 4, ἵνα ἡμᾶς καταδουλώσωνται. So Is. xliii. 23, οὐκ ἐδούλωσά σε ἐν θυσίοις.

Ἦ-αδυναστεύω, f. εὔσω, (κατά,

δυναστεύω, fr. δυνάστης,) to exercise power against any one, to oppress or hold in subjection, Diod. Sic. t. v. 358, ἐλπίζει καταδυναστεύσειν τῶν πολιτῶν. Exod. i. 13, κατεδυνάστευον οἱ Αἴγ. τοὺς υἱοὺς Ἰσρ. βιᾶ, and often in Sept. So Acts x. 38, ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ Διαβόλου. Simil. Diod. Sic. t. x. 180, πᾶσιν ἄπεινιμε τοὺς καταδυναστευομένους (oppressed) ἐπικουρίαν. Metaph. to lord it over, domineer over, Ja. ii. 6, οὐχ οἱ πλοῦσιοι καταδυναστεύουσιν ὑμᾶς; sim. Xen. Sympos. v. 8, δέδοικα τὸν σὸν πλοῦτον, μή με καταδυναστεύῃ.

Καταισχύνω, f. νύω, lit. to bring down to shame, bring down shame upon any one, trans. 1. prop. and 1) gener. 1 Cor. i. 27, ἵνα τοὺς σοφοὺς καταισχύνῃ. xi. 22, καταισχύνετε τοὺς μὴ ἔχοντας, and oft. in Class. 2) spec. and in pass. to be put to shame by being convicted of falsehood. 2 Cor. vii. 14, οὐ κατησχύνθη, and ix. 4. 1 Pet. iii. 16, ἵνα ἐν ᾧ καταλαλώσιν ὑμῶν, καταισχυνθῶσιν. 3) from Heb. by meton. of cause for effect, to disappoint, Rom. v. 5, ἡ δὲ ἐλπίς οὐ καταισχύνει. ix. 33. x. 11. 1 Pet. ii. 6, οὐ μὴ καταισχυνθῇ. Sept. Ps. xxii. 5, al. Eccclus. ii. 10.—II. metaph. to dishonour, disgrace, 1 Cor. xi. 4, 5, καταισχύνει τὴν κεφαλὴν αὐ., where the full sense is, 'incurs disgrace on account of her head,' i. e. by being left uncovered. See my note. So we have in Jos. Ant. xx. 4, 2, (though not in the metaph. sense,) σποδῶ τὴν κεφαλὴν καταισχύνας.

Κατακαίω, (f. καύσω, aor. 2. pass. κατεκάρην, fut. 1. pass. κατακαυθήσομαι, and in later usage fut. 2. pass. κατακαήσομαι,) to burn down, Angl. to burn up, to consume utterly, trans. Matt. iii. 12, τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. xiii. 30, 40. 1 Cor. iii. 15, al. Sept. and Class. Rev. viii. 7, bis.

Κατακαλύπτω, f. ψω, prop. to cover down or over, as with a veil. Hence to veil. In N. T. only pass. or mid. to be veiled, wear a veil, absol. 1 Cor. xi. 6, bis. foll. by τὴν κεφαλὴν, ver. 7. Sept. and Class.

Κατακαυχάομαι, f. ἤσομαι, depon. mid. to boast oneself against any person or thing, to glory over, foll. by gen. Rom. xi. 18, μὴ κατακαυχῶ τῶν κλάδων κ. τ. λ.; by κατά, Ja. iii. 14. Hence Ja. ii. 13, κατακαυχᾶται ἔλιος (for concr. ὁ ἐλεῶν) κρίσεως, i. e. 'the merciful man glories over judgment,' fears not condemnation. Sept. and rarely in Class.

Κατάκειμαι, f. εἰσομαι, (κεῖμαι,) to lie down, i. e. to lie, to be recumbent, intrans. 1) said of the sick, foll. by part. Mk. i. 30, κατέκειτο πυρέσσουσα, she

lay sick of a fever. Acts xviii. 8. So Class. κ. νοσῶν or ἀσθενῶν: foll. by ἐπι with dat. Mk. ii. 4. Lu. v. 25. Acts ix. 33; by ἐν John v. 3. absol. ver. 6, & Class. 2) to recline, i. e. at table in the oriental manner, Mk. xiv. 3; with ἐν, Mk. ii. 15. 1 Cor. viii. 10, and Class.

Κατακλᾶω, f. ἄσω, (κλᾶω,) to break down, or up, in pieces, e. g. τοὺς ἄρτους, Mk. vi. 41. Lu. ix. 16, and Class.

Κατὰ κλειώ, f. εἰσω, prop. to shut down, as the door of a cistern, or a subterranean vault, or prison. Hence, to shut up any place. But it is gener. used of pers. in N. T. foll. by dat. of place with or without ἐν, Lu. iii. 20, κατέκλεισε τὸν ἴ. ἐν τῇ φυλακῇ. Acts xxvi. 10. And so Jer. xxxii. 3, ἐν ᾗ (φυλακῇ) κατέκλεισε αὐτόν. So also in Apocr. and Hdidan. v. 8, 12. In the earlier Class. it is foll. by eis and an accus.

Κατακληροδοτέω, f. ἦσω, to give by lot to each, to distribute by lot, trans. Acts xiii, 19, in text rec. Others κατακληρονομέω.

Κατακλῖνω, f. νῶ, prop. to make incline, or lie down. In N. T. used only of the oriental posture at meals, to make recline, trans. mid. to recline at a meal, Lu. ix. 14, κατακλίνατε αὐτοὺς κλισίαις. mid. Lu. xiv. 8. xxiv. 30, and Class.

Κατακλύζω, f. ὕσω, (κλύζω, to dash,) to dash down upon with water, i. e. to overflow, pass. 2 Pet. iii. 6.

Κατακλυσμός, οὐ, ὁ, (κατακλύζω,) a flood, deluge, Matt. xxiv. 38, 39. Lu. xvii. 27. 2 Pet. ii. 5. Sept. and Class.

Κατακολουθεῖω, f. ἦσω, (κατὰ intens. ἀκολουθεῖω,) to follow closely, with dat. Acts xvi. 17; absol. Lu. xxiii. 55, and Class.

Κατακόπτω, f. ψω, prop. to cut down, or lop, as a tree; also, to cut or wound severely, Mk. v. 5, κ. ἑαυτὸν λίθοις. So Hdot. viii. 92, κατακόπτεις. Also in mid. κατακόπτομαι, 'to wound and mangle the face in violent grief,' often in Class.

Κατακρημνίζω, f. ἰσω, to cast down from a precipice, to cast down headlong, trans. Lu. iv. 29. Sept. and Class.

Κατάκριμα, ατος, τό, (κατακρίνω,) judgment against, condemnation, Rom. v. 16, 18. viii. 1. Dion. Hal. Ant. vi. 61, χρεῖων ἀποκοπᾶς καὶ κατακριμάτων ἀφίσεις αἰτεῖν.

Κατακρίνω, f. νῶ, to give judgment against, to condemn. In Class. construed with gen. of pers. and acc. of punishment. But in N. T. with other constructions, 1) prop. foll. by acc. of pers. and dat. of punishment, Matt. xx. 18, κατακρινοῦσιν

αὐτὸν θανάτω, 'they shall condemn him to death.' 2 Pet. ii. 6: foll. by acc. of pers. and infin. Mk. xiv. 64, κατέκρινον αὐτὸν εἶναι ἔνοχον θανάτου. Foll. by acc. of pers. the crime or punishment being impl. John viii. 10, οὐδεὶς σε κατέκρινεν; ver. 11. Rom. ii. 1; absol. Rom. viii. 34; pass. Matt. xxvii. 3. James v. 9; of the last judgment, Mk. xvi. 16. 2) fig. Rom. viii. 3, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, i. e. 'hath condemned, passed sentence upon, all carnal lusts and passions,' in antith. to ver. 1. 3) by impl. to condemn, i. e. to show any one's guilt, by contrast, i. e. to show, by one's good conduct, that others are guilty of misconduct and deserve condemnation; foll. by acc. Matt. xii. 41. Heb. xi. 7. Pass. Rom. xiv. 23.

Κατάκρισις, εως, ἡ, (κατακρίνω,) 1) prop. condemnation, 2 Cor. iii. 9. In the sense of censure, blame, vii. 3.

Κατακυριεύω, f. εἰσω, 1) prop. to prevail against, overpower any person. 2) take possession of any thing by subduing its possessors. Both senses often occur in Sept. The latter only in Class. The former occurs in N. T. at Acts xix. 16, κατακυριεύσας αὐτῶν. Mk. x. 42. Sept. and Ecclus. xvii. 4. And so κατακοιρανέω, in Hom. II. v. 332, al. 3) in a bad sense, to hold unlawful authority over, exercise tyranny over, 1 Pet. v. 3, μηδ' ὡς κ. τῶν κλήρων, 'neither as lording it over, domineering over the congregations.' So Ps. x. 10, Sept. κατακυριεύσαι τῶν πενήτων.

Καταλαλέω, f. ἦσω, to speak against, i. e. to speak evil of, slander, with gen. Ja. iv. 11, τερ, μὴ καταλαλεῖτε ἀλλήλων, κ. τ. λ. 1 Pet. ii. 12. iii. 16. Sept. and Class.

Καταλαλία, ας, ἡ, (καταλαλέω,) a speaking against, evil speaking, slander, 2 Cor. xii. 20. 1 Pet. ii. 1.—Wisd. i. 11, and lat. Gr.

Κατάλαλος, ου, ὁ, ἡ, (καταλαλέω,) 1) adj. speaking against, 2) as subst. a slanderer, backbiter, Rom. i. 30.

Καταλαμβάνω, f. λήψομαι, aor. 2. κατέλαβον, (κατὰ intens. & λ.) to take hold of, i. e. with the idea of eagerness, &c. trans. 1) prop. to lay hold of, to seize, as a criminal, John viii. 4, αὕτη ἡ γυνὴ κατέληψθη ἑπαυτοφάρω μοιχευομένη, and Class. So of an evil spirit seizing and possessing a dæmoniac, Mark ix. 18. Æl. V. H. iii. 9. Fig. of darkness, or evil, or the like, to come suddenly upon, John xii. 35. 1 Thess. v. 4. Sept. and Class. 2) spec. in allusion to the public games, see Herodot. vi. 39. Thuc. iii. 30, to obtain, i. e. the prize, with the idea of eager and strenuous exertion, to grasp, seize upon, Rom. ix. 30. 1 Cor. ix. 24, οὕτω τρέχεται

ἵνα καταλάβητε, i. e. τὸ βραβεῖον. Phil. iii. 12, bis, διώκω δέ, εἰ καὶ καταλάβω (τὸ βραβεῖον, ver. 14), ἐφ' ᾧ καὶ καταλήφθην ὑπὸ τοῦ Χριστοῦ, i. e. 'for which very end I also was won as a prize by Christ.' ver. 13. 3) fig. to lay hold of, grasp with the mind, to comprehend, John i. 5, ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό. Clem. Alex. Strom. i. 16, καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας. Hence mid. to comprehend for oneself, perceive, find, foll. by ὅτι, Acts iv. 13, καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι. x. 34; with acc. and inf. xxv. 25. And so in Class.

Καταλέγω, f. ξω, 1) prop. to lay down any thing, and by impl. out or apart from others, to select. 2) to lay down any thing or person to, or among others; and thereby to reckon it or him under such a number. Hence, to enrol or enlist, in a military sense, and also, in a civil one, to put on a list as fit for any duty or office. So 1 Tim. v. 9, χήρα καταλεγέσθω μὴ, &c.

Κατάλειμμα, ατος, τὸ, (καταλείπω,) 1) prop. a residue of any number, of which the rest have been removed, Eccclus. xlv. 17, Νῶε ἐγενήθη κατάλειμμα τῆ γῆ. 1 Sam. xiii. 15, Sept. τὸ κ. τοῦ λαοῦ ἀνέβη, &c. 2) by impl. a small part, few, Rom. ix. 27, τὸ κ. σωθήσεται, prob. with allusion to the heaven, called τὸ κατάλειμμα, reserved for the next bread-making.

Καταλείπω, f. ψω, aor. 1. κατέλειψα, prop. to leave down to one's heirs, i. e. to leave behind, so as to descend to them. Hence gener. and in N. T. to LEAVE BEHIND, at one's departure, trans. I. prop. at death, Mk. xii. 19, καὶ καταλίπη γυναῖκα. Lu. xx. 31. Sept. and Class. Gener. in any place, trans. Mk. xiv. 52, καταλιπὼν τὴν σινδύνα. John viii. 9. Foll. by ἐν with dat. of place, Lu. xv. 4, οὐ καταλείπει τὰ ἐνν. ἐν τῇ ἐρήμῳ. 1 Thess. iii. 1, ἐν Ἀθήναις. Tit. i. 5: by αὐτοῦ, there, Acts xviii. 19: by εἰς ἄδου, Acts ii. 31. So with acc. and predicate of condition, Acts xxiv. 27, κατέλιπε τὸν Παῦλον δεδεμένον. xxv. 14. Sept. and Class.—II. in the sense of to leave, quit wholly, FORSAKE. 1) of place, Matt. iv. 13, καταλιπὼν τὴν Ναζαρέθ. Heb. xi. 27. So by impl. Acts xxi. 3. Sept. and Class. Hence of persons and things, to leave, forsake, i. e. so as to have nothing more to do with them. Matt. xix. 5, κ. τὸν πατέρα καὶ τὴν μητέρα. Matt. xvi. 4. xxi. 17. Mk. x. 7. Eph. v. 31. 2) of things, Lu. v. 28, καταλιπὼν ἅπαντα. Acts vi. 2. 2 Pet. ii. 15. Sept. and Class.—III. to leave remaining, = to HAVE LEFT, to reserve,

Rom. xi. 4, κ. ἐμαντῶ ἐπτακισχ. ἀνδρας. Pass. Heb. iv. 1. Xen. Ag. v. 1.

Καταλιθάζω, f. άσω, prop. to stone down, i. e. to stone to death, trans. Lu. xx. 6. Sept. Ex. xvii. 4. Num. xiv. 10.

Καταλλαγῆ, ἦς, ἡ, (καταλλάσσω,) prop. and in Class. exchange, i. e. of money. In N. T. reconciliation, i. e. restoration to the divine favour, Rom. v. 11. 2 Cor. v. 18, 19. Rom. xi. 15, καταλλαγῆ κόσμου, i. e. 'the means, occasion of reconciling the world' to God.

Καταλλάσσω or ττω, f. ξω. In Class. 'to change any thing against any other thing,' viz. by weighing it against, to exchange FOR. In N. T. to change TOWARDS, i. e. the disposition of one person towards another, to reconcile to any one, thus differing from διαλλάσσω, which implies mutual change. With acc. and dat. 2 Cor. v. 18, 19, κόσμον καταλλάσσω ἐαυτῶ. Pass. aor. 2. κατηλλάγην, to be or become reconciled to any one, with dat. Rom. v. 10, bis, κατηλλάγημεν τῷ Θεῷ κ. τ. λ. 1 Cor. vii. 11. 2 Cor. v. 20. Xen. An. i. 6, 2. Eurip. Iph. A. 1157. Soph. Aj. 744.

Κατάλοιπος, ου, ό, ἡ, (λοιπός,) left over, remaining, plur. οἱ κατάλοιποι, the rest, the residue, Acts xv. 17. Sept. and Class.

Κατάλυμα, ατος, τὸ, (καταλύω,) prop. a place where one puts up, lodging-place, inn, in the East, a kham, Lu. ii. 7, οὐκ ἦν αὐτοῖς τόπος ἐν τῷ κατάλυματι. By synecdo. Lu. xxii. 11, ποῦ ἐστὶ τὸ κατάλυμα; i. e. 'a room where we may sup and lodge.' Sept. and later Class.

Καταλύω, f. ύσω, lit. to loosen down, i. e. 1) prop. to dissolve, disunite the parts of any thing; hence spoken of buildings, &c. to throw down, destroy, with acc. Matt. xxvi. 61, καταλύσαι τὸν ναόν. xxvii. 40. Acts vi. 14, et al. So Matt. xxiv. 2. 2 Cor. v. 1. Fig. Gal. ii. 18. Sept. and later Class. Metaph. to destroy, put an end to, render vain, e. g. τὸν νόμον, Matt. v. 17. ἔργον, Acts v. 38, and Class. 2) to unloose, to halt for rest, put up for the night, with allusion to the unloosing of beasts of burden, and unbinding packages. In N. T. gener. to lodge, take lodging, intrans. Lu. ix. 12. xix. 7, εἰσῆλθε καταλύσαι. Sept. and Class.

Καταμανθάνω, f. μαθήσομαι. In Class. prop. to learn thoroughly: in N. T. to note accurately, observe, consider, with acc. Matt. yi. 28, κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. and Class.

Καταμαρτυρέω, f. ήσω, to witness, or testify against any one, with gen.

Matt. xxvi. 62. xxvii. 13, al. Sept. and Class.

Καταμένω, f. νῶ, to remain fixedly, abide, dwell, intrans. Acts i. 13. Sept. and Class.

Καταμόνας, adv. (κατά, μόνος,) alone, by oneself, Mk. iv. 10. Lu. ix. 18. Sept. and Class.

Κατανάθεμα, ατος, τὸ, (κατά intens. & άν.) a curse against any one. Meton. 'accursed thing,' for concr. one accursed, Rev. xxii. 3, in text. rec. See my note on Matt. xxvi. 74.

Καταναθεματίζω, f. ίσω, (κατά intens. & άν.) to utter curses against, i. e. to curse, Matt. xxvi. 74, in text. rec. Later edd. καταθεματίζω, probably a corruption of the above. See my note.

Καταναλίσκω, f. λώσω, (κατά intens. & άν.) to consume down, i. e. wholly, absol. Heb. xii. 29, πῦρ καταναλίσκων. Sept. and Class.

Καταναρκάω, f. ήσω, (κατά, ναρκάω, fr. ναρκή, torpor; so called from a fish of that name, the torpedo, or electric eel, having the power of affecting any one with torpor by the touch,) prop. to affect with torpor; and also, by a harsh idiom of the common Greek dialect, to lie heavy upon any one, to weigh him down, thus affecting him with torpor; also fig. to be burdensome to any one, in a pecuniary sense, 2 Cor. xi. 8, οὐ κατενάρκησα οὐδενός. So we say, to lie a dead weight upon any one.

Κατανεύω, f. εύσω, to nod or wink towards any one, i. e. to make signs to any one, with the head, eyes, &c. to beckon, with dat. Lu. v. 7, and Class.

Κατανοέω, f. ήσω, (κατά intens. νοέω,) to see or discern distinctly, to perceive clearly, trans. 1) prop. Lu. vi. 41. Acts xxvii. 39. Fig. Lu. xx. 23, κ. τὴν πανουργίαν. Sept. and Class. 2) fig. to mind accurately, to observe, to consider, Lu. xii. 24, κ. τοὺς κόρακας. ver. 27, τὰ κρίνα. Acts vii. 31, 32. xi. 6. Heb. iii. 1. Ja. i. 23, 24. Sept. and Class. 3) in the sense to have respect to, to regard, Rom. iv. 19, οὐ κατενόησε τὸ ἑαυτοῦ σώμα κ. τ. λ. Heb. x. 24. Sept. Is. lvii. 1. Xen. Cyr. iii. 3, 35.

Καταντάω, f. ήσω, (κατά & άντάω,) to come down to or upon, to arrive at a place, Acts xx. 15, κατηντήσαμεν ἀντικρὺ Χίου, we arrived over against Chios. Elsewhere in N. T. always with εἰς and acc. Acts xvi. 1, κατηντήσε εἰς Δέρβην, at Derbe. xviii. 19, 24. xxi. 7, and later Class. Of things, foll. by εἰς, to come or be brought to any one, 1 Cor. xiv. 36, to come upon, happen to, i. e. in the time of any one, 1 Cor. x. 11. Fig. to attain to

any thing, i. e. obtain it, Acts xxvi. 7, εἰς ἦν (ἐπαγγελίαν) — ἐλπίζει κατανοῆσαι. Eph. iv. 13. Phil. iii. 11. Pol. iv. 34, 2.

Κατάνυξις, εως, ή, (κατανύσσω,) prop. a piercing down or through, and fig. vehement pain, grief. So in Class.; but Sept. has the verb κατανύσσω for Heb. 'to be silent, dumb,' and 'to lie in a deep sleep, stupor.' Hence also Sept. κατάνυξις for Heb. deep sleep, stupor, Is. xxix. 10, which Paul quotes in Rom. xi. 8, ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως.

Κατανύσσω, or ττω, f. ξω, (κατά intens. & άν.) to prick through, pierce. Pass. metaph. to be greatly pained, deeply moved. Acts ii. 37, κατενύγησαν τῇ καρδίᾳ. This sense rarely occurs in Class. But it is not unfrequently found in Sept., as Gen. xxxiv. 7, κατενύγησαν οἱ ἄνδρες. Ps. cix. 16, Sept. κατενυγμένοι τῇ καρδίᾳ. Eccles. xiv. 1, οὐ κατενύγη ἐν λύπῃ ἁμαρτίας, et al. Apocr. And so the Latin pungo. By the same metaphor, Plut. de Animi Tranq. p. 476, says that 'the conscience of evil-doers always leaves in the soul μεταμίλειαν νύσσουσαν,' which may remind one of a well-known passage in Shakspeare.

Καταξιώω, f. ώσω, to account as worthy of any thing, Diod. Sic. ii. 60, μεγάλης αὐτὸν ἀποδοχῆς καταξιώσαι. Jos. Ant. xv. 3, 8. Though in the earlier writers it is gener. used absol. in the sense to esteem or honour, as also in the pass.; while in the later ones it is followed by gen. In N. T. it is either foll. by gen., as 2 Th. i. 5, κατ. ὑμᾶς τῆς βασι. τ. Θεοῦ, or by infin. Lu. xx. 35, καταξιώθεις τοῦ αἰῶνος ἐ. τυχεῖν. xxi. 36, κ. ἐκφυγεῖν ταῦτα. Acts v. 41, κ. ἀτιμασθῆναι. And so Demosth. 1383, 11.

Καταπατέω, f. ήσω, (πατέω,) to tread or trample down, trans. Matt. v. 13. vii. 6, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν. Lu. viii. 5. xii. 1. Sept. and Class. Metaph. as a mark of scorn and contempt, Heb. x. 29, τὸν νῖδον τοῦ Θεοῦ. And so often conculcare in Latin.

Κατάπαυσις, εως, ή, prop. a resting, rest. In N. T. from the Heb. a place of rest, fixed abode, dwelling, Acts vii. 49, τίς τόπος τῆς καταπα. μου; and what the place of my rest, abode? i. e. of God, in allusion to a temple. Also of the rest, or fixed and quiet abode, of the Israelites in the promised land after their wanderings, Heb. iii. 11, 18. iv. 3, 5. Hence fig. the rest, quiet abode of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. iv. 1, 3, 10, 11. Comp. Wisd. iv. 7. 4 Esd. viii. 51.

Καταπαύω, f. *σω*, I. TRANS. 1) prop. to cause to cease, to make desist, to restrain, Acts xiv. 18, *μόλις κατέπαυσαν τοὺς δῆλους*. Sept. and Class. 2) to cause to rest, Xen. Ven. vii. 2, to give rest to, i. e. to bring into the state of rest and happiness of those who dwell with God, Heb. iv. 8.—II. INTRANS. from the Heb. to cease from, to rest from, foll. by ἀπό with gen. Heb. iv. 4, *κατέπαυσεν ὁ Θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ*. ver. 10, and Sept.

Καταπίεσμα, ατος, τό, (*καταπετάννυμι*), gener. a covering, veil, which hangs down. In N. T. the veil, curtain, i. e. of the tabernacle and Temple, of which there were two. See Wets. N. T. i. 539. Hence τὸ καταπίεσμα τοῦ ναοῦ may be either the outer or the inner veil, Matt. xxvii. 51. But τὸ δεύτερον κατ. the second or inner veil, Heb. ix. 3. Fig. Heb. vi. 19, τὸ εἰσώτερον τοῦ καταπέτασματος, that within the veil, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. ver. 20, and x. 19. So Heb. x. 20, where it is emblematic of the body and death of Jesus Christ.

Καταπίνω, f. *πίομαι*, prop. as said of liquids, to swallow down hastily, to gulp down, and sometimes used of things as well as persons, to absorb; of liquids, Rev. xii. 16, ἡ γῆ κατ. τὸν ποταμόν: but more freq. of solids, which are, as we say, bolted down, (so *diglutio* in Latin.) Matt. xxiii. 24, τὴν κάμηλον καταπίνοντες. And so Galen, *καταπίνειν τὰ σίτα*, and Diod. Sic. ii. 58, *τροφὴ καταπινομένη*. In this sense *ob-sorbere* is used in Latin, as Hor. Sermon. ii. 8, 24, 'totas simul *ob-sorbere* placentas.' But the word is also used not only of bolting food, but of devouring persons alive, as Hes. Theog. 457, *τοὺς μὲν κατέπιε*. Eurip. Cycl. 218, *μή με καταπίης*. So 1 Pet. v. 8, *ζητῶν τίνα καταπίη*. Also fig. of the sea, which swallows up those who are drowned therein, Heb. xi. 29, *κατεπόθησαν*. So Athen. τὸν τε ναύκληρον λαβούσα καταπέπωκ' αὐτῷ σκάφει. Again, by another metaphor, 2 Cor. ii. 7, a person destroyed by grief is designated as *λύπη καταποθεῖς*, consumed. Moreover, at 2 Cor. v. 4, a thing annihilated by another is said to be absorbed, *ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς*, perhaps with allusion to a river being swallowed up by being absorbed or lost in the sea, or in marshes or sands. See Diod. Sic. i. 32. Again, as a wild animal worsted by his antagonist is usually devoured by him in triumph, (so Jer. li. 34, *κατέπιε με ὁ δράκων*), so, with allusion thereto, St. Paul, 1 Cor. xv. 54, expresses the Christian's triumph over the enemy, *Death*, by saying, *κατεπόθη*

ὁ θάνατος εἰς νίκος, i. e. 'is overcome triumphantly.'

Καταπίπτω, f. *πίσσομαι*, to fall down, e. gr. prostrate, εἰς τὴν γῆν, Acts xxvi. 14. νεκρὸν, xxviii. 6. Sept. and Xen. Cyr. iv. 5, 7, ἐπὶ τῆς γῆς κ.

Καταπλέω, f. *εύσω*, prop. to sail down, i. e. to land-ward, in opp. to seaward (ἀνά). Also, to make the land, in opp. to keeping to sea, Hom. Od. ix. 142, *εἴθα καταπλέομεν*. Thuc. vi. 42, *ὅπως ἐπιστάμενοι καταπλέωσι*, and i. 5, and espec. to make some port, Dem. 886, *ὅθεν ἐξέπλευσε τὸ πλοῖον, ἐνταῦθα καταπλεῖν αὐτό*. Xen. Hist. v. 1, 20. But it is more freq. followed by εἰς and acc. of place, in the sense to come by ship to, to arrive at. So Lu. viii. 26, *κατέπλευσαν εἰς τὴν χώραν τῶν Γαδ*. lit. 'made land at.'

Καταπονέω, f. *ήσω*, lit. to work down, i. e. to wear down by labour or sickness, (Dion. Hal. 1669, 3, *ὑπὸ κόπου καταπονηθεῖς*), also to wear down by trouble, affliction, Pol. xxix. 11, 11. *Ἄλ. V. H. iii. 27, ὑπὸ πενίας καταπονόμενος*. 2 Macc. viii. 2. And so Acts vii. 24, *ἐποίησεν ἐκδίκησιν τῷ καταπονόμενῳ*, 'the aggrieved or injured party,' or the person *pæne confecto*; 2 Pet. ii. 7, *καταπονόμενον ὑπὸ τῆς—ἀναστροφῆς*, 'weariet or worn out,' *enecatim*, annoyed. So Theophr. Char. viii. 5, *καταπονούντες ταῖς ψευδολογίαις*. The sacred writer may have had in mind Isa. xliiii. 24, 'Thou hast made me to serve with thy sins, thou hast wearied me (lit. worn me out) with thine iniquities.' The sense to be wearied is indeed not frequent; but it is found in Plut. Alex. 40, where warning his soldiers against luxury and idleness, Alexander bids them remember *ὅτι τῶν καταπονηθέντων οἱ καταπονήσαντες ἥδιον καθέουδουσιν*. Here, however, notwithstanding what the Editors say, the sentiment expressed by the words as they now stand, is so harsh and little suitable to the scope of the context, (which is to enjoin labour in preference to idleness,) that the passage is, I doubt not, corrupt; though easy to be emended, by reading *ὅτι τῶν ἀποπονησάντων οἱ καταπονηθέντες ἦ κ.* 'those weary with labour sleep more sweetly than those that have shrunk from labour.'

Καταποντίζω, f. *ίσω*, (*ποντίζω*, fr. *πόντος*, sea,) to plunge, immerse into the sea, to sink therein, trans. Class. often. Pass. to be sunk, Matt. xviii. 6, *συμφέρι—ἵνα καταποντισθῇ ἐν τῷ πελ*. So Plut. Timol. 13, *γυνὴ καταποντισθεῖσα εἰς τὸ πέλαγος*, with allusion to drowning in the sea; a frequent mode of capital

punishment among the Gentiles and Romans, and also the Egyptians, Syrians, and other Orientals. In Matt. xiv. 30, ἀρξάμενος καταποντίζεσθαι, it simply signifies, *to be sunk, to sink, or rather to be drowned*, as in Diod. Sic. xviii. 20, ὑπὸ τῆς θαλάσσης καταποντίσθησαν.

Κατάρρα, ας, ἡ, (κατὰ, ἀρά,) lit. *imprecation against*, i. e. 1) prop. and gener. *imprecation, cursing*, Ja. iii. 10, ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρρα. Sept. and later Class. 2) from the Heb. *curse*, i. e. a devoting or dooming to utter destruction; hence by meton. *condemnation, punishment*, Gal. iii. 10, ὑπὸ κατάραν εἰσὶ, *are subject to curse*, equiv. *to ἐπικατάραιοι εἰσι*. ver. 13 bis, ἐκ τῆς κατάρας τοῦ νόμου, *γενόμενος ὑπὲρ ἡμῶν κατάρρα*, i. e. 'from the curse, doom, which the law threatens, being himself made a curse for us,' i. e. meton. *accursed* (see more in Bp. Pearson cited in my note). So 2 Pet. ii. 14, κατάρας τέκνα, i. e. 'on whom the curse abides,' or 'persons devoted to destruction.' Also said of the earth, Heb. vi. 8, γῆ ... κατάρας ἔγγυς, *near to a curse*, 'almost accursed,' i. e. doomed to sterility. So Sept. Gen. iii. 17, ἐπικατάραιος.

Καταράσομαι, f. ἀσομαι, depon. mid. (κατὰ, ἀράσομαι,) prop. *to wish or pray against any one*, i. e. *to wish evil to, to accurse*, with acc. Matt. v. 44, τοὺς κατ. ὑμῶν. Rom. xii. 14. Ja. iii. 9. Sept. and Class., namely, as opp. to εὐλογεῖν. So Xen. An. v. 6, 3, πολλοὶ ἔσεσθε οἱ ἐπαινοῦντες, πολλοὶ ἔσεσθε οἱ καταρῶμενοι: but mostly foll. by dat. From the Heb. *to curse*, i. e. 'to devote to destruction;' so of a fig-tree, Mk. xi. 21. Pass. part. *κατηραμένος, accursed*, Matt. xv. 41. Sept. and Apocr.

Καταργέω, f. ἴσω, prop. and gener. *to render, ἀργός*, (i. e. ἀεργός,) *inactive, idle, useless*. I. DIRECTLY, 1) prop. as said of land, *to spoil, make unproductive*, Lu. xiii. 7, ἰνατί καὶ τὴν γῆν καταργεῖ; Ezra iv. 21. And so ἀργός often in Class. of unproductive land. 2) fig. *to make vain, render ineffective or fruitless*, e. gr. τὴν πίστιν τοῦ Θεοῦ, Rom. iii. 3, νόμον, iii. 31. Eph. ii. 15. ἐπαγγελίαν, Rom. iv. 14. Gal. iii. 17. Hence, by impl. *to abase*, 1 Cor. i. 28.—II. BY IMPLICATION, *to cause to cease, do away, put an end to*, 1 Cor. vi. 13. xiii. 11, τὰ τοῦ νηπίου· *abolish, destroy*, Rom. vi. 6, ἵνα καταργηθῇ τὸ σῶμα τῆς ἀμαρτίας, lit. 'might be deprived of its efficacy,' and no longer cause sin. 1 Cor. xv. 24, ὅταν καταργήσῃ πᾶσαν ἀρχήν. So Hos. i. 4. 2 K. xiii. 5. Also 2 Thess. ii. 8. 2 Tim. i. 10, κ. τὸν θάνατον, 'deprived death of its power.' Heb. ii. 14. Pass. *to be done*

away, to cease, 1 Cor. ii. 6. xiii. 8, προφητεῖαι καταργηθήσονται. 2 Cor. iii. 7, 11, 13, 14. Gal. v. 11. So also καταργεῖσθαι ἀπὸ τινος, *to cease from*, i. e. *to cease being in connection with any person or thing*. So κ. ἀπὸ τοῦ νόμου, *to be freed from the law*, Rom. vii. 2, 6, equiv. *to ἐλευθέρω ἐστίν ἀπὸ τοῦ νόμου* at ver. 3. Or rather there is an hypallage for *κατήργηται ὁ νόμος τοῦ ἀνδρός*, 'the law or right over her by her husband, is annulled,' has ceased, Gal. v. 4, *κατηργήθητε ἀπὸ τοῦ Χριστοῦ*, 'ye have separated yourselves from Christ,' have apostatized from him, ceased to be Christians. A Hebraism, formed on the use of ἴω ἴππ, which often means 'to cease from having connection with, or dependence on,' &c. Job xix. 14, 'my kinsfolk have ceased from me,' i. e. ceased from connection with me; Is. ii. 22, 'cease ye from man,' i. e. have nothing to do with him.

Καταριθμέω, f. ἴσω, prop. *to count down to, to reckon under or among*, Plut. Sol. ἔβρομον ἐν τοῖς σοφοῖς καταριθμοῦσι. And so Plato, Polit. p. 266. A. Dion. Hal. p. 402, κ. τινα ἐν τοῖς πρώτοις. In N. T. only in pass. Acts i. 17, *κατηριθμημένος ἦν σὺν ἡμῖν*. 2 Chr. xxxi. 19, *παντὶ καταριθμουμένῳ ἐν τ. Λευταῖς*. Diod. Sic. iv. 85, ἐν τοῖς κατ' οὐρανὸν ἀστροῖς *καταριθμηθεῖς*. The Class. constr. is μετὰ and gen., as Eurip. Tr. 865. Plut. Solon, p. 84. Jamb. V. P. vi. 30.

Καταρτίζω, f. ἴσω, (κατὰ intens. & ἀρτίζω, ἀρτίος,) *to make quite ready, to put in full order, to make complete*, trans. I. PROP. and 1) espec. of what is broken, injured, etc. *to refit, to repair*, e. gr. τὰ δίκτυα, Matt. iv. 21. Mk. i. 19. Sept. & Class. Fig. of a person in error, *to restore, to set right his judgment*. Gal. vj. 1. Plut. Marcell. 10. 2) by impl. *to make perfect, deficient in no part*. Of persons, Lu. vi. 40. 2 Cor. xiii. 11, *καταρτίζεσθε*, 'be ye perfect.' 1 Pet. v. 10. with ἐν τινι, 'in any thing,' Heb. xiii. 21, *καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῷ*. 1 Cor. i. 10. Pol. v. 2, 11. Of things, e. gr. τὰ ὑπερήματα, *to fill out, supply*, 1 Th. iii. 10.—II. GENER. *to prepare, set in order, constitute*. In N. T. only in pass. and mid. Rom. ix. 22, *σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν*. Matt. xxi. 16, κ. αἶνον. Heb. x. 5, *σῶμα δὲ κατηρτίσω μοι*, 'a body hast thou prepared for me,' i. e. as a sacrifice to thee. Heb. xi. 3, *κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ*, 'were created and set in order.' Comp. Ps. lxxiv. 16. lxxxix. 37. Sept. Diod. Sic. xi. 75. Pol. i. 21, 4.

Κατάρτισις, εως, ἡ, (καταρτίζω,) *restoration to a right state, perfection*, i. e. *the being made or becoming perfect*, 2 Cor.

xiii. 9, τὴν κ. ὑμῶν, i. e. 'your being restored to a perfect state' in faith and morals. Plut. iv. 16.

Καταρτισμός, οὐ, ὁ, (καταρτίζω,) a perfecting, i. e. the act of making perfect, or whole, Eph. iv. 12, πρὸς τὸν κ. τῶν ἀγίων.

Κατασείω, f. εἶσω, prop. to shake down, and, by use, to shake the hand down to any one: a mode of enjoining silence and attention, Acts xix. 33, κ. τὴν χεῖρα. xxi. 40, κ. τῇ χειρὶ τῷ λαῷ. xii. 17. Philo, 1018. Jos. Ant. viii. 11, 2. Heliod. iv. 16.

Κατασκάπτω, f. ψω, prop. to dig down under a building, &c. to undermine, and hence to overthrow, to destroy, to raze, as buildings or cities, &c. Rom. xi. 3, τὰ θυσιαστήριά σου κατίσκαψαν. Part. pass. Acts xv. 16, τὰ κατεσκαμμένα, ruins. Jos. and Class.

Κατασκευάζω, f. ἄσω, to prepare fully, to put in readiness, trans. as a way before an oriental monarch, Matt. xi. 10. Lu. vii. 27. i. 17, λαὸν κατασκευασμένον, a people fully prepared, i. e. to receive the Messiah: and so in Class. Said of buildings, to build, construct, e. g. οἶκον, Heb. iii. 3, 4. σκηνήν, ix. 2. κιβωτόν, xi. 7. 1 Pet. iii. 20. Jos. and Class. Of God, to create, xcil. τὰ πάντα, Heb. iii. 4. Sept. Is. xi. 28. xliiii. 7.

Κατασκηνόω, f. ὄσω, prop. to pitch a tent, Class. In N. T. gener. to sojourn, dwell; said of birds, to lodge or harbour, ἐν τοῖς κλάδοις, Matt. xiii. 32. ὑπὸ τὴν σκίαν, Mk. iv. 32, & Sept. Fig. to rest, remain, Acts ii. 26, ἡ σὰρξ μου κατασκηνώσει ἐπ' ἑλπίδι.

Κατασκηνώσις, εὖς, ἡ, (κατασκηνόω,) in Class. & Sept. the act of pitching a tent, or a tent pitched; in N. T. a dwelling-place, abode; and, spoken of birds, a haunt, Matt. viii. 20. Lu. ix. 58. Sept. & Apocr.

Κατασκιάζω, f. ἄσω, (σκιάζω,) to shadow down upon, overshadow, Heb. ix. 5, and Class.

Κατασκοπέω, f. ἦσω, in Class. to view accurately, carefully inspect; in N. T. with sinister intent, to spy out, explore, trans. Gal. ii. 4, κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν. Sept. 2 Sam. x. 3. 1 Chr. xix. 3.

Κατασκοπος, ου, ὁ, (κατασκοπέω,) a spy, Heb. xi. 31. Sept. and Class.

Κατασοφίζομαι, f. ἴσομαι, depon. mid. prop. to be wise or crafty against any one, i. e. to deal subtly with, overreach with deceit, foll. by acc. Acts vii. 19, κατασοφισάμενος τὸ γένος ἡμῶν. Sept. Jos. and Class.

Καταστέλλω, f. ἐλώ, 1) prop. to put

down, as said of the fasces, Dion. Hal. Ant. viii. 44; or to let down, lower, by a sense found in καταστολή. 2) fig. to put down or repress, as said of a tumult, Jos. Ant. i. 1, 2. iv. 4, 4. xiv. 9, 1. xx. 8, 7. And so Acts xix. 35, κ. τὸν ὄχλον. Also used pass. of persons, to put down, or repress them when making a tumult, Plut. viii. 162, 11. Diod. Sic. Vit. x. 97, τοῖς ἀναίσχυντοῦντας κ. Ἄλιαν H. An. iv. 29. 3 Macc. vi. 1, for κατασιγάω. In Acts xix. 36, κατασταλμένους has the sense quiet, orderly, as Diod. Sic. Vit. i. 227, κατασταλμένοι τοῖς ἤθεσι so καταστολή signifies quietness, composure, in Plut. and Epict.

Κατάστημα, ατος, τό, (καθίστημι) prop. a constitution or fixed state, whether of body (habit of body) or mind; also of visage, mien, look, Plut. Marc. 23, οὐ τοῦ συνηθούς μεταβαλὼν καταστήματος. 'not altering from his accustomed mien.' Athen. p. 38, 219. Jos. Ant. xv. 75, ἐντραμαίω τῷ καταστήματι. In N. T. the word only occurs at Tit. ii. 5, ἐν καταστήματι ἱεροπρεπεῖς, where the sense dress, and even mien, is too limited. It may be supposed to denote, in a more general sense, carriage or deportment, as in Porphyr. de Abstin. iv. 6, (speaking of the Egyptian priests,) τὸ σεμνὸν καὶ ἐκ τοῦ καταστήματος ἰωράτο. Simplic. in Epict. p. 278, ὥστε τὸ κ. μὴ σεμνὸν μὲν οὕτως ὡς βαρὺ φαίνεσθαι, &c. Ignat. Epist. ad Trall. p. 3, where he says of a bishop, οὐ αὐτὸ τὸ κ. μεγάλη μαθητεία.

Καταστολή, ἡς, ἡ, (καταστέλλω) prop. a lowering, as said of sails, or a letting down of a garment, so as to cover the whole person; implying the adjustment of it around the person. In N. T. 1 Tim. ii. 9, ἐν καταστολῇ κοσμίῳ, it is used simply for dress, as in Jos. B. ii. 8, 4. καταστολή καὶ σχῆμα σώματος. At Is. lxi. 3, καταστολήν δόξης, it means garment, as our raiment for garment. In the Class. καταστολήν of itself meant modesty, as said of dress. So Plut. Per. 5, commends Pericles for his προσώπων σύστασις, πραύτητα πορείας, καταστολήν περιβολῆς. And Hippocrates admonishes the physician μεμῆσθαι καθέδρης, καὶ καταστολῆς περιβολῆς, ἀνεκρυώσεως, βραχυλογίας. For so the passage should be pointed, and not, as it is generally edited, καθέδρης καὶ καταστολῆς, περιστολῆς.

Καταστρέφω, f. ψω, prop. to turn down, or under; also, to turn upside down, Matt. xxi. 12, τραπέζας κ. Mk. xi. 15. In Sept. and Class. to overturn, as said of buildings, or fig. of thrones.

Καταστρηνιάω, f. ἄσω, (κατὰ & στ. fr. στρήνος, self-willedness, lust, which

occurs in 2 K. xix. 28. Rev. xviii. 3,) to grow wanton against any person or thing, as a law, &c. 1 Tim. v. 11, ὅταν καταστρηλιάσωσι τοῦ Χριστοῦ, 'lead a life of luxury or disobedience to Christ' and his law.

Καταστροφή, ἤσ, ἡ, (καταστρέφω,) I. prop. & gener. 'the act of overturning, what is set up; and fig. destruction, as said of cities, 2 Pet. ii. 6, πόλεις—καταστροφῆ κατέκρινεν. Sept. & Class.—II. spec. destruction, 1) prop. as said of men carried off by sudden death, Job xxi. 17. 2 Chron. xxii. 7, al. in Sept. Jos. Ant. xv. 8, 4. 2) metaph. serious damage or injury, as opp. to τὸ χρήσιμον, 2 Tim. ii. 14, ἐπὶ καταστροφῇ τ. ἀκούοντων, at least according to the interpretation of the best Expositors. But there is, I apprehend, no such opposition intended to χρήσιμον, and the sense thus assigned is too vague and general. The true meaning of the expression rather appears to be subversion of faith, by a tacit opposition to οικοδομή, such as is alluded to at ver. 18, ἀνατρέπουσιν τὴν τιμῶν πίστιν. The opposite is denoted, 2 Cor. x. 8. xiii. 10, εἰς οικοδομὴν, καὶ οὐκ εἰς καθαίρεισιν ὑμῶν. And so in Rom. xv. 2, πρὸς οικοδομὴν.

Καταστρώννυμι, f. στρώσω, prop. to spread down or over the surface of any thing, to strew over; (so Galen ap. Steph. Thea. ῥόδοις καταστρωννύναι τὸ ἔδαφος. Diod. Sic. vol. i. 129,) and then, as in the Latin sterno, prosterno, as said of persons, to prostrate, and by impl. to kill, Herodot. ix. 69, κατεστόρεσαν αὐτίων ἑξακοσίους, and 76. Eurip. Herc. Fur. 1000. And so Numb. xiv. 16, κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ, perhaps with allusion to mowing. So Hor. Od. iv. 14. 31, 'primosque et extremos metendo stravit humum;' from which two passages it is plain that there is an *hypallage* for to strew the ground with dead persons. So Diod. Sic. xv. 80, πάντα τὸν τόπον νεκρῶν κατέστρωσε: but more freq. in plur. e. gr. Diod. Sic. xix. 108, πᾶς ὁ τόπος νεκρῶν κατεστρώθη. So in 1 Cor. x. 5, κατεστρώθησαν ἐν τῇ ἐρήμῳ, the sense is not simply perished, as the recent Commentators explain, but 'were stretched out dead,' the desert was overspread with their corpses; meant to represent death graphically, in its most appalling form. So Æl. H. A. vii. 2, λοιμὸς αὐτοὺς συλλαβὼν, κατέστρωσε.

Κατασῦρω, f. ῥῶ, prop. to drag down, as a heavy stone or log of wood, also to drag, pull heavily along, as said of a ship in launching, or a net in fishing, but gener. as used of persons forced to any place, to haul along or away, Philo, p. 990, 1010. Lu.

xii. 58, μήποτε καταστῆρη σε πρὸς τ. κριτήν. And so Latin *deträhere* in *judicium*.

Κατασφάζω, f. ζῶ, (κατὰ intens. σφάζω,) to kill outright, to butcher, Diod. Sic. xii. 76, πάντας ἠβηδὸν κ. and often in Class. So Lu. xix. 27, κατασφάζατε ἔμπροσθέν μου.

Κατασφραγίζω, f. ἴσω, prop. to seal down, as the orifice of any vessel, or to seal up, as said of closing up any thing by a seal; espec. said of a book or roll, Rev. v. 1, κ. βιβλίον. So Lucian, Pseud. 49, εἴ ποτε θεάσαιτο τὸ β. κατεσφραγισμένον.

Κατάσχεσις, εως, ἡ, (κατέχω,) in Class. the act of taking possession of any thing, or the holding it when possessed; but in N. T. the thing so possessed, as house or land, Acts vii. 5, δοῦναι αὐτὴν εἰς κατάσχεσιν, (so Gen. xvii. 8. xlvii. 11. xlviii. 4, and freq. in Sept. and Jos.) and Acts vii. 45, ἐν τῇ κατάσχεσει, for εἰς τὴν κ.

Κατατίθημι, f. θήσω, to put or lay down, to deposit in any place, trans. 1) prop. e. gr. in a tomb, Mark xv. 46, κατίθηκεν αὐτὸν ἐν μνημείῳ, and Class. 2) mid. to deposit for oneself, i. e. to lay up for future use, gener. Xen. Cyr. vii. 5, 34. An. vii. 6, 34. In N. T. fig. Acts xxiv. 27, θέλω χάριτας καταθέσθαι τοῖς Ἰουδ. ὁ Φηλιξ, 'wishing to lay up favour with,' i. e. to win the favour of, the Jews, xxv. 9, and often in Class.

Κατατομή, ἤσ, ἡ, (κατατέμνω,) concision, i. e. a cutting off, mutilation. So Phil. iii. 2, βλέπετε τὴν κ. it is said contemptuously, for the Jewish circumcision, in contrast with the true spiritual circumcision; or rather it signifies, abstr. for concr. 'those who maintained the necessity of circumcision.'

Κατατοξέω, f. εὔσω, (τοξέω,) to shoot down, Pass. with dat. βολίδι, Heb. xii. 20, and Class.

Κατατρέχω, (aor. 2. κατέδραμον,) to run down, Acts xxi. 32, κατέδραμεν ἐπ' αὐτοὺς, 'he ran down to them.' Sept. and Class.

Καταφάγω, see Κατεσθίω.

Καταφέρω, (f. κατοίσω, aor. 1. pass. κατηνίχθην,) 1) to bear or carry any thing or pers. down with violence, to throw down. So Class. In N. T. pass. καταφέρεσθαι, to be borne or thrown down, to fall. Acts xx. 9, κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσε, i. e. 'he sunk down, from sleep,' lost his balance and fell. And so in Class. Fig. to be borne down, oppressed, with sleep, ὕπνω, Acts xx. 9. Also in Class. with ἐφ' ὕπνῳ or εἰς ὕπνον. 2) καταφέρω ψήφον, with κατὰ intens. to give a vote, to vote, equiv. to φέρω ψήφον, but stronger, implying alacrity, zeal, Acts

xxvi. 10, *κατήνευκα ψήφον*, *I gave*, lit. *cast down*, *my vote*, assented. So *φέρω ψήφον*, Dem. p. 271. Plut. Coriol. p. 220.

Καταφεύγω, *f. ζομαι*, *to flee down* to any place, &c. i. e. *to flee for refuge*, e. gr. *εἰς τὰς πόλεις*, Acts xiv. 6. Fig. with inf. Heb. vi. 18. Sept. and Class.

Καταφθείρω, *f. ερῶ*, prop. *to quite spoil*, *mar*, *corrupt*, make useless, as said of things; and also by impl. of persons, *to destroy*. In N. T. the word signifies, 1) prop. in pass. *to be destroyed*, as said of persons, *to perish*, 2 Pet. ii. 12, *ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται*, 'shall utterly perish.' 2) Sept. and Diod. Sic. i. 78. 2) fig. *to corrupt*, *deprave*, e. gr. *τὸν νοῦν*. Pass. 2 Tim. iii. 8, *κατεφθαρμένοι*. So Gen. vi. 12, *εἶδε Κύριος τὴν γῆν, καὶ ἦν κατεφθαρμένη, ὅτι κατέφθειρε πάντα σὰρξ τὴν ὁδὸν αὐτοῦ*.

Καταφιλέω, *f. ἴσω*, *to kiss warmly*, *deosculor*, Xen. Mem. i. 6, 33, *τοὺς μὲν καλοὺς φιλήσονται, τοὺς δ' ἀγαθοὺς καταφιλήσονται*. And so gener. in Class. as also in N. T. Matt. xxvi. 49. Mk. xiv. 45. Lu. vii. 38. xv. 20. Acts xx. 37. Though in the first two passages, Schl. Wahl, and Bretsch. regard the *κατὰ* as pleonastic, urging that the LXX. render the Hebr. *רָצַח* indifferently by *φιλέω* and *καταφιλ.* But that is no good argument; for *καταφ.* is in the Sept. always used in the full sense. And so in the Class.; for as to the passage of Ælian V. H. xiii. 34, *κατεφίλει κλαίων*, it is of the same character as Lu. vii. 38, where the *κατὰ* is allowed to be significant. In Xen. Cyr. vi. 4, 10, the *κατὰ* is not pleonastic. And as to the passages of the N. T. where those Critics contend that it is so, namely, Matt. xxvi. 49, and Mk. xiv. 45, if the kiss were really a mere kiss of salutation, we might regard the *κατὰ* as redundant, espec. since *φιλέω*, to denote the kiss of salutation, is used at Gen. xxvii. 26. Exod. xviii. 7; but it is probably not such. It would seem that the sacred writers used the *κατὰ* after the simple *φιλέω*, to intimate the baseness of Judas; who was not content with the bare kiss of salutation and respect, but, to conceal his treachery, kissed his master more cordially than usual.

Καταφρονέω, *f. ἴσω*, lit. *to think against any one*, and by impl. *to despise*, with gen. Matt. xviii. 10, *μὴ κατ. ἐνὸς τῶν μικρῶν τούτων*. 1 Cor. xi. 22. 1 Tim. iv. 12. 2 Pet. ii. 10, and Class. In the sense *to neglect*, *not care for*, Matt. vi. 24. Lu. xvi. 13, *τοῦ ἑτέρου κ.* as opposed to *ἀντίχεσθαι*. Appian, ii. 493, *κ. ἑαυτοῦ*. Also *to disregard*, Rom. ii. 4. 1 Tim. iv. 12. vi. 2, *μὴ καταφρονεῖτω*. Heb. xii. 2, *αἰσχύνῃς καταφρο*

νήσας. And so in Class. as Plato Apol. S. § 16, *κ. κινδύνου*.

Καταφρονητής, *οὔ, ὁ*, (*καταφρονέω*,) *a despiser, contemner*, Acts xiii. 41, and Class.

Καταχέω, *f. εὔσω*, *to pour down upon*, *to pour upon*, e. gr. *ἐπὶ τὴν κεφ.* Matt. xxvi. 7. *κατὰ τῆς κεφ.* Mk. xiv. 3. Sept. and Class.

Καταχθόνιος, *ίου, ὁ, ἡ*, adj. (*κατὰ, χθῶν*,) *under-ground*, Phil. ii. 10, put for *ἄδης* and its inhabitants, the souls of the departed, as sometimes in Class.

Καταχράομαι, *f. ἴσομαι*, depon. mid. *to use over-much*, and thereby *misuse*, foll. by dat. 1 Cor. vii. 31, *οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι*. ix. 18, and Class.

Καταψύχω, *f. ξω*, *to cool down* from being hot, i. e. *to refresh* by cooling, with acc. *τὴν γλώσσαν*, Lu. xvi. 24. Sept. and Class.

Κατείδωλος, *ου, ὁ, ἡ*, adj. (*κατὰ intens. εἰδωλον*,) *full of idols*, given to idolatry, Acts xvii. 16, *κατείδωλον οὔσαν τὴν πόλιν*. Comp. *κατάδενδρος, κατάφυτος*, &c. in Class.

Κατέναντι, adv. (*κατὰ, ἐναντι*,) prop. *down over against*, i. e. *at the point over against, quite opposite to*; foll. by gen. Mk. xi. 2, *κώμην τὴν κατέναντι ὑμῶν*. xii. 41. xiii. 3. Also, with art. as adj. *opposite*, Lu. xix. 30, *εἰς τὴν κατέναντι κώμην*, and Sept.; also *before, in the sight of*, Rom. iv. 17, *κατέναντι οὐ ἐπίστευσε Θεοῦ*.

Κατενώπιον, adv. (*κατὰ, ἐνώπιον*,) prop. *down in the presence of*, in the very presence of, and hence gener. *before, in the sight of*, foll. by gen. 2 Cor. ii. 17, *κατενώπιον τοῦ Θεοῦ*. xii. 19. Eph. i. 4. Col. i. 22. Jude 24, *κατ. τῆς δόξης αὐτοῦ, before*, 'in the presence of,' and Sept.

Κατεξουσιάζω, *f. ἄσω*, (*κατὰ ἐξουσιάζω*,) *to exercise authority against*, i. e. *over*, with gen. Matt. xx. 25. Mk. x. 42.

Κατεργάζομαι, *f. ἄσομαι*, depon. mid. (aor. 1. pass. *κατεργάσθην* with pass. signif.) lit. *to work down*, and that in various views, according to the different applications of the term; prop. as said of *breaking up* food with the teeth, and digesting it, Diod. Sic. and Theophr., or *to work up* a block of stone into a statue, Diod. Sic. vol. i. p. 291. Also fig. and gener. *to work out*, i. e. *bring about, accomplish* any thing, Class. often; and, as applied to persons, *to work down*, i. e. *to subdue*, or *to bring down, destroy*. In short, the use of the word is much the same as that of *conficio* in Latin. In

N. T. it signifies, I. to *work out*, effect, produce, of THINGS, i. e. to be the cause or author of, Rom. iv. 15, ὁ νόμος ὀργὴν κατεργάζεται. v. 3. vii. 8, 13. xv. 18. 2 Cor. iv. 17. vii. 10, sq. ix. 11. Ph. ii. 12. Ja. i. 3, 20, and Class. Nearly allied to this is the sense to *work out*, i. e. to practise, as said of moral habits, Rom. i. 27, τὴν ἀσχημοσύνην κ. ii. 9, κ. τὸ κακόν. vii. 15, 17, 18, 20. 1 Cor. v. 3, τοῦτο κ. to *perpetrate*, as Rom. i. 27. 1 Pet. iv. 3. Xen. Hier. i. 32. Plut. vi. 130, 7, πλοῦτω ἀρετὰν κατεργασάσθω. Also of miracles, to work, 2 Cor. xii. 12.—II. to *work down*, i. e. as said of PERSONS, to *vanquish*, as often in Class. And so Eph. vi. 13, πάντα κατεργασάμενοι, i. e. 'having subdued not only all your spiritual enemies, the world, the flesh, and the devil, but all things,' i. e. persons, hostile to you. So Dionys. Hal. t. i. p. 99, Huds. πάντα πολέμια κατεργασάμενοι. At 2 Cor. v. 5, ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός, the sense, though disputed, is such as arises from the primary one to *work out* or *up*, as said of a statue, who works up his ἕλη into a statue of the required form. So Plut. Pericl. κατεργασάμενοι τὴν ἕλην τέχναι, i. e. 'working up the materials into things which are made.' The expression may therefore be rendered, 'wrought us unto this [state of immortality],' or, as the idiom of our language rather requires, *moulded us*. So Milton, Paradise Lost, x. 744, 'Did I request thee, Maker, from my clay to mould me man,' i. e. to mould me into man. Thus the Apostle, as Cameron observes, expresses the force of Divine grace, whereby we are brought from a life the very reverse of heavenly, and are rendered fit for immortality. Wherefore we are called God's *building*, 1 Cor. iii. 9; his *creation*, 2 Cor. v. 17; his *workmanship*, Eph. ii. 10. After all, there may be an *hyperballe*, as Rom. vii. 24, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; for τοῦ σώματος τούτου τοῦ θαν. The Apostle may possibly have had in mind the words of Ps. lxxviii. 28, Sept. Compl. δυνάμωσον, ὁ Θεός, τοῦτο, ὁ κατεργάσω ἐν (I conj. ἐφ', 'for') ἡμῖν.

Κατέρχομαι, aor. 2. κατήλθον, (κατὰ, ἔρχομαι,) to go or come down, to descend, as said, e. gr. of persons going from a higher to a lower region, the sea-coast, &c. foll. by εἰς with acc. of place, Acts viii. 5; by ἀπὸ with gen. of place, xv. 1; by εἰς and ἀπὸ, xi. 27; by πρὸς with acc. of pers. ix. 32; of persons coming from the high sea down to land, with εἰς, xviii. 22. Fig. of divine gifts coming from heaven, Ja. iii. 15, σοφία ἀνωθεν κατερχομένη.

Κατεσθίω, aor. 2. κατέφαγον, to swallow down, eat up entirely, diglutio, to devour, Hom. II. ii. 14, et al. I. PROP. and 1) of animals, Matt. xiii. 4, κατέφαγεν αὐτά. Mk. iv. 4. Lu. viii. 5. Rev. xii. 4. Sept. and Class. 2) of men, Xen. Diod. &c. Rev. x. 10, βιβλαρίδιον καταφαγεῖν, an image to denote perfect knowledge of its contents. Comp. Ez. iii. 1, 3. In Lu. xv. 30, κ. τὸν βίον fig. signifies to squander one's substance, as in Hom. and other Classical writers. And so in Latin *devorare patrimonium*.—II. FIG. and 1) of persons, to, as we say, eat any one up, consume his substance, by plunder, extortion, or living upon him, &c. So 2 Cor. xi. 20, εἴ τις κατεσθίει, scil. ὑμᾶς. Comp. Ps. xiv. 4, 'eating up (κατεσθίοντες) my people as it were bread.' Matt. xxiii. 14. Mk. xii. 40. Lu. xx. 47, κ. τὰς οἰκίας τῶν χηρῶν. Comp. Od. ii. 237, κατίδουσι βίαιως Οἶκον Ὀδυσσῆος. Somewhat different is the sense at Gal. v. 15, ἀλλήλους κατεσθίετε, 'ye destroy one another;' with which passage Expositors compare Xen. An. iv. 8, 14, τούτους ὡμοῦς δεῖ καταφαγεῖν, formed on Hom. II. iv. 34. And so it is said, Prov. i. 12, 'let us swallow them up alive.' But most to the present purpose is a passage of Plut. adv. Colot. t. ii. 1124, Franc. πολλοῦ δεήσομεν ἀλλήλους κατεσθίειν, 'to prey upon each other,' καὶ θηρίων βίον ζῆν. Is. ix. 12, κατεσθίοντες τὸν Ἰσραὴλ. 2) of things, e. g. of fire, to consume, Rev. xi. 5. xx. 9. Sept. Lev. x. 2. Ia. xxix. 6. Joel ii. 5. So of zeal, John ii. 17, ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, a form of expression imitated in Test. XII. Patr. p. 624, ὁ ζῆλος αὐτὸν κατεσθίει. Jos. Ant. vii. 8, 1, τῆς ὀδύνης αὐτὸν κατεσθίουσης.

Κατευθύνω, f. νῦν, (κατὰ and εὐθύνω,) prop. to guide in a straight course towards any object, whether person or thing, Plut. Alex. 33, init. ἐπαδεικνυτο ἀετὸν κατευθύνοντα ὄρθιον (I conj. ὄρθον) ἐπὶ τοὺς πολέμους. And so κατευθύνειν τὸ σκάφος. Or gener. to guide, direct, any one's course to a place, 1 Thess. iii. 11, ὁ Κύριος κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς, and fig. τοὺς πόδας ἡμῶν κατ. εἰς ὁδὸν εἰρήνης, Lu. i. 79. κατ. καρδίας εἰς τι, 2 Thess. iii. 5. Both phrases are found in Sept. Comp. Plut. vi. 71, κ. τοὺς νέους πρὸς τὰ βελτίονα.

Κατεφίστημι, f. στήσω, in N. T. only in aor. 2. κατεπίστην, intrans. to stand forth against, and by impl. in a hostile sense, = to rush upon, assault, foll. by dat. τῷ Παύλῳ, Acts xviii. 12.

Κατέχω, f. καθέξω, aor. 2. κατέσχον,

to hold down and hold fast, i. e. retain, detain, to hold firmly, trans. I. GENER. in various senses. 1) to retain, to detain a person, Lu. iv. 42, καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι. Philem. 13. Sept. and Class. often. Also, to hinder, and of things, to repress, 2 Thess. ii. 6, 7, and Class. 2) to possess, i. e. to hold in firm and secure possession, 1 Cor. vii. 30, καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. vi. 10. Rom. i. 18, τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, i. e. as many explain, 'possessing a knowledge of the truth, but living in unrighteousness.' See, however, my note there. Sept. Dan. vii. 18. 3) fig. of a thing, to hold fast in one's mind and heart, to keep in mind, &c. e. g. τὸν λόγον, Lu. viii. 15. (Dion. Hal. Ant. iv. 29, λόγους,) τὰς παραδόσεις, 1 Cor. xi. 2. τὸ καλὸν, 1 Thess. v. 21; also Heb. iii. 6, 14. x. 23; in memory, 1 Cor. xv. 2. Theophr. Char. 26, τῶν Ὀμήρου ἐπῶν ἐν μόνον κατέχειν. 4) pass. to be held fast, i. e. fig. to be bound by a law, ἐν ᾧ κατειχόμεθα, Rom. vii. 6. Comp. Sept. Gen. xxxix. 20. Also of disease, John v. 4, ᾧ δῆποτε κατείχετο νοσήματι, 'by whatever disease he was held bound.' Sept. and Class. 5) as a nautical term, with reference to the helm, κατέχειν [τὴν ναυὶν] εἰς τὸν αἰγιαλόν, to hold a ship firm towards the land, i. e. to steer her towards the land, Acts xxvii. 40. Hdot. vii. 188, κατέσχε . . . ἐς τὸν αἰγιαλόν, and often in Class. Hom. Od. xi. 455, ἐς πατρίδα γαίαν νῆα κατισχέμεναι.—II. by impl. to lay fast hold of, to seize, occipare, Matt. xxi. 38, κατάσχωμεν τὴν κληρονομίαν. In Lu. xiv. 9, κ. τὸν ἔσχατον τόπον, it simply signifies occipare, to fill, as Plut. vi. 554, τὴν ὁδὸν ἅπασαν κοινοῦρτος καὶ Σέρυβος κατέειχεν.

Κατηγορέω, f. ἦσω, (κατὰ ἀγορεύω,) to speak against, in public, espec. before a court, to accuse, e. g. I. prop. in a judicial sense, foll. by gen. of person, expr. or impl. Matt. xii. 10, ἵνα κατηγορήσωσιν αὐτοῦ. Mk. iii. 2. Lu. xi. 54. John viii. 6. Acts xxiv. 2, 19. Rev. xii. 10, and Class. Foll. by gen. of pers. and acc. of thing, Mk. xv. 3, κατηγοροῦν αὐτοῦ πολλά. Xen. H. G. i. 7, 14; or with gen. of thing by attract. Acts xxiv. 8. xxv. 11; foll. by περί with gen. of thing, Acts xxiv. 13; foll. by κατὰ with gen. of pers., also with gen. of thing by attract. Lu. xxiii. 14. Pass. where the subject is a person, Acts xxv. 16, ὁ κατηγορούμενος: by ὑπό τινας, Matt. xxvii. 12. Hdot. vii. 205. Where the subject is a thing, foll. by παρά τινας, Acts xxii. 30, τὸ, τί κατηγορεῖται παρά τῶν Ἰουδ. Thuc. i. 95, κατηγορεῖτο αὐτοῦ μηδισμὸς, and Lu-

cian i. 482, αὐτῶν κατ. πολλά.—II. in a general sense, of extra-judicial accusation, (like *incusare* in Latin, as differing from *accusare*,) 1) to complain of, foll. by gen. of pers. John v. 45, μὴ δοκιεῖτε, ὅτι κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα, and not unfreq. in Class.; but rarely foll. by πρὸς, of which, indeed, not a single example has been adduced by the N. T. Commentators and Lexicographers. I have, however, noted it in Hdot. ii. 113, κατηγοροῦν ταῦτα (αὐτοῦ) πρὸς τοὺς ἰρέας. Plato, 482, C. κατηγορεῖ πρὸς σε. The sense is somewhat different at Rom. ii. 15, τῶν λογισμῶν κατηγοροῦντων (scil. αὐτῶν) (for καταγινώσκοντων in 1 John iii. 20, ἐὰν καταγινώσκῃ ἡμῶν ἢ καρδία) ἢ καὶ ἀπολογουμένων, *incusantibus*, 'blaming.' Thus things are fig. said to blame or condemn any one, when they give occasion for his being blamed. So Eurip. Hipp. 1061, ἡ δέλτος ἦδε κατηγορεῖ σου πιστὰ, 'affords certain evidence of thy guilt.' Plato, Alcib. 118, B. ὁ λόγος σου κατηγορεῖ, καὶ σὺ σαυτοῦ.

Κατηγορία, as, ἡ, (κατηγορέω,) accusation, either judicial, Lu. vi. 7. John xviii. 29, and Class., or gener. *complaint*, Tit. i. 6, ἐν κατηγορίᾳ ἀσωτίας.

Κατήγορος, ου, ὁ, (κατηγορέω,) an accuser, John viii. 10. Acts xxiii. 30, al. and Class.

Κατήφεια, as, ἡ, (κατηφής, with cast down eyes, fr. κατὰ & obsol. φάν, Eurip. Her. 633, κατηφές ὄμμα,) *dejection*, sorrow, as opp. to χαρά. So Hom. Il. iii. 51, δυσμενέσιν μὲν χάρμα, κατηφείην δέ σοι αὐτῶ. Thuc. vii. 75, and other Class.

Κατηχέω, f. ἦσω, prop. to sound down, and espec. to sound into the ears of any one. So Lucian Jup. Trag. 39, διὰ τοῦτο μέτροις τε καταδοῦσι καὶ μύθοις κατηχοῦσι τοὺς ἀκούοντας, lit. 'sound into them with fables,' make their ears resound with fables. Hence fig. to teach by oral instruction, and by impl. the elements of any science, Luc. ii. 616. In N. T. the word is used, I. PROP. as said of the oral instruction, preaching, of the Apostles and early Christian teachers, foll. by acc. of pers. 1 Cor. xiv. 19, ἵνα καὶ ἄλλους κατηχῶσιν: by impl. Gal. vi. 6. Pass. with acc. of thing, Acts xviii. 25, κατηχημένος τὴν ὁδὸν τοῦ Κυρίου. Gal. vi. 6; foll. by περί with gen. Lu. i. 4; ἐκ, Rom. ii. 18.—II. GENER. to inform, *apprise of*; pass. to be informed of, to hear by report, foll. by περί with gen. Acts xxi. 21, περί τινας. Plut. de Fluv. 10, κατηχηθεὶς περί τῶν συμβεβηκότων.

Κατιώω, f. ὶσω, (κατὰ intens. ἰώω, fr. ἰός,) to cause to rust out, to corrode with rust; pass. to rust out, be quite cor-

roded, hyperbol. Ja. v. 3, ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατίωται. Arrian. Diss. Epict. iv. 6, ὡς ὀπλάρια ἐπικείμενα κατίωται. Comp. Lam. iv. 1.

Κατισχυῶ, f. ἴσω, (ισχύω,) 1) *to be strong against any one, and by impl. to prevail against, overcome, vanquish*, with gen. Matt. xvi. 18, and often in Class. 2) gener. *to prevail, get the upper hand*, absol. Lu. xxiii. 23. Pol. vi. 51, 6.

Κατοικέω, f. ἴσω, prop. *to settle down in a fixed dwelling, to dwell permanently*, viz. I. TRANS. *to dwell fixedly in a place, to inhabit*. 1) prop. with acc. of place, Acts i. 19, τοῖς κατοικοῦσιν Ἱερουσαλήμ. ii. 9, et sæpe ai. Sept. & Class. 2) fig. of God, as manifesting his constant presence in the temple, Matt. xxiii. 21.—II. INTRANS. *to dwell fixedly, to reside*, 1) prop. of men; foll. by εἰς, Matt. ii. 23, ἐλθὼν κατοικήσεν εἰς πόλιν λεγομένην Ναζαρέτ. Acts vii. 4; by ἐν with dat. Lu. xiii. 4, κατοικοῦντας ἐν Ἱερουσαλήμ: by ἐπὶ with gen. Rev. iii. 10, et al.; with acc. Acts xvii. 26; by ποῦ, ὅπου, Rev. ii. 13, bis; ἐκεῖ, Matt. xii. 45. 2) fig. of GOD, with ἐν, Acts vii. 48; of Christ, as being ever-present by his Spirit in the hearts of Christians, Eph. iii. 17; of the πλῆρωμα τῆς θεοῦ which was in Jesus, with ἐν, Col. i. 19. ii. 9; of the spirit or disposition of mind in men, Ja. iv. 5. So in prosopop. ἡ δικαιοσύνη, 2 Pet. iii. 13.

Κατοικήσις, εως, ἡ, (κατοικέω,) *dwelling, habitation*, Mk. v. 3. Sept. and Class.

Κατοικητήριον, ου, τό, (κατοικέω,) *dwelling-place, dwelling*, e. gr. τοῦ Θεοῦ, as being ever-present by his Spirit in the hearts of Christians, Eph. ii. 22. κ. δαιμόνων, Rev. xviii. 2. Sept. and Class.

Κατοικία, ας, ἡ, (κατοικέω,) *dwelling, habitation*, Acts xvii. 26. Sept. and Class.

Κατοπτρίζω, f. ἴσω, (κάπτρον,) in Class. *to let look in or show in a mirror; mid. to look in a mirror, to behold in a mirror*. In N. T. mid. *to behold as in a glass*, with acc. 2 Cor. iii. 18, τὴν δόξαν Κυρίου κατοπτρίζομενοι, i. e. 'beholding the glory of the Lord as reflected and radiant in the Gospel;' in antith. to ver. 15. So Philo 2 Alleg. p. 79, μηδὲ κατοπτριάζειν ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τῷ Θεῷ.

Κατόρθωμα, ατος, τό, (fr. κατορθόω,) *to set upright, or establish*, 1 Chron. xxviii. 7. 2 Chron. xxxiii. 16, and also metaph. *to direct successfully, to achieve prosperously*, Æl. V. H. xi. 9. Xen. Mem. iii. 1, 3. Or rather by a metaphor derived from bowling, *to take a straight course down to the end of any given line; and metaph.*

'to bring any affair to a prosperous termination.' See Sext. Emp. vii. p. 158, cited by me in Recens. Synop. Thus κατορθόω is opposed to πταίω, *to miss one's aim*, in Demosth. Epist. ad Phal., and to σφάλεισθαι in Thuc. ii. 65., *any thing brought to a successful result*, whether in war, or government, or political institutions, Acts xxiv. 3, κατορθωμάτων γινομένων, at least according to the sense usually there assigned. But the term is rather to be interpreted, *affairs proceeding successfully*. So in Thuc. ii. 65, we have κατορθούμενα opp. to σφαλέντα, 'missing of success,' and vi. 13.

Κάτω, adv. (κατά,) *downwards, down*. Compar. κατώτερω. I. of PLACE. 1) of place *whither*, implying motion *down*, Matt. iv. 6, βάλε σεαυτὸν κάτω. Acts xx. 9. Sept. and Class. 2) of place *where, below, underneath*, Mk. xiv. 66, ἐν τῇ αὐτῇ κάτω. Acts ii. 19. Sept. and Class.; with article as adj. 'that *which is below*,' earthly, John viii. 23.—II. of TIME, compar. Matt. ii. 16, ἀπὸ διέτους καὶ κατώτέρω, *of two years old and under that age*. Sept. and Class.

Κατώτερος, α, ου, adj. (compar. fr. κάτω,) *lower down, lower*, Eph. iv. 9, κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς, i. e. as some explain, *the grave, Hades*, (comp. Neh. iv. 13, εἰς τὰ κατώτατα τοῦ τόπου,) implying that Christ became subject to death.

Καῦμα, ατος, τό, (καίω,) *burning, heat*, Rev. vii. 16. xvi. 9. Sept. & Class.

Καυματίζω, f. ἴσω, (καῦμα,) *to burn, scorch*, trans. Matt. xiii. 6. Rev. xvi. 8, 9, and later Class.

Καῦσις, εως, ἡ, (καίω,) *a burning, burning up*, Heb. vi. 8. Sept. and later Class.

Καυσόμοι, (καῦσις,) only pass. *to be set on fire, to burn*, 2 Pet. iii. 10, 12; fig. of a fever, Gal. and Dioscor.

Καύσων, ωνος, ὁ, (καίω, καύσω, and of the same form with δῶσων, φῶσων, σείσων, ἄξων, μύζων, &c.) lit. 'the Burner,' 1) prop. 'the burning wind' so called, Eurus, denoted in Heb. by דר, in Arab. by Simoom, Ja. i. 11, ἀνέτειλεν ὁ ἥλιος σὺν τῷ καύσωνι. 2) the *burning heat of the sun*, Matt. xx. 12, βασιτάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν κ. In Lu. xii. 55, καύσων ἔσται, we have a common saying, of which the meaning is, 'It will be fine weather,' which is always the case when the wind in question prevails. And so καύσωνος ὥρα in Athen. 73, στέφανος εὐώδης, καὶ καύσωνος ὥρα ψυκτικώτατος, means 'when the καύσων blows.'

Καυτηριάζω, f. ἄσω, (καυτήριον.

brand-iron, fr. *καίω*), to cauterize, to brand with a hot iron, pass. 1 Tim. iv. 2, *κακαυτηριασμένοι τὴν ἰδίαν συνείδησιν*, branded in their consciences, having the marks of their guilt burnt in upon their consciences; or rather by impl. 'being seared, hardened in their consciences;' with allusion to the cauterising employed by surgeons on dead flesh. So Diod. Sic. xx. 54, *ταῖς ψυχαῖς ὡσπερ καυτῆρά τινα προσήγα*.

Καυχάομαι, (f. *ἴσομαι*, 2 pers. pres. *καυχᾶσαι*), to boast oneself, to glory, to exult, both in a good and bad sense. E. gr. absol. 1 Cor. i. 29, 31, ὁ *καυχώμενος*. iv. 7. 2 Cor. x. 13, 17, al. Foll. by accus. of thing as to which, or of which, one boasts, 2 Cor. ix. 2, *ἢν—καυχῶμαι Μακεδόσιν*. xi. 30; with acc. of degree, xi. 16. Foll. by *ἐν* with dat. of that in which one glories, e. gr. of things, Rom. ii. 23, *ὃς ἐν νόμῳ καυχᾶσαι*. v. 3. Gal. vi. 13, et al.; of persons, Rom. ii. 17, *ἐν Θεῷ*. v. 11. 1 Cor. i. 31. iii. 21, et al. Foll. by *ἐπὶ* with dat. Rom. v. 2, *ἐπ' ἐλπίδι: κατὰ* with acc. as to any thing, 2 Cor. xi. 18; *περὶ* with gen. 2 Cor. x. 8; *ὑπὲρ* with gen. 2 Cor. vii. 14. Sept. absol. or with prep. and Class. with prep.

Καύχημα, *ατος*, *τὸ*, (*καυχάομαι*), a boasting, glorying, exulting, i. e. I. prop. the act of glorying or exulting in any thing, with gen. Heb. iii. 6, *τὸ καύχημα τῆς ἐλπίδος*, i. e. 'the hope in which we glory.' So *ὑπὲρ τινος*, 2 Cor. v. 12. ix. 3. absol. 1 Cor. v. 6. Pind. Isth. v. 65.—II. meton. the OBJECT of boasting, ground of glorying, exultation, Rom. iv. 2, *ἔχει καύχημα*. 1 Cor. ix. 15, 16, al. and Sept.

Καύχησις, *εως*, *ἡ*, (*καυχάομαι*), a boasting, glorying, exulting. I. prop. the act of glorying or exulting in any thing, 2 Cor. vii. 14, *ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου*, and xi. 17. 1 Th. ii. 19, *στέφανος καυχήσεως*, i. e. 'the crown in which we glory,' Ja. iv. 16, and Sept. So *ὑπὲρ τινος*, 2 Cor. viii. 24.—II. meton. the OBJECT of boasting, ground of glorying, Rom. iii. 27, *ποῦ οὖν ἡ καύχησις*; 2 Cor. i. 12. *ἐν Χριστῷ*, Rom. xv. 17. *ὑπὲρ ὑμῶν*, 2 Cor. vii. 4. So 1 Cor. xv. 31, *νῆ τὴν ὑμετέραν* (for *ὑπὲρ ὑμῶν*) *καύχησιν ἢν ἔχω*. Sept. Jer. xii. 13.

Κεῖμαι, f. *κείσομαι*, to lie, and also to be laid. I. prop. TO LIE, to recline, of persons, Lu. ii. 12, *κείμενον ἐν φάτῃ*. xxiii. 53, *οὐ οὐκ ἦν οὐδέτις* (scil. νεκρός) *κείμενος*. Of things, Lu. xxiv. 12, *τὰ θρόνια κείμενα μόνα*. John xxi. 9. 2 Cor. iii. 15.—II. equiv. to perf. pass. of *τίθημι*, i. e. TO BE LAID, set, placed, e. gr. as a foundation, 1 Cor. iii. 11; a throne, Rev. iv. 2; vessels, John ii. 6. *πρὸς τι*, to be laid, or rather directed at, as a blow, Lu.

iii. 9. So to be laid up, reposit, Lu. xii. 19. Of a place, to lie, to be situated, Rev. xxi. 16, *πόλις τετράγωνος κεῖται*. Matt. v. 14. Fig. of persons, to be set, appointed, with *εἰς* final, for any thing, Lu. ii. 34. Phil. i. 17. 1 Th. iii. 3. Of laws, to be given, made, (lit. laid down, so our word law means,) with dat. 1 Tim. i. 9.—III. equiv. to *to be*, i. e. in any state or condition, with *ἐν*, 1 John v. 19, ὁ *κόσμος ὅλος κεῖται ἐν τῷ πονηρῷ*, 'is wholly given to wickedness.' 2 Macc. iii. 11. iv. 31.

Κεῖρια, *ας*, *ἡ*, a band, bandage, for swathing infants, or wrapping around dead bodies. So Hesych. explains *κείρια* by *ἐπιθανάτια ἐντετυλιγμένα*. See in v. *ἐντυλίξω*. In N. T. only in the latter sense, John xi. 44.

Κεῖρω, f. *κερῶ*, prop. to wear away, eat away, i. e. by rubbing, gnawing, cutting. Hence gener. and in N. T. TO SHEAR, trans. e. gr. a sheep, Acts viii. 32; espec. the head, to cut off the hair, Acts xviii. 18, *κειράμενος τὴν κεφαλὴν*, having shorn his head, 1 Cor. xi. 6, bis. Sept. & Class.

Κέλευσμα, *ατος*, *τὸ*, (*κελεύω*), cry of incitement, or urging on, (as of soldiers rushing to battle, Thuc. iii. 14; or sailors at the oar, Lyc. Capt. 19; or labourers exciting themselves to any common work. See my note on Thuc. iii. 9, 2,) outcry, clamour, shout, 1 Th. iv. 16, *ἐν κελεύσματι*.

Κελεύω, f. *εὔσω*, prop. to set in motion, to urge on, Hom. II. xxiii. 642. In N. T. and gener. to command, order something to be done. Foll. by acc. and infin. aor. Matt. xiv. 19, *κελεύσας τοὺς ὄχλους ἀνακλιθῆναι*, and oft.; with acc. impl. Matt. viii. 18. xiv. 9, al. Sept. and Class. Foll. by acc. and inf. pres. Acts xxi. 34, *ἐκέλευσεν ἀγεσθαι αὐτόν*: with acc. impl. Acts xvi. 22. Foll. by dat. and infin. aor. Matt. xv. 35, *καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν*. Absol. Acts xxv. 23, & Class.

Κενοδοξία, *ας*, *ἡ*, (*κενόδοξος*), vain-glory, empty pride, Phil. ii. 3, and Class.

Κενόδοξος, *ου*, *ὁ*, *ἡ*, adj. (*κενός*, *δόξα*), vain-glorious, full of empty pride and ambition, Gal. v. 26, and Class.

Κενός, *ἡ*, *ὄν*, adj. empty, opp. to *πλήρης*, full. In N. T. I. PROP. as *αὐτόν—ἀπείστελαν κενόν*, i. e. with empty hands, Mk. xii. 3. Lu. i. 53. Sept. and Class.—II. METAPH. empty, vain, i. e. 1) fruitless, without utility or success, Acts iv. 25, *καὶ λαοὶ ἐμελέτησαν κενά*. 1 Cor. xv. 10, *ἡ χάρις—οὐ κενὴ ἐγενήθη*: *εἰς κενόν*, *is vain*, 2 Cor. vi. 1. Gal. ii. 2. Sept. and Class. 2) said of that in which there is nothing of truth or reality, false, fallacious, e. gr. *κενοὶ λόγοι*, Eph. v. 6. *κ. ἀπάτη*, Col. ii. 8. Sept. and Class.; of

persons, *empty, foolish*, Ja. ii. 20. Arr. Epict. ii. 19, 8.

Κενοφωνία, ας, ἡ, (κενός & φωνή,) lit. *empty voice*, i. e. *vain words*, fruitless disputation, 1 Tim. vi. 20, equiv. to ματαιολογία.

Κενόω, f. ὠσω, (κενός,) *to empty, make empty*, as oft. in Class. In N. T. fig. I. in the sense κενούν εαυτὸν, *to empty oneself*, 'divest oneself of rightful dignity' by descending to an inferior condition, *to abase oneself*, Phil. ii. 7, ἐκένωσεν εαυτὸν. Sept. Nehem. v. 13.—II. *to make empty, vain, fruitless*, pass. Rom. iv. 14, κενώνται ἡ πίστις. 1 Cor. i. 17. Hence *to falsify*, i. e. *to show to be groundless*, e. gr. καύχημα, 1 Cor. ix. 15. 2 Cor. ix. 3.

Κέντρον, ου, τὸ, (κεντήω,) *a prick, gener.* any thing by which a puncture is made, as a thorn, &c. Hence in N. T. I. *a sting*, e. gr. of locusts, scorpions, Rev. ix. 10. So Ælian H. An. i. 60, of bees. Fig. as a 'venomous weapon, ascribed to Death,' 1 Cor. xv. 55, 56, τὸ δὲ κέντρον τοῦ θανάτου ἡ ἀμαρτία. See my note.—II. *a goad* or staff with an iron point for urging on horses, oxen, &c. Class. In N. T. only in the adagial expression πρὸς κέντρα λακτιζειν, *to kick against the goads*, i. e. 'to offer vain and rash resistance,' Acts ix. 5. xxvi. 14. Occ. often in Class.

Κεντυρίων, υνος, ὁ, (Lat. *centurio*,) *a centurion*, originally the commander of 100 foot-soldiers, equiv. to ἑκατόνταρχος, Mk. xv. 39, 44, 45.

Κενῶς, adv. (κενός,) *vainly, in vain*, with no purpose or meaning, Ja. iv. 5. Sept. Is. xlix. 4. Arr. Epict. ii. 17, 6.

Κεραία, ας, ἡ, (κέρας,) *prop. a little horn*, also *a point, extremity of any thing*, as of a sail-yard, Luc. Navig. 4. In N. T. the apex, point of a letter, put for the least particle, Matt. v. 18.

Κεραμεύς, ἑως, ὁ, (κέραμος,) *a potter*, Matt. xxvii. 7, 10. Rom. ix. 21. Sept. and Class.

Κεραμικός, ἡ, ὄν, adj. *of or belonging to a potter*, Rev. ii. 27, σκίθη τὰ κερ. So Plut. viii. 327, κεραμικοὶ τροχοί, 'potter's wheels' (for turning). See Hom. II. xviii. 600.

Κεράμιον, ου, τὸ, (prop. neut. of adj. κέραμος, earthen, with ellip. of σκεῦος,) *an earthen vessel of any kind to hold liquids*, Mk. xiv. 13. Lu. xxii. 10, κ. ὕδατος. Xen. κ. οἴνου. Jos. κ. ἐλαίου.

Κέραμος, ου, ὁ, *prop. potter's earth*, Ep. Hom. 14. Hdtian. iii. 9, 10; also *any earthen utensil* formed of it, Hdot. vi. 6. *gener. a vase, or amphora*, but sometimes *a tile* for covering roofs, Lu. v. 19, διὰ

τῶν κεράμων. And so Class. as Xen. Mem. iii. 1, 7, λίθοι, καὶ πλίνθοι, καὶ ζύλα, καὶ κέραμος, where observe the use of the sing. for plur. (as in our word *tiling* for *tiles*,) often found in Thucyd. Indeed no Class. writer uses the plur. which is only found in κεραμίδες.

Κεράννυμι, f. κεράσω, perf. pass. κέκρασμαι, *to mix, mingle*, as wine with water or spices, Sept. Is. v. 22. Xen. An. i. 2, 25. In N. T. by impl. *to prepare a draught, pour out, fill one's cup*, Rev. xiv. 10, κέκρασμένον ἀκράτου ἐν τῷ ποτηρίῳ. xviii. 6, bis. Sept. and Thuc. vi. 32, κέρασαντες κρατήρας. So also Hom. Od. xxiv. 363, κερῶντας αἶθρα οἴνου. Or rather, as others explain, 'wine untempered with water,' but mixed with aromatics or bitters, (which formed, among the Jews, the cup of malediction,) and that to increase its potency; the above passage of Rev. being espec. formed on Ps. lxxv. 8, ποτήριόν (ἔστι) ἐν χειρὶ Κυρίου οἴνου ἀκράτου, πλήρες κέρασματος. Thus the term κερ. is to be understood of mixing by *infusion*, as in a similar passage of Hom. Od. iv. 220—4.

Κέρας, ατος, τὸ, plur. τὰ κέρατα, *a horn*, I. *prop. of a beast*, Rev. v. 6. xii. 3. and oft. Sept. and Class. From the Heb. as the symbol. of *strength, power*, meton. Lu. i. 69, κέρας σωτηρίας, *horn of deliverance*, i. e. *strong deliverer*.—II. *fig. of any extremity, projecting point*, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. ix. 13.

Κεράτιον, ου, τὸ, (dimin. fr. κέρας,) *prop. little horn*; in N. T. *pod, carob-pod*, Lu. xv. 16.

Κερδαίνω, f. ανῶ, (κέρδος,) (later fut. κερδήσομαι, aor. I. ἐκέρδησα, fut. I. pass. κερδηθήσομαι,) *to gain, to acquire as gain, to win*, trans. I. *PROP. of things*, e. gr. τὸν κόσμον ὄλων, 'the wealth of the whole world,' Matt. xvi. 26. Mk. viii. 36. Lu. ix. 25. In trade, with acc. Matt. xxv. 17. absol. Ja. iv. 13, and Class. Said of any loss or evil, to so far gain, by being saved from, or avoiding its loss. Acts xxvii. 21, κερδήσαι (ἔδει) τὴν ὕβριν ταύτην κ. τ. λ. and so *to have saved, avoided, this loss*. An idiom found also in the Class. from whom many examples have been adduced by Elsner and Kypke. So Aristot. Eth. 11, καὶ ᾧ κατὰ λόγον ζημίαν εἴη λαβεῖν τὸν τὸ τοιοῦτο κερδαίναντα εὐτυχῆ φάμεν. And so Jos. Ant. ii. 3, 2. Philemon. p. 352, πένης ὦν μέγαλα κερδαίνει κακά.—II. *FIG. of persons, to gain, to win any one*, i. e. 1) as a friend or patron, e. gr. Χριστόν, Phil. iii. 8. τὸν ἀδελφόν, Matt. xviii. 15. 2) *to gain over to one's side*. In N. T. *to win over to Christ*, and thus bring to salvation, 1 Cor.

ix. 19, 20, bis, 21, 22, where it is equiv. to *σάζω* in ver. 22. 1 Pet. iii. 1, comp. 1 Cor. vii. 16.

Κέρδος, εος ους, τὸ, gain, profit, Phil. i. 21. iii. 7, Tit. i. 11, and Class.

Κέρμα, ατος, τὸ, (fr. κείρω, to clip,) prop. something clipped off, and thence a small coin, (Aristoph. Av. 1108. Plut. 379,) or rather, taken collectively, the small money so called, because the most ancient coins were of a square form, like Spanish rials, so as to admit of being clipped, as they were, to form the smaller kind of money.

Κερματιστής, οὔ, ὁ, (κερματίζω, to change into smaller coin,) a money-changer, John ii. 14, τοὺς κερματιστάς, persons who sat in the outer court of the Temple, and furnished money to such foreign Jews as needed it, to pay the half-shekel of tribute money, in exchange for Greek or Roman coin; also, to such as wanted small coin, to purchase the petty offerings, as turtle-doves, &c.

Κεφάλαιον, ου, τὸ, (neut. of adj. κεφαλαῖος,) prop. a head. In N. T. and gener. fig. I. the chief thing, main point, Heb. viii. 1, κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, and Class.; as Thuc. vi. 6. See my note.—II. sum, amount, in computing, summing up. Class. Hence of money, a sum, capital, Acts xxii. 28, πολλοῦ κεφαλαίου. Sept. Jos. Ant. xii. 2, 3, and lat. Class.

Κεφαλαίω, f. ὦσω, (κεφάλαιον,) to sum up. In N. T. same as κεφαλίζω, to wound on the head, trans. Mk. xii. 4, κάκεινον λιθοβολήσαντες ἐκεφαλαίωσαν.

Κεφαλή, ἡς, ἡ, the head, i. e. I. prop. of persons, as of men, Matt. vi. 17, and oft.; also of animals, Rev. ix. 17. By synecd. as the principal part, put for the whole person, Acts xviii. 6, τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, 'your blood,' i. e. destruction, be on your own heads, rest upon yourselves. So Rom. xii. 20. Sept. 2 Sam. i. 16. 1 Kings ii. 33, and Class. It is justly noticed by Mr. Rose, on Parkhurst, as worthy of remark, that the head is espec. mentioned, in speaking of imprecations and guilt. See Josh. ii. 19. And he adverts to the putting of the sins of the people on the head of the scape-goat, Lev. xvi. 21. Fig. of things, the head, top, summit, e. g. κεφαλὴ γωνίας, the head of the corner, i. e. the top-stone of the corner, the cope-stone, Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17. Acts iv. 11. Sept. and Class.—II. metaph. of PERSONS, i. e. the head, the chief, one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. xi. 3, κεφαλὴ δὲ γυναικὸς ὡς ἀνὴρ. Of Christ in relation

to his Church, which is his body, *σῶμα*, and its members, his members, Eph. i. 22. iv. 15, et al. Of God in relation to Christ, 1 Cor. xi. 3.

Κεφαλῆς, ἴδος, ἡ, (κεφαλῆ,) in Class. a little head, e. g. bulb of garlic, or the head, knob, of a column. In N. T. the head or knob of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for a roll, volume. Heb. x. 7.

Κῆνσος, ου, ὁ, (Lat. census,) prop. and in Class. an enumeration of the people and valuation of property. In N. T. the tribute, poll-tax, (ἐπικεφάλαιον,) paid by each person whose name was taken in the census, Matt. xxii. 17, δοῦναι κῆνσον Καίσαρι. Matt. xxii. 19, τὸ νόμισμα τοῦ κῆνσου, the tribute-coin, equiv. to δηνάριον in Mk. xii. 15.

Κῆπος, ου, ὁ, a garden, any place occupied with herbs and trees, Lu. xiii. 19, et al. Sept. and Class. Not, however, a flower-garden, but an enclosure, planted with fruit-trees and vegetables, q. d. a garden, orchard, more usually called παράδεισος. See Jos. Ant. ix. 10, 4; comp. with x. 3, 2.

Κηπουρός, οὔ, ὁ, (κῆπος, οὔρος,) garden-keeper, gardener, John xx. 15, and Class.

Κηρίου, ου, τὸ, (κηρός, wax,) a honey-comb, i. e. full of honey, Lu. xxiv. 42. Sept. and Class.

Κήρυγμα, ατος, τὸ, (κηρύσσω,) in Class. proclamation by a herald, or the edict thus proclaimed. In N. T. association, preaching, said I. of prophets, e. g. the denunciation of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ, Matt. xii. 41. Lu. xi. 32.—II. of Christ and his apostles, the preaching of the Gospel, 1 Cor. i. 21. Meton. for the Gospel thus preached, i. e. Christ crucified, Rom. xvi. 25. 2 Tim. iv. 17.

Κήρυξ, υκος, ὁ, in Class. a herald, public crier. In N. T. a preacher, public instructor, of the Divine will and precepts, as Noah, 2 Pet. ii. 5; of the Gospel, as St. Paul, 1 Tim. ii. 7.

Κηρύσσω, or ττω, f. ξω, (κήρυξ,) in Class. to be a herald, or to make proclamation through a herald. In N. T. to proclaim, announce publicly, trans. I. GENER. Matt. x. 27, κηρύξατε ἐπὶ τῶν δωματίων. Lu. xii. 3. Acts x. 42. Rev. v. 2. In the sense of to noise or blazon abroad, laud publicly, Mk. i. 45, ἤρξατο κηρύσσειν πολλὰ, καὶ διαφημίζειν. vii. 36.—II. SPEC. to preach, publish, announce, i. e. religious truth, the Gospel with its attendant privileges and obligations, the Gospel dispensation. 1) gener. e. g. of John the Baptist, Matt. iii. 1, κηρύσσειν ἐν τῇ

ἐρήμω, καὶ λέγων. Acts x. 37. Of Jesus, Matt. iv. 17, 23. Of apostles and teachers, Matt. x. 7. xxiv. 14. So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort men to the reception of his Gospel, Acts viii. 5. ix. 20. xix. 13, et al. 2) in allusion to the Mosaic and prophetic institutions, *to preach, teach*, Acts xv. 21, Μωϋσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει. Rom. ii. 21, ὁ κηρύσσω μὴ κλέπτειν. Gal. v. 11, εἰ περιτομὴν ἔτι κηρύσσω. Lu. iv. 18, 19.

Κῆτος, εὖς οὐς, τὸ, *a large fish*, Matt. xii. 40, ἐν τῇ κοιλίᾳ τοῦ κήτους, with reference to Jon. ii. 1, κῆτι μεγάλω. It is now gener. admitted, that the term is to be understood not of the *whale*, but another large fish of the *shark* genus called *Lamia*, or *Carcharias*. See more in my note there.

Κιβωτός, οὐ, ἄ, *an ark*, i. e. a wooden chest. In N. T. used of the ark of the covenant, Heb. ix. 4, and Sept. oft. Jos. Ant. iv. 8. 44. Of Noah's ark, Matt. xxiv. 38, et al. and Sept. Gen. vi. 14, sq. vii. 1, sq.

Κιθάρα, ας, ἄ, (κιθάρις,) Lat. *cithara*; Engl. *guitar*; though the modern instrument is different, the ancient cithara, or lyre, being without a neck, and with the strings open like the modern harp; hence we may best render *lyre* at 1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. Sept. and Class.

Κιθαρίζω, f. ἴσω, (κιθάρις,) *to play upon the cithara, or lyre*, 1 Cor. xiv. 7. Rev. xiv. 2. Sept. and Class.

Κιθαρωδός, οὐ, ὁ, (κιθάρα & αἰδός, φῶς,) *a lyrist, one who plays on the lyre, and accompanies it with song*, Rev. xiv. 2, et al. and Class.

Κινάμωμον, οὐ, τὸ, *cinnamomum*, the aromatic bark of the *Laurus cinnamomum*, which grows in Arabia and India, used by the ancients in their incense and perfumes. Rev. xviii. 13. Sept. and Class.

Κινδυνεύω, f. εὐσω, (κίνδυνος,) *to be in danger*, intrans. as in war, or in standing one's trial. It is used, 1) *absol.* Lu. viii. 23, κινδύνεον. 1 Cor. xv. 30, κινδυνεύομεν. So Eccles. xxxi. 12, and so sometimes in Class. 2) *coll. by case*, with reference to the *kind* of danger, espec. by infin. Acts xix. 40, κινδυνεύει ἔγκαλισθαι, and often in Class. In Acts xix. 27, κινδυνύει εἰς ἀπελεγμὸν ἔλθειν, the sense is somewhat different, namely, 'is near being, or like to be, set at nought:' an idiom often found in Attic writers, espec. Plato. So Xen. Mem. iii. 13, 3, κινδυνύεις δυσαριστότερος εἶναι τῶν ἀφρώστουτων. Synes. ap. Steph.

Thes. κινδυνεύουσι πειθεῖν ἐνίους, *prop. in eo sunt, ut, &c.* Hidot. iv. 105, κινδυνεύουσι δὲ οἱ ἀνθρωποι οὗτοι γόητες εἶναι.

Κίνδυνος, οὐ, ὁ, *danger*, Rom. viii. 35. 2 Cor. xi. 26, et al. Sept. and Class.

Κινέω, f. ἴσω, *to move, put in motion*, as applied to objects both inanimate and animate, I. OF THINGS, Matt. xxiii. 4, οὐ θέλουσι κινῆσαι αὐτὰ, scil. τὰ φορτία. Sept. Job xiii. 25. Is. xli. 7. Xen. Conv. ii. 22; espec. in the phrase κινεῖν τὴν κεφαλὴν, *to shake the head* in derision, Matt. xxvii. 39. Mk. xv. 29, and Sept. In Class. gener. as a token of dissent or displeasure. So κ. κάρα, Hom. Od. xviii. 491. II. xviii. 200.—II. OF PERSONS, *to move, act upon*, Hom. Od. xxiv. 5, τῇ ῥ' ἄγε κινήσας: or *to remove*, Rev. ii. 5, κ. λυχναίαν. But gener. metaph. *to stir up, excite*, Acts xxiv. 5, κ. στάσιον. Class. with πάλεμον or an acc. of pers. Mid. *to move oneself*, Acts xvii. 28, ζῶμεν καὶ κινουόμεθα. And so often in Class. but chiefly in the sense *to stir*; while here the meaning is simply *to move*, as an indication of life. So Æl. V. H. i. 6, κινουμένους ἤδη τοὺς νεοττοῦς. The only other example known to me is Gen. vii. 21, probably in the mind of the Apostle, καὶ ἀπέθανε πᾶσα σὰρξ κινουμένη ἐπὶ τῆς γῆς. Pass. prop. Rev. vi. 14, ἐκ τῶν τόπων α. ἐκινήθησαν. Hom. II. xvi. 280, ἐκίνηθεν δὲ φάλαγγες. But gener. in neut. sense.

Κίνησις, εὖς, ἡ, (κινέω,) *motion*, John v. 3, τὴν τοῦ ὕδατος κίνησιν, and Class.

Κίχρημι, f. χρήσω, (= χράω,) *to lend*, trans. Lu. xi. 5, χρήσόν μοι τρεῖς ἄρτους. Sept. and Class.

Κλάδος, οὐ, ὁ, (κλάω,) *a shoot, sprout, branch*, prop. young and easily broken off, Matt. xxiv. 32, et al. Sept. and Class. Fig. and allegor. οἱ κλάδοι, *branches for offspring, posterity*, Rom. xi. 16—21.

Κλαίω, f. κλαύσομαι. In N. T. fut. κλαύσι, *to weep, wail, lament*, implying not only the shedding of tears, but every other external expression of grief, I. intrans. and absol. Matt. xxvi. 75, ἔκλαυσε πικρῶς. Lu. vii. 13. Foll. by ἐπὶ with dat. *to weep for or over* any one, Lu. xix. 41; ἐπὶ and acc. Lu. xiii. 28, μὴ κλαίετε ἐπ' ἐμὲ κ. τ. λ. With ἀλαλάζειν, Mk. v. 38. Σορβεῖν, Mk. v. 39. Φρηνεῖν, John xvi. 20. κόπτεσθαι ἐπ' αὐτῇ, Rev. xviii. 9. ὀλοῦζειν, James v. 1. πειθεῖν ἐπ' αὐτῇ, Rev. xviii. 11.—II. foll. by acc. *to bewail, lament for*, c. g. the dead, Matt. ii. 18. Sept. and Class.

Κλάσις, εὖς, ἡ, (κλάω,) *a breaking*, L 2

i. e. the act of breaking, Lu. xxiv. 35, αλ. ἡ κ. τοῦ ἄρτου. Theophr. de Caus. Pl. iii. 19, κλάσις ἀμπέλων.

Κλάσμα, ατος, τό, (κλάω,) a fragment, bit, e. g. of food, Matt. xiv. 20, αλ. Sept. and Class.

Κλαυθμός, οῦ, ὁ, (κλαίω,) weeping, wailing, Matt. ii. 18. viii. 12, and oft. and Sept.

Κλάω, f. κλάω, to break, i. e. to break off or in two, Hom. Il. xi. 584. In N. T. only in the phrase κλάσαι τὸν ἄρτον, to break bread, i. e. for distribution at a meal; the Jewish bread being in the form of thin cakes like biscuits. Also gener. Matt. xiv. 19. xv. 36, et al. So in the Lord's supper, Matt. xxvi. 26. Acts ii. 46. Metaph. of the body of Christ, as typically broken in the Eucharist, 1 Cor. xi. 24, τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλάμενον, where the allusion is to the death of Christ on the cross.

Κλεῖς, δός, ἡ, acc. κλεῖν and κλεῖδα, acc. plur. κλεῖδας and contr. κλεῖς, a key, lit. a shutter. In N. T. as the symbol of power and authority, Matt. xvi. 19, δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. i. e. the power of opening or shutting, of admitting to or excluding from the kingdom of heaven. See more in my note there. Rev. iii. 7, ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ, in the same sense. Rev. i. 18, τὰς κλεῖς τοῦ ἔθου. ix. 1. xx. 1. Metaph. Lu. xi. 52, τὴν κλεῖδα τῆς γνώσεως, the key of knowledge, i. e. the means of attaining to true knowledge in respect to the kingdom of God. Comp. Matt. xxiii. 13.

Κλείω, f. σω, (perf. pass. κέκλεισμαι, aor. 1. pass. ἐκλείσθην,) to shut, to close, trans. I. prop. Matt. vi. 6, κλείσας τὴν θύραν σου. xxv. 10. Lu. xi. 7, et sæpe al. and Sept. Also of the heavens, i. e. the windows of heaven, so that no rain can fall, Lu. iv. 25.—II. metaph. Matt. xxiii. 13, κλείετε τὴν βασ. τῶν οὐρ. So of authority to exclude or admit, Rev. iii. 7, bis, 8. 2) 1 John iii. 17, κλείσαι τὰ σπλάγγνα ἀπὸ τινος, to shut up one's bowels from any one, i. e. 'not to let one's compassion flow out.'

Κλέμμα, ατος, τό, (κλέπτω,) theft, Rev. ix. 21, and Class.

Κλέος, έους, τό, (κλέω fr. καλίω,) prop. report, rumour, Hom. Il. ii. 486. In N. T. and gener. fame, renown, glory, 1 Pet. ii. 20. Sept. and Class.

Κλέπτῃς, ου, ὁ, (κλέπτω,) a thief, Matt. vi. 19, sæpiss. Fig. of false teachers, deceivers, who steal men away from the truth, John x. 8, 10. Sept. in Hos. vii. 1.

Κλέπτω, f. κλέψω and κλέψομαι,

to steal, absol. Matt. vi. 19, 20, διορῶσσοι καὶ κλέπτουσι. Fut. οὐ κλέψετε as imperat. Matt. xix. 18. Rom. xiii. 9. In the sense of to steal away, take by stealth, foll. by acc. as a dead body, Matt. xxvii. 64. xxviii. 13. Hdian. ii. 1, 5.

Κλημα, ατος, τό, (κλάω,) a branch, or twig, such as is easily broken off, equiv. to κλάδος, chiefly, and in N. T. only, of the vine. And so a shoot or tendril, John xv. 2. Sept. Jos. and Class.

Κληρονομία, f. ήσω, (κληρονόμος,) prop. to receive by lot, i. e. a portion thus distributed, Num. xxvi. 55. Josh. xvi. 4. Hence, as an inheritance might also be distributed by lot (Ecclus. xiv. 15), to inherit, to be heir to any person or thing. And so often in Class., espec. the Orators. In N. T. gener. I. to inherit, to be heir, absol. Gal. iv. 30, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ κ. τ. λ. & Sept.—II. in later usage, in Sept., Jos., Diod. Sic., and Polyb., simply to obtain, acquire, possess, foll. by acc. In N. T. said only of the friends of God, as receiving admission to the kingdom of heaven and its attendant privileges, Matt. v. 5, κληρονομήσουσι τὴν γῆν, they shall quietly possess the land, i. e. prim. the land of Canaan, but in a spiritual sense, the Messiah's kingdom. So κλ. τὴν βασιλείαν (τοῦ Θεοῦ), Matt. xxv. 34, et al. ζῶντων αἰώνων, Matt. xix. 29. ἀφθαρσίαν, 1 Cor. xv. 50, also Heb. i. 4, 14. vi. 12. xii. 17. Rev. xxi. 7, Sept. and lat. Class.

Κληρονομία, ας, ἡ, (κληρονομία, which see,) inheritance, i. e. I. prop. derived from one's ancestors, patrimony, Matt. xxi. 38. Lu. xii. 13.—II. gener. portion, possession, espec. the land of Canaan, as the possession of the Israelites, Acts vii. 5. Heb. xi. 8. Hence fig. of admission to the kingdom of God and its attendant privileges, Acts xx. 32. Gal. iii. 18. Eph. i. 14, 18. v. 5, et al.

Κληρονόμος, ου, ὁ, adj. (κλῆρος, νέμω,) prop. 'receiving by lot,' namely, a portion thus distributed. Hence in N. T. and gener. subst. as heir. I. prop. Matt. xxi. 38. Lu. xx. 14. Gal. iv. 1, Sept. and Class. Fig. κληρονόμος Θεοῦ, heir of God, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. viii. 17, bis. Gal. iv. 7. So iii. 29, κληρονόμοι i. e. τοῦ Ἀβραάμ, 'heirs of the blessings promised to Abraham.'—II. gener. possessor, i. e. of any thing received as a possession, e. gr. the kingdom of heaven, &c. Rom. iv. 13, 14. Tit. iii. 7. Heb. i. 2. Ja. ii. 5.

Κληρος, ου, ὁ, (κλάω, to break,) I. lit. a bit, i. e. of stone, wood, &c. used as a lot or die in determining chances, Pa.

lxviii. 13. Eurip. Phœn. 855. Homer often, and Hdot. iii. 83. So in N. T. in the phrase κληρον βάλλειν, *to cast lots*, Matt. xxvii. 35. Mk. xv. 24. Lu. xxiii. 34. John xix. 24. So ἐπιβάλλ. Hom. Od. xiv. 209. Sept. Ez. xxiv. 6, with allusion to the ancient custom, on which see Potter's Greek Antiquities; also διδόναι κλήρους, Acts i. 26.—II. meton. 1) the part or portion assigned and obtained by lot, J. Pollux and Epigr. in Anthol. χραίρω νῆ τὸν κλήρον ὃν ἐνεκλήρησας ἐν ἀθλοῖς: also in Sept. In N. T. fig. of a part or portion of duty pertaining to any office, assigned to any one by lot, Acts i. 17, 25, λαβεῖν τὸν κλήρον τῆς διακονίας, 'to receive the appointment of this duty or office.' Also Acts viii. 21, οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ, with allusion to Deut. x. 9. xii. 12. 2) the possession or property of any kind obtained by such allotment, (which among the Jews was always heritable and unalienable,) Hom. II. xv. 498, καὶ οἶκος καὶ κλήρος ἀκήρατος. Od. xiv. 63, ἔδωκεν οἶκόν τε κλήρόν τε. But espec. landed property, estates (like the Latin *heredia*). So Hdot. i. 76. ix. 94, κλήρους. Ælian V. H. xii. 61, κλήρος. Jos. Ant. iv. 7. 5. In N. T. the word occurs both in sing. and plur.; but only fig. of the heavenly possession called a heritage, or inheritance, to denote that it is secured to the saints unalienably, Acts xv. 18, λαβεῖν κλήρον ἐν τοῖς ἡγιασμένοις. And so Acts xx. 32, δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Col. i. 12, ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἀγίων, where τὴν μερίδα τοῦ κλήρου signifies the allotted portion, with allusion to a country whose citizens have assigned to them a territory divided into μερίδες, to be apportioned to them severally by lot (ἐν κλήρῳ). Comp. Wisd. v. 5, πῶς καταλογίσθη ἐν νοῖσιν Θεοῦ, καὶ ἐν ἀγίοις ὁ κλήρος αὐτοῦ ἔστιν. So Thuc. iii. 50, κλήρους ποιήσαντες τῆς γῆς, σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν, where κλ. is simply for μερίδας, (comp. Acts viii. 21,) as μερίς for κλήρος, Gen. xiv. 24. At 1 Pet. v. 3, μὴ κατακυριεύοντες τῶν κλήρων scil. Θεοῦ, the meaning is, 'the churches, or congregations,' over which the presbyters addressed, severally presided; so termed with allusion to the division of Canaan into κλήροι, (as Lesbos was among the Athenians,) which accordingly formed so many separate heritages or possessions.

Κληρώω, f. ὤσω, (κλήρος,) *to cast lots*, Thuc. vi. 52; and mid. *to acquire by lot*, Xen. Cyr. i. 6, 46. In N. T. only mid. κληρόμαι, gener. *to obtain, to receive,*

absol. Eph. i. 11, ἐν ᾧ καὶ ἐκληρώθημεν ... εἰς τὸ εἶναι ἡμᾶς, κ. τ. λ. 'through whom we have attained to be,' i. e. 'through whom it has been granted us.' Ælian H. An. i. 13. Alciph. iii. ep. 49.

Κληῖσις, εως, ἡ, (καλέω,) prop. *the act of culling*, also its effect in a call, invitation, espec. to a feast. In N. T. fig. & spiritually a call to the kingdom of God and its privileges; i. e. that divine call by which Christians are introduced into the privileges of the Gospel, Rom. xi. 29, ἡ κληῖσις τοῦ Θεοῦ. Eph. iv. 1, et al. See my note on Rom. viii. 30, and 2 Pet. i. 10. So also Eph. iv. 4, ἐν μίᾳ ἐλπίδι τῆς κληῖσεως, i. e. 'the hope which the Christian's call permits him to cherish.' In 1 Cor. i. 26, βλέπετε τὴν κληῖσιν ὑμῶν, the sense is, 'the manner of your calling, how ye were called;' and vii. 20, ἕκαστος ἐν τῇ κληῖσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω, 'as, i. e. in the same state as, he was called, so let him remain.'

Κλητός, ἡ, ὄν, adj. (καλέω,) *called, invited*, e. gr. to a banquet, Sept. 1 K. i. 41, 49. Hom. II. xvii. 386. Æschin. l. 1. Hence in N. T. fig. *called, invited*, i. e. to the kingdom of heaven and its privileges, gener. Matt. xx. 16, (where see my note,) and xxii. 14, πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. Also emphat. of those who have obeyed this call, =saints, Christians, Rom. i. 6, 7, κλητοὶ Ἰησοῦ Χ. — κλητοῖς ἀγίοις. viii. 28. 1 Cor. i. 2, 24. Jude 1. Rev. xvii. 14, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. In the sense of *appointed, chosen*, i. e. to any office, (see in Καλίω, no. 1. 5,) Rom. i. 1. 1 Cor. i. 1, κλητός ἀπόστολος, comp. Gal. i. 15. So Hom. II. ix. 165, 'Ἄλλ' ἄγετε, κλητοὺς (i. e. ἐκκρίτους) δτρύνομεν.

Κλίβανος, ου, ὁ, απ οσεν, i. e. for baking bread, Matt. vi. 30, et al. See Calmet.

Κλίμα, ατος, τό, (κλίνω,) prop. *inclination, declivity*, Pol. ii. 16, 3, κλίμα τῶν ὀρῶν. So of the supposed inclination of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κλίματα, *climates*, by lines parallel to the equator. Hence in N. T. and gener. *climate*, i. e. *clime, region*, Gal. i. 21, εἰς τὰ κλίματα τῆς Συρίας. Rom. xv. 23. 2 Cor. xi. 10, and Class.

Κλίβη, ης, ἡ, (κλίνω,) prop. *a couch*, any thing on which one lies, reclines, &c. In N. T. I. gener. and only of the sick, Mk. vii. 30. Rev. ii. 22. Sept. and Class. Of a bed in which the sick are borne, Matt. ix. 2, 6. Lu. v. 18. Acts v. 15.—II. sp̄c. *a couch, sofa*, for sitting or reclining, Lu. xvii. 34, ἔσονται δύο ἐπι

κλίνης μᾶς, 'two persons shall be sitting or reclining together;' comp. Matt. xxiv. 40, and see below. Mk. iv. 21. vii. 4. Lu. viii. 16. Sept. Or, in all these passages, κλίση may be taken in the sense of *triclīnium*, i. e. *the couch* or *sofa* on which the ancients reclined at meals. And so it is often used in Sept. and Class.

Κλινίδιον, ου, τό, (κλίση,) a little bed, Lu. v. 19, 24, and Class.

Κλιῖνω, f. νῶ, aor. 1. ἐκλίνα, perf. κέκλικα, prop. and gener. *to bend* any thing from a straight position, in whatever direction; used in various senses, (*inclino, reclino, acclino, and declino,*) of which in N. T. there occur only the following: I. TRANS. *to bend downwards*, used lit. in Hom. II. xix. 223, of one of the scales of a balance: but in N. T. of the eyes or head, *to bow*, in reverence, Lu. xxiv. 5, κ. τό πρόσωπον εἰς τὴν γῆν. John xix. 30, κ. τὴν κεφ., as one dying, or gener. *to recline the head* for rest, Matt. viii. 20. Lu. ix. 58. Sept. and Class. Also, in a military sense, as said of *the inclination* of a column of troops out of the straight line. So Jos. Ant. xiv. 15, 4, κλίνεται τὸ εὐώνυμον κέρας τῆς φάλαγγος, and Homer, cited by Passow, κλίνειω φάλαγγας. And so Heb. xi. 34, παρεμβολὰς ἐκλιναν ἀλλοτριῶν, lit. 'made the lines bend,' i. e. routed *the troops*. And indeed the term is in the Class. almost always applied to *the men*, rather than the lines. So Hom. II. v. 37, Τρῶας δ' ἐκλιναν Δαναοί. Od. ix. 59. Jos. Bell. vi. 2, 6.—II. INTRANS. *to incline oneself*, (so prop. Polyb. iii. 15, 9, ἐπ' ἀσπίδα κλίνειν, 'to bend to the left,') as said of *the day* as *declining*, Lu. ix. 12. xxiv. 29, κέκλικεν ἡ ἡμέρα. So Sept. Judg. xix. 8, 11. Jer. vi. 4. In the Class. only used *prop.* of the sun and its declination to the horizon, though εἰς ἐσπέραν is sometimes added, as Arr. Ex. A. iii. 4.

Κλισία, ας, ἡ, (fr. perf. pass. κέκλισαι, fr. κλιῖνω,) prop. 'a place where one may recline.' Hence in Homer a tent, or a hut; but gener. a bed, or rather *couch*, (*triclīnium*,) used for reclining at a meal, Pind. Pyth. iv. 237; and also, by meton., *the party* sitting around it, Jos. Ant. xii. 2. Hence in N. T. κλισίας, sub. κατά, lit. 'by table-parties,' or *companies*, Lu. ix. 14, κατακλίνατε αὐτοὺς κλισίας ἀνά πνιτ.

Κλοπή, ἡς, ἡ, (fr. perf. mid. κέκλοφα or κέκλοπα, fr. κλέπτω,) *the act of stealing*, theft, Matt. xv. 19. Mk. vii. 22. Sept. and Class.

Κλύδων, υνος, ὁ, (fr. aor. 2. ἔκλυδον, fr. κλύζω, to dash,) *prop.* 'a dashing of water,' espec. the sea, surge, Lu. viii. 24, τῷ κλύδωνι τοῦ ὕδ. (as Jos. Ant. ix. 10, 2.) Ja. i. 6, εἴκοι κλύδωνι θαλάσσης, where

there seems an allusion to the true force of the term κλύδων, which, in use, meant a *short breaking wave*, which curls back before it dashes over: an apt image of an unstable person, who from belief and hope falls back into disbelief and despair, as he is moved by every wind of doctrine. See Eph. iv. 14. The term is one of frequent occurrence in the Class. from Homer downwards.

Κλυδωνίζομαι, f. ἴσομα, depon. (κλύδων,) *prop. to be tossed with billows*, as the sea, or *to and fro*, as any thing tossed by the waves of the sea; but almost always used metaph. of mental fluctuation or perturbation. See Is. lvii. 20. So Eph. iv. 14, κλυδωνιζόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, i. e. 'agitated by doubts and difficulties;' a sense frequent in the later writers, as Josephus, Philo, Plutarch, and Aristæus, from whom see examples in my note.

Κνήθω, (κνάω,) f. κνήσω, gener. *to rub* or *scratch*; and in mid. *to scratch oneself*, (or as used with τὸ οὖς or τὴν κεφαλὴν,) but gener., in a special sense, *to tickle*, as Anthol. Gr. iii. 86, 8, κνήθειν οἶδεν ὄνος τῶν ὄνων. In N. T. only in pass. *to be tickled*, *feel an itching*; fig. 2 Tim. iv. 3, κνηθόμενοι τὴν ἀκοίην, lit. 'being tickled, itching, as to the ears,' i. e. having a desire to hear something pleasing: So Julian p. 333, δυνάμενος τὰς ἀκοὰς ὑμῶν κνηστιώσας παραμυθήσασθαι, 'to soothe,' as our English Poet says, 'Can flattery soothe the dull cold ear of Death?'

Κοδράντης, ου, ὁ, Latin *quadran*, the 4th part of an *as*, ἀσσάριον, and a small brass coin, = two λίκτα, Matt. v. 26. See ἀσσάριον.

Κοιλία, ας, ἡ, (fr. κοῖλος, hollow,) *prop. any cavity*, but confined to those of the human body, and almost exclusively to the *belly*; and denoting sometimes the *venter superior*, κεκρύφαλος, as Judg. iii. 21. Pol. xxxix. 2, 7; but gener. the inferior or *abdom*. And so alone it is used in N. T. where it signif. I. gener. *the belly*, as the receptacle of food, put, as often in Engl., for *the stomach*, either in men or animals, Matt. xii. 40, ἐν τῇ κοιλίᾳ τοῦ κήττου. Lu. xv. 16. 1 Cor. vi. 13, et al. Sept. and Class.—II. from the Heb., by synecd., for *the womb*, Matt. xix. 12, ἐκ κοιλίας μητρὸς, et al. Lu. i. 42. As personified, put for the woman herself, xi. 27. xxiii. 29, and Sept. oft.—III. fig. from the Heb. for *the inward part*, the inner man, as in Engl., the breast, the heart, John vii. 38, and Sept.

Κοιμάω, f. ἤσω, *to make sleep*, *to put to sleep*, as often in Homer. Hence in N. T. and gener. pass. κοιμάομαι, with fut. mid.

ἵσσομαι, *to fall asleep, to sleep*, intrans. I. *prop.* Matt. xxviii. 13. Lu. xxii. 45, κοιμώμενος ἀπὸ τῆς λύπης, al. Sept. & Class.—II. as said of the sleep of death, for *to die, to be dead*, Matt. xxvii. 52. John xi. 11. Acts vii. 60, τοῦτο εἰπὼν ἐκοιμήθη, et al. Sept. and Class.

Κοίμησις, εως, ἡ, (κοιμάω,) *the act of sleeping, or the state of sleep*; also meton. *rest, repose*, John xi. 13. Ecclus. xlvi. 19. xlvi. 14.

Κοινός, ἡ, ὄν, adj. *common*, I. *PROP.* *what belongs alike to all*, opp. to ἴδιος, as Wisd. vii. 3, ὁ κοινὸς ἀήρ. Jos. Ant. v. 1, 27, Θεὸν τὸν Ἑβραίοις κοινόν. So in N. T. Acts ii. 44, εἶχον ἅπαντα κοινὰ, in reference to their being used ἐν κοινῷ, or ἐκ κοινῷ, 'as a common meal.' See Hesiod, Opp. 721. Diod. Sic. vol. i. 242. Acts iv. 32. Tit. i. 4, κ. πίστιν, as Eur. Or. 489, τὸν κοινὸν Ἑλλήνων νόμον. Jude 3, ἡ κ. σωτηρία, as 2 Macc. ix. 21, ἡ κ. ἀσφάλεια.—II. *BY METON.* in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore *common*, not sacred or holy; hence, =ceremonially *unlawful, profane*, Mk. vii. 2, κοιν. χειρῶν, τοῦτ' ἐστὶν ἀνόμοις, wh. see my note. Acts x. 14, οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον, see my note. ver. 28. xi. 8. Rom. xiv. 14. 1 Macc. i. 47, 62. Jos. Ant. xiii. 1, 1, κοινὸν βίον, & sæpe al. Fig. under the Gospel dispensation, *unholy, unconsecrated*, Heb. x. 29, τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, i. e. 'unconsecrated,' and therefore having no atoning efficacy. So Just. Mart. Apol. ii. p. 98, οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν εὐχάριστα, (the bread and wine in the Eucharist.) Rev. xxi. 27, οὐ μὴ εἰσέλθῃ πᾶν κ. (in lat. edd. for vulg. κοινῶν,) *unholy*; others, *polluted, profane*, as Jos. Ant. xii. 12, 3, κοινοὶ ἄνθρωποι, *profanum vulgus*.

Κοινόω, f. ὤσω, (κοινός,) in Class. *to make common, to communicate*, with others, Thuc. i. 39. iii. 96. In N. T. in the Lev. sense, *to make common*, i. e. *to render unlawful or unclean, to defile*, ceremonially, with acc. Matt. xv. 11, τοῦτο κοινοῖ τὸν ἄνθρωπον. ver. 18, 20. Mk. vii. 15, 18, 20, 23. Heb. ix. 13. So *to regard as common, to call unclean*, Acts x. 15. xi. 9. Hence gener. *to profane, desecrate, pollute*, Acts xxi. 28, τὸν ἅγιον τόπον. absol. Rev. xxi. 27 in text. rec. This use is very rare out of N. T., yet Philo, I think, somewhere says, κακῶς ἔζων οἱ ἄνθρωποι καὶ ἀλλήλους ἐκοινούν.

Κοινωνέω, f. ἴσω, (κοινωνός,) *to be partaker of or in any thing, with any person*, i. e. *to share in common*. I. of THINGS, foll. by gen. *to partake of any thing*, Heb. ii. 14, κεκοινωνήκε σαρκός

καὶ αἵματος, and Class.; by dat. *to partake in any thing*, Rom. xv. 27. 1 Tim. v. 22, μηδὲ κοινωνεὶ ἀμαρτίαις ἀλλοτρίαις. 1 Pet. iv. 13. 2 John 11; fig. Rom. xii. 13, ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. by aiding them. Wisd. vi. 25, and lat. Class.—II. of PERSONS, *to partake with any one*, foll. by dat. and ἐν, Gal. vi. 6, κοινωνεῖτω ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσι αγαθοῖς, *let him share with his teacher*, i. e. 'communicate to his teacher of his good things;' with eis and acc. Phil. iv. 15; with dat. of pers. and gen. Pol. ii. 42, 5. Æl. V. H. iii. 17.

Κοινωνία, as, ἡ, (κοινωνέω,) *prop.* the act of *partaking, sharing* with others. So Aristot. Eth. viii. 9, ἐν κοινωνίᾳ γὰρ φιλία. In N. T. 1) *participation, fellowship with, communion in*, Acts ii. 42. 1 Cor. i. 9. x. 16, οὐχὶ κοινωνία τοῦ αἵματος—κ. τοῦ σώματος τοῦ Χρ. 2 Cor. vi. 14, τίς κοινωνία φωτὶ πρὸς σκότος; 'what of community?' q. d. τί κοινόν; I would comp. Epich. ap. Stob. Sent. p. 501, 4, τίς γὰρ κατόπτρον καὶ τυφλῷ κοινωνία; Eur. Iph. T. 254. Arist. Thesm. 137. 2 Cor. viii. 4, ἡ κ. τῆς διακονίας, 'part, share in transmitting this alms.' xiii. 13, ἡ κ. τοῦ ἁγίου Πνεύματος, 'the fellowship of the Holy Ghost,' meaning that *communication and indwelling* of the Holy Ghost, the Comforter, by which the blessings of God the Father and the Son, the grace of Christ, and the love of God, are bestowed on man. If it mean, as the recent foreign Commentators say, *participation*, it must, at any rate, denote a participation in the gifts of the Holy Ghost as a *person*, the two former being such. Gal. ii. 9, δεξιὰ κοινωνίας, *right hand of fellowship*, 'the pledge of communion,' &c. Eph. iii. 9, in text. rec. Phil. i. 5, ἡ κ. ὑμῶν εἰς τὸ εὐαγγέλιον, i. e. 'your participation in the Gospel,' accession to it. ii. 1. iii. 10. Philem. 6. 1 John i. 3, 6, 7. Jos. and Class. 2) *communication, distribution*, gener. Hdian. i. 10, 3. In N. T. meton. for *contribution, collection* of money in behalf of poorer churches, Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16.

Κοινωνικός, ἡ, ὄν, adj. (κοινωνός,) *communicative*, i. e. *idoneus vel propensus ad societatem, social*, as Pol. ii. 41, 1, and a writer in Cic. ἄνθρωπος κ. φύσει. In N. T. *communicating*, i. e. ready to give, liberal, 1 Tim. vi. 18. Lucian Tim. 56, πρὸς ἄνδρα, οἷόν σε, ἀπλοϊκὸν καὶ τῶν ὄντων κοινωνικόν. M. Anton. vii. 52.

Κοινωνός, οὔ, ὁ, ἡ, (κοινός,) a *partaker, or a partner, companion*, absol. 2 Cor. viii. 23, κοινωνός ἐμός, Philem. 17. Hdian. ii. 8, 5. Foll. by gen. of the pers. of whom any one is the companion, *with*

whom he partakes in any thing, Matt. xxiii. 30. 1 Cor. x. 20. Heb. x. 33. Sept. and Class.; by dat. of pers. *to* or *with* whom one is partner, Lu. v. 10, *κοινωνοὶ τῷ Σίμωνι*: by gen. of thing partaken, 1 Cor. x. 18, *κοινωνοὶ τοῦ θυσιαστηρίου*, i. e. 'of the victims sacrificed,' 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4, and Class.

Κοίτη, ης, ἡ, (κεῖμαι,) *a lying down*, i. e. for rest or sleep, Hdot. i. 10, *ὄρη τῆς κοίτης*. Hence gener. & in N. T. 1) *place of repose, bed*, Lu. xi. 7, *τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην*. Hom. Od. xix. 341, et al. Class.; espec. the marriage-bed, and meton. for marriage itself, Heb. xiii. 4. Jos. Ant. ii. 4, 5, *κοίτην μίαιναι*. Plut. de Fluv. p. 18, *μὴ θέλων μίαινευ τὴν κοίτην τοῦ γεννησαντος*. 2) *a lying with a woman, cohabitation*, whether lawful or unlawful, gener. the latter, Rom. xiii. 13, *περιπατήσωμεν μὴ κοίταις*, 'not in lewdness.' Sept. oft. and sometimes Class., but only the poets. Pind. Pyth. xi. 39. Eurip. Med. 154. Hippol. 154. Hence, from the Heb., meton. *semen*, as necessary for conception, Rom. ix. 10, *ἐξ ἐνός κοίτην ἔχουσα*, 'having conceived by one,' &c. So Sept. oft., and sometimes the fuller phrase, *κοίτη σπέρματος*.

Κοιτῶν, ἄνωσ, ὁ, (κοίτη,) lit. *a sleeping-place, a bed-chamber*, Acts xii. 20, *ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως*, i. e. the king's chamber-attendant, chamberlain. Sept. and Class.

Κόκκινος, η, ου, adj. (κόκκος, a small insect used by the ancients for dying purple,) *coccus-dyed, crimson*, Matt. xxvii. 28, *χλαμύρα κοκκίνην*, for which in Mk. xv. 17, *πορφύραν*. Heb. ix. 19. Rev. xvii. 3, 4. xviii. 12, 16. Sept. Ex. xxv. 4. xxviii. 5. Josh. ii. 18, 21. Plut. ed. R. vi. p. 546, 8.

Κόκκος, ου, ὁ, *a kernel, grain, seed*, Matt. xiii. 31, κ. *σινάπεως*. xvii. 20. John xii. 24, et al. Hdot. iv. 143.

Κολάζω, f. *ἀσσομαι*, (κόλος, κολοβός,) prop. *to lop or prune*, as trees, *κολάζειν τὰ δένδρα*, Theophr. de Caus. Plant. v. 9, 11. fig. *to attempt, correct, moderate*, Æl. V. H. xi. 3. Xen. Œc. xx. 12. Hence in N. T. and oft. in Class., espec. Thuc. and the Traged., *to correct, punish*, with acc. Acts iv. 21, *πῶς κολάσονται αὐτούς*. 2 Pet. ii. 9. *κολαζομένους τηρεῖν*, i. e. 'to reserve as subject to punishment.'

Κολακσία, ας, ἡ, (κόλαξ, flatterer,) *flattery, adulation*, 1 Th. ii. 5, and Class.

Κόλασις, εως, ἡ, (κολάζω,) prop. the act of *pruning*, e. gr. *κόλασις τῶν δένδρων*, Theophr. de Caus. Plant. ii. 4, 4. gener. in Class. *restriction, castigation*; in N. T. *punishment*, Matt. xxv. 46, *εἰς κό-*

λασιν αἰώνιον. 1 John iv. 18, and lat. Class.

Κολαφίζω, f. *ἴσω*, (κόλαφος, fr. *κολάπτω*,) *to strike with the fist, buffet*, with acc. Matt. xxvi. 67, *ἐκολάφισαν αὐτόν*. Mk. xiv. 65. Hence gener. *to maltreat*, 1 Cor. iv. 11. 2 Cor. xii. 7. 1 Pet. ii. 20.

Κολλῶ, f. *ἴσω*, (κόλλα, glue,) prop. *to glue together, make cohere*. Diod. Sic. ii. 58, κ. *τὶ διατμηθὲν*, Lucian, Quom. Hist. Conscr. 51. espec. *to solder metals*; also *to fasten closely*, prop. Pind. Ol. v. 29. fig. Plato 776, A. *κολλᾶ πόθος πάντα ἤθη*. In N. T. mid. *κολλάομαι*, aor. 1. pass. *ἐκολλήθην*, with mid. signif. *to adhere; cleave to*, prop. of things, foll. by dat. Lu. x. 11, *τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν*. Rev. xviii. 5, in later edit. *ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι* (see my note). Sept. Job xxix. 10. Ps. cii. 5. Anthol. Gr. i. p. 231. Fig. of persons, *to join oneself unto*, with dat. of thing, e. g. τῷ *ἄρματι*, *to follow, accompany*, Acts viii. 29, and oft. in Sept. τῷ *ἀγαθῷ*, *to cleave to*, Rom. xii. 9. Sept. 2 Kings iii. 3, al. elsewhere by *ἀκολουθεῖν*: of pers. *to become a servant to* any one, Lu. xv. 15, *to follow, cleave to*, τῇ *πόρῃ*, 1 Cor. vi. 16. Eccus. xix. 2, *κολλώμενος πόρναις*, an appropriate term. So Nicharch. in Anthol. *ἐταῖρα κολλᾶται, κνίξει*. The Class. however rather use *προσκολλᾶσθαι*, wh. also occ. in Sept. Gen. ii. 24. 1 Esdr. iv. 20, al. So Livy, 'scortis impliciti,' τῷ *Κυρίῳ*, 1 Cor. vi. 17. Sept. 2 K. xviii. 6. *to follow the side or party of any one, to associate with*, Acts v. 13. ix. 26. x. 28. xvii. 34. Sept. and lat. Class.

Κολλούριον or **Κολλύριον**, ου, τὸ, (dimin. of *κολλῦρα*, a cake,) prop. *a small cake*. In N. T. *collyrium, eye-salve*, so called as resembling the dough of the *κολλύρα*, Rev. iii. 18. Arr. Epict. iii. 21, 21. Luc. Alex. 21.

Κολλυβιστής, οὔ, ὁ, (κόλλυβος, a small coin, and the profit on change,) a *money-changer, broker*, equiv. to *κερματιστής*, Matt. xxi. 12. Mk. xi. 15. John ii. 15. Lysias Fragm. 34, ult.

Κολοβῶ, f. *ώσω*, (κολοβός, mutilated, fr. *κόλος*,) prop. *to mutilate, curtail*, Sept. and espec. by *cutting off* a limb. In N. T. fig. of time, *to cut off, shorten*, pass. Matt. xxiv. 22. Mk. xiii. 20, *κολοβωθήσονται αἱ ἡμέραι*. So Malela, p. 237, *τοῦ αὐτοῦ μηνὸς τὰς ἡμέρας ἐκολόβωσαν*.

Κόλπος, ου, ὁ, *the bosom*. I. prop. the front of the body between the arms; hence John xiii. 23, *ἀνακειμένος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ*, *reclining on Jesus' bosom*, i. e. sitting next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom. So Lat. *in sinu*

recumbō. Fig. to be in or on the bosom of any one, to be cherished by him; a bosom-friend. John i. 18, ὁ ὢν ἐν τὸν κόλπον τοῦ Πατρὸς, equiv. to ὁ μονογενὴς υἱός. So Lu. xvi. 22, εἰς τὸν κόλπον Ἀβραάμ, and ver. 23, Δάξαρων ἐν τοῖς κόλποις αὐτοῦ, i. e. 'in near and intimate communion with Abraham,' as one of his beloved children. So Jos. de Macc. § 13, [4 Macc. xiii. 16.] οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου. Deut. xiii. 7. xxviii. 54, 56, al. Ecclus. ix. 1. Plut. Cato Min. 33, ult. Γαβρίμιον, ἐκ τῶν Πομπηίου κόλπων ἀνθρώπων. Cic. ad Div. xiv. 4, 'tu vero sis in sinu semper et complexu meo.'—II. spec. the bosom of an oriental garment, which falls down over the girdle, and is often used as a sort of pocket for carrying small articles. Lu. vi. 38, δάσουσιν εἰς τὸν κόλπον ὑμῶν. So Sept. Is. lxxv. 6. Jer. xxxii. 18, and sometimes Class. e. gr. Hom. Od. xv. 468, τρὶ ἄλεια κατακρύψασ' ὑπὸ κόλπῳ Ἐκφερει.—III. fig. put for a bay, gulf, inlet of the sea, Acts xxvii. 39. Jos. and Class. and hence our *gulf*.

Κολυμβάω, f. ἴσω, to swim, Acts xxvii. 43, and lat. Class.

Κολυμβήθρα, as, ἡ, (κολυμβάω,) prop. a swimming-place, hence a pool, pond, for any purpose whatever; e. gr. gener. John ix. 7, 11; a healing bath or pool, ver. 2. Sept. Jos. and lat. Class.

Κολωνία, as, ἡ, Lat. *colonia*, i. e. a Roman colony, Acts xvi. 12. On the connexion of colonies with the Roman republic, see Kuinoel in loc.

Κομάω, f. ἴσω, (κόμη,) to wear the hair long, 1 Cor. xi. 14, sq. and Class. as Hom. Hdot. Xen.

Κόμη, ης, ἡ, hair, head of hair, 1 Cor. xi. 15. Sept. and Class.

Κομίζω, f. ἴσω, Att. f. ἰώ, (κομέω,) prop. and gener. to take care of, provide for; so of one fallen in battle, to take up and bear away, Hom. Il. xiii. 196: hence gener. to take up, carry off, as booty, Hom. Il. ii. 875, or a weapon in the body, xxii. 286. In N. T. gener. 1) act. to bear, to bring, trans. Lu. vii. 37, κομίσασα ἀλάβαστρον μύρον. Arr. Alex. M. vii. 22, 8. Xen. Cyr. iii. 3, 2. 2) mid. κομίζομαι, Att. f. κομιόμαι, to take for oneself, to bear or bring to oneself, i. e. to acquire, obtain, receive, trans. Matt. xxv. 27, ἐκομισάμην ἂν τὸ ἐμόν. 2 Cor. v. 10. Col. iii. 25, κομιέται δ' ἡδίκησε. Heb. x. 36, κ. τὴν ἐπαγγελίαν, et al. Apocr. & lat. Class. In the sense of to receive again, recover, trans. Heb. xi. 19. Sept. Gen. xxxviii. 20. 2 Macc. x. 1. Jos. Ant. xiii. 4, 1. Diod. Sic. xii. 80.

Κομψότερον, adv. (compar. of κόμψως, *bellè*, 'well,' Xen. Cyr. i. 3, 8,) better, in the phrase κομψότερον ἔχειν, *se melius habere, to be better*, John iv. 52. Arr. Epict. iii. 10, 13, κόμψως ἔχειν.

Κονιάω, f. ἴσω, (κονία, dust, slacked lime,) to white-wash, i. e. with lime, trans. Matt. xxiii. 27, τάφοις κεκονιαιμένοι, white-washed sepulchres. See my note. Acts xxiii. 3, τοῖχος κεκονιαιμένος, 'thou whited wall,' i. e. thou hypocrite, fair without and foul within. Sept. and lat. Class.

Κονιορτός, οὔ, ὁ, (κονία & ὄρνυμι,) dust, prop. as raised up, flying, Matt. x. 14. Lu. ix. 5. x. 11, et al. Sept. and Class.

Κοπάζω, f. ἴσω, (κόπος,) prop. 'to be beaten out, be weary,' equiv. to κοπιᾶω, hence gener. to relax, remit, cease, as oft. in Class. Sept. and Apocr.; in N. T. of the wind, to lull, intrans. Matt. xiv. 32. Mk. iv. 39. vi. 51. So Hdot. vii. 191, ἐκόπασεν ὁ ἀνεμος. Sept. in Gen. viii. 1, ἐκόπασε τὸ ὕδωρ.

Κοπετός, οὔ, ὁ, (κόπτομαι,) lamentation, wailing, i. e. as accompanied with beating the breast, &c. Acts viii. 2. Sept. Gen. i. 10. Dion. Hal. Ant. xi. 31.

Κοπή, ης, ἡ, (κόπτω,) prop. the act of cutting, or its effect, a cut or blow; also slaughter, carnage, Heb. vii. 1, in allusion to Gen. xiv. 17. Sept. in Josh. x. 20. Judith xv. 7.

Κοπιᾶω, f. ἴσω, (κοπία = κόπος,) prop. in Class. to labour unto weariness, to be weary, intrans. I. prop. to be weary from bodily labour. John iv. 6, κ. ἐκ τῆς ὁδοπορίας. Jos. Ant. ii. 15, 3, κ. ὑπὸ τῆς ὁδοπορίας. Sept. in Is. xl. 31, δραμούνται καὶ οὐ κοπιᾶσουσι. Deut. xxv. 18, et al. in Sept. Also by impl. to faint or tire with labour, both prop. as Rev. ii. 3, ἐβάστασας, καὶ οὐκ ἐκοπίασας. Aristoph. Thesm. 795. Athen. p. 416, and fig. Matt. xi. 28, δεῦτε πρὸς με πάντες οἱ κοπιῶντες, i. e. 'are weary of the burden of sin,' (see Ps. xxxviii. 4. Heb. xii. 1,) and the yoke of the ceremonial law. See Gal. v. 1.—II. in N. T. to weary oneself with labour, to labour, to toil, absol. Lu. v. 5, κοπιᾶσαντες οὐδὲν ἐλάβομεν. Matt. vi. 28. Lu. xii. 27, τὰ κρίνα—οὐ κοπιᾶ οὐδὲ νήθει. Acts xx. 35. 1 Cor. iv. 12. Eph. iv. 28. 2 Tim. ii. 6. Fig. of spiritual labour (see Ps. cxxvii. 1) of a teacher who 'labours in the Gospel,' John iv. 38, ὁ οὐχ ὑμεῖς κεκοπιᾶκατε. Josh. xxiv. 13, ἔδωκεν ὑμῖν γῆν ἐφ' ἣν οὐκ ἐποκιάσατε. 1 Cor. xv. 10. xvi. 16. Foll. by ἐν, to labour in, ἐν λόγῳ, 1 Tim. v. 17. ἐν Κυρίῳ, i. e. 'in the work of the Lord,' Rom. xvi. 12. ἐν ὑμῖν, 'among you,' 1 Th. v. 12. by eis with acc. of pers. upon or for whom, eis ἡμᾶς, Rom. xvi. 6. eis ὑμᾶς, Gal. iv.

11. with *eis* final, as *eis τούτο ὄτι*, 1 Tim. iv. 10. *eis δ*, Col. i. 29. *eis κενόν*, in vain, Phil. ii. 16. Sept. Is. lxxv. 23. Jer. li. 53.

Κόπος, ου, ὁ, (κόπτω,) prop. a beating, Æschyl. Myrm. 119; also the being beaten out with labour, utter weariness, Xen. An. v. 8, 3. Hence in N. T. as gener. in Class. *toi*, labour, implying wearisome effort, gener. John iv. 38, ὑμεῖς εἰς τὸν κόπον αὐτῶν ἐσεληλύθατε, i. e. the fruit of it; also of labour in preaching the Gospel, 1 Cor. iii. 8. xv. 58, ὁ κόπος ὑμῶν ἐν Κυρίῳ. 2 Cor. vi. 5. x. 15. xi. 23, 27. 1 Thess. i. 3, ὁ κόπος τῆς ἀγάπης, labour of love, i. e. work of beneficence, as in Heb. vi. 10. See my note. In the sense of trouble, vexation, in the phrase κόπους παρέχειν τινί, = to trouble, to vex any one, Matt. xxvi. 10. Mk. xiv. 6. Lu. xi. 7. xviii. 5. Gal. vi. 17, and later Greek writers. The earlier ones said πόνον παρέχειν, Hdot. i. 177, or πράγματα παρέχειν, Hdot. i. 155, 175.

Κοπρία, ας, ἡ, (κόπρος, dung,) prop. a dunghill. In N. T. *dung*, Lu. xiv. 35. Sept. and lat. Class.

Κόπριον, ου, τὸ, (neut. of adj. κόπριος,) *dung*, manure, plur. κόπρια, Lu. xiii. 8, in lat. edit. 1 Macc. ii. 62. Anthol. Gr. iii. p. 85. Arr. Epict. ii. 4, 5.

Κόπτω, f. ψω, to beat or cut, by a blow, as oft. in Hom.; also to chop. In N. T. 1) prop. to lop trees, to cut off branches, Matt. xxi. 8. Mk. xi. 8. Sept. Num. xiii. 24. Judg. ix. 48. Xen. An. iv. 8, 2. 2) mid. κόπτομαι, to beat or cut oneself, i. e. the breast, &c. in loud wailing; hence to lament, wail, bewail, absol. Matt. xi. 17. Jos. Ant. vii. 1, 6, and Class.; with acc. Lu. viii. 52.

Κόραξ, ακος, ὁ, a raven, Lu. xii. 24. Sept. and Class.

Κοράσιον, ιου, τὸ, (dimin. fr. κόρη,) girl, maiden, damsel, Matt. ix. 24, 25, et al. Sept.

Κορβᾶν, ὁ, indec. also κορβανᾶς, ᾶ, ὁ, Hebr. קרבן, *corban*, i. e. a gift, offering, oblation, to God, Lev. ii. 1, 4, 12, 13. In N. T. 1) prop. κορβᾶν, 'something devoted to God,' Mk. vii. 11, κορβᾶν, ὃ ἐστὶ δῶρον, κ.τ.λ. See Jos. Ant. iv. 4, 4. 2) κορβανᾶς, said of money offered in the Temple, the sacred treasure, and by meton. the treasury, = γαροφυλάκιον, Matt. xxvii. 6. See Jos. B. J. ii. 9, 4, τὸν ἱερὸν Θησαυρὸν, καλεῖται δὲ κορβανᾶς.

Κορέννυμι, (f. κορέσω, perf. pass. κεκόρεσμαι, aor. 1. pass. ἐκορέσθην,) to satiate, satisfy, with food and drink, pass. or mid. to be satiated or full; foll. by gen. of thing, pass. Acts xxvii. 38, κορεσθέντες δὲ τροφῆς, and Class. Fig. absol. 1 Cor. iv. 8, and Hdian. i. 13, 10.

Κόρος, ου, ὁ, *corus*, Hebr. cor, the largest Hebrew dry measure, equal to the homer, i. e. to ten baths, or ephabs, and also to ten Attic ἰμίδιμοι, Jos. Ant. xv. 9, 2. Lu. xvi. 7, ἑκατὸν κόρους σίτου. Sept. 2 Chr. ii. 10. xxvii. 5. Ez. xlv. 13.

Κοσμέω, f. ἦσω, (κόσμος,) to order, i. e. to put in order, e. g. an army, to draw up, Hom. Il. xiv. 388, and oft.; to regulate, Hes. Opp. 308; to adorn, Hes. Opp. 72. Thuc. and Æschyl. In N. T. 1) to adjust, e. g. lamps, to trim, Matt. xxv. 7, ἐκόσμησαν τὰς λαμπάδας αὐ. 2) to decorate, adorn, e. g. τὸν οἶκον, as if for a new dweller, Matt. xii. 44. Lu. xi. 25, and so Class.; a bride, νύμφην, Rev. xxi. 2; gener. Lu. xi. 25. 1 Tim. ii. 9. Rev. xxi. 19. Sept. and Class. So Matt. xxiii. 29, κοσμεῖτε τὰ μνημεῖα, 'ye decorate the sepulchres,' &c. i. e. with garlands and flowers, or by adding columns or other ornaments. See my Rec. Syn. in loc. Fig. to honour, make honourable, or respected, Tit. ii. 10, τὴν διδασκαλίαν. 1 Pet. iii. 5, αἱ ἀγλαὶ γυναῖκες—ἐκόσμουσαν ἑαυτάς. Theogn. v. 941. Hdian. vi. 3, 5. Xen. Conv. viii. 38.

Κοσμικός, ἡ, ὄν, adj. (κόσμος, world,) worldly, terrestrial, opp. to ἐπουράνιος. Heb. ix. 1, ἅγιον κοσμικόν comp. ver. 23, and see my note. Plut. vi. 455, κοσμικὴ διάταξις. As highly illustrative of the above passage of Heb. compare Joseph. Bell. iv. 5, 2, of the Jewish priests, οἱ δὲ πρὸ ὀλίγου τὴν ἱερὰν ἐσθῆτα περικεκίμενοι, καὶ τῆς κοσμικῆς θρησκείας κατάρχουτες—ἔβριμμένοι γυμνοὶ, βορὰ κυνῶν καὶ θηρίων, ἐβλίποντο. Fig. worldly, as conformed to this world, belonging to the men of this world, Tit. ii. 12, ἐπιθυμῖαι κοσμικαί, worldly lusts.

Κόσμιος, ου, ὁ, ἡ, adj. (κόσμος,) well-ordered; of things, decorous, modest, in a moral respect, 1 Tim. ii. 9, ἐν καταστολῇ κοσμίῳ. So Xen. Mem. iii. 11, 14, τοὺς δεομένους ὑπομνηστικοὺς ὡς κοσμιωτάτη ὁμιλία; and Hdot. Vit. Hom. 4, ἡ δὲ παρ' αὐτῷ εἰργάζετο, πολλῶν κοσμίῳ χρωμένη. The term is, however, prop. used of persons who are obedient to lawful authority, Xen. An. vi. 6, 17; but in 1 Tim. iii. 2, νηφάλιον, σώφρονα, κόσμιον, it means of well-ordered morals and habits, as very often in Plato, σεμνοπρεπῆ, as Theophyl. explains. And so Epict. Ench. § 62, κ. καὶ αἰδήμονες ἐν σωφροσύνῃ.

Κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατέω,) prop. lord of the world, Schol. in Aristoph. Nub. 397, Σ. ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγονώς κ. τ. λ. Orpheus, Hymn on the Sun, 11, on Pan, 11. In N. T. of Satan as the prince of this world, i. e. of worldly men,

plur. Eph. vi. 12, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, i. e. Satan and his angels. Comp. John xii. 31. 2 Cor. iv. 4. Ignat. i. 1, διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν.

Κόσμος, ου, ὁ, *order*, implying orderly disposition, arrangement, Hom. Od. xiii. 77, κόσμῳ καθίζειν. Thuc. iii. 77; also gener. *regularity*, Thuc. vii. 40. And as orderly arrangement is in nothing more necessary than in dress, (so our word *to dress* comes from Ital. *drissare*, fr. Lat. *dirigere*, to put in order,) so κ. came to mean personal attire, espec. that of women, Hom. Il. xiv. 187; and then, from the adjunct, *decorative attire, decoration*, as in N. T. at 1 Pet. iii. 3. In N. T. it has two significations: 1) *decoration*, 1 Pet. iii. 3, οὐχ ὁ ἔξωθεν κόσμος. Sept. Ex. xxxiii. 4, 5, 6. Jer. iv. 30. Hdian. iii. 6, 19. Xen. Cyr. viii. 4, 24; and 2) from arrangement being implied, the *order* of the universe, THE WORLD, Lat. *mundus*, first so used by Pythagoras, and then adopted as a technical term of philosophy. In N. T. it is used i. gener. for the WORLD, the universe, the heavens and earth, &c. Matt. xiii. 35, ἀπὸ καταβολῆς κόσμου. xiv. 21, et al. and Class. Meton. for the *inhabitants* of the universe, 1 Cor. iv. 9, θεάτρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. Fig. and symbol. as in Engl. *a world* of any thing, for a *congeries*. Ja. iii. 6, ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, *a world of iniquity*.—II. by synec. the EARTH, this lower world as the abode of man. 1) prop. Mk. xvi. 15, πορευθέντες εἰς τὸν κόσμον ἅπαντα. So ἔρχεσθαι εἰς τὸν κόσμον, 'to come or be sent into the world,' to be born, John i. 9; or 'to go forth into the world,' to appear before men, John iii. 19. vi. 14, et al.: hyperbolically, Matt. iv. 8, πάσας τὰς βασιλείας τοῦ κόσμου. Rom. i. 8. Comp. Lucian de Astrol. 12. 2) meton. the world for its *inhabitants, mankind*. Matt. v. 14, ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. xiii. 38. John i. 29. iii. 16, οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, et al. So hyperb. the world for the *multitude, every body*, Fr. *tout le monde*. John vii. 4, φανέρωσον σεαυτὸν τῷ κόσμῳ, opp. to ἐν κρηπῶ. xii. 19. xiv. 22. xviii. 20. 2 Cor. i. 12. 2 Pet. ii. 5, κόσμος ἀσεβῶν. Put also for the *heathen world*, equiv. to τὰ ἔθνη, Rom. xi. 12, 15.—III. with οὗτος, in the Jewish mode of speaking, the *present world*, or *order of things*, as opposed to the kingdom of Christ; and hence always with the idea of *transientness, worthlessness, and evil* both physical and moral, the seat of cares, temptations, &c.; and thus nearly equiv. to ὁ αἰὼν οὗτος, 1) gener. with οὗτος,

John xii. 25, ὁ μισθὸν τῆν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, opp. to εἰς ζωὴν αἰῶνιον. xviii. 36, bis, ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κ. τ. λ. 1 Cor. v. 10; without οὗτος, 1 John ii. 15, 17; spec. the wealth and enjoyments of this world, this world's goods, Matt. xvi. 26, τί γὰρ ὠφελεῖται ἄνθρωπος, εἰὰν τὸν κόσμον ὅλον κερδήσῃ; Mk. viii. 36. Gal. vi. 14. Ja. iv. 4, et al. 2) meton. for the MEN of this world, *worldlings*, as opp. to those who seek the kingdom of God, e. g. with οὗτος, John xii. 31, ἡ κρίσις τοῦ κ. τούτου. 1 Cor. i. 20, σοφία τοῦ κ. τούτου. iii. 19. As subject to Satan, John xii. 31, ὁ ἄρχων τοῦ κ. τούτου. xiv. 30. xvi. 11. Without οὗτος, John vii. 7, οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. xiv. 17, et al. sæpius.

Κοῦμα, Syro-Chald. imperat. fem. *arise*, Mk. v. 41.

Κουστῶδια, ας, ἡ, Lat. *custodia*; in N. T. meton., abstr. for concr. *watch, guard*, of soldiers, Matt. xxvii. 65.

Κουφίλω, f. ἴσω, (κούφος, light,) *to lighten*, as a ship by discharging its cargo, Acts xvii. 38, ἐκούφιζον τὸ πλοῖον. Thuc. vi. 34; or preparing for battle, Thuc. vi. 34. So Jon. i. 5, (a passage probably then had in view by St. Luke,) ἐκβολὴν ἐποίησαντο τῶν σκευῶν, τοῦ κουφισθῆναι ἀπ' αὐτῶν. Pol. i. 39, 4, κ. τὰς ναῦς.

Κόφινος, ου, ὁ, *corhinus, a wicker-basket*, meaning the Jewish travelling-baskets to carry provisions, Matt. xiv. 20, δώδεκα κοφίνους πλήρεις, where see my note. Ps. lxxxi. 6. Judg. vi. 19. Aristoph. Av. 1310. Xen. Mem. iii. 8, 6.

Κράββατος, ου, ὁ, Lat. *græbatus*, a small portable couch, with only a skin or rug spread over; or a kind of stretcher used for travelling or conveying sick persons, called by the Class. σκιμπος, or σκιμπόδιον, Mk. ii. 4, 9. vi. 55. John v. 8. Acts v. 15, al. Arr. Epict. iii. 22. Used only by very late writers.

Κράζω, (f. κεκραξομαι, aor. I. ἐκραξα, perf. I. κέκρωγα with signif. of pres.) a word supposed to be formed from the sound, and imitating the hoarse cry of the raven, rook, &c. (see Aristoph. Nub. 258, 388,) and akin to κρᾶζω and κλάζω, hence gener. and in N. T. *to cry out, vociferate*, intrans. 1) as said of *inarticulate* cries, clamour, exclamation, e. g. from fear, ἀπὸ τοῦ φόβου, Matt. xiv. 26; from pain, Matt. xxvii. 50. Mk. xv. 39; abhorrence, Acts vii. 57. Of demoniacs, Mk. i. 26. v. 5. Lu. ix. 39. Sept. So, in joy, Lu. xix. 40, οἱ λίθοι κεκράζονται, a proverbial expression, to express that a thing can by no means be concealed, of which see examples in my note. Josh. vi. 16,

and Class. 2) of any articulate outcry, to exclaim, call aloud; in Class. almost always absol. but in N. T. foll. by the words uttered, Mk. x. 48, ὁ δὲ πολλῶ μᾶλλον ἐκράξεν Ὑιὲ Δαυὶδ κ. τ. λ. xv. 13, 14, al. Foll. by a tense or part. of λέγω, &c. e. g. ἐκράξε λέγων, Matt. xiv. 30. Mk. iii. 11. John i. 15, and oft. κράξας ἔλεγε, Mark ix. 24; of urgent prayer, or entreaty, &c. Rom. viii. 15, ἐν ᾧ κράζομεν Ἀββᾶ ὁ Πατήρ. Gal. iv. 6; metaph. Ja. v. 4, ὁ μισθὸς τῶν ἰργατῶν — κράξει, scil. πρὸς Κύριον, for vengeance. So Aristoph. Nub. 982, κέκραγε πρὸς τοὺς οἰκέτας: and so Sept. in Is. xix. 20, κεικράζονται πρὸς Κύριον. Pa. xxviii. 1, πρὸς σε ἐκίκρασα, ὁ Θεὸς μου. 2 Sam. xix. 28. Jer. xi. 11.

Κραιπάλη, ης, ἡ, (so Lat. *crapula*, from κρά, *carpat*, and πάλλω, *to*bro, the disorder being so called from its chief symptom,) prop. *seizure* of the head, and hence *intemperance* by gluttony or *intoxication*, and its consequences, *giddiness*, *headache*, &c. Lu. xxi. 34, ἐν κραιπάλῃ καὶ μέθῃ, i. e. 'in constant revelry, carousing.' Aristoph. Ach. 277. Hdian. i. 17, 7, al. in Class.

Κρᾶνιον, ου, τὸ, (dimin. of κρᾶνον.) a skull, Matt. xxvii. 33. Mk. xv. 22, al. Sept. and lat. Class.

Κράσπεδον, ου, τὸ, (kindr. with κροσσός,) prop. *the edge*, *margin*, *skirt*, *extremity* of any thing, e. g. of a mountain, Xen. Hist. iv. 6, 8; of a garment, Theocr. ii. 53. In N. T. *fringe*, *tassel*, Matt. ix. 20, et al. Sept. Num. xv. 38.

Κραταίος, ὁ, ὄν, adj. (κράτος.) *strong*, *mighty*, e. g. ἡ κ. χεὶρ τοῦ Θεοῦ, 1 Pet. v. 6. So 1 Eodr. viii. 47, τῆς κ. χεῖρα τοῦ Κυρίου ἡμῶν, and sometimes in Sept. and Class. espec. the poets, as Hom. Pind. and the Tragedians.

Κραταίω, f. ὤσω, (κραταίος,) *to make strong*, *strengthen*, trans. a form found only in Sept. N. T. and later writers, for the earlier κρατύνω, act. in Sept. 1 Sam. xxiii. 16. 2 K. xv. 19. In N. T. only in pass. *to be strong*, *to grow strong*, Lu. i. 80. ii. 40, ἐκραταιοῦντο πνεύματι. Eph. iii. 16, δυνάμει κραταιωθῆναι. Also pass. in mid. sense, lit. 'to string up one's nerves,' for any laborious undertaking, 1 Cor. xvi. 13, ἀνδρίζεσθε, κραταιοῦσθε, as Ps. xxxi. 24, ἀνδρίζεσθε, καὶ κραταιοῦσθε ἡ καρδία ὑμῶν. 1 Sam. iv. 9, κραταιοῦσθε καὶ γίνεσθε εἰς ἀνδρας.

Κρατεῖω, f. ἤσω, (κράτος,) in Class. *to be strong*, *mighty*, *powerful*, either absol. as often in Homer, or with gen. of pers. *to have power*, *rule over*; or with gen. of thing, *to get the better of*, hold the mastery

over. In N. T. either with gen. of thing, or acc. of pers. or thing. I. foll. by gen. of thing, *to have power over*, *to be or become master of*, i. e. *to gain*, *to attain to*. In Class. gener. prop. as Demosth. κρατεῖν τῶν χρημάτων, or τῶν πραγμάτων. Thuc. iii. 47, κρατεῖν τῶν ὄπλων: but in N. T. only fig. as in Acts xxvii. 13, τῆς προβίαιου. The same phrase occurs in Diod. Sic. xvi. 20. Galen cited by Wet.; and κατακρατεῖν τ. πρ. Pol. v. 38, 9; & κρατεῖν τοῦ ἐγχειρήματος, Dion. Hal. p. 906, l. Heb. iv. 14, κρατεῖν τῆς ὁμολογίας, 'let us attain to the full benefit of our profession in him,' equiv. to vi. 18, κρατῆσαι τῆς προκειμένης ἐλπίδος. Sept. Prov. xiv. 18, οἱ πανουργοὶ κρατῆσουσι ἀλοθῆσιαι. Hence gener. κρατεῖν τῆς χειρὸς τινος, *to take the hand* of any one, Matt. ix. 25. Mk. i. 31. v. 41. Lu. viii. 54, and so oft. in Sept. but not in Class.—II. foll. by acc. of pers. or thing. 1) *to have power over*, *to be or become master of*. Hence gener. *to get into one's power*, *to lay hold of*, *seize*, *take*, e. g. a person, Matt. xiv. 3, ὁ γὰρ Ἡρώδης κρατῆσαι τὸν Ἰωάννην, ἔδησεν αὐτόν, Mk. iii. 21, and oft.; also Palaeoph. ii. 7, 9. xxxii. 2. Ach. Tat. p. 309, ἐπεχειρεῖ με κρατεῖν. So of an animal, Matt. xii. 11, and Sept. Apocr. Class. Hence gener. κρατεῖν τινα τῆς χειρὸς, *to take any one by the hand*, in order to raise him, Mk. ix. 27. Also *to hold in one's hands* or *arms*, *to embrace*, Matt. xxviii. 9, ἐκράτησας αὐτοῦ τοὺς πόδας, 'they embraced his feet.' 2) *to have in one's power*, *be master of*, i. e. *to hold*, *hold fast*, e. g. things, Rev. ii. 1, ὁ κρατεῖν τοὺς ἐπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ. Comp. i. 16, where ἔχω. Comp. Athen. p. 290, ῥόταλον ἐκράτει: and Achill. Tat. βιβλίον κρατεῖν. Rev. vii. 1, κ. τοὺς τέσσα. ἀνέμους. Pass. Lu. xxiv. 16, οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. Of persons, *to hold in subjection*, pass. Acts ii. 24, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ, scil. θαλάτου. Aristoph. Av. 419. Xen. An. v. 6, 7. So *to hold one fast*, i. e. *to hold fast to him*, *cleave to him*, whether in person, Acts iii. 11, κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith, Col. ii. 19, τὴν κεφαλὴν, i. e. Christ. Metaph. spoken of sins, *to hold fast*, *retain*, *not remit*, John xx. 23. Mk. ix. 10, *to keep to oneself*, e. g. τὸν λόγον, Al. 10. So the Class. writers have κρατεῖν τι πρὸς ἑαυτόν: and Test. XII. Patr. p. 683, ἐν ψυχῇ σου μὴ κρατῆσαι δόλων. Others explain, 'held fast in mind'; and so Athen. ap. Steph. Thess. in v. κρατεῖν οἶμαι τῆς λέξεως, *memoria tenere*. Comp. Aesch. Choeph. 78. Gener. *to hold fast* in mind, *observe*, Mk. vii. 3, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. γει.

4, 8. 2 Thess. ii. 15. Rev. ii. 13, sqq. iii. 11. Test. XII. Patr. p. 665, κρατεῖν τὸ θέλημα τοῦ Θεοῦ.

Κράτιστος, η, ον, (prop. superl. of poetic κρατὺς, (κράτος,) used also as superl. of ἀγαθός,) *most excellent, most noble*, used in addressing persons of rank or authority. Lu. i. 3, κράτιστε Θεόφιλε. Acts xxiii. 26, et al. Jos. and Class.

Κράτος, εος ονς, τὸ, *strength*, prop. physical, Hom. II. xvi. 524. xxiv. 293; but oft. in Class., and also in N. T., said of moral strength, *might, power, &c.* I. gener. Acts xix. 20, κατὰ κράτος, *mightily, vehemently*, and so Class. oft. Eph. i. 19, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, i. e. 'of his mighty power.' (Comp. Ἰσχύς.) Eph. vi. 10. Col. i. 11. Sept. Is. xl. 26, ἀπὸ πολλῆς δόξης, καὶ ἐν κράτει ἰσχύος αὐτοῦ. Meton. *might*, collect. for *mighty deeds*, in the phrase ποιεῖν κράτος, *to exert strength*, perform mighty deeds, Lu. i. 51, ἐποίησε κράτος ἐν βραχίονι, &c. And so Ps. cxix. 16, ποιῶν δύναμιν.—II. *power*, i. e. dominion, implying dignity, or the authority attached thereto, and often occurring in doxologies, as 1 Tim. vi. 16, ὁ τιμῆ καὶ κράτος αἰώνιον. 1 Pet. iv. 11. v. 11. Rev. i. 6. Heb. ii. 14, τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, 'the Lord of death.' And so in Class., as Hdot. iii. 36, τὸ Περσίων κράτος ἔχοντα. Hom. Od. i. 359, τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ, et al. Hdot. vii. 187. ix. 42.

Κραυγάζω, f. ἄσω, (κραυγή,) *to cry out, vociferate*, intrans. equiv. to κράζω, Matt. xii. 19, οὐκ ἐπίσει, οὐδὲ κραυγάζει. xv. 22. John xi. 43. Sept. and later Class.

Κραυγή, ἦς, ἡ, (κράζω,) *cry, outcry*, e. gr. to intimate something to be done, Matt. xxv. 6. Rev. xiv. 18, and Class. as Xen. An. ii. 2, 17. Thuc. vii. 44; of tumult, *clamour*, Acts xxiii. 9. Eph. iv. 31. Pol. ii. 70, 6; of sorrow, *wailing*, Rev. xxi. 4. Sept. and Class.; of supplication, Heb. v. 7, and Sept. often.

Κρέας, ατος αος, τὸ, (plur. τὰ κρέατα, contr. κρέα,) *meat, flesh*, Rom. xiv. 21. 1 Cor. viii. 13. Sept. and Class.

Κρεῖσσων, or πτων, ονος, ὁ, ἡ, (prop. κραισσων,) compar. of poetic κρατὺς, used also as comparat. of ἀγαθός, *better*. The word properly signifies *stronger*, as often in Homer and Hdot.; but generally by impl. *better*, whether intrinsically or extrinsically, and differing in sense, as applied to persons, or to things, chiefly qualities. In the former case it denotes what is better in *dignity or quality*; in the latter, what is better in *value*. In N. T. it signi-

fies, I. better, in *value*, more useful or profitable, and therefore preferable; though found only in the neut. τὸ κρεῖσσον, 1 Cor. vii. 9. xi. 17. xii. 31. Phil. i. 23, et al. So also Sept. and Class.; as Xen. Œcon. xx. 9; also κρατεῖ for κρεῖσσόν ἐστι, Eurip. Hipp. 248.—II. better in *quality*, as said both of things, *more excellent*, and of persons, *superior*, Heb. i. 4, τοσοῦτῳ κρεῖττων γενόμενος: and vi. 9. vii. 7, 19, 22. ix. 23. x. 34. xi. 16, 35. 1 Pet. iii. 17, and Class.; as Hom. II. iii. 71, ὁπότερος δὲ κ. νικήσῃ, κρεῖσσων τε γίνηται. In the passage of Heb. vii. 7, τοσοῦτῳ κ. the sense is, 'higher in dignity,' as in Chrys. de Sacerd. iii. 6, ἐπὶ τὸ κρεῖττον ἑκοσμήθη, 'was invested with higher dignity.'

Κρεμάννυμι, f. κρεμάσω, aor. 1. pass. ἐκρεμάσθην, *to hang, suspend, trans.* mid. κρεμαμαι. after the form ἵσταμαι, *to hang, to be suspended*, intrans. 1) act. with acc. impl. and foll. by ἐπὶ with gen. Acts v. 30, & x. 39, κρεμάσαντες (αὐτὸν) ἐπὶ ξύλου. Gen. xl. 19, 22. Pass. foll. by εἰς, Matt. xviii. 6; absol. Lu. xxiii. 39, and Class. 2) mid. Acts xxviii. 4, κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, *hanging from his hand*. So with ἐκ, Xen. Mem. iii. 10, 13. Foll. by ἐπὶ ξύλου, Gal. iii. 13. Fig. with ἐν, Matt. xxii. 40, ἐν ταύταις—κρέμανται. So fig. with ἐκ, Philo t. ii. p. 420, ὧν αἱ τοῦ ἔθνους ἐκπίδες ἐκρέμαντο. Mid. oft. in Sept. and Class.

Κρημνός, οὔ, ὁ, (κρεμάννυμι,) a *pro-cipice*, prop. an overhanging cliff, Matt. viii. 32. Mk. v. 13. Lu. viii. 33. Sept. and Class.

Κριθῆ, ἦς, ἡ, *barley*, Rev. vi. 6. Sept. and Class.

Κριθίνος, η, ον, (κριθῆ,) *of barley*, as ἄρτοι κριθίνοι, *barley-loaves*, John vi. 9, 13. Sept. 2 K. iv. 42, ἄρτοι κρ. Xen. An. iv. 5, 26, ἄρτοι κρ. Artemid. i. 69, ἄρτοι κρ.

Κρίμα, ατος, τὸ, (κρίνω,) *judgment*, i. e. I. the ACT OF JUDGING, giving judgment, equiv. to κρίσις. In N. T. only in reference to future reward or punishment, John ix. 39, εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, *for judgment am I come into this world*, i. e. in order that the righteous may be approved and the wicked condemned. Comp. 1 Pet. iv. 17. So, of the judgment of the last day, Acts xxiv. 25. Heb. vi. 2. Meton. for the *power* of judgment, Rev. xx. 4.—II. the JUDGMENT given, *decision, award, sentence*. 1) gener. Matt. vii. 2, ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε. Rom. v. 16. Plur. Rom. xi. 33, τὰ κρίματα αὐτοῦ, *the judgments of God*, 'his decrees.' Sept. and Class. as Æsch. Suppl. 392. 2) oftener,

sentence, i. e. of punishment, *condemnation*, implying also the *punishment* itself as a certain consequence, Matt. xxiii. 14, διὰ τοῦτο λήψετε περισσώτερον κρίμα. Mk. xii. 40, et sæpe al. Sept. Deut. xxi. 22. Jer. iv. 12. Eccclus. xxi. 5, not in Class.—III. from the Hebrew, *lavsuut*, CAUSE, something to be judged, e. gr. κρίματα ἔχειν, *to have lawsuits, to go to law*, 1 Cor. vi. 7. So Sept. Job xxiii. 4. xxxi. 13. Pol. xxiv. 1, 12.

Κρίνον, ου, τὸ, a lily, Matt. vi. 28. Lu. xii. 27. Sept. and Class.

Κρίνω, f. ἰνώ, aor. 1. ἐκρίνα, perf. κέκρικα, aor. 1. pass. ἐκρίθην, = Lat. *cerno*, by transpos. of the vowel, prop. *to separate, put asunder*, espec. (which was probably the primary application of the word) grain from the chaff, in the act of winnowing. So Hom. Il. v. 499—501, 'Ὡς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλωάς, 'Ἀνδρῶν λικμῶντων, ὅτε τε ξανθὴ Δημήτηρ Κρίνην, ἐπειγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας. Also, *to sift* the flower from the bran, rejecting the latter, in allusion to which Aristot. de Probl. has κρίνει τὴν περιττωσιν, 'sifts off the superfluity.' The word was, however, used not of *things* only, but also of persons, as Hom. Il. ii. 362, κρίν' ἄνδρας κατὰ φύλα. Also metaph. (like *sift* in English) in the sense *to sift out, discriminate* between truth and falsehood, or good and evil, (Xen. Mem. iii. 1, 9. iv. 8, 11,) also, to distinguish the good from the bad. Thence, from the adjunct, it came to signify *select, choose out* the good, Hdot. vi. 129. Xen. An. i. 9, 20. Mem. iv. 4, 16. Æsch. Eum. 465. Hom. often. Hence gener. and in N. T. it signifies *to judge*, (i. e. to form or give an opinion or decision, after separating truth from falsehood, and sifting all the particulars of a case,) and that in various acceptations, as *cerno, discerno, secerno, excerno, decerno, dijudico, cognosco, existimo*. In N. T. I. *to judge* in one's own mind as to what is right, proper, expedient, i. e. to *deem, decide, determine*, foll. by infin. Acts xv. 19, διὸ ἐγὼ κρίνω μὴ παρανοχλεῖν τοῖς κ. τ. λ. 'my decision is,' &c. iii. 13, κρίναντος ἐκείνου ἀπολύειν. xx. 11. 1 Cor. ii. 2. v. 3. Tit. iii. 12; by τοῦ with infin. Acts xxvii. 1, ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κ. τ. λ. 3 Macc. i. 6. Jos. Ant. vii. 1, 5. Xen. An. iii. 1, 7. By acc. & infin. Acts xxi. 25, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοῦς, and Class.; with infin. εἶναι impl. Acts xiii. 46, καὶ οὐκ ἀξίους κρίνετε ἑαυτοῦς τῆς αἰ. ζωῆς, 'ye deem yourselves unworthy of eternal life.' xvi. 15. xxvi. 8, and Class. Rom. xiv. 5, bis, ὅς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν, 'one man

deemeth one day to be above another; another judgeth every day' i. e. *to be alike*, as we must supply from the force of the antith. Comp. Diod. Sic. xii. 13, τὴν γραμματικὴν παρὰ τὰς ἄλλας μαθήσεις προέκρινεν ὁ νομοθέτης. Foll. by acc. of thing, *to determine on*, and by impl. *to decree*, Rev. xvi. 5, ὅτι ταῦτα ἔκρινας. Acts xvi. 4, τὰ δόγματα τὰ κεκριμένα. Pol. iii. 6, 7. Foll. by acc. τούτου as introducing the infin. with art. τὸ, Rom. xiv. 13, ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖναι, &c. 1 Cor. vii. 37, τοῦτο κέκρικα, τοῦ τηρεῖν κ. τ. λ. So, τοῦτο ὅτι, 2 Cor. ii. 1. v. 14.—II. *to judge*, i. e. to form and *express* a judgment or opinion, favourable or unfavourable, but gener. the latter, as to any person or thing; foll. by acc. of pers. John viii. 15, ἐγὼ οὐ κρίνω οὐδένα. Rom. ii. 1, 3. iii. 7, al.; of thing, 1 Cor. x. 15. Xen. Vect. v. 11; absol. Matt. vii. 1, 2. Lu. vi. 37, et al.; foll. by interrog. with αἰ, Acts iv. 19; gener. 1 Cor. xi. 13. So, with an adjunct of manner, e. gr. κρίνειν κρίσιν, John vii. 24. τὸ δίκαιον, Lu. xii. 57. ὀρθῶς, vii. 43. κατ' ὄψιν, John vii. 24. κατὰ τὴν σάρκα, viii. 15. By impl. *to condemn*, foll. by acc. Rom. ii. 27, κρίνει σε. xiv. 22. Ja. iv. 11, 12. Sept. Job x. 2.—III. *to judge*, in a judicial sense, viz. 1) *to sit in judgment on any person, to try him*, John xviii. 31, κατὰ τὸν νόμον ἡμῶν κρίνατε αὐτόν. Acts xxiii. 3. xxiv. 6. 1 Cor. v. 12, and Class. Pass. κρίνομαι, *to be judged, be tried, be on trial*, Acts xxv. 10, οὐ με δεῖ κρίνεσθαι. Rom. iii. 4. Sept. Pa. li. 6; foll. by περί τινος, *for any thing*, Acts xxiii. 6. xxiv. 21. ἐπί τινι, *for*, xxvi. 6. ἐπί τινος, *before any one*, xxv. 9, 20, and so Class. Said in reference to the Gospel dispensation, to the judgment of the great day, e. gr. of God as judging the world through Christ, John v. 22. viii. 50. Acts xvii. 31, κρίνειν τὴν οἰκουμένην. Rom. iii. 6, πῶς κρίναι ὁ Θεὸς τὸν κόσμον; ii. 16, τὰ κρυπτὰ, et al. Of Jesus, as the Messiah and Judge, John v. 30. xvi. 11. 2 Tim. iv. 1, 'I. Χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς. 1 Pet. iv. 5. Rev. xix. 11. Fig. of the apostles, Matt. xix. 28. Lu. xxii. 30. 1 Cor. vi. 2, 3. ἐν ἡμῶν κρίνεται ὁ κόσμος, 1 Cor. vi. 2, and so in Class. 2) in the sense of *to pass judgment upon, condemn*, with acc. John vii. 51, μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ. Lu. xix. 22. Acts xiii. 27, and Class. As implying also *punishment*, 1 Cor. xi. 31, 32. 1 Pet. iv. 6. So of the *condemnation* of the wicked, and including the idea of *punishment* as a certain consequence, = *to punish, to take vengeance on*, e. gr. of God as judge, Acts vii. 7, καὶ τὸ ἔθνος—κρινῶ ἐγὼ. Rom. ii. 12. Heb. xiii. 4, et al. Of Jesus, John iii. 17, οὐ—ἵνα κρίνη τὸν

κόσμον, et al. 3) Once, from the Heb., = *to vindicate, avenge*, Heb. x. 30, Κύριος κρινεῖ τὸν λαὸν αὐτοῦ, *the Lord will avenge his people*, i. e. by punishing their enemies, and so Sept. in Gen. xxx. 6, et al.—IV. mid. κρίνομαι, prop. *to let oneself be judged*, i. e. *to have a lawsuit, to go to law*, foll. by dat. *with* any one, Matt. v. 40; foll. by μετά τινος, *with*, 1 Cor. vi. 6; by ἐπί τινος, *before* any one, vi. 1, 6. Sept. and Class.

Κρίσις, εως, ἡ, (κρίνω,) prop. *separation*, and fig. *discrimination*, espec. as shown in judgment or decision, and choice. In N. T. *judgment*, i. e. I. gener. *opinion* formed and expressed, John vii. 24, τὴν δικαίαν κρίσιν κρίνατε. viii. 16. Jos. c. Ap. i. 24, οἱ ὑγιαίνοντες τῇ κρίσει. Pol. xvii. 14, 10. Xen. Mem. iii. 5, 10.—II. *judgment* in a judicial sense, i. e. 1) *the act of judging*, in reference to the final judgment, e. gr. ἡμέρα κρίσεως, *day of judgment*, Matt. x. 15. xi. 22. ἡ ὥρα τῆς κρίσεως, Rev. xiv. 7. κρίσις μεγάλης ἡμέρας, Jude 6, and simply κρίσις for κρίσις μεγ. ἡμ. Matt. xii. 41, 42, et al. So John xii. 31, νῦν κρ. ἐστὶ τοῦ κόσμου τούτου, 'now is this world judged.' John v. 27. Jude 15, κρίσιν ποιῶν = κρίνω: meton. for the power of judgment, John v. 22. Sept. and Class. 2) *the judgment* given, or sentence pronounced, gener. John v. 30. 2 Pet. ii. 11, βλάσφημον κρίσιν. Jude 9, κρίσις βλασφημίας, and Class. Spec. *sentence* of punishment, *condemnation*, Acts viii. 33. Sept. and Class.; usually implying also *punishment*, as a certain consequence, e. gr. from God, δίκαιαι αἱ κρίσεις σου, Rev. xvi. 7. xix. 2. Sept. Jer. i. 16. Of Christ, as Judge of the world, condemning the wicked, *judgment, condemnation*, e. gr. Matt. xxiii. 33, ἡ κρίσις τῆς γένουσης. Mk. iii. 29. John v. 29, ἀνάστασις κρίσεως. 3) meton. *court* of justice, *tribunal*, said of the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim, Matt. v. 21, 22, ἐνοχος ἔσται τῇ κρ.—III. from the Heb. *right, justice, equity*, Matt. xxiii. 23. Lu. xi. 42, παρέροισθε τὴν κρίσιν. Sept. Gen. xviii. 25. Dent. xxxii. 4. Jer. xxii. 15. Also for *law, statutes*, i. e. the divine law, as developed in the Gospel, Matt. xii. 18, 20.

Κριτήριον, ου, τό, (κριτής,) prop. any instrument by which one judges of any thing, as a square, plummet, or touchstone; also fig. *the organ* or faculty of judgment, (comp. αἰσθητήριον, the organ of sensation, the sensorium,) also, a *critic* or *rule of judging*, Arr. Epict. i. 11, 9, sq.; *judgment-seat, tribunal*, Sept. καθήμενοι ἐπὶ κριτηρίου, Judg. v. 10. In N. T. fig. *court* of justice, *tribunal*, Ja. ii.

6, ἔλκουσιν ὑμᾶς εἰς κριτήρια. 1 Cor. vi. 2, 4, where, however, it may mean *casuses*. Susann. 49. Pol. ix. 33, 12. xvi. 27, 2. Sibyll. Or. i.

Κριτής, ου, ό, (κρίνω,) a *judge*, i. e. 'one who decides,' or gives an opinion in respect to any person or thing. 1) *gener.* Ja. ii. 4, κριταὶ διαλογισμῶν που. *judgers*, (see in Διαλογισμός 1) Matt. xii. 27; in an unfavourable sense, Ja. iv. 11. Sept. 1 Sam. xxiv. 16. Wisd. xv. 7. Pol. ix. 33, 12. Xen. Conv. v. 1, 9, 10. 2) *spec.* in a judicial sense, one who sits to dispense justice, Matt. v. 25, & oft. Of Christ the final Judge, Acts x. 42, et al.; of God, κριτῆ Θεῷ πάντων, Heb. xii. 23. Sept. and Class. 3) from the Heb. a *leader, ruler, chief*; said of the Hebrew judges from Joshua to Samuel, Acts xiii. 20.

Κριτικός, η, όν, adj. (κριτής,) *skilled in judging, quick to discern and judge* of any thing, with gen. Heb. iv. 12, κριτικός ἐνθυμήσεων, i. e. *διακρίνων λογισμοῦς*.

Κρούω, f. σω, *to knock* at a door for entrance, with τὴν θύραν, Lu. xiii. 25. Acts xii. 13. absol. Lu. xi. 9, et al. Sept. Judith xiv. 14, κ. τὴν θύραν. Xen. Conv. i. 11. The more Attic phrase was κόπτειν τὴν θύραν.

Κρύπτῃ, ης, ἡ, (prop. fem. of κρυπτός,) a *crypt* or *vault*, or rather a *dark hole* or *corner*, in which things are stowed away, Lu. xi. 33, εἰς κρύπτην τίθησιν in some edd. In text. rec. εἰς κρυπτήν, as if by Hebraism for neut. εἰς κρυπτόν.

Κρυπτός, ης, όν, adj. (κρύπτω,) prop. *hidden, concealed*, as Hom. II. xiv. 168, κληίδι κρυπτή, i. e. as Eustath. explains, κρυπτομένη τοῖς ἔξωθεν, namely *unseen*, as opposed to φανερός. So Hdn. v. 6, 7, κ. καὶ ἀόρατος. Xen. Mag. Eq. § 12, κ. φυλακάς. Hence also, *secret*, as Matt. x. 26, οὐδὲν ἐστὶ—κρυπτόν, ὃ οὐ γνωσθήσεται. ἐν τῷ κρυπτῷ, *in secret*, 'where we cannot be seen of others,' Matt. vi. 4, 6. ἐν κρυπτῷ, *in secret*, 'privately,' John vii. 4, 10. 1 Cor. iv. 5, τὰ κρυπτὰ τοῦ σκότους, *the secret works of darkness*. Sept. Jer. xlix. 9. Lucian iii. 673, κ. πόνος. Fig. τὰ κρυπτὰ τινος, *the secrets* of one's heart, *secret thoughts*, Rom. ii. 16. Ecclus. i. 30. iv. 18. 1 Cor. xiv. 25. 1 Pet. iii. 4, ὁ κρυπτός τῆς καρδίας ἀνθρώπου, i. e. 'the internal man,' *the mind and heart*. Rom. ii. 29, ὃ ἐν τῷ κρυπτῷ (scil. τῆς καρδίας) Ἰουδαῖος, 'a Jew at heart.'

Κρύπτω, f. ψω, *to hide, conceal*, pass. or mid., aor. 2. pass. Matt. v. 14. Lu. xix. 42, and with mid. signification, *to hide oneself*, Matt. v. 14. xiii. 35. John viii. 59. xii. 36. 1 Tim. v. 25. Heb. xi. 23. In Rev. ii. 17, the spiritual manna is called

κεκρυμμένον, as being laid up in heaven for the righteous. 2 Tim. iv. 8. Ps. xxxi. 19, 'great is thy goodness,' ἡς ἐκρυψας τοῖς φοβ. σε. And so the Latin *recondo* means both to *hide* and to *store up*, as Horat. *vinum reconditum*. Foll. by ἐν τινι, Matt. xiii. 44, Θησαυρῶ κεκρυμμένῳ ἐν τῷ ἀγρῷ. Fig. Col. iii. 3, ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ, where the sense is, 'your felicity (salvation) is laid up, is wholly at the disposal of God, in or through Christ.' Comp. 2 Cor. v. 19, Θεοῦ ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῶ. Comp. Heb. vii. 25; foll. by ἀπό τινος, to *hide from*, John xii. 36, 'Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, hid himself from them. Lu. xviii. 34. xix. 42. Rev. vi. 16, and so Hom. Od. xxiii. 110, and oft. in Sept. with the ἀπό τινος underst. John viii. 59, 'Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, i. e. Jesus hid himself and (afterwards) went out of the temple; and so oft., espec. in this tense, in Sept., and κρύπτεσθαι in Xen. Cyr. iv. 5, 5. Perf. part. κεκρυμμένος, hidden, as adv. *secretly*, John xix. 38. Sept.

Κρυσταλλίζω, f. ἴσω, (κρύσταλλος,) to be as crystal, pellucid. Rev. xxi. 11.

Κρύσταλλος, ου, ὁ, (κρύος & κρυσταίνω, to freeze,) crystal, prop. 'any thing congealed' and pellucid, e. gr. ice, Hom. Il. xxii. 152. Thuc. iii. 23. Hdot. ii. 22. In N. T. rock-crystal, a sort of precious stone, on which see Pliny, Rev. iv. 6. xxii. 1. Diod. Sic. ii. 52, init.

Κρυφῆ, adv. (κρύπτω,) *secretly*, not openly, Eph. v. 12. Sept. and Class.

Κτάομαι, f. κτήσομαι, depon. mid. to get for oneself, acquire, procure, by purchase or otherwise, perf. κέκτημαι as pres. to possess; with acc. Matt. x. 9. Lu. xviii. 12, πάντα ὅσα κτάμαι. In 1 Th. iv. 4, τὸ ἑαυτοῦ σκευὸς κτᾶσθαι, the sense, however disputed, is simply 'to have in possession, hold, use, his body,' for the purpose of sanctification. Nor is this sense harsh; since possession implies use. And, indeed, there is an allusion to the body as a precious utensil, to be used, not abused, 1 Cor. vii. 31. With an adjunct of price in gen. Acts xxii. 28; διὰ and gen. viii. 20; ἐκ and gen. i. 18, οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ.τ.λ. i. e. 'was the occasion of its being purchased;' foll. by ἐν with dat. fig. Lu. xxi. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, 'through your patience purchase your lives,' procure your safety; comp. Matt. x. 22, & xxiv. 13. Sept. and Class.

Κτήμα, ατος, τὸ, (κέκτημαι,) prop. a possession, property, 'any thing acquired

and possessed;' but espec. an estate; and, in plur., the *bona immobilia*, lands and houses, as distinguished from the *bona mobilia*, furniture and other personal property, ὑπάρξεις, Matt. xix. 22, and Mk. x. 22, ἦν γὰρ ἔχων κτήματα πολλὰ. Acts ii. 45, τὰ κτήματα καὶ τὰς ὑπάρξεις. Acts v. 1, κτήμα, with which comp. χωρίον at ver. 3. Sept. and Class.

Κτήνος, εος ους, τὸ, (contr. fr. κτίανος, and that from κτάομαι,) prop. = κτήμα, a possession, a property; but only in plur. So Æschyl. Ag. 127, & Gen. xxvi. 14. It is, however, espec. used of flocks and herds of every kind, in Homer, Hdot. and Xen. In N. T. and the prose writers gener., of objects of purchase or possession, e. gr. a beast, domestic animal, 1 Cor. xv. 39, as opposed to men; and that whether for riding or burden, &c. Lu. x. 34. Acts xxiii. 24. Sept. and Class.

Κτήτωρ, ορος, ὁ, (κτάομαι,) possessor, owner, Acts iv. 34, κτήτορες χωρίων, 'owners of farms,' i. e. landed property. A rare word, but occurring in Diod. Sic. x. p. 102, οἱ πλειστοὶ τῶν κτητόρων. Angl. *landlords*.

Κτίζω, f. ἴσω, fr. κτίω, of which the primary sense was *domo*, whence κτίλος, tame, as said of persons, and tamed, as said of ground reduced from wildness to cultivation; see Virg. Æn. ix. 608. Hence κτίζω came to mean, to bring land into cultivation, to plant or settle a country, to found a city: whence, to found, in the sense to originate, give birth to, condo: and as condo in Latin meant prim. to put together, arrange what is out of order, so κτίζω came to mean to create, as said of the universe reduced from chaos to a state such as to entitle it to be designated κόσμος, arrangement. Such, at least, was the idea entertained of the work of creation by the heathen philosophers; who, it would seem, originated the term κτίζω as well as κόσμος, whence it was borrowed by the writers of the Sept. and Apocr., and from them adopted by the N. T. writers; though they used it in the Christian acceptance, 'to produce out of nothing, to bring into being out of non-entity.' So Mk. xiii. 19, ἡς ἐκτίσεν ὁ Θεός. Rom. i. 25. 1 Cor. xi. 9. Eph. iii. 9, et al. Fig. of a moral creation, by regeneration or spiritual renovation, Tit. iii. 5. Eph. ii. 10, κτισθέντες ἐν Χ. 'I. ἐπὶ ἔργοις ἀγαθοῖς, and iv. 24, κτισθέντα ἐν δικαιοσύνῃ καὶ δοσιότητι. So Sept. Ps. li. 10, καρδίαν καθαρὰν κτίσον ἐν ἐμοί. Thus spiritual renovation and regeneration are convertible terms.

Κτίσις, εως, ἡ, (κτίζω,) in Class. a founding of cities, or constructing any thing. In N. T. creation, i. e. I. the act

of creating, Rom. i. 20, ἀπὸ κτίσεως κόσμου. Psalt. Salom. viii. 7.—II. gener. for κτίσμα, created thing, whatever exists in rerum naturâ, and collect. created things, Rom. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. viii. 39. Wisd. ii. 6. Ecclus. xlix. 16. Collect. 1) creation in general, the universe, world, e. gr. ἀπ' ἀρχῆς κτίσεως, Mk. x. 6. xiii. 19. 2 Pet. iii. 4. Col. i. 15, πρωτοτόκος πάσης κτίσεως. Rev. iii. 14. Wisd. v. 17. xvi. 24. Used spec. of the visible creation, Heb. ix. 11, οὐ ταύτης τῆς κτίσεως, 'not of this creation,' but of heavenly fabric, (see viii. 2.) namely, the visible creation of this world, composed of 'the things which are seen,' as opp. to the next, 'the things which are not seen.' Judith ix. 12. xvi. 14. 2) by meton. for man, mankind, all intelligent creatures, Mk. xvi. 15, κηρύξατε τὸ εὐαγγ. πάση τῇ κτίσει. Col. i. 23. Heb. iv. 13. So Rom. viii. 19—22, creation for human creatures, all mankind. 2 Cor. v. 17, and Gal. vi. 15, καινὴ κτίσις, a new creature in a moral sense, equiv. to καινὸς ἄνθρωπος in Eph. iv. 24.—III. by impl. ordinance, institution, by a use formed on that of creo, to appoint, 1 Pet. ii. 13, ὑποτάγητε οὖν πάση ἀνθρωπίνῃ κτίσει.

Κτίσμα, ατος, τὸ, (κτίζω,) any created thing, a creature, 1 Tim. iv. 4. Rev. v. 13. viii. 9. Wisd. ix. 2. xiii. 5. Metaph. Ja. i. 18, ἀπαρχὴ τις τῶν αὐτοῦ κτισμάτων, equiv. to καινὴ κτίσις, see Κτίσις, ii. 2.

Κτιστῆς, οὔ, ὁ, (κτίζω,) in Class. a founder of a city, or the framer or inventor of any thing. In N. T. the Creator, spoken of God, 1 Pet. iv. 19. Ecclus. xxiv. 8. 2 Macc. i. 24.

Κυβεία, ας, ἡ, (κύβος, cube, die,) prop. and in Class. a playing at dice; in N. T. fig. gaming, gambling, with allusion to its deceptiveness and trickery or legerdemain, Eph. iv. 14, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, 'by the trickery of men;' and so κυβεύειν in Arr. Epict. ii. 19, 28.

Κυβέρνησις, εως, ἡ, (κυβερνάω,) prop. in Class. & Sept. a governing, direction; in N. T. 1 Cor. xii. 28, put abstr. for concer. for governor, director, i. e. in the primitive churches. See my note.

Κυβερνήτης, ου, ὁ, (κυβερνάω, Lat. gubernare, to steer a ship,) a steersman, pilot, so called by the ancients because he had the sole direction of the ship, Acts xxvii. 11, where see my note, Rev. xviii. 17. Sept. and Class.

Κυκλόθεν, adv. (κύκλος,) from around, round about, Rev. iv. 3, 8. v. 11. Sept. and lat. Class.

Κύκλος, ου, ὁ, a circle, in N. T. only in dat. κύκλω as adv. around, Mk. iii. 34,

περιβλεψάμενος κύκλω. vi. 6, 36. Lu. ix. 12. Rom. xv. 19. Sept. and Class. Foll. by gen. Rev. iv. 6, κύκλω τοῦ θρόνου. v. 11. vii. 11. Sept. and Class.

Κυκλόω, f. ἴσω, (κύκλος,) to encircle, to surround, trans. John x. 24. Acts xiv. 20, and Class. Of besiegers, Lu. xxi. 20, κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. xi. 30. Rev. xx. 9. Sept. and Class.

Κυλιῶ, f. ἴσω, (another, and indeed the primitive, form for κυλιῶ,) to roll, to move any heavy body, by volutation, as a stone, or log of wood, trans. In N. T. mid. to roll oneself, intrans. Mk. ix. 20, ἐκυλίετο ἀφρίζων, 'rolled himself about,' and foamed, even from agony. So in Thuc. ii. 52, 3, ἐν ταῖς ὁδοῖς ἐκυλιούοντο ἡμιβυνητες.

Κύλισμα, ατος, τὸ, (κυλιῶ,) prop. 'something rolled,' as a wheel, Symm. Ez. x. 13. In N. T. wallowing-place, = κυλίστρα, which occ. in Xen. Eq. v. 3. 2 Pet. ii. 22, ὅς—εἰς κύλισμα βορβόρου. A proverbial expression, also alluded to in Arr. Epict. iv. 11, 29, ἀπελθε καὶ χοίρω διαλέγου ἴν' ἐν βορβόρῳ μὴ κυλήται. Diod. Sic. t. i. 256, ἰχθυέμονας κυλιόμενους ἐν τῷ πηλῷ.

Κυλλός, ἡ, ὄν, adj. (kindr. with κοῖλος, & κόλος,) prop. bent, crooked, e. gr. of the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, ἀνάπηρος, (so Hesych. explains it, κάμπυλος, club-foot,) and hence gener. and in N. T. crippled, lame, espec. in the hands, Matt. xv. 30, (where see my note,) 31. xviii. 8. Mk. ix. 43. Anthol. Gr. iii. p. 31. Aristoph. Av. 1379. Hippocr. sæpe.

Κύμα, ατος, τὸ, (κύω,) a wave, billow, Matt. viii. 24. Mk. iv. 37, al. Sept. and Class.

Κύμβαλον, ου, τὸ, (κύμβος, bason,) a cymbal, 1 Cor. xiii. 1. Sept. and Class.

Κύμινον, ου, τὸ, cumin, the cuminum sativum of modern botany, an umbelliferous plant, with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds, and used by the ancients as a condiment, Matt. xxiii. 23. Sept. and lat. Class.

Κυνάριον, ου, τὸ, (dimin. of κύων,) a little dog, a term of contempt, as our cur for curial, (see Johns. Dict.) Matt. xv. 26, 27. Mk. vii. 27, 28, and Class.

Κύπτω, f. ψω, to stoop, bend oneself down, intrans. Mk. i. 7; absol. as Hom. Il. iv. 468, and oft. in Sept. John viii. 6, 8; foll. by κάτω, as in Aristoph. Vesp. 279. Theophr. Eth. Ch. 24.

Κυρία, ας, ἡ, (fem. of κύριος,) prop.

the mistress of a family, as in Sept., but often used as an honorary title of address to a female, as *lady* in English, 2 John 1, ἐκλεκτῆ κυρία, and 5, ἐρωτῶ σε, κυρία. Comp. in Κύριος I. 3. Epict. Ench. 40, αἱ γυναῖκες κυριαὶ καλοῦνται ἀπὸ τεισαρεσκαίδεκα ἐτών: gener. Sept. Gen. xvi. 4. 2 K. v. 3. Xen. H. G. iii. 1, 12.

Κυριακός, ἡ, ὄν, adj. (κύριος,) in Class. 'pertaining to a master;' but in N. T. and the Fathers, 'relating to the Lord,' i. e. the Lord Jesus Christ, as κυριακὸν δεῖπνον, the Lord's supper, 1 Cor. xi. 20. ἡ κυρ. ἡμέρα, 'the Lord's day,' Rev. i. 10.

Κυριεύω, f. εὔσω, (κύριος,) in Class. to be lord over any person, or master of any thing, as its proprietor, to have dominion over, foll. by gen. In N. T. used 1) prop. of persons, Lu. xxii. 25, οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. Rom. xiv. 9. 2 Cor. i. 24. Part. ὁ κυριεύων, a potentate, 1 Tim. vi. 15, Κύριος τῶν κυριεύοντων, Lord of lords. 2) fig. of things, to have power over, Rom. vi. 9, 14, ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει. vii. 1, ὁ νόμος κυριεύει τοῦ ἀνθρώπου: And so Law is said to be κύριος πάντων, and πάντων βασιλεύς. Of this figurative use of κυριεύειν no example has been adduced: nor have I been able to find any except the following, Ecclus. xxxvii. 18, τέσσαρα μέρη ἀνατέλλει, ἀγαθὸν καὶ κακόν, ζῶη καὶ θάνατος: καὶ (and yet) κυριεύουσα ἐνδελεχῶς αὐτῶν γλώσσά ἴστιν, 'holds the mastery over them, by awarding one or the other.' Now there ἀνατέλλει has the sense arises, i. e. occurs, γίνεται, as exortior in Terent. Hec. iv. 4, 11, 'A Myrrha hęc sunt mea uxore exortia omnia.' And such is the real meaning (though with an elegant allusion, as at Lu. i. 78, to the dawning of day) in Ps. xcvi. 11, Sept. φῶς ἀνέτειλε τῷ δικαίῳ, 'light (i. e. joy, as in Esth. viii. 17) arises, is produced to the righteous.'

Κύριος, οὐ, ὁ, (kūros, power, authority,) prim. an adj., signifying, as used of persons, 'having power or authority' (kūros ἔχω) to do, or not to do, any action; foll. by gen. of thing, or infin. with or without the article. Of things (as laws, ordinances, awards, &c.) having force, valid, &c. And so it is often used in the earlier writers; but espec. in the later ones, as a subst. And so it is invariably used in N. T. where it has two acceptations, I. as said of private persons invested with authority, as having property in any thing or person; 1) in the sense owner, proprietor, whether of things, as Matt. xx. 8, ὁ κύριος τοῦ ἀμπελῶνος, and xxi. 40. Gal. iv. 1. (with which compare Xen. Eph. p. 68, 13, ὁ κύριος τοῦ τόπου, the landlord,) Sept. Exod. xxi. 28, et sqq. ὁ κύ-

ριος τοῦ ταύρου, (as we say, a horse's master,) Xen. Cyr. iii. 3, 44. Pol. iii. 98, 10; or persons, as slaves or servants, Matt. x. 24. xxiv. 45, sqq., any one's lord or master, Sept. and Class. Also, as holding authority over any persons, whether as master of a family, Mk. xiii. 35, ὁ κ. τῆς οἰκίας, or husband, 1 Pet. iii. 6, where Sarah is described as κύριον αὐτῶν καλοῦσα, with reference to Gen. xviii. 12, ὁ δὲ κύριός μου πρεσβ. A use of the word very rare in the Class., but found in Aristoph. Eq. 969, Σμικίθη καὶ ὁ κύριος, i. e. 'S. and her husband.' Plut. vi. 32, 13. And so dominus is used in Latin, as Virg. Æn. iv. 213. Fig. Matt. xii. 8. Mk. ii. 28, κ. τοῦ σαββάτου, 'master over it,' by having authority as to its observance or non-observance. And so Matt. ix. 38, ὁ κύριος τοῦ Σερισμοῦ. 2) of a supreme lord, sovereign, e. gr. the Roman emperor, Acts xv. 26. Philo Leg. ad Cai. ii. p. 587, 42. Arr. Epict. iv. 1, 12. Plut. vi. p. 673, 13. Of the heathen gods, 1 Cor. viii. 5, ὡς περ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοὶ, meaning prob. gods superior and inferior. Pind. Isth. v. 67, Ζεὺς ὁ πάντων κύριος. 3) as an honorary title of address, especially to superiors, as in Engl. Sir, Fr. Sieur or Monsieur, Germ. Herr, e. gr. from a servant to his master, Matt. xiii. 27. Lu. xiii. 8; a son to his father, Matt. xxi. 30; to a teacher, master, Matt. viii. 25. Lu. ix. 54; to a person of dignity or authority, Mk. vii. 28. John iv. 11; to the Roman procurator, Matt. xxvii. 63; also in the respectful intercourse of common life, John xii. 21. xx. 15. Acts xvi. 30. Sept. and lat. Class.—II. said of GOD and CHRIST. I. of God as the Supreme Lord and Sovereign of the universe; with the art. ὁ Κύριος, Matt. i. 22. v. 33. Mk. v. 19. Lu. i. 6, al. sæpe; without the art. Mk. xiii. 20. Lu. i. 58, al. sæpe, & Sept. oft. with and sometimes without the art. With adjuncts, without the art. e. gr. Κύριος ὁ Θεός σου, Matt. iv. 7. xii. 37. Lu. i. 16, al. K. σαβαῶθ, Rom. ix. 29. Ja. v. 4. Sept. 1 Sam. xv. 2. Is. i. 9. K. παντοκράτωρ, 2 Cor. vi. 18, and K. ὁ Θεός ὁ παντοκράτωρ, Rev. iv. 8. xi. 17, al. Sept. 2 Sam. vii. 8. Nah. ii. 14. K. τῶν κυριεύοντων, Lord of lords, 1 Tim. vi. 15. K. οὐρανοῦ καὶ γῆς, Acts xvii. 24; and so, applied also to God as the Father of our Lord Jesus Christ, Matt. xi. 25, Πάτερ, Κύριε τοῦ οὐρανοῦ κ. τ. λ. Lu. x. 21. Comp. Sept. Κύριος ὁ Θεός τοῦ οὐρανοῦ, 2 Chr. xxxvi. 23.—II. of the Lord Jesus Christ, 1) in reference to his abode on earth as a master and teacher, where it is equiv. to ῥαββί, and ἐπιστάτης, comp. Matt. xvii. 4 with Mk. ix. 5, and Lu. ix. 33; comp. also John xiii. 13, 14. So chiefly in the evangelists before

the resurrection of Christ, and with the art. δ Κύριος , THE Lord emphat. Matt. xxi. 3, δ Κ. $\alpha\upsilon\tau\omega\upsilon\upsilon\chi\iota\alpha\upsilon\iota\alpha\upsilon\iota\epsilon\chi\epsilon\iota$. Lu. vii. 13. John iv. 1, & oft. With adjuncts, e. gr. δ Κύριος $\kappa\alpha\iota$ δ διδάσκαλος , John xiii. 13, 14. δ Κύριος Ἰησοῦς , Lu. xxiv. 3. Acts i. 21. iv. 33, al. 2) as the *supreme Lord* of the gospel dispensation, *Head* over all things to the church, Eph. i. 22, *Lord* of all, δ $\gamma\acute{\alpha}\rho$ $\alpha\upsilon\tau\omicron\varsigma$ Κ. $\pi\acute{\alpha}\nu\tau\omega\upsilon\upsilon$, Rom. x. 12, comp. ix. 5. 1 Cor. xv. 25, sq. Heb. ii. 8. viii. 1. Rev. xvii. 14. With the art. δ Κ. Mk. xvi. 19. Acts viii. 25, & oft. So, with gen. of pers., δ Κ. $\mu\omicron\upsilon$, &c. Matt. xxii. 44. Eph. vi. 9. Heb. vii. 14. Rev. xi. 8; without the art. Lu. i. 76. 2 Cor. iii. 17, al. With adjuncts, e. gr. with art. δ Κύριος Ἰησοῦς , or Ἰησοῦς δ Κ. Rom. iv. 24. 1 Cor. v. 5. xi. 23. δ Κ. $\eta\mu\omega\upsilon\upsilon$ Ἰησοῦς , Heb. xiii. 20. δ Κ. $\eta\mu\omega\upsilon\upsilon$ Χριστός , once Rom. xvi. 18. δ Κ. Ἰησοῦς Χριστός , or Ἰ. Χρ. δ Κύρ. Acts xvi. 31. Rom. xiii. 14, al. δ Κ. $\eta\mu\omega\upsilon\upsilon$ Ἰ. Χρ. 1 Cor. i. 2, 10. Gal. vi. 18, al. $\alpha\pi\epsilon\pi\epsilon$. Ἰ. Χρ. δ Κ. $\eta\mu\omega\upsilon\upsilon$, Eph. iii. 11. 1 Tim. i. 2. 2 Pet. i. 2. So, without the art., e. gr. Κύριος Ἰησοῦς , Rom. x. 9. 1 Cor. xii. 3. Phil. ii. 19, al. Χριστός Κ. , i. e. the Messiah, Lu. ii. 11. Κύριος Ἰησοῦς Χριστός , or Ἰ. Χρ. Κύριος , Rom. i. 7. 2 Cor. i. 2. iv. 5. Κύριος $\eta\mu\omega\upsilon\upsilon$ Ἰ. Χρ. Gal. i. 3. We have yet to consider the frequent phrase sometimes difficult of interpretation, $\epsilon\upsilon$ Κυρίῳ , which varies in sense according to the force ascribed to the $\epsilon\upsilon$, (1) as denoting *proximity or contact*, and joined with $\omega\upsilon\upsilon$, either expr. or impl. (2) as denoting *means or manner*, and standing alone. In the *first case*, δ $\epsilon\upsilon$ Κυρίῳ scil. $\omega\upsilon\upsilon$, denotes 'one united to the Lord by the mystical union which subsists between Christ and his Church,' the union, by faith, of Christians with Christ, represented in John xv. 2, 4, 7, as that of the branches of a vine with the trunk. See in 'Εν, I. III. 1. Accordingly, by δ $\epsilon\upsilon$ Κυρίῳ is meant a *Christian*, Rom. xvi. 8, 11, $\tau\omicron\upsilon\varsigma$ $\delta\omicron\upsilon\tau\alpha\varsigma$ $\epsilon\upsilon$ Κυρίῳ , & 13. Philem. 16. In the *second case*, $\epsilon\upsilon$ will mean either *through, by*, as denoting the means by which the action is done, through a certain aid or influence, e. gr. 1 Cor. xv. 38. 2 Cor. ii. 12. Gal. v. 10. Eph. ii. 21. Col. iv. 17; or, in virtue of an authority, Eph. iv. 17. 1 Thess. iv. 1; also, after verbs of trusting, Phil. ii. 19, or glorying, 1 Cor. i. 31, also of rejoicing, (where $\epsilon\upsilon$ denotes source or origin, Phil. iii. 1. iv. 4, 10. 1 Thess. v. 16. Comp. Pa. xxxiii. 1); and perhaps of salutation, as Rom. xvi. 22. 1 Cor. xvi. 19, $\alpha\sigma\pi\acute{\alpha}\zeta$. $\eta\mu\acute{\alpha}\varsigma$ $\epsilon\upsilon$ Κυρίῳ , where it denotes *salutation*, q. d. 'a holy and Christian salutation,' as in 1 Cor. vii. 39, $\mu\omicron\upsilon\omicron\upsilon\upsilon$ $\epsilon\upsilon$ Κυρίῳ . Also, 'in deference to the authority, injunction of the Lord,' and

by impl. 'as becomes those who are in the Lord,' Eph. vi. 1. Ph. ii. 29. Col. iii. 18, $\omega\varsigma$ $\alpha\eta\eta\kappa\epsilon\upsilon$ $\epsilon\upsilon$ Κυρίῳ . In some other passages $\epsilon\upsilon$ Κυρίῳ means 'in the work of the Lord,' i. e. the Gospel, as Rom. xvi. 12. 1 Cor. iv. 17. ix. 2. Eph. vi. 21. Phil. iv. 1.

Κυριότης , $\tau\eta\tau\omicron\varsigma$, η , (κύριος ,) prob. in abstr. *lordship, dominion*, as Theodor. iv. 1255, κυριότητα $\mu\iota\alpha\upsilon$, of the Holy and undivided Trinity. In N. T. abstr. for concr. *lords, princes, rulers*, Eph. i. 21. 2 Pet. ii. 10. Jude 8. In plur. Col. i. 16, joined with θρόνοι , as denoting supreme potentates, like the Roman emperor, or king of Persia; while by $\alpha\rho\chi\alpha\iota$ $\kappa\alpha\iota$ $\epsilon\zeta\omicron\upsilon\sigma\iota\alpha\iota$ are denoted the subordinate ones; such as the Roman proconsuls, ruling over provinces.

Κυρώω , f. $\acute{\omega}\sigma\omega$, lit. 'to make strong,' & fig. 'to give authority' (κύρος) to any act, 'establish as valid,' *confirm*, 1) *gener.* as in Plato, cited by Budæus, where he says that astronomy, rhetoric, and other exact sciences, *confirm* all things by reason; 2) *spec.* of what is confirmed and decreed by public authority, as Thuc. iv. 125. viii. 69, and often in Hdot., Æsch., and Polyb., as also Sept. and Joseph. And so in 2 Cor. ii. 8, we have κυρώσαι $\epsilon\iota\varsigma$ $\alpha\upsilon\tau\omicron\upsilon\upsilon$ $\delta\gamma\acute{\alpha}\gamma\eta\eta\upsilon$, where the full sense is 'to so publicly confirm (i. e. by some public and solemn act) your love to him, that he may be assured of it.' See my note there.

Κύων , κυνός , δ , η , a *dog*, 1) *prop.* Luke xvi. 21. 2 Pet. ii. 22. Sept. & Class. 2) *fig.* a person who resembles the dog in disposition, 'an impudent, shameless, greedy person,' Phil. iii. 2, where it is spoken of Judaizing teachers, comp. Is. lvi. 11. (Hom. II. vi. 344, 356. Od. xxii. 35.) Matt. vii. 6, $\mu\eta$ $\delta\omega\tau\epsilon$ $\tau\omicron$ $\delta\omicron\gamma\iota\omicron\upsilon$ $\tau\omicron\iota\varsigma$ κυνί , lit. *give not consecrated meat to dogs*, i. e. gener. 'proffer not good and holy things to those who will spurn and pervert them.' Also in plur. for *catanites*, Rev. xxii. 15. So Sept. Deut. xxiii. 19.

Κῶλον , ου , $\tau\omicron$, *prop.* and in Class. a *limb, member*, whether of the human body, (Eurip. Phœnissæ 1192 or 1201. Apollodor. Bibl. iii. 5,) or of an animal, Diod. Sic. iii. 23. In N. T. plur. $\tau\acute{\alpha}$ κῶλα for *carcass, corpse*, (as in Engl. *bones*.) Heb. iii. 17. So Sept. Lev. xxvi. 30. Num. xiv. 29, 32. Is. lxvi. 24.

Κωλύω , f. $\acute{\omega}\sigma\omega$, (κόλος , a stump, and kindr. with κολάζω , κολούω ,) *prop.* 'to cut off,' and hence gener. *to hinder, prevent, restrain*, *prop.* with acc. of pers. and gen. of thing, Acts xviii. 43, ἐκώλυσεν $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\varsigma$ $\tau\omicron\upsilon$ βουλήματος . So Sept. and Class. Foll. by acc. of pers. and infin. Acts viii. 36, $\tau\acute{\iota}$ κωλύει $\mu\epsilon$

τισθῆναι; xvi. 6. So Plato, Theæt. p. 143, *τι κωλύει ἡμᾶς διελθεῖν*, al. *σπερ*; with acc. *impl.* Matt. xix. 14. Lu. xxiii. 2. 1 Tim. iv. 3; with *inf.* *impl.* Lu. ix. 49, et al.; absol. ix. 50, and Class. in all the constr. Foll. by acc. of thing, 1 Cor. xiv. 39, *καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε*. 2 Pet. ii. 16; with *τοῦ* and *inf.* Acts x. 47, and Class. Hdian. iii. 1, 13. Xen. Mem. iv. 5, 4, 5. By Hebr. with acc. of thing and *ἀπό* with gen. of pers. Lu. vi. 29, *ἀπὸ τοῦ αἰροντός σου τὸ ἰμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης*. So Sept. Gen. xxiii. 6.

Κώμη, ης, ἡ, a *village* or country-town, as opp. to a walled town or city. See Thuc. i. 5. iv. 42. 1) prop. e. gr. *τὰς πόλεις πάσας καὶ τὰς κώμας*, Matt. ix. 35. Lu. viii. 1. *ἀγροὶ καὶ κώμαι*, Mk. vi. 36. *κώμαι ἢ πόλεις ἢ ἀγροὶ*, Mk. vi. 56. ἡ *κώμη*, αὶ *κώμαι*, simply, Matt. xxi. 2, & oft. Meton. *villages* for the *inhabitants* of villages, Acts viii. 25. Sept. and Class. Mk. viii. 27, *αἱ κώμαι Καισαρείας, the villages of Caesarea*, i. e. lying around and dependent upon it. 2) apparently of a large town or small city, *κωμόπολις*, without walls, or disembattled, e. gr. Bethsaida, prob. of Galilee, Mk. viii. 23, 26, bis. Comp. ver. 22, and John i. 45. Sept. Josh. x. 37. xv. 9. Hdian. iii. 6, 19, of Byzantium.

Κωμόπολις, εως, ἡ, (*κώμη, πόλις*.) lit. a *village-city*, i. e. a large village or country-town like a city, but without walls, Mk. i. 38. Strabo, Ptolemy, J. Malela, Isidore.

Κῶμος, ου, ὁ, a *feasting, revel*, Lat. *comissatio*, a carousing after supper, Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3. 2 Macc. vi. 6. Eur. Cycl. 531. Diod. Sic. xvii. 72. Æl. V. H. xiii. 1. Xen. Cyr. vii. 5, 25.

Κώνωψ, ωπος, ὁ, ἡ, a *gnat, culex*, found in acid wine and vinegar, Matt. xxiii. 24. Hdot. and Aristot.

Κωφός, ἡ, ὄν, adj. fr. *κίκοφα*, 2 perf. *κόπτω*, to *beat, pound*, and also to *chop off* any limb, Hom. Il. xiii. 203, and Od. xxii. 477, or *knock off* the edge or point of a weapon, so as to make it *blunt*. So Hom. Il. xi. 390, *κωφὸν βέλος*. Thus the word signifies prop. *blunted*, and fig. (as in our words *obtuse, dull, dolt,*) *stupid*, as in Soph. Aj. 91. Pind. Pyth. ix. 151. But the term was generally applied to persons who are deprived of one of the organs of sense, by being deaf, dumb, or blind. The last-mentioned use is, indeed, rare, but it is found in Hippocrates. The other two are frequent, but the former is the primary sense; and the same term might well serve for both, since those born deaf are necessarily dumb; though the Latin and English languages are provided with sepa-

rate terms for each. And it is remarkable that in all the words denoting deprivation of sense, in Greek and Latin, and Hebrew, there is the same common idea of *cutting off* or *closing up*. So our word *dumb* comes from the A.-S. *daman*, to stop up, to *darken up*, lit. stunned in the hearing, as the German *stumm*, from *stumpe*, *blunt*. So also our word *blind*, fr. A.-S. *blinnan*, to stop up, means 'one whose sense of sight is blinned' or stopped up, as the Latin *mutus* from Gr. *μύω*, to stop up. Thus Strabo says, *τυφλὸς ποταμὸς* for a river stopped up at its mouth by bogs; and other writers have *τυφλὸς τοίχος* for a wall which *shuts up* access. The other terms, indeed, might change places, as equally fitted to express deprivation of sense. Sophocles was aware of this when he made Œdipus say to Tiresias, (Œd. Tyr. 371.) *τυφλὸς τὰ τ' ὄτα τὸν τε νοῦν, τὰ τ' ὄμματ'* &c. And so Beaumont and Fletcher: 'You that have *stopt* souls, that never knew things gentle,' as Æschyl. Ag. 462, *φρονῶν κεκομμένος*. Milton, P. L. vii. 541, '*senes obtuse*.' In N. T. of the senses and faculties. 1) *blunted* as to the tongue or speech, i. e. *dumb*, Matt. ix. 32, 33, *ἐλάλησεν ὁ κωφός*. xii. 22. xv. 30, 31. Lu. i. 22. xi. 14, *δαμόνιον κωφόν*, comp. in Ἄλαλος. Sept. and Class. 2) *blunted, dull*, as to hearing, *deaf*, Matt. xi. 5, *καὶ κωφοὶ ἀκούουσι*. Mk. vii. 32, 37. ix. 25, *πνεῦμα κωφόν*. Lu. vii. 22. Sept. and Class.

Λ.

Λαγχάνω, (fr. obsol. *λάχω* or *λάγω*, to lay, lay down,) f. *λήξομαι*, aor. 2. *έλαχον*, prim. and prop. with *κλήρους* understood, to *lay down, cast lots*, Isocr. Areop. 8. Diod. Sic. iv. 63, *έλαχον καὶ*, &c.; also to *cast lots upon* any thing, but gener. to *obtain by lot*, foll. either by acc. or by gen. of thing. In N. T. both constructions occur, the 1st in Lu. i. 9, *έλαχε τὸν θυμιάσα*, with allusion to the different portions being assigned *by lot*; the 2d, in Acts i. 17, *έλαχε τὸν κλήρον τῆς διακ. ταύτης*. In 2 Pet. i. 1, *τοῖς ἰσότημον ἡμ. λαχοῦσι πίστιν*, the sense is *obtained*, lit. 'shared with us,' in allusion to the blessings of salvation being allotted to them, as an inheritance, by the gracious benignity of the Saviour. Also in Class. from Homer downwards, though the genit. is more usual. But *έλαχε κλήρον* no where occurs in Class., only *έλαχε κλήρα*. In John xix. 24, *λάχωμεν περὶ αὐτοῦ, τίς οὖν ἔσται, the primary sense has place*.

Λάθρα; adv. (*λαθεῖν, λαθάνω*.) *secretly, privately*, Matt. i. 19. ii. 7, et al. Sept. and Class.

Ααῖλαψ, ἀπος, ἦ, (fr. λαί, very, and λάπτες, Dor. for λήπτες, cogn. with λάω and λάβω,) to take off, carry away, (as in λαί-ψηρός, λαί-σποδίας, of the same form as Θέραψ, χέριψ, οικότριψ, &c.) a whirlwind or hurricane, which carries away all before it, Mk. iv. 37. Lu. viii. 23, λ. ἀνέμου. 2 Pet. ii. 17, ὑπὸ λαίλαπος ἐλαυνόμεναι. So Aristid. has ἑλάττα ἐλαύνετο λαίλαπι ἀγρία. The word is oft. found in the Sept. and Class. espec. Homer, but no where the expression λ. ἀνέμου, the term always elsewhere occurring without ἀνέμου. Something, however, like this occurs in Hom. II. xvii. 57, ἐλθὼν δ' ἐξαπίνης ἀνεμος σὺν λαίλαπι πολλῇ.

Δακτιζῶ, f. ἴσω, (adv. λαξ,) to kick, to strike with the heel, e. gr. πρὸς κέντρα, Acts ix. 5. xxvi. 14, and Class.

Δάκω, see Λάσκω.

Δαλέω, f. ἦσω, to talk, prop. and mostly in Class. 'to use the voice,' speak, without any necessary reference to the words spoken, and thus differing from εἰπεῖν and λέγειν. So Plut. Alcib. 13, λαλεῖν ἀριστος, ἀδυνατότατος λέγειν, and Plut. Placit. Phil. v. 20, λαλοῦσι μὲν, οὐ φράζουσι. In N. T. gener. to speak, sometimes to talk. I. prop. of persons, absol. Matt. ix. 33, ἐλάλησεν ὁ κωφός. Mk. v. 35, ἐτι αὐτοῦ λαλοῦντος, al. sære. Sept. and Class. Foll. by adv. John xviii. 23, εἰ κακῶς ἐλάλησα. Mk. vii. 35. Acts vii. 6. 1 Cor. xiii. 11. Heb. vi. 9. στόμα πρὸς στόμα, *mouhē to mouhē*, i. e. face to face, 2 John 12. Sept. and Class. With other adjuncts of manner, e. gr. dat. as παρρησία, boldly, openly, John vii. 26. Acts ii. 6. ἰδία διαλέκτω, vi. 10. 1 Cor. xiii. 1; gener. γλώσσαις λαλεῖν, see in Γλώσσα, II. 3. Also with prep. e. gr. εἰς ἀέρα, 1 Cor. xiv. 9. (in Ἀήρ.) John viii. 44, ἐκ τῶν ἰδίων λαλεῖ: ἐν with dat. 1 Cor. xii. 3, ἐν πνεύματι Θ. λαλῶν. In various constructions designating the person or thing to or of whom one speaks, e. gr. 1) foll. by dat. of pers. to speak to or with any one, Matt. xii. 47, ζητοῦντές σοι λαλῆσαι. Lu. i. 22, al. Sept. and Class. With adjunct of manner added, e. gr. dat. παρρησία, John vii. 13. Eph. v. 19, λαλοῦντες ἑαυτοῖς ψαλμοῖς, i. e. 'singing together.' Foll. by ἐν with dat. 1 Cor. xiv. 6, 21. περί τινος, Lu. ii. 38. Foll. by particip. λέγων, giving definiteness to the idea of λαλεῖν, Matt. xiv. 27, al. Sept. 2) foll. by μετά τινος, to speak with, John iv. 27. ix. 37. With λέγων, Mk. vi. 50. Rev. xxi. 9, and Sept. 3) foll. by πρὸς τινα, to speak to, Acts iv. 1. xxi. 39. Sept. & Class. 4) foll. by περί τινος, to speak about or of any one, John viii. 26. xii. 41. Sept. 5) foll. by acc. of a kindred noun or of a pronoun, in a gene-

ral or adverbial sense. Matt. xii. 34, ἀγαθὰ λαλεῖν: John viii. 20, ῥήματα. Rom. xv. 18, et al. So Mk. ii. 7, λαλεῖ βλασφημίας. Acts vi. 13, ῥήματα βλάσφ. John viii. 44, τὸ ψεῦδος. Jude 15, 16. Sept. and Class. With other adjuncts, e. gr. acc. and dat. of pers. Matt. ix. 18. John xiv. 25. xv. 11. Sept. Gen. xxviii. 15; with dat. of manner, &c. Mk. viii. 32, τὸν λόγον παρρησία ἐλάλει. 1 Cor. xiv. 2. διὰ with gen. of manner, 1 Cor. xiv. 9. ἐν with dat. of manner, 2 Cor. xi. 17. ἐν Χριστῷ, i. e. 'by his authority,' 2 Cor. xii. 19. τὶ κατὰ τινα, i. e. according to, 2 Cor. xi. 17. τὶ μετὰ τινος, Eph. iv. 25. Sept. Gen. xxxi. 29. τὶ περί τινος, Lu. ii. 33. τὶ πρὸς τινα, Acts xi. 14. Lu. xxiv. 44. πρὸς τὸ οὐς, Lu. xii. 3, & Sept.—II. as modified by the context, where the sense lies not so much in λαλεῖν as in the adjuncts, e. gr. 1) of one teaching, to teach, preach, absol. Lu. v. 4. 1 Cor. xiv. 34, 35. 1 Pet. iv. 11; foll. by adv. John xii. 50, al.; foll. by ἀπὸ or ἐκ with gen. of source or occasion, John vii. 17, 18. xii. 49; by ἐκ with gen. of manner, John iii. 31; by dat. of manner, γλώσσαις λαλεῖν, Mk. xvi. 17. Acts ii. 4, al. With adjunct of pers. to whom, e. gr. dat. John xv. 22. 1 Cor. iii. 1; also with παρρησία, John xviii. 20. ἐν with dat. of manner, Matt. xiii. 10, διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; xiii. 34, al. Foll. by acc. of thing taught, comp. in I. 5, absol. John iii. 11. viii. 30, 40. xviii. 20. Acts xvi. 14. xx. 30. Tit. ii. 1; and so, in reference to the doctrines of Jesus, John viii. 28, 38. xii. 50. Acts v. 20. xvii. 19. 1 Cor. ii. 6, 7. λαλεῖν καὶ διδάσκειν, Acts xviii. 25. With pers. to whom, e. gr. dat. Mk. ii. 2, ἐλάλει αὐτοῖς τὸν λόγον. iv. 33. John vi. 63. Acts viii. 25; also foll. by ἐν with dat. of manner, John xvi. 25. λέγων, Matt. xiii. 3. τὶ πρὸς τινα, Acts iii. 22. 1 Th. ii. 2. 2) of those who tell, relate, declare, announce any thing, John i. 37. πρὸς τινα and adv. Lu. ii. 20. περί τινος, John ix. 21; foll. by acc. of thing, comp. above in I. 5. Matt. xxvi. 13. Acts iv. 20; by acc. and dat. of pers. Acts xxiii. 18, and with λέγων imp'. Matt. xiii. 33; also with περί τινος, Lu. ii. 17. Acts xxii. 10. καθ' ὃν τρόπον, xxvii. 25. παρὰ τινος, Lu. i. 45. 3) of prophecy, predictions, &c. to foretell, declare, Acts iii. 24. xxvi. 22. πρὸς τινα, xxviii. 25; foll. by acc. of thing. Lu. xxiv. 25, οἷς, by attr. for ἄ. Acts iii. 21; by acc. and dat. of pers. John xvi. 1, 4. So of a divine promise, Lu. i. 55, 70. 4) of what is said with authority, for to direct, charge, prescribe, with dat. Mk. xvi. 19; with acc. and dat. John xv. 11; acc., eis, and περί, Heb. vii. 14; for to publish, promulgate, authoritatively, Heb.

iii. 5. ix. 19. 5) *fig. to speak* by writing, by letter, 2 Cor. xi. 17, bis. Heb. ii. 5. 2 Pet. iii. 16. Of one dead who *speaks*, *exhorts*, by his example, Heb. xi. 4.—III. *meton. of things*, e. gr. 1) of a law, equiv. to *prescribe*, Rom. iii. 19. 2) of the expiatory blood of Jesus, Heb. xii. 24, *κρείττον λαλοῦντι παρά τὸν Ἄβελ*, *speaking better than* [the blood of] *Abel*, since this latter cried only for vengeance, Gen. iv. 10. 3) in the imagery of the Apocalypse, spoken of a voice, Rev. i. 12. iv. 1. x. 4; of *thunders*, which are said *λαλεῖν τὰς ἐαντων φωνὰς*, Rev. x. 3, 4; of a beast, Rev. xiii. 5, 11, 15, al.

Λαλιὰ, *ās, ἡ*, (λαλίω,) in Class. *tattle*, *speech*, gener. implying loquacity; in N. T. *speech, utterance*, 1) manner of speaking, e. gr. a *dialect*, Matt. xxvi. 73, ἡ λ. σου δηλῶν σε ποιῆ. Mk. xiv. 70, & Sept. 2) *meton.* 'what is uttered,' *talk, speech*, John iv. 42, *διὰ τὴν σὴν λαλιάν*, 'by what you have said.' viii. 43, *διατί τὴν λαλιάν τ. ἐ. οὐ γινώσκετε;* 'why do ye not acknowledge my doctrine [as divine]?'

Λαμὰ or λαμμά, Heb. *why? wherefore?* Matt. xxvii. 46. Mk. xv. 34.

Λαμβάνω, (f. λήσσομαι, aor. 2. ἔλαβον, perf. ἐλήφα,) *to take*, actively, and also in the partially passive sense *to receive*, trans. I. *to TAKE*, i. prop. with the hand, foll. by acc. expr. or impl. 1) gener. Matt. xiv. 19, *καὶ λαβὼν τοὺς πέντε ἄρτους*. xxv. 1, al. sæpe; with ἕκ τινας, John xvi. 14. Rev. v. 7. Sept. & Class. Fig. *ἑαυτοῦ τιμὴν*, Heb. v. 4. *δύναμιν*, Rev. xi. 17. Part. *λαβὼν* is often used before other verbs by a sort of pleonasm, in order to express the idea more graphically. Comp. Ἀνίστημι ii. 3. Matt. xiii. 31, *ὃν λαβὼν ἀνθρώπος ἔσπειρεν*. ver. 33. Lu. xxiv. 43. Acts xvi. 3. Sept. and Class. 2) of taking food or drink, with acc. John xix. 30. Acts ix. 19, *λαβὼν τροφήν*. 1 Tim. iv. 4. absol. Mk. xv. 23. 3) in the sense of *to take with one*, e. gr. Matt. xvi. 5, *ἐπιλάθοντο ἄρτους λαβεῖν*. ver. 7. xxv. 4. John xviii. 3. *μεθ' ἐαυτῶν*, Matt. xxv. 3. So *λαμβάνει γυναῖκα*, *to take a wife, take as a wife*, Mk. xii. 19, seqq. Lu. xx. 28, sq. Sept. and Class. 4) *to take upon oneself, to bear*; fig. *endure*, Matt. x. 38, *τὸν σταυρόν*. viii. 17, *τὰς ἀσθενείας ἡμῶν*. 5) *to take up, gather up*, Matt. xvi. 9, 10, *πῶσους κοφίνοὺς ἔλάβετε*; fig. *λαβεῖν τὴν ψυχὴν*, as opp. to *τίθημι*, John x. 17, 18. Xen. Cc. viii. 2. ix. 10.—II. *to take out* from a number, to *choose*, Acts xv. 14, *λαβεῖν ἐξ ἐθνῶν λαόν*, Heb. v. 1. Sept. & Class.—III. *to take, to lay hold of, seize*. 1) prop. Matt. xxi. 35, *καὶ λαβόντες τοὺς δούλους*. Mk. xii. 3, 8. John xix. 1; absol. 2 Cor.

xi. 20, and Class. So in hunting or fishing, *to take, catch*, Lu. v. 5. Xen. Cyr. i. 4, 9; fig. 2 Cor. xii. 16, *δόλω ὑμᾶς ἔλαβον*. So Soph. Phil. 100, *δόλω Φιλ. λαβεῖν*. Virg. Æn. ii. 196, 'capti doliā.' 2) metaph. of any strong emotion, *to seize, come or fall upon* any one, e. gr. *ἐκστασις ἔλαβεν ἅπαντας*, Lu. v. 26. φόβος, vii. 16. *πειρασμός*, 1 Cor. x. 13. Sept. and Class. So of an evil spirit, demon, Lu. ix. 39. Comp. Jos. Ant. iv. 6, 5.—IV. *to take AWAY* from any one by force, Matt. v. 40, *καὶ τὸν χιτῶνά σου λαβεῖν*. Rev. iii. 11. vi. 4. Sept. and Class.—V. *to take UP* a person, i. e. *to receive him* as a friend or guest into one's house, equiv. to *δέχομαι*. 1) gener. John xix. 27, *ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια*. John vi. 21, *εἰς τὸ πλοῖον*. 2 John 10. Hom. Od. vii. 255. Fig. of a teacher, &c. *to receive, acknowledge*, 'to embrace and follow his instructions,' John i. 12. v. 43, al. So of doctrine, *to embrace, admit*, e. gr. *τὸν λόγον*. Matt. xiii. 20. Mk. iv. 16. *τὴν μαρτυρίαν*, John iii. 11. 1 John v. 9. *τὰ ῥήματα*, John xii. 48. xvii. 8. 2) from the Hebr. *λαμβάνειν πρόσωπόν τινος*, *to receive the person of* any one, prop. said of a king, or judge, who receives or admits the visits of those who bring him salutations and presents, and favours their cause. See espec. Job xiii. 10; hence *to favour any one*, both in a good and bad sense; in N. T. only in a bad sense, *to accept one's person*, equiv. to *be partial towards him*, with gen. Gal. ii. 6, *πρόσωπον Θεοῦ ἀνθρώπου οὐ λαμβάνει*. Sept.; absol. to show partiality, Lu. xx. 21.—VI. *fig. in phrases*, where *λαμβάνειν* with its accus. is often equiv. to the verb corresponding to the accus. e. gr. *ἀρχὴν λαμβάνειν*, equiv. to *begin*, Heb. ii. 3, and Class. *ἀφορμὴν λαμβ.* *to take occasion*, Rom. vii. 8, 11. *θάρσος λαμβ.* *to take courage*, = *θάρρῆω*, Acts xxviii. 15. *ἱκανὸν λαμβ.* *to take security*, Acts xvii. 9. *λήθην λ.* *to forget*, 2 Pet. i. 9. Jos. and Class. *μορφήν τινος λ.* *to take the likeness or form of* any one, to *liken oneself* to him, Phil. ii. 7, *μορφήν δούλου λαβὼν*. So Test. XII. Patr. p. 542, *ὁ Θεὸς σῶμα λαβὼν*. Comp. Zech. vi. 13. Wisd. v. 19. *πείραν λαμβ.* *to make trial of*, i. e. *to attempt*, Heb. xi. 29, and Class.; or also equiv. *to have trial of, to experience*, Heb. xi. 36. Xen. Cc. xvii. 1, *συμβούλιον λαμβ.* *to take counsel*, equiv. to *consult*, Matt. xii. 14. xxvii. 1, 7. xxviii. 12. *ὑπόδειγμά τινα λαμβ.* *to take any one as an example*, Ja. v. 10. *ὑπόμνησις λαμβ.* *to recollect, to remember*, 2 Tim. i. 5. *χάραγμά τινος λαμβάνειν*, *to take or adopt the mark of* any one, Rev. xiv. 11; foll. by ἐπί with gen. xiv. 9. xx. 4.—II. *to RECEIVE* what is given, imparted,

imposed, *to obtain, partake of*. 1) gener. absol. Matt. vii. 8, *πᾶς γὰρ ὁ αἰτῶν λαμβάνει*. x. 8. 1 Cor. iv. 7, al. with *ἐκ* of source, John i. 16; foll. by acc. Matt. xx. 9, *ἔλαβον ἀνὰ θηνάριον*. ver. 10. xxv. 16, *τίποτε τάλαντα λαβίων*. Mk. x. 30, et al. By *ἐκ τινος* partitively, Rev. xviii. 4, *ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε*, and Class. With an adjunct of the source, &c. e. gr. *ἀπὸ* with gen. *from*, 1 John ii. 27; *παρὰ* with gen. *from* any one, Acts ii. 33, al.; spoken *de comatu*, John v. 34, 41, *δόξαν παρὰ ἀνθρώπου οὐ λαμβάνω*. ver. 44; *ὑπὸ* with gen. 2 Cor. xi. 24. 2) of those who receive an office, station, or dignity, either as committed or transmitted, e. gr. *ἐπισκοπῆν*, Acts i. 20. *κλήρον*, ver. 25. *ἱερατεῖαν*, Heb. vii. 5. *βασιλείαν*, Lu. xix. 12, 15; with *παρὰ τινος*, Acts xx. 24, and Class. Also of a successor in office, *λαβεῖν διάδοχον*, Acts xxiv. 27. 3) of persons appointed to receive tribute, rent, &c. *to collect*, Matt. xvii. 24, *οἱ τὰ δίδραγμα λαμβάνοντες*, i. e. the receivers, collectors, xxi. 34. Heb. vii. 8; with *ἀπὸ τινος*, Matt. xvii. 25. 3 John 7. And so Class. 4) fig. *to receive instruction*, equiv. *to be instructed, to learn*, Rev. iii. 3, *μνημόνευε οὖν πῶς εἶληφας καὶ ἤκουσας*. Diod. Sic. ii. 29, *βεβαίως ἕκαστα λαμβάνουσι*. 5) fig. in phrases *ἐντολὴν λαμβάνειν, to receive commandment, παρὰ τινος*, John x. 18. 2 John 4. *περὶ τινος*, Col. iv. 10. *πρὸς τινα*, Acts xvii. 15. *καταλλαγὴν λαμβ.* *to be reconciled*, Rom. v. 11. *κρίμα λαμβ.* *to receive condemnation, to be condemned*, Matt. xxiii. 14. Ja. iii. 1; with dat. reflex. Rom. xiii. 2. *οικοδομὴν λαμβ.* *to be edified*, 1 Cor. xiv. 5. *παραγγελίαν λ.* *to receive a charge*, Acts xvi. 24. *περιτομὴν λαμβ.* *to be circumcised*, John vii. 23.

Λαμπάς, ἄδος, ἡ, (λάμπω,) lit. a light, e. gr. a torch, or lamp, &c.; the first of which uses, occ. in Hdot. vi. 105. Thuc. iii. 24, et al. was the primary one, called *δέιτη* by Homer. In N. T. too, the word gener. means a torch, such as was formed by a piece of iron wrapped round with bandages of linen, and moistened with oil, as Matt. xxv. 1, seqq. John xviii. 3. Rev. viii. 10; but in Acts xx. 8, and Rev. iv. 5, a lamp of the ancient form, on which see Jahn, Arch. § 40.

Λαμπρός, ὁ, ὄν, adj. (λάμπω,) gener. shining, bright, radiant; but espec. 1. as applied to the heavenly luminaries, as the sun, moon, and stars. So of the sun, Hom. II. i. 605, *ἔπει κατίδν λαμπρόν φάος ἡλίου*: of the moon, Thuc. vii. 44, *σελήνην λ.*: of the stars, Hom. II. iv. 77, and so Rev. xxii. 16, *ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωῖνός*. Also of what reflects

back the light, as a bright mirror, Eurip. Med. 1158, or burnished metal, which glitters; or any thing that is very white, radiant. So of angels' robes, Acts x. 30. Rev. xv. 6. xix. 8, and later Class. as Diod. Sic. t. i. 266. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Lu. xxiii. 11. Comp. Mk. xv. 17, &c. There, however, we are to understand, not *white*, but *bright* in colour, as we say of such colours as purple, yellow, &c. So Plut. vi. 546, *οἱ προσιόντες ἐλέφασιν ἐσθῆτα λαμπράν οὐ λαμβάνουσι, οὐδὲ φοινικίδας*, and viii. 124, *ἐσθῆς λ.* Hence, by impl., *splendid, sumptuous*, of dress, Ja. ii. 2, 3, *ἐσθῆς λ.* Simil. Diod. Sic. t. ix. p. 23, *προελθὼν ἐν ἱματίω λαμπρῷ*. So gener. Rev. xviii. 14, *τὰ λαμπρά, costly articles*, Ecclus. xxix. 22, *ἐδέσματα λ.*—II. *clear, limpid*, Rev. xxii. 1, *ποταμὸν λαμπρόν ὡς κρύσταλλον*. Xen. H. G. v. 3, 19, *ὑδάτα λ.* Hippocr. *ὑδάτα λ. καὶ λευκά*.

Λαμπρότης, τητος, ἡ, (λαμπρός,) brightness, splendour, λ. *τοῦ ἡλίου*, Acts xxvi. 13. So of the heavenly bodies, Sept. Is. lx. 3. Dan. xii. 3. So in its primary sense of *light*, Plut. viii. 477, *τὴν ἄγαν λαμπρ. τοῦ φωτός*.

Λαμπρῶς, adv. (λαμπρός,) splendidly, i. e. sumptuously, Lu. xvi. 19, *εὐφραίνόμενος λ.* And so Class.; e. gr. Comicus ap. Menand. and Phil. p. 208, ed. Cler. λ. γὰρ ζῶσιν.

Λάμπω, f. ψω, to shine, give light, intrans. prop. with dat. Matt. v. 15, λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. absol. xvii. 2, ἔλαμψε τὸ πρόσωπον αὐτοῦ. (Hom. II. iv. 432, τεύχεα ποικίλ' ἔλαμψε.) Lu. xvii. 24. Acts xii. 7, ἔλαμψεν ἐν τῷ οἰκῆματι. (Xen. Mem. iii. 1, 9.) 2 Cor. iv. 6, ἐκ σκότους φῶς λάμψαι. Metaph. Matt. v. 16, οὕτω λαμψάτω τὸ φῶς ὑμῶν, &c. 'Let the light, i. e. fame, of your example, shine forth, become manifest.' So Pind. Ol. i. 36, λάμπει δὲ οἱ κλέος. Eurip. Andr. 778, ἀ ἀρετὰ καὶ θανούσι λάμπει. Plato, Epist. 7, διὰ πάντων ἀνθρώπων λάμψασα δόξα. Sept. in Prov. iv. 18. Dan. xii. 3. In 2 Cor. iv. 6, ὅς ἔλαμψεν ἐν ταῖς καρδίαις ὑμῶν, it has, I apprehend, an active sense, (as in Eurip. Hel. 1142, δόλιον ἀστέρα λάμψας, 'lighting up, causing to shine,') supply φῶς from the preceding context; lit. 'hath lighted up the light of the Gospel in your hearts.' See my note on Lu. i. 78.

Λαθάνω, aor. 2. ἔλαθον, to lie hid, concealed, to be unknown, absol. Mk. vii. 24, οὐκ ἠδυνήθη λαθεῖν. Lu. viii. 47. Æl. V. H. iv. 20, init. Foll. by acc, of pers.

'to be hid AS TO any one,' i. e. *from him*, to escape his knowledge or notice, Acts xxvi. 26, λαυθάνει αὐτόν τι τοῦτω αὐ οὐ πείθουμαι οὐδέν. 2 Pet. iii. 5, 8, & Class. Joined with the partic. of another verb it has the force of an adv., in the sense *secretly, unawares*, Heb. xiii. 2, ἔλαθόν τινες ξυψισαντες ἀγγέλου. Xen. An. i. 1, 9, and often in Class.

Λαξευτός, ἡ, ὄν, adj. (λαξεύω, fr. λάσ, ξίω,) *rock-hewn*, i. e. *hewn in the rock*, said of a sepulchre, Lu. xxiii. 53. Sept. Deut. iv. 49, et al.

Λαός, οὐ, ὁ, (λάω, whence λάβω, to hold, as it were in one's grasp, to grasp, collect; so meaning 'what is collected,' Lat. *manipulus*; see v. Ἰλαος.) Thus the term is used to denote a people or multitude, as πλῆθος from πλέω, to fill; and with art., the multitude, or people, as opp. to the sovereign or ruler, (Hom. Od. vi. 194. Hdor. v. 42,) and in plur. *copiæ* (from capio), *militares, troops*, as opp. to the chieftain. In N. T. its uses are as follows: I. PROP. a *people* or *nation*, meaning the *mass* of any people, and not, like δῆμος, a community of free citizens.

1) *gener.* Lu. ii. 10, ἦτις ἴσται παντὶ τῷ λαῷ. Acts iv. 25. Rev. v. 9, and Sept. 2) *spec.* of the Jews, as the people of God's choice, absol. or with τοῦ Θεοῦ, &c. Matt. i. 21. ii. 4. Mk. vii. 6. Lu. ii. 32, al. sæpe. Sept. sæpiss. Fig. of Christians, as God's spiritual Israel, Tit. ii. 14. Heb. ii. 17. iv. 9, et al.—II. GENER. the *people*, i. e. *the many, the multitude, the public*, Lu. vii. 29, πᾶς ὁ λαὸς ἀκούσας. viii. 47. ix. 13. xxiii. 27, πλῆθος τοῦ λαοῦ. Acts iii. 9, et al. Hom. II. xviii. 502, et al. Espec. *the common people, the populace*, of any city or territory, e. gr. Jerusalem, Acts ii. 47; of Galilee, Matt. iv. 23. Sept. Gen. xix. 4. Hom. Od. xiii. 156. As distinguished from magistrates, &c. Matt. xxvi. 5, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, Acts vi. 12, al. Sept. in Ex. xviii. 22. Josh. vi. 8.

Λάρυγξ, υγγος, ὁ, *the throat*, from λαρύσσω, 'to savour, enjoy,' fr. λαρός, 'savoury, pleasant,' and that from λάω, *volo*. Thus λάρυγξ means lit. 'that part in which we especially *enjoy* meat or drink, the upper part of the throat, the gullet, or *æsofagus*.' Thus it is considered, in the words of H. Steph., as the *cibi vehiculum vel meatus*. So in Aristoph. Ran. 575. It is, however, also and gener. considered as *vocis vehiculum*, as Aristoph. Eq. 1363. Also, as most Commentators explain the word, in Rom. iii. 13, (compared with Ecclus. vi. 5, λαρόν γέ γλυκὺς πληθυνεῖ φίλου,) but there the former sense is preferable. See my note.

Λάσσω, f. λακήσω, in Class., as Hom.

Il. xiii. 616. xx. 277, *to break with a crash*; in N. T. and later Greek writers, as said of things which burst with a noise on being too much distended, *to crack open, to burst asunder*, Acts i. 18, ἐλάκησε μέσος. Act. Thom. § 33, ὁ δὲ δράκων φουσηθεὶς ἐλάκησε. So διαλακήσασα in Aristoph. Nub. 409, is explained by the Schol. διαρραγείσα.

Λατομέω, f. ἴσω, (λατόμος, fr. λάσ, τέμνω,) *to cut stone, hew in stone*, e. gr. *μνημεῖον, ὃ ἐλατόμησαν ἐν τῇ πέτρᾳ*, Matt. xxvii. 60. Mk. xv. 46. Sept., Jos., and Class.

Λατρεία, ας, ἡ, (λατρεύω,) *service*, prop. in Class. for hire, or as a slave. Soph. Aj. 503. In N. T. only in respect to God, *religious service, worship*, John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6. Sept. Ex. xii. 25, 26. Josh. xxii. 27. I Macc. i. 45.

Λατρεύω, f. εὔσω, (λατρίς, 'one hired,') and in Class. prop. *to serve* for hire, or as a slave, equiv. to δουλεύω. In N. T. spoken in respect to God, *to serve, to worship*. 1) *gener.* foll. by dat. Matt. iv. 10. Lu. iv. 8, αὐτῷ (Θεῷ) μόνῳ λατρεύσεις. Lu. i. 74. ii. 37, et al. sæpe. absol. Acts xxvi. 7. Sept. Once of idol-worship, Rom. i. 25, ἐλάτρευσαν τῇ κτίσει κ. τ. λ. Sept. Deut. iv. 28. Judg. ii. 11, 13. 2) *spec.* and of an external ritual worship, *to officiate as priest*, Heb. viii. 5. xiii. 10, and so in the celestial Temple, Rev. vii. 15. Also gener. *to offer sacrifice, worship*, Heb. ix. 9. x. 2.

Λάχανον, ου, τό, (λαχαίνω, to dig,) prop. a plant in *dig*, as opp. to *ploughed*, ground; hence a garden-plant, as cabbage, *sinapi*, (and so distinguished from *trees*.) Matt. xiii. 32, μείζων τῶν λαχάνων. Mk. iv. 32; also pot-herbs and roots, or vegetables in general. (See my note on Thuc. iii. 111. No. 2.) Lu. xi. 42. Rom. xiv. 2. Sept. and Class. as Plato 372, C. βόλβους καὶ λάχανα.

Λεγεών, ὄνος, ὁ, Lat. *legio, a legion*, prop. the largest body of troops in the Roman army, varying in number at different periods, as 3000, 4200, 5000, but in the time of Christ above 6200. In N. T. put for an indefinitely great number, e. gr. of angels, Matt. xxvi. 53; of demons, Mk. v. 9, 15. Lu. viii. 30.

Λέγω, f. ξω, (not from λέω, *capio*, as Lennep supposes, but fr. the Gothic *laggan*, whence the Germ. *leg-en*, and our *to lay*.) primarily TO LAY, i. e. *to lay or let lie down* for sleep, Hom. II. xxiv. 635, and mid. *to lay oneself, to lie down* for sleep, Od. xvii. 102; also *to lay together, collect*, II. xviii. 239. Od. xxiv. 72. Thus our *lay* sometimes means *to put together*; so in *la. v.*

8, 'Woe to them that *lay* field to field.' And further, *to lay before*, i. e. *to relate, to recount*; & hence the prevailing Attic and lat. signif. *to say, to speak*, i. e. to utter articulate words in connected and significant discourse, = *to discourse*; thus differing from λαλεῖν, and also from εἰπεῖν, inasmuch as this latter refers only to words as *spoken*, and not to their connected *sense*. In N. T. I. *to lay before* the hearers, i. e. to RELATE, e. gr. παραβολὴν, *to put forth, to propound*, with dat. of pers. Lu. xviii. 1, εἶπε δὲ καὶ παραβολὴν αὐτοῖς. xiii. 6. with πρὸς τινα, Lu. xii. 41. So of events, *to narrate, tell*, with acc. of thing and dat. of person, Lu. ix. 21. And so Class.—II. to SAY, *speak, discourse*, gener. and construed, I. with an *adjunct of the object*, i. e. the words spoken, the thing or person spoken of, &c. 1) foll. by the words uttered, Matt. i. 20, ἀγγελος—ἐφάνη αὐτῷ, λέγων, Ἰωσήφ. viii. 2. Mk. vi. 2. Lu. ii. 13. John i. 29, λέγει: Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, al. sēpiss. Xen. Conv. iv. 1. Foll. by ὅτι before the words quoted, Matt. ix. 18. Mk. ii. 12. iii. 21, al. sēpe, and Class. esp. Hdot. Hence part. λέγων, λέγοντες, *saying*, is often put after other verbs or nouns implying speech, as introducing the exact words, equiv. to *in these words*, Matt. v. 2, ἐδίδασκεν αὐτοὺς, λέγων· Μακάριοι, and oft. So Sept. perpet. Palaph. vii. 7. 2) foll. by acc. of thing or pers. e. gr. of the *thing* spoken of, Matt. xxi. 16, ἀκούεις τί οὗτοι λέγουσιν; Lu. viii. 8, ταῦτα λέγων, oft. So ἐλεξε τοιάδε freq. occ. in the historians, as introducing a speech. Hence τὰ λεγόμενα, Lu. xviii. 34. Acts viii. 6. 3) foll. by acc. and inf. John xii. 29, εἶπε βροντὴν γεγονέναι. Matt. xvi. 13, et al. and Class. 4) foll. by ὅτι instead of the acc. and inf. Mk. ix. 11. Lu. ix. 7. John iv. 20. So with ὅτι and the apodosis impl. in the phrase οὐ λέγεις, Matt. xxvii. 11.—II. as MODIFIED BY THE CONTEXT, where the sense lies not so much in λέγω as in the adjuncts, e. gr. 1) *before questions*, for *to ask, inquire*, foll. by the words spoken, Matt. ix. 14. John vii. 11, καὶ εἶπεν· Ἰοῦ ἔστιν ἐκεῖνος; Rom. x. 19; with dat. of pers. Mk. vi. 37; foll. by εἰ, *whether*, Acts xxv. 20; with dat. of pers. xxi. 37. 2) *before replies*, in the sense to *answer*, foll. by the words spoken, e. gr. after a direct question, Matt. xvii. 25; with dat. of pers. xviii. 22; also with ὅτι of citation, Matt. xix. 8. prec. by ἀποκριθεὶς, Mk. viii. 29. Lu. iii. 11. 3) in affirmations, for *to affirm, maintain*, e. gr. with the words or propositions uttered, Mk. xiv. 31, ὁ δὲ ἐκ περισσοῦ εἶπε μαλλόν· Ἐάν, &c. Gal. iv. 1. I John ii. 4; foll. by acc. with inf. Matt. xxii. 23. Lu. xxiii. 2. xxiv. 23, οὗ λέγουσιν αὐτὸν ζῆν: foll.

by ὅτι instead of acc. and inf. Matt. xvii. 10; with a dat. of pers. in the formulas λέγω σοι or ὑμῖν, ἀμὴν λέγω ὑμῖν, &c. in solemn affirmations, gener. Matt. xi. 22. Mk. xi. 24. Lu. iv. 25; with ἀμὴν, Matt. v. 18, al. 4) of teaching, for *to teach, inculcate*, e. gr. with the proposition taught, Matt. xv. 5; with acc. Acts i. 3; with acc. and infin. xxi. 21; with acc. and dat. of pers. Matt. x. 27. 5) of predictions, *to foretell, predict*, with acc. and dat. Mk. x. 32; with acc. Lu. ix. 31; with dat. John xiii. 19. 6) of what is spoken with authority, *to command, direct, charge*, absol. Matt. xxiii. 3, λέγουσι γὰρ, καὶ οὐ ποιοῦσι: with acc. Lu. vi. 46; with acc. and dat. Mk. xiii. 37; with dat. of pers. and imperat. Matt. v. 44; with dat. and inf. Rev. xiii. 14; with inf. Rom. ii. 22; foll. by ἴνα, Acts xix. 4. So in the sense of *to charge, exhort*, with dat. Acts v. 38; with dat. and inf. Acts xxi. 4. 7) of *calling out*, equiv. to *call, exclaim*, &c. Matt. xxv. 11, λέγουσαι· Κύριε, Κύριε, ἀνοίξον ἡμῖν. 8) *fig. to say or speak* by writing; e. gr. with the words written, Lu. i. 63, ἔγραψε, λέγων. xx. 42; with acc. I Cor. vii. 6.—III. METON. of things, e. g. 1) a voice, φωνὴ λέγουσα, Matt. iii. 17. Rev. vi. 6; with dat. Acts ix. 4. Rev. xvi. 1; with dat. of manner, Acts xxvi. 14. 2) a writing, Scripture, ἡ γραφὴ, John xix. 37. Gal. iv. 30; impl. iii. 16. 3) a law, ὁ νόμος, with acc. I Cor. ix. 8. absol. ver. 10. 4) gener. ὁ χρηματισμός, Rom. xi. 4. ἡ Δικαιοσύνη, as personified, x. 6.—IV. FIG. for *to mean, have in mind*, foll. by imper. Gal. v. 16; with acc. of thing, I Cor. x. 29, συνειδήσω δὲ λέγω κ. τ. λ. i. 12. Gal. iii. 17; of pers. John 6. 71, εἶπε δὲ τὸν Ἰουδαν. Jos. and Class.—III. to CALL, to NAME, equiv. to καλέω, prop. 'to speak of as being, or being called,' so and so, foll. by acc. Matt. xix. 17, τί με λέγεις ἀγαθόν; Mk. xv. 12, δὲ λέγετε βασιλεία τῶν Ἰουδαίων. Acts x. 28, al. Pass. Matt. xiii. 55, ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ. Part. ὁ λέγόμενος, *called, named*, Matt. ii. 23. ix. 9, et sēpe al. Also *surnamed*, Matt. iv. 18, Σίμωνα τὸν λεγόμενον Πέτρον. Jos. Apocr. & Class. al. With the idea of *translation* into another language; e. gr. fully, John i. 39, βαββί, ὃ λέγεται ἰερηνευόμενον, διδάσκαλε. xix. 17; simply, John iv. 25, Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός. xx. 16.

Λεῖμμα, ατος, τὸ, (λείπω,) prop. a remnant, lit. 'what is left,' and by meton. of pers. *some remaining* out of a large number, *the residue*, by impl. small, Rom. xi. 5. So Sept. Josh. xiii. 12. 2 K. xix. 4. In N. T. and Sept. used in the sing.; in Class. only in the plural.

Λεῖος, α, ον, adj. (fr. obsol. λέω and λείω, whence λειαινω, to rub down, make plain,) *smooth, level, plain*, as opp. to τραχύς, and applied to a *surface*, of whatever kind, especially the ground, or a road when levelled down. So Hom. II. v. 443, χῶρος—λεῖως περάων, and the phrase λεία ὁδός, occurring in Hom. Od. x. 103. Hes. Erg. i. 286. Xen. Mem. ii. 1, 20. Thus in Lu. iii. 5, εἰς ὁδούς λείας.

Λεῖπω, f. ψω, to leave, forsake, prop. trans. and occurring in various senses, according to the application, to quit, abandon, forsake, as said of places, persons, and things. In N. T. I. PASS. to be forsaken of any thing, i. e. to be destitute of, to lack; foll. by gen. Ja. i. 5, εἰ δέ τις ὑμῶν λείπεται σοφίας. ii. 15, λειπόμενοι τῆς ἐφημέρου τροφῆς. And so Plato p. 264, F. τούτου λειπούμενα, πάντα, καὶ κτήματα καὶ ἐπιτηδεύματα, αἰσχροὶ καὶ κακά. The word is often found followed by ἐν μηδενί, Ja. i. 4, i. e. 'to be wanting in nothing;' so equiv. to τέλειος, ὁλόκληρος. Similar is the expression of Jos. Ant. ix. 11, 2, οὐδὲ μιᾶς ἀρετῆς ἀπελείπετο.—II. INTRANS. to fail, lack, be wanting, with dat. of pers. Lu. xviii. 22, ἔτι ἔν σοι λείπει. Tit. iii. 13, ἵνα μηδὲν αὐτοῖς λείπη, and i. 5, τὰ λείποντα ἐπιδιορθώσῃ.

Λειτουργέω, f. ἦσω, (λειτουργός,) prop. to perform some public service, and by impl. at one's own expense, intrans. Dem. p. 833, 25. Isocr. 161; also to perform any function, whether in public or private life, espec. the former, Ecclus. viii. 8, λειτουργήσαι μεγιστάσιν. In N. T. gener. to serve, to minister, 1) publicly in religious worship, as said of the priests of the O. T. absol. Heb. x. 11, καθ' ἡμέραν λ.; and often in Sept. and sometimes in Jos.; of Christian teachers, foll. by τῷ Κυρίῳ, Acts xiii. 2. Dion. Hal. Ant. ii. 22, ταῦτα λειτουργεῖν, as said of the services of the Pagan religions. 2) privately, to minister to any one, 'to supply pecuniary aid,' with dat. Rom. xv. 27, λ. αὐτοῖς. So Xen. Mem. ii. 7, 6, τῇ πόλει λ. Ecclus. x. 25, οἰκέτῃ σοφῷ ἑλεύθεροι λειτουργήσουσι.

Λειτουργία, ας, ἡ, (λειτουργός,) public service or office, i. e. such as, in Athens and elsewhere, were administered by the citizens in turn and at their own expense, as a part of the system of finance, but in N. T. gener. service, ministry, e. gr. 1) of the public ministrations of the Jewish priesthood, Lu. i. 23, αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Heb. viii. 6. ix. 21. Sept. Jos. Diod. Sic. i. 21, of the heathen priesthood. Fig. of the ministry of a Christian teacher in bringing men to the faith, Phil. ii. 17, λειτουργία τῆς πίστεως ὑμῶν. 2) by impl. friendly service, kind

office, gener. Phil. ii. 30, πρὸς με λ. And. so Athen. ap. Steph. Thes. of the offices of personal attentions, &c. Spoken of alms, i. e. public collections in the churches, 2 Cor. ix. 12, ἡ διακονία τῆς λ. ταύτης.

Λειτουργικός, ἡ, ον, adj. pertaining to the public service of the Temple, Sept. σκευή λ. Num. iv. 12, 26. In N. T. act. ministering, 'rendering service to others,' Heb. i. 14, λειτουργικὰ πνεύματα, i. e. εἰς διακονίαν, &c.

Λειτουργός, οὔ, ὁ, (λαός, λείτος or λείτος, public, and ἔργον,) a public servant, (Hesych. δημιουργός,) such as in Athens performed the λειτουργίαι, or state offices, at their own expense; in N. T. gener. a minister, servant, viz. I. GENER. e. gr. Θεοῦ, Rom. xiii. 6. Heb. i. 7, ὁ ποιῶν—τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. And so Dion. Hal. A. ii. 73, λ. τῶν θεῶν. Ecclus. x. 2, of a judge's attendant; of Paul, as a minister of Christ, Rom. xv. 16.—II. SPEC. said of a priest in the Jewish sense, Heb. viii. 2, τῶν ἁγίων λειτουργός. Sept. Neh. x. 39. Jer. xxxiii. 21.—III. by impl. Phil. ii. 25, λειτουργὸν τῆς χρείας μου, a minister for my wants, i. e. one who ministers to my wants. So Lysias, λειτουργεῖν τῷ σώματι.

Λέντιον, ου, τὸ, (Lat. linteum, fr. λίνον, flax,) a linen cloth, a sort of coarse apron, worn by servants (Sueton. Calig. 26, succinctos linteo) or persons exercising handicraft occupations. The more usual term was σάβανον. John xiii. 4, 5.

Λέπτις, ἰδος, ἡ, (λέπος, fr. λέπω, to peel off,) the crust or scale on the surface of any substance, as the husk of corn, the peel or rind of fruits, scales of fish, or the lamina of metals hammered out. In N. T. of the something like scales encrusting the eye-balls, Acts ix. 18, ὡσεὶ λεπτίδες, similar to those scales formed by humours in the eyes, in the disorder called λεύκωμα, becoming concrete. (See Foës. Econ. Hipp. v. λεύκωμα.) So Tobit ii. 11. vi. 8. xi. 13, where the disorder is called λεύκωμα or λευκίματα, which λευκ. are said to have peeled away.

Λέπρα, ας, ἡ, (λεπρός, fr. λέπος,) leprosy, in which the skin becomes scaly, Matt. viii. 3. Mk. i. 42. Lu. v. 12. Sept. Jos. and Class.

Λεπρός, οὔ, ὁ, (λέπος, λεπτις,) prop. 'scaly, scabby,' hence a leper, one diseased with leprosy, Matt. viii. 2. x. 8, and oft. Sept. & Class.

Λεπτὸν, οὔ, τὸ, (neut. of λεπτός, thin,) the name of the smallest Jewish coin, like Engl. mite. Its value was half

α κοδράντης, or the 8th of an ἀσσάριον. Mk. xii. 42, αλ. λεπτὸν κέρμα, Alciph. i. Ep. 9. λεπτὸν νόμισμα, Pollux On. ix. 92.

Λευκαίνω, f. ανῶ, (λευκός,) *to whiten, make white*, e. gr. στολάς, Rev. vii. 14. absol. Mk. ix. 3. Sept. and Class.; as Hom. Od. xii. 172.

Λευκός, ἢ, ὄν, adj. (λεύσσω, luceo,) prop. *light*, i. e. emitting light, *shining, radiant, & hence dazzling white*. 1) prop. of raiment, espec. that of angels, &c. Mk. xvi. 5. John xx. 12. Acts i. 10, and oft. in Rev. Lu. ix. 29, ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕαστράπτων. Matt. xvii. 2, λευκὰ ὡς τὸ φῶς. (Comp. Hom. Il. xiv. 185, κρήδεμνον λευκὸν ἥλιος ὤς.) xxviii. 3, and Mk. ix. 3, λ. ὡσεὶ χιῶν: of a throne, Rev. xx. 11. 2) gener. *white*, e. gr. hair, Matt. v. 36. Rev. i. 14; a stone, Rev. ii. 17; a cloud, xiv. 14; a horse, vi. 2; a field *ripe* for the harvest, John iv. 35. Sept. and Class.

Λέων, οντος, ὄ, a lion. I. prop. Heb. xi. 33. 1 Pet. v. 8. Rev. iv. 7, et al. Sept. and Class.—II. metaph. and 1) for a *cruel adversary, persecutor*, 2 Tim. iv. 17, ἐβρόύσην ἐκ στόματος λέοντος, namely Nero. So Jos. Ant. xviii. 6, 10, of Tiberius, τέθνηκεν ὁ Λέων, with allusion to those passages of the O. T. where tyrants are so called. See Ez. xix. 3. 2) for a *hero, powerful deliverer*, Rev. v. 5, ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰουδα, comp. Neh. ii. 13. Jer. xlix. 18.

Λήθη, ης, ἢ, (λήθω, or λήθομαι,) *forgetfulness, oblivion*, e. gr. λήθην λαμβάνειν, *to forget*, 2 Pet. i. 9. The word oft. occ. in Class. and Sept. and the phrase in Jos. Ant. ii. 9, 1, & 6, 10. Æl. V. H. iii. 18. H. A. iv. 35.

Ληνός, οῦ, ὄ, ἢ, prop. and prim. a *trough*, for drinking or watering. Hom. Hymn. in Merc. 104, (as also in Sept. Gen. xxx. 39, 42,) but in later writers, as Theocr. Id. xiv. 17, a *wine-trough, wine-vat*. And so in N. T., but in two senses: I. *the upper vat, or press*, into which the grapes were cast and trodden by men, Rev. xiv. 19, sq. xix. 15. Sept. Neh. xiii. 15. Is. lxiii. 2. Diod. Sic. iii. 63. Anacr. lii. 4. It was generally dug in the earth, the sides being plastered; but it was sometimes hewn in a rock, and had always a grated opening near the bottom, through which the liquor flowed off into a lower vat, like a cistern.—II. *the lower vat, or reservoir*, carefully stuccoed like the λάκκοι of the Greeks, for holding wine or oil, (and so equiv. to ὑπολήνιον,) Matt. xxi. 33, (with which comp. Mk. xii. 1. Is. v. 2.) and so Sept. and later Class. See my note in loc.

Λῆρος, ου, ὄ, either from the obs. λάω, whence λαλέω, to talk, as κλήρος fr.

κλάω, ξηρός fr. ξάω, φλῆρος and φλῆρος, nonsense, fr. φλέω, to babble; or rather fr. some Oriental term, whence came the A.-S. læran, the Germ. lehren, and our *to learn*, in its original *active* sense, of which the primary notion was simply *to tell, inform*; whence (like our verb *to tell*) it came at length to mean *teach*. Thus as our word *lore*, from læran, means something taught, and our *tale*, from tellan, something told, so λῆρος prop. signifies *something told, a tale*, and, by use, a mere tale, a *fiction*, (Athen. p. 117,) or *mere talk*, idle gossip, as in Lu. xxiv. 11, ἐφάνησαν ἐνώπιον αὐτῶν (for αὐτοῖς) ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν. Similarly we have in Xen. An. vii. 7, 24, Ἡρακλείδῃ λῆρος πάντα ἐδόκει εἶναι. Lucian, Tim. 1, ἀπαντα ταῦτα λῆρος ἀναπέφηνε. Jos. Bell. iii. 8, 9, εἰ μὴ ταῦτα λ. εἶη.

Ληστῆς, οῦ, ὄ, (ληῖζομαι, fr. ληῖς, plunder,) in Class. prop. a *plunderer*, or robber, of any kind whatever, whether by land or by sea, esp. the latter, as the word is used in Eurip. Cycl. 112, and often in Thucyd. The former sense is alone found in the N. T. as Matt. xxi. 13. xxvi. 55, where the word almost always denotes *robbers*, such as our highwaymen. In John x. 1, κλέπτης καὶ ληστής, the terms differ exactly as our *thieves* and *highwaymen*, but are there united in order to strengthen the sense. At John x. 8, κλέπται εἰσι καὶ λησται, the expression is figurative, as designating 'exceedingly avaricious and rapacious persons.' See more in my note. As to the criminals crucified with our Lord, of whom mention is made, Matt. xxvii. 38, 44. Mk. xv. 27, the best Expositors are agreed that there the term signifies not lit. *robbers*, but *brigands, freebooters, insurgents* against the Roman government. The term, indeed, was applied not only to *robbers*, but to *pillagers in war*, (see Thuc. ii. 22, 67. iii. 1. iv. 2. vi. 6. vii. 4, 10. viii. 40,) and also to those *freebooters*, who carried on a sort of private and petty warfare, for *plunder* only, as Thuc. iv. 67, et al. Xen. Hist. iv. 5, 35. Now this was in some measure the case with the persons in question, they being probably political *insurgents*, who, under the specious pretext of liberty, (namely, to deliver their country from the Roman yoke,) had taken up arms on a principle of resistance to tyranny. Such persons are freq. mentioned in Josephus by the term λησται, a term, of course, given them by the Romans. So J. Formicus, vi. 31, says: "solent latronibus accenseri qui bello civili vincuntur." And there was at that time a sort of civil war carrying on in Judæa. But whatever might be the principle on which they took up arms against

the Roman power, their practices were at the best lawless, and accordingly merited the censure implied in the term *κακούργοι*, as bestowed upon them by St. Luke, xxiii. 32, and probably adopted in order to avoid the harsher term, sometimes not merited, *λησταί*.

Αἱψίς, εως, ἡ, (*λαμβάνω*), a receiving, receipt, Phil. iv. 15, for which see in *Δόσις*. *Ecclus.* xli. 19. The plural is chiefly found in Class. as Plut. Alcib. 1.

Λίαν, (prop. an accus. taken adverbially, by ellipsis of *κατά*, of the old noun *λίω*, from *λίω*. See Lennep.) *very much, exceedingly*, e. gr. with a verb, Matt. ii. 16, *ἐθυμώθη λίαν*. xxvii. 14, and with adj. Matt. iv. 8, *ὅρος ὑψηλὸν λίαν*. viii. 28. Mk. ix. 3. Sept. and Class. With other adverbs, Mk. i. 35. vi. 51. xvi. 2, and Class. For *οἱ ὑπὲρ λίαν*, 2 Cor. xi. 5. xii. 11, see in *ὑπερλίαν*.

Λιβανός, οὔ, ὁ, prop. *arbor thurifera*, the tree which produces frankincense. In later writers & N. T. *frankincense*, = to *λιβανωτός*, a transparent and fragrant gum, which distils from incisions in the tree, and was used by the ancients as incense, (comp. Ex. xxx. 34.) Matt. ii. 11. Rev. xviii. 13. Sept. and Class.

Λιβανωτός, οὔ, ὁ, (*λιβανός*), prop. *frankincense*; but in N. T. meton. a censer for burning incense, *thuribulum*, Rev. viii. 3, *ἔχων λιβανωτὸν χρυσόν*.

Λιβερτίνος, οὔ, ὁ, (Lat. *libertinus*), a freed-man of Rome, either personally made free, or born of freed parents. In N. T. Acts vi. 9, *τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων*, 'certain of those belonging to the synagogue of the Libertines so called;' meaning, it is supposed, either *manumitted slaves*, of Gentile origin, but who had become proselytes to the Jewish religion, and had a synagogue at Jerusalem; or Jews by birth, but taken captive by the Romans, and afterwards manumitted, and who formed a synagogue by themselves at Rome: but see my note in loc.

Λιθάζω, f. *άσω*, (*λίθος*), to stone, pelt with stones, in order to wound or kill, foll. by acc. John x. 31, 32, 33. Acts v. 26. xiv. 19. 2 Cor. xi. 25. So Sept. 2 Sam. xvi. 6, 13, *λιθάζειν ἐν λίθοις*. Pol. x. 29, 5. Strabo, p. 1031. Arrian ap. Suid. In John xi. 8. Heb. xi. 37, the term is used of the punishment of stoning, equiv. to *λιθοβολέω*.

Λίθινος, η, ον, adj. (*λίθος*), of stone, i. e. made of stone. John ii. 6, *ὕδριαι λίθιναι*. 2 Cor. iii. 3. Rev. ix. 20. Sept. and Class.

Λιθοβολέω, f. *ήσω*, (*λίθος*, *βάλω*), to throw stones at any one, to stone,

i. e. in order to wound or kill, with acc. Matt. xxi. 35. Mk. xii. 4, et al. As a Mosaic punishment, John viii. 5. Heb. xii. 20. Plut. x. 202.

Λίθος, ου, ὁ, a stone, (fr. *λίω*, attenuo, to break up, lit. a rock broken up into smaller parts, each a stone; as *ψάμμος* and *ψάμαθος*, from *ψάω*, to break up,) I. PROP. 1) said of small stones, Matt. iv. 3, *Ἰνα οἱ λίθοι οὔτοι ἄρτοι γίνωνται*. ver. 6, al. Sept. 2) of stones for building, Matt. xxiv. 2. Mk. xiii. 1, *ἴδε ποταποὶ λίθοι*. ver. 2. Lu. xix. 44. Xen. Mem. iii. 1, 7. Of a mill-stone, λ. *μυλικός*, Mk. ix. 42. Hdian. iii. 1, 14. Of a stone for closing the entrance of a sepulchre, Matt. xxvii. 60, 66. Sept. Gen. xxix. 2, 3, 8, 10. Luc. de Luctu 19. Of stone tablets, 2 Cor. iii. 7, comp. Ex. xxxi. 1, 4. Of idols carved in stone or marble, Acts xvii. 29. Sept. Deut. iv. 28. xxviii. 36. Of precious stones, *λίθος τίμιος*, Rev. xvii. 4, and Sept. oft., Jos., and Hdian. iv. 21; fig. 1 Cor. iii. 12. *λίθος ἰασκίς*, Rev. iv. 3. xxi. 11.—II. FIG. said 1) of Christ, as *λίθος ἀκρογωνιαίος*, Eph. ii. 20. 1 Pet. ii. 6. As *λίθος ζών*, 1 Pet. ii. 4. As *λίθος προσκόμματος*, stone of stumbling, Rom. ix. 32, 33. 1 Pet. ii. 7. 2) of Christians, as *λίθοι ζῶντες*, 1 Pet. ii. 5.

Λιθόστρωτος, ου, ὁ, ἡ, adj. (*λίθος*, *στρώννυμι*), prop. & lit. *stone-paved*, Arr. Bell. Civ. iii. 26, *ἐν λιθοστρώτῳ πόλει*. Arrian Epict. iv. 7, 37, *σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκήμασι] οἰκήσῃτε*, i. e. 'houses decorated with tessellated or Mosaic pavements,' as was customary at Rome after the time of Sylla. In N. T. neut. τὸ *λιθόστρωτον*, the pavement, i. e. a tessellated pavement of Mosaic work as above. John xix. 13, *ὁ Πιλάτος—ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον*; where see my note; i. e. 'he led Jesus out of the praetorium, whither the Jews might not enter, and took his seat upon the public tribunal, βῆμα, which stood upon a tessellated pavement;' comp. Jos. B. J. ii. 9, 3.

Λικμάω, f. *ήσω*, (*λικμὸς*, a winnowing-fork,) to winnow grain, which in the East is done by throwing it with a fork against the wind, which scatters the straw and chaff, Hom. Il. v. 500. Xen. Œc. xviii. 2, 6. Hence by impl. to scatter, disperse, Sept. Is. xvii. 13. Amos ix. 9. Wisd. xi. 19. In N. T. fig. Matt. xxi. 44. Lu. xx. 18, *ἐφ' ὃν δ' ἂν πείσῃ (ὁ λίθος), λικμήσει αὐτόν*, 'it shall scatter him to the winds,' i. e. 'crush him in pieces, make chaff of him.' So Sept. Dan. ii. 44. Job xxvii. 21, *λικμήσει αὐτόν ἐκ τοῦ τόπου αὐτοῦ*.

Λιμήν, ἴνος, ὄ, (fr. obs. λίω, lævigo, to smoothen, lit. a place where the waves are evenly spread, smooth, or still. See on λίμνη,) a haven, harbour, port, Acts xxvii. 12, and Sept.

Λίμνη, ης, ἡ, (λίω, lævigo, fr. the part. pass. λελιμένος, whence λίμενος, λιμένη, λίμνη, and per metathesis λιμήν,) prop. any standing water, pool, lake, e. gr. the lake of Gennesareth, Lu. v. 1. absol. ver. 2, al. Of a lake of burning sulphur, γέεννα, Rev. xix. 20. Sept.

Λίμνος, οὔ, ὁ, (λείπω, λέλειμμαί,) prop. failure, want, i. e. of food, hence hunger, famine. 1) of individuals, hunger, 2 Cor. xi. 27, ἐν λιμῷ καὶ δίψει. Lu. xv. 17. Rom. viii. 35. 2) of cities or countries, famine, Matt. xxiv. 7, ἔσονται λιμοὶ καὶ λοιμοί. Lu. iv. 25. Sept. & Class.

Λίνον, ου, τό, prop. flax, e. gr. the plant, Sept. Ex. ix. 31. Xen. Ath. ii. 11, 12; also as worked up into cloth, linen, Hom. II. x. 661. In N. T. the cloth formed into a garment, Rev. xv. 6, ἐνδεδυμένοι λίνον καθαρόν. Comp. Sept. Is. xix. 9. So also in Hom. II. ix. 661. Od. xiii. 73. Æschyl. Suppl. 114, 125. Put also for the wick of a candle or lamp, i. e. a strip of linen, Matt. xii. 20, λίνον τυφόμενον οὐ σβήσει, 'the smoking wick he will not quench.' The nearest approach to this use is that by which the word stands for flaxen thread, as in Eurip. Orest. 1431, 1436.

Λιπαρός, ὁ, ὄν, adj. (λίπος, as ὕδαρος fr. ὕδος, &c.) fat, e. gr. Θηρία, Xen. Cyr. i. 4, 11; or anointed with oil, &c. Hom. Od. xv. 332, and, from the shining appearance of the skin being regarded as indicative of good health, full, fresh, said of the goddess Themis, Hesiod Theog. 901. Plutarch. Ages. 29. So Jerem. v. 28, 'they are waxen fat; they shine.' So also it denotes, by implication, the being at ease in one's condition, Hom. Od. xi. 136. xxii. 368. Hence in N. T. it is used of things such as belong to ornament and luxury, in the sense precious, sumptuous, Rev. xviii. 14, πάντα τὰ λιπαρά καὶ τὰ λαμπρά ἀπόλωτο. So Hom. II. xxii. 406, we have λιπαρὴν καλύπτρην. Pind. Olymp. viii. 108, λιπαρὸς κόσμος.

Λίτρα, ας, ἡ, Lat. libra, a pound, i. e. in weight, John xii. 3, λαβούσα λίτραν μύρου. xix. 39. It is not a mere Hellenistic term, since Pollux and Eustath. testify its use in the early Greek writers. The λίτρα varied in different countries; the Roman libra was divided into twelve ounces, equal to about 12 oz. avoirdupois.

Λιβή, λιβός, ὄ, (fr. Λιβύη, Africa,) for the S. or S. W. wind, lit. the African, Pol. x. 10, 1. Hdot. ii. 95. Sept. Pa.

lxviii. 26. In N. T. meton. for South, the southern quarter, Acts xxvii. 12. Sept. and Class.

Λογία, ας, ἡ, (λέγω, to collect,) prop. a collection of any articles. In N. T. applied to a collection or contribution of money for charitable purposes, 1 Cor. xvi. 1. The word is not found in the Class. writers; yet that it was used by them, we cannot doubt, since Suidas and Hesychius attest that the plural, as in ver. 2, was used in the sense ἐκλογαί. It also occurs in the title of one of Epicharmus' Comedies, Λόγος καὶ λογίαι, which was probably a satiric drama directed against the philosophers and rhetoricians, as αἰσχροκερδεῖς, and of which the title affords an example of the false antithesis ascribed to Epich. by Aristotle, Rhet. 111. The other signification assigned by those Lexicographers, καρποφοραί, is not Classical, but Ecclesiastical, meaning sacred oblations, as tithes, &c.

Λογίζομαι, f. ἴσομαι, (λόγος,) dep. on. mid. aor. I. ἐλογισάμην: also aor. I pass. ἐλογίσθην, fut. I pass. λογισθήσομαι, in the pass. sense. Even the present is used passively at Rom. iv. 4, 5, 24. ix. 8; not in Class. who confine that to the partic. pres. Hdot. iii. 95, and so Sept. to REASON, i. e. to use the reason, to think, consider. The prim. signif. of the word is to count up numbers; whence its other significations, more or less figurative, arise; as to ac-count, im-pute, re-count, reckon, reason, and finally, conclude, or form a conclusion, as it were after balancing the account, for συλλογίζεσθαι. In N. T. it is used I. gener. in the sense to reason, Mk. xi. 31, καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες, &c. similarly Wisd. ii. 1, we have εἶπον γὰρ ἑαυτοῖς, (Alex. & Compl. ἐν ἑαυτοῖς,) λογισάμενοι οὐκ ὀρθῶς. And so Plut. vi. 393, λ. οὐκ ὀρθῶς: with ἔτι, Heb. xi. 19, τοῦτο ἔτι, 2 Cor. x. 7, and Class. who, however, oft. use it absol.; foll. by acc. of thing, to think upon, consider, Phil. iv. 8, ταῦτα λογίεσθε. So Thuc. vii. 73, ταῦτα λ. Eur. Andr. 316, ταῦτα οὖν λογίζου. Xen. Athen. iii. 13, ταῦτα λ. and oft. in Plato. In the sense of to reason out, think out, find out by thinking, 2 Cor. iii. 5, οὐχ ἱκανοὶ ἔσμεν ἀφ' ἑαυτῶν, λογισασθαι τι κ. τ. λ. So Liban. Orat. xlii. p. 914, ἀφ' ἑαυτῶν αὐτὰ λογίζόμενοι καὶ σκοποῦντες οἱ δικασταί κ. τ. λ.—II. of the result of reasoning, to CONCLUDE, judge, suppose, foll. by acc. and inf. Rom. iii. 28, λογίζομεθα γὰρ, δικαιοῦσθαι πιστεῖ ἀνθρώπων. vi. 11. xiv. 14. 2 Cor. x. 7, λ. ἀφ' ἑαυτοῦ. xi. 5. Phil. iii. 13; foll. by ἔτι instead of acc. and inf. Rom. viii. 18. Sept. and Class. So gener. to reason,

judge, deem, absol. 1 Cor. xiii. 11, *ὡς νόσιος ἰλογίζομαι*: with *εἰς τινα*, 2 Cor. xii. 6, and *Class.*; also in the sense *to surpass*, 2 Cor. x. 2, *λογίζομαι τολμήσαι*. So Neh. vi. 2, *λογίζομενοι ποιήσαι μοι ποτηρίαν*. Comp. Pa. xxi. 11. Hos. vii. 15.—III. *to reckon as or for* any thing, *to count, regard as*, with acc. and foll. by *ὡς*, 1 Cor. iv. 1, *οὕτως ἡμᾶς λογιζέσθε ἄνθρωποι, ὡς ὑπηρέτας Χρ.* Rom. viii. 36. Am. vi. 5; foll. by *εἰς* with acc. *for or as* any thing. Rom. ii. 26, *λ. εἰς περιτομήν*, 'regarded as circumcised,' and ix. 8, *τὰ τέκνα—λογίζεται εἰς σπέρμα*, 'esteemed as a race,' as sons. Acts xix. 27, *εἰς οὐδέν λογισθήναι*, 'be reckoned for nought,' be despised. Wisd. ix. 6, *εἰς οὐδέν λογισθήσεται* (scil. *τις*). Is. xl. 17, *εἰς οὐδέν λ.* et al. in Sept. The idiom is one not found in *Class.* and is supposed to be a Hebraism fr. ὃ for *ὡς*, lit. *els.* So 1 Sam. i. 13, *ἐλογίσατο αὐτήν Ἥλι εἰς μεθύουσαν*. Lament. iv. 2, *ἐλογίσθησαν εἰς ἀγγεῖα ὀστράκινα*. Though *λογίζεσθαι εἰς* does occur in *Class.* as Xen. Cyr. iii. 1, 19, yet only in the prim. and proper sense. However in Eurip. Hec. 739, we have *ἄρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενῆς Μᾶλλον φρενας τοῦδε*, 'regard his mind as inimical.' Foll. by *μετὰ* with gen. *to reckon with or to, i. e. to count as*. Mk. xv. 28. Lu. xii. 37, *μετὰ ἀνόμων ἐλογίσθη*. So *προσλογίζεσθαι μετὰ*, Pa. lxxvii. 4.—IV. *to reckon or count to* any one, prop. 'to put to one's account,' foll. by dat. Rom. iv. 4, *τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν*. So AEL. H. An. iii. 11, *λογίζεται οἱ (to him) μισθόν*. Dio Chrysost. xlviii. p. 534, *οὐδὲ οἱ γοεῖς τοὺς τέκνοις ἀντι τῶν ἀναλωμάτων τὰς εὐχὰς λογιζονται* 1 Cor. xiii. 5, *οὐ λ. τὸ κακόν*. 2 Cor. v. 19. 2 Tim. iv. 16, *μὴ αὐτοῖς λογισθῆναι!* So Sept. 2 Sam. xix. 19. Hence fig. *to impute, attribute*, prop. foll. by dat. of pers. and acc. of thing, but often in the pass. construction. 1) gener. Rom. iv. 6, *ὃ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων*. ver. 11. So also of evil, *to impute, lay to one's charge*, and with a neg. *not to impute, i. e. to overlook, forgive*, Rom. iv. 8, *μακάριος ἀνὴρ ὃς οὐ μὴ λογισθῆναι Κύριος ἀμαρτιῶν*. 2) also foll. by *εἰς τι*, e. gr. Rom. iv. 5, 9, *ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην*, i. e. 'Abraham's faith was imputed to him as righteousness,' he was treated on account of it as if righteous. So with ἡ *πίστις* or the like implied, Rom. iv. 3, 22. Gal. iii. 6. Ja. ii. 23; with *εἰς* impl. Rom. iv. 10, 23, 24.

Λογικός, ἡ, ὄν, adj. (*λόγος*), prop. 'endued with the *λόγος*, or faculty of speech,' and also the faculty of speaking, *oratory*. Also used to qualify the subst.

τέχνη, so as to denote *logic*, or the art of reasoning. But most freq. it means, 'endued with the faculty of reason,' *rational*, as opp. to *ἄλογος*, (Arr. Epict. i. 2, l. Anthol. Gr. iii. p. 87.) being thus employed by the philosophers, who designate man as *ζῷον λογ.* having *φύσιν λογικόν*. Hence was derived the use in N. T. 'pertaining to the reason' or the *understanding* in man, as distinguished from his *material* part; what Plato calls the *νοεῖον καὶ λογικόν μέρος*. Thus St. Paul, Rom. xii. 1, exhorts his converts to 'present, on the spiritual altar, their bodies, a living sacrifice,' as opposed to that of dead animals, as *τὴν λογικὴν λατρείαν*, 'the service of the reason or understanding.' So Rom. vii. 25, we have *νοὶ δουλεύειν*. And so Porphyri. de Abst. ii. 45, speaks of a *νοερά θυσία*, and Jambl. V. Pyth. § 229, says that Pythagoras required a worship not by slain animals, but *ἀ' ἐπιστημονικῆς θυσιαίαις*. Or it may be explained *spiritual* service, that of the heart and life, 'in spirit and in truth,' John iv. 24. So in Test. xii. Patr. 547, we have *προσφέρουσι λ. λατρείαν*. Both senses, indeed, may have place; q. d. 'rational and consequently spiritual service,' such as becomes rational creatures, as offered to the great source of reason, whose spiritual nature requires that we should worship him 'in spirit and in truth.' So Philo, p. 358, says that the purest part of the worshipper is the *πνεῦμα λογικόν*. The *form*, however, most chiefly be intended, because it is not worship, but *service*, by 'bringing every action and even thought to the obedience of Christ,' that is here required.

Λόγιον, ου, τό, (neut. of *λόγος*), prop. 'something uttered,' *εἶπμα*, (so Pa. xix. 14, *τὰ λόγια τοῦ στόματός μου*.) but, by use, 'something purporting to be from God,' a *divine communication*, whether in answer to some inquiry, namely, an *oracular response*, or an *announcement* of future events, equiv. to the Homeric *θεοπρόπιον*, or the Attic *χρησμός*. In N. T. a *divine communication*, gener. 1) as regards the *revelation* of God in the *Old Test.* esp. the Law given from God by *Moses*, Acts vii. 38, *λόγια ζῶντα*, or the divine doctrines and commands therein contained, espec. the divine *promises* to the Jews, Rom. iii. 2, *τὰ λόγια τοῦ Θεοῦ*, said perhaps with reference to Pa. cvi. 11, Sept. (cvii. Heb.) *παρεπικράναν τὰ λόγια τοῦ Θεοῦ*. And so the phrase *τὰ λόγια τοῦ Κυρίου* and *τὰ λόγια* in the Psalms. 2) of the *doctrines* revealed by God through *Christ* in the *Gospel*, Heb. v. 12, *τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγων τοῦ Θεοῦ*, 'the system of Divine truth' which we understand by the *Chris-*

tias religion. In 1 Pet. iv. 11, εἰ τις λαλεῖ, ὡς λόγια Θεοῦ, scil. λέγων, it means 'something communicated by supernatural wisdom,' that of the Spirit; as is especially the case in the writings of the N. T. which accordingly are called by Procopius, p. 157, 17, τὰ λόγια τοῦ Θεοῦ.

Λόγιος, ου, ὁ, ἡ, adj. (λόγος.) In the earlier writers the word means *learned*, equiv. to πολυῖστωρ, Dionys. Hal. Ant. i. 7. Hdot. i. 1, οἱ λόγιοι, & ii. 77. iv. 46. Pind. Pyth. i. 183. Nem. vi. 51. But it also meant *eloquent*, and so it is used by Philo and Lucian. Hence it is a frequent epithet of Mercury. And such is the sense assigned to the word at Acts xviii. 24, ἀνὴρ λόγιος, as said of Apollos. But the former sense there seems preferable, especially as it is alone found in Josephus, namely, Ant. ii. 5, 4. xvii. 6, 2. Of course the learning in question is *sacred wisdom*, though the latter may be included, as is required by the term ἐλάλει at ver. 25.

Λογισμὸς, οὔ, ὁ, (λογίζομαι,) prop. 'the act of reckoning,' or the *art* thereof, *arithmetical*, Xen. Mem. iv. 7, 8; or computation, as iv. 2, 21. Thuc. iii. 20. iv. 122. Far more frequently, however, it is used fig. of the act of *reasoning* and drawing conclusions, or simply *cogitation*, *reflection*, Thuc. ii. 11. 40. In N. T. it signifies *thought*, *cogitation*, *judgment*, as Rom. ii. 15. gener. Wisd. ix. 14. Also *device*, *counsel*, as 2 Cor. x. 5, λογισμοὺς καθαιρούντες. Sept. Prov. vi. 18, καρδία τεκταινομένη λογισμοὺς κακοῦς. Jer. xi. 19. Jos. Ant. v. 1, 26. Eccles. vii. 30, ἐξήτησαν λογισμοὺς πολλοὺς, and often in Sept.

Λογομαχέω, f. ἦσω, (λογομάχος, fr. λόγος, μάχη,) to *strive about words*, dispute about trifles, 2 Tim. ii. 14. Dionys. Areop.

Λογομαχία, ας, ἡ, (λόγος, μάχομαι,) *word-strife*, 1 Tim. vi. 4.

Λόγος, ου, ὁ, (λέγω,) *word*, as said of *speech*, 'any thing spoken;' also, as said of *thought*, 'the faculty by which any thing is thought out,' *reason*. A sense derived from that force of λέγω, (to lay,) by which it means to lay, or *put together*, what is presented to the mind—the main office of reason. So the Latin *ratio* comes from *ráo*, whence *ράπτω*, 'to put together,' both prop. and fig. as Hom. Od. iii. 18, κατὰ ρ. I. WORD, both the act of speaking and the thing spoken, Lat. ORATIO, and I. word, as uttered by the living voice, a *speaking*, SPEECH, *utterance*, Lat. vox, Matt. viii. 8, μόνον εἰπὲ λόγον. Lu. vii. 7, al. Sept. Gen. xlv. 18, and Class. So εἰπεῖν λόγον κατὰ τινος, to *speak a word against* any one, Matt. xii. 32, εἰς

τινα, id. Lu. xii. 10. Also ὁ λόγος τοῦ Θεοῦ, *the word of God*, his omnipotent decree, 2 Pet. iii. 5, 7. So Sept. Ps. xxxiii. 6. Comp. Gen. i. 3.—II. *word*, emphat. i. e. a *saying*, *declaration*, 1) gener. John vi. 60, σκληρὸς ἐστὶν οὗτος ὁ λόγος. Lu. xx. 20. Matt. vii. 24, ὅστις ἀκούει μου τοὺς λόγους τούτους. Sept. & Class. So in reference to words or declarations, either such as *precede*, Matt. xv. 12, οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, i. e. in ver. 3, sq. xix. 22. comp. ver. 21, al.; or *follow*, John xii. 38. Acts xx. 35, al. and Sept. Foll. by gen. of thing, e. gr. ὁ λόγος ἐπαγγελίας, Rom. ix. 9, τῆς ὀρκωμοσίας, Heb. vii. 28. Also ὁ λόγος τοῦ προφήτου, &c. *the word*, *declaration of the prophet*, i. e. prediction, prophecy, Lu. iii. 4. John xii. 38. Acts xv. 15. 2 Pet. i. 19. Rev. i. 3. In the sense of *proverb*, *maxim*, John iv. 37. AEL. V. H. i. 19. Lys. 115, 29. 2) in reference to religion, religious duties, &c. equiv. to *doctrine*, *precept*, Acts xviii. 15, εἰ δὲ ζήτημά ἐστι περὶ λόγου. xv. 24, οἱ λόγοι τῆς πίστεως. 1 Tim. iv. 6, λόγος ἀνθρώπων. 1 Thess. ii. 13. Tit. i. 9. Espec. of God, ὁ λόγος τοῦ Θεοῦ, *word of God*, *divine declaration*, *oracle*, John x. 35. v. 38, or *divine promise*, Rom. ix. 6. Heb. iv. 2, et al. In relation to duties, &c. *precept*, John v. 24. viii. 55, al. Sept. Ex. xxxv. 1. So of the various declarations, precepts, oracles, relating to the instructions of men in religion, *the Word of God*, i. e. the Divine doctrine, the doctrines and precepts of the Gospel, ΤΗΣ ΓΩΣΠΕΛ itself, Lu. v. 1, ἀκούειν τὸν λόγον τοῦ Θεοῦ. John xvii. 6, and oft.; with τοῦ Θεοῦ impl. Mk. xvi. 20. Lu. i. 2, al. 2 Tim. iv. 2, κήρυξον τὸν λόγον, al. So ὁ λόγος τῆς ἀληθείας, Eph. i. 13. ζῶης, Phil. ii. 16. τῆς σωτηρίας, Acts xiii. 26. τῆς βασιλείας, Matt. xiii. 19. τοῦ εὐαγγελίου, Acts xv. 7. τοῦ σταυροῦ, 1 Cor. i. 18. τῆς χάριτος αὐτοῦ, Acts xx. 32. In the same sense of Christ, ὁ λόγος τοῦ Χρ. John v. 24. Col. iii. 16. τοῦ Κυρίου, Acts viii. 25. τῆς χάριτος αὐτοῦ, Acts xiv. 3.—III. *word*, *words*, i. e. *talk*, *discourse*, *speech*, Lat. sermo, the act of discoursing, &c. 1) prop. and gener. Matt. xxii. 15, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Lu. ix. 28. 2 Cor. x. 10. ἐν λόγῳ, *in word*, 'in discourse,' Ja. iii. 2. 1 Tim. iv. 12. ἐν λόγῳ κολακείας, 'flattering words,' 1 Thess. ii. 5. διὰ λόγον, *by word*, orally, Acts xv. 27. In antith. λόγος and ἔργον, *word* and *deed*, Col. iii. 17. 2 Cor. x. 11, and oft. in Class. λόγος and δύναμις, 1 Cor. iv. 19, 20. 1 Thess. i. 5. Also περὶ οὗ πολλὸς ἡμῖν ὁ λόγος, 'of whom we have much to say,' Heb. v. 11; with gen. 1 Tim. iv. 5, διὰ λόγου Θεοῦ καὶ ἐντεῦξως, 'through

prayer to God and supplication.' Jos. Ant. iv. 8, 24. Hđian. i. 4, 1. Of teachers, &c. *discourse, teaching, preaching*, Matt. vii. 28, ὅτε συνατέλεισεν ὁ Ἰ. τοὺς λόγους τοῦτους. Acts xx. 7, παρέταίμα τὸν λόγον. 1 Tim. v. 17, ἐν λόγῳ καὶ διδασκαλίᾳ. λόγος ἀληθείας, 2 Cor. vi. 7. James i. 18, τῆς καταλλαγῆς, 2 Cor. v. 19. Of those who relate any thing, = *narration, story*, John iv. 39. Acts ii. 22, and Class. Meton. *history, treatise*, i. e. a book of narration, περὶ τινος, Acts i. 1, and Class. In the sense of *conversation, colloquy*, Lu. xxiv. 17. Xen. Ag. iii. 5. Hence *answer, reply*, Matt. v. 37. 2) meton. for the *POWER of speech, delivery, oratory, eloquence*, 2 Cor. xi. 6, ἰδιώτης τῷ λόγῳ. 1 Cor. xii. 8. Eph. vi. 19. Hđian. vii. 5, 10. 3) meton. for the *SUBJECT of discourse; topic, matter, thing*, e. gr. both gener. Matt. xix. 11. Lu. i. 4, ἵνα ἐπιγινῶς περὶ ὧν καθηγήθης λόγων τὴν ἀσφάλειαν. Acts vii. 21. Sept. and Class.; and spec. matter of dispute or discussion, *question*; judicial, Acts xix. 38. Dem. 942, 17; moral, Matt. xxi. 24, ἐρωτήσω ὑμᾶς κάτῳ λόγον ἕνα. Diog. Laërt. Stilpo ii. 116, τοιοῦτόν τινα λόγον ἐρωτήσαι.—IV. *word*, i. e. *talk, remark, report*, Matt. xxviii. 15, καὶ διεφημίσθη ὁ λόγος οὗτος κ. τ. λ. Mk. i. 45; foll. by περὶ τινος, Lu. v. 15, al. Sept. Jos. and Class. Hence for *mere talk, show*, Col. ii. 23, λόγον μὲν ἔχοντα σοφίας. Diod. Sic. xiii. 4, opp. to ἀλήθεια.—II. *REASON*, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *RATIO*. Dem. 783, 2, μηδέποτε ἐκ λόγων ταῦτα σκοπεῖτε. Ag. Epict. i. 12, 26. In N. T. i. a *ground, cause, reason*, Matt. v. 32, παρεκτός λόγου πορνείας. Acts x. 29. Sept. ἐπὶ λόγον, 2 Sam. xiii. 22. Pol. xviii. 11, 7. Xen. An. vi. 2, 10. So κατὰ λόγον, *with reason, reasonably*, 'for good cause,' Acts xviii. 14. 3 Macc. iii. 14. Luc. D. Mort. xxx. 3. Thuc. iii. 39.—II. a *reason*, as demanded or assigned, i. e. a *reckoning, account*. 1) prop. *συναίρειν λόγον μετὰ τινος*, to take up an account with any one, i. e. to reckon with, Matt. xviii. 23. xv. 19. ἀποδιδόναι λόγον, to render an account, i. e. τῆς οἰκονομίας, Lu. xvi. 2. So Phil. iv. 15. simil. Diod. Sic. t. i. p. 148, δ συγκεφαλαιούμενον εἰς ἀργυρίου λόγον. 2) fig. *account*, i. e. such a relation, as shall give the reasons of any transaction, *explanation*; so ἀποδοῦναι λόγον, to give account, e. gr. τῆς συστροφῆς, Acts xix. 40; foll. by περὶ τινος, Matt. xii. 36. Rom. xiv. 12; absol. Heb. xiii. 17. 1 Pet. iv. 5, and so Sept. and Class. So λόγον αἰτεῖν περὶ τινος, 1 Pet. iii. 15. Also Heb. iv. 13, πρὸς ὃν ἡμῖν ὁ λόγος. Sept.

ἀποδιδ. λόγον, Dan. vi. 3. Diod. Sic. i. 37, ἀποδιδ. λόγον περὶ. iii. 47. Dem. 227, 26, δίδοναι λόγον. 3) fig. λόγον ποιῆσαι, to make account of, i. e. regard, care for, Acts xx. 24, οὐδενὸς λόγον ποιούμαι, 'I am not moved by them.' Jos. Ant. ii. 5, 3, μηδένα λ. αὐτοῦ π. Dion. Hal. Ant. ix. 50, λόγον οὐδενὸς αὐτῶν. Theocr. Id. iii. 33, τὸ δέ μεν λόγον οὐδένα ποιῶ.—III. *the Word*, τῆς ΛΟΓΟΣ, in the writings of John, John i. 1, bis, 14. 1 John i. 1. v. 7. Rev. xix. 13; where it stands for the 'pre-existent nature of Christ,' i. e. that spiritual and Divine nature mentioned in the Jewish writings before and about the time of Christ, under various names; e. gr. σοφία, Prov. viii. 12, 22, sq. Ecclus. ch. xxiv. Υἱὸς ἀνθρώπου, Dan. vii. 13; called in Philo, ὁ πρεσβύτατος τοῦ Θεοῦ λόγος, Opp. i. p. 207. Of this Divine WORD, St. John commences his Gospel with affirming: ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος, John i. 1; and then also declares that this Word became flesh, and was thus the Messiah, ver. 14. Comp. in Θεός II.

Λόγχη, ης, ἡ, prop. 'the point of a weapon,' the triangular iron head of a lance or javelin. In N. T. *lance, spear*, John xix. 34, as sometimes Sept. and later Greek writers; also Xen. An. ii. 2, 9.

Λοιδορέω, f. ἦσω, (λοιδόρος,) to rail at, reproach, revile, with acc. John ix. 28, ἐλοιδόρησαν αὐτόν. Acts xxiii. 4. Pass. 1 Cor. iv. 12. 1 Pet. ii. 23. Sept. & Class.

Λοιδορία, ας, ἡ, (λοιδορέω,) railing, reproach, 1 Tim. v. 14. 1 Pet. iii. 9. Sept. and Class.

Λοιδόρος, ου, ὁ, ἡ, prop. adj. railing, reviling, but sometimes as subst. a railer, reviler, 1 Cor. v. 11. vi. 10. Sept. Prov. xxv. 25. Ecclus. xxiii. 8. Plut. vi. 676.

Λοιμός, οὔ, ὁ, pestilence, plague, Matt. xxiv. 7. Lu. xxi. 11. Sept. and Class. Fig. of a mischievous person, a pest, Acts xxiv. 5, εὐρόντες γὰρ τὸν ἀνδρα τοῦτον λοιμόν. Sept. in 1 Sam. ii. 12. xv. 25. Ps. i. 1. Ez. vii. 21. 1 Macc. x. 61. Dem. 794, 5.

Λοιπός, ἡ, ὄν, adj. (λείπων,) left, remaining, other. 1) plur. Matt. xxv. 11, αἱ λοιπαὶ παρθένου. Acts ii. 37, al. Absol. οἱ λοιποὶ, the rest, the others, Matt. xxii. 6, al. and class. Neut. τὰ λοιπά, Mk. iv. 19, et al. Xen. Ag. ii. 22. Sept. 2) adverbially, as τοῦ λοιποῦ, scil. χρόνου, in future, henceforth, Gal. vi. 17. Hđian. viii. 4, 17. Xen. Cyr. iv. 4, 10, τὸ λοιπόν, for the rest; of time, henceforth, henceforward,

Matt. xxvi. 45, & Mk. xiv. 41, καθύπερθε τὸ λοιπὸν; i. e. *sleep ye even still?* 1 Cor. vii. 29, al. and Class. Also, *as to the rest, finally*, Eph. vi. 10. Phil. iii. 1, al. and Class. acc. λοιπὸν, and ὁ δὲ λοιπὸν, *as to the rest, finally, but now*, 1 Cor. i. 16. iv. 2, al. and Class.

Λουτρὸν, οὐ, τὸ, (λούω,) prop. a bath, or water for bathing, washing. In N. T. the act of *bathing, ablution*, said of baptism, Eph. v. 26. Tit. iii. 5.

Λούω, f. σω, to bathe, wash, trans. said only of persons, &c. foll. by acc. Acts ix. 37, λούσαντες δὲ αὐτήν: with acc. impl. and foll. by ἀπό, Acts xvi. 33, ἔλουσαν αὐτοὺς ἀπὸ τῶν πληγῶν. Pass. John xiii. 10. Heb. x. 23, λελουμένοι τὸ σῶμα, and so Class. Fig. to *cleanse, to purify*, with acc. and ἀπό, Rev. i. 5, τῷ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν, and comp. Is. i. 16.

Λύκος, ου, ὁ, a wolf, 1) prop. Matt. x. 16. Lu. x. 3. John x. 12. Sept. and Class. 2) fig. a *ravenous and violent person*, wolf-like, equiv. to λύκοις ὅμοιοι in Arrian, Epict. i. 3. Matt. vii. 15, εἰσὶ λύκοι ἄρπαγες. Acts xx. 29, λύκοι βραβίς. Sept. Zeph. iii. 4. Hom. Il. iv. 471. Ælian V. H. v. 19. viii. 6.

Λυμαίνομαι, depon. (λύμη,) prop. to *stain, disgrace* by insult or indignity, i. e. to *insult, treat with indignity*, foll. by dat. Hdot. ix. 79. In N. T. to *make havoc of, destroy*, with acc. Acts viii. 3, Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν. So Jos. Bell. ii. 4, 1, of soldiers devastating a country; and iv. 9, 7, or destroying the truth, Ant. proem. 1. The accus. is often found in the later writers, as Diod. Sic., Appian, and Plut.

Λυπέω, f. ἴσω, (λύπη,) to *afflict with grief*, trans. pass. or mid. to *be grieved, sorrowful*, Matt. xiv. 9. xvii. 23, ἐλυπήθησαν σφόδρα, et al. sæpe, also Sept. and Class. In the sense of to *aggrieve, occasion grief to*, Eph. iv. 30; see my note there, and so often in Class.; offend, Rom. xiv. 15, εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, i. e. 'stumbles in mind, being brought into self-condemnation,' namely, by being induced to do what he thought unlawful.

Λύπη, ης, ἡ, *grief, sorrow*, John xvi. 21. Rom. ix. 2, & oft. and Class. Meton. for *cause of grief, grievance, trouble*, 1 Pet. ii. 19, λύπας, dolores, molestias. So plur. in Gen. iii. 17. Prov. xxxi. 6. Xen. Lac. vii. 6. Hier. i. 2. Isocr. Panath. ἀηδίας καὶ λύπας. In sing. Thuc. vi. 59.

Λύσις, εως, ἡ, prop. 'a loosing or delivering' from any thing that binds us, and impedes action; and fig. from evil of any kind, or what implies constraint, as slavery,

or civil obligations, to pay money, or perform certain conditions. In N. T. the word is used of *liberation* from the conjugal tie by separation or divorce, as 1 Cor. vii. 27.

Λυσιτελείω, f. ἴσω, (λυσιτελής, fr. λύω, τέλος,) prop. 'to discharge any expense' incurred in anything. Hence, 'to make oneself useful,' to profit any one, Aristoph. Plut. 509, and often in Class. So Lu. xvii. 2, λυσιτελεῖ αὐτῶ—ἡ, &c. i. e. 'it were better for him—than,' &c. Eccclus. xxix. 11. Xen. Cyr. ii. 4, 12.

Λύτρον, ου, τὸ, (λύω,) the price paid for any one, ransom, the fine paid for setting free, lit. *loosing-money*, Thuc. vi. 5, and oft. Class. and Sept. The word is used fig. Matt. xx. 28, and Mk. x. 45, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, i. e. 'as a ransom paid by Him for the deliverance of many,' viz. from the bondage of sin and death, presenting it as an expiation or expiatory sacrifice. Comp. Æschyl. Choëph. 47, τί γὰρ λύτρον πεισόντος αἵματος πίδω;

Λυτρόω, f. ὠσω, (λύτρον,) to *ransom, 'let go free for a ransom'*, Diod. Sic. xix. 73, ult.; said espec. of ransoming a captive from the enemy. In N. T. only used in mid. (in a deponent sense) λυτρόομαι, f. ὠσομαι, 'to cause to let go free for a ransom,' i. e. to *ransom, to redeem, deliver*, namely, by paying a ransom oneself, and not the ransomed party, Jos. Ant. xiv. 14, 1, λ. τῶν πολεμίων αὐτόν: fig. with acc. Lu. xxiv. 21, λυτροῦσθαι τὸν Ἰσραὴλ, i. e. from the power of the Romans, and gener. to raise them from their present fallen state. Also foll. by ἀπό, Tit. ii. 14, λ. ἡμᾶς ἀπὸ πάσης ἀνομίας, i. e. 'from the power and penalty of iniquity.' A sense this confined to the later writers, as Polyb. xviii. 16, 1, τὴν ἱερὰν χώραν λ. Diod. Sic. often, and found in the Sept. and the Apocryphal writers. Aor. 1. pass. ἐλυτρώσθην in a pass. sense, with ἐκ, 1 Pet. i. 18. Sept. for καὶ Is. xlv. 22, sq., also for τὸ πῶ with ἀπό, Ps. cxix. 134; with ἐκ Ps. cxxx. 8. 1 Macc. iv. 11. Act. Thom. § 15. pr. Plut. Cimon 9 ult. Diod. Sic. v. 17.

Λύτρωσις, εως, ἡ, (λυτρόομαι,) prop. *redemption, deliverance*, Lu. i. 68. ii. 38. Sept. and Class. Fig. from sin and its consequences, Heb. ix. 12.

Λυτρώτης, ου, ὁ, (λυτρόομαι,) a *redeemer, deliverer*, Acts vii. 35. Sept. and lat. Class.

Λυχνία, ας, ἡ, (λύχνος,) a *candelabra, lamp-stand*; a word of the later Greek for the earlier τὸ λυχνίου, Matt. v. 15, et al. Sept., Joseph., Luc. Att. 41. Emblematically, in the Apocal., of a Christian

church, Rev. i. 12. ii. 1, al.; of a Christian teacher or prophet, Rev. xi. 4.

Λύχνος, ου, ὁ, a light, i. e. portable, as a candle, lamp, or lantern, &c. Sept. and later Class. In N. T. Matt. v. 15, οὐδὲ καίλουσι λύχνου. Mk. iv. 21. Lu. xii. 35, ἑστῶσαν ὑμῶν—οἱ λύχνοι καιόμενοι, 'let your lamps stand burning,' i. e. 'be ye ready, watch.' So ὁ λύχνος τοῦ σώματος, of the eye, as being that part of the body which alone is capable of receiving light, and thus directing the whole body, so the Latin *lumina* for the eyes, Matt. vi. 22. Lu. xi. 34. Fig. of John the Baptist as a distinguished teacher, with reference to his luminous knowledge of divine truths, John v. 35; of the Messiah, τὸ Ἀρνίον, Rev. xxi. 23, as an ἀπαύγασμα from the Divine glory, (see Heb. i. 3,) enlightening the new Jerusalem.

Λύω, f. ὑσω, to loose, loosen, &c. what is fastened, or bound, = to unbind, untie, I. prop. of a ligature, or any thing fastened by it, Mk. i. 7, λύσαι τὸν μίαντα τῶν ὑποδημάτων αὐτοῦ. Lu. iii. 16. John i. 27. Acts vii. 33. λ. ὑπόδημα, 'by loosening its straps.' Sept. Ex. iii. 5. Hom. II. xvi. 804, λ. Σώρηκα. Fig. τὸν δεσμόν τῆς γλώσσης, i. e. impediment, Mk. vii. 35. τὰς ὄδιντας τοῦ θανάτου, Acts ii. 24. AEL. H. An. xii. 5. Here belongs the phrase ὁ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς, Matt. xvi. 19. xviii. 18, i. e. 'whatsoever ye shall loose (open) on earth,' &c. (see Δίω, II.) Of animals, tied, e. gr. πῶλον, Mark xi. 2, sqq. Lu. xix. 30, 31, 33. absol. Matt. xxi. 2; foll. by ἀπὸ τῆς φάτνης, Lu. xiii. 15. Sept. and Class. Of a person swathed in bandages, grave-clothes, John xi. 44.—II. spoken of persons bound, to let go loose, to set free, e. gr. prisoners, Acts xxii. 30, ἔλυσεν αὐτὸν (ἀπὸ τῶν δεσμῶν). Rev. ix. 14. xx. 3, 7, ἐκ τῆς φυλακῆς, fig. Lu. xiii. 16. 1 Cor. vii. 27, λείψαι ἀπὸ γυναικός; i. e. 'art thou free from a wife?' free from conjugal ties. See my note.—III. to loosen, dissolve, sever, break, e. gr. τὰς σφαγίδας, Rev. v. 2, 5. So Charit. p. 97, λυεῖν τὰ γράμματα, and Thuc. i. 32, λυεῖ τὰς ἐπιστολάς. Acts xxvii. 41, ἡ δὲ πρύμνα ἐλύετο, 'but the stern went to pieces,' from the violence of the waves. So Ach. Tat. iii. p. 163, τὸ πλοῖον διελύθη. Virg. Æn. x. 305, solvitur, scil. puppis, probably with allusion to the unloosing of the σπάρτα, or hempen cordage, which bound the planks of a vessel together. So Hom. II. ii. 135, δούρα σίσσηπε μῶν, καὶ σπάρτα λέλυνται. Now such were called ῥάμματα τῶν νεῶν. Fig. of an assembly, to dissolve, break up, as τὴν συναγωγὴν, Acts xiii. 43. Diod. Sic. xix. 25, τὴν ἐκκλησίαν.

Hom. II. i. 305, ἀγορῆν.—Hence, IV. by impl. to destroy, 1) prop. of buildings, to demolish, John ii. 19, λύσατε τὸν ναὸν τοῦτου, with allusion to the body as a temple, (so Philo uses the term ἱερόν,) for the abode of its august tenant, the soul, Eph. ii. 14, λύσας τὸ μεσότοιχον. So in the Class. this verb is used of destroying large massy edifices, as city walls or bridges; with allusion to the unloosing of the *compages lapidum*. And so *solvere compages* in Latin. So, of the world, e. g. to be destroyed by fire, to dissolve, melt, 2 Pet. iii. 10, 11, 12. 2) fig. of a law, to loose its obligation, i. e. either to make it void, do away, John x. 35, οὐ δύναται λυθῆναι ἡ γραφή, where see my note, Dem. xxxi. 12; or, to break, to violate, as Matt. v. 19, in opposition to ποιεῖν. John vii. 23, ἵνα μὴ λυθῇ ὁ νόμος M. v. 18, τὸ σάββατον. Thuc. vi. 14, τοὺς νόμους. Xen. An. iii. 2, 10, τὰς σπονδὰς καὶ τοὺς ὄρκους. Hither, at least in the former sense, I would refer the expression, 1 John iii. 8, εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ Διαβόλου, where the meaning is simply, 'that he might undo, do away with, the works of the Devil,' i. e. sin, misery, and death, namely, by his atonement, &c. Now there is here the same primary idea of untying. And as in Engl. we say to undo for untie, so the Greeks used λύειν of untying a knot, or unloosing a strap, to signify undo, annul, καταργεῖν.

M.

Μαγεία, ας, ἡ, (μάγος,) magic, plur. μαγείαι, magical arts, sorceries, Acts viii. 11. Jos. Ant. ii. 13, 3, μαγείαις καὶ τερατοουργίαις. Plut. vi. p. 653.

Μαγεύω, f. εὔσω, (μάγος,) to practise magic, sorcery, &c. intrans. Acts viii. 9, προὔπηρχε—μαγεύων. And so Plut. Num. 15. Luc. Asin. 4. Macrob. 4. Dio Cass. p. 622, 24.

Μάγος, ου, ὁ, magus, pl. μάγοι, magi, the name for the priests and wise men among the Medes, Persians, and Babylonians; see my note on Matt. ii. 1; prop. great, powerful, Heb. מַדְבָּר, whence comes the Gr. μέγας, Lat. mag-nus, for mag-inus. Comp. Jer. xxxix. 3. Xen. Cyr. iv. 5, 51. vii. 5, 57. AEL. V. H. ii. 17. Hdian. iv. 12, 6, 8. In N. T. said 1) of the Magi from the East, (Persia or Arabia,) who came to salute the new-born Messiah, Matt. ii. 1, 7, 16. 2) of a magician, sorcerer, diviner, Acts xiii. 6, 8, μάγον, ψευδοπροφήτην. Sept. often in Dan., and Class., as Hdian. iv. 12, 6, 8. Æschin. iii. 13, τοιοῦτος

μάγος καὶ γόης. Sometimes used with an implied notion of imposture, as Soph. Œd. Tyr. 387, μάγον—ἀγύρτην.

Μαθητεύω, f. εὔσω, (μαθητής,) prop. 1) intrans. to be the disciple of any one, foll. by dat. Matt. xxvii. 57, καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. Plut. Vit. X. Rhet. init. ἐμαθήτευσε δ' αὐτῷ καὶ Θεόπομπος. 2) also trans. to train as a disciple, to teach, instruct, Acts xiv. 21, μαθητεύσαντες ἱκανούς. Matt. xxviii. 19, μ. πάντα τὰ ἔθνη, for μαθητὰς ποιεῖτε. Pass. Matt. xiii. 52, μαθητευθεὶς τῇ βασ. τῶν οὐρ. where the sense is either, 'instructed for the Messiah's kingdom,' so as to understand its nature; or, 'disciplined into the Messiah's kingdom,' i. e. converted to Christianity.

Μαθητής, οὐ, ὁ, (μανθάνω,) a disciple, scholar, follower of a teacher, 1) gener. Matt. x. 24, et al. sæpiss. and often in Class. So Jos. Ant. vi. 5, 4, Joshua is called ὁ μαθητής Μώσεως. 2) spec. of the Twelve Apostles, Matt. x. 1. xi. 1. xx. 17. Lu. ix. 1. 3) emphatic, for true disciple, John xiii. 35. xv. 8. After Christ's death the term disciple took the wider sense of follower, believer, equiv. to Christian, Acts vi. 1, 2. xi. 26.

Μαθήτρια, ας, ἡ, (μαθητής,) for the Attic μαθητρίς, a female disciple, i. e. a female Christian, Acts ix. 36, and Class., as Diod. Sic. ii. 52. Diog. Laërt. iv. 2. viii. 42.

Μαίνομαι, f. μανῶμαι, (μάω, to be eager after,) depon. prop. to be mad, to rave; but also (like *insanire* in Latin) said fig. of persons who so speak and act, as to seem to others to be out of their senses, or acting under the influence of extravagant enthusiasm, John x. 20. Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23. Sept. and Class., as Eurip. Hec. 1270, σὺ μαίνη. Iph. Taur. 1310. Xen. Mem. i. 3, 11.

Μακαρίζω, f. ἴσω, Att. fut. ἴω, (μάκαρ,) to deem or call happy, with acc. of pers. Lu. i. 48. Ja. v. 11. Sept. Gen. xxx. 13. Is. iii. 11. Ecclus. xi. 28, and Class., as Hom. Od. xv. 537. Hdot. vii. 45. Soph. Œd. Tyr. 1195. Xen. Mem. i. 6, 9, and Œd.

Μακάριος, α, ον, (a prose form, equiv. to the poet. μάκαρ,) happy, blessed, e. gr. of God, 1 Tim. i. 11. vi. 15. Gener. Matt. v. 3, sq. Lu. i. 45. vi. 20, sq. Rom. iv. 7, al. sæpe. With μάλλον, Acts xx. 35, μακάριόν ἐστι μάλλον, 'more blessed is it,' &c. Compar. μακαριώτερος, 1 Cor. vii. 40, and Eur. Troad. 567. Sept. and Class.

Μακαρισμός, οὐ, ὁ, (μακαρίζω,) a calling or pronouncing happy, declaration of blessedness, felicitation; hence λέγειν

τὸν μακαρισμόν τινος, = μακαρίζειν, Rom. iv. 6, 9. Gal. iv. 15, τίς οὖν ἦν ὁ μ. ὑμῶν; 'how great then was your self-congratulation,' &c. 'how happy did you think yourselves.'

Μάκελλον, ον, τὸ, (fr. Lat. *macellum*,) a market-place for all kinds of provisions, 1 Cor. x. 25. Plut. Quæst. Rom. 54.

Μακρὰν, adv. (pr. acc. fem. of μακρός, strictly for μακρὰν ὁδόν,) a long way, i. e. far off, Lu. xv. 20, μακρὰν ἀπέχοντος. Acts xxii. 21; foll. by ἀπό τινος, xvii. 27, al. Sept. and Class. With the art. οἱ μακρὰν, those far off, the remote, i. e. from God, i. e. 'the Gentiles' as opp. to οἱ ἔγγυς, the Jews, Eph. ii. 13. So οἱ εἰς μακρὰν, Acts ii. 39.

Μακρόθεν, adv. (μακρός &θεν, a syllabic suffix, denoting from,) from far, Mk. viii. 3, μακρόθεν ἤκουσιν. xi. 13, al. Sept. and later Class.; ἀπό μακρόθεν, from far, Matt. xxvi. 58, et al. sæpe. Sept. and Class.

Μακροθυμέω, f. ἴσω, (μακρόθυμος, fr. μακρός, θυμός,) prop. to be long-minded, have longanimity. In N. T. it is used in the sense I. to be long-suffering, forbearing, to bear patiently offences or injuries, absol. 1 Cor. xiii. 4, ἡ ἀγάπη μακροθυμεῖ, lit. 'bears up.' So Plut. viii. 345, says of those in the present life, that 'they are striving to swim from sea to land and reach home,' ἐξαμιλλᾶσθαι καὶ μακροθυμεῖν, δι' οἰκείας πειρωμένους ἀρετῆς σώζεσθαι: foll. by εἰς τινα, 2 Pet. iii. 9; by ἐπί τινι, Matt. xviii. 26, μ. ἐπ' ἐμοί, 'have patience with me.' Lu. xviii. 7, μακροθυμῶν ἐπ' αὐτοῖς, 'though he be, in respect to them' (i. e. the injured), 'long-suffering,' slow to punish their injurers. So Ecclus. xxxii. 18, it is said, οὐ μὴ μακροθυμήσει (ὁ Κύριος) ἐπ' αὐτοῖς, scil. τοῖς ταπεινοῖς.—II. to wait patiently, be patient, absol. Heb. vi. 15, οὕτω, μακροθυμήσας, ἐπέτυχε τῆς ἐπαγγελίας, and Ja. v. 8, μακροθυμήσατε, and ver. 7, μακροθυμῶν ἐπ' αὐτῷ, scil. καρπῷ. So Artem. iv. 11. However, in those two passages there seems to be a blending of two senses, to patiently endure evils, and to patiently wait for the removal of the evils.

Μακροθυμία, ας, ἡ, (μακροθυμέω,) longanimity, i. e. slowness to anger and punishment; long-suffering, forbearance. 1) gener. Rom. ii. 4, τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; and so 1 Pet. iii. 20, ἡ τοῦ Θεοῦ μ. 2 Pet. iii. 15, ἡ τοῦ Κυρίου ἡμῶν μ. Eph. iv. 2. Col. iii. 12. 1 Tim. i. 16. 2 Tim. iii. 10. iv. 2. Sept. Prov. xxv. 15. Plut. Lucull. 33, ἀρετὴν μὲν ἐπεδείκνυτο, καὶ μακροθυμίαν. 2) spec. patient endurance of evil, and waiting

its redress, Col. i. 11. Heb. vi. 12. Ja. v. 10. Sept. Is. lvii. 15.

Μακροθυμῶς, adv. *patiently*, i. e. with indulgence, in all clemency, Acts xxvi. 3.

Μακρός, ἄ, ὄν, adj. (μάκος, Dor. for μήκος, orig. μακρός, contr. to μακρός; as παγερός fr. πάγος or πήγος, τακερός fr. τήκος, &c. So our adj. *lengthy*, fr. subst. *length*.) *long*, in all the senses of the term, whether of space or time; as said of the former, namely, from one point to another, a *long way off*, *far distant*, Lu. xv. 13, & xix. 12, ἐπορεύθη εἰς χώραν μακράν, and Class. as Hdian. vi. 7, 10, μ. γῆ. Xen. Cyr. v. 4, 20, μακρὰ καὶ ἐπιβοήθειαι. Thuc. vii. 13, διὰ ἀρπαγῆν μακράν. In such a case we are to understand ὁδὸν ἀπείναι, as Thuc. iii. 13. Of time, e. gr. μακρῶ χρόνῳ, Hdot. i. 32, and oft. in Class. In N. T. only neut. pl. μακρὰ as adv. *long*, as μακρὰ προσευχόμενοι, *praying long*, 'making long prayers,' Matt. xxiii. 14. Mk. xii. 40. Lu. xx. 47. Joseph. Ant. vi. 11, 10, μ. ἡσπάζοντο. Luc. Tim. 38, εἰπεῖν. Æl. V. H. vi, 6, χαίρειν, al. *sepe*.

Μακροχρόνιος, ου, ὁ, ἡ, adj. (μακρός, χρόνος,) *long-lived*; lit. long-timed, Eph. vi. 3, ἵνα ἔση μ. Sept. Plato in Timæo. Porphy. V. Pyth. 24.

Μαλακία, ας, ἡ, (μαλακός,) prop. *softness*, and fig. *timidity*, Pol. iii. 79, 4; *effeminacy*, Luc. D. Deor. x. 6, 8. In N. T. disease of body, Matt. iv. 23, θεραπεύων πᾶσαν νόσον καὶ π. μαλακίαν. ix. 35. x. 1. And so very often in Sept. of disorders of every kind both chronic and acute; and gener. of a dangerous kind, even mortal ones; as Gen. xlii. 4. 2 Chron. xxi. 19. And so Pseud. Hdot. Vit. Hom. 36, says Homer died τῇ μαλακίῃ. The original and proper import of the word, in this application, seems to have been simply *indisposition* of body without any formed disease, consisting chiefly in languor.

Μαλακός, ἄ, ὄν, adj. (μαλάσσω, fr. μάλω, to rub down a rough surface and thoroughly *smoothen* or *soften* it, as in tanning leather,) prop. *soft*, viz. to the touch, in opposition to σκληρός, stiff, hard; spoken of raiment as made of soft materials, fine texture, ἱμάτια μαλακά, Matt. xi. 8. Lu. vii. 25. Luc. Saturn. 1, ἐσθηταὶ εὐανθεῖς καὶ μαλακάς. Hom. Od. i. 437, μ. χιτῶν: fig. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. vi. 9. Dion. Hal. Ant. vii. 2. Plut. vi. p. 328.

Μάλιστα, adv. (superl. of μάλα, very,) *most*, *most of all*, *especially*, Acts xx. 38, et al.

Μᾶλλον, adv. (compar. of μάλα, &, *rather*, in various connexions.

I. gener. 1 Cor. xiv. 1, ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ ἵνα κ.τ.λ. ver. 5. 2 Cor. v. 8; with gen. 1 Cor. xiv. 18, πάντων ὑμ. μᾶλλον. Xen. An. iii. 12, 1. πολλῶ μᾶλλον, *much more*, Matt. vi. 30, et al. πόσω μᾶλλον, *how much more*, Matt. vii. 11, et al. τοσούτω μ. so *much the more*, Heb. x. 25, μᾶλλον καὶ μᾶλλον, *more and more*, Phil. i. 9, and Class.; with ἢ or ἥπερ, i. e. μᾶλλον ἢ, *more than, rather than*, Matt. xviii. 13, χαίρει ἐκ' αὐτῶ μᾶλλον ἢ ἐπὶ τοῖς κ.τ.λ. John iii. 19. μᾶλλον ἢπερ, John xii. 43, and Class. Also as intens. *the more, the rather*, Matt. xxvii. 24, ἀλλὰ μᾶλλον θόρυβος γίνεται, equiv. to μᾶλλον θορυβεῖται. John v. 18, διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν ἀποκτείνει, et al. Thuc. v. 44. So οὐ μᾶλλον, in interrogat. 1 Cor. ix. 12. 2 Cor. iii. 8; comp. ver. 7.—II. *joined with the positive*, μᾶλλον forms a periphr. for the comparat. like Engl. *more*; with ἢ, Acts xx. 35, μακρῶν ἐστὶ μᾶλλον διδόναι, ἢ λαμβάνειν, 1 Cor. ix. 15. Gal. iv. 27; with εἰ, Mk. ix. 42, καλόν ἐστιν αὐτῷ μᾶλλον, εἰ κ.τ.λ.—III. *joined emphat. with a comparative*, either in form or sense, Mk. vii. 36, μᾶλλον περισσότερον. 2 Cor. vii. 13. Phil. i. 23, πολλῶ γὰρ μᾶλλον κρείσσον. So, with verbs of comparison, Matt. vi. 26, οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. xi. 25, μᾶλλον ἐλόμενος. So μ. ἐλῆσθαι, Dem. 946, 7. Xen. Mem. i. 6, 4.—IV. *after a negative clause* or prohibition, expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. x. 6, πορεύεσθε δὲ μᾶλλον, al. & Class.; ἀλλὰ μᾶλλον, *but rather*, id. and Rom. xiv. 13. 1 Cor. vii. 21. Eph. v. 4; impl. Mk. xv. 11, ἵνα (sc. μὴ τὸν Ἰησοῦν ἀλλά) μᾶλλον: and so οὐχὶ μᾶλλον in interrog. 1 Cor. v. 2. vi. 7.—V. *intens. μᾶλλον δὲ* before an antithetic clause, *or rather, yea more*, Rom. viii. 34, Χρ. ὁ ἀποθανῶν, μᾶλλον δὲ καὶ ἔγερθεῖς. Gal. iv. 9. Eph. v. 11, and Class.

Μάμμη, ης, ἡ, *grandmother*, a word of lat. Gr. for τήθη, 2 Tim. i. 5. Jos. Ant. x. 11, 2. Hdian. v. 3, 7. Plut. Agia, 4.

Μαμωνᾶς, or Μαιμωνᾶς, ᾶ, ὁ, *mammon*, i. e. *wealth, riches*, Lu. xvi. 9, 11; personified, like Gr. Πλούτος, as designating (thinks Mr. Greswell) the divinity supposed to preside over and regulate the distribution of wealth.

Μαθηάω, (f. μαθήσομαι, voc. 2 ἔμαθον,) *to learn*. I. PROP. i. e. *intellectually*, either from others, or from one's own observation, &c.; *to learn, be taught*, absol. Matt. ix. 13, πορευθέντες διμάθετε, τί ἐστίν. John vi. 45, et al.; with ἀπό τινος, Matt. xi. 29; with acc. of thing, Rom. xvi. 17, ἦν ὑμεῖς ἐμάθετε, et al. 1 Cor. iv. 6, ἵνα ἐν ἡμῖν μάθητε τὰ

μή ὑπὲρ κ. τ. λ. *in us*, i. e. by our example; with acc. impl. John vii. 15; foll. by ἀπό τινος, Col. i. 7. παρά τινος, 2 Tim. iii. 14; foll. by acc. of person, to learn any one, i. e. his doctrines, precepts, Eph. iv. 20. Sept. and Class. In the sense 'to learn by information,' *be informed*, foll. by δτι, Acts xxiii. 27. ἀπό τινος, Gal. iii. 2, and Class. Æl. V. H. ii. 42. Xen. Cyr. vi. 1, 31; also to understand, comprehend, Rev. xiv. 3. Xen. Cyr. i. 3, 10.—II. MORALLY, to learn, i. e. from experience, to do a thing, equiv. to do habitually, *be wont*, foll. by inf. expr. or impl. Phil. iv. 11, ἐγὼ γὰρ ἔμαθον—αὐτάρκης εἶναι. 1 Tim. v. 4, 13, ἀργαὶ μανθάνουσι περιεργῶ: (sim. Xen. An. iii. 2, 25, εἰάν ἄπαξ ἀργοὶ ἔσῃν.) Tit. iii. 14; with acc. Heb. v. 8, ἐμ. τὴν ὑπακοήν.

Μανία, ας, ἡ, (μαίνομαι,) *mania*, madness, insanity, Acts xxvi. 24, & Class.

Μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, John vi. 31, 49, 58. Heb. ix. 4; symbolically, Rev. ii. 17. Comp. Exod. xvi. 31, sq. Joseph. Ant. iii. 1, 6. Josephus relates that in his day manna was still found around Mount Sinai, Ant. iii. 1, 6; and the same fact has also been abundantly ascertained by modern travellers; and the recent Commentators and Lexicographers are agreed in regarding the manna mentioned in Scripture as the modern Manna Arabica, which the Arabs collect and regard as a dainty; see Calmet, art. Manna. Yet it still remains to be proved that the manna in question is the same with that gathered by the Israelites. But (as Le Clerc and Deyling have shown) so many and important are the points of difference, that the *negative* is almost certain, and must establish the miraculous nature of the transaction.

Μαντεύομαι, f. εἰσομαι, depon. mid. (μάντις, diviner, soothsayer,) to utter responses, as from an oracle, to divine, foretell, Acts xvi. 16. Sept. and Class.

Μαραίνω, f. ανῶ, (fr. the obsol. μάρω, whence the Latin *marceo*,) prop. to cause to fall away, become flaccid; and pass. in a neuter sense, to fall away, become lean. Hence the word is used both of flowers that fall away and wither, and of the human body, which falls away with 'pining sickness,' (Is. xxxviii. 12. Ps. cvi. 15,) or under the influence of that of which a great poet as well as physician so graphically depicts, 'Restless anxiety, forlorn despair, And all the faded family of care.' As respects the former, see Eurip. Alc. 201. Thuc. ii. 49. In N. T. it is said fig. of the rich man, Ja. i. 11, that 'as the flower of the grass falls away, so he shall fade away,' μαρανθήσεται, equiv. to the

plain expression in the preceding verse, παραλεύεται.

Μαράν ἀθά, *maran-atha*, Syr. equiv. to Κύριος ἔρχεται, 'the Lord will come, to judgment, 1 Cor. xvi. 22. See my note.

Μαργαρίτης, ου, ὁ, (μάργαρος,) prop. verbal adj. sc. ὁ λίθος μαργαρίτης, a pearl, Matt. xiii. 45, 46, ἕνα πολύτιμον μαργαρίτην. 1 Tim. ii. 9. Rev. xvii. 4. xviii. 12, 16. xxi. 21, bis; fig. Matt. vii. 6. Æl. H. An. x. 13.

Μάρμαρος, ου, ὁ, ἡ, (μαρμαίρω, to glitter,) in Homer and early writers, *stone*, rock, and later in N. T. (equiv. to Lat. *marmor*.) *marble*, Rev. xviii. 12. In Theophr. frag. de Lapid. ii. 36, ed. Schn. it denotes a precious stone, so called, thrice the value of the purest gold. On the natural history, use, and value of pearls in ancient times, see Mr. Greswell on the Par. t. ii. 220, sqq.

Μάρτυρ, see in Μάρτυς.

Μαρτυρέω, f. ἴσω, (μάρτυς,) to witness, i. e. 1. to be a witness, to be able or ready to testify, with dat. commodi, John iii. 28, αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts xxii. 5; absol. 2 Cor. viii. 3. Xen. Hist. G. i. 1, 31.—II. to bear witness, testify, to the truth of what one has seen, heard, or knows. 1) prop. and gener. foll. by περι with gen. to bear witness respecting any person or thing, John i. 7, 8, ἕνα μαρτυρήσῃ περὶ τοῦ φωτός, ver. 15. ii. 25. v. 31, et al.; with dat. & ὅτι, vii. 7; foll. by ὅτι equiv. to acc. and inf. John i. 34, μεμαρτύρηκα ὅτι οὗτός ἐστι. iv. 44, et al.; also with dat. comm. vel incommodi, Matt. xxiii. 31, μαρτυρεῖτε ἑαυτοῖς, ὅτι κ. τ. λ. Rom. x. 2. Gal. iv. 15. Col. iv. 13. Xen. Cyr. viii. 8, 1. κατὰ τινος, 1 Cor. xv. 15; foll. by the words testified, after λέγων, εἶπε, ὅτι, of quotation, etc. John i. 32, καὶ ἐμαρτύρησεν Ἰ. λέγων ὅτι κ. τ. λ. iv. 39; foll. by acc. of a synon. noun, John v. 32, ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ: comp. 1 John v. 9, 10. 1 Tim. vi. 13, μ. τὴν καλὴν ὁμολογίαν. Arr. Epict. iv. 8, 32. So, with acc. of thing, gener. to testify any thing, to bear witness of any thing. John iii. 11, δ ἐωράκαμεν μαρτυροῦμεν. ver. 32. 1 John i. 2. Rev. i. 2. xxii. 20; with an acc. impl. fr. the context, e. gr. τὰ περὶ ἐμοῦ, Acts xxiii. 11. τοῦτο, xxvi. 5. Heb. x. 15, & Class.; foll. by dat. of person or thing, to or for whom, in favour of whom one bears testimony, John iii. 26, ᾧ σὺ μεμαρτύρηκας. v. 33, al. Pass. with ὑπό, Rom. iii. 21. Xen. Cyr. viii. 8. 1, 27; in the sense of 'to prove by testimony,' John xviii. 23. Xen. Conv. viii. 12. 2) fig. of God as testifying by his Spirit, by signs.

miracles, etc. foll. by *περι*, John v. 37. viii. 18. 1 John v. 9, 10. *τῷ λόγῳ, το, in favour of*, Acts xiv. 3; of the Scriptures, prophets, &c. with *περι*, John v. 39; with dat. and inf. with acc. Acts x. 43. Hdian. iii. 12, 5. Xen. Mem. i. 2, 20. So of one's deeds, works, &c. with *περι*, John v. 36, τὰ ἔργα δ' ἐγὼ ποιῶ, μαρτυρεῖ *περι* ἐμοῦ. x. 25. Sept. and Class.—III. *emphat. to testify strongly*, and by impl. *bear honourable testimony*, and pass. *to be well testified of, have good witness*; with *ὅτι*, Heb. vii. 8; with inf. Heb. xi. 4, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. ver. 5; hence gener. *to speak well of, applaud*; foll. by dat. Lu. iv. 22, πάντες ἐμαρτύρουν αὐτῷ. xi. 48. Acts xv. 8; absol. 3 John 12; with *ἐπί τι*, Heb. xi. 4. Joseph. Ant. xiv. 10, 2. Æl. V. H. i. 30; pass. *to be commended, be of good report*, Acts vi. 3; with *ὅπως*, Acts x. 22, et al.; *ἐν*, 1 Tim. v. 10. Heb. xi. 2; *διὰ*, ver. 39, and later Class.—IV. equiv. *to μαρτύρομαι, to call as witness*, prop. Dion. Hal. vii. 49, ult. μαρτυρούμενος θεοῦ τε καὶ ἀνθρώπων. Hence in N. T. *to protest, make an earnest and solemn appeal, to exhort solemnly*, 1 Thess. ii. 12.

Μαρτυρία, as, ἡ, (μαρτυρίῳ,) witness, testimony, as borne, 1) *judicial*, Mk. xiv. 56, 59, οὐδὲ οὕτως ἴση ἢ ἡ μαρτυρία αὐτῶν. John viii. 17, μαρ. κατὰ τινος. Mk. xiv. 55. Sept. and Class. 2) *gener.* to the truth of any thing, John xix. 35. xxi. 24. 1 John v. 9, τὴν μ. τῶν ἀνθρώπων. So in Class. of a poet, Tit. i. 13. Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel; gener. John v. 34, οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John v. 10, μ. ἐν ἑαυτῷ. So from John Bapt. John i. 7, 19. v. 36; from other teachers, Rev. xi. 7. Also from God, John v. 32. 1 John v. 9, bis, 10, 11. Of Christ's testimony respecting himself, John iii. 11, 32, 33. v. 31. viii. 13, 14. So in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, *the testimony of Jesus*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. *to the gospel*. Rev. i. 2, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρ. Ἰ. X. ver. 9. xx. 4. xix. 10, ἡ γὰρ μαρτυρία τοῦ Ἰ. ἔστι τὸ πνεῦμα τῆς προφητείας, 'for the testimony of Jesus is (comes from, has for its author) the same Spirit of prophecy which acts in me.' Hence ἔχειν τὴν μ. τοῦ Ἰησοῦ, *to hold fast the testimony of Jesus*, Rev. xii. 17. xix. 10; 3) *emphat. honourable testimony, good report*, 1 Tim. iii. 7. Jos. Ant. vi. 10, 1.

Μαρτύριον, ου, τὸ, (μαρτυρίῳ,) witness, testimony, as borne, = *μαρτυρία*. 1) gener. 2 Cor. i. 12, τὸ μ. τῆς συνει-

δήσεως ἡμ.: historically, Acts iv. 33, τὸ μ. τῆς ἀναστάσεως τοῦ Κυρίου, *concerning the resurrection, &c.* Heb. iii. 5, εἰς μ. τῶν λαληθησομένων, 'for giving testimony, testifying.' Ælian V. H. ii. 5. Xen. Conv. viii. 34. So, in reference to Jesus and his doctrines, from teachers, 2 Thess. i. 10: also τὸ μ. τοῦ Χριστοῦ, *the testimony of Christ*, i. e. 'what he testified and taught respecting himself and his gospel,' and hence equiv. to ἡ μαρτυρία τοῦ Ἰ. 1 Cor. i. 6. ii. 1, τὸ μ. τοῦ Θεοῦ, id. Gener. in the sense of *testimony, evidence, proof*, e. gr. εἰς μαρτύριον αὐτοῖς, 'as a testimony unto them,' Matt. viii. 4. xxiv. 14. Mk. i. 44. Lu. v. 14. xxi. 13; also 'against them,' Matt. x. 18. Mk. vi. 11. xiii. 9. Ja. v. 3, and so ἐπ' αὐτούς, Lu. ix. 5. Also 1 Tim. ii. 6, τὸ μαρτύριον καιροῖς ἰδίαις. So Sept. and Class. 2) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, *the tabernacle of witness*, put for *the tabernacle of the congregation*, Hebrew, תַּוֹךְ הָעֵדוּת, Acts vii. 44. Rev. xv. 5. So Sept. Ex. xxix. 42, 44, et al.

Μαρτύρομαι, depon. mid. (μάρτυς,) in Class. *to call to witness, invoke as witness*, whether gods or men, to the truth of an assertion. Hence in N. T. *to protest, make an earnest and solemn appeal*, by way of affirmation or protestation, equiv. to μαρτ. τὸν Θεόν, λέγω τι, ὅτι, &c. Acts xx. 26, μαρτύρομαι ὑμῖν ὅτι, &c. equiv. to 'I solemnly affirm, call God to witness,' that, &c. Gal. v. 3, μ. παντὶ ἀνθρ. ὅτι, &c. So Jos. Bell. iii. 8, 3, μαρτύρομαι ὡς, & v. 12, 4. Also, by way of exhortation, *to exhort solemnly, conjure*, with acc. and inf. Eph. iv. 17, μαρτ. ἐν Κυρίῳ μηκέτι ὑμᾶς περιπατεῖν, &c. So Thuc. viii. 53, μαρτύρομαι, καὶ ἐπιθειάζοντων—μὴ κατάγειν. Polyb. xiii. 8, 6, μαρτ. τοὺς ἀνδρας ἐπανάγειν. Eurip. Med. 22, ὑμᾶς δ' ἀκούειν ταῦτ' ἐγὼ μαρτύρομαι.

Μάρτυς, υρος, ὁ, ἡ, a witness, 1) *prop.* in a judicial sense, Matt. xviii. 16. xxvi. 65. Acts vi. 13. Sept. and Class. 2) *gener.* 'one who testifies, or can testify, to the truth of what he has seen, heard, or knows, Rom. i. 9. 2 Cor. i. 23. Phil. i. 8. 1 Thess. ii. 5, 10. 1 Tim. vi. 12. Sept. & Class.; in allusion to those who witness a public game, Heb. xii. 1. Longin. § 14. Espec. of those who witnessed the life, death, and resurrection of Jesus, or who bear witness to the truth as it is in Jesus, Lu. xxiv. 48, ὑμεῖς δὲ ἐστε μάρτυρες τούτων. Acts i. 8, and oft. 2 Tim. ii. 2, ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. 'confirmed by many other witnesses.' Foll. by dat. Acts xxii. 15. 1 Pet. v. 1. So of one who bears witness for God, and testifies to the world what

God reveals through him, i. e. a teacher, prophet, gener. Rev. xi. 3; of Jesus, ὁ μάρτυς ὁ πιστός, Rev. i. 5. iii. 14. Comp. John i. 9. xiv. 6. 3) a martyr, one who by his death bears witness to the truth, Acts xxii. 20, Στεφάνου τοῦ μάρτυρός σου. Rev. ii. 13. xvii. 6. Freq. in Ecclesiastical writers.

Μασσάομαι, f. ἴσομαι, depon. (μάσσω, depso, and also to chew, as appears from its derivative μάσταξ, 'the mouth,' meaning lit. the eating part. So our mouth, from the third person sing. indic. of the Gothic matgan, to eat; q. d. 'the part which eateth,' which, as *gaw* is only a termination, is no other than the same word as the Greek μάττω,) to chew, masticate, as Aristoph. Plut. 320, and often in Class. In N. T. we have μ. τὰς γλώσσας, Rev. xvi. 10, to *chomp the tongue*, as persons do in pain, or from anger. Sept. Job xxx. 4. Jos. Bell. J. vi. 3, 3.

Μαστιγῶν, f. ὠσω, (μάστιξ,) to scourge, trans. e. gr. persons as criminals, Matt. x. 17, al. Sept. and Class. Fig. of God, to chastise, correct, Heb. xii. 6, μαστιγοῦ δὲ πάντα υἱὸν ὄν παραδέχεται.

Μαστιζῶ, f. ἴξω, (μάστιξ,) to scourge, trans. e. gr. a person as criminal, Acts xxii. 25. Sept. and Class.

Μάστιξ, ἴγος, ἡ, (fr. μάσσω, 'to bite,' q. d. a cutter; so Shakesp. 'a biting falchion,') a whip, scourge, Acts xxii. 24. Heb. xi. 36. Sept. and Class. Fig. a scourge, from God, i. e. disease, plague, Lu. vii. 21, ἀπὸ νόσον καὶ μαστιγῶν. Mk. iii. 10. v. 29, 34. Sept. Ps. xxxii. 10, et al. Eccles. xl. 9. 2 Macc. ix. 11. Hom. II. xii. 37. xiii. 812.

Μαστός, οὐ, ὁ, the breast, pap. Lu. xi. 27, μακάριοι μαστοὶ οὓς ἐθήλασας. xxiii. 29. Rev. i. 13. Sept. and Class.

Ματαιολογία, ας, ἡ, (ματαιολόγος,) vain talk, 1 Tim. i. 6. Porphyg. de Abstin. iv. 16. Plut. vi. p. 21.

Ματαιολόγος, ου, ὁ, ἡ, (μάταιος & λέγω,) given to vain talking, subst. a vain talker, empty wrangler, Tit. i. 10.

Μάταιος, α, ου, adj. (μάτην,) vain, in various acceptations, espec. unprofitable, fruitless, Tit. iii. 9. πίστις, 1 Cor. xv. 17. Σρησκεία, Ja. i. 26. Sept. and Class. as Eur. Iph. T. 629, μ. εὐχή. From Hebr. τὰ μάταια, vanities, nothings, for idols, idolatry, Acts xiv. 15. So Sept. 1 K. xvi. 13. 2 K. xvii. 15. Jer. ii. 5; also ματαία ἀνατροφή, 1 Pet. i. 18, = idolatrous walk, practice of idolatry.

Ματαιότης, ητος, ἡ, (μάταιος,) vanity, 'what does not effect what it professes or boasts,' 2 Pet. ii. 18, ὑπέρογκα γὰρ

ματαιότητος φθειγγόμενοι. And so Ps. iv. 2, where in parall. with ψεῦδος. Comp. Ps. cxliv. 8, λαλεῖν ματ. Figuratively, fragility, transientness, Rom. viii. 20, τῇ γὰρ ματαιότητι ἡ κτίσις ὑπατάγη. Sept. Eccl. i. 2, 14, and oft. Ps. lxvii. 9. xxxix. 5. From the Hebrew, for folly, perverseness, wickedness, Eph. iv. 17. Sept. Ps. xxvi. 4, et al.

Ματαιῶν, f. ὠσω, (μάταιος,) prop. to make vain; in N. T. from the Hebr. only pass. to BECOME vain, i. e. foolish, perverse, wicked, Rom. i. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry; see my note. So Sept. 2 K. xvii. 15. Jer. ii. 5.

Μάτην, (prop. accus. sing. with ellips. of κατὰ, of the old noun μάτη, fr. the obsol. μάτος, fr. μέμαται, in use an adverb,) in vain, to no purpose, Matt. xv. 9. Mk. vii. 7. Sept. and Class.

Μάχαιρα, ας, ἡ, (fr. μάχομαι: or rather, fem. nom. of the old adj. μάχαιρος, fighting; as ἔταιρα fr. ἵταιρος, and νείαιρα fr. νείαιρος or νείαιρος, young. Thus the word lit. means a battle-knife, falchion, as distinguished from that used for domestic purposes,) a dagger, something like the couteau de chasse of continental sportsmen, and used as such, (see Servius on Virg. Æn. ix. 505,) being worn by Homer's heroes along with the sword, II. iii. 271. Hdot. ii. 61. Ælian V. H. viii. 3. In N. T. a sword for cutting, like our sabre, as distinguished from the ῥομφαία, for thrusting, Matt. xxvi. 47, et al. sæpe. But in the Gospels it gener. denotes the cutlass which travellers in Judæa used to carry, for security against the robbers who infested the country, as we learn from Josephus. Sometimes also forming phrases with a verb, as λαμβάνειν, βάλλειν, &c. for which see the verbs. Some metaph. phrases are, however, worthy of notice, e. gr. 1) ἡ μάχ. τοῦ Πνεύματος, Eph. vi. 17, a figure to denote the power of the Spirit to overcome all opposition; 2) as used of the sword of justice, i. e. of the executioner, Acts xii. 2. Rom. viii. 35. Heb. xi. 34. Hence φορεῖν μάχαιραν, to bear the sword, i. e. to have the power of life and death, Rom. xiii. 4. Philostr. V. Apollon. vii. 16, τοὺς ἔχοντας ξίφη, 'summas potestates.' Meton. by Hebr. sword for war, opp. to εἰρήνη, Matt. x. 34. So Sept. Jer. xiv. 13.

Μάχη, ης, ἡ, prop. a fight, battle. In N. T. gener. strife, contention, with allusion to the violent opposition of unbelievers; and so we have ἔρις conjoined with πόλεμοι and μάχαι in Hom. II. i. 177. 2 Cor. vii. 5, ἔξωθεν μάχαι. 2 Tim. ii. 23, μάχας. Ja. iv. 1, πόλεμοι καὶ μάχαι. Tit. iii. 9, μάχας νομικὰς, 'dis-

putes, i. e. disputes or controversies respecting the Mosaic law; and so the word is often used in Sept. chiefly in sing. but sometimes in plur.; as Prov. xxiv. 33, *ἐν ἐξέλκῃ λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι*: also in Class. as in the passage of Hom. II. above cited, *ἔρις, πόλεμοι τε μάχαι τε*. Xen. Hier. i. 35, *μάχαι καὶ ἔριδες*.

Μάχομαι, f. *ἔσομαι*, (*μάχη*,) to fight, prop. in war or battle, as often in Class. In N. T. gener. to strive, contend, e. gr. 1) physically in a private quarrel, Acts vii. 26. So Sept. Ex. xxi. 22. 2 Sam. xiv. 6. 2) in words, to strive, dispute, e. gr. *πρὸς ἀλλήλους*, John vi. 52, recipr. 2 Tim. ii. 24. Ja. iv. 2. Sept. and often in Class.; but gener. with some adjunct, as *ἔριδι*. Yet the word is used absol. in Xen. Mem. iii. 5, 6, *περὶ τούτων μάχονται*, and sometimes in Plato.

Μεγαλαυχέω, f. *ἴσω*, (*μέγας*, *αύχέω*, to boast,) to boast largely, vaunt, Ja. iii. 5, *ἡ γλῶσσα μεγαλαυχεῖ*, where the sense is not according to the usual interpretation, 'boasteth greatly;' for that circumstance is irrelevant to the purpose. Rather, 'effects great things,' verbs of speech sometimes standing for the actions implied. As, however, the principle in question is a somewhat precarious one, and the sense of the words would thus be not a little weakened, it may be best to suppose here, as often elsewhere, a *significatio prægians*, 'and yet boasts, i. e. may boast, of effecting great things,' for *μέγала αύχεῖ*, or *αύχεῖται*, as a Classical writer would have said. For though in the Class. the word is sometimes used absol. yet more freq. it occurs foll. by dat. of thing with *ἐπί*, or some equiv. construction. And sometimes, though rarely, an *accus.* of thing. So Lucian Philops. 38, *μή σοι ἀπίστα δόξω περὶ ἑμαυτοῦ μεγαλαυχεῖσθαι*. Æschyl. Ag. 1506, *μηδὲν ἐν αἴδου Μεγαλαυχεῖτω*.

Μεγαλειός, α, ου, adj. (*μέγας*,) great, glorious, wonderful, e. gr. *τὰ μεγαλεῖα, wonderful works*, 'magna et præclara,' and by impl. beneficia exitimia providentiæ, Lu. i. 49. Acts ii. 11. Sept. Ps. lxxi. 19. Also Ecclus. xviii. 4, and Class.

Μεγαλειότης, ητος, η, (*μεγαλειός*,) greatness, majesty, glory, e. gr. *τοῦ Θεοῦ*, Lu. ix. 43. *τοῦ Κυρίου*, 2 Pet. i. 16. *θεῶς Ἀρτέμιδος*, Acts xix. 27. Sept. Jer. xxxiii. 9. Also Eed. i. 5. Jos. Ant. viii. 4, 3, as said of God, et al.

Μεγαλοπρεπής, ἴος οὖς, ὁ, η, adj. (*μέγας*, *πρέπω*,) prop. 'becoming to great and noble persons,' *magnanimous*, Xen. Mem. iii. 10, 5. In N. T. *magnificolious*, as said of things, 2 Pet. i.

17, *ὑπὸ τῆς μεγ. δόξης*, alluding to the august scene of the *Transfiguration*. It is also in Class. used of things; but those only terrestrial; while in Sept. it is applied to things *celestial*. So of God it is said, Deut. xxiii. 26, *ὁ μεγαλοπρεπὴς τοῦ στεριώματος*.

Μεγαλύνω, f. *υνῶ*, (*μέγας*,) in Class. prop. to make great, enlarge, increase, and fig. to magnify, aggrandise, extol. In N. T. 1) gener. e. gr. *τὰ κράσπεδα τῶν ἱμ. αὐ.* Matt. xlii. 5. *ἔλεος μετὰ τινος*, to show one great mercy, 'do him great kindness,' Lu. i. 58. So Sept. Gen. xix. 19. 2) = to magnify, praise, extol, Lu. i. 46, *τὸν Κύριον*. Acts v. 13. x. 46. xix. 17. 2 Cor. x. 15. (see my note.) Phil. i. 20. Sept. 2 Sam. vii. 26. Ps. xxxiv. 3. lxx. 30. Ecclus. xliii. 31, and lat. Class. See Elsn. and Kypke on Lu. i. 46.

Μεγάλως, adv. (*μέγας*,) greatly, much, Phil. iv. 10, *ἐχάρην μεγάλως*. Sept. and Class.

Μεγαλωσύνη, ης, ἡ, (*μέγας*,) majesty, i. e. the Divine majesty, meton. for God himself, Heb. i. 3. viii. 1, as in Lib. Henoch. Fabr. Cod. Pseud. V. T. p. 187. Also in ascriptions, Jude 25. So oft. in Sept. and Apocr.

Μέγας, *μεγάλη*, *μέγα*, adj. (gen. *μεγάλου*, ης, ου, compar. *μείζων*, superl. *μέγιστος*. *μειζότερος*, double compar. 3 John 4.) great, large, prop. of physical magnitude. I. of men or animals, great in size, stature, John xxi. 11, *ἰχθύς*. Rev. xii. 3, *δράκων*: of persons, *full-grown*, Heb. xi. 24, *μέγας γενόμενος*: and so *μικρὸς καὶ μέγας*, small and great, Acts viii. 10, al. Sept. & Class. Hence of age, *ὁ μείζων*, the elder, Lat. *major natus*, Rom. ix. 12.—II. of things, great, e. gr. 1) in size, extent, Matt. xxvii. 60, *λίθου*. Mk. xiii. 2, *οἰκίαι*. Luke xii. 18. xvi. 26, *χάσμα*. Acts x. 11. 1 Cor. xvi. 9, *θύρα*, al. Fig. of guilt, John xix. 11. Sept. 2 Sam. xiii. 16. Hdian. iii. 7, 5. iv. 15, 14. 2) in measure, e. gr. *tall, large*, Lu. xiii. 19, *δένδρον*: long, Rev. vi. 4, *μάχαιρα*: broad, large, Rev. ix. 14, *ποταμός*. xx. 1, *ἄλυσις*, and so in Class. 3) in number or amount, Mk. v. 11, *ἀγέλη*. 1 Tim. vi. 6. fig. Acts iv. 33, *χάρις*. Sept. and Class. 4) in price, cost, great, i. e. costly, splendid, Lu. v. 29, *δοχή*. xiv. 16, *δεῖπνον*, and Sept. Of a day, celebration, great, solemn, John vii. 37; of the day of judgment, Acts ii. 20, et al. and Sept. 5) fig. great in estimation, weight, importance, Matt. xxii. 36, 38, *ἐντολή*. Eph. v. 32, and 1 Tim. iii. 16, *μυστήριον*. 1 John v. 9, *μαρτυρία*. So *μείζων*, greater, more important, Matt. xxiii. 19. *μέγιστος*, 2 Pet. i. 4. Sept. & Class.—III. fig. great in force, intensity, effect, e. gr. 1) 25

affecting the external senses, *great, vehement, violent*, Matt. viii. 24, *σεισμός μέγας*, Lu. xxi. 11. Æl. V. H. vi. 9. Mk. iv. 37, *λαίλαψ*. ver. 39, *γαλήνη*. John vi. 18, *άνεμος*. Dem. 1213, 27. Rev. xi. 19, & xvi. 21, *χάλαζα*. *πτῶσις*, Matt. vii. 27. *ρήγμα*, Lu. vi. 49. *φωνή*, Matt. xxiv. 31. Hsian. i. 8, 12. *κραυγή*, Acts xxiii. 9. *πυρετός*, Lu. iv. 38. *κοπετός*, Acts viii. 2. 2) as affecting the mind, causing emotion, e. gr. Matt. ii. 10, *χαρὰν μεγάλην οὖν*, no wonder then. So Sept. and Class.—IV. fig. *great* in power, dignity, authority, e. gr. οἱ μεγάλοι, *the great*, i. e. nobles, princes, Matt. v. 35. *τοῦ μεγ. βασιλείως*. xx. 25. oft. in Class. Heb. iv. 14, *ἀρχιερέα μ. x. 21*. Of God, Tit. ii. 13. Rev. xix. 17; of Diana, Acts xix. 27. So gener. *great, distinguished*, Matt. v. 19, *οὗτος μέγας κληθήσεται*. Mk. x. 43. Lu. vii. 16, *προφήτης*. Acts viii. 9. In a bad sense, *great, noied, ἡ πόρνη*, Rev. xvii. 1. xix. 2. Sept. & Class. as Æschin. 22, 28, μ. *πόρνος*.—V. implying censure, *great*, i. e. *lofty, boastful, arrogant*, Rev. xiii. 5, *στόμα λαλοῦν μεγάλα καὶ βλασφημίας*. So Sept. Dan. vii. 8, 20, et al. Hom. Od. xxii. 288, *μέγα εἰπεῖν*. Dem. 1124, 25, *μέγα λαλεῖν*.

Μέγεθος, εὐς οὐς, τὸ, (μέγας,) *greatness*, fig. Eph. i. 19, τὸ μ. *τῆς δυνάμεως αὐτοῦ*. Sept. and Class.

Μεγιστᾶνες, ων, οἱ, (μέγιστος,) Lat. *magnates*, i. e. chiefs, nobles, princes, Mk. vi. 21. (see my note.) Rev. vi. 15. xviii. 23. Sept. and Jos. only in lat. Class.

Μέγιστος, see *Μέγας*.

Μεθερμηνεύω, f. *έύσω*, (μετά, ἐρμηνεύω,) to translate, lit. *render over*, from one language into another, to interpret; in N. T. only pass. Matt. i. 23, *ὅ ἐστι μεθερμηνεύμενον*. Jos. and Class.

Μέθη, ης, ἡ, (μέθυ,) any intoxicating drink; (a word derived from the northern term for wine, *mæth*, as preserved in the Germ. *meth* and our *mead*, so called from its highly fermented character. The Polish and Danish form of the word, *miød*, seems to come nearest to its original, as being derived from *máw* and *máw*, whence Lat. *mo-teo*, which signified to *move*, with an

implied notion of *fervour*,) *drunkenness, drunken frolic*, Lu. xxi. 34. Rom. xiii. 13. Gal. v. 21. (See on Κραπάλη.) Sept. Ezek. xxiii. 33. xxxix. 19, and Class.

Μεθίστημι, f. *μεταστήσω*, (μετά, ἵστημι,) also *Μεθιστάνω*, 1 Cor. xiii. 2, to set or move from one place to another, or to remove from one situation to another. In N. T. prop. with acc. as 1 Cor. xiii. 2, *ὥστε ὄρη μεθιστάνει*. So Sept. Is. liv. 10, *τὰ ὄρη μεταστήσεσθαι*. With eis, Col. i. 13, *μετίστησεν (ἡμᾶς) εἰς τὴν βασ.* &c. And so Jos. Ant. ix. 11, 1, *τοὺς οἰκίτορας μετίστησεν εἰς τὴν αὐτοῦ βασ.* So Thuc. iv. 57, et al. in Class. Also to remove from office, as said of a king, to depose, Acts xiii. 22. (See 1 Sam. xvi. Dan. ii. 21.) of a steward, to dismiss, Lu. xvi. 4. μ. *τῆς οἰκονομίας*, sub. ἀπὸ, which is expressed in Pol. iv. 87, 9. 1 K. xv. 13, and Joseph. often. Finally, the word signifies fig. 'to alienate any one's affections, to draw him over to another side or party,' to seduce, Acts xix. 26, *μετέστησεν ἱκανὸν ὄχλον*. In Class. it is used of withdrawing any one from allegiance, or from alliance, (as Xen. Hist. Gr. ii. 2, 5. Appian i. 334. Thuc. viii. 76.) or from the religion and customs of their country to those of another, as Josh. xiv. 8, μ. *τὴν καρδίαν τοῦ λαοῦ*, et al. in Sept. In the above passage, however, of the N. T. it signifies 'seducing from truth to falsehood.' See Is. lix. 15.

Μεθοδεία, ας, ἡ, fr. *μεθοδεύω*, to *methodize*, i. e. 'to trace out any thing with method and skill,' to bring about with art, to deal artfully, Sept. 2 Sam. xix. 27. Polycarp, Ep. ad Phil. § 7, *ὅς ἐν μεθοδεῦ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας*. Hence *μεθοδεία*, art, *wile*, Eph. iv. 14, *πρὸς τὴν μεθ. τῆς πλάνης*, i. e. with deliberate planning of deceit, vi. 11, *τὰς μ. τοῦ Διαβόλου*, with reference to the wiles of the great Deceiver to catch souls. So *ἀπάτη καὶ μεθόδος*, Artemid. iii. 25.

Μεθόριος, ου, ὁ, ἡ, adj. (μετά, ὄρος,) *bordering upon*, e. gr. *πόλις*, Jos. B. J. iv. 11, 2. γῆ, Thuc. ii. 27. In N. T. only neut. plur. τὰ μεθόρια, scil. *χωρία, borders, confines*, Mk. vii. 24, τὰ μ. *Τύρου καὶ Σιδῶνος*. So Class. espec. Thucyd. and Jos.

Μεθύσκω, f. *ύσω*, (μέθυ, comp. in μέθη,) to make drunk; mid. to become drunk, be drunken; aor. 1. pass. *εμεθύσθη* in mid. signif. Absol. Lu. xii. 45, *πίνειν καὶ μεθύσκεσθαι*. John ii. 10, *ὅταν μεθυσῶσι*, where, however, the term does not imply intoxication, but only drinking freely, as in Gen. xliii. 34. Cant. v. 1, and elsewhere in the Hellenistic writers, and also perhaps in 1 Cor. xi. 21.

With dat. *οἶνω*, Eph. v. 18. Fig. *ἐκ τοῦ οἶνου τῆς πορνείας*, Rev. xvii. 2. Sept. & Class. both act. and mid.

Μέθυσος, ὁ, ἡ, adj. (*μεθύω*, as *μύσος* fr. *μύω*, &c.) *drunken*, and subst. a *drunkard*, 1 Cor. v. 11, *λοιδορος ἢ μέθυσος*, and vi. 10, *μέθυσοι, οὐ λοιδοροί*. Sept. Prov. xxiii. 21. xxvi. 9. Lucian, Tim. 55, *μ. καὶ πάροις*.

Μεθύω, (*μέθω*, comp. in *μέθῃ*.) occ. only in pres. and imperf. all other forms belonging to *μεθύσκω*, *to be drunk*, and by impl. *to carouse*, absol. Matt. xxiv. 49, *μετὰ τῶν μεθύοντων*. Acts ii. 15, et al. and Sept. and Class. Fig. *μ. ἐκ τοῦ αἵματος τῶν ἀγίων*, Rev. xvii. 6. Sept. in Is. xxxiv. 7. li. 21. In Class. it is often used in a figurative sense, of being, as it were, intoxicated with any passion.

Μείζων, *Μεῖζότερος*, see *Μέγας*.

Μέλαν, *ανος*, τό, (neut. of *μέλας*.) *any thing black*, as *ink*. 2 Cor. iii. 3, *ἐπιστολὴ ἐγγεγραμμένη οὐ μέλανι*. 2 John 12. 3 John 13. Dem. 313, 11.

Μέλαις, *αινα*, *αν*, adj. *black*, Matt. v. 36. Rev. vi. 5, 12. Sept. and Class.

Μέλει, impf. *ἔμελε*, fut. *μελήσει*, *to be for care and concern* to any one, *ἀνθρώποισι μέλω*, Hom. Od. ix. 20. Hence *μέλει*, *it concerns*, with dat. of pers. *caring*, and a gen., and usually to be rendered personally, i. e. *to care for* or *of*, prop. foll. by gen. of the thing cared for. 1 Cor. ix. 9, *μὴ τῶν βόων μέλει τῷ Θεῷ*; i. e. 'does not God take care of oxen?' with gen. impl. 1 Cor. vii. 21; and so Jos. and Class.; foll. by *παρὶ* with gen. Matt. xxii. 16, *οὐ μέλει σοι περὶ οὐδενός*, i. e. 'thou carest for no one, art impartial.' Mk. xii. 14. John x. 13. xii. 6. 1 Pet. v. 7. 1 Macc. xiv. 43. Jos. Ant. xii. 4, 2. Xen. Hist. ix. 10. Once with a nominat. Acts xviii. 17, *οὐδὲν τούτων τῷ Γαλλίῳ ἐμελεν*, i. e. 'none of these things was matter of concern to Gallio,' he cared for none of them. So Hom. Il. v. 490. Eurip. Hippol. 104. See Blomf. on Æschyl. Prom. 2. Foll. by ὅτι, Mk. iv. 38, *οὐ μέλει σοι, ὅτι ἀπολλύμεθα*; Lu. x. 40. Xen. Cyr. iii. 2, 13, with ὡς.

Μελετάω, f. ἦσω, (*μέλω*.) *to take assiduous care about*, bestow close attention upon any pursuit, Thuc. i. 142. ii. 86. or to practise any art or science, (a use of the term frequent in Plato and other of the best writers,) especially *oratory*. So Plato in his Phæd. 3, and often. Hence in N. T. as Mk. xiii. 11, *μηδὲ μελετᾶτε*, 'nor study before-hand what ye shall say.' And so the word is used in Sept. Now from the idea of *forethought* naturally arises that of *design*. Hence the term also signified (like the Lat. *meditor*, to which,

in fact, it gave birth,) *to meditate* or *devise*, as said of plans. So Acts iv. 25, *λαοὶ ἐμελέτησαν κενά*. Again, as the idea of *close application* is inherent in the term, so it came to mean, not with reference to arts and sciences alone, but in a general way, *to perform any thing with zeal*, 'studious et ex professis aliquid agere,' as Hdot. iii. 15, *τοῦτο μ.* and vi. 105, 'to make any thing one's care and study.' So 1 Tim. iv. 15, *ταῦτα μελέτα*. Comp. Arrian Epict. iv. 1, *ταῦτα μελ.* and Diog. Laërt. x. 123, *ταῦτα πρῶττε καὶ μελέτα*.

Μέλι, *ιτος*, τό, *honey*, Lat. *mel*, Rev. x. 9, 10. Matt. iii. 4, and Mk. i. 6, *μέλι ἄγριον*: so Diod. Sic. t. vii. 405. viii. 411, on the nature of which see my note on Matt. iii. 4.

Μελίσσιος, *ου*, ὁ, ἡ, adj. (*μέλισσα*, bee,) *of bees, made by bees*, Lu. xxiv. 42, *ἀπὸ μ. κηρίου, of bee-comb*. Comp. 1 Sam. xiv. 27, *τὸ κηρίον τοῦ μέλιτος*.

Μέλλω, f. ἦσω, imperf. *ἔμελλον* and *ἤμελλον*, *to be about* to do or suffer any thing, *to be on the point of*, foll. by infin. of that which one is about to do or suffer, mostly the inf. fut. freq. inf. pres. and rarely inf. aor. I. prop. and 1) gener. *to be about*, foll. by inf. pres. Lu. vii. 2, *ἔμελλε τελευτᾶν*, 'was about to die, i. e. was at the point of death.' John iv. 47. Acts xxi. 27. xxvii. 33, and Class.; by inf. aor. Rev. iii. 2, *ἂ μέλλει ἀποθανεῖν*. xii. 4, & Class. 2) spec. as implying purpose, *to have in mind, intend, will*, foll. by inf. pres. Matt. ii. 13; by inf. aor. Rev. ii. 10, *ἰδοὺ μέλλει βαλεῖν*. iii. 16, and Class.—II. in the sense *ought, should, must*, as implying necessity, accordance with the nature of things or with the Divine appointment, and therefore, as destined, sure to take place. So foll. by inf. pres. Matt. xi. 14, *Ἥλίας ὁ μέλλων ἔρχεσθαι*. Mk. x. 32. Lu. ix. 31, et al. and Class.; by inf. aor. Rom. viii. 18. Gal. iii. 23, and Class.; by inf. fut. Acts xi. 28. xxiv. 15, and Class. Hence particip. *μέλλων, οὔσα, ον, impending, future*, with inf. impl. as *ἔσεσθαι, ἔρχεσθαι, &c.* Matt. iii. 7, *ἀπὸ τῆς μελλούσης ὀργῆς*. xii. 32. Rom. v. 14, *τὰ μέλλοντα, things to come*, Rom. viii. 38. 1 Cor. iii. 22. *εἰς τὸ μέλλον, in future, hereafter*, Lu. xiii. 9, al. and Class.—III. equiv. to *may, can, will*, implying possibility, probability, what one hopes or fears, foll. by inf. pres. Matt. xxiv. 6. Lu. xxii. 23, *ὁ τοῦτο μέλλων πράσσειν*, 'who might or could do this'; by inf. fut. Acts xxvii. 10, *θεωρῶ ὅτι μετὰ ὕβρεως—μέλλειν ἔσεσθαι τὸν πλοῦν*.—IV. *to be EVER ABOUT* to do a thing, and by impl. *to linger, delay*. Acts xxii. 16, *καὶ νῦν τί μέλλεις*; and oft. in Class.

Μέλος, *εος ους*, τό, (prob. the same

word, differently pronounced, as μέρος: both of them expressing *division* or *separation* of any object into its parts,) a *limb*, *member* of the body, 1) prop. Matt. v. 29, 30, ἐν τῶν μελῶν σου. Rom. xii. 4, al. and Class. Τὰ μέλη, 'the members' collect. meaning the *body*, as the seat of the desires and passions, Rom. vi. 13, τὰ μέλη ὑμῶν ὄπλα ἀδικίας, or δικαιοσύνης, and vii. 23, τὰ μέλη μου, meaning the flesh, as opp. to the spirit; the unrenewed part of a man, which is like a body consisting of many members, in the animal appetites and carnal affections. Hence the propriety of the use of the *plural*, as more significant and graphic. Such is espec. the case at 1 Cor. vi. 15. In Col. iii. 5, νεκρώσατε τὰ μέλη ὑμῶν, and Ja. iv. 1, ἐν τοῖς μέλεσιν ὑμῶν, the sense is *carnal appetites* and *sensual affections*. 2) fig. a member of the Church, the mystical body of which Christ is the Head, and believers in Christ members inserted thereinto by baptism, and dedicated to the service of the Head in the sacraments, as 1 Cor. xii. 27. Eph. iv. 27, ἀλλήλων μέλη, 'members of one another,' namely, as intimately united in Christian fellowship, Rom. xii. 5.

Μέλω, see Μέλει.

Μεμβράνα, ης, ἡ, Lat. *membrana*, skin, parchment, 2 Tim. iv. 13.

Μέμφομαι, f. ψομαι, (fr. obsol. μέμφομαι, as noticed by Etym. Mag. 'to lay hold of,' and metaph. 'to find fault with'; just as ἀπτεσθαι meant prim. 'to lay hold of,' and then metaph. 'to find fault with, censure,') depon. mid. to find fault with, blame, censure, with dat. Heb. viii. 8, μεμψόμενος γὰρ αὐτοῖς λέγει, and often in Class. chiefly the later ones, the earlier having the accus. The word occurs absol. Mk. vii. 2. Rom. ix. 19. Ecclus. xi. 7, πρὶν ἰξετάσης, μὴ μέμψη. This use is rare in Class. but I have noted it in Xen. Cyr. i. 4, 25. Hist. i. 4, 2. Eurip. Med. 558, and Alc. 1020.

Μεμψίμοιρος, ου, ὁ, ἡ, adj. (μέμφομαι, μοῖρα,) prop. 'finding fault with one's lot,' i. e. *discontented*, complaining, Jude 16; a word not unfrequent in the Class. See the spirited sketch of Theophr. Char. Eth. xvii. of the μεμψίμοιρος, or grumbler.

Μέν, conjunct. implying affirmation or concession, *indeed*, *truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark respectively the protasis and the apodosis. I. Where there is a distinct and definite antithesis, and μέν retains its concessive power, *indeed*, e. gr. 1) foll. by δέ in the

apodosis, so that μέν—δέ is equiv. to *indeed—but*. Matt. iii. 11, ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι, ὁ δὲ ὀκίσω μου ἐρχόμενος. ix. 37, et al. Sept. and Class. So too with γὰρ and οὖν, where each particle retains its own proper force, e. gr. μὲν γὰρ—δέ, for *indeed—but*, Acts xiii. 36, Δαυὶδ μὲν γὰρ—ὄν δὲ ὁ Θεὸς ἠγειρεν, al. *Inverted*, Acts xviii. 22. Wisd. vii. 30. Class. μὲν οὖν—δέ, where οὖν is illative, and μὲν refers to δέ, *indeed therefore* or *then—but*, Acts xviii. 14, sq. εἰ μὲν οὖν ἦν ἀδικημά τι—εἰ δὲ ζήτημα κ. τ. λ. xix. 38, sq. 2) With some other particle in the apodosis, e. gr. μὲν—ἀλλά, Rom. xiv. 20. μὲν γὰρ—ἀλλά, Acts iv. 16, sq. μὲν—ἔπειτα, Ja. iii. 17. μὲν—καί, Acts xxvii. 21, sq. μὲν—πλήν, Lu. xxii. 22. So μὲν οὖν—καί, Acts xxvi. 4, comp. ver. 6. μὲν οὖν—ταυῦν, Acts xvii. 30. 3)

The adversative particle (δέ or the like) is sometimes wanting after μέν, either because the antithesis is expressed in some other way, as Heb. xii. 9; or because the apodosis itself is omitted, first, where the apodosis is obviously implied, Rom. vii. 12, ὥστε ὁ μὲν νόμος ἅγιος, suppl. 'but not this abuse of it.' Col. ii. 23. Heb. vi. 16; secondly, where, through a change of construction, the writer neglects the apodosis, Acts i. 1, τὸν μὲν πρῶτον λόγον κ. τ. λ. Rom. i. 8. x. 1. 2 Cor. xi. 4. Sometimes the apodosis is thus as it were obliterated, and then μέν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied. So espec. with a pers. pron. as ἐγὼ μὲν, *I indeed*, I at least, 1 Cor. iii. 4. ἐγὼ μὲν οὖν, Acts xxvi. 9. 4) *vice versa*, δέ sometimes stands in the apodosis without μέν in the protasis, e. gr. Lu. xi. 47.—II. where the antithesis is less definite, so that μέν—δέ serve to mark transition, or are merely *continuative*. 1) simpl. μέν foll. by δέ, Lu. xiii. 9. Acts xiv. 12. Rom. viii. 17. 1 Cor. i. 23, al. 2) With οὖν, i. e. μὲν οὖν, in Engl. only *therefore*, *then*, either foll. by δέ, Mk. xvi. 19. Acts i. 6, sq.; or *without* δέ, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *them*, *therefore*, Acts xxiii. 22. 1 Cor. vi. 4. Heb. vii. 11, and Class. Foll. by καί, Acts i. 18; or also with an affirmative power, *yea*, *indeed*, *certainly*, *verily*, Heb. ix. 1. 1 Cor. vi. 7, ἤδη μὲν οὖν ὅλως ἤτημα ὑμῖν ἐστίν, ὅτι κ. τ. λ. So ἀλλὰ μὲν οὖν, Phil. iii. 8.—III. in *partition* or *distribution*, 1) joined with the art. ὁ, ἡ, τὸ, or the relat. ὅς, ἡ, ὅ, e. gr. foll. by δέ, Phil. i. 16, 17. Heb. vii. 5, 6; also *one—another*, Acts xiv. 4. xvii. 32. ὁ μὲν—ἄλλος δέ, *one—another*, John vii. 12. So ὅς μὲν—ὅς δέ, *the one—the other*, Lu. xiii. 33. 2 Cor. ii. 16. ὅς μὲν—ὁ δὲ ἀσθε-

ἄλλος, *the one—but the weak*, Rom. xiv. 2; also *one—another*, plur. *some—others*, ix. 21. Lu. viii. 5, sq. Jude 22. 2) joined with other pronouns, as *ἐγὼ μὲν—ἐγὼ δέ*, 1 Cor. i. 12. *ἄλλος μὲν—ἄλλος δέ*, 1 Cor. xv. 39. *τίς μὲν—τίς δέ*, Phil. i. 15. *τοῦτο μὲν—τοῦτο δέ*, *partly—partly*, Heb. x. 33. 3) joined with an adv. as *ὡς δὲ μὲν—ἐκεῖ δέ*, Heb. vii. 8.

Μενοῦνγε = μὲν οὖν but stronger, *yea indeed, yea verily*, Lu. xi. 28. Rom. ix. 20. Phil. iii. 8, al.

Μέντοι, conjunct. (μὲν, τοι enclit.) prop. = μὲν affirmative or concessive, but stronger, *indeed, truly, certainly*, espec. in negative clauses and answers. Hence in N. T. 1) *though, yet, nevertheless*, John iv. 27, οὐδεὶς μέντοι εἶπε, Τί ζητᾶτε; vii. 13. xii. 42, ὅμως μέντοι. xx. 5, al. and Class. 2) once in the prim. sense of each particle, prop. μὲν τοι, *indeed therefore, indeed then*; or, the force of μὲν being lost in English, *therefore, then* (= μὲν οὖν); foll. by δέ, Ja. ii. 8. Xen. H. G. iv. 8, 5. Hiero i. 25.

Μένω, (f. μενῶ, aor. 1. ἐμεινα, perf. μεμνήκα, pluperf. 3 plur. μεμνήκεισαν.) I. INTRANS. *to remain, continue, abide*, in any place, state, or condition. 1) of place, i. e. of persons remaining or dwelling in a place, foll. by adv. Matt. x. 11, κάκει μένατε. xxvii. 38. John ii. 12; foll. by ἐν with dat. of place, Lu. viii. 27, ἐν οἰκίᾳ οὐκ ἔμμεν. John vii. 9, al. and Class., espec. Homer; foll. by μετὰ with gen. of person, Lu. xxiv. 29; foll. by παρά with dat. of pers. John xiv. 25. Acts xviii. 3, 20. καθ' ἑαυτὸν μένει, 'to dwell by oneself,' Acts xxviii. 16; foll. by σὺν with dat. of pers. Lu. i. 56. In the sense of *to lodge*, foll. by ποῦ, John i. 39, 40; by ἐν with dat. of place, Lu. ix. 5; by παρά with dat. of pers. John iv. 40. Acts ix. 43. Sept. and Class. So of things, foll. by ἐπὶ with gen. John xix. 31, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα: fig. foll. by ἐπὶ with dat. 2 Cor. iii. 14. 2) of a state or condition, foll. by adv. 1 Cor. vii. 8, 40, ἐὰν οὕτω μείνη: (comp. Xen. Mem. iii. 10, 15, τοῦ σώματος μὴ μένοντος.) by ἐν with dat. John xii. 46, ἐν τῇ σκοτίᾳ μὴ μείνη, al. and Class.; foll. by dat. of pers. 'to remain to one,' i. e. in his power, Acts v. 4. Sept. Dan. iv. 23, ἡ βασιλεία σου σοὶ μένει. 1 Macc. xv. 7. With a subst. or adj. implying condition, character, &c. 1 Cor. vii. 11, μενέτω ἄγαμος. 2 Tim. ii. 13. Heb. vii. 3. Hom. II. xix. 263. Also of things, John xii. 24, αὐτὸς [ὁ κόκκος] μόνος μένει, i. e. sterile. Acts xxvii. 41. With an adj. impl. e. gr. ἀσάλευτος, 'firm, steadfast,' Rom. ix. 11, (so Hom. oft.) opp. to κατακαίεσθαι, 1 Cor. iii. 15. Part. μένον opp. to πραθὲν,

i. e. 'remaining unsold,' Acts v. 4, οὐχὶ μένον, σοὶ ἔμμεν; and Class. With an adjunct of time *during* or *to which* a person or thing remains, Matt. xi. 23, μεχρὶ τῆς σήμερον. John xxi. 22, eq. 1 Cor. xv. 6. Rev. xvii. 10. John xii. 34, εἰς τὸν αἰῶνα. vi. 27. Hence absol., with the idea of *perpetuity*, = *to remain or endure for ever, be perpetual*, 1 Cor. xiii. 13, οὐκ ἔμμεν πίστις, ἐλπίς, ἀγάπη. 2 Cor. iii. 11. Heb. x. 34. xii. 27. xiii. 1. Thuc. v. 40. 3) of the relation in which one person or thing stands to another, thus, *to remain in or with* any one, is equiv. *to be and remain united with* him, one with him, in heart, mind, will; foll. by ἐν with dat. of pers. John vi. 56, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. xiv. 10. xv. 4, sqq. al. So *to remain in* any thing, is equiv. *to remain steadfast, to persevere in it*, e. gr. foll. by ἐν with dat. John viii. 31, ἐν τῷ λόγῳ. xv. 9, et al. 1 Tim. ii. 15, ἐὰν μείνωσιν ἐν πίστει. 2 Macc. viii. 1. Vice versa, the same things are said *to remain in* a person, e. gr. foll. by ἐν, John v. 38, τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. xv. 11. 1 John ii. 14. iii. 17. In a kindr. sense, spoken of Divine gifts, privileges, foll. by ἐπὶ τινα, John i. 32, 33, τὸ Πνεῦμα καταβαίνει καὶ ἔμμεν ἐπ' αὐτόν. So of evils, John iii. 36, ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν. ix. 41, ἡ οὖν ἁμαρτία ὑμῶν μένει, sc. ἐφ' ὑμᾶς.—II. TRANS. *to remain for* any one, *to wait for*, await, with acc. Acts xx. 5, οὕτως ἔμμενον ἡμᾶς ἐν Τρωάδι. Is. viii. 17. Acts xx. 23, δεσμά με καὶ θλίψεις μένουσιν, and Class., espec. the poets. 2 Macc. vii. 30. Xen. An. iv. 4, 20.

Μερίζω, f. ἴσω, (μερίς,) *to part, divide into parts*, trans. Aristot. Pol. ii. and Sept., and pass. *to be divided into parts*, Xen. An. v. 1, 9. In N. T. 1) mid. μερίζομαι τι μετὰ τινος, *to divide any thing with another, to share with* him, Lu. xii. 13, μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Sept. and Class., as Hddian. iii. 10, 12. Theocr. Id. xxi. 31. 2) pass. *to be divided into parties or factions, to be disunited*, Matt. xii. 25, 26. Mk. iii. 24, 25, 26. Hddian. iii. 10, 6, ἡ σπουδὴ αὐτῶν ἐκάστοτε ἐμερίζετο. Pol. viii. 23, 9, μερίζεσθαι εἰς διάφορα. Also fig. in the sense *to be distinct, to differ*, e. gr. 1 Cor. i. 13, μεμέρισται ὁ Χριστός; *is Christ divided?* i. e. 'are there distinctions in Christ?' 1 Cor. vii. 34, μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. 3) by impl. *to divide out, distribute*, e. gr. τοὺς ἰχθύας, Mk. vi. 41. Sept. and Class. Hence, gener. *to distribute, for to assign, grant, bestow*; of God, Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13; gener. Heb. vii. 2. Sept. and Class.

Μέριμνα, ας, ἡ, (μερίς, μερίζω.) *care, anxiety*, as dividing and distracting the mind, Matt. xiii. 22, and Mk. iv. 19, *ἡ μέριμνα τοῦ ἀλόωτος τοῦτου*, i. e. for 'this world's goods.' Lu. viii. 14. 2 Cor. xi. 28. 1 Pet. v. 7. Sept. and Class.

Μερίμνάω, f. ἦσω, (μέριμνα,) *to care, be anxious or troubled, take anxious thought*, absol. Matt. vi. 27, *τίς δὲ ἐξ ὑμῶν, μεριμνῶν, δύναται* —; ver. 31. Lu. xii. 25. Phil. iv. 6; foll. by dat. for which, Matt. vi. 25, *μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν*: foll. by εἰς τὸ αὐριον, Matt. vi. 34; by περὶ with gen. Matt. v. 28. Xen. Mem. i. 1, 14; also with acc. Lu. x. 41; by ὑπὲρ with gen. 1 Cor. xii. 25; by πῶς Matt. x. 19; by acc. of thing, prop. as *to or for* which one cares; hence by impl. *to care for, take care of*, 1 Cor. vii. 32, 34, *μεριμνᾶ τὰ τοῦ Κυρίου*. Matt. vi. 34, *τὰ ἑαυτῆς*. Phil. ii. 20, *τὰ περὶ ὑμῶν*. Xen. Cyr. viii. 7, 12, *καὶ τὸ πολλὰ μεριμνᾶν*. Dem. 576, 23, *μεριμνᾶν τὰ δίκαια*—λέγειν.

Μερίς, ἴδος, ἡ, (μέρος,) *a part*, 1) of a country, i. e. a district or province, Acts xvi. 12; so Sept. Josh. xviii. 6. 2) *a part assigned, portion, share*, fig. Acts viii. 21, *οὐκ ἔστι σοι μερίς—ἐν τῷ λόγῳ τούτῳ*. Sept. Gen. xxxi. 14. Deut. xii. 12; prop. Plut. Agesil. 17. Dem. 1039, 22. Also *portion, lot, destiny*, as assigned of God, Lu. x. 42, *τὴν ἀγαθὴν μερίδα ἐξελέξατο*. Sept. Eccl. iii. 22. ix. 9. Dan. iv. 12. 3) as implying *participation, fellowship*, 2 Cor. v. 15, *τίς μερίς πιστῶ μετὰ ἀπίστων*; Col. i. 12. So Sept. Deut. x. 9. Ps. i. 18.

Μερισμός, οὔ, ὁ, (μερίζω,) 1) *partition, division*, i. e. *separation*, Heb. iv. 12, *ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύμ.* Comp. 1 Cor. xii. 4. 2) *distribution*, and by impl. *gift*, Heb. ii. 4, *Πνεύματος ἀγίου μερισμοῖς*.

Μεριστής, οὔ, ὁ, (μερίζω,) *a divider, distributor*, Lu. xii. 14, see my note.

Μέρος, εος οὖς, τὸ, (μείρω, *to divide, apportion, allot*,) *a part*, e. gr. 1. *part of a whole*, 1) *a portion, piece*, absol. John ix. 23, *τέσσαρα μέρη*: foll. by gen. of the whole, Lu. xv. 12, *τὸ ἐπιβάλλον μέρος τῆς οὐσίας*. xxiv. 42. Acts v. 2, *suppl. τῆς τιμῆς*. xxiii. 6, *suppl. τοῦ συνεδρίου*. xix. 27, *τοῦτο κινδυνεύει τὸ μέρος, this part*, i. e. 'this branch of our trade,' &c. Hence often in adverbial significations, e. gr. *accus. μέρος τι, in some part, partly*, 1 Cor. xi. 18. Thuc. ii. 64. Xen. Eq. i. 12. *ἀπὸ μέρους, in part, partly*, in some degree, Rom. xi. 25. 2 Cor. i. 14. ii. 5, al. Diod. Sic. xiii. 108. *ἐκ μέρους, in particular, individually*, 1 Cor. xii. 27; *in part, partly*, i. e. imperfectly, 1 Cor. xiii. 9, 12. ver. 10, *τὸ ἐκ μέρους,*

'this piece-meal knowledge.' κατὰ μέρος, *particularly*, in detail, Heb. ix. 5. Pol. i. 4, 3. Thuc. iv. 26. 2) said of a country, the earth, &c. *a part, tract, region*, Matt. ii. 22, *εἰς τὰ μέρη τῆς Γαλιλαίας*. Acts ii. 10, al. absol. xix. 1. xx. 2. So Eph. iv. 9, *τὰ κατώτερα μέρη τῆς γῆς*. Sept. & Class. So of a ship, *part*, i. e. *side*, John xxi. 6, *τὰ δεξιά μέρη τοῦ πλοίου*. Sept. Ex. xxxii. 15, al. 1 Macc. ix. 12. 3) fig. of some part of a general topic, &c. *a particular*, Col. ii. 16, *ἐν μέρει ἰορτῆς ἡ νομηνίας*, 'in the particular of a festival,' i. e. in respect of. Philo, 989, *ἐν μέρει χάριτος*, and 156, *ἐν μέρει λόγου*. So *ἐν τῷ μέρει τούτῳ*, 'in this particular,' in this respect, 2 Cor. iii. 10. ix. 3. 1 Pet. iv. 16.—II. *part assigned, portion, share*, Rev. xxii. 19, *ἀπαρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ*. Adv. *ἀνὰ μέρος*, 'each in his part or turn, by course,' 1 Cor. xiv. 27, and oft. in Class. Also *portion, lot, destiny*, as assigned of God, Matt. xxiv. 51, *τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει*. Lu. xii. 46. Rev. xxi. 8. Sept. Eccl. v. 18. Soph. Antig. 147. Thuc. i. 127.—III. as implying *participation, fellowship*, John xiii. 8, *οὐκ ἔχεις μέρος μετ' ἐμοῦ*. Rev. xx. 6.

Μεσημβρία, ας, ἡ, (for *μεσημερία*, fr. *μέσος, ἡμέρα*,) prop. *mid-day, noon*, Acts xxii. 6. Sept. and Class. Meton. *the mid-day quarter*, i. e. the south, Acts viii. 26. Jos. Ant. iv. 5, 2. Xen. Cyr. i. 1, 5.

Μεσιτεύω, f. εὔσω, (μεσίτης,) prim. 'to be in the middle,' as autumn between summer and winter; but almost always of *persons*, 'to be a mediator' between two parties disagreeing, Jos. Ant. xvi. 4, 3, or *to mediate for* any one, to intercede for him with another, Jos. Ant. vii. 8, 5, *ἐμεσίτευσεν πρὸς τὸν βασιλέα*. Also foll. by an acc. of the object accomplished by the mediation, Diod. Sic. xix. 71, *μ. τὰς συνθήκας*. Pol. xi. 34, 3, *μ. τὴν διάλυσιν*, 'reconciliation.' In N. T. *to interpose with* any thing, i. e. *to interpose* it, Heb. vi. 17, *ἔρκω ἐμεσίτευσεν*, 'he interposed an oath,' i. e. between himself and the other party. So Soph. El. 47, *ἀγγελλε δ' ἔρκω προστιθεῖς*, for *προστιθεῖς ἔρκω τῇ ἀγγελίᾳ*, namely, by way of *confirmation, pledge*.

Μεσίτης, ου, ὁ, (μέσος, εἶμι,) prop. 'one who is in the middle' between two others, (so Plut. Is. and Osir. 46, it is used of the intermediate Being between the Good and the Evil principle,) and fig. *a mediator*, one who intervenes between two parties, 1) as a mere *medium* of communication between them. Said of Moses, Gal. iii. 19, 20. Jos. Ant. xvi. 2, 2. Comp. also Job ix. 33. 2) as an *inter-*

cessor, or reconciler, said of Christ, 1 Tim. ii. 5, *μεσίτης Θεοῦ καὶ ἀνθρώπων*, i. e. 'so as to reconcile man to his offended Maker.' The term must not be lowered (as it has been by many recent Commentators) to the mere sense of *arbitrator*, *referee*, *umpire*, or *agent* between two parties, to make a covenant between them, as in Polyb. xxviii. 15, 8, and in vain is it to appeal to such passages as Virg. *Æn.* x. 175, 'ille hominum Divumque *interpres*,' for there respect is had only to one part, and that the least important, of the office of mediation; for mediation, to be effectual, required full *satisfaction*, without which *intercession* would not have availed. The context in the above passage requires espec. the higher sense, by which the word denotes mediator both by *intercession* and *atonement*. We may also suppose an allusion to Christ's Mediatorship by *nature*, as well as office, by his partaking of both natures, divine and human; in the latter effecting satisfaction, and exercising continual intercession for us, by presenting the merit of His sacrifice once offered. Besides the above passage, the Lexicographers adduce also Heb. viii. 6. ix. 15. xii. 24, where Christ is represented as *διαθήκης καινῆς μεσίτης*. But there the sense is merely 'effector of the mediation supplied by the New Covenant,' as Diod. Sic. iv. 54, ult. *μεσίτην τῶν ὁμολογιῶν*.

Μεσονύκτιον, *ἰόν*, τὸ, (neut. of adj. *μεσονύκτιος*, fr. *μέσος*, *νύξ*.) *midnight*, Lu. xi. 5. Acts xvi. 25. xx. 7; *the midnight watch*, Mark xiii. 35. Sept. and later Class.

Μέσος, *η*, *ον*, (kindr. with *μετὰ*), *mid*, *middle*, *midst*. I. prop. as adj. e. gr. *μέση ἡμέρα*, *mid-day*; *μέση νύξ*, *midnight*, Matt. xxv. 6. Acts xxvi. 13. A later form occ. in Sept. of the earlier *μέσον ἡμέρας*, i. e. *μεσοῦσα ἡμέρα*, *mesembria*. In an adverb. sense, Lu. xxiii. 45, *ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον*. Acts i. 18. Sept. Gen. xv. 10, *διείλεν αὐτὰ μέσα*. Lucian, Conv. 43; foll. by gen. John i. 26, *μέσος δὲ ὑμῶν ἔσθηκε*, i. e. 'in the midst of you.' Matt. xiv. 24, τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, 'the vessel was now midway of the lake.' Joseph. and Class.—II. neut. τὸ μέσον, subst. *the middle*, *the midst*, only with prepositions: 1) *ἀνὰ μέσον*, *in the midst of*, *among*, with gen. of person or thing, Matt. xiii. 25. Mk. vii. 31. 1 Cor. vi. 5. 2) *διὰ μέσον*, *through the midst of*, with gen. of person or place, Lu. iv. 30, al. Sept. and Class. 3) *εἰς μέσον*, *εἰς τὸ μέσον*, *into the midst*, i. e. of an assembly, &c. Mk. iii. 3, *ἔγειραι εἰς τὸ μέσον*. Lu. iv. 35. v. 19. 4) *ἐκ μέσον*, *out of the midst*, with

gen. of person, *from among*, Matt. xiii. 49, al. Sept. and Class.; absol. *αἶρειν ἐκ τοῦ μέσον*, 'to take away from the midst,' *tolle e medio*, i. e. to abolish, to destroy, Col. ii. 14; and so *γίνεσθαι ἐκ μέσον*, 2 Thess. ii. 7. 5) *ἐν μέσῳ*, *ἐν τῷ μέσῳ*, *in the midst*; absol. Matt. xiv. 6, *ὠρχήσατο ἐν τῷ μέσῳ*. John viii. 9, and Class.; with gen. of thing or place, Mk. vi. 47, *ἐν μ. τῆς θαλάσσης*, et al.; of person, *in the midst of*, *among*, Matt. xviii. 20. Lu. ii. 46, al. sæpe and Class. 6) *κατὰ μέσον τῆς νυκτός*, Acts xxvii. 27. Sept. & Class.

Μεσότοιχον, *ον*, τὸ, (*μέσος*, *τοίχος*), *middle-wall*, *partition*, fig. of the Mosaic law, as separating the Jews and Gentiles, Eph. ii. 14; see my note.

Μεσουράνημα, *ατος*, τὸ, (*μέσος*, *οὐρανός*), *mid-heaven*, *the midst of the heavens*, Rev. viii. 13. xiv. 6. xix. 17.

Μεσόω, *φ. ὦσω*, (*μέσος*), *to be in or at the middle*, *in the midst*, *mid-way*, intrans. John vii. 14, *τῆς ἑορτῆς μεσοῦσης*, i. e. 'at the middle of the festival.' Sept. Ex. xii. 29. Thuc. v. 57.

Μεσσίας, *ον*, ὁ, *Messiah*, Heb. *the anointed*, equiv. to *Χριστός*, John i. 42. iv. 25.

Μεστός, *ῆ*, *όν*, adj. *full*, *filled*, foll. by gen. of that of or with which a person or thing is full. The word is almost always used in the Class. in a bad sense, not unfrequently in a *middle*, and very rarely in a *good*. In New Test. it occurs 1) in a *bad*, Matt. xxiii. 28, *μ. ὑποκρίσεως*. Rom. i. 29, *μ. φθόου*. 2 Pet. ii. 14, *μ. μοιχαλίδος*. 2) in a *middle* sense, John xix. 29, *ἔξου*, *μ. xx. 11*, *μ. ἰχθύων*: and so often in Plato and Xen. 3) in a *good* sense, Rom. xv. 14, *μ. ἀγαθωσύνης*. Ja. iii. 17, *μ. ἐλέους*. So Xen. Hist. iii. 4, 18, *μ. ἐλπίδων ἀγαθῶν*. Symp. i. 13.

Μεστόω, *φ. ὦσω*, (*μεστός*), *to fill*; pass. *to be filled or full*, with gen. Acts ii. 13, *γλεύκουσ μεμεστωμένοι εἰσί*. 3 Macc. v. 10.

Μετὰ, prep. (kindr. with *μέσος*), governing the genit. and accus., in the poets also the dat. with the primary signif. *mid*, *amid*, (Germ. *mit*), i. e. *in the midst*, WITH, AMONG, implying *accompaniment*, and thus differing from *σύν*, which expresses *conjunction*, union. I. with the GEN. implying companionship, fellowship.—I. *with*, i. e. *amid*, *among*, 'in the midst of,' with gen. plur. of person or thing, Matt. xxvi. 58, *ἐκάθητο μετὰ τῶν ὑπηρετῶν*. Mk. i. 13. Lu. xxiv. 5, oft. and Class.—II. *with*, i. e. *together with*, prop. and with gen. of pers. 1) where one is said to be, go, remain, sit, stand, &c. *with* any one; so, with a notation of place

added, Matt. v. 25, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Lu. xi. 7; oft. *without* notation of place, e. gr. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, *to abide, walk, dwell with any one*, Lu. xxii. 28: xxiv. 29. John vi. 66. 1 Cor. vii. 13, fig. μένειν μετὰ τινος, *to continue on the side of any one*, be of his party, 1 John ii. 19. So εἶναι μετὰ τινος, *to be with any one*, i. e. in his company, Matt. ix. 15. Mk. v. 18; also γενέσθαι μετὰ τινος, id. Acts vii. 38. ix. 19; fig. 2 John 2. Hence οἱ ὄντες ἢ γανόμενοι μετὰ τινος, οἱ μετὰ τινος, 'those with any one,' his companions, Matt. xii. 3, 4. Mk. xvi. 10, and Class.; fig. *to be of one's side or party*, Matt. xii. 30, ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι: *to be present with any one*, i. e. for aid, e. gr. God, John iii. 2, ἐὰν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ. viii. 29; fig. χεῖρ Κυρίου, Lu. i. 66. So of Jesus, Matt. xxviii. 20; of the Holy Spirit, John xiv. 16. 2) where one is said *to do or suffer* any thing *with* another, implying joint action, &c. Matt. ii. 3, 'Ἡρώδης ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ. v. 41. xii. 30, 41, oft. and Class. 3) foll. by genitive of a personal pronoun after verbs of *having or taking with oneself*, Matt. xv. 30, ἔχοντας μεθ' ἑαυτῶν χηλοῦς. xxv. 3, and Class. 4) where the accompaniment implies only nearness, contiguity, etc. Matt. xxi. 2, καὶ πῶλον μετ' αὐτῆς. Acts ii. 28. Rev. xiv. 1.—III. FIG. with gen. of *thing*, e. gr. 1) as designating the state or emotion of mind which accompanies the doing of any thing, Matt. xxviii. 8, ἐξεληθούσαι ταχὺ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mk. iii. 5. Lu. xiv. 9. Acts xx. 19, oft. and Class. 2) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, e. gr. Matt. xiv. 7, μεθ' ὄρκου ὡμολόγησεν αὐτῇ. xxiv. 31. xxvii. 66, 'together with a guard.' Mk. vi. 25. x. 30, oft. and Class. 3) foll. by gen. of thing which any one has or takes *along with* him, or *with* which he is furnished; comp. above in II. 3. Matt. xxiv. 30, μετὰ δυνάμεως καὶ δόξης. Mk. xiv. 43. John xviii. 3. Acts xxvi. 12.—IV. from the Heb. usage, μετὰ is sometimes put where the common Greek construction is different; espec. after verbs and nouns implying joint or mutual action, influence, suffering, &c.; after words implying accord or discord, Lu. xxiii. 12, ἐγένοντο δὲ φλοιοί—μετ' ἀλλήλων. Rom. xii. 18, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. Heb. xii. 14. 1 John iv. 17, ἡ ἀγάπη μεθ' ἡμῶν, 'our mutual love.' John iii. 25, ζήτησις—μετὰ Ἰουδαίων. Rev. ii. 16, πολεμήσω μετ' αὐτῶν. xi. 7. xii. 17. xiii. 7, where the dat. is more common. Also after μοιχεύω, πορνεύω, etc. Rev.

ii. 22, τοὺς μοιχεύοντας μετ' αὐτῆς. xiv. 4. xvii. 2. Also after words signifying participation, fellowship, 2 Cor. vi. 15, 16, τίς μερὶς πιστῷ μετὰ ἀπίστου; John xiii. 8. So λογιζέσθαι μετὰ τινος, 'to be reckoned, counted *with*' any one, Lu. xxii. 37, καὶ μετὰ ἀνόμων ἐλογίσθη: with dat. Hdot. viii. 136. Also after verbs implying *to speak with* any one, Mk. vi. 50, καὶ εὐθέως ἐλάλησε μετ' αὐτῶν. Rev. iv. 1, al. So ποιεῖν τι μετὰ τινος, *to do with* any one, i. e. *to or towards* him, Lu. i. 72, ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν. x. 37. Acts xiv. 27. xv. 4.—II. with the ACCUSATIVE, μετὰ strictly implies motion *towards the middle, into the midst* of any thing; and then also motion *after* any person or thing, i. e. either so as to follow and be with a person, or to fetch a person or thing. Hence also spoken of *succession*, either in place or time, *after*. In N. T. 1) of succession in PLACE, *after, behind*, Heb. ix. 3, μετὰ τὸ δεῦτερον καταπέτασμα, and Class. 2) of succession in TIME, e. gr. with a noun of time, Matt. xvii. 1, μεθ' ἡμέρας ἕξ, 'after six days.' xxv. 19, μετὰ δὲ χρόνον πολὺν. Mk. viii. 31. So μετ' οὐ πολλὰς ἡμέρας, Lu. xv. 13, οὐ μετὰ πολλὰς ταύτας ἡμέρας, Acts i. 5, and Class.; with a noun of person, Acts v. 37, μετὰ τούτου ἀνέστη Ἰούδας. xix. 4, and Class.; with a noun marking an event or point of time, Matt. i. 12, μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος. Lu. ix. 28, al. and Class.; also μετὰ ταῦτα ἢ τούτο, Mk. xvi. 12: with adj. Lu. xxii. 58, μετὰ βραχύ. Acts xxvii. 14, μετὰ οὐ πολὺ.—NOTE. In composition μετὰ implies, 1. fellowship, partnership, as μεταδίδωμι, μετέχω, μεταλαμβάνω, etc.; 2. proximity, contiguity, as μεθόριον; 3. motion or direction *after*, as μεθοδεία, μεταπέμπομαι; 4. transition, transposition, change, *over*, Lat. *trans*, as μεταβαίνω, μετατίθημι, μεθίστημι.

Μεταβαίνω, f. βήσομαι, prop. *to go or pass* from one place to another, *to remove*, Lu. x. 7, μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. So Pol. xxi. 10, 12. absol. μὴ μεταβαίνειν—ἢ χώρα καταληφθῶσι. Lucian, Vit. Auct. v. ἐς ἄλλο (σῶμα) μ. Hdot. i. 57, μ. εἰς ταῦτα τὰ χωρία. Fig. John v. 24. 1 John iii. 14, μ. ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. So Plato, 550, μ. τὰ τῆς τιμαρχίας εἰς τὴν ὀλιγαρχίας, and 165. Eurip. Hipp. 1287, πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις Δέμας, αἰσχυνθεῖς; ἢ πτηνὸς ἄνω μεταβᾶς βίοντον; 2 Macc. vi. 9, 24. Hence gener. *to pass over or away, depart*, foll. by ἀπό, Matt. viii. 34, μ. ἀπὸ τῶν ὀρίων αὐτῶν: by ἐκ and πρὸς, John xiii. 1; by adv. Matt. xi. 1, μετέβη ἐκεῖθεν. xii. 9, and Class.

Μεταβάλλω, f. αλώ, to cast, throw or turn over, as the earth with a plough, Xen. Œc. xvi. 13; to turn about, as one's back to the enemy, Hom. Il. viii. 94; to move one's body, Eurip. Hipp. 204, μή μεταβάλλε δέμας: and neut. to change, Diod. Sic. i. 12; to change one's opinion or mind, Hdot. i. 65. Xen. Hist. iv. 3, 13. In N. T. to change oneself, i. e. one's mind, Acts xxviii. 6, μεταβαλλόμενοι ἔλεγον. So Xen. Hist. iv. 3, 7, μεταβαλλόμενος ἔλεγε, and Plato, 481, Ε. μεταβαλλόμενος λέγεις.

Μετάγω, f. ζω, (ἄγω,) in Class. to lead over, from one place to another, to transfer, remove. The primary sense of the word is to lead with, take where one pleases, 1 K. viii. 48. In N. T. it signifies to move or turn about from one place to another, as a horse is managed by a bridle, Ja. iii. 3, or a ship is steered by the helm, πηδάλιον, called by Hom. Ōd. x. 32, πόδα νηός, where Didymus, with allusion to this sense, explains τὸν μεταγωγὸν τοῦ κέρατος κάλων, ἢ τὸ πηδ.

Μεταδίδωμι, f. δώσω, to give a share of, share with any one, i. e. to impart, communicate; foll. by dat. Lu. iii. 11. Eph. iv. 28: absol. ὁ μεταδίδους, 'one who distributes alms,' perhaps an officer of the primitive church, Rom. xii. 8; see, however, my note: with acc. and dat. Rom. i. 11, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. ii. 8. Both constr. occ. in Class.

Μετάθεσις, εως, ἡ, (μετατίθημι,) in Class. transposition, lit. 'a setting in another place,' implying change or alteration. In N. T. I. prop. removal from one place to another, Heb. xi. 5. Diod. Sic. i. 23.—II. fig. from one thing to another, mutation, change, Heb. vii. 12, νόμου μεταθεσις. xii. 27, τῶν σαλευομένων τῆν μεταθεσιν. 2 Macc. xi. 24, τῇ ἐπὶ τὰ Ἑλληνικά, scil. ἴθι, μεταθέσει. Thuc. v. 29.

Μεταίρω, f. αῶ, (αἶρω,) in Class. prop. to lift up and take away, remove from one place to another, to carry off. In N. T. intrans. or with εαυτὸν impl. to take oneself off or away, i. e. go away, depart, Matt. xiii. 53, μετήρην ἐκεῖθεν. xix. 1. So Gen. xii. 8, Αἰ. καὶ μετήρην ἐκεῖθεν. Plut. x. 482.

Μετακαλέω, f. ἐσω, in Class. to call off or away any one, i. e. from one place to another, and to oneself, to recall. In N. T. only in mid. to call away to oneself, to call for, to send for, with accus. Acts vii. 14, μετακαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ. x. 32. xx. 17. xxiv. 25. Eurip. Epist. iv. Diod. Sic. xvi. 10.

Μετακινέω, f. ἴσω, to move any thing

or person from one place to another, and so change its place; only pass. in N. T. fig. Col. i. 23, μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος, κ.τ.λ. 'not moved away from the hope,' &c. i. e. not fallen away, wavering in opinion; occ. fig. also in Class., but only of a change of political institutions, or the like. I am not aware of any other example of the sense in Col. (i. e. to be drawn away from any opinion into another,) except 1 Sam. xx. 30, Theodot. said of rebels, who full away from their allegiance.

Μεταλαμβάνω, f. λήψομαι, to take a part, share, of any thing with others, i. e. to partake of, share in, with gen. 2 Tim. ii. 6, τῶν καρπῶν μεταλαμβάνειν. Heb. vi. 7. xii. 10. So τροφῆς μεταλαμβάνειν, 'to partake of food,' i. e. gener. to take food, Acts ii. 46. xxvii. 33, and oft. in Class. Hence gener. to take, get, obtain, with acc. Acts xxiv. 25, καιρὸν ἐπιμεταλαβών. Simil. Pol. ii. 16, 15, μεταλαμβάντες καιρὸν ἀρμόττοντα, and v. 38, 11, τόπον μ. v. 80, 6, and 40, 6. Nor is it confined to the later writers, since it occ. in Isocr. and Plato in the sense obtain.

Μετάληψις, εως, ἡ, (μεταλαμβάνω,) a partaking of any thing, 1 Tim. iv. 3, εἰς μετάληψιν, 'to be partaken of, enjoyed.' Pol. xxii. 21, 3, μετάληψις τῆ ἀρχῆς.

Μεταλλάσσω, f. ξω, to exchange one thing for another; foll. by ἐν, Rom. i. 25; εἰς, ver. 26. Diod. Sic. iv. 51.

Μεταμέλομαι, f. ἴσομαι, (μεταμέλομαι, 'to let be for care or concern to oneself,' to care for,) aor. I. pass. μεμελήθη, with mid. signif.; prop. to change one's care, &c. Hence, to change one's mind or purpose, after having done any thing, 1) simpl. Matt. xxi. 29, ὕστερον δὲ μεταμελήσεις. ver. 32. Heb. vii. 21. Pol. xxv. 5, 11. iv. 50, 6. 2) with the idea of regret, sorrow, (as in μετάνοια,) to repent, feel sorrow, Matt. xxvii. 3. 2 Cor. vii. 8. Thuc. iv. 29.

Μεταμορφόω, f. ὠσω, prop. to transform, to transfigure any one, e. gr. ἱερῆς, Æl. V. H. i. 1. Athen. viii. p. 334. In N. T. mid. to change one's form, to be transfigured, Matt. xvii. 2, where see my note. Mk. ix. 2; fig. to be transformed in mind and heart, Rom. xii. 2, μεταμορφώσθε τῇ ἀνακαινώσει τοῦ νοῦ ὑμῶν. 2 Cor. iii. 18. Comp. Seneca, Epist. vi. 'Intelligi non emendari me tantum, sed transfigurari.' See more in my note.

Μετανοέω, f. ἴσω, prop. to perceive afterwards, lit. to take after-thought, as opposed to forethought; and hence to change one's views or opinion as to any thing, so as 'to be sorry it has been done,' Sept. Zech. viii. 14. Prov. xxiv. 32. Jos.

Ant. ii. 14, 5, and Class., as Xen. Cyr. i. 1, 3. Diod. Sic. i. 67. xv. 47. Plut. vi. 94 & 95. In N. T. to *change one's mind*, in the sense to *repent*, implying the feeling of sorrow and contrition for what one has done, 1) *gener.* in a moral sense, Lu. xvii. 3, *καὶ ἰὰν μετανοήσῃ*, 'if he be sorry for what he has done.' So also absol. Diod. Sic. xiii. 53. Epict. Ench. 34. 2) *spec.* in a *Christian* sense, implying heartfelt sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ; absol. Matt. iii. 2, *μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν*. iv. 17. xi. 20. Mk. i. 15. vi. 12. Lu. xiii. 3, 5. xv. 7, 10. xvi. 30. Acts ii. 38. iii. 19. xvii. 30. xxvii. 20, *μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν*, 'repent and turn to God;' i. e. by abandonment of idolatry and iniquity, and the worship of the true God, and performance of what he has commanded, Rev. ii. 5. iii. 3, 19. xvi. 9, 11. Prægn. followed by ἀπό, Acts viii. 22, *μετανοήσον ἀπὸ τῆς κακίας*, i. e. 'repent and turn from this evil;' foll. by ἐπὶ and dat. 2 Cor. xii. 21, *καὶ μὴ μεταν. ἐπὶ τῇ ἀκαθαρσίᾳ, &c.* So Lucian, t. ii. 315, *μετανοῆσαι ἐφ' οἷς ἐποίησα*, et al. in Class. implying sorrow for what has been done, and a consequent change of mind; foll. by ἐκ, Rev. ii. 21, *ἐκ τῆς πορνείας*. ver. 22, et al. Sept.; with ἀπό, Jer. viii. 6. As attended with acts of external sorrow by penance, (though such form only an adjunct of *μετανοία*, but are not an essential part of it,) Matt. xi. 21, *ὃν ἐν σάκκῳ καὶ σποδῷ μετενόησαν*. Lu. x. 13. The idea of penance, expressed in the above passages, is *implied* at Matt. xii. 41. Lu. xi. 32.

Μετανοία, ας, ἡ, (μετανοίω), gener. and in Class. *change of mind or purpose* on reflection on any thing that has been done, Polyb. iv. 66, 7. Jos. Bell. i. 4, 4. iv. 6, 1; or regret for what one has done wrong, Thucyd. iii. 36. Plut. de Discr. Adul. & Am. 17, *ὁ μὲν ἐλέγχω καὶ ψόγω δηγμόν ἱμποιῶν καὶ μετανοίαν*. In N. T. it is used 1) *gener.* Heb. xii. 17, *μετανοίας γὰρ τόπον οὐχ εὔρε*, 'he found no place for a change of mind,' viz. in his father Isaac, Joseph. Ant. iv. 6, 1. Pol. iv. 66, 7. 2) *spec.* in a religious sense, *repentance*, denoting, as the word is usually explained, 'sorrow for unbelief and sin, and a turning from them unto God and the Gospel of Christ.' So Matt. iii. 8, *καρπὸν ἀξίον τῆς μετανοίας*. ver. 11. ix. 13. Mk. i. 4. ii. 17. Lu. iii. 3, 8. v. 32, *καλέσαι ἁμαρτωλοὺς εἰς μετανοίαν*. xv. 7. xxiv. 47. Acts v. 31, *δοῦναι μετανοίαν τῷ Ἰσραὴλ καὶ ἀφίσειν ἁμαρτιῶν*, (where see my note, and compare Joseph. Ant. xx. 7, 7. iv. 6, 10. Wisd. xii. 19, and Clemens, 1

Epist. ad Cor. § 7, *μετανοίας τόπον εἶδασκ.*) Acts xi. 18, *τὴν μετανοίαν εἰς ζωὴν*. xiii. 24. xix. 4. xx. 21, *τὴν εἰς τὸν Θεὸν μετανοίαν*. xxvi. 20. Rom. ii. 4. 2 Cor. vii. 9, 10. 2 Tim. ii. 25. Heb. vi. 1, 6. 2 Pet. iii. 9. In the above passages, however, there are various *shades* of the general sense, which may be found stated in my notes in loc. Suffice it to add, that sometimes the term is used with reference to the repentance, or change of mind and conduct (by moral reformation) produced by the preaching of John the Baptist; but more frequently of the change of *heart* as well as conduct (by the abandonment of idolatry and sinfulness) required by the Christian covenant. In short, this *μετανοία* is not *merely* such a sorrow for past sins, (arising from a conviction produced by reason, that they are destructive of our happiness in this world and in the next,) as shall occasion *abandonment* of them for the future; but it is rather, in its second stage, and in its only *evangelical* sense, such an entire change of mind and heart, both as to the sins repented of and forsaken, and *all* sin, as is produced by the motives to holiness propounded in the Gospel of Christ, and wrought in us by the Spirit of God working with our wills; such, in short, as springs from a *filial love* rather than a *slavish fear*, from an anxious desire to please God, and to be 'holy as he is holy;' thus carrying with it a *hatred* of the sins abandoned, as being odious in the sight of Him who is 'of purer eyes than to behold iniquity.' Of the two foregoing stages, the first marks a change of *mind*, the second, a change of *heart*; such as can only be entirely effected by Him who made the heart, in answer to such prayer as David's, 'Create in me a clean heart, O God; renew a right spirit within me.'

Μεταξὺ, adv. (μετὰ, μέσος), in Class. with genit. *in the midst*, i. e. betwixt, of *place* or *space*, and of thing or object, Hdot. vii. 85. Eurip. Hec. 457. Thuc. i. 97; also absol. chiefly with the art. as said of time, or with a particle of time *while, during*. In N. T. 1) with gen. of *place*, Matt. xxiii. 35, *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου*. Lu. xi. 51, (and so in Xen. Cyr. vii. 1, 10,) or of *person*, xvi. 26, *μ. ἡμῶν καὶ ὑμῶν*. Acts xii. 6, *μ. δύο στρατιωτῶν*. Fig. of pers. Matt. xviii. 15, *μεταξὺ σου καὶ αὐτοῦ*. Acts xv. 9, *οὐδὲν διεκρίνε μ. ἡμῶν τε καὶ αὐτῶν*. Rom. ii. 15, *μεταξὺ ἀλλήλων*, 'between one another,' i. e. in turn, alternately: a use very rare in Class.; of which the only apposite example is one adduced from Plut. de Discr. Adul. et Am. 1, *μεταξὺ φιλίας*, 'in the mutual intercourse of friendship.' 2) absol. only of time, *mean-time, mean-*

while, e. gr. ἐν τῷ μεταξὺ, scil. χρόνῳ, 'in the mean time,' John iv. 31. And so in Xen. Conv. i. 14, 20. Also with art. ὁ μεταξὺ, 'the intervening;' put for *next following*, *next*, as Acts xiii. 42, τὸ μεταξὺ σάββατον, and often in Joseph. and later Class.

Μεταπέμψω, f. ψω, in act. sense, 'to send persons after another, in order to fetch or bring him to any one,' to *send for*, Thuc. iv. 30, 40. vii. 15. Aristoph. Vesp. 670. More freq. in mid. to *send for* any one to *oneself*, on one's own account, as often in the best Class. And so Acts x. 5, 22, 29. xi. 13. There, however, the sense is 'to invite to come,' as in Thuc. viii. 5, and often in Xen. said of an inferior with respect to a superior. In Acts xxiv. 24, 26. xxv. 3, we have the *judicial* sense, as in Lat. *accerso* and our *summon*. With the primitive *plena locutio* at Acts x. 5, πέμψον ἄνδρας, καὶ μεταπέμψαι, comp. Xen. Hist. ii. 1, 6, ὁ δὲ αὐτὸν μεταπέμπεται πέμψας ἀγγέλους. Gen. xxvii. 45.

Μεταστρέφω, f. ψω, to *turn about* from one direction to another, neut. Plut. Otho 4. Xen. Cyr. viii. 3, 28, and pass. to be *turned*, or mid. to *turn oneself*, round, Hom. viii. 258, and foll. by εἰς or πρὸς. So Ja. iv. 9, ὁ γέλως ὑμ. εἰς πένθος μεταστράφητο. Simil. 1 Macc. ix. 41, μετ-εστράφη ὁ γάμος εἰς πένθος. Eccclus. xi. 31, τὰ ἀγαθὰ εἰς κακὰ μετ. And as the Classical writers use the term of changing both for the better and for the worse, (e. gr. Hom. Od. ii. 67,) so also, in a trans. sense, it signifies to *pervert*, as Gal. i. 7, μ. τὸ εὐαγγέλιον: a use arising perhaps from the sense to *invert*, 'turn to another purpose,' found in Aristot. Rhet. i. 15.

Μετασχηματίζω, f. ἰσω, (*σχηματίζω*, *σχῆμα*,) prop. to *change the σχῆμα*, *figure*, *form*, or appearance of any thing, trans. Phil. iii. 21, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν. Jos. Ant. vii. 10, 5. viii. 11, 1, μ. αὐτὸν, of the external habit, 1 Sam. xxviii. 8, Symm. Mid. to *transform oneself* into another shape, character, &c. foll. by εἰς, 2 Cor. xi. 13, μετασχηματίζομενοι εἰς ἀποστόλους. ver. 14; with ὡς, ver. 15, μετασχηματίζονται ὡς διάκονοι δικαιοσύνης. Fig. to *transfer figuratively*, i. e. to apply metaphorically, with εἰς τινα, 1 Cor. iv. 6, where see my note, and comp. Quintill. ix. 2.

Μετατίθημι, f. θήσω, to *transpose*, put in another place, and hence to *transport*, also *transfer*, *translate*, trans. Acts vii. 16, καὶ μετετίθησαν (αὐτὸν) εἰς Συχέμ. Heb. xi. 5, Ἐνώχ μετετίθη, sc. εἰς τὸν οὐρανὸν (see my note). Sept. Gen. v. 24. Heb. vii. 12, μετατιθεμένης

τῆς ἱερωσύνης, 'the priesthood being transferred,' i. e. to Christ; see my note. Sept. Jos. Ant. xii. 9, 7, μεταθεῖναι τὴν τιμὴν ἀπὸ ταύτης τῆς οἰκίας εἰς ἕτερον οἶκον. Mid. to *transfer oneself*, to go over from one side or party to another, ἀπὸ and εἰς, to *fall away from* one to another, Gal. i. 6, οὕτω ταχέως μετατίθεσθε; and so Class. oft. (see Kypke,) inasmuch that ὁ μετατιθέμενος was, as we find from Diod. Laërt. vii. 37, the name given to a philosopher who changed his sect. Metaph. to *transfer* to another use or purpose, to *pervert*, *abuse*, Jude 4, τὴν χάριν τοῦ Θεοῦ ὑμῶν μετατιθέντες εἰς ἀσελγείαν, 'into an excuse for lasciviousness.'

Μετέπειτα, adv. (ἐπειτα,) lit. *after then*, i. e. afterwards, Heb. xii. 17, and Class.

Μετέχω, f. μεθέξω, aor. 2. μετέσχον. prop. to *have with* another, i. e. to *partake of*, *share in*, be a *partaker*, &c. with gen. 1 Cor. ix. 10, 12, εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, see my note. Heb. ii. 14. vii. 13, φυλῆς ἑτέρας μετέσχευ. 'he had part in another tribe,' belonged to another tribe: with ἐκ, 1 Cor. x. 17, see my note. So to *partake of* food, i. e. to *take* as food, Heb. v. 13, and oft. in Class.

Μεττωρίζω, f. ἰσω, (*μετέωρος*, high, fr. μετὰ, ἰώρα fr. ἀείρω,) prop. to *lift up* or *high*, fig. of the mind, to *elate*, as with hope, confidence, pride, &c. Also to *render hesitating*, *fluctuating*, to make of doubtful fidelity, Pol. v. 70, 10. Diod. Sic. xvii. 5, μεττωρίζεσθαι πρὸς ἀπόστασιν. Hence in N. T. pass. or mid. μεττωρίζομαι, to be in *suspense*, be of *doubtful mind*, anxious, fluctuating between hope and fear, Lu. xii. 29. Comp. μετέωρος ταῖς διανοίαις, Pol. iii. 107, 6. v. 18, 5. viii. 22, 8, et al. Oppian. Hal. iv. 22, μεττωρίζον ἦτορ ἔχειν. And so Gloss. μετέωρος, ὁ μὴ σταθερὸς τὸν νουν. This sense, however, probably arises, not from the foregoing uses, but from that use by which a ship is said μεττωρίζεσθαι, 'to be out at sea,' Thuc. i. 48, or 'tossed to and fro by tempestuous winds,' Arr. E. A. vi. 192. And so the persons on board a ship thus tossed are spoken of as μεττωρισθίντας. Thuc. viii. 16, μεττωρισθεὶς ἐν τῷ πελάγει. And because these are perpetually tossed up and down by the winds and waves, hence μεττωρίζεσθαι may well represent the state of one tossed about, fluctuating between hope and despair, as in the above passages of Polyb. and Diod. Sic. and oft. in Jos. And as μεττωρίζεσθαι is used of vessels tossed to and fro, up and down, now aloft, and then at the very depths, (see Ps. cvii. 26,) so it is an apt image of anxiety and untableness of mind. So in Horat. Epist. i. 18, 109, we

have, by the same nautical image, 'neu *fastem* dubiæ spe pendulus horæ.'

Μετοικεσία, ας, ἡ, (μετοικίω, equiv. to μετοικίζω,) prop. *change of abode, migration*, and hence put for the Babylonian exile, Matt. i. 11, 12, 17. Sept. 2 K. xxiv. 16. 1 Chr. v. 22.

Μετοικίζω, f. ἴσω, Att. fut. ἰῶ, (οἰκίζω, fr. οἶκος,) to *cause to change one's abode, to cause to migrate*, trans. Acts vii. 4, μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην. ver. 43, μετοικῶ ἐπέκεινα Βαβ. Sept.

Μετοχή, ἡς, ἡ, (μετέχω,) prop. *participation*, and so equiv. to μέθεξις: also *partnership, fellowship*, 2 Cor. vi. 14, τίς γὰρ μετοχή—; parallel with τίς δὲ κοινωμία—; as in Plut. viii. 980, ὀρχηστικῇ δὲ καὶ ποιητικῇ κοινωνία καὶ μετοχὴ ἀλλήλων ἐστὶ.

Μέτοχος, ου, ὁ, ἡ, prop. adj. (μετέχω,) *partaking*, as Hdot. iii. 52, and oft. in Plato. In N. T. subst. 1) prop. *a partaker*, Heb. iii. 1, κλήσεως ἐπουρανίου μέτοχοι, and ver. 14, μ. τοῦ Χριστοῦ. vi. 4, μ. Πνεύματος ἁγ. xii. 8, and so sometimes in Plato. So also Synes. τὸ πνεῦμα ἰλαρύνει τοὺς μετόχους αὐτοῦ. 2) in the sense of *partner, associate, fellow*, Lu. v. 7. τοὺς μ. Heb. i. 9.

Μετρίω, f. ἴσω, (μέτρον,) to *measure*, trans. e. gr. of *capacity*, with an adjunct of manner, in the proverbial phrase ὦ, or ἐν ὦ, μέτρω μετρεῖτε (deal out), μετρηθήσεται, Matt. vii. 2. Mk. iv. 24. Lu. vi. 38. Of *length*, &c. as measured by the rule, κάλαμος, Rev. xi. 1, μέτρον τὸν ναὸν τοῦ Θεοῦ. sl. and Class. Fig. to *estimate, judge of*, 2 Cor. x. 12, ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. Aristot. Rhet. ii. 14, τῷ γὰρ αὐτῶν ἀκακία τοὺς πέλας μετροῦσι. And so Hor. Epist. i. 7, fin. 'Metiri quemque se suo modulo ac pede verum est;' where *pede* stands for a foot-rule.

Μετρητής, ου, ὁ, (μετρίω,) prop. *a measurer*, but almost always *metretes*, John ii. 6, the Attic *amphora*, a measure for liquids, containing 12 χόες, or 144 κοτύλαι, = $\frac{2}{3}$ of an Attic *medimnus*, or Hebrew *bat*. Hence the μετρητής was = about 33 $\frac{1}{2}$ English quarts, or to 8 $\frac{2}{3}$ gallons. Sept. and Class.

Μετριοπαθίω, f. ἴσω, (μετριοπαθής, of moderated passions, fr. μέτριος, πάθος,) to *be moderate in one's passions*, to have one's passions moderated; hence to *be gentle, indulgent, compassionate*, with dat. towards any one, Heb. v. 2, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι κ.τ.λ. Philo de Joseph. ii. p. 45, 37, μυρία δ' αὐτὸς ἐπαθὼν τῶν ἀνηκίστων, ἐφ' οἷς παιδευθεὶς μετριοπαθεῖν, οὐκ ἐγνώμαθην. Jos. Ant. xii. 3, 2, speaks of Vespasian and Titus as μετριοπαθισάντων,

'exercising moderation towards the Jews,' notwithstanding the provocations they received from them.

Μετρίως, adv. (μέτριος, μέτρον,) *measuredly, moderately*, prop. with moderation; also, and perhaps prim. *mediocriter*, 'in middling degree,' neither too little nor too much, Hdian. iv. 9. 16. ii. 7, 8. As, however, our terms *middling* and *mean* came at length to have a bad sense, so μ. came to mean *parum, little*, as Xen. Mem. iv. 1, 1. Hdian. i. 13, 16. iv. 6, 3. And so in N. T. Acts xx. 12, we have παρεκλήθην οὐ μετρίως, 'not a little:' a rare idiom, but found in Jos. Ant. xv. 8, 1, οὐ μετρίως ἐδυσχέρανον.

Μέτρον, ου, τὸ, (fr. Goth. met-an, whence the Latin *met-ior*, and our *mete*; so signifying lit. that by which any thing is measured,) *measure*, 1) prop. as of *capacity*, in the proverbial expression, Matt. vii. 2. Mk. iv. 24. Lu. vi. 38. Sept. and Class. Measure of sins, Matt. xxiii. 32. Also of *length or surface*, a *measure*, i. e. a measuring-rod, κάλαμος, Rev. xxi. 15, in later edit. xxi. 17, μέτρον ἀνθρώπου, *man's measure*, i. e. common, ordinary. Sept. and Class. Gener. and adv. ἐκ μέτρον, *by measure*, equiv. to μετρίως, i. e. moderately, sparingly, John iii. 34. 2) meton. *measure*, for *portion*, as measured off or allotted, *allotment, proportion*, Rom. xii. 3, ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. 2 Cor. x. 13. Eph. iv. 7, 13, 16, and Class. See on κανών.

Μέτωπον, ου, τὸ, (μετά, ὦψ,) the *forehead*, Rev. vii. 3. ix. 4, al. & Class. Sept.

Μέχρι, also Μέχρις sometimes before a vowel, a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the *whole* duration up to the limit, leaving the *further* continuance undetermined; while μέχρι refers solely to the *limit*, implying that the action there terminates. I. as PREP. with the gen. unto, until, usque ad. i. of place UNTO, as far as to. Rom. xv. 19, μέχρι τοῦ Ἰλλυρικοῦ. Sept. and Class.—II. of time, UNTIL, 1) with gen. of a subst. Matt. xiii. 30, μέχρι τοῦ θέραισθαι. Acts x. 30. Rom. v. 14, μέχρι Μωϋσέως. 1 Tim. vi. 14. Heb. iii. 6, 14. ix. 10. Sept. and Class. 2) μέχρις οὐ, i. e. χρόνου, lit. until what time, i. e. until, as a conjunct. with the subjunct. where the thing is uncertain. Mk. xiii. 30, μέχρις οὐ πάντα ταῦτα γίνηται: with impf. indic. Xen. An. v. 4, 16. 3) μέχρι τῆς σήμερον, 'until this day,' Matt. xi. 23. xxviii. 15. So μέχρι τοῦ νῦν, Palaeoph. xvii. 2. μέχρι τῶνδε τῶν καιρῶν, Diod. Sic. iv. 19.—III. fig. of *degree or extent*. 2 Tim. ii. 9, κακοπαθῶ μέχρι δεσμών. Heb. xii. 4,

μέχρις αἵματος. Phil. ii. 8, μέχρι θανάτου. ver. 30. Sept. & Class.—II. as CONJUNCT. *until*, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Eph. iv. 13, μέχρι καταστήσωμεν—eis ἀνδρα τέλειον. Xen. H. G. i. 3, 11, περίμενευ—μέχρις ἔλθῃ.

Μῆ, a negative particle, NOT, but implying every where a *dependent* and *conditional* negative, i. e. depending on the idea or conception of some subject, and therefore SUBJECTIVE; while οὐ expresses the *direct* and *full* negation *independently* and *absolutely*, and is therefore OBJECTIVE. That is, μῆ implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μῆ refers to the *predicate*, οὐ to the *copula*. I. as a NEGATIVE PARTICLE, *not*, where the following *special* uses all flow from the general principles above stated; e. gr. μῆ, and not οὐ, is used: I. in all negative *conditions* and *suppositions*, in N. T. after εἰ and εἰ, e. gr. εἰ μῆ, Matt. v. 20, εἰ μῆ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν. Mk. iii. 27, al. So εἰ μῆ, Matt. xxiv. 22, εἰ μῆ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι. Mk. ii. 7. John iii. 13, al. With εἰ μῆ or εἰ implied, Mk. xii. 19. Lu. x. 10. Sometimes εἰ is followed by οὐ, but οὐ then refers not to the condition, but to the verb alone, which it renders negative, as Matt. xxvi. 24, καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, i. e. 'the *not being born* would have been better for him.' John x. 37, εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, i. e. 'to not do,' equiv. to leave undone. Ja. ii. 11. Comp. in Oὐ.—II. after *particles* implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Matt. xxvi. 5, ἵνα μῆ θόρυβος γένηται. Matt. vi. 18. Lu. viii. 10. John iii. 16. So before an infin. expressing *purpose*, &c. either inf. simply, or with ὥστε, εἰς, πρὸς, διὰ, &c.—III. after *relative pronouns*, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Matt. x. 14, ὅς εἰ μῆ δέξεται ὑμᾶς. xi. 6. Lu. ix. 5. But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Lu. xiv. 33; or where any thing is said actually not to be, or to be done, as Matt. x. 38. xiii. 12.—IV. with the *infia*, as being *dependent* upon another finite verb or word expressed or implied: 1) inf. simpl. Matt. xxii. 23, οἱ λέγοντες μῆ εἶναι ἀνάστασιν, i. e. as they suppose and believe. Lu. ii. 26. Rom. xiii. 3, θέλεις δὲ μῆ φοβῆσθαι τὴν ἔξουσιαν; 1 Cor. vii. 1, al. After δεῖ, ὀφείλω, &c. Matt. xxiii. 23. Lu. xviii. 1. Rom. xv. 1.

1 Tim. iii. 3. After ὀφείλω, implying future purpose, Heb. iii. 18. After verbs of *commanding*, *entreaty*, Matt. ii. 12. v. 34. Acts i. 4. Eph. iii. 13. By pleonasm after verbs implying a negative, e. gr. of *denying*, Lu. xx. 27, οἱ ἀντιλέγοντες ἀνάστασιν μῆ εἶναι. xxii. 34. Vice versa after οὐ δύναμαι, where each negative has its proper power, and both together constitute an emphatic affirmative. Acts iv. 20, οὐ δυνάμεθα ἀ εἶδομεν—μῆ λαλεῖν, i. e. we cannot but speak. After ὥστε, in N. T. marking a *result* anticipated, or supposed, on the part of the speaker or writer, Matt. viii. 28. Mk. iii. 20. 2) infin. with τοῦ as dependent on a subst. Rom. xi. 8, and 1 Cor. ix. 6. After verbs of *hindering* or being hindered, Lu. iv. 42. xxiv. 16. Acts x. 47. So by impl. Lu. xvii. 1. As marking *purpose* or *result*, where ὥστε might stand instead of τοῦ, Rom. vii. 3, ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μῆ εἶναι αὐτὴν μοιχαλίδα. 3) infin. with τῷ, 2 Cor. ii. 12, τῷ μῆ εὐρεῖν με Τίτον. 4) infin. with τὸ, Rom. xiv. 21, καλὸν τὸ μῆ φαγεῖν κρέα. 1 Cor. iv. 6. So with εἰς and πρὸς as marking *purpose*, supposed *result*, &c. e. gr. εἰς τὸ μῆ, Acts vii. 19. Heb. xi. 3. πρὸς τὸ μῆ, 2 Cor. iii. 13. 1 Th. ii. 9.—v. with *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply *supposition*, *condition*, *purpose*, any thing *subjunctive*, e. gr. 1) when the partic. may be resolved into the construction with εἰ, εἰ μῆ, &c. Lu. xi. 36. Rom. v. 13. Gal. vi. 9. 2) where the part. either with or without the article, is equiv. to a relat. referring to a general or indefinite antecedent; e. gr. ὁ μῆ with part. Matt. xii. 30, ὁ μῆ ἂν μὲτ' ἐμοῦ, i. e. 'whosoever,' John iii. 18, ὁ μῆ πιστεύων, and x. 1. Matt. xiv. 29, ἀπὸ τοῦ μῆ ἔχοντος. Lu. iii. 11. πᾶς μῆ, with part. 1 Thess. ii. 12, πάντες οἱ μῆ πιστεύσαντες. Matt. iii. 10. 1 John iii. 10. So gener. Matt. ix. 36, ὥσπερ πρόβατα μῆ ἔχοντα ποιμένα. x. 28. Acts xx. 22, ἰδοὺ ἐγὼ—μῆ εἰδὼς, Rom. ii. 14. 3) where the part. with μῆ expresses the supposed or apparent *cause* or occasion of any thing, Matt. i. 19, Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μῆ θέλων κ.τ.λ. xviii. 25, μῆ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν κ.τ.λ. Mk. ii. 4. xii. 24. 4) where the part. with μῆ expresses a supposed or apparent *result*, like ὥστε μῆ foll. by infin. Lu. vii. 30. Acts xx. 29, εἰσελεύσονται—λύκοι βαρεῖς εἰς ὑμᾶς, μῆ φειδόμενοι τοῦ ποιμνίου. 2 Cor. iv. 2. So Acts ix. 9, ἦν ἡμέρας τρεῖς μῆ βλέπων, καὶ οὐκ ἔφαγεν. Also with καὶ as equiv. to ὥστε, Lu. i. 20, ἔση σιωπῶν, καὶ μῆ δυνάμενος

λαλῆσαι. xiii. 11.—VI. in all negative expressions of *wish*, *entreaty*, *command*; where *μη* then often stands at the beginning of a short independent clause, the idea of wishing, &c. not being expressed, but retained in the mind. Thus to express a negative *wish*, *μη* is construed with the optative; in negative *entreaty* and *command*, with the imperative and subjunctive. 1) with the *opt.* implying a negative *wish*, in the frequent exclamation *μη γένοιτο!* 'may it not be!' let it not happen! Lu. xx. 16. So Gal. vi. 14. 2 Tim. iv. 16, *μη αυτοις λογισθει!* 2) with the *imper.* always, (which never takes *ου*), usually with the *imp. pres.* implying continued action, and forbidding what one is already doing, Matt vi. 16, *μη γινεσθε ὡσπερ οἱ ὑποκριται.* ver. 19, 25. xxiv. 6, *ὄρατε, μη φοβησθε*, 'beware, be not troubled.' Mk. ix. 39. 3 pers. *pres. Rom.* vi. 12, *μη οὖν βασιλευέτω ἡ ἀμαρτία ἐν τῷ φρονεῖτε, μη τὰ ἐπὶ τῆς γῆς.* Ja. i. 22. *μη ἀλλὰ,* Lu. xxii. 42. Matt. xxiv. 18. Mk. xiii. 15. John vi. 27. 3) with the *subj.* in negative *entreaties*, *commands*, *exhortations*, &c. where the action is to be expressed as transient; 1 pers. plur. *subj. present*, Gal. v. 26, *μη γινώμεθα κενόδοξοι.* vi. 9; *aor.* John xix. 24, *μη σχίσωμεν αὐτόν.* In 2 and 3 pers. *subj. aor.* Matt. i. 20, *μη φοβηθῆς.* iii. 9, *μη δόξετε λέγειν.* 1 Cor. xvi. 11, al.—VII. gener. in any construction, where the negation is from the nature of the case subjective or conditional, Matt. xix. 9, *ὅτι ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μη ἐπὶ πορνείᾳ,* where *μη* either depends upon the *preced. relat.* or it expresses *condition*, 'if not for fornication.' Mk. xii. 14, *δῶμεν, ἢ μη δώμεν;* John iii. 18. Rom. iii. 8. Col. ii. 18, *ἂ μη ἐώρακεν ἔμβατεύων,* i. e. into what he cannot possibly have seen, or be supposed to have seen; where *ου* would have expressed that he had not seen them, though he had the power. 1 Thess. iv. 5, *μη ἐν πάθει ἐπιθυμίας,* where *μη* refers to the preceding infinitive, *καῶσθαι.* Rom. xiv. 1.—VIII. coupled with *ου*, i. e. *ου μη*, as an intensive negative, in emphatic assertions and assurances referring to the future, *not at all*, *by no means*, construed *prop.* with the *Indic. future*, or more commonly with the *Subj. aorist.* 1) foll. by *Indic. fut.* Matt. xvi. 22, *ου μη ἔσται σοι τοῦτο.* xxvi. 35, *ου μη σε ἀπαρνήσομαι.* So, in emphatic interrogation, Lu. xviii. 7. John xviii. 11. 2) foll. by *Subj. aorist*, c. gr. *aor. 1. pass.* Matt. xxiv. 2, *ου μη ἀφεθῆ ὡδε λίθος.* Heb. viii. 12. *Aor. 2. act.* Matt. v. 18, 20; mid. Mk. xiii. 19.—II. as a CONJUNCTION, *that not*, *lest*, *Lat. ne*; in N. T.

only after verbs expressing *fear*, *anxiety*, *foresight*, with which both the Greeks and Latins connect a *negat.* implying a *wish* that the thing feared may not be or happen. Construed variously: 1) with the *Subjunct.*, where the preceding or governing verb is in the present. So after verbs of *fearing*, &c. Acts xxvii. 17, *φοβούμενοι τε μη εἰς τὴν Σ. ἐκπίσωσι.* 2 Cor. xii. 21, & Class. After verbs of *foresight* or *caution*, the verb being in the *pres.* Matt. xviii. 10, *ὄρατε μη καταφρονήσητε ἐνὸς κ.τ.λ.* Mk. xiii. 5, 36. 2) with the *Opt.*, where the preceding verb is a *perf.* of the *Indic.* So after a verb of *foresight*, Acts xxvii. 42. 3) with the *Indic.*, less often, and implying that the thing feared already exists, or is about to happen. So with *indic. pres.* Lu. xi. 35; with *indic. fut.* Col. ii. 8. 4) with the *Infjn.* in negative wishes or admonitions, implying a fear of the contrary, i. e. with *acc. & infin.* 2 Cor. vi. 1. xiii. 7.—III. as an *emphatic interrogative particle*, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a *negative* answer; while *ου* interrog. demands an affirmative answer. Constr. with the *Indic.* of all the tenses. 1) *simply*, with *indic. pres.* Matt. ix. 15, *μη δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πένθειν.* John iii. 4. Acts vii. 28; *aor.* Lu. xxii. 35, *μη τινὸς ὑστερήσατε;* John vii. 48. Rom. xi. 1; *perf.* John vii. 47; *fut.* Matt. vii. 9, 10. 2) as used before *ου*, i. e. *μη ου*, where *μη* is interrogative, and *ου* belongs solely to the following verb, Rom. x. 18, *ἀλλὰ λέγω· Μη οὐκ ἤκουσαν;* ver. 19, *μη οὐκ ἔγνω Ἰσραήλ;* 1 Cor. ix. 4, 5. xi. 22.

Μή γε, see in Γε no. II. 4.

Μηδὰ μὴ, adv. (*μηδαμὸς* for *μηδὲ ἀμὸς*), *by no means*, Acts x. 14. xi. 8. Sept. and Class.

Μηδὲ, conjunct. (*μη* & *δὲ*), differing from *οὐδὲ* as *μη* from *ου*, and having the same general signification as *μη*, *prop. and not*, *also not*, and hence *neither*, *not even*, as connecting whole clauses or propositions. 1) in *continued negation*, at the beginning of a subsequent clause, *NEITHER*, *NOT*, mostly preceded by *μη*, Matt. x. 14, *ὅτι ἐὰν μη δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν.* Mk. vi. 11. John iv. 15; by *μήπω*, Rom. ix. 11. So in continued prohibition, usually after *μη*; and then it takes the same constr. as *μη* with *Imper.* or *Subj.* Foll. by *imperat. pres. expr.* or *impl. Matt.* vi. 25. Mk. xiii. 11. Rom. vi. 13. *μηδεις—μηδὲ*, 1 Tim. v. 22; *aor. 1. pass.* 1 Pet. iii. 14; foll. by *Subj. pres. 1 pers. plur.* in exhortations, 1 Cor. x. 8, 9; *aor. 2 and 3 pers.* Matt. vii. 6, *μη δῶτε—μηδὲ βάλητε.* Mk. xiii. 15. *μηδεις—μηδὲ*, Lu. iii. 14. Foll. by *infin. de-*

pending on a verb of prohibition, Acts iv. 18. 1 Tim. i. 4. 2) *in the middle of a clause, NOT EVEN*, Mk. ii. 2, ὡστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. Eph. v. 3, and Class.

Μηδεὶς, μηδεμία, μηδέν, (μηδὲ, εἷς,) *not even one, no one, i. e. 'no one, whoever he may be.'* I. gener. Matt. xvi. 20, ἵνα μηδενὶ ἐπῶσιν. Mk. vi. 8, ἵνα μηδέν αἰρωσιν εἰς ὁδόν. John viii. 10, and Class. With μὴ, μηκέτι, or μηδεὶς repeated, in a strengthened negation, Mk. xi. 14. Acts iv. 17. 1 Pet. iii. 6, al. and Class.—II. in prohibitions, foll. by Imper. pres. Lu. iii. 13, μηδέν πλείον—πράσσετε. 1 Cor. iii. 18, 21, al.; with imper. impl. Matt. xxvii. 19. Phil. ii. 3; with double neg. Rom. xiii. 8. Foll. by Subj. aor. Matt. xvii. 9, μηδενὶ εἶπητε τὸ ὄραμα. Acts xvi. 28. Luc. D. Deor. i. 2. Matt. viii. 4, ὄρα μηδενὶ εἶπτε: with double neg. Mk. i. 44.—III. neut. μηδέν, *nothing*. 1) as adv. *not at all*, e. gr. μηδέν διακρινόμενος, Acts x. 20. xi. 12. Ja. i. 6. After verbs of profit or loss, Mk. v. 26, καὶ μηδέν ὠφεληθείσα. Lu. iv. 35. Phil. iv. 6, and Class. So ἐν μηδενί, 'in no respect,' 2 Cor. vii. 9. Phil. i. 28. Ja. i. 4. 2) metaph. μηδέν ὠν, 'of no account,' Gal. vi. 3, and Class.

Μηδέποτε, adv. (μηδὲ, ποτέ,) *not even ever, never*, 2 Tim. iii. 7, and Class.

Μηδέπω, adv. (μηδὲ, πῶ,) *even not yet, not yet*, Heb. xi. 7, and Class.

Μηκέτι, adv. (μὴ ἔτι,) *no more, no further, no longer*, in the general sense of μὴ, and constr. after ἵνα, (comp. μὴ I. II.) 2 Cor. v. 15. Eph. iv. 14, ἵνα μηκέτι ὤμεν νήπιοι. With the infin. (comp. μὴ I. IV.) Acts iv. 17. Eph. iv. 17, & Class.; with inf. after ὥστε, Mk. i. 45; with inf. and τοῦ, Rom. vi. 6. εἰς τὸ μὴ with inf. 1 Pet. iv. 2. With participles, as expressing a cause, Rom. xv. 23, νυνὶ δὲ μηκέτι τόπον ἔχω. 1 Thess. iii. 1, 5. As expressing a result, Acts xiii. 34, and Class. In negative expressions of wish, entreaty, command, see μὴ I. v. Foll. by Opt. implying a negative wish, Mark xi. 14, μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι: by Imper. pres. John v. 14, and viii. 11, μηκέτι ἀμάρτανε. Eph. iv. 28, al. and Class.; by Subjunct. pres. 1 pers. plur. Rom. xiv. 13; aor. 2 and 3 pers. Mk. ix. 25, al.

Μῆκος, εὖς οὖς, τὸ, *length*, Rev. xxi. 16; metaph. Eph. iii. 18. Sept. oft. and Class.

Μηκύνω, f. συνῶ, (μῆκος,) prop. *to make long, lengthen* any thing; fig. *to prolong*. In N. T. mid. μηκύνομαι, *to lengthen oneself*; spoken of plants, i. e. *to grow up*, Mk. iv. 27, καὶ ὁ σπόρος βλαστάνη, καὶ μηκύνηται. So Sept. in act.

Is. xlv. 14, ὁ ἐφύτευσεν ὁ Κύριος, καὶ ἐμήκυνε.

Μηλωτή, ἦς, ἡ, (μῆλον, a sheep,) a *sheep-skin*, as used for clothing, Heb. xi. 37, see my note. Sept. 1 K. xix. 13, 19. 2 K. ii. 8, 13, 14. Clem. Rom. Ep. 1 ad Cor. xiii.

Μῆν, a particle of strong affirmation, *yea, assuredly, &c.* In N. T. only in the connexion ἡ μῆν, see in Ἦ.

Μῆν, μηνός, ὁ, a *month*. 1) prop. Lu. i. 24. iv. 25, & oft. Sept. and Class. 2) meton. for *new-moon*, which was the first day of the month and a festival, Gal. iv. 10. Sept. νεομηνία.

Μηνῶω, f. ῶσω, *to make known, disclose, discover, reveal*, i. e. something before unknown, trans. Lu. xx. 37. John xi. 57. 1 Cor. x. 28; with dat. Acts xxiii. 30. Class. oft.

Μῆποτε, neg. partic. (μὴ, ποτέ,) in the same general sense and uses as μὴ. I. as a **NEGATIVE PARTICLE**, *not ever, never*, at no time, in no case, Heb. ix. 17, ἐπεὶ μήποτε ἰσχυεῖ [διαθήκη] ὅτε ζῆ ὁ διαθέμενος, and in Class.—II. as a **CONJUNCTION**, 'that not ever,' *that ever, lest ever*, i. e. 'lest at some time or other,' indefinite, = *lest perhaps*. So after verbs implying *purpose*, foll. by Subjunct. and preceded by a fut., a pres. or aor., or a perf. Indic. So with fut. preced. Matt. iv. 6, ἀρούσί σε, μήποτε προσκόψης κ.τ.λ. Lu. iv. 11; with pres. or aor. Matt. v. 25. vii. 6. ἵνα μήποτε, Lu. xiv. 29; perf. preced. Matt. xiii. 15. Acts xxviii. 27; foll. by Indic. fut. Mk. xiv. 2, μήποτε Φόρβος ἔσται τοῦ λαοῦ. After verbs implying *fear or caution*, foll. by Subjunct. Matt. xv. 32. Lu. xxi. 34, al.; with prec. verb impl. Matt. xxv. 9. Acts v. 39. Xen. Cyr. i. 6, 10; foll. by Indic. fut. Heb. iii. 12.—III. as an **INTERROGATIVE PARTICLE**, in a direct inquiry implying a negative answer, John vii. 26, μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες—; Indirect, *whether perhaps, if perhaps*, with Opt. Lu. iii. 15; with Subjunct. 2 Tim. ii. 25.

Μῆπω, adv. (μὴ, πῶ,) *not yet*, Rom. ix. 11. Heb. ix. 8, and Class.

Μῆπως, conjunct. (μὴ, πῶς,) *that in no way, that by no means*, i. e. *lest in any way, lest perhaps*. After verbs implying *purpose*, foll. by Subj. and preceded by the pres. (comp. in μὴ II. 1.) 1 Cor. ix. 27; by aor. Gal. ii. 2. After verbs implying *fear or caution*, e. gr. foll. by Indic. (comp. in μὴ II. 3.) Gal. iv. 11; by Subjunct. aor. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9.

Μηρός, οὔ, ὁ, *the thigh*, Rev. xix. 16.

Μῆτε, conj. (μὴ, τε,) a continuative, referring usually rather to a part of a

proposition or clause, than the whole; and *not, also not*; hence *neither, not even*. 1) in *continued negation*, at the beginning of a subsequent clause, after *μη*, *neither, nor*, Eph. iv. 27, ὁ ἥλιος *μη* ἐπιδύεται, — *μήτε* δίδοτε τόπον τῷ διαβόλῳ, al. and Class. Repeated, *μήτε—μήτε, neither—nor*, before different parts of the same clause, Matt. v. 34, al. and Class. 2) *alone*, in the middle of a clause, *not even*, Mk. iii. 20. Xen. Lac. x. 7.

Μήτηρ, *τέρος* τρός, ἢ, *a mother*. 1) prop. Matt. i. 18. ἡ .11, 13, 20, al. saepe. Sept. and Class. Fig. of one in the *place* of a mother, Matt. xii. 49, 50. Mk. x. 30, al. Hom. Il. vi. 429. Xen. Mem. ii. 2, 1. 2) gener. for *parent*, or *ancestor*, Gal. iv. 26. Sept. Gen. iii. 20. Fig. of a city as the *parent* or *source* of wickedness and abominations, Rev. xvii. 5, Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. So Cic. de Orat. ii. 40, 'luxuries, avaritiæ mater.' A poetical mode of expression, so much the less harsh, since cities were commonly considered as *females*.

Μήτι, neg. partic. (*μη*), *τι* indef.) *not perhaps*, for the *τι* diminishes the force of the negat. See my note on John iv. 29. In N. T. 1) as NEGAT. only in the connection εἰ μήτι, 'if not perhaps, unless perhaps,' Lu. ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. Also *μήτιγε*, equiv. to *μήτι*, but stronger, 'much more then.' 2) as INTERROG. *whether at all? whether perhaps?* i. e. *is or has then, perhaps?* Matt. vii. 16, μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν; Mk. iv. 21, al. oft. Sept. & Class. μήτι ἄρα, 2 Cor. i. 17.

Μήτιγε, see in *Μήτι* 1.

Μήτις, pron. interrog. (*μη*), *τις* indef.) *whether any one? is or has any one?* John iv. 33. vii. 48.

Μήτρα, as, ἢ, (*μήτηρ*), *matrix, womb*, Lu. ii. 23. Rom. iv. 19. Sept. and Class.

Μητραλώας, ου, ὁ, Attic *μητραλοίας*, (*μήτηρ*, *ἀλοιάω* = *ἀλοῶω*, to smite,) *a smiter of his mother, a matricide*, 1 Tim. i. 9.

Μία, see EΙς.

Μιαινω, f. *αῶ*, (perf. pass. *μεμιάσμαι*, Tit. i. 15; perf. pass. 3 pers. sing. *μεμίανται*, Tit. i. 15; aor. 1. pass. *ἐμίανθην*), a lengthened form of the obsol. *μῖω*, (whence *μιαρός*), cognate with *μῶω*, *moveo*, *admoveo*, signifying 1) *manibus moveo ac tracto, tango, tracto*; 2) *contracto*, and that often used in the sense *vitiō, polluo*, as our verb *to thumb for to soil*. The signif. *to colour, tinge, stain*, (found in Hom. Il. iv. 141,) is only a derived one, midway between the prim. sense and the general one *to defile*, trans., oft. occ. in Class., and also found in N. T.; but in

two acceptations, 1) in the *Levitical sense to defile*, ceremonially, John xviii. 28, ἵνα *μη* *μιαθῶσι*, and oft. in the Sept. 2) in a *moral* or *spiritual sense*, Tit. i. 15, *μεμίανται αὐτῶν καὶ ὀνοὺς καὶ ἡ συνείδησις*, i. e. 'have become corrupt.' Comp. Dionys. Hal. de Thucyd. viii. κράτιστον δὲ πάντων *τι* *μηδὲν* ἰκουσίως ψεύδεσθαι, *μηδὲ* *μιαίνουσι* τὴν αὐτοῦ συνείδησιν. Heb. xii. 15, καὶ διὰ ταύτης *μιαθῶσι* πολλοί, 'be corrupted and seduced,' namely, to sensual corruption. An idea more distinctly expressed in a similar passage at Jude 8, *σάρκα* *μιαίνουσι*, 'they pollute their bodies with fleshly lusts.' Such are described, 2 Pet. ii. 20, as οἱ ὀπίσω *σαρκός*, ἐν ἐπιθυμίᾳ *μιασμοῦ* πορευόμενοι. So Rev. iii. 4, of the righteous, οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν. With *μιαθῶσι* in the above passage of Hebrews we may compare the similar expression in Liber Enoch Fabr. Cod. Pseud. 182, *μιαίνεσθαι ἐν γυναίξει*, where the sense is, 'to defile themselves with women; as Rev. xiv. 4, οἱ μετὰ *γυναϊκῶν* οὐκ ἐμόλυνθησαν.

Μίασμα, *ατος*, τὸ, (*μιαίνω*), prop. *inquinamentum*, any *pollution, defilement*, 1) *physical*, from contact with any thing dirty; 2) *legal*, by the violation of the Mosaic ritual laws; 3) *ceremonial*, by profanation of the Temple, or any thing holy; 4) in a *moral* sense, the pollution of the mind and soul, by deeds of sin and iniquity. The 1st signif. is attested by Hesych. and Suidas; the 2d, namely, what brings legal pollution, occurs at Lev. vii. 8. Jer. xxxii. 34, ἔθηκαν τὸ *μίασμα* ἐν τῷ οἴκῳ: with which comp. Demosth. p. 1374, ἵνα *μη* *μιάσματα* γένηται ἐν τοῖς ἱεροῖς. The 3d occurs in N. T. 2 Pet. ii. 20, ἀποφύγοντες τὰ *μ.* τοῦ κόσμου. And so often in Class., as Plut. vi. 605, τὸ *μ.* τῆς σαρκὸς ἡμῶν, and espec. the poets gener. in the sense *crime*.

Μίασμος, οὔ, ὁ, (*μιαίνω*), *pollution, defilement*, in a moral sense, 2 Pet. ii. 10, ἐν ἐπιθυμίᾳ *μιασμοῦ*, 'in polluting lust.' See Wisd. xiv. 26.

Μίγμα, *ατος*, τὸ, (*μίγνυμι*), *a mixture or compound*, John xix. 39, *μίγμα* *συβύρης* καὶ *ἀλόης*. Elsewhere only used of *medical mixtures*, Plut. vi. 298, 2. Ecclus. xxxviii. 8, ποιήσει *μ.* So Lat. *mixtura*.

Μίγνυμι, f. *μίξω*, *to mix, mingle*, prop. with acc. and dat. and in pass. with dat. Rev. viii. 7, *μεμιγμένα* *αἵματι*. xv. 2, and Class.; also with acc. and *μετά* *τινος*, Lu. xiii. 1.

Μικρός, ἄ, ὄν, adj. *small, little*, compar. *μικρότερος*, *smaller, less*; prop. the opp. of *μέγας*, *large*. 1) of magnitude, Matt. xiii. 32, ὁ *μικρότερος* πάντων τῶν σπερμάτων. Ja. iii. 5, and Class.; of

stature, Lu. xix. 3, τῆ ἡλικία μικρὸς ἦν. Sept. Ez. xvii. 6. Xen. Cyr. viii. 4, 20; hence of age, *small, young*, Acts viii. 10, ἀπὸ μικροῦ ἕως μεγάλου, et al. In a compar. sense for *less, younger*, Lat. *minor natus*, Mk. xv. 40, τοῦ Ἰακ. τοῦ μικροῦ. 2) of quantity, *a little*, prop. 1 Cor. v. 6, μικρὰ ζύμη. Gal. v. 9, and Class. Fig. Rev. iii. 8; adv. μικρόν τι, 2 Cor. xi. 1, 16, and Sept. So of space, neut. μικρόν, as adv. *a little, προελθὼν μικρόν*, Matt. xxvi. 39, and Class. 3) of number, *little, few*, Lu. xii. 32, τὸ μικρόν ποιμνιον. Sept. Gen. xxx. 30. Xen. Œc. ii. 8. 4) of time, John vii. 33, μικρόν χρόνον, al. Hence absol. μικρόν, i. e. *χρόνον, a little while*, prop. acc. of time how long, John xiii. 33, et al. So μετὰ μικρόν, *after a while, a little after*, Matt. xxvi. 73, and Class. 5) fig. of dignity or authority, *lowly, humble*, Matt. x. 42, ἕνα τῶν μικρῶν τούτων, al. and Class.

Μίλιον, ἰου, τὸ, *a mile*, Matt. v. 41.

Μιμέομαι, f. ἴσομαι, depon. mid. (μῖμος), *to imitate, follow*, as an example, with acc. 2 Th. iii. 7, πῶς δεῖ μιμῆσθαι ἡμᾶς. ver. 9. Heb. xiii. 7. 3 John 11, and Class.

Μιμητῆς, οὔ, ὁ, (μιμέομαι,) *an imitator, follower*, occ. only in the phrase μιμητῆς γίνομαι, 'to become an imitator,' i. e. to imitate, equiv. to μιμέομαι, 1 Cor. iv. 16. xi. 1. Eph. v. 1, al. Jos. & Class., as Hdian. vi. 8, 6, ὡς μὴ μαθητῆς εἶναι μόνον, ἀλλὰ ζηλωτῆς καὶ μιμητῆς τῆς ἐκείνου ἀνδρείας.

Μιμνήσκω, f. μνήσω, in Class. prop. *to recall to one's mind, to remind* any one, Hom. Od. xii. 38. Il. i. 407; but gener. as neut. *to bear in mind, remember*. In N. T. only as a partial depon. mid. μιμνήσκομαι, (f. μνήσομαι, aor. 1. pass. ἐμνήσθην both as mid. and pass., perf. part. μεμνημένος, as pres.) *to call to mind, recollect, remember*, usually with gen. 1) prop. in pres. Heb. ii. 6, ὅτι μιμνήσκη αὐτοῦ. Heb. xiii. 3; aor. 1 as mid. Matt. xxvi. 75, ἐμνήσθη—τοῦ ῥήματος. Lu. i. 54, ἐλέους, ver. 72, al. sæpe. Heb. viii. 12. x. 17, τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἐτι, = 'I will pardon them,' and Class. Foll. by ὅτι, Matt. v. 23. Lu. xvi. 25, al. and Class. 2) aor. 1. ἐμνήσθην as pass. *to be remembered, to be had in remembrance, ἐνώπιον τοῦ Θεοῦ*, for good, as prayers, Acts x. 31, comp. ver. 4; or for punishment, Rev. xvi. 19. So Sept. Ez. xviii. 22.

Μισέω, f. ἴσω, *to hate, detest*, trans. pass. *to be hated, odious*. 1) foll. by acc. of *pers.* usually implying *active ill-will* in words and conduct, Matt. v. 43, μισήσεις τὸν ἐχθρὸν σου. ver. 44. x. 22, ἔισθε μισούμενοι, and very oft. also in Sept. and

Class. By impl. *to persecute*, Rev. xvii. 16, οὗτοι μισήσουσι τὴν πόρνην. So Sept. 2 Sam. v. 8. xxii. 18. 2) foll. by acc. of *thing, to detest, abhor*, John iii. 20. Rom. vii. 15, ὁ μισῶ, τούτο ποιῶ. Heb. i. 9. Jude 23, where see my note. Tob. iv. 15. Jos. B. i. 31, 2. Xen. Cyr. iv. 2, 37. 3) espec. in antith. with ἀγαπᾶω, it is *not to love, to love less, to slight*, with acc. of *pers.* Matt. vi. 24, τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει. Lu. xiv. 26. xvi. 13. John xii. 25. Rom. ix. 13. So Sept. Gen. xxix. 31. Deut. xxi. 16. Mal. i. 3.

Μισθαποδοσία, as, ἡ, prop. 'full payment of wages;' hence *recompense, requital*, e. gr. in the sense of *reward*, Heb. x. 35. xi. 26; also *punishment*, Heb. ii. 2. Constit. Apostol. vi. 11; comp. μισθοδοσία, Thuc. viii. 83.

Μισθαποδότης, ου, ὁ, (μισθός, ἀποδίδωμι,) prop. 'a payer in full of wages;' hence *requiter, rewarder*, Heb. xi. 6, of God. Constit. Apost. iv. 6, of Jesus Christ.

Μισθιος, ια, ιον, & ιον, (μισθός,) prop. an adj. *hired*, with ellips. of ἀνθρώπος, as in Jos. Bell. iii. 6, 2; but in use a subst. *one hired, a hired servant*, Lu. xv. 17, 19. Sept. and Apocr.

Μισθός, οὔ, ὁ, *hire, wages, recompense*. 1) prop. and gener. Matt. xx. 8. Lu. x. 7, ἀξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἔστιν. Acts i. 18, μισθὸς τῆς ἀδικίας, 'the wages of his iniquity.' Rom. iv. 4. 1 Cor. iii. 8. 1 Tim. v. 18. Ja. v. 4. 2 Pet. ii. 15, μισθὸς ἀδικίας, 'wages got by iniquity.' Jude 11, μισθοῦ, i. e. for hire or gain. Sept. and Class. 2) in the sense of *reward* or *recompense*, though far exceeding the merit of the receiver, Matt. v. 12, ὁ μισθὸς ὑμῶν πολὺς, sæpe al. Sept. and Class. But in reference to the N. T. use, the word differs in this, that it often signifies a *reward of mere grace*, as well as wages, e. gr. Rom. iv. 4. 3) in the sense of *retribution, punishment*, 2 Pet. ii. 13, μισθὸς ἀδικίας.—2 Macc. viii. 33. Callim. Hymn. in Dian. 264, οὐδὲ γὰρ Ἀτρείδης ὀλίγω ἐπεκόμπασε μισθῷ. Eur. Iph. A. 1169. Æl. Frag. 937.

Μισθῶω, f. ὠσω, (μισθός,) in Class. *to hire out, let for hire* to others. In N. T. only mid. μισθῶομαι, f. ὠσομαι, *to hire for oneself, simply to take to hire* any person for any service, especially labourers or artificers, trans. Matt. xx. 1, μισθῶσασθαι ἐργάτας. Sept. and Class.

Μισθῶμα, ατος, τὸ, (μισθῶω,) prop. *the hire or wages paid for work or service*, Sept. and Class. Thus Ælian, V. H. iv. 12, applies it to a painter. In N. T. it signifies *a thing hired or rented, e. gr. a lodging* or hired dwelling, Acts xxviii. 30.

and Philo, ἐν μισθώματι οἰκεῖν, and Theophr. Char. 23, μισθωτὴν οἰκίαν οἰκεῖν. And so in Isocr. Orat. Areop. p. 145, it is used for the rent of land.

Μισθωτὸς, οὐ, ὁ, (μισθῶω,) *one hired, a hired servant*, Mk. i. 20, as used of seamen; John x. 12, 13, of a shepherd. Sept. oft. and Class.; but chiefly of mercenary troops.

Μνᾶ, ἄς, ἡ, Lat. *mina*, prop. a Greek *weight*, containing 100 δραχμαί, and larger than the Roman *libra* or pound in the proportion of 4 to 3. Hence, as the latter is reckoned at about 12 oz. Engl. avoirdupois, the μνᾶ would be nearly equivalent to the Engl. *pound avoirdupois*. In N. T. μνᾶ is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent, Lu. xix. 13, al.

Μνεία, ἀς, ἡ, (μιμνήσκω,) prop. 'the act of bringing to mind what is forgotten'; but also used of *presenting* to the mind something to be *known*; thus corresponding to the two uses of the Lat. *commemoratio*, namely, *calling* or *bringing* to mind, and *recounting*, *detail*, *mention*. The former sense is rare in the Class.; but found in Sept. and N. T., Phil. i. 3, ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, 'ou every remembrance of you.' So Baruch v. 5, χαίροντας τῇ τοῦ Θεοῦ μνείᾳ. The latter oft. occ. in Class.; but almost always in the phrases μνείαν ἔχειν τινός, 'to bear any one in memory,' have remembrance of him, (which is found in the best Attic writers, as also in N. T., 1 Thess. iii. 6. 2 Tim. i. 3.) and μνείαν ποιῆσαι, 'to make mention of,' which occurs in Plato and Lysias, and oft. in Sept., as also in N. T., Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4, of *making mention* of any one in prayer to God; with which compare Eurip. Bacch. 46, ἐν εὐχαῖς οὐδαμού μνείαν ἔχει scil. ἐμοῦ.

Μνημα, ἀτος, τό, (μιμνήσκω,) prop. *a monument*, (lit. 'memorial,') intended to preserve the memory of any deceased person or past thing, Hom. Od. xv. 126; hence *sepulchral monuments*, Hom. Il. xxiii. 619. Eur. Or. 118. In N. T. meton. *a tomb, sepulchre*, Mk. v. 5. Lu. viii. 27, et al. sæpe. Sept. and lat. Class.

Μνημεῖον, ου, τό, (μιμνήσκω,) prop. *a memorial, monument*, = μνήμα, Xen. Ag. vi. 2. Thuc. ii. 41; hence *a sepulchral monument, cenotaph*, Dem. 1125, 16. Thuc. i. 138. v. 11. In N. T. meton. *a tomb, sepulchre*, Matt. viii. 28. xxviii. 8, where see my note, and Mk. xv. 46, where see my note, et al. Sept. Gen. xxiii. 6, 9, et al. Xen. H. G. iii. 2, 14 & 15.

Μνήμη, ης, ἡ, (μιμνήσκω,) prop. 'the act of reminding,' but gener. its effect in

remembrance or *recollection*; lit. 'that by which any thing is brought to mind,' whether before known or unknown. In the latter case the word may be rendered *mention*; in the former, *remembrance*. The latter sense only is found in N. T., namely 2 Pet. i. 15, in the phrase τὴν τούτων μνήμην ποιῆσαι, 'to call to one's mind, bear in recollection;' a phrase occurring in Hdot., Thucyd., &c. but only in the sense 'to make mention of.' To express the other sense, a Class. writer would have said μν. ἔχειν, as Eurip. Iph. T. 1231.

Μνημονεύω, f. εὔσω, (μνήμων, μιμνήσκω,) *to remember*, i. e. to call to one's mind, and to bear in mind, 1) prop. & absol. Mk. viii. 18; foll. by gen. Lu. xvii. 32, μνημονεύετε τῆς γυναικὸς Δάω. John xv. 20, μν. τοῦ λόγου. Gal. ii. 10. Col. iv. 18, 'to be mindful of' in the way of kindness; foll. by acc. 'to bear in mind,' 1 Thess. ii. 9, μν. τὸν κόπον. 2 Tim. ii. 8, μν. Ἰησοῦν Χρ. So, by a certain mode of speaking, God is said to *remember* sin, i. e. to *punish* it, Rev. xviii. 5, ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. (see μιμνήσκω and ὑπομιμνήσκω :) foll. by ὅτι, Acts xx. 31. Eph. ii. 11; πόθεν, Rev. ii. 5; πῶς, iii. 3. 2) by impl. *to mention, speak of*, foll. by περί, Heb. xi. 22, περί τῆς ἐξόδου — ἐμνημόνευσε. Hdtian. i. 1, 5. Xen. Vect. iv. 25.

Μνημόσυνον, ου, τό, (prop. neut. of adj. μνημόσυνος, a word of the same form with δουλόσυνος, δεσπόσυνος, δικαιοσυνος, and signifying, 'commemorative,') *a memorial, monument*, = μνημεῖον, Hdot. ii. 136, 148. Thuc. v. 11. In N. T. gener. *memorial*, i. e. any thing preserving the remembrance of a person or thing, Matt. xxvi. 13, and Mk. xiv. 9, εἰς μνημόσυνον αὐτῆς, i. e. 'in memory of her,' to her honourable remembrance, fame. Acts x. 4, αἱ προσευχαὶ σου — ἀνέβησαν εἰς μν. ἐνώπιον τ. Θ. 'thy prayers — are come up as a memorial, i. e. into remembrance, before God.' Sept. and Apocr.

Μνηστεύω, f. εὔσομαι, (μνάομαι,) *to ask in marriage, to woo*. In N. T. only pass., prop. *to be asked in marriage*; hence by impl. *to be betrothed, affianced*, with dat. of pers. Matt. i. 18, μνηστευθεῖσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ. Lu. i. 27. ii. 5. So Sept. Deut. xxii. 23, 25, 27, 28. Artemid. ii. 12.

Μογιλάλος, ου, ὁ, ἡ, (μόγισ & λάλος, loquens,) *speaking with difficulty, a stammerer*, Mk. vii. 32, where see my note. Sept. for 'tongue-tied,' Is. xxxv. 6. Aëtius viii. 38.

Μόγισ, adv. (μόγος, labour,) *with difficulty, hardly*, Lu. ix. 39, and Class.

Μόδιος, ου, ό, Lat. *modius*. a Roman measure for things dry, = $\frac{1}{2}$ of the Attic *medimnus*, and containing therefore 1.916 gall. Engl. or nearly *one peck*. Matt. v. 15, et al.

Μοιχαλις, ιδος, ή, (dimin. form of *μοιχάς*, express. of contempt,) 1) prop. an *adulteress*, Rom. vii. 3, bis, 2 Pet. ii. 14, *όφθαλμοί μεστοί μοιχαλίδος*, 'eyes full of the adulteress,' i. e. gazing with desire after such persons, 'gloating for,' as in the line of Rowe, 'Teach her deluding eyes to *gloat* for you.' The word oft. occ. in Sept. and sometimes in lat. Class. as Plut. Procop. Heliod. 2) fig. from the Heb. *one faithless towards God*, as an adulteress towards her husband; in O. T. spoken chiefly of those who forsook God for idols, Hos. iii. 1. Is. lvii. 3, 7, sq. Ez. xvi. xxiii. In N. T. gener. of those who neglect God and their duty towards him, and yield themselves up to their own lusts and passions; or, at least, transfer their best affections from God to the world, Ja. iv. 4, *μοιχοί και μοιχαλιδες*. So also γενιά πονηρά και μοιχαλις, as said of the Jewish people, expresses an attribute, *adulterous*, i. e. faithless, idolatrous, Matt. xii. 39. xvi. 4. Mk. viii. 38.

Μοιχάω, f. ήσω, (μοιχός,) act. to defile a married woman, commit adultery with her. This act. form is very rare, yet it occ. in Xen. Hist. i. 6, 15, but in a fig. sense. In N. T. only mid. μοιχάομαι, gener. to be an adulterer, commit adultery, used both of man and woman, intrans. Matt. v. 32, bis, ποιεί αυτήν μοιχασθαι και ός—μοιχάται. xix. 9, bis, Mk. x. 11, 12. Sept. Jer. iii. 8. ix. 2, & oft. Menander ap. Clem. Alex. Strom. v. p. 205.

Μοιχεία, ας, ή, (μοιχέω,) adultery, Matt. xv. 19. Mk. vii. 21, al. Sept. and Class.

Μοιχεύω, f. εύσω, and mid. μοιχεύομαι, (μοιχός,) to commit adultery, gener. and absol. act. Matt. v. 27, *ού μοιχεύσεις*. Rom. xiii. 9. Mk. x. 19, *μη μοιχεύσης*, et al. Mid. once, John viii. 4. Diod. Sic. i. 78. Xen. Mem. ii. 1, 5. Foll. by acc. to commit adultery with any one, Matt. v. 28, *ήδη έμοιχευσεν αυτήν*, and often in Class. Fig. Sept. Jer. iii. 9. Symbol. foll. by μετά τινος, Rev. ii. 22.

Μοιχός, ου, ό, an adulterer, Lu. xviii. 11, et al. Sept. and Class. Fig. from the Heb. *one faithless towards God*, &c. see in Μοιχαλις, fin. Ja. iv. 4, and comp. Is. lvii. 3.

Μόλις, adv. (μῶλος, μόλος, labour,) = μόγεις, but less Attic, with difficulty, hardly, scarcely, Acts xiv. 18, al. and Class.

Μολῦνω, f. υνώ, prop. to spot, (fr. the

absol. μολός, or μολός, a spot or stain, fr. μολω, accedo, lit. 'something whereby another colour is imparted than the original one.') The term, however, signif. gener. to soil both in the Class. writers, as Aristoph. Eq. 1286. Lucian, de Gymn. 2, and Sept. as Gen. xxxvii. 31. Cant. v. 3. In N. T. Rev. iii. 4, *ούκ έμόλυναν τά ιμάτια αυτών*, there is simply an allusion, by a strongly figurative expression, to the defilement of iniquity and sin, espec. by ενῖ communications, derived from the case of a person whose clothes are soiled by mixing himself with foul companions. At Rev. xiv. 4, *μετά γυν. ούκ έμόλυνθησαν*, there is reference to still greater moral pollution. See Theocr. Id. v. 87. xx. 9. So Liber Henoch. p. 182. Fabric. Cod. Pseud. *μιαίνεσθαι εν γυναιξίν*. At I Cor. viii. 7, *ή συνείδησις αυτών μολύνεται*, the sense is, 'their conscience is as it were stained in its moral purity,' by violence being done to it. So Ammian. Marc. xv. 2, a person is said 'polluere conscientiam.' And in Ecclus. xxi. 28, the soul is spoken of as polluted by vices. And Plato p. 535, E. says the soul is easily polluted, *μολύνεται, ὡσπερ θηρίον ὕϊον* ('a swinish beast') εν άμαθία, q. d. 'when rolled in the mud of ignorance and vice.'

Μολυσμός, ου, ό, (μολύνω,) prop. a soiling, and fig. defilement, pollution, in a moral sense, 2 Cor. vii. 1, *από παντός μολυσμού σαρκός και πν.* i. e. purity from all the pollutions produced by the carnal appetites and sensual passions.

Μομφή, ης, ή, (μέμφομαι,) fault found, blame, censure, i. e. 'occasion of complaint,' Col. iii. 13. Eurip. Orest. 1068, 9. Plato, Epist. vi.

Μονή, ης, ή, (μένω,) prop. a staying in a place, Xen. An. v. 1, 5. In N. T. *abode, dwelling, mansion*, John xiv. 2. So ποιείν μονήν παρά τινι, 'to make one's abode with any one,' i. e. to abide or dwell with him, fig. John xiv. 23, comp. Rev. xxi. 3. prop. Thuc. i. 131, *μονήν ποιείσθαι*. Jos. Ant. viii. 13, 7.

Μονογενής, έος ους, ό, ή, adj. (μόνος, γένος,) only born, only begotten, i. e. only child, Lu. vii. 12, *μονογενής τή μητρι*. viii. 42, *Συγάτηρ μου. ήν. ix. 38*. Heb. xi. 17. Tob. iii. 15. vi. 9. Jos. Ant. ii. 7, 4. Diod. Sic. iv. 73. In St. John's writings spoken only of ό λόγος, the only begotten Son of God in the highest sense, as alone knowing and revealing the essence of the Father, (implying his Divinity, or Divine nature,) John i. 14, (where see my note,) 18. iii. 16, 18. 1 John iv. 9. Comp. Λόγος III.

Μόνος, η, ου, adj. only, alone, i. e. 1) prop. 'without others,' liter. 'apart from others,' without companions, e. gr. of per-

sons, Matt. xiv. 23, *μόνος ἦν ἐκεῖ*. Mk. vi. 47, *καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς*. ix. 2, *κατ' ἰδίαν μόνους*. Sept. and Class. Fig. of one acting by his own authority, *alone*, John viii. 16; or as *destitute* of help from another, ver. 29. xvi. 32. ÆL. V. H. ix. 40. Of *things*, Lu. xxiv. 12, *τὰ θόβνια κείμενα μόνα*, i. e. without the body of Jesus. John xii. 24, *ὁ κόκκος—μόνος μένει*, i. e. sterile, barren. Used in an *adverbial* sense, of persons and things, Matt. iv. 4, *οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρ.* John v. 44, *τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε*. Jude 4. Rev. xv. 4, and Class. So after *εἰ μὴ*, Matt. xii. 4, *εἰ μὴ τοῖς ἱερεῦσι μόνοις*. Matt. xvii. 8, al. 2) *alone* of many, *one out of many*, Lu. xxiv. 18, *σὺ μόνος παροικεῖς Ἰερουσαλήμ*. 1 Cor. ix. 6. 2 Tim. iv. 11. Xen. Cyr. i. 4, 27. Mem. i. 4, 11. 3) neut. *μόνον* as adv. *only, alone*; simply, Matt. v. 47, *τοὺς ἀδελφούς ὑμῶν μόνον*. ix. 21, *ἐάν μόνον ἀψωμαι τοῦ ἱματίου αὐτοῦ*. Mk. v. 36, al. and Class. After *εἰ μὴ*, Matt. xxi. 19, *εἰ μὴ φύλλα μόνον*. Mk. vi. 8. With negatives, e. gr. *μὴ μόνον*, *not only*, simply, Gal. iv. 18. Ja. i. 22; in antith. or gradation, foll. by *ἀλλὰ*, Phil. ii. 12; by *ἀλλὰ καὶ*, *but also*, John xiii. 9, *μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας κ.τ.λ.* Hdian. i. 5, 10. οὐ μόνον, *not only*, comp. in Oὐ III.; simply, Ja. ii. 24; in antith. or gradation, foll. by *ἀλλὰ*, Acts xix. 26; by *ἀλλὰ καὶ*, *but also*, Matt. xxi. 21. John v. 18, al. and Class. Hdian. i. 12, 14. Xen. Cyr. i. 6, 17, al.

Μονόφθαλμος, ου, ὁ, ἡ, adj. (*μόνος*, *ὀφθαλμός*), *one-eyed*, having lost an eye, Matt. xviii. 9. Mk. ix. 47. Luc. Ver. Hist. i. 3.

Μονόω, f. ὦσω, (*μόνος*), *to leave alone*, pass. *to be left alone*, e. gr. as a widow, *to be solitary*, probably childless, 1 Tim. v. 5. Diod. Sic. xix. 39. Xen. Ven. ix. 9.

Μορφῆ, ἡς, ἡ, *form, shape*, Mk. xvi. 12, *ἐν ἑτέρᾳ μορφῇ*. Sept. Is. xliv. 13. Xen. Cæc. vi. 16. Phil. ii. 7, *μορφῆν δούλου λαβῶν*, i. e. 'appearing in a humble and despised condition;' where see my note. In Phil. ii. 6, *ὃς ἐν μορφῇ Θεοῦ ὑπάρχων*, the sense is, 'subsisting in the real form or nature of God,' one and equal with the Father. *Μορφῆ* has the sense *nature*, *φύσις*, so that *ἐν μορφῇ Θεοῦ ὑπάρχων* is equiv. to *being of that nature*, of the same nature with God, i. e. *being God*: so Test. xii. Patr. 644, *Θεὸν ἐν σχήματι ἀνθρώπου*. Of this sense of *μορφῆ*, see many examples in my Gr. Test. in loc.

Μορφόω, f. ὦσω, (*μορφῆ*), *to form or fashion*, trans. Sept. Is. xliv. 13, where the word is used of forming a block of wood or stone into a statue. And so in

other later Greek writers, as Plut. x. 207, and the writer de Mundo, *ἐμπρέπει τῷ Θεῷ ἄμορφα μορφοῦν*. In N. T. pass. *to be formed*, fig. Gal. iv. 19, *ἄχρῖς οὐ μορφωθῆ Χρ. ἐν ὑμῖν*, i. e. 'until the very image of Christ be impressed upon your hearts.' So Gregor. *ὁ τῇ αὐτῇ πίστει μμορφωμένος*.

Μόρφωσις, εως, ἡ, (*μορφόω*), prop. 'a forming or sketch of the outline' of any figure with chalk, &c. on a plain surface. In N. T. *form, appearance*, (the Class. use *μόρφωμα*, but *μόρφωσις* in this sense occ. Test. xii. Patr. 742,) e. gr. mere external form, 2 Tim. iii. 5, *ἔχοντες μόρφωσιν εὐσεβείας*. So Philo, p. 340, 14, *ἐπιμορφαζόντων τὴν εὐσέβειαν*. By impl. a *prescribed form, norma*, Rom. ii. 20, *ἔχων τὴν μ. τῆς γνώσεως*, &c. 'having in the Law the very form and figure of true knowledge prescribed by God.'

Μοσχοποιέω, f. ἴσω, (*μόσχος*, *ποιέω*), *to make a calf*, i. e. the image of a calf or bullock, Acts vii. 41. Comp. Ex. xxxii. 4, sq. where Sept. has *ἐποίησαν μόσχον*.

Μόσχος, ου, ὁ, prop. *shoot of a plant*, young and tender, Hom. II. xi. 105. Diod. iv. 108. Hence a *young animal*, and espec. in prose Class. and N. T. a *calf, a young bullock*, Lu. xv. 23, et al. Sept. and Class.

Μουσικός, ἡ, ὄν, adj. (*μουσα*), *devoted to the Muses*, i. e. to the liberal arts and sciences, Aristoph. Eq. 191. Vesp. 1244, and often in the earlier writers. In N. T. it is explained a *musician*, performer on a musical instrument, subst. Rev. xviii. 22, *φωνὴ κιθαρῶν καὶ μουσικῶν καὶ αὐλητῶν*. But of this sense little or no proof exists. It would rather seem that the meaning is *singers*; a sense found in a passage of Artemid. iii. 49, where it is said of the *cicadae*, grasshoppers, that in dreams they mean *μουσικούς*, and also *τοὺς οὐδὲν ὠφελοῦντας*; for, adds he, grasshoppers are of no force, *πλὴν φωνὴν ἔχουσι*. Hesych. however explains *μουσικός* by *ψάλτης*, for which he had, I doubt not, good authority; and this I apprehend to be the sense intended in the present passage, namely, 'the sound of lyrists and harpers, of pipers and trumpeters.'

Μόχθος, ου, ὁ, *wearisome labour, travail, sorrow*; in N. T. coupled w th *κίπος*, 2 Cor. xi. 27, *ἐν κόπῳ καὶ μόχθῳ*. 1 Th. ii. 9. 2 Th. iii. 8. Sept. and Class.

Μυελός, οὔ, ὁ, *narrow*, Heb. iv. 12. Sept. and Class.

Μύεω, f. ἴσω, (*μύω*, *to shut the mouth*, inasmuch as those initiated in the

heathen mysteries were to shut their mouth, and not reveal what they were taught,) *to initiate, to instruct*, viz. in things before unknown, pass. Phil. iv. 12, *μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν*, 'I have been thoroughly instructed, fully learnt;' probably with allusion to the heathen mysteries; for the proper signification of *μυεῖν* is, 'to initiate any one into the heathen mysteries;' and such is its general sense in the Class.; though sometimes it is used in the sense 'to fully imbue with knowledge;' as Diod. Sic. iv. 7, *μυεῖν τοὺς ἀνθρώπους τοῦτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα*.

Μῦθος, ου, ὁ, prop. and prim. 'something said' for any purpose whatever, whether to direct, counsel, &c. a *saying*, i. e. *injunction*, &c. or simply to narrate, a *speech, discourse*, as Hom. Od. xi. 561. Xen. Mem. i. 2, 58; and thence a *narration*, prop. by word of mouth, whether founded on truth, as Hom. Od. iii. 94. iv. 324, or fiction, as Hdot. ii. 54. Pind. Ol. i. 47. Nem. vii. 34; also a *narrative*. In N. T. *fable, fiction*, 1 Tim. i. 4. iv. 7, *τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ*, where see my note. 2 Tim. iv. 4. Tit. i. 14. 2 Pet. i. 16, *σεσοφισμένοις μ.* So Diod. Sic. i. 93, *μύθους πεπλασμένους*.

Μυκάομαι, f. ἤσομαι, (μῦ,) *to moo, to low*, prop. said of oxen, as in Homer, Lucian, and other writers; but sometimes transferred to other animals, as asses or camels. In N. T. said of a lion, *to roar*, Rev. x. 3, *ὡσπερ λέων μυκάται*. And so Anthol. Gr. i. p. 246. Opp. Cyneg. iv. and *μύκημα* in Theocr. xxvi. 21.

Μυκτηρίζω, f. ἴσω, (μυκτήρ, nose,) lit. *to turn up one's nose* in scorn, and hence *to mock, deride*, pass. Gal. vi. 7, *Θεὸς οὐ μυκτηρίζεται*, i. e. 'God is not to be mocked' with impunity. The act. form oft. occurs in Sept. and the pass. is found at Prov. xii. 8. The word rarely occurs in the Class.

Μυλικός, ἡ, ὄν, adj. (μύλη, mill,) *belonging to a mill*, e. gr. λίθος μυλικός, 'a mill-stone,' Mk. ix. 42.

Μύλος, ου, ὁ, (μύλη, fr. μύλλω,) *prop. a grinder*; hence a *mill-stone*, also a *mill*. The mills of the ancients were chiefly hand-mills, worked by two persons, generally females, and composed of two stones, of which the lower was called *meta*; and the upper *ἄνω*, the rider, *ἐπιμύλιον*, turned round upon it for the purpose of grinding the corn, having a hole in the middle for receiving the grain. See Lucian Asin. xxviii. 42. Larger mills were turned by an ass, whence the upper mill-stone was called *όνικός*. In N. T.

the word signifies, 1) *a mill*, as Rev. xviii. 22, *καὶ φωνὴ μύλου*, where the sense is either, 'the sound of the mill,' the noise made by the mill in working, or by meton. 'the song of the mill,' i. e. the sound of the singing in the mill, viz. of the maid-servants while grinding. Comp. Is. xxiv. 8. Jer. xxv. 10. Ez. xxvi. 13. And so just before we have *φωνὴ κιθαρῳδῶν*, &c. In this sense the word occurs also in Sept. Exod. xi. 5, and Plut. viii. 172. ix. 301. 2) by synecd. *a mill-stone*, i. e. the upper one, or rider, e. gr. *μύλος ὄνικός*, Matt. xviii. 6. Lu. xvii. 2. *μ. μέγας*, Rev. xviii. 21. Sept. Judg. ix. 53. 2 K. xi. 21. Anthol. Gr. iii. p. 46. 51.

Μύλων, ἰωνος, ὁ, (μύλη,) lit. 'a grinding-place;' also, the place where the mill is, *mill-house*, Matt. xxiv. 41, *δύο ἀλήθουσαι ἐν τῷ μύλωνι*. Lucian Asin. 42, *εἰς τὸν μύλωνά εἰσαγέ με*. Vit. Auct. 27, *ἐμβαλὼν εἰς τὸν μύλωνα*. Thuc. vi. 22, *σιτοποιούς ἐκ τῶν μύλωνων*. In which passages, and in the one of St. Matthew, we are to understand, not a private grinding-place, but a public mill-house, where corn was ground into flour and made into bread. This is clear from the use of the *article*, which is used very properly; *μύλων* being one of the nouns called *monadic* nouns, on which see Middl. Gr. Art. iii. § 3, and Winer, Gr. Gr. § 12, 2.

Μυριάς, ἄδος, ἡ, (μυρίος,) *a myriad*, i. e. *ten thousand*, Acts xix. 19. Sept. and Class. Put, as in English, for any indefinitely large number, Lu. xii. 1. Acts xxi. 20, al. Sept. Gen. xxiv. 60, al. and Class. as Æschyl. Pers. 891.

Μυρίζω, f. ἴσω, (μύρον,) gener. *to anoint* with aromatic oil or unguents, for any purpose whatever, as often in Aristoph. Plut. and other Classical writers, espec. for feasting, &c.; but sometimes for burial. So Clem. Alex. Pædag. ii. 8, *μυρίζονται οἱ νεκροί*. So Artemid. iv. 22, *fin. νοσοῦντι δὲ πονηρὰ τὰ μύρα, διὰ τὸ συνεισφέρεισθαι νεκρῶ*.

Μυρίος, α, ου, adj. in Class. as said of persons, *very many, innumerable*; of things, *immense, infinite*; used both in sing. and plur. chiefly the latter; in N. T. we have only plur. *μυρίοι*, *ten thousand*, prop. Matt. xviii. 24, *μυρίων ταλάντων*. Sept. and Class.; as Diod. Sic. xv. 59. Xen. Cyr. ii. 1, 5. Put, as in English, and *sexcenti* in Latin, for any indefinitely large number, 1 Cor. iv. 15, *ἐὰν μυρίους παιδαγωγούς ἔχητε*. xiv. 19. The idiom is not unfrequent in Class.; but only as used of *things*, as in 1 Cor. xiv. 19, *μ. λόγους*. As used of *persons*, the only apposite examples are Philo, t. ii. p. 533, *ἐμοὶ γὰρ μυρίοι διδάσκαλοι γέγονασιν*.

Galen de Compos. Med. *μυρίοις ὑποβεληκέναι τὰ ὅτα μαθήσεως ἕνεκα.*

Μύρον, ου, τὸ, (Heb. **מור**, fr. an old root preserved in the Arabic *mur*, to flow, whence the Gr. *μύρω*, to flow,) prop. any aromatic juice distilling of itself from a tree or plant, especially *μυρρη*, *μύρρα*, *σμόρνα*, Ælian V. H. xii. 31. comp. Diod. Sic. v. 41. Also, a fragrant oil, or balsam, thence prepared. So Archil. ap. Athen. p. 688, and often in Aristoph. In N. T. an aromatic or perfumed ointment, *unguent*, Matt. xxvi. 7, *ἀλάβατρον μύρον*. ver. 9, 12, et al. sæpe Opp. to *ἐλαιον*, Lu. vii. 46, as also Sept. and Class. as Xen. Conv. ii. 3, 9. Ælian V. H. ix. 9. Pol. xxxi. 4, 1.

Μυστήριον, ιου, τὸ, (*μύστης*, fr. *μύω*,) a *mystery*, lit. 'something shut up, or hidden,' either wholly, or partially; 'something into which one must be initiated, instructed,' before it can be known; (so it is in the Classics often used of the various heathen mysteries); *something of itself not obvious*, and beyond human insight, so sometimes in Class. also in Sept. and Apocrypha. In the *Evangelical* sense, 'that which is naturally hidden from human reason, and only to be known by the revelation of God.' See more in Horne's *Introd.* iv. 526. In N. T. the term is used, I. **GENER.** Matt. xiii. 11, *ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρῶν*. 'the mysterious things of the kingdom of heaven.' 1 Cor. xiv. 2, *λαλεῖ μυστήρια*. Eph. v. 32, *τὸ μυστήριον τοῦτο μέγα ἐστίν*. 2 Thess. ii. 7, *τὸ μυστήριον τῆς ἀνομίας*, 'mysterious wickedness,' i. e. hidden wickedness, as yet unknown to Christianity, in opposition to *ἀποκαλύπτεσθαι* at ver. 8; 'such as had begun to work in secret, but was not then completely manifested.' So in Joseph. B. J. i. 24, 1, we have *κακίας μυστήριον*. In Rev. i. 20, x. 7. xvii. 5, 7, it denotes 'a spiritual truth,' couched under an external representation or similitude, and consequently concealed until some explanation be given. Thus in the passage of Rev. i. 20, *τὸ μυστήριον τῶν ἐπτὰ ἀστέρων*, it means 'the spiritual meaning' concealed under that symbol. And so of the rest.—II. **SPEC.** of the *Gospel*, the Christian dispensation, as having been long hidden, and first revealed in later times; and espec. with reference to its most hidden doctrine, the calling of the Gentiles, Eph. iii. 9, and Col. i. 26, *τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων*. Eph. vi. 19, *τὸ μυστήριον τοῦ εὐαγγελίου*. Col. ii. 2, *τὸ μ. τοῦ Θεοῦ*, and iv. 3, and Eph. iii. 4, *τοῦ Χρ.* 1 Tim. iii. 9, *τῆς πίστεως*. Rom. xvi. 25. 1 Cor. ii. 7, where see my note, and comp.

Wisd. ii. 22, *οὐκ ἐγνώσαν μυστήρια Θεοῦ*. 1 Cor. iv. 1. xiii. 2. Eph. iii. 3. Col. i. 27. So, of particular doctrines or parts of the Gospel, Rom. xi. 25. 1 Cor. xv. 51. Eph. i. 9, *τὸ μ. τοῦ Φιλήματος αὐτοῦ*, scil. Θεοῦ, 'His purpose or will, long hidden in the mind of God,' namely, for the salvation of all men by Christ. In 1 Tim. iii. 16, *τὸ τῆς εὐσεβείας μυστ.* there is reference to the mysteries of the Gospel dispensation in general, but chiefly to that greatest of mysteries, 'God manifested in the flesh,' on which all the others hinge.

Μυπαίζω, f. ἄσω, (*μύωψ* fr. *μύω* & *ᾠψ*), prop. to shut the eyes, i. e. close or contract the eyelids, to blink, like one who cannot see clearly; hence by impl. to be near-sighted, Aristot. Prob. Sect. 3. Fig. 2 Pet. i. 9, *ᾧ γὰρ μὴ πάρεστι ταῦτα*, meaning, 'he who does not acquire these virtues, and does not practise these duties,' *τυφλός ἐστι, μυπαίζων*, &c. 'closing his eyes, that he may not see the truth;' meaning what is similarly expressed by *connivens*. Comp. Matt. xiii. 15, and Acts xxviii. 17, *τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μή ποτε ἴδωσι τοῖς ὀφθαλμοῖς*. Comp. Marc. Anton. iv. 29, *τυφλός (ἐστὶ) ὁ καταμύων τῷ νοερῷ ὀφθαλμῷ*. And so in Soph. Œd. Tyr. we have *τυφλός—τόν νοῦν*.

Μώλωψ, ωπος, ὁ, (fr. *μῶλος*, battle, and *ᾠψ*, the eye,) q. d. the mark left from battle, as we say a *black eye*. See Hesych.; also gener. *weal*, i. e. mark from a stripe or blow, 1 Pet. ii. 24, *οὗ τῷ μώλωπι αὐτοῦ λάθηται*, i. e. collect. *stripes*. The word oft. occ. in the later Greek writers, espec. Plutarch.

Μωμάομαι, f. ἴσομαι, depon. mid. (*μῶμος*,) to find fault with, *carry at, blame*, with acc. 2 Cor. viii. 20, *μή τις ἡμᾶς μωμήσῃται*. So Wisd. x. 14. Prov. ix. 7, *μωμήσεται ἑαυτόν*. Hom. II. iii. 412. Æschyl. Ag. 268. Aor. I. *ἐμωμήθην*, as pass. 2 Cor. vi. 3, *ἵνα μὴ μωμηθῇ ἡ διακονία*.

Μῶμος, ου, ὁ. Of this word it is fruitless, with the etymologists, to seek the origin in the Greek language. It is manifestly the same word as the Hebr. **מָוֶם**, which means prop. a spot or stain on the surface of any thing, and thence a *blemish*; also, a bodily defect, as lameness or blindness, Deut. xv. 21; and fig. a *moral stain*, or disgrace, by some vice. And such is its sense in N. T. as 2 Pet. ii. 13, *σπίλοι καὶ μῶμοι*, 'spots and stains,' q. d. 'they are a disgrace to you.'

Μωραίνω, f. ανῶ, (*μωρός*,) prop. to make dull or weak, see in *Μωρός*. Hence used 1) of impressions on the taste, pass. to

become insipid, tasteless, to lose its savour, as salt, Matt. v. 13, and Luke xiv. 34, ἐὰν δὲ τὸ ἅλας μωρανθῇ. 2) of the mind, to make foolish, i. e. to show to be foolish, with acc. 1 Cor. i. 20, οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; Sept. Is. xlv. 15. Pass. Rom. i. 22, φάσκοντες εἶναι σοφοί, ἐμωράνθησαν, they became foolish, 'acted like fools.' Sept. 2 Sam. xxiv. 10. Is. xix. 11. In Class. μωραίνω, in this sense, is intrans. to be foolish, to act foolishly, Luc. D. Mort. xiii. 3. Xen. Mem. i. 1, 11.

Μωρία, ας, ἡ, (μωρός,) folly, absurdity, 1 Cor. i. 18, ὁ λόγος—τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ. Ver. 21, 23. ii. 14. iii. 19. Apoc. and Class.

Μωρολογία, ας, ἡ, (μωρολόγος fr. μωρός, λέγω,) foolish talk, Eph. v. 4. So μωρολογεῖν, Plut. vi. p. 669.

Μωρός, ἄ, ὄν, adj. In tracing the origin of this word, etymologists are, I apprehend, all wrong. It is simply the same, with a dialectical change, as μαῦρος and ἀμαυρός, 'faint, weak,' i. e. incapable of making impressions on the senses, as sight or taste: prop. dull, i. e. not capable of making impressions on the taste, faint, insipid, tasteless, Dioscor. iv. 18, ῥίζαι γευσαιμένη μωραί. Hippocr. de Diæta, ii. 27, 2. And so μωραίνεσθαι is used of salt that has lost its saline property, Matt. v. 13. Lu. xiv. 34. Hence, as applied to the mind, (by the same translatio as that of the Hebr. טֶמֶן and the Latin insulsus and fatuus, and our insipid,) it stands for foolish, lit. addle-pated, by a metaphor derived from a stale egg. In N. T. it signif. as said of the mind, foolish. And so ὁ μωρός, subst. a fool; e. gr. of persons, Matt. vii. 26, ὁμοιωθῆσεται ἀνδρὶ μωρῷ. xxiii. 17, μωροὶ καὶ τυφλοί. ver. 19. xxv. 2, αἱ πέντε μωραί, sc. παρθένοι. ver. 3, 8. 1 Cor. iii. 18. iv. 10. In Matt. v. 22, it means wicked, impious, like ἄφρων, Ps. xiv. 1. liii. 2. Job ii. 10, and Arr. Epict. iii. 22, 85; of things, 1 Cor. i. 25, τὸ μωρὸν τοῦ Θεοῦ, i. e. 'what men count foolish in the ordinances and proceedings of God;' comp. ver. 23, 24. ver. 27, τὰ μωρὰ τοῦ κόσμου. 2 Tim. ii. 23, and Tit. iii. 9, ζητήσεις μ. Sept. & Class. both of persons and things.

Ν.

Ναί, Heb. נָא, adv. of affirmation, yea, yes, certainly. 1) prop. in answer to a question, Matt. ix. 28, πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ. Ναί, Κύριε, al. sæpe and Class. 2) as expressing assent to the words or deeds of

another, Matt. xi. 26, ναί, ὁ Πατήρ, [sc. ὁρθῶς ποιεῖς,] ὅτι οὕτως ἐγένετο εὐδοξία κ.τ.λ. Lu. x. 21. Rev. xvi. 7. Xen. Mem. ii. 7, 14; foll. by καὶ introducing a subsequent limitation or modification, Matt. xv. 27, and Mk. vii. 28, ναί, Κύριε, καὶ γὰρ τὰ κυνάρια κ.τ.λ. and Class. 3) intens. in strong affirmation, asseveration, Lu. xi. 51, ναί, λέγω ὑμῖν, ἐζητηθήσεται κ.τ.λ. xii. 5. Phil. 20. Rev. i. 7, ναί, ἀμὴν. xiv. 13. xxii. 20, and Class. Also with καὶ, yea and more also, Matt. xi. 9. Lu. vii. 26, ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου, 'yea, and more than a prophet.' Xen. Conv. viii. 4; with the art. τὸ ναί, yea, (i. e. 'the word yea,') 2 Cor. i. 17, ἵνα ἡ παρ' ἐμοὶ τὸ ναί, ναί, καὶ τὸ οὐ, οὐ. ver. 20. Ja. v. 12; with art. impl. Matt. v. 37. 2 Cor. i. 18, 19.

Ναὸς, οὔ, ὁ, (ναῖω, to dwell,) prop. a dwelling; hence a temple, as the dwelling of a god; in Classic writers mostly equiv. to ἱερόν, though sometimes spoken of the interior and most sacred part of a temple, the fane where the image of the god was set up. In N. T. I. gener. of any temple, ἐν χειροποιήτοις ναοῖς, Acts xvii. 24, and Class. In Acts xix. 24, κοῖων ναοὺς ἀργυροῦς Ἀρτέμιδος, means, 'silver shrines of Diana,' i. e. small models of the temple of Diana at Ephesus, or at least of its sanctum, containing a small image of the goddess. So Hdot. ii. 63. See more in my note in loc.—II. spec. of the Temple at Jerusalem, or in allusion to it, but spoken only of the fane itself, in distinction from ἱερόν. See Joseph. Ant. viii. 4, 1. xi. 4, 3. 1) prop. Matt. xxiii. 16, bis, ὅς ἂν ὁμῶς ἐν τῷ ναῷ, equiv. to ἐν τῷ χρυσῷ τοῦ ναοῦ. ver. 17, 21. ver. 35, μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. xxvii. 5, ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, prop. in the entrance of the ναός. Lu. i. 9. John ii. 20. 2 Thess. ii. 4, and Joseph. oft. 2) symbol. of the Temple of God in heaven, to which that of Jerusalem was to correspond, (comp. Heb. viii. 5. ix. 11.) Rev. iii. 12. vii. 15. xi. 1, al. sæpe. Test. XII. Patr. p. 550; comp. Wisd. iii. 14. 3) metaph. of persons in whom God, or his Spirit, is said to dwell or act, e. gr. the body of Jesus, John ii. 19, 21; of Christians, 1 Cor. iii. 16, sq. ναὸς Θεοῦ ἐστέ. vi. 19. 2 Cor. vi. 16. Eph. ii. 21. Act. Thom. § 12, γίνεσθε ναοὶ ἁγιοί.

Νάρδος, ου, ἡ, nard, i. e. the oriental spikenard. Heb. נָרְדָּ, Sanscr. narda. The ancients extracted from it an oil or ointment which was highly prized, (Theophr. H. Plant. ix. 7. Dioscor. i. 66.) hence in N. T. μύρον νάρδου πιστικῆς, 'ointment of pure spikenard,' i. e. 'the most precious,' Mk. xiv. 3. John xii. 3.

Ναυαγέω, f. ἦσω, (*ναυαγός*, 'one shipwrecked,' fr. *ναῦς*, ἄγνυμι,) to make shipwreck, i. e. to be shipwrecked, intrans. 2 Cor. xi. 25, τρεῖς ἐναυάγησα, and oft. in Class.; fig. 1 Tim. i. 19, ν. περὶ τὴν πίστιν. So Philo, de Somn. p. 1128, D. *ναυαγήσαντας περὶ γλώττων ἄθυρον*. On the exact nature of the metaphor, see my note.

Ναύκληρος, ου, ὁ, (*ναῦς*, κλῆρος,) *ship-owner*, *nauclerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts xxvii. 11; see my note in Recens. Synopt. or Gr. Test.

Ναῦς, gen. *νεῶς*, acc. *ναῦν*, ἡ, (from the obsol. *νάω*, cogn. with *μέω*, 'to float.' The first vessels were floats or rafts, such as are still in use in the interior of South America.) a *ship*, *vessel*, Acts xxvii. 41. Sept. and Class.

Ναύτης, ου, ὁ, (*ναῦς*,) a *seaman* or *sailor*, (lit. *ship-man*,) Acts xxvii. 27, 30. Rev. xviii. 17, and Class.

Νεανίας, ου, ὁ, (*νεάν* & *νέος*,) a *youth*, a *young man*, Acts xx. 9, al. Sept. and Class. Spoken of Saul, (i. e. Paul,) Acts vii. 58, where, however, it determines nothing definitely as to his age, since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years.

Νεανίσκος, ου, ὁ, (*νεάν*, fr. *νέος*,) a *youth*, a *young man*, Mk. xiv. 51, εἰς τις *νεανίσκος*. Lu. vii. 14. Sept. and Class. So of young men in the vigour of manhood up to the age of 40 years and upwards, Matt. xix. 20, 22; comp. Lu. xviii. 18, where it is ἄρχων. Acts v. 10, *νεανίσκοι*, i. e. 'the younger members of the community;' equiv. to *νεώτεροι* in ver. 6; opp. to *πρεσβύτεροι*, Acts ii. 17; of soldiers, Mk. xiv. 51. So Sept. and Class.

Νεκρός, οῦ, ὁ, adj. (*νέκνς*,) *dead*, used also as subst.; prop. only of persons, or fig. in allusion to them. In N. T. I. SUBST. *one dead*, a *dead person*, as oft. in Hom. and the early writers.—I. a *dead body*, *corpse*, Matt. xxiii. 27, *γέμουσιν ὅστίων νεκρῶν*. Rev. xx. 13. Sept. Deut. xxviii. 6. Jer. vii. 31. Xen. Cyr. iv. 6, 5, et al.—II. gener. a *dead person*, plur. *the dead*, e. g. 1) as yet unburied, Matt. viii. 22, *θάψαι τοὺς νεκρούς*. Lu. vii. 15. Heb. ix. 17. So for *one slain*, Rev. xvi. 3. Sept. and Class. 2) as buried, laid in a sepulchre, and therefore as being in ἄδης, Lu. xvi. 30, *εἰάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοῖς*. John v. 25. Acts x. 42, et al. Sept. and Class. So οἱ *νεκροὶ ἐν Χριστῷ*, i. e. 'those who have died in the Christian faith.' In reference to being raised again

from the dead, by resurrection, e. gr. *ζῶντες ἐκ νεκρῶν*, fig. Rom. vi. 13. *ζωή ἐκ ν. fig. xi. 15*. So *ζωοποιεῖν τοὺς ν. Rom. iv. 17. ἐγείρειν νεκρούς*. Matt. x. 8, al. *ἐγείρειν τιὰ ἀπὸ ἢ ἐκ νεκρῶν*, Matt. xiv. 2. Acts iii. 15, al. *ἀναστῆναι ἐκ τῶν νεκρῶν*, Matt. xvii. 9, et al.; fig. Eph. v. 14. *ἡ ἀνάστασις τῶν νεκρῶν*, Matt. xxii. 31, al. *ἀν. ἡ ἐκ νεκρῶν*, Acts iv. 2. 3) emphat. *οἱ νεκροὶ, the dead*, i. e. *utterly dead*, extinct, both body and soul, Matt. xxii. 32, *οὐκ ἔστιν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζῶντων*. Mk. xii. 27. Lu. xx. 38. 4) fig. in plur. *those dead* to Christ and his Gospel, *spiritually dead*. Matt. viii. 22, *ἄφες τοὺς νεκροὺς κ.τ.λ.* 'let the spiritually dead bury their dead,' i. e. 'let no lesser duty keep you from the one great duty of following me.' So Rom. vi. 13. xi. 15. Eph. v. 14.—II. ADJ. *νεκρός*, ἄ, οὐ, *dead*, in Attic and later usage.—I. prop. Matt. xxviii. 4, *ἐγένοντο ὡσεὶ νεκροί*. Acts xx. 9, *καὶ ἦρθη νεκρός*, 'was taken up dead,' (not 'for dead,' as the recent foreign Commentators gener. interpret, evidently to explain away one of the miracles of the N. T. See more in my note.) xxviii. 6. Rev. i. 17. Sept. and Class.; fig. for *lost*, *perished*, 'given up as dead,' said of the prodigal son, Lu. xv. 24, 32, parall. with *ἀπολωλώς*. So, at least, the Lexicographers explain, referring to Aristoph. Ran. 420. Menand. Incert. fab. 188, p. 249; but the meaning is rather, 'spiritually dead.' See my note.—II. *metaph.* in opposition to the life or salvation of the Gospel, which is 'hid with Christ in God.' 1) of PERSONS, *dead* to Christ and his Gospel, *spiritually dead*, (as Rev. iii. 1, and prob. Lu. xv. 24.) viz. in trespasses and sins, separated from the vivifying influences of the Divine light and Spirit, unable to do any thing good, or to raise and convert themselves, as a dead body is to quicken itself. There seems also to be implied a being subject to the *second death*, 'without hope of life eternal.' Foll. by dat. of cause or manner, Eph. ii. 1, *ὕμᾶς ὄντας νεκροὺς παραπτώμασι*. ver. 5; with *ἐν*, Col. ii. 13; with *διὰ τι*, Rom. viii. 10, *τὸ σῶμα νεκρὸν δι' ἁμαρτίαν*, i. e. 'as to the body ye still remain subject to sinful passions,' etc. See, however, my note. Vice versa, *νεκρός εἶναι τῇ ἁμαρτίᾳ*, 'to be dead to sin,' no longer willingly subject to it, Rom. vi. 11; equiv. to *ἀποθαιεῖν τῇ ἁμ.* in ver. 2. See Gal. ii. 19. 2) of THINGS, *dead*, i. e. *inactive*, *inoperative*, e. gr. *ἁμαρτία*, Rom. vii. 8. *πίστις*, Ja. ii. 17, 20, 26. So *ἔργα νεκρά*, 'dead works,' i. e. 'external righteousness,' not proceeding from a living faith, and therefore *fruitless*, unable to justify, *naysinful*, (see Art. xvii. of our Church,) Heb. vi. 1. ix. 14.

Νεκρός, f. *ώσω*, (*νεκρός*,) *to put to death, and pass. to be put to death, to die*, prop. Anthol. Gr. iv. p. 276. In N. T. fig. *to deaden, to deprive of force and vigour*, e. gr. τὰ μέλη, i. e. *to mortify*, Col. iii. 5; pass. part. *νεκρωμένος*, η, ου, *deadened*, i. e. *dead, powerless, impotent*, (so Lat. *emortuum* or *præmortuum*,) as σῶμα *νεκρ.* Rom. iv. 19. Heb. xi. 12. In illustration of the figur. sense, comp. Plut. ix. p. 758, *ἔσθησε τὴν ἔξιν ἐκπαγεῖσαν καὶ νεκρωθεῖσαν*. Arr. Epict. iv. 5, *τὸ αἰδημον ἀπονεκρῶται*.

Νέκρωσις, *εως*, ἡ, (*νεκρός*,) prop. *a putting to death, hence 1) death*, i. e. *violent death*, 2 Cor. iv. 10, *τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες*, i. e. *'ever exposed to suffer, for the cause of Christ, the same violent death which He suffered.'* 2) fig. *deadness, impotency*, Rom. iv. 19. Arr. Epict. i. 5, 4.

Νέος, α, ου, adj. *young, new*; compar. *νεώτερος*, *younger*. 1) of PERSONS, *young, youthful*, Tit. ii. 4; *ἵνα σωφρονίζωσι τὰς νέας*. Sept. and Class.; compar. *νεώτερος*, *the younger*, i. e. of two or more, Lu. xv. 12, *ὁ νεώτερος αὐτῶν*. Sept. and Class.; gener. for *a young person*, as in old Engl. *a younker*; plur. *the younger*, in opp. to the elder, John xxi. 18, *ὅτε ἦς νεώτερος*. Acts v. 6, *οἱ νεώτεροι*, equiv. to *οἱ νεανίσκοι* in ver. 10. 1 Tim. v. 1, al.; as implying inferior dignity, Lu. xxii. 26, *ὁ μεῖζων—γενέσθω ὡς ὁ νεώτερος*. Sept. Jer. i. 6, 7. Ceb. Tab. 2. Dem. 242, 15. Thuc. i. 42. See more in my note. 2) of THINGS, *new, recent*, e. gr. *οἶνος, ἀσκοί*, Matt. ix. 17. Mk. ii. 22, al. Sept. and Class.; fig. of the heart, disposition, nature, as *renewed*, and therefore *better*, e. gr. 1 Cor. v. 7, *ἵνα ἦτε νέον φύραμα*, i. e. *'a society greatly superior'* to the former. Col. iii. 10, *τὸν νέον ἄνθρωπον*, *'the new man'*, as opp. to the old; denoting that Christian disposition which is the fruit of a man's being *'renewed in mind and heart, after the image of his Creator'*, and which is called by St. Peter *'a Divine nature.'*

Νεοσσός, οὔ, ὁ, (*νέος*,) *youngling*, the young of animals, espec. of birds. Lu. ii. 24, *δύο νεοσσὸς περιστέρων*. Sept. and Class.

Νεότης, ητος, ἡ, (*νέος*,) *youth*, a word occurring only in N. T. in the phrase *ἐκ νεότητος*, as Matt. x. 20, al. with the single exception of 1 Tim. iv. 12, *μηδὲς σου τῆς ν. καταφρονεῖτω*, *'let no one despise thy youth'*, i. e. give no one reason to despise thee on account of thy youth, i. e. *'conduct thyself with the wisdom of riper age.'* This word oft. occ. in Sept. but almost always in the phrases *ἐκ νεότητος* and *ἐν νεότητι*, the former of

which is not found in the Classics, but only *ἐκ παιδός*.

Νεόφυτος, ου, ὁ, ἡ, adj. (*νέος, φύω*,) prop. *newly-planted*. Sept. oft. In N. T. as subst. fig. *a neophyte, new convert*, 1 Tim. iii. 6.

Νεύω, f. *νεύσω*, *to nod, beckon*, as a sign to any one to do any thing, John xiii. 24, *νεύει οὖν αὐτῷ Σίμων πυνθίσθαι κ.τ.λ.* Acts xxiv. 10, *νεύσαντος αὐτῷ λέγειν*: absol. in Hom. Od. xvi. 283. Æl. V. H. xiv. 22. Its general sense, however, is, *'to assent or promise by a nod.'*

Νεφέλη, ης, ἡ, (dim. of *νέφος*, as *nubecula* of *nubes*,) prop. *a small cloud*, Lu. xii. 54, comp. 1 K. xviii. 44; gener. *a cloud*, Jude 12, *νεφέλαι ἄνυδροι*. 2 Pet. ii. 17. Sept. and Class.; as accompanying supernatural appearances and events, e. gr. the pillar of cloud in the desert, 1 Cor. x. 1, 2; in connexion with Christ, as with a voice from heaven, Lu. ix. 35; or at his transfiguration, *νεφέλη φωτεινὴ*, Matt. xvii. 5, al.; as receiving him up at his ascension, Acts i. 9; as surrounding him at his second coming, Matt. xxiv. 30, et al. sæpe; as surrounding ascending saints or angels, 1 Th. iv. 17. Rev. x. 1, al.

Νέφος, *εως ους*, τὸ, prop. *a cloud*; in N. T. fig. for *crowd, throng*, Heb. xii. 1, *νέφος μαρτύρων*. Hom. II. xxiii. 133, *νέφος εἶπετο πεζῶν*. Hdot. viii. 109, *νέφος τοσοῦτο ἀνθρώπων*, and oft. in Class.

Νεφρός, οὔ, ὁ, *a kidney*, Aristoph. Ran. 476, usually plur. *οἱ νεφροί*, *the kidneys, reins*, Sept. Ex. xxix. 13, 32. Job xvi. 13, & Class. e. gr. Aristoph. Lys. 962. Athen. lib. ii. And as the kidneys, from their being placed in the inmost part of the body, are, like the heart, regarded as the seat of the affections, so *οἱ νεφροί* in N. T. is used fig. for *the inmost mind*, the seat of the desires and passions, Rev. ii. 23, *ἐρευνῶν νεφροὺς καὶ καρδίας*, as oft. Sept. in the sim. phrase, Ps. vii. 9. xxv. 2. Jer. xi. 20. xvii. 10. xx. 12.

Νεωκόρος, ου, ὁ, (*ναός*, Att. *νεῶς*, & *κορίω*.) The word at first meant simply *temple-sweeper*, but afterwards, when the humility of religious devotees made the office sought after even by persons of rank, the term came to denote *temple-keeper*; lit. *prefect* of a temple, who had charge also of the decorations, Joseph. Ant. i. 7, 6. Xen. An. v. 3, 6; also simply *worshipper*, *'one who frequents the temple of God'*, e. gr. of the Israelites in the desert, Jos. B. J. v. 9, 4, *οὗς ὁ Θεὸς ἑαυτῷ νεωκόρους ἤγεν*. At length, what was properly applicable only to the *person*, came to be transferred to *cities*, who used

to appoint a person to fill the office; and as that expressed the attachment of the cities, so the word came to mean *devoted* to the worship and service of the Deity in question: thus in N. T. said of *Ephesus*, as a *worshipper*, *devotee* of Diana, Acts xix. 35, *νεωκόρος τῆς μεγάλης Ἀρτέμιδος*. See more in my note in loc.

Νεωτερικὸς, ἢ, ὄν, adj. (*νεώτερος*), *youthful*, pertaining to youth, 2 Tim. ii. 22, *τὰς ν. ἐπιθυμίας φεύγε*. Joseph. Ant. xvi. 11, 7, *αὐθαδίας νεωτ.* Pol. x. 247, ν. ζῆλοι.

Νῆ, prop. a particle of swearing, always affirmative, and taking the acc. of that by which any one swears, &c. In N. T. however, it is used as a particle of solemn asseveration, whereby we protest a thing is so or so, by some circumstance attesting its truth, as 1 Cor. xv. 31, *νῆ τὴν ὑμ. καύχησιν*, 'by all my ground of glorying in you,' i. e. I protest, &c. So Sept. Gen. xlii. 15, 16, *νῆ τὴν ὑγίειαν Φαραώ*. Arr. Epict. *νῆ τὴν Καίσαρος τύχην ἐλεύθεροι ἐσμέν*.

Νῆθω, f. *νήσω*, (= *νέω*), to *spit*, absol. Matt. vi. 28. Lu. xii. 27, *οὐδὲ νῆθαι*, i. e. *τὰ κρίνα*. Sept. and lat. Class.

Νηπιάζω, f. *άσω*, (*νήπιος*), to be as a *child*, *childlike*, intrans. 1 Cor. xiv. 20, *τῆ κακία νηπιάζετε*, i. e. 'be ignorant of evil,' comp. Matt. xviii. 3. Gr. prov. διαφέρει δὲ τοῦ νηπίου καθ' ἡλικίαν οὐδὲν ὀ ἐν ταῖς φρεσὶ νηπιάζων.

Νήπιος, *ία*, *ιον*, also of two endings, ὄ, ἢ, adj. (*νη*-insep. *un*, *ἔπος*, prop. 'not speaking,' *infans*, and hence *an infant*, *child*, *babe*, without any definite limitation of age.) 1) prop. Matt. xxi. 16, *ἐκ στόματος νηπίων καὶ θηλαζόντων*. 1 Cor. xiii. 11, *ὅτε ἡμην νήπιος κ.τ.λ.* By impl. a *minor*, one not yet of age, Gal. iv. 1. Sept. and Class. 2) metaph. *babe*, for *one unlearned*, *unenlightened*, *simple*, in a good sense, Matt. xi. 25, *ἀπεκάλυψας αὐτὰ νηπίοις*. Lu. x. 21. Rom. ii. 20; implying censure, 1 Cor. iii. 1, *ὡς νηπίοις ἐν Χριστῷ*. Gal. iv. 3. Eph. iv. 14. Heb. v. 13. Sept. Prov. i. 32. Ps. xix. 7, and sometimes in Class. but only in the sense 'foolish.'

Νησιον, *ου*, τὸ, (dim. of *νήσος*), *an islet*, Acts xxvii. 16.

Νῆσος, *ου*, ἢ, (*νέω*, to float), *an island*, Acts xiii. 6, al. *sæpe*, Sept. & Class.

Νηστεία, *ας*, ἢ, (*νηστεύω*), *the act of fasting*, and the *state of fasting*, *fast*. In N. T. 1) gener. *fasting*, for want of food, 2 Cor. vi. 5. xi. 27, *ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις*. Plut. vii. 642, *νηστεία*. 2) in a *religious* sense, e. gr. of the private fastings of the Jews, sometimes twice a week, Matt. xvii. 21, and

Mk. ix. 29, *ἐν προσευχῇ καὶ νηστείᾳ*. Lu. ii. 37. 1 Cor. vii. 5. Sept. for *ἄσ* Dan. ix. 3, and Is. lviii. 3. Ps. lxxix. 10. Spec. *the fast*, i. e. 'the great annual public fast' of the Jews, the great day of atonement, which occurred in the month Tisri, corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts xxvii. 9. Comp. Lev. xvi. 29, sq. xxiii. 27, sq. Jos. Ant. iii. 10, 3. Philo, de Vit. Mos. ii. p. 657. C. Plut. viii. p. 669, 12. And so at Athens the middle day of the Thesmophoria, on which there was a fast, was called *Νηστεία*, 'the Fast.'

Νηστεύω, f. *εύσω*, (*νήστις*), to *fast*, to *abstain from eating*; in N. T. only of private fasting, Matt. vi. 16, sq. et al. *sæpe*. Sept. *Æl. V. H. v. 20*; with the notion of *grief*, *mourning*, with which fasting was often connected, Matt. ix. 15, *πεθεῖν—νηστεύουσιν*. Mk. ii. 20. Lu. v. 34, 35; of our Saviour's supernatural fast of forty days, Matt. iv. 2, where it is plain from Lu. iv. 2, *οὐκ ἔφαγεν οὐδὲν*, 'he ate nothing whatever,' that entire abstinence from food must be meant. If so, as Mr. Rose observes, our Saviour's life was miraculously preserved, though he was not the less alive to the pains of hunger.

Νῆστις, *ιος*, ὄ, ἢ, adj. (*νη*-insep. *un*, *ἔσθις*), *fasting*, plur. acc. *νήστεις*, Matt. xv. 32. Mk. viii. 3. Dion. Hal. Rhet. ix. 16, *νήστεις*: elsewhere generally in sing.

Νηφάλιος, *ία*, *ιον*, adj. (*νήφω*), in Class. *sober*, *temperate*, *abstinent*, espec. in respect to wine; in N. T. fig. *sober-minded*, *watchful*, *circumspect*, 1 Tim. iii. 2, *δεῖ οὖν τὸν ἐπίσκοπον εἶναι νηφάλιον*. ver. 11. Tit. ii. 2. Not found in Class. who use *νήφων*.

Νήφω, f. *ψω*, in Class. gener. to be *sober*, *temperate*, *abstinent*, espec. in respect to wine, as Soph. *Œd. Col.* 100, *νήφων δόμοις*. In N. T. to be *sober-minded*, and by impl. *watchful*, *circumspect*, intrans. 1 Th. v. 6, *γρηγορώμεν καὶ νήφωμεν*, and ver. 8. (so in Plut. Pol. Præc. we have *ἀγρυπνῶν καὶ νήφων*), and 1 Pet. v. 8, *νήψατε, γρηγορήσατε*.) 2 Tim. iv. 5, *σὺ δὲ νῆφε ἐν πάσι*. 1 Pet. i. 13. iv. 7, *νήψατε εἰς προσευχάς*, render, 'be ye vigilant unto your prayers,' be vigilantly attentive to prayer. Similar to *τῇ προσευχῇ προσκαρτερεῖτε*, Col. iv. 2, and *τῇ προσευχῇ προσκαρτεροῦντες*, Rom. xii. 12. also *προσμένει—ταῖς προσευχαῖς*, 1 Tim. v. 5. By a similar mode of expression it is said in Lucian, Hermet. 47, *νήφε, καὶ μέμνησο ἀπιστεῖν*.

Νικάω, f. *ήσω*, (*νίκη*), to be *victorious*, e. gr. I. INTRANS. to *come off victor*, carry

one's cause, Rom. iii. 4, ὅπως ἀν νικήσῃ ἐν τῷ κρίνεσθαι σε, i. e. over their accusers, by being acquitted. Of the word thus used in a judicial sense, examples are found in the Class. as Liban. Or. p. 249, νικῶν ἀπάσαις. Isæus, Or. iv. τί ὠφελοῦμεθα νικήσαντες; So also Hom. II. i. 576, ἐπεὶ τὰ χερίονα νικᾷ, but gener. with the addition of δίκην, γνώμην, and such like. In the military sense this intrans. use is found in Hom. II. iii. 71, ὀππότερος δέ κε νικήσῃ, and 255. In Rev. v. 5, ἐνίκησεν ὁ Λέων—ἀνοῖξαι τὸ βιβλίον, there may be, as Vitringa and Eichhorn suppose, an allusion to carrying a cause in a court of justice, ἐνίκ. standing for ἡξιῶθη. In ver. 4 we have ἄξιος εὐρέθη. As, however, this view involves something not a little harsh, it is better to suppose νικῶ here used, as the Lat. *prævaleo*, for *vim habere*, as Pliny, H. N. xxviii. 7, 'Lac prævalere ad vitia in facie sananda.' And so oft. *valere* in Lat. for *vires habere*, *posse*. —II. TRANS. prop. to overcome, conquer, with acc. Lu. xi. 22, ἐπὶν ὁ ἰσχυρότερος—νικήσῃ αὐτόν. Rev. xi. 7. xiii. 7. fig. Rom. xii. 21, νικά ἐν τῷ ἀγαθῷ τὸ κακόν. Also to overcome *spiritually*, either as said of Christ, John xvi. 33. Rev. iii. 21, 'who overcame the powers of evil,' or of his followers, who are bound to fight under his banner against sin, the world, the flesh, and the Devil, 1 John v. 4, νικᾷ τὸν κόσμον, and ver. 5. ii. 13, 14. iv. 4. Hence part. absol. ὁ νικῶν, 'the victor,' 'he that overcometh,' Rev. ii. 7, 11, 17. iii. 5, and oft. in Rev. where sometimes we have the nomin. absol. as ii. 26. iii. 12, 21. In Rev. xv. 2, τοὺς νικῶντας ἐκ τοῦ θηρίου, there is a constr. prægn. by Hebr. for 'those who have come off conquerors out of (or after) contest with the beast.'

Νίκη, ης, ἡ, prop. *victory* in battle, or any *advantage* gained over any one. In N. T. by meton. of the effect for the efficient, 'the ground or means of victory,' 1 John v. 4, αὐτὴ ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, i. e. that principle whereby we overcome the world. See νικῶν II.

Νίκος, εος οὐς, τὸ, (νίκη,) *victory*, a later form for νίκη, 1 Cor. xv. 55, ποῦ σου, ἄδη, τὸ νίκος; and ver. 57. So εἰς νίκος, adv. *victoriously*, triumphantly, Matt. xii. 20. 1 Cor. xv. 54, where see my note.

Νικτήρ, ἦρος, ὁ, (νίπτω,) a *wash-basin*, John xiii. 5.

Νίπτω, f. ψω, to wash some part of the body, as the face, hands, feet. Trans. τὸ πρῶσωπον, Matt. vi. 17; by impl. τοὺς ὀφθαλμούς, John ix. 7, 11, 15. τὰς χεῖρας, Matt. xv. 2. Mk. vii. 3. τοὺς πόδας, John xiii. 5, 6, 8, sqq. Sept. & Class.

Νοεῖω, f. ἦσω, (νόος,) prop. to see with the eyes, to perceive, as ὀφθαλμοῖς νοεῖν, Hom. II. xxiv. 294. iii. 396. Xen. An. iii. 4, 44; also 'to remark, observe,' as Hom. Od. iv. 116, et al. In N. T. fig. to see, perceive, with the mind, i. e. 1) to perceive, understand, comprehend, absol. Matt. xvi. 9, οὐπω νοεῖτε; John xii. 40, τῇ καρδίᾳ: with acc. expr. or impl. Eph. iii. 4, ἀναγινώσκοντες νοῆσαι σύνεσίν μου. ver. 20. Rom. i. 20. 1 Tim. i. 7. foll. by infin. Heb. xi. 3; by ὅτι, Matt. xv. 17, al. Sept. Prov. i. 2, 6. ÆL. V. H. v. 5. Diod. Sic. v. 31. Plut. Thea. 3. In Eph. iii. 20, ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα, ἡ νοούμεθα, the sense is *conceive, embrace by thought*, (whence νόημα, 'a mental conception,') as in Hom. II. xv. 81, ὡς δ' ὅταν αἴξῃ νόος ἀνέρος—φρεσὶ πευκαλίμησι νοῆση, "Ἐνθ' εἴην, ἢ ἐνθα, μενοινήσειε τι πολλά. 2) to have, or turn in mind, think of, consider, absol. Matt. xxiv. 15. Mk. xiii. 14, ὁ ἀναγινώσκων νοεῖτω: with acc. 2 Tim. ii. 7, νοεῖ ἅ λέγω. Ecclus. xi. 7, νόησον πρῶτον καὶ τότε ἐπιτίμα. Hom. II. xv. 81, et al. Arr. Epict. iii. 1.

Νόημα, ατος, τὸ, (νοεῖω,) a *thought*, i. e. what has passed through the mind, as Hom. Od. vii. 36, νέες ὠκεῖται, ὡσεὶ πτερῶν, ἢ νόημα. And so often in Plato. 1) prop. 'any thing thought out,' excogitated; hence a *purpose, project*, whether good (as Hom. II. x. 104, and often both in sing. and plur.) or evil, as in N. T. 2 Cor. ii. 11, οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοήματα ἀγνοοῦμεν, and x. 5, αἰχμαλωτίζοντες πᾶν νόημα. Baruch ii. 8. 3 Macc. v. 30. 2) meton. as in Engl. for the mind, e. gr. the understanding, 2 Cor. iii. 14, ἐπωρώθη τὰ νοήματα αὐτῶν. iv. 4; also the affections, disposition, xi. 3, μὴ οὕτω φθαρῇ τὰ νοήματα ὑμῶν. Phil. iv. 7. Hom. Od. xx. 82, 346. Hes. Op. 128. Pind. Pyth. vi. 29. Plato, p. 197, C. but only in sing.

Νόθος, ου, ὁ, ἡ, adj. as often in Hom. joined with υἱός, *spurious, illegitimate*, as said of offspring, Heb. xii. 8, νόθοι ἐσὶ καὶ οὐχ υἱοὶ, i. e. not true sons, meaning not *spiritual* sons. See Rom. viii. 14, 17, 19. Gal. iv. 7. 1 John iii. 1. So Aristoph. Av. 1694, νόθος εἶ καὶ οὐ γνήσιος, a passage chiefly worthy of notice, from the similarity of the sentiment; for of the word in question examples are by no means rare.

Νομῆ, ἦς, ἡ, (νέμω, act. to feed persons or pasture cattle, also neut. to feed, take food, whence νομῆ, fr. νένομα,) *feeding, or pasturage*, Xen. Econ. vii. 20. Eurip. Cycl. 61, and oft. Only fig. in N. T. John x. 9, νομὴν εὐρήσει, 'shall find [spiritual] nourishment,' namely, that which shall nourish the soul unto ever-

lasting life. And as the word is used gener. of the act of feeding, Ælian, V. H. xiii. 1, so it is also used *spec.* of that *spreading* of a gangrene or ulcer by which it eats away the sound flesh. And so in Hippocr. de Ulcer. p. 516. Jos. Bell. vi. 2. 9. Hence the phrase *νομήν ποιείσθαι*, Polyb. i. 81, and in N. T. *νομήν ἔχειν*, as in 2 Tim. ii. 17, ὁ λόγος αὐτῶν ὡς γαγγραινα νομήν ἔξει, i. e. 'will spread further, has a tendency to spread further; answering to the plainer expression at Acts iv. 17, ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ.

Νομίζω, f. ἴσω, (νόμος, which see,) 1) to 'establish a thing by law or usage; 2) to adopt it when established, and regard it as fixed by law or custom, 1) prop. to do any thing by custom, to be accustomed, or wont; as Hdot. ii. 51, ταῦτα νενομίκασι, and oft. Pass. Acts xvi. 13, οὐ ἐνομίζετο προσευχῆ εἶναι, 'where, according to custom, was the proseuche,' (a sense frequent in the Class. from Hdot. and Thucyd. downwards, espec. in the participle pres.) or 'where prayer was wont to be made.' See my note there. 2) gener. to recognise or acknowledge any thing as being what law has prescribed or custom fixed, and gener. to regard as so or so; e. gr. τινα Θεὸν νομίζειν in Dinarch. 102, 13, and Xen. oft. νομίζειν Θεοῦς. So pass. Lu. iii. 23, ὡς ἐνομίζετο, 'as he was regarded, reckoned,' namely, according to Jewish custom. Dem. 1022, 16, οἱ νομιζόμενοι μὲν υἱεῖς, ἀλλ' οὐκ ἐστὶν υἱεῖς ἐξ αὐτῶν. Hdot. iv. 180, τοῦτου παῖς νομίζεται. Hence gener. to think, suppose, regard, foll. by inf. with acc. Lu. ii. 44, νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts vii. 25. viii. 20. 1 Tim. vi. 5, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν, i. e. 'accounting, regarding the Gospel-scheme (1 Tim. iii. 16.) as a mere means of acquiring gain.' So Jos. Bell. ii. 21, 1, ἀρετὴν ἠγοούμενος τὴν ἀπάτην. Dion. Hal. iii. 5, χρηματισμὸν ἠγοούμενοι τὸν πόλεμον. In 1 Cor. vii. 26, νομίζω τοῦτο καλὸν ὑπάρχειν, it has the force of 'my opinion is.' So Lat. *censeo*; e. gr. Cic. Epist. Fam. vii. 13, 'Treviros vites, *censeo*.' And so Plato, Phæd. p. 230, ὡς νομίζω συμφέρειν ἡμῖν, γενομένων τούτων.

Νομικός, ἡ, ὄν, adj. (νόμος,) pertaining to law, 1) gener. of things, Tit. iii. 9, μάχαι νομικαί, i. e. disputes relating to the Mosaic law, 2) of persons, one skilled in the law, a lawyer, Tit. iii. 13, τὸν νομικόν. Plut. vii. 99, οἱ νομικοί. Strabo, xii. p. 813, οἱ παρὰ Ῥωμαίους νομικοί. Arr. Epict. ii. 13, 7. Diog. Laërt. vi. 54. In the Jewish sense, an interpreter and teacher of the Mosaic law, (as Jos. Bell. ii. 21, 7,) equiv. to *νομοδιδάσκαλος* and

γραμματεὺς, (which see,) Matt. xxii. 35, & x. 25, νομικός τις, et al. Dissert. vii. & xii. Trigland de Karæis, p. 66. Reland. Diss. Misc. P. ii. p. 90, and my note on Matt. xxii. 35.

Νομίμως, adv. (νόμιμος, fr. νόμος,) lawfully, 'according to law or custom,' 1 Tim. i. 8, αὐτῶν ν. χρῆται, i. e. act upon it, fulfil its injunctions. 2 Tim. ii. 5, ἐὰν μὴ ν. ἀθλήσῃ. Arr. Epict. iii. 10, 8, εἰ ν. ἤθλησας, and oft. in Class.

Νόμισμα, ατος, τό, (νομίζω, to use as money, Plato Eryx. p. 400,) prop. 'any thing prescribed by law or custom,' τὸ νενομισμένον ἔθος. Hence *current money*, coin, Matt. xxii. 19, τὸ ν. τοῦ κήνσου, and Sept.; also oft. in Class. from Xen. downwards.

Νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) lit. a law-teacher, 'a teacher and expounder of the Jewish law,' equiv. to *νομικός* and *γραμματεὺς*, Lu. v. 17. Acts v. 34. (See on *γραμματεὺς*, Lu. v. 17.) Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. i. 7, φέλονται εἶναι νομοδ.

Νομοθεσία, ας, ἡ, (νομοθετέω, for the phrase νόμον τίθειναι, 'to lay down a law,' law-giving, legislation, the giving of a code of laws. So Plato Legg. 684, ἡ κατοίκους καὶ νομοθ. et sæpe al. In N. T. by meton. the law so given, or laws, THE LAW, e. g. the Mosaic code, Rom. ix. 4, ὧν αἱ διαθήκαι καὶ ἡ νομοθ. 2 Macc. vi. 23, ὁ λογισμὸν ἀναλαβῶν—τῆς ἀγίας καὶ Θεοκτίστου νομοθεσίας. Jos. Ant. iii. 13, 5. vi. 5, 6. Dion. Hal. Ant. ii. 23. Plut. Reisk. vi. p. 892, ἕως οὐ παντάπασιν ὑπεριδόντες τὴν Λυκούργου νομοθ.

Νομοθετέω, f. ἴσω, (νομοθέτης,) to make or give laws, to enact as law, 1) prop. and with dat. for any one, Xen. Apol. Socr. 15, Λυκούργου τοῦ Λακεδαιμονίου νομοθετήσαντος. Sept. Ex. xxiv. 12, τὰς ἐντολάς, ἃς ἔγραψα νομοθετήσαι αὐτοῖς. Hence in N. T. pass. to be legislated for, to receive laws, (where the dat. of the active construction becomes the nom. to the passive,) Heb. vii. 11, ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο, 'for the people received the (Mosaic) law upon this condition,' i. e. of being under the Levitical priesthood. So Jos. Ant. iii. 11, 4, ἐπὶ τῇ αὐτοῦ ἀτιμία τοιαῦτα ἐνομοθέτησε. 2) to establish, sanction, prop. as law, or by law, act. Xen. Mem. iv. 4, 25, and oft. in Class. In N. T. pass. Heb. viii. 6, ἥτις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. Deut. xvii. 10, ποιῆσαι κατὰ πάντα ὅσα ἂν νομοθετήσῃ σοι. Jos. Ant. iii. 15, 5, τὸ νομοθετήθην. And so Plato, as H. Steph. tes-

tifies, sometimes uses it for *legi subjici, legem accipere*.

Νομοθέτης, ου, ό, (νόμος, τίθημι,) a *lawgiver*, Ja. iv. 12, and *Class.*

Νόμος, ου, ό, (νένομα, fr. νέμω, to divide out, allot,) prop. 'what is assigned, allotted, or ordered' for any one to have or to do, or 'that principle which assigns or marks out' to every one his duty. So *Etymol. Mag.* νόμος' ό νέμων πάσι τό δέον. Of course, there is an implied notion of *ordering*, as is the case in all terms denoting law, in every language. Thus, for instance, the Lat. *Lex* and our *law* (anciently *Ley*, *Lage*) is the past partic. of the Goth. *laggan*, to lay down, and means any thing *laid down*, (i. e. ordered,) as a rule of conduct. So Hooker defines law to be 'that which assigns unto each thing the kind, that which *moderates* the force and power, that which *appoints* the form and measure of working.' In like manner *Ἰασμός* comes from *τίθημι*, 'to lay down.' Thus a man's right by law is only what it is *ordered* he shall have. A view certainly in the mind of Pindar, when he says: Νόμος ό πάντων βασιλεύς. But besides this sense of νόμος, there is another and qualified one, namely, that of *custom*, which, by long prescription, becomes law. So Thucyd. ii. 37, speaks of laws, ὅσοι ἀγραφοί ὄντες explained by the Schol. ἔθη. And so oft. in *Hdot.* and other *Class.* In N. T. the word only means *law*, as something *laid down* or prescribed, by some authority, human or divine. I. *gener.* and without reference to a particular people or state, Rom. iv. 15, οὐ γάρ οὐκ ἔστι νόμος, οὐδέ παράβασις. v. 13. vii. 8, χωρίς νόμου ἁμαρτία νεκρά. 1 Tim. i. 9, δικαίω νόμος οὐ κείται. Xen. Mem. i. 2, 41, and oft. in *Class.*—II. *spec.* of particular laws, statutes, ordinances, spoken of in N. T. mostly of the Mosaic, viz. 1) of laws relating to *civil rights and duties*, John vii. 51, μή ό νόμος ἡμῶν κρίνει τόν ἄνθρωπον; viii. 5. xix. 7. Acts xxiii. 3. xxiv. 6. So the law of marriage, Rom. vii. 2. 1 Cor. vii. 39; of the Levitical priesthood, Heb. vii. 16, also ix. 19, κατὰ νόμον, 'according to the ordinance or command,' i. e. respecting the promulgation of the law. 2) of laws relating to *external religious rites*, e. gr. purification, Lu. ii. 22. Heb. ix. 22; circumcision, John vii. 23. Acts xv. 5; sacrifices, Heb. x. 8. 3) of laws relating to *internal religious principle* on the hearts & consciences of men, as influencing their conduct, Rom. vii. 7, ό νόμος ἔλαγεν Οὐκ ἐπιθυμῆσαι. Ja. ii. 8. Heb. viii. 10. x. 16, διδόνε νόμους μου ἐπί καρδίας αὐτῶν. 4) by impl. for a *written law*, a law expressly given, ό νόμος ἐγγραπτός.

Rom. ii. 14, ἔθνη τὰ μή νόμον ἔχοντα—ἑαυτοῖς εἰσι νόμος. Diod. Sic. i. 94, νόμοι ἐγγραπτοί.—III. THE LAW, i. e. the *body of laws* contained in the Mosaic code, and that whether moral or ceremonial. 1) prop. Matt. v. 18, ἵατα ἐν—οὐ μή παρέλθῃ από τοῦ νόμου. xxii. 36. Lu. xvi. 17, & oft. οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπό νόμον, 'those under the Mosaic law,' Rom. iv. 16. iii. 19. 1 Cor. ix. 20. ὅσοι ἐν νόμῳ, id. Rom. ii. 12. Sept. Deut. i. 5. iv. 44, al. 2) fig. for the Mosaic dispensation, Rom. x. 4, τέλος γάρ νόμου Χριστός. Heb. vii. 12. x. 1. 3) meton. for the *book of the law*, prop. the books of Moses, the *Pentateuch*, Matt. xii. 5. Lu. ii. 23, et al. So Sept. Neh. viii. 2. As forming part of the Old Test. ό νόμος καί οἱ προφήται, Matt. v. 17. Lu. xvi. 16. John i. 46, et al. Jos. de Macc. 18. ό νόμος M. καί προφ. καί ψαλμοί, Lu. xxiv. 44. Also simply ό νόμος, for the *Old Testament*, John x. 34. xii. 34. 2 Macc. ii. 18.—IV. fig. νόμος τέλειος, Ja. i. 25, 'the [more] perfect law,' the Christian dispensation, in contrast with that of Moses, which made nothing perfect, Heb. vii. 19. ix. 19, called at Ja. i. 25, νόμος ό τῆς ἐλευθερίας, as freeing believers from the yoke of ceremonial observances and the slavery of sin. This is also called, Rom. iii. 27, 'the law of faith,' as opposed to any law of works. On the phrase ἔργα νόμου at Rom. iii. 28, and ix. 32, see Bp. Bull's Harm. Apost. ch. vi. Also, 'the law of the spirit of life,' in opposition to the law (i. e. power) of sin and death, Rom. viii. 2. Also, at ix. 31, νόμ. δικαιοσύνης, as containing Evangelical righteousness, in opposition to that arising from any law of works; (such as is adverted to at Phil. iii. 6, 9. Tit. iii. 5, et al.) even that imputed to sinful man, through faith in Christ, by which his past sins are forgiven, and he is accepted, as righteous, to life eternal. See Rom. iv. 6, 7, 8. v. 18, 21. x. 10. Phil. iii. 9. Also used of the laws, precepts, established by the Gospel, e. gr. ό νόμος Χριστοῦ, Gal. vi. 2; absol. Rom. xiii. 8, 10, πλήρωμα οὖν νόμου ἡ ἀγάπη.—V. fig. *law*, i. e. *norma, rule, standard*, of judging or acting, or a principle of action, Rom. iii. 27, διά τοῖον νόμου; τῶν ἔργων; οὐγί' ἀλλά διά νόμου πίστεως. vii. 21, 23, 25. viii. 2, 7. In the sense of *rule of life, discipline*, Phil. iii. 5, κατὰ νόμον, Φαρισαῖος. Arr. Epict. i. 26, 1.

Νοσῶ, f. ἦσα, (νόσος,) to be sick, to suffer under bodily disease, prop. *Hdot.* i. 105. Thuc. i. 138. In N. T. fig. νοσῶν περί τι, 'to have a sickly longing' for any thing, to pine away, 'have a morbid fondness for,' 1 Tim. vi. 4, νοσῶν περί ζήτη-

σεις καὶ λογομαχίας. So Plut. de Ira Cohib. 14, τοῖς περὶ δόξαν νοσοῦσιν. Plato, Phædr. p. 228, περὶ λόγων ἀκοήν.

Νόσημα, ατος, τὸ, (νοσέω,) *sickness, disease*, equiv. to νόσος, John v. 4, and Class.

Νόσος, ου, ὁ, ἡ, prop. *sickness, disease*, Matt. iv. 23, Θεραπεύων πάσαν νόσον, and ver. 24, where see my note, et sæpiss. Sept. and Class. Metaph. used to denote the pain or sorrow of sickness, Matt. viii. 17, αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε καὶ τὰς νόσους ἐβάστασεν, where the latter term relates to disorders of the body, the other to the diseases of the soul, (not of the mind, as most, even orthodox Commentators explain,) namely, those diseases of the soul by sin, (see Ps. xli. 4. ciii. 3. cxlvii. 3,) alone to be healed by the great Physician of souls, Jesus Christ, that 'Sun of righteousness,' who, arising 'with healing in his wings,' by the efficacy of his blood, (as it is said, 1 Pet. ii. 24, 'by whose stripes ye were healed,') healeth our spiritual disorders, and by the potent influence of his Spirit helpeth our infirmities, enabling us both to will and to do. By the same allusion it is said, Ps. xxxviii. 4, 'Mine iniquities are a burden too heavy for me to bear.' And in Gal. vi. 2, such ἀσθένειαι are called *burdens*, as being burdensome to those who bear them, and to others—burdens from which Christ alone sets us free. So again in Ps. xl. 12, it is said, 'Mine iniquities have taken such hold of me, that I am not able to look up,' where there is an allusion to disorders so violent in their nature as not to permit the sufferer even to look up. Now the Saviour is represented as suffering in his own body the sins of many, inasmuch as 'on him were laid the iniquities of us all.' See Is. liiii. And he calls those iniquities his *own*, of which he bore the penalty. Of this spiritual sense of the term, it is said no example occurs in the Classical writers. Yet Plato speaks of various vices, and of vice in general, as disorders of the soul; e. gr. Soph. p. 228, τὸ μὲν πονηρία καλούμενον νόσος αὐτῆς, scil. τῆς ψυχῆς, and 691, τῆς μεγίστης νόσου, ἀνοίας, πληρωθεῖσα. 477, κακίαν ἂν φήσαις ἀσθένειαν εἶναι καὶ νόσον. 610, τὴν ἀδικίαν εἶναι θανάσιμον τῷ ἔχοντι, ὡσπερ νόσον.

Νοσσιὰ, ἀς, ἡ, (a contracted later form for νοσσιὰ, from νοεσσός,) *a nest*, i. e. with the young. Sept. Ps. lxxxiii. 3. Pausan. ix. 30, sq. In N. T. *a nest of young birds, a brood*, Lu. xiii. 34, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιάν. So Sept. Deut. xxxii. 11.

Νοσσίον, ου, τὸ, (contr. for νεοσσίον,) *a young bird*, Plur. τὰ νοσσία, a

brood of young birds, Matt. xxiii. 37. Sept. Ps. lxxxiii. 3. Aristot. H. An. ix. 29. Æl. V. H. x. 3.

Νοσφίξω, φίσω, (νόσφι, apart,) prop. 'to put or set apart, to separate,' mid. to separate oneself, to go away, Hom. Od. xi. 73. Act. to take or snatch away, to rob. Pind. Nem. vi. 106. In N. T. mid. to take away for oneself, to keep back anything which belongs to another, to embezzle, purloin, absol. Tit. ii. 10, μὴ νοσφιζόμενος: with acc. 2 Macc. iv. 32. Jos. Ant. iv. 8, 29. Foll. by ἀπὸ with gen. partit. Acts v. 2, 3, νοσφίσασθαι ἀπὸ τῆς τιμῆς: with ἀπὸ, Sept. Josh. vii. 1, ἐλοσφίσαντο ἀπὸ τοῦ ἀναθέματος. Philo de Vit. Mos. i. p. 641, οὐδὲν ἔκ τινος υ.

Νότος, ου, ὁ, the south wind, or strictly the south-west wind, Lat. *notus*. 1) prop. Lu. xii. 55, νότον πνέοντα. Acts xxvii. 13. xxviii. 13. Sept. & Class. 2) meton. the south, the southern quarter of the heavens and earth, Matt. xii. 42. Lu. xi. 31, βασίλισσα νότου. xiii. 29. Rev. xxi. 13. Sept. Ecl. i. 5, al. Jos. Ant. viii. 13, 2. Hdot. vi. 139.

Νουθεσία, ας, ἡ, (νουθετέω,) prop. a putting in mind, i. e. *warning, admonition, exhortation*, 1 Cor. x. 11, ταῦτα ἐγράφη πρὸς νουθεσίαν ἡμῶν. Eph. vi. 4. Tit. iii. 10. Jos. Ant. iii. 15, 1. Diod. Sic. xv. 7.

Νουθετέω, φίσω, (νοῦς, τίθημι,) prop. to put in mind, to put into one's heart; hence to warn, admonish, exhort, trans. Acts xx. 31, οὐκ ἐπανασάμην—νουθετῶν ἕνα ἕκαστον. Rom. xv. 14, al. Sept. Job iv. 3. Jos. Ant. iv. 8, 24. Xen. Cyr. viii. 2, 15.

Νουμηνία, ας, ἡ, Att. contr. for νεομηνία, (νέος, μήν,) prop. *new-moon*, i. e. the new-moon, as a festival, Col. ii. 16. Sept. and Class.

Νουνεχῶς, adv. (νουνεχῆς, 'having understanding,' fr. νοῦς, ἔχω,) *understandingly, discreetly*, Mk. xii. 34, νουνεχῶς ἀπεκρίθη. Pol. ii. 13, 1. Diod. Sic. x. p. 41.

Νοῦς, νοῦ, acc. νοῦν, ὁ, Att. contr. for Νόος, νόου: but in N. T. only gen. νοός, dat. νοῖ, prop. *the seer or perceiver*, i. e. the intelligent or intellectual principle, THE MIND, 1) as the seat of the passions and affections, 'mode of thinking and feeling,' disposition, moral inclination, equiv. to heart, Rom. i. 28, παρίδωκεν αὐτοῦς ὁ θεὸς εἰς ἀδόκιμον νοῦν. xii. 2. 1 Tim. vi. 5, διεφθαρμένων τὸν νοῦν. So for firmness or presence of mind, 2 Th. ii. 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. vii. 23, 25. Sept. Is. x. 7, 12. Hom. Od. i. 3. Xen. Cyr. v. 2, 17. Hdot. i. 117. ix. 120, and oft. 2) *mind*, for *understanding, intellect*,

Lu. xxiv. 45, διημοίξεν αὐτῶν τὸν νοῦν. 1 Cor. xiv. 14, sq. 19. Phil. iv. 7. Rev. xiii. 18, ὁ ἔχων τὸν νοῦν, i. e. 'the wise.' Sept. Josh. xiv. 7, & oft. in Class. from Hom. downwards. 3) meton. *mind*, for what is *in* the mind, i. e. *thought, counsel, purpose*, e. gr. of God or Christ, Rom. xi. 34, τίς γὰρ ἔγνω νοῦν Κυρίου; 1 Cor. ii. 16. Of men, Rom. xiv. 5. Judith viii. 14. Hdot. vii. 150. iv. 36, and oft. 4) fig. of things, *sense, meaning*, Rev. xvii. 9, ὡς ὁ νοῦς ὁ ἔχων σοφίαν, i. e. 'the deep or hidden sense.' Hdot. vii. 162, οὗτος ὁ νόος τοῦ ρήματος. Synes. Ep. 103, σὺ κακῶς ἐπέδεξω τὸν νοῦν τῆς ἐπιστολῆς.

Νύμφη, ης, ἡ, (obsol. *νύβω*, Lat. *nubo*, to veil, with allusion to her being conducted veiled from her father's house,) a *bride, spouse, newly married*, 1) prop. John iii. 29, ὁ ἔχων τὴν νύμφην, νυμφίος ἐστί. Rev. xviii. 23, al. Sept. and Class. 2) as opp. to ἡ πενθερά, & put for *daughter-in-law*, Matt. x. 35. Lu. xii. 53. So Sept. Gen. xxxviii. 11. Ruth i. 6, 7. Mic. vii. 6. Tob. xi. 16, 17. Jos. Ant. v. 9, 1. Not in Class.

Νυμφίος, ου, ὁ, (νύμφη,) a *bridegroom, spouse, newly married*, Matt. ix. 15, et al. sæpe. Sept. and Class.

Νυμφῶν, ὠνος, ὁ, (νύμφη,) *bridal chamber*, where the nuptial bed was prepared, usually in the house of the bridegroom, whither the bride was brought in procession. The word occ. sometimes in the Sept. and Apocryphal writers, also in Heliod. vii. 113; in N. T. only in the phrase οἱ υἱοὶ τοῦ νυμφῶνος, 'sons of the bridal chamber,' Matt. ix. 15. Mk. ii. 19. Lu. v. 34. These were the companions of the bridegroom, or rather his guests during the nuptial festivities, *bridemen*, just as the bride had also her companions or *bridemaids*; whether they were the same or not with the *παρὰνύμφιοι* and *νυμφαγωγοὶ* of the Greeks, is debated, but prob. they were *not* the same.

Νῦν, adv. (also *νυνὶ* as strengthened by the demonstr. *ι*,) *now*, Lat. *nunc*. I. prop. as *adv. of time*, NOW, used 1) of the *actual present*, as opp. both to time past and future, Lu. vi. 21, οἱ πεινώντες νῦν. ver. 25. John iv. 18. xii. 27, al. sæpe. Sept. and Class. In direct antith. to something done in time past, e. gr. νῦν δέ, Lu. xvi. 25. Gal. iv. 9. νυνὶ δέ, in which connexion chiefly is *νυνὶ* found, Rom. iii. 21. So in antith. to something future, emphat. Mk. x. 30, νῦν ἐν τῷ καιρῷ τούτῳ. Xen. Conv. viii. 4, νῦν ἐν τῷ παρόντι. With the art. ὁ, ἡ, τὸ νῦν, as adj. *the now existing, present*, Acts xxii. 1, τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. Rom. iii. 26, ἐν τῷ νῦν καιρῷ, al. and Class. So ἀπὸ τοῦ νῦν, scil. *χρόνου, from now*,

henceforth, Lu. i. 48. 2 Cor. v. 16. ἀχρι τοῦ νῦν, *until now*, Rom. viii. 22. Phil. i. 5. ἕως τοῦ νῦν, id. Matt. xxiv. 21. τὰ νῦν or ταῦν, adv. *now, at present*, Acts iv. 29. v. 38, al. and Class. τὸ νῦν ἔχον, *as it now is*, i. e. for the present, Acts xxiv. 25. 2) in reference to *time just past, now*, i. e. JUST NOW, *even now*, Matt. xxvi. 65. John xi. 8. Rom. v. 11, et al. 3) in reference to *future time just at hand*, EVEN NOW, *presently*, immediately, e. gr. foll. by fut. John xii. 31, νῦν ὁ ἀρχων τοῦ κ. τ. ἐκβληθήσεται ἔξω. Acts xiii. 11. Phil. i. 20, and Class. Foll. by perf. for fut. as implying what is immediately to take place, John iv. 23, ἔρχεται ὄρα, καὶ νῦν ἐστί. xii. 31, νῦν κρίσις ἐστὶ τοῦ κόσμου τ. xvi. 5, 32, et al.—II. as a *particle of transition or continuation*, NOW. 1) gener. *now*, as marking a present condition, i. e. 'in the present state of things, as things are,' Lu. ii. 29, νῦν ἀπολύεις τὸν δούλόν σου. xi. 39. Rom. v. 9. Col. i. 24. καὶ νῦν, Acts iii. 17. In antithesis, νυνὶ δέ, 1 Cor. xiii. 13. 2) as implying that one thing follows *now out of* another, thus marking a conclusion, inference, equiv. to NOW THEN, *now therefore*, i. e. 'since these things are so,' Acts xii. 11, νῦν οἶδα ἀληθῶς. xxii. 16. 1 Cor. xiv. 6, νυνὶ. So νῦν οὖν, Acts xvi. 36, & Xen. Cyr. vii. 5, 34; interrog. Acts xv. 10. νῦν ἄρα, Rom. viii. 1. 3) *emphat.* in commands and exhortations, implying that what is to be done should be done *now*, at once. So with imperat. Matt. xxvii. 42, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. ver. 43. John ii. 8. Ja. iv. 13, ἄγε νῦν. v. 1. Acts vii. 34, νῦν δεῦρο. Hom. II. xxiii. 485. Aristoph. Pac. 851, et al.

Νύξ, νυκτός, ἡ, *night*, Lat. *nox*. 1) prop. Matt. xiv. 25, τετάρτη φυλακῆ τῆς νυκτός, Lu. ii. 8. Rev. viii. 12, al. Sept. and Class.; fig. John ix. 4, ἔρχεται νύξ, 'the night of life's little day;' so Hor. Od. iv. 1, 16, 'jam te premet nox.' In specifications of time; *genit. of time when*, indef. and continued, e. gr. νυκτός, *by night*, Matt. ii. 14. xxvii. 64. John iii. 2, al. ἡμέρας καὶ νυκτός, *by day and by night*, i. e. continually, Acts ix. 24. Rev. iv. 8. νυκτός καὶ ἡμ. 2 Tim. i. 3, and so Class. μέσης δὲ νυκτός, Matt. xxv. 6. κατὰ μέσον τῆς ν. Acts xxvii. 27. διὰ τῆς νυκτός, *during the night*, i. e. either the whole night, Lu. v. 5, or by night, Acts v. 19. *Dat. of time when*, definite, Lu. xii. 20, ταύτη τῇ νυκτὶ, *this very night*. Acts xii. 6. ἐν νυκτὶ, *by night*, Acts xvii. 9. ἐν τῇ ν. Matt. xxvi. 31. John xi. 10. *Accus. of time how long*, Matt. iv. 2, νύκτας τεσσαράκοντα. xii. 40, τρεῖς νύκτας. So τὰς νύκτας, *the nights*, i. e. during the nights, Lu. xxi. 37. νύκτα καὶ

ἡμέραν, *night and day*, continually, Mk. iv. 27, al. and Class. 2) *metaph.* for a time of moral and spiritual darkness, the opposite of gospel light and day, Rom. xiii. 12, ἡ νύξ προέκοψεν. Such at least is the interpretation of most recent Commentators; but it rather denotes the time of this present life, as being a state of darkness and ignorance, in comparison with the clear light and knowledge of which the saints shall be partakers in another and better state, 'When,' in the words of a great poet, 'they waken with that light, Whose day shall never sleep in night.' In 1 Th. v. 5, οὐκ ἐσμεν νυκτός, scil. υἱοί, there is a combined notion of ignorance and dissoluteness. See σκότος 2.

Νύσσω, f. ξω, *to prick, pierce*, e. gr. τὴν πλευράν, John xix. 34, and Class.

Νυστάζω, f. ξω, (νεύω,) *prop.* to nod, hence *to slumber*, intrans. Matt. xxv. 5, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Sept. and Class. Fig. 2 Pet. ii. 3, ἀπάλεια αὐτῶν οὐ νυστάζει, a highly fig. expression, perhaps formed on *prospopoeia* for *χρονίζεται*, as in Eurip. Hec. 662, οὐποτ' εὐδει λυπρά σου κηρύγματα.

Νυχθήμερον, ου, τὸ, (νύξ, ἡμέρα,) *a day and night*, 24 hours, 2 Cor. xi. 25. Found only in late writers.

Νωθρός, ἀ, ου, *adj. contr.* for *νωθερός*, fr. *νωθής*, *slow, dull, stupid*, *prop.* physically, *Ecclus.* iv. 29. *Lucian de Astrol.* 21. In N. T. *fig.* of the mind, Heb. v. 11, *νωθοὶ γεγόνατε ταῖς ἀκοαῖς*. vi. 12. *Sept. Prov.* xxiii. 29. *Pol.* iv. 8, 5. *Plut.* *Lycurg.* 18, *med.*

Νῶτος, ου, ὁ, *the back*, Rom. xi. 10. *Sept.* and *Class.*

Ξ.

Ξενία, ας, ἡ, (Ξένος,) *prop.* *guest-right, or claim*, alliance of hospitality, as oft. in *Class.* In N. T. *PLACE* for *a guest, a lodging*, Acts xxviii. 23, ἦκου πρὸς αὐτὸν εἰς τὴν ξενίαν. *Philem.* 22.

Ξενίζω, f. ἴσω, (Ξένος,) 1) *to receive as a guest, to entertain*, Hom. Od. iii. 355, *trans. pass.* to be entertained, to lodge with any one, Acts x. 6, ξενίζεται παρά τινι Σίμωνι βυρσεῖ. ver. 18, 23, 32. xxi. 16. xxviii. 7, ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. xiii. 2. *Xen.* Cyr. vi. 2, 3, ξενισθέντες τότε παρὰ Κύρω. 2) *to appear strange to any one, to surprise*, *trans.* Jos. Ant. i. 1, 4, τὸν Θεὸν ἐξένιζεν τὸ πραττόμενον. In N. T. *partic. plur.* τὰ ξενίζοντα, 'things strange, surprising'; also *mid.* ξενίζομαι, *to be surprised at*, 1 Pet. iv. 12, μὴ ξενίσεσθε τῇ ἐν ὑμῖν πυρώσει.

Ξενοδοχέω, f. ἴσω, (Ξενοδόχος, fr. Ξένος and δέχομαι,) *to entertain strangers, to practise hospitality*, absol. 1 Tim. v. 10, where see my notes. *Max. Tyr. Diss.* xxxii. 133. *Dio Cass.* lxxviii. 3. Ξενοδοκέω, *Hdot.* vi. 127.

Ξένος, η, ου, *prop. adj.* not of one's family or nation, foreign, strange to one; also *subst.* a foreigner, or a stranger, i. e. one not of the family; also, by use, one who, though a stranger, has been introduced into the family, and connected with it by bonds of hospitality and friendship. In N. T. it occ. 1) *SUBST.* ὁ Ξένος, *a guest, hospes*, *prop.* a friend allied in hospitality, hospes, such an alliance being in ancient times usual among friends, who lived in different cities or countries, who then were entertained at each other's houses. So Rom. xvi. 23, Γαῖος, ὁ Ξένος μου καὶ τῆς ἐκκλησίας ὅλης. But there the sense is by *impl. host*, as sometimes in the *Class.*; e. gr. *Hdot.* ii. 114. *Diod. Sic.* xvii. 47. *Xen. An.* iii. 1, 4. Thus *Eustath.* says, 'both he who entertained, and he who was entertained, were each called Ξένος in respect to each other.' And so the *Lat. hospes* bears both senses. 2) in a more gener. a stranger, i. e. foreigner, as coming from another place or country, Matt. xxv. 35, Ξένος ἡμῶν. ver. 38, 43, 44. xxvii. 7, εἰς ταφὴν τοῖς Ξένοις. Acts xvii. 21, οἱ ἐπιδημοῦντες Ξένοι, 'resident strangers, foreigners.' Heb. xi. 13. *Sept.* and *Class.* *Fig.* for ἀλλότριος, as not belonging to the Christian community, an alien, with gen. Eph. ii. 12, Ξένοι τῶν διαθηκῶν, 'aliens from the covenants.' *Simil.* *Soph.* *CEd.* Tyr. 218, Ξένος μὲν τοῦ λόγου. So absol. a stranger, not of the family of Christ, a Christian, Eph. ii. 19. 3 John 5. 2) *ADJ.* strange, i. e. foreign, unknown, as coming from another country, Acts xvii. 18, δαιμόνια Ξένα. So *Æl. V. H.* ii. 13, Ξένοι δαιμόνες. *Fig.* Heb. xiii. 9, διδαχαῖς Ξέναις, 'strange doctrines,' i. e. foreign to the Christian faith. See my note. *Fig.* strange, i. e. novel, unheard of, causing wonder, 1 Pet. iv. 12, ὡς Ξένου ἡμῖν συμβαίνοντος. *Wisd.* xix. 5, Ξ. Σάνατον. *Theocr. Or.* p. 29, Ξ. πάθος. *Diod. Sic.* iii. 52, Ξ. ἡ περὶ τούτων ἱστορία.

Ξέστης, ου, ὁ, *Lat. sextus or sextarius*, *prop.* a Roman measure, the 16th part of a modius, = about 1½ pint English, Jos. Ant. viii. 2, 9. In N. T. *gener.* for any small measure or vessel, cup, pitcher, &c. Mk. vii. 4, 8. The word is generally, but most improbably, thought to be derived from the *Lat. sextarius*. There is little doubt that the word is, as *Erasm.* supposes, derived from *ξεστός*, polished, so as to mean a wooden vessel turned and

polished. And he might have proved the point from the expression in Aristoph. Theam. 778, *Ξεστός πίνωξ*; also from a passage of Hom. Od. i. 138. iv. 54, *Ξεστήν τραπίζαν*. Indeed, the epithet *Ξεστός* was applied to utensils of all kinds that may be formed by turning and polishing.

Ξηραίνω, f. *ανώ*, (*Ξηρός*,) aor. 1. *Ξηράνα*, Ja. i. 11; perf. pass. *Ξηραμμαι*, 3 pers. sing. *Ξηρανται*, to dry, make dry, trans.; pass. to be dried up, become dry: of plants, act. to dry up, wither, Ja. i. 11, *ὁ ἥλιος Ξηρανε τὸν χόρτον*: pass. to wither away, Matt. xiii. 6. Mk. iv. 6, *διὰ τὸ μὴ ἔχειν ρίζαν Ξηράνη*, et al. In the sense of to be dry, i. e. ripe, as *ὅτι Ξηράνθῃ ὁ Φερισμός*, Rev. xiv. 15. Sept. Jer. xii. 4, *ὁ χόρτος Ξηραθήσεται*, & oft. Xen. Mem. iv. 3, 8. An. ii. 8, 9. Of fluids, pass. to be dried up, Rev. xvi. 12, *τὸ ὕδωρ*. Mk. v. 29, *ἡ πηγὴ*. Sept. Gen. viii. 7, *Ξ*, τὸ ὕδωρ. Is. xix. 5, *ποταμός*. Hom. Il. xxi. 345, *πάνθ' Ξηράνη πεδίον*, *σχέτο δ' ἀγλαόν ὕδωρ*. Of the body or its members, pass. to wither, Mk. iii. 1, *Ξηραμένην ἔχων τὴν χεῖρα*. ver. 3. Sept. 1 K. xiii. 4, *Ξηράνη ἡ χεῖρ*: 'to pine away,' Mk. ix. 18, *καὶ Ξηραίνεται*. So Prov. xvii. 22, *ἀνδρὸς λυπηροῦ Ξηραίνεται τὰ ὀστά*. Sept. Ps. xxii. 15, *Ξηράνη*, *ὡσεὶ ὄστρακον*, *ἢ λυχύς μου*.

Ξηρός, ἄ, ὄν, adj. *dry*. 1) of a tree, *dry*, withered, Lu. xxiii. 31, *εἰ ἐν τῷ ὕγρῳ Ξύλῳ ταῦτα ποιῶσιν*, *ἐν τῷ Ξηρῷ τί γένηται*; i. e. a green or a dry tree, as emblematic, respectively, of the righteous and the wicked, comp. Ps. i. 3. Ez. xx. 47, q. d. 'if an innocent man be thus treated, what shall be done to the wicked?' The phrase occ. Sept. Is. lvi. 3. Ez. xvii. 24. Of the body or its members, John v. 3. *ἡ χεῖρ*, Matt. xii. 10. Comp. Sept. Hos. ix. 17. 2) *ἡ Ξηρά*, scil. γῆ, 'the dry land,' as opp. to *ἡ Θαλάσση*, Matt. xxiii. 15. Heb. xi. 29. Sept. Gen. i. 9, 10. Jonah i. 9. lat. Class.

Ξύλινος, η, ου, adj. (*Ξύλον*,) *wooden*, 2 Tim. ii. 20, *σκευὴ Ξύλινα*. Rev. ix. 20. Sept. and Class. espec. Thueyd.

Ξύλον, ου, τὸ, (*Ξύω*,) prop. 'a log of wood,' or a piece of a tree with the branches hewed. I. *gener.* for fuel, 1 Cor. iii. 12, *λίθους τιμίους*, *Ξύλα*, *χόρτον*. Sept. Gen. xxii. 3, *σχίσας Ξύλα*. So Xen. Cyr. v. 3, 49, *Ξύλα τις σχισάτω*. AEL. V. H. *Ξύλα αἶα*. Also, timber hewn or sawed square, Rev. xviii. 12, *πάν Ξ*, & *ἔξ Ξύλου τιμ*. Hom. Il. xxiii. 327. Hdot. i. 156. Thuc. iv. 52.—II. *spec.* 'any thing made of wood,' as 1) *a staff* or club, as *μετὰ μαχαίρων καὶ Ξύλων*, Matt. xxvii. 47, 55, al. Jos. B. J. v. 3, 1. Hdot. ii. 63. Hdian. vii. 7, 8. Dem. 645, 16, or 2) *stocks*, Lat. *nervus*,

a wooden block, or frame with holes, in which the feet, and sometimes the hands and neck, of prisoners were confined, Acts xvi. 24, *τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ Ξύλον*. Job xxxiii. 11, *ἔθετο δὲ ἐν Ξύλῳ τὸν πόδα μου*. Luc. Tox. 29, *τὰ σκέλη ἐν τῷ Ξύλῳ κατακεκλισμένα*. Plut. viii. p. 361, *τοὺς πόδας ἐν τῷ Ξύλῳ δεδεμένους*. 3) *a stake*, *cross*, = *στανρός*, Acts v. 30, and x. 39, *κρεμάσαντες ἐπὶ Ξύλου*. xiii. 29. Gal. iii. 13. 1 Pet. ii. 24. So Sept. Deut. xxi. 22, 23. Esth. v. 14.—III. *living wood*, i. e. *a tree*, Lu. xxiii. 31, *ἐν τῷ ὕγρῳ Ξύλῳ*, meaning the righteous, who are not unfrequently designated as green and flourishing trees. See Ps. i. 3. Ez. xx. 47. Rev. ii. 7, *τὸ Ξ*, *τῆς ζωῆς*, with allusion to Christ as the author of salvation to all that believe in and obey him, comp. Lu. xxiii. 43; a figurative designation of that eternal life which was lost by our first parents, and restored by Christ. In the same sense the word also occ. in Class. as Hdot. Aristot. and Theophr.

Ξυράω, f. *ήσω*, (*Ξυρόν*,) to shear, shave, i. e. the locks or beard, mid. Acts xxi. 24, *ἵνα Ξυρήσωνται τὴν κεφαλὴν*, 'that they may shear their heads,' i. e. have them shorn: pass. part. fem. *Ξυρημένη*, 1 Cor. xi. 5, 6. Sept. and Class.

O.

'O, ἡ, τὸ, gen. τοῦ, τῆς, τοῦ, originally a demonstr. pron. *this*, *that*, but in Attic and later usage mostly a prepositive article, *the*. I. as a DEMONSTR. PRON. *this*, *that*. 1) simply, Acts xvii. 28, *τοῦ γὰρ καὶ γένος ἐσμὲν*, 'for of this one [him] we are also the offspring.' 2) in distinctions and distribution; distinc. with *μὲν—δέ*: *ὁ μὲν—ὁ δέ*, *the one—the other*, *that one—this one*, Phil. i. 16, 17, *οἱ μὲν ἔξ ἐριθείας—οἱ δέ ἔξ ἀγάπης*. Heb. vii. 5, 6, *οἱ μὲν—ὁ δέ*; distrib. *one—another*, pl. *some*. Matt. xiii. 23. Acts xiv. 4. Rom. ii. 1. Eph. iv. 11. Also οἱ μὲν—ἄλλοι δέ, Matt. xvi. 14. *καὶ τινες—οἱ δέ*, Acts xvii. 18. So Matt. xxviii. 17, *οἱ δέ ἐδίστασαν*, 'but some doubted,' i. e. in antith. to *οἱ δὲ* as impl. in *προσεκύνσαν*. 3) in the narrative style *ὁ δέ* is used by way of transition to another person or party already mentioned, without a preceding *ὁ μὲν*, *but this one*, i. e. *but he*. Matt. ii. 5, *οἱ δὲ εἶπον*. Mk. viii. 28. Lu. vii. 40. So with a participle intervening, Matt. ii. 9, *οἱ δὲ ἀκούσαντες ἐπορεύθησαν*, ver. 14. iv. 4. sære.—II. as the PREPOSITIONAL ARTICLE, originally a demonstrative, but having its demonstrative power, gradually softened down, so as simply to mark an object as

definite or *specific*.—I. with SUBSTANTIVES, or words standing for substantives. —I. *simply*, i. e. without adjectives or other *adjuncts*, where the subst. is to be expressed as *definite* or *specific*. 1) gener. where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. As *already mentioned*, Matt. i. 24. v. 1, τὸν ἄχλου. 2) as of *common notoriety*, Matt. i. 22, διὰ τοῦ προφήτου. ii. 15. ix. 28. xii. 41. Mk. ii. 24. Lu. v. 14, τῷ Ιεραϊ. xii. 54. Acts xi. 13. Rom. iv. 3, ἡ γραφή, 'the Scriptures.' Rev. v. 13. 3) with nouns implying a person or thing as *alone* or *monadic*, either as pre-eminent above all others, or as alone existing, thus approaching the nature of a proper name, and sometimes passing over into one; ὁ Χριστός, 'the Christ, the Messiah, Matt. i. 17, and so almost always where it stands alone; without the art. as a prop. name, very rarely in the Gospels and Acts, Lu. xxiii. 2. John ix. 22; but oftener in the Epistles, Rom. v. 6. vi. 4. ὁ Υἱὸς τοῦ Θεοῦ or τοῦ ἀνθρώπου, see νίός; ὁ διδάσκαλος, Mk. xiv. 14. So ὁ διάβολος, 'the devil,' Matt. iv. 5, and always except Acts xiii. 10. The names of God, Θεός and Κύριος (the latter also of Christ), often have the article, but more frequently omit it, espec. in the oblique cases; Πατήρ applied to God has usually the art. and a gen. but likewise simply ὁ Πατήρ. So τὸ Πνεῦμα and τὸ Πνεῦμα ἅγιον, almost as a prop. name, Acts i. 8. x. 19. Also with nouns or names of single objects, concrete or abstract; where the article under certain circumstances is sometimes omitted: ὁ ἥλιος, Matt. xiii. 43, anar. ver. 6. ὁ οὐρανός, οἱ οὐρανοί, iii. 16. v. 18. anar. 2 Pet. iii. 5, 12. ἡ γῆ, Matt. v. 18, anar. 2 Pet. iii. 5, 10. So θάλασσα, νῆξ, &c.; also ὁ νόμος, 'the law' of Moses, John i. 17, anar. Rom. iii. 31. v. 20. τοῦ ἀγραῦ, Matt. vi. 28; but ἀπ' ἀγραῦ as opp. to the city, Mk. xv. 21. So with abstract nouns, ἡ ἀρετή, 2 Pet. i. 5, anar. ver. 3. ἡ ἀγάπη, Rom. xiii. 10, anar. 1 Cor. xiii. 2. ἡ ἀμαρτία, Rom. v. 12, anar. ver. 13. ἡ δικαιοσύνη, vi. 18, anar. ix. 30. ἡ πίστις, iv. 9, anar. iii. 28. 4) with nouns implying a definite *genus* or *class* of individuals, distinct from all others; gener. in plur. αἱ ἀλώπεκες, Matt. viii. 20. οἱ ἀποκτῆται, xxiv. 28. So οἱ νεκροί, 'the dead,' Act. 2. xxii. 31, but more freq. without the article. Here belong also the plural names of nations, which take the article as generic, οἱ Ἰουδαῖοι, 'the Jews,' John v. 1. οἱ Ἕλληνες, John vii. 35. οἱ Ῥωμαῖοι, xi. 48. Also in the sing. where the noun expresses a *generic* idea, or stands as the representative of a class, where in English also we commonly put *the*, Matt. xii. 35, ὁ

ἀγαθὸς ἄνθρωπος—καὶ ὁ πονηρὸς ἄνθ. Mk. iii. 27. Lu. x. 7, ὁ ἐργάτης. John x. 11, ὁ ποιμὴν ὁ καλός. Rom. i. 17, ὁ δίκαιος. 5) with nouns in themselves indefinite, which yet become definite as standing in *some certain relation* to the definite person or thing there spoken of, as Lu. xviii. 15, τὰ βρέφη, i. e. their own children, John v. 36. Acts xv. 10. 1 Cor. xi. 5, ἀκατακαλύπτω τῇ κεφαλῇ, 'with the head uncovered.' Heb. vii. 24. Rev. iv. 7. 6) where two or more nouns in the same case are *connected by καὶ, &c.*, if the first have the article, the second either takes or omits it in certain circumstances. If the nouns are of different genders or numbers, the article is repeated, Matt. xv. 4, τίμα τὸν πατέρα καὶ τὴν μητέρα. Lu. xiv. 26. Eph. ii. 3. Col. ii. 13. If the nouns are of the same gender, but express different and independent objects, the article is repeated, Mk. ii. 16, οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. Lu. i. 58. xii. 11. But if the nouns be of the same gender, and stand in near relation to each other, the article is more commonly not repeated; e. gr. when they all are parts of one general idea, of a whole, &c. Mk. xv. 1, οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων. Lu. xiv. 3, 21. Col. ii. 8, 19. 1 Tim. iv. 7. 1 Pet. ii. 25; or where a noun is added for clearer explanation, Col. iii. 17, εὐχ. τῷ Θεῷ καὶ Πατρί. Eph. i. 3. 2 Pet. i. 11; or where with the first noun and its article there is connected a gen. or other adjunct, which refers also to the second, Phil. i. 25, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 1 Th. ii. 12. Acts i. 25. Eph. iii. 5; or where the nouns thus connected are adjectives, or other predicates referring to one subject, Acts iii. 14, ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε. ii. 20. John xxi. 24. Phil. iii. 3. 1 Th. ii. 15. So with *ἄλλα*, John x. 1. 7) with the *subject* or *predicate* of a sentence. Here a common rule is, that the subject takes the art. and the predicate omits it; but this is true only in so far as the former is more frequently definite than the latter; and the case may be *inverted*; or both may be definite or indefinite: so that, strictly speaking, the subject and predicate, as *such*, neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. The *subject* takes the article, but not the predicate, John i. 1, Θεὸς ἦν ὁ λόγος. iv. 24, πνεῦμα ὁ Θεός. vi. 63, τὰ ῥήματα—πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Rom. vi. 21. 1 John iii. 15. iv. 8, ὁ Θεὸς ἀγάπη ἐστίν. Both *subject* and *predicate* have the art. Matt. vi. 22, ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός. John i. 4. vi. 63. 1 Cor. xv. 56. 2 Cor. iii. 17. Phil. iii. 19. 1 John iii. 4. The *predicate* has the art. where the

subject is without it; e. gr. where the subject is a proper name, 1 John iv. 15. v. 1, 6; or a pronoun, John vi. 51, *ἐγὼ εἰμι ὁ ἄρτος*. Acts vii. 32. 2 Cor. iii. 2: so where the predicate is a participle with the art. the subject being still a pronoun, *ἐγὼ εἰμι ὁ μαρτυρῶν*, John viii. 18. But sometimes both *subject* and *predicate* are without the art. Matt. xx. 16, *πολλοὶ γὰρ εἰσὶ κλητοί, ὀλίγοι δὲ ἐκλεκτοί*. 8) with a *noun in the nom.* where it stands for the *voc.* Matt. xi. 26, *ναὶ, ὁ Πατήρ, ὅτι*. xxvii. 29. Mk. ix. 25, et al.—II. with *nouns as accompanied by adjuncts*. Here the use of the art. depends on the definiteness of the noun, either in itself, or as affected by the adjunct; the adjunct may stand either *before* the noun (i. e. between it and the article, if it have one), or *after* the noun; and then, if the noun have an art. this may be repeated or not before the adjunct, according to circumstances. 1) with a *substantive* as adjunct, either in the gen. or in apposition: *in gen.* (and here each noun, both the leading and the governed, takes or omits the art. according to the general rules above,) e. gr. between the art. and noun, 1 Pet. iii. 20, *ἡ τοῦ Θεοῦ μακροθυμία*. 2 Pet. iii. 2; more freq. the gen. is put last, Matt. iii. 2, *ἡ βασιλεία τῶν οὐρανῶν*. iii. 1. vi. 22. *In apposition*; and here the leading noun takes or omits the article as above in I.; while with the adjunct the article is either inserted or omitted, according as the latter is, or is not, intended to distinguish the leading noun from all others of the like kind or name. Rom. viii. 23, *υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν*. John xvi. 13, *ὅταν ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα κ.τ.λ.* Matt. ii. 1, 3, *Ἡρώδης ὁ βασιλεὺς*. iii. 1. iv. 21. 2) with an *adjective* as adjunct; prop. as expressing an *essential* or *intrinsic quality of the subst.* and forming with it one idea; here if the subst. have no art. the adjunct takes none, and is put either before or after the noun, Matt. xiv. 14, *εἶδε πολλὸν ὄχλον*. vii. 11, *δόματα ἀγαθά*. But if the noun have the art. the adj. may stand either between the noun and its art., or after the noun, in which case the art. is repeated before the adj. Matt. vii. 13, *διὰ τῆς στενῆς πύλης*. xii. 35. Where the adj. is the *predicate* of a clause or sentence, it naturally stands without the article, as being indefinite; its place is then usually before the subject, Matt. vii. 13, *πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός*. Heb. v. 11, *περὶ οὗ πολλὸς ἡμῖν ὁ λόγος*: but also after the subject, Matt. ix. 37. Ja. ii. 26. Where an adj. connected with a noun having the article expresses not an *intrinsic quality* belonging to the noun, but a *circumstance* or *condition predicated of it*,

the adj. then stands without the art. either after the noun, or before the noun and its art. and constitutes a species of indirect predicate, John v. 36, *ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζον τοῦ Ἰωάννου*. 3) with a *pron.* as adjunct; *personal* pronouns in the gen. used instead of possessives, follow the same general rule as the gen. of *nouns*. *Possessive* pronouns follow the rule of adjectives, Matt. xvii. 20. *Demonstrative* pronouns are put between the art. and noun, 2 Cor. xii. 3, *τὸν τοιοῦτον ἄνθρωπον*. Mk. ix. 37; or, more commonly, either before the art. and noun, or after the noun, as *αὐτός, οὗτος, ἐκεῖνος*, &c. which, being definite, usually require the art. along with the subst. which they qualify, Matt. iii. 4, *αὐτὸς ὁ Ἰωάννης*. John v. 36, *αὐτὰ τὰ ἔργα*. Acts xvi. 18, *αὐτῇ τῇ ἡρᾷ*. 4) with a *participle* as adjunct, where the construction is nearly the same as with adjectives; 5) with a *preposition and its case* as adjunct, i. e. as a periphrasis for an adj. or the like: here if the leading noun be indefinite, the adjunct in general is so likewise, and is put after the noun, 1 Tim. iv. 3, *εἰς μετάληψιν μετὰ εὐχαριστίας*. i. 5, *ἀγάπη ἐκ καθαρᾶς καρδίας*. Rom. xiv. 17; but if the leading noun have the art. or be in itself definite, then the adjunct sometimes stands *between* it and the art., but more commonly *after* it, with the art. repeated, or not, according to circumstances, Matt. xv. 1, *οἱ ἀπὸ Ἰερουσ. γραμματεῖς*. Lu. i. 70. Acts xxvii. 2. Rom. ix. 11. xi. 27; after the noun, with art. repeated, Matt. vi. 6, *τῷ Πατρὶ σου τῷ ἐν τῷ κρυπτῷ*. vii. 3. Mk. iv. 31. John xii. 21. Acts iv. 2. xxvii. 5. 6) with an *adverb* as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adj. Acts xiii. 42, *τὸ μεταξὺ σάββατον*. Rom. vii. 22, *κατὰ τὸν ἔσω ἄνθρωπον*. 2 Pet. i. 9.—III. with *ADJECTIVES*: 1) as *connected with nouns*, see above. 2) used as *nouns*, and then the article is employed, or not, precisely as with nouns. Neut. adjectives with the art. are often put as abstract nouns; sing. Rom. i. 19, *τὸ γνωστὸν τοῦ Θεοῦ*. ii. 4, *τὸ χρηστὸν τ.* Θ. viii. 3. 1 Cor. i. 25. 2 Cor. iv. 17; as collect. Heb. vii. 7.—III. with *PRONOUNS*: 1) *pron. possessive*, as connected with nouns, see above, I. II. 3. As standing for nouns, these take or omit the art. like nouns. 2) with *demonstratives*, ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. xix. 14.—IV. with *PARTICIPLES*: 1) as *connected with nouns*, see above, I. II. 4. 2) *absol. in the place of nouns*, and then the use of the article corresponds to the usage with nouns.—V. before *PREPOSITIONS with their cases*, which then form a periphrasis for subst. or adj. 1) *gener. of*

persons, οἱ ἀπὸ τῆς Ἰταλίας, 'those from Italy,' the Italians, Heb. xiii. 24. Phil. iv. 22, οἱ ἐκ τῆς Καίσαρος οἰκίας. Rom. iv. 14, οἱ ἐκ νόμου, 'they of the law.' ii. 8, οἱ ἐξ ἐριθείας, 'the contentious.' Mk. iii. 21, οἱ παρ' αὐτοῦ. Lu. xxii. 49. 2) neut. τὸ, τὰ, Eph. i. 10, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, 'the things celestial and terrestrial.' Lu. xxiv. 35, τὰ ἐν τῇ ὁδῷ, 'the events in the way.'—VI. before ADVERBS, which then usually stand in place of a subst. or adjective; as *subst.* Phil. iii. 14, τὰ ὀπίσω ἐπιλανθανόμενος.

—VII. the NEUTER of the article is prefixed: 1) absol. to the *genitive* of a noun, and thus expresses the abstract idea of something having *relation* or *reference* to that noun, as *pertaining* to it or *derived* from it, as *done by* or *to* it, &c.; sing. τὸ, Matt. xxi. 21, τὸ τῆς συκῆς, 'the thing of the fig-tree,' i. e. done to it. 1 Cor. x. 24; more freq. in pl. τὰ, Matt. xxii. 21. 2) the sing. τὸ is prefixed both to *single words* and to *whole clauses*, when they are to be taken as independent, or as themselves constituting an object; with *single words*, Gal. iv. 25, τὸ Ἄγαρ, i. e. 'the name Agar,' as here used, signifies, &c. 2 Cor. i. 17. 3) the singular τὸ is prefixed to the *infis.* when taken as a noun, which is then employed in all the constructions that occur with substantives; *nomis.* with τὸ, Phil. i. 21, ἐμοὶ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος. 1 Cor. vii. 26. 2 Cor. viii. 11. Gal. iv. 18; *genit.* with τοῦ, Acts xx. 3, ἐγένετο γνώμη τοῦ ὑποστρέφειν. As referring to a whole sentence, and expressing *purpose*, where some supply ἕνεκα or the like: here it nearly resembles the Engl. *infim.* with *to*, equiv. to *in order to*, *that*, and *so τοῦ μὴ*, *in order not to*, *that not*, *lest*, &c. Matt. ii. 13, μέλλει Ἡρ. ζῆτειν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. iii. 13. *Dative* with τῷ, as *implying cause*, 2 Cor. ii. 12; *purpose*, 1 Thess. iii. 3. *Accus.* with τὸ, as depending on a verb, Lu. vii. 21, τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.

Ὁγδοήκοντα, (ὀκτώ,) *eighty*, Lu. ii. 37.

Ὁγδοος, η, ου, *ordin.* (ὀκτώ,) *eighth*, Lu. i. 59. 2 Pet. ii. 5, ὄγδοον Νῶε ἐφύλαξε, 'the eighth person,' i. e. 'one of eight.' Plato, p. 693. But the *Class.* more gener. add αὐτός, as Thuc. i. 46.

Ὁγκος, ου, ὁ, *prop. mass, weight, magnitude, a tumour, swelling*, and *fig. inflation, elation, pride*. In N. T. *weight, burden, impediment*, Heb. xii. 1, ὄγκον πάντα ἀποθέμενοι. Xen. Ven. viii. 8.

Ὁδε, ἡδε, τόδε, *demonstr. pron.* (fr. ὁ, ἡ, τό, as *pron.* and *enclitic δε*), *this, that*, *gener.* equal to οὗτος, but stronger: 1) as referring to the person or thing last

mentioned, Lu. x. 39, τῆδε ἦν ἀδελφί. xvi. 25, and *Class.* 2) as introducing what follows, the *following*, Acts xv. 23, γράψαντες τάδε, Οἱ ἀπ. κ.τ.λ. xxi. 11. Rev. ii. 1. 3) instead of an adv. for *here, there*, i. e. *δεικτικῶς*. Ja. iv. 13, πορευσάμεθα εἰς τῆδε τὴν πόλιν. Plut. Symp. i. 6, 1, τῆδε τὴν ἡμέραν.

Ὁδεῦω, fut. εὔσω, (ὁδός,) *to be on the way, to journey, travel*, intrans. Lu. x. 33. Sept. and *Class.*

Ὁδηγέω, f. ἦσω, (ὁδηγός,) *prop. to lead the way, to lead, guide* any one, & *gen.* Matt. xv. 14, τυφλὸς δὲ τυφλὸν εἰς ὁδηγῶν. Rev. vii. 17, & *Class.*; *fig.* of teaching, John xvi. 13, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, 'all the truth, the whole truth.' Acts viii. 31. Sept. Ps. xxv. 5. Wisd. ix. 11.

Ὁδηγός, οὔ, ὁ, (ὁδός, ἡγέομαι,) *prop. a guide, leader*, Acts i. 16, and *Class.*; *fig.* of a teacher, Matt. xv. 14. xxiii. 16. Rom. ii. 19. Wisd. vii. 15.

Ὁδοιπορέω, f. ἦσω, (ὁδοιπόρος, fr. ὁδός, πόρος,) *to be on the way, to journey, travel*, intrans. Acts x. 9, and *Class.*

Ὁδοιπορία, ας, ἡ, (ὁδοιπορέω,) *a journeying, travel*, John iv. 6. 2 Cor. xi. 26.

Ὁδός, οὔ, ἡ, *a way*. I. in respect to PLACE, *a way, highway, road, street*, 1) *gener.* Matt. ii. 12, δι' ἄλλης ὁδοῦ ἀνεχώρησαν. vii. 13, 14, al. Sept. and *Class.*; of a street in a city, &c. xxii. 9, ἐπὶ τὰς διεξόδους τῶν ὁδῶν. ver. 10. Lu. xiv. 23, Sept. and *Class.*; also κατὰ τὴν ὁδὸν, *along or on the way*, x. 4. Acts viii. 36, and *Class.* 2) *fol.* by *gen.* of place to which a way leads, Heb. ix. 8, ἡ τῶν ἀγίων ὁδός, 'the way, entrance into the sanctuary.' Gen. iii. 24, ἡ ὁδός τοῦ ξύλου τῆς ζωῆς. *Meton.* for the whole region to or through which a way leads, Matt. x. 5, εἰς ὁδὸν ἐθνῶν, 'into the way,' i. e. country, 'of the Gentiles.' iv. 15, ὁδὸν θαλάσσης, 'way of the sea,' i. e. the region around the sea of Galilee. 3) in the phrases εἰτοιμάζειν, or κατασκευάζειν τὴν ὁδὸν, 'to prepare the way,' for a king; *prop.* Rev. xvi. 12; *fig.* Matt. iii. 3. xi. 10. So εὐθύνειν τὴν ὁδὸν, John i. 23. 4) *meton.* of Jesus as the *Way*, i. e. the *author* and *medium* of access to God and eternal life, John xiv. 6.—II. in respect to ACTION, *way*, 'a being on the way,' *a going, journey, course*, 1) *gener.* εἰς τὴν ὁδὸν, 'for the way, journey,' Lu. ix. 3. ἐξ ὁδοῦ, xi. 6. ἐν τῇ ὁδῷ, 'in or by the way, on the journey,' Acts ix. 17. κατὰ τὴν ὁδὸν, 'by or on the way,' xxv. 3. Also 1 Thess. iii. 11, κατευθύναί τὴν ὁδὸν ἡμῶν. Acts viii. 39, πορεύεσθαι τὴν ὁδὸν, 'to go on one's way,' continue one's journey. Sept.

and Class. So Mk. ii. 23, ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὀδὸν ποιεῖν τίλλοντας τοὺς στάχυας, 'his disciples began to go along, plucking the ears of grain,' where ὀδὸν ποιεῖν is a Hebraism, and corresponds to the Latin *iter facere*. 2) foll. by gen. of time, Lu. ii. 44, ἡμέρας ὀδὸν, 'a day's journey.' Acts i. 12, σαββάτου ἔχον ὀδὸν, 'a sabbath-day's journey,' i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs.

—III. FIG. *way, manner, means*: 1) *way* or *method* of proceeding, in order to do or effect any thing, 1 Cor. iv. 17, τὰς ὁδοῦς μου τὰς ἐν Χρ. xii. 31. αἱ ὁδοὶ τοῦ Θεοῦ, 'the ways of God,' his mode of proceeding, administration, *counsels*, Acts xiii. 10. Sept. and Class. 2) *way* or *means* of arriving at or obtaining any thing, Lu. i. 79, ὁδὸς εἰρήνης, i. e. 'the way to salvation.' Acts ii. 28, ὁδοῦς ζωῆς. xvi. 17. 2 Pet. ii. 21, τὴν ὁδὸν τῆς δικαιοσύνης. Matt. xxi. 32, ἦλθεν Ἰωάννης ἐν ὁδῷ δικαιοσύνης. However, the Christian religion is called 'the way of righteousness,' 'peace,' &c. not only because it leads to righteousness, &c. but because it is a discipline of righteousness, and leads to justification, and consequently peace with God and salvation. Nay, at Rom. iii. 17, ὁδὸν εἰρήνης οὐκ ἔγνωσαν, the sense of 'peace with God' may be added to that of 'peace with man;' the other is predominant. See my note. 3) foll. by gen. of pers. *the way* or *ways* of any one, i. e. his *mode of life, conduct, actions*, Acts xiv. 16. Rom. iii. 16. 2 Pet. ii. 15. Jude 11. But *the way of God*, or of the Lord, is also *the way, walk, life*, which God approves and requires, Matt. xxii. 16. Acts xviii. 25. Heb. iii. 10. Hence absol. for *the Christian way, the Christian religion*, Acts ix. 2. xix. 9, al. So 2 Pet. ii. 2, ἡ ὁδὸς τῆς ἀληθείας, 'the true religion.'

Ὁδοὺς, ὄντος, ὁ, *a tooth*, Matt. v. 38.

Ὁδυνάω, f. ἦσω, (ὀδύνη,) *to pain*, whether in body (as Galen ap. Steph. Thea.) or mind, trans. *to grieve*, Soph. El. 804, and elsewhere in Class. In N. T. only pass. or mid. *to be pained, distressed, to sorrow*, Lu. ii. 48. xvi. 24, ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ver. 25, σὺ δὲ ὀδυνᾶσαι. Acts xx. 38, ὀδυνώμενοι. Sept. and Class. oft.

Ὁδύνη, ης, ἡ, (perhaps from ὀδοῦς, 'a tooth,') lit. *a gnawing pain, pain, distress, sorrow*, of body or mind, Rom. ix. 2. 1 Tim. vi. 10. Sept. and Class. So Æschyl. Suppl. 550, ὀδύναις τε κεντροδηλήτοις.

Ὁδυρμός, οὔ, ὁ, (ὀδύρομαι, *to bewail*;) *wailing, lamentation, mourning*, Matt. ii. 18, κλαυθμός καὶ ὀδυρμός πῶς. 2 Cor. vii. 7, 'heartfelt sorrow.'

Ὁζω, f. ἦσω, or ἴσω, *to smell, yield*

odour, gener. a fragrant one, as Hom. Od. v. 60. Theocr. i. 149, ὡς καλὸν ὄσσει, but sometimes the reverse. So in N. T. of a corpse, *to stink*, absol. John xi. 39. Sept. Arr. Epict. iv. 11. xv. 18.

Ὁθεν, relat. adv. *whence*, 1) of *place*, Acts xiv. 26, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ, where see my note, xxviii. 13, et al. Sept. and Class. For ἐκεῖθεν ὅπου, *thence where*, Matt. xxv. 24, συνάγωμην ὅθεν οὐ διεσκορπίσας. Thuc. i. 89, διεκομίζοντο ὅθεν ὑπεξέθεντο παιδας, &c. 2) of *a source*, means *whereby*, 1 John ii. 18, ὅθεν γινώσκουμεν, & Class. 3) *illative*, as referring to a cause, ground, motive, *wherefore, whereupon*, Matt. xiv. 7, ὅθεν μεθ' ὅρου ὁμολόγησεν. Heb. ii. 17. iii. 1, et al. Judith viii. 20. Xen. Mem. i. 1, 2.

Ὁθόνιον, ης, ἡ, prop. *fine white linen*, Hom. Od. vii. 107. In N. T. gener. *linen cloth*, e. gr. *a sheet*, Acts x. 11, σκεῦος ὡς ὀθόνην μεγάλην. xi. 5. Hom. Il. xviii. 595, τῶνδ' αἱ μὲν λεπτάς ὀθόνας ἔχον, οἱ δὲ χιτῶνας. Hdian. x. 6, 21, ἐσθῆτάς τε καὶ ὀθόνας. Jos. Ant. v. 8, 6, ὀθόνας καὶ στολὰς, and oft. in Lucian.

Ὁθόνιον, ου, τὸ, (dimin. from ὀθόνη,) *a smaller linen cloth, bandage*; in N. T. only of bandages in which dead bodies were swathed for burial, Lu. xxiv. 12. John xix. 40. xx. 5, 6, 7; not in this sense in Sept. or Class.

Οἶδα, see in Εἶδω, no. II.

Οἰκέτιος, α, ου, adj. (οἶκος,) in Class. *belonging to a house*, or 'connected with a family,' by relationship, also by the ties of intimacy, so *familiaris* in Latin. In N. T. only plur. οἱ οἰκεῖοί τινος, *those of one's house, one's family*, 1 Tim. v. 8. Sept. and Class. Fig. for *associates, kindred*, e. gr. τοῦ Θεοῦ, = τέκνα τοῦ Θεοῦ, Eph. ii. 19, 'those who are of the family of God,' (comp. Eph. iii. 15, and see our Collect for Good Friday,) often called οἶκος τοῦ Θεοῦ and συμπολιταὶ τῶν ἁγίων. οἱ οἰκ. τῆς πίστεως, Gal. vi. 10, 'those connected in the faith,' brother Christians, ὁμόπιστοι, as Theod. explains. So Strabo, p. 7, *uses οἰκεῖοι φιλοσοφίας*, for 'philosophers,' and p. 13, οἰκεῖοι γεωγραφίας, for 'geographers.'

Οἰκέτης, ου, ὁ, (οἶκος,) prop. 'any one belonging to a house,' or living in the same house, Ecclus. vi. 11. Hdot. viii. 106. but espec. and in N. T. *a domestic, a servant, slave*, Lu. xvi. 13, οὐδὲν οἰκ. δύναιται δυσὶ κυρίοις δουλεύειν. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18. Sept. and Class. oft.

Οἰκέω, f. ἦσω, (οἶκος,) *to dwell*. 1) intrans. with ἐν, *to dwell in*, fig. of the Holy Spirit abiding in Christians, Rom.

viii. 9, Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. ver. 11. 1 Cor. iii. 16. Of sin, or a sinful propensity, abiding in men, Rom. vii. 17, ἡ οἰκουσα ἐν ἐμοὶ ἀμαρτία. ver. 18, 20. Sept. and Class. Foll. by μετὰ with gen. to dwell with any one, and when spoken of man and wife, to live with, cohabit as man and wife, 1 Cor. vii. 12, 13. So Sept. Prov. xxi. 19. The Class. use συνοικίω. 2) trans. to inhabit, 1 Tim. vi. 16, φῶς οἰκῶν ἀπόροιστον. (comp. Jer. xxv. 20.) Sept. and Class., e. gr. Eur. Phœn. 125, Λεργαῖα δ' οἰκεῖ νόμαθ', and sometimes in Plato. For ἡ οἰκουμένη, 'the habitable world,' see in its order.

Οἰκημα, ατος, τό, (οικίω,) prop. a dwelling, a house, but in Attic usage, and also in N. T., a prison, (lit. prison-house,) Acts xii. 7, φῶς ἔλαμψεν ἐν τῷ οἰκήματι. Thuc. iv. 48, and oft. in Attic writers.

Οἰκητήριον, ου, τό, (οικητήρ, fr. οἰκίω,) prop. 1) a dwelling, habitation, abode, Jude 6, ἀπολιπόντας τὸ ἴδιον οἰκητήριον, 'their proper habitation,'—heaven, and, by impl. their proper situation, aspiring to a higher. 2) fig. of the future spiritual body as the abode of the soul, 2 Cor. v. 2. Jer. xxv. 30, ἀπὸ τοῦ οἰκητηρίου τοῦ ἀγίου αὐτὸς (sc. Κύριος), δώσει φωνὴν αὐτοῦ.

Οἰκία, ας, ἡ, (οἶκος,) a house, dwelling-place, habitation, 1) prop. and gener. Matt. ii. 11, ἐλθόντας εἰς τὴν οἰκίαν. vii. 24, sq. John xii. 3, al. Sept. and Class. Matt. v. 15, οἱ ἐν τῇ οἰκίᾳ, 'those in the house,' i. e. the household. Of heaven, as the dwelling of God, John xiv. 2, ἐν τῇ οἰκίᾳ τοῦ Πατρὸς. Comp. Ps. xi. 4. Is. lxiii. 15. Am. ix. 6. Artemid. ii. 68, ὁ οὐρανὸς θεῶν ἐστὶν οἶκος. Fig. of the body as the habitation of the soul, 2 Cor. v. 1. 2) meton. a household, family, those who live together in a house, Matt. x. 13. xii. 25, οἰκία μερισθεῖσα καθ' ἑαυτῆς. John iv. 53. 1 Cor. xvi. 15. Sept. Gen. 1. 8. Dem. 1358, 13. Xen. Mem. ii. 7, 6. Spec. domestics, servants, attendants, Phil. iv. 22, οἱ ἐκ τῆς Καισαρος οἰκίας. Sept. Gen. xxiv. 2. Comp. Jos. Ant. xvii. 5, 8. 3) meton. goods, property, i. e. 'one's house and what is in it,' Matt. xxiii. 14, καταστίετε τὰς οἰκίας τῶν χηρῶν. So Heracl. de Incred. c. 8, καταφαγεῖν οἰκίαν. Hom. Od. ii. 237, κατέδουσι βιαιῶς οἶκον Ὀδυσσῆος. iii. 318, ἐσθίεται μοι οἶκος, and so 'domus' in Lat.

Οἰκιακός, ἡ, ὄν, adj. (οἰκία,) belonging to the house, domestic, = οἰκίαιος, in N. T. only plur. οἱ οἰκιακοὶ τινος, 'those of one's house,' i. e. household, family, Matt. x. 25, 36. Plut. Cic. 20.

Οἰκοδασποτέω, ε, ἦσω, (οἰκοδασπότης,) prop. to be master of a house, and gener. to be head of a family, rule a house-

hold, absol. 1 Tim. v. 14. Lucian, Astrol. 20. Plut. Placit. Philos. v. 18.

Οἰκοδασπότης, ου, ὁ, (οἶκος, δασπότης,) a head of a family, master of a house, (pater-familias,) sometimes simply master, Matt. x. 25, & oft. Pleonast. Lu. xxii. 11, οἰκοδασπ. τῆς οἰκίας. Jos. c. Apion. ii. 11. Plut. Qu. Rom. 20.

Οἰκοδομέω, ε, ἦσω, (οἰκοδόμος,) prop. to build a house, and gener. to build, construct, erect, trans. I. PROP. e. gr. οἰκίαν, Lu. vi. 48. πύργον, Matt. xxi. 33. ναόν, Mk. xiv. 58; with dat. commodi, Lu. vii. 5, τὴν συναγωγὴν αὐτὸς ἐκοδόμησεν ἡμῖν. Acts vii. 47, 49. Foll. by ἐπὶ with gen. to build upon, Lu. iv. 29; with acc. Matt. vii. 24, 26. Sept. and Class.; absol. Lu. xiv. 30. John ii. 20. Part. οἱ οἰκοδομοῦντες, 'the builders,' Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17. Acts iv. 11. 1 Pet. ii. 7; in these latter passages the term is applied to the Priests, Scribes, and Pharisees, who ought to have built up the Jewish Church in the true faith of a glorious but suffering Redeemer. Fig. of a system of instruction, doctrine, &c. Rom. xv. 20, ἐπ' ἀλλότριον θημίλιον οἰκοδομῶ. Gal. ii. 18, εἰ δὲ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, i. e. direct, or countenance, its observance.—II. by IMPL. to rebuild, renew, i. e. a building decayed or destroyed, Matt. xxiii. 29, τοὺς τάφους τῶν προφητῶν. xxvi. 61, al. So Sept. Josh. vi. 26. Job xii. 14. Am. ix. 14.—

III. ΜΕΤΑΡΗ. to build up, in a spiritual sense, establish, confirm, 1) in a good sense, as said of the Christian Church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation, Jesus Christ, 1 Cor. iii. 9, 10, and ever built up progressively and unceasingly more and more from the foundation; whether externally, Matt. xvi. 18, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. Acts ix. 31, οἰκοδομοῦμεναι καὶ πορευόμεναι. 1 Pet. ii. 5, ὡς λίθοι ζ. οἰκοδομείσθε: or internally, in a good sense, to build up in the faith, to edify, to cause to advance in the Divine life, 1 Cor. viii. 1, ἡ ἀγάπη οἰκοδομεῖ, (where see my note,) x. 23, οὐ πάντα οἰκοδομεῖ. xiv. 4, ἑαυτὸν οἰκοδομεῖ. So Test. XII. Patr. p. 737, καθαρὸς νοῦς, ἐν τοῖς μιάσμασι τῆς γῆς συνεχόμενος, μάλλον οἰκοδομεῖ αὐτὸς ἀπὸν, καὶ οὐ μαίνεται. 1 Th. v. 11, οἶκ. εἰς τὸν ἄνα, i. e. 'build up and help each other forward' in your Christian course. 2) in a bad sense, οἰκοδομείσθαι, to be built up, confirmed, or emboldened to think or to do any thing, 1 Cor. viii. 10, οἰκοδομήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν, 'emboldened to the eating of idol-meats.' So Mal. iii. 15, ἀνοικοδομοῦνται ποιοῦντες ἄνομα.

Jos. Ant. xvi. 6, εἰς νοουθεσίαν τὴν ἐκείνου αὐτὸν οἶκ. A Classical writer would have said ἰπαρθήσεται; for ἰπαρθῆσθαι often means, to be, as we say, *buoyed up* to do any thing, *excited, induced*, as in Hdol. i. 87, Θεός, ἐπάρας ἐμὲ στρατεύεσθαι. Plato, p. 416, C; ἐπ. κακουργεῖν, et al. Æschin. C. Tim. πολλοὺς ἀμαρτάνειν ἰπαρεῖ. And so *erigi* in Latin, as Hor. Sat. ii. 8, 57, 'erigimur.' Sallust Jug. 25, 'suos ad virtutem erexit.'

Οἰκοδομή, ἥς, ἡ, (οἶκος, δομή), a later word for οἰκοδόμησις and οἰκοδόμημα. I. a *building up*, the act of building walls and houses, also an edifice so built, a building. In N. T. only metaph. a *building up* in the faith, *edification*, advancement in the Divine life, said of the Christian Church and its members, see in Οἰκοδομῶ III. Rom. xiv. 19, διώκωμεν—τὰ τῆς οἰκοδομῆς. xv. 2, πρὸς οἰκοδομήν. Eph. iv. 12, εἰς οἶκ. τοῦ σώματος, &c. 'for the building up, completing the building of the edifice of the Church of Christ,' et al. sæpe. II. a *building, an edifice*, = οἰκοδόμημα, Matt. xxiv. 1, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mk. xiii. 1, 2. Fig. 1) of the Christian Church as the Temple of God, and sacred to Him, Eph. ii. 21, ἐν ᾧ πᾶσα ἡ οἰκοδομή—αὔξει εἰς ναὸν ἁγίον ἐν Κυρίῳ, where there is a metaphor taken from *vegetable*, to denote *edificial*, increase, in a spiritual sense. 2) of man, as the object of God's purposes in the Gospel, to build him up, and give him an inheritance among the saints, (see Acts xx. 32,) 1 Cor. iii. 9, Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστέ, q. d. 'Ye are that which has been cultivated (and made fruitful) by God;' that which has been built up to the faith by Him. 3) said of the future spiritual body as the abode of the soul, 2 Cor. v. 1, οἰκοδομήν ἐκ Θεοῦ ἔχομεν.

Οἰκοδομία, ας, ἡ, (οἰκοδομέω,) prop. a *building up*, the act of building; in N. T. fig. *edification*, spiritual improvement, 1 Tim. i. 4, in text. rec. Others οἰκοδομή or οἰκονομία.

Οἰκονομέω, f. ἦσω, (οἰκονόμος,) prop. to be οἰκονόμος, or *manager of a household*, and gener. to be *manager, steward*, &c. absol. Lu. xvi. 2. Diod. Sic. xii. 15, τὰ χρήματα. Xen. Mem. iv. 5, 10, τὸν ἑαυτοῦ οἶκον.

Οἰκονομία, ας, ἡ, (οἰκονομέω,) in Class. *management of a household*, or of household affairs; in N. T. 1) prop. i. e. *stewardship, administration*, the office of a manager or steward, Lu. xvi. 2, ἀπόδος λόγον τῆς οἰκονομίας σου. ver. 3, 4. Sept. Is. xxii. 19. Jos. c. Apion. ii. 18. Xen. Ec. i. 1. Fig. of the apostolic office, 1 Cor. ix. 17, οἰκονομίαν πιστεύωμαι.

Col. i. 25, κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, where the sense is, if not verbally, yet really, the same as at Eph. iii. 2, τὴν οἶκ. χάριτος, of τῆς δωδεσίσης, though grammatically belonging to χάριτος, yet does, in effect, stand for οἰκονομίαν, by a license not uncommon in the Class., espec. Thucyd. 2) from the original sense of *domestic management* (which implies *orderly arrangement*, disposition, and distribution of every thing to its proper place) at length arose that of *plan, method*, 'consilium institutum,' as found in Pol. i. 13, 9. ii. 47, 10. iv. 65, 11; also *system*, v. 40, 3, αὐτὴ φύσεως οἰκονομία. And such is nearly the sense at the obscure passage of Eph. i. 10, εἰς οἰκονομίαν τοῦ πληρ. τῶν καιρῶν, where render, 'with a view to the plan of (respecting) the fullness of time,' meaning, the time of salvation. Though the term *dispensation* may be retained, if it be taken to mean a system of distribution of good and evil, natural and moral, in the Divine government, a system of principles and rites enjoined on man, such as the Mosaic dispensation, and the Gospel dispensation—the plan of salvation by Christ. The same sense is observable in 1 Tim. i. 4, οἰκονομίαν Θεοῦ, (as found in the early Edd., and almost all the MSS., for the vulg. οἰκοδομίαν,) where the full meaning intended is, 'which occasion questions or controversies, rather than produce [a knowledge of] the dispensation of God [in the Gospel].'

Οἰκονόμος, ου, ὁ, (οἶκος, νέμω,) a *house-manager, overseer, steward*: 1) prop. one who had authority over the servants or slaves of a family, to assign their tasks and portions; so Diod. Sic. x. 156, where an οἶκ. is mentioned over a household of 200; with which was also united the general management of domestic affairs and accounts. Such persons were usually slaves, Lu. xii. 42; so Eliezer, Gen. xv. 2. xxiv. 2; and so Joseph, who is called the οἰκονόμος of Potiphar, Gen. xxxix. 4. Plut. de Educ. 7. and Lucian, Tim. 14, ὡς κατάρατος οἰκίτης, ἡ οἰκονόμος, ἡ παρόδοτις. But free persons were sometimes employed, Lu. xvi. 1, 3, 8, comp. ver. 3, 4. These οἰκονόμοι had also some charge over the *sons* of a family; probably in respect to pecuniary matters, (and sometimes others, see Gen. xxiv. 3,) thus differing from the ἐπίτροποι, or tutors, Gal. iv. 2, ὁ κληρονόμος—ὑπὸ ἐπιτρόπου ἐστὶ καὶ οἰκονόμος. 2) in a wider sense, 'one who administers a public charge or office, a *steward, minister, agent*, for others, gener. 1 Cor. iv. 2. So of the fiscal officer of a city or state, *treasurer, quaestor*, Rom. xvi. 23, ὁ οἰκονόμος τῆς

πόλεως. Diod. Sic. i. 62. Xen. Mem. iii. 4, 7, 11. 1 Esdr. iv. 49. Jos. Ant. xi. 6, 12. Fig. of the apostles, as *stewards, ministers* of the gospel, 1 Cor. iv. 1. Tit. i. 7; also others, private believers, who had received any miraculous gift of the Spirit, (1 Pet. iv. 10, *ὡς καλοὶ οἰκονόμοι χάριτος Θεοῦ*), and consequently were bound to use the gift, and *impart* it, as the term suggests, to others.

Οἶκος, οὐ, ὁ, a house, dwelling, 1) gener. Matt. ix. 6, ὑπάγε εἰς τὸν οἶκόν σου. Mk. iii. 20. Lu. i. 40, al. Sept. *sæpiss.* and Class. So in phrases, *ἐν οἴκῳ*, 'at home,' 1 Cor. xi. 34. *κατ' οἶκον*, *κατ' οἴκους*, 'from house to house,' Acts ii. 46, al. Said of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλέως, or τοῦ ἀρχιερέως, i. e. a palace, Matt. xi. 8. Lu. xxii. 54. Sept. and Class. οἶκος ἐμπορίου, 'house of traffic, bazaar,' John ii. 16. Spec. ὁ οἶκος τοῦ Θεοῦ, 'house of God,' where the presence of God was manifested, and where God was said to dwell, e. gr. *the Tabernacle*, Matt. xii. 4. Mk. ii. 26. Lu. vi. 4. So Sept. 1 Sam. i. 7, 24, al. *the Temple* at Jerusalem, Matt. xxi. 13. John ii. 16, 17, al. and Sept. Once for ὁ ναὸς alone, Lu. xi. 51; also οἶκος προσευχῆς, id. Matt. xxi. 13. Mk. xi. 17, al. Sept. By synecd. put for a room of a house, e. gr. *the cænaculum*, or large room for eating, Lu. xiv. 23; for the ὑπερῶον, or place of prayer, Acts ii. 2. x. 30. xi. 13. Jos. Ant. x. 11, 2. Xen. Conv. ii. 18. Fig. of persons, e. gr. Christians, as the spiritual house or temple of God, 1 Pet. ii. 5, comp. in Οἰκοδομῆω III. Of those in whom evil spirits dwell, Matt. xii. 44. 2) in a wider sense, *dwelling-place, habitation, abode*, as a city or country, Matt. xxiii. 38, ὁ οἶκος ὑμῶν ἔρημος ἀφίσταται. Lu. xiii. 35. Xen. H. G. iii. 2, 10. 3) meton. a household, family, Lu. x. 5, εἰρήνη τῷ οἴκῳ τούτῳ. Acts x. 2. xi. 14, οὐ καὶ πᾶς ὁ οἶκός σου, al. Sept. and Class. Including also the idea of household affairs, &c. Acts vii. 10. 1 Tim. iii. 4, 5, 12. Fig. οἶκος τοῦ Θεοῦ, 'household of God,' i. e. the Christian Church, Christians, 1 Tim. iii. 15, ἐν οἴκῳ Θεοῦ—ἥτις ἐστὶν ἐκκλησία Θεοῦ ζώντος. Heb. iii. 6. x. 21. 1 Pet. iv. 17. So of the Jewish Church, Heb. iii. 2, 5. Sept. Num. xii. 7. 4) meton. *family, lineage, posterity*, descended from one head or ancestor, Lu. i. 27, ἐξ οἴκου Δαυὶδ. ii. 4. Sept. Ex. vi. 14, al. and Class. By Hebraism extended to a whole people, nation, as descended from one ancestor, e. gr. οἶκος Ἰσραὴλ, 'house or people of Israel,' Matt. x. 6. ὁ οἶκος Ἰακώβ, id. Lu. i. 33. ὁ οἶκος Ἰουδα, Heb. viii. 8. So Sept. oft.

Οἰκουμένη, ης, ἡ, (οἰκίω,) scil. γῆ,

the inhabited earth, the world: I. prop. as inhabited by Greeks, and afterwards by Greeks and Romans; hence 1) *the Roman empire*, Acts xvii. 6. xxiv. 5, τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην. Jos. Ant. xii. 3, 1. Hdian. v. 2, 5. 2) of *Palestine* and the adjacent countries, Lu. ii. 1, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. xxi. 26. Acts xi. 28. Joseph. Ant. viii. 13, 4.—II. gener. in later usage, *the habitable globe, the earth, the world*, i. e. as known to the ancients. 1) prop. Matt. xxiv. 14, κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον ἐν ὅλῃ τῇ οἰκουμένην. Rom. x. 18. Heb. i. 6. Rev. xvi. 14: hyperbol. Lu. iv. 5, πᾶσας τὰς βασιλείας τῆς οἰκουμένης, = τοῦ κόσμου, Matt. iv. 8. Sept. Is. xxiii. 17. Pa. xix. 4. Jos. Ant. iv. 8, 2. Pol. i. 1, 5. Diod. Sic. i. 1. 2) meton. *the world, for the inhabitants of the earth, mankind*, Acts xvii. 31, κρίνειν τὴν οἰκ. xix. 27. Rev. iii. 10. xii. 9. Sept. 3) fig. Heb. ii. 5, ἡ οἰκουμένη ἡ μέλλουσα, = ὁ αἰὼν ὁ μέλλων.

Οἰκουρός, οὔ, ὁ, ἡ, adj. (οἶκος, οὔρος, watchman,) prop. and in Class. 'taking care of and guarding the house,' Artemid. ii. 11. Aristoph. Vesp. 964, κύων οἰκουρός: also one who keeps at home, lives a retired life, Æsch. Ag. 1608. In N. T. *keeping the house*, i. e. keeping at home, domestic; and by impl. caretakers, *οικονομικαί*, said of females, Tit. ii. 5. And so Eur. Herc. Fur. 45, τροφὸν τέκνων, οἰκουρόν, (*housewife*), and Hec. 1277. Philo de Exsecr. p. 932, γυναικᾶς—σώφρονας, οἰκουρούς, καὶ φιλάνδρους. Dio Cass. p. 391, γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτροφός.

Οἰκτιρίζω, f. ἐρῶ, (οἶκτος, pity,) later fut. οἰκτειρήσω, *to pity, have compassion on*, with acc. Rom. ix. 15, οἰκτειρήσω ὃν ἂν οἰκτειρῶ.

Οἰκτιρμός, οὔ, ὁ, (οἰκτιρίζω,) *pity, compassion*, i. e. the feeling, less strong than ἔλεος, (which see.) Tittm. de Synon. N. T. p. 69, sq. Col. iii. 12, σπλάγγνα οἰκτιρισμοῦ, but text. rec. σπλ. οἰκτιρισμῶν. Elsewhere in N. T. only plur. suitably to the plur. Hebr. term to which this word corresponds, and intensively, Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Heb. x. 28. Though the sing. is occasionally found in Sept. and Apocr. It is remarkable, that in perhaps the only instance in which the word occurs in the Class. it is in the plural form, Pind. Pyth. 164, κρείσσων οἰκτιρισμῶν φθόνος, 'it is better to be envied than pitied.' Theocr. Id. xv. 75, & lat. Class.

Οἰκτιρῶν, ονος, ὁ, ἡ, adj. (οἰκτιρίζω,) *compassionate, merciful*, Lu. vi. 36. Ja. v. 11. Sept.

Οἶμαι, see Οἶομαι.

Οἰνοπότης, ου, ὁ, (οἶνος, πότης,) prop. a *wine-drinker*, one who drinks wine, 'vini potor,' as Pliny says, but gener. in a bad sense, a *wine-bibber*, as in N. T. Matt. xi. 19. Lu. vii. 34. Sept. Prov. xxiii. 20. Pol. xx. 8, and so, in the epitaph on Anacreon, preserved by Suidas, Σπαιδόν μοι παριών' εἰμί γὰρ οἰνοπότης.

Οἶνος, ου, ὁ, wine, I. prop. as οἶνος νέος, *new wine, must*, Matt. ix. 17. Mk. ii. 22, al. xv. 23, ἐσμυρτισμένον οἶνον. Lu. i. 15, οἶνον καὶ σίκερα, & vii. 33. Sept. and Class. oft. Meton. for the *wine and its fruit*, Rev. vi. 6. & Sept. Joel i. 10.—II. symbol. ὁ οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, (see θυμός,) Rev. xiv. 10, al. Symbol. ὁ οἶνος τοῦ θυμοῦ τῆς πορνείας αὐτῶν, 'wine of wrath of fornication,' i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. xiv. 8. xviii. 3. So ellipt. ὁ οἶνος τῆς πορνείας αὐτῆς, Rev. xvii. 2. Comp. Jer. li. 7.

Οἰνοφλυγία, as, ἡ, (οἰνόφλυξ, fr. οἶνος, φλύω, to overflow,) *wine-drinking, drunkenness*, 1 Pet. iv. 3, and Class. oft.

Οἶομαι, contr. οἶμαι, to suppose, think, be of opinion, prop. foll. by infin. with acc. aor. John xxi. 25, οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία, and Class.: with simpl. inf. when the subject of both verbs is the same, Phil. i. 16, and Class.: with ὅτι instead of inf. Ja. i. 7: with inf. and acc. Hdian. iv. 15, 15. Xen. Cyr. i. 4, 10: with inf. 2 Macc. vii. 24. Xen. Mem. ii. 1, 15.

Οἷος, α, ου, a correlative relat. pron. corresponding to ποῖος, τοῖος, &c. prop. of *what kind or sort, what, such as, qualis*. I. prop. in a *dependent clause*, with ποιούτος, &c. corresponding, 1 Cor. xv. 48, οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί. 2 Cor. x. 11; with ὁ αὐτός, Phil. i. 30; with ποιούτος, &c. impl. Matt. xxiv. 21, θλίψις μεγάλη, ὅσα οὐ γέγονεν. Mk. ix. 3, et al.—II. in an *independent clause*, when it has the nature of an exclamation, implying something great or unusual, *what, what manner of, how great!* Lu. ix. 55, οὐκ οἴδατε ὅλον πνεύματός ἐστε ἡμεῖς; 1 Th. i. 5. 2 Tim. iii. 11, ult. Jos. Ant. x. 3, 2. Hdian. vii. 4, 2.—III. neut. οὐχ οἷον, adv. *not so as, not so*, usually followed by an antith. as ἀλλὰ, *not so—but*, Pol. xviii. 18, 11. ib. i. 20, 12. Hence Rom. ix. 6, οὐχ οἷον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ, lit. 'it is not so that,' in full, 'but not so (i. e. would I reason) as that the promise of God is become void,' and then the antithesis follows indirectly

in the general sense, and directly in ἀλλ', ver. 7.

Οἶω, see Φέρω.

Ὀκνέω, f. ἦσω, (ὄκνος, slowness,) *to be slow, tardy, to delay*, in doing any thing; intrans. with inf. Acts ix. 38, μὴ ὀκνῆσαι εἰσελθεῖν ἕως αὐτῶν. Sept. and Class. as Hom. Il. v. 255. Hdot. vii. 20.

Ὀκνηρός, ἄ, ὄν, adj. (ὀκνέω,) *slow, tardy*, 1) of persons, *slithful*, Matt. xxv. 26, πονηρὲ δούλε καὶ ὀκνηρὲ. Rom. xii. 11. Sept. and Class. as Prov. vi. 6, 9. Thuc. i. 142. 2) neut. of things, *tedious, tiresome*, Phil. iii. 1, τὰ αὐτὰ γράφει—ἐμοὶ μὲν οὐκ ὀκνηρόν. Theocr. Id. xxiv. 35.

Ὀκταήμερος, ου, ὁ, ἡ, adj. (ὀκτώ, ἡμέρα,) *lasting eight days*, lit. an *eighth-day person or thing*, Phil. iii. 5, περιτομῆ ὀκταήμερος, 'as to circumcision an eighth-day man,' i. e. circumcised on the eighth day. Comp. Gregor. Naz. Orat. xxv. p. 465. D, Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τετραήμερος.

Ὀκτώ, οἱ, αἱ, τὰ, indecl. card. num. *eight*, Lu. ii. 21, et al.

Ὀλεθρος, ου, ὁ, (δλλυμι,) *destruction, ruin, death*, 1 Cor. v. 5, εἰς ὄλεθρον τῆς σαρκός. Sept. & Class.: of divine punishment, 1 Thess. v. 3, al.

Ὀλιγόπιστος, ου, ὁ, ἡ, adj. (ὀλίγος, πίστις,) *of little faith, incredulous*, Matt. vi. 30. viii. 26. xiv. 31, al.

Ὀλίγος, η, ου, adj. *little*, prop. opp. to πολός. 1) of NUMBER, *small*, in N. T. only pl. ὀλίγοι, αἱ, α, *few*, Matt. vii. 14, ὀλίγοι οἱ εὐρίσκοντες αὐτήν. xxv. 21. Lu. xii. 48, δαρησεται ὀλίγας, scil. πληγὰς. Heb. xii. 10, πρὸς ὀλίγας ἡμέρας: hence 1 Pet. v. 12, δι' ὀλίγων ἔγραψα, *briefly*. Thuc. iv. 95, δι' ὀλίγων. 2) of MAGNITUDE, amount, *little, small*, in N. T. only sing. Lu. vii. 47, ᾧ δὲ ὀλίγον ἀφίσται. Acts xii. 18, τάραχος οὐκ ὀλίγος. xv. 2. 1 Tim. iv. 8, πρὸς ὀλίγον ὠφέλιμος, 'profitable for little.' Ja. iii. 5: hence Eph. iii. 3, ἐν ὀλίγῳ προέγραψα, 'in brief,' *briefly*. 3) of TIME, *little, short, brief*, Acts xiv. 28, χρόνου οὐκ ὀλίγον. Ja. iv. 14, πρὸς ὀλίγον, scil. χρόνον: so ἐν ὀλίγῳ, Acts xxvi. 28. 4) neut. ὀλίγον, as adv. spoken of space, amount, time, &c. Mk. i. 19, προβάς ὀλίγον. vi. 31. Lu. vii. 47, ἀγαπᾷ ὀλίγον. Rev. xvii. 10, ὀλίγον αὐτὸν δεῖ μείναι. Sept. and Class.

Ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχή,) *faint-hearted*, 1 Thess. v. 14, παραμυθεῖσθε τοὺς ὀλιγοψ., i. e. 'those in doubts and fears about their salvation.' The word is very rare in the Classical writers, and only found in Artemid. iii. 5. It occurs several times in Sept. but only in the sense 'low-spirited,' Is. lii. 6,

'humble-spirited,' 'contrite.' In Is. xxv. 4, as here, 'say to them that are of a feeble (rather faint) heart, (οι ὀλιγ. τῆ διανοίᾳ,) Be strong, fear not.'

'Ολιγωρέω, f. ἦσω, (ὀλίγως, ὀλίγος, ὦρα, care,) to care little for, make light of, contempt, with gen. Heb. xii. 5, μη ὀλιγώρει παιδείας Κυρίου. Thuc. ii. 62, and oft. in Class.

'Ολοθρευτής, οὔ, ὁ, (ὀλοθρεύω,) a destroyer, 1 Cor. x. 10, equiv. to ὁ ὀλοθρεύων, 'the destroying angel.' See my note.

'Ολοθρεύω, f. εὔσω, (ὀλεθρος,) to destroy, trans. only in particip. Heb. xi. 28, ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. Ex. xii. 23, and oft. elsewhere; always a strong term, denoting utter destruction.

'Ολοκαύτωμα, ατος, τό, (ὀλοκαυτώω, Jos. Ant. i. 13, 1. Xen. Cyr. viii. 3, 24, ὀλόκαυτος, from ὄλος and καίω,) a holocaust, whole burnt-offering, prop. in which the whole victim was burned; but gener. burnt-offering, Mk. xii. 33. Heb. x. 6, 8. Sept. Ex. xviii. 12, and oft.

'Ολοκληρία, ας, ἡ, (ὀλόκληρος,) wholeness, soundness of body, Acts iii. 16, ἔδωκεν αὐτῷ τὴν ὅλ. ταύτην. So Is. i. 6, ἀπὸ ποδῶν ἕως κεφαλῆς οὐκ ἔστιν ἐν αὐτῷ ὀλοκληρία. So Diog. Laërt. Zenon. we have joined ὀλοκληρίαν, ὑγιαίαν, εὐαισθησίαν, &c. And so Lucian, t. iii. p. 209, ἐν ὀλοκλήρῳ τῷ σώματι.

'Ολόκληρος, ου, ὁ, ἡ, adj. (ὄλος, κληρος, sors,) prop. 'cui tota sors inest, totum quod sorte obvenit;' but gener. 'whole, entire in every part.' So Hsian. vi. 2, 6, Πέρσαις ἀναγεύσασθαι πᾶσαν ὀλόκληρον ἀρχὴν, 'in its full integrity.' Thus the word is synonymous with ὄλος, but a stronger term, signifying 'whole, in the full integrity of its parts,' as in Aristot. Eth. iv. 1, οὐ πᾶσιν ὀλόκληρος παραγίνεται. So 1 Thess. v. 23, ὀλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ καὶ τὸ σῶμα, 'your whole spirit, soul, and body,' i. e. your whole man. And as ὀλόκληρος was used of sanity of body, as Lucian iii. 209. Arr. Epict. iii. 26, so it was transferred fig. to mental qualities, as in James i. 4, ἵνα ἦτε τέλειοι καὶ ὅλ. where, however, there may be an allusion to that bodily soundness required by the Mosaic law, in both the victims and the sacrificing priests, who were to be τέλειοι, ὀλόκληροί, ἄμωμοί. See Deut. xxvii. 6. Jos. Ant. iii. 12, 2.

'Ολολύζω, f. ξω, (a word formed from the sound,) prop. to cry aloud to the gods, either in supplication or thanksgiving; especially said of hymns of joy uttered by females on festival days, accompanied with shouts and cries, Hom. Il. vi. 301.

Od. iii. 450. ib. xxii. 408, 411. In later usage, gener. to cry aloud, Lat. ululare e. gr. in joy, to shout, Theocr. xvii. 64. Eur. Bacch. 678. In N. T. in complaint, to shriek, to howl, absol. Ja. v. 1, κλαύσατε ὀλολύζοντες. So Sept. Is. xiii. 6. xv. 3. xvi. 7. Diod. Sic. iii. 59. Dem. 313, 20, 21.

'Όλος, η, ου, adj. whole, the whole, all, including every part; 1) of space, extent, amount, &c. Matt. iv. 23, ὄλην τὴν Γαλιλαίαν. v. 29, ὄλον τὸ σῶμα. xvi. 26, τὸν κόσμον ὄλον κερδήσῃ. xxi. 4, τοῦτο δὲ ὄλον γέγονεν, al. Neut. ὄλον, the whole, i. e. mass, Matt. xiii. 33. Lu. xiii. 21. δι' ὄλον, throughout, in every part, John xix. 23. Sept. and Class. 2) of time, Matt. xx. 6, ὄλην τὴν ἡμέραν. Lu. v. 5, δι' ὄλης τῆς νυκτός. Acts xi. 26, ἐνιαυτὸν ὄλον, al. Sept. and Class. 3) of an affection, emotion, condition, Matt. xxii. 37, ἐν ὄλη τῇ καρδίᾳ σου. Lu. x. 27. Jos. Bell. i. 2, 4, ὄλος τοῦ πάθους ἦν. Xen. Mem. ii. 6, 28. John ix. 34, ἐν ἀμαρτίαις σὺ ἐγεννήθης ὄλος, where there is a blending of two phrases, ὄλος ἀμαρτωλὸς εἶς, and ἐγεννήθης ἐν ἀμαρτίαις. Ps. li. 5. John xiii. 10, καθαρὸς ὄλος. Xen. Hist. v. 3, 7, ὄλον ἀμάτημα. Æsch. Socr. iii. 11, ὄλον ἔλκος. Demosth. p. 1110, πλάσμα ὄλον ἢ διαθήκη.

'Όλοτελής, ἑος οὖς, ὁ, ἡ, adj. (ὄλος, τέλος,) quite complete, perfect, whole. 1 Th. v. 23, ἀγίασαι ὑμᾶς ὀλοτελεῖς, i. e. wholly, in every part; see my note.

'Όλυθος, ου, ὁ, an untimely, or winter fig, such as grows under the leaves and does not ripen at the proper season, but hangs upon the trees during winter, Rev. vi. 13. Sept. and Class.

'Όλος, adv. (ὄλος,) wholly, altogether, in every respect or sense, 1 Cor. vi. 7, ὄλος ἥττημα ὑμῖν ἐστίν. I would compare Xen. Hist. v. 3, 7, ἀντιπάλους τὸ μετ' ὄργης προσφέρεισθαι ὄλον ἀμάτημα ἐστίν. Also every where, gener. 1 Cor. v. 1, ὄλος ἀκούεται ἐν ὑμῖν κ.τ.λ. Negat. οὐ or μὴ ὄλος, not at all, 1 Cor. xv. 29. Matt. v. 34, and Class.

'Όμβρος, ου, ὁ, a heavy shower, violent rain, with thunder and tempest, Lat. imber, Lu. xii. 54. Sept. & Class.

'Όμειρομαι, to long for, have strong affection for, with gen. equiv. to ἱμερομαι, for which it is substituted, 1 Th. ii. 8, in later edit.; but see my note.

'Όμιλέω, f. ἦσω, (ὄμιλος,) prop. to be in company with any one, have intercourse with, Pind. Pyth. vi. 53. Luc. Tim. 45. Xen. Conv. ii. 10. In N. T. to converse, to talk with, absol. Lu. xxiv. 15. Acts xx. 11; foll. by dat. Acts xxiv. 26. Jos. Ant. x. 11, 7. Xen. Mem. i. 2, 15; by πρός

ἀλλήλους. Lu. xxiv. 14; with πρὸς, Xen. Mem. iv. 3, 2.

Ὀμιλία, ας, ἡ, (ὀμιλίω,) prop. & lit. a being together, companionship, Xen. Mem. iii. 7, 5. In N. T. intercourse, 1 Cor. xv. 33, φθίρουσιν ἢ χρηστὰ ὀμιλίας κακαί, and so Class. as Diod. Sic. xvi. 54, ταῖς πονηραῖς ὀμιλίαις διέφθειρε τὰ ἦθη τῶν ἀνθρώπων.

Ὀμίλος, ου, ὁ, (ὀμός ὀμοῦ, ὀλη, crowd,) prop. a crowding together, hence a crowd, multitude, Rev. xviii. 17, in text. rec. and Class. oft.

Ὀμίχλη, ης, ἡ, a cloud, mist, vapour, 2 Pet. ii. 17, ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, lat. Edd. for text. νεφέλαι. Sept. and lat. Class.

Ὀμμα, ατος, τὸ, (ὄψομαι, ὤμμαι,) prop. sight, any thing seen, Soph. Electr. 903. Usually eye, plur. τὰ ὄμματα, the eyes, Mk. viii. 23. Sept. and Class.

Ὀμνῦμι and Ὀμνύω, f. ὀμνύμαι, aor. 1. ὤμοσα, to swear, i. e. I. gener. and absol. to take or make oath, Matt. xxvi. 74, ἤρξατο ὀμνύνειν. v. 34, μὴ ὀμόσαι ὄλωσ. The person or thing by which one swears is variously construed; accus. τὸν οὐρανόν, Ja. v. 12. κατὰ with gen. Heb. vi. 13. ὤμοσε καθ' ἑαυτοῦ, ver. 16, and Class.; once with εἰς Ἱεροσόλυμα, Matt. v. 35; by Hebr. with ἐν, v. 34, ἐν τῷ οὐρανῷ, ἐν τῇ γῆ, oft. and Sept.—II. spec. = to declare with an oath, foll. by the words of the oath, Heb. iii. 11, ὡς ὤμοσα ἐν τῇ ὄργῃ μου, εἰ εἰσελεύσονται, vii. 21; by inf. iii. 18, and Class. Hence to promise with an oath, foll. by dat. and ὄτι, Mk. vi. 23; with ὄρκω, foll. by dat. and infin. Acts ii. 30; by acc. and dat. vii. 17, τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραάμ: so with πρὸς τινα, Lu. i. 73, ὄρκον ὃν ὤμοσε πρὸς Ἀβραάμ. Hom. Od. xiv. 331.

Ὀμοθυμαδόν, adv. (ὀμόθυμος, fr. ὀμός, θυμός,) with the same mind, with one accord, all together, Acts i. 14, & oft.

Ὀμοιάζω, f. ὤσω, (ὅμοιος,) to be like, intrans. Mk. xiv. 70, ἡ λαλία σου ὀμοιάζει, not elsewhere found except in comp.

Ὀμοιοπαθής, εὐς οὐς, ὁ, ἡ, adj. (ὅμοιος & πάθος,) like-affected, i. e. 'of like nature, affections, condition;' hence gener. with dat. Acts xiv. 15, ἡμεῖς ὀμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. Ja. v. 17, ὀμοιοπαθής ἡμῖν. It is, however, too complex a term to be represented by any single expression. From the passages adduced by Wetstein, it plainly denotes gener. the being subject to all those accidents which attach to human nature, namely, to the passions and affections, the wants and weaknesses, the liability to disease and death, which 'flesh is heir to,'—forming the

opposite to the notion of Deity. Wisd. vii. 3. Jos. de Macc. § 12. Theophr. H. Pl. v. 8.

Ὀμοιος, α, ον, adj. (ὀμός,) like, resembling, foll. by dat. 1) gener. in external form and appearance, John ix. 9, Rev. i. 13, ὅμοιον ὕψος ἀνθρώπου, ver. 15, and oft. and Class.; in kind or nature, Acts xvii. 29. Gal. v. 21, and Class.; in conduct, character, Matt. xi. 16; in condition, circumstances, xiii. 31, oft. and Class. 2) just like, equal, the same with; in kind or nature, Jude 7, τὸν ὅμοιον τούτοις τρόπον, Palæph. xxix. 3. Ecclus. xiii. 16; in conduct, character, once with gen. John viii. 55, ἐσομαι, ὅμοιος ὑμῶν, ψεύστη: in authority, dignity, power, Matt. xii. 39, δευτέρα δὲ ὁμοία αὐτῇ. Rev. xiii. 1. Jos. viii. 14, 1. Ecclus. xlv. 19.

Ὀμοιότης, ητος, ἡ, (ὅμοιος,) likeness, similitude, Heb. iv. 15; parity of nature, vii. 15, in Christ's human character.

Ὀμοιώω, f. ὤσω, (ὅμοιος,) to make like, with acc. and dat. pass. aor. 1. ὤμοιώθη, to be or become like, with dat. 1) gener. only pass.; in external form, Acts xiv. 11, οἱ θεοὶ ὀμοιωθέντες ἀνθρώποις. Sept. and Class.; in conduct, character, Matt. vi. 8. Ecclus. xiii. 1. Thuc. iii. 82; in condition, circumstances, Heb. ii. 17, τοῖς ἀδελφοῖς ὀμοιωθῆναι. Thuc. iv. 92 v. 103; once foll. by ὡς, Rom. ix. 29, ὡς Γόμορρα ἂν ὤμοιώθημεν. 2) in comparisons, to liken, compare, pass. to be likened, be like, Matt. vii. 24, ὀμοιώσω αὐτὸν ἀφ' ἑφρονίμω, oft. So Sept. and Philostr. V. Soph. ii. 27, 3, τῷ Πολ. ὀμοιώσω αὐτόν.

Ὀμοίωμα, ατος, τὸ, (ὀμοιώω,) prop. 'something made like,' a likeness. 1) form, shape, figure, Phil. ii. 7, ἐν ὀμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή, Rev. ix. 7. Sept. and Aristot. Ethic. viii. 10. 2) abstr. likeness, resemblance, only in the sense of an adj. Rom. i. 23, ἐν ὀμοιώματι εἰκόνας φθαρόντος ἀνθρώπου, equiv. to ἐν εἰκόνι ὁμοία κ.τ.λ. 'an image like unto mortal man;' v. 14, ἐπὶ τῷ ὀμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam, vi. 5. viii. 3.

Ὀμοίως, adv. (ὅμοιος,) in like manner, likewise, Matt. xxii. 26, ὀμοίως καὶ ὁ δεύτερος. 1 Cor. vii. 3. ὀμοίως ποιεῖν, Lu. iii. 11, al. Sept. and Class.

Ὀμοίωσις, εως, ἡ, (ὀμοιώω,) prop. a likening, comparison; in N. T. likeness, resemblance, Ja. iii. 9. Sept. and Class.

Ὀμολογέω, f. ἤσω, (ὀμολόγος, fr. ὀμός, ὀμοῦ, & λέγω,) prop. to speak or say the same with another, e. gr. to speak the same language, with dat. Hdot. i. 142. ii. 18, to say the same things, i. e. to assent, consent, agree with, foll. by dat. Jos. Ant. viii. 6, 2. Hdot. i. 23, 171. Thuc. iv. 69.

Xen. Cyr. iii. 3, 19. Hence in N. T. I. *to concede, admit, confess*, with acc. e. gr. a charge, Acts xxiv. 14, *ὁμολογῶ δὲ τοῦτό σοι*. So of sins, *τὰς ἀμαρτίας*, 1 John i. 9. Eccus. iv. 26. Hdian. i. 6, 8. Xen. An. i. 6, 7. Hence *to confess publicly, acknowledge openly, profess*, e. gr. with acc. of cogn. noun, 1 Tim. vi. 12, *ὁμολογήσας τὴν κ. ὁμολογίαν*. With accus. gener. Acts xxiii. 8, *Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα*: with inf. Tit. i. 16, *Θεὸν ὁμολογοῦσιν εἶδέναι*. Xen. Mem. ii. 3, 9. With particip. for infin. 1 John iv. 2, *πάν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα*. ver. 3. 2 John 7; absol. but with particip. impl. John xii. 42. Rom. x. 10. *Ἄλ. V. H. ii. 44*. Foll. by *ὅτι* instead of infin. Heb. xi. 13, *ὁμολογήσαντες ὅτι ξένοι καὶ π. εἰσίν*. 1 John iv. 15. *Ἄλ. V. H. xii. 2*. Note the construction *ὁμολογεῖν ἐν τινι*, *to confess in any one's case*, i. e. *to profess or acknowledge him*, (see in 'Εν no. III. 3.) Matt. x. 32. Lu. xii. 8, where the sense is, 'I will acknowledge him as my disciple.' By Hebr. with dat. of pers. *to acknowledge in honour of any one, to give thanks, praise*, Heb. xiii. 15, *χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ*. Sept. oft.—II. *to accord with or to any one, to promise*, with dat. and infin. Matt. xiv. 7, *μεθ' ὅρκου ὁμολογήσεν αὐτῇ δοῦναι*. Jos. Ant. viii. 4, 3. Xen. An. vii. 4, 22, and oft. in Class.

Ὁμολογία, ας, ἡ, (ὁμολογέω,) prop. *assent, agreement*, as oft. in Thuc.; in N. T. *confession, profession*. 1 Tim. vi. 12, 13, *τὴν καλὴν ὁμολογίαν*, comp. in *Ὁμολογέω*. In the sense of an adj. 2 Cor. ix. 13, *ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν*, 'your professed subjection,' or *obedient profession* of the Gospel. Heb. x. 23, *κατέχωμεν τὴν ὁμολ. τῆς ἐλπίδος*, i. e. 'the hope we have professed,' i. e. the Christian religion, and iii. 1, *κατανοήσατε ἀρχιερεῖα τῆς ὁμολογίας ἡμ.* 'the High-Priest whom we profess or own as a Master,' i. e. the Messiah. Hence meton. *profession* for 'the thing professed,' i. e. the Christian religion, Heb. iv. 14, *κρατῶμεν τῆς ὁμολογίας*. So Philo de Somn. i. p. 654, 16, *ὁ μὲν δὴ μέγας ἀρχιερεὺς τῆς ὁμολογίας*.

Ὁμολογουμένως, adv. (part. pres. pass. of ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. iii. 16, and Class.

Ὁμότεχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts xviii. 3, and Class.

Ὁμοῦ, adv. (prop. genit. neut. of ὁμός,) *at the same place or time, together*, e. gr. of place, John xxi. 2, and Class.; of time, John iv. 36. xx. 4. Sept. and Class.

Ὁμόφρων, ονος, ὁ, ἡ, adj. (ὁμός &

φρῆν,) *of the same mind, like-minded*, 1 Pet. iii. 8, and Class. from Homer downwards.

Ὁμως, adverb. part. (ὁμός,) 'at the same time,' i. e. *nevertheless, notwithstanding, yet*, oft. in Class. as strengthened by *μῆντοι*, John xii. 42, *ὁμως μῆντοι καὶ*, as in Engl. *yet nevertheless, but yet*. Aristoph. Ran. 61. Vesp. 1345. Hdian. ii. 3. Cebet. Tab. 33. On the connexion between the various senses of ὁμός, see Mr. Tate on Soph. Œd. Tyr. 1326. In the usage of Paul, ὁμως is put before a comparison with something inferior, out of which there then follows a conclusion *à minore ad majus*, equiv. to *yet even*, 1 Cor. xiv. 7, *ὁμως τὰ ἄψυχα φωνῆν δίδόντα κ.τ.λ.* i. e. 'yet even as to inanimate musical instruments, you require them to give forth distinct sounds; [how much more then, &c.] Gal. iii. 15, 'yet even a man's covenant, duly confirmed, no one annulleth,' &c.

Ὁναρ, τὸ, indecl. *a dream*; in N. T. only κατ' ὄναρ, 'in a dream,' Matt. i. 20. ii. 12, 13, 19, 22. xxvii. 19, and oft. in lat. Class.

Ὁνάριον, ου, τὸ, (dim. of ὄνος,) *a young ass*, John xii. 14, coll. v. 15. Athep. xiii. p. 582.

Ὁνειδίξω, f. ἴσω, (ὄνειδος,) prop. *to defame, disparage, reproach*, 1) gener. = *to rail at, revile*, to assail with opprobrious words, in later usage with acc. of pers. Matt. v. 11, *μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς*. xxvii. 44. Rom. xv. 3, and oft. Sept. absol. Hom. Il. i. 211. vii. 95. 2) spec. *to reproach with* any thing, = *to upbraid, chide*, e. gr. with acc. pers. and ὅτι, Matt. xi. 20, *τότε ἤρξατο ὀνειδίξαι τὰς πόλεις κ.τ.λ.* and Class.; with acc. of thing for which, Mk. xvi. 14, *τὴν ἀπιστίαν αὐτῶν*, and Class. Absol. *to upbraid, scil. with benefits conferred*, Ja. i. 5, *διδόντος ἀπλῶς, καὶ μὴ ὀνειδίζοντος*, 'does not upbraid them with benefits conferred.' So Menander, *καλῶς ποιήσας, οὐ καλῶς ὀνειδίσας*. It not unfreq. occ. in Class.

Ὁνειδισμός, οῦ, ὁ, (ὄνειδίξω,) *reproach, reviling, contumely*, Rom. xv. 3. οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σέ. 1 Tim. iii. 7. Heb. x. 33. xi. 26, *τὸν ὀνειδ. τοῦ Χρ.* 'reproach like that of Christ.' xiii. 13. Sept. and Apoc.; only found in late Gr. writers.

Ὁνειδος, εος ους, τὸ, prop. *fame, name, report*, good or bad, e. gr. *good fame, renown*, Eurip. Phœn. 828, *κάλιστον ὄνειδος*, and Bacch. 640. Usually and in N. T. *ill fame*, i. e. *reproach, disgrace*, Lu. i. 25, *ἀφελεῖν τὸ ὀνειδός μου*. i. e. for sterility, in allusion to Gen. xxx. 23.

Ὀνικότε, ἢ, ὄν, adj. (ὄνος,) pertaining to an *uss*, Matt. xviii. 6; see μέλος.

Ὀνίστημι, f. ὄνισσω, to be of use, to profit; in N. T. only mid. ὀνίσταμαι, aor. 2. opt. ὀναίμην, to have profit or joy, with gen. of or from any one, Philem. 20, καί, ἐγώ σου ὀναίμην.

Ὄνομα, ατος, τό, a name, i. e. the proper name of a person, &c. I. prop. and gener. Matt. x. 2, τῶν δωδ. ἀποστόλων τὰ ὀνόματα ἐστί ταῦτα, Lu. i. 63. Rev. xiii. 1, ὄνομα βλασφημίας, 'a blasphemous name.' The verb καλέω sometimes takes ὄνομα with the name in apposition, Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, ver. 23, 25. Mk. iii. 16; also καλεῖν τινα τῷ ὀνόματι τούτῳ, 'by this name,' Lu. i. 61. Further, οὗ τὸ ὄνομα, scil. ἐστί, Mk. xiv. 32. τὸ ὄνομα αὐτοῦ οὐ αὐτῆς, scil. ἐγένετο, Lu. i. 5. Adv. κατ' ὄνομα, 'by name,' severally, John x. 3. Meton. name is put for the person or persons bearing that name, Lu. vi. 22, ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς ποτηρῶν. Acts i. 15, ἦν ὄχλος ὀνομάτων.—II. implying authority, e. gr. 'to come or to do any thing is or by the name of any one,' i. e. using his name, as his envoy, representative, by his authority, ἐν ὀνόματι τινος, Matt. xxi. 9, ὁ ἐρχόμενος ἐν ὄν. Κυρίου, John x. 25. Acts iii. 6. iv. 7.—III. as implying character, dignity, Matt. x. 41, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτην, 'in the character of a prophet,' as a prophet. xviii. 5. Hence mere name, as opp. to reality, Rev. iii. 1, ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.—IV. emphat. τὸ ὄνομα τοῦ Θεοῦ, τοῦ Κυρίου, τοῦ Χριστοῦ, &c. the name of God, of Christ, as a periphrasis for God himself, Christ himself, in all their being, attributes, relations, manifestations; gener. Matt. xxviii. 19, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. Spec. 1) of God, where his name is said to be hallowed, revealed, invoked, honoured, and the like, Matt. vi. 9, ἀγιασθήτω τὸ ὄνομά σου. Lu. i. 49, ἁγίων τὸ ὄνομα αὐτοῦ. John xii. 28. xvii. 11. Rom. ix. 17; after ἐπικαλέω, Acts ii. 21. xv. 14. Rom. x. 13; of praise, homage, xv. 9, τῷ ὀνόματι σου ψαλῶ. Heb. vi. 10. 2) of Christ, as the Messiah, where his name is said to be honoured, revered, believed on, invoked, and the like, Acts xix. 17, ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. Rom. i. 5. Phil. ii. 10. 2 Thess. i. 12. Where benefits are said to be received in or through the name of Christ, John xx. 31, ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts iv. 10, 30; where any thing is done in his name, i. e. 'in and through him,' through faith in him, Eph. Especially the name of Christ

stands for Christ as the head of the Gospel-dispensation, Christ and his cause, Acts viii. 12, εὐαγγελιζόμενοι τὰ—τοῦ ὄν. Ἰησοῦ Χρ. ix. 15. Matt. xviii. 20, συντηγμίαι εἰς τὸ ἐμὸν ὄνομα: so where evils and sufferings are endured, διὰ τὸ ὄνομα τοῦ Χρ. Matt. x. 22, μισούμενοι διὰ τὸ ὄνομά μου, i. e. 'on account of me and my cause,' as believing on me, John xv. 21. 1 Pet. iv. 14; ἕνεκεν τοῦ ὄν. μου, Matt. xix. 29; ὑπὲρ τοῦ ὀνόμ. Χρ. Acts v. 41; or where one opposes and blasphemes τὸ ὄνομα τοῦ Χρ. xxvi. 9. 3) of the Holy Spirit, Matt. xxviii. 19.

Ὄνομάζω, fut. ἄσω, (ὄνομα,) to name, call by name, trans. 1) gener. and foll. by ὄνομα, to name the name of any one, to call or pronounce his name; with ἐπί τινα, Acts xix. 13; also to call πρὸς, invoke, profess the name of any one, 2 Tim. ii. 19, πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου. Pass. to be named, i. e. mentioned, heard of, κωσων, Rom. xv. 20, ὅπου ἠνωμάσθη Χριστός, i. e. 'where Christ is already known and professed;' Eph. v. 3, καὶ ὀνομαζίσθε ἐν ὑμῖν, 'let it not be so much as named among you.' 1 Cor. v. 4. 2) in the sense of to call, i. e. to give a name or appellation, with double acc. Lu. vi. 13, 14, ὄν καὶ ἠνόμασε Πέτρον. Pass. 1 Cor. v. 11; foll. by ἐκ τινος, to be named from or after any one, Eph. iii. 15.

Ὄνος, ὄν, ὁ, ἡ, an *uss*, male or female. Matt. xxi. 2, 5, 7. Sept. and Class.

Ὄντως, adv. (ὄν,) really, truly, in very deed, Mk. xi. 32, ὅτι ὄντως προφήτης ἦν. Gal. iii. 21; with the art. ὁ ὄντως, as adj. real, true, 1 Tim. v. 3, 5. 16. Sept. and Class.

Ὄξος, εος ονς, τό, (ὄξυς,) prop. sharp wine, vinegar, also gener. vinegar, sour wine, posca, a cheap thin wine, which, mixed with water, constituted a common drink, espec. for the poorer classes and soldiers (Sept. & lat. Class.); mingled with myrrh or bitter herbs, it was given to persons about to be executed, in order to stupefy them: so in N. T. gener. Matt. xxvii. 30, 48, λαβὼν σπόγγον κλήσας τε ὄξου. Lu. xxiii. 36; where see my notes.

Ὄξυς, εἶα, ὄ, adj. sharp, keen, 1) prop. 'having a sharp edge, ῥομφαία, δόρυκον. Rev. i. 16. xiv. 14. Sept. and Class. 2) quick, swift, since the idea of sharpness or keenness, implies also eagerness, vehemence, and speed. Rom. iii. 15, ὄξυς οἱ πόδες αὐτῶν. Sept. and Class.

Ὄπη, ἦς, ἡ, an opening, hole, e. gr. a fissure in the earth, Heb. xi. 38; (see my note,) a fountain, Jam. iii. 11. Sept. & Class.

Ὄπισθεν, adv. (ὄπισ,) prop. from behind; in N. T. only of place, behind, after, at the back of any person or thing. 1)

absol. Mk. v. 27, ἐλθούσα ἐν τῷ ὄχλῳ ὀπίσθεν, i. e. from behind; Rev. iv. 6. v. 1. βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν, 'a scroll written within and on the back,' and Class. 2) with gen. as prep. behind, after, Matt. xv. 23, κράζει ὀπίσθεν ἡμῶν. Lu. xxiii. 26. Sept. and Class.

'Οπίσω, adv. (ὀπισ, *behind, back, backwards*, both of place and time. I. as adv. in N. T. of place only, Lu. vii. 38, στάσα ὀπίσω. Matt. xxiv. 18. μὴ ἐπιστρεψάτω ὀπίσω, i. e. to his house. Sept. and Class. With the art. τὰ ὀπίσω, prop. *things behind*, and εἰς τὰ ὀπίσω, *backward, back*; so ἀπέρχ. εἰς τὰ ὀπίσω, *to go back, fall back*, prop. John xviii. 6. fig. from a teacher, vi. 66; βλέπω εἰς τὰ ὀπίσω. Lu. ix. 62. στρέφωμαι εἰς τὰ ὀπίσω. 'to turn back,' i. e. about, John xx. 14. μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. *to return, 'turn back,'* i. e. to one's house, Mk. xiii. 16, al.; fig. Phil. iii. 14, τὰ ὀπίσω ἐπιλανθάνομενος, i. e. former pursuits and acquirements. Sept. and Class.—II. as prep. foll. by gen. of PLACE, *behind, after*; place where, Rev. i. 10, ἤκουσα ὀπίσω μου φωνῆν, *behind me*; with verbs implying motion *after* any one, i. e. following as a disciple, partisan, or otherwise, ἀκολουθεῖ ὀπίσω μου, Matt. x. 38. δεῦτε ὀπίσω μου, iv. 19. ἐλθεῖν, xvi. 24. ἀπελθεῖν, Mk. i. 20; so Lu. xix. 14. Acts v. 37; fig. 1 Tim. v. 15. 2 Pet. ii. 10; also implying motion *behind* any one, to his rear, in expressions of aversion, as ὑπαγε ὀπίσω μου, 'Get thee behind me,' i. e. Away, avaunt thee, Mk. viii. 33. 2) of TIME, *after*; ὁ ὀπίσω μου ἐρχόμενος, Matt. iii. 11. John i. 15.

'Οπλιζέω, fut. ἴσω, (ὄπλον,) *to furnish out, prepare, equip, arm*, and mid. *to prepare one's self* for a work, *to arm one's self, take arms*; in N. T. only mid. *to arm one's self*, fig. in a moral sense, with acc. 1 Pet. iv. 1, ὑμῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε. Soph. Electr. 991, θράσος ὀπλιζέσθαι. Jos. Ant. vi. 9, 4.

'Οπλον, ου, τό, (fr. ἔπω, *operator*, to work, whence Lat. *opus*, ὄπ-λον, contr. to ὄπλον, as in the cases of πέπλον, ἄντλον, &c.) *an instrument, implement, tool*; in N. T. only pl. τὰ ὄπλα, *instruments, implements*, 1) of war, *weapons, arms, armour*, John xviii. 3; fig. 2 Cor. x. 4, τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. xiii. 12, τὰ ὄπλα τοῦ φωτός. Comp. Eph. vi. 11. Hdot. vii. 25. ix. 121. 2) metaph. *instruments*, with which any thing is effected or done, Rom. vi. 18, ὄπλα ἀδικίας and ὄπλα δικαιοσύνης, where see my note.

'Οποιος, α, ου, relat. pron., correlat. to ποῖος, τοῖος, *what, i. e. of what kind or sort, qualis*, and with ποιούτος, equiv. to

as, Acts xxvi. 29, τοιούτους ὁποιος καγὼ εἰμι: simpl. 1 Cor. iii. 13, τὸ ἔργον ὁποῖόν ἐστι. Gal. ii. 6, and Class.

'Οπότε, compound relat. particle of time. (ὅτε,) *when, at what time*, (so our poetic. *what time*,) with indic. of what actually took place at a certain time, Lu. vi. 3. & Class.

'Οπου, compound relat. adv. of place (πού,) *where, in which or what place*. 1) prop. and after express mention of a place; foll. by indic. Matt. vi. 19, 20, ἐν οὐρανῷ, ὅπου οὔτε σῆς κ.τ.λ. Mk. ix. 44. John i. 28, al.; with ἐκεῖ added plonast. Rev. xii. 6, ὅπου ἔχει ἐκεῖ τόπον. ver. 14. Sept. and Class.; by subjunct. of that which is indef. Mk. xiv. 14. With ἐκεῖ emphatic in the corresponding clause, Matt. vi. 21, ὅπου ἐστὶν ὁ θ. ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν. al. Simply, and including the idea of a demonstrative, *there where*, Matt. xxv. 24, θερῖζον ὅπου οὐκ ἔσπειρας. Mk. v. 40. With ἂν, as ὅπου ἂν, *wheresoever*, with subjunct. Mk. ix. 18, ὅπου ἂν αὐτὸν καταλάβῃ: ὅπου ἔαν, id. Matt. xxiv. 28. 2) fig. in a wider sense, including also time, manner, circumstances, &c. Col. iii. 11, ὅπου οὐκ ἔνι Ἑλλην, 2 Pet. ii. 11. Simply, *there where*, Heb. ix. 16. x. 18; so in reasoning, *whereas*, equiv. to *since*, 1 Cor. iii. 3, ὅπου γὰρ ἐν ὑμῖν ζῆλος—οὐχὶ σαρκικοί ἐστε; 3) by attract. after verbs of motion, instead of *whither*; foll. by indie. John viii. 21, 22, ὅπου ἐγὼ ὑπάγω. xiv. 4; so ὅπου ἂν with subjunct. Lu. ix. 57.

'Οπτάνω, & 'Οπτομαι, see 'Οράω.

'Οπτασία, ας, ἡ, (ὀπτάζω,) *a sight, appearance*, espec. *a vision, apparition*, Lu. i. 22. xxiv. 23, ὀπτασίαν ἀγγέλων ἰωρακέναι. 2 Cor. xii. 1. Sept. & lat. Class.

'Οπτός, ἡ, ον, adj. (ἔπω,) *roasted, broiled, cooked by fire*, Lu. xxiv. 42, ἰχθύος ὀπτοῦ μέρος. Sept. and Class.

'Οπώρα, ας, ἡ, prop. *late summer*; or, generally, the season in which fruits ripen, *autumn*; hence in N. T. meton. and collect. *fruits*, Rev. xviii. 14, ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου, i. e. 'the fruits in which thou hast delighted.' Sept. Jer. xl. 10, 12, and oft. in Class.

'Οπως, prop. a relative adv. of manner, *in what manner, how*; it passes over also into a conjunct. *in the manner that, so that*, &c. I. as a RELAT. ADV. *in what manner, how*; once in N. T. foll. by indic. aor. in the narration of an actual event, Lu. xxiv. 19, 20, τὰ περὶ Ἰησοῦ—ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς.—II. as a CONJUNCTION, prop. *in such manner that*, and then gener. *so that, that*, in the various senses of *inva*, both *final*, as marking end or purpose, *to the end that*, in order *that*, and *essential*, as marking the event or

result of an action, so that it was or is so and so. In the N. T. *ὅπως* is found only with the subjunct. though in the Class. it is construed with other moods, like *ἵνα*. I. FINAL, to the end that, in order that, and *ὅπως μὴ*, in order that not, lest, with subjunct. 1) simply, i. e. without *ἄν*. Preceded by the *pres.* or an *aor.* of any mood except the indic. ; and then the subjunct. marks what it is supposed will really take place ; *pres.* Matt. vi. 2, ὡς περ οἱ ὑποκριταὶ ποιῶσιν, ὅπως δοξασθῶσιν. 1 Pet. ii. 9 ; *aor.* Mk. v. 23, ἵνα ἐπιθῆς αὐτῇ τὰς χεῖρας, ὅπως σωθῆ. John xi. 57. ὅπως μὴ, Acts xx. 16. By the *imperat.* *aor.* Matt. ii. 8, ἐπαγγελιατέ μοι, ὅπως κἀγὼ ἔλθω κ.τ.λ. vi. 4. ὅπως μὴ, vi. 18. By a *past* tense, Matt. xxvi. 59, ἐξήτουν ψευδομαρτυρίαν, ὅπως αὐτὸν ζανατώσωσι. Rom. ix. 17. 2) ὅπως *ἄν* ; preceded by *pres.* Matt. vi. 5 ; by *imper.* Acts iii. 19, ὅπως *ἄν* ἔλθωσι καιροὶ κ.τ.λ. ; by *fut.* xv. 17.—II. EVENTUAL, so as that, with subjunct. Preceded by *pres.* Matt. v. 45, καλῶς ποιεῖτε—ὅπως γένησθε κ.τ.λ. ; with *perf.* as *pres.* Lu. xvi. 26. By *aor.* Matt. v. 16. By *fut.* Matt. xxiii. 35, διώξετε—ὅπως ἔλθῃ. By *perf.* Heb. ii. 9, βλέπομεν Ἰησοῦν—ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γένηται θανάτου.—III. after verbs of asking, entreating, exhorting, also of deciding, commanding, which in themselves imply purpose, ὅπως becomes equivalent to a demonstrative conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer, Matt. ix. 38, δεήθητε—ὅπως ἐκβάλῃ ἐργάτας. Acts viii. 24. ἐρωτῶν, Lu. xi. 37. Acts xxiii. 20. εὐχόμεν, Ja. v. 16. προσεύχομαι, Acts viii. 15, impl. Philem. 6. παρακαλέω, Matt. viii. 34. (these verbs are also followed by *ἵνα* or an *inf.*) ; after verbs of deciding, Matt. xii. 14, συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

Ὁραμα, ατος, τό, (ὄραω,) prop. a thing seen, a sight, spectacle, gener. Acts vii. 31, ὁ Μωϋσῆς ἰδὼν ἰθαύμασε τὸ ὄραμα. Matt. xvii. 9. Sept. and Class. ; spec. of a supernatural appearance, a vision, Acts ix. 10. oft.

Ὁρασις, εως, ἡ, (ὄραω,) prop. the sight, or sense of seeing ; in N. T. appearance, i. e. 1) prop. aspect, external form, Rev. iv. 3, ὅμοιος ὄρασει λίθω ἰάσπιδι, i. e. in his appearance, Eccl. xi. 2. 2) equiv. to ὄραμα, or ὀπτασία, a sight, vision, presented to the mind, Acts ii. 17. Rev. ix. 17. Sept.

Ὁρατός, ἡ, ὄν, adj. (ὄραω,) seen, visible, Col. i. 16, τὰ ὀρατὰ καὶ τὰ ἀόρατα. Sept. and Class.

Ὁράω, (less freq. ὀπτάνω,) f. ὀψο-

μαι, a. 1. ὠψάμην ; a. 1. pass. ὠφθην ; a. 2. εἶδον ; perf. ἐώρακα ; pluperf. ἐώρακειν ; to see, perceive with the eyes, discern, trans. implying not merely the act of seeing, but also the actual perception of some object, and thus differing from βλέπω. I. PROP. with accus. of person or thing, Lu. xvi. 23, ὀρᾷ τὸν Ἀβραάμ. i. 22, ὀπτασίαν ἐώρακεν. ix. 36. John vi. 2. Acts vii. 44. Matt. xxviii. 7, ἔκει αὐτὸν ὤψεσθε. ver. 10. Lu. iii. 6. xiii. 28. John xi. 40, ὀψει τὴν δόξαν. So with acc. and partic. Heb. ii. 8, οὐκ ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. Matt. xxiv. 30, ὄνουνται τὸν Υἱὸν τοῦ ἀνθρ. ἐρχόμενον. Also in various modified senses : 1) to look upon, behold, contemplate, John xix. 37, ὄψονται εἰς ὃν ἐξεκέντησαν. 2) to see face to face, to see and converse with, i. e. to have personal intercourse with, John vi. 36. viii. 57. xvi. 16. 1 John iii. 2 ; foll. by τὸ πρόσωπόν τινος, 'to see one's face,' id. Col. ii. 1. Acts xx. 25. So to see God, fig. for to know him, i. e. to know his character, &c. John xiv. 7, 9, al. See my note on John i. 18. In a wider sense, to see God means to be admitted to his presence and special favour, Matt. v. 8, ὄψονται τὸν Θεόν, Heb. xii. 14. Rev. xxii. 4. In the sense of to visit, ὀψομαι ὑμᾶς, John xvi. 22. Heb. xiii. 23. 3) to see take place, to witness, τὴν ἡμέραν τινοῦ, Lu. xvii. 22.—II. FIG. to see, i. e. to perceive with the mind, &c. 1) gener. to be aware of, observe, with acc. & part. Acts viii. 23, εἰς σύνδεσμον ἀδικίας ὀρᾷ σε ὄντα : foll. by ὄτι, Ja. ii. 24. 2) of things, to see and know, i. e. to come to know, to learn, John iii. 11, ὃ ἐώρακαμεν μαρτυροῦμεν. ver. 32. viii. 38 ; in the sense of to understand, Col. ii. 18, ὃ μὴ ἐώρακεν ἐμβατεύων. Rom. xv. 21, parall. with συνίμι.—III. by Hebr. to see, i. e. to experience, attain to, John iii. 36, οὐκ ὄψεται ζωὴν.—IV. absol. to see to it, take care, only in *imperat.* phrases, Heb. viii. 5, ὄρα γὰρ, φησὶ, ποιήσης πάντα, strictly for ὄρα ὅπως. Elsewhere only as followed by *μὴ*, or an equivalent phrase, ὄρα μὴ, ὄρατε μὴ, take heed lest, beware ; with subjunct. Matt. viii. 4, ὄρα μηδεὶ εἰπῆς. 1 Thess. v. 15. Rev. xix. 10, ὄρα μὴ, sc. ποιῆς : with *imperat.* Matt. ix. 30. xxiv. 6 ; fut. σὺ ὄψει, ὑμεῖς ὄψεσθε, 'look ye to it,' a milder form for the *imperat.* Matt. xxvii. 4, 24.—V. pass. a. 1. ὠφθην, f. 1. ὠφθήσομαι, pres. part. ὠπτανόμενος, with dat. to be seen by any one, to appear to any one. 1) prop. and used of things, foll. by ἐν of place, Rev. xi. 19, ὠφθη ἡ κιβωτός—ἐν τῷ ναῷ αὐτοῦ. xii. 1 ; with dat. of pers. Acts ii. 3, ὠφθήσαν αὐτοῖς γλῶσσαι ὡσεὶ πυρός. xvi. 9. Spoken of persons, with dat. of pers. ; of God, ὁ Θεὸς ὠφθη τῷ πατρὶ ἡμ. Acts vii.

2; of Jesus after his resurrection, Lu. xxiv. 34. *ὄπτανόμενος*, Acts i. 3, oft.; or at his second coming, *ὀφθήσεται*, Heb. ix. 28; of angels, Lu. i. 11. Acts vii. 30; of persons dead, Matt. xvii. 3: with *ἐν* of manner, Lu. ix. 31, οἱ, *ὀφθίντες ἐν δόξῃ*. 2) as mid. to *show one's self*, to present one's self to or before any one, Acts vii. 26, *ὀφθη αὐτοῖς μαχομένοις*. 3) f. l. pass. *ὀφθήσομαι*, Acts xxvi. 16, *μάρτυρα ὧν τε εἶδες, ὧν (τούτων δὲ) τε ὀφθήσομαι σοι*, 'a witness of what thou hast seen and dost see, of those things [as to] which I shall hereafter or further reveal myself unto thee.' See my note there, and comp. Is. lx. 3. Sept.

'*Ὀργή*, ἦς, ἡ, (*ὀργάω, ὀρέγω*.) prop. 'the native character, disposition, temper of mind,' *impulse*; lit. *bent*, fr. *ὀρέγω*, to stretch forward towards any thing, be prone to it, &c. Hence gener. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation, wrath*, espec. including the desire of vengeance or punishment, and therein differing from *θυμός*. 1) prop. and gener. Mk. iii. 5, *περιβλεψάμενος αὐτοὺς μετ' ὀργῆς*, i. e. indignantly; see my note. Rom. xii. 19. Eph. iv. 31. Also for *irascibility, fretfulness*, 1 Tim. ii. 8, *χωρὶς ὀργῆς καὶ διαλογισμοῦ*. Ja. i. 19, 20. Said of God, as implying utter abhorrence of sin, and aversion to those who live in it, Rom. ix. 22. Heb. iii. 11; meton. *wrath*, as including the idea of *punishment*; as the penalty of law, Rom. iv. 15, *ὁ νόμος ὀργὴν κατεργάζεται*. xiii. 4, 5: also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, *ἀπὸ τῆς μελλούσης ὀργῆς*, Matt. iii. 7. Rom. i. 18. ii. 5. 1 Th. i. 10. So Lu. xxi. 23. John iii. 36. Rom. ii. 8. ix. 22, *σκυῖν ὀργῆς*. Eph. ii. 3, *τέκνα φύσει ὀργῆς*. v. 6. Rev. xvi. 19, *τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ*.

'*Ὀργίζω*, f. ἴσω, (*ὀργή*.) to *make angry, provoke*. In N. T. only pass. or mid. *ὀργίζομαι*, a. l. *ὠργίσθην*, to be or become angry, provoked, &c. absol. Matt. xviii. 34. xxii. 7, et al. Eph. iv. 26, *ὀργίσεθε, καὶ μὴ ἀμαρτάνετε*, 'if angry, suppress your anger so as not to sin;' comp. Ps. iv. 5: foll. by dat. *πᾶς ὁ ὀργίζομενος τῷ ἀδελφῷ αὐτοῦ*, Matt. v. 22; with *ἐπί τιμι*, Rev. xii. 17. Sept. & Class.

'*Ὀργίλος*, η, ον, adj. (*ὀργή*.) *irascible*, Tit. i. 7. Sept. and Class.

'*Ὀργυιά*, ᾶς, ἡ, (*ὀρέγω*.) a *fathom*, prop. the space equal to both arms extended at full length. Acts xxvii. 28, bis.

'*Ὀρέγω*, f. ξω, to *reach or stretch forth*, as the hand or foot. In N. T. only mid. *ὀρέγομαι*, to *stretch oneself out, to reach after* any thing, and hence fig. to *long after, to desire*; with gen. Heb. xi. 16,

πατρίδος κραίττονος ὀρέγονται. 1 Tim. iii. 1. And so in Class. as Apoll. Rhod. ii. 878, *τοῖο δὲ θυμός ὀρέξατο γηθοσύνησιν*. By impl. to be given over to, 1 Tim. vi. 10.

'*Ὀρεινός*, ἡ, ον, adj. (*ὄρος*.) found on or pertaining to mountains, wild, *mountainous*, as *ἡ ὀρεινῆ*, sc. *χώρα, mountainous country*, Lu. i. 39, 65. Sept. & Class.

'*Ὀρεξίς*, εως, ἡ, (*ὀρέγομαι*.) prop. a *reaching after*; fig. *longing*; and in a bad sense, *lust*, Rom. i. 27. Ecclus. xxiii. 6. Hdian. iii. 13, 14. Wisd. xiv. 2, *ὄρ. πορισμῶν*.

'*Ὀρθοποδέω*, f. ἴσω, (*ὀρθός & ποῦς*.) prop. to *walk straight*; fig. to *walk (live) uprightly*, occ. only in Gal. ii. 14.

'*Ὀρθός*, ἡ, ον, adj. (*ὠρθαί*, fr. *ὄρω*, to raise,) *erect*; hence *straight, right*. In N. T. 1) prop. *upright, erect*, Acts xiv. 10, *ἀνάστηθι ὀρθός*. 1 Esdr. ix. 46. 2) horizontally, *straight and level*, not crooked or uneven, fig. Heb. xii. 13, *τροχιὰς ὀρθὰς κοίσητε*.

'*Ὀρθοτομέω*, f. ἴσω, (*ὀρθότομος*, from *ὀρθός & τέμνω*.) to *cut straight, to divide right*, equiv. to *ὀρθῶς τέμνειν* in Athen. vii. p. 303, E. Hence *ὀρθοτομεῖν ὁδόν*, Lat. 'viam recte secare,' prop. to *cut a straight way*, i. e. to make oneself a right way, i. e. to go straight or right. In N. T. fig. to go the right way, proceed aright, 2 Tim. ii. 15, *ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας*, 'rightly proceeding as to the word of truth;' by impl. 'rightly (with all wisdom, truth, faithfulness, and diligence,) teaching the word of truth, the Gospel.' Such, at least, is the sense assigned to the words by many eminent recent Commentators. Yet in the ellipsis as to thus supposed, there is a certain degree of harshness; and perhaps the idea of *ὁδός* thus introduced has no place here. The metaphor is rather, I apprehend, from *stone-cutting*, in which operation to act aright, it is necessary for the workman to cut *straight*; whence, I suspect, the term in question was popularly transferred to any *ἔργον*, and those who handled it *aright* were said *ὀρθοτομεῖν τὸ ἔργον*. Sometimes, too, the art, &c. that called forth the labour was subjoined in its place. Thus those who handled (i. e. taught) the law of Moses were denominated *οἱ τέμνοντες τὸν νόμον*. And here, instead of the fig. designation of the Gospel by its chief property, we might have had simply its appellative *τὸ εὐαγγέλιον*.

'*Ὀρθρίζω*, f. ἴσω, (*ὄρθρος*.) prop. to *rise early*; hence to *do any thing early in the morning*, e. g. *prægn*. Lu. xxi. 38, *πᾶς ὁ λαὸς ὠρθρίζε πρὸς αὐτὸν ἐν τῷ ἑσπῆ*, 'came early in the morning to him, to hear him.' Sept. and Apoc. but not Class.

Ἄρθρινός, ἡ, ὄν, adj. (ἄρθρος,) *early in the morning*, Rev. xxii. 16. Sept. and later writers.

Ἄρθριος, α, ον, adj. (ἄρθρος,) *matutinus, early in the morning*, as adv. Lu. xxiv. 22, γενόμεναι ἄρθριαι ἐπὶ τὸ μνημείον. Sept. and Class.

Ἄρθρος, ον, ὁ, (kindr. with ὄρνυμι, ὠρθαι, *the dawn, day-break*, prop. the time before and about day-break,) 1) prop. Lu. xxiv. 1, ἄρθρον βαθέος, comp. John xx. 1. 2) equiv. to ἕως or ἠώς, *morning, twilight, dawn*, John viii. 2, ὄρθρον δὲ πάλιν παρεγγίετο εἰς τὸ ἱερόν. Acts v. 21.

Ἄρθως, adv. (ὄρθος,) prop. *straightly, i. e. erectly*, Xen. Eq. vii. 5. In N. T. of manner, *rightly, correctly*, prop. Mk. vii. 35, ἐλάλει ὄρθως. Fig. in a moral sense, Lu. vii. 43, ὄρθως ἔκρινας. x. 28. xx. 21. Sept. and Class.

Ἄρλιζω, f. ἴσω, (ἄρος,) *to bound, set a boundary*, Sept. and Class. In N. T. and usually, *to mark out definitely, terminate, determine*, i. e. *to determine, to appoint, to constitute*, foll. by acc. of thing, Heb. iv. 7, πάλιν τινὰ ὀρλιζει ἡμέραν. Acts xvii. 26. Part. perf. pass. ὀρισμένος, *determined, decreed*, Lu. xxii. 22. Acts ii. 23. By acc. of pers. as appointed to an office or station, Acts xvii. 31, ἐν ἀνδρὶ φ̄ (δν) ὀρισε. Pass. with a noun of office, &c. in apposit. Acts x. 42. So Rom. i. 4, τοῦ ὀρισθέντος Ἰησοῦ Θεοῦ κ.τ.λ. comp. Phil. ii. 8, sq. Eph. i. 20, sq. Others here render *declared, publicly set forth*, against the usus loquendi. With inf. Acts xi. 29, ὀρισαν (resolved) ἕκαστος—πέμψαι κ.τ.λ.

Ἄριον, ον, τὸ, (dim. of ἄρος, in form only,) *a bound, border*. In N. T. only plur. τὰ ἄρια, *the borders*. 1) prop. *the borders of a land, the frontiers*, Matt. iv. 13. xix. 1, εἰς τὰ ἄρια τῆς Ἰουδαίας. Sept. and Class. 2) meton. and by Hebr. for a *space* within certain boundaries, *region, district*. Matt. ii. 16, ἐν Βηθλεὲμ καὶ ἐν πάσι τοῖς ὄροις αὐτῆς. viii. 34. xv. 22. 39. Sept.

Ἄρκιζω, f. ἴσω, (ἄρκος,) *to put to an oath, to make swear*, with acc. Sept. and Class. In N. T. *to adjure*, with dupl. acc. of person *whom*, and *by whom*, Mk. v. 7, ὀρκίζω σε τὸν Θεόν. Acts xix. 13. 1 Th. v. 27. Sept.

Ἄρκος, ον, ὁ, *an oath*, Matt. xiv. 7, and oft. and Sept.; meton. what is promised with an oath, Matt. v. 33, ἀποδώσεις τῷ Κυρίῳ τοὺς ἄρκους σου.

Ἄρκωμοσία, ας, ἡ, (ἄρκωμοτίω, fr. ἄρκος, ὄρνυμι,) prop. *the swearing of an oath*, by impl. *an oath*, Heb. vii. 20. Sept. and Class.

Ἄρμάω, f. ἴσω, (ἄρμη,) prop. *to MAKE*

to rush on, to impel, incite, trans.; but gener. and in N. T. intrans. *to rush on, move forwards impetuously*, foll. by ἐπί τινα, Acts vii. 57, ὄρμησαν ἐπ' αὐτόν: with εἰς τι, xix. 29, εἰς τὸ θέατρον, and so oft. in Class.

Ἄρμη, ἡς, ἡ, (ὄρνυμι,) prop. *a movement, a rushing on, onset*, Acts xiv. 5. Sept. and Class. Fig. of the mind, *impulse, purpose, will*, Ja. iii. 4. Thuc. iv. 4.

Ἄρμημα, ατος, τὸ, (ὄρμάω,) prop. *an impetuous movement, a rushing on*; hence, by impl. *impetus, violence*, as dat. of manner, Rev. xviii. 21, ὄρμηματι βληθήσεται, 'with violence.'

Ἄρνεον, ον, τὸ, (ἄρνις,) *a bird, fowl*; carnivorous, Rev. xviii. 2. xix. 17.

Ἄρνις, ιθος, ὁ, ἡ, *a bird, fowl*, gener. in N. T. only of poultry, *the hen, gallina*, Matt. xxiii. 37.

Ἄροθεσία, ας, ἡ, (ἄροθετίω, fr. ἄρος, τιθεμι,) prop. *a setting bounds*, meton. *a bound, limit*, Acts xvii. 26.

Ἄρος, εος ον, τὸ, pl. τὰ ὄρη, gen. τῶν ὀρέων, *a mountain, hill*, Matt. v. 1, ἀνίβη εἰς τὸ ὄρ., oft.; so τὸ ἄρος τὸ καλούμενον ἑλαιῶν. Proverb. *to remove mountains* is = 'to accomplish great and difficult things,' 1 Cor. xiii. 2. Sept. and Class.

Ἄρύσσω, f. ξω, (ἄρω, to raise,) *to dig out, dig*, with acc. Matt. xxi. 33, ὄρυξεν ἐν αὐτῷ ληνόν: absol. xxv. 18. Sept. & Class.

Ἄρφανός, ἡ, ὄν, adj. cogn. with ἄρφος, *orphan, bereaved of any thing or person*; prop. of children bereaved of parents, either with gen. or absol.; whence it becomes a subst., Ja. i. 27, ὄρφανός καὶ χήρας: fig. of disciples without a master, John xiv. 18.

Ἄρχέω, fut. ἴσω, (kindr. with ὄρνυμι,) *to lift up, raise aloft*; earlier and more usual mid. ὀρχέομαι, f. ἴσομαι, *to lift up oneself upon one's feet, to dance*, intrans. Matt. xi. 17, ἠύλησαμεν ὑμῖν, καὶ οὐκ ὀρχήσασθε. xiv. 6. Sept. and Class.

Ἄς, ἡ, ὁ, gen. οὔ, ἡς, οὔ, originally a demonstrative pron. *this, that*; but in Attic and later usage mostly the postpositive art., or relative pron. *who, which, what, that*. I. as a DEMONSTRATIVE PRONOUN, *this, that*, only in distinctions and distribution, with μὲν—δέ; δς μὲν—δς δέ, *that one—this one, the one—the other*, &c. less frequent in Attic than ὁ μὲν—ὁ δέ, but equally common with it in later writers and N. T., 2 Cor. ii. 16, οἷς μὲν—οἷς δέ, *to the one—to the other*; Matt. xxi. 35, ὄν μὲν ἔδειραν, ὄν δὲ ἀπέκτειναν, *one—another*; xiii. 8, ὁ μὲν—ὁ δέ. xxv. 15, oft.—II. as the POSTPOSITIVE ARTICLE, of relative pronoun, *who, which, what, that*.

The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number: but the form and power of the relative are much varied, both in construction and in signification, as well as by its connexion with other particles.—I. IN CONSTRUCTION: 1) as to *gender*, the relative agrees regularly with its antecedent, Matt. ii. 9, ὁ ἀστὴρ ὃν εἶδον. Lu. v. 3. John vi. 51: so where it relates to a remoter antecedent, 1 Cor. i. 8, ὃς βεβαίωσε ἡμᾶς, i. e. ὁ Θεός, ver. 4, comp. ver. 9. But from this rule there are two departures in form: Where the relat. with the verb to *be*, &c. conforms in gender to the foll. noun, Gal. iii. 16, τῷ σπέρματι σου, ὃς ἐστὶ Χριστός. Eph. i. 14. vi. 17, τὴν μάχαιραν τοῦ Πνεύματος ὃ ἐστὶ ῥῆμα Θεοῦ. Where, by the *constructio ad sensum*, the relat. takes the gender implied in the antecedent, and not that of its external form, Rom. ix. 23, sq. σκευὴ ἐλείους, ἃ προητοίμασεν—οὓς καὶ ἐκάλεσεν. Gal. iv. 19. Phil. ii. 15. 2 Pet. iii. 16, ἐν πάσαις ταῖς ἐπιστολαῖς (=γράμμασι), ἐν οἷς κ.τ.λ. 2) as to *number*, the relat. agrees regularly with its antecedent; and the departures from this rule are rare, e. gr. relat. pl. after an antec. sing. collect. Phil. ii. 15, ἐν μέσῳ γενεᾶς σκολιᾶς, ἐν οἷς φαίνεσθε, here the construction is *ad sensum* both in number and gender: so where the antec. includes in any way the idea of plurality, Acts xv. 36, κατὰ πᾶσαν πόλιν, ἐν αἷς κ.τ.λ. 3) as to *case*; here the general rule is, that the relat. stands in that case which the verb of its own clause demands; as subject, John i. 9, τὸ φῶς τὸ ἄλ. ὃ φωτίζει πάντα ἄνθρ. ver. 30, ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν. Matt. x. 26; as object, acc. ii. 9, ὁ ἀστὴρ ὃν εἶδον: dat. Acts viii. 10, ἀνὴρ ᾧ προσεῖχον πάντες. But the departures from this rule are frequent, viz. (1) by *attraction*, i. e. where the relative in respect to its own verb would stand in the accus., but the antecedent stands in the *gen.* or *dat.*, and then the relat. is *attracted* by the antecedent into the same case with itself; *genit.* John iv. 14, τοῦ ὕδατος οὗ ἐγὼ δῶσω. vii. 31, oft.; *dat.* Lu. ii. 20, ἐπὶ πᾶσιν οἷς ἤκουσαν. (2) by *inverted attraction*, i. e. where the antecedent is *attracted* by the relat. into the same case with itself, viz. Where the antecedent remains connected with its own clause, and before the relative, Matt. xxi. 42, λίθον ὃν ἀπεδοκίμασαν—, οὗτος κ.τ.λ. Lu. i. 73, ὄρκον (for ὄρκου) ὃν ᾤμοσε. 1 Cor. x. 16, τὸν ἄρτον ὃν κλῶμεν, οὐχὶ

κοινωνία—; Where the antecedent itself is attracted over into the clause of the relat., and stands after it in the proper case of the relative, Mk. vi. 16, ὃν ἐγὼ ἀκεφαλῆσα Ἰωάννην, οὗτός ἐστιν for οὗτός ἐστιν Ἰωάννης ὃν ἐγὼ ἀκεφαλῆσα. Lu. i. 4. Acts xxi. 16. (3) often the case of the relat. depends on a prep. with which the verb is construed; *gener.* Matt. iii. 17, ὁ υἱός μου, ἐν ᾧ εὐδόκησα. x. 11. xi. 10. Rom. x. 14. 1 Cor. viii. 6, εἰς Θεός, ὁ Πατήρ, ἐξ οὗ τὰ πάντα. (4) sometimes the relat. is not dependent on the verb, but on some noun connected with the verb, and then the relat. is put in the *genit.* Matt. iii. 11, οὗ οὐκ εἰμὶ ἰκανός τὰ ὑποδήματα βαστάσαι. ver. 12, οὗ τὸ πτύον. 4) as to *position*; here the relat. with its clause regularly follows the antecedent, as in most of the preceding examples: but, for sake of emphasis, the relat. clause may be put first, especially where a demonstr., as *αὐτός, οὗτος*, &c. follows, Matt. xxvi. 48, ὃν ἂν φιλήσω, αὐτός ἐστὶ. John iii. 26, ὃς ἦν μετὰ σοῦ, οὗτος βαπτίζει. Heb. xiii. 11.—II. IN SIGNIF. The relative, in strictness, serves simply to introduce a dependent clause, and mark its close relation to the leading proposition, as Matt. ii. 9, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς: but in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction: for the sense *what, that which, he who, see* i. 4. 1) as a general connective, John iv. 46. xi. 2, ἦν Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, ἧς ὁ ἀδελφός Α. ἠσθῆνει. Where it is equiv. to a demonstrative, *and this, these; and he, they*, &c. Lu. xii. 24, οἷς οὐκ ἐστι ταμείου, 'and they have no storehouse.' Acts vi. 6, οὓς ἔστησαν, *and these*, &c. vii. 45. xi. 30. ἐφ' ᾧ, Phil. iii. 12. ἐν οἷς = ἐν τούτοις δὲ, Lu. xii. 1. εἰς δ = εἰς τοῦτο δὲ, Col. i. 29: this is rare in early Greek writers, but more frequent in later ones. Also in the formula ὃν τρόπον. 2) as implying *purpose*, = *ἵνα*, Matt. xi. 10, ἐγὼ ἀποστείλω τὸν ἄγγελόν μου, ὃς κατασκευάσει τὴν ὁδόν σου. 3) as marking *result, event*, &c. = *ὥστε*, Lu. v. 21, τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας; vii. 49, ὃς καὶ ἀμαρτίας ἀφήσιν. 4) as implying *cause, ground*, a reason, &c. = *ὅτι, because*, Ln. viii. 13, οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, Lat. *ut qui*, = *because, since*, &c. iv. 18.—III. connected with other particles. 1) ὃς ἂν, ὃς ἔαν, *whosoever*, Matt. v. 21, 19. 2) ὃς γε, *see* Γέ. 3) ὃς ὀπίσσω, *see* Δήποτε. 4) ὃς περ, *who indeed, who namely*, = *ὃς*, but stronger and more definite, Mk. xv. 6, ἵνα δέσμιον

ὅνπερ ἠτοῦντο, i. e. 'the very one whom they demanded.'

Ὅσάκις, adv. (ὅσος,) prop. *how many times, how often*; in N. T. only with *ἄν* and *ἐάν*, which see.

Ὅσιος, α, ου, adj. *holy, pure, sanctus*, prop. *right*, as conformed to God and the Divine will; thus distinguished from *δίκαιος*, which refers more to *human laws and duties*, Pol. xxiii. 10, 8, τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὅσια. Thuc. i. 71, 5; in N. T. 1) of PERSONS, *holy*; spoken of God, as the personification of holiness and purity, Rev. xv. 4, ὅτι μόνος ὁσιος. xvi. 5; of men, *pious, godly*, careful of all duties towards God, Tit. i. 8, δεῖ τὸν ἐπίσκοπον εἶναι σώφρονα, δίκαιον, ὅσιον: elsewhere of Christ, Heb. vii. 26. Acts ii. 27, and xiii. 35, οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθόρην. Sept. and Class., as Xen. Ag. iii. 5. Arr. Epict. ii. 4, 6. 2) of THINGS, *holy*, 1 Tim. ii. 8, ἐπαίροντας ὁσίους χεῖρας, i. e. by impl. *pure, spotless*, Prov. xxii. 11, ὅσια καρδιά. Acts xiii. 34, δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά, lit. 'the holy [promises] of David, the sure promises,' i. e. the things inviolably promised by God to David. Comp. Is. liii. 5.

Ὅσιότης, ητος, ἡ, (ὅσιος,) *holiness*, i. e. *godliness, piety*, careful observance of all duties towards God; distinguished from *δικαιοσύνη*, as ὅσιος from δίκαιος (see Ὅσιος), Lu. i. 75, ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. iv. 24. Sept. and Class.

Ὅσιως, adv. (ὅσιος,) *holyly, piously, godly*, 1 Th. ii. 10. Jos. and Class.

Ὅσμη, ἦς, ἡ, (ὄζω,) *a smell, odour*, whether bad or good; in N. T. only of fragrant odour, John xii. 3, ἡ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. By Hebr. ὀσμη εὐωδίας, 'odour of fragrance,' i. e. sweet odour, as accompanying an acceptable sacrifice, Eph. v. 2. Phil. iv. 18. Sept. Lev. i. 9, and oft. Fig. 2 Cor. ii. 14, τὴν ὀ. τῆς γνώσεως. ver. 16, ὀσμη θανάτου. In like manner the Rabbinical writers use the expressions *aroma vitæ* and *aroma mortis*, designating the Law as an *aroma vitæ* to Israel, but to the heathen an *aroma mortis*.

Ὅσος, η, ου, relat. pron. correl. to τόσος, in N. T. to τοσοῦτος or the like, either expr. or impl. (= Lat. *quantus*,) *how great, how much, how many, as great as, as much as, &c.* I. of MAGNITUDE, *how great, as great as*, Rev. xxi. 16, τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλάτος.—II. of TIME, *how long, as long as, ὅσον χρόνον*, Mk. ii. 19. ἐφ' ὅσον χρόνον, Rom. vii. 1. ἐφ' ὅσον, Matt. ix. 15. Repeated intens. Heb. x. 37, ἐτι

μικρὸν ὅσον ὅσον, 'yet a very very little while.'—III. of QUANTITY, number, multitude, *how much, how many, &c.* 1) sing. *as much as*, John vi. 11, ἐκ τῶν ὀγαρίων [τοσοῦτον] ὅσον ἤθελον. 2) pl. ὅσοι, ὅσαι, *as many as, all who, neut. ὅσα, as many as, all that or which, all what, &c.* Matt. xiv. 36, ὅσοι ἤψαντο διεσώθησαν. Mk. iii. 10. Acts iv. 6, 34; neut. Lu. xii. 3, ὅσα ἐν τῇ σκοτίᾳ εἶπατε. John xv. 14. Acts ix. 39; preceded by πάντες, Matt. xiii. 16, 19; with οὗτος or αὐτός corresponding, Rom. viii. 14, ὅσοι—οὗτοί εἰσιν. John i. 12. Gal. vi. 12, 16; with *ἄν*, as ὅσος *ἄν*, ὅσος *ἔάν*, *whosoever, whatsoever*, Matt. xviii. 18, ὅσα ἐν δήμῳ ἐπὶ τῆς γῆς. Mk. vi. 11. John xi. 22. Rev. iii. 19. 3) neut. ὅσα by impl. expresses also admiration, *how many and great things*, Acts ix. 13, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου. ver. 16. xv. 12, ὅσα ἐποίησεν ὁ Θεὸς σημεῖα: so gener. of great or unusual deeds, Mk. vi. 30. Lu. iv. 23. John xxi. 25; of benefits conferred, Mk. iii. 8. v. 19. Acts xiv. 27.—IV. of MEASURE, degree, extent. 1) before a comparat., καθ' ὅσον—κατὰ τοσοῦτον, *by how much—by so much*, Heb. vii. 20, 22. ὅσω—τοσοῦτω id. i. 4. 2) absol. neut. ὅσον, adv. *how much, by how much*, Mk. vii. 36, ὅσον αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον: pl. ὅσα for τοσοῦτον, Rev. xviii. 7. ἐφ' ὅσον, *inasmuch as*, Matt. xxv. 40.

Ὅσπερ, ἥπερ, ὅπερ, see Ὅσ.

Ὅστέον, contr. ὀστοῦν, οὔ, τὸ, pl. uncontr. ὀστέα, gen. ὀστέων, *a bone, pl. bones*, John xix. 36, ὀστοῦν οὐ συντριβήσεται. Lu. xxiv. 39, σάρκα καὶ ὀστέα. Matt. xxiii. 27, γέμουσιν ὀστέων.

Ὅστις, ἧτις, ὅτι, compound relative pron., i. e. ὅς strengthened by *τις*; gen. οὐτινος, &c. does not occur in the N. T., but only gen. ὅτου in the phrase *ἕως ὅτου*; prop. *any one who, some one who, whoever, whatever*; differing from ὅς in referring to a subject only *generally*, as one of a class, and not definitely, thus serving to render a proposition general. I. in the *proper relative* sense. 1) prop. and gener. *who*, i. e. *one who, some one who, whoever, &c.* Matt. ii. 6, ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανῇ τὸν λαόν μου, i. e. *one who*. vii. 24. Lu. ii. 10; pl. Matt. xvi. 28. xxv. 1. 1 Cor. vi. 20. 2) by impl. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first. Gener. with indic. Matt. v. 39, ὅστις σε ῥαπίσει—στρέψον αὐτῷ κ.τ.λ. ver. 41. xiii. 12. With *ἄν*, which strengthens the indefiniteness, *whosoever, whatsoever*, in N. T. only with the sing. with subjunct. Matt. x. 33, ὅστις ἄν ἀρνήσῃται με. Lu. x. 35. John

ii. 5. Col. iii. 23. 3) sometimes ὅστις refers to a definite subject, and is then apparently equiv. to δε, Lu. ii. 4, εἰς πόλιν Δαυὶδ ἧτις καλεῖται Βηθλ. Acts xi. 28. xvi. 12.—II. like δε, so also ὅστις is employed in a wider extent, both as connective, and as implying result, cause, or the like, where a conjunction might also stand. 1) as a general connective, Lu. i. 20, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθίσονται. xxiii. 19. Rom. ix. 4. Gal. iv. 24. 2) as marking result, event, &c. = ὥστε; after τοιοῦτος, 1 Cor. v. 1. 3) implying cause, ground, or reason, &c. = ὅτι, because, Matt. vii. 15, προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς. Lat. ut qui. xxv. 3. Acts x. 41; so ἧτις, Col. iii. 5, 14.

Ὁσπράκιος, η, ου, adj. (ὄσπρακον,) earthen, 2 Tim. ii. 20; fig. as an emblem of frailty, 2 Cor. iv. 7. Sept. and Class.

Ὁσφρησις, εως, ἡ, (ὄσφραινομαι,) the smell, the sense of smell, 1 Cor. xii. 17. Class.

Ὁσφύς, ὄσος, ἡ, and pl. αἱ ὄσφύες, the loins, the lower region of the back, lumbar region, the hips; in N. T. 1) external, = the hips, where the girdle is worn, Matt. iii. 4, ζώνην δερματίνην περὶ τὴν ὄσφυν αὐτοῦ: the Orientals, in order to run or work with more ease, are accustomed to gird their long flowing garments close about them; hence to have the loins girded is = to be in readiness, prepared for any thing, Lu. xii. 35. Eph. vi. 14; fig. 1 Pet. i. 13. 2) internal, as the seat of procreative power in men, Heb. vii. 5, (see Ἐξέρχομαι, I. 2.) ver. 10. Acts ii. 30, καρπὸς τῆς ὄσφύος, i. e. children, offspring.

Ὁταν, adv. (ὄτε, ἀν,) when, with the accessory idea of uncertainty, possibility, whenever, if ever, in case that, so often as, &c.; construed regularly with the subj., referring to an often-repeated or possible action in the present or future time; in Gr. writers sometimes with the opt., and in a few very late instances with the indic. I. prop. with the subj. 1) in general propositions, with subj. pres. Matt. xv. 2, ὅταν ἄρτον ἐσθίωσιν, Lu. xi. 21. John xvi. 21. In a general comparison, with pres. Lu. xi. 36, ὡς ὅταν—φωτίζῃ σε. 2) in reference to a future action or time; with subj. pres. Matt. xxvi. 29, ἕως τῆς ἡμ. ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν. Mk. xiii. 4. John vii. 27.—II. with the indic. imperf. in narrating an actual event, once, Mk. iii. 11, τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρῃ, i. e. whenever, as often as; here Class. writers would employ the opt.—III. by impl. ὅταν is put like Engl. since, while, in

assigning a cause, reason, = because, in that, foll. by subj. John ix. 5, ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἶμι κ.τ.λ. Rom. ii. 14. 1 Cor. xv. 27.

Ὅτε, adv. of time, when, correl. with ποτέ, τότε; construed regularly with the indic., as relating to an actual event, something actually taking place; rarely with the subjunct. 1) with indic. pres. in general propositions, John ix. 4, νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. ix. 17. 2) usually of time past; with indic. pres. in an historical sense, Mk. xi. 1, comp. Matt. xxi. 1; imperf. Mk. xiv. 12, ὅτε τὸ πάσχα ἔθουον. xv. 41, ὅτε ἦν ἐν τῇ Γαλ. John xvii. 12; with ποτέ corresp. Col. iii. 7. 1 Pet. iii. 20; aor. Matt. vii. 28. xii. 3. Mk. i. 32; with τότε corresp. Matt. xxi. 1; perf. 1 Cor. xiii. 11, ὅτε γέγονα ἀνὴρ. 3) of future time, foll. by indic. fut. Lu. xvii. 22, ἐλεύσονται ἡμέραι ὅτε ἐπιθυμῆσεται κ.τ.λ. John iv. 21. Rom. ii. 16.

Ὅτι, a conjunct. demonstr. and causal, like Engl. that, originally the same as neut. of ὅστις: as demonstrative it stands properly for τοῦτο ὅτι, as pointing out or introducing that to which the preceding words refer, i. e. their object, contents, &c.; as causal it is properly the same as διὰ τοῦτο ὅτι, and assigns the cause, reason, motive, ground of any thing, that, because, &c. It is construed in N. T. with the indic. I. as a conjunction demonstrative. 1. prop. after a demonstr. pron., as τοῦτο or the like, expr. or impl. John iii. 19, αὕτη ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν. Rom. ii. 3. Rev. ii. 6; implied, Matt. xvi. 7.—II. after a pron. interrog., as τίς, τί, John xv. 22, τί γέγονεν, ὅτι ἡμῖν μέλλεις κ.τ.λ.; so τί ὅτι for τί ἐστὶν ὅτι, prop. 'what cause is there that,' &c. Mk. ii. 16. Acts v. 4, 9; with a pron. or subst. Mk. iv. 41, τίς ἄρα οὗτός ἐστιν, ὅτι κ.τ.λ. Heb. ii. 6.—III. most freq. ὅτι with indic. is put in construction after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an accus. with infin., or to the corresponding participial construction, and often alternates with these in one and the same verb. 1) after verbs signifying to say, speak, and all verbs including this idea; e. gr. after λέγω, Matt. iii. 9. xii. 6. εἶπον, Matt. xxviii. 7, 13; ἀναγγέλλω, Acts xiv. 27. γράφω, Mk. xii. 19. διδάσκω, 1 Cor. xi. 14. διηγέομαι, Acts ix. 27. μαρτυρέω, Matt. xxiii. 31. ὁμνυμι, Rev. x. 6. ὁμολογέω, Heb. xi. 13. σφραγίζω, John iii. 33. Sometimes λέγω or the like is implied in the preceding verb or words, e. gr. Acts xiv. 22. John vii. 35. 2) after verbs signif. to show, make known, &c. with particip. or

infin.; after *δεικνύω*, Matt. xvi. 21. 2 Th. ii. 4. *δηλώω*, 1 Cor. i. 11. *ἀποκαλύπτω*, 1 Pet. i. 12. *ἐμφανίζω*, Heb. xi. 14. *φανερώω*, 2 Cor. iii. 3. 3) after verbs signif. *to hear, see, and fig. to perceive, know, &c.* 4) after verbs signif. *to remember, care for, &c.*; after *μιμνήσκω*, Matt. v. 23. Jude 5. *μνημονεύω*, John xvi. 4. 5) after verbs signif. *to hope, believe, think, consider, &c.* *ἐλπίζω, πιστεύω, πέποιθα, &c.*—IV. *ὄτι* serves also to *introduce* words quoted without change, chiefly after verbs implying *to say, &c.* and is then merely a *mark of quotation*, not to be translated in Engl.; Matt. ii. 23, τὸ ῥηθῆναι—ὄτι Ναζωραῖος κληθήσεται. v. 31. vii. 23.—II. as a conjunct. *causal*. 1) after a demonstr. pron. as *τοῦτο, that, because; διὰ τοῦτο ὄτι*, John viii. 47. x. 17. ἐν τούτῳ ὄτι, Lu. x. 20; also *οὕτως ὄτι*, Rev. iii. 16. 2) after a pron. interrog., as *τίς, τί, ο. gr. διατί, ὄτι*, Rom. ix. 32. 2 Cor. xi. 11; so *χαρῖν τίνος, ὄτι*, 1 John iii. 12. 3) absol. put after certain classes of verbs, and also gener. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, = seeing that, because, for, &c.* 4) after verbs signif. *an emotion of the mind*, as wonder, joy, pity, sorrow; *θαυμάζω, χαίρω, Lu. x. 20.* 5) after verbs expressing *praise, thanks, &c.* *ἐπαινέω*, 1 Cor. xi. 17. *εὐχαριστέω*, Lu. xviii. 11, &c. 6) gener. Matt. ii. 18, οὐκ ἤθελε παρακληθῆναι, ὄτι οὐκ εἰσι. Mk. i. 27. v. 9.

**Ὅτου*, see **Ὅστις*, init.

Ὅυ, adv. *whence*, see **Ὅς*, II. 7.

Ὅυ, also *οὐκ* or *οὐχ* before a vowel, according as it is smooth or aspirated; usually without accent, but written *οὐ* when standing alone or at the end of a sentence; a negative particle, *not, no*, expressing direct and full negation independently and absolutely, and hence *objective*; thus differing from *μή*, which implies a conditional and hypothetical negation, and is therefore *subjective*; I. before the *subject* of a verb, where it renders the verb and proposition negative in respect to the subject. 1) gener. Matt. i. 25, οὐκ ἐγίνωσκεν αὐτήν. Mk. iii. 25. Lu. vi. 43. John i. 10, 11. Acts ii. 15. 2) with the 2d pers. *future* in prohibitions, where the neg. fut. then stands for a neg. imperat. precisely as Engl. 'thou shalt not do it,' &c. which is stronger than the direct imperat. *do it not*; Matt. vi. 5, οὐκ ἔση ὡσπερ ὁ ὑποκριταί. Lu. iv. 12. Acts xxiii. 5. 1 Cor. ix. 9; so from the decalogue, Matt. v. 21, οὐ φονεύσεις, ver. 27, 33. Rom. vii. 7, al. 3) where the subject is *πᾶς* or *εἷς*, and *οὐ* is joined not with *πᾶς* but with the verb; here by Hebr. *πᾶς—οὐ* or *οὐ—πᾶς* is = *οὐδεὶς*,

not one, none, Matt. xxiv. 22, οὐκ ἐν ἐσώθῃ πᾶσα σὰρξ, prop. *all flesh would not be saved*, i. e. no flesh, Rom. iii. 20. Eph. v. 5, πᾶς πόρνος οὐκ ἔχει. Lu. i. 37. 2 Pet. i. 20. 1 John ii. 21. Rev. xxii. 3. εἷς—οὐ, *not one, none*, Matt. x. 29, ἐν εἰς αὐτῶν οὐ πικνεῖται. Lu. xii. 6. 4) where *οὐ* with its verb is followed by *ἀλλά*, i. e. *οὐ—ἀλλά*, prop. Matt. ix. 12, οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες λατρεῖν, ἀλλ' οἱ κακῶς ἔχοντες. xv. 11. John vii. 16; also *οὐχ ὅτι—ἀλλ' ὅτι*, vi. 26. xii. 6. 5) sometimes *οὐ* stands in a conditional sentence after *εἰ*, where the usual negative is *μή*, as strengthened by other negative particles; also by compounds of *οὐ*, as *οὐκ οὐδέ, not even; οὐκ ἠθέλει οὐδέ τοὺς ὀφθ. ἐκάραι*, Lu. xviii. 13. iv. 2. xxiii. 53. Acts viii. 39. Rom. iii. 10.—II. before the *object* of a verb, where it renders the proposition negative in respect to the object; gener. Matt. ix. 13, ἔλω θῆλον, καὶ οὐ θυσίαν. 1 Cor. iv. 15; more freq. as followed by *ἀλλά*, Mk. ix. 37, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κ.τ.λ. Acts v. 4. Eph. vi. 12; so *οὐχ ὅτι—ἀλλ' ὅτι*, 2 Cor. vii. 9.—III. before the *adjunct* of a verb, adverbial or the like, where it renders the proposition negative in respect to the adjunct; e. gr. before a *noun* implying manner, 2 Cor. iii. 3, οὐ μέλανι, ἀλλὰ πνεύματι. v. 7. John iii. 34. Gal. ii. 16; before an *adject.* as *αὐτο. οὐχ ἰκούσα*, Rom. viii. 20; before an *adv.* 1 Cor. v. 10, ἔγραψα ὑμῖν οὐ πάντως, 'not generally,' John vii. 10, οὐ φανερώς, ἀλλά.—IV. before *participles*, where a direct and absolute negative is to be expressed, 2 Cor. iv. 8, θλιβόμενοι, ἀλλ' οὐ στανοχ. κ.τ.λ. Gal. iv. 27. Eph. v. 4.—V. as affecting single words, *οὐ* not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Engl. *nots, un.* 1) with verbs, *οὐκ ἀγαπάω, to not love, = to be careless of*, Rev. xii. 11; *οὐκ ἀγνοῖω = to know well*, 2 Cor. ii. 11; *οὐκ ἐάω = to restrain*, Acts xvi. 7; *οὐκ ἀμελίω = to be careful*, 2 Pet. i. 12; *οὐ θέλω, to be unwilling*, Matt. xxiii. 37; *οὐκ εἰμι ἄξιος or ἱκανός, to be unworthy, &c.* Math. iii. 11. Acts xiii. 25. 2) with *nouns*; *οὐ λαός, οὐκ ἔθνος*, q. d. *a non-people*, 1 Pet. ii. 10, οἱ ποτὲ οὐ λαός, νῦν δὲ λαός Θεοῦ. Rom. x. 19. 3) with *adjectives*; *πᾶς*, where in the form *οὐ πᾶς, οὐ πάντες*, it merely takes away the positive force, = *not every one, not all*, Matt. vi. 21, οὐ πᾶς ὁ λέγων. xix. 11; but *πᾶς—οὐ* means *no one*. With other adjectives it expresses the contrary; *οὐκ ἔσημος, not mean*, = *renowned*, Acts xxi. 39. xvii. 4) with *adverbs*, *οὐ ματρίως*, Acts xx. 12; *οὐκ εὐθέως*, Luke xxi. 9.—VI. in negative answers, *no, nay, not, = not at all*

Matt. xiii. 29, ὁ δὲ ἔφη, Οὐ. 2 Cor. i. 17, οὐ οὐ, intensa. Matt. v. 37; with the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. i. 17.—VII. in negative questions, *nonne; is not? are not?* where an affirm. answer is always presupposed, so that the neg. question stands instead of a direct affirmation; simply, Matt. vi. 26, οὐχ ὑμεῖς μᾶλλον διαφάρετε αὐτῶν; xii. 3, 5. Mk. iv. 13, 21; so xiv. 60, οὐκ ἀποκρίνη οὐδέν; with other particles, οὐκ ἄρα, Acts xxi. 38. ἀλλ' οὐ, Heb. iii. 16, 'who ποιο were they that did provoke God?' ἀλλ' οὐ, *yea, were they not all those?* &c. compare Ἄλλὰ.

Οὐά, interj. *ah! aha!* Lat. *va!* uttered in derision, Mk. xv. 29.

Οὐαί, interj. *wo! alas!* Lat. *væ!* uttered in grief, indignation, &c. 1) prop. and in later usage, with dat. Matt. xi. 21, οὐαί σοι, Χοραζίν. xxiii. 13, sq.; with dat. impl. Rev. viii. 13. xviii. 10. 2) as subst. indec. 1 Cor. ix. 16, οὐαί μοι ἐστίν, Engl. *woe is me!* Hence with art. fem. ἡ οὐαί ἢ μία, *the first woe*, Rev. ix. 12.

Οὐδαμῶς, adv. (οὐδαμός,) *by no means*, Matt. ii. 6.

Οὐδέ, conjunct. (οὐ δέ,) denying absolutely and objectively, and differing from μηδέ as οὐ from μή: properly continuative, in the sense *and not, also not*, and hence I.—*nor, neither, not even*; 1) *in continued negation*, at the beginning of a subsequent clause. 2) *and not, nor, neither*, gener. preceded by οὐ, Matt. v. 15. vi. 20, ἔπου κλέπται οὐ διορύσσουσιν οὐδέ κλέπτουσιν. ver. 26, 28. Acts viii. 21. οὐ—οὐδέ οὐτε, 1 Th. ii. 3. οὐπῶ—οὐδέ interrog. Mk. viii. 17; preceded by οὐδεῖς, Matt. ix. 17. Rev. v. 3; so in apposit. with οὐδεῖς, e. gr. οὐδέ—οὐδέ, *neither—nor*, Mk. xiii. 32; by ἕνα μή—οὐδέ, Rev. ix. 4. 3) *also not, neither*, in a stronger transition or antithesis; preceded by οὐ, Matt. xxi. 27, οὐκ οἶδαμεν—οὐδέ ἐγὼ λέγω ὑμῖν. Mk. xii. 21. Lu. xvi. 31. John xv. 4. Rom. iv. 15; by οὐδαίς—οὐδέ, John viii. 11. οὐδαίς—οὐδέ οὐκέτι, Matt. xxii. 46. ἐάν μή—οὐδέ; vi. 15. With γάρ and ἀλλά, after a preceding neg. expr. or impl. in the context; as οὐδὲ γάρ, *for not also, for neither*, where οὐ denies, δέ connects, and γάρ assigns a reason, John vii. 5, οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστανον εἰς αὐτόν. Rom. viii. 7; strengthened by οὐδαίς, John v. 22, οὐδὲ γάρ ὁ Πατήρ κρίνει οὐδένα. Gal. i. 12, οὐδὲ γάρ—οὐτε. Also ἀλλ' οὐδέ, *yea, neither*, where ἀλλά merely strengthens the negation, Lu. xxiii. 15, οὐδὲν εἴρου—ἀλλ' οὐδέ Ἡρώδης. 1 Cor. iii. 2. Gal. ii. 3.—II. = *not even, not so much as*. 1) in the middle of a clause, Matt. vi. 29, λέγω ὑμῖν, ὅτι οὐδὲ Σολομών ἐν

πάσῃ τῇ δόξῃ. Mk. vi. 31. Lu. vii. 9. John xxi. 25; also ἀλλ' οὐδέ, *yea, not even*, Acts xix. 2. 1 Cor. iv. 3. 2) in interrog. Mk. xii. 10, οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Lu. vi. 3. xxiii. 40.

Οὐδεῖς, οὐδεμία, οὐδέν, (οὐδέ, εἰς,) decl. like εἰς, a neg. adjct. denying absolutely and objectively, and differing from μηδαίς as οὐ from μή: gener. *no one, nothing*, i. e. none at all; prop. *emphat. not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἰς, οὐδὲ ἐν, &c. I. as *adj.* with subst. *no one, no*, Lu. iv. 24, οὐδεῖς προφήτης. John xvi. 29, *καρομίαν οὐδεμίαν*: neut. Lu. xxiii. 4, οὐδέν *αἴτιον*. Acts xvii. 21. Partitively, with gen. of a whole, Lu. iv. 26, πρὸς οὐδεμίαν αὐτῶν. ver. 27. John vii. 19. Acts xviii. 17.—II. absol. as *subst.* οὐδαίς, *no one, no person*, Matt. vi. 24, οὐδεῖς δύναται δυσεῖς κυρίοις δουλεύειν. John v. 22. Acts ix. 8. With other negatives for strength, Matt. xxii. 16, οὐ μὲν σοι περὶ οὐδενός. Lu. xxiii. 53, οὐδέπω οὐδεῖς. Mk. xii. 34, οὐδαίς οὐκέτι.—III. neut. οὐδέν, absol. *nothing*, gener. Matt. x. 26. Acts xv. 9. Gal. ii. 6. With other negatives for intensity, Mk. xiv. 60, οὐκ ἀποκρίνη οὐδέν; Lu. iv. 2. 1 Cor. viii. 2. οὐδέν—οὐ μή, Lu. x. 19. Accus. οὐδέν, adv. i. e. *in no way, in no respect*, Acts xxv. 10, 'Ιουδαίους οὐδέν ἠδίκησα. Gal. iv. 12; with οὐ, John vi. 63, σὰρξ οὐκ ὠφελεῖ οὐδέν. Metaph. *nothing*, i. e. of no account, weight, value, authority, &c. Matt. xxiii. 16, ὅς ἂν ὁμολοῖ ἐν τῷ ναῷ, οὐδέν ἐστίν. 1 Cor. xiii. 2: so εἰς οὐδέν γενέσθαι, *to come to nought*, Acts v. 36. εἰς οὐδέν λογισθῆναι, *to be set at nought*, be contemned, xix. 27.

Οὐδέποτε, adv. (οὐδέ, ποτέ,) *not ever, never*, comp. οὐ, *init.*; foll. by pret. 1 Cor. xiii. 8, ἡ ἀγάπη οὐδ' ἐκπίπτει. Heb. x. 1; pret. Matt. vii. 23, οὐδ' ἐγνων ὑμᾶς. ix. 33. Lu. xv. 29. Acts xiv. 8; by fut. Matt. xxvi. 33. In interrog. xxi. 16, οὐδ' ἀνέγνωτε;

Οὐδέπω, adv. (οὐδέ, πῶ,) *prop. not ever yet, not yet, never*; foll. by pret. John vii. 39, οὐδ' ἔδραξάσθη. xx. 9. Strengthened by οὐδαίς, Lu. xxiii. 53, οὐδ' οὐδαίς. 1 Cor. viii. 2, οὐδ' οὐδέν.

Οὐθεῖς, lat. Gr. for οὐδαίς, 1 Cor. xiii. 2, in early Edd.

Οὐκέτι, or οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ, which see, *init.*; gener. Matt. xix. 6, ὥστε οὐκέτι εἰσὶ δύο. Lu. xv. 19. Rom. vii. 17. With other negatives for strength, Matt. xxii. 46. Mk. vii. 12. Acts viii. 39, al.

Οὐκοῦν, adv. (οὐκ οὖν,) *prop. interrog. nonne ergo? not so then?* implying an affirm. answer, and hence used by the Attics as an *affirmatives illative particle*;

THEREFORE, THEN; in N. T. once, John xviii. 37, οὐκοῦν βασιλεὺς εἰ σύ; i. e. *thou art a king then, art thou not?*

Οὖν, conj. *thereupon*, i. e. *now, then*, *therefore*; put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows upon the other; or also the internal relation of cause and effect, that the one follows from the other.—I. as marking mere *external* connexion, and thus denoting *transition* or continuation from what precedes to what follows, *thereupon, now then*, &c. 1) gener. Lu. vi. 9, εἶπεν οὖν ὁ Ἰ. πρὸς αὐτοὺς. John xii. 1, 9. xix. 29, σκεῦος οὖν ἔκειτο ὄζου μιστόν. Rom. xi. 1, 11: so where, after introductory matter, the transition is made to the thing itself, Matt. xiii. 18. Lu. xx. 29, ἐπτά οὖν ἀδελφοὶ ἦσαν. John iv. 5. xix. 40. Also μὲν οὖν, comp. μὲν: with δὲ following, Mk. xvi. 19. Acts i. 6, sq. viii. 4, sq.; without δὲ, xxiii. 22. xxvi. 4. 2) joined with a *particle of time*, or words implying time; ὅταν οὖν, Matt. xxi. 40. Lu. xi. 34. ὅτε οὖν, John ii. 22. ὡς οὖν, iv. 1, 40. ἐξαυτῆς οὖν, Acts x. 33. νῦν οὖν, ibid. πάλιν οὖν, John viii. 12. οὖν πάλιν, ver. 21. τότε οὖν, xi. 14. So with a particle, which may be resolved by a particle of time, as ὅταν, ὅτε, ὡς, with a finite verb, John vi. 14, οἱ οὖν ἄνθρωποι ἰδόντες, *then those men when they had seen*, ver. 15. Acts xv. 2.—II. as expressing the *internal connexion of two sentences*, that the one follows from the other as effect from cause, *therefore, consequently*; I. GENER. where any thing is said to be done, &c. is *consequence of* what is previously narrated. 1) gener. Lu. xv. 28, ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. Acts xvii. 20. Rom. ix. 19. Eph. iv. 1: so freq. in the phrases εἶπον οὖν, λέγει οὖν, &c. John viii. 13. xxi. 5. 2) in *exhortations* founded on what precedes, Matt. v. 48, ἔσεσθε οὖν ὑμεῖς τέλειοι. Mk. xiii. 35. Acts iii. 19. Rom. xi. 22. 3) where the consequence is connected with a conditional or causal clause; ἐὰν οὖν, *if therefore*, Matt. v. 23. Rom. ii. 26. εἰ οὖν, Matt. vi. 23. Lu. xvi. 11. εἴτε οὖν, 1 Cor. x. 31: so ἐπεὶ οὖν, Heb. ii. 14. iv. 6.—II. ILLATIVE, expressing an *inference* or conclusion from what precedes; 1) gener. Matt. iii. 10, ἡ ἀξίνη—κεῖται, πᾶν οὖν δένδρον. Mk. x. 9. Rom. vi. 4. Heb. ix. 23. 2) after an enumeration of particulars, expressing the general result or conclusion, Matt. i. 17, πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ. John vii. 43. xx. 30. 3) where the conclusion is connected with a conditional or causal clause; εἰ οὖν in the sense of *ἐπεὶ οὖν*, Matt. vii. 11, εἰ οὖν ὑμεῖς οἴδατε κ.τ.λ.

John xiii. 14. Acts xi. 17.—III. where a sentence has been interrupted by a parenthesis, or by intervening clauses, and is again resumed, = 'I say,' 'as before said,' &c. Matt. vii. 24, πᾶς οὖν ὄστις, comp. ver. 21. x. 52, comp. ver. 22. 1 Cor. viii. 4, comp. ver. 1. Gal. iii. 5, comp. ver. 2. Heb. iv. 11, comp. ver. 6.—IV. in interrog. sentences, *referring back to a previous assertion*, supposition, circumstances, &c.; gener. Matt. xiii. 28, Φίλεισ οὖν ἀπελθόντες συλλέξωμεν αὐτά; After interrog. particles, Matt. xvii. 10, τί οὖν οἱ γραμματεῖς λέγουσιν; Rom. iii. 1. iv. 1. πῶθεν οὖν; Matt. xiii. 27. πῶς οὖν; xii. 26.

Οὕπω, adv. (οὐ, πω,) *not even yet, not yet*; foll. by pres. Matt. xxiv. 6, ἀλλ' οὕπω ἐστὶ τὸ τέλος. John ii. 4; by pret. iii. 24. Heb. xii. 4. οὕπω οὐδεὶς, Acts viii. 16. In interrogat. Matt. xv. 17, οὕπω νοεῖτε—;

Οὐρά, ἄς, ἡ, *the tail of an animal*, Rev. ix. 10, 19. xii. 4. Sept. and Class.

Οὐράνιος, α, ον, (οὐρανός,) and ἰος, ἰου, adj. *heavenly*, i. e. *dwelling in heaven*, ὁ Πατὴρ ὁ οὐράνιος. Matt. vi. 14, 26, 32. xv. 13. So Aristoph. Nub. 1530, Σοὶ οὐράνιοι. στρατιὰ οὐράνιος, *heavenly host*, angels, Lu. ii. 13: also as coming from heaven, οὐράνιος ὀπτασία, Acts xxvi. 19.

Οὐρανόθεν, adv. (οὐρανός,) *from heaven*, Acts xiv. 17. xxvi. 13. Class.

Οὐρανός, οὐ, ὁ, pl. οὐρανοί, ὧν, οἱ, *heaven, the heavens*; spoken prop. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, *the firmament*; but, in common usage, including also the regions above the sky, where God is said to dwell; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, &c.: in N. T. I. prop. and gener. as including the *visible heavens* and all their phenomena; so where heaven and earth are spoken of together, opp. 1 Cor. viii. 5, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς. 2 Pet. iii. 5: also ὁ οὐρ. καὶ ἡ γῆ, *heaven and earth*, = the universe, Matt. v. 18. Lu. x. 21. Rev. xiv. 7, τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. i. 16. So ἄκρον οὐρανοῦ, ἄκρα οὐρανόων, *the extremities of the heavens*, where they seem to touch the earth, Matt. xxiv. 31. Mk. xiii. 27. ὑπὸ τὸν οὐρ. *under heaven*, i. e. on earth, Acts iv. 12. οἱ ὑπὸ τὸν οὐρ. ii. 5; ἡ ὑπ' οὐρανόν, scil. χώρα, = the earth, or region of the earth, Lu. xvii. 24, ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. 'from one part of the earth to another.' Further, οἱ οὐρ. 2 Pet. iii. 7, and ὁ πρῶτος οὐρ. Rev. xxi. 1, *the present heavens*, which are to

be destroyed at the final consummation of all things, after which *new heavens* are to appear, *καινοὶ οὐρανοί*, 2 Pet. iii. 13. Fig. *ὑψωθῆναι ἕως τοῦ οὐρ.* Lat. *ad caelum effert*, 'to be exalted to heaven,' 'to be highly distinguished,' Matt. xi. 23. More specifically spoken,—II. of the *firmament itself*, the *starry heaven*, in which the sun, moon, and stars are fixed, Mk. xiii. 25, *οἱ ἀστέρες τοῦ οὐρ.* Heb. xi. 12. Hence *ἡ στρατιά τοῦ οὐρ.* Acts vii. 42, and *αἱ δυνάμεις τῶν οὐρ.* or *ἐν τοῖς οὐρ.* Matt. xxiv. 29. Mk. xiii. 25. Further, the stars are said *πίπτειν ἀπὸ τοῦ οὐρ.* to fall from heaven, as emblematical of great commotions and revolutions, Matt. xxiv. 29: the firmament itself, which is spread out over the earth as a curtain, is likewise said to be rolled together as a scroll, Rev. vi. 14. Fig. Lu. x. 18, *θειώρου τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρ.* *πισύοντα*, where the form of expression is in allusion to Isa. xiv. 12, the lightning being emblematic of swiftness,—for the sense, q. d. *the power of Satan is broken*, comp. John xii. 31.—III. of the *lower heavens*, or region below the firmament, = the air, *atmosphere*, where clouds and tempests are gathered, and lightning breaks forth, where the birds fly, &c.; of clouds, Matt. xvi. 2, *πυρράζει ὁ οὐρ.* xxiv. 30. Mk. xiv. 62. Lu. xii. 56, et al. *sæpe*. Fig. *κλεισαι τὸν οὐρ.* to shut up heaven, i. e. 'to withhold rain,' Rev. xi. 6.—IV. of the *upper or superior heaven*, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and gener. of every thing which is said to be with God. 1) gener. of GOD, Matt. v. 34, *μήτις ἐν τῷ οὐρ.* ὅτι Ἐρῶνος ἐστὶ τοῦ Θεοῦ, xxiii. 22. Heb. viii. 1; hence God is called ὁ Θεὸς τοῦ οὐρ. Rev. xi. 13; κύριος τοῦ οὐρ. Matt. xi. 25; ὁ Κ. ἐν τοῖς οὐρ. Eph. vi. 9; ὁ Πατήρ ὁ ἐν τοῖς οὐρανοῖς, Matt. v. 16, *sæpe*; ὁ Πατήρ ὁ ἐξ οὐρανοῦ, Lu. xi. 13: of the MESSIAH, the Son of God, as coming from heaven, John iii. 13, 31; or as returning thither after his resurrection, Mk. xvi. 19. Acts i. 10, whence he will again come to judge the world, 1 Th. i. 10. iv. 16; of the HOLY SPIRIT, Matt. iii. 16. 1 Pet. i. 12; of angels, Matt. xviii. 10, al.; hence called τὰ στρατεύματα τὰ ἐν τῷ οὐρ. Rev. xix. 14; of the righteous after death, Matt. v. 12, ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρ. vi. 20. Lu. x. 20. 1 Pet. i. 4, al.: in heaven also is the spiritual temple with its sacred utensils, Heb. ix. 23, 24. Rev. xi. 19; and there also the new Jerusalem is prepared and adorned, iii. 12. Hence to be or to be done, ἐν τῷ οὐρ. = among or by those who dwell in heaven, Lu. xv. 7, *χαρὰ ἐστὶ ἐν τῷ οὐρ.* Matt. vi. 10. xvi. 19. τὰ ἐν τοῖς οὐρ. = the higher

spiritual world, Eph. i. 10, and so iii. 15, *πᾶσα πατριά ἐν οὐρανοῖς*: so poetically, where the heavens are said to rejoice, Rev. xii. 12. In various phrases, &c. to look up to heaven, as the abode of God, *ἀναβλέπειν εἰς τὸν οὐρ.* Matt. xiv. 19. ἀτενίζειν, Acts i. 10. ἐμβλέπειν, ver. 11. ἐκῆραι τοὺς ὀφθ. Lu. xviii. 13. To ascend or be taken up into heaven, Lu. ii. 15. Acts ii. 34. x. 16. 1 Pet. iii. 22. To come or be sent from heaven, John iii. 31. vi. 33. 1 Thess. iv. 16. Heb. xii. 25. 1 Pet. i. 12. Also heaven is said to be opened, so as to let pass in or out, to lay open the interior, &c. Matt. iii. 16. Mk. i. 10. John i. 52. Acts vii. 56. 2) ἕως τρίτου οὐρ. unto the third heaven, 2 Cor. xii. 2, probably in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior, hence i. q. *the highest heaven*, the abode of God, angels, and glorified spirits, the spiritual paradise, ver. 4; comp. Eph. iv. 10. Heb. iv. 14. vii. 26. 3) meton. and from the later Hebr. οὐρανός, οὐρανοί, like Engl. *heaven*, as being the abode of God, is often put for *God himself*, εἶναι ἐξ οὐρανοῦ, = ἐκ τοῦ Θεοῦ, Matt. xxi. 25. δεδομένον ἐκ τοῦ οὐρ. John iii. 27. ἡμαρτον εἰς τὸν οὐρ. Lu. xv. 18; also in the formula so freq. in Matt. ἡ βασιλεία τῶν οὐρ. iii. 2, al.; elsewhere ἡ βασι. τοῦ Θεοῦ.

Οὖς, ὠτὸς, τὸ, *an ear*, pl. τὰ ὠτα, *the ears*, Mk. vii. 33. viii. 18. Lu. xxii. 50. In phrases: ὁ ἔχων ὠτα or εἰ τις ἔχει ὠτα ἀκούειν, ἀκούτω, or ὁ ἔχων οὖς ἀκουσάτω, i. e. 'whoever can hear and understand, let him hear and attend,' Matt. xi. 15. Mk. iv. 23. Rev. ii. 7. Ξέσθαι εἰς τὰ ὠτα, to let sink into the ears, to fix deep in the mind, Lu. ix. 44: also to come εἰς τὰ ὠτά τινος, unto the ears of any one, Acts xi. 22. λαλεῖν πρὸς or ἀκούειν εἰς τὸ οὖς, to speak or hear in the ear, i. e. privately, Matt. x. 27. Lu. xii. 3 (Ps. xviii. 6. Is. v. 9): so to do any thing ἐν τοῖς ὠσίν τινος, i. e. in his hearing, presence, Lu. iv. 21. ὠτα εἰς δέησιν = ὠτα Θεοῦ ἐστὶν εἰς δ. i. e. God listens to prayer, 1 Pet. iii. 12. Poetically, οὖς, as the organ of hearing, is put for the person who hears, Matt. xiii. 16, μακάριοι —τὰ ὠτα ὑμῶν, ὅτι ἀκούει. 1 Cor. ii. 9.

Οὐσία, ας, ἡ, (οὔσα, fem. part. of εἶμι,) prop. *entity, essence, nature, being, life*; in N. T., and usually, *what is to any one, what he has*, i. e. *substance, property*, Lu. xv. 12, 13. Jos. and Class.

Οὕτως, conj. (οὐ, τε,) a continuative, referring usually to a part of a proposition or clause, and not, also not, i. e. *neither, nor, not even*. 1) as introducing a neg. clause, with or without a preceding neg.

neither, nor; οὔτε γὰρ, Lu. xx. 36. John iv. 11, οὔτε ἀντλήμα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ. More freq. repeated, οὔτε—οὔτε, *neither—nor*, before different parts of a clause, Matt. vi. 20. Acts xv. 10. Gal. v. 6, al. After another negative, οὐ—οὔτε, John i. 25. οὐδὲ—οὔτε, Gal. i. 12. 2) in the sense of *not even*, Mk. v. 3, οὔτε ἀλύσειν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. Lu. xii. 26. 1 Cor. iii. 2.

Οὔτως, αὐτῆ, τοῦτο, genit. τούτου, ταύτης, τούτου, pron. demonstr. *this that*, prop. for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *this same*. I. prop. as referring to a person or thing before mentioned, i. e. to something preceding. 1) prop. to that next preceding, Lu. i. 32, Ἰησοῦν οὗτος ἔσται μέγας, ii. 25. John i. 2, Θεὸς ἦν ὁ λόγος οὗτος ἦν. iii. 2. vi. 71. Rom. xiv. 18, ἐν τούτοις. 2 Pet. ii. 20, oft. Neut. pl. ταῦτα sometimes refers only to one thing, 3 John 4. Lu. xii. 4, and oft. in Class. 2) sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse, Matt. iii. 3, οὗτός ἐστιν, scil. Ἰωάννης, ver. 1. Lu. xiii. 2. John i. 42. xi. 37, καὶ οὗτος, *even this man*, Lazarus; Acts iv. 11, οὗτός ἐστιν ὁ λίθος, scil. Χριστός. vii. 19. Gal. iv. 26. 3) as referring generally to the preceding discourse, Matt. vii. 28. Mk. iv. 13. Lu. i. 29. xxiv. 21. John ii. 11. Rom. xi. 27.—II. as referring to or introducing what follows, with emphasis, as in Engl. *THIS*, i. q. 'the following;' as followed by the express words, Gal. iii. 17, τοῦτο λέγω, διαθήκην, 1 John iv. 2; or with subst. Matt. x. 2, τὰ ὀνόματά ἐστι ταῦτα. Lu. ii. 12. Acts viii. 32. 1 Cor. ix. 3; or by a noun simply, as the predicate, 2 Cor. xiii. 9, τοῦτο εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John v. 4, al.—III. used *δεικτικῶς*, i. e. as pointing to a person or thing present either to the eyes or to the mind. 1) gener. Matt. iii. 17, οὗτός ἐστιν ὁ υἱός μου. xvii. 5, 20. Mk. xii. 43. John i. 15. Matt. viii. 9, ἡ σοφία αὐτῆ. xxvi. 34, ἐν ταύτῃ τῇ νυκτί. Lu. xii. 26, καιρὸν τοῦτον. 2) in admiration, Matt. viii. 27, ποταπὸς ἐστὶν οὗτος, ὅτι κ.τ.λ. xii. 23. John vi. 14. 3) more usually in contempt or aversion, as in Engl. 'this fellow,' &c. Matt. ix. 3, οὗτος βλασφημεῖ, xii. 24. xiii. 54. Acts vii. 40.—IV. inserted for emphasis, 1) after the subject or object of a verb, i. e. between this and the verb; after a noun, Matt. xiii. 38, τὸ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί. xxi. 42. Lu. viii. 21. Rom. vii. 10. 1 Pet. ii. 7; after a relative pron. Matt. v. 19. Mk. iii. 35. Lu. ix. 24. John i. 33; after a partic. Matt. xiii. 20, ὁ σκαρῆς, οὗτός ἐστιν. Mk. xii. 40. Lu. ix. 48. 2) in

apodosis after εἰ, Rom. viii. 8. 3) after a parenthesis, or intervening sentence, when the writer again returns to the leading subject, Acts vii. 35, τοῦτον τὸν Μωϋσῆν—τοῦτον ὁ Θεὸς κ.τ.λ. comp. ver. 31; so ver. 37, 38.—V. where οὗτος is followed by a relative sentence, οὗτος—ὅς, equiv. to *this who, he who, that which*, Lu. ix. 9, τίς ἐστιν οὗτος, περὶ οὗ; 1 Pet. v. 12. 1 John v. 9.—VI. as strengthened by αὐτός, i. e. αὐτοὶ οὗτοι, 'these men themselves,' *δεικτικῶς*, for 'they themselves,' Acts xxiv. 15, 20; oftener neut. αὐτὸ τοῦτο, τοῦτο αὐτό, 'this very thing,' &c. as referring to what precedes, 2 Cor. ii. 3, ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. vi. 18. with relat. δ—αὐτὸ τοῦτο, Gal. ii. 10.—VII. after καί, as καὶ οὗτος, often gener. in the foregoing senses, e. gr. *and this man, and he*, Lu. xvi. 1; *he also*, xx. 30; *δεικτικῶς*, xxii. 56, 59. But spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, οὗτος is thus joined to καί, and then always refers back to the former, 1 Cor. ii. 2, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον: oftener neut. Rom. xiii. 11. 1 Cor. vi. 6, 8. Heb. xi. 12.—VIII. as *distributive*, τοῦτο μὲν—τοῦτο δὲ, prop. as to *this—as to that*, equiv. to *partly—partly*, Heb. x. 33.—IX. neut. ταῦτα, acc. as adv. *so, thus*, equiv. to *οὕτως*; after καθὼς, John viii. 28; ταῦτα εἶναι, *to be thus, such*, 1 Cor. vi. 11.—X. in gender, &c. the use of οὗτος exhibits some anomalies of syntax; 1) where οὗτος refers in sense to a preceding noun, it yet sometimes takes the gender and number of a noun following, Matt. xiii. 38, τὸ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί. Lu. viii. 14, 15. 2) by Hebr. the fem. αὐτῆ stands for neut. τοῦτο in Matt. xxi. 42, and Mk. xii. 11.

Οὕτως, also Οὕτω before a consonant, (οὗτος,) demonstr. adv. *in this manner, so, thus*, to which corresponds relat. ὡς, &c. I. prop. as referring to what PRECEDES, and in complete sentences preceded by a relative adv. or adverbial word: 1) with a preced. relat. adv. *as—so*; καθάπερ—οὕτως, Rom. xii. 5. 1 Cor. xii. 12, καθάπερ τὸ σῶμα ἐν ἐστίν, οὕτως καὶ ὁ Χριστός. 2 Cor. viii. 11. καθὼς—οὕτως, Lu. xi. 30. 1 Th. ii. 4. ὡς—οὕτως, Acts viii. 32. Rom. v. 15. 2 Cor. vii. 14. ὡσαύτως—οὕτως, Matt. xii. 40. Rom. vi. 4; further, καθ' ὅσον—οὕτως, Heb. ix. 27, 28, ὃν τρόπον—οὕτως, 2 Tim. iii. 8. 2) alone, and as referring gener. to the preceding discourse, Matt. iii. 15, οὕτως πρόπον ἐστὶν ἡμῖν πληρῶσαι πάσαν δικ. i. e. 'by being baptized,' v. 12. vi. 30. Lu.

i. 25. John xi. 48. 1 Cor. ii. 11. interr. John xviii. 22. Acts vii. 1. xvii. 11. 3) *in emphatic affirmation* or prohibition, οὕτως ἔσται, *so shall it be*, Matt. xiii. 45. xiii. 49. xx. 26.—II. *as referring to* and introducing what FOLLOWS; in complete sentences followed by a relat. adv. or adverbial word. 1) with a following relat. adv. *so—as*; οὕτω καθὼς, Lu. xxiv. 24. Rom. xi. 26. οὕτως—ὡς, John vii. 46. 1 Cor. iv. 1. οὕτως—ὡς, with inf. Acts xiv. 1. οὕτως—δυνάτῳ, i. 11. καθ' ἑαυτῶν. xxvii. 25. 2) *alone*; as followed by direct narration or quotation, Matt. i. 18, τοῦ 'Ι. Χρ. ἡ γέννησις οὕτως ἦν μνηστευθεῖσθε κ.τ.λ. ii. 5, οὕτω γέγραπται, Καὶ οὐ βηθλαέμ. Rev. ix. 17.—III. used *δεικτικῶς*, Acts xxi. 11, τὸν ἄνδρα—οὕτω δῆσουσιν ἐν 'Ιερουσ. Rom. ix. 20; with the idea of aversion, 1 Cor. v. 3, τὸν οὕτω τοῦτο καταργασάμενον.—IV. *inserted for emphasis*: 1) after participles, before the foll. verb, like οὕτως. Acts xx. 11, ὁμιλήσας ἀχρις αὐγῆς, οὕτως ἐξῆλθεν. xxvii. 17. 2) in apodosis, after ὅτι causal, Rev. iii. 16.—V. *spoken of degree*, extent, *so, so much*, to such a degree, in such a manner; with adjectives and adv. Heb. xii. 21, οὕτω φοβερὸν ἦν τὸ φανταζόμενον. Rev. xvi. 18. οὕτω ταχέως, Gal. i. 6; interrog. Mk. vii. 18, οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; iv. 40. Gal. iii. 3. With a verb, 1 John iv. 11, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς: foll. by ὡστε with indic. John iii. 16; interrog. Matt. xxvi. 40. 1 Cor. vi. 5.

Οὐχί, adv. *not*, a strengthened form of οὐ. I. gener. John xiii. 10, ἀλλ' οὐχὶ πάντες, 'by no means all,' ver. 11. 1 Cor. vi. 1. οὐχί—ἀλλά, x. 29.—II. in neg. answers, *no, nay, by no means*, only foll. by ἀλλά, Lu. i. 60. Rom. iii. 27.—III. often in neg. questions, *nonne? is not? are not?* &c. implying an affirm. answer, Matt. v. 46, οὐχὶ καὶ οἱ τελευτοὶ τὰ αὐτὰ ποιοῦσι; xx. 13. Lu. xvii. 6. ver. 8, ἀλλ' οὐχὶ ἐρεῖ αὐτῷ;

Ὁφειλέτης, ου, ὁ, (ὀφείλω,) a *debtor*. 1) Matt. xviii. 24, εἰς ὀφ. μυρίων ταλάντων: fig. of one indebted for favours, Rom. xv. 27. 2) metaph. *debtor*, one morally bound to the performance of any duty; foll. by infin. Gal. v. 3, ὀφειλέτης ἐστίν ὁλον τὸν νόμον ποιῆσαι: by dat. and inf. Rom. viii. 12; so i. 14. Ἐλλησὶ τε καὶ βαρβάροις ὀφειλέτης εἶμι, scil. εὐαγγελίζεσθαι. Soph. Aj. 590, θεοῖς ὡς οὐδὲν ἀρκεῖν εἰμ' ὀφειλέτης ἐτι. 3) from the Hebraic idiom, equiv. to a *delinquent*, one who fails in the performance of duty, Matt. vi. 12, τοῖς ὀφ. ἡμῶν, i. e. 'these who fail in their duties towards us': hence gener. a *transgressor, sinner*, equiv. to ἀμαρτωλός, Lu. xiii. 4; comp.

ver. 2. So Liber Henoch. 180, ὀφ. ἀμαρτίας μεγάλης.

Ὁφείλη, ἦς, ἡ, (ὀφείλω,) a *debt*, Matt. xviii. 32, πᾶσαν τὴν ὀφ. ἀφήκα σοι: metaph. a *due, duty, obligation*, Rom. xiii. 7. 1 Cor. vii. 3, in lat. Edd.

Ὁφείλημα, ατος, τὸ, (ὀφείλω,) prop. 'something owed,' a *debt*; in N. T. only metaph. 1) a *due, duty, obligation*, Rom. iv. 4, οὐ λογιζέται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλ. So Thuc. ii. 40, οὐκ ἐς χάριν, ἀλλ' ἐς ὀφ. 2) from the Hebraic idiom, *delinquency*, i. e. a *fault, sin*, Matt. vi. 12, ἀφες ἡμῖν τὰ ὀφ. ἡμῶν, equiv. to τὰ παραπτώματα, ver. 14, and τὰς ἀμαρτίας, Lu. xi. 4. The Class. only say ἀφίναί τι τὰ χρεῖα.

Ὁφείλω, f. ἦσω, to *owe, be indebted*. I. PROP. in a pecuniary sense, with acc. and dat. expr. or impl. Matt. xviii. 28, δεῖ ἀφείλεν αὐτῷ ἑκατὸν δηνάρια. Lu. vii. 41, al. Sept. and Class.; pass. part. nout. τὸ ὀφειλόμενον, prop. 'what is owed,' a *debt, due*, Matt. xviii. 30. Sept. and Class.—II. METAPH. to be bound to the performance of any duty, equiv. to *I ought, I must*, foll. by infin.; or of what is required by law or duty in general, with infin. impl. Matt. xxiii. 16, δεῖ ἂν ὁμολογήσῃς ὀφείλει, i. e. ἀποδοῦναι, ver. 18; elsewh. with infin. Lu. xvii. 10, ὃ ὀφείλομεν ποιῆσαι, πεποιθήκαμεν. John xix. 7, ὀφείλει ἀποθανεῖν, 'he ought to die.' Rom. xv. 1, 27, & oft. and Class.; also of what the circumstances of time, place, person, &c. render proper, = to be fit and proper, *I ought*, Acts xvii. 29. 1 Cor. vii. 36, οὕτως ὀφείλει γίνεσθαι. xi. 7, al.; or of what is, from the nature of the case, necessary, v. 10, ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. ix. 10.—III. by impl. and from the Hebraic idiom, to fail in duty, to be in fault towards any one, with dat. Lu. xi. 4; see 'Ὁφειλέτης 3.

Ὁφελον, epic and later form for Att. ὀφελον, aor. 2. of ὀφείλω, prop. *I ought*, but used only in the implied sense of *wishing*, UTINAM: in earlier Gr. writers it is still a verb, foll. by inf. and is often preceded by ὡς, εἰ, εἴθε: in later writers and N. T. ὀφελον is an indec. particle of wishing, or interject. *O that! would that!* utinam, with indic. 1 Cor. iv. 8, καὶ ὀφελόν γε ἐβασιλεύσατε. 2 Cor. xi. 1. Gal. v. 12. Rev. iii. 15. Sept. and lat. Class.

Ὁφελος, εος ους, τὸ, (ὀφείλω,) *utility, profit, advantage*, 1 Cor. xv. 32, τί μοι τὸ ὄφελος; Ja. ii. 14, 16. Sept. & Class.

Ὁφθαλμοδοουλία, ας, ἡ, (ὀφθαλμός, δουλεία,) *eye-service*, i. e. rendered only under the master's eye, Eph. vi. 6. Col. iii. 22: not found elsewhere.

Ὁφθαλμός, ου, ὁ, (ὀφθαλμός,) aor. part.

of *ὄφθαλμοι*,) lit. 'that (organ) by which any thing is seen:' (see *Θύρα*,) the eye, I. PROP. and 1) gener. Matt. v. 29, *ὁ ὄφθ. σου ὁ δεξιός*. 1 Cor. xv. 52, *ἐν ῥιπῇ ὀφθαλμοῦ*, and oft. 2) in phrases, *ὀφθ. ἀπλοῦς, πονηρός*, i. e. *sound*, or *unsound*, *diseased*, Matt. vi. 22, 23, but *ὀφθ. πονηρός*, see also below in 3; for acc. *τοὺς ὀφθαλμοὺς* in phrases after the verbs *ανοίγω, διανοίγω, ἐξορύσσω, ἐπαίρω, καμύω*, &c. see under these verbs respectively; for 2 Pet. ii. 14, see *μοιχαλίσ*. 3) poetically, the eye, as the organ of seeing, is put for the person who sees, Matt. xiii. 16, *μακάριοι οἱ ὀφθ.* Lu. ii. 30, *εἶδον οἱ ὀφθ. μου*. x. 23. Rev. i. 7. Further, as affections of mind are visible through the eyes, hence that is attributed to the eyes which strictly belongs only to the person, e. g. envy, Matt. xx. 15, *ὁ ὀφθ. σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι*; Mk. vii. 22, *ὀφθ. πονηρός, ἐνὶ ὄφθ. σου*. So Ecclus. xiv. 10, *ὀφθ. πονηρός φθονερός*, and oft. in Apoc.—II. FIG. the eye of the mind, the power of perceiving and understanding, *οἱ ὀφθ. τῆς διανοίας*, Eph. i. 18, text. rec. other Edd. *καρδίας*. So Clem. Rom. ad 1 Cor. § 19, *ὄμμασι τῆς ψυχῆς*. Lucian i. 373, *τυφλὸς εἶ τῆς ψυχῆς τὸν ὀφθ.* Elsewh. absol. Lu. xix. 42, *νῦν ἐκρύβη ἀπὸ ὀφθαλμῶν σου*. Acts xxvi. 18. So John xii. 40, Rom. xi. 8, al. By Hebr. *ἐν ὀφθαλμοῖς τινός*, Matt. xxi. 42, (see *ἐν 1*,) and oft. in Class.

**Ὄφεις*, *εως*, *ὁ*, a serpent, Matt. vii. 10, *μὴ ὄφιν ἐπιδώσει αὐτῷ*; Mk. xvi. 18, & oft. comp. Ps. xci. 13; of the brazen serpent, John iii. 14. As the emblem of wisdom or cunning, in a good sense, Matt. x. 16; in a bad sense, xxiii. 33: hence symbol. for *Satan*, 2 Cor. xi. 3; so Rev. xii. 9, *ὁ ὄφεις ὁ ἀρχαῖος—ὁ Σατανᾶς*.

**Ὄφρυς*, *υος*, *ἡ*, *βrow*, prop. *eye-brow*; in N. T. *brow* or a mountain-edge of a precipice, Lu. iv. 29, and Class.

**Ὀχλῆω*, fut. *ήσω*, (*ὄχλος*,) prop. to disturb with a crowd, a tumult, foll. by acc.; in N. T. gener. to harass, vex, only in pass. Lu. vi. 18, *ὄχλ. ὑπὸ πνευματικῶν ἀκαθάρτων*, where see my note. Acts v. 16. Tob. vi. 7. Act. Thom. § 12. *ὑπὸ δαιμόνων ὀχλούμενοι*. Class. *ἐνοχλεῖσθαι*, said of a disorder, Hdian. iii. 11. 1.

**Ὀχλοποιέω*, f. *ήσω*, (*ὄχλος*, *ποιέω*,) to occasion a crowd, raise a mob or tumult, intrans. Acts xvii. 5: not found elsewh.

**Ὀχλος*, *ου*, *ὁ*, a crowd, multitude, Thucyd. vi. 31. 1. prop. sing. Matt. ix. 23, *ιδὼν τὸν ὄχ. θορυβούμενον*. ver. 25. xiv. 14. xxi. 8. Mk. viii. 1, and oft. *οἱ μυριάδες τοῦ ὄχ.* Lu. xii. 1. Pl. *οἱ ὄχλοι*, intena. crowds, multitudes, Matt. v. 1.

ιδὼν τοὺς ὄχ. iv. 25. vii. 28. xii. 23. Sept. and Class.: once pl. *οἱ ὄχλοι*, of throngs or multitudes out of different nations, and thus equiv. to nations, tribes, Rev. xvii. 15, *λαοὶ καὶ ὄχ. εἰσὶ, καὶ ἔθνη καὶ γλώσσαι*.—II. spec. with article, for the common people, the plebs, Matt. xiv. 5, *ἐφοβήθη τὸν ὄχ.* xxi. 26, & oft. and Class. as Thucyd. vii. 8; pl. *οἱ ὄχλοι*, ver. 46. Acts xvii. 13.—III. gener. a multitude, a great number, foll. by genit. of class, Lu. v. 29, *ὄχλος τελωνῶν πολλός*. vi. 17; by *ἐκ*, John xii. 9; *ὁ*. *ἱκανός*, Acts xi. 24, 26.—IV. by impl. *tumult*, uproar, Lu. xxii. 6, *ἄταρ ὄχλου*. Acts xxiv. 18, *οὐ μετὰ ὄχλου*. D. Hal. Ant. 1071.

**Ὀχυρώμα*, *ατος*, *τὸ*, (*ὄχυρός*, fr. *ἔχω*,) prop. a stronghold, fortress, oft. in Sept. and Class.; in N. T. fig. 2 Cor. x. 4, *πρὸς καθαιρεῖν ὄχυρωμάτων*, 'in order to the destruction of all [spiritual] strongholds,' those of sin and Satan, such as superstition, prejudice, perverse reasoning, habitual vice, &c. all opposed to the reception of the Gospel. Fig. in Prov. x. 29, *ὄχ. ὀσίου φόβος Κυρίου*. Comp. the *murus aeneus* of Horace.

**Ὀψάριον*, *ου*, *τὸ*, (*ὄψιον*,) Lat. *oponium*, i. e. 'any thing cooked' and eaten with bread, as meat, &c. See Xen. Cyr. iv. 5, 4; in later writers, espec. *fish*, Sept. Num. xi. 22. Plut. Symp. 4. Thuc. i. 138; hence in N. T. *ὄψάριον*, a fish, John vi. 9, *δύο ὄψ.* (comp. Lu. ix. 13.) ver. 11, and lat. Class.

**Ὀψέ*, adv. (fr. obsol. *ὄπισσε*,) prop. *late*, i. e. after a long time, Hom. Od. vii. 135; *late* in the day or evening, *late evening*; hence in N. T. 1) absol. *late evening*, Mk. xi. 19, *ὅτε ὄψι ἐγένετο*; put for the evening-watch, xiii. 35. Gen. xxiv. 11. 2) with genit., in the sense of *at the end of*, *at the close of*, *after*, Matt. xxviii. 1, *ὄψι σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κ.τ.λ.* *at the end of the sabbath*, after the sabbath, the sabbath being now ended, towards the dawn, equiv. to *διαγενομένου τοῦ σαββ.* Mk. xvi. 1. So Philostr. Vit. Ap. iv. 18, *ὄψι μυστηρίων*, and de Ludia Pythiis, *ὄψι τούτων*, sc. *τῶν Τρωϊκῶν*, 'the time of the Trojan war.'

**Ὀψιμος*, *ου*, *ὁ*, *ἡ*, adj. (*ὄψις*,) *late*, *latter*, Ja. v. 7, *ἕως ἀν λάβῃ νετὸν πρώιμον καὶ ὄψ.*, where see my note.

**Ὀψιος*, *α*, *ου*, adj. (*ὄψις*,) *late*. 1) prop. Mk. xi. 11, *ὄψιας ἡδὴ οὕσης τῆς ὥρας*, i. e. 'it being now late evening,' al. esse; comp. *ὄψις*. 2) fem. *ἡ ὄψια*, scil. *ὥρα*, as subst. *evening*, prop. *late evening*; the Hebrews reckoned two evenings; the first from the ninth hour, i. e. about 3 o'clock until sunset; the other from sunset onward; comp. Matt. xiv. 15, with ver.

23: in N. T. ἡ ὄψια appears to denote the former evening in Matt. viii. 16. xiv. 15. xvii. 57. Mk. iv. 35. xv. 42; the latter in Matt. xiv. 23, comp. ver. 15. xvi. 2. xx. 8. xxvi. 20. Mk. i. 32. vi. 47. xiv. 17. John vi. 16. xx. 19. This latter the Greeks called ὄψια δειλη. Thuc. iv. 59.

*Οψιε, ιως, ἡ, (ὄψομαι,) prop. 'something seen,' a sight, appearance, Hdot. iii. 30. Xen. An. vi. 1, 9; hence in N. T. aspect, looks, &c. 1) prop. as denoting the visage, face, countenance, πρόσωπον, John xi. 44, ἡ ὄψις αὐτοῦ σουδαρίω περιεδέδετο. Rev. i. 16. Sept. and Class. oft. 2) external appearance, mere show, John vii. 24, μὴ κρίνετε κατ' ὄψιν, and Class. See my note.

*Οψώνιον, ου, τό, (ὄψον, ὠνέομαι,) Lat. *opsonium*, prop. 'whatever is bought to be eaten with bread,' see ὄψαριον. Hired soldiers were at first paid partly in meat, grain, fruit, &c.; hence in N. T. ὄψώνιον, a stipend, wages, prop. of soldiers, Lu. iii. 14, ἀρκείσθε τοῖς ὄψ. ὑμῶν. 1 Cor. ix. 7; fig. and gener. wages, recompence, 2 Cor. xi. 8. Rom. vi. 23, τὰ ὄψ. τῆς ἀμαρτίας, opp. to χάρισμα τοῦ Θεοῦ, the former term having allusion to the soldiers' regular pay, the latter to the free donative occasionally bestowed on the troops by the Roman emperor.

Π.

Παγιδεύω, ε. εὔσω, (παγίς,) prop. to lay snares for, to snare, Ecclus. ix. 12; in N. T. fig. to ensnare, entangle, by difficult questions, &c., with acc. Matt. xxii. 15, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. So Sept. Prov. vi. 2, Symm. ἐπαγιδεύθης ἐν ῥήμασι τοῦ στόματός σου. See also Sept. 1 Sam. xxviii. 9.

Παγίς, ἴδος, ἡ, (πήγνυμι,) prop. 'whatever makes fast or holds fast,' hence a snare, trap, gin: 1) prop. Lu. xxi. 35, ὡς παγίς ἐπελεύσεται, 'as a snare shall it come upon them,' i. e. suddenly, unexpectedly, as beasts are suddenly caught in a trap, or pitfall. The word is used both in the Sept. and Class. 2) fig. 'what ensnares and entangles' one to destruction, as ἡ παγίς τοῦ Διαβ., 'the snare of the devil,' i. e. wile, stratagem, 1 Tim. iii. 7; absol. vi. 9, εἰς πειρασμὸν καὶ παγίδα. Josh. xxiii. 13; also, by impl., for cause of destruction, Rom. xi. 9, γεννηθῆτω ἡ τράπεζα αὐτῶν εἰς παγίδα. See my note.

Πάθημα, ατος, τό, (πάσχω, παθεῖν,) prop. 'something suffered,' some suffering, whether in body or mind, πάθος, or some passion, i. e. affection of the mind. In N. T. 1) prop. suffering affliction, distress; Heb. ii. 9, διὰ τὸ πάθ. τοῦ θαν.

i. e. 'suffering even unto death,' the genit. being explanatory: sing. in Xen. Hier. i. 36; also pl. τὰ παθήματα, sufferings, calamities, Rom. viii. 18. 2 Cor. i. 5, τὰ παθ. τοῦ Χρ. 'the sufferings which Christ endured,' Phil. iii. 10, et al. σοπε, and Class. 2) meton. passion, i. e. affection of mind, Gal. v. 24, τὴν σάρκα σὺν τοῖς παθ. καὶ ταῖς ἐπιθυμίαις. Rom. vii. 5, τὰ π. τῶν ἀμαρτιῶν. So oft. in Class.

Παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) liable to or susceptible of suffering, (so Plut. ix. 501, παθητὰ σώματα,) or passibilis, that can suffer, Philo, p. 805; in N. T. destined to suffer, Acts xxvi. 23, λέγων—εἰ παθητός ὁ Χριστός, 'that Christ must needs suffer,' i. e. according to the prophets; comp. Lu. xxiv. 26.

Πάθος, εος ους, τό, (πάσχω, παθεῖν,) suffering, e. gr. affliction, calamity, as gener. in Class.; in N. T. passion, i. e. affection of mind, espec. lust, concupiscence, Rom. i. 26, πάθη ἀτιμίας, 'infamous lusts.' Xen. Cyr. v. 5, 10.

Παιδαγωγός, οὔ, ὁ, (παῖς, ἄγω, ἀγωγή,) a pedagogue. In Class. a person of mean condition, a freedman, or even a slave, to whose care children were committed, in order to train, instruct, and discipline them at home, as a sort of private tutor, and to conduct them to the public school; so answering to the ἐπίτροπος at Plut. de Educ. § 7. Xen. Laced. ii. 1, 2. iii. 1, who expressly distinguish between these and διδασκάλους, 'the masters' of the public schools.—In N. T. gener. an instructor, 1 Cor. iv. 15; fig. of the Mosaic law, Gal. iii. 24, 25, ὁ νόμος παιδ. ἡμῶν γέγ. εἰς Χρ. & with reference to the first-mentioned proper sense of the word; the leading idea being that of bringing to and preparing for, as the pædagogus did for the didascalus, and the Law for the Gospel.

Παιδάριον, ου, τό, (παῖς,) a boy, lad, John vi. 9. Sept. and Class.

Παιδεία, ας, ἡ, (παιδεύω,) prop. the training of a child, and hence gener. education, as it consists either in instruction, or in moral discipline, informing the mind, or forming the morals: 1) gener. Eph. vi. 4, ἐκτρέφετε αὐτὰ ἐν παιδείᾳ Κυρίου, denoting 'such a course of moral discipline and religious instruction as shall prepare them for the Lord.' 2 Tim. iii. 16, παιδ. ἡ ἐν δικαιοσύνῃ. And so Class. 2) by synecd. of part for the whole, correction, chastisement, Heb. xii. 5, sq. Ecclus. xviii. 14.

Παιδευτής, οὔ, ὁ, (παιδεύω,) an instructor, preceptor, prop. of boys; in N. T. 1) gener. Rom. ii. 20, παιδευτὴν ἀφρόνων. 2) by synecd. a corrector, chastiser, Heb. xii. 9. Sept. Hos. v. 2.

Παιδεύω, f. εὔσω, (παῖς,) prop. *to train up a child*, and hence gener. *to educate, discipline, instruct*, trans. 1) gener. with dat. of thing, Acts vii. 22, ἐκπαυεῦθη Μωϋσῆς πάση σοφίᾳ Αἰγυπτίων: with κατὰ, xxii. 3. Jos. and Class. In the sense of *to teach, admonish*, by word or deed. 2 Tim. ii. 25, ἐν πραότητι παιδεύοντα. Tit. ii. 12: pass. with inf. 1 Tim. i. 20, ἵνα παιδευθῶσι μὴ βλασφημεῖν. Sept. and Class. 2) by synced. of part for the whole, *to correct, chastise*, as children, Heb. xii. 7, 10, and oft. in Sept.; said of God's chastening, by afflictions, calamities, 1 Cor. xi. 32. 2 Cor. vi. 9. Rev. iii. 19, and Sept.; hence of malefactors, *to scourge*, Lu. xxiii. 16, παιδεύσας αὐτὸν ἀπολύσω, and Sept.

Παιδιόθεν, adv. (παιδίου,) *from a child, from childhood*, Mk. ix. 21.

Παιδίον, ου, τό, (παῖς,) *a little child*: 1) said of a child recently born, *a babe, infant*, Lu. xviii. 16, 17, τὰ παιδία, comp. ver. 15, βρέφη: also of those more advanced, Matt. xiv. 21. xv. 38. xviii. 2—5. Sept. and Class. Spec. of a male child, *boy*, recently born, Matt. ii. 8, sq.; also more advanced, Mk. ix. 24, 36. Sept. and Class. Of a female child, *girl*, partly grown, Mk. v. 39. Used as a term of kindness or affability by elderly persons or superiors to those with whom they conversed, corresponding to *carissimi* in Latin, John xxi. 5. 1 John ii. 13, 18. As an endearing appellation for the followers of Christ, Heb. ii. 13, 14.

Παιδίσκη, ης, ἡ, (παῖς,) *a girl, young maiden*, free-born; in N. T. *a bondmaid, female slave, or servant*, Matt. xxvi. 69. Gal. iv. 22, ἕνα ἐκ τῆς παιδ. καὶ ἕνα ἐκ τῆς ἐλευθέρως, oft. in Sept. and Class.

Παίζω, fut. παιζομαι, (παῖς,) aor. 1. ἔπαισα, prop. *to play or sport as a child*, as oft. in Class. In N. T. used in a general sense (also found in Sept. 1 Chron. xv. 29, and Hdot. ix. 11) *to play*, as by leaping, dancing, singing, and all other kinds of festal sport, 1 Cor. x. 7, ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.

Παῖς, παιδός, ὁ, ἡ, *a child*, male or female; *a boy*; *a girl*; pl. οἱ παῖδες, *children*, &c.: spoken of all ages from infancy up to full-grown youth: I. prop. and gener. Matt. ii. 16, ἀνεῖλε πάντας τοὺς παιδας τοὺς ἐν Β. xxi. 15; sing. ὁ παῖς, xvii. 18. John iv. 51, ὁ παῖς σου ζῆ. Acts xx. 12; also ἡ παῖς, Lu. viii. 51, comp. ver. 42. Sept. and Class.—II. (like Engl. *boy*, and Lat. *puer*.) put for *servant*: 1) prop. and gener. for δούλος, *a servant, slave*, Matt. viii. 6, comp. ver. 9. Lu. vii. 7. Sept. and Class. 2) *an attendant, minister*, as of a king, Matt. xiv.

2, εἶπε τοῖς παισὶν αὐτοῦ. Sept. and sometimes in Class. Diod. Sic. xvii. 36. 3) ὁ παῖς τοῦ Θεοῦ, *the servant of God*, spoken of a minister or ambassador of God; of David, Lu. i. 69; of Israel, ver. 54; and of Jesus the Messiah, Matt. xii. 18, ἰδοὺ ὁ παῖς μου. Sept. oft.

Παίω, f. παῖσω, *to strike, smite*, with the fist, a rod, sword, &c. Matt. xxvi. 68. Mk. xiv. 47, ἔπαισε τὸν δούλον, and oft. in Sept. and Class.; of a scorpion, *to strike, sting*, Rev. ix. 5.

Πάλαι, adv. of old, formerly. So Hom. Il. ix. 523, μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὐτι νέον γε. 1) prop. and gener. Matt. xi. 21. Lu. x. 13. Heb. i. 1, πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν. Jude 4, οἱ π. προγεγραμμένοι. Jos. Vit. 65. Hence 2) οἱ πάλαι, as adj. *former*, 2 Pet. i. 9, τῶν πάλαι αὐτοῦ ἀμαρτημάτων, 'the sins committed before he was converted to Christianity.' So Eurip. Orest. 129, ἔστι δ' ἡ πάλαι γυνή, 'the same woman who was formerly.'

Παλαιός, ἂ, ὄν, adj. (πάλαι,) *old*: 1) in age or time, *old, former, not recent*; οἶκος, Lu. v. 39. ζύμη, 1 Cor. v. 7. διαθήκη, 2 Cor. iii. 14. ἐντολή, 1 John ii. 7. ἄνθρωπος, Rom. vi. 6. Sept. and Class. 2) from use, *old, worn out*; ἱμάτιον, Matt. ix. 16. ἄσχοι, ver. 17; gener. xiii. 52. Sept. and Class.

Παλαιότης, ητος, ἡ, (παλαιός,) prop. *oldness*, as oft. in Plato, *ancientness*, (so *antiquitas* in Cic. pro Planco, c. 18;) also by impl. *antiquatedness*, Rom. vii. 6, ἐν παλαιότητι γράμματος, equiv. to ἐν γράμματι παλαιῷ.

Παλαιόω, f. ὠσω, (παλαιός,) lit. *to let grow old*, pass. *to become old*, prop. in age; Sept. and Class.: in N. T. from use, pass. *to be worn out*, Lu. xii. 33, βαλάντια μὴ παλαιούμενα, 'which do not decay.' Heb. i. 11. viii. 13, τὸ παλαιούμενον καὶ γηράσκον, 'what has become old and worn out.' Metaph. *to make antiquated, render or consider as obsolete*, = to abrogate, πεπαλαιώκε τὴν πρώτην, scil. διαθήκην, Heb. viii. 13. The Commentators here compare only the Lat. lawphrase *antiquare legem*; but the present mode of expression is not unprecedented in the Greek Class. Thus in Plato Conv. p. 208, we have, τῷ τὸ ἀπίον καὶ παλαιούμενον ἕτερον νέον ἱγκαταλείπειν, where ἀπ. καὶ παλ. means 'quod abit et antiquatur,' and is exactly similar to τὸ παλ. καὶ γηράσκον in the passage of St. Paul; there being in each a hendiadys introduced to strengthen the sense: in the one case we may render, 'what is worn out and superannuated;' in the other, 'what is gone off and worn out,' as we say 'dead and gone.'

Πάλη, ης, ἡ, (πάλλω,) a wrestling; in N. T. fig. a struggle, combat, Eph. vi. 12, as applied to the spiritual combat with the world, flesh, and Devil.

Παλιγγενεσία, ας, ἡ, (παλιν, γίνεσις,) prop. regeneration, physical reproduction; but in N. T. used 1) in a moral sense, regeneration, new birth, i. e. 'the change, by spiritual grace, from a carnal nature to a Christian life,' Tit. iii. 5. 2) in the sense of renovation, restoration, restitution, i. e. to a former state, equiv. to ἀποκατάστασις; in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendour; see Matt. xix. 28, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ Υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts iii. 21. Jos. Ant. xi. 3, 9. Cicero ad Att. vi. 6. This interpretation, however, though probably the true one, is far from being firmly established as such. Παλ. may here denote (what the ancient and most modern Expositors suppose it to mean) the resurrection to judgment; in which sense the term is used by Philo more than once. And certainly the following context, together with the similar passage, Matt. xxv. 31, seems to require this interpretation.

Πάλιν, adv. back, back again, again, prop. as implying return back to a former place, state, act, &c. like Lat. and Engl. re: I. prop. of PLACE, espec. after verbs of motion, Mk. ii. 1, πάλιν εἰσῆλθεν εἰς Καπ. v. 21. John vi. 15. xiv. 3. 2 Cor. xiii. 2. Phil. i. 26, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς: so λαμβάνειν πάλιν, 'to take back again,' John x. 17. Acts x. 16. xi. 10. οἰκοδομεῖν πάλιν, rebuild, Gal. ii. 18.—II. of TIME, again, another time, once more: 1) gener. Matt. iv. 8, πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος. xx. 5. xxvi. 42. Acts xxvii. 28. Rom. viii. 15. In the sense at another time, gener. John i. 35. Acts xvii. 32; including also perhaps the idea of place, equiv. to 'again in another place,' Matt. iv. 7. Rom. xv. 10, sq. 2) hence as a continuative particle connecting circumstances which refer to the same subject, again, once more, further, Matt. v. 33, πάλιν ἠκούσατε. xiii. 44, sq. Heb. i. 5, oft. and Class. So where there is an implied antithesis, again, on the other hand, contra, Matt. iv. 7. 2 Cor. x. 7. Gal. v. 3. 1 John ii. 8, and Class.

Παμπληθεῖ, adv. (παμπληθής, fr. πᾶς, πληθος,) the whole multitude together, all at once, Lu. xxiii. 18.

Πάμπολυς, πόλλη, πολυ, adj. (πᾶς, πολλός,) very much, very great, vast, Mk.

viii. 1, παμπόλλου ὄχλου ὄντος, and Class.

Πανδοχεῖον, ου, τό, (πανδοχεύς,) prop. 'a place where all are received,' i. e. an inn, in the East a khan, caravanserai, Lu. x. 34, and lat. Class.

Πανδοχεύς, ἑως, ὁ, (πανδόχος, fr. πᾶς, δέχομαι,) prop. 'one who receives all,' i. e. the keeper of an inn or caravanserai, a host, Lu. x. 35, and Class.

Πανήγυρις, εως, ἡ, (πᾶς, ἄγυρις,) prop. 'an assembly of the whole people,' held to celebrate any public festival or solemnity, as games, public sacrifices, &c.; so oft. in Class.; hence gener. a festive convocation or assembly; in N. T. occ. only Heb. xii. 23, μυριάσιω, ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων κ.τ.λ. 'to countless throngs, [even] the joyful assembly of angels,' i. e. as hymning the praises of God around his throne. Comp. Rev. v. 11.

Πανοικί, adv. (πᾶς, οἶκος,) with all one's household, Acts xvi. 34. Sept.

Πανοπλία, ας, ἡ, (πάνοπλος, fr. πᾶς, ὄπλον,) prop. complete armour, offensive and defensive, Lu. xi. 22; fig. of spiritual armour, Eph. vi. 11, 13, where see my note.

Πανουργία, ας, ἡ, (πανούργος,) craftiness, Lu. xx. 23, al. and Class.

Πανούργος, ου, ὁ, ἡ, adj. (πᾶς, ἔργον,) prop. one who can turn his hand to any thing, capable of doing any thing; hence, dexterous, clever, as oft. in Sept. But, like our words cunning and knowing, the term came to have a bad sense, as applied to one who scruples at nothing, 'audax omnia perpeti, qui ruit per vetitum nefas.' Æsch. Choëph. 378, βροτῶν τλήμονι καὶ πανούργω χειρὶ. Also said of one who is knowing, but whose knowledge is craft, 2 Cor. xii. 16. Sept. Job v. 12. Prov. xii. 16. Jos. Bell. i. 11, 13. Xen. An. ii. 5, 12. 6, 13. Aristot. Eth. vi. 12.

Πανταχόθεν, adv. (πᾶς,) from all sides, from every quarter, Mk. i. 45.

Πανταχοῦ, adv. (πᾶς,) in all places, every where, Mk. xvi. 20.

Παντελής, ἑως οὖς, ὁ, ἡ, adj. (πᾶς, τέλος,) 'to be wholly ended,' complete, i. e. gener. perfect, entire; in N. T. only in the adverbial phrase, εἰς τὸ παντελές, wholly, entirely, i. e. as referring to time, always, Heb. vii. 25; μὴ εἰς τὸ π. = not at all, Lu. xiii. 11. Jos. Ant. vi. 2, 3. ÆL. V. H. xii. 20.

Πάντη, adv. (πᾶς,) every where; in N. T. of manner, in every way, in all things, Acts xxiv. 3, and Class.

Πάντοθεν, adv. (πᾶς,) from every

side or quarter, and hence, *on every side, round about*, Lu. xix. 43. Heb. ix. 4.

Παντοκράτωρ, ορος, ὁ, (πᾶς, κρατία,) in Class. *omnipotent*, as applied to a ruler; but in N. T. with article, *the Omnipotent, the Almighty*, said of God, 2 Cor. vi. 18. Rev. i. 8, al. and oft. in Sept.

Πάντοτε, adv. (πᾶς,) *always, at all times, ever*, Matt. xxvi. 11. Mk. xiv. 7.

Πάντως, adv. (πᾶς,) *wholly, altogether, entirely*: 1) prop. 1 Cor. v. 10, και οὐ πάντως. ix. 10, and Class. 2) gener. *by all means, assuredly*, Lu. iv. 23, πάντως ἐρεῖται μοι. Acts xxi. 22. 1 Cor. ix. 22, ἵνα πάντως τιμῆς σώσω. Tob. xiv. 8. AEL. V. H. i. 32. So in a neg. reply it is emphatic, Rom. iii. 9, οὐ πάντως, *not at all, not in the least*. Xen. Cyr. viii. 4, 10.

Παρά, prep. governing the genit. dat. and accus., with the primary signif. *near, near by*; expressing thus the relation of immediate *vicinity* or *proximity*, which is differently modified according to the force of the different cases. I. with the GENIT.; where, as combined with the force of the genit. itself, it expresses the sense *from near, from with*; it is found, in prose writers and in N. T., only with a gen. of *person*, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from*: 1. *prop.* after verbs of motion, as of coming, sending, &c. Mk. xiv. 43, παραγίνεται Ἰούδας, και ὄχλος πολλὸς παρά τῶν ἀρχιερέων. Lu. viii. 49. John xv. 26. xvii. 8; so after εἶναι, *to be from, = to come from*, vi. 46. vii. 29. Of things, Lu. vi. 19, δύναμις παρ' αὐτοῦ ἐξηλθεν, 'a virtue went out from him.'—II. *fig.* after verbs of asking, receiving, or those which imply these notions, Matt. ii. 4. ver. 7. xx. 20. Mk. viii. 11. Acts iii. 2; of hearing, learning, &c. *from* any one, John i. 41, ἀκουσάντων παρά Ἰ. Acts xxiv. 8. Gal. i. 12. 2 Tim. iii. 14. 2 John 4; of receiving, obtaining, buying, being promised, and the like, *from* any one, Matt. xviii. 19, γενήσεται αὐτοῖς παρά τοῦ Πατρός. Mk. xii. 2, ἵνα παρά τῶν γεωργῶν λάβῃ. Lu. vi. 34. Acts vii. 16. ix. 14. Rom. xi. 27. Eph. vi. 8. After εἶναι, expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from* or *by* any one, John xvii. 7, πάντα ὅσα δέδωκάς μοι, παρά σου ἔστιν. Acts xxvi. 22. 2 John 3; so of hospitality or gifts, Lu. x. 7. Phil. iv. 18, τὰ παρ' ὑμῶν: or gener. *to come, be derived* or *possessed, from* any one, Mk. v. 26, τὰ παρ' αὐτῆς πάντα, i. e. 'all she had from herself,' all her own property; so of persons, οἱ παρά τινος, prop. *those from near any one*, i. e.

his kindred, Mk. iii. 21.—III. FIG. with gen. of pers. as the source, author, *from* whom any thing proceeds, is derived, &c. 1) gener. Matt. xxi. 42, παρά Κυρίου ἐγένετο αὐτή. Lu. i. 45. ii. 1. John i. 6. 2) hence after pass. verbs instead of ἑνὸς, Acts xxii. 30, τὸ, τί κατηγορεῖται παρά τῶν Ἰουδαίων.—II. with the DAT. both of pers. and thing, expressing rest or position *near, hard by, with*, and with dat. pl. *among*: 1. prop. of *place*, after verbs implying rest or remaining in a place: 1) gener. and with dat. of thing, John xix. 25, ἐστήκεισαν παρά τῷ σταυρῷ τοῦ Ἰ. Foll. by dat. of pers. as indicating *place*, Matt. vi. 1, μισθὸν οὐκ ἔχ. παρά τῷ Πατρὶ ὑμῶν. xxii. 25. John i. 40. viii. 38. xvii. 5. Acts x. 6. 1 Cor. xvi. 2, παρ' ἐαυτῷ τιθέτω, *with himself*, i. e. at home. Col. iv. 16, παρ' ὑμῖν, *among you*, in your presence, 2 Tim. iv. 13. Rev. ii. 13, al. 2) rarely after verbs of motion, and only when subsequent rest is also implied; so in Engl. *by, with*; Lu. ix. 47, Ἰ. ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ παρ' ἐαυτῷ. xix. 7.—II. foll. by dat. of person, the reference being to the person himself, without regard to place: 1) prop. and gener. *with, among*, Matt. xxi. 25, οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς. Lu. i. 30. ii. 52. 2 Cor. i. 17. 1 Pet. ii. 20. 2) metaph. *with* or *before* any one, i. e. 'in his sight, presence, or judgment,' Acts xxvi. 8. Rom. ii. 13, δίκαιοι παρά τῷ Θεῷ. xi. 25. 1 Cor. iii. 19. Ja. i. 27. 2 Pet. iii. 8; so ii. 11, παρά Κυρίου, *before the Lord*, as Judge; also of what is in the power of any one, Matt. xix. 26, παρά ἀνθρώπους τοῦτο ἀδύνατόν ἐστι, παρά δὲ Θεῷ πάντα δυνατά: so of moral qualities which are *with* any one, i. e. belonging to his character, Rom. ii. 11, οὐκ ἔστι προσωποληψία παρά τῷ Θεῷ. ix. 14. Ja. i. 17. 3) *fig.* 1 Cor. vii. 24, ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μένειτε παρά Θεῷ, *with God*, i. e. in union by faith with him, = ἐν Κυρίῳ, ver. 22.—III. with the ACCUSAT., prop. expressing motion *near by, near to* a place, &c. 1. prop. implying motion *along* or *by the side* of any thing, i. e. *near, by, along*, after verbs of motion, with acc. of thing, Matt. iv. 18, περιπατῶν ὁ Ἰ. παρά τὴν θάλασσαν. xiii. 4. Mk. iv. 15.—II. as expressing motion *to* a place, i. e. *place whither, near to, to, at*, after verbs of motion, and so = εἰς or πρὸς with acc. Matt. xv. 29, μεταβῆτε ἐκεῖθεν, ἤλαθι παρά τὴν θάλασσαν, 'he came near to the sea.' ver. 30. Acts iv. 35. vii. 58.—III. sometimes also expressing the idea of rest, (after previous motion,) *near* a place, &c. *near, by, at*, = παρά with dat. 1) prop. after verbs of rest or remaining, Matt. xiii. 1, ἐκάθητο παρά τὴν θάλ. Mk. v. 21. Lu. v. i. vii. 38,

παρὰ τοὺς πόδας αὐτοῦ. x. 39. 2) metaph. of the ground or reason by or *along with* which a conclusion follows, *by reason of, because of*, παρὰ τοῦτο = *thereby, therefore*, on this account, 1 Cor. xii. 15, 16, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.—IV. as denoting motion by or *past* a place, i. e. a passing by, going beyond; in N. T. only fig. as implying a failure, in the general sense of *other than*, viz. 1) equiv. to Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*, Acts xviii. 13, παρὰ τὸν νόμον, *aside from the law*, i. e. *contrary to our law*, Rom. i. 26, παρὰ φύσιν. xi. 24. iv. 18, παρ' ἐλπίδα. xvi. 17. Gal. i. 8, and oft. in Class. Yet, perhaps, in none of these passages is the sense, strictly speaking, *contrary to*, but only *præter, besides*. This is plainly the case in Rom. xi. 24, and xvi. 17, as compared with Gal. i. 8, 9. In Acts xviii. 13, the difference was only the *manner* of worshipping God; not as if the person in question had been an Atheist. As to Rom. i. 26, and all other passages where παρὰ φύσιν occurs, we must bear in mind the admitted distinction between things *præter naturam* and *contra naturam*; of which the passage in question affords a good illustration. In the freq. phrase παρ' ἐλπίδα the prep. cannot, from the nature of the term ἐλπίς, denote more than *præter*. And it were vain to allege the passage of Rom. iv. 18, because the *Oxytonon* there and the *antithesis* so modify the sense, as to make the passage of no use on any question as to the *proper* force of the phrase. 2) equiv. to *beside*, in the sense of *except*, prop. failing, falling short, 2 Cor. xi. 24, τεσσαράκοντα παρὰ μίαν, *forty stripes save one*, i. e. falling short by one. 3) equiv. to Engl. *past*, in the sense of *beyond, more than*, so gener. Heb. xi. 11, παρὰ καιρὸν ἡλικίας, *past the proper age*. More commonly = *more than, above, beyond*, so gener. Lu. xiii. 2, ἀμαρτωλοὶ παρὰ πάντας. Rom. i. 25. xii. 3, παρ' ὃ δεῖ φρονεῖν. xiv. 5, see Heb. i. 9; so after comparatives, Lu. iii. 13, μηδὲν πλείον παρὰ τὸ διατεταγμένον. Heb. i. 4. ii. 7, 9; after ἄλλος, 1 Cor. iii. 11.—NOTE. In comp. παρὰ implies 1) proximity, *near, by*, as παρακαθίζω, παρίστημι, παραθαλάσσιος, &c. 2) motion or direction *near to, to, by*, as παραβάλλω, παραδίδωμι, παρέχω, παραπαίνω, &c. 3) motion *by or past* any place, a going *beyond*, as παράγω, παρέρχομαι, παραπλέω: 4) fig. of whatever swerves from the true point, comes short of it, or goes beyond it, like Engl. *mis* (i. e. wrongly, falsely), as παρακοῖνα, παραθεωρῶ: or like Lat. *præter, trans*, implying violation, as παραβαίνω, παρανομέω: also *by stealth*, as παρεισάγω, &c.

Παραβαίνω, f. βήνομαι, aor. 2. παρήβην, prop. *to go by one's side, to accompany*; as one of the warriors in a chariot; *to pass by or over* in silence; usually and in N. T. only fig. *to go aside from, transgress*, with accus. Matt. xv. 2, 3, ὑμεῖς παραβ. τὴν ἐντολὴν τοῦ Θεοῦ. absol. 2 John 9; prægn. Acts i. 25, ἐξ ἧς παρέβη Ἰούδας, 'from which Judas by transgression fell away,' i. e. which he deserted by transgression. Jos. Ant. xiv. 9, 2, οὐδὲν πρὸς ὕ. εὐνοίας καὶ πόλεως παρέβη.

Παραβάλλω, fut. βαλῶ, prop. *to throw near, cast before*, to lay down by any one, hold out to view; in N. T. 1) *trans. to place side by side, fig. to compare*, τὶ ἐν τινι, Mk. iv. 30. Ἠdot. iv. 198. Xen. Mem. ii. 4, 3. 2) *intrans. or with εἰαντόν impl. prop. to throw one's self near*, i. e. *to betake one's self* any where, *to go to a place*, espec. by ship, foll. by εἰς. Acts x. 15, παρεβάλομεν εἰς Σάμον. Ἠdot. iv. 179, et al. in Class.

Παράβασις, εως, ἡ, (παραβαίνω,) prop. *a passing over*, Plut. vi. 466; but gener. in a moral sense, *transgression*; τοῦ νόμου, Rom. ii. 23; absol. iv. 15. v. 14, oft. Sept. and Class.

Παραβάτης, ου, ὁ, (παραβαίνω,) a *transgressor, νόμου*, Rom. ii. 25, 27. Ja. ii. 11; absol. Gal. ii. 18. Ja. ii. 9. Sept. and Class., as Æsch. Eum. 540. Macrob. v. 19.

Παραβιάζομαι, fut. ἄσομαι, depon. mid. *to force, do violence to* any thing, *contrary to nature or right*. So Plut. x. 118, μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν. In N. T. *to compel, constrain* by overmuch entreaty, foll. by acc. Lu. xxiv. 29. Acts xvi. 15, where see my note. Sept. and Class.

Παραβολεύομαι, f. εὔσομαι, depon. mid. (παραβόλος, fr. παραβάλλομαι,) *to expose one's self to danger*, Phil. ii. 30, in late edd. for text. rec. παραβουλ. (see my note,) παραβουλευσάμενος τῇ ψυχῇ, 'exposing himself in respect to his life,' i. e. regardless of his life.

Παραβολή, ἧς, ἡ, (παραβάλλω,) prop. *a placing things side by side*; in N. T. fig. *comparison, similitude*: 1) gener. Mk. iv. 30, ἐν ποίᾳ παρ. παραβάλλωμεν αὐτήν; Heb. xi. 19, ἐν παραβολῇ, i. e. figuratively, or 'with similitude,' see my note. In the sense of *image, figure, symbol*, = τύπος, Heb. ix. 9, ἥτις [ἦν] παραβολή, 'a symbol or type of spiritual things in Christ,' comp. ver. 11. 2) spec. a *parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real, (see more in my note on Matt. xiii. 3,) so

Matt. xiii. 24, 31, 33, often; once of a series of comparisons, including also a parable, Lu. xiv. 7, comp. also ver. 7—11, 12—14, 16—24. 3) in a wider sense, a *figurative discourse, a dark saying*, i. e. obscure and full of hidden meaning, Matt. xiii. 35, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου: hence also = a proverb, adage, Lu. iv. 23.

Παραβουλεύομαι, f. εὔσομαι, to *misconsult*, Phil. ii. 30, in text. rec., where lat. edd. read παραβολεύομαι: see my note.

Παραγγελία, as, ἡ, (παραγγέλλω,) prop. an *announcement, declaration*, by authority; in N. T. *command, charge*; in Class. used of an order from a military officer; from magistrates, Acts v. 28, οὐ παραγγελία παρηγγέλαμεν ὑμῖν; xvi. 24; from teachers of religion, 1 Thess. iv. 2, παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρ. 1. 1 Tim. i. 5. See my note.

Παραγγέλλω, f. εἰλῶ, (παρά, ἀγγέλλω,) prop. to *bring or send word to* any one; hence in Class. and N. T. to *direct, command, charge*, and παραγγέλλω μη, to *forbid*, with dat. of pers. expr. or impl. the thing commanded being put in the acc. or infin. or with ἴνα, &c. 1) with dat. and acc. 2 Th. iii. 4, 10; with dat. impl. 1 Cor. xi. 17. 1 Tim. v. 7. 2) with dat. and infin. aor. Mk. viii. 6. Lu. v. 14. viii. 29; with present, ix. 21, παρηγγέλε μηδενὶ λέγειν τούτο. Acts i. 4. iv. 18; with acc. and inf. pres. 1 Tim. vi. 13; with dat. impl. Acts xv. 5. 3) further, with dat. and ἴνα, Mk. vi. 8. 2 Th. iii. 12: foll. by dat. with καθῶς, 1 Th. iv. 11.

Παραγίνομαι, fut. γενήσομαι, prop. in pres. to *become near or present*, i. e. to *come near, approach, arrive*, Matt. iii. 1, (see my note) 13. Mk. xiv. 43. John iii. 23: aor. 2. παργενόμεν, to *be near, be present*, i. e. to *have come or arrived*: 1) gener. and absol. John iii. 23, παργίνοντο καὶ ἐβαπτίζοντο. Acts xi. 23. xxv. 7. With an adjunct of place *whither*; foll. by εἰς of place, Matt. ii. 1; by ἐπί with acc. of place, iii. 13; with acc. of pers. to *come upon or against* any one, Lu. xxii. 52; by πρὸς with acc. of person, vii. 4. With an adjunct of place *whence*; as ἀπὸ, Matt. iii. 13. ἐξ ὁδοῦ, Lu. xi. 6. παρὰ τινος, Mk. xiv. 43. 2) = to *come or appear publicly*; of John the Baptist, Matt. iii. 1; of Jesus, Lu. xii. 51. 3) = to *come back, return*, Lu. xiv. 21.

Παράγω, f. ἄξω, (παρά, ἄγω,) to *lead along, near, by, or past*; hence, 1) in N. T. mid. *παράγομαι, to pass along, pass away*, absol. 1 John ii. 8, ἡ σκοτία παρ-άγεται: fig. = to *disappear, perish*, 1 John

ii. 17, ὁ κόσμος παράγεται, see my note. 2) intrans. *παράγω, to pass along, pass by*, Matt. xx. 30, ἀκούσαντες ὅτι Ἰησοῦ παράγει. Mk. ii. 14. xv. 21. John ix. 1. In the sense of *to pass on further, to pass away*, Matt. ix. 9, παράγων ὁ Ἰησ. ἐκεῖθεν. ver. 27. John viii. 59: fig. to *disappear, perish*, 1 Cor. vii. 31, τὸ σχῆμα τοῦ κόσμου τ. παράγει. See my note.

Παραδειγματίζω, f. ἴσω, (παράδειγμα, fr. παραδείκνυμι,) to *make an example of, expose to public shame*, with acc. Matt. i. 19, μὴ θέλων αὐτὴν παραδειγματῖσαι. Heb. vi. 6.

Παράδεισος, ου, ὁ, *paradise*, a word which seems to have had its origin in the languages of E. Asia, comp. Sanscrit *paradēsha* & Persic *paradisha*, 'a land elevated and cultivated'; Armen. *pardes*, 'a garden round a house:' in the Hebr. form עֵדֶן and Gr. παράδεισος, it is applied to the *pleasure-gardens, and parks with wild animals, surrounding the country residences of Persian monarchs and princes*, Neh. ii. 8, comp. Eccl. ii. 5. Xen. Cyr. i. 3, 14; the Sept. employ it of the garden of Eden; and hence in later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz. 1) the *inferior paradise, or the region of the blessed in hades*, Lu. xxiii. 43. Jos. Ant. xviii. 1, 3. Bell. ii. 8, 11. iii. 8, 4. And this, Chrysost. says, was the idea entertained of paradise by all the orthodox believers of his time. 2) the *celestial paradise, where the spirits of the just made perfect dwell with God*, 2 Cor. xii. 4, = ὁ τρίτος οὐρανός, ver. 3. Rev. ii. 7, ὁ παράδ. τοῦ Θεοῦ.

Παραδέχομαι, f. ξομαι, depon. mid. (δέχομαι,) to *take near or to one's self*, i. e. to *receive to one's self*, prop. from the hands of any one; in N. T. fig. to *receive, admit, approve*, with acc.; of things, Mk. iv. 20, τὸν λόγον. Acts xvi. 21, ἔθη. xxii. 18. 1 Tim. v. 19. Sept. and Class.: of persons, by Hebr. to *delight in*, Heb. xii. 6, υἱὸν ὃν παραδέχεται.

Παραδιατριβή, ἡς, ἡ, (παρά, διατριβή,) *mis-employment, = idle occupation*, 1 Tim. vi. 5, text. rec. lat. Edd. διαπαρ. See my note.

Παραδίδωμι, f. -δώσω, lit. to *give near, i. e. give to* any one, to *give over, deliver over or up*, into his possession or power, trans.; said 1) of *persons delivered over, with evil intent, into the power or authority of others*; to magistrates for trial, condemnation, with acc. & dat. Matt. v. 25. Mk. xv. 1, παρὲδ. αὐτὸν τῷ Πιλ. Lu. xx. 20; with dat. impl. Acts iii. 13; to *lictors, or soldiers, for punishment or imprisonment*, Matt. v. 25.

xviii. 34. xx. 19, τοῖς ἔθνεσιν, i. e. the Roman soldiers, Acts xii. 4; foll. by acc. with *eis* final, Lu. xxiv. 20, παρ. αὐτὸν *eis* κρίμα θανάτου, i. e. 'to be punished with death;' with ἴνα, Matt. xxvii. 26, and Class. So gener. to the power and pleasure of one's enemies, with acc. and dat. Matt. xxvi. 15. Mk. x. 33. Lu. xxiii. 25: acc. simply, Matt. x. 4. Lu. xxii. 21; pass. Matt. iv. 12. Apocr. and Class.: instead of dat. foll. by *eis* συνέδρια, into, i. e. before councils, x. 17. Lu. xxi. 12: foll. by *eis* χεῖράς τινος, into the hands, or power, of any one, Matt. xvii. 22. Acts xxi. 11: with *eis* final, Matt. xxiv. 9. xxvi. 2. Mk. xiii. 12. Acts viii. 3. Rom. iv. 25. viii. 32. 1 Cor. v. 5. Gal. ii. 20. 2) of persons or things delivered over to do or suffer any thing, in the sense to give or yield up, over, with acc. Acts xv. 26, ἀνθρώποις παραδεδωκῶσι τὰς ψυχὰς αὐτῶν, 'jeopardied their lives;' with acc. & ἴνα, 1 Cor. xiii. 3, and Class. So of persons given over to follow their passions, &c. with acc. and dat. of thing, ἐαυτοὺς παρὲδ. τῇ ἀσελείᾳ, Eph. iv. 19; acc. and infin. Acts vii. 42; acc. and *eis* τι, into any thing, i. e. into the power or practice of it, Rom. i. 24, 26, 28. 3) of persons and things delivered over to the charge or care of any one, in the sense to give unto, commit, entrust, gener. with acc. and dat. Matt. xi. 27, πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου. xxv. 14. Lu. iv. 6. Acts xxvii. 1, παρείδουν τὸν Παῦλον ἑκατοντάρχη. 1 Pet. ii. 23, and Class. So παρὰ. τινα τῇ χάριτι τοῦ Θεοῦ, 'to commit or commend to the favour of God,' Acts xiv. 26. xv. 40; παρὰ. τὸ πνεῦμα, scil. τῷ Θεῷ, to give up the ghost, John xix. 30. Also, to give back, deliver up, render up, 1 Cor. xv. 24, ὅταν παραδῶ τὴν βασ. τῷ Θ. Xen. Hist. ii. 3. 7. 4) of things delivered orally or by writing, to declare, impart, teach, trans. Mk. vii. 13. Lu. i. 2. Acts vi. 14, τὰ ἔθη ἃ παρὶδωκεν ἡμῖν M. xvi. 4, al.; pass. Rom. vi. 17, *eis* ὃν παρεδόθητε τύπον διδαχῆς, and Class. 5) intrans. or with ἐαυτὸν, by impl. to deliver up one's self, to yield one's self, Josh. xi. 19, Alex. e. g. as the harvest presents itself for the sickle, Mk. iv. 29, ὅταν παραδῶ ὁ καρπός, where see my note.

Παράδοξος, ου, ὁ, ἡ, adj. (fr. the phrase παρὰ δόξαν, *præter expectationem*, beyond all expectation,) in N. T. by impl. strange, wonderful, Lu. v. 26, and Class.

Παράδοσις, εως, ἡ, (παραδίδωμι,) prop. delivery, i. e. 'the act of delivering over' any thing from one to another. Thuc. i. 9; in N. T. 'any thing orally delivered,' precept, ordinance, instruction: 1) of oral precepts delivered down from age to age, tradition, traditional law, Matt. xv. 2,

παραβαίνουσι τὴν παράδ. τῶν προεβ. ver. 3, 6, oft. Jos. Ant. xiii. 10, 6. Pol. xii. 6, 1. 2) gener. precept, doctrine, 1 Cor. xi. 2, καθὼς παρὶδωκα ὑμῖν, τὰς παραδ. κατέχετε. 2 Th. ii. 15. iii. 6. lat. Class. and Jos.

Παραζήλωσ, f. ὤσω, (ζήλωσ,) prop. to make jealous, provoke to jealousy or emulation; fig. spoken of Israel, whom God would make jealous of their own high privileges, i. e. cause them to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. x. 19, παραζ. ὑμᾶς ἐπ' οὐκ ἔθνει. xi. 11, 14: also to provoke God to jealousy or anger, i. e. by rendering to idols the homage due to him alone, 1 Cor. x. 22. Sept. 1 Kings xiv. 22. Ps. xxxvii. 1. Eccclus. xxx. 3.

Παραθαλάσσιος, α, ον, adj. (παρὰ, θάλασσα,) situated near the sea, maritime, Matt. iv. 13, *eis* Καπ. τὴν παραθαλάσσιαν, scil. πόλιν. So Hdot. vii. 109, πδλεις τὰς παρ. viii. 23, κόμας παρ. Thuc. vi. 62, πόλισμα παραθαλάσσιδιον.

Παραθεωρέω, f. ἴσω, to look at and examine a thing, while placing it by the side of another, i. e. to compare, Xen. Mem. iv. 8, 7; in N. T. to look BY or aside from any thing, = to overlook, neglect, slight, pass. Acts vi. 1, ὅτι παρεθ. αἱ χῆραι αὐτῶν. Diod. Sic. x. 135: the earlier and purer writers use παραρῶ.

Παραθήκη, ης, ἡ, (παρατίθημι,) a deposit, trust, 'something committed to one's charge,' 1 Tim. vi. 20. 2 Tim. i. 12. Sept. and lat. Class.

Παραιένω, f. ἴσω, (παρὰ, αἰένω,) prop. to speak to, as in Æsch. Ag. 98, 1461; or to speak at, i. e. to any one; hence to urge any thing on any one, to exhort, admonish, foll. by infin. with acc. of pers. Acts xxvii. 22, παραιῶ ὑμᾶς εὐθυμεῖν: absol. ver. 9.

Παραίεσμαι, f. ἴσομαι, depon. mid. (παρὰ, αἰτέω,) in Class. to ask from any one, i. e. at his hands, also to obtain by asking, as in Pind. and Hdot.; in N. T. to ask aside or away, to deprecate; lit. to beg off from: 1) prop. and gener. to entreat that something may not take place, foll. by inf. Acts xxv. 11, οὐ παραιτ. τὸ ἀποθανεῖν, I do not deprecate death, 'do not refuse to die:' so Jos. Vit. § 29, θανεῖν οὐ παραιτούμαι: so, foll. by μή with inf. Heb. xii. 19. 2) to excuse one's self from an invitation, absol. Lu. xiv. 18, ἤρξαντο παραιτεῖσθαι. Plut. J. Cæs. 68, παραιτούμενος, 'excusing himself:' perf. part. as pass. Lu. xiv. 18, ἔχε με παρητημῖνον. 3) by impl. not to receive, i. e. to refuse, reject, with acc. Heb. xii. 25, μή παρ. τὸν λαλοῦντα. 1 Tim. iv. 7. v. 11,

and oft. in lat. Class. and Jos. Also to avoid, *shun*, 2 Tim. ii. 23. Tit. iii. 10.

Παρακαθίζω, f. *ίσω*, to sit down near, to seat one's self near, foll. by *παρά* with acc. Lu. x. 39. Sept. and Class.

Παρακαλέω, f. *έσω*, to call, or to call for, trans. 1) to invite to come, Acts xviii. 20, *διὰ τ. τῶν αἰτιῶν παρὰς ὑμᾶς*, and Class. 2) to call for or upon any one, as for aid, to invoke, and oft. in lat. Class.; hence in later usage and N. T. gener. to beseech, entreat, with acc. Matt. xviii. 32. Acts xvi. 39. With the acc., expr. or impl., are also put other adjuncts, as part. λέγων or the like, Matt. viii. 5, 31. Acts xxv. 2. Also with inf. aor. Mk. v. 17. Acts viii. 31. ix. 38, al. Mk. v. 18. ὅπως, Matt. viii. 34. 3) to call upon any one to do any thing, i. e. to exhort, admonish, with acc. of pers. Acts xv. 32. 2 Cor. x. 1. Heb. iii. 13. Also with acc. and further adjuncts, e. gr. the express words, Acts xi. 23. 1 Cor. iv. 16. 1 Pet. ii. 11. v. 1. Absol. with acc. of pers. impl. Luke iii. 18. Rom. xii. 8, ὁ παρακαλῶν. Heb. x. 25: so ταῦτα λάλει καὶ παρακάλει, Tit. ii. 15. 1 Tim. vi. 2. 4) by impl. to exhort, in the way of consolation, encouragement, &c. = to console, comfort, with acc. of pers. Matt. ii. 18. v. 4. 2 Cor. i. 4, ὁ παρ. ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει. ver. 6. Eph. vi. 22. Col. ii. 2. In the sense of to make glad, pass. to be glad, rejoice, Lu. xvi. 25. Acts xx. 12.

Παρακαλύπτω, f. *ψω*, to cover over, hide, prop. by putting any thing beside or before an object; in N. T. fig. Lu. ix. 45, τὸ βῆμα ἢν παρακεκαλυμμένον ἀπ' αὐτῶν, and Class.

Παρακαταθήκη, ης, ἡ, (παρακατατίθημι,) a deposit, trust, something committed to one's charge, 1 Tim. vi. 20, and 2 Tim. i. 14, where recent edd. have the later form παραθήκη.

Παράκειμαι, f. *σομαι*, to lie near, be adjacent to; in N. T. fig. to be at hand, be present, prompt, Rom. vii. 18, τὸ θέλειν παράκειται μοι, ver. 21, 'is prompt and ready.' Comp. 2 Cor. viii. 12, ἡ προθυμία πρόκειται.

Παράκλησις, εως, ἡ, (παρακαλέω,) prop. a calling near to one, invitation, Thuc. iv. 61, espec. for aid; in N. T. 1) entreaty, petition, 2 Cor. viii. 4, μετὰ πολλῆς παρακλ. δεόμενοι ἡμῶν. ver. 17. 2) exhortation, admonition, Rom. xii. 8, εἴτε ὁ παρακαλῶν, ἐν τῇ παρ. 1 Cor. xiv. 3; in the sense of instruction, teaching, meaning hortatory, Acts xiii. 15. xv. 31. 3) consolation, comfort, Rom. xv. 4, ἵνα διὰ τῆς παρ. τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, 'the consolation afforded by the Scriptures.' 2 Cor. i. 4—7. ὁ Θεός

τῆς παρ. Rom. xv. 5, 'spiritual aid,' 'aid and consolation.' And so Acts iv. 36, *νιδε παρακλήσεως*, where see my note. Acts ix. 31, ἡ π. τοῦ ἀγίου Πν.: meton. for 'the Author of spiritual aid and consolation,' the Messiah, Lu. ii. 25. So λυτρωσις for λυτρωτής, Lu. ii. 38. See more in my note. By impl. in the sense of joy, gladness, Lu. vi. 24.

Παράκλητος, ου, ὁ, ἡ, prop. verbal adj. (παρακαλέω,) called upon, i. e. for help; hence as subst. 1) Lat. *advocatus*, an advocate, intercessor, who pleads the cause of any one before a judge, &c. Said of CHRIST, who standing at the right hand of God, intercedes for man with God, as the eternal High-Priest, Heb. vii. 25. ix. 34. 1 John ii. 1, εἰάν τις ἀμάρτη, παρακλήτων ἔχομεν πρὸς τὸν Πατέρα. And so in Philo we have this term and παρακαλεῖν used of the Jewish High-Priest. Josephus, too, Antiq. iv. 8, 3, applies it to Moses: ἦττον τοῦ Θεοῦ προνοησομένου, διὰ τὸ Μωϋσῆν εἶναι τὸν παρακαλοῦντα, where the full sense is, 'as if God would [then] take less care of them, inasmuch as Moses had been their advocate, or intercessor, [with God].' In Class. Gr. also the word is often used in the sense *advocate*. The allusion, however, in the above passage of the N. T. is not to such hired advocates, or barristers, but to friends, called *παρακλητοὶ*, whose office it was to intercede for the accused with the judge. See Bp. Pearson on the Creed, Art. viii. note 5. 2) as said of the Holy Spirit, John xiv. 16, ἄλλον παρ. δώσει ὑμῖν. xv. 26, ὅταν δὲ ἐλθῇ ὁ Π. xvi. 7, ὁ Π. οὐκ ἐλεύσεται. In the first of which passages however the term is, strictly speaking, applied to both Christ and the Holy Spirit; and, consequently, used with an especial reference to some quality common to both. That, I apprehend, is *intercession*, which pertains to Christ as well as the Holy Spirit; though the office somewhat differs in each: how far, and in what respect, I have shown in my note on Rom. viii. 26. In the other three passages it may best be rendered the *Paraclete*; for no single term will express the full extent of signif. in a term so pregnant with meaning; inasmuch as it includes the senses *Intercessor* and *Helper*, *Comforter* and *Monitor*, guide or instructor.

Παρακοή, ης, ἡ, (παρακούω,) prop. 'a hearing amiss,' or want of attention to what is heard; in N. T. neglect to hear, i. e. obey, equiv. to disobedience, Rom. v. 19, διὰ τῆς παρ. τοῦ ἐνὸς ἀνθρώπου. 2 Cor. x. 6. Heb. ii. 2.

Παρακολουθίω, f. ἦσω, (παρὰ, ἀκολουθίω,) prop. to accompany any one side by side, follow closely, as oft. in Class.

n N. T. said fig. 1) of things, *to accompany*, i. e. 'be done by' any one, with dat. Mk. xvi. 17, *σημεία τοῖς πιστεύουσι ταῦτα παρακολουθήσει*, a peculiar expression, best explained by Kypke as put for 'miracula hæc patrabunt credentes.' So Lucian de Conscrib. Hist. § 6, there is mention made of the faults, *ὅποσαι τοῖς φαύλοις συγγράφουσι παρακολουθοῦσιν*. Pol. xvii. fin. *οὐκ ὀκνήσομεν διασαφεῖν τὰ παρακολουθούντα ταῖς ἐξουσίαις αὐτῶν ἀπρεπῆ*. Dioscor. Præf. to l. vi. *τὰ παρακολουθούντα σημεῖα ἕκαστω τῶν φαρμάκων*. It would seem, however, that the intent of the words in the above passage is not so much to represent *them* as working the miracles, but rather the power of working the miracles as being inherent in them; just as in Hermog. p. 34, the attributes of a person are represented as *παρακολουθούντα τῷ προσώπῳ*. 2) *to follow up closely* in mind, *to trace out*, *examine*, with dat. Lu. i. 3, *παρακ. πᾶσιν ἀκριβῶς*, and oft. in Class. 3) *to conform unto*, *embrace*, with dat. τῆ διδασκαλίᾳ, 1 Tim. iv. 6. 2 Tim. iii. 10. 2 Macc. ix. 27, *παρ. τῆ ἐμῆ προαιρέσει*.

Παρακούω, f. σω, (παρά, ἀκούω,) *to hear amiss*, imperfectly, or inattentively. In N. T. *to neglect to hear*, i. e. fig. *not to obey*, with gen. Matt. xviii. 17, *ἐὰν παρακούσῃ αὐτῶν*. Sept. and later Class.; chiefly of things, but sometimes of persons; as Epict. Enchir. 39, *τινῶν παρακούσης*; 'whom will you disobey?'

Παρακύνπτω, f. ψω, *to stoop down near by* any thing, *to bend forward near*, i. e. in order to look at any thing more closely. Sept. and Class. 1) prop. and absol. Lu. xxiv. 12, *παρακύνψας βλέπει τὰ ὀθόνα*; with eis, John xk. 11, *παρακύνψεν eis τὸ μνημεῖον*. And so Theocr. Id. iii. 7, *κατ' ἄντρον παρ.* 2) metaph. *to look into*, in order to find out or know, with eis, Ja. i. 25. 1 Pet. i. 12, *eis ἃ ἐπιθυμοῦσιν ἀγγελοὶ παρακύνψαι*, lit. 'to get a glimpse of it.' So Lucian, Pisc. 38, *ἐπειδὴ παρέκνυσα τὰ ὑμέτερα*, 'when I had taken a peep into your maxims.'

Παραλαμβάνω, f. λήψομαι, *to take near*, *with*, *to one's self*; and also *semi-pass.* *to receive with* or *to one's self*: I. *to take to one's self*, e. gr. a city or kingdom, i. e. to take in possession, seize; in N. T. only of persons, *to take unto* or *with one's self*, i. e. as an associate, companion, with acc. Matt. i. 20, *μὴ φοβηθῆς παραλαβεῖν M. τὴν γυναῖκά σου*. ver. 24. xvii. 1, *παραλαμβάνει ὁ I. τὸν Πέτρον*. xk. 17, and oft. Also with eis of place, Matt. iv. 5, 8, al.; μετὰ and gen. of pers. xii. 45. xviii. 16; πρὸς and acc. of pers. John xiv. 3. Sept. and Class. Part. *παραλαβῶν* is sometimes used, by partial pleo-

nasm, before other verbs, to express the idea more fully and graphically, Acts xvi. 33, *παραλαβὼν αὐτοὺς ἔλουσεν ἀπὸ τῶν πληγῶν*. xxi. 24, al.: so also the verb itself with *καὶ* before another verb, Matt. ii. 13, *παραλαβε τὸ παιδίον, καὶ φεύγε*. John xix. 6, al. Sept. 1 Sam. xvii. 31, 57. Fig. of those whom Christ will *take with* him, or receive into favour, at his coming, pass. Matt. xxiv. 40, *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίσταται*. Lu. xvii. 34, sqq.: also of a teacher, = *to receive*, *acknowledge*, to embrace and follow his instructions, John i. 11.—II. *to receive with* or *to one's self*, i. e. what is given or delivered over, = to take from another into one's own hands; in N. T. 1) prop. *to receive in charge*, as an office, dignity, *διακονίαν*, Col. iv. 17. *βασιλείαν*, Heb. xii. 28. Sept. and Class. 2) metaph. *to receive into the mind*, = *to be taught*, *to learn*, with acc. of thing, Mk. vii. 4, *ἂν παρέλαβον κρατεῖν*. 1 Cor. xv. 1. Gal. i. 9. Phil. iv. 9, *ἂ καὶ ἐμάθετε καὶ παραλάβετε*. (Simil. scriptor ap. Routh. Fragm. Patr. i. 464, *τὴν πίστιν, ἣν ἐξ ἀρχῆς παραλάβαμεν*.) Col. ii. 6: foll. by acc. with ἀπό τινος, 1 Cor. xi. 23; with παρά τινος, Gal. i. 12. 1 Th. ii. 13.

Παραλέγω, f. ξω, *to lay near*, and mid. *to lie near* or *with* any one; in N. T. only mid. *παραλέγομαι*, as a nautical term, *to lay one's course near*, i. e. *to sail near*, *by*, *along* a place or coast, equiv. to *παραπλέω*, with acc. depending on *παρά* in composition. Acts xxvii. 13, *παραλέγουτο τὴν Κρήτην*. So Diod. Sic. xiii. 3, *παρ. τὴν Ἰταλίαν*. In Acts xxvii. 8, *παραλεγόμενοι αὐτήν*, (namely, the promontory of Salomone,) it means *doubling*. The term *παραλέσθαι* was used in preference to *παραπλεῖν*, with allusion to the custom of the ancients in doubling promontories, or coasting close in shore, or in dangerous navigation, of having the ship towed by ropes from boats. So Thuc. iv. 25, *παραπλεόντων ἀπὸ κάλω*, where see my note.

Παράλιος, ου, ὁ, ἡ, adj. (παρά, ἄλις,) *near* or *by the sea*, *maritime*, Lu. vi. 17, *τῆς παραλίου (χώρας) Τύρου*, i. e. the sea-coast of Tyre. Sept. and Class.

Παραλλαγῆ, ἡς, ἡ, (παραλλάσσω,) *change*, *alteration*, *vicissitude*, Ja. i. 17, *παρ' ᾧ οὐκ ἐπι παραλλαγῆ*. So Plotin. Enn. vi. 6, 3, *ἡμερῶν πρὸς νύκτας τῆ παραλλαγῆ*. Plut. viii. 214, *μερίζοντας παραλλαγῆς αἱ ἡλικίας περὶ ἕκαστον ἡμῶν ποιῶσιν, ἢ κοινῇ περὶ τὰς πόλεις*.

Παραλογίζομαι, f. ἴσομαι, *to mis-reckon*; in N. T. prop. *to deceive by false reasoning*, and hence gener. *to deceive*,

circumvent, with acc. of pers. Col. ii. 4. Ja. i. 22. Sept. and Class.

Παραλυτικός, ἡ, ὄν, adj. (παράλυω,) *paralytic, palsied*, Matt. iv. 24. viii. 6.

Παράλυω, f. ὑσω, to loosen at or from the side, i. e. things joined side by side, to disjoin; in N. T. to dissolve, i. e. to relax, enfeeble, only perf. part. pass. παραλελυμένος, relaxed, enfeebled, feeble. 1) prop. Heb. xii. 12, παραλελυμένα γόνατα, see my note there. Sept. and lat. Class. 2) in the sense of *paralytic*, equiv. to παραλυτικός, Lu. v. 18. Acts viii. 7, πολλοὶ παραλελυμένοι καὶ χωλοί. ix. 33. 1 Macc. ix. 55, and lat. Class.

Παραμένω, f. ενῶ, to remain near, by, with any one, foll. by πρὸς τινα, 1 Cor. xvi. 6, πρὸς ὑμᾶς τυχὸν παραμένω; absol. Heb. vii. 23, κωλύεσθαι παραμένειν, i. e. thereby, therein, scil. in the priest's office; and in Class. fig. to continue in any thing, to persevere therein. So Diod. Sic. ii. 29, παρ. ἐν τῷ μαθήματι. Absol. Ja. i. 25.

Παραμυθέομαι, f. ἤσομαι, depon. mid. to speak near or with any one, i. e. kindly, soothingly, to soothe, pacify. See Hemsterh. on Xen. Eph. p. 153; hence in N. T. 1) to exhort, encourage, with acc. of pers. expr. or impl. 1 Th. ii. 11, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι. v. 14. Xen. Hist. iv. 8, 28. 2) to console, comfort, with acc. of pers. John xi. 19, ἵνα παρ. αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ver. 31. Jos. and Class.

Παραμυθία, ας, ἡ, (παραμυθέομαι,) in Class. gener. exhortation, encouragement; in N. T. consolation, comfort, 1 Cor. xiv. 3. Wisd. xix. 12. Jos. & lat. Class.

Παραμύθιον, ου, τὸ, (παραμυθέομαι,) consolation, comfort, solace, Phil. ii. 1.

Παρανομέω, f. ἤσω, (παράνομος,) prop. to act aside from law, i. e. to violate law, transgress, absol. Acts xxiii. 3.

Παρανομία, ας, ἡ, (παράνομέω,) violation of law, transgression, 2 Pet. ii. 16.

Παραπικραίνω, f. ανῶ, a. l. παρ-πικράνα, found only in Sept. and N. T. strictly to make bitter, or be bitter, towards any one, treat with bitterness; more usually to embitter, provoke, hence absol. to provoke, i. e. God, Heb. iii. 16. 1 Esdr. v. 15.

Παραπικρασμός, οὔ, ὁ, (παρ-πικραίνω,) an embittering, provocation, of God by disobedience, Heb. iii. 8, 15. Sept. Ps. xcvi. 8: not in Class.

Παραπίπτω, a. 2. παρέπεσον, to fall near by any one, and hence to fall in with, meet, also to fall aside from, to swerve or deviate from any thing; hence

in N. T. fig. to fall away from the path of duty, from the faith, to apostatise, absol. Heb. vi. 6. Wisd. vi. 9, and Class. as Pol. xii. 7, 2, τῆς ἀληθείας.

Παραπλῆω, f. εὔσομαι, to sail near, by, past a place, Acts xx. 16, and Class.

Παραπλήσιον, adv. (παραπλήσιος,) near by, nigh to, i. e. like, similarly, foll. by dat. Phil. ii. 27, ἠσθένησε παραπλήσιον Σανάτῳ.

Παραπλησίως, adv. (παραπλήσιος,) prop. near to, nigh by; hence like, in the like manner, Heb. ii. 14, and Class.

Παραπορεύομαι, f. εὔσομαι, to go near or by the side of any one, = to accompany; in N. T. to pass by, pass along by, intrans. Mk. xi. 20, παραπορευόμενοι εἶδον τὴν συκῆν: part. οἱ παραπορευόμενοι, the passers-by, xv. 29: foll. by διὰ τῶν gen. of place through which, ii. 23, διὰ τῶν σκορῖμων. ix. 30. Sept. and lat. Class.

Παράπτωμα, ατος, τὸ, (παρ-πίπτω,) prop. a fall, occasioned by stumbling against or upon any thing, Hdot. viii. 87, also a fall gener., in N. T. fig. a falling aside or away, scil. from right, truth, duty, a lapse, error, fault, viz. 1) prop. as committed unintentionally, from ignorance or inadvertence, Matt. vi. 14, εἰάν ἀφήτε τοῖς ἀνθρ. τὰ παρ. αὐτῶν: so Rom. xi. 11. Gal. vi. 1. Sept. Ps. xix. 13. Pol. ix. 106. 2) by Hebr. gener. for transgression, sin, Rom. iv. 25, δεσ παρέδόθη διὰ τὰ παρ. ἡμῶν. v. 15, opt.: of Adam's first transgression or fall, v. 15, 17, 18, & Sept.

Παραρρέω, f. ρεύσομαι, (παρὰ, ρέω,) a. 2. pass. παρερρήην, in act. signif. prop. to flow near or by, prop. of a river; and fig. to glide away, escape, from the mind; also of a person, to glide along by stealth, as a thief; in N. T. once of persons, fig. to glide aside from, to swerve or deviate from any thing, as the truth, law, precepts, &c. absol. Heb. ii. 1, δεῖ ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε παραρρῶμεν, 'lest we glide aside from them,' i. e. lest we transgress them; parallel with παράβασις and παρακοή, ver. 2. See my note.

Παράσημος, ου, ὁ, ἡ, adj. (σῆμα,) lit. bye-marked, i. e. having a particular mark or sign to distinguish it from others. Hence as neut. τὸ παράσημον, as subst. sign, mark, pl. insignia, scil. by which any thing is distinguished from others; espec. spoken of the sign of a ship, a painting or image in bas-relief on the prow, and distinguished from the tutela, or figure of the tutelary god of the ship upon the stern, though sometimes the parasemon and tutela were the same; as in Acts xxviii. 11, ἐν πλοίῳ παρασήμῳ Διοσκούριος, 'in a ship with the ensign Dioscuri.'

Παρασκευάζω, f. άσω, lit. to make

ready, and *place near* or *for any one, to prepare*, and *cause to be at hand*, as food, absol. Acts x. 10, *ἐγένετο πρόσπεινος, παρασκευαζόντων ἐκείνων*, and Class. mid. or pass. *to prepare one's self, be ready*, 2 Cor. ix. 2, *παρασκευάσασθαι ἀπὸ πέρουσι*, 'was prepared or ready.' 1 Cor. xiv. 8, *τίς παρασκευάζεται ε. π.*; 'who will prepare himself, get ready?' Sept. Jer. l. 42. Jos. Ant. v. 7, 5, & Class.

Παρασκευή, ἡς, ἡ, (σκευή), *a making ready, preparation*; in N. T. with article ἡ, in the Jewish sense, *the preparation*, i. e. the day or hours before the sabbath, or other festival, when preparation was made for the celebration, *the eve of the sabbath*, &c. John xix. 14, 31, 42, al.: it is also called *προσάββατον*, Mk. xv. 42. Judith viii. 6, and *προεόρτιον*, Philo, p. 626.

Παρατείνω, f. *ενῶ*, *to stretch out near, by, or to, to extend near*; in N. T. fig. *to extend, prolong, continue*, in time, trans. Acts xx. 7, *παρέτεινε τὸν λόγον μέχρι μεσονυκτίου*, and Class.

Παρατηρέω, f. ἴσω, lit. 'to keep one's eye near,' *to observe narrowly, watch closely*: 1) prop. as the actions of any one with sinister intent, trans. Mk. iii. 2, *παρετήρουν αὐτὸν, εἰ τοῖς σάββασι θεραπεύσει αὐτόν*. Lu. xiv. l. xx. 20: so *τάς πύλας*, Acts ix. 24. 2) fig. of times, *to observe carefully, keep superstitiously*, Gal. iv. 10: so Jos. Ant. iii. 5, 5, *παρ. τὰς ἐβδομάδας*.

Παρατήρησις, εως, ἡ, (*παρατηρέω*), *close watching, accurate observation*, Lu. xvii. 20, *οὐκ ἔρχεται ἡ βασι. τοῦ θ. μετὰ παρατήρησεως, not with observation*, i. e. not so that its progress may be watched with the eyes, or with what attracts observation, scil. so as to catch observation by its external appearance.

Παρατίθημι, f. θήσω, *to put or place near any one*, trans. 1) prop. of food, *to set or lay before any one*, with acc. of thing and dat. of pers. expr. or impl. Mk. vi. 41, *ἵνα παραθῶσιν αὐτοῖς*. viii. 7. Lu. xi. 6. Acts xvi. 34, *τράπεζαν*. 1 Cor. x. 27. Sept. and Class. 2) fig. as a teacher, *to set or lay before, = to propound, deliver*, with acc. and dat. Matt. xiii. 24, *ἄλλην παραβ. παρέθηκεν αὐτοῖς*: mid. with *ἑτι*, Acts xvii. 3. Sept. and Class. 3) mid. *παρατίθεμαι*, (a. 2. *παρεθέμην*, a. 2. imper. *παράθου*), prop. *to place with any one on one's own account, = to give in charge, commit, entrust*, with acc. and dat. Lu. xii. 48, *ᾧ παρέθεντο πολὺ*. 1 Tim. i. 18. 2 Tim. ii. 2. 1 Pet. iv. 19; also Lu. xxiii. 46, *εἰς χειράς σου παραθήσομαι τὸ πνεῦμά μου*. Sept. and Class. In the sense of *to commend*, with acc. and dat. Acts xiv. 23, *παρέθεντο αὐτοὺς τῷ*

Κυρίῳ. xx. 32. So Jos. Ant. iv. 8, 2, *π. ὑμᾶς νόμῳ σωφροσύνης*.

Παρατυγχάνω, aor. 2. *παρέτυχον*, *to fall in with any one, to happen to be near*, part. *οἱ παρατυγχάνοντες*, Acts xvii. 17, *τοὺς π.* 'those that happened to be there.' And so oft. in Class.

Παραυτίκα, adv. (*παρὰ, αὐτίκα*), prop. *at this very instant, instantly*, for *παρ' αὐτὰ τὰ πράγματα*. In N. T. once, with art. *τὸ παραυτίκα*, as adj. *instant*, i. e. momentary, transient, 2 Cor. iv. 17, *τὸ π. ἐλαφρὸν, momentary, light*. Freq. in Class.

Παραφέρω, aor. 2. *παρήνευγον*. This verb, like other comp. of *παρὰ*, has very different meanings, according to the sense assigned to the *παρὰ*. Hence sometimes it signif. *to bring to or towards any one*; at others, *to turn away*, as the eyes from an object, or *aside*, as a weapon levelled at any one; also, *to hurry away*, as a stream does those who attempt to cross it, or as a tempestuous wind hurries a ship out of its course. From the two last senses have sprung those two in which the word occurs in N. T., namely, 1) act. and fig. *to cause to pass by*, as said of evil, Mk. xiv. 36, *παρήνευγε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο*. Lu. xxii. 42, where there seems to be an allusion to a host's causing a cup of wine to be carried past one of the guests. 2) pass. prop. *to be borne along, carried away by*, Jude 12, in later edd. *νεφέλαι ἐνδρόροι ὑπὸ ἀνέμων παραφερόμεναι*. But the text. rec. *περιφερ.* yields by far the better sense; the context requiring that of *circum-aguntur, or circumferuntur*. On the contrary, in Heb. xiii. 9, *διδασκαίς ποικίλαις μὴ παραφέρεσθε*, as in later edd. for text. rec. *περιφ.*, which yields, indeed, a good sense, (and so Eph. iv. 14, it is said, *μηκέτι κλυδωνιζόμενοι παντὶ ἀνεμῷ τῆς διδ.*) but not so good a one as *παρ. abripio*. Similarly Plut. Timol. 6, we have *αἱ κρίσεις σείονται καὶ παραφέρονται ῥαδίως ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων*, a metaphor taken from a ship hurried out of its course by violent winds. Plut. Arat. 12. The full sense, then, in the above passage is, 'to be carried away [from the truth].' So in Plato, p. 265, it is said, *ἀλήθους τινὸς ἐφαπτόμενοι, τάχα δ' ἂν καὶ ἄλλοι παραφερόμενοι*, δ' 893, *παραφερόμενος*. 275, *παρενέχθημεν*, et al. also in Plut. vi. 53, *καταδέοντες τὴν κρίσιν* (judgment) *ὅπως μὴ καταφέρηται τῷ τέρποντι πρὸς τὸ βλάπτον*.

Παραφρονέω, f. ἴσω, *to be aside from a right mind*, be aside oneself, *to be foolish, act foolishly*, absol. 2 Cor. xi. 23, *παραφρονῶν λαλῶ*. Sept. and Class.

Παραφρονία, ας, ἡ, (*παραφρονέω*),

prop. a being beside oneself, *madness, folly*, 2 Pet. ii. 16.

Παραχειμάζω, f. άσω, *to winter near or at a place, or with a person, intrans.* Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6, and Class.

Παραχειμασία, as, ή, (παραχειμάζω,) *a wintering near or at a place*, Acts xxvii. 12, and Class.

Παραχρήμα, adv., prop. for παρά τὸ χροῖμα, lit. 'with the thing itself,' at the very moment, on the spot, = *forthwith, immediately*, Matt. xxi. 19, ἐξηράνθη παραχρήμα ἡ συκῆ, i. e. immediately after being cursed, ver. 20. Lu. i. 64. iv. 39, & oft. Sept. and Class.

Πάρδαλις, εως, ή, (πάρδος,) *a panther, leopard*, Rev. xiii. 2. Sept. & Class.

Παρεδρεύω, see Προσεδρεύω.

Πάρεμι, f. έσομαι, (παρά, ειμι,) *to be near by, be present*, absol. John vii. 6, ὁ καιρὸς ὁ έμὸς ὀπω πάρεστιν. xi. 28, ὁ διδάσκαλος πάρεστι. Acts x. 21. xvii. 6; so 2 Pet. i. 12, ἐν τῇ παρουσίᾳ ἀληθείᾳ, i. e. 'the truth which ye have received.' Part. τὸ παρόν, *the present time*, Heb. xiii. 11, πρὸς τὸ παρόν. Said of things, foll. by dative of person, *to be present with or to a person*, q. d. 'the person has the thing,' 2 Pet. i. 9, ᾧ μὴ πάρεστι ταῦτα, i. e. 'he who has not these things.' So Wisd. xiii. 1, οἷς παρὴν Θεοῦ ἀγνωσία. xi. 21, & Class. Hence τὰ παρόντα, *the things which one has*, i. e. property, fortune, condition, Heb. xiii. 5, ἀρκούμενοι τοῖς παρούσιν. Class. e. gr. Xen. Conv. iv. 42, οἷς τὰ παρόντα ἀρκεῖ, ἤκιστα τῶν ἀλλοτρίων ὀρέγονται. Phocyl. 4.

Παρεισάγω, f. ξω, (παρά, εισάγω,) *to lead in or bring by the side of others, to introduce along with others*; in N. T. *to lead or bring in by stealth*, trans. αἰρέσεις, 2 Pet. ii. 1. Pol. i. 18, 3, et al. Plut. Pyrrh. 29. Diod. Sic. xii. 41.

Παρεισακτος, ου, ὁ, ή, adj. (παραισάγω,) *brought in by stealth*, Gal. ii. 4, διὰ τοὺς π. ψευδαδέλφους for ἀλλοτρίους.

Παρεισδύω, f. ύσω, (παρά, εισδύω,) *to go or come in by stealth, to creep in unawares*, Jude 4. Jos. and Class.

Παρεισέρχομαι, αυ, ὁ, ή, adj. (παραισέρχομαι,) *intrans.* 1) *to go or come in near to any thing, to enter in unto or with any thing*, Rom. v. 20, νόμος δὲ παρεισήληθεν sc. εἰς τὸν κόσμον, 'but the law entered in thereunto,' viz. unto or upon the παράπτωμα, ver. 18, (comp. ver. 12, ἡ ἀμαρτία εισήληθε,) i. e. 'the law supervened upon the state of transgression from Adam to Moses.' So Test. XII. Patr. p. 608, γίνεται μέθη, καὶ παρεισέρχεται ἀναισχυντία. But παρά

may mean *by-the-by, indirectly*, silently. See my note. 2) *to go or come in by stealth, to enter unawares, intrans.* Gal. ii. 4, οἷτινες παρεισήληθον κατασκοπήσαι, and Class.

Παρεισφείρω, αυ, 2. παρεισήνευγον, (παρά, εισφείρω,) *to bear or bring in therewith or thereunto, to bring forward*; in N. T. fig. *to bring forward along with, to exhibit therewith*, παρ. σπουδῆν πάσαν, 2 Pet. i. 5, where see my note.

Παρεκτός, adv. (παρά, εκτός,) prop. *near by without, on the outside*; fig. *besides*, used with art. τὰ παρεκτός, *the things besides*, over and above, 2 Cor. xi. 28, χωρὶς τῶν παρεκτός: with gen. in the sense of *except*, Matt. v. 32, παρεκτός λόγου πορνείας. Acts xxvi. 29, and lat. Gr. writers.

Παρεμβολή, ης, ή, (παρεμβάλλω,) *a putting something between others*, also, as a military word, *a juxta-array*, a certain method of drawing up troops, Pol. xi. 32, 6; hence in N. T. 1) meton. *array, for army, host*, i. e. as drawn up in battle-array, Heb. xi. 34, παρεμβολὰς ἐκλιναν ἀλλοτρίων. Rev. xx. 9. Sept. and Pol. iii. 73, 8. AEL. V. H. xiv. 46. 2) *encampment*, i. e. prop. *juxta-arrangement in a camp*, hence gener. *a camp*, Pol. vi. 28, 1. Jos. Ant. vii. 4, 1. Plut. Cæs. 45, al.; said of a standing camp, *castra stativa*, or *barracks*, of the Roman soldiers at Jerusalem in the fortress of Antonia, Acts xxi. 34; also of the encampments of the Israelites in the desert, Heb. xiii. 11; and in the same connexion, fig. ver. 13.

Παρευοχλέω, f. ήσω, (παρά, ενοχλέω,) *to trouble besides*, foll. by dative of pers. Acts xv. 19, κρίνω μὴ παρευοχλεῖν τοῖς κ.τ.λ. 'to give no further molestation.' Sept. and lat. Class., as Pol., Diod. Sic. and Arrian.

Παρεπίδημος, ου, ὁ, ή, adj. (παρά, επίδημος,) *a by-resident, a sojourner*, i. e. among a people not one's own, Heb. xi. 13. 1 Pet. i. 1. ii. 11. Sept. Gen. xxiii. 4, al. Pol. and other late writers.

Παρέρχομαι, (παρά, ερχομαι,) f. παρελεύσομαι, αυ, 2. παρήλθον, intrans. I. *to come near to any person or thing, to draw near*, Lu. xii. 37, παρελθὼν διακονήσει αὐτοῖς. xvii. 7. Ecclus. xxix. 9; gener. Mk. vi. 48, ἤθελε παρθεῖν αὐτούς. AEL. V. H. ii. 35, ἐπεὶ δὲ τις αὐτὸν παρήλθε: in a hostile manner, Acts xxiv. 7. Jos. Bell. iii. 8, 2. Xen. Conv. i. 7.—II. *to go or pass near, to pass along by*: 1) prop. and absol. Lu. xviii. 37, ὅτι ὁ Ἰησ. παρέρχεται: foll. by acc. Acts xvi. 8, παρελθόντες τὴν M.; by διὰ τῆς ὁδοῦ, Matt. viii. 28. Sept. and Class.; said of time, *to pass by, be past*, absol. xiv. 15,

ἡ δὲ ἄρα ἤδη παρήλθεν. Acts xvii. 9. 1 Pet. iv. 3, ὁ παρεληλυθὸς χρόνος. 2) fig. *to pass away, perish*, absol. and gener. Matt. v. 18, ἕως ἂν παρέλθῃ ὁ οὐρ. καὶ ἡ γῆ, oft. Sept. Ps. xxxvii. 36, and Class., as Theocr. Id. xvii. 8, *σε παρέρχεται, ὡς ὄναρ, ἤβη*. Of words, declarations, &c. *to pass away* without fulfilment, *be in vain*, Matt. v. 18. xxiv. 35, οἱ λόγοι μου οὐ μὴ παρέλθωσι. 3) fig. of evils, *to pass away from any one, to be removed, averted*, foll. by ἀπό of person, Matt. xxvi. 39, *παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τ.* Mk. xiv. 35. Sept. Cant. iii. 4. Ael. V. H. xiii. 38. 4) fig. *to pass by or over*, equiv. *to neglect, transgress*, with acc. Lu. xi. 42, *τὴν κρίσιν.* xv. 29, *ἐντολήν.* Sept. and Class.

Πάρεσις, *aws, ἡ*, (παρήμι,) *praetermissio*, i. e. *a letting pass or remission*, in the sense of overlooking, not punishing, Rom. iii. 25: it differs from ἀφασις, which implies pardon, forgiveness. Dion. Hal. Ant. vii. 37.

Παρέχω, f. ἔχω, (παρά, ἔχω,) prop. *to hold near to any one*; in N. T. *to hold out near or towards any one, = to present, offer, &c.* 1) prop. with acc. Lu. vi. 29, *πάρεχε καὶ τὴν ἄλλην σκ. σιαγόνα*, and so oft. in Class. 2) fig. 'to be the cause, source, occasion of any thing to a person,' i. e. *to make or do, to give or bestow, to show, to occasion*, sc. in one's behalf, with acc. and dat., expr. or impl.; *κόπον or κόπου παρέχειν τινί, to give one trouble, = to trouble, vex*, (see Κόπος,) Lu. xi. 7. xviii. 5; *ἐργασίαν παρέχειν τινί, to make or bring gain to any one*, Acts xvi. 16. xvii. 31, *πίστιν παρασχὼν πᾶσιν*, 'causing belief in all.' i. e. 'proving, confirming it to all.' Jos. & Class. Acts xxii. 2, *παρίσχον ἡσυχίαν, they gave silence.* xxviii. 2, π. φιλανθρωπίαν. 1 Tim. i. 4. vi. 17. Class. Mid. *παρέχομαι, to do or show for one's self, for one's own part*, Lu. vii. 4, *ἀξίος ἐστὼν ᾧ παρέξει τούτο*, 'for whom thou shouldst on thy part do this.' Acts xix. 24. Col. iv. 1, *τὸ δίκαιον τοῖς δούλοις παρέχεσθε*: with double accus. Tit. ii. 7, *σιαντὸν παρεχόμενος τύπον καλῶν ἔργων*, and so in Class.

Παρηγορία, *aw, ἡ*, (παρηγορέω, fr. παρά, ἀγορεύω,) *consolation, comfort, solace*, Col. iv. 11. Plut. de Exil. 1.

Παρθενία, *aw, ἡ*, (παρθένος,) *virginity, virgin age*, Lu. ii. 36, *ζήσασα ἐτη μετὰ ἀνδρὸς ἐπτά ἀπὸ τῆς παρθ. αὐτῆς*, i. e. 'with the husband whom she had married as a virgin.' Sept. and Class.

Παρθένος, *ou, ὁ, ἡ*, adj. *virgin*, as oft. in Class.; in N. T. I. FEM. ἡ παρθένος, as subst. *a virgin, maiden*: 1) one who has not known man, Lu. i. 27, *πρὸς παρθένον μεμνηστευμένην — Μαρίας*.

comp. ver. 34. Sept. and Class. Matt. i. 23, ἡ παρθένος ἐν γαστρὶ ἔξει: also youthful spouse: fig. 2 Cor. xi. 2. 2) gener. of a marriageable maiden, Matt. xxv. 1. Acts xxi. 9. 1 Cor. vii. 34, *μεμίρισται ἡ γυνὴ καὶ ἡ παρθ.* equiv. *to ἡ ἀγαμος*. ver. 37, *τὴν ἑαυτοῦ παρθ.* equiv. *to his virgin-daughter, marriageable but unmarried*. Sept. and Class.—II. MASC. Rev. xiv. 4, *οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένου γὰρ εἰσιν*, i. e. *chaste, pure, who have not known women*.

Παρήμι, f. παρήσω, (παρά, ἴμι,) perf. pass. *παρίμαι, to let pass by or along*, Hdot. iii. 72, *to let go loose, relax, as ropes*; hence in N. T. fig. pass. *παρίμαι, to be relaxed, enfeebled*, lit. *unstrung*, only in perf. part. *χεῖρες παριμέναι, hands enfeebled*, hanging down from weariness and despondency, Heb. xii. 12. Sept. Zeph. iii. 17. Eccles. ii. 13. xxv. 23. Jos. Ant. xiii. 12, 5, *αὐτοῖς αἱ χεῖρες παρήθησαν*. Eur. Alc. 203, *παριμένη δὲ χεῖρὸς ἄθλιον βάρος*.

Παρίστημι and Παριστάνω, (παρά, ἵστημι,) f. *παραστήσω, a. 2. παρίστην, trans. to cause to stand near, intrans. to stand near*, see Ἰστημι. I. TRANS. in the pres. imperf. fut. and a. l. of the act. *to cause to stand near, to place near by*; hence in N. T. *to place or set before any one, to present, exhibit*: 1) gener. with acc. and dat. expr. or impl. Acts xxiii. 33, *παρίστησαν καὶ τὸν Παῦλον αὐτῷ*. Lu. ii. 22, *τῷ Κυρίῳ*. 2 Cor. iv. 14, *παραστήσει (ἡμᾶς) σὺν ὑμῖν, scil. τῷ βήματι τοῦ Χρ.* &c.: so with double acc. of object and predicate, *τινά τι*, Acts i. 8. ix. 41. Rom. vi. 13, 16, *ὃ παριστάνετε ἑαυτοὺς δούλους*. xii. 1. oft. Sept. and lat. Class. 2) = *to place at hand, furnish*, Matt. xxvi. 53, *παραστήσει μοι πλείους*. Acts xxiii. 24, *κτῆν*. Pol. xxx. 9, 3. Lucian D. Mort. vi. 2. 3) in the sense of *to commend*, 1 Cor. viii. 8, *βρῶμα ἡμᾶς οὐ παρίστησι τῷ Θεῷ*. Jos. Ant. xv. 7, 3. Arr. Epict. i. 16, *αὐτὰ ἐπαινέσαι ἢ παραστήσαι*. 4) metaph. *to set forth by arguments*, i. e. *to show, prove*, Acts xxiv. 13, *οὐτε παραστήσαι δύνανται περὶ ὧν κ.τ.λ. & oft. in Class.*—II. INTRANS. in the perf. plup. and aor. 2. of the act. and in the mid. *to stand near or by*: 1) gener. *to be present, &c.* with dat. expr. or impl. Acts i. 10. ix. 39, *παρίστησαν αὐτῷ πᾶσαι αἱ χῆραι*. xxvii. 23. Mk. xv. 39, *ὁ παρ-εστηκὸς ἐξ ἐναντίας*, 'who stood by over against him': so part. *οἱ παρεστηκότες*, contr. *οἱ παρεστῶτες, the by-standers*, Mk. xiv. 47. Acts xxiii. 2; with ἐνώπιόν τινος, iv. 10. Sept. Jos. and Class. Fig. in a friendly sense, *to stand by, to aid*, with dat. Rom. xvi. 2, *ἵνα παραστήτε αὐτῇ*.

2 Tim. iv. 17, and Class.; in a hostile sense, by impl. absol. Acts iv. 26, *παρέστησαν οἱ βασιλεῖς τῆς γῆς*. Ecclus. li. 3. Said of time, a season, &c. *to be present, to have come*, Mk. iv. 29, *παρέστηκεν ὁ Φερισμός*. Dem. 255, 25. 2) *to stand before* any one, in his presence, (Hdian i. 4, 1.) e. gr. in a forensic sense, before a judge, Acts xxvii. 24, *Καίσαρι σε δεῖ παραστήναι*. Rom. xiv. 10. Said of attendants who wait in the presence of a superior, Lu. i. 19, *ἐγὼ εἰμι Γαβρ. ὁ παρεστηκώς ἐνώπιον τοῦ Θ.* dat. xix. 24. Sept. and Class. as Lucian, D. Deor. xxiv. 1, *δεῖ—παρεστάναι τῷ Διί*.

Πάροδος, ου, ἡ, lit. *a way by, passage-way*, of place, Thuc. iii. 21; in N. T. of action, *a passing by*, 1 Cor. xvi. 7, *ἐν παρόδῳ, by the way*, in passing. Class. as Thuc. i. 126.

Παροικέω, f. ἦσω, (παρὰ, οἰκίω,) *to dwell near, be neighbour*; in N. T. *to be a by-dweller, to sojourn, dwell as a stranger*, with ἐν, Lu. xxiv. 18, *σὺ μόνος παροικεῖς ἐν Ἰσρ.*; foll. by εἰς, Heb. xi. 9, *παρώκησεν εἰς τὴν γῆν*, 'he came and sojourned.' Sept. and Class.

Παροικία, ας, ἡ, (παροικέω,) *a dwelling near*; in N. T. *a sojourning, residence in a foreign land without the rights of citizenship*, Acts xiii. 17, *ἐν τῇ παρ. ἐν γῇ Ατγ.* Sept. and Wisd. xix. 10. Metaph. of human life, 1 Pet. i. 17. Sept. Ps. cxix. 54.

Πάροικος, ου, ὁ, ἡ, adj. (παρὰ, οἰκος,) *dwelling near, neighbouring*; in N. T. ὁ πάροικος, subst. *a by-dweller, a sojourner*, scil. without the rights of citizenship, *a foreigner*, Acts vii. 6, 29, *πάροικος ἐν γῇ Μ.* Fig. of human life, 1 Pet. ii. 11; also in respect to the Church and kingdom of God, Eph. ii. 19.

Παροιμία, ας, ἡ, (παροιμος, fr. παρὰ, οἶμος,) prop. 'something uttered by the way,' hence *a by-word, by-speech*: I. prop. *a proverb, adage*, 2 Pet. ii. 22, *τὸ τῆς ἀληθοῦς παροιμίας*, & oft. in Class.—II. In St. John's Gospel same as *παραβολή*: 1) gener. *figurative discourse, dark saying*, i. e. obscure and full of hidden meaning, John xvi. 25, *ἐν παροιμίας λαλεῖν*, ver. 29, (comp. *παραβολή* 3.) Prov. i. 1. xxv. 1. Ecclus. vi. 35. 2) *a parable*, in the usual sense, John x. 6, comp. *παραβολή* 2.

Πάροιμος, ου, ὁ, ἡ, adj. (παρὰ, οἶνος,) lit. *by or at wine*, i. e. spoken of what takes place by or over wine, revelry, as *τὰ παροιμια*, scil. *μέλη, drinking songs*, Boeckh. Pind. Fr. p. 555; in N. T. of persons, equiv. *to given to wine*, prop. 'sitting long by wine,' (comp. Prov. xxiii. 30.) 1 Tim. iii. 3. Tit. i. 7, and oft. in Class.

Παροίχομαι, (παρὰ, οἶχομαι,) f.

ἴσομαι, perf. *παρώχημαι, to go along by, to pass along*, Hom. Il. iv. 272; in N. T. only of time, *to pass away, intrans.* Acts xiv. 16, *ἐν ταῖς παρωχημέναις γενεαῖς*. Xen. An. xi. 4, 1.

Παρομοιάζω, f. ἄσω, (παρὰ, ὁμοιάζω,) prop. *to be nearly like*, i. e. gener. *to be like, to resemble*, with dat. Matt. xxiii. 27. So *παρομοιοῦσθαι*, Xen. Eph.

Παρόμοιος, ου, ὁ, ἡ, adj. (παρὰ, ὅμοιος,) prop. *nearly like*, i. e. gener. *like, similar*, Mk. vii. 8, 13, and Class.

Παροξύνω, f. νῶ, (παρὰ, ὀξύνω, fr. ὀξύς,) *to sharpen by or on any thing*, (i. e. by rubbing,) *to whet* as a knife, metaph. *to sharpen the mind, temper, courage* of any one, *to incite, impel*, Xen. Mem. iii. 3, 13; hence in N. T. metaph. *to provoke, rouse*, i. e. to anger, indignation, only pass. or mid. Acts xvii. 16, *παρωξύνετο τὸ πνεῦμα αὐτοῦ*. 1 Cor. xiii. 5. Sept. & Class.

Παροξυσμός, οῦ, ὁ, (παροξύνω,) prop. *a sharpening*, also fig. 1) *incitement*, i. e. to action or feeling, Heb. x. 24. 2) *sharp contention*, Acts xv. 39. Sept. and Class.

Παροργίζω, f. ἴσω & ἰῶ, *to make angry* by some act or thing, *to provoke thereby*, &c. with acc. Eph. vi. 4, *μὴ παροργ. τὰ τέκνα ὑμ.* Rom. x. 19. Sept. Ecclus. iii. 16. iv. 2.

Παροργισμός, οῦ, ὁ, (παροργίζω,) *provocation*; in N. T. *anger provoked, indignation, wrath*, Eph. iv. 26.

Παροτρῦνω, f. νῶ, (παρὰ, ὀτρύνω,) *to urge on by something, to stir up, incite thereby*, with acc. Acts xiii. 50. lat. Class. and Jos.

Παρουσία, ας, ἡ, (παρέμι,) prop. *the being or becoming present*: in N. T. 1) *presence*, 2 Cor. x. 10, *ἡ παρ. τοῦ σώματος ἀσθενῆς*. Phil. ii. 12, & Class. 2) *a coming, advent*, gener. 1 Cor. xvi. 17. Phil. i. 26, *παρουσία πάλιν πρὸς ὑμᾶς, a coming again, return*. Said of the final advent of Christ to judgment, Matt. xxiv. 3. 1 Cor. xv. 23. *ἡ παρ. τοῦ Ἰησοῦ τοῦ ἀνθ.* Matt. xxiv. 27. *τοῦ Κυρίου*, 1 Th. iii. 13: in a like sense, 2 Pet. iii. 12, *ἡ παρ. τῆς τοῦ Θ. ἡμέρας*. Also of the *coming*, i. e. *manifestation* of the man of sin, 2 Th. ii. 9.

Παροψίς, ἰδος, ἡ, (ὄψον,) prop. and lit. *a by-dish*, i. e. *a side-dish*, consisting of dainties set on the table as a condiment, Xen. Cyr. i. 3, 4; in later usage and N. T. *a side-plate*, i. e. *a plate, platter, dish*, prop. in which some dainties are served up, Matt. xxiii. 25, *τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος*, ver. 26. Arr. Epict. ii. 20. Plut. vi. 197.

Παρόρησία, ας, ἡ, (πᾶς, ῥῆσις,) prop. 'the speaking all one thinks,' equiv. *to free-spokenness*, hence meton. and gener.

frankness, boldness, as of speech, demeanor, action, &c. 1) prop. and gener. Acts iv. 13, *θεωρῶντες τὴν τοῦ Πέτρου παρρησίαν*. 2 Cor. iii. 12. So in adverbial phrases, *παρρησία*, *freely, boldly*, John vii. 13; or *openly, plainly*, without concealment or ambiguity, x. 24. xi. 14; also of actions, *openly*, ver. 54. xviii. 20; *ἐν παρρησία*, in or with boldness, equiv. to *freely, boldly*, Eph. vi. 19; also *openly, publicly*, opp. to *ἐν κρυπτῷ*, John vii. 4. Col. ii. 15. *μετὰ παρρησίας*, with boldness, i. e. *freely, boldly*, Acts ii. 29. iv. 29. 2) by impl. *licence, authority*, 1 Tim. iii. 13, *πολλὴν παρρ. ἐν πίστει*. Philem. 8. Jos. Ant. iv. 8, 12. xv. 6, 7. Zos. iii. 7. 3) as implying frank reliance, confiding hope, *confidence, assurance*, Heb. iii. 6. iv. 16. x. 19, 35, al.

Παρρησιάζομαι, f. *άσσομαι*, depon. mid. (*παρρησία*), to be free-spoken, to speak freely, openly, boldly, i. q. to be free, frank, bold, in speech or action, &c.; joined with verbs of speaking, Acts xiii. 46, *παρρησιασάμενοι εἶπον*, xix. 8; gener. and foll. by *ἐν* of place, *ἐν τῇ συναγωγῇ*, xviii. 26; of thing, object, i. q. 'in behalf of,' *ἐν αὐτῷ*, Eph. vi. 20; of person, *ἐν Θεῷ*, i. e. 'in faith and trust in God,' 1 Th. ii. 2. also *ἐν τῷ ὀνόματι τινος*, 'in one's name,' by one's authority, Acts ix. 27, 28; foll. by *ἐπὶ τῷ Κυρίῳ*, xiv. 3.

Πᾶς, πᾶσα, πᾶν, gener. *παντός, πάσης, παντός*, adj. *all*, Lat. *omnis*, viz. I. as including the idea of oneness, a totality, *all, THE WHOLE*, Lat. *totus*, i. q. *ὅλος*: in this sense the *sing.* is put with a noun having the art.; and the *plural* also stands with the art. where a definite number is implied, or without the art. where the number is indefinite.—A) IN SING. 1) before a *subst.* with the art. Matt. vi. 29, *ἐν πάσῃ τῇ δόξῃ αὐτοῦ*. viii. 32, *πᾶσα ἡ ἀγέλη*. Lu. i. 10, *πᾶν τὸ πλῆθος*. iv. 25. John viii. 2, *πᾶς ὁ λαός*: so with the names of cities, countries, &c. meton. for the inhabitants, Matt. iii. 5. Lu. ii. 1. With proper names, sometimes without the art. Matt. ii. 3. Acts ii. 36. Rom. xi. 26. 2) after a *subst.* with art. John v. 22, *τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ*. Rev. xiii. 12. 3) rarely between the art. and *subst.* where *πᾶς* is then emphatic, Acts xx. 18, *τὸν πάντα χρόνον*. Gal. v. 14. 1 Tim. i. 16.—B) IN PLUR. I. before a *subst.* or other word: 1) *subst.* with art. implying a definite number, Matt. i. 17, *πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβρ. ἕως Δ.* iv. 8. Mk. iii. 28. Lu. i. 6. Acts v. 20; without art. *πάντες ἄνθρ.* all men, all mankind indef. Acts xxii. 15. Rom. v. 12, 18. Heb. i. 6; *πάντα ἐθνη*, Rev. xiv. 8. 2) *particip.* with art. as *subst.* Matt. iv. 24, *πάντας τοὺς κακῶς ἔχοντας*. xi. 28. Lu.

i. 66, 71. Acts ii. 44.—II. after a *subst.* or other word: 1) *subst.* with art. as definite, Matt. ix. 35, *τὰς πόλεις πάσας*, scil. of that region, Lu. xii. 7. Acts xvi. 26. 2) *particip.* with art. as *subst.* Acts xx. 32, *ἐν τοῖς ἡγιασμένοις πᾶσιν*. Heb. v. 9.—III. between the art. and *subst.* as emphatic, Acts xix. 7. xxi. 21.—IV. joined with a *pron.* whether pers. or demonstr. either before or after it; *ἡμεῖς πάντες*, John i. 16. π. ἡ. Acts ii. 32. π. ὁ. Matt. xxiii. 8. ὁ. π. Lu. ix. 48. Acts i. 14. iv. 33. 1 Cor. xv. 10.—V. *absol.* 1) with art. *οἱ πάντες*, 'they all,' i. e. all those definitely mentioned, Mk. xiv. 64, *οἱ πάντες κατέκριναν*. Rom. xi. 32. Eph. iv. 13. Phil. ii. 21. Neut. *τὰ πάντα*, all things, equiv. to (1) *the universe*, the whole creation, Rom. xi. 36, *εἰς αὐτὸν τὰ πάντα*. 1 Cor. viii. 6. Rev. iv. 11; fig. of the new spiritual creation in Christ, 2 Cor. v. 17, 18; meton. for all created rational beings, all men, Gal. iii. 22. Col. i. 20; also for all the followers of Christ, Eph. i. 10, 23. (2) gener. *all things* before mentioned or implied, Mk. iv. 11; all the necessities of life, &c. Acts xvii. 25. Rom. viii. 32. (3) as a predicate of a prop. name, ὁ Θεὸς *τὰ πάντα ἐν πᾶσι*, all in all, i. e. above all, supreme, 1 Cor. xv. 28. Col. iii. 11. 2) without art. *πάντες*, all, equiv. to *πάντες ἄνθρ.* 'all men,' Matt. x. 22. Mk. ii. 12. x. 44. Lu. ii. 3. iii. 15. Neut. *πάντα*, all things, Matt. viii. 33, *ἀπήγγειλαν πάντα*. Mk. iv. 34. Acts x. 39. 1 Cor. xvi. 14, *πάντα ὑμῶν*, i. e. 'all your actions.' Heb. ii. 8. Jam. v. 12. Accus. *πάντα*, as adv. *as to or in all things*, in all respects, *wholly*, Acts xx. 35. 1 Cor. ix. 25. x. 33. xi. 2. So *κατὰ πάντα*, as to all things, in all respects, Acts iii. 22; *εἰς πάντα*, id. 2 Cor. ii. 9; *ἐν πᾶσιν*, in all things, in all respects, xi. 6, oft.—II. *sing.* *πᾶς* without the art. as including the idea of plurality, all, every, equiv. to *ἐκαστος*: 1) with nouns, Matt. iii. 10, *πᾶν δένδρον μὴ ποιοῦν καρπὸν*. iv. 4. Mk. ix. 49. Lu. ii. 23, oft. 2) before a *relat. pron.* it is intensive, *πᾶς ὅστις*, equiv. to *ὅστις*, Matt. vii. 24, *πᾶς ὅστις ἀκούει, ἕσθ' ἑνὸς ἠθοσοῦ*, Col. iii. 17. *πᾶς ὅς*, Gal. iii. 10. *πᾶν ὃς*, Rom. xiv. 23. 3) before a *partic.* with the art. where the partic. with art. expresses the idea *he who*, and becomes a *subst.* expressing a class, &c. Matt. v. 22, *πᾶς ὁ ὀργιζόμενος*, 'every one who is angry,' Lu. vi. 47. John vi. 45. Acts x. 43; without art. where the participial sense then remains, Matt. xiii. 19, *παντὸς ἀκούοντος*, 'every one hearing,' 2 Th. ii. 4. 4) *absol.* Mk. ix. 49, *πᾶς πυρὶ ἀλισθησεται*. Heb. ii. 9, *διὰ παντὸς*, scil. *χρόνου, continually*; so *ἐν παντί*, 1 Cor. i. 5. 2 Cor. iv. 8. vi. 4, al.—III. *all*, i. e. of all kinds, of every kind and sort, equiv. to

παντοδαπός, παντοίως. 1) gener. Matt. iv. 23, Ξεραπειύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts vii. 22, πάση σοφία Αἰγυπτίων. Rom. i. 18, 29. 2) in the sense of *all possible*, equiv. to *the greatest*, utmost, Matt. xxviii. 18, ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρ. καὶ ἐπὶ γῆς. Acts v. 23. xvii. 11, μετὰ πάσης προθυμίας. xxiii. 1. 2 Cor. xii. 12. Phil. i. 20, α.—IV. with a negat. οὐ πᾶς, οὐ πάντες, *not every one, not all*, the neg. here belonging to πᾶς, and merely denying the universality, Matt. vii. 21, οὐ πᾶς ὁ λέγων. xix. 11. Rom. ix. 6. x. 16; but πᾶς—οὐ (where οὐ belongs to the verb) is by Hebr. equiv. to οὐδεὶς, *not one, no one, nothing, none*, Lu. i. 37. Rom. iii. 20. Rev. xxii. 3. Acts x. 14, οὐδέποτε ἔφαγον πᾶν κοινόν. 2 Pet. i. 20; also πᾶς—μή, 1 Cor. i. 29. Eph. iv. 29. Rev. vii. 1.

Πάσχα, τό, indec. *the passover*; a great sacrifice and festival of the Jews, when the Paschal lamb was offered up. See Calmet. In N. T. τό πάσχα is used both of the *victim* and the *festival*: 1) *the paschal lamb*, as I. prop. φαγεῖν τό π. 'to eat the passover,' = to keep the festival, Matt. xxvi. 17; ἑτοιμάζειν τό π. 'to make ready the passover,' i. e. for eating, &c. ver. 19; Φύειν τό π. 'to kill the passover [victim],' Mk. xiv. 12. 2) *metaph. of Christ*, 1 Cor. v. 7.—II. equiv. to *the paschal supper, the festival of the passover*, which was also the commencement of the seven days' feast of unleavened bread. 1) prop. of the paschal supper *alone*, Mk. xiv. 1, τό π. καὶ τὰ ἄζυμα. Matt. xxvi. 18, πρὸς σε ποιῶ τό π. 'keep, celebrate.' Heb. xi. 28, πεποιήκει τό π. 'kept, instituted, the passover.' 2) in a wider sense, including also the seven days of unleavened bread, *the paschal festival*, Lu. ii. 41, τῇ ἑορτῇ τοῦ πάσχα. xxii. 1, ἡ ἑορτῇ τῶν ἄζυμων ἢ λεγομένη πάσχα. John ii. 13. Acts xii. 4, oft.

Πάσχω, (f. πείσομαι, aor. 2. ἔπαθον, perf. πέπονθα,) *to suffer*, in the most general sense, i. e. prop. *to be affected by* any thing from without, to be acted upon, to receive an impression from external circumstances, *to experience*; almost always used in a *bad* sense, with or without the addition of *κακῶς*, or *κακόν τι*, as Matt. xvii. 15, κακῶς πάσχει. 1 Cor. xii. 26, εἶτε πάσχει ἐν μέλος. 1 Pet. ii. 20. iv. 1, ὁ παθὼν ἐν σαρκί. Heb. ii. 18, α. et Class. Indeed, of the word in a *good* sense, except with the addition of εὖ, or such like, to explain it, no instance occurs in N. T. or Sept. For though at Gal. iii. 4, τοσαῦτα ἐπάθετε εἰκῆ; many recent Commentators assign the sense, 'have ye experienced such things (i. e. blessings) in vain?' yet there it is better to retain the

usual interpr. 'have ye suffered so many evils in vain?' the argument proceeding on the principle, that men usually value things in proportion to the labour or suffering undergone in their acquisition. Finally, of the word in the above sense, it is difficult to find any example even in the *Classical* writers, (for the use—a frequent one—of πάσχειν, with εὖ, ἀγαθόν, or such like, is not to the purpose.) The Commentators, indeed, adduce Theocritus, Id. xv. 138, οὐτ' Ἀγαμέμνων τοῦτ' ἔπαθε, and Jos. Ant. iii. 15, 1, ὑπομῆσαι ὅσα παθόντες ἐξ αὐτοῦ (Θεοῦ) καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες, &c. Yet in the latter passage the sense is merely, 'what ye have experienced at the hands of God;' and the former example, being from a poet, is little decisive.

Πατάσσω, fut. ἄξω, prop. intrans. *to pulsate, beat*, as the heart, Homer; but in later writers & N. T. trans. *to strike, smite*: 1) gently, = *to touch, tap*, with acc. Acts xii. 7, πατ. τὴν πλευρὰν τοῦ Πέτρου, and Class. 2) with *violence*, so as to wound, with acc. Matt. xxvi. 51, πατάξας τὸν δούλον τοῦ ἀρχιερέως. Lu. xxii. 50. So Plut. Them. πάταξον, ἀκουσον δέ. Thuc. viii. 92; with ἐν of instrum. ver. 49: hence, by impl. and by Hebr. *to smite*, = *to kill*, Acts vii. 24, πατάξας τὸν Αἰγ. Rev. xix. 15. Matt. xxvi. 31, πατάξω τὸν ποιμένα. So Plut. Alcib. p. 205, πατάξαντος ἐγγχειριδίῳ καὶ διαφθειραντος: 3) fig. and from the Heb. *to smite*, i. e. 'to inflict evil,' to afflict with disease, calamity, &c., spoken only of God or his angel. Acts xii. 23, ἐπάταξεν αὐτὸν ἄγγελος Κυρίου. Rev. xi. 6, and Sept.

Πατέω, fut. ἦσω, (πάτος,) *to tread with the feet*, Æsch. Ag. 981: 1) trans. with acc. = *to tread down, trample under foot*, = to profane and lay waste, Rev. xi. 2, τὴν πόλιν τὴν ἁγίαν πατήσουσι. Lu. xxi. 24; Sept. and Class. *to tread out*, as grapes, τὴν ληνόν, Rev. xiv. 20. xix. 15. So Anacr. iii. 5, ἄρσενες πατοῦσι σταφυλήν: also in Sept. 2) intrans. *to tread*, to set the foot upon, &c. Luke x. 19, πατεῖν ἐπάνω ὄφειων, 'to tread upon,' and by impl. utterly *overcome*, serpents, i. e. without harm.

Πατήρ, τέρος τρός, ὁ, *a father*; used gener. of men, and in a special sense of God. I. GENER. 1) prop. *father*, one by whom one is begotten. Matt. ii. 22, ἀπὸ Ἡρώδου τοῦ πατρὸς αὐτοῦ. xix. 5. Lu. ii. 48. Pl. οἱ πατέρες, one's parents, both father and mother. Heb. xi. 23. Eph. vi. 4, comp. ver. 2: 2) of a remoter ancestor, equiv. to *forefather*, progenitor; also as the head or founder of a tribe or people, *a patriarch*; sing. Matt. iii. 9, πατέρα

ἔχομεν τὸν Ἀβραάμ. Mk. xi. 10. John iv. 12. Acts vii. 2. Rom. iv. 17 : fig. in a moral and spiritual sense, of Abraham, ver. 11, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων. ver. 12, 16 ; so of Satan, as the *father* of wicked men, John viii. 38, 41, 44. Pl. οἱ πατέρες, *forefathers*, ancestors, Matt. xxiii. 30, ἐν ταῖς ἡμέραις τῶν π. ἡμ. ver. 32. Lu. vi. 23, 26. Acts iii. 13. Rom. ix. 5 : 3) as a *title of respect and reverence*, either honorary, or towards one who is regarded in the light of a father ; in a direct address, Lu. xvi. 24, πάτερ Ἀβραάμ. ver. 27 ; so of a *teacher*, as exercising paternal care and authority. Matt. xxiii. 9, πατέρα μὴ καλέσητε ὑμῶν. 1 Cor. iv. 15, comp. Phil. ii. 22. Pl. οἱ πατέρες, nom. for voc. *fathers*, as an honorary title of address ; used towards elder persons, 1 John ii. 13, 14 ; also towards magistrates, members of the sanhedrim, &c. Acts vii. 2. xxii. 1. 4) metaph., foll. by gen. of thing, equiv. to the *author, source, beginner* of any thing, Rom. iv. 12, πατὴρ κριτομῆς, i. e. Abraham. John viii. 44, ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ, scil. τοῦ ψεύδους.—II. of GOD, gener. as the Creator, Preserver, and Governor of all men and things, over whom he watches with *paternal love and care* : 1) as Father of the *Jews*, John viii. 41, ἕνα πατέρα ἔχ. τὸν Θε. ver. 42. 2 Cor. vi. 18 : 2) of all true *Christians* ; who are also called τέκνα Θεοῦ, John i. 12. Rom. viii. 16. So it is said, Matt. vi. 4, ὁ Πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ. ver. 8, ὁ Π. ὑμῶν. x. 20, 29. xiii. 43. Rom. i. 7. 1 Cor. i. 3. Gal. i. 4. Eph. i. 2. Phil. i. 2 ; with the further adjunct, ὁ Π. ὑμῶν ὁ ἐν τοῖς οὐρ. Matt. v. 16, 45, 48. ὁ οὐράνιος, vi. 14, 26, 32. ὁ ἐπουράνιος, xviii. 35. ὁ ἐξ οὐρανοῦ, Lu. xi. 13. Used also absol. in the same sense, Rom. viii. 15, ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν, Ἀββὰ, ὁ Πατὴρ. Eph. ii. 18. Col. i. 12 : so Heb. xii. 9, τῷ Πατρὶ τῶν πνευμάτων, in antithesis with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. 'the Father of our spirits,' our spiritual Father : 3) spec. God is called *the Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the *Son* of God. So where *the Father and Son* are expressly distinguished, Matt. xi. 27, οὐδεὶς ἐπιγινώσκει τὸν Υἱόν, εἰ μὴ ὁ Πατὴρ. Mk. xiii. 32. John iii. 35, ὁ Πατὴρ ἀγαπᾷ τὸν Υἱόν. 1 Cor. viii. 6, εἰς Θε. ὁ Πατὴρ—καὶ εἰς Κύριος, Ἰ. Χρ. Heb. i. 5. 1 Pet. i. 2. Also, in the same sense, Matt. xi. 27, πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου. xvi. 27. Mk. viii. 38. John x. 18. Rev. ii. 27 : and so ὁ Πατὴρ μου ὁ ἐν οὐρ. Matt. vii. 21. x. 32. ὁ οὐράνιος, xv. 13 : absol. in the same sense, xxiv. 36, οὐδεὶς οἶδεν—

εἰ μὴ ὁ Πατὴρ ἴσους. Mk. xiv. 36, *esspiss*. So God is called ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰ. Χρ. Rom. xv. 6. 2 Cor. i. 3, al. : absol. 1 Cor. xv. 24, ὅταν παραδῶ τὴν βασ. τῷ Θεῷ καὶ Πατρὶ. Gal. i. 1, oft. : 4) metaph., with gen. of thing, Ja. i. 17, ἀπὸ τοῦ πατρὸς τῶν φώτων, 'the Father of lights,' meaning, in a double sense, the Creator of the heavenly luminaries, and the Author and source of spiritual light. See Ps. cxxxv. 7. 1 Tim. vi. 16.

Πατραλώας, ου, ὁ, Att. πατραλοίας, (πατὴρ, ἀλοιάω,) a *smiler of his father*, a *patricide*, 1 Tim. i. 9, and Class.

Πατριὰ, ἄς, ἡ, (πατὴρ,) *paternal descent*, Hdot. iii. 75. *lineage, a family, race*, Hdot. i. 202 ; in N. T. *family*, or the subdivision of a Jewish tribe : 1) prop. Lu. ii. 4, ἐξ οἴκου καὶ πατριάς Δαυὶδ, where see my note ; and so Sept. and Jos. ; fig. Eph. iii. 15 : 2) in a wider sense, *tribe, people, nation*, like φυλή, Acts iii. 25, πᾶσαι αἱ πατριά τῆς γῆς. Sept. 1 Chron. xvi. 28, et al.

Πατριάρχης, ου, ὁ, (πατριὰ, ἀρχή,) a *patriarch*, the father and founder of a family or tribe ; Abraham, Heb. vii. 4 ; the sons of Jacob, as heads of the twelve tribes, Acts vii. 8, 9 ; so of David, as the head of a family, Acts ii. 29, comp. Lu. ii. 4, and see πατριὰ. Sept. oft.

Πατρικός, ἡ, ὄν, adj. (πατὴρ,) prop. *paternal*, i. e. pertaining to one's father, or like a father ; in N. T. *received from one's fathers*, handed down from ancestors, hereditary, for πατροπαράδοτος παραδόσεις, Gal. i. 14. So Thuc. i. 13, π. βασιλείας. Diod. Sic. i. 188, π. ἱερουργίαι.

Πατρις, ἰδος, ἡ, (prop. poetic fem. of πάτριος,) *one's native country*, lit. 'fatherland ;' in N. T. *one's native city or place, home* ; of Nazareth as the city of Jesus, because he was brought up there, Matt. xiii. 54, 57, and oft. in Jos. and sometimes in Pol. and Hdian. and other lat. writers : fig. of a heavenly home, Heb. xi. 14, comp. ver. 16 and my note.

Πατροπαράδοτος, ου, ὁ, ἡ, adj. (πατὴρ, παραίδωμι,) *delivered down from one's fathers*, handed down from ancestors, hereditary, 1 Pet. i. 18, ἀναστροφή πατροπ. i. e. a way of life derived from one's ancestors, and so oft. in Class.

Πατρῶος, α, ου, adj. (πατὴρ,) *paternal*, pertaining to one's father, or *patri-monial*, transmitted from father to son ; in N. T. *received from one's fathers*, handed down from ancestors, hereditary, νόμος, Acts xxiii. 3. ἔθος, xxviii. 17. xxiv. 14, λατρεύω τῷ πατρώῳ Θεῷ, i. e. 'our

paternal God,' the God whom our fathers worshipped and made known to us. Jos. Ant. ii. 13, l. ix. 12, 3.

Παύω, fut. παύσω, to stop, pause: 1) ACT. TRANS. to stop, make leave off, restrain, i. e. from any thing, foll. by acc. and ἀπό, 1 Pet. iii. 10, *παύσατο τὴν γλώσσαν αὐτοῦ ἀπὸ κακοῦ*. The usual construction in Sept. and Class. is accus. of pers. and gen. of thing without prep.; though sometimes with, as Soph. Elect. 987, *παύσον ἐκ κακῶν ἐμέ*. 2) MID. INTRANS. to pause, stop, leave off, refrain, i. e. from any thing, foll. by genitive, as in 1 Pet. iv. 1, *πέπνυται ἀμαρτίας*, 'hath ceased from sin,' and so Class.; by particip. instead of infin. Lu. v. 4, *ὡς ἐπαύσατο λαλῶν*. Acts v. 42, *οὐκ ἐπαύοντο διδάσκοντες*, 'they ceased not teaching.' xiii. 10. xx. 31, al.; with part. impl. Lu. xi. 1, and Sept.; absol. to cease, to come to an end, Lu. viii. 24. Acts xx. 1. 1 Cor. xiii. 8, *εἶτε γλώσσαι, παύσονται*.

Παχύνω, f. *υνῶ*, (παχύς,) to make fat, pass. to become fat and thick; in N. T. metaph. only pass. to become gross, dull, callous, as if from fat, (παχύς and its derivatives being often used of stupidity; from a notion common to all ages, that fat tends to mental dulness,) Matt. xiii. 15, *ἐπαχύνθη ἡ καρδία τοῦ λαοῦ τούτου*, so Philostr. π. νοῦν.

Πέδη, ης, ἡ, (πέζα,) a fetter, shackle, for the feet, pl. *πέδαι*, Mk. v. 4. Sept. and Class.

Πεδινός, ἡ, δν, adj. (πεδίου,) plain, level, opp. to hilly, Lu. vi. 17, *ἕστη ἐπὶ τόπου πεδινού*, 'he stood upon a level place,' i. e. upon the plain, being, we may suppose, a sort of table-land; by which the description, here and at St. Matthew, may very well be reconciled.

Πεζεύω, f. *εύσω*, (πέζα,) prop. to travel on foot, also to travel by land, intrans. Acts xx. 13, and Class.

Πεζῆ, adv. (πεζός,) on foot, Matt. xiv. 13. Mk. vi. 33; or rather by land, as opp. to *ἐν πλοίῳ*; a signif. not unfreq. in Class., espec. the Attic writers, as Thuc., where see my notes, also in Hom. Od. iii. 324.

Πειθαρχέω, f. ἦσω, (πειθαρχός, fr. *πειθόμεαι*, ἀρχή,) prop. to obey a ruler, one in authority; hence gener. to obey, with dat. ἀρχαῖς, Tit. iii. 1. Θεῷ, Acts v. 29, 32, and Class., see my notes; al. so to obey or conform to advice, with dat. of pers. xxvii. 21, and Class.

Πειθός, ἡ, δν, adj. (πειθώ,) a form elsewhere unknown, = *πειθανός* or *πιθανός*, persuasive, winning, 1 Cor. ii. 4.

Πείθω, (f. *πίσω*, pf. 2. *πέποιθα*, pf. pass. *πίπεισμαι*, aor. 1. pass. *πέπεισθην*,) to persuade, prop. to incline any thing out

of the perpendicular, and thus, in a moral sense, 'to bend or sway,' *suadeo*, *persuadeo*. I. ACT. to persuade, 1) gener. to the belief and reception of the truth, = to convince, and in this sense used mostly of endeavour, prop. with acc. of pers. Acts xviii. 4, *ἐπειθε Ἰουδαίους*, 'he sought to persuade and convince them.' 2 Cor. v. 11; also with double acc. of pers. and thing, Acts xxviii. 23, *πειθὼν αὐτοὺς τὰ περὶ τοῦ Ἰ.*: so, the accus. of pers. being impl., xix. 8, *πειθὼν (αὐτοὺς) τὰ περὶ, κ.τ.λ.* Foll. by acc. of pers. with infin. to persuade to do any thing, to induce, Acts xiii. 43, *ἐπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ*. xxvi. 28. In the sense of to instigate, with acc. of pers. and *ἴνα*, Matt. xxvii. 20; without *ἴνα*, Acts xiv. 19. 2) as said of bringing over to kindly feelings, to conciliate, win over, gain the favour of, to make a friend of, with acc. of pers. Gal. i. 10, *ἀνθρώπους πείθω, ἢ τὸν Θεόν*; Used of pacifying by entreaties or bribes, Matt. xxviii. 14. Acts xii. 20, *πέισαντες* Βλ. Also, as said of an accusing conscience, to quiet, 1 John iii. 19, *τὰς καρδίας ἡμ.*—II. PASS. and MID. to let one's self be persuaded, to be persuaded: 1) gener. of any truth, &c. = to be convinced, to believe, absol. Lu. xvi. 31, *οὐδὲ εἰάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσεται*. Acts xvii. 4, al. Perf. pass. *πέπεισμαι*, as pres. I am persuaded, convinced, with infin. and acc. Lu. xx. 6, al.; with acc. τὰ, Heb. vi. 9, where, however, the term is not to be understood of full persuasion. So to be persuaded, induced to do any thing, absol. but with infin. impl. Acts xxi. 14, *μὴ πειθομένου αὐτοῦ* sc. *μὴ ἀναβαίνειν*. 2) to assent to, obey, follow, with dat. of pers. Acts v. 36, 37, 40. xxvii. 11, *ὁ ἐκ τῷ κυβερνήτῃ ἐπειθετο*. Rom. ii. 8. Gal. v. 7, & oft. in Class.—III. perf. 2. *πέποιθα*, intrans. to be persuaded, to trust. 1) to be confident, assured, foll. by acc. with inf. Rom. ii. 19, *πέποιθας σεαυτὸν ὁδηγὸν εἶναι*: with ὅτι, Heb. xiii. 18. *τοῦτο ὅτι*, Phil. i. 6, 25; foll. by *ἐπὶ τινα ὅτι*, in respect to any one, 2 Cor. ii. 3; *εἰς τινα ὅτι*, id. Gal. v. 10. 2) to confide in, rely on, with dat. Phil. i. 14. Philem. 21, *πέποιθὼς τῇ ὑπακοῇ σου*. 2 Cor. x. 7, *ἐαυτῷ*: with *ἐν*, to trust or have confidence in any thing, Phil. iii. 3, *ἐν σαρκί*: with *ἐπὶ τιμῇ*, id. Mk. x. 24. Lu. xi. 22.

Πεινάω, f. *άσω*, aor. 1. *ἐπεινάσα*, to hunger, be hungry, intrans. 1) prop. Matt. iv. 2. xii. 1. Rom. xii. 20, and oft. in Class. 2) meton. or by synecdoche, to be famished, be without food, = to be poor, needy, Lu. i. 53, *πεινῶντας ἐνέπλησεν ἀγαθῶν*, see my note. vi. 25. Phil. iv. 12. Sept. and Eccles. iv. 2. 3) metaph. to hunger after any thing, to long for, with

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acc. τὴν δικαιοσύνην, Matt. v. 6; so Jos. Bell. i. 20, διψήσις τοῦ μόνου αἵμα. In Class. foll. by genit. only; absol. of longing after spiritual nourishment by feeling a spiritual want, John vi. 35.

Πειρά, as, ἡ, (πειράω,) *trial, attempt* to do any thing; in N. T. only in the phrase πείραν λαμβάνειν τινός, prop. to take trial of any thing, equiv. to πειράζω. 1) to make trial of, to attempt, τῆς θαλάσσης, Heb. xi. 29, and Sept. Deut. xxviii. 56, and so sometimes in Class. 2) to have trial of, to experience, ἐμπαιγμῶν, Heb. xi. 36. Jos. Ant. ii. 5, l. Xen. An. v. 8, 15.

Πειράζω, f. άσω, (πειρά,) prop. to make trial of, to try, Hom. Od. i. 281; said I. of things, as actions, = to attempt, foll. by infin. Acts xvi. 7, ἐπειράζον εἰς τὴν Βιβ. πορεύεσθαι. xxiv. 6.—II. of persons, = to tempt, i. e. to prove, put to the test, foll. by acc. 1) gener. and in a good sense, in order to ascertain the character or disposition of any one, Matt. xxii. 35, see my note. John vi. 6, τοῦτο ἔλαγε πειράζων αὐτόν. 2 Cor. xiii. 5, εἰ αὐτοὺς πειράζετε. Rev. ii. 2, where see my note. So Sept. oft. Jos. B. i. 10, 4. Plut. Clem. 7. 2) in a bad sense, with ill intent, Matt. xvi. 1, πειράζοντες ἐπηρώτησαν αὐτόν. xxii. 18. Mk. viii. 11. John viii. 6, al. Hence to try one's virtue, to tempt, to solicit to sin, gener. Gal. vi. 1, μὴ καὶ σὺ πειρασθῆς, 'lest thou also be tempted,' i. e. 'yield to temptation,' Ja. i. 13. Rev. ii. 10; espec. of Satan, Matt. iv. 1, πειρασθῆναι ὑπὸ τοῦ Διαβ. Lu. iv. 2. 1 Cor. vii. 5. 3) from the Hebr., God is said 'to try or prove men' by adversity, in order to try their faith and confidence in him, 1 Cor. x. 13, δε οὐκ ἔασει ὑμᾶς πειρασθῆναι ὑπὲρ δόνασθε. Heb. ii. 18. iv. 15. xi. 17, al. Sept. Wisd. xi. 9: vice versa, men are said to prove or tempt God, by distrusting his power and aid, Acts v. 9, πειράσαι τὸ Πνεῦμα Κυρίου, 'to try whether the Spirit of God would detect your hypocrisy.' xv. 10, τί πειράζετε τὸν Θεόν; 1 Cor. x. 9, see my note. Heb. iii. 9. Wisd. i. 2, εὐρίσκειται (ὁ Θεός) τοῖς μὴ πειράζουσιν αὐτόν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ.

Πειρασμός, οὐ, ὁ, (πειράζω,) *the act of trying, trial, proof*, a putting to the test, 1) gener. trial of one's character, &c. 1 Pet. iv. 12, πρὸς πειρασμὸν ὑμῶν, i. e. 'to try, to prove you,' Ecclus. vi. 7. xxvii. 5; by impl. trial of one's virtue, temptation, i. e. solicitation to sin, espec. from Satan, Lu. iv. 13. 1 Tim. vi. 9. 2) from the Heb. trial, temptation, Matt. vi. 13. xxvi. 41. 1 Cor. x. 13. 1 Pet. i. 6: hence meton. for adversity, affliction, Lu. xxii. 28. Acts xx. 19, δουλεύων τῷ Κυρίῳ

μετὰ δακρύων καὶ πειρασμῶν. Gal. iv. 14. Rev. iii. 10: vice versa, temptation of God by man is distrust of God, Heb. iii. 8, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ Θεοῦ.

Πειράω, f. άσω, to try, Thuc. ii. 19; but more usual, and in N. T. mid. πειράομαι, to try for one's self, for one's own part, to attempt to do any thing, foll. by inf. Acts ix. 26, ἐπειράτο κολλασθαι τοῖς μαθηταῖς. xxvi. 21.

Πεισμονή, ἡ, σ, ἡ, (πειθω,) *persuasion*, i. e. the being easily persuaded, credulity, Gal. v. 8, see my note.

Πέλαγος, εος ονς, τό, *the sea*, the deep or open sea, i. e. remote from land, Matt. xviii. 6, ἐν τῷ πελ. τῆς θαλάσσης. Thuc. iii. 32. Aristot. Probl. § 23, 3. Said of the sea adjacent to a country, Acts xxvii. 5, τό π. τό κατὰ τὴν Κιλικίαν, i. e. the sea of Cilicia.

Πελεκίζω, f. ίσω, (πελεκυς,) *to strike or hew with an axe*; in N. T. to behead with an axe, prop. with acc. of pers. pass. Rev. xx. 4, τὰς ψυχὰς τῶν πεπελεκισμένων, found only in lat. writers.

Πέμπτος, η, ον, ordinal adj. (πέντε,) *the fifth*, Rev. vi. 9. ix. 1, al.

Πέμπω, f. ψω, *to send*, trans. I. of PERSONS, to cause to go: 1) gener. with acc. Matt. xxii. 7, πέμψας τὰ στρατεύματα αὐτοῦ. Phil. ii. 23; foll. by acc. and dat. of pers. to whom, ver. 19; εἰς of place, Matt. ii. 8; of pers. Mk. v. 12. Acts xxv. 21. Eph. vi. 22. 2) spec. of messengers, agents, ambassadors, &c., with acc. Matt. xi. 2, πέμψας δύο τῶν μαθ. αὐτοῦ. Lu. xvi. 24. John i. 22. 1 Pet. ii. 14. οἱ πεμψθέντες, those sent, the messengers, Lu. vii. 10. πρὸς τινα, iv. 26; with infin. of purpose, 1 Cor. xvi. 3. Rev. xxii. 16. πρὸς τινα, Acts x. 33; so particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. xiv. 10, πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην, comp. Mk. vi. 27. Said of teachers or ambassadors sent from God or in his name, John i. 33. iv. 34, oft. xiii. 20. xiv. 26.—II. of THINGS, to send, transmit: 1) prop. with acc. of thing and dat. of person, Rev. xi. 10, δῶρα πέμπουσιν ἀλλήλοις: with acc. of thing impl. Acts xi. 29, al. 2) fig. to send upon or among, with acc. and dat. 2 Th. ii. 11, πέμψει αὐτοῖς ὁ Θεός ἐνέργειαν πλάνης: so with simple acc. to send forth, τὸ δρέπανον, = to thrust in, Rev. xiv. 15. Wisd. xii. 25. Hom. II. xv. 109.

Πένης, ητος, ὁ, ἡ, adj. (πίνωμαι,) *poor, needy*, 2 Cor. ix. 9. Sept. and Class.

Πενθερά, ας, ἡ, (πενθερός,) *a mother-in-law*, e. gr. the wife's mother, Mk. i. 30, ἡ πενθ. Σίμωνος. Lu. iv. 38: also the

husband's mother, Matt. x. 35. Sept. and Class.

Πενθερός, οὐ, ὁ, a father-in-law, John xviii. 3. Sept. and Class.

Πενθέω, ἑ. ἦσω, (πένθος,) to mourn, lament: 1) trans. with acc. of pers. to bewail any one, grieve for him, 2 Cor. xii. 21, πενθήσω πολλούς. Sept. and Class. 2) intrans. to mourn, &c. at the death of a friend, with κλαίω, Mk. xvi. 10; so gener. = to be sad, sorrowful, Matt. v. 4, μακάριοι οἱ πενθοῦντες. ix. 15; mid. for one's self, 1 Cor. v. 2, al.

Πένθος, εὖς οὐς, τὸ, mourning, grief, gener. Ja. iv. 9, ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω. Rev. xviii. 7. Sept. and Class.

Πενιχρός, ἄ, ὄν, adj. (πένομαι,) poor, needy, equiv. to πίνης, Lu. xxi. 2. Sept. and Class.

Πεντάκις, adj. (πέντε,) five times, 2 Cor. xi. 24. Sept. and Class.

Πεντακισχίλιοι, αι, α, adj. (χίλιος,) five thousand, prop. five times one thousand, Matt. xiv. 21. xvi. 9, al. and Class.

Πεντακόσιοι, αι, α, adj. five hundred, Lu. vii. 41. 1 Cor. xv. 6. Sept. and Class.

Πέντε, οἱ, αἱ, τὰ, indec. five, Matt. xiv. 17; as an indefinite small number, 1 Cor. xv. 19. Sept. and Class.

Πεντεκαίδεκατος, η, ον, ord. adj. (πεντεκαίδεκα,) the fifteenth, Lu. iii. 1.

Πεντήκοντα, οἱ, αἱ, τὰ, indecl. fifty, Lu. ix. 14, ἀνά πενήκοντα, 'by fifties,' vii. 41.

Πεντηκοστή, ἡς, ἡ, (πεντηκοστός,) a fiftieth part; in N. T. pentecost, the day of pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God.

Πεποιθήσις, εως, ἡ, (παίθω, πέποιθα,) trust, confidence, 2 Cor. i. 15. iii. 4. Eph. iii. 12. Phil. iii. 4. Sept. Jos. Philo.

Περ, enclit. particle, (from περί, adv. very, equiv. to περισσώς,) prop. very, wholly, ever; in N. T. found only as joined with a pronoun, or with particles, for greater emphasis and strength.

Πέραν, adv. (accus. with ellipsis of κατά, of obsol. πέρα, equiv. to πέρασ, end,) beyond, over, on the other side; as prep. with gen. πέραν τοῦ Ἰορδ. Matt. iv. 15. John vi. 1. xviii. 1, al. Sept. and Class. With neut. art. τὸ πέραν, prop. that beyond, the other side, i. e. the region beyond, διὰ τοῦ πέραν τοῦ Ἰορδ. Mk. x. 1. sicut τὸ π. τῆς Θαλάσσης, v. 1. Lu. viii. 22. absol. Matt. viii. 18, al. Sept. and lat. Class.

Πέρασ, ατος, τὸ, (πέρα obsol.) end, extremity of the earth, i. e. the remotest regions, Matt. xii. 42. Rom. x. 18. Diod. Sic. iii. 53, τὰ π. τῆς γῆς. Xen. Ages. ix. 4. Thuc. i. 69, ἐκ παρατάων γῆς: fig. of 'what comes to an end,' conclusion, termination, Heb. vi. 16, ἀντιλογία πέρασ. Sept. and Class.

Περί, prep. governing in N. T. the gen. and acc., in the Classics, also the dat.; with the primary signif. AROUND, ABOUT, in a local sense, implying a surrounding and enclosing on all sides. I. with the GEN. which expresses as it were the central point from around which an action proceeds, and about which it is exerted; but in N. T. περί with gen. is used only in the fig. sense about, concerning, respecting, &c. 1. where the genit. denotes the object about which the action is exerted, as in Engl. 'to speak or hear about or of a thing;' so, after verbs of speaking, asking, teaching, &c. ὅτι περί Ἰωάννου εἶπεν αὐτοῖς, Matt. xvii. 13. λαλέω, Lu. ii. 17. λέγω, Matt. xi. 7. ἐρωτάω, Lu. ix. 45. διδάσκω, 1 John ii. 27. γράφω, Matt. xi. 10, oft.; after nouns of like signif., where the simple gen. might stand, Lu. iv. 14, φῆμη παρὶ αὐτοῦ. ver. 37, ἦχος παρὶ αὐτοῦ. Acts xi. 22. xxv. 16. Rom. i. 3; after verbs of hearing, learning, knowing, &c. ἀκούω, Mk. v. 27. κατήχηθη, Acts xxi. 21. ἐπίσταμαι, xxvi. 26. γνωστόν ἐστί, xxviii. 22; after verbs of inquiring, deliberating, &c. ζητέω, John xvi. 19. ἐξετάζω, Matt. ii. 8. πυνθάνομαι, Acts xxiii. 20. διενθυμίζω, x. 19. διαλογίζομαι, Lu. iii. 19.—II. where the gen. expresses the ground, motive, or occasion of the action, equiv. to on account of, because of, for, 1) gener. after verbs of reproving, accusing, being tried, &c. with gen. of thing, ἐλέγχω, John viii. 46. ἐγκαλέω, Acts xix. 40. κατηγορέω, xxiv. 13. κρίνομαι, xxiii. 6; after verbs denoting an affection of the mind, σπλαγγνίζομαι, Matt. ix. 36. ἀγανακτέω, xx. 24. Σαρμάζω, Lu. ii. 18. καυχάομαι, 2 Cor. x. 2) where the action is exerted in favour of the person or thing denoted by the gen. equiv. to on account of, in behalf of, for, Matt. iv. 6, τοῖς ἀγγέλοις αὐτοῦ ἐταλείται περί σου. Lu. xxii. 32. John xvi. 26. Eph. vi. 18. Philem. 10. 1 Pet. v. 7, ὅτι αὐτῷ μέλει περί ὑμῶν: after verbs of offering sacrifice, (as one's life,) &c. in behalf of any one, Matt. xxvi. 28, τὸ αἷμά μου—τὸ περί πολλῶν ἐκχυνόμενον. Gal. i. 4. Heb. v. 3. 3) where the action is exerted against a person or thing; with gen. of person after words of accusing, Acts xxv. 18, περί οὐ οἱ κατηγοροὶ οὐδέμιαν αἰτίαν ἐπέφερον. comp. ver. 27. ver. 15, περί οὐ ἐνεφάνισαν αἱ

ἀρχιμερίε: so *περὶ τῆς ἀμαρτίας*, *περὶ ἀμαρτιῶν*, on account of sin, for sin, i. e. for expiating sin, Rom. viii. 3. 1 Pet. iii. 18: also *προσφορά*, *θύσια*, &c. Heb. x. 18, 26. xiii. 11. 1 John ii. 2.—III. where there is only a mere general reference to the person or thing denoted by the gen. equiv. to *as to*, *in relation to*, &c. 1) gener. Matt. xviii. 19, *ἐὰν δύο ὑμῶν συμφωνήσωσι περὶ παντός πράγματος*. Lu. xi. 53. John ix. 18. xi. 19. xv. 22. Acts xxviii. 21. Col. iv. 10, *περὶ οὗ ἐλάβετε ἐντολάς*. Heb. xi. 20. 3 John 2. 2) absol. or independ. usually at the beginning of a sentence, Matt. xxii. 31, *περὶ τῆς ἀναστάσεως τῶν νεκρ. κ.τ.λ.* 'as to the resurrection of the dead, have ye not read?' Mk. xii. 26. Acts xxviii. 22. 1 Cor. vii. 1, 25. 3) with neut. art. *τὰ περὶ τίνος*: with gen. of thing, *the things relating or pertaining to* any thing, *τὰ περὶ τῆς βασ. τοῦ Θ.* Acts i. 3. viii. 12, also xxiv. 22; foll. by gen. of pers. equiv. to *one's circumstances, state, cause*, Lu. xxii. 37. xxiv. 19, 27. Eph. vi. 22.—II. with the ACCUSATIVE, which expresses the OBJECT *around* or *about* which any thing moves, comes, and also finally remains. I. of PLACE, *around, about*; place *whither*, after verb of motion, Lu. xiii. 8, *ὡς ὅτου σκάψω περὶ αὐτήν*. More freq. of place *where*, implying the coming and remaining *around*; with acc. of thing, Matt. iii. 4, *εἶχε ζώνην δερμ. περὶ τὴν ὀσφύν αὐτοῦ*. Mk. ix. 42. Rev. xv. 6; of pers. Matt. viii. 18, *ἰδὼν ὁ Ἰησ. πολλοὺς ὄχλους περὶ αὐτόν*. Mk. iii. 32, 34. Acts xxii. 6. With the art. *οἱ, αἱ, τὰ περὶ*, foll. by acc. of place, Mk. iii. 8, *οἱ περὶ Τύρον καὶ Σιδ.* 'they about Tyre and Sidon,' i. e. dwelling in and around these cities; Acts xxviii. 7, *ἐν τοῖς περὶ τὸν τόπον ἐκείνων*, i. e. 'in the parts around, environs.' Jude 7; acc. of pers. *οἱ περὶ τίνα*, of a person and his followers, Mk. iv. 10. John xi. 19. Acts xiii. 13.—II. fig. of that *about* which an action is exerted, *about, concerning, respecting*, equiv. to *περὶ* with gen. 1) of a matter or business *about* which one is occupied, Acts xix. 25, *τοὺς περὶ τὰ τοιαῦτα ἔργατας*. Lu. x. 40. 1 Tim. vi. 4. 2) gener. equiv. to *as to, touching*, 1 Tim. i. 19, *περὶ τὴν πίστιν ἐναυάγησαν*. vi. 21. 2 Tim. iii. 8. Tit. ii. 7. 3) with neut. art. *τὰ περὶ ἐμᾶ*, 'my circumstances, affairs, state,' Phil. ii. 23.—III. of TIME, i. e. of a point of time not entirely definite, *about, Matt. xx. 3, περὶ τὴν τρίτην ἔβαν*. Mk. vi. 48. Acts x. 9. xxii. 6.—NOTE. In composition *περὶ* denotes, 1) prop. a moving, being, spreading around on all sides, *around, round about*, e. gr. *περιβάλλω, περιβλέπω, περιέχω*, &c.; 2) fig. as *around* an object, and therefore *more than, over, above*, e. gr. *περίεμι,*

περιουσία; 3) gener. *emphasis* or intensity, or strengthening of the simple idea, Lat. *per*, equiv. to *completely, very, exceedingly*, as *περίλυτος, περιεργος, περιπίρω*.

Περιάγω, f. *ἄξω*, to lead about, Eur. Cycl. 680. 1) trans. to lead or carry about companions, 1 Cor. ix. 5, *ἀδελφὴν γυν. περιάγειν*, implying sustenance as well as conveyance at the Church's expence. Sept. and Class. as Dem. 958, *τρεις παῖδας ἀκολουθῶν περιάγειν*. 2) *intrans.* or with *ἑαυτὸν* implied, to go about, to traverse, absol. Acts xiii. 11; or with acc. of place depending on *περὶ* in comp. Matt. iv. 23, *περιῆγεν ὅλην τὴν Γαλιλαίαν*, 'he went about all Galilee.' ix. 35. xxiii. 15. Mk. vi. 6. absol. Cebet. Tab. 6.

Περαιρίω, f. *ἦσω*, aor. 2. *περιῖλον*, to take away what is round about, trans. 1) prop. Acts xxvii. 40, *τὰς ἀγκύρας περιελόντες*, 'taking up the [four] anchors round about' the ship, comp. ver. 29; or rather, 'having removed the anchors,' by cutting them away from the cables. See Aristoph. Eq. 290. So of a veil, 2 Cor. iii. 16, *περαιριεῖται τὸ κάλυμμα*, as in Jon. iii. 6, *π. τὴν στολήν*. 2) fig. to take away wholly, i. e. all around, Heb. x. 11, *περιελείν ἀμαρτίας*, 'wholly to take away sins,' to make complete expiation for them. Comp. ver. 4, and Zeph. iii. 15, *π. Κύριος τὰ ἀδικήματά σου*. Pass. Acts xxvii. 20, *περιηρίτο πᾶσα ἐλπίς*, 'all hope was destroyed:' a form of expression not unfrequent in Class.

Περιαστράπτω, f. *ψω*, to flash around, shine around, with acc. of pers. Acts ix. 3; *περὶ τίνα*, xxii. 6.

Περιβάλλω, f. *βαλῶ*, to cast, throw, or put around any person or thing: I. GENER. with acc. and dat. Lu. xix. 43, *περιβαλοῦσι χράκα σοι*. Sept. and Class.—II. SPEC. of clothing, = to put on, to clothe, 1) act. with acc. of person, expr. or impl. Matt. xxv. 36, *γυμνός, καὶ περιεβάλετέ με*, ver. 38; with double acc. to put a garment around or upon any one, *clothe* with any thing, Lu. xxiii. 11, *περιβαλὼν αὐτὸν ἐσθήτα λαμπράν*. John xix. 2. Sept. and Class. as Hdian. ii. 8, 10; *τὴν βασιλείαν πορφύραν (αὐτὸν) περιβαλόντες*. 2) *mid.* and *pass.* to put on one's own garments, to clothe oneself, be clothed, absol. Matt. vi. 29, *οὐδὲ Σολομὼν περιεβάλετο ὡς ἐν τούτων*. Rev. iii. 18; foll. by acc. of garment, Acts xii. 8, *περιβαλοῦ τὸ ἱματίον σου*. Matt. vi. 31; part. perf. Mk. xiv. 51, *περιβεβλημένος σινδόνα*. xvi. 5. Rev. vii. 9, et al. Sept. and Class. With *ἐν τινι*, Rev. iii. 5, *περιβαλεῖται ἐν ἱματίοις λευκ.* iv. 4; once with dat. of garment, xvii. 4, *περιβεβλημένη πορφύρα καὶ κοκκίνω*, text rec. Sept. and Class.

Περιβλίπω, f. ψω, to look around upon; in N. T. only mid. περιβλέπομαι, f. ψομαι, to look round about one: 1) intrans. = to look around, absol. Mk. ix. 8, περιβλεψάμενοι, οὐκἔτι οὐδένα εἶδον. v. 32. x. 23. Sept. and Class. 2) trans. to look around upon, with acc. Mk. iii. 5, περιβλεψάμενος αὐτοῦς, ver. 34. xi. 11. Sept. and Class.

Περιβόλαιον, ου, τὸ, (περιβάλλω,) prop. 'something thrown around, i. e. a covering, garment, said of the outer garment, mantle, pallium, Heb. i. 12. Sept. & Class.; by impl. a covering for the head, a head-dress, or perhaps a veil, 1 Cor. xi. 15. See my note.

Περιδέω, f. δήσω, perf. pass. περιδέδμαι, to bind around, pass. John xi. 44, ἡ ὄψις αὐτοῦ σουδαρίῳ περιέδετο. Sept. and Class.

Περιδράω, see Περιτρέχω.

Περιεργάζομαι, f. άσομαι, (περιεργος,) prop. to work all around a thing, on every side, i. e. to work carefully, sedulously, to do with extreme pains, AEl. V. H. ii. 44: hence in N. T. to overdo, to do with superfluous care and pains, to be a busy-body. So, in the paronomasia, 2 Th. iii. 11, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους, 'doing nothing [in one sense] but over-doing [in another], 'not busy at work, but busy-bodies [at play].' Comp. Eccles. iii. 23. Dem. 150, 24, ἐργάζη και περιεργάζη.

Περίεργος, ου, ὁ, ἡ, adj. prop. working or doing carefully, sedulously, comp. περιεργάζομαι: in N. T. over-doing, doing with care and pains what is not worth while: 1) of PERSONS, a busy-body, an intermeddler, 1 Tim. v. 13, οὐ μόνον ἀργαί, ἀλλὰ και φλόαροι και περιεργοί, and so oft. in Class. 2) of THINGS, τὰ περιεργα, prop. over-wrought, curious, superfluous, said espec. of magic arts, sorcery, Acts xix. 19, ἱκανοὶ τῶν τὰ περιεργα πραξάντων, and oft. in later writers.

Περίερχομαι, αορ. 2. περιήλθον, to go about, wander up and down, absol. Acts xix. 13. Heb. xi. 37; so of a ship sailing on an irregular course with unfavourable winds, xxviii. 13, see my note; foll. by acc. of place, dependent on περι in composition, 1 Tim. v. 13, περιερχόμεναι τὰς οἰκίας, 'going about to houses,' i. e. from house to house. Sept. & Class.

Περιέχω, f. ξω, αορ. 2. περιέσχον, intrans. prop. to have or hold any person or thing, by enclosing it around. Hence to surround, εἰσῆρον, as a mountain or a city besieged. In N. T. gener. to enclose, embrace, contain: 1) to clasp around, seize, as said of a person, fig. Lu. v. 9, θάμβος περιέσχεν αὐτόν. So 2 Macc. xiv. 16, περι-

έσχεν αὐτοῦς χαλίη περιστασις. Jos. Bell. iv. 10, περιέσχε τὴν ῥώμην πάθῃ, 2) to contain, as a writing, with acc. Acts xxiii. 25, γράφας ἐπιστολὴν περιέχουσαν τὸν τύπον τούτου. 1 Macc. xv. 2 ἐπιστολάς, και ἦσαν περιέχουσαι τὸν τρόπον τούτου. 2 Macc. ix. 18, ἐπιστολὴ περιέχουσα οὕτως: also in Philo and Josephus. Impera. or with subject impl. 1 Pet. ii. 6, διότι περιέχει ἐν τῇ γραφῇ, ἰδοὺ κ.τ.λ. where supply ἡ περιοχὴ, or the like. Jos. Ant. xi. 4, 7, βούλομαι γίνεσθαι πάντα, καθὼς ἐν αὐτῇ ἐπιστολῇ περιέχει.

Περιζώννυμι, f. ζώσω, to gird around; in N. T. only mid. or pass. to gird oneself around, to be girded around, spoken in reference to the long flowing garments of the Orientals, which are girdled up around them while engaged in any active employment; mid. absol. Lu. xii. 37, περιζώσεται και ἀνακλινεῖ αὐτούς. xvii. 8. Acts xii. 8; with acc. fig. τὴν δσφύν ἡμ. ἐν ἀληθείᾳ, Eph. vi. 14. Sept. and Class. Pass. perf. part. περιζωσμένος, girdled around, absol. Lu. xii. 35, ἴστωσαν ἡμῶν αἱ δσφύες περιζωσμέναι, 'be ye ready, prepared;' with acc. of thing, as girdle, &c. Rev. i. 13, περιζωσμένον ζώνην χρυσοῦν. xv. 6.

Περίθεσις, εως, ἡ, (περιτίθημι,) a putting around, wearing, as of golden ornaments, 1 Pet. iii. 3. So Diod. Sic. xii. 21, περιτίθεσθαι χρυσία.

Περίστημι, f. περιστήσω, trans. to cause to stand around, to place around, in N. T. only aor. 2. perf. and mid. intrans. to stand around: 1) prop. and absol. John xi. 42, διὰ τὸν ὄχλον τὸν περιεστώτα. Acts xxv. 7, περιέστησαν, 'stood around' the tribunal. 2) mid. περισταμαι, prop. 'to place one's self round about,' i. e. by impl. away from, so as not to come near, = to stand aloof from, to avoid, with acc. depending on περι in composition, 2 Tim. ii. 16, τὰς βαβήλους κεροφονίας περιστάσο. Tit. iii. 9. So Jos. Ant. i. 1, 4, φεύγει και περ. iv. 6, 12, and oft. Jambl. V. Pyth. 31. Lucian, Hermog. § 86.

Περίκαθαρμα, ατος, τὸ, (περικαθαίρω,) equiv. to κάθαρμα, but a stronger term, lit. 'cleansings up,' i. e. off-scourings, filth, as collected in cleansing; hence gener. and in N. T. put meton. for a vile and worthless person, a wretch, an outcast, 1 Cor. iv. 13, ὡς περικαθάρματα τοῦ κόσμου, 'outcasts from society.' So Jos. Bell. iv. 4, 3. Philo, p. 607. Dem. 574, 14. Lucian, D. Mort. ii. 1, and so purgamentum in Latin. It is probable that the Apostle had there in mind the words of Lament. iii. 45, 'Thou hast made us of the offscouring and refuse in the midst of the people;' or, as it might better be ren-

dered, 'Thou hast made us an offscouring and refuse among the people,' καθαρισμα και περιψημα εν θνησι.

Περικαλύπτω, f. ψω, to cover around; e. gr. τὸ πρόσωπον, = to blindfold, Mk. xiv. 65; with acc. of pers. id. Lu. xxii. 64; pass. to be overlaid with gold, Heb. ix. 4. Sept. 1 K. vii. 42.

Περίκειμαι, fut. κείσομαι, prop. to lie around, be circumjacent, as said both of things and persons. So Hdian. vii. 9, 3, τὸ περικείμενον πλήθος τῶν βαρβάρων: in N. T. to lie around, and also to be laid around, equiv. to perf. pass. of περιτίθημι. 1) to surround, encompass, with dat. of pers. Heb. xii. 1, περικείμενον ἡμῖν νέφος μαρτύρων. 2) equiv. to perf. pass. of περιτίθημι, to be laid or put around, and so to be hung round, the neck, λίθος, Mk. ix. 42, and Class.; foll. by acc. of thing, in the manner of pass. verbs, Acts xxviii. 20, τὴν ἄλυσιν ταύτην περίκειμαι, lit. 'I am hung around with this chain,' i. e. bound with it. So 4 Macc. xiii. 13, ὁρῶν (αὐτὸν) τὰ δεσμὰ περικείμενον: fig. Heb. v. 2, περικείται ἀσθίνειαν, a metaphor taken from clothing, for περίκειμαι is oft. used foll. by στολήν, &c. rarely, as here, fig. yet an example occurs in Theocr. Id. xxiii. 14, ὕβριον περικείμενος. Comp. Hom. II. i. 149, ἀναιδείην ἐπιείμεινε. Ps. xxxv. 26, Sept. ἐνδυσάσθωσαν αἰσχύνην.

Περικεφαλαία, ας, ἡ, (adj. περικεφάλαιος, fr. κεφαλή,) a head-piece, helmet, fig. Eph. vi. 17. 1 Th. v. 8, & Class.

Περικρατής, ἴος οὖς, ὁ, ἡ, adj. prop. and lit. 'strong round about any thing,' equiv. to quite able to do it, or absol. very powerful; in N. T. having wholly in one's power, being wholly master of, and περικρατῆς γίνεσθαι, to become master of, with gen. Acts xxvii. 16, περικρατῆς γενέσθαι τῆς ἀκάφης, 'to become masters of the boat,' i. e. to secure it so as to hoist it into the ship, comp. ver. 17, 30. So Susan. 39, Alex. ἐκείνου οὐκ ἠδυνήθημεν περικρατῆς γενέσθαι, 'get hold and secure him.'

Περικρύπτω, f. ψω, to hide by covering up all round, i. e. wholly or carefully, ἑαυτήν, Lu. i. 24, 'kept herself private.'

Περικυκλώω, f. ὦσω, to encircle round about, to surround, a city as besiegers, Lu. xix. 43. Sept. and Class.

Περιλάμπω, f. ψω, to shine around, with acc. Lu. ii. 9. Acts xxvi. 13.

Περιλείπω, f. ψω, to leave over, pass. to be left over, remain over, equiv. to περιγινομαι, part. οἱ περιλειπόμενοι, 'those remaining over,' the survivors, 1 Th. iv. 15, 17, and Class.

Περίλυπος, ου, ὁ, ἡ, adj. (περί, λύ-

πη,) prop. 'environed with grief,' quite grieved, very sorrowful, Matt. xxvi. 38, περίλ. ἐστὶν ἡ ψυχὴ μου ἕως θανάτου. Mk. vi. 26. Lu. xviii. 23, 24. Sept. & Class.

Περιμένω, f. ενῶ, prop. to wait about for a person or thing, i. e. to wait for it, await it in earnest expectation, e. gr. τὴν ἐπαγγελίαν, Acts i. 4, 'awaiting the promise,' i. e. its event or performance. So Gen. xlix. 18, τὴν σωτηρίαν περιμένων Κυρίου, where the true reading is, I suspect, περιμένω, to be rendered expecto, 'I wait for.'

Πέριξ, said to be a stronger form for prep. περί, but it may be better to regard it as the original form, afterwards softened to περί. Thus it occ. very freq. in Hdot. foll. by gen. or accus. So Æsch. Pers. 360, with acc. Polyb. i. 48, et al. By the Attic writers it was almost always confined to the adverbial use, and by later writers was employed as adv. for adj. by prefixing the art. So in N. T. we have ἡ πέριξ, surrounding, circumjacent, Acts v. 16, τὸ πλήθος τῶν πέριξ πόλεων.

Περιοικέω, f. ἴσω, (περιοικός,) to dwell around, with acc. Lu. i. 65, τοὺς περιοικοῦντας αὐτοὺς, 'their neighbours.' Class.

Περιοίκος, ου, ὁ, ἡ, adj. one dwelling around, a neighbour, Lu. i. 58. Sept. and Class.

Περιούσιος, ου, ὁ, ἡ, adj. (περιουσία,) having abundance, superabundant; in N. T. by impl. one's own, special, peculiar, λαὸς περιούσιος, Tit. ii. 14; and so Sept. Ex. xix. 5, λαὸς π. et al. (see my note,) equiv. to λαὸς εἰς περιποίησιν, 1 Pet. ii. 9, for λαὸς περιποίητος, i. e. οικίος.

Περιοχὴ, ἡς, ἡ, (περιέχω,) prop. circumference, circuit, compass, also fig. contents of a writing in general; hence in N. T. the contents of a book, a period, section, passage, Acts viii. 32, ἡ περ. τῆς γραφῆς; and so Stob. Ecl. Phys. i. 164. Dion. Hal. de Thucyd. 25.

Περιπατέω, f. ἴσω, prop. to tread or walk about, and gener. to walk, intrans. 1) PROP. and gener. Matt. ix. 5, ἐγείραι και περιπάτει. xi. 5. Mk. xvi. 12. John i. 36. With an adjunct of place or manne.; adv. Lu. xi. 44. John xxi. 18: so with prepositions, διὰ τοῦ φωτός αὐτῆς, Rev. xxi. 24. Mk. xi. 27. John vii. 1, et al. μετὰ with gen. of pers. = to accompany, associate with, John vi. 66. Rev. iii. 4; παρὰ with acc. παρὰ τὴν θάλασσαν, Matt. iv. 18. 2) FIG. and from the Heb. to live, pass one's life, always with an adjunct of manner, circumstances, &c.; with adv. Rom. xiii. 13, εὐχαρμόνως περιπατήσωμεν. 1 Cor. vii. 17. Phil. iii. 17. Col.

i. 10, ἀξίως: with dat. of rule or manner, Acts xxi. 21, τοῖς ἔθεσι περιπατεῖν. 2 Cor. xii. 18, τῷ πνεύματι: so with prepositions, διὰ with gen. διὰ πίστεως, v. 7; ἐν of state or condition, ἐν σαρκί, x. 3; also of rule or manner, ἐν καινότητι ζωῆς, Rom. vi. 4. ἐν ἀληθείᾳ, 2 John 4. ἐν Χριστῷ, Col. ii. 6; κατὰ with acc. implying manner or rule, Mk. vii. 5, οὐ κ. κατὰ τὴν παράδοσιν. Rom. viii. 1, 4, κατὰ σάρκα. xiv. 15.

Περιπίρω, f. περιῶ, to pierce quite through, transiv., as oft. in Class. and Jos.; in N. T. metaph. 1 Tim. vi. 10, ἑαυτοὺς περιπίρειαν δόναται πολλὰς. So Hom. Il. v. 399, κῆρ ἀγέων, δόνησι πεπαρμένος. Philo, p. 965, ἀνηκίστοις περιέπειρε κακοῖς.

Περιπίπτω, aor. 2. περιέπεσον, to fall about or upon any person, whether for good, to embrace him, or for evil, to fall foul of him; also, to fall upon or into any thing, as a state or condition. So ἐμπίπτει εἰς in Jos. Bell. iii. 9, 5. Diog. Laërt. iv. 50. Pol. i. 76, 8; in N. T. to fall into or among, with dat. Lu. x. 30, ληστοῖς περιέπεσον. In Acts xxvii. 41, π. εἰς τόπον διθάλασσον, 'to light upon.' So Arrian Peripl. περιπίπτειν εἰς τόπον πετρώδεις. Fig. to fall into, meet with, Ja. i. 2, πειρασμοῖς π. So Thuc. ii. 54, τοιοῦτω πάθει περιπεσόντες. Dem. 1417, 18, ἀτυχίαις π.

Περιποιέω, f. ἴσω, to make remain over and above, i. e. to lay up, acquire; in N. T. only mid. to acquire for one's self, trans. Acts xx. 28, ἦν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 1 Tim. iii. 13, βαθμὸν ἑαυτοῖς καλὸν περιποιούνται. Sept. and Class.

Περιποίησις, εως, ἡ, (περιποιέω,) prop. a making remain over, a laying up: in N. T. 1) gener. an obtaining, 1 Th. v. 9, εἰς περιποίησιν σωτηρίας. 2 Th. ii. 14. Eph. i. 14, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, equiv. to εἰς ἀπολ. τὴν περιποιήθεισαν, i. e. the redemption acquired for us by Christ (see my note); meton. thing acquired, a possession, 1 Pet. ii. 9, λαὸς εἰς περιποίησιν, 'a people for a possession,' i. e. peculiar, one's own, equiv. to λαὸς περιούσιος, Tit. ii. 14. 2) preservation, a saving of life, Heb. x. 39, εἰς περιποίησιν ψυχῆς, opp. to ἀπώλεια. Sept. 2 Chr. xiv. 12.

Περιρῥήγνυμι, f. περιρῥήξω, prop. to tear from around any one; in N. T. of garments, to tear off, as the clothes of persons about to be scourged, τὰ ἱμάτια, Acts xvi. 22. 2 Macc. iv. 38. Plut. Popl. vi. περιρῥήγνυον τὰ ἱμάτια—ράβδοις ἕξαινον τὰ σώματα.

Περισπάω, f. ἀσω, to draw from

around any one, to draw off, to draw about or away; in later usage and N. T. pass. περισπᾶμαι, fig. to be drawn about in mind, to be distracted, over-occupied, i. e. with cares or business, foll. by περί with acc. Lu. x. 40, ἡ Μάρθα περισπᾶτο περί πολλὴν διακονίαν. Diod. Sic. i. 74, περί πολλά τῇ διανοίᾳ περισπῶμενος. Ecclus. xli. 2, περισπῶμενος περί πάντων.

Περισσειά, ας, ἡ, (περισσός,) superabundance, Rom. v. 17, τὴν περισσειαν τῆς χάριτος, equiv. to τὴν χάριτα τὴν περισσεύουσαν, 'superabounding grace.' 2 Cor. viii. 2. x. 15, εἰς περισσειαν, adv. superabundantly, exceedingly; Ja. i. 21, περ. κακίας, 'superabounding wickedness.' Sept. Eccl. i. 3, al.

Περισσεύμα, ατος, τὸ, (περισσεύω,) more than enough: 1) 'what is left over,' remainder, residuum, Mk. viii. 8, περισσεύματα κλασμάτων. 2) 'what is laid up,' superabundance, i. e. affluence, wealth, 2 Cor. viii. 14, τὸ εἰκένων περισσεύμα γίνηται εἰς τὸ ὑμῶν ὑστέρημα: fig. Matt. xii. 34, ἐκ τοῦ περισσεύματος τῆς καρδίας.

Περισσεύω, f. εὔσω, (περισσός,) to be over and above, exceed in number or measure; in N. T. to be more than enough: I. to be left over, to remain, intrans. John vi. 12, τὰ περισσεύσαντα κλάσματα. ver. 13. Part. τὸ περισσεύον, the remainder, residue, τῶν κλασμάτων, Matt. xiv. 20. Lu. ix. 17.—II. to superabound, intrans. 1) of persons, = to have more than enough, absol. Phil. iv. 12, 18; with gen. Lu. xv. 17, περισσεύουσιν ἄρτων: foll. by εἰς τι, to or for any thing, εἰς τὴν ἔργον ἀγαθόν, 2 Cor. ix. 8; by ἐν τι, in or in respect to any thing, Rom. xv. 13. Phil. iv. 12. 2) of things, = to abound intens., with dat. Lu. xii. 15, οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ: part. τὸ περισσεύόν τι, equiv. to one's abundance, wealth, Mk. xii. 44: foll. by εἰς τινα, to abound unto any one, 'to happen to him abundantly,' Rom. v. 15; by εἰς τι, unto any thing, to redound, superabundantly conduce. 2 Cor. iv. 15, ἕνα ἢ χάρις περισσεύῃ εἰς τὴν δόξαν τοῦ Θεοῦ. viii. 2. absol. i. 5: so, with the idea of increment, to abound more and more, = to increase, to be augmented, with dat. Acts xvi. 5, ἐπερίσσειον τῷ ἀριθμῷ. Phil. i. 9, 26: 3) causative, to make superabundant, cause to abound; of persons, 1 Th. iii. 12, ὑμῶν ὁ Κύριος πλεονᾶσαι καὶ περισσεύσαι τῇ ἀγάπῃ: of things, 2 Cor. ix. 8, δυνατὸς ὁ Θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς. Eph. i. 8. in attraction: pass. to be made to abound, of persons, 'to have more abundantly,' Matt. xiii. 12. xxv. 29.—III. by impl., in a

comparative sense, to be more abundant, = to be more conspicuous, distinguished, to excel; with πλείον and gen. Matt. v. 20, ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείον τῶν γραμματέων: foll. by ἐν τινι, in or in respect to any thing, 1 Cor. xv. 58, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου. 2 Cor. iii. 9; absol. Rom. iii. 7, εἰ ἡ ἀλήθεια τοῦ Θεοῦ ἐπαρίσσευσεν, 'has been made more conspicuous;' 1 Cor. viii. 8, ὅτε ἐὰν φάγωμεν, περισσεύομεν, 'are we the better;' xiv. 12.

Περισσός, ἡ, ὄν, adj. over and above, more than enough: I. PROP. as exceeding a certain measure, with gen., equiv. to more than, Matt. v. 37, τὸ περισσὸν τούτων, lit. 'the overplus of these,' what is beyond or more than these. Sept. Jos. Ant. x. 4, 2, τὸ περ. τῶν χρημάτων, and Class. In the sense of superfluous, 2 Cor. ix. 1, περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν, and Class.—II. GENER. superabundant, or exceedingly great: 1) in positive, only as adv., neut. περισσόν, abundantly, in superabundance, John x. 10, ἡ ἀ ζωὴν ἔχουσι, καὶ περισσὸν ἔχουσι: so ἐκ περισσοῦ, beyond measure, vehemently, Mk. vi. 51. xiv. 31. 2) in comparat. περισσότερος, more abundant, more, greater; in number, Lu. xii. 4; in degree, Matt. xxiii. 14, περισσότερον κρίμα. 1 Cor. xii. 23. 2 Cor. ii. 7. Neut. περισσότερον, as adv. more abundantly, more, more earnestly or vehemently, absol. Lu. xii. 48, περισσότερον αἰτήσουσιν αὐτόν. 2 Cor. x. 8, ἐὰν καὶ περισσότερόν τι καυχώμαται. Heb. vi. 17; foll. by gen. 1 Cor. xv. 10, with μᾶλλον, Mk. vi. 36: also, like μᾶλλον, it forms with a positive a periphrasis for a comparative, Heb. vii. 15, περισσότερον ἐτι κατὰ δὴλόν ἐστιν.—III. by impl., in a comparative sense, more abundant, i. e. distinguished, excellent, better, Matt. v. 47, τί περισσὸν ποιεῖτε; so Diod. Sic. xii. 15, ὁ νόμος οὐδὲν ὀραταὶ περιέχων σοφόν ἢ π.: hence neut. τὸ περισσόν, excellence, pre-eminence, Rom. iii. 1. Comparat. Matt. xi. 9, περισσότερον προφήτου.

Περισσοτέρως, adv. of compar. degree, more abundantly, more, more earnestly or vehemently, the object compared being every where implied; Mk. xv. 14, περισσοτέρως ἔκραξαν, 'they cried out more vehemently,' i. e. than before; 2 Cor. i. 12, περισσοτέρως πρὸς ὑμᾶς, 'more abundantly towards you,' i. e. than towards others; ii. 4, ἦν ἔγω περ. εἰς ὑμᾶς, i. e. than others have, &c.; vii. 15. Also the more abundantly, the more, 1 Th. ii. 17. Heb. ii. 1. xiii. 19; with μᾶλλον, 2 Cor. vii. 13.

Περισσῶς, adv. abundantly, exceedingly, vehemently, Matt. xxvii. 23, περισ-

σῶς ἔκραζον. Mk. x. 26. Acts xxvi. 11. Sept. and Class.

Περιστερὰ, αἷ, ἡ, a dove, pigeon, Matt. iii. 16. Lu. ii. 24, δύο νεοσσούς περιστερῶν, 'two young doves,' the offering of the poor, et al. saepe, and Class.

Περιτέμνω, f. τεμῶ, aor. 2, περιτέμω, to cut around, to circumcise; mid. to let one's self be circumcised, only in the Jewish sense, 'to remove the prepuce:' 1) prop. with acc. of pers. Lu. i. 59, ἦλθον περιτεμεῖν τὸ παιδίον. John vii. 22, and oft.; mid. Acts xv. 1, 24. 1 Cor. vii. 18; pass. part. perf. περιτετημέσθαι, ibid. 2) metaph., in a spiritual sense, 'to put away impurity,' Col. ii. 11, περιτεμήθητε περιτομῇ ἀχειροποιήτῳ.

Περιτίθημι, fut. περιθήσω, to put or place around any person or thing, foll. by acc. and dat. expr. or impl. Matt. xxi. 33, φραγμὸν αὐτῷ περιέθηκα. xxvii. 28, περιέθηκον αὐτῷ χλαμύδα. ver. 48, περιθείς (τὸν σπόνγγον) καλάμῳ, 'putting or winding it around the end of a rod.' On the contrary, Aristoph. Thesm. 387, uses περιθῶ for ἐπίθου. Mk. xv. 17, περιτιθέασιν αὐτῷ, πλέξαντες ἀκάνθινον στέφανον. John xix. 29. Sept. and Class. Fig. to bestow upon, to give, 1 Cor. xii. 23, τοῦτοις τιμὴν περισσοτέραν περιτίθεμεν. Sept. Esth. i. 20. Job xxxix. 19. Xen. Athen. i. 2. Hdian. v. 1.

Περιτομή, ἡ, ἡ, (περιτέμνω,) circumcision, in the Jewish sense, the removal of the prepuce. I. PROP. 1) the act or rite of circumcision, John vii. 22, 23, περιτομὴν λαμβάνειν, 'to receive circumcision,' be circumcised, Acts vii. 8. Rom. iv. 11; in Sept. oft. 2) the state of circumcision, the being circumcised, Rom. ii. 25, 27. iv. 10, ἐν περιτομῇ ὦν, equiv. to 'being circumcised:' so οἱ ἐκ περιτομῆς, 'those of the circumcision,' equiv. to 'the circumcised,' put for the Jews, ver. 12; for Jewish Christians, Acts x. 45. Gal. ii. 12. 3) meton. and collect. ἡ περιτομή, for the circumcised, i. e. the Jews, the Jewish people, Rom. iii. 30, ὅς δικαιοῦσι περιτομὴν ἐκ πίστεως. iv. 9, 12. xv. 8.—II. FIG. in a spiritual sense, it denotes espec. 'the circumcision of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4. Plato i. 450.) by putting off the body of the sins of the flesh,' Rom. ii. 28, 29, περιτομή καρδίας. Col. ii. 11; collect. and emphat. Phil. iii. 3, ἡμεῖς ἐσμὲν ἡ περιτομή, i. e. 'we are the true spiritual circumcision,' the true people of God.

Περιτρέπω, f. ψω, prop. to turn about as a person, to turn upside down, overturn, as a thing. In N. T. fig. to turn about into any state, &c. = 'to cause to become any thing,' to make, with eis, Acts xxvi. 24, σὲ εἰς μανίαν περιτρέπει, 'turns thee about

into madness,' makes thee mad. Jos. Ant. ii. 14, 1, εἰς ὄργην περ.

Περιτρέχω, αορ. 2. περιέδραμον, to run round in a circle. In N. T. to run about in a place, with acc. Mk. vi. 55, περιδραμόντες ἄλην τὴν περίχωρον. Sept. and Class.

Περιφέρω, fut. περιόισω, prop. to bear or carry around or about. In N. T. 1) to bear about, i. e. hither and thither, Mk. vi. 55, τοὺς κακῶς ἔχοντας περιφέρειν. 2 Macc. vii. 27, τὴν ἐν γαστρὶ περιενέγκασαν: or carry about in the arms as a child, Eur. Or. 458. Xen. Gr. vii. 5, 58. 2 Cor. iv. 10. See νέκρωσις. 2) pass. to be carried or driven about hither and thither, i. e. by the wind, as a ship, Jude 12, ὑπὸ ἀνέμων π. So Max. Tyr. Diss. 31, ἡ ναὺς περιφέρετο: fig. Eph. iv. 14, περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας. Heb. xiii. 9. See παραφέρω, 2.

Περιφρονέω, fut. ἤσω, to think about, reflect upon a thing, to consider it on all sides; also to think over or beyond a thing or person, to overlook or despise, Thuc. i. 25, περιφρονούντες αὐτούς. Jos. Ant. iv. 8, 24; also with gen. Æsch. Dial. iii. 2. Plut. Thea. i. And so in N. T. Tit. ii. 15, μηδεὶς σου περιφρονεῖτω. See 4 Macc. vi. 8.

Περίχωρος, ου, ὁ, ἡ, adj. (χῶρος,) around a place, circumjacent, neighbouring. Hence in N. T. fem. ἡ περίχωρος, sc. γῆ, 'the country round about,' Matt. xiv. 35, al.; meton. of inhabitants, iii. 5. Sept.

Περίψημα, ατος, τὸ, (περιψάω,) prop. scarpings up, filth. In N. T. meton. for a vile and worthless person (as in Engl. the scum), 1 Cor. iv. 13, πάντων περιψημα ἕως ἄρτι. And so Jerem. xxii. 28, Symm. There may, however, be an allusion to those mean and wretched persons who were offered up as expiatory victims to the heathen gods; q. d. 'we are so despised as to be like the περιψημάτα.' So St. Ignat. Ep. to the Eph. viii. 18, applies the term to himself.

Περπερεύομαι, (πέρπερος,) depon. mid. to show one's self a boaster, = to boast one's self, to vaunt, 1 Cor. xiii. 4. Marc. Ant. v. 5, καὶ ἀρέσκεσθαι καὶ περπερεύεσθαι. See more in my note.

Πέρυσι, adv. (dat. plur. with ellip. of ἐν, of the obsol. πέρυς fr. περύω, cogn. with περάω,) the past year, a year ago; in N. T. only with ἀπό, i. e. ἀπὸ πέρυσι, prop. a year ago, 2 Cor. viii. 10. ix. 2: so πρὸ πέρυσι, Dem. 467, 14; and ἐκ πέρυσι, Luc. Soloc. § 7.

Πετάομαι, see Πέτομαι.

Πετεινόν, οῦ, τὸ, (πετεινός,) a bird,

ψωλ, in N. T. only pl. τὰ πετεινὰ, Matt. vi. 26, oft. Sept. and Class.

Πέτομαι, f. πετήσομαι or πτήσομαι, depon. mid. to fly, intrans. Rev. xii. 14, ἵνα πτήται εἰς τὴν ἔρημον: part. πετόμενος, flying, in later edd. iv. 7. viii. 13. xiv. 6. xix. 17, al. Sept. and Class.

Πέτρα, ας, ἡ, a rock, prop. a projecting rock, a cliff: 1) prop. Rev. vi. 15, εἰς τὰς πέτρας τῶν ὀρέων. ver. 16: in such, sepulchres were hewn, Matt. xxvii. 60. Mk. xv. 46; and houses and villages built for security, Matt. vii. 24. Lu. vi. 48. Said of a rocky soil (= πετρώδης), Lu. viii. 6, 13. Sept. and Class. 2) fig. of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. x. 4. comp. Ex. xvii. 6. Num. xx. 8; also as πέτρα σκανδάλου, a rock of offence or stumbling; said of Christ, the occasion of destruction to those who reject him, Rom. ix. 33. 1 Pet. ii. 7.

Πέτρος, ου, ὁ, rock, John i. 43.

Πετρώδης, εος ους, ὁ, ἡ, adj. (πέτρος, εἶδος,) rock-like, stone-like, having the form of a rock, Diod. Sic. iii. 44. Soph. Antig. 774; in N. T. rocky, stony, and τὸ πετρώδες, rocky ground, stony soil. Mk. iv. 5, τὰ πετρώδη, id. ver. 16, sc. χωρία. So Dioscor. φύεται ἐν πετρώδει τόποις.

Πήγανον, ου, τὸ, (πήγνυμι,) rue, a plant, Lu. xi. 42, and Class.

Πηγὴ, ἡς, ἡ, a fountain, source: 1) gener. Ja. iii. 11. Sept. and Class. From the Hebr. πηγὰὶ ὑδάτων, 'fountains of water,' Rev. xiv. 7, and Sept.; metaph. of life-giving doctrine, John iv. 14; also as an emblem of the highest enjoyment, Rev. vii. 17. xxi. 6. Sept. Prov. xiii. 14. xiv. 29. Eccles. xxi. 13. 2) = a well, τὸ φρέαρ, John iv. 6, πηγὴ τοῦ Ἰακώβ, comp. ver. 11, τὸ φρέαρ. 2 Pet. ii. 17. 3) = an issue, flux, ἡ πηγὴ τοῦ αἵματος, Mk. v. 29; = ἡ ρύσις τοῦ αἵμ. Lu. viii. 44. Sept. Lev. xii. 7. Comp. Jer. ix. 1, πηγὴ δακρύων.

Πήγνυμι, f. κήξω, to fix, fasten, make fast, Thuc. v. 66; to fix or fasten together, to construct, build, Hdot. v. 83; in N. T. of a tent, to set up, to pitch, Heb. viii. 2, ἦν ἔπηξεν ὁ Κύριος: so Sept. Gen. xxvi. 25. 1 Chron. xvi. 1. Hdot. vi. 12, and elsewhere in Class.

Πηδάλιον, ου, τὸ, (πηδόν,) ἡ ἑλμ, rudder, Acts xxvii. 40. James iii. 4, and Class.

Πηλίκος, η, ου, pron. cor. how great, quantus, corresponding to ἡλικός, τηλικός; Gal. vi. 11, ἴδετε πηλίκους ὁμῖν γράμμασιν ἔγραψα, i. e. either with what large letters, or with how large a letter, I have written, &c. see my note.

Fig. of dignity, Heb. vii. 4, *πηλ. οὔτος*. Sept. Zeph. ii. 6. Lucian Halc. 2. Pol. i. 6, 28.

Πήλός, οὔ, ὄ, *clay, mire, mortar*, John ix. 6: spec. *potter's clay*, Rom. ix. 21.

Πήρα, *as, ἡ, a bag, sack, wallet*, Lat. *pera*, of leather, in which shepherds and travellers carried their provisions, Matt. x. 10. Mk. vi. 8, and Class.

Πῆχυς, *εως, ὄ*, (kindred with *παχύς*.) gen. pl. *πήχειων*, later form contr. *πηχῶν*, prop. *the fore-arm*, from the wrist to the elbow; in N. T. *a cubit*, equal to the distance from the elbow to the tip of the middle finger, and usually reckoned at 1½ foot, Matt. vi. 27, *πηχυν ἕνα*. John xxi. 8, *ὡς ἀπὸ πηχῶν διακοσίων*, and Class.

Πιάζω, *f. άσω*, (Dor. for *πιέζω* fr. *πιέζα*.) *to press down or upon*, prop. with the foot, as beasts hold their prey; also with the *hands*, *to seize and hold*: so Theocr. iv. 35, *ταῦρον ἀπ' ὤρειος ἀγε πιάζας τὰς ὀπλάς*. In N. T. 1) of persons, *to take one by the hand*, with acc. & gen. of the part, Acts iii. 7, *πιάσας αὐτὸν τῆς δεξιᾶς χειρός*. In a judicial sense, *to take, arrest*, John vii. 30, *ἐξήτουν αὐτὸν πιάσαι*. ver. 32, oft. Ecclus. xiii. 21. 2) of animals, *to take in hunting or fishing, to catch*, with accus. John xxi. 3, *ἐν τῇ νυκτὶ ἐπιάσαν οὐδέν*. ver. 10. Rev. xii. 20, *ἐπιάσθη τὸ θηρίον*. Sept. Cant. ii. 15.

Πιάζω, *f. έσω*, (a later form for *πιέζω*, which alone occ. in Hdot.) *to press, hold fast*, e. gr. one's hand; in N. T. *to press down*, make compact, *μέτρον*, Lu. vi. 38. Sept. and Class.

Πιθανολογία, *as, ἡ*, (*πιθανός, λόγος*.) *persuasive discourse, enticing words*, Col. ii. 4: so *πιθανός λόγος*, Jos. Ant. viii. 9, 1.

Πικραίνω, *f. ανῶ*, (*πικρός*.) prop. *to make sharp*; hence of taste, *to make bitter, acrid*, trans. 1) prop. of water, pass. Rev. viii. 11: meton. of the pain caused by bitter and poisonous food or drink, = *to make painful, to cause bitter pain*, with acc. x. 9, *πικρανεῖ σου τὴν κοιλίαν*, comp. Sept. Job xxvii. 2. 2) fig. of the feelings, *to embitter*, pass. *to be or become bitter*, i. e. to be harsh, angry, Col. iii. 19. Sept. Ex. xvi. 20. Jer. xxxvii. 14. Esdr. iv. 31. Dem. 1464, 18. Theocr. v. 120.

Πικρία, *as, ἡ*, (*πικρός*.) *bitterness*: 1) prop. with the accessory idea of *venom*, the two being often connected in the mind of the Jews: so in place of an adj. Heb. xii. 15, *ρίζα πικρίας*, = *ρίζα πικρά*. Acts viii. 23, *εἰς χολὴν πικρίας*, = *χ. πικράν*. 2) fig. *angriness* of spirit or speech, Eph. iv. 31, *πάντα πικρία καὶ θυμός*. Rom. iii. 14. Sept. and Class.

Πικρός, *ἀ, ὄν*, adj. prop. *pricking, pointed, sharp*; hence gener. and in N. T. of taste, *bitter, acrid*. Sept. and Class. 1) prop. and opp. to *γλυκός*, Ja. iii. 11. 2) metaph. of the feelings, or spirit, *bitter, harsh, cruel*, Ja. iii. 14, *ζῆλον π.* Diod. Sic. i. 78. Pol. vii. 14, 3.

Πικρῶς, adv. (*πικρός*.) *bitterly*, in N. T. of bitter weeping, Matt. xxvi. 75, al. Sept. and Class.

Πίμπλημι, *f. πλήσω*, (*πλάω*, obsol.) aor. 1. *ἐπλήσα*, aor. 1. pass. *ἐπλήσθην*, *to fill, make full*, trans. I. PROP. aor. 1. *ἐπλήσα*, with acc. Lu. v. 7, *ἐπλήσαν ἀμφοτέρα τὰ πλοῖα*: also with gen. of that *with which*, Matt. xxvii. 48. John xix. 29, *πλήσαντες σπόγγον ὄξους*. Sept. and Class. Pass. with gen. Matt. xxii. 10.—II. ΜΕΤΑΡΗ. aor. 1. pass. *ἐπλήσθην*, *to be filled, be full*: 1) of persons, *to be filled with any thing*, i. e. *to be wholly imbued, affected with or by any thing*, with gen. of thing; Πνεύματος ἁγίου, Lu. i. 15, and oft. *θυμοῦ*, iv. 28, al. *φόβου*, v. 26, al. *ἀνοίας*, vi. 11, al.: also Acts iii. 10. v. 17. Sept. and Class. as Anthol. Gr. iv. 28, *σοφίης πληθόμενος*: meton. of a place, Acts xix. 29. 2) of prophecy, *to be fulfilled, accomplished*, Lu. xxi. 22, *τοῦ πλησθῆναι τὰ γεγραμμένα*, in later edd. Sept. in I K. ii. 27, *πληρωθῆναι*. 3) of time, *to be fulfilled, completed*, be fully past, Lu. i. 23, *ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐ.*, ver. 57. ii. 22. Sept. in Gen. xxv. 24, *πληρωθῆναι*.

Πίμπρημι, *f. πρήσω*, *to set on fire, to burn*, Ælian V. H. xii. 23; in N. T. pass. only fig. *to be inflamed, to swell*, become swollen, from the bite of a serpent, Acts xxviii. 6. Lucian, Dips. 4, *ὄφεις ἑκκαίει—καὶ πίμπρασθαι ποιεῖ*.

Πινακίδιον, *ου, τὸ*, (*πιναξ*.) *a small tablet, writing-table*, Lu. i. 63. Arr. Epict. iii. 22, 4.

Πίναξ, *ακος, ὄ*, *a board*, Hom. Od. xii. 67; *table*, spec. in Class. *a writing-table or tablet*, covered with wax; in N. T. *a plate, dish*, on which food and the like was served up, Matt. xiv. 8. Lu. xi. 39. Hom. Od. i. 141. xvi. 49. Athen. vi. 3. Jos. Ant. viii. 3, 8.

Πίνω, (*f. πίομαι*, and 2 pers. *πίσαι*, aor. 2. *ἐπίον*, perf. *πέπωκα*, aor. 1. pass. *ἐπόθην*.) *to drink*, I. gener. of persons, absol. Matt. xxvii. 34, *οὐκ ἤθελε πιεῖν*. Lu. xii. 19. Acts ix. 9, al.; fig. John vii. 37. Rev. xvi. 6. Infin. final, *δοῦναι πιεῖν*, 'to give to drink,' John iv. 7. *αἰτεῖν πιεῖν*, ver. 9. With *adjuncts*: 1) foll. by *ἐκ* of the drink, or meton. of the vessel containing it, i. e. *to drink of any thing*, Matt. xxvi. 27, 29. John iv. 12—14. 2) by *ἀπὸ* of the drink, Lu. xxii.

18. 3) by acc. of the thing drunk, *to drink* any thing, Lu. i. 15. Rom. xiv. 21. 1 Cor. x. 4; *to drink of*, Matt. xxvi. 29: fig. John vi. 53. Meton. τὸ ποτήριον πίνειν, 'to drink a cup,' e. gr. of wine, prop. 1 Cor. x. 21; fig. of suffering, *to drink the cup which God presents*, i. e. to submit to the allotments of his providence, Matt. xx. 22. xxvi. 42.—II. fig. of the earth, *to drink in*, *to imbibe*, with acc. Heb. vi. 7. Sept. Deut. xi. 11. Hdot. iii. 117. Xen. Conv. ii. 25.

Πιότης, ητος, ή, (πίων,) *fat, fatness*, Rom. xi. 17, τῆς π. τῆς ελαιίας, and Sept.

Πιπράσκω, (perf. πέπρακα, perf. pass. πέπραμαι, aor. 1. pass. ἐπράθην, fr. περάω,) 'to make to pass to another,' and by impl. *to deliver over*, *give up* for consideration: so our *sell*, from A.-S. syllan, *to deliver up*; and so Hebr. גָּזַח, *to let go*, and πωλέω fr. πωλέω, *to turn over*, by commutation; hence gener. *to sell*, with acc. Matt. xiii. 46, πέπρακε πάντα ὅσα εἶχε. Acts ii. 45. Pass. Matt. xviii. 25, ἐκέλευεν αὐτὸν πρᾶθῆναι. Mk. xiv. 5. Acts iv. 34. v. 4: foll. by gen. of price, Matt. xxvi. 9, πρᾶθῆναι πολλοῦ. John xii. 5. Fig. pass. *to be sold to*, so as to be under any one, *to be his slave*, Rom. vii. 14, πεπραμένους ὑπὸ τὴν ἀμαρτίαν, 'to be the slave of sin,' devoted to it, and doing its drudgery. See my note. 1 K. xxi. 25. Is. i. 1.

Πίπτω, f. πεσοῦμαι, aor. 2. ἐπεσον, aor. 1. ἔπεσα, *to fall*, intrans. 1) prop. *to fall*, i. e. from a higher to a lower place, said alike of persons and things; in N. T. always with an adjunct of place *whence* or *whither*; with ἀπὸ, *to fall from*, Matt. xv. 27, ἀπὸ τῆς τραπέζης. Matt. xxiv. 29. Acts xx. 9. ἐκ, id. Lu. x. 18, ἐκ τοῦ οὐρανοῦ. Acts xxvii. 34, ἐν μέσῳ τῶν ἀκαθῶν, among, Lu. viii. 7; ἐπὶ with acc. *to fall upon* any person or thing, Matt. x. 29, ἐπὶ τὴν γῆν. xiii. 5, 7. xxi. 44. Lu. xxiii. 30. Rev. vii. 16, οὐδὲ μὴ πέση ἐπ' αὐτοὺς ὁ ἥλιος, i. e. 'the burning sun shall not injure them;' fig. = *to seize*, xi. 11, φόβος μέγας ἔπεσεν ἐπὶ τοὺς κ.τ.λ.: foll. by εἰς τι, *to fall into*, among, upon any thing, Matt. xv. 14, εἰς βόθυνον. xvii. 15. Mk. iv. 7, 8, and so in Class.; by παρά with acc. of place, *to fall at*, by, near, ver. 4. 2) of PERSONS, *to fall down*, *fall prostrate*, absol. Matt. xviii. 29, πεσῶν ὁ σὺνδουλός. Acts v. 5. Joined with προσκυνεῖν, Matt. ii. 11, πεσόντες προσεκύνησαν, iv. 9. xviii. 26, al. Sept. and Class. More usually with an adjunct of place or manner; foll. by ἐνώπιόν τινος, Rev. v. 8, or προσκυνεῖν, iv. 10: by εἰς, Acts xxii. 7. εἰς τοὺς πόδας τινός, John xi. 32. Diog. Laërt. ii. 79: by ἐπὶ

with gen. of place, ἐπὶ τῆς γῆς, Mk. ix. 20; with acc. of place or manner, ἐπὶ τὴν γῆν, Acts ix. 4. ἐπὶ τοὺς πόδας τινός, x. 25. Sept. 1 Sam. xxv. 24, ἐπὶ πρόσωπον, on one's face, Lu. v. 12; with παρά τοὺς πόδας, xvii. 16; with προσκυνεῖν, 1 Cor. xv. 25. ἔμπροσθεν τῶν ποδῶν with προσκυνεῖν, Rev. xix. 10: foll. by χαμαί, John xviii. 6. Said of those who *fall dead*, i. e. *to die*, *perish*, Lu. xxi. 24, πεσοῦνται στόματι μαχαίρας. 1 Cor. x. 8. Heb. iii. 17, al. Sept. and Class. Fig. *to fall* from any state or dignity, with πόθεν, Rev. ii. 5. 3) of THINGS, edifices, walls, &c. *to fall* in ruins, Matt. vii. 25. Lu. vi. 39, al.: fig. Lu. xi. 17. Acts xv. 16: so in prophetic imagery, Rev. xi. 13. xiv. 8, ἔπεσε, ἔπεσε Βαβυλῶν. Sept. and Class. 4) of a lot, *to fall to* or *upon* any one, foll. by ἐπὶ with acc. Acts i. 26. Sept. and Class. 5) metaph. of persons, *to fall into* or *under* any thing; condemnation, ὑπὸ κρίσιν, Ja. v. 12. Diod. Sic. xix. 8, ὑπ' ἐξουσίαν: absol. *to fall into sin*, *to sin*, Rom. xi. 22. xiv. 4. 1 Cor. x. 12, al.: hence also *to fall* from happiness, *be made miserable*, *perish*, Rom. xi. 11, μὴ ἔπταισαν, ἵνα πείσωσι; Heb. iv. 11. Sept. and Class. Of things, = *to fall to the ground*, *to fail*, become void; Lu. xvi. 17, ἡ τοῦ νόμου μίαν κεφαλὴν πεσεῖν. Sept. Josh. xxiii. 14. 1 Sam. iii. 19. Plato Euth. p. 14, οὐ χαμαί ποτε πεσεῖται ὅ τι ἀν εἶπης.

Πιστεύω, fut. εἴσω, (πίστις,) aor. 1. ἐπίστευσα, perf. πεπίστευκα, *to have faith*, *believe*, *trust*, prop. 'to have a firm persuasion of, a confiding belief in the truth, veracity, or reality of any person or thing.' I. INTRANS. and 1) prop. and gener. *to be firmly persuaded* as to any thing, *to believe*, foll. by infin. Rom. xiv. 2, ὅς μὲν πιστεύει φαγεῖν πάντα: by ὅτι, x. 9, absol. Ja. ii. 19: so, with the idea of hope and certain expectation, with inf. Acts xv. 11; with ὅτι, Rom. vi. 8. More commonly of words spoken and things; with dat. of a person speaking, whose words one believes and confides in, Mk. xvi. 13, οὐδὲ ἐκείνοις ἐπίστευσαν. John v. 46. Acts viii. 12. With an adjunct of the words or thing spoken, in dat. Lu. i. 20, οὐκ ἐπίστευσας τοῖς λόγοις μου. Acts xxiv. 14. 2 Th. ii. 11: foll. by ἐπὶ with dat. Lu. xxiv. 25, ἐπὶ πάντων: by ἐν, Mk. i. 15, ἐν τῷ εὐαγγελίῳ. With acc. of thing, John xi. 26. 1 Cor. xiii. 7, πάντα πιστεύει. 1 John iv. 16: hence pass. 2 Th. i. 10, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς. Foll. by εἰς τι, 1 John v. 10, εἰς τὴν μαρτυρίαν: by ὅτι, = acc. and infin. John xiv. 10. ix. 18, περὶ αὐτοῦ ὅτι τυφλὸς ἦν. Absol. where the case of pers. or thing is implied from

the context, Matt. xxiv. 23. John xii. 47. Acts viii. 13, αὐτὸς ἐπίστευσε, scil. τῷ Φιλίππῳ εὐαγγελιζομένῳ. ver. 12. xv. 7. 2) espec. of GOD, to believe on God, to trust in Him, as able and willing to help, listen to prayer, &c. foll. by dat. of person with ὅτι, Acts xxvii. 25, πιστεύω τῷ Θεῷ, ὅτι οὕτως ἔσται: by eis, John xiv. 1, πιστεύετε εἰς τὸν Θεόν: absol. Matt. xxi. 22, πιστεύοντας, equivalent to εἰ πιστεύετε. 2 Cor. iv. 13: also as faithful to his promises, with dat. Rom. iv. 3, ἐπίστευεν Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη κ.τ.λ. Rom. iv. 17. Jam. ii. 23: absol. Rom. iv. 18. Heb. iv. 3. Or gener. 'to believe in the declarations and character of God as made known in the Gospel,' with dat. John v. 24. Acts xvi. 34, πεπιστευκῶς τῷ Θεῷ. 1 John v. 10: foll. by eis with accus. præg. = to believe and rest upon, to believe in and profess, τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, 1 Pet. i. 21; by ἐπι with acc. id. Rom. iv. 24; absol. Lu. viii. 12. Acts xiii. 48. 3) of belief in Jesus as the Messiah, with, however, a considerable variety of sense, from an ample credit reposed in Him, as 'a messenger sent from God,' to full belief in Him as one with God. And in not a few instances it is difficult to determine whether simple belief in Jesus as the Messiah, or belief of a higher order, is intended. Consequently, no Lexicographical arrangement of passages is to be relied on, but the reader must exercise his own judgment. In such cases he is referred to the notes in my Greek Testament, in which he will, I trust, rarely miss of finding something that may assist his researches. With eis, John xiv. 1; with ὅτι, Matt. ix. 28, absol. xviii. 13. Mk. v. 26. John iv. 48; with dat. of person, John v. 38, ὃν ἀπέστειλεν ἑκεῖνος, τοῦτω ἡμεῖς οὐ πιστεύομεν. viii. 31. x. 37. Acts v. 14; with ὅτι, John viii. 24. xi. 27. xx. 31, and oft. Foll. by eis of person, pr. præg. = to believe and rest upon, to believe in and profess, Matt. xviii. 6, ἕνα τῶν πιστευόντων εἰς ἐμέ. John ii. 11. iii. 15. viii. 30; fig. eis τὸ φῶς, xii. 36: so with eis τὸ ὄνομα Ἰησοῦ in a like sense, = 'to believe on Jesus, and invoke or profess his name,' i. 12, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ii. 23; with τῷ ὀνόματι αὐτοῦ, id. 1 John iii. 23. Foll. by ἐπι with acc. of pers. = εἰς τινα, Acts ix. 42. xi. 17, comp. ver. 21; so ἐπι with dat. 1 Tim. i. 16, fig. Rom. ix. 33. Pass. 1 Tim. iii. 16, ἐπιστεύθη ἐν κόσμῳ. Hence absol. to believe, i. e. to believe and profess Christ, to be or become a Christian, Mk. xv. 32. Lu. xxii. 67. John i. 7, oft.; part. οἱ πιστεύοντες or πιστεύσαντες, believers, Christians, Acts ii. 44. iv. 32. 4) of belief or credit given

to any one as a merely human messenger, as Moses, John v. 40; or John Baptist, Matt. xxi. 25, 82. Mk. xi. 32. Lu. x. 5. —II. TRANS. to entrust, commit in trust to any one, for ἐμπιστεύω, Lu. xvi. 11, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John ii. 24. Wisd. xiv. 5. Xen. Mem. iv. 4, 17. Pass. πιστεύομαι τι, to be entrusted with any thing; foll. by acc. Rom. iii. 2. Gal. ii. 7, πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. ix. 17, οἰκονομίαν πεπίστευμαι. 1 Th. ii. 4. 1 Tim. i. 11. Tit. i. 3, and oft. in lat. Class. as Diog. Laërt. vii. 1, πιστευθέντος τὴν ἐν Περγάμῳ βιβλιοθήκην.

Πιστικός, ἢ, ὄν, adj. (πίστις,) causing belief or persuasion, faithful, trust-worthy; hence in N. T. fig. true, genuine, pure, καρδοῦ πιστικῆς, Mark xiv. 3; others (fr. πίνω), potable, liquid. See my note.

Πίστις, εὐς, ἢ, (πιστός,) faith, belief, trust, prop. 'firm persuasion, confiding belief in the truth, veracity, or reality of any person or thing.' I. in the common Greek usage, 1) prop. and gener. Acts xvii. 31, πίστιν παρασχὼν πᾶσιν. Rom. xiv. 22, σὺ πίστιν ἔχεις, thou hast faith, i. e. 'art firmly persuaded,' ver. 23. Heb. xi. 1: so, with the idea of hope and certain expectation, 2 Cor. v. 7, διὰ πίστεως περιπατοῦμαι. 1 Pet. i. 5. v. 9. 2) equiv. to good faith, faithfulness, sincerity, Matt. xxiii. 23, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Rom. iii. 3, τοῦ Θεοῦ. Gal. v. 22. 1 Tim. i. 19, ἔχω πίστιν, i. e. 'being faithful,' sincere, ii. 7. Tit. ii. 10, πίστιν πᾶσαν ἀγαθὴν, all good fidelity, Rev. ii. 19.—II. in N. T. πίστις, as spoken in reference to God and Christ, and his gospel, becomes in some measure a technical term, denoting that faith, that confiding belief, which is the essential trait of Christian life and character, i. e. gospel-faith, Christian faith, comp. Rom. iii. 22, sq.—I. of GOD, i. e. faith in, or, towards God; ἐπι Θεῷ, Heb. vi. 1. πρὸς τὸν Θεόν, 1 Th. i. 8. eis Θεόν with ἐλπιδι, 1 Pet. i. 21; with gen. Θεοῦ, Mk. xi. 22, Col. ii. 12; absol. Matt. xvii. 20. xxi. 21. Heb. iv. 2. Jam. i. 6, αἰτεῖτω ἐν πίστει, i. e. in full confidence, nothing doubting. Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel, comp. Gal. iii. 7, sq. Heb. xi. 13; of Abraham, Rom. iv. 5, 9—20; gener. of others, Heb. xi. 3—39, also Lu. xviii. 8.—II. of CHRIST, faith in Christ, 1) as able to work miracles, heal the sick, &c. absol. Matt. viii. 10, οὐδὲ ἐν τῷ Ἰσραὴλ τὸσαύτην πίστιν εὗρον. ix. 2, 22, 29. xv. 28, oft.: so mediately, Acts xiv. 9. 2) of faith in Christ's death, as the only

ground of our justification before God, = *saving* or *justifying faith*, Rom. iii. 22, δικαιοσύνη Θεοῦ διὰ πίστεως Ἰ. Χρ. ver. 25, διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵμ. ver. 26, ἐκ π. Ἰησοῦ: so from the connection, absol. ver. 27—31. 1 Cor. xv. 14, 17: gener. Rom. i. 17. v. 1, 2, and often in St. Paul's Epistles. 3) gener. not only as the Messiah and Saviour, the Head of the gospel dispensation, but also as *God-man*, one with the Father. And here will fully apply what was remarked in the case of πιστεύω I. 3, as to the variety of sense in the several forms of expression which fall under this head, e. gr. πιστὴν τὴν εἰς τὸν Κ. ἡμῶν Ἰ. Χρ. Acts xx. 21. ἐν Χριστῷ, Gal. iii. 26. τοῦ Κυρ. ἡμῶν Ἰ. Χρ. Ja. ii. 1. μου, Rev. ii. 13, i. e. 'faith toward me'; absol. Mk. iv. 40. Acts vi. 5, ἀνδρα πλήρη πίστεως. Eph. iii. 17; so vi. 16, τὸν Συρεὺν τῆς π.—III. gener. with gen. ἡ πίστις τοῦ εὐαγγελίου, the *faith of the gospel*, i. e. gospel-faith, Phil. i. 27. πίστις ἀληθείας, *faith in the truth*, i. e. in the gospel, 2 Th. ii. 13. Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel, gener. 1 Cor. ii. 5, ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρ. 2 Cor. iv. 13, ἀσπίς. Πίστις also seems to mark indirectly various predominant traits of Christian character, such as arise from and are combined with Christian faith; e. gr. Christian *knowledge*, Rom. xii. 3, μέτρον πίστεως. ver. 6. xiv. 1, ἀσθενῶν τῇ πίστει. 2 Pet. i. 5: so in James, as opp. to ἔργα, ii. 14—26; of the Christian *profession*, the faith professed, Acts xiii. 8, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς π. 1 Cor. xiv. 13. Gal. vi. 10. 1 Tim. ii. 15. 2 Tim. iv. 7; of Christian *zeal*, ardour in the faith, Rom. i. 8, ὅτι ἡ π. ὑμῶν καταγγέλλεται. xi. 20. 2 Cor. viii. 7. Eph. vi. 23; of Christian *love*, as springing from faith, Rom. i. 12, ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love, 2 Th. i. 3. Philem. 5; of Christian *life* and morals, *practical faith*, 1 Tim. iv. 12, τύπος γίνου τῶν πιστῶν ἐν ἀγάπῃ, ἐν π., ἐν ἀγνεῖᾳ. v. 8, 12. vi. 10. Tit. ii. 2; of *constancy* in the faith, Col. i. 23. 1 Th. iii. 2—10, Heb. xiii. 7. Ja. i. 3.—IV. meton. of the *object* of Christian faith, the *faith*, i. e. doctrines received and believed, *Christian doctrine*, and gener. the system of Christian doctrines, the *gospel* promising justification and salvation to a lively faith in Christ, Acts vi. 7, ὑπήκουον τῇ π. 'were obedient to the faith,' i. e. embraced the gospel, Rom. i. 5. Acts xiv. 27, Σύρα πίστεως, i. e. 'access for the gospel,' xxiv. 24. Rom. x. 8. Jude 3, τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει, ver. 20, oft.: so Tit. iii. 15, φιλοῦντας ἡμᾶς ἐν π. i. e. in the gospel, as Christians,

1 Tim. i. 2, τέκνον ἐν πίστει. Emphat. the *true faith*, 'true doctrine,' 2 Th. iii. 2. 1 Tim. i. 6. 2 Tim. iii. 8.

Πιστός, ἡ, ὄν, adj. (παῖθω,) prop. 'worthy of belief and trust,' *faithful*: 1) prop. in the sense of *trustworthy*, 1 Cor. vii. 25, ἡλεημένος ὑπὸ Κυρίου πιστός εἶναι. 1 Tim. i. 12. 2 Tim. ii. 2, ταῦτα παράθου πιστοῖς ἀνθρ. 1 Pet. iv. 19. Rev. xix. 11. Sept. and Class. Hence of persons, *true, verax*, worthy of credit, ὁ μάρτυς ὁ πιστός, Rev. i. 5. ii. 13. iii. 14; of things, *true, sure, verus, λόγος*, 1 Tim. i. 15, oft. Sept. and Class.: so Acts xiii. 34, τὰ ὅσια Δ. τὰ πιστά. 2) *faithful*, as to what may justly be required of any one: thus, as applied to *God*, with reference to His attributes: so 2 Cor. i. 18, πιστός ὁ Θεός, with especial reference to His *truth*: as faithful to His promises, 1 Cor. i. 9, πιστός ὁ Θεός. x. 13. Heb. x. 23: so of Christ, 2 Tim. ii. 13. Also of men, faithful in duty to themselves or others, Col. iv. 9, ὁ πιστός ἀδελφός. Rev. ii. 10. Espec. of servants, ministers, who are faithful in the performance of duty, Matt. xxiv. 45, ὁ πιστός δούλος. xxv. 21. Lu. xii. 42, ὁ π. οἰκονόμος. Eph. vi. 21. Heb. ii. 17, al. 3) act. *faithful*, i. e. firm in faith, confiding, *believing*, equivalent to ὁ πιστεύων, John x. 27, μὴ γίνου ἀπιστος, ἀλλὰ πιστός. Gal. iii. 9. Theogn. 283. Soph. Œd. Col. 1031; with dat. τῷ Κυρίῳ, Acts xvi. 15. ἐν Κυρίῳ, 1 Cor. iv. 17, i. e. 'faithful to the Lord or in Christ, believing in him,' equivalent to a *believer*, a Christian; absol. id. Acts x. 45. xvi. 1, oft. Adv. πιστὸν ποιεῖν, 'to do faithfully,' as a Christian, 3 John 5. See more in my note.

Πιστόω, fut. ὠσω, (πιστός,) prop. to *make any one faithful, trustworthy*, hence to *make one give security, pledges*, Jos. Ant. xv. 7, 10. Thuc. iv. 88; pass. or mid. to *make one's self or be made trustworthy*, i. e. to *give security, to pledge one's self*, Hom. Od. xv. 436; in N. T. ἐπιστάθην, to be made *confiding, believing, to be assured*, hence equiv. to *believe*, 2 Tim. iii. 14, μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης. So πιστωθεῖς, for *πίσυνος*, Soph. Œd. Col. 1039, equiv. to πιστός at 1031.

Πλανᾶω, f. ἦσω, (πλάνη,) to *cause to wander, to lead astray*, trans. both physically and morally, pass. to *wander, go astray*. I. PROP. Heb. xi. 38, ἐν ἐρημίαις πλανώμενοι. 1 Pet. ii. 25, ὡς πρόβατα πλανώμενα. Matt. xviii. 12, 13. Sept. & Class.—II. FIG. to *mislead*, i. e. 1) to *deceive, cause to err*; pass. to *err*, form a wrong judgment, Matt. xxiv. 4, βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ver. 5, 24. 1 John i. 8, al.; pass. Matt. xxii. 29, πλανᾶσθε. Lu. xxi. 8, μὴ πλανηθῆτε. John vii. 47.

1 Cor. vi. 9. Gal. vi. 7. Heb. iii. 10. Sept. Prov. xii. 27. Jos. Bell. vi. 5, 4. Plut. Thes. 27. et al. in Class. 2) to seduce a people into rebellion, John vii. 12, *κλαυᾶ τὸν ὄχλον*. Rev. xx. 8, 10. Also to seduce from the truth, and pass. to be seduced, to go astray, 1 John ii. 26, *περὶ τῶν πλανῶντων ὑμᾶς*. 2 Tim. iii. 13; pass. Ja. v. 19, *εἰάν τις πλανηθῆ ἀπὸ τῆς ἀλ.* 2 Pet. ii. 15; part. *οἱ πλανώμενοι*, those seduced, gone astray, Heb. v. 2. Tit. iii. 3. Spec. to seduce to idolatry, Rev. ii. 20, al. Sept. 2 K. xxi. 9. Ezek. xlv. 10, 15. Eccus. ix. 8.

Πλάνη, ης, ἡ, prop. a wandering, going astray from the right path, *ἄλ.* Ὑ. H. iii. 29; in N. T. only fig. error: 1) gener. false judgment or opinion, 1 Th. ii. 3, *ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης*. 2 Th. ii. 11. 2) act. *deceit, fraud, seduction* to error and sin, Eph. iv. 14, *ἡ μεθοδεία τῆς πλάν.* 2 Pet. iii. 17. 1 John iv. 6, *τὸ πν. τῆς πλάνης*, the spirit of error, i. e. a deceiving spirit, a teacher who seeks to seduce; so a *deception, fraud*, Matt. xxvii. 64, and perhaps 1 Th. ii. 3. 3) of conduct, *perverse, wickedness, sin*, Rom. i. 27. Ja. v. 20. 2 Pet. ii. 18, *τοὺς ἐν πλάνῃ ἀναστρεφ.* Jude 11.

Πλανήτης, ου, ὁ, (πλανᾶς,) prop. one wandering about, a wanderer; in N. T. ἀστήρ πλανήτης, a wandering star, planet, fig. of a false teacher, Jude 13.

Πλάνος, ου, ὁ, ἡ, adj. (πλάνη,) wandering about, subst. a wanderer, vagabond, juggler; in N. T. for πλανῶν, deceiving, seducing, 1 Tim. iv. 1, *προσέχοντες πνεύμασι πλάνοις*. So Jos. Bell. ii. 13, 4, *πλάνοι ἄνθρωποι*. Subst. a deceiver, impostor, Matt. xxvii. 63, and later Class., as Diod. Sic.

Πλάξ, ἀκός, ἡ, any broad and flat surface; in N. T. and gener. a table or slab of wood or stone, on which any thing was inscribed; so Sept. and Class.; e. gr. the two tables of the decalogue given to Moses, Heb. ix. 4, *αἱ πλάκες τῆς διαθήκης*. 2 Cor. iii. 3: fig. ib. *ἐν πλαξί καρδίας σαρκίνας*. Comp. Rom. ii. 15. Heb. viii. 10. Indeed, from Prov. iii. 3, and Jer. xvii. 1, it appears that the Hebrews were accustomed to speak of any thing deeply infixd on the mind, as 'written on the tables of the heart.'

Πλάσμα, ατος, τό, (πλάσσω,) any thing formed, as an image, Hab. ii. 14; also, a model in wax, and especially the figure itself, Rom. ix. 20, *μη ἐρεῖ τὸ πλάσμα τῷ πλάσαντι*; so Aristoph. Av. 686, *πλάσματα πηλοῦ*, (similar to the phrase elsewhere, *πλάσσειν πηλόν*.) Lucian, D. Deor. vi. 4. Artem. i. 56. To this also there is an allusion in Ps. ciii. 14, *αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν*.

Πλάσσω, f. ἄσω, to knead, form, fashion, mould, any soft substance, as a potter the clay, absol. Rom. ix. 20; pass. 1 Tim. ii. 13, *Ἀδὰμ πρῶτος ἐπλάσθη*, with allusion to Gen. ii. 7, 8, 19, *ἐπλάσαν ὁ Θεὸς τὸν ἄνθρωπον*. In the Class. writers, too, the word is used of Promethus forming the first man of clay.

Πλαστός, ἡ, ὄν, adj. (πλάσσω,) formed, fashioned; metaph. feigned, false, deceitful, 2 Pet. ii. 3, *πλαστοῖς λόγοις*. So Isæus, p. 70, *λόγοις πεπλασμένοις ἀξιώσει πιστεύειν ἡμᾶς*. Plut. Thes. 20, *γράμματα πλαστά προσφέρειν*.

Πλάτος, εος, τό, (πλατὺς,) breadth, Rev. xxi. 16. Sept. and Class.; fig. Eph. iii. 18. Rev. xx. 9, *τὸ πλάτος τῆς γῆς*, 'the breadth of the earth,' q. d. 'wide plain,' such as the earth was supposed to be.

Πλατῦνω, f. ὑνῶ, (πλατὺς,) (aor. 1. pass. *ἐπλατύνθη*, perf. pass. *πεπλάτυμαι*, & 3d pers. sing. *πεπλάτυνται*.) to make broad, enlarge, trans. 1) prop. Matt. xxiii. 5, *πλατ. τὰ φυλακτήρια αὐτῶν*. Sept. and Class. 2) fig. to make broad or large to or for any one, i. e. 'to give him enlargement or deliverance from straits,' Ps. iv. 2. Hence in N. T. pass. to be enlarged, i. e. to have enlargement, in opposition to στεροχωρίω, 2 Cor. vi. 13, *πλατύνθητε καὶ ὑμεῖς*. So of the heart, *ἡ καρδία ἡμ. πεπλάτυνται*, ver. 11, namely, in the exercise of the tender affections, by which the heart is in reality dilated, and feels enlarged; while by the opposite it is actually tightened, and the pulsation checked.

Πλατὺς, εἶα, ὅ, adj. broad, wide. 1) Matt. vii. 13, *πλατεῖα ἡ πόλις*. Sept. Neb. ix. 35. Jos. Bell. iii. 2, 2) as subst. *ἡ πλατεῖα* sc. ὁδός, a broad way, wide street in a city, Matt. vi. 5, *ἐν ταῖς γωνίαις τῶν πλατ.* xii. 19, oft. Sept. and Apocr., also Artem. iii. 62.

Πλέγμα, ατος, τό, (πλέκω,) prop. any thing plaited, braided, or woven, as a net; in N. T. a braid of hair, an ornament of braided hair, 1 Tim. ii. 9, *μη ἐν πλέγμασιν*, see my note, and comp. 1 Pet. iii. 3, *ἐμπλοκή τριχῶν*.

Πλειστός, ης, ὄν, adj. (πλείων,) the most, the greatest, very great, the usual superl. to πολύς; in N. T. only of number, Matt. xi. 20. xxi. 8, *ὁ πλειστός ὄχλος*, 'a very great multitude.' Xen. Ag. iii. 1. Hist. vii. 1, 23. Neut. τὸ πλειστόν, adv. at most, 1 Cor. xiv. 27.

Πλείων, ονος, ὁ, ἡ, neut. πλείων or πλείον, pl. contr. nom. and acc. πλείους, —more, the usual compar. to πολύς. 1) prop. of number, but also of magnitude, and in a comparison expr. or implied; foll. by gen. Matt. xxi. 36, *πλείονας τῶν*

πρώτων, 'more than the first,' or former ones, Mk. xii. 43. John vii. 31, & Class.; foll. by ἡ, ἴσων, Matt. xxvi. 53, πλείους ἢ δώδεκα. John iv. 1, and Class.; before a numeral ἡ is usually omitted, Acts iv. 22, ἐτῶν πλείονων τεσσαράκ. xliii. 13; once πλείον ἢ πέντε, Lu. ix. 13; once with πλῆν and gen. Acts xv. 28. So, when the object of comparison is implied, Matt. xx. 10. John iv. 41. Lu. xi. 53. vii. 43, τὸ πλείον, *the more*, i. e. 'the greater' debt. Xen. Vect. iv. 32. Hdian. viii. 3, 11: hence gener. and emphat. *many, very many*, Acts xiii. 31, ὅς ὄφθῃ ἐπὶ ἡμέρας πλείους. xxiv. 17, al.; so Heb. vii. 23, οἱ μὲν πλείονες σιτοὶ ἰσραῖς, in opp. to *one*: 2) plur. with art. οἱ πλείους, οἱ πλείους, *the more, the most, the many*, Acts xix. 32, οἱ πλείους οὐκ ᾔδεισαν. xxvii. 12. 1 Cor. ix. 19, ἵνα τοὺς πλείονας κερδήσω. x. 5. xv. 6, al. & Class. 3) fig. of worth, importance, dignity, *more, greater, higher*, with gen. Matt. vi. 25, οὐχὶ ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς; xii. 42. Mk. xii. 33. Heb. iii. 3. Rev. ii. 19. 4) neut. πλείον, as adv. *more*, & Class. With gen. John xxi. 15, ἀγαπᾷ με πλείον τούτων; also, ἐπὶ πλείον, *further, longer*; spoken of space, Acts iv. 17. 2 Tim. iii. 9; with gen. ἀσεβείας, ii. 16. Xen. Eq. i. 9; of time, Acts xx. 9. xxiv. 4. Pol. iii. 58, 8.

Πλέκω, f. ξω, to *plait, braid, weave*, trans. Matt. xxvii. 29, πλέξαντες στίφ. ἐξ ἀκανθῶν. Mk. xv. 17, et Class.

Πλεονάζω, fut. αἶσω, (πλείω,) to *be more than enough*, intrans. 1) of persons, to *have more than enough*, to have an over-plus, 2 Cor. viii. 15, ὁ τὸ πολλὸν οὐκ ἐπλ. 2) of things, to *be abundant*, lit. to *abound more*, to increase, Rom. v. 20, ἵνα πλεονάσῃ τὸ παράπτωμα. vi. 1. 2 Pet. i. 8, al.; foll. by εἰς τι, to *abound unto* any thing, equiv. to *redound, conduce*, Phil. iv. 17. Sept. and Class. 3) trans. to *cause to abound, to increase*, 1 Th. iii. 12, ὑμᾶς ὁ Κύριος πλεονάσαι τῇ ἀγάπῃ. Sept. Num. xxvi. 54. Ps. lxx. 21. 1 Macc. iv. 35.

Πλεονεκτέω, f. ἴσω, (πλείω, ἔχω,) intrans. prop. to *have more* than another. So Thuc. vi. 89. Xen. Cyr. i. 6, 19. (equiv. to πλείον ἔχω,) fig. to *have an advantage, be superior*, also to *take advantage, seek unlawful gain*; in N. T. trans. to *take advantage of* any one, to *circumvent for gain, defraud*, with acc. 2 Cor. vii. 2, οὐδένα ἐπλεονεκτήσαμεν. xii. 17, 18. 1 Th. iv. 6, where, however, it means over-reaching and injuring our brother by adultery; see my note there. Pass. 2 Cor. ii. 11, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σ. 'that we may not be worsted by Satan.' So Xen. Mem. iii. 5, 2, Βοιωτῶν πολλοὶ, ἠλεονεκτούμενοι ὑπὸ Θηβαίων, &c., and

Plut. πλεονεκτεῖσθαι ὑπὸ τῶν πολέμιων. Also fig. x. 738, πλεονεκτεῖσθαι ὑπὸ τοῦ ἔρωτος.

Πλεονέκτης, ου, ὁ, (πλείω, ἔχω,) prop. 'one who would have more than others,' i. e. a *covetous person, a defrauder*, 1 Cor. v. 10, 11.

Πλεονεξία, ας, ἡ, (πλείω, ἔχω,) prop. 'a having more,' i. e. a larger portion, advantage, superiority, Xen. Mem. i. 6, 12; in N. T. 'the will to have more,' i. e. *covetousness, greediness for gain*, Mk. vii. 22, πλεονεξίαι, i. e. 'covetous thoughts,' plans of fraud and extortion; Lu. xii. 15. Rom. i. 29. 2 Cor. ix. 5, οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλ. 'as bounty, and not as covetousness,' i. e. 'as bounty on your part, and not as covetousness on ours, not as extorted by us from you.'

Πλευρά, ας, ἡ, *the side*, said of the human body, John xix. 34. xx. 20, al. and Class.

Πλέω, fut. πλεύσομαι, to *sail, absol.* Lu. viii. 23. Acts xxvii. 24; with εἰς of place, xxi. 8, ἐπλέομεν εἰς Συρίαν. xxvii. 6; with ἐπι and acc. Rev. xviii. 17; with acc. of place by or near which, i. e. of the way, Acts xxvii. 2, πλείω τοὺς κατὰ τῆν Ἀσίαν τόπους, i. e. to *sail along* or by the coast of Asia Minor. So Pol. iii. 4, 10, πλείω τὰ πελάγη. Xen. Hist. iv. 8, 6.

Πληγῆ, ῆς, ἡ, (2 perf.πέπληγα, of πλήσσω,) a *stroke, blow*: 1) prop. Lu. xii. 48, ἀξία πληγῶν. Acts xvi. 23, al. Sept. & Class. 2) meton. a *wound*, caused by a stripe or blow, Lu. x. 30. Acts xvi. 33, ἔλουσεν (αὐτοὺς) ἀπὸ τῶν πλ., i. e. 'washed the blood from their wounds.' Rev. xiii. 12, ἡ πληγὴ τοῦ Θαν. i. e. 'deadly wound.' Sept., Jos., & Class. 3) fr. the Heb. a *plague*, i. e. a *stroke or blow* inflicted by God, *calamity*, Rev. ix. 20. xi. 6, et saepe al. Sept., Philo, Jos., though not Class.

Πλήθος, εος ους, τὸ, (πλήθω,) prop. *fulness*, hence a *multitude, a great number*: 1) gener. Lu. v. 6, πλήθος ἰχθύων πολέ. Acts xxviii. 3, and oft. Sept. and Class. 2) of persons, a *multitude*, foll. by gen. of class, &c. Lu. ii. 13. Acts iv. 32. v. 14, πλήθη ἀνδρῶν, i. e. *multitudes*: so πολὸν πλήθος with gen. Lu. vi. 17. πάν τὸ πλήθος with gen. i. 10. ἅπαν τὸ πλῆθος with gen. xix. 37; with gen. of place, viii. 37, ἅπαν τὸ πλῆθος τῆς περιχώρου. Acts v. 16. 3) *the multitude, the people, populace*, Acts xiv. 4, τὸ πλῆθος τῆς πόλεως. xix. 9. xxi. 22, 36. Sept. & Class.

Πληθύνω, f. ουνῶ, (πληθῆς equiv. to πλήθος,) prop. to *make full, multiply, increase*: 1) trans. 2 Cor. ix. 10. Heb. vi. 14, πληθύνων πληθυνῶ σε. Pass. πληθύνομαι, to *be multiplied, increased*; in

number, Acts vi. 7, ἐπληθύνετο ὁ ἀριθμός. vii. 17. ix. 31, and Sept.; in magnitude, extent, Matt. xxiv. 12, πληθυνθῆναι τὴν ἀνομίαν. Acts xii. 24. Gen. vii. 17, sq.; with dat. of person, to abound to any one, 1 Pet. i. 2, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. 2 Pet. i. 2. Jude 2. 2) intrans. to multiply one's self, to increase, Acts vi. 1, πληθυνόντων τῶν μαθητῶν. Sept. and Class.

Πλήθω, see Πίμπλημι.

Πλήκτης, ου, ὁ, (πλήσσω,) prop. a striker, one apt to strike, Plut. κατὰ χεῖρα πλ. Fig. a quarreller, 1 Tim. iii. 3. Tit. i. 7, in opp. to ἀμαχος. So Plut. Dio, 30, ἀνδράσι πλήκταις καὶ μαχίμοις. Or it may mean, as Chrys. and Theod. explain, ὄξυς, equiv. to ἐμπλήκτως ὄξυς in Thuc. iii. 82. So Plut. vi. 502. ix. 642, πλήκτης καὶ ὄξυς. See more in my note on 1 Tim.

Πλημμύρα, ας, ἡ, (πλήν, μύρα fr. μύρω,) the tide, flood-tide, and hence by impl. a flood, inundation, Lu. vi. 48, comp. Matt. vii. 27, and lat. Class.

Πλήν, prep. & adv. (fr. obsol. πλήμι, it being the accus. of the old noun πλής,) prop. more than, over and above, hence besides, except, but: 1) as prep. in the middle of a clause, with gen. Mk. xii. 32, οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, 'there is no other besides him,' equiv. to 'but he.' John viii. 10. Acts vii. 1, πάντες—πλήν τῶν ἀποστόλων. xv. 28. xx. 23. xxvii. 22. Sept. and Class. 2) as adv. at the beginning of a clause, equiv. to much more, rather, besides, verging into an adversative particle, meaning but rather, but yet, nevertheless, &c. Matt. xi. 22, 24, πλὴν λέγω ὑμῖν. xviii. 7, oft.; so where the writer returns after a digression to a previous topic, Eph. v. 33, comp. ver. 25, 28.

Πλήρης, εος ους, ὁ, ἡ, adj. (πλέος,) full, filled: 1) PROP. said of hollow vessels, with gen. of that of which any thing is full, expr. or implied, Mk. vi. 43, κλασμάτων δώδεκα κοφίνους πλήρεις: implied, Matt. xiv. 20. Sept. and Class. Of a surface, full, i. e. fully covered, with gen. Lu. v. 12, ἀνὴρ πλήρης λέπρας. Sept. and Class. 2) fig. full or filled, i. e. fully imbued with or abounding in any moral quality, or property, or disposition, whether good, (as Acts vi. 5, 8, πλ. πίστεως. ix. 36, πλ. ἀγαθῶν ἔργων: and so Sept. and Class.) or evil, as Acts xiii. 10, πλ. δόλου, and xix. 28, πλ. θυμοῦ. Both phrases occur in the Sept. In Lu. iv. 1. Acts vi. 3. vii. 55. xi. 24, πλ. ἀγίου Πν. means, 'filled with the gifts and graces of the Holy Spirit.' The expression πλ. χάριτος in John i. 14, said of Christ, is of a different kind; the fullness of Christ possessing these three essen-

tial points of distinction, 1. that while in others grace and the Spirit are by participation, in Christ they are of himself, as one with the Deity, in whom 'the fulness of the Godhead dwells bodily' (Col. ii. 9.); 2. while in others they exist by measure, Eph. iv. 16, in Him they are without measure and infinite, John iii. 34. 3. whereas the saints cannot communicate them to others, they are in Christ as a head and fountain of supply to his members, John i. 16. 3) fig. full, i. e. complete, perfect, Mk. iv. 28, πλήρης σίτος, the fully-formed grain, (so Sept. Gen. xli. 7, 22, στάχθας πλήρεις.) 2 John 8, μισθός πλήρης. And so Xen. An. vii. 5, 5, μισθόν πλήρ. Also Sept. Ruth ii. 12, μ. π.

Πληροφορέω, f. ἴσω, (πλήρης, φορέω,) prop. to bear or bring fully, carry a full measure, to be full or make full. Hence, to bring full proof of any thing, to give full assurance, persuade fully, trans. said 1) of PERSONS, pass. to be fully assured, persuaded, Rom. iv. 21, πληροφορηθεὶς ὅτι κ.τ.λ. xiv. 5. Sept. Eccl. viii. 11. Clem. Rom. Homil. xi. 17. Isocr. p. 626, ed. Lange. 2) of THINGS, to give full proof of any thing, with acc. 2 Tim. iv. 5, τὴν διακονίαν σου πληροφορήσου, i. e. by fulfilling all its duties. Pass. to be fully assured, confirmed, to be fully established as true, Lu. i. 1, τῶν πεπληροφορημένων, i. e. 'which may be regarded as certain truths, and received with full assurance of faith,' for πιστευμένω. And so 2 Tim. iv. 17, ἵνα τὸ κήρυγμα πληροφορηθῆ, for πιστευθῆ, 'might obtain full credence.'

Πληροφορία, ας, ἡ, (πληροφορέω,) full assurance, firm persuasion; ἐν πληροφορίᾳ πολλῇ, 1 Th. i. 5. Col. ii. 2. Heb. vi. 11. x. 22.

Πληρώω, f. ὠσω, (πλήρης,) to make full, to fill, fill up, trans. 1. prop. of a vessel, hollow place, &c. pass. Matt. xiii. 48, ἦν ὅτε ἐπληρώθη sc. σαγήνη. Lu. iii. 5, πᾶσα φάραγξ πληρωθήσεται. Sept. and Class.; fig. Matt. xxiii. 32, πληρώσατε τὸ μέτρον τῶν πατέρων ὑμ. i. e. 'the measure of your sins.' Gener. of a place, to fill, by diffusing any thing, as a sound, or an odour, throughout, with acc. Acts ii. 2, ἤχος ἐπλήρωσεν ὄλον τὸν οἶκον: foll. by ἐκ of thing from or with which, John xii. 3, ἡ οἰκία ἐπληρώθη ἐκ τῆς δαμῆς: fig. with acc. and gen. Acts v. 28, πεπληρώκατε τὴν Ἱερ. τῆς διδαχῆς ὑμῶν. So Liban. Epist. p. 721, πάσας (πόλεις) τῶν ὑπὲρ ἡμῶν λόγων ἐπέπλησας. Justin, xi. 7, 14, 'Phrygiam totam religionibus implevit.' Fig. πληροῦν τὴν καρδίαν τινός, to fill the heart of any one, to take possession of it, John xvi. 6; or to fill it

with some strange impulse to action, Acts v. 3, διατί ἐπλήρωσαν ὁ Σ. τὴν καρδίαν σου; So Eccl. viii. 11, ἐπληροφόρηθη καρδία υἱῶν τοῦ ἀνθρ. τοῦ ποιήσαι τὸ πονηρὸν, 'their heart is fully bent.'—II. FIG. to fill, i. e. to furnish abundantly with any thing, impart richly, imbue with, foll. by acc. and oft. an adjunct of that with which any one is filled or furnished: 1) with acc. and gen. Acts ii. 28, πληρώσεις με εὐφροσύνης. xiii. 52. Rom. xv. 13, 14. 2 Tim. i. 4, and Class. 2) with acc. and dat., in pass. with dat. Rom. i. 29, πεπλ. πάση ἀδικία. 2 Cor. vii. 4. 3) with ἐν instead of the simple dat. Eph. v. 18, πληροῦσθε ἐν πνεύματι. 4) with acc. simply, πᾶσαν χρείαν ὑμῶν, 'to supply fully,' Phil. iv. 19: also πλ. τὰ πάντα, Eph. i. 23. iv. 10, said of Christ as filling the universe with his influence, presence, power. Hence pass. πληροῦμαι, absol. to be filled full, fully furnished, abound, Phil. iv. 18. Col. ii. 10, ἐν αὐτῷ, i. e. in Christ, in his work: Eph. iii. 19, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θ. 'into or unto all the fulness of God,' i. e. 'that ye may fully participate in all the rich spiritual gifts of God, of every kind, both extraordinary and ordinary,' or such graces as are given to every man to profit withal.' Also pass. with acc. Col. i. 9, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν. Phil. i. 11, πεπληρωμένοι καρπὸν δικαιοσύνης.—III. to fulfil, perform fully, with acc. 1) spoken of duty, obligation, &c. Matt. iii. 15, πληρώσει πᾶσαν δικαιοσύνην. Acts xii. 25. Rom. viii. 4. xiii. 8. Gal. v. 14. 1 Macc. ii. 55, and Class., as Hdan. iii. 11, 9, π. ἐντολάς. 2) of a declaration, prophecy, to fulfil, accomplish, with accus. Acts xiii. 27, τὰς φωνὰς τῶν προφ. ἐπλήρωσαν. iii. 18. Pass. to be fulfilled, accomplished, have an accomplishment, Matt. ii. 17, τότε ἐπληρώθη τὸ ρηθῆν. xxvi. 54. Mk. xv. 28, ἐπληρώθη ἡ γραφή. Here belongs the phrase ἵνα πληρωθῆ, Matt. i. 22, oft.; also ὅπως πληρωθῆ, ii. 23, al. see my note.—IV. to fulfil, i. e. to bring to a full end, accomplish, complete. 1) pass. of time, to be fulfilled, completed, ended, Mk. i. 15, πεπλήρωται ὁ καιρὸς. Lu. xxi. 24, ἄχρι πληρωθῶσι καιροί. John vii. 8. Acts vii. 23, 30. ix. 23. Jos. Ant. vi. 4, l. 2) of a business, work, &c. to accomplish, complete, Lu. vii. 1, ἐπεὶ ἐπλήρωσε πάντα τὰ ρήματα αὐτοῦ. ix. 31. Acts xiii. 25. xiv. 26, εἰς τὸ ἔργον ὁ ἐπλήρωσαν. xix. 21. Rom. xv. 19, πεπληρωκῆναι τὸ εὐαγγέλιον. Col. i. 25. 3) by impl. to fill up, complete, make perfect, with acc. Matt. v. 17. Phil. ii. 2, πληρώσατέ μου τὴν χαρὰν. 2 Th. i. 11. Pass. to be made full, complete, perfect, χαρὰ, John iii. 29; πάσχα, Lu. xxii. 16;

ὑπακοή, 2 Cor. x. 6; ἔργα, Rev. iii. 2; of persons, Col. iv. 12, πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θ. 'complete in all the will of God,' i. e. in the knowledge and practice of what God would have us to do.

Πλήρωμα, ατος, τὸ, (πληρώω,) fullness, filling, PROP. 'that with which any thing is filled,' of which it is full, the contents: I. PROP. 1 Cor. x. 26, ἡ γῆ καὶ τὸ πλήρ. αὐτῆς, 'all that it contains:' so Mk. viii. 20, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; 'how many baskets-full of fragments?' equiv. to πόσας σπυρίδας πλήρεις; 'how many full baskets?' Also, a filling up, a supplement, that which fills up, and hence = ἐπίβλημα, a patch, Matt. ix. 16.—II. FIG. fulness, i. e. full measure, abundance: 1) gener. John i. 16, εἰς τοῦ πληρ. αὐτοῦ, 'from his rich storehouse of benefits and blessings;' Eph. iii. 19, see Πληρώω, II. 4. Col. ii. 9, τὸ πλήρ. τῆς Θεότητος, 'the fulness, plenitude of the divine perfections,' and so absol. i. 19. In both of the passages the fulness of the Godhead must be meant, see my note. Rom. xv. 29, ἐν πληρ. εὐλογίας τοῦ εὐαγγ. 'in the full, abundant blessings of the Gospel:' so of a state of fulness, Rom. xi. 12, πόσω μᾶλλον τὸ πλ. αὐτῶν; 'their prosperous condition.' 2) of persons, full number, complement, multitude, Rom. xi. 25, τὸ πλήρ. τῶν ἐθνῶν, 'the full number, all the multitude of the Gentiles:' so of the Church of Christ, Eph. i. 23, τὸ πλήρωμα, &c., where see my note.—III. fulfilment, a fulfilling, full performance, νόμον, Rom. xiii. 10. Philo 387, πλ. ἐλπιδῶν.—IV. fulfilment, i. e. full end, completion: 1) of time, full period, Gal. iv. 4, ἦλθε τὸ πλήρ. τοῦ χρόνου. Eph. i. 10, τῶν καιρῶν. 2) by impl. completeness, perfectness, Eph. iv. 13, εἰς ἀνδρα τέλειαν, εἰς μέτρον ἡλικίας τοῦ πληρ. τοῦ Χρ., as adj. 'to the full and perfect stature of a man, complete manhood in Christ,' meaning, to that full growth in spiritual graces, and that wisdom and holiness which becomes the fulness, perfection, of Christ, i. e. his Church. See more in my note there.

Πλησίον, adv. (πλησίος,) near, near by: I. prop. foll. by gen. John iv. 5, πλ. τοῦ χωρίου. Sept. and Class. Fig. εἶναι πλ. τινός, to be near any one, to neighbour to him, Lu. x. 29, 36.—II. with art. ὁ πλησίον, subst. one near, a neighbour, FELLOW, another person of the same nature, country, class, &c. 1) gener. a fellow-man, any other member of the human family; so in the precept ἀγαπήσεις τὸν πλησίον σου, Matt. xix. 19. Rom. xiii. 10. Eph. iv. 25, al. Sept. and

Class. 2) one of the same people or country, a *fellow-COUNTRYMAN*, Acts vii. 27, comp. ver. 26. 3) one of the same faith, a *fellow-CHRISTIAN*, Rom. xv. 2. 4) from the Heb. a *friend*, opp. to ὁ ἔχθρος, Matt. v. 43, and Sept.

Πλησμονή, ἥς, ἡ, (πίμπλημι,) a *filling, satisfying*, as with food, Sept. and Xen. Mem. iii. 11, 14; also *fulness, satiety*, Col. ii. 23, and Class.

Πλήσσω, fut. ξω, to *strike, smite*; in N. T. from the Heb. to *plague, smite*, i. e. afflict with disease, calamity, evil, pass. Rev. viii. 12, ἐπλήγη τὸ τρίτον τοῦ ἡλίου. Sept. Ex. ix. 32, sq.

Πλοῖάριον, ου, τὸ, (πλοῖον,) a *small vessel, bark*, spoken of the fishing-vessels on the sea of Galilee, Mk. iii. 9, al. and Class.

Πλοῖον, ου, τὸ, (πλέω,) a *ship, bark*, gener. Matt. iv. 21, 22. Acts xx. 13, oft. Sept. and Class.

Πλόος, contr. πλοῦς, gen. οὐ οὔ, but in later writers, as Arrian, Peripl. p. 176, also gen. πλοός, ὁ, *sailing, navigation, a voyage*, Acts xxi. 7. xxvii. 9, ὄντος ἤδη ἐπισφαλούς τοῦ πλοός. ver. 10, and Class.

Πλούσιος, ια, ου, adj. (πλούτος,) prop. 'abundantly provided with' any thing, *rich, wealthy*: I. PROP. Matt. xxvii. 57, ἀνθρ. πλούσιος ἀπὸ Ἄρ. Lu. xii. 16. xvi. 1. xiv. 12, γείτονας πλουσίους. xviii. 23; fig. *happy, prosperous*, wanting nothing, Rev. ii. 9. Subst. ὁ πλούσιος, a *rich man*; pl. the *rich*, Matt. xix. 23, 24. Mk. xii. 41, πολλοὶ πλούσιοι, oft. Sept. & Class.—II. ΜΕΤΑΡΗ. *rich in any thing, abounding in*, 1) as said of *man*, abounding in faith and holiness, Ja. ii. 5. 2) as said of *God*, abundant in mercy, Eph. ii. 4. 3) as said of *Christ* before his incarnation, 2 Cor. viii. 9, δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν. Comp. John xvii. 5.

Πλουσίως, adv. (πλούσιος,) *richly*, i. e. *abundantly*, Col. iii. 16, al. & Class.

Πλουτέω, f. ἦσω, (πλούτος,) to *be rich*, intrans. 1) PROP. Lu. i. 53, πλουτούντας ἐξαπίστευτε κενούς. 1 Tim. vi. 9. Sept. & Class.; foll. by ἀπό of source, Rev. xviii. 15; by ἐκ, ver. 3, 19; fig. Lu. xii. 21, μὴ εἰς Θεὸν πλουτῶν, ποί *rich toward God*, 'laying up no treasure in heaven,' namely, by works of piety and benevolence; or, 'not being rich in the glory of God,' as it consists in the benefit of man. So Lucian and Philostr. have πλουταῖν εἰς τὸ κοινόν. Also, to *prosper, be happy*, 1 Cor. iv. 8. 2 Cor. viii. 9. Rev. iii. 17. 2) FIG. to *be rich in any thing*, as spiritual gifts and graces, and their correspondent fruits, in the life and conver-

sation; with ἐν, 1 Tim. vi. 18, πλουταῖν. absol. Rom. x. 12, Κύριος πλουτῶν εἰς πάντας, namely, in grace, mercy, and blessing.

Πλουτίζω, f. ἴσω, (πλούτος,) prop. to *make rich, to enrich*, trans. in N. T. only fig. to *bestow richly, to furnish abundantly*; and in a spiritual sense, with the blessed truths of the Gospel here, and the hopes of glory hereafter, 2 Cor. vi. 10, ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες. So Xen. Mem. iv. 2, 9, we have τὰς τῶν σοφῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. Pass. to *be enriched*, i. e. richly furnished, with all spiritual gifts and graces; foll. by ἐν παντί, 1 Cor. i. 5. 2 Cor. ix. 11.

Πλούτος, ου, ὁ, *riches, wealth*: 1) PROP. Matt. xiii. 22, ἡ ἀγάπη τοῦ πλούτου. Mk. iv. 19. Lu. viii. 14. 1 Tim. vi. 17, al. *Meton.* as a source of power and influence, in ascriptions, Rev. v. 12. Sept. and Class. Fig. ὁ πλούτος τοῦ Θεοῦ or τοῦ Χρ., 'the abundant mercy and goodness' of God and Christ, and the rich spiritual gifts and blessings imparted by God and Christ, Phil. iv. 19. Eph. iii. 8; also spiritual welfare, Rom. xi. 12. Heb. xi. 26. 2) ΜΕΤΑΡΗ. *riches, richness, abundance*, usually before the gen. of another noun, equiv. to adj. *rich, abundant, pre-eminent*, Rom. ii. 4, τὸν πλοῦτον τῆς χρηστότητος, equiv. to 'his rich goodness.' 2 Cor. viii. 2, τὸν πλ. τῆς ἀπλότητος αὐ. 'rich liberality.' Eph. i. 7. ii. 7. Col. ii. 2. So ὁ πλούτος τῆς δόξης αὐ. Rom. ix. 23, (where see my note,) et al. xi. 33, ὡ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ. See my notes in loc. and compare Philo Euth. 13, τρυφᾶς ὑπὸ πλοῦτου τῆς σοφίας.

Πλυῖνω, f. υνῶ, to *wash, rinse*; said espec. of clothes, (as λούω of the body, & νίπτω of the hands,) trans. Rev. vii. 14, ἐπλυναν τὰς στολὰς αὐτῶν. Sept. and Class.

Πνεῦμα, ατος, τὸ, (πνέω.) I. BREATH. 1) of the *mouth* or nostrils, a *breathing, blast*, 2 Th. ii. 8, τὸ πν. τοῦ στόματος, 'the breath of the mouth,' here spoken of the destroying power of God; of the *vital breath*, Rev. xi. 11, πν. ζωῆς, 'breath of life.' 2) *breath* of AIR, air in motion, a *breeze, the wind*, John iii. 8, τὸ πνεῦμα ὅπου θέλει πνεῖ. Heb. i. 7, ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα.

II. SPIRIT. I. the *vital spirit, life, soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God, and again returning to God, Matt. xxvii. 50, ἀφῆκε τὸ πνεῦμα, 'he gave up the ghost,' expired, Lu. viii. 55. xxiii. 46. John xix. 30. Acts vii. 59. Ja. ii

26. Rev. xiii. 15. Fig. John vi. 63, τὸ πν. ἴσθι τὸ ζωοποιούν κ.τ.λ. see my note. 1 Cor. xv. 45, ἐγένετο ὁ πρῶτος ἀνθρ. Ἄδὰμ εἰς ψυχὴν ζώσαν, ὁ ἔσχατος Ἄ. (ἴσθιν) εἰς πνεῦμα ζωοποιούν, a quickening spirit, i. e. a spirit of life, as raising the bodies of his followers from the dead unto immortal life.—II. the rational spirit, MIND, soul, Lat. animus. 1) gener. as opp. to the body and animal spirit, 1 Th. v. 23, τὸ πν. καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man, Lu. i. 47. Rom. ii. 29. viii. 10, τὸ πνεῦμα ζωῆ. 1 Cor. v. 3—5. Heb. xii. 9, ὁ Πατήρ τῶν πνευμάτων, opp. to οἱ πατέρας τῆς σαρκός. So where ψυχὴ ἢ σῶμα are not expressed, Rom. viii. 16, αὐτὸ τὸ Πν. συμμαρτυρεῖ τῷ πν. ἡμῶν, 'the Divine Spirit himself testifieth to our spirit,' mind, Rom. i. 9. Gal. vi. 18. John iv. 23, προσκυνήσουσι τῷ Πατρὶ ἐν πν. καὶ ἀληθείᾳ, 'in spirit and in truth,' i. e. with a sincere mind, with a true heart, not with mere external rites. 2) as the seat of the affections, and passions of various kinds; e. gr. humility, Matt. v. 3, οἱ πτωχοὶ τῷ πνεύματι, 'the poor in spirit,' i. e. those of a lowly mind or disposition, 1 Cor. xvi. 18, ἀνεπαυσαν τὸ ἐμὸν πνεῦμα. 2 Cor. ii. 12; of joy, ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησ. Lu. x. 21; of ardour, fervour, Acts xviii. 25, ζέων τῷ πν. Lu. i. 17, ἐν πνεύματι καὶ δυνάμει Ἡλίου: of perturbation, from grief, indignation, Mark viii. 12, ἀναστενάξας τῷ πν. αὐτοῦ. John xi. 33. xiii. 21. Acts xvii. 16. 3) as referring to disposition, feelings, temper of mind, Lu. ix. 55, οὐκ οἴδατε οὖν πνεύματος ἔστε ὑμεῖς. Rom. viii. 15, πν. δουλείας. xi. 8. 1 Cor. iv. 21, πν. πραότητος. xiv. 14, τὸ πνεῦμά μου προσέχεται, ὁ δὲ νοῦς μου ἀκαρπὸς ἔστι, my spirit prays, i. e. 'my own feelings thus find utterance in prayer, but what I mean is not understood by others;' 2 Cor. iv. 13. 1 Pet. iii. 4. Ja. iv. 5. 4) as implying will, counsel, purpose, Mark xiv. 38, τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts xix. 21, ἔθετο ὁ Π. ἐν τῷ πν. xx. 22. 5) as including the understanding or intellect, Mark ii. 8, ἐπιγινούς τῷ πν. Luke ii. 40, ἐκραταιούτο πνεύματι, πληρούμενον σοφίας. 1 Cor. ii. 11, 12.

III. A SPIRIT, i. e. a simple, incorporeal, immaterial being, possessing far higher capacities than man, in his present state, can even conceive. A) spoken of created spirits: 1) of the human soul, spirit, after its departure from the body, and as existing in a separate state, Heb. xii. 23, προσεληλύθατε πνεύμασι δικαίων τεταλειωμένων. 1 Pet. iii. 19, ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξε. Acts xxiii. 8: so of the soul of

a person re-appearing after death, a spirit, ghost, ver. 9. Luke xxiv. 37, 39. 2) of an evil spirit, demon, equivalent to δαιμόνιον, δαίμων, mostly with the epithet ἀκάθαρτον, which see; πνεῦμα ἀκάθ. Matt. x. 1. xii. 43, oft.; also πν. δαιμονίου ἀκαθάρτου, Lu. iv. 33. πν. δαιμονίου, Rev. xvi. 14. τὸ πν. τὸ πονηρὸν, Acts xix. 15, and τὰ πν. τὰ πονηρὰ, ver. 12. πνεῦμα ἀλαλον, Mark ix. 17. πν. ἀσθενείας, 'a spirit of infirmity,' i. e. causing disease, Lu. xiii. 11, comp. ver. 16. πν. πύθωνος, 'a spirit of divination,' a soothsaying demon, Acts xvi. 16, 18. Absol. Matt. viii. 16. Mk. ix. 20. Lu. ix. 39. x. 20. Eph. ii. 2. 3) seldomer, in plur. of angels, as God's ministering spirits, Heb. i. 14, λειτουργικά πν. Rev. i. 4, τὰ ἑπτὰ πν. i. e. 'the seven archangels,' iii. 1. iv. 5. v. 6. B) of GOD in reference to his immateriality, John iv. 24, πν. ὁ Θεός. C) of CHRIST in his exalted spiritual and divine nature, in distinction from his human nature, 1 Pet. iii. 18, θανατωθεῖς μὲν σαρκί, ζωοποιηθεῖς δὲ τῷ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be head over all things to the Church: so Rom. i. 4, κατὰ πνεῦμα ἀγιωσύνης. 1 Tim. iii. 16. D) of the SPIRIT OF GOD, τὸ Πνεῦμα τοῦ Θεοῦ or Κυρίου; also τὸ Πνεῦμα τὸ ἅγιον, the Holy Spirit, and absol. τὸ Πνεῦμα, the Spirit, κατ' ἐξοχὴν; called likewise the Spirit of Christ, as being sent or communicated by Him after his resurrection and ascension, Πνεῦμα Χριστοῦ, Rom. viii. 9. Ἰησοῦ Χρ. Phil. i. 19. Κυρίου, 2 Cor. iii. 17. τοῦ Υἱοῦ τοῦ Θεοῦ, Gal. iv. 6. In N. T. the Spirit is every where represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes, and performing the same acts with God the Father and God the Son, of course implying personality and Deity. The passages in which πνεῦμα is to be referred to this signification may be divided into two classes; viz. I. those in which being, intelligence, and agency, are predicated of the Spirit.—II. meton. those in which the effects and consequences of this agency are spoken of.

I. the Holy Spirit, as possessing being, intelligence, agency, &c. 1) joined with ὁ Θεός or ὁ Πατήρ and ὁ Χριστός, &c. with the same or with different predicates, Matt. xxviii. 19, βαπτίζ. αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγ. Πν. 1 Cor. xii. 4—6, τὸ αὐτὸ Πνεῦμα—ὁ αὐτὸς Κύριος—ὁ αὐτὸς Θεός. 2 Cor. xiii. 13. 1 Pet. i. 2. Jude 20. 2) spoken in connexion with or in reference to God the Father; where intimate union or oneness with the Father is predicated of τὸ Πνεῦμα, John xv. 26, τὸ Πνεῦμα

της ἀληθείας, ὁ παρὰ τοῦ Πατρὸς ἐκπορεύεται: where the same omniscience is predicated of τὸ Πνεῦμα as of ὁ Θεός. 1 Cor. ii. 10, τὸ Πνεῦμα πάντα ἔρυνά, καὶ τὰ βάθη τοῦ Θεοῦ, ver. 11; where the same things are predicated of τὸ Πνεῦμα which in other places are predicated of ὁ Θεός, e. gr. Ananias and Sapphira are said to lie to the Holy Spirit, &c. Acts v. 3, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον: so ver. 9, compare ver. 4, οὐκ ἐψεύσω ἀνθρ. ἀλλὰ τῷ Θεῷ. As speaking through the prophets of the O. T. Acts i. 16, τὴν γραφὴν ἣν προεῖπε τὸ Πν. τῷ ἁγ. διὰ στόμα. Δ. comp. iv. 24, 25, & Heb. i. 1. Acts xxviii. 25. Heb. iii. 7. ix. 8: also gener. as speaking and warning men through prophets and apostles, Acts vii. 51, comp. verse 52. Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel, John iii. 5, 6, 8, ὁ γεγενημένος ἐκ τοῦ Πνεύμ. comp. i. 13. Where τὸ πνεῦμα, &c. is said to dwell in or be with Christians, Rom. viii. 9, εἶπαρ Πν. Θεοῦ οὐκ εἶ ἐν ὑμῖν. ver. 11. 1 Cor. iii. 16. 2 Tim. i. 14, comp. 2 Cor. vi. 16. Where τὸ Πνεῦμα and ὁ Θεός are interchanged, 1 Cor. xii. 11, πάντα ταῦτα ἐργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. ver. 6, ὁ Θεός ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν: so Eph. vi. 17. 3) spoken in connexion with or in reference to *Christ*; e. gr. joined with ὁ Χριστός in a form of swearing, Rom. ix. 1, ἀλήθειαν λέγω ἐν Χρ., οὐ ψεύδομαι, ἐν Πν. ἁγίῳ: in a solemn obtestation, xv. 30: in the renovation and sanctification of Christians, 1 Cor. vi. 11. 2 Cor. iii. 17, 18. Heb. x. 29. So τὸ Πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in 2, with John xiv. 23. xv. 4. Eph. iii. 17. Also where τὸ Πνεῦμα τὸ ἅγιον is said to descend *σωματικῶς* εἶδει upon Jesus after his baptism, Matt. iii. 16. Lu. iii. 22. 4) as coming to and acting upon Christian men, exerting in and upon them an enlightening, strengthening, sanctifying influence: thus where the Holy Spirit is represented as the *author* of revelations to men, e. gr. through the prophets of the O. T.; or as communicating a knowledge of future events, Acts x. 19, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ ἄνδρες τρεῖς ζητοῦσί σε. xx. 23. 1 Tim. iv. 1. Rev. xix. 10; or as directing or *impelling* to any act, Acts xi. 12. As *communicating* instruction, admonitions, warnings, and invitations, through the apostles, Rev. ii. 7, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλ. oft. xxii. 17, τὸ Πνεῦμα καὶ ἡ νόμῃ λέγουσιν, Ἔρχου: so 1 Cor. i. 10. As *speaking* through the disciples when brought before

rulers, &c. Matt. x. 20. Mk. xiii. 11. Lu. xii. 12: as qualifying the apostles powerfully to propagate the gospel, Acts i. 8; or aiding in edifying and comforting the churches, ix. 31; or directing in the appointment of church officers, xx. 28; or assisting to speak and hear the gospel aright, 1 Cor. ii. 13, ἐν διδακτοῖς Πνεύματος (λόγοις), 'in words taught, suggested by the Holy Spirit,' ver. 14: *emphat.* as the Spirit of the gospel, 2 Cor. iii. 17. Also as *coming* to and *remaining* with Christians, imparting to them spiritual knowledge, aid, consolation, and sanctification, making intercession with and for them, and the like, John xiv. 17, 26, τὸ Πνεῦμα τὸ ἅγιον, ἐκεῖνος ὑμᾶς διδάξει πάντα. xv. 26, τὸ Πνεῦμα τῆς ἀληθείας, 'that Divine Spirit who will impart the knowledge of divine truth,' Rom. viii. 14, 16, 26, 27. 2 Cor. i. 22, ὁ ἀρραβὼν τοῦ Πνεύμ. Eph. iii. 16. vi. 18. So where any one is said to *grieve* the Holy Spirit, Eph. iv. 30, μὴ λυπᾶτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ. ἐν ᾧ ἐσφραγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed.

ii. meton. *the Holy Spirit*, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. a *divine influence*, a *divine energy* or *power*, an *inspiration*, resulting from the immediate agency of the Holy Spirit, = ἡ δύναμις τοῦ ἁγίου Πν. Spoken 1) of that physical procreative energy exerted in the miraculous conception of Jesus, Lu. i. 35, Πνεῦμα ἅγιον ἐκτελεύσεται ἐπὶ σέ, where it is = δύναμις Ὑψίστου in the following clause; Matt. i. 18, 20: so in respect to the conception of Isaac out of the course of nature, Gal. iv. 29. 2) of that special *divine influence*, inspiration, and energy, which rested upon and existed in *Jesus* after the descent of the Holy Spirit upon Him at his baptism, Lu. iv. 1, Ἰησοῦς Πνεύμ. ἁγίου πλήρης, comp. iii. 22. John iii. 34, οὐκ ἐκ μέτρου δίδωσιν ὁ Θεός τὸ Πν. Matt. xiii. 18. Lu. iv. 18. Acts i. 2. x. 38. 1 John v. 6, 8, τὸ πν. καὶ τὸ ὕδωρ καὶ τὸ αἶμα: i. e. by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. ix. 14. As prompting him to go into the desert to be tempted, Matt. iv. 1. Mk. i. 12. ἤγιστο ἐν τῷ Πν. εἰς τὴν ἔρ. Lu. iv. 1; and afterwards to return into Galilee, ver. 14; as enabling him to cast out demons, Matt. xii. 28, εἰ ἐν Πν. Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Lu. xi. 20. 3) of that *divine influence* by which *prophets* and holy men were inspired when they are said to have spoken or acted ἐν Πνεύματι, ὑπὸ or διὰ Πνεύματος, *in*, *by*, or *through* the Spirit, i. e. by inspiration; Δαυὶδ εἶπεν ἐν Πνεύμ. ἁγίῳ, Mk. xii. 36; so 2 Pet. i. 21, ὑπὸ

Πνεύματος ἁγίου φερόμενοι ἐλάλησαν. 1 Pet. i. 11, τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ: of John in the Apocalypse, as being ἐν Πνεύματι, Rev. i. 10, α. l.: of the inspiration resting upon John the Baptist, Lu. i. 15; Zacharias, ver. 67; Elizabeth, ver. 41; Simeon, ii. 25—27. So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice, Lu. xi. 13. John vii. 39. Rom. v. 5, ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεῦμα ἁγίου. 1 Cor. xii. 3. 2 Cor. iii. 3. Tit. iii. 5: so when the disciples of Christ are said to be baptized with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, Matt. iii. 11. 4) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the Church of Christ, John xx. 22, λέγει αὐτοῖς, Λάβετε Πνεῦμα ἁγίου, comp. ver. 23. Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of pentecost and afterwards, by which the apostles and early Christians were endowed with high supernatural qualifications for their work, e. gr. a full knowledge of gospel-truth, the power of prophesying, of working miracles, of speaking with unknown tongues, &c. So where they are said to be baptized with this Holy Spirit, Acts i. 5, comp. ver. 8. 1 Cor. xii. 13, comp. ver. 8, 9. Acts ii. 4, ἐπλήσθησαν ἅπαντες Πνεῦμα ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθίγγεσθαι, i. e. 'as the Spirit impelled them,' ver. 17, 18. ii. 33, 38. xiv. 6. Rom. xv. 19. So also Acts xix. 2, οὐδὲ εἰ Πνεῦμα ἁγίου ἔστιν ἠκούσαμεν, i. e. 'they did not know that the Holy Spirit had yet been given,' that the time foretold by Joel had arrived. Similarly as it is said in another passage, John vii. 39, οὐκ ᾔσκησεν ἦν Πνεῦμα ἁγίου, 'for the Holy Ghost was not yet given.' That the meaning there cannot be, according to the common rendering, 'we have not heard whether there be any Holy Ghost,' will sufficiently appear, when it is considered that these Ephesian disciples, having been baptized into John's baptism, must necessarily have received John's doctrine, that 'he that should come after him, i. e. Christ, should baptize them with the Holy Ghost;' and so could not be ignorant of the existence of the Holy Ghost. So as prompting to or restraining from particular actions or conduct, Acts viii. 29, 39, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλα. comp. Matt. iv. 1; so Acts xiii. 2, 4. xv. 28. xvi. 6, 7; as prompting to holy boldness, energy, zeal, in speaking and acting, Acts iv. 8, Πέτρος πλησθεὶς Πν.

ἁγίου εἶπε πρὸς αὐτούς. ver. 31. vi. 3, ἄνδρας ἐκτὰ πλήρεις Πνεῦμα ἁγίου καὶ σοφίας. ver. 10; as the medium of divine communications and revelations, Acts xi. 28, Ἀγαθος ἐσήμανε διὰ τοῦ Πνεύματος. xxi. 4. Eph. iii. 5; as the source of support, comfort, Christian joy and triumph, Acts vii. 55, xiii. 52. Eph. v. 18. Phil. i. 19. Plur. πνεύματα, *Spiritual gifts*, 1 Cor. xiv. 12. To this head we may also refer many of those passages, where the idea of Spiritual influence is conveyed by certain adjuncts, 1 Cor. vii. 40. xii. 7. xiv. 2 & 32. 5) spoken of that divine influence, by which the temper or disposition of mind in Christians is affected; or rather, put for *the spirit, temper, disposition of mind PRODUCED in Christians by the influences of the Holy Spirit*, which corrects, elevates, and ennobles all their views and feelings, fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness: α) as opposed to ἡ σὰρξ, which includes the idea of what is earthly, grovelling, and imperfect, John iii. 6, τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι, put for πνευματικόν ἐστίν, *is spiritual*, i. e. has those dispositions and feelings which are produced by the Spirit of God: so Rom. viii. 1, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ver. 9, ἐν πνεύματι. ver. 13. 1 Cor. vi. 17, ὁ κολλώμενος τῷ Κυρίῳ ἐν πνεύματι ἐστίν, i. e. 'through the influence of the Spirit of God, they have the same spirit with Christ,' Gal. v. 16—25. β) gener. Rom. viii. 9, πνεῦμα Χριστοῦ, i. e. 'the same mind as Christ possessed,' wrought in us by the Spirit, vii. 6. viii. 15, πνεῦμα υἱοθεσίας, 'a spirit of sonship,' i. e. a filial spirit, ver. 23. 1 Cor. ii. 12. Eph. i. 17, δῶν ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, 'a spirit of wisdom and illumination,' imparted through the Holy Spirit, ii. 18, 22.

III. meton. spoken of a person or teacher *who acts, or professes to act, under the inspiration of the Holy Spirit*, 1 Cor. xii. 10, διακρίσεις πνευμάτων, 'the trying of spirits,' where see my note. 1 John iv. 1, μὴ παντὶ πνεύμῳ πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. ver. 2, 3, 6. 1 Th. iv. 8. 2 Th. ii. 2, μήτε διὰ πνεύματος. i. e. 'neither by any one professing to be inspired.'

Πνευματικός, ἡ, ὄν, adj. (πνεῦμα,) in Class. *breathing, aerial, or spiritual*, i. e. *mental*, proceeding from the mind, Plut. vi. 491; in N. T. *spiritual*: 1) pertaining to the nature of spirits, 1 Cor. xv. 44, 46, σῶμα πνευματικόν, *a spiritual or spiritualized and glorified body*, opp. to σῶμα ψυχικόν, *an animal body*; Eph. vi.

12, τὰ πνευματικά τῆς πονηρίας, equiv. to τὰ πνεύματα ποηρά. So τὰ ληστικά, for ληστές, Polyæn. v. 14. 2) 'pertaining to or proceeding from the Holy Spirit,' see Πνεῦμα. (1) of persons, spiritual, i. e. 'whose mind is enlightened by the Holy Spirit,' 1 Cor. ii. 13, πνευματικοῖς. ver. 15. iii. 1, ὑμῖν ὡς πνευματικοῖς. (2) of things, spiritual, i. e. communicated or imparted by the Holy Spirit, Rom. xv. 27. 1 Cor. ii. 13, πνευματικά, equiv. to τὰ τοῦ Πνεύματος, ver. 14, 'things revealed by the Holy Spirit;' ix. 11. xii. 1, τὰ πνευματικά, 'spiritual gifts,' miraculous powers; Eph. v. 19, ψάλλαι πνευματικαῖς, 'spiritual songs,' i. e. composed in the Spirit, on spiritual and religious subjects; Rom. vii. 14, ὁ νόμος πνευματικός ἐστίν, 'is according to the mind and will of the Spirit;' or 'requiring, not merely outward, but inward and spiritual obedience;' i. 11, χάρισμα πνευματικόν, 'a spiritual gift,' i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Holy Spirit, comp. ver. 12, and Πνεῦμα. Also spoken of things 'in a higher and spiritual sense,' i. e. not literal, not corporeal, but typical and mystical, including also a reference to the Holy Spirit, 1 Cor. x. 3, 4, βρώμα πνευματικόν ἐφαγον καὶ πόμα πν. ἐπιον κ.τ.λ. 1 Pet. ii. 5, οἶκος πνευματικός, 'a spiritual house,' or temple, as opp. to the material one. See my note.

Πνευματικῶς, adv. *spiritually*, i. e. in or through the Holy Spirit, 1 Cor. ii. 14. Clem. Rom. Ep. to Cor. i. 47, πνευματικῶς ἀπέστειλεν ἡμῖν, scil. Παῦλος: so Rev. xi. 8, ἦτις καλεῖται πν. Σόδ. καὶ Αἴγ. i. e. 'speaking in the Spirit,' prophetically, allegorically, or mystically.

Πνέω, fut. πνεύσομαι, aor. 1. ἐπνευσα, to breathe, breathes out; in N. T. to blow, intrans. only of the wind, Matt. vii. 25, ἐπνευσαν οἱ ἄνεμοι. Lu. xii. 55. John iii. 8, τὸ πνεῦμα πνεῖ. vi. 18. Rev. vii. 1, ἕνα μὴ πνίῃ: so Acts xxvii. 40, τῇ πνεύσει, i. e. ἀβρα. Sept. and Class.

Πνίγω, f. ξω, to choke, strangle, by stopping the breath, trans. Matt. xviii. 28, κρατήσας αὐτὸν ἐπνιγε, & Class. Pass. of drowning, Mk. v. 13. Jos. and Class.

Πνικτός, ἢ, ὄν, adj. (πνίγω,) *strangled*; in N. T. meton. τὸ πνικτόν, *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts xv. 20, 29. xxi. 25. See my notes.

Πνοή, ἦς, ἢ, (πνέω,) *breath*: 1) vital breath, respiration, Acts xvii. 25, ζωὴν καὶ πνοήν. Sept. and Class. 2) *breath of air, a blast, wind*, Acts ii. 2, φερομένη πνοήσ. Sept. and Class. as Hom. II. v. 687, πν. βορῆας.

Ποδήρης, σορ οὐς, ὁ, ἦ, adj. (ποδῆς, ἄρω,) *reaching to the feet*, spoken of long flowing robes, Rev. i. 13, ἐνδεδυμένον ποδήρη, scil. ἐσθῆτα, where Christ, in glory, is represented as clothed with such a garment, like the Jewish High-Priest, whose outer robe is called ποδήρης in Ex. xxviii. 4, and elsewhere in Ex. Comp. Ezek. ix. 2, ἀνήρ ἐνδεδυκὸς ποδήρη. Jos. Ant. viii. 3, 8. Moreover the expression χιτῶν π. occ. in the Class. as Xenoph. Pausan. Athen.

Πόθεν, interrog. adv. *whence?* correl. with ποῦ, πότε, &c. I. prop. of place, equiv. to 'from what place or quarter?' Matt. xv. 33, πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι; Mk. viii. 4. John iv. 11; also indirect, Lu. xiii. 25, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. John iii. 8. viii. 14; fig. of state, condition, indir. Rev. ii. 5. Sept. & Class.—II. of source, author, cause, manner, *whence? how?* Matt. xiii. 27, πόθεν ἔχει ζιζάνια; ver. 54, 56. xxi. 25. John i. 49. xix. 9, πόθεν εἰ σύ; Ja. iv. 1; indirect, Lu. xx. 7, μὴ εἰδέναι πόθεν. John ii. 9. ix. 29. Spoken in surprise, admiration, Lu. i. 43, πόθεν μοι τοῦτο; Epict. Ench. 22; implying strong negation, Mk. xii. 37, πόθεν υἱὸς αὐτοῦ ἐστίν; Ael. V. H. xiii. 2.

Ποιέω, f. ἦσω, aor. 1. ἐποίησα, perf. πεποίηκα, pluperf. πεποίηκειν, without augm. The various signif. may all be classed under the two primary ones, to MAKE and to DO, i. e. expressing action, either as *completed* or as *continued*: I. TO MAKE, i. e. to form, produce, bring about, cause, prop. said of any external act, as manifested in the production of something tangible and corporeal, obvious to the senses, i. e. *completed action*: I. GENER. 1) prop. with acc. Matt. xvii. 4, ποιήσωμεν ὧδε τρεῖς σκηνάς. John ix. 11, πηλὸν ἐποίησα. xviii. 18, ἀνθρακίαν πεποιήκωτος. Acts vii. 40, Ἰεσοῦς. ver. 43. ix. 39, ἱμάτια. xix. 24. Rom. ix. 20; foll. by ἐκ of material, John ii. 15, ποιήσας φραγέλλιον ἐκ σχοινίων. ix. 6. Rom. ix. 21; with κατὰ τι, of manner, model, Acts vii. 44. Heb. viii. 5; mid. Acts i. 1, τὸν πρῶτον λόγον ἐποίησάμην. 2) said of God, to make, = to create, with acc. Acts iv. 24, ὁ ποιήσας τὸν οὐρ. vii. 50. xvii. 24. Lu. xi. 40. Heb. i. 2.—II. FIG. spoken of a state or condition, or of things intangible and incorporeal, and gener. of such things as are produced by an inward act of the mind or will, to make, i. e. to cause, bring about: 1) gener. with acc. Lu. i. 68, ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts xv. 3. xxiv. 12, ἐπιστάσαν ποιούοντα δχλου. Eph. ii. 15, ποιῶν εἰρήνην. iv. 16; mid. Rom. xv. 26. Heb. i. 3. 2) ποιεῖν with accus. forms a periphrasis for the

cogn. verb; a. gr. active, ποιῶν ἐκδίκῃσιν for ἐκδικεῖν, Lu. xviii. 7, comp. ver. 3; ἐνίδραν for ἐνεδραύειν, Acts xxv. 3; τὸ ἱκανὸν for ἱκανοῦν, Mk. xv. 15; μωὴν for μένειν, John xiv. 23; ὁδὸν for ὁδοποιεῖσθαι, Mk. ii. 23; πόλεμον for πολεμῆν, Rev. xi. 7; συμβολίον for συμβουλεύεσθαι, Mk. iii. 6; συννομσίαν for συνομνύειν, Acts xxiii. 13; συστροφῆν for συστρέφεισθαι, ver. 12. Mid. ποιῆσθαι, as ποιῆσθαι ἀναβολῆς, for ἀναβάλλεσθαι, Acts xxv. 17; δεήσεις, for δεῖσθαι, Lu. v. 33; ἐκβολῆν, for ἐκβάλλειν, Acts xxvii. 18; κοπετόν, for κόπτεσθαι, viii. 2; λόγον, 'to make account of,' for λογιζεσθαι, xx. 24; μνείαν, for μνησκειν, Rom. i. 9. 2 Pet. i. 15; πορίαν, for πορεύεσθαι, Lu. xiii. 22; πρόνοιαν, 'to make provision for,' for προνοεῖσθαι, Rom. xiii. 14; σκουδῆν, for σκουδάζειν, Jude 3. 3) said of a feast, to make, = to hold, celebrate, Lu. v. 29, ἐποίησε δοχὴν μεγ. xiv. 12, ὅταν ποιῆς ἀριστον. ver. 16. Hence of a festival, to hold, keep, celebrate, Matt. xxvi. 18, πρὸς σὲ ποιῶ τὸ πάσχα. Acts xviii. 21; so in the sense institute, Heb. xi. 28.—III. to make exist, cause to be, prop. spoken of generative power, to beget, bring forth, bear: 1) of trees and plants, to germinate, bring forth fruit, yield, καρπὸν or καρποὺς ποιεῖν, Matt. iii. 10. vii. 17; metaph. iii. 8. xxi. 43; so of branches, to shoot forth, Mk. iv. 32. Once of a fountain, Ja. iii. 12, οὕτε ἀλυκὸν γλυκὸ ποιῆσαι ὕδωρ. 2) fig. of persons, to make for oneself, get, acquire, gain, Lu. xii. 33, ποιήσατε ἑαυτοῖς βαλάντια. xvi. 9, φίλους. John iv. 1, μαθητὰς. So of profit, advantage, = to gain, gener. 1 Cor. xv. 29, τί ποιήσουσιν; in a pecuniary sense, like Engl. to make, Matt. xxv. 16, ἐποίησεν ἄλλα πέντε τάλαντα. Lu. xix. 18.—IV. causat. to make do or be any thing, to cause to do or be: 1) foll. by inf. Mk. i. 17. vii. 37, τοὺς κωφοὺς ποιεῖ ἀκούειν. viii. 25. Lu. v. 34. John vi. 10, al.; inf. with τοῦ, Acts iii. 12. 2) foll. by ἵνα with subjunct. to make or cause that, &c. John xi. 37. Col. iv. 16. Rev. xiii. 15.—V. causat. to make be or become any thing, to cause to be or become so or so, foll. by double accus. of object, and a predicate of that object, either subst. adj. or adv. strictly with εἶναι implied: 1) with subst. as predicate, of things, Matt. xxi. 13, αὐτὸν (οἶκον) ἐποίησατε σπήλαιον ληστῶν. John iv. 46, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. 1 Cor. vi. 15. Heb. i. 7. Of persons, Matt. iv. 19, ποιῆσω ὑμᾶς ἀλλεῖς ἄνθρ. so to constitute, appoint, John vi. 15, ἵνα ποιῆσωσιν αὐτὸν βασιλέα. Acts ii. 36. Rev. i. 6; with ἵνα instead of acc. Mk. iii. 14, ἐποίησε δώδεκα, ἵνα ὡσι μετ' αὐτοῦ: in the sense of to declare, give out as any one, John viii. 53, τίνα σεαυτὸν

ποιεῖς; x. 33, ποιεῖς σεαυτὸν Θεός. xix. 7, 12. 2) with adj. as predicate: of persons, Matt. xx. 12, ἴσους ἑμῖν αὐτοὺς ἐποίησας. xxviii. 14. John xvi. 2. Rev. xii. 15. Of things, Eph. ii. 14, ὁ ποιήσας τὰ ἀμφοτέρω ἐν: once to make by supposition, equiv. to suppose, judge, assume, Matt. xii. 33, ἢ ποιήσατε τὸ δένδρον καλόν. In this construction also ποιεῖν with acc. of adj. often forms a periphrasis for the cogn. verb, as ποιεῖν δῆλον, to make manifest, δεῖναι = δηλοῦν, Matt. iii. 3. v. 36. xii. 16. xxvi. 73. John v. 11. Acts vii. 19. 2 Pet. i. 10. 3) with adv. as predicate, ποιεῖν τινα ἔξω, to make one be or go out, to cause one to go out, to send out, Acts v. 34, ἐκέλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι.—II. TO DO, expressing an action as continued, or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω: 1) foll. by accus. of thing, and without reference to a person as the remote object: 1) with accus. of pron. to do, gener. Matt. v. 47, τί περισσὸν ποιεῖτε; Mk. xi. 3. xiv. 8. Lu. xx. 2. Acts i. 1. Gal. ii. 10. Phil. ii. 14. 1 Tim. v. 21. 2) with accus. of a subst. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or continuedly, to do, = to perform, execute, ποιεῖν τὰ ἔργα τοῦ Ἄβρ. John viii. 39. τὰ πρῶτα ἔργα, Rev. ii. 5. τὰ ἔργα τοῦ Θεοῦ. John x. 37. ἔργον εὐαγγελιστοῦ, 2 Tim. iv. 5. ἔλεος, Ja. ii. 13. ἐλεημοσύνην, Matt. vi. 2. δικαιοσύνην, ver. 1: so of mighty deeds, wonders, miracles, δυνάμεις, vii. 22. ἔργα, John v. 36. κρέτος, Lu. i. 51. σημεία, John ii. 11. τέρατα καὶ σημεία, Acts vi. 8. Also of the will, precept, requirement of any one, to do, perform, fulfil, Matt. xxi. 31, τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Mk. vi. 20. John ii. 5. Eph. ii. 3: so of the precepts of God or of Christ, Matt. v. 19. vii. 21, ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου. ver. 24. Lu. vi. 46. John vii. 19, τὸν νόμον. Acts xiii. 22; of that which one asks, entreats, promises, John xv. 13, ὃ τι ἂν αἰτήσητε, τοῦτο ποιήσω. Rom. iv. 21. Eph. iii. 20: of a purpose, plan, decree, Acts iv. 28. Rom. ix. 28, λόγῳ συνετημημένον ποιῆσει Κύριος, 'the Lord will execute his word decreed.' 2 Cor. viii. 10, 11. 3) said of a course of action or conduct, to do, i. e. exercise, practise; κρίσιν ποιεῖν, 'to do judgment, act as judge,' equiv. to κρίνειν, John v. 27. τὴν ἐξουσίαν τινὸς ποιεῖν, 'to exercise the power' of any one, Rev. xiii. 12. Spec. of right, duty, virtue, Rom. ii. 14, τὰ τοῦ νόμου π. x. 5. τὴν ἀλήθειαν, John iii. 21. δικαιοσύνην, 1 John ii. 29. χρηστότητα, Rom. iii. 12: so John v. 29, τὰ ἀγαθὰ. viii. 29, τὰ ἀριστά. Ja. iv. 17, καλὸν ποιεῖν. 4) of evil deeds or conduct, to

do, = *to commit*, ἀμάρτημα, 1 Cor. vi. 18. ἀμαρτίαν, John viii. 34. ἀνομίαν, Matt. xiii. 41. ἄξια πληγῶν, Lu. xii. 48. βδέλυγμα, Rev. xxi. 27. τὰ μὴ καθήκοντα, Rom. i. 28. οὐδὲν ἰναντίον τινι, Acts xxviii. 17. κακόν, Matt. xxvii. 23. κακά, Rom. iii. 8. κωνηρά, Lu. iii. 19. φόνον, Rom. xiv. 7. ψεύδος, Rev. xxii. 15; gener. John vii. 51.—II. intrans. *to do*, i. e. *act*: 1) absol. *to be active, to work*, Matt. xx. 12, οὗτοι οἱ ἰσχατοὶ μίαν ὥραν ἐποίησαν. Rev. xiii. 5. 2) with adv. of manner, *to do so and so, to act in any manner; καλῶς*, Matt. xii. 12. Acts x. 33. Phil. iv. 14. With κρείσσον, 1 Cor. vii. 38. οὕτω, xvi. 1. φρονίμως, Lu. xvi. 8. ὡς, Matt. i. 24: *so κατά τι ποιεῖν*, xxiii. 3. πρὸς τι, Lu. xii. 47.—III. like Engl. *to do*, is often used in the latter member of a sentence instead of repeating the verb of the preceding member; e. gr. foll. by acc. of thing, Matt. v. 46. Lu. vi. 10. Rom. xii. 20, ἰάν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, κ.τ.λ. α.—IV. used in reference to a person, *to do to or in respect to any one*, i. e. *for or against him*, the person being the remoter object: 1) foll. by acc. of person and thing, Matt. xxvii. 22, τί ποιήσω Ἰησοῦν; Mk. xv. 12. 2) foll. by dat. of person, *to or for any one*, in his behalf, with acc. of thing, Matt. xx. 32. Mk. v. 19, ὅσα σοι ὁ Κύριος πεποίηκε. Lu. i. 49. Also *against any one*, with acc. of thing, Acts ix. 13, ὅσα κακά ἐποίησε τοῖς ἁγίοις. John xv. 21. Or gener. *in respect to any one*, in his case, with accus. of thing, Matt. vii. 12. xxi. 40. 3) foll. by *ἐν* of pers. *to do in respect to any one*, in his case, with acc. of thing, Matt. xvii. 12, ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. La. xxiii. 31. 4) foll. by *κατά* with gen. of pers. *to do with any one*, by Hebr. Lu. i. 72. Acts xiv. 27.—V. foll. by acc. of time, prop. intrans. *to do or act for a certain time*, = *to spend, pass*, Acts xv. 33, ποιήσαντες χρόνον. xviii. 23. xx. 3. 2 Cor. xi. 25. Ja. iv. 13.

Ποίημα, ατος, τό, (ποιέω,) *a thing made, work*, Ezra ix. 13. Neh. vi. 14. Rom. i. 20, τοῖς ποιήμασι, said of the universe, as God's workmanship. So Ps. cxliiii. 5, ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων. Eccl. iii. 11. Fig. Eph. ii. 10, of human beings, as the *work* of God.

Ποίησις, εως, ἡ, (ποιέω,) prop. *a making* or producing of any thing, Thuc. iii. 2. In N. T. *a doing*, i. e. *keeping* of a law, Ja. i. 25, ἐν τῇ ποιήσει. So Eccl. xix. 20, π. νόμου.

Ποιητής, οῦ, ὁ, (ποιέω,) 1) *a maker* of any thing, *inventor*, as π. μηχανημάτων, or, as applied to words, namely, compositions either in prose or verse, though espec. the latter. So of a poet, as the maker

of a poem, Acts xvii. 28. 2) *a doer, keeper* of a law or precept, Rom. ii. 13, οἱ ποιηταὶ τοῦ νόμου, (with which comp. 1 Macc. ii. 67, τοὺς ποιητὰς τοῦ νόμου.) Ja. i. 22, 25, π. ἔργου, *a doer* of the works enjoined in the law.

Ποικίλος, η, ου, adj. prop. *variegated, parti-coloured*, as oft. in Sept. and Class.; in N. T. *various, divers*, as ποικίλαις νόμοις, Matt. iv. 24. ἐπιθυμίας ποικ. 2 Tim. iii. 6. Tit. iii. 3. ποικ. δυνάμει; Heb. ii. 4. ποικ. χάριτος Θεοῦ, 1 Pet. iv. 10, i. e. of his manifold grace, various gifts. So 2 Macc. xv. 21. Joa. Bell. iii. 8. 8, and oft. in later Class. as Hidian., Plut., Athen., and Ælian.

Ποιμαίνω, f. ανῶ, (ποιμήν,) *to feed a flock or herd, to pasture, tend*, trans. 1) prop. Lu. xvii. 7, δοῦλον ἔχων ποιμαίνοντα. 1 Cor. ix. 7. Sept. and Class. 2) fig. *to feed*, = *to cherish, provide for*, as kings should for their people, Matt. ii. 6, ὅστις ποιμανεῖ τὸν λαόν μου. Rev. vii. 17; also of the spiritual care of pastors and teachers of the Church, John xxi. 16. Acts xx. 28, ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. v. 2. Sept. and Class.; hence by impl. *to rule, govern*, with severity, only in the phrase ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, Rev. ii. 27, al. and Sept. In a bad sense, with ἑαυτὸν, *to feed or cherish one's self, to take care of one's self*, scil. at the expense of others, Jude 12, ἑαυτοὺς ποιμαίνοντες, said with allusion to Ez. xxxiv. 2, 8, 10, where the unfaithful shepherds of Israel are described as feeding themselves, (ἰβόσκησαν ἑαυτοὺς,) while they neglected their flocks.

Ποιμήν, ενος, ὁ, *a herdsman, shepherd*, one who tends herds or flocks, 1) prop. Matt. ix. 36, πρόβατα μὴ ἔχοντα ποιμένα. xxv. 32, al. Sept. and Class. 2) fig. *one who has the care* or superintendence of any thing; and so the term was espec. applied to kings, as ποιμανεὶς λαῶν, 'nursing fathers of their people.' In N. T. it is employed of Jesus, as the Great Shepherd, who watches over and provides for the welfare of the Church, his flock, Matt. xxvi. 31, πατάξω τὸν ποιμένα. John x. 2, 11, 12, 14, 16. 1 Pet. ii. 25. Heb. xiii. 20, where see my note. So in Sept. it is used of the Messiah, Ezek. xxxiv. 23. xxxvii. 24; also of a pastor, the spiritual guide of a particular Church, Eph. iv. 11. Sept. Jer. ii. 8. iii. 15. Ezek. xxxiv. 2, 5.

Ποίμνη, ης, ἡ, (ποιμήν,) *a flock*, espec. of sheep, Matt. xxvi. 31. Fig. the flock of Christ, his disciples, Church, John x. 16. Comp. Ποίμνιον. Act. Thom. § 25.

Ποίμνιον, ου, τό, (sync. for ποιμήνιον, from ποιμήν,) *a flock*. In N. T. only fig. the flock of Christ, his disciples,

Church, Lu. xii. 32. Acts xx. 28. 1 Pet. v. 2, 3. Sept. Jer. xiii. 17. Zech. x. 3, τὸ π. τοῦ Κυρίου.

Ποῖος, α, ον, correl. pron. interrog. corresponding to οἶος, τοῖος, prop. *what?* of *what kind* or *sort?* Lat. *qualis*: I. prop. Mk. iv. 30, ἐν ποία παραβολῇ παραβάλωμεν αὐτήν; Lu. vi. 32. John xii. 33. Acts vii. 49. Rom. iii. 27. Ja. iv. 14, ποία ἡ ζωὴ ὑμῶν; So Matt. xxi. 23. Acts iv. 7, ἐν ποία δυνάμει ἢ ἐν ποίῳ ὀνόματι;—II. *what one?* ἢ ἐν ποίῳ number, equiv. to *what? which?* Matt. xix. 18. xxii. 36, ποία ἐντολὴ μεγ. ἐν τῷ νόμῳ; xxiv. 42, ποία ἔρα. ver. 43. John x. 32. Rev. iii. 3. Sept. and Class.

Πολεμῖος, fut. ἦσω, (πόλεμος,) *to war, make war, fight*, foll. by μετὰ with gen. Rev. xii. 7. i. 16, πολεμήσω μετ' αὐτῶν. xiii. 4. The usual construction is with the dat. Absol. Rev. xii. 7; joined with κρίνω, xix. 11, ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, *will avenge, punish*. Hyperbol. = *to contend, quarrel*, Ja. iv. 2. Sept. Ps. lvi. 2. Diod. Sic. xiii. 84.

Πόλεμος, ου, ὁ, *war*: 1) prop. *battle*, 1 Cor. xiv. 8, τίς παρασκευάζεται εἰς πόλ.; Heb. xi. 34, ἰσχυροὶ ἐν πολ. Rev. ix. 7. So ποιῆσαι πολ. μετὰ τίνος, 'to make war with' any one, equiv. to πολεμεῖν, xi. 7. Sept. and Class. Hyperbol. equiv. to *contest, strife*, Ja. iv. 1. Class. 2) gener. *war*, Matt. xxiv. 6, ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. Lu. xiv. 31. Sept. and Class.

Πόλις, εως, ἡ, (obsolet. πόλος, whence πόλις,) *a city*, prop. a walled town: I. prop. and gener. Matt. ii. 23, κατασκευασεν εἰς πόλιν. Mk. vi. 56. Lu. viii. 1, al. esse. In various constructions: 1) with art. ἡ πόλις, 'the city,' i. e. before mentioned, Matt. xxi. 17. Mk. xi. 19; or *par excellence*, 'the city,' i. e. the chief city, *metropolis*, Matt. viii. 33. xxvi. 18. 2) with adj. or other adjunct, Matt. x. 15, τῇ πόλει ἐκείνῃ. Acts xix. 29, ἡ π. ὅλη. xxvi. 11. Rev. xvi. 19. So ἡ ἰδία πόλις, 'one's own city,' i. e. in which one dwells, Matt. ix. 1; or the chief city of one's family, Lu. ii. 3. ἡ ἅγια πόλις, 'the holy city,' Matt. iv. 5, called ἡ πόλις ἡ ἡγαπημένη, Rev. xx. 9. 3) foll. by gen. of pers. *the city of any one*, i. e. one's native city, πόλις Δαυὶδ, Lu. ii. 4; or in which one dwells, iv. 29. John i. 45; π. τοῦ μεγ. βασιλέως, i. e. where God dwells, Matt. v. 35. 4) with the prop. name of the city subjoined; in apposition, Acts xi. 5, ἐν πόλει Ἰόππῃ. xxvii. 8; or in the gen. 2 Pet. ii. 6, πόλις Σοδομόμων καὶ Γ. 5) foll. by gen. of region or province, Lu. i. 26, εἰς πόλιν τῆς Γαλ. John iv. 5. Lu. i. 39, εἰς πόλιν Ἰούδα.—II. meton.

for the inhabitants of a city, Matt. viii. 34, πᾶσα ἡ πόλις ἐξήλθεν. Mk. i. 33. Acts xiii. 44, al. and Class.—III. symbol. of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out of heaven, Rev. iii. 12. Heb. xi. 10, al.

Πολιτάρχης, ου, ὁ, (πόλις, ἄρχω,) *a city-ruler, prefect, magistrate*, Acts xvii. 6, 8. Class. πολιτάρχος.

Πολιτεία, ας, ἡ, (πολιτεύω,) prop. 'the being a free citizen,' the relation of a free citizen to the state: hence, 1) *citizenship, the right of citizenship, freedom* of a city, Acts xxii. 28. Joseph. and Class. 2) *the state itself, a community, commonwealth*, Eph. ii. 12, where see my note. 2 Macc. iv. 11. Xen. Mem. ii. 1, 13. Pol. vi. 14, 4.

Πολίτευμα, ατος, τὸ, (πολιτεύω,) prop. *the administration of the state*. In N. T. *the state itself, i. e. community, commonwealth*; fig. of Christians in reference to their spiritual community, Phil. iii. 20. See my note.

Πολιτεύω, fut. εἴσω, (πολίτης,) *to live as a free citizen*: oftener, depon. pass. πολιτεύομαι, *to be a citizen of a state, to live as a good citizen*, to conduct one's self according to the laws and customs of a state. Hence in N. T. gener. *to live, to order one's life and conduct*, according to a certain rule; with adv. Phil. i. 27, ἀξίως τοῦ εὐαγγ. πολιτεύεσθε: with dat. Acts xxiii. 1, πεπολίτευμαι τῷ Θ. i. e. *to or for God*, according to his will. So 2 Macc. vi. 1, μὴ π. τοῖς τοῦ Θ. νόμοις. Jos. Vit. 2, π. τῷ πατρίῳ νόμῳ, and oft. in Jos. and Philo.

Πολίτης, ου, ὁ, (πόλις,) *a citizen, an inhabitant* of a city, Acts xxi. 39, οὐκ ἀσήμερον πόλεως πολίτης. Lu. xv. 15; with gen. αὐτοῦ, equiv. to *fellow-citizen*, xix. 14, and oft. in Class.

Πολλάκις, adv. (πόλις,) *many times, often*, Matt. xvii. 15, oft. and Class.

Πολλαπλασίον, ονος, ὁ, ἡ, adj. (πόλις,) *manifold, many times more*, Lu. xviii. 30. Pol. xxxv. 4, 4.

Πολυλογία, ας, ἡ, (πολυλόγος, fr. πολὺς, λέγω,) *much speaking, loquacity*, Matt. vi. 7. Sept. and Class.

Πολυμερῶς, adv. (πολυμερής, fr. πολὺς, μέρος,) *in many parts, in manifold ways*, Heb. i. 1. See my note.

Πολυποίκιλος, ου, ὁ, ἡ, adj. (πολις, ποικίλος,) *prop. much variegated*; in N. T. fig. *very various, manifold, multifarious*, Eph. iii. 10, π. σοφία τοῦ Θεοῦ.

Πολὺς, πολλή, πολὺ, gen. πολλοῦ, ἡς, οὗ: compar. πλείων, superl. πλεῖστος, see in their order; *many, much*, prop.

of number, quantity, or amount: I. SING. prop. *many, much*; and with nouns implying number or multitude, *great, large*: 1) without art. with subst. John vi. 10, *χόρτος πολὺς*. Acts xv. 32, *διὰ λόγου πολλοῦ*. xvi. 16, *ἐργασίαν πολλήν*. xxii. 28, *πολλοῦ κεφαλαίου*. Matt. xiii. 5, *γῆν πολλήν*. So with a noun of multitude, Acts xi. 21, *πολὺς ἀριθμὸς*, 'a great number.' xviii. 10, *λαὸς πολὺς*. Mk. v. 24, *ὄχλος πολὺς*. Acts xiv. 1, *πολὺ πλῆθος*: fig. Matt. ix. 37, *ὁ Φερισμὸς πολὺς*. Absol. *πολὺ, much*, Lu. xii. 48. xvi. 10. Acts xxvi. 29. 2) with art. and subst. Heb. v. 11, *περὶ οὗ πολὺς ἡμῖν ὁ λόγος*. Mk. xii. 37, *ὁ πολὺς ὄχλος*, 'the multitude.' Absol. *τὸ πολὺ*. 2 Cor. viii. 15, *ὁ τὸ πολὺ*, scil. *συλλέξας*.—II. PLUR. *πολλοί, αἱ, ἀ, many*; and with nouns of multitude, *great, large*: 1) without art. with subst. Matt. viii. 16, *δαίμονιζομένους πολλοὺς*. Mk. ii. 15, *πολλοὶ τελῶναι*. Lu. xii. 7, 19, *πολλὰ ἀγαθά*. John iii. 23, *ἕδρατα πολλὰ*. So with a noun of multitude, Matt. iv. 25, *ὄχλοι πολλοί*: with another adj. *ἕτεροι πολλοί*, Matt. xv. 30; fem. Lu. viii. 3. Absol. *πολλοί, many*, Matt. vii. 13, 22. Lu. iv. 41, *ἀπὸ πολλῶν*. John viii. 30. So by impl. *many*, equiv. to a multitude, *all*, Matt. xx. 28, *λύτρον ἀντὶ πολλῶν*. Mk. xiv. 24. Heb. ix. 28. Neut. *πολλὰ, many things, much*, Matt. xiii. 3. Mk. v. 26. Lu. x. 41. 2 Cor. viii. 22. Foll. by gen. partit. Matt. iii. 7, *πολλοὺς τῶν Φαρισαίων*. Lu. i. 16. John vi. 66; by ἐκ with gen. partit. ver. 60, *πολλοὶ ἐκ τῶν μαθητῶν*. x. 20. 2) with art. as referring to something well known; with subst. Lu. vii. 37, 47. Rev. xvii. 1. Acts xxvi. 24, *τὰ πολλὰ γράμματα*, 'the much learning' which thou hast. Absol. *οἱ πολλοί*, 'the many,' i. e. those before spoken of, including the idea of *all*, Rom. v. 15, 19, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam; see more in my note. So of *the many*, i. e. all who receive Christ, ver. 15. xii. 5. 1 Cor. x. 33. Also *the many*, equiv. to *the most, the greater number*, but implying exceptions, Matt. xxiv. 12, *ἢ ἀγάπη τῶν πολλῶν*. 2 Cor. ii. 17, *ὡς οἱ πολλοί*, 'as the most do,' i. e. the Judaizing teachers.—III. fig. and intens. of AMOUNT or DEGREE, *much, great, vehement*, Matt. ii. 18, *ὄδυρμὸς πολὺς*. v. 12. Lu. x. 40, *πολλήν διακονίαν*. Matt. xxiv. 30. John vii. 12. Acts xxi. 40, oft. Sept. and Class.—IV. of TIME, *much, long*, pl. *many*, Matt. xxv. 19, *μετὰ χρόνον πολὺν*. Mk. vi. 35. Lu. viii. 29. xii. 19, *ἐτη πολλά*, 'many years'; *ἐπὶ πολὺ*, 'for a long time,' Acts xxviii. 6; *μετ' οὐ πολὺ*, 'not long after,' xxvii. 14; *μετ' οὐ πολὺν ἤμ.* Lu. xv. 13; *οὐ μετὰ πολλὰς ἡμ.*

Acts i. 5, and Class.—V. neut. *πολὺ, πολλά*, adverbially: 1) sing. *πολὺ, much, greatly*, Mk. xii. 27. Lu. vii. 47. Rom. iii. 2, and Class. With compar. 2 Cor. viii. 22, *πολὺ σπουδαιότερον*. Dat. *πολλῶ, id.*, with compar. John iv. 41. *πολλῶ μᾶλλον*, Matt. vi. 30. 2) pl. *πολλὰ* without art. *many times, often*, Matt. ix. 14, *νηστεύομεν πολλά*. Ja. iii. 2; also *much, greatly*, Mark i. 45. iii. 12. v. 10, *παρεκάλει αὐτὸν πολλά*. Rev. v. 4, and Class. With art. *τὰ πολλά, these many times, for the most part, greatly*, Rom. xv. 22.

Πολύσπλαγχνος, ου, ὁ, ἡ, adj. (*πολὺς, σπλάγχνον*), *very compassionate, of great mercy*, Ja. v. 11.

Πολυτελής, ἴος οὖς, ὁ, ἡ, adj. (*πολὺς, τέλος*), *very costly, sumptuous; νάρδος*, Mk. xiv. 3. *ιματισμός*, 1 Tim. ii. 9. Sept. and Class.; fig. *very precious, excellent*, 1 Pet. iii. 4. Diod. Sic. xiv. 30.

Πολύτιμος, ου, ὁ, ἡ, adj. (*πολὺς, τιμή*), *of great value or price, very costly, very precious; νάρδος*, John xii. 3. *μαργαρίτης*, Matt. xiii. 46.

Πολυτρόπως, adv. (*πολύτροπος, fr. πολὺς, τρόπος*), *in many ways, in various manners*, Heb. i. 1.

Πόμα, ατος, τὸ, (πίνω.) drink, 1 Cor. x. 4. Heb. ix. 10. Sept. and Class.

Πονηρία, ας, ἡ, (πονηρός), badness, prop. in a physical sense; in N. T. only in a moral sense, *evil disposition, wickedness, malice*, Matt. xxii. 18, *γνοὺς ὁ Ἰησ. τὴν πον. αὐ.* Lu. xi. 39. Eph. vi. 12, *τὰ πνευματικὰ τῆς πονηρίας*, equiv. to *τὰ πονηρά*. Pl. *αἱ πονηρίαι, wicked counsels*, Mk. vii. 22; *wicked deeds, iniquities*, Acts iii. 26.

Πονηρός, ἀ, ὄν, adj. (*πονέω*), prop. 'causing labour, sorrow, pain,' Theogn. 274, or 'having it,' *wretched, miserable*: hence gener. *evil*, both physically (*faulty* as opposed to *χρηστός*), and morally, *wicked*: it is used both active and passive: I. ACT. *evil*, i. e. 'causing evil to others,' *evil-disposed, malevolent, wicked*: 1) of persons, Matt. v. 45, *ἐπὶ πον. καὶ ἀγαθούς*. vii. 11, *εἰ ὑμεῖς πον. ὄντες*. Acts xvii. 5, *ἀνδρας πονηροὺς*, where, however, it may mean, 'bad, worthless, mean,' as Matt. xxv. 26. So *πνεύματα πον.* 'evil spirits,' malignant demons, Lu. vii. 21. xi. 26, *πνεύματα πονηρότερα*. Sept. 1 Sam. xvi. 14, al.: hence ὁ *πονηρός*, 'the Evil One,' Satan, Matt. xiii. 19, 38, oft. 2) of things, *ὀφθαλμὸς πονηρός*, 'an evil eye,' envy, Matt. xx. 15. So *διαλογισμοὶ πον.* xv. 19. 1 Tim. vi. 4. Lu. vi. 45, *ἐκ τοῦ πον. θησαυροῦ τῆς καρδίας*, equiv. to *θησαυροῦ τῆς πονηρίας*. Hdan. i. 8, 5. So prop. as causing pain

or damage, *hurtful*, e. g. words, *injurious*, *calumnious*, πάντων ῥήματα, Matt. v. 11. Acts xxviii. 21. 3 John 10. Sept. Gen. xxxvii. 1, al.: also *painful*, *grievous*, Rev. xvi. 2, ἔλκος κακόν και πον. Neut. τὸ πονηρὸν, evil, i. e. *wickedness*, Matt. v. 37, τὸ παρισσόν τοῦτων ἐκ τοῦ πον. ἔστιν. ver. 39, al.; or *evil*, gener. Matt. vi. 13, ῥύσαι ἡμᾶς ἀπὸ τοῦ πον. See my note. John xvii. 15. 2 Thess. iii. 3, where see my notes.—II. PASS. evil, i. e. evil in nature or quality, *bad*, *ill*, *vicious*: 1) of persons, *wicked*, *corrupt*, *an evil-doer*, 1 Cor. v. 13, ἔξαρεῖτε τὸν πον. ἐξ ὑμῶν. 2 Tim. iii. 13, and Class. So γεννά πον. Matt. xii. 39. αἰὼν πον. Gal. i. 4; of a servant, *remiss*, *slthful*, Matt. xxv. 26; of things, *wicked*, *corrupt*, *flagitious*, John iii. 19, πονηρὰ αὐτῶν τὰ ἔργα. vii. 7. Col. i. 21. 2 Tim. iv. 18, al. Sept. and Class. as Xen. Mem. ii. 6, 20, τὰ πονηρὰ ποιῶν. βλάβη πον. Acts xviii. 14 (see my note). 1 Th. v. 22, ἀπὸ παντὸς εἰδους πον. Heb. iii. 12; also of times, prop. as full of sorrow and affliction, *evil*, *sorrowful*, *calamitous*, ἡμέραι πον. Eph. v. 16. Neut. τὸ πονηρὸν, evil, *wickedness*, *guilt*, Lu. vi. 45. 1 John v. 19; pl. τὰ πονηρὰ, *evil things*, *wicked deeds*, Matt. ix. 4. xii. 35. Mk. vii. 23. 2) in a *physical* sense, or rather of external quality and condition, *evil*, *bad*, *carpous* πον. Matt. vii. 17; ὀφθαλμὸς πον. i. e. *ill*, *diseased*, vi. 23. xxii. 10, πονηροὺς τε καὶ ἀγαθοὺς, 'both bad and good,' a periphrasis for *all*; Lu. vi. 22, ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πον.

Πόνος, ου, ὁ, (πένω,) *labour*, *toil*, *travail*: hence *pain*, *anguish*, Rev. xvi. 10, ἔμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου. ver. 11. xxi. 4. Sept. and Class.

Πορεία, ας, ἡ, (πορεύω,) prop. a *going*; also a *journey*, Lu. xiii. 22, πορείαν ποιούμενος, 'making his way,' i. e. *journeying*. From the Heb. in pl. *goings*, *ways*, *pursuits*, *occupations of life*, Ja. i. 11, where see my note.

Πορεύω, f. εὔσω, (πόρος,) *to cause to pass* over by land or water, *to convey*, *transport*; oftener, and in N. T. depon. mid. πορεύομαι, f. εὔσομαι, aor. 1. pass. as mid. ἐπορεύθην, prop. *to convey one's self*, *betake one's self*, = *to PASS* from one place to another, intrans.; hence, 1) prop. *to pass* or *go*, implying motion from the place where one is, and hence often = *to pass ON*, *go AWAY*, *depart*; absol. Matt. ii. 9, οἱ ἀκούσαντες ἐπορεύθησαν. Mk. xvi. 10. Acts v. 20. viii. 39, ἐπορεύετο τὴν ὁδὸν αὐτοῦ. Usually with adjunct of place *whence* or *whither*; e. g. a prep. and its case, ἀπὸ, Matt. xxiv. 1. Acts v. 41; διὰ, Matt. xii. 1; εἰς of place, ii. 20. Lu. iv. 42; of state or condition, xxii. 33, εἰς

θάνατον. vii. 50, εἰς εἰρήνην; ἐμπροσθεν, John x. 4; ἐν of state or manner, Acts xvi. 36; ἐπὶ with acc. of place, Matt. xxii. 9. Acts viii. 26; of person, xxv. 12; of thing sought, object, ἐπὶ τὸ ἀπολωλός, Lu. xv. 4; ἕως of place, Acts xxiii. 23; κατὰ with acc. of place *towards* which, viii. 26; of way *along* which, ver. 36; ὅπως of person, by Hebr. *to go after* any one, to follow, Lu. xxi. 8; πρὸς with acc. of pers. Matt. x. 6. Lu. xi. 5; σὺν of pers. vii. 6. So with adverbs, ἐκεῖθεν, Matt. xix. 15; ἐντεῦθεν, Lu. xiii. 31; οὐθὺν ὅποι, xxiv. 28; ποῦ, John vii. 35. By a sort of pleonasm, πορεύομαι is often prefixed, espec. in the part., to verbs which already imply the idea of *going*, comp. ἔρχομαι and ἀνίστημι. Matt. ii. 8, πορευθέντες ἀκριβῶς ἐξετάσατε. ix. 13. x. 7. Lu. x. 37. 1 Pet. iii. 19. Sept. oft. and Jos. Ant. vii. 13, 1. 2) by impl. *to depart this life*, = *to die*, Lu. xxii. 22. Sept. and so ὀλομαι in Class. 3) gener. *to go*, *walk*; in N. T. only fig. and from the Hebr. *to walk*, = *to live*, *conduct one's self*, with adjunct of manner; with dat. of rule or manner, Acts ix. 31, πορ. τῷ φόβῳ τοῦ Κ. xiv. 16. Jude 11. 1 Macc. vi. 23; with prep. and its case, ἐν of rule or manner, Lu. i. 6. 2 Pet. ii. 10. Sept. in Eccles. v. 2; κατὰ with acc. of rule or manner, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας, 2 Pet. iii. 3. Jude 16, 18. Sept. Num. xxiv. 1. Wisd. vi. 4; ὅπως of rule or manner, ὅπως σαρκός, 2 Pet. ii. 10; ὑπὸ with gen. *under or among*, Lu. viii. 14, ὑπὸ μεριμῶν πορ. Absol. Lu. xiii. 33, δεῖ με σήμερον πορ. i. e. *to walk*, *act*, fulfil my duties.

Πορθέω, f. ἦσω, (πέρθω,) *to lay waste*, *ravage*, *destroy*, a stronger term than διώκω: τὴν ἐκκλησίαν, Gal. i. 43; τὴν πίστιν, ver. 23; τοὺς ἐπικαλ. κ.τ.λ. Acts ix. 21.

Πορισμὸς, οῦ, ὁ, (πορίζω,) prop. 'the act of providing oneself with any thing,' or its effect; *acquisition*, *gain*; also meton. a source or *means* of gain, 1 Tim. vi. 5, 6. Apocr. and lat. Class.

Πορνεία, ας, ἡ, (πορνεύω,) prop. *harlotry*; also *fornication*; any commerce of the sexes out of marriage, as oft. in Class. In N. T. 1) prop. and gener. Matt. xv. 19, μοιχεῖται, πορνείαι. Rom. i. 29, and oft.; John viii. 41, ἡμεῖς ἐκ πορν. οὐ γαγενν. 'we are not born of fornication,' we are not spurious children, born of a concubine, but are the true descendants of Abraham; see, however, my note: spec. of whoredom with a married woman, *adultery*, Matt. v. 32. xix. 9. Eccles. xxiii. 23; see my note; of *incest*, or incestuous marriage, 1 Cor. v. 1. Probably also in reference to marriages within the

degrees prohibited by the Mosaic law, and gener. to all such intercourse as that law interdicted, Acts xv. 20. xxi. 25. 2) from the Hebr. symbol. for *idolatry*, the forsaking of the true God to worship idols, (comp. *πορευέω*, 2.) Rev. ii. 21, al.

Πορνεύω, f. *εύω*, (*πόρνος*), to commit fornication, (comp. Num. xxv. 1, 9.) intrans. 1) prop. 1 Cor. vi. 18, *ὁ πορνεύων*. x. 8. Sept. and Class. 2) from the Heb., symbol., of *idolatry*, the spiritual relation existing between God and his Church being shadowed forth under the emblem of the conjugal union; which relation is broken by those who worship idols, Rev. ii. 14, 20. xvii. 2. Sept. & off.

Πόρνη, ης, ἡ, (*πόρνος*), a harlot; prop. 'a woman who prostitutes herself for gain,' Matt. xxi. 31. Lu. xv. 30. 1 Cor. vi. 15. Heb. xi. 31. James ii. 25. Sept. Though the sense in Class. is generally a prostitute for gain, yet it may be doubted whether prostitution for gain is necessarily meant in any passage of the N. T. It is better to suppose it used in the general sense, frequent in our word *whore*, 'one who holds illegal intercourse with men.' From the Hebr., symbol., of Babylon, ἡ πόρνη μεγάλη, 'the great harlot,' as being the chief seat of idolatry, Rev. xvii. 1, al.

Πόρνος, ου, ὁ, (*περνάω*), prop. a male prostitute, catamite; in N. T. a fornicator, 1 Cor. v. 9—11. vi. 9, and off.

Πόρρω, adv. (*πρόσω*, Dor. *πόρσω*, fr. *πρό*), prop. and lit. 'forwards, far forwards;' hence *far, far off*, Lu. xiv. 32, and Class.; foll. by *ἀπό*, Mk. vii. 6, and Class.; comparat. *πορρωτέρω*, farther, Lu. xxiv. 28, and Class.

Πόρρωθεν, adv. (*πόρρω*), from far, from a distance, Heb. xi. 13. Sept. and Class.; also *far off*, at a distance, Lu. xvii. 12, *οἱ ἔστησαν πόρρω*. So Sept. and Class. as Hidian. ii. 6, 20, *ἑστῶτες π.*

Πορφύρα, ας, ἡ, Lat. *purpura*, i. e. the purple-mussel, a shell-fish, found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients. In N. T. meton. *purple*, i. e. any thing dyed with purple, purple cloths, robes of purple, worn by persons of rank and wealth, Lu. xvi. 19, *ἐνεδιδύσκετο πορφύραν καὶ βύσσον*. Rev. xvii. 4. xviii. 12. Sept., Jos. Bell. vi. 8, 3. Hidian. vii. 1, 21. Spec. a purple robe, put upon Christ as a mock-emblem of royalty, Mk. xv. 17.

Πορφύρεος οὖς, ἑα ἄ, εὐν οὖν, adj. (*πορφύρα*), purple, i. e. reddish purple, John xix. 2, *ἱμάτιον πορφ.* and Class.

Πορφυρόπωλις, εως, ἡ, (*πορφύρα*, *πωλίω*), a dealer in purple cloths or

vests, for the dyeing of which the Lydians were famous; who seem to have participated in, or rather succeeded to, the reputation of the Tyrians, Acts xvi. 14.

Ποσάκις, adv. interrog. (*πόσος*), how many times? how often? Matt. xviii. 21.

Πόσις, εως, ἡ, (*πίνω*), prop. a drinking. In N. T. *drink*, John vi. 55. Rom. xiv. 17, *βρῶσις καὶ πόσις*. Sept. & Class.

Πόσος, η, ου, interrog. pron. (correl. to *ὅσος*, *τόσος*), how great? quantum? 1) of MAGNITUDE or QUANTITY, how great? how much? Lu. xvi. 5, *πόσον ὀφείλας τῷ κυρίῳ μου*; ver. 7. Intens. Matt. vi. 23, *τὸ σκότος πόσον*; 2 Cor. vii. 11. Dat. *πόσω*, by how much, foll. by comparat. *μᾶλλον*, how much more, Matt. vii. 11; *χείρων*, Heb. x. 29; *διαφέρει*, Matt. xii. 12. Wisd. xii. 21. Xen. Mem. ii. 5, 4. Of an amount of time, how much, how long, *πόσον χρόνον*, Mk. ix. 21. Isocr. p. 424, π. χρόνος. 2) of NUMBER, how many? Matt. xv. 34, *πόσους ἄρτους ἔχετε*; xvi. 9, 10. Acts xxi. 20, *πόσαι μυριάδες*. Intens. Matt. xxvii. 13, *πόσα σου καταμαρτυροῦσι*; 'how many and great things.'

Ποταμός, οῦ, ὁ, (*πότος*), a river, stream, Mk. i. 5, *ἐν τῷ Ἰορδάνῃ ποταμῷ*. Acts xvi. 13. Allegor. John vii. 38. Rev. xxii. 1, 2. Said of a stream, as swollen, overflowing, equiv. to a torrent, flood, Matt. vii. 25, al. Hom. II. iv. 452.

Ποταμοφόρητος, ου, ὁ, ἡ, adj. (*ποταμός*, *φορέω*), borne away by a flood, Rev. xii. 15. Hesych. in *ἀπέρατε*.

Ποταπός, ἡ, ον, interrog. adj. what? i. e. of what kind, sort, or manner? Said of disposition, character, quality; equiv. to *ποιός*, Matt. viii. 27, *ποταπός ἐστιν οὗτος*; what manner of man is this? *qualis, quantumque sit!* Mk. xiii. 1, π. λίθοι καὶ π. οικοδομαί. Lu. i. 29. vii. 39.

Πότε, interrog. adv. (correl. to *τότε* or *ὅτε*), when? at what time? e. g. direct, Matt. xxiv. 3, *πότε ταῦτα ἔσται*; xxv. 37, *πότε σε ἰδομεν παινῶντα*; ver. 38, 39, 44. So *ἕως πότε*, until when? how long? xvii. 17, *ὦ γενεὰ ἄπιστος, ἕως πότε ἔσομαι μεθ' ὑμῶν*; indirect, Mk. xiii. 33, *οὐκ οἰδατε πότε ὁ καιρὸς ἐστίν*. Lu. xii. 36.

Ποτε, indef. and enclitic, (correl. to *τότε*, *ὅτε*), prop. WHEN, WHENEVER. 1) at some time, one time or other, once, both of time past and future; of the past, once, formerly, John ix. 13, *τόν ποτε τυφλόν*. Rom. vii. 9. xi. 30. 2 Pet. i. 21. Phil. iv. 10, *ὅτι ἤδη ποτὲ*, 'now at length'; of the future, once, one day, at last, Lu. xxii. 32. Rom. i. 10. 2) at any time, ever, Eph. v. 29, *οὐδείς ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν*. 1 Th. ii. 5.

2 Pet. i. 10. Intens. in an interrog. like Engl. *ever*, *now*, expressing surprise, 1 Cor. ix. 7, τίς στρατεύεται ἰδίοις ὄνυλοις ποτέ; Heb. i. 5, 13. Indirect, Gal. ii. 8, ὁποιοὶ ποτε ἦσαν.

Πότερος, α, ον, interrog. pron. *which of two?* In N. T. only neut. *πότερον*, as adv. *whether?* *utrum?* indirect, and followed by ἢ, ορ, John vii. 17, *πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ κ.τ.λ.*

Ποτήριον, ου, τό, (ποτήριος, fr. ποτήρ,) a *drinking-vessel*, *cup*: 1. prop. Matt. x. 42, *ποτήριον ψυχροῦ μόνου*. xxiii. 25, *τὸ ἔξωθεν τοῦ ποτηρίου*. ver. 26. xxvi. 27, et saepe al. Sept. and Class. —II. meton. *cup*, for the contents of a cup, *cup-full*, e. g. *cup of wine*, said of the wine drunk at the eucharist, 1 Cor. xi. 25, *τοῦτο τὸ π. ἡ καινὴ διαθήκη*. x. 16, *τὸ π. τῆς εὐλογίας*, i. e. 'the cup for or over which we give thanks to God.' So *πίνειν π.* 'to drink a cup,' ver. 21, π. Κυρίου *πίνειν καὶ π. δαιμονίων*, i. e. consecrated to the Lord and to idols. xi. 28, *πίνειν ἐκ τοῦ π.* comp. John iv. 14. —III. metaph. from the Heb. *lot*, *portion*, under the emblem of a *cup*, which God presents to be drunk, either for *good* (as Ps. xvi. 5. xxiii. 5.) or *evil*, (as Ps. xi. 6. Ezek. xxiii. 31.) In N. T. *cup of sorrow*, i. e. the bitter lot which awaited the Saviour in his passion and death for the sins of the world, Matt. xx. 22. xxiii. 26. xxvi. 42, al. Said also of the *cup of God's wrath*, see *Συμὸς*, Rev. xiv. 10. xvi. 19.

Ποτίζω, f. ἴσω, (πότος,) *to give to drink*: 1) prop. with acc. of pers. Matt. xxv. 35, *ἐποτίσατέ με*. xxvii. 48; acc. impl. xxv. 37; fig. Rev. xiv. 8. Pass. fig. 1 Cor. xii. 13. Sept. and Class. With double acc. of person and thing, Matt. x. 42, *ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τ. ποτήριον ψυχροῦ*: fig. 1 Cor. iii. 2. Sept. Eccl. xv. 3. Ceb. Tab. 19. 2) of plants, *to water*, *irrigate*, Sept. and Class.; only fig. of instruction, absol. 1 Cor. iii. 6—8.

Πότος, ου, ὁ, (πίνω,) prop. a *drinking*, the act of drinking; oftener, and in N. T. a *drinking together*, a *drinking-bout*, 1 Pet. iv. 3, *ἐν κώμοις, πότοις, κ.τ.λ.* Sept. and Class.

Που, indef. enclitic particle, (correl. with *πού, οὔ*.) *somewhere*, in some place or other, Heb. ii. 6, *διεμαρτύρατό που τις*. iv. 4, and Class. Joined with numerals, *somewhere about*, *nearly*, Rom. iv. 19, *ἑκατονταίτης που ὑπάρχων*, and Class.

Ποῦ, interrog. adv. (correl. to *που* indef. and *οὔ*.) *where?* in what place? I. prop. and gener. 1) in a *direct* question, by indic. Matt. ii. 2, *πού ἐστίν ὁ*

τεχθεὶς βασις; Mark xiv. 14: foll. by *θῆλειν* with subj. Matt. xxvi. 17, *πού θῆλεις ἱτοιμάσασθαι κ.τ.λ.* Lu. xxii. 9. Sept. and Class. 2) *indirect*; with indic. Matt. ii. 4, *ἐκυνθάνετο παρ' αὐτῶν πού ὁ Χ. γυνάται*. Mk. xv. 47. John i. 40, *εἶδον πού μένει*. xi. 57: with subj. Matt. viii. 20, *πού τὴν κεφαλὴν κλίνη*. Lu. xii. 17. 3) in a *direct* question *implying a negative*, i. e. that a person or thing is *not* present, does not exist, Lu. viii. 25, *πού ἐστίν ἡ πίστις ὑμῶν*; Rom. iii. 27. 1 Cor. i. 20, al. Sept. and Class.—II. by attraction, after verbs of motion, *where?* = *whither?* to what place? as often in English; in a *direct* question, John vi. 35, *πού οὗτος μέλλει πορεύεσθαι*; xiii. 36. xvi. 5. Indirect, John iii. 8, *οὐκ οἶδας πού ὑπάγει*. viii. 14. xii. 35. Heb. xi. 8, al.

Ποῦς, ποδός, ὁ, *the foot*; of men, Matt. x. 14, al.; of animals, vii. 6; anthropopath. of God, v. 35. Acts vii. 49. Sept. and Class. The following special uses may be noted: 1) *παρὰ τοὺς πόδας τινός*, said of what is *at one's feet*, e. g. *to cast or lay at one's feet*, = to give over into one's care and charge; as sick persons, Matt. xv. 30; money, or garments, Acts iv. 35. vii. 58: also *to sit at the feet of any one*, as disciples were accustomed to sit on the ground before their teacher, Lu. viii. 35. x. 39. Acts xxii. 3; but Lu. vii. 38, *στάσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ*, i. e. 'standing behind the triclinium, at the feet of Jesus' as he reclined on it. 2) *ὑπὸ τοὺς πόδας τινός*, i. e. *to put or subdue under one's feet*, = 'to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, Matt. xxii. 44. Rom. xvi. 20, ὁ Θεὸς συντρίψει τὸν Σατ. ὑπὸ τοὺς π. ὑμῶν. 1 Cor. xv. 25. Heb. ii. 8, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, et al. 3) spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior by prostrating one's self before him, *to fall at one's feet*; in supplication, *πεσῶν εἰς τοὺς πόδας αὐτοῦ*, Matt. xviii. 29. *πρὸς τοὺς πόδας*, Mk. v. 22; in reverence, Lu. xvii. 16. John xi. 32. Acts x. 25. Rev. iii. 9. xix. 10; in a like sense, *κρατῆσαι τοὺς πόδας τινός*, Matt. xxviii. 9. 4) in allusion to the custom of washing and anointing the feet of strangers and guests, Lu. vii. 38, 44, *ὑδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας*. John xiii. 5. ver. 6—14. 5) meton. *to the feet*, as the instrument of *going*, is sometimes ascribed that which strictly belongs to the *person* who goes, walks, &c. Lu. i. 79, *κατεῦθυναί τοὺς πόδας ἡμ. εἰς ὁδὸν εἰρήνης*, Acts v. 9. Rom. iii. 15. x. 15. Heb. xii. 13.

Πράγμα, ατος, τό, (πράσσω,) prop. *a thing done or to be done*: 1) a thing **DONE, a deed, act, fact, matter**, Lu. i. 1, *δήγησεν περί τῶν πεπλ. ἐν ἡμῖν πραγμάτων*. Jam. iii. 16, *πάν φαῦλον πρᾶγμα*. Heb. vi. 18. x. i. xi. 1. Sept. & Class. 2) a thing **DOING or TO BE DONE, a matter, business, affair**, Matt. xviii. 19, *ἐάν δύο ὑμῶν συμφωνήσωσι περί πράγος*. Acts v. 4. Rom. xvi. 2. 2 Cor. vii. 11. 1 Th. iv. 6, where τῷ πράγματι means 'the matter in question.' In a judicial sense, *πρᾶγμα ἔχειν*, 'to have a matter at law, a lawsuit, 1 Cor. vi. 1. Xen. Mem. ii. 9, 1.

Πραγματεία, ας, ἡ, (πραγματεύομαι,) *a prosecution of some business, and gener. business, affair*, 2 Tim. ii. 4.

Πραγματεύομαι, f. εὔσομαι, depon. mid. (πρᾶγμα,) *to be doing, be busy, occupied*; in N. T. like Engl. *to do business, i. e. to trade, traffic*, 'to do business with by investment in trade,' Lu. xix. 13, = *ἐργάζομαι*, Matt. xxv. 16, al.; so Greg. Basil. and Chrys. ap. Steph. Thea. 7935.

Πραιτώριον, ου, τό, Lat. praetorium, i. e. in Lat. usage *the general's tent in a camp, the house or palace of the governor of a province*, whether a praetor or other officer; also *any large house, palace*; hence in N. T. *a praetorian residence, governor's house, palace*; said 1) of the palace of Herod at Jerusalem, Matt. xxvii. 27. John xviii. 28. 2) of the palace of Herod at Caesarea, perhaps in like manner the residence of the procurator, Acts xxiii. 35. 3) of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts, Phil. i. 13. And so in Soph. Trach. 862. Antig. 39. 121.

Πράκτωρ, ορος, ὁ, (πράσσω,) prop. *a doer*. As, however, *πράσσειν*, the verb, signified 'to exact, or require payment' of money, so *πράκτωρ* came to mean, as in N. T. *an exactor, collector*, i. e. a public officer, whose business it was to exact any sum of money adjudged to be paid, in the way of fine or satisfaction, to the injured party, by a court of justice. A sense in which the word often occurs in Demosth. and which is attested by Suid. and Hesych. The term, however, probably meant also *an exactor pænis gener.* which is alluded to in Soph. Elect. 953, *πρ. φόνον*, & Æsch. Eum. 315, *π. αἵματος*, where the sense is *avenger*; and such was, it seems, the name given to an officer of the court, like our *bailiff*, who apprehended and committed to prison any person who failed to pay the fine or mulct awarded, and there secured him till he should pay it. A sense this clearly intended in Lu. xii. 58, especially considering the definite term *πράκτορι,*

for which St. Matthew, v. 25, uses the general one *ὑπηρέτη*.

Πράξις, εως, ἡ, (πράσσω,) prop. and gener. *a doing, or the prosecution of any thing, an action, or course of action, also an occupation or business*, Hom. Od. iii. 72, and lastly, *practice or behaviour*. In N. T. 1) 'something done,' *an act, or deed*, and pl. *acts, works, conduct*, Matt. xvi. 27, *ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ*, i. e. 'practice, conduct,' as taken generically for *τὰς πράξεις*. Thus in a similar passage of Ecclus. xxxii. 19, *ὡς ἀνταποδῶν ἀνθρώπῳ κατὰ τὰς πράξεις αὐτοῦ*. Lu. xxiii. 51. Acts xix. 18. Rom. viii. 13. Col. iii. 9. Sept. Jos. and Class. 2) 'something to be done,' *business, office, function*, Rom. xii. 4, *οὐ τὴν αὐτὴν ἔχει πρᾶξιν*, a peculiar idiom, of which I know of no other example; for, as to those adduced by the Lexicographers, they are not to the purpose. The expression may be best explained, in reference to the primary sense, 'an acting or course of action.'

Πρᾶος, neut. πρᾶον, adj. meek, mild, gentle, Matt. xi. 29, *πρᾶός εἰμι*.

Πραότης or Πραότης, τητος, ἡ, (πρᾶος,) *meekness, mildness, forbearance*, 1 Cor. iv. 21, *ἐν πνεύματι τῆς πραότητος*. 2 Cor. x. 1.

Πρασιά, ᾶς, ἡ, (fr. πρᾶσον, an onion,) prop. *an onion-bed*, hence a bed in a garden. In N. T. *an area, square*, like a garden-bed. See my note on Thuc. ii. 56. Hence the term came to denote regular and equal companies of men, like *squadrons* of troops. So Mk. vi. 40, *πρασιαί πρ. by squares*, like beds in a garden; the repetition without copula denoting distribution, q. d. *κατὰ πρασιάς*. So ver. 39, we have *συμπόσια συμπόσια*, 'by table-parties.' And so Sept. Exod. viii. 14, *θημωνίας θημωνίας*, 'in heaps.' So also *μυρία μυρία*, in Æschyl. Pers. 974.

Πράσσω, f. ξω, aor. 1. ἔπραξα, perf. πέπραξα, to do, expressing an action as continued or not yet completed; what one does repeatedly, habitually; like *ποιέω* II. I. foll. by *acc. of thing*, without reference to a person as the remote object; comp. below in III. 1) as said of particular deeds or acts, *done repeatedly, or continually, to do, to PERFORM, to execute*, Acts xix. 19, *ἵκανοι δὲ τῶν τὰ περίεργα πραξάντων*. ver. 36, *μηδὲν προκετεῖς*. xxvi. 26. 1 Th. iv. 11, *πράσσειν τὰ ἴδια*. Xen. Cyr. v. 4, 11, *πρ. τὰ ἱαντοῦ*. 2) of a course of action or conduct, espec. of right, duty, virtue, *to do, i. e. to exercise, to practise*, Acts xxvi. 20, *ἀξία τῆς μεταβολῆς ἔργα πρᾶσσοντας*. Rom. ii. 25, *νόμον, i. e. τὰ τοῦ νόμου*. vii. 15. ix. 11, al. Sept. and Class. 3) oftener of *σὺ*

deeds or conduct, to do, to commit, to practise, Lu. xxii. 23, ὁ τοῦτο μέλλων πράσσειν. xxiii. 15, 41, bis. John iii. 20, ὁ φαῦλα πράσσειν. Rom. ii. 1. Sept. and Class.—II. intrans. to do, act, 1) with an adjunct of manner, Acts iii. 17, κατὰ ἔγνωσαν ἐπράξατε. xvii. 7. 2) like Engl. to do, i. e. to fare, to be in any state of good or ill, with an adjunct of manner, Eph. vi. 21, τί πράσσω, how I do. And so in Apocr., Jos., and Class.—III. said in reference to a person, to do to, or in respect to any one; in N. T. only of harm or evil: 1) gener. with acc. of thing and dat. of pers. Acts xvi. 28, μηδὲν πράξης σεαυτῷ κακόν. So with ἐπί τινα, as to, Acts v. 35. πρὸς τινα, against, Acts xxvi. 9, and Class. 2) in the sense to exact, to collect money from any one; a use of the word, like that of perficere in Latin, frequent in the Class. writers, and of which the full construction is πράσσειν τινα ἀργύριον; though sometimes the acc. of person is omitted, especially when the person is not meant to be made prominent; e. gr. χροήματα πράττειν and τέλος πρ. So in N. T. Lu. iii. 13, μηδὲν πλεον παρά τὸ διατεταγμένον ὑμῖν πράσσετε. And Lu. xix. 23, ἐγὼ ἐλθὼν σὺν τόκῳ ἀν ἐπραξα αὐτόν, is also adduced; but there πράσσω has the sense found in the Lat. exigo, 'to require or call in money' deposited with any one, or due from him.

Πραῦς, εἶα, ὄ, gen. εἶος οὖς, εἶας, εἶος οὖς, adj. meek, mild, gentle, Matt. v. 5, μακάριοι οἱ πραεῖς. xxi. 5, (where see my note,) 1 Pet. iii. 4.

Πραῦτης, τητος, ἡ, (πραῦς,) meekness, mildness, forbearance, Ja. i. 21. iii. 13, ἐν πραύτητι σοφίας, for σοφία πραεῖα, in allusion to the dictatorial temper of the false teachers. 1 Pet. iii. 15. Sept. Ecclus. iii. 17. iv. 8.

Πρέπω, prop. to be eminent, distinguished, to excel; in N. T. impers. πρέπει, it becomes one, it is right, proper; part. πρέπων ἐστὶ, it is becoming, &c.; sometimes with an implied notion of what is necessary to be done, and ought to be done. Constr. prop. with dat. of pers. and infin. as subject, Heb. ii. 10, ἐπρεπε γὰρ αὐτῷ —τελειῶσαι. Matt. iii. 15, πρέπων κ.τ.λ. and Class. With simple dat. Eph. v. 3, καθὼς πρέπει ἀγίοις. Foll. by acc. and infin. 1 Cor. xi. 13, and Class. Also in the personal construction with a nom. 1 Tim. ii. 10, ὃ πρέπει γυναῖξιν. Tit. ii. 1. Heb. vii. 26. Sept. and Class.

Πρεσβεία, ας, ἡ, (πρεσβύς,) prop. age, seniority, primogeniture; in N. T. an embassy, (for concr. ambassadors,) e. gr. πρεσβείαν ἀποστέλλειν, Lu. xiv. 32. xix. 14. 2 Macc. iv. 11. Hdian. ii. 8, 12. Xen. Cyr. ii. 4, 1.

Πρεσβύς, ε, εὔσω, (πρέσβυς, an aged man, elder, also an ambassador,) prop. to be aged or elder, Hdot. vii. 2. In N. T. to be an ambassador, intrans. 2 Cor. v. 20, ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν. Eph. vi. 20. Jos. Ant. xii. 4, 2. Dem. 421, 16. Xen. Cyr. v. 1, 1.

Πρεσβυτέριον, ἰου, τό, (πρεσβύτερος,) prop. an assembly of aged men, council of elders, senate; in N. T. used 1) of the Jewish senate, Sanhedrim, συνέδριον, (wh. see,) Lu. xxii. 66. Acts xxii. 5. 2) of the presbyters of the Christian Church, 1 Tim. iv. 14.

Πρεσβύτερος, α, ον, adj. (prop. compar. fr. πρέσβυς,) older, elder: 1. prop. as compar. ADJ. Lu. xv. 25, ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος. Hence as subst. an elder person, senior, pl. old men, seniors, 1 Tim. v. 1, πρεσβυτέρω μὴ ἐπιπλήξης. ver. 2. Acts ii. 17. 1 Pet. v. 5; also οἱ πρεσβύτεροι, the ancients, the fathers, ancestors, Matt. xv. 2, ἡ παράδοσις τῶν πρεσβ. Heb. xi. 2.—II. as SUBST. in the Jewish and Christian usage, as a title of dignity, an elder, pl. elders, i. e. persons of ripe age and experience, who were called to take part in the management of public affairs; in N. T. used 1) of members of the Jewish sanhedrim at Jerusalem, gener. John viii. 9. Acts xxiv. 1; as one of the classes of members, ὁ ἀρχιερεὺς, οἱ γραμματεῖς καὶ οἱ πρεσβ. Matt. xxvi. 57; oftener οἱ ἀρχιερεῖς καὶ οἱ γραμμ. καὶ οἱ πρεσβ. xxvi. 3. xxvii. 41; also οἱ ἀρχιερεῖς καὶ οἱ πρεσβ. xxi. 23; οἱ πρεσβ. καὶ οἱ γραμμ. Acts vi. 12. iv. 8. 2) of the elders in other cities; Capernaum, Lu. vii. 3. 3) of the elders of Christian churches, presbyters, to whom was committed the direction and government of individual churches, Acts xi. 30, oft., on whose office, &c. see my note on Acts xi. 30, and xx. 17; sing. ὁ πρεσβύτερος, 1 Tim. v. 19. 2 John 1. 3 John 1. 4) symbol. of the 24 elders around the throne of God in heaven, Rev. iv. 4, (where see my note,) et al. in Apoc.

Πρεσβυτήτης, ον, ὁ, (πρέσβυς,) an old man, one aged, Lu. i. 18. Tit. ii. 2. Philem. 9. Παῦλος πρεσβυτήτης, & Class.

Πρεσβυτίς, ἰδος, ἡ, (πρεσβυτήτης,) an aged woman, Tit. ii. 3, and Class.

Πρ ἦθω, see Πίμκρημη.

Πρηνής, εἶος οὖς, ὁ, ἡ, adj. Lat. pronas, i. e. bending forwards, headlong, Acts i. 18, πρηνῆς γενόμενος, falling headlong, namely, from a certain height, as the expression itself implies.

Πριζω, or Πρίω, fut. ἴσω, to saw, saw asunder, Heb. xi. 37, where see my note. Sept. and Class.

Πρίν, adv. of time (kindred with πρό),

prop. *before, formerly*; usually and in N. T. in a relative or conjunctive sense, connecting the clause before which it stands with a preceding one, and having the force of a comparative, *before, sooner than*: I. simply, foll. by infin. aor. with acc., when something new is introduced, Matt. xxvi. 34, *πριν ἀλέκτορα φωνῆσαι*. John iv. 49. viii. 58. xiv. 29.—II. with ἦ, i. e. *πριν ἦ, sooner than, = before*: 1) foll. by inf. aor. with acc., where something new is introduced, Matt. i. 18, *πριν ἢ συναλθεῖν αὐτοῖς εὐρίθη κ.τ.λ.* Mk. xiv. 30. Acts ii. 20. vii. 2) foll. by subjunct. aor., where the reference is to something future, Lu. ii. 26, *μὴ ἰδεῖν θάνατον, πριν ἢ ἰδῆ τὸν Χρ.* xxii. 34. 3) foll. by optat., where the preceding clause contains a negat. Acts xv. 16.

Πρίως, see Πρίζω.

Πρό, prep. governing the genit. with the prim. signif. *before* (Lat. *pro, proæ*) both of place and time: I. of PLACE, *before, i. e.* 'in front of, in presence of, or in advance of,' opp. to *μετά* with acc. *behind*; foll. by gen. of place, Acts v. 23, *ἰστώτας πρὸ τῶν θυρῶν*. xii. 6, 14. xiv. 18; of person, from the Heb. *πρὸ προσώπου* τινός, prop. *before the face* of any one, but used pleonast. instead of *πρὸ* simply, *before any one*, Matt. xi. 10, oft.—II. of TIME, *before, i. e.* 'earlier than, prior to:' 1) foll. by gen. of a noun of time, Matt. viii. 29, *πρὸ καιροῦ*, *before the time* appointed, John xi. 55. Acts v. 36. 1 Cor. ii. 7. 2 Cor. xii. 2. 2 Tim. i. 9; by inversion, John xii. 1, *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*, for *ἑξ ἡμ. πρὸ τοῦ πάσχα*, 'six days before the passover.' 2) foll. by gen. of a noun implying an event, as marking a point of time, Matt. xxiv. 38, *πρὸ τοῦ κατακλιθῆναι*. Lu. xi. 38. xxi. 12. John xvii. 24. Heb. xi. 5; by Hebr. Acts xiii. 24, *πρὸ προσώπου τῆς εἰσόδου αὐτοῦ*, by Hebr. for *πρὸ εἰσόδου αὐτοῦ*, see in no. I. 3) foll. by gen. of person or thing, *before one* in time, John v. 7, *πρὸ ἐμοῦ καταβαίνει*, *before me*. x. 8. *αὐτός ἐστι πρὸ πάντων*, Col. i. 17. *οἱ πρότιμος, those before any one*, who preceded him, Matt. v. 12. Rom. xvi. 7. Gal. i. 17. 4) foll. by τοῦ with infin. expressing an event, Matt. vi. 8, *πρὸ τοῦ ὑμᾶς αἰτῆσαι*. Lu. ii. 21. xxii. 15, al.—II. fig. of PREFERENCE, preference, dignity, *before, above*; *πρὸ πάντων, before all things*, Ja. v. 12. 1 Pet. iv. 8.—NOTE. In composition *πρὸ* implies, 1) place, *fore, before, forward, forth*, as *πρόγω, προβαίνω, προβάλλω*, &c.; 2) time, *fore, before, beforehand*, as *προεῖπον, προλέγω, προμεριμνάω*, &c.; 3) preference, as *προαιρέομαι*.

Πρόγω, f. ξω, I. TRANS. *to lead forth, bring forth*; of a prisoner, Acts xvi.

30, *προαγαγὼν αὐτὸν ἐξω*: so, in a judicial sense, xii. 6, *ὅτε ἐμίλλεν αὐτὸν προάγειν ὁ Ἡρώδης*, (scil. *εἰς τὴν ἐκκλησίαν*, or *εἰς δίκην*, which words are expressed in Jos. Ant. xvi. 11, 6.) ARR. EXP. Al. iv. 14, 3. Acts xxv. 26, *διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν*, i. e. 'before you as judges.—II. INTRANS. *to go before*, referring either to place or time: 1) of PLACE, *to go before, i. e. in front, absol.* Matt. xxi. 9, *οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον*. Lu. xviii. 39; with acc. of person, depending on the force of *πρὸ* in comp., although by itself it governs only the gen. Matt. ii. 9, *ὁ ἀστὴρ προῆγεν αὐτοῦ*. Mk. x. 32. Jos. Bell. vi. 1, 6, *προῆγε δὲ πολὺ πάντας*. 2) of TIME, = *to go first, precede, absol.* Mk. vi. 45, *προάγειν εἰς τὸ πέραν*: fig. 1 Tim. v. 24; with acc. of pers. depending on *πρὸ*, Matt. xiv. 22, *προάγειν αὐτὸν εἰς τὸ πέραν*. xxi. 31. xxvi. 32. Part. *προάγων, foregoing, former*, 1 Tim. i. 18, *κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας*. Heb. vii. 18. Hdian. viii. 8, 8.

Προαιρέω, f. ἦσω, *to take forth* out of any place; oftener mid. *προαιρέομαι, to take one thing before another, = to prefer, choose*; in N. T. mid. prop. *to take or have before one's self, = to propose to one's self, to purpose, resolve, be disposed, absol.* 2 Cor. ix. 7, *καθὼς προαιρεῖται τῇ καρδίᾳ*, and Class.

Προαιτιάομαι, f. ἄσομαι, depon. mid. *to accuse beforehand*, aor. 1. *to have already accused, to have already brought a charge, with acc. and inf.* Rom. iii. 9, *προητιασάμεθα Ἰουδ.* not 'already proved,' for which sense there is no authority, but 'made a [well-grounded] charge against;' see more in my note.

Προακούω, aor. 1. *προήκουσα, to hear beforehand*, aor. *to have heard of before, already*, with acc. Col. i. 5, *ἦν (ἐλπίδα) προηκούσατε*. Jos. and Class.

Προαμαρτάνω, f. ἦσω, perf. *προημάρτηκα, to have sinned already, heretofore*, 2 Cor. xii. 21. xiii. 2, and Class.

Προαύλιον, ου, τὸ, (αὐλή,) prop. 'place before the αὐλή or interior court,' i. e. the large gateway of an oriental house or palace, equiv. to *gateway, vestibule*, Mk. xiv. 68, comp. Matt. xxvi. 71, *πυλῶν*.

Προβαίνω, f. βήσομαι, aor. 2. *προέβην, to go forward, advance*, intrans. Matt. iv. 21, *προβάς ἐκεῖθεν*. Jos. and Class. Fig. part. perf. *προβεβηκώς, via, ὅς, advanced*, i. e. in life; foll. by *ἐν*, Lu. i. 7, *προβεβηκότες ἐν ταῖς ἡμέραις*. Sept. 18. ii. 36. Ver. and Class.

Προβάλλω, f. αλῶ, *to cast or thrust forward, trans.* 1) gener. Acts xix. 33, *προβαλλόντων αὐτὸν τῶν Ἰουδ.* 'the

Jews thrusting him (Alexander) forward,' or rather, to put forward as an advocate, to propose, recommend, and so in Class. 'to propose or nominate any one for an office:' 2) of plants and trees, to put forth, e. gr. leaves, blossoms, fruit, Lu. xxi. 30, ὅταν προβάλωσιν sc. τὰ φύλλα, comp. Matt. xxiv. 32. Jos. Ant. iv. 8, 19, καρπών. Julian Or. p. 169.

Προβατικός, ἡ, ὄν, adj. (πρόβατον,) pertaining to sheep, John v. 2, ἐπὶ τῇ προβατικῇ sc. πύλῃ, by the sheep-gate, and prob. so called as being the place where sheep were sold for the sacrifices.

Πρόβατον, οὐ, τὸ, (πρόβαίνω,) gener. τὰ πρόβατα, beasts, cattle, espec. smaller cattle, sheep and goats; in Attic usage and N. T. a sheep, pl. sheep, as distinguished from goats, Matt. xxv. 32, ὤσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. ver. 33; so gener. vii. 15. ix. 36, sære; fig. of those under the care of any one, as sheep under a shepherd, Matt. x. 6. xv. 24, and oft.

Προβιβάζω, f. άσω, to cause to go forwards, or advance, trans. Acts xix. 33, ἐκ τοῦ ὄχλου προεβίβασαν Ἄλ. 'they caused Alexander to advance out of the crowd,' i. q. to stand forth, prob. to speak in behalf of the Jews. Fig. to urge on, instigate, Matt. xiv. 8, προβιβ. ὑπὸ τῆς μητρὸς αὐτῆς: a signif. found in the Sept. and also in Class. as Xen. Mem. i. 2, 17, προβ. λόγῳ. Aristoph. Av. 1570.

Προβλέπω, f. ψω, to foresee; in N. T. mid. προβλέπομαι, to provide, with acc. Heb. xi. 40.

Προγινομαι, perf. 2. προέγωνα, to be done before, to have been before, Rom. iii. 25, τῶν προγεγ. ἁμαρτημάτων, 'sins before done,' former sins, meaning 'the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith.'

Προγινώσκω, f. γνῶσομαι, to know before, trans. 1) gener. = to know already, to be before acquainted with, foll. by acc. Acts xxvi. 5, προγιγ. με ἄνωθεν. 2) = to foreknow, foresee; in N. T. by impl. to fore-determine, fore-ordain, pass. part. 1 Pet. i. 20, Χρ. προγιγ. πρὸ καταβολῆς κόσμου. In Rom. viii. 29, οὐκ προέγνω καὶ πρῶρισε, the sense is doubtful; it may be either, 'whom he fore-approved and loved,' or 'who he foreknew would be lovers of God.' See more in my note. xi. 2, λαὸν αὐτοῦ ὃν προέγνω, i. e. 'whom he hath fore-approved, loved of old,' comp. γινώσκω II. 3.

Προγνώσις, εως, ἡ, (προγινώσκω,) foreknowledge of future things; in N. T. by impl. fore-determination, i. q. eternal purpose, decree, counsel, Acts ii. 23. 1 Pet.

i. 2: a signif. common to Hellenistic and Class. Greek.

Πρόγονος, οὐ, ὁ, ἡ, adj. (προγινομαι,) prop. earlier born, older; in N. T. οἱ πρόγονοι, progenitors, ancestors, and gener. forefathers, 2 Tim. i. 3, see ἀπὸ III. 2; spec. parents, 1 Tim. v. 4. Xen. Mem. i. 3, and Class.

Προγράφω, f. ψω, to write before: I. in reference to time PAST, in the preter tenses, to have written before, at a former time, Eph. iii. 3, καθὼς προέγραψα ἐν ὀλίγῳ. Rom. xv. 4.—II. in reference to time FUTURE, to announce beforehand in writing, i. e. by posting up a written tablet, as oft. in Class.: hence in N. T. gener. to announce, promulgate, Gal. iii. 1, οἷς κατ' ὄφθ. Ἰ. Χρ. προεγράφη ἐν ὑμῖν ἑσταυρωμένος, 'before whose eyes Jesus Christ hath been announced, set forth, among you as crucified,' namely, partly by preaching, (see 1 Cor. i. 23. ii. 2.) and partly by the lively representation of Christ crucified in the Eucharist. Hence also to appoint, ordain, Jude 4, οἱ πάλαι προγεγρ. εἰς τοῦτο τὸ κρίμα, meaning that stated ver. 5—7, 11, 15. The expression is a forensic one, denoting those cited to trial, by posting up their names, or those whose names were posted up, as required εἰς κρίμα, 'for condemnation and punishment.'

Πρόδηλος, οὐ, ὁ, ἡ, adj. manifest beforehand; in N. T. emphat. manifest before all, well-known, prominently conspicuous, 1 Tim. v. 24, 25. Heb. vii. 14, where it is used as a stronger term for δῆλον, and is synon. with κατάδηλον, Heb. vii. 15. In this intensive sense both terms occur in Class.; the former also in Apocr. as Judith viii. 29. 2 Macc. iii. 17.

Προδίδωμι, f. δῶσω, to give beforehand, give first, with dat. Rom. xi. 35, τίς προέδωκεν αὐτῷ; So Xen. oft.

Προδοτής, οὐ, ὁ, (προδίδωμι,) a betrayer, traitor, Lu. vi. 16, and Class.

Προδρομος, see Προτρέχω.

Πρόδρομος, οὐ, ὁ, ἡ, adj. (προτρέχω,) running before; in N. T. a fore-runner, precursor, spoken of Jesus as entering before his followers into the celestial sanctuary, namely, 'to introduce thither all true believers into the presence of God,' to prepare a place for them, as he himself says, John xiv. 2. See more in my note. Heb. vi. 20.

Προεῖδον, aor. 2. (see εἶδω,) to see before one's self, far off; in N. T. to foresee, as things future, absol. Acts ii. 31, προεῖδὼν ἐλάλησε. Gal. iii. 8, with εἶτι, and Class. oft.

Προεῖπον, aor. 2. perf. προεῖρηκα, (see εἶπον,) to say before: I. in reference

to time PAST, to have said before, aor. καθὼς και προεῖπον, Gal. v. 21; with dat. 1 Th. iv. 6, προεῖπαμεν ὑμῖν. Perf. Gal. i. 9. Heb. x. 15; with ὅτι, 2 Cor. vii. 3, and Class.—II. in reference to time FUTURE, to say beforehand, foretell; aor. with acc. Acts i. 16, ἦν προεῖπε τὸ Πν. Perf. Rom. ix. 29; with ὑμῖν, Matt. xxiv. 25. ὑμῖν πάντα, Mk. xiii. 23. ὅτι, 2 Cor. xiii. 2. τῶν προειρημένων ῥημάτων, 2 Pet. iii. 2, and Class.

Προελπίζω, f. ἴσω, to hope before; perf. to have hoped before, Eph. i. 12, ἡμᾶς τοὺς προηλπικότες ἐν τῷ Χριστῷ, meaning either the Jews, as having of old had the hope and promise of the Messiah, in opp. to the Gentiles, who have only now first heard of him, or the Jewish Christians, as having already and before the Gentiles hoped in Christ. Comp. Rom. iii. 1, sq.

Προεἰρξομαι, f. ξομαι, to begin before; aor. to have begun before, already, 2 Cor. viii. 6, 10.

Προεπαγγέλλω, f. εἰλω, to promise before; aor. 1. mid. Rom. i. 2, ὁ προεπηγγείλατο διὰ τῶν προφ. i. e. of old; a signification rare in Class. See my note there.

Προεῖρχομαι, f. ελεύσομαι, aor. 2. προῆλθον, depon. mid. 1. to go forward or further, pass on, intrans. Matt. xxvi. 39, προελθὼν μικρόν: with acc. of way, Acts xii. 10, προῆλθον ῥύμην μίαν, and Class.—II. to go before any one, as referring either to place or time: 1) of PLACE, to go before, in advance of any one, as a fore-runner, messenger; with ἐνώπιόν τιμος, Lu. i. 17; or as a leader, guide, with acc. xxii. 47, Ἰούδας προήρχετο αὐτούς. 2) of TIME, to go first, precede, set off before another, Acts xx. 5, οὗτοι προελθόντες ἕμενον ἡμᾶς ἐν Τρ. xx. 13, ἐπὶ τὸ πλοῖον. 2 Cor. ix. 5, εἰς ὑμᾶς. In the sense of to outgo, arrive first, Mk. vi. 33.

Προετοιμάζω, f. ἄσω, to prepare beforehand; in N. T. to appoint before, trans. with εἰς, Rom. ix. 23, ἂ προητ. εἰς δόξαν, where see my note; with dat. Eph. ii. 10, οἷς (scil. ἔργοις ἀγαθοῖς) προητοίμασεν (ἡμᾶς) ὁ Θεός, 'to the performance of which God hath fore-prepared us,' namely, by the motives to holiness propounded in the Gospel, and the influences of the Holy Spirit. So Philo, p. 17, ὁ Θεός τὰ ἐν τῷ κόσμῳ πάντα προητοίμασεν εἰς ἔργα καὶ πόθον αὐτοῦ.

Προεὐαγγελίζομαι, f. ἴσομαι, to announce glad tidings beforehand, to foretell joyful news, Gal. iii. 8, προεὐγγ. τῷ Ἀβραάμ, ὅτι.

Προέχω, f. ἔξω, prop. to have a thing

before another; hence to have the preference or pre-eminence, to excel, be superior; hence in N. T. mid. προέχομαι, to excel, Rom. iii. 9, τί οὖν; προεχόμεθα; 'have we any pre-eminence?' See my note there.

Προηγέομαι, f. ἴσομαι, prop. and in Class. to go before, take the lead, as guide or leader; in N. T. fig. to lead on by example, with acc. and dat. of that in or as to which, Rom. xii. 10, τῇ τιμῇ ἀλλήλους προηγ. 'in mutual respect, or courtesy, taking the lead of each other,' and anticipating each other.

Πρόθεσις, εως, ἡ, (προτίθημι,) a setting before or forth, exposure to, as the laying out of a dead body, Demosth. 1071; in N. T. used 1) prop. of food, said only of the shew-bread, as being set out before Jehovah on a table in the sanctuary, and hence by the Hebrew name denominated literally presence-bread. See Lev. xxiv. 5—9. Used in an adjectival sense in the phrases οἱ ἄρτοι τῆς προθ. Matt. xii. 4. ἡ πρόθ. τῶν ἄρτων, Heb. ix. 2, both equiv. to οἱ ἄρτοι οἱ προτιθέμενοι. Both expressions are of frequent occurrence in the Sept. From the directions given in Exod. xxv. 30, and Lev. xxiv. 5—9, for the preparation and use of this shew-bread, it is plain that this was meant to typify Christ, first presented as a sacrifice to God, and thus becoming spiritual food to such as in and through him are made spiritual priests unto God, even the Father. See Rev. i. 6. v. 10. xx. 6, and compare 1 Pet. ii. 5. 2) fig. of what any one sets before his mind, proposes to himself, Lat. propositum, i. e. purpose, counsel, resolve, Acts xxvii. 13, δόξαντες τῆς προθ. κεκρατηκέναι. So of firm purpose, resolve, xi. 23, τῇ προθ. τῆς καρδίας. 2 Tim. iii. 10, τῇ προθ. There, however, it denotes not so much, as most Commentators suppose, 'firmness of purpose,' but rather purpose generally, i. e. such a course as one sets before oneself as one's great end and aim, or design, to which one's actions tend; which was, in the present case, the approving himself in the sight of God. Elsewhere the term used of the eternal purpose and counsel of God, namely, of 'gathering together in one all things in Christ,' both Jews and Gentiles, or of choosing one nation rather than another to certain privileges and blessings. Rom. viii. 28, τοῖς κατὰ πρόθ. (scil. Θεοῦ) κλητοῖς, and ix. 11. Eph. i. 11. iii. 11. 2 Tim. i. 9; on which passages see my notes.

Προθέσμιος, ἰα, ον, adj. (πρό, θεσμός,) set beforehand, appointed, said of time; whence ἡ προθεσμία, scil. ἡμέρα, 'a set day, appointed time,' Gal. iv. 2. So Jos.

Ant. xii. 47, τῆς προθεσμίας ἐνισταμένης, and oft. in Lucian.

Προθυμία, ας, ἡ, (πρόθυμος,) forwardness of mind, readiness, alacrity of mind, Acts xvii. 11. 2 Cor. viii. 11, al. and Class.

Πρόθυμος, ου, ὁ, ἡ, adj. lit. 'forward in mind, ready,' willing, prompt, τὸ πνεῦμα πρόθυμον, Matt. xxvi. 41. Mk. xiv. 38. Sept. and Class. Neut. τὸ πρόθυμον, readiness, alacrity, Rom. i. 15, τὸ κατ' ἐμὲ πρόθ. (ἴστι), 'there is a readiness on my part,' I am ready. 3 Macc. v. 26. Jos. Ant. iv. 8, 13, τὸ περὶ αὐτοὺς πρόθυμον τοῦ Θεοῦ. Thuc. iv. 81.

Προθυμῶς, adv. (πρόθυμος,) readily, willingly, with alacrity, 1 Pet. v. 2.

Προστήμι, f. προστήσω, aor. 2. προεστῆν, perf. part. contr. προεστῶς, trans. to cause to stand before, to set over; in N. T. only in the intrans. tenses, e. gr. aor. 2. and perf. of the active, and pres. mid. or pass. to stand before: 1) to be over, preside, rule, absol. Rom. xii. 8, ὁ προϊστάμενος. 1 Tim. v. 17, οἱ καλῶς προεστῶτες: foll. by gen. like other verbs of ruling, through the force of πρό in comp. iii. 4, τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, ver. 5. 1 Th. v. 12. Jos. and Class. 2) by impl. to care for any thing, to be diligent in it, to practise, with gen. καλῶν ἔργων προϊστασθαι, Tit. iii. 8, 14. So Jos. Bell. i. 20, 2, πρ. φιλίας. Athen. p. 612, πρ. τέχνης. Plut. Pericl. 24, πρ. ἐργασίας.

Προκαλέω, f. ἴσω, to call forth, mid. to call forth before one's self, i. e. either to invite to come, to solicit, or to challenge, to defy, i. e. to combat; hence in N. T. mid. προκαλιόμαι, to provoke, irritate, or to call forth by a vain-glorious rivalry; with acc. Gal. v. 26, ἀλλήλους προκαλούμενοι, see my note.

Προκαταγγέλλω, f. εἰῶ, to announce beforehand, foretell future events, Acts iii. 18. vii. 52: pass. part. perf. προκατηγγελημένος, announced beforehand, equiv. to promised, 2 Cor. ix. 5. Jos. Ant. ii. 9, 4, τοῖς προκατηγγελημένοις ὑπὸ τοῦ Θεοῦ πίστιν παρεῖχε.

Προκαταρτίζω, f. ἴσω, to make ready beforehand, trans. 2 Cor. ix. 5.

Πρόκειμαι, part. προκείμενος, prop. to lie before, to be laid or set before any one, intrans.; in N. T. only fig. 1) to lie or be before the mind of any one, to be present to him, 2 Cor. viii. 12, εἰ ἡ προθυμία πρόκειται. Philo and Class. 2) equiv. to perf. pass. of προτιθεῖν, to be laid or set before one's mind, as a duty, reward, example, Heb. vi. 18, κρατῆσαι τῆς προκειμένης ἐλπίδος. xii. 1, 2. Jude 7. Jos. and Class. oft.

Προκηρύσσω, f. ξω, to proclaim, i. e. by a herald; in N. T. gener. to announce or preach beforehand, and in the past tenses to have before announced, preached, trans. Acts iii. 20, text. rec. xiii. 24, προκηρύξαντος Ἰωάννου βάπτισμα μετανοίας, and Class.

Προκοπή, ἡς, ἡ, (προκόπτω,) prop. a going forward, and fig. progress, advancement, furtherance, Phil. i. 12, 25. 1 Tim. iv. 15, and later Gr. wr.

Προκόπτω, f. ψω, prim. 'to cut forward, cut one's way forward,' as through a wood or thicket; hence 'to make one's way forward,' proceed, make progress, Jos. Ant. ii. 16, 13. Bell. iv. 2, 4; in N. T. only fig. 1) to make progress in any thing, to advance, increase; with dat. of that in or as to which, Lu. ii. 52, Ἰησοῦς προέκοπτε σοφία. Plut. πρ. τῇ ἀρετῇ, and similar expressions occ. in other Class.; with ἐν, Gal. i. 14, ἐν τῷ Ἰουδαϊσμῷ. Comp. Lucian, Hermog. πρ. ἐν τοῖς μαθήμασι. Diod. Sic. iv. 50, πρ. ἐν παιδείᾳ: with ἐπὶ and acc. ἐπὶ τὸ χεῖρον, 'to grow worse and worse.' 2 Tim. iii. 13; ἐπὶ πλεῖον, further, ii. 16, and oft. in lat. Class. 2) spoken of time, aor. to be advanced, to be far spent, Rom. xiii. 12, ἡ νύξ προέκοπεν. So Jos. Bell. iv. 4, 6, τῆς νυκτὸς προκοπούσης. Hdot. ix. 44, expresses it thus, πρόσω τῆς νυκτὸς προεληλατο.

Πρόκριμα, ατος, τὸ, (προκρίνω,) prejudice, prepossession, lit. 'fore-judging,' 1 Tim. v. 21.

Προκυρόω, f. ἴσω, to establish or confirm before, previously, pass. perf. Gal. iii. 17.

Προλαμβάνω, aor. 2. προέλαβον, to take before, trans. 1) to take before another, to anticipate another in doing any thing, with acc. 1 Cor. xi. 21, ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, 'anticipat,' i. e. 'the rich man eats the provisions he has brought, without waiting for the poorer members to come in;' intrans. to take up beforehand, to anticipate the time of doing any thing, with inf. Mk. xiv. 8, προέλαβε μυρίσαι μου τὸ σῶμα κ.τ.λ. 'she hath anointed my body, by anticipation, against my burial.' Comp. Eurip. Hel. 345, Μὴ, πρόμαντις ἀλγέων, Προλάβαν', ὦ φίλα, γόους. 2) of persons, aor. 1. pass. προελήφθην. Gal. vi. 1, ἐάν καὶ προληφθῇ ἄνθρ. ἐν τινι παραπτώματι, 'if any one should be overtaken or surprised in a fault.'

Προλέγω, f. ξω, to foretell, foreshow, forewarn, 2 Cor. xiii. 2. Gal. v. 21. 1 Th. iii. 4. Sept. Jos. and Class.

Προμαρτύρομαι, prop. to call to

witness beforehand; in N. T. to testify or declare beforehand, 1 Pet. i. 11.

Προμελετάω, f. ήσω, to premeditate, with inf. Lu. xxi. 14, μη προμελεστῶν ἀπολογηθῆναι, and Class.

Προμεριμνάω, f. ήσω, to care or take thought beforehand, Mk. xiii. 11.

Προνοέω, f. ήσω, prop. to foresee, perceive beforehand, Hom. II. xviii. 526. Xen. Cyr. viii. 1, 13; to consider beforehand, Hom. Od. v. 364. In N. T. fig. to see beforehand, i. e. to care for, provide for, with gen. of person, 1 Tim. v. 8, & Class. espec. Xenoph. Mid. to provide for in one's own behalf, as to any thing, and by impl. to apply oneself to it, to practise it diligently: so προν. καλὰ ἐνώπιον πάντων ἀνθρ. Rom. xii. 17. 2 Cor. viii. 21. Sept. Prov. iii. 4, προνοοῦ καλὰ ἐνώπιον Κυρίου. Sext. Emp. p. 104, προνοεῖσθαι τὰ καλὰ. Jos. Ant. ix. 1, 1, τοῦ δικαίου προνοούμενος.

Πρόνοια, as, ή, (προνοέω,) foresight, providence, provision, Acts xxiv. 3. Rom. xiii. 14, πρόνοιαν μὴ ποιεῖσθαι. The phrase πρόνοιαν ποιεῖσθαι τινος, 'to make provision for any thing,' often occurs in Class.

Προοράω, perf. προεώρακα, to foresee, Jos. C. Ap. i. 28. Xen. Conv. iv. 5; also to look or see before oneself, Thuc. vii. 44; in N. T. to see before: 1) mid. to see before oneself, have before one's eyes, to be so mindful of a thing or person as to have it or him constantly, as it were, before us; with acc. Acts ii. 25, προωράμην τὸν Κύριον ἐνώπιόν μου. 2) perf. to have seen before, in time, Acts xxi. 29.

Προορίζω, f. ίσω, to set bounds before; in N. T. fig. to pre-determine, fore-ordain, spoken of the eternal counsels and decrees of God, foll. by acc. with inf. expt. or impl. Acts iv. 28, ὅσα ἡ βουλή σου προώρισε γενέσθαι. Rom. viii. 29, 30; with acc. and eis, 1 Cor. ii. 7. Eph. i. 5, pass. ver. 11. See my notes on the passages.

Προπάσχω, aor. 2. προέπαθον, to be affected beforehand, to experience before, either good, as in Hdot. vii. 11, al. or evil, as in N. T. aor. to have suffered before, previously, 1 Th. ii. 2. Thuc. iii. 67.

Προπέμπω, f. ψω, to send on before, Xen. Cyr. ii. 4, 18; to send forwards or forth, Hdot. iv. 33; in N. T. to send forward on one's journey, to bring one on his way, espec. to accompany for some distance in token of respect and honour, trans. προπέμπον αὐτὸν εἰς τὸ πλοῖον, Acts xx. 38. xxi. 5. Jos. and Class.; hence gener. to help one forward on his journey, Acts xv. 3. Rom. xv. 24, al. 1 Esdr. iv. 47. 1 Macc. xii. 4.

Προπετῆς, έος οὗτ, ό, ή, adj. (προπίπτω,) prop. hanging or falling forwards, and fig. prone, inclined, ready to do any thing, Xen. Hist. v. 5, 24; in N. T. in a bad sense, precipitate, headlong, rash, Acts xix. 36, μηδὲν προκ. πράττειν. 2 Tim. iii. 4. Jos. and Class.

Προπορεύομαι, f. εὔσομαι, depon. mid. to pass on before, go before any one; as a leader, guide, with gen. Acts vii. 40, Θεοῦ οὗ προκ. ήμῶν. 1 Macc. ix. 11. Pol. xviii. 2, 5; also as a forerunner, herald, Lu. i. 76. Sept. and Class.

Πρός, prep. governing the genit., dat., and accus., and corresponding, in its primary signif., to the primary force of these cases themselves, viz. with the gen. implying motion, or direction, from a place hither; with the dat. rest or remaining by, at, near a place; with the accus. motion or direction towards or to a place. I. with the GENITIVE, prop. from a place hither, Hom. Od. viii. 29, Ξεῖνος—ἕκετ' ἐμὸν δῶ, ἡὲ πρὸς ἧοῖων ἡ ἐσπερίων ἀνδρῶν. Then, in the direction of a place, as πρὸς βορρᾶς, from the north, at north, Hom. Od. xiii. 110. Fig. of the source, agent, or cause from which any thing comes or proceeds, as λαβαῖν τι πρὸς τινος, Hdot. ii. 139, and so after neut. and passive verbs, from, of, by: also expressing dependence or relation of any kind from or with any one, i. e. 'the pertaining or belonging' in any way to a person or thing, e. g. πρὸς δίκης, 'according to right,' Soph. Œd. Col. 1014. Hence in N. T. once, fig. pertaining to, i. e. for, for the benefit of, Acts xxvii. 34, τοῦτο πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. So Thuc. iii. 38, and oft. in Class.—II. with the DATIVE πρὸς marks a place or object by the side of which a person or thing is, by, at, near, Mk. v. 11, πρὸς τῷ ὄρει. Lu. xix. 37, πρὸς τῇ καταβάσει τοῦ ὄρους. John xviii. 16, ό Π. εἰσπήκει πρὸς τῇ θύρᾳ. xx. 12. Rev. i. 13, and Class.—III. with the ACCUS. πρὸς marks the object towards or to which any thing moves or is directed.—I. of PLACE, towards, to, unto, with acc. of place, thing, person: 1) prop. of motion or direction; after verbs of going, coming, departing, returning, &c., and also after like nouns, Matt. ii. 12, μη ἀνακάμψαι πρὸς Ἡρώδην. iii. 5, ἐξεπορεύετο πρὸς αὐτόν. ver. 14. x. 13. xi. 28. xxv. 9. Mk. i. 33, πρὸς τὴν θύραν. vi. 25, 45, προάγειν πρὸς Βηθσαϊδάν. x. 1. Lu. viii. 4, 19. xxiv. 12, ἀπῆλθε πρὸς ἑαυτὸν, i. e. home. John iii. 20. vii. 33. Acts iii. 11. xxviii. 30, al. sepias. and Class. So after γίνεσθαι, John x. 35. Acts xiii. 32. 2 Cor. i. 18. After verbs of sending, with acc. of pers. Matt. xxi. 34. Lu. xxiii. 7. John xvi. 7: hence ἐπι-

στολή *πρός τινα*, Acts ix. 2, and Class. After verbs of leading, bringing, drawing, by force or otherwise, Matt. xxvi. 57, ἀπάγαγον *πρός Καϊάφαν*. Mk. ix. 17, 19, φέρετε αὐτὸν *πρός με*. Lu. xii. 58. John xii. 32, πάντας ἄλκυσω *πρός ἑμάντων*. xiv. 3. Acts xxiii. 15. Rev. xii. 5. So after verbs implying motion to a place, and also a subsequent remaining there, where in Engl. we mostly use *at, upon*, but also *to, unto*; verbs of falling, πίπτειν or προσπίπτειν *πρός τοὺς πόδας τινός*, 'to fall at one's feet,' Mk. v. 22. vii. 25; of laying, putting, casting, and the like, Matt. iii. 10, ἡ ἀξίνη *πρός τὴν ῥίζαν κείται*. Lu. xvi. 20, δε ἐβέβλητο *πρός τὸν πυλῶνα αὐτοῦ*. Acts iii. 2. So Matt. iv. 6. Mk. x. 7. Acts xiii. 36. Also after verbs and words implying mere direction, as a turning, reaching, looking, and the like, Lu. vii. 44, στραφεὶς *πρός τὴν γυναῖκα*. Acts ix. 40. Rom. x. 21, ἐξεπίτασα τὰς χεῖράς μου *πρός λαόν*. Eph. iii. 14; fig. James iv. 5, see ἐπιποθίω. So by Hebr. βλέπειν *πρόςωπον* *πρός πρόσωπον*, *face to face*, 1 Cor. xiii. 12. 2) with all verbs and words which include the idea of *speaking to* any one, mostly with accusative of pers. (1) gener. Lu. i. 13, 19. v. 36. xxii. 70. So with verbs of answering, Acts iii. 12; of accusing, John v. 45; of praying, entreating, Lu. xviii. 7. Acts viii. 24. xii. 5. Rom. x. 1. 2 Cor. xiii. 7. With words of declaring, making known, Lu. i. 80. Acts xxiii. 22. Phil. iv. 6; of command and the like, Acts xvii. 15. xxii. 1, &c. Sept. and Class. Acts 2) of *mutual* words and sayings, &c. (2) ii. 12, ἄλλος *πρός ἄλλον λέγοντες*. So *πρός ἀλλήλους*, *to one another*, one to another, Mk. viii. 16. *πρός ἑαυτούς*, id. i. 27. (3) after verbs of *swearing to* any one, Lu. i. 73, ὄρκον ὄν ὤμοσε *πρός Ἀβρ.* Hom. Od. xiv. 331. 3) fig. after verbs and words implying *direction of the mind or will*, an affection or disposition *towards* any one, whether *favourable*, 2 Cor. iii. 4, πεποιθήσω ἔχ. *πρός τὸν Θεόν*. vii. 4, παρόρησια *πρός ὑμᾶς*. ver. 12. Gal. vi. 10, ἐργαζόμεθα τὸ ἀγαθὸν *πρός πάντας*. Eph. vi. 9. 1 Th. i. 8, ἡ πίστις ἡ *πρός τὸν Θεόν*. v. 14. 2 Tim. ii. 24. Tit. iii. 2: so Col. iv. 5, ἐν σοφίᾳ περιπατεῖτε *πρός τοὺς ἔξω*. 1 Th. iv. 12: also in Class. or *unfavourable*, equiv. *to against*, Acts vi. 1, γογγυσμός *πρός τοὺς Ἑβρ.* xxiii. 30, λέγειν τὰ *πρός αὐτόν*. xxiv. 19. xxv. 19. 1 Cor. vi. 1. Eph. vi. 11. Col. iii. 13, 19. Heb. xii. 4. Rev. xiii. 6, and Class.—II. OF TIME: 1) prop. of time *when* any thing is, *towards, near*, Lu. xxiv. 29, ὅτι *πρός ἑσπέραν ἔστι*, and Class. 2) as forming with the accus. a periphr. for an adv. of time, equal to *at, for*; *πρός καιρὸν, for a sea-*

son, awhile, Luke viii. 13. *πρός καιρὸν ὤρας*, 1 Th. ii. 17. John v. 35: so Heb. xii. 10, *πρός ὀλίγας ἡμέρας*. ver. 11, *πρός τὸ παρὸν*, *for the present*. Jam. iv. 14, *πρός ὀλίγον*, sc. *χρόνον*, and Class.—III. FIG. as denoting the direction, reference, *relation*, which one object has *towards* or *to* another: 1) *towards*, i. e. *in reference to, in respect to, as to*, implying the direction or remote object of an action. (1) with accus. of *pers.* Mk. xii. 12, ἔγνωσαν ὅτι *πρός αὐτοὺς τὴν παραβολὴν εἶπε*. Acts xxiv. 16, ἀπρ. συνέδριον ἔχειν *πρός τὸν Θεόν*. Rom. iv. 2. Heb. i. 7, and Class. (2) with accus. of *thing*, Heb. ix. 13, ἀγιάζει *πρός τὴν τῆ σαρκὸς καθαρότητα*. Lu. xviii. 1. 2 Cor. iv. 2: so after verbs of replying, Matt. xxvii. 14. Rom. viii. 31, and Class. Here belongs the construction τὰ *πρός τινα* or *τι*, *things relating or pertaining to* any person or thing; τὰ *πρός εἰρήνην*, either prop. Lu. xiv. 32, 'conditions of peace,' or fig. xix. 42; τὰ *πρός τὴν χρείαν*, 'things necessary,' Acts xxviii. 10; τὰ *πρός ζωὴν*, 2 Pet. i. 3; τὰ *πρός τὸν Θεόν*, *things pertaining to God*, divine things, Ex. xviii. 19. Rom. xv. 17, and oft. in Class. as τὰ *πρός πόλεμον* or *εἰρήνην*. 2) spoken of a rule, standard, *according to*, in conformity with, &c. Lu. xii. 47, μηδὲ ποιήσας *πρός τὸ θελημα αὐτοῦ*. 2 Cor. v. 10, *πρός δ' ἔπραξεν*. Gal. ii. 14. Eph. iii. 4. 3) of the motive, ground, or occasion of an action, equiv. *to on account of, because of, for*, Matt. xix. 8, M. *πρός τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν*. Mk. x. 5, and Class. 4) as marking the *end* or *result*, the aim or purpose of an action; *πρός τί, for what? why?* i. e. *to what end, for what purpose*, John xiii. 28. (1) after *verbs*, as expressing the end, aim, tendency of an action or quality, Acts iii. 10, ὁ *πρός τὴν ἐλεημοσύνην καθήμενος*. Rom. iii. 26. xv. 2. 1 Cor. vi. 5, *πρός ἐντροπήν ὑμῶν λέγω*. vii. 35. x. 11. 1 Tim. iv. 7. 1 Pet. iv. 12; espec. foll. by inf. with τὸ, *to the end that*, Matt. v. 28, πᾶς ὁ βλέπων γυναῖκα *πρός τὸ ἐπιθυμῆσαι αὐτῆς*. vi. 1, *πρός τὸ θαυθῆναι αὐτοῖς*. xiii. 30. Mk. xiii. 22. Eph. vi. 11. Jam. iii. 3, & Class. (2) after *nouns and adjectives*, John xi. 4, ἀσθένεια *πρός θάνατον*. Eph. iv. 14. Col. ii. 23. John iv. 35, λευκαὶ εἰσι *πρός θερισμόν*. Acts xxvii. 12. 2 Cor. ii. 16. x. 4. Eph. iv. 29, oft. and Class. Also of a *tendency or result*, 2 Pet. iii. 16, *πρός τὴν ἰδίαν αὐτῶν ἀπίθειαν*. 1 John v. 16, *μηδὲ πρόσ θάνατον*: so *ἀμαρτία πρόσ θάν.* ver. 16, 17. 5) of the *relation* in which one pers. or thing stands *towards* another, *towards, with, &c.* Lu. xxiii. 12, ἐν ἔχθρᾳ ὄντες *πρός ἑαυτούς*. Rom. v. 1, *εἰρήνην ἔχ. πρόσ τὸν Θεόν*. Acts ii. 47. xxviii. 25, ἀσύμ-

φωναί ὄντες πρὸς ἀλλήλους. 2 Cor. vi. 15: so διατίθεσθαι διαθήκην πρὸς τινα, to make a covenant with any one, Acts iii. 25. Heb. ix. 20. x. 16. So in a comparison, Rom. viii. 18, πρὸς τὴν μέλλουσαν δόξαν.—IV. sometimes πρὸς with acc. is used after verbs which express simply rest at, by, in a place, equiv. to πρὸς with dat. 1) with acc. of place, Mk. xi. 4, δεδεμένον πρὸς τὴν θύραν. xiv. 54, Φερμαυόμενος πρὸς τὸ φῶς, at or towards the fire. Lu. xii. 56. John xx. 11. 2) with acc. of person, equiv. to with, by, among, Matt. xxvi. 18, πρὸς σὲ ποιῶ τὸ πάσχα. ver. 55. Mk. xiv. 49. Acts xii. 20. xiii. 31. 1 Cor. ii. 3. xvi. 7. 2 Cor. i. 12, al. 3) rarely, and only in later usage, the idea of previous motion or direction is wholly dropped, and πρὸς with acc. is then equiv. to παρὰ with dat. Mk. ii. 2, τὰ πρὸς τὴν θύραν. iv. 1. Matt. xiii. 56. John i. 1. Phil. 13.—NOTE. In comp. πρὸς implies, 1. motion, direction, reference towards, to, at, &c. as προσάγω, προσεγγίζω, προσέρχομαι, προσδοκάω: 2. accession, addition, thereto, over and above, more, further, as προσαιτέω, προσακελιέω, hence intens. as πρόσκαινος, προσφιλής: 3. nearness, near, at, by, as προσεδρεύω, προσμύνω.

Προσάββατον, ου, τὸ, (πρὸ, σάββατον,) lit. fore-sabbath, eve of the sabbath, equiv. to παρασκευή, Mk. xv. 42. Judith viii. 6.

Προσαγορεύω, fut. εἰσώ, gener. to speak to, accost, any one, to address, salute; also to call by name, to name, Jos. Ant. xv. 8, 5. Xen. Mem. iii. 2, 1; hence in N. T. to name, declare, pass. Heb. v. 10, προσαγ. ὑπὸ τοῦ Θεοῦ ἀρχιερέως: or rather, there is a blending of two senses, namely, named or declared, and constituted.

Προσάγω, f. ξω, aor. 2. προσήγαγον, to lead or conduct any one, to bring near: 1) TRANS. with acc. Lu. ix. 41, προσάγαγε ὡς τὸν υἱόν σου: with acc. and dat. Acts xvi. 20, προσαγ. αὐτοὺς τοῖς στρατηγοῖς. Sept. and Class. Implying admission or access to any one, as, in Class., introduction to a king, Xen. Cyr. i. 3, 8. In N. T. used fig. of God, to bring near, present before, with acc. and dat. 1 Pet. iii. 18, ἵνα ἡμᾶς προσάγαγῃ τῷ Θεῷ, i. e. 'bring us into a state of reconciliation with God.' 2) INTRANS. to come or draw near, to approach, with dat. Acts xxvii. 27, ὑπενόουν οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν, 'the sailors deemed that some country drew near to them;' meaning, by a usual seaphrase founded on a well-known optical illusion, (by which, on drawing near to a coast, the land seems to approach to the

ship, not the ship to the land,) 'that they were drawing near to some land.' So Achill. Tat. ii. 2, 32, τὴν γῆν ἐωρῶμαι ἀπὸ τῆς νεὸς ἀναχωροῦσαν, ὡς αὐτὴν πλέουσαν.

Προσαγωγή, ἦς, ἡ, (προσάγω,) a leading or bringing to, accession, Plut. vi. p. 201. Thuc. i. 82. In N. T. approach, access, admission, εἰς τι, Rom. v. 2, εἰς τὴν χάριν ταύτην. Eph. ii. 18, δι' αὐτοῦ ἔχομεν τὴν πρ. πρὸς τὸν Πατέρα: absol. iii. 12, ἐν ᾧ ἔχομεν πρ. (πρὸς τὸν Θεόν), as said of the free access to God obtained for us by Christ, meaning both access in prayer, and access as to salvation, or introduction to a state of favour and acceptance. In the Class. the term is only used of introduction to some powerful person.

Προσαιτέω, f. ἦσω, (πρὸς, αἰτέω,) to ask in addition, to demand besides, Xen. An. i. 3, 21. In N. T. to beg, absol. Mk. x. 46, al. Sept. and later Class.

Προσαιτής, ου, ὁ, (προσαιτέω,) a beggar, John ix. 8, in later edit. for τυφλός.

Προσαναβαίνω, aor. 2. προσέβην, to go up further, higher, with ἀνώτερον pleon. Lu. xiv. 10, φίλε, προσανάβηθι ἀνώτερον, 'take a higher seat,' Sept. and Class. but not in the same sense.

Προσαναλίσκω, f. λώσω, prop. to consume besides, or expend further, as Demosth. 1025, 20. Plut. p. 3, 11. Such, however, cannot be the sense in Lu. viii. 43, ἦτις ἰατροῖς προσαναλώσασα δλον τὸν βίον. Yet the preposition there is not, as Schleusner and others regard it, pleonastic, but rather intensive, i. e. 'had gradually and entirely spent.' Perhaps, however, the πρὸς in this as well as many other instances, merely denotes movement or direction towards any thing. So at Dio Cass. 353, 62, we have πάντα τὰ ὑπάρχοντά μοι προσανάλωκα ὑμῖν, and Diog. Laërt. vi. 98, εἰ τὸν χρόνον ὃν ἐμελλον ἰστοῖς προσαναλώσειν, τοῦτον εἰς παιδείαν κατεχρησάμην.

Προσαναπληρόω, f. ὴσω, to fill up further, supply fully, τὰ ὑστερήματα, 2 Cor. ix. 12. xi. 9, and Class.

Προσανατίθημι, f. θήσω, prop. to lay up in addition, mid. to take upon one's self besides, as an additional burden, Xen. Mem. ii. 1, 8; in N. T. only mid. aor. 2. προσανεθήμην, fig. to lay before in addition, to impart or communicate further, i. e. on one's own part: 1) gener. with acc. and dat. Gal. ii. 6, ἐμοὶ οἱ δοκοῦντες οὐδὲν προσανέθεντο. 2) by way of consultation, = to confer with, consult, with dat. Gal. i. 16, οὐ προσανεθήμην σαρκὶ καὶ αἵματι. So Diod. Sic. xvii. 116,

τοῖς μάντασι π. περί τοῦ σημείων. Lucian Trag. 1, ἐμοὶ προσανάθου λάβε με σύμβουλον πόμπαν. Here the πρὸς merely denotes direction, as perhaps in the compound προσαναλίσκω, lit. 'to commit or deposit any communication' to another, lay one's case open to him, refer it to him, and thus consult him in the matter.

Προσαπειλίω, f. ἤσω, to threaten further, absol. Acts iv. 21, and Class.

Προσδαπανάω, f. ἤσω, to spend further, with acc. Lu. x. 35, and Class.

Προσδέομαι, f. ἤσομαι, depon. pass. to need besides, in addition, with gen. Acts xvii. 25. Sept. and Class.

Προσδέχομαι, f. ξομαι, depon. mid. to receive to one's self, to admit, trans. 1) of THINGS, fig. to admit, allow, τὴν ἐπίδα, Acts xxiv. 15; negat. Heb. xi. 35, οὐ προσδέξ. τὴν ἀπολύτρωσιν, not accepting, equiv. to rejecting. So Pol. i. 17, 1, & 63, 1, πρ. τὰς συνθήκας. Of evils, to put up with, endure, Heb. x. 34, τὴν ἀρπαγὴν τῶν ὑπαρχόντων. So Exod. x. 17, προσδέξασθέ μου τὴν ἀμαρτίαν, i. e. put up with, overlook. 2) of PERSONS, to receive, to admit, i. e. to one's presence and kindness, Lu. xv. 2, οὗτος ἀμαρτωλὸς προσδέχεται. Sept. and Class. as Thuc. ii. 12. So in hospitality, to receive kindly, to entertain, as a guest, Rom. xvi. 2. Phil. ii. 29. Sept. 1 Chron. xii. 18. 3) of things future, to wait for, expect, with acc. Lu. xii. 36, ἀνθρώποις προσδέχ. τὸν κύριον ἐαυτῶν, τότε κ.τ.λ. Acts xxiii. 21: so of a future good, with the idea of faith, confidence, τὴν βασ. τοῦ Θεοῦ, Lu. xxiii. 51. παράκλησιν, ii. 25. λύτρωσιν, ver. 38. τὴν μακαρίαν ἐλπίδα, Tit. ii. 13. τὸ ἔλσος τοῦ Κυρίου, Jude 21, and Class.

Προσδοκάω, f. ἤσω, (πρὸς, δοκέω,) prop. to watch toward or for any thing, = to look for, expect: 1) absol. or with inf. = to think, suppose, Matt. xxiv. 50, ἐν ἡμέρα ἢ οὐ προσδοκᾷ. Lu. iii. 15. Acts xxviii. 6; with inf. ib. οἱ δὲ προσεδόκων αὐτὸν κ.τ.λ. Jos. and Class. In the sense of to hope, Acts xxvii. 33, with inf. iii. 5, and Class. 2) with acc. = to wait for, to await; of person, Matt. xi. 3, ἢ ἕτερον προσδοκῶμεν; Lu. vii. 19. i. 21, προσδοκῶν τὸν Ζαχ. viii. 40. Acts x. 24; acc. of thing, 2 Pet. iii. 12, τὴν παρουσίαν, and ver. 13, 14. Sept. and Class.

Προσδοκία, as, ἡ, (προσδοκάω,) prop. a looking for. Pol. i. 31. 3. Jos. Ant. xv. 3, 4; also expectation. In N. T. only of σὺν, Lu. xxi. 26, ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπέρχομένων. So Jos. Ant. xv. 3, 4, ἐπὶ μίζονος κακοῦ προσδοκία, and v. 104; also Thuc. vi. πρὸς τὸν πρῶτον φόβον καὶ προσδοκίαν.

Most frequently, however, in Class. the word is used only of good. Meton. as Gen. xlix. 10, αὐτὸς, i. e. the Messiah, προσδοκία ἰβνῶν. Acts xii. 11, τῆς πρ. τοῦ λαοῦ τῶν Ἰουδ., i. e. 'the evils which the Jews expect to come upon me.'

Προσδράμω, see Προστρέχω.

Προσεάω, f. άσω, (πρὸς and εάω,) to permit or suffer further, with dat. Acts xxvii. 7, μὴ προσεῖωντος ἡμῖν τοῦ ἀνέμου, i. e. 'the wind not suffering us to proceed further' on that course, πρὸς for πρόσω, as in several passages of the Class. adduced by me in Rec. Syn.

Προσεγγίζω, f. ίσω, (έγγίζω,) to come near unto one's own, with dat. Mk. ii. 4. Sept. Pol. xxxix. 1, 4.

Προσεδρεύω, f. εύσω, (πρόσεδρος, sitting by, from ἔδρα,) to sit near by, lit. adsideo, e. gr. by other persons, Dem. 313, 11. Eurip. Or. 397; also, 'to be in respectful attendance upon' any person, or 'to be assiduously occupied about' any thing. In N. T. to wait near, to attend, serve, with dat. 1 Cor. ix. 13, οἱ τῷ Δυσιαστηρίῳ προσεδρεύοντες, where the above two senses seem blended. So Jos. contra Ap. i. 7, τῇ Θεραπείᾳ τοῦ Θεοῦ πρ. Diod. Sic. v. 46, πρ. ταῖς τῶν Θεῶν Θεραπείαις.

Προσεργάζομαι, f. άσομαι, depon. mid. to work out in addition, to gain more by labour, Hdot. vi. 61. In N. T. gener. to gain besides, in addition, Lu. xix. 16, ἡ μᾶ σου προσεργ. δέκα μᾶς.

Προσέρχομαι, f. ελεύσομαι, depon. mid. to come to or near to any place or person, to approach, intrans. I. PROP. and foll. by dat. after πρὸς in comp.; e. gr. dat. of place, Heb. xii. 18, οὐ γὰρ προσεληλύθατε ψηλαφώμεναι δρι. ver. 22, and Class. Foll. by dat. of pers. Matt. iv. 3, καὶ προσελθὼν αὐτῷ—εἶπεν. viii. 5. Absol. or with dat. impl. Matt. iv. 11, ἀγγελοὶ προσῆλθον καὶ κ.τ.λ. Mk. i. 31. Lu. viii. 24. x. 34, al. Sept. and Class. In the sense of to visit, to have intercourse with, Acts x. 28. xxiv. 23.—II. FIG. 1) of God or Christ, to come to God, to draw near unto, in prayer, worship, implying the devotion of heart and life; with dat. Heb. vii. 25, τοῦτε προσερχ. δι' αὐτοῦ τῷ Θ. xi. 6, with τῷ Θεῷ impl. Heb. x. 1, 22. So iv. 16, προσερχόμεθα οὖν—τῷ Ἐρῶνι τῆς χάριτος. So Sept. Lev. xxi. 21. Deut. xxi. 5, of approaching to the altar in sacrifice. Of Christ, 1 Pet. ii. 4, πρὸς ὃν προσερχόμενοι, to whom coming, i. e. 'becoming his disciples, followers.' So of disciples, with dat. Xen. Mem. i. 2, 47. ib. i. 6, 1. 2) with dat. of thing, to assent to, embrace, 1 Tim. vi. 3, μὴ προσίρχεται ὑγαινοῦσι λόγοις. So

Philo, p. 289, μηδενι προσέρχεσθαι γνώμη τῶν εἰρημένων, and 401, προσελθόντες ἀρετῇ.

Προσευχῆ, ἦς, ἡ, (προσεύχομαι,) prayer offered to God, whether by way of petition for good, Matt. xxi. 22, or deprecation of evil, Matt. xvii. 21, al. I. PROP. πρ. πρὸς τὸν Θεόν. Acts xii. 5. ἡ πρ. τοῦ Θεοῦ. prayer to God, Lu. vi. 12: gener. and absol. Matt. xvii. 21, εἰ μὴ ἐν πρ. καὶ νηστεία. xxi. 22. Lu. xxii. 45, ἀναστὰς ἀπὸ τῆς πρ. So οἶκος πρ. house or prayer, i. e. FOR prayer, Matt. xxi. 13, al. Acts i. 14, προσκαρτεροῦντες τῇ πρ. vi. 4. ἡ ὕρα τῆς πρ. iii. 1. x. 31. Rom. xii. 12. plur. Acts ii. 42. x. 4, oft.—II. METON. *proseucha*, equiv. to οἶκος or τόπος πρ. house or place of prayer, an oratory, Acts xvi. 13, οὐ ἐνομιζέτο προσευχῆ εἶναι. ver. 16, i. e. according to the interpretation of most recent commentators. But I have in my note in loc. given, I apprehend, good reasons why it cannot be admitted.

Προσεύχομαι, (f. ξομαι, imperf. προσηυχόμεν, aor. 1. προσηυξάμην, depon. mid.) to pray to God, to offer prayer, 1 Cor. xi. 13, τῷ Θεῷ πρ. Matt. vi. 6, πρ. τῷ Πατρὶ: absol. or with τῷ Θεῷ impl. ver. 5, ὅταν προσεύχη. ver. 7. xiv. 23. Mk. i. 35, oft. The manner in which one prays is expressed by the dat. 1 Cor. xi. 5, γυνὴ προσευχομένη ἀκατακαλύπτῳ τῇ κεφαλῇ. xiv. 14, γλώσση. ver. 15, τῷ πνεύματι, τῷ νοῷ. James v. 17, προσευχῇ προσήξατο, he prayed earnestly; Eph. vi. 18, ἐν πνεύματι. Jude 20; the matter of one's prayer, the words uttered, &c. are put after οὕτως, Matt. vi. 9. λέγων, xxvi. 39. εἶπον, Acts i. 24; or in the acc. Rom. viii. 26; the object, or thing prayed for, is put after ἵνα or ἵνα μὴ, Matt. xxiv. 20. Mk. xiv. 35, 38. εἰς δ—ἵνα, 2 Th. i. 11; the subject, or person for whom one prays, is put with a preposition, περὶ with gen. Acts viii. 15. Col. i. 3. iv. 3: ὑπὲρ with gen. Matt. v. 44. Col. i. 9: ἐπὶ with acc. James v. 14.

Προσέχω, f. ξω, prop. to hold any thing towards any pers. Jer. vii. 24, πρ. τὸ οὐς αὐτῶν. Hdot. iv. 200, πρ. τὴν ἀσπίδα: or thing, as a ship towards a place, to sail towards, ix. 99, πρ. τὰς νῆας: also intrans. to hold one's course towards a place, as oft. in Class.; in N. T. only fig. I. TRANS. absol. with τὸν νοῦν impl. to apply one's mind to any thing, to attend to, oft. in Class. and in N. T. 1) gener. and with dat. of thing spoken, Acts viii. 6, προσέχον οἱ ὄχλοι τοῖς λεγομένοις. Heb. ii. 1. 2 Pet. i. 19. Sept. and Class. In the sense of to yield assent, to believe, embrace, Acts xvi. 14, προσέχειν τοῖς λαλουμένοις. 1 Tim. i. 4. Tit. i. 14.

Apocr. Jos. and lat. Class. With dat. of person, to care for, watch over, Acts xx. 23, προσέχετε ἑαυτοῖς: so Epict. Ench. 51, 1, προσέξεις σεαυτῷ. 2) reflex. προσέχειν ἑαυτῷ or ἑαυτοῖς, to take heed to one's self, beware, mostly imperat. Lu. xvii. 3. Acts v. 35: with ἀπό τινος, Lu. xii. 1, προσέχετε ἑαυτοῖς ἀπὸ τῆς ζήμης: with μήποτε, xxi. 34. So ellipt. with ἑαυτοῖς impl. foll. by μὴ with inf. Matt. vi. 1, προσέχετε μὴ ποιεῖν, and Class.: by ἀπό τινος, vii. 15, προσέχετε ἀπὸ τῶν ψευδοπροφητῶν. x. 17. Lu. xx. 46. Sept. and lat. Class.—II. INTRANS. or with ἑαυτὸν impl. prop. to hold to any person or thing, = to apply one's self, give or devote one's self to any thing; with dat. of thing, οἶνω πολλῷ, 1 Tim. iii. 8: so Polyæn. viii. 56, τρυφῇ καὶ μέθῃ τῇ ἀναγνώσει, 1 Tim. iv. 13: so Hdot. ix. 33, Thuc. and others: τῷ θυσιαστηρίῳ, = to give attendance, to minister, Heb. vii. 13; of pers. = to adhere to, to follow, Acts viii. 10, 11. 1 Tim. iv. 1, προσέχοντες πνεύμασι πλάνοις.

Προσηλόω, f. ὠσω, to nail to any thing, to affix with nails, espec. to a cross; foll. by acc. and dat. Col. ii. 14, προσηλώσας αὐτὸ τῷ σταυρῷ. Plut. t. ii. p. 206, A. συνήρπασε τοὺς ληστὰς καὶ προσήλωσε. Jos. Bell. ii. 14, 9.

Προσήλυτος, ου, ὁ, ἡ, (προσέρχομαι,) prop. 'one who comes to another country or people,' a stranger, sojourner, Sept. Ex. xii. 48, sq. xx. 10; in N. T. only in the later Jewish sense, a proselyte, a convert from paganism to Judaism, Matt. xxiii. 15. Acts ii. 11. v. 5; the same are called οἱ φοβούμενοι and σεβόμενοι τὸν Θεόν, Acts xiii. 16, 50; also Ἰουδαῖζοντες, Jos. Bell. ii. 18, 2. On the kinds of proselytes, &c. see Calmet.

Πρόσκαιρος, ου, ὁ, ἡ, adj. instead of phrase πρὸς καιρῷ, for a season, i. e. transient, temporary, enduring only for a while, Matt. xiii. 21, πρόσκαιρός ἐστιν, 'is but a temporary and unstable disciple.' In 2 Cor. iv. 18, opp. to αἰώνιος. Jos. & Class.

Προσκαλέω, f. ἐσω, to call to, to summon, send for; in N. T. only mid. προσκαλιόμαι, to call any one to one's self, to call for, summon, with acc. of pers. Matt. x. 1, προσκαλ. τοὺς δώδεκα μαθητὰς αὐτοῦ. Mk. iii. 13. vi. 7, oft. Sept. & Class. Fig. of God, to call, invite men to embrace the gospel, Acts ii. 39; also to call one to any office or duty, = to appoint, to choose, perf. pass. προσκέκλημαι, as mid. Acts xvi. 10. xiii. 2, εἰς τὸ ἔργον (εἰς) δ προσκέκλημαι αὐτούς.

Προσκαρτερέω, f. ἦσω, to be strong or firm towards any thing, to endure

persevere in or with, = *to be continually in, with, or near any person or thing, intrans.*; c. gr. of a work, business, *to continue in, persevere in*, be constantly engaged or occupied with, foll. by dat. τῇ προσευχῇ, Acts i. 14. vi. 4; τῇ διδασχῇ, ii. 42; by eis αὐτὸ τοῦτο, 'for this very purpose,' Rom. xiii. 6. Jos. and Class.; of place, ἐν τῷ ἱερῷ, Acts ii. 46; of person, *to remain near, to wait upon*, so as to be in readiness, with dat. Mk. iii. 9, ἵνα πλοῦσιον προσκαρτερῇ αὐτῷ: by impl. *to attend upon, adhere to* any one, with dat. Acts viii. 13, τῷ Φιλίππῳ, and oft. in Class.

Προσκαρτέρησις, εως, ἡ, (προσκαρτερίω,) *perseverance, continuance in any thing*, Eph. vi. 18, ἐν πάσῃ προσκ. καὶ δεήσει, equiv. to προσκαρτεροῦντες τῇ δεήσει.

Προσκεφάλαιον, ου, τό, (πρός, κεφαλῆ,) *a pillow, or 'cushion for the head'*: in Mk. iv. 38, it is used of the cushion to sit upon, used by sailors, but occasionally used as a pillow.

Προσκληρόω, f. ὤσω, *to give or assign by lot, to allot to any one*, as fortune, destiny, Diod. Sic. iii. 48. Lucian Amor, 3; in N. T. aor. 1. pass. προσεκληρώθην, as mid. *to allot one's self to any one*, q. d. 'to join one's lot to his lot,' *to consort with, adhere to*, with dat. Acts xvii. 4, ἐπέσθησαν καὶ προσεκλ. τῷ Παύλῳ. Philo, p. 741, 1001.

Προσκληῖναι, f. ἴνω, prop. *to incline or lean a thing towards or upon another, intrans.* and fig. *to incline towards, to favour*; in N. T. aor. 1. pass. προσεκληθῆναι, as mid. *to incline one's self towards, fig. to join one's self to any one's party, to adhere to him*, with dat. Acts v. 36, ᾧ προσεκληθῆ ἀριθμὸς ἀνδρῶν, later edd. προσεκληθῆναι, text. rec. See my note.

Πρόσκλησις, εως, ἡ, (προσκλίνω,) prop. *a leaning against*, also *inclination towards*; in N. T. fig. *a leaning towards, partiality*, 1 Tim. v. 21. Polyb. v. 51, 8, al. Clem. 1 Cor. § 21. Jos. Ant. xix. 3, 3.

Προσκολλάω, f. ἴσω, *to glue one thing to another, pass. to become glued, to adhere to any thing*, Jos. vii. 12, 4, *to join to, unite with*, Plut. J. Cæs. 29, τὴν βασιλικὴν τῇ ἀγορᾷ προσέκολλησεν: in N. T. aor. 1. pass. προσεκολληθῆναι, as mid. *to join one's self to any one as a companion or follower*, with dat. Acts v. 36, text. rec.: fut. pass. προσκολληθήσομαι, *to be joined with or to join one's self unto*, i. q. *to cleave unto*, as a husband to his wife, with dat. προσκολλ. τῇ γυναίκε αὐτοῦ, Matt. xix. 5; *πρός τὴν γυναῖκα*, Mk. x. 7. Eph. v. 31.

Πρόσκομμα, ατος, τό, (προσκόπτω,) *a stumbling, scil. ἔλθον προσκόμματος*, Eccles. xxxiv. 7; in N. T. only fig. λίθος προσκόμματος, 'a stone of stumbling,' spoken of Christ as the occasion of fall and perdition to those who reject him, Rom. ix. 32, 33. Comp. Is. viii. 14: meton. equiv. to a *stumbling-block*, i. e. fig. *a cause of falling, as occasion of sinning*, Rom. xiv. 13, μὴ τιθῆναι πρόσκομμα τῷ ἀδελφῷ. 1 Cor. viii. 9. Rom. xiv. 20, διὰ πρόσκοματος. Sept. & Eccles. xvii. 25. xxxix. 24.

Προσκοπή, ἡς, ἡ, (προσκόπτω,) prop. *a stumbling, fig. offence, i. e. 'a being offended,' indignation*; in N. T. meton. offence, i. e. cause of offence, occasion of falling into sin, 2 Cor. vi. 3, μὴ διδόντες προσκοπήν.

Προσκόπτω, f. ψω, prop. *to beat towards, i. e. upon any thing, to strike against*: in N. T. 1) gener. & intrans. with dat. Matt. vii. 27, οἱ ἀνέμοι προσέκοψαν τῇ οἰκίᾳ. Theophr. Hist. Pl. iv. 8, 8, μὴ προσκόψῃ τῷ ὀφθαλμῷ. 2) spec. & trans. *to strike THE FOOT against any thing, = to stumble*, absol. John xi. 9, 10: foll. by acc. and πρός with acc. Matt. iv. 6, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. So Aristoph. Vesp. 275, προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου. Fig. *to stumble at any thing, to take offence at*, so as to fall into error and sin, absol. 1 Pet. ii. 8, οὗ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες: with dat. Rom. ix. 32; with ἐν ᾧ, xiv. 21.

Προσκυνῶ, f. ἴσω, *to roll to or upon any thing, λίθον τῇ θύρᾳ*, Matt. xxvii. 60. ἐπὶ τῆν θύραν, Mk. xv. 46.

Προσκυνῶ, fut. ἴσω, prop. *to kiss towards any one, i. e. to kiss one's own hand and extend it towards a person, in token of respect and homage*: the ancient oriental mode of salutation, between persons of equal rank, was to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell on his knees and touched the ground with his forehead or prostrated himself, kissing at the same time his hand towards the superior. This latter action Greek writers express by προσκυνῶ. See Hdot. i. 134. Xen. Cyr. v. 3, 18: hence in N. T. and gener. *to do reverence or homage to any one, usually by kneeling or prostrating one's self before him*. I. GENER. towards a person as superior, to whom one owes reverence and homage, or from whom one implores aid; absol. with words expressing prostration added, Acts x. 25, ὁ Κορν. πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν: simply, Matt. xx. 20, προσκυνούσα καὶ αἰτοῦσα. Sept. Foll. by dat. of person in later usage, with words expressing prostration, Matt. ii. 11, πεσόντες προσ-

κίνησαν αὐτῶ. iv. 9, ἐάν πεισῶν προσκυνήσῃ μοι. xviii. 9, ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῶ. Mk. xv. 19, τιθέντες τὰ γόνατα προσεκύνουν αὐτῶ: simply, Matt. ii. 2, ἠλθομεν προσκυνῆσαι αὐτῶ. ver. 8, oft. Foll. by acc. in the earlier Greek usage. Lu. xxiv. 52, προσκυνήσαντες αὐτόν. From the Hebr. construed with ἐνώπιόν τινος, Lu. iv. 7. ἐνώπιον τῶν ποδῶν τινος, Rev. iii. 9, and Sept. oft.—II. SPEC. as said of those who pay reverence and homage to the Deity, render divine honours, &c. *to worship, adore*: 1) of GOD, absol. John iv. 20, οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν. ver. 24, δεῖ προσκυνεῖν. xii. 20. Acts viii. 27. xxiv. 11. Jos. Ant. viii. 4, 4; praegu. Heb. xi. 21, προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, 'he worshipped (leaning) upon the top of his staff.' Foll. by dat. with words expressing prostration, 1 Cor. xiv. 25, πεσῶν ἐπὶ πρόσωπον προσκυνήσει τῷ Θ. Rev. iv. 10. vii. 11: simply, John iv. 21, προσκυνήσατε τῷ Πατρὶ. Rev. xiv. 7. xix. 10, τῷ Θεῷ προσκύνησον. Followed by acc. Matt. iv. 10, τὸν Θεόν σου προσκυνήσεις. Johu iv. 22—24; by ἐνώπιόν σου, Rev. xv. 4. 2) of CHRIST, with dat. Heb. i. 6. 3) of angels, with ἔπισσον ἔμπροσθεν, and dat. Rev. xix. 10, absol. xxii. 8. 4) of false gods, idols, with dat. Acts vii. 43, οὐδε ἰκοιήσατε προσκυνεῖν αὐτοῖς. Rev. xvi. 2; with acc. ix. 20, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια. xiii. 8. Xen. An. iii. 2, 13, πρ. τοὺς Θεοὺς.

Προσκυνητῆς, οὗ, ὁ, (προσκυνέω,) a worshipper of God, John iv. 23.

Προσλαλέω, f. ἦσω, *to speak to or with any one*, foll. by dat. Acts xiii. 43, absol. xxviii. 20, and lat. Class.

Προσλαμβάνω, f. λήψομαι, *to take thereto*, in addition, *to receive besides*, *to take to or with one's self*, in one's company, Xen. Cyr. i. 4, 16; in N. T. mid. προσλαμβάνομαι, *to take to one's self*, also semi-pass. *to receive to one's self*. 1) *to take to one's self*, food, with gen. Acts xvii. 36, προσελάβοντο τροφῆς: so Jos. B. v. 10, 3, προσφέρεσθαι τροφῆς: with acc. μηδὲν, Acts xvii. 33: with acc. of pers. *to take to one's self*, q. d. to take by the hand and draw aside, Matt. xvi. 22, an action naturally accompanying advice, remonstrance, or censure. So Aristoph. Lysist. 1128, λαβούσα δ' ὑμᾶς, λοιδορῆσαι βούλομαι: so 'to take to one's company, intercourse, house,' &c. Acts xvii. 5, προσλ. τινὸς ἄνδρας ποιηρούς. xviii. 26. xxviii. 2. Jos. and Class. 2) *to receive to one's self*, i. e. to admit to one's society and fellowship, to receive and treat with kindness, foll. by acc. of pers. Rom. xiv. 1,

τὸν ἀσθενούντα τῇ πίστει προσλαμβ. ver. 3. xv. 7. Philem. 12, 17. Sept. Pa. lxx. 4. 2 Macc. x. 15.

Πρόσληψις, εως, ἡ, (προσλαμβάνω,) prop. *a taking to one's self*; in N. T. *a receiving, admission*, Rom. xi. 15.

Προσμένω, f. ἐνώ, *to remain at a place*, or *with a person*; of place, absol. Acts xviii. 18. ἐν Ἐφέσῳ, 1 Tim. i. 3. Of persons, *to continue with any one*, foll. by dat. Matt. xv. 32. Fig. *to remain faithful to any one*, *to adhere to*, Acts xi. 23. Metaph. *to continue in any thing*, = *to be constant in*, *to persevere*, with dat. 1 Tim. v. 5, ταῖς δεήσεσι. Acts xi. 23, later edd.

Προσορμίζω, f. ἴσω, *to bring a ship to anchor at or near a place*, Plut. vii. 217, προσορμισθεὶς τῷ Ἄρτεμισίῳ, q. d. *to cast anchor, land at*; in N. T. mid. *to come to anchor, draw in to shore*, absol. Mk. vi. 53. Arr. Exr. Al. vi. 4, 3. 20, 7. Ælian V. H. viii. 5.

Προσοφείλω, f. ἦσω, (ὀφείλω,) *to owe besides*, in addition, Philem. 19, σεαυτόν μοι προσοφείλεις. The expression is not, as Commentators say, put for the simple προσοφείλω: signifying lit. 'to owe money besides what one has paid,' *to be in debt*; and, properly speaking, it has no regimen. So Xen. Œcon. xx. 1, οὐδὲ ἀναγκαῖα δύνανται πορίζεσθαι, ἀλλὰ καὶ προσοφείλουσι. Thuc. vii. 48, where see my note; and Arist. Eth. iv. 8, προσοφλήσει ὁ ὑπάρξας. When it carries an accus. there is an ellipsis of some prep. q. d. 'in respect to,' or 'as regards.' There is great elegance in the expression πρ. σεαυτόν, with which we may compare a similar one of Demosth. 650, 23, πρ. χάριν αὐτῶ, and 37, 7, τῶν ὑμετέρων αὐτῶν χάριν προσοφείλετε.

Προσοχθίζω, f. ἴσω, *to be indignant, angry at any one*, implying detestation, loathing, with dat. Heb. iii. 10, 17, διὸ προσώχθισα τῇ γυνεῇ ἐκείνῃ, in allusion to Pa. xcv. 10. So also Ecclus. i. 25, ἐν δυσὶν ἔθνεσι προσώχθισεν ἡ ψυχὴ μου. xxv. 5. Lev. xxvi. 43, and so the simple verb in Hom. Il. i. 570.

Πρόσπεινω, ου, ὁ, ἡ, adj. (πρός, intens. πείνω,) *very hungry*, Acts x. 10.

Προσπήγνυμι, f. πήξω, *to fix or fasten to any thing*, *to affix*, trans. Acts ii. 23, τούτου—προσπήξαντες (τῷ σταυρῷ) ἀνείλετε. Dio Cass. 230, p. 431.

Προσπίπτω, f. πεσοῦμαι, prop. *to fall towards or upon any thing*, *to strike against*, *impinge*, Xen. Eq. vii. 6. In N. T. 1) of things, *to fall upon*, *to dash against*, as the wind, with dat. Matt. vii. 25, οἱ ἄνεμοι προσέπιπον τῇ οἰκίᾳ, and Class. 2) of persons, *to fall down to or*

before any one, i. e. at his feet in reverence, or as a suppliant; foll. by dat. of pers. Mk. iii. 11, *προσέκλιπεν αὐτῷ*. v. 33. Foll. by τοῖς γόνασι τινος, Lu. v. 8. Sept. and Class.: by πρὸς τοὺς πόδας τινός, Mk. vii. 25. So Sept. Ex. iv. 25.

Προσποιέω, f. ἦσω, to make to or for any one, i. e. to gain for, i. e. some person or thing for another, as often in Thucyd. and Xenoph. Usually depon. mid. *προσποιόμαι*, to make pretension to be so and so, = to claim or arrogate to oneself, Aristoph. Eccl. Hence in N. T. depon. mid. to make as though, to make a show of, with inf. Lu. xxiv. 28, *προσεποιεῖτο κορβῶντιωρα πορεύεσθαι*, meaning, as Euthym. well explains, 'made a motion as though,' *ἰσχηματίζετο*.

Προσκορεύομαι, f. εὔσομαι, depon. pass. to go or come to any one, with dat. Mk. x. 35. Sept. and Class.

Προσρηγνύμι, f. ρήξω, to break or burst towards or upon any thing, to dash against, as waves, intrans. with dat. Lu. vi. 48, 49, *προσέβρηξεν ὁ ποταμὸς τῇ ολκίᾳ*. So *πρόσρηξις ὑδάτων*, Hab. iii. 9, Symm.

Προστάτις, ἴδος, ἡ, fem. to *προστάτης*, a patroness, protectress, adjutrix, Rom. xvi. 2. Utterly unfounded is the opinion of certain learned Commentators, who suppose an allusion to the *προστάται*, or patrons of the *μέτοικοι* at Athens. The term is there, as in Lucian Char. 10, his acc. 29, simply put for *adjutrix*, answering to *patrona* in Latin, (which might be in the mind of the Apostle,) e. gr. Terent. Eun. v. 2, 48, 'Te mihi *patronam* cupio.'

Προστάσσω, f. ξω, to set any person over others; also, 'to enjoin any thing to others.' Hence in N. T. to command, prescribe to; with dat. of pers. Matt. i. 24, *ὡς προσέταξεν αὐτῷ ὁ ἄγγ.* xxi. 6. Foll. by acc. and dat. in pass. constr. Acts x. 33, *πάντα τὰ προστεταγμένα σοι ἐπὶ τοῦ θ.* Foll. by inf. with acc. Acts x. 48; all which constructions are found in Class. Spoken of times or seasons, to prescribe or appoint to any one, with dat. impl. Acts xvii. 26, *ὁρίσας προστεταγμένους καιροὺς*, (text. rec. *προτεταγμένους*,) 'certain determinate periods,' i. e. determined or marked out in the eternal counsels of God, Jonah ii. 1. iv. 7—9.

Προστίθῃμι, f. θήσω, imperf. *προστίθην*, 3 pers. *προστίθει*, to set, put, lay unto or *κἄθ* any thing, trans. 1) prop. foll. by πρὸς with acc. Acts xiii. 36, *προστίθη πρὸς τοὺς πατέρας αὐτοῦ*, an expression derived from the O. T. (Gen.

xlix. 29. xxv. 8. Judg. ii. 10,) used with allusion to those vast subterranean vaults, in which the Hebrews, and other Oriental nations, used to deposit the dead of a whole family or race. The expression occurs also in 1 Macc. ii. 69. 2) gener. = to join unto, to add unto; of persons, with acc. and dat. Acts ii. 47, *ὁ δὲ κ. προστίθει τοὺς σωζ. καθ' ἡμ. τῇ ἐκκλ.* v. 14. xi. 24, *τῷ Κυρίῳ*. Sept. and Jos. Of things, with acc. and dat. Lu. xvii. 5, *πρόσθεε ἡμῖν πίστιν*. Pass. with dat. Matt. vi. 33, *καὶ ταῦτα πάντα προσθήσεται ὑμῖν*. Heb. xii. 19. Foll. by acc. and ἐπι with dat. Lu. iii. 20; ἐπι with acc. xii. 25. Sept. and Class. Hence by Hebr. before an infin., or sometimes a finite verb, to go on to do, to do any thing further; mid. aor. 2. *προσθέμην* with inf. Lu. xx. 11, 12, *καὶ προσέβατο πῖμψαι ἕτερον*, i. e. *again he sent*, &c. Acts xii. 3, *προσθέτο συλλαβεῖν καὶ Πέτρον*, 'he went on to seize also Peter.' So part. *προσθεῖς* before a finite verb, Lu. xix. 11, *προσθεῖς εἶπε παραβολὴν*. Sept. oft. Jos. Ant. vi. 13, 4. Pol. xxxi. 7, 4, *προσθέμενος ἐξηγείτο*.

Προστρέχω, aor. 2. *προστέδραμον*, to run to or towards any one, = to run up, absol. Mk. ix. 15. x. 17, and Class.

Προσφάγιον, ου, τό, (*προσφαγιόν*), prop. 'what is eaten thereto,' i. e. along with bread; hence *meat*, *flesh*, equiv. to *ὄψον*, though, like *ὄψαριον*, generally used of fish, as John xxi. 5.

Πρόσφατος, ου, ὁ, ἡ, adj. prop. signifying *recently slain*; hence also, both in Class. and Hellenistic writers, *fresh*, *recent*. In N. T. gener. *recent*, *new*, Heb. x. 20.

Προσφάτως, adv. *recently*, *lately*, Acts xviii. 2, and Class.

Προσφέρω, f. *προσείσω*, aor. 1 *προσήνεγκα*, aor. 2 imperat. *προσένεγκε*, perf. *προσενήνεχα*, to bear or bring to any place or person: I. gener. e. gr. of things, with acc. and dat. of place, i. q. to bring near or put to, John xix. 29, *προσήνεγκαν αὐτοῦ τῷ στόματι*, sc. τὸν σκόγγον, and Class. Of persons, foll. by acc. and dat. Matt. iv. 35, *προσήνεγκαν αὐτῷ πάντας κ.τ.λ.* viii. 16. ix. 2, al. & Class. So to bring or conduct to or before any one, with acc. and dat. Matt. xviii. 24. Lu. xxiii. 14. *ἐπι τινα*, xii. 11; pass. Matt. xviii. 24.—II. to offer, to present to any one, with acc. and dat. e. gr. *δῶρα*, Lu. xxiii. 36; *χρήματα*, Acts viii. 18; *δῶρα*, 'gifts,' Matt. ii. 11, in a sacrificial sense, of oblations offered to God, foll. by acc. and dat. τῷ Θεῷ, &c. e. gr. *ῥωσίας*, Act. vii. 42. Heb. xi. 4. *λατρείαν*, John xvi. 2. *ἐαυτόν*, Heb. ix. 14. Elsewhere with τῷ Θεῷ or πρὸς τὸν Θεόν impl. foll. by acc. simpl. Matt. v. 23, 24. Heb. viii. 3.

bia, 4. ix. 25. The person or thing for or on account of which offering is made, is put with *ὑπέρ* or *περὶ*, e. gr. *ὑπέρ τινος* with acc. Heb. v. 1.—III. mid. with dat. *fig. to bear oneself towards* any one, *to deal with, treat* any one so and so, Heb. xii. 7, *ὡς υἱοῖς ὑμῖν προσφίεται ὁ Θεός*, and oft. in Class., espec. Xen. and Dio Cass.

Προσφιλέης, εἶς οὗς, ὁ, ἡ, adj. (*πρός, φιλέω*,) prop. *dear to any one, beloved*; in N. T. of dispositions and qualities, *amiable*, such as to conciliate love and esteem, Phil. iv. 8. So Ecclus. xx. 12, *ὁ σοφὸς ἐν λόγῳ προσφιλή ποιήσει*, and oft. in Class.

Προσφορά, ἄς, ἡ, (προσφέρω) an offering, oblation, i. e. 1) prop. *the act of offering to God*, Heb. x. 10, *διὰ τῆς προσφορᾶς τοῦ σώματος* I. Xp. ver. 14. Ecclus. xlii. 16; *fig. Rom. xv. 16.* 2) *meton.* for the thing offered, *θύσια προσφερομένη*, an offering, oblation, strictly without blood, *off. to θυσία* and *ὀλοκαυτώματα*, Eph. v. 2. Heb. x. 5, 8. Sept. Ps. xl. 6. Also a sacrifice, with blood, equiv. to *θύσια*, Acts xxi. 26, *ὡς οὐ προσνήχθη—ἡ προσφορά*. xiv. 17. So *προσφορά περὶ ἁμαρτίας*, Heb. x. 18. Ecclus. xxxi. 18, 19.

Προσφωνέω, f. ἦσω, (φωνέω) prop. *to utter sounds towards* any one, i. e. *to hail* him; hence, *to speak to or accost* any one: 1) gener. with dat. expr. or impl. Lu. xiii. 12, *προσεφώνησε καὶ εἶπεν αὐτῇ*. xxiii. 20. Acts xxi. 40. In the sense *to call out to* any one, *to exclaim*, with dat. Matt. xi. 16, al. 2) *to call* any one *to oneself*, foll. by acc. Lu. vi. 13, *προσεφώνησε τοὺς μαθ.* Jos. Ant. vii. 7, 4, *προσφωνήσας ἕνα τῶν οἰκετῶν*.

Πρόσχυσις, εως, ἡ, (προσχύω) a pouring out upon, *effusion, sprinkling*, π. τοῦ αἵματος, Heb. xi. 28. Comp. Ex. xii. 7, 22.

Προσψάω, f. αὔσω, prop. & lit. *to touch to*, by putting one's fingers upon any thing, and by impl. handling it lightly, intrans. with dat. Lu. xi. 46, *οὐ προσψάετε τοῖς φορτίοις*. Soph. Philoct. 1054.

Προσωποληπτέω, f. ἦσω, (προσωποληπτής) to respect the person of any one, *to show partiality*, Ja. ii. 9.

Προσωπολήπτῃς, ου, ὁ, (πρόσωπον & λαμβάνω) a respecter of persons, i. e. 'one who shows his favours with preference to rank, dignity, or other grounds of external superiority, to the neglect of such as are destitute of those advantages.' Acts x. 34.

Προσωποληψία, ας, ἡ, (προσωποληπτέω) respect of persons, partiality, Rom. ii. 11. Col. iii. 25. Ja. ii. 1.

Πρόσωπον, ου, τό, (πρός, ὄψ, the eye) prop. 'the part of any object which is presented to the eye of the beholder,' hence gener. *the face, visage, countenance*: I. PROP. Matt. vi. 16, 17, *τό πρ. σου νύχαι*. xvii. 2. xxvi. 67. Gal. i. 22, *ἀγνωσόμενος τῷ πρ.* 'unknown by sight,' see al. Sept. and Class. In phrases, *πίπτειν ἐπὶ πρόσωπον*, Matt. xvii. 6, al. *πρόσωπον πρὸς πρόσωπον*, *face to face*, with nothing intervening, 1 Cor. xiii. 12. Sept. Gen. xxxii. 31. So *κατὰ πρόσωπον ἔχειμ*, 'before the face,' face to face, Acts xxv. 16. 2 Cor. x. 1, opp. to *ἀπῶν*. ver. 7, *τά κατὰ πρόσωπον*, prop. 'things before the face,' i. e. external things. Sept. Jos. and Class. *κατὰ πρόσωπον αὐτῷ ἀντίστην*, Gal. ii. 11. Fig. and by Hebr. Lu. ix. 51, *αὐτὸς τὸ πρ. αὐτοῦ ἐστῆριξε τοῦ πορεύεσθαι κ.τ.λ.* 'firmly resolved to go.' So Sept. oft. Ellipt. in the same sense, Lu. ix. 53, *τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἰερ.* So 1 Pet. iii. 12, *πρ. Κυρ. ἐπὶ ποιούντας κακά*. Fig. in antith. with *καρδία*, as 1 Th. ii. 17, *προσώπω, οὐ καρδία*, 'in body, not in spirit.' 2 Cor. v. 12, *ἐν προσώπῳ καυχόμενος, καὶ οὐ καρδίᾳ*, i. e. 'in appearance, not in reality.'—II. METON. *face*, equiv. to *presence, person*, chiefly in phrases borrowed from the Heb. 1) *with prepositions*, and followed by a genit. of pers., it forms a periphr. for a simple preposition, e. gr. *ἀπὸ προσώπου τινος*, *from the face, presence of* any one, equiv. to *from before, from*, Acts iii. 19. v. 41. vii. 45, al. and Sept. *εἰς πρόσωπον τῶν ἐκκλησιῶν*, equiv. to 'before or to the churches,' 2 Cor. viii. 24. *ἐν προσώπῳ Χριστοῦ*, 'in the presence of Christ,' i. e. *before him*, as a formula of asseveration, 2 Cor. ii. 10. *κατὰ πρόσωπόν τινος*, 'in the presence of' any one, equiv. to *before, him*, Lu. ii. 31. Acts iii. 13. *ματὰ τοῦ πρ. σου*, 'with or in thy presence,' equiv. to *with thee*, Acts ii. 28. *πρὸ προσώπου τινος*, 'before the face of' any one, equiv. to simpl. *πρὸ τινος, before* any one; so of place, Matt. xi. 10; of time, Acts xiii. 24. 2) *in construction with verbs*, with or without an intervening prep., and with a genit. of pers. expr. or implied, forming a periphr. for the person designated by the genitive. So in the phrase *ὄραν* or *ἰδεῖν τὸ πρόσωπόν τινος*, 'to see the face of' any one, equiv. to 'see him face to face,' 'to see and converse with' any one, Acts xx. 25, 38. 1 Th. ii. 17. iii. 10, and Sept. Hence also *βλέπειν* or *ὄραν τὸ πρ. τοῦ Θεοῦ*. 'to behold the face of God,' = to have access to God, to be admitted to his presence, Matt. xviii. 10. Rev. xxii. 4. In a like sense, Heb. ix. 24, *ἐμφανισθῆναι τῷ πρ. τοῦ Θεοῦ ὑπὲρ ἡμ. q. d. before God*. Elsewhere including the idea of external condition and circumstances; so *βλέπειν*

εἰς πρ. τινος, 'to regard the person,' i. e. the external appearance of any one, Matt. xxii. 16. Jude 16. λαμβάνειν πρόσωπόν τινος, Lu. xx. 21. Gal. ii. 6. See Λαμβάνω. 3) once absol., as in later Greek, a person, 2 Cor. i. 11, ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, 'a gift to us from many persons.'—III. of THINGS, face, surface, Lu. xxi. 35, ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts xvii. 26. So Sept. Gen. ii. 6. Hence the exterior, external appearance, Matt. xvi. 3, τὸ μὲν πρ. τοῦ οὐρανοῦ. Lu. xii. 56. Ja. i. 11. Sept. Ps. civ. 30.

Προτάσσω, f. ξω, prop. of place, to arrange or set in order before, in front, Xen. H. G. ii. 4, 15. In N. T. of time, to appoint before, pass. perf. part. καιροὶ προτεταγμένοι, 'times before appointed,' Acts xvii. 26, text. rec.

Προτείνω, f. εὐῶ, to stretch forth or out; in N. T. to stretch out or extend, as a person bound with thongs in order to be scourged, Acts xxii. 25, ὡς δὲ προτείναν αὐτὸν τοῖς ἰμᾶσιν, 'as they were stretching him forward to the block by thongs.' See my note there.

Πρότερος, α, ον, compar. formed from πρό, before, forward; in N. T. and comm. of time, before, former: I. prop. Eph. iv. 22, κατὰ τὴν πρ. ἀναστροφὴν. Sept. and Class.—II. neut. πρότερον, as adv. before, first: 1) gen. John vii. 51, ἰδὼν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. i. 15. Heb. iv. 6, al. Sept. and Class. 2) with the art. πρότερον, as adj. former, Heb. x. 32, τὰς πρότερον ἡμέρας. 1 Pet. i. 14, ταῖς πρ. ἐπιθυμίαις. Sept. and Class. Neut. τὸ πρότερον, as adv. before, formerly, John vi. 62, ὅπου ἦν τὸ πρότερον; ix. 8, al. Sept. and Class.

Προτίθημι, f. θήσω, to set or put before any one; in N. T. only mid. προτίθεμαι, i. e. I. fig. to set before oneself, to propose to oneself, to propose, with inf. Rom. i. 13, προθέμην ἐλθεῖν πρὸς ὑμ. with acc. Eph. i. 9. Jos. c. Ap. ii. 40. Pol. vi. 12, 8.—II. to set forth before the world, publicly, with acc. Rom. iii. 25, ὃν προέθετο Θεὸς ἰλαστήριον. AEL. V. H. xiv. 8. Diod. Sic. xvi. 27.

Προτρέπω, f. ψω, (τρέπω,) to turn forward, to propel, impel, morally, as oft. in Class. In N. T. and comm. mid. προτρέπομαι, to propel, to impel, and hence to exhort, absol. Acts xviii. 27. Jos. Ant. vii. 11, 1. Pol. ii. 22, 2. Xen. Mem. i. 2, 32.

Προτρέχω, aor. 2. προέδραμον, (τρέχω,) to run before, in advance; foll. by gen. with compar. John xx. 4, προέδραμε τάχιον τοῦ Πάτρου. Sept. and Class.

Pleon. Lu. xix. 4, προδραμὼν ἔμπροσθεν. Tob. xi. 2. Xen. Cyr. iv. 2, 23.

Προὔπαρχω, f. ξω, prop. to begin before, to do first, Thuc. iii. 40; also, to be or exist before, to precede in time, Thuc. i. 1, 38. In N. T. only with a participle of another verb, thus forming a periphr. for a finite tense of that verb; comp. Ὑπάρχω. So Lu. xxiii. 12, προὔπηρχον ἐν ἔχθρα ὄντες, prop. 'who before were being at enmity,' (as Jos. Ant. iv. 6, 5,) Acts viii. 9, προὔπηρχεν μαγεύων, 'who before practised sorcery.'

Πρόφασις, εως, ἡ, (προφαίνω, to show before,) prop. 'what is shown before any one,' also, by impl. show, pretence, pretext, put forth in order to cover one's real intent, Matt. 'xxiii. 14, προφάσει μακρὰ προσευχόμενοι. Acts xxvii. 30, προφάσει ὡς κ.τ.λ. 1 Th. ii. 5, ὅτε ἐν προφ. πλεουσξίας, supply ἐγενήθημεν, meaning, 'the carrying forward of any plan of avarice under a fair pretence,' as the false teachers did; in which sense the term oft. occurs in the Class., espec. Thucyd. So πρόφ. ἔχειν, 'to have a pretext,' John xv. 22, πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμαρτίας αὐτῶν. Xen. Cyr. iii. 1, 27.

Προφέρω, f. προοίσω, (πρὸ, φέρω,) to bear or bring forth out of any place or thing, foll. by acc. and ἐκ with gen. Lu. vi. 45, bis. Sept. and Class.

Προφητεία, ας, ἡ, (προφητεύω,) a prophesying, prophecy, i. e. 1) prop. a foretelling of future events, prediction, but including also, from the Heb., the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence: said of the prophecies of the O. T. Matt. xiii. 14, ἀνακληροῦνται αὐτοῖς ἡ προφ. Ἡσαίου. 2 Pet. i. 20, 21: so of the revelations and warnings of the Holy Spirit in the Apocalypse, Rev. i. 3, τοὺς λόγους τῆς προφ. xxii. 7, al. So Jos. Bell. iii. 8, 3, τὰς προφητείας τῶν ἱερῶν βιβλῶν. In 1 Tim. i. 18. iv. 14, προφητεία may refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive Church; comp. Acts xiii. 2. xx. 28. See my note. 2) prophecy, i. e. in its fullest extent, the prophetic gift, spoken in N. T. of the peculiar χάρισμα, or spiritual gift, imparted to the primitive teachers of the Church, Rom. xii. 6, ἔχοντες χαρίσματα—εἶτε προφητείας. 1 Cor. xii. 10. xiii. 2. xiv. 22, where see my notes. 3) by meton. a prophesying, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. xi. 6. Spec. the exercise of the prophetic gift in the

primitive Church, 1 Cor. xiv. 6. 1 Th. v. 20.

Προφητεύω, f. *εύω*, (*προφήτης*), to act as prophet, to prophesy, intrans. 1) prop. to foretell future events, to predict; but often including also, from the Hebr., the idea of exhorting, reproving, threatening, in short, the whole utterance of the prophets while acting under Divine influence, as ambassadors of God and interpreters of his mind and will: of the prophets of the O. T. Matt. xi. 13, πάντες οἱ προφήται ἕως Ἰωάννου προσήτευσαν. xv. 7, προσήτευσε περι ὑμῶν, for ὡς περι ὑμῶν, meaning, 'spoke, under Divine inspiration, of the Jews, as if he had been speaking of you.' 1 Pet. i. 10. Jude 14. In a like sense, of persons acting by a Divine influence as prophets and ambassadors of God under the N. T. Rev. x. 11, δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς. xi. 3; also Acts ii. 17, 18; as including the idea of praise to God, accompanied by prediction, Lu. i. 67. Of the High-Priest, John xi. 51, προσφ. i. e. unwittingly 'uttered a prediction' afterwards fulfilled; of false prophets, Matt. vii. 22, where, besides the sense 'taught and preached the Gospel,' may be included the ordinary one, prophesied; for there is reason to think that miraculous powers were by God permitted to be exercised by men whose lives were at variance with the precepts of the Gospel. Spoken in mockery by the soldiers to Jesus, and conveying a taunt, by a play on the double sense of προφητεύειν, which (as also μαντεύεσθαι) is often used in the acceptance of our term to *divine*, or *guess*. Matt. xxvi. 68. 2) spec. of the χάρισμα, or prophetic gift, imparted by the Holy Spirit to the primitive Christians, Acts xix. 6, ἦλθε τὸ Πν. τὸ ἅγ. ἐπ' αὐτοῦ, καὶ προσήτευεν. 1 Cor. xi. 4. xiii. 9, al.

Προφήτης, ου, ὁ, (*πρόφημι*), a prophet, prop. a foreteller of future events; in Sept. and N. T. 'one who speaks from a Divine influence,' acts under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as 'the ambassador of God and the interpreter of his will' to men: I. of the prophets of the O. T. 1) prop. Matt. i. 22. ii. 5, 17. xii. 39. xiii. 35. xxi. 4. xxiv. 15. Acts ii. 16, 30. xiii. 20. 2 Pet. ii. 16. Pl. gener. Matt. ii. 23. oft. 2) meton. the prophetic books of the O. T. equiv. to αἱ γραφαὶ τῶν προφ. Matt. xxvi. 56; so gener. v. 17, καταλύσαι τὸν νόμον ἢ τοὺς προφ. Mk. i. 2. Lu. xvi. 29. Acts viii. 28; by synecd. put for the doctrines, &c. contained in the prophetic books, Matt. vii. 12. Acts xxvi. 27.

—II. GENER. of persons acting by a Divine

influence as prophets and ambassadors of God under the new dispensation, equiv. to 'teachers of the Gospel,' Matt. xxiii. 34, προφῆται καὶ σοφοὶ καὶ γραμματεῖς, titles these given by the Jews to their prophets and teachers, which our Lord here applies to the Apostles and their successors, to intimate the authority with which they would preach, (an authority equal to that of the prophets of old,) and their qualifications for this effect,—qualifications such as would well entitle them to the appellations σοφοὶ and γραμματεῖς. Matt. x. 41. xiii. 57. John vii. 52. Hence the term is applied to CHRIST, the great Prophet, who, according to the prophecy of Moses, Deut. xviii. 18, should come into the world, John i. 21, 25. vi. 14. vii. 40. (See Bp. Kidder's Messiah, c. iv.) Also used of John the Baptist, Lu. i. 76. xx. 6, —III. SPEC. of those who possessed the prophetic gift, or Charisma imparted by the Holy Spirit to the primitive Churches, a prophet, i. e. a class of instructors or preachers who were next in rank to the apostles, and before the teachers, διδάσκαλοι, (see 1 Cor. xii. 28, and compare Acts xiii. 1. 1 Cor. xiv. 32. Eph. ii. 20,) persons, we may suppose, who were not merely, as some have thought, interpreters of Scripture, but who, by Divine inspiration, and therefore authoritatively, explained and set forth all the mysteries of the Gospel, and publicly preached and exhorted, for the purposes of Christian edification.—IV. spoken of the Greek poet Epimenides, Tit. i. 12, where, though it is by most Commentators explained poet or minstrel, yet the person in question was perhaps not a poet at all. At all events, he was chiefly known as a prophet and seer, and wrote a work περι χρησμῶν. So Plut. Sol. 12, says he was σοφὸς περι τὰ θεῖα, and consequently the general sense, 'one professing to interpret the will of the gods,' may be here the true meaning. The word denoted prop. 'interpretation of oracles or divinations,' i. e. of what the μάντις said. Then it came to signify the same as μάντις. Thus the Hebr. נביא meant 1) an interpreter of God's will; 2) one familiar with God. So Gen. xx. 7.

Προφητικός, ἡ, ον, adj. (*προφήτης*), prophetic, uttered by prophets, Rom. xvi. 26. 2 Pet. i. 19.

Προφήτις, ιδος, ἡ, (fem. to προφήτης), a prophetess: 1) prop. of one speaking and acting from a Divine influence, an ambassadress from God, Rev. ii. 20. 2) by impl. of 'one who lives in communion with God,' to whom God 'reveals himself by his Spirit,' Luke ii. 36. So Abraham is called προφήτης, Gen. xx. 7.

Προφθάνω, f. *άσω*, to come or get

before any one, to anticipate one in doing any thing, Thuc. iii. 69; in N. T. said of speaking, with acc. Matt. xvii. 25. So Aeschyl. Agam. 1028, προφθάσασα καρδία γλῶσσαν.

Προχειρίζομαι, f. ἴσομαι, depon. mid. prop. 'to reach any thing or person forth, to cause to be at hand'; in N. T. fig. to appoint, choose, destine, with acc. and inf. Acts xxii. 14, προχειρίσατό σε γυνῶναι τὸ θέλημα αὐτοῦ. xxvi. 16. Perf. pass. in pass. sense, with dat. Acts iii. 20, in later edit.; in the sense, 'destined and appointed for you.' So 1 Pet. i. 20, we have προγνωσμένου (Χριστοῦ) πρὸ καταβολῆς κόσμου.

Προχειροτονέω, f. ἴσω, prop. to choose before any one; in N. T. to choose beforehand, pass. Acts x. 41, μάρτυσι τοῖς προκεχειρ. ὑπὸ τοῦ Θεοῦ, i. e. fore-chosen.

Πρύμνα, ης, ἡ, (prop. fem. of πρυμνός,) equiv. to ἡ πρυμνή ναῦς, the hindmost part of a ship, as distinguished from the foreship, or prow, the stern, Mk. iv. 38, and Class.

Πρωί, adv. (πρό,) early, in the morning, Lat. mane: 1) prop. and absol. Matt. xvi. 3. Mk. i. 35. With prepositions: ἔμα πρωί, ἀπὸ πρωί, ἐπὶ τὸ πρωί. 2) meton. for the morning-watch, which ushers in the dawn, Mk. xiii. 35; see φυλακὴ II.

Πρωία, see πρώϊος.

Πρωίμος, η, ον, adj. (πρωί,) early, spoken of the early rain, Ja. v. 7, where see my note. Sept. and Class.

Πρωῖνος, ἡ, ὄν, adj. (πρωί,) early, morning, Rev. ii. 28. xxii. 16, later edd.

Πρωῖος, α, ον, adj. (πρωί,) early, morning; in N. T. only ἡ πρωία, i. e. ὥρα, 'the morning hour,' morning, Matt. xxi. 18, πρωίας ἰπανάγων εἰς τὴν πόλιν. xxvii. 1. Sept. and Class.

Πρώρα, ας, ἡ, (πρό,) the forward part of a ship, the prow, Acts xxvii. 30, & Class.

Πρωτεύω, f. εὔσω, (πρῶτος,) to be first, chief, = to hold the first rank, highest dignity, ἐν πᾶσιν, Col. i. 18.

Πρωτοκαθεδρία, ας, ἡ, (πρῶτος, καθέδρα,) the first or chief seat, Matt. xxiii. 6.

Πρωτοκλισία, ας, ἡ, (πρῶτος, κλισία,) the first place of reclining at table, the chief place at a feast, Matt. xxiii. 6.

Πρῶτος, η, ον, adj. (superl. from πρό, compar. πρότερος,) prop. foremost, hence first: 1. gener. as adj. 1. spoken of place, order, time: 1) prop. without art. Mk. xvi. 9, πρώτη σαββάτου, sc. ἡμέρα. Lu. ii. 2. Phil. i. 5. Eph. vi. 2, ἐντολὴ πρώτη. 1 Cor. xv. 3, ἐν πρώτοις, equiv. to 'first of all;' foll. by δεύτερος, Acts xii. 10. With art. Matt. xxvi. 17, τῇ πρώτῃ τῶν

ἡμέρων, scil. ἡμέρα. Mk. xiv. 12. Acts i. 1, τὸν πρῶτον λόγον. 1 Cor. xv. 45. Heb. ix. 2. Rev. i. 17. iv. 1; οἱ πρῶτοι, the first, Matt. xx. 8. τὰ πρῶτα, xii. 45. 1 Tim. v. 12, ἡ πρώτη πίστις, 'first or originally professed;' Rev. ii. 4, τὴν ἀγάπην σου τὴν πρ. ver. 5; opp. to καινός, xxi. 1. Heb. viii. 13. So in division or distribution, ὁ πρῶτος—ὁ δεύτερος, Matt. xxii. 25. Lu. xiv. 18. 2) in an adverbial sense, Matt. x. 2. John i. 42. viii. 7. Acts xxvi. 23. 3) put adverb. for the compar. πρότερος, with gen. John i. 15, 30, ὅτι πρῶτός μου ἦν. xv. 18, ἐμὲ πρῶτον ὑμῶν.—π. fig. of rank, dignity, first, chief; without art. Matt. xx. 27, εἶναι πρῶτος. xxii. 38. Acts xvi. 12, al.; with gen. partit. Mk. x. 44. xii. 28, πρώτη πάντων ἐντολῆ. 1 Tim. i. 15. With art. Acts xvii. 4, γυναικῶν τῶν πρώτων οὐκ ὄλγαι. Lu. xv. 22: so ὁ πρῶτος, οἱ πρῶτοι, the first, the chief, Acts xxviii. 7, τῷ πρώτῳ τῆς νήσου. Mk. vi. 21. Lu. xix. 47.—π. neuter, πρῶτον, as adverb: 1. prop. of place, order, time, usually without article: 1) gener. Matt. xvii. 10, 27, τὸν ἀναβάντα πρῶτον ἰχθύ. Mk. vii. 27. Lu. ix. 59, 61: so Acts vii. 12. 2) emphat. first of all, before all, Matt. xxiii. 26, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου. Acts xiii. 46. Rom. i. 8. 1 Cor. xi. 18. 3) in division or distribution, foll. by δεύτερον, 1 Cor. xii. 28; εἶτα, Mk. iv. 28; ἔπειτα, Ja. iii. 17; μετὰ ταῦτα, Mk. xvi. 9.—π. fig. of dignity, importance, first, equiv. to first of all, chiefly, especially, Matt. vi. 33, ζητεῖτε πρῶτον τὴν βασ. τοῦ Θεοῦ. Rom. iii. 2. 2 Pet. i. 20. iii. 3. πρῶτον πάντων, 1 Tim. ii. 1.

Πρωτοστάτης, ου, ὁ, (πρῶτος, ἵστημι,) prop. one who stands first, on the right, in a line of troops, Thucyd. v. 71; but in the later writers, a front-rank man, and sometimes a leader. So Xen. Laced. xi. 4. Job xv. 24, ὡσπερ στρατηγός πρ. πίπτων: in N. T. fig. a leader, lit. ringleader, Acts xxiv. 5.

Πρωτοτόκια, ων, τὰ, (πρωτότοκος,) the rights of the first-born, birth-right, Heb. xii. 16.

Πρωτότοκος, ου, ὁ, ἡ, adj. (πρῶτος, τίκτω,) first-born: 1) prop. the first-born of a father or mother, Matt. i. 25, τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, the first-born of animals, Heb. xi. 28. 2) fig. first-born, equiv. to the first, the chief, one highly distinguished and pre-eminent: so of CHRIST, as the Beloved Son of God before the creation, Col. i. 15, before any created being had existence, i. e. as Bp. Pearson says, 'before any thing proceeded from him, or was framed and created by him.' See more in my note. Compare verse 16. Heb. i. 6, compare verse 5; or

in relation to his *followers*, Rom. viii. 29, εἰς τὸ εἶναι αὐτὸν πρῶτ. ἐν πολλοῖς ἀδελφοῖς: or as being the first who rose from the dead, no more to die, the Leader and Prince of those who shall arise, Col. i. 18. Rev. i. 5; also of the saints in heaven, the just men made perfect, as the patriarchs, prophets, apostles, &c. Heb. xii. 23, ἐκκλησία πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, including those who, in every age, have lived in the faith and fear of Christ, and whose robes have been washed in the blood of the Lamb.

Πταίω, f. αἰσω, prop. act. to strike one's foot against an object, to *stumble*; in N. T. fig. to *stumble*, i. e. 1) to *err* or *fail* in duty, to *offend*, with ἐν, Ja. ii. 10. iii. 2, εἴ τις ἐν λόγῳ οὐ πταίει; absol. Rom. xi. 11, μὴ ἔπταισαν ἵνα πίσωσι; with πολλά adv. Ja. iii. 2. Sept. Deut. vii. 25. Eccus. xxxvii. 12. Marc. Anton. vii. 15, ἴδου ἀνθρώπων φιλεῖν τοὺς πταίοντας. 2) to *fail of success*, 2 Pet. i. 10, οὐ μὴ πταίσῃτε ποτε, 'ye shall never fail of attaining salvation.' So in the Class. it is used of failing or miscarrying in one's attempts, e. gr. Thucyd. viii. 11, ἔπταισαν. Hdot. ix. 101, ἀρρωδίη, μὴ περὶ Μ. πταίσῃ ἢ Ἡ.

Πτέρνα, ης, ἡ, (by ellipsis. from the old adjct. πτερινος, per sync. πτερινος, another form of the yet older adj. πτερος, whence πτερόν and πτερόνξ. Thus πτερόνξ was so called from its *angular* form, (just as πτερόνγιον is used of the corner of a square robe,) with allusion to the *angular* form of the bones of the wing, similar to that of the foot with respect to the leg,) *the heel*, John xiii. 18, ἔπηρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ, a metaphor taken from kicking animals, which suddenly and treacherously injure their feeders. See Jer. ix. 4.

Πτερόνγιον, ου, τὸ, (πτερόνξ,) a *little wing*, or any thing shaped like a wing, running out to a point, i. e. a *fin*, the *corner* or *skirt* of a garment; in N. T. a *pinacle*, the highest point of the Temple, the apex of Solomon's porch, Matt. iv. 5.

Πτερόνξ, υγος, ἡ, a *pinion*, *wing*, Matt. xxiii. 27, and oft. Sept. & Class.

Πτηνός, ἡ, ὄν, adj. (πέτομαι,) *flying*, *winged*; in N. T. neut. plur. τὰ πτηνά, *birds*, *fowls*, 1 Cor. xv. 39. Hdian. iii. 9, 10. Xen. Hist. iv. 1, 16. The more usual form is πτῆναι, as Xen. Cyr. i. 4, 11, & so oft. in Hom. and the Dramatic writers.

Πτοίω, f. ἤσω, (fr. πίπτω, as denoting, observes Wyttēb. on Plut. i. 597, prop. a sudden percussion of the mind, and the *perturbation* thence arising,) to *terrify*, *put in a fright*; pass. to be *terrified*, *be in trepidation*, Lu. xxi. 9, μὴ πτοηθῆτε.

xxiv. 37. Sept. and Class. as Hom. Od. xxii. 298. Æsch. Prom. 858. Eur. Iph. A. 1029.

Πτόησις, εως, ἡ, (πτοίω,) *terror*, *trepidation*, *fear*, 1 Pet. iii. 6, μὴ φοβούμεναι μηδεμίαν πτόησιν, 'not being deterred from persevering in their Christian profession by any timidity' (so natural to their sex); see ver. 14. Comp. φοβ. φόβον μέγαν in Mk. iv. 41. Sept. Diod. Sic. xx. 66.

Πτύον, ου, τὸ, (πτύω, to toss away,) a *winnowing-shovel*, with which grain is tossed away against the wind, in order to cleanse it, Matt. iii. 12. Lu. iii. 17. Artemid. ii. 24. Theocr. vii. 156.

Πτύρω, f. ρῶ, (kindr. with πτοίω,) to *scare* or *terrify*; pass. Phil. i. 28, μὴ πτυρόμενοι, a term prop. used of horses which take fright, and then of men who are *frightened*, as Plut. Fab. Max. 3. Diod. Sic. xvii. 34, 57, 58.

Πτύσμα, ατος, τὸ, (πτύω,) *spittle*, 'what is spit out,' John ix. 6. Pol. viii. 14, 5.

Πτύσσω, f. ξω, to *fold* or *roll together*, e. g. τὸ βιβλίον, Lu. iv. 20. Jos. Ant. x. 1, 4. Hdian. i. 17, 1.

Πτύω, f. σω, to *spit*, to *spit out*, absol. Mk. vii. 35. Xen. Cyr. viii. 1, 42. Sept. Jos. and Class. χαμαί, John ix. 6. εἰς τι, Mk. viii. 23.

Πτώμα, ατος, τὸ, (πίπτω,) prop. a *fall*, ÆL. V. H. ix. 31; and meton. any *thing fallen*, a *ruin*, e. g. of a wall, building, Pol. xvi. 31, 8. Diod. Sic. xviii. 70. In N. T. a *BODY fallen*, i. e. a *dead body*, Matt. xxiv. 28, ὅπου γὰρ ἐάν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄστοι. Rev. xi. 8, 9. Sept. Joseph. and later Class.

Πτώσις, εως, ἡ, (πίπτω,) a *fall*, *downfall*, e. g. of a building, Matt. vii. 27. Diod. Sic. iii. 57. Pol. ii. 16, 3; fig. *downfall*, *ruin*, Lu. ii. 34, εἰς πτώσιν, i. e. 'a cause of fall and ruin,' Eccus. i. 21. v. 13, γλῶσσα ἀνθρώπου πτώσις αὐτοῦ.

Πτωχεῖα, ας, ἡ, (πτωχός,) prop. the *act* of begging; also its condition, *beggary*, Lys. 898, 9. In N. T. *poverty*, *want*, 2 Cor. viii. 2, ἡ κατὰ βάθος πτωχεῖα, i. e. 'deep poverty,' Aristoph. Plut. 549. So of a state of poverty and humiliation, 2 Cor. viii. 9. Rev. ii. 9.

Πτωχεύω, f. εύσω, (πτωχός,) in Class. to *beg*, *be a beggar*; in N. T. to *become poor*, to be in a state of poverty and humiliation, intrans. 2 Cor. viii. 9; comp. Phil. ii. 7, said of the Redeemer, on which important passage see my note in loc. and Abp. Magee on the Atonement, vol. ii. 621.

Πτωχός, ἡ, ὄν, adj. (πτῶσσω, to crouch,) *begging, beggarly, poor*, prop. crouching in the manner of beggars; see 1 Sam. ii. 36. I. prop. and oft. as subst. 1) ὁ πτωχός, a *beggar*, Lu. xiv. 13, 21. xvi. 20, πτωχός δέ τις ἦν ὀνόματι Λά-
 γαρος. ver. 22, and Class.; fig. Rev. iii. 17. 2) οἱ πτωχοὶ, *the poor*, i. e. the needy, destitute, Matt. xix. 21, δὸς πτω-
 χοῖς. xxvi. 9, δοθῆναι τοῖς πτωχοῖς. ver. 11. Mk. x. 21, al. Sept. 3) gener. as an adjective, *poor, needy*, equiv. to πένης, spoken of honest poverty as opp. to riches, without the notion of mendicity; e. g. μία χίρα πτωχῆ, Mk. xii. 42, 43. Lu. xxi. 3, and oft. Sept. and Apocr.—II. by impl. and from the Heb. *poor*, i. e. *lowly, humble*, of low estate, including also the idea of being *afflicted, distressed*, Lu. iv. 18, ἔχριστέ με εὐαγγελίσασθαι πτωχοῖς. So Matt. xi. 5, and Lu. vii. 22, πτωχοὶ εὐαγγελίζονται, and Sept.; fig. Matt. v. 3, οἱ πτωχοὶ τῷ πνεύματι, 'the poor in spirit,' equiv. to 'the lowly in mind and heart.' Lu. vi. 20. Sept. ταπεινός, Isaiah lvi. 2.—III. fig. of things, *beggarly, poor, imperfect*, Gal. iv. 9, πτωχὰ στοιχειά, for the Class. πτωχικά. So Lucian, t. ii. 80, πρ. ὀνόματα. Plato, p. 554, πτω-
 χικὰς ἐπιθυμίας.

Πυγμῆ, ἡ, (πύξ,) *the fist*, as oft. in Class. In N. T. Mk. vii. 3, ἐάν μὴ πυγμῆ νύψωνται τὰς χεῖρας, lit. 'unless they wash their hands (rubbing them) with the fist,' i. e. carefully, diligently; see more in my note.

Πύθων, ὄν, δ, *Python*, in Greek mythology the name (derived from Heb. פּע, 'the striker,' and that from the old root, פּע, to beat, found in the Sanscrit *pata*, to kill,) of a huge serpent slain by Apollo, ÆL. V. H. iii. 1, and then transferred to Apollo himself; in later writers spoken of *diviners, soothsayers*, who were held to be inspired of the Pythian Apollo. In N. T. Acts xvi. 16, ἔχουσιν πνεῦμα Πύθωνος, 'having a spirit of Python,' i. e. of a diviner, equiv. to a *soothsaying demon*; see more in my note.

Πυκνός, ἡ, ὄν, adj. (kindr. with πύκα, whence πυκνός and πυκνός,) prop. *thick, dense, close together*, 'thickly crowded,' and by impl. *numerous*, as oft. in Homer. Hence in N. T. frequent, often occurring, 1 Tim. v. 23, διὰ τὰς πυκνάς σου ἀσθενείας. Thuc. i. 23. Xen. Eq. ix. 6, and the tragedians. Neut. plur. πυκνά, as adv. frequently, Lu. v. 33, ἠσθεύουσι πυκνά. ÆL. V. H. ii. 21. Xen. Conv. ii. 26. πυκνότερον, Acts xxiv. 26, and Class.

Πυκτεύω, f. εὔσω, (fr. πυκτής, and that from πύξ, the fist,) to *box*, to fight as a boxer, intrans. applied spiritually by

St. Paul to man's combat with his corporeal inclinations to evil, 1 Cor. ix. 26, οὐτὼς πυκτεύω, ὡς οὐκ εἶρα δέρον, i. e. 'I strike no blow in vain;' see my note.

Πύλη, ἡ, ἡ, a *door, gate*, prop. the large door or portal of a public edifice, or of the fortified gateway leading into a city, in opp. to Σύρα, a common door; e. g. of the Temple, ὡραία πύλη τοῦ ἱεροῦ, Acts iii. 10; of a prison, xii. 10; of a city, Lu. vii. 12. Acts ix. 24. Heb. xiii. 12, and Sept.; symbol. or allegor. an *entrance*, Matt. vii. 13, bis, 14. Lu. xiii. 24. Comp. Cebet. Tab. xv. Also πύλαι ᾗδου, *the gates of Hades*, by meton. for Hades itself, (see in Ἄιδης,) i. e. either Hades with its powers, Satan and his hosts, Matt. xvi. 18, τὴν ἐκκλ. καὶ πύλαι ᾗδου οὐ κατισχύουσιν αὐτῆς: or rather simply *death, the grave*; see my note. So Is. xxxviii. 10. The Hebrews, and Greeks and Romans, alike ascribed gates to Sheol or Hades.

Πυλῶν, ὄν, δ, (πύλη,) prop. a *large gate* at the entrance of an edifice or city: 1) gener. of a house, Acts x. 17, ἐπέστησαν ἐπὶ τὸν πυλ. xii. 13, and Sept.; of a city, Acts xiv. 13. Rev. xxi. 12, al. and Sept. and Class. 2) by SYNECD. a *gateway, portal*, the deep arch under which a gate opens, Matt. xxvi. 71. Lu. xvi. 20. Sept. Jos. and Class.

Πυνθάνομαι, f. πύσομαι, aor. 2. ἐπυθόμην, (fr. πύω and πύθω, whence πύθμην and πύθος, *fundus*,) depon. mid. to *ask, inquire*. The primary sense was to *sound* or *fathom* with a plummet, to ascertain the depth of any place; and fig. to *inquire, learn, &c.* So Shakespeare says, 'To sound the bottom of the after-time.' So also the Latin *percontor*, to inquire, came from *per* and *contus*, a pole, used by sailors to sound withal. 1) *prop.* and foll. by παρά τινος, *from or of any one*, e. g. with acc. John iv. 52, ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν κ.τ.λ. Acts x. 18. Sept. Gen. xxv. 22, and Class. Absol. with interrogat. dir. Acts iv. 7. x. 29, πυνθάνομαι οὖν, τίμι λόγῳ κ.τ.λ. xxiii. 19. So before an indir. interrog. with the opt. after a preter. Lu. xv. 26, ἐπυνθάνετο, τί εἶη ταῦτα; xviii. 36. John xiii. 24. Acts xxi. 33. Xen. An. vii. 1, 14. In a judicial sense, to *inquire, examine*, foll. by acc. and περί τινος, Acts xxiii. 20, and Class. 2) by implic. to *find out* by inquiry, to *learn, hear*, foll. by ὅτι, Acts xxiii. 34, as oft. in the best writers.

Πῦρ, πυρός, τό, *fire*, (from the Heb. or from some Sanscrit word common with the Heb. נֶחֱם hûr, which, though it prop. means *light*, sometimes designates *fire*;) I. *prop.* and gener. Matt. iii. 10, καὶ εἰς

πῦρ βάλλεται. ver. 12. vii. 19. xiii. 40. xvii. 15, al. sæpe. Sept. and Class. Rev. iii. 18. viii. 5, ἐκ τοῦ πυρός τοῦ θυσιαστηρίου, i. e. upon the altar, et al. The genit. πυρός often takes the place of an adj. So φλόξ πυρός, 'flame of fire,' i. q. fiery flame, Acts vii. 30. Heb. i. 7. Rev. i. 14. ii. 18. Once vice versa, ἐν πυρὶ φλογός, id. 2 Th. i. 8. Sept. Is. xxix. 6. So ἀνθρακας πυρός, 'burning coals,' Rom. xii. 20. γλώσσαι ὡσεὶ πυρός, Acts ii. 3. λαμπάδες πυρός, Rev. iv. 5. στύλοι πυρός, 'fiery pillars,' x. 1. Said of fire from heaven, ἀπὸ τοῦ οὐρ. Lu. ix. 54, al. sæpe. Eurip. Phœn. 1182, πῦρ Διός, and absol. Soph. Antig. i. 35.—II. *symbol.* 1) of God, as inflicting punishment, Heb. xii. 29, ὁ θεὸς ἡμῶν πῦρ καταναλίσκου. Comp. Deut. iv. 24. 2) of strife, disunion, Lu. xii. 49. So of the tongue, as kindling strife and discord, Ja. iii. 6. 3) of the fire of persecution and adversity, namely, the calamities, & trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. i. 7. So Mk. ix. 49. 1 Cor. iii. 13, ἐν πυρὶ ἀποκαλύπτεται καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει, on the sense of which passage, and ver. 15, σωθήσεται ὡς διὰ πυρός, see my notes. 4) of the fire of hell, represented under various images, e. g. ἡ κάμινος τοῦ πυρός, 'a fiery furnace,' Matt. xiii. 42, 50. v. 22. τὸ πῦρ τὸ ἄσβεστον, Mk. ix. 43. τὸ αἰώνιον, Matt. xviii. 8. ἡ λίμνη τοῦ πυρός, Rev. xix. 20, al.—III. *fig. ardour, vehemence,* Heb. x. 27, πυρός ζῆλος, denoting the fiery wrath of God, often so designated in the O. T. as Mal. iv. 1, and so αἰθῶν and διάπυρον in the Class. writers. See Blomf. on Æsch. Ag. 444.

Πυρὰ, αἶ, ἡ, (πῦρ,) a fire, i. e. as kindled and burning, *burning fuel*, Acts xviii. 2, 3. Apocr. and Class.

Πύργος, ου, ὁ, a tower: 1) prop. for defence, as in the wall of a city, Lu. xiii. 4, ὁ πύργος ἐν τῷ Σιλ. i. e. in the wall of the city near Siloam. Sept. Joseph. and Class. Said of the watch-tower of a vineyard, Matt. xxi. 33. Mk. xii. 1. Sept. Is. v. 2. 2) meton. of any building with one or more towers, a castle, or turreted edifice, Lu. xiv. 28, where see my note. Hom. Il. xxii. 447. Pol. xxvi. 4, 1.

Πυρέσσω, f. ξω, (πυρετός,) to be feverish, be sick of fever, intrans. Matt. viii. 14. Mark i. 30. Eurip. Cyclop. 228. Æschin. p. 69.

Πυρετός, ου, ὁ, (πῦρ,) prop. fiery heat, as of Sirius, Hom. Il. xxii. 31; or gener. the heat of a fever. In N. T. a fever, Matt. viii. 15. Mk. i. 31. Lu. iv. 38, 39. John iv. 52, al. Sept. and Class.

Πύριμος, η, ου, adj. (πῦρ,) prop. fiery, burning. In N. T. by impl. flaming, glittering, Rev. ix. 17, θώρακες πυρίνου. Comp. θώρακες πεκυρωμένοι, Hdtian. viii. 4, 27.

Πυρόω, f. ὦσω, (πῦρ,) to set on fire. In N. T. only pass. πυρόομαι, to be fired, set on fire, kindled, = to burn, to flame. 1) prop. Eph. vi. 16, see my note, and on Βέλως. 2 Pet. iii. 12, οὐρανοὶ πυρούμενοι λυθήσονται. Rev. i. 15; fig. to burn, be inflamed with anger, be incensed, 2 Cor. xi. 29; with lust, 1 Cor. vii. 9, κραισσοῦν γαμήσαι ἢ πυροῦσθαι. So ἐκπυροῦσθαι eis τὸ μοιχεύειν, Sept. Hos. vii. 4, ed. Vat. φλέγομαι, Dion. Hal. Ant. xi. 28. So Lat. uror, as Virg. Æn. iv. 68, 'uritur infelix Dido,' and Hor. Od. i. 6, 19, 'sive quid urimur.' 2) BY IMPL. to be tried with fire, purified, as metals, Rev. iii. 18. Sept. Prov. x. 20, al.

Πυρρόζω, f. ἄσω, (πυρρός,) to be fire-coloured, fire-red, intrans. Matt. xvi. 2, π. ὁ οὐρανός. ver. 8.

Πυρρός, ἀ, ον, adj. (πῦρ,) fiery-coloured, fiery-red, red, Rev. vi. 4, ἵππος. xii. 3, δράκων. Sept. and Class.

Πύρωσις, εως, ἡ, (πυρῶω,) prop. burning, conflagration, Rev. xviii. 9, 18; fig. fiery trial, calamity, suffering, 1 Pet. iv. 12, πύρωσις πρὸς πειρασμόν, where there is an allusion to the *questio*, or torment by fire.

Πω, enclit. partic. yet, even, used only in compos.; see Μηπω, Μηδέπω, Οδπω, Ουδέπω.

Πωλίω, f. ἴσω, (see on πεπράσκει,) prop. to trade away wares, to barter; hence gener. to sell, with acc. Matt. xiii. 44, ὅσα ἔχει, πωλεῖ. xix. 21. xxi. 12, al. Sept. and Class. Pass. with gen. of price, Matt. x. 29, οὐχὶ δύο στρουβία ἀσσαρίου πωλεῖται; Lu. xii. 6. Absol. Matt. xxi. 12, al.

Πώλος, ου, ὁ, ἡ, a foal, Lat. pullus, i. e. gener. a young animal, lit. youngling; spec. of the horse, a colt, and oft. in Class. In N. T. of an ass, a foal, a colt, joined with ὄνος, etc. Matt. xxi. 2, 5, 7. John xii. 15: absol. Mk. xi. 2, 4, 5, 7, and Sept. oft.

Πώποτε, adv. (πω and ποτέ,) lit. yet ever, ever, at any time: in N. T. occ. only after a neg. *not yet even, never*, Lu. xix. 30, ἐφ' ὃν οὐδεὶς πώποτε ἐκάθισε. John i. 18, al. Sept. and Class.

Πωρόω, f. ὦσω, (πῶρος, a kind of stone, also Lat. callus,) prop. to make hard like a stone; then gener. make callous, to indurate, e. g. ὀστία, Dioscor. i. 90, διὰ τῆς πεπωρωμένης σαρκός. In N. T. only fig. to harden, make dull, stupid, e. g. τὴν καρδίαν, John xii. 40. Pass. to be hardened, dull, stupid, e. g. ἡ καρδία, Mk. vi.

52. viii. 17. τὰ νοήματα, 2 Cor. iii. 14. So of persons, Rom. xi. 7.

Πώρωσις, σως, ἡ, (πωρόω,) prop. a *hardening, induration*: in N. T. only fig. *hardness of heart or mind, dullness, stupidity*, Mk. iii. 5. Eph. iv. 18. Absol. id. Rom. xi. 25.

Πως, enclitic particle indef. *any how, in any way, in some way or other*; in N. T. only in the compounds εἴπως, μήπως.

Πώς, interrog. adv. (correl. to πώς, ὡς, ὅπως,) *how? in what way or manner? by what means?* I. prop. in a *direct question*. 1) with the *indicative*: gener. and simply, Lu. x. 26, πῶς ἀναγινώσκεις; John vii. 15. ix. 10, πῶς ἀνεώχθησάν σοι οἱ ὀφθαλμοί; 1 Cor. xv. 35: implying wonder, Matt. xxii. 12, πῶς εἰσηλθες ὧδε; John iii. 9. vi. 52: so with the fut. expressing what *may or can take place*, Matt. vii. 4, πῶς ἐρεῖς τῷ ἀδελφῷ σου; Lu. i. 34; with intensive particles, καὶ πῶς, John xii. 34. πῶς οὖν, vi. 42. In the same expression of surprise, &c. πῶς may often be rendered *how is it that? how comes it? why?* Mk. xii. 35, πῶς λέγουσιν οἱ γραμμ. ὅτι ὁ Χρ. κ.τ.λ. John iv. 9. 1 Cor. xv. 12. Gal. ii. 14. iv. 9: so καὶ πῶς, Acts ii. 8. πῶς οὖν, Matt. xxii. 43. πῶς οὐ, xvi. 11. Also often in questions which serve to affirm the contrary; e. g. a negative, Matt. xii. 29, 34, πῶς δύνασθε ἀγαθὰ λαλεῖν; i. e. 'ye cannot,' Mk. iii. 23. John iii. 4. καὶ πῶς intens. Lu. xx. 44. John xiv. 5. Rom. iii. 6. 1 Cor. xiv. 7, 9. Heb. ii. 3. Hence πῶς οὐχί, implying strong affirmation, Rom. viii. 32. 2 Cor. iii. 8. 2) with the *subjunctive*, in a question expressing doubt, Matt. xxiii. 33, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης; xxvi. 54. 3) with the *optative* and *an*, expressing a negative subjectively, Acts viii. 31, πῶς γὰρ ἂν δυναίμην; 'for how can I?'—II. in an *indirect question*, with the *indicative*, expressing what is real and of actual occurrence, John ix. 15, ἠρώτων αὐτὸν πῶς ἀνέβλεψεν. Oftener in oblique discourse, after verbs of considering, finding out, knowing, making known, and the like: here the interrog. force is dropped, and πῶς is equiv. to its correlative ὅπως, *how, in what way*: 1) with the *indic.* Matt. vi. 28. xii. 4. Mk. v. 16. 2) with the *subjunct.* where any thing is expressed as objectively possible, Matt. x. 19, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. Mk. xiv. 1, 11. Lu. xii. 11. xxii. 2, 4. Acts iv. 21. 3) with the *fut. indic.* instead of the *subjunct.* Mk. xi. 18, ἐχέτουν πῶς αὐτὸν ἀπολέσουσιν. 1 Cor. vii. 32.—III. as an intensive exclamation, *how? how very! how greatly!* before an adj. or adv. Mk. x. 24, πῶς δύσκολόν

ἴσται, &c. Matt. xxi. 20; before a verb, Lu. xii. 50, πῶς συνέχομαι ἕως οὗ τελεσθῆ; John xi. 36.

Ρ.

Ῥαββί, Heb. a *master or teacher*, Matt. xxiii. 7, and oft.

Ῥαββονί, Heb. intens. *great master*, Mark x. 51, al.

Ῥαβδίζω, f. ἴσω, (ράβδος,) *to beat with rods, to scourge*, absol. Acts xvi. 22. 2 Cor. xi. 25, τρις ἑρραβδίσθην, and lat. Class.

Ῥάβδος, ου, ἡ, a *rod, wand, staff*, 1) gener. Heb. ix. 4, ἡ ῥάβδος Ἀαρών. Rev. xi. 1. So Sept. Ex. iv. 2, 4. For *chastising, scourging*, 1 Cor. iv. 21. For *leaning upon, walking*, Matt. x. 10. Mk. vi. 8, al. 2) spec. a *sceptre*, i. e. staff or wand of office, Heb. i. 8.

Ῥαβδούχος, ου, ὁ, prop. a *rod-holder*, i. e. a *licitor*, an officer, or sort of sergeant, who attended on the magistrates of Roman cities and colonies, and executed their decrees; so called as bearing the Roman *fusces* or bundle of rods, Acts xvi. 35, 38, and later Class.

Ῥαδιούργημα, ατος, τὸ, (ραδιουργέω, ραδιουργός,) 'one who makes light of what he does,' whether good or evil; fr. ῥάδιος, ἔργον,) prop. 'what is done lightly,' i. e. with levity. Now this may, and often does, denote, by an Attic *softening*, *crime, wickedness*; but, according to its original force, it may denote that lighter sort of crime, called with us *knavery* or *trickery*. So Lucian, Calum. non tem. cred. 20, ἀπάτη καὶ ψεῦδος, καὶ ἡ ἐπιτορκία, καὶ προσλιπάρησις, καὶ ἀναισχυντία, καὶ ἄλλα μυρία ραδιουργήματα. Plut. ix. 415, 10. And such may be the sense intended at Acts xviii. 14, εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ραδιούργημα ποιηρὸν. But as there ποιηρὸν is united with the term ῥαδ. it may rather be understood to denote, like our *rogueery, wag-gery*, 'a wanton mischievous trick.' Indeed, there and elsewhere (as Theogn. 274) ποιηρὸς certainly denotes no other than *mischievous*, causing trouble. In short, the expression may be supposed to have reference to those mischievous *tricks* played off by the heathens, in ridicule of the Mosaic rites and ceremonies, especially *circumcision*; for which the Jews were by the heathens contemptuously styled *verpi*. See Juven. Sat. xiv. 96—106. Finally, in Plut. vii. 79, 1, ραδιουργέω is used in this very sense for *petulantier et lascive agere*.

Ῥαδιουργία, ας, ἡ, (comp. ραδιουργήμα,) *levity of action*, and hence *knavery, rogueery*; in which there is a conjoint idea

of subtlety or roguery with the criminality, be it more or less. So in Acts xiii. 10, πλήρης παντός δόλου καὶ ραδιουργίας. And so occasionally in the Class., e. gr. Plut. vi. 19, 12, οἱ αὐτοσχέδιοι τῶν λόγων καὶ ραδιουργίας εἰσι πλήρεις. In short, the word has all the senses of our word *roguery*, which, indeed, sprung from it, as *rogue* from *ραδιουργός*.

Ῥακά, Heb. an appellation of strong contempt, *worthless, foolish*, Matt. v. 22.

Ῥάκος, εὖς οὖς, τὸ, (ρήσσω, to rend,) a piece torn off, a rag, Hom. Od. xxi. 221. In N. T. a shred, or a piece cut off from a web of new cloth, Matt. ix. 16. Mk. ii. 21, ἐπίβλημα ῥάκου ἀγνάφου. So in the Anthol. Gr. the term is used of the remnant of a web of cloth. And in Artem. i. 13, of the strips of cloth which were wound around the dead, ῥάκεισιν ἰσχυσμένοις ἐνιλοῦνται οἱ ἀποθανόντες.

Ῥαντίζω, f. ἴσω, (ράινω,) prop. to sprinkle, besprinkle, with acc. Heb. ix. 13, σποδὸς δαμάλειω ραντίζουσα τοὺς κακοῦσμένους. ver. 19. 21. Pass. in ix. 19, 21. Sept. Lev. vi. 27. 2 K. ix. 33. And so in Class., as Athen. xii. 3, fin. Metaph. or symbol. to purify, cleanse, in a moral sense, Heb. x. 22, ἑβραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, 'purified as to our hearts from whatever defiles the conscience,' from all sense of sin. So Sept. Ps. li. 9, ραντιεῖς με ὑσώπῳ, καὶ καθαρισθήσομαι.

Ῥαντισμός, οὐ, ὁ, (ραντίζω,) prop. a sprinkling, and meton. purification, cleansing, Heb. xii. 24, αἵματι ραντισμοῦ, 'blood of sprinkling,' i. e. for sprinkling, cleansing. So Sept. ὕδωρ ραντισμοῦ, Num. xix. 9, 13, 20, sq. 1 Pet. i. 2, ἐκλεκτοῖς—εἰς ὑπακοὴν καὶ ραντισμὸν αἵματος Ἰησοῦ Χρ. to sprinkling with the blood of Jesus, to cleansing through his blood,' in which passage the apostle seems to have had in view a strikingly similar one of Zech. xiii. 1, where this very thing is prophesied of: 'In that day there shall be a fountain opened for sin and for uncleanness,' i. e. for its removal, εἰς τὸν χωρισμὸν, or, as the Alexandrian and other MSS. with Symm. have, εἰς τὸν ραντισμὸν, the very word, doubtless, read by St. Peter.

Ῥαπίζω, f. ἴσω, (ράπις, rod, = ῥάβδος,) prop. to beat with rods, scourge, Hdot. vii. 35. ib. viii. 59: in lat. writers and N. T. to smite with the open hand, in opp. to κολαφίζω, to thump, to slap, espec. the face or ears, with acc. Matt. v. 39, ὅστις σε ῥαπ. ἐπὶ τὴν δεξιάν σου. absol. Matt. xxvi. 67. Sept. and Class.

Ῥάπισμα, ατος, τὸ, (ραπίζω,) a blow with the open hand, slap, espec. on

the cheeks or ears, Mk. xiv. 65, οἱ ὀφθαλμοὶ ραπίσασιν αὐτὸν ἑβαλλόν. John xviii. 22. xix. 3. Sept. Is. l. 6, and lat. Class.

Ῥαφίς, ἴδος, ἡ, (ράπτω, to sew,) a needle, Matt. xix. 24. Mk. x. 25. Lu. xviii. 25. Hippocr. de Morb. lib. ii. c. 26. Nicet. Annal. viii. 4.

Ῥέδα or Ῥέδη, ης, ἡ, Lat. rheda, i. e. a carriage with four wheels for travelling, a chariot, Rev. xviii. 13.

Ῥέω, f. ρεύσω or ρεύσομαι, to flow, intrans. John vii. 38, ποταμοὶ—ρεύσουσιν ὕδατος ζῶντος. Sept. and Class.

Ῥέω, obsol. to speak, see in Εἶπον.

Ῥήγμα, ατος, τὸ, (ρήγνυμι,) a rending, breach, ruin, Lu. vi. 49. Sept. Amos vi. 11. Pol. xiii. 6, 8.

Ῥήγνυμι & Ῥήσσω, f. ξω, gener. to rend, tear, break; in N. T. I. PROP. and 1) of things, to rend, burst, as leather bottles or skins, Mk. ii. 22. Lu. v. 37, ῥήξει ὁ νῆος οἶνος τοὺς ἀσκούς. Pass. Matt. ix. 17. Sept. and Class., chiefly of rending garments. 2) of persons, to rend, to tear, to lacerate, e. gr. as dogs, Matt. vii. 6. Also to dash to or on the ground, as a demon, one possessed, Mk. ix. 18. Lu. ix. 42, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. So Sept. Is. xiii. 16. Wisd. iv. 19. Artemid. i. 60, ῥήξει τὸν ἀντίπαλον, of a wrestler.—II. FIG. & absol. to break forth, (by bursting all bonds.) i. e. into rejoicing and praise, Gal. iv. 27, ῥήξον καὶ βόησον, where αὐτὸν ῥ. supply φωνήν, lit. 'cause a sound to break forth:' so Is. xlix. 13. lii. 9, ὄηξαι εὐφροσύνην. The φωνήν is gener. expressed in the Class. as Hdot. i. 85. v. 93, & oft. Arist. Nub. 960.

Ῥῆμα, ατος, τὸ, (ρέω, see in Εἶπον,) prop. 'that which is spoken, a word': I. prop. a word, as uttered by the living voice, Acts vi. 11, ῥήματα βλάσφημα. ver. 13. x. 44, al. Sept. and Class.—II. collectively, word, also plur. words, equiv. to saying, speech, discourse: 1) gener. Matt. xii. 36, πᾶν ῥῆμα ἀργόν. Mk. ix. 32. Lu. i. 38. ii. 17, 19, 50, 51, where πάντα τὰ ῥήματα ταῦτα may have reference to both sayings and doings, namely, the words spoken, and all the circumstances connected with the affair just before spoken of. So in Sept. & Class. 2) equiv. to charge, accusation, Matt. v. 11. xviii. 16. 2 Cor. xiii. 1. 3) equiv. to prediction, prophecy, e. gr. ῥήματα προειρημένα, 2 Pet. iii. 2. Jude 17. So τὰ ῥήματα τοῦ Θεοῦ, Rev. xvii. 17 in text. rec. 4) promise, e. gr. from God, Lu. ii. 29. Heb. vi. 5, καλὸν γευσάμενοι Θεοῦ ῥῆμα. So Sept. 1 Kings viii. 20. xii. 16. 5) command, Luke v. 5. So ῥῆμα Θεοῦ,

word of God, his omnipotent decree, Heb. xi. 3. impl. Heb. i. 3. Also Lu. iv. 4. Matt. iv. 4, ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ, i. e. meton. 'upon whatever is ordained by God.' Sept. Josh. i. 13. 1 Sam. xvii. 29. In this sense, too, the word occurs in a monumental inscription in Hdot. vii. 228, κείμεθα, τοῖς κεινῶν ῥήμασι πισθόμενοι. 6) spoken of a teacher, *word*, i. e. *teaching*, *precept*, *doctrine*, e. gr. τὰ ῥήματα τῆς ζωῆς, Acts v. 20. x. 22, ἀκούσαι ῥήματα παρὰ σοῦ. xi. 14. xiii. 42. So ῥήμα, ῥήμα τῆς πίστεως, ῥήμα Θεοῦ or Κυρίου, *the word*, *word of faith*, *word of God*, i. e. 'the doctrines and promises revealed and taught from God,' THE GOSPEL as preached, Rom. x. 8, 17. Acts x. 37. Eph. v. 26. vi. 17. 1 Pet. i. 25; of Jesus, John v. 47, & oft. in St. John's Gospel. τὰ ῥήματα τοῦ Θεοῦ, 'words or doctrine received from God,' John iii. 34. viii. 47. xvii. 8.—III. *meton.* from the Heb. דבר, *things spoken of*, i. e. gener. *thing*, *matter*, *affair*, like the Greek Classical ἔπος and λόγος, Lu. ii. 15, ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονός. i. 65. Matt. xviii. 16. Acts v. 32. So Sept. oft. So οὐ—πάν ῥήμα, (the negat. οὐ being joined with the verb,) *nothing at all*, Lu. i. 37, οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥήμα.

'Ρήσσω, see in 'Ρήγγυμι.

'Ρήτωρ, ὁρος, ὁ, (obsolet. ῥέω,) *a speaker*, *orator*, *advocate*, Acts xxiv. 1, and Class.

'Ρητῶς, adv. (ῥητὸς, said, expressed in words, obsolet. ῥέω,) *in express words*, *expressly*, 1 Tim. iv. 1. Sext. Empir. adv. Log. i. 8, ὁ Ἐπινοφίων ῥητῶς φησιν.

'Ρίζα, as, ἡ, *a root*: 1) prop. Matt. iii. 10. Lu. iii. 9, ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται. Mk. xi. 20, ἐκ ῥίζων, 'from the roots,' i. e. wholly. Sept. and Class. So οὐκ ἔχων ῥίζαν, 'to have no root,' q. d. 'not to take deep root,' Matt. xiii. 6. Mk. iv. 6: *fig.* of those not rooted and established in faith & doctrine, Matt. xiii. 21. Mk. iv. 17. Sept. Ez. xvii. 6, 7, 9. 2) *fig. cause*, source of any thing, 1 Tim. vi. 10, ῥίζα πάντων τῶν κακῶν. Eccles. i. 6, 20. Wisd. xv. 3. Also the root from which any thing springs, Rom. xi. 16—18. Heb. xii. 15, ῥίζα πικρίας, i. e. 'a wicked person whose example is poisonous,' see my note. 3) *meton.* (from the Heb. a sprout, shoot,) *fig. offspring*, *a descendant*, Rom. xv. 12, ἡ ῥίζα τοῦ Ἰησοῦ. Rev. v. 5. xxii. 16, and 1 Macc. i. 11.

'Ριζόω, f. ἴσω, (ῥίζα,) *to let take root*, and pass. or mid. *to be* or *become rooted*, *to take root*, Theophr. Hist. Pl. ii. 5, 6. viii. 5, 4. In N. T. only pass. *fig. to be rooted*, = 'to be strengthened with roots,' *to be firmly fixed*, *constant*, Eph. iii. 18, ἵνα

ἀγάπη ἐρριζωμένοι. Col. ii. 7, and Class. as Plut. de Puer. educ. 9, ἀλλ' ὅταν τις ῥιζώσῃ τὴν δύναμιν.

'Ριπί, ἦς, ἡ, (ρίπτω,) *a throw* or *cast*, as of a stone or weapon, Hom. Il. xii. 462, also the impetus with which a body, when propelled, moves; also the flapping of wings, Eur. Hel. 1122. Æsch. Ag. 864. In N. T. *a jerk* of the eye, i. e. *a wink*, *twinkling*, 1 Cor. xv. 52, ἐν ῥιπῇ ὀφθαλμοῦ, equiv. to a moment of time. The nearest to this phrase is the expression of Soph. Elect. 106, παμφεγγεῖς ἀστρῶν ῥιπᾶς, 'the twinkling of stars.' Comp. Lu. iv. 5.

'Ριπίσω, f. ἴσω, (ρίπις, fr. ῥίπτω, a fan for blowing fire, Aristoph. Ach. 888,) *to fan*, *to blow*, e. gr. fire, fuel, Aristot. de Admirand. τινας λίθους, οἱ καιόνται,—ῥιπιζόμενοι σβέννυνται ταχέως. In N. T. gener. *to move* to and fro, *to toss*, *agitate*, as waves, Ja. i. 6, κλύδωνι θαλάσσης—ῥιπιζόμενα. So Philo, cited by Wets. εἰ μὴ πρὸς ἀνέμου ῥιπιζοῖτο τὸ ὕδωρ. So Dio Chrysost. p. 368, speaking of the vulgus, says, ὑπ' ἀνέμου ῥιπιζέται.

'Ριπτέω, only in pres. and imperf. as a frequentative from ῥίπτω, = *to throw* or *cast repeatedly*, Hdot. iv. 188. Pol. i. 47, 4. In N. T. Acts xxii. 23, ῥιπτούτων τὰ ἱμάτια, i. e. probably *throwing up* or *tossing their outer garments* in the air, as also dust, in furtherance of the uproar. This was customary in theatres and other assemblies. See my note.

'Ρίπτω, f. ψω, *to throw* or *cast*, with a sudden motion, *to hurl*, *to jerk*, with acc. 1) prop. and foll. by eis, Lu. iv. 35, ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. xvii. 2. Matt. xxvii. 5. Foll. by ἐκ with gen. *to cast out*, Acts xxvii. 19, 29. Sept. In a milder sense, = *to put* or *lay down*, as sick persons, with acc. Matt. xv. 30, ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. 2 K. ii. 16. Wisd. xi. 14. Dem. 413, 11, οὐκ ἔχειν ὄκρον τὴν αὐτοῦ ῥίπτει. 2) *to cast forth*, *throw apart*, *scatter*, pass. part. perf. ἐρριμμένοι, *cast forth*, *scattered*, Matt. ix. 36. Dioc. Sic. xiii. 9, τῶν Συρακουσίων—κατὰ τὸν διωγμὸν ἐρριμμένοι. Pol. v. 48, 2.

'Ροιζηδόν, adv. (ροίζεω & ροῖζα, noise, rushing, as of winds and waves,) *with great noise*, with a crash, 2 Pet. iii. 10. So Hero ap. Musæum, 339, ροιζηδόν προκάρηνος ἀπ' ἡλιβάτου πείσα πύργου.

'Ρομφαία, as, ἡ, *a sword*, prop. a long, broad, and straight sword, (like the old Highland claymore,) used espec. by the Thracians, Thuc. ii. 96. vii. 27. Plut. Paul. Æmil. 18. In N. T. gener. Rev. i. 16, ρομφαία δίστομος ὄξεῖα. ii. 12, 16.

vi. 8. xix. 15, 21. Fig. Lu. ii. 35, σου δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, i. e. 'anguish of soul shall come upon thee.' Sept. Ex. xxii. 26. Ez. v. 1. Jos. Ant. vi. 12, 4, ἡ ῥομφαία τοῦ Γολιάθου. vii. 12, 1.

'Ρῶμη, ης, ἡ, (obsol. ῥύω, equiv. to ἐρύω,) prop. *impetus, impulse, onset*, equiv. to ῥόμη. In the later usage and N. T. a *street, lane, alley* of a city, in distinction from ἡ πλατεία, (which see.) Matt. vi. 2. Lu. xiv. 21, εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts ix. 11. xii. 10. Sept. Is. xv. 3. Tob. xiii. 18. Ecclus. ix. 7. Pol. vi. 29, 1.

'Ρύομαι, f. ῥύσομαι, depon. mid. (obsol. ῥύω, equiv. to ἐρύω,) prop. *to draw towards oneself*; hence by impl. *to draw or snatch from danger*, = *to rescue, deliver*; or foll. by acc. simpl. Matt. xxvii. 43, ῥύσασθω νῦν αὐτόν. 2 Pet. ii. 7. Absol. Rom. xi. 26, ὁ ῥύόμενος, 'the deliverer,' as oft. in Sept. With an adjunct *from whence*, e. gr. foll. by ἀπό with gen. Matt. vi. 13, ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, al. *sæpe*, and Sept. Foll. by ἐκ with gen. Rom. vii. 24, τίς με ῥύσεται ἐκ τοῦ σώματος—; 2 Cor. i. 10. Col. i. 13, al. and Class. Pass. Lu. i. 74. 2 Tim. iv. 17, and Sept.

'Ρυπαρεύομαι, depon. mid. (ῥυπαρός,) *to be filthy*, fig. Rev. xxii. 11, in lat. ed.

'Ρυπαρία, ας, ἡ, (ῥυπαρός,) prop. *filth, filthiness*, fig. Ja. i. 21, ἀποθίμενοι πᾶσαν ῥυπαρίαν, meaning, 'fleshly sins,' such as gluttony, drunkenness, fornication, &c.; spiritually with allusion to laying aside a filthy garment, ῥυπαρὰν ἰσθῆτα. In the moral sense it occ. in Plut. Prec. Conjug. § 28, and so ῥυπαίνεσθαι, 'to be polluted with vice,' in Dion. Hal. & Plut. and ῥύκος for the defilement of the soul, in Lucian, t. i. 542. ii. 800.

'Ρυπαρός, ἀ, ὄν, adj. (ῥύκος,) *filthy, foul*, Ja. ii. 2, πτωχὸς ἐν ῥυπαρᾷ ἰσθῆτι. Sept. and Class. Fig. Rev. xxii. 11, in later edit. Sept. So Act. Thom. § 13, ῥυπαρὰ ἐπιθυμία.

'Ρύκος, ον, ὁ, *filth, filthiness*, 1 Pet. iii. 21, οὐ σαρκὸς ἀπόβεις ῥύκου. Sept. Job xiv. 4. Is. iv. 4. Luc. Anachar. v. Gymnae. 29. Pol. xxxii. 7, 8.

'Ρυπῶω, f. ῥύσω, (poet. for ῥυπάω, fr. ῥύκος,) *to be filthy*, in text. rec. Rev. xxii. 11, ὁ ῥυπῶν, ῥυπωσάτω ἔτι. Hom. Od. vi. 87. Aristoph. Av. 1271.

'Ρύσις, εως, ἡ, (ῥέω, which see,) a *flowing, flux*, e. gr. αἵματος, Mk. v. 25. Lu. viii. 43, 44. Sept. Lev. xv. 24, sq. Ael. V. H. vi. 6, τὴν ῥ. τοῦ αἵματος.

'Ρυτίς, ἰδος, ἡ, (obsol. ῥύω, equiv. to

ἐρύω,) a *wrinkle*, i. e. as drawn together, contracted, Aristoph. Plut. 1051. Diod. Sic. iv. 51; fig. Eph. v. 27.

'Ρύω, see 'Ρύομαι.

'Ρώννυμι, f. ῥώσω, *to strengthen, make firm*; more usually perf. pass. ἔρρωμαι as present, *to be strong, well*; in N. T. only imperat. ἔρρωσο, as a formula at the end of epistles, like Lat. *vale*, Engl. *farewell*, Acts xxiii. 30, ἔρρωσο. xv. 29, ἔρρωσθε.

Σ.

Σαββατισμὸς, οὔ, ὁ, (σαββατίζω,) prop. *a keeping sabbath*, i. e. *rest, a ceasing from labour*; in N. T. Heb. iv. 9, ἀπολαίπεται σ. τῷ λαῷ τοῦ Θεοῦ, where is meant, not a mere *resting*, but such a rest as God entered into, when he had finished his work of creation; namely, a complete, holy, and happy rest; wherein it is further intimated, that the sabbath was instituted as a symbol of that *eternal rest* which 'remaineth for the people of God.' See more in my note there. The word occurs also in Plut. de Superst. 3.

Σάββατον, ου, τὸ, *sabbath*, Heb. prop. *rest, a ceasing from labour*; pl. τὰ σάββατα, often for the sing., dat. pl. τοῖς σάββασι. I. PROP. *the sabbath*, i. e. the Jewish sabbath, the seventh day of the week: 1) *sing.* Mk. ii. 27, τὸ σάβ. διὰ τὸν ἀνθ. ἐγένετο. Matt. xii. 5. Mk. ii. 27. vi. 2. ἡ ἡμέρα τοῦ σαβ. Lu. xiii. 14, 16. vi. 1, and Sept. *sæpe*. 2) *plur.* in a plural signif. Acts xvii. 2, ἐπὶ σάββατα τρία. Col. ii. 16: elsewh. only in gen. and dat., equiv. to *sing.* Matt. xxviii. 1, ὄψις σαββάτων. ἡ ἡμέρα τῶν σαββάτων, Lu. iv. 16. Mk. ii. 23, 24. iii. 2, 4.—II. ΜΕΤΟΝ. a period of seven days, a *week*, *sing.* Mk. xvi. 9, πρώτη σαββάτου. Lu. xviii. 12, δις τοῦ σαβ. Pl. Matt. xxviii. 1, εἰς μίαν σαββάτων. Mk. xvi. 2. Lu. xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2, and Sept.

Σαγήνη, ης, ἡ, (σαγή, fr. σάττω,) a *net*, used in fishing, and drawn to the shore, 'something like our *draw-net*, which, when sunk into the river and dragged to the shore, sweeps, as it were, the bottom, and was therefore called *corriculum*. In this, however, it differed from an ordinary draw-net, that besides being far larger, and of stouter materials,—formed of wattled work, osier, or cane,—it was intended to take not *part* of the fish of a pool or stream, but the *whole*, of every kind, size, and quality: whence its name, lit. 'that into which all the fish of a pool or part of a river were *inclosed* and *crammed together*.' So Pol. xii. 2, 5, σάττωσις εἰς

ἀγυγεία, which seems alluded to in the words of St. Matt. xiii. 47, *σαγήνη βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαούση*. Such is also alluded to in the figurative use of the verb *σαγηεύω* in Hdot. vi. 31. Æschyl. Ag. 1353. Plato, p. 698, and other writers, as said of capturing all the inhabitants of a country. Besides the N. T., the word occurs also in Sept. (as Ez. xxvi. 5, al.) & later writers, as Appian, Ælian, and Artemid. prop.; also fig. in Plut. vi. 647, 3, *ἔμειναν ὡσπερ ἐν σαγήνῃ μίαν, τῇ δεισιδαιμονίᾳ, συνδεδεμένοι*.

Σαίνω, f. *ανῶ*, (fr. *σειαίνω*, kindred with *σειάω*,) to move, stir, or shake any thing, and by implication, out of its place. Hence fig. to move in mind, perturb. So Eurip. Rhes. 55, *σαίνει μ' ἔνυγχος φρουκτωρία*, and pass. to be perturbed, 1 Th. iii. 3, *τῷ μηδίνα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις*, 'should be perturbed in mind, and moved from the faith.' Comp. Acts ii. 25, *ἵνα μὴ σαλευθῶ*, where see my note. So Diog. Laërt. viii. 1, 21, *οἱ δὲ, σαινόμενοι τοῖς λεγομένοις, ἰδάκρον*.

Σάκκος, ου, ὁ, Hebr. שָׂק, *sack-ing, sack-cloth*, i. e. coarse black cloth, commonly made of hair, Rev. vi. 12, and used for straining liquids; also for sacks, and for mourning-garments, worn by prophets, and by ascetic persons gener., Matt. iii. 4. Hence in N. T. gener. Rev. vi. 12, ὁ ἥλιος μέλας ἐγένετο ὡς σάκκος τρίχινος, comp. Is. 1. 3. Ecclus. xxv. 17. Of mourning-garments, Matt. xi. 21, *ἐν σάκκῳ καὶ σποδῷ*. Lu. x. 13. Of a prophet's garment, Rev. xi. 3.

Σαλεύω, f. *εύσω*, (*σάλος*, the surge of the sea,) prop. to move to and fro, to shake, trans. i. e. to put into a state of waving, vibratory motion. I. PROP. with acc. Lu. vi. 48. Heb. xii. 26, *οὐ ἢ φωνὴ τὴν γῆν ἐσάλειψε*. Pass. *σαλεύεσθαι*, prop. used of the tossing to and fro of ships at anchor, see Thuc. i. 137; but also of any other tossing, as Matt. xi. 7. Lu. vii. 24, *κάλαμον ὑπὸ ἀνέμου σαλευόμενον*. Matt. xxiv. 29, *αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται*, denoting the destruction of states and potentates. So Plut. Dion. 8, *τὴν τυραννίδα σαλεύουσαν*. Acts iv. 31, al. of an earthquake, *ἐσαλεύθη ὁ τόπος*. So Æsch. Prom. 1117, *χθὼν σεσάλευται*. Luke vi. 38, *μέτρον πεπ. καὶ σεσαλευμένον*, i. e. shaken down. Also Sept. Jos. and Class. Fig. of things ready to fall and perish, Heb. xii. 27, where *τὰ σαλευόμενα*, things shaken and ready to fall, means the Mosaic dispensation; while *τὰ μὴ σαλευόμενα* designates the Christian dispensation.—II. METAPH. to move in mind, to agitate, disturb, with acc.

Acts xvii. 13, *τοὺς ὄχλους σαλεύειν, ἢ agitate the people*, i. e. to cause a tumult. So in the Class. writers not unfrequently, (as Soph. Ed. R. 25. El. 1074,) political turbulence is compared to the tossing of a tempestuous sea. Pass. Acts ii. 25, *ἵνα μὴ σαλευθῶ*, i. e. 'that I should not by calamity be shaken or troubled, namely, so as to have my firm faith and trust in God disturbed.' Comp. 1 Th. iii. 3. So also 2 Th. ii. 2, *εἰς τὸ μὴ σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός*, 'that ye should not [suffer yourselves to] be troubled;' i. e. that ye be not shaken from the hitherto settled persuasion of your minds; where we have, I conceive, (as in a similar passage of Arrian cited by Wets. *μη ἀποσαλεύεσθαι διὰ τῶν σοφισμάτων*), a metaphor taken from a ship torn from its anchorage, and carried out to sea. 1 Macc. vi. 8. Ecclus. xxix. 18. xlvi. 19.

Σάλος, ου, ὁ, prop. any vibratory motion, tossing to and fro, especially of a ship at sea, or rocking at anchor; hence in N. T. put for the rolling sea, billows, Lu. xxi. 25, *ἡχούσης θαλάσσης καὶ σάλου*. Sept. Jonah i. 15. Ps. lxxxix. 10. Plut. Thes. 20. Diod. Sic. xx. 74. Soph. Phil. 271. Aristoph. Theam. 872.

Σάλπιγξ, ιγγος, ἡ, a trumpet, 1 Cor. xiv. 8. Rev. i. 10. iv. 1. vii. 2, 6, 13. ix. 14. As announcing the approach or presence of God, Heb. xii. 19; or also the final advent of the Messiah, Matt. xxiv. 31, *μετὰ σάλπιγγος φωνῆς μεγάλης*, (for *μετὰ μεγ. φωνῆς σάλπιγγος*, an allusion, we may suppose, to the method of convoking solemn assemblies among the Jews and Gentiles, namely, by sound of trumpet,) 1 Cor. xv. 52, *ἐν τῇ ἐσχάτῃ σάλπιγγι*. 1 Th. iv. 16, σ. Θεοῦ. Sept.

Σαλπίζω, f. *ίσω*, (*σάλπιγξ*), aor. 1. *ἐσάλπισα*, to sound a trumpet, intrans. Matt. vi. 2, *μη σαλπίζης ἐμπροσθέν σου*. 1 Cor. xv. 52. Rev. viii. 6, sqq. ix. 1, 13. x. 7. xi. 15. Sept. and Class.

Σαλπιστής, ου, ὁ, (*σαλπίζω*), a trumpeter, Rev. xviii. 22. Dion. Hal. Ant. iv. 17, and lat. Class.

Σανδάλιον, ου, τὸ, (dim. of *σάνδαλον*), a sandal, i. e. a wooden or leather sole, covering the bottom of the foot, and bound on with thongs, Mk. vi. 9. Acts xii. 8. Sept. and Class.

Σανίς, ἰδος, ἡ, a board, plank, e. gr. of a ship, Acts xxvii. 44, *ἐπὶ σανίσιν*: meaning planks from a ship's deck. So the full phrase in Pol. i. 22, 9, *ταῖς σανίσι τῶν καταστροφμάτων*. The ellipsis occurs also in Eurip. Hel. 1572, *οὐκ ἤθελ' ὀρθὸς σανίδα προσβῆναι κάτω*, 'to put his foot on the deck.' Anthol. i. 55, 15, *κλασ-*

θείσης ποτὲ νηὸς ἐν ὕδασι, δῆριον
ἐθάτο Δισσοὶ ὑπὲρ μούνης μαρνάμενοι
σανίδος.

Σακρός, ἄ, ὄν, adj. (σῆπω,) *bad*: the word signifies, I. prop. 'what is decayed and rotten,' as said either of vegetable or animal substances; hence by meton. what is *refuse and worthless*, as old vessels, or small fishes, Matt. xiii. 48; also, when applied to trees or fruit, what is of a *bad quality*, Matt. vii. 17, 18. xii. 33. Lu. vi. 43.—II. fig. in a moral sense, *corrupt, foul*, Eph. iv. 29, πᾶς λόγος σακρός, namely, as opp. to λόγος ἀγαθὸς πρὸς οἰκοδομήν just after, 'any kind whatever, of bad and unprofitable discourse, as brawling, slandering, and the foolish talking and jesting' just before mentioned. Thus it differs little from the ῥῆμα ἀργὸν of Matt. xii. 36. Comp. Arrian Epict. iii. 16, τὰ σακρὰ λαλοῦσι, et al.

Σάκφειρος, οὐ, ἡ, *sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. xxi. 19. Sept. Jos. and Class.

Σαργάνη, ης, ἡ, (comp. Hebr. שָׂרָו, to interweave, to braid,) prop. 'any thing braided, twisted, interwoven,' e. gr. a cord, Æschyl. Suppl. 769. In N. T. a rope-basket, network of cords, 2 Cor. xi. 33; comp. Acts ix. 25, σπυρίς: so Athen. p. 119, & 407.

Σάρδιος, οὐ, ὁ, i. q. *sardius*, Rev. iv. 3, in text. rec.

Σάρδιος, οὐ, ὁ, *sardius*, *sardian*, a precious stone of a blood-red, or sometimes of a flesh-colour, more commonly known by the name of *carnelian*, and called *σάρδιος*, as brought from Sardinia. Rev. iv. 3, in later edit. xxi. 20. Sept. Ex. xxviii. 17. Ez. xxviii. 13.

Σαρδόνυξ, υχός, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian, Rev. xxi. 20. Jos. Ant. iii. 7, 5.

Σαρκικός, ἡ, ὄν, adj. (σάρξ,) *fleshy, carnal*, pertaining to the flesh or body, opp. to πνευματικός. 1) generally of THINGS, τὰ σαρκικά, equivalent to *things corporeal, external, temporal*, Rom. xv. 27. 1 Cor. ix. 11. 2) as implying weakness, frailty, imperfection, e. gr. of PERSONS, *carnal, worldly, human*, and so *imperfect*, used of wisdom acquired by human means, or man's natural powers, and tending only to carnal or worldly ends, 1 Cor. iii. 1, ὡς σαρκικοῖς, ὡς νηπιόις ἐν Χρ. ver. 3, 4. Of things, *carnal, human*, 2 Cor. i. 12, οὐκ ἐν σοφία σαρκικῇ. x. 4, ὅπλα οὐ σαρκικά, ἀλλὰ δυνατὰ κ.τ.λ.

Heb. vii. 16, οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, i. e. 'frail, transient, temporary,' opp. to κατὰ δύναμιν ζωῆς ἀκατάλυτου: also *carnal*, as opp. to the spiritual service of our High-Priest Christ. 3) as implying sinful propensity, *carnal*, subject to carnal lusts or infirmities, e. gr. of persons, Rom. vii. 14, ἐγὼ δὲ σαρκικός εἰμι: of things, the lusts themselves, 1 Pet. ii. 11, τῶν σαρκικῶν ἐπιθυμιῶν, *carnal desires*, i. e. 'having their seat in the carnal nature of man.'

Σάρκινος, η, οὐ, adj. (σάρξ,) prop. *fleshy, corpulent*, Theocr. xxi. 66. Pol. xxxix. 2, 7. In N. T. *fleshy, of flesh*, and therefore soft, yielding to the touch, opp. to λίθινος, 2 Cor. iii. 3, ἐν πλαξί καρδίας σαρκίνας. Comp. Sept. καρδία σαρκίση, Ez. xi. 19. xxxvi. 26. Plut. adv. Colot. 27, init.

Σάρξ, σαρκός, ἡ, *flesh*, i. e. of a living man, or animal, in distinction from that of a dead one, which is κρέας. I. PROP. *flesh*, sing. as one of the constituent parts of the body, Lu. xxiv. 39, πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει. 1 Cor. xv. 39. Sept. and Class. More commonly plur. αἱ σάρκες, lit. *fleshy parts*, Rev. xix. 18, ἵνα φάγητε σάρκας βασιλείων. ver. 21: fig. and hyperbol. to consume, destroy, James v. 3; to maltreat, Rev. xvii. 16. Sept. and Class.—II. METON. *flesh*, equiv. to THE BODY, *corpus*, the animal or external nature, as distinguished from the spiritual or inner man, τὸ πνεῦμα, freq. in N. T. but rare in Class. I. gener. and without any good or evil quality implied: 1) opp. to πνεῦμα expr. 1 Cor. v. 5, εἰς δλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ. 2 Cor. vii. 1. Col. ii. 5. 1 Pet. iv. 6. Also σάρξ καὶ αἷμα as a periph. for *humanity*, Heb. ii. 14. Ecclus. xiv. 18. Simply, John vi. 52, comp. below; 2 Cor. xii. 7, σκόλοψ τῇ σαρκί, where see my note. Col. i. 24. ii. 1, τὸ πρόσωπόν μου ἐν σαρκί. ver. 23. Heb. ix. 10. Acts ii. 26, ἡ σάρξ μου, *my body*, i. e. I. metaph. John vi. 51, καὶ ὁ ἄρτος—ἡ σάρξ μου ἐστίν, meaning that 'Jesus himself is the principle of life and nutrition to the regenerated soul,' ver. 53—56, comp. Matt. xxvi. 26, σῶμα. Plut. adv. Col. 20, μέχρι τῶν περι σάρκα τῆς ψυχῆς δυνάμιων. Spec. *mortal body*, in distinction from a future and spiritual existence, 2 Cor. iv. 11, ἡ ζωὴ—ἐν τῇ θνητῇ σαρκί ἡμῶν. Gal. ii. 20. Phil. i. 22, 24. 1 Pet. iv. 2. 2) put for that which is merely *external* or only apparent, in opp. to what is internal and real, John vi. 63, τὸ πνεῦμα ἐστὶ τὸ ζωοποιούν, ἡ σάρξ οὐκ ὠφελεῖ οὐδέν. viii. 15. 1 Cor. i. 26, σοφοὶ κατὰ σάρκα. 2 Cor. v. 16. Eph. vi. 5, κυριοὶς κατὰ σάρκα. Philem. S 2

16: so of outward affliction, 1 Cor. vii. 28, *ἄλψω δὲ τῇ σαρκὶ ἕξουσιν*. 2 Cor. vii. 5. Gal. iv. 13, 14. 1 Pet. iv. 1. Spec. of circumcision in the flesh, i. e. the external rite, Rom. ii. 28. iv. 1, *ἀρνηκίαι κατὰ σάρκα*, 'in respect to circumcision;' 2 Cor. xi. 18. Eph. ii. 11. Gal. iii. 3. vi. 12, 13. Phil. iii. 3, 4. Col. ii. 13. 3) as the medium of external or natural generation and descent, and of consequent kindred, John i. 13, *οὐδὲ ἐκ Σελήματος σαρκός*. Rom. ix. 8, *τὰ τέκνα τῆς σαρκός*. Eph. v. 29, 30. Heb. xii. 9. Of one's countrymen, Rom. xi. 14. So *κατὰ σάρκα*, 'according to the flesh,' i. e. as to outward kindred, by natural descent, after the regular course of nature, or the manner of men, always however with an implied action of *impurity*, Rom. ix. 3. 1 Cor. x. 18. Gal. iv. 23, 29. *ἐν σαρκί*, id. Eph. ii. 11, and Sept.—II. as implying *weakness* and *frailty*, both physical and moral; opp. to *πνεῦμα* expr. Mk. xiv. 38, *τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής*: also opp. to *Πνεῦμα ἁγίου*, John iii. 6. Simply, Rom. vi. 19, *διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν*. 2 Cor. i. 17. x. 2, *ὡς κατὰ σάρκα περιπατοῦντας*. ver. 3, 'as living and acting on merely human views,' the maxims of human policy. So *σὰρξ καὶ αἷμα*, 'flesh and blood,' 'frail feeble man,' 1 Cor. xv. 50. Gal. i. 16, *οὐ προσανεθέμην σαρκὶ καὶ αἵματι*, meaning, 'had not recourse to mere human counsel,' or the suggestions of my own or any human reason. Eph. vi. 12, *οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα*, with which comp. Ecclus. xiv. 18, *γενεὰ σαρκὸς καὶ αἰματος*. And so occasionally the heathen Philosophers express themselves; e. gr. Plut. adv. Colot. 30, *τῆς κατὰ σάρκα ἡδονῆς*, et al.—III. as implying *sinfulness*, proneness to sin, the *carnal nature*, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral, (in which sense the Greek Philosophers speak of the *σῶμα*,) as opp. to *Πνεῦμα*, i. e. the Holy Spirit or his influences, Rom. viii. 4, *μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα*. ver. 5, 6, 9, 13. Gal. v. 16. Simply, Rom. vii. 5, *ὅτι ἡμεῖς ἐν τῇ σαρκί*. ver. 18, oft. So Theon Alex. in Anthol. Gr. iii. p. 226, *νόον πάθειον ἐν τοῖσι πόνοις ἐκάθηρας, ἕξω σαρκὸς ἕβης*.—III. METON. *flesh*, *human nature*, MAN, *homo*, Matt. xix. 5, *ἔσονται οἱ δύο εἰς σάρκα μίαν*, al.; Jude 7, *σὰρξ ἑτέρα*, 'other flesh,' either by adultery, or perhaps by sodomy; see my note. Also *πᾶσα σὰρξ*, 'all flesh, all men,' all mankind, Lu. xiii. 6. John xvii. 2. Acts ii. 17. 1 Pet. i. 24. *οὐ—πᾶσα σὰρξ*, 'no flesh, no man,' Matt. xxiv. 22. Rom. iii. 20. *μὴ—πᾶσα σὰρξ*, id. 1 Cor. i. 29. Spec. of the incarnation of Christ,

by which he took the human nature upon him, and became subject to suffering and mortality, John i. 14, *ὁ λόγος σὰρξ ἐγένετο*. 1 John iv. 2, 'I. Χρ. ἐν σαρκὶ ἐληλυθότα'. Rom. i. 3, *κατὰ σάρκα*. ix. 5. Eph. ii. 15, *ἐν τῇ σαρκὶ αὐτοῦ*. Heb. v. 7, *ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ*, i. e. 'during the time when he lived as a man among men,' alluding to the period before he had put off his Divine nature. 1 Tim. iii. 16. 1 Pet. iii. 18. iv. 1. Col. i. 22, *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ*, q. d. 'in his body incarnate.' Comp. Ecclus. xxiii. 16, *ἐν σώματι σαρκὸς αὐτοῦ*.

Σαρώω, f. *ώσω*, (*σαίρω*, or rather *σάρω*, a broom,) to sweep, cleanse with a broom, with acc. Lu. xv. 8, *καὶ σαροὶ τὴν οἰκίαν*. Pass. Matt. xii. 44, *οἶκον σισαρωμένον*. Lu. xi. 25. Artemid. ii. 33, p. 119. Pamphil. in Geopon. xiii. 15, 4. A later form instead of the earlier *σαίρω*, which occ. in Eur. Hec. 363, *σαίρειν δῶμα*. Androm. 166. Cycl. 29.

Σάτον, ου, τό, a measure, a Hebrew measure for things dry, Matt. xiii. 33. Lu. xiii. 21, equiv. to $1\frac{1}{2}$ peck English.

Σβέννυμι, f. *σβίσω*, to quench, extinguish, trans. 1) prop. of a light, fire, with acc. Matt. xii. 20, *λίθον τυφόμενον οὐ σβίσει*: see *λίθον*. Eph. vi. 16. Heb. xi. 34. Pass. to be quenched, to go out, Matt. xxv. 8, *αἱ λαμπάδες*. Mk. ix. 44, 46, 48. Sept. and Class. 2) fig. to damp, hinder, repress, to prevent any thing from exerting its full influence, with acc. 1 Th. v. 19, *τὸ Πνεῦμα μὴ σβέννυτε*: meaning, that they should not quench the supernatural gifts of the Holy Spirit, either in others, or in themselves, namely, by neglect or abuse, or by evil living. Understanding the words also to have reference, as they certainly must, to the ordinary sanctifying influences and grace of the Holy Spirit, given to every man to profit withal, the admonition will correspond to another similar one, Eph. iv. 30, *μὴ λυπεῖτε τὸ Πν. τὸ ἄγιον τοῦ Θεοῦ*. In this sense Sept. *σβίσει* τὴν ἀγάπην, Cant. viii. 7. Jos. B. J. vi. 1, 4, *σβ. τὴν χαράν*. AEL. V. H. vi. 1, *θυμόν*, and Plut. oft.

Σεαυτοῦ, ἦς, οὔ, contr. *σαντοῦ*, ἦς, οὔ, (οὐ and αὐτός,) reflex. pers. pron. 2 pers. sing. genit. of *thyself*, dat. *σεαυτῷ*, ἦ, ᾧ, to *thyself*, &c. gen. John i. 22. Acts xxvi. 1, al. dat. Acts ix. 34. xvi. 22, al. acc. Matt. iv. 6. viii. 4. Where a special emphasis is to be laid on αὐτός, it is written separately, e. gr. Lu. ii. 35, *καὶ σοῦ δὲ αὐτῆς*.

Σεβάζομαι, f. *άσομαι*, depon. mid. (*σίβας* and *σίβομαι*,) prop. to be afraid

of doing any thing, from apprehension of Divine wrath or human vengeance. So Hom. II. vi. 167, *σεβάσαστο γὰρ τόγε θυμῷ*. In N. T. to stand in awe of any person, = to reverence, venerate, worship, Rom. i. 25, *ἰσεβάσθησαν καὶ ἐλάτρευσαν τῆ κτίσει*, i. e. as Hesych. expl. *σεβάσμασι προσεκύνησαν*.

Σέβασμα, τος, τὸ, (*σεβάζομαι*), whatever object is worshipped or regarded as God, Acts xvii. 23. 2 Thess. ii. 4. The term was, however, used not only of God, but also of men, viz. sovereigns; they being considered God's vicegerents on earth, Dion. Hal. Ant. i. 30. iv. 1.

Σεβαστός, ἡ, ὄν, adj. (*σεβάζομαι*), prop. venerated, august. In N. T. as an honorary title, and then as a proper name, ὁ Σεβαστός, Lat. *Augustus*.

Σέβω, more usually depon. *σέβομαι*, of which the primary and proper sense is generally supposed to be, to shame oneself, to be ashamed, as Hom. II. iv. 242, *οὐ νυ σέβασθε*; also, to fear to do any thing, from shame, Plato, p. 798, *σέβεται τὸ τι κινεῖν τῶν ποτε καθεστῶτων*. But this seems rather a derived sense, from that of to stand in awe of doing any thing. So Ps. iv. 4, 'stand in awe, and sin not.' xxxiii. 8. cxix. 161, where *σέβασθαι*, though not used by the Sept. would have been the most correct Greek rendering. So in Plato, 254, *σφθείσα* means awe-struck. This may serve to show the near affinity of *σέβω* with *σεύω* and *σειώ*; the prim. sense of *σέβασθαι* being doubtless *σειεσθαι*, 'to be afraid,' to be terrified: whence it was applied to awe as regards the Deity, and then reverence as respects man. Thus 'to be afraid' and 'to tremble at' are terms not unfrequently used of worshipping God. In N. T. the term is exclusively used, with accus. of pers., in the sense to reverence, venerate, worship God, Matt. xv. 9. Mk. vii. 7, *μάτην δὲ σέβονται μὲ*. Acts xviii. 13. xix. 27. Sept. Josh. iv. 24. Job i. 9. Jos. Ant. ix. 10, 1. Diod. Sic. i. 35. Xen. Ag. iii. 2. Spec. part. *σεβόμενος*, either absol. or with τὸν Θεόν, i. e. worshipping the one true God, spoken of proselytes to Judaism from the heathen, in distinction from the Jews, Acts xiii. 43, 50. xvi. 14. xvii. 4, 17. xviii. 7, al.

Σειρά, ἄς, ἡ, (*εἶρω*, necto.) prop. a cord, band: in N. T. a chain, 2 Pet. ii. 4, *σειραῖς ζόφου*, i. e. 'places where utter darkness holds them as it were enchained.' And so in Prov. v. 22. The word in this sense occurs in Jos. Ant. iii. 7, 5. Luc. D. Deor. xxi. 1. Hermet. 3.

Σεισμός, οὔ, ὁ, (*σειώ*), motion, a shaking, prop. of the earth, by an earth-

quake, as Matt. xxiv. 7. xxvii. 54. xviii. 2. Mk. xiii. 8, al. Sept. and Class. Also of the sea, 'maris commotio,' Matt. viii. 24. Sept. Jer. xxiii. 19. This is, in the parallel passages of Mark and Luke, expressed by *λαίλαψ*, (*hurricane*), a term highly suitable; the like being, as travellers testify, very subject to these sudden hurricanes.

Σείω, f. *σειώω*, to move to and fro, to shake, with the idea of shock, concussion, trans. 1) prop. Rev. vi. 13, *συκκῆ—ὑπὸ ἀνέμου μεγ. σειομένη*: of earthquakes, Matt. xxvii. 51, *ἡ γῆ ἐσειέθη*. Act. with acc. Heb. xii. 26, and Class. 2) fig. to move in mind, to agitate, to put in commotion, Matt. xxi. 10, *ἐσειέθη ἡ πόλις*, for *ἐκινήθη*, Acts xxi. 30; namely, as agitated with hope, fear, wonder, or disapprobation, according as each person stood affected. xxviii. 4. Sept. Is. xiv. 16. Ez. xxxi. 16. Pind. Pyth. iv. 484, *πόλις*. Heliodor. x. p. 484. Antiph. cxlvi. 22.

Σελήνη, ης, ἡ, (*σελας*, light,) the moon, Matt. xxiv. 29, al. and Class.

Σεληνιάζομαι, f. *άσομαι*, (*σελήνη*, prop. to be moon-struck, in Greek usage = to be epileptic, to be afflicted with epilepsy, the symptoms of which were supposed to become more aggravated with the increasing moon, (Manetho, iv. 81, 216.) Matt. iv. 24. xvii. 15, *ὅτι σεληνιάζεται καὶ κακῶς πάσχει*, comp. ver. 18, and Mk. ix. 17; and Lu. ix. 39, where it is ascribed to a *δαιμόνιον πνεῦμα*. Indeed, that these *σεληνιαζόμενοι* were not, as certain recent Commentators contend, mere lunatics, I have shewn at large in my note on Matt. iv. 24; also indicating what may be considered the only true view to be entertained of them.

Σεμίδαλις, εως, ἡ, fine flour, Rev. xviii. 13; occ. oft. in Sept. and Jos. and Athen. p. 172.

Σεμνός, ἡ, ὄν, adj. (contr. fr. *σεβόμενος*, venerated, fr. *σέβομαι*), prop. revered, venerable, august; a term originally applied to the Gods, as in Hom. Hym. xii. 1, and H. Cerer. i. 486, and various passages of Homer and Pindar. In N. T. only as applied to men, *grave, dignified*, 1 Tim. iii. 8, 11. Tit. ii. 2, and oft. in Class.; also of things, *honourable, of good repute*, as Phil. iv. 8, *ἅσα σεμνά*, meant of habits of life. So Hdian. i. 2, 6, *σεμνῷ ἦθει καὶ βίῳ σώφρονι*. Plato, p. 290, *τὰ σεμνότατα*.

Σεμνότης, ητος, ἡ, (*σεμνός*), prop. augustness, sanctity, 2 Macc. iii. 12. Jos. B. J. vi. 5, 1. In N. T. respectability of character, and that decorous regularity of life and conversation required in a well-

ordered society, and especially becoming persons 'professing godliness,' 1 Tim. ii. 2, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, where the Vulg. well renders by *honestate*, and iii. 4. Tit. ii. 7. So in Ælian, V. H. ii. 13, and Jos. Contr. Ap. i. 31, we have σεμνότης βίου, and in Hdian. ii. 1, 10, διὰ σεμνότητα αἰδούμενος, 'respected for his worth.' Simil. Jos. Vit. 49, μετὰ πάσης σεμνότητος.

σημαίνω, f. ἀνώ, (σημα,) prop. to give a sign or signal, i. e. public, Sept. Num. x. 9. Jos. Ant. vii. 11, 6. Xen. An. v. 2, 12; also to make known by a sign, Hom. Il. xxiii. 358; hence, as in N. T. to signify, intimate, John xii. 33, σημαίνων, ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. xviii. 32. xxi. 19, where, as oft. the word is used of things future and obscurely made known, as in oracles, &c. So Plut. cited by Weta. has οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει. In Acts xi. 28, with accus. and inf. to declare, makes known, as oft. in Class.; the term being often, as there, applied to the uttering of predictions, &c. So Jos. Ant. vii. 8, σημαίνων τὴν ἐκ τοῦ παιδὸς ἐσομένην ἐπίδοσιον. In Acts xxv. 27, with simple acc. τὰς κατ' αὐτοῦ αἰτίας σημαίνει.

σημεῖον, ου, τό, (equiv. to σημα,) a sign, signal, Hdian. iv. 11, 8; an ensign, standard, Sept. Ia. xi. 12. Hdian. viii. 5, 22. Xen. Cyr. vii. 1, 4, a sign of something past, a memorial, monument. In N. T. 1) a mark or token by which any thing may be known to be what it is, and distinguished from something else; 2) a pledge or assurance taken in evidence; 3) a token of Divine interposition, a miracle. I. prop. a sign, by which any thing is designated, distinguished, known, Matt. xxvi. 48, ἔδωκεν αὐτοῖς σημ. Rom. iv. 11, σημεῖον ἔλαβε περιτομῆς, i. e. circumcision, as τὸ σημεῖον τῆς διαθήκης: comp. Gen. ix. 12, sq. Thuc. vi. 31; spec. a sign by which the character and truth of any person or thing is known, a token, proof, Lu. ii. 12, τοῦτο ὑμῖν τὸ σημ. 2 Cor. xii. 12, τὰ σημ. τοῦ ἀποστόλου. 2 Thess. iii. 17. Sept. and Class.—II. a sign by which the Divine power and majesty is made known, i. e. a supernatural event or act, a miracle, by which the power and presence of God is manifested, either directly, or through the agency of those whom he sends. 1) as wrought by God, 1 Cor. xiv. 22, αἱ γλώσσαι εἰς σημεῖόν εἰσι, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. 'a token to the unbelieving of God's presence and power,' comp. ver. 25. τὸ σημεῖον Ἰωῆ, 'the sign of Jonah,' i. e. 'which God wrought in the case of Jonah,' Matt. xii. 39, comp. v. 40. Meton. of persons sent from God,

whose character and acts are a manifestation of the Divine power, Lu. xi. 30, ἐγένετο Ἰωῆ σημεῖον τοῖς Νιν. ii. 34, οὗτος κείται εἰς σημεῖον ἀντιλεγόμενον, meaning, that 'he should be a signal example of virtue calumniated;' also of signs, wonders, miracles, which God is said to do through any one, ποιεῖν διὰ τινος, joined with τέρατα, Acts ii. 22, 43, al. and Class. as Æl. V. H. xii. 57. Pl. iii. 112, 8. Spec. as foreshowing future events, a sign of future things, a portend, presage, Matt. xxiv. 3, τὸ σημεῖον τῆς σῆς παρουσίας. ver. 30, τὸ σημεῖον τοῦ Υἱοῦ τ. ἀνθ. meaning, 'the visible appearance of the Son of man,' (agreeably to what the Jews understood from the prophecy in Dan. vii. 13;) namely, to take vengeance on the unbelieving Jews, Mk. xiii. 4. Lu. xxi. 11, σημεῖα ἐκ' οὐρ. μεγάλη. ver. 25. Acts ii. 19. 2) of signs, wonders, miracles, wrought by CHRIST and his apostles in proof of their Divine mission, Matt. xii. 38, εὐλόγησεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ver. 39. Mk. vii. 11, 12. John ii. 11, 18, 23, oft.; with τέρατα, iv. 48; δυνάμεις, Acts viii. 13. 3) spoken analogically of signs, wonders, wrought by false prophets claiming to act by Divine authority, Rev. xiii. 13, 14; with τέρατα, Matt. xxiv. 24, al.

σημειῶω, f. ὤσω, (σημεῖον and σημα,) signo, to mark, affix a mark or sign, note with marks, Pol. iii. 39, 8. In N. T. only mid. to mark for oneself, to note, by a metaphor taken from making private memoranda for use; with acc. 2 Th. iii. 14, τοῦτον σημειώσθε, 'note that man down to yourself as one to be shunned.' So Polyb. i. 47, 1, ἀκριβῆς σημειώσασθαι τὸν εἰσπλοῦν; and xli. 11, 12, ἰσημειώσατο τὸν τόπον. Also in an expression adduced by Eustathius on Hom. p. 1535, τὸ ἀστροῖς σημειώσθαι ὁδόν, 'to note down and mark one's course by the stars.' Also Philo Jud. 560, Α. δυοῖ μαρτυρίαις σημειώσάμενος τὸ μηδὲν εἶχθος ὑποτόφισθαι.

Σήμερον, adv. Att. τήμερον, (fr. τήμερα, fr. τῆ ἡμέρα,) this day, to-day. I. prop. Matt. vi. 11, δὲς ἡμῖν σήμερον. ver. 30. Lu. xiii. 32, 33, oft. Sept. and Class. With the art. as adj. ἡ σήμε. scil. ἡμέρα, equiv. to this very day, Acts xix. 40.—II. equiv. to at this time, now, Lu. iv. 21, σήμε. πληρήσεται ἡ γραφή. Acts iv. 9. xiii. 33, oft.; 2 Cor. iii. 15, ἴστε σήμε. where σήμερον is very emphatic, meaning, 'at this very time,' namely, of the admission; and Sept. With the art. as adj. ἡ σήμε. scil. ἡμέρα, Acts xx. 26, ἐν τῇ σήμε. ἡμέρα: so ἀχρι τῆς σήμε. 2 Cor. iii. 14, μέχρι τῆς σήμε. Matt. xi. 23, and ἴστε τῆς σήμε. xvii. 8, unto this day.

Σήκω, f. ψω, to cause to rot, to corrupt, destroy, Sept. Job xi. 12. Dion. Hal. xi. 37. Æsch. Choëph. 989. Usually and in N. T. pass. σήκομαι, 2 perf. σίσσηκα, intrans. to rot, be corrupted, perish. Jam. v. 2, ὁ πλοῦτος ὑμῶν ('your hoarded stores') σίσσηκα. So Hom. ii. 135, καὶ δὴ δούρα σίσσηκε νιῶν. Eur. El. 319, αἶμα πατρὸς μέλαν σίσσηκε. Æl. V. H. xii. 40, but the pass. is far more freq. in Class. and Sept.

Σηρικὸς, ἡ, ὄν, adj. (σῆρ, silk-worm,) *silken*, of silk, Jos. B. J. vii. 5, 4, ἐσθήσασι σηρικαῖς. In N. T. neut. τὸ σηρικόν, scil. ἔνδυμα, *silk, silken stuffs*, Rev. xviii. 12.

Σῆς, σητὸς, ὁ, a moth, or clothes-worm, Matt. vi. 19, 20. Lu. xii. 33. Sept. Is. l. 9. li. 8. Theophr. H. Pl. i. 16. Menander, cited by Wets. τὸ δ' ἱμάτιον οἱ σητῆς.

Σητόβρωτος, ου, ὁ, ἡ, adj. (σῆς, βιβρώσκω,) *moth-eaten*, Ja. v. 2, ἱμάτια ὑμῶν σητόβρωτα. Sept. Job xiii. 28, ἱμάτιον σητ.

Σθενώω, f. ὤσω, (σθίνος, strength,) to strengthen, confirm, absol. 1 Pet. v. 10, σθενώσαι, or, as in text. rec. opt. σθενώσαι.

Σιαγὼν, ὄνος, ἡ, prop. the jaw-bone, jaw, Sept. and Class. In N. T. the cheek, Matt. v. 39. Lu. vi. 29. Sept.

Σιγάω, f. ἤσω, to be silent, keep silence. 1) gener. INTRANS. Lu. ix. 36, αὐτοὶ ἐσίγησαν. xx. 26. Acts xii. 17, al. Sept. and Class. oft. 2) TRANS. like σιωπάω, to keep in silence, keep secret, pass. Rom. xvi. 25, μυστηρίου χρόνους αἰωνίους σεσιγημένον. The act. is not unfrequent in Class.; as Eurip. Med. 80, σίγα λόγον, while the pass. form is rare, the only examples known to me being Eurip. Iph. T. ἐξ ἐμοῦγε πάντα σιγηθήσεται. Hierocl. ap. Steph. Thea. οὐδέποτε σιγώμενος, and Iren. adv. Hær. i. 1, 3, of the sons, (doubtless, with the above passage of St. Paul in mind,) εἰσι δὲ σεσιγημένοι καὶ μὴ γινωσκόμενοι.

Σιγή, ἡς, ἡ, (σιγάω,) *silence*, Acts xxi. 40, πολλῆς σιγῆς. Rev. viii. 1. Wisd. xviii. 14. Xen. Cyr. vii. 1, 25, πολλή σιγή.

Σιδήρεος, εἶα, σου, contr. σιδηροῦς, ἄ, οὔν, adj. (σιδηρος,) *iron*, of iron, Acts xii. 10, πύλην τὴν σιδηρᾶν. Rev. ii. 27. ix. 9. xii. 5. xix. 15. Sept.

Σίδηρος, ου, ὁ, *iron*, Rev. xviii. 12. Sept. and Class. The word is derived from σίζω, to sound, σίδσω and σίσσω, whence σίδω, to make a ringing sound; and, indeed, (it being the most ringing metal known to the ancients,) σίδ. was originally an adjective, signif. 'the ringing

[metal],' and is found as such in Hdot. vii. 65. Aretæus ii. 13. Arrian, Eux. p. 120.

Σικάριος, ου, ὁ, Lat. *sicarius*, (fr. *sica*, the short cutlass which was carried under the arm, like the Italian *stiletto*,) *cut-throat, robber*, Acts xxi. 38, with which comp. Jos. Ant. xx. 8, 6. B. J. ii. 13, 5. vii. 8—11.

Σίκρα, τὸ, Heb. טו, indec. *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine properly so called, (Num. xxviii. 7,) or, according to the more freq. application of the word, what we should call *made wine*, prepared from grain, dates, figs, palms, &c. Lu. i. 15, οἶνον καὶ σίκρα οὐ μὴ πίνῃ, a Nazaritic injunction. See Numb. vi. 3, and comp. Sept. Lev. x. 9. Deut. xxix. 6. Judg. xiii. 4, 7, 14.

Σιμικίνθιον, ου, τὸ, Lat. *semicinctum*, a half-girdle, or garment equiv. to our *apron*, probably of linen, worn by artisans, &c. Acts xix. 12. Comp. Wetst. N. T. ad loc.

Σινᾶπι, εως, τὸ, *mustard, sinapis orientalis*, a plant often growing, in the fertile soil of Palestine, to a very considerable size, Matt. xiii. 31. Mk. iv. 31. Lu. xiii. 19. The expression κόκκον σινάπιως, 'a grain of mustard,' is, as appears from the Rabbinical citations in Wets., a proverbial phrase, for the least, the smallest particle, Matt. xvii. 20. Lu. xvii. 6.

Σινδὼν, ὄνος, ἡ, *fine linen, muslin*, from *Sind*, or India, Hdot. i. 200. ii. 95; i. e. cotton, σινδὼν βυσσίνη, Hdot. ii. 86. vii. 181; also gener. *linen cloth*, Pol. ii. 66, 10. In N. T. *linen cloth, a linen garment*, probably of a square or oblong form, worn by the Orientals at night instead of the usual garments, Mk. xiv. 51, περιβεβλημένος σινδὼνα ἐπὶ γυμνοῦ. ver. 52. Also a *web* or *wrapper* of fine linen, employed to roll around a corpse, previously to interment or embalming, being then secured by linen bandages. Matt. xxvii. 59. Mk. xv. 46, bis. Lu. xxiii. 53. Galen. μὴ γυμνὸς κομιχίσθω, ἀλλὰ περιβεβλημένος σινδὼνα. Hdot. ii. 95, ἦν μὲν ἐν ἱματίῳ ἐνελιξάμενος εὐδῆ ἡ σινδόνι.

Σινιάζω, f. ἄσω, (σινίον, a sieve,) to sift or winnow. Fig. with acc. of pers. impl. Lu. xxii. 31, ὁ Σαρ. ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον, i. e. 'sift you,' scrutinize you, or try your fidelity and constancy.

Σιτευτός, ἡ, ὄν, adj. (σιτεύω & σίτος,) *fed*, i. e. with grain, *fatted*, Lu. xv. 23, τὸν μόσχον τὸν σιτ. ver. 27, 30. Sept. Pol. xxxix. 2, 7. Xen. An. v. 4, 32.

Σιτιστός, ἡ, ὄν, adj. (σιτίξω, σίτος,) *fed*, sc. with grain, *fatted*; subst. τὰ

σιτιστά, animals put up to fatten, *fattings*, Matt. xxii. 4, meaning, calves, lambs, sheep, &c. Jos. Ant. viii. 2, 4. Athen. xiv. p. 666.

Σιτομέτριον, ου, τό, (σίτος, μετρίω,) *grain measured out*, i. e. an allowance, portion, ration, Lu. xii. 42, and lat. Gr. writers. Σιτομετρία occ. in Diod. Sic. ii. 41.

Σίτος, ου, ό, plur. τὰ σίτα, *wheat*, and gener. for *grain, corn*, Matt. iii. 12, συναΐξει τόν σίτον. xiii. 25, 29, 30. Mk. iv. 28. Lu. iii. 17. John xii. 24. 1 Cor. xv. 37. Rev. vi. 6. xviii. 13. In Acts vii. 12, the plural σίτα is used to denote *generality of kind*, as we say *corn or grain*. So σίτος, xxvii. 38, which may mean either, as some explain, *the wheat*, or *the provisions*. Sept. and Class.

Σιωπάω, f. ήσω, (σιωπή, silence, stillness,) *to be silent, still*, intrans. 1) *prop. of persons, to keep silence, be silent*, Matt. xx. 31. xxvi. 63, ό δέ 'Ιησούς έσιώπα. Mk. iii. 4, and oft. Of one unable to speak, *dumb*, Lu. i. 20, Sept. and Class. 2) *fig. of a sea or lake, to be still, calm, hushed*, Mk. iv. 39, σιώπα, πεφίμωσο. The Class. writers use in this case σιγάω, as Hom. Od. xix. 42, σίγα. So Valer. Flacc. viii. 452, 'sileat mare.' Anth. Gr. i. p. 169, 1, σσειγηκεν δέ θάλασσα. Theocr. Id. ii. 38, σιγά πόντος.

Σκανδαλίζω, f. ίσω, (σκάνδαλον,) *prop. to cause to stumble and fall*, by laying a stumbling-block in his way: *pass. to stumble and fall: fig. to bring to ruin*, Aquil. in Prov. iv. 12. Is. viii. 15. xl. 30. Ecclus. ix. 5. xxiii. 8. xxxv. 15. In N. T. *fig. in a moral sense, to be a stumbling-block to any one, to cause him to stumble at or in any thing*: I. GENER. *to offend, vex, prop. to scandalize*, with acc. of pers. Matt. xvii. 27, ίνα δέ μή σκανδαλισωμεν αυτούς. John vi. 61. 1 Cor. viii. 13, bis. Pass. Matt. xv. 12. Rom. xiv. 21. 2 Cor. xi. 29. So Pass. σκανδαλίζεσθαι έν τινι, *to be offended in or at any one, 'to take offence at' his character, words, or conduct, so as to desert and reject him*, Matt. xi. 6, μακάριός έστιν, ός εάν μή σκανδαλισθή έν έμοι, meaning, 'stumble in faith, fall off from his faith in me'; the term σκάνδαλον signif. in a spiritual sense, 'what obstructs us in our Christian course,' and causes us to fall away from the faith, or scruple to receive it. Matt. xiii. 57. xxvi. 31, 33, al.—II. CAUSAT. *to cause to offend, lead astray or into sin*, 'be the occasion of any one's sinning'; with acc. of pers. Matt. v. 29, εΙ δέ ό όφθ. σου σκανδαλίξει σε. ver. 30. xviii. 6, ός δ' άν σκανδαλίση ένα τών μικρών τούτων. ver. 8, 9. Psalt. Salom. xvi. 7, γυναικός πονηράς σκανδαλιζούσης άφρονα. Hence

pass. to be made to offend, to be led astray or into sin, = to fall away from the truth, from the Gospel, &c. Matt. xiii. 21. xxiv. 10. Mk. iv. 17. John xvi. 1.

Σκάνδαλον, ου, τό, a later form for σκανδάληθρον, (σκάζω,) *prop. a trap-stick, a crooked stick on which the bait is fastened; which the animal strikes against, and so springs the trap. By synecdoche, a trap, snare*, Sept. fig. Josh. xxiii. 13. 1 Sam. xviii. 21. Hence gener. 'any thing which one strikes or stumbles against,' a *stumbling-block, impediment*, as Sept. Lev. xix. 14, άπέναντι τυφλού όύ προσθήσεις σκάνδ. In N. T. only fig., in a spiritual sense, *stumbling-block, cause of offence*: 1) gener. 'whatever occasions any one to stumble or fall spiritually;' of Christ, as ή πέτρα σκανδαλου, *rock of stumbling*, Rom. ix. 33. 1 Pet. ii. 7. Also Rom. xi. 9, γενηθήτω ή τράπεζα αύτών—εις σκανδαλον. Ecclus. vii. 6. xxvii. 23. 1 Macc. v. 4. Judith v. 1. 2) 'a cause of offence and indignation,' i. q. *an offence, a scandal*, Matt. xvi. 23, σκάνδαλόν μου ει. 1 Cor. i. 23. Gal. v. 11. Judith xii. 2, ίνα μή γίνηται σκ. ver. 19. 3) 'what occasions any one to err' in his principles or practice, Matt. xviii. 7. Lu. xvii. 1, άνειδεκτόν έστι του μή έλθειν τα σκάνδ. meaning the evils and persecutions which threatened the Christian Church. Rom. xiv. 13. xvi. 17. Rev. ii. 14. 1 John ii. 10, και σκάνδαλον έν αύτω όυκ έστιν, i. e. 'there is in him nothing to lead him into sin:' comp. ver. 11. So Ps. cxix. 165, και όυκ έστιν αυτοις σκάνδαλον. Meton. of persons, Matt. xiii. 41, πάντα τα σκάνδαλα, said of false teachers, who, under the pretence of Christian liberty, inculcated doctrines repugnant to moral virtue.

Σκάπτω, f. ψω, *to dig*, intrans. espec. a trench. So in Thucyd. iv. 90, we have τὰ έσκαμμένα, *trenches*. Lu. vi. 48, ός έσκαψε και έβάθυνε, and xiii. 8. xvi. 3, σκάπτειν όυκ ισχύω, where we have a general term to denote 'working as an agricultural labourer,' την γην εργαζέσθαι. So Pausan. Arcad. 47, τό πεδίον 'I. έσκαπτον, 'cultivated.' Xen. Econ. xv. 14, σκάπτον τό γηίδιον. Hom. Hym. in Merc. 90, φύτα σκάπτεις, and Xen. Ec. xix. 4, τὰ σκαπτόμενα φυτά. The expression was, we may suppose, almost proverbial for working as an agricultural labourer.

Σκάφη, ης, ή, (σκάπτω,) *prop. any thing either 'dug out,' as a channel, trench, or hollowed out, as a trough*, Hdot. iv. 73. In N. T. a *skiff, boat*, (so called with allusion to the first boats constructed being mere trunks of trees hollowed out, like the Indian canoes,) Acts xxvii. 16, 30, 32. Dion. Hal. Ant. iii. 44. Pol. i. 23, 7. Hdot. iv. 73.

Σκέλος, εος ους, τό, plur. τὰ σκέλη, *the leg,* from the hip to the foot, John xix. 31—33, τὰ σκέλη. Sept. and Class. oft. However, I cannot but suspect that the term is here to be taken in a limited sense, for the *κνήμη* or *shin-bone*; a sense indeed rare, and which is unnoticed even by Steph. Theas.; though examples of it do occur, espec. in the plural, as 1 Sam. xvii. 6, (of Goliath,) *καὶ κνημίδες χαλκαὶ ἐπὶ τῶν σκελῶν αὐτοῦ.* Ezek. i. 7, τὰ σκέλη αὐτῶν ὄρθα. Nor is the sense unexampled in Class. Thus Xen. An. iv. 2, 20, *καὶ ἐνός μιν κατὰξαν* (the very term, we may observe, used in the passage of St. John,) τὸ σκέλος. Pol. i. 80, 13, *συντριψάντες τὰ σκέλη.* So also, but in a fig. sense, Arrian, Epict. ii. 12, *παρὰ σκέλος ἀπαντᾷ τοῦτο,* 'this rubs on the skin,' as we say, 'goes against the grain.' Indeed this use is as early as the time of Homer, and probably was the primary one, being found in Π. xvi. 314, *ἔφθη δρεξάμανος πρυμνὸν σκέλος,* where Damm explains it *crurem, schenkelbein.* And Heyne observes, 'σκέλος modo latius patet, ut inde a femore comprehendat et μηρὸν, et γόνυ, et κνήμην, et πόδα, modo (ut hic) angustius crus.' Aristoph. Thesm. 24, *χαλὸς τὸ σκέλη.* Æschyl. Prom. 74, *σκέλη δὲ κίρκωσαν βία.*

Σκέπασμα, ατος, τό, (σκεπάω & σκεπῶ, to cover), covering, i. e. clothing, raiment, 1 Tim. vi. 8, *διατροφῆς καὶ σκεπάσματα,* as we say *clothes.* Jos. B. J. ii. 8, 5, *ζωσάμενοι σκεπάσμασι λινοῖς.* Philo, p. 159, *τῶν περὶ σῶμα σκεπαμάτων ἀμελῶν.*

Σκευή, ἧς, ἡ, gener. any apparatus for any purpose whatever, whether of war or peace, espec. dress or equipage; also *acoutrement* or *equipment,* including *furniture* for a house; in N. T. all the *armamenta* or furniture, equipment, *tackle* of a ship, (as Virg. Æn. v. 15,) otherwise called *σπλα,* as cables, yards, sails, rigging, &c. and denoted by the term τὰ σκευή in Jonas i. 5. Xen. Œcon. viii. 11, 12. Acts xxvii. 19, *τὴν σκευὴν τοῦ πλοίου ἐβρίψαμεν.*

Σκευός, εος ους, τό. Of this term the etymology is too uncertain to be exactly determined. It answers to the Latin *vas,* (which from *πᾶω, to possess,* was primarily *vasum,* fr. *πάσσω,* of the same form as *πράσσω,*) any *utensil* or *article* of furniture, (espec. a vessel to contain anything,) an *implement,* or *tool,* for any kind of work, also a weapon. The general sense, whatever be the derivation of the word, seems to be 'something wrought or made for use,' as *ὄπλον,* fr. *ἔπω,* 'something wherewith one works,' *instrumentum, ὄργανον:* in N. T. it is used, I. GENER. of

furniture, &c. 1) *prop.* of 'any vessel capable of containing any thing,' a vessel, Lu. viii. 16, *οὐδεὶς δὲ λύχνον ἔνας, καλύπτει αὐτὸν σκευή.* John xix. 29, Acts x. 11, 16. xi. 5. So Sept. oft. and Class. e. g. Ælian, V. H. xii. 8. Hdian. iv. 7, 8. Of a *potter's vessel,* or earthen *γγυεῖον,* Rom. ix. 21. Rev. ii. 27, τὰ σκευή τὰ κεραμικά. Sept. Lev. vi. 28, al. Of any article whatever, considered as a *burden* to be carried, Mk. xi. 16, *οὐκ ἤφιεν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ.* So Jos. Bell. ii. 8, 9, *οὐδὲ σκευὸς τι μετακινήσαι.* Of any articles in general, 2 Tim. ii. 20. Heb. ix. 21. Sept. and Class. Also in the plur. *household goods, furniture,* Matt. xii. 29. Mk. iii. 27. Lu. xvii. 31, τὰ σκευή αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. oft. and Class. as Xen. Œcon. viii. 12, *πάντα σκευή ὅσοις περὶ ἐν οἰκίᾳ χροῦνται ἀνθρώποι.* Eunuch. ap. J. Pollux, On. x. 10, *σκευή τὰ κατ' οἰκίαν.* Athen. xiv. 17. 2) *fig.* of the *human body,* as formed of clay, and accordingly frail and feeble, 2 Cor. iv. 7, *ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκευέσιν.* Also of the body generally, considered as the *ἀγγεῖον τῆς ψυχῆς,* as Philo terms it, or, as Cicero styles it, '*vas aut receptaculum animi,*' whence Barnabas, Epist. § 21, calls the human body τὸ καλὸν σκευός: and Hermas applies to it the term *vas,* 1 Th. iv. 4, τὸ ἑαυτοῦ σκευός κτᾶσθαι. So the Hebr. כֵּלִים, *vas,* in 1 Sam. xxi. 5, 'and the vessels (meaning the bodies) of the young men are holy,' or pure. The allusion, however, may be to the human body as the workmanship of the Creator, and consequently to be used according to His will, not *abused.* Thus the term *vas* is employed for the body simply in Lucret. vi. 17, '*vitium vas efficere ipsum* (scil. intelligit) *Omniaque illius vitio corrumpier intus.*' Moreover to this head may best be referred the controverted expression in 1 Pet. iii. 7, *ὡς ἀσθενεστέρῳ σκευή τῷ γυναικείῳ,* where *σκευός,* as it lit. signifies *any thing made,* so it may there have the sense *creature,* lit. *frame-work,* in reference to God the Creator. See my note. So of *persons,* in a moral respect, considered as the *subjects* whereon any thing is to be exercised, whether for *good* or for *evil:* for the former, Rom. ix. 23, *σκευή ἑλπίου.* 2 Tim. ii. 21, *ἵσται σκευός εἰς τιμὴν:* for the latter, Rom. ix. 22, *σκευή ὀργῆς:* in both which cases we have an allusion to the vessels of the potter, as spoken of in ver. 21.—II. SPEC. an *implement, instrument,* lit. 'that by which any thing is effected or done,' synon. with *ὄργανον:* so *σκευή ὀργῆς,* Jer. i. 25. 1) *prop.* of a *thing,* and spec. *the mast* of a ship, as the chief instrument of sailing, Acts xvii. 17, *χαλάσαντες τὸ σκευός* 'having lowered the mast.' Ancient ships

had usually but one mast, which was raised or lowered at pleasure, being so formed as to go into a socket. Comp. Hom. II. i. 434, ἰστὸν δ' ἰστοδόκη πέλασαν. 2) fig. of a person as the instrument of any one, Acts ix. 15, σκευὸς ἐκλογῆς, i. e. 'a chosen vessel, instrument to work my purposes,' said of a person well adapted to the execution of any purpose. So Pol. xiii. 5, 6, Δαμοκλῆς ἦν ὑπηρετικὸν σκευὸς εὐφυΐς. Comp. Jer. l. 25. Is. xiii. 5, in some MSS. σκευὴ ὄργῆς.

Σκηνή, ἦς, ἡ, (Hebr. שָׂכָה, to dwell,) gener. a booth, hut, tent: I. prop. a booth, composed of branches of trees, similar to those hastily raised for temporary purposes by travellers, and such as were reared at the feast of tabernacles, Matt. xvii. 4, ποιήσωμεν ὡς τρεῖς σκηνάς, al. So Sept. Gen. xxxiii. 17. Is. i. 8. Jon. iv. 5. Thuc. ii. 34. Theocr. xv. 16. Dem. 284. 24. Xen. Cyr. ii. 1, 25. Also of skins, &c. a tent, Heb. xi. 9, ἐν σκηναῖς κατοικήσας. So Sept. oft. and Class. Sometimes also the word denoted a permanent house, and fig. a family; and when applied to a royal family, its reign, or kingdom, Acts xv. 16, ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, metaph. and mystically for the family or royal line of David, fallen into weakness and decay. Gener. for abode, dwelling, Lu. xvi. 9, εἰς τὰς αἰωνίους σκηνάς. Rev. xiii. 6, τὴν σκηνὴν αὐτοῦ, scil. τοῦ Θεοῦ, i. e. heaven. So Sept. Job xxxvi. 29. Pa. xviii. 12.—II. spec. the Mosaic TABERNACLE, the sacred tent of the Hebrews, (comp. the σκηνὴ ἱερὰ of the Carthaginians, Diod. Sic. xx. 65,) in which the ark was kept, the seat of the Jewish worship before the building of the Temple. 1) prop. and gener. Heb. viii. 5. ix. 21. xiii. 10. Acts vii. 44, ἡ σκ. τοῦ μαρτυρίου, so called either with reference to the tables of testimony contained therein, or from its being the place where God gave witness of his glorious presence. Sept. Ex. xxix. 4, 10. Num. i. 50, sq. By synecd. spoken of the outer sanctuary of the tabernacle, Heb. ix. 2, 6, 8; also of the inner sanctuary, the Holy of holies, Heb. ix. 3. In Hebr. ix. 11, said of the heavenly sanctum, or visible heavens, (comp. iv. 14,) through which Jesus passed to the highest heaven, or abode of God himself. 2) symbol. of the spiritual, or celestial, tabernacle, of which the material one was a figure, whereas the other was pitched by the Lord, and not men, Heb. viii. 2. ix. 11. Comp. viii. 5. ix. 23, 24; also fig. for the Temple in the heavenly Jerusalem, Rev. xi. 5, ὁ ναὸς τῆς σκ. τοῦ μαρτυρίου. xvi. 3.—III. Acts vii. 43, ἡ σκ. τοῦ Μολοχ, 'the tabernacle of Moloch,' which the idolatrous

Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; probably of a small size, so as to elude the notice of Moses; a sort of case to inclose and carry about the idol in, and formed in imitation of a real tabernacle, like those small models of the Temple of Diana at Ephesus, mentioned at Acts xix. 24. Comp. Petron. 29, 'præterea grande armarium in angulo vidi, in cuius ædicula erant lares argentei positi.'

Σκηνοπηγία, ας, ἡ, (σκηνή, πηγνυμι,) a feast, so called from the booths or tents which, on that occasion, were erected in and about Jerusalem, and which was designed to commemorate the Israelites' dwelling in tents in the wilderness. See more in Calmet, or Horne's Introd. It was the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple, John vii. 2, ἡ ἑορτὴ τῶν Ἰουδ. ἡ σκηνοπηγία. So ἡ σκ. 2 Macc. i. 9, 18. Sept. ἑορτὴ τῆς σκ. Deut. xvi. 16, and oft. as ἑορτὴ τῶν σκηνῶν, Lev. xxiii. 24, al. and Jos. Ant. iv. 8, 12.

Σκηνοποιός, οὔ, ὁ, (σκηνή, ποιέω,) a maker of tents, formed of leather or thick cloth, both for military and domestic purposes; the latter sort being, from the scarcity of inns, much used throughout the East in travelling, and in that warm climate, during the summer season, used as houses. Acts xviii. 3. Comp. σκηνοποιῶμαι, Diod. Sic. iii. 27. Hdian. vii. 2, 8.

Σκῆνος, εος οὖς, τό, equiv. to σκηνή, prop. a booth, tent, (Anthol. Gr. ii. p. 162.) usually, and in N. T. fig. for the body, as the frail and temporary abode of the soul, 2 Cor. v. 1, ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνους, i. e. 'this our earthly tent or house;' 2 Cor. v. 4, οἱ ὄντες ἐν τῷ σκ. Wisd. ix. 15, τὸ γέωδες σκῆνος. So Plato calls the body γῆινον σκῆνος, and other Platonic and Pythagorean philosophers use similar expressions. Longin. de Subl. § 32, calls the body ἀνθρώπινον σκῆνος, in allusion to the term σκῆνος being also applied to the bodies of animals, Æl. H. A. v. 3.

Σκηνώω, f. ὠσω, (σκῆνος,) to pitch a tent, Sept. Gen. xiii. 12. Jos. Vit. § 47. Hdian. vi. 8, 17; in N. T. intrans. to dwell as in tents, foll. by ἐν ἡμῖν, John i. 14, where the expression is used in preference to ζῆν, with allusion to the life of man as a temporary sojourn, and thus it has oft. in Class. the sense 'to take up one's quarters,' as Thuc. i. 89. ii. 52. Xen. An. v. 5, 11; also as better adapted to convey the idea, which seems there intended, of that familiar intercourse and that intercommunity of all the functions of human life which evidenced our Saviour to have

been really and substantially *man* as well as God. With *ἐν* and a dat. of place, Rev. xii. 12. xiii. 6; with *μετά* and a gen. of person, Rev. xxi. 3; with *ἐπί* and accus. of person, Rev. vii. 15, *σκηνώσει ἐπ' αὐτοῦ*, i. e. 'will ever cheer them with his presence, will defend and protect them by his power from all evil and mischief.'

Σκηνώμα, *τος, τό*, (*σκηνώ*), a booth or tent pitched, prop. Xen. An. ii. 2, 17; in N. T. a tabernacle for God, q. d. dwelling temple, Acts vii. 46. So Sept. Ps. cxxxii. 5. xlv. 4. 1 K. ii. 28. viii. 4. Fig. of the body, as the frail tenement of the soul, 2 Pet. i. 13, 14. So also the term is used in Eurip. Heracl. 690, *σμικρόν τό σόν σκηνώμα*.

Σκιά, *ας, ή*, shadow, shade: 1) prop. Mk. iv. 32, *ὑπό τήν σκιάν αὐτοῦ*. Acts v. 15. Sept. and Class. In the sense of darkness, gloom, as *σκιά θανάτου*, death-shade, i. e. thickest darkness, Matt. iv. 16. Lu. i. 79, (with which comp. the similar expression in Hom. Od. iv. 180, *θανάτοιο μέλαν νέφος*, similar to another in Job iii. 5, et al. in Sept. 'the darkness of the grave'); though in the former passage it is used in a fig. sense to denote extreme ignorance and vice; and in the latter, fig. and spiritually, of ignorance as to the means of salvation, the darkness of the natural man, alone to be enlightened by the Sun of Righteousness. 2) metaph. a shadow, i. e. a shadowing forth, adumbration, in distinction from *τό σῶμα*, the body or reality, and *ή εἰκὼν*, the full and perfect image; so of the Jewish rites and dispensation as prefiguring things future and more perfect, Col. ii. 17, *ἃ ἔστι σκιά τῶν μελλόντων, τό δὲ σῶμα Χριστοῦ*. Heb. viii. 5, *σκιά λατρεύουσι τῶν ἑπουρανίων* where *σκιά* is said with allusion to the substantial reality of the other ministry, or temple, in which consists the superiority of its High Priest. Heb. x. 1, *σκιάν γάρ ἔχων ὁ νόμος—οὐκ αὐτήν τήν εἰκόνα τῶν πραγμάτων*. Philostr. Vit. Soph. i. 20, 1, *ὅτι σκιά καί οὐεῖραται αἰ ἡδοναί πάσαι*.

Σκιρτάω, *φ. ήσω*, to leap, spring, intrans. said espec. of animals, though sometimes of men, as Hom. Il. xx. 226. Plut. vi. 46. Hdan. iv. 11, 5; in N. T. to leap for joy, *εὐαῖ*, Lu. vi. 23, *χάρητε καί σκιρτήσατε*, with which comp. Aristoph. Plut. 761, *σκιρτᾶτε καί χορεύετε*. Lu. i. 44, *ἰσκιρτήσαν ἐν ἀγαλλιάσει τό βρέφος*, i. e. 'as it were leaped for joy.' So it is said, Gen. xxv. 22, *ἰσκιρτων τά παιδία ἐν αὐτῇ*.

Σκληροκαρδία, *ας, ή*, (*σκληρός, καρδία*), hardness of heart, obstinacy, perverseness, Matt. xix. 8. Mk. xvi. 14; in the former of which passages it is used

with especial reference to the unyielding, unforgiving spirit of the Jews. So Sept. Deut. x. 16. Jer. iv. 4, it is used to denote the uncircumcision of the heart, and *σκληροκαρδῖος* stands for *perverse in heart*, Prov. xvii. 20. Comp. also Eccclus. xvi. 10.

Σκληρός, *α, ον*, adj. (*σκληρῆαι* fr. *σκέλω*), prop. dried up, i. e. dry, hard, stiff, what we call firm, as not yielding to the touch, Aristoph. Ach. 1161, *σκ. τιτθία*. Xen. Mem. iii. 10, 1, *τά σκλ. καί τά μαλακά*. Wisd. xi. 4, *λίθος σκληρός*. Hence in N. T. hard: I. prop. as said of THINGS, as of winds, *harsh, violent*: so we say, a hard gale. Ja. iii. 4, *ὑπό σκληρῶν ἀνέμων*. So Sept. Prov. xxvii. 16, *βορίας σκληρός ἀνεμος*. Ael. V. H. ix. 14, *σκλ. ἀνεμοι*. Arr. Alex. M. i. 26, 3. ii. 6, 3. Also used of thunder, Herod. ii. 16, and whatever brings with it sounds that painfully press upon the ear. Hence, by a use formed on the above literal one, applied to denote what shocks or is offensive to the mind, John vi. 60, *σκληρός ἔστιν οὗτος ὁ λόγος*. So Sept. Gen. xlii. 7, 30, *λαλεῖν σκληρά αυτοῖς*. Eurip. Frag. 75, *πότῃρα θέλει σοι μαλθακά ψευδή λέγω, ἤ σκληρῇ ἀληθῇ*; So also Stob. p. 97, *ἀπηνῆς οὗτος ὁ λόγος καί σκληρός, ἀλλ' ὁ—μαλακός*. Jude 15, *σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ*, where the sense is *harsh, petulant, rebellious*. Similarly as it is said in Ps. xciv. 4, (a passage evidently in the mind of the sacred writer,) 'how long shall the wicked utter hard things?' or sayings. As said of things done, lit. 'what painfully affects the touch,' *intractable, grievous*, Acts ix. 5. xxvi. 14, *σκληρόν σοι πρὸς κέντρα λακτίζεις*, where we have a proverbial form of speaking, common alike to the Hebrew, Greek, and Latin, expressive of bootless resistance to superior strength. In this sense, too, the word occurs in Sept. Ex. i. 14. vi. 9. Deut. xxvi. 6. Pol. iv. 21, 1. Xen. Mem. ii. 1, 20.—II. of PERSONS, hard, Matt. xxv. 24, *ὅτι σκληρός εἰ ἄνθρωπος*, i. e. *hard-hearted, griping*, one who exacts his due to the uttermost, *ἀκριβοδίκαιος*. And so the term is used in a passage of Arrian cited by Kyrke, *οἱ κατοικοῦντες ἔμποροι σκληρότεροι*, scil. *εἰσι*. And Stob. Serm. p. 383, *ἀνδρὶ σκληρῷ καὶ ἀπό παντός περιζῶντι*. Thus in Sept. 1 Sam. xxv. 3, the term is used of *Nabal*. Many eminent Commentators and Lexicographers, indeed, assign to the word in the above passage of Matt. xxv. 24, the sense *harsh, stern*, which is undoubtedly the more usual one in the best Classical writers, being derived from the physical one, 'what resists the touch.' See Virg. Georg. iii. 502; and so Plato, p. 155,

calls such persons *σκληροὶ καὶ ἀντίτυποι*, *intractable, inexorable*, but that does not so well suit the context there; though, as the notion of what is *unyielding* is common to both senses, it may be *included*. So in Cicero pro Planco, 16, we have 'homo *asper* atque omnibus *iniquus*.'

Σκληρότης, ητος, ή, (σκληρός,) prop. dryness, hardness, της γης, Jos. Ant. iii. 1, 1. hardness of the body, Plut. vi. p. 497: in N. T. fig. κατὰ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, hardness of heart, obstinacy, perverseness, Rom. ii. 5. Sept. Deut. ix. 27.

Σκληροτράχηλος, ό, ή, adj. (σκληρός, τράχηλος,) hard-necked, stiff-necked, i. e. obstinate, perverse, Acts vii. 51, where we have a metaphor taken from refractory oxen, which will not submit their necks to the yoke. So Philo de Educ. § 4, has σκληραύχενες, probably the more Classical term. Sept. Ex. xxiii. 3, 5. Deut. ix. 6, 13. Bar. ii. 22. Ecclus. xvi. 12.

Σκληρῦνω, f. υνω, (σκληρός,) prop. of a thing, to make dry and hard, and fig. to make hard, heavy, grievous, Sept. 2 Chr. x. 4. Judg. iv. 24; of words, 2 Sam. xix. 43; in N. T. fig. only of persons in a moral sense, to harden, i. e. to make obstinate, perverse, with acc. Rom. ix. 18, ὃν δὲ θέλει, σκληρύνει, comp. ver. 17, and Ex. vii. 3, and see my note. Pass. Acts xix. 9. Heb. iii. 13. Foll. by τὰς καρδίας, Heb. iii. 8, 15. iv. 7. Ecclus. xxx. 12, μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι.

*Σκολιός, ά, όν, adj. prop. crooked, bent, (fr. σκόλος, a hook or sickle, and also a hooked thorn, a word occurring several times in Hesych. and which may be compared with the Hebr. גַּנְי, whence our hook, which has both these senses. Now this; again, comes from 2 perf. ἔσκολα (as στίλος fr. ἔστιλα) of σκέλλω, 'to dry up, contract,' and also, like our word warp, 'to bend aside from the perpendicular, to twist aside from straightness by contraction,' and fig. 'to pervert from rectitude and truth.' In its natural sense the word occurs, Wisd. xiii. 13, as an adj. to ξύλον, and in Hdot. ii. 86, to σίδηρος.) In N. T. it is used 1) PROP. of a road, or parts of it, Lu. iii. 5, καὶ ἔσται τὰ σκολιά εἰς εὐθείαν. Sept. Isaiah xlii. 16. Heliodor. i. 6, σκολιὰς γάρ τινας ἀτραπούς. Pind. Pyth. ii. 157, σκ. ὁδοῖς. 2) FIG. crooked, i. e. perverse, wicked, so γενεὰ σκολιά, Acts ii. 40. Phil. ii. 15; a phrase derived from Deut. xxxii. 5, γενεὰ σκολιά καὶ διεστραμμένη. Of masters, equiv. to perverse, peevish, forward, opp. to ἐπεικῆς, 1 Pet. ii. 18. So Sept. Prov. xvi. 28, ἀνὴρ σκόλιος διαπέμ-
--ται κακά.*

Σκόλοψ, σπος, ό, (fr. σκόλος, a hook or thorn; see on σκολιός,) prop. 'any thing pointed and sharp;' fig. a stake, Xen. An. v. 2, 5; the point of a hook, Lucian, Merc. cond. 3; a thorn, or prickle, Sept. Hos. ii. 6. Diosc. ii. 29. Lucian, Ver. Hist. ii. 30, διὰ τινος ἀκανθώδους καὶ σκόλοψων μισότης ἀτραπού. Ael. H. An. x. 13. In N. T. 2 Cor. xii. 7, σκόλοψ τῆ σαρκί, a thorn in the flesh, 'something which inflicts either bodily pain or mental distress.' So Artemid. iii. 33, ἀκανθαὶ καὶ σκόλοπες ὀδύνας σημαίνουσι, διὰ τὸ ὄξύ. In what this affliction consisted, has been not a little disputed. Doubtless it was occasioned by some bodily infirmity; see my note there. By a similar mode of expression it is said, Sept. Ez. xxviii. 24, σκόλοψ πικρίας, and Num. xxiii. 55, σκόλοπες ἐν τοῖς ὀφθαλμοῖς ὑμῶν.

Σκοπέω, f. ήσω, (σκοπός,) prop. to look out at, survey, (as a σκοπός or watchman from a tower;) also, to look at, contemplate, attentively, Pind. Ol. i. 7; also fig. to consider carefully, Hdot. i. 32, σκοπεῖν παντὸς χρημάτων τὴν τελευταίην. Hence, to regard, as Thuc. ii. 43, σκ. τὴν ὠφελίαν, et al. In N. T. to have respect to, with acc. 2 Cor. iv. 18, μὴ σκοποῦντων ἡμῶν τὰ βλέπομενα. Phil. ii. 4, μὴ τὰ ἐαυτῶν ἕκαστος σκοποῦντες. So Thuc. vi. 12, σκ. τὸ ἐαυτοῦ μόνον, 'to consider oneself, one's own interest solely.' With acc. of pers. = to mark, note, Rom. xvi. 17. Phil. iii. 17. 2 Macc. iv. 5. Dem. 1488, 2. Xen. Cyr. ii. 2, 18; with a negat. σκοπεῖν μὴ, prop. to look to it lest, to take heed lest, Lu. xi. 35. Gal. vi. 1. Xen. Mag. Eq. vii. 13.

Σκοπός, οῦ, ό, (σκέπτομαι,) prop. 'a mark to shoot arrows at,' 'an object set up, at which one looks and aims;' e. g. a mark, goal, Phil. iii. 14, κατὰ σκοπὸν διώκω. Sept. and Class.

Σκορπίζω, f. ίσω, to scatter, disperse, trans. 1) prop. with acc. John x. 12, ὁ λύκος σκορπίζει τὰ πρόβατα: xvi. 32. Sept. and lat. Class. Yet it was used in the Ionic dialect, (being, for instance, found in Hecataeus,) and from thence was introduced into the common dialect; or rather, it had, probably, always been, and continued to be, used in the language of common life: so it occ. in Artem. In the proverbial expression, Matt. xii. 30, and Lu. xi. 23, ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, we may suppose it, as συνάγω before, derived from agricultural occupations; the one signifying to scatter abroad grass to be made into hay, or corn to be dried by the sun; the other, to collect the hay or corn, after it has undergone the above process, into heaps. 2) fig. to scatter one's gifts, distribute largely, to be liberal,

bountiful, by a metaphor taken from *sowing*, absol. 2 Cor. ix. 9.

Σκορπίος, ου, ό, a scorpion, (a sort of venomous insect, on which see Calmet,) Lu. xi. 12. Rev. ix. 3, 5, 10. Sept., Jos., & Class. In Lu. x. 19, *πατεῖν ἐπάνω ὀφ. καὶ σκορπίων*, we have a figurative form of expression used of surmounting great evils and difficulties, being preserved from men as venomous in their hostility as scorpions. Comp. Æl. H. An. x. 23, we have *πατούσαι τοὺς σκορπίους ἀπαθείς διαμίνουσι*.

Σκοτεινός, ή, όν, adj. (σκότος,) *dark*, without light, Matt. vi. 23, *ὄλον τὸ σῶμά σου σκοτεινὸν ἔσται*. Lu. xi. 34, 36. Sept. and Class., espec. Plato, Xen. and Æschyl.

Σκοτία, ας, ή, (σκότος,) *darkness*, absence of light. 1) PROP. John vi. 17, *σκοτία ἦδη ἐγγυονεῖ*, 'it was now dark.' xii. 35, *ὁ περιπατῶν ἐν τῇ σκοτίᾳ*. xx. 1. Sept. Job xxviii. 3. Mic. iii. 6. Eurip. Phœniss. 346. So of a *place* of darkness, *ἐν τῇ σκοτίᾳ*, in darkness, i. e. in a dark place, in private, Matt. x. 27. Lu. xii. 3. 2) FIG. of a *state* of darkness, i. e. *moral darkness*, the absence of spiritual light and truth, *ignorance* and *blindness*, including the idea of sinfulness, and the *misery* consequent thereupon, (see Is. ix. 2. Matt. iv. 16. Acts xxvi. 18.) John viii. 12. xii. 35, *ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ*. ver. 46. 1 John i. 5. ii. 8, 9, 11. Meton. of *persons* in such darkness, John i. 5, *ἡ σκοτία*, for *ὁ ἠσχοτισμένοι τῇ διανοίᾳ*, Eph. iv. 18.

Σκοτίζω, f. ἴσω, (σκότος,) *to darken*, 'deprive of light;' in N. T. only pass. *to be darkened*: 1) PROP. Matt. xxiv. 29, *ὁ ἥλιος σκοτισθήσεται*. Mk. xiii. 24. Lu. xxiii. 45. Rev. viii. 12. ix. 2. Sept. Job iii. 9. Eccl. xii. 2. Plut. x. p. 608. Pol. xii. 15, 10. 2) FIG. and spiritually, of the understanding, i. e. of moral darkness, ignorance, Eph. iv. 18, *ἠσχοτισμένοι τῇ διανοίᾳ*, lit. *befooled*, with which comp. similar expressions in Dion. Hal. de Thuc. 83, *ἡ σκοτίζουσα τὴν διάνοιαν ὀχλησις*. Jos. Ant. ix. 4, 3, *τὴν διάνοιαν ἐπισκοτισμένοι*, and Bell. v. 8, 2, *ἐπισκότει αὐτῶν ταῖς γνώμαις διὰ τὰς παρανομίας ὁ Θεός*. Rom. i. 21. xi. 10, *σκοτισθήτωσαν ὁ ὀφθ. αὐτῶν*.

Σκότος, εος ους, τό, (and ου, ό, Heb. xii. 18,) *darkness*, the absence of light. I. PROP. 1) gener. Matt. xxvii. 45, *σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν*. Acts ii. 20, *εἰς σκότος*. 1 Cor. iv. 5, *τὰ κρυπτά τοῦ σκότους*, 'the hidden things of darkness,' i. e. 'done in darkness,' secret things; of the darkness of the *blind*, Acts xiii. 11. Sept. and Class. as Æl. V. H. iii. 18. Xen. Cyr. iv. 2, 2. 2) a *dark place*,

'a place where darkness reigns,' Matt. viii. 12, *ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον*, into the uttermost darkness, 'the farthest dark' prison, as an image of the place of punishment in Hades, or hell; with an allusion, as Bp. Middleton observes, to the Jewish notion of the state of future punishment, Wisd. xvii. 21, corresponding to the *Tartarus* of the Greeks. So at 2 Pet. ii. 4, we have *σειραῖς ζόφου ταρταράσας*, exactly similar to *τὸ σκότος τὸ ἐξώτερον* here; also we have at 2 Pet. ii. 17, and Jude 13, *ὁ ζόφος τοῦ σκότους εἰς αἰῶνα*, i. e. 'thick gloom of darkness for ever,' thickest and eternal darkness.—II. FIG. of *moral darkness*, the absence of spiritual light and truth, *ignorance* and *blindness*, including the idea of sinfulness and consequent misery; see *σκοτία* 2. 1) GENER. Matt. iv. 16, *ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα*. vi. 23. Lu. i. 79; comp. Ps. cvii. 10, Sept. John iii. 19, *ἠγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς*. Acts xvi. 18. Rom. ii. 19. xiii. 12, *τὰ ἔργα τοῦ σκότους*, 'the works of darkness,' wicked deeds; so in Dr. Dupont's Greek version of our noble Collect for Advent Sunday, *δωρῆσαι ἡμῖν χάριν ἵνα ἀποθώμεθα τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός*. 2 Cor. iv. 6, *ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι*. vi. 14. 1 Pet. ii. 9; see Mic. vii. 8. 2) abstr. for *concr. of persons* in a state of moral darkness, *wicked men*, under the influence of Satan, or the *infernal spirits*, as opposed to Christ, the 'Sun of righteousness;' comp. 2 Cor. vi. 14, *ἡ ἐξουσία τοῦ σκότους*, Lu. xxii. 53; perhaps for Satan himself, Col. i. 13; also Eph. v. 8, *ἠτέ ποτε σκότος*. vi. 12.

Σκοτόω, f. ὶσω, (σκότος,) *to darken*, *cover with darkness*, Soph. Aj. 85; pass. Rev. xvi. 10, *ἐγένετο ἡ βασιλεία αὐτοῦ ἠσχοτωμένη*, i. e. emblematic of distress, calamity, destruction. So Joel ii. 6. Nah. ii. 10, 'all faces shall gather blackness.'

Σκύβαλον, ου, τό. This is not derived, as the Lexicographers say, from *κυσί* and *βάλλω*, q. d. *τὸ κυσί βαλλόμενον*, for that would only account, and lamely too, for one of its many uses. I have no doubt that the *σκυ* is corrupted from *σκο* for *ἔξω*, q. d. *τὸ ἔξω βαλλόμενον*, 'what is cast out as refuse.' Thus it is applied 1) to the *offal* (*off-fall*), or *refuse* of a table; 2) to *chaff*, the *refuse* of the grain, and cast out to the dunghill; 3) to the *wreck* or sea-weed cast forth by the sea; 4) to excrement *ejected* from the bowels. Jos. Bell. v. 13, 7. Artem. i. 69. Plut. de Is. and Os. xxvii. 4; and so perhaps in N. T. Phil. iii. 8, *τὰ πάντα ἠγοῦμαι σκύβαλα εἶναι*. So Apuleius Flor. 2, says of Crates, 'rem familiarem *abjicisse*, velut onus ster-

coris, magis labori quam usui. And so Plaut. Truc. ii. 7, 5, 'amator, qui bona sua pro stercore habet.'

Σκυθρωπός, οὐ, ὁ, ἡ, adj. (σκυθρός, grim, stern, fr. σκύζομαι, ὄψ,) prop. *scowling*, as opp. to ἱλαρός; also, *gloomy*, as said of persons in sorrow, Lu. xxiv. 17; and *grim-visaged*, as said of hypocrites, Matt. vi. 16. And so in certain passages, cited by Wets. and others, we have the terms ὑποκριταὶ and σκυθρωποὶ conjoined. Sept. and Class.

Σκύλλω, f. υλῶ. The primary sense of this word is *to tear, rend, and worry*, as dogs or other animals, with tooth and nail, Hesych. σκύλλειν τὸ τοῖς ὄνυξι σπᾶν. And as we use the verb *to worry*, for to harass, trouble and weary any one out, so the Greeks used σκύλλω, e. gr. Hdian. iv. 13, 8. vii. 3, 9. Æsch. Pers. 569, σκύλλονται. Thus in N. T. Mk. v. 35, and Lu. viii. 49, μὴ σκύλλε τὸν διδάσκαλον. Mid. Lu. vii. 6, μὴ σκύλλου. Pass. part. Matt. ix. 36, ὅτι ἦσαν ἐσκυλλμένοι, namely, with the burdensome rites and ceremonies of the Law, and especially the irksome traditions of the Pharisees.

Σκῦλον, ου, τὸ, (σκύλλω, to pluck off the hair, and also to tear off the skin,) prop. *skin, hide*, as stripped off; but usually and in N. T. *spoil, booty*, i. e. stripped from a slain enemy, in opp. to λάφυρα, spoil taken from the living; also *spoil generally*, Lu. xi. 22, τὰ σκύλα αὐτοῦ διαδίδωσιν, lit. 'he scatters his spoils,' the goods of which he has made a spoil. So Thuc. vi. 71, τὰ τῶν πολεμίων σκύλα ἔχοντες. Sept.

Σκωληκόβρωτος, ου, ὁ, ἡ, adj. (σκῶλη, βιβρώσκω,) *worm-eaten, devoured of worms*, spoken of φθειρίασις, the disease of Herod Agrippa, Acts xii. 23. Comp. Jos. Ant. xix. 8, 2. 2 Macc. ix. 9. Theophr. H. Pl. iii. 12. Caus. Pl. v. 9, 1.

Σκῶληξ, ηκος, ὁ, a *worm*, i. e. as feeding on dead bodies, Mk. ix. 44, 46, 48, ὅπου ὁ σκ. αὐ. οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. lxvi. 24, used only fig. for a *part* of the torment of hell; and generally supposed to denote an evil and accusing conscience constantly and eternally preying on the damned. See more in my note. The same image is found in Judith xvi. 17. Ecclus. vii. 17. The word occurs in Sept. and Class.

Σμαράγδινος, η, ου, adj. (σμάραγδος,) of *smaragdus* or *emerald*, Rev. iv. 3, ὁμοιος ὁράσει σμαραγδίνῳ sc. λίθῳ.

Σμάραγδος, ου, ὁ, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including the *emerald*, Rev. 19. Sept. and later Class.

Σμύρνα, ης, ἡ, μυρρῆ, Heb. יָד, the juice of a certain small thorny tree growing in Arabia and Abyssinia, distilling, either spontaneously or by incisions, a kind of liquid, soon hardening into a bitter aromatic *gum*, which was highly prized by the ancients, and was used for incense and perfumes, and also (as we learn from Hdot. ii. 82) employed in embalming, Matt. ii. 11, λίβανον καὶ σμύρναν. John xix. 39. Sept. and Class.

Σμυρνίζω, f. ἴσω, (σμύρνα,) *to mingle with myrrh*; pass. Mk. xv. 23, εἰδίδουν αὐτῷ πιεῖν ἐσμυρμισμένον οἶνον, i. e. wine mingled with myrrh and bitter herbs; see Ὀζος.

Σορός, οὐ, ὁ, originally *an urn* for containing the bones of a dead person, (Hom. II. xxiii. 91,) but afterwards a *coffer, coffin*, Hdot. ii. 78; any receptacle for a dead body, Lucian D. Mort. vi. 4. Æschin. xx. 34. Sept. for a *mummy-chest*, Gen. 1. 26. In N. T. a *bier, or funeral-couch*, on which, among the ancients, the dead of the higher classes were carried forth to burial, Lu. vii. 14. Comp. Sept. κλίνης, 2 Sam. ii. 31.

Σός, σῆ, σόν, pron. poss. *thy, thine*; said of what *belongs* to any one, or is in any way *connected* with him; e. gr. by possession, acquisition, Matt. vii. 3, ἐν τῷ σῷ ὀφθαλμῷ. ver. 22. xiii. 27. Lu. xv. 31. Acts v. 4. τὸ σόν, τὰ σά, *thine, thine own*, 'what is thine,' Matt. xx. 14. Lu. vi. 30. So of society, companionship, Lu. v. 33, οἱ δὲ σοὶ μαθηταί. Mk. ii. 18. John xvii. 6, 9, 10. xviii. 35. οἱ σοὶ, *thy kindred, thy friends*, Mk. v. 19. Of origin, as proceeding from any one, Matt. xxiv. 3, τῆς σῆς παρουσίας. Lu. xxii. 42, τὸ σόν, sc. Φέλημα. John iv. 42. xvii. 17, ὁ λόγος ὁ σός. Acts xxiv. 3, and Class.

Σουδάριον, ου, τὸ, Lat. *sudarium*, a piece of linen, such as was, among the ancients, generally used as a *handkerchief*, but sometimes as a *napkin*, and occasionally also, as appears from the Rabbinical writers, used to *wrap money* in, and lay it by, Lu. xix. 20. John xi. 44. xx. 7. Acts xix. 12. Pollux On. vii. 71.

Σοφία, ας, ἡ, (σοφός,) *wisdom*, prop. *knowledge*, (so it is defined by Xen. Mem. iv. 6, 7, ἐπιστήμη,) *skill, expertness* in any art; e. gr. ἡ σοφία τοῦ τέκτονος, Hom. II. xv. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. ix. 16. Xen. Mem. i. 4, 2 & 3. An. i. 2, 8. Lys. 198, 11. Sept. σοφία, Ex. xxviii. 3 xxxvi. 1, 2. In N. T. *wisdom*, in various senses: I. *skill* in the affairs of life, *practical wisdom, prudentia*, sound judgment, *wise management*, as shown in forming

the best plans, and selecting the best means for carrying them into execution, including the idea of *judgment* and *sound good sense*, Eur. Or. 709, *δει με σώζειν σε σοφία*, et al. In N. T. Acts vi. 3, *ἀνδρας ἐκπτά πλήρεις Πν. ἀγ. και σοφίας*, where see my note; vii. 10. Col. i. 28. iii. 16. iv. 5, comp. 6. Lu. xxi. 15, *στόμα και σοφίαν*, q. d. 'wise utterance,' the faculty of speaking wisely and eloquently. Sept. 1 K. ii. 6. Hdian. i. 5, 23. Plut. Thea. 3. Xen. Mem. iii. 9, 4, 5.—II. *wisdom* in a higher sense, i. e. *deep knowledge*, natural and moral, *learning, science*; implying high cultivation of mind and enlightened understanding. Jos. de Macc. 2, *σοφία δὴ τοίνυν ἐστὶν γνῶσις θείων και ἀνθρώπων πραγμάτων και τῶν τούτων αἰτίων*. Cic. de Off. i. 43, 'sapientia, quam σοφίαν Græci vocant, rerum est divinarum et humanarum scientia.' Hdot. iv. 77. Æl. V. H. ii. 31, and oft. in Plato and Xen. In N. T. 1) *gener.* Matt. xii. 42, and Lu. xi. 31, *τὴν σοφίαν Σολομῶνος*. Acts vii. 22, *πάση σοφία Αἰγυπτίων*, where see my note. Implying learned research, *λόγον μὲν ἔχοντα σοφίας*, Col. ii. 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. xiii. 18. xvii. 9. Sept. Job xi. 6. Prov. i. 2. Dan. i. 17. 2) *spec.* of the *learning and philosophy* current among the Greeks and Romans in the Apostolic age, which stood in contrast with the simplicity and purity of the Gospel, and tended to draw away the minds of men from divine truth; hence called by Paul, *σαρκική*, 2 Cor. i. 12. *ἡ σοφία τοῦ κόσμου*, 1 Cor. i. 19, 20, (where see my note,) iii. 19. *τῶν ἀνθρώπων*, ii. 5, 4, 13. So i. 17, *οὐκ ἐν σοφία λόγου*, 'not in wisdom of words,' 'not with mere philosophy and rhetoric,' et al. Hdot. i. 60. Æl. V. H. xiv. 23. Xen. Conv. iii. 4. 3) in respect to divine things, spiritual *wisdom* and *knowledge*, 'the knowledge of divine and human affairs,' including one's duty both to God and man, represented every where in Scripture as a divine gift, Matt. xiii. 54, *πόθεν τοῦτω ἡ σοφία αὕτη*; Mk. vi. 2. Acts vi. 10. Eph. i. 8, *ἐν πάση σοφία και φρονήσει*. ver. 17. Col. i. 9. 2 Pet. iii. 15. 1 Cor. xii. 8, *ὃ μὲν δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνῶσιως*. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. ii. 6, *σοφίαν λαλοῦμεν—σοφίαν οὐ τοῦ αἰῶνος τούτου*. ver. 7. Meton. of the *author* and source of this wisdom, 1 Cor. i. 30. As conjoined with purity of heart and life, Ja. i. 5. iii. 13, 15, 17, *ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν*. Lu. ii. 40, 52.—III. *ἡ σοφία τοῦ Θ. the Divine wisdom*, Rom. xi. 33, *ὃ βιάθος πλοῦτος και σοφίας και γνώσιως Θ.* 1 Cor. i. 21, 24, comp. 22.

Eph. iii. 10. Col. ii. 3. Rev. v. 12. vii. 12. Of the Divine wisdom as revealed and manifested in Christ and his Gospel, the wise counsel of God for bringing men to the Gospel, Matt. xi. 19, and Lu. vii. 35, *και ἰδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς*, see more in my note. So Lu. xi. 49, *ἡ σοφία τοῦ Θ. εἶπεν*, i. e. 'the Divine wisdom as manifested in me,' Christ; comp. Matt. xxiii. 34, where it is *ἐγώ*: or *ἡ σοφία τοῦ Θ.* is abstr. for concrete, put for *ὁ Θ. ὁ σοφός*: see my note.

Σοφίζω, f. ἴσω, (σοφός,) *to make wise*, i. e. *skilful, expert*, 'to instruct in any art or science,' pass. *to be skilled, expert*, e. gr. *τῆς ναυτιλίας*, ('navigation,') Hes. Op. & D. 647. In N. T. 1) *act. to make wise, to enlighten*, i. e. in respect to divine things, with acc. of pers. 2 Tim. iii. 15, *τὰ ἱερά γράμματα τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν*. So Sept. Ps. xix. 7, *ἡ μαρτυρία Κυρίου πιστή, σοφίζουσα νήπια*. cv. 22. Theoph. ad Autol. ii. p. 82, *οἱ προφήται ὑπὸ τοῦ Θεοῦ σοφισθέντες*. Barnab. Epist. ix. in a bad sense, *ἀγγελοσ ποιηρὸς ἐσέφισεν αὐτοὺς*, i. e. the Jews. 2) *mid. σοφίζομαι* as depon. with acc. of thing, prop. *to make wisely, to devise skilfully*, and also *artfully*, (with allusion to that sense of *σοφία* by which it means *cunning*, whether as employed gener. to over-reach, deceive, and injure others, Hdot. i. 68. ii. 172. iii. 4, & 85, 127. v. 21. ix. 62,) so Hdot. ii. 66, *σοφίζονται τὰδε*. In N. T. only part. perf. as pass. *σεσοφισμένοι μύθοι, cunningly devised fables*, 2 Pet. i. 16. The pass. form occ. also in Ps. lviii. 5, Aq. and Symm., but in an active sense.

Σοφός, ἡ, ὄν, adj. *wise*, in a gener. sense, *skilful* in any art, or well acquainted with any science; in N. T. I. *skilful, expert* in any art, 1 Cor. iii. 10, *σοφὸς ἀρχιτέκτων*. Sept. Isa. iii. 3. 2 Chr. ii. 7. So the Class. oft. apply the epithet to workmen or artisans, espec. builders; so Æsch. Socr. i. 1. Æl. V. H. xiv. 39. See Aristot. Eth. vi. 7.—II. *skilled* in the affairs of life, *discreet, judicious*, practically wise; comp. in *Σοφία* I. 1 Cor. vi. 5, *σοφός, ὃς δυνήσεται διακρίναι κ.τ.λ.* So Sept. Deut. i. 13. 2 Sam. xiii. 3. Is. xix. 11. Hdot. vii. 130. Xen. Cyr. i. 1, 1. An. i. 10, 2.—III. *skilled* in learning and science, i. e. *learned, intelligent, enlightened*, and gener. in respect to things human and divine; comp. in *Σοφία* II. 1) *gener.* as to *human* things, Matt. xi. 25, Lu. x. 21, *ἀπὸ σοφῶν και συνετῶν*, 'the learned and clever.' See my note. Matt. xxiii. 34. Rom. i. 14, *σοφοὺς τε και ἀνοήτους*. xvi. 19. 1 Cor. i. 25. Sept. Prov. i. 6. Eccl. ii. 14, 16. Palaph. liii. 6

Hdian. i. 2, 7. Xen. Mem. i. 6, 11. 2) *spec.* as to the philosophy current among the Greeks and Romans; see in *Σοφία* II. 2. Rom. i. 22, *φάσκοντες εἶναι σοφοί, ἐμυράθησαν.* 1 Cor. i. 19, 20, 26, 27. iii. 18, bis, 19, 20. Xen. Mem. i. 6, 14. iii. 9, 5. 3) in respect to *divine* things, things spiritual and heavenly, *wise, enlightened*, as conjoined with purity of heart and life; comp. in *Σοφία* II. 3. Eph. v. 15. Ja. iii. 13, comp. ver. 17, and see my note.—IV. spoken of GOD, the WISE, as being infinite in wisdom and knowledge, Rom. xvi. 27, *μόνον σοφῶ Θεῶ.* 1 Tim. i. 17. Jude 25, where see my notes.

Σπαράσσω or *ττω*, (*σπάω*), f. *ξω*, prop. to *tear, rend, or lacerate*, as dogs or other animals their prey; so oft. in Class. In N. T. to *convulse, throw into spasms*, like epilepsy, spoken of the effects of demoniacal possession, with acc. Mk. i. 26. ix. 20, 26. Lu. ix. 39. Plut. de Gen. Socr. 22. Max. Tyr. Diss. 23. Galen ad Glaucl. i.

Σπαργανός, f. *ώσω*, (*σπάργανον*, swathing-band, fr. *σπάργω*), to *swathe, wrap in swaddling-clothes*, trans. Lu. ii. 7, 12. Sept. Aristot. H. An. vii. 4. Plut. Quæst. Rom. 5.

Σπαταλάω, f. *ήσω*, (*σπατάλη*, luxury in eating and drinking, fr. *σπαθῆω*, to live luxuriously, fr. *σπάθη*, a curry-comb; so Horat. Epist. i. 4, 15, 'Me pinguem et nitidum, bene curatâ cute, vives,') to *live in luxury*, voluptuously, intrans. 1 Tim. v. 6. Ja. v. 5. Eccclus. xxi. 15. So *κατασπαταλάω*, Sept. Prov. xxix. 21. Anthol. Gr. ii. p. 22.

Σπάω, f. *άωω*, to *draw, i. e. to pull* in any way whatever, gener. with an implied notion of *from one place to another*; thus it signif. 'to draw from or among, or up, out,' &c. In N. T. to *draw out*, as a sword; mid. *σπασάμενος τὴν μάχαιραν*, 'drawing his sword,' Mk. xiv. 47. Acts xvi. 27. Sept. and Class. oft.

Σπειρα, *ας*, also Ion. gen. *ης*, *ή*, (*σπῆω*, to draw, to twist,) prop. 'any thing wound or wreathed,' as a *coil or band, a cord, rope*. In N. T. a *band, or troop, company*: 1) said of Roman foot-soldiers, probably a *cohort*, on which see the writers on Roman Antiquities. Matt. xxvii. 27. Acts x. 1, al. Joa. B. J. iii. 2, 1, & 4, 2. Ant. xix. 2, 3. Plut. Marcell. c. 25, 26. B. J. ii. 11, 1. 2) spoken of a *band or corps*, from the guards of the temple, John xviii. 3, 12, where see my note. These were Levites, who performed the menial offices of the temple, and kept watch by night, Pa. cxxxiv. 1. 2 K. xii. 9. xxv. 18; espec. 1 Chr. ix. 17, 27, sq. They were under the command of officers called *στρατηγοί*.

Σπείρω, f. *σπῶ*, to *sow, scatter seed*: 1) *prop.* absol. Matt. vi. 26, *τὰ πετεινὰ οὐ σπείρουσιν.* xiii. 3, 4. Part. *ὁ σπείρων*, the *sower*, Mk. iv. 3, 14; with acc. of the seed sown, Matt. xiii. 24, *σπείρουσιν καλὸν σπέρμα.* 1 Cor. xv. 36, 37. Pass. fig. of a single seed or grain, Mk. iv. 31, 32, *κόκκον σινάπew—ὅταν σκαρῆ*: so, by analogy, of the *body* as committed to the earth, 1 Cor. xv. 42—44. With prepositions of place, *εἰς*, Matt. xiii. 22; *ἐν*, ver. 31; *ἐπὶ* with gen. Mk. iv. 31, with acc. Matt. xiii. 20; *παρὰ* with acc. ver. 19. Hence in proverbial expressions, by a metaphorical use of *σπείρω* in the sense to *bestow*, founded on the language of the O. T. See Is. xxxii. 20. Hos. x. 12. Prov. xi. 24. Matt. xxv. 24, *Φερίζων ὅκου οὐκ ἔσπειρας.* John iv. 37, *ἄλλος ἐστὶν ὁ σπείρων.* 2 Cor. ix. 6, *ὁ σπείρων φειδομένως, κ.τ.λ.* Moreover, as sowing is done with a view to a future crop, the term imports *labour or pains bestowed* upon any thing, from whence may result *fruits or effects*, whether good or bad, Gal. vi. 7, *ὁ γὰρ ἐὰν σπείρῃ ἀνθρώπος, τοῦτο καὶ θερίσει.* Comp. Matt. xxv. 24, 26. John iii. 18. The metaphor, an agricultural one, is frequent in the Class.; also fig. 1 Cor. ix. 11, *πνευματικὰ σπείρειν, = to disseminate, impart*, Gal. vi. 8, *ὁ σπείρων εἰς τὴν σάρκα—ὁ σπ. εἰς τὸ Πνεῦμα*, 'whoever lives to the flesh, or to the Spirit.' So, by a similar mode of expression, Aristot. Rhet. iii. 3, 18, *σὺ δὲ ταῦτα ἀλαχρῆς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας.* 2) *fig.* of a teacher, to *sow* the word of life, to *disseminate* instruction, John iv. 36. Mk. iv. 14, *τὸν λόγον σπείρει*: pass. ver. 15, *ὅκου σπείρεται ὁ λόγος.* ver. 16, 20. Matt. xiii. 19, *τὸ ἐσκαρμένον ἐν τῇ καρδίᾳ.*

Σπεκουλάτωρ, *ορος*, ὁ, Lat. *speculator*, a kind of soldiers forming the body-guard of kings and princes, so called from their principal duty, that of *sentinels*; for to this, it may be supposed, the name alludes, being derived from the Latin *speculator*, and not, according to some, from *spiculator*, from *spiculum*. Besides the above, however, they had other confidential duties, and among these, that of acting, like the Turkish soldiers of the present day, as executioners. See Seneca de Benef. iii. 25; de Irâ, i. 16.

Σπένδω, f. *σπείσω*, to *pour out, to make a libation*, Sept. Gen. xxxv. 14. Hdian. iv. 8, 12. Xen. Cyr. vii. 1, 1. In N. T. fig. mid. *σπένδομαι*, to *pour out oneself*, i. e. one's blood, to offer up one's strength and life, 2 Tim. iv. 6, *ἐγὼ γὰρ ἕθι σπένδομαι*, or rather, 'to be ready to be poured upon in sacrifice,' as the victim

had the libation poured upon its head. Comp. Phil. ii. 17, and see my note. Similarly in Liv. xxi. 29, we have 'libare virea.'

Σπέρμα, ατος, τό, (σπείρω,) *seed*, as sown or scattered, of grain, plants, or trees: 1) prop. Matt. xiii. 24, σπείρειν καλόν σπέρμα. ver. 32. Mk. iv. 31. 1 Cor. xv. 38. Sept. and Class.; metaph. 1 John iii. 9, σπέρμα αὐτοῦ, i. e. Θεοῦ, *a seed from God*, a germ of the Divine life, 'the inner man as renewed by the Spirit of God.' 2) fig. of the *semen virile*, Heb. xi. 11. Sept. and Class. Hence meton. *seed*, equiv. to *children, offspring*, prop. Matt. xxii. 24, 25, μὴ ἔχων σπέρμα. In this sense the term has in Scriptural writers almost always a *plural* acceptation; while in Class. as uniformly a *singular* one. So in Soph. El. 1510, & CEd. Tyr. 1087, and a Delphic oracle in Thuc. v. 16, Διὸς υἱὸς ἡμιθίου τὸ σπέρμα. The plural sense, however, is found in Soph. Trach. 304. Eurip. Med. 798: gener. equiv. to *posterity*, Lu. i. 55, τῷ Ἀβραάμ καὶ τῷ σπ. αὐτοῦ. John vii. 42. Acts iii. 25, oft.: also gentile Christians are fig. called *the seed* of Abraham, as having the same faith, Rom. iv. 16. ix. 8. Gal. iii. 29, where see my note. 3) by impl. a *remnant*, a few survivors, like seed kept over from a former year, Rom. ix. 29, εἰ μὴ Κύριος Σαβαὼθ ἔγκατέλειπεν ἡμῖν σπέρμα. So Plato Tim. p. 1044, ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ ταῦν ὡμῶν, περιλειφθέντος πότα σπέρματος βραχέος.

Σπερμολόγος, ου, ὁ, ἡ, adj. (σπέρμα, λέγω,) *seed-gathering, seed-picking*, a term used properly of those small birds, sparrows, &c. which live by picking up scattered seeds. So we have in Plut. Demetr. 28, ὄρνιθων σπερμολόγων, and in Aristoph. Av. 233, 579. Artem. ii. 20. Hence in metaph. sense, it denoted those *paupers* who frequented the market-places, and lived by picking up any scattered or refuse produce, and generally *persons of abject condition*, who were without any certain means of support. Hence also, it was applied to denote, according to its acceptation in N. T., 'one who picks up, and retails, trifling stories,' a *chatterer, tattler*, Acts xvii. 18.

Σπεύδω, f. εὔσω, (fr. σπείω, and σπᾶω: the prim. idea being, as Heunsterhus. shows, *intendere*, scil. nervos, espec. in drawing up a fishing-net. So Theocr. i. 40, ἐφ' ᾧ, scil. λεπράδι, σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει—*καμνοντι ἀνδρὶ εὐκῶς*.) prop. trans. to *propel, put in motion, urge on, hasten*, Hom. Il. xiii. 236. Hdot. i. 38, 206. More frequently, however, and in N. T. intrans. to *urge oneself on, hasten, make haste*, as Hom. Il. xxiv. 253. Thuc. i. 84. So

Acts xxii. 18, with inf. Acts xx. 16, ἔσπευθε γὰρ—*γενέσθαι εἰς Ἱεροσόλυμα*. By Hebr. the part. *σπεύσας* is put with a verb of motion adverbially, in the sense *hastily, quickly*, e. gr. Lu. ii. 16, ἦλθον σπεύσαντες. xix. 5, 6. So Sept. Gen. xlv. 9. Ex. xxxiv. 8. Josh. viii. 19. With an accus. lit. to *hasten on*, or rather mentally *hasten after, to anticipate*, 2 Pet. iii. 12, προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κ.τ.λ. i. e. 'earnestly expecting, and ardently wishing and anticipating.' Sept. with acc. Is. xvi. 5. Pind. Isth. iv. 22, σπεύδων ἀρετῶν. Thuc. vi. 39, κακά σπ. and 79.

Σπήλαιον, ου, τό, (σπέος,) *a cavern, den*, Matt. xxi. 13, σπήλαιον ληστῶν, in allusion to the fact, attested by Joseph., that the robbers with which Judea then swarmed, had their habitations in the caverns so numerous in that region. See also John xi. 38. Heb. xi. 38. These caverns were, it appears, not only used for sleeping in at night, but sometimes for abode by day, affording an habitation, however dreary, to numerous persons retiring thither in times of public danger and distress. See Jos. Ant. xii. 8.

Σπιλάς, ἄδος, ἡ, *a rock* under, or scarcely rising above, the surface of the sea, on which vessels are shipwrecked, Jos. Bell. Jud. iii. 9, 3. Pol. i. 37, 2, and such is now generally supposed the sense of the word in N. T. Jude 12, and not that assigned to it in E. V. *stain*; but that is more than doubtful; such, besides involving an incongruity of figure, being little agreeable to the context, and forbidden by the parallel passage in 2 Pet. ii. 13, from which the above was evidently formed. It is true that σπιλάς almost always has the sense *a rock*. But that it sometimes meant also *a stain*, is certain from Theophr. C. Pl. ii. 9, where we have γῆ σπιλάς, said of a *loamy, greasy soil*. And Hesych. explains σπιλάδες by μιμασμένοι. And though the two significations in question may seem too unlike to belong to the same word, yet the truth is, the words are, strictly speaking, *not* the same; one being formed from σπίλος, 'a stain'; the other from σπίλος, 'a rock,' meaning, however, such a sort of rock as the low *coral reefs* of the Polynesian archipelago; which seem, when viewed from an eminence, *spots* on the surface of the ocean (ἐν τῇ θαλάσῃ); as the persons in question might be said to be ἐν ταῖς ἀγάπαις, 'in the love-feasts,' staining and deforming the fair face of Christian society.

Σπίλος, ου, ὁ, prop. *a spot, stain*, extending over the surface of any thing, fr. σπῖω and σπίζω, *extendo*; a word occurring only in the later writers, for which

the earlier and Attic ones use κηλίσ. In N. T. it is found only *fig.* in a moral sense, a *stain*, Eph. v. 27. 2 Pet. ii. 13. On the metaphor see Rev. iii. 4. Zach. iii. 3. Eccl. ix. 8.

Σπιλώω, f. ὤσω, (σπίλος,) prop. *to spot, to stain*; *fig. to defile*, Ja. iii. 6, ἡ γλώσσα ἡ σπιλοῦσα ὅλον τὸ σῶμα, namely, by inflaming the passions, and thereby making the members of the body instruments to sin, to its defilement. Pass. Jude 23, ἰσπιλωμένοι χιτῶνα. Wisd. xv. 4. Dion. Hal. ix. 6. Lucian Amor. 15.

Σπλαγχνίζομαι, f. ἰσθήσομαι, (fr. σπλάγχνα, the bowels, considered as the seat of sympathy,) depon. pass. *to have compassion, to pity*, absol. Matt. xx. 34, σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς. Foll. by ἐπι with dat. Matt. xiv. 14. Lu. vii. 13; with acc. Matt. xiv. 14. xv. 32. Mk. viii. 2. ix. 22; περὶ with gen. Matt. ix. 36. With gen. simpl. like Lat. *miseret*, Matt. xviii. 27, σπλαγχνισθεὶς—τοῦ δούλου ἰκεῖνου. The word is one confined to the N. T., being found neither in the Sept. nor the Class. writers. It occurs, however, in Symm. Deut. xiii. 8. Gr. Anon. I Sam. xiii. 21, and often in the Apocryphal writings, as the Test. XII. Patr. and the Act. Thomæ.

Σπλάγχνον, ου, τὸ, an intestine, bowel. Usually and in N. T. only plur. τὰ σπλάγχνα, the entrails, bowels: I. prop. Acts i. 18, ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. 2 Macc. ix. 5, and Class.—II. *fig. the inward parts*, what we call the heart, as the seat of the emotions and passions; and that by a use not merely Hebr. but also frequent in the Gr. tragedians, especially Euripides and Æschyl. Hence in N. T. the term is used, like the Hebr. *לֵב*, to denote both the heart itself, and the affections of the heart; namely, the gentler emotions, as compassion, tender affection; the former in 2 Cor. vi. 12, στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν, answering to καρδία, ver. 11. Philem. 7, τὰ σπλ. τῶν ἀγίων ἀναπέπνυται διὰ σοῦ, i. e. 'are appeased or quieted by the comfort of thy tender affection,' 1 John iii. 17, κλειση τὰ σπλάγχνα αὐτοῦ, with which comp. Act. Thom. τὰ ἴδια σπ. ἐπισχέιν, also Prov. xii. 10; the latter in 2 Cor. vii. 15, καὶ τὰ σπ. αὐτοῦ περισσotέρως εἰς ὑμᾶς ἴσθιν. Phil. i. 8, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰ. Χρ. i. e. in my ardent love to Christ, ii. 1: intens. Lu. i. 78, διὰ σπλ. ἐλείου Θεοῦ. Col. iii. 12, σπλ. οἰκτιρμοῦ. Also put for the object of affection, Philem. 12, τὰ ἐμὰ σπλάγχνα, 'my bowels,' meaning 'whom I love as myself or my own son.' Simil. Philostr. Vit. Soph. ii. 3, οὐκ ἐπαποδύσομαι τοῖς

ἰμοῦ σπλάγχνοις. Artemid. i. 46, οἱ παῖδες σπλάγχνα λέγονται, and v. 37. Philo of Joseph. t. ii. p. 15, *Ἐρησὶν ἰσθιαθεῖσι τῶν ἰμῶν σπλάγχνων*. And so the Latin '*viscera mea*,' as often in Ovid. From all which examples it is evident that the idiom in question is not merely Hebraic.

Σπόγγος, ου, ὁ, a sponge, Matt. xxvii. 48. Mk. xv. 36. John xix. 29, and Class.

Σποδός, οὔ, ὁ, (for σβοδός fr. σβίννυμι, lit. the remains of the fuel, after the fire has been extinguished,) ashes, Heb. ix. 13, σποδός δαμάλειως, Matt. xi. 21, and Lu. x. 13, ἐν σάκκῳ καὶ σποδῶ—μετανόησαν. To lie down in ashes, or to cast ashes or dust on the head, was a rite of oriental mourning, as appears from many passages of the O. T. It was not, however, confined to the Hebrews, but extended to the Greeks; see Hom. Od. ix. 375. Lucian. D. Mort. xx. 4.

Σπορά, ἄς, ἡ, (σπείρω,) prop. a sowing, or seed sown; also seed-time, Sept. 2 K. xix. 29. In N. T. *fig. for generation, birth*: 1 Pet. i. 23, ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς. Act. Thom. § 31, ποίας σπορᾶς καὶ ποίου γένους ὑπάρχετε.

Σπόριμος, ου, ὁ, ἡ, adj. (σπείρω,) sowing, sowing, for sowing, e. gr. σπέρμα, Gen. i. 29. Lev. xi. 37. ἡ γῆ, i. e. 'land fit for sowing,' Diod. Sic. i. 36. Xea. H. G. iii. 2, 10. In N. T. neut. plur. τὰ σπόριμα, sowing fields, fields of grain, Matt. xii. 1, al.

Σπόρος, ου, ὁ, (σπείρω,) a sowing, seed-time, Sept. and Class. In N. T. equiv. to σπέρμα, seed, Mk. iv. 26, βαλὴ τῶν σπόρων ἐπὶ τῆς γῆς. ver. 27. Lu. viii. 5, 11; *fig.* 2 Cor. ix. 10. Sept. Deut. xi. 10.

Σπουδάω, f. ἄσω, (σπουδή,) prop. *to speed, make haste*, intrans.: so Aristoph. Thesm. 572, ἐσπουδακία προστρέχει. Also by impl. 'to strive, use all activity and diligence, strain every nerve,' about a thing: 1) gener. with infin. 2 Tim. iv. 9, σπούδ. ἐλθεῖν πρὸς με ταχέως. ver. 21. Tit. iii. 12. Sept. Job xxxi. 5. Judith xiii. 12. Eur. Iph. A. 337, et al. 2) *to give diligence*, 'to be in earnest to do something,' with infin. Gal. ii. 10, ὁ καὶ ἐσπούδασα ἀπὸ τοῦτο ποιῆσαι. Eph. iv. 3. 1 Th. ii. 17. 2 Tim. ii. 15. Said of diligence in working out our salvation, Heb. iv. 11. 2 Pet. i. 10, 15. iii. 14. Sept. and oft. in Class.

Σπουδαῖος, α, ου, adj. (σπουδή,) prop. *speedy, earnest, diligent*; also, by impl., 'forward to do any thing,' 2 Cor. viii. 17, 22, σπουδαῖον ὄντα, νυνὶ δὲ

πολὸ σπουδαιότερον. Neut. comparat. σπουδαιότερον, as adv. *earnestly, diligently*, 2 Tim. i. 17, σφ. ἐζήτησέ με. Diod. Sic. i. 51. Xen. Mem. iv. 2, 2.

Σπουδαίως, adv. (σπουδαίως,) *earnestly, diligently, eagerly*, Lu. vii. 4, παρακάλουν αὐτὸν σπουδ. Tit. iii. 13. Comparat. σπουδαιότερως, *the more zealously*, Phil. ii. 28. Æl. V. H. ii. 2. Xen. Cyr. i. 3, 9.

Σπουδῆ, ἡς, ἡ, *speed, haste*, Hdot. ix. 1, as manifested in earnestness, or diligence. In N. T. 1) gener. e. gr. μετὰ σπουδῆς, 'with haste,' i. e. *hastily, eagerly*, Mk. vi. 25. Lu. i. 39. So Sept. and Class. 2) *diligence, earnest effort, zeal*: Rom. xii. 8, προεσταμένους ἐν σπουδῇ. So ἐν σπουδῇ is of freq. occurrence in Sept. and Apocr. and Thucyd. iii. 49, also Rom. xii. 11, τῇ σπουδῇ μὴ ὀκνηροί, meaning, with a particular reference to the duties of Christian benevolence above inculcated, that *promptitude and zealous alacrity*, for which the Apostle, at 2 Cor. viii. 16, and elsewhere, praises Titus; who, without needing to be solicited, was not only *willing*, but *forward* and *prompt* to do the act of kindness required of him, as having τὴν αὐτὴν σπουδὴν σπουδαιότερος ὑπάρχων. 2 Cor. vii. 11, πόσῃ κατειργάσατο ὑμῖν σπουδῆν, meaning 'the *anxiety and earnestness*' with which they strove to clear themselves of the charges made, and remove the abuses censured by the Apostle, viii. 7, 8. 2 Pet. i. 5. Jude 3, πᾶσαν σπουδὴν ποιούμενος, 'making it my earnest care to write,' &c. So in Hdot. i. 4, we have σπουδῆν ποιῆσασθαι τιμωρίειν, as we say, 'to make a thing one's business,' and Pol. i. 46, 2, σπουδῆν ποιῆσθαι περὶ τι. So in *behalf* of any one, e. gr. ὑπὲρ τινος, 2 Cor. vii. 12. viii. 16; with πρὸς final, Heb. vi. 11. Jos. Ant. xx. 9, 2. Xen. Conv. i. 6.

Σπυρίε, ἰδος, ἡ, (σπειρα,) *a wicker-basket* for storing grain, or holding provisions, &c. Matt. xv. 37. xvi. 10. Mk. viii. 8, 20. Acts ix. 25. Arrian Epict. iv. 10, 21, σπυρίεσι δειπνῆσαι.

Στάδιος, ου, ὁ, (στάσις and Ἰστημι,) also τὸ στάδιον in profane writers; *a stadium*, prop. 'the standard,' i. e. *measure*. 1) prop. as a measure of distance, containing 600 Greek feet, or 625 Roman feet, equiv. to about 604½ feet, or 201½ yards English. The Roman mile contained 8 stadia; and 10 stadia are equiv. to the modern geographical mile of 60 to the degree, Lu. xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16, and Class. 2) τὸ στάδιον, *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length, 1 Cor. ix. 24, οἱ ἐν σταδίῳ τρέχοντες, and oft. in Class.

Στάμνος, ου, ὁ or ἡ, (Ἰστημι,) *a jar*, a large vessel, whether of earth or wood, in which any liquid is *set aside* for use; and thus corresponding to our *cask*, q. d. *a standing jar*: it may well have this sense, since it is derived, like all words in μνος, μνα, μνον, from a partic. passive, viz. ἰστάμενος. These participles were sometimes left *unchanged*, as in the case of δεξαμένη and ἄρμενος; sometimes were used *slightly curtailed and contracted*, as in that of στάμνος; sometimes *more so*, as in τέρπνος from τερπόμενος, σιμνός fr. σεβόμενος, and μέριμνα fr. μεμεριμέμος. It was chiefly used for keeping wine, so στάμνοι οἴνου, Dem. 933, 25. Aristoph. Plut. 545. In N. T. *a pot, vase*, in which the manna was laid up in the ark, Heb. ix. 4, στάμνος χρυσοῦ. See Ex. xvi. 33.

Στάσις, εως, ἡ, (Ἰστασι, perf. pass. of Ἰστημι,) prop. *a standing, i. e. position*, in various acceptations of the word, as *status, stabilitas*, (such as are of frequent occurrence in Plato,) the following alone found in N. T. I. *the act of standing*, as στάσις ἔχειν, 'to have a standing,' i. e. 'to subsist, exist,' Heb. ix. 8, ἐπι τῆς πρώτης σκηνῆς ἐχούσης στάσις, i. e. 'yet subsisting,' as Dion. Hal. Ant. vi. 96. Nearly approaching to this is the sense which the word bears in Hdot. ix. 31. Pol. ii. 68, 7, al., namely *station*, lit. *the place where one stands*.—II. gener. *faction, sedition*. How the word comes to have that sense, Commentators and Lexicographers of the N. T. have not shown. To me the thing appears to have arisen as follows: from the sense *standing or station* proceeded that of *party or faction*, inasmuch as, in a faction, either party has its station apart from the other. Again, from the sense *faction* of personal rivalry sprung that of *faction generally, i. e. sedition, political commotion*; whence arose, in a private sense, that of *dissension, contention*, &c. as said of *individuals*. While then the *primary* sense of the word is *party*, (a sense found in Thucyd. ii. 22, ἀπὸ τῆς στάσεως ἐκάτερος, and iv. 71, al.) yet its far more usual sense is *sedition, for σύστασις*. So Pind. Ol. xii. 23, στάσις ἀντιανῆρα, and Nem. ix. 31. Hdot. i. 173, & vi. 109, and oft. in the Tragedians and Plato. In N. T. the word has, besides that of *standing*, the two senses above laid down, 1) *sedition, insurrection*, Mk. xv. 7, οἰκτιρᾶς ἐν τῇ στάσει φόνον πεποιήκεισαν. Lu. xxiii. 19 & 25. Acts xix. 40. xxiv. 5, κινούντα στάσις, (with which comp. Jos. Bell. ii. 9, 4, παραχῆν ἑτέραν ἐκίνη.) 2) *dissention, contention*, Acts xv. 2, γενομένης οὖν στάσεως καὶ συζητήσεως. xxiii. 7, 10. So Sept. Prov. xvii. 14. Æsch. Pers. 744. Xen. Mem. iv. 4, 11.

Στατήρ, ἦρος, ὁ, (Ἰστημι, to weigh,)

prop. a certain weight; also *stater*, an Attic silver coin, Matt. xvii. 27. It was equal to 4 Attic silver drachmæ, or about 2s. 7d., but was probably current among the Jews as equiv. to the shekel, or about 2s. 4d.

Σταυρός, οὐ, ὁ, (fr. σταύω, cognate with *statio*, to fix, namely, in the ground, as our *stake* from the past participle of *to stick*), a pointed stake or pale, Hom. II. xxiv. 453. Thuc. vii. 25. Xen. An. vii. 4, 14. In later writers and in N. T. a cross, sc. a stake with a cross-piece, on which malefactors were nailed for execution, i. e. were crucified; on the nature of which punishment see my notes on Matt. xxvii. 32. 1) prop. Matt. xxvii. 32, τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, i. e. 'to aid him in bearing it'; ver. 40, 42. Fig. in the phrases, αἰρεῖν, βαστάζειν, λαμβάνειν τὸν σταυρὸν, to take up or bear one's cross, i. e. 'to undergo suffering, trial, punishment,' to expose one's self to contumely and death, denoting that portion of affliction which is endured by the faithful disciples of Christ, as a trial of their faith, and which is intended to conform them to the example of their crucified Master; αἰρεῖν, Lu. ix. 23; βαστάζειν, xiv. 27; λαμβάνειν, Matt. x. 38. 2) meton. the cross for its punishment, crucifixion, spoken only of the death of Christ upon the cross, and denoting the whole passion of Christ, and the merit of his sufferings and death on the cross, Eph. ii. 16. Heb. xii. 2, ὑπέμεινε σταυρὸν: so ὁ σταυρὸς τοῦ Χρ. 1 Cor. i. 17. Gal. vi. 12, 14, and ὁ σταυρὸς, absol. Gal. v. 11, answering to ὁ λόγος τοῦ σταυροῦ, 1 Cor. i. 18. Phil. iii. 18.

Σταυρώω, f. ὠσω, (σταυρός,) prop. to drive stakes, pales, palisades, Thuc. vii. 25; but in later writers and N. T. to crucify, nail to the cross, with acc. expr. or impl. Matt. xx. 19, μαστιγῶσαι καὶ σταυρῶσαι. xxiii. 34. xxvi. 2. xxvii. 22, sq. Mk. xv. 13, sq. Acts ii. 36, al. Sept. and Class. Fig. = θανατώω, Gal. v. 24, σταυροῦν τὴν σάρκα, 'to crucify the flesh,' i. e. to vanquish, mortify, destroy the power of the carnal nature, to mortify its lusts through the faith and love of Christ crucified; vi. 14, ἐμοὶ κόσμος ἑσταύρωται, κἀγὼ τῷ κόσμῳ, 'the world is dead to me, and I to the world,' q. d. I have utterly renounced the world, and the world me.

Σταφυλή, ἡς, ἡ, (fr. σταφίς, a dried grape,) prop. a grape, also a cluster of grapes, Matt. vii. 16, μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν; Lu. vi. 44. Rev. xiv. 18, ἤκμασαν αἱ σταφυλαὶ αὐτῆς. And so in Class. the word is almost always used in the plural; though the sin-

gular, as in the preceding passages, put generically for the plural, is sometimes found, as Hom. Od. vii. αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σύκον δ' ἐπὶ σύκῳ. Athen. p. 33, σταφυλῇ—εὐστομος, and p. 653, and occasionally in Plato. In the Sept. it occurs 18 times, and 5 in the Apocrypha; but always in the sing. (which seems therefore to have been *Hellenistic*, derived from the Heb. שֵׁט; e. gr. Jer. viii. 13, οὐκ ἔστι σταφυλῇ ἐν ταῖς ἀμπέλοις. Neh. xiii. 15, οἶνον καὶ σταφυλήν. Gen. xl. 11, καὶ ἔλαβον τὴν σταφυλήν (the grapes), καὶ ἐξέθλιψα αὐτήν. Num. vi. 3, σταφυλήν πρόσφατον καὶ σταφίδα οὐ φάγεται, i. e. neither fresh grapes nor raisins. So Theocr. Id. xxvii. 9, ἡ σταφυλίς σταφίς ἐστὶ, where the sense is, 'the grape when ripe is (at least) a raisin,' i. e. is of some use.

Στάχυς, υος, ὁ, (fr. στάω, an ear of corn in its green state, (so called from the peculiarly erect form it then has,) Matt. xii. 1, πλλειν στάχυν. Mk. ii. 23. iv. 28. Lu. vi. 1. Sept. and Class.

Στέγη, ης, ἡ, (fr. στέγω, cogn. with τέγω, to keep off or out, as rain, winds, or other injuries of the weather,) a covering, roof, Matt. viii. 8. Lu. vii. 6, Mk. ii. 4, ἀπεστέγασαν τὴν στέγην. Sept. and Class.

Στέγω, f. ἔω, in Class., as Lucian, Tim. 18. Thuc. iv. 34, trans. to cover; also fig. to conceal, not to make known, as Pol. iv. 82. Thuc. vi. 72. Plato, 621, A, & Ecclus. viii. 17, λόγον στέξει. In N. T. to hold out as to any thing, to forbear, to bear with, to endure, (a signification arising out of the proper sense of the word, which, as cogn. with τέγω, tego, signifies prim. to keep out or off, as a ship, when it is not leaky, keeps out the water; or to keep in, as a vessel to hold liquid, (Plato, 45, C. 111, D); and hence, continere and sustinere,) with acc. 1 Cor. ix. 12. xiii. 7; absol. 1 Th. jii. 1, 5. Diod. Sic. xi. 32, τὴν βίαν. Pol. iii. 53, 2.

Στεῖρος, α, ον, adj. (στερρός, στερεός, firm, solid, fr. ἰστημι,) sterile, barren, used only of females, Lu. i. 7, 36. xxiii. 29. Gal. iv. 27. Sept. and Class.

Στέλλω, f. στέλω, prop. to set, place, make stand in order, as soldiers in battle array, Hom. II. iv. 294; fig. to put in order, prepare, fit out, as τινὰ ἐς μάχην, Hom. II. xii. 325. νῆα, Od. ii. 287. στρατιάν, Hdot. iii. 141. Hence, from the idea of motion to a place, implied in preparing or fitting out an armament for any purpose, comes the usual Greek signif. to send, to despatch, implying a previous fitting out, and thus differing from πῆμι. Pass. or mid. to be sent, go, take a journey, Jos. Ant. i. 19, 1. Hdot. iii. 53. Xen. An.

v. l, 5. Further, as the idea of motion to a place may sometimes imply motion back to a former place; so hence arises, by a further remove of sense, that of *to draw* in persons sent out, or things that lie extended about: whence the term came to be applied, as a nautical term, to the *drawing in* or *furling* sails. See Hom. Od. iii. 11. Æschyl. Suppl. 704, and Eurip. Bacch. 668, (where it occurs in a figurative sense,) *λόγον στειλώμεθα*. Comp. also Hor. Od. ii. 10, 23. Also fig. *to repress, diminish, assuage*, as said of things, as Jos. Ant. v. 8, 3, *λύπην σταλῆναι*. Philo de Vit. Mos. iii. p. 668, *τὴν φρωσῶσαν οἴησιν—στελλειν και καθαιρειν*; as said of persons, *to repress, restrain from* any thing, Philo de Spec. Legg. p. 772, *ἀπὸ τῶν ὑψηλῶν και ὑπερογκῶν ἀντισπῶσα και στελλουσα*. Mid. absol. Plut. vii. p. 953, 6, *οἱ κατὰ ψυχὴν χειμῶνας, στείλασθαι τὸν ἀνθρώπου οὐκ ἴαντες*. Hence in N. T. mid. or pass. fig. of persons contracting or drawing themselves in from fear, surprise, &c. = *to shrink from, to keep off from, to avoid, beware of*, with acc. 2 Cor. viii. 20, *στελλόμενοι τοῦτο*, 'we guarding against,' &c. i. e. in order to guard against, &c. With ἀπὸ, 2 Th. iii. 6, *στελλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κ.τ.λ.* 'that ye withdraw yourselves from every brother who,' &c., equiv. *το ἀφίστασθαι, χωρίζεσθαι ἀπὸ*: so Mal. ii. 5, Sept. *ἀπὸ προσώπου ὀνόματός μου στελλεσθαι αὐτόν*. Pol. viii. 22, 4, *τὴν ἐκ τῆς συνηθείας καταξίωσιν στελλεσθαι*.

Στέμμα, ατος, τό, (στέφω,) a fillet, garland, wreath, Acts xiv. 13, *ταύρους και στέμματα*, i. e. 'victims adorned with fillets and garlands,' as was customary in heathen sacrifices; Hom. II. i. 28. Thuc. iv. 133.

Στεναγμός, οῦ, ὁ, (στενάξω,) a groaning, moaning, either from *bodily pain*, (as often in Sept. and in Jos. B. J. vi. 5, 1,) or from *mental grief*, as Acts vii. 34. Also used of prayers to God not expressed in articulate words, Rom. viii. 26, *στεναγμοῖς ἀλαλήτοις*, 'by aspirations unutterable,' i. e. by means of, by exciting these aspirations. Sept. and Class.

Στενάξω, f. ξω, (στένω, στενός,) 1) *to groan, moan*, intrans. as of persons in distress or affliction, Rom. viii. 23, *ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάξομεν ἀπεκδεχόμενοι*. 2 Cor. v. 2, 4. Heb. xiii. 17. Also, as said of those who offer silent prayer, not expressed in articulate words, Mk. vii. 34, *ἀναβλέψας—ἰστενάξε*. 2) *to murmur, be impatient*, Ja. v. 9, *μὴ στενάξετε κατ' ἀλλήλων*. So Plut. ix. 97, 8, *οὐ στενάξαντος, και Λακ. ἀπὸς ποιουμένου*, et al. Wisd. v. 3, *διὰ στενο-*

χωρίαν πνεύματος στενάζοντας, ἱεροῦσιν ἑαυτοῖς κ.τ.λ., which last passage, we may observe, throws no little light on the primary sense and *ratio significacionis* of the word *στένω*, q. d. *angere, angustum facere vel esse*; the effect of groaning seeming to be *to narrow* the guttur. See more in Scheid on Lennep Etymol., who well remarks that the term *στενεῖν* 'ad *internum* animi dolorem, seu angorem, pertinet; proprie enim convenit ei qui ex angusto pectore inspiria ducit, οἰμώζειν ad *externa* signa lugentis pertinet.'

Στενός, ἡ, ὄν, adj. a word of which the derivation is doubtful, and of which the Etymologists give any thing but a satisfactory account. I suspect that it is corrupted from the past part. of some obsolete verb, and that the primary sense was *hemmed in, straitened, contracted*, as our adj. *narrow* derives its origin from the past part. of the A.-S. verb *nyrwian, coardari, comprimere*, (so our adj. *straight* comes from the Lat. *strictus*, past part. of *stringere*,) whence it came to mean, *strait, narrow*, Matt. vii. 13, 14. Lu. xiii. 24. Sept. and Class.

Στενοχωρέω, f. ἦσω, (στενόχωρος, from στενός, χώρα,) *to crowd into a narrow space, to straiten for room*, Sept. and Class.; in N. T. pass. *to be straitened*, 2 Cor. vi. 12, *οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχθοις ὑμῶν*, q. d. 'Our affection for you is not straitened, but yours for us is straitened.' Also *to be distressed*, not able to turn oneself; 2 Cor. iv. 8, *θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι*, where we have a *military* allusion, on which see my note there. So Arr. Epict. i. 25, 28, *ἑαυτοῦς θλιβόμεν και στενοχωρούμεν, κ.τ.λ.*

Στενοχωρία, ας, ἡ, (στενοχωρέω,) prop. *straitness of place, want of room*, Thuc. iv. 26, and oft.; in N. T. fig. *anguish*, as *θλίψις και στενοχ.* Rom. ii. 9, viii. 35. So Ia. viii. 22, *και ἰδοὺ θλίψις και στενοχωρία*. xxx. 6, *ἐν τῇ θλίψει και τῇ στενοχωρίᾳ*. Wisd. v. 3, *στενοχ. πνεύματος*: also *distress from poverty*, &c. 2 Cor. vi. 4, *ἐν ἀνάγκαις—ἐν στενοχωρίαις*. xii. 10. So in Artemid. iii. 14. Pol. i. 67, 1.

Στερεός, ὁ, ὄν, adj. (ἴστημι,) prim. and lit. *standing firm, also firm, stiff*, Hom. II. xvii. 493; likewise, *stiff or solid*, as opposed to liquid, Heb. v. 12, 14, *στερεὰ τροφή*, meaning *solid food*, as opposed to *milk*, ver. 13; such as is called by Galen *ισχυρὸν βρώμα*, and by Arrian, Epict. ii. 16, and also Diod. Sic. Theophr. and Lucian, *τροφὴ στερεὰ*, namely, such as that of *flesh*, and grain in its most condensed state, as opposed to milk, porridge, and similar aliments, elegantly termed by

Sophocles *vía τροφή*. Fig. *firm, stable, immovable*, 2 Tim. ii. 19, ὁ θεμέλιος τοῦ θεοῦ. 1 Pet. v. 9, στερεοὶ τῇ πίστει. Sept. and Class.

Στερεῶω, f. ὠσω, (στερεός,) prop. *to make stable, firm, or strong, to strengthen*, trans. Acts iii. 7, 16, τοῦτον—ἰστερεῶσα τὸ ὄνομα αὐτοῦ, i. e. 'He proved his power and majesty.' Sept. and Class. Fig. *to confirm, establish*, Acts xvi. 5. And so in Prov. xx. 18.

Στερίωμα, ατος, τὸ, (στερεός,) prop. 'what is fixed & made firm or solid,' as the firmament of heaven, Sept. Gen. i. 6, sq. Ez. i. 22, sq.; in N. T. fig. *stability, firmness, stedfastness*, Col. ii. 5. and so in 1 Macc. ix. 14.

Στέφανος, ου, ὁ, (στέφω,) prop. *a circle*, Hom. II. xiii. 736; also *a chaplet or crown* about the head; in N. T. 1) as *the emblem of royal dignity*, Rev. vi. 2. xii. 1, στέφ. ἀστέρων δώδεκα. xiv. 14, στέφ. χρυσοῦν: ascribed to saints in heaven, elsewhere called *kings*, iv. 4, 10. ix. 7; of the crown of thorns set upon Christ in derision as king of the Jews, Matt. xxvii. 29, where see my note. Sept. and Class. 2) as *the prize conferred on victors in the public games, a chaplet, wreath*, 1 Cor. ix. 25, ἵνα φθαρτὸν στέφ. λάβωσιν: hence fig. as an emblem of the rewards of a future life, equiv. *to prize, reward*, 2 Tim. iv. 8, ὁ τῆς δικαιοσύνης στέφ. Ja. i. 12, τῆς ζωῆς. 1 Pet. v. 4. Diod. Sic. xiii. 15. 3) fig. *ornament, honour, glory*, 'that in which one may glory,' Phil. iv. 1, ἀδελφοί μου, χαρὰ καὶ στέφανός μου. 1 Th. ii. 19. Sept. and lat. Class.

Στεφανῶω, f. ὠσω, (στέφανος,) prop. *to crown, as a victor in the public games, &c.* 2 Tim. ii. 5. Sept. and Class.; fig. *to adorn, decorate*, Heb. ii. 7, 9, δόξη καὶ τιμῇ ἰστεφάνωσας αὐτῶν. On the nature and origin of the metaphor, see my note on Thuc. iv. 121. It occ. also in Diod. Sic. xx. 84, and oft. in that writer.

Στήθος, εος ους, τὸ, (ἵστημι, στήναι,) *the breast*, plur. τὰ στήθη. Lu. xviii. 13, ἐτυκταν εἰς τὸ στήθος αὐ. xxiii. 48, τυκτοντες ἑαυτῶν τὰ στήθη. John xiii. 25. xxi. 20. Rev. xv. 6. περ. περὶ τὰ στήθη. The plur. form is freq. in Homer. Sept. and Class.

Στήκω, a late form, found only in the present, from ἵστηκα, 'I stand,' perf. of ἵστημι, *to stand*, intrans. Mk. xi. 25, ὅταν στήκετε προσευχόμενοι. Elsewh. only fig. *to stand firm* in faith and duty, *to be constant, persevere*; with dat. *commodi*, Rom. xiv. 4, τῷ ἰδίῳ κυρῶ στήκει ἢ πίπτει, 'to his own master he standeth or falleth,' forensic terms signifying *to stand or fall in judgment, to be acquitted*,

or *to be condemned*. Foll. by dat. of thing, Gal. v. 1, τῇ ἐλευθερίᾳ: by ἐν with dat. 1 Cor. xvi. 13, στήκετε ἐν τῇ πίστει. Phil. i. 27. iv. 1, ἐν Κυρίῳ, i. e. in the faith and profession of Christ. 1 Th. iii. 8. absol. 2 Th. ii. 15.

Στηριγμός, οὔ, ὁ, (στηρίζω,) prop. *fixedness*, as of the stars, Diod. Sic. i. 81. or gener. Plut. vi. p. 284, 11; in N. T. fig. *fixedness, i. e. stedfastness* in mind and faith, 2 Pet. iii. 17.

Στηρίζω, f. ἴξω, (ἵστημι,) *statuo firmiter, to fix* so as not to move, Hes. Theog. 498, of a lock fixed by Jupiter; also, I. PROP. pass. perf. Lu. xvi. 26, χάσμα μέγα ἐστήρικται, 'is fixedly placed,' stands fixed, *constitutum*. Gen. xxviii. 12, ἰδοὺ κλίμαξ ἐστηριγμένη (αὐ. ἐστηρίχθη) ἐν τῇ γῆ. Hom. II. xi. 28, ἱρισσιν εὐκότες, ἀς τε Κρονίων Ἐν νέφει στήριξε, τέρας (a sign) μερόπων ἀνθρώπων, with which comp. Gen. ix. 13, τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον διαθήκης ἀπὸ μέσου ἰμου καὶ τῆς γῆς. By Hebr. Lu. ix. 51, τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι, κ.τ.λ.: a phrase occurring not unfreq. in Ezekiel. —II. METAPH. *to make stedfast* in mind, *confirm, strengthen* spiritually, Lu. xxii. 32, στήριξον τοὺς ἀδελφούς σου. Rom. i. 11. xvi. 25. 2 Thess. iii. 3. James v. 8, στ. τὰς καρδίας ὑμῶν. So 1 Thess. iii. 13, στ. ὑμῶν τὰς καρδίας, with which comp. Pa. cxii. 8, ἐστήρικται ἡ καρδιά αὐτοῦ, οὐ φοβηθῆ. Eccles. vi. 40: a form of expression this perhaps founded on the phrase *στηρίζειν τὴν καρδίαν τινός* (as said of the sustenance of food) found in Judg. xix. 5, 8. Pa. ciii. 17. In 2 Pet. i. 12, ἐστηριγμένοι ἐν τῇ παροῦσῃ ἀληθείᾳ, there seems to be a metaphor taken from 'a nail fastened in a sure place,' ἐστηριγμένοι ἐν τόπῳ πιστῷ, as said Is. xxii. 25, (and so Eccles. v. 10, we have ἰσθί ἐστηριγμένοι ἐν συνείσει σου,) or from a person fixing his foot firmly, in order to maintain his ground; and so in Hom. xii. 434, we have οὐδέ πη εἶχον οὐδέ στήριξαι ποσιν ἔμπροσθεν, οὐτ' ἐπιβῆναι, and II. xxi. 241, οὐδὲ πόδεσσι εἶχε στήριξασθαι. In 1 Pet. v. 10, στήριξαι, σθενώσαι, θεμελιώσαι, there is an architectural metaphor, derived from those *στηρίγματα*, or props, &c. by which the walls of massy edifices were kept up. And so in Exod. xvii. 12, it is said, καὶ Ἀ. καὶ Ὁ. ἐστήριζον τὰς χεῖρας αὐτοῦ· καὶ ἐγένοντο αἱ χεῖρες Μ. ἐστηριγμέναι.

Στίγμα, ατος, τὸ, (στήκω, *to stick*, make a puncture, to prick; also *to brand* with hot iron, Hdot. vii. 35,) *a mark, brand*, as pricked or burnt in upon the body. Often used of the marks with which

runaway slaves, and sometimes prisoners, (see *Æl. V. H. ii. 9. Plut. Per. 26.*) were branded, by way of denoting a property in them, *Hdot. vii. 23, 3*, and alluded to in *Rev. xiv. 9*. The word is used *fig. Gal. vi. 17, τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι μου βαστάζω*, where the Apostle so calls the scars or weals which he bore in his body from stripes.

Στιγμή, ἡς, ἡ, (στίζω,) *prop. a puncture, point*, *Diog. Laërt. vii. 135. Fig. for the minutest particle, Dem. 552, 7*; in *N. T. fig. point of time, equiv. to a moment, instant, Lu. iv. 5, ἐν στιγμήν χρόνου. Sept. Is. xxix. 5. 2 Macc. ix. 11. Plut. de Puer. educ. 17, στιγμήν χρόνου πᾶς ὁ βίος ἐστί. Anth. Gr. i. p. 172.*

Στιλβω, *f. ψω, to shine, to be bright, shine, glitter, intrans. Mk. ix. 3, ἱμάτια στίλβοντα. Sept.*

Στόα, *ας, ἡ, (ἴσθημ,) a portico, porch, piazza, roofed, but open at the sides, (the original sense of the word being a pillar or column. Its derivation seems to be from an old pret. middle of στάω, and its original meaning 'something fixed,' or that stands erect; whence it came to signify, not a column only, but a row of columns,) surrounded and supported by columns, John v. 2. x. 23. Acts iii. 11. v. 12: thus the στόα in question is called by Jos. τὸ ἔργον Σολομῶνος, probably in reference only to its foundations: it was repaired by Agrippa the younger, to whom the emperor Claudius committed the charge of the Temple; Jos. Ant. xx. 9, 7. Comp. B. J. v. 5, l. vi. 5, l.*

Στοιβάς, ἄδος, ἡ, (*fr. pret. mid. of στείβω, ἔστωβα, as πέποιθα fr. κείθω*), *prop. 'any thing trodden upon,' and hence 'any thing strewn' on the ground, whether straw, hay, stubble, rushes, reeds, leaves, or the twigs of trees, of all which examples may be seen in Wetstein. In N. T. Mk. xi. 8, it seems to denote frondes, the leafy twigs of trees, such as were used for forming low couches. I would comp. a similar use of θάλλαν for θάλλον, in Athenæus xi. κατακλίνας (αὐτὸν) ἐν τῇ πόα, θάλλαν τε κατακλάσας ἀντὶ τραπέζης, κ.τ.λ.*

Στοιχεῖον, ου, τό, (στοῖχος, a row, series, *fr. στείχω, to go in a line*), *prop. and prim. 'something on which one goes,' to attain any purpose; e. g. the gnomon of a sun-dial, that on which the shadow, as it were, goes in its way round the dial; thus it is said 'to go down'; see Isaiah xxxviii. 8. Also a letter of the alphabet, that on which one goes in forming words; hence, fig. elements, those of which any thing is composed. In N. T. plur. τὰ στοιχεῖα, elements: 1) gener. the elements of nature,*

the component parts of the physical world, on which the Creator (as it were) went in the work of creation, 2 Pet. iii. 10, 12, στοιχεῖα καυσούμενα. Wisd. xix. 17. Jos. Ant. iii. 7, 7. Luc. Parasit. 11. Hdian. iii. 1, 12. 2) as said of elementary instruction, the elements, rudiments, first principles of any branch of knowledge, Heb. v. 12, τὰ στοιχεῖα τῆς ἀρχῆς, for τὰ πρῶτα στοιχεῖα, 'the first rudiments or principles,' namely, of Christian instruction; consisting in faith, repentance, and such like. So called, as being those which the learner goes upon (στέιχει) in seeking to attain further knowledge. Similarly Plutarch de Educ. 16, has στοιχεῖα τῆς ἀρετῆς. The term is also used of that state of religious knowledge which subsisted among both Jews and heathens before Christ, and which was, from its external and ceremonial character, while suited to the capacities of the recipients, only calculated to last for a time. Gal. iv. 3, 9. Col. ii. 8, 20, τὰ στ. τοῦ κόσμου.

Στοιχέω, *f. ἦσω, (στοῖχος, a row)* *prop. to stand or go in order, to advance in rows, ranks, Xen. Cyr. vi. 3, 34. In N. T. fig. to walk orderly, = to live according to any rule or duty, to follow it, Gal. vi. 16, ὅσοι τῷ κανόνι τούτῳ στοιχ. v. 25. Phil. iii. 16. Rom. iv. 12; absol. Acts xxi. 24, στοιχεῖτε τὸν νόμον φυλάσσω. 'livest in the habitual observance of the law;' στοιχεῖν, like περιπατεῖν, being used of habitual action. So Sext. Empir. i. 10, 233, στοιχεῖν τῇ συνηθείᾳ. Pol. xviii. 5, 6, στοιχεῖν τῇ τῆς συγκλήτου προθείσει.*

Στολή, ἡς, ἡ, (στέλλω, which see,) *prop. 'a fitting out,' or equipment; also, apparatus, as arms, harness; but gener. apparel, attire, dress. In N. T. and occasionally in the Class., espec. the later ones, it is equiv. to Lat. stola, a vestment, i. e. a long flowing robe reaching to the feet, worn by kings, priests, and persons of rank and distinction, (see 1 Chron. xv. 27. 3 Esdr. i. l. v. 81. Xen. Cyr. i. 4, 26. ii. 4, l. Lu. xv. 22.) and therefore much affected by the Pharisees, especially the Jurists, Mk. xii. 38. Lu. xv. 22. Rev. vi. 11. vii. 9, 13, 14.*

Στόμα, ατος, τό, *the mouth, of men and animals: I. PROP. of animals, Matt. xvii. 27. Heb. xi. 33. Jam. iii. 3; of persons, as the organ of breathing, blowing, &c. 2 Th. ii. 8, τῷ πνεύματι τοῦ στόμ. αὐτοῦ, scil. τοῦ Θεοῦ. Rev. i. 16. xi. 5; as receiving food and drink, Matt. xv. 11. Acts xi. 8; chiefly as the instrument of speech, Matt. xii. 34, τὸ στ. λαλεῖ. Acts xxiii. 2. Rom. iii. 14, 19. So the mouth as speaking, or perhaps meton. for words, sayings, discourse, Matt. xviii. 16, ἐπὶ*

στόματος δύο μαρτύρων. Lu. xi. 54. xix. 22. xxi. 15, *ὅσως ἡμῖν στόμα καὶ σοφίας*, q. d. 'wise utterance.' 1 Pet. ii. 22. Sept. 1 Sam. xv. 24. Soph. Oed. T. 427. 699. So also in the subsequent phrases, borrowed mostly from the Heb. 1) *ἀνοίγειν τὸ στ.* 'to open one's mouth, to speak,' Matt. xiii. 35; fig. of the earth as rent in chasma, Rev. xii. 16, and Sept. 2) *τὸ ἔκπορευόμενον ἐκ τοῦ στ.* i. e. 'words uttered,' *sayings, discourses*, Matt. xv. 11, 18, and Sept. So *τὸ ἔκπορ. διὰ στόματος Θεοῦ*, i. e. *word, precept*, iv. 4, and Sept. 3) *λαλεῖν ἢ εἰπεῖν διὰ στόματος τινος*, 'to speak through the mouth of' any one, to speak by his intervention, as God by a prophet, messenger, Lu. i. 70, *καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφ.* Acts iv. 25. xv. 7. 4) *στόμα πρὸς στόμα λαλεῖν*, 'to speak mouth to mouth,' orally, without the need of writing, 2 John 12. So Joa. Ant. x. 8, 2, *λαλεῖν κατὰ στόμα*.—II. FIG. in the sense of *edge, point*, as of a weapon; the figure being taken from the mouth as armed with teeth and biting, or as being in beasts the front or foremost part; also of the front of an army: in N. T. of a sword, *στόμα μαχαίρας*, Lu. xxi. 24. *στόματα μάχ.* Heb. xi. 34. Sept. Philostr. Heroic. ix. 9, *στόμα τῆς ἀλχμῆς*. Soph. Aj. 651. Theophr. 1 Tim. p. 129. Lucian Tragodop. *ἀπὸ στόματος σιδήρου*. See Porson on Eur. Or. 1279.

Στόμαχος, οὐ, ὁ, (*στόμα*), prop. 'a mouth, opening,' hence *the throat*; also the oesophagus or *gullet*, Hom. Il. iii. 292. xix. 266, but more freq. and in N. T. *the stomach* (see Foëa. Econ. Hippoc. 354, sq.) 1 Tim. v. 23, *διὰ τὸν στόμαχόν σου*, where, from the next words, *καὶ διὰ τὰς πικρίας σου ἀσθενίας*, which are in some degree explanatory of these, it is plain that by *στ.* is meant the lower ventricle of the stomach, in which the food, after it has passed through the other, is digested; and thus, as we say, 'a weak or qualmish stomach.' So the Greeks said, *στόμαχος ἀσθηνής*, e. gr. Athen. l. iii. p. 79, *τοῖς ἀσθενῆ τὸν στόμαχον ἔχουσι*, and l. ii. *οὐκ οἰκείως διατίθεσθαι τὸν στόμαχον*, 'to be indisposed in the stomach.' And in like manner 'stomachus' in Latin is put for 'debilitas stomachi.'

Στρατεία, αἰ, ἡ, (*στρατεύω*), prop. *military service, warfare*; also a *military expedition, campaign*: in N. T. metaph. of the apostolic office, as connected with hardships, dangers, and trials, like those of military service, a *warfare*, 2 Cor. x. 4, *τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά*. 1 Tim. i. 18, *ἵνα στρατεύῃ τὴν καλῆν στρατείαν*. So the phrase *στρατεύεσθαι ἐν στρατείᾳ* freq. occurs in

the Class. writers in the sense 'to perform military service.' But though these passages are supposed by the most learned Expositors to have reference solely to the apostolic charge; yet they must, espec. the latter, be meant to allude to the perils and trials of the *Christian Warfare*, on which St. Paul so frequently treats.

Στράτευμα, ατος, τὸ, (*στρατεύω*), prop. a *military expedition or campaign*, equiv. to *στρατεία*, Hdot. iii. 49; but more freq. an *armament*, as Thuc. v. 57. vii. 5; and sometimes, as in N. T., meton. an *army, forces, troops, host*: either 1) gener. Matt. xxii. 7. Rev. ix. 16. xix. 14, 19, and so oft. in Xenoph.; or, 2) by synecdoch. a *band or detachment of troops*, e. g. the garrison in the fortress Antonia, Acts xxiii. 10, and also ver. 27, *σὺν τῷ στρ.* where the sense is not, 'with an army,' but 'with the force [under my command].' Also of Herod's body-guards, Lu. xxiii. 11. So Hdian. iv. 6, 11, spoken of a part of the praetorian cohort.

Στρατεύω, f. *εύω*, (*στρατός*, an army,) to *serve in the army, to be a soldier*, Xen. Cyr. iv. 4, 11: in N. T. only mid. depon. *στρατεύομαι, to serve in war, to war, to be a soldier*, intrans. I. PROP. to *serve in war*, 1 Cor. ix. 7, *τίς στρατεύεται ἰδίοις ὀφθαλμοῖς ποτε*; 2 Tim. ii. 4. Part. *στρατεύομενος, a soldier*, Lu. iii. 14. Arr. Epict. ii. 14, 17. Hdian. viii. 7, 20. Xen. Mem. i. 6, 9.—II. FIG. to *war, wage war*, spoken 1) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. x. 3, *οὐ κατὰ σάρκα στρ.* 1 Tim. i. 18, *ἵνα στρατεύῃ τὴν καλῆν στρατείαν*. So at least the most learned Commentators explain; but the expression certainly relates also to the *Christian warfare*, as at 2: see more in *στρατεία*. Jos. de Macc. § 9, *ἰσράην καὶ εὐγενῆ στρατείαν στρατεύσασθαι ἐπὶ τῆ εὐσεβείας*. 2) spoken of the evil desires and lusts and carnal passions of man, which militate against the salvation of the soul, opposing the believer's growth in grace, and keeping up the conflict between the animal appetites and the rational powers of the soul, the flesh and the spirit, the old and the new nature of man, Jas. iv. 1. 1 Pet. ii. 11.

Στρατηγός, οὔ, ὁ, (*στρατός*, ἄρχη), prop. *leader of an army, general*. So of the ten Athenian archons chosen annually, one acted as war-minister, and was called *στρατηγός*, Hdot. vi. 109. AEL. V. H. iii. 17. In other Greek cities the term denoted *chief-magistrate*. Spoken of Roman officers, it denoted sometimes *consul*, oftener *praetor*. In Roman colonies and municipal towns, the chief magistrates were usually two in number (*ἀρχαὶ*)

sometimes four or six) called *Δυσκωίρι*, and sometimes styled *praetors*, Gr. στρατηγοί. Hence in N. T. the word is used 1) of the *δυσκωίρι*, *praetors*, *magistrates* of Philippi, where was a Roman colony, Acts xvi. 20, 22, 35, 36, 38. Sept. 2) *στρατηγός τοῦ ἱεροῦ*, a *captain*, *governor*, *praefect of the temple*, spoken gener. of the commanders over those bodies of Levites who kept guard in and around the Temple, of whom one, the chief, is mentioned at Acts iv. 1, & sometimes in Josephus (e. g. Bell. Jud. vi. 5, 3), as ὁ στρατηγός τοῦ ἱεροῦ. These *στρατηγοί*, however, were, properly speaking, not military but civil officers, who, besides the above duty, acted as *praefecti* and *curatores Templi* generally. The expression occurs in full, Lu. xxii. 52. Acts iv. 1, and v. 24; in Lu. xxii. 4. Acts v. 26, *without τοῦ ἱεροῦ*. Answering to this is the term used by Jos. B. J. vi. 5, 3, οἱ τοῦ ἱεροῦ φύλακες ἠγγυλαὶ τῶ στρατηγῷ, and Ant. xx. 6, 2. B. J. ii. 17, 2, ὁ στρατηγῶν. Elsewhere, 1 Chron. ix. 11. 2 Chron. xxxi. 13. Jer. xx. 1. Eedr. i. 8. vii. 2, and i. 9, we have the same persons designated by other names, e. g. ὁ ἠγούμενος οἴκου Θεοῦ, ἐπιστάται τοῦ ἱεροῦ, ἱεροστάται, χιλίαρχοι.

Στρατιά, ἄς, ἡ, (*στρατός*), an *army*, or *host*, Sept. and Class. In N. T. only, by Hebr., *στρατιά οὐράνιος* or *τοῦ οὐρανοῦ*, 'host of heaven,' said, 1) of PERSONS, as *angels*, the *angelic host*, Lu. ii. 13. Sept. 1 K. xxii. 19. 2) of THINGS, as the *sun*, *moon*, and *stars*, the whole host of the firmament, Acts vii. 42. So Sept. 2 Chron. xxxiii. 3, 5. Jer. xix. 13. Zech. i. 5.

Στρατιώτης, ου, ὁ, (*στρατιά*), a *soldier*, used only of common soldiers, Matt. viii. 9. Lu. vii. 8, al. and oft. in Class.: in N. T. only fig. of a Christian teacher, 1 Tim. ii. 3, ὡς καλὸς στρ. Ἰ. Χρ., yet with allusion, I apprehend, to the Christian warfare generally.

Στρατολογέω, f. ἤσω, (*στρατολόγος*, fr. *στρατός*, λέγω,) to *collect an army*, to *levy*, *enlist*; part. ὁ *στρατολογήσας*, one who holds a *levy*, = commander, general, 2 Tim. ii. 4. Plut. C. Mar. 9. Diod. Sic. xviii. 12.

Στρατοπεδάρχης, ου, ὁ, (*στρατόπεδον* and *ἀρχω*), *praefect of the camp*, an officer to whose charge Paul was committed at Rome, Acts xxviii. 16. Many understand here the *praefectus praetorio* (comp. Phil. i. 13), or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance, where the younger Agrippa was once imprisoned by this officer at the express com-

mand of the emperor Tiberius; see Jos. Ant. xviii. 6, 6, compared with 10.

Στρατόπεδον, ου, τὸ, (*στρατός*, *πέδον*), prop. 'encamping-ground of an army,' but gener. a *camp*, *encampment*, and sometimes by meton. an *army* so encamped, as in Thucyd. iv. 94. Hdot. i. 76; and so in N. T. Lu. xxi. 20.

Στρεβλόω, f. ὤσω, (*στρεβλή*, a windlass, fr. pr. *στρεβλός*, *στρέφω*,) to *roll* or *wind* on a windlass, Hdot. vii. 36; to *wrench*, to *turn awry*, Hdot. iii. 129, *στρεβλοῦντες τὸν πόδα*. In N. T. fig. to *wrest*, *twist*, *pervert*, as said of the sense of a writing, trans. 2 Pet. iii. 16, & *στρεβλοῦσιν*. So we say, to *wrest* words against their natural meaning; also to torture them, to extort from them a sense not intended; which exactly answers to what the Apostle meant; for *στρεβλόω* almost always signifies to *put to the torture*, in order to extort confession. Comp. Plut. x. 414, *στρέβλωσις φρονίμη*.

Στρέφω, f. ψω, (*τρέπω*), to *turn*, *turn about*, trans. mid. *στρέφομαι*, and aor. 2 pass. *ἑστράφη* as mid. to *turn oneself*, to *turn about*, intrans. 1) PROP. Act. with acc. and dat. of pers. *towards whom*, Matt. v. 39, *στρέφον αὐτῷ καὶ τὴν ἄλλην*: mid. part. absol. *στραφεῖς*, *στραφέντες*, Matt. vii. 6. xvi. 23, ὁ δὲ *στραφεῖς* εἶπε, al. saepe. Also mid. with *εἰς τινα*, Acts xiii. 46, *στρεφόμεθα εἰς τὰ ἔθνη*. Foll. by *εἰς* with acc. of place, Acts vii. 39, στ. *εἰς Αἴγ.* And so John xx. 14, *ἑστράφη εἰς τὰ ὀπίσω*. Sept. Ps. cxiv. 3, 5. *εἰς τὰ δεξιὰ*, Xen. Eq. vii. 12. 2) FIG. trans. to *turn* into any thing, i. e. to *convert*, *change*, e. g. act. with *εἰς*, Rev. xi. 6, τὰ ὕδατα εἰς αἷμα. Sept. Ps. cxiv. 8. Jer. xxxi. 13. Ex. vii. 15. Xen. Hist. iv. 3, 5; mid. of persons, to *turn* in mind, to *be converted*, to become as it were another man, Matt. xviii. 3, *εἰάν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά*. Comp. Sept. *στραφήσῃ εἰς ἄνδρα ἄλλον*, 1 Sam. x. 6. Once act. *στρέφω*, intrans. or with *ἑαυτὸν* impl. to *turn oneself*, to *turn*, *change* one's mind and conduct, Acts vii. 42, *ἑστρεψεν ὁ Θεός*.

Στρηνιάω, f. ἄσω, (fr. *στρηνής*, which signifies prop. *stiff*, fig. *stiff-necked*, arrogant, insolent,) to *revel*, to *riot*, *live luxuriously*, (equiv. to *τροφάω* and *ὑβρίζω*, as implying both luxury and insolence; prop. said of a *pampered steed*, who, *stiff-necked* and unruly, *runs riot*, uncontrolled; see Hom. II. vi. 506,) intrans. Rev. xviii. 7, 9. The word is not, as Commentators and Lexicographers represent it, confined to the later writers; being found in Stiphilus ap. Athen. p. 100. Diphilus ap. Bekker Anecd. p. 112. Antiphanes (B. C. 408) ap. Athen. p. 127,

D. ἀπίλαυσα πολλῶν καὶ καλῶν ἰδισμάτων. Ἑστρηνίων πῶς, &c. Lycoph. Chalc. ap. Athen. p. 420, B. ὑμῖν στρηνῶ, 'I run riot upon you.'

Στρηνός, εὖς οὖς, τὸ, (στρηνής, vehement, rude, Apoll. Rh. ii. 323,) prop. *rudeness, insolence, pride*, Sept. 2 Kings xix. 28; and hence *revel, riot, luxury*, Rev. xviii. 3, ἐκ τῆς δυνάμεως τοῦ στρηνοῦς αὐτῆς ἐπλούτησαν, i. e. 'from the abundance of her luxury and proud voluptuousness.' Anthol. Gr. iii. p. 128. No. 64.

Στρουθίου, οὖ, τὸ, (dimin. fr. στρουθός,) any small bird, espec. a *sparrow*, Matt. x. 29, 31. Lu. xii. 6, 7. Sept. and sometimes in Class.

Στρωννύω or ὠννῦμι, f. στρώσω, (metath. for στρέννυμι,) *to strew, to spread*, trans. Matt. xxi. 8, ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κ.τ.λ.: on which custom see my note. Sept. and Class. Spec. of a bed or couch, Acts ix. 34, στρώσου σεαυτῶ, i. e. *κράββατον, κλίνην*, comp. ver. 33. Comp. Sept. Job xvii. 13. Ez. xxviii. 7. (Theocr. Id. xxi. 7. Artemid. ii. 57 or 62, στρωννύουσα κλίνας.) Pass. of a supper-chamber *spread*, i. e. furnished, with couches, *triclinia*, around the table, comp. in Ἀνάκειμαι 3. Mk. xiv. 15, & Lu. xxii. 12, ἀνάγειοι μέγα ἔστρωμένον. Sept. Ez. xxiii. 41. Athen. p. 138. Xen. Cyr. viii. 2, 6, ὁ αὐτὸς κλίην στρώννυσι, τράπεζαν κοσμεῖ.

Στυγητός, ἦ, ὄν, adj. (στυγέω, to hate,) *hateful*, 'deserving of hatred,' e. g. to God and to good men, Tit. iii. 3. So Philo (cited by Wetstein) has *στυγητὸν καὶ θεομισητὸν πρᾶγμα*. And corresponding to this is the term at Rom. i. 30, *θεοστυγεῖς*.

Στυγνάζω, f. ἄσω, (στυγνός, for στυγνός, thick, as said of a cloudy sky. So Wisd. xvii. 5, νύξ στυγνή. The word being derived from *στύγος*, originally = *στύφος*, thick; whence *στύφω*, to stuff up; fr. *στύω*, to stuff,) 1) prop. *to be thick*, and, as applied to the sky when thick with clouds, *to lower, or be lowering*, intrans. Matt. xvi. 3, πυρᾶξει γὰρ στυγνάζω ὁ οὐρανός. 2) in a fig. sense, as applied to the *mind* (with reference to the effect of sorrow on the countenance), 'to be of lowering or sorrowful countenance,' Mk. x. 22, ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ (lit. 'lowering at what was said') ἀπῆλθε λυπούμενος. So Eustath. de Ismena iv. p. 98, συνέχει τὴν ὄφρυν, στυγνάζει τὸ πρόσωπον, 'his countenance lowers.' And so Addison, as cited in Johnson's Dict. has the expression 'a lowering countenance,' for a gloomy and sometimes for

a discontented one, which would well apply here.

Στύλος, οὖ, ὁ, (kindr. with *στήλη*.) prop. a *column, pillar*, Rev. x. 1, ὡς στύλοι πυρός. Sept. and Class. Fig. of any *firm support*; e. g. persons of authority and influence in the Church, Gal. ii. 9, οἱ δοκοῦντες στύλοι εἶναι, sc. ἐν τῇ ἐκκλησίᾳ, 'who were justly reputed to be,' & Rev. iii. 12. Also said of the Church Universal, 1 Tim. iii. 15, στύλος καὶ ἰδραῖωμα τῆς ἀληθείας, 'the pillar and ground of the truth,' namely, as sustaining and bearing up, by a faithful profession and maintenance thereof, the true religion of God. Eccus. xxvi. 24. Eurip. Iph. Aul. 57, στύλοι γὰρ οἰκῶν εἰσι παῖδες ἄρσενες.

Στωϊκός, ἦ, ὄν, adj. *Stoic*, and αἱ Στωϊκοί, *the Stoics*, a sect of philosophers founded by Zeno, and so called from the *στοά*, portico, where he taught. Acts xvii. 18, where see my note.

Σὺ, gen. σου, *thou*, pers. pron. of the second pers. plur. *you*. I. nom. σὺ, pl. ὑμεῖς, usually omitted, except where a certain emphasis is required. In N. T. inserted, 1) *with emphasis*; before a voc. Matt. ii. 6. 2 Tim. ii. 1; or in distribution, Jam. ii. 3; with an adjunct between it and the verb, John iv. 9; also in interrogations, Matt. xxvii. 11. Lu. xxiv. 18; and so at the end of a clause, John i. 21. viii. 48; in answers, Matt. xxvi. 25. Mk. xv. 2; in antitheses, Matt. iii. 14. Lu. ix. 60: so καὶ σὺ, καὶ ὑμεῖς, x. 37. Matt. vii. 12. 2) *without special emphasis*, σὺ, John xxi. 15—17. ὑμεῖς, Matt. xxviii. 5. —II. gen. σου, ὑμῶν, are often used instead of the corresponding possessive σου, ὑμέτερος: e. g. σου, Matt. i. 22. iv. 6. ὑμῶν, v. 10. Mk. ii. 8: gener. σου, Matt. ii. 6. iii. 14; ὑμῶν, v. 12. Lu. xi. 5; for ii. 35, καὶ σου δὲ αὐτῆς, see *σεαυτοῦ*. —III. dat. σοι, ὑμῖν, gener. Matt. iv. 9. vii. 7; dat. commodi, xxi. 5. 2 Cor. v. 13; incomm. xii. 20; for the phrase τί ἐμοὶ καὶ σοί; see *ἐγώ*.

Συγγένεια, ας, ἦ, (συγγενής,) prop. *kindred, relationship*: in N. T. meton. *kindred*, i. e. *kinsmen, relatives*, Lu. i. 61, οὐδεὶς ἐστὶν ἐν τῇ συγγ. σου. Acts vii. 3, 14. Sept., Jos., and occasionally in Class., as Thuc. iii. 65.

Συγγενής, εὖς οὖς, ὁ, ἦ, adj. (σὺν & γένος, γίνομαι,) *akin, related*; subst. a *kinsman, relative*, Mk. vi. 4. Lu. i. 36, 58. ii. 44, al. Sept. Lev. xviii. 14. xxv. 45. Hdian. iv. 14, 14. Xen. H. G. i. 7, 8. In a wider sense, *one of the same nation, a fellow-countryman*; said of the Jews as being all descended from a common ancestor, Rom. ix. 3, τῶν συγγενῶν μου κατὰ σάρκα. xvi. 7, 11, 21.

· Συγγνώμη, η, ή, (συγγνώσκω, to know and think with, to accord, concede,) permission, 1 Cor. vii. 6, τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, 'this I say by way of permission,' i. e. as speaking of what is allowable or expedient, not what is enjoined to be done; of what may be done, not what must be done. Thuc. v. 88. Xen. Ath. ii. 20.

· Συγκάθημαι, (σύν, κάθημαι,) to sit down with, to sit with, foll. by μετὰ with gen. Mk. xiv. 54; by dat. Acts xxvi. 30. Sept. and Class.

· Συγκαθίζω, f. ἴσω, (σύν, καθίζω,) trans. to cause to sit down with, to seat with; intrans. to sit down with, to sit with. 1) trans. with ἐν and dat. of place, Eph. ii. 6, καὶ συνήγειρε καὶ συνεκάθισεν ἐν τοῖς ἑπουρανίοις. 2) intrans. of several, to sit down together, Lu. xxii. 55. Sept. and Class.

· Συγκακοπαθῆω, f. ἴσω, (σύν, κακοπαθῆω,) to suffer evil with any one, to endure affliction with; with dat. of thing in respect to which or for which, 2 Tim. i. 8, συγκακοπάθησον [ἐμοί] τῷ εὐαγγελίῳ.

· Συγκακουχέω, f. ἴσω, (σύν, κακουχέω,) only in pass. to be maltreated or afflicted with any one, to suffer affliction with; foll. by dat. of pers. Heb. xi. 25, συγκακουχῆσθαι τῷ λαῷ τοῦ Θεοῦ.

· Συγκαλέω, f. ἴσω, (σύν, καλέω,) to call together, convoke, trans. Mk. xv. 16, συγκαλοῦσιν ὅλην τὴν σκεῖραν. Acts v. 21; mid. prop. to call together to oneself, Lu. ix. 1, συγκαλεσάμενος τοὺς δώδεκα. xxiii. 13. Acts x. 24, al. and later Class. e. gr. Aristen. i. 5, συνεκαλεῖτο τοὺς φίλους. Sept.

· Συγκαλύπτω, f. ψω, (σύν, καλύπτω,) prop. to cover together or up, cover wholly, trans. Sept. oft. Jos. Ant. ix. 10, 2. Xen. Cyr. viii. 7, 28. In N. T. fig. to hide wholly, to entirely conceal, Lu. xii. 2, οὐδὲν συγκακαλυμμένον ἐστίν. Ecclus. xxvi. 8. Plut. Alex. M. 31. Eurip. Phoen. 886.

· Συγκάμπτω, f. ψω, (σύν, κάμπτω,) prop. to bend together, e. g. τὸν νῶτόν τινας, 'to bow down wholly,' Rom. xi. 10, i. e. fig. to oppress, afflict. Sept. 2 Kings iv. 35. Xen. Eq. xii. 5.

· Συγκαταβαίνω, f. βήσομαι, (σύν, καταβαίνω,) to go down with any one, sc. from a higher to a lower place, as from Jerusalem to Caesarea, intrans. Acts xxv. 5, συγκαταβάντες sc. ἐμοί. Sept. Ps. xlix. 18. Wisd. x. 14. Pol. i. 39, 12. Diod. Sic. xi. 18.

· Συγκατάθεσις, εως, ή, (συγκατατίθημι,) compositio, agreement, 2 Cor. vi.

16, τίς συγκατάθεσις ναῶ Θεοῦ μετὰ εἰδώλων; meaning, 'what has a temple of God to do with idols?' Pol. iv. 17, 8. Dion. Hal. Ant. viii. 79. Plut. M. Antonin. 51, but only in the sense assent.

· Συγκατατίθεμαι, as mid. with ἄ depon. sense, 1) to lay down any thing with another; 2) with ψήφον expressed, to give one's vote with another; 3) with ψήφον implied, (as it is in N. T. and most freq. elsewhere,) fig. to agree with any person, (as Plato, Gorg. p. 501. Hist. Sus. 20.) and, when foll. by a dat. of thing (as γνώμη or βουλῆ), to assent to any measure, Lu. xxiii. 51, ἦν συγκαταταθείμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν. In this last sense the word is used also in Class. as Pol. iii. 98, 11, et sæpiss. Jos. Ant. xx. 1, 2, συγκαταθέμην τῇ γνώμῃ ταύτῃ.

· Συγκαταψηφίζω, f. ἴσω, prop. 'to choose by common suffrages,' and hence, 'to number with or unto,' equiv. to συγκαταριθμεῖν, Acts i. 26, συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων. As illustrative of this custom of deciding doubtful matters by casting lots, see the Classical citations adduced in my Recens. Synop. and compare Levit. xvi. 8. Num. xxvi. 55.

· Συγκεράννυμι, f. ράσω, prop. to mix together, make intermingle, as liquids, (2 Macc. xv. 39, οἶνος ὕδατι συγκερασθεῖς,) or compound, as drugs are compounded by the chemist: also, to make solid substances coalesce. Similarly Plut. viii. 634, ὁμοῦ μεταλλικὰ καὶ βοτανικὰ καὶ θηρία εἰς τὸ αὐτὸ συγκεραννύνται: Compare Dan. ii. 43. Also, by implication, so to conjoin various substances, that they may all perfectly coalesce; in which we have an implied notion of attemping by the commixture, so that the various parts of the compound, being mixed in just proportion, may qualify each other. So 1 Corinthians xii. 24, ὁ Θεὸς συνεκέρασε τὸ σῶμα, &c. i. e. 'hath attempted,' meaning, 'so adjusted the respective offices and benefits of the several members which form the body, as to form one harmonious whole.' Similarly in Thuc. vi. 18, καὶ νομίσατε—ὁμοῦ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβές, ἀν' συγκραθὲν, μάλιστα' ἀν' ἰσχύειν. At Heb. iv. 2, μὴ συγκεκραμένους (sc. ὁ λόγος) τῇ πίστει τοῖς ἀκούσασιν, we have simply the notion of blending together. Finally, so Menand. ap. Stob. Serm. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἔθει χρηστῷ συγκεκραμένην ἔχει, 'blended with.'

· Συγκινέω, f. ἴσω, (σύν, κινέω,) prop. and prim. to move with others, trans. but more freq. like Latin 'concio,' to cause

others to come together, by, as it were, moving their minds; and that both in a good sense, Pol. ii. 59, 8, and a bad, (as used to denote what we call 'setting people together by the ears,') as Acts vi. 12, *συνεκήνησάν τε τὸν λαὸν καὶ τοὺς πρ. κ.τ.λ.*

Συγκλείω, f. *είσω*, prop. *to shut up*, or *inclose together*, trans. Often used in Sept., Apocr., and Class. of persons shut up in prison, or otherwise. In N. T. occ. spec. as a *risATORY* term, Lu. v. 6, *συνέκλεισαν πλῆθος ἰχθύων πολὺν*, a use this of which no example has yet been adduced, not even of the corresponding term in Lat. *concludo*. A Class. writer would probably have employed *περιέβαλον*, (as Hdot. i. 141, *λαβείν ἀμφίβληστρον, καὶ περιβυλαῖν πλῆθος πολλὸν τῶν ἰχθύων*), or *συνέλαβον*. See *συλλαμβάνω*. Also fig. *to include together*, i. e. *to make subject, deliver over alike*, with *εἰς*, Rom. xi. 32, *συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθεῖαν*, i. e. 'hath permitted them to be subject thereto.' So Diod. Sic. xix. 19, we have *εἰς τοιαύτην δ' ἀμηχανίαν συγκλείσθεαι* 'A. With *ὑπὸ*, Gal. iii. 22, 23, *ἐφρουρούμεθα συγκλεισμένοι εἰς κ.τ.λ.* 'lege obstricti custodiebamur, asservabamur in;' by a comparison to persons shut up under lock and key, in a place from which they cannot get out. Comp. Sept. Ps. xxxi. 9, & lxxviii. 50. So Lucian, Tim. 13, *κατακλείσθαι ὑπὸ μοχλοῖς καὶ παρθενέσθαι ὑπ' ἀκριβίσι παιδαγωγοῖς*.

Συγκληρονόμος, ου, ὁ, (κληρονόμος,) prop. *a co-heir, joint-heir*, also *a joint-possessor, co-partner*, Rom. viii. 17, *συγκλ. Χριστοῦ*. Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7.

Συγκοινωνία, f. ἦσω, (σύν, κοινωνία,) *to be partaker with others, to share with others in any thing*; foll. by dat. Rev. xviii. 4, *μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς*. Eph. v. 11, *μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροις τοῦ σκότου*. A mode of expression signif. (like *κοιν. τοῖς ἔργοις τοῖς πονηροῖς* at 2 John 11, and *κοιν. ἀμαρτίαις ἀλλοτρίαις* at 1 Tim. v. 22,) *to partake in evil deeds*, either by practising or by approving and countenancing them. The Class. construction is a dat. of pers. and gen. of thing. At Phil. iv. 14, we have *συγκοινωνήσαντί μου τῇ θλίψει*, for *συγκ. μοι τῆς θλίψεως*, 'communicating [aid] to him in his distress.'

Συγκοινωνός, ου, ὁ, ἡ, (κοινωνός,) *a joint-partaker, co-partner*, with gen. Rom. xi. 17, *συγκ. τῆς ῥίζης*, κ.τ.λ. 1 Cor. ix. 23. Phil. i. 7; *ἐν*, Rev. i. 9.

Συγκομίζω, f. *ίσω*, (σύν, κομίζω,) prop. *to bring together, to collect*, e. gr. fruits, Sept. Job v. 26, but spec. used as a

funereal term, like the Lat. *componere*; denoting not only the laying out of the body, but other preparations for its interment; nay also the funeral rites themselves, as Acts viii. 2, *συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς*: a sense rare in the Class. writers, but occurring in Soph. Aj. 1068, *τὸνδε τὸν νεκρὸν χεροῖν μὴ συγκομίζω*.

Συγκρίνω, f. *ἴνω*, (κρίνω,) prop. 'to separate distinct things, and then bring them together into one;' hence, *to join together, to combine, to compose*; opp. to *διακρίνειν*, 'to separate between, to decompose.' In later writers and N. T. *to place together and judge of*, i. e. *to compare, to estimate by comparison*, constr. with acc. and dat.; but *συμβάλλω* is the purer Greek term. 1) gener. 2 Cor. x. 12, *συγκρίναι ἑαυτοὺς τισι—συγκρίνοντες ἑαυτοὺς ἑαυτοῖς*. Pol. vi. 47, 9, *συγκρίνουν τινα πρὸς τινα*, and xii. 10, 1. Mid. 1 Macc. x. 71, *συγκριθῶμεν ἑαυτοῖς, 'one with another.'* 2) *by impl.* (since comparison and scrutiny are essential to explanation, so Pol. vi. 47, 1, *συνέκριμα καὶ διερεῖνα τὰ λεγόμενα*), *to explain, interpret*, i. e. by comparison of one thing with another, 1 Cor. ii. 13, *πνευματικοῖς πνευματικὰ συγκρίνοντες*. So Sept. Gen. xl. 8, 16, 22. xli. 12, 15. Dan. v. 12.

Συγκύπτω, f. *ψω*, (σύν, κύπτω,) prop. *to stoop or bow together*, as persons putting their heads together, Hdot. iii. 82; or things inclining towards each other, Xen. An. iii. 4, 19. In N. T. *to be bowed, or to bow oneself, together*, as we say, *to be bent double*, intrans. Lu. xiii. 11, *ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψει*, where we have not simply an act. in a pass. sense; for the word may be taken in a *neutral* sense for *σύγκυφος εἶναι*, from which the transition to a pass. one is easy. Comp. Sept. Job ix. 27. Eccclus. xii. 11. Themist. Orat. 7 ad Valent. p. 90, *δεῖ συγκεκωφῆς, ἀεὶ συννεφῆς, ἐφέλεκόμενος τὰς ὀφρῦς*.

Συγκυρία, ας, ἡ, (συγκυρέω, *to happen together*, as events, Hdot. viii. 87. Pol. v. 18, 6,) lit. 'a happening together,' i. e. *coincidence, accident, chance*, Lu. x. 31, *κατὰ συγκυρίαν*. This is a very rare word, yet it occ. in Hippocr. and Euseb. The Class. gener. use *συγκύρησις* or *συγκύρημα*.

Συγχαίρω, αορ. 2. *συνεχάρην*, (σύν, χαίρω,) *to rejoice with any one, to sympathize in his joy*, with dat. depending on σύν in compos. Prop. of PERSONS, Phil. ii. 17, *συγχαίρω πάνσιν ὑμῖν*. ver. 18. Lu. i. 58. xv. 6, 9. Sept. Gen. xxi. 6, & Class. Fig. of THINGS, 1 Cor. xii. 26, *τὰ μέλη*, espec. in personifications, as 1 Cor. xiii. 6, *οὐ χαίρει (ἢ ἀγάπη) ἐπὶ τῇ*

ἀδικία, συγκαίρει δὲ τῇ ἀληθείᾳ, 'rejoices not over any [reported] iniquity, but in true virtue.'

Συγχίω, (χίω,) & Συγχύω, impf. συνέχων and συνέχωνον, pass. perf. συγκέχυμαι, aor. 1. pass. συνεχύθη, prop. *to pour together*, and fig. *to confound, confuse*; in N. T. 1) of an assembly or multitude, *to throw into confusion, excite, put in uproar*, with acc. Acts xxi. 27, συνέχουσαντα τὸν δῆλον, for *συνεκίχουσαν*. So in Demosth., cited in Schleus. Lex., we have συγγεῖ δλην τὴν πολιτείαν, and in Hdot. vii. 136, ἡ ἀγγελία συνέχεε αὐτούς. Pass. Acts xix. 32, ἡ ἐκκλησία συγκαχυμένη. xxi. 31. Luc. Bis accus. 17, καὶ Συγγεῖν ἡμῶν ἐκπειράτο τὴν ξηνοσίαν (conventum), ἐπιταράξας τὴν βοῆν, et al. 2) of the mind, *to confound, to perplex*, e. gr. a person in disputation, with acc. Acts ix. 22. Of persons in amazement or consternation, Acts ii. 6, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη. 1 Macc. iv. 27. Arr. Epict. iii. 22, 25. Jos. Ant. xii. 7, 5, et al. Diod. Sic. iv. 62, συνεχύθη τὴν ψυχὴν. So Hom. II. ix. 608. xiii. 808, συγγεῖν θυμόν.

Συγχράμα, fut. ἴσονται, depon. mid. properly 'to use any thing in common with another,' (implying more or less of society,) in N. T. *to have familiar intercourse and society with* any one, John iv. 9, οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις, for that such intercourse, and not the mere intercourse of commerce, is meant, appears from the fact, that the intercourse of buying and selling was still maintained. Arr. Peripl. mar. Eryth. p. 159, συναχρόσατρο δὲ αὐτῇ (τῇ νήσῳ) καὶ ἀπὸ Μούζας τινές.

Συγγύω, see Συγχίω.

Σύγχυσις, εως, ἡ, (συγγίω,) prop. *a mingling together*, as of liquids, and metaph. *confusion, tumult, disturbance*, Acts xix. 29, and Class.

Συζάω, f. ἴσω, (σὺν, ζάω,) *to live with* any one, foll. by dat. expr. or impl. (see in Συγκαίρω,) 1) naturally, 2 Cor. vii. 3, ἐν ταῖς καρδίαις ἡμῶν ἔστι εἰς τὸ συναποθανεῖν καὶ συζῆν, i. e. ὕμιν, and oft. in Class. 2) fig. and spiritually of eternal life with Christ, Rom. vi. 8. 2 Tim. ii. 11.

Συζεύγνυμι, f. εὐξω, aor. 1. συνεξουξα, (ζεύγνυμι,) *to yoke together*, prop. animals, Sept. Ez. i. 11. Xen. Cyr. ii. 2, 26. In N. T. fig. of the marriage union, *to join together, unite, husband and wife*, Matt. xix. 6. Mk. x. 9. Jos. and Class.

Συζητήω, f. ἴσω, (σὺν, ζητήω,) prop. *to use mutual inquiry and discussion*; in N. T. fig. *to inquire of one another, to question with*, or one with another, e. gr. 13) as said of several, absol. Mk. ix. 10,

συζητοῦντες, τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστήναι: foll. by πρὸς ἑαυτούς, Mk. i. 27. Lu. xxii. 23. 2) gener. *to question, reason, dispute with* any one, absol. Mk. xii. 28, ἀκούσας αὐτῶν συζητούντων: with dat. Acts vi. 9: with πρὸς, Acts ix. 29, συνεζήτηε πρὸς τοὺς Ἑλλημιστάς: with the idea of cavil, foll. by dat. Mk. viii. 11, ἤρξαντο σ. αὐτῷ, 'to enter into argument with him.' ix. 14: by πρὸς, ver. 16.

Συζήτησις, εως, ἡ, (συζητήω,) 'mutual discussion, or controversy,' on any question, Acts xv. 2, 7. xxviii. 29. Philo, p. 11.

Συζητητής, οὔ, ὁ, (συζητήω,) *a questioner, reasoner, disputant, a sophist*, 1 Cor. i. 20, συζητητὴς τοῦ αἰῶνος τούτου, 'the subtle disputer of this world,' i. e. the sophist, who rests on mere human wisdom only, and what concerns this world only, without any serious thought of another.

Σύζυγος, ου, ὁ, ἡ, adj. (συζύγνυμι,) *yoked together*, and subst. *a yoke-fellow*; in N. T. fig. *a fellow-labourer, colleague*, Phil. iv. 3, σύζυγε γνησίω, meaning, the bishop, or principal presbyter, of Philippi, who was, in some sense, Paul's colleague; and that such is the sense there, appears from the term γνησίω, Phil. ii. 20. So Aristoph. Plut. 945, we have ἐάν δὲ σύζυγον λάβω τινα. See also Eurip. Iph. T. 251, where Orestes is styled by Pylades, σύζυγος. It was often used to denote comrade.

Συζωοποιέω, f. ἴσω, (σὺν, ζωοποιέω,) lit. and prop. *to make alive with* any one; in N. T. *to quicken with*, fig. into spiritual life with Christ, as risen from the dead; foll. by dat. τῷ Χρ. Eph. ii. 5; by σὺν repeated, Col. ii. 13.

Συκάμινος, ου, ἡ, *a sycamore-tree*, called also *the sycamore, συκόμορος*, (being the *figus sycamorus* of Linnaeus; a tree found in Egypt and Palestine, and so called as resembling the *fig-tree*, συκῆ, in its fruit, and the *mulberry*, μορῖα, in its leaf,) Lu. xvii. 6. Sept. and Class.

Συκία, contr. Συκῆ, gen. ἰας ἦς, ἡ, (σῦκον,) *a fig-tree*, Matt. xxi. 19. Mk. xi. 13, & oft. Sept. and Class.

Συκομορῖα, ας, ἡ, (σῦκον, μορῖα,) equiv. to ἡ συκόμορος, *a sycamore-tree*, prop. 'the fig-mulberry,' Lu. xix. 4, a tree frequent in Egypt and Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible.

Σῦκον, ου, τὸ, *a fig*, Matt. vii. 16, et al. Sept. and Class.

Συκοφαντήω, f. ἴσω, (συκοφάντης, fr. σῦκον, φάλνω,) prop. to be a *sycofanter*, 'a fig-informer,' one who informed

against persons who exported figs from Athens contrary to law. But the law had become obsolete, and a mere dead-letter, though used by malicious or base persons for interested purposes, hence the term came to mean gener. *to inform against, accuse falsely, calumniate*, with acc. Jos. Ant. x. 7, 3. Æl. V. H. ii. 13. Hdian. ii. 14, 7. Xen. Mem. ii. 9, 5. Aristoph. Ach. 518. Av. 1431. In N. T. by impl. *to extort money by false accusations, espec. under pretence of law*, Lu. iii. 14. τινός τε, xix. 8. So Sept. Job xxxv. 9. Pa. cxix. 122. Prov. xxii. 16.

Συλαγωγέω, f. ἦσω, (σῦλον, prey, ἀγών,) *to lead off as prey, carry off as booty*, e. gr. captives, Heliodor. x. p. 512. Aristen. ii. Ep. 22. In N. T. fig. of false teachers, Col. ii. 8, ὁ συλαγωγῶν, i. e. 'one who leads off captive, makes spoil of your Christian liberty.'

Συλάω, f. ἦσω, prop. *to spoil, plunder*, both as said of things, *to carry off*, as prey, and of persons, as Xen. Hier. iv. 11. Hdian. vii. 7, 7, and so in N. T. by hyperb. 2 Cor. xi. 8, ἄλλας ἐκκλησίας ἐσῴλησα, λαβῶν ὀφώνιον, meaning, 'that by taking nothing of them, he, as if were, spoiled other churches, by being compelled to receive money from them.'

Συλλαλέω, f. ἦσω, (σύν, λαλέω,) *to speak or talk with, confer with*, foll. by dat. Mk. ix. 4. Lu. ix. 30: by μετά τινος, Matt. xvii. 3. Acts xxv. 12: by πρὸς ἀλλήλους, Lu. iv. 36. Sept. and Class.

Συλλαμβάνω, f. λήψομαι, (σύν, λαμβάνω,) *to take together*, prop. *to inclose in the hands*; fig. of things, *to comprehend, comprise*; also of persons, *to take or bring together, collect*, as scattered troops. In N. T. I. = Lat. *comprehendere*, as spoken of persons, *to take or seize by clasping or grasping*, and holding fast with the hands clenched together; 1) *prop. of persons seized as criminals, to apprehend, arrest*, with acc. Matt. xxvi. 55. Mk. xiv. 48. Lu. xxii. 54, and oft. Sept. and Class. So, in hunting or fishing, *to take, catch*, ἄγραν, Lu. v. 9; comp. ver. 5, where it is λαμβάνω. Eurip. Orest. 1339, Πορ. οὐχὶ συλλήψεσθ' ἄγραν; 2) *fig. of females, to conceive*, absol. Lu. i. 24, with acc. ἰδὼν, ver. 36. ἐν γαστρὶ, ver. 31. ἐν τῇ κοιλίᾳ, ii. 21. Sept. Gen. iv. 1, oft. Hippocr. Aphor. v. 46, ἐν γαστρὶ. Metaph. of irregular desire as *exciting* to sin, Ja. i. 15. Comp. Ps. vii. 15.—II. *to take hold of with another, = to help*, usually and in N. T. mid. with dat. Lu. v. 7, ἐλθόντας συλλαβεῖσθαι ἀπ' αὐτοῖς, a term appropriate to hunting and fishing, Phil. iv. 3. Sept. Gen. xxx. 7, and oft. in Class.

Συλλέγω, f. ξω, (σύν, λέγω,) *prop. to lay together*, i. e. *to gather, collect*, trans. as fruits and grain, Matt. vii. 16, ἐπὶ ἀκαθῶν σταφυλῆν, ἢ ἐπὶ τριβόλων σῦκα. Lu. vi. 44, et sæpe al. Sept. and Class. Hdot. i. 68.

Συλλογίζω, f. ἴσω, *to bring materials together for any purpose, to collect*, Dio Chrysa. Or. 75, but gener. in mid. συλλογίζομαι, *to reckon for and reason with oneself*, by bringing together all the materials for judgment, *to reason, converse, deliberate*, and sometimes by impl. *to conclude by ratiocination*. In N. T. Lu. xi. 5, συνιλογίσαντο πρὸς ἑαυτοῖς. So Plut. Pomp. πρὸς ἑαυτὸν συλλογίζόμενος, et al. and oft. in Polyb.

Συλλυπέω, f. ἦσω, (σύν, λυπέω,) *to grieve or afflict with another*, pass. *to be grieved or afflicted with a person*. In N. T. pass. *to be grieved withal*, Mk. iii. 5, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν

Συμβαίνω, f. βήσομαι, aor. 2. συνέβην, (σύν, βαίνω,) *prop. to go with the feet close together*, opp. to διαβαίνω, Xen. Eq. i. 14, but gener. *to go with another*, in a variety of senses, mostly figurative. In N. T. only of THINGS, e. g. events, *to come together in time, to happen together*, to fall out, to come to pass; with dat. of pers. to whom, Mk. x. 32, τὰ μέλλοντα αὐτῷ συμβαίνειν. Acts iii. 10. xx. 19, al. Part. absol. τὰ συμβεβηκότα, events, Lu. xxiv. 14. Sept. and Class. Impers. with infin. of the principal verb, the infin. clause being strictly the subject, Acts xxi. 35, συνέβη βαστάζεσθαι αὐτὸν, = 'he was borne,' and so oft. in Class.

Συμβάλλω, f. βαλῶ, (σύν, βάλλω,) *prop. of things, to throw, cast, put together*; espec. words or thoughts, Eur. Iph. A. 831. Xen. Mem. ii. 2, 21; of persons, *to send or bring together*, e. gr. in strife, Lat. *committere, to set them together*, as oft. in Class. In N. T. it is used, I. of THINGS, *to throw or put together*, prop. with acc. λόγους impl. like Lat. *conferre*, i. e. 'vermones,' intrans. 1) gener. *to discuss with, dispute with*, with dat. Acts xvii. 18, τινὲς δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ. Jos. Ant. i. 12, 3, συμβαλλόντες ποιμίαι, & oft. in lat. Class. 2) *to consult together*, Acts iv. 15, συνέβαλον πρὸς ἀλλήλους, scil. βουλευματα. Fully Eurip. Phœn. 700, συμβ. βουλευματα. 3) Lu. ii. 19, συμβάλλειν ἐν τῇ καρδίᾳ, scil. ῥήματα, *to resolve, ponder in mind*, namely, in order to conjecture what is meant by anything. So in Hom. we have σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι. Others, not ill, explain 'to conjecture,' 'endeavour to understand by conjecture,' namely, as we say, 'by putting together' various things: in

which sense the term is used particularly of oracles, dreams, or any such things; of which the meaning is not obvious, but is attained by reflection and a comparison of circumstances; as Philostr. Vit. Apoll. iv. 43, *Συμβαλεῖν τὸ εἰρημένον*. Arr. Expr. Alex. ii. 3, 9, *τὸ μαντεῖον*. 4) mid. prop. 'to cast, throw of one's own with others,' = to confer benefit, to contribute, to help, with dat. Acts xviii. 27, *συνεβάλετο πολὺ τοῖς πεπιστευκόσι*, i. e. 'contributed to the spiritual good of;' and so in Sept. and oft. In Class. e. gr. Arr. Epict. iii. 22, *πλειονα τῇ κοινωνίᾳ συνεβάλετο*.—II. of PERSONS, intrans. or with *ἑαυτοῖν* impl. of encounter, to meet with, with dat. 1) in a hostile sense, *εἰς πόλεμον*, Lu. xiv. 31, and oft. in Class. 2) gener. to meet with, Acts xx. 14, *συνεβαλεν ἡμῖν εἰς τὴν Ἄσσον*, and Class.

Συμβασιλεύω, f. *εύσω*, (σύν, βασιλεύω,) to reign with any one, prop. Lucian D. Deor. xvi. 2. Pol. xxx. 2, 4. In N. T. fig. comp. 1 Cor. iv. 8. 2 Tim. ii. 12, where the term denotes height of felicity, with an adjunct notion of exalted honour. So Epict., Enchir. c. xxi. thus addresses the patiently suffering virtuous man: *Οὐ μόνον συμπότης τῶν Θεῶν ἔσῃ, ἀλλὰ καὶ συνάρχων*.

Συμβιβάζω, f. *άσω*, (σύν, βιβάζω,) to make come together, to bring together, e. gr. 1) to join together, unite, fig. said of Christians as parts of Christ's mystical body, the Church, pass. Eph. iv. 16, *ἕξ οὐ πᾶν τὸ σῶμα—συμβιβαζόμενον*. Col. ii. 19, in which passages we have a metaphor taken from joiners' work, in which the pieces of wood are so fitted and joined together by straight lines, squares, mitres, &c. that they all seem *one entire piece*. So Gregor. contr. Julian. i. *ἀλλὰ ἄλλοις συμβιβάζων καὶ συναρμόζων, καὶ εἰς ἐν ἄγων τὰ τοῦ αὐτοῦ πνεύματος*. In Col. ii. 2, *συμβ. ἐν ἀγάπῃ*, the term has reference to the closing up of schism by bringing together the discordant parties who make the schism; another example of which sense occ. in Damasc. ap. Steph. Thes. *συνεβίβασε ταῦτα*. 2) to mentally put together, and hence praegn. to gather, infer, conclude, with ὅτι, Acts xvi. 10: also, to prove, demonstrate, namely, by showing the connexion and tracing the chain of facts or reasoning, with ὅτι, Acts ix. 22, *συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός*. Again, from the sense to prove or show what a thing is, arises that, also found in N. T. to teach or instruct others therein; a use of the word derived from the Sept. which thus expresses the Hebrew *נָתַן* to make to know, 1 Cor. ii. 16. Sept. Ps. xxxii. 8.

Συμβουλεύω, f. *εύσω*, (σύν, βου-

λεύω,) to counsel with any one, in the sense to give him counsel, to advise him, with dat. John xviii. 14, *Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδ.* Rev. iii. 18. Sept. and Class. Mid. spoken of several, to counsel or consult together, e. gr. for evil, = to plot, foll. by *ἴνα*, Matt. xxvi. 4, *συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν κρατήσωσι δόλω*. John xi. 53. with inf. Acts ix. 23. So Sept. and Class.

Συμβούλιον, ου, τό, (σύμβουλος,) 1) counsel, consultation, e. gr. λαμβάνειν or ποιεῖν συμβούλιον, to take counsel, to hold a consultation; with λαμβάνειν, Matt. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; with ποιεῖν, Mk. iii. 6. xv. 1. 2) a council, meton. counsellors, Acts xxv. 12, said of persons who sat in public trials with the governor of a province; called *consiliarii* or *assessores*, *πάρεδροι*.

Σύμβουλος, ου, ὁ, (σύν, βουλή,) a counsellor, prop. 'one joined in counsel,' Rom. xi. 34. Sept. and Class.

Συμμαθητής, ου, ὁ, (σύν, μαθητής,) a fellow-disciple, John xi. 16. Poll. On. vi. 159, *Πλάτων δὲ συμμαθητὰς εἶπε*.

Συμμαρτυρέω, f. *ήσω*, (σύν, μαρτυρέω,) to witness with, to bear witness with another, to testify with; i. e. at the same time and to the same effect, with dat. Rom. viii. 16, *τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κ.τ.λ.* ix. 1; absol. ii. 15. Rev. xxii. 18, in text. rec. and Class.

Συμμερίζω, f. *ίσω*, (σύν, μερίζω,) to divide with another; in N. T. mid. to divide with so as to receive part to oneself, to share with, to partake with, with dat. 1 Cor. ix. 13, and Class.

Συμμέτοχος, ου, ὁ, ἡ, adj. partaking with, subst. a joint-partaker, Eph. iii. 6, *συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χ.* 'joint-partakers of his promise (of salvation) by Christ;' and ver. 7, *συμμέτοχοι αὐτῶν*, for *συν. αὐτοῖς*, 'partakers with them (in the punishment which must fall upon them).' Justin Mart. Apol. i. p. 51, *συμμέτοχος τῶν παθῶν*. So *συμμετέχω*, 2 Macc. v. 20. Xen. An. vii. 8, 17.

Συμμιμητής, ου, ὁ, (σύν, μιμητής,) a co-imitator, joint-follower, Phil. iii. 17.

Σύμμορφος, ου, ὁ, ἡ, adj. (μορφή,) having like form with, conformed, like unto, with dat. Phil. iii. 21, *σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ*, i. e. 'of the same form and nature (see Rom. viii. 29) with Christ's,' namely, the glorified nature of Christ. With gen. Rom. viii. 29, *προώρισε σύμμορφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ*.

Συμμορφόω, f. *άσω*, to make of like

form with another, to conform, pass. with *acc.* fig. Phil. iii. 10.

Συμπαθῆω, f. ἴσω, (συμπαθῆς,) to sympathize with another in what he feels or suffers. The term has prop. a dat. of pers. as Job ii. 11, Συμπαθήσαι αὐτῷ. Aristot. Physiogn. σ. ἀλλήλοις. Sometimes, however, it occurs with acc. of thing for the person, Heb. iv. 15, συμπαθήσαι ταῖς ἀσθενείαις ἡμῶν. Hence also to have compassion on any one, to afford sympathizing aid, Heb. x. 34, τοῖς δεσμοῖς (μου) συναπαθήσατε, an ellipt. mode of expression, like that of the preceding passage, for συνεπ. μοι ἐν τοῖς δεσμοῖς μου, whose also, from the ellipse, we have a kind of *hypallage*, as in a similar case elsewhere, Phil. iv. 14, συγκοινωνήσαντές μου τῆ θλίψει, for συγκ. μοι ἐν τῆ θλίψει μου. As sufficiently vindicating the propriety of the expression, which was by Valckenauer thought not good Greek, it may suffice to adduce a passage of Isocrates, ὥστε καὶ ταῖς μικραῖς ἀτυχίαις ἕκαστος ὑμῶν πολλοὺς εἶχε συμπαθήσαντας. So, in Plut. de Invidia, we have ταῦτα δὲ συμπαθεῖ ταῖς ἀλλήλων φλεγμοναῖς. Pryn. iv. 7, 3, σ. ταῖς τινας ἀτυχίαις. Theophr. ap. Steph. Thes. in v. σ. ταῖς μεταβολαῖς.

Συμπαθῆς, ἴος οὖς, ὁ, ἡ, adj. sympathizing, feeling with another, like-affected; 1 Pet. iii. 8, συμπαθεῖς, i. e. the same in feeling, mutually compassionate. Jos. and Class.

Συμπαραγίνομαι, to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, with dat. 2 Tim. iv. 16, ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο. Sept. Ps. lxxiii. 9. Of a multitude, to come together, to convene, Lu. xxiii. 48. Thuc. ii. 82.

Συμπαρκαλέω, f. ἴσω, to call for or invite with, at the same time, Xen. Cyr. viii. 1, 38; to invoke with others, ib. iii. 3. 21; to exhort with another, e. gr. an army, Pol. v. 83, 3; in N. T. pass. Rom. i. 12, συμπαρακληθῆναι ἐν ὑμῖν, κ.τ.λ.; meaning, that 'while he is communicating, and they receiving, the spiritual blessings above spoken of, mutual edification and confirmation will thus be attained.'

Συμπαλαμβάνω, (σύν, παραλαμβάνω,) to take along with oneself, as a companion on a journey, with acc. Acts xii. 25, xv. 37, 38. Gal. ii. 1. Sept. and Class.

Συμπαρμένω, f. μενῶ, (σύν, παραμένω,) prop. to remain near with any one, to continue with, i. e. in life, with dat. Phil. i. 25. Comp. Ps. lxxii. 5.

Συμπαρέμι, (σύν, πάρ.) to be pro-

sent with any one, foll. by dat. Acts. xii. 24. Jos. and Class.

Συμπάσχω, f. πείσομαι, (σύν, πάσχω,) to be affected with or as another, to sympathize with, to suffer with, absol. 1 Cor. xii. 26, εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη. So Plato, p. 605, & 169, οἱ ὀρῶντες, ταῦτόν τοῦτο συμπάσχουσι. So Rom. viii. 17, εἴπερ συμπάσχομεν, scil. αὐτῷ, 'endure sufferings.' Pol. iv. 19, 4. Diod. Sic. iv. 11.

Συμπέμπω, f. ψω, (σύν, πέμπω) to send with any one, foll. by dat. 2 Cor. viii. 22, and Class.; by μετά and gen. viii. 18, and Class.

Συμπεριλαμβάνω, prop. and lit. to take around with something else, i. e. embrace at the same time; in N. T. καὶ συμπεριλάβων (scil. αὐτόν) εἶπε, Acts xi. 10.

Συμπίνω, aor. 2. συνέπιον, (σύν, πίνω,) to drink with any one, foll. by dat. fig. Acts x. 41, οἵτινες συνεφέγομεν καὶ συνεπίομεν αὐτῷ, see Ἐσθίω. Sept. and Class.

Συμπληρόω, f. ὴσω, (σύν, πλ.) prop. to fill up with, as of ships filled by a crew; in N. T. to entirely fill: 1) prop. of a vessel filled by the waves, so as to drench the persons in it, pass. Lu. viii. 23. 2) fig. of time, pass. to be fulfilled, completed, to have fully come, denoting such a completion of a period between two given times as that the latter is fully come, Acts ii. 1, ἐν τῷ συμπληροῦσθαι τῆς ἡμέρας τῆς Π. Lu. ix. 51, ἐν τῷ συμπληροῦσθαι τῆς ἡμέρας τῆς ἀναλύψαι αὐτοῦ, in which passage the word is, as often, used popularly; an event being thus spoken of as come, when it is very near at hand. So Hadian. vii. 4, 2, συμπληρουμένης τριετοῦς βασιλείας. So in Plato the term often occurs in the sense compleo, expleo, also in Diod. Sic. i. 2, συμπληρουμένης εὐδαιμονίας. Jos. Ant. i. 3, 2. iv. 7, 5.

Συμπνίγω, f. ξω, (σύν, πν.) to choke, by compressing the wind-pipe, and so to suffocate; in N. T. 1) hyperb. to as it were suffocate by crowding, to exasperate a crowd, to press upon, Lu. viii. 42, οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mk. v. 24, συνέθλιβον αὐτόν. 2) fig. by an agricultural metaphor, Matt. xiii. 22, ἡ ἀγάπη τοῦ πλοῦτου συμπνίγει τὸν λόγον. Mk. iv. 7, 19. Lu. viii. 14.

Συμπολιτῆς, αν, ὁ, prop. a fellow-citizen, Jos. Ant. xix. 2, 2. Hbl. V. H. iii. 44; in N. T. fig. of Gentile Christians admitted to the privileges of the Gospel along with the Jews, Eph. ii. 19.

Συμπορεύομαι, f. τεύομαι, (σύν, τεύω)

πίσ. τί σο μαζί, accompany any one, foll. by dat. Lu. vii. 11, al. Sept. and Apocr. Xen. An. i. 3, 5. Eur. Iph. T. 1489. Of a multitude, to come together, assemble, foll. by πρός αὐτόν, Mk. x. 1. Sept. Job i. 4. Fol. v. 75, 1. xv. 6, 1.

Συμπόσιον, ου, τό, prop. a drinking together, (Lat. *convivatio*), also a banquet or entertainment, as Xen. Conv. ix. 7; also by meton. a banqueting-hall, as, Luc. D. Deor. xxiv. 1; in N. T. meton. the party assembled at an entertainment, a table-party, Mk. vi. 89, ἀνακλίνειν πάντας συμπόσια συμπόσια, i. e. by table-parties, for κατὰ συμπόσια.

Συμπρεσβύτεροι, ου, ό, a fellow-priest, elder, 1 Pet. v. 1. See my note.

Συμφαγεῖν, see in Συνεσθίω.

Συμφέρω, aor. 1. συνήνεγκα, (σύν, φέρω,) to bear or bring together. 1) prop. and trans. to collect, with acc. Acts xix. 19, συνενέγκαντες τὰς βίβλους. Jos. Ant. iii. 8, 3. Xen. An. vi. 5, 6. 2) intrans. to bring together for any one, to contribute (good to), to conduce; hence to be well, profitable, expedient, with dat. expr. or impl. 2 Cor. viii. 10, τοῦτο γάρ ὑμῖν συμφέροι, meaning, 'it is suitable to your profession' or character. Foll. by dat. with inf. as subj. 2 Cor. xii. 1; with simple infin. Matt. xix. 10; by dat. with ἵνα, Matt. v. 29, al. Sept. & Class. Absol. 1 Cor. vi. 12, οὐ πάντα συμφέροι. x. 23. Hence part. neut. τό συμφέρον, profit, advantage, 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. Plur. τὰ συμφέροντα, things profitable, Acts xx. 20. Apocr. and Class.

Σύμφημι, (σύν, φῆμι,) prop. as used of pers. 'to say what another says,' to assent to his opinion; of thing, 'to bear testimony in its favour,' so Rom. vii. 16, σύμφημι τῷ νόμῳ. Dem. 668, 14. Xen. An. v. 8, 9.

Συμφυλέτης, ου, ό, (φυλέτης, φυλή,) prop. and in Class. 'one of the same tribe or fraternity;' in N. T. gener. a fellow-citizen, fellow-countryman, 1 Th. ii. 14. Disapproved of by the grammarians, though used by Isocrat. and Aristoph.

Σύμφυτος, ου, ό, ή, adj. (συμφύω,) prop. brought forth, or grown up together, Sept. Zech. xi. 2; fig. kindred, Eurip. Andr. 956; in N. T. grown together into one, fig. conjoined, Rom. vi. 5, σύμφυτοι γιγνώσκαμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, i. e. one with Christ, 'closely united with, or assimilated to him,' in the likeness of his death, by a metaphor taken from the grafting of trees; the literal sense of the expression being 'grown together into one,' as man and horse in the Centaurs, Luc. D. Mort. xvi. 4. Xen. Cyr. iv. 3, 18.

Συμφύω, f. ὄσω, (σύν, φύω,) to bring forth together, to let grow together, in N. T. only pass. aor. 2, συνεφύην, to spring up or grow together, Lu. viii. 7, συνεφύησαι αἱ ἄκαθαι. This is a later form instead of act. aor. 2, συνέφυον: yet it is found in Philo de Vit. Mos. ii. p. 174, 12.

Συμφωνέω, f. ἤσω, (σύμφωνος,) prop. to sound together, and by impl. to be in unison, as said prop. of musical instruments; in N. T. fig. to accord with, agree with, intrans. foll. by dat. expr. or impl. 1) gener. of what is suitable, Lu. v. 36, τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα. Aristot. Polit. vii. 15, ταῦτα δεῖ πρός ἄλληλα συμφωνεῖν. Arr. Epict. iii. 12, χυτρά καὶ κίτρα οὐ συμφωνεῖ. 2) of coincidence, concurrence, Acts xv. 15, τοῦτο συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. Jos. Ant. x. 7, 2, τὰ μὲν ἄλλα πάντα συμφωνοῦντα τοῖς προφήταις ἀλλήλους εἰπεῖν συνέβη. 3) of a compact, to agree together, to make an agreement, foll. by περί with gen. Matt. xviii. 19. Pass. with dat. Acts v. 9, τί ἐστι συνεφωνήθη ὑμῖν; 'how is it that it has been agreed upon by you?' Sept. 2 K. xiii. 8, συνεφώνησαν οἱ ἱερεῖς τοῦ μή λαβεῖν, and Class. espec. Diod. Sic. and Polyb.; foll. by dat. of pers. and genit. of price, Matt. xx. 13, οὐχὶ δηναρίου συνεφώνησάς μοι; by μετὰ τινας and ἐκ with gen. of price, Matt. xx. 2. Act. Thom. § 2, συνεφώνησε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

Συμφώνησις, ιως, ή, (συμφωνέω,) unison, accord, 2 Cor. vi. 15, τίς δὲ συμφώνησις Χριστῷ πρός Βελίαλ; So συμφωνία, Jos. c. Ap. ii. 16. Hdian. iii. 13, 8.

Συμφωνία, ας, ή, (συμφωνέω,) symphony, i. e. concert of vocal and instrumental music. Lu. xv. 25. Sept. Dan. iii. 5, 10. Pol. xxvi. 10, 5. Aristot. Pol. vii. 15.

Σύμφωνος, ου, ό, ή, adj. (σύν, φωνή,) symphonious, in unison, prop. of sounds, as said of musical instruments; in N. T. fig. consonant, accordant, and neut. τό σύμφωνον, subst. accord, agreement, 1 Cor. vii. 5, ἐκ συμφώνου, 'by agreement,' and so in Polyb. Diod. and Epict.

Συμψηφίζω, f. ἴσω, (σύν, ψηφίζω,) to reckon together, compute, e. gr. τὰς τιμάς, Acts xix. 19. Aristoph. Lysist. 142.

Σύμψυχος, ου, ό, ή, adj. of one mind with others, like-minded, equiv. to ὁμόψυχοι. Phil. ii. 2.

Σύν, prep. governing only the dat. with, implying a nearer and closer connexion and conjunction than μετά: I. PROP. of society or companionship, where one is said to be, do, suffer WITH any one, in connexion and company with him. So after

verbs of sitting, standing, being, remaining *with* any one, as ἀνάκειμαι, John xii. 2; γίνομαι, Lu. ii. 13; διατρίβω, Acts xiv. 28; ἴσσημι, Acts ii. 14. iv. 14; ἐφίσσημι, Lu. xx. 1. Acts xxiii. 27; καθίζω, Acts viii. 31; μένω, Lu. i. 56. xxiv. 29. Acts xxviii. 16. Spec. εἶναι σύν τινι, to be *with* any one, i. e. 'present with, in company with,' Lu. xix. 44. Phil. i. 23. 1 Th. iv. 17; with εἶναι impl. Lu. viii. 1. Phil. iv. 21: or as *accompanying, following*, Lu. vii. 12. Acts xiii. 7. xxvii. 2; as a follower, disciple, Lu. viii. 38. Acts iv. 13; as a partisan, 'to be on one's side,' Acts xiv. 4, bis, and Class. So οἱ σύν τινι ὄντες, 'those with any one,' his companions, attendants, followers; fully, Mk. ii. 26. Acts xxii. 9. Oftener with part. ὄν, ὄντες impl. Lu. v. 9. ix. 32. Gal. i. 2, et al.; spoken of colleagues, Acts v. 17, 21, and Class. After verbs of *going with* any one; e. gr. ἐρχομαι and its compounds; ἀπέρχομαι, Acts v. 26; εἰσέρχομαι, Acts iii. 8; ἐξέρχομαι, x. 23, al. συνέρχομαι, xxi. 16. Also πορεύομαι, Lu. vii. 6. Acts x. 20, al. εἰσιέναι, Acts xxi. 18; ἐκπλέω, xviii. 8; παραγίνομαι, xxiv. 24; συναγομαι, iv. 27, and Class. Gener. with *neuter* and *pass.* verbs, like Engl. *with*, Matt. xxvi. 35, κἀν δὲ με σὺν σοὶ ἀποθανεῖν. xxvii. 38. Mk. ix. 4. Lu. ii. 5. xxii. 14. Acts i. 14. iii. 4. iv. 27. viii. 20. xiv. 5. 1 Cor. i. 2, al. Phil. i. 1. 1 Th. iv. 17, ἅμα σύν αὐτοῖς ἀρπαγησόμεθα. v. 10. Xen. Cyr. v. 4, 30. An. i. 9, 2; also with *trans.* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. gr. to the *subject*, Mk. iv. 10, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σύν τοῖς δώδεκα. Lu. v. 19. xix. 23. xxiii. 11, 35, al.; to the *object*, Matt. xxv. 27, ἔκομισάμην ἂν τὸ ἐμὸν σύν τόκῳ. Mk. viii. 34. xv. 27. Acts xv. 22, πέμψαι. ver. 25. xxiii. 15. oft.—II. FIG. of connexion or consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, equiv. to *in like manner with, like*, Rom. vi. 8, εἰ δὲ ἀπεθάνομεν σύν Χριστῷ. viii. 32. 2 Cor. xiii. 4. Gal. iii. 9. εὐλογούνται σύν τῷ πιστῷ Ἀβραάμ. Col. ii. 13, 20.—III. of connexion arising from *possession*, the being furnished or entrusted *with* any thing. 1 Cor. xv. 10, ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί, equiv. to ἡ δοθεῖσά μοι in Rom. xii. 3, 6. 2 Cor. viii. 19. Ja. i. 11, and Class.—IV. implying a *joint-working*, or co-operation, and thus spoken of *means*, instrument, &c. *with, through, by virtue of*, 1 Cor. v. 4, σύν τῇ δυνάμει τοῦ Κυρίου Ἰ. Χρ. Xen. Cyr. viii. 7, 13. Conv. v. 13.—V. implying *addition, accession*, like Engl. *with*, = *besides, over and above*, Lu. xxiv. 21, ἀλλὰ γε σύν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, *with*.

Sept. σύν τούτοις, Neh. v. 18. 3 Macc. i. 22.—NOTE. In comp. σύν implies: 1. society, companionship, *with, together*, Lat. *con-*; also *therewith, withal*; e. gr. συναγω, συσσεθία, συγκάθημαι: 2. completeness of an action, *altogether*, round about, on every side, wholly; e. gr. συμπληρώ, συγκαλύπτω.

Συναγω, f. ξω, (ἀγω,) to *lead* or *bring together*, to *gather together, collect*, trans. I. GENER. of *persons* or *things*, with acc. Matt. xxii. 10, συνήγαγον πάντας ὄσους ἔθρον. Lu. xv. 13. John vi. 12. Rev. xiii. 10, αἰχμαλωσίαν συναγει, = 'to bring together captives,' 'to lead captive;' with acc. impl. Matt. xiii. 47, σαγήνη—ἐκ παντός γένους συναγαγούσῃ. xxv. 24, 26. John vi. 13, comp. ver. 12. Sept. and Class. Elsewhere with adjuncts, e. g. εἰς with acc. of place, Matt. iii. 12. vi. 26. Lu. iii. 17. τὰ τέκνα εἰς ἐν, i. e. 'into one family, church,' John xi. 52. (Heraclit. c. 19, τοὺς σποράδην οἰκούντας εἰς ἐν συναγεῖν.) With εἰς final, John iv. 36, ἐκεῖ, ποῦ, Lu. xii. 17, 18. μετὰ τινος, Matt. xii. 30, ὁ μὴ συναγῶ μετ' ἐμοῦ, an agricultural metaphor, alluding to the process of collecting hay or corn into heaps.—II. spec. of *persons* only; as an assembly, multitude, to *assemble, convene, convoke*, as oft. in Class. 1) act. with acc. Matt. ii. 4, συναγαγὼν πάντας τοὺς ἀρχιερεῖς, κ.τ.λ. John xi. 47. Acts xiv. 27. xv. 30; with ἐπὶ τινα, *against* any one, Matt. xxvii. 27; foll. by εἰς τὸν τόπον, Rev. xvi. 16. εἰς πόλεμον, Rev. xvi. 14. xx. 8. 2) pass. or mid. to *be gathered together, be assembled, come together*, Matt. xxii. 41, συνηγμένων δὲ τῶν Φαρισαίων, and oft. Sept. and Class. With various adjuncts of place, ἐμπροσθέν τινος, ἐπὶ τὸ αὐτὸ, ἐπὶ τινα, &c. 3) from the Heb., prop. to *lead* or *take with oneself*, into one's house, to *receive* to one's hospitality and protection, Matt. xxv. 35, ξένος ἤμην, καὶ συνηγάγετέ με, where see my note. ver. 38, 43, and Sept.

Συναγωγὴ, ἡς, ἡ, (συναγω,) a *collecting* or *gathering*, whether of *things* or of *persons* military or civil; also the *assembly* of persons so collected. In Sept. used of the *congregation* of Israel, Ex. xii. 3, 19. Lev. iv. 13. Ecclus. xxiv. 25. 1 Macc. xiv. 28; in N. T. an *assembly, congregation*, spoken, 1) of a *Christian assembly, place of worship*, Jam. ii. 2, τὴν συναγωγὴν ὑμῶν, where the term may denote a place of assembly not only for Divine worship, but also for *judicial* purposes. Moreover, the sing. is here used *generically* for the plur. Also of Jewish persecutors, who are called *συναγωγὴ Σατανᾶ*, 'Satan's synagogue,' or people, (συναγωγὴ being for λαός, as the cor-

responding Heb. term in Lev. xvi. 17. And so Sept. συναγωγή ποιηρευομιων, Ps. xxii. 7, compared with Ecclus. xvi. 7. xxi. 10.) Rev. ii. 9. iii. 9. 2) of a Jewish assembly held in the synagogues, for prayer and reading the Scriptures, having also certain judicial powers, Lu. viii. 41. xii. 11. xxi. 12, παραδιδόντες [ύμᾶς] εἰς συναγωγὰς καὶ φυλακάς. Acts ix. 2, ἐπιστολάς πρὸς τὰς συναγωγὰς. xiii. 43. xxii. 19. xxvi. 11. 3) meton. of a Jewish place of worship, a *synagogue*, on which see Calmet.

Συναγωνίζομαι, f. ἴσομαι, depon. mid. (ἀγωνίζομαι,) prop. *to combat with*, i. e. in company with, prop. of gymnastic contests, but sometimes those of public speakers; or enter into a contest in conjunction with, as oft. in Thucyd. In N. T. *to exert oneself with another, to strive earnestly along with*, = *to help, aid*, with dat. of pers. Rom. xv. 30, συναγωνισασθαι μοι ἐν ταῖς προσευχαῖς, and Class.

Συναθλίω, f. ἴσω, (σύν, ἀθλίω,) prop. *to contend, carry on a contest along with any one*, i. e. on his side: in N. T. only fig. *to exert oneself with, strive with or together*, i. e. 'co-operate with;' with dat. Phil. iv. 3, ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι: also *along with one, τῇ πίστει*, 'for the faith,' Phil. i. 27.

Συναθροίζω, f. οἴσω, (σύν, ἀθροίζω, ἀθρόος,) gener. *to gather together*, whether things or persons: in N. T. of persons, *to make throng together, to gather together, to assemble*, with acc. Acts xix. 25, τεχνίταις—οἷς συναθροίσας. Pass. Lu. xxiv. 33. Acts xii. 12. Sept. and Class.

Συναίρω, f. ἀρῶ, (σύν, αἰρῶ,) prop. *to take up or lift together*; also *to help, aid*: in N. T. acc. only in the phrase συναίρειν λόγον μετὰ τινος, Matt. xviii. 23, 24. xxv. 19, which is usually explained, 'to take up an account with any one,' namely, for adjustment, i. e. to reckon together. But what the idea of *lifting* can here have to do, I see not. It seems best to consider the phrase (which is no where else found) as one of the several *Latinisms* occurring in the N. T., formed on the Lat. phrase 'conferre rationem,' or 'rationes,' which Cicero uses in the sense *to settle accounts* with any one, lit. 'to bring or draw together the reckonings, or accounts, of the two parties,' that they may be mutually *adjusted, balanced, and settled*. So in Cic. Epist. Fam. v. 20, we have 'rationes confertæ et consolidatæ.' And so Plaut. Aul. iii. 5, 53, 'putatur ratio cum argumentario.' In the same light, too, St. Jerome probably viewed the expression, who renders by *rationem ponere*; a phrase also used of drawing up an account, as appears from a passage of Ulpian Dig. i. 47, 5,

'ponere rationem actus, quam servus administravit.' And so Plautus has 'ratio accepti atque expensi.'

Συναίχμαλωτος, ου, ὁ, (σύν, αἰχμαλωτος,) a fellow-prisoner, Rom. xvi. 7. Col. iv. 10. Philem. 23.

Συνακολουθίω, f. ἴσω, (σύν, ἀκολουθίω,) *to go together with any one, follow, accompany*, Mk. v. 37. Lu. xxiii. 49, and Class.

Συναλιζώ, f. ἴσω, (σύν, ἀλιζώ, from ἀλῆς = ἀθρόος,) *to gather together* in a heap, whether things, Jos. Ant. viii. 4, 1, τὰ σκευή πάντα συναλίσας, or persons, as oft. in Class. In N. T. of persons, *to assemble*, pass. Acts i. 4, συναλιζόμενος παρήγγειλεν αὐτοῖς, constr. ἀλιζόμενος σύν αὐτοῖς παρήγγειλεν αὐτοῖς. Jos. & Class.

Συναναβαίνω, aor. 2. συνέβην, (σύν, ἀναβ.) *to go upward with any one*, i. e. from a lower to a higher part of a country, foll. by dat. Mk. xv. 41. Acts xiii. 31. Sept. and Class.

Συνανάκειμαι, f. εἴσομαι, (σύν, ἀνάκειμαι,) *to recline with any one*, i. e. at table, = *to eat with, dine or sup with*, Matt. ix. 10, συνανέκειντο τῷ Ἰησοῦ. Mk. ii. 15, al. Part. absol. οἱ συνανακείμενοι, 'guests,' Matt. xiv. 9, al.

Συναναμίγνυμι, f. μίξω, (σύν, μίγνυμι,) prop. *to mix up together*; pass. or mid. συναναμίγνυμαι, *to mingle together with, have intercourse or keep company with*; foll. by dat. 1 Cor. v. 9, μὴ συναναμίγνυσθαι πόρνοις. ver. 11. 2 Th. iii. 14. Comp. Xen. Mem. i. 2, 20, συμμίξαι πονηροῖς ἀνθρώποις, the expression being equiv. to συγχρᾶσθαι at John iv. 9. Sept. Hos. vii. 8.

Συναναπαύω, f. αὖσω, (σύν, ἀναπ.) occ. only in mid. *to refresh oneself or be refreshed with any one*, in his company, with dat. Rom. xv. 32.

Συνανατάω, f. ἴσω, (σύν, ἀντάω, fr. ἀντι,) *to meet with any one, to come together with, to encounter*: 1) prop. of persons, with dat. Lu. ix. 37, συνήντησαν αὐτῷ ὄχλος πολὺς. xxii. 10. Acts x. 25. Heb. vii. 1, 10. Sept. and Class. 2) fig. of things, as events, *to happen to any one, to befall*, with dat. Acts xx. 22, τὰ συναντήσουτά μοι. Sept. Job xxx. 26. Prov. xvii. 20. Eccl. ii. 14. ix. 11.

Συνάντησις, εως, ἡ, (συνανάτω,) a meeting with, encounter: in N. T. only in the phrase εἰς συνάντησιν, used for the infin. συναντᾶν, *to meet with*; foll. by dat. Matt. viii. 34. Sept. Gen. xiv. 17. Ex. xviii. 7.

Συναντιλαμβάνω, fut. λήψομαι, (σύν, ἀντιλ.) only mid. συναντιλαμβέ-

σμαι, prop. 'to lay hold of any weight to be carried, on the opposite side,' to lend a hand with any one, to help him in any work, foll. by dat. Lu. x. 40. Rom. viii. 26. Sept. and Class.

Συναπάγω, f. ἔω, (σύν, ἀπ.) prop. to lead off or away with any one, foll. by dat. of pers. Sept. and Class. In N. T. only pass. fig. to be led or carried away with any thing, mostly in a bad sense, = to be led astray, foll. by dat. Gal. ii. 13, ἵνατε καὶ Βαρνάβας συναπήχθη αὐτῶν τῷ ἑποικρίσει. 2 Pet. iii. 17, where (as in the similar expression ἀπαγόμενοι, 1 Cor. xii. 2.) the metaphor is one taken from a vessel by which any one is borne along. Also in a good sense, Rom. xii. 16, μὴ τὰ ὑψηλὰ φρονεῖτε, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, 'not minding high things, but condescending to lowly matters,' (so denoting humility in all its various offices, i. e. humble-mindedness,) what is elsewhere expressed by συμπεριφέρεισθαι. So Diog. Laërt. Zenone, συμ. φίλοις, 'merigerari, non morosum esse exhibere.' 2 Macc. ix. 27, πέποισμα γὰρ αὐτὸν ἐπικαιῶς καὶ φιλανθρώπως συμπεριανεχθῆσθαι ὑμῖν.

Συναποθνήσκω, aor. 2. συναπέθανον, (σύν, ἀποθ.) prop. to die with any one, Class. In N. T. Mk. xiv. 31, εἰάν με δὴ συναποθάνειν σοι. 2 Cor. vii. 3; fig. of dying with Christ, i. e. spiritually, 'in the likeness of his death,' 2 Tim. ii. 11.

Συναπόλλυμι, f. ολίσω, (σύν, ἀπόλ.) to destroy with or together, foll. by acc. and dat. Sept. and Class. In N. T. mid. or pass. to be destroyed with any one, to perish with; foll. by dat. Heb. xi. 31, 'Ραὰβ—οὐ συναπόλετο τοῖς ἀπειθήσασιν. Sept. and Class.

Συναποστίλλω, f. εἰῶ, (σύν, ἀποστίλλω,) to send off or away with any one, foll. by acc. and dat. impl. 2 Cor. xii. 16. Sept.

Συναρμολογίω, f. ἴσω, (σύν, ἀρμολογίω, fr. ἀρμός, joint, and λόγος,) to joint together, fit or frame together, join together parts fitted to each other, pass. Eph. ii. 21, πᾶσα ἡ οἰκοδομή συναρμολογουμένη. iv. 16. See on the word συμβιάζω. For this the Class. term is συναμύζω, as Thuc. iv. 100. Xen. Mem. i. 4. 8. Ἀρμολογίω, however, is used of building. So in Anthol. Gr. 204, we have ἀρμολογουμένη οἰκοδομή.

Συναρπάζω, f. ἄσω, (σύν, ἄρπάζω,) Lat. vorripere, to grasp all around, i. e. to seize with violence; prop. of persons, as a multitude, seizing individuals, with accus. Acts vi. 12. xix. 29, and so in Class. but more freq. ἀναρπ.

of an evil spirit seizing violently, apprehended, Lu. viii. 29. To this we have some approximation in those passages of the Class. where persons are said to be seized hold of and drawn away by strong appeals to the mind. So Eurip. Iph. A. 532, ξυναρπάσας στρατόν. Philo, p. 621, ὑπὸ τοῦ πάθους συνηρασμένοι. Of things, as a ship caught by a tempest, pass. Acts xxvii. 15. So ἀναρπάζεσθαι. ὑπ' ἀνέμου, Thuc. vi. 104, where I have given several examples.

Συναυξάνω, f. ἴσω, (σύν, ἀύξ.) to augment, cause to grow, 2 Macc. iii. 4. Pol. x. 35, 5. In N. T. mid. συναυξάνομαι, intrans. to grow together, Matt. xiii. 30. Dem. cvii. 27. Hdtian. i. 12, 8. Xen. Mem. iv. 3, 6. Eur. El. 544.

Σύνδεσμος, ου, ὁ, (συνδέω,) prop. 'what binds together,' a band, bond: 1) prop. Col. ii. 19, διὰ τῶν ἀφῶν καὶ συνδέσμων: fig. Eph. iv. 3, τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης, i. e. 'by the cultivation of that peaceable spirit which binds all together.' (So Simplicius, in Epict. Ench. c. 37, calls friendship the σύνδεσμος πασῶν τῶν ἀρετῶν: and in Plut. Vit. Num. 6, we have σύνδ. εὐνοίας καὶ φιλίας.) Col. iii. 14, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος, namely, as uniting Christians together, and making them perfect, being the fulfilment and consummation of the commandments. Also said of one immersed in wickedness, Acts viii. 23, εἰς—σύνδεσμον ἀδικίας ὄρω σε ὄντα, i. e. 'fast bound in the chains of sin and Satan.' Comp. Is. lviii. 6, λύε πάντα σύνδεσμον ἀδικίας.

Συνδέω, f. δήσω, (σύν, δέω,) to bind together. In Class. and Sept. said both of things and persons. In N. T. of pers. only, to bind together with, pass. to be bound or in bonds with any one, Heb. xiii. 3, εἰς συνδεδεμένοι, i. e. as if fellow-prisoners. Jos. Ant. ii. 5, 3, and Class.

Συνδοξάζω, f. ἄσω, (σύν, δοξ.) to glorify with any one, i. e. to exalt in dignity and glory with or as another, Rom. viii. 17.

Σύνδουλος, ου, ὁ, (σύν, δούλος,) a fellow-slave, fellow-servant; 1) prop. of involuntary service, Matt. xxiv. 49, τύπτειν τοὺς συνδούλους αὐτοῦ, and Class. 2) of voluntary service, used of the followers and ministers of Christ, as fellow-servants together of Christ, Rev. vi. 11. xix. 10. xxii. 9; espec. of teachers, a colleague, Col. i. 7. iv. 7, and so Sept. in Ezra iv. 7, 9. v. 3, 6. Also of the attendants and ministers of a king, Matt. xxiii. 28, 29, 31, 33; comp. ver. 28.

Ἐνδρομή, ἡ, ὁ, (συνδραμον, from συντρέχω,) a running together, concourse, Acts xxi. 30, συνδρομῆ τοῦ λαοῦ, a term often used of riotous assemblage. So Athen. v. p. 212, αὐτόκλητος εἰς τὴν ἐκκλησίαν συνδρομῆ.

Συμγείρω, f. εἰρῶ, (σύν, ἔγ.) prop. to raise up what has fallen, whether things or persons. In N. T. fig. to raise up from the death of sin to the life of righteousness, as Christians raised spiritually in the likeness of Christ's resurrection, with dat. Eph. ii. 6, καὶ συμγείρει, i. e. ἡμᾶς σὺν τῷ Χρ. Col. ii. 12. iii. 1.

Συνέδριον, οὐ, τό, (σύνεδρος,) prop. 'a sitting together,' i. e. an assembly: in N. T. spoken only of Jewish councils, viz. I. the SANHEDRIM, the supreme council of the Jewish nation, composed of 70 members, besides the High Priest, in imitation of the 70 elders appointed by Moses. See Calmet. 1) gener. Matt. v. 22, ἔνοχος ἔσται τῷ συνέδριῳ. xxvi. 59. Acts v. 21, oft. 2) meton. as including the place of meeting, the sanhedrim as sitting in its hall, Lu. xxii. 66, ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον, al.—II. τὰ συνέδρια, councils, tribunals, spoken of the smaller tribunals in the cities of Palestine, subordinate to the sanhedrim, equiv. to κρίσις, Matt. x. 17. Mk. xiii. 9.

Συνείδησις, εἰς, ἡ, (σύννοια, from συναιδέσθαι,) prop. 'a knowing with oneself,' i. e. consciousness of 'what one has thought or done,' the knowledge a man has of his own thoughts and actions: hence, conscience, that faculty of the soul, sometimes called the Moral Sense, which distinguishes between right and wrong in ourselves and others (see 2 Cor. iv. 2. v. 11), acting thus both as witness, accuser, and Judge. To this last-mentioned power of conscience there is reference, John viii. 9, ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. (Comp. Wisd. xvii. 11.) Rom. ii. 15, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, and ix. 1. 2 Cor. i. 12. 1 Tim. iv. 2. Tit. i. 15. In Heb. ix. 14, and x. 2, 22, the term signif. not simply the conscience as a faculty of the soul, but rather the mind, meaning the conscious power of man, the knowledge of one's own thoughts and actions. Hence it may often be best rendered by consciousness, (e. gr. in Philo, frag. ἡ τοῦ φαύλου συνείδησις, & Diod. Sic. t. iii. 189, διὰ τὴν συνείδησιν τοῦ μύθου εἰς μανίαν περιέστη,) there being here a mixed idea of conscience and consciousness, the latter, as the result of the former, or the one mutually acting and re-acting on the other. The expression συνείδησις πονηρά, 'consciousness of wrong,' at x. 22, is the opposite to συνεί-

δησις ἀγαθῆ, 'consciousness of right,' Acts xxiii. 1. 1 Tim. i. 5, 19, al. Hđian. vi. 9. καλῆ συν. Heb. xiii. 18. καθαρὰ συν. 1 Tim. iii. 9. ἀπρόσκοπος συν. Acts xxiv. 16. Compare a similar one in Jos. Ant. xvi. 4, 2, συνείδησιν ἀποκοτίραν. i. 1, 4 ἐπὶ συν. πονηρῶ. In the expressions elsewh. συνείδησις ἀσθενῆς or ἀσθενοῦσα (i. e. weak and hesitating in judging and deciding), 1 Cor. viii. 7, 10, 12, συνείδησις τοῦ εἰδώλου, 'a conscience towards the idol,' (i. e. a conscience over which the idol has sway as if something real,) the term has reference solely and simply to the faculty of conscience, misdirected by proceeding on a mistaken notion. In Rom. xiii. 5. 1 Cor. x. 25, 27, διὰ τὴν συνείδησιν, 'for conscience-sake,' conscience is considered, not as a faculty, but (with reference to its award as impelling man to action, dictating to him what to do, and warning him what not to do: see Pope's Universal Prayer,) as a principle of action; an idea which may be recognised in various phrases of our own language. And under this head I would place the expression at 1 Pet. ii. 19, διὰ τὴν συνείδησιν Θεοῦ, i. e. 'through a principle of conscience as regards God,' and our duty to Him. Finally, the term is also used, by metonymy, for the estimate or judgment of the conscience, 2 Cor. iv. 2, συνιστᾶντες ἑαυτοὺς πρὸς πᾶσαν συν. ἀνθρώπων, 'to the judgment of every man's conscience,' & v. 11.

Συνεῖδω, obsol. in the pres., see in Εἶδω. I. aor. 2. συνεῖδον, part. συνεῖδων, only fig. to see or perceive with oneself, i. e. by the senses, to be aware, absol. Acts xii. 12. xiv. 6, συνεῖδόντες κατέφυγον, meaning, 'have taken consideration [respecting the matter, and what was best to be done.]' 2 Macc. iv. 41. Jos. B. J. iv. 5, 4. Pol. i. 23, 3. Dem. 1351, 6. Plut. Solon, 25. συνεῖδως, Pyrrh. 2.—II. perf. 2. σύννοια, part. συνεῖδως, to know with any one, to be conscious of or privy to anything, absol. Acts v. 2, συνεῖδιαις καὶ τῆς γυναίκος αὐτοῦ. foll. by dat. ἑμαυτῶ, to know with oneself, to be conscious of, 1 Cor. iv. 4, οὐδὲν γὰρ ἑμαυτῶ σύννοια, 'I am not conscious to myself of any [evil].' So Libanius has, ἑμαυτῶ σύννοια οὐδὲν, scil. κακόν. With ἑαυτῶ, Sept. Job xxvii. 6. Jos. Ant. iii. 9, 3. Hđian. vii. 1, 3. Xen. Mem. ii. 9, 6. Horat. 'nil conscire tibi.'

Σύνειμι, f. ἔσομαι, to be with, to be present with, foll. by dat. Lu. ix. 18. Acts xxii. 11, and Class. oft.

Σύνειμι, part. συνιών, (σύν, εἰμι,) to go or come together, absol. Lu. viii. 4, and Class. oft.

Συνεισέρχομαι, 2. ἔλθω, (σύν, εἰσέρχ.) to go or come in with any one,

to enter with, foll. by dat. John xviii. 15, συναεισῆλθε τῷ Ἰησοῦ: of a vessel, to embark with others on board of, John vi. 22. Sept. and Class.

Συνέκδημος, ου, ὁ, ἡ, prop. adj. (σύν, ἐκδημος,) absent together from one's people or home; but gener. as subst. a fellow-traveller, Acts xix. 29, (though others there explain townsmen, those who had left their country together with Paul,) 2 Cor. viii. 19. Jos. and lat. Class.

Συνεκλεκτός, ἡ, ὄν, adj. (ἐκλεκτός,) chosen with others, namely, to the exalted privileges of the Gospel; said of the church of Babylon in respect of other churches, like-beloved, 1 Pet. v. 13.

Συνελαύνω, f. ἴσω, (ἐλαύνω,) prop. to drive together, or 'to compel any one to go any where,' by hedging him in, and leaving him no other course. So Jos. Bell. iv. 9, 11, συνελαύνουσι τοὺς λοιποὺς εἰς τὴν αὐλήν, and xi. 19, 3. In the later writers the term is used of compulsion generally, (as Plut. Cæs. συνελαυνόμενος ἄκων εἰς τὴν μαχὴν,) and sometimes of the moral compulsion of earnest persuasion, as Acts vii. 26, συνέλασεν αὐτοὺς εἰς εἰρήνην. Æl. V. H. iv. 15.

Συνεπιμαρτυρίω, f. ἴσω, (σύν, ἐπιμ.) to bear further witness with any one, to attest with, foll. by dat. of manner, Heb. ii. 4, συνεπιμαρτυροῦντος τοῦ Θεοῦ: comp. v. 3, and so Clemens Rom. 1 Cor. § 23, & 43. Sext. Empir. adv. Log. ii. 324, συνεπιμαρτυροῦσαν τῷ λόγῳ.

Συνεπιτίθημι, f. θήσω, (σύν, ἐπιτ.) to put or lay upon together, with another, Sept. Num. xii. 11. Plut. Sympos. viii. 7, fin. In N. T. mid. to set upon or assail with any one, at the same time, absol. Acts xxiv. 9, συνεπέθεντο in later edit. comp. ver. 2 for text. rec. συνέθεντο. Sept. Deut. xxxii. 27. Pol. i. 31, 2. Xen. Cyr. iv. 2, 3. Thuc. vi. 10, 56. iii. 54, where see my notes.

Συνέπομαι, depon. mid. (ἔπω, ἔπομαι,) to follow with or accompany, with dat. Acts xx. 4, and oft. in Class.

Συνεργέω, f. ἴσω, (συνεργός,) 1) of persons, to work together with any one, to co-operate, absol. be a fellow-labourer, 1 Cor. xvi. 16. 2 Cor. vi. 1. Hence gener. to help, aid, with dat. expr. or impl. Mk. xvi. 20. Ja. ii. 22, ἡ πίστις συνέργει τοῖς ἔργοις αὐτοῦ, 'wrought with,' i. e. was subservient to the production of them: a rare use of the term, but of which examples have been adduced from Philo, and sometimes in Class., but almost always with dat. of pers., and of thing only when implies action, as Diod. Sic. t. ii. 262, ἡ

τύχη συνεργήσασα ταῖς ἐπινοίαις αὐτῶν. Test. XII. Patr. p. 679, τὸ μῖστον συνεργεῖ τῷ φθόνῳ. 2) of things, to work together for any thing, to co-operate, contribute, to any result, foll. by dat. commodi, and eis with acc. Rom. viii. 28, τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν. Pol. xi. 9, 1. Diod. Sic. iv. 76; with πρὸς, Plut. Theophr. and others.

Συνεργός, οὔ, ὁ, ἡ, prop. adj. (σύν, ἔργον,) prop. working with, co-operating, aiding; but gener. subst. a co-worker, fellow-labourer, helper. In N. T. spoken only of a co-worker, helper in the work of preaching the Gospel; with gen. of pers. Rom. xvi. 3, 9, 21. 1 Cor. iii. 9. Phil. ii. 25. iv. 3; of object, 2 Cor. i. 24, συνεργοὶ τῆς χαρᾶς ὑμῶν, 'co-workers of your joy,' 'labouring together for your spiritual joy.' With dat. commodi, 3 John 8, συνεργοὶ τῇ ἀληθείᾳ; with eis and acc. for or in behalf of, 2 Cor. viii. 23, eis ὑμᾶς συνεργός. Col. iv. 11.

Συνέρχομαι, aor. 2. συνῆλθον, (σύν, ἔρχ.) to go or come with any one, to come together: 1) with dat. of pers. to go or come with, = to accompany, Lu. xxiii. 55. John xi. 33, et al. Also to company, or be conversant with, Acts i. 21. Once with σύν τινα, Acts xxi. 16. Sept. Job xxii. 4. Wisd. vii. 2. 2) gener. and usually, to come together, to convene, assemble, absol. Mk. iii. 20, συνέρχεται πάλιν ὄχλος. Lu. v. 15. Acts i. 6. ii. 6, al.; with dat. of pers. with or to whom, Mk. xiv. 53; with adv. of place, John xviii. 20, ἔπον: eis, with acc. of place, Acts v. 16; as marking result, 1 Cor. xi. 17, 34. Sept. and Class.; final, ver. 33; with ἐπι τὸ αὐτό, 1 Cor. xi. 20. xiv. 23. (Lucian Alex. 8, ἐς τὸ αὐτό.) πρὸς τινα, Mk. vi. 33, and Class. 3) used of conjugal intercourse, Matt. i. 18. 1 Cor. vii. 5.

Συνεσθίω, aor. 2. συνέφαγον, prop. to eat with any one, 'take one's meals with any one,' Gen. xliii. 32. Lucian Paras. 22. Also, by impl. to have intercourse with, associate with; foll. by dat. Lu. xv. 2, συνεσθίει αὐτοῖς, denoting admission to his intimacy; 1 Cor. v. 11, τοιοῦτῳ μηδὲ συνεσθίαι, 'hold no familiar intercourse.' So Ps. ci. 5, Sept. ὑπαρηφάνῳ ὀφθαλμῷ καὶ ἀπλήστῳ καρδίᾳ, τούτῳ οὐ συνήσθιω, So also in Acts x. 41. xi. 3, and with μετὰ τινος, Gal. ii. 12, (with which comp. Ex. xvii. 12.) The same idiom, too, is found in the Class., as Lucian Paras. 59, συμπίνοντα καὶ συνεσθίοντα.

Σύνεσις, εως, ἡ, (συνίημι,) prop. a going or sending together, (said of the conjunction of two streams, Hom. Od. x. 515,) but gener. and in N. T. a putting together in mind, by the application of the intellect

to some object; equiv. to *discernment, understanding, intelligence*, Lu. ii. 47, *ἐξίσταντο δὲ πάντες—ἐπὶ τῇ συνέσει αὐτοῦ*. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2, al. et Class. *sapre*, where the term sometimes means 'natural sagacity or shrewdness, cleverness,' (what we call *mother-wit*), as opposed to acquired mental power. So Thucyd. i. 84. iii. 37, and espec. ii. 97, *σὺβουλίαν καὶ σύνεσιν περὶ τῶν παρόντων ἐς τὸν βίον*. And so in 1 Cor. i. 19, by *οἱ σοφοί*, are denoted the *learned*; and by *οἱ συνετοί*, the *shrewd*, or sagacious, clever. Sept. Meton. as a faculty of the mind, *understanding, intellect*, put for the mind itself, Mk. xii. 33, *τὸ ἀγαπᾶν αὐτὸν (Θεὸν) ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως*. Æl. V. H. xii. 1. Plut. Vit. Thes. 6.

Συνετός, ἡ, ὄν, adj. (*συνήμι*, wh. see,) prop. 'putting together in mind,' i. e. *discerning, intelligent, sagacious*; in N. T. occ. Lu. x. 21. Matt. xi. 25, *ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν*, where the two terms, *σοφοί* and *συνετοί*, seem meant to be thus far distinguished, that the former has reference to *acquired knowledge*; the latter, to *natural talents*; what we should express by *wise*, or *learned*, and *talented*. The same distinction is to be made at 1 Cor. i. 19. At Acts xiii. 7, *ἀνδρὶ συνετῷ*, the sense is what the Vulgate well represents by 'viro prudenti,' a man of discretion and wisdom, meaning that practical wisdom necessary to him who governs others. Thus in Thuc. i. 79, it is said of king Archidamus, *ἀνὴρ συνετός καὶ σώφρων*. And so Gen. xli. 33, we have *σκεῖναι* ('to look out for') *ἄνθρωπον φρόνιμον καὶ συνετὸν*, and elsewhere in Sept. and occasionally in Class.; though generally in the sense *clever, talented*. Sept.

Συνευδοκίω, f. ἦσω, (*σύν, εὐδοκίω*), prop. *to approve of any thing with another*; hence, *to approve of, and be pleased with*; gener. used with dat. of *pers.* as Rom. i. 32, *συνευδοκοῦσι τοῖς πράσσουσι*: also with dat. of *thing*, Lu. xi. 48, *συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν*. Acts viii. 1, & xxii. 20. So 2 Macc. xi. 24, *μὴ συνευδοκῶντας τῇ μεταθέσει*, & 1 Macc. i. 57, σ. τῷ νόμῳ. Foll. by infin. *to be willing*, (lit. *consentio*), *to be disposed to do any thing*, 1 Cor. vii. 12, 13, *καὶ αὐτὸς συνευδοκᾷ οἰκεῖν μετ' αὐτῆς*, where *σύν* does not (as the Lexicographers say) mean *libe*, but is rather merged in the verb, to produce the sense *agree*, as in the case of the Lat. *consentio*, which is sometimes followed by an infin. In Diod. Sic. t. iii. 74, and Demad. 180, 32, the infin. is implied.

Συνευοχίω, f. ἦσω, (*σύν, εὐοχ*). 'to

cause to be well fed, to feast,' fr. *εὖ, ἔχω, ὀχή*), *to feast several together*; mid. or pass. *to feast with any one, to revel with*, 2 Pet. ii. 13, *συνευοχούμενοι ὑμῖν*: impl. Jude 12. Jos. Ant. iv. 8, 7. Luc. Philopat. 4.

Συνεπίστημι, (*σύν, ἐπίστημι*), in N. T. only aor. 2. *συνεπέστην*, intrans. *to set together, to assail together*; with *κατὰ*, Acts xvi. 22, *συνεπέστη ὁ ὄχλος κατ' αὐτῶν*, 'made an assault together against them.'

Συνέχω, f. ξω, (*ἔχω*), *to hold together, to press together*, (as Aristoph. Nub. 953,) = *to hold fast, shut up*, trans. 1) PROP. as *τὰ ὦτα*, 'to stop one's ears,' (namely, by drawing them together,) for which the Class. writers use *ἐπιλαβεῖν, καταλαβεῖν, or ἐπέχεσθαι τὰ ὦτα*), Acts vii. 57. an action expressive of detestation and abhorrence. So Plut. t. ii. p. 1095, *τὰ ὦτα καταλήψη ταῖς χερσὶ, δυσχεραίνων καὶ βδελυττόμενος*. Sept. *τὸ στόμα*, Is. lii. 15. Of a city besieged, Lu. xix. 43, *συνέξουσι σε πάντοθεν*. So Sept. 1 Sam. xxiii. 8. 2 Macc. ix. 2. Of a crowd, *to press upon any one*, Lu. viii. 45; of persons having a prisoner in custody, *to hold fast, confine*, Lu. xxii. 63. Hadian. ii. 13, 8. Luc. Tox. 39. Pind. Pyth. i. 37. 2) FIG. *to constrain, strongly urge*; with acc. 2 Cor. v. 14, *ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς*, i. e. 'so to act,' where *ἔσμεν*. well explains by *συνεωθαί*. Pass. Acts xviii. 5, *συνείχετο τῷ πνεύματι ὁ Παῦλος*, in text. rec. Pass. *συνέχομαι*, prop. *to be hemmed in or straitened for room*, as used either in a *natural*, or, what is more usual, a *figurative* sense, either with a prep. or a dat. of instrument, or *absolutely*, Phil. i. 23, *συνέχομαι ἐκ τῶν δύο*, i. e. 'I am held in suspense between these two (conflicting motives);' *ἐκ* for *ἀπὸ*, Lu. xii. 50, *πῶς συνέχομαι ἕως οὗ τελεσθῆ*; 'how anxious am I till it be accomplished!' how am I distressed till, &c. *τῷ πολέμῳ*, Palmph. xxxix. 5. Also = *to be seized, affected, afflicted*, i. e. with fear, disease, (especially attacks of fever,) &c. with dat. Lu. viii. 37, *φόβῳ μεγάλῳ συνέχομην*. So Plut. x. 788, σ. *φόβῳ*. Job iii. 24. Matt. iv. 24, *νόσοις—συνεχομένους*. Lu. iv. 38. Acts xxviii. 8. Sept. Job xxxi. 34. So Diod. Sic. iii. 83, *νόσοις*. Ammian. Marc. i. 26, 'constricti rapidis (read, rabidis) febribus.'

Συνήδομαι, depon. pass. (*σύν, ἡδ*.) in Class. *to joy or rejoice with any pers.* In N. T. only with dat. of thing, *to delight in any thing*, lit. 'to be delighted with.' Rom. vii. 22, *συνήδομαι γὰρ τῷ νόμῳ*, i. e. 'I delight in the law.' An expression similar to, but much stronger than that at ver. 16, *σὺμφημι τῷ νόμῳ ὅτι καλὸς ἐστίν*,

the one having respect to the office of *the understanding*, TO APPROVE; the other, to that of *the heart*, TO DELIGHT IN. Eur. Med. 126. *Æl.* V. H. ix. 21.

Συνήθεια, ατ. ἡ, (*συνήθης*, dwelling or accustoming together, fr. *σύν*, ἦθος, custom,) an *accustoming together*, *Æl.* H. An. xvi. 36. In N. T. a *usage, custom*, John xviii. 39, *ἔστι σύν ὑμῖν*. 1 Cor. xi. 16, *συν. ἔχειν*. Jos. Ant. x. 4, 5, ἡ πάτριος *συνήθεια*. Demosth. 342, and oft. in Class.

Συνηλικιώτης, ου, ὁ, (*σύν*, ἡλ. fr. ἡλικία,) one of the same age, an equal in age, Gal. i. 14. *Æl.* V. H. ii. 34. Diod. Sic. i. 53. Hlian. i. 5, 11, and other lat. writers: the purer Greek term is *συνῆλιξ*.

Συνθάπτω, f. ψω, (*σύν*, θάπτω,) prop. *to bury with any one*, as Hdot. v. 5, ἡ γυνή *συνθάπτεται τῷ ἀνδρὶ*, and oft. in Class.; in N. T. fig. with Christ, in the likeness of his burial, with dat. as in *Εὐγκάθημα*. Pass. Rom. vi. 4. Col. ii. 12, *συνταφίνας αὐτῷ ἐν τῷ βαπτίσματι*, 'buried with him,' namely, in the waters of baptism; alluding to baptism by immersion. See my note.

Συνθλάω, f. άσω, (*σύν*, θλάω, to crush,) prop. *to crush together*, also to *break by crushing together*; and then gener. *to break, dash in pieces*, pass. Matt. xxi. 44; and Lu. xx. 18, *ὡς ὁ πεισὼν ἐπ' ἐκείνῳ τὸν λίθον συνθλασθήσεται*. Sept. and later Class.; the earlier ones having *συνθραύω*.

Συνθλίβω, f. ψω, (*σύν*, θλίβω,) *to press together, to press closely*, on all sides, as a crowd upon a person, with acc. Mark v. 24, 31. Jos. Bell. iii. 8, 8, *συνθλιβόμενον τοῦ πλήθους περὶ τοῦ στρατηγού*. Plut. Sympos. vi. 6, fin.

Συνθρύπτω, f. ψω, (*σύν*, θρύπτω, to break,) prop. *to break by crushing together, to crush to pieces*; in N. T. fig. *τὴν καρδίαν τινός*, lit. *to crush the heart*, to dishearten or quite subdue one's courage, Acts xxi. 13. So *οἱ ἀποπεθρυμμένοι τὰς ψυχὰς*, Plat. Rep. vi. p. 495, E.

Σύνεισι, see in *Συνίημι*.

Συνίημι, f. *συνήσω*, aor. 1. *συνήκα*, aor. 2. *συνῆν*, (3 plur. pres. *συνιοῦσι*, and part. *συνιῶν* fr. *συνιέω*,) prop. *to send or bring together*, as foes in battle, Hom. Il. i. 8, vii. 210; fig. *to bring or put things together in mind*; hence *to discern, perceive, be aware of*; in N. T. gener. *to understand, comprehend*, i. e. by attentively considering and laying any thing to heart, absol. Matt. xiii. 13, *ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι*, i. e. by metonymy 'use for effect, 'do not lay it to heart,' to understand it; do not so compre-

hend it as to enter into its spirit and obey its requisitions; a figurative use of the term similar to that of *ἀκούω* in the sense *to obey*, ver. 14. Mk. iv. 12, vi. 52, al. *σπε*. Acts vii. 25, *οἱ δὲ οὐ συνήκαν*. Rom. xv. 21. 2 Cor. x. 12, *οὐ συνιοῦσι*, 'are not wise.' Foll. by acc. Matt. xiii. 51, *συνήκατε ταῦτα πάντα*; Lu. ii. 50, *τὸ ῥῆμα*: by *ἔτι*, Matt. xvi. 12, al. Sept. and Class. From the Hebr. *to understand, be wise*, viz. in respect of duty towards God, i. e. to be 'so wise as to fear God,' Rom. iii. 11, *οὐκ ἔστιν ὁ συνιῶν*.

Συνίστημι, *Συνιστάω* & *Συνιστάνω*, f. *συστήσω*, (*ἵστημι*,) &c. in both the trans. and intrans. signif. *to make stand with*, and *to stand with*; see *ἵστημι*. I. TRANS. in the pres. imperf. and aor. 1. Act. *to make stand with, together, to place together*, as oft. in Class. In N. T. *to place with or before any one*: 1) prop. of persons, *to introduce, to present to one's acquaintance*; and hence = *to commend*, to represent as worthy, *to recommend*, with acc. and dat. Rom. xvi. 1, *συνίστημι δὲ ὑμῖν Φοίβην*. 2 Cor. v. 12, with acc. and *πρὸς τινα*, 2 Cor. iv. 2, and Class. as Longin. c. 34. Xen. Jos. and Class. with simpl. acc. 2 Cor. iii. 1, *ἑαυτοὺς συνιστάνειν*. x. 12. Pass. 2 Cor. xii. 11. 2) fig. *to set forth, show, display, evince, establish*, with simpl. acc. Rom. iii. 5, *εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι*, i. e. *prove or establish*; a sense arising naturally out of the proper one of *placing together*; there being implied the juxtaposition of two things for the purpose of showing their comparative size or value, v. 8, 2 Cor. vi. 4, *συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι*: with doub. acc. Gal. ii. 18, *παραβάτην ἑμαυτὸν συνίστημι*: so Philo, 517, σ. *αὐτὸν προφήτην*. Diod. Sic. xiii. 91: with acc. and infin. 2 Cor. vii. 11. Diod. Sic. xiv. 45. Jos. Ant. vii. 2, 1, *συνίσταν ἑαυτοὺς ὡς εὐνοῦς*.—II. intrans. in the perf. and aor. 2. act. *to stand with, together, &c.* 1) prop. of persons with dat. Lu. ix. 32, *δύο ἄνδρες τοὺς συνεστῶτας αὐτῷ*. Sept. and Class. 2) fig. from the transitive signif. *to place together*, as parts to form a whole, i. e. *to constitute, create, bring into existence*, Diog. Laërt. Carnead. iv. 64, ἡ *συστήσασα φύσις καὶ διαλύσα*. Plato Timæus, p. 30, E. *τίμι τῶν ζώων αὐτὸν (τὸν κόσμον) εἰς ὁμοιότητα ὁ ξυνιστᾶς ξυνέστης*; p. 41, D. (ὁ Θεὸς) *ξυστήσας δὲ τὸ πᾶν*. Hence in N. T. intrans. *to be constituted, created, consist, subsist*, Col. i. 13, *πάντα ἐν αὐτῷ συνίστηκε*, where, however, conservation and preservation seem likewise implied. So Aristot. de Μπαρῶν. c. 6, *ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ συνίστηκε*. 2 Pet. iii. 5, *γῆ ἔξ ἕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ*, where

see my note. Philo de Plant. Noë, p. 215, ἐκ γῆς ἀπάσης, καὶ παντὸς ὕδατος καὶ ἀέρος καὶ πυρός, — συνίστη ὁδοὶ κόσμος. Max. Tyr. Diss. xxv. p. 253, τῷ Διὸς πνεύματι γῆ συνίστη κ.τ.λ.

Συνοδεύω, f. εὔσω, (σύν, ὁδεύω,) to be on the way with any one, to travel or journey with, foll. by dat. Acts ix. 7, and Class.

Συννοδία, ας, ἡ, (σύν, ὁδοί,) prop. a travelling together, Plut. vi. 175. ix. 131; also the companions of a journey, Arr. D. E. iii. 26; in N. T. meton. a company of travellers, a caravan, Lu. ii. 44. Jos. Ant. v. 12, l. Arr. Epict. iv. 1, 91. Strabo, iv. p. 314.

Συνοικίω, f. ἦσω, (σύν, οἰκίω,) to dwell in the same house with any one, to live with, espec. as husbands with wives, to cohabit, absol. 1 Pet. iii. 7, and oft. in Class.

Συνοικοδομέω, f. ἦσω, (σύν, οἰκοδομέω,) prop. to build in company with any one, 1 Esdr. v. 68; in N. T. pass. fig. to be built together with other Christians, into a spiritual temple, the Church of God, Eph. ii. 22; see fully in Οἰκοδομέω, III.

Συνομιλέω, f. ἦσω, (σύν, ὀμιλέω,) prop. to be in company with: in N. T. to converse with, to talk with, with dat. Acts x. 27.

Συνομορίω, f. ἦσω, (σύν, ὀμορίω, ὄμορος, from ὄμος, ὄρος,) to border together, to be contiguous with, foll. by dat. Acts xviii. 7, οὗ ἡ οἰκία ἦν συνομορούσα τῇ συναγωγῇ, i. e. conterminous, contiguous; for which the Classical term is ομορίω, used by Polyb.

Συνοχή, ἡς, ἡ, (συνέχω,) prop. a holding in, a shutting up, as of a city besieged; also of a narrow place, as Hom. II. xxiii. 330, ἐν Συνοχῆσιν ὁδοῦ, implying the being hemmed in or straitened for room. In N. T. used fig. to signify distress, anxiety; the term thus denoting, like angustia in Latin, such anxiety as holds the mind as it were enchained, Lu. xxi. 25, συνοχή ἰθύνων. 2 Cor. ii. 4, σ. καρδίας, i. e. heart-felt distress. Sept. Job xxx. 3, and Class.

Συντάσσω or ττω, f. ξω, (σύν, τάσσω,) prop. to arrange or set in order together; in N. T. to arrange or set in order with any one, i. e. to order, appoint, direct, with dat. Matt. xxvi. 19, ἰποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς: impl. xxvii. 10. Sept. Gen. xviii. 19. xvi. 11. Pol. iii. 50, 9. Ælian V. H. ix. 18. Xen. Cyr. v. 3, 46.

Συντέλεια, ας, ἡ, (συντελέω,) prop. a bringing together, and fig. a consummation, or completion, as oft. in Class. Sept. In N. T. used only in the phrase συντέλεια τοῦ αἰῶνος, which means 'the end of the world,' or present state of

things; Matt. xiii. 39, 40, 49. xxiv. 3. xxviii. 20. comp. 4 Esdr. vii. 43; the term αἰὼν denoting 'the duration appointed by Divine Providence to the present state of probation, and of the visible Church.' By συντέλεια τῶν αἰώνων, Heb. ix. 26, is meant 'the close of the Mosaic dispensation.'

Συντελέω, f. ἴσω, prop. to end or terminate together; in N. T. to finish wholly, complete: 1) prop. and gener. with acc. Matt. vii. 28, συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Lu. iv. 13: of time, ver. 2. Acts xxi. 27. Sept. and Class. In the sense of to fulfil, accomplish, as a promise, prophecy, &c. with acc. Rom. ix. 28, λόγον συνετέλεω. Sept. 2) by Hebr. to finish, complete, = to make, with acc. Heb. viii. 8, συνετέλίσω ἐπὶ τὸν οἶκον Ἰσραὴλ—διαθήκην καινὴν.

Συντέμνω, f. ἐμῶ, perf. συντέτμηκα, prop. to contract or shorten the length of any thing, by cutting it shorter, as Thuc. vii. 36, τὰς πρώτας τῶν νειῶν συντέμνοντες. And so σ. εἰς ὀλίγου, Schol. on Thucyd. viii. 45: more freq. however, to cut short, to curtail; also fig. to abridge, sum up what one has to say in a summary way; likewise, to pronounce summarily, as a judge delivers his sentence. Hence in N. T. to decide, determine, decree, Rom. ix. 28, bis, λόγον γὰρ συνετέλιον καὶ συντέμνον ἐν δικαιοσύνῃ ὅτι λόγον συνετετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς, 'for his word he doth fulfil, and he decreeth in righteousness; because his word decreed will the Lord execute upon the land.'

Συντηρέω, f. ἦσω, 1) prop. like Latin conseruo, to keep with one, or to keep together, preserve from destruction, &c. Matt. ix. 17; said of wine, Lu. v. 38. And so in Lib. Enoch. p. 191, we have σ. τὴν ψυχὴν εἰς ζωὴν. 2) to keep near oneself, for safety or protection, Mk. vi. 20, συντηρεῖ αὐτόν. Also fig. to keep in one's mind, as ῥήματα, Lu. ii. 19. So Sept. Dan. vii. 28, σ. ἐν τῇ καρδίᾳ. Pol. xxxi. 6, 5, σ. γνώμην παρ' ἑαυτῶ.

Συντίθημι, f. ἦσω, (σύν, τίθω,) to set or put things together, also by impl. to arrange and settle things, or any business, as Demosth. p. 275, 26; also in mid. συντίθεσθαι τι, or πρὸς τινα, to arrange or settle for oneself with any one, as to the doing of any thing, or to make a covenant or agreement with him, to agree or promise to do so or so, Hom. II. i. 76. Hdot. iii. 157, et al. and oft. in Class. foll. by infin. and so in N. T. Lu. xxii. 5, καὶ συντίθειτο αὐτῷ ἀργύριον δοῦναι. Foll. by inf. with τοῦ, Acts xxiii. 20. Test. XII. Patr. 707; by ἕνα, John ix. 22, συνετίθειτο ἕνα, &c. 'de communi consilio decreverant.' Once in text, rec. (but see my

note,) to assent, absol. Acts xxiv. 9. So Philostr. Heroic. c. 5, fin. ὀλίγοις τῶν βουλευμάτων ξυντίθεσθαι.

Συντόμως, adv. (σύντομος, fr. συν-τέμνω,) *concisely, briefly*, in few words, Acts xxiv. 4, ἀκούσαι σε ἡμῶν σ. scil. λεξόντων. So Jos. c. Ap. i. 1, γράφαι συντόμως. Xen. CEC. xii. 19, ὡς δὲ συντόμως εἰπεῖν.

Συντρέχω, aor. 2. συνέδραμον, (σύν, τρέχω,) prop. *to run with others*, intrans. prop. in N. T. only fig. εἰς τι, 1 Pet. iv. 4, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνδχυσιν. Dem. 214, 7. Of a multitude, *to run together, flock together*, Mk. vi. 33. Acts iii. 11. Judith vi. 18. Jos. B. J. vi. 2, 8. Xen. An. v. 7, 4.

Συντριβῶ, f. ψω, (σύν, τρ.) prop. *to rub together*, e. gr. sticks for kindling fire, τὰ πυρεῖα, Luc. Ver. Hist. i. 32; usually, and in N. T., *to break or crush together*, by concussion, *to break in pieces*, geneth. 1) PROP. Mk. v. 4. xiv. 3, συντριβασα τὸ ἀλάβ. i. e. *diffRACTo orificio*, alabastrum aperuit; see my note there; John xix. 36. Of breaking a vessel, Rev. ii. 27. Sept. & Class. as Ael. V. H. xii. 46. Xen. Cyr. vi. 1, 29. Also of a ship, Thuc. iv. 12. Eurip. Cycl. 700. Of a reed bruised, but not broken, Matt. xii. 30, κάλαμον συντετριμμένον οὐ κατεάξει, where see my note. 2) FIG. like Lat. *conterō* and *confringo*, *to break or crush the strength or power of any one, to crush, 'utterly destroy'*, as an earthen vessel is by being broken; a metaphor of frequent occ. in O. T. with acc. Lu. ix. 39, πνεῦμα—συντριβὸν αὐτόν, 'the spirit breaking him down,' 'crushing his strength;' comp. Mk. ix. 18, ξηραίνεται. Thus of Satan, 'to break or crush his power,' Rom. xvi. 20. Sept. Josh. x. 10. And so in Demosth. 142, and often elsewhere, the term is used of crushing, i. e. entirely subduing, an enemy. Also in Pol. xxvi. 3, 6, σ. τοὺς Ἀχαιοὺς. Pass. Luke iv. 18, συντετριμμένους τὴν καρδίαν, 'broken or contrite in heart,' i. e. dispirited, afflicted. In this metaphorical sense, as used of mental sorrow, the term also occurs in Sept. Ps. xxxiv. 19, and Class. as Plut. vi. 171, 8, μὴ συντριβεσθαι δὴ, μηδὲ ἀθμεῖν τὸν ἐλεγχόμενον. Pol. xxi. 10, 2, συντρ. τῇ διανοίᾳ. Diod. Sic. xvi. 81, συντρ. ταῖς ψυχαῖς.

Σύντριμμα, atos, τὸ, (συντριβῶ,) prop. *a breaking together, a crushing*, Sept. Lev. xxi. 18. Ia. xxx. 14. In N. T. fig. *destruction*, Rom. iii. 16. Ecclus. xl. 11. 1 Macc. ii. 7.

Σύντροφος, ου, ὁ, ἡ, adj. (συν-τρέφω,) prop. *nourished or nursed together*, Xen. ii. 3. In N. T. subst. and fig. *one brought up or educated with an-*

other, as a *foster-brother* or *school-fellow*, Acts xiii. 1. Jos. and Class.

Συντυγχάνω, aor. 2. συνέτυχον, (σύν, τυγχάνω,) *to fall in with, meet with, to come to or at any one*, with dat. Lu. viii. 19. Jos. Ant. i. 12, 3, συντυχῶν δ' αὐτῇ θεῖος ἄγγελος, and Class.

Συνυποκρίνομαι, (σύν, ὑπ.) depon. mid. aor. 1. pass. συνυπεκρίθην in mid. sense, *to dissemble with, 'practise dissimulation'*, foll. by dat. as in Συγχαίρω, Gal. ii. 13. Pol. iii. 92, 5. iii. 52, 6. Plut. C. Mar. 14.

Συνυπουργέω, f. ἴσω, (σύν, ὑπουργέω, fr. ὑπουργός, helper,) *to serve, help, aid with any one*, foll. by dat. of manner, 2 Cor. i. 11, συνυπουργούτων ὑμῶν τῇ δεήσει. Luc. Bis accus. 17, συναγαγνίζομένης τῆς ἡδονῆς, ἥπερ αὐτῇ τὰ πολλὰ ξυνυπουργεῖ.

Συνωδίνω, f. ἰνώ, (σύν, ὠδίνω,) prop. *to be in travail together, to bring forth together*, said of animals, Porphyr. de Abst. iii. 10. In N. T. fig. *to be in pain together*, absol. spoken of ἡ κτίσις collect. Rom. viii. 22. So Eur. Helen. 733, ξυνωδίνει κακοῖς.

Συνωμοσία, as, ἡ, (συνόμνημι,) prop. *a swearing together, fig. conspiracy*, Acts xxiii. 13, συνωμοσίαν πεποιηκότες. Jos. and Class.

Σύρτις, εως, ἡ, (σύρω,) *a sand-bank, or quicksand*, in the sea, and so called because when ships run upon it, it as it were draws them in and swallows them up. Acts xxvii. 17, μὴ εἰς τὴν Σ. ἐκπέσωσι.

Σύρω, f. ὑρῶ, *to draw, or drag*, implying force, trans. John xxi. 8, σύροντες τὸ δίκτυον. Acts xvii. 6. Rev. xii. 4. Sept. and Class. Also a frequent term to denote the apprehending of any one and carrying him before a magistrate, or to prison, Acts viii. 3. xiv. 19. Arr. Epict. i. 24, σ. αἰς τὸ δεσμωτήριον. It does not appear, from the examples adduced, that the term in this use conveys any idea of *personal violence*; it seems merely to denote *compulsion*. See more in my notes.

Συσπαράσσω or ττω, f. ἄξω, (σύν, σπ.) prop. *to tear up or lacerate together*; in N. T. intens. *to quite convulse, throw into strong spasms*, spoken of the effects of demoniacal possession, with acc. Lu. ix. 42.

Σύσσημον, ου, τὸ, (neut. of adj. σύσσημος, 'signed or marked together,' or alike, from σύν, σῆμα,) *a concerted sign, token, SIGNAL, agreed upon with others*, Mk. xiv. 44, σύσσημον, comp. Matt. xxvi. 48, σημεῖον. Sept. Judg. xx. 40. Diod. Sic. xiii. 45, 46. Strabo, vi. p. 428, C.

Σύσσωμος, ου, ὁ, ἡ, adj. *of the same body with another*, Lat. *concorpor*; fig. spoken in respect of the Christian Church

as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as *partakers* in it, Eph. iii. 6.

Συστασιαστής, ὁ, (συστασία-ζω,) a partner in *sedition* or *insurrection*, a fellow-insurgent, Mk. xv. 7. Jos. Ant. xiv. 2, 1, κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ.

Συστατικός, ἡ, ὄν, adj. (συνίστημι,) prop. 'capable of bringing together, or introducing;' so ἐπιστολή συστατική, 'a letter of introduction,' 2 Cor. iii. 1. These letters, similarly called by Arrian Epict. iii. 2, 1, γράμματα συστατικά. Diog. Laërt. v. 18, ἐπιστολίῳ σ., and probably deriving their origin from the 'tabernæ hospitalitatis' of the earlier Greeks, were much employed among the Greeks and Romans, and also the Jews and early Christians.

Συσταυρόω, f. ὤσω, (σύν, στ.) to *unify* with any one, with dat. Matt. xxvii. 44, al. Fig. Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος συσταυρώθη, scil. Χριστῷ, 'our old (former) man was crucified with Christ,' where see my note; Gal. ii. 20.

Συστέλλω, f. λῶ, (σύν, στ.) 1) prop. to *draw together*, or around, as a vest, Aristoph. Eccl. 99; hence to *fold up* or *envelope*, as said of clothes; also, to *draw in* or *contract*. In N. T. used of a dead body *rolled up* and *southed* for burial, Acts v. 6, by a use of the word answering to that of περιστέλλω in Ezek. xxix. 5. Jos. Ant. xvii. 3, 5. Hdot. ii. 90, and of which only two examples have been adduced, Eurip. Troad. 376, οὐς ἐν πέπλοις συστέλλησαν, and v. 108, ἢ πολὺς ὄγκος συστέλλομένων προγόνων. Also, by a use found in Sept. Apocr. and Class., as applied to things, denoting what is *distressful*, 1 Cor. vii. 29, ὅτι ὁ καιρὸς συσσταλμένος, answering to ἡ ἐπιστώσα ἀνάγκη at ver. 26, and so corresponding to what is said at 2 Tim. iii. 1, with allusion to the persecution shortly to come on, ἐστήσονται καιροὶ χαλεποί. Others, however, explain, 'the time is short;' an interpretation supported, indeed, by the *usus loquendi*, but not so agreeable to the context.

Συστενάζω, f. ξω, (σύν, στενάζω,) to *groan* or *sigh together*, spoken of ἡ κτίσις, collect. Rom. viii. 22.

Συστοιχέω, f. ἴω, (σύν, στ.) prop. to *stand in the same row*, or *advance in order together*, as soldiers, Pol. x. 21, 7; in N. T. fig. to *go together with*, = to *correspond* to, with dat. Gal. iv. 25. So σύστοιχος, 'corresponding,' Pol. xiii. 8, 1. Theophr. Caus. Pl. vi. 4.

Συστρατιώτης, ου, ὁ, (σύν, στ.) prop. a fellow-soldier; fig. of Christian

teachers, Paul's *companions* in the labours and dangers of the Christian warfare, Phil. ii. 25. Philem. 2.

Συστρέφω, f. ψω, (σύν, στρέφω,) prop. of things, to *turn*, *twist*, *wind together*, espec. into one bundle, band, mass, and hence gener. = to *gather together*, *collect*, with acc. Acts xxviii. 3, συστρέψαντος τοῦ Παύλου φρυγάνων πλήθος: a graphic expression, with which compare Hesych. οἱ γραφεῖς ἀκυνθῶν σωρὸν συστρέψαντες. So Prov. xxx. 4, τίς συνέστρεψε ὕδωρ ἐν ἱματίῳ; The usual term is συλλέγω, as Xen. An. iv. 3, 11, φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ. The word is of frequent occ. in Class. of collecting persons into masses.

Συστροφῆ, ἡς, ἡ, (συστρέφω,) prop. a *turning* or *winding together*; also a *gathering together* of people, a *concourse*, *multitude*, meaning in Acts xix. 40, 'a tumultuous assemblage,' as oft. in Sept. and Class.; in the sense (found also in Sept. Jos. and Class.) of *combination*, *conspiracy*, xxiii. 12, ποιήσαντες συστροφίην, comp. ver. 13.

Συσχηματίζω, f. ἴω, (σύν, σχ.) prop. to *give the same form with*, to *conform* to any thing; in N. T. only mid. or pass. to *conform oneself*, be *conformed* to any thing, with dat. Rom. xii. 2, μὴ συσχηματίζεσθε τῷ αἰῶνι τ. 1 Pet. i. 14.

Σφαγή, ἡς, ἡ, (σφάζω,) *slaughter*, prop. of animals for food or in sacrifice, Acts viii. 32, ὡς πρόβατα ἐπὶ σφαγῆν. Rom. viii. 36, ὡς πρόβατα σφαγῆς, i. e. for slaughter; Ja. v. 5, ἔθρεψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. 'like beasts in the day of slaughter,' without care or forethought. So Jer. xii. 3, ἀγνισον αὐτοὺς εἰς ἡμέραν σφαγῆς αὐτῶν.

Σφάγιον, ου, τὸ, (σφάζω,) a *victim*, an animal slaughtered in sacrifice, Acts vii. 42, μὴ σφάγια—προσηνέγκατέ μοι, and so oft. in Class.

Σφάζω, Att. σφάττω, f. ξω, to *slaughter*, *kill*, *slay*, trans. prop. animals for food or sacrifice, Rev. v. 6, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον. ver. 9, 12. xiii. 8. Sept. and Class. oft.; also of persons, to *kill*, *slay*, with acc. 1 John iii. 12 bis, Κάιν ἐσφαξε τὸν ἀδελφὸν αὐτοῦ. Rev. vi. 4, 9. xviii. 24. Once hyperbol. of a deadly wound, Rev. xiii. 3, (κεφαλῇ) ὡς ἐσφαγμένη εἰς θάνατον. Sept. and Class.

Σφοδρᾶ, adv. (prop. neut. pl. of adj. σφοδρός, eager, vehement,) *vehemently*, *very much*, Matt. ii. 10, and oft. Sept. and Class.

Σφοδρῶς, adv. (σφοδρός,) *vehemently*, *very much*, Acts xxvii. 18, and Class.

Σφραγίζω, f. ἴω, (σφραγίς,) to

seal, trans. 1) prop. to seal up, to close and make fast with a seal or signet, e. gr. letters or writings, so that they may not be read; hence in N. T. fig. of words, to keep in silence, not to make known, with acc. Rev. x. 4, σφράγισον ἃ ἐλάλησαν αἱ ἐπτὰ βρονταί. xxii. 10: of which sense an example occurs in Stob. Serm. p. 215, Σφράγισον τοὺς μὲν λόγους σιγῇ; also gener. to seal, set a seal, e. gr. for the sake of security upon a sepulchre, prison, &c. with τὸν λίθον, Matt. xxvii. 66; with ἐπάνω τῆς κεφαλῆς, Rev. xx. 3: a mode of promoting security, in use from the earliest ages, when it supplied the place of locks. See Dean. vi. 17, and the passages of ancient writers adduced by Wetstein. Hence the term came to have the figurative sense to secure to any one, to make sure, = to deliver over safely, mid. with acc. and dat. Rom. xv. 28, σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου. 2) gener. = to set a seal or mark upon any thing, in token of its being genuine and approved, e. gr. persons, with acc. Rev. vii. 3; pass. ver. 4—8. Oftener of decrees, documents, to attest by a seal; hence in N. T. by a metaphor taken from privileges and orders confirmed, as it were, with the witness of a seal, to attest, confirm, authorize, commission, with acc. John vi. 27, τοῦτον ὁ Πατήρ ἐσφράγισεν, i. e. as the Messiah, comp. v. 36; foll. by ὅτι, iii. 33, ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν, for ἰδίειξεν, 'attests, confirms,' professes his belief. And as testimonies of contracts were confirmed by the imposition of a seal, and thus rendered unsuspected of fraud, so any confirmation of truth was denoted by the expressive idea of a seal. So also of Christians, whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation, mid. with acc. 2 Cor. i. 22, ὁ σφραγισάμενος ἡμᾶς, i. e. 'who hath given us a pledge of his future acceptance;' pass. Eph. i. 13. iv. 30.

Σφραγίς, ἴδος, ἢ, (φράσσω,) a seal, i. e. 1) prop. an instrument for sealing, a signet, signet-ring, Rev. vii. 2, & Class. 2) a seal, as impressed upon letters, books, &c. for the sake of privacy and security, Rev. v. 1, σφραγίσω ἐπτά. ver. 2, al.; also a seal, impressed as a mark or token of genuineness, ix. 4; and so of a motto, inscription, 2 Tim. ii. 19. Fig. equiv. to a token, pledge, proof, 1 Cor. ix. 2, ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμῖν ἐστίν, meaning, that 'their being in the Lord is a decided proof of his Apostleship; as much so as a seal is of the authenticity of a writing.' The metaphor is derived from the seals of sovereigns being affixed to the letters credential of ambassadors, to attest their au-

thenticity. So Jos. de Macc. 7, βίος, δὲ πιστὴ θανάτου σφραγίς ἐτελείωσεν. Hence it came to mean, in a general way, a demonstration of the truth of any thing, Rom. iv. 11, σημειὸν περιτομῆς, σφραγίδα τῆς δικαιοσύνης κ.τ.λ.

Σφυρὸν, οὐ, τὸ, (kindr. with σφῦρα,) the ankle-bone, Acts iii. 7.

Σχεδόν, adv. (σχεῖν,) prop. of place, near, comp. ἔχω VII.; in N. T. nearly, almost, Acts xiii. 44, σχεδὸν πᾶσα ἡ πόλις συνήχθη. xix. 26. Heb. ix. 22, and Class.

Σχήμα, ατος, τὸ, (σχεῖν, 2 aor. inf. of ἔχω,) Lat. habitus, equiv. to fashion, figure, mien, deportment, i. e. of body, person; in N. T. of external circumstances, fashion, state, condition, 1 Cor. vii. 31, παράγει τὸ σχῆμα τοῦ κόσμου τ. meaning, that 'the world, and all its fairest forms, is passing away.' Phil. ii. 8, σχῆματι εὐρέθεις ὡς ἄνθρωπος.

Σχίζω, f. ἴσω, to split, rend, divide, gener. with violence; in N. T. gener. e. gr. rocks, Matt. xxvii. 51; the veil of the Temple, with εἰς δύο, xxvii. 51; the heavens, Mk. i. 10; a garment, John xix. 24; a net, xxi. 11. Fig. to split into parties, factions, to be divided in opinion, pass. Acts xiv. 4, ἐσχίσθη τὸ πλῆθος. xxiii. 7. When the word is used in this metaph. sense, γνώμῃς is usually added, by way of explanation, as in Hdod. iv. 119, though sometimes left to be supplied, as in the passage of Acts, and Xen. Conv. iv. 59, ἐνταῦθα ἐσχίσθησαν· καὶ οἱ μὲν εἶπον—οἱ δὲ, &c.

Σχίσμα, ατος, τὸ, (σχίζω,) a rent, Matt. ix. 16, χεῖρον σχίσμα γίνεται. Fig. a division, dissension, dissent in opinion, John vii. 43, σχίσμα ἐν τῷ ὄχλῳ ἐγένετο. ix. 16. 1 Cor. i. 10: in which metaph. sense scindere is used in Latin. See Virg. Æn. ii. 39.

Σχοινίου, ου, τὸ, (σχοῖνος, bulrush,) prop. a cord made of bulrushes; hence gener. a cord, rope, John ii. 15. Acts xxvii. 32, τὰ σχοινία τῆς ἀκάφης. Sept. and Class.

Σχολάζω, f. ἄσω, (σκολή,) prop. to be unemployed, and by impl. to have leisure for any employment that may offer itself in N. T. 1) with dat. commodi, to have leisure for any thing, to bestow one's leisure, give oneself to any pursuit, free from other cares and hindrances. 1 Cor. vii. 5, ἵνα σχολάζητε τῇ ὑποψίᾳ. 2) mid. fig. of place, Matt. xii. 44, τὸν οἶκον—εἰσέρκει σχολάζοντα, i. e. unoccupied, unhabited, as many explain, adding, Πλὴν, C. Gracch. 12, καὶ τῷ δήμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξε τὸν τόπον, &c. rather, as others interpret, 'ready for reception.' So in the Test. xii. Patr. cited

by Bretsch. we read, δύο πνεύματα σχολάζουσι τῷ ἀνθρώπῳ, &c.

Σχολή, ἡς, ἡ, prop. rest, freedom from labour, Lucian, D. Deor. xviii. 1. Xen. Mem. iii. 9, 9. Hence by meton. leisure, as applied to any object or pursuit, Xen. Mem. ii. 6, 4. In later usage and N. T. meton. a place of learned leisure, a school, where a teacher and his disciples came together. Acts xix. 9, διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τιμῶς, and lat. Class.

Σώζω, f. σω, (σῶς,) perf. pass. σέσωσμαι, aor. 1. pass. ἐσώθην, to save, deliver, preserve safe from danger, loss, destruction, trans. 1) prop. of persons, Matt. viii. 25, σώσον ἡμᾶς, ἀπολλύμεθα. xxiv. 22. xxvii. 42. Mk. iii. 4. Acts xxvii. 20; so τὴν ψυχὴν αὐτοῦ σώσαι, Matt. xvi. 25. Sept. and Class. Foll. by ἐκ of thing, to save from, deliver out of any peril, &c. John xii. 27. Heb. v. 7, σώξαι αὐτὸν ἐκ θανάτου: once by ἐκ of place, præg. Jude 5, λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. 'having brought out safely.' 2) spec. of sick persons, to save from death, and by impl. to heal, to restore to health, pass. to be healed, to be restored to health, (the word being not unfrequently used of recovery from a dangerous disorder,) Matt. ix. 21, 22, ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνή. Lu. viii. 36. John xi. 12. Acts iv. 9. Ja. v. 15, and Class. 3) spec. and fig. of salvation from eternal death, from the punishment and misery consequent upon sin, to save, and by impl. to give eternal life; so espec. of Christ, as the SAVIOUR, foll. by ἀπὸ, Matt. i. 21, σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν. Acts ii. 40. Rom. v. 9, ἀπὸ τῆς ὀργῆς: opp. to κρίνειν, John iii. 17. xii. 47. Of God, σώξαι τινὰ εἰς τὴν βασιλείαν αὐτοῦ, 2 Tim. iv. 18. Gener. Matt. xviii. 11. Rom. xi. 14. 1 Cor. i. 21, σώσαι τοὺς πιστεύοντας. Heb. vii. 25: once with ἐκ θανάτου, Ja. v. 20. Pass. Matt. x. 22. xix. 25. Mk. xvi. 16. Lu. viii. 12. xiii. 23. Rom. v. 10: hence part. οἱ σωζόμενοι, the saved, 'those who have obtained salvation' through Christ, Acts ii. 47. 1 Cor. i. 18. comp. with xv. 2. Rev. xxi. 24. In 1 Cor. vii. 16, εἰ τὴν γυναῖκα σώξαι, and Ja. v. 20, σώσει ψυχὴν ἐκ θανάτου, the word signifies 'to be the means of saving,' to be instrumental to the salvation of another, answering to κερδαίνειν, with which it is interchanged at 1 Cor. ix. 22. ἵνα τοῖς ἀσθενεῖς κερδήσω—ἵνα τινὰ σώξω.

Σῶμα, ατος, τό, a body, as an organized whole, made up of parts and members. I. GENER. of any material body: of plants, 1 Cor. xv. 37, οὐ τὸ σῶμα τὸ γεννησόμενον σπείρει, ver. 38: also of bodies celestial and terrestrial, the sun, moon,

stars, &c. ver. 40, σώματα ἐπουράνια καὶ σώματα ἐπίγεια, and Class.—II. SPEC. an animal body, living or dead. 1. of the human body, and differing from σάρξ, which expresses rather the material of the body: 1) as living, Matt. v. 29, ἵνα μὴ ἔλθῃ τὸ σῶμά σου βληθῆ εἰς γένεσιν. vi. 25. xxvi. 12. Mk. v. 29. John ii. 21. Rom. i. 24. 1 Cor. xv. 44. 2 Cor. iv. 16 oft; in antith. with ψυχῆ, Matt. x. 28. Lu. xii. 4; or πνεῦμα, Rom. viii. 10: 1 Cor. v. 3; or where πνεῦμα, ψυχῆ, σῶμα make a periphrasis for the whole man, 1 Th. v. 23; as the seat of sinful affections and appetites, (comp. σάρξ II. III.); τὸ σῶμα τῆς ἀμαρτίας, Rom. vi. 6, corresponding to τὸ σῶμα τοῦ θανάτου τούτου, vii. 24, namely, sin, considered as a body, possessing power within the man, a body consisting of many members, in particular vices; the same, in short, with what is called elsewhere ὁ παλαιὸς ἀνθρώπος. Rom. vii. 24, comp. ver. 23. viii. 13. Col. ii. 11. 2) of a dead body, gener. Matt. xiv. 12, ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό. xxvii. 52, 58. John xix. 31. Spec. of the body of Christ, as crucified for the salvation of man, Matt. xxvi. 26. Rom. vii. 4, διὰ τοῦ σώματος τοῦ Χρ. 1 Cor. x. 16. II. spoken of beasts, living, Ja. iii. 3; dead, Lu. xvii. 37; of victims slain, Heb. xiii. 11.—III. METON. to the body, as the external man, is ascribed that which strictly belongs to the person or man; so with a gen. of pers. forming a periph. for the person himself. Matt. vi. 22, ἔλθῃ τὸ σῶμά σου φωτεινὸν εἶσται. ver. 23. Lu. xi. 34, 35. Eph. v. 28. Phil. i. 20. π. τὰ σώματα ὑμῶν, Rom. xii. 1, (comp. vi. 13,) a stronger expression than ὑμεῖς αὐτοὺς, as denoting the corporeal and external actions, with all the powers of the mind, which have their seat in the organs of the body. Gener. and absol. 1 Cor. vi. 16, ὁ κολλώμενος τῇ πόρῃ ἐν σῶμά ἐστι. Xen. An. i. 9, 12, καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα. With an adj. Aeschin. c. Ctes. p. 470. Dem. 910, 13, ἐλεύθερα σώματα. Xen. Mem. iii. 5, 2, σώματα ἀγαθὰ, i. e. good soldiers, espec. said of slaves, with adj. as σώματα δούλα. Hence in later usage and N. T. absol. for a slave, τὰ σώματα, slaves, once Rev. xviii. 13, (γόμον) ἔσπων καὶ μεδῶν καὶ σωμάτων. Tob. x. 11, σώματα καὶ κτήνη καὶ ἀργύριον.—IV. FIG. a body; i. q. a whole, aggregate, collective mass, spoken of the Christian Church, the whole body of the Christians collectively, of which Christ is the head. Col. i. 18, καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας. ver. 24. Rom. xii. 5, et al. saepe.—V. fig. body, substance, reality, opp. to ἡ σκιά the shadow, type. Col. ii. 17, ἔστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα

Χριστοῦ. So Jos. B. J. ii. 2, 5, σκίαν αἰτησόμενος βασιλείας, ἧς ἤρπασεν ἰαν- τῶ τὸ σῶμα.

Σωματικός, ἡ, ὄν, adj. (σῶμα,) *bodily*, pertaining to the body, Lu. iii. 22, σωματικῶς εἶδει. 1 Tim. iv. 8, σ. γυμνασία, and lat. Class.

Σωματικῶς, adv. (σῶμα,) *bodily*, i. e. *substantially, really, truly*, Col. ii. 9.

Σωρεύω, f. εὔσω, (σωρός, a heap,) *to heap, hear up*, trans. Rom. xii. 20, ἀνθρακας πυρός σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, where see my note, and so in Class. Also *to heap up* WITH any thing, with dat. fig. 2 Tim. iii. 6, σεσωρευμένα ἀμαρτίας, 'heaped up, burdened with sins;' prop. with dat. Hdian. iv. 8, 20, λιβάνω τοῦ βωμοῦ ἐσάρυσειν.

Σωτήρ, ἦρος, ὁ, (σῶζω,) *a saviour, deliverer, preserver*, who saves men from danger or destruction, and brings them into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. Judg. iii. 9, 15, and Class. oft. both of men and gods. In N. T. used 1) of GOD the Father, Lu. i. 47, ἐπὶ τῷ Θεῷ τῷ σωτήρῳ μου. 1 Tim. i. 1. ii. 3. iv. 10. Tit. i. 3. ii. 10. iii. 4. Jude 25. Sept. oft. 2) of GOD the Son, the Messiah, *the Saviour of men*, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom. Lu. ii. 11, ἐπέχθη ὑμῖν σήμερον σωτήρ. John iv. 42. Acts v. 31. xiii. 23. Eph. v. 23. Phil. iii. 20. 2 Tim. i. 10. Tit. i. 4. ii. 13. iii. 6. 1 John iv. 14. 2 Pet. i. 1, 11. ii. 20. iii. 2, 18.

Σωτηρία, ας, ἡ, (σωτήρ,) prop. and in Class. *safety, deliverance, preservation* from danger or destruction; in N. T. 1) prop. and gener. Acts xxvii. 34, τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. vii. 25. Heb. xi. 7; with ἐκ, Lu. i. 71, σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, i. e. a means of salvation, for σωτήρα, as oft. answering to κέρας σωτηρίας, *strong deliverer*, ver. 69; hence gener. *welfare, benefit*, Phil. i. 19, τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, namely, benefit both *temporal* and *spiritual*; the former as adverted to in the words immediately following, διὰ τῆς ὑμῶν δέσσεως: the latter, in those further on, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χρ. 2 Cor. vi. 2. 2 Pet. iii. 15. From the Heb. by impl. *victory*, Rev. vii. 10. xii. 10. xix. 1. 2) spec. in the evangelical sense, *salvation, deliverance* from eternal death and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Lu. i. 77, δοῦναι γνῶσιν σωτηρίας. xix. 9. John iv. 22, ἡ σωτηρία, i. e. salvation by the Messiah. Acts iv. 12, and oft. Meton. a

bringer of salvation, Saviour, Acts xiii. 47, τῆθεικά σε—τοῦ εἶναι σε εἰς σωτηρίαν ἵως ἰσχύατος τῆς γῆς.

Σωτήριος, ου, ὁ, ἡ, adj. (σωτήρ,) prop. *saving, bringing deliverance and welfare*; in N. T. only in the evangelical sense, *saving, bringing salvation*, Tit. ii. 11, ἐκεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, meaning that the grace of God, namely, 'the gracious dispensation of God' revealed in the Gospel; Gal. v. 4, which brings with it an offer of salvation to all men, hath appeared, &c. Hence neut. τὸ σωτήριον, subst. *salvation*, Eph. vi. 17; also the *doctrine* of salvation by Christ, Acts xxviii. 28. Sept. Is. xii. 3. li. 6. Meton. for *the Saviour*, Lu. ii. 30. iii. 6.

Σωφρονεῖω, f. ἦσω, (σώφρων,) *to be of sound mind*, intrans. 1) PROP. *to be sane, of sound mind*, as opposed to μαίνεσθαι, Mk. v. 15, Σεωροῦσι τὸν δαιμονιζόμενον—σωφρονοῦντα. Lu. viii. 35. 2 Cor. v. 13, εἴτε σωφρονούμεν, where the term must, from the context, mean *speaking modestly of oneself*, as opp. to ἀφρων εἶναι, xi. 16, which signifies, *to be a fool*, namely, in *boasting*. See also xi. 1. Plato, Alcib. ii. 2, τὸ μαίνεσθαι ἀρά γε ὑπεναντίον σοὶ δοκεῖ τῷ σωφρονεῖν, and oft. in Class. 2) BY IMPL. *to be sober-minded, to think and act soberly*. Rom. xii. 3, φρονεῖν εἰς τὸ σωφρονεῖν. Tit. ii. 6. 1 Pet. iv. 7, σωφρονήσατε: in the first of which passages the term has reference to *thinking* only, namely, *sober-mindedness*, as opp. to pride; in the two latter, to both *thinking* and *acting*; and in the one last mentioned, to the *government* of the appetites, passions, and affections, in obedience to reason, &c. as in Xen. Mem. i. 2, 17. Cyr. viii. 1, 30. In Class. it gener. signif. 'to use sound judgment and discretion.'

Σωφρονίζω, f. ἴσω, (σώφρων,) prop. *to make of sound mind*; hence by impl. *to make sober-minded, to make think and act soberly*, to teach moderation, Hdian. iii. 10, 3, τοὺς υἱεὶς παιδεύων καὶ σωφρονίζων. Hence in N. T. *to moderate, to correct, to teach*, with acc. and inf. Tit. ii. 4, ἵνα σωφρονίζωσι τὰς νέας, φιλόδοξους εἶναι κ.τ.λ.

Σωφρονισμός, οὔ, ὁ, (σωφρονίζω,) prop. act. *a making of sound mind*; in N. T. the word has a *passive* sense, to denote *sober-mindedness*, what is elsewhere expressed by σωφροσύνη, 1 Tim. ii. 15, and ἐγκράτεια, 2 Pet. i. 6. 2 Tim. i. 7, πνεῦμα σωφροσύνης. So Plut. de Puer. educ. 20, πειρατίων οὖν εἰς τὸν τῶν τέκνων σωφρονισμὸν πάνθ' ὅσα κ.τ.λ.

Σωφρόνως, adv. (σώφρων,) prop. *with sound mind, rationally*, Plato de Rep.

i. 6. In N. T. with *sober mind, soberly*, with moderation, Tit. ii. 12, *ἵνα σωφρο- νως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν.* Jos. and Class.

Σωφροσύνη, ης, ἡ, (σώφρων,) *sound- ness of mind*, as opp. to fatuity, Hom. Od. xxiii. 13, *καὶ τε χαλιφρονέοντα σαοφρο- σύνης ἐπέβησαν*, or to *madness*, denoting the full and undisturbed possession of the mental faculties; in N. T. 1) PROP. *sanity*, the being *compos mentis*; Acts xxvi. 25, *οὐ μαινομαι*,—*σωφροσύνης ῥή- ματα ἀποφθέγγομαι*. So Xen. Mem. i. 1, 16, *τί σωφροσύνη; τί μανία*; 2) BY IMPL. *sober-mindedness, sobriety of mind, moderation* of the desires, passions, conduct, *moderatio*, a sense oft. occ. in Xen. & Plato. In 1 Tim. ii. 9, *μετὰ αἰδοῦς καὶ σωφρο- σύνης κοσμεῖν αὐτάς*, the term, thus conjoined with *αἰδοῦς*, denotes that *mo- desty* which is in Thucyd. ii. 45, termed 'the virtue of the female sex,' i. e. its greatest glory. In 1 Tim. ii. 15, *ἐὰν μείνωσιν— ἐν ἀγιασμῷ μετὰ σωφροσύνης*, there is intimated the close connection of temperance and sober-mindedness gener. with holiness, (corresponding indeed to the *σω- φρονισμὸς* at 2 Tim. i. 7, and *ἐγκράτεια*, 2 Pet. i. 6,) in which view I would compare the words of a writer cited in Athen. p. 433, A, *ἡρμοσταί* (*multum confert*) *Πρὸς τὴν εὐσεβίης γείτονα σωφροσύνην*.

Σώφρων, ονος, ὁ, ἡ, adj. (σῶς, fr. obsol. *σῶος*, φρήν,) prop. *of sound mind, sane, compos mentis*, in the full possession of one's mental faculties, as opp. to fatuity or madness, Hom. Il. xxi. 462; hence of one who follows sound reason and restrains his passions, Xen. Mem. iii. 9, 4; comp. Cyr. iii. 1, 15, 16, sq. In N. T. *sober-minded, temperate*, i. e. 'having the mind, desires, passions, duly moderated and regulated,' 1 Tim. iii. 2, *δεῖ οὖν τὸν ἐπίσκοπον εἶναι—σώφρονα*. Tit. i. 8. ii. 2, 5. And so occasionally in Class. as Theogn. 752, *σώφρονα θυμὸν ἔχων ἐκτὸς ἀτασθα- λίας*.

T.

Τάγμα, ατος, τὸ, (τάσσω,) prop. 'any thing set in order,' as a *body* of troops; in N. T. *order, series*, of time, or place and dignity, 1 Cor. xv. 23, *ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι*, see my note.

Τακτός, ἡ, ὄν, adj. (τάσσω,) prop. *set in order, arranged*; hence fig. *set, fixed, appointed*, e. gr. *τακτῇ δὲ ἡμέρᾳ*, 'upon a set day,' Acts xii. 21. Sept. Job xii. 5, *εἰς χρόνον τακτόν*. Dion. Hal. ii. 74. Pol. xxix. 11, 8, *τακτῇ ἡμέρᾳ*.

Ταλαιπωρέω, f. ἤσω, (ταλαίπω- ρος,) *to suffer toil and hardship*, as arising from severe bodily effort, intrans. Xen.

Mem. ii. 1, 25. Thuc. vii. 27, 28; also by impl. *to be sorely distressed or harassed* with toil, Thuc. iii. 3. Xen. Mem. ii. 1, 18; hence in N. T. *fig. to endure affliction or distress; to be afflicted, distressed, mi- serable*; James iv. 9, *ταλαιπωρήσατε*, 'afflict yourselves.' Sept. and Class. espec. Thucyd.

Ταλαιπωρία, ας, ἡ, (ταλαιπωρέω,) prop. *toil, hardship*, severe bodily labour, Hdot. iv. 184. Pol. iii. 17, 8. In N. T. *affliction, distress, misery*, Ja. v. 1. Rom. iii. 16, *σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν*. Sept. and Class.

Ταλαίπωρος, ου, ὁ, ἡ, adj. (a poetic form for prose *ταλαπειρίος*, fr. obsol. *τλάω*, *πείρα*,) prop. *enduring toil and hardship*, as from severe bodily effort; in N. T. *fig. afflicted, wretched, miserable*, Rom. vii. 24, *ταλαίπωρος ἐγὼ ἄνθρωπος*. Rev. iii. 17. Sept. and Class.

Ταλαντιαῖος, αία, ου, adj. (τάλαν- τον,) *weighing a talent, a talent in weight*, Rev. xvi. 21, *χάλαζα μεγάλη ὡς ταλαν- τιαία*, see my note. Jos. B. J. v. 6, 3, *ταλαντιαῖοι ἦσαν οἱ βαλλόμενοι πέτροι*. Pol. ix. 41, 8. Plut. Demetr. 21. Comp. Diod. Sic. xix. 45, of hail-stones, *μνααῖαι ἔπιπτον*.

Τάλαντον, ου, τὸ, (τλάω, obs.) prop. *the scale of a balance*, pl. *τὰ τάλαντα, scales*; then 'something weighed,' a *weight*; hence a *talent*, as a certain fixed weight for gold and silver, though varying in different states and countries, and conse- quently varying in value. See Calmet, and Horne's Introd. In N. T. gener. put for a *large sum* of money, Matt. xviii. 24, *μυρίων τάλαντων*, namely, of *silver*; for in all numbers occurring in ancient authors, *gold* is never to be supposed, unless men- tioned.

Ταλιθά, Syr. = *κορασίον*, a *damsel, maiden*, Mk. v. 41.

Ταμεῖον, ου, τὸ, (ταμιεύω,) by sync. for *ταμιεῖον*, prop. 'the store-room of the *ταμίας*, or dispensator;' also a *store-room* generally, especially for *grain*, like our *barn*, Lu. xii. 24, *οἷς οὐκ ἔστι ταμεῖον*. Hence, gener. any place of privacy, a *chamber, closet*, Matt. vi. 6, *ὅταν προσ- εύχη, εἰσελθε εἰς τὸ ταμεῖόν σου*. xxiv. 26, *ἐν τοῖς ταμείοις*, where the plural serves to denote a *genus*; the meaning being, 'He is in the kind of places called *ταμεία*,' (i. e. secret apartments,) namely, in one or other of them. Lu. xii. 3.

Τανῦν, see *Nῦν*, I. 1.

Τάξις, εως, ἡ, (τάσσω,) prop. 'a set- ting in order,' whether of things or persons; hence, *order, arrangement, disposition*; also, an *order, rank*, in a state or in society; in N. T. *order*, gener. 1) *arrange-*

manus, disposition, series, Lu. i. 8, ἐν τῇ τάξει τῆς ἡμερίας αὐτοῦ, with which I would compare Plut. de Educ. § 15, τὸν ἀρχιμάγειρον Ἐ. γαργανημίον ἐν τάξει. 1 Cor. xiv. 40, κατὰ τάξιν, i. e. in proper order, *orderly*. Fig. *good order*, well-regulated life, Col. ii. 5, βλέπωμεν ὁμῶν τὴν τάξιν, for εὐταξίαν, denoting (by a military metaphor) 'subordination to their spiritual pastors and masters'; the opp. phrase is *παρὰ τάξιν*. 2) *rank, quality, character*; in the phrase ἱερεὺς κατὰ τὴν τάξιν Μελχισεδεκ, 'a priest of the same order, rank, quality, as Melchisedek,' Heb. v. 6, al. also vii. 11, οὐ κατὰ τὴν τάξιν Ἀαρών. So 2 Macc. ix. 18, ἱπιστολὴν ἱκετηρίαν τάξιν ἔχουσαν, and sometimes in Class.

Ταπεινός, ἡ, ὄν, adj. prop. of things or place, *low*, not high, Ezek. xvii. 24, ἔθλον ταπ. Strabo vi. p. 426, ταπεινὸν δὲ καὶ τὸ τῆς πόλεως ἕδαφος. Pind. Nem. iii. 144. In N. T. fig. 1) of condition or lot, *lowly*, of low degree, Lu. i. 52, ἠψῶσε ταπεινούς, opp. to δυνάστας. Sept. and Class. James i. 9, ταπ. opp. to πλούσιος. 2) of the mind, *lowly, humble, modest*, including the idea of affliction, depression of mind, 2 Cor. x. 1, ταπ. ἐν ἑαῖς, i. e. modest, lowly, opp. to Παρρώων. Sehleusan. cites Xen. Hist. iii. 5, 11, and he might have added Diod. Sic. t. vii. 171, διὰ ταπεινότητα τῆς ψυχῆς, but in both passages the sense is only 'timidity, mean-spiritedness.' Neut. Rom. xii. 16, see in Συναπάγω. Xen. Ag. xi. 11. Elsewhere with the accessory idea of *humble piety* towards God, (as oft. in Sept.) Ja. iv. 6. 1 Pet. v. 5, ταπεινοὶ δὲ (ὁ Θεὸς) δίδωσι χάριν, opp. to ὑπερηφάνους. 2 Cor. vii. 6. Fully expr. in Matt. xi. 29, ταπεινὸς τῇ καρδίᾳ.

Ταπεινοφροσύνη, ἡ, ἡ, (ταπεινόςφρων.) *lowliness of mind, humility*, Acts xx. 19, δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. iv. 2. Phil. ii. 3. Col. iii. 12. 1 Pet. v. 5. Of an affected lowliness, that spurious humility under which lurks spiritual pride, Col. ii. 18, 23.

Ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρῆν.) prop. *low-minded*, or *pusillanimous*; in N. T. of *lowly mind, humble-minded, modest*, 1 Pet. iii. 8, ταπεινόφρους, in later edit. for φιλόφρους in text. voc., but see my note. Comp. Prov. xix. 23, τὸν ταπ. ἐπίδειξ (read ἐγείρει) δόξην Κύριος.

Ταπεινώω, f. ὤσω, (ταπεινός,) to *make low, to depress*, trans. I. PROP. Lu. iii. 5, πάν ὄροι καὶ βουνὸς ταπεινωθήσονται. So Strabo v. p. 347, ταπεινοῦται τὰ ὄρη.—II. FIG. 1) as to *condition or circumstances, to bring low, to humble, abase*; with acc. *ἑαυτῶν*, to *humble oneself*, i. e. 'to make oneself of low con-

dition,' 2 Cor. xi. 7, opp. to ὑψῶω. Phil. ii. 8. Mid. or pass. Phil. iv. 12, 'to be in lowly & necessitous circumstances.' Sept. and Class. 2) in mind, *to make lowly, to humble*, i. e. one's lofty thoughts, by dis-appointment, 2 Cor. xii. 21, μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεὸς μου πρὸς ὑμᾶς. Pass. Matt. xxiii. 12; with the idea of contrition and penitence towards God, Ja. iv. 10, ταπεινώθητε ἐνώπιον τοῦ Κυρίου. 1 Pet. v. 6.

Ταπεινώσις, ἰως, ἡ, (ταπεινός.) prop. *a making low, humiliation, depression*; in N. T. 'the being brought low,' *a low estate, lowly condition*, (as Sept. Gen. xxix. 32, and Diod. Sic. ii. 45, τοῖς δὲ ἀνδράσι ταπεινώσει καὶ δουλείᾳ περιόκτει.) Lu. i. 48, ἐπέβλεψεν ἐπὶ τὴν ταπ. τῆς δούλης αὐτοῦ. Acts viii. 33. Ja. i. 10. Phil. iii. 21, τὸ σῶμα τῆς ταπ. ἡμῶν = τὸ σῶμα τὸ ταπεινόν.

Ταρασσω, fut. ξω, to *stir up, trouble, agitate*, trans. 1) prop. as water in a pool, John v. 4, 7. Sept. and Class. 2) fig. of the mind, *to stir up, trouble, disturb*, with various passions; with fear, = *to be put in trepidation*, pass. to BE in *trepidation*, Matt. ii. 3, ὁ βασιλεὺς ἐταράχθη. xiv. 26. Lu. xxiv. 38. 1 Pet. iii. 14; with grief, or anxiety, to *disquiet*, pass. John xii. 27, ἡ ψυχὴ μου τετράραται. xiii. 21. xiv. 1; so xi. 33, ἐτάραξεν ἑαυτὸν = ἐταράχθη τῷ πνεύματι, xiii. 21; with doubt, perplexity, foll. by acc. Acts xv. 24, ἐτάραξεν ὑμᾶς λόγοις, an expression signifying 'to perturb and unsettle the mind, and pervert the understanding,' by throwing in perplexing doubts, (put for the plainer expression in Lucian, Scyth. § 3, ταρασσὺν τὴν γνώμην.) Gal. i. 7. v. 10, ὁ ταρασσὼν ὑμᾶς, 'he that *perplexes and unsettles* you,' meaning to say, that that was *all* he could do, not *teach* them. So in a passage of Galen, cited by Wets., we have ταραττοντες μόνον τοὺς μαθηδύοντας, διδάσκοντες δὲ οὐδέιν.

Ταραχὴ, ἡ, ἡ, (ταράσσω,) *a stirring up, troubling, agitation*: 1) prop. of water in a pool, &c. John v. 4. So Lucian, Hal. 4, λαίλαψ καὶ τ. i. e. of the elements. 2) fig. of popular excitement, *a stir, commotion, tumult*, Mk. xiii. 8, ἔσονται λαοὶ καὶ ταραχαί, and so in Jos. and Class.

Τάραχος, ου, ὁ, (ταράσσω,) prop. *stir, commotion, confusion*, Xen. (Ec. vii. 9; in N. T. fig. from fear, equiv. to *consternation, trepidation*, Acts xii. 18. Sept. 1 Sam. v. 9. Xen. An. i. 8, 2; also of excitement, *tumult, contention*, Acts xix. 23.

Ταρταρός, f. ὤσω, (fr. Τάρταρος, which in Greek mythology was the lower part, or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage equivalent to

Γέννα;) to thrust down to Tartarus, = to thrust into Gehenna, with acc. implied, 2 Pet. ii. 4, σείραις ζόφου ταρταρώσας. Comp. εις Τάρταρον ρίπτειν, Hom. II. viii. 13. ἐν Ταρτάρῳ δεδεμένοι, Jos. c. Ap. ii. 33. See more in my note.

Τάσσω or ττω, f. ζω, to order, to set in order, arrange, espec. to draw up soldiers in ranks, array; in N. T. fig. to set in a certain order, to constitute, appoint, trans. 1) gener. with εις and dat. commodi, 1 Cor. xvi. 15, εις διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτοὺς, 'have set or devoted themselves to,' &c. so Xen. Mem. ii. 1, 11, οὐδὲ εις τὴν δουλείαν αὐ ἑμαυτὸν τάττω. Pass. with εις, Acts xiii. 48, ὅσοι ἦσαν τεταγμένοι εις ζώην αἰώνιον, where see my note. Foll. by ὑπό with acc. Lu. vii. 8, ἐγὼ ἀνθρωπός εἰμι ὑπὸ ἐξουσίας τασσόμενος, see my note. Absol. Rom. xiii. 1. Sept. Jos. and lat. Class. 2) to arrange, appoint, with acc. and dat. Acts xxviii. 23, ταξάμενοι δὲ αὐτῷ ἡμέραν, 'having appointed to him,' or 'agreed with him for;' foll. by dat. with inf. Acts xxii. 10, ὧν τέτακται σοι ποιῆσαι: by inf. with acc. Acts xv. 2, ἔταξαν ἀναβαίνειν Παῦλον. Sept. and Class.

Ταῦρος, ου, ὁ, a bull, bullock, Matt. xxii. 4, et al. Sept. and Class.

Ταῦτά, by crasis for τὰ αὐτά, the same things, κατὰ ταῦτά, after the same manner, thus, Lu. vi. 23, 26. xvii. 30. 1 Thess. ii. 14.

Ταῦτα, see in Οὔτος.

Ταφὴ, ἡς, ἡ, (θάπτω,) burial; with dat. commodi, Matt. xxvii. 7, εις ταφὴν τοῖς ξένοις, 'for burying strangers.' Sept. and Class.

Τάφος, ου, ὁ, (θάπτω,) prop. burial; in N. T. and gener. a burial-place, sepulchre, Matt. xxiii. 27, 29. xxvii. 61, 64, 66, al. Sept. and Class. Fig. Rom. iii. 13, τάφος ἀνεψχημένος ὁ λάρυγξ αὐτῶν.

Τάχα, adv. (ταχύς,) prop. quickly, speedily, = soon, shortly, Pol. xviii. 20, 9. Xen. H. G. vii. 4, 34. In N. T. readily, lightly, and hence peradventure, perhaps, Rom. v. 7. Philem. 15. Xen. An. v. 2, 17, and elsewhere in Class.

Ταχέως, adv. (ταχύς,) quickly, speedily, prop. Xen. Cyr. i. 4, 20; in N. T. soon, shortly, 1 Cor. iv. 19, ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς. Gal. i. 6, al. Sept. & lat. Class. In the sense of hastily, Lu. xiv. 21, ἔβηθε ταχέως. xvi. 6. John xi. 31. In 2 Thess. ii. 2. Gal. i. 6, and 1 Tim. v. 22, with the idea of haste it involves the adjunct notion of precipitancy and rashness; as Wisd. iv. 28, and Prov. xxv. 8.

Ταχύνος, η, ὄν, adj. (ταχύς,) quick, swift, Luc. x. 4, Sept. la. lix. 7. Wisd.

xiii. 2; in N. T. fig. swift, speedily, equivalent to 'near at hand, impending,' 2 Pet. i. 14; ii. 1, ἐπάγοντες ἑαυτοῖς ταχύν ἁπώλειαν. Eccclus. xviii. 26, πάντα ἔσθι ταχύν ἑναντι Κυρίου. Anth. Gr. ii. p. 91, εις ταχύν ληθεδόνα.

Τάχιον, adv. prop. neut. of ταχίων, later compar. to ταχύν, for the earlier θάσσω, more quickly, swiftly, or speedily, foll. by gen. John xx. 4, προῖδραμε τάχιον τοῦ Πέτρου. Diod. Sic. xx. 92. Elsewh. sooner, the object of comparison being every where implied, e. g. 'sooner than one expected or intended;' or the more speedily, the sooner. 1 Tim. iii. 14, ἐλθεῖν πρὸς σε τάχιον. Heb. xiii. 19, 23. In John xiii. 27, ὁ ποιεῖς ποιήσον τάχιον, the sense is, very quickly. Wisd. xiii. 9. 1 Macc. ii. 40. Diod. Sic. ii. 5.

Τάχιστα, adv. (prop. neut. pl. of τάχιστος, superl. to ταχύς,) most quickly, most speedily; e. g. ὡς ταχιστα, 'the soonest possible,' Acts xvii. 15, and Class.

Τάχος, εος ους, τό, (ταχύς,) prop. swiftness or speed in motion, also quickness in action; in N. T. only in the phrase ἐν τάχει, adv. speedily, i. e. soon, shortly, ταχέως, Lu. xviii. 8, ποιῆσαι τὴν ἐκδικήσιν αὐτῶν ἐν τάχει, et al. Also with the idea of haste, Acts xii. 7. xxii. 18. Sept. and Class.

Ταχύς, εἶα, ὁ, adj. (fr. θάω, cogn. with θίω, to run,) prop. swift of foot. So ταχύς πόδας, Hom. II. xiii. 249; also quick, i. e. prompt, in action; in N. T. 1) masc. ταχύς, fig. quick, equivalent to 'ready, prompt,' James i. 19, ταχύς εἰς τὸ ἀκούσαι. So Sept. Prov. xxix. 20, ἄνδρα ταχύν ἐν λόγοις. Eccclus. v. 11, γίνου ταχύς ἐν ἀκροάσει σου, and so in Class. 2) neut. ταχύ as adv. equiv. to ταχέως, quickly, speedily, Matt. xxviii. 7, ταχύ πορευθεῖσαι. ver. 8. Mk. xvi. 6. Sept. and Class. Also quickly, equiv. to soon, shortly, Matt. v. 25; and with the idea of suddenness, Rev. ii. 5, in later edd. ver. 16. iii. 11, al. Sept. and Class. By impl. readily, lightly, Mk. ix. 39, ταχύ κακολογήσαι με. Eccclus. xix. 4, ὁ ταχύ ἐμπιστεύω. Xen. Cyr. v. 1, 4.

Τέ, an enclitic copulative particle, and, corresponding to καί, as Lat. -que to et. Καί is used to couple ideas which follow directly and necessarily from what precedes; while τέ is employed when something is subjoined which does not thus directly and necessarily follow; so that, strictly speaking, καί connects and τέ annexes. It is used, 1) simply, i. e. without other particles, where it serves to annex, Matt. xxviii. 12. John iv. 42. vi. 18. Acts ii. 3, 33, 37. iii. 10. iv. 33. xii. 12: so in a parenth. i. 15, ἔπειτα ὁ δὲ ἄλλος

ὀνομάτων. Also repeated as annexing several particulars, *τὲ—τὲ, and—and*, Lat. *que—que*, Acts ii. 46. xvi. 11. Heb. vi. 2, *ἐπιθίσεις τε χειρῶν, ἀναστάσεις τε νεκρῶν, καὶ κρίματος αἰωνίου*: once equivalent to *both—and*, Acts xxvi. 16. 2) more freq. as strengthening *καὶ*, either directly before it, or with one or more words intervening, implying close connexion, *not only—but also, both—and*; so, as *connecting clauses*, Matt. xxvii. 48, *πλήσας τε ὄθους καὶ περιθεὶς καλάμῳ*. Lu. xxiv. 20. Acts ix. 18. x. 2; as coupling together *infinitives* depending on the same verb, Lu. xii. 45, *ἐὰν ἀρξῆται—ἑσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι*. Acts i. 1. As *connecting nouns*, &c. Lu. xxi. 11, *φόβητρά τε καὶ σημεῖα*. Acts ii. 9, 10. xxvi. 3; *adverbs*, xxiv. 3, *πάντη τε καὶ πανταχοῦ*: so where one or more words come between *τὲ* and *καὶ*, Lu. ii. 16, *τὴν τε Μαρίας καὶ τὸν Ἰωσήφ*. John ii. 15. Acts i. 8. xxvi. 30. Phil. i. 7. Lu. xxi. 11, *σεισμοὶ τε μεγάλοι—καὶ λιμοί*. Rom. i. 16, *Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι*. 3) sometimes *τὲ* corresponds to *δὲ* in a following clause, where the connexion is then adversative or antithetic, and thus emphatic, Acts xix. 3, *εἰπέ τε πρὸς αὐτοὺς—οὐ δὲ εἶπον*. xxii. 8; comp. ver. 10. xxii. 28. 4) *with other particles*: e. g. *τε γὰρ*, where *τὲ* simply annexes, and *γὰρ* assigns a reason; comp. above in 1). Rom. i. 26. vii. 7. Heb. ii. 11. also *ἐὰν τε*, prop. *and if*; repeated, *ἐὰν τε—ἐὰν τε*, equiv. to *whether—or*, Rom. xiv. 8; *ἐὰν τε γὰρ καὶ*, prop. *for though also*, 2 Cor. x. 8.

Τεῖχος, *eos ous*, τὸ, a wall, espec. of a city, Acts ix. 25. Heb. xi. 30, & Class.

Τεκμήριον, *ου, τὸ*, (τέκμαρ,) a fixed sign, certain token, clear and evident proof, Acts i. 3.

Τεκνίου, *ου, τὸ*, (τέκνον,) a little child; also used as an appellation, by which, in ancient times, masters were accustomed to address their servants, and, in general, superiors their inferiors; and especially teachers their pupils;—the diminutive form being expressive of affection, as in the Latin *filiole*, John xiii. 33. Gal. iv. 19. 1 John ii. 1.

Τεκνογονέω, *φ. ἦσω*, (τεκνογόνος, fr. τέκνον, γίνομαι,) to bear children, to be the mother of a family, including all the duties of the maternal relation, 1 Tim. v. 14.

Τεκνογονία, *ας, ἡ*, (τεκνογονέω,) the bearing of children, and so by impl. including all the duties of the maternal relation, 1 Tim. ii. 15, *σωθήσεται διὰ τῆς τεκ.* i. e. 'through the faithful performance of her duties as a mother,' in

bringing up her household to the service of God; comp. v. 10. See my note.

Τέκνον, *ου, τὸ*, (τίκτω,) a child: I. prop. and gener. 1) sing. a child, Luke i. 7, *καὶ οὐκ ἦν αὐτοῖς τέκνον*. Acts vii. 5. Rev. xii. 4. Plur. children, Matt. x. 21, al. 2) spec. of a son, sing. Matt. x. 21. xxi. 28. Rev. xii. 5. Plur. for sons, Matt. xxi. 28, al.—II. plur. τέκνα, children, in a wider sense, by Hebr. equiv. to *descendants, posterity*, Matt. iii. 9, *ἐγείραι τέκνα τῷ Ἀβραάμ*. Lu. i. 17. Acts ii. 39. Gal. iv. 28. Emphat. meaning TRUE children, genuine descendants, John viii. 39. 1 Pet. iii. 6.—III. fig. of one who is the object of parental love and care, or who yields filial love and reverence to another: 1) as a term of endearing address in the vocat.; from a friend or teacher, Matt. ix. 2, *Σάρσαι, τέκνον*. Mk. ii. 5. 1 Tim. i. 18. Plur. Mk. x. 24. 2) from the Hebr. gener. for a pupil or disciple, the spiritual child of any one, 2 Tim. i. 2, *Τιμοθέω ἀγαπητῷ τέκνῳ*. Philem. 10. 3 John 4; with *ἐν Κυρίῳ*, 1 Cor. iv. 17. *ἐν πίστει*, 1 Tim. i. 2. *κατὰ πίστιν*, Tit. i. 4. 3) τὰ τέκνα τοῦ Θεοῦ, the children of God, so called as being regenerated by his word and Spirit, and resembling their heavenly Father in their dispositions and actions, John i. 12. xi. 52, et al.; of the Jews, John xi. 52; gener. of the pious worshippers of God, the righteous, saints, Christians, i. 12, *ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα Θεοῦ γενέσθαι*, meaning 'obedient and true worshippers of God,' and, from the adjunct, 'those who are acknowledged by God as such,' Rom. viii. 16, 17, 21, al. 4) τὰ τέκνα τοῦ διαβόλου, the children of the devil, as acting under his influence, and deserv- ing him in spirit, opp. to τὰ τ. τοῦ Θεοῦ, once 1 John iii. 10.—IV. in a fig. sense, of the 'inhabitants of a city,' by a use found both in the Script. and the Class. writers, Matt. xxiii. 37. Lu. xix. 44. Gal. iv. 25. 5) by Hebr. with gen. the child of any thing means one connected with, partaking of, or exposed to that thing, and is often put instead of an adj. Lu. vii. 35, *ἰδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς*. Eph. v. 8. 1 Pet. i. 14. Eph. ii. 3, *τέκνα ὀργῆς*, i. e. 'persons worthy of wrath and punishment,' 2 Pet. ii. 14, *κατὰρας τέκνα*. So for the corresponding expression in Heb. Deut. xxv. 2, the Sept. has *ἄξιος πληγῶν*. The same idiom has place in the term *νίδς*; though sometimes the subst. foll. is found not in a pass. but in an act. sense, as Eph. ii. 2, *οἱ υἱοὶ ἀπειθείας*.

Τεκνοτροφία, *φ. ἦσω*, (τεκνοτρόφος, fr. τέκνον, τρέφω,) to bring up children, to fulfil the duties of a mother, comp. *τεκνογονία*, 1 Tim. v. 10, *ἡ*

ἐτεκνοτρόφησε, 'hath educated children,' i. e. *if she has had any*. Moreover, in the idea of *educating* is here, from the context, implied the 'bringing them up in the nurture and admonition of the Lord.'

Τέκτων, ονος, ό, (kindred with τέχνη,) prop. an *artisan*, as opp. to a *labourer*; and, according to the term accompanying it, employed to denote *any artificer*, whether in wood, stone, or metal. When, however, it stands alone, it uniformly, in the Scriptural, and almost always in Class. writers, denotes, like our word *wright*, and Lat. *faber*, a *carpenter*.

Τέλειος, α, ον, adj. (τέλος,) prop. 'what has reached its end, term, limit,' hence *complete, perfect, full*, wanting in nothing: I. GENER. Ja. i. 4, ἔργου τέλειον. ver. 17, 25. 1 John iv. 18, ἡ τελεία ἀγάπη; comparat. Heb. ix. 11, τελειότερας σκηνῆς. In a moral sense, of persons, Matt. v. 48, τέλειοι, ὥσπερ ὁ Πατήρ ὑμῶν τέλειός ἐστι, i. e. *fully and completely*, not partially, righteous; comp. Wisd. xlv. 17. Isocr. p. 239, τελείουσ ἄνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετὰς, of course understanding this, as the similar expression, Job i. 1, with a certain limitation, suggested by the very word ὥσπερ, which, like some other adverbs of comparison, does not denote *equality* in the things compared, (see Matt. xix. 19,) but *consimilarity and conformity*,—namely, in that *comparative* sense by which a thing is perfect so far as the constitution of its nature permits, xix. 21. Col. i. 28, τέλειον ἐν Χρ. & iv. 12, τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. Ja. i. 4, ἵνα ἦτε τέλειοι, meaning, 'complete both in principle and practice;' and iii. 2, εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ. Phil. iii. 15, ὅσοι οὖν τέλειοι, in which last passage, though the term is by many explained of full growth in Divine knowledge, it is better to understand it of those who have attained to the comparative perfection above mentioned. So in a similar passage of Simplicius on Epict. ep. 289, it is said, 'Make it your study to live ὡς τέλειος, οὐχ ὡς τέλος ἀπειληφώς,' &c. i. e. 'not as though you had already attained perfection, but as always *advancing towards* it.' Also an epithet applied to the will of God, Rom. xii. 2, τὸ θελημα τοῦ Θεοῦ—τὸ τέλειον.—II. SPEC. of *full age, adult, full-grown*; in N. T. said in a figur. sense of persons full-grown in mind and understanding, ταῖς φρεσὶ, 1 Cor. xiv. 20; of full growth in Divine knowledge, as opposed to οἱ μανθάνοντες or the *νήπιοι ἐν Χριστῷ*, 1 Cor. iii. 1. And so in Hierocles we have οἱ τέλειοι opp. to οἱ ἀρχόμενοι, 'beginners,' 1 Cor.

ii. 6. Heb. v. 14; also 'full-grown in Christian faith and virtue,' Eph. iv. 13, εἰς ἄνδρα τέλειον, 'unto a complete man,' i. e. unto complete spiritual manhood. Neut. τὸ τέλειον, *full age*, viz. in knowledge, &c. 1 Cor. xiii. 10; comp. ver. 11.

Τελειότης, ητος, ἡ, (τέλειος,) *completeness, perfectness*, Col. iii. 14, ἐστὶ σύνδεσμος τῆς τελ. equiv. to σύνδεσμος τελειότητος. Of the recondite doctrines of the Gospel, as opp. to the more simple and elementary ones, Heb. vi. 1, ἐπὶ τὴν τελ. φερώμεθα, meaning what was, at v. 14, called *solid food*, that of Christian knowledge, such as was fitted for the τέλειοι, or well instructed, as opp. to that suited to the νήπιοι, or less instructed, termed *milk*.

Τελειῶω, ῥ. ὦσω, (τέλειος,) *to complete, make perfect*, so as to be wanting in nothing, trans.: so Sept. I. PROP. to *bring to an end, finish*, a work, duty, &c. τὸ ἔργον, John iv. 34. xvii. 4. τὰ ἔργα, v. 36. Lu. xiii. 32, τῇ τρίτῃ τελειοῦμαι, i. e. 'I shall be brought to the end of my course,' namely, by death. Of a race, δρόμον, Acts xx. 24; perf. pass. as mid. with δρόμον impl. Phil. iii. 12, οὐχ ὅτι ἤδη τετελειῶμαι, scil. τὸν δρόμον, i. e. 'not that I have already completed my course and arrived at the goal,' so as to receive the prize, comp. ver. 14. So Philo Alleg. ii. p. 74, C, ὅταν (ᾧ ψυχῇ) τελειωθῆς καὶ βραβείων καὶ στεφάνων ἀξιωθῆς. Of time, Lu. ii. 43, τελειωσάντων τὰς ἡμέρας. Of declarations or prophecy, *to fulfil*, John xix. 28, ἵνα τελειωθῇ ἡ γραφή.—II. FIG. *to make perfect*, i. e. to bring to a state of perfectness or completeness: 1) gener. John xvii. 23, ἵνα ὡς τετελειωμένοι εἰς ἓν, 'that they may be perfectly united in one.' 2 Cor. xii. 9, ἡ γὰρ δύναμις μου (τοῦ Θεοῦ) ἐν ἀσθενείᾳ τελειοῦται, 'shows itself perfect.' Ja. ii. 22. 1 John ii. 5. iv. 12, 17. Eccus. vii. 32. 2) spec. and in a moral sense, *to make perfect* in respect to sin, 'to fully cleanse from sin,' to make full expiation for it. So often in the Ep. to the Hebrews, e. g. vii. 19, οὐδὲν γὰρ ἐτελειῶσεν ὁ νόμος, 'the Mosaic law made no perfect expiation, provided no real expiation and atonement;' comp. vii. 11. x. 4, where see my note. Of persons, Heb. ix. 9, δῶρά τε καὶ θυσιάαι—μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα. x. 1, 14, τετελειῶκεν εἰς τὸ διηγεκὲς τοὺς ἀγιαζομένους, 'hath perfectly expiated those that are sanctified.' Also, *to make perfect*, in respect to condition, happiness, glory; *to bring to a perfect state* of happiness and glory; prop. 'to bring any one through to the goal,' so as to win and receive the prize. So of Christ as exalted to be head over all things, Heb.

ii. 10, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθμάτων τελειῶσαι, an agonistical metaphor; the person who proclaims the victor and bestows the prize being said τελειοῦν τινά, and those who receive it τελειοῦσθαι. And so of Christ it is said, ver. 9, by the same metaphor, βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἰστεφανωμένον. v. 9. vii. 28. Also of saints advanced to glory, xi. 40. xii. 23. Comp. Philo above in I.

Τελείως, adv. (τέλειος,) *completely, perfectly*, 1 Pet. i. 13, τελείως ἐλπίζατε, i. e. 'cherish a perfect hope, unwavering confidence.' So in 2 Macc. xii. 42. 3 Macc. iii. 26. Pol. vi. 37, 4.

Τελείωσις, εως, ἢ, (τελειώω,) *prop. the completion of any commenced action, or the accomplishment of any meditated purpose.* In N. T. fig. as said of a prediction, *fulfilment*, Lu. i. 45. Also *completeness or perfection*, as said of Christ's priesthood, both as to expiation and intercession. Heb. vii. 11.

Τελειωτής, οὔ, ὁ, (τελειώω,) *a completer, perfecter*, *prop.* 'who brings one through to the goal so as to win and receive the prize,' Heb. xii. 2, εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελ. Ἰησοῦν, comp. ii. 10.

Τελεσφορέω, f. ἦσω, (τελεσφόρος, 'bringing to an end,' perfecting, ripening, fr. τέλος, φέρω,) *prop. to bring to perfection or maturity*, as fruit, grain, &c. to ripen, as oft. in Class.; *absol.* and *fig.* Lu. viii. 14, οὐ τελεσφοροῦσι, where see my note, and comp. Matt. xiii. 22.

Τελευτάω, f. ἦσω, (τελευτή,) *prop. to bring to an end, finish* any commenced action, Eurip. Phœn. 1597, ὦ πάτερ, δε ταῦτα τελευτᾶ, or *complete* any commenced period of time, *espec.* that of life; so Dem. xiii. 15, τὸν βίον τελευτᾶν, 'to end one's life, to die;' in N. T. *intrans.* or with τὸν βίον *underst. to die*, Matt. ii. 19, τελευτήσαντος δὲ τοῦ Ἠρώδου. ix. 18, et al. *sepe* in Sept. & Class. Of a violent death, Matt. xv. 4. Mk. vii. 10, θανάτω τελευτάτω, 'let him die the death,' *emphat.* 'be put to death without mercy.'

Τελευτή, ἦς, ἢ, (τελέω, τέλος,) *an end, limit*, *espec.* of life: so τελ. τοῦ βίου, Dem. 481, 14; in N. T. *absol. end of life, death*, Matt. ii. 15, ἕως τῆς τελ. Ἠρώδου. Sept. Gen. xxvii. 2, al. Apocr. and Class.

Τελέω, f. ἔσω, (τέλος,) *to terminate, complete, fully accomplish*, Hom. Od. iv. 776; *trans.* I. *PROP.* and *gener.* with acc. Matt. xiii. 53, ὅτε ἐτέλεσεν ὁ Ἰ. τὰς παραβολὰς. xix. 1. xxvi. 1. Lu. ii. 39. 2 Tim. iv. 7, τὸν δρόμον, (a metaphor derived from the agonistic phrase τελεῖν δρό-

μον, *occ.* in Hom. xxiii. 373.) Rev. xi. 7. Pass. Lu. xii. 50, ἕως οὐ τελεσθῆ, i. e. *βάπτισμα*. John xix. 28, 30, τετέλεσται, *it is finished!* i. e. 'the whole work.' Rev. x. 7, ἐτέλεσθη τὸ μυστήριον. xv. 1, 8. Sept. and Class. *Foll.* by *partic.* in the *participial construction*, Matt. xi. 1, ὅτε ἐτέλεσεν ὁ Ἰ. διατάσων, 'when Jesus had finished commanding,' &c. So *prægn.* with the *partic.* *understood*, Matt. x. 23, οὐ μὴ τελείητε τὰς πόλεις τοῦ Ἰ. 'ye shall not have finished the cities of Israel,' i. e. 'ye shall not have finished passing through them.' The *partic.* is supplied in Sept. *συνετέλεσε διαβαίνων*, Josh. iii. 17. iv. 1. Of time, *pass. to be ended, fulfilled*, Rev. xx. 3, ἀχρι τελεσθῆ τὰ χίλια ἔτη. ver. 5, 7.—II. *ΜΕΤΑΡΗ.* *to fully accomplish, fulfil, execute completely*, as a rule or law, with acc. τὸν νόμον, Rom. ii. 27. James ii. 8. ἐπιθυμία σαρκός, Galat. v. 16; in Class. only of orders, or directions, *sc.* Luc. Piscat. 52, τελώμεν τὰ παρηγελέμενα. Of declarations, prophecy, &c. Lu. xviii. 31, τελεσθήσεται πάντα τὰ γεγραμμένα. Luke xxii. 37, al. Sept. Ezra i. 1, and Class. as Diod. Sic. ii. 27, νομίσας τετελεσθαι τὸν χρησμόν.—III. *by impl. to discharge fully, pay off*, as taxes, τὰ δίδραγμα, Matt. xvii. 24. φόρους, Rom. xiii. 6. Jos. and Class.

Τέλος, εως ους, τὸ, *an end or term*, as said of time, also *termination or completion of action*; in N. T. 1) *GENER.* and with *gen.* Lu. i. 33, τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. iii. 13, εἰς τὸ τέλος τοῦ καταργουμένου. See my note. Heb. vii. 3, μήτε ζωῆς τέλος. 1 Cor. x. 11, τὰ τέλη τῶν αἰώνων. 1 Pet. iv. 7, πάντων τὸ τέλος: with *gen. impl.* John xiii. 1, εἰς τέλος (ζωῆς) ἠγάπησαν. Matt. xxiv. 6, x. 22, ὑπομίνας εἰς τέλος, *scil.* ζωῆς or παθμάτων. Mk. xiii. 7. Lu. xxi. 9. 1 Cor. i. 8, ἕως τέλους, *scil.* ζωῆς. 1 Cor. xv. 24, εἶτα τὸ τέλος, i. e. 'the end of the work of redemption.' *Absol.* τέλος ἔχειν, *to have an end, be ended*; *fig.* to be destroyed, Mk. iii. 26, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. *Adverb. acc.* τὸ τέλος, *finally, at last*, 1 Pet. iii. 8; *eis τέλος*, *prop.* 'to the end,' *perpetually, for ever*, Lu. xviii. 5. 1 Th. ii. 16. *Meton.* ἢ ἀρχὴ καὶ τὸ τέλος, *equiv. to πρῶτος καὶ ἔσχατος*, Rev. xxii. 13. 2) *fig. end*, i. e. *event, issue, result*, Matt. xxvi. 58, ἐκάθητο ἰδεῖν τὸ τέλος. Ja. v. 11, τὸ τέλος Κυρίου, i. e. 'which the Lord gave.' With *gen.* of person or thing, *final lot*, Rom. vi. 21, τὸ τέλος ἐκείνων θάνατος. ver. 22. 2 Cor. xi. 15. Heb. vi. 8. 1 Pet. i. 9. Of a declaration or prophecy, *accomplishment, fulfilment*, Lu. xxii. 37, τὰ περὶ ἐμοῦ τέλος ἔχει, 'have fulfilment,' are fulfilled.

3) fig. *end*, i. q. 'final purpose,' that to which all the parts of a whole tend, and all terminate, the chief point, *sum*, 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη: in Rom. x. 4, τέλος νόμου Χριστός εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, the sense is, 'the scope, end, and final object of the Law for justification.' See Acts xiii. 38. Similarly as says Philo, p. 626, προῦκειται ἐν αὐτῷ τέλος ὠνήσαι τοὺς ἀρχομένους. 4) meton. and by a use formed on that sense of *τελεῖν*, by which it means to *pay tax* or tribute, *a tax, tribute*, Matt. xvii. 25, τέλη ἢ κήσων. Rom. xiii. 7, and Class.

Τελώνης, ου, ὁ, (τέλος, ὠνόμαϊ,) prop. *a farmer of the taxes or customs*; for the public revenues of the ancients were usually farmed out, and among the Romans the farmers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchæus, ἀρχιτελώνης, Lu. xix. 2. The farmers-general had also subcontractors, and they employed agents, who collected the taxes and customs; these were called *τελώναι*: in N. T. in this latter sense, *a toll-gatherer, collector of customs*, usually persons of the lowest grade, (as alone likely to fill so odious an office,) and by the Jews always coupled with the most depraved classes of society, Matt. v. 46, οὐχὶ καὶ οἱ τελ. τὸ αὐτὸ ποιοῦσι; x. 3. τελ. καὶ ἁμαρτωλοὶ, ix. 10. xviii. 17. xxi. 31, al.

Τελώνιον, ου, τὸ, (τελώνης,) *a toll-house, custom-house, collector's office*, Matt. ix. 9. Mk. ii. 14, and Class.

Τέρας, ατος, τὸ, *a wonder, portent, prodigy*, strictly as foreboding something future; in N. T. only pl. and always joined with *σημεῖα*. Jos. Ant. ii. 12, l. Xen. Mem. i. 4, 15. 1) prop. Acts ii. 19, δώσω τέρατα ἐν τῷ οὐρ. ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω. 2) gener. *σημεῖα καὶ τέρατα, signs and wonders*, spoken of 'mighty works,' miracles of various kinds, (so Jer. xxxii. 20;) so of the miracles of Moses, Acts vii. 36; of Christ, John iv. 48. Acts ii. 22; of the apostles and teachers, ver. 43. iv. 30, al.; also the pretended miracles of false prophets or teachers, Matt. xxiv. 24. 2 Th. ii. 9. Sept. and Class.

Τεσσαράκοντα, οί, αί, τὰ, indec. *forty*, Matt. iv. 2. Mk. i. 13. Acts i. 3, al. Sept. and Class.

Τεσσαρακονταετής, ἰος οὖς, ὁ, ἡ, adj. (τεσσ. ἔτος,) *of forty years*, e. gr. *τεσσαρακονταετής χρόνος*, 'the time of forty years,' forty years' time, Acts vii. 23. xiii. 18.

Τέσσαρες, οί, αί, neut. ρα, gen. ων, Attic τέτταρες, neut. ρα, card. adj. *four*, Matt. xxiv. 31. Mk. ii. 3, al. Sept. & Class.

Τεσσαρεσκαίδέκατος, η, ου, ordin. adj. *fourteenth*, Acts xxvii. 27, 33. Sept. and Class.

Τεταρταῖος, ἰα, ου, (τέταρτος,) an adj. marking succession of days, used only adverb. *on the fourth day*. John xi. 39, τεταρταῖος γάρ ἐστι, i. e. 'he is now the fourth day dead,' has been four days dead. Pol. iii. 52, 2, ἤδη δὲ τεταρταῖος ὤν.

Τέταρτος, η, ου, ordin. adj. (τέσσαρες,) *the fourth*, Matt. xiv. 25, al. Sept. and Class.

Τέτρα-, contr. for τέτταρα or τέσσαρα.

Τετράγωνος, ου, ὁ, ἡ, adj. (τέτρα, γωνία,) *four-cornered, four-square*, Rev. xxi. 16. Sept. and Class.

Τετράδιον, ου, τὸ, (dim. of τετράς, a tetrad, the number four,) *a quaternion of soldiers*, the usual number of a Roman night-watch, relieved every three hours. Acts xii. 4. Philo in Flacc. p. 981. Pol. vi. 33, 7.

Τετρακισχίλιοι, αἱ, α, adj. (τετράκις, adv. χίλιοι,) prop. 'four times one thousand,' i. e. *four thousand*, Matt. xv. 38. Sept. and Class.

Τετρακόσιοι, αἱ, α, adj. *four hundred*, Acts v. 36, al. Sept. and Class.

Τετράμηνος, ου, ὁ, ἡ, adj. (τέτρα, which see, μήν,) *of four months*, John iv. 35, ἔτι τετράμηνος ἐστὶ (χρόνος) καὶ ὁ Φερισμὸς ἔρχεται, i. e. four months' time. Text. rec. neut. τετράμηνον, a form found in Sept.; the masculine occurs in the Class.

Τετραπλῶς οὖς, ὅη ἢ, ὄν οὖν, adj. (τέτρα, ἀπλῶς,) *fourfold*, Lu. xix. 8, and Class.

Τετράπους, οδος, ὁ, ἡ, adj. (τέτρα, ποῦς,) *four-footed, quadruped*, plur. absol. τὰ τετράποδα, *quadrupeds*, Acts x. 12. xi. 6. Rom. i. 23. Sept. and Class.

Τετραρχίω, f. ἦσω, (τετράρχης,) *to be tetrarch, to rule as tetrarch*, with gen. Lu. iii. 1. Jos. Vit. § 11.

Τετράρχης, ου, ὁ, (τέτρα, ἄρχω,) *a tetrarch*, prop. 'the ruler of the fourth part of a district or province;' Strabo, p. 567, Casaub. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor. In N. T. of Herod Antipas, Matt. xiv. 1. Lu. iii. 19. ix. 7. Acts xiii. 1.

Τεύχω, see Τυγχάνω.

Τεφρώω, f. ὠσω, (τίφρα, ashes,) *to reduce to ashes, utterly consume, destroy*, e. gr. cities, with acc. 2 Pet. ii. 6.

Τέχνη, ης, ἡ, (τίκτω, τεκνῶ,) *art in general*: 1) prop. *art or skill* in any science,

&c. Acts xvii. 29, *χαράγματι τέχνης*. Sept. Apocr. and Class. 2) meton. *an art, trade*, Rev. xviii. 22, *τεχνίτης πάσης τέχνης*. Sept. xviii. 3, *σκηνοποιοὶ τὴν τέχνην*. Acts and Class.

Τεχνῶτης, ου, ὁ, (τέχνη,) prop. an artisan, artificer; Acts xix. 24, παρείχεται τοῖς τεχνίταις ἐργασίαν. ver. 38. Rev. xviii. 22. Sept. and Class. Fig. of God, as the builder and founder of the heavenly Jerusalem, Heb. xi. 10. Wisd. xiii. 1.

Τήκω, f. ξω, to melt or liquefy, whether by heat or by moisture; in N. T. pass. *τήκομαι, to be melted, to melt*, 2 Pet. iii. 12. Sept. and Class.

Τηλαυγῶς, adv. (τηλαυγής, far-shining, radiant, fr. τήλα, αὐγή,) radiantly, brightly, i. e. clearly, distinctly, Mk. viii. 25, *ἐνέβλεψε τηλ. ἅπαντας*. Diod. Sic. i. 50, *πρὸς τὸ τηλαυγέστερον ὄραν*.

Τηλικούτος, αὐτη, οὔτο, demonstr. correl. pron. prop. a strengthened form of τηλικός, η, ου, so great, tantus, 2 Cor. i. 10, *ἐκ τηλικούτου θανάτου*. Heb. ii. 3. Ja. iii. 4, al. and Class.

*Τηρέω, f. ήσω, (supposed to come from τηρός, 'watching,' Æsch. Suppl. 245; yet it would rather seem that τηρός is derived from τηρέω. Indeed τηρός is one of those verbals formed from a pres. indic. and equiv. in sense to the partic. pres. So ποιδός from ποιέω, and βοσκός from βοσκέω. Thus τηρός is equiv. to τηρών, as φίλος for φιλιών. Τηρέω itself would seem to be a vox peregrina, probably cogn. with some one in the Sanscrit. Its prim. sense seems to be to hold or grasp, and thence to ΚΕΡΕ, to keep hold of, and fig. to keep GUARD over, to watch,) to keep an eye upon, to watch, and hence to keep, to guard, trans. I. PROP. to watch, to observe attentively, to keep the eyes fixed upon (of things), with acc. Rev. i. 3, *καὶ τηροῦντες τὰ ἐν αὐτῇ (προφητεία) γεγραμμένα*, 'watching the fulfilment of the prophecy.' xxii. 7, 9. Sept. *τηρῶν ἀνεμον*, Eccl. xi. 4, & Class. Hence fig. *to observe, keep, fulfil*, as a duty, precept, law, custom, &c. = 'to perform watchfully, vigilantly,' with acc. *τὰς ἐντολάς*, Matt. xix. 17, oft.; *ἐντολήν τὴν ἀσπίλου*, 1 Tim. vi. 14; *λόγον*, John viii. 51. Rev. iii. 10; *λόγους*, John xiv. 24; *τὸν νόμον*, Acts xv. 5; *παράδοσιν*, Mk. vii. 9; *τὸ σάββατον*, John xi. 16; gener. with acc. expr. or impl. Rev. ii. 26, *ὁ τηρῶν τὰ ἔργα μου*, i. e. 'the works which I require,' Matt. xxiii. 3. Rev. iii. 3.—II. by impl. *to keep, guard*, e. gr. a prisoner, with acc. Matt. xxvii. 36, 54, *τηροῦντες τὸν Ἰησοῦν*. Acts xii. 5, 6. xvi. 23. xxiv. 23. 1 John v. 18, *τηρεῖ ἑαυτὸν*, i. e. 'is on his guard,' partic. Matt. xxviii. 4, *οἱ τηροῦντες, the keepers,**

guards. Of things, τὰ ἱμάτια, Rev. xvi. 15; fig. *to keep in safety, to preserve, maintain*, with accus. of thing simply, Eph. iv. 3, *τηρεῖν τὴν ἐνότητα τοῦ πνεύματος*. 2 Tim. iv. 7, *τὴν πίστιν τετήρηκα*. Jude 6. So fig. acc. with adjuncts; with double acc. of pers. and predic. 2 Cor. xi. 9, *ἀβαρῆ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τηρήσω*. 1 Tim. v. 22. Ja. i. 27; with dat. of pers. Jude 1; foll. by ἐν of state, John xvii. 11, 12. Jude 21; *ἐκ τιμος*, John xvii. 15; *ἀπό τιμος*, Ja. i. 27.—III. *to keep back, reserve*, with acc. of thing, John ii. 10, *σὺ τετήρηκας τὸν καλὸν οἶνον ζῶν ἄρτι*. xii. 7; *τί τιμι*, 2 Pet. ii. 17; *τί εἰς τινα*, 1 Pet. i. 4. Of person, 1 Cor. vii. 37, *τηρεῖν τὴν ἑαυτοῦ παρθένον*, i. e. 'to keep her at home, unmarried,' opp. *το ἐκγαμίζων*, ver. 38. 2 Pet. ii. 4, *εἰς κρίσιν*.

Τήρησις, εως, ή, (τηρέω,) prop. a watching, keeping, and hence in N. T. 1) fig. observance, performance, i. e. of precepts, ἐντολῶν, 1 Cor. vii. 19. 2) guard, ward; in N. T. meton. place of ward, a prison, Acts iv. 3. v. 18, ἔθεντο αὐτοὺς ἐν τηρήσει δημοσία.

Τίθημι, f. θήσω, aor. 1. ἔθηκα, perf. τέθεικα, to set, put, place, lay, trans. I. prop. to set, put, where a person or thing is set erect, rather than as lying down; act. a light. οὐδὲ τιθέσι λύχνον ὑπὸ τὸν μόδιον, Matt. v. 15; *ὑποκάτω κλίης*, Lu. viii. 16; *εἰς κρύπτην*, xi. 33; so a title, *ἐπὶ τοῦ σταυροῦ*, John xix. 9; one's foot, *ἐπὶ τῆς θαλάσσης*, Rev. x. 2. Mid. *to set or put for one's self*, i. e. on one's own part or behalf, by one's own order, &c.; e. gr. persons in prison, *εἰς φυλακὴν*, Acts xii. 4; *εἰς τήρησιν*, iv. 3; also *ἐν φυλακῇ*, Matt. xiv. 3; *ἐν τηρήσει*, Acts v. 18: of things, *to set in the proper place*, 1 Cor. xii. 18, *ὁ Θεὸς ἔθετο τὰ μέλη—ἐν τῷ σώματι*. Spoken of food or drink, *to set on or out*, with acc. John ii. 10, *τὸν καλὸν οἶνον τίθησι*.—II. oftener of things, *to put, lay, lay down*, where the thing is conceived of as laid or lying down rather than as erect: 1) prop. *θεμέλιον*, Lu. vi. 48. 1 Cor. iii. 10; *λίθον προσκόμματος*, Rom. ix. 33; *πρόσκομμα*, xiv. 13: gener. in the adage, Lu. xix. 21, *αἴρων δὲ οὐκ ἔθηκας*, 'taking up what thou hast not laid down,' 'taking what is not thine own.' Of dead bodies, *to lay in a tomb or sepulchre*, with acc. Mk. xv. 47. xvi. 6, *ὅπου ἔθηκαν αὐτὸν*, & oft. Foll. by ἐπὶ with gen. *τοὺς ἀσθενεῖς ἐπὶ κλινῶν*, Acts v. 15; with acc. *κάλυμμα ἐπὶ τὸ πρόσωπον*, 2 Cor. iii. 13; *τὰς χεῖρας ἐπ' αὐτά*, Mk. x. 16: so with ἐπὶ and acc. impl. *τὰ γόνατα τιθέσαι* sc. ἐπὶ τὴν γῆν, lit. 'to place the knees,' = to kneel, Mk. xv. 19, oft.; *ὑπὸ τοὺς πόδας τιώς*, 1 Cor. xv. 25. In the sense of *to lay off*

or *aside*, *ἰμάτια*, John xiii. 4. 2) *fig. τῆναι τὴν ψυχὴν*, 'to lay down one's life,' John x. 11, oft. Foll. by *ἐπι* with acc. Matt. xii. 18, *ἤσω τὸ Πνεῦμά μου ἐπ' αὐτόν*, i. e. 'will give or impart to him:' mid. with *ἐν*, 2 Cor. v. 19, *ἔμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς*, i. e. 'placing *ἐν* us, laying upon us, committing unto us.' Mid. foll. by *εἰς τὰ ὦτα ὑμῶν*, 'to lay up in your ears,' = to let sink into your ears, minds, Lu. ix. 44; by *εἰς τὰς καρδίας*, 'to lay to heart,' = to resolve, xxi. 14; by *ἐν τῇ καρδίᾳ*, 'to lay up in heart, lay to heart,' = to revolve in mind, ponder, i. 66, also = to resolve, purpose, Acts v. 4; *ἐν τῷ πνεύματι*, xix. 21.—III. *fig. to set, ἀρροῦναι, constitute*, often equiv. to *Engl. to make*; of time, mid. Acts i. 7, *χρόνους ἢ καιρὸς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ*, i. e. 'which the Father hath set by virtue of his own authority,' comp. *ἐν*, III. 5: so the lot of any one, *τὸ μέρος*, foll. by *μετὰ τινος*, Matt. xxiv. 51; of a decision, decree, law, Acts xxvii. 12, *οἱ πλείους ἔθεντο βουλήν*, i. e. 'made a decision, decided, determined'; Gal. iii. 19, *ὁ νόμος ἐτίθη*, 'the law was set, made,' in text. rec. *προσετέθη*. Foll. by double acc., of pers. or thing, and predicate, 1 Cor. ix. 18, *ἵνα ἀδάπανον ἤσω τὸ εὐαγγέλιον*, 'that I may make the gospel without charge,' free of expense, comp. for the sense, 2 Cor. xi. 7, 8; of persons, in the formula *ἕως ἀν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου*, Matt. xxii. 44, al.; Acts xx. 28, *ὑμᾶς ἔθετο ἐπισκόπους*. Rom. iv. 17, *πατέρα πολλῶν ἐθνῶν θέθεικά σε*. 1 Cor. xii. 28. Heb. i. 2. 2 Pet. ii. 6; in a pass. construction, with *εἰς* ὁ final, 1 Tim. ii. 7; foll. by acc. and *εἰς* final, mid. 1 Th. v. 9, *οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν*, 'hath not appointed us to wrath'; pass. 1 Pet. ii. 8: with acc. and *ἵνα*, John xv. 16.

Τίκτω, f. *τέξομαι*, aor. 2. *ἔτεκον*, to bring forth, bear, as offspring, & trans. 1) prop. Matt. i. 21, 23, *τέξεται δὲ υἱόν*, and ver. 25. ii. 2, *ὁ τεχθεὶς βασιλεὺς*. Lu. i. 31. Sept. and Class. Metaph. of irregular desire as producing sin, Ja. i. 15, *ἐπιθυμία συλλαβοῦσα τικτεῖ ἀμαρτίαν*, and Class. 2) of the earth, Heb. vi. 7, *γῆ ἢ τίκτουσα βοτάνην*. Eurip. Cyclop. 332, ἢ γῆ—*τίκτουσα ποίαν*.

Τίλλω, f. *ιλῶ*, to pull or pluck, to pull out or off, as ears of grain, with acc. Matt. xii. 1. Mk. ii. 23. Lu. vi. 1. Sept. *τίλλ. τρίχας*, Ezra ix. 3. Arr. Epict. iii. 1, 29. Diod. Sic. v. 21, *στάχυς*.

Τιμάω, f. *ἤσω*, (τιμή,) prop. to rate, price, or estimate any thing, to account it worth so and so; & by impl. *worthy*; hence in N.T. I. to esteem, honour, reverence, with

acc. 1) gener. 1 Tim. v. 3. 1 Pet. ii. 17. Spec. parents, Matt. xv. 4, 5. Mk. vii. 10. x. 19. Eph. vi. 2, al. and Sept.; kings, 1 Pet. ii. 17; God and Christ, John v. 23. viii. 49, al. Sept. and Class. 2) to treat with honour, to bestow special marks of honour and favour upon any one, with acc. John xii. 26. Acts xxviii. 10, *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Jos. Ant. iv. 6, 8, *ὑμᾶς τιμᾶν ἔσειοις*. Xen. An. i. 9, 14, *δώρους ἐτίμα*.—II. to price, i. e. to fix a value or price upon any thing; pass. and mid. with acc. Matt. xxvii. 9, *τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ*. Sept. Jos. and Class.

Τιμῆ, ἡς, ἢ, (τιμή,) gener. *worth, estimation*; in N. T. I. *esteem, honour, respect, reverence*: 1) gener. e. gr. as rendered or exhibited towards any person or thing. John iv. 44, *προφήτης—τιμὴν οὐκ ἔχει*. Rom. xii. 10. 1 Cor. xii. 23, sq. Col. ii. 23, *οὐκ ἐν τιμῇ τιμῆ*, i. e. *τοῦ σώματος*. 1 Th. iv. 4. Heb. iii. 3. 1 Pet. iii. 7. *σκεῦος εἰς τιμῆν*, Rom. ix. 21. So as rendered to masters, 1 Tim. vi. 1; to magistrates, Rom. xiii. 7; elders, 1 Tim. v. 17; to Christ, with *δόξα*, 2 Pet. i. 17. Rev. v. 12, 13; to God, with *δόξα*, 1 Tim. i. 17. vi. 16, al. Sept. & Class. 2) spec. of a state or condition of honour, rank, or dignity, joined with *δόξα*, Heb. ii. 7, *δόξῃ καὶ τιμῇ ἵστεπάνωσας αὐτόν*. ver. 9. Rom. ii. 7, 10. 1 Pet. i. 7. ii. 7. Sept. & Class. Once of an office of honour, Heb. v. 4. Jos. Ant. x. 8, 6. 3) meton. *honour*, equiv. to mark or token of honour, reward, &c. Acts xxviii. 10, *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Sept. and Class.—II. *value, price*, Matt. xxvii. 6, *τιμὴ αἵματος*, 'price of blood,' ver. 9. Acts iv. 34. vii. 16, *τιμὴ ἀργυρίου*. xix. 19. Meton. a thing of price, and hence collect. *precious things*, Rev. xxi. 24, 26, & Sept. Ez. ii. 2, 25.

Τίμιος, α, ον, adj. (τιμή,) gener. *estimated, thought worth*; in N.T. I. *esteemed, honourable*, Acts v. 34, *Γαμ. τίμιος παντὶ τῷ λαῷ*. Heb. xiii. 4. Sept. and Class.—II. *valued, prized, precious*: 1) prop. 'of high price,' *costly*; λίθος τίμιος, a precious stone. Sept. and Class.: gener. Rev. xvii. 4; pl. 1 Cor. iii. 12; *ξύλον τίμιον, costly wood*, Rev. xviii. 12. 2) *fig. precious, dear*, Acts xx. 24. Ja. v. 7. 1 Pet. i. 7, 19. Sept. and Class.

Τιμιότης, ητος, ἢ, (τιμιος,) *preciousness, costliness*; meton. *precious things, magnificence*, probably costly merchandise, Rev. xviii. 19.

Τιμωρέω, f. *ἤσω*, (τιμωρός, fr. τιμή,) *ὀράω*,) prop. to watch or protect the honour of any one, to help, succour, vindicate, also to avenge, punish in behalf of any one; in N. T. gener. to punish, with acc. Acts

xxvi. 11, τιμωρῶν αὐτούς: pass. xxii. 5, and Class.

Τιμωρία, ατ, ἡ, (τιμωρίω), prop. *vindication, avengement*; in N. T. *punishment*, Heb. x. 29, and Class.

Tis, neut. τι, gen. τινός, indef. pron. enclitic, *one, some one, a certain one*; distinguished by its accent from τίς interrog. 1. prop. and gener. of some person or thing whom one cannot or does not wish to name or specify more plainly; in various constructions: 1) simply, Matt. xii. 47, εἰπέ τις αὐτῷ. xx. 20, al.; pl. τινίς, Mk. xiv. 4. Lu. xiii. 1. xxiv. 1, al. 2) joined with a subst., or adj. taken substantively, it denotes a *certain* person or thing, *some*; so *after* a subst. Mk. v. 25, γυνή τις. Lu. viii. 27, et al.; pl. Lu. viii. 2, γυναῖκίς τινες. Acts ix. 19, ἡμέρας τινάς. xvii. 20. 2 Pet. iii. 16, δυνούγητά τινα. Also *before* the subst. or adj. Matt. xviii. 12, εἰάν γένηται τιμὴ ἀνθρώπου, et al. Joined with *names*, either proper or gentle; *before*, Mk. xiv. 21, παράγοντά τινα Σίμωνα. Acts ix. 43; *after*, Lu. x. 23, Σαμαρείτης τις. 3) with gen. of class or of partition, i. e. of which τίς expresses a part, Lu. xiv. 15, ἀκούσας τις τῶν συνακακισμένων. 2 Cor. xii. 17. εἰς τις, Mk. xiv. 47, et al. 4) with numerals, where it renders the number indefinite, *about, some*, Lu. vii. 19, προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ, 'some two,' i. e. two or three, Acts xxiii. 23. 5) distributively, τίς—ἕτερος, *one—another*, 1 Cor. iii. 4; pl. τινές—τινές, Lu. ix. 7, 8. 6) sometimes τίς or τινές is omitted where the sense requires it to be supplied, Lu. viii. 20, ἀπηγγέλη αὐτῷ λαγόντων sc. τινῶν. Mk. ii. 1.—II. gener. *any one, any body, some one or other*, in various constructions and uses: 1) simply, Matt. viii. 28, Mk. xii. 19, εἰάν τις ἀδελφὸς ἀποθάνῃ. Lu. xiv. 8. Rom. v. 7, al. Neut. τι, Matt. v. 28, ἔχει τι κατὰ σοῦ. Mk. xi. 13. Acts iii. 5. 2) joined with a subst. or adj. Rom. viii. 39, οὔτε τις κτίσις ἑτέρα. Neut. τι, Lu. xi. 36, μὴ ἔχον τι μέρος σκοτεινόν. Acts viii. 34: so *before* adjectives of quality, character, &c. Lu. xxiv. 41, ἔχετε τι βρώσιμον; John i. 47. Acts xvii. 21; *after*, Mk. xvi. 18. 3) with gen. of class or of partition, 1 Cor. vi. 1, πολὺν τις ὑμῶν; Acts v. 15. 2 Th. iii. 8. Neut. τι, Acts iv. 32. Rom. xv. 18, al. Also with ἀπὸ, Lu. xvi. 30; ἄμ. Heb. iii. 18, τίς ἐξ ὑμῶν. 4) τίς stands for Engl. indef. ONE, *some one*, Matt. xii. 29, πῶς δύναται τις εἰσελθεῖν; Mk. viii. 4. John ii. 25. 1 Tim. i. 8. 5) in a similar sense, like Engl. *one, any one*, for *every one*, ἕκαστος, John vi. 50, οὗτός ἐστιν ὁ ἄρτος, ἵνα τις ἐξ αὐτοῦ φάγῃ. Acts ii. 45. xi. 29, al. 6) εἰάν τις, *if any*

one, Matt. xxi. 3. Col. iii. 13. εἰάν μή τις, *unless one*, John iii. 3, 5; pl. ἄν τις, *if any*, i. q. *whosoever*, John xx. 23.—III. emphat. *somebody, something*, i. e. *some person or thing of importance*: 1) simply, Acts v. 36, λέγων εἰναί τινα ἱαντῶν. Neut. 1 Cor. iii. 7, οὔτε ὁ φυνταῦσος ἐστί τι. viii. 2. x. 19. Gal. ii. 6. vi. 3. 2) with an adj. Acts viii. 9, Σίμων λέγων εἰναί τινα ἱαντῶν μέγαν. Heb. x. 27, φοβερὰ τις ἐκδοχὴ κρίσιαι.—IV. τίς with a subst. or adj. sometimes serves to limit or modify the full signification, like Engl. *somewhat*, equiv. to *in some measure, a kind of, &c.* Rom. i. 11, τι μεταδῶ χάρισμα ὑμῖν. ver. 13. 1 Cor. vi. 11. Ja. i. 18.—V. neut. τι adverbially or as acc. of manner: 1) simply, *is or as to something, in any way*, Phil. iii. 15, εἰ τι ἑτέρως φρονεῖτε. Philem. 18: hence it is equiv. to *perhaps* in the formula εἰ μή τι, *unless perhaps*, Lu. ix. 13. John v. 19. 2) with another acc. neut. as adv., thus serving to modify it, *some, somewhat, a little*; βραχέ τι, *some little, a little*, spoken of time, Acts v. 34; of place or rank, Heb. ii. 7; Acts xxiii. 20, τι ἀκριβέστερον. 2 Cor. x. 8. xi. 16: so μέρος τι, *in some part, partly*, 1 Cor. xi. 18.

Tis, neut. τι, gen. τίνος, interrog. pron. *who? which? what?* A) DIRECT, usually with the indic., sometimes with the subj. and opt., which then serve to modify its power. I. with INDIC., gener. and in various constructions: 1) simply, Matt. iii. 7, τίς ὑπέδειξεν ὑμῖν φυγεῖν; xxi. 23. Lu. x. 29. John i. 22, 39. Acts vii. 27. xix. 3, εἰς τί οὖν ἐβαπτίσθητε; Heb. iii. 17, τί ἐστί τούτο; *what is this?* Mk. i. 27. 2) with a subst., or adj. taken substantively, Matt. v. 46, τίνα μισθὸν ἔχετε; Mk. v. 9. John ii. 18. Rom. vi. 21. Heb. vii. 11, al. 3) foll. by gen. of class or of partition, i. e. of which τίς expresses a part, Matt. xxii. 28, τίνος τῶν ἐπτά ἐσται; Lu. x. 36. Acts vii. 52. Heb. i. 5: also with ἐκ, Matt. vi. 27, τίς ἐξ ὑμῶν; al.; with subst. Matt. vii. 9, ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος; Lu. xi. 11. 4) after τίς the verb εἶναι is often omitted; τι πρὸς ἡμᾶς; Matt. xxvii. 4. τί ἐμοὶ καὶ σοί; John ii. 4. Lu. iv. 36. Acts vii. 49. Rom. viii. 31. 4) sing. τί as predicate sometimes refers to a plural neut. as subject, John vi. 9, ταῦτα τί ἐστίν εἰς τοσοῦτους; Acts xvii. 20.—II. neut. τί as adv. of interrogation, or as acc. of manner interrog. 1) *wherefore? why?* for what cause? equiv. to διὰ τί, Matt. viii. 26, τί δειλοὶ ἐστε; Mk. xi. 3. John vii. 19. So τί καὶ, *why then?* 1 Cor. xv. 29, 30: τί δὲ, *but why?* expressing surprise, Matt. vii. 3; also *and why?* also to *what end?* for what purpose? for εἰς τί, Matt.

xxvi. 65. Gal. iii. 19, τί οὖν ὁ νόμος; 2) *as to what? how?* in what respect? for κατὰ τί, Matt. xix. 20, τί ἐτι ὑστερῶ; xvi. 26; also *in what way? how?* Rom. viii. 24, τί καὶ ἐλπίζει; 1 Cor. vii. 16, τί οἶδας; Acts xxvi. 8: hence intensive, *how! how greatly!* Lu. xii. 49, τί θέλω εἰ ἦν ἀνήφθῃ;—III. equiv. to πότερος, where two are spoken of, *who or which of the two?* Matt. xxi. 31, τίς ἐκ τῶν δύο. xxvii. 21. 1 Cor. iv. 21, αἰ.—IV. τίς with indic., through the force of the context, sometimes approaches to the sense of ποῖος, Lat. *qualis*, i. e. *of what kind or sort?* so of persons, Matt. xvi. 13, τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; ver. 15. 1 Cor. iii. 5; of things, Lu. iv. 36, τίς ὁ λόγος οὗτος; xxiv. 17. John vii. 36.—V. SPEC. with indic. *future*, τίς expresses: 1) deliberation, Matt. xi. 16, τίνι ὁμοιωσώ τὴν γενεάν τ.; Mk. vi. 24. Lu. iii. 10. Acts iv. 16. 2) hence implying the idea, *shall, may, can*, Matt. v. 13, ἐν τίνι ἀλισθήσεται; Lu. i. 18. Acts viii. 33. Rom. viii. 33, 35.—VI. with *subjunct.* implying deliberation with the idea of possibility, Matt. vi. 31, λέγοντες, τί φάγωμεν; Lu. xii. 17, τί ποιήσω; αἰ.—VII. with *optat.* and ἄν, implying doubt, uncertainty, Acts ii. 12, τί ἂν θελοῖ τοῦτο εἶναι; xvii. 18.—B) INDIRECT, where it is often equiv. to ὅστις. I. with *indic.*, after verbs of hearing, inquiring, showing, knowing, &c. &c.; in various constructions and uses: 1) gener. Matt. vi. 3. ix. 13, μάθετε τί ἐστιν. x. 11. xii. 3, 7, αἰ.: so with subst. 1 Cor. xv. 2, τίνι λόγῳ. 1 Pet. i. 11: with εἶναι implied, Rom. viii. 27, οἶδε τί τὸ φρόνημα. Eph. iii. 18. Heb. v. 12.—II. with *subj.*, implying what *may* or *can* be done, Matt. vi. 25, μὴ μεριμνᾶτε τί φάγητε. x. 19. xv. 32. Lu. xii. 5, 11, αἰ.—III. with *optat.* after a preceding pret., and implying doubt: 1) gener. Lu. viii. 9. xv. 26, ἐπυνθάνετο, τί εἶη ταῦτα; αἰ. 2) with ἄν, as strengthening the idea of uncertainty, Lu. i. 62, τό, τί ἂν θελοῖ καλεῖσθαι αὐτόν. vi. 11, αἰ.

Τίτλος, ου, ὁ, Lat. *titulus*, a *title*, *superscription*, John xix. 19, 20.

Τίω, f. ἴσω, *to respect, honour, reverence*, also *to estimate*; hence in fut. and aor. 1. act. and mid. *to honour*, i. e. by making compensation, or atonement, = *to atone for, pay for*, with acc. of wrong done, &c.; in N. T. *to atone with, to pay*, with acc. of thing offered or suffered in atonement, as δίκην τίειν, 'to pay or suffer punishment, to be punished,' Lat. 'solvere pœnas,' 2 Th. i. 9, οἱ δίκην τίθουσιν, δλεθρον αἰών. and so Plut. de Serâ Num. 8, ἔτισε Β. δίκην. Æl. V. H. i. 24, ἔτισε δίκην.

Τοί, enclitic particle, *consequently, therefore*; a signif. however found only in the

strengthened forms τοιγάρ, τοιγαροῦν, &c. while τοί itself has merely the confirmatory sense, *indeed, forsooth, yet, &c.* In N. T. only in compounds, καίτοιγα, &c.

Τοιγαροῦν, i. e. τοί strengthened by the particles γάρ and οὖν, equiv. to *by certain consequence, consequently, therefore*; 1 Th. iv. 8, τοιγαροῦν ὁ ἀθετῶν, Heb. xii. 1.

Τοίγα, see Τοί and Γέ.

Τοίνυν, i. e. τοί strengthened by νυν, equiv. to *indeed now, yet now, therefore*: used where one proceeds with an inference, and usually put after one or more words in a clause, Lu. xx. 25, ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι. 1 Cor. ix. 26; more rarely at the beginning of a clause, Heb. xiii. 13, τοίνυν ἐξερχώμεθα.

Τοιόσδε, ἀδε, ὀνδε, (a strengthened form of τοῖος, demonstr. correlative to ποῖος, οἶος,) *of this kind or sort, such*, Lat. *talis*, 2 Pet. i. 17, φωνῆς τοιαύτου.

Τοιούτος, αὐτή, οὗτο & οὗτον, (a strengthened form of τοῖος, demonstr. correl. to ποῖος, οἶος,) *of this kind or sort, such*, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε. I. gener. 1) without art. or corresponding relative, Matt. xviii. 5, ἐὰν δέξηται παιδίον τοιούτου ἔν. Mk. iv. 33. John iv. 23. Acts xvi. 24: with a corresponding relative, οἶος, 1 Cor. xv. 48, ὁποῖος, Acts xxvi. 29, ὡς, Philem. 9. 2) with the art. as marking something definite or already mentioned, Matt. xix. 14, τῶν τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mk. ix. 37. Acts xix. 25. Rom. i. 32. 1 Cor. v. 11, and oft. in Class.—II. by impl. *such*, equiv. to *so great*: 1) without art. or relative, Matt. ix. 8, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἄνθρ. Mk. vi. 2. John ix. 16; neut. pl. τοιαῦτα, *such things, so great things*, good, Lu. ix. 9; evil, xiii. 2: with a relat. corresponding, ὅστις, 1 Cor. v. 1. δς, Heb. viii. 1. 2) with the art. ὁ τοιούτου, *such an one*, such a person, implying notoriety; in a good sense, 2 Cor. xii. 2, 3, 5; in a bad, equiv. to *such a fellow*, Acts xxii. 22. 1 Cor. v. 5. 2 Cor. ii. 6, 7.

Τοῖχος, ου, ὁ, (kindr. with τεῖχος,) a *wall*, i. e. of a house, *paries*, Acts xxiii. 3.

Τόκος, ου, ὁ, (τίκτω, τέτοκα,) a *bringing forth, birth, thing born, offspring, child*; in N. T. fig. *gain* from money put out, *interest, usury*, Matt. xxv. 27.

Τολμάω, f. ἴσω, (τόλμα, fr. τλάω, obsol.) *to have courage, boldness, confidence* to do any thing, *to venture, dare, intrans.* with infin. Matt. xxii. 46, οὐδὲ ἐτόλμησέ τις ἐπερωτῆσαι αὐτόν. Mk. xv. 43. Acts v. 13. Rom. v. 7. Also *to show one's self bold, to act with boldness, confidence*, foll.

by ἐπί τινα, *against* any one, 2 Cor. x. 2; with ἐν τινι, *in* any thing, xi. 21.

Τολμηρότερον, *adv.* (compar. of *τολμηρῶς*,) *the more boldly*, with greater confidence and freedom, Rom. xv. 15.

Τολμητής, οὐ, ὁ, (τολμάω,) *prop. a darer, enterpriser*, Thuc. i. 70. In N. T. in a bad sense, *one too bold, audacious, presumptuous*, 2 Pet. ii. 10.

Τομός, ἡ, ὄν, *adj.* (τέμνω,) *cutting, sharp, keen*; in N. T. only compar. *τομώτερος, sharper, keener*, fig. Heb. iv. 12, and Class.

Τόξον, ον, τὸ, *a bow* for shooting arrows, Rev. vi. 2, and oft. in Class.

Τοπάζιον, ον, τὸ, *the topaz*, Rev. xxi. 20; a transparent gem of gold colour.

Τόπος, ον, ὁ, *place*: I. as occupied by any person or thing, *space, room*: 1) *prop.* Matt. xxviii. 6, τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. Mark xvi. 6, al. Sept. and Class. So διδόναι τόπον τινι, *to give place to any one, to make room*, Lu. xiv. 9. Eph. iv. 27. 2) *fig. equiv. to condition, part, character*, 1 Cor. xiv. 16, ὁ ἀνακληρῶν τὸν τόπον τοῦ ἰδιώτου. Philo, p. 600. Jos. Ant. xvi. 7, 2. 3) *fig. place, equiv. to opportunity, occasion*, Acts xxv. 16, πρὶν ἢ τόπον ἀπολογίας λάβωι. Rom. xv. 23. Heb. xii. 17.—II. of a particular place or spot where any thing is done or occurs, Lu. x. 32, *λευίτης γενόμενος κατὰ τὸν τόπον*. xi. 1. xix. 5. John iv. 20. v. 13, al. Sept. and Class. Pleonast. Rom. ix. 26, ἐν τῷ τόπῳ οὐ.—III. of a place where one dwells or sojourns, &c. *equiv. to dwelling-place, abode, home*, Lu. xvi. 28, εἰς τὸν τόπον τοῦτον τῆς βασιλείου. John xi. 6. xiv. 2, *πορεύομαι ἐτοιμάσαι τόπον ὑμῖν*. Acts i. 25. xii. 17. Rev. xii. 6: *so of a house or dwelling*, Acts iv. 31; a temple, vii. 49; hence the Temple, as the abode of God, is called ὁ τόπος ἅγιος, Matt. xxiv. 15. Acts vi. 13. Sept. oft. Of things, a place where any thing is kept; *sheath, scabbard* of a sword, Matt. xxvi. 52.—IV. in a geographical sense, a place or part of a country, of the earth, &c. 1) of a definite place in a city, district or country, Matt. xxvii. 33, εἰς τόπον λεγόμενον Γολγοθᾶ, (ὅ ἐστι, λεγόμενος, κρῶνιον τόπος.) Lu. xxiii. 33, al. Sept. & Class. 2) of a place as inhabited, a city, village, &c. Lu. iv. 37, εἰς πάντα τόπον τῆς περιχώρου. x. 1, al.; *so ἐν παντί τόπῳ, in every place*, every where among men, 1 Cor. i. 2, al. Sept. and Class. 3) of a tract of country, *district, region*; εἰς ἑρήμων τόπον, Mk. i. 35. ἐν ἐρήμοις τόποις, ver. 45, al.; δι' ἀνύδρων τόπων, Matt. xii. 43. κατὰ τόπους, *in divers places, quarters, countries*, xxiv. 7: *so in the sense of a land, country*, John xi. 48,

ἀρούσων ἡμῖν καὶ τὸν τόπον καὶ τὸ ἔθνος. Heb. xi. 8. Acts vii. 7, *λατρεύουσίν με ἐν τῷ τόπῳ τ.* 'in this land'; and so occasionally in Class. 4) *fig. of a place or passage* in a book, Lu. iv. 17, εἶρε τὸν τόπον οὗ ἦν γεγραμμένος. Xen. Mem. ii. 1, 20.

Τοσοῦτος, αὐτή, οὔτο & οὔτον (a strengthened form of *τόσος*, *correl. to ὅσος, πόσος*), *so great, so much, &c.* 1) *prop. of magnitude, intens. so great*, Matt. viii. 10, οὐδὲ τοσαύτην πίστιν εἶδρον. John xii. 37. Rev. xviii. 17; plur. neut. *τοσαῦτα, so great things, benefits*, Gal. iii. 4: with ὅσος corresponding, Heb. i. 4. vii. 22. x. 25. Sept. and Class. So of a specific amount, *so much and no more*, Acts v. 8, εἰ τοσοῦτον τὸ χωρίον ἀπίδοσθε: *so in Xen. Mem. i. 3, 5. ii. 4, 4. 2) of time, so LONG*, John xiv. 9, *τοσοῦτον χρόνον*. Heb. iv. 7, and Class. 3) of number, multitude, collect. or in pl. *so many, so numerous*, Matt. xv. 33, ἀρτοὶ τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον. Lu. xv. 29. John vi. 9, al. & Class.

Τότε, demonstr. *adv. of time, then, at that time*, *correl. to ὅτε, πότε.* 1) of time PRESENT, in general propositions, marking succession; after *πρῶτον*, Matt. v. 24, *πρῶτον διαλλάγηθι, καὶ τότε ἐλθῶν*. xii. 29; with ὅταν, John ii. 10. 2 Cor. xii. 10; simply, Lu. xi. 26, and Class. 2) of time PAST; with a notation of time preceding, Matt. xiii. 26, *ὅτε ἐβλάστησεν ὁ χόρτος, τότε ἐφάνη καὶ τὰ ζιζάνια*. xxi. 1; with ὡς, John vii. 10; *μετά, with accus. xiii. 27*: also as opp. to νῦν, Rom. vi. 21. Heb. xii. 26. Simply, where the notation of time lies in the context, when τότε, then, at that time, is often equiv. to *thereupon, after that*, Matt. ii. 17. iii. 13, τότε παραγίνεται, 'after this,' al. Also in later usage ἀπὸ τότε, *from then*, from that time, Matt. iv. 17. xvi. 21. With the art. as *adj. ὁ τότε κόσμος*, 'the then world,' 2 Pet. iii. 6, and Class. 3) of time FUTURE, e. gr. with ὅταν, *preced. Matt. xxv. 31. Mk. xiii. 14, al. and Class.*

Τούναντιον, crasis for τὸ ἐναντίον, *prop. the opposite*, as Xen. Hist. vii. 5, 26, but sometimes in Class. and also in N. T. as *adv. on the contrary*, 2 Cor. ii. 7. Gal. ii. 7. 1 Pet. iii. 9.

Τοῦνομα, crasis for τὸ ὄνομα, *κατὰ* understood, *by name*, Matt. xxvii. 57, and Class.

Τουτέστι, for τοῦτ' ἐστι, *that is, id est*, *equiv. to 'which signifies,' used in explanations*; Acts i. 19, al.

Τράγος, ον, ὁ, *a he-goat*, Heb. ix. 12, sqq. x. 4. Sept. and Class.

Τράπεζα, ἡς, ἡ, (*prop. τετραπέζα, from τέτρα, and πέζα, foot*;) *a table*, e. gr.

I. GENER. for setting on food, taking meals. 1) prop. Matt. xv. 27. Mk. vii. 28, al. Sept. and Class. So of the table for the shew-bread, Heb. ix. 2. Sept. 2) meton. for 'that which is set on,' *food, a meal*, Acts xvi. 34, *παρέθηκε τράπεζαν*. (So Hdot. vii. 139, *τράπεζαν ἐπιπλήν ἀγαθῶν παραβάντες*, and *elsewh.* in Class.) Rom. xi. 9, *γενηθήτω ἡ τρ. αὐτῶν εἰς παγίδα*. 1 Cor. x. 21, and Class.—II. SPEC. *the table or counter* of a money-changer, at which he sat in the market or other public place, e. gr. in the outer court of the temple, Matt. xxi. 12. Mk. xi. 15. John ii. 15. Lys. 114, 37. Issus 105, 119. But as those counters were, no doubt, provided with *tills*, for the deposit of money, so *τρ.* came to mean gener. a place where money is deposited and invested, like our *bank*, which, derived from *ἀβαξ*, originally denoted only a *counter*. Lu. xix. 23, *διδόναι τὸ ἀργύριον ἐπὶ τὴν τρ.* Dem. 895, 5, 15. 1356, 10. Meton. Acts vi. 2, *τραπέζαις διακοπεῖν*, i. e. 'to manage the collection and distribution of money collected for the poor.' Jos. Ant. xii. 2, 3, *βασιλικὴ τράπεζα*, 'the royal treasure.'

Τραπεζίτης, ου, ὁ, (*τράπεζα*), a *money-changer, broker, banker*, one who exchanged money, and who also received money on deposit at interest, in order to lend it out to others at a higher rate. Matt. xxv. 27. Jos. and Class.

Τραῦμα, ατος, τὸ, (*τιτρώσκω*, kindr. with *τιτράω*, obsol. *τραῶς*), a *wound*, Lu. x. 34. Sept. and Class.

Τραυματίζω, f. ἴσω, (*τραῦμα*), to *wound*, trans. Lu. xx. 12. Acts xix. 16.

Τραχηλίζω, f. ἴσω, (*τράχηλος*), a word formed on the same model as *ραχίζω, ἀυχενίζω, γαστριζω, & κεφαλίζω*; and meaning gener. to *affect the neck* in some way or other, such as the context must determine. Hence it signifies, 1) to *strain at the neck*, as wrestlers do one to another. 2) to *throw back* head foremost, so that the *neck is exposed*, as when a wrestler is thrown on his back by his antagonist, and his neck subjected to his view and grasp. 3) to *lay bare the neck* by bending back the head, as in the case of an animal about to be butchered. So Diog. Laërt. vi. 61, *ἴδε τὸν κριὸν ἀρειμάνιον, ὡς ὑπὸ τοῦ τυχόντος κορασίου τραχηλίζεται*. This last sense alone suits the single passage of N. T. where the word occ. Heb. iv. 13, *πάντα δὲ γυμνά καὶ τετραηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ*, sc. *τοῦ Θεοῦ*. Thus it may be rendered *laid bare*, i. e. open to the view. Or we may, with Gataker, Elsner, Wolf, and Periz., suppose an allusion to the case of a malefactor about to be executed, whose face

was sometimes previously *exposed*, by his neck and head being forcibly bent back, as he was thrown backwards; of whom it might be said, in the words of Pliny, Paneg. 34, 'desuper intueri *supra* ora, *retortisque cervices*.'

Τράχηλος, ου, ὁ, *the neck*, Matt. xviii. 6. Mk. ix. 42. Lu. xvii. 2. Rom. xvi. 4, *τὸν ἑαυτῶν τράχηλον ὑπέθηκαν*, i. e. under the axe, i. e. 'have exposed their lives to peril for my safety.' Lu. xv. 20, and Acts xx. 37, *ἐπιπαισύντες ἐπὶ τὸν τρ. αὐτοῦ*, 'embraced him.'

Τραχὺς, εἰα, ὁ, adj. (kindr. with *ράσσω, ρήσσω*), *rough, uneven*, e. gr. *ὄδοι*, Lu. iii. 5. Acts xxvii. 29, *τραχίαι τόποι*, 'rocky places,' where breakers are found. Sept. Jer. ii. 25, *ὁδὸς τρ.* Ceb. Tab. 15. Xen. An. iv. 6, 12.

Τρεῖς, οἱ, αἱ, neut. *τρία, τὰ*, card. num. *three*, Matt. xii. 40, et al.

Τρέμω, (τρέω), occ. only in pres. and imperf. to *tremble*, e. gr. from fear, intrans. Matt. v. 33, *φοβηθεῖσα καὶ τρέμουσα*. Lu. viii. 47. Acts ix. 6. Sept. and Class. Hence, to *tremble* AT any thing, = to *fear*, to be *afraid*, with part. 2 Pet. ii. 10, *οὐ τρέμουσι βλασφημοῦντες*, 'they do not fear speaking evil,' i. e. 'to speak evil of.' So with inf. Soph. Œd. Col. 128, *ἀτ τρέμομεν λέγειν*. Sept. Is. lxvi. 2, 5.

Τρέφω, f. θρέψω, prop. to *make thick, firm or fast*, as a fluid, *γάλα θρέψαι*, 'to curdle milk,' Hom. Od. ix. 246. Gener. and in N. T., to *make thick or fat*, sc. by feeding, Hom. Od. xiii. 410; and = to *feed or nourish, nurture*, trans. 1) prop. and gener. with acc. Matt. vi. 26, *ὁ Πάτερ ἡμῶν ὁ οὐρ. τρέφει αὐτά*. xxv. 37, al. Also from the prim. notion of *fattening, to pamper, τὰς καρδίας*, Ja. v. 5. See my note. Sept. and Class. 2) to *nurture, educate, bring up*, Lu. iv. 16, *Ναζαρέτ, οὗ ἦν τεθραμμένος*, a signifi. occ. also in Jos. and Class., from the primary notion of *nursing, rearing, and bringing up*.

Τρέχω, f. θρέξομαι, αὐρ. 2 ἰδράμον, to *run*, intrans. 1) prop. and gener. absol. Matt. xxvii. 48, *εὐθέως δραμῶν εἰς ἔξ αὐτῶν*. Mk. v. 6. Lu. xv. 20. John xx. 2; foll. by ἐπὶ with acc. of place, Lu. xxiv. 12; eis final, Rev. ix. 9. Sept. and Class. So of those who run in a stadium or public race, 1 Cor. ix. 24, *οἱ ἐν σταδίῳ τρέχοντες πάντες τρέχουσιν*, and oft. in Class. Fig. in comparisons drawn from the public races, and applied to Christians, as expressing strenuous effort in the Christian life, οὕτω τρέχετε, ἵνα καταλάβητε, sc. τὸ βραβεῖον, ix. 24, 26; eis κενόν, 'in vain,' Gal. ii. 2. καλῶς, v. 7; with acc. of kindred subst. Heb. xii. 1, *τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα*, 'let us run

the race set before us,' and Class. Also of strenuous effort in general, Rom. ix. 16, οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος: so Anthol. Gr. iv. p. 134, μὴ τρέχει, μὴ κοκία. 2) *metaph.* of rumour, word, or doctrine, *to run, spread quickly*, 2 Thess. iii. 1, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ: so Pa. cxlvii. 15, ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ.

Τριάκοντα, οἱ, αἱ, τὰ, (τρεῖς, τρία,) *thirty*, Matt. xiii. 8. Mk. iv. 8, et al. *esp.*

Τριακόσιοι, αἱ, α, (τρεῖς, τρία,) *three hundred*, Mk. xiv. 5. John xii. 5.

Τρίβολος, ὁ, ἡ, adj. (τρῖς, βέλος,) *three-pointed, three-pronged*; subst. ὁ τρίβολος, a *caltrop or crow-foot*, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; see Polyb. and Veget.; in N. T. *tribulus, land-caltrop*, a low thorny shrub, so called from the resemblance of its thorns and fruit to the military caltrop, Matt. vii. 16. Heb. vi. 8. Sept. and Dioecor. iv. 15.

Τρίβος, οὐ, ἡ, (τριβω, to rub,) a *beaten path-way, high-way*, e. g. εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, Matt. iii. 3, al. Sept. and Class.

Τριετία, ας, ἡ, (τριετής, fr. τρεῖς, τρία, and ἔτος,) *the space of three years*, Acts xx. 31. Artemid. iv. 2.

Τρίζω, f. ἴσω, to give out a stridulous, creaking sound, Lat. *stridere*, intrans. spoken chiefly of living creatures, especially of the shrieking of women. Also of inanimate things, as the chord of a lyre, when the string, as we say, is *false*; also of iron when filed or sawed. In N. T. of the teeth, *to grate, grind, gnash*, with acc. Mk. ix. 18, τρίζει τοὺς ὀδόντας αὐτοῦ. So Theophyl. Sim. p. 91, χαλεπαίνων καὶ τετριγῶς τοὺς ὀδόντας. Aristoph. Ran. 926, μὴ πρίε τοὺς ὀδόντας.

Τρίμηνος, οὐ, ὁ, ἡ, adj. (τρῖς, μῆν,) of *three months*, Æschin. 63, 14. Soph. Trach. 164, for the more usual τριμηνιαῖος. In N. T. only neut. τριμηνον, a *three months' space, trimestre*, Heb. xi. 23. Sept. and lat. Gr. *espec.* Polyb.

Τρίς, adv. (τρεις,) *three times*, Matt. xxvi. 34, 75, and oft. So ἐπὶ τρίς, *up to thrice*, equiv. to *thrice*, Acts x. 16. xi. 10. Sept. and Class.

Τρίσπεγος, οὐ, ὁ, ἡ, adj. (τρῖς, στέγη,) *prop. three-roofed*; gener. *three-storied*, having three floors or stories, οἰκοὶ τρισπέγοι, Jos. B. J. v. 5, 5. στοαί, Dion. Hal. Ant. iii. 68. In N. T. neut. τὸ τρίσπεγον, *the third floor, third story*, Acts xx. 9. Comp. in Ὑπερώων. Ez. 42, 6. Geh. vi. 16, Symm. So ἡ τριστέγη Artemid. iv. 46.

Τρισχίλιοι, αἱ, α, adj. (τρῖς, χίλιοι,) *three thousand*, Acts ii. 41. Sept. and Class.

Τρίτος, η, ον, ordin. adj. (τρεις,) *the third*, e. g. 1. gener. Matt. xx. 3, περὶ τὴν τρίτην ὥραν. xxii. 26, ὁ τρίτος. xxvii. 64, al. Sept. and Class. So τῆ τρίτῃ ἡμέρᾳ, 'on the third day,' Matt. xvi. 21. Mk. ix. 31, al. τῆ ἡμ. τῆ τρίτῃ, John ii. 1. τῆ τρίτῃ, sc. ἡμ. Lu. xiii. 32, and Class.—II. neut. τὸ τρίτον, 1) as subst. with μέρος impl. *the third part*, foll. by gen. of a whole, Rev. viii. 7, τὸ τρίτον τῶν δένδρων. ver. 8, sqq. ix. 15, 18. xii. 4, non al. Sept. 2) as adv. *the third time*, e. g. τὸ τρίτον, Mk. xiv. 41. John xxi. 17, bis. Simpl. τρίτον, Lu. xx. 12, al. τρίτον τοῦτο, 'this third time,' 2 Cor. xii. 14. xiii. 1. ἐκ τρίτου, adv. *the third time*, Matt. xxvi. 44.

Τρίχες, see Θριξ.

Τρίχινος, η, ον, adj. (θριξ,) *made of hair, shaggy*, τρίχινος, Rev. vi. 12. Sept. Xen. An. iv. 8, 3, τριχίνους χιτῶνας.

Τρόμος, οὐ, ὁ, (τρέμω,) a *trembling*, e. g. from fear, *terror*, Mk. xvi. 8, εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. and Class. Coupled with φόβος, e. g. φ. καὶ τρόμος, *fear and trembling*, intensively expressing either 'great timidity,' *diffidence*, 1 Cor. ii. 3; or profound reverence, *awe*, 2 Cor. vii. 15. Eph. vi. 5, al.

Τροπή, ἡς, ἡ, (τρέπω, to turn,) a *turning*, i. e. *turning back, the act of turning*. In Class. chiefly applied to the flight of an enemy. In N. T. to the turning of the heavenly bodies in their courses, at the solstices or *tropical* points, when the sun alters his course, James i. 17, οὐκ ἐπι παραλλαγῇ, ἡ τροπῆς ἀποσκίασμα. So Sept. Job xxxviii. 33, τροπὰς οὐρανοῦ. Deut. xxxiii. 14, ἡλίου τροπῶν. Pol. ix. 15, 2. iv. 72, 3, of the summer and winter solstices, and oft. in Class. This *astronomical* sense, however, is only to be considered subordinate and suited to the purpose of allusion; the leading one being the fig. sense of *mutation, change, mutability*, as in Plut. Alcib. 23, ὄξυντ' ἄρας τριπομένω τροπὰς τοῦ χαμαιλέοντος, and Galb. τροπὰς τοσαύτας τραπόμενος. So Cæsar, p. 723, Ε. τροπὰς ἔσχεν αὐτῷ τὸ βούλευμα πλειστατ. Æschin. p. 66, πλείους τριπόμενος τροπὰς τοῦ Εὐρίπιδου. Plato Logg. p. 102, C. τροπαὶ καὶ ἀλλοιώσεις. So Hesych. well explains ἀλλοιώσεις καὶ φαντασίας ὁμοίωμα, the Etym. Mag. by μεταβολῆς ἵχου.

Τρόπος, οὐ, ὁ, (τρέπω,) *prop. a turning or turn, the direction given to any thing set in motion; & by impl. the position which it then occupies. Hence it denotes prop. situation of person or thing; & then, situa-*

tion of *action*. Hence gener. *manner, mode*; in N. T. I. **GENÉR.** and prop. in adverbial constructions: 1) acc. with *κατά*, e. g. *καθ' ὃν τρόπον*, 'in what manner,' equiv. to *as, even as*, Acts xv. 11. *κατὰ πάντα τρόπον*, 'in every way,' Rom. iii. 2. *κατὰ μηδένα τρόπον*, 'in no way,' 2 Th. ii. 3. Sept. and Class. 2) acc. as adv. *ὃν τρόπον*, 'in what manner,' = *as, even as*, Matt. xxiii. 37. *ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς*. Acts i. 11. So Jude 7, *τὸν ὅμοιον τούτοις τρόπον*. Sept. 3) dat. *παντὶ τρόπῳ*, 'in every way,' Phil. i. 18. *ἐν παντὶ τρόπῳ*. 2 Th. iii. 16.—II. **FIG.** *turn* of mind & habits, life, *disposition, manners, mode* of thinking, feeling, acting, Heb. xiii. 5, *ἀφιλάργυρος ὁ τρόπος*, and Class. as Demosth. p. 1204, 4, *οὕτως ἀπληστος καὶ ἀσχορικροδῆς ὁ τρόπος αὐτοῦ ἐστίν*. So Swift says, 'the turn and fashion of the age.'

Τροποφορέω, f. ἦσω, (*τρόπος* 2, & *φορέω*), *to bear with the turn*, i. e. disposition or manner, of any one, with acc. Acts xiii. 18, text. rec. *ἐτροποφόρησεν αὐτούς*, where see my note. Later edit. *ἐτροποφόρησεν*.

Τροφή, ἡς, ἡ, (*τρέφω*), prop. *nourishment, food*, Matt. iii. 4, *ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες κ.τ.λ.* vi. 25, & oft. Sept. and Class. In the sense of *stipend*, lit. 'support or maintenance,' Matt. x. 10, *ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν*. Xen. *Œc.* v. 13. **FIG.** *nutriment* for the mind, *instruction*, Heb. v. 12, 14, where see my note.

Τροφὸς, οὔ, ὁ, ἡ, (*τρέφω*), *a nurse*, 1 Th. ii. 7. Sept. and Class.

Τροποφορέω, f. ἦσω, (*τροφὸς*, *φορέω*), prop. *to bear about as a nurse*, to carry in the arms; fig. *to cherish, care for*, trans. Acts xiii. 18, in later edit. see my note.

Τροχιά, ἄς, ἡ, (*τρόχος*), prop. *a wheel-track, rut*; in N. T. fig. *a way, path*, Heb. xii. 13, *τροχιάς ὁρθὰς ποιήσατε τοῖς ποσίν ὑμῶν*, 'ways of life and conduct.'

Τροχὸς, οὔ, ὁ, (*τρέχω*), prop. and lit. *a runner*, i. e. 'any thing made round for rolling or running'; hence gener. *a wheel* of any kind, espec. *a chariot-wheel*; in N. T. fig. *a course*, as run by a wheel, Ja. iii. 6, *τὸν τροχὸν τῆς γενέσεως*, 'course of life,' see my note. Comp. Anacr. iv. 7, *τροχὸς ἄρματος γὰρ οἷα, βίωτος τρέχει κυλισθεῖς*.

Τρυβλίον, ου, τὸ, *a dish* for eating, or *a bowl* for drinking; the former in Matt. xxvi. 23, *ὁ ἐμβαίψας μετ' ἐμοῦ ἐν τῷ τρ.* Mk. xiv. 20. Sept. and Class.

Τρυγάω, f. ἦσω, (*τρύγη*, fruitage, vintage, harvest), prop. *to gather in ripe fruits*

or *grain*, Sept. Hos. x. 12, 14. Oftener, and in N. T., of vintagers, *to gather grapes*, with acc. Lu. vi. 44, *οὐδὲ ἐκ βᾶτου τρυγῶσι σταφυλήν*. Rev. xiv. 18, 19. Sept. Jos. and Class. as Dioscor. v. 29, *τὴν σταφυλήν*. Xen. *Œc.* xix. 19.

Τρυγῶν, ὄνος, ἡ, (*τρίζω*, to coo,) *a turtle-dove*, Lu. ii. 24. Sept. and Class.

Τρυμαλιά, ἄς, ἡ, (*τρύμη*, τρύω, to rub through,) *a hole*, as in Sept. and Class.; in N. T. *the eye* of a needle, equiv. to *τρύπημα*, Mk. x. 25. Lu. xviii. 25. Of the same form as *ἀρμαλιά*.

Τρύπημα, ατος, τὸ, (*τρύπῳ*, to bore, *τρύπα*, τρύω,) *a hole*, Aristoph. *Eccl.* 620; in N. T. *the eye* of a needle, Matt. xix. 24.

Τρυφάω, f. ἦσω, (*τρυφή*), *to live in luxury or pleasure*, intrans. Ja. v. 5. Sept. and Class.

Τρυφή, ἡς, ἡ, (*τρύπτω*, to break,) *delicate living, luxury*, i. e. as breaking down the body, and enfeebling both body and mind, Lu. vii. 25, *οἱ ἐν-τρυφῇ ὑπάρχοντες*. 2 Pet. ii. 13. Sept. & Class.

Τρώγω, f. ἔσμαι, aor. *ἔτραγον*, (*τρώω* & τρύω,) *to eat*, prop. *to crunch*, as fruits, nuts, raw beans, &c. Hdot. ii. 37, & 92; hence *τρογάλια* and *τροκτά*, = *fruits*, such as nuts, almonds, and the like, set on as a *dessert*. In N. T. gener. equiv. to *ἔσθιω*, absol. Matt. xxiv. 38, *τρώγοντες καὶ πίνοντες*, 'eating and drinking,' i. e. feasting, revelling. Dem. 402, 21, *τρώγειν καὶ πίνειν ἡσυχῇ*. Foll. by acc. *ἄρτον*, John xiii. 18, *ὁ τρώγων*, designating 'a familiar friend,' the communion of domestic hospitality being always accounted a pledge of friendship. See Eur. *Hec.* 793. **FIG.** John vi. 58; with *σάρκα*, ver. 54, 56, 57.

Τυγχάνω. (f. *τύξομαι*, aor. 2. *ἔτυχον*, perf. *τετύχηκα* as well as *τέτευχα* & *τέτυχα*), prop. *to hit, strike, reach* a mark or object, said espec. of a weapon; fig. *to fall in with, meet* casually, of pers.: hence in N. T. I. **TRANS.** *to attain unto*, = *to obtain, gain, receive*, foll. by gen. Lu. xx. 35, *τοῦ αἰῶνος ἐκεῖνον τυχεῖν*. Acts xxiv. 3, *πολλῆς εὐχρηστίας τυγχ.* xxvi. 22, xxvii. 3, 2 Tim. ii. 10, *ἵνα σωτηρίας τύχ.* Heb. xi. 35. viii. 6, *τ. λειτουργίας*, and oft. in Class.—II. **INTRANS.** *to fall out, to happen, chance*: 1) *εἰ τύχοι*, impers. *if it so happen, or it may be*, equiv. to *perhaps, perhaps*, 1 Cor. xiv. 10. xv. 37, here = *for example*, and sometimes in Class. 2) part. *τυχῶν, οὔσα, ὄν*: as adj. *happening, meeting* any where and at all times, equiv. to *ordinary, casual, common*, hence *οὐ τυχῶν, extraordinary, uncommon*, Acts xix. 11, *δυνάμεις οὐ τὰς τυχοῦσας ποιοῖαι*. θ. *Θαῖς*, xxviii. 2, and Class.; neut. *τυχόν*, adv. *it*

may be, equiv. to perchance, perhaps, 1 Cor. xvi. 6, πρὸς ὑμᾶς τυχόν παραμηνῶ, also in Class. 3) before the partic. of another verb, τυγχάνω is used adverbially; as in Engl. 'to happen to be, to chance to be,' before a partic., espec. with ὦν; which in later writers, however, is not unfrequently omitted, particularly before a predicate, Lu. x. 30, ἀφίεντες (αὐτῶν) ἡμιθανῆ τυγχάνοντα, 'leaving him as if were half-dead,' and so oft. in Class.

Τυμπανίζω, f. ἴσω, from τύμπανον, a drum, tabret, timbrel, (τύπανον, τύπτω), & also a drumming, i. e. a beating-post, (as we say, chopping-post,) on which criminals were bound to be beaten to death, 2 Macc. vi. 19, 28, comp. ver. 30. Hence τυμπανίζω, to beat the drum; in N. T. to beat or drum to death. Pass. Heb. xi. 35, ἄλλοι δὲ ἐτυμπανίσθησαν. Luc. Jur. Trag. 19, ἀνασκοποῦσθαι δὲ, καὶ τυμπανίζομένους, and elsewhere in Class. See more in my note in loc.

Τύπος, ου, ὁ, (τύπτω,) a type, lit. 'any thing produced through the agency of strokes;' hence it denotes I. prop. 'any thing struck off,' by a stamp, and gener. a mark, print, impression, John xx. 25, bis, τὸν τύπον τῶν ἡλῶν. Athen. xiii. p. 585, C, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. —II. from the adjunct, the delineation of any thing by stamp, i. e. figure, form, e. g. 1) prop. of an image, statue, Acts vii. 43, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῦς. Hlian. v. 5, 11, τὸν τύπον τοῦ Θεοῦ. 2) fig. form, manner, e. g. of the contents of a letter, Acts xxiii. 25. 3 Macc. iii. 30, ὁ τῆς ἐπιστολῆς τύπος: and so Artemid. ii. 45, 70. iii. 34, τύπος γραμμάτων: of a doctrine, Rom. vi. 17. Jambl. Vit. Pythag. chap. xvi. p. 58. chap. xxiii. p. 89, τὸν τύπον τῆς διδασκαλίας. 3) fig. of a person, a type, as bearing the form and figure of another, Rom. v. 14, ὅς ἐστι τύπος τοῦ μέλλοντος. —III. gener. prototype, pattern: 1) prop. of a pattern or model after which any thing is to be made, Acts vii. 44, ποιῆσαι αὐτὴν κατὰ τὸν τύπον κ.τ.λ. Heb. viii. 5. 2) fig. an exemplar, example, pattern, to be imitated, followed, Phil. iii. 17, συμμιμηταὶ μου γίνεσθε—καθὼς ἔχετε τύπον ἡμᾶς. 1 Th. i. 7, al. Hence an example, for admonition, warning, 1 Cor. x. 6, 11.

Τύπτω, f. ψω, to beat, to strike, smite, prop. with repeated strokes, trans. I. PROP. and gener. 1) in enmity, with a staff, club, the fiat, &c. with acc. of pers. Matt. xxiv. 49, τύπτει τοὺς συνδούλους. Lu. vi. 29. xii. 45, et al. sepe. Sept. and Class. 2) in grief, Lu. xxiii. 48, τύπτουτες ἑαυτῶν τὰ στήθη. xviii. 13, ἐτυπτεν (ἑαυτὸν) εἰς τὸ στήθος. Jos. Ant. vii. 10, 5, τυκτόμενος τὰ στήρα.

3) fig. from the Hebr. to smite, = to punish, to inflict evil, to afflict with disease or calamity, said only of God, Acts xxiii. 3, τύπτει σε μέλλει ὁ Θεός. Sept. 2 Sam. xxiv. 17. Ez. vii. 9. 2 Macc. iii. 39.—II. FIG. to strike against, = to offend, wound, e. g. the conscience of any one, τὴν συνείδησιν, 1 Cor. viii. 12. Sept. 1 Sam. i. 8. Prov. xxvi. 22; but there rather of the mind, by perturbation, as also in Hdot. iii. 64, init.: in Hom. II. xix. 125, of grief.

Τυρβάζω, f. ἄσω, (τύρβη, Latin turba,) to make turbid, stir up, τὸν πηλόν, Aristoph. Vesp. 257. In N. T. fig. to disturb in mind, trouble, make anxious, pass. or mid. Lu. x. 41, μεριμνᾶς καὶ τυρβάζει περὶ πολλὰ. Aristoph. Pax 1006, sq. Athen. p. 336.

Τυφλός, ἡ, ὄν, adj. supposed to be derived from τύφω, to smoke, q. d. 'cui oculi sunt suffusi.' an idea, however, rather suited to denote that dimness of sight, called gutta serena, or suffusio, which is the forerunner of a cataract, than blindness itself, or the state of one to whom 'the sun is dark.' The word is rather, I apprehend, for στύφελος, from στύφω, to stuff and stop up, or close (as our blind from the A.-S. Blinnan, to stop up). So Strabo speaks of a τυφλὸς ποταμός, a river stopped up at its mouth by bogs, &c. And the Greeks said τυφλὸς τοίχος, as we do 'a blind wall;' in N. T. 1) prop. blind, Matt. ix. 27, 28. xi. 5. Sept. and Class. 2) in fig. sense, ignorant, stupid, dull of apprehension, Matt. xv. 14, ὁδοῦγοὶ εἰσι τυφλοὶ τυφλῶν. xxiii. 16, 17, 19, 24, 26. Lu. iv. 18, al. Sept. and Class. as Lucian Vitar. Auct. τυφλὸς γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν.

Τυφλόω, f. ἴσω, (τυφλός,) to blind, make blind, trans. In N. T. only fig. with acc. John xii. 40, τοὺς ὀφθαλμοῦς. 1 John ii. 11. 2 Cor. iv. 4, τὰ νοήματα. So Sept. Is. xlii. 19. Plato Phædo 48, τὴν ψυχὴν τυφλωθεῖην.

Τυφύω, f. ἴσω, (τύφος, prop. smoke, vapour, & fig. conceit, pride, fr. τύφω,) to smoke, surround with smoke, Julian, Cæsares, τυφούμεθα ὑπὸ τοῦ καπνοῦ. Fig. to make conceited or proud, to inflate, Philo Leg. ad Cai. p. 1015, ὁ δὲ Γάιος ἑαυτὸν ἐξετύφωσεν. In N. T. only pass. to be conceited, proud, arrogant, 1 Tim. iii. 6, ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέση. vi. 4. 2 Tim. iii. 4. Jos. and Class.

Τύφω, f. θύψω, lit. to make a smoke or fume, (καπνὸν τύφειν, Hdot. iv. 196,) also to smoke, to surround or fill with smoke, as καπνῶ τύφειν τὴν πόλιν, Aristoph. Vesp. 457; sometimes to set on fire, so as to burn with a smouldering flame, as if ready to go out. In this sense, however, the term

rarely occurs except in the pass. to be set on fire, so as to burn with a smouldering flame. Aristot. Met. ii. ὥστε τῆς γῆς—οἶον τυφῆσθαι καὶ θυμιάσθαι. fig. Charit. vi. 3, ἠσθάνετο τυφομένου τοῦ πυρός ἔτι. Plut. Syll. 6, ὁ συμμαχικός πόλεμος, πάλαι τυφόμενος, ἐπὶ τὴν πόλιν ἀναλάμψας. Hence we may perceive the force of the word in Matt. xii. 20, λῖνον τυφόμενον οὐ σβέσει, lit. 'he will not quench a smouldering wick, or taper;' in which we have implied an affirmative of the contrary assertion, q. d. 'He will strengthen wavering faith, and rekindle nearly extinct piety.'

Τυφωνικός, ἡ, ὄν, adj. (τυφών, typhon, whirlwind,) *typhonic*, i. e. like a typhon or whirlwind, *violent, tempestuous*, e. gr. ἀνεμος, Acts xxvii. 14.

Τυχών, see Τυγχάνω, II. 2.

Υ.

Υακίνθινος, η, ον, adj. (υάκινθος,) *hyacinthine*, having the colour of the hyacinth, Rev. ix. 17. Sept. and Class.

Υάκινθος, ου, ὁ, ἡ, a *hyacinth*, prop. a flower of a deep purple or a reddish blue, but in N. T. a *gem* of like colour, Rev. xxi. 20.

Υάλινος, η, ον, adj. (ύαλος,) *of glass, glassy, transparent*, Rev. iv. 6, ἑτάλασσα υάλινη. xv. 2.

Υαλος, ου, ἡ, (ύω,) prop. 'any thing transparent like water,' e. gr. any transparent stone or gem, as *rock-salt*, Hdot. iii. 24; or *crystal*, Sept. and Class. In N. T. *glass*, Rev. xxi. 18, 21, and Class.

Υβρίζω, f. ἴσω, (ύβρις,) prop. and gener. to act with insolence, wantonness or violence, intrans. or foll. by acc. with αἰς τινα: in N. T. with acc. expr. or impl. to act insolently to or towards any one, i. e. to treat with insolence or injustice, = to injure, abuse, Matt. xxii. 6, ύβρισαν καὶ ἀπέκτιναν sc. αὐτοῦς. Lu. xi. 45. xviii. 32. Acts xiv. 5. 1 Th. ii. 2. Sept. and Class.

Υβρις, εως, ἡ, *pride, arrogance*, in Class. gener. (e. gr. Thuc. i. 38) considered as an affection or disposition of mind; and so Sept. Is. ix. 9, ἐφ' ύβρει καὶ ύψηλῆ καρδία λέγοντες. Prov. xvi. 19. xxix. 23. Jos. Ant. vi. 4, 4. In N. T. as drawn forth in external acts, *insolence, contumely, injurious treatment*: 1) 2 Cor. xii. 10, ἐν ύβρισιν, in contumelies. Sept. & Class. 2) meton. *injury, damage*, in person or property, i. e. as arising fr. the insolence or violence of any one, and fig. from the violence of the sea, tempests, &c. Acts xxvii. 10, 31. Pind. Pyth. i. 140, ναυσίστανον ύβριν

ιδών. Jos. Ant. iii. 6, 4, τὴν ἀπὸ τῶν ὄμβρων ύβριν, 'injury from rain.'

Υβριστής, ου, ὁ, (ύβρίζω,) *one insolent, contumelious or injurious*, Rom. i. 30, ύβριστὰς, ύπερηφάνους. 1 Tim. i. 13. Sept. Is. xvi. 6, and Class. e. gr. Παλαφ. i. 8, ύβρισται καὶ ύπερήφανοι.

Υγιαίνω, f. ανῶ, (ύγιης,) to be sound, healthy, well, intrans. 1) prop. Lu. v. 31, οἱ ύγιαίνοντες, 'those who are well.' vii. 10. 3 John 2. Also to be safe and sound, Lu. xv. 27. Sept. Gen. xxix. 6. xliii. 27, 28, and Class. 2) fig. e. gr. of persons, ύγιαίνειν τῇ πίστει or ἐν τῇ πίστει, 'to be sound in the faith,' i. e. 'pure in respect to Christian doctrine,' and dispositions suitable thereto, as *love, patience, &c.* Tit. i. 13. ii. 2. Pol. xxviii. 15, 12. Of doctrine, διδασκαλία ύγιαίνουσα, λόγος ύγιαίνων, *sound teaching, sound doctrine*, i. e. 'pure, uncorrupted,' 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9. ii. 1. So Philo de Abr. p. 32, 29, τοὺς ύγιαίνοντας λόγους. Plut. de Aud. Poët. 4, ύγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθεῖς.

Υγιής, εος ους, ὁ, ἡ, adj. (acc. ύγιῆ for ύγια.) *sound, healthy, well*, in good health: 1) prop. of the body or its parts, Matt. xii. 13. xv. 31, βλέποντας κυλλοὺς ύγιεῖς. John v. 6. Acts iv. 10: so ποιεῖν τινα ύγιῆ, to make sound, to heal, equiv. to ύγιαρίζειν, John v. 11. ύγιῆ, ver. 15. Apocr. Jos. and Class. 2) fig. λόγον ύγιῆ, *sound doctrine*, pure, uncorrupted, Tit. ii. 8; so Artem. υγια τὸν λόγον. Anthol. Gr. iv. 85, λόγος οὐχ ύγιῆς. See more in my note.

Υγρός, ἀ, ὄν, adj. (ύω, ύδωρ,) prop. *watery, wet, moist*; in N. T. said of a tree or plant, *sappy*, i. e. *fresh, green*, opp. to ξηρός, Lu. xxiii. 31. Sept. and Class.

Υδρία, ας, ἡ, (ύδωρ,) a *water-pot*, a large vessel of stone in which water was kept standing, John ii. 6, 7; also a vessel for drawing and carrying water, a *bucket, pail*, in the East often of stone or earthenware, John iv. 28. Sept. and Class.

Υδροποτίω, f. ήσω, (ύδροπότης, fr. ύδωρ, πίνω,) prop. to drink water, also, as we say, 'to be a water-drinker,' intrans. 1 Tim. v. 23, and Class.

Υδρωπικός, ἡ, ὄν, adj. (ύδρωψ, dropsy, fr. ύδωρ,) *dropsical*, Lu. xiv. 2, and Class.

Υδωρ, ύδατος, τὸ, (ύω,) *water*, plur. τὰ ύδατα, the waters: I. PROP. Matt. xxvii. 44, λαβὼν ύδωρ ἀπενίψατο κ.τ.λ. Mk. ix. 41. Lu. vii. 44. John ii. 7. As the instrument of baptism, Matt. iii. 11. Mk. i. 8. Lu. iii. 16. John i. 26. Acts i. 5, al. Sept. and Class. In various connexions, e. gr. ύδωρ ζῶν, *living*, i. e. *running, water*; πηγαι ύδάτων, see in Πηγῆ

1. Of medicinal waters, John v. 3, sq. Of flowing waters, as a river, Matt. iii. 16. Mk. i. 10. Sept. and Class.; or a lake, e. gr. of Tiberias, Matt. viii. 32. xiv. 28, 29. Lu. viii. 24, 25, al. Sept. and Class. Of a watery fluid found in the pericardium, John xix. 34.—II. FIG. as an emblem of spiritual refreshment, denoting the *enlivening*, refreshing, & comforting influences of the Holy Spirit, whether in His ordinary operations on the hearts of believers, John iv. 10, 14, (comp. vi. 35,) ὕδωρ ζῶν, or including His miraculous gifts, John vii. 38. Rev. xxi. 6. xxii. 17, also vii. 17.

Υετός, οὐ, ὁ, (ὕω,) rain, Acts xiv. 17, ἡμῖν ὑετοὺς δίδους, rains, i. e. seasons of rain, Heb. vi. 7. Ja. v. 18. Rev. xi. 6, and Class. Ja. v. 7, ὑετὸν πρώϊμον καὶ ὄψιμον. Sept.

Υιοθεσία, ας, ἡ, (υἱός, & θετός, τίθημι.) prop. and lit. 'the placing with one, i. e. taking, as a son,' adoption; in N. T. fig. of adoption, used of the state of those whom God, through Christ, adopts as his sons, and thus makes heirs of the promised salvation; e. gr. of the true Israel, the spiritual descendants of Abraham, Rom. ix. 4, comp. ver. 6, 7. Espec. of Christians, elsewhere called υἱοὶ τοῦ Θεοῦ, as Rom. viii. 14. Gal. iii. 26. Rom. viii. 15, πνεῦμα υιοθεσίας. ver. 23. Gal. iv. 5, al.

Υἱός, οὐ, ὁ, a son: A) GENER. I. prop. a son, 1) strictly spoken only of man, Matt. i. 21, τέξεται υἱόν. ver. 25. vii. 9. Mk. vi. 3. ix. 17, oft.; of an adopted son, Acts vii. 21. Heb. xi. 24. 2) by Heb. of the young of animals, Matt. xxi. 5.—II. by Heb. in a wider sense, son, = a descendant: 1) sing. Matt. i. 1, Ἰησοῦ Χριστοῦ, υἱοῦ Δαυὶδ, υἱοῦ Ἀβραάμ. ver. 20. ix. 27. xii. 23. xv. 22. Lu. xix. 9, oft. 2) plur. Matt. xxvii. 9. Lu. i. 16, οἱ υἱοὶ Ἰσραὴλ. Acts vii. 16. Heb. vii. 5. Gal. iii. 7, υἱοὶ Ἀβραάμ, 'posterity.' 3) υἱὸς ἀνθρώπου, = man. See ἀνθρώπος IV.—III. fig. and from the Heb. of 'one who is the object of parental love and care,' or who renders filial love and reverence to another, e. gr. a disciple, Heb. ii. 10. xii. 5. 1 Pet. v. 13. So of the followers of the Pharisees, &c. Matt. xii. 27.—IV. by Heb. with gen. the son of any thing means one connected with, partaking of, or exposed to that thing, and is often put for an adj.; e. g. foll. by gen. of place, condition, or connexion, as οἱ υἱοὶ τοῦ νυμφῶνος, 'the bride-men,' Matt. ix. 15. viii. 12, οἱ υἱοὶ τῆς βασιλείας, 'the subjects to whom its privileges belong, true citizens:' in xiii. 38, opp. to οἱ υἱοὶ τοῦ πονηροῦ, 'the subjects, or followers of Satan,' &c. xiii. 38; and so υἱὰ διαβόλου, Acts xiii. 10. Foll. by genit. of quality, e. gr. υἱοὶ βροντῆς, Mk. ii. 17. Lu. x. 6, υἱὸς εὐφροσύνης, 'friendly.'

1 Th. v. 5, υἱοὶ ἡμέρας, i. e. endowed with true knowledge. Acts iv. 36, υἱὸς παρακλήσεως, see in Παράκλησις 3. John xii. 36, οἱ υἱοὶ τοῦ φωτός, Lu. xvi. 8. 1 Th. v. 5, opp. to οἱ υἱοὶ τοῦ αἰῶνος τούτου, 'the sons of this world,' 'devoted to this world,' Lu. xvi. 8. xx. 34. οἱ υἱοὶ τῆς ἀπειθείας, = οἱ ἀπειθεῖς, Eph. ii. 2. v. 6. Col. iii. 6. Comp. Sept. υἱὸς ἀνομίας, Ps. lxxxix. 22. Foll. by genit. of that in which one partakes, &c. Lu. xx. 36, υἱοὶ τῆς ἀναστάσεως. Acts iii. 25, υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης. ὁ υἱὸς τῆς ἀπωλείας, 'devoted to destruction,' John xvii. 12. 2 Thess. ii. 3. υἱὸς γέινης, 'deserving of everlasting punishment,' Matt. xxiii. 15. Comp. Sept. υἱὸς θανάτου, 1 Sam. xx. 31. B) SPEC. υἱὸς τοῦ Θεοῦ, υἱοὶ τοῦ Θεοῦ, 'son of God,' 'sons of God,' Spoken I. of one who derives his human nature directly from God, and not by ordinary generation; e. gr. of Adam, impl. Lu. iii. 38.—II. of those whom God loves as a father. So gener. of the pious worshippers of God, the righteous. 1) gener. Mk. xv. 39, ἀληθῶς ὁ ἄνθρ. οὗτος υἱὸς ἦν Θεοῦ. Matt. v. 9. So of one who is like God, Matt. v. 45. Lu. xx. 36. vi. 35, υἱοὶ τοῦ Ὑψίστου. Sept. & Apocr. 2) spec. of the Israelites, Rom. ix. 26. 2 Cor. vi. 18, and Sept. 3) of Christians, Rom. viii. 14, 19. Gal. iii. 26. Heb. xii. 6, sq. Rev. xxi. 7.—III. of Jesus Christ, as ὁ Υἱὸς τοῦ Θεοῦ, 'the Son of God,' so styled in respect to his miraculous conception; also Υἱὸς τοῦ Ὑψίστου, 'Son of the Most High,' Lu. i. 32, 35, comp. Mk. v. 7. Lu. viii. 28; and simply ὁ Υἱός, 'the Son,' κατ' ἐξοχήν. 1) in the Jewish sense, as 'the Messiah, the Anointed,' ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; joined with ὁ Χριστός in explanation, Matt. xvi. 16. xxvi. 63. Mk. xiv. 61. John i. 50. vi. 69; so too Matt. ii. 15. iv. 3. viii. 29. xix. 33. xxvii. 40, 43, al. 2) in the Gospel sense, said of 'the Messiah, the Saviour,' so called as proceeding forth from God, and one with God, GOD-MAN. See John x. 33—36. Matt. xi. 27. John i. 14, 18. Heb. i. 5, sq. iii. 6, and the various passages of my Greek Test., where a full explanation is given of the phrase Υἱὸς τοῦ Θεοῦ, Υἱὸς ἀνθρώπου, and the other phrases formed by υἱὸς with a genit. in the N. T.

Υλῆ, ης, ἡ, (from the Celtic ul, a wood, which probably came from the Sanscrit,) a wood, forest; in N. T. wood, i. e. fire-wood, fuel, Ja. iii. 5. Ecclus. xxviii. 10. Jos. Ant. vi. 3, l. Xen. H. i. 1, 25.

Υμεῖς, pl. see in Σὺ.

Υμέτερος, α, ον, poss. pron. (ὕμεῖς,) your. 1) prop. 'that which belongs or pertains to you,' John vii. 6, ὁ καιρὸς ὁ

ὄμ. viii. 17. Lu. vi. 20. xvi. 12. Acts xxvii. 34. Rom. xi. 31. 2) 'that which proceeds FROM you,' of which ye are the source, cause, occasion; John xv. 20, και τὸν ὑμέτερον (λόγον) τηρήσουσι. 1 Cor. xv. 31. 2 Cor. viii. 8, and Class.

Ἕμνείω, f. ἦσω, (ὕμνος,) *to hymn*, i. e. 1) prop. with acc. *to sing hymns* to any one, *to praise him in song*, e. gr. τὸν Θεόν, Acts xvi. 25. Heb. ii. 12; and so Sept. Jos. and Class. 2) intrans. *to sing a hymn or hymns, to sing praise*, absol. Matt. xxvi. 30, και ὑμνήσαντες ἐξήλθον. Mk. xiv. 26. Sept. oft., not Class.

Ἕμνος, ου, ὁ, (ὕω, ὑδω, *to sing*), prop. *a hymn, song of praise*; in Class. sometimes of men, but usually of the gods or demigods. Its primary sense was 'something sung,' a song or poem, as Hes. Op. & D. 659. Hom. Od. viii. 429; in N. T. a song of praise to GOD, Eph. v. 19, ψαλμοῖτε και ὕμνοις και ᾠδαῖς πνευμ. Col. iii. 16. Sept. Ia. xlii. 10. 2 Chr. vii. 6.

Ἕπάγω, f. ἀξω, (ὕπό, ἄγω,) TRANS. prop. *to lead or bring under*, as horses under the yoke, or men under subjection; also *to lead or bring away any one under*, i. e. from under any thing, Hom. Il. xi. 163, Ἕκτορα δ' ἐκ βελίων ὕπαγε Ζεύς. In N. T. and later usage, INTRANS. or with εἰαυτὸν impl. *to go away, prop. under cover*. 1) prop. *to go away or depart, withdraw oneself*. Absol. of persons, Mk. vi. 31, οἱ ἐρχόμενοι και οἱ ὑπάγοντες. ver. 33. John xviii. 8. Fig. of persons withdrawing themselves from a teacher or party, John vi. 67. xii. 11. Imperat. ὕπαγε, 'go thy way, depart,' as a form of dismissal; q. d. 'Go thy way,' Matt. viii. 13, 32. xx. 14. Mk. vii. 29. x. 52. Lu. x. 3. So ὕπαγε εἰς εἰρήνην, Mk. v. 34; ἐν εἰρήμῃ, Ja. ii. 16. As expressing aversion, 'Get thee hence, begone,' ὕπαγε, Σαταναῖ, Matt. iv. 10; elsewh. ὕπαγε ὀπίσω μου, Matt. xvi. 23, et al. Fig. Rev. xiii. 10, εἰς αἰχμαλωσίαν. xvii. 8, 11, εἰς ἀπώλειαν. Foll. by πρὸς, with acc. John vii. 33. xiii. 3, et al.; with πρὸς τὸν Πατέρα, xiv. 28. In a like sense with ποῦ, *whither*, John viii. 14, al.; ὅπου, viii. 21, al. Fig. *to depart this life, to die*, Matt. xxvi. 24. Mk. xiv. 21, ὁ Υἱὸς τοῦ ἀνθρ. ὑπάγει, and Class. Arr. Epict. iii. 16, 10, μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε. 2) gener. *to go, go away to a place*, &c. εἰς τὴν πόλιν or κώμην, Matt. xxvi. 18. Mk. xi. 2, al. Foll. by μετὰ τιος, Matt. v. 41, al.; with ποῦ, 1 John ii. 11. ὅπου, Rev. xiv. 4; with inf. final, John xxi. 3, ὑπάγω ἀλειθεῖν. Absol. John iv. 16. ix. 7.

Ἕπακοῆ, ἦς, ἡ, (ὕπακούω,) prop. *a hearing attentively, a listening*, Sept. 2 Sam. xxii. 36; in N. T. *obedience*, Rom. i. 5, εἰς ὕπακοὴν πίστεως, 'obedience which

springs from faith.' v. 19, et al. oft. Foll. by gen. of object, 2 Cor. x. 5, τὴν ὕπακοὴν τοῦ Χριστοῦ, i. e. *to or towards Christ*. 1 Pet. i. 22, τῇ ὕπ. τῆς ἀληθείας.

Ἕπακούω, f. οὔσω, (ὕπό, ἀκούω,) *to hear*, prop. with the idea of 'turning under,' or down, the ear, in the position of listening, or attending to any thing said, in order to answer, = *to listen*; in N. T. 1) prop. of a door-keeper, who listens, in order to reply to the knock or call of any one from without, absol. Acts xii. 13, κρούσαντος δὲ αὐτοῦ—προσηλθε παιδίσκη ὕπακούσαι. Xen. Conv. i. 11, and elsewh. in Class. 2) FIG. *to listen to any one, to obey*, with dat. expr. or impl.; with dat. of pers. Matt. viii. 27. Mk. iv. 41, ὁ ἄνεμος και ἡ θάλα. ὑπακούουσιν αὐτῷ. i. 27, al.; dat. impl. Heb. xi. 8. With dat. of thing, Acts vi. 7, ὑπήκουον τῇ πίστει, denoting the complete subjection of the mind and understanding, as to the credenda of religion. Rom. vi. 12, 16. x. 16. 2 Th. i. 8. iii. 14. Sept. and Class.

Ἕπανδρος, ου, ὁ, ἡ, adj. (ὕπό, ἀνήρ,) lit. 'one who is engaged to obedience and fidelity to a husband,' married, Rom. vii. 2. Sept. Eccles. ix. 9. Plut. Pelopid. 9. Pol. x. 26, 3. Artem. i. 78.

Ἕπαντάω, f. ἦσω, (ὕπό, ἀντάω, ἔ. ἀντι,) *to come opposite to any one, encounter, meet*, with dat. of pers. Matt. viii. 28, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι. Lu. viii. 27. Jos. and Class.

Ἕπάντησις, εως, ἡ, (ὕπαντάω,) *a meeting or encounter*, Sept. and Jos.; in N. T. only in the phrase εἰς ὑπάντησιν, for inf. ὑπαντᾶν, *to meet*; John xii. 13, ἐξήλθον εἰς ὑπάντ. αὐτῷ. Sept. & Jos.

Ἕπαρξις, εως, ἡ, (ὕπαρχω,) prop. *the being, existence of any thing or person*; in N. T. *the being or belonging to any one, possession, and meton. a possession, or property*. Acts ii. 45, τὰς ὑπάρξεις ἐπίπρασκον. Heb. x. 34. Sept. and lat. Class. as Dion. Hal. and Polyb. for τὰ ὑπάρχοντα.

Ἕπάρχω, f. ξω, (ὕπό, ἀρχω,) *to begin*, prop. gradually or imperceptibly, *to begin doing or being; to begin to be, to come into existence, arise*; hence gener. and in N. T. *TO EXIST, BE EXTANT, present, at hand*. I gener. & absol. Acts xix. 40, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κ.τ.λ. xxvii. 21. xxviii. 18. 1 Cor. xi. 18. With dat. of pers. *to be present to any one*, implying possession, property, Acts iii. 6, ἀργυρίου και χρυσίου οὐχ ὑπ. μοι. iv. 37, ὑπάρχοντος αὐτῷ ἀγροῦ. 2 Pet. i. 8; hence partic. τὰ ὑπάρχοντα, subst. *things present, at hand to any one, equiv. to possessions, property, goods, substance*, with dat. of pers. Lu. viii. 3. Acts iv. 32; with gen. of pers. Matt. xix. 21, πᾶλῆσόν σου τὰ ὑπάρ-

χοντα. xxiv. 47, al.—II. simply TO BE, = εἶμι, as logical copula connecting the subject and predicate, comp. εἶμι II. 1) with a *subst.* as predicate, Lu. viii. 41, αὐτὸς ἀρχὸν τῆς συναγωγῆς ὑπῆρχε. xxiii. 50. Acts ii. 30. iv. 34, al. 2) with an *adj.* as predic. Lu. ix. 48. xi. 13, εἰ οὖν ὑμεῖς ποιῆτε ὑπάρχοντες. xvi. 14. Acts iii. 2. iv. 34, al. 3) with a *partic. of another verb* as predic.; so with *part. perf. pass.* as *adj.* Acts xix. 36; as forming a *periphr.* for a finite tense of the same verb, viii. 16, μόνον βεβαπτισμένοι ὑπῆρχον. 4) with an *adv.* as predic. Acts xvii. 27, τὸν Θεὸν—οὐ μακρὰν—ὑπάρχοντα. 5) with a *prep.* and its case as predicate; ἐν, where ὑπάρχει implies a being, remaining, living in any state or place, Lu. vii. 25, οἱ ἐν τρυφῇ ὑπάρχοντες. xvi. 23. Acts v. 4. Phil. ii. 6, al.; πρὸς with gen. Acts xxvii. 34.

Υπείκω, f. ξω, (ὑπό, εἶκω,) lit. to shrink under superior force, give way, yield to any person; in N. T. to submit to any one in authority, obey; Heb. xiii. 17, ὑπ. τοῖς ἡγουμένοις, and so oft. in Class. as Xen. Cyr. viii. i. 33, ὑ. τοῖς ἀμείνοσι.

Υπεναντίος, α, ον, adj. (ὑπό, ἐναντίος,) opposed, contrary, adverse, prop. with the idea of craft and guile. Comp. Virg. Æn. ii. 390, 'dolus, an virtus, quis in hoste requirat?' With dat. Col. ii. 14, ὁ ἦν ὑπεναντίον ἡμῖν, and so in Class. Subst. οἱ ὑπεναντίοι, opposers, adversaries, Heb. x. 27. Sept. and Class.

Υπέρ, prep. gov. the gen. and acc. with the prim. signif. OVER, Lat. *super*, Germ. *über*. A) with the GENIT. prop. of place where; in N. T. only fig. I. over, equiv. to *for, in behalf of, for the sake of, in the sense of protection, care.* 1) gener. John xvii. 19, ὑπὲρ αὐτῶν ἐγὼ ἀγαθίζω ἐμᾶντων. Acts xxi. 26. 2 Cor. xiii. 8, al. Espec. after verbs, or other words, implying prayer for any one, with gen. of pers., δέισθαι ὑπὲρ τινος, Acts viii. 24; εἰχεσθαι, James v. 16; προσεύχεσθαι, Matt. v. 44; so δέξθαι ὑπὲρ τινος, Rom. x. 1. Eph. vi. 19; προσευχῆ, Acts xii. 5; gener. 1 Tim. ii. 1, 2; after verbs implying speaking, pleading, intercession for any one, Acts xxvi. 1, ὑπὲρ σαυτοῦ λέγειν. Rom. viii. 26, 27. Heb. ix. 24; after verbs and nouns implying zeal, care, effort for any pers. or thing, 1 Cor. xii. 25. 2 Cor. vii. 7. Phil. iv. 10; also εἶναι ὑπὲρ τινος, prop. to be over any one, i. e. for protection, to take his part, Mk. ix. 40. Rom. viii. 31. Often after verbs or other words which imply the suffering of evil or death for, in behalf of any one, with gen. of pers., ἀνάθεμα εἶναι ὑπὲρ τινος, Rom. ix. 3; ἀπολείεσθαι, John xviii. 14, al.—II. equiv. to *for* causal, in the sense because of, on account of, implying the ground,

motive, or occasion of an action, John xi. 4, ὑπὲρ τῆς δόξης τοῦ Θεοῦ. 'for the glory of God.' Acts v. 41. ix. 16. Rom. xv. 8. 1 Cor. xv. 3, 29. 2 Cor. i. 6. xii. 10, 19. Heb. v. 1; so after δοξάζειν, Rom. xv. 9; εὐχαρισταῖν, i. 8. 1 Cor. x. 30. Once, by virtue of, Phil. ii. 13, ὁ ἐνεργῶν ἐν ἡμῖν—ὑπὲρ τῆς εὐδοκίας.—III. over, after verbs of speaking, &c., equiv. to *upon, about, concerning*, Rom. ix. 27, 'Ἡσαΐας κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. iv. 6. 2 Cor. v. 12. vii. 4. viii. 23. xii. 8. Hence it comes to mean as to, in respect to, 2 Cor. i. 7, ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. 1 Cor. xii. 1. Phil. i. 7. 2 Th. ii. 1. B) with the ACCUS., prop. of place *whither*, implying motion or direction over or above a place; in N. T. only fig. over, above. I. implying superiority in rank or worth, Matt. x. 24, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον. Eph. i. 22. Phil. ii. 9. Philem. 16.—II. implying excess beyond a certain measure, and spoken comparatively, equiv. to *beyond, more than.* 1) gener. and simply, Matt. x. 37, ὁ φιλοῦν πατέρα ἢ μητέρα ὑπὲρ ἐμέ. Acts xxvi. 13. 2 Cor. i. 8, ὑπὲρ δύναμιν. 1 Cor. iv. 6, al. 2) after comparatives; e. gr. after an *adj.* in the compar. degree, Lu. xvi. 8. Heb. iv. 12; with a verb, 2 Cor. xii. 13; without case, and standing as an adv., = *more, much*, xi. 23, ὑπὲρ ἐγώ. NOTE. In Comp. ὑπὲρ implies, 1. motion or rest over, above, beyond a place, as ὑπεραίρω, ὑπερβαίνω, ὑπερέχω; 2. protection, aid, for, in behalf of, as ὑπερευτυχάνω; 3. excess, or surpassing, over, above, more than, as ὑπερβάλλω, ὑπερεκτείνω.

Υπεραίρω, fut. αῶν, prop. to lift up over or above any thing; in N. T. only mid. ὑπεραίρομαι, fig. to lift up one's self over or above any person, become arrogant, insolent, absol. 2 Cor. xii. 7, ἵνα μὴ ὑπεραίρομαι, ἰδόθη κ.τ.λ. So Lucian, Amor. 54, ὅσοι τὴν φιλοσοφίας ὄφρον ὑπὲρ αὐτοῦ τοῦ κροτάφου ὑπερήρηκασιν. 2 Macc. v. 23; foll. by ἐπί τινα, 2 Th. ii. 4, 'exalting himself over,' and 'opposing himself to or against.'

Υπέρακμος, ου, ὁ, ἡ, adj. (ὑπὲρ, ἀκμή,) beyond the flower of life, 1 Cor. vii. 36.

Υπεράνω, adv. intens. over above, high above; of place, with gen. Eph. iv. 10, ὑπεράνω πάντων τῶν οὐρανῶν: absol. Heb. ix. 5. Sept. Fig. of rank, dignity, with gen. Eph. i. 21, ὑπεράνω πάσης ἀρχῆς. Sept. Deut. xxvi. 19. xxviii. 1.

Υπεραυξάνω, f. ξήσω, intens. prop. to overgrow, increase immoderately; in N. T. to increase exceedingly, in a good sense, fig. and intrans. 2 Th. i. 3, ὑπεραυξάνει ἡ πίστις ὑμῶν.

Υπερβαίνω, f. βήσομαι, intrans. to go or pass over; fig. to overgo, overpass

certain limits, as of law, justice, good faith, &c. *transgress*; in N. T. fig. and absol. *to go too far*, i. e. beyond right, 1 Th. iv. 6, τὸ μὴ ὑπερβαίνειν, sc. τὸ δίκαιον, supplied in Diog. Laërt. viii. 18, ὑπ. τὸ ἴσον καὶ τὸ δίκαιον.

Ἵπερβαλλόντως, adv. (ὑπερβαλ-λων.) *exceedingly, above measure*, 2 Cor. xi. 23. Sept. and Class.

Ἵπερβάλλω, f. βαλῶ, prop. *to throw or cast over beyond* a certain limit, = *to pass over*; also *to throw any thing beyond or farther than another, to surpass* in throwing a weapon, hence gener. *to surpass, excel* any one in any thing, Jos. Ant. ii. 2, 1, πλουτῶ τε γὰρ ὑπερβαλλε-τούς ἐπιχωρίους. Xen. H. G. vii. 3, 6. In N. T. only partic. pres. ὑπερβάλλον, *surpassing, exceeding, super-eminent*, 2 Cor. iii. 10, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. ix. 14, διὰ τὴν ὑπ. χάριν τοῦ Θεοῦ, al.

Ἵπερβολή, ἦς, ἡ, (ὑπερβάλλω,) prop. *a throwing, casting, or shooting beyond*, Soph. Œd. T. 1196, καθ' ὑπερβολὴν τοξεύσας. In N. T. fig. (from that sense of ὑπερβάλλω by which it means *to excel*,) *super-eminence, excellence*, 2 Cor. iv. 7, ἡ ὑπ. τῆς δυνάμεως, 'the exceeding great power committed to me.' xii. 7, ἡ ὑπ. τῶν ἀποκαλύψεων. Pol. iii. 99, 4, ὑπ. προθυμίας. With a prep. in an adverbial sense: καθ' ὑπερβολήν, equiv. *to exceedingly, super-eminently*, Rom. vii. 13. 2 Cor. i. 8. iv. 17. Gal. i. 13. Also, *par excellence*, 1 Cor. xii. 31, καὶ ἔτι καθ' ὑπερβολήν ὀδόν, 'a far better way.' (Lucian Luct. 12. Pol. iii. 92, 10. Diod. Sic. xvii. 47.) εἰς ὑπερβολήν, *exceedingly*: so Ælian V. H. iv. 20. xii. 1, εἰς ὑπερβολὴν τιμᾶν: hence intens. by Hebr. καθ' ὑπερβολήν εἰς ὑπερβολήν, lit. *exceeding exceedingly*, 'in the highest possible degree,' 2 Cor. iv. 17.

Ἵπερεῖδον, (εἶδω,) aor. 2. *to overlook, to see or look out over* any thing, as τὴν θάλασσαν, Hdot. vii. 36. In N. T. fig. *to overlook, disregard*, = 'to bear with, not to punish,' with acc. Acts xvii. 30, χρόνους τῆς ἀγνοίας ὑπερεῖδων ὁ Θεός. Sept. Lev. xx. 4, ἐὰν ὑπερεῖδωσιν οἱ αὐτ. τοῖς ὀφθ. lit. *overlook, fail to punish*, Jos. Ant. ii. 6, 8, and ix. 9, 2.

Ἵπερέκεινα, adv. (ὑπέρ, ἐκεῖνος,) prop. 'beyond those;' hence *beyond, over beyond*, with art. τὰ ὑπερέκεινα ὑμῶν, 'the parts beyond you,' 2 Cor. x. 16.

Ἵπερεκπερισσοῦ, adv. (ὑπέρ ἐκ περισσοῦ,) lit. *over-superabundantly*, above all measure, Eph. iii. 20, ὑπέρ π. ποιῆσαι ὑπερεκπερισσοῦ ἢν αὐτοῦμεθα. 1 Th. iii. 10. v. 13. Sept. Dan. iii. 23.

Ἵπερεκτείνω, f. εἰνώ, *to stretch out overmuch*, beyond measure, fig. with acc.

of pers. 2 Cor. x. 14, οὐχ ὑπερεκτείνωμεν ἑαυτοὺς, 'we stretch not ourselves out too far,' i. e. do not go beyond our measure, ver. 13. So Luc. Eunuch. 2, κερραγότες καὶ ὑπερεκτείνόμενοι, Schol. ὑπερφιλονεκούντες.

Ἵπερεκχύνομαι, pass. (ἐκχέω, ἐκχύνω,) *to be poured out over the brim*, as of a vessel, *to run over, overflow*, absol. Lu. vi. 38, μέτρον ὑπερεκχυνόμενον. See my note. Sept. Joel ii. 24. Artem. ii. 27.

Ἵπερευτυχάνω, f. τεύξομαι, *to intercede for* any one, in his behalf; foll. by ὑπέρ τινος, Rom. viii. 26.

Ἵπερέχω, f. ζω, trans. *to hold any thing over*, e. g. the fire, Hom. Il. ii. 246; also *over any person, for protection to him, τὴν χειρὰ τιμι or τινος*, Hom. Il. iv. 249. Jos. Ant. vi. 2, 2. Pol. xv. 31, 11. Intrans. prop. *to hold oneself over*, = *to be over, be prominent, jut out over or beyond*, Sept. and Class. In N. T. fig. *to hold oneself above*, = *to be superior, to surpass, excel*, intrans. 1) gener. prop. with gen. of pers. also with dat. of manner, Phil. ii. 3, ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, & Class.: foll. by acc. Phil. iv. 7, ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, 'surpasses all comprehension,' and so in Class. Part. τὸ ὑπερέχον, as subat. *excellence, super-eminence*, equiv. *to ὑπεροχή*, Phil. iii. 8, διὰ τὸ ὑπ. τῆς γνώσεως Χρ. 'I. 2) in rank, part. ὑπερέχων, *superior, higher*, Rom. xiii. 1, ἐξουσιας ὑπερέχουσας. 1 Pet. ii. 13, and Class.

Ἵπερηφανία, ας, ἡ, (ὑπερήφανος,) in Class. *arrogance, pride*, 'a contempt of all others but oneself,' as Theophr. defines it, Eth. Ch. 24; in N. T., from the Heb., *arrogance*, 'contempt of God,' with the accessory idea of impiety, Mk. vii. 22, and Sept.

Ἵπερήφανος, ου, ὁ, ἡ, adj. (ὑπέρ, φαίνω,) prop. *appearing over, conspicuous above* other persons or things, and fig. *conspicuous, distinguished*, as οικίας τῶν πολλῶν ὑπερηφανωτέρας, Dem. 175, 10; usually of persons, implying censure, *arrogant, haughty, proud*, Æl. V. H. xii. 63. Diod. Sic. iv. 13. Xen. Mem. i. 2, 25. In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness, Luke i. 51, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν. Rom. i. 30. Ja. iv. 6.

Ἵπερλίαν, adv. prop. *over-much*, also *very exceedingly, super-eminently*; with art. ὁ ὑπερλίαν, adj. *the most eminent, chiefest*, τῶν ὑπερλίαν ἀποστόλων, 2 Cor. xi. 5. xii. 11.

Ἵπερνικάω, f. ἦσω, lit. *to more than conquer*, absol. Rom. viii. 37, ὑπερνικῶμεν. Leo Tact. xiv. 25, νικᾷ καὶ μὴ

ὑπερφυῶς. Socr. Hist. Eccl. iii. 21, νικᾶν καλόν, ὑπερφυῶν δὲ ἐπιφθονοῦν.

ὑπερογκος, ου, ὁ, ἡ, adj. prop. & lit. *over-swollen, much swollen*; in N. T. fig. *over-swelling, boastful*, with the idea of insolent pride, impiety; of words, 2 Pet. ii. 18, ὑπερογκα γὰρ ματαιότητος φθιγγόμενοι. Jude 16, τὸ στόμα αὐτῶν λαλεῖ ὑπερογκα. Sept. Ex. xviii. 23, 26. Dan. xi. 36. Comp. ὑπερογκοῦν φρόνημα, Plut. Lucull. 21. ὑπ. λέξις, vi. 21.

ὑπεροχή, ἡς, ἡ, (ὑπερέχω,) prop. a *prominence, eminence*, as the summit of a hill, or a mountain; in N. T. fig. *prominence, eminence*: 1) of station, authority, power, 1 Tim. ii. 2, βασιλείων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, and Class. 2) gener. of things, equiv. to *superiority, excellence*, 1 Cor. ii. 1, καθ' ὑπεροχὴν λόγον, and Class.

ὑπερπερισσεύω, f. εἶσω, to *superabound over, be much more*, in a compar. sense, absol. Rom. v. 20, οὐ δὲ ἐπλεόνασεν ἡ ἀμαρτία, ὑπερπερίσσευσεν ἡ χάρις, comp. ver. 15. Without compar. pass. to be made to *superabound over-much*, i. e. to *superabound greatly*, in any thing, 2 Cor. vii. 4, ὑπερπ. τῇ χαρᾷ.

ὑπερπερισσῶς, adv. *over-superabundantly, very exceedingly*, Mk. vii. 37, ὑπερπ. ἐξεπλήσσοντο.

ὑπερπλεονάζω, f. ἄσω, to *superabound*, 'be exceedingly abundant,' intrans. 1 Tim. i. 14.

ὑπερυψώω, f. ὠσω, intens. prop. to *make high above, raise high aloft*; in N. T. only fig. to *highly exalt*, sc. over all, with acc. Phil. ii. 9, ὁ Θεὸς αὐτὸν ὑπερύψωσε. Sept. pass. Ps. xcvi. 9.

ὑπερφρονέω, f. ἦσω, (ὑπερφρονῶν, over-thinking, high-thinking, fr. φρῆν,) to *think overmuch of oneself, be high-minded, proud, arrogant, intrans.* Rom. xii. 3, μὴ ὑπερφ. παρ' ὃ δαὶ φρονεῖν. Jos. Ant. i. 11, 1, οἱ Σοδομίται πλοῦτοι—ὑπερφρονοῦντες. Pol. vi. 18, 7.

ὑπερῶος, α, ου, adj. (ὑπερ & ῶος, as πατρῶος from πατήρ,) prop. *over, upper*, e. g. of a chamber, Plut. Pelop. 35, Σάλαμος ὑπ. Philo de Vit. Mos. ii. ἀκίματα ἐπίπεδα καὶ ὑπερῶα, i. e. in the ark. Oftener and in N. T. neut. τὸ ὑπερῶον, as *upper chamber*, usually at the top of a house, i. e. a sort of *guest-chamber* not in common use, where the Hebrews sometimes received company and held feasts, and at others retired for prayer and meditation; in N. T. Acts i. 13, εἰς τὸ ὑπ. οὗ ἦσαν καταμίνοντες. ix. 37, 39. xx. 8. Jos. Vit. § 30, ἐπὶ τὸ ὑπερῶον ἀναβάς: so Hom. Il. ii. 514, ὑπερῶϊον εἰσαναβάσσα, and oft. in Odys.

ὑπέχω, f. ὑφέξω, (ἔχω,) prop. to

hold under any thing, as the hand, Hom. Il. vii. 188; fig. to *hold out under*, i. e. towards or before any one, as λόγον, εὐθύνας, 'to render account,' Pol. xviii. 35, 3. Plut. J. Cæs. 33, δίκην τιμῆ, 'to render satisfaction, to make atonement.' Soph. Œd. T. 552. Hence in N. T. gener. δίκην ὑπέχειν, 'to pay or suffer punishment;' Jude 7, πόλεις—πυρὸς αἰωνίου δίκην ὑπέχουσαι. Xen. Mem. ii. 1, 8, τούτου δίκην ὑπέχειν.

ὑπήκοος, ου, ὁ, ἡ, adj. (ὑπακούω,) prop. *listening, or hearkening*, and fig. *obedient*, with dat. Acts vii. 39, ὃ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι. 2 Cor. ii. 9, εἰς πάντα: absol. Phil. ii. 8. oft. occ. in Class.

ὑπηρετίω, f. ἦσω, (ὑπηρετής,) prop. 'to do the service of an ὑπηρετής.' Hence gener. to *act for any one, to minister, serve, to subservise, be subservient*, with dat. Acts xiii. 36, Δαυὶδ μὲν γὰρ ἰδία γενεᾷ ὑπηρετήσας, where see my note: xx. 34, ταῖς χρεῖαις μου—ὑπηρετήσαν αἱ χεῖρες αὐταί. xxiv. 23. Jos. & Class.

ὑπηρετής, ου, ὁ, (ὑπό, ἐρέτης, fr. ἐρίσσω,) prop. *an under-rouer, gener. a common sailor*, as distinguished from ἀναῦται, *seamen*, and οἱ ἐπιβάται, *mariners*: also a *minister, attendant*, who 'does service under the direction of any one;' in N. T. said 1) of those who wait on magistrates, and execute their decrees, a *lector, an officer*, like the modern *constable, beadle*, who carried into execution the sentence of the judge, Matt. v. 25, equiv. to πράκτωρ in Lu. xii. 58. So of the attendants or beadles of the Sanhedrim, Matt. xxvi. 58. John vii. 32, et al. and Class. 2) of the *attendant* in a synagogue, who had charge of the sacred books, handed the volume to the reader, and returned it to its place, Lu. iv. 20. 3) gener. a *minister, attendant, associate* in any work, John xviii. 36. Acts xiii. 5, εἶχον δὲ καὶ Ἰωάννην ὑπηρετήν. So of a *minister* of the word of God or of Christ, Lu. i. 2. Acts xxvi. 16, where see my note: 1 Cor. iv. 1. Wisd. vi. 4. Jos. Ant. iii. 1, 4, τὸν ὑπηρετήν Θεοῦ.

ὑπνος, ου, ὁ, prop. *sleep*, Matt. i. 24, & oft. Sept. and Class. Fig. of *spiritual sleep, torpor, sloth*, Rom. xiii. 11.

ὑπό, prep. governing the genit. and accus.; in the Gr. Class. also the dat.; with the prim. signif. *under*. I. with the GENIT., prop. of place whence, i. e. *from under* which any thing comes forth, Hom. Od. ix. 141, ῥέει κρήνη ὑπὸ σκίονι. Also of *loosing or freeing from under* any thing, Il. viii. 543, ἔκπυον μὲν λῦσαν ὑπὸ ζυγοῦ. Also of place where, *under which*, like ὑπὸ with dat. Plato, Leg. v. p. 728, A, ὅ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χροῦσθαι

Fig. after pass. and neut. verbs, to mark the subject or agent *from under* whose hand, power, agency, the action of the verb proceeds, in Engl. *from, by, through*: in this sense only is *ὑπό* with gen. found in N. T. 1) with pass. verbs, foll. by gen. of pers. Matt. i. 22, τὸ ρηθὲν ὑπὸ τοῦ Κυρ. ii. 16. iii. 6. iv. 1. v. 13. Mk. ii. 3. Lu. v. 15. viii. 14, ὑπὸ μεριμῶν συμπνιγόνται. xiv. 8. John x. 14. Acts iv. 36. xxiii. 27, *sæpiss.*; with gen. collect. Lu. xxi. 20. Acts xv. 3. 2 Cor. viii. 19; with gen. of thing, Matt. viii. 24, ὥστε τὸ πλοίου καλύπτεσθαι ὑπὸ τῶν κυμάτων. xiv. 24. Lu. vii. 24. Acts ii. 24. xxvii. 41. Rom. xii. 21. 2 Pet. i. 17. 2) with neuter verba having a passive force, e. gr. after γίνομαι and εἶναι, signifying *to be made or done*; γίνομαι, Lu. ix. 7, τὰ γινόμενα ὑπ' αὐτοῦ. xiii. 17. xxiii. 8. Acts xii. 5; εἶναι, xxiii. 30; impl. 2 Cor. ii. 6. In like manner after some trans. verba, where a pass. sense is implied, e. gr. λαμβάνειν τι ὑπὸ τιος, *to receive*, i. e. *to have given of or from any one*, = *to suffer*, 2 Cor. xi. 24. ὑπομένειν τι ὑπὸ τιος, Heb. xii. 3. ἀποκταίναι ὑπὸ τῶν θηρίων, = *to cause to be killed by beasts*; Rev. vi. 8.—II. with the ACCUSATIVE, prop. of place *WHITHER*, i. e. of motion or direction *under* a place; but also of place *WHERE*, i. e. of rest *under* a place: 1) prop. of place *WHITHER*, after verbs of motion or direction, *under, beneath*; τιθέναι λύχνον ὑπὸ τὸν μόδιον, Matt. v. 15. viii. 8. xxiii. 37, al. Fig. of what is brought *under* the power of any one; ὑπὸ τοῦ πόδας τιος, Rom. xvi. 20. vii. 14. Gal. iii. 22, 23. Ja. v. 12. 1 Pet. v. 6. 2) of place *WHERE*, after verbs implying a being or remaining *under* a place; with εἶναι, John i. 49, ὄντα ὑπὸ τῆν σκῆν. 1 Cor. x. 1. Fig. of what is *under* the power of any person or thing, gener. Matt. viii. 9. Gal. iii. 25. iv. 2; foll. by acc. of thing, implying state or condition *under* any thing, 1 Tim. vi. 1, ὑπὸ ζυγὸν δούλοι: so ὑπὸ νόμον, Rom. vi. 14, 15. iii. 9. Gal. iii. 10. iv. 3. 3) of time *WHEN, under*, i. e. *at, during*, Lat. *sub*, once, Acts v. 21, ὑπὸ τὸν ὄρθρον.—NOTE. In composition ὑπό implies 1) place, either motion or rest *under, beneath*, as ὑποβάλλω, ὑποδέω, ὑποπόδιον; 2) subjection, dependence, as ὑπανδρος, ὑποτάσσω; 3) succession, the being *behind, after*, as ὑπολείπω, ὑπομένω; 4) something done or happening *under-hand*, by stealth, or unperceived, without noise or notice, also a *little*, by degrees, as ὑπονοέω, ὑποπτίω.

Υποβάλλω, f. βαλῶ, *to cast or throw under*, e. gr. under foot, under a person; *to put under*, as a child to another mother, *to substitute*; in N. T. used of persons, to

thrust under, to suborn, put forward by collusion, trans. Acts vi. 11, see my note.

Υπογραμμός, οὐ, ὁ, (ὑπογράφω,) prop. *a writing-copy*; in N. T. fig. *a copy, pattern, example*, for imitation, 1 Pet. ii. 21, where see my note.

Υπόδειγμα, ατος, τό, (ὑποδείκνυμι,) prop. 'what is placed *under* any one's eyes, to be shown to him,' equiv. to *a pattern, example*: 1) gener. either for imitation, John xiii. 15, ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κ.τ.λ. Ja. v. 10; or for warning, Heb. iv. 11, ἐν τῷ αὐτῷ ὑποδ. τῆς ἀπειθείας. 2) Pet. ii. 6. 2) meton. *a copy, likeness*, taken from an original, Heb. viii. 5. ix. 23, τὰ ὑποδ. τῶν ἐν τοῖς οὐρ.

Υποδείκνυμι, f. δείξω, prop. *to show or point out* any thing, by placing it under one's view, and fig. *to give to understand, to signify, let be known*; gener. *to show, let see*; in N. T. fig. *to show* by words or example, *to teach, signify*, foll. by acc. and dat. with ὅτι, Acts xx. 35, πάντα ὑπέδειξα ὑμῖν, ὅτι κ.τ.λ.; by dat. of person with infin. Matt. iii. 7, al. Sept. & Class.

Υποδέχομαι, f. ξομαι, depon. mid. (δέχομαι,) *to take under*, i. e. *oneself*; hence gener. *to take or receive to oneself*, favourably, as σὺχος, Hes. Theog. 419. Usually, and in N. T. of guests, *to receive hospitably, to welcome, entertain*, with acc. Lu. x. 38, ὑπέδειξατο αὐτὸν εἰς τὸν οἶκον. xix. 6, ὑπέδειξατο αὐτὸν χαιρῶν. Acts xvii. 7. Ja. ii. 25. Jos. and Class.

Υποδέω, f. ἴσω, (δέω,) *to bind under*, as sandals under the feet, *to put on sandals, slippers, &c. to shoe*; in N. T. only mid. ὑποδέομαι, *to bind under or put on one's own sandals*; perf. *to have bound on one's sandals, &c.* = *to be shod*; so foll. by acc. σανδάλια Mk. vi. 9. Acts xii. 8, Foll. by acc. of part. Eph. vi. 15, ὑποδ. τοὺς πόδας, and Class.

Υπόδημα, ατος, τό, (ὑποδέω,) prop. 'what is bound under,' i. e. the foot, *a sandal*, a sole of wood or leather, bound on with thongs, equiv. to σανδάλιον, wh. see. Matt. x. 10. Lu. x. 4. xv. 22, ὑποδ. εἰς τοὺς πόδας. xxii. 35. Acts vii. 33, λῦσον τὸ ὑποδ. τῶν ποδῶν σου, and so in Class. Hence τὰ ὑποδ. τιος βαστᾶσαι, 'to bear the sandals of any one,' Matt. iii. 11; also λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων τιος, 'to unbind one's sandals,' Mk. i. 7. Lu. iii. 16. John i. 27. Acts xiii. 25, expressions implying inferiority, since this was usually done only by menials.

Υπόδικος, ου, ὁ, ἡ, adj. (ὑπό, δίκη,) prop. 'under process,' and sometimes by impl. 'under sentence,' equiv. to *condemned, also guilty*, Rom. iii. 19, ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ, 'guilty before, and consequently liable to

punishment from God.' So Dem. 518, 3, ὑπόδικος ἔστω τῷ παθόντι.

Ἵποζύγιον, ου, τὸ, (neut. of adj. ὑποζύγιος, 'under a yoke, yoked,' from ζυγός,) prop. a draught animal, beast of burden, gener. in N. T. spec. an ass, Matt. xxi. 5. 2 Pet. ii. 16. Sept. Ex. xxiii. 4, 5. Josh. vi. 21. Diod. Sic. xix. 20.

Ἵποζώνυμι, f. ζώσω, (ὑπό, ζώνυμι,) to *undergird*, i. e. of persons, to *gird* under the breast, ὑπό τοῦς μαστοῦς, 2 Macc. iii. 19. Ael. V. H. x. 22. In N. T. of a ship, to *undergird*, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts xxvii. 17.

Ἵποκάτω, adv. (κάτω,) prop. *underneath*, said of place, with gen. Mk. vi. 11. vii. 28, ὑποκάτω τῆς τραπέζης. John i. 51, ὑποκάτω τῆς σκῆς, al. Fig. ὑποτάσσιν ὑπόκ. τῶν ποδῶν τινοσ, Heb. ii. 8.

Ἵποκρίνομαι, depon. mid. (ὑπό, κρίνω,) prop. to *give judgment under* a cause or matter, to *give a judicial answer*; hence gener. to *give answer*, to *answer*, *reply*, gener. used by the earlier writers instead of the later and more usual ἀποκρίνομαι. Hence, in Attic usage, to *answer* upon the stage, to *play a part*, to *act*. Hence gener. and in N. T. to *play the hypocrite*, to *dissemble*, *feign*, with acc. and inf. Lu. xx. 20, ὑποκρ. εαυτοῦν δικαίους εἶναι. 2 Macc. vi. 21, 24. Jos. Vit. § 9.

Ἵπόκρισις, εως, ἡ, (ὑποκρίνομαι,) prop. an *answer* or *response*, e. gr. of an oracle, Hdot. i. 90, 116; but gener. *stage-playing*, *acting*; in N. T. fig. *hypocrisy*, *dissimulation*, Matt. xxiii. 28. Mk. xii. 15, ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκ. Lu. xii. 1, al. 2 Macc. vi. 25. Jos. Ant. ii. 6, 10, & Class.

Ἵποκριτής, ου, ὁ, (ὑποκρίνομαι,) prop. a *stage-player*, *actor*; in N. T. a *hypocrite*, *dissembler*, in respect to religion or piety, Matt. vi. 2, 5, 16, al. sæpe. Sept. but not in Class.

Ἵπολαμβάνω, f. λήψομαι, to *take under* any person or thing, i. e. to *take up* by placing oneself *underneath*, trans.; in N. T. 1) PROP. to *take* or *receive up*, with acc. Acts i. 9, νεφέλη ὑπέλαβεν αὐ. ἀπὸ τῶν ὀφθαλμῶν αὐ. Hdot. i. 24, τὸν δὲ (Ἀρίωνα) δαλφίνα λέγουσιν ὑπολαβόντα ἐξευεῖλαι ἐπὶ Ταίναρον. 2) FIG. to *take up* the discourse, to *continue it*; hence to *answer*, *reply*; absol. Lu. x. 30, ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. and Class. 3) fig. to *take up* in thought, to *suppose*, *think*; absol. Acts ii. 15, οὐ γὰρ, ὡς ὑμεῖς ὑπόλ. Lu. vii. 43. Sept. and Class.

Ἵπολείπω, f. ψω, (λείπω,) to *leave behind*, pass. to be *left behind*, to *remain*; Rom. xi. 8, κἀγὼ ὑπελείφθην μόνος. Sept. and Class.

Ἵπολήνιον, ου, τὸ, (λήνός,) the *under-vat* of a wine-press, into which the juice of the grapes flowed. Mk. xii. 1, and Sept. Is. xvi. 10.

Ἵπολιμπάνω, a lengthened form for ὑπολείπω, found only in the pres. and imperf. to *leave behind*, trans. 1 Pet. ii. 21. ὑπόλ. ὑπογραμμόν.

Ἵπομένω, f. ἐνώ, (μένω,) I. intrans. to *remain behind* after others are gone, Lu. ii. 43, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερ. Acts xvii. 14, ἐκαί. Jos. and Class.—II. trans. to *remain under* the approach of any person or thing, espec. a hostile attack, to *await*, *sustain*; hence in N. T. fig. to *bear up under*, to *be patient under*, *endure*, with acc. 1 Cor. xiii. 7, πάντα ὑπομένει. 2 Tim. ii. 10. Heb. x. 32. xii. 2, 7. Ja. i. 12. Absol. or neut. to *endure*, *hold out*, *persevere*, ὁ ὑπομείνας εἰς τέλος, Matt. x. 22. xxiv. 13, & oft. in Class.: so with dat. Rom. xii. 12, τῇ θλίψει ὑπομείνοντες. 2 Tim. ii. 12. Ja. v. 11. 1 Pet. ii. 20.

Ἵπομιμνήσκω, f. ὑπομνήσω, (μιμνήσκω,) to *recall to one's mind*, prop. privately, silently; also to *suggest to any one's mind*, i. q. gener. to *put in mind of*, to *remind*, *bring to remembrance*. 1) ACT. in various constructions; foll. by double acc. of pers. and thing, ὑπομνήσει ὑμᾶς πάντα, John xiv. 26. Thuc. vii. 64; by acc. of pers. with *περὶ τούτων*, 2 Pet. i. 12; by acc. of person with inf. Tit. iii. 1; with εἶτι, Jude 5, and Class.; by acc. of thing, e. gr. precepts, duties, ταῦτα ὑπομνήσκει, 2 Tim. ii. 14; also evil deeds, 3 John 10, ὑπομνήσω αὐτοῦ τὰ ἔργα, and Class. 2) MID. = to *call to mind*, *recollect*, *remember*, with gen. Lu. xxii. 61, ὑπεμνήσθη ὁ Π. τοῦ λόγου τοῦ Κυρίου, & Class.

Ἵπόμνησις, εως, ἡ, (ὑπομιμνήσκω,) a *putting in mind*, *reminding*, also *remembrance*. 1) trans. ἐν ὑπομνήσει, 'by putting in mind,' by way of remembrance, 2 Pet. i. 13. 2 Macc. vi. 16. Thuc. iv. 95. 2) intrans. *recollection*, *remembrance*, as in Jos. and Class. oft.: so ὑπόμνησιν λαμβάνειν, 'to take remembrance of,' = to remember, 2 Tim. i. 5.

Ἵπομονή, ἡς, ἡ, (ὑπομένω,) a *remaining behind*, an *awaiting*; in N. T. fig. a *bearing up under*, *patient endurance*, comp. ὑπομένω II. 1) prop. with gen. of thing borne, as evils, &c. 2 Cor. i. 6, ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων. Jos. and Class. 2) gener. *patience*, *perseverance*, *constancy* under suffering, in faith and duty, absol. Lu. viii. 15, καρποφοροῦσιν ἐν ὑπομονῇ. Rom. viii. 25, al. Diod. Sic. xi. 9, τὴν ἐν τοῖς κινδύνοις ὑπομονήν: foll. by gen. of that in or as to which one perseveres, Rom. ii. 7, καθ' ὑπομονὴν ἔργου ἀγαθοῦ. 1 Th. i. 3; by gen. of pers. Lu. xxi. 19, ἐν τῇ ὑπ. ὑμῶν κτήσασθαι

τὰς ψυχὰς ὑμῶν. 2 Th. i. 4. iii. 5. Rev. i. 9. iii. 10, τὸν λόγον τῆς ὑπομονῆς μου. Spec. *patience* as a quality of mind, the bearing of evils and sufferings with tranquil mind, Rom. v. 3, ἡ θλίψις ὑπομονὴν κατεργάζεται. ver. 4. xv. 4, 5, ὁ Θεὸς τῆς ὑπ. i. e. 'who bestows patience,' 1 Tim. vi. 11. Tit. ii. 2. Sept. Ezra x. 2.

Ἵπονοέω, f. ἦσω, (νοέω,) in Class. *to suspect, surmise*; in N. T. *to suppose, deem*, with acc. impl. Acts xxv. 18, ὡν (i. e. τοῦτον ἂ) ὑπενόουν ἐγώ: with acc. and inf. xiii. 25. xxvii. 27. Judith xv. 14. Plut. de Garrul. 14, οὐκ ὑπονοούτος, ἀλλ' εἰδότης ἐφαίνεται. Xen. Cyr. iii. 3, 20.

Ἵπονοία, as, ἡ, (ὑπονοέω,) *suspicion, surmise*, 1 Tim. vi. 4, ὑπ. πονηραί.

Ἵποπλέω, f. εὔσομαι, (πλέω,) *to sail under the lee or shelter of an island or shore*, with acc. depending on ὑπὸ in comp. Acts xxvii. 4, 7, ὑπεπλευσάμην τ. Κρ.

Ἵποπνέω, f. εὔσω, (πνέω,) *to blow gently, softly*, of the wind, Acts xxvii. 13.

Ἵποπόδιον, ου, τὸ, (ὑποπόδιος, fr. ὑπό, ποῦς,) *a footstool*, Ja. ii. 3, καθὼν οὐδὲ ὑπὸ τὸ ὑπ. μου: anthropop. of God, whose footstool is the earth, τὸ ὑπ. ἐστὶ τῶν ποδῶν αὐτοῦ, Matt. v. 35; for the phrase τιθέναι τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν τινός, Matt. xxii. 44, al.

Ἵπόστασις, εως, ἡ, (ὑπίστημι,) prop. 'what is set or placed under' any thing, *a foundation, substructure*; then of any thing which subsides, *sediment*; fig. *foundation, beginning, purpose begun, undertaking*; in N. T. 1) meton. *well-founded trust, firm expectation, confidence*; prop. 'foundation or ground of trust and confidence,' Heb. iii. 14, τὴν ἀρχὴν τῆς ὑπ. i. e. 'our first hope or confidence' in Christ, equiv. to τὴν πρώτην πίστιν, 1 Tim. v. 12: so Heb. xi. 1, ἐστὶ πίστις ἐλπίζομένων ὑπόστασις. 2 Cor. ix. 4, κατασχυνθῶμεν ἡμεῖς ἐν τῇ ὑπ. ταύτῃ: and so in Sept. 2) meton. of that *quality* which leads one to 'stand under,' endure, or undertake any thing, *firmness, boldness, confidence*, 2 Cor. xi. 17, ἐν ταύτῃ τῇ ὑπ. τῆς καυχήσεως: and so Jos. Ant. xviii. 1, 6. Pol. iv. 50, 10. vi. 55, 2, ὑπ. καὶ τόλμα. Diod. Sic. iv. 62, ἡ δὲ ἐν βασάνοις ὑπ. τῆς ψυχῆς. 3) fig. *hypostasis*, Lat. *substantia*, i. e. 'what really exists under any appearance,' *substance, reality, essential nature*, Heb. i. 3, χαρακτῆρ ἧς ὑπ. αὐτοῦ, scil. Θεοῦ, 'the express image or counterpart of God's essence or being,' i. q. of God himself; so xi. 1; and so Artem. iii. 14, φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μὴ, and elsewh. in later Class. Hence in 2 Cor. ix. 4, and xi. 17, some take it in the sense of *subject, matter, thing*, ἐν τῇ ὑποστάσει

ταύτῃ, 'in this matter,' equiv. to ἐν τῷ μέρει τούτῳ, ix. 3.

Ἵποστέλλω, f. εἰλῶ, (στέλλω,) prop. *to send or draw under or down*, e. gr. a sail, *to contract, furl*; in N. T. with εἰαυτὸν or mid. *to draw one's self back, draw in*, as we say; hence gener. *to shrink or draw back, withdraw one's self*, through fear, Gal. ii. 12, ὑπέστειλλον ἑαυτὸν: so Pol. i. 16, 10, ὑποστέλλας ἑαυτὸν ὑπὸ, κ.τ.λ. Heb. x. 38, εἰδὼν ὑποστέλλεται, where the sense is somewhat different. See my note. With acc. of thing, prop. *to draw back as to any thing, = to keep back, suppress* any thing from timidity, Acts xx. 20, οὐδὲν ὑπέστειλάμην τῶν συμφερόντων.

Ἵποστολή, ἦς, ἡ, (ὑποστέλλω,) *a shrinking or drawing back*, from timidity, Heb. x. 39. Jos. Ant. ii. 14, 12.

Ἵποστρέφω, f. ψω, *to turn behind, or back*, trans.; in N. T. intrans. or with εἰαυτὸν impl. *to turn back, return*; absol. Mk. xiv. 40, ὑποστρέψας εὔρεν αὐτοῦς. Lu. ii. 43. xvii. 18. Acts viii. 28, ἦν ὑποστρέφων.

Ἵποστρωνύω, f. στρώσω, *to strew underneath*, trans. Lu. xix. 36.

Ἵποταγή, ἦς, ἡ, (ὑποτάσσω,) prop. *subordination, hence subjection, submission*, 2 Cor. ix. 13. Gal. ii. 5, οὐδὲ πρὸς ὧραν εἰξάμεν τῇ ὑπ. 1 Tim. ii. 11. iii. 4.

Ἵποτάσσω, f. ξω, (τάσσω,) prop. *to range or put under, make subject*, trans. 1) act. *to subject*, and pass. *to be subjected, to be subject*, constr. with acc. and dat. expr. or impl. Rom. viii. 20, τῇ ματαιότητι ἡ κτίσις ὑπετάγη. 1 Cor. xiv. 32. Eph. i. 22. v. 24. 1 Pet. iii. 22, and oft. in Class. 2) mid. *to submit one's self, to be subject, obedient*, as used not of compulsory subjection, but of voluntary and dutiful obedience, as of children to parents, wives to husbands; also of subordination both military and civil. In N. T. with dat. Lu. ii. 51, ἦν ὑποτασσόμενος αὐτοῖς. x. 17. Rom. viii. 7. x. 8. xiii. 1, 5. 1 Cor. xvi. 16. Eph. v. 21, 22. Col. iii. 18. James iv. 7. 1 Pet. ii. 13, 18, al. Sept. and lat. Class.

Ἵποτιθῆμι, f. θήσω, prop. *to set or put under, to lay under*, as a prop. or support; in N. T. 1) with acc. ὑποτιθέναι τὸν τράχηλον, 'to lay down one's neck,' i. e. under the axe of the executioner, = to hazard one's life, Rom. xvi. 4. Ael. V. H. x. 16, ὑποθήσω τὴν κεφαλὴν. 2) mid. & fig. ὑποτιθεμαι, *to bring under the mind of any one, to suggest* for consideration, as a teacher, with acc. and dat. 1 Tim. iv. 6, ταῦτα ὑποτιθέμενος: so Plato, p. 9, τούτο ὑποθέμενος.

Ἵποτρέχω, aor. 2. ὑπέδραμον, prop.

to run under, as a tree for shelter; in N. T. of a ship, to run under the shelter of an island or coast, with acc. Acts xxvii. 16, *μησιον τι υποδραμούτας*: Themist. p. 152, τὰ μὲν υποδραμούσαι, τὰ δὲ περιδρο.

Υποτύπωσις, εως, ἡ, (υποτυπώω, 'to sketch out the form of any thing in outline,') a form, sketch, prop. such as is obtained by a stamp or impression in wax, and hence an exemplar, both prop. and fig. 2 Tim. i. 13, ὅπ. υγιαίνοντων λόγων: meton. a pattern, for imitation, 1 Tim. i. 16, πρὸς υποτύπωσιν.

Υποφέρω, aor. I. ὑπήνεγκα, prop. to bear up under a thing or person, to support, sustain; in N. T. fig. to bear up under, endure, with acc. πειρασμόν, 1 Cor. x. 13; διαγμοὺς, 2 Tim. iii. 11; λύπας, 1 Pet. ii. 19. Sept. and Class.

Υποχωρέω, f. ἴσω, (χωρέω,) to withdraw one's self under cover, give place to any one, Lu. ix. 10, ὑπαχώρησε κατ' ἰδίαν εἰς τόπον ἱερῶν; with ἐν, Lu. v. 16.

Υποπιάζω, f. ἄσω, (υπόπιον, the part under the eyes, the face, fr. ὑπό, ὄψ,) prop. to strike any one under the eyes, to beat the face black and blue; or fig. to bruise any one; gener. in N. T. to maltreat, said of the body, to subject to hardship, mortify, τὸ σώμα μου, 1 Cor. ix. 27: also to stun any one with prayers, to weary with entreaties, Lu. xviii. 5. Comp. Lat. obdundo.

Υς, ὄος, ὁ, ἡ, a swine, 2 Pet. ii. 22.

Υσσώπος, ου, ἡ, hyssop, a low plant or shrub, much used in the ritual purifications and sprinklings of the Hebrews; in N. T. of a stalk or stem of hyssop, John xix. 29. Also of a bunch of hyssop for sprinkling, Heb. ix. 19, ἐρίου κοκκίνου καὶ ὑσσώπου, in allusion to Lev. xiv. 4, al. Jos. Ant. ii. 14, 6, ὑσσώπου κόμας ἀναλαβόντες.

Υστερέω, f. ἴσω, (υστερος,) to be last, or after, behind, prop. in place, also in time; in N. T. fig. of dignity, condition, to be behind or inferior, to lack; in later usage also depon. pass. υστερούμαι. I. of dignity, &c. absol. to be the worse, 1 Cor. viii. 8, οὕτε ἐάν μὴ φάγωμεν υστερούμεθα. 2 Cor. xi. 5. xii. 11.—II. gener. to lack, fail, e. gr. 1) to fail of any thing, miss, with gen. expr. or impl. Rom. iii. 23, πάντες υστεροῦνται τῆς δόξης τοῦ Θεοῦ. Heb. iv. 1, and Class. 2) to be in want of, lack. Lu. xxii. 35, μή τινας υστερήσατε; Jos. Ant. xv. 6, 7, μηδὲ οἴνου μηδὲ ὕδατος υστερηθῆναι: with ἐν and dat. of that in which one is wanting, 1 Cor. i. 7. Ecclus. xi. 12; with acc. of thing as to which, Matt. xix. 20, τί ἐτι υστερῶ; 'what lack I yet?' Sept. τί ὑστερῶ ἔγω; Ps. xxxix. 5; absol. to be in want, suffer need, Lu. xv. 14. 2 Cor. xi. 8. Phil. iv.

12. Heb. xi. 37. Ecclus. xiii. 4. 3) intrans. of things, to fail, be wanting, absol. John ii. 3, ὑστερήσαντος οἴνου. So Diosc. v. 87, ὑστερούσης σποδοῦ: with dat. Mk. x. 21, ἐν σοὶ ὑστερεῖ. Sept. Neh. ix. 21.

Υστέρημα, ατος, τό, (υστερέω,) prim. 'that which is wanting,' and then by meton. want. 1) gener. with gen. of thing, Phil. ii. 30, τὸ ὑμῶν υστέρημα τῆς πρὸς με λειτουργίας, and so impl. 1 Cor. xvi. 17. Col. i. 24, τὰ ὑστ. τῶν ἐλείψεως τοῦ Χρ. 1 Th. iii. 10, and Sept. 2) absol. or with gen. of pers. want, need, poverty, Lu. xxi. 4. 2 Cor. viii. 13, 14. ix. 12.

Υστέρησις, εως, ἡ, (υστερέω,) the being in want, want, need, Mk. xii. 44. Phil. iv. 11, οὐχ ὄτι καθ' ὑστέρησιν λέγω.

Υστερος, α, ου, a defective comparative, latter, last, hindmost, e. gr. in place, Hom. II. v. 17; in N. T. only of time: I. gener. 1 Tim. iv. 1, ἐν ὑστέροις καιροῖς. Sept. and Class.—II. neut. υστερον as adv. 1) with gen. last, after, Matt. xxii. 27, & Lu. xx. 32, υστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Sept. & Class. 2) absol. at last, afterwards, Matt. iv. 2, υστερον ἐπεινάσε. xxi. 29, 32, 37. xxv. 11, al. Sept. and Class.

Υφαντός, ἡ, ὄν, adj. (υφαίνω,) woven, John xix. 23, χιτῶν ὑφαντός δι' ὄλον. Sept. Jos. and Class.

Υψηλός, ἡ, ὄν, adj. (ὑψι, ὕψος,) high, elevated, lofty: 1) PROP. as ὄρος ὑψηλόν, Matt. iv. 8. Mk. ix. 2, al. From the Heb. τὰ ὑψηλά, high places, the heights, put for 'the highest heavens,' Heb. i. 3. Sept. In a like sense, of Christ, comparat. ὑψηλότερος τῶν οὐρ. γεγόμενος, Heb. vii. 26, equiv. to διεληλυθὼς τοὺς οὐρανοὺς, iv. 14. Symbol. by Hebr. Acts xiii. 17, μετὰ βραχίονος ὑψηλοῦ, 'with a high (i. e. uplifted) arm,' as if to destroy the enemy. Comp. Sept. χεῖρ ὑψηλή, Ex. xiv. 8. 2) FIG. high, i. e. highly esteemed, Lu. xvi. 15, τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ. Rom. xii. 16, μὴ τὰ ὑψηλά φρονούντες, high things, pride, opp. to τὰ ταπεινά, humility. Comp. Lucian, Herm. 5, ὑψηλά φρονεῖν. So Sept. λαλεῖν ὑψηλά, 1 Sam. ii. 3.

Υψηλοφρονέω, f. ἴσω, (ὑψηλός, φρονέω,) to be high-minded, carry oneself haughtily, Rom. xi. 20. 1 Tim. vi. 17.

Υψιστος, η, ου, adj. (ὑψι, ὕψος,) highest, most elevated, loftiest: 1) prop. as ὑψιστον ὄρος, Hsian. iii. 3, 2; in N. T. only from the Heb. τὰ ὑψιστα, 'the highest heavens;' for there were supposed to be three; the aerial, the starry, and the highest, the abode of God and the angels. Matt. xxi. 9, Ὡσαννά ἐν τοῖς ὑψιστοῖς. Mk. xi. 10, al. So Sept. Job

xvi. 19. 2) fig. ὁ Ὑψιστος, *the Most High*, said with reference both to His exalted abode and supreme majesty, Mk. v. 7. Lu. i. 32, al. sæpe. Sept. and Class.

Ὑψος, *eos ovs, τὸ, (ὑψι,) height, elevation*: 1) prop. Eph. iii. 18, βάθος καὶ ὑψος. Rev. xxi. 16. From the Heb. *the height*, put for *Heaven, the highest heaven, the abode of God*; so ἐξ ὑψους, *from on high, from God*, Lu. i. 78; εἰς ὑψος, *to the place on high, to God*, Eph. iv. 8. Sept. 2) fig. *elevation, dignity*, Ja. i. 9. Sept. and Class.

Ὑψώω, *f. ὠσω, (ὑψος,) to heighten, i. e. to elevate, lift up*, trans. I. PROP. of the brazen serpent, and of Jesus on the cross, John iii. 14. viii. 28: hence Christ is further said ὑψωθῆναι ἐκ τῆς γῆς, in allusion to the death of the cross, xii. 32, 34; also τῇ δεξιᾷ τοῦ Θεοῦ ὑψωθείς, Acts ii. 33. v. 31. 1 Pet. iii. 22. Comp. Heb. i. 8. viii. 1. xii. 2.—II. FIG. *to elevate, exalt, i. e. 1) gener. 'to raise to a condition of prosperity, dignity, honour,' gener. out of a lowly state*, Lu. i. 52, καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσε ταπεινοὺς. Acts xiii. 17. Ja. iv. 10. 1 Pet. v. 6. Pass. ὑψωθήσεται, Matt. xxiii. 12. xi. 23. Sept. and Class. 2) reflex. ὑψοῦν ἑαυτὸν, *to exalt oneself, be proud*, Matt. xxiii. 12. Lu. xiv. 11. Sept.

Ὑψωμα, *ατος, τὸ, (ὑψος,) prop. 'something elevated,' i. e. a high place, height, elevation*, Rom. viii. 39, οὔτε ὑψωμα οὔτε βάθος, prob. put for *heaven, comp. ὑψος*. Fig. of a *proud adversary*, under the figure of a lofty tower or fortress built up by an enemy, 2 Cor. x. 5, πᾶν ὑψ. ἐπαϊρόμενον κατὰ τῆς γνώσεως τοῦ Θ.

Φ.

Φάγομαι, *ἔφαγον*, see in Ἐσθίω.

Φάγος, *ου, ὁ, (φαγῖν,) a glutton*, Matt. xi. 19, ἄνθρωπος φάγος. Lu. vii. 34.

Φαιλόνης, *ου, ὁ, by metath. for φαινόλης, Lat. pænula, a cloak or great-coat with a hood, used chiefly in travelling*, 2 Tim. iv. 13.

Φαίνω, *f. ανῶ, aor. 2. pass. ἐφάνην, (φάνω, φαίνω,) prop. to lighten, give light, illuminate*: I. INTRANS. *to give light, shine forth, as a luminary, absol.* Rev. i. 16, ὡς ὁ ἥλιος φαίνει. viii. 12. xxi. 23. 2 Pet. i. 19. Fig. of spiritual light and truth, John i. 5, τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. v. 35. 1 John ii. 8.—II. TRANS. *prop. to bring to light, to let appear, to show, in Class.; in N. T. only, pass. or mid. φαίνομαι, aor. 2. ἐφάνην, to come to light, appear, be or become visible*: i. strictly, *to shine forth, to shine*, Rev. xviii. 23, φῶς λύχμου οὐ μὴ φανῆ ἔν σοι ἔτι:

fig. Phil. ii. 15, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ.—II. gener. *to appear, be seen*, foll. by dat. of pers. expr. or impl. 1) of persons, Matt. i. 20, ἀγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. ii. 13. Mk. xvi. 9. Sept. & Class.; with a particip. or adj. as predicate in nom. Matt. vi. 16, ὅπως φαίνοι τοῖς ἀνθρ. νηστεύοντες. ver. 18. xxiii. 28. Absol. Lu. ix. 8. 1 Pet. iv. 18. 2) of things, τὰ ζιζάνια, Matt. xiii. 26; of an event, ix. 33; so φαινόμενα, 'things visible,' apparent to the senses, Heb. xi. 3; with a predicate, Matt. xxiii. 27. Rom. vii. 13, ἵνα φανῆ ἁμαρτία—κατεργαζομένη θάνατον. Espec. of things appearing in the sky, air, &c. φαινόμενα, Matt. ii. 7, τὸν χρόνον τοῦ φαινομένου ἀστέρως. xxiv. 27, 30. Ja. iv. 14, & Class.—III. fig. as referred to the mental eye, *to appear, seem*, foll. by dat. of pers. with predic. Mk. xiv. 64, τί ὑμῖν φαίνεται; and Class.; foll. by ἐνώπιόν τινος, Lu. xxiv. 11.

Φανερός, *ἄ, ὄν, adj. (φάνος, fr. φαίνω,) prop. apparent, visible, conspicuous, but usually and in N. T. apparent, manifest, known; e. gr. φανερόν εἶναι, 'to be manifest, known,' Acts iv. 16. Rom. i. 19. Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10. Apocr. φανερόν γίνεσθαι, 'to be or become apparent, manifest, well known,' Mk. vi. 14. Lu. viii. 17, al. and Class. φανερόν ποιεῖν τινα, 'to make one manifest, known,' to disclose, Matt. xii. 16. Mk. iii. 12. 2 Macc. xii. 41. Jos. Ant. iii. 4, 2. Neut. with prep. εἰς φανερόν ἐλθεῖν, 'to become manifest, known,' to be brought to light, Mk. iv. 22. Lu. viii. 17. ἐν τῷ φανερώ, *manifestly, openly*, Matt. vi. 4, 6, 18; also equiv. to *externally, outwardly*, Rom. ii. 28, and Class.*

Φανερόω, *f. ὠσω, (φανερός,) to make apparent, manifest, or known; to manifest, show openly*, trans. I. of THINGS, act. John ii. 11, ἐφανέρωσε τὴν δόξαν αὐτοῦ. John xvii. 6. Rom. i. 19. 1 Cor. iv. 5. 2 Cor. ii. 14. Col. iv. 4. Tit. i. 3. Pass. Mk. iv. 22. John iii. 21. Rom. iii. 21, al. sæpe.—II. of PERSONS, 1) reflex. with ἑαυτὸν, or mid. φανεροῦμαι, aor. 1. pass. ἐφανέρωθην, as mid. *to manifest oneself, to show oneself openly, appear*. Reflex. with dat. John vii. 4, φανέρωσον σεαυτὸν τῷ κόσμῳ, 'appear publicly'; mid. with ἔμπροσθέν τινος, 2 Cor. v. 10, τοὺς πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χρ. where φαν. is a forensic term signif. like Lat. comparere, 'to present oneself, appear at the bar for trial.' The term is also used espec. of those appearing from heaven or from the dead; reflex. with dat. John xxi. 1, ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κ.τ.λ. Mid. with dat. John xxi. 14.

1 John i. 2, al. *εωρ.* 1 John i. 2, και η ζωη εφανερωθη. ii. 28. iii. 2, 5, 8. 2) pass. *to be manifested, become or be made manifest, κηουσι,* with dat. John i. 31, *ζωα φανερωθη τω 'Ισρ.* 2 Cor. v. 11. *εις υμας,* xi. 6. Foll. by *οτι,* 2 Cor. iii. 3, al.

Φανερωσ, adv. (φανερως,) manifestly, openly, i. e. 'clearly, evidently,' Acts x. 3, εν οραματι φανερωσ: 'publicly,' Mk. i. 45, φανιρωσ εις πολιν εισελθειν: 'openly,' John vii. 10, ου φανερωσ, αλλ' ωσ εν κρυπτω.

Φανερωσις, εωσ, η, (φανερωσ,) manifestation, a making κηουσι, η φ. της αληθειας, 2 Cor. iv. 2. η φ. του Πνευματος, equiv. to 'revelation,' 1 Cor. xii. 7.

Φανωσ, ου, ο, (φαινω,) a light, e. gr. a torch, lantern, John xviii. 3, ερχεται μετα φανων και λαμπιδων. So Dion. Hal. xi. 40, εξετρεχον—φανουσ εχοντες και λαμπιδασ. See more in my note.

Φανταζω, f. σω, (φαινω,) to make appear or visible, to show, Callistr. Stat. 14, φανταζων την αισθησιμ. Pass. φανταζομαι, to appear, be visible, espec. of the appearances of the gods to men; so Diod. Sic. i. 12, τουσ θεουσ φανταζομινουσ τοισ ανθρωποισ εν ιερων ζωων μορφαισ: fig. Wisd. vi. 16; hence neut. part. το φανταζομενον, equiv. to το φαινόμενον, prop. the phenomenon, also the sight or spectacle, Heb. xii. 21, φοβερων ημ το φαινόμενον. Comp. Ex. xix. 16.

Φαντασια, ας, η, (φανταζομαι,) prop. an appearing, appearance, but more freq. and in N. T. that kind of appearance which consists in parade, show, or pomp, Acts xxv. 23, μετα πολλης φαντασιασ: so φαντασιασ ζυκα, Diod. Sic. xii. 33.

Φαντασμα, ατοσ, το, (φανταζομαι,) prop. a phantasm, 'an object presented to the sight,' or 'an image presented to the mind,' either awake or asleep, Wisd. xvii. 15. Jos. Bell. Jud. iii. 8, 3. In the former case there is generally an implied notion of something *illusiv*e or unreal; and hence the term came to be applied to denote an apparition, spectre, ghost, as Matt. xiv. 26. Mk. vi. 49; and so Jos. Ant. i. 20, 2, al. Artem. i. 2. For this the Class. writers use φασμα.

Φαραγγ, αγγωσ, η, (kindr. with φαρυγγ,) a ravine, a narrow and deep pass, or valley, between high rocks; Lu. iii. 5, πασα φαρ. πληρωθησεται. Sept. & Class.

Φαρμακεια, ας, η, (φαρμακευω, fr. φαρμακω, a medicine, also a magic potion,) prop. the preparing and giving of medicine, also the preparation of magical potions, philtres or charms, and hence oft., as in N. T., gener. magic art, sorcery, enchantment, Gal. v. 20. Rev. ix. 21. xviii. 23. Sept. and lat. Class.

Φαρμακευω, εωσ, ο, (φαρμακευω,) prop. a preparer of drugs, an apothecary, but gener. a preparer of drugs which operate by the force of charms, or incantation. So in N. T. a magician, sorcerer, enchanter, πορνοισ και φαρμακευσι, Rev. xxi. 8, in text. rec. Comp. Luc. Merc. cond. 40, μοιχων η φαρμακεια σε. Jos. Ant. ix. 6, 3, την μητερα αυτου φαρμακων και πορνην αποκαλεσαι.

Φαρμακωσ, ου, ο, η, (φαρμακω,) equiv. to φαρμακιδωσ, wh. see. In N. T. a magician, sorcerer, enchanter, Rev. xxi. 8, in later edd. xxii. 15. Sept. and Class.

Φασισ, εωσ, η, (φημι,) a speech, word, report, Acts xxi. 31, & Demosth. 793, 16.

Φασκω, imperf. εφασκω, defect. to say, to affirm, equiv. to φημι, foll. by inf. with acc. Acts xxiv. 9. xxv. 19. Rev. ii. 2; with nom. Rom. i. 22. Sept. and Class.

Φατην, ησ, η, (corrupted fr. φαγην, fr. φαγω, to eat; lit. an eating-place, as our manger; a crib, manger, Lu. ii. 7, 12, 16. xiii. 15, ου λυει—τον δονο απο της φ. Sept. Jos. and Class.

Φαυλωσ, ησ, ον, adj. bad, ill, worthless, physically, as food or garments, but gener. as in N. T. morally bad, evil, wicked; παν φ. πραγμα, Ja. iii. 16. φαυλα, 'evil deeds,' John iii. 20. v. 29, τα φ. πρασσειν, (so Lucian Herm. 82, φαυλον ουδεν ποιησουσιν.) Tit. ii. 8, φ. λεγειν, evil.

Φεγγωσ, εωσ, ουσ, το, (kindr. with φωσ,) light, brightness, shining, Matt. xxiv. 29. Mk. xiii. 24, η σεληνη ου δωσαι το φ. αυτης. Xen. Venat. v. 4. Conv. i. 9.

Φειδομαι, f. εισομαι, depon. mid. to be sparing of, foll. by gen., also to spare, e. gr. to abstain from using, to use sparingly; in N. T. 1) to spare, = to abstain from doing any thing, to forbear, absol. 2 Cor. xii. 6, φειδομαι δε, sc. του καθασθαι. Hadian. vii. 9, 22. Xen. H. G. vii. 1, 24. 2) to spare, to abstain from treating with severity, foll. by gen. Acts xx. 29, μη φειδομενοι του ποιμινου. Rom. viii. 32, ιδιου υλου ουκ εφεισατο. xi. 21. Dion. Hal. Ant. v. 10, των εμων ου φεισάμενοσ τεκνων.

Φειδομενωσ, adv. (from φειδομαι,) sparingly, frugally, 2 Cor. ix. 6. Plat. Alex. M. 25, φειδ. χρησθαι τοιτ παρ ουσι.

Φερω, (f. ολωσ, aor. I. ηνεγκα, aor. I. pass. ηνεχθην,) to bear, trans. I. PROP. to bear, as a burden or the like, also to bear up; in N. T. only fig. 1) to bear up under, to bear with, endure, e. gr. evils, with acc. Rom. ix. 22, θεωσ ηνεγκεν σκευη οργης. Heb. xii. 20. xiii. 13, τον ουνειδισμον αυτου φεροντες. So Sept. ουνειδισμον φ. Ex. xxxiv. 29, and elsewhere.

in Sept. and Class. 2) *to bear up* any thing, *to uphold*, = *have in charge, direct, govern*, with acc. Heb. i. 3, φέρων τε τὰ πάντα τῷ ῥήματι, κ.τ.λ. So Sept. Num. xi. 14. Deut. i. 9. Plut. Lucull. 6, Κίθηγον ἀνθούοντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν.—II. *to bear*, with the idea of motion, = *to bear ALONG* or *ABOUT*, *to carry*, Lu. xxiii. 26, τὸν σταυρὸν φέρειν ὀπίσθεν τοῦ Ἰησοῦ. Sept. and Class. Pass. φέρομαι, *to be borne along*, e. gr. as in a ship before the wind, *to be driven or drifted*, hurried along at the mercy of the waves: what is here said of the ship only, being, as often, applied fig. to the crew; Acts xxvii. 15, 17, ἐφερόμεθα. So Test. XII. Patr. p. 670, χειμαζόμενοι ἐπὶ τὸ πύλαγος ἐφερόμεθα. Hdut. iii. 10, ἐφέροντο κατὰ κύμα καὶ ἀνεμον. Alcæus in Mus. Crit. i. 423, ἄμμα δ'—ναὶ φορήμεθα σὺν μελαίῃα. Fig. *to be moved, incited*, 2 Pet. i. 21, ὑπὸ Πνεύματος ἁγίου φερόμενοι. Sept. Job xvii. 1, πνεύματι φερόμενος. The term is one often used of divine inspiration; hence prophets were called Θεοφόρητοι. Mid. φέρομαι, *to bear oneself along*, = *to move along, rush*, as a wind, Acts ii. 2, ὡσπερ φερομένης πνοῆς. The term in this use, and associated with βίαιος, &c. is frequent in Class. So in Ælian H. An. vii. 24, we have, ἐπειδὴν τὸ πνεῦμα βίαιον ἐκφέρηται. Fig. *to go ON*, *to advance*, in learning, ἐπὶ τὴν τελειότητα φερόμεθα, Heb. vi. 1.—III. *to bear*, with the idea of motion to a place, *to bear HITHER* or *THITHER*, *to bring*: 1) of things, foll. by acc. expr. or impl.; gener. Mk. vi. 28. Lu. xxiv. 1, φέρουσαι ἃ ἠτοίμασαν ἀρώματα. John xix. 39. Acts iv. 34, al. Pass. Matt. xiv. 11, al.; also with dat. of pers. τί τιμι, xiv. 11. Mk. xii. 15, φέρετέ μοι δηνάριον. John ii. 8. iv. 33: spoken of the finger or hand, *to reach hither*, John xx. 27, and Class. Fig. of a voice or declaration, pass. *to be borne, brought, to come, φωνῆς ἐνεχθείσης αὐτῷ*—ἐξ οὐρανοῦ, 2 Pet. i. 17, 18: of good brought to any one, bestowed on him, pass. with dat. 1 Pet. i. 13, ἐπὶ τὴν φερομένην ὑμῖν χάριν, and Class.; of accusations, charges, &c. *to bring forward, present*, with κατὰ τινος, John xviii. 29. Acts xxv. 7. 2 Pet. ii. 11, comp. Jude 9: of a doctrine, prophecy, *to announce, make known, τὴν διδαχὴν*, 2 John 10; προφητείας, 2 Pet. i. 21: of a fact or event, as reported or testified, in the sense of *to adduce, to show, prove*, pass. Heb. ix. 16, and Class. 2) of persons, with acc. *to bear, to bring*, e. gr. the sick, Mk. ii. 3, al.: foll. by dat. Matt. xvii. 17. Mk. vii. 32: spoken also of any motion to a place, not proceeding from the person himself, in the sense of *to bring, to lead*, with acc. and ἐπὶ, Mk. xv. 22, φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον,

John xxi. 18, ὄπον: so of beasts, Lu. xv. 23. Acts xiv. 13, and Sept. Fig. and absol. a way or gate is said *to lead* any whither, τὴν πύλιν τὴν φέρουσαν εἰς τὴν πόλιν, Acts xii. 10, and oft. in Class.—IV. *to bear*, as trees or fields their fruits, *to yield, καρπὸν*, Mk. iv. 8. John xii. 24. xv. 2, al. Jos. and Class.

Φεύγω, f. ξομαι, aor. 2. ἔφυγον, *to flee*, to betake oneself to flight, intrans. 1) PROP. and gener. Matt. viii. 33, οὐ δὲ βόσκοντες ἔφυγον. xxvi. 56, al. Sept. and Class. Of death, with ἀπὸ, Rev. ix. 6. Also of heaven and earth, &c. *to flee away*, vanish suddenly, with ἀπὸ, Rev. xvi. 20. xx. 11. 2) *to flee from, escape*, foll. by ἀπὸ, Matt. iii. 7, φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς. xxiii. 33; trans. with acc. Heb. xi. 34, ἔφυγον στόματα μαχαίρας, and Class. 3) fig. *to flee*, = *to avoid, shun*, foll. by ἀπὸ, 1 Cor. x. 14, φ. ἀπὸ τῆς εἰδωλολατρίας: so Eccles. xxi. 2, φ. ἀπὸ ἀμαρτίας: trans. with acc. 1 Cor. vi. 17, φ. τὴν πορνείαν. 1 Tim. vi. 11. 2 Tim. ii. 22; so Xen. Cyr. viii. 1, 31, τὰ αἰσχρὰ φυγεῖν.

Φήμη, ης, ἡ, Dor. φάμα, (φημι,) Lat. fama, report, rumour, common fame, Matt. ix. 26. Lu. iv. 14. Sept. and Class.

Φημι, enclitic and defective, imperf. ἔφην, (φάω obsol.) prop. 'to bring to light by speech,' gener. *to say, speak, utter*; the other tenses are supplied from εἶπον. I. gener. and usually followed by the express words, Matt. xxvi. 34, ἔφη αὐτῷ ὁ Ἰησοῦς, et al.: with acc. 1 Cor. x. 15, κρίνατε ὑμεῖς ὃ φημι. Hence as interposed in the middle of a clause quoted, like Engl. 'said I,' 'said he,' and Lat. inquam, Matt. xiv. 8, δός μοι, φησιν, ὡδε ἐπὶ πίνακι κ.τ.λ. Acts xxiii. 35. xxv. 5, 22, and Class.—II. as modified by the context. 1) before interrogations, *to ask, inquire*, Matt. xxvii. 23. Acts xvi. 30. xxi. 37. 2) before replies, *to answer, reply*, Matt. iv. 7. xiii. 29. John i. 23, & Class. 3) emphat. in the sense of *to affirm, assert*, Rom. iii. 8. 1 Cor. vii. 29, and Class.

Φθάνω, f. ἄσω, aor. 1. ἐφθασα, *to go or come before, be first*, in being or doing any thing: 1) prop. with acc. *to precede, anticipate*, 1 Th. iv. 15, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας; and so in Class. 2) gener. aor. 1. ἐφθασα, *to have come first, or already*, foll. by ἄχρῳ with gen. 2 Cor. x. 14, ἄχρῳ γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγ.: foll. by εἰς τι, fig. *to have already attained unto*, Rom. ix. 31. Phil. iii. 16; by ἐπὶ τινα, *to have already come to or upon* any one, Matt. xii. 28. 1 Th. ii. 16.

Φθαρτός, ἡ, ον, adj. (φθειρω,) corruptible, perishable, mortal, Rom. i. 23, φ. ἄνθρωπος: 1 Cor. ix. 25, φ. στίφανος:

xv. 53, where see my note. 1 Pet. i. 18, 23, and Class.

Φθέγγομαι, f. γζομαι, depon. mid. prop. *to emit a sound*, and usually a *shrill* sound; also *to sound*, as a trumpet, thunder, or the human voice; in N. T. *to break*, absol. Acts iv. 18. ὑποχύγιον ἀφώνων ἐν ἀνθρώπων φωνῇ φθεγξάμενον, 2 Pet. ii. 16; with acc. ὑπέρογκα, ver. 18.

Φθείρω, f. ἐρῶ, aor. 1. pass. ἐφθάρην, *to spoil, corrupt, destroy*, with acc. 1 Cor. iii. 17, εἰ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός. 2 Cor. vii. 2; mid. Jude 10. Sept. and Class. Fig., in a moral sense, *to corrupt, deprave*, with acc. 1 Cor. xv. 33, φθείρουσιν ἡθῆ χρηστὰ ὀμιλίας κακαί. 2 Cor. xi. 3. Eph. iv. 22. Rev. xix. 2, and Class.

Φθινοπωρινός, ἡ, ὄν, adj. (φθίνω, ὄπώρα,) *autumnal*, Jude 12, δένδρα φθιν. trees, as in autumn, stripped of their leaves.

Φθόγγος, οὐ, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. xiv. 7: poet. for *the voice*, Rom. x. 18. Sept. and Class.

Φθονέω, f. ἤσω, (φθόνος,) *to envy*, with dat. Gal. v. 26, and Class.

Φθόνος, οὐ, ὁ, envy, (fr. pret. mid. ἐφθονα, of the obsol. φθίνω, kindred with φθίω, 'to waste, or pine.' Thus φθόνος denotes 'that passion which inly pines at the sight of excellence or happiness.') Matt. xxvii. 18. Rom. i. 29, α.; φθόνοι, *envyings, ebullitions of envy*, Gal. v. 21. 1 Pet. ii. 1, and Plato oft.; elsewhere scarcely found in Class.

Φθορά, ἄς, ἡ, (φθείρω,) *a spoiling, corruption, destruction*: 1) *prop.* by death, *slaughter*, 2 Pet. ii. 12, ζῶα γεγενημένα εἰς ἄλωσιν καὶ φθοράν: also of mortality, mortal nature, Rom. vii. 21, ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. xv. 42, 50. Sept. and Class. Fig. of spiritual death, the ruin consequent on sin, *everlasting destruction*, Gal. vi. 8. Col. ii. 22. 2) *fig.* in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. i. 4, ἐν ἐπιθυμίᾳ φθορᾶς. ii. 12, ἐν τῇ φθ. αὐτῶν. Wisd. xiv. 25.

Φιάλη, ἡς, ἡ, *a bowl*, or deep dish, Rev. v. 8. xv. 7. xvi. 1. Sept. & Class.

Φιλάγαθος, οὐ, ὁ, ἡ, adj. (φίλος, ἀγαθός,) lit. '*loving good*,' *a lover of goodness, upright*, Tit. i. 8, and Class.

Φιλαδελφία, ἄς, ἡ, (φιλάδελφος,) *prop. brotherly love*, as in Class.; in N. T. only in the Christian sense, the *mutual love of Christian brethren*, Rom. xii. 10. 1 Th. iv. 9, where see my notes.

Φιλάδελφος, οὐ, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*; in N. T. only in the Christian sense, '*loving each other as Christian brethren*,' 1 Pet. iii. 8.

Φίλανδρος, οὐ, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband*, Tit. ii. 4, and Class.

Φιλανθρωπία, ἄς, ἡ, (φιλάνθρωπος,) *philanthropy, love of man*, equiv. to '*benevolence, humanity*,' Acts xxviii. 2. Tit. iii. 4, φ. τοῦ Σωτῆρος ἡμ. and Class.

Φιλανθρώπως, adv. (φιλάνθρωπος,) *humanely, kindly*, Acts xxvii. 3, and Class.

Φιλαργυρία, ἄς, ἡ, (φιλάργυρος,) *covetousness*, 1 Tim. vi. 10, and Class.

Φιλάργυρος, οὐ, ὁ, ἡ, adj. (φίλος, ἄργυρος,) *covetous*, Lu. xvi. 14. 2 Tim. iii. 2, and Class.

Φίλαυτος, οὐ, ὁ, ἡ, adj. (φίλος αὐτοῦ,) *self-loving, selfish*, 2 Tim. iii. 2, and Class.

Φιλίω, f. ἤσω, (φίλος,) *to love*, trans. I. *GENER.* with acc. of *pers.* = *to have affection for*, Matt. x. 37, ὁ φίλῶν πατέρα ἢ μητέρα. John v. 20. xi. 3, 36. xv. 19. Tit. iii. 15. Of thing, *to be fond of, to like*, with acc. Matt. xxiii. 6, φιλοῦσί τε τὴν πρωτοκλισίαν. Lu. xx. 46. Rev. xxii. 15. With the idea of *overweening fondness*, ὁ φίλῶν τὴν ψυχὴν αὐτοῦ, John xii. 25. Sept. and Class.—II. *SPEC.* to show one's love by a kiss; hence, *to kiss*, with acc. Matt. xxvi. 48, δὲ ἀν φιλήσω, αὐτός ἐστι. Mk. xiv. 44. Lu. xxii. 47. Sept. and Class.—III. *fol.* by infin. *to love to do any thing, to do it willingly, gladly, and by impl. to be wont to do*, Matt. vi. 5, φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι. Sept. and Class.

Φίλη, ἡς, ἡ, (prop. fem. of φίλος,) *a female friend*, Lu. xv. 9. Sept. and Class.

Φιλήδονος, οὐ, ὁ, ἡ, adj. (φίλος, ἡδονή,) lit. *pleasure-loving*, subst. *a lover of pleasure*, 2 Tim. iii. 4, φιλήδονοι μᾶλλον ἢ φιλόθεοι. So Demophilus, φιλήδονοι καὶ φιλόθεοι τὸν αὐτὸν ἀδύνατον ἐστὶ, and Philo, p. 333, 49, φιλήδονοι μᾶλλον ἢ φιλόθεοι.

Φίλημα, ατος, τό, (φιλέω II.) *a kiss*, as given in salutation, Lu. vii. 45, φίλημά μοι οὐκ ἔδωκας. xxii. 48. Sept. Prov. xxvii. 6. Cant. i. 2, and Class. e. gr. Luc. Asin. 17, φιλήμασι ἠσπάζοντο ἀλλήλους, used of the sacred kiss given by Christians to each other as the token of mutual love, φίλημα ἁγίου, Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Th. v. 26. φίλημα ἀγάπης, 1 Pet. v. 14.

Φιλία, ἄς, ἡ, (φίλος,) *love, friendship, affection* for, with gen. of object, Ja. iv. 4, ἡ φ. τοῦ κόσμου. Sept. and Class.

Φιλόθεος, οὐ, ὁ, ἡ, (φίλος, Θεός,) *prop. adj. loving God, pious*; subst. *a lover of God*, 2 Tim. iii. 4, φιλήδονοι μᾶλλον ἢ φιλόθεοι. Luc. Calumn. 14, πρὸς τὸν εἰσεβῆ καὶ φιλόθεον.

Φιλονεικία, ἄς, ἡ, (φιλόνεικος,)

prop. *love of disputing, eager contention*, Thuc. i. 41; in N. T. gener. *quarrel, contention, strife*, Lu. xxii. 24, and Class.

Φιλόφρονος, ου, ὁ, ἡ, adj. (φίλος, νεῖκος,) *fond of strife*, 1 Cor. xi. 16, & Class.

Φιλοξενία, ας, ἡ, (φιλόξενος,) *love to strangers, hospitality*, Rom. xii. 13. Heb. xiii. 2, and Class.

Φιλόξενος, ου, ὁ, ἡ, adj. (φίλος, ξένος,) *loving strangers, hospitable*, 1 Tim. iii. 2. Tit. i. 8. 1 Pet. iv. 9, and Class.

Φιλοπρωτεύω, f. εὔσω, (φιλόπρωτος, occ. in Artem. and Plut.) *to love to be first, to affect pre-eminence*, 3 John 9.

Φίλος, η, ου, adj. prop. pass. (i. e. for φιλούμενος,) *loved, dear*; also act. (for φιλῶν) *loving, friendly, kind*; in N. T. subst. ὁ φίλος, *a friend*, Lu. vii. 6, ἐπεμψε πρὸς αὐτὸν—φίλους. xi. 5, et al. espies. and Sept. and Class. In the sense of *companion, associate*, Matt. xi. 19, φ. τελωνῶν. Lu. vii. 34. John iii. 29, ὁ φ. τοῦ νυμφίου, *a bridegroom, see in Νυμφῶν*. As a word of courteous address, Lu. xiv. 10. Sept. Euth. v. 10.

Φιλοσοφία, ας, ἡ, (φιλοσοφία,) prop. *love of wisdom*, then *philosophy*, 'a knowledge of things human and divine,' comp. σοφία II.; in N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the Scriptures, and to the traditional law of ceremonial observances, Col. ii. 8.

Φιλόσοφος, ου, ὁ, ἡ, adj. (φίλος, σοφία,) prop. *loving wisdom*, then as subst. *a philosopher*, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of the Epicurean and Stoic philosophers, who spent their time in inquiries and discussions respecting moral science, Acts xvii. 18.

Φιλόστοργος, ου, ὁ, ἡ, adj. (φίλος, στοργή,) *tenderly loving, kindly affectioned*, prop. towards one's kindred; in N. T. towards Christian brethren, Rom. xii. 10.

Φιλότεκνος, ου, ὁ, ἡ, adj. (φίλος, τέκνον,) *loving one's children*, Tit. ii. 4.

Φιλοτιμέομαι, f. ἥσομαι, (φιλότιμος, fr. φίλος, τιμή,) depon. mid. or pass. *to love honour, to be ambitious*, and by impl. 'to exert oneself from motives of ambition;' since the combatants in the pursuits of human glory must be prepared to use the most strenuous exertions; making it their maxim, in the words of Thuc., *μη φεύγειν τοὺς πόνοους, ἢ μηδὲ τὰς τιμὰς διώκειν: to be ambitious of doing any thing, to exert oneself, to earnestly strive*, i. e. from a love and sense of honour: so Jos. Ant. proem. § 3. xv. 9, 5. Æl. V. H. ix. 29. Xen. Mem. ii. 9, 5. In N. T. Rom. xv. 20, *φιλοτιμουμένοις εὐαγγελίζεσθαι*. 2 Cor. v. 9. 1 Th. iv. 11,

παρακαλοῦμεν ὑμᾶς φιλοτιμεῖσθαι ('to earnestly strive') ἡσυχάζειν.

Φιλοφρόνωνς, adv. (φιλόφρων,) *kindly, courteously*, Acts xxviii. 7, & Class.

Φιλόφρων, ονος, ὁ, ἡ, adj. (φίλος,) φρήν,) *friendly-minded, kindly disposed, courteous*, 1 Pet. iii. 8, and Class.

Φιμόω, f. ὠσω, (φιμός,) *to muzzle*, trans. I. prop. of oxen muzzled while treading out grain, 1 Cor. ix. 9. 1 Tim. v. 18, οὐ φιμώσεις βοῦν ἀλοῶντα.—II. fig. *to stop the mouth, put to silence*, and pass. *to be silenced, be silent, hold one's peace*. 1) said of persons, Matt. xxii. 34, ἐφίμωσε τοὺς Σαδδ. 1 Pet. ii. 15. Jos. and lat. Class. Pass. Matt. xxii. 12. Hence it is applied to Christ's commanding an evil spirit *not to speak* through the organs of a demoniac, Mk. i. 25, *φιμώθητι*. 2) of things, as winds and waves, pass. *to be still, hushed*, Mk. iv. 39, *πεφιμώσω*. Jos. de Macc. § 2.

Φλογίζω, f. ἴσω, (φλόξ,) prop. and almost always in Class. & oft. in Sept. *to inflame, set on fire*; in N. T. fig. *to inflame with passion, discord, or hatred*; said of the tongue, Ja. iii. 6, *φλογ. τὸν τρόχον*.

Φλόξ, γός, ἡ, (φλέγω,) *flame*, Lu. xvi. 24, *ἐν τῇ φλογὶ ταύτῃ*. So φλόξ πυρός, *a flame of fire*, 'fiery flame,' Acts vii. 30. Rev. i. 14, al. *ἐν πυρὶ φλογός*; 2 Th. i. 8. Sept. and Class. Of lightning, Heb. i. 7, *πυρός φλόγα*. Sept. & Class.

Φλυαρέω, f. ἥσω, (φλύαρος,) prop. as oft. in Class. 'to as it were overflow with talk,' = *to prate, to trifle*, intrans.; in N. T. trans. *to prate about* any one, 3 John 10, *λόγοις πονηροῖς φλυαρῶν ἡμᾶς*.

Φλύαρος, ου, ὁ, ἡ, adj. (φλύω, Lat. fluo,) prop. *overflowing*, i. e. with talk; hence subst. *a prater, tattler, trifler*, 1 Tim. v. 13, and oft. in later Class.

Φοβερός, ὁ, ὄν, adj. (φοβέω,) *fearful, terrible, frightful*, Heb. x. 27, *φοβερά δέ τις ἐκδοχή κρίσεως*. ver. 31. xii. 21. Sept. and Class.

Φοβέω, f. ἥσω, (φόβος,) prop. *to put in fear, terrify, frighten*; but oftener, and in N. T., only mid. or pass. *φοβέομαι*, aor. I. pass. ἐφοβήθην, and fut. I. pass. φοβηθήσομαι often in mid. sense, prop. 'to put one's self in fear,' = *to fear, be afraid, terrified*, either from fear simply, or from astonishment. I. PROP. and GENER. in various constructions: 1) *intrans.* and absol. Rom. xiii. 4, *εἰάν τὸ κακὸν ποιῆς, φοβοῦ: σο μὴ φοβοῦ, fear not*, Mk. v. 36. *μὴ φοβεῖσθε*, vi. 50. *ἐφοβοῦντο*, x. 32. Matt. xiv. 30. xvii. 6. Heb. xiii. 6. Foll. by acc. of a cogn. noun, 1 Pet. iii. 14, *τὸν φόβον αὐτῶν μὴ φοβηθῆτε*. ver. 6, *μὴ φοβ. μηδεμίαν πτόησιν*: emphat. Mk. iv. 41, *ἐφοβήθη-*

σαν φόβον μέγαν. 2) *trans.* with acc. : of pers. Matt. x. 26, μη φοβηθητε αυτους. xiv. 5. John ix. 22. Rom. xiii. 3. Gal. ii. 12: of thing, διαταγμα, Heb. xi. 23, 27. Rev. ii. 10. 3) *coll.* by ἀπό, lit. 'to fear from,' *be afraid of* any one, Matt. x. 28. Lu. xii. 4. 4) *coll.* by μη, *lest*, Acts xxvii. 17, φοβ. μη εις την Σύρτιν εκπίσωσι: by μήπως, ver. 29. 2 Cor. xi. 3. Gal. iv. 11. 5) with inf. 'to fear to do any thing,' to scruple, hesitate, Matt. i. 20, μη φοβηθης παραλαβειν Μαρίας. ii. 22. Mk. ix. 32.—II. MORALLY, *to fear*, = *to reverence*, *honour*, with acc. 1) *gener.* Mk. vi. 20, ἐφοβεῖτο τον 'Ιωάννην. Eph. v. 31. 2) *spec.* τον Θεον or τον Κύριον φοβεῖσθαι, *to fear God*, *to reverence*, e. g. 'to stand in awe of God,' the punisher of wrong, so as not to do evil, Lu. xviii. 2, τον Θ. μη φοβούμενος. xxiii. 40. 1 Pet. ii. 17. Col. iii. 22: also, by Hebr., in the sense of religion, piety, = *to worship God*, Lu. i. 50, τὸ ελπεος αὐτοῦ—τοῖς φοβ. αὐτόν. Acts x. 2, 35. Rev. xi. 18; so of φοβ. τον Θ. 'proselytes,' Acts xiii. 16, 26.

Φόβητρον, ου, τὸ, (φοβίω,) 'something fearful,' a *fearful sight*, *portent*, Lu. xxi. 11, φόβητρά τε καὶ σημεῖα ἀπ' οὐρ. Sept.

Φόβος, ου, ὁ, (φίβομαι,) *fear*, *terror*, I. PROP. and GENER. Matt. xiv. 26, ἀπό τοῦ φ. ἐκραξαν. Lu. i. 12. ii. 9, al. φόβοι, *fears*, 2 Cor. v. 11. 1 Tim. v. 20, al. *Foll.* by gen. of the pers. or thing feared, Matt. xxviii. 4. John vii. 13, al. Meton. 'object of fear,' Rom. xiii. 3. Sept. and Class.; with the idea of *astonishment*, Matt. xxviii. 8, μετὰ φόβου καὶ χαρᾶς μεγάλης. Mk. iv. 41. Lu. i. 65, v. 26, al.—II. IN A MORAL SENSE, *reverence*, *honour*, of persons, Rom. xiii. 7, τῶν τον φόβον, τον φ. Elsewh. of God or Christ, ὁ φ. τοῦ Θεοῦ or Κυρίου, 2 Cor. v. 11, and sometimes impl. Jude 23. Intens. ἐν φόβῳ καὶ ἐν τρόμφῳ, 1 Cor. ii. 3, al. and Sept. By Hebr. = *religion*, *piety*, ὁ φ. τοῦ Κυρίου, Acts ix. 31. Θεοῦ, Rom. iii. 18, and Class.

Φοίνιξ, ικος, ὁ, a *palm-tree*, John xii. 13. Rev. vii. 9. Sept.

Φονεύς, εἰας, ὁ, (φονεύω,) a *murderer*, Matt. xxii. 7. Acts iii. 14, al. and Class.

Φονεύω, εἰσω, (φόνος,) *to slay*, *to murder*; absol. οὐ φονεύσεις, Matt. v. 21. Mk. x. 19, al. and Sept. Gener. Matt. v. 21. Ja. ii. 11. iv. 2. *Foll.* by acc. Matt. v. 6. Sept. and Class.

Φόνος, ου, ὁ, (obso. φίνω,) *murder*, Mk. xv. 7. Lu. xxiii. 19, al. Heb. xi. 37, ἐν φόνῳ μαχίρας. Plur. φόνους, Matt. xv. 19, al. Sept. and Class.

Φορέω, f. ἦσω, (fr. πέφορα, old pret.

mid. of φέρω,) *to bear about*, *to wear*, as dress or arms, *trans.* Matt. xi. 8, τὰ μαλακά. John xix. 5. Rom. xiii. 4. James ii. 3, al. and Class.

Φόρον, ου, τὸ, only in prop. name, 'Ἀππίου φόρον, *Appii Forum*, Acts xxviii. 15.

Φόρος, ου, ὁ, (φέρω,) prop. 'what is brought or paid into the treasury of the state,' a *tax* laid upon persons and their property annually, in distinction from τέλος, toll, levied on merchandise and travellers, Lu. xx. 22. xxiii. 2. Rom. xiii. 6, φόρους τελεῖτε. ver. 7, and so in Class.

Φορτίζω, f. ἴσω, (φόρτος,) prop. *to burden*, lay a burden upon any one; in N. T. fig. of the burden of the Jewish law, Lu. xi. 46. Pass. part. Matt. xi. 28, πεφορτισμένοι, 'ye who are oppressed by a sense of sin, and the burden of the law.'

Φορτίον, ου, τὸ, (φόρτος,) a *burden*: I. PROP. of a ship's *freight* or *cargo*, Acts xxvii. 10, in lat. Edd.—II. FIG. 1) of the burden of the law, Matt. xxiii. 4. Lu. xi. 46; of the injunctions of Christ, Matt. xi. 30. 2) of the burden of one's sins, Gal. vi. 5.

Φόρτος, ου, ὁ, (φέρω,) a ship's *freight* or *cargo*, a *burden*, Acts xxvii. 10, text. rec.

Φραγέλλιον, ου, τὸ, a *whip*, John ii. 15.

Φραγελλίω, f. ἴσω, (φραγέλλιον,) *to scourge*, with acc. Matt. xxvii. 26, al.

Φραγμός, οῦ, ὁ, (φράσσω,) a *fence* or *hedge*, Matt. xxi. 33. Mk. xii. 1. Luke xiv. 23, εἰς τὰς ὁδοὺς καὶ φραγμούς, 'the narrow ways among the vineyards.' Plut. Cimon. 10, τῶν ἀγρῶν τοὺς φραγμοὺς ἀφείλεν. Xen. Venat. xi. 4, and Sept. Fig. Eph. ii. 14, see in Μεσσοτοιχον.

Φράζω, f. ἄσω, prop. *to say*, *speaking*, *tell*; in N. T. *to explain*, *την παραβολῆς*, Matt. xiii. 36. xv. 15. Sept. and Class.

Φράσσω, f. ξω, prop. *to enclose* with a fence, also 'close up,' as a *defile*, with troops. Hence said of the ears, *to stop*. In N. T. only of the mouth, φράσσειν τὸ στόμα: 1) PROP. of wild beasts, Heb. xi. 33, ἐφραξαν στόματα λεόντων, 'rendered them harmless'; so M. Antonin. xii. 1, ἐφραξί τὸ στόμα τοῦ λέοντος. 2) FIG. *to silence*, Rom. iii. 19, ἵνα πᾶν στόμα φραγῆ. 2 Cor. xi. 10, and Class.

Φρέιαρ, ατος, τὸ, prop. a *well* or *pit*, for water, and thus prop. distinguished from πηγή, Lu. xiv. 5. John iv. 11, τὸ φρ. ἴστί βαθύ. ver. 12. Sept. Jos. and Class. Fig. of the *pit* in Hades, 'the bottomless pit,' Rev. ix. 1, 2.

Φρεναπατάω, f. ἦσω, (φρήν, ἀπατάω,) *to deceive*, Gal. vi. 3, ἑαυτόν φ.

Φροναπάτης, ου, ὁ, a deceiver, Tit. i. 10.

Φρήν, ενός, ἡ, prop. the diaphragm, midriff. Hence, as the supposed seat of mental emotions, usually and in N. T. meton. the mind, the soul, including the intellect, disposition, feelings, &c. 1 Cor. xiv. 20. Sept. and Class.

Φρίσσω, f. ξω, (φριξ,) to be rough, rising up in bristling points, to bristle, as a field with ears of grain. Spec. of hair, &c. to bristle; in N. T. of persons, to shudder, to quake, from terror, when the 'hair stands on end,' intrans. Ja. ii. 19, τὰ δαιμόνια—φρίσσουνσι. Sept. and Class.

Φρονέω, f. ἦσω, (φρήν,) prop. to think, i. e. to 'have the use of, and to exercise the mind,' but usually TO MIND, or TO BE MINDED, have in mind, said generally of any emotion of the mind; in N. T. I. gener. to think, to mean, be of opinion, foll. by acc. of thing implying manner of thinking, Acts xxviii. 22, ἀκούσαι ἃ φρονεῖς. Rom. xii. 3, παρ' ὃ δαὶ φρονεῖν. 1 Cor. iv. 6. Gal. v. 10. Phil. i. 7: with adv. 1 Cor. xiii. 11. Rom. xii. 3, φρονεῖν εἰς τὸ σωφρονεῖν.—II. With especial reference to the mind as acted on by the affections, to be minded, to think, with acc. 1) gener. Phil. ii. 5, τοῦτο φρονεῖσθε ἐν ὑμῖν, ὃ καὶ ἐν Χρ. 'I. iii. 15. Rom. xii. 16, τὰ ὑψηλὰ φρονεῖν, and τὸ αὐτὸ or τὸ ἐν φρονεῖν, 'to be of one mind,' 'to cultivate unanimity and concord.' 2) also in the phrase φρονεῖν τὰ τινος, (scil. πράγματα,) which, while in Class. it signif. 'to take part with any one,' in N. T. means to care for, be devoted to, &c. Matt. xvi. 23, οὐ φρονεῖς τὰ τοῦ Θεοῦ. Rom. viii. 5. Phil. iii. 19. Col. iii. 2, τὰ ἄνω.—III. to mind, care for, with ὑπὲρ τινος, Phil. iv. 10: of time, to regard, keep, τὴν ἡμέραν, Rom. xiv. 6.

Φρόνημα, ατος, τὸ, (φρονέω,) prop. 'what one has in mind,' thought, feeling, will, Rom. viii. 27, οἶδε τί τὸ φρ. τοῦ Πνεύματος. ver. 6, 7, τὸ φρόνημα τῆς σαρκός, = τὸ φρονεῖν τὰ τῆς σαρκός.

Φρόνησις, εως, ἡ, (φρονέω,) mind, thought: 1) mode of thinking and feeling, Lu. i. 17, ἐν φρονήσει δικαίων. 2) understanding, prudence, Eph. i. 8, σοφία καὶ φρονήσει. Sept. and Class.

Φρόνιμος, η, ου, adj. (φρονέω,) prop. 'being in the possession of one's senses,' also 'having a sound understanding,' prudent, wise, Matt. vii. 24, ἀνδρὶ φρ. x. 16. xxiv. 45. xxv. 2. Rom. xii. 16. 1 Cor. iv. 10. Sept. and Class.

Φρονίμως, adv. (φρόνιμος,) prudently, wisely, Lu. xvi. 8, and Class.

Φροντίζω, f. ἴσω, (φροντις,) to be thoughtful for, take care to do any thing,

Tit. iii. 8, ἵνα φροντίζωσι καλῶν ἔργων πρῶτασθαι. Sept. and Class.

Φρουρέω, f. ἦσω, (φρουρός,) prop. to watch, be on guard; in N. T. and gener. foll. by acc. to watch, guard, keep any person or thing: I. PROP. said of a military watch over a place, 2 Cor. xi. 32, ὁ ἰθναρχης—ἐφρουρεῖ τὴν πόλιν; also of a civil watch over a prisoner, Gal. iii. 23, and Class.—II. FIG. to keep, preserve in any state, Phil. iv. 7, τὰς καρδίας ὑμῶν ἐν Χρ. 'I. Pass. 1 Pet. i. 5, ἐν δυνάμει Θεοῦ.

Φρυάσσω, f. ξω, in Class. only depon. mid. φρυάσσομαι, to rage, prop. of animals; also of persons acting with fury and insolence. In N. T. by a metaphor taken from the snorting and other sounds of impatience and rage, emitted by high-mettled steeds, and therefore applicable to violent and headstrong men, to rage, 'tumultuate,' intrans. Acts iv. 25, ἵνατί ἐφρύαξαν ἰθνη;

Φρύγανον, ου, το, (φρύγω,) a dry stick or dry brushwood, Acts xxviii. 3, φρυγάνων πλήθος. Sept. and Class. as Xen. An. iv. 3, 11, φρύγανα συλλέγοντες ὡς ἐπὶ πύρ.

Φυγή, ἡς, ἡ, (φεύγω,) flight, Matt. xxiv. 20. Mk. xiii. 18. Sept. and Class.

Φυλακή, ἡς, ἡ, (φυλάσσω,) gener. a watch, guard: I. prop. 'the act of keeping watch,' or guarding, Lu. ii. 8, φυλάσσοντες φυλακὰς, and Class.—II. meton. of persons set to watch, a watch, guards, Acts xii. 10, διελθόντες πρῶτην φυλ.—III. meton. the place where watch is kept: 1) watch-post, station; fig. station or haunt, Rev. xviii. 2. 2) of the place where any one is watched or guarded, ward, custody, a prison, gener. Matt. v. 25, εἰς φυλακὴν βληθήσῃ. xiv. 3. Lu. xxi. 12. xxii. 33. John iii. 24. Acts v. 19, oft. In the sense of imprisonment, 2 Cor. vi. 5. xi. 23. Heb. xi. 36. Sept. and Class. Fig. of the bottomless pit, as the prison of demons and the souls of wicked men, 1 Pet. iii. 19. Rev. xx. 7. 3) meton. of time, a watch or division of the night, during which one watch of soldiers kept guard, Lu. xii. 38, ἐν τῇ δευτέρᾳ φ. καὶ ἐν τῇ τρίτῃ φ. Matt. xiv. 25. xxiv. 43.

Φυλακίζω, f. ἴσω, (φυλακή,) to put in ward, imprison, Acts xxii. 19, φυλακίζω. Wisd. xviii. 4. Act. Thom. § 45.

Φυλακτήριον, ου, τὸ, (φυλακτήρ,) prop. a watch-post, guard-house or fort, fig. protection, safe-guard; hence, meton. an amulet, any thing worn about the neck, &c. as a protection against any harm, corporeal or mental. Hence in N. T. plur. τὰ φυλακτήρια, lit. 'prayer-fillets,' strips of parchment, inscribed with various sen-

tances of the Mosaic law, which the Jews bind around the forehead and left wrist while at prayer, Matt. xxiii. 5, *πλατύνουσι δὲ τὰ φυλακτήρια*.

Φύλαξ, ακος, ὁ, (φυλάσσω,) a keeper, guardian, Acts v. 23. xii. 6, 19. Sept. and Class.

Φυλάσσω, f. ξω, prop. to watch, i. e. 'to wake,' 'to keep awake'; also, to keep watch by night. In N. T. I. PROP. and INTRANS. to watch, keep watch, with acc. of the cogn. noun, Lu. ii. 8, *φυλάσσοντες φυλακὰς*.—II. PROP. and TRANS. with acc. to watch, guard, keep, 1) persons or things from escape or violence, Lu. viii. 29, *εἰσεμύητο—φυλασσόμενος*. Acts xii. 4, φ. αὐτόν. Sept. and Class. Lu. xi. 21, acc. τί. Acts xxii. 20, τὰ ἱμάτια. Sept. and Class. 2) of persons or things kept in safety, to keep, preserve, e. g. persons, John xvii. 12, οὐς δίδωκὰς μοι ἐφύλαξα. 2 Pet. ii. 5. Jude 24. 2 Th. iii. 3, and Sept.; things, John xii. 25. 1 Tim. vi. 20. 2 Tim. i. 12, 14. Sept. 3) mid. to keep oneself from, or as to any thing, be on one's guard, = to beware of, avoid; e. g. with ἀπό τινος, Xen. Cyr. ii. 3, 9. once reflex. 1 John v. 21, *φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων*. mid. Lu. xii. 15, *ὄρατε καὶ φυλάσσετε ἀπὸ τῆς πλεονεξίας*. Mid. with acc. to guard against, beware of, Acts xxi. 25. 2 Tim. iv. 15, *ὄν καὶ σὺ φυλάσσου*. Jos. and Class.; foll. by ἵνα μὴ, 2 Pet. iii. 17.—III. FIG. to keep or observe precepts, laws, &c. with acc. Lu. xi. 28, al.; mid. πάντα ταῦτα ἐφ. Matt. xix. 20. Sept. and Class.

Φύλη, ἡς, ἡ, (φύλον,) a tribe, prim. a race, kindred: in N. T. I. PROP. φύλον, a nation or people, as descended from a common ancestor, Matt. xxiv. 30, *πᾶσαι αἱ φ. τῆς γῆς*. Rev. i. 7. v. 9. vii. 9. xi. 9, al. and Sept.—II. SPEC. a tribe, said of the tribes of Israel, Matt. xix. 28; and Lu. xxii. 30, *κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσρ.* ii. 36, al. and Sept. oft.

Φύλλον, ον, τό, (φύω,) a leaf; in N. T. only plur. φύλλα, leaves, foliage, Matt. xxi. 19, al. Sept. & Class.

Φύραμα, ατος, τό, (φυράω, to mix by stirring or kneading,) lit. a kneaded mass, and gener. a mass, lump; e. gr. of potter's clay prepared for moulding, Rom. ix. 21. So a mass of dough, 1 Cor. v. 6. Gal. v. 9, *ἔλον τὸ φ. ζυμοῦ*, proverb., see in Ζύμη: fig. Rom. xi. 16, *εἰ δὲ ἡ ἀπαρχὴ ἄγία, καὶ τὸ φύραμα*. 1 Cor. v. 7, νέον φ. 'a new-made mass of dough, before the leaven is put in.' Sept. & Class.

Φυσικός, ἡ, ὄν, adj. (φύσις,) prop. physical, natural, produced by nature. In N. T. natural, according to nature, ἡ φ.

χρησι, Rom. i. 26, 27. So Arr. Epict. ii. 20, 6, *φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλους*: of beasts, ἄλογα ζῶα, φυσικά, 'following their natural bent,' sensual, 2 Pet. ii. 12.

Φυσικῶς, adv. (φυσικός,) physically, naturally, from or by nature, Jude 10, *ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται*, 'by the natural sense.' Diog. Laërt. x. 137, *φυσικῶς καὶ χωρὶς λόγου*.

Φυσίω, f. ὠσω, in N. T. equiv. to φυσάω, (φῦσα,) which means prop. to blow, puff, or rant; and also to blow up, inflate, both prop. and fig. In N. T. φυσίω, fig. to puff up, inflate with pride and vanity, absol. 1 Cor. viii. 1, *ἡ γνῶσις φυσιοῦ*. So Plut. de Educ. δεῖ δὲ αὐτοὺς μὴδὲ τοῖς ἐγκωμίοις φυσιοῦν, and Philo, φυσήσας τῷ λόγῳ. Pass. or mid. 1 Cor. iv. 18, 19. v. 2. xiii. 4. So Plut. vi. 253, *ὑπὸ τῆς τύχης φυσωμένους*: and so in Lat. 'inflate aliquem.' ὑπέριτινος, 1 Cor. iv. 6. ὑπό τιμος, Col. ii. 18.

Φύσις, εως, ἡ, (φύω,) nature: I. 'natural source or origin,' generation, birth, descent, Gal. ii. 15, *ἡμεῖς φύσει Ἰουδαῖοι*. Rom. ii. 27, *ἡ ἐκ φύσεως*, and so oft. in Class. φύσει and κατὰ φύσιν.—II. a nature, as generated or produced, a genus, kind, Ja. iii. 7, *πᾶσα φ. θηρίων—δεδάμασται τῇ φ. τῇ ἀνθρωπίνῃ*. Gal. iv. 8, *τοῖς μὴ φύσει οὐσι θεοῖς*. Comp. 1 Cor. viii. 5.—III. the nature of any person or thing, the natural constitution, the innate disposition, qualities, &c. 1) of persons, in a moral sense, denoting the native mode of thinking, unenlightened by the influence of Divine truth, Eph. ii. 3, *τέκνα φύσει ὀργῆς*. Rom. ii. 14; by analogy, of the Divine nature, 2 Pet. i. 4, *θείας κοινωνοὶ φύσεως*, see my note. Spec. a native sense of propriety, 1 Cor. xi. 14, *ἡ οὐδὲ αὐτὴ ἡ φ. διδάσκει ὑμᾶς*—; 2) gener. equiv. to the nature of things, the order and constitution of nature, κατὰ φύσιν, 'natural,' Rom. xi. 21, 24. *παρὰ φύσιν*, 'unnatural,' i. 26. xi. 24, and Class.

Φυσίωσις, εως, ἡ, (φυσίω,) a puffing up, fig. with pride, 2 Cor. xii. 20.

Φυτεία, ας, ἡ, (φυτεύω,) in Sept. and Class. a planting. In N. T. a plant, fig. Matt. xv. 13; and so Psalt. Sal. xiv. 3.

Φυτεύω, f. εὔσω, (φυτόν, φύω,) to plant, trans. Matt. xxi. 33, *ἐφύτευον ἀμπέλωνα*. 1 Cor. ix. 7. *σικῆν*, Lu. xiii. 6; absol. xvii. 28. pass. ver. 6. Sept. and Class. Fig. Matt. xv. 13. 1 Cor. iii. 6, sqq.

Φύω, f. φύσω, to generate, produce, as plants, &c.; also of persons, to beget, bear. Pass. φύομαι, also act. aor. 2. ἐφυν, and perf. πέφυκα, as intrans. to be generated, produced, to spring up, grow, as plants, &c.; also of persons, to be born, to grow

sp, to be by nature: in N. T. 1) pass. aor. 2. ἐφύην, part. φύεις, *to spring up or grow*, as a plant, Lu. viii. 6, καὶ φύιν ἐξηράνθη. ver. 8. 2) act. intrans. *to spring or grow up*, Heb. xii. 15, ῥίζα πικρίας ἀνω φύουσα.

Φωλός, οὐ, ὁ, *a hole, burrow*, of animals, Matt. viii. 20. Lu. ix. 58, and Class.

Φωνέω, f. ἤσω, (φωνή,) *to sound, to utter a sound, voice, or cry*. I. prop. and absol. 1) of animals, e. gr. a cock, *to crow*, Matt. xxvi. 34, 74, 75. Sept. and Class. 2) of persons, *to cry out, exclaim*, Lu. viii. 8. Acts x. 18, al.; so with dat. of cogn. noun, φωνήσας φωνῇ μεγάλῃ, Lu. xxiii. 46. Rev. xiv. 18.—II. trans. *to cry or call to any one, = to speak to, address, call*, with acc. 1) gener. with the words spoken, as a title, &c. = *to call, name*, John xiii. 13, ὑμεῖς φωνεῖτέ με, 'O διδάσκαλος, κ.τ.λ. 2) spec. implying invitation to approach, *to call for*, Matt. xx. 32, ἐφώνησεν αὐτούς. Mk. iii. 31. John i. 49, al.; with dat. αὐτῷ, Lu. xix. 15; foll. by ἐκ, *to call one out of any place*, John xii. 17; also *to invite to a feast*, Lu. xiv. 12; *to call out to any one for help*, Matt. xvii. 47.

Φωνή, ἡς, ἡ, *a sound*, as uttered, I. GENER. as used of things; e. gr. a trumpet, or other instrument, Matt. xxiv. 31. 1 Cor. xiv. 7, 8; of the wind, John iii. 8. Acts ii. 6; of rustling wings, chariots, waters, &c. Rev. ix. 9. xiv. 2. xviii. 22. xix. 6; of thunder, iv. 5. vi. 1. viii. 5. xix. 6. φωνῇ ῥημάτων, Heb. xii. 19.—II. SPEC. *a voice, cry*, said of persons: 1) prop. and gener. as in phrases, with verbs of speaking, &c. φωνῇ μεγάλῃ, Mk. v. 7. xv. 34, oft. Lu. xvii. 15. Rev. xiv. 15. Σο ἀφιναί φωνῆν μεγάλην, Mk. xv. 37; αἰρεῖν ἢ ἰπαίρειν φωνῆν, 'to cry aloud,' Acts iv. 24. xiv. 11. Lu. xxiii. 23, ἐπέκειντο φωναῖς μεγάλας. Also ἀκούειν φωνῆν ἢ φωνῆς, 'to hear a voice,' Acts ix. 4, 7. xxii. 14; with ἐκ, 2 Pet. i. 18. Rev. i. 10. ix. 13. Sept. and Class. With gen. of pers. Matt. iii. 3, φ. βοῶντος ἐν τῇ ἐρήμῳ. John v. 25. Acts xii. 14. Rev. xix. 1, φ. ὄχλου. Sept. and Class.; so of song, with gen. φ. κιθαρωδῶν, xviii. 22. φ. νυμφίου καὶ νύμφης, ver. 23; of salutation, Lu. i. 44. To the voice, as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; thus ἀκούειν τῆς φ. τινοῦ, 'to hear (and obey) one's voice,' i. e. to obey the person himself, John x. 16, 27. Heb. iii. 7, and Sept. in Gen. iii. 17, al. Fig. Gal. iv. 20, ἀλλάξαι τὴν φ. μου, 'to change my tone,' to speak in a different manner. 2) meton. 'what is uttered by the voice,' a word, or saying, Acts xiii. 27, τὰς φ. τῶν προφητῶν. xxiv.

21, and Class. 3) meton. 'manner of speaking,' speech, language, dialect, 1 Cor. xiv. 10, τοσαῦτα γένη φωνῶν ἐν κόσμῳ. ver. 11, and Class. as φωνῇ Ἑλληνικῇ.

Φῶς, φωτός, τὸ, (contr. for φάος, fr. φάω,) *light*, prop. with the idea of shining. I. PROP. and GENER. 1) of light in itself, 2 Cor. iv. 6, ὁ εἰπὼν ἐκ σκοτοῦς φῶς λάμψαι. Matt. xvii. 2, λευκάως τὸ φ. Sept. and Class. 2) as emitted from a luminous body; e. g. a lamp, φῶς λύχνου, Lu. viii. 16. Rev. xviii. 23; the sun, φῶς ἡλίου, xxii. 5. Sept. & Class. 3) of daylight, day, John xi. 9, 10. iii. 20, ὁ φαῦλα πράσσων μισεῖ τὸ φ. ver. 21; ἐν τῷ φ. 'in the light,' openly, opp. to ἐν τῇ σκοτίᾳ, Matt. x. 27. Lu. xii. 3. Eph. v. 13. 4) of the dazzling light which surrounds the throne of God, 1 Tim. vi. 16. Rev. xxi. 24; also as encircling those who dwell with or come from God, Acts ix. 3, φῶς ἀπὸ τοῦ οὐρ. Comp. ver. 5. xii. 7. xxii. 6, 9, 11. 2 Cor. xi. 14. Col. i. 12, ὁ κληρὸς τῶν ἁγίων ἐν τῷ φ.—II. METON. *a light*, a luminous body. 1) a lamp or torch, Acts xvi. 29, αἰτήσας φῶτα. Sept. and Class. 2) a fire, (for πῦρ, by a Hebr. idiom oft. found in Sept.) Mk. xiv. 54, Σερμαινόμενος πρὸς τὸ φ. Lu. xxii. 56. Sept. and Class. 3) of the heavenly luminaries, the sun, moon, and stars, Ja. i. 17, ἀπὸ τοῦ Πατρὸς τῶν φ. Sept. and Class. 4) fig. τὸ φ. τὸ ἐν σοί, i. e. the mind or conscience, corresp. to ὁ λύχνος and ὁ ὀφθαλμὸς, Matt. vi. 23. Lu. xi. 35.—III. fig. *light*, that moral and spiritual light of knowledge, which enlightens the mind and soul; including also the idea of moral goodness, purity, and holiness, opp. to σκοτία ἢ σκοτός. 1) gener. as said of that clear knowledge of God and spiritual things which is by St. John (1 Epist.) expressively termed 'the true light,' John iii. 19. viii. 12, τὸ φ. τῆς ζωῆς. Rom. xiii. 12. 2 Cor. vi. 14. Eph. v. 9. 1 John ii. 8; οἱ υἱοὶ τοῦ φ. i. e. 'those who walk in this light,' Lu. xvi. 8. John xii. 36. So ἐν τῷ φ. εἶναι, μένειν, 1 John ii. 9, 10. As exhibited in the life and teaching of any one; Matt. v. 16. John v. 35. So where the idea of holiness predominates; as of God and those conformed to him, 1 John i. 5, ὁ Θεὸς φῶς ἐστίν. ver. 7. 1 Pet. ii. 9, where see my note. Matt. iv. 16. Acts xxvi. 23. 2) meton. *a light*, equiv. to 'the author or dispenser of moral and spiritual light,' gener. Rom. ii. 19, φῶς τῶν ἐν σκοτεί. Of apostles, Matt. v. 14. Acts xiii. 47. Espec. of the Messiah, 'who brought life and immortality to light in his Gospel,' Lu. ii. 32, φῶς εἰς ἀποκάλυψιν ἰθνηῶν. John i. 4, 5, 7, 8, 9. iii. 19. viii. 12. ix. 5.

Φωστήρ, ἦρος, ὁ, (φῶς,) *lit.* 'a light-giver,' in Class. *a window*; in N. T. *a*

light, luminary, Phil. ii. 15, φαίνεσθε ὡς φ. ἐν κόσμῳ, with allusion to the sun, moon, and stars. So in Sept. of the heavenly luminaries, Gen. i. 14, 16. Meton. *brightness, shining*, spoken of the Divine glory, Rev. xxi. 11.

Φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω,) lit. *light-bringing, shining, radiant*, as said of the heavenly luminaries. In N. T. subst. ὁ φωσφόρος, *Lucifer*, which prop. is the name of the *morning star*; so Plut. de Plac. Phil. ii. 15; emblematic of the dawn of spiritual light and happiness upon the benighted soul of corrupt man, 2 Pet. i. 19, ἕως φωσφόρος ἀνατείλη ἐν κ.τ.λ.

Φωτεινός, ἡ, ὄν, adj. (φῶς,) prop. *light-giving, shining, bright*, Matt. xvii. 5, νεφέλη φωτεινῆ. Fig. of the body, full of light, Matt. vi. 22. Lu. xi. 34, 36.

Φωτίζω, f. ἴσω, (φῶς,) to *lighten*, I. INTRANS. to give light, to shine, Rev. xxii. 5, Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτούς. Sept. and Apocr.—II. TRANS. to give light to, shine upon, enlighten: 1) prop. Lu. xi. 36, ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζει σε. Rev. xxi. 23. Pass. Rev. xviii. 1. Sept. and Class. 2) fig. with acc. of pers. to enlighten, 'impart spiritual light to any one,' John i. 9, ὁ (φῶς) φωτίζει πάντα ἄνθρ. Pass. Eph. i. 18. Heb. vi. 4. x. 32, and Sept. Hence used in the sense of, though more significant than, διδάσκειν, Eph. iii. 9, φωτισαὶ πάντας, τίς ἡ οἰκονομία, κ.τ.λ. Sept. & Class. 3) with acc. of thing, to bring to light, make known, 1 Cor. iv. 5, ὅς καὶ φωτίσει τὰ κρυπτά τοῦ σκότους. 2 Tim. i. 10, φωτίσαντος δὲ ζωῆν, κ.τ.λ. So Arr. Epict. i. 4, 31, τὴν ἀλήθειαν.

Φωτισμός, οὔ, ὁ, (φωτίζω,) prop. a giving light, shining; in N. T. fig. of spiritual illumination, 2 Cor. iv. 4, αἰς τὸ μὴ αὐγάσαι τὸν φ. τοῦ εὐαγγελίου.

X.

Χαίρω, f. χαίρησω, to rejoice, be glad, intrans. I. PROP. in various constructions: 1) absol. Matt. v. 12, χαίρετε καὶ ἀγαλλιᾶσθε. Lu. vi. 23, al. sæpiss. Part. χαίρων, 2 Cor. vi. 10, αἰεὶ δὲ χαίρουτες. Joined with another verb or partic., part. χαίρων, = joyfully, gladly; as Col. ii. 5, χαίρων καὶ βλέπων, 'joyfully beholding,' Lu. xv. 5. xix. 6, ὑπεδίδετο αὐτὸν χαίρων. ver. 37, al. Sept. and Class. 2) with the cogn. noun χαρὰ, e. gr. in acc. intens. Matt. ii. 10, ἐχάρησαν χαρὰν μεγάλην. So Sept. Jon. iv. 6. In the dat. John iii. 29, χαρὰ χαίρει. intens. 1 Th. iii. 9. 3) with dat. of cause, i. e. of that th. or ocer which one rejoices, (an usual Gr. construction,) Rom. xii. 12, τῇ ἐλπίδι

χαίρουτες. 4) with acc. of cause, Phil. ii. 18, τὸ δ' αὐτὸ καὶ ὑμῖς χαίρετε. Rom. xvi. 19, and so in Class. 5) with a particip. in nom. expressing the occasion of joy, (a freq. construction in Class.) Mk. xiv. 11, ἀκούσαντες ἐχάρησαν. John xx. 20. Phil. ii. 28. 6) with ὅτι, marking cause or occasion, that, because, Lu. x. 20, χαίρετε δὲ, ὅτι τὰ ὀνόματα κ.τ.λ. John xiv. 28. Acts v. 41, al. sæpe. 7) with prepositions expressing the cause of joy; e. gr. Matt. xviii. 13. Lu. i. 14, al. Sept. and Class. Phil. i. 18, bis, ἐν τούτῳ χαίρω καὶ χαρήσομαι. Col. i. 24. Also, ἐν Κυρίῳ χαίρειν, 'to rejoice in the Lord,' i. e. in communion with him, Phil. iii. 1. iv. 4. 1 Th. iii. 9. δι' ὑμῶν ὅτι, John xi. 15. Foll. by ἀπὸ with gen. 2 Cor. ii. 3.—II. in imperat. and infin. as a form of salutation or greeting. 1) imperat. χαίρε, χαίρετε, prop. joy to thee! hail! Matt. xxvi. 49, χαίρε, Παύλι. xxvii. 29, χαίρε, ὁ βασιλεὺς. xxviii. 9, χαίρετε, like Lat. 'Cæsar, ave.' Mk. xv. 18. Lu. i. 28, al. 2) infin. χαίρειν, prop. fully λέγω χαίρειν, 'to wish joy,' to salute, 2 John 10, 11. Absol. χαίρειν, to send greeting, at the beginning of an epistle, Acts xv. 23. xxiii. 26. Ja. i. 1. Sept. and Class.

Χάλαζα, ας, ἡ, hail, Rev. viii. 7. xi. 19. xvi. 21. Sept. and Class.

Χαλάω, f. ἄσω, aor. 1. pass. ἐχαλάσθην, to let go, relax, also to loosen, τὰ ἱστία, Sept. Is. xxxiii. 23. In N. T. to let down, lower, trans. Matt. ii. 4, χαλώσει τὸν κράββατον. Lu. v. 4, τὰ δίκτυα. ver. 5. Acts ix. 25, al. Pass. 2 Cor. xi. 33. Sept. and Class.

Χαλεπός, ἡ, ὄν, adj. The etymol. of this word is very uncertain, and it is probably of northern or Sanscrit origin; but, judging from its various uses, its prim. signif. seems to have been hard to the touch, as opposed to μαλακός; whence fig. hard or difficult, as said both of things, 'hard to bear,' whence noxious, 'prejudicial,' and of persons, harsh, (difficilis,) 'hard to be borne with,' morose, &c. In N. T. it is used 1) of things, hard to be borne, burdensome, perilous, connected with toil, suffering, peril, 2 Tim. iii. 1, καιροὶ χαλεποί. 2 Macc. iv. 16, χαλεπὴ περίστασις. Xen. An. iii. 2, 2 χαλεπὰ μὲν τὰ παρόντα, and elsewhere, τὰ χαλεπὰ. 2) of persons, as demoniacs, fierce, furious, Matt. viii. 28, χαλεποὶ, the nearest approach to which in Class. usage is the signif. hard, stern, savous, cruel; also furious, as said of a person who, in a paroxysm of anger, acts like a wild beast just broke loose from his chains.

Χαλιναγωγέω, f. ἦσώ, (χάλινα, ἄγω,) prop. 'to lead, guide,' ὡς πορνῆα, with a bit; hence to rein in, to moderate.

check, and fig. moderate, restrain, with acc. Ja. i. 26, μη χαλ. γλώσσαν αὐτοῦ. iii. 2, ὄλον τὸ σῶμα. Luc. Tyrann. 4, τὰς ἡδονῶν ὀρέξεις χαλωαγωγῶν. de Salsat. 70.

Χαλῖνος, οὐ, ὁ, (χαλῶν,) a bit, curb, Ja. iii. 3, τῶν ἵππων τοὺς χαλ. εἰς τὰ στόματα βάλλομεν. So Sept. Philo de Agric. p. 201, χαλινούς ἐμβalόντας, and elsewhere in Class. Rev. xiv. 20, ἀχρὶ τῶν χαλ.

Χάλκεος, ἑα, εον, contr. χαλκοῦς, ἦ, οὖν, adj. (χαλκός,) of copper or brass, brazen, Rev. ix. 20. Sept. and Class.

Χαλκεῖος, ἑως, ὁ, (χαλκός,) prop. a brasier, copper-smith; and gener. a worker in metals, a smith, 2 Tim. iv. 14, ὁ χαλκεύς. Sept. and Class.

Χαλκηδὼν, ὄνος, ὁ, chalycedony, a gem including several varieties, one of which is the modern carnelian, Rev. xxi. 19; later edit. καρπηδῶν, carbuncle.

Χαλκίον, ου, τὸ, (χαλκός,) same as χαλκεῖον, a brazen vessel, Mk. vii. 4.

Χαλκολίβανον, ου, τὸ, Rev. i. 15. ii. 18. Vulg. aurichalcum, i. e. white brass, fine brass, a factitious metal among the ancients, formed of the same ingredients as brass, but in other proportions.

Χαλκός, οὐ, ὁ, prop. ore, metal, of any kind; but in N. T. copper, brass, espec. as wrought and tempered for arms, utensils, &c. 1) prop. Rev. xviii. 12, πᾶν σκεῦος ἐκ—χαλκοῦ καὶ σιδήρου. Sept. & Class. 2) meton. any article made of copper or brass; e. gr. 1 Cor. xiii. 1, χαλκός ἤχηῶν, sounding brass, meaning, 'some brazen wind instrument.' Also brass or copper coin, money, Matt. x. 9. Mk. vi. 8. xii. 41, and later Class.

Χαλκοῦς, see Χάλκεος.

Χαμαί, adv. Lat. humi, to or on the ground, John ix. 6, ἔπτυνε χαμαί. xviii. 6, ἔπισον χαμαί. Sept. and Class.

Χαρά, ᾤς, ἡ, (χαίρω,) joy, gladness: I. GENER. Matt. ii. 10, ἐχάρησαν χαρὰν μεγάλην. Lu. i. 14. xv. 7, 10. John iii. 29, χαρᾶ χαίρει. Rom. xiv. 17, χαρὰ ἐν Πνεύματι ἁγ. xv. 13. 2 Cor. i. 24. ii. 3. Gal. v. 22. Phil. i. 25, ἡ χαρὰ τῆς πίστεως, 'joy arising from the faith of the Gospel;' 1 Th. i. 6, μετὰ χαρᾶς Πνεύματος ἁγ. ἀπὸ τῆς χαρᾶς, from or for joy, Matt. xiii. 44, al. and so μετὰ χαρᾶς, Lu. xxiv. 41, and ἐν χαρᾶ, Rom. xv. 32. Sept. and Class.—II. METON. equiv. to αἰσος, occasion of joy, Lu. ii. 10. Phil. iv. 1, χαρὰ καὶ στίφανός μου. 1 Th. ii. 19, 20.—III. meton. enjoyment, bliss, Matt. xxv. 21, εἰσελθε εἰς τὴν χ. τοῦ Κυρίου σου. Heb. xii. 2.

Χάραγμα, ατος, τὸ, (χαράσσω,) prop. 'something graven or sculptured.'

1) equiv. to a graving, sculpture, e. gr. images, idols, Acts xvii. 29. Anthol. Gr. iv. p. 33. 2) a mark cut in or stamped, a stamp, sign, Rev. xiii. 16, and Class.

Χαρακτήρ, ἦρος, ὁ, (χαράσσω,) prop. a graver, 'a graving tool,' but usually 'something graven, cut in, stamped,' &c. a character, as a letter, mark, sign, stamp on coin; in N. T. impress, image, form, Heb. i. 3, ὡν χαρ. τῆς ὑποστάσεως αὐτοῦ, sc. τοῦ Θεοῦ, 'the express image or counterpart of God's essence or being,' in which sense the word occurs in Class. writers.

Χάραξ, ακος, ὁ, (χαράσσω,) a pointed stake, pale, Lat. vallus, in fortification: in N. T. a mound, Lat. vallum, i. e. a military rampart round a camp or besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades to preserve theagger, or mound of earth, in due form, Lu. xix. 43.

Χαρίζομαι, f. ἴσομαι, depon. mid. (χάρις,) prop. to gratify, 'do what is grateful and pleasing' to any one; in N. T. with acc. of thing, and dat. of pers., to gratify one with any thing, i. e. to give, grant, as a matter of favour; aor. 1. pass. ἐχαρίσθην and f. 1. pass. χαρισθήσομαι in pass. sense. I. GENER. Lu. vii. 21, τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, meaning, as the article is intended to denote, 'the faculty of sight,' Rom. viii. 32. 1 Cor. ii. 12. Gal. iii. 18. Phil. i. 29. ii. 9, & Class.—II. SPER. to give up any thing to any one. 1) of persons, in the sense of to deliver up or over, in answer to the demand or prayer of any one, Acts iii. 14, ἠτήσασθε ἄνδρα φονεῖα χαρισθῆναι ὑμῖν, i. e. 'to be given up for pardon;' xxvii. 24, κεχάρισται σοι, where it signifies 'to spare any one's life for the sake of or on account of another,' Philem. 22; also to the power of any one for harm or destruction, Acts xxv. 11, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι, 'give me up for trial.' 2) of things, e. gr. a debt, to remit, Lu. vii. 42, 43, ὃ τὸ πλεῖον ἐχαρίσατο: gener. of wrong or sin, to forgive, not to punish, 2 Cor. ii. 7, 10. xii. 13, χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. Eph. iv. 32. Col. ii. 13. iii. 13. Dion. Hal. Ant. v. 4, φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φιλαῖς χαρίζεσθαι τὰς ἐχθρας.

Χάριν, see Χάρις V.

Χάρις, ιτος, ἡ, acc. χάριν, (χαίρω,) gratia, prop. 'what causes joy,' pleasure, gratification: I. grace, of external form or manner, prop. of person, gracefulness. In N. T. only of words or discourse, equiv. to agreeableness, acceptableness, Lu. iv. 22, ἐπὶ τοῖς λόγοις τῆς χ. Eph. iv. 29, ἵνα διὲ χάριν τοῖς ἀκούοις, 'that it may minister what is acceptable unto the

hearers.' Col. iv. 6, ὁ λόγος ἐν χάριτι = λόγος χαρίεις.—II. *grace*, in disposition or feeling towards any one, = *favour, kindness, good-will, benevolence*. 1) gener. Lu. ii. 40, 52, προίκοντες χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις (Ex. xxxiii. 12), Acts ii. 47. iv. 33. vii. 10. So εὐρίσκειν χάριν, 'to find grace or favour,' παρὰ τῷ Θεῷ, Lu. i. 30. ἐνώπιον τοῦ Θεοῦ, Acts vii. 46. Sept. Gen. vi. 18, al. Also καταθέσθαι χάριν τινι, 'to lay down (we say up) favour with' any one, i. e. to gain favour, Acts xxv. 9. xxiv. 27, χάριτας καταθέσθαι τοῖς Ἰουδαί. Meton. 'object of favour,' something well-pleasing, acceptable, 1 Pet. ii. 19, 20, τοῦτο χάρις παρὰ Θεοῦ: comp. 1 Tim. ii. 3. Col. iii. 20. 2) of the grace or favour of God and Christ as exercised toward men, e. gr. where χάρις is joined with εὐφροσύνη, εὐλοία, &c. in salutations, including the idea of every kind of favour, blessing, or benefit proceeding from God and Christ, Rom. i. 7. 1 Tim. i. 2; also ἡ χ. τοῦ Κυρίου ἡμῶν 'I. X. in' the benedictions at the close of most of the Epistles, Rom. xvi. 20, 24; simply ἡ χάρις, Eph. vi. 24. Col. iv. 18, al. Of God, it denotes gener. 'the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race:' so with τοῦ Θεοῦ or the like, Acts xiv. 3, τῷ λόγῳ τῆς χ. αὐτοῦ = τὸ εὐαγγέλιον τῆς χ. τοῦ Θεοῦ. xv. 40. xx. 24. Rom. iii. 24. 1 Cor. xv. 10. 2 Cor. xii. 9, ἀρκεῖ σοι ἡ χ. μου. 1 Pet. iv. 10, al.; with τοῦ Θεοῦ, or the like implied, Acts xviii. 27. Rom. iv. 16. xi. 5. Heb. ii. 9, χάριτι Θεοῦ. iv. 16. Here, too, belong the phrases ἐν χάριτι τῇ τοῦ Ἰ. Χρ. Rom. v. 15, and ἐν χάριτι Χρ. Gal. i. 6, i. e. 'the grace of God through Christ;' also Heb. x. 29, τὸ Πνεῦμα τῆς χάριτος. 3) spec. of the Divine grace and favour as exercised in conferring gifts, graces, or benefits on man, 2 Cor. iv. 15. viii. 1, τὴν χ. τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ. Jam. iv. 6. 1 Pet. v. 5; espec. in the benefits bestowed through Christ and his gospel, &c. Eph. iv. 7. 1 Pet. i. 10, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. ver. 13; or as exhibited in the pardon of sins and admission to the kingdom of heaven, i. e. 'saving grace,' with τοῦ Θεοῦ, Rom. v. 15, ἡ χ. τοῦ Θεοῦ καὶ ἡ δωρεὰ. Gal. ii. 21. 1 Pet. v. 12. χάρις ζωῆς, iii. 7, meaning 'the free gift bestowed by grace' solely; simply, Rom. i. 5. v. 2, 17. vi. 15. Eph. ii. 5. 1 Pet. i. 13, al.—III. *grace* in act and deed, *act of grace*, equiv. to favour conferred, a kindness, benefit: 1) gener. Rom. ix. 4, οὐ λογίζεται κατὰ χάριν. Acts xxv. 3, αἰτούμενοι χάριν κατ' αὐτοῦ, see my note. So of a gift, *alms*, 1 Cor. xvi. 3, ἀπενεγκεῖν τὴν χ. ὑμῶν εἰς Ἱερ.

2 Cor. viii. 4, 6, 7, 19. 2) of the Divine benefits, blessings, &c. conferred on man through Christ and his gospel, gener. John i. 14, πλήρης χάριτος καὶ ἀληθείας. ver. 16, καὶ χάριν ἀντὶ χάριτος, 'grace upon grace,' i. e. 'blessings superlatively great.' (So in Plut. i. 334, it is said of the Deity, that after giving τὰς πρώτας χάριτας, εἰσαυθὶς ἐτέρας ἀντὶ ἐκείνων, καὶ τρίτας ἀντὶ τῶν δευτέρων, καὶ δεῖ νῆας ἀντὶ παλαιότερων ἐπιδίδωσι.) ver. 17. Acts xi. 23, ἰδὼν τὴν χ. τοῦ Θεοῦ. 1 Cor. i. 4. Col. i. 6. 1 Pet. iv. 10. Jude 4: so espec. the gift of the gospel, salvation by grace in Christ, Acts xiii. 43, ἐπιμένειν τῇ χ. τοῦ Θεοῦ. 2 Cor. vi. 1. Phil. i. 7. Heb. xii. 15. xiii. 9. Spec. of the grace, or gift, of apostleship, Rom. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 8. 2 Tim. ii. 1. 3) meton. in the sense *gratification* or *pleasure*, arising from a favour or benefit received, 2 Cor. i. 15, ἵνα δωτέραν χάριν ἔχητε. Philem. 7.—IV. *grace*, in return for favours or benefits, equiv. to *gratitude, thanks*: so Luke vi. 32, 33, 34, ποία ὑμῖν χάρις ἐστὶ; for εὐεργεσία and its consequent *μισθός*. So Dionys. Hal. vi. 86, τίς ἐστὶν ἡ σὴ χάρις ἡμῖν καὶ ὠφέλεια; χάριν ἔχειν τινι, *Lat. gratias habere*, also to *give thanks*, Lu. xvii. 9. 1 Tim. i. 12. 2 Tim. i. 3, al. Apocr., Jos., and Class. So χάρις τῷ Θεῷ, Rom. vi. 17, al.; *with thanks*, 1 Cor. x. 30. ἐν χάριτι, Col. iii. 16.—V. *accus. χάριν* as adv. or prep. with gen. *Lat. gratiā*, prop. *in favour of, in behalf of*, hence *on account of, because of*, Lu. vii. 47, οὐ χάριν, 'on which account,' Eph. iii. 1 and 14, τούτου χάριν. Gal. iii. 19, τῶν παραβάσεων χάριν. 1 Tim. v. 14, al. Once before its case in an interrogation, 1 John iii. 12, καὶ χάριν τίως ἔσφαξεν αὐτόν;

Χάρισμα, ατος, τὸ, (χαρίζομαι) prop. 'benefit conferred:' in N. T. only of gifts and graces imparted from God, e. gr. deliverance from peril, 2 Cor. i. 11; a gift or quality of the mind, 1 Cor. vii. 7; gifts of Christian knowledge, including the gift of the *prophētia*, or the spiritual gift so called, Rom. i. 11. 1 Cor. i. 7; also of redemption (or that gift of salvation through Christ, called 'the unspeakable gift of God,' 2 Cor. ix. 15), Rom. v. 15, 16, and vi. 23, τὰ γὰρ ὀψώνια—τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωῆ. xi. 29. Spec. of the *Charismata*, or miraculous gifts imparted to the early Christians, and espec. to Christian teachers, by the Holy Spirit, Rom. xii. 6. 1 Cor. xii. 4, 9, χαρίσματα λαμάτων. ver. 28, 30, 31. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.

Χαριτώω, f. ὠσω, (χάρις,) to endue with grace, i. e. to make gracious or as-

ceptable: *pars. to be gracious, grateful, acceptable*: in N. T. used only of the Divine favour, Lu. i. 28, *χαῖρε, κεχαριτωμένη*. Also of spiritual graces, Eph. i. 6, *ἐν ᾗ (χαρίτι) ἐχαρίτωσεν ἡμᾶς*, 'wherein he hath richly imparted grace unto us.'

Χάρτης, ου, ὁ, (χαράσσω,) paper, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12. Dioscorid. i. 116.

Χάσμα, ατος, τό, (χαίνω or χάσσω, to yawn), a chasm, gulf, Lu. xvi. 26. Sept. 2 Sam. xviii. 17.

Χεῖλος, εος ους, τό, a lip; plur. *τὰ χεῖλη, the lips*. I. PROP. Rom. iii. 13, *ὁς ἀσπίδων ὑπὸ τὰ χ. αὐτῶν*. Heb. xiii. 15, *καρπὸν χειλέων*. 1 Pet. iii. 10. So, as the instrument of speech, *the lips*, in speaking, Matt. xv. 8, & Mark vii. 6, *οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ*, 'in words only.' Meton. from the Heb., *language, tongue*, 1 Cor. xiv. 21, *ἐν χεῖλεσιν ἐτέροις*. Sept. Gen. xi. 1, 6, 9.—II. FIG. *τὸ χεῖλος τῆς θαλάσσης, lip, i. e. shore*, of the sea, Heb. xi. 12; an idiom found in Sept. and Class., like the Lat. *labrum*.

Χειμάζω, f. ἄσω, (χεῖμα,) prop. to raise a storm, espec. at sea, Xen. Ec. viii. 16, *ὅταν χειμάζῃ ὁ θεός (Neptune) ἐν τῇ θαλάσῃ*, and impers. Hdot. vii. 191, *ἡμέρας ἐχειμάζει τρεῖς*: also *νεσῶρι tempestate*, as Diod. Sic. vol. i. p. 128, *αἰε τοὺς τόπους χειμάζειν*, but far more freq., and in N. T. only, in *pasa. χειμάζομαι, to be tempest-tossed at sea*, Acta xxvii. 18, *σφοδρῶς δὲ χειμαζομένων ἡμῶν*. Jos. Ant. xii. 3, 3, *χειμαζ. νέως*.

Χειμαρρός, ου, ὁ, ἡ, adj. (χεῖμα, see χειμῶν, and ρέω,) a poetic expression, prop. applied as an epithet to ποταμός, but also in N. T. used as a subst. to denote a winter-torrent, which flows only in the rainy season, and is dry in summer, John xviii. 1, of the brook Cedron. So in Sept. 2 Sam. xv. 23, al. et Class.

Χειμῶν, ὠνος, ὁ, (χεῖμα, rain, from χέω, to pour,) prop. rain, storm, tempest, bad weather, as Lat. hyems: 1) *gener.* Matt. xvi. 3, *καὶ πρῶτῃ Σήμερον χειμῶν*. Acta xxvii. 20, *χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου*. So Plut. Timol. 19, *τοῦ χειμῶνος ἐπικειμένου*. John x. 22, *καὶ χειμῶν ἦν, i. e. 'stormy wintry weather.'* Sept. and Class.—2) *meton.* the season of rains and storms, *the rainy season, winter*, 2 Tim. iv. 21; with genit. of time when, *χειμῶνος*, 'in winter,' Matt. xxiv. 20, al. and Xen. Conv. ii. 18. Sept. and Class.

Χεῖρ, ρός, ἡ, the hand: I. *prop. and gener.* of men, Matt. iii. 12, *οὐ τὸ πτόνυ ἐν τῇ χ. αὐτοῦ*. v. 30. viii. 15. xii. 10. xv. 20, al. *sepe*: v. of angels, &c. Matt. iv. 6, *ἐπὶ χειρῶν ἀρουσί σε*. Rev. i. 16,

17, al. In phrases, e. g. *τὰ ἔργα τῶν χ. τινός*, of an idol, Acta vii. 41; evil deeds or conduct, Rev. ix. 20; of God, the works of creation, Heb. i. 10. ii. 7.—II, anthropopath. of God, = *the powerful hand* of God, Acta iv. 30, *ἐν τῷ τῆν χ. σου ἐκτείνειν σε εἰς ἰασιν*. Elsewhere to the hand of God, as the instrument of action and of power, is ascribed that which strictly belongs to God himself, Lu. i. 66. Acta xi. 21, *χεῖρ Κυρίου ἦν μετ' αὐτοῦ*, 'with him for aid.' On the contrary, Acta xiii. 11, *χεῖρ Κυρίου ἐπὶ σέ*, 'for punishment.' See Ex. ix. 3. Job xix. 21.—III. with prepositions, where to *χεῖρ*, as the instrument of action and power, is ascribed what strictly belongs to the person himself or to his power: 1) *διὰ χειρός or χειρῶν τινός*, 'by the hand or hands of' any one, by his intervention, = *διὰ τινος*, Mk. vi. 2. Acta ii. 23. v. 12. vii. 25. xi. 30, al. 2) *εἰς χειράς τινος*, 'into the hands of' any one, i. e. into his power: so *παρὰδοσθαι εἰς χεῖρας*, Matt. xvii. 22. xxvi. 45. Acta xxi. 11. xxviii. 17: also with verbs of committing, Lu. xxiii. 46. John xiii. 3. Once *ἐμπασεῖν εἰς χεῖρας Θεοῦ*, i. e. into his power for punishment, Heb. x. 31. 3) *ἐν χεῖρὶ τινος*, once = *εἰς χεῖράς τινος*, comp. ἐν III. 5. John iii. 35, *πάντα δίδωκεν ἐν τῇ χ. αὐτοῦ*. Elsewh. = *διὰ χειρός τινος*, i. e. *by or through* the intervention of any one, Acta vii. 35, *ἐν χ. ἀγγέλου*. Gal. iii. 19, 4) *ἐκ χειρός τινος*, 'out of his power,' after verbs of freeing, delivering, &c. Lu. i. 71, 74. John x. 28, 39, al.

Χειραγωγέω, f. ἦσω, (χειραγωγός,) to lead by the hand, trans. Acta ix. 8. xxii. 11, and lat. Class.

Χειραγωγός, οὔ, ὁ, ἡ, (χειρ, ἄγω, ἀγωγή,) lit. a hand-leader, 'one who leads by the hand,' Acta xiii. 11, of a blind person, *ἐξήτηε χειραγωγός*, a graphic description of blindness; the expression, however, was probably one freq. in common life: so Artem. i. 50, *τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρῆσωνται*.

Χειρόγραφον, ου, τό, (χειρ, γράφω,) prop. hand-writing; in N. T. meton. *a hand-writing*, 'something written by the hand,' e. g. the Mosaic law, *the letter* in anthth. to the spirit, Col. ii. 14.

Χειροποίητος, ου, ὁ, ἡ, adj. (χειρ, ποιέω,) made with hands, the work of men's hands; hence artificial, external: so *ναὸς χειροποίητος*, Mk. xiv. 58. Acta vii. 48. Heb. ix. 11.

Χειροτονέω, f. ἦσω, (χειροτόνος, from χειρ, τείνω,) to stretch out the hand, to hold up the hand, as in voting, hence to vote, give one's vote, intrans.; in N. T. trans. to choose by vote, to appoint, Acta xiv. 23, *χειροτονήσαντες αὐτοῖς πρεσ-*

ἔστυον, 'having selected, constituted,' see my note: pass. 2 Cor. viii. 19.

Χείρων, **ονος**, **ὁ**, **ἡ**, (irreg. comparat. to **κακός**, from **χέρη**, 'bad,' obsol.) *worse*, said of state, condition, or quality, &c. Matt. ix. 16, **χείρων σχίσμα γίνεται**. xii. 45, al.: so of punishment, *worse*, more severe, Heb. x. 29, and Class. Fig. of persons, in a moral sense, 1 Tim. v. 8, **ἀπίστου χείρων**. 2 Tim. iii. 13, and Class. as Xen. Mem. i. 2, 32.

Χερουβίμ, Heb. *cherubim*, symbolic representations of the Divine attributes; in N. T. spoken of the golden figures representing the cherubim, and placed on or over the ark, Heb. ix. 5, **Χερ. δόξης**.

Χήρα, **ας**, **ἡ**, (fem. of adj. **χῆρος**, bereaved,) prop. adj. *bereaved* of one's husband, *widowed*, Lu. iv. 26, **πρὸς γυναῖκα χήραν**. So Sept. **γυνὴ χ.** 2 Sam. xiv. 5. 1 K. vii. 14. Jos. Ant. viii. 13, 2, and sometimes in Class. Subst. **ἡ χήρα**, a widow, Matt. xxiii. 14, **οἰκίας τῶν χηρῶν**, al. saepe. Sept. & Class. Fig. of a city left desolate, Rev. xviii. 7: comp. Lam. i. 1.

Χθές, adv. *yesterday*, John iv. 52. Acts vii. 28. Heb. xiii. 8. Sept. and later Class.; the earlier and purer used **ἔχθες**.

Χιλίαρχος, **ου**, **ὁ**, (**χίλιοι**, ἄρχω,) prop. a *captain of a thousand*, Sept. and Class. In N. T. gener. a *commander, captain*: 1) gener. Mk. vi. 21. Acts xxv. 23. Rev. vi. 15. xix. 18. 2) spec. a *tribune*, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers, Acts xxi. 31, sqq. & al. and so oft. in lat. Class. 3) said of *the prefect of the Temple*, John xviii. 12.

Χιλιάς, **ἄδος**, **ἡ**, (**χίλιοι**), a *thousand* in number, Lu. xiv. 31. Acts iv. 4, et al.

Χίλιοι, **αι**, **α**, num. adj. a *thousand*, 2 Pet. iii. 8, et al. Sept. and Class.

Χιτῶν, **ῶνος**, **ὁ**: 1) prop. in sing. a *tunic*, i. e. the inner garment, (as distinguished from **ἱμάτιον**, the outer one, which was usually of greater value,) mostly with sleeves, and reaching usually to the knees, Matt. v. 40, **καὶ τὸν χιτῶνά σου λαβεῖν**. Lu. vi. 29. John xix. 23. Acts ix. 39, and Class. 2) in plur. **χιτῶνες**, used as our word *clothes* for 'clothing,' Matt. x. 10. Mk. vi. 9. Lu. iii. 11. ix. 3, & Class.

Χιτῶν, **όνος**, **ἡ**, *snow*, Matt. xxviii. 3, al.

Χλαμύς, **ύδος**, **ἡ**, *chlamys*, a wide and coarse cloak, confined on the right shoulder by a clasp, so as to cover the left side of the body, and worn over the other garments. In N. T. spoken of the Roman *paludamentum*, or *officer's cloak*, Matt. xxvii. 28, 31, and oft. in lat. Class.

Χλευδίζω, **φ**, **άσω**, (**χλευή**, jest, derision, fr. **χέλυς**, **χειλίος**, 'the lip,' and so

prop. signifying 'to thrust out the lip.' See Pa. xxii. 7.) *to jest, deride, scoff*, absol. Acts ii. 13. xvii. 32, & Class.

Χλιαρός, **ά**, **όν**, adj. (**χλιαίω**, **χλίω**.) prop. *tepid*, chiefly of water: so Athen. p. 123, ὕδωρ χλ.: in N. T. fig. *lukewarm*, Rev. iii. 16.

Χλωρός, **ά**, **όν**, adj. (**χλόη**, **χλόος**.) prop. *pale-green, yellowish-green*, as the first shoots of grass. In N. T. 1) gener. *green*, Mk. vi. 39, **ἐπὶ τῷ χ. χόρτῳ**. Rev. viii. 7. ix. 4. Sept. and Class. 2) spec. *pale, yellowish*, Rev. vi. 8, **ἴππος χλωρός**, an emblem of mortality, from pestilence and death, ('*pallida mors*,') as it were stalking about; or that sallow hue incident to fear. Anthol. Gr. iii. p. 11, **χλωρὴν σάρακα**.

Χξϛ', *six hundred and sixty-six*, the number for which these letters stand, viz. **χ'** 600, **ξ'** 60, **ϛ'** 6, Rev. xiii. 18.

Χοϊκός, **ἡ**, **όν**, adj. (**χόος** & **χοῦς**.) of *earth, earthy, terrene*, 1 Cor. xv. 47, 48.

Χοῖνιξ, **ικος**, **ἡ**, an Attic measure for grain and things dry, $\frac{1}{16}$ the Attic medimnus, or $\frac{1}{8}$ a Roman modius, nearly a *quart* English, Rev. vi. 6.

Χοῖρος, **ου**, **ὁ**, **ἡ**, a *swine*; Matt. vii. 6, et al. and Class.

Χολάω, **φ**, **ήσω**, (**χολή**, gall,) prop. and in earlier authors, *to be full of bile, melancholy, mad*, equiv. to **μελαγχολάω**, Aristoph. Nub. 833; in later writers and in N. T. **χολοῦμαι**, *to be full of gall, to be enraged*, intrans.; in later writers, used either with a dat. or an acc. with **πρὸς**, **αί**, denoting the object, John vii. 23, **ἐμοὶ χ.**

Χολή, **ῆς**, **ἡ**, (**χέω**, to pour out,) prop. *the gall*; in N. T. fig. *gall, bitterness*: 1) that of *poison, venom*, fig. Acts viii. 23, **εἰς γὰρ χολὴν πικρίας—ὄρω σε ὄντα**. So Plut. Romul. 17, **ὡσπερ ἰοῦ καὶ χολῆς ἐνίωον θηρίων**. 2) from the Heb. 'an infusion of bitter herbs,' e. gr. wormwood, poppy, &c. Matt. xxvii. 34, **ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον**.

Χόος, **χοῦς**, **ὁ**, (**χέω**, **χόω**.) gen. **χοός**, dat. **χοί**, acc. **χοῦν**, in Class. *earth*, as dug out and thrown up, a *mound*, Hdot. i. 150. Thuc. ii. 76; in N. T. gener. *loam earth, dust*, Mk. vi. 11, **ἐκτινάξατε τὸν χοῦν**, and so in Sept. and Class. Rev. xviii. 19, **ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν**, i. e. in token of grief.

Χορηγέω, **φ**, **ήσω**, (**χορηγός**, fr. **χορός**, **ἄγω**.) prop. and prin. *to lead a chorus of singers and dancers*, Anthol. Gr. i. 73, but often figur.; then *to lead out or furnish a chorus* on public occasions at one's own expense; hence gener. and in N. T. *to furnish, supply*, with acc. 1 Pet. iv. 11, **ἔξ ἰσχύος ἢε χορηγεῖ ὁ Θεός**. 2 Cor. ix. 10, and Class.

Χορός, οὐ, ὁ, *dancing*, as connected with music and song, on festive occasions, Lu. xv. 25, ἤκουσε συμφωνίας καὶ χορῶν. Sept. and Class.

Χορτάζω, f. ἄσω, (χορτός,) prop. and in earlier writers used of animals, 'to feed with grass or hay;' and so in N. T. Rev. xix. 21, of fowls, τὰ ὄρνια ἐχορτάσθησαν ἐκ τ. σαρκῶν αὐ.: but in later writers gener. and in N. T. of persons, *to satiate with food*, e. gr. Matt. xv. 33, ὥστε χορτάσαι ὄχλον τοσοῦτον: pass. xiv. 20. John vi. 26. Phil. iv. 12. Ja. ii. 16: with ἀπό, Lu. xvi. 21. Fig. *to fill the desire of any one, to satisfy*, pass. Matt. v. 6. Lu. vi. 21.

Χόρτασμα, ατος, τό, (χορτάζω,) prop. used of food for cattle, *fodder*; sometimes, though rarely, applied to food for men, Acts vii. 11.

Χόρτος, ου, ὁ, in Class. usually *fodder* for animals, green or dry, *grass, hay*; in N. T. *grass, herbage*, being a general term among the Hebrews, (who divided all vegetables into two sorts, *trees*, by the Hellenists called ξύλα, and *plants* or herbs, also called χόρτος,) comprehending both grass and corn, and likewise *flowers*, Mk. vi. 30, τὸν χόρτον τοῦ ἀγροῦ. Mk. vi. 39, al. Sept. and Class.

Χράω, f. ἤσω, has in prose four different significations, viz. χράω, *to utter an oracle*, not found in N. T.; κίχημι, *to lend*; χράομαι, *to use*; χρή, impers. *it needs, it behoves*: I. κίχημι, *to lend*, see in its order.—II. χράομαι, f. ἤσομαι, depon. mid. *to use, make use of*, foll. by dat. of things, Acts xxvii. 17, βοηθείαις ἐχρῶντο. 1 Cor. vii. 21, 31. ix. 12, 15, al. and Class. Of persons, *to use well or ill, to treat*, with dat. Acts xxvii. 3, φιλανθρώπως τῷ Παύλῳ χρῆσάμενος. Sept. and Class.—III. impers. χρή, imperf. ἐχρῆν, inf. χρῆναι, prop. 'there is use for,' *it needs, it behoves, it ought*; with inf. Ja. iii. 10, οὐ χρή ταῦτα οὕτω γίνεσθαι, & Class.

Χρεία, ας, ἡ, (χρίος,) I. *use, usage*, the act of using, or employing any thing; in N. T. meton. 'that in which one is employed,' *an employment, business*, Acts vi. 3, οὗς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. So Jos. Bell. ii. 20, 3, οὐκ ἐπίστησαν αὐτὸν ταῖς χρείαις. 2 Macc. vii. 24, and sometimes in lat. Class.—II. *need, necessity, want*: 1) gener. Eph. iv. 29, πρὸς οἰκοδομὴν τῆς χρείας. So χρεία ἐστὶ, 'there is need,' *opus est*, with gen. Lu. x. 42, ἐνός ἐστὶ χρεία, 'one thing is needful'; also with infin. Heb. vii. 11, and so oft. in Class. 2) of personal need, *necessity, want*, Acts xx. 34, ταῖς χρείαις μου ὑπηρετήσαν αἱ χεῖρες αὐται. xxviii. 19, τὰ πρὸς τὴν χρ. Rom. xii. 13. Phil. ii. 25. iv. 19, al. and Class. 3) in the phrase χρείαν ἔχειν, 'to have need,' =

to need, to want. So gener. and with gen. *to have need of*, Matt. ix. 12, οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ. xxi. 3. xxvi. 65. Lu. ix. 11, al. Foll. by infin. act. Matt. xiv. 16, οὐ χρείαν ἔχουσιν ἀπελθεῖν. John xiii. 10, al.; by inf. pass. Matt. iii. 14; by ἴνα, John ii. 25. xvi. 30. also in Class. Also of *personal need, want*, with gen. Matt. vi. 8, οἶδαν ὁ Πατὴρ ὑμῶν ὡν χρείαν ἔχετε. 1 Th. iv. 12. Rev. iii. 17. Absol. *to have need, = to be in need or want*, Mk. ii. 25, al.

Χρεωφειλέτης, ου, ὁ, (χρίος, ὀφείλω,) *a debtor*, Lu. vii. 41. xvi. 5. Sept. and later Class.

Χρή, impers. verb, see in Χράω III.

Χρῆζω, f. ἤσω, (χρή, χρεία,) *to need, have need of, desire*; with gen. Matt. vi. 32, οἶδε γὰρ ὁ Πατὴρ ὑμῶν—ὅτι χρῆζετε τούτων ἀπάντων. Lu. xi. 8. Rom. xvi. 2. 2 Cor. iii. 1, and oft. in Class.

Χρῆμα, ατος, τό, (χράομαι,) prop. *something useful*, 'what one needs.' Hence gener. and in N. T. *wealth*, usually plur. τὰ χρήματα, Mk. x. 23, οἱ τὰ χρ. ἔχοντες, i. e. the rich; ver. 24, πεποιθότας ἐπὶ τοῖς χρ. Lu. xviii. 24. Sept. and Class. oft. Spec. *money*; once sing. Acts iv. 37, ἤνεγκε τὸ χρ. i. e. the price; plur. Acts vii. 18, 20. xxiv. 26, and Class.

Χρηματίζω, f. ἴσω, (χρῆμα,) prop. and gener. *to do business*, whether private or public, (Sept. and Class.) espec. in trade; mid. *to do business*, and by impl. *to make profit, to gain*, as oft. in Class. but more freq. of kings and magistrates, *to dispatch business*, i. e. *to give audience and answer*, e. gr. to ambassadors, petitioners, &c. *to give response or decision*. Hence in N. T. Sept. and Jos. Ant. iii. 8, 8, and xi. 8, 4, 'to impart Divine warnings or revelations,' and in the pass. *to receive them*; the term being used either absol. as Heb. viii. 5. xi. 7. xii. 25, or foll. by ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, as Lu. ii. 26, or ὑπὸ ἀγγέλου ἁγίου, as Acts x. 22. Elsewh. in N. T. according to later Greek usage, it signifies *to take or bear a name, to be named or called*, constr. with the name in appos. as Acts xi. 26. Rom. vii. 3, μοιχαλὶς χρηματίζει. Jos. Philo, Polyb. & Diod. Sic.

Χρηματισμός, οὔ, ὁ, (χρηματίζω,) prop. and in Class. 'the transaction of public business,' and hence *business gener.* espec. *the giving audience, making a response or decision*; in N. T. *a response from God, or oracle*, Rom. xi. 4. 2 Macc. ii. 4.

Χρήσιμος, η, ου, adj. (χράομαι,) lit. *usable*, and gener. *useful* for any purpose, *profitable*, 2 Tim. ii. 14, εἰς οὐδὲν χρήσιμον. Plut. de Ira Cohib. 6, ἐκ' οὐδενὸς χρησίμῳ, and so elsewh. in Class. & Sept.

Χρησις, εως, ἡ, (χράομαι,) lit. *a using*

say thing, also *the use so made*; in N. T. spec. of the use of the body in sexual intercourse, Rom. i. 26, 27. Ocell. Lucan. 4, προς τὴν τῶν ἀφροδισίων χρῆσιν.

Χρηστεύομαι, depon. mid. (χρηστός,) *to show oneself χρηστός, i. e. to be good-kindhearted, gentle, kind*, 1 Cor. xiii. 4, ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.

Χρηστολογία, ατ, ἡ, (χρηστός, λόγος,) *fair words, insinuating discourses*, consisting of mere professions without reality, (the Class. do not use the word, but χρηστοὶ λόγοι and χρηστός λόγος,) Rom. xvi. 18, διὰ τῆς χρ. καὶ εὐλογίας.

Χρηστός, ἡ, ὄν, adj. (χράομαι,) *useful, profitable, fit, good for any use*, oft. in Class.; in N. T. I. of THINGS; and 1) Lu. v. 39, ὁ παλαιὸς (οἶνος) χρηστότερός ἐστιν, 'is better for use'; and so not unfreq. in Class. e. gr. Athen. 585, οἶνον χρ. 2) fig. *good for use, easy to bear or wear*, Matt. xi. 30, ὁ γὰρ ζυγός μου χρηστός. So, in a moral sense, *useful to society, good, virtuous*, 1 Cor. xv. 33, φθίρουσιν ἡθῆ χρηστά ὀμιλίας κακαί. So ἡθῆ χρ. Aristoph. Nub. 956.—II. of PERSONS, *useful towards others*, as oft. in Sept. and Class.; hence *benignant, gentle, kind*, Lu. vi. 35, αὐτὸς (ὁ Θεός) χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. Eph. iv. 32. 1 Pet. ii. 3, and Class. Neut. τὸ χρηστὸν, *goodness, kindness*, Rom. ii. 4.

Χρηστότης, ητος, ἡ, (χρηστός,) *prop. goodness, gentleness, kindness*: 1) gener. Rom. ii. 4, τοῦ πλούτου τῆς χρ. αὐτοῦ καταφρονεῖς; xi. 22. 2 Cor. vi. 6. Gal. v. 22. Eph. ii. 7. Sept. and Class. 2) fig. in a moral sense, *goodness, equiv. to righteousness, uprightness*, Rom. iii. 12, οὐκ ἐστὶ ποιῶν χρηστότητα. Hlian. x. 7.

Χρίσμα, ατος, τὸ, (χρίω,) *prop. 'something rubbed in,' as οὐ in anointing, ointment, unguent*; meton. *chrisim, an anointing, unction*; in N. T. fig. of Christians, (by that metaphorical sense whereby the verb χρίω is used of communicating the gifts and graces of the Spirit,) *as anointing, spiritual unction from God*, 1 John ii. 20, ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἁγίου, καὶ οἴδατε πάντα. ver. 27.

Χριστιανός, οῦ, ὁ, (Χριστός,) *a Christian*, Acts xi. 26, see my note; xvi. 28. 1 Pet. iv. 16.

Χριστός, ἡ, ὄν, adj. (χρίω,) *anointed*; in N. T. properly an appellative (derived from the Heb.) meaning, 'the Anointed of God,' the King constituted of God; but often passing over into a proper name. 1. prop. as an appellative: 1) absol. ὁ Χριστός, *the Christ, the Messiah*, Mk. xv. 32, ὁ Χρ. ὁ βασιλεὺς τοῦ Ἰσραὴλ. John i. 42. iv. 42. Acts ii. 36. ix. 22; so Matt. i. 17. Lu. ii. 26, τὸν Χριστὸν Κυρίου.

iv. 41, αερίας. 2) joined with Ἰησοῦς, e. gr. Ἰησοῦς ὁ Χριστός, Acts v. 42, αβ.—II. as a proper name, CHRIST: 1) absol. Χριστός, or ὁ Χριστός, Rom. v. 6, 8, viii. 11, ὁ ἐγγίρας τὸν Χρ. ἐκ νεκρῶν. Gal. i. 6, 7. ii. 20. 1 Pet. i. 11. iv. 14: 2) oftener joined with Ἰησοῦς, as Matt. i. 16. Mk. i. 1. John i. 17, αβ. Χρ. Ἰησοῦς only in St. Paul's Epistles, 1 Cor. i. 30, & oft.—III. meton. 1) equiv. to ὁ λόγος τοῦ Χρ. *the Gospel*, 2 Cor. i. 19, 21. Eph. iv. 20. 2) equiv. to τὸ σῶμα τοῦ Χρ. *Christ's body, the Church*, 1 Cor. xii. 12. 3) equiv. to *the salvation of Christ*, i. e. obtained through him, Gal. iii. 27, Χρ. ἐνεδύσαθε. Phil. iii. 8, Ἰνα Χρ. κερδήσω.

Χρίω, f. ἴσω, *prop. to rub over the surface of a body*; hence gener. *to anoint any thing or person, for any purpose whatever, with oil or ointment*. Sept. oft. and Class. In Sept. also to *anoint*, as a sacred rite, *to consecrate by unction to any office*, as that of a prophet, Is. lxi. 1; or king, 1 Sam. x. 1, αβ. Hence in N. T. to *anoint, consecrate* as by unction, *to set apart for a sacred work*, trans. 1) of Jesus, as the Messiah, the anointed King, comp. in Χριστός, Acts iv. 27, ὃν ἔχρισας. As a prophet, with infin. Lu. iv. 18, ἔχρισά με εὐαγγελίσασθαι πτωχοῖς. So gener. with dat. ἔχρισε Πνεύματι ἁγίῳ, Acts x. 38, meaning, by a metaphor taken from the form and mode of inaugurating kings, 'invested and endowed,' namely, at his baptism; with double acc. Heb. i. 9, ἔχρισέ σε ὁ Θεός—ἐλαίον ἀγαλλιάσεως. 2) of Christians, as *anointed, consecrated, set apart to the service of Christ and his Gospel by the gift of the Holy Spirit*, 2 Cor. i. 21, ὁ δὲ χρίσας ὑμᾶς, Θεός.

Χρονίζω, f. ἴσω, (χρόνος,) *to pass away time, to delay, be long in coming*, or in doing any thing, intrans. and absol. Matt. xxv. 5, χρονίζοντος τοῦ νυμφίου. Lu. i. 21. Heb. x. 37. Foll. by inf. ἐρχεσθαι, Matt. xxiv. 48. Lu. xii. 45.

Χρόνος, ου, ὁ, *time*: I. PROP. and GENER. 1) Mk. ix. 21, πόσος χρόνος ἐστὶν; Lu. iv. 5. Acts vii. 23. Gal. iv. 4. Rev. ii. 21: so διατρίβειν χρόνον, Acts xiv. 3, 28; ποιῆσαι χρόνον, xv. 33. With prepositions: διὰ τὸν χρ. Heb. v. 12; ἐκ χρόνων ἰκανῶν, Lu. viii. 27; ἐν παντὶ χρ. Acts i. 21; ἐπὶ χρόνον, Lu. xviii. 4; ἐφ' ὅσον χρ. Rom. vii. 1; μετὰ χρόνον πολὺν, Matt. xxv. 19. 2) accus. χρόνον or χρόνους, marking duration, 'time how long,' Mk. ii. 19, ὅσον χρόνον ἔχουσι τὸν νυμφίον. Lu. xx. 9. John v. 6. vii. 33. Acts xiii. 18, αβ. 3) dat. χρόνῳ, χρόνοις, marking time when, in or during which, &c. Lu. viii. 29, πολλοῖς χρόνοις συνηπάκει αὐτόν. Acts viii. 11.

Rom. xvi. 25.—II. SPEC. by the force of adjuncts, where χρόνος sometimes stands for a *time* or *season*, like καιρός; e. gr. pl. joined with καιροί, Acts i. 7, γυνῶναι χρόνους ἢ καιρούς. 1 Th. v. 1; with gen. of event, Matt. ii. 7, τὸν χρ. τοῦ φαινομένου ἀστέρος. Lu. i. 57, ὁ χρ. τοῦ τακεῖν. Acts iii. 21. 1 Pet. i. 17. iv. 3, ὁ παρεληλυθὼς χρ. (Xen. Mem. ii. 1, 34, τὸν μέλλοντα χρ. τοῦ βίου); with an adj. or pron. Matt. ii. 16, κατὰ τὸν χρ. ὃν ἠκρίβωσε. Acts i. 6. 1 Pet. i. 20. Jude 18. 2 Tim. i. 9, πρὸ χρόνων αἰώνων. 1 Pet. iv. 2, τὸν ἐν σαρκὶ χρ.

Χρονοτριβέω, f. ἦσω, (χρόνος, τρίβω,) to wear away or spend time, to delay, intrans. Acts xx. 16. Aristot. Rhet. iii. 3.

Χρῶστος, ἐη, εον, contr. χρουστὸς, ἦ, οὖν, adj. (χρυσός), golden, of gold, 2 Tim. ii. 20, σκιὴ χρυσαῖ. Heb. ix. 4, στάμνος χρυσοῦ. Rev. i. 12, sq. al. Sept. & Class.

Χρυσίον, ου, τὸ, (dim. of χρυσός,) gold in pieces, especially as wrought up. I. gener. Heb. ix. 4, τὴν κιβωτὸν—περικεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. i. 7. Rev. iii. 18, al. Sept. and Class.—II. meton. 1) a golden ornament, 1 Pet. iii. 3, περιβέαις χρυσίου. Rev. xvii. 4. Sept. Job xxvii. 16, and Class. as Thuc. ii. 13, τοῖς περικειμένοις χρυσοῖς. 2) gold coin, money, Acts iii. 6. xx. 33. 1 Pet. i. 18, and Class.

Χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος,) with gold rings upon the fingers, Ja. ii. 2, and Class.

Χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) chrysolite, prop. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but espec. the topaz, Rev. xxi. 20. Sept. and Class.

Χρυσόπρασος, ου, ὁ, (χρυσός, πράσον,) a leek, a precious stone (see Pliny) of a greenish colour, Rev. xxi. 20.

Χρυσός, οὐ, ὁ, gold: I. GENER. Matt. ii. 11, χρυσόν, καὶ λίβανον, et saepe al. Sept. and Class.—II. METON. 1) golden ornaments, 1 Tim. ii. 9, ἡ χρυσοῦ, ἢ παραγαρίταις. Rev. xvii. 4. xviii. 16. Luc. de Dom. 8, τῷ χρυσοῦ ἐς τοσοῦτον κεκόσμηται. 2) in plur. gold coin, money, Matt. x. 9. Ja. v. 3, and Class.

Χρυσόω, f. ὠσω, (χρυσός,) to gild, deck with gold, trans. as oft. in Sept. and Class. In N. T. Rev. xvii. 4, κεχρυσωμένη χρυσοῦ, or χρυσίῳ. xviii. 16. So Sept. and later Class.

Χρῶς, χρωτός, ὁ, prop. the surface of the body, the skin, Sept. and Class.; but gener. and in N. T. the body, Acts xix. 12, ἀπὸ τοῦ χρ. αὐτοῦ σουδάρια.

Χωλός, ἡ, ὄν, adj. prop. crippled in the feet, limping, Matt. xi. 5, χωλοὶ περιπατοῦσι. xv. 30, 31. Lu. vii. 22. John v. 3.

Acts iii. 2. viii. 7. xiv. 8. Fig. Heb. xii. 13. Once, lame from the loss of a foot, for ἀνάπηρος, maimed, Mk. ix. 45. So ἄλ. V. H. xi. 9, δειξας χωλὸν τινα καὶ ἀνάπηρον. Xen. Cyr. i. 4, 11, χωλὸν—κολοβόν.

Χώρα, as, ἡ, prop. the space which contains any thing, the place in which any person is, or where any thing is; hence gener. and in N. T. a country or region: I. GENER. 1) prop. Lu. iii. 1, τῆς Ἰτ, καὶ Τρ. χώρας. xv. 13, sqq. John xi. 54, 55. Acts viii. 1; with gen. αὐτῶν, Matt. ii. 12; so gener. iv. 16, ἐν χώρᾳ καὶ σκιᾷ θαν. by an Hellenistic idiom, for ἐν χώρᾳ σκοτεινῇ; thus answering to the 'mortis umbra' of Ovid and Virgil: opp. to the sea, Acts xxvii. 27. 2) meton. for 'the inhabitants of a country,' Mk. i. 5. Acts xii. 20. 3) put with the name of a city, &c. a district, territory, around it, Matt. viii. 28, εἰς τὴν χ. τῶν Γεργ. Mk. v. 1.—II. SPEC. the country or fields, as opp. to the city, Lu. xxi. 21; as cultivated, (for ἀγρός, by an Hellenistic idiom,) xii. 16. John iv. 35. Ja. v. 4, and Class.

Χωρεῖω, f. ἦσω, (χώρα,) to give place or room, to give way, yield; hence in N. T. I. to go away from a place: 1) gener. to go, pass, intrans. with εἰς, Matt. xv. 17, εἰς τὴν κοιλίαν χωρεῖ: fig. 2 Pet. iii. 9, πάντα εἰς μετανοίαν χωρῆσαι. 2) spec. to go forward, and fig. to go well, succeed, John viii. 37, ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.—II. spoken of capacity, to have room for, take, hold, contain: 1) prop. as a vessel, with acc. of measure, John ii. 6, ὑδρίαὶ χωροῦσαι ἀνά μετρητάς δύο ἢ τρεῖς: gener. of a place, with acc. of thing, Mk. ii. 2, ὥστε μηκέτι χωρεῖν σκ. αὐτοῦ. John xii. 25. 2) fig. to receive, e. gr. a doctrine, &c. to admit, assent to, with acc. Matt. xix. 11, οὐ πάντες χωροῦσι τὸν λόγον: also of persons, to receive to one's heart, 'give a place in one's affections,' 2 Cor. vii. 2, χωρῆσατε ἡμᾶς.

Χωρίζω, f. ἴσω, (χωρίς,) to put apart, separate, trans. 1) act. Matt. xix. 6, ὁ οὖν ὁ Θεὸς συνέζευξεν, ἀνθρώπους μὴ χωρίζετω: foll. by ἀπὸ, Rom. viii. 35. Pass. Heb. vii. 26. 2) mid. χωρίζομαι, and aor. 1. pass. ἐχωρίσθην as mid. to separate one's self, to depart; from a person, with ἀπὸ, 1 Cor. vii. 10, γυναικα ἀπὸ ἀνδρός μὴ χωρισθῆναι: absol. ver. 11, 15. Philem. 15: from a place, = to go away, depart, with ἀπὸ, Acts i. 4, ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι: with ἐκ, xviii. 1.

Χωρίον, ου, τὸ, (χωρός,) prop. a spot or place, also a country, region; in N. T. a field, farm, Matt. xxvi. 36, εἰς χωρίον λεγόμενον Γ. John iv. 5. Acts i. 18, ἐκτίστω χωρίον: pl. τὰ χωρία, estates, iv. 34.

Χῶρις, adv. and prep. *apart*, *separately*: I. as adv. John xx. 7, *χ. ἰντισυλιγμῖνον*. and Class.—II. as prep. with gen. *apart from*, *without*: 1) gener. Matt. xiii. 34, *χ. παραβολῆς*. Lu. vi. 49. John i. 3. Rom. iii. 21. Heb. iv. 15, *χ. ἀμαρτίας*. vii. 7, al. 2) equiv. to *besides*, exclusive of, Matt. xiv. 21, *χ. γυναικῶν καὶ παιδίων*. 2 Cor. xi. 28. Sept. & Class. oft.

Χῶρος, ου, ὁ, the Latin name of the N.W. wind; in N. T. meton. *the northwest*, the quarter whence *corus* blows, Acts xxvii. 12, *βλέποντα—κατὰ χῶρον*.

Ψ.

Ψάλλω, f. αλῶ, (ψάω,) *to touch sharply*, so as to cause vibration, *to twich* any thing; so of strings, *to twang*, said espec. of a bow-string; also of a stringed instrument of music, *to thrum* the strings, *strikes* the chords; hence absol. *ψάλλειν*, *to play* on any stringed instrument: in Sept. and N. T. *to sing* or *chant*, prop. as accompanying stringed instruments, absol. Jam. v. 13; with dat. of pers. *to* or *in honour* of whom, Rom. xv. 9, *τῷ ὀνόματί σου ψαλλῶ*. Eph. v. 19; with dat. of manner, 1 Cor. xiv. 15, *ψαλλῶ τῷ πνεύματι—τῷ νοί*, where see my note.

Ψαλμός, οῦ, ὁ, (ψάλλω,) prop. *the twang* of a bowstring, or *the thrumming*, i. e. *playing* on stringed instruments; in later usage, *song*, prop. as accompanying stringed instruments, Jos. Ant. vi. 11, 3, *τῷ ψ. καὶ τοῖς ὕμνοις ἐξάδειν αὐτόν*. Plut. Alex. M. 67, *μούσα συριγγῶν καὶ αὐλῶν, ᾠδῆς τε καὶ ψαλμῶν*. In N. T. simply *a song* in praise of God: 1) gener. 1 Cor. xiv. 26, *ἕκαστος ὕμῶν ψαλμὸν ἔχει*, where see my note. Eph. v. 19, *ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς*. Col. iii. 16. Sept. Ps. xcv. 2. 2) spec. of *the Psalms*, as a book of the O. T. Lu. xx. 42. Acts i. 20. xiii. 33.

Ψευδαδελφός, οῦ, ὁ, (ψευδής, ἀδελφός,) *a false brother*, said of pretended Christians, whether Jews or Gentiles, 2 Cor. xi. 26. Gal. ii. 4.

Ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) *a false apostle*, a pretended minister of Christ, 2 Cor. xi. 13.

Ψευδής, εὖς οὖς, ὁ, ἡ, adj. (ψεύδομαι,) prop. *false*, *lying*, Acts vi. 13, *μαρτυρας ψευδεις*. Rev. ii. 2. Sept. & Class. By impl. *false* towards GOD, *wicked*, *ungodly*, Rev. xxi. 8, *εἰδωλολάτραις καὶ πᾶσι τοῖς ψ.* Sept. Prov. viii. 7, al.

Ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) *a false teacher*, 2 Pet. ii. 1.

Ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγῶ,) *speaking falsely*, *lying*, as oft. in

later Class.: in N. T. spoken of *false teachers*, 1 Tim. iv. 2, *ἐν ὑπακρίσει ψευδολόγων*, of which expressions the former denotes a pretended show of extraordinary sanctity, and the latter adverts to the *falsehood* by which the claims in question were supported.

Ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάρτυρ,) *a false witness*, Matt. xxvi. 60. 1 Cor. xv. 15. Plut. Rep. gerend. Præc. 29.

Ψευδομαρτυρίω, f. ἤσω, (ψεύδομαρτυρ,) *to bear false witness*, intrans. with κατ' αὐτοῦ, Mk. xiv. 56, 57: absol. μὴ ψευδομαρτυρήσης, x. 19; also σὺ ψευδομαρτυρήσεις, Rom. xiii. 9. Jos. & Class.

Ψευδομαρτυρία, ας, ἡ, (ψευδομαρτυρίω,) *false witness*, Matt. xv. 19. xxvi. 59, and Class.

Ψευδοπροφήτης, ου, ὁ, (ψευδής, προφήτης,) *a false prophet*, i. e. 'one who falsely claims to speak under Divine inspiration,' whether in foretelling future events, or in making known the will of God, Matt. vii. 15. Lu. vi. 26, et al. Sept.

Ψεῦδος, εὖς ους, τὸ, *falsehood*, either as said of *speaking* what is false, John viii. 44, *ὅταν λαλῇ τὸ ψεῦδος*, or as applied to *falsehood* in word or deed, *deceit* and *fraud* of every kind, Eph. iv. 25, *ἀποθίμνοι τὸ ψεῦδος*. Col. iii. 9. 2 Thesa. ii. 9, *σημαιοὶ καὶ τέρασι ψεύδου*, equiv. to *ψευδέσι*, 'false, deceiving'; ver. 11. 1 John ii. 21, 27. So Sept. Ps. v. 7. Jer. v. 2, and Class. Also applied to denote *wickedness*, *ungodliness*, so *ποιεῖν ψεῦδος*, 'to practise wickedness,' Rev. xxi. 27, *ποιεῖν βδέλυγμα καὶ ψεῦδος*. In Rom. i. 25, *μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψ.* it signifies *a pretended God, an idol*. So Sept. of false gods, Jer. iii. 10, al.

Ψευδόχριστος, ου, ὁ, (ψευδής, χριστός,) *a false Christ*, a pretended Messiah, Matt. xxiv. 24, al.

Ψεύδω, f. σω, (ψεύδος,) in Class. *to speak falsely*, intrans. *to lie* to any one, trans. *to deceive*, *τινά;* pass. *to be deceived*. Usually, and in N. T. only, depon. mid. *ψεύδομαι*, f. *εὔσομαι*, *to speak falsely*, *to lie*, *deceive*; absol. Matt. v. 11. Rom. ix. 1, *ἀλήθειαν λέγω, ἐν Χριστῷ οὐ ψεύδομαι*. 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. Heb. vi. 18. Jam. iii. 14, *κατὰ τῆς ἀληθείας*, where see my note. 1 John i. 6. Rev. iii. 9; with acc. of pers. Acts v. 3, *ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον*, 'that thou shouldst attempt to deceive the Holy Spirit, by a lie;' *the attempt* here, as often, standing for *the performance*. Foll. by εἰς τινα, Col. iii. 9. Sept. Also with dat. of pers. *to lie* to any one, Acts

4. οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ
Θ. So Sept. Ps. xviii. 45.

Ψευδώνυμος, ου, ό, ή, adj. (ψευδής, ὄνομα,) *falsely named or called*, 1 Tim. vi. 20. So Philo de Vit. Mos. ii. p. 161, 6, τοὺς ψευδωνύμους, sc. Θεοῦς, and Class.

Ψεῦσμα, ατος, τὸ, (ψεύδομαι,) *falsehood*: in N. T. by impl. *falsehood toward God, wickedness, ungodliness*, Rom. iii. 7.

Ψεύστης, ου, ό, (ψεύδω,) lit. 'one false,' a liar, deceiver, John viii. 44, 45. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii. 4. iv. 20. v. 10, and Class. So of a false teacher, 1 John ii. 22: also by impl. *one false toward God, an apostate, wicked person*, Rom. iii. 4. So Sept. Prov. xix. 22. Eccclus. xv. 8.

Ψηλαφάω, f. ήσω, (ψάω, ψάλλω, ψαλάσσω,) 1) prop. *to touch, to feel, to handle*; trans. Lu. xxiv. 39, ψηλαφήσατέ με, and so oft. in Sept. & Class. Heb. xii. 18, ψηλαφωμένῳ ὄρει, for ψηλαφητῶ, 'the material and corporeal, or palpable and tangible mount.' 1 John i. 1. 2) fig. *to feel after*, Acts xvii. 27, εἰ ἀραγε ψηλαφήσειαν αὐτόν καὶ εὐροίεν.

Ψηφίζω, f. ίσω, (ψηφός,) 1) prop. *to count or reckon with pebbles*, by dropping one for each object presenting itself, a primitive mode of calculation still preserved among barbarous nations. 2) fig. in N. T. and Class. *to calculate*, and gener. *to reckon*, with acc. Lu. xiv. 28, ψ. τὴν δαπάνην. Rev. xiii. 18. Ps. xlviii. 14, Aquil. and Class.

Ψῆφος, ου, ή, (ψάω,) prop. *a small stone, pebble*; also fig. in various senses, according to the uses to which the ancients applied pebbles, whether as *counters* for reckoning, or as *dice* or *lots*; or, as most freq., the black and white pebbles used in *voting*: hence in N. T. 1) meton. a *vote, suffrage*, Acts xxvi. 10, ἀναιρουμένων αὐτῶν κατήνεγκα ψῆφον. 2) a *token*, Rev. ii. 17, τῷ νικῶντι δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, where see my note.

Ψιθυρισμός, ου, ό, (ψιθυρίζω,) *a whispering*; in N. T. = *secret slander, detraction*, 2 Cor. xii. 20, as also in Plut. Conj. Præc. 40.

Ψιθυριστής, ου, ό, (ψιθυρίζω,) *a whisperer*, and by impl. *a secret slanderer, detractor*, Rom. i. 30, ψιθυριστάς, καταλάλους.

Ψιχίον, ου, τὸ, (dim. of ψιξ, from ψίω,) *a little bit or scrap of bread, meat, &c.*, found only in N. T. Matt. xv. 27. Lu. xvi. 21, τῶν ψιχίων τῶν πικτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου, 'which were sent from the rich man's table.'

Ψυχή, ής, ή, (ψύχω,) prop. *the breath*, but usually, (so Eur. Or. 1163, ἐμπνεῶν τὴν ψυχὴν,) and in N. T., *the vital breath*, through which the body lives, (so Aristot. de Mundo, ἐμπνεῖται καὶ ψυχὴν ἰσχει τὰ ζῶα,) *the principle of life* manifested in the breath, *the soul*: I. PROP. *the soul* as the vital principle, *the vital spirit*. 1) gener. Lu. xii. 20, τὴν ψ. σου ἀπαιτοῦσιν ἀπὸ σοῦ. Acts xx. 10, ἡ ψ. αὐτοῦ ἐν αὐτῷ ἔστιν: of beasts, &c. Rev. viii. 9, τὰ (κτίσματα) ἔχοντα ψυχάς. 2) *meton. life itself*, Matt. vi. 25, μὴ μεριμνᾶτε τῇ ψυχῇ. xx. 28, δοῦναι τὴν ψ. αὐτοῦ λύτρον. Lu. vi. 9, al. εἶπε: σο τίθῃται τὴν ψ. 'to lay down one's life,' John x. 11, al.; ζητεῖν τὴν ψ. τινος, Matt. ii. 20. Rom. xi. 3. Comp. Sept. 1 Sam. xx. 1. This use of ψυχὴ for ζῶη, though doubtless derived from, is not peculiar to, the Hebr., being likewise found in Herod. and the other early Greek writers. Sometimes ψυχὴ refers not only to natural life, but also to life gener. as continued beyond the grave, Matt. x. 39. xvi. 25. John xii. 25, ὁ φιλῶν τὴν ψ. αὐτοῦ ἀπολέσει αὐτήν, al.: so, as including the idea of life, or *the spirit*, both natural and eternal, Matt. xvi. 26. 3) of a *departed soul* or *ghost*, separate from the body, Rev. vi. 9, τὰς ψ. τῶν ἐσφαγμένων. xx. 4. Acts ii. 27.—II. SPEC. *the soul*, as the sentient principle, Lat. *animus*: 1) as the seat of the senses, desires, affections, appetites, and passions, i.e. the lower and *animal nature* common to man with the beasts; distinguished, in the Pythagorean and Platonic philosophy, from the higher or *rational nature*, ὁ νοῦς or τὸ πνεῦμα, belonging to man alone,—a distinction found in the Sept. and sometimes in N. T. comp. πνεῦμα II. ii.; so 1 Th. v. 23, τὸ πνεῦμα καὶ ἡ ψ. καὶ τὸ σῶμα. Heb. iv. 12, ἀκρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Lu. i. 46: as distinguished from *διάνοια*, Matt. xxii. 37, al.; from *σύνεσις*, Mk. xii. 33. Simply *the soul*, denoting *the mind* or *feelings*, Matt. xi. 29, εὐρήσεται ἀνάπαυσιν ταῖς ψ. ὑμῶν. Lu. ii. 35. John x. 24. Acts xiv. 2, 22. Heb. xii. 3. 1 Pet. i. 22: so ἐν ὄλῃ τῇ ψ. σου, 'with all one's soul,' Matt. xxii. 37, and ἐξ ὄλης τῆς ψ. σου, Mk. xii. 30. ἐκ ψυχῆς, 'from the soul,' heartily, Eph. vi. 6. μία ψυχὴ εἶναι, 'to be of one soul,' unanimous, Acts iv. 32. Phil. i. 27. Also to the *soul*, as the seat of the desires, affections, appetites, &c. is often ascribed that which strictly belongs to the *person* himself, Matt. xii. 18, εἰς ὃν εὐδόκησαν ἡ ψ. μου, and Mk. xiv. 34, περίλυπός ἐστιν ἡ ψ. μου. Lu. i. 46, al. Sept. and Class. 2) gener. *the soul*, as distinguished from *the body*, 'the spiritual and immortal nature of man,' with all its higher and lower powers, its rational and animal faculties,

Matt. x. 28, *μη φοβείσθε ἀπὸ τῶν—τὴν δε ψ. μὴ δυναμένων ἀποκτείνειν*. 2 Cor. i. 23. Heb. vi. 19. x. 39. James i. 21. v. 20. 1 Pet. i. 9, *σωτηρίαν ψυχῶν*. ii. 11, 25. Wisd. i. 4, 11. Jos. and Class.—III. *meton. a soul*, i. e. *a living thing, animal*, in which there is ἡ ψυχή, 'life:' 1) gener. and from the Hebr. 1 Cor. xv. 45, *ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζώσαν*, i. e. 'a living sentient creature,' Rev. xvi. 3. So Sept. Gen. i. 24. ii. 19, al. 2) oftener of man, *a soul*, = a living person, *πᾶσα ψυχή*, 'every soul,' or person, Acts ii. 43. iii. 23. Rom. xiii. 1. So, in a periphrasis, *πᾶσα ψ. ἀνθρώπου*, = 'every man,' Rom. ii. 9, & Sept. *ψυχὰς ἀνθρώπων*, 'men,' Lu. ix. 56. Sept. Lev. v. 1, 2. *ψυχή ἀνθρώπου*, Num. xix. 11, 13. Eurip. Phœn. 1315, *φόνιαι ψυχαί*. So in enumerations, (by a use of *ψυχαί* for persons, common to the Class. as well as Script. writers,) Acts ii. 41, *ψυχαί ὡσεὶ τρισχιλίας*. vii. 14, al. Sept. oft. Eurip. Hel. 52, *ψυχαί δὲ πολλαί*. 3) *spec. for a servant or slave*, Rev. xviii. 13, *ψυχὰς ἀνθρώπων*, supposed by many learned expositors to denote 'female slaves,' in distinction from the preced. *σώματα*, or 'male slaves.' But the expression seems rather intended to intimate the iniquitous nature of this traffic, by the consideration that it is exercised on their fellow-men, beings endued, like themselves, with a *rational soul*. Comp. Ezek. xxvii. 13, *ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων*: and Test. xii. Patr. p. 715, *κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων*.

Ψυχικός, ἡ, ὄν, adj. (*ψυχή*), *breathing, animal*, possessing animal life: 1) prop. of the BODY, *σῶμα ψυχικόν*, *an animal body*, having breath and animal life, 'that which is endued with faculties of sense, and has need of food, drink, and sleep for its support,' 1 Cor. xv. 44 bis, 46; opp. to *σῶμα πνευματικόν*. (see in Πνευματικός I.) Diod. Sic. i. 12, *αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις*. 2) of the SOUL or mind, *animal, natural*, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. to *πνευματικός*, see in *ψυχή* II. 1 Cor. ii. 14, *ψυχικός ἄνθρ. οὐ δέχεται τὰ τοῦ Πνεύμ. τοῦ Θ.* Jude 19, *ψυχικοί*. James iii. 15, *ἡ σοφία ψυχική*, i. e. animal or natural. Comp. *ψυχή*: and so in the heathen Philosophers, e. g. Arr. Epict. iii. 7, 5, *ἡ ἡδονὴ ἢ ψυχική*.

Ψυχός, εὖς οὖς, τὸ, (*ψύχω*), *cold*, John xviii. 18, *ὅτι ψυχός ἦν*. Acts xxviii. 2. 2 Cor. xi. 27. Sept. and Class.

Ψυχρός, ἄ, ὄν, adj. (*ψύχω*), *cold, cool, fresh, refreshing*, e. gr. *ποτήριον ὑλυρού*, i. e. *ὑδατος*, Matt. x. 42; an

ellips. also found in the case of *θερμὸν* and not unfreq. in the Class. writers. So Plut. de Garrul. 17, *λαβὼν ψυχροῦ κύλικα*. Fig. of one 'lukewarm and indifferent' as to religion, neither wholly abandoning, nor fully observing it, *οὐτε ψυχρὸς οὐτε ζεστός*, Rev. iii. 15, sq.

Ψύχω, f. ὕχω, aor. 2. pass. *ἐψύχην*, prop. *to breathe, blow*; hence by impl. with acc. 'to blow upon,' *to cool*, Sept. & Class. In N. T. pass. *ψύχομαι*, f. 2. *ψυγήσομαι*, *to be cooled, to grow cold*, fig. of affection, Matt. xxiv. 12, *ψυγήσεται ἡ ἀγάπη τῶν πολλῶν*.

Ψωμίζω, f. ἴσω, (*ψωμός*, a bit, morsel, from *ψάω*, cogn. with *ψάω*.) prop. 'to break up any food into bits,' and from the adjunct, *to distribute* them, in order *to feed* any one therewith: so Sept. *τίς ἡμᾶς ψωμιεῖ κρέα*; Num. xi. 4. In N. T. Rom. xii. 20, *ψωμίξε αὐτόν*: so Porphyr. de Abst. iii. 23, *ψωμιζουσι τὰ νεόττια*. Plut. Symp. v. proœm. αἰ τὰ βρέφη *ψωμιζουσαι τροφοί*; with acc. of thing, 1 Cor. xiii. 3, *ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου*.

Ψωμίον, οὖν, τὸ, (dimin. of *ψωμός*, fr. *ψάω*), *a bit, morsel*, John xiii. 26, al. and Class.

Ψάχω, f. ξω, (*ψάω*, cogn. with *ψάω*.) *to rub* any thing *in pieces* with the hand, as ears of grain, Lu. vi. 1.

Ω.

Ω, interject. *O!* before the voc. in a direct address, Matt. xv. 28, *ὦ γύναι*. Mk. ix. 19. Lu. ix. 41, al. sœp. Sept. and Class. Once in admiration, Rom. xi. 33, *ὦ βάθος κ.τ.λ.* Sept. and Class.

Ωδε, prop. a demonstr. adv. (ὅδε,) prop. in Class. *thus*, so, but in poetic and later usage, and in N. T. also, an adv. of place, *HITHER*, or *HERE*, i. e. *to or in* this place, viz. I. *hither*, *to this place*, after verbs of motion, Matt. viii. 29, *ἦλθεσ ὠδε*. xiv. 18, et al. *ἔως ὠδε*, Lu. xxiii. 5. So Sept. & Class.—II. *here*, *in this place*, after verbs implying rest and the like: 1) prop. Matt. xii. 6, *ὅτι τοῦ ἱεροῦ μίζων ἐστὶν ὠδε*, ver. 41, 42, al. sœpe. Sept. & Class. *τὰ ὠδε*, *the things done here*, meaning 'the present state of his affairs,' Col. iv. 9. 2) fig. *herein*, in this thing, Rev. xiii. 10, 18. xiv. 12, al.

Ωιδή, i. e. *ὠδὴ*, ἦς, ἡ, (contr. for *δοιδή*, fr. *ἀείδω*), *an ode, song*, e. gr. in praise of God, Eph. v. 19. Col. iii. 16. Rev. v. 9, al. Sept. Jos. and Class.

Ωδιν, ἴως, ἡ, (kindr. with *ὀδύνη*), a late form of the nom., instead of the usual

ἡ ὥδῖς, ἴνος, a pain, pang, as of a woman in travail: 1) PROP. 1 Th. v. 3, ὀλεθρὸς, ὥσπερ ἡ ὥδῖν τῇ ἐν γαστρὶ ἐχούσῃ. Sept. and Class. 2) FIG. severe pain or sorrow, Matt. xxiv. 8. Mk. xiii. 9, ταῦτα ἀρχὴ ὥδινων, and Sept. So Acts ii. 24, λύσας τὰς ὥδιννας τοῦ θανάτου, in allusion to Ps. xviii. 5, where Sept. ὥδιννας θανάτου. So also Job xxxix. 2, Sept. ὥδιννας αὐτῶν ἔλυσας. The phrase λύειν ὥδιννας occurs also in Class. e. gr. Lycophr. Cass. 1198, σφέ ὥδιννας ἐξέλυσε λαθραίας γονῆς, in which passages there is allusion to such pains, as holding the person tight around. Æl. H. An. xii. 5, τοὺς τῶν ὥδινων λυσαὶ δεσμούς.

Ὡδῖνω, f. ἰωῶ, (ὥδῖς,) prop. to be in throes, to travail in childbirth, absol. Rev. xii. 2, ἐν γαστρὶ ἐχουσα κράζει, ὥδινουσα. Gal. iv. 27, ἡ οὐκ ὥδινουσα, 'thou that travailest not,' art barren. Sept. and Class. Fig. of a Christian teacher, with acc. to travail with any one, i. e. to be in spiritual birth, Gal. iv. 19, where see my note, and comp. Γεννάω I. 1.

Ὡμος, ον, ὄ, (prob. fr. obsol. οἶω, for φέρω,) a shoulder, Matt. xxiii. 4. Lu. xv. 5. Sept. and Class.

Ὡνήσμαι, f. ἤσομαι, depon. mid. acc. 1. ὠνήσῃ, to buy, purchase, with acc. of thing, and gen. of price, Acts vii. 16, ὦ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, and oft. in Class. Luc. D. Mort. iv. 1, τῶν πέντε (δραχμῶν) ὠνήσῃ, καὶ τροπικῶν τῆρα δύο ὀβολῶν.

Ὡόν, οὔ, τὸ, ουντ, an egg, Lu. xi. 12. Sept. and Class.

Ὡρα, ας, ἡ, horu, a time, or season, 'a definite space or division of time,' as marked by natural or conventional limits; e. gr. a season of the year, ὦρα τοῦ θεοῦ or χειμῶνος, or τοῦ ἔτους. In N. T. used of shorter intervals, a time, (and sometimes, like καιρὸς, a point of time,) season, hour, viz. I. of the day generally, day-time, day; Matt. xiv. 15, ἡ ὦρα ἤδη παρήλθε. Mk. vi. 35, ἤδη ὦρας πολλῆς γενομένης, (so oft. in Class. as Pol. v. 8, 3, πολλῆς ὦρας.) Mk. xi. 11, ὀψίθια ἤδη οὔσης τῆς ὦρας.—II. of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, ἑως, μεσημβρία, ἑσπέρα, νύξ: or also morning, noon, and evening, ὄρθρος, καιρὸς μεσημβρινός, κ. δειλινός or ἑσπερος: in N. T. an hour, one of the 12 equal parts into which the natural day, and also the night, were divided: 1) prop. and gener. John xi. 9, οὐχὶ δώδεκα εἰσὶν ὥραι τῆς ἡμέρας; al. ssp. Acts x. 30, μέχρι ταύτης τῆς ὦρας. Rev. ix. 15. Dat. with ἐν of time when, Matt. viii. 13, ἐν τῇ ὦρᾳ ἐκείνῃ, 'at that very instant.' xxiv. 50, ἐν ὦρᾳ ἢ οὐ γινώ-

σκει. John iv. 53; acc. of time how long, Matt. xx. 12, μίαν ὥραν ἐποίησαν. Acts xix. 34. 2) fig. for a short time; acc. μίαν ὥραν, Rev. xvii. 12; dat. μίᾳ ὦρᾳ, xviii. 10, 16, 19; πρὸς ὥραν, John v. 35, al.—III. meton. and gener. hour, time, period, as said of any definite point or space of time: 1) with adjuncts, e. gr. an adj. or pron. ἐπὶ τῆς ὥρας ἐκείνης, Matt. ix. 22; dat. of time when, αὐτῇ τῇ ὦρᾳ, Lu. ii. 38. ποῖα ὦρα, Matt. xxiv. 42. ἡ ὦρα, ver. 44. So also Lu. vii. 21, & x. 21, ἐν αὐτῇ τῇ ὦρᾳ. Matt. x. 19, and xxiv. 36, περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας: so Rev. iii. 3. 1 Cor. iv. 11, ἄχρι τῆς ἄρτι ὦρας. With an adv. or relat. John iv. 21. So with ἴνα, xii. 23. xiii. 1. Foll. by gen. of thing to be done or to happen, Lu. i. 10. xiv. 17, τῇ ὦρᾳ τοῦ δείπνου, al. Foll. by gen. of pers. one's time, 'that appointed to him,' in which he is to do or suffer, Lu. xxii. 53. John xvi. 21; elsewh. of Christ, John ii. 4, al. 2) simply the time, i. e. spoken of, or otherwise understood, Matt. xxvi. 45, ἤγγικεν ἡ ὦρα. Mk. xiv. 41. John xvi. 4. 1 John ii. 18. Xen. Mem. ii. 1, 2. Emphat. John xvii. 1.

Ὡραῖος, αἶα, αἰον, adj. (ὦρα,) prop. timely, seasonable, as said of fruits in season; also fig. of that period of life, when the body is at its ἀκμῆ, in the full bloom, and consequently beauty, of manhood. So ὦρα ἡλικίας, Thuc. vi. 34. Æschin. p. 19, 4, κάλλει καὶ ὦρα. Hence said of persons, comely, beautiful, Sept. Gen. ii. 9. iii. 6, and Class. e. gr. Lucian, D. Deor. v. 5. Plut. Cat. Maj. 4. Theocr. Id. i. 109, ὠραῖος χ' Ὡδωνίς. Xen. Mem. i. 3, 10. In N. T. only of things, Matt. xxiii. 27, τάφοις—ὀτινές ἐξωθεν μὲν φαίνονται ὠραῖοι. Rom. x. 15. Said of a gate of the Temple, Acts iii. 2, τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὡραῖαν. ver. 10, ἐπὶ τῇ ὠραῖᾳ πύλῃ. See my note.

Ὡρούμαι, f. ὕσομαι, depon. mid. to roar, howl, as beasts, from rage or hunger; e. gr. a lion, 1 Pet. v. 8, ὡς λέων ὠρούμενος. Sept. and Class.

Ὡς, relat. adv. (ὄς,) correl. to πῶς, τῶς, prop. in which way, in what way, and hence gener. as, so as, how: A) in COMPARISONS. 1) prop. & fully, with a corresponding demonstr. adv. as οὕτως, or the like, either preceding or following, e. g. οὕτως—ὡς, so—as, Mk. iv. 26. John vii. 46. ὡς—οὕτως, as—so, Acts viii. 32. Rom. v. 15, 18: so ἴσως—ὡς, Acts xi. 17. ὁμοίως καὶ ὡς, Lu. xvii. 28; also ὡς—καὶ, Matt. vi. 10, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Acts vii. 51. Gal. i. 9. More freq. οὕτως is omitted, and then ὡς may often be rendered so as, or simply as, Matt. vi. 29. x. 25. Mk. i. 22. Lu. vi. 40. xxi.

35. Rom. iv. 17. v. 16. 2) *gener.* before a noun or adj. in the nomin. or acc. *as, like as, like*, Matt. x. 16, *φρόνιμοι ὡς οἱ ὄφεις*, καὶ ἀκίρατοι ὡς αἱ περιστεραί. xiii. 43, al. Acts xi. 5. Ja. i. 10. Rev. i. 14, oft. By Heb. a noun preceded by ὡς often denotes *something like itself*, Engl. *as if were*, Rev. iv. 6, in lat. edd. *ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑάλινη*. viii. 8. ix. 7. xv. 2. acc. xix. 1. B) implying QUALITY or character: I. before participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*: 1) before a *nom.* as referring to a preceding subject, Lu. xvi. 1, οὗτος διεβλήθη αὐτῷ ὡς διασκορπιζῶν κ.τ.λ. Acts xxiii. 20, al. *sæpe*. 2) before *gen.* referring to a preceding noun, Heb. xii. 27, *δηλοὶ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιθμένων*: with a *gen.* absol. I Cor. iv. 18. 2 Cor. v. 20, al. 3) before *dat.* referring to a preceding noun, Acts iii. 12, *ἡμῖν τί ἀπειλεῖτε ὡς πεποιηκόσι τοῦ περιπατεῖν αὐτόν*; I Pet. ii. 14. 4) before *acc.* referring to a preceding object, Acts xxiii. 15, *πρὸς ὑμᾶς ὡς μέλλοντας διαγινώσκειν*. Rom. vi. 13. Rev. v. 6.—II. before a *subst.* or *adj.* either as predicate or object, expressing a quality or circumstance known, or supposed to belong to a preceding noun, *as, as if, as though*, where the partic. *ὦν, οὔσα, ὄν*, may always be supplied: 1) *nom.* as referring to a preceding subject, 2 Cor. vi. 4, *συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι*. xi. 15. Eph. v. 1, 8, al. 2) *gen.* as referring to a preceding noun, I Pet. ii. 12, *ὑμῶν ὡς κακοποιῶν*. iii. 16. 3) *dat.* as referring to a preceding noun, I Cor. iii. 1, *ὑμῖν ὡς πνευματικοῖς*, al. 4) *accus.* as referring to another object, Matt. xiv. 5, *ὡς προφήτην αὐτὸν εἶχον*. Lu. vi. 22. Rom. i. 21, al.—III. before *propositions with their cases*, in the same manner as before participles, see above in I. 1) with *διά*, 2 Th. ii. 2, *μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν*, sc. *γεγραμμένης*: with *ἐν*, John vii. 10; with *ἐκ*, Rom. ix. 32, al.; with *ἐπί*, Gal. iii. 16.—IV. before *numerals*, = *as if were, about*, marking a supposed or conjunctural number, Mk. v. 13, *ἦσαν ὡς δισχίλιοι*. viii. 9. Lu. ii. 37. John i. 40, al.—V. *intens.* *how! how very! how much!* Lat. *quam!* expressing admiration; in N. T. only before adjectives, Rom. x. 15, *ὡς ὠραῖοι οἱ πόδες κ.τ.λ.* 'how beautiful the feet,' &c. xi. 33. C) implying MANNER, before a dependent clause qualifying or defining the action of a preceding verb. 1) *gener.* *as, according as*, Matt. i. 24, *ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος*. viii. 13. Rom. xii. 3, al. 2) before a minor or parenthetical clause, which then serves to modify or restrict the general proposition,

Matt. xxvii. 65, *ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε*. Mk. iv. 27. x. 1. Lu. iii. 23, et al. 3) before a superlative, *intens.*, like Latin *quam*: so *ὡς τάχιστα*, 'as speedily as possible,' Acts xvii. 15.—D) before *dependent clauses*, expressing the *object* or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like, *in what way, how, as, &c.* often equiv. to a conjunction. I. *gener.* *how*, equiv. to ὅπως I.; with the indic. aor. Mk. xii. 26, *οὐκ ἀνέγνωτε—ὡς εἶπεν αὐτῷ ὁ Θεός*. Lu. viii. 47, al.—II. before an objective clause in a stricter sense, *how, how that, that*, with the indic. equiv. to ὅτι, Acts x. 28, *ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν*. ver. 38. Rom. i. 9, al.—III. before a clause expressing end or purpose, *as that, so that*, like *ἵνα*, ὅπως; foll. by infin. expressing the purpose of a preceding verb, *so as to, in order to*, Acts xx. 24, *ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς*: also *ὡς ἔπος εἰπείν*, 'so to speak,' Heb. vii. 9.—IV. before a clause expressing result or consequence, *so as that, so that*, like *ὥστε*; with indic. Heb. iii. 11, *ὡς ὥμοσα ἐν τῇ ὀργῇ μου*.—V. before a clause expressing a cause or reason, *as, that, equiv. to since, because*, like *ἐπεὶ, ὅτι*; 2 Tim. i. 3, *ὡς ἀδίαλσικτον ἔχω τὴν περί σου μυσίαν*.—VI. before a clause implying time, *as, when*, like *ἐπεὶ*: 1) *gener.* *when*, equiv. to *ἐν that, while*, with indic. Matt. xxviii. 9, *ὡς ἐπορεύοντο ἀπαγγεῖλαι*. Lu. i. 41, al. *sæpe*. 2) also *when*, equiv. to *after that, postquam*, with indic. Lu. i. 23, *ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι—ἀπῆλθεν*. ii. 15, al. *sæpe*: with *τότε*, John vii. 10. 3) *ὡς ἂν, whensoever, as soon as*, with subj. aor. I Cor. xi. 34. Phil. ii. 23; *ὡς ἂν*, Rom. xv. 24.

Ὁσαυτὰ, interj. *hosanna!* Heb. prop. 'save now, be now propitious!' a word of joyful acclamation, absol. Matt. xxi. 9, Mk. xi. 9.

Ὁσαύτως, adv. (*ὡς, αὐτως, fr. αὐτός*) *in the same way, likewise*, Matt. xx. 5, *ἐποίησεν ὡσαύτως*. xxi. 30, 36. Mk. xii. 21, al. and Class.

Ὁσει, = *ὡς εἰ, as if, as though*; in N. T. only before a noun or adjective. 1) in comparisons, *as if, as if were*, equiv. to *as, like as*, Matt. ix. 36, *ἐβρίμμενοι ὡσει πρόβατα μὴ ἔχοντα ποιμένα*. Mk. ix. 26. Heb. i. 12: ellipt. Matt. iii. 16, *εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσει περιστερᾶν*, sc. *καταβαίνουσαν*. Mk. i. 10. John i. 32. Sept. and Class. 2) before words of number and measure, *as if, as if were, about*; before numerals, Matt. xiv. 21, *ἄνδρες ὡσει πεντακισχίλιοι*. Lu. i.

56. iii. 23. John iv. 6. Acts iv. 4; of measure, Lu. xxii. 41.

"Ωσπερ, adv. i. e. ὡς strengthened by enclit. περ, prop. *wholly as, just as*, gener. *as, like as*, &c.: 1) prop. as introducing a comparison, followed by a corresponding clause with οὕτως or the like, Matt. xii. 40. Rom. v. 19, 21. Ja. ii. 26, al. and Class. 2) gener. and without οὕτως corresponding, Matt. v. 48. xx. 28. xxv. 32. Acts ii. 2. iii. 17, al. and Class.

'Ωσπερει, adv. (ὥσπερ, εἰ,) *just as if, as it were*, 1 Cor. xv. 8, and Class.

"Ωστε, i. e. ὡς, strengthened by enclit. τε, serving to connect more closely a following clause with the preceding; prop. an adv. like ὡς, ὥσπερ, used in comparisons, *as, like as*, but gener. and in N. T. a conj. *so as that, so that*, before a clause expressing an event, result, consequence, whether real or supposed, and followed usually by an infin. but also by the indic. I. foll. by *infin.* with acc. expr. or impl. 1) *fully*, preceded by a demonstr. as οὕτως, τοιούτος, &c. Acts xiv. 1, λαλῆσαι οὕτως ὥστε πιστεῦσαι—πολὸν πλῆθος. Matt. xv. 33, and Class. 2) *simply*, without a preceding demonstr. Matt. viii. 24, ὥστε τὸ πλοῖον καλύπτασθαι ὑπὸ τῶν κυμάτων. Mk. i. 27, 45. Rom. vii. 6, oft. and Class.—II. foll. by *indicat.*, with οὕτως preceding, John iii. 16, οὕτως ἠγάπησεν ὁ Θεὸς τὸν κόσμον,

ὥστε τὸν Υἱὸν αὐτοῦ ἔδωκεν, κ.τ.λ. and Class.—III. often at the beginning of a sentence, with the indic. or imperat., as an emphatic illative particle, *so that*, equiv. to *consequently, therefore, wherefore*; with indic. Matt. xii. 12, ὥστε ἔξιστι τοῖς σάββασι καλῶς ποιεῖν. Mk. ii. 28. x. 8. Rom. vii. 12, al.; with imperat. 1 Cor. iii. 21. Phil. ii. 12, al. and Class.

'Ωτίον, ου, τὸ, (dimin. of οὖς,) *an ear*, Matt. xxvi. 51. Lu. xxii. 51, al. and later Class.

'Ωφέλεια, ας, ἡ, (ὠφελίω,) prop. *a furthering, help*; in N. T. *use, profit, advantage*, Rom. iii. 1, τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16, and Class.

'Ωφελίω, f. ἦσω, (ὄφελος,) *to further, help, profit, be of use*: 1) act. absol. Rom. ii. 25, περιτομῆ ὠφελεῖ: with double acc. of person and neut. τί, οὐδέν. Mk. viii. 36, τί ὠφελήσει ἄνθρωπον; 1 Cor. xiv. 6. Gal. v. 2: acc. οὐδέν simply, Matt. xxvii. 24. John vi. 63. xiii. 19; most of these constructions occ. in Sept. & Class. 2) mid. or pass. *to be profited, to have advantage*, with acc. neut. τί, οὐδέν, μηδέν. Matt. xvi. 26, τί ὠφελεῖται ἄνθρωπος; Mk. v. 26: foll. by ἐκ, with neut. δ, Matt. xv. 5; by ἐν, Heb. xiii. 9.

'Ωφελίμος, ου, ὁ, ἡ, adj. (ὠφελίω,) *profitable, useful*; with πρὸς τι, 1 Tim. iv. 8. 2 Tim. iii. 16; with dat. Tit. iii. 8.

THE END.

LONDON:
GILBERT & RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.









