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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1840.
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.
Not less extensive than weighty is the apopthegm 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's; 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, 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 Concordance, 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 Introductio, 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 languages. 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 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.**

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OF THE
NEW TESTAMENT.

ἈΒΑ

Αβαρία, ἐνυ, δ, ἂν, (α, βάρος), prop. not heavy. So Aristot. de Caelo i. τὸ ἄβ. σῶμα, and Luc. Dial. Mort. x. 5, ἄμεσον ἅμα τὸ κρῖνον. light of body, not lying heavy on any one. In N. T. met. not burdensome, or chargeable, 2 Cor. xi. 9.

Ἀβαθᾶ, indecl. (Chaldee,) father. Mk. xiv. 36.

Ἀβυσσός, ou, ἂν, (α, βύσσος, or βύδος), prop. an adj., bottomless; but in N. T. used substantively with the article το, to denote the receptacle of the dead, either generally, as Rom. x. 7; (so also Ps. lxxi. 20. civii. 26.) or specially, namely that part of Hades (the underworld) 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 § 82, ἄβυσσος τοῦ Ταρτάρου.

Ἀγαθοσιώτατον, f. ἡ, ἄγαθος, (ἄγαθος & ἁπροφ.), 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.

Ἀγαθοταιτάς, f. ἡ, ἄγαθος & ποιεῖς, I. to do good to others, either absolute, as Mk. iii. 4. Lu. vi. 9, 35. Acts xiv. 17, or with acc. of person, Acts vi. 33, and sometimes in Sept.—II. to do well, act virtuously, absol. 1 Pet. ii. 15, 20. iii. 6, 17. 3 John 11. Class. ἄγαθος ποιεῖς.

Ἀγαθοτιτία, as, ἂ, well-doing, acting virtuously, 1 Pet. iv. 9.

Ἀγαθοτιτίον, ou, δ, ἂν, adj. in Class. beneficent, apt to do good; in N. T. upright, acting rightly, 1 Pet. ii. 14.

Ἀγαθός, ἂν, adv. prop. good, either as regards things, fitted for use; or as regards persons, excelling in any quality; 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 Acts xxiii. i, σωματικός ἄγαθος means consciousness of rectitude," as in Wisd. vii. 19, ψυχικόν ἄγαθον. III. in neuter, τὸ ἄγαθον, used substantively for ἄγαθότης, 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 ἄγαθον is often used substantively in the sense benefic or blessing.—V. good, in respect to its exhilarating effect on the mind, 1 Pet. iii. 10, ἑτέρας ἄγαθος ἡ Παναγία, Zech. viii. 19. And so Rom. x. 15, et al., τὸ ἄγαθον, in the sense prosperous, fortunate.

Ἀγαθωσυνή, ἡ, (for ἄγαθοσώμην, in Class. ἄγαθότης, 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.

Ἀγαλλίασις, ἡ, not found in Class., but often occ. in Sept., for exultation, exulting delight, felicity; in N. T. gladness, Lu. i. 14, 44. Acts ii. 46. Jude 24. In Heb. i. 9, ἑλέον ἀγαλλίασις is a
phrase emblematical of the highest honour, with allusion to the costly oil with which favoured guests were anointed at feasts.

'Αγαλλιάω, Lu. i. 47. elsewhere άγαλλίαωμα, 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. ήγαλλιάσατο ή γλαύσαν μου, i. e. 'I rejoiced in words, sang aloud.' So χαίρειν και άγα, emphat. to rejoice exceedingly, Matt. v. 12. 2) with a noun of the same signif. in adverbial sense, 1 Pet. i. 8, άγα χαρά αυκλ., 'ye feel unutterable joy.' 3) followed by ήπων with subj., John viii. 56. ήγαλλ. ήπων άγα, 'rejoiced that he should see,' rejoiced to sec. 4) foll. by καθί with dat., as Lu. i. 47; or καθί with dat., John v. 35, where a simple dat. might stand.

'Αγαμος, ου, ι, έ, adj. αέαδος, single, whether unmarried, 1 Cor. vii. 32, 34, or widowed, ib. ver. 8, 11. Class. only in former sense.


'Αγανάκτησις, εσω, il, lit. pain, and met. indignation, 2 Cor. vii. 11, άγανάκτησιν καταγάσατο. So Thucyd. ii. 41. 3, άγανάκτησιν έχαι.

'Αγαπαώ, f. άσω, (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. ήγαμπιμιως, beloved, Col. iii. 12, et al. In Eph. i. 6, έγας is a title of our Lord, like έδεικνυμιως, put by Aquila for έλεητα. Sometimes (as in Matt. vii. 24. xxii. 37, & often) implying, as referred to superiors, both dutifulness and fidelity of service, where any is due; (hence άδυστως των Καίσαρων, '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 general, both benevolence and beneficence, ex. gr. άδυστως των άγαθων, των έξουσιων, &c. Matt. v. 43. seqq. xix. 19. Lu. vi. 32. al. 'In those passages (and also in 2 Cor. xii. 15, και περ. ύμαις άδυτως, ήπτου άδυστως) 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, άδυ, την πρωτοκληδριαν. 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, άγας την ιππαισιν αυτων. Hence the phrase ουκ άγας, 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, contempt. Rev. xii. 11, ουκ άγας την ψυχην αυτων. So Artem. ii. 20, μεγαλω ημων ετεμενων, και το πρωτοκληριων ουκ άδυστως.—III. to love better, to prefer, Matt. vii. 24. John xiii. 23. Rom. ix. 13.

'Αγάπη, η, ά, 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 εις and an acc., & εις 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. έρως, a pic-nic, fr. ερως=έρως,) 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. xc. 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.

'Αγαπηστως, η, άνω, adj. dearly beloved, dear. In N. T. said (when applied to men) 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.

'Αγαρεω, f. ευσω, prop. to send off an αγγαρος, or public courier; who had authority to press into the service of the state men, horses, ships, or whatever else might serve to expedit his journey. Hence the word came to mean 'press into service, for a journey,' in the manner of an αγγαρος. In this sense the verb is also found in Joseph. A. xiii. 2. 3, κελευω μη άγαρι. 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. xxviii. 32. Mk. xv. 21.

'Αγαγεον, ου, το, (dimin. from άγγος,) a vessel, utensil, Matt. xiii. 48. xxv. 4. Sept. and Class.

'Αγγελια, α, ή, 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. xii. 25.

"Αγγέλος, ό, ό (from αγγέλλω, to send.) I. a human messenger, lit. 'one sent' from man to man in order to annunciate or transact any thing, Matt. xi. 10. Lu. vii. 24. ix. 52. et al.: sometimes to explore any thing, 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 seq., or evil, as Matt. xxv. 41. Rom. viii. 38. et al.

"Αγγέλειν, εἰς. διά, ή διά, formed by combination, prop. of an act of exhortation or incitement, Ja. iv. 13. v. 1.

"Αγγέλη, η, ή, a herd of beasts, used in N.T. only of swine, Matt. viii. 30. et al.

"Διάκονος, ανάκοινωσαι, εἰς, εἰς, εἰς, η, διάκονος (from άγγέλω) 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.

"Διήνυμι, εἰ, εἰς, εἰς, διάκονος, (from the word αγγίζω, whence αγγέλος, adj. a messenger) prop. without ancestors, (at least traceable ones,) and, by implication, 'agile, as opposed to ἑβονής, 1 Cor. i. 28. Plut. Pericl. 24.

"Αγγίζω, α. ἄγκος, (άγκος, wh. see,) a term peculiar to Sept. and N.T., and meaning gener. to render ἄγκος, I. to make clean, 1 prop. to cleanse, Heb. ix. 12. 2 metaph., to render clean, in a moral sense, to sanctify, Rom. xv. 16. 1 Cor. vi. 11. Eph. v. 28. et al. Hence ἀγίασμαι, as denoting 'those that are sanctified,' true Christians, Acts xx. 32. xxvi. 18. In 1 Cor. vii. 14, ἀγίασται 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. xxii. 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. vii. 9. Lu. xii. 1. 2 Pet. iii. 15.

"Ἀγίασμα, αύ, ó, διάκονος, or 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. vii. 19. 2 Th. i. 3, 4. 7. At 2 Th. ii. 13, ἐν ἄγιαις Πνεύματος, the sense is, sanctification produced by the Spirit,' 1 Pet. i. 2. 1 Cor. i. 30. meton. 'cause or author of this sanctification.'

"Ἀγίος, ια, ιον, adj. pure, or clean, whether morally or ceremonially, I. prop. said of persons, PERFECTION, 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 of ἄγιοι 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 vii. 13. & oft. Hence τὸ ἁγίον 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.

"Ἁγίοτης, ήτος, ή, prop. corporeal purity. In N.T. met. purity of heart and life, holiness, Heb. xii. 10.

"Ἁγιόσωμα, ή, ή, (for common ἁγιόσωμον,) prop. same as ἁγίοτης, but in N.T. used metaph., denoting, I. sanctity, virtue, 2 Cor. vii. 1. 1 Th. iii. 13.—II. majesty, Rom. i. 4.

"Ἀγκάλη, η, ή, (from the old word ἄγκος, whence ἄγκολος, bent, or curved,) the arm, as bent in the act of receiving and embracing any thing, Lu. ii. 28.

"Ἀγκιστρον, ου, το, a fish-hook, Matt. xvii. 27. Sept. and Class.

"Ἀγκυρός, 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. 60. Hel. 284.

"Ἀγναφός, ου, μις, ή, adj. (αγνάφος, a fuller,) uncorded, undrest by a fuller, and hence, by impl. new, Matt. ix. 16. Mk. ii. 21.

"Ἀγνείλα, ας, ή, prop. pureness of body, but mostly, met. purity of heart, (so Phocyl. 215, ἄγειν ψυχής,) and life and conversation, Soph. Ed. T. 863, ἐν στόχωτι ἄγειν ψυχάς καὶ ψυχάς, esp. used of chastity, 1 Tim. iv. 12. v. 2. Jos. and Class.

"Ἀγνίζω, f. ἱερός, I. prop. to purify or illustrate, externally and ceremonially, John xi. 55, where see my Note.—II. mid. ἁγνίζωμαι, perf. pass. ἁγνισμαι, aor. 1. ἁγνισθηναι, ἀγερε castuminiam, 'to live like one under a vow of Nazaritanship,' Acts xxii. 24. xxv. 18. III. met. to render pure, in a moral sense, to reform, Ja. iv. 8. 1 Pet. i. 22. 1 John iii. 3.


"Ἀγνοία, θε, ή, (αγωνία, 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, οὐδ' Σαώμα δ' ἄγνωμαι. 2 Cor. ii. 11, οὐκ ἄγνωμαι, 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. 11.—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, τοῦ ἄγνωμαι. 2 Pet. ii. 12, ταῖς ἀγνωμαῖς.

'Αγνόημα, ατος, τό, prop. involuntary error; but in N. T. sin or error generally, Heb. ix. 7, and sometimes in the Apocalypse and the later Class. writers.

'Αγνοεῖα, 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.

'Αγνοεῖ, ά, ά, 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. see lers purus, blameless, 2 Cor. vii. 11. Phil. iv. 8. 1 Tim. v. 22.—III. chaste, 2 Cor. xii. 2. Tit. ii. 5. I. Pet. iii. 2.

'Αγνοῦ, της, τος, τό, prop. purity of body. In N. T. pureness of life and heart, sanctity, 2 Cor. vi. 6. In Class. chastity.

'Αγνώστης, ατος, τό, prop. knowledge. In N. T. pureness of life and heart, sanctity, 2 Cor. vi. 6. In Class. chastity.

'Αγνώστης, ατος, τό, prop. knowledge. In N. T. pureness of life and heart, sanctity, 2 Cor. vi. 6. In Class. chastity.

'Αγνώστης, ατος, τό, prop. knowledge. In N. T. pureness of life and heart, sanctity, 2 Cor. vi. 6. In Class. chastity.

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

'Αγοραίον, ου, δ', ἡ, adj. I. belonging to the ἀγοραίον, or Forum, Acts xix. 38, ἀγοραίοι ἄγορατα, 'court-days are held [for trying causes].' So Joseph. Ant. xiv. 10, 21, μοι ἐν Τρίλλονι ἄγοντας τὸν ἀγοραίον, where I conjecture τὴν ἀγοραίον. The abbreviations for τὸν and τὴν are often confounded. The ellipt. is supplied in Strabo xiii. p. 392, διασαράζει τὰ διοικήματα, εἰς αitous τὸν ἀγοραίου παραστάτην.—II. ἀγοραίος, as said of persons who frequent the markets, idlers or loungers, Acts xvii. 5, and Xen. Hist. vi. 2, 12.

'Αγορά, 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.


'Αγραυλίων, f. ἰσώμα, (from ἀγραυλός, and that from ἀγρός and ἀυλίῃ), to abide (lit. tend) in the fields, both by day and night, Lu. ii. 8, ποιμένας ἰσώμα—ἀγραυλούντες. Hes. Theog. v. 26, ποιμένας ἀγραυλού. Parthen. Erot. c. 29, οὐκολόκων κατὰ τῶν Ἀττικὰ, φαίματος τε και Σέρους ἱγραυλεῖ.

'Αγρεύω, f. εὔσωμα, (ἀγρεύομαι), I. prop. to take prey by hunting, Xen. Anab. v. 3, 8. Job x. 16.—II. met. to ensnare men by insidious questions, Mk. xiii. 13. So captare in Martial ix. 90.

'Αγριελαίος, ου, ἡ, (ἀγριελαῖος, a wild olive-tree. Eq. to κοπίνως, and occ. Rom. xi. 17, 24, where it is opposed to καλλιεράω, the cultivated and fruit-bearing olive, whereas the ἀγρ. bears none.

'Αγριος, ια, ιου, 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 fercer, 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, ἀγριος κύματα. So a great English poet speaks of 'the wild waves' roar.'

'Αγρος, ού, δ', I. a field, especially of cultivated ground, Matt. viii. 24, et al. Xen. Mem. i. 1-8,—II. by syned. 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, οἰκία, villas, or hamlets, as opposed to towns, Mk. vi. 36, 56, et al. Xen. Mem. iii. 9, 11.
'Αγριπτίῳ, f. ἁυω, (ἀγριπτής,) I. prop. to be sleepless. ΑΕ. V. v. vii. 7.—II. to be watchful. Χέν. Μομ. i. 1. 8.—III. from the adjunct, to be vigilant. Αβλ. Μκ. xiii. 38. Λυ. xxi. 36; or foll. by ἰν, Εφ. vi. 18; by ὑπερ, with gen. of pers. Ηνβ. xiii. 17. Λυκ., ἄγρ. τοὺς καίροις.

'Αμάρμων, ας, ἡ, prop. wakefulness, or wakefulness; and thence anxious care, 2 Cor. vi. 5. xi. 27, and Class.

'Αγρις, f. δειμων, or more usually ἄρ- μωια, trans. or absol. I. to lead, conduct, or bring; 1) prop. to lead out, bring forth, John xiv. 4, 13; and foll. by various adjunc- tions noting the end of action, as ἐκεῖ with a gen. of place, Λυ. iv. 29; κατὰ with acc. of person or place; ἀνδρὶ absol.; ἥ τοι with acc. of person; οἷος with acc. of place or thing. The verb alone is also used in the same sense, of adduce, Ματ. xxvii. 7. Μκ. xi. 2, 7. Λυ. xvi. 30. John vii. 45. Acts v. 21, 26, 27. xvi. 37, &c.; to lead out, or away, deducere, either simply, Ματ. xxviii. 52, or foll. by εἰς with acc. of place; to lead away, to conduct to, Λυ. iv. 1, 3. Acts xvii. 5; εἰς τὸν δήμον. Ηεβ. ii. 10, εἰς δόξαν; from the Ηεβ., to bring forth, cause to come or arise, Acts xxiii. 29, ἐγενεῖ τῷ Ἱσρ. Σωτῆρα. And so Sept. 2) met. to lead, induce, guide, Roman ii. 4, εἰς μετάνοιαν; also to incline or dráō, 1 Cor. xii. 2, ἐν ἁγίῳ, 'just as ye happened to be led,' viz. to idolatry. Ρομ. viii. 14, ἀγαθῶι Πνεῦμα Θεοῦ. Gal. v. 18. 2 Tim. iii. 6, ἐπί νησίων. 2 Sam. iii. 13.—II. trans. as said of time, 1) to pass or spend, Λυ. xxiv. 21, τρίτην ἡμέραν ἄγεται, '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, γενναίοις ἄγοιναν. Acts xix. 38, ἄγα- ρατίος ἄγεται. So Ἐσθ. ix. 17, ἄγαν ἄγαν ἄκαταν. 1 Macc. vii. 48. 2 Macc. i. 9, and Class., as Plut. Συμβ. τοῦ Σωκράτους ἄγαντες γενικαὶ. III. intr. or reflex, with εἰς unter, to go away or depart, Matt. xxvi. 46. Mk. xiv. 42. John xii. 16. Sometimes foll. by prepositions or adverbs noting the end of action, or the beginning of motion. So ἄγε, ἐριτῶν, John xiv. 31. ἄγε, εἰς Μκ. i. 38. John xi. 7. ἄγε, John xi. 15.

'Αγωνία, ὑνος, ὁ, 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 anything. Thence, by metonymy of cause for cause, a mode or manner of life, 2 Tim. iii. 10, and Jos. Ant. xiv. 10, 2, πέρι τῆς Ἰουδαίας ἀγωνίας. Also in Apoc., Phil., and Dion. Soc.

'Αγὼ νον, ἀνων, ὁ, prop. a place of assembly, where games were celebrated; and hence the course, or place of contest. So in N. T. used metaphor. 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.) Hebrew xi. 1: esp. in promoting the cause of the Gospel, I Tim. vi. 12, and sometimes with the accessory idea of affliction and peril, Phil. i. 50. Col. ii. 1. 1 Th. ii. 2. Pol. iv. 56, 4. Ar. Ex. Al. iii. 15, 1. Epic. Enich. c. 48, τῶν κτιστῶν (irkoses) τι, ὁ ἄνδρος, ὁ ἀνδρός, ὁ ἀνδρός, προσάγεται (present itself), μέμισαν ὁτί νῦν ὁ ἄνγες, καὶ ἠδὲ πάρεστι τὰ Ὀλυμπία.

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

'Αγωνίζομαι, f. ἅγωναι, 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. Λυ. xxiv. 24. Col. i. 29; foll. by ὑπερ with gen. Col. iv. 12.

'Αδάντανος, ου, ὁ, η, adj. without expense, 1 Cor. ix. 18. Diod. Soc. i. 60.

'Αδελφός, ἅν, ὁ, (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. xvii. 15. 5. ώ. ii. 15, al.

'Αδελφός, ου, ὁ, (a for ἀδ & δελφής, 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-com- trymate, 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. 50. xi. 29. 4) a colleague in office, 1 Cor. i. 1. 2 Cor. i. 1. ii. 13.

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

'Αδήνος, ou, ὁ, η, (a, δήλος,) not manifest, I. to the sight. hidden, obscure, Lu. xii. 44, and Class.—II. to the ear, as said of sounds, indistinct, 1 Cor. xiv. 8, ἀδῆλον φωνή. So a Class. writer says, ἀδήλος ὑπὸ τῶν πληγῶν ἀνθρώπων, 'not to be recognized.'
'Δηλότης, ήτος, ή, indistinctness, uncertainty, 1 Tim. vi. 17, and lat. Class.

'Αδίκως, 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.

'Αδήμων, f. ἴσως, ('αδήμων, worried out, fr. ἄδων, satiety,) to be utterly depressed with sorrow or anxiety, Matt. xxvi. 37. Mk. xiv. 33. Phil. ii. 26, and Sept.

'Αἰθες, οὐ, ὃ, (α, ἱδεία,) 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. αίς ἄδου, sc. ὀμοῖα, Rev. i. 18, and personified at 1 Cor. xv. 55. Rev. vi. 8. xx. 13. —II. spec. & met. to denote the lowest place, Matt. xvi. 23. Lu. x. 15, ἵως ἄδου καταβιβασθήναι.—III. by meton. of whole for part, for the abyss of Hades, the place of future punishment, Lu. x. 15. xvi. 23.

'Αδίκαιος, ὃς, ὃ, ἄν, adj. (α, δικρίνει,) prop. not to be distinguished, Pol. xv. 12. 9, ἀ. φωνή; but in N. T. either not open to distinction, or doubt, unambiguous, sincere, or 'making no distinction, impartial,' 1 J. iii. 17, ἦν ἀνωθεν σοφία ἅ.

'Αδίκαιος, οὐ, ὃ, ἄν, adj. (α, διαλεῖτω), unceasing, continual, Rom. ix. 2, ἅ. δονοῦ. 2 Tim. i. 3. ἅ. μνημον. Marc. Ant. vi. 13.

'Αδιάλειπτος, 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.

'Αδιάφορος, ας, ἄ, (α, διαφέρομαι,) prop. uncorruptedness. In N. T. met. uncorruptedness, purity, Tit. ii. 7. Dem. 323. ἡ τῆς ψυχῆς.


'Αδικία, ας, ή, I. wrong, injustice, 1 gener. (lit. unrighteousness,) by offence against the laws, injustice, Lu. xvii, 25. Rom. ix. 14. Sept. & Class. 2) spec., wrong or injury to individuals, fraud, 2 Cor. xii. 13. Sept. Thuc. iii. 36. —II. fraud, deceit, as opposed to fair dealing or truth, Lu. xvi. 8, ὀλοκληρωμένος ἀδίκαια, for oλ. ἄδικος, & 9, μαμονάω τῆς ἁδίκας, 'riches fraudulently acquired.' Ezek. xxviii. 18, διὰ τὸ πάρθων τῶν ἁδικίων (the frauds) τῆς ἑρμοῖς σου, and often in the Sept. In John xii. 18, we have ἁδίκας, as opposed to truth, and consequently denoting falsehood.

—III. By Hebraism, similar to that found in δικαστήριον, as used of life and conduct, ἁδίκα takes the sense of uniqueness, wickedness, or sin in general, Lu. xxiii. 27. Acts i. 18. Rom. i. 29. iii. 5. 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 worldliness, Rom. i. 18, where τῶν ἐλθόνων ἐν ἁδικία καταγειρόμενος are 'those who impede God's worship by idolatry or worldliness,' ii. 8. 2 Th. ii. 10. 12. 2 Pet. ii. 15.

'Αδικος, οὐ, ὃ, ἄν, adj. (α, δική,) I. unjust towards man, Lu. xviii. 11. Rom. iii. 5. Heb. vii. 10. —II. by Hebraism, unjust or disobedient to God, either by wickedness, Matt. v. 45. Acts xxv. 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.


'Αδικίμως, οὐ, ὃ, ἄν, adj. (α, δικήμω,) I. unapproved, prop. as of metals, rejected on trial. Sept.—II. met. of persons, reprovable or worthy of rejection, Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xii. 5. 2 Tim. iii. 8. —III. by implice, worthless, Tit. i. 16, ἀδικίμως; Heb. vi. 9, good for nothing, γά ἁδόκ.


'Αδρότης, ήτος, ἄν, (ἀδρός, mature, fully grown,) prop. fulness, as of stature, Hom. II. xii. 857. 'In N. T. gen. fulness, abundance, 2 Cor. viii. 20. Zosim. and Suid.

'Αδυνατεῖ, ἰ, ἰσως, 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, οὐδέν ἀδυνατήσει ὑμῖν. Sept. in Job xlii. 2, Wisd. xiii. 16. With ἄρα, Lu. i. 37, οὐκ ἄδυ-
'Aδύνατος, ου, ο, ἡ, adj. (α, δύνατος), prop. unable or powerless, I. act., either in body, as Acts xiv. 8, or fig., in mind, as Rom. xiv. 1. II. pass. or neut. impos., as said of things, ἀδύνατον ἔστω, Matt. xiv. 26. Mk. x. 27. Lu. xviii. 27, et al. το ἀδύ. το νόμον, Rom. viii. 3. With ἐστι implied, foll. by infin., Heb. vi. 4. 18, ἀδύνατον ψευσάσθαι Θεόν. χ. 4. xi. 6, and Class.

'Αδόω, (contr. for 'αδίω), f. ἄδω, to sing, trans. τ. ὄνων, 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.

'Αεί, adv. I. always, at all times, ever, continually, 2 Cor. vi. 10. Tit. i. 12. 1 Pet. iii. 15. Sept. Is. ii. 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 διέ ιπτερεί, as he had always done, i.e. customarily. So Sept. Judg. xvi. 20. Alex. ποιεῖσθαι καθὼς διέ, sc. ιπτερον.

'Αετός, οὐ, ο, an eagle, Rev. iv. 7. vii. 13. xii. 14. As to Matt. xxiv. 28, & Lu. xxiv. 37, where the αετός 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 γνοστήνατος, vultur perniciosus.

'Αξιομος, ου, ο, ή, adj. (α, χώμη), unleavened, I. prop. used of bread, as in the expressions τα ἄκμα, (σάλαγα), and οἱ ἄκμαι, sc. ἄρτοι, meaning the unleavened cakes eaten at the Passover. Hence ιπτερή, or αἱ ἡμέραι, τῶν ἄκμα, and also τα ἀκμα, 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. e. the Passover, Matt. xxvi. 17. Mk. xiv. 12. Lu. xxii. 1. Acts xiii. 3. xx. 6. —II. met. unmixed, i.e. free from fermenting matter, uncorrupted, 1 Cor. v. 7, 8, το ἄκμα, uncorruptedness, genuineness.

'Αήρ, αήρος, ὁ, prop. the air or atmosphere around the globe, or earth, as opposed to the αἰθήρ, or the pure unclouded upper regions, Acts xxii. 23. 1 Th. iv. 17. Rev. iv. 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 ἀήρα λαλεῖν, 1 Cor. xiv. 9, and ἀήρα δέχεται, 1 Cor. ix. 26, are (like the Latin veris verba profundere, and verberare itibus auros), adjalional modes of expressing the sense to speak or act in vain.

'Ἀθανασία, ας, η, (ἀθάνατος), immortality, 1 Cor. xv. 53, sq. 1 Tim. vi. 16, and Class.


'Ἄθους, ου, ο, 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.

'Ἀθέμος, ου, ο, ή, adj. (α, ήσμος, law), laneless, and, by impl. wicked, 2 Pet. ii. 7. iii. 17. Apoc. and Class.

'Ἄθετος, ου, ο, η, adj. (α, θητός, to constitute, esp. be a champion in the Grecian games, 2 Tim. ii. 5. 1 Th. V. H. x. 1. —II. met. contest in the games; —II. met. struggle, conflict with affictions, Heb. x. 32.


'Ἀθλεώ, f. ἂνω, (ἀθλος), to contend, esp. be a champion in the Grecian games, 2 Tim. ii. 5. Ἀθλ. V. H. x. 1.

'Ἀθλήσεις, εως, η, prop. I. contest in the games; —II. met. struggle, conflict with affictions, Heb. x. 32.

'Ἀθύμω, f. ἂνω, to despond, to be discouraged, Col. iii. 21. Sept. and Class.

'Ἀθώος, ου, ο, ή, adj. (α, ἄρω, penalty), I. prop. not punished, —II. fig. innocent, Matt. xxvii. 4; in ver. 24, foll. by ατό and gen.

'Αίγειος, ου, ο, η, adj. of or belonging to a goat, Heb. x. 37, in α. δέρμας.

'Αἰγιαλός, ου, ο, (ἀγιας; to break, and Aes, the shore or coast of a sea, lake, etc.) sea-shore, Matt. xiii. 2, 48. John xxi. 4. Acts xxi. 5. Sept., Jos., and Class.

'Αἴδος, ου, ο, ή, adj. (ἀλετ.), always existing, everlasting, Rom. i. 20. Ju. 6.

'Αἴνως, ὁς, οὐ, η, I. modesty, 1 Tim. ii. 9. —II. veneration, Heb. xii. 28.

'Αίμα, ατός, το, 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.

B 4
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. 23.) 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.

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

Αλτικὸς, οῦ, ίς, (ἀλτικός,) 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.

Ἀλιπω, f. ἀλω, prop. to take. In N. T. it occurs only in mid. ἀλιπομαι, f. ἄλπομαι, to take for oneself, to choose, prefer, 2 Th. ii. 13. Heb. xi. 25. Phil. i. 22. And so in Sept. and later Class.

Ἀλων, (for ἀλωνς,) f. ἀλω, to take up, lift, i.e. prop. John viii. 58. Mk. xvi. 18. Rev. v. 5. In Acts xxvii. 13, ἀπάνθ (scil. ἀπανθω) simply means sailing away, departing, as often in Class. Fig., as said of the voice, to cry out, Lu. xvii. 33. Acts iv. 24, and sometimes in Sept.; also in the phrase ἀλων τυφωνεῖν τυφωνεῖν, 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. ἀλων τοῦ αὐραμτίου τυφωνεῖν, 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 xii. 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. xxxi. 43. 4) said of a law, to abrogate, Col. ii. 14; or of vices, to put away, Eph. iv. 31.

Ἀλεθανομαι, f. ἀλεθισθομαι, (ἄλω & ἀλω,) mid. dep., to perceive, prop. with the external senses, and met. with the.
mental perceptions, to understand, Lu. ix. 45, and Class.

Ἀίσθησις, ἂν, ἡ, (αἰσθάνομαι), prop. "perception by the external senses;" met. by the internal and mental, understanding, Phil. i. 9, and also in Sept. and Class.

Ἀισθητήριον, ou, τά, (αἰσθήματα), prop. the organ or faculty of sensation; fig. the faculty of perception by the internal senses, Heb. v. 14, and Sept.

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

Ἀισχυλογία, as, ἡ, (αἰσχῦλος & λόγος), obscene language, Col. iii. 8, Xen., Pol., Diod. Sic.

Ἀισχρός, ἄ, ἄν, adj. (ἀἰσχρός), prop. ugly, or deformed, as opposed to καλός, as often in Class. and Gen. xlii. 3, 4. In N. T. fig. indecorous, as said of what is either offensive to modesty and Christian purity, Eph. v. 12. α. ἀντι καλέγει, (so Dem. Olynth. ii. p. 28, ποιμνι αἰσχρῶν αὐτίκων, and elsewhere, αἰσχρὰ λαλίων, on which phrase see Bas. 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, αἰσχροὶ γυναικεῖ, τῷ κηρασαῖ, & 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, Xenophon, &c. Hence τὸ αἰσχροῦ, moral turpitude, as opposed to τῷ καλῷ, in the Greek Philosophers, corresponding to the turpe and the homestae of the Latin writers. In Tit. i. 11, αἰσχρὸν κέρδος 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, τόν δὲ νίκησαν αἰσχρῶς ἔντεισαν, & vii. 325, xiii. 768, xxxiv. 256. And so Xen. Mem. i. 5, 6, δουλείας αἰσχρῶς.

Ἀληθινότης, πτως, ἡ, (ἀληθῆς), prop. "truth, or untruth, or deformity." In N. T. fig. indecorum, impropriety in words or actions, Eph. v. 4, καὶ μυμωλογία.

Ἀληθῶς, ἡ, ὁ, (ἀληθός), gen. 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. φίλους. Xen. An. ii. 6, 6.—III. a cause of shame, shameful action, or conduct, 2 Cor. iv. 2, τὰ κρατᾶ τῆς αἰσχύνης, i. e. "such blan-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 a. τῆς γυμνότητος is, by Heb., γυμνότης αἰσχρὰ. Comp. 1 Sam. xx. 30, εἰς αἰσχυνὴν αποκλαμένων μητρὸς σου, for εἰς αποκλαμένων αἰσχυνῆς.

Αἰσχυνή, f. νυνί, (ἀἰσχὺς), 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, μη αἰσχυνθῆμεν αὐτῷ αἰσχύνης. Mid. to shame oneself; put oneself to shame, Lu. xvi. 3. 1 Pet. iv. 16. Sept. and Class.

Ἁθιῶ, f. ὅσος, to ask; usually full, by accurs. of pers. or thing, or both; also with accus. of thing, and πᾶρα with gen. of pers. I. gener., whether as said of men, Matt. v. 42, vii. 9, 11, Mk. vi. 22. Lu. x. 9, al. Sept. and Lat. Class.; or of God, to ask or pray for, Matt. vi. 8, vii. 11. Jn. i. 5, 6. Matt. vii. 7, 8, the case of θέει 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.


Ἀθιῶ, a, τό, a charge, Acts xxv. 7. Thuc. vii. 72.

Ἀθροίος, ἰα, ἰον, prop. an adj. causative, but in N. T. used subst. I. in the masc. αἱροῖος, the cause or author of any thing, Heb. v. 9, αἱροῖον σωτηρίας, and often in the Class., esp. Thuc.—II. in neut. τὸ αἱροῖον, a cause,—i. e. a reason, motive, Acts xix. 40; but as αἱροῖοι may mean causative of evil as well as good, as often in Plato, Xen., and Thuc., so τὸ αἱροῖον sometimes signifies fault or crime, Lu. xxiii. 4, 22.

Ἀθροίδος, ἰον, ὁ, ὁ, adj. (ἀθροῖος ἐκ ἀθροῖσιν) unforeseen, sudden, Lu. xii. 34. 1 Th. v. 3.
AŁX \m\l\w\s\i\a, ae, h. (a\l\x\m\h, d\l\-\s\k\w\,) | I. prop. captivity, Rev. xii. 10, iis a\l\x\u. and Sept.—II. by meton. the persons so captured, 'a captive multitude,' Eph. iv. 8. Rev. xiii. 10, a\i\x. s\w\a\n\w, as oft. in Sept. and Apoc. Did. Sic. xvii. 70.

AŁ\m\a\l\w\t\w\u\w, f. i\w\u\w, (a\l\x\m\a\l\w\-\t\o\s\,) | I. prop. to take prisoner, lead captive, as in Eph. iv. 8, and often in Sept. and later writers.—II. met. to captivitate, 2 Tim. iii. 6, in text. recept.

AŁ\m\a\l\w\t\w\t\w, f. i\w\u\w, (a\l\x\m\a\l\w\-\t\o\s\,) later word for a\l\x\m\a\l\w\t\w\o\w\o\w\o, prop. to lead captive, Lu. xxi. 24. Sept. 1 K. viii. 46. Did. Sic. xiii. 59. Met. to captivitate, 2 Tim. iii. 6, in later Edd. So Judith xvi. 9, τὸ κάλλος αὐτής ἡμικαλωτίς ὕψιχω ἄντου. Also, by impl., to bring into subjection, Rom. vii. 23. Cor. vi. 5.

AŁ\m\a\l\w\o\w\w, o\n, d, h. a captive or prisoner of war, Lu. iv. 18. The word is prop. an adj. eq. to a\l\x\m\h\d\l\w\w\t\o\w, and is often in the earlier writers used with subst. as a. σάματα, or νῆς, or τῶλες, χρήματα, &c., but is gener., in use, a. άνδρων being understood.

AŁ\w\o\v, w\w\o\s, d, & poet. h., from a l, meaning duration to an end, and the. ἀπ. of σιμ. It is in Hom., Hes., Pind., Hdt., and other early writers, chiefly used of the duration of human existence, ζωή, 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 τῶν αἰώνων, 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. all 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 αἰώνων for εἰς τῶν αἰώνων, 2 Pet. iii. 18, 2) εἰς τῶν αἰώνων, (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 τῶν αἰώνων 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. 15; 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 αἰώνιομ, 'from everlasting,' Lu. i. 70. Acts iii. 21. xvii. 18, αἰῶνα, Eph. iii. 9. Col. i. 26, τὸ 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, 1. of this world and the next, 1) as implying duration, Matt. xii. 32. Mk. x. 30. Lu. xvii. 30. 2) the present world, with its cares and desires, the idea of evil, moral and physical, being either expressed or implied, Matt. xii. 11. 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.

AŁ\w\o\n\o\s, o\n, d, h. 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, τῶν αἰῶνων is eq. to εἰς τὸν θάνατον εἰς τὸν Θεόν. 3) of the punishment of the wicked, Matt. xvii. 8. xxv. 41, et al. 4) general. 2 Cor. iv. 18. Phil. 15. αἰῶνιος, adv. for ever, always.—II. of time past, Rom. xvi. 25. χρόνον αἰῶνων, 'of old.' 2 Tim. i. 9. Tit. i. 2, πρὸ χρόνων αὐτῶν, equivalent to πρὸ αἰώνων.

'Ακαθαρσία, ας, h. (ἀκαθαρτος), impurity, filth; I. prop. in a physical sense, uncleanness, Matt. xxiii. 27, and so often in Sept., also Plato, p. 72. C. Ed. Steph.—II. in a moral sense, uncleanness of life, and thesinfulness 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 Demost. p. 553, for summa improbitas, τοῦτοι οὐκ ἔχουσι ἐστὶν ὑπερβολὴν ἀκαθαρσίας. And such a person was called by the Greeks κάθαρα, 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, ψυχής ἀκαθαρσία.

'Ακαθάρτης, ἄτος, h. (a sakatharto), unclean, impure, I. in the Levitical sense, i.e. by legal or ceremonial uncleanness, Lev. v. 2; said of either 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. 3, 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 πνευματα ακ., partly from their natural impurity and wickedness of every kind, (hence they are called τουράφ, Tob. iii. 8. vi. 14.) and partly from their being both instigators to and objects of idolatry.

'Ακαριστόμαι, οὖν, (α, καρός,) a later Greek term, signifying to want opportunity, Phil. iv. 10.

'Ακαίρως, adv. (ἀκαίρως,) unreasonably, 2 Tim. iv. 2. See my note in loc.


'Ακάνθινος, ου, ο, ή, adj. made of thorns, Mk. xv. 17. John xix. 5.


'Ακακυγώστος, ου, ο, ή, adj. (α, καταγεννάκοα,) I. prop. not worthy of judicial condemnation, 2 Macc. iv. 47.—II. in N. T. met., unblameable, Tit. ii. 8.

'Ακακακλήτους, ου, ο, ή, adj. (α, καλύπτων,) unveiled, 1 Cor. xi. 5. κεφαλὴ ακ. 13. γυναίκα ακ. Pol. xv. 25, την Δαυιδα ακ.

'Ακακάρτιτος, ου, ο, ή, adj. (α, καταρκρώω,) prop. not condemned, but in Acts xvi. 37. xxii. 23, one who is condemned unheard, like the Class. άκρτος.

'Ακακάλυτος, ου, ο, ή, adj. (α, καταλώω,) I. prop. indissoluble;—II. met. ever-during, everlasting, Heb. vii. 16, ζωή, and Class.

'Ακακάνταυστος, ου, ο, ή, adj. (α, καταπαύω,) not to be restrained from any thing, unable to desist, 2 Pet. ii. 14, δεθαλω άκακάνταυστοι άμαρτίας; and so the later Class., but with a gen. foll.

'Ακαταστασία, καταστασία, καταστάσις, as, ή, (άκαταστατός,) prop. unsettledness, namely, by continual change of place, 2 Cor. v. 5. Hence commotion, tumult, sedition, Lu. xxii. 9. 1 Cor. xiv. 33. 2 Cor. xii. 20. Ja. iii. 16.

'Ακατάστατος, ου, ο, ή, adj. (α, καθίσταμαι,) unstable, inconsistent, Ja. i. 8.

'Ακατάσχετος, ου, ο, ή, adj. (α, κατίχω, to restrain,) not to be restrained, irresistible, Ja. iii. 8, γλώσσα ακ. γακον.

'Ακατάσχετος, ου, ο, ή, adj. (α, κατάχειν,) to restrain,

'Ακέλαδα, indel. from the Syro-Chaldaic άκέλαδα, field of blood, i. e. purchased with the money obtained by blood, Acts i. 19.

'Ακέραιος, ου, ο, ή, adj. (α, κεράω, to mix,) prop. unmixed, unadulterated, as said of wine, Dions. v. 129. viii. 77, άμίγγης οινος και ακ. But also used in various metaphorical senses, esp. for αίθους, simple, artless, guileless So Matt. x. 16, άκέραιοι ον αι περιστεραι, where there seems to be a blending of the concept of simplicity or guilelessness, and harmlessness, (so we have the phrase harmless simplicity,) as in Philostr. ap. Step. Thes., το άκέραιον και άκακον και άνεπιβουλευτον. In Rom. xvi. 19, άκέραιοι εις το κακον, 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 ακέραιος, ανεπιβουλευτον ήμικρινόν λιβίον. And so Shakespeare, 'I am a simple woman, much too weak T' oppose your cunning.' In Phil. ii. 15, άνα γένηται άμεμπτοι και ακ. of the ideas of artlessness and harmlessness, the latter seems, by the context, to prevail; on the contrary, in Jos. Ant. i. 2, 2, ακέραιον λιβιον the former.


'Ακμάζω, f. άσα, (ακμή,) lit. to be in the ακμή, 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.

'Ακμήν, adj. prop. accus. of ακμή, which means a point, either prop. of a weapon, or fig. of time. Hence in the N. T. and the later writers, ακμήν, for κατ' ακμήν χρόνον, even now, yet, Matt. xv. 16.

'Ακοή, ής, ή, (άκουω,) I. HEARING,
i. e. 1) the sense, or faculty, of hearing, 1 Cor. xii. 17. Xen. Mem. i. 4, 8. 2) the organs of hearing, the ears, Mk. vii. 35. Lk. vii. 1, εις τας ἀκούς τοῦ λαοῦ. Acts xvii. 20. Heb. v. 11. 2 Tim. iv. 3, κηνόδομοι την ἀκούσαν, and so in later Class.

Ἀκούω, 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 ἀκούεις πιστεύω in the sense 'doctrine taught and received with faith,' Gal. iii. 2, 5, and λόγος ἀκούεις, equiv. to λόγος ἀκούοντες, 'the word was heard,' 1 Th. ii. 13. Heb. iv. 2, 2) from Heb., τυχούσα, report, Matt. iv. 24. xlix. xxvii. 6. Mk. i. 28. xiii. 7. And so Sept. and Class.

Ἀκολουθεία, f. ἄκολοθος, (ἀκολουθεω, from, for ἀκούω, and καὶ λεοντος, way,) to go with, accompany, follow; constr. with dat., or ἵνα and gen. Lu. ix. 49, al. or with ὑπό της Matt. x. 38, al. I. gener. to follow, Matt. iv. 25. vili. i. 19. Mk. v. 24, et al.—II. spec. to follow a teacher, because 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, xxii. 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. 6, sq.—IV. as said of things, actions, &c., to accompany, Rev. xviii. 13, τα δὲ ἑργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, 'accompany them' to the judgment-seat of God, and, by implication, 'they bear them along with them, and procure them a reward.' Also, vice vered, in Rev. xviii. 5, text. rec., ἰκολουθήσαν αὐτῆς αἱ ἀφαίρεσι ἐχρὶ τῶν σφαγῶν, 'have followed one another till they reach even to heaven.' This, however, may better be referred to sense III.

Ἀκούω, ἀκούω, (fut. mid. ἀκούομαι, which latter is preferable,) perf. mid. ἀκούω, perf. pass. ἰκολουημαι, sor. 1. pass. ἰκολουηθην. I. to hear, 1) intrs. to have the sense of hearing, Matt. xi. 5. Mk. vii. 37, al. and Class. Matt. xiii. 15, βαρέως ἀκούων, '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. iii. 9, 18. ix. 12. x. 27. Mk. vii. 25, et al. oft., and Class. (2) spec., in the sense to give ear to, to hear attentively, Mk. iv. 3. viii. xiv. xii. 29. Acts ii. 22. Hence, 3) by impl.,

to give heed to, obey, Matt. x. 14. xvii. 5. xviii. 18. Mk. vi. 11. Lu. x. 16, et al. and Class. So also in the phrase ὁ ἄγιος ὁ ἅγιος, ἄκοντι, Matt. xi. 18. 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. xlv. 41. sq. 1 John v. 15.—II. to hear, i. e. to learn by hearing, to be informed, to know; 1) gener., Matt. iii. 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 noise abroad, Matt. xxviii. 14. Mk. ii. 1. Lu. xii. 3. Acts xi. 22. I Cor. v. 1, and Class. 2) spec. to understand or comprehend, Matt. iv. 33. John vii. 60. I Cor. iv. 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.

Ἄκρασια, ἀς, ἂς, (ἀκρασία,) 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, οἱ παθῶν,) as opp. to ἦγκρασίαν. 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, ἅπαν ἀμφιδίων αὐχ. Hence it is equiv. to ἀκολοχία. 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.'

Ἄκρατής, ὁς, ἡ, ἢ, adj. incontinent, i. e., 'unable to control the passions and appetites,' as opp. to ἦγκρατης, 2 Tim. iii. 3, and often in Class.

Ἄκρατος, ὁ, ἡ, ἢ, adj. (ἀκρανήμονι) unmixed; prop. said of wine undiluted with water, and hence, by impl., strong, intoxicating, Rev. xiv. 10.

Ἄκριβεσια, ἀς, ἂς, ἂς, (ἀκριβέσια) exactness, precision; prop. said of exactness of weight or dimension, as Ecclus. xlix. 4. ἀκριβεσία ὣγου καὶ σταθμῶν; and hence, of extreme accuracy or precision; so Wisd. xii. 1, in a forensic sense, Dan. vii. 16, exactness of specification, and often in Class. In Acts xxii. 3, ἀκριβεσίων κατὰ ἀκριβείαν τοῦ πατριωτικοῦ νόμου, means, 'the precise discipline of the law,' as Ecclus. xvi. 25, ἀκριβείαν ἐν σταθμοῖς παρελθεῖν, καὶ ἀκριβείαν ἀπαγγέλλει ἐπιστήμην. So Joseph. Vit. c. 98, it is said of the Pharisees, ἀκριβεσίαν κατὰ τὰ πάντα τῶν νόμων ἀκριβεσίαν ἀκριβεσίαν, 'the most exact sect,'

Aριθμητικώς, adv. (aριθμητικός, unhindered), without hindrance, freely, Acts xxvii. 31, διδασκόμενος ακροβολίων. Hidian. viii. 2. 1, διδασκόμενος ακροβολίων.

Aκρον, aκροντα, aκρον, adj. (aκρον, aκρον) unswerving, 1 Cor. ix. 17. Sept. and Class.

Aλάβαστρος, ου, το, 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. xxvii. 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 aλάβαστρου at Mk. xiv. 3, we are only to understand the breaking of the top of the vase thus closed. Poll. On. x. 11.

Aλαγονίων, av, η, (aλαγονίων, prop. the character of a boaster, boasting, and by impl., pride and arrogance, Job. iv. 16. 1 John. ii. 6. Sept., Apocr., and Class. Ελ. V. H. ii. 15.

Aλαγονίων, av, η, (aλαγονίων, the war-cry, 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 Ελ. V. H. iv. 16. vii. 20.

Aλαλάζω, f. aσω or αεω, (αλαλάζω, inf. aλαλάζω, inf. aλαλάζω, 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.

Aλαλάτης, ου, η, adj. (aλαλάτης, unutterable in words, Rom. viii. 26, & lat. Class.

Aλαλος, ου, η, adj. (aλαλος, αλαλος, fr. αλαλος, inf. aλαλος, inf. aλαλος, the word, prop. not speaking, speechless, dumb, Mk. vii. 37. —II. making dumb, Mk. ix. 17, καινουμα aλαλος. So Plut. de Defect. Orac. 51, aλαλος και κακον πνευματος πνήμης, (of the Pythian priestess,) though most recent Commentators explain it, 'a malignant spirit, silent through obstinacy,' contrary however to their usual character.

'Αλεξανδροφωνία, ας, η, (άλεξανδροφωνία) prop. cock-crowing; but in N.T. the third watch of the night, about equidistant between midnight and dawn, when cocks first begin to crow, Matt. xiii. 35.

'Αλέκτρων, ὁ, ὁ, a cock, Matt. xxvi. 34, & oft. and Class.


'Αλήθεια, ας, η, (άληθες) I. TRUTH, i.e. verity, reality, 1) conformity to the true nature and things of reality, Mk. v. 33, εἰσιν ἰδίαμεν τὴν αληθείαν. John v. 33. 2 Cor. vi. 7, ἐν λόγῳ αληθείας. So λέγει τὴν αλήθειαν, John xvi. 7, et al., and ἐπὶ αληθείας, 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 η αληθεία τοῦ εὐαγγελίου, 'the verity of the Gospel,' Gal. ii. 15, and ὁ λόγος τῆς αληθείας, said of true doctrine, Eph. i. 13. Col. i. 5. 2 Tim. ii. 15. Jas. i. 18.—II. TRUTH, i.e. the love of truth, both in words and deeds, sincerity, veracity, Matt. xiiii. 16. Mk. xii. 14. Lu. xx. 21. John iv. 23, sq. in αληθείας. viii. 44, οὐκ ἐστιν αλ. ἐν αὐτῷ. 2 Cor. xi. 10. Eph. iv. 24, ἐν οὐσίαται τῆς αληθείας. 1 John i. 6, οὐ ποιοῦμεν τὴν αλήθειαν, equivalent to ἡσυχώμεθα. ver. 8. 1 John v. 6, ὁ Πνεῦμα εἰσὶν ἡ αλήθεια. i.e. αληθείας.—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 αλήθεια is said of God. —IV. contract agreeable to the truth, probity and virtue, a life conformed to the precepts of true religion, John iii. 21, δο σῶν τῷ αλ. αὐτῷ, as opposed to δο φαῦλα πάροικος. John viii. 43, ἐν τῇ αλ. ὧν ἐστις. Rom. ii. 8. 1 Cor. xiii. 6, opp. to ἀδικία. Eph. iv. 21. 1 Tim. vi. 5. Jas. v. 19. Sept. and Apoc.

'Αλήθευσε, ᾧ, ὅ, ἦ, (άληθευσε) 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, Ephiv. i. 15. Philo ii. p. 86. Xen. Cyr. i. 6, 33.

'Αλήθευς, ἔως, ὁ, ἦ, ἦ, adj. (άλεθευς) 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. xiii. 35. Acts xii. 9: true, as shown by the event, John xiv. 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. xiiii. 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. Rom. i. x. 433.

'Αλήθων, ὁ, ὁ, adj. I. true, as conformed to truth, John iv. 37. xiii. 35; real, unforeigned, John xviiii. 3, ὁ μῶνος αλ. Θεὸς: 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 αλ. ἀμφιλοχία, John xv. 1. ὁ αλ. ἄρτος ἐκ τοῦ οὐρανοῦ, of which the manna was a type, John vi. 32. ἡ σκόνη ἡ αλ., Heb. viii. 2, meaning, 'the heavenly manna.' So τὰ αδ. ἄγγελα, 'true sanctuary,' in heaven, as opp. to the earthly copy, Heb. ix. 24.—II. truth-loving, veracious, John vii. 28. Rev. iii. 14. xiii. 9, 11. xxi. 3. xiii. 6.—III. sincere, upright, said of the heart, Heb. x. 22; of a judge, or judgment, upright, just, Rev. vi. 10. xv. 3. vii. 7. xiii. 2, et Sept.

'Αλήθως, f. ἡσιο, (a later form for ἀλίως,) to pound in a hand-mill, to grind, Matt. xxviii. 41. Lu. xvii. 35.

'Αλήθως, adv. (άληθες) truly, really, certainly,Matt. xiv. 33, & oft. ἀλήθως λέγειν, 'to speak assuredly,' Lu. ix. 27. xiv. 44. xxi. 3, and Class.

'Αλίευτος, ὁ, ὁ, (άλις, sea,) a fisherman, Matt. iv. 18, 19. Mk. i. 16, sq. and Class.

'Αλίευς, ὁ, ἄποστ, (άλιςί, to fish, John xxii, 3, and Class.

'Αλίσθω, ὁ, ἰσιο, (άλις, salt,) to sprinkle with salt, to preserve by salting, Matt. v. 13. Mk. ix. 49, where see my notes.

'Αλίσθημι, ἀτομ. τὸ, (άλισθημι, to pollute, pollution, abomination, said of meat sacrificed to idols, Acts xv. 20.

'Αλλά. An adversative particle, derived from ᾧς, 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., ὡς, or μή, Matt. iv. 4. v. 17. So οὐ μῶνος—αλλά καί, 'not only, but also,' John v. 18. xi. 35, & oft. 2) in emphatic antith. after a full negation, but, but rather, or on the contrary, Lu. i. 60, οὐ χιλ. ἀλλά κλητορεῖται Ι. xiii. 3. Rom. iii. 31. Lu. xiii. 5. xvii. 18, & elsewhere. 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' ὡς or ὡς χιλι.; an


"Ἀλλὰς, η, ο, adj. other, not the same.
I. without the article, other, another, some other.
1) simply, Matt. ii. 12. xiiii. 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. xiiii. 3. xiiii. 11, et al.
2) distributively, when repeated, or joined with other pronouns, as οὐτος, ἀλλος,
Mk. viii. 9; & οὐκ ῥεῖ—ἀλλοι δὲ, 'some—others.' Matt. xiii. 5—8, et al.—II. with
the article, the other, Matt. v. 39. x. 23, & elsewhere. Rev. xvii. 10, ὁ ἄλλος,
' the remaining one,' and ὁ ἄλλος, ' the rest,'
I Cor. xiv. 29, & oft.

'Ἁλλοτριοσπῖκτος, οὐ, θ, η, adj.
(Ἁλλότριος & ἰππίσκοπος,) one who busies
himself in what does not concern him, equiv.
to ἅλλοτριοστραγὼν.'

'Ἁλλότριος, ια, ιον, adj. (ἄλλος),
alienus, not one's own. I. prop. another's,
i.e. belonging to another, Lu. xiiii. 12.
John x. 5. Rom. iv. 4. xiv. 20. 2 Cor. x.
13, 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. xvi. 25, sq.—III.
by impl. hostile, Heb. xi. 34, of heathen
enemies, i.e. Gentiles.

'Αλλὸς φυλας, ου, θ, η, adj. (ἀλλός
& φυλή), of another race or nation, not a

"Ἀλλα ως, adv. otherwise, 1 Tim. v. 25.
Sept. and Class.

'Αλοαω, f. ἱσω, to beat, thrash, Lat.
tritare, namely, with oxen, 1 Cor. ix. 9, sq.
1 Tim. v. 18. Sept. and Class.

'Αλογος, ου, θ, η, adj. (α, λογος),
devoid of reason, 1) said of persons, irrational,
brute, 2 Pet. ii. 12. Ju. 10, ἀλογα
ξω. 2) of things, unreasonable, absurd,
Acts xxv. 27, and Class.

'Αλός, ἀλος, τά, salt, Mk. ix. 49. Sept.
and Class.

'Αλυκός, η, ου, adj. (ἀλυξ), salt,
bitter, Jaa. iii. 12, and Sept. Plato, p. 86.

'Αλυπος, ου, θ, η, adj. (α, λυπη),
free from sorrow, Phil. ii. 28, and Class.
esp. Plato.

'Αλυστηλής, ου, θ, η, adj. (α, λυστηλής),
prop. gainless, unprofitable;
hence, by implic., hurtful, Heb. xiii. 17, and Class. esp. Polyb.

"Ἀλων, ἐως, ο, ἡ, prop. a threshing-floor. In N. T. by meton. the produce thereof, oorn, Matt. iii. 12. Lu. iii. 17.

"Ἄλωτης, ἐκος, ἡ, ἁς, the act of catching, prop. said of animals. So 2 Pet. ii. 12. γεγενημένα εἰς ἄλωσιν καὶ φθοράν. And so μαρτυρία in Pliny. Only all used of the taking of a city, or of the being caught in the commission, or convicted, of a crime.

"Ἀμα, 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, I Th. iv. 17. v. 10. Rom. iii. 12, and Sept.—II. as prep., with, together with, foll. by dat., Matt. xiii. 29, ἀμα αὐτοῖς; xx. 1, ἀμα πρεπεῖ. And so in Class., ἀμα ἵνα, and ἀμα ἴμαρᾳ.

"Ἀμαθής, ἐκος, ἡ, ἡ, adj. (ἀμαθῶς, ἀμαθεία) untaught, unlearned, 2 Pet. iii. 16, and often in Class.

"Ἀμαρτάνωμεν, ou, ὁ, ἡ, ἡ, adj. (ἀμαρτίνωμαι), prop. unfading; metaph. long-enduring, 1 Pet. iv. 6, and lat. Class.

"Ἀμαρτάω, f. τίς, 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 μη ἀμαρτάνω, '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 ἀμαρτάνων ἀμαρτίαν, 1 John v. 16, and Sept. 2) foll. by εἰς with acc., to sin against any one, to wrong him, Matt. xvi. 15, 21. Lu. xv. 18. 21. xvii. 3, sq. Acts xxv. 8. 1 Cor. vi. 18. viii. 12.—III. ἀμαρτάνων ἀνώτατος τοῦ, from the, to do evil in the sight of any one, to aggrieve him, Lu. xvii. 21, and Sept.

"Ἀμαρτημα, ἀτος, τό, (ἀμαρτίαν), 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. 16. Sept. and Jos.

"Ἀμαρτία, ἡ, ἡ, (ἀμαρτάω), prop. a miss in one's aim, and metaphorical failure. In N. T., I. deviation from the truth, error, John viii. 46, τε ἐλλειπεῖ με περὶ ἀμαρτιῶν; opp. to ἀληθεία. 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. xiii. i, et al. 3) by meton., abstr. for concr., ἀμαρτία for ἀμαρτίων, sinful, either as causing sin, Rom. vii. 7, ὁ νόμος ἀμαρτίας; or as committing it, 1 Cor. xix. 21. Heb. xix. 4. 4) by meton. the practice, or habit, of sinning, Rom. iii. 9. v. 12, et al. 5) by meton. promness to sin, sinful desire, John viii. 34. Rom. vi. 1, 2, et al.—III. from the, the imputation or consequences of sin, its guilt and punishment; as in the phrases, ἀδικεῖν τὴν ἀμαρτίαν, John i. 29. 1 John iii. 5. δόθηκεν ἡ ἀμαρτία, Heb. ix. 26. περιελθηκεν ἡ ἀμαρτία, ἡμ. x. 11. ἀφίγεται ἡ ἀμαρτία, and ἀφέσεις ἀμαρτιῶν, 'remission of sin,' i. e. its punishment, Matt. ix. 2, 5, 6. xxvi. 28. Lu. vii. 48. ἡμεῖς ἀμαρτώμενοι, 'to lie under sin,' i. e. its guilt and punishment, John xix. 22. 24. 1 John i. 8. 1 Cor. xvii. Heb. vi. 28. χωρίς ἁμαρτίας, 'without sin,' i. e. 'he shall appear the second time not ἀδίκητον ἀμαρτίας, as said in ver. 26.

"Ἀμάρτυρος, ou, ὁ, ἡ, ἡ, adj. (ἀμαρτυρίω, ἀμαρτυρίωπος), without witness, Acts xiv. 17, and Class.


"Ἀμαξος, ou, ὁ, ἡ, adj. (ἀμαξομας, αἱ φιλετήμονες, who does not fight, prop. not disposed to fight, Xen. Cyr. iv. i. 8. In N. T. not quarrlesome, 1 Tim. iii. 3. Tit. iii. 2.

"Ἀμάω, f. κατοικία, (ἀμαίνομαι) to collect together, Hom. ii. xxiv. 451. In N. T. to reap, to harvest, Jas. v. 4, and Class.

"Ἀμήθιστος, ou, ὁ, ἡ, (ἀμήθιστος) amethyst, a precious stone of a deep purple or violet colour, Rev. xxi. 20.

unstained, unsnared, and met. unduly by
sin; so Heb. vii. 26. Wisd. viii. 20; as said
of marriage, chaste, Heb. xiii. 1. Wisd. iii.
13; of the worship of God, pure, sincere,
Ja. i. 27; of the heavenly inheritance, ini-
violate, 1 Pet. i. 4, and Apoc.

"Αμοσος, ou, o, (a later form for φαμος,)
Heb. xi. 12. Rev. xii. 18. xx. 8, & Class.

"Αμος, ou, o, 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 o
αμος του Θεου.

"Αμοθβη, πε, μη (αμιθεμ, commutato,)
1) prop. an interchange, or exchange,
Hom. Od. xiv. 621. 2) a retribution,
whether for evil, in the sense of indem-
nity, as in Hom. Od. xii. 382; or for
good, requital, as of kind offices, 1 Tim.

"Αμπελος, ou, o, a vine-tree, Matt.
iii. 12. In John xv. 1, 4, 5, and Rev. xiv.
18, it is an emblem of prosperity.

"Αμπελουγγον, ou, o, η, (αμπελος & εργον)
a vine-dresser, Lu. xiii. 7.

"Αμπελον, ou, o, o, a vineyard, Matt.

"Αμυω, f. φυο, prop. to aver, repel,
Hom. ii. 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, μαυριστο, it has
simply the force of the active, to aid, de-
 fend.

"Αμφιβλαλω, f. βάλω, 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.

"Αμφιβλαλστρον, ou, o, (fr. αμφι-
βλαλω,) lit. what is thrown round any
person or thing, as a garment, Eur. Hel. v.
1085; or a fish-net, (Mk. iv. 18. Mk. i.
16. See Hab. i. 15—17,) a sort of drag-
net, enclosing any fish within its compass.

"Αμφιϊνυμι, f. ειν, L. prop. to put
on, to clothe; Pass. foll. by ειν with dat.
Matt. xi. 8. Lu. vii. 25, στολη, or some
other art. of dress, being either expressed,
as in Class and Joseph. Ant. iii. 5, 7. vii.
7, 3, or understood.—II. metaph. to de-
corate, or adorn, Matt. vi. 30. Lu. xii. 23,
αμφ. των χορτων. So Job xi. 5, αμφ.
δοκαι και τιμιν.

"Αμφο δον, ou, o, (δεω, δος,)
prop. a place where two ways meet; but in
N. T. an open place, or wide street, Mk. xi. 4. Sept.

'Αμφότερος, ἵνα, σοινον, adj. each of two. Plur. ἀμφότεροι, αἱ, αυτ, both, (said only of two.) Matt. ix. 17. Lu. i. 6. 7. v. 7. 8. & oft. τὸν άμφος, both of them,
Acts xxiii. 8. τὰ άμφος, both of these (things), i.e. the resurrection, and the existence of angels and spirits.

'Αμφότερος, συν, οἱ, ὑμεν, adj. (αμ-μοναν), blameless, Ph. ii. 15. 2 Pet. iii. 14.

'Αμυδοῦν, συν, τὸ, ἀμμονια, an odoriferous plain, used in compounding precious ointment, Rev. xviii. 13.


Αν, 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 signifiq 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 ἀν for ἀνα, as a conj. (See next article.) In N. T. the use of ἀν 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 ἀν, be realized. Hence it is found partly in ενος, wishes, &c., as Acts xxvi. 29. οὐδαμον ἀν το Θεόν, 'I could pray to God,' (and, under the circumstances, ιο δο ζης 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, τι ἀν Σέλαο κα-λιθοθαι ανthere, 'how he might wish him to be called.' Lu. i. 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 more possibility; and that partly with relative pronouns, or particles, where ἀν implies some uncertainty whether or not, or where, the thing will take place, and may be expressed by the Latin seuque, and our ever, soever. Thus δέ ἂν, 'whoever, whosoever;' ὅτι δέ ἂν, 'wheresoever;' δέ

ἀν, 'in whatever manner;' and also, partly, with particles of time, as ἐν ἡδὲ ἂν, until the time when being indefinite; ἀν οὖν ἂν, whenever, as soon as, indefinite; ἦτε ἂν, 'when, as soon as,' indefinite; ὅτι ἂν, 'as often as, how often soever;' or, lastly, with the illative particle ὅτως, that, in order that. 3) with the INDIC. in the historical tenses (but not the primary ones) ἂν is used in the apodosis of a conditional sentence in which σι 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 ἤτω ἐγένετο αἱ δυνάμεις, τοίς ἀν ἐν ἄκκακω καὶ σποδὸς μετενόισαν, '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 δ θεò πατίρ οὖν ἢ, ἤγαγατε ἢ ἐλεί, 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 ἂν 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 ἦκοι ἄν ἐπονων αὖτον, '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 ἀν, and consequently placed at the beginning of a clause, John xx. 23, &c. 

Ἀν, (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 preposition for an adv., as ἄν μιος, by turns, alternately. 1 Cor. xiv. 27, ἄν μιος, foll. by gen. 'in the midst of;' between; said both of place, Matt. xiii. 26. Mk. vii. 31. Rev. viii. 17; and person, 1 Cor. vi. 5. II. with numeral words it marks distribution, Matt. xx. 9. 10. ἄν δυνάμειον. Mk. vi. 4. Lu. iv. 14. ver. 3. ἄν δικαιος. John ii. 6. Rev. iv. 8. In composition it denotes, 1) up, upwards, as ἀναβαίνω; 2) back, again, (Lat. re-) implying repetition, increase, &c. as ἀνα-κινηται, ἀναγινωσκει, ἀναγινωσκει.
times in the later writers, as Joseph, Philo, Sept., Dio Cass., and Aelian.

'Ἀναβαίνω, f. βήσουμ, prop. to
cause to ascend, to mount, Hdt. i. 60; but
gener. as in N. T. to go up, ascend, constr.
with ἄπω 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 ani-
mals; 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 ἀναβαίνοντα πρῶτον
χείτον, ‘coming up, mounting to the hook,’
said graphically. 2) as used of things inani-
mate, which are said to ascend, as smoke,
Rev. viii. 4; or plants, to spring up, Matt.
xxii. 7; of a report, to arise, Acts xxii. 31,
ἀνεβαίνεις τῇ χείλαρῳ; 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.

'Ἀναβαλλω, f. βαλλε, gener. to raise
or cast upward, (ἀνα for ἀνω) but some-
times, to cast back, as when a horse throws
his rider; also met. to put off, defer, Hom.
Od. xix. 384, ἀναβαλλεῖ θεοῦ; also in the
αὐτοῦς, ‘put them off in their cause.’

'Ἀναβάσαζος, f. ἁσω, to cause to as-
cend, 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.

'Ἀναβάλλετο, f. ψω, I. to look up, at,
or upon; absol. to raise the eyes from the
ground, Mk. viii. 24. Lu. xxii. 1; or with
ἐις, Matt. xiv. 19, ἀναβάλεις τὸν ὄραμαν.
Acts xxii. 13, ἀναβάλεις εἰς αὐτοῦς.—II. to
look or see again, to recover sight, Matt.
xi. 5, & oft. Said impropr., 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. xxvi. 4.

'Ἀναβάλλες, ες, ἡ, (ἀναβάλλεως),
recovery of sight, Lu. iv. 10, and Class.

'Ἀναβάλλω, f. ἱμα, to lift up the voice,
cry aloud; absol. Matt. xxvii. 45. Mk.
xxv. 8. Lu. ix. 38. Sept. and Class.

'Ἀναβάλλεις, ἡ, (ἀναβάλλας), prop.
a throwing up, or off; also a putting-off,
or delay, Acts xxv. 17, and Class.

'Ἀνάγαιον, οὐ, τὰ, (ἀνά, ὑπά, above,
and γεία, for γῆ,) same as ἀναγείον, or
ἀναγαίον, 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. γελόω, sor. 2. pass.
ἀναγγέλλω, 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.
i. 12. 1 John i. 5, & Sept.—
IV. as said of evil deeds, to show forth, re-
veal, confess, Acts xix. 18, & Sept.

'Ἀναγνώσκω, f. ἰδο, to beget again,
gerenegrate, 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
1 John iii. 9, ἀναγνώσκω γεννάθηναι,
John iii. 3.

'Ἀναγνώσκω, f. γνώσμα, sor. 2.
ἀναγνώσμα, perf. pass. ἀναγνώσμα, sor. 1.
pass. ἀναγνώσθη περ. to know ac
curately what is done, Hom. II iii. 734; spec.
to know by perusal what is written, to read,
1) for oneself, to learn by reading, Matt.
xxii. 3, 5. xii. 4, and often in N. T.; metaph.
2 Cor. iii. 2, of an epistle, ἀναγνώσαμεν
ὑπὸ τῶν πάντων, i.e. by implicit, manif.
est and public. 2) for others, to recite al

'Ἀναγνώσκω, f. ἰδο, (ἀνάγνωκς),
to compel any one to do any thing, 1) by
force, threats, &c. Acts xxvi. 11. 2 Cor.
and Class. 2) to constrain, by moral motives,
viz. entreaties, or inducements, to per
23. Gal. vi. 12, and Class.

'Ἀναγκαῖος, α, ου, adj. (ἀνάγκη),
prop. compulsory, as in Homer, but some-
times, 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, ἀναγκ
καιαν χρείας. Sept. and Class.—II. of
things or persons necessary from custom,
&c. Acts x. 24, ἀναγκαίοις φίλους,
near friends. Sept. and Class.—III. the
neut. ἀναγκαίον with ἱστι, impera., nec
essary, right, proper, as a matter of duty,
Acts xxii. 46, ἴσιν ἐν ἀναγκαίοις. Phil. i.
24. Heb. viii. 3. So ἰν. ἴσιν ἐν ἀναγκαίοις, ‘to
think necessary or proper,’ 2 Cor. ix. 5.

'Ἀναγκαστάς, adv. (ἀναγκαστάς),
compulsorily, unwillingly, 1 Pet. v. 2.

'Ἀνάγκη, ἡ, 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 dispo
sition of the persons themselves, or from the
circumstances of the case, Matt. xviii.
3) from the obligation of duty, ἀνάγκην
ἐχειρίν, ‘to be right or proper,’ Lu. xvi.
xxiii. 17. Jude 3. Rom. xiii. 5. 1 Cor. ix.
16, and Class.—II. spec. unavoidable calamity or distress, Lu. xxi. 23. I Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Th. iii. 7. Sept. and later Class.

'Αναγνωρίζω, f. ίσω, in Class. to recognize; in N. T. used only in asor. 1. pass. αναγνωρίσθηναι, in a reflex. sense, to make oneself known, Acts vii. 13.

'Ανάγνωστες, ιῶτα, η, reading, whether public or private, Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.

'Ανάγω, f. έξω, sor. 2. αναγωγή, sor. 1. pass. αναγήθηκα, in mid. sense; to lead, or bring up, trans. with dat. of pers. or εἰς and acc. of place whither, &c. 1) gener. from a higher to a higher place, Matt. iv. 1, ανάβηκα εἰς τὴν ἔρημον, the hilly desert region. Lu. iv. 5, εἰς δρόσον ψυχήν. i. 22, εἰς Ιερουσ. 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. xii. 20, and Sept. 2) spec. as a nautical term, ανάγεται naut, 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. αναγεννάω, scil. τῇ ψυχῇ or ἐν πλοίῳ, to put to sea, Acts xxviii. 11, and foll. by ἐπέτρεπτα, Acts xiii. 13, and oft. in Class.

'Αναδείκνυμι, f. έξω, sor. 1. ανάδειξθαι, 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.

'Αναδείξεις, ιῶτα, η, (αναδείκνυμι), prop. a showing forth, and hence αναδείκνυμι, or to bring forth or forward or manifestation, as consequent on appointment to office, Lu. i. 80, ἦς ἡμερα αναδείκτως αὐτοῦ, 'his manifestation as a prophet,' Ecclus. xiii. 6. Plut. Mar. c. 8.

'Αναδείχομαι, f. -δέχομαι, sor. 1. αναδείχθημα, prop. to take upon oneself, or to oneself. Hence, to receive or one's confidence, to confide in, as promises, Heb. xi. 17; or to one's hospitality, equiv. to ὑποδείχομαι, to entertain, Acts xviii. 7.

'Αναδίδωμι, f. δώμω, 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.

'Αναζω, f. ἵσω, sor. 1. αναζήσα, 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.

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

'Αναζώνυμοι, f. ὄνω, to gird up with a belt or girdle; mud. to gird up oneself, trans. Metaph. 1 Pet. i. 13, ἀναθήματι τῶν διαμορφών τῆς διανοίας, 'who hold their minds in constant preparation.'

'Αναζωπυρίζω, f. ἵσω, 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, ἀνάθημα το πνεύμα.

'Αναθάλλω, f. αλώ, I. prop. to grow green again and flourish, as trees, &c. Exclus. xii. 16. Hom. ii. 236. 2. metaphor. to flourish again, to be again prosperous, Ph. iv. 10, or to be renewed and augmented.

'Αναθέμα, ατός, τό, (ἀναθήματος, to lay up,) latter form for ανάθημα, 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 ανάθεμα 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. iii. 3, ἄγνωμα ανάθημα Ἰησοῦν. xxi. 22. Gal. i. 8, 9. Acts xxiii. 14, ανάθηματι αναθηματίσαμεν; intens. 'we have bound ourselves under a heavy curse, Rom. ix. 5, ἡγούμεναι ανάθημα εἰναὶ ἀπὸ τοῦ Χριστοῦ, constr. præfig. for ἡγούμεναι ανάθημα εἰναι καὶ χωρίζομενοι απὸ 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.

'Αναμετατίθεω, f. ἵσω, to declare any one to be an ανάθημα, (accursed,) to bind by a curse, Mk. xiv. 71, ἦκατο ἀναθήματι, scil. εἰστότων. Acts xxiii. 12, 14, 21, & Sept.

'Αναθρωπίζω, f. ἵσω, prop. to survey attentively, trans. Acts xvii. 23; metaph. to consider, Heb. xiii. 7, and Class.

'Ανάθημα, ατός, τό, (ἀνατρηθῆμα), 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.

'Αναδέδωκα, ας, η, (ἀναδείκτις, αλώ), want of modesty, by importunity which knows no regard to time, place, or person, Lu. xi. 8. Ecclus. xxxv. 22.
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.

'Α Α Κ Ρ Ι Σ Ε Ι Ε, εως, ἦ, (ἀνακρίνα) examination before a judge, Acts xxv. 26. Pol. xii. 27, 3.

'Α Ν Κ Κ Η Τ Τ Ω Ι Α, π. ψω, (ἀνά & κίντω) to head back, I. prop., and by ell., of ἀπύτων, την κεφαλήν, 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, ού δύναμαι ἀνακινάσα. Joseph. and Class.—II. metaph. to be elated in mind, as opposed to previous depression, to take courage, Lu. xxi. 28, and Class.

'Α Ν Α Λ Μ Β Α Ν Ω, (f.—λήψαι, stor. 2. ἀναλαμβάνω, stor. 1. pass. ἀνέληφθην,) 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 ὦς ὀφει, either expressed, Mk. xvi. 19. Acts i. 11. x. 16, or implied, Acts i. 2, 22. 1 Tim. iii. 16, with ἐν ἐξή. 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, ἀνάλ. την σκηνήν του Μολώχ, 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 xxii. 31. 2 Tim. iv. 11. Sept. and Class.

'Α Ν Λ Ψ Ι Ε, εως, ἦ, (ἀναλαμβάνω,) a taking up, as into heaven, Lu. ix. 51, Apost. and Fathers.

'Α Ν Α Λ Σ Κ Φ, f. ὅσω, stor. 1. ἀνι- λωσα, 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.

'Α Ν Α Λ Ο Ζ Ι α, σ, ἦ, (ἀνάλογος, from ἀνά, distrib. & λόγος, account, proportion, or measure. Rom. xii. 6, κατά τήν ἀναλογίαν της πίστεως, i.e. of the gifts of our faith,' Dec. of Cor. c. 30, κατ’ οὐ- σίας ἀναλογίαν.

'Α Ν Α Λ Ο Ζ Ι Ο Μ Α, f. ἴσωμα, 1) prop. to reckon up, 2) met. to consider attentively, reflect upon, Heb. xii. 3. Sept., Joseph., and Class.

'Α Ν Α Λ Ο Ω, ου, ἦ, ἦ, adj. (a, ἄλος,) not salt, without taste, insipid, Mk. ix. 50. Plut. Symp. iv. 10, 2, ἀρτόν ἄλολον.

'Α Ν Α Λ Ο Ζ Ι Ε, εως, ἦ, (ἀναλώνω,) 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, ἀνάλοςις ἐκ τοῦ βίου.

'Α Ν Α Λ Ο ω, f. ύσω, 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.

'Α Ν Α Μ Α Ρ Τ Ε Τ Σ Ο Υ, ο, ἦ, ἦ, adj. (a, ἀμαρτάνα), sinless, faultless, John viii. 7. Sept. and Class.

'Α Ν Α Μ Ε Ι Ν, w. μενύ, 1) to wait out, remain, Judith viii. 12. Hdot. vii. 42. 2) to wait for, await, expect, and, by impl., with patience and trust, 1 Th. i. 10. Sept. and Class.

'Α Ν Α Μ Ι Μ Ν Η Σ Κ Φ, w. μανή, 1) pass. ἀναμιμηθεῖν with mid. signif., to call to mind, remind, 1) gener. & constr. with double acc., 1 Cor. iv. 17, ὃς ὑμᾶς ἀναμένει τας ὄδους μου, Sept. and Philo. In the sense to admonish, exhort, 2 Tim. i. 6. 2) mid. ἀναμιμνησκομαι, 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.

'Α Ν Α Μ Ν Η Σ Ι Α, εως, ἦ, (ἀναμιμνησκα), remembrance, Lu. xxii. 19. 1 Cor. xi. 24. Heb. x. 3. Sept. and Class.

'Α Ν Α Ν Ε Ω, w. ὅσω, to renew; mid. ἀνανεωμαι, to renew for oneself, used in Class. as dep. & trans. with acc. of thing, as φιλιαν, ὅρκων, &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, ἀνανεώ σεαυτόν.

'Α Ν Α Ν Η Φ ο, 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 της του Διαβόλου παγίδου. Philo, 1098.

'Α Ν Α Ν Τ Ψ Ρ Τ ΟΥ, ου, ἦ, ἦ, adj. without contradiction, indisputable.

'Α Ν Α Ν Τ Ψ Ρ Ρ Τ Ι Τ Ω, adv. prop. without contradiction; and hence without hesitation, immediately, Acts x. 29. Pol. xxii. 8, 11.

'Α Ν Α Ξ Ι Ο Ν, ou, ἦ, ἦ, adj. (a, ἄξιος,) 1) prop. without weight or authority, and hence unworthy, 2) by impl. unjust, 1 Cor. vi. 2. Sept., Jos. Ant. vi. 1, 4. Hdad. ii. 7, 6.

'Α Ν Α Ξ Ι Ε ος, adv. unworthily, i.e. in an improper manner, irreverently, 1 Cor. xi. 27, 29. 2 Mac. xiv. 42. Hdad. ii. 7, 6.

'Α Ν Α Π Α Ψ Ι Α Σ Ο Ν, εως, ἦ, (ἀναπαύω), 1) rest or quiet, as from labour or occupation, Rev. iv. 8, ἀναπαύσων ὑμῶν ἐχουσιν, 'have no intermission.' Matt. xi. 29. Rev. xiv. 11. Sept. and Class. 2) place of rest,
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, στρατιώτων τινῶν ἀν.

Ἀναπολογήτος, οὐ, δ., ἡ, adj. (ἀπολογίαμα), inexorable, Rom. i. 20. ii. 1, and in later Class.

Ἀνάπτυσσα, f. ζω, 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. ὑσω, to light up, kindle, Lu. xii. 49. Acts xxviii. 2. Ja. iii. 5. Sept. and Class.


Ἀνασίω, f. σίσω, 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 χρόνον, Mk. xv. 11. Lu. xxxii. 5, and Class.

Ἀνασκευάζω, f. ἀρβάζω, f. ἀσῶ, prop. to pack up any skewes 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. τάς ψυχας ἔμμων, 'unsettling, and removing, your minds from the truth'; the contrary to Σταμολογίας 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.

Ἀνασκαίω, f. ἀρκα, 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, ἀνασκ. εἰς τὸν οὐρανόν.

Ἀναστασίς, εως, ἡ, (ἀνιστήματος), 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. 1. a rising up, as opposed to ἄναπτωσις, 'fall,' or rather by meton. the author or cause thereof, i. e. metaphor. '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, ἢ ἀναστασάως, '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. xxi. 23, & oft. 3) of the just only, Matt. xxi. 30; called also the first resurrection, Rev. xx. 5, 6. 4) by meton. the author of resurrection, John xi. 25.

'Αναστατώσω, f. άστωσον, (άναστασον, fr. διστήσης) occ. only in later Greek, and is equiv. to αναστάτων σωλήν 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 αναστάτωσω 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.

'Ανασταυρώνω, f. ύστερ, 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, ανασταυρούνται αυτοίς τον κύριον του Θεού, where see my note.

'Αναστείλομεν, f. έτσο, to fetch up a deep-drawn sigh or groan, Mk. viii. 12. Sept. and Xen.

'Αναστρέφω, f. ψεω. I. to turn up side down, overturn, turn. John ii. 15, τραπέζης, 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, αναστρέφει και ανακοσμού μεν την σκιάν Δαβιδ, 'will raise up again, restore,' as sometimes in Sept.—III. mid. αναστρέφομαι, and aor. 2. pass. διαστρέφομαι, 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, αναστρέ φειν απέξω. Sept., Joseph., and Class. 2) of persons, to move about among, live with; and hence, to conduct oneself among, Eph. ii. 3, εν σω αναστραφμεν τοις εν ταις ιτνμαιας. Heb. x. 33. xiii. 18. 1 Tim. iii. 15. 1 Pet. i. 17. Sept. and Class.


'Αναστάσομαι, f. τάξομαι, to set in order, arrange, in regular series, things of any kind, Lu. i. 1, ανατ. διήγησις, where it is used of the composition of any historical narration, out of previously prepared materials.

'Αναστέλλω, f. τελέω. I. trans. to cause to rise up, as τὸν ήλιον, 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.

'Αναπληρώμαι, f. θεσίω μεταφ. 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, ο Φίστος το τι βασιλεί αναπληρε τα κατα των Παιολ. Gal. ii. 2, αναπληρομεν αυτοῖς τί εὐγγέλιον, to declare, make known, as a matter for their serious consideration. And so in Sept. and Class.

'Αναπολήμι, ἠ, ἣ, (ἀναπολέμω,) 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, ἀναπολή ἐν σάββατον, "the rising of the Sun of righteousness" (Mal. iv. 2.) from on high," the Messias, 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. i. 1, 2. 9. viii. 11. and often in N. T. and Sept.

'Αναπρόηκτω, f. ψιω, trans. I. prop. (Class. & Sept.) to turn upside down, overturn. II. metaph. to subvert, 2 Tim. ii. 18, αναπροηκτό την πίστιν. So Diod. Sic. i. 77, την παραδοσίαν πιστις αναπροηκτό. Also, to destroy, bring to ruin, Tit. i. 11, οικον αναπροηκτό.

'Αναπρέφω, f. θρείω. 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.

'Αναφάιμαι, f. φαίω, prop. to light up, as lamps, Hom. Od. xviii. 310; also, to make appear, to show. In N. T. mid. αναφαίμαται, to show oneself, to appear, Lu. xix. 11. Sept. Job xi. 18, ἄναφα στίτοις σοι ζωήν; pass. to be shown to oneself or another, Acts xxi. 3, ἄναφα την Κύριον, 'being brought into view of Cyprus.'

'Αναφέρω, f. φέρω, aor. 1. αναφέρεται I. to hear or bring upwards; trans., foll. by sē 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.
by the wind; pass. (of waves,) to be tossed about, Jn. i. 6.


'Ανενδεκτός, ou, ὅ, ἄνεμοι, adj. (εἰς, ἄνεμοι), impossible, Lu. xvii. 11.

'Ανεξερέσθεντος, ou, ὅ, ὅ, ἄνεμοι, adj. (αὐτοῦ, to search out), inscrutable, Rom. xii. 33.

'Ανεξίκακος, ou, ὅ, ὅ, ἄνεμοι κακοί, patient and forbearing under injuries, 2 Tim. ii. 24, and later Class.

'Ανεξίχνιαστος, ou, ὅ, ὅ, ἄνεμοι, adj. (ἀγαπᾶειν, to explore), inscrutable, incomprehensible, Rom. xii. 33. Eph. iii. 8, & Sept.

'Ανετάσχοντος, ou, ὅ, ὅ, ἄνεμοι, (ἐπιλαμβάνειν), 1) prop. not to be laid hold of, as said of a wrestler; 2) metaphor. not to be laid hold of for blame, unblamable, 1 Tim. iii. 2, and Class.

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

'Ανέτειλεν, ὅ, ὅ, ἄνεμοι, (ἀνέμωτος), a letting loose, I. from bonds or imprisonment, Acts xxiv. 23, ἵσεν αὐτὸν to be freed from bands. Sept. ἀνέσιον δοῦναι, 'to give liberty.'—II. from labour, &c. 2 Cor. vii. 13, οἵτινες ἀλοίποι ἄνεμοι. Jos. Ant. iii. 10, 6, ἄνεμον, and Class.—III. metaph. rest, quiet, either external, 2 Cor. vii. 5. 2 Th. i. 7, or internal, 2 Cor. ii. 12.

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

'Ανέλειπτος, ou, ὅ, ἄνεμοι, (ἀνέταξα, supportable, tolerant, Matt. x. xvi. 22, 24, etc. Class.

'Ανέκλατος, ou, ὅ, ἄνεμοι, ne'er-failing, exhaustless, Lu. xii. 33, and later Class.


'Ανέλημων, ὅ, ὅ, ἄνεμοι, uncompassionate, pitiless, Rom. i. 31, and Sept.

'Ανέμοις, f. ἑαυτῇ, (ἀνέμως) to agitate...
'Ανεχω, f. ἵψω, to hold up, as the hands aloft, or as any part or thing from falling. In N. T. only in Mid. ανεχομαι, 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. xviii. 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.

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

'Ανηγο, οὐ, τὸ, an enhymed, sill, an aromatic plant, Matt. xxiii. 23.

'Ανήκω, defect. (ἀνά, ἴκω) 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, ἀνήκων. Eph. v. 4, τὰ ἀνήκουσα Πhil. 8, ἢ, and so in Class.

'Ανήμερος, οὖ, ὁ, ἡ, adj. (αἱ, ἡμέρος), ungentle, fierce, 2 Tim. iii. 3, and Class.

'Ανήρ, ἄνδρος, 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, ἀνήρ αἵματος. Matt. vii. 24. Acts iii. 14, & Class. And so with a Gentile adj., as ἀνήρ Ιατρός, Acts xxx. 28, et al. So in a direct address, ἄνδρες Αἴαντος, Acts xvii. 22; ἄνδρες Ἐφεσίων, xix. 35; ἄνδρες Ἰσραηλίτων, ii. 22, et al.; ἄνδρες Γαλαταίων, i. 11. Joseph. and Class. So ἄνδρες ἄνθρωπου, Acts i. 16.—καὶ ἄνθρωπος, i. 8, 6, ἄνδρες φίλου. 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. xii. 5, et al. Sept. and Class.

'Ανίθιστημι, (καὶ ἀνίστησον, perf. ἀνίστησίται, aor. 2. ἀνίστησα, imp. mid. ἀνίσταμαι) 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.

'Ανθρωμολογέω, f. ἵσω, mid. ἀνθρωμολογοῦμαι, 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, ἀνθρ. τὰς ἀμαρτίας. 1 Esdr. viii. 91, προσευχόμενος ἀνθρωμολόγητο κλαίων.

Ecclus. xx. 1; but in N. T. and sometimes in later Class. writers, (as Diod. Sic. i. 70, ἀνθ. τάς ἀμαρτίας τινος,) 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, ἀνθρωμολόγητο τῷ Κυρίῳ, returned praises and thanks to God." Ps. lxxviii. 13. Sept. ἀνθρωμολογοῦμαϑα σε εις τὸν αἰῶνα.

"Ανθέος, οὗ, τὸ, a flower, Ja. i. 10, sq. 1 Pet. i. 24. Sept. and Class. Ἀνθρακίδα, ἀτ, ὁ, (ἀνθραξ), a mass of live coal, such as was put in a chafing-dish, Jo. xviii. 18. xxi. 9, and Class.

Ἀνθραξ, ἀκος, ὁ, a live coal, Rom. xii. 20. Sept. in Prov. xxv. 22.

Ἀνθρώπαρξεκος, οὐ, ἡ, adj. (ἀνθρωπος ὁ ἀρκάς) desirous of pleasing men, i. e. without due regard to the approbation of God, Eph. vi. 6. Col. iii. 22. Sept. Ps. liii. 6. Apoc. and later Greek writers.

Ἀνθρώπινος, ὁ, ὁν, adj. human, belonging to man, his manners and customs, nature, or condition. 1. in nature or kind, Ja. iii. 7, ὡς θεός ὁ ἄνθρωπος, i. e. man; 1 Cor. xi. 13, σοφία ἄνθρωπος, '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, ἀνθ. παρακλήτων, 'common to men.' Rom. vi. 19, ἀνθρώπινον λέγω, i. e. 'in a manner adapted to human weakness.'

Ἀνθρωτοκτόνος, οὐ, ὁ, ἡ, (ἀνθρωπος κτίσις), prop. adj. slaying men; but in the N. T. as subst. man-slayer, said metaphor 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.

Ἀνθρώπος, οὐ, 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' ἄνθρωπον, 'of human origin.' Therefore λεγών, or λαλῶν 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. ἀνθρώπων instead of the adj. ἀνθρωπός, 2 Pet. ii. 16. Rev. xiii. 18.
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 κρυφτὸς τῆς καρδίας ἄνθρωπος, to which is opposed, at 2 Cor. iv. 16, ὃ ἐξω ἄνθρωπος. So ὁ παλαιός and ὁ καιών 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 chariots and condition of any one, and used in various senses, according to the context, a male person of ripe age, Matt. viii. 3, & 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 τίς, one, some one, any one. 1) gener. τίς ἄνθρωπος, a certain man, Lu. x. 30. xiii. 16. xiv. 2. John v. 5; or without τίς, 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 φίλος. xiii. 45, ἄνδρ. ἐμπορος. xiii. 52, ἄνδρ. οἰκοδόμος. xviii. 23. 3) by implic. ὁ ἄνθρωπος with the article, every man, every person whoever, Matt. iv. 4, οὐκ ἐπὶ τῷ ἱστασθαι ὁ ἄνδρ., et al.—III. ὁ ἄνδρ. with the art. equiv. to αὐτός or εἶκος, this, that, he, &c. Matt. xii. 13. 45. xxvi. 72, οὐκ εἶδα τόν ἄνθρωπον. Mk. iii. 3. x. 4. xiv. 21. Lu. vi. 10, et al.—IV. ὁ ἄνθρωπος, a son of man, from the Heb. 1) equiv. to ἄνθρωπος, a man, Mk. iii. 28. Hebr. ii. 6, & Sept. 2) with the article, as a proper name for the Ἄραχα, ὁ Ὠδας τοῦ ἄνθρωπου, (derived from Dan. vii. 13.) Matt. xvi. 13. John xii. 34.

Ἄνθρωπος, ὃ, ὁ, ὃς, (ἀνθρώπος), to be proconsul, Acts xviii. 12, & Class.

Ἄνθρωπος, ὃ, ὁ, ὧς, ὁ ἄνθρωπος, to be proconsul, Acts xiii. 7, 12. xiii. 38, & Class.

Ἄνθρωπος, ὃ, ὁ, ὧς, ὁ ἄνθρωπος, to be proconsul, Acts xiii. 7, 12. xiii. 38, & Class.

Ἄνθρωπος, ὃ, ὁ, ὧς, ὁ ἄνθρωπος, to be proconsul, Acts xiii. 7, 12. xiii. 38, & Class.

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Ἄνθρωπος, ὃ, ὁ, ὧς, ὁ ἄνθρωπος, to be proconsul, Acts xiii. 7, 12. xiii. 38, & Class.

Ἄνθρωπος, ὃ, ὁ, ὧς, ὁ ἄνθρωπος, to be proconsul, Acts xiii. 7, 12. xiii. 38, & Class.

Ἄνθρωπος, ὃ, ὁ, ὧς, ὁ ἄνθρωπος, to be proconsul, Acts xiii. 7, 12. xiii. 38, & Class.
Acts vi. 19, or other similar terms; sometimes in a metaphor. 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 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 metaphor. to cause to understand, Acts xxvi. 18.


Ἀνοικέω, ποι. ἡ, ἀνοίκσις, the act of opening, Eph. vi. 19, and Class.

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

Ἀνομος, ov, ὁ, ἡ, adj. (α, νομος,) lawless, i. e. not having, or at least not 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, genitively, pagan, Acts ii. 28, and Apoc.—II. by implication, 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 ἀνόμωσος, ἀμαρτιά, with reference to the impiety of idolatry.

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

Ἀνορθώμω, f. ὄνωσ, to set upright or erect, trans. I. prop. aer. 1. pass. ἀνορθοθητω, with mid. force, to stand erect, Lu. xiii. 19; also metaph. to confirm, establish, Heb. xii. 12. Sept. and Class.—II. to re-erect, rebuild, Acts xv. 16, and Class.

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

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

Ἀνταγωνιζομαι, s. ἰσομαι, to contend with, strive against any person or thing; the latter, in Heb. xii. 4.


Ἀνταναπληρώω, f. ὄνωσ, prep. to fill up instead of, or in turn or return, Col. i. 24, ἀνταναπληρω τὰ συγκεκριμ. τῶν ἔλεγχων του Κριτου ἐν τῇ σαρκί μου, and lat. Class.

Ἀνταποδιδομαι, f. ἄτοσ, 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. I Th. iii. 9, and Sept.; or 2) for evil, to avenge, Rom. xii. 19. 2 Th. i. 6. Heb. x. 30, and Sept.

Ἀνταπόδοσις, ἡ, ἡ (ἀνταποδιδομαι), retribution, whether for good, Lu. xiv. 12, or evil, Rom. xi. 9, and Sept.

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

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

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

Ἀντίχω, (ἀντι, ἐχω), trans. to hold anything against some resisting force, and intras. to resist, Jos. Ant. v. 6. Mid. ἀντίκειμαι, f. ἀντίκειμαι, 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 ἀδελφῶν. So Job xxxiii. 24, ἀναλέγειται, τοῦ μη πεισειν εἰς Σάνατον. Comp. Acts xx. 35.

Ἀντι, prep. with gen.; prop. simply, in a local sense, over against, in presence of, as Hom. II. xxi. 481, ἀντὶ τινος σταυρίναι. Hence used metaphor. 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. ἀντὶ λόγου δοῦν. Ja. iv. 15. ἀντὶ τοῦ λόγου ὑμᾶς. 1 Cor. xi. 15. as implying succession, Matt. ii. 22, βασιλεύει ἀντὶ Πρῶσου. Sept. & Class. John i. 16, ἀντί ἑαυτοῦ, 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, ἀντὶ βρῶσεως μιᾶς. Sept. and Jos. 2) for persons for whom, or for the sake of whom, anything is done, in behalf of, Matt. xxvii. 27. xx. 28. Mk. x. 45. Soph. Æd. Col. 1326. 3) of retribution, for, Matt. v. 38, ἄφθαμος ἀντὶ ἄφθαμοι. Rom. xii. 17, κακῶν ἀντὶ κακῶν. 1 Pet. iii. 9., and Class. 4) of cause, motive, or occasion, on account of, because of, Heb. xii. 2, ἀντὶ χαρᾶς. Eph. v. 31, ἀντὶ τοῦτον. Lu. xii. 3, ἀνθ᾽ οὗ, 'wherefore.' Though ἀνθ᾽ οὗ is generally a causative formula, for ἀντὶ τοῦτον, δι᾽ τοῦ '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. ἀντὶ signifies, 1) over against, as ἀντὶ τάσσεσθαι. 2) contrary to, as ἀντὶ λέγειν. 3) reciprocity, as ἀνταποδίδομαι. 4) substitution, as ἀντὶ βασιλέως, ἀντὶ τάτονα. 5) similarity, as ἀντίδειος, ἀντὶ ἐξεύρεσιν.

'Ἀντιβάλλω, f. βάλλω, prop. to cast, or throw (as a ball) in one's turn, or from one to another; metaphor. of words, to cast backwards and forwards, as doubts or arguments, in conversation or discussion, Lu. xxiv. 17, τινα οἱ λόγοι οὕτως, οὐκ ἄντιβαλλεις πρὸς ἄλλονας; So 2 Macc. xi. 18, πρὸς ἄντιβαλλεῖ τὸ γεγονός.

'Ἀντιδιάτιθημι, f. στήμι, (ἀντὶ, διατίθημι,) prop. in Acts to set up any one against another, and mid. ἀντιδιάτιθημι, to set oneself against another, to be opposed to him, either in action or in opinion, as 2 Tim. ii. 25, where see Note.

'Ἀντίδικος, οὖ, ο, ἢ, (ἀντὶ, 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. 6, is applied to the Devil, the great adversary of man.

'Ἀντιθεσίς, εἰς, ἢ, (ἀντὶθετήμι,) opposition, 1 Tim. vi. 20, ἀντιθέτης (opposite opinions, contrary positions) τῆς ψυχῶν κατωστών.

'Ἀντικαθίστημι, f. στήμι, prop. to set one against another, or to oppose him. In N. T. in nor. 2. intr. to withstand, resist, Heb. xii. 4. And so ἀντικαθίσταται in 2 Sam. xxxi. 5. Compl.


'Ἀντικείμενον, f. κείμενον, prop. to be placed opposite to, metaphor. to be opposed to, to be adverse to, follow. by Matt. gal. v. 17. 1 Tim. i. 10. So ὁ ἀντικείμενος, 'an adversary,' either absol. or with dat. Lu. xiii. 17. xvi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Th. ii. 4. 1 Tim. v. 14. Sept. and Class.

'Ἀντικρύον, adv. opposite to, over against, with gen. Acts xx. 15, and Class.

'Ἀντιλαμβάνεται, f. λήμμαι, 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, ὃς ἐν αὐτῇ ἔχει ἀντιλαμβάνεται, 'those who are in possession of the benefit [of their service].' 2) of persons, to take into one's protection, protect.

'Ἀντιλέγω, f. ἔγω, 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 ἦμι with infin. to deny, Sept. and Class. 2) to oppose, disobey, content, Lu. ii. 34. John xix. 12. Rom. x. 21. Tit. i. 9. ii. 9.

'Ἀντιλήψις, εἰς, ἢ, (ἀντιλαμβάνεις,) 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. xiii. 28, supposed by some to be equiv. to the δικαίον. But see my note there.


'Ἀντιλυτρόν, οὖ, τά, (ἀντὶ, λυτρόν,) a ransom, price of redemption, 1 Tim. ii. 6, ἀντὶ τάτων, 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 occur in Class., but ἀντιλυτρόν is found in Aristot.

'Ἀντιμέτρω, f. ἢ, μέτρω, to measure out in return, absol. Matt. vii. 2. Lu. vi. 38, where it is put metaph. for requite.

'Ἀντιμισθία, ἂς, ἢ, (ἀντὶ, μισθία,) retribution, whether for good, (compensate,) 2 Cor. vi. 13, or for evil, (punishment,) Rom. i. 27. Does not occur in Class., but ἀντιμισθία is found in Ἀσκηλ. Suppl. 285.

'Ἀντιπαρέχωμαι, f. εἰσέχωμαι, 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. Grec. Jacob. vii. 255.

'Ἀντιπόρος, adv. (ἀντὶ, πόρος,) over against, on the opposite shore, Lu. viii. 26, and Class.

'Ἀντιπύρικως, f. πῦρος, 1) prep. to fall against or upon, implying violence
and hostility, Polyb. and Hidian. 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 Πνευμάτι τῷ ἁγίῳ ἀντιπττέτε.  

'Αντιστρατεύομαι, f. εὐσώμαι, mid. dep. 1) prop. to lead out an army against; 2) met. to be adverse to, to oppose, with dat. Rom. vii. 23, ἀντία. τῷ νόμῳ τοῦ νοῦ μου. Arist. Ep. ii. 1.  

'Αντισωφιά, f. ξώ, act. to range an army in battle-array against, or to oppose some persons to others, Thuc. iv. 55; met. to oppose, asJos. Ant. iii. 1. 2, τῷ βιαζόμενῳ τῷ ἀνάγκης αὐτισμεῖ τῷ ἀνάρησε. In N. T. mid. αντισωφος, 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. 3, 4.  

'Αντίπυς, ou, δ, ἀ, adj. lit. 'formed after a type or model;' hence by a metaph. taken from coining, correspondent in form, similar to. So Nonnus, αντίπυς θύμ, 'similar manners.' Hence in N. T. it denotes (agreeably to the adjectival signification in the neut. τό αντίπυς, used subst.) that which corresponds to a type, an antitype, Heb. ix. 24. 1 Pet. iii. 21, and in the early Fathers.  

'Αντίχωρος, ou, δ, an opposer of Christ, i.e. any one who denounces that Jesus is the Messiah, and that the Messiah is come in the flesh, 1 John ii. 18, 22. iv. 3. 2 John 7.  

'Αντλεω, f. ήσω, (αντλος, 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. Ο. c. vii. 4.  

'Αντλημα, atος, το, prop. what is drawn up; but in N. T. that vessel in which the water drawn up is contained, a bucket, John iv. 11.  

'Αντοφθαλμεω, f. ήσω, 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, μη δύνασθαι αυτ. τοῖς χοίροις.  

'Ανυδρος, ou, δ, ἀ, adj. (α, ὑδρωρ,) dry, (lit. waterless,) Matt. xii. 43. Lu. xi. 24, ἀνυδρος τόπου, barren, desart. See Is. xlii. 19. Hos. ii. 3. 2 Macc. i. 19. In 2 Pet. ii. 17, πιγια ἀνυδροι, and Ju. 12, υφελαι ανυδ, are fig. said of specious seducers, as being like those fountains or clouds which promise water, but deceive those who rely upon them.  

'Ανυτόκριτος, ou, δ, ἀ, adj. (α, ὑπό-
11. Lu. vii. 4. Rev. iii. 4. foll. by gen. of thing, Matt. x. 10, &c. oft. 2) of evil, ‘deserving of, devoid of, else absol. Rev. xvi. 6, or foll. by gen. ἀλλαγής, Lu. xii. 48. Ἀπαύγαώ τοῦ μετανόησαι, Matt. iii. 8. Lu. iii. 8, et al. Hence ἄξιος εἰστὶ, it is suitable, or proper, 1 Cor. xvi. 4. 2 Th. i. 3, and Class.

'A Ἐξιώ, f. ὁ, άξιος, (ἄξιος,) to account as deserving, or worthy of anything, 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 xxv. 38, and Class.

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

'Α ὧν, οὐ, ὁ, ἥ, adj. (α, ἀράω,) unseen, or that cannot be seen, Rom. i. 20. Col. i. 13, sq. 1 Tim. i. 17. Heb. xi. 27. Sept. and Class.

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

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'Απαράδεστος, ου, ὦ, ἦ, adj. (α-παράδεστος) used in later Class. either act. not passing over, or transgressing a law, Joseph. Ant. xviii. 9, 2; or pass. not violated, i.e. insinuate, as said of a law. In N. T. said of Christ's priesthood, Heb. viii. 24, as being not transient, or passing to a successor, but perpetual.

'Απαρακτικός, ου, ὦ, ἦ, adj. (α-παρακτικός) unprepared, 2 Cor. ix. 4, & Class.

'Απαρνώμαι, f. ἄσωμα, depon. (though the first pass. att. ἀπαντήσωμαι occ. in a pass. sense, Lu. xii. 9.) prop. to deny, foll. by infin. Lu. xxiii. 34. πρὸς ἄριστον ἀναστήσωμαι εἰς τὸν αἰῶνα. H. rod. viii. 69. Hence metaphor. 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 ἀνακτον. to deny and remonstrate self, all personal interests of one's own, Matt. xvi. 24. Mk. viii. 34. Lu. ix. 23.

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

'Απαρτισμός, οῦ, ὦ, ἦ (ἀπαρτισμός, to complete), completion, Lu. xiv. 28, πρὸς ἀπαρτίσματων, for completion, i.e. of the building. Dion. Hal.

'Απαρχή, ὡς, ἦ, (ἀπαρχοῦμαι, 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, ἦ as said of things, the first part, or earnest of any thing, Rom. xi. 16, ἀπαρχή σκληρ. φυράματος, meaning, 'the first portion,' taken out of the mass, said metaph. of the Jewish Patriarchs. In Rom. viii. 23, τὴν ἀπαρχὴν τοῦ 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. xvii. 5, ἦς ἡ ἀπαρχὴ τῆς Αἰαίνι, εἰς Χριστόν, 'the first who embraced the Gospel.' 1 Cor. xv. 20, 23, (of Christ,) ἀπαρχή τῶν κεκομιμημένων, 'the first who had arisen from the dead.' 1 Cor. xvi. 15. Ja. i. 18, ἀπ' τῶν αὐτῶν κτισμάτων.

'Απας, ας, αν, adj. (ἀπας, πᾶς) nearly the same as πᾶς, but stronger in sense, the whole, every, all together, Matt. xxiv. 59. Mk. xvi. 15, & oft.

'Απατώ, f. ἄσω, to deceive, trans.


'Απατώρ, ὦ, ὦ, ἦ, adj. (ἀ-πατώρ), 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, ατός, τό, (ἀ-παύγα, splendour) lit. off-shining, prop. the light reflected from any lucid body, any reflected brightness; but in Heb. i. 3, ἀπ' τῆς δόξης τοῦ 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 εἰκὼν in Col. i. 15.

'Απειδον, (aor. 2. subj. ἀπίδον) used as aor. of ἀφορίσεως, which see, prop. to look off from one object, and by impl. upon another, foll. by πρὸς or εἰς, and metaphor. to look at, or regard with attention. Also in N. T. from the adjective, to perceive and know any thing fully, after due consideration, Phil. ii. 23, ὅ τι ἀπίδει τὰ περὶ μοί. So Jon. iv. 5, ἦς ὦ ὁ ἀπ- λόγος τύτα τύτα πόλει. Ἀπειθεία, ας, ἦ (ἀπειθής), prop. a resistance to persuasion by contumacy. In N. T. said of the want of the obedience of faith, by unbelief, Rom. xii. 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 ἀπωτικία, denoting obstinacy of unbelief.

'Απειθέω, f. ἢς, (ἀπειθής), 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.g. ἀπείθησεν ὁ Ἰησοῦς, John iii. 36. τῷ Ὀργ. Rom. xi. 30. τῷ ἀληθείᾳ, Rom. ii. 8. τῷ λόγῳ. 1 Pet. ii. 8. τῷ ἐναγγέλλω, 1 Pet. iv. 17.

'Απειθής, ἦς, ὦς, ἦ, adj. (ἀ-πειθής) 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. ἢς, (the etymology is variously deduced, but with little success, I suspect it to be the same word with ἀπειλέω, 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 ἄπιστο
, 'deterred by threats.' The constr. is acc.
of thing, or a verb in infinit. and dat. of pers.;
so Acts iv. 17, ἀπελίγησεν αὐτοῖς μηκὲ
λελαφή, where the lit. sense is, 'minis deleretesse ne,' &c. the full
sense, 'strictly charge them, under me,
dace of punishment, not to speak,' &c. a
sense of ἀπε. very rare, but of which I
cite but two examples. Joseph. Ant. x.
7, 4, ὃ δὲ ἄπειλε (αὐτοὶ) πρὸς τοὺς
τολμοῦντας φυγεῖν. Theoc. Id. xxiv. 16,
ἀπειλήσασα φυγεῖ βρίσος Ηρακλῆ.
In the only other passage where the word is present in N. T. it is used absol. in
the sense, to use threatening language, reproach, 1 Pet. ii. 23, πάγων ὧν ἠπέλεξε: as
in Demosth. p. 42, ἄπελεξε. Hdot. iii. 77,
τοιοῦ π. ἄπελεξαν. Eclus. xix. 17,
ἐλεγκεύν τοὺς πλησίον σου πρὶν ὁ ἄπε
ἐλεξαί.

Ἀπειλῆ, ὑς, ἡ, prop. a threat, Acts iv.
17, 29, ix. 1, and hence, reproach, up-
braidings, Eph. vi. 9, ἀδικεῖς τὴν ἀπ.,
and so ἄπειλε, 1 Pet. ii. 23, and often
in Sept., but see my note.

Ἀπείμα, f. ἴσομαι, to be absent, 1 Cor.
v. 3. 2 Cor. x. 1, 11, and Class.

Ἀπείρων, aer. 2. fr. obsol. ἀπέρων;
which prim. meant, as in Hom. to speak out,
(equiv. to ἐξείρον) as in putting forth a
message, but afterwards to speak off, i.e.
recall one's words, and metaph. renounce
any purpose, and gener., to reject any
proposal, refuse or interdict, forbid
any thing proposed to be done. Thuc. v.
28, 32, 43. vi. 89. vii. 60, &c. 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,
ἄπ. τὰ κρυπτὰ τῆς αἰσχύνης, 'to have
nothing to do with, renounce the practice
of.'

Ἀπειράστων, οὐ, ὁ, ἡ, adj. (α., πει-
ράζων), either pass. untied, untamed; 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 Commenta-
tors at Ja. i. 13, ὁ Θεὸς ἅγιος ἐστὶν κακῶν:
but though the latter is quite agreeable to the
usual signification, the former is more
suitable to the context; and in the sense
'is untamed,' there seems implied that
of is not to be tempted.

Ἀπειρός, οὐ, ὁ, ἡ, adj. ( ἀ., πει-
ρά), prop. unexperienced, from not having made
trial of, and conseq. un instructed, ignorant,
Sept., Joseph., and Class. And so the
word is gener. explained at Heb. v. 13.
But I prefer the interpr. 'unfit for, un-
equal to, to understand' the doc-
trines of the Gospel.

Ἀπεκδέχομαι, f. ἔμαθαι, 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.
v. 28, 1 Pet. iii. 20.

Ἀπεκδόμομαι, f. ὑσομαι, 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, Class. col. iii. 9,
ἀπ. τῶν παλαιῶν ἀνδρωτῶν, i.e. the
corrupt nature we derived from our father
Adam. Simil. Hesychius. Philo. p. 59,
χαλεπδ κολοσσεως ἑκώνα τὸν ἀνδρωτό-
νυς, 'the man,' i.e. the disposition of man,
also p. 1081, ἀκόμινε τα ἀμαρτήματα,
and Joseph. Ant. xiii. 7, 1, ἀπεκδ. τῆς
ὑπορκίας, 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, Class. col.
15, ἄπ. τᾶς ἀρχας, 'having despooled
them of their power,' by an allusion to
stripping vanquished foes of their armour
and arms, and thereby making them powerless.

Ἀπεκδεσκες, ὕσω, ἡ, (ἀπικόμων),
prop. a putting off of garments, and meta-
phor. renunciation or abandonment of habits and
practices, Class. col. ii. 11, ἄπ. τοῦ σώματος
τῆς σαρκος, 'by a ren uniting of the sins
to which the body and flesh are prone.'
Comp. Col. iii. 9, ἀπεκδ. τῶν παλαιῶν
ἀνδρωτῶν σων ταῖς πράξεσιν αὐτῶν.

Ἀπελαύνω, aer. 1. ἀπαλαυς, to
drive off, or away from, Acts xviii. 16.
Sept. and Class.

Ἀπελέγομαι, οὐ, ὁ, ἄπελεγχομαι,
to be confuted, prop. a being convicted of
error, and by impl. the dispute thence
resulting, Acts xix. 27, where τοις ἀπε-
λέγομεν ἠλθείν is equiv. to ἀπελεγχο-
μαι, and that parallel to τοις οὐδ' ἠλη-
σθήναι.

Ἀπελευθερος, οὐ, ὁ, ἡ, adj. (ἀπτ., ἡ,
ἐλευθερος), lit. one who has ceased to
be (ἀπτ.) a slave, and become a freeman, a
freedman, 1 Cor. vii. 22, and oft. in Class.

Ἀπελπισω, f. ἵσω, (ἀπτ., ἐπτιζω),
prop. to hope out, i.e. to have done with
hoping, to be hopeless, lose all hope, to
35, οὐκ ἑξηκρίνοντος, ὥς τοις ἀπελπισω,
the sense is, 'expecting nothing in return.'
See my note in loco.

Ἀπεναντι, adv. (ἀπτ., ἐναντίον), 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. xxii. 2. xxvii. 24, ἀπ. τοῦ ὄχλου. Acts iii. 16, & Sept.; and things, as places, Matt. xxvi. 61, ἀπ. τοῦ τάφου, and Sept. 2) fig. by Hebr. as said of what is before the mind, Rom. iii. 18, ἀπ. τῶν ἀφθαρσίων αὐτῶν. 3) by Hebr. over against, in the sense contrary to, Acts xvii. 7, ἀπ. τῶν δογμάτων Καίσαρος, and Sept.

Ἀποδαντός, ου, δ., ἃ, adj. (α, παρά, limit), unlimited, interminable, 1 Tim. i. 4, γενεαλογίαις ἀπ. Sept. and Class.

Ἀπερίποτας, adv. (α, περίποτας, 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. ἀπεριπότας often occurs in the sense, ‘un-distracted by cares or business,’ in Polyb. and Porphyry.


Ἀπεξομαί, f. ἐλεύσομαι, (ἀπό, ἐρχομαι) 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 ἐξο, 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. xxii. 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. i. 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. xliii. 21.—III. by Hebr. with case, ἀπεξεῖ. ὀπίσω τοῦ, 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.

Ἀπέυξω, f. ἀφεύξω, (ἀπό, ἔρχομαι) I. to hold off from, as a ship from the shore, Hom. Od. xv. 33; and hence, to avert, restrain, Hom. and Hdt. In N. T. 1) mid. ἀπεύξω, to hold back oneself from, (App. ii. 82); i.e. to abstain from, with gen., or foll. by ἐπό, 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. λαυτοῦ, Lu. vii. 6. xv. 20. xxiv. 13. Sept. and Class. Also fig. said of the heart, Matt. xv. 8. Mk. vii. 6, τοῦρο ἀπεύξω ἐπεί 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,’ Phil. 15. Gen. xliii. 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 ἀπεύξω, ‘it is enough,’ equiv. to ἰκανόν ἓν, Mk. xiv. 41.

Ἀπιστία, f. ἂν, (ἀπίστος, 1) gener. to withhold or be devoid of belief, to doubt, distrust, absol. Acts xxviii. 24. Mk. xvi. 11. Lu. xxvii. 41. with dat. xxvii. 11. Sept. and Philo. Hence, 2) spec. to disbelief, 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.

Ἀπιστος, ου, δ., ἃ, adj. (ἀ, 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, &c.; 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, οῦς, ὁν, ἃ, adj. lit. uncomplex, also simple, sincere, sound, as said of the eye, Matt. vii. 22. Lu. xi. 34.

Ἀπλήτης, πιε, ἃ, (ἀπλόος) prop. simplicity, but mostly used metaphor. 1) gener. sincerity, probity, 2 Cor. i. 12. Eph. vi. 5. Col. iii. 22. Sept., and Class. 2) spec. of Christian simplicity, i.e. frankness and fidelity, or as showing itself in liberal-ity, Rom. xii. 8. 2 Cor. viii. 2. ix. 11, 13. Joseph. Ant. vii. 13, 4.

Ἀπλός, 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; 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. 1 Th. iii. 6; after verbs of coming or going off, Matt. ii. 1, et al.; or of order, succession, ἄρχωμαι ἀπὸ τῶν, '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 ἀπαίτει, Lu. vi. 30. ἐκκητεία, xv. 51. ἀφοιτάναι, Acts v. 38. ἀπέγεια, xv. 20. κατασκαψάναι, Hev. iv. 4. ἐκκαίνεια, Rev. vi. 10; after verbs of losing, as ἅλει̣ν, ἰωκλ, 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 ἀδρ' ἐς scil. ἡμιαρίας, 'since,' Lu. vii. 45. 2 Pet. iii. 4, or ἀδρ' ἐς scil. χρόνον, 'since,' Lu. xiii. 25. Rev. xvi. 18. Sept. and Class. 3) before adverbs of time, with or without τοῦ, as ἀπὸ τοῦ νῦν, ἀπ' ἄρτι, ἀπὸ περίπα, ἀπὸ προτ., ἀπὸ τότε.—III. of the origin, or source, of any thing; where ἀπὸ marks the secondary, indirect, mediate origin, while ἐκ denotes the primary, direct, ultimate source, and ὑπὸ the immediate efficient agent. 1) said of the place whence any one is derived, and where he belongs, with the art. Matt. xxii. 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, ἀπὸ τῆς σκιᾶς. 2 Tim. i. 3, ἀπὸ προγονῶν, 'inherited from my ancestors;' said of persons from whom any one hears, learns, or asks any thing, Matt. xxi. 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. 1 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 ὑπὸ and παρὲς,) Matt. xvii. 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 ἀπὸ 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. ἔκθεμα ἀπὸ τρίχων καμίλου, & 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 ἐκθεμα and πινω, 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, ἀποτέμω. 2) removal, away, as ἀποβῆλλω, ἀπαγό. 3) abatement or cessation, as ἀπαγίω. 4) completion, in full, as ἀπέγνω, ἀπεπίστεικα. 5) int. as in ἀποθανάμζω, ἀποτομάμζω. 6) restitution, requital, as ἀποστίζω. 7) like a priv. it removes the force of the simple word, as ἀποκοιμάμζω, ἀποκαλύπτω.

Ἀποβαῖνω, f. βήσομαι, aor. 2. ἀπεβήσημ. 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) metaphor. to turn out, result, happen, like Lat. evenire, foll. by dat. of pers. and sometimes acc. of thing preceded by ἐς, denoting the end of action, as Artemid. iii. 67, εἰς κἀκεῖνον ἀπετέθησαν χρηματίας φανείται ἑλπίδες. So we may account for the expression in Phil. i. 19, τοῦτο μοι ἀποθητειν ἐς σωτηρίαν, with which comp. Job xiii. 16. Alex. καὶ τὸ τοῦτο μοι ἀποθετοτειν ἐς σωτηρίαν.

Ἀποβάλλω, f. βαλῶ, aor. 2. ἀποβάλλω. I. prop. to cast away any thing as arms or utensils; also, to cast off a garment, Mk. x. 50. Is. x. 30. ἦλ. v. ii. 38.—II. metaphor. to lay aside, abandon, ἀπ. τὴν παρβίσων ὄνομ, Heb. x. 35. Philo. Joseph. and Class.

Ἀποβαλίπτω, f. ἔψω, I. prop. to look off (ἀπὸ) from any thing, and towards
(als) another, Polyb. vi. 50, 3.—II. to regard, have respect to, rationem habere, Heb. xii. 26, at, εἰς τὴν μισθαποδοσίαν; had regard to the reward he hoped for. So Philo p. 852, εἰς τὸ τοῦ Θεοῦ μέγατον ἀποβλητών.

"Ἀποβλητῶς, ou, ὅ, ἂν, adj. (ἀποβάλλων) 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, πῶς κτίσμα Θεοῦ καλῶς, και οὐδὲν αὐτ. Lucian Tim. § 37, οὕτω ἀποβλητῇ εἰς δώρα τὰ παρὰ τοῦ Διός.

"Ἀποβολή, ἂν, ὅ, ἂν, (ἀποβάλλων) 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, ἀποβολὴ ψυχῆς οὐδεμία. 3) metaph. rejection, as opp. to reception into favour.

"Ἀπογνώμαι, αor. 2. ἀπεγνώμην, 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, ἀπὸ γ. ταῖς ἀμαρτίαις. Comp. Rom. vi. 4.

"Ἀπογραφή, ἂν, ὅ, ἂν, (ἀπογράφῳ, 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. ἡ, prop. to write off or out, and hence, to enrol, or inscribe, as in a register, Hdt. vii. 100. Pol. xxx. 10, 7, and Heb. xii. 23, where Christians are said to be ἀπογραμμένοι ἐν οὐρανοῖς, with allusion to the book of life, Pa. lxix. 29. The mid. form ἀπογράφομαι, to enrol oneself, occurs in Lu. ii. 1, 3, 5, and sometimes in Class.

"Ἀποδείκνυμι, f. δεῖξα, 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, ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἵνα ἀποδείξη, effect, constituted.—II. met. to point out, or show, any thing to be so or so, to prove, as often in Class. So Acts xxv. 7, ὅπως λόγον ἀποδείξας. ii. 22, ἀποδείγματος δύναμιν, proved to be the Messiah by miracles." 2 Th. ii. 4, ἀπο-
APO

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

"Ἀποδοιρίζω, f. ισω, (ἀπε, 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, Jn. 19, οὕτω εἰσώ οἱ ἀποδοιρίζοντες κατανοοῦν.

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

"Ἀποδοχῇ, ἡ, ἡ, (ἀποδίχωμαι, to receive, admit, approve,) prop. reception, admission, as said of a guest or friend; and metaph. approval or praise, 1 Tim. i. 15. iv. 9. Joseph. and Class.

"Ἀποθέσεις, εως, ἡ, (ἀποθέσθαι,) 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. τούς σκηνωμάτως μου, where (as in 2 Cor. v. 2, το οἰκητήριον—ἐνυψώταται) 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, σαρκός ἀποθέσεις ροσου, there is an allusion to the getting rid of vicious habits which defile the soul, (Matt. xviii. 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.

"Ἀποθέση, ἡ, 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.

"Ἀποθανορίζω, f. ισω, prop. to treasure up, lay by. In N. T. fig. 1 Tim. vi. 19. Lucian Lap. § 15.

"Ἀποθήκη, ἡ, ἡ, (ἀποθήκαι,) to press or crowd from (ἀπό) every side, Lu. viii. 45.

"Ἀποθνησκω, f. Σανομαι, bol. or. απώθηναι, 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 xxii. 13. Rom. v. 6. Heb. xi. 37. Rev. viii. 9; of animals, to perish, Matt. vii. 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. 51. 2 Cor. vi. 9; to be subject to death, Rom. v. 15. 1 Cor.

"XI. 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. vi. 21, 24. xi. 26. Rom. vii. 10. viii. 13. Also said of the extirpation of faith, works, &c. by their ceasing to exist, Rev. iii. 2, ἀποκαθιστήκειν τινι, or ἀπό τινος, 'to die or to from any thing, to renounce, forsake its use or practice. Col. ii. 20, ἀπό τῶν στοιχείων τού κόσμου. Gal. ii. 19, νόμω. Rom. vi. 2, τοῦ ἀμαρτία, and Col. iii. 3, τοις ἐν τη γης, 'earthly things.'

"Ἀποκάθιστημι, 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 Poël 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, το πᾶτριον ἀποκακάλυπται, implying some improvement thereon.

"Ἀποκάλυπτω, 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. 33. Rom. i. 17, xviii. 18. 1 Pet. i. 5. v. 1; also of things tried and proved, and thus made known, 1 Cor. iii. 18, in τυχι ἀποκάλυπται. Gal. iii. 23.

—II. said of things revealed, 1) from God to man, and made known by the Holy Spirit, Matt. xxi. 25. Lu. x. 21. 1 Cor. ii. 10. Eph. iii. 5. Phil. iii. 15. 2) of things revealed from God through Christ, Matt. xxi. 27. Lu. x. 22.—III. said of persons, in the pass. to be revealed, i. e. to appear, Luke xvii. 30. of Christ's appearing from heaven; of Antichrist, 2 Th. ii. 3, 6, 8. Sept. in 1 Sam. iii. 21, 2 Eadr. 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, ἡμαρτα ἀποκάλυπται, '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. 15.

"Ἀποκαράδοια, ας, ἡ, (ἀποκαράδοια, fr. ἄπο, κάρα, δόκηα, 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 metaphor. earnest expectation, Rom. viii. 19. Phil. i. 20.

"Ἀποκαθάλασσο, f. ἔω, (ἀπό, κατά, ἄλλασσα, 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.

"Ἀποκαθάστασις, εως, ἡ, (ἀποκαθάστασις,) restoration to a former [and better] state; prop. said of the restoration of a city or state, Joseph. Ant. xi. 3, 8. Pol. iv. 35, 1, and metaphor. of the restitution of all things in the Messiah's kingdom, Acts iii. 21.

"Ἀπόκειμαι, f. εἰσομαι, (ἀπό, κεῖμαι,) 1) prop. to be laid up, for future use, Lxx. xix. 20. Sept. and Class. 2) metaphor, 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.


"Ἀποκλείω, f. εἰσώ, to shut to, as τὴν Σώραν, Lxx. xiii. 25. Sept. and Class.


On the sense in the obseure expr. Gx. v. 12, δύσων ἀποκοπέων, see my note.

"Ἀπόκριμα, ἄτο, ἀπόκριμα, (ἀπόκριμα,) an answer, also a judicial response or sentence. So in Class. In N. T. τὸ ἀπόκριμα τοῦ Σωλάτου, 2 Cor. i. 9, fig. denotes utter despair of life.

"Ἀποκρίνομαι, mid. form fr. act. ἀποκρίνομαι, 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, &c. or to an accusation, by denial, Matt. iii. 15, et al. oft. 2) by Hebr., to proceed to

\textit{speak}, either in continuation of a previously commenced discourse, to continue discourse, Matt. xi. 25. xii. 38, &c.; or in commencement thereof, to begin to \textit{speak}, and occasionally with reference to something that has been said. So ἀντορπεῖτε εἰπεῖ or ἀντορπεῖτε καὶ εἰπεῖ, Matt. xvii. 4, et al. oft. and Sept.


"Ἀποκρύπτω, f. ψω, (ἀπό, off or away, κρύπτω,) 1) prop. to conceal any pers. or thing out of sight, Matt. xviii. 16. ἀπόδρυμων. 2) metaphor. to conceal from any one's knowledge, foll. by ἀπό with gen. of pers. Matt. xxi. 25. Lu. x. 21. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. Sept. and Class.

"Ἀπόκρυφος, ου, ὁ, ἃ, adj. (ἀποκρυφός,) prop. hidden away from sight. In N. T. metaphor. 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.

"Ἀποκτείνω, f. εὐω, to kill off, put to death, 1) in a physical sense, Matt. ix. 5. xvi. 21, &c. 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) metaphor. of things, to destroy, abolish, ἀτ. τὴν ἒχθραν, Eph. vi. 16.

"Ἀποκυνίω, f. ἤσω, (ἀπό, off, and κυνίω, to be pregnant,) lit. to finish being pregnant with, and, from the adjunct, to bring forth, metaphor. Ja. i. 15, 18, where see my note.

"Ἀποκυνύλων, or -ιω, f. ἤσω, to roll from or off or away, trans. Matt. xxvii. 2. Mk. xvi. 3, 4. Lu. xxiv. 2. Sept., Jos., and Class.

"Ἀπολέγμανω, f. λήγομαι, 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. ἀπέλαβε τὰ ἀγαθά σου. Gal. iv. 5, ἀπτ. τὴν ὑπεθήσιαν: also to receive from any one something due, as debts, Lu. vi. 34. ἀπόδοτος τούς διὰ τούτο, and so Jos. and the later Class. 30. xxxii. 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 τού ὄχλου κατ' ἱδιαν. So 2 Macc. vi. 21. ἀπολαβόντες αὐτὸν κατ' ἱδιαν παρακάλουν, and so Jos. and the later Class. In 3 John 6, ἀπόλαβω signifies 'to receive any one as a guest,' for ἐνόδεζωθήσατι.

"Ἀπολαύσεις, εως, ἡ, (ἀπολαύσις,) enjoyment, i. e. 1) the act of enjoying, 1 Tim.
vi. 17, εἰς ἀπολάυσιν, '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, ἀμαρτιας απειροντι. Sept., Jos., and Class.

'Απολείψω, f. ἤσοσιν, gener. to leave away from oneself, I. to leave away one behind, 2 Tim. iv. 13, 20. Jos. and Class. Pass. to be left behind, remain, Exod. xiv. 28. Metat. ἀπολίπεται, 'there remains.' Heb. iv. 6, 9, x. 26. Wisd. xiv. 6, and Class.—II. to forsake, renounce, Jude 6, ἄτῳ Ἰδίων οἰκτηρίων. Sept. and Class.

'Απολείψω, f. ἤσοσιν, to tick, tick off or clean, be sick. Lu. xvi. 21, οἱ κύνες ἀπελίποι τα ἔλεη αὐτοῦ.

'Ἀπολυόμαι, (f. ἀπόλυσις, perf. ἄπολυσα, perf. 2. ἄπολυσα, mid. ἄπολυσα, sor. 2. ἄπολυσομαι.) lit. to destroy or perish off. I. act. form, 1) to destroy, cause to perish, used both of things, I Cor. i. 19, and Class. and persons; and said both of physical death, Matt. ii. 13. xii. 14. xxi. 41, &c. 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 ν. ἀποπνεύσασα,) Matt. x. 28. Mk. i. 24. Lu. iv. 34. ix. 25. 56. Rom. xiv. 15. 2) to lose, be deprived of anything, as an article of property, reward, or one's life, Matt. x. 42. Mk. ix. 41, &c. Sept. and 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. vii. 11. xiv. 18. 2 Pet. iii. 9. Also said of things, to be lost, as strayed sheep, Lu. xv. 4, &c., or to come to nought, as ὅν, xii. 18, &c., or of persons, Lu. xxiv. 24; also metaphor. Matt. x. 6. xiv. 28. xviii. 11. Lu. xii. 10, and Sept.

'Ἀπολογοῦμαι, f. ἐφικτοῖμαι, 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 absolu. Lu. xxi. 14. Acts xxvii. 8. Rom. ii. 15, or foll. by dat. of pers. or against whom, Acts xix. 3, or ἐπί with gen. Acts xxi. 2, or with an accus. of manner, τι, Lu. xii. 11, al.

'Ἀπολογία, αἰ, ἡ, (ἀπολογία, a) a defence before a tribunal or elsewhere, Acts xxii. 1. 2 Tim. iv. 16, al. So of defence given. 2 Cor. vii. 11. Phil. i. 17, τοῦ ἐναρεύουμαι. 1 Cor. ix. 3, et al.

'Ἀπολούω, f. σώσω, trans. 1) prop. to wash off dirt from any person or thing, (contr. τιμω, 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, ἀπολούμεναι. and absol. 1 Cor. vii. 11, ἀπολούσας, 'ye have washed yourselves clean from sin,' Sept. and Philo, p. 1035, τὰ καταρπασαντα τῆς θυσίας ἀπολούσας.

'Ἀπολύτρωσις, κοι, ἡ, (ἀπολυτρώσω,) 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. from calamities and death, Lu. xxi. 28. Heb. xi. 33; of the soul from the body as its prison, Rom. viii. 23. Eph. iv. 30.

'Ἀπολύω, f. ἐφικτοῖμαι, 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. metaphor. 1) to release from bonds or imprisonment, Matt. xviiii. 27. Mk. v. 6. Lu. xxii. 68, et al. oft.; to release from disease, which was, like death, considered as a bond, Lu. xiii. 12, ἀπολύσας τὴν ἀθωσίαν σου, and, ἦν ἔνδοτον σε, οὐκ ἔδωκε λοιμῶν; comp. Acts ii. 24. 2) to let go, send away, dismiss, Matt. xv. 32, et al. oft. and Class. So mid. ἀπολυομαι, to send oneself away, take oneself off, go away, Acts xxiii. xcviii. 25. Sept. and Class; to dismiss from life, to let die, Lu. ii. 29. Sept., Apoc., Αἰειαν, Diod. Sic., and the heathen Philosophers, as Porphyry, Marc. Anton. Indeed the word signifies 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 metaphorically, and by euphem., of death, either with the addition of τοῦ καθαρτός, τοῦ Σώματος, 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.

'Ἀπομάκασσο, f. ἐφικτοῖμαι, 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.

'Αποτυπίω, f. μῦ, prop to apportion off, divide out, assign to, as in Sept. and Class. In N. T. to allot, bestow, assign, 1 Pet. iii. 7, ἀν. τιμ. Jos. Ant. i. 7,1.

'Αποτύπω, f. νος, to wash off, cleanse by washing, as Homer and Sept. In mid. 'Αποτύπωμαι, to wash oneself; sometimes foll. by an acc. noting the part of the body washed, as τὰς χύραις, Matt. xxviii. 24.


'Αποκλανάω, f. ἱς, 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, ἀν. ἀπο τῆς πίστεως. Sept. and Apoc. Pol. iii. 57, 4. Prop. Xen. Eph. p. 50, 13.


'Αποκλίνω, f. νῦ, to wash off, cleanse, trans. said of nets, Lu. v. 2. Sept. and Class.

'Αποκλίνωμαι, f. εἶ. 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.

'Αποτρίώ, f. ὅς, (ἀποτρίω, μός, πός, way or exit,) Jos. and Class. act.; in N. T. mid. 'Αποτρίωμαι, to be at a loss which way to go, be without resource, foll. by τῇπ with gen. John xiii. 22; by εἰς τῇ Δ. Acts xxvi. 20. by impl. to be perplexed, anxious, 2 Cor. iv. 8. Gal. iv. 20. Sept. and Class.

'Αποτρίω, f. ἑα, (ἀποτρίω) lit. 'a not knowing which course to take,' perplexity, Lu. xii. 25. Sept. and Class.

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

'Αποβάπτιστα, f. ἅγιον, (ἀποβαπτισθ.) to bereave of, prop. of parents, Ἱσχ. Choph. 246. In N. T. it occurs only in the Pass., to be bereaved of, foll. by ἄπω; 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.

'Αποκανέω, f. ἵος, and mid. 'Αποκανάμαι, 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, 'Αποκαναμαίμοινοι ἀνεβάλωνεν εἰς Ἰεραρχίαν, '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 ἀποκανάμαι, 'baggage,' and found in Dion. Hal. Ant. ix. 23.

'Αποσκιάζω, ἅτω, ὡς, (ἀπό, σκιάζω,) a casting of a shadow, metaphor, as adscription, or faint appearance of change, Jn. i. 17, where see my note.

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

'Αποστασία, ἅς, ἡ, apostasy, defection; a term of later Greek for ἀπόστασις, Acts xxii. 21. 2 Thess. ii. 3. Sept. and Plut.

'Αποστάσιον, έν, τό, (ἀφιλοπνήμα,) defection, desertion, as of a freedman from his patron, Demosth. In N. T. repudiation, divorce, as βίβλιον ἀπόστασιον. 'A bill of divorce,' Matt. xix. 7. Mk. x. 4. and Sept.

'Αποστηγάζω, f. ἱα, to unroof, a building, Mk. ii. 4. Strabo p. 304. 542.

'Αποστέλλω, f. στελα, to send of 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 whereth, with ἐς 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. xii. 10. xxi. 1. &c.; of persons sent from GOD, as angels, prophets, or teachers, Matt. x. 40. xiii. 41, et al. of. In this sense the acc. of pers. is often omitted, as John v. 33, ἀποσταλέσθηναι πρός Ἰακωβον, esp. ἀποστελεῖς before an act. verb, as Matt. ii. 16. ἀπ. ἀνείλα τάναι, 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. 35. xiii. 23. τὸ σωτηρίαν, xviii. 28. τὴν ἐπιγγέλλειν, Lu. xiv. 49. Sept. and Class. Also, to send forth of things, Acts xi. 30, ἀπ. τὴν διακοινίαν. Class. τὴν ἐπιστολὴν. Mk. iv. 29, ἀποτελεῖται τὰ δράπαναν. So ἐξαποστέλλειn. Sept. in Joel iv. 9. iii. 13. III. to send away, dismiss, Mk. viii. 20. Matt. viii. 31. Mk. xii. 3. Lu. iv. 18, and Class.

'Αποπτερίω, f. ἱα, to deprive of 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. i. 19, where I have remarked that ἀποπτερίων eis 'Iep. '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 ἀποπτερίων, 'baggage,' and found in Dion. Hal. Ant. ix. 23.
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. τον μισθόν, and in the Pass. constr. by nom. ο μισθός, Ja. ν. 4, ο μισθός ἀποτελέσματος, 'fraudulently held back.' So Sept. and Class.

'Αποστολὴ, ἤ, ἡ, (ἀποστέλλω,) in Class. anything sent forth, 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, ο, (ἀποστέλλω,) one sent forth, whether as a messenger, or an 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 προφητας, 1 Cor. xii. 29. Eph. iii. 5. Heb. iii. 1. Rev. ii. 8. xvii. 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 of the Twelve, in raising up Churches, 2 Cor. viii. 23. Acts xiv. 4. 14. Rom. xvi. 7.

'Αποστοματικῶς, 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 offhand' and without forethought, and also metaphor, 'to answer any one' by such questions, Lu. xi. 53, ἰησους ἀποστοματικῶς αὐτῶν.

'Αποστρέφω, f. ὄψις, (ἀπό, ἵστρον,) act. to turn any person or thing away from any other person or thing, 1) act. prop. ἀποστρέφω τὴν ἄκολον 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, ἀπό τῶν λαοῦ, i. e. ἀπὸ Καίσαρος: also, to put away from, remove, Rom. xi. 26, ἀπό ἅσβεσις 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, ἀπό τῇ ἀρχαιότητι, lit. to thoroughly detest, trans. Rom. xii. 9, and Class.

'Αποστυγάγως, ou, ο, ἡ, adj. ak-
one away from; mid. ἀποτρέπομαι, to turn oneself away from any person or thing, to shun or avoid, 2 Tim. iii. 5, τούτους ἀποτρέπων, and Class.

'Αποεικός, ας, η, (ἀπεικ.), absence, Phil. ii. 12, and Class.

'Αποφέρω, (σαρ. 1. ἀπήνεγκα, σαρ. 2. ἀπήνεγκον, σαρ. 1. pass. ἀπένεχθαίνω) to bear off from a person or place to another, Mk. xv. 1. Lu. xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. Sept. and Class.

'Αποφεύγω, f. Εμ, to flee away, escape, trans. In N. T. metaph. 2 Pet. i. 4. ii. 18, 20, and Class.


'Αποφοιτομαι, f. ἵσμαι, (ἀπὸ, φόρτος,) to disburden, unlaide, as said of a ship, whether in port, or at sea, Acts xxi. 3, ἀ. τ. τοῦ γόνου, and Class.

'Απόχρησις, ης, ἡ, (ἀπόχρωσις), 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 ἀποχρησιν τε γέτα μοιρὰ.


'Αποχωρία, f. ἡς, to part off, separate, pass. Rev. vi. 14, ὁ σωμάτων ἀπεχωρίασθαι, 'was separated and rent off'; mid. to separate oneself from, Acts xv. 39, ὥστε ἀποχωριζόμεθα ἀπ' αὐλησίας.

'Απονυχή, χ. Εμ, to breathe out, expire, as said prop. of the dying, but also of those who faint away, Joseph. Ant. xix. 1, (so κυνθήσασθαι,) and also of those who are ready to die away through fear, Hom. Od. xxiv. 347, τὸν ἐλαρτὶ ὑποθέτῳ πολύτατος διὸς Ὀδυσσέας. Lu. xii. 26. Comp. Matt. xxvii. 4.

'Αρόσις, ου, ὁ, ἡ, adj. (αρός, to approach,) unapproachable, 1 Tim. vi. 16, φῶς ἀπ. Comp. Ps. civ. 1—3. Ezek. i. 4, and Class.

'Αρόσκοπος, ου, ὁ, η, adj. (αρός, κοπτεῖν,) not stumbling. I. act. not causing to stumble, either prop. as said of a road, level, Ecclus. xxxv. 21; or metaphor. occasioning no stumbling, not causing to sin, 1 Cor. x. 32.—II. pass. not stumbling, i. e. metaphor. 'not falling into sin,' Acts xxiv. 16, d. συνείςσωσι. Phil. i. 10.

'Αροσωμελήτως, adv. (αρός, ὁμέλητος,) without respect of persons, impartially, 1 Pet. i. 17.

'Αρταιοτές, ας, ἡ, adj. (αρταῖος, ἢς,) prop. not stumbling, as said of a horse, Xen. Eq. i. 6; but in N. T. metaph. not falling into sin, blameless, Jn. 24. So Lucian, ii. 449, ᾧ ἀπεικονίζοντο καὶ ἀκλάνητον βιών᾽ ἀκλάνητον εἰς γῆρας δοξᾶσαι.

'Αρτιω, f. ψω, to put one thing to another, to adjourn or apply one to the other. Hom. Od. xxx. 408. Hence, I. in act, said of fire, applied to material substances, to put or set fire to, kindle. So with λύψων, Lu. xvii. 16. xi. 33. xv. 8. τις, Lu. xx. 55. and Class.—II. mid. depós ἀποτελεῖ, 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, vi. 18, et al.) Col. ii. 21, μι ἀπρκ. 2 Cor. vi. 17. 3) fig. and by euphemism, ἀπετελεῖθαι, ἢ φωναίκος, to denote 'carnal intercourses. 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.


'Αρτιώται, ας, ἡ, (ἀπόλλυμι,) genera. severe loss, destruction, or ruin. I. said of things, waste or loss, Matt. xxvii. 8. Mk. xiv. 4. Lev. vi. 3, sqq., a loss, lit. something lost.—II. of persons, destruction. 1) in this world, death. Acts xxvii. 16. Prov. vi. 15. Is. xxvii. 5, and later Class. 2) in the word 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. xi. 22. Phil. i. 28. ii. 19. 1 Tim. vi. 9. Heb. x. 39; or what tends to produce that ruin, ἀπόθεσις ἀτωτικῶς, 2 Pet. ii. 1. iii. 7. In John xvii. 12. 2 Thess. ii. 3, ὡς ὀδοῖ τῆς ἀτ. 'one devoted to perdition.' See in v. ὀδοί, and my note in loc.

'Αρδα, 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.

'Αρδα, or ἀρδα, an illative and interrogative particle; as illative, it stands after other words in a clause, and is accented ἀρδα: as intrn. it stands first in a clause, and is accented ἀρδα. In N. T. I. an ILLATIVE, ἀρδα 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, ἀργότριχος ἀρα τοῦ νόμου, 'I find then the law,' &c. viii. 1. 1 Cor. xv. 14. Gal. iii. 7. Wisl. vi. 20, and Class. So ἵνα ἡμα, 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 τοῦ ἡμα, 'who then?' Matt. xviii. 1. xix. 25, et al.; τι ἡμα, 'what then?' Matt. xix. 27, and Class; εἰ ἡμα, 'if then,' Mk. xi. 13; εἰπεν ἡμα, 'if indeed,' 1 Cor. xv. 15. So εἰκόν ἡμα, Acts xxii. 38; μὴν ἡμα, 2 Cor. i. 17. 3) where, contrary to Class. usage, ἡμα is employed in N. T. as illeitive, 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 ἡμα in the apodosis, we may render, 'it follows that.' So Matt. xxiii. 28, et al. In this use ἡμα is sometimes strengthened by the addition of other particles, as ἥν, 'so then' or 'wherefore.' —II. as INTERROGATIVE, ἡμα, 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 ἡμα γε, 'whether indeed,' Acts viii. 30. Sept. and Class.

'Ἀγράφω, f. ἰσο, (볕,公开招聘, prop. not to labour, metaphor. to be inactive, to linger, be delayed. 2 Pet. ii. 3, το κρίμα ἐν ἰσοῖ ἡμᾶς.

'Ἀγράφω, ἦν, ἢ, ὅν, adj. (for ἵσοξ, fr. α, ἵσοω, gener. not at work, unemployed, I. prop. Matt. xx. 3, 6, inactive or idle, 1 Tim. v. 13, and Class. —II. by impl. in- dolent, slothful, prop. Tit. i. 12, γατεύρεσ ἰσοῖ. Wisd. xv. 15, πόδες ἰσοῖ, and Sept. Metaph. 'sluggish in the performance of Christian duty,' 2 Pet. i. 8.—III. by impl. vain, ineffectual, for κνων, Matt. xii. 36. Comp. Stob. Serm. c. 34. λόγος ἰσοῖς.


'Ἀργύριον, λου, τοῦ, (ἅργυρον), silver, 1) prop. Acts iii. 6. vii. 16. xx. 33. 1 Pet. i. 18, & Class. 2) meton. for money in general, Matt. xv. 16, 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.


'Ἀργυρός, οὐ, ὁ, (ἅργυς, white,) silver, or by meton. the metal worked up, either into images, plate, &c. Acts xvii. 29. 1 Cor. iii. 12. 2 Cor. v. 3. Rev. xviii. 12. Class.; or coined into money, Matt. x. 9, and Class.

'Αρείοπαγίτης, οὐ, ὁ, a judge of the court of the Areopagus, Acts xvii. 34.

'Ἀρείσκεια, αὐτος, η, (ἀρείσκεια), a desire to please others. In the Class. gener. in a bad sense, of ingratiating oneself into the favor of others by undue compliances; but in N. T. in a good sense, as referred to God, Col. i. 10, εἰς πάνω ἄρα. 'so that ye may wholly please God.' Simil. Philo, p. 33, says of Adam, εἰς ἀρείσκειαν τοῦ πατρός καὶ βασιλέως.

'Ἀρέισκα, f. ἀρίσκα, sor. 1. ἄρισκα, (ἀρα, 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. xvii. 38. Gal. i. 10, καὶ πάνω ἄρα. 'so that ye may wholly please God.' Simil. Philo, p. 33, says of Adam, εἰς ἀρείσκειαν τοῦ πατρός καὶ βασιλέως.

'Ἀρείστος, η, ὅν, adj. pleasing, acceptable, foll. by dat. John viii. 29, τά ἀρείστα τοῖς Ἰωάννῃ. Sept. and Class. By Heb. τα ἀρείστα ἐνωτόν τοῦ Ἰωάννῃ, 1 John iii. 22. Sept. Hence, ἀρείστων ἐνωτόν, 'placeat, it is good,' Acts vi. 5. also foll. by dat. of person, 'it is pleasing to,' Acts ii. 3.

'Ἀρετή, ἡ, ἣ. Its etymology is gener. supposed to be from Ἀρτή, Mars; but it is better derived from ἄρα, '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 ἀρείσκω (as that from ἄρα, being, it would seem, immediately from ἀρείστων, 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 δόξας καὶ ἀρετῶν. 1 Pet. ii. 9, τὰς ἀρετὰς. And so in Joseph. Ant. xvii. 5, 6, ἀρετὴ τοῦ Θεοῦ, and i. 3, 1. 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, εἰ τις ἀρετὴν καὶ εἰ τις ἐπίταυν. 2 Pet. i. 5; also Wisd. iv. 18. vii. 8, & Sept.

Ἀριν, ὁ (nom. absol.) gen. ἀρινός, by sync. for ἄρινός, a lamb, Hom. Od. δ, 85. metaphor. in Lu. x. 3, ως ἀρινάς, 'lamb-like.'


Ἀρισταρχός, ὁ, ἄριστος, (Ἀριστοτέλης) to take an ἀριστερόν, any meal before the chief meal, supper, intrans. Lu. xi. 37. John xxi. 12, 15, and Class.

Ἀριστερὰς, ἀ, ἄ, adj. levus, left, Matt. vi. 3, ἀριστερὰς, scil. χείρ. Plur. in Lu. xxiii. 33, ἐς ἀριστεράς, scil. µερῶν. 2 Cor. vi. 7.

Ἀρίστον, ὁ, 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. 30. xiv. 12, et al.

Ἀρκετός, ὁ, ὁ, adj. (ἀρκείων) sufficient, enough, Matt. vi. 34, ἄρκετον (ἀρκετοῦ) τῇ ἡμέρᾳ, &c. Matt. x. 25. 1 Pet. iv. 3, and Class.

Ἀρκεῖο, ὁ, ἂρκεῖον, 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, ἄρκει σοι ἡ 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. ἄρκει τινι, 'it is enough,' John xiv. 8. mid. ἄρκειασαι 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 τοῦτος, 3 John 10.

Ἀρκτῶν, ὁ, ὁ, ὁ, a bear, Rev. xiii. 2.


Ἀρμος, ὁ, ὁ, (ἀρμός) to adjust, adapt, join fitly together, trans. foll. by acc. and dat. Hom. Od. v. 247. Jos. Ant. vi. 9, 5. Hence, ᾧ τινι, to join in wedlock, marry to another, trans. mid. ἀρμον, in Class. to marry to oneself, Hdt. 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.


Ἀρνέομαι, ὁ, ὁ, (ἀρνῶ) to deny, I. to affirms a thing not to be, as opp. to ἀμφίβολον, absol. Lu. viii. 43. John i. 20. Acts iv. 16, et al. also Sept. and Class.; foll. by acc. Lu. xxii. 57, ἡμᾶς αὐτῶν (Jesus his Messiahship). Tit. i. 16, ἀρν. Θεόν. deny his existence. I. John ii. 22, ὁ ἀρν. τῶν Πατέρα καὶ τοῦ Υἱοῦ, i. e. denying God to be the Father of Christ, and Christ to be the Son of God.—II. to refuse, follow by inf. Heb. xi. 24, ἵππου λεγεναισαι. Hdt. vi. 13. Jos. and Apocr. —III. to renounce, reject, said with reference to Christ, or the Christian faith; also reciprocally of Christ as rejecting men, Matt. x. 23. 2 Tim. ii. 12. &c. Fig. Lu. ix. 23, ἀρν. (or ἀπαρν., εὐτυχος), is said of selfdenial; but in 2 Tim. ii. 13, it means 'to renounce one's character' by inconsistency; in Tit. ii. 12, τὴν ἀπόστειαν, of repelling all solicitations to sin. In 2 Tim. iii. 5, τὴν δὲ δύναμιν αὑτοῦ ἀρνήσεως, ac. ἐχειν, the sense is, 'but declining to show its power in their deeds.'

Ἀρπὸν, ὁ, τὸ, (dim. from ἁρπῶν, a lamb, Sept. and Joseph. Is. N. T. fig., either of the followers of Christ, John xxi. 15, or of Christ himself, as Rev. 6, and freq.

Ἀρμις, see Ἀρμίς.

Ἀρστειά, ὁ, ἄρστος, (ἀρστερῶν) to plough, intrans. Lu. xvii. 7. 1 Cor. ix. 10. Sept. and Theophr.


Ἀρπαγή, ἡ, ὁ, (ἀρπάζων) 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.

Ἀρπαγμός, ὁ, ὁ, (ἀρπάζων) 1 prop. the act of plundering, robbery, Plut. c. 15; 2 fig. the object of rapine, something coveted, Phil. ii. 6, accord. to common interp.; but see my note in loc.

Ἀρπάζω, ὁ, ὁ, (ἀρπάζω) 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. τῶν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the Gospel is embraced.
Venetians Arlemon; or a small sail near the prow called dolon, answering to our jib. See Juven. Sat. xii. 68. Acts xxvii. 40.

"Adri, adv. of time, now: 1) of time just past, even now, Matt. iv. 18. Rev. xii. 10, and mostly used in the Attic writers; 2) of time present, now, Matt. iii. 15, δήδε 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 ἄρτι, δι' άρτι, 1 Cor. iv. 11. εἰς ἄρτι, Matt. xi. 12. et al. ἄρτες, &c. See *Αρτήρια.*

"Αρτίγεννητος, οὐ, ο, ἂ, adj. (άρτι, γεννήτως), 1) prop. lately born, Lucian. D. Deor. Mar. xii. 1, βρέφος ἄρτι, 2) metaphor. used of 'one who has recently embraced the Christian faith,' 1 Pet. ii. 2.

"Αρτίος, οὖ, ο, ή, adj. 1) prop. whole, i.e. sound in body; 2) fig. sound in mind; 3) metaphor. fitted to any work; equiv. to καταρτισμόνιον, or ἔστεραμεν, see 2 Tim. iii. 17. Perhaps, however, the primary sense of ἄρτιος may be that found in Hom. ii. E. 326, and ἐρμ. (from ἀρω), suitable, fitted to the purpose originally intended, and hence, complete, and perfect. Comp. Eph. ii. 10, where Christians are said to be κτισθεῖσι εἰς ἴροις αγαθοῖς.

"Αρτος, οὖ, ο, δ, 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 θύσιος, 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, 57,—II. from the Heb. FOOD, gener. all the necessities of life, Matt. vii. 11. Mk. vi. 8. Lu. xi. 3. 2 Cor. ix. 10, et al. as also in the phrase ἄρτος ἑσθίου, 'to take food, eat a meal,' Matt. xvii. 2. Mk. vii. 6. 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 ἵππον ἄρτον ἑσθίου, 'to support oneself,' 2 Th. iii. 12.

"Αρτοῦ, f. ὡς, (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 ἐχθρισμένος ἄκατος, i.e. both appropriate and salutary.

"Αρχάγγελος, οὖ, ο, (ἄρχω, ἀγ- 

gełos), an archangel, 1 Th. iv. 16. Ju. 9.

'Αρχη, ἡ, ἡ, the beginning, or first part of any thing, esp. action. I. said of time, the beginning, Matt. xxiv. 8. Mk. i. 1. Heb. vii. 3. Sept. and Class. Hence ἄρχον 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 ἄντι 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.; in 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; ἐκ ἀρχῆς, 'from the beginning,' i. c. of Christ's ministry, John vi. 64. xvi. 4; κατ' ἀρχῆς, 'at the beginning,' i. c. of all things, Heb. i. 10. Sept. and Class.; accus. την ἀρχήν, adversely, 'from the very beginning,' i. e. throughout, thoroughly, 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. xli. 3. Deut. xxi. 17, ἀρχὴ τίκων. So ἀρχὴ καὶ τέλος, Rev. i. 8. xxxii. 6. xlii. 13. iii. 14, ἡ ἀρχὴ τῆς κτίσεως.—III. said of place, 1) prop. the angular extremity or corner of any thing, e. g. of a sheet, Acts x. 11. xi. 5. Diod. Sic. i. 35. Phil. p. 638. 2) metaph. of dignity, the first place, i. c. power or dominion, Lu. xx. 20. Sept. Joseph. and Class.; or preeminence, Ju. 6. Sept. and Apoc. By metaphor. 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.

'Αρχηγός, οὐ, ὁ, (ἀρχήγος, ἄγως) 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 chiefstain, 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, τούτου ἀρχηγόν καὶ σωτηρία ὑποσε. Sept. and Class.

'Αρχιερατικός, ἡ, οὖν, adj. (ἀρχιερατικός, ἄρχειν, belonging to the High Priest, Acts iv. 6, ἐκ γίνουσαν ἀρχιερατικοῦ, 'of High-priestly descent.' So Joseph. xv. 3, 1, calls a person ἐκ ἀρχιερατικοῦ γίνων του ἄρχουν οἱ ἀρχιερεῖς, 'of ancient family.'

'Αρχιερεύς, ὁ, ὁ, (ἀρχί-, ἰερεύς) a High Priest, more usually called ὁ ἱερεύς 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 is Joseph. Ant. xx. 8, 8. Bell. iv. 3, 6. Matt. iv. 20, and oft. They were members of the Sanhedrin; and indeed the expressions ἀρχιερείς καὶ γραμματεῖς, Matt. iv. 4 and οἱ ἀρχιερεῖς καὶ οἱ Φαρισαίοι, John vii. 32, et al. seem put, by way of circumlocution, for τῷ σωματίῳ, 'the Sanhedrin.'—III. said of Christ, compared with the High Priest of the Jews, as having offered himself up a sacrifice for sin, Heb. ii. 11 and elsewhere.

'Αρχιτομίμης, ἦνος, 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 Headteacher, and espec. Lord of the Church: there being a double allusion, insomuch as anciently both princes and interpreters of the Divine were called ‘shepherds,’ from the similarity of their office and duties to the pastoral ones, 1 Pet. v. 4, ἐμπλήθωσον τοῦ ἀρχιτομίμου: comp. 1 Pet. ii. 25, where we have Christ designated also in a two-fold capacity, as ‘Shepherd and Care-taker (ἐπισκόπος) of their souls.’

'Αρχιερεύναγωγος, οὐ, ὁ, a ruler, a moderator, of the synagogue; equiv. τὸ ἀρχαῖον τῆς συν. Lu. vii. 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 ἀρχιερεύναγωγος: of the others each was called ἀρχιερεύναγωγος without the article. Mk. v. 22, 35, 36, 38. Lu. viii. 49. xliii. 14. Acts xiii. 15, et al.

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

'Αρχιτελῶνης, οὐ, ὁ, a chief farmer, or collector, of the taxes, Lu. xix. 2. Sept and Class.

'Αρχιτέκτων, οὐ, ὁ, a master-builder, architect, one who presides over the building of edifices, 1 Cor. iii. 10, and Class.
being one of the guests, who presided at table; whereas the former was a domestic, answering to the τραπεζιστός of the Greeks, and the Tractianarches of the Romans.

"Αρχω, f. ξω, (ἀρχή,) in Class, to begin, take the lead in anything, Xen. Symp. vii. 1. In N. T. to be first in rank, magnificence, &c. to rule over, foll. by gen. Mk. xii. 42. Rom. xv. 12. Sept. in Gen. i. 18, et al. Mid. ἀρχομαι, to begin, intran., and foll. by infin. expr. or impf. 1) gener. Matt. iv. 17, ἐξετάζω κριόνισιν, xi. 7, and oft. Sept. and Class. Lu. iii. 23, ἐπιτίμω τρ. ἀρχίμενος, 'was beginning, entering upon his 30th year.' By Hebr. to attempt, venture upon, implying difficulty, Acts i. 1, Mk. vii. 1, x. 28, 32, Lu. iii. 8, and Sept. 2) part. ἀρχίμενος with infin. and ἀπό, foll. by gen. in the sense beginning from, expressing 'the point of departure.' So Matt. xx. 8, ἐπίσκοπος αὐτοῖς, ἀρχίμενος ἀπὸ τῶν ἅγιων, 'beginning at the last,' Lu. xxiii. 3, xxiv. 27, John viii. 9, Acts i. 22, viii. 35, x. 37. 1 Pet. iv. 17, Sept. Gen. liv. 12, and sometimes in Class.

"Ἀρχον, ουντος, ὁ, (part. pres. of ἀρχω,) one in first power or dominion, a ruler, or magistrate, gener. Matt. xx. 25. Acts iv. 26. Rom. xiii. 3. 1 Cor. ii. 6, 8, 9, and oft. Sept. and Class.

"Ἀρμον, άτος, τὸ, an aromatic, or puce, such as myrrh and aloes, John xix. 30. Mk. xvi. 1. Lu. xxxii. 56. xxiv. 1. Sept. and Class.

"Ασέλπος, ουν, ὁ, ἥ, adj. (α, σέλφος,) prop. not to be shaken, immovable, Acts xxvii. 41; metaph. firm, enduring, Heb. xii. 28. Diod. Sic. ii. 48, ἀσέλπιαν ἀφαίρετοντες.

"Ασέβος, ουν, ὁ, ἥ, adj. (α, σέβεσις,) 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, ὤ ασεβοῦς κλέος εἶναι.

"Ασημές, ας, ἥ, (ἀσέμης,) 1) gener. impious or godless, 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 godlessness, 'the carnal mind is enmity against God,' (spoken of Rom. i. 28. viii. 7.) 2 Tim. ii. 16. Tit. ii. 12. Jude 15, 18, Sept. and Class.

"Ασεβία, ἀ, ἡ, (ἀσεβίας,) to be ungodly, act impiously, intran. 2 Pet. ii. 6. udeo 15. Sept. and Class.

"Ασεβίας, έος, ὁ, ἅ, adj. (α, σέβομαι,) ungodly, impious, irreverent, 1 Tim. i. 1. 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.

"Α' σέλγεια, ας, ἡ, prop. excess or in temperance in the use of even permitted pleasures, from ἀσέλγης, which, that it primarily means excessive, is plain from Αἰλιαν ap. Suid., where it is said of a wind τούλω καὶ ἀσέλγης τίκτηται ἐκτείνεται. Hence it denotes unbridled insolence, either 1) in language, as Jos. Ant. iv. 12, 19, τῶν Ἀγγείων, and Mk. vii. 22; or 2) in conduct, licentiousness, 2 Pet. ii. 2; or 3) spec. lasciviousness, Rom. xii. 13. 2 Cor. xii. 21. Gal. v. 19. 2 Pet. ii. 7, 8; or, in a wider sense, dissoluteness in general, Eph. iv. 19. 1 Pet. iv. 3. Ju. 4.

"Ασήμιος, ου, ὁ, ἥ, adj. (α, σήμια,) 1) prop. without mark or stamp, opp. ἐπίσημος. So Gen. xxx. 42, πρόβατα ἄσημα—ἐπίσημα. Also of money, ἄργυρος ἄσημος, opp. ἐπίσημος, Hdt. ix. 41. Thuc. ii. 13, where see my Note. 2) metaph. ignoble, obscure, Acts xxii. 39, οὐκ ἄσημον πόλεως. And so Eurip. Ion 8, τόλιν οὐκ ἄσημον, and oft. in Class.

"Α' σέλενια, εἰς, ἡ, (ἀσέλενης,) want of strength, i.e. infirmity of body or feebleness of mind. 1) gener. Rom. vi. 19. 1 Cor. x. 43. Gal. iv. 13, et al. Said spec. 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, vii. 22, xii. 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.

"Α' σέλεια, f. ἡ, (ἀσέλεις,) to be destitute of strength, I. gener. as mostly in Class., but metaph. Rom. viii. 3, ἐν ἂν ἁσέλειει, '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 ἀσέλεις 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.

"Α' σέλενια, άτος, τὸ, (ἀσέλενια,) infirmity, prop. of body, but also metaph. of mind, and producing doubts and scruples, Rom. xv. 1.

"Ασέθης, έος, ὁ, ἥ, adj. (α, σέθος,) without strength, feeble, I. gener. Matt.


'Ασκία, f. ήσο, prop. to work up with skill, as the raw materials of any handicraft, (Hom. ii. iii. 388, ἀσία δόσα,) 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 αὐτός ἀσκά.

'Ασκός, ο, η, 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.

'Ασμίνος, adv. ἄσμινος, part. perf. pass. of ἄσμαν, gladly, Acts ii. 41. xxi. 17, and Class.

'Ασφός, ου, η, ἄ, adj. (α, σφός,) exärv, Eph. v. 15, as applied to true wisdom, that which is in Christ Jesus.

'Ασπάζομαι, f. ἄσπαμαι, depon. mid. (σπαζω,) 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, 1. 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 ἐπι φιλήματι, Rom. xvi. 16. 1 Cor. xv. 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, ἄστρα ἔλαγγελια. Jos. Ant. vi. 5, 3, ἄστρον τῆς ἐνυώνια.

'Ασπασία, ου, η, ἄσπασια, (ἀσπάζω,) salutation, whether oral, or by letter, Matt. xxiii. 7. Mk. xii. 38.

'Ασπίλος, ου, η, ἄ, adj. (α, σπίλος,) 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, Jas. i. 27. 2 Pet. iii. 14.

'Αστική, ίδε, η, an asp, a species of most venomous serpent, Rom. iii. 13. Sept. Aelian H. An. i. 54.

'Ασπονδός, ου, η, ἄ, adj. (α, σπόνδος, compact after libation,) 1) without treaty, Thuc. i. 37. v. 32. 2) not making, or an observing treaties, irreconcilably hostile, inaccessible, Rom. i. 31. 2 Tim. iii. 3, and Class.

'Ασκόριον, ου, τό, dimin. of Lat. a Brass coin, equiv. to one-tenth of the δραχμή or denarius, and half of the Used in N. T., like our farthing, to denote the most trifling value, Matt. x. 29. Lu. xiii. 6, and Dionys. Hal.

'Ασον, adv. (compar. of ἄγχυς, near, prop. nearer, next to, and without comp. or near to;) also, in a nautical sense, close is shore. So ἄσον παραλίγεσθαι, 'to come along close inshore.' Acts xxvii. 13, an Homer, Eurip., Herodot., and Class.

'Αστατίω, f. ήσιω, (ἀστάτος, unstable, fr. α and ἁστατος,) 1) prop. to be unfixed, unsettled, always in motion, said of the troubled sea which cannot rest.' So Appian, Bell. Sym. p. 221, ἄστατος χειμώνως ἅλκαιος. 2) metaphor. to be unsettled, i. e. without any settled abode, 1 Cor. iv. 11.

'Αστίος, ου, η, ἄ, adj. (ἀστίν,) prop. of or belonging to a city, and, by impl. civilized, and polished in manners. Is N. T. elegant, and, as said of external form, fair or handsome, Heb. xi. 23. Acts vi. 20, ἄστιος, exceeding fair. Comp. Ex. ii. 2. Jos. Ant. ii. 9, 6.

'Αστρίπ, ἐπος, ο, τας, a star, said as well fixed stars as of planets and comets, as even meteors, Matt. ii. 2, 7, 9, 10. 1 Cor. xv. 41. Rev. vii. 13. viii. 12. xii. 1, 4. Sept. and Class. It is sometimes used symbol of Jesus, as 'the morning-star, ushered in the Gospel day of knowledge, grace, and glory,' Rev. ii. 28. xxii. 16; and of angels, Rev. i. 16. 20. ii. 1. iii. 1.

'Αστήρικτος, ου, η, ἄ, adj. (α, στήρικτος,) unestablished, unstable; met. incessant; said of those who have no firm persuasion of Christian doctrine to guide them, 2 Pet. ii. 14. iii. 16. Longin. Subl. ii. 2.

'Αστρογος, ου, η, ἄ, adj. (α, στρογγ.,) without the natural affection of man, devoid of a sense of humanity, Rom. 31. 2 Tim. iii. 3, and Class.

'Αστοχεία, f. ήσο, (ἀστοχεὺς, fr. α στόχος, mark,) prop. to miss the mark.
Class.—III. metaph. secure from peril, safe, i. e. ‘affording safety,’ Phil. iii. 1, and Class.

'Ασφάλιζω, f. Iω, and mid. depon. ασφαλιζομαι, (ασφαλιστ-,) to make fast, firm, or secure, trans. 1) prop. as τους πόδας εἰς τὸ ἔξυλον, Acts xvi. 24. Wisd. xiii. 15, ασφαλισμένοι σιδήρων. Pol. vi. 22, 4, ὁ Ἅγιας, διὰ τὸ σιδηροῦ σιά-
λωμα, ασφαλίζομαι, &c. 2) metaphor. to secure, make safe against enemies, &c. τῶν τάφων, Matt. xxvii. 65. Joes. Ant. iii. 1, τὴν Ἰουδαίαν φορουάς αὑρ. Pass. in 

'Ασφαλέω, adv. (ασφαλής,) 1) prop. firmly, i. e. without falling or slippimg, Xen. Mag. Eq. viii. 3, εἰθυμένοι—αφ' υψηλῶν ασφαλῶν κατίσκω. 2) fig. 

securely, safely, viz. against enemies, &c. Mk. xiv. 44, ἀπαγάγετε (αὐτὸν,) δ. So Pol. xiv. 44, ἀπαγαγοῦν δ. τῶν δυνάμων, and oft. in later Class., also Acts xvi. 23, 

ἀπείρω αὐτοῖς. 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 metaphor. certainly, assuredly, securely from all danger of error, &c. Acts ii. 36, αὑρ. γινομένων. So 

Wisd. xviii. 6, αὑρ. ἵετες. Eunap. Proser. ἵετο αὑρ. 

'Ασχημονία, f. ἵππος, (ασχήμων,) 1) prop. to be without form, shapeless, intrans. Elian V. H. xi. 4. 2) metaphor. to behave oneself unbecomingly, 1 Cor. xiii. 5, (where see my note,) Sept. and Class. 3) to suffer disgrace, 1 Cor. vii. 36, εὶ δὲ τίς ασχημονίας εἰς τὴν παρεχομένον ἀντί 

νομίζῃ, ‘incurs disgrace on account of his unmarried daughter.’ So Deut. xxv. 3, ασχημονίας. Eurip. Hec. 407, ασχημο-


'Ασχημοσύνη, ἵππος, (ασχήμων,) 1) prop. deformity or ugliness, Plato ap. Steph. Thes. 2) metaphor. indecorum, and hence, by impl. obscenity, Rom. i. 27, Comp. Ecclus. xxvi. 6. Joseph. Ant. xvi. 7, 6; by euphemism, naktedness, pudenda, Rev. xvi. 15, and Sept. 

'Ασχύμων, ovo, o, ἤ, adj. (a, σχύμων, form, or figure,) prop. without form, Hidian. v. 6, 24; metaphor. indecorous, Plato and Hidian. ap. Steph. Thes. 1 Cor. xii. 23, τὰ ασχημώματα ἑνῶμ. Sept., Xen., & Plat. 

'Ασωτία, as, ἤ, (ἀσώτως, lit. unsave-

able, incorrigible, dissolute, Pol. xiv. 12, 3.) dissoluteness, debauchery, Eph. v. 18. 

Tit. i. 6. 1 Pet. iv. 4. διάκοιτε τῆς δο-, 

'sink of debauchery.' Prov. xxviii. 7. 

2 Macc. vi. 4. Hidian. ii. 5, 2.
'Ασώτως, adv. (ἀσώτως) absolutely, Lu. xv. 13, ὥς ἄν. Jos. Ant. xii. 4, 8.

'Ατάκτως, f. ἀτάκτως, (ἀτάκτως) 1) prop. to behave oneself disorderly, as soldiers who do not keep their ranks, Xen. Cyr. vii. 2, 6, 2) metaphor. and spec. to desert one's post, or in any way neglect one's duties. (Comp. Hor. Epiat. i. 16, 67. Xen. Æc. v. 15, 2.) 2 Th. iii. 7, οὐκ ἤτακτάσαν εἰς ὑμῖν. So Plut. Apophth. ap. Steph. Theas. in voc. ἄτακτασις τῆς παιρίου ἀγώγης.

'Ατάκτος, ou, ò, ή, adj. (α, τάκτος,) 1) prop. by a military figure, not keeping one's ranks, as said of soldiers; 2) metaphor. neglected of one's duties, and gener. disorderly, 1 Th. v. 14, τοῦ ἀτάκτου. Plut. de Educ. § 7, ἄτακτον ἰδουαὶ.

'Ατάκτως, adv. (ἀτάκτως) prop. without order, and metaphor. irregular, disorderly, 2 Th. ii. 6, 11, ἀτ. παραπτατεῖν, to live a disorderly life. Comp. Isocr. ad Nic. ἄτακτον ἵππου.

'Ατεκνος, ou, ò, ή, adj. (α, τέκνον,) childless, Lu. xx. 26, seqq. Sept. & Class. 

'Ατεύξω, ψ. ἀτεύξω, ἀτεύξω, fr. α, τεύξω, 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, ἀτεύξω ὁδῶν, or ἀποφῶν. In fact, there is an elliptis of τοις ὀφθαλμῖοις, or ὀφθαλμῶι, 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 ὀφθαλμοί ἠπόκη τεῦξετε ἀτευξέτες αὐτῷ. With the phrase at Acts i. 10, ἄτευξετε ἠπόκη τεῦξα τον ὄρασιν, we may compare the Virginian (Æn. ii. 405,) 'ad cæulum tendens ardentia luna frustra.' 

''Ἀτερ, 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, ἀτέρ δύχλου, 'without tumult and annoyance,' quite agreeable to the Classic usage, (so Hom. Od. ἄτερ καμάτου τέλεσαν, and II. ἄτερ τολμᾶν εἰσαλήθα, and Hesiod Opp. 113, ἄτερ τε τόνων καὶ δύξων,) but in Lu. xxii. 35, ἄτερ βαλανίων, without, as said of possession, is unsupported by Classic authority.

'Ατιμάζω, f. ἀτιμάζω, (ἄτιμος, 1) to dishonour, disgrace, trans. John viii. 49. Rom. ii. 23. Sept. & Class. 2) to treat with indignity and abuse, as said of persons, 


'Ατίμια, ae, ἡ, (ἄτιμος,) 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 vilenesse, meanenesse, 1 Cor. xv. 43. So εἰς ἄτιμιαν, 'for a mean use,' Rom. ix. 21. 2 Tim. ii. 20. Sept. and Class.

'Ατιμος, ou, ò, ή, adj. (α, τιμων,) 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. xxxii. 57. Mk. vi. 4. 1 Cor. xii. 23, and Sept.

'Ατιμώς, f. ἀτως, (ἄτιμος,) to dishonour, disgrace, Sept. and Class. In N. T. to treat with indignity, abuse, Mk. xii. 3, ἄτιμωμον. Sept. and Class.

'Ατυχία, ὤδε, ἡ, a sorrow or exclamation, Ja. iv. 14. comp. Wisd. ii. 2, 4; also said per catachresis, of a cloud of smoke, Acts ii. 19, ἄτυχος κατῴκος, (cited from Joel v. 30,) also in Sept. and Class.

'Ατυχος, ou, ò, ή, adj. (α, τοχή,) uncut, also not to be cut or divided; and by impl. very minute. In N.T. said of time, εἰς ἄτυχος sc. χρόνον, 'in a moment, instantly,' 1 Cor. xv. 52.

'Ατυχος, ou, ò, ή, adj. (α, τοχης,) in Class. out of place, misplaced, and by impl. inconspicuous, absurd, and as said both of persons, 2 Thes. iii. 2, and of things, as conduct, Lu. xxxii. 41. Sept. & Class. Also evil, in the sense παραθυρος, Acts xxviii. 6, μηνεν ετ. 'no harm.' Thuc. i. 49, and oft. in the Medical writers.

'Αγαλματις, f. ἀγαλματις, (ἀγαλματις) 1) prop. to shine upon, give light to, Lev. xiii. 24, 25, 26, 27, & Class. 2) metaphor. to enlighten, 2 Cor. iv. 4, foll. by dat. 

'Αγαλματις, ἡ, ἡ, a beam of light, gener. that of the sun, and esp. at his rising above the horizon, the dawning of day, Acts xx. 11. Polyan. p. 386, κατὰ την πρωτήν α. της ἡμέρας.

'Αγάθος, v. ο, η, ο, adj. (αγαθος, άγαθος,) lit. self-complacent, and by impl. self-sufficient, self-willed, arrogant, Tit. i. 7. 2 Pet. ii. 10. Sept. and Class.

'Αγαθοποιηται, ou, ò, ή, adj. (αγαθοποιηται,) self-chosen, voluntary, of one's own accord; said both of persons and things, 2 Cor. viii. 3, εἰς τὸν δύναμιν αὐτ. scil. συνέφεραν, and ver. 17, αὐτοὶ ἐγὼν πρὸς ὑμᾶς, where it is used adversorially, as Lucian, Cataplas. § 4, ἀτερτο αὐτ. μοι.

'Αγαθοτελες, f. ἀγαθοτελες, from αὐτέρτηθη, for αὐτοτελης, 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, aüτόδικος, or ἐξουσιαστής. Hence aὐτῷστυ ἔργον came to mean, as in N. T. (1 Tim. ii. 12.) to usurp authority over, ἐξουσιαστεῖ αὐτῷ, κυρίως. So Diod. Sic. i. 27, κυρίως τῇ γυναικα ταύτης. And as it bears the sense of κυρίως, it carries its συγκεκριμ. a genit. inc. as indeed all verbs that have the idea of ruling.

Αὐλῆ, f. ἐνα, to play on the αὐλῶς, or flute, (see in voce), Matt. xii. 17, Luke vii. 32. 1 Cor. xiv. 7, and Class.

Αὐλῆς, ἡ, η, (αὐλῶς, fr. ἀεί, 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 sheep-fold, John x. 1, 16. Hom. ii. 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. Luke xxii. 55. John xviii. 15. Sept. Joseph., Ἑλ. V. H. iv. 4—3; or, 2) the other or exterior court, before the vestibule of a dwelling-house, Hom. ii. xxiv. 452, or other edifice, as Rev. xi. 2, of the Temple.—III. by synec. 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.

Αὐλῆτης, οὐ, ὁ, a player on the αὐλῶς, or flute, Matt. ix. 23. Rev. xvi. 22. Joseph. and Class.

Αὐλῆζομαι, f. ἱσομαι, depon. mid. (αὐλῆ), to pass the time, whether day or night, in an αὐλῆ, court, encampment, &c. espec. the night. Hence, gener. to pass the night or lodge in any place, intran. Matt. xxii. 17. Luke xxii. 37. Sept. Jos. i. 19, 1. Αὐλῶς, οὗ, ὁ, (αὐλῶς, to blow), a wind instrument, corresponding to the τιβια of the Romans, and our flute, or rather φαγεολός, 1 Cor. xiv. 7, Sept. and Class.

Αὐξάνω, (a later form fr. αὔξανω) f. αὔξανα, to increase, trans and intran.

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. intran. αὔξάνω, mid. αὔξάνομαι, (f. ἱσομαι, sor. Ἰ. pass. with mid. signif. ποτήριον) 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.

Αὔξησις, ἡ, ἡ, (αὔξανω) prop. growth, or increase gener. In N. T. only metaph. of spiritual enlargement, bestowed by God through the influences of the Holy Spirit, Eph. iv. 16. Col. ii. 19, αὔξει τῇ αὔξησιν τοῦ Θεοῦ.

Αὔξω, see Λαύξω.
ύμις αὐτοῖ, &c. in N. T. and Class. and sometimes other pronouns, as αὐτοῖ οὗτος, Acts xxiv. 15. δὲ καὶ αὐτῶς, Matt. xxvii. 57. Sept. and Class. 2) in the sense even, implying comparison and distinction, 1 Cor. xi. 14, ἣ ὑπὸ αὐτὴν η φύσις διάδασσι; 2 Cor. xi. 14, αὐτός γὰρ ἴ Σαι. al. and Class. 3) as marking the strongest emphasis, the very, John v. 36, αὐτά τά ἐργα. Heb. ix. 24, εἰς αὐτοῦ τοῦ οὐρανοῦ. 4) as marking the exclusion of all else, self alone, 2 Cor. xii. 13, αὐτός εγώ, 'I alone,' exclusive of the other apostles. Rev. xix. 12, εἰ μὴ αὐτός, 'except himself alone,' with μωσον 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, αὐτός γὰρ ὁ Πατὴρ φιλεῖ μαία. 1 Pet. ii. 24, and Class.—π. 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 αὐτός τοῖς ἑλέονται, et al. septo. 2) put emphat. for a person distinguished from all others. So often of Jesus, αὐτοῦ, Ἰη, i. e. the Lord and Master, Matt. viii. 24. Mk. iv. 38, et al. So of God, Heb. xiii. 5. Compare the αὐτός ἕφα of the disciples of Pythagoras, as said of their master.—π. where several words intervene between the subject and the verb, αὐτός is put emphatically, instead of repeating the subject itself, 1) in the sense of οὗτος εἰκεῖνος, this, that, Matt. i. 21, αὐτός γὰρ (for Ἰη, and no other) σώκειν τον λαὸν αὐτοῦ. v. 4, μακάριοι οἱ πανθεόντες, οἱ αὐτοῖ (for they, of all others) παρακαλήσθωσιν. xi. 14, αὐτὸς ἐστιν Ἡλία, 'this is Elias,' et al. septo in N. T. and Sept. and sometimes in Class. 2) with ordinals, αὐτός denotes one's own self, with the others included in the number. Rev. xviii. 11. 2 Pet. ii. 5, et Class.—π. 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.—α. as referring to a definite subject or antecedent expressed; viz. gener. and simply, Matt. iii. 16, καὶ Ιδον, ἀνεδρύησεν αὐτὸς οὐρανοῦ, καὶ εἶδο τὸ Πνεῦμα τοῦ Θεοῦ καταβαίνει ὄση περιστεραν, καὶ ἐρχόμενον εἰς αὐτοῦ. vi. 26. xi. 1. xi. 25, et al. oft.—π. where no definite subject, or antecedent, is directly expressed, but αὐτοῦ, &c. stands in the construction 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, Γαλαταίαν—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, φινγεὶ—ἐν Κιρκουν, ὁν αὐτῶν εὑρισκεῖ,
cited by Wets. where τὸ στῆλον καὶ λαμπρὸν is opposed to τὰ αὐχμηρὰ καὶ ἄλαμπτε. Such, too, is the sense, however disputed, at 2 Pet. i. 19, οὐ λύγαν φαίνοντι ἐν αὐχμηρῷ 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.

Ἀφαιρέω, f. ἢς, to take away, remove. I. gener. as τὸ άείδος, Lu. i. 25. Rev. xxii. 19, text. rec. Sept. and Class. In Rom. xi. 27, Heb. x. 4, ἀφαίρεσιν 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 Apocryph. The said form occ. in Lu. xxvi. 3; the pass. in Lu. x. 42, and Sept. & Class.—II. spec. to cut off, as we say to take off; e. g. τὸ ἀντί, τὸ σῶν, Matt. xxvi. 51. Mk. xiv. 47. Lu. x. 75. Sept. and later Class.

Ἀφανὶς, ἦς, ὁ, ἡ, adj. (α., φανῶν, not apparent, unseen, Heb. iv. 13. Apocryph. and Class.

Ἀφανίζω, f. ἵσσο, ἄφαντης, 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, ἀμωμι λόφου. Philo, p. 714, τὸ κόσμο 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 διαφθορά in Lu. xxi. 33. And so in Sept. and Class.—III. fig. 'to deprive of a goodly appearance,' to deform, disfigure, τὰ πρόσωπα, Matt. vi. 16.

Ἀφαιμαίω, ὅ, ὁ, ἡ, ἄφαμαι (ἀφαίμασθαι, fr. φαίνομαι) same as ἀφανής, not apparent, or seen. Hence in Lu. xxiv. 31, ἀφ. γενέσθαι, 'to disappear or vanish.' So ἀφανῆς γενέσθαι, 2 Macc. iii. 34, of the disappearance of angels.

Ἀφεδρῶ, ἦς, ὁ, ἄφεδρον, apart, and ἅπα, a stool), a privy, Matt. xv. 17. Mk. vii. 19. A later Greek word.

Ἀφείδεια, ας, ἥ, (ἀφείς, fr. α, and φείδομαι) 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 ἀφείεσθαι follow by σάματος, σίου, or σφῶν ἀτῦν, is used in the sense of 'neglecting the care of the body,' by not attending to its safety.

Ἀφελέτης, πιτος, ὁ, (ἀφελής, simple, sincere,) simplicity, sincerity, Acts ii. 46. The Class. use for it ἀφέλεια.

Ἀφεσίς, ἢς, ἠ, (ἀφίματι, prop. a letting go, in various views: 1) dismission 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 abs. Mk. iii. 29. Heb. ix. 22. x. 18, or foll. by ἀμαρτίας, Matt. xxviii. 28. Mk. i. 4. Lu. i. 77, et al. oft. So, with ἠγκλημάτων or τιμωρίας, in Diod. Sic.

Ἀφη, ἢς, ἠ, (ἀπτῶ, ncto, 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 ἐνίκηργησι, Col. ii. 19, ἡ ἀφή πάντα τὸ σῶμα διὰ τῶν ἀφών καὶ συνάδελφων, &c. this sense of ἀφή is rare, only occurring elsewhere in Plut. Anton. c. 27, and Orig. contra Celsa. vii. 4.

Ἀφθαρσία, as, ἡ, (ἀφθαρτος, 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, ἡμίον καὶ ἀφθαρσία, by heanid. (for ἡμίον ἀφθαρσία, as ἀφθαρσία is at 1 Cor. xv. 42, and Wind. 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 ἀφθαρσία came to denote perpetuity, as said of things. So Eph. vi. 24, ἐκ ἀφθαρσία, though there it is an adverbial phrase, for ἀφθάρτως, 'perpetually, unceasingly.'

Ἀφθαρτος, ov, ὁ, ἡ, adj. (α., and φθαρτος, fr. φθίεω) 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, στεφ. ἀφθ. Comp. Wisd. xviii. 4. 1 Pet. i. 4, κληρωμαὶ ἀφθ. (so Hom. ii. xv. 498, κληρον ἀκίρους, and 23. iii. 4. Jos. Ant. iii. 5, 3.

Ἀφίματι, (ἀφτο, ἦμα) f. ἀφίματι, aor. 1. ἀφίμα, aor. 1. pass. ἀφίθην, fut. 1. pass. ἀφθάρθημα, (anomalous forms, 2 p. pres. ἀφῆς, fr. ἀφίω, Rev. ii. 20. ἁμια τρ. ἀφίω, fr. ἀφίω, Mk. i. 34. xi. 16, and Philo. Perf. pass. 3 pl. ἀφιέςμεν, Matt. ix. 2, 5. Mk. ii. 5, 9, et al. from a form of the perf. act. ἀφίσκω, to send forth or away, or to let go from oneself. 1. prop. to dismiss, as persons, Matt. xiiii. 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, το πνεῦμα ου την ψυχην, 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 go let, prop. from one's power, &c. to let escape, Matt. xxvii. 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. vii. 12. ix. 2, 5, 6. xiii. 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. xxiv. 12. Mk. i. 20, &c.; also to leave to any one, let him have or take anything, Matt. v. 40, ἀφες αὐτῷ κα τό ίματιον: 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. iv. 4; or omit, pass by, Heb. vi. 1, and Class.; or neglect, Mk. vii. 8. Lu. xii. 42.—IV. to let go, i.e. to let pass, permit, suffer, fall. by accurs. with infin. expressed or implied, Matt. xii. 30. xiv. 14. Mk. i. 34, et al.

Ἀφικνείομαι, f. ἢσμα, depon. (ἀπό, ἴκνειομαι), 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 Ecclus. xlvii. 16. Alex. V. H. ii. 41.

Ἀφιλάγαθος, ou, ἢ, adj. (α, φιλος, ἀγαθος) unfriendly to good men or goodness, 2 Tim. iii. 3.

Ἀφιλάργυρος, ou, ἢ, adj. (α, φιλος, ἀργυρος), not fond of money, liberal, 1 Tim. iii. 3. Heb. xiii. 5.

Ἀφίξει, εις, ἡ, (ἀφικνειομαι), in Class. mostly arrival; in N. T. departure, Acts xx. 29. And so in Jos, and occasionally in the Class.

Ἀφιστήμι, f. ἢσμα, trans. and intr. I. TRANS. in the pres. imperf. fut. and lat. 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, ἀπιστησεν λαὸν ἵνα νοτίον ἐπιστευσαι αὐτων. And so Sept., Herodot. i. 154. Thuc. iv. 81. viii. 35, & oft. and elsewhere. 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. xii. 27, and Sept.) or by gen. without prep., as in Class.; spec. to withdraw from, avoid, as said of either of persons, and prop. I Tim. vi. 5. 2 Tim. ii. 19, (with which I would compare Thuc. vi. 88, 3, οι σωλοι αφιστήκεναι, 'kept off or aloof,' and Eurip. Iph. T. 1295, ἑξεικανθεν αποστινα, προσω, 'to stand off at a distance;' or of persons and things; in the former case to refrain from, let alone. Lu. iv. 13, ἀπεστη ἀπ' αυτου. Comp. 2 Cor. xii. 8, ινα αποστη απ' ιμου. Acts v. 38, ἀποστηται απ' των ανδρων των των, xxii. 28, ἀπιστησαν απ' αυτου τους μη μελλοντες αυτοιν ανεταιζεν: of things, metaph. to desist from, to abandon, as Jos. Ant. i. 19. 10, ἀποστησας της ιερννης. Thuc. ii. 47, αυτων απιστησας, and vii. 7, ειτι αφιστηκι του πολημου, and often in Polyb., but always without ἀπό. 2) In act. & mid. metaph. to revolt from, absol. Lu. viii. 13. foll. by gen. I Tim. iv. 1; by ἀπό, Heb. iii. 12. Sept. and Class.


"Ἀφιμω, adv. (α, φιμως) fearlessly, boldly, Lu. i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude 12. Sept. and Class.

"Ἀφομιστος, f. ἢσμα, (ἀπω, ἴκνειομαι) to render or make like, i.e. from (ἀπω) being unlike; and gener. to liken; also pass. to be likened unto, or to be like unto, Heb. vii. 3, ἀφωμιστομενος το Υς του Θου. The pass. form is thought rare, being only cited from Epist. Jeremiah. 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.

"Ἀφομας, f. ἢσμας, (ἀπω, ἴκνειομαι), to depart or make like, i.e. from (ἀπω) being unlike, and gener. to liken; also pass. to be likened unto, or to be like unto, Heb. vii. 3, ἀφωμιστομενος το Υς του Θου. The pass. form is thought rare, being only cited from Epist. Jeremiah. 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.

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Ἄφορμή, ἴ, ἡ, (ἀφόρητον), 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, αφορομένη λαύνοντα ἡ ἀποστολή, διὰ τῆς ἐντολῆς. 2 Cor. v. 12, κ. ἑτέρων ὡς καυχήσεως. Gal. v. 13, ἢ αφορομένη τῇ σαρκί, Τιμ. v. 14.  

Ἀφρικῆ, f. ἵσσος, (ἀφρός, to froth or foam, Mt. ix. 18, 20, and Class.  

Ἀφρός, οὗ, ὁ, ὁ, λαύνοντα, foam, Lu. lx. 39, and Class.  

Ἄφροσύνη, ης, ἡ, (ἀφρός) want of wisdom or prudence, 1) gener. 2 Cor. xii. 1, 17. Sept. and Class. 2) from the Heb. want of true and spiritual wisdom, impiety, Mk. vii. 22. Sept.  

Ἄφρον, οὗ, ο, ἡ, adj. unsane, foolish, I. gener. Lu. xxi. 40, xii. 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. vi. 17. 1 Pet. ii. 15, and Sept.  

Ἀφύνο, f. ὁ, ὁ, (ἀφύνειν, fr. ἀποθν. ἔνθιν, ἔνθων) 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 καθυπνοῦν.  

Ἀφύνος, οὗ, ὁ, ἡ, adj. (a. φωνῆ) speechless, in two senses: I. 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, Ἐλ. V. H. xii. 41; metaph. inarticulate in expression, not having τὴν ἐναμά τῆς φωνῆς, 1 Cor. xiv. 10.  

Ἀχέριστος, οὗ, ο, ἡ, adj. (a. χαρίζειν) unhaskful, ungrateful, Lu. vi. 35, τῶν ἀχ. καὶ πονηρῶν. 2 Tim. iii. 2, ἀ. ἡσυχός.  

Ἀχειροποίητος, οὗ, ο, ἡ, adj. (a. χειροποίητον) not made with human hands, not the work of men, τὸν ναὸν τούτον τοῦ χειροποίητον. 2 Cor. v. 1, οἰκίας ἀχειροποίητος. Col. ii. 11, περιτομή ἀχειροπ.  

Ἄχλος, ὁ, ὁ, 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, ἄχλου καὶ σκότος. Jos. Ant. ix. 4, 3, ἄχλον ταῖς δύσαις αὐτῶν ἐπιβαλον. Hippocr. and Galen.  

Ἄχρειος, ι, ο, ὁ, adj. (a. χρεία) I. prop. unprofitable, i. e. good for nothing, 2 Sam. vi. 22. In N. T. by impl. evil and harmful, Matt. xxv. 30. And so ἄχρειος in Philem. 11.—II. metaph. unmeritorious, by having only done one's duty, Lu. xvii. 10, δούλοι ἄχρειοι ἔστωμαι.  

Ἄχρειος, f. ὡς, ἢ (ἀχρείος, prop. to render useless, mar. In N. T. pass. metaph. to be spoiled for use, become corrupt, Rom. iii. 12.  

Ἄχρειος, ὁ, ἄχρειος, adj. (a. χρείας) I. prop. unprofitable, useless, Sept. and Class. 2) metaph. and by impl. evil and detrimental, foll. by dat. of pers. Phil. 11. Sept. and Class.  

Ἄχρος, or ἄχρος before a vowel, 1) prop. an adverb of time, and sometimes of place, marking duration, continuity, but also used as a prep. with gen. continually, 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 prepos. with the gen. 1) with nouns of time, as ἀχρὸς καθέως, 'during a season,' Lu. iv. 15. Acts xiii. 11. xx. 11, ἄχρος καθότι, &c.; also ἄχρος Ἐωσίαν, Acts xxii. 4. Rev. ii. 10. xii. 11. 2) with nouns of place, Acts xiii. 6, ἄχρος Πάρου. xx. 4. xvii. 15. 2 Cor. x. 13. Rev. xiv. 20. 3) with a relat. pron. either with a noun of time, as ἄχρος ημέρας, until the day or time (i. e. until) Matt. xxviii. 33. Lu. i. 20. xvii. 27. Acts i. 2, or foll. by οὗ, for ἄχρος χρόνον οὗ, 'until the time when,' i. e. until, Acts vii. 18. xxiii. 33. Rom. xii. 25. 1 Cor. xii. 26. xv. 25. Gal. iii. 19. iv. 19. Rev. ii. 25. v. 3. and later Class.  

With a verb in the pres. ἄχρος οὗ means so long as, while, Heb. iii. 13, ἄχρος οὗ τὸ σημαίνει καλεῖται. 2 Macc. xiv. 10. 4) before particles, Rom. i. 13, ἄχρος τοῦ διάφορος. vii. 22, ἄχρος τοῦ ναῦ τῆς Φιλιπ. Phil. i. 5. Jos. and Philo.—I. as a conjunction before verbs in the subjunct., Lu. xxii. 24. Rev. xv. 8. xviii. 17. xx. 3. Jos. and later Class.  

Ἀχρον, οὗ, τό, 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.  

Ἀῤῥενής, ὁ, ἡ, adj. (a. ὁ ῥενής) incapable of falsehood or deceit, Tit. i. 2, ὁ ἀφρ. Θεός, an appellation of God, found also in the Classical writers. So Eurip. Or. 364, ἀφροίδες Θεός.  

Ἀῤῥηθος, οὗ, ἡ, wormwood, as the emblem of poisonous bitterness, Rev. vii. 11. Comp. Jer. ix. 15. xxiiii. 15.  

Ἀῤῥήχος, οὗ, ὁ, ἡ, adj. (a. ὁ ῥέχης) inanimate, devoid of life or sense, 1 Cor. xiv. 7, ὁ ἀφρ. οἶκος, Sept. & Class.  

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away, reject, Matt. v. 13. xiii. 48. Lu. xiv. 35. John xv. 6; fig. in 1 John iv. 18, β. τον φιδίου. 4) foll. by εἰς with acc. of place whether, to cast into, as εἰς τῷ, Matt. iii. 10, & oft.; or εἰς τὴν βάλλοντας, Matt. xxii. 21, et al.; of nets, ‘to cast into,’ Matt. iv. 18, et al.; εἰς φυλακήν, 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’ mottas, Ja. iii. 3, or as liquid into a vessel, Matt. ix. 17, et al. Metaph. βάλλειν τὴν καρδίαν, John xiii. 2. Similarly the Classical writers use the phrase, βάλλειν or βάλλοντας or εἰμι βάλλοντας τινὶ εἰς νόμον or εἰς ἥμων or φρονὶ, but never, I believe, εἰς καρδίαν: foll. by εἰμι προκειμένου or εἰμι προκειμένου, to cast before any one, or at his feet, Rev. ii. 14. iv. 10; foll. by εἰς, to cast upon, or over, as seed sown on the ground, Mk. iv. 26; of casting stones at any one, John xviii. 7. Sept.; βάλλειν εἰρήνην εἰς 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. βάλλοντας, to be cast or laid, to lie, as upon a bed, Matt. vii. 6. Mk. xvii. 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, ἐπείκισεν αὐτοῦ ἐβάλον.——IV. intr. or with ἐνδοτέρως: cast oneself, rush forward, as said of wind, to blow with force, Acts xxvii. 14. Hom. ii. xi. 721, πωταμός εἰς ἄλα βάλλειν.

Bαττικίω, f. loa, (Bαττω,) to immerge, 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 was, or cleanse by washing, trans. mid. and aor. I. pass. in mid. sense, to wash oneself, bathe, Mk. vii. 4, ἐν μῇ βαττιστόν, equiv. to νιευομαι at ver. 3. Lu. xi. 38, ἐβάλλεις ὅτι οἱ πρῶτοι εἰσέβαλες πρὸ τοῦ αἵρεσαν. Sept. and Apoc.—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, ὄβατι, ‘with water,’ as Mk. and John, ἐν ὀβάτι, 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 ἁμαρτίας. xix. 3. I Cor. xii. 13, εἰς ἐν σώμα, '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 Μαυσολέον. So εἰς τὸ δώρα τινος, 'into or unto the name of any one,' in the same sense, Matt. xxviii. 19. Acts vii. 16. xix. 5. I Cor. i. 13, 15; also ἐπὶ τὸν οὐν- ματι τινος. Acts ii. 38; with ὑπερ., I Cor. xv. 29, οἱ βαπτιζόμενοι υπὲρ τῶν νε- κρῶν, '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 εἰς Πνευματι αὐγά καὶ τυπόν, Matt. iii. 11. Lu. iii. 16, to overwhelm (richly furnish) with all spiritual gifts, or with εἰς Πνευματι 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 βαπτίσμα, ὁ ἐν βαπτίζομαι, βαπτιστήμα, Lu. xii. 50. Comp. Is. xxi. 4, ἡ ἄνωμα με βαπτίζει. Joseph. Bell. iv. 3, sq. ὅτι ὅστοισ ἐν βαπτίσμα ὃν, 'filled the city with calamity.' Plut. de Educ. xiii. 3, ζωή τοῖς μὲν συμμιστοῖς αὐξάζεται πόνοι, τοῖς δὲ ὑπερβαλλόμενοι βαπτιζόταται. Heliod. Λεθ. ii. 3, τῇ συμφορᾷ βαπτισμοῦ. Perhaps, however, in those passages, added by the Commentators and Lexicographers, the sense may be utterly twisted, 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.

Bαπτισμα, ατος, το. (βαπτισμω.) 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 βαπτίσμα, ii. 2.

Bαπτισμός, οῦ, ι., (βαπτισμος,) the act of washing, or ablation, of vessels, &c. Mk. vii. 4, 8. Heb. ix. 10. Comp. Lev. xi. 32. 2) spec. and metaphor. 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.

Bαπτιστής, οῦ, ι., (βαπτιστω,) lit. a baptizer. Hence ο Bαπτιστής. used as a cognomen of John the Baptist, the forerunner of Christ, Matt. iii. 1, xi. 11, &c., also Joseph. Ant. xviii. 5, 2.

Bαπτιστής, f. ψωμί, to dip or immerse, trans. 1) prop. foll. by εἰς and accus. John xii. 26, β. τῷ ψωμίων sciλ. εἰς τῷ τρυφεῖον, expressed in Levit. iv. 6, xiv. 6. Num. xix. 18, though the more Class. constr. is εἰς νυμ. The gen. without prep. occurs in Lu. xvi. 24, ἵνα βάπτη τέλον τοῦ βαπτιστήν θάνατον. Comp. II. vi. 508, λούσαθα τοταμο, 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, βαπτίσματι ἀματί. The sense and constr. alike Classical.

Bαρβαρος, ου, α., 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, I Cor. xiv. 11. Sept. 2 Macc. ii. 21. Ἡδον. ii. 158, βαρβάροι πάντως οἱ Ἀλγυπτικοὶ καλέοντο τοὺς μὴ σφίξι δο- γάλοος, 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 Phoe- nician. (See, however, my note there.) Rom. i. 14, "Ελληνικα τα και βαρβαρως, 'non-Greeks.' Joseph. Ant. iv. 2, 1. B. v. 1, 3. Joseph. Bell. procem. 5, "Ελληνι- κα και βαρβαρως, meaning by barbar., all the nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, Gauls, &c.

Bαρβαρος, f. άνώ, (βαρβαρος,) equiv. to Bαρβάρος, to load; pass. βαρβαρωμαι, to be loaded, oppressed with. So Lu. ix. 32, β. άνώ, and Matt. xxvi. 43. Mk. xiv. 40, and Class.; also metaphor. Lu. xxxi. 34, μητοτα βαρβαρων αι καρδιαι υμων, be oppressed, 'become dull and stupid.' Comp. Hom. Od. xix. 122, οἱ βαρβαροτς. 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, μη βαρβαρωθε ἐκκλησια. Bαρβάρος, adv. (βαρβαρος,) prop. heavily, and by impl. with difficulty, Matt. xiii. 15.

Bαρβαρος, oς, το. weight, both prop. and metaphor. In N. T. occ. only in the latter sense. I. weight, in reference to its pressure, as a burden, prop. Xen. Οικον. xvii. 9; metaphor. Matt. xx. 12, βαστάζων τα βαρόν της ημ. 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,
δάλλωσι τὰ βάρη β.; in a pecuniary sense, 1 These. ii. 6, ἐν βάροις εἰναι, 'to be burdensome.'—II. weight, in reference to its cause, greatness, abundance, 2 Cor. iv. 17, αἰώνων βαρύν δοξῆς, for βάρος αἰώνων ἰ.

Βαρύνω, f. νῦν, (βαρύος,) in N. T. only a. pass. ἵππορονθῇ, to be heavy, Lu. xxii. 34, in text. rec. where lat. Edd. barvimiento.

Βαρύνει, εώς, adv. (βαρύος) heavy, I. prop. Matt. xxiii. 4, φορτὶ β.; and also metaph. of burdensome precepts. So Ps. xxxviii. 5, and of a yoke, 2 Chron. x. 4, 11. Excles. xl. 1.—II. fig. weighty, i.e. important, Matt. xxiii. 23, τὰ βαρύτερα τοῦ νόμου. Acts xxvii. 7, αὐτῶν ματὸν β. severe. Sept. & Class.; said of an epistle, weighty, and 'not to be made light of,' 2 Cor. x. 10.—III. metaphor. of things, grievous, oppressive; of precepts, 1 John v. 3. Wisd. ii. 15. Excles. xxvii. 28; of persons, effective, violent, Acts xx. 29, λύκων βαρύτοις. Comp. 3 Macc. vi. 5, ὁ βαρύς Ἀσσύριων βασιλεῖς.

Βαρύτιμος, ου, ὁ, η, adj. (βαρύνει) heavy, of great price, highly precious, Matt. xxvi. 7; so Lach. Suppl. 25, et al. ap. Class. The more usual term is πολύτιμος.

Βασανίζω, f. ὁσο, (βασανῶς,) 1) prop. to apply the βασανός 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, affect with pain, I. said prop. of disease, Matt. viii. 6, δολίως βασανίζομεν, Rev. ix. 5. Sept.; of the pains of purgation, Rev. xii. 2. Sept.; of punishment, Matt. xvi. 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, βασανίζομεν ἐν τῷ ἀλατίῳ, or morally, 2 Pet. ii. 8, θυμίων δίκαιον also fig. of a vessel tossed by the waves, Matt. xiv. 24. So in Polyb. i. 48, a stormy wind is said πύραυος βασανῖσας.

Βασανίζεις, ου, ὁ, η, (βασανίζω) prop. examination, namely, by touch-stone, torture. In N. T. torment, Rev. xiv. 11, κακοῦ 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, ου, 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 βασανιστὴριον, Jer. xx. 2, Symm. in the sense 'jail,' and the Latin 'cruciatus corporis' is sometimes used of a prison.

Βάσανος, ου, η, 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 genera., 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. xvii. πλεοῦσιν βασάνως καὶ κολάσειν.

Βασίλεια, ας, η, (βασιλῆς, 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, &c. and also Sept. and Class.—III. in the phrase ἡ βασιλεία τοῦ Θεοῦ, or τοῦ Χριστοῦ, or τῶν οἰκουμῶν, and simply ἡ βασιλεία, Matt. xii. 35, xx. 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 allike 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. v. 33. Mk. x. 15. Lu. xxvi. 21. xvii. 17. John iii. 5, 5. In the external sense, Matt. vi. 10. xii. 22. xxii. 24, 31, 33, 41, 47. xvi. 28. Mk. iv. 30. xi. 10. Lu. xiii. 18, 20, &c. 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
BASILIO, οὐ, ὁ, ἄνδρας (Basilios), 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, βασιλεύω. As a substantive, τὸ βασιλείαν, subst. δούλα, 'a royal palace,' Lu. vii. 25. Sept. and Class. oft.

BASILEUS, ἦσος, ὁ, a 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. Heb. xi. 23, 27. John xiv. 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. 15, et al. also in Sept. Said of God, Matt. v. 35, τό αὐτοῦ τοῖς μεγάλοις βασιλεύσαι, 'the King supreme.' Comp. 1 Tim. vi. 15, and Rev. xviii. 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, Βασιλεὺς, prince, as said of Herod and his successors; also prince or chief, as Aretas, king of Arabia Petraea, 2 Cor. xii. 32; also when joined with ὁγεμόνες, Matt. x. 18. Mk. xiii. 9. Lu. xx. 12. Acts iv. 26. Gener. 1 Pet. ii. 13, 17. 1 Tim. ii. 2. Matt. xviii. 26, 27. xxi. 23. Acts iv. 15. Rev. xix. 11, & Class.

BASILEUS, f. θέσιος, (Basilios), to rule as a king, trans. I. gener. and foll. by ἐνει with genit. of country, or accus. of person, to reign over, Matt. ii. 22. Lu. xix. 14, 27. 1 Tim. vi. 15, ὁ βασιλεύς. Sept. and Class. Said of Messiah, Lu. i. 33. I Cor. xv. 23. Rev. xiv. 15 —II. absol. and prop. to reign, i.e. to possess and exercise dominion; said of God, Rev. xvi. 7. 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 Messiah's kingdom,' Rom. v. 17. Rev. v. 10. xx. 4, 6. xxi. 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 precedence over, as said of death, Rom. v. 14, 17; of sin and grace, v. 21. vi. 12.

BASILEUKOS, ἤ, ἄνδρας, adj. (Basilios), regal, royal, 1 prop. belonging to a king, Acts xii. 20, 21. Sept. and Class. Used subst. with ἄνδρα underest. of a retainer of a court, a curiatus or nobleman, John iv. 46, 49. Jos. Ant. xvi. 10, 3. Pol. iv. 76, 2.—II. fig. noble, i.e. excellent, Jn. ii. 8, νῦνος β. And so later Class.

BASILEIS, ἡ, ἡ, (Basilis), later Gr. for basileis, a queen, Matt. xii. 42. Lu. xi. 31. Acts viii. 27. Rev. xviii. 7. Sept. and Class.

BASILEON, ἡ, (Basilis), later Gr. for basileis, a queen, Matt. xii. 42. Lu. xi. 31. Acts viii. 27. Rev. xviii. 7. Sept. and Class.

BASILIS, ἡ, (Basilis), 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.

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Bdōs, ov, 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.

Bdraxos, ov, ὁ, a frog, Rev. xvi. 13. Sept. and Class.


Βδλυμαι, ατο, τό, (βδλουσω,) prop. any thing abominated, an abominable action. I. gener. Lu. xvi. 15, βδλον του θεου, opp. to τεν ανθρωποι νυφι

Λον. So Sept. in Prov. xii. 4, Deut. xxiv. 4, et al.—II. spec. said of what was uncleaf in the Jewish accetpation, 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, xxii. 27, and oft. in Sept. On the same principle we may explain the phrase το Βδλυμαι της ινημασως, Matt. xxv. 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. xx. 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.

Βδλυκτεω, ὁ, όν, adj. (βδλουσω,) abominable, detestable, Tit. i. 16, & Sept.

Βδλυσσω, ἡ, ζω, (βδλω, pedo,) prop. to emit a stench, and fig. by meton. to cause disgust. So Exod. v. 21, ἱβδλουσσεται την όσων ἡμων, ye have caused disgust to be felt at us.' And so Gen. xxxiv. 30, 'ye have made me to stink,' wh. Sept. μητην με πεποιησαται. Mid. βδλουσσαι, as trans. to feel disgust at, turn away from, with loathing, as from a bad smell, Aristoph. Plut. 700, σε, δια τον, εἴδων ἵβδλουσσεται. So Rom. ii. 22, βδλουσσωμεν τα εἴδολα, though probably the sense is there 'to declare a thing detestable,' as would appear from the words ο λέγων μη μοιχευτε. The pass. occurs in Sept. and Rev. xxii. 8, ἰβδλουσσανοι, 'detestable, polluted with crimes.'

Ββαιως, αια, ov, adj. (ββαια, perf. ind. act. fr. βαινω,) 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.

Ββαιωτω, f. φως, (ββαιωτω,) 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.

Ββαιωτως, ευς, ἡ, (ββαιωτω,) confirmation, lit. making sure, Phil. i. 7. Heb. vii. 16. Thuc. iv. 87.

Ββιβλος, ov, ὁ, ἡ, adj. (βηλος, fr. βαινω, or rather βηλος, fr. βηλος, Dox. ββαλω, fr. ββαα,) I. prop. said of places, 'what is gone upon by all,' accessible to all, Soph. Ἐδ. 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. xii. 25. 3 Macc. ii. 14.


Βδλωλω, ὁ, &c. B. de Boeul, ı, indecl. Beelsedub, the prince of the evil angels, eq. to Satan, Matt. xx. 25. xiii. 24. 27. Mk. iii. 22. Lu. xi. 15. 18, 19.

Βελαιη, or -αρ, fr. Heb. Belial, wickedness, used as an appellative of Satan, 2 Cor. vi. 15.

Βελον, ς, ς, 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 ραβίς.

Βελος, εος, τό, (ββαλα, fr. βάλλω,) lit. and prop. something hurled (βαλλωμαι) either by the hand, or by a bow, e. g. a dart, arrow, or javelin; fig. in Eph. vi. 16, τοις βελεια πετυμωμενοι. Comp. Apoll. Bibl. ii. 4, πυρεφορα βελη. Βελτίων, ποιν, compar. of ἀγάθος. The neut. occ. in an adverbial sense, 2 Tim. i. 18. β. γινόμενοι.

Βημα, ατο, τό, (ββημα, fr. βαινω,) a step, 1) a pace, or step, of the foot, Acts vii. 5, εὐδε β. τοδε, 'not a foot-breath,' Deut. ii. 5, and Class. 2) by imp. 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, καθοικει ἐπι του βηματος. So Joseph. Ant. vii. 15, 9, στατε ἐν φυλητατων βηματω: more usually, however, of the seat for judgment of a magistrate or judge, Matt. xxvii. 19. John xix. 13, et al. and Class.

Βηρυλλος, ov, ὁ, ὁ, deryl; a precious
stone of a sea-green colour, Rev. xxii. 20.

Bia, ας, η, prop. strength of body; but
gener. there is implied an unjust and vio-
lent exercise of it, i. e. force, violence, com-
7. xxvii. 41. Sept., Jos., and Class.

Biaζω, f. άσω, (Bia,) to compel, or
strongly urge, Hom. Od. xii. 297. 'In N.
T. only Biaζωμαι 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, είς αυτόν
Biaζωμαι, 'uses violence to enter into it,
presses violently and eagerly into it.' So
prop. Philo. p. 618, είς τά εν τοίς
Biaζωμαι. Thuc. vii. 69, Βιαίω το ξέρω
βιαζόμεθα, and fig. Xen. Cyr. iii. 3, 69, Βιαίω
tην αρχίν.—II. pass. and fig. Matt. xi. 12, η
βασιλεία των ουρανών βιαζόμαι, 'suffers
force,' i. e., 'is eagerly sought and forcibly
snatched at,' ἐν τε ἐπιτελεί et ego et
Biaζωμαι, κρατεῖται. Prop. Thuc. i. 77, οἱ
κοινοίς μοι οἱ ἄνθρωποι μάλλον ὀργίζο
ται η βιαζόμεθα. Xen. Hist. v. 2, 23, το
πόλεις τας βιαζόμεθας.

Biaῖος, ια, ov. adj. (Bia,) violent, ve-
relic, said of a wind, Acts ii. 2. and so
Exod. xiv. 21, εν αὐτῷ Βιαῖα Αριανν.
E. A. ii. 63, ἐντυγχανείται πνεῦμα Βιαῖος.
Philo, Philo, πνεύματα.

Biaζής, οὐ, ο, (Bia,) 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
Biaῖος,) but occ. in Philo, p. 314; also, in
a fig. sense, as applied to the headstrong
passions, Matt. xi. 12.

Bιβλαριδίου, ου, τό, (dim. fr. Bιβλος,
) a small roll or scroll, a little book.
Rev. x. 2, 8, 9. 10 Pollux On. vii. 110.

Bιβλίον, ου, τό, (dim. in form, but
not in force, of Bιβλος,) a roll or scroll,
such being the form of the books of anti-
25, et sepe al. Said of letters, which were
also rolled up, Rev. i. 11. 2 Tim. iv.
13. 2 Sam. x. 14; or other written docu-
ments, e. g. a Jewish book of divorce,
Matt. xix. 7. Mk. x. 4.

Bιβλος, ου, η, prop. the inner rind,
or bark, and part of the stalk of the Egyptian
papyrus, of which the paper of the ancients
was made, Hdtot. 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 η Bιβλος της ζωης, eq. to
Bιβλος ωντων, Ps. lxix. 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 represen-
ted as having from eternity written the
destinies of men, Ps. cxxxix. 6; and
also the books (τα Bιβλια) of judgment,
in which are recorded the actions of men,
Rev. xx. 12.

Bιβλώσω, f. βρόσω, to eat, John vi.

Bιος, ου, ο, life. I. the present scene
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.
vi. 43. xv. 12, 30. xxii. 4. Sept. and Class;
and things necessary to furnish that suste-
enance, possessions, property, 1 John ii. 16.
iii. 17. Hdtot. i. 31.

Bιῶω, f. ῶσω, (Bιος,) to live, to pass
one's life, 1 Pet. iv. 2, βιῶων χρόνων, 'to
pass the time of one's life.' So Job xxix.
18, Παλιών χρόνων βιώω.

Bιωσίς, εως, η, (Bιος,) life, i. e. mode
of life, Acts xxvi. 4. Prol. to Ecles. σι
tης εινόμοι βιωσίμων.

Bιωτικός, η, ου, adj. (Bιως,) per-
taining to this life, Lu. xxi. 34, μῆτρας
βαπτισθῆναι υμών αι καρδίαι ἐν μεριαίς
βιωτικοί. So Dio. s. ii. 29, περιστάσεις υπὸ
βιωτικῆς. Pol. iv. 73, 8, χρόνος βιωτικῆς 1
Cor. vi. 3, Bιωτικός, 'things of this life' only.
Plut. vii. 704, οἱ παροιμοι οίς βιωτικοῖς. Κor.
vi. 4, β. κριτίρια. So Polyb. xiii. 1, 3, β.
σωματικά.

Bιλαβέρω, δ, ου, adj. (Bιλάπτω,) in-
juries, 1 Tim. vi. 9. Sept. and Class.

Bιλάπτω, 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.

Bιλαστάνω, f. ήσω, (Bιλάστων,) 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 pro-
duce, or yield, as said of the earth, Ja. v.
Philo, and Εσχ.

Bιλάσφημω, f. ήσω, (Bιλάσφημως,
) 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.
xxvii. 6. 1 Tim. i. 20. 1 Pet. iv. 4. Apocr.
and Class. or with acc. of person or thing;


βλάσφημος, ου, ο, ή, (βλάσφημον, φιμον.) 1. 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. Eccles. iii. 16. 2) as regards men, a slanderer, or reviler, 2 Tim. iii. 2. Macc. x. 36.

βλέπω, atos, τα, (βλέπων) prop. and gen. sight, sight of, or seeing, Gen. vi. 16. 20. 2 Pet. iii. 18. 20. 20. Sept. and Class. 2. to be seen, ον. ο, (βλέπων, και σημαρτο, 'at sight and report,' i.e. at what he saw and heard of their conduct.

βλέπω, t. ιω, prop. to possess and use the faculty of sight, or to look at, ins. 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, ins. Matt. xii. 22. ἵστη των τυφλων βλέπων. Acts ix. 9, ἐν βλέπω, blind, Rev. iii. 18. xix. 20. Sept. and Class. So το βλέπων, 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 dispicere, to discern, desecry, 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. ἄπλεπών εἰς κτίσιν ἀληθείας εἰς εὐφρατών ἔθεσα το βλέπων, τι καὶ κάλλειτο; So το βλέπων and το μυ βλεπε. 2 Cor. iv. 18. Heb. xi. 1, 3, 7, 3) metaphor. 'to perceive with the mind,' find, observe, Rom. vii. 23. βλέπειν ἐπιρμον ἐν τοις μελοι νοι. Heb. ν. 25, et al. Joseph. Ant. vi. 10, 2.—II. to look, i.e. at or upon, beheld, trans. and intrans. 1) prop. as said chiefly of men, either foll. by acc. Matt. v. 28, ἐνομίσεως, and xviii. 10. Rev. v. 3, 4. Sept. and later Class.; or by εἰς with acc. Acts iii. 4. John xiiii. 22. Sept. and Class. Also of places, to look towards, be situate, Acts xxii. 12, λαμένα τῆς Κτίσεως βλέπων κατά ΛύBTN. Sept. and Class. 2) metaphor. to direct the intellectual sight upon, consider, reflect upon, mind, foll. by acc. 1 Cor. i. 28. βλέπεις τῆς κληστον ομοια, and x. 18. Joseph. Ant. vi. 8, 1. Col. ii. 5. Phil. iii. 2. βλέπεις τοις κύναις, 'mind, keep an eye on,' foll. by εἰς with acc. Matt. xxii. 16, ου βλέπεις εἰς προσώπος ἀνθρώπως, 'needest not.' Pol. xxiii. 2. 10.; foll. by τι and πως, Mk. iv. 24. Lu. viii. 18. 1 Cor. iii. 10. Eph. v. 15.; by οὖν, 1 Cor. xvi. 10. Col. iv. 17. 2 John 8. Said by way of caution, in the imperative, βλέπεις, 'look to, take heed,' Mk. xiii. 23, et al.

βατικός, α, α, (βατικόος, a verbal adj. implying what must or ought to be done, to cast or put out, Mk. ii. 22. Lu. xvi. 38.

βοάω, t. ιω, (βαϊοι) to cry aloud, shout, gen. and absol. Lu. xviii. 38; foll. by τι, Acts xxii. 34, or δια, 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. iii. 3. Lu. iii. 4. John i. 23. Sept. and Class.

βοήθος, ης, η, (ονοματικ) an outcry, for various purposes, as for help, Ἀρ. v. 4. Sept. and Class.

βοήθεια, ας, α, (βοηθεία, a) aid, succour, Heb. iv. 16., εἰς εἰκαίρων βοηθείαν, 'for opportune succour,' 'that we may be aided opportunistly,' in time of need. So Xen. Mem. ii. 8, 6, τῇ ἐπορίᾳ βοηθείας εὑρετείν. In Acts xxvii. 17, βοηθείας ἰχώρων, we may take βοηθο, by meton. for the means of help in ropes and chains; but rather, props and stays.


βοσκος, ου, ο, a helper, Heb. xiii. 6. Sept. and Class.

βοσκος, ου, ο, a 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 citizen, Matt. xii. 11. The word is not derived, as the lexicographers say, from βοσκει, but from βοσκος, to deepen, and that from the old word βους, eq. to βαβους. It was prim. an adj. but at length, by ellipsis of χισος, became a subst. And as βοσκος comes from βαβους, so does βοσκος from the old βαβους, of the same meaning; and they come, one from βαβους, the other from βως.
It therefore means a deep hole or pit, for any purpose, espec. a pool. Of the same form with ψύπνον is σύπνον from ψύπνον, and δύπνον from ὄρκυνα.

Bobol, θε, (βαλλαπός), the act of throwing, and the thing thrown, whether a stone or any other missile, Thuc. v. 65, νῦν λίθον βολής (ψύρασαν: also, a cast or throw, said of distance, Lu. xxii. 41, ἀκολούθων βολήν. Comp. Gen. xx. 16, ὀργὸν βολῆν, either expression meaning, a short distance.

Βολίζω, f. ἐω, to heave the bolts or load, to crowd, intrands. Acts xxvii. 28.

Βολίς, ἰδος, θα, (βαλλαπάτη), prop. something thrown, as the lead in sounding, a missile, weapon, javelin, or dart, Heb. xii. 30. Sept. and Class.

Βορβορος, οῦ, δ, dirt, mire, filth, such as accumulates where animalc are kept up in stalls or sties, 2 Pet. ii. 22, ὡς λοισαθί ζεις κύλισμα βορβόρον, ἐπιστρέφασα.

Βορβάς, ά, ο, (contr. fr. βορβάς), 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 Thus. iii. 4.

Βόσκω, f. ἱσσώ, to pasture, (supply with grass,) and by impl. to lead while grazing. trans. also mid. βοσκάμαι, to feed οὐ γρασζ, 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.

Βοστάνη, ης, ή, (βόσκων, prop. pasture, also herbage, grass, or even green corn, Heb. vi. 7. Sept. and Class.

Βότρυς, ου, ο, a cluster of any thing, espec. grapes, Rev. xiv. 18. Sept. and Class.

Βούλευτής, οῦ, ο, a counsellor or attendant, in Class. In N. T. said of a member of the Jewish Sanhedrim, Mk. xiv. 43. Lu. xxiii. 50.

Βούλεως, f. εύως, (βολή), act. to give counsel to another, to deliberate counsel; also, to advise, intrans. mid. βουλεύονται, to consult or deliberate oneself, or with one another; also, to determine or decide for oneself.
and law of all your feelings and actions," Comp. Phil. iv. 7. So Arist. Rhet. i. 56, τον δικαίων βραδεύντης ἐστιν ὁ δικαστής.


Βραδεύς, εἶα, ὁ, adj. 1) prop. slow of action; as Thuc. i. 80, where we have opposed βραδευσε to δεξιε, Joseph. Ant. iii. i, 4. And so Ια. i. 19, βραδυε το λαλεῖσαι. 2) metaphor. slow in understanding, as opp. to ἀγχίνους, stupid, Lat. tardius, Lu. xxiv. 25, βραδεύσις τὴν καρδίαν. So Dion. Hal. de Rhet. Att. βραδεύσι τον νοῦ, as Polyb. iv. 8, 7, opposes βραδεύναι to συνετός, and Aristoph. Nub. 129, γέρων ὠν, καπνίσκομαι, καὶ βραδεύς, stupid. Hence the Latin tardius.

Βραδυτείς, ἤτοι, ὁ, 1) prop. slowness in accomplishing any action, or sluggishness in setting about it, Hom. ilI. Γ. 411. 2) in N. T. tardiness in carrying intention into action, or promise into performance, 2 Pet. iii. 9, ἀν τιμις βραδυτάτα ἤγονται. Hdian. ili. 4, 15, μιλησις καὶ βραδεύς.

Βραχύων, ωνος, ὁ, prop. the arm. 2) metaphor. by meton. (such being the principal organ whereby strength is exercised) strength, power, Lu. i. 51. John xii. 38. Acts xiii. 17. Sept.

Βραχύς, εἶα, ὁ, adj. short, whether in size or number, place or time. In N. T. used 1) of time, Lu. xxii. 58, μετὰ βραχυ, 'a little time after.' Acts v. 34. 2) of place, prop. Acts xxvii. 28, βραχύ διαστήσαντες, 'having gone a little further.' Sept. & Class.; fig. as regards dignity, Heb. ii. 7, 9, βραχυ τι παρ' ἀγνύου. 3) of quantity, or number, small, few, John vi. 7, βραχυ τι, 'a little.' Sept. and Class. Heb. xii. 22, εἰς βραχύων, 'few,' sc. ἄγων. Sept. and Class.

Βρεφός, εἶπος, τοῦ, a child, (for τρῆψε, prop. a nursing.) 1) said of a child unborn, ἵμβρυαν, 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, ἁπέχω, 'from infancy.' 2) metaphor. of those who have recently embraced the Christian religion, 1 Pet. ii. 2.

Βρυχω, εἶπος, ἦν, I. to wet or moisten, trans. Lu. viii. 33, 44, ἐν τούς πάσας. Comp. Ps. vi. 6. Rev. xi. 6, ἵνα μὴ ἴστοι βρυχω σκλ. τῆν γῆν. Sept. and Class.—

II. to rain or shower upon, Arrian Ep. i. 6; also, cause to rain, to rain, equiv, to οὐκ, and by an ellipse of οὕτω, Joel ii. 23. Is. vi. 6. So in N. T. 1) absol. Matt. v. 45, ὁ Θεὸς βρεχεί, and so Sept. and later Class. 2) to pour down, as rain, to rain, foll. by acc. Lu. xvi. 29, ὁ Θεὸς βρεχεῖ τῷ και θείῳ ἀπ' οὐρανοῦ. Thus Sept. Gen. xix. 42. Ezck. xxxviii. 22, and so Milton, F. L. 'God rained from heaven manna.' Impers. (the subject being implied, βρεχεί, as we say, 'it rains,' ) Ja. v. 17, τον μὴ βρεχεί, sc. τον θεόν.

Βροντή, ἤ, ἡ, (quam brumtē, fr. βρομομα, perf. mid. of βρ Ministério) thunder, Mk. iii. 17, & oft. also Sept. and Class.

Βροχή, ἤ, ἡ, (βροχή,) a wetting or wet, but in later Gr. rain, as Matt. vii. 25, 27.

Βροχος, prop. a cord, and fig. a snare, as I Cor. vii. 35. Prov. xxi. 25. Xen. Ven. v. 12.

Βρυγμος, οὐ, ὁ, (βρυχω,) a grudging or grasping, i.e. of the teeth, Matt. viii. 12. xiii. 42. xiii. 13. xxv. 50. 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.

Βροχά, εἶπος, to grind or gnash, i.e. the teeth, trans. Acts vii. 54. Sept. and Class.

Βρυχώ, εἶπος, prop. to be full to overflowing, intrans.; by impl. trans. but metaph. to pour forth abundantly, said of a fountain, Ja. iii. 11; so in Class.

Βρώμα, ατος, τό, (βρωμώρω,) lit. what is eaten, food, esp. κατ' ξύον, 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, 13. 1 Cor. vi. 13, et al. Sept. and Class.—II. metaph. aliment, nourishment, John iv. 34, ἐμοὶ βρ. ἐστὶν, 'that by which I live, in which I delight,' 1 Cor. x. 3, βρ. πνευμ.

Βρόσιμος, οὐ, ὁ, ἡ, adj. (βρωμίστως,) eatable, Lu. xxiv. 41, ἠχετε τι βρ.; Sept.

Βρώσις, εἶπος, ἡ, (βρωμίσκω,) eating, I. said of the act of eating, 1) prop. I Cor. viii. 4. 2 Cor. ix. 10, ἄρτους εἰς βρώσιν. Sept. and Class. 2) fig. corruption, Matt. vi. 19, 20, σήκι καὶ βρώσις, 'corroding rust.'—II. of 'that which is eaten,' food, equiv. to βρώμα, 1) prop. John vi. 27. Heb. xii. 16. Rom. xiv. 17. Sept. and Class. 2) metaphor. nourishment, i.e. spiritual, John iv. 32. vi. 27, 55.

Βρόσις, εἶπος, ὁ, ἡ, to eat, John vi. 13. Sept. and Class.
Γαμίζω, f. isos, (βαθός,) to cause to sink, and pass. to sink; sink; intrans. 1) prop. Lu. v. 7. 2 Mac. xii. 4, and Class. 2) metaphor. 1 Tim. vi. 9, εἰς διάρθρον.

Βυθός, οῦ, ὁ, a depth, or the deep, 2 Cor. xii. 25, of the sea, Sept. and Class.

Βυρσίνιος, ἡ, οὐ, σ. (βυρσα, hide,) a tanner, leather-dresser, Acts ix. 3. x. 6. 32. Artemid. iv. 56.

Βόσσινος, ὁ, οὐ, adj. (βόσσος,) made of bysmus or fine cotton. So στόλη β. in Sept. in N. T. βύσσινον sc. ἐνυμα, Rev. xviii. 12, 16. xix. 8, 14. Diod. Sic. i. 85.

Βόσσις, οὐ, ὁ, 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.

Βωμὸς, οὐ, ὁ, (βω, βαίνω,) prop. a step, or a pedestal, but genet. an altar, as that to which ascent was made by steps, Acts xviii. 23. Sept. and Class.

Γ.

Γάγυραυνα, η, ὁ, (by redup. from γαύς, γαιναύω, to corrode, eat away,) gaurynema, i.e. a mortification of the flesh, arising from high inflammation, and spreading over the whole body, 2 Tim. ii. 17.

Γάξα, η, a treasury, Acts viii. 27.

Γακοφυλάκιος, ου, τό, (γακά, φυλάκια,) a treasury, or place where the public treasury 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.

Γάλας, ακτός, 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 I 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, η, (fr. γαίνω, gazeo,) 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.

Γαμιώ, f. isos, 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. 1. pass. ἵνα μιαίθην, as mid. to marry, neut. & absol. 1 Cor. vii. 39; f. Obl. by dat. Mk. x. 12. Jos. Ant. iv. 7, 5, and later Class.

Γαμιέσκω, equiv. to γαμίζω, pass. Mk. xii. 25.

Γάμος, οὐ, ὁ, a wedding, meaning the nuptial solemnities. 1) prop. as ἐνυμα γαμον, Matt. xxii. 11, 12, διείπτω τοῦ γαμοῦ, 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. xix. 10. 2) in the language of common life, any great entertainment, Lu. xiii. 36. xiv. 8. Esth. iv. 22. 3) by meton. the marriage state, Heb. xiii. 4. Wisd. xiv. 24. Jos. Ant. vi. 11, 2. Hidian. iii. 10, 10.

Γαρ, 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. 32. 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, sqq. 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. vii. 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. 26, al. 3) elliptically, and in common usage, γαρ 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 announcement, 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. vii. 16. x. 35. xv. 4. xxiv. 7. 1 Cor. i. 26. al. and Class. in which sense it serves to introduce parenthetic clauses, Mk. v. 42. vi. 14. xiv. 40. xvi. 4. John iv. 8, et al. — II. WITH OTHER PARTICLES, where, however, each retains its own force, e. g. ἵνα γάρ, εἰ γάρ, 'for if,' ἵδον γάρ, 'for lo!' καί γάρ, 'for even.' So γράφει καί, for also, Acts xvii. 28. 2 Cor. ii. 9. καί γάρ οὖν, 'for neither,' 1 Cor. xi. 9. μὴ γάρ, foll. by δέ, 'for indeed,' Acts xiii. 36, and sometimes without the δέ. Foll. by ἀλλά, Acts iv. 16. μὴ γάρ and οὐ γάρ, 'for not;' οὐδὲ γάρ and οὔτε γάρ, 'for neither.'

Γαστήρ, ἐπώς, ἢ, the belly, gener. but sometimes put, by synecdoche, only of the parts thereof; e. g. I. the stomach, either prop. Hom. Od. xx. 25. Job xv. 2. xx. 23; or fig. για τὸ ἐξαλθέασθαι, 3 Macc. xi. 11, and also Hom. Od. xviii. 2, and elsewhere. In Class. Hence in N. T. by a meton. of abstr. for concr. a gluton, Tit. i. 12. γαστρὶς ἀργαί, 'lazy gormandizers.' And so Hesiod Th. 26. — II. the womb, Lu. i. 31. Sept. and later Class. Hence εἰς γαστρὶ ἵνα, 'to be with child,' Matt. i. 18, et al. and Class.

Γε', an elicitive particle, serving to strengthen the word to which it is subjoined, by placing it in opposition to other words, e. g. a part in reference to the whole, a single object in reference to many, a less in reference to a greater, and vice versā. Its general meaning is at least, indeed, even, I. used alone, 1) as marking a less in reference to a greater, at least, Lu. xii. 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; ἀραγε, ὅπας, εἰς, 'if indeed, if so be,' Eph. iii. 2. 2 Cor. i. 23. Sept. and Class. ; also εἰς καί, 'if indeed also, since, although,' Gal. iii. 4. 2 Cor. v. 3; εἰ δέ 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; καί γε, 'and although,' Lu. xix. 42, 'and even, yea even,' Acts ii. 18.

Γενναία, ἡ, Ἕβερα, i. e. the place of punishment in Hades, equiv. to Γαστήρ, 2 Pet. ii. 4; or ἡ λίμνη τοῦ πυρός, Rev. xx. 14. τὸ πῦρ τοῦ αἰωνίου, Matt. xxv. 41. See on ὅδε. Simply γενναίος, Matt. v. 29, sq. x. 28. Lu. xii. 5. Jas. 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, ὁ, οὖς, δ᾽ ὡς, prop. an adj. but often put as a subst. in the sense a neighbour, Lu. xiv. 12. xv. 6. 9. John ix. 8. Sept. and Class.

Γείλος, f. αἰωνός, to laugh, whether in joy, or triumph, or in derision, instr. Lu. vi. 21. 25. Sept. and Class.

Γείλω, οὖς, δ᾽ ἡ γείλομα, laughter, esp. in joy or triumph, Ja. iv. 9. Sept. and Class.

Γεμιζόμεθα, f. ἵσω, (γεμίζω,) to make full, fill up, trans. and foll. by gen. of thing, Mk. xv. 36. John ii. 7. vi. 13; so with ἄρα, Lu. xv. 16, or εἰκ., Rev. viii. 5. Absol. in Mk. iv. 37. Lu. xiv. 23.

Γείμω, to be full, instr. foll. by gen. of thing, Matt. xxiii. 27, & oft. sometimes preceded by ἐκ, Matt. xxiii. 25.

Γενεά, δ᾽ ἡ, (γενομάς,) 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, as αἰον, time, period, times of old, &c. Acts xiv. 16. xxv. 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. g. ἡ γενεά αὐτοῦ, 'the present generation,' Matt. xii. 16. xii. 39. &c. also Sept. and Class.

Γενεαλογία, f. ἵσω, to trace one's genealogy, (τὴν γενεάν λαμβάνεις,) In N. T. only pass. γενεαλογοῦμαι, 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, οὖς, ἡ, (fr. adj. γενέσθαι,) in the earlier writers the species densales, or solemn rites for the dead, Hes. 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 γενεϊθλα.
γενεια, γενναίος, γενναία (γενναία) prim. gene-
ration or procreation, and thence by me-
tion, 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
γενειας, 'his native or natural face.',
Comp. Gen. xxxii. 9, ἢ γῆ τῆς γενειας σου,
Judith xiii. 18, ἢ παρασάκα τῆς γενειας
μου, i. e. ἢ τῶν εὐγενέων. 2) fig. Ja. ii. 6,
τὸ πρόσωπο τῆς γενειας, to denote liter.
the school of birth, i. e. wheel as put in
motion at birth, and which rolls on through
life, equiv. to course of life. So Ananc.
iv. 7, τὸ πρόσωπο ἁπατος γάνου, ὁ δε
tον τέμνει κατολείψει. Comp. Wisd. viii.
5.—11. in the sense genus, descent, lineage.
So ὑβριδὸς γενειας, to denote 'a genealogical,
table,' Matt. i. 1. So Sept. in Gen.
ii. 4. v. 1. x. 1, 32.

γενιθ, γή, γῆ (γενεια) birth, John ix.
1, ἢ γενεια, and so in Class.

γενναίος, γενναίος, ἡ, (γενναίον) birth, John xi.
1, ἢ γενεια, and so in Class.

γενναίος, ἡ, ἡ (γενναίων) 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 γῆς τῶν δικαιωσιῶν
means 'the rewards of Christian virtue.'
Comp. Hes. v. 1. In both passages the
text rec. however has γενναῖος.

γενναίος, f. ἡ γενναῖα, (γενναῖα, poët. for
γενναῖον). trans. to begot, as said of men ;
also, through 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 be-
oft.; fig. to generate, i. e. occasion or pro-
duce, 2 Tim. ii. 23, γὰρ μαχέως. And so in
Class as Plato, Epist. βλάψαν ἄνδρος καὶ
ἀγάπη γυναίκα. Also metaphor. said of men,
and denoting, in Jewish phraseology, the
relation between a teacher and his disci-
ple,—to begot, 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, Philen.
10. And so Philo and the Rabbins. 2) as
said of God, to begot, in a spiritual sense,
i. e. 'to impart a new and spiritual life,' by
inwrought, 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
also used to express the relation between
God and the Messiah, who, as the vice-
geren of God, is fig. called his 'Son,' and
whence accordingly God is fig. said to be-
got, i. e. appoint or declare, as a king, &c.
Acts xiii. 33, Heb. i. 5, v. 5. 9) said of
women, to bear, bring forth, both prop. Lu.
i. 13, 57, xxii. 29, John xvi. 21, & Class.
and fig. Gal. iv. 24, γ. τὰ κοῖνα οὐκέταν,—II.

γενναῖοι, γενναῖα, (γενναῖον, gen. 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, xxii. 26. Phil. iii. 5. Sept. and Class.
vii. 19, and oft. Sept. and Class.—II. of
animals, species, kind, Matt. xiii. 47, xvii.
21. Mk. ix. 29, 1 Cor. xii. 20, xviii. 10.
Sept. and Class.

γεροντία, as, ἡ, (fr. adj. γερωντίους,
seniles, occurring in Homer.) gener. as
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, xxii. 2, et al.; and in later
times it denoted the Sanhedrin, or great
council of the nation, as oft. in the Apoc.
In N. T. it occurs only in Acts v. 21, τὸ
συνεδρίον καὶ πάσας τῆς γεροντίας τῶν
νικῶν Ἱσραηλ, i. e. either ' the Sanhedrin,
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 Sanhedrin,
equiv. to οἱ πρεσβύτεροι τοῦ Ἱσραηλ,
Acts iv. 8, xxv. 13.
Гερων, ουτος, ὁ, an old man, John iii. 4. Sept. and Class.


Γεωργίω, f. ήσω, (γεωργίως), to till the earth; whence the pass. γεωργισθαι, Heb. vi. 7. Sept. and Class.

Γεωργίων, ou, το, prop. a plot of arable land, Prov. xxv. 30, and Class. In N. T. metaph. said of Christians, 1 Cor. iii. 9, where it is used like our field.

Γεωργός, ου, ὁ, (γεωργός), merch. of prod. of obs. ἄγω, (to work, to till). 1) a tiller of the ground, a husbandman, 2 Tim. ii. 6. Js. v. 7. Sept. and Class. 2) a vine-dresser, Matt. xxi. 34—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 Ελεάν H. A. p. 419. Philostr. p. 87, and γεωργίων in Plato.

Γη, γῆς, η, (contr. from obs. γεαι, 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 γη Ισραηλ, Matt. ii. 20. Χααιαν, Acts xiii. 19. Αλγυντου, Acts vii. 11; espec. as said absol. of the land of Judea, Matt. xxiii. 35, et al. and sometimes simply την γην. 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 terraqueous globe of earth, as distinct from ό ούρανος, Matt. v. 18. 35. vi. 10, 19, et al. oft. Sept. and Class. Hence the phrase τα ετη γην και τα εν τοις ουρανοις, to denote the universe, Col. i. 16, 20; also γη καινη, 2 Pet. iii. 13. Rev. xxxi. 2. as said of the habitable earth, η οικουμενη, Lu. xi. 31. xxi. 35. Acts x. 12. xi. 6, e al. oft. Sept. and Class. Hence τα ετη γην, 'earthly things,' i. e. things pertaining to this life, as opp. to τα άνω, Col. iii. 2. By synec. 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 xviii. 4, 5. So John iii. 31, o εν τη γη, 'he who is of human origin.'

Γηρας, αος or ες, το, old age, Lu. i. 36. Sept. and Class.


Γιμοια, f. γιμοειαι, (earlier and Att. form γιμοειαι), 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 εκ των, 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. xxii. 19. 1 Cor. xv. 37, and Class.; or as said of the phenomena of nature, to arise, occur, e. g. σημαινει, Matt. xxiv. 24. Αλαλαψ, Mk. iv. 37. γαλαη, Matt. viii. 26, et al. σκοτεινος, Matt. xxvii. 45. μεθηλη, Lu. ix. 34. βροτου, John xii. 29; also of a voice or cry, φωη, John xii. 30. κραυη, Matt. xxv. 6; or what implies it, as Σουρος, Matt. xxvii. 5. στασις, Lu. xxiii. 19. σχεισα, John vii. 43. ζυγης, John iii. 25; or the absence thereof, as σιγη, Acts xxi. 20. Rev. vi. 1. So of emotions generally, Lu. xv. 9, or the affliction accompanying them, Matt. xix. 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. x. 3, and Sept.; or the works of art, Acts xix. 26, δια χειρων: of miracles, to be wrought or performed, Matt. xii. 20, et al.; of a promise made, Acts xxv. 6; or plot formed, xx. 3; or waste made, Mk. iv. 4; of the will or desire of any thing, to be accomplished or fulfilled, τη λημα, Matt. vi. 10. ατημα, Lu. xxii. 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 festival to be made or celebrated; of persons, e. g. 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, ις τω ξυρόν τι γινομαι; Gal. iii. 13, γι' τοπη ἡμῶν κατάρα. 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 εἰ. Hence the phrase καὶ εἰνεντον or εἰνεντο δι', 'and it came to pass that,' always with a notation of time, introduced by οτε, ος, επ', or gen. absol. &c. and foll. by a finite verb with or without καί, Matt. ix. 10, and elsewhere. 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 elsewhere. 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 aer. & perf. to have began 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 caputula connecting a subject and predicate, Lu. i. 2. ii. 2, et al. So with a dat. of profit, to be anything to, or for, e.g. διάνοιας, Acts i. 16. σημείου, Lu. xi. 30. τιμωρία, Col. iv. 11. τίτου, 1 Th. i. 7, and Class.; with gen. of age, Lu. ii. 42, των διδασκαλων, 1 Tim. v. 9; implying property, &c. Matt. xi. 26. Lu. x. 21. Joined with the participle of another verb, it forms, like εἰνεντω, a parenthesis for a finite tense of that verb, Mk. iv. 4, εἰνεντω βαστατεων, ix. 3. 7. Heb. v. 12, et al. 3) joined with prepositions, it implies locality, Matt. xxvi. 6. Mk. ix. 33, al. or state and condition, Lu. xxiii. 44, γι' ἄνω νυκτός. Acts xxix. 17, εἰ κυκρατειται, &c. Foll. by κατα, with gen. of person, 'to be with any one,' Acts ix. 19. xx. 18, or συν and dat. Lu. ii. 13, or by χρης and acc. 'to be disposed towards any one,' 1 Cor. ii. 3. xii. 10.

Γελέωκες, ες, το, (γλυκε, ) 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.

Γλυκες, εις, ὁ, 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 γλυκε βεσίθρου, as opp. to what is mixed with sea-water, and consequ. brackish.

Γλωσσα, η, τη, 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. πασα γλα 'every person,' Acts ii. 26. So 'to bridle the tongue,' &c. Ja. i. 26. iii. 8, 1 Pet. iii. 10. Comp. Ecclus. xxviii. 18. sq.—II. By meton. speech, language, 1) gener. 1 John iii. 18, μη ἀντωμων λογεί μηδε γλωσση, 'in speech or talk [only].' Comp. Theogn. 63. 13, γλωσση φιλος. So Sept. & Class. 2) spec. of a particu-
faithfully, Phil. ii. 20, δεσμὶς γὰρ τὰ τερπόμενοι μεριμνῆσαι. 2 Macc. xiv. 8, εἰτή τῶν ἁνακότυχων τὸ βασιλεῖς ἡγομένων. 3 Macc. iii. 23, τούτο πρὸς ἡμᾶς γὰρ διακειμένως.

Γroachos, οὐ, ὡς, ὃς, (γραφάσκει, to perceive, conceive, acquire knowledge of, and by implant. to exercise it in judging and deciding,) prop. and gener. the mind, or sentient principle, the psyche in man. Xen. Cyr. viii. 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 ἡμῶν γνώμην, or to others, counsel, 1 Cor. vii. 25, γνώμηι διδόμενοι. 2 Cor. viii. 10, and Class. 2) as denoting volition, in reference to the bent of the mind on any object; (so the phrase ἢ ἔχει γνώμην πρὸς τινα or τι, Thuc. v. 13. iii. 25,) and that in various modes, whether simply inclination, or desire, 1 Cor. i. 10, εἰ τὴν ἡμῶν γνώμην, 'same mind or will,' (so Thuc. iii. 9, ἢ εἶργον γνώμη, also v. 38,) or, as merely implying will, in the sense accord or consent. Phil. i. 14, οὐ χρώμει τὴν στις γνώμης ποιεῖται, (for which a Class. writer would have said οὐκ ἁγνωμόν, or finally, as the effect of inclination and will, in the sense purpose, design. Acts xx. 3, ἐγκέφαλο τῆς γνώμης, αὐτή, τοῦ ὑποστηρίξεως. So Thuc. i. 62, 8, ἢ δὲ ἡ γνώμη τοῦ Ἀ. ἐπηρεάζει, &c. Rev. xvii. 17, ποιεῖται τὴν γνώμην αὐτοῦ, Joseph. and Class.

Γνήσιος, ὁ, ἡ, adj. (γνησίον or γνήσιος, fr. γνησίω) of genuine birth, prop. as said of legitimate children, opposed to bastards, Hom. ii. 102. In N. T. appears to express the relation of a disciple to his teacher, 1 Tim. i. 2, γνησίως ἐν πιστεί. Tit. i. 4, γνησίως κατὰ κοινῆς πιστεί. Hence of things, (as moral qualities), genuine, as opp. to spurious, Pind. Ol. ii. 21, χάριν ἄγων Γνησίως ἐπὶ ἀρεταῖς. Also by impl. as said of persons, sincere, true, faithful. Phil. iv. 3, συνεχείς γνήσιος. Polyb. iv. 30, 4, οἱ γνήσιοι τῶν ἀνδρῶν, 'truly just and upright.' So τὸ γνήσιον, 'sincerity,' 2 Cor. viii. 8, τὸ ἀγάπης ἡμ. 3 Macc. iii. 19, οὐδὲ γνήσιον βούλονται φίλους.

Γνήσιως, adv. (γνήσιος), sincerely,
truly 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, ou γνωρίζει, 'non video, accio.' Sept. and later Class.

Γνώσις, εως, η, (γνώσις, κα), knowledge, i.e. 1) the faculty of knowing, as evinced in discernment, or penetration, Eph. iii. 19, τινα ἐπερεδίδειν τῆς γνώσεως αὐτά, τοῦ Χριστοῦ, 'which surpasses all comprehension,' or is superior to all other knowledge. 2) subjectively, said of what one knows, knowledge, Luke i. 77. Phil. iii. 8. Rom. xi. 33, γνωσίς Θεού. Sept. and Class. So of a knowledge of the Christian religion gener. Rom. xv. 14. 1 Cor. i. 5. viii. 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. Luke xi. 52. Rom. i. 20. 1 Tim. vi. 20; also the deepest kind of it, 1 Cor. xii. 8. λόγος γνώσεως, where see my note, and compare Luke xi. 52, θέλει τῆς γνώσεως, 1 Cor. xiii. 2, 8, 4. 2 Cor. vii. 5. x. 5.

Γνωστός, η, ο, adj. (γνώσις, κα) I. as an adj. 1) in the sense known, gener. as said both of persons and things, and foll. by dat. John xvii. 15, 16. Acts i. 19. xv. 18 xix. 17; by κατὰ with gen. of place, Acts i. 42. Sept. So γνωστόν κατὰ foll. by dat. 'be it known to,' Acts ii. 14. iv. 19, et al. and Sept. In an emphatic sense, notable, i.e. known of all, Acts iv. 16, γνωστῶν σημείων. So Ps. lxvi. 1, γνωστός ὁ Θεός, 'known and magnified,' 2) in the sense knowable, τὸ γ ν. τοῦ Θεοῦ, 'what may be known of God,' Rom. i. 19. Xen. Hist. ii. 3, 18. II. As a substant. an acquaintance, or ordinary friend, Luke ii. 44. xxiii. 49. Sept.

Γράφω, γράφω, γράφω, (a word formed from the sound, derived from the noise of dice) to utter or murmur; 1) to utter, i.e. utter in a low voice, and aside, John vii. 52. 2) with the notion of complaint, or murmur, absolv. 1 Cor. x. 10. foll. by κατὰ with gen. Matt. xx. 11, or προς, John vii. 41, 51, or πρὸς with acc. Luke v. 30; by μὲν ἄλληλον, John vi. 43. Sept. and Class.

Γραμματέας, ο, η, (γραμματίς, κα), gener. a master or murmur, 1) a muttering, arising from latent discontent; and dictated by caution, or apprehension, rather than resentment. So ἐγράφει in Thucyd. and the best writers, John vii. 12. 2) murmuring, denoting the expression of discontent, or dissatisfaction, Acts vi. 1; foll. by πρὸς and acc. of person, Luke vi. 50, καὶ ἐγράφαν πρὸς τὸν μαθητὰν αὐτοῦ. Sept. and later Class. 3) a muttering, arising from latent discontent; and dictated by caution, or apprehension, rather than resentment. So θεοῦς in Thucyd. and the best writers, John vii. 12. 2) murmuring, denoting the expression of discontent, or dissatisfaction, Acts vi. 1; foll. by πρὸς and acc. of person, Luke vi. 50, καὶ ἐγράφαν πρὸς τὸν μαθητὰν αὐτοῦ. Sept. and later Class.

Γροῦς, εως, ο, (γρόγος, κα), prop. a juggler, conjurer, or diviner; prop. derived from γραφ, 'a low murmur;' and indeed in Aeschyl. Choep. 809, we have γράφει in the sense plorator, κρίκον γοντισ σώμων μεθερμη- 

μεν; such being the tone in which the ancient conjurers uttered their incantations. So Milton: 'Without his rod reversed, And backward mutters of disaverting power.' Soph. Aj. 582, θεον πτ hod δας πρὸς τομώμι πηγαντι. 2) by impl. an impostor, or cheat, 2 Tim. iii. 15, and Class.


Γροβος, γόνατος, το, the knee, τα γόνατα, 'the knees,' Heb. xii. 12. Sept. and Class. Hence, in the phrases τίσοντα γόνατα, 'to kneel in prayer and supplication.' Mk. xv. 19. Lu. xxii. 41. Acts vii. 50. 40. xx. 36. xxi. 5. κάμπτειν γόνων, or γόνατα τινι, 'to kneel in homage or adoration,' Rom. xi. 4. xiv. 11. Phil. ii. 10; in supplication. Eph. iii. 14.

Γρονιστέω, f. ἔσω, (γρονιστής, fr. the phrase ἐς γόνω πετεύω, 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, ατο, το, (γράφω, fr. an alphabetical character, or characters, marked on writing-boards, or engraved on stone or metal, Lu. xxiii. 38. γ. 'Ελληνι- κοίνος. 2 Cor. iii. 7, ἐν γράμμασι κτε- νωπομένη ἐν λίθοι. Gal. vi. 11, πτη- κοις 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 xxvii. 21. Gal. vi. 11, and Class. 2) a bill, bond, Lu. xvi. 6, 7. Jos. Ant. xviii. 6. 3. Class. in the sense ac- counts of expenses, &c. 3) γραμματα,
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. το γράμμα, 'the written, verbal, or literal meaning,' as opp. to the spirit, or spiritual one, το πνεύμα, 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, πολλά γράμματα. John vii. 15, γράμματα εἰδοίνα, 'to be learned,' namely, in Jewish knowledge, Dan. i. 4. Class.

Γραμματεύς, ἤ, 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 enrol 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.

Γραμματίς, ἡ, ο εν, adj. (γράφω, prop. written or engraved, as applied to λόγος, &c.) 2) fig. Rom. ii. 15, το ἐγγύς του νόμου γραμμάτων ἐν ταῖς καρδίαις υμῶν, 'deeply imprinted,' with allusion to the characters traced with the iron stylus on the waxed tablets of the ancients, alluded to in Ἑσσ. Prom. 814.


Γράφω, το, adj. and prim. to scratch, or scribe, Hom. ii. xvi. 599, γράψε δι οἱ ὀστῖν ἄχρις Ἀλκάρ Πολυλόφαντος. Also, to grave, or cut in, Hom. ii. vi. 169. Hence, to carve figures, as 1 Kings vi. 29. Sept. τοιχον—ἐν κολάπτοις ἐγράψε : 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, δ ἐγράφη, πολλὰ γράφατα, 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 το γεγραμμένον, as a form of citation, Matt. iv. 4, and oft.; also constr. with prepositions and a noun or pron. as τοις μαθηταῖς, εἰς τινα, τινυ, τινι, or τινον, 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. βιβλίων ἀποστασίου. Lu. xxiii. 38, ἐγράφατοι. Acts xxiii. 25, ἐγραφόμενον, 2 Pet. iii. 1. Sept. and Class. —IV. to write to, ADDRESS any one, foll. by acc. of thing, and dat. of pers. 2 Cor. i. 18, ὑπὲρ ἀλλὰ γραφεῖν υμῖν, Phil. iii. 1; by dat. Rom. xv. 15. 2 Cor. ii. 4. 2 John ii. 12. Rev. ii. 1; by dat. and ὑπερ, 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 γράφων ἐντολῇ 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 ἐγράφειν, to write any one's name in a register or book, to register, Lu. x. 20. Rev. xiii. 8, al. and Sept.

Γραώδης, ἢ, ὁ, adj. (γραφίν, amile, foolish, 1 Tim. iv. 7, and Class.

Γραφορίω, f. ἡ, γραφορώ, (ἐγγράφοιο, 2πον. ἐγγειρο, 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. 39, sq. Lu. xii. 37, 39. Sept. and Class. 2 fig. to be watchful, attentive, Matt. xxiv. 42. xxvi. 13. Mk. xiii. 35, 37. Acts x. 51. 1 Cor. xvi. 13. Col. iv. 2. 1 Th. v. 6. 1 Pet. v. 8. Rev. iii. 2, sq. Sept. and Class. 3 metaphor. 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. 3, 4.

Γρανάζω, f. ἡ, γρανός (γραμμός), 1 prop. to practise gymnastic exercises, as one of the athletes, Thuc. i. 6. Arr. Epist. iv. 4. 11. 2 metaphor. to exercise oneself in any pursuit, to train or accustom oneself, 1 Tim. iv. 7, γυμναζόμενον πρὸς ἑαυτοῦ. Athen. p. 25. D. γ. πρὸς ὄρθοσεννητὶ κατ. Arr. Epist. i. 26, 3, γυμναζόμενον ἦν αὐτῶν ἡ σφαῖρα ἐν τῇ σφαιρῃ. Heb. v. 14, αἰσθητήρια γεγυμνασμέναι ἐνχώταν, 'exercised by use,' and thereby accustomed. xii. 11, τοις δ' αὐτῷ γεγυμνασμένοις. 2 Pet. ii. 14, καρδία
Gymnasia, as, ò, (γυμνασία,) 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. τά, ἑστηκώς, γυμνός, ὀποτὲ, ἵνα, where, as being in an- 
thesis with ver. 7, many eminent Com-
mentators explain ascetic training, mortifi-
cation of bodily appetites, &c. as described 
at ver. 3; comp. Col. ii. 23. And an-
ex ample has been adduced from Arr. Epict. 
i.7, 12; but it rather refers to the first, or 
active, training: see my note.

Gymnēτεύω, f. εὔσω, (γυμνεῖτα, fr. γυμνὸς) prop. to be naked; also fig. to be, 
as we say, half-naked, i.e. poorly clad, 1 
Cor. iv. 11.

Gynkoς, ἡ, ὅν, adj. naked. I. PROP. as 
regards the body, viz. 1) lit. naked, with-
out 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 (γυμνὸς), John xxi. 7. Acts xix. 16. 
Sept. and Class. 3) poorly clad, destitut 
e of necessary clothes, employing ex-
reme want, Matt. xxv. 36, 39, 45. Ja. ii. 
i5. Sept. fig. destitute, i.e. of spiritual 
good, Rev. iii. 17, not clothed in the robe 
of Christ's righteousness, and thereby ex-
posed to the wrath of God.—II. Fig. said of 
the soul, as disengaged from the body, in 
which it had been clad, 2 Cor. v. 3, ων 
γυμνὸς εὑρίσκομαι, 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 
Pilfers, and also Plato, Cratyl. 20, ψυ 
χίν ψυχήν τού σώματος. The ellips. 
very rare; yet it is found also in Arateus, 
π.11, γυμνὸς τῇ ψυχῇ γίνονται μάντε 
ρυτές.

Gymnēτις, τότος, ὁ, nakedness, gener. 
In N. T. said 1) of the being destitute 
of necessary clothing, Rom. viii. 35. 2 Cor. 
i. 27. So Sept. in Deut. xxviii. 48. 2) 
put, as in Gen. ix. 22, εἰς γυμνόσωι, 
for 'the parts of shame.'—Rev. iii. 18, ἵνα 
καὶ φανερώθη ὁ αἰσχύνη τῆς γυμν. σου, 
where the word denotes fig. 'the being 
destitute of spiritual clothing,' i.e. of the 
righteousness which is by faith.

Gynaikeion, ou, τὸ, (dim. of γυνώς,) 
prop. a little woman, but fig. as μακρελα 
ina Latin, a sallow weak woman, 2 Tim. iii. 

Gynaikeios, αἰς, αἰον, adj. of or per-
taining to woman, Esth. ii. 11, κατά τὴν 
σειράντην τῆς γυναικείαν. Thuc. ii. 45. γ 
αἰακία. Hom. Od. Δ. 436, γυναικείας 
καὶ βελάς. Also of female dress, orna-
ments, &c. In N. T. occ. also in 1 Pet. 
iii. 7, συνοικοῦντες κατὰ γυμνός, ως 
sαθειστώτερα σκέπει τῷ γυναικείῳ ἀπο-
μένουτε τιμήν, where τῷ γυν. is dat. 
neut. of τῷ γυναικείῳ, scil. γυνός, the 
woman-kind, the female sex. The word is 
expressed in Plato, p. 620, Α. μίστι τοῦ 
γυναικείου γυνός. And so γυνή in 
Hdt. vii. 59.

Gynη, αἰκός, ἡ, voc. ὁ γυναῖ, a 
woman, one of the female sex, as distinct 
xxv. 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 εἰς, or the adj. 
γυναικος, Rom. vii. 2, as denoting rela-
tion to some man, viz. 1) as one betrothed, 
but not yet married, Matt. i. 20, 24. Lu. 
iv. 5. So Sept. and Class. Fig. of the 
Church, as the bride of Christ, Rev. xix. 
7. xxii. 9. 2) a married woman, wife, 
seps. Sept. and Class. 3) a χιλή, χίρα 
being understood, Matt. xxii. 24. Mk. xii. 
19. Lu. xx. 29; expr. in Lu. iv. 26.—III. 
in the vocative εἰς γυναῖ, in direct ad-
iv. 21. xx. 13, 15. I Cor. vii. 16; where it 
is far from implying disrespect, (any more 
than ἄνδρος 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.

Gōnia, ac, ἡ, prop. an angle, also a 
corner, gener. I. an exterior projecting 
corner, Matt. vi. 5, εἰς ταῖς γωνίαις τῶ 
πλαταίας, i.e. where several streets meet, 
Matt. xii. 42. Mk. xii. 10. Lu. xx. 11. 
Acts iv. 11. 1 Pet. ii. 7. Rev. vii. 1. sq. 8, 
αἱ τάσσαις γωνίαις, 'the four corners (or 
quarters) of the earth.' Sept. and Class. 
And so Johnson, Dict. in v. corner, ex-
plains.—II. an interior angle, an inner 
corner, and by impl. a dark corner, Acts 
xxvi. 26, εἰς γωνία πετραγμένον. Arr. 
Epicet. ii. 12, 17, εἰς γωνία ποιεῖν.

Δ.

Δαιμονικομικόδομος, f. ἵσσομα, (δαιμόνω,) 
equiv. to δαιμόνων ἵσα, to have a demon, 
to be possessed by an evil spirit, 'to be a 
xv. 32. xii. 22. xv. 22. Mk. i. 32. v. 13, 
v. 20. On the true view respecting the 
Scripture demoniacs, see my note on the 

Δαιμόνιον, ou, τὸ, (neut. of adj. 
δαιμονίου,) prop. by an ellips. of τιν 
μα, a spirit coming from δαιμων,
a demon, or good spirit. Hence, 1) gener. an inferior deity, as said of the heathen gods often in the Class.; and so Acts xvi. 18, Ἑρων 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 δαιμον και δαίμων 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 occurs in the phrases δαιμονίων ηχειν, 'to be a demoniac,' εἰκάζεται τα δε, 'to eject demons,' εἰκάζεται εἰς τινα, 'to enter into,' and make their abode.

Δαιμονίων ἡδής, οὐ, ὅ, ὃ, ἀδικία, adj. (δαίμων,) demon-like, devhillish, Ja. iii. 15, οὐκ έξω τινα, ηSTYLE. σοφία άνθρωπος κατεχομένη, άλλ' άπόγονος—δαιμονιώδης, with which I would compare a similar sentence of Plut. vii. 241, Πτοέ ἐν ἤμιν ἄλογον καὶ ἄτακτον καὶ βίαν, έν Θείον ἀλλ' δαιμονικόν; the same writer in his Pericles speaks of φθόνον ας δαιμονίων, And, indeed, δαιμονικόν is the Class. term, whereas δαιμονιώδης is so rare, that it has only been found elsewhere in Symmachus' version of Ps. xci. 5, and Etym. Mag. 336, 38.

Δαιμονοὶ, οὐος, ὃ, ὃ, (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.

Δάκυς, f. Δάκυς, 1) prop. to bite or tear with the teeth, Class. In N. T. 2) metaphor. to vex, annoy, harass, Gal. v. 15, ει δέ άλλα άλλοις δάκυται, i.e. 'annoy each other by abuse or calumny.' So Arr. Epicst. ii. 22, δάκυται άλλα άλλοις και λομορείζαται.

Δάκρυς, νος, το, and Δάκρυν, νος, το, a tear, Lu. vii. 38, 44, et al. and τα δάκρυα, tears, weeping, 'So δια or μετα δάκρυον, Acts xx. 19, 31, 2 Cor. ii. 4, and in δάκρυον, as denoting the tenderest affection.

Δάκρυν, f. ύστερ, (δάκρυον) to shed tears, intrans. John xi. 35, and Class.

Δακτύλιος, νος, ὃ, (Δάκτυλος), a finger-ring, Lu. xv. 22, given as a mark of honour; comp. Gen. xli. 43. Esth. viii. 2, and Class.

Δάκτυλος, νος, ὃ, (not from δάκτος, as Lennep supposes, but from δάκτηκα, 'to point out,' as Heb. דָּקָה, "finger," fr. דָּקֶה, 'to point out," so called fr. one of its chief uses. It is, indeed, a dimin. in form fr. δακτος, (as Lat. digitus fr. δακτής,) q., οτιδάκτυλος, the pointer, of which a vestige remains in the name given to the forefinger, δακτύλικος, 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 occurs also in the later Class. By metonym. 3) δακτυλ. τον Δακτυλ, (the finger being considered as the chief instrument of work, so our finger from A.-S. fengan, cæpere, prehendere, 'the power of God,' Lu. xi. 20.

Δάκτυλος, f. Δακτυλός, to tame, subdue, trans. 1) prop. of taming wild animals, (as Hom. II. xxii. 655, and Ja. iii. 7,) but also of coercing wild and brutal men, Mk. v. 4, οδύεται αυτος του λογω δακτυλας. 2) fig. to subdue, both as said of conquering enemies, and of repressing unruly passions, Hom. II. ix. 492, and Joseph. Ant. iii. 5, 3, φρονημα. Hence Jas. iii. 8, δε την γλοσσαν.

Δάκτυλος, f. εἰςος, (Δάκτυλον), a head, so called as being of fit age to be tamed by the yoke, Heb. ix. 13. Sept. and Class.

Δάνειος, f. εἰςος, (Δάνειον), 1) to lend money, whether at or without interest; but in N. T. only the latter, Lu. vi. 34, eq. 2) mid. δάνειοι, to cause anyone to lend money to oneself, i.e. to borrow money, Matt. v. 42. Sept. and Class.

Δάνειος, ou, το, neut. of δανεος, fr. δανος, a debt, i.e. 'something due for money lent,' Matt. xviii. 27. Sept. and Class.

Δάνειος, f. (Δάνειος, a lender, a creditor, Lu. vii. 41. Sept. and Class.

Δανειέω, f. έως, (Δανειάω), 1) in a good sense, to expend money, to be at expense, trans. Mk. v. 26, δε τα ιατρινα παρατηρητα: absol. 2 Cor. xii. 15. Δανειαν Acti xxi. 24, δε έως ανωτερας. Thuc. vii. 29, 2) in a bad sense, to spend, i.e. waste, trans. Lu. xv. 14, δε ταρτα: absol. Ja. iv. 3, εν τηι δυσοια εμου δε θου. Thuc. iv. 3. vii. 47. viii. 45.

Δανειε, ποιει, η, δε (Δανειεω, to consume, expense, Lu. xiv. 26. Sept. and Class.

Δι, a particle standing after one or two words in a clause, strictly adversative, but often more 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. ADVERSATIVES, but, i.e. 'on the contrary,' 1) simply or alone, Matt. vii. 6, εἰ δὲ, and Lu. xii. 14, xiii. 8, and oft. 2) in the formula μὴ δὲ, 'indeed—but,' Acts ix. 7, et al.—II. CONTINUATIVES, but, now, and, also, &c. 1) gener. and introducing a new paragraph or sentence, Matt. i. 18. ii. 9. iii. 1, et al. sepe. In this use it is sometimes emphatic, espec. in interrogative clauses, as 2 Cor. vi. 14, 15, 16. Gal. iv. 20, ἐν χειλεῖ δὲ. 2) where it resumes a thought interrupted, in the sense then, therefore, &c. Matt. vi. 7, προσκυνήματος δὲ, John xv. 26. Rom. v. 8. 2 Cor. x. 2. Ja. ii. 15. So in an apodosis after εἰ for ἐὰν, Acts xi. 17, εἰ γὰρ δὲ τις ἤγγισ, 3) as marking something added by way of explanation, or example, &c. but, and, namely, &c. Mk. iv. 37, τὰ δὲ πῶς ἐκτὸς ἔβδελεν. xvi. 8. καὶ εἴδον αὐτὴς τροφῶν. John vi. 10, ἵνα δὲ χορὸς παλαι ἐγείρῃ τῶν τύφων. Acts xxiii. 13. ix. 8. Rom. iii. 22. 1 Cor. x. 11. xv. 56. 4.) καὶ δὲ, (where καὶ always has the sense also,) and also, Mk. iv. 36, καὶ ἄλλα πολλά εἶναι ὑμῶν εἰτού. John xv. 27. Acts v. 32.

Δίπετος, εως, ἰν, ἡ (διπλοπ.) prop. and prim. own, need of anything, as in Aristot. and Anthiph. ap. Steph. Thea. Rhetor. Soc. Dial. ii. 39, 40. Ps. xxii. 24. Hence, as the expression of need and the desire of obtaining it, petition or supplication, considered as the deprivation 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. xi. 2. 2 Cor. i. 11. ix. 14. Eph. vi. 10. Phil. i. 4, 19. 1 Tim. ii. 1. Ja. v. 16; or gener. as said of earnest prayer. Lu. i. 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.

Δ'τι, impf. ἄμελεν, f. δέσποτε, imperps. eti; necessary, there is need of, i.e. something that is absent and wanting; full, by similitude. In N. T. occ. only with an imp. pres. or expn. or impl., and with 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, ἐπεξετάσιον ἐπεξετάσιον αἰς· I. xxvi. 35. Mk. xiv. 31. Lu. ii. 49. iv. 43. John iii. 7, 30. Acts xxi. 22. Heb. ix. 26, and Class.—II. ACC. said of what is made necessary by Divine appointment, John iii. 14. xx. 9; what is right and proper in itself, or is prescribed by law, or custom, it is right, and such, ὑπό οὕτως, &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 that prudence which would dictate, as a necessary means to an end, Acts xxvii. 21, ἃς μὴ ἀνάγεσθαι. Of things unavoidable, 'one must needs,' Matt. xxiv. 6. Mk. xiii. 7. Acts i. 16.

Δείγμα, ατός, 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.

Δειγματιζω, f. ισω, (δείγμα,) 1) prop. to make a public example of, to expose to public shame. 2) equiv. to παραδειγματιζω, absol. Col. ii. 16, τὰς ἐκκλησίας διεισέρασε, 'triumphed over the powers, triumphantly conquered,' with allusion to the public exposure of conquered enemies, in the triumphal procession.

Δείκνυμι and Δεικνύω, f. δείσθε, to show, trans. I. to point out, show to the sight, cause any one to see, Matt. iv. 8. Lu. iv. 5, 8. αὐτῷ πᾶσας τὰς βασιλείας τοῦ κόσμου. John v. 20. xiv. 8. 9. Matt. viii. 4, δείξων σιατων τῷ λεπτῷ, 'present thyself for inspection.' Mk. i. 44. Lu. v. 14. Sept. and Class. So of what is shown in vision. Rev. i. 1. iv. xvii. i. 9, 10. xxii. 1. 6, 8.—II. to offer to view, to display, John xx. 20, δείξειν αὐτοῖς τὸ χείρας αὐτοῦ. Heb. viii. 5. Sept. So of deeds, &c. John ii. 18. x. 52. 1 Tim. vi. 15. Sept. Of internal things, to manifest, prove. Ja. ii. 18. i. 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. 28. 1 Cor. xii. 31. Sept. and Class.

Δείλαια, ας, ἅ, (διλαία,) timidity, 2 Tim. i. 7, πενία δείλαια, equiv. to πενία διήλων, Sept. and Class.

Δειλιάω, f. ἄσω, (διλάω,) to be timid, or axious, absol. John xiv. 27, and Sept.


Δείνω, ὁ, ἡ, τό, gen. δεινος, dat. δειν, acc. δείνα; 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, ἐνδέχεται εἰς τὴν πόλιν πρὸς τὸν δείνα. So the Spaniards use fulano, the French tel, and the English Mr. Such-a-one, or What-d'ye-call-him, and the Latin necio quis.

Δείνως, adv. from adj. δεινος, which signifies not only terrible, but great, vehement, excessive, espec. as said of the sufferings of life, (so δειναί συμφοράς,) and
the passions of men, espec. fear, grief, indignation. In this latter manner the adv. is chiefly used, having the sense vehement. So Matt. viii. 6, δείκως βασανιζόμενος, 'grievously tortured,' and Lu. xi. 53, δ. δύσκλημα (for ἕγκομεν) αὐτῷ, meaning 'hard, bitter indignation against,' as Hom. II. v. 439, διέμα δ' ὀμόκλησας προσφή, 'addressed him in sharp rebuke.' Herodot. ix. 35, ἔσεντο δείκως τοῦ Τιμράνου.

Δείκνυω, f. ἄσω, (δείκνυω), to take the δείκνυη, or evening meal, (see δείκνυ-) and Class. Intrans. Lu. xvii. 8. Sept. and Class. Said of the Paschal supper, Lu. xxii. 20. 1 Cor. xi. 25. In Rev. iii. 20, δ. μετ' αὐτού, καὶ αὐτόν μετ' ἑαυτοῦ, symb. of admission into the Messiah's kingdom. See ν. γείμων.

Δείκνυν, ou, τό; in Hom. and the early writers the morning meal, as opp. to δείπνον, the evening meal, but in the Attic and later writers the evening meal, whether termed διεσθίς 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 chief term, 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, 1 Cor. x. 20.—III. by meton. the food taken at supper, 1 Cor. xi. 21, τό ἄπειρον δ. προλαμβάνων. So Dan. i. 16. Hom. II. ii. 383, et al. He- siod. Op. i. 207.

Δεισιδαιμων, ou, ὁ, ἡ, adj. (δείσις, δαιμόνιον), prop. god-fearing, and in the Class. used both in a good sense, to signify religiously disposed, and in a bad one, superstitiously. In N. T. occ. only in the former sense, as said of the Athenians, Acts xvii. 22, δεισιδαιμωνεῖται, i.e. ἡ ἄλλος, 'more than the other nations.' See my note in loc.

Δεισιδαιμονία, as, ἡ, (δεισιδαιμώνιος) occ. in the Class. writers in a bad sense, superstitiously, but sometimes in a good one, prop. religiously, or religion, esp. in the later Class. and Joseph. and so in Acts xxv. 19.

Δίκα, αἱ, ἡ, τὰ, so called, because it contains (δίκτατα, I on. δίκταται) all the units under it (as 'tes from 'tes). Sometimes put for any specific number, Matt. xxv. 1, 25. Lu. xv. 8, et al., or standing for a short time, Rev. ii. 10.

Δίκαιον, more usually δίδικα, Acts xix. 7. xxiv. 11.

Δικαίωμα (more usually τίτων καὶ δίκης), fifteen, John xii. 18, et al.

Δικαίωσαι, αἱ, φιλανθρώπους, Matt. i. 17. 2 Cor. xii. 2. Gal. ii. 1

Δικαίωται, δικαίωτα, η, (δίκης), scil. μορφ, a tenth part of any thing, e. g. 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.

Δικατός, μ. ὁ, adj. the tenth, John i. 40. Rev. xxi. 20. Hence τό δ. scil. μέρος, the tenth part, Rev. xi. 13, and Sept.

Δικαστήριον, f. ἅν, (δίκαιης) for the Class. δικαστήριον, to tithe, trans. i. e. to receive tithes from, Heb. vii. 6. v. 9. Pass. to be tithe'd, or to pay tithes, Heb. vii. 9.

Δικτάς, ὁ, ὁ, (verbal from third pers. perf. of δικομάμν), 1) prop. accepted, i.e. pleasing, acceptable, for ἀρσιτό, Lu. iv. 24, οὐδεὶς προφ. ἐκδικοτέλειν. Acts x. 35, δ. αὐτοὶ ἐκτεῖναι. Phil. iv. 18, θυσίας 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.

Δικαίωμα, f. σῶμα, (δικαίωμα, 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, J. i. 14, ὑπὸ τῆς δικαίωμας διελύμενος. 2 Pet. ii. 14, δ. ψυχατι, et Class. saepe.

Δινόν, ou, τό, a tree, Matt. iii. 10. vii. 17, and oft. Sometimes a στραβωμ, as Matt. xiii. 32. Lu. xiii. 19.

Δικεφαλής, ou, ὁ, (δικεφαλος, λαμβάνων), 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 soldiers, 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.

Διεσύνετο, ἡ, ὁ, adj. right, as opp. to left. I. with a sub. exp. ἐκ τῆς, Matt. v. 30. Lu. vi. 6, et al.; τόπου, Rev. x. 2; ὁφθαλμοῦ, Matt. v. 29; οὐς, Lu. xxi. 50; σω- γιόν, Matt. v. 39; μηρόν, John xii. 6; ὁσιά τα διδάσκοντα καὶ διδαστατα, 2 Cor. vi. 7. Sept. and Class.—II. without a sub. exp. 1) ἐκ διδομον, scil. χειρ, Matt. vi. 3. xxiv. 29. Rev. i. 20. ii. 1. 17. Sept. and Class. The phrase διδών διδόνων τινὰ 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 της δεξιής του Θεου, Act ii. 33, et al. 2) τας δεξιας, dc. μερη, 'the right parts' of any thing, 'the right' in general. So εκ δεξιων, 'on the right,' Matt. xxvii. 38, et al. εν τοις δεξιοις, Mk. vi. 5. Sept. and Class. καθιζονει ο εστηκεν ιν δεξιοι του Θεου or του Χριστου, 'to be next in rank, to have the highest seat in heaven.' Also εκ δεξιων των ειναι, '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.

Δεσμινι, f. δεσμινοι, dep. pass. (sur. 1. pass. with mid. signif. δεσμηνη, imp. δεσμηνω, δεσμιον.) 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 accuss. of thing, sometimes governed by κατα, Matt. ix. 30, &c. &c. 2) as said of praying to God, foll. either by gen. of pers. Acts viii. 22. x. 2. Sept. or acc. and τος.

Δεουν, εν τος, part. impers. of δει (wh. see), meaning either what is necessary and proper, from the nature of the case, as l Pet. i. 6, or in accordance with what is right and proper, Acts xix. 36. τα δεουν
ta Tim. v. 13, and Class.

Δερμα, ατος, το (δηρα), the skin of a fayed animal, Heb. xi. 37. Sept. & Class. or rather a garment of skin, such as was worn by the prophets. See Zech. xiii. 4.

Δερματινος, η, ov. adj. made of skin, leathers, Matt. iv. 3. Mk. i. 6. Sept. and later Class.


Δεσμευω, f. εισω, (δεσμευε,) to bind, trans. 1) prop. to hold any thing or person fast with a band, espe. 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.

Δεσμους, f. δεσμος, a metaphor taken from loading a packhorse or a porter.

Δεσμευω, f. εισω, to bind with chains, &c. Lu. viii. 29, and later Class. for δεσμευω.

Δεσμη, ην, (δεσμος, a bundle, Matt. xii. 30. Sept. and Class.

Δεσμος, ou, δ. (δεσμος), 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. g. the tongue, Mk. vii. 35; the limbs, Lu. xiii. 16. Sept. and Class.—II. plur. of δεσμοι, and Attic τα δεσμα, bands or bonds; of which the former occ. in St. Paul's epistles, as Phil. i. 13, &c. but not in the Class.; the latter, in St. Luke's writings, as Lu. viii. 29, &c. off.

Δεσμοφθεκαυς, ακων, ο, (δεσμως, φυλακας) 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.


Δεσμωτης, ou, δ. (δεσμωματως) a prisoner, Acts xxvii. 1, 42. Sept. and Class.

Δεσμωτης, ou, δ. (δεσμωτος, fr. old δεσμως or δεσης, subjo, 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. Apocr., Joseph., & Class. 2) by imp. as denoting supreme authority, Λοδα, 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.

Δευρο, adv. here or hither, as used both of place and time, I. of PLACE, here, hither, espec. with verbs of motion, as ἐρχεσθαι, often in Class. In N. T. only used as an exclamation, by an ellipsis. of ἐρχος, as John xi. 43, διυρο ἐρχεσθαι. Acts vi. 3. διυρο εις γην. With an imperative, Matt. xix. 21. διυρο, ακολουθηθητε μοι. Mk. x. 21. Lu. xviii. 22. Sept. With fut. indic. Acts vii. 34. Rev. xvii. 1, xxii. 9. Sept. & Class.—II. of time, διυρο του διυρου, sc. χρονου, Rom. i. 13, until now.
Δεύτε, adv. formed from δεύτη, come hither, and consequently only used of the plur. Matt. xxi. 4. Mk. vi. 31, and often either by itself, foll. by πόρος or αἰς, or with an imper. as δεύτε, ἄντος, Matt. xxviii. 6. δεύτε, ἀποκτείνωμεν, Matt. xxi. 38.

Δεύτεραιος, αί, αῖον, adj. (δεύτεραι, scil. ἑτερα), an adj. marking succession of days, and used only in an adversative sense, on the second day, Acts xxi. 13. & Class.

Δεύτερος, ου, ὁ, τα, adj. prop. & lit. the second-first, occ. only in Lu. vi. 1, σάββατον τὸ δεύτερον, where it is a sort of proper name for the festival of unleavened bread connected with the Passover.

Δεύτερος, α, αυ, ordinal adj. meaning, gener. second, in any way, whether in number, Matt. xxii. 26. John iv. 54. Tit. iii. 10; or order, Matt. xxi. 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, again, 2 Cor. xiii. 2; or δεύτερον, John iii. 4; or secondly, 1 Cor. xii. 28. So in δεύτερον, again, Mk. xiv. 72, et al.

Δέχομαι, f. ξενομαι, (fr. οὐκ. δέχομαι, whence our take, through the Goth. sceorn, 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. vii. 6, sq. δέξαι σοι τὸ γράμμα, scil. παρ' ἑμοί, xxi. 17, δέχομεν πατηρίων. Eph. vi. 17. Sept. and Class. 2) gener. to receive, as ἐπιστολάς, Acts xxi. 5. xixi. 21. τὴν χαρίν, 2 Cor. viii. 4. τὰ παρ' ἡμῖν, Phil. iv. 18. Sept. and Class. 3) metaphor. τὴν βασιλείαν τοῦ Θεοῦ, Mk. x. 15. Lu. xvii. 17. λογία ξενίας, Acts viii. 38. χαρίν, 2 Cor. vii. i. xii. 4.—II. of persons, to receive, admit, 1) to receive kindly, to welcome, as a teacher, friend, or guest, e. gr. δ. ἔλα τῶν οἰκῶν, Lu. xvi. 4, 9, and Class. So gener. Matt. x. 14, 40, sq. et al. sepe, & 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 with, 2 Cor. xi. 16, ὥσπερ ἄφρονα διεσώζη με. 2) metaphor. of things, to receive or admit with the mind and heart, i.e. by impl. to approve, embrace, absol. Matt. xii. 14, εἰ δέχεται διεσώζη, with τὸν λόγον, Lu. viii. 13. Acts viii. 14. xi. 7. 11. Thess. i. 6. ii. 13. Ja. ii. 21. τὰ τοῦ Πνεύματος, 1 Cor. ii. 14. τὴν παράλληλην, 2 Cor. vii. 17. τὴν ἀγάπην τῆς ἀληθείας, 2 Th. ii. 10. Sept. and Class. So Thuc. ii. 10, τὰ παραγγελ- λόμενα δὲ.

Δεῖ, a, to want; see δεῖ and δέομαι.

Δεῖ, f. ἰσώς, to bind, tim. trans. of things, to bind things together, or one thing to another, Thuc. iii. 104, ἄλλους τινὰς δὲ τοῦ διαλογίου. 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. xiv. 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 ἄλλους, Mk. v. 3. 4. Acts vi. 3. xxxi. 33. Wied. xvii. 18. So gener. δεῖ τινι, Matt. xii. 29. xv. 3. xxi. 13. 1. αὐτοῦ τόδε. Matt. xxvii. 2. Mk. iii. 27. vi. 17. 5. ἐν φυλακαῖς, et al. Pass. δέομαι, to be in bonds, or prison, Mk. xv. 7. and oft. Sept. and Class. Fig. in Lu. xiii. 16, ἐν ἐμοῖς ὁ Σ. ι. c. has deprived of the use of her limbs; see my note; 2 Tim. ii. 9, ἀλλ' ὁ λόγον τοῦ Θεοῦ οὐδὲ ἐκδέτατα, is not hindered or restrained because I am bound.—III. PROF. PASS. δέομαι to be bound, which often occurs in the Class. in its proper sense; but in N. T. only in the metaphor. one. 1) as said of the conjugal bond, Rom. vii. 2. 2 Cor. vii. 39, and later Class. 2) Acts xx. 22, δεδομένος τῷ πνεύματι, impelled or compelled in mind, i.e. 'under a strong impulse of my mind,' equiv. to πνευχέομαι τῷ πν. Acts xviii. 5.

Δῆ, 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, διαλθημαὶ δὲ ἔνως B. Acts xiii. 2. xv. 36. 1 Cor. vi. 20, δοξαστε δὲ τῶν Θεοῦ. 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.

Δήλος, ᾦ, ou, adj. manifest, evident. Matt. xxi. 73. So δηλοῖ scil. ἐστι, I Cor. xv. 27. Gal. iii. 11. 1 Tim. vi. 7. and Class.

Δηλῶ, f. έσω, (δῆλος,) to make manifest, evident, or known, trans. as said I. of things, 1) past. to relate or tell, I Cor. i. 11. Col. i. 8. Sept. and Class. 2) future, or hidden, to reveal or show, teach, I Cor. iii. 13. Heb. ix. 8. 1 Pet. i. 11. 2 Pet. i. 14. Sept. and Class.—II. or words, to signify, Heb. xii. 27, τὸ δὲ, ἐν παραπληκτῇ, ἀληθ. Joseph. Ant. iii. 7, 1, σοφίστα τὲ (scil. Μακαρῆ) συνωρθήσετε μὲν δηλοῖν.

Δημογραφία, f. έσω, (δῆμος, ἄγορα,) to address the people in a public assembly, foll. by τρόπος and acc. Acts xii. 21, Sept. and Class.
Дημιουργος, оυ, о, (δηµος, έργου,)
prop. one who works for the public benefit; also who follows a public calling, of whatever kind, (Hom. Od. xvii. 363,) espec. that of an artisan. Hence it came to mean artes, 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 word is called σώφρον δηµιουργον τέχνης. Aristotle, too, calls God τον δηµιουργον των οικ., 'the Artificer or Framers of the universe.' So Heb. xi. 10, it is applied to God, as the Architect and Framers of 'that continuing city' which Abraham looked for.

Δήμος, ou, Ó, (δεκα, 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. xiii. 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 Schleusener and others suppose, the forum, or place of public meeting, but the people there assembled; equiv. to κίνησις, espec. in the phrase δραγων των εἰς τοῦ δήμου. Acts xvii. 5, and εἰσέχονται εἰς τοῦ δήμου, Acts xii. 30. They both occur in the Class. writers, espec. Thuc. ἄγω πρὸς τὸν δήμου, 'to conduct to an audience with the public assembly,' and εἰσελθείν εἰς τὸν δήμου, 'to be so introduced,' which occurs in Xen., Thuc., and Polyb. iii. 44, 10, and xxiv. 3, 1.

Δημοσία, adv. formed from dat. sing. ημ. of δήμος, with ellipses of χώρα, public, Acts xxi. 37. xviii. 28. xx. 20, and Class. See my notes on Thuc. (Index.)


Δημόσιον, ιου, τὸ, a word adapted from Greek into Latin denarius, equiv. to the Greek δραχmach, which is equiv. to sesterces half-penny, Matt. xviii. 28, et seq al.

Διάστη, adv. (δήσ, τοῦ,) prop. demain, once for all; but also subjoined to relative words to strengthen the idea of generality and comprehensiveness, and equiv. to the Lat. cumque and the Eng. ever so, John v. 4, καὶ διάστη νοσηματι.

Δίπου, adv. (δῆς, που,) indeed, verily, Heb. ii. 16, and Class. See my note on Thuc. vol. i. 137, 196. 208.

Δια, prep. with the primary signification, through, or throughout, and governing the genit. or accus. I. with the genit. throughout, &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. I Cor. xi. 12. Mk. xi. 16. Acts xiii. 49. Lu. v. 19. 2 Cor. xi. 33, ἀς διὰ τυρός, '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 ωκεν, 'by night,' Acts v. 19. xvi. 9; or of time elapsed, i. e. after. Acts xxiv. 17, διὰ ετῶν πλεῖονον. Gal. ii. 1, διὰ δακτ. εἰς. Mk. ii. 1, διὰ χριστου. Phil. v. 15. Lu. xviii. 31. John i. 17, et al. seepia.; or of persons, through whose hands any thing as it were passed, through whose agency the effect is produced, Matt. i. 22, το ὁδός διὰ τοῦ προφήτου. ii. 15. Lu. xviii. 31. John i. 17, et al. seepia., 4) of the mode, state, or circumstances through which any thing passes or takes place, both of manner, Lu. v. 8. 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. seep.—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 of said as things, John xv. 3, διὰ τοῦ λόγου. 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. x. 10, διὰ φθονον. Lu. i. 78. Eph. ii. 4, διὰ αγάπην. 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. xxii. 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. 5, and oft.; also, as marking the occasion of any thing, on account of which it takes place, Matt. xxvii. 19. John vii. 43. x. 13. Rom. ii. 4. xv. 13. 2 Pet. ii. 2, and Class. 3) of the manner or state through which any thing takes place, Gal. iv. 13, διὰ αὐθενταν ὑπὲρ σαρκος, 'through or during bodily weak-
nem.' So Aristot. Mir. Ausc. 68, δια τὸν χριμαν. In composition did mostly retains its signification, and refers, 1) to space and time, through, throughout, implying transition, continuance, &c. as διαμετω, διαπλα, διαγόμαι, διάγω: also trop, through, to the end, marking completeness, and thus becoming intensive, as διαβιάζω, διαγνωκα. 2) to distribution, diffusion, &c. throughout, among, every where, as διαγγέλλω. 3) to mutual or alternate effects or endeavours, through, between, among, all one another, and one on one, as διαιρεωμαι, διαιμορομαι. 4) to separation, equiv. to Latin dis, in two, in pieces, apart, &c. 

ΑΔΑΙ, f. διάμοι, to pass through or over, foll. by acc. of thing, as a country, or a sea or river, Heb. xi. 29, (τὺν υδατον), Sept. and Class.; foll. by εις or πρὸς, denoting the end of action, Acts xvi. 9. Lu. xvi. 26, and Class. 

ΑΔΙΑΒΑΛΛΩ, f. βαλλ, prop. tracitio, (διαταρα), to pass or thrust any thing through another, to transpire. So Diosc. iv. 76, cited by Steph. Thes. δ φηριο διαβληθης λιω. Diog. Laërt. i. 118, cited by Schleus. Lex. διαβάλλοντα τίς θύρας τον δακτυλον. Also Jos. Ant. xiv. 67, μη δυνάμενος διαβάλλειν αυτον τον ελδρον. Hence, by the same figure as that in the Lat. traducro, to defame any one, lit. to thrust through, and thereby destroy any one's reputation, there being (as in the phrase προσηλωσα αυτο, i.e. the entity, το σταυρω, 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, διαβάλθη αυτω προς αυτων, as in Sept. and Hdt. 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 Aristotle. Plut. iii. 15. Philostr. Vit. Ap. iii. 38. App. i. 420.

ΑΔΙΑΒΙΒΑΙΩ, f. ύσσω, 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. διαβιβαίωμαι, metaphor. to strengthen oneself in affirmation, to assure strongly, to assure, foll. by περι with gen. 1 Tim. i. 7, μη περι τινων δ. Tit. iii. 5, περι τοντων δ. and later Class. and Philo.

ΑΔΙΑΠΛΕΙΠΤΩ, f. ψω, 1) prop. to look or see through any thing, and 2) like the Lat. dispicere, by impl. to view it attentively and see it clearly, Matt. vii. 5. Lu. vi. 42, and later Class.

ΔΙΑΒΟΛΟΣ, ου, ι, (διαβάλλω, which see,) prop. an adj. as in Plut. Op. vi. 225, 18, το διαβόλον και κακοθημι, and Gloss. διαβόλος, 'criminous.' 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. ο διαβόλος, 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. xxix. 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, 18. John xiii. 32. Acts x. 38. Eph. iv. 27. vii. 11. 1 Tim. iii. 6, 7. 2 Tim. ii. 26. Heb. ii. 14. Ja. iv. 7. 1 Pet. v. 8. Jude 9. Rev. vii. 10. xii. 9, 20. Hence the phrases ικ του διαβων or εις του δ. ειναι, 'to be like Satan,' in disposition and qualities, John viii. 44. Acts xiii. 10. 1 John iii. 8, 10. In John vii. 70, διαβολος is either equiv. to εις του δ. 'an enemy of God and man,' or 'one disaffected to any person,' a betrayer or enemy.

ΔΙΑΓΓΕΛΛΩ, f. γελοιω, (δια, διγγελλω,) lit. to announce throughout, i.e. to disseminate thoroughly, as a report, or tidings. Also, to announce by messengers any edict or proclamation. So in Class. In N. T. it is used I. of proclaiming everywhere the glad tidings of salvation in the Gospel, (Luk. ix. 60, διαγγελλει την βασιλειαν του Θεου,) or disseminating the glory and majesty of God, Rom. ix. 17, οπως διαγγελλατ ο δωμα μου. So also in Herodian, διατριβα is used of a report disseminated far and wide, i. 15, 2. ii. 5. iv. 11, 2.—II. it is used of fully announcing, or giving notice of anything, Acts xxvi. 26, δ την εκκλησιαν των ημερων, (where see my note,) Sept. and Class.

ΔΙΑΓΓΙΝΑΟΥ, ου, 2. διεγενόμενον, lit. to be throughout, or always, as said of existence, Thuc. v. 16. Xen. Mem. ii. 8, 5. & al. and denoting permanence. More frequently used of time, to be throughout, i.e. past, or elapsed, Mk. xvi. 1, δ του σαββατου, 'past.' Acts xxv. 13, ημερων δ. 'having elapsed or intervened.' And so in the best Class. writers.
ΔΙΑΓΩΝΙΣΜΑ. f. γεωμ. 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. κρίθησαν τά περί αυτού. xxiv. 22. δ. τά καθ' ύμας. So Thu. iii. 53, διευγυρισμένον κρότων, iv. 46, vi. 29, and often in Class.

Διαγωνισμός, f. ίσων, to make known throughout, or everywhere. Where to tell abroad, διασώζει, Lu. ii. 17, διευγυρίσαντων περί, &c. for διεύρυσμα, in Mark.

Διαγνώσεις, εις, η, (διαγνώσκω,) prop. exact knowledge, Eurip. Hipp. 921; but also, in a judicial sense, such a full cognizance or examination, as produces determination, judgment, Acts xxv. 21, τηρεθείσα εἰς τῶν Σεβαστῶν διαγνώσεως, and the best Class.


Διαγραφήραμα, f. ἡς, prop. to keep awake throughout the night, Hidian. iii. 4, 8. In N. T. to be thoroughly awake, Lu. ix. 32.

Διάγραμμα, f. έξο, (διὰ, διάγραμμα,) prop. to lead or bring any person or thing through any place, to another place. But also, like the Lat. traducro, 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. so 1 Tim. ii. 2, πάντοθεν βίων δ. And so Xen. Hier. vii. 10, ειδομάδως τῶν βιῶν δ. Comp. Xen. Ephes. v. 15, επ. τούτων. And so ξύστου, τού βίων, τῆς ζωῆς κατά τόν άλλων βίων. So the passage should be pointed; and for ἥξιν, read ἥξιντα, as ἥξιντα, 'as if celebrating.' See in ἰέω, II.

Διαδίδομαι, f. έσμεν, (διαδίδωμι,) to receive any thing through the medium of others, espec. as an inheritance, whether sovereignty or property. Hence Acts vii. 45, ἡν (scil. ανθενήν) διαδεχόμενοι (αὐτῶν) οἱ πάτερες. So Philo, p. 634, παρά πάτερος τῇ γένοις ἄλλων διαδεχόμενοι.

Διάδομα, στος, τό, (διάδοσα, to bind quite round, Hidot. ii. 29,) a diadem, or σωκρ., a symbol of royal dignity, Rev. xii. 3, xiii. 1, xii. 12. Sept. and Class.

Διαδίδομαι, f. δισεκατ., 1) to deliver any thing, through various hands, in succession. So Plato de Rep. i. 328, λαμπρά δῶσες διαδόσσως ἄλλοις. Thu. i. 76, ἄργων διαδίδομεν ἡδύσωμεν. Rev. xvii. 13, in text. rec. τῆν ἥξωσαν.
...admirer, provide, 2 Tim. i. 18, διαβόλοις, διαβολοις. So Anax. ix. 14, ἀνακρόνει διαβόλοις τοιαύτα. 2 Cor. iii. 3, επιτολή Χριστοῦ διακονίσεως ύπό ἡμῶν, "written by our instrumentality." By impl. to minister any thing to any one's wants, to supply, 1 Pet. iv. 10, εἰς εὐαγγελίων αὐτῶ δ. i. e. spiritual wants. So of the alms collected by the churches, to administer and distribute, pass. 2 Cor. viii. 19, εἰς αὐτού· δ. i. e. spiritual wants. 

Διακονία, as, ὁ, (διακόνος) service, attendance, ministry. I. gener. Heb. i. 14 λειτουργικά περίπλοτα, εἰς διακονίαν ἐκτοστασίας. Joseph. Ant. iv. 6, 3 as performed towards a master, or a guest, at table. x. 40. 1 Cor. xvi. 15, εἰς διακονίαν τοῦ δύναμιν ἐκτάσεως αὐτῶν. Χορ. Ec. 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 πέσιάς, Rom. xvi. 3. 2 Cor. vii. 4, ix. 13, x. 8. Rev. ii. 19. 2) said of the ministeration, i. e. distribution, of the alms so collected, Acts vi. 1. xii. 25. 2 Cor. x. 12—III. ministry, or ministeration, i. e. the office of ministering in divine things, said chiefly of apostles and teachers, Acts i. 17, 25. vi. 4, ὁ τοῦ διστ. λαοῦ. xx. 24. xxii. 19. Rom. xii. 13. 1 Cor. xii. 5. 2 Cor. iii. 7—9. iv. 1. 18. vi. 3. Eph. iv. 12. Col. iv. 17. 1 Tim. ii. 12—III. ministeration, or distribution, of the office of a deacon, Rom. xii. 7. Indeed, the words διακόνος, διακονίαν, 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.

Διακονία, ὁ, ὁ, (διακόνος, prop. and lit. to bustle through the dust, in the duty of running footman, as ἐγκουήνως, to 'run amidst the dust.' (See Etymology, and Phavor. in v. ἐγκουήνως, perhaps alluded to in a passage of Aristoph. Av. 1929, ἐφ' αὐτούς διακονίας, τοῦ διάκονου ἐγκουήνως;) 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 διακονίαν αὐτῶν. xxvii. 55. Mk i. 31. xvi. 41. Lu. iv. 39. xxii. 38. et al. and Class.; espec. said of those who wait at table, Lu. x. 40. xiii. 37. xvii. 6. 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. II. xxv. 44. Mk. I. 13. Lu. viii. 3. al. 3) to be the attendant on, or assistant to, any one, as Timothy and Erasthenses are said to be διακονωτες 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...
teachers of divine things, who act for God and Christ, with genitive of person served, Rom. xiii. 4. θεοῦ διάκ., 1 Cor. iii. 5. 2 Cor. iii. 6. vi. 4. 1 Th. iii. 2. Χριστοῦ, 2 Cor. xiii. 2. 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. περνομεν., "of Judaism; i.e. to the Jews. 2 Cor. xii. 15. δ. διακονουσα. 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. 30.) Phil. i. 1. 1 Tim. iii. 8. 12. iv. 6. Also of a female διακόνων, 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. διακόνισα: 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.

Διακόσιος, αι, α, (δικ. δικατόν,) του hundred, Mk. vi. 37. John vi. 7, et al.

Διακόνω, f. ούσια, (δικ. ούκον,) 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. διακόνουσαν ou, i.e. 'this cause.' Sept. and Class.

Διακρίνω, f. ν., (δικ. δις, apart, and κρίνω,) prop. to separate, put asunder, whether persons or things, Rom. ii. 14. 474. Hdtot. viii. 34. and in the pass. to be separated, and go contrary ways, Thuc. i. 105 & ii. 18. iii. 9, and mid. to separate oneself from, and by impl. contend with, any one. But it is more freq. used in various metaphor. senses. In N. T. as follows, I. in act. and 1) by impl. to distinguish, make a distinction, cause to differ, Acts xv. 9, οὐδ' διακόνω μετά την ἡμιαν. Athen. p. 239, οὐχι διακόριας την πενήχαν ζ πενελευ. Xen. Cyr. v. 7, 14, διακρινατε προσειταν αυτ. Thuc. i. 49, διακρινόντω ουδ' έτε, 'there was no difference made between friends and enemies.' 1 Cor. xii. 29, τη διακρίσεων τω σώμα του Κυρίου, i.e. 'not distinguishing it from common food.' Mid. Jude 22, ον μ' αλειπτε διακρινομενον, 'making a distinction.' Pass. in mid. sense, Ja. ii. 4, and ου διακρινομενον εν λατοις; 'do ye not make a distinction in yourselves?' i.e. are ye not partial? Hdaln. iv. 6, 12, ου έτε διακρι- μενοτ κτε όμα, &c.; with the adjunct notion of preference, 1 Cor. iv. 7, της γαρ

Διακρινει; 2) fig. to distinguish, or discern clearly, and necessarily, Matt. xvi. 3. διακρινον το πρώτου των ουρανων. 1 Cor. xiv. 29, οι άλλοι διακρινεταις, 'try, or examine, what is said:' (comp. δικαιομεν τα πνευματα, 1 John iv. 1. Sept. and Class.) or rather, 'decide, determine, on what is said.' So Hdot. ix. 56. viii. 54. med. Demosth. 1301, τα δικαια διακρι- ναι: also Plato, Hesiod, and Sept. And so 1 Cor. vi. 5, διακριναι άνα μεσον τινος.—II. MIV. διακρινομαι and sor. 1. pass. διακρινω, 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. metaphor. 1) to contend or strive with in disputation, Jude 9, τω διαβολο δε περι. Acts x. 2, absol. δ. προς αυτων. Sept. and Appian, i. 707, 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, και ου διακριθηται εν εαυτω, 'if ye do this without hesitation.' So μη διακρινομενον, 'without hesitation,' Acts x. 20. xi. 12. Ja. i. 6.

Διακριτατο, εσος, η, (δικρινων,) 1) a distinguishing, or discerning clearly, said of the action or faculty thereof, Heb. v. 14. δαλακοι κακακοι. 1 Cor. xii. 10, δια- κριτης των πνευματων. 2) by impl. the djudication, Rom. xiv. 1, μη εις διακρι- της διαλογισμων, 'not for the djudication of his thoughts and reasonings.' But see my note.

Διακωλαιτω, f. ζωα. The διακωλει not, as many suppose, emphatic; but it is highly significant, and intensive of the sense of κωλυω. 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 (διακωλει); 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, διεκλωλον αυτων. Plato de Rep. ii. p. 240, ουκ αντων των διακωλωτων τευκρειν.

Διαλαλω, f. ζωα, (διακ. to and fro, one with another, and λαλω,) 1) to inter- change mutual converse, converse with, intr. Polyb. xxiii. 9, 6. δ. προς άλλους, and oft. in Class. 2) to speak of throughout, every where, divulg. tell abroad, trans.; equiv. to διαφημιζω, Ps. i. 16. Symm. διαλαλησι γηλούσα σου την ελεμο- σονυν σου. Pass. in Lu. i. 65, διαλειπετο πάντα.

Διαλεγω, f. ξω, (διακ. to and fro, one with another, and λεγομαι, to talk,) prop. to lay out, call out, gather apart, select, Xen. (Econ. viii. 3. In N. T. only as deponent middle: διαλεγομαι, f. E 6
διαλείψατο, εἰς, Ἀρ.·}, ἀπό, (διάλεγμα·) prop. speech, language; or spec. as spoken by a particular nation, or province, dialect, Acts I. 19.

διαλλάσσω, f. ἔσω, (διά, to and fro, mutually, and ἀλλ. 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. 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, διαλλάγθη τῷ ἀδελφῷ. Sept. and Class.

διαλογίζωμαι, f. ισχ. 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, cogitate. In N. T. to mentally reckon, reason, consider, either with others or oneself, 1) gener. and foll. either by ἐν ταῖς καρδίαις αἳντως, Mk. ii. 6, 8. Lu. iii. 15. v. 22, or ἐν αὐτῷ, Lu. xii. 17, or ἐν αὐτοῖς, Mk. ii. 8, or τὰς αὐτοῖς. Matt. xxii. 15. Sept. and Class.—II. in a reciprocal sense, to consider together, foll. by ἐν αὐτοῖς, Matt. xvi. 7, 8. πρὸς ἄλλους, Mk. viii. 16. πρὸς αὐτοῖς, Lu. xii. 14. Also to debate one with another, and by impl. to dispute, Mk. ix. 33, πρὸς αὐτοῦς δ. Xen. Mem. iii. 5, 1. Elian V. H. xiv. 24.

ΔΙΑΜΑΡΤΕΥΜΑ, f. σομαί, depon. mid. in Class. to call any one solely to witness, whether gods or men, and by impl. to affirm with solemn obligations. In N. T. to testify thoroughly, bear full witness, as expressive ofasseveration, admonition, and entreaty. I. to prave like a witness, and to set forth fully and freely, to teach, enforce, Acts viii. 25. xiv. 42. xvii. 24. xx. 1. Heb. ii. 6. Sept. 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, compel to do this or that. Lu. xvi. 28. absol. in Acts ii. 40. 1 Th. iv. 6. strengthened by the adjunct ἐνώπιον τοῦ θεοῦ 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1, and thus equiv. to our verb to conjure, solemnly entreat. Sept. and Class.

ΔΙΑΜΕΡΙΣΜΑ, f. σομαί, depon. mid. 1) prop. to fight through or out, to combat in deed, Thuc. viii. 63. v. 41. 2) metaph. to contend in words, to dispute warmly. So Acts xxiii. 9. διαμερίσατο, λέγοντες, &c. Thuc. iii. 42, and oft. in Class. However it rather means insisted, contended, as often in Plato, and so Thuc. i. 40. 2, διαμερίσατο μὴ μετατιθείη ἡρῴ τὰ προσεδογμένα.
Διαμερισμός, f. μοῦ, gen. 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, σε διαμερισμόν, sci. διάφορον αὐτόν, as opp. to the changing adverted to in next ver. So 2 Pet. iii. 4, τὰ ἄνω διαμερισμόν, 'continue as they have been,' Sept. and Class. With adjuncts, as καθός, Lu. i. 22, πρὸς τίνα, 'remain unto, be preserved unto, continue with,' (apud) any one,' Gal. ii. 5. Also δ. μετὰ τοὺς, of persons, 'to continue with, be constant towards any one,' Lu. xxii. 23.

Διαμερισμός, f. ἲσος, lit. to dispart any thing, separate it into portions, with the implied notion of dividing them among others, or sharing them with others. I. ἐκγ. Mk. xv. 24, διαμερισμῷ τὰ ἁμαρτία αὐτῶν. Pass. Acts ii. 3, διαμερισμόντων γλώσσας, 'divided out to each person from one common source.' Mid. in a reciprocal sense, to divide out for oneself; Matt. xxvii. 35, διαμερισμαντώ τὰ ἁμαρτία μου. Lu. xxiii. 34. John xix. 24. and Sept. or among one another, Lu. xii. 17, to distribute to others.

Acts ii. 45, διαμερίσατο αὐτά πάσα Σεπτ. and Class.—II. FIG. as said of discord and dissension, pass. to be separated into parties; foll. by ἐκκεν and an acc. or by dat. Lu. xii. 17, βασιλείᾳ ἐφ' ἐκκένων διαμερισμαται, and xix. 52, 53, διαμερισασθέναι εἰς ἑαυτόν.

Διαμερισμόν, στίς, ὃ, (διαμερίσματος, 1) prop. a partition, and by impl. apporportionment of any thing, Ezek. xlviii. 29, and Class. 2) in N. T. metaph. dissension, disagreement, dispartition, opp. to ἕτερον, Lu. xii. 51. Comp. Lu. xii. 17.

Διανίκησος, f. μω, (διά, denoting apart, and νίκη, 1) prop. to divide into portions, and distribute to others; Xen., Plato, and other Class. 2) fig. to divide, spread abroad, and in pass. to be spread abroad, distributed, Acts iv. 17, διαμικηθή εἰς τὸν λαόν, 'serpul in popam.' So the simple νικηθαί has often the sense serpere; nay, there may here be a medical metaphor, such as we should expect in St. Luke the physician, with allusion to those ulcers called ἐρπτηκτικα, (comp. Virg. Georg. iii. 469,) which are said νικηθαι, ἐπινικηθαι, and πρὸς νικηθαι, and conseq. διανικηθαι.

Διανύσω, f. εὐσκ. lit. to make signs by the hand, eyes, or otherwise, and thereby express one's meaning, when not communicable by words; equiv. to διά μεταστάσεως, Lu. i. 22, and so in Plat. Arit. 20. Thus it is opp. to λαμία, e. gr. in Athen. ap. Steph. These. ὑμῖν ὁ λαλῶν ἀμα καὶ διανυόμενων. The word occurs in Sept. and later Class. The earlier ones use νικηθαι χρησαμαι. See my note on Thuc. i. 134, 1.

Διαπαραπρήσθι, ἡ, ἡ, violent dispute, 1 Tim. vi. 5, in several MSS. and the Edd. of Griesb. and Scholz for the text. rec. παραπαραπρήσθι, where see my note.

Διαπράσω, f. ἀσώ, to pass through or over, as a lake, Matt. ix. 1. xiv. 34. Mk. v. 21. vi. 53; foll. by προς and acc. Lu. xvi. 26: the sea, by ἔλκ, Acts xxii. 2. Sept. and Class.

Διασκέιναι, f. ἐνα, to sail through or over; e. g. το τέλαγος, Acts xxvii. 6, and Class.

Διαποινίω, f. ὁμόώ, lit. to bring any thing thng, i. e. to perfection, by much labour, and in pass. of persons, to be exercised with labour, Eccl. x. 9; also to be exerted out therewith. Hence, from the adjunct, to feel aggrieved, bear with impatience, be indignant, Acts iv. 2, διαποϊμενοι δι' ἃ τὸ διδάσκει αὐτόν τῶν λαὸς. xvi. 18, διαποινιθεὶς, molestus ferens, λύπηθεις.


Διαπραγματεύομαι, f. ὑσσομαι, (from dia, through or out, and πραγματεύομαι, which signifies to do any business, esp. mercantile, to trade, and πραγματευτικός, 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, ἡ γυνή, τίς τί διαπραγματεύτηκα, 'what any one had effected, or, as we say, done, in business,' gained by traffic.

Διαπρίω, f. ἵσσω, to saw through. Aristoph. and others of the best writers use πρίω and διαπρίω τῶν ὀδόντων, to saw, grate, or gnash the teeth, and also, as descriptive of rage, Lucian Calumn. 24, τῶν ὀδόντων διαπρίω. In N. T. only the Pass. occurs, and in a met. sense, to be enraged, Acts v. 33, ἀκούσατε διαπρίστω, subj. ταῖς καρδίας αὐτῶν, which was expressed infra vii. 54, διαπρίστω ταῖς καρδίαις αὐτῶν, and with the addition of the words καὶ ἔρχοντο τῶν ὀδόντων ὧν ἐπὶ αὐτῶν, prob. in order to unite the outward expression of rage with the inward feeling.

Διατάξω, f. ἄσω, prop. (like the Latin divellisco, to snatch or tear different ways, (dis.) and hence, as a graphic description of plundering, to ravage, plunder, spoil, as said of a city or house, or the property therein. So Sept. and Class. So Matt. xii. 29, τα σκυλια αὐτῶν διαβρυχάς, and Polyb. iv. 18, τα χοῖνια αὐτῶν. Thuc. viii. 31, ὅσα ἐπιτέλεσαν διαβρύξας.

Διαρρέγομαι, & Diarréso, f. ξεν., (dia, apart, and ρέω, prop. to rend and rend, as διαφαί, Lu. viii. 29. Judg. xiv. 9. Alex. ναράς: also to tear through, rend, said of a garment, Matt. xxvi. 65. Mk. xvi. 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 συγκλίους καρδίας αὐτῶν, 'the cauls 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.

Διασαφάω, f. ήσω, (dia, thoroughly, and σφάω, clear,) to make fully manifest, i. e. to make known, narrate, tell, Matt. xviii. 31, διασφάσασα τήν κυρίαν αὐτῶν πάτα. 2 Macc. i. 18. 20, ὡς δέ διαφάσας ἦσον. Polyb. i. 46. 4.

Διασείσια, f. ἵσσω, prop. to shake thorough- ly, i. e. vehemently, as said of things. Dio. Sic. xx. 87, to cause to shake with terror. Job iv. 14. μοι τὰ ωστά δίδασα: also 2 fig. to intimate, Polyb. x. 26. 4, 3) metaphor. to extort money of any one by intimidation, Lu. xiii. 14, μηδείνα διαδικασθήτω. And so in various passages of the Class. adduced by Wets. all with accus. of person. And so διαδικασθῆτω in the Greek law-books, and concussio in the Latin. The passive is found in 3 Mac. vii. 21, ὃ τοίς μισθοῖς διασεισθῆτως τῶν ὑπάρχοντων, lit. 'shaken out of their property.'

Διασκορπίζω, f. ἵσσω, to scatter throughout or abroad, i. prop. as said to be made into hay, or corn to be dried and browned. So the simple verb in Matt. xii. 30, μὴ συνάγων μετ' ἰμας σκορπίζει: also said of corn, when thrown against the wind, and scattered abroad, in the process of winnowing (see on the word λιμάκω), Matt. xxiv. 26, 26, συνέχθων οὖν διασκορπίσας. Hence to dispersa, scatter, as said of men or animals. Matt. xxvi. 31. Mk. xiv. 27. John xii. 33. Acts v. 37. Sept. and Class. Hence said of utterly discomfiting an enemy, Lu. i. 51, διασκορπίσας ὑπερέρθες. So Lelian V. H. xiii. 1, 6, τόύς μισθοῖς, τούς δὲ ἐπέκτεινες, and Sept.—Il. METAIR. to dissipate or quember property that had been got together by others, L. xv. 13, διασκορπίσας τὴν οὐσίαν αὐτῶν, and xvi. 1, δ. τα ὑπάρχοντα αὐτῶν. So Dan. xi. 24, ὑπάρχοντα αὐτῶν διασκορπίσας.

Διαστάω, f. ἄσω, prop. to pull away

Διασταγη, ἵν, ἵν (διαστάγα, perf. mid. of διαστάσα, δισ-πόνο, to dispose, arrange,) a disposing in order, disposition, arrangement. The word occurs in N. T. only twice, 1) prop. Acts vii. 53, ἀλάβατος τῶν νόμων εἰς διαστάγας 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, τὸ, ordinance, mandate, Heb. xi. 23, δ. τοῦ βασιλ. Sept. and Class.

Διατάραξος, f. ἐς, (did intens. and tar.) as said of the mind, to perturb, disturb, agitate; but almost confined to the pass. So Lu. i. 29, διαταραχθη, & Class.

Διατάσωμαι, f. ἐς, 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, ὑπὲ τοῖς ἀδίκοις ὑμῖν. Lu. viii. 55. Acts xvii. 2. 1 Cor. ix. 14, διατάσας, for διαταγή ἐποίησα, and xvi. 1. So τὸ διατεταγμένον, 'what is appointed,' as of enactments by law, Lu. iii. 13. Acts xxi. 31, and τὰ διατάξουσα, Lu. xvii. 9. Sept. and Class. Hence mid. διατάσσωμαι in the same sense, Acts vii. 44. xxiv. 23. 1 Cor. vii. 17. xii. 34. Tit. i. 5. In Acts xx. 13, ὁτὶς γὰρ ἦν διαταγμένος Παῦλος, 'so Paul had directed.' The perf. pass. has the mid. signif.

Διατέλεσα, f. ἐς, 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 adjet. or partic. Acts xxvii. 33, ἐπειτὶ διατελέσας. 2 Macc. v. 27, τὴν χρυσοῦ τροφῆν σιτούμην διατελέσον. Εἰδίκ. V. H. x. 6, διατέλεσε ἄνασος, and oft. in Class.

Διαστήμα, f. ἐς, to keep one's eye thoroughly or continually fixed on anything. 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 διατήρω, &c. to guard or keep oneself from any thing, wholly abstain from it, Acts xv. 29.

Διατήρημα, 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 βασιλείαν, I. n. xxii. 29, foll. by dat. Xen. Cyr. v. 2, 7, ὃ τὴν θυγατέραν. So of a testamentary disposition, to bequeath. Hence διατίθεμαι, the testator, Heb. ix. 16, sq. and Class.—II. spec. of a covenant, to make an arrangement with another party. So διατίθεμαι διαθήκην, to make a covenant with, foll. by dat. Heb. viii. 10, or προς with acc. Acts iii. 25. Heb. x. 16. Sept. and Aristoph. Av. 459, ἵνα μὴ διαθίζωμαι γ' οὖσα διαθήκην ἐμόν.

Διατριβή, f. ψψα, 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, ἡ, ἡ, (διατρέφω,) nourishment, food, 1 Tim. vi. 8.

Διανυσία, f. ἀσω, prop. to shine through; and, as said of daylight, to shine forth, dawn, 2 Pet. i. 19.

Διανυσία, ἰος, ὁ, ἡ, adj. (διανύσας, to make any object visible through any medium,) pellucid, transparent, Rev. xxii. 21, in later Edd. for text. rec. διαφανής. Sept. Jos. & Class.

Διαφανής, ἦς, ὁ, ἡ, adj. (διαφανῶς, to make any object visible through any medium,) pellucid, transparent, Rev. xxii. 21, in text. rec. Others have διανυσία. Sept. and Class.

Διαφέρω, f. οἰών, I. to bear or carry any thing through a place, &c. Mk. xi. 16, ἵνα τις διανυσίας σκέφτοις διὰ του ἱερου.—II. to bear asunder, carry different ways, differ, 1 trans. but in N. T. only differre, to be published abroad, Acts xiii. 49, διαφέροντι ὁ λόγος του Κυρίου. Said of a ship, to be borne to and fro, to be driven up and down, Acts xxvii. 27, δ. ἐν τῇ Ἀδηρίᾳ. So Luc. Herm. 28, ἀλλ' ἀναγκαῖον ἐν τῇ παλαιᾷ διαφέρουσα. 2 intran. (or reflect, with συντευχάρα) 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 τα διαφέροντα, 'things that are different,' Rom. ii. 18. Phill. i. 10, and Class. 2) impers. διαφέρω, if differs, makes a difference, with dat. of pers. Gal.
Διαγελανάξε, τ. δει, (δια intens. λέξεως) to utterly scoff at, deride, absol. Act. ii. 13; in later edd. for text. rec. έλεβος.

Διαφελίξε, τ. λοσ, (δια intens. και ώμο) to wholly separate any persons or things, Sept. and Class. In N. T. mid.

Διάφοροιμαι, in a reciprocal sense, to separate oneself wholly from, depart from, Lu. ix. 33. Sept. and Class.

Διδάκτικος, ή, ὥν, adj. apt. or fit to teach, I Tim. iii. 2. 2 Tim. ii. 24.

Διδάκτος, ή, ὥν, adj. (δίδασκω) taught, foll. by gen. of the agent, and used in N. T. of persons, taught, instructed, John vi. 45, πάντως διδακτοί θεόν: a phrase formed on that at Is. liv. 13. Hence, as an adj. learned or skilful, 1 Mac. iv. 7, οὗτοι διδάκτοι πολεμίων.

- II. of things, taught, communicated by instruction, 1 Cor. ii. 13, εν διδακτοῖς ἀφιερωμένους σφαιράς λόγους. Find. Olymp. i. 153, τοιαύτες δὲ διδακταῖς ἀνθρώπων ἄρετοι κληρονόμους, 'virtues taught by men.'

Διδασκαλία, ας, ή, (δίδασκω) 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. vii. 9. Mk. vii. 7. Eph. iv. 14. Col. ii. 22. 1 Tim. i. 10. iv. 1, 6. vi. 1, 3. 2 Tim. iv. 13. tit. i. 11. 1. 10. Sept. & Class.


Δίδωμι, f. δῶς, 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 δόως. xii. 32. xxv. 8. Mk. ii. 26, et al. sepe.

- 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. xxii. 23, τίς σοι ἐδόκη τὴν ἔξουσιαν ταύτην; John iv. 12. 1 Cor. vii. 25. 2 Cor. viii. 10, et al. and Class.

Hence the phrase διδόμεν 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. διδόμεν αἰνόν, to praise, Lu. xvi. 43. Paleth. 43. διδ. ἀπρόκειμαι, to answer, John i. 22. διδ. δεξαμεν Θεόν, to glorify, Lu. xviii. 17. John ix. 24. Acts xvii. 12. διδ. ἀγκών, 1 Cor. ix. 12. δ. ἰντολήν, John xi. 57. δ. προσκοπήν, 2 Cor. vi. 3. δ. βασιλεία, John xviii. 23. 2. χέραμα, 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. vii. 11. ix. 8. xii. 39, et al. sepe. So δοῦναι χάριν, to confer grace or favour, Jas. iv. 6. Rom. xii. 3, et al. Used in various constructions; viz. foll. by gen. of part. and by ἐκ των in the same sense; sometimes by τίς: oft. with the dat. and an infin. as neut. subst. instead of an accus., though sometimes the infin. is implied, as Matt. xix. 11, οἱ δέδοται σα. χωρίς: with ἐκta instead of the infin. Mk. x. 37. So with an acc. and infin. to permit, suffer, grant, Acts ii. 27. xiiii. 35, οὕτῳ δόσω τῷ διώτι σου δικαίωμα. x. 40. xiv. 3, and Class. As said of evil or punishment, to inflict, 2 Thess. i. 5, ἐκδίκησαν. Rev. xvii. 7, βασιλείαν. 2 Cor. xii. 7, αὐτὸν: metaphor. of things, which are the cause or occasion of any thing, to impair, cause, Acts iii. 16, ἡ πίστις ἐδώκει αὐτῷ τὴν ἀλληλομαχίαν. 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. sepe. 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. xxvi. 6, 9, 22, 24. Heb. ii. 12. 3) to give, i.e. deliver oneself, devote oneself, to any one, 2 Cor. viii. 5; or for any one, ὑπὲρ ο ἐπὶ τῶν, in the sense to encounter death for; or as a ransom (ἀντλυτόν) for, Gal. i. 4. 1 Tim. ii. 6. Tit. ii. 14; see Lu. xx. 19. John vi. 51. So also δούαν τὴν ψυχὴν αὐτοῦ λυτρώσει, Matt. xx. 28. Mk. x. 45. Jos. and Class. 3) to give forth, to render, yield, said both of persons, Rev. xx. 13, ἐδώκεν ἡ θαλάσσα τοὺς κυρίου τοῦ εἰς αὐτοῖς, and things, Lu. vi. 38; and also metaphor. of rendering an account to any one, Rom. xiv. 12, and Class.; also spec. of what is given as a reimbursement for labour, to pay, Matt. xx. 4, 14. Mk. iv. 11. Rev. xi. 18, et al. and Class.; likewise said of the earth, as yielding its fruits, Matt. viii. 8, 10. Mk. iv. 7, 8. Sept. & Class. 4) by Hebraism, used for τίθηναι, to put or place, and that both prop. to put anything upon any thing, Lu. xix. 23. Rev. viii. 3; and metaphor. in the sense to apply, in the Latinism, δοῦαι τριγυρίαν, 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, and as office, to appoint, constitute, Eph. i. 22, αὐτῶν ἐδόκας κεφαλῆς ὕπτω τῶν, and Sept.; or, as said of a law, or ordinance, to ordain, John xii. 19 & 22. Gal. iii. 21. δ. διὰ διαθήκης παρετοίμασε, Acts vii. 8, and Sept.

Διεγέρω, f. ἐπι, to rouse up, 1) prop. of awaking persons from sleep, Matt. i. 24. Mk. iv. 38, sq. Lu. viii. 24. Jos. and Class. 2) fig. of things, e.g. 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.

Διευθυνόμαι, to thoroughly resolve in mind, to consider carefully, Acts x. 19. in rec. Edd. for ἔνθυμαι.

Διέξωσε, ου, ὅ, 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, οῦ, ὅ, (διερμηνεύω) am interpreter, 1 Cor. xiv. 23.

Διερμήνευσε, f. ἐσόω, to fully interpret, or expound any thing, trans. Lu. xxii. 27. abso1. ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27, and Class.

Διερχομαι, f. ἐλεύσομαι, gener. to come or go through, to pass through or along, to traverse. In N. T. it is used 1. PROP. foll. either by διὰ with gen. of place, Matt. xii. 43. Lu. xi. 24, δ. δ' ἄνωθεν τῶν, 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. τῇ ἱεραίᾳ. 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.
righteous, pious, godly, Matt. xiii. 43, 49
xxii. 29. xxv. 46. Mk. vi. 20, et al. Rom.
i. 17, δικαιός εκ πίστεως, equiv. to δι-
καιοσύνης δια 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. v. 52. xxii. 14. 1 John ii. 7,
iii. 7, and Sept.

**D**

**Δικαιοσύνης,** η, (δικαιός), prop.
‘the doing or being what is right and just,’
viz. ‘the doing alike to all,’ preserving
even-handed justice, as said of a judge,
Acts xvii. 31. Rev. xix. 11. Heb. xi. 35,
σιρυγάζωντος δικαιοσύνης. 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 δικαιον, Matt.
iii. 15, πληρώσαι τὰς δικαίος δικαιοσύνης:
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.
2) said of that righteousness which has re-
gard 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 εἰς νόμον, or ἡ εἰς νομον, or
internal and spiritual, when the heart is
right with God, righteousness, piety, god-
liness, Matt. v. 6, 10, 20. vii. 33. xxii.
32. Lu. i. 75. Acts x. 35. xxv. 23. Rom.
vi. 16. 18, and oft. Sept. and Joseph. Hence,
ἡ δικ. ἡ εἰς Θεον, δικαιοσύνης, scil. εἰν Ἐρη-
στε, ‘where faith is counted or im-
puted 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 Θεον objectively, i. e.
‘the righteousness which God approves or
bestows,’ Rom. i. 17. iii. 21, 25, 26; and
by meton. δικ. Θεον is equiv. to δικαιοῦν
ταρα Θεον, 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.—II. by meton. in the sense of the
being regarded as just, i. e. the imputation
of righteousness, justification, equiv. to
δικαιώμας, 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. ὅσον, (δικαιον,) to justify,
i. e. to regard, or declare as just, trans.
I. as a matter of right, justice, &c. to
adjudge or acquit of any charge, as opp. to
being condemned, Matt. xii. 37. 1 Cor.
iv. 4; foll. by ἐπὶ with gen. of thing,
Acts xiii. 39. Rom. vi. 7, ἐπὶ ἀμαρτίας,
and Sept. So δικαιοῦν ἰατρόν, to justify,
i. e. excuse, oneself; Lu. x. 29. So Gen.
xliv. 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, &c. to ἀξίωμα. 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. Hence, Lu. vii. 29, δ. τῶν Ὀνόμ. So Matt. xi. 19. Lu. vii. 35, ἔκκαιρη ἤ 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 δικαιωμέναι εἰς τούς ἑαυτοῦ ἑαυτῶν 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, δικαιοῦτα τὸν ἐκ πίστεως Ἰησοῦ. iv. v. viii. 30, 33. Gal. iii. 8. So pass. of men, to be justified, e.g. πιστεύει εἰς πίστεως, Rom. iii. 28. v. 1. Gal. ii. 16. iii. 24. ἡ ἐργασία οὐκ ἐφαρμοσ. Gal. 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. sor. 1. pass. in mid. sense, Rev. xxii. 11, οἱ δικαιοὶ δικαίωσώμεθα ἐτί.

Δικαίωσμα, κατος, τῦ, (δικαίωσις,) 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. 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.

Δικαίωσις, adv. (δικαίωσις) 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. 54. Sept. and Class. 3) as to what respects duty to God, righteously, piously, 1 Thess. ii. 10. Tit. ii. 12.

Δικαίωσις, εῶσ, ἢ, (δικαίωσις,) prop. 'the act of doing justice on any one,' espec. in trial, and that whether by acquittal, or as general. 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, δικαιώσις εἶναι, δι' ἀρετῆς ἐπιτίθεναι γέγονεν.


Δίκη, ἡ, ἡ, prop. right or justice, espec. in a judicial process; or gener. what is laid down (δικαίος, ἡ) as right for men to do; so θειός, θεός, from τῆθιμ, to lay down, νόμος, from νομίζον, law, from λέγων, 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' αὐτόν δικην, 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.

Δικτυων, ου, τὸ, (δίκτυον, 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, ὁ, adj. (δίς, 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.

Δίδωμι, f. εύω, (δίδωμι, to travel through any country, traverse,) to travel through any country, traverse, &c.; foll. by acc. of place, Acts xvii. 1, or κατά with acc. Lu. viii. 1. Sept. and Class.

Δίδωμι, (δίδωμι, strengthened by προ,) on which account, therefore, Matt. xxvii. 8. Lu. i. 35, et sepe al.

Διδώσω, i. d. εὔω, (δίδωμι, to perform,) to travel through any country, traverse, &c.; foll. by acc. of place, Acts xvii. 1, or κατὰ with acc. Lu. viii. 1. Sept. and Class.

Δίκαιος, i. a. ὁ, ὁ (Δικαιο, gen. of Ζιών, and πίστις, equiv. to πίστις,) falls from Jone, i.e. 'the heaven-descended,' Acts xix. 35, τὸ δικαιοσύνης, sub. ἀγάλματος, which word is expressed in Herodian i. 11, 2. See my note in loc.

Διδωσις, εῶσ, ἡ, (διδώμω, to thoroughly rectify,) a reformation, thorough improvement, Heb. ix. 10, καιρὸς διδωσιν, meaning the time of a better dispensation under the Messiah. Jos. and Class.

Διδοσις, f. ἵω, to dig through any thing, espec. the walls of houses, Matt. vii. 19, sq. xxiv. 43. Lu. xii. 39. Sept. and Class.

Διότι, conj. for δι' ἐν, equiv. to ἐν τούτῳ, ἐν, on account of this that, for this reason that, i.e. simply because, or
and other ancient nations. In N. T. the word is used gener. and fig. in the sense, to inflict severe punishment, as it were cut asunder by scourging, Matt. xxiv. 51, Lu. xii. 46. So Hist. Susan, ver. 55, ἁγεῖσθι σε μένων. Arrian Epict. iii. 22, ἐλθόντας ἑκεῖν(αυτόν), also scindere and discindere in Latin.

Διψάω, f. ἴσω, (ἰδιόλος,) to double, Rev. xvii. 6, διπλώσατε αὐτὴν διπλά, Sept. and Class. Comparative, διπλότερον, as adv. sofeod-moré, Matt. xxiii. 15. Διπλός, f. ἰσω, (ἰδιόλος,) to double, Rev. xviii. 6, διπλώσατε αὐτὴν διπλά, lit. 'double to her doubly,' render to her a twofold punishment.

Δισ, numer. adv. δίς, twicě, Mk. xiv. 30, 72, Lu. xviii. 12, Jude 12, δίς δισε-θανάτον, utterly dead. So the phrase ἄνω καὶ δίς, once and again, always, somewhat requently. So the Class. δίς καὶ τρίς.

Διστάξω, f. στο, (διστάμω,) 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. xv. 31, εἰς τί ἐδίστασας; xxviii. 17, ὁ δὲ ἐδίστασαν, Plut. Diod. Sic. and Synes. Διστάμως, ov, δ., ἄ, (διστάμω,) prop. double-mouthed, gener. and as the edge of a sword or axe is fig. called its mouth, so διστάμως is used for two-edged, both in N. T. Heb. iv. 12, Rev. i. 16. ii. 12, Sept. and Class.

Δισχίλιος, α, α, ordin. adj. 2000. Mk. v. 13. Διολίκω, f. ἵσω, (διά, ἤλικω,) prop. to pass any liquid through a strainer, (so Dioec. iii. 9, ἵλεται διὰ ὀδοντόν,) in order to separate from it the Ἁμαι., or material particles, in order that they be strained off and out, and so to strain out or off, Matt. xxiii. 24, ὁ τῶν κοῖνων. Sept. Plut. Artemid.

Διάχατω, f. ἴσω, (διάχα,) prop. to cut in two, divide into two parts, Sept. and Class. But in N. T. metaph. to set one at variance with another, διαχάτω τινα κατά τοὺς, Matt. x. 35, equiv. to δίχα ποιεῖν in Class.

Διαχορτασία, ας, ἄ, (διάχα, στάσις,) prop. a division into two parts, or a standing at two, and metaph. dissection, or discord, Rom. xvi. 17, 1 Cor. iii. 3, Gal. v. 20, and Class. Διαχορτάμε, f. ἴσω, (διάχα, τομη,) 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 others.

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) metaphor. 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. xiii. 2, and Class.

Διψάω, εἰς, τὸ, thirst, 2 Cor. xi. 27, Sept. and Class.

Διψὺς, οῦ, ὁ, δ., ἀ, (διψύχω,) double-minded, wavering, Ja. i. 8. iv. 8. Clem. Alex. but not in Class.

Διαγομός, οῦ, ὁ, (διαγόμω,) prop. an eager pursuit of any one; and as that often implies hostility, so the word came to mean persecution, as Matt. xxiii. 21, Mk. xv. 17, et sepe al. Sept. and rarely in later Class.

Διάκριψ, οὐ, ὁ, (διακρίνω,) a persecutor, 1 Tim. i. 13.


Διῶμα, ἀτομ, τὸ, (διῶμα,) a decree, ordinance, e.g. 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.

Δισυματίγω, f. ἴσω, to make a decree, equiv. to Class. διώμα τυβία. In N. T. mid. δισυματιγμοί, to suffer a law to be prescribed to oneself, to be subject to its ordinances, Col. ii. 20.

Δοκιώ, f. ἴσω, to seem, or appear, neut.
and intrans. I. as used with a reflex. pron. or impl. denoting self, δεικτο εμαυτetermination, 1 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 I foll. by infin. with the same subject, e.g. with infin. pres. expressing continued action, Matt. iii. 9, μη δεικνυστε λεγεν ει αυτοις. Lu. viii. 18, xxiv. 37. John v. 39, xxvi. 2, δεικνυστε λατρευσι προσφορει τω Θεω. Acts xii. 9, and Class. With infin. perf. implying action completed, Acts xxviii. 13, δεικνυστε της προβησεως κεκρατηκειαι. 1 Cor. viii. 2. Phil. iii. 4, and Class. 2) follow by infin. with a different subject in the acc. Mk. vi. 49, ειδανεν φαντασμα ειναι. 1 Cor. xii. 23. 2 Cor. xii. 16. Sept. and lat. Class. 3) foll. by διεικτει and infin. Matt. vii. 7, δεικνυστε γαρ δοτι, &c. xxvii. 55. Lu. xii. 51, et al. sepe. 4) absol. Lu. xv. 9, ου δεικτει. Matt. xxiv. 44. Lu. xii. 40, γαρ δοτει δεικτει. Heb. x. 29. II. used in reference to others, to seem, or appear, foll. by dat. and infin. Lu. x. 36, των ον πλειονοις δεικει τοι γεγοναινα; without dat. but with infin. of the same subject, which then takes the adjuncts in the nomin. Acts xvii. 18, εινων δαιμονιων δοκει καταγελουσα ειναι. 1 Cor. xii. 22. 2 Cor. x. 1. Heb. xii. 11, and Class. Said also, with modest delicacy, of what is real and certain, Mk. x. 42, δοκευστε δεικτα ειναι. Lu. xxii. 44. 1 Cor. xii. 16. Gal. ii. 9. Heb. iv. 1. Jos. and Class. Yet see my note on Mk. x. 42. At Gal. ii. 2, 6, δοκοιμεν ειναι, and ω δοκει the sense is, 'those who were esteemed something, persons of consequence.' See my note there, 1 Cor. iii. 18. & xxiv. 37.—III. impers. δοκει μοι, 1 as equiv. to person. to think or suppose, either interrog. δοκει σοι, or ημι, ου ήμι; Matt. xvii. 25. xvi. 11. xxi. 28. or without interrog. Acts xxv. 27, ανωγον γαρ μοι δοκει, and Class. 2) it seems good to me, equiv. to pers. I determine, resolve, Lu. i. 3. Acts xvi. 22—34. Jos. and Class. So partic. neut. το δοκοι μοι, denoting one's will or pleasure, Heb. xii. 10, κατα το δοκει αυτως, and Class.

Δοκιμαζω, f. άς, (δοκιμαζον) I. PROP. & GEN. 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. xii. 28. Gal. vi. 4. Eph. v. 10. 1 Th. ii. 4, τως καρδιας ημων. 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, γνησιον δε, and ver. 22. xiiii. 5, εαυτουs


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 ἀνάγνωσμα of the divine perfections, John i. 14. ii. 11; also of the Holy Spirit, 1 Pet. iv. 14. Just Mart. de Resurr. 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 ἐπανών 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, 22. 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. i. 7. 2 Cor. iv. 17. 1 Th. ii. 12. 2 Tim. ii. 10. Heb. ii. 10. 1 Pet. v. 1, 2 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, τῶν Κυρίων τῆς δόξης...


Given the nature of the text, it is a selection from a larger work, possibly a commentary or a theological discussion, discussing topics such as glory, honour, and divine perfections. It references specific passages from the New Testament, particularly focusing on the attributes of God and Christ. The text includes a mix of Greek and English, with references to specific verses and authors within the Christian tradition.
heaven, e. gr. of Christ as the Messias, John vii. 39. xii. 16, 23, or Christians, Rom. viii. 30, τουτων ιδοτησα.

Δ'ος, εις, εις, δ (δηλωμ), a giving, but also by meton. the thing given, gi'. Jas. i. 17. Ecclus. xi. 17; also, in the sense of giving out, expenditure, Phil. iv. 15, σιμ σωσι και λησιωσι, expenditure and receipt, or, as we say, diet and credit, Ecclus. xii. 19, απο σκορακιασων λησιωσι και δωσιωσι, xiii. 7.

Δ'ος, το σιω, δ (δηλωμ), a giver, 2 Cor. ix. 7. Sept. for the Class. δοτηρι.

Δουλαγωνιον, το, το, (δουλος, το, και λησιωσι, δωσιωσι) 1) to carry off as a slave, to make a slave of; 2) to treat as a slave; 3) by impl. to bring in and hold in subjection, 1 Cor. ix. 27, δ' το σωμα μου.

Δουλεια, ας, η, (δουλεια, ε) a state of slavery, Sept. and Class.; but in N. T. only said fig. of spiritual bondage, Rom. viii. 15, πνευμα δουλεια, '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.


Δουλη, ης, η, (δουλος) 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 pera. pron. ηγω. Lu. i. 36, 48, and Sept.

Δουλος, (δουλος, fr. διω, to bind,) I. prop. as an adj. δουλος, η, ο, held in bondage, bound to serve; foll. by dat. Rom. vi. 19, παραστ. τα μιλη ιμων δουλη τη δικ. Wisd. xv. 7, and Class.;—II. as a subst. (ἀνθρωπος 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. xxi. 27, sq. John iv. 51. Acts ii. 18. Eph. vi. 5. 1 Tim. vi. 1. 2) fig. said a voluntary service, a servant, implying obedience, fidelity, and devotedness, John xv. 15. Rom. vi. 16. 1 Cor. vii. 22. Gal. iv. 7. So used in modesty of ministers of the Word, δουλος ιμων, Matt. xx. 27. Said of the faithful followers and devoted servants of God, either as ambassadors and legates from God, as Moses, Rev. xiv. 3, (as 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, δουλος του Χριστου, Eph. vi. 6. 2 Tim. ii. 24; espec. of the apostles, &c. Rom. i. 6. Gal. i. 10. Col. iv. 12. Ja. i. 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. της ιματιας, John viii. 29. Rom. vi. 16, and της φθορας, 2 Pet. ii. 19. So Αλι. V. II. ii. 41, του πινειν δ. and Eurip. Autol. frag. 3, γεν 

θων ιμησιωων.—III. in the sense of minister, said of the officers of an Oriental court, Matt. xviii. 23—32. xii. 3—10, and al. and Class.

Δουλω, το, δουλω, to enslave, trans. pass. perf. δεδουλωμαι, to be a slave, equiv. to δουλεω. 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. ιμων τα στοιχια του κοσμου.—II. fig. of voluntary service, to make devoted to any one, and pass. to become devoted, 1) act. said of person, 1 Cor. i. 19, παντων εμαυτου ιμων. 'I have devoted myself to the service of all.' Rom. vi. 22, δ. της Θειας. 2) pass. of things, as δ. τη δικαιωσιν, Rom. vi. 18, ονομα τολμη, Tit. ii. 3. So δουλεως ονομα, Liban. Ep. 319.

Δουλη, ης, η, (δευματιν, a) prop. reception or entertainment of guests. Hence, a banquet or feast, Lu. v. 29. xiv. 13. Sept. and later Class.

Δρακων, δρακων, δ (δερκω, 2 sor. α. δερκω, with allusion to its piercing sight, a dragon, or larger kind of serpent, Sept. and Class.; in N. T. put symbolic for Σατανας, Rev. xii. 3—17. xiii. 2, 4, 11. xvi. 13. xx. 2. Comp. Gen. iii. 1, sq.

Δρας, δρας, δ (δεω, prop. to grasp with the hand, take fast hold of. Hence, to seize, catch, any person or thing. In N. T. fig
hence, abstr. for concer. ἡ δύναμις, the ‘omnipotence,’ The Omnipotent, The Almighty, Matt. xxvi. 64. Mk. xiv. 62, Lu. xxii. 69, εἰ δειξιά 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, οὗτος ίσως 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. xxvii. 30. Lu. xxi. 27, μετὰ δύναμιν και δόξης. Mk. ix. 1. xiii. 26. 2 Th. i. 7, μετὰ ἄγγελον δυνάμεως αὐτοῦ. Also said of the Holy Spirit, ἡ δύναμις τοῦ Πνεύματος, the power imparted by the Spirit, Lu. iv. 14. Rom. xv. 18, 19; also of prophets and apostles, as inspired by the Holy Spirit, Lu. i. 17, xxv. 49. Acts i. 8. 4) said of miraculous power, δύναμις σημαίνει και τράπτων, 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. δύναμεις is put for miracles, Matt. vii. 22. x. 20, and oft. and Sept. Hence, as abstr. for concer. a worker of miracles, 1 Cor. xiii. 28, sq. δύναμις. 5) said of the essential power, true nature, efficacy, or reality of any thing, Phil. iii. 10, γίνεσθαι 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. iv. 3, σ. τοῦ δύναμεως. So Latin potentates.—II. said of power as resulting from extrinsic sources, viz. 1) power, authority, Lu. iv. 36. ix. 1. Acts iii. 12. 2 Pet. ii. 11. Rev. xii. 27. xvi. 13, and Class. Said of omnipotent sovereignity, as due to God; e. g. in ascriptions, Matt. vi. 13. Rev. iv. 11. v. 12. vii. xii. 17. xii. 10. xix. 1. Meton. abstr. for concer. put for ὅ ἐν δύναμις ἑστ. 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, μικρὰ ἢ ἄξιον δύναμις: also by impl. a great quantity, abundance, Rev. xviii. 8, ἐκ τῆς δύναμιν τοῦ στροφῆς 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. al δύναμες τῶν οὐρανῶν, 'the hosts of heaven,' i. e. the sun, moon, and stars, Matt. xxv. 29. Mk. xiii. 25. Lu. xxi. 26. Sept. δύναμες, f. ὡς, (δύναμις), to strengthen, pass. Col. i. 11, εἶναι δύναμες δυναμουμένοι. Sept. and lat. Class. δύναται, σ. ὁ (δύναμις), one in great power, or influence. 1) a potentate,
prince, Lu. i. 52. 1 Tim. vi. 15; of God, the supreme Potentate, ο ἐν τοὺς δυνάστες, called in 2 Macc. iii. 24, ο πατὴρ ζευ-
σιας. 2) one invested with political power, espec. under a prince, a minister of court, Acts viii. 27, οι Κανονίστες. Gen. i.
4, οι δυναστεί Φαραώ, and Class.

Δυνατεία, f. ή (δυνατός), prop. to be able, intrans. Rom. xiv. 4, in some MSS. Hence to show oneself able, 2 Cor. xii. 3, δεν οικος δυνατες, ἀλλα δυνατει εις νυμ.

Δυνατός, η, ης, adj. (δυναμά), prop. able to do anything. Hence, strong, powerful. I. GEN. and 1) of things, 2 Cor. x. 4, επιλα — δυνατά τω θεω προς, &c. So Χεν. (εκ. vii. 20, σωμα δ. προς τι. 2) of persons, οι δυνατος, the mighty; and, said of God, Lu. i. 49, the Almighty, Πα. xxiv. 8. Hence, δυνατός εἰμι, equiv. to δυνα-
ματι, foll. by infin. both pres. Tit. i. 9. Ἱεβ. xi. 19; and aor. Lu. xiv. 31. Rom. iv. 21, et al. Metaph. δυνατός, strong, Rom. xv. 1, οι δυνατοι, scil. εις πάντα.
So δυνατός ειμι, without infin. 2 Cor. xii. 10. xii. 9.—Π. spec. in phrases, as δυνατός εις τινα, able, i.e. eminent in any thing, Lu. xxiv. 19, δ. εν οργα και λαγων. Acts v. 22, δ. εν λάοις και εν οργασιν. Comp. Thuc. i. 139, λαγιν η τα και πράσι-
ναν δ. Acts xviii. 24, δ. εν τοις γρα-
φάσις, 'eminent in Scrip. learning.'—III. οι δυνατοι, the powerful, the great, said of persons in authority, 1 Cor. i. 26. Rev. vi. 15, of the Sanhedrin, Acts xxv. 5, and Class, espec. Thuc. —IV. neut. δυνατών, possible, (lit. able to be done,) in the phrase η δυνατον, absol. or with εν, 'if possible,' Matt. xxiv. 24. xxvi. 39, et al. and Class. Foll. by dat. of person, 'possible for; or with, any one,' Mk. ix. 23. xiv. 96. Acts xx. 16, et al. and Class. Hence το δυνατον as subst. equiv. to δο-
ναμας, Rom. ix. 22.

Δύναμις, sor. 2. ενδυν, (δὼν, δομε, to im-
merse,) to go down, sink; said of the sun, Mk. i. 32. Lu. iv. 40. Sept. and Class.

Δύο, ol. al. τα, two, indecl. in Attic writ. and N. T. except that the irregular and later δωλι occurs in Matt. vii. 24. xxii. 40. Lu. xii. 52, et al. Note—the phrases δυο η τρεις, some, a few, Matt. xviii. 20. 1 Cor. xiv. 29. ἀνα δυο, κατα δυο, in two (parts), δυο δυο, two and two.

Δυνατός, an inseparable partic. importing, like the English 'un-', in-, mis-, 1) con-
trariety, or adversity of any kind; 2) diffi-
culty, pain, &c.

Δυσβάστακτος, ου, η, adj. (δν, difficult, and βαστακτε,) hard to be borne, φοταγια δ. Matt. xxiii. 4. Lu. xi. 46. Sept. and Class.

Δυσυνετερία, as, η, (δως, bad, and

Δυσερμυνετως, ου, η, η, adj. (δν, δυσινετος, &c.) prop. difficult of explanation, and by impl. hard to be understood Heb. v. 11, and lat. Class.

Δυσκολος, ου, ι, η, adj. (δον, καλο-
food,) prop. 'difficult about one's food.' Hence, gener. of persons, hard to please preeish; and of things, hard to be pleise with, disagreeable, Xen. Mem. ii. 2; In N. T. hard to be accomplished, difficult Mk. x. 24. Joseph and Class.

Δυσκόλως, adv. (δυσκολος) with diffi-
culty, hardly, Matt. xix. 25. Mk. x. 2

Luke viii. 24, and Class.

Δυναμη, η, ης, (δωμα, but more usu-
ally plur. δωμαι, the going down of the sun in N. T. by impl. the West, Matt. vii

Δυναμη, η, ης, (δωμα, but more usu-
ally plur. δωμαι, the going down of the sun in N. T. by impl. the West, Matt. vii.

Δυναμος, δομαι, δομη, δομω, to ill,
omened language; also, injurious lan-
guage, malformation; further, by impl. re-
proach, calumny, 2 Cor. vi. 8, and Class.

Δυσίδεκα, οι, οι, τα, indec. nouns, Matt. ix. 20, et al. Compl. So εις διδακα, the Twelve, i.e. apostles, Matt. xxiv. 20, et al.

Δυσιδέκατος, η, ον, adj. the twelv-
Rev. xxi. 20.

Δυσιδέκαφος, ου, το, (διδακα, &c.) a subst. formed, by ellipse of διδακα from the adj. δυσιδεκαφος, 'consisting of a twelve tribes,' found in Orac. Sibyll. in p. 365, Gall. and also Acts xxvi. 7, denoting, like το Ελληνικον in Thuc. in whole Jewish nation.

Δυσιμα, ατος, το, (δειμων), prop. a build-
ing, house, as often in Homer; but gen.
a chamber or room, Rom. ii. i. 600. In N. T. only in phr. εκ του δειμων, 'up on the house, i.e. the house-top, which in the East is flat, Matt. xxiv. 17, Mk. xii. 15. Lu. v. 19; or εκ του δειμα, Lu. xiv.

31. Acts x. 9. So Ἰδιατειν. xii. 11, εκ του δειμα, Matt. x. 27. Lu. xii. 3. του δειμα, i.e. by impl. public.

Δυσοπης, ο, ο, (διδωμι) a gift, Je-

10. 2 Cor. ix. 15. Heb. vi. 4. Eph. iv.

Foll. by gen. of that in which which the
consists, Acts ii. 38. x. 45, δ. του
Ἐναρμονεῖται. Rom. v. 17, τῆς δικαιοσύνης.
Εἰς ἐπ. 7, τῆς χαίρειν τοῦ Θεοῦ. Sept. and Class.
2) commonly, gratuitously, John xv. 25, εἰκόναι με. d. Gal. ii. 21, ἓστα ἡμᾶς ἐπὶ τό ποιμαντικόν. Sept. in Ps. xxvi. 7.
See Jos. Ant. xvi. 4, 2.
Δωρεά, or more usually Δωρομαία, f. ὑφαίνει, depon. mid. (δωρεά), to make a present of any thing, trans. Mk. xv. 45, ἀρεσκάζει τό σώμα τοῦ Ἰ. 2 Pet. i. 3, πάντα διαπρασμένα, and 4, τά μέγατα ἐναρμονίωσεν διὰ δόμων.
Δωρία, ατος, τό, (δωρεά) lit. 'something given to any one,' a gift, Rom. v. 16. Ja. i. 17.
Δωροῦ, ου, τό, a gift, Matt. i. 11.

Εἰς, an interj. expressive of wonder or complaint, Mk. i. 24. Lu. iv. 34. Sept. & Class.

'Εκάνει, conjunct. (for αἰ λαού) if, contr. also into λαοῦ. It differs from εἰ, inasmuch as εἰ expresses a condition merely hypothetical, i.e. a subjective possibility; while ἐκάνει implies a condition which experience must determine, i.e. an objective possibility, and accordingly always refers to something future. 'Εκάνει is usually construed with the subjunct, in later writers; also with the indic. and very rarely in Class. with the optative. It is used in two ways: 1) alone; 2) in connection with other particles. I. used alone, and 1. with the subjunct.

In my text of the apodosis, the subjunct, pres. and the apodosis fall. 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 apodosis. is sometimes to be supplied, John vi. 62, καὶ ὅπως ἐκάνει, etc. 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 ὅπως, Acts xiii. 41.
Acts xxviii. 16. Ja. ii. 17. μεθ' ἑαυτοῦ, along with, Matt. xii. 45. ἴαρε ἰατρός, by himself, 1 Cor. xvi. 2. τρόπον ἑαυτοῦ, to one's house, home, Jo. xx. 10, and perhaps Lu. xxiv. 12.

'Εάω, f. ἀσών, 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. xvii. 32. xxviii. 4. 1 Cor. x. 13, et al. and Class.—II. to let be, or alone, foll. by acc. of pers. Acts v. 30, ἔστασε αὐτοῦ. Sept. in Job vii. 19, and Class. as Thuc. viii. 63, 4; said of things, to let alone, and absol. to desire, Lu. xxii. 51, ἐστι ἐν τούτῳ. III. to leave to, committ to, 1) pers. to leave in charge, Acts xxii. 32, ἔστασεν τοὺς ἑπτάς πορεύεσθαι. So Jos. Ant. ii. 9, 4, ἐλασαν ἐν τῷ Θεῷ σωτηρίας αὐτοῦ, or leave behind, suffer to remain, as Soph. Trach. 529. 2) of things, to let go, Acts xxv. 40, ἔλαβεν εἰς τὴν θάλασσαν.


'Ἑβδομακοτάκειν, adv. seventynetimes, Matt. xviii. 22, ἔσδ. ἑκατον, a high certain, for an uncertain and unlimited number, as Gen. iv. 24.

'Ἑβδομος, η, ου, ord. adj. seventh, John iv. 52. Heb. iv. 4, et al.

'Ἐγγισκαίω, f. ἱσσα, (ἐγγισκόν) prop. act. to bring near, cause to approach to, Gen. xlviii. 10. Polyb. viii. 6, 7, ἐγγ. τῇ γῇ τὰς νεῖτις, but gener. in neut. sense (like βαδίζει and ἐλθεῖν) to draw near, approach to, foll. by dat. and sometimes eis or eir, said both of persons, Matt. xxvi. 46. Mk. xiv. 42, et ἐπεσα αὐτόν or. foll. by acc. with eis or eir; and of things, Matt. iii. 2, ἐγγίσκειν ἕμας τοῖς ὀφειλεῖν. iv. 17, et al. Also ἐγγίσκειν 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 ἐγγίσκεται τοῖς ἀνθρώποις, to draw near to believers by the aids of the Holy Spirit, and grace given from on high.

'Ἐγγράφω, (ἐγγράφω), prop. insculpere, to engrave, Hdtot. iv. 19; also, with allusion to the waxed writing-tablets of the ancients, to write any thing as a letter, or to inscribe it in a list or written document. In N. T. metaphor. to ἵππα τὸ καρδίας, the heart, 2 Cor. iii. 2, 3, ἵππατολυ ἵγγεγραμμεν ἐν ταῖς καρδίαις ἡμῶν. Jos. and Class.

'Ἐγγυος, ου, ὁ, ἔγγυος, prop. adj. (from ἵγγυς, bail) yielding a pledge, 2 Macc. x. 28. In N. T. subst. masc. ὁ ἐγγυος, a surety, metaph. Heb. vii. 22.

'Ἐγγύς, 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. xxviii. 8. Fig. near for aid, Phil. iv. 5, ὁ Κύριος ἐγγύς; foll. by gen. Heb. vi. 8. viii. 13. Rom. x. 8. So ol ἐγγύς, scil. ὅταν, those who are near, i.e. the Jews as having the knowledge and worship of the true God, opp. to ol ἀκακίαν, the Gentiles, Eph. ii. 17. Is. li. 19. So ἐγγύς γίνεσθαι, to become near to God, i.e. by embracing the Goepel, Eph. ii. 13.—II. of time, ἐγγύς τῷ θέρος, Matt. xxiv. 32. Mk. xii. 28. Lu. xxxi. 30, et al. and Class.

'Ἐγγύς ὑπερου, adv. compar. of ἐγγύς, nearer, said of time, Rom. xiii. 11.

'Ἐγγύς ὑπερού, adv. compar. of ἐγγύς, nearer, said of time, Rom. xiii. 11.

'Ἐγγύς ὑπερού, adv. compar. of ἐγγύς, nearer, said of time, Rom. xiii. 11.
Sometimes used with emphasis, Matt. iii. 11, 14. v. 22. John iv. 26, et al. sake. Occasionally employed by St. Paul, as the representative of all, or vice versa, e. gr. ἵππος for ἰμάτις, Rom. vii. 9—20, 24, 25. 1 Cor. x. 30. ἵππος for ἴππος, 1 Cor. i. 2, 3, ii. 10. The genit. μου and ἰμάτων are often used instead of the possessa. μου, &c.

"Εσαφιοί, [f. λαχ, (θαφείον) to level with the ground, destroy, trans. Lu. xix. 44, εἰς ἄφοντα σε (of Jerusalem). Sept. and Class.

"Εσαφος, εος, τὸ, (ἔσος, seat) the base, or bottom of any thing, on which it rests; e. gr. of a πόσπ, Hom. Od. v. 249; of a room, the floor, Sept. In N. T. the ground, Acts xxii. 7. ἐπισος ὑς τὸ ὅ. Sept. and Class.

"Εδραίος, αἰαίος, ἀτος, adj. (ἐδραίος, quiet, prop. seated, sedentary, Xen. Lec. i. 3, but genet. metaphor. 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, ἡ στοιχεία ἐδραίος εἰς τῆς καρδίας, xxv. 58, ἐδραίος γνωστος. Col. i. 23, ταθεμίλημον και ἐδραίος τῆς πίστεως. So Ignat. Epist. to Ephes. § 10, ἐδραίος τῆς πίστεως. Plato, p. 96, and so ἐδραίος, Hdtian. iii. 14, 10.

"Εδραίωμα, ατος, τὸ (ἐδραίω, from ἐδραίος), foundation, 1 Tim. iii. 15.

"Εθελορρηκία, ας, ἡ (ἐθελορρηκία), voluntary, or supernumerary worship, beyond what God requires, an affected worship, Col. ii. 23, ἐν θελ. καὶ ταθεμίλημον. Comp. θελοδικαιοσύνη.

"Εὐθλα, see Θλα.

"Εὐθύς, [f. ἱσος (θυσος), 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. to εἰ θήσατον, what is customary, a custom or rite, Lu. ii. 27.

"Εὐνάρχης, οὐ, ὁ (ἐνός, ἀρχος) a ruler of a people, a prefect, 2 Cor. xi. 32. Jos. and lat. Gr. writ.

"Εὐνικός, ἡ, ὁ (ἐνός), in Class. prop. national, popular. In N. T. in the Jewish sense, gentile, heathen, not Jewish, Matt. vi. 7. xviii. 17.


"Εὐνοος, εος, τὸ (contr. fr. ἐνός, fr. ἴνος, mor.) gener. a multitude, or people, implying intercommunion, or the being united to each other. In N. T. it is used, I. gener. for the people or inhabitants of a country, Acts viii. 9, τὸ ὑπὸ τῆς Σαμ. and xvii. 26, πάν ὑπὸ 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 ἰθύνον the Gentile nations, the Gentiles, i. e. non-Jews, Matt. iv. 15. x. 5. Mk. x. 33, et sepe.

"Εὖθος, εος, τὸ, (ἰθώ) a custom, usage, whether by law, or otherwise, Lat. i. 9. ii. 42. xxii. 39, et al. Apoc. and Class.


El., a conditional conjunction, if, expressing a condition merely hypothetical, and separate from all experience; i. e. a mere subjective possibility, and accordingly differing from ἄν. It is sometimes construed with the opt. but more usually with the subjunctive. It has two leading uses, 1) as a conditional particle; 2) as an interrogative particle. I. as a CONDIT. PARTIC. used ἀλών, without other particles, i. e. with the opt. implying that the thing in question is possible, but uncertain, though assumed as probable. In N. T. it is fall. only by the indic. in the apodosis, affirming something definite; e. g. foll. by pres. 1 Pet. iii. 14, ει καὶ πάσοχιτα, 'even if, as it is probable, ye should suffer; by perf. Acts xxv. 19, ὅπως εἰπώ ὑμίν παρέχεται, καὶ γνωστοῖς, εἰ τί ἔχουν πρὸς με, 'if they had had any thing to urge against me.' Elsewhere in parenthesis. Acts xxvii. 39, ὅπως ἐδοκίμασεν. 1 Pet. iii. 17, ει θέλω, εἰ τόχοι, 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. xxix. 10, εἰ οὕτως ιστόν ἡ αἰτία—οὐ συμφέρει, &c. Acts v. 39. Rom. xviii. 23. Cor. ix. 17; by imper. Matt. iv. 3, εἰ ποθεν εἰ τὸν Θεο, εἰσερχεται, &c. Acts xvii. 17, xxvii. 42. John vii. 4. 1 Cor. vii. 9. Class.; by indic. fut. Mk. vi. 26, εἰ δὲ ὑμῖν οὖν αὕτητε, οὖν ὁ Πατὴρ οὖν ἀνάμνησε. Acts xix. 39. Rom. viii. 17. Heb. i. 9, and Class.; by indic. acc. Matt. xxi. 26, 28. Gal. ii. 21; by perf. 1 Cor. xv. 13, 16, εἰ μενοί οὐκ εὖ ἐργασταται, οὐδὲ ὁ Χριστός ἐγνώσεται. 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. Jas. ii. 11, or by fut. Matt. xxxvi. 35. 3) with the indic. perfect, and in the apodosis by pres. Acts xxv. 11. 1 Cor. xv. 11, 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 Αὐτὸς ἐγέρων ἐκκαίωσα, ἐξείς καὶ καύχημα. xv. 27, 1 John.
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II; by imper. John xviii. 23; by fut. John xiii. 32; by aor. Rom. v. 10. 5, with the indic. of the historic tenses, and is the aor. a similar tense with ἐν, 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 ἐν, Luit. vii. 39, οὕτως ἐὰ инфορ. ἐπεξεργασάντας ἐὰν. John v. 46. ix. ii. xvi. 19. 1 Cor. xi. 31; after aor. with, Heb. iv. 8. Gal. iii. 21; by aor. in the sense would have been, would have done, &c. after imperf. with ἐν, John xiv. 28, άναστατο έμε, ἕγερσης ἐὰν. xviii. 30. Acts xviii. 14; by pluperf. in the sense could have been, &c. after imperf. with ἐν, John xi. 21, οὕτως ἐὰν ἦν ἑκατονταχθητον καὶ άνασταν έτει. Mk. xiv. 35, οὕτως ἐὰν ἐν άητε, parallèλη ἢ ἄρα. Matt. xxiv. 22. Mk. xiii. 22. 7) in the urbaneity of Greek discourse, ἐν with the indic. is said of things not merely not probable, but certain, and dependent on no condition. Thus after θαυμασθήσεσαι and other adverbs; where it is equiv. to ὅτι, Mk. xv. 41, άθαυμασατο ἐν ἔνθεν τάνυσης. 1 John iii. 13, and Class. Acts xxvi. 8, τί ἐστιν κρίνεις ἐν, &c. 2 Cor. xii. 15. Also as equiv. to ἐντβύθεθη, since, on account of, both with indic. pres. Matt. vi. 30. John xvii. 26, and aor. John xiv. 13, 32. Also in εἰ τί, εἰ τινί, ἐγὼ ἐν, εἰ any one, &c. used emphatic for δεντις, and either with indic. pres. Lu. xiv. 24. Mk. ix. 35, &c. or indic. fut. 1 Cor. iii. 14, 15, or perf. 2 Cor. vii. 14. x. 7,—II. with the subj. rarely both in N. T. and early Greek writers, and only where an action, &c. depends upon something future, εἰ, εἰ so be, and with a neg. unless, except, Lu. ix. 13, εἰ μὴ προσφέρετε ἂν ἄροσθαμεν. 1 Cor. xiv. 5, έκτονος οὕτως διεξεταστήναι. Phil. iii. 12. Rev. vi. 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, άνάκριντος τάς γραφάς, εἰ έστιν τάτα οὕτως. xxv. 20; also άδικος, Acts xvii. 27. With the indic. but pres. & fut. and soritist often. 2) in a direct question, sum, se; where it implies some doubt or uncertainty, though not to be expressed in Eng. Lu. xiii. 23, ἐπει διὰ τούτου. Κύριε, εἰ άληγοι οὐ σε; Λου. xxi. 49, εἰ πατάξωμεν. Acts i. 6. So Matt. xii. 10. xix. 3. Lu. xiv. 3. Acts vii. 1. xxii. 37. xxii. 25, and often in Sept. but not in Class. Greek.—III. γνήσιον with other particles, where, however, each usually retains its power, as in εἰ έστιν, εἰ γε, εἰ δ, Matt. xii. 7, &c. εἰ δι μή, 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, άδικετος επιπλήθησαι εἰ καθάνεται εἰ καθάνεται εἰ μάτης παλαιως. εἰ δι μή, αφίκη, &c. And so in Class. Εἰ καλ εκεῖ, where καλ 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 μή, if not, i. e. unless, except; expressing a negative condition, supposition, &c. in which the μή refers to the whole clause; thus differing from εἰ o, where the o refers only to some particular word with which it expresses one idea, 1) before finite verbs with the indic. Matt. xxvii. 22, εἰ μή ἐκκόλοβόθησαν αἐλ άμεια. Mk. xiii. 20. John ix. 33, et al. 2) gener. and without a following finite verb, Matt. xii. 27, et al. sepe. So εἰκότε εἰ μή, unless, except., 1 Cor. iv. 5. x. 2. 1 Tim. v. 19, εἰ μήτι, unless, perhaps, Lu. ix. 13, 1 Cor. vii. 5, 2 Cor. xiii. 5. Εἰ προ, if indeed, if so be, assuming the proposition as true, whether justly or not, Rom. viii. 9, εἴπερ Πνεύμα Θεοῦ οἴκη ἐν υψί. 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. x. 14. Phil. iii. 11. εἴπερ αὑτός, 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.—3. 1 Cor. iii. 22, et al.

Εἴδος, εἰς οὐς, τό, (obol. έλόος), prop. any thing seen, but gener. external appearance. In N. T. 1) prop. the form, figure, or appearance of any thing, Lu. ii. 22, σωματικά έλόος. ix. 29. John v. 37. 2 Cor. v. 7. Sept. and Class.; 2) fig. manner, kind, species, 1 Th. v. 22, καθά τούτων εἴδους ψαυματ. Jer. xv. 3. Ecclus. xxv. 2. Jos. Ant. x. 3. 1, πάν εἴδος ποιημάς, and Class.

Εἴδος, to see, obol. in pres. act. for which ἰδέα was used. The tenses from εἴδος form two classes, one having the signification to see, the other to know. 1. to see, viz. aor. 2. εἴδος, opt. έλόομοι, subj. έλόος, infin. έλόον, part. έλόον, 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, εἴδομαι γάρ αὐτοῦ τόν ἀστήρα. v. 1.
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μου ἐργομένου. viii. 24. xxiv. 15. Mk. vi. 33. By Hebr. with partic. of the same verb, by way of emphasis, ἵδεν εἶδον, Acts vii. 34; also in various modifications of sense, as to look upon, contemplate, Matt. ix. 36. xxviii. 6, et al. sape; 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, Luke vii. 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. xxviii. 33. Mk. iii. 12. Lu. xvii. 22. 2) fig. said of the mind, to perceive, Matt. ix. 2, ἵδεν τὴν πιστίν αὐτῶν. Lu. xvii. 15. John vii. 52. Rom. xi. 22, and often follow by ὃς. 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, ἵδεν ἦνατον. Heb. xi. 5. Acts ii. 37, διάφθορα. Rev. xviii. 7, τίνιδος. 1 Pet. iii. 16, ἡμᾶς ὅρας τοῦ Θεοῦ, to enjoy the privileges of the divine kingdom. —II. to know, perf. 2. οἶδα, subj. ἔδει, infin. εἶδον, partic. αἰῶν ἐδει, pluperf. ἐγένη. Ὄντα is strictly. I have seen or perceived; hence it takes the present signif. to know, and the pluperf. becomes an imperf. 1) prop. and gen. to be acquainted with, foll. by acc. both of thing, as Matt. xxv. 13, &c.; 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 ἐννοιας. Mk. xii. 15, ὑπάρχουν αὐτῶν. Lu. xi. 17, διανοομένη, 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 Hebrast, 'to know and approve, to love. Hence, as said of men, to care for, 1 Thess. v. 12, ἐδέιξεν τοῦ κοινωνίας 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.

Εἰδολαλτέων, ου, τό, (ἐδολων, ἑνεκάστο), ον 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. 

Εἰδολολατρεία, as, ὁ, (ἐδολων λατρεία, idol-worship, idolatry, 1) and gener. as said of eating meals 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 usually connected with idolatry, πτωματος ἐν θέματοι εἰδολολάτρειας. 2) fig. covetousness, Col. iii. 5.

Εἰδολολάτρης, ου, δ, (ἐδολων λάτρης, lit. an idol-worshipper, 1) and gener. 1 Cor. v. 10. vi. 9. Rev. xx. 8. xxi. 15; also said of one who partakes of meals offered to idols, 1 Cor. xi. 7. 2) fig. of a covetous person, Eph. v. 2.

Εἰδόλων, ου, τό, (ἐδόλων), prop. as image, in figure or representation, whether corporeal or mental, of some other thing, e.g. the statues of men, particularly of the dead, Hom. Od. xi. 478, βρωτον ἐδουλεύειν. Xen. Mem. i. 4, 4. In N. T. an idol, i.e. 1) an idol-image, Acts vi. 41, ἦσεν τὸ ἐδολω. 1 Cor. xi. 2, πρὸς τὰ ἐδ., τὰ ἄφενα. Rev. xi. 20. Sept. and later Class. 2) by metem., as idol-god, a heathen deity, 1 Cor. viii. 4, 7, x. 9, Sept. By impl. in plur. idols, idol-worship, Rom. i. 22. 2 Cor. i. 18. 1 Th. i. 9, 1 John v. 21. Spec. things offered to idols, Acts xv. 20.

Εἰκ., adv. (ἰκαίο, without order), prop. disorderly, confusedly. Hence 1) by impl. considerably, rashly, carelessly, Matt. v. 22, ὥσιν ὁ εἰκής. Col. ii. 1, εἰκὴς φυσιομοιούμεθα. So Class. 2) so as to no purpose, Rom. xiii. 4, ὡς γὰρ ἐλ. τὸ μάχαιρα Ἰωάννης. 1 Cor. xv. 2, ἐπεξερεύνημεν. Gal. iii. 4, εἰκῆ, εἰκής. iv. 11, μὴ τοῦτο εἰκοσίκακα, and Class.

Εἰκόναι, οι, αἰ, τά, indecl. twenty, La. xiv. 31, et al.

Εἰκών, ε. Ζα, to give way, to yield, fully by dat. of pers. Gal. ii. 6, ὥστε ἐν ζωὴν ἐδοκε. Sept. & Class.

Εἰκών, obsol. form, whence perf. εἰκών, with pres. signif. to be like, fully by dat. of pers. or thing. Ja. i. 6, ικών εἰκος ἐλαχιστος Σαλώνης, and 23, εἰκάν, &c. Sept., Jos., and Class.

Εἰκών, ὄνος, ὁ, (ἰκών, ε. Ζα), I. gener. the 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. xii. 20. xx. 40. Sept. and Class. In the sense representation or copy, 1 Cor. xi. 2. 2 Cor. iv. 4. Col. i. 15. So Heb. l. αὐτή ἡ εἰκόν τῶν πραγμάτων, meaning 'the full and complete image of a thing.
by various parts of speech. 1) with an adj. Matt. ii. 6. xviii. 8, and Mk. i. 7, et al. sepe. 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. sepe.; and figur. and meton. when the sub. 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 ἦναι may be rendered to be accounted, to be like, or to signify, Matt. v. 13, sq. xiii. 50, et al. sepe. 3) with a pron. as pred. in the same case with the subj. viz. οὗτος, Matt. x. 2, τὸ ὄνομά του; ταύτα. John i. 19. xv. 12. xvii. 3, et al. So also τις, τι indef. or interrog. πῶς, τόσο, διότι, ἵνα, σοὶ. 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. 1. 1 Cor. xiii. 22, sq. et al. sepe. 5) with the dat. of a noun or pron. as pred. to be to any one, implying possession or property, John xvii. 9, ὅτι σοι ἐμ. Lu. xxii. 20, et al. 6) with a partic. of another verb as pred. either with or without the article; and then παρεὶ 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, καὶ αὐτόν ἐν ἑστώς. Matt. xvii. 24. Mk. ii. 6, et sepe al.; also with the art. when the partic. may be regarded as equiv. to a noun, Matt. iii. 3, οὗτος γὰρ ἄνω τοῦ ἄνθρωπος ὤν ἔστη. Hebr. xiii. 19. Mk. vii. 15. John iv. 10. Acts ii. 16. Rom. iii. 11, et al. sepe. 7) with an adv. as pred. e. gr. of quality or character, as οὕτως, John iii. 8, et al. τὰντα, Lu. xi. 30, et al. ὡς, Rev. xxii. 12. ὅστις, Matt. vi. 5. χειρις, Heb. xiii. 8. ἐγγύς, Rom. x. 8. ἵκα, Matt. xviii. 20. μακράν, Matt. xii. 34. τοῦ, Matt. ii. 2. ἀδίκως, Matt. xii. 6. παρεῖν, Matt. xxii. 25. 8) with a preposition and its case as predicate, as ἐπὶ, John i. 45; ἐκ, denoting direction, object, end, Lu. v. 17; ἐν, with genitive implying origin, John 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, ἐκ τοῦ Θεοῦ ὅν ἐστίν. 1 John iii. 10. iv. 6. 9) of things, as ἐκ τῆς ἀληθείας, John xviii. 37. ἐκ ἑγγύου, Gal. iii. 10, and ἐκ πίστεως, ver. 12. Of a whole in relation to a part, 1 Cor. xii. 15, sq. et al. of the material, Rev. xxi. 21. Ἔν with

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EIN dat. implying a being is a place, thing, or person. 'Eτι foll. by gen. of place, ὑπό, Lu. xvii. 31. John xx. 7. foll. by dat. of place, ὑπὸ, in, at. 'At κατὰ foll. by gen. εἰσὶν κατὰ τιμῶν, 'to be against any one,' Matt. xii. 30. Gal. v. 23. 'Αντί foll. by gen. εἰσὶν μετὰ τιμῶν, '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. Πρὸ foll. by gen. εἰσὶν παρὰ τιμῶν, '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, and, εἰσὶν πρὸς τι, 'to be near to,' Lu. xxiv. 29. Mk. iv. 1. Σὺν foll. by dat. εἰσίν σὺν τινί, 'to be in company with any one, Lu. xxiv. 44. Phil. ii. 23. Col. ii. 5, et al. 'Υπό foll. by gen. εἰσὶν ὑπὸ τιμῶν, 'to be for any one, on his side,' Matt. ix. 40. ύπὸ τιμῶν, above any one, fig. Lu. vi. 40. Υπὸ 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.

Εἰνέκα, see 'Ενεκα.

Εἰτον, inf. εἰτείν, I. genet. to say or speak, with an acc. of the thing said, Matt. xxvi. 44, τὸν αὐτὸν λόγον εἰλαθέν, 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 εἰς and acc. of pers. 'to speak against,' Lu. xi. 10. 3) by κατὰ and gen. of pers. Matt. v. 11. 4) by τῷ with gen. of pers. or thing, 'to speak of,' John viii. 39. x. 41. xi. 13. 5) by τῷ and acc. of pers. or thing, 'to say to,' Lu. xi. 1, or with reference to, Mk. xi. 12. 6) by adv. or a prep. with its noun, implying manner, e.g. ὑπὸ, Matt. xxvi. 35, et al. Metaph. by Hebr. εἰπέν τινι 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 εἰπέν. impl. John x. 35. 8) by δι', Matt. v. 31, et al.—II. as modified by the context, where the sense often lies chiefly in the adjuncts, e.g. 1) said before interrog. to ask, inquire. Matt. ix. 4. x. 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. vii. 4. xvi. 20, et al. sepe. 4) of predictions, to foresee, Matt. xxvii. 6. Mk. xiv. 16, et al. spec. in the pass. 5) of what is said with authority, to direct, command, Matt. viii. 8. Mk. v. 43, et al. sepe. Sept. Ex. xxxv. 1. Lev. ix. 6. Xen. Eph. ii. 5.

Εἰρήνη εἰς, av. εἰς, (εἰρήνη), prop. to 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. εἰρήνευσθε. 1 Th. v. 13, εἰρήνευσθε ἐν αὐτοῖς. Mk. ix. 50, εἰρήνευσθε ἐν ἀληθ. λοις. Rom. xii. 18, μετὰ πάντων ἀνθρώπων εἰρήνευσθε. Apoc. and Class.

Εἰρήνη, ἡ, (εἰρήν., jumpo. See Eph. ii. 14—17, and so Liv. i. 1, ' Latinum pacem cum Æneis—juniosis,' 1) prop. in a civil or political sense, as the opposite to war or intestine bribes, 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 a sense of the Divine favour, Rom. ii. 10. v. i. 13. John xiv. 27. Phil. iv. 7. Comp. Is. liii. 5. 4) by impl. a state of peace, quietness, and security, Lu. xi. 21, εἰρήνη ἵνα τὰ ἐν οὐρανοῖς αὐτοῦ. ii. 29. John xvi. 33. Acts ix. 31. xxiv. 3. 1 Cor. xiv. 13. 1 Th. v. 3, and Sept. 5) by Hebr. well-being or external prosperity of every kind, Lu. i. 79, δόδος εἰρήνης, ii. 14. xiv. 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 αὐτοῦ τούτῳ: also in letters, Rom. i. 7, ii. 10, et al. εἰρήνη, ωσαν ἐν παρθενία, εἰς εἰρήνην, Mk. v. 34, or παρθενίος εἰς εἰρήνην or ἐν εἰρήνη, Lu. vii. 50, et al. So in the phrases μετ᾽ εἰρήνην, Acts xv. 33. Heb. xi. 13, & ἐν εἰρήνη, 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, δικαιοποιεῖται, may have place. So Eph. vi. 15, ὑπὲρ ἅγιαν γέλιον τῆς εἰρήνης. 2 Thess. iii. 16, Κύριος τῆς εἰρήνης. So also the phrase θὸν τῆς εἰρήνης, Rom. xv. 33. xvi. 20. Phil. iv. 9. 1 Th. v. 23. Heb. xii. 20. Comp. Is. ix. 6, ἀρχων εἰρήνης: also ἀρχων τῆς εἰρήνης, Xen. Eph. p. 92. At Eph. ii. 14, αὐτὸς γὰρ λατινή ἢ εἰρήνη ἢ θανάτος, the sense is, 'he is the author of reconciliation of differences.' So Col. i. 20. εἰρηνοποιοῦσα πάντα εἰς αὐτοῦ διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, (as in the phrase εἰρήνην τοις δίδοναι, John xiv. 27, there is an allusion to the title of Christ, Isa. 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 'Christ reconciling the world unto himself,' and thereby becoming their Peace.

Eἰρηνικός, ὁ, ἄρ. adj. (ἐλοινή, ἡ) peaceable, peaceful, prop. relating to political peace, as opp. to war. Xen. (Econ. i. 17, εἰρηνικά ἐπίστημα). In N. T. 1) pacific, i. e. disposed to peace, Ja. iii. 17, and Sept. and Plato often. 2) from the Hebr. šallatı́, productive of happiness, Heb. xii. 11, κατὰ παῦλο. 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.

Eἰρηνοτοικία, s. n. s., to make peace, equiv. to εἰρηνικός τιμή. Col. i. 20. Prov. x. 10. Stob. Phys. 984.

Eἰρηνοτοικίας, os, os. 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.

Eis, 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 person. I. of PLACE, into, to: 1) after verbs implying motion of any kind into, or also to, towards, upon any place or object; e.g. verbs of coming or going, leading or bringing, sending, throwing, delivering over, &c, Matt. ii. 12, ἀνεβόησαν αὐτών τῷ χώρῳ αὐτῶν. iv. 8. v. 1. vi. 6, et passim. 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, ἤρθεν εἰς τοὺς λῃτῶς τα. Acts xx. 29, ἔπλησαν λυκός εἰς ὑμᾶς, and xxii. 21, et al. Said also of persons into whom demons have entered, Mk. ix. 25. Lu. xii. 30. 2) after verbs implying direction upon or towards any place or object, e.g. verbs of hearing, calling, announcing, showing, &c, Matt. x. 27. Acts xi. 22, ἔκλεισεν ἀπὸ τοῦ ὅτα. Lu. vii. 1. Matt. xii. 3. Mk. v. 14. xi. 8, et al.; espec. after verbs of looking, Acts i. 10, ἀπεισοῦσα ἐν τούς ὄρασιν. iii. 4. 3) metaphor. of a state or condition into which any one comes, after verbs of motion or direction, Matt. xvii. 46, ἐπικύρωσεν ἕως κόλασιν αἰώνων. Mk. v. 26, εἰς τῷ χειρόν ἔλθετε, et al. seepre. So ὑπάγεις ὁ παρευτὸς εἰς ἑρμήν. So in the construct. ὑπερτεῖτε εἰς τιμα, or εἰς τῷ ὄνομα του, "to baptize into, or unto, the obli-

Matt. x. 22, εἰς τίλος. 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, αλ. 2) of time how long, marking duration, for, &c., Matt. xxii. 19, εἰς τὸν αἰῶνα, for ever. Mk. iii. 29. John viii. 35. Lu. i. 50, εἰς γενέσεις γενέ-

ων. xii. 19, εἰς τοὺς πολλὰς, 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, that becomes, Matt. xxxiii. 30, διόσκει αὐτοὺς εἰς διήμερον. xxvii. 51, λειτυχθή εἰς δύο, καὶ μερ. John xviii. 23. Acts ii. 20. Rev. xi. 6, et al. sepe. Thus λογίζομαι (τιμᾶ, τι) εἰς τι, to reckon or count for, or as any thing, Acts xix. 27. Rom. ii. 26. ix. 8. Also, λογίζομαι τινι εἰς τι, to reckon or impute to any one for, or as, Rom. iv. 3, εἰς δικαίωμα. v. 5, 9, 22. Gal. iii. 6, al. So after verbs of constituting, making, becoming, &c, Acts xiii. 22, ἀνέφερον αὐτοῖν τῷ Λαόις εἰς βασιλεία, and v. 27. With εἴναι or ἔλθετε, to be one, Matt. xix. 5. Mk. x. 8. Lu. xiii. 19, and oft. 2) of measure, degrees, extent, chiefly by periphr. for an adv. Lu. xii. 11, εἰς το παντελῆ, entirely, 2 Cor. iv. 17, εἰς αυτοῦ, 2 Cor. x. 13, εἰς τα ἀμετα, and xiii. 2, εἰς τῷ πάλιν, et 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. sepe; including the construction of ἐπικύρωσα and πεντετευλα with εἰς implying confidence in; or of aversion against, as Matt. xvii. 6. 2 Cor. vi. 18, ἀμαρτίαν εἰς. Lu. xii. 10, ἠρέσα γεων εἰς τοια. 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. v. 44, et al. sepe; or in the sense to or for, implying use, advantage, &c. and equiv. to the dativus communis et incommodi, but more emphatic, Matt. x. 10. Mk. viii. 19, sq. Lu. ix. 13, et seepre. 5) gener. as marking the object of any reference, relation, or allusion, 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, xii. 14. xvi. 5. Heb. vii. 14, et al. sepe. Note—in composition εἰς denotes, 1) motion into, as εἰσίδοξοι, εἰσίμαι, εἰσίργομαι, εἰσίριφοι, &c. 2) motion or direction to, towards, as εἰσα-

Eis, μία, εἰς, gen. εἰδὸς, μίας, εἰδός, the first cardinal numeral, one, 1) prop. and...
Zech. x. 8. Hos. viii. 10; q. d. 'I will receive you into my especial communication and favour.'


Εἰσακοῦσα, f. ἑαυτῶν, to lead or bring in or into, trans. and foll. by εἰς with acc. of place. I. of person, Lu. xxii. 54, εἰς τὸν οίκον τοῦ ἄνδρος, and ii. 27. Acts ix. 8. xxii. 28, 29, 37. Also εἰς ἄγενα τινὰ 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 εἰς, Lu. xiv. 21. Sept. and Class.—II. of things, Acts vii. 45, ὧν (σημείων τοῦ μαρτυρίου) εἰσάχθησαν οἱ πατέρες ἡμῶν. And so in the Class. espec. of the introduction of merchandise, as often in Plato, Xen., and Thuc.

Εἰσάκω, f. σύνων, 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. vii. 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, εὖς όντως εἰσακούσαντι μου. Sept. Ecclus. iii. 6. Thuc. i. 126. v. 45, and often in Class.

Εἰσίδρομοι, f. ξυμαί, 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., when 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, καὶ γὰρ εἰσίδρομαι χάρα, where a reception into φιλοξενία is meant. See v. 16, and

the mind, Mk. iv. 19.—III. from the Heb. el.ew. kai ἐκτὸς to go in and out, i.e. to perform the daily duties of life, Acts ix. 26.

Ἑλπίς, εἰς τρεῖς, a. 2. ἐλεήμονας, to run into any place, as a house, Acts xii. 14, absolutely but with εἰς olkia Impl. in cont.

Ἑσπέρια, εἰς ἔσοδος, aor. 2. ἐσπεργακα, to bear, or bring into, trans. and foll. by εἰς with acc. of place, 1 Tim. vi. 7, εἰς εἰσπέργακας τῶν τῶν κόσμων. Heb. xiii. 11; with εἰς τίνα ὠνόματι. Lu. v. 19, sq. Sept. and Class. Said of persons, foll. by εἰς with acc. of state or condition, to lead into, Matt. vii. 13, sq. Lu. xi. 4, a. εἰς ταπεινάν. Those passages, indeed, are usually rendered, 'Suffer us not to be led,' but, as Mr. Ross remarks, 'the arguments for that version are rather of a metaphysical, than a philological nature.' Fig. εἰςφασίας τι εἰς τὰς ἀκάδας τιμῶν, 'to bring unto the ears of any one,' i.e. to announce to him, Acts xvii. 20. So Eur. Dem. 55, εἰς ἐντὰς φάρευς, and elsewhere in Class.

Εἰς, an adverb, 1) of time, after that, then, Mk. viii. 25. Lu. viii. 12. John xiii. 5. xix. 27. xx. 27. 1. i. 15, and Class. 2) of order and succession, πρῶτον, εἰς τρι, 1 Tim. ii. 13. iii. 10. Mk. iv. 28. 1 Cor. xii. 28, and Class. 3) as a part of a continuation, then, so then, consequently, Heb. xii. 9, and Class.

'Ες (before a vowel 'Εξ,' a prep. governing the genit. with the prim. specification out of, from, of, used of such objects as were before εἰς another, but are now separated from it, either in respect of place, time, source, origin. 1. 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. aπαινε. 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, διδάσακεν εἰς τὸν πλοῦν. John xix. 23, εἰς τῶν ἁλώνων ἰδρόμον. Mk. xi. 20, συκών ἡμερήμερην εἰς δίδων. Acts xxviii. 14, συγκεκριμένον τὸ θερέν εἰς τὴν χειρός αὐτῶν, and Class. So, by Hebr. in the pass. ρέγμασα, Rev. xviii. 20. xix. 2, ἔλαχιστα τοῖς ἄκοις αὐτῶν εἰς χυμὸς αὐτῶν, 'God hath avenged, or taken vengeance, of or from her.' So in the constr. pray. of a different sense, Rev. xv. 2, τοὺς μικράτας εἰς τοῦ θηρίου, &c.—As implying the direction in which any one is placed from or in respect to a person or thing, as καθισα, λειταία, ι ἐνα, ἐκ δεξιάς, ἐκ δεξιῶν, εἰς εὖνδομέμι, Matt. xx. 21. xxii. 44. xxi. 33. xxvi. 64, et al. Sept. and Class. 3) metaphor. of a state, condition, &c. out of which any one comes or tends, after verbs of motion, direction, &c. John x. 39, ἐκχέθην εἰς τὸν κόσμον. Rom. xii. 11. ἑγερθην ἐκ μεραίνων. vi. 4. Acts xvii. 3, ἀναστήματε ἐκ μεραίνων, &c. Lu. vi. 16, ἔστατε ἐκ μερισμοῦ. Col. i. 18, πρωτότοκος ἐκ μερισμοῦ, et al. aπαινε.—II. of time, viz. as said of the beginning of a period of time, a point from which onward any thing takes place. So εἰς καλλίστας μετρὸς, Matt. xix. 12. Lu. i. 15, al. et Sept. εἰς ὕστερον, Matt. xix. 20. εἰς χρόνον ἡκαδμόν, Lu. viii. 27. ἐκ ἀρχής, John vi. 64. εἰς γενεντι, ix. 1. εἰς τὸν αἰῶνα, ix. 39, and Class. Hence it may sometimes be rendered after, as Rom. i. 4, εἰς ἀναστάσεις μεραίνων. Rev. xvii. 11, εἰς τῶν ἐκτῶν ἐωτί, 'is after the seven,' i.e. as their successor. So, by Hebr., 2 Pet. ii. 8, ἡμᾶς ἡμᾶς, lit. day from day, i.e. 'day after day.' With an adj. or pron. it sometimes forms an adv. of time, e. gr. εἰς αὐτῆς. οἰκᾶς, from this time, immediately, Mk. vi. 25, εἰς ἡκαδμόν, of a long time, of old, Lu. xxii. 8, εἰς τοῦτον σκλ. χρόνον.—III. of the origin and source of any thing, i.e. the primary, direct, immediate source; in distinction from ἀπό, 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, ἀνείπτης εἰς τὴν πόλεως. xxii. 7. John i. 47. al.; family, Lu. v. 5, ἡμᾶς τις εἰς ἐφεμερίας Ἀβιά. ii. 4. Acts iv. 6. xxi. 21, et aπαινε; condition or state, John viii. 41, ἡμᾶς ἐκ ποιμαντιν του γεγογνημένον. Acts x. 45, et al. εἰς περιποιήσεις. 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. x. 30, εἰς αὐτοῦ. Matt. xxii. 19, μηκήτερον εἰς κοινόν γίνεται. Lu. i. 78, ἀνασταλε ἐν βουσά, 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. aπαινε; also fig. of the source of character, quality, &c. implying adherence to, connexion with, &c. John xviii. 37,
πᾶς δὲ ὁ λήρος τῆς διδασκαίας. 1 John ii. 21. 9, et al. Hence εἰκ. with gen. forms a periph. for an adv. or partic. as ὁ ἐκ πίστεως, Rom. iv. 16. Gal. iii. 7, 9, 6 ὁ ἐκ νόμου, Rom. iv. 14. οἱ ἐκ διδασκαλίας, ii. 8. ὁ ἐκ φύσεως ἀποφθεύεται, 27. 3. of the motives, ground, or occasion wherein anything proceeds, the incidental cause of it, from, out of, i.e. by reason of, in consequence of, &c. John iv. 6, κεκοσιμιωτάτου ἐκ τῆς ὅραμας. Jn. iv. 1. Rev. viii. 11. 2 Cor. xiii. 4. 1 Tim. vi. 4. Heb. vii. 12, et al. So δικαίωσαν ὁ δικαιώσαται, ἐκ πίστεως, out of, from, by, on account of, faith, and εἰκ. ἐκ τῶν ἥργων. 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. 6, ἐκ τοῦ καλοῦντος. 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, ἀγαπάω ἐν ἡμέρα τῆς καρδίας. So ἐν ψυχῇ, &c. 6. of the means, instrumental cause, from, i.e. by means of, by, through, with, &c. Eph. xvi. 9, ποιεῖται ἑαυτοῦ φίλου ἐκ τοῦ μαμάκα τῆς ἀδίκειας, 'by means of.' John iii. 5, ἐκ ἀφάτων. 1 Cor. ix. 14, ἐκ τοῦ ἑαυτοῦ, and oft. Hence with verbs of filling, Matt. xxivii. 25. John xii. 3, and also of the price paid down, as a means of acquiring any thing, Matt. xx. 2, ἐκ δημοποιίας. 7. of the material, viz. of, out of, from, Matt. xxvii. 29, στίφανον ἐν ἀκαίρια. John ii. 15, ἐκ σχοινίων. Rom. ix. 21. 1 Cor. xi. 8. Eph. v. 30. Heb. xii. 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 ἐστὶν ἐκ τοῦ σώματος. So after verbs of eating or drinking, 1 Cor. ix. 7. xi. 28. Lk. 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 ἀποσταλμένοι ἦσαν ἐκ τῶν Φαρ. Mk. xiv. 69. Lk. xxii. 3. Acts xxii. 8. 2 Tim. iii. 6. Phil. iv. 22, ἐκ τῆς Καλαμάρας αἰκατείνα. Finally, after a numeral or pron. as εἰς, Matt. x. 29. Mk. ix. 17, et al. sepe.—N. B. in composition εἰκ. implies, 1) removal, out, from, off, away, as εἰκάσω, εἰκάλαξα, εἰκάρω. 2) continuance, as εἰκτείνω, εἰκτήφω. 3) completion, as εἰκατανάω. 4) intensify, as εἰκόλησε, εἰκατάτατο, εἰκατανάω.


Εκάστοτες, adv. (ἐκαστότες) each time, always, continually, 2 Pet. i. 15, and Class.


Εκατονταίτις, ου, δ, η, adj. a hundred years old, Rom. iv. 19.


Εκατοντάρχης, ου, καί—ος, ου, εκατοντάρχης, a centurion, Matt. vii. 8, and oft. Sept. and Class.

Εκβάλλω, s. βάλω, to throw from or out of, to cast out. I. GENER. and with the idea of force employed, Matt. xvii. 17, εἰς ἄφθονον ἐκβάλλεται. Acts xvii. 38. Matt. viii. 12. xxv. 30. Foll. by ἐκ with gen. of place, Matt. xxxi. 39; sometimes implied, Lu. xx. 12. John ix. 34. xvi. 31. In the sense of to force, thrust out, Mk. x. 47, ἐκ τοῦ ἄφθου, to seize or drive out, Mk. i. 12, τῷ Πνεύματι αὐτοῦ ἐκβάλλει εἰς τὴν ἐγκυρόν. John x. 4, προβάτα ἐκβάλλει. Foll. by εἰκ. with gen. of place, either expr. John ii. 15, 3 John 10. Lu. iv. 29. or impl. Lu. viii. 54. John vii. 37. xlii. Said of demons, to cast out, expel, Matt. vii. 22. Mk. vii. 26. xiv. 9, et al. Metaph. in the sense to cast out, i.e. with scorn and reproach, reject as vile, Lu. vi. 22, ἐκβάλει τιν ἐκβάλει το ὅν γονων ón πυριν. Thus it is used by Αἰλιαν and Demosth. of rejected actors, and so ἐκβάλητος, vide.—II. SPEC. the idea of force being dropped, to remove, draw forth, Matt. vii. 4, ἐκβάλει το κάφος ἀπό το ὅθε. In Matt. xiii. 35, ἐκβάλλει το γάγαλα, and Lu. x. 35, ἐκβάλου διὸ δικαια, there is a signif. pragmatic, 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 utter'; (so Pindar, Pyth. ii. 148, ἐκβαλεῖν, in the latter, 'having drawn forth and put down,' as we should say disburled. On the sense in Matt. xii. 20, see my note there. In Rev. xi. 2, τὴν ἀλήθειαν ἐκβάλει, 'put it out of your measurement,' do not include it in your measuring.

Εκβαινει, εστι, εις, (ἐκβαίνω), prop. to going out, egress, Hom. Od. v. 410. In
N. T. fig. of egress from life, exiit, end. Heb. xiii. 7, "εἰς τὴν ἀναστροφὴν." Wind. ii. 17. Also metaphor, the issue of any thing, i. e. the result, event, 1 Cor. x. 13, νομισμ. εἰς τὸν προσαρμ., καὶ τὴν ἔκθεσιν, "will guide the issue or result," as Wind. viii. 6, ἐκθέσεις καίρων, or "will cause or bring about a way out of the temptation."

Ἐξορθεὶ ἦν, ἡ, ἡ, (ἐκβάλλω,) a casting out, as of the lading of a ship, to lighten her, Acts xxvii. 18, ἐκ τοῦ ὄντος. "

Ἐγκυμισθεὶς, f. isp. lit. to marry out, i. e. to give in marriage, 1 Cor. vii. 38. Pass. Matt. xxi. 30. xxv. 38. Lu. xvii. 27, to become a wife. The word only occurs elsewhere in the Greek Pandects.

Ἐγκυμισθεῖς, same as ἐγκυμισθεῖς, pass. in Lu. xxvii. 34, sq. Aristot. Polit. p. 22.

Ἐγκυμότος, ou, ó, ĕ, adj. (ἐγκυμός, 2 perf. of ἐγκυμόμαυτος,) prop. adj. springing from, born of, as often in Plato. Hence subst. a descendant of any kind, whether son or grandson. In N. T. in neut. ἐγκυμός, descendants, espec. grandchildren, 1 Tim. v. 4, τέκνα ἐγκυμός. And so in Sept. and occas. Class.


Ἐκδιώκω, ou, ó, ᾧ, adj. (ἐκδιώκω,) prop. and in Class. to be absent from any 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 σώματος.

Ἐκδίκασθαι, f. ἐχομαι, 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, Ἀλεξιαν V. H. xiv. 15. In N. T. mid. ἐκδίδομαι, to let out for one's own benefit, ἀμείβω, Matt. xxii. 33, 41. Mk. xii. 1. Lu. xx. 9.


Ἐκδικίω, f. ἐχομαι, prop. 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 ἀναθηματίζοις. So to take vengeance on, to punish, as τὸ αἶμα, i. e. crime of bloodshed, ἀνὰ τοὺς, Rev. vi. 10. xiii. 2. So 2 Cor. x. 6, ἐκδ. παρακολουθώ. So Sept. and later Class. and sometimes Eng. avenge.

Ἐκδίκεσθαι, έσω, ἡ, (ἐκδίκω,) gener. the execution of right and justice, viz. avengement, in the sense of maintaining any one's right. So ποιεῖν ἐκδ. equiv. to ἔκδικεν, 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. xiii. 19. Heb. x. 30, and Sept. In the sense of vindictive justice, punishment, Lu. xxii. 22, ἦμερα ἐκδίκησες. 2 Cor. vii. 11. 2 Th. i. 8. 1 Pet. ii. 14, and Sept.

Ἐκδίκος, ou, ó, ᾧ, (ἐκδικέω,) prop. adj. executing right and justice, Soph. Οἰδ. Col. 920; in N. T. a subst. retributor, avenger, punisher, Rom. xiii. 4. 1 Th. iv. 6. Sept. and later Class.

Ἐκδίκω, f. ἐχομαι, (ἐκδίκω, ἐκδικέω,) to drive out from a place, to chase off, to cause to fly away, Sept. and Class. Hence in N. T. by impl. to pursue with malignity, to persecute, Lu. vi. 49. 1 Th. ii. 13; in the latter of which passages the simple idea of persecution is intended; in the former, as appears from a comparison with Matt. xxi. 34, sq. the various forms thereof, both active and passive, espec. the being chased from place to place by acts of persevering enmity, are intended.

Ἐκδικός, ou, ó, ᾧ, adj. (ἐκδικώς,) delivered up, Acts ii. 23, τοῦτον ἓλαβον. So Jos. Ant. vi. 13, 9, ἐκδικών λαβον. In the later Class. ἐκδικών δουμαρίς signifies to give up, or to receive, any one to be treated at discretion. The earlier writers have ἐκδικόντι ποιεῖν.

Ἐκδιόχω, ἡ, ἡ, (ἐκδιόχομαι,) a waiting for, expectation, Heb. x. 27.

Ἐκδίω, f. ἐχομαι, prim. intrans. to go or come out of, Hom. Od. xxii. 334, ἐκδείκνυμι. Eur. Iph. Taur. 602, ἐκδέικνυμι. Hence trans. to cause to come out of as in the putting off of garments or clothes, ἐκμετάλλου, Matt. xxvii. 31, and Mk. xv. 20, ἐκδιώκων αὐτοῦ τὴν προφητίαν, "stripped him as to his clothes." Hom. Od. xiv. 341. Lesb. Ag. 1942. With the acc. of person only, Matt. xxvii. 28. Lu. x. 30, and Sept. Mid. ἐκδίωκω, to pull off one's clothes, 2 Cor. v. 4, 5, 1 Tim. 2—
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μὲν ἐκδοσασθαι, scil. τὸ σκέψος, meaning the mortal body. So serpents are said εἰσεῖν τὸ γῆρας, when they have cast off their old skin. See Virg. Æn. ii. 473.

'Εκαί, 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 ὅτιον, as ὅτιον ἐκαί, where, Mk. vi. 55. Rev. xii. 6, 14, and Sept. 2) by attraction, of place whither, εἰς θέρε, to, that place, after verbs of motion, instead of ἐκσά, Matt. ii. 22. Mk. vi. 33, et al. Sept. and Class.


'Εκαίνος, η, ο, pron. demonstr. (ἐκ, lit. 'that one there,' plur. 'those there,' equiv. to our emphatic άυ, 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 αυτόον, Lu. xviii. 14. Ja. iv. 15; or gener. Matt. xiii. 11. Mk. xvi. 20, et al. sepe, and Class.—II. without antithesis, referring to the pers. or thing immediately preceding, or just mentioned, 1) gener. Matt. xvii. 27. Acts iii. 18. Mk. iii. 21, and oft. and Class. 2) emphatic, like the Engl. that, Mat. 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.

'Εκαίτο, adv. (ἐκαίτο), prop. thither, to, that place. In N. T. by attraction, for ἐκαίτο, there, Acts xxiii. 3. xxiv. 15. Sept. and later writers.

'Εκκαίτω, f. ἐκέ, prop. to seek out, in order to find, any thing or person lost. Sept. and Class. In N. T. 1) to inquire diligently, scruntinize, 1 Pet. i. 10, εἰκαίτω τινας, parallel with ἑπισκοπάω, Sept. 2) to seek after anything, i. e. endeavour to gain, Heb. xii. 17, ματα ἑκαύμον ο, αὐτὴν, and Sept. By Hebr. to require, demand, e. gr. εἰκαίτω, to αὐτὸν τινας ἐπί τινως, 'to avenge or punish the crime of any one's blood,' Lu. xii. 50, sq.; and Sept. in Ezek. iii. 18, 20. Sam. iv. 11. Gen. ix. 5. 3) from the Hebr. εἰκαίσαι τον Θεον, 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.

'Εκκαίμβε, f. ἐκάμβος (ἐκαμβος), gen. to utterly amase, 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.


'Εκκαίβω, f. καΐβω, to cause to burst, or flame out, to kindle, Hdt. iv. 134, and Sept. In N. T. pass. or med. to burst or flame out, metaphor. ἐν ὄρφεῖ, Rom. i. 27; of passion oft. in Sept. and Class.

'Εκκάκω, f. χακός, (ἰκ, 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, αἰσθάνεται μὴ ἐκκάκισθαι, in τελικά ἡλισθαί μου ἐντὸν υἱοῦ. 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. 3, προστάτω ἑπιστεύεται, καὶ μὴ ἐκκάκισθαι. Gal. vi. 9, τὸ δὲ καλὸν ποιεῖται μὴ ἐκκάκισθαι. 2 Thess. iii. 13. Polby. iv. 19, 10.

'Εκκεντρίο, f. ἐκέντρον, (ἐκκεντρίω, καιν. to quite pierce the surface of any body, to transfuse, John xix. 57, διαφαναὶ εἰς ἐκκεντρίζων. Rev. i. 7, and Sept. and later Gr. writers. The earlier writers use the simple κεντρίον.

'Εκκλαίω, f. ἐκάω, to break off, as a branch, Rom. xi. 17, 19, 20, ἐκκλαίασθαι. Lev. i. 17. Plato Pol. x. 611, D.

'Εκκλάτια, f. ἐκάτω, prop. to split 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, ἐκκλατιαζόμενος ἕξομοι. Pass. to be excluded, ἕξομο no place, Rom. iii. 27, ἐκκλατιαζόμενος αὐτοῦ.

'Εκκλησία, α, η, (ἐκκλησία, fr. ἐκκαλέω,) a convocation. This word is used in N. T. in two ways: 1. 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
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"εκκλησία, f. Εκκλήσια, prop. to bend or to lead anything out of the straight course, trans. and also to bend from any course, Mal. ii. 8, ἐκκλήσατο τὸς στέφειν τοὺς διδάσκοντας. In N. T. metaphor. of turning aside and swerving from the straight road of piety and virtue, Rom. iii. 12, πάντας ἔκκλησαν. So Sept. Numb. xxii. 29. Job xxxiv. 27. Also of turning aside from by avoiding any person or thing, to show, Rom. xvi. 17, ἐκκλῆσαν ἀπ' σκοτούς. 1 Pet. iii. 11, ἐκκλησία ἄγνωστον. So Ps. xxxvii. 27, ἐκκλησάντων ἀπὸ εἰκόνος, and Prov. iii. 7.

"Εκκλησία, f. ἑκκλησία, to swim out of, from a sinking vessel to land, Acts xxvii. 42. Dion. Hal. iv. 24, ἐκκλησία τῆς γῆς. Thuc. iv. 25, ἐκκλησία, as here.

"Εκκομία, f. ἐκκομία, to carry out or forth, as a dead body for burial, Lu. vii. 12, and oft. in Class.

"Εκκόμωτα, f. ἐκκόμωτα, 1 prop. to cut off, as a branch, Rom. xi. 24, et al. or a limb, Matt. v. 30, τῷ δὲ κόσμῳ. xviii. 8. Also, to cut down, as said of a tree, Matt. iii. 10, πέφυξεν. Lu. iii. 9, xiii. 7, 9, and Class.

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"Εκλήσια, f. ἑκκλησία, to speak out, disclose, trans. with dat. of person, Acts xxii. 22, ἐκκλησάσθηναι, and Class.

"Εκλάμψα, f. ἐκλάμψα, to shine out or forth, to be resplendent, Matt. xiii. 43, ἐκλάμψασαν ὡς ὁ Ἑβραῖος, in allusion to Dan. ii. 3. The word occurs in the Class.

"Εκλαμαθέω, f. ἐκλαμαθέω, to make to quite forget, Hom. II. ii. 600. In N. T. mid. ἐκλαμαθήσατε, lit. to lose out of (εὖ) mind, to forget, Heb. xii. 5, ἐκλαμαθέω, 'have forgotten.' Jos. and Class.

"Εκλάω, f. ἐκλάω, 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. ἐκλαμαθάμεω, to choose out for oneself, and gener. to choose or select any thing or person, I. οἰκήσῃ, and 1) of things, Lu. x. 42, τῷ ἀγάθῳ μαθήτῃ ἐκλαμαθέω. iv. 7. 1 Cor. i. 27, sq. Sept. and Class. 2) of persons, froll. by acc. simply, John vi. 70. xv. 16. Acts i. 2, 24, vi. 5, xxv. 22, 25, et al. Ja. ii. 5. Sept. and Class. Fell. by ἐκ with gen. John xv. 19, or ἐκτός with gen. Lu. vi. 13. II. spec. and by impl. to choose out for special privileges, &c., with the accessory idees of favour or love, Mk. xiii. 20. John xiii. 18. Acts xiii. 17. Eph. i. 4, and Sept.

"Εκλαίω, f. ἐκλαίω, 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. intran, to leave off, cease, or fail, as said of any commenced action, or course of action, Lu. xxii. 32, ἢ πιστιν, 'to fail.' Heb. i. 12, ἐτύλα, 'to fail.' Sept. & Class. By impl. 'to cease to live,' i. e. to die, Lu. xvi. 9. Joseph. Bell. iv. 1, 9. Apol. iii. 4, 3, and Sept. In the Class. διαφορα or τὸ ξίφος is generally added; yet in Plato it often occurs without addition.
'Εκλεκτός, ἡ, ὁ, ἄν. (ἐκλέγοντα) chosen, elect; 1) of things, select, choice, excellent; 1 Pet. ii. 4, 6, λίθος ὁ. 2) of persons, chosen, distinguished, 1 Pet. ii. 9, γίνοις ὁ. 1 Tim. v. 21, τῶν ὁ. ἀγγέλων. See my note. 3) by impl. chosen, with the accessory idea of favour, love, &c. beloved, Luke xxiii. 35, ὁ Χριστός ὁ τοῦ θεοῦ ὁ. Rom. xvi. 13. Sept. in Is. xlii. 1. Ps. cv. 6. 1 Chron. xvi. 13. Hence the expression of ἐκλεκτός, 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 ἐκλεκτοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ, where there is an allusion to chosen men picked out for soldiers, as oft. in Sept.; e. g. Judg. xx. 16, 34. 1 Sam. xxviii. 3. xxv. 2, et al. So Clemens, 1 Cor. c. 2, 'Ye contended day and night for the whole brotherhood,' εἰς τὸ σωτηρίαν μετὰ ἑλέους καὶ συνεδρίας τῶν ἀριθμῶν τῶν ἐκλεκτῶν αὐτῶν. And in the Martyrology of Polycarp, § 16, we have τῶν ἐκλεκτῶν ὑπὲρ τῶν ἀσίων, 'the unbelieving heathen.' In this sense of 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. xxi. 14. xxiv. 22, 24. Mk. xiii. 20, 22. 2 Tim. ii. 10.

'Εκλογή, ἡ, ἡ (ἐκλείγω), election, selection, I. gener. Acts ix. 15, σκέυος ἐκλογής, 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' ἐκλογήν χάριτος, (where see my note,) 1 Thess. i. 4. 2 Pet. i. 10. By meton. of abstract for concrete, equiv. to ὁ ἐκλεκτός, Rom. xi. 7.—III. by impl. free choice, free will, Rom. ix. 11, ἢ κατ' ἐκλογὴν προθεσία, i. e. 'the free spontaneous purpose of God,' uninfluenced by external motives, Joseph. Bell. ii. 8, 14, ἢ' ἀνθρώπων ἐκλογή τὰ τῆς καλῆς καὶ τὰ κακῶν προκατέρχεται. Psalt. Salom. ix. 7, τὰ ἑρατές ὑμῖν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ὑμῶν.

'Εκλυόμαι, f. ὁ, ἀλ. (ὀπλανάμαι), 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 metaphor. to set free from anything 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,) Acts xvi. 6, 12. Diod. Sic. xiii. 77, et al.
...out of or off, intran. I. PROP. as of things which fall from or out of their place, as the stars from heaven, Mk. xii. 25, and Class.; chains from heaven. Acts xii. 7; or as of a boat falling from a ship down into the sea, Acts xxvii. 32; of flowers falling away, Acts i. 11. I Pet. i. 24; said of a ship, to fall (i.e. be driven) out of its course; usually, by wv with acc. of place, to be driven upon, Acts xxvii. 17. fōs. μὴ αἱ τὴν Σαρκίν ἐκτίσσω. So Diod. Sic. ii. 60, το πλοίωρον—ικτισεν εἰς δρυς, 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. κατ. τῆς χάριτος, fall away from, namely, by apostasy. See Lu. viii. 13. And so 2 Pet. iii. 17, κατ. τοῦ ἐπού ἐπιτρέπου. Rev. ii. 5, τῶν ἐκτίτωταν.—II. METAPH. to fall to the ground, fail, become ineffectual. Rom. ix. 6, ὁ λόγος τοῦ Θεοῦ. And so Pind. Pyth. vi. 31, ὑμείσσατε έκτο. And Plut. vi. 140, ὁ ἐκτίτωτος τῶν κτιτέων. Plato p. 13, ὁ δὲ λόγος ἦν ἐκτενῶς ολύσθησαν.

Ἐκτίσα, f. έκτίσσω, to sail, or from or out of a port, foll. by wv with acc. of place, Acts xv. 39, xviii. 18; by δρυς with gen. of place, xx. 6. Class.

Ἐκτίσπος, f. έκτίσσω, prop. to fill out or sp, i.e. fully complete any number or measure. In N. T. metaphor. to fulfill, as a promise, Acts xiii. 32. Polyb. i. 67, 1.

Ἐκτίστως, εἰς, ἓ, prop. as in Class, a fulfilling or completing of anything. In N. T. said of time, fulfillment, Acts xxvi. 26, διαγείλων τιν της τοῦ ἡμεροῦ τ. σε, announcing the fulfillment, or full observance, of the days of purification, i.e. that he was about to fully keep them. So ἐκτίστησις in Diod. Sic. i. 57.

Ἐκτίστησις, f. έκτίσσω, 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. 31, φόβος γὰρ μνήμην ἐκπλησθείς. The same 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 τε or with dat. Matt. xix. 25. Mk. x. 26, and oft.

Ἐκτίσω, f. έκτίσσω, prop. to breathe out or forth, emit the breath, εὐθύς being understood, which is expressed in Eurip. Orest. 116; but it gener. signifies to breathe out the last breath, to expire, Mk. xv. 37, 39. Lu. xxiii. 46, and often in Class.

Ἐκτίστημα, f. έκτίσσω, to go out of, to go or come forth, and used in N. T. of PERSONS, foll. by καὶ or δέω with gen. of place whence, Mk. x. 46. xiii. 1, or πάρει with gen. of pers. from whom, John xv. 26; also foll. by εἰς, ἐκ, or πρός with acc. of place whither, Mk. x. 17. John v. 29, et al. and Class. So in the phrase εἰσπρατώμεθα καὶ ἐκτισθαι meaning 'to perform one's daily duty.'—II. of things, to go forth, proceed out of, foll. by καὶ or δέω 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.

Ἐκτιστήμων, f. έκτίσσω, to practise, to be given up to lewdness, Jude 7. Sept.

Ἐκτίστημων, f. έκτίσσω, prop. to spit out of the mouth, as Hom. Od. v. 322, στόματος δὲ ἐξεπτεύσεν ἄλμην Πηρην, but in N. T. metaphor. to reject with disgust or scorn, respuestra, Gal. iv. 14, τον πειρασμόν μου τὸν τῇ σαρκί μου οὐκ ἐξεπτεύσατε.

Ἐκτιστήμων, f. έκτίσσω, to uproot, as trees, Lu. xvii. 12, or plants, Matt. XIII. 29, xv. 13, and Sept.

Ἐκτιστήμων, εἰς, ἓ, (ἐξεπτεύμων), 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. metaphor. 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. xvii. 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.

Ἐκτιστήμων, f. έκτίσσω, prop. to turn any thing inside out, as an old garment. See Aristoph. Plut. 721. Also metaphor. to totally change anything, as one's conduct, and gener. by impl. for the better; (so Aristoph. Nub. 88, ἐκστρατιμὸν τον σαν-του τρόπου) but sometimes for the worse. Hence to utterly pervert, and in pass. Tit. iii. 11, εἶδος ὑπ' ἐξεπτεύτηκα, to be utterly perverted or turned out of the right course, Deut. xxxii. 20. So adv. ἐξεπτευμένως, more corum quam ἐξεπτεύτηκα, inverse sunt. H. Steph. and ἐκτροφή τοῦ λόγου, the destruction of reason, Plut. x. 422, 5.

Ἐκταράσσω, f. έκτίσσω, 1) prop. to stir up any liquid from the bottom, as water in a pool. See John v. 4, 7. 2) fig. to per-

Ἐκτίνως, i. e., 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, οἱ ἐκτίνωσαν τὰς χειρὰς ὑς ἐν, it signifies to lay hands upon, for apprehension, as sometimes in Sept., and so in 1 Mac. xii. 39, 42. It is equiv. to ἐπιβάλλαν τὰς χειρὰς ὡς Acts xii. 1. Also of an anchor, to let go, to stretch out, Acts xxvii. 30.

Ἐκτελέω, i. e., to finish off, complete, Lu. xiv. 29, σφ. μὴ λαχυσόντο ἐκτελέσαι, «cull. τὸν πύργον.»

Ἐκτένεια, σκ. ἵ(κτενέω) 1) prop. extension, Hidian. vili. 2, 8, 2) fig. intenseness, assiduity, Acts xxvi. 7, ἐκτ., which is adv. phrase for adv. ἐκτενεία, intently, assiduously, 2 Mac. xiv. 38. Phil. Ep. 68.

Ἐκτενῆς, ἵς, ὅ, ὅν, adj. (ἐκτενώμαι) 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. συγκεντρωμένος τό and later Gr. writers, as Polyb. and Hidian. In N. T. as said of things, actions and dispositions, persevering, earnest, fervent, Acts x. 5, προσεχεῖ ἐκτ. 1 Pet. iv. 8, ἀγ. ἱ. Lu. xx. 44, εἰκονίστερον, said of prayer.

Ἐκτενῶς, adv. (ἐκτενὲς) assiduously, perseveringly, earnestly, 1 Pet. i. 22, ἐγκατέστατο ἵς. Sept. and later Gr. writers.

Ἐκτίθημι, i. i. ἐκθέω, I. act. expose, to place out, or put forth, 1) as said of an infant, to expose, that it may perish. Acts vii. 21, ἐκτίθητα ἵς ἀπόθηναι, and so later Class.—II. mid. ἐκτίθημαι, to set forth, declare, Acts xii. 4, ἐκτιμηθεὶς, exhibit in, Acts xix. 26, ἤ τὴν τῶν Ἰουδ. Sept. ill. Ant. ii. 13, 2, i. 12, 7, πάντα τῶν λόγων ἐκθέομαι, and later Class.

Ἐκτίθοσον, i. ἐγ. 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 xvi. 6.

Ἔκτοτε, ἤ, ὃν, ordin. numer. (Ἐξ) 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.

Ἐκτὸς, adv. (ἐκ) out of, without, as opposed to ἐκεῖνον, Hom. Od. xv. 11. Eurip. Iph. Aul. 1117, χάρις ἵς. In N. T. it is used, I. PROP. of place, with the art. τὸ ἐκτὸς, the outside of any thing, Matt. xxiii. 26, ὦ τῇ ἀντ. So τὸ ἐκτὸς occurs in the Class.; but not τὸ ἐκτὸς. As a prep. with gen. out of, 2 Cor. xii. 2, 3, τὸν σώματος, and metaph. 1 Cor. vi. 18, πάν ἀμφιβολία ἐκτὸς τοῦ σώματος ἐκτ. i. e. "does as it were not pertain to the body, is, strictly speaking, not physical."—II. πρ. without, i. e. except, besides, as prep. with gen. Acts xxvi. 23, οὐδὲ ἐκτὸς λέγειν σιώ, &c. 1 Cor. xiv. 5, ἐκτὸς εἰ μὴ διερμηνεύει. xv. 2. 1 Tim. v. 18, and sometimes in Lucian and Plutarch.

Ἐκτρήπω, i. ὑν, to turn any thing or person out of a course, &c. So Thuc. v. 65, τὸ ὑπὲρ ἐκτρήσεως: also in mid. ἐκτρίπτωμα, to turn oneself away from any way or course, to turn aside from it, gener. foll. by τήν ὁδόν, or ἐκτρήσῃ τὴν ὁδόν, 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, ἐκτράπησαν εἰς ματαιολογίαν. So Polyb. vi. 4, 9, ἐκτραπέσας εἰς ἅπερ ἀμβ. Foll. by ἐκτρ., 2 Tim. iv. 4, ἐκτρέπθη τοὺς μνθ., 'by envy,' 1 Tim. v. 15. Absol. in Heb. xii. 13, ἱνα μὴ τὸ γενέσθαι ἐκτράπη, where see my note.—II. foll. by acc. of pers. or thing, to turn away from, avoid, 1 Tim. vi. 20, ἵς τι βασιλίν κυνηγοῦνται, and Class.

Ἐκτρέφω, i. ἐκτρέφωμαι, to nurse 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, ἐκτρέφεται αὐτὰ ἐν ταξίδι, &c. Pol. i. 65, ἵς ἐν ταξιδίῳ καὶ νάοις. In Eph. v. 29, ἵς καὶ ἐν τῇ του ἱππ. ἐκτραμπούτῳ, it denotes gener. nourishing and cherishing. Comp. Ja. ii. 16. So also, but ἐκτρ. Plut. vii. 116, 12, ἐκτρέψας καὶ ἀδίκως.

Ἐκτρέμομαι, ἐκτραμπούτῳ, to cause to, or suffer to, be pierced or wounded; 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 ἐκτρέψας. Occ. in N. T. fig. 1 Cor. xv. 8, ἵς ἐκ τοῦ ἐκτραμπούτου, the sick out of their houses, 1 Tim. vi. 7, ὡς ἐκτραμπούτῳ τοι ὄρν.
'Ekɔfɔ, f. έκβολος, to flee out of a place, flee away, Lu. xxi. 21. Sept. and Class.

'Ekɔv, f. έκβολος, prop. to breathe out, and gen. the breath of life, to expire, Acts v. 5, 10. xii. 23, for Classic. άπνοίας.

'Ekɔv, έκβολος έκ, adj., primarily a partic. of the old verb έκβελε, (whence the later one έκβαλε, 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.

'Ελαία, ας, ά, an olive-tree, as often in N. T. in the expression έκ βολος των έλαίων, Matt. xxi. 1, and oft. In Rom. xvi. 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.

'Ελαίον, ου, τό, (Δλαι) olive-oil. In Judaea it was of various qualities, and put to various uses, as for lamps, Matt. xxv. 3, 4, 6; 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, έλαιον αγαλληστενo denotes theunction of the Spirit, anciently typified by oil; by whichunction Jesus was appointed to the offices of prophet, priest, and king, 2 Kings ix. 6. 1 Sam. i. 1. See Glass, Phil. Sacr. p. 416 and 1109.

'Ελαίων, άνος, ά, prop. an olive-yard, but in Acts i. 12, the name of the Mount of Olives.

'Ελάγασσω, ους, ά, ά, adj. prop. a compar. of έλεγχε, 'little,' but, in use, a compar. of μικρος, 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. Hiidan. v. 14. Neut. adv. less than, 1 Tim. v. 9. Diod. Sic. i. 32.

'Ελαττώνω, f. άνω (Δλαιττων), 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, οτ το ελαγάνον, ουκ έλαττωνον.

'Ελαττών, f. άνω (Δλαιττών), to lessen, or diminish, prop. in size, and fig. in dignity; to make lower than, Heb. ii. 7, Sept. and later Gr. writers. Pass. or mid. to become less, or lower in dignity, John iii. 50. Sept. and Class.

'Ελαίνω, f. έλαξις, perf. ΐληλακα, 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 ἄργον ἥλιουν ἄνεμον. 2) metaphor. of a person urged forward or impelled by resistless force, as demoniacal influence, Lu. viii. 29, ἡλιαστὸν 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 ἑλιάνεσθαι τῇ ψυχῇ, or τῇ γυμνῇ.

'Ἐλαφρός, α, ἂν, (ἐλαφρόν), prop. lightness as to weight. In N. T. metaphor. of mind, levity, inconstancy, 2 Cor. i. 17, and later Gr. writers, as Plut. vi. 233, 14, where the latter is called ἑλαφρός, as compared with a true friend.

'Ἐλαφρός, ὁ, ὁν, adj. 1) prop. light, easy to bear, Matt. xi. 30, φορτὶν ἑλαφρόν, and Class. 2) metaphor. easy to be endured, 2 Cor. iv. 17, τὸ ἑλαφρόν τῆς Ματθίας ἡμῶν, 'our light affliction.' So Plato, 334a, Δ. δικήν ἑλαφροτέραν.

'Ελάχιστος, η, οῦ, adj. (prop. superl. of the old word ἔλαχς, 'little,' but used as superl. of μικρὸς), least, whether in magnitude, 2 Cor. iv. 7, πενήντα εἴκοσι κληρονοματικῶν (i. 38. 810. 8. 39. 40. 41. 42. 43. 44. 45. 1 Cor. xiv. 9; or importance, Matt. v. 19, εἰκόνισεν ἀλ. Ἰουλ. xii. 26. 1 Cor. iv. 3. 2. Sept. and Class.

'Ελαχιστότερος, η, οὖν, adj. (comp. from ἔλαχιστος) far less, far inferior, Eph. iii. 8. Such double comparatives occur only in lat. Gr.

'Ελέγχεις, εῶς, ή, (ἐλέγχεως), conviction, 2 Pet. ii. 16, ἐλέγχειν ἐκείνῳ, equiv. to ἐλέγχεσθαι.

'Ελέγχω, οὖ, ὁ, (ἐλέγχω), prop. convincing argument, proof. In N. T. conviction, meaning a certain persuasion of anything, Heb. xi. 1. Also refutation, or contradiction, as of gainsayers, 2 Tim. iii. 16. Sept. Longini. frag. iii. 11, and often in Plato.

'Ελέγχω, οὖ, ὁ, (ἐλέγχω), f. Εἴω, originally put 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 καταδικασθῆσας ἐλέγχουμεν: foll. by πεπληρ. 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, ἐλέγχουμεν ὑπὸ αὐτοῦ πεπλῆνεν Ἡρ. Matt. xviii. 15. 1 Tim. v. 20. 2 Tim. iv. 2. Sept. and later Class. Hence, from the Heb., in the sense to reprove by chastisement, to chastise in a moral sense, Rev. iii. 19, ἐλέγχω καὶ παιδεύω, and Sept.—III. BY IMPERT. said of things hidden, to detect, make manifest, John iii. 20. Eph. v. 11, 13, and later Class., as Pol., Hidian and Αelian, cited by the Commentators I add Artemid. i. 154, τὰ κρυπτή ἑλέγχαι.

'Ελέιον, ὁ, οὖ, adj. (ἐλεός), prop. moving pity, as Hom., Plato, and other earlier writers. And such may be the sense in 1 Cor. xv. 19, ἐλείοντες πάντων αὐθαίρετον, and Rev. iii. 11, ταλαιπώρων καὶ λ. though some of the best expositors make it wretched, miserable.

'Ελείωσε, f. ήσσω, (ἐλεός), to commiserate, have compassion on, trans., and pass. to be pitied, to obtain mercy; implying, as Tittm. shows, not merely a feeling for the miseries of others, (οἰκτηρόμενος), but also an active desire of removing them. In N. T. it is used, 1. gener. Matt. v. 7. xv. 22. xviii. 15. xviii. 33, et al. sepe. 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 Heb., to be propitious towards, to bestow kindness on, Rom. ix. 15, 16, 18, ἐλεῖον δὲ ἡ ἡλεία. 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, ἡ ἑλείθυς, and 31, ἐλείθυς. 1 Cor. vii. 25, ὃν ἐλεήμοναν ὑπὸ Κυρίου. 2 Cor. iv. 1, καθὼς ἡ ἑλείθυς. 1 Pet. ii. 10, οἷον ἡ ἑλείθυς, νυν δὲ ἑλείθυται.


'Ελεήμων, οὖς, οὖ, ὁ, adj. (ἐλεός), compassionate, merciful, i. e. actively so, Matt. v. 7. Sept. and Class.

'Ελέος, οὖ, ὁ, (ἐλεός), compassion, mercy, i. e. active pity, Matt. xxiii. 23. Tit. iii. 5. Heb. iv. 16, and Class. From the Heb., goodness in general, espec. pity, Matt. ix. 13. xii. 7. Besides this masc. there is a neut. form,

'Ελέος, έος, το, (found only in the Sept., N. T., and Eccles. writers.) mercy, compassion, i. e. active pity, 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 τοιοῦτον ἐλεος ὑπὲρ τούτων, by Heb. to show mercy to, Lu. i. 72. x. 37, Ja. ii. 13, and often in Sept. μηνυθεῖσας ἐλεος, Lu. i. 54, 'to give a fresh proof of
mercy.' Also said of mercy, as shown in the remission of deserved punishment, Jas. i. 23.—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, tò ἁλος τοῦ Κυρίου. Rom. xi. 31. So spec. in beneficences, including the idea of mercies and blessings of every kind, e.g. 2 Tim. i. 16, 18, δεὶ γὰρ ἁλος ὑμῶν ἡ ἐλπίς σας. p. 606.

'Ἐλευθερία, ας, η, (ἐλευθερος,) liberty, i.e. freedom from restraint of any kind, either general, or specific. 'The power of doing or of forbearing any particular action,' 1 Cor. x. 23, ἵνα τοῖς γὰρ ἑαυτῷ μου κρίνοις τὰ τῆς συνεδρίας; Diog. Laert. 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. 18. Ex. vii. 21,) or the public at large, political freedom, exemption from tyranny, or inordinate government, 1 Macc. xix. 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, ἡ 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,' Jas. i. 25, ii. 12, where see my notes, and Rom. Mem. iv. 5, 2.

'Ἐλευθερος, ἡ, οὖν, adv. (from ἠλευθερος, equiv. to ἐρχασθαι,) prop. unresisted, '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, 29, 30. Eph. vi. 8. Col. iii. 11. Rev. vi. 15, et al. Fig. said of the heavenly Jerusalem. Gal. iv. 26. Sept. and Class. 2) free by law, emancipation, John viii. 33. 1 Cor. vii. 21. 3) free by law, i.e. 'exempt from obligation by law,' Matt. xvii. 26. Rom. viii. 3. 1 Cor. vii. 39. Sept. and Class. Also free, either from external obligation in general, so as to act as one please, 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, Arias Epict. iii. 24. iv. 1.—II. GEMNER. free from, destitute of, Rom. vi. 20, ἐλευθερος τῷ δικαιοσύνῃ, '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.'

'Ἐλευθερία, i.e. (ἐλευθερος,) prop. and generic. to set free or at liberty, either from slavery, or any political obligation, Class. In N. T. metaphor. to make free, either from the power and penalty of sin, John viii. 32, ἦς διὰ θεοῦ ἐλευθεροποιήθη ὡς. Rom. vi. 18, 22, ἐλευθερωθέντες ἀπὸ τῆς δακρύως; or from the yoke of the Mosaic law, Gal. v. 1, or its condemnationary power, Rom. viii. 2; or from a state of calamity and death, Rom. viii. 21. Comp. 2 Macc. i. 27. ii. 22.

'Ἐλευθερία, οὐς, η, (ἐλευθερος,) a coming, or going. In N. T. the coming, advent, of the Messiah into the world, Acts vii. 52.

'Ἐλαφάντινος, η, οὖν, adj. made of ivory, ἑλάφανς, lit. elephant's tusk, Rev. xviii. 12. Sept. and Class.

'Ἐλευθερία, i.e. (ἐλευθησον,) prop. to whirl round, to roll; also to roll or wind anything up. Hence, to roll or fold up a garment, in order to be laid away, and fig. of the heavens, Heb. i. 12, ὡς δὲ τετραβολισμὸν ἐλευθησόμεθα, 'thou shalt make them vanish, destroy them.' So Is. xxxiv. 4, ἐλευθησάτος τὸ οὐρανὸν ὡς βιβλίον, 'as a roll of a book.'

'Ἐλκός, εός οὖς, τό, (ἐλκω,) prim. and prop. a wound, but in N. T. and later writers an ulcer or sore, Lu. xvi. 21. Rev. xvi. 2, 11.

'Ἐλκός, εός οὖς, τό, (ἐλκως,) to ulcerate; and pass. to be full of ulcers, Lu. xvi. 20, and Class.

'Ἐλκω, i.e. ἐλκῶσα, (from ἐλκυσω,) 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 xvii. 12. 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 Messiaship 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, ἡ, ὁ, a Greek, I. prop. οἱ Ἑλληνες, meaning...
those not Greeks,' Rom. i. 14, (where by σιωπη are meant the polished Greeks,) and Acts xviii. 17, & Class.—II. as opp. to of 'Israel, it denotes the Greek 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 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, xx. 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. Ἑλληνισταῖς in text. rec. Lx. ix. 11. 1 Macc. viii. 18. 2 Macc. iv. 36. Joseph. Ant. xii. 5, 1.—III. as said of a Gentile to convert to Judaism, a Greek proselyte, John xii. 20. Acts xiv. i. xvii. 4. xviii. 4.


Εὐαγγελιστής, ὁ, ἦν, (ἰδίᾳ, to speak Greek, Thuc. ii. 68, an Ἑλληνιστες, 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. xii. 20, in text. rec. where later edd. have Εὐαγγελης. See more in my note on the passage.

Εὐαγγελιστή, adj. (ἰδίᾳ,) Greek, in the Greek language, John xix. 20. Acts xxii. 37. & Class.

Εὐαγγελίζω, ἐ φων., συν. (ἐγω, λόγος,) 1) prop. and lit. to recite, i.e. to enter or put any thing to any one's account, as a debt, Philom. 18. τοῦτο ἤτοι Ἠλληνιστής, 2) metaphor. said of sin, to impede, Rom. v. 13, ἐμπροσθεν ἐκ τῆς Ἑλληνιστῆς, i.e. is not entered to our account, I paid our charge.

Εὐαγγελίζω, ἐ φων. (ἄγων,) to hope for, expect, trans. and absol. L. 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 Ἑλληνιστά, Heb. xi. 1. Class.—II. is the oblique constr. and foll. by dat. of pers. or thing, with or without ἐν or ἐν, or its equiv. an acc. of pers. with εἰς or εἰς, 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.

Ἐλίτας, ὁ, ἦν, in Class. wr., escep. the Attic ones, simply expectation, whether of good or evil; though more freq. the farmer, 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 as our own good, but espec. eternal salvation in heaven; a hope founded on thy mighty power, unchangeable truth, an abundant mercy of God, which is free everlasting to 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 L. χρησ. 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 xxvi. 20. 2 Cor. i. 7. Sept. and Class. By meton. said of the object of hope, Rom. viii. 24. λαβης ἰν. χριστιανοῦ. Sept. Job vi. 3. Collim. Ep. 20. Note the phrases εἰς ἔλιτας, in hope. Acts ii. 26. Rom. iv. 18. xxvi. 20. 1 Cor. ix. 10, and τας ἔλιτας, 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 ἔλιτας τῆς δόξης τοῦ Θεοῦ. v. 4. sq. xii. 14. xv. 4, 13. 1 Cor. xiii. 13. 2 Cor. iii. 12. Eph. i. 18. ii. 12. iv. 1. 4 Th. iv. 13. v. 2 Th. ii. 16. Tit. i. 2. 3. Tit. Heb. ii. & iii. 11. x. 23. 1 Pet. i. 3. iii. 13. By meton. of the object of this hope, salvation, Col. i. 5. Gal. v. 5, ἐν τισιν ἐν ἔλιτας αὐτοῦ. i.e. 'the hope, or salvation, resulting from justification by faith.' Tit. ii. 11. 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. 11.—III. of a hope supposed in or upon any one, i.e. trust or confidence, foll. by εἰς, Acts xxiv. 15, ἔλιτας εἰς τὸν Θεόν. 1 Pet. i. 21; foll. by εἰς τὴν, 1 John iii. 3.


Ἐμπαίω, ἐ φιλονεία, (ἐν ἔνδος) to go in, enter into, John v. 4, ε. σειλ. ἐν το ἔδαφος: also to step into, mount a carriage, or cause or embark on board a ship σεῖς τῷ πλοῖῳ, Matt. viii. 22. 1 Tim. iv. 2, et al. So in N. T. oft. and Class.

Ἐμπάλλω, ἐ βάλεις, (ἐν ἐβάλεις) εἰς τις ως προς ἔνδος Sept. and Class.
'Εμμαίνομαι, f. ἄμαίομαι, (ἐμμαίνω), to be mad or infuriate as or against any person, Acts xxvi. 11, ἐμμαίνομαιν αὐτός. Jos. Ant. xvii. 6, 5, ἐμμαίνομεν πάνι τού βασίλεως ὅμων.

'Εμμένω, f. ἔμμε, in Class. prop. to remain in any place; or metaphor. 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 metaphor, 'to continue, persevere in any thing directed to be done,' Gal. iii. 10, πάς ὁ ὁμών ἐμένω ἐν πάν τί ποίησις γεγρ. Heb. viii. 9, εἰ τῇ διαθήκῃ μου. Acts xiv. 22, εἰ τῇ πίστε. And so Sept. Deut. xxvii. 26, and oft. in Class.

'Εμος, ὣς, ὧν, possess. adj. of the first pers. my. I. prop. subjectively, or actively, as marking possession or property, Matt. xviii. 20. John iii. 29. iv. 34. Rom. x. 1, et al. esse. Implying power or office, οὐκ ἔστω ἐμός δούσα, 'is not mine to give,' Matt. xx. 28. Mk. x. 40. Said of things which proceed from any one, as the source, agent, &c. Mk. viii. 38, τοῖς ἐμοῖς λόγους. Lu. ix. 26. John vi. 36, et al. esse.—II. objectively or passively, said of what is appointed or destined for a person, οὐ καίρος ἐμοῖ. John vii. 6, 8. ἂν ἡμέρα ἡ ἐμή, John viii. 56. ἂν καίρος τῆς ἥμης ἀναλυόμενες, 2 Tim. iv. 6; or what is done to, or in respect to, a person, as εἰς τὴν ἐμᾶν ἀναμμένης, 'in memory of me,' Lu. xxii. 19. 1 Cor. xi. 24, σκ. ἡ ἀγάπη ἡ ἐμή, 'love to me,' John xv. 9; also in Class.

'Εμπαγμονή, ἡ, ὑπομονή, (ἐμπαίμαζω, ἐ-μπαίμαζω, ἐ-μπαίμαζω) scotting at, derision, in later Edd. at 2 Pet. iii. 3, ἐμπαγμονή ἐμπαίμαζαι, intens. for shameless scoffers.

'Εμπαιμαζόμενος, οὗ, ὡς, (ἐμπαίμαζω) scotting at, derision, Heb. xii. 36. Sept. and Alexander. writers.

'Εμπαιμαζόμενος, ὁ, ἦς, (ἐμπαιμάζω), 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 ludere, by impl. to delude, deceive, Matt. ii. 16, ἐ-μπαιμαζόμενος ἐκ τῶν μάγων.

'Εμπαίκτης, ὁ, ὁ (ἐμπαίκτης), 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.

'Εμπεμπέτωτος, ὁ, ὁ (ἐμπεμπέτωτος) 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.

'Εμπεριπλοῦμεν, f. ἐμπεριπλούσθης, 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
δι' ἐνεπληθούσας. Sept. and Class.; or fig. to satiate one's desires with any good, Luke i. 53. vi. 25. Acts xiv. 17, and Sept.; metaphor. to be filled with any person, i. e. 'to have one's desire of his society gratified,' Rom. xv. 24, ἐν ωμόι ἐμπληθοῦσα. So Sussann. 32, ὅποτε ἐμπληθοῦσαι τὸν κάλλους αὐτῆς, and Ἀδηλία, of the peacock, ἡ ἐμπληθοῦσαι τῆς Σέας (the sight of her) τὸν παρε-τωτότα.

Ἐμ' ἐκεῖν ὁ, f. παραιτοῦμαι, (ἐν, πτομεῖ) follows by εἰς, 1) with acc. of place, to fall, into, Matt. xii. 11, εἰς βῆθινου, Luke xiv. 5, εἰς φολέα. Sept. and Class. 2) of pers. to fall in with, or among, Luke x. 36, εἰς τὸν ἄροτρον. Arrian Epict. iii. 13, ὅταν εἰς λαύσην ἐμπίσυμομεν. 3) metaphor. to fall into any state or condition, 1 Tim. iii. 6, εἰς κομία. ver. 7, εἰς διαίμανται, and vi. 9. Sept. & Class. Note the phrase ἐμ' εἰς χείρας Θεοῦ, i. e. into his power, for punishment, Heb. x. 31. Comp. 2 Sam. xxiv. 14. 1 Chron. xxii. 19. Exclus. ii. 13.

Ἐμ' ἐπιλέκω, f. ἔως, (ἐν, τέλεικω) prop. and in Class. to interface, or class in, within, Ἀδηλία V. H. xiii. 1, ἐπιλέκωντο οἱ κιττοί μαλακοὶ διάφορα. In N. T. metaphor. to entangle, or involve in, mid. to entangle oneself in affairs, &c. 2 Tim. ii. 4. 2 Pet. ii. 20. Arrian Epict. iii. 22. Plutarch ii. 787, and so ἐμπληθοῦσαι in Lat. wr.

Ἐμ' ἐπιλοχῇ, ἡ, ἡ, (ἐμπλεκόμαι), a braiding or plaiting of the hair, by way of ornament, 1 Pet. iii. 3. See my note.

Ἐμ' ἐπιφνωόμαι, f. ἐπιφνω, (ἐν, πνεῖμα) prop. to inhale breath by the nostrils, and by impl. to exhalate it, to breathe; and as breathing with vehemence implies the emotion of strong passion, so πνείω is used in the sense to be full of, intraps with a gen. and sometimes acc. of subst. denoting the kind of passion or emotion, espec. love, as Ach. Tat. ii. p. 65, ἐπιφνωτι πνεύς, or anger, as Arist. Epist. i. 5, πνεύμα Σω-μοῦ. Eurip. Rhes. 786, Σωμοῦ πν. Hom. II. ii. 586, μένα πνεύματες. Schol. Σωμοῦ πν.; and not only with passions, but the result of passions, in certain actions or vices, as Aristoph. Eq. 435, κακίας πνεύμα π' ἡ. Thucr. Idyll. xxxii. 32, φῶνοι ἀλλακώλοις πνεύματι. So Acts ix. 1, ἐμπνεύσθη ἡ πνευ-λής καὶ φῶνοι.

Ἐμ' ἐπιθεόμαι, f. ἐπιθομα, 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. Ia. iv. 13, ἐμπορευοῦμεθα καὶ κερδοποιοίμεν. Sept. and Class. 2) foll. by acc. to traffic, in, make a gains by, 2 Pet. ii. 3, ὅπως ἐμπορεύομαι, i. e. 'will deceive you for their own gain.' Elsewhere only with acc. of thing, Themist. p. 298, ἐμ' τρέψτεθαι φιλοσοφίαν.

Ἐμ' πορία, as, ἡ, prop. a journey for traffic, Arr. Epicst. iii. 24, 80, but usually trade, traffic, as Matt. xxii. 5. Sept. & Class.

Ἐμ' πορίον, ou, τὸ, an emporium, a mart for the sale of goods, John ii. 16, οἷον ἐμπορίον, a market-house. Sept. and Class.

Ἐμ' πορος, ou, ὁ, (ἐν, πτομεῖς), lit. and prim. a consumer from one place to another by sea, who pays fare, Hom. Odys. ii. 319. xxiv. 297; or a traveller gener. Soph. Ed. 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. צֶרֶם, corresponding to ἐμπορεύομαι in the Sept. comes the verb צר, to go about. Hence it is distinguished from the κάτοικος, 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.

Ἐμ' πορθέω, f. ἦγος, prop. to put fire in, set fire to, and by impl. to burn up, de-stroy by fire, Matt. xxii. 7, ἐπὶ τὴν τούτων. Sept. and Class.

Ἐμ' προσθέμ, adv. & prop. before. I. as ADVERB. OF PLACE, after verbs of motion forwards, Luke xix. 28; or before an implied person, xix. 4, and Class. So ταῦτ' ἐμ' ἐκεῖνοι, before, Phil. iii. 14, and Class.; of the body before, in front, Rev. iv. 6, and Sept. and Class.—II. as PREPpos. with gen. used 1) of place, before, with gen. of pers. after verbs of motion, &c. Matt. vi. 2. xi. 10. Lu. viii. 27. John iii. 28. x. 4. Sept. and Class.; or gener. before, in presence, of Matt. v. 16. vi. 1. x. 32, &c. In Matt. xxii. 13, κλαίει τὴν βασιλ. τῶν οὐρανῶν ἐμπροσθέμ τῶν ἀνθρώπων, lit. 'ye shut the door, &c. in the face of.' Hence, and from Heb. ἐμ' τοῦ θεοῦ, 'in the sight of God, God being witness,' i. e. knowing and approving, 1 Th. i. 3. iii. 9, 13. So Matt. xii. 26. Lu. x. 21. 2) of time, before, foll. by gen. of pers. John i. 15, 27, 30. Sept. and Herodot. vii. 144.

Ἐμ' πτώχω, f. ὅσο, to spit in, on, or of, foll. by εἰς, as εἰς τὸ πρόσωπον, Matt. xvii. 67; gener. xxvii. 30. Sept. & Plat. vi. 715, 14, ἐπιστόμων τιν δι'un εἰς τὸ πρόσ-ωπον: foll. by dat. (equiv. to acc. and aor.) Mk. x. 34. xiv. 65. xv. 19. Lu. xviii. 32, and later Class.

Ἐμ' φανῇ, ὅς, ἡ, ὁ, adj. (έμ' φα-'πη, to appear, as in a mirror, Λεον. Conv. vii. 4; or in the sight of any persons,) prop. appearing in; or gener. apper-ent; and ἐμφανῆς γίνεσθαι, equiv. 2...
Also used of the body or any of its members, Rom. vi. 12, et al. Likewise in phrases, as in γαστρὶ ἐχεῖ, Matt. i. 18 in τῇ κοίλῃ, Lu. i. 44; and in τῇ καρδίᾳ, Matt. v. 28, et al. in τῷ σώματι, I Pet. ii. 22. 2) said of elevated objects, in, i. e. οὖ, upon, as in τῷ δρόμῳ, Lu. viii. 32, John iv. 20, Heb. viii. 5, et al. and Class. in αὐτῷ, οὐ, (a fig-tree), Mk. xi. 13, in τῷ φροσνό, Rev. iii. 21. So also in τῇ γῇ, in τῷ Σαλασσᾷ, &c. 3) in a somewhat wider sense, implying simply contact, or close proximity, i. e. at, on, by, near, with, e. g. in δέξι των, Heb. i. 6, et al. in ταῖς γνωσιμίαις τῶν πλατειῶν, Matt. vi. 5, in τῷ οἴκῳ, 'is or on the sky,' Acts ii. 19. in τῷ Σιλομῷ, Lu. xiii. 4, in τῇ ἐμπέλευ, '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, esp. 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. seepe. So οἱ νεκροὶ ἐν Χριστῷ, 'those who have died in union by faith with Christ,' 1 Cor. xv. 18. 1 Thess. i. 16. Rev. xiv. 13. Hence οἱ in Ἰρα, equiv. to οἱ Χριστιανοὶ. 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 versā 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 versā, 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 ἐμφανώνων εἰν αὐτῶν, John i. 4. xiv. 13 & 30, εἰ μοι οὐκ ἔχει οὐδὲ, &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, Ἀλαξινήτης ἐλ τοῖς ἀγίωσιν, 1 xi. 11, et al. septia. 5) of persons, by impl. before, in the presence of, of Mk. vii. 38, 39 ἐν ἐπιροχθόνως μι ἐν τῇ γαῖᾳ ταύτῃ. Lu. i. 25. Acts vi. 8, xxv. 21, et al. Hence metaphor. in the sight or judgment of any one, he being judge, Luke xvi. 15, τὸ ἐν ἄνθρωποι σφάλματος. 1 Cor. xiv. 11. So in ὁφαλμοῖς ἕμων, Matt. xxii. 42. Mk. xii. 11. 6) said of that by which
πλούτισος ἐν ἴλει, 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 sestips.) and espec. of the motive, in consequence of which any action is performed, in, on, at, by, Matt. vii. 17. Acts vii. 30. 1 John iv. 2. ἐν σαρκί, clothed with flesh, ἦν ἡμέρα, 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 ἀδικίᾳ ἠθέτητο, Heb. ix. 25. Metaph. Luke i. 17, ἐν πνεύματι καὶ δύναμις. Rom. xv. 29. Eph. vi. 2. Sept.—II. of time, 1) of time when, i.e. a definite point or period, in, during, or at which any thing takes place, Matt. ii. 1, ἐν ἡμέραις Ἰησοῦ. Luke iii. 1, et al. sepsis. 2) of time how long, i.e. a space, or period, within which any thing takes place, in, within, as ἐν τρισίν ἡμέραις, Matt. xxviii. 40. Mk. x. 20, et al. Sept. and Class.—III. metaph. 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 κοκτάσει, ἐν χαρᾷ, ἐν ἀστείας καὶ ἐν φόβῳ, ἐν ἀποκάλυψει, ἐν ἀφορµῇ, &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. xxii. 22, ἐν προσευχῇ, Mk. iv. 2, ἐν τῇ διάδαχῃ αὐτοῦ, 'as he taught.' Lu. xxiv. 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. sepe. So with dat. of person, i.e. 'in the work or cause of any one,' Rom. xvi. 12, ήτις πολλὰ ἐκπαιδεύει ἐν Κ. Rom. vii. 3. 1 Cor. iv. 17. Eph. vi. 21, et al. Also imply, in the power of any one, Acts iv. 12, οὐκ ἐστιν ἐν ἄλλῳ ὁ πνεῦμα ἡ σωτηρία. v. 4. So ἐν πνεύματι, 'under the influence of the Spirit,' in a state of inspiration, Matt. xxi. 33. Mk. xii. 36. Lu. ii. 27. 17. 1. i. 1, et al. Also of demons, ἐν πνεύματι ἀκάθαρτον, 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 δύο κριμαῖοι κρίνεται, κρίθησεθα. Luke i. 8. Phil. i. 8. 1 Thess. iv. 15. 1 Tim. i. 18. Heb. iv. 11, et al. sepe: in the sense as to, in respect to, Lu. i. 7. 18, προσβῆσαι ἐν ἡμέραις. Gal. iv. 20, ἐπὶ ἐπορεύομαι ἐν ὑμῖν. Eph. ii. 11. Tit. i. 13. Ja. ii. 10. iii. 2; also after words signifying plenty, or want, Rom. xv. 18 τινισκόσις ἐν τῇ ἀκτίνι. Eph. ii. 4.

Ἐναγκαλίσομαι, f. ἐκομια, (ἐν, ἄγκαλι,) to take into one's arms, Matt. ix. 36. x. 16. Sept. and Class.

Ἐνάλλος, ou, o, ἢ, adj. (ἐν, ἄλλος) belonging to the sea, Jn. iii. 7, ἐπτετοῦν καὶ ἐναλλοί, sc. ἱώνων.

Ἐναντι, adv. prop. over against, and hence in the presence of, before, Lu. i. 8, and Sept.

Ἐναντιον, adv. (neut. of adj. ἐναντιος,) prop. over against; hence, before, in the presence of, of, by or of person, Mk. ii. 12. Acts viii. 32. Sept. and Class.


Ἐναρχομαι, f. ἐκομια, (ἀρχομαι,) lite. to make a beginning in, i.e. to begin.
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 sucks. Gal. iii. 3; foll. by acc. Phil. i. 6. Sept. and Class.

'Ευδέης, είς οὖς, ὁ, ἂν. (ένδειξις), in want, indigent, destitute, Acts iv. 34. Sept. and Class.

'Ενδέιγμα, ατος, τό, (ένδεικνύμα), indication, token, prof. 2 Th. i. 5, & Class.

'Ενδείκνυμι, f. εἰς, 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. ένδεικνύμα τινής αυτής ομοιότητα καὶ φύσιν εν ἀμφοτέρως οὐκ. But in N. T. and mostly in Class. the middle form is alone found, ένδεικνύμαι, 1) to show forth, or manifest publicly, prop. any thing relating to or depending upon one self, but often on others, Rom. ii. 15, ἐνδείκνυμι τὸ ἱγανὸν τοῦ κόσμου γραφῶν εν ταῖς καρδιαῖς αυτῶν. ix. 17, τὴν δυνάμειν μοιν. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10, πιστῶν ενδ. 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, Bp. μεγάλην ὑμίν τη προσεθελενδειξετα. And hence, like præcare and exhibere in Latin, it comes to mean to patience, faceore, as said of things evil, 2 Tim. iv. 14, πολλὰ μοι καὶ δεινεῖσιτα. So Sept. Gen. i. 15, 17, κακὰ δε πολλά προς εαυτόν. 'Ενδείξεις, εις, Η., (ένδεικνύμα), prop. a pointing out of any object, Polyb. iii. 38, 5; in N. T. fig. 1) manifestation, declaration, Rom. iii. 25, sq. εἰς ένδειξιν τῆς δικαιοσύνης αυτοῦ. Philo, t. i. p. 9, 60, 2) indication, plain proof, token, equiv. to ένδειγμα. 2 Cor. viii. 24, τὴν ενδ. τῆς ἐγκατάστασε ενωμ. Phil. i. 28, ένδειγμάτω. 'Ενδείκνυσθαι, ἦν, αὐττω, card. num. eleven; in N. T. only of the eleven apostles, Matt. xvii. 20. Mk. xvi. 14, et al.


'Ενδέχομαι, f. είχαμι, prop. to take or receive in, i. e. among any persons or things, to admit, Thuc. iii. 51. In N. T. sec. only in the imper. form, ένδέχεσθαι, lit. 'admissible, or occurring,' Lu. xiii. 33, and αὐττοί ενδ. equiv. to αὐτείκτον ἵστοι, xvi. 1, 'it can scarcely happen,' Thuc. i. 121. Demosth. αὐττς ένδ. &c.

'Ενδικήσω, f. έσώ, (ένδικος), prop. to be among one's own people, to be at home, as opp. to ἐκλ. or ἀτοιο. Jos. Ant. i. 11, 3. Theod. Hist. E. iv. καὶ ενδικησομαι καὶ ενδημομαι συνθῇ. In N. T. fig. to be resident in any place, with any person, 2 Cor. v. 6, ἐν τῷ σώματι, to live; and v. 8, ενδ. πρὸς τὸν Κύριον, to dwell, be with. Comp. Phil. i. 23, σὺν Χριστῷ εἶναι.

'Ενδοδέσκω, (equiv. to ένδοω or ένδωω), to clothe any one in a garment, and mid. to clothe oneself therewith, to wear; foll. by acc. Lu. viii. 27, οἰμαίον οὖν &c. and xvi. 19, ἐνδ. πορφυρὰ, Sept. and Judith ix. 1.


'Ενδομοσίας, εος, ἣ, (ένδημωμα), prop. something built in, an interior structure, as opp. to an exterior one. In N. T. said of a structure gener. Rev. xxi. 18, ένδομοσίας το 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 Cesarea, says, ἡ δὲ ενδομοσίας ἐτοι ενδημωμα κατὰ τὴν ἁλαττίην, This ενδομοσίας, 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. 178, 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 brickwork, έτειμαν πρῶτο μεν τὴν τάφρον τά κελεύα, &c. &c. The term ενδομοσίας is well adapted to express the above sense, since ενδήμωμα and ενδημοσιας are terms used of the building of walls themselves; and the εν has reference to the ditch on the bank of which the wall was erected. See Thuc. iv. 90, 2.

'Ενδοδέξω, f. έσω, (ένδοως), to glorify, lit. 'to cause to be in glory or honour,' occ. in pass. or mid. 2 Thess. i. 10, 12, where observe the formulas ένδοδέξωμαι εν τίνι: 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.

*Ενεδρός, ou, ο, α, adj. (εν, δόξα) prop. for εν δόξῃ σών, and used, I. of persons honoured, 1 Cor. iv. 10. Sept. and Class. —II. of things, e.gr. deeds, τὸ ἐνδόξα, glorious, memorable, Lu. xiii. 17. Sept. also of apparel, splendid, Lu. vii. 25. Sept. and Class. Fig. ἐκκλησία τ. 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.

*Ενδύμα, ατοκ, το, prop. clothing, Matt. vi. 25, 26, xxvii. 5. Lu. xiii. 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. xiv. 22. Judg. xiv. 12. 2 Kings v. 5, 22.) Matt. xxii. 11, sq. metaphor. Matt. vii. 15, ἐν ἐνδύμασι προβάτων.

*Ενδυνάμων, s. σω, 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. i. 17, and Sept.

*Ενδύω, κατ, ἐν, το, or *Ενδύει, s. σω, (δύω, to go in, or into; also to cause to go into, to go in, or into.) I. to go in, or into, 2 Tim. iii. 6, ἐν τῷ σάκῳ. Hdt. ii. 121, 2, ἐνυδωτός scil. ἐν τῷ σάκῳ.—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. and mid. to be clothed, or to clothe oneself, 1) prop. Matt. vi. 25, τὸ ἐνδύοντος, xxii. 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, ἐγε καὶ ἐνυδύσα τείναι: and also of a person, as 'clothed,' i. e. ended, with any power or quality, &c. Lu. xxiv. 49. 1 Cor. xv. 53, sq. ἐν ἑλληνικῷ ὁρισμῷ, Col. iii. 12, and Sept. Also of one who assumes a new character, i. e. τοῦ καυμὸν ἀνδριάσατον, Eph. iv. 24. Col. iii. 10: ἐν τῷ Κυρίῳ 'to be ended with a spirit like his,' Rom. xiii. 14. Gal. iii. 27, and Class.

*Ενδύω, εως, ἡ, (ἐνδύω, a) putting on, or wearing of clothes, 1 Pet. iii. 3.

*Ενδρία, ας, ἡ, (ἐνδρίς, a) 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.

*Ενδριέω, s. εύως, (ἐνδρίς, a) 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.

*Ενέδρων, ou, το, equiv. to ἐνδρία. Acts xxiii. 16, in later Edd. for the vulg. ἐνδρία.

*Ενεσια, f. ἑσις, to roll up in, or wrap up in; foll. by acc. and dat. Mk. xv. 46, ἐνέσια, scil. αὐτοῦ, τῇ ἐμ-δού: said by Lexicographers not to be elsewhere so applied, but it occurs in Artem. i. 13, οἱ ἀποδεικνύσάν ξεισιϊ- μενος ἐναλώνιται ζακίν. Ἐνεσία occurs in Plato, p. 220, B. ἐμπληκτος, τοις τόκοις εἰς πλούς.

*Ενέβιμ, 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 imper. form ἐπεκεί, or contr. εἰ, 'there is with or among, Gal. iii. 28, οὐκ εἰς σκλ. ἐν ὑμῖν. Col. iii. 11, ἄστων οὐκ εἰς. Ja. i. 17, τιρ' ὡς οὐκ εἰς. Thus τὸ ἐντύμα, prop. things within, 'what is within any thing,' as a vessel, 1 Macc. v. 5, and Class. In N. T. Lu. xxi. 41, fig. τὰ ἐντύμα δότα ἑλεστηκοῦν, q. d. 'Give that within the cup as alms.'

*Ενέκα or "Ενεκε, prop. governing the gentil. for, on account of, because of, of reason of, Matt. v. 10. x. 18, and oft. in 2 Cor. vii. 12, it occurs with artic. and in- fin. ειλεκεν τοῦ φανερωθῆναι.

*Ενέργεια, ak, ἡ, (ἐνεργής, a) prop. energy, efficacity, 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, ἐνέρ- γειαν πληρών.

*Ενεργεῖα, f. ἡ, ἡ (ἐνεργής, a) to be effective or operative. It occurs in N. T. in two uses, 1. INTRANS. as said of things, to be active, or effective, to work, Matt. xiv. 2. Mk. vi. 14, αὐτῷ διακεφαλ. ἐνεργοῦσιν ἐν αὐτῷ, 'the power of miracles works in him,' i. e. miracles are wrought by him, Eph. i. 20. ii. 2. Phil. ii. 13, ἐνεργεῖτο: with dat. of person, Gal. ii. 8, ὁ ἐνεργεῖσαν Πέτρον, i. e. ' effected in the case of Peter.' So Prov. xxxi. 12, γινο ἀνδρία ἐνεργεῖ τῷ ἀνδρὶ εἰς γινοσ. and Class.—II. TRANS. foll. by acc. of thing, but said of persons, 1 Cor. xi. 6, ὁ ἐνεργεῖ τὰ πάσα. Gal. iii. 5. Eph. ii. 11. Phil. ii. 13, ὁ ἐνεργεῖ ἐν高涨 χέιλεω, &c. Jos. B. iv. 6, I. Died. S. xiii. 95.—III. MIND. to show oneself active, to operate, be active, said only of things. Rom. vii. 5, ἐνεργεῖτο ἐν τοῖς μέλοις ἡμῶν. 2 Cor. i. 6. iv. 12. Gal. v. 6. Eph.
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ii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7, and later Class. Partic. ἐνεργοῦμαι for adj. ἐνεργός, or partic. act. ἐνεργοῦσα (as Wisd. xv. 11, ἴππη ἐνεργός). Isa. v. 16, δέησις ἐνεργοῦμαι.

Ἐνεργοῦμαι, ἀτομ, τό, (ἐνεργεία), prop. something wrought, 'some effect produced or operation worked out,' 1 Cor. xii. 6, ἐνεργήματα δυνάμεως, 'effects wrought by the gift of working miracles.' See my note.

'Ἐνεργῆς, ἵς, ὁ, ἂ, adj. (ἐν ἀργον), active, effective. Thuc. iii. 17, νῦν ἐνεργοὶ. Heb. iv. 12, λόγος ἐ. 1 Cor. xvi. 9. Μᾶκ ὁ. i.e. 'presenting opportunity for great effects.'

'Ενιαυτός, γενετ., καί, 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, Aique in se usus per vestigia volvitur annus. John xi. 49, 51, xviii. 13, et al. seqe, in N. T. and Class.; also, by Hebr., put for any definite time, as we say saysa, Lu. iv. 19, εἰναύτων Κύριον δεκτον.

'Ενεργεία, prop. to stand in or upon. In N. T. fig. to stand near, be at hand, imped, 2 Th. ii. 2. 2 Tim. iii. i. 2 Macc. iv. 43, and Class. Part. perf. ἐνεργωτός, present, Rom. viii. 38, οὐκ εἰνεργεία μελλωτα. 1 Cor. iii. 22. vii. 26. Gal. i. 4. Heb. ix. 9, and Class.

'Ενίσταμαι, prop. to be strong in. In N. T. 'to be strengthened,' 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.

'Ενίας, η, ον, ordin. adj. ninth, Matt. xx. 5, et al.

'Εννέα, ol, al, τά, card. num. nine, Lu. xvii. 17.

'Εννέκτα, ολ, ολ, τά, card. num. ninety-nine, Matt. xviii. 12, sq. Lu. xv. 4, 7.


'Εννυμία, f. εύμηνη, in, nod, or make signage (ἐν) by the head, eyes, or hands, Lu. i. 62, εἰνενέων τον ταπιλ, i.e. 'intimidated by nods or signs.'

'Εννοια, α, α, (ἐν νοεμεν), 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. Laër. iii. 79. καλοι; also the thinking faculty. In N. T. i. by meton. of effect for cause, thought, in the sense purpose, counsel. Heb. iv. 12, κριτικο εννοιων καρδιας. Prov. iii. 21; and G 4
so νομάστα in 2 Cor. ii. 11. x. 5.—II. with refer. to the prim. sense, MIND, i.e. mode of thinking and feeling, disposition and manner (mores), inasmuch as they proceed from the thoughts and feelings of the mind. See Matt. xii. 94, sq. xv. 18, 19. So 1 Pet. iv. 1, τὴν αὐτὴν ἐννοιαν ὀπλίσασθε: also Wisd. ii. 14, εὐγένετο ὑμῖν εἰς ἐλεγχον ἐννοιών ἡμῶν.

"Ἐννομος, οὐ, δ, ἂ, 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 ἐννομῇ ἐκκλησία. Luc. Conc. Deor. 14, ἐκκλησίας ἄγονιμης. Plato 413 E. πολιτείᾳ ἐν. Polyb. ii. 47, 3, βασιλεία ἐν. 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 εκέχει), under the law, 1 Cor. ix. 21, ἐννομος Χριστῷ, 'bound to obedience unto Christ.'

"Ἐννυχεο, οὐ, δ, ἂ, adj. (ἐν, νυξ,) by night, nightly, Homer and other Class.; in N. T. only neut. ἐννυχεόν χων with ellip. of κατα, as in the adv. by νυκτ, Mk. i. 35, πρωί ἐν. λιαν, 'very early, while yet in the night.' 3 Macc. v. 5.

"Ἐννυκτεω, f. ἐνα, prop. to dwell in, inhabit any place, whether country or city, Xen. Οἰ. iv. 13. In N. T. metaphor. to dwell in or with any one, to be, in said of the indwelling of the Holy Spirit in Christians, Rom. viii. 11. 2 Tim. i. 14. So in Jos. Bell. vi. 1, 6, ἐνοικει τῇ θρυλικῇ ψυχῇ λατρεως σώματι. Also said of the Divine presence, aid, and blessing, 2 Cor. vi. 16, ἐνοικεο ἐν αὐτοί. Compare 1 Cor. iii. 16. Lev. xxvi. 12. Ezek. xxxvii. 27. And so Plato, 540 B, says of God, ὅτι μόνον σωτηρ δρέττης ἐνοικει τῷ ἐνωτε. 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. 359, οὐκ ἐνυχεοπο ἐν αὐτῷ ὀδύναινονο. Lastly, of faith in the Gospel, 2 Tim. i. 5, πεπεπωτε ὅτις ἐνοικεο ῖν, &c., which, it is thus intimated, is deep-rooted in the heart, as a principle of action.

"Ἐνυπτης, τοτος, ἂ, (εἰς) lit. oneness, unity, Eph. iv. 3, 13, ἂ ἐν τῇ πιστεω, agreement as to the doctrines of the faith. So Clem. Alex. Str. vi. 13, ἂ τῆς πιστεως.

"Ἐνυχλεω, f. ἐνοω, (ἐχλεω fr. δχλεω,) prop. to excite tumult in or among any persons; and hence gener. to perturb, disturb them. Absol. Heb. xii. 15, μὴ τῇ ῥίον τῷ πνεύματι ἐν σολφαῖ, give trouble. So Xen. Cyr. viii. 3, 9, ὕπαινοι, ἐν τῇ ἐννοια.

"Ἐννοχος, οὐ, δ, ἂ, adj. (ἐννοαι,) equiv. to part. ἐννοχομος, held fast by, bound to, any thing, as Anathol. Gr. i. p. 179, ἐννοχής ἐννοομος εὐρός. In N. T. metaphor. 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 κηρυξῃ, τῷ συνεδρίῳ: also 22, εἰς τὴν γῆν, σιλλ. βαλλεοντας, κακον. Numb. xxxv. 31, ἐν ἀναρίθμητοι. The dat. occ. in Gen. xxvi. 11, ἐν Σαραχ: also in Class. with νόμος, κηρυξῃ, γραφῃ. Also with gen. Heb. ii. 15, ἐννοουσα ευλογει, subjects of bondage. So, too, of punishment, ἐννοχος Σαραχος, 'a subject of death,' guilt of (crime which is obnoxious to) death, Matt. xxvi. 66. Mk. xiv. 64. ii. 29, ἐν ἀλανοις κηρυξῃς. Dem. 229, 11.—II. in the sense chargeable with, guilty of, foll. by gen. of that sin, or in respect of, which the crime is committed, 1 Cor. xi. 27, ἐν τῷ σῶμας καὶ άλμας τοῦ Κυριο. Ja. ii. 10, πιστεως. Sept. and later Class.

"Ἐνταλμα, το, τ, (ἐνταλματος,) equiv. to ἐνταλκα, a mandate or ordinance, Matt. xiv. 9. Mk. vii. 7. Col. ii. 22, 23, ἐνταλας.


"Ἐνταφιασμος, οὐ, ἂ, preparation for burial, by washing, laying out, embalming, &c. Mk. viii. 8. John xii. 7.

"Ἐνταλλομα, f. ταλλομα, dep. mid. to enjoin on, charge with; foll. by acc. of thing, and dat. of pers. or both, sometimes left unrepresented. Matt. xxviii. 20, 21 ἐνταλλωμα ὑμιν, and xv. 4. xvi. 9. Mk. x. 3, 11. John viii. 8, et al. Sept. of Joseph and Class.

"Ἐνταθεα, adv. lit. and prop. from here, or there, hence, or thence, Matt. xvi. 20. Lu. iv. 9, et al. Jos. and Class. So ἐνταθα κατ ἐνταθα 'on this side and that,' or 'on every side,' John xix. 18. Rev. xviii. 2. Fig. of the cause or source of action, hence, Ja. iv. 1. Jos. and Class.

"Ἐντευξε, κατο, ἂ, (ἐντευξεων,) prop. and in Class. a falling in with, meeting with, any one; also, accounting, 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, ποιεοντα δειπνου.
EUNYMOUR, i.e. trembling with fear; hence ἐντρ. γίγνοσαί or εἴναι, Acts vii. 32. Heb. xii. 21.

'Ἐντροπή, ἡ, ἡ, (ἀντροπή), a putting to shame, 1 Cor. vi. 5, πρὸς ἐντροπὴν ὑμῖν λέγω. xv. 34, and Sept.

'Ἐντροφάω, f. ἐντροφαῖον. to live luxuriously, and by impl. to reveal in, 2 Pet. ii. 13, ἐν ταῖς σπάσεις a., meaning, either 'revelling, exulting in their own deceits, feeling pleasure from deceiving others,' (as ἐντρ. is used in Is. iv. 2, v. 4, and Herodian, iii. 5, 4,) or 'who by means of their deceits live luxuriously.' Thus ἐντερ. is for ἐν τροφή διάγοιτε., the original sense of ἐντροφάω, and though comparatively rare, yet found in Xen. Hist. iv. 1, 13, γενόμενον ἐντροφήσαται. Dio Cass. 1074, 83, τὸν ἐν αὐτῷ (σκ. παλατία) ἐντροφήσαντα.

'Ἐνυγχάω, f. ἐνυχχαῖον, 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 παῦ τὸ πάθος,—ἐντυχόν ὑμοί. So Joseph. Ant. xvi. 6, 5, ἐντυχόν ὑμῖν, ὡς ὑπὸ τῶν συκοφάντων 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 οὗ κατὰ (sometimes omitted) with gen.; for though it is general, implied that the intercession is in favour of the person mentioned to the other, as Rom. viii. 27, 34, ἐπὶ τῷ Θεῷ ὑπὲρ ἀγίου, ὑπὲρ ἡμῶν. Heb. vii. 25. Joseph. Ant. xiv. 10, 13; yet sometimes against, as Rom. xi. 2, ἐπὶ τῷ Θεῷ κατὰ τοῦ Ἰσραήλ. 1 Macc. xxxii. 32. xli. 25. Εἰ. V. H. i. 21. Polyb. iv. 30, 1.

'Ἐνυνθίσω, f. ἐνυνθίαν, to nourish or train up in any pursuit; and pass. to be trained up in; and impl. to be well imbued with, skilled in, 1 Tim. iv. 6, ἐντροφήμους τοῖς λόγοις. So Philo, p. 855, ἐντροφείας.

'Ἐντρομοσία, ou, ὁ, ἡ, adj. lit. in a tre-
'Ενυπνιαζω, f. άσω, as-ομαι, depon. (ινύνινος), prop. to dream, as often in Plutarch, intrans.; said of visions in dreams, Acts ii. 17; ινύνια ινύνια-
σθήσουται. Fig. ινύνιαζομένοι, dreamers, persons holding vain opinions, as we say visionaries, Jude 8.

'Ενύπνιον, ου, το, insonium, lit. ηράμα, είδος τό άν ύπνου; for ινύνιον is prop. acc. neut. of the adj. ινύπνιον, occ. in Eurip. Hec. 702, and equiv. to ινύνιον. So Plut. de Superst. 166, ἐν
φίλατρα, by ellips. of είδος, as a subst. a dream, but said in N. T. of visions in dreams, Acts ii. 17, where see my note.

'Ενύπτων, prop. neut. of adj. ινύπτων, (ινυπ, φυ.), but, in use, a prop. 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 ινύπτων τοῦ Ῥηματος, Rev. i. 4, et al. Sept. in Jos. vi. 4. 1 Sam. v. 3.—Hither, too, we may refer the pecu-
uliar use, whereby it marks the manner, and espec. the sincerity, in which anything is done, ινύπτων τοῦ Θεοῦ, 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. vii. 13. 2 Tim. ii. 14. iv. 1.—I. ΜΕΤΑΡΡ. in the sight of, i. e. 'in the
mind, will, or judgment of' any one, Lu. i. 6, δικαιοί ινύπτων τοῦ Θεοῦ, and
15, μεγαί ινύπτων 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.
vii. 15. Acts viii. 21. Rom. xii. 17. 2 Cor. vii. 21, et al. and Sept. From the Hebr. ινύπτων τοῦ Ῥηματος is used where, in Class. Greek. a
dat. is employed, Lu. xv. 10, χαρα γίνε-
tαι τοις άγγελοις, '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 but the usual sense, 'in the judge-
ment or estimation of,' seems preferable. Nay, perhaps, the still more Hebraic phrase υποτελέσκι χάριν ινύπτων τοῦ Ῥηματος,(occurring
xi. 11, et al.) may be so explained, and not be regarded, with most recent interpreters, as simply for the dat.

'Ενυπτίσματα, f. ινυπτίσμα, dep. mid. (ινυπτίζω), prop. to receive into the ear, (see Hesych.) and by impl. to give ear to, listen to, foll. by acc. Acts i. 14. Sept. and later Greek writers.

'Εξαγγέλλω, f. άλω, (ικ, άγγελ-λω), 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, ίς ανα-
τει τοῦ Θεοῦ, and Sept.

'Εξαγοράζω, f. άσω, (ικ, άγορα-ζω), lit. to buy up any thing from the posses-
sion of another by paying the price, Plut.
Crass. 2; and, as said of a person, to liber-
ate any one from the possession or power of another, by paying his ransom. Thus in N. T. it signifies I. ACT. and prop. to re-
deem, or set free from bondage, Gal. iii. 13, ής κατάρας τοῦ νόμου, and iv. 5.—II.
MID. & fig. Eph. v. 16, & Col. iv. 5, έξαγο-
ράζομεν τον καριβαρόν, 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, (ικ, άγα), to lead or bring forth, conduct out of one place another; foll. by acc. of pers. and gen. of place, with έξω, or its equiv. έξω, simply, Mk. viii. 23, usually denoting out of con-
finement to a state of liberty, Acts v. 19. vii.
36, 40. xii. 17, xiii. 17. Heb. viii. 9, & Sept.
and Gen. xv. 9. Sometimes simply to lead forth for any purpose, expr. or impl. Mk.
xxv. 20, έξαγοράζω, έξαγοράζω, έξαγορά-
ζομεν τον καριβαρον. Lu. xxiv. 50, έξαγο-
ράζω, έξαγοράζω, έξαγοράζομεν το
Bp. Acts xxi. 38. Hence of a shep-
herd leading forth his flock from the fold to pasture, John x. 3, έξαγαγε αυτάτ.

'Εξιστρώ, f. άσω, (ικ, αλώσα), 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 one and into one's protection, to rescue, deliver, foll. by acc. and έξω, Acts xii. 11, έξαίφω ήμεν έκ ήμων Θε αυτών, εκ-
προφορίας, εκκοιμήσατε. Sept. and later Class.

'Εξηρω, f. αρρη, (ικ, αρητω), prop.
to take up or lift any person or thing out of any place. In N. T. like tollo in Latin, to take away out of or from, to remove, with acc. of pers. and έκ with gen. of pers. 1 Cor. v. 2, 13, έξω τον πονεματι δέν έξω
μώλι σ κατασμηνευτικά. Sept. and later Class.

'Εξητίσω, f. άσω, (ικ, ατίω), lit. to ask out or from, to seek to have, and mid. to ask for oneself; demand any thing or per-
son to be delivered up to us, whether for good, e. g. pardon, &c. as gener. in the Class.; or for evil, as punishment, Lu.
xxii. 31, έξητίσω ημα παρὰ Σαμ. έξητιστασιν άυτῶν, desires
that you should be delivered to him," i.e. to have you in his power.

Εἴκαιφνε, adv. (ἐκ, ἀκαφές, equiv. to ἀφέων or ἀφανός), suddenly, unexpectedly, Mk. xiii. 36. Lu. ii. 18. i. 39. Acts ii. 3. xiiii. 6. Sept. and Class.

Εἴκακολουθεῖν, f. ἰνα, (ἐκ, ἐκκολοῦθει) 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, ἐκ μυθών, (so Jos. Ant. procum. τοῦ μύθου ἐκκακολοῦθουσαντες) or to any practice, byimitating it, 2 Pet. ii. 2, ἐκ εὐλαβείας, and 15, τῇ ὀδὸς τοῦ Β. And so Is. lvi. 11, πάντες ταῖς ὀδοῖς αὐτῶν ἐκκακολοῦθοσαν. Pol. xviii. 10. 7.

Ἔκακος ὄφ, α, a, num. adj. στ. ἱκανοῦ, Rev. xiii. 10. xiv. 20.

Εἴκαλιφω, f. ἱσώ, (ἐκ, ἀλιφώ) prop. to wipe off or out from any thing, or to wipe off gener. as Rev. vii. 17. xxi. 4, ἐκ τῶν δικάρων απὸ τῶν ὀφθαλμῶν αὐτῶν: "to wipe off," i.e. as we say, bid out, characters traced on a writing-board; also to obliterate any writing, whether on waxed tablets, by wiping out, or on parchment by washing out. So Rev. iii. 5, ἐκ τοῦ ὀσμού αὐτοῦ ἐκ τῆς βιβλίου τῆς ζωῆς. Sept. and Class. Hence in the sense to abrogate, as said of a law, as often in the Greek Orators. And so Col. ii. 14, ἐκ τοῦ χιρύγματος, 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. xiii. 25. Jer. xviii. 23. Lysis 106. 35.

Εἴκαλομαί, prop. to leap, spring, rush out of any place. In N.T. to spring forth, rush from any place where one sate, or was, Acts iii. 8, ἐκαλομένος ἐκτῆτες. Sept. and Class. So at least the Lxx. in general explain; but the expression rather means leaping up, as to denote the eagerness of incipient action, and the joy accompanying it.

Εἴκανάσταις, εστά, ἐκ ἐκανόνθης, rising up from a recumbent posture, Pol. iii. 55. 4; also a rising up from any secret place, as Thuc. iii. 107. Polysem. p. 483. Précop. 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.

Εἴκαςτιλλεῖ, f. ἓλιπ, 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. xii. 6. Mk. iv. 5, εὐθὺς ἐκασταίλε. 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, χωρίων ἐκασταίλειν Ποιήσαι.

Εἴκαστιμα, 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. 1. act. fig. to raise up, cause to arise, or exist, out of, as offspring from the womb, Mk. xii. 19. Lu. xx. 28. ἐκ στέρμα τω λόσελα ἡ σ. Sept. in Gen. iv. 25. xxi. 32. 34. II. intrans. in aor. 2. act. to rise up out of a place, stand forth, for speech or action, Acts xv. 5, εἴκαστιμαν, λέγοντες, &c.

Εἴκασται, f. ἰσώ, lit. to lead out of the right way into error, to deceive, seduce, Rom. vii. 11. xvi. 18. I Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. Jos. & Class.

Εἴκατινα, adv. and later form for ἐκατισίς or ἐκαίφνε, suddenly, unexpectedly, Mk. ix. 8.

Εἴκασορίσαμαι, σομαί, f. ἱσάμαι, to be utterly at a loss what to do, absol. 2 Cor. iv. 8, ἀπορούμενοι, ἀλλ' οὐκ ἐκς. Ps. lxxxii. 16, & later Class. Hence by impl. to despair, 2 Cor. i. 8, ἐκ τοῦ θρύ, of life.

Εἴκαστατλλω, f. ἓλω, 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, πλούτωσατε ἐκς κοινοῦ. x. 10, sq. ἐκ τοῦ κοινοῦ. So Sept. in Gen. xxxii. 42. Deut. xv. 13. Job xxii. 9.

Εἴκαστῃς, f. ἵσω, (ἐκ, ἀκαφές, fr. ἀρτίσω, prop. to fully complete, as said of things, c. gr. a business; or of time, to bring to an end, Acts xxii. 5, ἐκ ἡμίπ. 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 τὸν κρίνον ἀγάθων ἐκπαιδεύων. So Jos. Ant. iii. 2, 2, πολεμίζων πρὸς ἀνδρῶν τοῖς ἡμεῖς καλὸν ἐκπαιδεύωμεν.

Εἴκαστατπτω, f. ψεῦ, prop. to flash forth, as lightning, Ez. i. 4, πρὸς ἐκαστατπτα: also of burnished metal, Ezek. i. 7, ὁ ἐκς ἕλο, πάπ, espec. when worked up into armour, Nah. iii. 3. In N.T. used of rainment, dazzling, or glittering from extreme whiteness, Lu. ix. 29, ἀκατ. λυκόν ἐκαστατπτα.

Εἴκαστης, adv. lit. from this time, immediately, Mk. vi. 25. Acts x. 33. xi. 11. xxi. 32. Phil. ii. 23, and later Class.

Εἴκαστρεω, f. ἐρώ, prop. to wake or arouse out of sleep, implying a raising of G 6
from the posture of sleep, Gen. xxviii. 16, and Class. Hence in N. T. I. to raise up from death, equiv. to έζησεν εἰς τῶν ζεκόων, I Cor. vii. 14. Dan. xiii. 2.—II. to raise up out of nothing into existence, to cause to exist, Rom. ix. 17, as Comm. explain, but see my note.

"Εξημείμι, (i.e., εἰμί, to go,) to go out of a place, intran. foll. by εἰκ., Acts xiii. 42, εἰς τὴν αὐσιγκών, to escape from, to go away, depart from a place, absol. Acts xvi. 15, xx. 7. Jos. and Class.

"Εζημείμι, see 'Εζησον.

"Εξηλάγω, to εξέω, to thoroughly convict, show to be quite wrong, Class. Also by impl. to condemn and punish, Jude 15, εξαντλάτω τοῖς δαναῖς, and so in Class.

"Εξήλακα, to εξῆμι, prop. to draw off from any place. Sept. in Gen. xxxvii. 28, Hdad. 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, εἰς τὴν ἵδιαν ἀποθεώσεως ἕξαλλομένως. Εἰς τὴν ἀν. vi. 31, εἰς τὴν ἄπωθην ἐξόντων.

"Εξερήσαμαι, (ἀπό, τά, (ἐξέρω, to eject from the stomach, Diosc. viii. 2,) lit. what is vomited from the stomach, a vomit, 2 Pet. ii. 22, (see Prov.xxxvi. 11, where Sept. has ἵπτων,) Diosc. vi. 19.

"Εξεπερνάω, εἰς, to search out, explore diligently, 1 Pet. i. 10, εἰςτείνων. Sept. and Class.

"Εξεπέχομαι, i.e., αἰδοῦμαι, to go or come out of any place, or from any person. In N. T. used 1. 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, ἐκ τῶν ἑων. 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, εἰν, or πρὸς with accus. of place or person. 2) metaphor, in the sense to go forth or abroad from, to proceed from, Matt. ii. 6, εἰς χοῦν ἐξελθότα τὴν ἐγκαίμ. Acts xv. 24. 1 John iv. 2. Also ἐξερχόμεθα ἐκ τῆς ὑστερίας τοὺς, 'to come forth out of the loins of any one,' to descend from, Heb. vii. 5, and Sept. Also ἐκ τῆς χαρᾶς, 'to depart out of any one's hands or power,' John x. 39—11. 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 εἰς 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.

"Εξηστι, impers. (from εξεστίν, not otherwise in n.ε.) it is possible, with reference to moral possibility or propriety, ἐστι lawful, permitted, &c. Matt. xiv. 4. Mk. vi. 18, et al.; also εῖχον, sc. ἐστί, for ἔστιν, 2 Cor. xii. 4, et al.

"Εξητάζω, 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 περί 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.


"Εξῆγε, adv. (prop. a gen. fem. gov. with ἀκοφθε, understood, of the adj. ἔξερεν, fr. ἔξω, ἐξέρε, adhered, in ordine sequor,) in order, successively, Sept. and Class. In N. T. only used with article as adj. ἐξήνθη, expressed in Lu. ix. 37, & Joseph. Ant. iv. 8, 44; impl. in Lu. vii. 11. Acts xxxii. 1. xxviii. 17. xxviii. 18.

"Εξημένω, f. ἡμέρα, (ἐξ, ἡμέρα,) to sound out, sound 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.

"Εξῆς, εὼν, ἡ, (ἐξ, fr. ἔξω,) prop. a habit (i.e. constitution), whether of body, Hippocr. de Victu, Xen. Οἰκ. vii. 2. Plato 167, A. et al.; or of mind, (as often in Plato and Aristotle) and the faculty obtained by its use, Eucl. proli. ἐν τούτοι ἵκανον ἐξων περικεφαλήσας, Hence, by impl. habit, i.e. habitual use or practice, Heb. v. 14, τῶν διὰ τῆς ἐξων τὰ αἰσθήμα τα γεγονότα ἐκείνων.

"Εξητάζω, f. ἔκταση, prop. & transf. to move or put out of place, to dispose, also intran. to be out of place. In N. T. only used fig. 1) trans. in pres. sol. and later perf. to put any one out of himself, i.e. out of his mind, Lu. xxii. 22, ἐχειδείτω ἄντων, (scil. τοῦ φρεσκείας, expressed in Xen. Mem. i. 3, 12, or κτίσε, expressed in Demosth. p. 537.) 2) intran.
in perf. and aor. 2. act. and mid. to be bids oneself, out of one's mind, Mk. iii. 21, εἴσην. 2 Cor. v. 13, εἴσηναί την. Sept. Joseph and Class; where, however, τῶν φιλίων is gener. expressed. Hence said, by a sort of popular exaggeration, in the sense to be amazed, Matt. xii. 23, Εἴσησται τάντας ο νόχου. Mk. ii. 12. v. 42. vi. 51. Lu. ii. 47. viii. 56. Acts ii. 7, et al. Sept. and Class.

Εἴσοχον, f. ὑστερον, to be in full strength, to be quite able, fell. by some verb in infin. Eph. iii. 18, ἐ. καταλαβεῖν. Ellian, Strabo, and other late writers.

Εἴδος, οὐ, ἢ, (ἐδός), prop. like Latin exitus, an outlet, or way out, as Thuc. i. 106, καὶ οὐκ ἦν εἶδος. In N. T. used 1) prop. of journeying out, departure from, Heb. xx. 22. Sept., Joseph., and Class. 2) fig. of departure from life, death, Lu. ix. 51. 2 Pet. i. 15. Wisd. vii. 6. Jos. Ant. iv. 8, 2, ἐτερεῖον τοῦ ζωήν.


Εἴμολογία, f. ἡμών, prim. & prop. to speak out the same things as another; which, as in Latin confiteri, (lit. to say with,) implies a full acknowledgment of any thing (so, by use, a confession of fault). So Plat. Ant. 69, ἐ. τὴν ἀδικίαν. In N. T. used 1. in act. and mid.

1) to freely acknowledge, fully confess. Εἰρετοι τῶν ἀδερφῶν, Matt. iii. 6. Mk. i. 5. Acts xiii. 18. Ja. v. 16. Sept. of Jos. Ant. viii. 4, 6. Bell. v. 10, 3. 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. xii. 25. Lu. x. 21. Rom. xiv. xi. 9, and oft. in Sept.; also Philo, p. r. 90. 9. II. act. fr. the prim. sense, to say the same thing with another, fully assent, agree to what he proposes, Lu. xxii. 6, ἐμολογήσεως, (so ὑμολογία in Thuc. i. 101. Xen. Hist. ii. 2, 10, & 3, 8,) or, by impl. to promise, as ὑμολογησόμεθα. Joseph. Ant. vi. 3, 5 & 8, & 4, 3. Xen. Anab. vi. 4, 13.

Εἴδος, see "Εἴδοτεν.

Εἰροκίς, οἱ, ἡ, (ἐροκίς), 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.

Εἰροκιστής, οὐ, ὁ, (ἐροκίστης) 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.

Εἰροφία, f. θανάτως, prop. to dig out, as earth from a ditch; also, to remove by, as it were, digging, to scour out. So Mk. ii. 4, ἐραφιάναι ἀνείπ. τὴν αἰσθήσιν, where, by a mixture of two senses, it means, 'having dug through and scooped out the roofing.' Joseph. Ant. xiv. 15, 12, τοὺς όρφανούς τῶν οἰκών ἀμακάπτων. So also Gal. iv. 15, ἐ. τοὺς ἐφαυλισμένους υμοὺς, a strong expression, found in the best Class. writers, for pluck out.

Εἴσουνόν, f. άσω, (ἐκ οὖν,) to set quite at nought, contempt, treat with despite, trans. Lu. xviii. 9, xxii. 11. Rom. iv. 3, 10. 1 Cor. vi. 4, xvi. 11. Gal. iv. 14. 1 These. v. 20. Hence, 1 Cor. i. 28, & 2 Cor. x. 10, ἐισουμενοί, contemptible, vile, Sept. Also, by impl. to reject with scorn, Acts iv. 11. Sept. 1 Sam. viii. 7, and Apoc.

Εἴσομαι, ἂς, ἢ, (ἐκ οὖν,) power, i.e. I., the power of doing any thing," ability, faculty, Matt. ix. 8. John xii. 11. Acts viii. 19. Rev. xii. 12; sometimes foll. by gen. of thing to be done, in the infinit. pres. or aor. Lu. x. 19, et al. and Class. In the sense strength, efficacy, Rev. ix. 3, 19. So ἐκ οὖν, 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. xxii. 23, ἐν πολέμῳ ἐ. ταύτα ποιᾶι; Mk. iii. 16, xii. 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, ἐν πολέμῳ μοι πάσα Εἰρούσα. Lu. vii. 3, ἐν πολέμῳ Εἰρωσίαν. Mk. xiii. 34, τὴν εἰροῦσα. Jude 25. Rev. xii. 2, 4, et al. Sept. and later Class. So also when foll. by gen. of pers. to whom the power belongs, Lu. xx. 20, ἐ. τούτος ἡ γενεά. Rev. xii. 20, ἐ. τοῦ Χρ. αὐτοῦ. Acts xxvii. 18. Col. i. 13. Sometimes preceded by ἐκτι, power over, Rev. ii. 26, ἐκτι τῶν ἐθνῶν. x. xiv. 16. xx. 6; or ἐκτι with acc. in the same sense, Lu. ix. 1. Rev. vi. 8, xii. 7, xvi. 9. sq. 2) meton. put either for what is subject to rule, dominion, Lu. iv. 6, xxii. 7, ἐκ τῆς ἡμεροῦ. Hρῶδον. 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. i, sequ. Tit. iii. 1. Also for potestates, 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, ὀφειλεῖ ἡ γυνὴ ἐ. ἐκτι τῆς κυρίας κυρίας. It seems to denote a veil or kerchief for the head, so called. See more in my note in loc.
'Εξοντίαξε, f. ἀσώ, (ἐξοντιάσα) in Class. to posses 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 δίδου σώματος οὐκ ἔχοντιαξή, 2) to exercise authority, to rule, Lu. xxii. 23, οἱ δὲ, 'their rulers,' and Sept. Pass. to be ruled over by, i.e. to be under the power of, § 1 Cor. vi. 12.

'Εκκυη, ἔκη, ἔκχει, (ἐκκύη, to cut out, rise above,) prop. 1. prominen, or projection to a point, Job xxxv. 28. 2. metaph. eminence, distinction, Acts xxv. 23, ἄνδρας οἱ κατ' ἐκκύην δοτὲς, 'men of distinction,' as of ἐκκύην ἄνδρες, as Hom. Il. ii. 188.

'Εκκυνίζω, f. λέω, (ἐκκύνων) prop. to awaken out of sleep, trans. as in Sept. and later Class. for the earlier ἀπευξε. In N. T. only fig. to raise from the dead, John xi. 11.

'Εκκυνως, ου, ὅ, ἡ, ἀν., adj. lit. out of sleep, awake, Acts xvi. 27. The word only occurs elsewhere in Marc. Ant. vi. 31. x. 13, and Test. xiii. Patr.

'Εκκω, adv. of place, (ἐκκω) also prep. with gen. out, without, and used in N. T. I. of place where, without, out of doors, after verbs implying motion, as ἐστάναι, &c. John xviii. 16, ἐστάνει ἐκκω. Matt. xxi. 46, sq. xxv. 69. Mk. iii. 31, sq. So gener. 'outside of any city or place,' abroad, Mk. i. 45, ἦν εἰς ἀνθρώπου τόπος. Lu. i. 10. Rev. xxv. 15. Sept. and Class. Acts xxvi. 11, as τῆς ἐκκω πόλεως. Sept. and Class. Also fig. of those out of one's society, &c. e. g. in N. T. out of the Church, i.e. non-Christians, 1 Cor. v. 12, sq. Col. iv. 5. I Thess. iv. 12; or of the apostles, Mk. iii. 11. Further, ὃ ἐκκω ἡμῶν ἄνδρον, '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 ἄγω, μελλω, ἐρχομαι, &c. Matt. v. 13, xiii. 46. Lu. xiv. 35. John xix. 4, et al. sepe and Class. Also as prep. with gen. Matt. xxi. 17, ἐκκωθέν ἐκ τῆς πόλεως, et al.

'Εκκωθεῖν, adv. of place, (ἐκκωθεῖν) from without, outwards, outwardly, I. as adv. Matt. xxiii. 27, sq. Lu. xii. 39. 2 Cor. vii. 5. Sept. and Class. So with art., ἤ, τό, for adj. outward, 1 Pet. iii. 3. Rev. xi. 2, τὸ ἐκκώθην, the outside, Matt. xxiii. 25. Lu. xi. 40, οἱ δὲ ἐκκω- non-Christians, 1 Tim. iii. 7. Class.—II. as prep. with gen. equiv. to ἐκκω, out of, without, Mk. vii. 15, Sept. and Class.

'Εκκωθεῖν, f. τοιοῦτο, to thrust out, drive from a place. 1) prop. as said of persons, to expel from any society; or of 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: ship from seaward on shore, to strand it Acts xxvii. 39, ἐκ τῶν πλοίων. Thuc. ii. 90.

'Εκκώτερον, α, ὁ, ἂ, adj. compar. fr. ἐκκώ outer, Ezek. x. 5. xl. 20, al. for superl outermost, Exod. xxvi. 4, and oft., or at most, like our uttermost for utmost, Matt. viii. 12, τὸ σκότος τοῦ ἐκκώτερον, 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.

'Εκκρήξεως, f. ἀσώ, (ἐκκρήξεως, to keep a festival, keep holiday, 1 Cor. v. 8. Sept. and Class.

'Εἴσορθη, ἤ, ἣ, ἡ, 1) gener. a festival, holiday, Col. ii. 16, στοχεύῃ δὲ νουμισμα. 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 paschalis festival, either simply, Matt. xxvi. 5, et al. sepe, or by the addition of τῶν ἑγερα, or τῶν ἐκκω, Lu. ii. 41, and xxiii. 1. John ii. 23. xiii. 1.

'Εἴσαγγελλα, ας, ἡ, (ἐκκώγγλεσα) an announcement, notification. In N. T. I. PROP. 1 John i. 5. Sept. and Class. —II. BY IMPLICATION, mandate, act, 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 sepe al. Note the peculiar phrases by Hebr. Eph. i. 13, τῷ Πνευματί τῆς ἐκκώγγλεσας, 'the Spirit promised,' and Heb. xi. 9, ζῇ τῷ τῆς ἐκκώγγλεσας, 'the promised land.' 2) meton. for the thing promised, like the Latin promissum, Act ii. 33, τῆς ἐκκώτερον, 'the promised effusion of the Spirit,' and i. 4. Gal. iii. 14. Heb. iv. i. vi. 12. x. 36. xi. 13, 33, 39.

'Εἴσωγγλίων, f. ελώ, (ἐκκώγγλεσα), lit. to bring word to, to announce, make known, notify, declare, in the way of injunction, to order. In N. T. as deponent mid. ἐκκώγγλεσαμεν 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 præa, either expr. or impl. Rom. iv. 21.
text, as at 1 Pet. ii. 14, 15, ἵκατον ἄγαθο-τοίων, and sometimes in the Class. So also the verb ἵκατον. In 1 Cor. iv. 5, ὁ ἵκατον γνώσεται ἰκάτω, it means (as being a word of middle signification) retribution, whether for good or evil.

'Επαρχος, f. αρχ., (αρχ., αρχων,) 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, Luke, xxvii. 30. 1 Tim. ii. 8. Sept. and Class. 2) fig. to lift up, as said of the eyes, to look up, Matt. xvii. 8. Luke iv. 20, et al. sepe, and Sept.; of the voice, to cry out, Luke xii. 27. Acts ii. 14. xiv. 11. xxi. 22. Sept. Demosth. and Philostr.; of the head, to take courage, Luke, xxii. 28. Also ἵκατα τὴν πτέρναν ἵκατα τον, i.e. in the way of attack, John xviii. 16—II. MIND. ἵκατομαι, 1) prop. to lift up oneself, to rise up, follow. by κατά, 2 Cor. x. 5, ἵκατα τὴν γνώσεις των ὅσων Σεπτ. 2) metaphor. to be lifted up, elevated, 2 Cor. xi. 20. Sept. and Class.


'Επιστέλω, f. ἤσω, prop. to ask further, i.e. more, or to ask at any one’s hands. Hence to ask alms, Luke vi. 3, and so Ps. cxix. 10. Ecclus. xi. 20. Hom. ii. xxiii. 593.

'Επικολούθω, f. ἤσω, I. PROP. to follow upon or after; also to accompany, Mk. xvi. 20, διὰ τῶν ἵκατων σεμαινών. With dat. 1 Tim. v. 24, τισὶ δὲ ἐπικολούθουσιν, scil. αὐτής ἰμαρτίας α. ἵτι. 'Επικολούθωσιν. Sept. and Class.—II. MÉTAPH. 1 Pet. ii. 21, ἵτι τῶν ἵκατων αὐτοῦ, 'follow his example.' Philo p. 385. 44. 1 Tim. v. 10, παρτὶ ἐγὼ αὐτῷ ἵτι. 'has followed up, been studious of.' So Luke. Paras. 3, ἵτι τῶν ἰκάτων.

'Επίκους, f. οἰκείω, lit. to hear to, listen, hearken; the ἵκατων denoting that the hearer turns his ear toward 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, ἵκατομαι σοι. So Sept. et Class. as Luc. Cont. 14, ὁ ζευς ταῦτα ἵκατομαι σοι. Timon, 9, ἰτι. τῶν ἓκατων. Prom. 20, ἰτι. τῶν ἓκατων.

'Επικροάσι, depon. mid. to hear, listen to, foll. by gen. Acts xvi. 25.

'Επικατ. conj. for ἵτι ἵτι, whenever as, as soon as, Matt. ii. 8, ἵτιν δὲ ἐδέσπεται. Luke xxii. 34. Jos. and Class.

'Επίδοει, adv. (from nom. neuter
of obsol. adj. ἐπανάγυνξ, and that for ἐν' and ἀνάγυνξ, 'by need,' necessarily, as in the best Class.; but with the art. it takes, by an ellipsis of the partic. of ἐνειμ., the meaning of the adj. Thus τὰ ἐπανάγυνξα, κ. ὡς ὁμ. Acts xvi. 11, and sometimes in Class. means 'things which are of necessity,' necessary.

Ἕπανάγυνξ, τ. ἀεί, I. PROP. and gen. to bring back towards, cause to return, trans. Hidian. vi. 6, 7, vii. 6, 7. In N. T. intrans. to return to, e. gr. ἐκ τῆς πόλεως, Matt. xxxi. 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 ἐπαναγυνήσις, scil. nāvēs, and, εἰς τὸ ἄδεστον. Xen. Hist. i. 6, 40. See at ἐνειμᾶν.

Ἐπαναμιμησκεῖν, ὑπὸ, (ἀνά, μιμ.,) prop. to call back [the mind] to any subject of previous thought, to remind any one, Rom. xv. 15, ἐν ὑπομ. Demosth. p. 74, ἐκατον ὑμῶν ἐπαναμιμησκεῖ. Plato, p. 898.

Ἐπαναπαύω, f. ἀσεω, prop. to cause to rest upon, mid. to rest oneself upon, lean upon, Sept. in 2 K. vii. 2, 17, ἔπι τήν χείρα, καὶ τή χ. Hidian. i. 3, ἐπαναπαύοντο ταῖς χειρίς. In N. T. only metaph. 1) to rest upon, abide with, Luke x. 6, ἐπαναπαύτοι τις αὐτῶν ἢ ἐλεημ. 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, ἐπαναπάω τῷ νόμῳ. 1 Macc. viii. 12, ἐπί τοι. Arr. Epict. i. 9, 9, ἄλλος Ἀκρόπολις καὶ ἐκ ἐπί τινα, Mic. iii. 11.

Ἐπανριχομαι, sor. 2. ἐπανρίθον, to come back to, return to, any place 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. abso.; the place being implied in the context, Luke x. 35. xix. 15.

Ἐπανστημαι, f. ῥημ, to raise up, excite to opposition. In N. T. only mid. ἐπανστημάναι, f. στηρίζομαι, to rise up against one in the way of hostility, Matt. x. 21. Mk. xiii. 12. Sept. and Class.

Ἐπανρὸθωσι, ὡς, ἡ, (ἐπανροθ-, 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 man and man, by redress of injury, and amendment of life and conduct, 2 Tim. iii. 16, ἀφέλ. πρὸς ἐπανρόθωσιν. So Xen. Epist. i. 5, εἰς ἐπανρόθωσιν, 'ad emendandos mores.' Luc. Herm. 3. Polyb. i. 35, 1, πρὸς ἐπαν-


Ἐπαρκία, f. ἁπαξ (ἐπι-, ἀρκεῖον,) prop. to hold back, or ward off [evil coming upon any one] by interposing an hindrance; pull. by acc. and dat. Rom. ii. 2, 873. In Luke. by impl. to aid, relieve, pull, by dat. 1 Tim. v. 10, ἐπαρκεῖας, and 16, and so Class.

Ἐπαρχία, ας, ἡ, (ἐπαρχον, prefectus,) Acts xxiii. 34. xxv. 1. Prefecture was the name given to the larger provinces of the Roman empire, to which Proconsuls, or Proprors, were sent; while the smaller ones were termed ἐπιτροπαί, and their governors ἐπιτροποί.

Ἐπαυλεῖς, ας, ἡ, (ἐπαυλεῖς, to pitch a tent, tent, contr. fr. ἑπαυλεῖς,) 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, (ἐπι-, αὐριον,) on the morrow. Hence in N. T. ἐπαύριον, scil. ἡμέρα, 'the next day,' Matt. xxvii. 62, et seq. al. and Sept.

Ἐπαφητίκω, f. ἠπα, to foam up, Moshch. id. v. 5, ὃ δὲ Ἀδάσσας ευρόθα (curvedly) ἐπαφητίκον. So Jude 18, κυ- ματα δύσαι σκάλας εἰπαφητίκος, &c. 'foaming up upon [the shore].' See Valck. on Callim. 269. Jacob on Ant- thol. Gr. ix. 223.

Ἐπαγείρω, f. ἐφοι. This verb has two distinct senses, according to the force assigned to the ἐπι-. I. prop. to rouse any one from sleep to watchfulness, as Home, Aristoph. Xen. et al.; or fig. from insat- tivity to action; Lucian de Salt, ἐπι- γείροντα την διανοιαν πρὸς ἔκατον τῶν δρομέων: also, with an implied notion of hostility, to excite against any one, of course full. by subst. of pers. with prep. espec. acc. of pers. with ἐπι, as oft. in Sept. e. gr. Is. xiii. 17, ἐπαγείρει ὑπὸ
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τὼν Μ. xix. 2, ἐπερήμησονται Ἀλγυστ

τοις Ἀλγυστοῖς. So Acts xiv. 2, ἐπερήμησαν καὶ ἐκάλυψαν τὰς ψυχὰς τῶν ἀδ. Comp. Did. Sic. xiv. 52, ἐπερήμησαν τῷ φως. Nor is this idiom confined to the Alexandrian writers, it being found in Homer, II. iv. 352, ἠρνηθεὶς ἐφ' ἐπερήμησαν γαίρομεν δύον Ἀρης. Plato, p. 657, D. ητέει εἰς τὴν θησαύριον ἐπερήμησαν. Nor is it unexampled in our corresponding term to rouse: so Shakespeare says, 'Good things day begin to droop and drowse, While night's black agents to their prey do rouse.' In Acts xiii. 50, ἐπερήμησαν διωγμῶν ἐκ τοῦ Παύλου, there is an allusion to a dormant ill-will being roused to active enmity. Comp. Soph. Ged. C. 510, τὸ πάλαι καίμονον ἐπερήμησαν κακῶν.

Ἐς τα ἐν προτ., conjunct, (ἐντὸς ἐπερ.), as said both of time, and cause or motive, as τὸ αὐτό, when, after that, fol. by aor. indic. Lu. vii. 1, ἔτεν διὰ ἐπερήμησας. Sept. & Class. 2) of cause, or motive, as, since, because, ὡς Matt. xviii. 32, ἐπερήμησαν καλεῖς μοι. Mk. xiv. 42. Lu. i. 34, et al. ἔπειτα, 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 them, for otherwise, Rom. iii. 6, ἐπερήμησαν τοὺς πρὸς τὸν κόσμον; 1 Cor. xv. 16. xv. 29. Heb. x. 2. So Rom. xi. 6, ἐπερήμησαν ὅτι δεῖ γίνεται χαίρεις. Heb. ix. 24, Sept. and Class.

Ἐς τα ἐν προτ., conjunct, prop. and in Class. as indeed, as now, but in N. T. used of a ground or motive, since now, inasmuch as, Matt. xxxi. 46. Lu. xi. 6, and oft.

Ἐς τα ἐπερ., conjunct. (ἐπέδα, ἐπερ.), since now, or however, inasmuch as, Lu. i. 1.

Ἐς τα ἐπερ., (used as aor. from ἐφοράω) prop. to behold, but in N. T. like Lat. resipere, & our regard, to behold for good, view with kindness, Lu. i. 25, ἐν ἡμέρᾳ αἰώνιως ἐὰν ἐκάλος (sc. μὲ) ἀδέλφει, &c.; and so Exod. ii. 25. Ps. xxxxi. 7, ἐπερήμησαν τῇ ταυτικῇ μοι, and xxv. 18. Comp. Ps. cxxix. 132, ἐπὶ βλέψων ἐν ἑαυτῷ καὶ ἐκεῖνος με: also for evil (with disfavour) fol. by ἐπερ with acc. Acts iv. 29, ἐπερήμησαν τὰς αὐτῶν: an expression formed on those passages of the O. T. where God is said to look on, when injury is done or mediated, in order to ward it off from the aggrieved party, and turn it on the injurer. This is general, left to be understood, as here, and at Gen. xxxix. 49. Exod. v. 21; but sometimes expressed, as 1 Chron. xii. 17, οὐκ ὦ θάνατον καὶ διέμερια.

Ἐς τα ἐν προτ., (ἐντὸς ἐπερ.), 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.

ἐπικρίσις, from ἐπικρίνω, is said of the following day, Acts vii. 26. xvi. 11. xx. 15. xxi. 18, or night, Acts xxxii. 11. Sept. & Class.

Ἐς τα ἐπερ., conj. (ἐπερ., ἐπερ.), since indeed, since now, Rom. iii. 30, and Class.

Ἐς τα ἐπερ., ὡς ἔτεν διὰ ἐπερήμησας, ἀπέχει, ἐν ὑπεράνωσι τῶν πολ. or pers. Jos. Ant. xi. 6, 2, ἐπερήμησας, i.e. wife, ἐπερήμησας. In N. T. fig. of things. Heb. vii. 19, ἐπικρίσις κραίττων ἐλπίδος.

Ἐς τα ἐπερ., adv. (ἐπερ., ἐπερ.), marking succession of time and order, thereupon, thereafter, next. As said of time, thereupon, Mk. vii. 5. Lu. xvii. 7, ἐπερήμησας εἰς τὰ ἐπερήμησας Gal. i. 21. Ja. iv. 14. Sept. and Class. So, along with a more precise notation of time, John xi. 7, εἰς μετά 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 ἐπιστύλου—ἐπιστύλη, &c. first—then, or next, or next. 1 Cor. xiv. 46. 1 Thess. iv. 17. Heb. vii. 2. Ja. iii. 17, and Class.

Ἐπικρίνω, prop. adv. (ἐπίκρινω, scil. μηρόκ), but, in use, a prep. with gen. suspended on μηρό understood, beyond, Acts vii. 43, ἐπικρίνω Basf. Sept. and Class.

Ἐπικρίνω, f. εὐδ., to stretch out towards; mid. to stretch oneself: reach forth towards; foll. by dat. Phil. iii. 14, τοῖς ἐπικρίνοις εἰς ὑπεράνωσι; where, by a metaphor, taken from a charioteer, is denoted great earnestness & ardour: so Max. Tyr. viii. 2, εὐπτομορίων ἐναντιομορίων ὑπεράνωσι.

Ἐπιδοτής, ou, ὁ, (ἐπιδώ), the upper garment, tunic, Attic χατόν, so called in distinction from the inner one, the υπόδομα, or χατήσκος, John xxii. 7, & Sept.

Ἐπιδω, ou, ὁ, (ἐπιδώ), to put on over, trans. Jos. Ant. v. 1, 12, ἐπιδώντες 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, ἐπικαταστάθητε ἐπικαταστάθητε.

Ἐπιχομαι, f. εἰδισαμαι, prim. to go or come upon or over any place, as ἐγγον. Hom. Od. xxv. 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 persons, to come upon, attack. Lu. xi. 22. Sept. and Class. oft. So of evils, fig. to come upon, befall; foll. by ἐπερ 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. ἐπιχόμενος, said of time, &c. coming on, impending, Eph. ii.
This use of ἐπέχειν for παρείχειν, however rare, is found in Hom. Od. xvi. 444, κρίειν ὅποιν ἔν χειρός ἔχως, ἐπείχει τό νεὼν ἐπρημαν: and something like it in the phrase μακρὸν ἐπιχείρει, which occurs in Hom. Pausan. & others, also ἐπείχει τίνι Aristoph. Nub. 1352, et al.

Ἐπιρράτημα, ἡ ἁμα, (ἐπίρρημα, insult or threat; see my note on Thuc. i. 26.) general, 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.

Ἐτί, prep. governing the genit. dat. and accus. with the primary signif. on or upon. I. with the genit. and 1. of place, in a great variety of relations, comprehended under the two leading ideas of rest upon, on, or in, and of motion upon, towards, 1) of place where, after words implying rest upon, on, in, &c. and that both general with gen. of place, as Matt. iv. 6, ἐπὶ χειρόν ἀροῦσε σα, and ix. 2, 16. xvii. 19, et al. sepe; also fig. Matt. xxvii. 18, ἐπὶ τὸ στόχων δύο μαρτύρων τῷ σταθμῷ τῆς ῥήματος, 'on the testimony,' Matt. xxii. 21, ἐπὶ τῆς βάστου, i. e. 'at the section called the bush,' Acts xxx. 23, ἐπὶ ἤχωσε ἐπὶ ἐπὶ ἄνω, and spec. in a judicial sense, coram, apud, in the presence of Matt. xxviii. 14. Acts xix. 20, στάτως μν ἐπὶ τοῦ σωμάτων. xxvi. 2, ἐπόλυγεσθαι ἐπί σου. 1 Cor. vi. 1, 6. 1 Tim. vi. 13, and sometimes without a judicial allusion, 2 Cor. vii. 14, ἐπί κάθισι ἢ ἐπὶ τίτου, also in Class. 2) of place together, after words implying motion or direction upon, towards, with subsequent rest upon, Matt. xxvii. 12. Mk. iv. 26. ix. 20. xiv. 35. Lu. viii. 16. xii. 40. John vi. 2, et al. sepe, and Class.—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. xi. 11, ἐπὶ τῆς μετοικεσίας Βαβ. Acts xxvii, 'under,' ἐπὶ τοῦ Κλαυδίου. Mk. ii. 26. Lu. iii. 2 iv. 27. So of actions as specifying time, e. g. ἐπὶ τῶν προσεύχεσιν μου, 'during, or in, my prayers,' Rom. i. 10. Eph. i. 18. Philem. 4.—πρ. As said as of 1) of dignity or authority, upon, over, Matt. ii. 22. ἐπέστη ἐπὶ τῆς Ἰουδαίας. Acts v. 5. Eph. iv. 7. ὁ ἐπὶ ἐπὶ πάνω θεός. Acts viii. 27. xii. 20. Rev. ii. 36. ix. 11, and Class. 2) of a subject of discourse, or, of, only after verbs of speaking, writing, &c. Gal. iii. 16, ὁ λόγος ἐπὶ τοιοῦτῳ, and Class. 3) of manner, where ἐπὶ with gen. forms a phrase for an adv. e. g. ἐπὶ ἀγάπης, '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' ἄνωθεν ἐπὶ βασιλέως for ἄνωθεν, &c.—II. with

Ἐπιρράτημα, το, τό, gener. a question, inquiry, lit. 'something asked.' In N. T. used in a peculiar sense, 1 Pet. iii. 21. βαπτίσιμα, συνεδρίσεως ἀγ. ἐπείρασεν 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. ἐφέξα, prep. to have or hold any thing upon, to hold out any thing towards. In N. T. it is used, 1. κοιν. as said of the mind, to hold or fix the mind upon, to attend to, by a metaphor. taken from archery. So Find. Ol. ii. 160, τὸν σκύτον ἐπέχει: foll. by dat. and noun impl. Acts iii. 5, ἦ δὲ ἐπέχει ἄνωτερον; 1 Tim. iv. 16; foll. by παρακαλεῖ, Lu. xiv. 7, and Class. The ellipsis is expressed at Lucian Alex. 4, τοιοῦτος ἐπέχει τὸν νοῦν.—II. as ἐπέχει τινα signifies in the best Class. e. g. Thuc. i. 9. Her. vi. 5, 18, to hold back, detain any one; so in N. T. Acts xix. 22, αὐτὸν ἐπέχει ἄνωτερον ἐπὶ ἀκίνητος. It means, by an ellipt. of ἐπείρασεν, to hold oneself back, to remain, as in Sept. 2 Chr. xviii. 3, 14. Gen. viii. 10. 2 Macc. v. 23. Philo, p. 1029. Thuc. ii. 101. Xen. Cyr. iv. 2, 6. v. 4, 38; and so Plut. vi. 574, 3, ὀ τοῦ ἄνωτερον ἐπείχει: a sense which springs from the primary one to hold, or keep on or by any thing. At Phil. ii. 16. λόγον ἐπείχει, 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-
the nature, and of place, in the same sense as ἐν with gen. 1) of place where, after words implying rest ὅπως, on, in, etc., and that both prop. as Matt. xiv. 8, 11, Mk. ii. 4. iv. 35, of; and as implying the 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, ἐν αὐτοῖς ἐκμιμάζω. 2 Cor. vii. 2, and Class. 2) of place whither, after verbs implying motion, or direction towards, and that both gen. & prop. as Matt. ix. 16. Mk. ii. 21. John viii. 7. Acts xvi. 16, and fig. Heb. x. 18, διόνυσον μου ἐν ταῖς καρδιάς. Also as implying direction of mind towards any one, either friendly, 2 Cor. ix. 14, τὸν χάρην τοῦ Θεοῦ ἐν 'αμωμία. Lu. xvii. 17; or hostile, Lu. xii. 52, παρθήρ χέρι υἱός, ἐντὸς ἐν παρθήρ. Rev. xii. 17, and Class.—II. of time when, ὅπως, at, in, etc. 1) gen. Heb. ix. 26, ἐν ταύτῃ τῆς ζωής. 2 Cor. xiii. 11. iv. 7. Epl. iv. 3. Phil. i. 3. Heb. ix. 15. Sept. and Class. 2) spec. in the sense after, it. immediately upon, Acts ix. 9, τῆς Ἠλίας τῆς γυναίκος ἐν τῷ Στεφάνῳ. John iv. 2, ἐν τούτῳ, thereupon, and Class.—III. and 1) fig. as of power, authority over, Matt. xiv. 47. Lu. xii. 44, & Class. 2) a marking accession to something already mentioned, or implied, ὅπως, unto, besides, Matt. xxv. 22, ἀλλὰ τάλαντα ἐκάρδησα ἐν αὐτοῖς. Lu. iii. 20. xvi. 26. Epl. 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 gen. & prop. Lu. iv. 4. v. 2, & after words implying hope, trust, or confidence ὅπως or in any person or thing, Mk. x. 24. Lu. xx. 22. Rom. xv. 12. 1 Tim. vi. 17, et al. also in the phrase κατασκην. ἐν ἀφίλωι, Acts ii. 26, et al. ἐν τῇ δύναμιν τῶν, ἐν τῇ θυσία. Lu. xiii. 20. xvi. 26. Epl. vi. 14. Col. iii. 14. Phil. ii. 27. Heb. viii. 1, and Class. 2) as that upon which any thing rests as a foundation or support, in various specifications, both gen. & prop. Lu. iv. 4. v. 2, & after words implying hope, trust, or confidence ὅπως or in any person or thing, Mk. x. 24. Lu. xx. 22. Rom. xv. 12. 1 Tim. vi. 17, et al. also in the phrase κατασκην. ἐν ἀφίλωι, Acts ii. 26, et al. ἐν τῇ δύναμιν τῶν, 'on the ground of his name,' &c. Acts iv. 17. v. 28. Lu. xxiii. 17, et al. and Class. Also of the subject of an action, or discourse, in reference to, or concerning, Mk. vi. 52. Lx. xxiii. 38. John xiv. 36. Heb. xiv. 3. Rev. x. 11, and Class. ; of a condition or reception, under which any thing takes place, 1 Cor. ix. 10, ἐν ἑτοίμαι δρόμων, Heb. xi. 6, ἐν τῇ κρυπτόν ἀγγέλιας. xvii. 17. x. 28, and Class. Of the ground or motive of any action, ὅπως, at, in, etc. on account of, because, Matt. xix. 9, μὴ ἐν τῷ παρεῖ. Lu. ii. 20, ἐν τοῦ θανάτῳ τοῦ σώματος, v. 5. Acts iii. 16. iv. 21, et al. and Class.; of the occasion upon which any thing takes place, ὅπως, at, over, after words denoting an emotion of the mind, as joy, sorrow, surprise, &c. Matt. xviii. 13, ἔστη ἐν αὐτῷ. Lu. i. 14, 47, et al. sepe and Class.; of the object or purpose of any action, ὅπως, unto, for, Gal. v. 13, ἐν τῇ ἐλαφρῷ ἐκλήθης. 1 Thess. iv. 7. Eph. ii. 1. 2 Tim. ii. 14. Phil. iii. 12, et al. and Class.—III. with the accus. I. 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 ὅπως, along over, throughout, or simply ὅπως, over, ἐν, among, and that both gen. as Matt. xxvii. 45, ἐκότος ἐκσοῦτο ἐν τὰ πάνω τῆς γῆς, and x. 34. xiv. 19, 26. xv. 35. xvii. 12. xxii. 9, xxiv. 16, et al. sepe; and spec. where the motion is directed to a higher place, ὅπως, up to, Matt. iv. 5, ἀνοίησιν αὐτοῦ ἐν τῷ πετρέων τοῦ ἱεροῦ. xiii. 48, ἀναψίσθη ἐν τῷ αἰγικόν, &c. 5, κτισμάτωσι, ἐπὶ τῶν, et al. sepe and Class. So of a yoke or burden taken up, or placed upon any one, Matt. xi. 29. xiiii. 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, sqq. Lu. i. 12. xxi. 34, sqq. 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. 23, ἐν τῶν οὐ τῶν ἐπιστεύσει ἐπὶ τῷ τῆς γῆς; and xiiii. 5, x. 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. xiiii. 18. 2) of place whither, implying motion ὅπως, to, towards, any place or object, as a limit, aim, end, prop. and gen. e. gr. after πιστεύω and ἱπποῦ, 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. xiiii. 28, et al. Fig. of measure, extent, ὅπως, unto, i. e. up to, about, Rev. xxvi. 16, ἐκτίστησα τῆς πολίων ἐπὶ στάδιον δαδ. χιλ. and Class. So also ἐφ' ὅσον, in so far as, inasmuch as, Matt. xxv. 40. Rom. xi. 13, ἐπὶ πλείων, further, the more, Acts iv. 17. 2 Tim. ii. 16. xiiii. 3, and Class.—III. of time, 1) time how long, during, for, Lu. iv. 25, ἐκλείσθη ὑπὸ σωφρόν ἐπὶ τῇ τρίᾳ, and xiiii. 31. xviii. 20. xiiii. 8. 10. Heb. xi. 30, and Class. So also ἐπὶ χρόνων, for a time, Lu. xviii. 4. ἐφ' ὅσον, sc. χρόνων, so long as, Matt. xix. 15. ἐφ' ἑκατον σχίσου τοῖς χρόνον, a long while, Acts xx. 11, and adverbs ἐπὶ τὸν και ἐπὶ τὴν πλείων, Acts xxviii. 6. x. 9. 2) implying a term or limit of time, upon the coming of which any thing is done, ὅπως, at, about, Mk. xv. 1, ἐπὶ τῷ τροπ. Lu. x. 35, ἐπὶ τῆς αἰσθήσεως. Acts iii. 1, ἐπὶ τῆς ἀφόβησε, and Class; joined with an adv. in later usage, ἐπὶ τρόπιο, Acts x. 16. xi. 10, and Class.—III. fig. as said of power or authority over, or care over, ὅπως, over, Lu. i. 33, παραστασύνῃ ἐπὶ τῷ ὅλῳ Παλαίκειν. and x. 19. Acts vii. 10.
to marry any woman by right of affinity, Matt. xxiv. 24, as said of the marriage of a brother's widow, according to the Jewish law, Deut. xxx. 5.

Ἐνίγμας, ου, ά, ή, adj. for the phase ἡγίας (γίας) earthly, belonging to the earth, as ἢματα ἐνίγμας, 1 Cor. xiv. 20. 2 Cor. v. 1; of persons, Phil. ii. 10. Lucian Icar. 2. Diod. Sic. i. 13, init.; also of things, τα ἐνίγματα, things pertaining to this life, [i.e. only] and so to man, and to human capacities, John iii. 12. Phil. iii. 19. σοφία ἐνίγμων, earthly, and by impl. imperfect, mean, Ja. iii. 15.

Ἐνίγμονια, to arise upon, some; of a wind, to spring up, Acts xviii. 13, ἐνίγμονιον νῦτον. So Thuc. x. 30, τιμάμως ἐνίγμονιοι, and ii. 74.

Ἐνίγμωνε, f. γνώσμα. The primary sense seems to be that of the Latin adsumo (adsumo), lit. to know at, i.e. to know by looking at anything or person or thing, Hom. Od. xviii. 80. Hence easily the various senses, to ascertain, (i.e. by observation,) perceive, recognize; 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 meditative, or in progress; 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, ἐνίγμους τής ἀφολίασις. Acts xxii. 24, αλ. Ἑσαύ & Class.; with acc. of pers. Matt. xi. 37, ἐπὶ τῶν Ἰουδαίων τοῦ Πατρέα. So with ἐντεύξοις, to know from or by a thing, Matt. viii. 16. 2. to ascertain from observation, foll. by ὅστις, Lu. vii. 37, ἐνίγμους ὅστις ἀνέκατείς, and vili. 7, ἐνίγμους ἀνέκατείς. Acts xix. 34, xxii. 29; absol. ix. 50. 3. in the sense to perceive, ὅστις, well aware of, with acc. ὅστις, ἐνίγμους τοῖς δεικνυόμενοις ab. Mk. v. 30; foll. by ὅστις, 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. 55. Mk. vi. 53, 54. Lu. xvii. 16, 51. Acts iii. 10; of things, Acts xii. 14, ἐπὶ τῶν φαινομένων τῆς ἡμέρας, and xvii. 39, τῆς γῆς. 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, τό δικαίωμα τῆς ἀληθείας, Col. i. 6; by acc. of pers. 2 Cor. xiii. 3; absol. Acts xxv. 16; pass. 1 Cor. xiii. 12, καὶ ἐνίγμωνος. 2. spec. in the sense to acknowledge, as being what one is or professes to be, Matt. xvii. 12, Ἡλίας φίλη ἡθά, καὶ οὐκ ἐνίγμως αὐτῶν. 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, ἐνίγμωνας ὅπως τούς τοιούτους, and Sept. Numb. xvi. 5.

Ἐνίγμωνιας, ου, ά, ή, corresponds to Lat. cognitio, denoting I. SUBJECTIVELY, the act of coming to a full knowledge of anything, and its results, acknowledgment, e. g. τῆς ἀληθείας, 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7. Tit. i. 1; ἀγαθοῦ, Phil. iv. 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 ἑκατον ἐν ἐνίγμοις, and x. 2. Eph. i. 17. iv. 13. Phil. i. 9. Col. i. 9. ii. 3. iii. 10. 2 Pet. i. 2, 8. Ἐνίγωραφ, ἤν, ἐπιγράφω, a supercription or inscription, e. g. 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.


Ἐπιδείκνυμι, f. δείξω, to show to any one, exhibit, I. PROP. to show for observation, Matt. xxii. 19, ἐπιδείκνυται μιᾷ τῆς νομισμάτων. Lu. xx. 24. Mid. Acts ix. 39, ἐπιδείκνυμαι χιτῶνας. Lu. xvii. 14, ἐπίδεικνυμαι τοῖς ἱερασίμοις, & 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, ἐπὶ αὐτῷ τὰς ὀλοκληρονίας, and Class. — II. fig. to show, and by impl. make appear, by arguments, &c. to prove to be so or so, Heb. vii. 17. Acts xviii. 23, & Class. — Ἐπιδείχομαι, f. δείξω, deponent. mid. to receive to oneself; and by impl. to admit to hospitality, &c. trans. 1) prop. 3 John 10. 1 Macc. xii. 8, ἐπὶ τούς ἀδέλφους. Pol. xxii. 1, 3. 2) fig. of a teacher, to admit, assent to, approve, 3 John 9, οὐκ ἐπιδείκνυται ἡμᾶς: of things, admit, embrace, Ecclus. ii. 26. Pol. vi. 24, 7.

Ἐπισήμων, f. θιγω, (ἐστι, δημαρχία), prop. and in Class. to reside among one's
own people, or at home, as opp. to ἀποθημέω. 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 ἐπιδέομεντες εἰς Ρωμαίοις, 'the Romans resident at Jerusalem,' and xvii. 21, οἱ ἐπιδέομεντες εἰς Σύμων, 'the sojourning foreigners' in Athens. So Xen. Mem. i. 2, 61, τοὺς ἐπιδέοντας εἰς Δακίας. Σύμων. So Theophr. Eth. Ch. 3, says of Athens, πολλαὶ ἐπιδεόμενα Σύμων.

'Επιδιανάσσω, f. ξυμαί, prop. to arrange further, 'to issue other and further directions;' fig. Gal. iii. 15, where see my note.

'Επιδίσωμι, f. δόσω, in Class. to give to, in addition, Hom. ii. 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 λάθον ἐπιδόσαι αὐτῷ; Luke xi. 11, sqq. iv. 17, ἐπιδέθη αὐτῷ βιβλία, et al. In Class. to deliver, as said of a letter.—II. FIG. to give over, commit, as a ship to the wind, Acts xxvi. 17, ἐπιδόντες (τὸ πλοῖον τῷ ἄνυμῳ) ἐφερόμεθα.

'Επιδιορθῶ, f. σώσω, prop. 'to put further to rights what has been wrong,' but partly righted. In N. T. only mid. in Tit. i. 5, τὰ λειτοῦντα ἐπιδιορθάωσαν. And so Philo, t. ii. 354, πάντα τῆς τῶν λειτουργίων ἐπιδιορθώσας.

'Επιδύω, f. δύνα, (δώνα, or δώνα) to go down, as said of the sun, to set upon or during any thing, ἐπὶ τῷ, Eph. iv. 26. Sept. Dout. xxvi. 17, ἐπιδύσεται ὁ θεὸς ἐπὶ αὐτῶν. scil. μισθῶ, i. e. unemployed. Ex. xxii. 3, ἐὰν δὲ ἀνατελεῖ ὁ θεὸς ἐπὶ αὐτῶν. Philo, t. ii. 324, μὴ ἐπιδύσω ὁ θεὸς τοὺς ἀνεκσολογισμούς.

'Επιέκεια, as, ἡ, ἡ (ἐπιέκες), property, moderation, propriety. In N. T. and later writers, clemency, humanity, Acts xxiv. i. 2 Cor. x. 1, at least as the word is there explained by the Commentators. See, however, my notes.

'Επιέκες, ἐν, ὃ, ἡ, adj. fr. ἐπί, and ἐκ, to yield. The primary signification is 1) yielding to any person or feeling, πιστεύει, milde, gentle, forbearing, as in 1 Tim. iii. 3. Tit. iii. 2. Jas. iii. 17. 1 Pet. ii. 18. Sept. & Class. So Aristot. defines τὸ ἐπιέκες, as τὸ δίκαιον οὗ κατὰ τῶν νόμων, ἀλλὰ ἐπιμονήματα τοῦ νόμου δικαιοῦ. 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, ἐπιτάδεος (from ἐπὶ & τάδε, to stretch,) means lit. stretched over, so as to fit any thing, and fig. fitting, meet, suitable, etc.

Hence τὸ ἐπιέκες, propriety and probity. Phil. iv. 5. Such, at least, is the sense assigned by the recent Commentators & general. But though this be a sense found in the purest writers, yet it does not sui the context; which, as I have shown in my note there, rather requires that a modestia, meaning what the Greek philos of sophists denote by μετριότης' which of course, includes the sense gentleness, or forbearance, on which latter see my note on Thuc. i. 76.


'Επικατέτρω, οὐ, ὃ, ἡ, adj. doomed to death, as condemned criminals, 1 Cor. iv. 9, where see my note. Dion. Hal. Ant. viii. 35.

'Επικεισόμεθα, f. εἰσόμ, (ἐπικειμονία), a laying hands on any person 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 in the Church, or imparting the extraordinary graces of the Holy Spirit. Acts viii. 16. 1 Tim. iv. 14. 2 Tim. i. & Heb. vi. 2.

'Επικήρυξ, f. κόρυς, (ἐπικήρυκον), ge- ner. & 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. La. xxi. 15. 1 Tim. iii. i. Heb. vi. 11. 1 Pet. i. 12, and Class.—II. to desire, in a middle or indifferent sense, to crave, Luke xvi. 21. xvii. 22. Gal. v. 17. Rev. iv. 6. Theoc. xiv. 57.—III. to desire, in a bad sense, to covet, Matt. v. 28. Rom. vii. xiii. 2. 1 Cor. x. 6. Ja. iv. 2, and Class.

'Επικόμιος, f. κόμις, (ἐπικόμης), gen. & 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. La. xxi. 15. 1 Tim. iii. i. Heb. vi. 11. 1 Pet. i. 12, and Class.—II. to desire, in a middle or indifferent sense, to crave, Luke xvi. 21. xvii. 22. Gal. v. 17. Rev. iv. 6. Theoc. xiv. 57.—III. to desire, in a bad sense, to covet, Matt. v. 28. Rom. vii. xiii. 2. 1 Cor. x. 6. Ja. iv. 2, and Class.

'Επικύρω, ὃ, ὃ, ὃ, one who eagerly longs after any thing, 1 Cor. x. 6, ἐπικυρω- κρατεῖ κακῶς. Sept., Jos., and lat. Class.

'Επικυμία, as, ἡ, eager desire, longing. I. gener. and in a good sense, La. xxi. 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 gen. &c. 1) gener. Mk. iv. 19. Rom. vi. 12. vi. 7. Col. iii. 5. 1 Tim. vi. 9. 2 Tim. iii. 8.

Ἐπιλέγω, f. ἐξω, 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, ἢ ἐπιλεγομένη Ἑβρ. ὑποσοδ, a Hebraism, with which I would compare (as coming near to it) the expression in Gen.ii.20, ἐκάλεσεν' Ἀδὰμ ὅνωμα θάνατος καὶ κτίσματος, lit. 'called names over,' graphicè, where ἐπιλειφθήσεται would have as well expressed the sense; comp. Acts xix. 13, ὑμαῖνειν ἐπὶ τοῦ ἄγνωστος τὰ πνεύματα τα πονηρά. How often λέγειν and λέγεσθαι are in N. T. used for καλεῖν and καλεῖθαι, espec. in proper names of persons, it is needless to remark. So Matt. ii. 23, εἰς πόλιν λαγομένην Ναζ. This graphic use seems to have given rise to the idiom in question.—II. from ἐπιλέγω, for, & λέγομαι, to choose, arises ἐπιλέγω, and in mid. ἐπιλόγομαι, to choose unto, for oneself, Acts xv. 40, ἐπιλεξέμενος. So Sept. and Herodot. iii. 157.

Ἐπιλέσατε, f. ἡς, prop. to leave one at or during any thing, as we say, to 'leave one in the lurch,' and hence, by impl. to fail any one, by being wanting to him in doing any thing, Hdt. vii. 21, παντομονόμενοι μεν ὑδρων οὐκ ἐπιλέσατε, and ii. 25. So Heb. xi. 32, ἐπιλείψεται με διέγομεν ὁ χρόνος.

Ἐπιλέσωμεν, ἢς, ἢ, (ἐπιλήσωμεν), ἐπιλέσωμεν, forgetfulness, Is. i. 25, ἀκροτήτως ἐπιληπτόμενης, for ἀκρ. ἐπιλήπτωμος. Exclus. ii. 27. Dio Cass. and elsewhere.

Ἐπίλοιπος, ὁ, ὁ, ἢ, ἢ, adj. lit. remaining over and above to any one, 1 Pet. iv. 2, of time. So Isocr. p. 39, τῶν ἐποιχιῶν.

Ἐπιλύσω, ἔως, ἢ, ἢ, (ἐπιλύω), prop. on untwisting of any knot, and metaphor. solution of any difficulty, by explication, 2 Pet. i. 20, ἰδέα ἐπιλυόμενον, where see my note. Comp. Heliod. i. 18, δειμνᾶμεν ἐπιλύσει, and iv. 9, τῶν ἐπιρρήθηκαν ἐπιλύσεως.

Ἐπιλύω, f. ἐξο, prop. to untie a knot, lit. to loosen the strings at the knot; so Hdm. iv. 12, 14, ἀλός ἐπιλύνεται ἐπιστολάς, i.e. by untwisting the strings which bond them around. So Plut. Alex. 18, τοῦ Ἀλ. ὑπομαχόντα λέγει, ἀνατείνεται τῇ μάχῃ τὸ σώμαμα. In N. T. fig. to solve a difficulty, by removing that which causes it, to explain, interpret, Mk. iv. 34. Sept. Gen. xii. 12, & Class. Also, fr. the adjunct, to determine upon, decide a doubtful question, Acts xix. 39, ἐπιλεύσατο αὐτοῖς.

Ἐπιμαρτυρίω, f. ἡς, to testify to, attest, 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.

Ἐπιμελεία, ἢς, ἢ, (ἐπιμέλεια), gener. attention to any thing, or attendances on any person, espec. by care of his body, as to nursing, or even medical attendance. Thus Pollux, iv. 177, inserts among medical terms ἐπιμελεία, κομιδή. And so Galen has the expression ἐπιμελεία σώματος. In the former sense the word ἀνενωμένων ἐπιμελείας is to be taken at Acts xxvii. 3, ἐπιμελείας τουχείων, (with which compare Xen. Mem. iv. 8, 10, ἐπιμελείας τευκρομάς,) 'to receive the care and attention of his friend;' having probably suffered from sea-sickness, &c. So Schol. on Apollon. ii. 390, cited by Wetsine, ναυαγιστὴν ἐπιμελείας παρὰ τῶν Ἡρων.

Ἐπιμέλομαι, or ἐμαυ, f. ἡμοὶ, prop. 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. 5. Sept. and Class.

Ἐπιμελέω, adv. (ἐπιμελής,) carefully, assiduously, Lu. xv. 8. Sept. and Class.

Ἐπιμελέω, f. ἡμοῖοι, in Class. to remain upon or at, i.e. to remain at any place or state, or to continue [intend] on any action; in N. T. it is used 1. PROP. of place, to continue here or there, foll. by αὐτοῦ, Acts xvii. 34. xxi. 4; or with dat. 1 Cor. vi. 8, 30, i.e. to continue in any state of life or course of action, to persever 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. 14, ἐπιμελεῖσθαι αὐτοῖς, i.e. in one's duties, Ταύρ. and Class.; foll. by partic. pres. to continue in any action, Acts xii. 16, ἐπιμελοῦντες. John viii. 7, ἐπιμελεῖσθαι. Phil. p. 197, ἐπιμελεῖσθαι ξπτ.

Ἐπινεώ, f. ἐνῆς, prop. to nod or beckon to, Hom. ii. ix. 616; also, by impl. to assist by a nod, Hom. ii. ix. 528. In N. T. gener. to assist, consent, absol. Acts xviii. 20, οὐκ ἐπινεύσωσιν. 2 Macc. iv. 10, ἐπινεύσαντες δέ τοῦ βασιλείου. Lucan, cited by Parkh. ἐπινεύσεις δέ ὄμως.

Ἐπινύω, as, ἢ, (ἐπινεύω), 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. 45. iv. 92, ἐπινύομαι ἤδεις; also, from the adjunct, the counsel or purpose then adopt-
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Eπικαλεσμοί, f. 3ος, (ἐπικαλέω), f. to forsake oneself, to swear falsely; or to violate one's oath, to commit perjury, Matt. v. 33, and Class.

ἐπικάλεσθαι, f. ἐπικαλεῖσθαι, (ἐπικαλέσθαι) prop. to forsake oneself, to swear falsely; or to violate one's oath, to commit perjury, Matt. v. 33, and Class.

ἐπικόρος, ου, ὁ, η, (ἐπίκορος) prop. an adj. meaning 'frequently swearing;' and by impl. with levity and falsely. Hence, perjured, as here and Arist. Ran. 130, ἐπίκορον ὁρκόν ὁμώς. Generally, however, it is used as a subst. a perjurer. So Seiod, D. 4, τέκε παί οἰκος, and other writers downwards. So in 1 Tim. i. 10, φεύγοντα, ἐπικόροις.

ἐπικόροιος, ου, ὁ, η, adj. A word found only in N. T. Matt. vii. 11. Lu. xi. 3, τὸν ἐρωτό ὡν, τὸν έπειδή, and meaning either (deriving the word from ἐπικώνω, put. pres. of ἐπικύρω) to-morrow's bread; 'bread for the coming day;' or rather, from τινι and ὑπάτα, existence, bread, (food,) for sustaining life, and by impl. sufficient food, sustenance.

ἐπικτήτω, f. πετευμα, prop. to fall upon in any way, as when things fall foul of each other, Esch. Pers. 512, ἵσται ἀνάλλαξιος: or when persons fall upon, attack each other; also, fig. of things, to fall upon any one, to befal. In N. T. it is used I. PROP. 1) to throw oneself upon, Acts xx. 10, ἐπικτήσατε αὐτῷ, i.e. his body; comp. 1 K. xvii. 21. 2 K. iv. 34, seq. Lu. xv. 20, ἐπικτήσατε τῶν τράχεων αὐτῶν, i.e. to embrace him, Acts xx. 37. Sept. Gen. iv. 30. 1. 1 John. xii. 25, ἐπικτήσασθαι τὸ στή- ξος τοῦ I. 2) in the sense to rash against, to press upon, Mk. iii. 10, ὅτι ἐπικτέτων αὐτῶς: as Thuc. vii. 84, 3, ἐπικτήτων ἄλλοις, καὶ καταστάνων, οὖν ἄλλοις—II. PIF. 1) of the ἑρωτομός of the Holy Spirit, Acts x. 44, ἐπικτήσει τὸ Πνεύμα, viii. 16, xi. 15. Ezek. xi. 5 ἐπικτήσατε ἐν ἡμέραν τοῦ Κυρίου. 2) to fall upon, come over any one, foll. by ἐπικτήσει with prep. of pers. as φόβος, Lu. i. 12. Acts xix. 17. Ex. xv. 16. ἐκκαθαρίζει, Acts x. 10. Dan. x. 7. ἀνάγεσθαι, Acts xviii. 11. οὕτως, Rom. xv. 8. 3. And so in the Class. write, diseases, and whatever is calamitous in general, is said to fall upon any one, as in Thuc. iii. 62, ἐπικτέσαι πολλὰ καὶ μετατρέψατε ταῖς τόλμαις.

ἐπικάλεσθαι, f. ἐπικαλεῖσθαι, (ἐπικαλέσθαι) prop. to desire, or wish for above or besides, Hdt. 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 τρός, Isa. iv. 5, τρός φθονὸν ἐπικτεῖθη τὸ Πνεῦμα διά κατ. ἐν ῥήμη; where, though the construction is harsh, it is not unprecedented. So Ps. lxixii. 2. Sept. ἐπικτεῖθη ἡ ὕπηχο μοι ἐμαυθαναίας τις αὐ- λας τοῦ Κυρίου, and lx. 1, δι' θρόνον ἐπι- κτεῖθη ἡ ἡλικία ἐπέκα τὴν θησαύραν τῶν ὄντων ὑπέκατε ἡ ὕπηρος μου πρὸς σέ, ὁ Θεός, and lix. 10, εἰ ἐπιδραγή ἡ μὴ ἐπι- κτεῖθης. Deut. xiii. 8, οὐκ ἐπικτεῖθης εἰς αὐτός. I coni. αὐτὸν. 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 δαιμονοῦσας.

ἐπιτοθεῖσα, σα, σ, fervent desire, strong affection for, 2 Cor. vii. 7, 11. Ezek. xxiii. 11, Aq.

ἐπιτοθεῖτος, ου, ο, η, adj. fervently desired, longed for, Phil. iv. 1.

ἐπιτόθεια, σα, σ, earnest desire, Rom. xv. 23.

ἐπιτορεύομαι, f. εὐσύμαι, prop. to go or come to any place. In N. T. of persons, Lu. viii. 4, τῶν κατὰ τοὺς ἐπι- τορεύομαι τοῦ αὐτῶν, as in Polyb. iv. 9, 2, ἀφροδισεσθήνητοι δὲ τῶν ἐν ἡλικίαις τὰς τὸν Μ. καὶ τῶν Μ. ἐπιτορεύοντων ἐνὶ 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 πορευθήσεται, but πορευμοίν, I would render, 'were resorting to him.' So by a similar mode of expression, Mk. ii. 13. John x. 41. and 2 Chr. xii. 13, καὶ οἱ αἰείς—συνήχεσκαν πρὸς αὐτῶν ἐκ τῶν τῶν ὀρίων.
'Επιρρήπτως, f. ψω, to sew any material upon another, Mk. ii. 21, ἐπιβλέψα —ἐπιρρήπτως ἐπὶ ἑμαυτῷ παλ. Comp. Job xvi. 16, σάκκου ἔξραψαν (I conj. ἔξραψα) ἐπὶ βύρος μου. Read, from the Alex. and other MSS. βύρος: and render, 'I have sewed sackcloth on my hide.'

'Επιρρήπτω, f. ψω, prop. to cast or θηυον upon, Lu. xix. 35, ἐπὶ τὰ ἑαυτοῦ ἐπὶ τὸν παῦλον. Sept. Joseph. Bell. Jud. iv. 5, 3, κώνιν θηρίπτων τοῦ σώμας. Fig. said of care, 'thrown upon' or reposed on any one in full confidence, 1 Pet. v. 7, πάσαν τὴν μέριμναν ὑμῶν ἐπιρρήπτως ἐπὶ αὐτῶν.

'Ἐπισέμος, ov, ἀ, ἄ, adj. (ἐπί, σύμα, 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 insignae, 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 Mac. vi. 1. Joseph. Bell. vi. 1, 8. Hdot. ii. 26. Thucyd. ii. 43. 2) notatissimus, in a bad sense, notorious, Matt. xxvii. 16, δέομον ἐπ. Joseph. Ant. v. 7, 1, and later Class.

'Ἐπιστήμον, ov, ὃ, ἄ, (ἐπίστημον, to provide oneself with cates, 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. ψωμαῖ, 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, ἐπισκέπτεσθαι ἀνδρας, &c. So Sept. in Judg. xv. 1. Xen. Cyr. v. 4, 10. Diod. Sic. 298. 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; so, by acc. either expr. as Lu. i. 68, 78. vii. 16. Heb. ii. 6; or impl. Acts xv. 14, ὁ Θεός ἐπισκέπτεσθαι (scil. τὰ ὕδη) λαβεῖν, &c. and Ecclus. xvi. 14.

'Ἐπισκευάζω, f. ἀτεύω, (ἐπι-, σκευ-άζω,) 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, ἐπισκευασάμου τὴν ἐπιτύχωμα. 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 xxii. 13, ἐπισκευασάμους αὐτήματος αὐτῷ ἐπὶ τῆς, where the sense is, 'having made preparation for our journey,' lit. 'having loaded horses or carriages for our journey.' So Hesych. ἐπισκευασάμους ἐπιπροσθήκος.

'Ἐπίσκηπτο, f. ὠσμον, lit. to pitch tent upon, or at a place, and gener. to take one's abode or sojourn there, Polyb. iv. 18, 872, 1. In N.T. fig. of a spiritual influence descending from on high, and resting or abiding on any one, 2 Cor. xi. 9, ἐπὶ ἐμι.

'Ἐπισκεπτέω, f. σκοτεινος, (ἐπι-, σκοτεινος,) I. prop. to cast a shadow upon, to overshadow; so, by acc. Matt. xvii. 5. Lu. ix. 34; and dat. Mk. ix. 7. Acts v. 13. Sept. Ps. xii. 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. 33. Comp. ἐπισκηπτόμενος in 2Cor. xii. 9.

'Ἐπισκόπος, f. ἡ σωματί, (ἐπι-, σκοπεῖον,) 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 του, τοιοῦτον. Also, with neg. μὴ τίς, to see to, take heed lest, Heb. xii. 15, ἐπισκοποῦντες μὴ τίς υπερτερᾷ, &c. Xen. Lac. ii. 2.

'Ἐπισκόπη, ἡ, 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 καρόν τὴν ἐπισκόπη σου, i.e. 'the time when God was present to save and bless thee.' See Job xix. 4. xxxix. 9. Prov. xxix. 13. 3 Mac. v. 42. And so 1 Pet. ii. 12, ἐν ἡμέρᾳ ἐπισκοπη. Though some there explain, 'visitation for evil, avengement,' as often in Sept. and Apoc. So Synes. ap. St. Theod. ἐπισκόπη Θεοῦ, and Eurip. Iph. Taur. 1414, ἐπι-ποτοῦν, 'to avenge.'—II. of the duty or charge of visiting and inspecting generally, Acts i. 20, τὴν ἐπισκόπην αὐτῶν λαβέτω, (so often in Sept.); and spec. of the office of an ἐπισκόπος, 1 Tim. iii. 1, ἐπὶ τὴν ἐπισκόπην δρέγεται, &c.

'Ἐπισκόπος, ov, ὃ, (ἐπι-, 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 given, 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 care-takers of their flocks; espec. as the term ἐπίσκοπος 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 πρεσβύτερος was confined to denote pastors generally. And not only was the term more appropriate, but as it was borrowed immediately from the use in the Sept., so, in appropriating it as above, there might be allusion to a passage of Isaiah, ix. 17, Sept., where the prophet, foretelling the glory and felicity of the Church by the admission of the Gentiles, says, καὶ ἐκ τῶν ἀρχων σου ἐν εἰρήνῃ, καὶ τῶν ἐπίσκοπων 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 πρεσβύτερος πρεσβύτερος. See my note there, and those on Acts xii. 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 as at 1 Pet. ii. 25, of Jesus Christ, as the great Care-taker of souls, who are for us," 1 Pet. v. 7.

Εἰστάω, f. ἀσω, prop. to draw to, as a door in shutting it, Xen. Hist. vi. 4, 35. In N. T. mid. to draw upon or over, 1 Cor. xvii. 18, μὴ ἐπίστραφα, 'let him become uncircumcised.' See my note.

Εἰστάμαι, f. στάμα, mid. form. to εἰσίστημι, with σ for φ. Ionic, and used to express the particular sense of εἰσέπεσεν τούς νους. Hence prop. to give 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, εἰσήκουσαν μόνον τὸ βαπτισμα ἡ Ἰωάν. In the latter in Acts xix. 15, Πάντως εἰστάμαι; foll. by accus. and part. Acts xxvii. 10, δύναται σε κρίνειν. Foll. by πρεπεῖ τούτων, Acts xxvii. 26, and also by ὑπέρ, ὑπό, πρός, or προ, Sept. and Class.—II. to understand; foll. by εἰσὶν εἰκῆς, τίλα ἡ λέγει, Mk. xiv. 68. 1 Tim. vi. 4. Jude 10. Sept. and Class.

Εἰστάτης, οὖ, ὁ, (ἐφίσταμαι, to set over,) prop. 'one set over others,' in the discharge of any business, civil or military. In N. T. master, for teacher, in Eng.; and applied only to Christ as a title of respect, and acknowledgment of authority, like that of Rabbi, Lu. v. 24. ix. 33, 49. xvii. 13.

'Εἰστίαλλω, f. λω, '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. xii. 3. 2. Εἰσιαλλον, 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, ἐπιστέιλει αὐτὸι τοῦ ἀνέχεσθαι, &c. And so Joseph. Ant. vii. 2, 7. Xen. Hist. i. 5, 2. Hid. i. 5, 2.

'Εἰστίμιων, ουος, ὁ, ἡ, (ἐπίσταμαι,) adj. prop. knowing, i.e. endued 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 σοφος καὶ ἐπίστημιν ἐν ψυχῇ; Ecclus. x. 25, ἄνηρ ἐπίστημοι οὐ γογγυσάει. The word often occurs in the Sept. united with σοφος or συνετος, and in Plato and Xenophon.

'Εἰστηρίζω, f. ισω, to fix a thing firmly upon its basis, or as leaning against something else, (nearly equiv. to ἐπιστέω) 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, ταύς ψυχάς τῶν μαθητῶν ἐν. xv. 32, 41. xviii. 29; and στηρίζει often in N. T. signifies to confirm believers in their adherence to the Gospel, notwithstanding persecution and affliction.

'Εἰστηριστήξω, f. ισω, (ἐπίστευσα,) 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.

'Εἰστηρισμόν, f. ισον, (ἐπί, 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, οὐ δεῖ ἐπιστομίζειν. So Dem. 85. 4, ἐπιστομίζειν τοις αὐτῶν ἀντιλέγοντας. Aristoph. Eq. 345, ἐξθρόνου ἐπιστομίζειν.

'Εἰστηριέω, f. ψω, gener. act. with mid. signif. prop. to turn upon, or towards, Hom. II. 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, 
ξολον αυτων επι Π. Plut. Ael. ένα 
το λεχυν επιστρεφει Hence in N. T. 
I. trans. to convert, in a spiritual sense, 
to turn to the service of the Lord, Lu. i. 
16, τολων επιστρεψη επι την Κουρον 
του Θ. Sept. Ezra vii. 22, on 'to turn from 
error to truth,' Ja. v. 19, sq. επιστρεψη 
αυτων scil. επι την άλληνων.—II. in-
trans. with έναντων understood; and also 
in mid. to turn oneself towards or unto, 
1) act. intrans. prop. Acts ix. 40, επι
τρομο το σαμω. Polya. vii. 11, 4, 
and fig. επιστρεψαι επι τον θεον ή Κα-
ρων, 'to turn to the service of the true 
God,' from paganism and idolatry, Acts ix. 
35. xii. 21. xiv. 15. xv. 19. xxii. 18, 20. 
2 Cor. iii. 16. 1 Thess. i. 9. επι τω
τομιναι, 1 Pet. ii. 25. Sept. 2) by 
impl. to abut upon or towards, Acts 
18. Rev. i. 12. Sept. and Class. Hence, 
3) to turn [back] upon, to return unto, 
prop. and with άτια, Mk. xiii. 16. Lu. 
xxvii. 31. άτια, V. N. i. 6; without 
ατια, Lu. viii. 55. With εσι or ετι and 
acc. Matt. xii. 44. Lu. xvii. 4. Acts 
xxv. 36. 2 Pet. ii. 22. Fig. as said of a 
return to good, to turn to, to be converted, 
xxii. 32. Acts iii. 19. xxviii. 27. Also, as said 
of a return to self, 'to turn back to the com-
mission of sin,' Gal. iv. 9, επι ταη
τα—πτω χα στοιχεια. 2 Pet. ii. 21, επι
την έντολην, scil. επι την φθοραν.
—III. M. INTRANS. with asor. 2. pass. 
1) to turn about upon or towards, Matt. 
ix. 22. επιστρεφης, Mk. viii. 33. John 
xxi. 20. Sept. Apoc. and Class. 2) to 
turn back upon, to return unto, Matt. x. 13, 
επιστρων μη προν υμω επιστρω γινη.
Sept. and Plut. de Educ. 17, med. Fig. 
to 'return to the right path,' to be con-
verted, John xii. 40, επιστρωση.

'Επιστροφη, ει, επι, and in 
Class. a turning back from one thing to 
another, Pol. v. 72, 8. Thuc. ii. 90. ili. 71. 
In N. T. fig. conversion, by a turning back 
from paganism, or Judaism, to Christianity, 
14, 1.

'Επιστομωσα, f. δι, prop. to lead or 
bring together, upon or to a place, to gather 
together to, trans. Matt. xxiii. 37. Mk. i. 

'Επιστομωσαμεν, ει, επιστομωσαμεν, 
a being gathered together, 2 Thess. ii. 1; 
an assembling together at one place, Heb. 
x. 25. In 2 Macc. ii. 7, 'an assembly.'

'Επιστομωσω, to run together to 
any scene of action, or towards any person, 
Mk. ix. 25.
found with the dat. only in Isocrat. and other writers, and often in the N. T.; e. g. Mk. viii. 32, sq. x. 13. Lu. ix. 55. xvii. 3, et al. and Sept. Thus it is used for ἐπιλέεσαι. And as that word signifies both to rebuke or blame, and to punish, so ἐπιτιμᾶω means to punish, lit. ἠτογῳρείσαι αὐτῷ, at Jude 9, ἐπιτιμήσῃ σοι Κύριος, sub. δίκην αὐτῷ τιμωρίαν. So Hdt. iv. 43, ἀνεκσκόλοισα αὐτῶν, τὸν ἄρχαν δίκην (αὐτὰ) ἐπιτιμῶν, and Jos. Ant. xviii. 4, 3, τιμωρίας ἐπιτιμᾶ τοῖς ἀλόγουσι. 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. xiiii. 24, the sea, Nah. i. 4. Ps. cv. 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. 33, 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.

'Επιτιμία, α., ἡ, (ἐπιτιμάω) in Class. the τιμία or political honour pertaining to a citizen; but in N. T. said of the τιμίων 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 ἐπιτιμοῦ.

'Επιτηρεῖτω, f., ὡς, 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. vii. 32. Mk. x. 13, and oft.

'Επιτροπῇ, ἡ, ἡ (ἐπιτροπά) a commission, charge, Acts xxvi. 12, and Lat. Class.

'Επιτροπος, ου, ο, (ἐπιτροπώ) 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. ἐπιτροπῇ Ἠρόδου's house-steward.' So Jos. Ant. xviii. 6, 6, mention is made of one Thaumastus as Agrippa's ἐπιτροπὸς τῆς οὐβαλᾶς. 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.

'Επιτρυχία, ἡ, 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, ἐπιτρυχεῖ τῆς H S
ἐπαγγέλια, and xi. 33, and Class. Ab-

Ἐπιφανεία, f. φανή, prop. to cause to appear to, to show to any one; and fig. to
display, enuice, 3 Macc. ii. 19, ἐπιφανον
1. In N. T. we find both the act, form with
ἐπαγγεῖλον, understood, and the pass. or mid.
to show oneself to, to appear to; and as said
of light, to shine upon, intrans. I. prop. in
act. press absol. Acts xxviii. 20, ὅπερ
ἀπέστρεψεν ἐπιφανείων: see 1. with dat.
Lu. i. 79, ἀνατιθήτω, ἐπιφάνεια τῶν ἐν σκότω.
Elian. V. H. xiii. 1, ἀπρ. ἐπιφανῆ, ὑπὸ στατήρ.—II. fig. in sor. 2.
pass. to be conspicuous, manifest, to become
known, Tit. ii. 11, ἐπιφανή ἡ χαῖρε τοῦ
Θεοῦ, and iii. 4, φιλανδρωσία ἐπιφανῆ.

Ἐπιφανεία, as, ἡ, (ἐπιφανῆ), prop. an appearing, or appearance; espec.
as said of the sun, moon, and stars; and,
accordingly, suggesting the idea of splen-
did appearance. The word is used in 2 Macc.
i. 24. n. 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, or
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.
i. 8. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit.
ii. 13.

Ἐπιφάνης, ἐσο, ὧ, ἀ. ὧ, adj. prop. ap-
parent, visible to, Thuc. vii. 19, or clear,
manifest, Xen. Mem. iii. 1. 10, and fig.
splendid, illustrious, as said both of pers.
Jos. Ant. v. 8, 2. Xen. Ag. iii. 2.
Elian V. H. iii. 19, and things, as Pol. i.
36, 3. i. 78, 11. So Acts ii. 20, τὴν ἡμέραν
Κυρίου τῆς μεγ. καὶ ἐπιφάνης.

Ἐπιφάνως or Ἐπιφανάκιου, f. αἰσθ.,
(φάνω, φαώ,) prop. to give light to, as
said of the rising and giving light of the
heavenly luminaries, Sept. in Job xxv. 5.
In N. T. fig. foll. by dat. of pers. to en-
lighten, i. e. to save and bless, Eph. v. 14,
ἐπιφάνεια σοι ὁ Χριστός. Comp. Is.
x. 1—3, and espec. Ps. xviii. 27, 28, where,
in antithesis with the words ‘thou will
save the afflicted people,’ we have, ‘thou
will 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 sor-
row and death, (comp. Ps. xiii. 3,) as light
is of life and joy.

Ἐπιφέρω, f. οἰκώ, gener. to bring to,
or bring upon any one, In N. T. it is
used I. prop. in the sense to bring to any
to superadd, Phil. i. 16, ὀλοίμον Ἡλέην ἐπιφέρων
tοῖς δινομένοις μου. So Philo,
p. 1009, τῷ ἐπιφέροντι δύνα. Aristot.
Rhet. iii. 6, ἦν ἐκ τῶν στριφθέντων γὰρ ἀπάφειτον.—III. to bring upon (i. e.
against) in a judicial sense, as a charge, or
accusation, Acts xxix. 18, αἰτιά. Thuc.
iii. 46. v. 75. Jos. Ant. ii. 67. Jude 9,
8. So of wrath or punishment, Rom. iii.
5, ἐπιφέρων ὀργήν. And so ἐπιφέρων
τὴν ποιήσα, Jos. Ant. iii. 13. ἐπιφέρειν
πληγῆν τινί, ii. 14, 2.

Ἐπιφωνεῖ, f. ὄνω, prop. to cry out
upon, i. e. thereupon, Lu. xxiii. 21, or to
shout at, applaud, absol. Acts xxii.
32. ἐπιφώνων. Eusr. ix. 47. 2 Macc.
i. 23. Philo de Herod. Malig. 54. Foll. by
dat. of pers. upon, for (i. e. against) whom
the outcry is made, Acts xxii. 24, ὀνων
ἐπιφώνων αὐτῷ, ‘so exclaimed against
him.’

Ἐπιφωσκά, to dawn upon, (lit. to
grow light upon,) intrans. Matt. xxviii. 1,
I, τῇ ἐπιφωσκόσει, scil. ἡμέρα. Lu.
xxiii. 54, σάββα. ἐπιφώσκα. Diod. Sic.
xii. 18.

Ἐπιχειρεῖ, f. ἀσώ, 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, ἐπιχείρησαν ἄνω-
tάξαυτα διήγησις. And so Class.

Ἐπιχείρεω, f. ἀσώ, 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.

Ἐπιχορηγεῖ, f. ἀσώ, (ἐπί, χρο.
from χορηγέω, the person who supplied
the expenses of the theatrical entertain-
ments,) to supply or furnish to, trans.
2 Cor. ix. 10, ὁ ἐπιχορηγῶν στέρμα τὰ στερέωτα.
Gal. iii. 5. 2. Pet. i. 5, 11. Mid. in a recipr.
sense, to supply and to one another, furnish mutual aid, Col. ii.
19, τὸ σώμα ἐπιχορηγοῦμένου καὶ συν-
βασιλέωμεν. Comp. Eph. iv. 16, where
see my note.

Ἐπιχορήγη, as, ἡ, (ἐπιχορηγή),
supply, aid, Phil. i. 19. Eph. iv. 16, ὁ ἐπι-
χορήγη ἕφη τῇ ἐπιχορηγίᾳ, ‘through
all the joints of supply,’ i. e. which afford
mutual aid.

Ἐπιχριστο, f. ἀσώ, 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 mor-
tar, John ix. 6, ἐπιχρίσεν τὸν πηλόν ἐτι
"Επος, ες, τό, (ετος, ετω,) prop. something spoken, a word, or speech; in N. T. occ. only in Heb. vii. 9, ως ἐπος εἰτείνω, 'so to speak;' a form of expression frequent in the best Greek writers, (prob. founded on the phrase ἔπος εἰτείνω, occ. in Homer,) where any thing is about to be said which might sound too bold, and require to be thus softened down.

'Επομαίνοις, λου, ὧ, ἡ, adj. for phrase ὁ εἶπ' οὐρανῶς, prop. connected with heaven, heavenly; in N. T. said of persons, 1) 'those who dwell in heaven,' Matt. xviii. 35, ὁ Παῦλος ὁ ἑρ. Phil. ii. 10, οἱ ἑρ. 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 ἐπομαιάνα, meaning the heavenly bodies, as the sun, moon, and stars. 1) as neut. plur. without subst. τὰ ἐπομαιάνα, 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 thereunto, Heb. iii. 1. vi. 4, viii. 5. ix. 23. xi. 16. xii. 22. Also τὰ ἐπομαιάνα, 'things pertaining to the kingdom of God,' Eph. i. 3, or gener. 'things spiritual,' John iii. 12.

'Επτά, οὐ, αὐτός, τοι, τοῖς, ὑπό, τὸν, τῇ, τῷ, τῇ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τوافق
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41. ἐργα: of sacred rites, τα ἱερὰ ἐργα. 1 Cor. ix. 13, 'to be employed about.' Comp. Hom. Od. v. 101, οῖ τε στρατιός ἱερὰ τε ἱεροῦ. So gener. of ἔργα τοῦ Θεοῦ, or τοῦ Κυπρίου, John vi. 28. ix. 4. Eph. iv. 28. Col. iii. 23, al. or κυπρῖ, i. e. in conformity to his will, John iii. 21. Sept. and Class. Also ἑργάζομαι ἔργον καλὸν εἰς τίμια οὐ εἰς τινί, Matt. xxvii. 10. Mk. xiv. 6. 3 John 5; or κακὸν τῶν, Rom. xiii. 10. Class. Fig. to work, i. e. habitually, praecis 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. Oecon. i. 8. Thuc. ii. 71, et al. In N. T. only fig. of the sea, as Rev. xviii. 17, οὶ ἑργάζομεν τὴν Ἐδαμασσάν, to plow it, i. e. follow nautical pursuits as an occupation. So Aristot. Prob. § 38, 2, τῶν τὴν Ἐδαμασσάν ἑργαζόμενοι: 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 vii. 27, τὴν βρῶσιν ἐργ. Sept. and Class. e. gr. Hes. Oer. 43, βιοῦ ἐργ. Hdt. i. 24, χρυσάμα ἐργ. Aor. 1. gener. 2 John 8.

ἐργασία, ας, η, (ἱεραξομαι). I. prop. 'any labour undergone,' either in agriculture, Thuc. i. 139, or in the exercise of any handicraft, Hdtot. Vit. Hom. 3; also, of any trade or occupation; but sometimes fig. 'labour or effort' gener. So Jos. Ant. iii. 1, 7, μη σοι πόνοι μη ἑργασία. Hence it occurs in the phrase ἑργασίαν ἄδιναι, Lu. xiiii. 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 ἑργασίαν ἀκάδημιας πάντας. Sept. 1 Chron. vi. 49, al. Eschin. Dial. ii. 36, πρὸς ἑργασίας πραγμάτων μεχρικός. Plato, p. 404.—III. work, i. e. a trade or craft, Acts xii. 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, 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 μιν θρησκευόμενον πολίς, οἱ εἰς ἑργάτας ἔλαγος, & ver. 38. x. 10. xx. 1, 2, 8. Lu. x. 2. vii. 1. 1 Tim. v. 18. Ja. v. 4, and Class.; fig. of labours in the work of the Gospel, teachers in the Church, 2 Tim. ii. 15, ἑργάτην ἀνέτ. So, with censure, 2Cor. xi. 13. Phil. iii. 2. Hence, with gen. of thing, a worker, i. e. habitual doer, of any thing, Lu. xxi. 27, ἑργάτας τις ἄδικιας. 1 Mac. iii. 6. In Class. the word is used exclusively of good deeds, except in Menand. Hist. p. 145, ἔργαν ἀναθείνει ε.—II. a workman, or artisan, Acts xix. 25, and oft. in Class.; gener. with a genit. denoting the kind of employment. 'Ἐργον, οὖ, τὸ, (not of Gr. origin, but I believe from the Gothic woecran, whence the Dutch werken, operari, q. e. to do,) lit. 'something done or to be done,' work in various senses, I. LABOUR, BUSINESS, Mk. xiii. 34, δοκεῖ ἐκάστοις τῷ ἐργῳ αὐτοῦ. Eph. iv. 12, εἰς ἐργον διακοινοιαν. 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 ἐργὸν τοῦ Κυπρίος, the Gospel-work, 1 Cor. xv. 56. xvi. 10. Phil. ii. 30. Also of this work as committed to apostles and teachers, 2 Tim. iv. 5, ἐργον ποίησον ἑαυτῷ ἑαυτοῦ. Acts xiii. 2. xiv. 26; and fulfilled by them, Acts xv. 36. Phil. i. 22. It is likewise designated as τὸ ἐργον τοῦ Θεοῦ, i. e. 'which God requires,' 'duty towards God,' John vii. 28, sq. In the sense of undertaking, lit. 'work set about,' Acts v. 38. 2 Tim. iv. 18. Sept. in Deut. xv. 10. Job xxxvii. 21. Wisd. ii. 12.—II. work, i. e. DEED, ACTION; implying something already done, 1) gener. as ἐργον ἐργαζόμεθα, 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. x. 3, εἰδον τὰ ἐργα μου. 3) where λέγουν and ἔργον are opposed, Lu. xxii. 19, δύναται εἰς ἐργον καὶ ἐν λόγῳ. Acts vii. 22. Rom. xv. 16, 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, 3. 27, et al. Sept.; or specially, either of good works gener. Rom. ii. 7. xiii. 3. Eph. iii. 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 ἐργά τοῦ νόμου, 'the works required by the Mosaic moral law,' Rom. iii. 15, where see my note, and τὰ ἐργον νόμου, 'conformable to the law,' Rom. iii. 20. Gal. ii. 16, though τῶν νόμων is often implied, Rom. iv. 2, et al. τὰ ἐργα 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 ἐργοῖς τῶν χρυσών (idols), 1 Cor. iii. 13, seqq. ix. 1. Sept. and Class.; or created, as said of God, both gener. Acts xv. 18, γενοστ᾿ τὰ Θεον πάντα τὰ ἐργα 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, τινα φανερωθη τα ἐργα του Θεου εν αἰωνι. 

Ἐρημία, f. έρημος, (ἐρήμω, fr. the abol. ἐρώτα, to move or ply, whence ἐρή-σω, lit. to move, as Eurip. Iph. A. 138, ἐρήσωσι τον ποδα, 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 'urg ing forward' horses, Eurip. Rhes. 373; but chiefly of moving the passions of men, whether to sorrow, Hom. Od. iv. 813, or anger, to EXASPERATE, παραβεβλήν, as oft. in the Class. So Col. ii. 11, μη ἐρεθίζετε τα τίκνα υμων. From the primary idea to excite to motion, springs that of exciting to action, found in 2 Cor. ix. 2, ολ ιμων χρησον ἐρήμων των πλείονων, 'hath impelled very many to contribute.' So Arr. Diss. Ep. ii. 23, 13, and Hom. Od. xix. 45, οφρα κ' ετι υμας και μητρα σην έρημιζ. 

Ἐρημίω, f. έρημος, prop. to fix firmly, place, or rest any thing or person upon something else, which may support it, Hom. II. xxi. 112. In N. T. with κατ' υπον and. to become fixed to any thing, to stick fast, as a ship on a sand bank, Acts xxvii. 11, έρησασα εμινας ασαλευνος. 

Ἐρυγυμος, f. έρυγμα, 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, Theoc. 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. xxix. 35, άρα γυμναι ερυγυμοις. Sept. in Ps. xix. 2. 

Ἐρυνάω, f. έρυνα, (ἐρεύονω, prop. to search for any one by tracking or tracing his footsteps. So Hom. Od. xix. 438, ιπ αντιποιουσα καμινα διαιανει, et al. Hence, to seek diligently for any thing, Hom. Od. xxi. 18, ταυτες ερυνα, 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, Hadian. vii. 6, 12, τι απορρητα ερυναν. So, fig. in John v. 39, ερ τας γραφας. v. 52. ερ τας κατακας, Rom. v. 1. τα βαθυ του Θεου, 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. 


Ἐρήμω, ου, ο, 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, ες έρημων τον Μ. Mk. i. 35, et al. Sept. and Class. 2) in the sense desolate, laid waste, deserted, Matt. xxii. 38. Lu. xiii. 35, o οικων υμων ἐρημωσ. 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, παλλα τα τικα της έρημου, Is. liv. 1. And so Hdt. viii. 65, forsaken, abandoned by. Eurip. Suppl. 1143, and Soph. Ed. Col. 1719, bereft of. Plut. Cest. 63, living alone.—II. as subst. ο έρημος, α, χωρα, equiv. to έρημια, 'the desert,' meaning gener, an uninhabited and uncultivated tract of country, Matt. iii. 3. Mk. i. 3. Lu. iii. 4. John i. 23; also al έρημου, Lu. v. 16, et al. Also said of the Desert of Judea, situate in the 8. E. part of it, from the Jordan along the Dead Sea, Matt. iii. 1. Mk. i. 4. Lu. i. 80. i. 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 xxii. 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. 

Ἐρήμωσις, f. άρημωσις, (ἐρημωσα, 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 βασιλεια, Matt. xxv. 25. Lu. xi. 17; ταλαι, Rev. xviii. 19. Sept. sepe and Class. πλούτου, to be destroyed, come to nought, Rev. xviii. 16; and of a person, Rev. xviii. 16, ἠρημωσιμη ποιηθει την την πόρνην, 'shall make her desolate,' despoil her of her riches and power. So in Sept. foll. by βασιλεια, 2 Kings xix. 17. Is. xxxvii. 18. Plut. Vit. Alex. εκατον έρημωσοι, 'become bereft of friends.' 


Ἐρησις, f. έρησος, (ἐρησα, 1) to dispute, wrangle, Class. and Apocr. 2) by impl. to cry out, vociferate, as do persons when quarrelling, intras. Matt. xii. 19, οικ έρησαν, ουδε κραυγασα ζ. So at least the recent Expositors and Lexx. interpret, to make the sense correspond to the Hebr. H 5

and Sept. κεράξεται. 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 bawl, nor shall he even raise his voice.'

'Ερηθία, σε, ἥ, (ἐρηθίων, to wrangle, fr. ἕρθω, cogn. with ἐρήκειν) 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, μεταβάλλων ἃυ τοπολείται καὶ ἀνά στάσεως, διὰ ταύτα ἔρηθια.


'Ερείς, ἐδος, ἥ, (see supra at ἐραθία,) 1) prop. strife, contention, 1 Cor. i. 11. iii. 8. 2 Cor. xii. 20. Gal. v. 20. 1 Tim. vi. 4. Tit. iii. 9, and Class 2) meton. love of strife, equiv. to φιλομωσία, Rom. i. 29. Phil. i. 15. Hdad. iii. 2. 13. On the distinction between this term, ἔλος, and ὀχυρωσία, see my note on 1 Cor. iii. 3.

'Ερίφιων, ου, τό, (dim. of ἐρίφιος,) a kidling, Matt. xxv. 33. Athenian ap. Athen. xiv. sub fin. p. 661, B. ἐρίφιον οὐκ ἥτακενον, ἐπικικτὸν.

'Ερίφιος, ου, ὁ, ἡ, a kid, prop. Lu. xv. 29. Sept. and Class. In Matt. xxv. 32, ἀφόρει αὐτοῦ—ἀπερί 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 ἄρνου μέτοῃ ἄρνῃσται.

'Ερμηνεία, ας, ἡ, (ἐρμηνεύω,) prop. interpretation or explanation, as it 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.

'Ερμηνεύω, s. ἑσσω, 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.

'Ερτέρων, υν, τῆς, prop. neut. of adj. ἐρτέρως, fr. ἐρτω, to creep, which occ. in Hom. Od. iv. 418; but, in use, a subst. neut. denoting 'a creeping animal,' a rep-


'Ερυθρός, ὁ, ἡ, adj. (ἐρεύνω, to red-den,) red. In N. T. only used of the Red Sea, Acts vii. 36. Heb. xi. 29; where see my notes.

'Ερχομαι, f. ἔλευσομαι, to come or go, move or pass along, intran. in any direction whatever, as indicated by adverbs, or suggested by the context. I. to go, with adjectives implying motion from a place or person to another, John vi. 17, ἐρχομαι πίνακας ἥτα θάλασσας εἰς Κ. xxi. 3. Heb. xi. 8; foll. by ὁδόν, to go one's way, Acts ix. 17. Xen. An. ii. 2, 10; by ὀδόν ἡμέρας, accurs. of distance, Lu. ii. 44. Xen. Anab. iii. 1, 5. II. to come, with adjectives implying motion to or towards any person or place, 1 prop. said of pers. both absol. as Matt. viii. 3. Mk. iv. 4. vii. 31. John i. 40.Acts v. 15, et sepe, (on the phrase ὁ ἐρχόμενος, to denote the Messiah, see my note on Matt. iii. 5, and on the pleonasm of ἐλθὼν prefixed to verbs of motion, see on Matt. ii. 23,) and with adjectives marking object or purpose, as Matt. ii. 2, ἐλθομεν πρὸς συνοδεύσεις αὐτός. Mk. ii. 17. Lu. iv. 34. John x. 10. xii. 9. Acts viii. 27, et al. With dat. of pers. either pleonastic, in respect to, for, or directly, for πρός τινα, Matt. xxii. 5. Rev. ii. 15, 16; also with dat. of thing, as manner or instrument, John xxx. 6, with adv. of place, Matt. viii. 29. Mk. v. 27. Lu. x. 1. John iv. 16, et al. Also constr. with prep. as ἄπω with gen. of place or person, εἰς with acc. of place or purpose, εἰς with gen. of place whence, εἰς with gen. of thing; or acc. of place, ὕπον or to which one comes, Mk. vi. 53. Lu. xiii. 5. xxiv. 1; with acc. of object or purpose, Matt. iii. 7. Acts xxiv. 8; κατά with accus. of object; μετὰ with acc. of person, after; ὡς 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 again or back, to return, absol. Lu. xv. 30. xiii. 13. John ix. 7. xxi. 22. Rom. ix. 9. 2 Thess. i. 10. Heb. xiii. 23. 4) metaph. of pers. foll. by διά, as δι' ὑδατος καὶ αἰματος, 1 John v. 6; by εἰς, as εἰς ἐναντίον ἑλθων, 'recovering his right mind,' Lu. xv. 17; εἰς τὸ χειρὶ ἑλθον, 'growing worse,' Mk. v. 26; εἰς ἀπελευθησον, Acts xix. 27; εἰς κρίσιν, 'to be condemned,' John v. 24; εἰς ἐνέκρισιν, I Tim. ii. 4. 2 Cor. xii. 14; εἰς τὴν ὑκραν σαφως, John xii. 27. 5) fig. said of things, as of time, ἐλθοντι ημέρας, Matt. ix. 15; ὦταν ἑλθη ἡ ὑπαργον, John xvi.
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, or 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.

Eρωτάω, f. ἄνω, (cogn. with ἔρως, to ask or question, gener. foll. by acc. of pers. and also of thing, or other adjuncts. In N. T. it bears two acceptations. 1. To ask, i.e. interrogate, inquire of, with acc. of pers. Matt. xvi. 13, ἐρωτά τὸν μαθητὴν αὐτοῦ, λέγων, John i. 19. xvi. 5. Sept. and Class.; foll. by acc. of person and thing, Matt. xxii. 24, ἐρωτήσω ὑμᾶς—λέγων ἑώρα, Mk. x. 10. Lu. xx. 3. Sept. and Class.; foll. by acc. of person and περί 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. xvii. 28, ἐρωτών αὐτοῦ, λέγωντες, Lu. xviii. 12, 19. John xii. 21. Phil. iv. 3. Joseph. Ant. v. 1, 14; by acc. of thing, ἔρωτα πρὸς τὴν ἐρωτήματος, Lu. xiv. 32. Ps. cxix. 6. Sept.; by acc. of pers. and prep. περί or πρὸς, to ask for, Lu. iv. 38. John xvi. 26. 2 Th. ii. 1; by acc. of pers. and ἐπάνω or ὑπάνω, Mk. vii. 26. Lu. vii. 36; or infin. aor. Lu. v. 3.

Εἴθεσθαι, ἣτος, ἡ, (ἐνθυμ., ἐσθν.) a garment, clothing, Lu. xxiii. 11.

Εἴθεσις, εως, ἡ, a garment, raiment, Lu. xxiv. 4, ἐν ἔθθεσιν ἄστραπτους. The word is rare, and, I believe, found nowhere else in the plural, since it only means clothing. A Classical writer would have written ἐθήμασις.

Εἴθος, ἔθσα, fr. ἔθος, to take food, eat, i. gener. and absol. of persons, Matt. xii. 1. xiv. 21, et sepe al. Sept. & Class.; foll. by μετά with gen. to take a meal with, Lu. vii. 36, and Sept.; with ἔνθετόν τωμ, Lu. xxiv. 45. Sept. 2 Sam. xi. 13. —II. With an adjunct of the object, i.e. the thing eaten. 1) foll. by gen. Lu. xv. 16, κεραμεῖν ὑπὸ καθότου ἐλεοῦσα. 2) by εἰ with gen. to eat of, i.e. a part of, Lu. xiii. 16. John vi. 26, 50, 1 Cor. xi. 28. Rev. ii. 7. Sept. 3) foll. by ἀσώ and gen. to eat of, i.e. a part of, Matt. xv. 27. Mk. vii. 26. Rev. ii. 7; foll. by acc. of the thing eaten both gener. Matt. xxvi. 17. Mk. xi. 14, and xiv. 12, 14, et al. sepe, (prop. and fig. as 1 Cor. xi. 20. Rev. xvii. 16,) and spec. as in the phrase ἄρτον ἐσθίων 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, ἐσθίων ἀκριβείας καὶ μέλι ἄγριων, John vi. 31. Rom. xiv. 2, et al.—III. from the Hebr. in the phrase ἐσθίων or φαγεῖ καὶ τινὲς, 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. xiii. 18, μίσθω ἐσθίων μίσθῳ τινῶν. Lu. vii. 33. 1 Cor. ix. 4. 3) by impl. to feast, Lu. xii. 19, φαγέ, τινι, εὐφαγίαιν. 1 Cor. x. 7. xv. 32; with the idea of revelling, Matt. xxvii. 49. Lu. xii. 45. xvii. 27, sq. 1 Cor. xi. 22. Sept. 4) foll. by ἐνότιον τινων, and fig. denoting accustomedness; while ἐσθίων καὶ τινων ἐπὶ τῆς πρατήριας τινων 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, Jn. v. 3.

Ἐστοργήνου, τοῦ, (ἰς, at, ὡς, to look,) occ. only twice in the N. T. Ja. i. 23, ἐστοργήνου ἄγων κατανοιούντως—ἐν ἐκτότρο, and 1 Cor. xiii. 12, βλέπομεν ὑμεῖς ἐν ἐκτότρο ἐν αἰωνίῳ: 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 xxxviii. 13, and spec. Jos. Ant. iii. 2, 9, oi ἀρχέως (κρατῆς) τῶν ἐστοργήνων τῆς λευκρύπτης πολύ διανύσεων τοῖς ἀντιπαραδείπνους, ὡς τρανστάτης διὰ τοῦτο τῶν προσφερομένων ὑψεῖς ὄραταί·. 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 ἐκτότρο. 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 Speculatibus Veterum, who has ably illustrated this seeing through a speculum. And Buxtorf, Schoett. and Webster have shown that the Jewish writers often use the expressions videre per speculum lucidum, and videre per speculam obscurem, of clear and of imperfect knowledge. So of Moses, they say that he saw per speculum lucidum; the rest of the pro-
pheta, per spec. obscurum; for of the transparent stones used for windows, and called by Strabo δίοντας, some, as we find from Pliny, Hist. Nat. where as clear as crystal; others duaky. So Philo, 1042, D. προσεπικά τα ἐν κύκλω Σοφίδεω ἀναληφθέναι (I conj. ἀναφεχθέναι) τοῖς ἐλεύθην ἐκπληθήσει παραληφθέναι 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 ἐξωτρόπ, 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 κατάγωντας is so used in Philo, de Decal. p. 198, 34, in a similar sentiment: οὖν γὰρ διὰ κατάγωντας φασίντων τας νοῦς θεοῦ ὑπέρ καὶ κοινωνούντα." 


Εἰσακτόν, η, αυ, adj. (ἐξακτόθει for εἰσακτοθέι) furthermost, or uttermost, last; used both of place and time. I. of place, 1 prop. remotest, exterior, and neut. τὸ ἐξακτόν as subject, the extremity. Acts i. 8, xii. 47, ἐν ἐς ἐγακτόν τῷ γῆς. Sept. and Class. 2 fig. of rank or dignity, the lowest, last, Lu. xiv. 9, τὸ ἐξακτόν τῶν. So gener. of persons, ἐν τῇ ἐξακτῷ, as open to τῶν ἐξακτῶν. Matt. ix. 30. Mk. ix. 35, 31, et al. 3) of order or number, αὐτός, Matt. v. 26, τὸν ἐξακτόν κολλάτην. Lu. xii. 59. —II. of time, the latest or last, only in the later Gr. writers; 1 of persons, Matt. xx. 6, 12, oi ἐξακτοῖ, 'those last hired.' So Anon. in Phryn. Ecl. Lobeck, 135, μάρτυρα παρακάτων scil. ἐξακτοῖς, 'to bring forward the last witness. I Cor. xv. 26, 45, ὁ ἐξακτόν Ἀδελ. In an adverbial sense, Mk. xii. 6, 22, ἐξακτή—ἀδελφών. 2) of things, last; or, in reference to two, the latter. So τὰ ἐξακταῖς τῶν, 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, καίρος, or χρόνος, John vii. 37, and oft. See my note on 1 John ii. 18. On the phrase ὁ πρῶτος καὶ ὁ ἐξακτός, applied to the Messiah in glory, to denote eternal, and occurring in Rev. i. 11, 17, ii. 8, xxii. 18, see my note on Rev. i. 11.

Εἰσόκατα, adv. extremely, occ. in the phrase ἐσώκατον, ἐ καταστόμοι, 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 τιμῶντας ἐκατον in the earlier ones.

Ἐνομοσ, or Εἰσομοσ, (fr. sic.) prop. a prep. and a lengthened form of εἰς, εἰς, εἰκῖν, in the inmost place, as opposed to ἐξα. In N. T. it is used as an adverb, L. of place wiser, implying motion
17. Gal. vi. 4. Ja. iv. 12, and Class. So in τι ργα, 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.


Etîrōs, adv. (Τροπος) otherwise, Phil. iii. 15, and Class.

'Etho, adv. (Τροπος) otherwise, Phil. iii. 15, and Class.

'Ethi, adv. γενόμεθα, I. implying duration, and said 1) of present time, either simply γενόμεθα, still, hitherto, Matt. xii. 20, ἢ τίνα ἡμών, and xxvii. 63. Lu. ix. 42, & Class.; or of the pres. in allusion to the past, eves now, as before, Mk. viii. 17. Lu.xxxiv. 1. Acts ix. 1. Rom. iii. 7. Gal. i. 10, et al. In the sense even, Lu. i. 15, ἢ τιν οὐδὲν μνήμην αὐτοῦ. Heb. vii. 10. 2) of future time, γενόμεθα, still, i.e. still further or longer, Lu. xxvi. 2, ὦ γὰρ δυνατόν ἐστιν εἰκονιζόμεθα. Mk. v. 35. John iv. 35, vii. 33, et al. and Class., as ἢ τιν οὖν, espec. with a negat. οὐ κ. οὐδέ τι, not further, no more. So Matt. v. 13, οὐδὲν ἤγαγεν ἡμᾶς. Lu. xx. 40. John xiv. 30. Gal. iv. 7, 8. and Class.—II. implying accretion or addition, γενόμεθα, yet more, further, besides, 1) gener. Matt. xvii. 16, πάρακατα μετὰ τούτοις εἰτί ἢ ἢ δόο, and xxvvi. 65. Heb. xi. 32, et al. and Class. So ἢ τινς κ. καὶ, and further also, moreover, Lu. xxiv. 26. Acts ii. 26. xxvii. 28, and Class. 2) with compar. intena. yet, much, far, Phil. i. 9, ἢ τιν μακάριον, Heb. vii. 18, περισσοτέραν ἢ τοῦ καθάλου. ἡ ἑτοιμαζόμεθα, f. ἀνα, (Τροπος,) gener. to prepare, or get ready, and keep in readiness, as said of things, Hom. ii. i. 118, ἑτοιμασάμεθα μοι γέρας. Thuc. vii. 18. ἡ νομία ἤτοι εἰς ἐπιτείματος, i.e. 'to get in readiness;' also of pers. Peryb. oft. In N.T. it is said I. of things, as ἢ ταύτα, 'read,' 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. xxi. 4. Lu. xvii. 8. ἢ τό πάντα, Matt. xxvii. 17, 19. Mk. xiv. 12, et al. So Hom. ii. x. 571, ὁ λόγος (sacrifice) ἢ τό τάχυν, and II. xix. 197, κάτων κ. ὧν, of an abode, ἢ τότης, John xiv. v. 2. Chron. xv. 3. Rev. xii. 6. τόλων. Heb. xi. 16. Ps. cvii. 36. Εὐαγγελία, Philerm. 22. Lu. ix. 51—II. of persons, to put in readiness for some service or office, as soldiers, Acts xxxii. 23; horses for war, Rev. ix. 7; a bride, ἡ σαρκωμ, Rev. xix. 7. xxi. 2; a servant, ἡ κρινοῦν, Rev. viii. 6, ix. 15. Lu. xxi. 47; pass. part. ἑτοιμασμένος, prepared, fitted, fit, 2 Tim. ii. 21, σκευος—εἰς τόν ξυρον ἡμῶν. Comp. Rom. ix. 23, πρὸσκυνησαι εἰς δόξαν—III. in the sense to provide, as necessities for present use, Lu. x.xiii. 56, ἀρόματο, 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. xx. 23. xxiv. 34, 41. Mk. x. 40. Lu. ii. 51. 1 Cor. ii. 9, and perhaps Heb. xi. 16. Rev. ix. 15. Sept. in Gen. xxxiv. 14. Ex. xxiii. 20. Is. xi. 21. Tob. vi. 17.

Ἐτοιμασία, ἢ, ἢ (Τροπος,) prop. the act of preparing or getting ready any thing for any purpose. So Sept. Ps. lxv. 9, ὅτι σῶσος ἡ ἑτοιμασία. Nah. ii. 3, ἢ μέρα ἑτοιμασίας αὐτοῦ. Wisd. xiii. 12, εἰς ἑτοιμασίαν προφήτης. 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. xlix. 11, Sept. Alex. διαγράφει τοὺς όικον καὶ τὴν ἑτοιμασίαν αὐτοῦ. Also, fig. a disposition of mind, and by impl. inclination, desire. So Ps. x. 17, Sept. τὴν ἑπιμοημια τῶν πεινῶν εἰς ήπιον Κύριον τὴν ἑτοιμασίαν τὴς καρδίας αὐτῶν προσέχει τῷ ὑπὸ σοῦ, where read αὐτοῦ, from Alexander, also τῆς ἑτοιμασίας, even without MSS., such being absolutely required by the construction of προσέχει, and by the parallelism. As illustrative of the above may be noticed the signif. found in ἑτοιμὸν, 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, ὑποδείκνυον τοὺς σκέπας ἐν ἑτοιμασία 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 Bretsch., 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. άποικία κατά τό εναγγέλιον, the feet being a symbol of life and conduct. So, just before, it is said, ‘See that ye walk circumspectly.’ Yet Byseus 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 slippingness of any road. So Thucyd. iii. 29, ἥσαν δὲ εὐσταλείς τε τῇ ὀπλίσει, καὶ τὸν ἀρυστέρον πόδα μόνον ὑποδεδειμένον, ἀσφαλεία ἔκει τῆς προς τὸν πτηλόν. 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 slippingness, 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.’

’Εστιμός, η, ον, 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. 403, ἵνα δύναι ἐτοίμα προκείμενα χειρίσασθαι. Thuc. vi. 65. So of a banquet, Matt. xxii. 4, 6. Lu. xiv. 17; of a chamber, Mk. xiv. 15; of a contribution, 2 Cor. ix. 5; of time, at hand, John vii. 51, καρτος ἐτοίμως. So of an event, imminent, Plato 715, D. φθόραι ετ. Hom. ii. xviii. 96, πότος ετ. 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. xix. 16, εἰς τὰ ἐτ. κανά-καςασαί. So Thuc. i. 70, ἐτοίμα, and in i. 20, εἰς τὰ ἐτ. τρέπουσιν. Foll. by infin. of accomplishment, ready to be done, 1 Pet. i. 5, εἰς σωτηρίαν ετ. ἀποκαλυφθαι, 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 xxii. 15; with infin. impl. ver. 21, and Matt. xxv. 10, αἱ ἐτ. (scil. ἑστερέχεσθαι) ἐστάθησαν, Matt. xxiv. 44. Lu. xii. 40, γίνεσθε ἐτοίμως, ‘be ye in readiness.’ So Ex. xix. 15; foll. by πρὸς τό, Tit. iii. 1. 1 Pet. iii. 15, εἰς πρός ἀντολώπιαν. Besides these may be noticed the phrases εἰς ἐτοίμας ἔχειν and εἰς ἐτοίμας λαβεῖν or ἔχειν, of which the last occurs only in N. T. to be in readiness, foll. by infin. 2 Cor. x. 6. 6. Pol. ii. 34, 2.

’Εστίμως, adv. (ἐτόμως,) readily; but chiefly for phrase εἰς ἐτοίμας, and used in the form of expression ἐτοίμως ἔχειν, to be ready, Acts xxii. 13. 2 Cor. xi. 14. 1 Pet. iv. 5. Sept. and Class.

’Ετος, ετος, τό, 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. εἰς τό, marking a period in or during which any thing is done, John ii. 20. Acts xiii. 20. Accus. plur. of time, ἡντόμα, Matt. ix. 20. Lu. ii. 36. John v. 5, et al.; in the phrase εἰναι or γίνεσθαι ἑτόν, ‘to be of such or such an age.’ Mk. v. 42. Lu. ii. 37, 42. Acts iv. 22, al. Sept. and Class; and also John vii. 57, πεντήκοντα ἡτος ἔχεις, ‘thou art not yet 50 years old.’ So the Latin habere as said of time, ‘to pass, or have spent.’


Εὐαγγελίζω, f. εὐαγγελος, 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 καθιμ. v. and x. 7. Sept. with dat. as also in Dio Cass. li. 18. Polyben. v. 7. The act not found not in the earlier writers.—II. MIDD. in the N. T. and also in the Class. to announce, publish, as glad tidings, 1) gener. with acc. of thing, Acts x. 36. Rom. x. 15, εἰς εἰρήνα: foll. by acc. of thing and dat. of pers. (the more usual construction,) Lu. i. 19, ἀποστάλαξεν εὐαγγελίσασθαι σοι ταύτα, and ii. 10. Eph. ii. 17. Th. iii. 6. Sept. and Class. With acc. of thing impl. Lu. iv. 18, ἤγιο-σει με εὐαγγελίσασθαι τωξοί. 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
out as assistants to the Apostles, to preach the Gospel and found churches, or execute some particular connections connected therewith, Acts xxvi. 8. Eph. iv. 11 (where see my note), 2 Tim. iv. 5.

Εὐαρέστειν, f. πάσας, (εὐαρέστος, acceptable,) please, to please well, be well pleasing, with dat. Heb. xi. 5, 6, s. τῷ Θεῷ. Sept. in Gen. v. 22, 24. Ecclus. xlv. 16. Diod. Sic. xiv. 4. Mid. to be pleased with, take pleasure in, Heb. xiii. 16. τὸ Μουσίαν εὐαρέστειται ὁ Θεός.

Εὐαρέστος, οὖ, η, adj. (εὖ, δράσκω, well-pleasing, acceptable; with dat. expr. or implied. Rom. xii. 1, s. τῷ Θεῷ, and xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Tit. ii. 9; foll. by εὖς τινος instead of dat. Heb. xiii. 21. By ἐν with dat. of pers. ἐν Κυρίῳ, Col. iii. 20. Wisd. ix. 10, s. παρὰ σοι.

Εὐαρέστεως, adv. (εὐαρέστος, acceptably, so as to please, Heb. xii. 28, and later Class.

Εὖγενίς, ἦς, η, adj. (εὖ, γένος, I. PROP. well-born, of good family, 1 Cor. i. 26, εὖγενεύς, 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. metath. noble-minded, intelligent, candid, equiv. to γνωστός, Acts xii. 11, εὐγνωστῶς. And so 4 Macc. vi. 5, μεγαλοφόρων καὶ εὐγενίς. Joseph. Ant. xii. 5, 4, οἱ δοκιμαστὲς καὶ τὰς γυναῖκας εὐγενεῖς, and sometimes in Class. as Plato 413 B, Εὐγενεύοις ἢνοι. Εὐδία, ας, ἡ, (εὔδος, fr. εὖ, Δίος gen. of Ζεὺς, the air or sky,) fair weather, (lit. fair sky,) Matt. xvi. 2, εὔδια, scil. σταῦρον. So Xen. Hist. vi. 2, 17, we have εὐδία εἰς, &c.

Εὐδόκια, f. Ἑσώ, (εὖ, δοκία, prop. to seem good, and implying 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 accept to it, 1 Macc. i. 43. Diod. Sic. iv. 23. xiv. 110, or to consent to it, Pol. ii. 38, 7, et sepe 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, εὖ ἐν ἄσθενεια, 2 Th. ii. 12, εὖ ἐν τῇ ἀδικίᾳ. Sept. and Aporc. Pol. ii. 12, 3, τασίεται συμβόλας, ἐν αἰσ εὐδόκησεν. Diod. Sic. vol. iii. p. 72, εὐδόκησεν τῇ συμβολῇ, and iv. 184. vi. 313. Foll. by εἰς with acc. of pers. Matt. xii. 18, εἰς ἐν εὐδόκησεν ἦν ψυχῆς μου. 2 Pet. i. 17. Foll. by acc. of thing, Heb. x. 6, 8, ὀλκακτομήτα ὧν εὐδ. Sept. —II. in the sense of will or desire, foll. by infin. expr. or implied. and in two shades of
1) gener. to be willing or ready to do a thing, 2 Cor. v. 8, εὐδοκοῦμεν μᾶλ-
λον ἐκδημήσαι εἰς τῶν σώματος. 1 Th. ii.
8, ε. μεταδοτά, ἦν. Eccl. xxv. 16.
1 Macc. vi. 23. Pol. i. 8, 4, et sepe. 2)
by impl. to determine, resolve, the idea of
spontaneous bounty being implied, Rom.
xx. 26, εὐδοκήσαν Μ. καὶ Ἀ. Th. iii.
1, εὐ. καταλήφθην. Said of God, Lu.
xii. 32, εὐδοκήσω ὁ Πατὴρ ὑμῖν δοῦναι
ὑμῖν τὴν βασιλ. 1 Cor. i. 21. Gal. i. 15.
Col. i. 19. 1 Macc. xiv. 46, sq.

Εὐδοκία, as, η, (εὐδοκίω), prop. 'a
being well pleased with a thing,' implying
approval and good-will. In N. T. it
denotes, I. prop. delight in any person,
and hence favour, Lu. ii. 14, εἰνάδο-
κοσκέτεις εὐδ. favour, i. e. on the part of
God. So in Sept. and Ecclus. xi. 17. Of
gods, good-will, kind intention, Phil. i. 15, δι
εὐδοκιαν. And so Epigr. Adesp. 612, ed.
Jacobs. By impl. desire, Rom. x. 1,
η εὐδοκία—καρδίας.—II. spec. in
the sense of good pleasure, in which are
included the ideas of purpose and benevo-
lence, Eph. i. 5, 9, κατὰ τὴν εὐδοκίαν
tου Θεοῦ κατοίκων τοῦ Σιλήνων αὐτοῦ. Phil. ii.
13. 2 Thess. i. 11. And so Matt. xx. 26.
Lu. x. 21, οὕτως ἐγένετο εὐδοκία ἐμ-
προσθήνει σου.

Εὐρεγεσία, as, η, (εὐρέγετης), the
primary sense of the word is that found in
Hom. Od. xxii. 374, well-doing: 'Ενο
κακοεργής εὐρέγεσις μην ἀμελεῖν.
But elsewhere in Class. it denotes a be-
nefiting any one, or a benefit done to any
one. And so Acts iv. 9, ἐτι εὐρέγεσις
ὑπήρξαν αἰσθήματα: also 2 Macc. vi. 13.
and Ps. lxxiv. 14. The word only occurs
elsewhere in N. T. at 1 Tim. vi. 2, τῆς
εὐρεγεσίας ἀνταλμαθημολογεῖ; 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 Bretsch. 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
εὐρέγ., to the servants, in this sense:
'Let them serve them the better, because
those who possess the benefit [of their ser-
vice] are believers and beloved [brethren].'
This subaudition from the context is, in-
deed, suggested by the use of the article,
which in the singular has always the force of
reference.

Εὐρεγετής, f. οὐ, (εὐρεγύτης), to
do good, to benefit, absol. Acts x. 38,

Εὐρεγύτης, ου, ο, (εὐρ. absol. ἐργω),
prop. a verbal adj. as in Xen. Cyr. v. 3, 8,
not to let it slip from one's grasp. These are
An. iii. 13. Hence fig. cautious, wary of undertakings anything, and circumscript in carrying it on. Arrian, Epict. ii. 1, 2; Huid. vi. 9, 2, &c. Hence timid, fearful, abs.
aph. Thees. Hence the term came to mean, as in N. T. Lu. ii. 25. Acts ii. 2.
pr. excelsior, '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.

Eὐλογία, a. n., pr. 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, εὐλογεῖν τὸν Θεόν, and ii. 22.
xxiv. 53, 1 Cor. xiv. 16. Ja. iii. 9, and often in Sept. and Apoc.; and 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, εὐλογεῖσαι τοὺς καταραμένους ύμᾶς. Mk. x. 18, εὐλογεῖν αὐτά, scil. τα 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. vii. 41, viii. 7.
Lu. ix. 16. So of the Lord's Supper,
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. xxv. 1, 35. Pass. as in Philo, to be blessed, viz. of God, Gal. iii. 8, 9, and Sept. Pass. part. perf. εὐλογημένως, 'blessed and admired of God,' happy. So it is said in joyful salutations, &c. espec. of the Messiah and his reign, εὐλογημένος ο ἐρχόμενος ἐν οὐρανοῖς Κυρίου. Matt. xxi. 9, Mk. xi. 9, sq. Lu. xiii. 35. John xii. 13, al. So Matt. xxv. 34, 35 εὐλογημένοι τοῦ Πατρός μου. Lu. i. 28, and Sept.

Εὐλογητός, a. n., adj. (εὐλογέω,) prop. of men, blessed. In N. T. used only of God, to signify worthy of praise, adorably, Mk. xiv. 61. Lu. i. 68, et al. Sept.

Εὐλογία, a. n., (εὐλογήω,) 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, η εὐλογία—τῷ Θεῷ, and v. 12, sq. Ecclus. 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

Εὐλογεῖσαι, a. n., adj. (εὐλαβεῖν,) prop. taking well hold of any thing, so as

Εὐλαβεῖσθαι, a. n., adj. (εὐλαβεῖν,) prop. taking well hold of any thing, so as
in pass. to be led in a good way, i. e. 1. prop. to have a prosperous journey, Rom. i. 10, εὐτυχῶς—εὐδοκησανεξελθεῖνπρὸςομᾶς.—II. fig. to be prospered, i. e. to obtain a happy issue in any undertaking, 1 Cor. xvi. 2, Παρασκευάσατετοιεὐδοκήσ εἰςτὸνἀνθρώπον. 3 John 2. Sept. and Hdt. vi. 73, εὐδοκήσετελειμαίνεσπρὸςηὔριον.

Εὐπάρεσθος, οὐ, ὁ, ἄδρ. prop. sitting by, in close attention on, i. e. addicted, 1 Cor. vii. 35, in some Edd. πρὸςτὸεὐρίκυρίον, equiv. to assiduity, devotedness to.

Εὐπεθῆς, ἔσος, ὁ, ἄδρ. (ἐὐπεθός, πλεοῦμα) easily persuaded, Ja. iii. 17, &c. Class.

Εὐπεριστατός, οὐ, ὁ, ἄδρ. (ἐπεριστάτης, ἐπεριστάμενος) lit. standing or stationed well around, i. e. by impl. and fig. easily besetting, Heb. xii. 1, εὔπεριστάτως. 

Εὐποιοίτα, α, ἡ, (εὐποιότα) lit. well-doing, doing good, beneficence, Heb. xiii. 16. Jos. and later Class.

Εὐπορεῖον, οὐ, ὁ, ἄρ. and lit. to be well off, as to the means for effecting any projected purpose, Thuc. vi. 34, 44. Plato de Leg. vii. 279. Frequently, however, the term signifies to be well off as to (περὶ) any possession, food, clothing, goods, &c. & &c. espec. money; in which case the genit. is usually expressed; though sometimes implied, as Xen. Cyr. i. 6, 10. Mem. ii. 7, 4. Econ. xx. 2, εὐπορεῖον, as opp. to ἀπόρεῖον. So also, in the absolute constr. but in the passive form and depon. sense, Acts xi. 29, καθὼς ἠπορεῖότο τι, where, as often, the sense is, to be able to afford it, for the idea of wealth is not necessarily to be supposed. So Musonius ap. Stob. Sem. p. 476, distinguishes between εὐπορεῖον and πλούσιος, observing, that 'some men, when they cannot pretend poverty, ἀλλ' εὐποροὶ χρημάτων ὕπτετε, τίνις δὲ καὶ πλούσιοι, yet go so far as not to educate their younger children, ἵνα τὰ προγενεῖα εὐπορή αἰτίων, 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. Bi. Acc. 27. Aristot. ECon. 2, and Theopomp. ap. Athen. 275.

Εὐπορία, α, ἡ, prop. 'the means for effecting any purpose,' espec. acquired wealth; as Acts xix. 25, and Class.

Εὐπρεπεία, α, ἡ, (εὐπρεπής, of becoming presence,) comeliness, personal beauty, Ja. i. 11. Sept. Pol. i. 4, 8. Arr. Epic. i. 8. 

Εὐπρόσδεκτος, οὐ, ὁ, ἄδρ. (ἐπρόσδεκτος, εὐπρόσδεκτος) 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

Εὐρύγραφος, ου, ὁ, ἡ, adj. (εὐρύς, χώρος) prop. broad-spaced, broad, spacious, as ἡ ὅδε, Matt. vii. 13. Sept. and Joseph.

Εὐσέβεια, as, ἡ, (εὐσέβης) in Class. 'a dutiful reverence' both towards God and our parents; in N. T. it is confined to the in Sept. & Apostro. and Jos. Ant. iii. 2, 3, and oft. in Class. In 1 Tim. iii. 16, μέγα ἵστατο τῇ τῆς εὐσέβειας, συνάρτησιν, the sense is, 'the doctrine of piety in the Gospel, i. e. by meton. 'the Gospel scheme,' so named because piety towards God is the foundation of it. Thus Jos. c. Αρ. i. 12, ἡ κατὰ τοὺς νόμους παραδόθησα εὐσέβεια, meaning, 'the form of religion.' Ant. xviii. 5, 3, fin. οὐκέ δὲ ἀληθεία τῆς ἀληθείας εἰς ἀνθρώπων ἐπιτεθηκέναι, δίκαιον τοῖς τοῦ Θεοῦ εὐσέβειοι, meaning, 'the various forms of religion in the world.'

Εὐσέβεις, f. ή, (εὐσέβης) prop. to be εὐσέβης, 'to entertain a reverential and dutiful feeling' towards any one, trans. I. as regards God, to reverence, worship, Acts xviii. 20, ἐν εὐσέβεια. Xen. Hist. i. 7, 10. Jos. Ant. x. 3, 2, εὔσεβ. τοῦ Θεοῦ— II. as respects parents, 1 Tim. v. 4, εὔσεβ. τοῦ δόχου. And so in Class., where, however, the acc. is governed of πρὸς, πεπληρ. or εἰς.

Εὐσήθενος, loc. ὁ, ἡ, ὁ, ἡ, adj. (σύ, 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 fremo, '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., Apostro., and Class.


Εὐσήμων, ou, ὁ, ἡ, adj. (ὐ, σήμα) lit. well-marked, or 'easy to be distinguished by certain marks;' & hence, 'easy to be recognised and known,' Pol. x. 44, 8. Theoph. C. Pl. iii. 8, 2. In N. T. said fig. of speech, distinct, 'easy to be understood,' 1 Cor. xiv. 9, εὐσήμων λόγον. So Porphyry de Abstin. iii. 4. Sext. Emp. adv. Arithm. 18. and in the physical sense, Plut. p. 564, φωνέω διάσημον. Which is usual in the Mediterranean with Easter. Acts xxvii. 14. See more in my note in loc.

Εὐρύγραφος, ου, ὁ, ἡ, adj. (εὐρύς, χώρος) prop. broad-spaced, broad, spacious, as ἡ ὅδε, Matt. vii. 13. Sept. and Joseph.

Εὐσέβεια, as, ἡ, (εὐσέβης) in Class. 'a dutiful reverence' both towards God and our parents; in N. T. it is confined to the...
The word occurs in Class., but in a very different sense.

Εὐσκημόνων, 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, decorously, decorously, and also Rom. xiii. 13, decorously, as Xen. Mem. iii. 12, 4. At 1 Th. iv. 12, it is used of life and conduct, such as became 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. καὶ λέγωμεν ἀδιάφορα τὰ σωματικά πρὸς τὸ εὐσχήμων ἐκπίπετο ἐν ὧν πάροξτα τὸ ἐνδαμάμως.

Εὐσχήμων, η, η, (εὐσχήμων,) prop. becomingness as to dress or general appearance; and sometimes used of decorums of manners. In N. T. 1 Cor. xii. 23, it is used of the decorated dressing of the body.

Εὐσχήμων, ους, ο, η, adj. (εὐσχήμων,) prop. and lit. well off as to the σχίμα, 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. xiv. 24, τὰ εὐσχήμων μαλαχ. Xen. Cyr. i. 17.—II. metaph. τὸ εὐσχήμων, decorum, propriety, 1 Cor. vii. 35, and Class.—III. of persons, fig. of good σχίμα, i.e. rank, condition, and the figure one makes (see Xen. Περιον. ii. 4); hence, honourable, noble, &c. Mk. xv. 43, ε. βουλευτής. Acts xiii. 50, γυναίκας τὰς εὐσχ., and xvii. 12, γυναικῶν τῶν εὐσχ.

Εὐστόνως, adv. (εὐστόνως, fr. Εὐστ., τέσσαρος, to stretch a cord, intensely, i.e. strenuously, vehemently, Lu. xxx. 10. Acts xviii. 28. Sept. and Class.

Εὐστράτελα, ας, η, fr. εὐστράτελος, prop. well-turned, and fig. facetioun, witty, 'who can readily turn his discourse' to a present occasion, for the purpose of excelling merit. See Aristoph. 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, εὐστράτελα, according as it kept within due bounds or not, admits of a good or a bad sense. Hence in the Class. it is used 1. in a good sense, to denote wit, pleasantry, as Plato p. 563, εὐστράτελας τα καὶ χαριστικῶν ἐμπλήλαται. So in Arist. Eth. ii. it is said, περὶ τὸ ἀντὶ τὸ ἐν παιδία, ο μὲν μίσος (he who keeps in due medium) εὐστράτελος, καὶ ἡ διάθεσις, εὐστρατελικὴ ἢ ἐν ὑπερβολῇ, βιομολογία καὶ ὁ ἐκλογὴ κατὰ, βιομολογίαν ὁ δὲ ἔλλειπτον ἀγροικὸς τις, 'a boorish person.'—Also II. in a bad sense, for surcility, buffomery, coarse and even obscene jesting. So Isocr. Areop. 18, τὸ δὲ εὐστράτελος καὶ σκότωτας δυναμικοῦ, οὐ μὲν εὐφειδές προσαγορεύονται. Aristot. Eth. i. 31. Endem. iii. οἱ βιομολογοί εὐστράτελοι προσαγορεύονται, namely, by an Attic ὑποκρισίου, 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 αἰσχρῆτας καὶ μωρολογία, ἐν εὐστρατείᾳ.

Εὐφήμοια, ᾳ, η, (εὐφήμος,) in Class. the using of words of good omen; but in N. T. good report, good fame, 2 Cor. vi. διὰ δυσφήμων καὶ εὐφήμων. And Ἠραλδ. V. H. iii. 47, ἦ εὐφήμια καὶ καλοῦς αὐτὸν χαριστέν, οὐδὲν ἐφέστη. Alciph. Ep. i. 39. Hidian. i. 7, Plut. vi. 462.


Εὐφροσύνη, f. Εὐφροσύνη, (εὐφροσύνη, servile,) to bear well, yield abundantly, as said of ground, Lu. xii. 16, εὐφροσύνης οἱ χώραι. Jos. Bell. ii. 21, 2, et al.


Εὐχαρίστει, f. Εὐχαρίστου, (εὐχαρίστων,) prop. and in earlier writers, to show oneself grateful, i.e. to require a favour; equiv. to διὸναι χαρίαν: but in later Gr. and N. T. to give thanks, to thank, equiv. to εὐδοκεῖιν χαρίαν, 'to feel and express one's gratitude to any one,' Lu. xvii. 16, εὐχαρίστων αὐτῷ. Rom. xvi. 4. Jos. Ant. xiv. 10, 7. Plut. de Garr. 7, fin.; else wherever in N. T. only used in reference to God, 1) in the sense to give thanks to Him, usually toll. by τῷ Θεῷ, &c., and also other adjuncts, as prepositions, or conjunctions, &c. Lu. xvi. 11. John xi. 41. Rom. i. 8, vii. 25, et al. see; but sometimes absol. as in Eph. i. 16. 1 Thes. v. 18. Pass. with acc. 2 Cor. i. 11, Εὐχαριστηθῆτο τὸ χάρισμα. Apocrypha, Philo, Joseph, and later Class. 2)
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said of giving God thanks before meals, &c. fol. by τῷ Θεῷ, Acts xxvii. 35. Rom. xvi. 6: absol. Matt. xv. 36. Mk. viii. 6, xvi. 21. John vi. 11, 23. 1 Cor. x. 30, et al. By impl. to praise or worship, for ἐυχαρίστησιν, Rom. i. 21. 1 Cor. xiv. 17.

Εὐχαριστία, α., αυτή, (εὐχάριστον), prop. gratitude, thankfulness, Acts xxviii. 3. Philo p. 231, 651. Fol. vii. 14, 8. Joseph. Ant. iv. 8, 25. In St. Paul's Epistles and Apocalypse, thanksgiving, thanks, i.e. 'the expression of gratitude to God,' 1 Cor. xiv. 16. 2 Cor. iv. 13. ix. 11, sqq. 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, οῦ, η, adj. (εὐχαριστής), prop. in Class. grateful, i.e. pleasing and acceptable, Xen. Cyr. ii. 2, 3. In N. T. grateful, i.e. thankful, to God, Col. iii. 15, see my note. Jos. Ant. xvi. 6, 2. Xen. Cyr. vii. 3, 19.

Εὐγνώμων, α, αυτή, (εὐγνώμοναί), I. prayer, to God. Jas. v. 10. Sept. in Job xvi. 17. Prov. iv. 9, and Class.—II. a name, as said in N. T. of the vow of a Nazarite, Acts xxii. 23, where see my note. So Sept. in Num. vi. 2, 21. Acts xviii. 16, κεραιομένως τῷ εὐγνώμῳ εἰς τόν Κ. εὐγνώμων τῷ εὐγνώμῳ, meaning εὐγνώμων τῷ εὐγνώμῳ, where on my note in loc. 

Εὐγνώμων, f. Εὐγνώμῳ, dep. mid. This word occurs 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 εὐγνώμως, which he says meant pote, postulo, in the mid. εὐγνώμως; and in the latter of those senses, postulo, arrogo, (whence glorior, and also to solemnly aver or affirm, claiming belief to one's words; whence to promise is the former, 'to seek for oneself,' long for, 'anxiously wish for anything;' any thing; whence, to pray for anything. The two last senses, 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, abs. and by συν τῷ πάσιν, Jas. v. 16. Sept. and Class.—II. to wish for, desire earnestly, with acc. and infinit. Acts xxvii. 29, ὑπέρ τοῦ θανάτου γενέσιας. Rom. ix. 3. John 2; with acc. τοῦτο, 2 Cor. xiii. 9. Sept. and Class., esp. Plato.


Εὐφυής, f. Εὐφυός, (εὐφυοῦς), prop. to be bold or brave, and fig. to be in good spirit, Phil. ii. 19. Anthol. Gr. iv. 275.


Εὐώνυμος, ου, οῦ, η, adj. (εὐώνυμος), 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 ἀνιερατέσις, 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. xvi. 27; of the left foot, Rev. x. 2. —Adverbially, Acts xx. 3, κατάλληλοις αὐτής εὐώνυμων, 'on the left hand.' Sept. and Class.

Ε'φάλλωμαι, f. Ε'φάλλωμαι, (ἐφ' ἐφ' ἐφάλλωμαι), to leap upon, or against, foll. by εἰπ' with acc. Acts xix. 16, ἐφάλλωμεν εἰπ' αὐτοῖς, 'springing upon.' In Pind. Nem. vi. 85, εἰς Ἀθηναίας εἰπάλλετο, & Homer often; foll. by dat. of pers. And so Plat. vi. 526.

Ε'φασάζω, adv. (ἐφ' ἐφ' ἐφάζω), 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.

Ε'φευρετής, ου, οῦ, (ἐφεύρεσκε, to find out any thing,) an invention or device, Rom. i. 30, ἔφεβον. So Philo, p. 968, ἔφεβον ὑπότιτα. E'φημερία, as, α, αυτή, (ἐφ' θ' μερος) 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 ταξίτῃ τοῦ ἑρ. where see my note.

'Eφ' θ' μερος, ου, οῦ, η, adj. (ἐπί, ἡμέρα, prop. for a day, ἐφ' ἡμέραν ὡς, ' ephemeral.' In N. T. daily, 'sufficient for the day,' Ja. ii. 15, τῆς ἐφ' θ' μερος τρόφης. Diod. Sic. iii. 52, τὰ ἐφ' θ' μερος τρόφης.

Ε'φικτομαι, f. Ε'φικτομαι, to come to, arrive at, foll. by ἄρα with gen. 2 Cor. x. 13; by γε with acc. 2 Cor. x. 14, et Class.

'Eφ' θυμία, f. Εφ' θυμία, trans. to place upon or over, to set over. In N. T. the word occurs only in the intrans. form, (act. aer. 2, ἐφ' θυμία perf. part. ἐφ' θυμοῦται; and mid. ἐφ' θυμίασαι, I. prop. to place oneself upon or near, to stand by or near. 1) gener. Lu. ii. 38, καὶ αὐτῇ αὐτῇ τῇ ἀρᾳ ἐπηθάναι. Acts xxii. 13, 20; with dat. of pers. Acts xxiii. 11; with ἐπί της, Acts x. 17. xi. 11; with ἐπὶ τῶν, 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, ἐπιστάσσαν τι άρχωστε, and x. 40, and Class. So also, with the idea of sudden appearance, Acts xii. 7, ἄγγελος Κυρίου ἐπέστη: 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, ἐπιστάσθη ἐκείνως ἀκαίρως scil. κηρυγμός τῶν λόγων. Demosth. 70, 16, δία τούτο ἐγγοροπ. ἐφίστηκεν. 2) of things, as evils, to come upon, befell, Lu. xxi. 31, 34. 1 Th. v. 3, of a tempest, Acts xxviii. 2, Jos. Ant. ii. 4, 3. Wisd. vi. 5, 8, ἀγγέλος, Pol. xviii. 3, 7. In the sense, to intend, 'be close at hand,' 2 Tim. iv. 6, ὁ καιρός ἐφίστηκεν. Demosth. 287, 5.


"Ἐξείνα, ἡ, ἡ (ἐξεῖνα καὶ κίδων fr. κιδώ, small,) a viper; lit. a little serpent, Acts xxxviii. 3, and Class.: fig. of wicked men, γεννημάτα ἐκέχων, Matt. iii. 7. xii. 34. xxii. 33. Lu. iii. 7, Class.

"Ἐξω, f. ἐξω, to have or hold, implying continued possession. I. PROP. and PRIM. to have or hold in the hands, Rev. i. 16, ἐξων ἐν τῇ δεξιά αὐτοῦ χειρὶ ἀστέρας. 2. vi. 5. x. 22. xvii. 4. Hom. ii. 1. 14, ἐν χερσὶν ἐξων, et al. same, 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. pos sess, 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 let underst. as ἐξαιρόν or μὴ ἐξαίρον) or spec. as estates, or inheritances, produce, or personal property, as clothes, arms, furniture, provi
tions, &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, ἕκω τὸ κλεῖς τοῦ Σαμαρίτου, and xii. 12, ἔκει ὶμων μ. and xv. 1, 6, ἢ ταπειναὶ. 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. iv. 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, ἐδο τὰ μή ἐκέενας γὰρ. Lu. xi. 36. xx. 24. Acts i. 12. 1 Cor. xii. 23. 1 Tim. iv. 8. 2 Tim. ii. 17. Heb. ix. 8. Jn. iv. 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, γίγνεται ἕκεντες αὐτῶν, and xviii. 18. Rom. xii. 4, ἢ πραξεῖν. 2 Cor. iv. 1, ἢ δικαίωμα. Phil. i. 30, & Col. ii. 1, ἢ ἀγαθή. Lu. xii. 50, ἢ βαστάστημα. Of sin, guilt, &c. ἵμαρται ἕκεντα, John ix. 41. ἔκεντα, Actsxxxii. 29. κρίμα, 1 Tim. v. 12. of effects or results, dependent on the subject, a cause or antecedent, Heb. x. 35, ἢ μὴ ἐκεῖνοι μεθαπαθοῦσιν, '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 ἐκ καρδίας ἤ ἐκ αὐθηνόμενον.
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a place, Lu. iv. 42. Foll. by adv. of place, as ἐς ἁνῶ, 'to the very brim,' John ii. 7. ἐς κάτω, 'to the very bottom,' Matt. xxvii. 51. ἐς εἰς, 'as far as the interior.' Mk. xiv. 54. ἐς ὅπως, 'unto this place,' Lu. xix. 5; foll. by prep. and its case, ἐς εἰς B. 'as far as unto Bethany, Lu. xxiv. 50. Diod. Sic. i. 27, ἐς τοὺς δευκάτους τόπους. So ἐς τῷ πόλεμῳ, '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, ἐς Ἰωάννου. Lu. xxii. 51, ἐς τοὺς υἱούς; of pers. in a like sense, Matt. xx. 8, ἐς τῶν πρῶτων. Dion. Hal. vi. 37, ἐς ἐκγώνων. John viii. 9. Acts viii. 10. Rom. iii. 12, οὐκ ἂτιν ἐς ἐνο, 'not so much as one.'

Z.

Ζάω, (ἡ, η, inf. ζήν, fut. ζήσω and later ζήσωμα,) gener. to live, intran.; 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 xxvii. 28, ἐν αὐτῷ ζῶμεν, and; xxii. 22. Rom. vii. 1, et al. ζῶντες, καὶ νεκροὶ, Acts xiv. 2, et al. Sept. and Class. Also τὸ ζήν, subj. life, Phil. i. 21, sq. 2 Cor. i. 8. Ies. Ant. ii. 3, 14, and Class. Of persons raised from the dead, Matt. ix. 18, ἀρτί ἐκτελεσθέντων, ἀλλὰ ἀληθῶς — kal ζησται, 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, οὐδὲν ζήσῃ, 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 ζησται ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζήτων. John xi. 25; of Jesus, John vi. 57; of God, vii. 57, ὁ ζῶν Πατρός, equiv. to οὐκ ζῆσῃ ἐν αἰωνίῳ, v. 26; also, in an oath, by Heb. Rom. xiv. 11, καὶ ζῆσαι, λέγει Κύριος, 'I live, saith the Lord.' So Sept. Numb. xiv. 21, et al. Partic. ζήσαι, ever-living, eternal, οὐκ ζῆν ὁ ζήσαι, Matt. xvi. 16. Rom. ix. 26, et al.; and as opp. to υἱός, which are dead, non-existing, Acts xiv. 15. 2 Cor. vi. 16. 1 Thess. i. 9, and Sept. 3) fig. of things, only in partic. ζῆσαι, ζήσαι, ζήσαι, living, i.e. lively, active, and also enduring as opp. to what is dead or inactive; likewise transient, e.g. 1 Pet. i. 3, ἄπληκτος, 'lively and enduring,' Rom. xii. 1, ζυστα ζῆσαι, 'enduring and constant,' opp. to the interrupted sacrifice of slaughtered victims. Heb. iv. 12, ἐς ὁ λόγον τοῦ Θεοῦ, 'is lively, active and enduring.' 1 Pet. i. 23, ἐς τῷ ζησάνθρωπος, 'living, efficient, enduring,' and ii. 4, ἐς ζῶν ὁ Θεός, of Christ as the corner-stone of the Church, 'not inactive, but efficient,' of Christians, v. 5. So τῷ ζῆν ὁ λόγος, living water, i.e. the water of running streams opp. to that of stagnant waters, as pools of cisterns, John iv. 10. vii. 38. Rev. vii. 17. and Sept. in Gen. xxvi. 19, et al. By impl. and by Hebr. particip, ζήσαι, ἔχοντων, John vi. 51, ὁ ἄρτιος ὁ ζήσαι, 'which imparts eternal life.' Acts vii. 38, ἐς ταύτα. Heb. x. 20, ὁδὸς ζήσαι. And so sometimes in Sept.—II. to live, i.e. to sustain life, to live on or by any thing, Matt. iv. 4, οὐκ ἂν ἂρτι πῦρ μὸνον ζήσαται. 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, ζησάτων. Acts xxvi. 5, ζησάτων Φαραονίκας. Gal. ii. 14, ἐνεπικράτεισα. 2 Tim. iii. 12, ἐνεπικράτεισα. Tit. ii. 12, ζήσαι κόσμον, &c. Rom. vii. 9, ζῆσαι νῦμόν. Apoc. Jos. and Class. Lu. ii. 36, ζησάσαι ἐν τῇ μαρτυρίᾳ. Hence the phrase ζῆσαι τοῦ, πνεύματος, i.e. 'to live spiritually according to the will of God.' Also Gal. v. 25, ζησάσαι, 'to live under His influences.' 1 Pet. ii. 24, ἐν τῷ δικαίωμα. Rom. xiv. 7. 2 Cor. v. 15, ζησάσαι, 'to live agreeably to one's own corrupt inclinations.' Demosth. p. 30, 32, Φιλίτρων ζήσασαι, καὶ οὐ τῇ ζήσαι—παρακόλουθοι. 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 ἤλιαν, V. H. iii. 13, ζῆν, ἐν ὁλόθριῳ, καὶ σάφες ζῆσαι, 'to live conformably to the flesh.' Rom. vii. 13. Ies. Ant. iv. 8, 44, κατὰ ζῆσαι νῦμον, 'of a man, IV. by impl. to prosper, be blessed, 1) gener. prop. Rom. x. 5. Gal. iii. 12, ὁ τοιοῦτος ζῆσαι ἐν αὐτοῖς. 1 Thess. iii. 6, ζῆσαι, 'we live, feel ourselves happy.' So Sept. in Deut. viii. 1. 1 Sam. x. 24, and Demosth. 434. 2) metaphor. to exempt from death, temporal, Lev. xvii. 5, or spiritual, 'to enjoy eternal life, and be admitted to the blessings and privileges of Christ's kingdom.' Lu. x. 28, τοιοῦτος, καὶ ζῆσαι, John vi. 51. Rom. 17. 1 Thess. v. 10, ἐνα ἀμαρτίᾳ τοῦ ζησομένου, 1 John iv. 9, ἐνα ζησομένῳ ἐν αὐτοῦ. Heb. xii. 9, καὶ ζησομένῳ, for ζησομένῳ δὲ αὐτοῦ, et al.
one, in order to gain him as a follower, Gal. iv. 17.—II. AGAINST a person, to be jealous of, to envy. Acts vii. 9, 11, of Ιωσήφ, and xxvii. 5. Jn. iv. 2, φοβωτάται και ψιλότους, 'ye have heart-burnings even to meditate the murder of one another.'

Ζηλωτής, ου, ο, (ζηλόω,) 1) one zealous for, eagerly desirous of, any thing, 1 Cor. xiv. 12, ζηλωταί ἐστε πνευματικῶν. Tit. ii. 14, and later Class. So also, in a bad sense, of zealots for the ancient Jewish law, Acts xxi. 20.

Ζημία, α, η, Schl. after Spanheim supposes the primary sense of the term to be the mulct 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, κεφαδᾶς τὴν ζημίαν, 'this damage.' In Phil. iii. 7, ταύτα ἡγομαι, διά τοῦ Χριστού, ζημίαν, the term signifies, as opp. to κόρον, what occasions loss, and in the next verse, what is injurious, mere loss. So Test. xii. Patr. p. 651, ζημία ή ἄπωλεν. With the phrase ζημίαν ἤγεισθαι, 'to count as loss,' comp. a similar one, Xen. de Vact. iv. 5, ζημίαν λογίζεσθαι, and κέρδος ἡ. Thuc. ii. 44, where see my note.

Ζημιοῦσα, ά, έ, (ζημιοῦσα) 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 ἤζημιοθάνη, 'I have suffered the loss of all things.' Class. Aor. 1. pass. ἤζημιοθάνη, in mid. signif. to bring loss upon oneself, i.e. to lose, τὴν ψυχήν αὐτοῦ, Matt. xvi. 26, ἀτοῦν, Lu. ix. 25.

Ζητέω, έω, 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, ζητεῖς, καὶ ὑστῆσαι: 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 Θεὸν, 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. xvi. 12, ζητεῖν τὰ πλανώμενα. Lu. ii. 45, and xix. 10, with acc. impl. xv. 8, gener. as an object of desire and endeavout.
vour, Matt. xiii. 43, δαιμάντων. xxvi. 59, ψευδομαρτυριαν. Rev. ix. 6, τῶν Σώματων: or of striving, as to buy, μαργαριτας, Matt. xiii. 45. Theophr. Char. 23. Xen. Cyr. ii. 2, 26. Hence from the Hebr.  ieee τῖν τοιχιν τως, 'to seek the life of any one,' i. e. to endeavour to kill him, Matt. ii. 20, and often in Sept. Note the construction ἵνα τιν τοιχιν, 'to seek how to do any thing,' Mk. xii. 18. 2) to seek what was not before lost, in the sense to strive after, try to gain any thing, Matt. vi. 33, ἵνα τιν τυπαλίν του Θεου. Lu. xiii. 29, μη ξεπεραστη τι φάγητε. John v. 44, et al. Sept. and Class. So gener. to endeavour; strive; foll. by ısa and subj. 1 Cor. xiv. 12; by in fin. aer. Matt. xxi. 46, ἵνα αὐτον κρατήσαι. Lu. v. 18, et al. or in fin. pres. Lu. v. 19. Gal. i. 10; in fin. impl. John v. 30, ού ξεπεραστη το Σελευκον, scil. ποιειν. Sept. and Class. 3) by impl. to desire, wish, foll. by in fin. aer. Matt. xxi. 46, ἵνα αὐτοι λαλήσαι. Lu. ix. 9, ἵνα ιδοι αὐτον. xii. 54. John vii. 4; with acc. John i. 38. iv. 27, τι ξεπεραστη; 2 Cor. xii. 14, ού ξεπεραστη το ποιειν. 1 Cor. vii. 27, & Class.—Π. metaph. to seek for, require, demand, expect, with acc. of thing, 1 Cor. i. 22, σοφιαν ξεπερασω. 2 Cor. xiii. 3. Heb. viii. 7; foll. by παρα τινος, Mk. viii. 11, παρα αυτον σημειο. Lu. xvi. 16; by εν τω. 1 Cor. i. 2, with accus. of pers. John iv. 23.—Π. by impl. to inquire, ask; foll. by περι and gen. John xvi. 19, περι τον ξεπεραστη. And so in Class.

Ζητηµα, ατος, το, (ζητηω) prop. something sought or inquired about, an object of search; also fig. an object of research, a question, Acts xv. 2. xviii. 15.

Ζητησις, εις, η, (ζητηω) 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. ζητησις ενοικιστη το πρεσβύτερον. And so John iii. 25, εγνωτη τη ζητησις. Acts xxv. 20, εις την περι τουτου ζητησιν, 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.

Ζικαµων, ου, το, 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.

Ζοφω, ου, δ, darkness, thick obscurity, Hom. Od. xx. 353; espec. as said of the infernal regions, Hom. Od. xi. 57. II. xx. 191, & xxi. 56. So in N. T. of the darkness of Tartarus, or Gehenna, 2 Pet. ii. 4, σειραις ζηφου ταρταρωσας, '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 Wied. xvii. 17, of the wicked, αλιστε τους εκδικην. Luc. Contemp. 1, παραδος τι φεφα, 'infernial darkness.' Intens. δο τους εκδικην, 'thickest darkness,' 2 Pet. ii. 17. Jude 13.

Ζυγω, ου, δ, (ζηγω, 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. g. of the Mosaic Law, Acts x. 10. Gal. v. 1. Hence, by antith. the precepts of Christ, Matt. x. 29. And so Lucian says of necessity, that it puts βραφω κατ αυχενα ζηγω ημιν.—Π. from its resemblance there to, the beam of a balance which unites the two scales; hence, by synec. a pair of scales, Rev. vi. 5, ης ζηγων εν τυ τω χρυσων. Sept. and Class.

Ζυμη, η, η, (ζυμω, cogn. with ζυμενω, fervero,) fermentum (for fervimentum), id quod fervet, leaven, Matt. xiii. 33. Hence, as leaven causes the dough to ferment and turn sour, it is said proverb. Gal. v. 9, μικρα ζυμη ολων τω φυραιμα ζυμαι, ι. 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.


Ζυγρεω, ου, (ζηγω, prop. for ζηγω, ηγραιων,) prop. to take above, Hom. ii. 46. Hdt. 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, κυρτος δ ζηγραιως, for 'a fishing-net;' and ζηγραιως, 'an aviary.' In N. T. the word only occurs twice, 1) in Lu. v. 10, of Peter, ετε του μυν ανθρωπων εις ζηγραιως, 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, ζηγραιων ου εις αυτοι (the Devil), where the allusion (as appears from the next words, εις το σκηνιον Σαλαμων) 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.
ΖΩΗ, Ζ. η, (ΖΩΗ,) life. I. GENER. as said of physical or life, or existence, opp. to death, or non-existence, 1) prop. and gener. of ζωήν, life, &c. Lu. vii. 25. Acts xvii. 25, δόχοι ἡ ζωήν. 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, abol. & without end, Heb. vii. 16, ζωή αἰνατοῦντος. So τά ξυλώματα, 'which preserves from death,' Rev. ii. 7, τὸ ἱερὸν τῆς ζωῆς, xx. 6, ὁ ἐστις τῶν ζωῶν, 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 καυστοίς ζωὴ 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. 15, δουλεύετε ζωῆς, 'salutary.' Acts ii. 28, δοῦναι ζωῆς, 'life and happiness.' 1 Pet. iii. 10, ζωον ἀγαπάω. 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. αἰωνίον, Matt. xix. 16, αὐτὸς ἦν δυστικός ζ. 1 Tim. vi. 19; abol. Matt. xvii. 14, ζωήν. Acts v. 20, τὴν βίαν τῆς ζωῆς ταῦτης, i.e. the doctrine of eternal life. Rom. vi. 17, et al. sepe. So ὅστις ἦσαν 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 xii. 25; the cause thereof, John v. 39.

ΖΩΝΥΜΙ, τοῦ, τοῦ (ΖΩΝΥΜΙΟΥ), 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.

ΖΩΝΥΜΟΣ, τοῦ, τοῦ (ΖΩΝΥΜΟΥ), prop. to gird, or bind with a girdle, put on a girdle, John xxii. 18. Sept. and Class.


ΖΩΟΩ, ou, το, prop. neut. of adj. ζωος, 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.

ΖΩΟΝΙΟΣ, τοῦ, τοῦ (ΖΩΟΝΙΩΝ), 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 ζωον. τὰ πάντα. Sept. Act. Thom. 10, ὁ Θεὸς τῶν κόσμων ζωοντων. 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 σπέρμα τῶν ζωοντων. 2) metaphor. and by impl. to make alive, cause to be alive, happy for ever in Christ's kingdom, John vi. 63, τὸν πνευματικὸν τοῦ ζωοντων. 1 Cor. xv. 45, εἰς πνεύμα ζωοντων. 2 Cor. iii. 6, τὸ δὲ πνευματικὸν ζωοντων. Gal. iii. 21, ὁ δυνάμενος ζωονοποιήσα. Sept. and Fathers.

Η, "a particle, disjunct., interrog., and comparat. I. DISJUNCT. ant, or, 1) gener. Matt. v. 17, τῶν νόμων ὁ τῶν πρ. 2) ἢ, repeated, either—or, Matt. iv. 24, ὁ τῶν ἑνας μισησον, ἢ ἑνας ἀλληλο. —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 ἄλλος, whether—or, John vii. 17, γνῶσται—ἄλλος εἰκὸ κτ Θεοῦ ἵστατι, ἢ ἔγω ἂν ἐμνατοῦ λαλ. So gener. where ἄλλος 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 τῶν ἔστω ἐξ ὑμῶν ἀνθρωποι; xx. 15. Rom. iii. 29.—III. COMPARAT. than; e. gr. 1) after comparatives, and words implying comparison, Matt. x. 15, ἄλλοτερον—ή τῇ πᾶσι ἐκείνη. John iv. 1. μάλλον, more than, rather than, i. 19. πρῶτον, sooner than, before, Matt. i. 18. So after ὅποιο, 1 Cor. xiv. 19. 2) after ἄλλος, ἄλλος, and the like, Acts xvii. 21, εἰς ἄλλον ἄλλον εἰκάριον ἢ λέγεις, &c.; with ἄλλος, &c. impl. John xiii. 10, ὁ οὐκομισον οὗ χρείαν ζώννοι εἶχε, ἢ τῶν πόδας νυμ. Acts xxiv. 20, 21, τῇ ἀδύναμῳ ἄλλος ἄλλος ἄλλος συνεργάζεται, &c.

Ἰ. "a particle of affirmation, truly, assuredly, certainly; in N. T. only in the connection ἢ μή, the usual intensive form
of oaths, most certainly, most surely, Heb. vi. 14.

'Ἡγεμονεύω, s. ἂνος (ἥγεμων), 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, Hdt. 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, ἃ, (ἥγεμον) reiign, Lu. iii. 1. In Class. as Hdt. viii. 2. Thuc. iv. 91, it means chief command, dominion.

'Ἡγεμὼν, ὄνος, ὁ, (ἥγεμων), prop. a guide, one who goes first and directs the way, Hom. Od. xi. 505. Hdt. v. 14, also, a chief or leader, whether military (as oft. in Class.) or civil. So Matt. ii. 6, ἐν τοῖς ἡγεμῶν Ἰουδα, 'heads of families,' (see my note), And 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 xxii. 24. xxvi. 30. The usual and more exact term is ἐπίτροπος. But ἡγ. occurs in Hdzan. iv. 6, 8.

'Ἡγόμας, f. ἡγομα, depon. mid. (ἀγω.) 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 ἡγομόν τοῦ λόγου, 'chief speaker.' Jamb. de Myst. init. Σέλβος ὁ τῶν ὀμοίων ἤγομον ὁ Ἐ. Said gener of those who have authority, Lu. xxii. 26. Acts xv. 22; of officers in the churches, Heb. xii. 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, ἡγομόν and perf. ἡγομάς signifi. 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, ὅπερ τινες ἤγομα ἄγνωστα: with acc. and infin. Phil. iii. 8, ἡγομάς πάντα ἡγομα ἄγνωστα: with acc. and εἰπα impl. 2 Cor. ix. 5, ἐν σαρκί ἡγομόν ταυτήκαλε. Phil. ii. 25. 2 Pet. i. 13. Jas. i. 2; with double acc. and εἰπα impl. to think to be such and such, to esteem as anything, Phil. iii. 7, ταύτα ἡγομάς ἄγνωστα. Sept. and Class. So, of persons, to hold or esteem one as such or such; with double acc. and εἰπα impl. Acts xxvi. 2, ἡγομα ἐμαντόν μακάρων. Phil. ii. 3, μὴ ὦ ἠχορίν, 2 Thess. iii. 15. Sept. & Class.; with acc. and adv. 1 Thess. v. 13, ἡγοισίναι αὐτοῖς ἵπτακτιστίσιν ἐν ἁγάπῃ, 'to regard them as very highly deserving of love.'

'Ἡδίως, adv. (ἥδις) it. sweetly, i.e. 'with pleasure,' Mk. vi. 20. xii. 37.

'Ἡδῆς, 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, ἡδῆς δὲ καὶ ἡ ἤδημ (jam vero) καταμάζεται, 'is being being laid.' Lu. iii. 3. And so Hom. ii. 1: 260, ἡδῆς ποτὲ χλιδήσας, and with νῦν, 1 John iv. 3, νῦν ἐστὶν ἡδῆς, 'is now already [in the world].' Plato Apol. Socr. 33, ἡδῆς ὕπερ [ἐστιν] ἀπίστευται. Thuc. ii. 35. 2, ἡδῆς καὶ προστατεία: with past, marking the action as completed, Matt. v. 28, ἡδῆς ἐμφανίσατο αὐτὴν. Lu. vii. 6. John iii. 16. iv. 35, et al. Synes, ap. Steph. Thea. ἡδῆς δὲ καὶ τοῖς ἄλλοις τὸ πέρι ἢς. So with ποτὲ, Phil. iv. 10, ποτὲ αὐτὸν. Dion. Hal. Ant. vii. 51.—II. by impl. of the immediate future, now, presently, soon. Rom. i. 10, εἰπώς ἡδῆς ποτὲ εἰς διδάσκωμαι, 'if perhaps I may ere long be prepared.' And sometimes in Class., esp. Dion. Hal.

'Ἡδιστα, adv. (ἡδιστά) prop. most sweetly, with high relief, 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, ἡ, ἡ, (ἅδονη) as ἀμάκην fr. ἀμακός, ἀμάκην fr. ἀμακός, &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, ὥστε ἡδονήν τοῦ βιου, where the expression is equiv. to ἐπίτροπον in the passage of Mark. Tit. iii. 3, ἐνυπαξίας καὶ ἡδονής, 'sensual lusts.' 2 Pet. ii. 13, ἡδονή ἡγ. 'regarding it as a matter of gratification.' In Jas. iv. 1, ἐκ τῶν ἡδονῶν ὑμῶν, &c. are meant not only sensual lusts, but the desire of sensual pleasure, but also the carnal passions of our corrupt nature. See my note there.

'Ἡδονόμος, ou, τὸ, (neut. of ἡδονομός, sweet-scented,) spearmint, Matt. xxiii. 23. Lu. xi. 42, strewed by the Jews on the floors of their houses or synagogues.

'Ἡθος, σος, τῶ, (Ion. for ἤθος, fr. ἤθος,) prop. 'the accustomed seat, haunt, or abode of animals or men, as often in Homer, Hesiod, and Hdt.; or fig. accustomed action, habit, behaviour, conduct;
and in the plur. morals, Hdt. ii. 35. Thuc. vi. 18. Menand. in a passage quoted at 1 Cor. xv. 33.

"Hikos, (f. ἓκα, later sor. l. ἵκα,) to come, i. e. to have come, to be here, in the sense of pret. Gen. of pers. foll. by ἄνεως with gen. of place whence, Matt. viii. 11, ἵκα ἀνατολαῖς ἑκατον. Mk. viii. 3; by ἐκ. John iv. 47; and in the sense of to come forth, arise, Rom. xi. 26; by πρῶτον with acc. of pers. Acts xxviii. 23, ἵκης πρῶτον αὐτῶν. Sept. and Class. Fig. John vii. 37; with ἐπὶ τινα, to come upon one, in a hostile sense, Rev. iii. 3. Sept. and Class. absolv. Matt. xxiv. 50, ἦσσε ὁ κύριος τοῦ δούλου ἐκείνου. Luk. xii. 46. xv. 27. John viii. 42, ἐκ τοῦ Θεοῦ ἐζητῶν καὶ ἴκαι, for ἔζητων ἴκα. Heb. x. 7, 9. Sept. and Class. Fig. of things, e. g. of time, John ii. 4, ἦ νὰρ ἴκα. Luk. xii. 35. 2 Pet. iii. 10; of the end or consummation of any thing, Matt. xxiv. 14; of evils, Rev. xviii. 8. So foll. by ἐπὶ τινα, to come upon any one, i. e. as said of evil times, Luk. xix. 43; of guilt and its punishment, to be laid upon, Matt. xxiii. 36."

"Ἀλικια, as. ἵκα, (Ἀλικας, adult.) adulteress, maturity of life in mind, person, & c. 1) age, i. e. full age for any purpose, John ix. 21, ἠλικια ἵκαι. Luk. ii. 52. Heb. xi. 11. Jos. and Class. 2) stature, size, τὴν ἠλίκην μικρὰς, Matt. vii. 27. Luk. xii. 23. Sept. and Class. Fig. Eph. iv. 18, εἰς μέτρον ἠλικιών."

"Ἀλικος, οὗ, of. ἄλεκτρον. corr. pron. like Lat. quantus, how great, Col. ii. 1. Jn. iv. 5. Jos. and Class."

"Ἄλικος, οὗ, ὁ, prop. the sun, (ἲξα or ἢς, beam of light; whence adj. ἄλικος, a for ἀξα, & ἄλικος splendidus, and subt. splendidius, by an ellip. of ὀρός, par excellence, as a designation of the sun. From ἄλικος came the Doric ἄλικος and the common ἠλίκος, not only the orb or sphere of the sun, but the light thence proceeding. So Minnemer. δοῦν τ’ ἐπὶ τὴν κιός τοῦ ἠλίκος: and Clem. Al. cited by Suicer, says, ‘God hath poured forth, ἐξέβρασεν, the sun, the father of light;’ also the heat thereby produced, Theocr. Id. x. 56, ἐν ἀλίκος: Thus in N. T. it is 1) for the sun, meaning the θερμος, 2) for the light of day. Acts xiii. 11, μὴ βλέπων τοῦ ἀλικος, 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, οὐδε μὴ παρέχῃ ἵκα αὐτῶν ὁ ἠλίκος, or rather the sun-stroke thence resulting, as in Polyen. viii. 10, 2, and often in the pl. with reference to the rays of the sun, as Ἕλ. V. H. xiii. 1, περιοίκητο ἐν τοῦ ἠλίκον αὐτῷ το πρόοστων, 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: οὐκ ομπάσων, οὐδε διψάσων οὐδε πατάσων αὐτῶν ὁ καίσων, οὐδε ὁ ἠλίκος, where ὁ ἠλίκος is explanatory of ὁ καίσων."

"Ἠμέρα, οὐ, ὁ, (from ἔμα, to drive, as our prep fr. τενγεύω, and nail fr. ἂς. segmin, to fix,) a nail, John xx. 25. Sept. and Class.

"Ἡμέρα, ας, ἥ, prop. fem. of adj. ἡμε- rous, blandus, jucundus. Thus it lit. signif. the pleasant time, namely, ἡμέρα, of which it is said, Eccles. xi. 7, γυνη τὸ φως, καὶ ἀγάθον τοῖς ὀφθαλμοῖς τοῦ βλεπτον τοῦ ἠλίκος, as opp. to the time of night, which suggests the contrary idea, being an emblem of sorrow, (see Is. xx. 12, and comp. Rev. xx. 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. the artificial day, the time from one sun-rise or sun-set to the next, equiv. to νυκτὸςμερος, 1) gener. Matt. vii. 34, ἱμνετον τῇ ἡμέρα και αὔντος. John xi. 9, ἡρα τῆς ἡμέρας. Jn. v. 5, ὁ ἐν τῇ ἡμέρᾳ σφαγας. So with gen. of a festival, &c. τῇ ἡμέρᾳ τῶν σαββάτων, ὁ τοῦ σαββάτων, the sabbath-day, Luk. iv. 16. John xix. 31. Sept. Jer. xvii. 24, 27, τῆς τῶν ἐξήνευ τοῦ ἕκα, ‘day or days of unleavened bread, the passover, Acts xii. 3, xx. 6, τῇ ἠμέρᾳ τῆς παντηκοστῆς, day of pentecost, Acts ii. 1. xx. 16. In specifications of time, viz. in the genitive, of time when, i. e. indefinite, e. g. τῇ ἡμέρᾳ, in a day, ever day, every day, ’Luk. xvii. 4. Xen. An. i. 7, 18. In the dativus, of time when, i. e. definite, Matt. xxi. 21, τῇ τρίτη τῆς ἡμέρας ἐγερθηναι. Mk. xxi. 31. Luk. xiv. 22. John ii. 1. By Hebr. 2 Cor. iv. 16, ἡμέρα καὶ ἡμέρα, day by day, ‘every day, daily,’ Sept. ἡμέραν καὶ ἡμέραν. In the acc. of time when long, implying duration, Matt. xx. 6, ἡμέραν τῆς ἡμέρας ἐγερθηναι, for a denarius per day. Acts v. 42, πασάν τῆς ἡμέρας, every day, i. e. the whole time. 2 Pet. ii. 8, ἡμέραν εἰ ἡμέρας. In these and similar specifications of time, ἡμέρα is often constr. with a prep. viz. in gen. after ἐνταῦθα, ἐν οἷς, ἐν τοῖς, προς: 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. 1. Lu. xvii. 24, ὁ ὄντος τοῦ ἀνθρωπον τῇ ἡμέρᾳ αὐτοῦ. Comp. ver. 30, ἡ ἡμέρα ὁ
Hσύχων, ὁ, ὁ, ἄν. (equiv. to ἵππος), quiet, tranquil, by freedom from disturbance, 1 Tim. ii. 2, ὡς βίον διάγια, 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, ἁγιόχων πνεύμα, with which Brecht. aptly compares Psalt. Salom. xii. 6, φυλάξαξε Κύριος ψυχήν ἁγιόν, καὶ κατεύθυναν ἄνδρα ποιοῦντα ἐξήνη ἐν οἴκῳ.

Ὑπάναι, ἐν, ὁ, ὁ, ἄν. dep. pass. (秬︿),$ prop. to be worse off than another, to be inferior to him. So 2 Cor. xii. 13, τὶ — δὴ ἤττήθηντε, &c. and also in later Class.; though in them the word carries after it a dat. or something equiv. Hence to be worsened by any one, either in war, or in any contest, as often in Class. And so 2 Pet. ii. 19, ὁ γὰρ τινὲς θητήται, where fig. as Jes. Ant. i. 19, 4, ἢ ρωπή ἥττασθαι. Absol. 2 Pet. ii. 20, ἢττώναι. Xen. Cyrt. i. 4, 5, εἰ τοῦ ἢττάσαται.

Ὑπημα, ὁ, ὁ, ὁ, ὁ, ἄν. (.Hour), prop. a being in a worse state than any other former one, or that of some other person. So Rom. xi. 12, ὑπημα αὐτόν, and as ἦτται signifies to come short, be worsened, so ὑπημα in 1 Cor. vii. 7, ὑπημα ἐν και ἐστιν, signifies, 'there is a falling short of your duty,' a failure, a fault.

Ὑπήτων, ὁ, ὁ, ὁ, ὁ, ἄν. adj. irreg. compar. to κακός, worse, inferior. In N. T. the word occurs only in neut. 1 Cor. xi. 17, ἐς τὸ ὑπήτων, 'for the worse,' and Class. Adverb. 2 Cor. xii. 15, ὑπήτων ἀγαπώμαι, and Class.

Ὑχὶς, ὁ, ὁ, (Ὑχείς) to sound, resound, clang, intrans. 1 Cor. xiii. 1, χαλκὸς ὑχίων. Hes. Th. 42. Of the sea, to roar, Lu. xxii. 23. Sept. and Hom. ii. i. 157.


θ.

Θάλασσα, η, ἡ, ἄλλη, ὁ, ἄλος, ἀλασσά. the sea, or a sea, 1) gener. Matt. xiii. 47, σαρᾶνθι βλαστάνει εἰς τὴν θάλ., and xviii. 6. Rev. v. 13. vii. 1. xx. 13. 2) spec. of particular sins, as specified by adjuncta, Acts x. 6. 32. vii. 36. 1 Cor. x. 1. etc.

Θάλασσα, η, ἡ, prop. to make warm, either by fire, Hom. Od. xxi. 179, or by warmth imparted from the body, Jos. Ant. vi. 14. 8. In N. T. fig. to cherish, 1 Th. ii. 7, ὡς ὅ τρόφος ἡλικών ἐκεῖνων, II. 1. 10, καταγήσοντας μεν τὸν ἡλικόν, φωτισάντως δὲ ἤλιον — διὰ τοῦ ἐναγγ., 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 δώρει itself. Matt. iv. 16, ἐν χώρα καὶ εἰκά θανάτου, 'death-shade,' i.e. the thickest darkness.

Θανάτῳ, f. θανός, (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, θανατίσοντος αὐτοῦ, see p. 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.

Θάνατος, f. θανός, (θανάτω,) 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, where was called ἐπάμαθη, ἐπίξημι, ἐπιβάλλων τὴν γῆν, or by digging a grave, and interring the corpse, of which modes, whichever were the most ancient, either was designated by θάνατος. 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, πυριτιον was often added, as Ἑλ. H. An. x. 22. Philos. Heroic. 721. Vit. Soph. 601. The word θάνατος 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.

Τὰρότείω, f. ήσώ, (τάρότος,) 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 thing, 2 Cor. v. 6, θαρ-ρούσεσται οὐν πάντοτε. Heb. xiii. 6. Sept. and Class.; also foll. by εἰς τινα, 'to have hope or confidence in any one,' 2 Cor. vii. 16. Sept. in Prov. xxxii. 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.

Ταρότει, f. ήσω, same as ταρότείω. In N. T. only imperat. ταρότει ταροτίτε, 'be of good cheer,' Matt. ix. 22. xiv. 27.

Ταρότος, ος, τό, courage, as in the phrase λαμβάνειν τάρ. to take courage, equiv. to ταροτίω, Acts xxviii. 15. Apoc. Joseph. and Class.

Θαυμᾶ, ατος, τό, 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. Hdt. and others. And so in Rev. xvi. 6, ἐθάνατας θαυμά μεγά, a Hebraism for 'I wondered exceedingly,'

Θαυμάζω, f. άσω, (θαυμά-), to wonder, I. INTRANS. 'to be astonished,' to be amazed; absol. Matt. viii. 10, ὁ θαυμάζων ἑθάμασε καὶ ἔτρεψε, and 27, ix. 33, xv. 31, et al.; with adjuncts, to wonder at any thing; e.g. with acc. of pers. as remote object. John v. 28, μὴ θαυμ. τοῦτο. Lu. xxi. 12. Thuc. vii. 33, ἐπί θαυμάζετε; with διά τι, Mk. vi. 6. John vii. 21, εἰς τιν, Lu. i. 21. ἐπί τι, Lu. iii. 33, iv. 22, et al.; by περί τιν, Lu. ii. 16: foll. by ὅτι, to wonder that, because, &c. Lu. xi. 38. John iii. 7, iv. 27. Gal. i. 6: by οτι, to wonder whether, &c. Matt. x. 44. I. John iii. 13.—II. by impl. TRANS. to wonder at, i.e. to admire, with acc. of pers. Lu. vii. 9, ὁ θαυμάσων ἑθάμασε αὐτοῦ. Acts vii. 31. Diod. Sic. iv. 31, τὴν ἁρετήν, and oft. in Class.; from the Hebr. Jude 16, θαυμάζοντες προσώπα, admirers of persons, i.e. 'having respect to persons,' partial. So Sept. Is. ix. 15. Job xiii. 10. In constr. prepn. Rev. xiii. 3, θαυμάζεσιν ὅπως τοῦ θαυματουργοῦ, to wonder after the beast, i.e. 'to admire and follow him, to become his worshippers;' comp. v. 4.

Θαυμάσιος, ου, ο, η, adj. (θαυμά-), admirable, as said of persons; wonderful, as said of things. In N. T. neut. τὸ θαυμάσιον, as subst. a wonder or miracle, Matt. xxii. 15, and Sept.

Θαυμαστός, ου, ο, η, 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 θαυμαστὸν αὐτοῦ φως. Matt. xxxii. 42. Sept. and Class. 2) spec. in the sense strange, unusual, 2 Cor. xiv. 14, καὶ οὐδὲ θαυμαστὸν, 'no wonder,' John ix. 30. So Xen. Cyr. vii. 5, 9, οὐδέν ἐν εἰς θ. et spec.al.

Θεά, ά, η, (fem. of Θεός,) a goddess, Acts xix. 27, 35, and Class.

Θεόμαι, f. άσομαι, 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 θείων, foll. by acc. John viii. 10, μορφὴν θεομάνων. Acts xxi. 27, et al.; with acc. and partic. Mk. xvi. 14. Lu. v. 27, ἐθάνατο τελῶν καθημένων. John i. 32. Acts i. 11; in Class. by διὰ, as John vi. 5. Acts viii. 18.—II. including the notion of pleasure in seeing, Matt. xi. 7, τι ἐξήλθες θα-σασθαί;

Θεατρίζω, f. ισω, (θεατρον,) to see as
in the theatre, to bring upon the theatre, present as a spectacle," trans. Hence is N.T. gener. to make a public spectacle, to expose to public scorn, pass. Hebr. x. 33. Criminals were sometimes exposed and punished in the theatre.

*ἀνθρωποι, ou, το, (θεάματε), prop. a theatre, i.e. the place where dramatic and other public spectacles were exhibited. Eil. V. H. iii. 8. Xen. H. G. iv. 4, 3, where, too, the people were convened, in order to hear harangues, hold public conclave, &c.; see Xen. Hist. vi. 3, 7. And so in Acts xix. 29, 31, meteon. a spectacle, public show; fig. 1 Cor. iv. 9. Comp. Heb. x. 33. Ἀσχ. Dial. Soccr. iii. 29, θεάτρα πολιτών.

*θεάτον, ou, το, prop. neut. of adj. θεάτων, but used subst. for sulphur, called θεάς, x. 22, as being, the ancients thought, from heaven, as such looking: and since lightening leaves a sulphurous smell, —and as sulphur was used in lustrations,—from this notion of its affinity to lightening, it obtained the name of θεάς, Lu. xvii. 22. ἔγειρε πῦρ καὶ θείον ('sulphurous flames') ἐπὶ οὐρανόν. Rev. ix. 17, 18, al. Sept. and Class.

*θεῖος, α, ou, adj. (Θεός), divine, pertaining to God, 2 Pet. i. 3, so, Sept. & Class.; sent. το θείον, 'the Divine nature,' the Deity, Acts xvii. 29, and Class.

*θείοτετ το, θεός, (Θεός), Deity, Godhead, i.e. the Divine nature and perfection, Rom. i. 20. Lucian iii. 149, and loco.

*θεός, ος, ὁ, ἢ, adj. (θείον), sulphurous, i.e. made of sulphur, Rev. ix. 22. ἡρακας πυρίνοις —καὶ Θ. Philostr. Imag. i. 27.

*θελήμα, ατος, το, (perf. τεθέληκα, f. θελεμά), 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, γεννήτορ διά σου, Acts xxi. 14, 1 Cor. xvi. 12; see 9. Eph. v. 17. 1 Pet. ii. 15. iv. 2, x. 1 John v. 14, al. And so in John i. 12, x. 24, χαρά, 'carnal desire,' or rather 'that which we are led by natural instinct.' Sept. Ps. i. 2, and Ecclus. viii. 15—II. ἔκκλησις, will, the thing willed, 'what one wills, or, to be done,' Matt. vii. 21, 40, ποιεῖ το Θελήμα του Πατρός, and x. 30, al. supra, Eph. ii. 3, το Θελήμα το συνεργεῖ, 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 Theodoret. 358. And so in our own language; as Shakespeare: 'The wills above be done!' in L. xiii. 25, ταρηθώς το Θελήμα, it means, 'their will and pleasure,' what they willed to be done. Hence, by impl. will, i.e. purpose, decrees, Matt. xviii. 14, οὐκ έστι Σ. εμπροσθον του Πατρος, John vi. 39. Acts xxii. 14. Heb. x. 7, seqv. So collect. το Σ. του Θεου, i.e. 'the counsels, eternal purposes of God,' Matt. vii. 10. Lu. xi. 2—III. meteon. will, meaning the faculty of willing, free will; of man, 1 Cor. vii. 37, έστησαν δε έκει περι του ιδου Σ. 2 Pet. i. 21; of God, Eph. i. 5, 11. 1 Pet. iii. 17, εί Θελήμα το Θελήμα του Θεου.


*θελε, (f. Θελον, to will, wish, desire; implying active volition, and thus differing from θελομαι, 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 inifn. aor. Rom. ix. 22, εί θελον ο Θεος ενδεκασεν την ὀργην. Col. i. 27; by inifn. and acc. 1 Tim. ii. 4; absol. with inifn. impl. John v. 21. 2) of men, foll. by inifn. aor. Matt. v. 40, το Θελον σου κριθαι. John i. 44; pres. Matt. xix. 21, εί Θελον σπλήν εισαι. John vi. 67; by inifn. and aor. Lu. i. 62; absol. with inifn. impl. Matt. viii. 2, ει το θελον. Mk. iii. 13. So with neg. ου Θελον, not to will or have in mind, and by impl. to will not, to determine not to do this or that, &c.; foll. by inifn. aor. Matt. ii. 18, ουκ έθελε παρακληθαι. Mk. vi. 26; pres. John vii. 1; absol. with inifn. impl. Matt. xviii. 30. In antith. e. gr. to will and to do, Rom. xvii. 18. Phil. ii. 13. In Matt. i. 19, μη Θελον αυτην την παρακλησιαν, and Lu. xviii. 13, ουκ έθέλειν ουδε του σφαλμον —έπαιραι, the recent Commentators and Lexicographers take Θελε as standing for δύναμιν, (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 the much the same; as also in Matt. ii. 18, ουκ έθελε παρακληθαι. 3) fig. of the wind, John iii. 8, δυναι, Τελε, τιν: an expression not to be paralleled by those passages of the Classical writers (as Xen. Cyr. ii. 4, 1,9,) where volition is ascribed to animals. The Commentators might more aptly have adduced from Hdt. ii. 11, 4, καί έκεί θελείς έκτρεψε το βέτρον ο Νείλος, &c. Xen. Eccl. iv. 10, ένεκεν η δη της φερον ένεκεν. —II. to wish, desire, choose; foll. by inifn., either aor. Lu. xviii. 20, or pres. John xvi. 19. Gal. iv. 20; foll. by inifn. and acc. Mk. vii. 24; absol. with inifn. impl. Matt. xv. 28, γεννήθησον σου αν Θελεις. Mk. ix. 13. So with neg. ου
ΘΕΩΡΙΑ, be unwilling, choose not; foll. by inf. aor. Lu. xix. 14, οὐ Θεωρεῖν τούτων βασιλεύσαι. 1 Cor. x. 20; pres. ver. 1. Rom. i. 13; abs. with inf. impf. John xxii. 18. Foll. by el, Lu. xii. 49, τί θέλει, el ἢ ἀνθρώπη; foll. by ἵνα with subj. Matt. vii. 12, ὥσπερ δὲ Θεός ἦν παιόσιν ὕμιν οἴδηθ. Mk. vi. 25. So in interrog. foll. by fut. ind., or more properly aor. subj. pres. with ἵνα implied, Matt. xx. 32, τί Θέλετε [ὡς] παιόσιν ὕμιν, and xxvi. 17, oft. and Class. Once with ἤ, in the sense to choose rather, to prefer, 1 Cor. xiv. 19. Sometimes ἦθελεν, when followed by an infin., is to be rendered as an adv. before a finite verb, willingly, gladly, John vii. 21, ἦθελον λαμβάνειν αὐτὸν εἰς τὸ πάλιον, lit. 'they desired to receive him.'—III. to be disposed, inclined, or prone to any thing; and by impf. to like to do it, (nearly equiv. to θέλει, foll. by infin. Lu. xx. 45, τῶν Θεωρέων περιπατεῖν ἐν στόχον τὸν Θεόν, as (Hd. i. 74. vii. 50. 2. viii. 50. 3). So, by Hb., with acc. Matt. xxvii. 43, εἰ Θέλει αὐτῶν, ix. 18, Θέλει Ὕμως. Foll. by εἰ τοῦτο, to delight in any thing, Col. ii. 16, Θέλειν εἰς πάντα. And so in Sept.—IV. by impf. to be se or so minded, to be of opinion, affirm, 2 Pet. iii. 5, Λανδάνεις αὐτόν τούτῳ Θεωράντας. So Πόλις. v. 3, 11, εἰκονίζεται τοῦ θεοῦ ἀνέγκοστον εἰς Θεωράντας, and v. 6, 10, so also volo in Latin.—V. Θέλει with infin. is sometimes nearly equiv. to μελετάω, to be about to, giving to the infin. a fut. sense, (but only of inanimate objects,) Acts i. 12, τί ἐν Θεωράται ὕμιν; Hdtot. i. 78, et al. Artemid. iv. 80, ἀποροῦν τί ποτε Θεοράται σπαμαίνειν ὧν ὑμεῖς.

Θέματος, οὐ, ὁ, ἡ, prop. adj. (Θέματος, something laid, meaning, placed or laid as a foundation, fundamental; but almost always used as a subst. foundation; sometimes Θεματος in neut. I. masc. Θεματος. scil. θέματος, prop. foundation-stone, Heb. xi. 10, τῶν τούτων Θεορούσιν τάλιον. Rev. xxi. 14, 19, bis. Sept. and Class. Fig. of elementary doctrine and instruction, the foundation, 1 Cor. iii. 10, Θεορούσιν τιθήκα. Rom. xv. 20. Eph. ii. 20. Heb. vi. 1, of foundation of doctrine or principle, e. g. Chr. 1, Cor. iii. 11, 12. 1 Tim. vi. 19, Θεορούσιν καλόν, a good foundation, one on which hope of salvation may rest. Meton. 2 Tim. ii. 19, ὁ Θεορός ὁ Θεὸς, 'that which God has founded,' God's building, the Gospel-scheme. II. neut. τό Θεορούσιον, foundation, Acts xvi. 26, τὰ Θεορούσια. Lu. vi. 49, 49. xiv. 29. Sept. and Class.


Θεοδικήτως, οὐ, ὁ, ἡ, adj. (Θεοδίκητως, taught of God, 1 Thess. iv. 9.

Θεολόγος, οὐ, ὁ, ἡ, adj. (Θεολόγος, discourse,) in Class. theologi, a divin., i. e. one who treats of God and divine things, as did Epimenides, Diod. Sic. v. 90. 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 sublime doctrines of Christian theology, particularly by asserting the Divine Word, proving Him to be God. Thus he is called by Athanasius, Θεολόγος ἅπα, and by Theophylact, Θεολογικότατος.

Θεομαχία, f. ὁ, ἡ, (Θεομαχία,) to contend against God, Acts xxiii. 9. 2 Masc. vii. 19, and often in Class.


Θεοπνευστός, οὐ, ὁ, ἡ, adj. (Θεοπνευστός, inspired from God, 2 Tim. iii. 16, τᾶς γραφῆς 5. Phocyl. 121. τῷ Θεοπνευστῷ σοφίας λόγος ἐκείνης ἐπερεῖται. And Plut. ix. 583, applies the word to dreams sent from God.

Θεός, οὐ, ὁ, Θεός, the supreme Lord and Father of all, Ἰησοῦν, ὁ Θεὸς, Matt. i. 23, and oft.; without the art. vi. 24; Κύριος ὁ Θεός, Matt. xii. 23, oft. and Sept. In construction, 1) before a gen. of person, ὁ Θεὸς τινός, 'the God of any one,' i. e. his protector, benefactor, the object of his worship,' Matt. xxii. 32, ὁ Θεὸς Ἀβραὰμ, Matt. xvi. 26. Lu. i. 68. Acts v. 30, et al. So voc. Matt. xxvii. 46, Θείον Μου. Mk. xvi. 34, ὁ Θεός μου: of thing, when God is considered as the author and giver, the source of any thing, e. g. Θεός τῆς ὑμνίων καὶ τῆς παρακλήσεως. Rom. xv. 5, τῆς ἡδίδσεως, ver. 13, τῆς εἰρήνης, xvi. 20, τῆς χάριτος, 1 Pet. v. 10, al. 2) gener. Θεος after other nouns, e. g. both as active or objectiv., (denoting what comes forth, is sent, given, appointed from God, Matt. iii. 16, τῆς πίστεως τοῦ Θεος. Lu. xi. 49, ἡ σοφία τοῦ Θεος. iii. 38, (Τίτων) τοῦ Θ. Χριστοῦ τοῦ Θεοῦ. Acts xxiii. 4, τοῦ ἀρχιμακᾶ τοῦ Θεοῦ. Matt. vii. 33, ἡ βασιλεία τοῦ Θεοῦ. 2 Tim. iii. 17, ὁ ἄρσεντος τοῦ Θεοῦ, the man of God, i. e. 'taught, furnished of God.' 1 Thess. iv. 16, θεοπνευστῷ Θεοῦ, the trump of God,' which sounds by his command; see 1 Cor. xv.
§§ and also as passive or objective; e. gr. Lu. xii. 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. xx. 2, κιβώρια τοῦ Θεοῦ, ‘lamps for the praise of God.’ Further, τοῦ Θεοῦ, the things of God, e. gr. his concerns and purposes, 1 Cor. ii. 11, or ‘things agreeable to him,’ Matt. xvi. 23, or ‘perceiving to him, xxii. 21, in which sense we also find τα προδέ Θεού, i.e. ‘his service and worship,’ Rom. xv. 17. Heb. ii. 17. v. 1. 3) dat. Θεοῦ, e. gr. after adjectives, as ἀστικὸς τῆς Θ. Acts vii. 20. δυνατὰ τοῦ Θ. 2 Cor. x. 4, as an intensive, from the Heb., exceedingly, (see ἀστικός and δυνατός:) elsewhere, after verbs, &c. to or for God, Rom. vi. 10, ἡ γῆ τοῦ Θεοῦ, 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. 45, ὁ θεὸς, xiv. 11, οἱ θεοί. So Satan is called, ὁ θεὸς τοῦ αἰώνος τοῦτον, the god of this world, as being its leader, &c. 2 Cor. iv. 4. Once fem. ἡ θεία, a goddess, Diana, Acts xix. 37. Meton. an image, idol, Acts vii. 40.

Θεοπεία, ας, ἡ, (Θεοπείας,) reverence for God, piety, godliness, 1 Tim. ii. 10, (where see my note,) Sept. and Class.

Θεοπείας, ἐστός, ὁ, ἡ, adj. (Θεοπείας, στόμας,) reverencing God, godly, namely, by worship and obedience, John ix. 31. Sept. and Class.


Θεωτής, (same as Θεότης,) ζωτός, ὁ, the Deity, or Godhead, i.e. the Divine nature, Col. ii. 9. Luc. Icarom. 9, but only in the sense deity, godship.

Θεοπρεσία, ας, ἡ, (Θεοπρατέω,) 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. xi. 11. Rev. xxii. 2. Jos. and Class. 2) meton. and collect. attendants, retinue,

Matt. xxiv. 45. Lu. xii. 42. Sept. and Class.

Θεοπρατεύω, f. ἑσώ, (Θεοπράτων,) 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, ὁ Θεός ὑπὸ χειρῶν ἀνθρώπων ἑσωτέρων. 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.

Θεοπρατῶν, ονομα, ὁ, (Θεοπράτων, to cherish,) an attendant; implying voluntary service, and therefore differing from δοιος, Heb. iii. 5, where see my note.

Θεριζω, t. ἑσώ, (Θερίζω,) 'to gather the fruits of the summer,' to reap or harvest.


5) by impl. to cut down, destroy, Rev. xiv. 15, 16, θερισθήτω 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, oú, ὁ, (Θερίζω,) prop. harvest, harvesting, John iv. 35, ὁ Θερισμός ἑργαται. Matt. xiii. 30, 39. Sept. and Class. Meton. the harvest to be gathered, produced 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.


Θερίζω, ἑσώ, τό, (Θερίζω, to warm,) summer, i.e. 'the warm season,' Matt. xxiv. 32. Mk. xiii. 28. Lu. xxi. 30. Sept. and Class.

Θεωρεῖα, f. ἑσώ, (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. Θεωροῦστε τὰ γε-

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Rev. xi. 12; foll. by πῶς, Mk. xii. 41, and τοῦ, xv. 47; absol. Lu. xix. 29, al. Sept. and Class. 2) to look at, 'view with attention,' Matt. xxviii. 1, σὲ τὸν Τίτου. Ceb. Tab. 1. Fig. to consider attentively, Heb. vii. 4, Σεαρίτης διά ἡμᾶς, ὡστον, and Class. 3) to look at, i.e. by impl. to comprehend, recognize, acknowledge, with acc. of pers. John vi. 40, πᾶς ὁ Σεαρίων τῶν Υιῶν, and xii. 45. xiv. 17. Wisd. xiii. 5. Diod. Sic. xiv. 52, τῶν λόγων. — II. simply to see, perceive with the eyes, behold, nearly equiv. to ἱείω, 1) gener. foll. by acc. of pers. Mk. iii. 11. John ix. 8, et al.; with part. added, Lu. x. 18, ἵδε τῶν Σακανῶν, πεσόντα. xxv. 39. Mk. v. 15. John vii. 19. Foll. by acc. of thing, Lu. xxi. 6, τάτα καὶ Σεαρίται. John vii. 3; with partic. added, John x. 12, Σὲ τὸν λύκον ἵδομεν. xx. 6, al. Sept. and Class. 2) to perceive, mark, note, foll. by ἰδίω, Mk. xvii. 4; by πᾶς, Act. xx. 20; by acc. of thing, Mk. v. 38, καὶ Σεαριὶ Σάρκων. 2 Macc. ix. 23. Diod. Sic. xiii. 28. 3) from the Hebr. to see, i.e. experience, e. gr. τὸν Σαματον, John xvii. 51.

Θεωρία, α, ττ. (Σεαρίων), prop. the act of viewing any thing, Jos. Ant. ii. 9, 5, κατὰ Σεαρίαν. Dan. v. 7, Cod. Chial. 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, spec. a religious one, as Eurip. Bacch. 1000, Matth. And so 2 Macc. xv. 26, τοῦ ἱείωντα ἐπὶ τὴν Σεαρίαν. In N. T. of the spectacle of public execution, Lu. xxiii. 48, οἱ συμπαραγενομένοι δύο ἐπὶ τὴν Σεαρίαν ταύτην. Simil. 3 Macc. v. 24, τὰ δὲ πλῆθος συμπάραγενομένοι πρὸς τὴν Σεαρίαν ταύτην, and of a sad spectacle, gen. in Asch. Prom. 827, ἅλλω δ' ἀκοουαν δυστερὴ Σεαρίαν. And so spectacleum in Latin, and spectacle in Engl.

Θήκη, τς, ττ., (τιθήμην) repository, or receptacle to put any thing in, as a coffin 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.


Θῆλυ, εἰς, u, adj. gen. female, applied, as mostly in Class. to the female of any animals whatever. In N. T. 1) ἡ Θῆλη, 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) to ἰδεύω, scil. γένος, as in the phrase ἰδεύω τοῦ Θῆλη, Matt. x. 6. Gal. iii. 28. Sept. and sometimes Class. as Hdot. ii. 83, τὸ Θῆλη. Θηρία, ατ., άτη, (Σεαρίων), 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. Alch. Μυχανή Θηραίας ἀνθρώπων.

Θηρεύω, f. λώσω, (Σεαρίων), 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. x. 54, ἤθελεν Θηρεύσει τῷ ἑκ τοῦ στομάτος αὐτοῦ. Θηρίομαι γέινω, f. ἤσω, (Σεαρίων, μαχαίρις), to fight with wild beasts, as condemned persons in the public spectacles, Artem. ii. 54. Absol. I Cor. xv. 32, ἵκτα ἀνθρώπων ἐπηρεάσκετο εἰς Ἐφ. and probably fig. in allusion to what is recorded, Act. xxix. 29, where see my note.

Θηρίον, ετ., (equiv. to Σεαρίον), I prop. a wild beast, Mk. i. 13, &c. Sept. and Class. — II. fig. of brutal savage men, Tit. i. 12, and sometimes in Class.

Θησαυρίζω, f. λαυσώ, (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. xxi. 21, al. Sept. and Class. — II. fig. to lay up, as said of evl. 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, ὁ ὠρανος καὶ ἡ γῆ — ταθέσαις πυροῦν τα. Θησαυρός, οὖ, ὁ, der. from τίθημι and ἀπό, or rather, as there is no trace of the existence of ἀπό in the Greek, from Heb. טָנָם from כָּנָם to lay up. The word has two senses: 1) something laid up in store; and 2) the place where it is reposited; of which significations the former is the earlier, being found in Heziod 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. xxi. 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 Θησαυροί;
τῇ σοφίᾳ, intimating the plenteousness as well as preciousness thereof. So Plato, Phil. 15. εὐνυχίαν μεταμορφίωσεν Συναυτῷ. Xen. Mem. iv. 2, 9, Συναυτῶν—σοφίας. Julian. Or. iv. σοφίας Συναυτῶν. — II. a treasury, or place where stores or treasures are reposed to be drawn forth and distributed as occasion may require, Matt. xiii. 52, ἐκβάλλει εἰς τὸν Συναυτῶν αὐτοῦ καὶ καὶ, &c. So Isocrates tells Demonicus, § 20, that he had laid down such and such rules for his conduct, that he might draw them forth ἐκ τοῦ ταιμίου. And Lucian, Rhet. Precep. tells his pupil to read the modern writers so as occasionally to make use of them καθάπιστα εἰς ταιμίου προσαρτῶν. In Matt. ii. 11, ἀνατάφισεν τῶν Συναυτῶν αὐτῶν, it simply signifies a chest or casket, in which valuable things are kept. So Jos. Ant. ix. 8, 2, Σύναυτῶν. 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 ἄγιος ἀνθρώπως ἐκ τοῦ αὐτοῦ. Συναυτῶν τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ, where ἐκβάλλει 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, ἐκβαλὼν διὸ διδάσκων.

Οὐ γὰρ, ἐκ Σύναυτος, (a lengthened form of the pres. for ἐκ Σύναυτος,) I. gen. to touch, prop. with the hand or foot, Col. ii. 21. 2) with gen. to touch by coming to, to reach, Heb. xii. 20, καὶ Σύναυτῶν τῇ τηθείᾳ τοῦ ὄρους. 3) with an idea of force, to smile, ἀρν. ἐκ Σύναυτος, Δομ. xi. 28, ἵνα μὴ ὁ θλιβόμενος τὰ πρωτόκοιτα Σύναυτῶν αὐτῶν.

Θλιβόμενος, f. ἵνα, ὑπᾶγε, genera to press, compress, depress, oppress. In N. T. I. prop. of a person in a crowd, Mk. iii. 9, ἤνα μὴ οὐκ ἐλθήσῃ αὐτῶν. Ecclus. xvi. 28, Artemid. ii. 37, Luc. Nigr. 13, Θλιβόμενος καὶ στενοχωρῶν τῶν ἀπαντώντων. So also Arrian, Epict. i. 25, conveys ἔλθεντας καὶ στενοχωρόντας: also Θλιβόμενος, Luc. Pseud. vii. 6, ἐκ βραχόνων ἐκβαλὼν, as of a person; also to be narrow, as of a place, Pol. lix. 22, πόλει Θλιβόμενοι, and Theocr. Id. xxi. 18, Θλιβόμενοι καλοῦσι. In N. T. said of a road hemmed in, and by impl. narrow, Matt. vii. 14, τελευταία ὁ ὅδος, i.e. στενοχωρός, as opp. to τῇ δόξῃ ὑποκριτή. — II. fig. to oppress with evils, afflicted, 2 Th. i. 6, τοῖς Θλιβόμενοι ὑμᾶς: pass. 2 Cor. i. 6, iv. 8, and Sept. and Class.: espec. to be afflicted with poverty, 1 Tim. vi. 10, Θλιβόμενοι, distressed. Heb. xi. 87, ἰστρισμένοι, Θλιβόμενοι. The full expression occurs in Artemid. iii. 66, Θλιβόμενος ὑπὸ τῆς τυχῆς. Dion. Hal. Ant. p. 1688, 2, ικάστου τελευταίας τῶν βλεψί μεταφ. 'their fortunes being narrow.'

ορήσκος, ου, ὁ, ἃ, adj. (ἡμέρα, to speak in a low voice and humbly,) lit. God-fearing, equiv. to ἀδελφόνοις, and gener. πιός, religious, Ja. i. 26. See my note.

ορίαμβεσ, w. f. σου, (ορίαμβος) τρίμφω, τρίμφω, to hold a triumph; Plut. Marcell. 4. Hsdian. 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.

ορίε, τρίχα, ἡ, (πλυρ. τρίχα, dat. plur. τρίχι, 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.

οροτό, f. ὁ, ὁ, (ὁρος, ὁρίω) to make a clamour or tumult. In later Greek, and in N. T. trans. to perturb, disturb, terrify; pass. Matt. xxiv. 6, μη ὁρεῖσθαι.

ορόμβος, ου, ὁ, a drop or clot of coagulated matter, espec. blood, as in Plato, Ἀθην. and oft. in Galen and Dioscor. Lu. xxxii. 44.

ὁρόνος, ου, ὁ, (ὁρῶ, cogn. with ὅρμος, to mount, prop. a high seat ascended by a foot-stool, Hom.Od.i.146. 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. xxi. 30. Rev. xx. 4; also symbol. to the elders around God's throne, Rev. iv. 4; further, to Satan, i. 13; symbol. to the beast, xvi. 10. 2) meton. for dominion, Lu. i. 32, ἕως αὐτῷ τῶν Ὀρόνων Δαυείδ. Heb. i. 8; also for a potestate, higher power, Col. i. 16, σινα Ὀρόνων, &c. where Ὀρόνων is spoken gener. whether of earthly or of celestial potestates. See more in my note.

οὐκακτηρ, τίρος τρούς, ἡ, a daughter, I. PROP. and gener. Matt. i. 18. x. 35. Mk. v. 35, et seepias. 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 ὀλων καὶ Ὀρέως. i. 9; also voc. in a direct address, Matt. ii. 22, Σάρως, 5. Lu. viii. 48. Sept. in Ruth ii. 8. iii. 10; and also in Homer and the Greek dramatists.—I. SPEC., from the Heb., daughter, i.e. a female descendant, however remote, Lu. xiii. 16, Ὀρέως. Ἀβραὰμ, 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. g. Lu. x. 25, μητρόεναι. So Sept. in Cant. ii. 7. iii. 5. Is. iii. 16. iv. 4. and oft. Hence, in sing. θυγ. θυμαίοι, for the inhabitants. This form of expression in the corresponding Hebrew terms 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. g. 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, ἱερανόεναι. 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, Judaea is exhibited as a woman sitting sorrowful on the ground under a palm-tree, with the inscription IUDAEA CARTA.


Οὐκ ἦλθα, η, ἡ, (fr. Θύω, to rush, as ἄλασα fr. ἄλος and ἑλέω, to whirl; thus in Hes. Theog. 874, it is said of the winds, κακῇ θύσσει ἄλλῃ, a whirlwind, hurricane, Hom. Od. v. 817, δικαίως ἐγκυμονοῦν ἄμειν ἐθνοῦς Σύλλα. Arist. de Mundo 4. In N. T. the word occurs only in Heb. xii. 18, γνῶσαι καὶ σκότω καὶ Σύλλα, a mode of expression formed on the Sept. version of Deut. iv. 11, where Σύλλα corresponds to the Hebr. ויל, 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 ἠμυ and supposing the expression to come from гр, 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.'

Θύινος, η, οῦ, adj. (ἡμιαί), thymine, Rev. xvi. 12, ἐγείρει 2. 2, 'thyme wood.' The ιτημα, or ιτα, Lat. citrus, was an evergreen African tree, with aromatic wood, from which statuaries and costly vessels were made.

Θυμίαμα, ατο, τὸ, (θυμιάμα), incense, any substance burnt in religious worship, Rev. v. 8; meton. Lu. i. 10, ὄρα τοῦ θυμίαματος, and ver. 11, τὸ θυσίατηριον τοῦ θυμ. 'for burning incense.'

Τυμιάτηριον, οὐ, τὸ, (θυμιάμα), an incense-burner, Heb. x. 4; others, altar of incense.

Τυμίαμα, f. ἁ, ἡ, (θυμιάμα, δέχομαι), in Class. a frequent, (for θυμιάμα, μάχομαι), or 'to carry on war with obdurate 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, ἢμιατηρίου Τύρου: 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. 6. 4, 3. ἐπὶ τοῖς γεγονόσι, and ix. 40, 8. Plut. Demetr. 22, ἢμιατηρίαν πρὸς αὐτῶν, ἀνέ, &c. See more in my note.

Τυμίαμα, οὐ, οὗ, (θυμιάμα, ἄσσω), prop. the heart or soul, considered as the seat of life, Hom. ii. iv. 470; also the soul or mind, as the seat of the will or desire, II. vi. 439; or of the emotions and passions, Hom. ii. 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, ἐνίθθεσαν πάντες θυμός. Acts xix. 28. Eph. iv. 31. Col. iii. 8. Heb. xii. 27. Rev. xii. 12. Sept. and Class.; plur. θυμοὶ, bursts of anger, Gal. v. 20; spoken of God, and including the idea of punishment, punitive judgments, Rev. xv. i. Rom. ii. 8, θυμὸς 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. ο ὄπως τοῦ θυμοῦ τοῦ Θεοῦ, 'wine of the wrath of God,' Rev. xiv. 10, and with ὄπως impl. xv. 7. By a similar figure, ἡ ἀντίθετος τοῦ θυμοῦ τοῦ Θεοῦ, Rev. xiv. 19, and xix. 15, 'the wine-press of the wrath of God,' in allusion to Is. lxiii. 3.

Τυμιόω, f. ἁσσο, (θυμιάμα), to provoke to anger, and pass. to be angry, Matt. ii. 16. Sept. and Class.

Θύρα, ας, ἡ, a door, and plur. αἱ θύραι, doors, perhaps double doors. I. PROP. and GENER. Matt. vi. 6. Acts xii. 13, τὴν θύραν τοῦ πυλόν, i. e. a small door, or wicket, within a larger; so the door of a prison, v. 19. xiii. 6; of the Temple, iii. 2; of a fold, John x. 1; symbol. Rev. iii. 20, ἐστηκα ἐπὶ τὴν θύραν και κρυόν, i. e. 'at the door of the heart.' So θύρα ψυχῆς in Class. Hence τὰ πρὸ τῆς θύραν, equiv. to τὸ πρὸ τοῦθεν, vestibule, porch, Mk. ii. 2; τὰ πρὸθυρα, Xen. Cyr. vii. 5, 22. So ἐπὶ θύ-
to be at the door, i.e. 'near at hand,' Matt. xxiv. 33; also Jas. v. 9, πρὸ τὸν Σὺνων ἀστυκην.—II. By impl. entrance, e.g. of a cave or sepulchre, μοῖρα, Matt. xxvii. 60. Mk. xv. 46. Hom. Od. ix. 243, and oft. Indeed, there is reason to think that this sense of 'Σὺνων was the primary one, i.e. passage or outlet; whence our prep. through. Thus, in Philostr. 946, it is put for occlusus, which word, being a dimin. of ocus, 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 ἀνοιγε τὴν Σὺνων, to set open a door; i.e. 'to give access,' present opportunity. Acts xiv. 27, ἄνωι, Σὺνων πίστεως; see Rev. iii. 8, Σὺνων ἀνοργυγίνυ, 'free access to one;' meton. 'one who is the medium of access to any thing,' John i. 7, εἶναι σα μὴ Σὺνων τῶν προβατῶν. So Christ is said by Ignat. ad Phil. § 9, to be Σὺνων του Πατρόν.

Τῶρις, οὗ, ὅ, (Σὺνων,) prop. & prim. a door; lit. 'something to close the Σὺνων,' or entrance to an apartment. The word seems to have been prim. an adj. with the ellipse of πτερος. In lat. Gr. it came to mean a shield, from the resemblance to a door. And so in N. T. Eph. vi. 16, fig. τοῦ τοῦ Σὺνων πίστεως.

Τ日上午, ἄδοι, ἦ (dim. of Σὺνων, a passage,) a little door or aperture, Pol. xii. 25, 3; see on Σὺνων (2). In N. T. Acts xx. 9, καθήμενος εἰς τὴν Σὑπωδος, 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 Σὑπωδος, a window, or rather window, 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.

Ταραχῆ, οὗ, ὅ, (Σὺνων, ὑπος,) a door-keeper, Mk. xiii. 34, δ Σὑνων. John xviii. 16, ὅ Σὑνορ; of a shepherd keeping watch at the door of a fold, John x. 3. Sept. and Class.

Σὕσια, as, ἦ, (Σὐνων,) sacrifice, i.e. I. prop. the act of sacrificing, Matt. ix. 13. xii. 26, ἐλον Ἔλον καὶ οὐν Σὑνων. Heb. ix. 26, διὰ τῆς Σὕσιας αὐτῶν. xii. 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, ἀν ἐκτήτων τὰς Σὕσιας, 'who eat of the victims,' as was done by the priests and persons offering the sacrifice. Sept. and Class.; metaph. 1 Pet. ii. 5, πνευματικὰ Σὕσιας. Rom. xi. 1, παρατηστα τὰ σώματα ὕμων Σὕσιαν ἤσων.—III. figur. of 'the service of obedience or praise' offered to God, offering, oblation, Phil. ii. 17, η Σὕσια τῆς πίστεως. iv. 18. So 5. αἰνεῖον, 'offering of devout thanks,' Heb. xiii. 15, sq. and Sept.

Σὐνιαστήριον, οὗ, το, (Σὐνιαστήρια,) an altar, gener. Matt. v. 23, and oft. Sept. 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, κοινωνι τού Σὑνων. Heb. xiii. 10, φαγεῖν ἐκ τοῦ Σὑνων. 'of the victims laid upon the altar;' symb. in heaven, Rev. vi. 9. xvi. 7, ἡκοινωνι τού Σὑνων. Λὴγοντο, '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.

Σῶος, f. Σῶος, perf. pass, τίθημι, aor. 1. pass. ἡτοθθυναμ, to sacrifice, kill and offer in sacrifice, immolate, absol. Acts xiv. 18, ἔβλεπα Σῶος, with dat. ver. 18, with acc. and dat. 1 Cor. x. 20. Sept. and Class. So το τάσσει μαν, '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. Σῶος was sometimes simply to eat, slaughter, i.e. animals for a feast, Matt. xxiii. 4. Lu. xvi. 23, τὸν μύχον τῶν σιτιστῶν Σῶοτας. Acts x. 13. xi. 7; gener. John x. 10, and Sept.


I.

'Ταμα, στος, το, (λαμα,) healing, c. e. as χαράγματα λαμάτων, 1 Cor. xii. 29, 30. Sept. and Class.

'Ταμα, f. σαμα, (fr. λαμα, cognate with λαλεω and λαίνω, faveo, συρει.) deponent mid. to heal, cure, tran. (The pres. imperfect. λαιμήν, and aor. 1. mid. λαμάμην, have the active signification; while perf. pass. ιταμα, aor. 1. pass. λαθύς, and f. pass. λαθσαμα, retain the passive sense.) So with acc. Lu. v. 17, εἰς τὸ λαθσαμα αὐτῶν. vi. 19. ix. 2, 11, 42. John iv. 47. Acts x. 19, al. ; pass. Matt. viii. 5, κα ταθσαμα αὐτω παιδων. Lu. vii. 8, al. foll. by ἀπο, 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. cure, from the consequences of sin, Matt. xiii. 15, μποτει—ουτρόποι κα κανειμα αὐτῶν. John xii. 40.

'Ταρσις, εως, ἦ, (Ιαμα,) healing, c. e.
I AΣ

La. xiii. 32. Acts iv. 22, 30. Sept. and

Clavv. ἀδεσίων, τῆς, jasper, a precious stone of various colours, as purple, ceru-

lian, green, &c. Rev. iv. 3. xxi. 11, 18, 19. Sept.

Ἰατρὸς, οὗ, ὁ, (ἰαομάς), a physician, 


ἵλα, lat. form for ἴλλα, imper. aor. 2. of ἴλλος, see. In N. T. often partic. of ex-

clamation, lo, behold! e. gr. as calling attention to something present, Matt. xxv.

20. 22, 25. Μk. xi. 21. John i. 48. Ad-

dressed apparently to several, but directed 

as to one, Μk. iii. 34. John i. 29. vii. 26, al. 

In the sense of observe, consider, Μk. xv.

4. John v. 14. Γαλ. v. 2, at least as the Editors and Lexicog. direct. But, in 

fact, there is in those passages no ex-

clamation at all; nor, indeed, is ἴλα in 

that case, a particle at all, but the imperat

of ἴλα: and, therefore, it ought to be accented ἴλα, as is done by Grieseb.

and Scholz at the passage of Γαλατ.; and ought  

in consistency, to have been done at the 

two others.

ἵλα, ας, ἡ, (ἵλος), species, aspect, 

external appearance, Matt. xxviii. 3, and in 

Class. as Thuc. vi. 4. Eur. Bacch. 463.

ἵλα, ἵλα, οὗ, ὁ, adj. (fr. ἴλος for ἴλος, 

species.) The word, as Lennep observes, 

denotes prop. specialis, (though ἴλος is 

the more usual term to convey that idea,) 

and thence prius, proprius, proprius, πρ.

as pertaining to a private person, and not 

to the public, private, particular, opp. 

to ὅμοιος, Hom. Od. iii. 82; or ὅμοιος, 


Hence in N. T. in two adverbial expressions: 1) ἴλα, individually, severally, (opp. 

to ὅμοιος, Xen. Hist. xi. 9, and oft. in 

Class.) 1 Cor. xii. 11, διαιροῦν ἵλα ἑκά-

στω καθὼς βούλεται. 2) κατ' ἴλα, 

privately, by oneself, apart from others, 

as of an individual, alone, Matt. xiv.

13, 23, ἀνδρίσ εἰς τὸ ὄρος κατ' ἴλα. 

xvii. 1. Μk. vi. 31. al.; of several, as apart 

from all others, Μk. xvii. 19. Μk. 

iv. 3. 4. 2. 5. al. and Class.—II. as belonging 

to oneself, and not to another, own, prop.

er, peculiar, viz. 1) denoting ownership, 

that of which one is himself the proprie-

tor, ἵλα, Io, his own, his own, &c. Used of 

things, Matt. xxii. 5. εἰς τὸν ἴλον 

ἐγὼν, xxv. 15. ἴλα ὑμῶν, Μk. xv. 20, 

ἐν τῷ ἴλῳ τῇ ἴλῳ. John v. 43, εἰς τῷ ὄρῳ καθ' 

τῇ ἴλῳ. vii. 18. Rom. x. 3, τῇ ἴλᾳ 

ὑμῶν, xiv. 5. 2 Πετ. i. 20, ἴλα 

ἰδονομένων. So εἰς τὴν ἴλαν ἄνω, 

.where one resides, Μk. ix. 1, or the 

seat of one's familyf, Λu. ii. 3. ἐν τῇ ἴλᾳ 

παρῃ, John iv. 44. Pleonast. with a

gen. of person in addition, John x. 12, σο

εἰς τῷ ἴλῳ τῷ ἴλῳ, 2 Pet. iii. 

3, 16. Sept. and Class. Hence to ἴλον, 

genera, possession, property, Lu. xviii. 26, 

in MSS. Xen. Hist. x. 5; and spec. one's 

own house, home, John xix. 27, ἐν τῷ ἴλῳ 

ἃμαθής εἰς τῇ ἴλᾳ. xvi. 32. 

Acts xxii. 6. Sept. Esth. v. 10. vi. 12, 

and Class.; or own nation, people, John i. 11, 

ἠθέν εἰς τῇ ἴλᾳ. Also πράσινον τῇ ἴλῳ, to transact one's own affairs, 1 Thess. 

iv. 11. ἀλληλι σελτεῖ τῶν ἴλων, to speak 

out of one's own heart, i. e. disposition, 

character, John viii. 44. As said of per-

sons, e. gr. τῶν ἴλων ἀδελφος, John i. 42. 

ἀνήρ, 1 Cor. vii. 2. διατριβή, 1 Tim. vi. 

1. δουλέω, Matt. xxv. 14. Κύριος, Rom. 

xiv. 4. πατήρ, John v. 18. νίκη, Rom. 

viii. 32. συμφιλίσται, countrymen, 1 Thess. 

ii. 14. ἵλος προφητεύει, i. e. 'of their own 

country,' 1 Thess. ii. 15. ἴλος αὐτῶν, προφήτης, Tit. i. 12, and Class. Hence 

ὁ ἴλοι, 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.

to ἴλοι, John xv. 19. 2 Macc. xii. 22. 

Ιω. B. iv. 4. 6. Diod. Sic. xiii. 92. 2) 

In the sense of peculiar, particular, said of 

things, distinguishing one person from 

others, e. gr. ἴλα διαλεκτός, Acts i. 19. ii. 6, 

δεισιαδομία, xxv. 19. χάρισμα, 1 Cor. 

vii. 7, and Class. 3) as denoting that 

which, in its own nature, or by appoint-

ment, pertains in any way to a person or 

thing, e. gr. Acts xiii. 36. Δαμιάν, 

μαυρίδων ἱερεῖς ἀντιπροσώπη, his own 

generation, in which he lived. 1 Cor. iii. 

8, τῶν ἴλων μισθόν - κόστον, and xv. 23. 

Jude 6. Acts i. 25, εἰς τὸν τότου τῶν ἴλων, 

to his own place, i. e. proper and appointed 

for him. So καὶρός ἴλοι, or καρποὶ οἱ ἴλοι, 

own time, i. e. due, proper time, as de-

termined of God, Gal. vi. 9. 1 Tim. ii. 6, 

15. Tit. i. 3. 4) sometimes ἴλοι is put 

instead of a possess. pron. without any 


1 Pet. iii. 1. 5. Also equiv. to ἵλατος, 

1 Cor. vii. 2, ἵλατος τὴν ἰατρὸν 

gυαλικά ἱέτω, καὶ ἱάτην τῷ ἴλῳ 

ἄνδρα. John i. 41, τῶν ἄλφων τῶν ἴλων.

ἸΔΙΑΤΟΣ, οὗ, ὁ, (ἸΔΩΝ) 1) prop. and 

often in Class. a private person, as dis-

ting from one in a public station, hold-

ing any office civil or ecclesiastical; 2) 

from one who practises an art profession-

ally, compared with one who is merely, 

as we say, an amateur. So in Xen. Mem.

iii. 7, 7, we have ἰδιατοῖς opp. to ἄντικτοῖς, 

as in Thuc. ii. 49, 3, ἰατρὸν to ἰδιατήν, 

and in Plato Pol. p. 438, ἰατρόλως to ἰδιατήν. 

3) one who unexcercised in an art, opp. 

to one who is exercised in it, Thuc. vi.

72, ἰδιατοῖς - ἱεροτέχναι. So in N. T.
Acts iv. 13, ἄρω ἀγράμματος καὶ ἱδίωτα. 1 Cor. xiv. 16, 23, 24, as in Athen. 176, ἱδίωτης καὶ ἀναλφαβητός. Artem. iv. 59, τοις ἀπαπαίτητοι ἱδίωτα.
So 2 Cor. xi. 6, λέγων, '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, ἱδίωτες, sc. τούς λόγους, and similar. Xenoph. de Venat. xiii. 4, calls himself ἱδίωτης, as opp. to the σοφισταῖς, τοῖς μὲν δύσμασιν οὐ σοφιστικοὺς λέγων ἣν δὲ διὸνται εἰς ἄρετον ἢ καλῶς πεινασμένοι οἵ τε ἄγνωστοι ἢτοι λέγειν. At 1 Cor. xiv. 16, 23, it means, 'one not endowed with the gift of tongues.'

Τὸ δοκίμα, a demonstr. particle, lo! behold! (prop. for ἴδον, imperat. of aor. mid. εἰδό-μου), serving to call attention to something beyond oneself; usually put at the beginning of a clause, or only with καί before, but sometimes in the middle, before words which it are to be particularly noted, e. g. Lu. xiii. 16; constr. 1) with a nom. and finite verb, Matt. ii. 20, ἵδον, ἄγγελος Κυρίου ἐφανεν αὐτός. Sept. and Class. 2) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. iii. 17, ἵδον, φωνῇ ἐκ τῶν οὐρανών. Acts viii. 36, ἵδον ὡρίζω. Fol. by ἵδον, or its equiv. expressing obedience, Lu. i. 38. Acts xi. 10. Heb. ii. 13, and Sept.

Ἱδρύω, ὕπος, ὑ, (ἱδροῦ,) sweat, Lu. xxii. 44.

Ἱερατεύω, ἡ, (ἱερατεύω,) priesthood, meton. and collect. for priests, i. e. Christians, who are said δικαιούντες τιμωρετικάς ἡσυχίας, 1 Pet. ii. 5, and are called βασιλείων ἱερατεύμα, ver. 9.

Ἱερατευόμαι, ἡ, ἡ, (ἱερατεύον,) to be a priest, to officiate as priest, Lu. i. 8. Sept. and Class.

Ἱερόν, ἡ, ἡ, (ἱερῶν,) a priest, one who performs the sacred rites; said of heathen priests, ἤ ἱερῶν τοῦ Δίου, 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 him to his spiritual sacrifices, acceptable through Jesus Christ, Rev. i. 6. v. 10. xx. 6.

Ἱερόν, οὗ, τοῦ, (ἱερῶν,) a temple, i. e. a consecrated place, whether of the true God, Matt. xii. 6, et al. κατε, (including the temple proper, or fane ναῶν), and all its courts, &c.) or of a heathen temple,
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θ. 1, ἱλαστ. μνήμ. In N. T. 1) masc. ό ἱλαστήριος, a propitiator, 'one who makes propitiation,' Rom. iii. 25. 2) neut. τό ἤλαστηριον, mercy-seat, Heb. ix. 5; prop. the lid or cover of the ark of the covenant. And so in Sept.

"ξλεω, α, ο, ὁ, adj. (Attic. for ξλασ, from ξλάω.) In Class. used chiefly of the gods appeared or propitiated, propitious, gracious, as often in Hom. Pind. and the Greek Tragedians; though sometimes, of men, pleasurable, or gentle. In N. T. only of God, propitious, merciful, with dat. Heb. viii. 12, ξλασι οὐτοῖς ἀδίκιας αὐτῶν, where the thing is put for the person, q. d. αὐτοῖς ἀδίκιος οὖν. 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. 54, 36, 50. 2 Chron. vi. 25, 27, 39, vii. 14. Found only elsewhere in N. T. in the phrase, formed on Heb. ξλάσω σαι, scil. εἰστι Θεός. lit. God be merciful to thee! God forgive thee! equiv. to 'God forbid that thou shouldest do so,' μὴ γίνωσκό! an exclamation of aversion, Matt. xxvi. 22, and often in Sept.

"ξμὰ, αὐτός, δ, (fr. θω, ημι, 'to send forth, let fall,' as said of a walk-robe,) 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 ἱπποδόμων τῶν ἱμάτων. Xen. An. 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. ii. xxi. 30, διηγείται ὁ ἄποσως χείρας ἐ. ἱμάτιον. Pind. Nem. vi. 60, ἰμάυτι χείρας διδῆι. Accordingly, at Acts xxii. 25, προτείνει τοῖς τοῖς ἵμασιν, 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 hence drawn and buckled around the body of the criminal to hold him fast. So 4 Macc. ix. 11, καὶ δ. αναδύσαντες τὸν χιτώνα, διείδησαν τὰ χείρας αὐτοῦ καὶ τοὺς βραχίονας ἵμασιν εκτίρωθεν.

"ξματίζω, α, ε, (ξματιζων, α, εμον) to clothe. In N. T. only pass. perf. part. ξματιζωμένος, clothed, Mk. v. 15.

"ξματίος, ou, το, (dim. of ξμα for ξμα,) a garment. 1. GENER. any garment, Matt. ix. 16, ἐτί ξματία ταλαιφ. Mk. ii. 21, Lu. v. 36. plur. τα ξμάτια, garments, clothing, raiment, including both the outer and inner garment (mantle & tunic), Matt. xvii. 2, τα ξμάτια αὐτοῦ ἐγένετο λευκά, and al. saepe. So in the phrase to rend ζ clothing, clothes, xxxvi. 65. Acts xiv. 14. xvi. 22, a Sept. and Class.—II. SPEC. the outer garments, mantle, pallium, different from tunic (χιτών), 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. 41. Lu. vi. 29, et al. sape. So Matt. ix. 21, plur. τα ξμάτια, outer garments, which were often laid aside, Acts v. 58, al. Sept. and Class. as Xen. Mem. ii. 7, 5.


"ξματισματικός, depon. (ξματισμοτε) to be for anything or person; and hence, I have a strong affection for any person with gen. 1 Th. ii. 8, text. rec. where Edd. ὑμῖν. wb. see. Sept. and Class.

"ξπα, conjunct. that, construed with the subj. seldom with the opt. oft. with the indic.; prop. τελευκάς or final, a marking the end, purpose, or cause for or account of which any thing is done, to end that, in order that it might or may so and so; but also εἰσφοβοια or even 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." PROP. τελευκώ, as marking the final end, purpose, or cause, to the end that, in order that; and ξπα μή, in order that not, ξπα—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, ξπα εὐδότες—τοίτα λέγειν, 'to the end that ye may know,' xviii. 16. xix. 10. Lu. viii. 10. xii. 36. John i. 7, οὐδέ προέθη ξπα μαρτυρήσει. v. 34, ταῖς λέγεσιν ξπα ὑμῖν σωθῆτε, and vi. 34, καταβολήκη ὑπ' ξπα ποιεῖται. Acts xvi. 30. Rom. i. 11. Gal. vi. 13, σεβασμὸς ἐν μη, Lu. viii. 12. Rom. xii. 23, and Class. 2) by the imperat. the subjunct. as above in 1; after imper. pres. Luke xxii. 30, ἀγρυπνεύετε ξπα κατακλίσεως. John v. 3. 1 Cor. vii. 5. Eph. iv. 28. vi. 3, 11 ξπα μή, Matt. vii. 1. John v. 14, al.; after imper. aor. Matt. xiv. 15, ἀπελθοῦντες τοις δραμα. ξπα ἀγῳραστείας βραβεῖτε. Mk. xv. 32. ξπα μή, Matt. xvii. 27. John iv. 15. So after an exhortation, ξπα.
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Mk. 38. Rom. iii. 8, al.; after an imper.
ml. Matt. xxvi. 5. John 22, and
n. 3) by the fut. the subj. as above
n. 1, Lu. xvi. 4, ἐγών τι ποιήσω, ἦν
oμέναι μ. 1 Cor. xvi. 6; interrog.
att. xix. 16. ἦν μά, Lu. xviii. 5, and
n. 4) by a past tense; where the
n. strictly stands instead of the opt.
and makes an action which, in itself or its con
iences, is still continued, or the speaker regards as certain, either gener. as at.
l. 14. Lu. i. 3, ὁ ἄγιος—σῷ γράφαι,
τιμήσων. John i. 31. iii. 16, 17. viii.
of. ἦν μά, Eph. ii. 9. Heb. xi. 28; or
shorter narrations, Matt. xxvii. 26,
ποιμόν παραδίκων ἦν σταυρός. Mk.
41. ἐδίκου τοις μαθηταίς, ἦν παρα
ποίον αὐτοῖς, al. ἦν μά, John xviii. 28.
n. 2. xi. 21—22. with the opt. preceded by the
n. where the opt. marks what may pos
y take place, Eph. i. 16, 17, αὐτῶν,
εἰκαστικά—ἐν οί δε δόξῃ, ἐκα.
n. 21—22. with the indic. but in N. T. only
n. solely with the pres. and not with a past
n. as often in the Class. writers. 1) with
n. indic. fut. in the same sense as the
n. and preceded only by the pres. 1 Cor.
n. 3, ἐὰν παραιτήσει τῷ σωμάτι μου ἦν
δειγομαι. 1 Pet. iii. 1. So fut. and
n. together, Rev. xxii. 14, ἦν διὰ τῆς
μοι αὐτῶν—and ἐστάθησαν ἐν τῇ
ὠλωπάτ. Eph. vi. 13. 2) with indic. pres.
the same sense, preceded by the pres.
B. Gal. iv. 17, ζηλοῦντι υἱών, ἦν αὐ
τῇ ἡμῶν. 1 Cor. iv. 6, ἦν μη φο
νούντη. Not found in Classical Greek.—
1 ἵσταται, as marking simply the
nt. or result of an action, so that. In
n. T. only with the subj. implying some
ning which really takes place; in Class.
nt. often with the indic. of a past
1) preceded by the pres. Lu. xxii.
n. 30, διατίθεμαι υἱών—ṇαι ἑνθάξατι κα
of. ἦν μά, Acts ii. 25. Gal. v. 17. 2)
by the imperat. Acts viii. 19, ὅτε καὶ
τῷ ἐξουσίῳ ταύτην, ἦν—λαμβάνον,
&c. Ja. i. 4. 1 Pet. iv. 18. ἦν μά, Tit.
n. 14. Rev. iii. 11. 3) by the fut. John
n. 30, μερώνα τούτων δαιει αὐτῷ ἡρα
τῷ τίμιον Σαμαξέα. Lu. 50. John
n. 24. 4) by a past tense, Lu. ix. 45,
πήγαρον τό ἐρχομένον τοῦ ἦν ἄνθρω
πον αὐτῷ. John ix. 2, τὶς ἡμαρτεὶ, ἦ
τφῦν γεννήσατι; Rom. xi. 11, ἦν ἐπ
ταῦτα, ἦν πίστεως; and ver. 31. To
this is to be referred the frequent phrase ἦν
παρασταθῇ ἐγραφή, τό ὑπῆρθον, &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, τότε
ἀνάγεται ἦν παρασταθῇ τό ὑπῆρθον, al.
—III. in later Greek, ἦν, in various con
structions, 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 preced
ing words. In this way ἦν with the
subjunct. came often to be employed
when 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 Συρμῷ ἔγνως ἦν γρηγορό
John xi. 57. Acts xvii. 15, and oft.; with
some word of command implied, Eph. v.
33; or after verbs of entreating, persuad
ing, &c. Lu. ix. 40, ἰδείνθην τινα μαθητῶν
οὐ ἦν ἵππαλως αὐτῷ, and xxii. 32;
or after verbs of desire, &c. Matt. vii.
12, ἦν δὲ ἄνθρωπος ἦν τοιχίζων ἦν.
viii. 14, ἒκτησι ἦν. John vi. 39. 2) after
ποιεῖν in the sense to cause, to effect,
&e. John xi. 37, ὦκ ἠδύνατο ὦτοι ποιη
σαί τι καὶ οὐκ ἔδωκαν ἐμαυτά; Col.
iv. 16. Also after words implying fitness, suffi
ciency, need, &c. ὦκ ἄγος ἐμα ἔμαι ἦν λύος,
John i. 27. ἵσταται, Matt. viii. 8, x. 23.
John ii. 25, al. 3) instead of ὅτι after
verbs of taking care, endeavouring, &c.
βλέπετε ἦν ἀφόβως γίνεται, 1 Cor.
xvi. 10. ἅγιος, 1 Cor. xiv. 1, et al. 4)
instead of ὅτι. Mk. ix. 12, γεγέγονεν
ἐν τοι μᾶθη: with ὅτι, Rom. iv. 23.
5) of time, for ὅτε, John xii. 23, al. only
in St. John.

Ἰνατι ἤ ἦν τι, as an interrog. partic.
plural, ellipt. for ἦν τι γίνεται, in order
that what, i.e. may take place; equiv. to
ix. 4. xxvii. 46. Lu. xiii. 7.

'Ἰδε, oὖ, ὃ, (ἐμι), prop. 'something
sent out or emitted.' Hence, a missile
weapon, arrow, Hom. ii. xv. 451. In
N. T. 1) cast, as being emitted on metals,
Ja. v. 3, and Class. 2) poison, venom,
nii. 8, and later Class.

Ἰούδαίῳ, f. ἱπ. (Ἰουδαίος,) to ῾Ιου
daie, i. e. to live like the Jews, follow
their manners, customs, rites, Gal. ii. 14,
equiv. to Ἰουδαίων ἤν.

Ἰουδαῖος, ἦ, ὅν, adj. Jewish, cur
rent among the Jews, μιας, Tit. i. 14.
Jos.

Ἰουδαῖος, adv. Jewishly, in the
Jewish manner, Gal. ii. 14, and Jos.

Ἰουδαῖος, a. o.ν, (Ἰουδας,) prop. adj.
Jewish. In N. T. 1) fem. prop. ἩἸου
daia χώρα or γῆ, the land of ᾿Ιουδας,
Mk. i. 5. John iii. 22, γεννὴ Ἰουδαία,
a Jewess, Acts xxi. 1. xxiv. 24. 2)
masc. ὁ Ἰουδαῖος, as subst. a Jeuw, 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. of Ιουδαίοι, the Jews, xix. 21, oft. Ιουδαίοι καὶ Ἑλλήνες, Acts xiv. 1. By synecdoche of Ιουδαίοι is put for the chief men, leaders of the Jews, John i. 19, v. 15, and oft. As adj. joined with a noun, e.g. γεν. ἄνθρωπος, Acts x. 28, plur. ii. 14. ἡ λευκοπορφύρις, xiii. 6. ἀρχειρεύη, xiv. 14. Sept. and Class.

Ἰουδαίιμοι, οὐ, ὁ, Ἰουδαία, the Jewish religion opp. to heathenism, 2 Macc. ii. 21, xiv. 38. In N.T. opp. to Christianity, Gal. i. 13, sq.


Ἰτικίος, ὁ, ὁ, adj. (Ἰτικος), eques-trian; by impl. skilled in riding. In N.T. neut. τὸ ἱππικόν, i.e. τάγμα: collected the horsemen, cavalry, as in Eng. the horse, Rev. ix. 16, and Class.

Ἰττιτος, οὐ, ὁ, a horse, Jas. iii. 3.

Ἰρος, ἰδος, ὁ, a rainbow, ἱερός, Rev. iv. 3, x. 1, and Class.

Ἰσαγγελος, οὐ, ὁ, ἡ, adj. (Ἰσαγγελος), angel-like, Lu. xx. 36. Comp. the Homeric ἰσαγγελος.

Ἰσσος, ἡ, ὁ, adv. like, alike, equal, used of measure, quantity, condition, nature, and the like, Matt. xx. 12, ίσος ἡμι αὐτῶν ἐστινας. Lu. vi. 34, ἡ ισα ἀπολάβασι τὰ ίσα. John v. 18, ἴσον ἰσαν των τω Θεω. Phil. ii. 6, τὸ εἶναι ίσα Θεω, with which comp. ίσα ἑστει, Hom. Od. xi. 303, and ἱσα τοὺς καλεῖ φρονίστη, Aristoph. Const. 630.

Ἰσότητα, ντότα, ἡ, (Ἰσότητα), likeness, equality, as said of equal state or proportion, 2 Cor. viii. 13, ἐς ἱσοτητας. Plut. vi. 367, 2, ὅσσο δικαίωσω ὅσσο ἑστίνας.

Ἰσότιμος, οὐ, ὁ, ἡ, adj. (Ἰσότιμος, τιμηθα), 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, τοῦ ισοτιμίων ἡμιν λαχυσά πιστιν, or rather iso is not to be referred to the preciousness, but to St. Peter, as a like partner in it.


Ἰστημι, ο ομη, αρ. 1. ἵστηνα, αρ. 2. ἵστην, perf. ἵστηκα, pluperf. ἵστεκας, και ἰστεκάς, 3 pers. pl. ἰστήκας, perf. in fin. ἰστεκαῖα, contr. ἰστάς, pai, perf. ὑπ. ἰστακάτων, contr. ἰσάκτως, ὅσα, ὅν, αρ. 1. pass. ἰστάθημι, fut. 1. pass. σταθήσομαι. The significations of this verb are divided between the trans. to cause to stand, to place, and the intr. to stand. I. trans. in the pres. impf. and aor. 1. of the active, to cause stand, to set, to place, 1) with acc. a adjunct implying place where, Acts xx. 30, ἰστήσασαι αὐτῶν ἐτή πρώγον τοῦ Ισρα. Lu. iv. 9. So ἰστήσετε, Matt. xxv. 33, ἐν μία ἡμέρᾳ, 2) gener. to cause to stand for Acts i. 28, ἰστήσασαι δύο. vi. 13. opp. falling, Rom. xiv. 4, and Sept. 2) to est blank, confirm. Rom. iii. 31, νομέν. x. So of time, to fix, appoint, ἀριθμά, Ac. xxvii. 31, and Sept. 3) to place, i.e. in balance, to weigh, with acc. and dat. pers. Matt. xxvi. 15, ἰστήσατε αὐτῷ τὰ ἀκοντα ἀργύρια. Sept. Ezra viii. 25. xlv. 6, and Class. Metaph. to impose, τα ἀμαρτίαν, Acts vii. 60.—II. intran. in the perf. pluperf. and aor. 2. act. in midd. and by impl. in aor. 1. and fut. of the pass. to stand; and so perf. as ἰστηθηκας as pres. whence plup. ἰστηκας imperfect. 1) prop. and absol. 1 Cor. x. 8, δοκίων ἰσταται, βλεπετιν μη πέση. I sacrifice or prayer, Matt. v. 5. ἡβ. x. 1. With an adjunct implying place where when Matt. xii. 46, ἐνω, Mk. x. 5, xiii. 14. Joh. xx. 19, al. 'ειτ with gen. of place, ἐντετο ῥοποντος, Lu. vii. 17; in the sense of before, Acts xxv. 10, ἐντο το βηστια ἀχρεια, 20, ἐντο του συνδρομου. Matt. xix. 9; with acc. of place, Matt. xiii. 22, ἐντο τος ποδας, to stand upon the feet. Acts xxvi. 16. Without an adjunct e place expr. but in the sense to stand ἐς present, Acts xxvi. 73, προσδιορίζεται, οι ἰστάντει ειναι τη Πειραι. Lu. xii. 8; joined with an adj. or partic. Act. ix. 7, εἰςτῆκεναι εννευς. Eph. vi. 14 So of persons standing before a judge either as accusers, Lu. xxiii. 10; or accused, Acts xxvi. 6, ἰστηκας κρίσους Matt. xxi. 11. Lu. xx. 36. Spoken of fishing-boats, to stand, to be stationed, in Eng. to lie, v. 2. 2) fig. to stand fast, endure, of things, basileia, Matt. xii. 25. Τιμι- λιο, 2 Tim. ii. 19, to persist; of persons Acts xxvi. 22, ἀχρι της ἡμιας τατιν ἰστηκας. John vii. 44. Rom. v. 2. 1 Cor. vii. 37. 1 Pet. v. 12, and Sept. So to stand fast against an enemy, Eph. vi. 18; with τρεῖς, ver. 11. Sept. and Class. So against evils, to withstand, Rev. vi. 17; to be established, confirmed, Matt. xviii. 16, ἰστα αἱ στάρματα δύο μαρτυρων ή τριων στηθ ημια. 3) ἰστηθηκας and ἰσταθηκας, to stand still, stop; of persons, Matt. xx. 22, ἱστα ἔθεν of things, ii. 9; to cease, Lu. viii. 44. Sept. and Class.

Ἰτιτιτρις, ἦς, ὅς, Ἰτιτρης, 'one who has knowledge of' any thing or person from personal experience, Eurip. Iph. T. 1349.
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f. \delta\iota\varepsilon\omega\alpha\iota\nu, i. 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, ἀντωρπαία τοις Ἑλ. viii. 4 & x. 11, 7, et al. In N. T. to see, (Hesych. ἵστορε- ὄρος, i. e. to visit a person, in order to become acquainted with him, Gal. i. 18, ἀνθρώπον εἰς Ἰησοῦν ἤστοραῖς Ἐπτέρων. So the Latin visita, i. e. oecum cognosco, and Eng. 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, ἀνήρ, δι' ἑγὼ κατ' ἐκείνου ἀντωρπαία πάσχομαι, 'whom I had become acquainted with;' not seen, as Whiston renders. And such is nearly the sense in Esch. Eum. 433.

I\chi\upsilon\nu\omega\omicron\omicron\omicron\omicron, δ, ὁ, adj. (I\chi\omega\nu\omicron, strong, mighty, 1. of persons, with reference to the powers both of body and mind, 1) physical, Matt. iii. 11. Mk. i. 7, ὁ λογοφιλός, ὁ τοῦ τότιν. Heb. xi. 34, ὁ λογοφιλός ἐν τὸνομα, 'with art, ὁ λογοφιλός, &c. Matt. xii. 29. 1 Cor. i. 25. 2) moral, 1 John i. 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, κοινωνεῖ, 1 Cor. iv. 10. i. 27, τα ἱερατεῖα κατ' ὁρολογίαν, — II. of things, strong, fortified, said of a city, Rev. xix. 10; veleman, great, as applied to ἀνθρόπος, Matt. xiv. 30. βράκνατα, Rev. xix. 16, ἄλοιπα, Ἵμπτερ, Ἀπ. x. 14. ἑραυνήτης, Heb. v. 7; also firm, sure, said of παράκλησις, x. 18; severe, ἐπιστολαί, 2 Cor. x. 10. Xep. Cyp. iii. 48.

I\chi\nu\omega\omicron, οὖς, η, (I\chi\omega\nu\omicron, strength, might, spoken of the powers both of body and mind, of physical and moral), the former, in Rev. xviii. 2, ἐκαθάρισα ἐν λογοθείᾳ, i. e. mightily, veleman, Sept. & Class. the latter, power, might, in Mk. xii. 30, ἐκ λόγου τῆς ἱερατείας, 'with all thy strength,' & ver. 33. Lu. x. 27. 1 Pet. iv. 11; also general, power, pre-eminence, 2 Pet. ii. 11, ἐγγελοίς λογοθείας καὶ ὑπάρχουσας, 'as mighty power' So in inscriptions to God, Rev. v. 12. vi. 12.

I\chi\upsilon\nu\omega\omicron, f. ὁσα, (I\chi\omega\nu\omicron, valere, to be strong, i. e. to have strength or ability, whether physical or moral, 1) physical, to be strong, robust, Matt. ix. 12, of λογοθείας, the strong, i. e. the well, as opp. to the weak and sick, and general, to be able, foll. by in. Matt. viii. 28, διὰ της λογοθείας τῆς παραλείπουν, 'as mighty power.' So in inscriptions to God, Rev. v. 12. vi. 12.

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Kάνω, crasis for καὶ ἐγώ, dat. καὶ οὖν, acc. καὶ οὖν, and I, &c. the καὶ the καὶ every where retaining its own power, just as if written separately, Matt. ii. 8, and oft.; dat. Lu. i. 3. acc. John vii. 28.

Kάθω, adv. (καθ' ἂν) lit. 'according to what,' i. e. according as, or simply as, Matt. xxvii. 10. Sept. and Class.

Kαθαρότατος, ἐς, ἡ, (καθαρός, prop. a putting down what has been raised, and esp. demolishing of a building. So Thuc. v. 42, κ. Πανακτ. Arrian E. Al. i. 9, 4, Pol. xxiii. 7, 6. Xen. Hist. ii. 2, 15, a sense freq. found, in the verb καθαιρέω. In this manner, too, the word is used at 2 Cor. x. 4, πρὸς καθαροτάτους ὁµωρομάτων: said fig. of putting down the rationalizations of human pride. So λογισμοῦ καθαιρεῖν, 2 Cor. x. 5. Comp. Plato p. 254, 58, ἤ κ. τῶν ὄγκων, and Dio Cass. 927, τῆς λογοθείας. Also fig. 2 Cor. x. 8. xiiii. 10, οὐκ εἰς καθαροτάτους ὑμῶν, where it means, 'destruction of religious knowledge,' as opp. to ἐκκαθάρισις, οἰκοδομήν. The nearest approach to this
sense in the Class. is destruction or ruin. Simil. in 1 Mac. iii. 49, the word is used of mischiefs done to any person or thing. See on katastrophe.

Καθαρισμός, f. άτημ., aor. 2. καθισμον, (κατά, αἰτῶ,) to take down from a higher place to a lower, e. gr. from the cross, Mk. xv. 36, εἶ ἐγερθαί Ηλίας καθίσας αὐτόν, and ver. 46, al. Sept. and Class. With the idea of force, violence, e. gr. to pull down, demolish, as buildings, καθισέ μου τὰς ἁλοθίκες, Lu. xii. 18, and Class.; a people, to overthrow, conquer, καθισμὸν άθών ἐντράκτης, 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 μεγαλειοτητά, Acts xix. 27. λόγοις, 2 Cor. x. 4.

Καθαρίσω, f. αρρ., (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.

Καθαρίσω, adv. (καθά, τερπ.) according as, equiv. to as, even as, Rom. iv. 6, καθαρίσω και Μαυρίκεις λείψει, &c. Foll. by ὑπότα σοι, so, xii. 4.

Καθαρίσω, fut. ὑπότ, (κατά, ἐπτετού), to bind down, or fasten upon any thing, trans. In N. T. intr. or with εἰνάντων impl. Mid. καθαρίσθημι, to be oneself upon, to fasten on, foll. by gen. Acts xxvii., 3, ἵπτες καθαρίζης τῆς χριστοῦ αὐτόν.

Καθαρίζω, f. ἱσώ, (καθαρός), a later form, not found in Class., of καθαρισμός, to make clean, cleanse, trans. I. PROP. Matt. xxiii. 25, καθαρίζεται τὸ ἐθέλει τοῦ ποτηριοῦ, ver. 26. Lu. ix. 39. Spoken of lepers afflicted with a filthy disease, and accounted as unclean, to cleanse, i. e. to heal, Lu. iv. 27, & oft.; præm. Matt. viii. 3, ἐκκαθαρίσθη αὐτόν ὡς λίπτικα, 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 expiration, to purify, Heb. ix. 22; foll. by ἄτομον, I John i. 7, τὸ αἷμα Ἰησοῦ καθαρίζει ἡμᾶς ἀπὸ τάγης αμαρτίας, 'from the guilt of sin and its consequences,' ver. 9. So Tit. ii. 14, ἵνα καθαρίσης ἐντρακτόν λαοῦ. 2) gener. and without expiration, to cleanse, purify, free from moral uncleanness, with ἄτομον, 2 Cor. vii. 1, καθαρίσωμεν ἰατροῦ ἀπὸ παθῶν μολυμοῦ χαράκον: without ἄτομον, Acts xv. 9.—III. CAUS-TIVE, in the sense of, to declare clean, viz. Levitically, i. e. to make lawful, trans. Acts x. 15, ἢ δὲ Θεὸς ἱκαθαρίζει, αὐτὰ τῇ κοινότει, xi. 9. Sept. So Mk. vii. 19, καθαρίζων πάντα τὰ βρώματα, i. e. 'making lawful all meats,' showing them to be permissible.

Καθαρισμός, ό, τ. (καθαριςας,) 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. ΜΕΤΑΡΡΥ. purification from sin, expiation, Heb. i. 3. 2 Pet. i. 9. So Class. καθαρισμὸν.

Καθάρος, a, o, adj. in a natural sense, free from dirt, clean; in a fig. apologetic. I. PROP. clean, Matt. xxvii. 59, ἠμεταλείποντο αὐτὸ σωζόντα καθαρόν. Hom. Od. iv. 750, καθαρόν, k. Heb. x. 22, ἕστη καθαρόν, al. and Class. Fig. in the Levitical sense, John xiii. 10, ἵστη καθαρῶς ὅλως. 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 καθαρόν.—II. ΜΕΤΑΡΡΥ. in a moral or spiritual sense, 1) free from the guilt of sin, guiltless, free from blood-guiltiness, Acts xviii. 6, καθαρόν ἄγαν, &c.; foll. by ἄτομον, xx. 26. Sept. & Class. 2) sincere, single-hearted, upright, Matt. v. 8, οἱ καθαροὶ τῇ καθαρίᾳ. In John xiii. 10, ὑπέσε καθαρόν κάαρα, the sense symbol is 'washed from sins in the blood of Jesus.' Comp. Ps. li. 2, 7. I Tim. i. 5. 2 Tim. ii. 22. 1 Pet. i. 22, ἐκ καθαρας καθαρίας. I Tim. iii. 9. 2 Tim. i. 3, ἐκ καθαρῶς συνειδόης. Jas. ii. 27, κ. ἡρ-σκεία, 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 καθαράς καθαρίας, καὶ συνειδόης ἀγάπης, καὶ πίστεως ἀνωτέρωτον. In Tit. i. 13, τοὺς καθα- ρούς, the sense is, 'whose hearts are purified by faith.' In John xv. 3, ὑ. καθαροτέτα, (by a figure taken from the vine,) the meaning is, cleansed, lit. 'pruned' of evil affections.


Καθέδρα, α, ο, (καθόμαν,) a seat, Matt. xxii. 12. xxiii. 2. καθισμόν ἐν τῷ καθάθρα Μαυσολείῳ, 'to sit in Moses' seat,' fig. 'to occupy his place.'

Καθέξομαι, (κατά, ἐξήμ.), prop. to seat oneself, i. e. to sit down, to sit, Lu. ii. 40. John iv. 6. xi. 20, ἐν τῷ ὅνω ἐκκαθαρίζετο, i. e. 'continued sitting.' Acts vi. 15.

Καθής, adv. (κατά, ἐξής), lit. 'according to the order or succession of,' i. e. successively, consecutively, in connected order, Lit. i. 3, καθής οὐ γράφατι, 'to write a connected narrative,' Acts ix. 4.

Kαθίσκω (καθά, κάθισο, καθίσα, καθίσαν, καθίσκω, καθίσκω, καθίσκω), f. καθίσαι, aor. 1. καθίσασθαι, trans. to cause to sit down, to seat, to sit down, to sit. I. trans. to cause to sit down, to seat, with εν of place, Eph. i. 20, καθίσκας [αυτοῦ] εν εξεις αυτοῦ. Sept. and Class. So to cause to sit, to sit, to scil. as judge, 1 Cor. vi. 4, τούτους καθίσκετε τοίς κρίταις or δικαιστὴς: gen. expressed in Class.—II. intrans. or with εν τούτων, and also mid. to seat oneself, i. e. to sit down, to sit, 1) prop. & gen. Matt. v. 1, καθίσατος αυτοῦ. Mk. ix. 35. Lu. iv. 20. v. 3, εσεπίσ. Sept. and Class. With an adjunct of place, αυτοῦ, here, Matt. xxvi. 36. δε, Mk. xiv. 32; with prepositions, Matt. xx. 21, and Sept. and Class. —III. by imple. to abide, take up one's abode, εν τῇ πολεί, Lu. xix. 49; absol. Acts xviii. 11. Sept. Exod. xvi. 29. Jer. xlix. 32. Test. xii. Patr. 644, καθίσατο ἐν ἰδίᾳ. So also sedeo in Latin.

Kαθήμενος, ἢ, ὁ, ἡ, ἃ (καθημένο), in Class. a leader, guide. In N. T. teacher, master, Matt. xxiii. 8, 10, and so in Plut. viii. 511.

Kαθήκω, prop. to come or reach down from a higher place to a lower, as mountains to the sea (so oft in Class.), pertineo: also, pertineo, as said both of place, Xen. Mem. iii. 5, 25, and persons, Pol. i. 66, conuenio, to be becoming, suitable, Xen. Cyr. vii. 1, 1. Hipp. ix. 5, in which sense it is gener. used impersonally, καθήκω μοι, foll. by infin. 'it is fit or right to do so and so,' Thus in N. T. Acts xxii. 22, οὐ καθήκεν αὐτοῦ ζην, a very rare construction, with which may be compared from Eucles. x. 23, οὐ καθήκη δοξάζαι ἄνδρα ἀμαρτωλόν. Also partic. neut. το καθήκον, 'what is fit and right to be done,' more frequently τα καθήκοντα, as Xen. Cyr. i. 2, 5. So Rom. i. 28, τοιεῖ τα μὴ καθά τα μη καθ. as 2 Macc. vi. 4, τα μη καθήκουν ενδον φιλότον, meaning, 'things that profaned it.' In each case there is a liettes or a mild expression for a strong one.


Sept. and Class. Pass. with acc. of manner, Heb. v. 1; with τις τε, 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 καθιστώντες τὸν Παύλου. Sept. and Class., as Homer and Thucyd.

Καθοδ', adv. (καθόδ' οὖ), lit. 'according to what,' equiv. to καθάδ', as, according as, Rom. vii. 26, καθάδ' δεῖ. 2 Cor. vii. 12, bia, καθάδ' ἐὰν ἔχῃ τις, &c. 'in proportion as,' 1 Pet. iv. 13.

Καθ'έλουν, adv. (καθ' έλου), prop. 'throughout the whole,' i.e. wholly, entirely; καθάλου μη, not at all, Acts iv. 18. Comp. Sept. in Ezek. xiii. 22, τού κατηκόρυσαι χεῖρας ἀνόμου τού καθάλου μη ἀποτρέψαι ἄν καθ' έλοι πονηράς, and xvii. 14, τού καθάλου μη ἐπισφένται. Pol.i.20, 3, οὐδε καθάλου μικρὸν πλοίον.

Καθοτλίξω, f. ιαν. to arm completely; and pass. to be fully armed, Lu. xi. 21. Sept. and Class.

Καθοράω, (κατά, ὀράω), 1) prop. dispicio, to look down upon anything. So Plut. Popl. έπ γιγναις ἄταστα καθορα. 2) by impl. perspicio, to descry, behold, Hdt. i. 138. Thuc. ii. 48. But general used fig. for mente perspicio, to perceive, as Rom. i. 20, τὰ ἀράτα τοῦ Θεοῦ καθορᾶται. So 3 Macc. iii. 11, οὐ καθορᾷ τὸ τοῦ Θεοῦ κράτος, and often in Class.

Καθοτί, adv. (καθότι), lit. 'according to what,' i.e. 1) according as, as, Acts ii. 45. iv. 35, καθοτί ἐν τοῖς χριστίν εἰγε. Sept. & Class. 2) for that, because that, insamuch as, Lu. i. 7, καθοτί—νυ στείρα. Sept. and Class.

Καθως, adv. (κατά, ως), a later form for καθάδ', prop. according as, equiv. to simple οὖς, as. I. PROP. implying MANNER. 1) gener. Matt. xxi. 6, καθως προστατεύτων αυτοις ἐ Ἰησοῦν, et alios. Pregm. Mk. xv. 8, ἥρεται αὐτεῖπα καθως ἄν ἔτοικε αὐτοῖς, 'began to demand [that he should do] according as he had ever done to them; with auln, equiv. to such as, 1 Thess. ii. 13. 1 John iii. 2. So with οὕτως corresponding, John iii. 14. 2 Cor. i. 5; and ως οὕτως, Lu. vi. 31. Sept. Hence the formula καθως καλ., even as, freq. in the Epistles of St. Paul, which is elliptical for καθως—οὕτω καλ. 2) after verbs of speaking, &c. now, Acts xv. 14, Σωμεὼν ἀγγέλλοντο καθως πρῶτον. 3 John 3. 5) in the sense of proportion, comparison, Mk. iv. 33, καθως ἦλθαντο ἀκούνειν. John v. 30. Acts xi. 29. 1 Pet. iv. 10. Sept. and Class.—II. in a CAUSAL sense, as, i.e. even as, insamuch as, John xvii. 2, καθως ἠνόμασεν αὐτὴ ἔσωσιν. Rom. i. 28. 1 Cor. i. 6. Eph. i. 4. Ph. i. 7.—III. of time, equi. to when, Acts vii. 17, καθως ἤγγιζεν ὁ χρόνος. 2 Macc. i. 31.

Και, copul. conj. and, prob. derived from the imperat. of the obsol. verb καί, to join, add, (as ἐθείν θείν, to join, and our and from Α.-Sax. adden, to join.) From this obsol. καί came the word which has so puzzled the Etymologists, καίσας, a brother, or sister, lit. 'one joined by birth,' (as δολφός, a fellow-wombed, δύναντος); and also the word καισάν, meretrix, which originally, like ἐταίρα, meant a female friend, and thence, like that word, a concubine or courtezan.

Καινός, ἢ, ἢ, adj. (a word, I conceive, derived, though the Etymologists have failed to see it, from the obsol. καίω, to join or add, on which see in ν. καί init. as the Latin que, (ca)) from the cogn. καίω, the general signification is new, something that has been added to what before existed. I. PROP. newly made, not impaired by time or use; ἀντο, Matt. ix. 17, μνημείον, xxvii. 60, ἰμάτιον, Lu. v. 36. Matt. xiii. 52, καίναι καλαίλεια. to καίνων, Mk. ii. 21, and Class.—II. vnc. new. i. e. not before known or current, newly introduced; ἄνατολη, Mk. i. 27, ἐστολή, John xiii. 34. άνωμα, Rev. ii. 17. iii. 12, and Class. Also in the sense of other, foreign, Mk. xvi. 17, γάλακτος λαλήσων καϊνως, 'with new, i.e. other, tongues,' new to them, which they had never learnt, Xen. Mem. i. 18.—III. new, as opp. to old or former, πο το καλαίλεια, to πρῶτον, and by impl. also better, e. gr. ἡ καίνη διαθήκη, 'the new and better covenant,' Matt. xxvii. 26. So οὐκον πνεύμα καϊνον, 'to drink wine new,' ver. 29. εκδι καϊνή, a new song,' i.e. a nobler, loftier strain, Rev. v. 9. iv. 35. So Ps. xxxiii. 3. xl. 3. Is. xiii. 10. Also for renewed, made new, and therefore superior, more splendid, e. gr. καϊνόν ωρανον καλ γι καϊνή, 2 Pet. iii. 13. Rev. xxxi. i. Is. lv. 17. Rev. iii. 12. xx. 5. Metaph. of Christians, as renewed and changed from evil to good by the Holy Spirit of God, 2 Cor. v. 17. καϊνή κτισις, Gal. vi. 15. καϊνός ἄνθρωπον, Eph. ii. 15. iv. 24. Ez. xviii. 31. καρδία καϊνή.

Καϊνίτην, πτος, ἢ, (καϊνως), prop. and in Class. newness, in a physical sense: in a moral, Rom. vi. 4, εν κ. χωι, for εν καϊνη χωι, &v. vii. 6.


Καιρός, ὁ, ὁ, a word of which the derivation has been exceedingly disputed. It is, I conceive, from καίω, to join, q. d. καιρός, formed like τακτός from τάκτον.
Dor. for τίκω, γλυκ-ιρός fr. γλυκόν, ἀλλοῦ fr. ἄλλῳ, μαλιτρὸς fr. μᾶλιτρό, σφαλερός fr. σφάλλα, ἄλτρερος fr. ἄλτοε, ἀρεμος fr. ἀρμα, σεδο, ἄρεμος fr. ἀρμόν, στρομόρρος fr. τρόμος, φθενώρρος fr. φθέν- 
νος, &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 Ἀσσαχ. who explains καπρίβαρειν, meaning, I presume, mirr. vol. for, in that sense the word occurs in the Anthol. Gr. As supplying another proof of the above sense of καπρίβαρειν, to ὕπνω, it may suffice to adduce the gloss of Ἀσσαχ. καπρίβαρειν τοις στήμοις τοὺς συνδίασαν. I. N.T. the word has only two senses, time and season. I. TIME, meaning fill time, proper season, 1) gener. opportunitate, occasione, Acts xxiv. 25. καπρίβαρειν μεταλαμβάνου. 2 Cor. vi. 2. καρπός ἐν. Gal. vi. 10. Eph. v. 16. Col. iv. 5. (See εἰσαγωγήν.) Heb. xi. 15. John vii. 6. καπρίβαρειν ὑπότροφον. 2) set time, certain season, ἀρ. e. a fixed and definite time; full by gen. of thing, Matt. xiii. 30. ἀν καπρίβαρειν τῷ ἑβδομαδίῳ. κατά συνάγων, Mk. x. 13. Acts iii. 20. καπρίβαρειν ἀναψυχέσας, 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. ὑπό τοῦ καπρίβαρος μου, or ὑπό μου, my time, as appointed of God, e. gr. 'in which I am to suffer,' Matt. xxvi. 18, or accomplish any duty, John viii. 7. 6. Lu. xxi. 24. καπρίβαρειν τόν θνών. So ἅπαυ καπρί 
βαρειν, 'one's own due time,' Gal. vi. 9. With a demonstr. art. or pron. ὑπό τοῦ καπρίβαρος, ἀναψυχέσας, 'this present time,' that time, definitely marked out and expressed, Matt. xxi. 25. Mk. x. 30. Rom. iii. 26, et al.; also καπρίβαρειν ἑγγόν, 1 Pet. i. 5. ὑπότροφον, 1 Tim. iv. 1. ἐνεπτυκίως, Heb. ix. 9. Gener. Acts xvii. 26. προτεταγμένον καπρίβαρος. 2 Tim. iv. 3. ἐσταυροῦκε, i. e. appointed of God. Rev. xii. 12; dat. τῷ καπρίβαρειν, 'at the proper season,' Mk. xii. 2. With prepositions, ἀναψυχέσας καπρίβαρειν, 'for or during a certain season,' Lu. iv. 15. ἐπὶ καπρίβαρειν, 'in due time,' xx. 10. Acts vii. 20. κατὰ καπρίβαρειν, 'at the set time,' Rom. v. 6. ix. 9. τό καπρίβαρειν, 'before the proper time,' 1 Cor. iv. 5. Αἰσχύλ. Ag. 356. ἀπὸ καπρίβαρειν, 'for a season,' Lu. viii. 13. ἀπὸ κριτῆς ὑπό τῆς καπρίβαρειν. James i. 21. περισσείσι καπρίβαρειν. 1 Pet. ii. 16. ὕππαρχον καπρίβαρειν. 1 Cor. xiv. 20. τῇ καπρίβαρειν. Sept. and Class. as Xen. Mem. i. 2, 28, τῇ ὑπὸ καπρίβαρειν. —II. In an active sense, καπρίβαρειν, καπρίβαρειν, καπρίβαρειν. 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 καπρίβαρειν. In Herodot. viii. 188. —III. In a milder sense, καπρίβαρειν, con. trouble, affliction, Matt. vi. 34. ἠρετὴν τῇ ἑμίρησιν καπρίβαρειν. Sept. and Apoc. but not Class.
pert, 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.e. in a moral, of persons, wicked, bad, in heart, conduct, character, Matt. xxii. 41, kakodios kakos apólesei autós. xxiv. 48, ὃ κακὸς δούλος. Phil. iii. 2. Rev. ii. 2, kakoudi, i.e. impostors. So also of things, implying moral agency, as contrivances or actions, Matt. vii. 21, dialexogomi oui kakoi. Rom. xiii. 3, τῶν κακῶν, scil. ἔργων. 1 Cor. xv. 33, ἐμιλια κακᾶλ. Col. iii. 5. Sept. and Class; e.g. Heriod, Opp. i. 28, τολὰκι καὶ ἐξιμισδια τῷς κακῶν ἄνδρος ἵνα μετάκινε. Neut. kakouc ou τὸ κακόν, plur. kaká τὰ κακά, evil, evil things, i.e. wickedness, fault, crime, Matt. xxii. 23, τί γὰρ κακὸν ἐποίησαν; et simpis. Sept. i Kings iii. 9. Prov. iii. 7. Xen. Mem. ii. 6, 4.—II. In a physical sense, of things, act. causing evil, i.e. hurtful,  beneficent, Rom. xiv. 20. ἀλλά κακῶν τὰ ἀνέργητα, &c. Rev. xxi. 2, Ἰάκως κακῶν, where see my note. Tit. i. 12, κακᾶ ἡρωία, 'ravenous beasts.' Sept. Am. iii. 3. Prov. xvii. 5. Xen. Mem. iv. 1, 4. Neut. τὸ κακόν, evil, i.e. cause or source of evil; Jas. iii. 8, evil done to any one, harm, injury, whether in deeds, as Acts xvi. 28. Rom. xiii. 17. xii. 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. xxvi. 25, Λαξαρὸς δομοῖος τὰ κακά, scil. ἅπλαβε. Acts ix. 13. 2 Tim. iv. 14. Sept. and Class. espec. Homer.

Κακοῦργος, ou, δ., ἦς, (κακός, obsol. ἔργων), prop. adj. doing evil, injury, as in Hom. Eurip. Soph. Plato, and Xen.; but in use a subst. in the sense 'an evildoer.' 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.

Κακοχάτω, f. ἢ, (κακός, ἡ). male habes, to ill treat, Dioz. Sic. xix. 11, et al. Stob. 522. but gener. in pass. κακοχάτωσα, as Heb. xi. 37. xiii. 3.

Κακώ, f. ἡ, (κακός, ἡ), prop. equiv. to kakōn poioς, physical vito, to make bad, deteriorate, Theoph. Hist. Pl. i. 15, τὸ πῆγαν κακοτίτα καὶ ἄλαττεται. 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, τὸς ὁ κακῶσαν ὑπάρχει; Acts xviii. 10; also to afflict, oppress, vii. 6, 19, ἐκάκωσε τοὺς πατ. ἡμῶν. xii. 1, κ. τιμᾶτ
κακῶς, adv. (κακός), badly, ill, evilly.
I. physically, in the phrase κακῶς εἴξεν, to be sick, Matt. iv. 24, et seq.
and Class. κακῶς πάλαις, 'to suffer ill,' i.e. grievously, xvii. 15, and Class. κακῶς ἀπολέονται, malos male perdere, i.e. to destroy utterly, xxi. 41, and Class. oft.; gener. in the sense of grievously, xv. 22, κακῶς δαμαμοζέται.—II. morally; κακῶς ἐρεῖν, to speak evil of any one, to revile, Acts xxii. 5; gener. κακῶς δαλαῖη, absol. to speak evil, i.e. with malice, John xviii. 23. So Ja. iv. 3, κακῶς αἰτεῖθα, 'ye ask amiss.'

κάκωσις, εως, 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, εἰδὼν τὴν κάκα τοῦ λαοῦ, and sometimes in Class. as Thuc. ii. 43. vii. 82. Hodian. vi. 6, 11.

καλάμη, η, ἡ, prop. and in Class. the stalk of grain: in N. T. stubble or straw, after the ears are removed, 1 Cor. iii. 12. Septent. and sometimes in Class. as Theoc. Id. v. 7. Xen. Ven. v. 18.

κάλαμος, οῦ, ὁ, the reed or cane, a plant with a jointed hollow stalk, I. prop. the plant itself, Matt. xi. 7, xii. 20, κάλαμον συνετρομίσθησαν. Sept. and Class.—II. the stalk, as cut for use, a reed, as a mock sceptre, Matt. xxvii. 29; a rod, or staff, ver. 49; a measuring reed, Sept. in Ez. xi. 3; a reed for writing with, 3 John 13. Septent. and Class.

καλεῖ, (f. ἱαω, σορ. 1. ἱκάλεσα, perf. κύκλικα, σορ. 1. pass. ἱκάληθαι,) I. to call to any one or to come or go anywhere. 1) prop. with the voice, as a shepherd his flock, John x. 3, ἀδία προβατά καλεῖ κατ' ὄνομα. Lu. xix. 13, καλεῖσα δὲ διὰ δούλους ἑαυτοῦ. Matt. iv. 21. Mk. i. 20, ἱκάλεσαν αὐτοῦ, i.e. 'to follow him and become his disciples.' 1 Macc. i. 6. Hidian. iii. 11. 20. Xen. Conv. ii. 12. 2) gener. to call in any way, to send for, to direct to come. Matt. ii. 7, λάθρᾳ καλεῖσα τοὺς Μάγους, and 15, ἐξ Ἀλυσίου. Heb. xi. 3. 3) to call upon with the idea of authority, to call forth, to summon, e.g. before a judge, &c. Acts iv. 18. xxvi. 2. Hidian. vii. 3. 5. Xen. Apol. Soc. i. εἰς τὴν δίκην. Fig. of God, Rom. iv. 17, καλοῦστο τὸ μὴ δίκην ὡς δίκην, 'calling forth and disposing 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.g. said of Jesus, κεῖτο μετανοί, to call to repentance, to exhort, Matt. ix. 13. impl. Mk. ii. 17. Of God, Rev. xix. 9, εἰς τὸ διδυμὸν τοῦ γάμου τῶν κυριακῶν, see in Ἡρακλ. i. 1 Tim. vi. 12, εἰς ὄνομα αἰῶνων. 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 sepe al. 1 Cor. vii. 15, 17, sq. Gal. v. 8. 13. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. ii. 21. al. sepe. 5) in the sense of to call any one to any station, equiv. to appoint, to choose. Heb. v. 4, ἀρχιερεῖς—καλοῦμεν 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 τοῦ ὄνομα and the name in appos. Matt. i. 21, καλέσαν τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name Jesus. Pass. with τι, sc. ὄνομα, Lu. i. 62, and Sept. Foll. by acc. of pers. and the name in appos. Matt. x. 25, εἰ τῶν οἰκοδεσπότων τῆς Βελθεβδοῦ καλέσαν. In the Pass. constr. Lu. i. 60, ἀλλὰ κληθήσεται Ἰακώβου. Acts i. 23. Rev. xii. 9. So of places, Matt. xxviii. 8. Lu. ii. 4, et al. Sept. and Class. With ἐν τῷ ὄνομα added, i.e. after the name of any one. Lu. i. 59. Pass. with dat. τοῦ ὄνομα, by name, Lu. i. 61. xix. 2. So with in, Rom. ix. 7, ἐν Ισραήλ κληθήσεται σοι στέρμα, i.e. 'in and through Issac, in his line,' shall thy seed bear name.—II. of an epithet or appellation, e.g. of persons, Matt. ii. 23, Ναζαραίοις κληθήσεται. xxii. 43. xxii. 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, ἐλάχιστον κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρ. κ. τ. λ. Lu. i. 32.

καλλιέραιος, οὖν, ὁ, ἡ, ἁδ. (καλλος καὶ ἐλαίων), prop. 'yielding fine oil,' hence ἡ καλλιέραιος, i.e. ἐλαια, a good olive-tree, i.e. cultivated as opposed to ἀγριο-, ἑλαιο. Rom. xiv. 24. Aristot. de Plant. and yielding fine oil.

καλλίων, ουος, ὁ, ἡ, (compare of καλός,) better. Acts xxv. 10, ὅς καὶ σὺ καλόν εἰπγυνώσκεις, 'as thou also better knowest,' i.e. than I can tell.

καλλιδίακος, οὖν, ὁ, ἡ, ἁδ. (καλὸς καὶ δίδακτος,) teaching what is good, and as subst. teacher of good, Tit. ii. 3.
Kaλoς, adv. (Kaλoς), 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. 2) κα¬πιτα: αυτον σκευε, xxiii. 30. Sept. & Class. 2) by impl. to hide, Matt. x. 26, ουδεν καλαμμενων. 2 Cor. iv. 3, bis. So James v. 20, and 1 Pet. iv. 8, καλαρει πληθος αμαρτων. Comp. Soph. Εδ. Col. 282.

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Kalομαι, see in Καγω.

Καμιλος, adv. (Kalimai), in reference to the performance of duty, e. gr. ὁ τοιμιν ὁ καλος, John x. 11 bis, 14. διάκων, 1 Tim. iv. 6. στρατιωτης, 2 Tim. ii. 3. οικονομος, 1 Pet. iv. 10. Xen. Mem. i. 6, 13. —N. B. In the senses which fall under the second head, καλος is synonymous with ἀγαθος. The difference between

the terms is, that καλος denotes rather external qualities, personal or mental, and some moral; ἀγαθος, 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.

Kalομαι, to, (kalos,) 1) a covering, thrown over any thing. Ἀσχ. Ch. 487, spec. a veil, 2 Cor. iii. 13. Hom. and Ἀσχ. 2) fig. an impediment, (lit. something interposed between,) 2 Cor. iii. 14, μακαμα ει την καπιτα κειται. Act. Thom. § 34, ου το καλα προηγεται σκοτος.

Kalομαι, f. ὑσο, (kindr. with κρυ¬


Kalομαι, adv. (Kalos), 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, ει δε καλος, ει δε αληθος. Acts x. 33, and oft. So ου καλος, 'not well,' Gal. iv. 17. Of office or duty, well, faithfully, 1 Tim. iv. 12, ν. 17, and Class. With emph. very well, excellently, Mk. vii. 37. Gal. v. 7, έτρεχεται καλος. Ironically, in the sense of the Latin probet, Mark vii. 9, καλως διτετει την εντολη τ. Θεου. 2 Cor. xi. 4. Eflian V. H. i. 16. In the sense of conveniently, James ii. 3, σε καπιτα αδε καλος. —II. as to effect, tendency, &c. well, i.e. justly, aptly, as of declarations, &c. Matt. xv. 7, καλως προφθεμενε περι ους. Mk. vii. 12. 26, ότι καλως απεκριθεν, ver. 32. Lu. xx. 39. John iv. 17. viii. 43, xiii. 13. Acts xvii. 22. Rom. xi. 20, and Class.—III. in phrases, e. gr. 1) καλως ειπεν, to speak well of, to praise, with acc. Lu. vi. 26. 2) καλως εχειν, to be well, to recover, i.e. from sickness, Mk. xvii. 13. Comp. Xen. Cyr. vii. 5. 47. 3) καλως πουειν with acc. or dat. to do well to any one, to benefit, Matt. iv. 44. Lu. vi. 27; absol. Matt. xii. 12.

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κάνωτα, τὴν ἐν κάμπλον κατατίθηντος, as said of those who are diligent in the observance of lesser duties, but negligent in the discharge of higher ones.

Κάμινος, ὥν, ἄνοι οὐν or furnace for smelting metals, burning pottery, &c. Matt. xiii. 42, 50, τὴν κάμινον τοῦ πυρός, i.e. 'a burning furnace.' Sept. and Class.

Καμπύλω, ὁ, ὁς, (contr. fr. καταμύλω, καμύλορος fr. κατάμυλος,) to shoot down the eyelids, (i.e. close the eyes. So Xen. Cynag. κ. τ. Θλάφαρον.) Matt. xiii. 15. Acts xxviii. 27, τοὺς ὄφθ. αὐτῶν ἐκκάμινος 'have closed their eyes.' So Philo, p. 583, καμύ, τὸ τῆς ψυχῆς ὑδάμα: and so Marc. Anton. iv. 29, τυφλὸς ὁ κατάμινος τοῦ νεφροῦ ὑμάτιμος, 'with his mind's eye.' In the Class, writers, however, the acc. is left understood, as Lucian Tim. 9, where it means 'con涅ive, dissimulo.'

Καμφω, (f. καμώ, aor. 2. ἐκαμόν, perf. κεκίμακα,) I. prop. act. 'to work out anything, 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. iii. 3, κακοπίκακας, καὶ οὐ κεκίμακας, 'has not fainted out of it.' So Thuc. vi. 34, κεκακακισάμεν, weary, fatigued. So also at Heb. xii. 3, we have καὶ ταῖς ψυχαῖς. Job x. 1, κάμων τῇ ψυχῇ μοῦ: also Joseph. Philo, and Class.—II. from the sense of faintness from labour arises another, that from weakness or illness, to be sick. Jas. v. 15, ἐν ὑπὲρ τῆς πίστεως σαΐς τῶν καμφών, 'the sick person,' and so oft. in Class.; as laboro in Latin, though always with some adverb in Latin.

Καμπτός, ὁ, ὁς, to bend, gener. or to make crooked any thing straight, as Hom. II. iv. 486, κ. Ἰτου: 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 γάνα, to bend the knee, as in hommage, with dat. Rom. xi. 4; by πρὸς with acc. Eph. iii. 14.—II. intran. τὸν γάνα καμπτός, every knee shall bow; i.e. bend itself in homage, worship; with dat. Rom. xiv. 11.

Κάνω, (crasis for καὶ δάνω,) and ύς, also ύς. I. and ύς, 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 ύς, even ύς, although, with subj. 1) gener. with subj. aor. and fut. in the apod. Matt. xxii. 21, καὶ τῷ ὄρει τοῦτῳ κ. τ. λ. John xi. 25, καὶ ἀποθάνω, ύςεται. Heb. xii. 20; also with subj. pres. and the apod. with pres. or fut. or subj. aor. Matt. xxvi. 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, καὶ τῶν ἰματίων αὐτοῦ ἄγωμα, σωθήσομαι. Ellipt. χωθήσομαι. Apoc. vi. 15. 2 Cor. xi. 16.

Κανών, ὁνόμαζω, (fr. κανή, a reed, this word being of the same form as καδών fr. καδόν, ἄγκων fr. ἄγκη,) 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. Here. Fur. 945, φολίνκι κανών ἀρυσίμια, 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. Ονομ. frag. iii. 5, ὅπῃ τεκτόνοι παρὰ στάθμην (the plumb-line, Hom. II. xv. 410. Od. xxxii. 197.) ἰδοῦνοι ὁρθοῦνται κανῶν. 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 στοιχείῳ κανών. Gal. vi. 16, διὸ ταῦτα κανών τούτῳ στοιχείουσιν, with which comp. Pind. Pyth. vi. 45, στάθμην (for κανών) πρὸς πατρόφιν ἔβη, 'walked in the straight way of his father's footsteps.' This sense is found also in the Class. e. gr. Eurip. Hec. 606, οἴδε ὅ γ' αλαχρόν κανών τοῦ καλοῦ μαθῶν. Plut. vi. 90, κανῶνας ἀρέτης. So in 2 Cor. x. 13, 15, 16, κατὰ τὸ μέτρον τῶν κανῶν, οὗ ἔμερας, &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 τῶν κανῶν 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.

Καπηλεώσω, f. εὐσώ, fr. κάπηλον, 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' ὤισκεν οὕτως καπηλεύων, 'will not fight by retail,' i.e. in a peddling way. Metaph. to make a traffic or gain of any action, Herodot. iii. 39, ἐκαπηλεύων πάντα τὰ πρήγματα. And as the commodities in which these καπηλοὶ chiefly
trafficked, drinkables and eatables, were easily susceptible of adulteration, and, in fact, were proverbially adulterated by them (see Ecclus. xxvi. 29); hence κατηλων, in its metaphorical sense, came almost always to mean, 'to turn any action or pursuit to a fraudulent account,' as κατηλωνευν τα δικας, so Eurip. Hipp. 957. δ' ἀφ' ἄχρον βορασ σῖτον κατηλων. Hence it was applied to the Greek Sophia, 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, ου κατηλωνευται ἡ ἀληθεια. Thus κατηλωνευμεν came to mean to corrupt or adulterate any thing, both prop. and also metaph. as 2 Cor. ii. 17, κατηλωνουσε τον λόγον του θεου, equiv. to δολωνυτε των λογων τ. θ. 2 Cor. iv. 2. Comp. Anthol. Gr. iii. 130. Τυχη κατηλωνουσα παντα των βλων. So more in Bentley's Sermon on Popery, p. 3. 

κατω, ου, δ, (fr. κατω, 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 ἐπικων from ἐπικο, δεικνος (pr. δαικνος fr. δαικον) Σαλικος fr. Σαλικον, στιλβος fr. στιλβω, τερτω fr. τερτω, &c.

καρδια, ας, η, (cogn. with καιρ and κηρ, 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. xili. 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, οι καθαροι τη καρδια. vi. 21. Lu. i. 17. 1 Cor. iv. 5, τας βουλες των καρδιων, and oft. Sept. and Class. 2) in phrases, as εκ ου ατο καρδιας, from the heart, i. e. willingly, Matt. xviii. 35. Rom. vii. 17, and Class. ες βλε φη της κ. and εν βλε της καρδια, 'with the whole heart,' Matt. xxii. 37. Mk. xii. 30. Sept. and Class. η καρδια και η ψυχη μια, 'one heart and one soul,' denoting entire unanimity, Acts iv. 32 ἐνυμειοει, ορ διαλογιζεται εν τη καρδια αυτου, 'to consider with oneself,' to reflect, Matt. ix. 4. Lu. iii. 15. συμβαλλειν εν τη κ. to ponder in mind, Lu. ii. 19. ἀναβαινειν εν τη κ. or επι την κ. to come up in or into one's heart, Lu. xxiv. 38. Acts vii. 23, and Sept. βαλλειν εις την κ. 'to put into one's mind,' to suggest, John xiii. 2. διδωναι επι καρδιας, 'to place upon the hearts,' i. e. put into them, Heb. x. 16. Comp. viii. 10. ἔχειν εν καρδια, 'to have in one's heart,' i. e. to love, to cherish, Phil. i. 7. ειναι εις την κ. των, 'to be in one's heart,' to be the object of his love, 2 Cor. vii. 3. ανιψι κατα την καρδιαν των, 'a man after one's own heart,' i. e. like-minded, and therefore approved and beloved, Acts xiii. 22. ο κρυπτος της καρδιας ανθρωπος, i. e. ο ευως ανθρωπος, 1 Pet. iii. 4. 3) by synec. put for the person himself, in cases where various affections, passions, &c. are attributed to the heart or mind, John xvi. 22. χαρισται ουμω ανθρωπος, Acts ii. 26, ευφανεθη και κ. μου. xiv. 17. Col. ii. 2, al. So in ειτεν ον ο λογον εις την καρδια, '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, και τη καρδια συνωσια, 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. ο γ. η κ. της γης, Matt. xii. 40, and Sept.

καρδιογνωστης, ου, δ, (καρδια, γινομαι,) heart-knower, searcher of hearts, Acts i. 24. xv. 8. Found only in N. T.

καρπος, ου, δ, fr. κειμε, to pluck, crop; being of the same form as σαρκος, a dust-box, fr. σαρος, and δρος fr. δραω, that being derived from the pret. mid. δραοτα, whence it became δροτος, by metath. for δρατος. 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. uxor. Matt. iii. 10. xii. 8, &c.; allegor. John xv. 2, and 8. So also αποδιδοναι καρπον, 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 ο καρπος της κοιλας, Lu. i. 42. κ. της ουφως, Acts ii. 30, and Sept. -II. μεταφρ. frut. i. e. 1) for deeds, works, conduct, Matt. iii. 8, ποιησαντε καρπον ισιου της μετανοιας. vii. 16. Lu. iii. 8, al. and Sept. 2) for effect, result, Rom. xv. 28. Gal. v. 22, ο καρπος του πνευματος. 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, και συναγε καρπον εις ζωην αναλομαν. Rom. i. 13. vi. 21, 22. Ja. iii. 18. Sept. and Class. 4) καρπος χιλεων, fruit of the lips, i. e. praise, Heb. xiii. 15.

Class.; more usually in a hostile sense, against, after terms of speaking, accusing, warring, &c.; lit. 'down upon.' Matt. v. 11, πῶν τοῦ, βῆμα καθ' ὄμοιν. ver. 23, ἔχει τι κατὰ σοῦ. x. 35. xii. 14, συμφωνοῦντας καθ' αὐτοῦ. ver. 90, δὴ η ἐμὸν καθ' ἐμὸν εὐτ. xvi. 59. Mk. xii. 25. xv. 55. sq. Lu. xxiii. 14, ἀν κατηγορεῖται καθ' αὐτοῦ, oft. and Class.—I. 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, through, throughout a place, Lu. viii. 39, καθ' ὅλην τὴν πόλιν κηρύσσων. xiv. 14, ἔγινεν λίμος κατὰ τὴν χώραν ἐκείνην. Acts v. 18. viii. 1. x. 1, ὅτε κατὰ τὴν Ἰουδαίαν, 'who were throughout Judea.' xv. 22. xxv. 12. So πορεύεσθαι κατὰ τῇ δόξῃ, 'to travel through,' i.e. along the way, Acts viii. 36. & gener. κατὰ τῇ δόξῃ, '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 κατ' αὐτό/, e. Matt. xxiv. 7, κατὰ τόπων, 'throughout all places,' in various parts. Lu. viii. 1, διώκει κατὰ πόλιν καὶ κώμην, 'throughout city and village,' i.e. every one, gener. Acts ii. 46, κατὰ τακτοκόμον ἐρτον, i.e. from house to house. viii. 3. xxv. 23, et al. And so Class. κατὰ καμάς, 2) of motion or situation upon, at, near to, adjacent to, &c. Lu. x. 32, γενομένοι κατὰ τὸν τόπον. ver. 33, ἠλθεν κατ' αὐτόν. Acts ii. 10, τῆς Ἀδικίας τῆς κατὰ κυρίαν. xvi. 7. xxvi. 2, τῶν κατὰ τὴν Ἀσίαν τῶν, 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, πορεύων κατὰ μεσημβρίαν. xxvii. 12, λυμίνα—βλέποντα κατὰ Διδά. Phil. iii. 14, κατὰ σκοτίαν διάκοκα. Thuc. vii. 6, ὅπερ καθ' αὐτὸν ἠ—over against them. Fig. κατὰ πρόσωπον τιν ἀντίστητα, 'to withstand one to his face,' Gal. xi. 11. So Class. κατ' ἰδία. 4) of place where, i.e. of being at, in, within a place; foll. by acc. of place. Rom. xi. 5, τιν καθ' αὐτῶν ἐκκλησίαν, 'the church at or in their house,' i.e. accustomed to meet there. Acts xiii. 1, ἦσαν κατὰ τὴν ἐκκλησίαν προφητεύει: by acc. of persons, implying place, in, with, among, Acts xxii. 21, τούτων κατὰ τὴν Ἰουδαίαν. 'the Jews dispersed among (prop. throughout) the Gentiles.' xxvi. 3, τῶν κατὰ Ἰουδαίαν ἔδωκεν. xxvii. 26, τιν ἐκ τῶν καθ' ὑμᾶς ποιήσαν. Eph. i. 15, τὴν καθ' ὑμᾶς πίστιν. And so in Class. Also foll. by acc. of thing implying place, e. g. καθ' πρὸς ὄντος τῆς, in the presence of, before any one, Lu. ii. 31. Acts iii. 13. So κατ'
of a state or condition in which any thing is, or is done, thus implying also manner; e. gr. κατά διαρκής, in or by a dream, Matt. i. 20. 11. 12. 1 Cor. ii. 1. ἦλθον πρὸς καθ' ἑπόμενον λόγον. I came not in excellency of speech. Adverbially, κατ' ἐξουσίαν, Matt. i. 27. κατὰ κράτος, strongly, vehemently, Acts xix. 20. Thuc. i. 64. κατ' ἰδίαν, in private, κατὰ μόνας, see in ν. So καθ' ἵππον, exceedingly, Rom. vii. 13, or excellently, 1 Cor. xii. 31. Also ol κατ' ἐξοίχα, 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, anything takes place, e. gr. κατὰ τὸ αὑτὸ, 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. καθ' ἁρχαὶ, in the beginning, of old. iii. 8. So distributively, καθ' ἡμέραν, daily, Matt. xxvi. 55. Mk. xiv. 49, al.; also τό καθ' ἡμέραν, Lu. xi. 3. xiv. 47. κατ' ἑτος, κατ' ἑναυτόν, yearly, every year, Lu. ii. 41. Heb. ix. 25. x. 1. κατὰ ἐορτὴν, 'at each passover,' Matt. xxvii. 15. Lu. xxiii. 17. κατὰ καιρὸν, 'at certain times,' John v. 4. κατὰ μιᾶν 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. μήμα ἐν ἑκάστον, 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' ἑνα, 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, consummately to, after, secondum, Matt. ix. 29. κατὰ τὴν πίστιν ὑμῶν γεννησθαι ὑμᾶς. xxiii. 3. Lu. ii. 22. xxiii. 56. John viii. 15. Acts xxiii. 31. xxvi. 5. Rom. ii. 2. ἐν καθ' ἐλθέων ἐκτός ἐλθέων. ver. 5, 6, 7. viii. 4, 5, κατὰ σάρκα, κατὰ πνεύμα. 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. 2. 2 Cor. xi. 17. Gal. i. 11, ὥσπερ ἐκτά καθ' ἐκεῖνος, 'is not human' i. e. of human origin, Apocr. and Class. With the idea of proportion, Matt. ii. 16. xxv. 15. ἐκάστη κατὰ τὴν ἑπόμενον δύναμιν. Rom. xii. 6, and Class. Adverbially, Ll. x. 31, κατὰ συγκυρίαν, 'by chance, accidentally.' John x. 3, κατ' ὄνομα. Acts 1, κατὰ λόγον, 'reasonably.' Ph.
of place whither, Mk. xiii. 15, μὴ καταβάτω εἰς τὴν οἰκίαν. Acts viii. 36. ἐκ τῶν ἁλασσαν, 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. g. ἀντὶ Ἱερουσαλήμ, Mk. iii. 22; foll. by εἰς, John ii. 12, εἰς Κατερναοῦν. Acts vii. 15, εἰς Αγγυστον. Absol. Acts viii. 15, xxiv. 1, et al. Sept. and Class. Spoken of those who descend, come down from heaven, e. g. God, as affording aid to the oppressed, Acts vii. 34; of the Son of Man, with εἰς, John vii. 38, 42; with ἀπό, 1 Thess. iv. 16, et al. and Class.—II. as said of things, e. g. ἀν ’α way leading down from a higher to a lower region, Acts viii. 26, ἄνευ τῆς καταβ. ἀπὸ Ἰερουσ. εἰς Γαζα. Of things descending from heaven, i. e. let down or sent down from God, e. g. a vessel, Acts x. 11. δ’; spiritual gifts, foll. by ἀπὸ, 1 Cor. i. 17. So gener. from the heavens or the clouds, to fall, e. g. ἢ βροχή, Matt. vii. 25, 27. λαλάνυ, Lu. viii. 23. τῷ ἀπὸ τοῦ οὐρ. Lu. ix. 54. τῷ ἐκ τοῦ οὐρ. Rev. xiii. 13. Also in the general sense of to fall, to drop, Lu. xxii. 44.

Καταβασία ὁ. f. βασία, (βασίλεια,) 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.

Καταβάσις, f. ἡ, prop. to weigh down, by laying on a burden or weight, as Luc. Deor. D. i. 21, and metaphor. to be burdensome to any one. So 2 Cor. xii. 16, οὐ καταβ. ὑμᾶς, and καταβάσις, 2 Sam. xiii. 25.

Κατάβασις, εἰς, ἡ, (καταβαίνω,) a going down, e. g. towards the coast, Xen. An. 7, 8, 26. In N. T. descent, i. e. place of descending, declivity, Luke xix. 37, καταβ. τοῦ ὄρους τῶν ἔλαυν. Sept. Jos. x. 11, ἐπὶ τῆς κ. Βηθαρίων. Mic. i. 4, and Class.

Καταβασία, f. ἡ, (καταβασία) to cause to descend, Herodot. i. 87; also to bring down, e. g. ἦς ἄνω, Matt. xi. 23. Lu. x. 15. Sept. and Class.

Καταβολή, ἡ, ἡ, (καταβόλλα,) a casting down in any way whatever, but espec. employed, (correspondently to the architectural use of καταβασία,) 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. xxxvi. 1, 9. In N. T. it is frequently used, as Matt. xxiii. 35. Lu. xi. 50, in the phrase καταβόλη κόσμου, which may thus be explained, as it is by the

Commentators, the beginning of the world, as καταβόλλα ομοί 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, ἡμι τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. It is also used at Heb. xi. 11, δύναμιν ἔλεαν εἰς καταβόλην σφέρας, as a technical expression, employed by physicians to popularly denote the act of conception, q. d. ‘strength for conception and procreation.’ So Arrian Epiclt. i. 13, 3, πρὸς τῶν αὐτῶν σφέρας καὶ τῆς αὐτῆς ἀνοική καταβολής, a kind of Hendiads.

Καταβασία, f. σύν., (κατά, βραβεύω,) prop. to give the βραβεύω or prize against any one, and by impl. to deprive him of the palm, Κουβεβ. Εκκλ. H. vi. 30, and from the adjunct to beguile, παραγοροῖ, to deprive of any thing by trickery. So in N. T. gener. Col. ii. 18, μηδεὶς ἐμαυτοὶ καταβαςίσθω, ‘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 Ciliciism, though it is used not only by Plut. and Polyb. but by Demosth.

Καταγγελεῖν, ἢν, ὅ, (καταγγελ-λω,) an announce, proclaim, Acts xxvii. 18.

Καταγγελλω, (f. γέλω, aor. 2. pass. καταγγέλλω,) prop. to bring word, announce, make known to any one. So Xen. An. ii. 5, 11, καταγγέλλων αὐτῷ τὴν ἐπιθυμίαν. Hence in N. T. 1) to announce, proclaim, publish, Acts xiii. 38, ἤμων ἀφεθεὶς ἀμαρτίων καταγγέλλατε. 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, καταγγέλλων τοῦ ἀνάστασιν τῆς 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, Σάκανου τοῦ Κ. καταγγέλλετε, celebrate, commemorate.


Καταγγειλόμαι, f. γινώσκω, (γι-νώσκω,) to form a judgment against any one to his disadvantage. Aristoph. Eq. 46. Xen. Mem. i. 8, 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. ὅμων καταγγειλόμαι ἡμῶν ἡ καρδία. Prov. xxviii. 11, πένθε νοίμων -----

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καταγωνίζομαι, f. ἑσμαί, depon. mid. to contend against, and by impl. to conquer, subdue, e. gr. βασιλεύσεως, Heb. xii. 33. lat. Class.

καταδίω, f. δήσω, (δήσω,) 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 Ecles. xxvii. 21.

καταδηλος, ου, ὁ, ἅ, adj. (κατά in- tens. δήλος,) most evident, Heb. vii. 15. Jos. and Class.

καταδικάσω, f. ἀσώ, (δικαίω,) 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.

καταδικώκω, f. ἕω, 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, καταδικάζων αὐτόν. So we say, to hunt out. In this sense the word occurs at Ps. xxiii. 6. Sept. τὸ ἔλεος σου καταδικαίτατε με.

καταδικοῦκω, f. ἕω, 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, dominate over, viz. by the imposition of ceremonial rites, 2 Cor. xi. 20, εἰ τις ἦμας καταδουλούλωται. Gal. ii. 4, ἵνα ἦμας καταδουλωτόταται. So Is. xliii. 23, οὐκ ἐδούλυσα σε ἐν Συρίας.


καταισχύνω, f. ψω, lit. to bring down to shame, bring down shame upon any one, trans. I. prop. and 1) gener. 1 Cor. i. 27, ἵνα τοὺς συνοφρύνει καταισχύνῃ. xii. 22, καταισχύνεται τοὺς μὴ ἄνθρωπος, and oft. in Class. 2) spec. and in pass. to be put to shame by being convicted of falsehood. 2 Cor. vii. 14, ὃς καταισχύνων, and ix. 4. 1 Pet. iii. 16, ἵνα ἐν ὁ καταλαλίσαν ὑμῖν, καταισχυνθῶσιν. 3) from Heb. by meton. of cause for effect, to disappoint, Rom. v. 5, ἵνα ἐλπίς ὑμῖν καταισχύσῃ. ix. 33. x. 11. 1 Pet. ii. 6, ὃ μη καταισχυνθῇ. Sept. Ps. xxii. 5, al. Ecles. ii. 10.—II. metaph. to dishonour, disgrace, 1 Cor. xii. 4, 5, καταισχύνει τήν κεφαλήν αὐτοῦ, 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,) ὑπό τήν κεφαλήν καταισχύνεις.

κατακαίω, (f. καίω, sor. 2. pass. κατακάημ, fut. 1. pass. κατακαίθησομαι, and in later usage fut. 2. pass. κατακαίθη- σομαί,) to burn down, Angl. to burn vp, to consume utterly, trans. Matt. iii. 12, τὸ ἄγνωσρ κατακαίσθαι ὑπὲρ ἀβίσθιον. 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 κεφαλήν, ver. 7. Sept. and Class.

κατακαυχάμαι, f. ἑσμαί, depon. mid. to boast oneself against any person or thing, to glory over, foll. by gen. Rom. xii. 18, μὴ κατακαυχάσθω τῶν κλάδων κ. τ. λ.; by κατα, Ja. iii. 14. Hence Ja. ii. 13, κατακαύχαται ἐλος (for coner. οὐτῶν) κρίσεως, i. e. 'the merciful man glories over judgment,' fears not condemnation. Sept. and rarely in Class.

κατάκειμαι, f. ἑσμαί, (κείμαι,) to lie down, i. e. to lie, to be recumbent, in-trans. 1) said of the sick, foll. by part. Mk. i. 30, κατίκειτο τυρίσσουσα, she
lay sick of a fever. Acts xxviii. 8. So Class. k. νωσών or ἀνέσων: foll. by ἐν 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.

Κατάκλεισις, f. κλέων, (κλάκας,流行) to break down, or up, in pieces, e.g. τοιού ἄρτους, Mk. vi. 41. Lu. ix. 18, and Class.

Κατακλίσις, f. εἰσία, 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. 29, κατάκλισεν τῶν ι. εἴν τῇ φυλακῇ. Acts xxvi. 10. And so Jer. xxxii. 3, ἐν τῇ (φυλακῇ) κατάκλισιν αὐτῶν. So also in Apoc. and Hidian. v. 8, 12. In the earlier Class. it is foll. by ἐν and an accus.

Κατακληροδοτεῖα, f. ἤσω, to give by lot to each, to distribute by lot, trans. Acts xiii. 19, in text rec. Others κατακληρονομεῖα.

Κατακλίσιον, f. κόλον, prop. to make indine, or lie down. In N. T. used only of the oriental posture as meals, to make recline, trans. mid. to recline at a meal, Lu. ix. 14, κατακλίσεως αὐτῶν κληρίων. mid. Lu. xiv. 8. xxv. 30, and Class.

Κατακλύσιον, f. ὑδατος, (κλάως, to dash,) to dash down upon with water, i.e. to overflow, pass. 2 Pet. iii. 6.


Κατακλούσιον, f. ήσω, (κατά in tense, ἀκολούθω, to follow closely, with dat. Acts xvi. 17; absol. Lu. xxii. 55, and Class.

Κατακόπτω, f. ψω, prop. to cut down, or lop, as a tree; also, to cut or wound severely, Mk. v. 5, κατά κοπαῦ λόπος. So Hdtot. viii. 92, κατακόπτεις. Also in mid. κατακόπτομαι, to wound and mangle the face in violent grief, often in Class.

Κατακριμίσις, f. κατακρίνω, to cast down from a precipice, to cast down headlong, trans. Lu. iv. 29. Sept. and Class.

Κατάκριμα, ἀτοχοῦ, (κατακρίμων,) judgment against, condignation, Rom. v. 16, 18. viii. 1. Dion. Hal. Ant. vi. 61, χρήματα ἀποκοπαί κατακριμιστάν αἰτεῖν.

Κατακρινών, f. κατά, 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, κατακριμόνθιν αὐτοῦ τα διάκονον, they shall condemn him to death. 2 Pet. ii. 6: foll. by acc. of pers. and infinit. Mk. xiv. 64, κατακριμένον αὐτοῦ εἶναι ἐν φυλακῇ. Foll. by acc. of pers. the crime or punishment being impl. John viii. 10, οὐδείς σε κατακριμήνων; ver. 11. Rom. ii. 1; absol. Rom. viii. 34; pass. Matt. xx. 3. James v. 9; of the last judgment, Mk. xvi. 16. 2) Ἰησοῦς. Rom. viii. 33, κατάκρισιν τὴν ἀμαρτίαν 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, εἰς, ἡ, (κατακρίμων,) 1) prop. condemnation, 2 Cor. iii. 9. In the sense of censure, blame, vii. 3.

Κατακραυγή, f. εἰσία, 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, κατακριμένας αὐτῶν. Mk. x. 42. Sept. and Ecclus. xvii. 4. And so κατακρισίαν, in Hom. ii. v. 332, al. 3) in a bad sense, to hold unlawful authority over, exercise tyranny over, 1 Pet. v. 3, μηδὲ ως κ. τ. τῶν κληρών, 'neither as lording it over, domineering over the congregations.' So Ps. x. 10, Sept. κατακρινοῦσα τῶν πιστῶν.

Καταλαλέω, f. ἄγω, to speak against, i.e. to speak evil of, slanderer, with gen. Ja. iv. 11, τεμ. μη καταλαλεῖτε ἄλληθρα, k. τ. λ. 1 Pet. ii. 12. iii. 16. Sept. and Class.

Καταλαλία, ας, ἡ, (καταλαλεῖα,) a speaking against, evil speaking, slander, 2 Cor. xii. 20. 1 Pet. ii. 1.—Wisd. i. 11, and lat. Gr.

Καταλαλῶς, ou, δ', η, (καταλαλεῖα,) 1) adj. speaking against, 2) as substant. a slanderer, backbiter, Rom. i. 30.

Καταλαβάνω, f. λιθοῖς, σωρ. 2. καταλαβοῦ, (κατά in tense, & 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, ἀυτῆ ἡ γυνὴ καταλαβήν εὐαναστόφωρος μοιχευόμενην, and Class. So of an evil spirit seizing and possessing a demoniac, Mark ix. 18. ΑΕΙ. 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 τρέχειν.
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λέγεται, ι. e. τὸ βραβεῖον. Phil.
iii. 12, βισ̄, διδωκ δὲ, εἰ καὶ καταλάβω
[τὸ βραβεῖον, ver. 14], ἐφ᾽ ὧν καὶ κατα-
λήφθην ὑπὸ τῶν Χριστι. ἰ. e. 'for
which very well 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 σκοτια τοῦ καταλαβὼν αὐτό.
Clem. Alex. Strom. i. 16, καταλαμβάνειν
tὸ μέγεθος τῆς ἀληθείας. Hence mid.
comprehend for oneself, perceive, find,
follow by τοῖς, Acts iv. 13, καταλαβόμειν
ὅτι ἀνθρωποὶ ἀγάμματοι εἰς. x. 34;
with acc. and inf. xxv. 25. And so in
Class.

Καταλίγω, f. ἔως, 1) prop. to lay
down anything, 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, χῖρα καταλεγίσθω μη, &c.

Κατάλειμμα, ατός, τό, (καταλε-
ίμω,) 1) prop. a residue of any number,
of which the rest have been removed, Ecclus.
xiv. 17, Νὼς ἐγένθη κατάλειμμα τῇ
gυ. 1 Sam. xiii. 15, Sept. τοῦ κ. τοῦ
λαοῦ ἀνίβη, &c. 2) by impl. a small
part, fěv, Rom. ix. 27, τὸ κ. συνθέτεται,
prob. with allusion to the leaven, called
tὸ καταλείμμα, reserved for the next
bread-making.

Καταλίπω, f. ψω, sor. 1. κατ-
έλειψα, 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 κατα-
lίπτης γυναῖκα. Lu. xx. 31. Sept. and
Class. Gener. in any place, trans. Mk.
xiv. 52, καταλίπτων τὴν σινάδον. John
viii. 9. Πολλ. ἀποκάθαρσον, Lu. xv. 4, ὁ
cαταλίπτει τὰ ἐν. ἐν τῇ
ἐρήμῳ. 1 Thess. iii. 1, ἐν ἄθικαις. Tit.
i. 5: by autó, there, Acts xviii. 19: by
eis ἄδου, Acts ii. 30. So with acc. and
predicate of destination, Acts xxv. 27,
kατάλειπε τὸν Παύλου διδασκαλίαν. xxv.
14. Sept. and Class.—II. in the sense of
to leave, quitt wholly, FORSAKE. 1) of
place, Matt. iv. 13, καταλείπων τὴν
Ναζαρέτ. Heb. xi. 27. So by impl.
Acts xxii. 1. 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. τοῦ πατέρα καὶ
tὴν μητέρα. Matt. xvi. 4, xxii. 17. Mk. x.
7. Eph. v. 31, 2) of things, Lu. v. 28,
ii. 15. Sept. and Class.—III. to leave re-
turning, = to have left, to reserve,

Rom. xi. 4, κ. ἐμαυτῷ ἐπαλατεῖς. Anat.

Καταλάδωμα, f. ἄσω, prop. to stone
down, i. e. to stone to death, trans. Lk.

Καταλάγη, ἣ, ἣ, (καταλάγω,) 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. xii. 12, κατα-
lαγή κόσμων, i. e. 'the means, occasion of
reconciling the world' to God.

Καταλάγω σοι or τῷ, f. ἔως. In
Class. 'to change anything against any
other thing,' viz. by weighing it against
it, to exchange for. In N. T. to change to-
wards, i. e. the disposition of one person
towards another, to reconcile to any one,
thus differing from διαλαγέω, which im-
plies mutual change. With acc. and dat.
2 Cor. v. 18, 19, κόσμων καταλαγέων
ἐναυτῷ. Pass. aer. 2, καταλάγην, to be
or become reconciled to any one, with dat.
Rom. v. 10, bis, καταλάγην ἡμῶν τῷ Θεῷ
κ. τ. λ. 1 Cor. vii. 11. 2 Cor. v. 20.
Soph. Aj. 744.

Κατάλιπται, ou, ὅ, ὁ, (λοιπόν,) left
over, remaining, plur. οἱ κατάλιπται, the
rest, the residue, Acts xv. 17. Sept.
and Class.

Κατάλυμα, ατός, τό, (κατάλυω,) prop.
a place where one puts up, lodging-
place, inn, in the East, a kham. Lu. ii.
7, οὐκ ἤν αὐτοῖς τότες ἐν τῷ κατάλυμα.
By synedec. Lu. xxii. 11, ποὐ ἔστι τό
cατάλυμα; i. e. 'a room where we may
sup and lodge.' Sept. and later Class.

Καταλύω, f. ὕσω, lit. to loosen
down, i. e. 1) prop. to dissolve, disunite
the parts of any thing; hence spoken of build-
ings, &c. to throw down, destroy, with acc.
Matt. xxvi. 61, καταλύεται τὸν ναόν.
xvii. 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 unbind-
ing packages. In N. T. gener. to lodge,
take lodging, intrans. Lu. ix. 12. xix. 1,
ἐφηλθει καταλύσα. Sept. and Class.

Καταμανθάνω, f. μαθήσομαι. In
Class. prop. to learn thoroughly; in N. T.
to note accurately, observe, consider, with
acc. Matt. vi. 28, κ. τὰ κρίνα τοῦ ἀγώνι.
Sept. and Class.

Καταμαρτυρίω, f. ἴσω, to witness,
or testify against any one, with gen.
**KAT**


Kατανάθαιμα, ατος, τό, (κατά intens. & āv.) a curse against any one. Meton. 'accursed thing,' for concr. one accursed, Rev. xxiii. 3, in text. rec. See my note on Matt. xxvi. 74.

Kαταναθηματίζω, f. ἵου, (κατά intens. & āv.) to utter curses against, i.e. to curse, Matt. xxvi. 74, in text. rec. Later edd. καταθηματίζω, probably a corruption of the above. See my note.

Kαταναλίσκω, f. λιῶν, (κατά intens. & āv.) to consume down, i.e. wholly, absolutely. Heb. xii. 29, τὸ ποὺ καταναλίσκουν. Sept. and Class.

Kαταναρκάω, f. ἴσου, (κατά, ναρκάω, fr. ναρκή, torpor; so called from a fish of that name, the torpedus, 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 pejorative sense, 2 Cor. xi. 8, οὐ κατανάρκησα οἴδανος. So we say, to lie a dead weight upon any one.

Kατανεύω, f. εὐω, 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.


Kατανωτάω, f. ἵσω, (κατά & ἵσω,) to come down to or upon, to arrive at a place, Acts xx. 15, καταπτησαμένον ἀντίκρον Χίου, we arrived over against Chios. Elsewhere in N. T. always with εἰς and acc. Acts xvi. 1, καταπτησαμεν εἰς Δέρβην, at Derbe. xviii. 19, 24. xx. 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 ἵνα (ἐπαγγελλώ) ἤλπικοι κατανωτάω. Eph. iv. 13. Phil. iii. 11. Pol. iv. 34, 2.

Kατανύξει, εις, ἦ. (κατανύσω,) prop. a piercing down or through, and fig. vehement pain, grief. So in Class.; but Sept. has the verb κατανύσων for Heb. 'to be silent, dumb,' and 'to lie in a deep sleep, stupor.' Hence also Sept. κατανύξεις for Heb. deep sleep, stupor, Is. xxix. 10, which Paul quotes in Rom. xi. 8, ἕσκονεν αὐτοῦ ὁ Θεός τευχή κατανύξως.

Kατανύσω, or πτως, f. ἵσω, (κατά intens. & āv.) to prick through, pierce. Pass. metaph. to be greatly pained, deeply moved. Acts ii. 37, κατανύσων τῇ καρδίᾳ. This sense rarely occurs in Class. But it is not unfrequently found in Sept., as Gen. xxxv. 7, κατανύσων oί ἄνθρωποι. Ps. cxxix. 16, Sept. κατανύσων τῇ καρδίᾳ. Ecclus. xiv. 1, οὐ κατανύση ἐν ἀκρόν ἀμαρτίας, et al. Aprocr. And so the Latin rumo. By the same metaphor, Plut. de Animi Tranq. p. 476, says that 'the conscience of evil-doers always leaves in the soul metamelēmen nūsosoun, which may remind one of a well-known passage in Shakspeare.

Kαταξίω, f. ὅσω, to account as worthy of any thing. Diod. Sic. ii. 60, μεγάλη αὐτῶν ἀποδοξή καταξίωσα. 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. ἴσως τῆς βασ. τ. Θεοῦ, or by infin. Lu. xx. 35, καταξιωθεῖτω τού αἰώνοι τ. τυχεῖν. xxvii, 36, κ. ἐκφυγείν ταῦτα. Acts v. 41, κ. αἰτιμαινθήναι. And so Demosth. 1383, 11.


Kατάτας, εις, ἦ, prop. a resting, rest. In N. T. from the Heb. a place of rest, fixed abode, dwelling, Acts vii. 49, τίς τόπος τῆς κατατ. 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.
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K吕αταπυα, f. σω, I. trans. 1) prop. to cause to cease, to make desist, to restrain, Acts xiv. 18, μάλις κατάπαυσαν τόν δύναμιν. 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 ēπι with gen. Heb. iv. 4, κατάπαυσαν ὁ Θεὸς ἀπὸ τ. ἐργῶν αὐτοῦ. ver. 10, and Sept.

Κατάπτωσαμα, ατος, τὸ, (κατατπώσαμι), 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 κατάπτωσαμα τοῦ ναοῦ may be either the outer or the inner veil, Matt. xxvii. 51. But τὸ διόπτρων κ. τ. the second or inner veil, Heb. ix. 3. Fig. Heb. vi. 19, τὸ ἐκτόπτρου τοῦ κατατπώσαματος, 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. πίστα, 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. τῶν ποταμῶν: but more freq. of solids, which are, as we say, boiled down, (so diglutio in Latin), Matt. xxiii. 24, τὴν κάρμαλον καταπινοῦτες. And so Galen, καταπινών τὰ σίτα, and Diod. Sic. ii. 58, τροφὴ καταπινούμενη. In this sense obserd is used in Latin, as Hor. Serm. ii. 8, 24, 'totas simul obserdare placentas.' But the word is also used not only of bolting food, but of devouring persons alive, as Hes. Theog. 457, τῶν μὲν κατέπινε. Eurip. Cycl. 218, μὴ με καταπίνῃ. So 1 Pet. v. 8, ἵπτον τίνα καταπίνῃ. Also fig. of the sea, which swallows up those who are drowned therein, Heb. xi. 29, καταπέθησαν. So Athen. τὸν τε ναύκληρον λαβώσαν καταπίπτεικ αὐτῷ σκάφει. Again, by another metaphor, 2 Cor. ii. 7, a person destroyed by grief is designated as λάθη καταπηθείς, consumed. Moreover, at 2 Cor. v. 4, a thing annihilated by another is said to be absorbed, ἵνα καταπιθῇ τῇ ἑυρυν 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, κατείλε το με ὅ δράκων,) so, with allusion thereto, St. Paul, 1 Cor. xv. 54, expresses the Christian's triumph over the enemy, Death, by saying, κατεπάπθη ὁ Θάνατος εἰς νῖκος, i.e. 'is overcome triumphantly.'

Καταπίνων, f. εὕσω, prop. to sail down, i.e. to landward, in opp. to seaward (ἀνά). Also, to make the land, in opp. to keeping to sea, Hom. Od. ix. 142, εἴδα καταπλῆμις. Thuc. vi. 42, ἢ μὲν εἰσπηγάμενοι καταπληκόμεθα, and i. 5, and esppec. to make some port, Dem. 886, ὡντες ἐξέκλυσεν τὸ πλοῖον, ἑνώτακα κατα- πλῆμις αὐτὸν. 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, κατάπληκαν εἰς τὴν χώραν τῶν Ἀδ. lit. 'made land at.'

Καταπονέω, f. ἴσω, lit. to work down, i.e. to wear down by labour or sickness, (Dion. Hal. 1669, 3, ὑπὸ κόπου καταπονοῦσθαι,) also to wear down by trouble, affliction, Pol. xxxix. 11, Ἀδ. V. H. iii. 27, ὑπὸ πενίας καταπονο- μένων. 2 Macc. viii. 2. And so Acts vii. 24, ἵσωσαν ἐκδίκησαν τῷ καταπονο- μενῷ, 'the aggrieved or injured party,' or the person passe confecto; 2 Pet. ii. 7, καταπονούμενον ὑπὸ τῆς ἀδραστοφίας, 'weary or worn out,' εκείνου, annoyed. So Theophr. Char. viii. 5, καταπονοῦστες ταῖς νευμονίασι. The sacred writer may have had in mind Isa. xliii. 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 καταπονοθέντων οἱ καταπονοοῦσαι ἔχουσιν καθεύδουσιν. 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 ἀπο- πονοσάντων οἱ καταπονοοῦσαι ὄ. κ. 'those weary with labour sleep more sweetly than those that have shrank from labour.'

Κατατονείζω, f. ισῶ (παντίζω, fr. πάντος, sea,) to plunge, immerse into the sea, to sink therein, trans. Class. often. Pass. to be sunk, Matt. xviii. 6, συμϕέρο- [ις κατατονείζομαι] ἐν τῷ παλαιστίῳ. So Plut. Timol. 13, γυνὴ κατατονείζεια εἰς τὸ πλέον, 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, ἀρέταμον καταργήθησαι, it simply signifies, to be sunk, to sink, or rather to be drowned, as in Diod. Sic. xvi. 20, ὑπὸ τῆς βαλάνσιας κατεπτυχθείσας.

Κατάρας, ἁ, (κατά, ἁρόν), lit. imprisonment against, i. e. 1) prop. and general. imprisonment, cursing, ια. iii. 10, ἵκ τοῦ στήματος, ἀξίζειται εὐλογία κατ' αὐρά. 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, ὅποι καταράν εἰσι, are subject to curse, equiv. to ἵκ κατάρας εἰσι. ver. 13 bis, ἵκ τῆς κατάρας τοῦ νόμον, γενόμενοι ὑπὸ τῆς κατάρας, 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 τίκνα, i. e. 'on whom the curse abides,' or 'persons devoted to destruction.' Also said of the earth, Heb. vi. 8, γῆ...κατάρας ἤγγει, near to a curse, 'almost accursed,' i. e. doomed to sterility. So Sept. Gen. iii. 17, ἵκ καταράτων.

Καταραμέναι, f. ἁσωμαι, depon. mid. (κατά, ἁρόμαι), prop. to wish or pray against any one, i. e. to wish evil to, to curse, with acc. Matt. v. 44, τοὺς κατ' ἴματος. Rom. xii. 14. Ja. iii. 9. Sept. and Class., namely, as opp. to εὐλογεῖν. So Xen. An. v. 6, 3, τολλοὶ ἐστήσατο οἱ ἵκ αὐτοῦ, τολλοὶ ἔστησα οἱ καταραμένοι: 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. καταραμένος, accurscd, Matt. xxv. 41. Sept. and Aproe.

Καταργέω, f. ἁσω, prop. and gener. to render, ἁργέω, (i. e. ἁργέω, ὑπατεί) inactive, idle, useless. I. DIRECTLY, 1) prop. as said of land, to spoil, make unproductive, Lu. xiii. 7, ἵνα κατ' αὐτήν γενήσῃ καταργηθῇ: Ezra iv. 21. And so ἁργεῖ in Class. of unproductive land. 2) fig. to make vain, render ineffective or fruitless, e. g. τὴν πτωσιν τοῦ Θεοῦ, Rom. iii. 3, νόμου, iii. 31. Eph. ii. 15, ἐπικαγείλαι, Rom. iv. 14. Gal. iii. 17. Hence, by impl. to abuse, 1 Cor. i. 28.—II. BY IMPLICATION, to cause to cease, do away, put an end to, 1 Cor. vi. 13. xi. 11, τῶν ημῶν to abolish, destroy, Rom. vi. 6, ἵνα καταργηθῇ τό σώμα τῆς ἁμαρτίας, lit. 'might be deprived of its efficacy,' and no longer cause sin, 1 Cor. xv. 24, ὅτι καταργηθῇ τὰς ἁργίες. So Hos. i. 4. 2 K. xxii. 5. Also 2 Thess. ii. 8, 2 Tim. i. 10, κ. τῶν ἰδίων, 'deprived of death of its power.' Heb. ii. 14. Pass. to be done away, to cease, 1 Cor. ii. 6. xiii. 8, προφητεύει καταργηθῆσαι. 2 Cor. iii. 7, 11, 13, 14. Gal. v. 11. So also καταργεῖται ἀπὸ τῶν, 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 ἀλλαθήται ἀπὸ τοῦ νόμου at ver. 3. Or rather there is an hypallage for καταργείται ὑπὸ τοῦ νόμου ἀπὸ τοῦ νόμου, 'the law or right over her by her husband, is annulled,' has ceased, Gal. v. 4, καταργηθῆναι ἀπὸ τοῦ Χριστοῦ, 'ye have separated yourselves from Christ,' have apostatized from him, ceased to be Christians. A Hebraism, formed on the use of μὴ ἔχειν, 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.


Καταρτίζω, f. ἁσω, (κατά τινς ἁρτίσεις, ἁρτίσεις) 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. g. τὰ δίκτυα, Matt. iv. 21. Mk. i. 19. Sept. & Class. Fig. of a person in error, to restore, to set right his judgment. Gal. vi. 1. Plut. Marcell. 10. 2) by impl. to make perfect, deficient in no part. Of persons, Lu. vi. 40. 2 Cor. xii. 11, καταρτισθήσεται, 'be ye perfect,' 1 Pet. v. 10, with ἐν τινι...in any thing,' Heb. xiii. 21, καταρτισάται ὑμᾶς ἐν τ. ἐργω ἀγαθῶν. 1 Cor. i. 10. Pol. v. 2, 11. Of things, e. g. τὰ ὄστρακα, 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 ὁργῆς καταρτησόμαι εἰς ἀπώλειαν. Matt. xxi. 16, κ. αἰῶνας. ἡκ. x. 5, σκοινα δὲ καταρτίσω μοι, 'a body hast thou prepared for me,' i. e. as a sacrifice to thee. Heb. xi. 3, καταρτισθήσεται τῶν αἴωνων ὀνοματί Θεοῦ, 'were created and set in order.' Comp. Ps. lxiv. 16. lxxxi. 37. Sept. Diod. Sic. xi. 75. Pol. i. 21, 4.

Κατάρτισις, ἡ, (κατάρτις,) restoration to a right state, perfection, i. e. the being made or becoming perfect, 2 Cor.
down, as said of the sexes, Dion. Hal. Ant. viii. 44; or to let down, lower, by a sense found in καταστόλη. 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. τοῦ δόξαν. Also used pass. of persons, to put down, or repress when making a tumult, Plut. viii. 162, 11. Dion. Sic. Vit. i. 97, τών αναγιγνώσκων κ. Ἐlian H. An. iv. 29. 3 Macc. vi. 1, for καταστάλη.

In Acts xix. 36, καταστάλμενοι has the sense quiet, orderly, as Diod. Sic. Vit. i. 227, καταστάλμενοι τοίς ψεύτοις καταστάλη signifies quietness, composition, in Plut. and Epict.

κατάστασις, ατος, τά, (καθόστασις) prop. a constitution or fixed state, whether of body (habit of body) or mind; also of visage, mien, look, Plut. Marc. 23, ὥς τον συνήθους μεταβαλόντας καταστάσιμην. 'not altering from his accustomed mien.' Athen. p. 38, 219. Jos. Ant. xv. 75, ἀνεμαία τῷ καταστάσιμῳ. In N. T. the word only occurs at Tit. ii. 5, εἰ καταστάσαται ἑρωτευμένοι, 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 Phys. abestin. iv. 6, (speaking of the Egyptian priests,) τὸ σεμαίνοντα ἐκ τῆς καταστάσεως λεγότα. Simplic. in Epict. p. 278, ὡστε τὸ κ. μὴ σεμαίνοντας ὡς ἑβαρυ φαινόμενον, &c. Iggas. Epist. ad Trall. p. 5, where he says of a bishop, ὃν αὐτὸ τῷ κ. μεγάλη μαθητεύει.

καταστόλη, ἡ, (καταστόλλη) 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. i. 9, ἐν καταστόλη κοσμίει, it is used simply for dress, as in Jos. b. ii. 8, 4. καταστόλη καὶ σχῆμα σώματος. At Is. lii. 3, καταστόλη δέξαι, it means garment, as our raincoat for garment. In the Class. καταστόλη of itself means modesty, as said of dress. So Plut. Per. 5, commands Pericles for his προσώπῳ συντασιμ. προστατήματος, καταστόλη σειρήλ. And Hippocrates admonishes the physician μερισθέντας καθάρον, καταστόλης περιβολής, ἐν- κυρίωσεν, βραχυλογείτω. For so the passage should be pointed, and not, as it is generally edited, καθαρίς καταστό- λής, περιβολῆς.

καταστρέφω, f. ψεύς, prop. to turn down, or under; also, to turn upside down, Matt. xxxii. 12, τραπέζας κ. Mk. xi. 15. In Sept. and Class. to overturn, as said of buildings, or fig. of thrones.

καταστροφή, f. ἀσώς, (κατα & στροφής, self-willedness, lust, which
occurs in 2 K. xix. 28. Rev. xviii. 3,) to carry around, or to carry, and to use as a, as a law, &c. 1 Tim. v. 11, ἵσταται κατα-
στροφής τοῦ Χριστοῦ, "lead a life of luxury or disobedience to Christ" and his law.

Καταστροφής, ἡ. (καταστροφή.) I. prop. & gen. the act of overturning, what is set up; and fig. destruction, as said of cities, 2 Pet. ii. 6, πόλεως καταστρο-
φής κατέκρινεν. Sept. & Class.—II. spec. destruction, 1) prop. as said of men carried off by sudden death, Job xxii. 17. 2 Chron. xxii. 7, al. in Sept. Ant. 

xvii. 2, 4.) metaphor. serious damage or injury, as opp. to τὸ χρῆσιν. 2 Tim. 

ii. 14, ἐπὶ καταστροφή τ. ἀκοῦστών, at least according to the interpretation of the 

best Expositors. But there is, I apprehend, no such opposition intended to χρῆ-

σιμόν, and the sense thus assigned is too vague and general. The true meaning of the expression rather appears to be sub-

version of faith, by a tacit opposition to οἶκοδομί, such as is alluded to at ver. 18, ἀνατρίεσον τὴν τιμήν πίστεως. 

The opposite is denoted, 2 Cor. x. 8, xiiii. 10, εἰς οἰκοδομίαν, καὶ ὡς εἰς καθαρίσειν ἤμων. And so in Rom. xv. 2, πρὸς οἰκο-

δομίαν.

Καταστρωνύμι, τ. στρως, prop. to spread down or over the surface of any thing, to stare over; (so Galen ap. Steph. 

Thea. μύθος καταστρωνύμει τὸ ἔδα-

φος. Diod. Sic. vol. i. 129,) and then, as in the Latin sterno, prosterno, as said of persons, to proclaim, and by impl. to kill, 


Furt. 1000. And so Numb. xiv. 16, καταστρώ-

σαν αὐτῶν ἐν τῇ ἔρημῳ, perhaps with allusion to moving. So Hor. Od. iv. 14. 

31. "primoque et extremos metendo stræ-

num humum;" from which two passages it is plain that there is an appellation for to stare the ground with dead persons. So 

Diod. Sic. xv. 60, πάντα τοῦ τόπου 

νεκρῶν καταστρώσει: but more freq. in plur. e. g. Diod. Sic. xix. 108, πάντος τῶν 

νεκρῶν καταστρωθῆναι. So in 1 Cor. 

ii. 9, καταστρωθησαν 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 Λελ. H. A. vii. 2, λοίμος αὐτῶν συλ-

λαβών, κατέστρωσε.

Καταστρώμα, f. πός, 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, μπότε καταστρίφη σε πρὸς τ. κρι-

τίνος. And so Latin destrahere in judicium.

Κατασφάξα, f. Σω., (κατά ἵσταται 

ἀσφάξα, to kill outright, to butcher, Diod. 

Sicii. xii. 76, πάντας ἴσαρκος κ. and often in 

Class. So Lu. xix. 27, κατασφάξατε ἐκπροσθεθέν 

μονοῦ.

Κατασφραγίζω, f. λω, 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, εἰ ποτε Σιάσατο τὸ β. κατασφρα-

γισμόνοις.

Κατάσχεσις, εως, η. (κατάχως) 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, δεῦναι αὐτὴν εἰς κατά-

σχεσιν, (so Gen. xviii. 8, xivii. 11. xivii. 

4, and freq. in Sept. and Jos.) and Acts 

xvi. 45, ἐν τῇ κατασχέσει, for εἰς τῇ 

κ.

Κατατήμα, f. θής, to put or lay down, to deposit in any place, trans. 1) 

prop. e. gr. in a tomb, Mark xv. 46, κατέθηκεν αὐτῶν ἐν μνήματι, and Class. 

2) mid. to deposit for oneself, i. e. to lay up for future use, gener. Xen. Cyn. vii. 

5, 34. An. vii. 6, 34. In N. T. fig. Acts 

xvii. 27, ἠφίλον χάριτας καταδείχθη 

tοῖς Ἰουδ. ο Φιλέ, 'wishing to lay up favour with,' i. e. to win the favour of, 

the Jews, xxv. 9, and often in Class.

Κατατομή, η, κατατομή, (κατατομή,) con-

cision, i.e. a cutting off, mutilation. So 

Phil. iii. 2, βλέποντες τὴν κ. it is said con-

temporously, for the Jewish circumcision, in contrast with the true spiritual circum-

cision; or rather it signifies, abstr. for concur. 'those who maintained the neces-

sity of circumcision.'

Κατατεύχω, w. εύς, (τοεύς), to shoot down, Pass. with dat. βολίπ, Heb. 

xii. 20, and Class.

Κατατρίχω, (cor. 2. καταεράμον,) to turn down, Acts xxii. 32, καταεράμον ἐπὶ 

αὐτῶν, 'he ran down to them;' Sept. and 

Class.

Καταφάγω, see Κατισθία.

Καταφέρω, f. καταφέρω, (f. καταφέρω, cor. 1. pass. καταφερόμενον,) 1) to bear or carry any 

thing or pers. down with violence, to throw 

down. So Class. In N. T. pass. κατα-

φερόμεθα, to be borne or thrown down, to 

fall. Acts xx. 9, καταφερόμεθα ἀπὸ τοῦ 

ὕπνου ἔστε, i. e. 'he sunk down, from 

sleep,' lost his balance and fell. And so in 

Class. Fig. to be borne down, oppressed, 

with sleep, ἐπίνυ, Acts xx. 9. Also in 

Class, with ἐπί ὑπνοῦ or εἰς ὑπνοῦ. 2) 

καταφέρω ψήφων, with κατά intens. to 

give a vote, to vote, equip. to φέρω ψήφων, 

but stronger, implying alacrity, zeal, Acts

Καταφεύγω, f. ἄνω, to flee down to any place, &c. i. e. to flee for refuge, e. gr. εἰς τὰς πέλεις, Acts xiv. 6. Fig. with inf. Heb. vi. 18. Sept. and Class.

Καταφεύρω, f. ἐρώτ., 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 καταφθάσυσαι, 'shall utterly perish.' So Sept. and Diod. Sic. i. 78. 2 fig. to corrupt, deprave, e. gr. τὸν νου. Pass. 2 Tim. iii. 8, καταθνημαῖν. So Gen. vi. 12, εἶδε Κύριος τὴν γῆν, καὶ ἦν καταθνημένη, ὅτι κατάφευρε πάσα σάρξ τῆς ὕδων αὐτῶν.

Καταφίλω, f. ἴσω, to kiss warmly, desexcalor, Xen. Mem. ii. 6, 33, τὸν μὲν καλὸν φιλίσυντος μου, τοὺς δὲ ἄγαθους καταφλισθοντος. 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 κατά as pleonastic, urging that the LXX. render the Hebr. ἐγέρσα εἰδήρᾳ differently by φιλίῳ and καταφίλω. But that is no good argument; for καταφίλω is in the Sept. always used in the full sense. And so in the Class.; for as to the passage of Aelian V. H. xiii. 34, καταφιλεί κλαίον, it is of the same character as Lu. vii. 38, where the κατά is allowed to be significant. In Xen. Cyr. vi. 4, 10, the κατά 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 was really a mere kiss of salutation, we might regard the κατά as redundant, espec. since φιλίῳ, 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 κατά after the simple φιλίῳ, 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.

Καταφρονίω, f. ἴσω, lit. to think against any one, and by impl. to despise, with gen. Matt. xviii. 10, μὴ κατ. ἵνα 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 ἐτίμου κ. as opposed to ἀντίκεισθαι. Appian, ii. 493, κ. λαυτή. Also to disregard, Rom. ii. 4. 1 Tim. iv. 12. vi. 2, μη καταφρονεῖται· Heb. xii. 2, αἰλοχύνς καταφρο-
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N. T. it signifies, I. to work out, effect, produce, of things, i. e. to be the cause or author of, Rom. iv. 15, ὄ νόμος ὄργυν κατεργάσεται. 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. 21, τὴν ἀγάπην ὑμῶν κ. i. 9, κ. τὸ κακὸν. 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, πλοῦτι δριτῶν κατεργασάσθω. Also of miracles, to work, 2 Cor. xii. 12.—II. to work down, i. e. as said of persons, to vanish, as often in Class. And so Eph. vi. 13, ἀπαύτας 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 ὑμᾶς εἰ αἰτῶ τοῦ θεοῦ, the sense, though disputed, is such as arises from the primary one to work out or up, as said of a statute, who works up his ἠλιθία into a statue of the required form. So Plut. Pericl. κατεργασαμένοι τὴν ἱλίαν τέχνην, 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 life to 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 ζυγάλλω, as Rom. vii. 24, τίς με ῥώσατα ἐκ τοῦ σώματος τοῦ Ἀνατολ. τοῦ; for τοῦ σώματος τούτου τοῦ Ἄνατον. The Apostle possibly may have had in mind the words of Ps. lixvii. 28, Sept. Comp. ψυχήματος, ὃ Θεὸς, τοῦτο, ὁ κατεργάσατο εἰν (1 Con. ἤπιον, 'for') ἤμας.

Κατέσθειο, aer. 2. κατήφαγον, to swallow down, eat up entirely, digustio, to devour, Hom. ii. 14, et al. I. PROP. and 1) of animals, Matt. xiii. 4. κατήφαιν αὐτά. Mk. iv. 4. Lu. viii. 5. Rev. xii. 4. Sept. and Class. 2) of men, Xen. Diod. &c. Rev. x. 10, βιβλιαρίδου καταφαγείος, an image to denote perfect knowledge of its contents. Comp. Ez. xii. 1. 3. In Lu. xv. 30, κ. τὸν βιον fig. signifies to squander one's substance, as in Hom. and other Classical writers. And so in Latin decorare patrimonium.—II. 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, εἰ τίς κατέσθειο, scil. ἠμάς. Comp. Ps. xiv. 4, 'eating up (καταστροφές) my people as it were bread.' Matt. xxiii. 14. Mk. xii. 40. Lu. xx. 47, κ. τὰς οἰκίας τῶν χιρών. Comp. Od. ii. 237, κατέσθεθαι βιβλιαρί Οὐκοῦ Ὀδυσσέα. Somewhat different is the sense at Gal. v. 15, ἄλλη λαίκα κατεσθεῖν, 'ye destroy one another,' with which passage Expositors compare Xen. An. iv. 8, 14, τούτων ὁμών δεὶ 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. i. 1124, Franc. τολλον δεσπό- μεν ἄλλη λαίκα κατεσθείν, 'to prey upon each other,' καὶ θηρίων βίον ἔχει. Ina. ix. 12, καταστροφᾶς τὸν Ἰσραήλ. 2) of things, e. g. of fire, to consume, Rev. xi. 5, xx. 9. Sept. Lev. x. 2. Is. xxix. 6. Joel ii. 5. So of zeal, John ii. 17, ὁ θεῖος τοῦ οἴκου σου κατήφαγε με, a form of expression imitated in Test. xii. Patr. p. 624, ὁ θεῖος αὐτῶν κατεσθείος. Jos. Ant. vii. 8, 1, τὴν ὅπως αὐτῶν κατεσθείος.

Κατευθύνω, f. προφ., (κατακατευθύνω) prop. to guide in a straight course towards any object, whether person or thing, Plut. Alex. 33, init. ἐπιδεικνύων λειτουργίᾳ δρόμου (1 Con. ἰδρῦν) ἐπὶ τῶν πολέμων. And so κατευθύνως τὸ σκάφος. Or gener. to guide, direct, any one's course to a place, 1 Thess. iii. 11, ὁ Κύριος κατευθύνω τὴν ὅδον ἡμῶν πρὸς ὑμᾶς, and fig. τῶν πόδας ἡμῶν κατ. εἰς ὅδον εἰρήνης, Lu. i. 79. κατ. καρδίας εἰς τι, 2 Thess. iii. 5. Both phrases are found in Sept. Comp. Plut. vii. 71, κ. τοὺς νέους πρὸς τὰ βελτίωνα.

Κατεφρίστημι, f. στήσω, in N. T. only in aer. 2. κατατείχοντο, intras. 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. καθίζω, aer. 2. κατέσχον,
to hold down and hold fast, 1. e. retain, detain, to hold firmly, trans. I. gen. in various senses. 1) to retain, to detain a person, Lu. iv, 42, καὶ κατεχον αὐτὸν τοῦ μὴ περιεῖδειν. 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 ἄγοραντες ὡς μὴ κατέχοντες. 2 Cor. vi. 10. Rom. i, 18, τῶν τὴν ἀλήθειαν ἐν δόξῃ 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. τῶν λόγων, Lu. viii. 15. (Dion. Hal. Ant. iv. 29, λόγους,) παρὰ παραδόσεις, 1 Cor. xi. 2, τὸ καλὸν, 1 Thess. v. 21; also Heb. iii. 6, 14, x. 23; in memory, 1 Cor. xv. 2. Theocr. Char. 26, τὸ τέλος ὁ Ομήρου ἐτέος ὑπὸ μνόν κατετέχει. 4) pass. to be held fast, i. e. fig. to be bound by a law, ἐν ὑμᾶς κατεκλυμένη, Rom. vii. 6. Comp. Sept. Gen. xxxix. 20. Also of disease, John v. 4, ὁ δήποτε κατείχεν νοσήματι, for whatever disease he was held bound. Sept. and Class. 5) as a nautical term, with reference to the helm, κατείχεν [τὴν ναῦ] εἰς τὸν αἰγαλὸν, to hold a ship firm towards the land, i. e. to steer her towards the land, Acts xxvii. 40. Hdt. vii. 188, κατείχεν ... ἐς τὸν αἰγαλόν, and often in Class. Hom. Od. xi. 455, ἐπὶ πατρίδα γαῖαι νῆα κατεγέχειν. —II. by impl. to lay fast hold of, to seize, occumpare, Matt. xxii. 38, καταγχεῖν τὴν κλήρον. In Lu. xiv. 9, κ. τ. ἐσχατῶν τῶν, it simply signifies occumpare, to fill, as Plut. vi. 594, τὴν ὄδον ἀπαντᾶν κανονότι καὶ Ἰόρδανος κατείχε. Κατηγορέω, f. ἥσω, (κατά, ἄγοραντες,) 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 αὐτόν. Mk. iii. 2. Lu. xi. 54. John viii. 6. Acts xxiv. 2, Rev. 19. Rev. 10, and Class. Foll. by gen. of pers. and acc. of thing, Mk. xv. 3, κατηγοροῦν αὐτοῦ πολλὰ. 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 κατά 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 ὑπὸ τινος, Matt. xvii. 22. Hdt. vii. 205. Where the subject is a thing, foll. by παρα τινος, Acts xxii. 30, τὸ, τῇ κατηγορεῖται παρὰ τῶν λου. Thuc. i. 95, κατηγοροῖτο αὐτοῦ μηδίσμενο, and Lu-

Κατισκεΰα, f. ἄρτος, (λαέων, 1) to be strong against any one, and impl. to prevail against, overcome, vanquish, with gen. Matt. xvi. 18, and often in Class. 2) gener. to prevail, get the upper hand, absolv. Lu. xxiii. 23. Pol. vi. 51, 6.

Κατοικίκειο, f. ίκος, prop. to settle down in a fixed dwelling, to dwell permanently, viz. 1) trans. to dwell fixedly in a place, to inhabit. 1) prop. with acc. of place, Acts i. 19, τοῖς κατοικοῦσιν Ἰερουσαλήμ. ii. 9, εἰς και σεπε αἰ. Sept. & Class. 2) fig. of God, as manifesting his constant presence in the temple, Matt. xxvii. 21. — II. intrans. to dwell fixedly, to reside. 1) prop. of men; foll. by εἰς, Matt. ii. 23, ἐδώκεν κατεύθυνε εἰς πλαν ἔλεγον Ναζαρέτ. Acts vii. 4; by εἰς in dat. Lu. xiii. 4, κατοικοῦντα εἰς Ἰερουσαλήμ. ἐπί ἐνεγκ. Gen. iii. 10, et al.; with acc. Acts xvii. 26; by τοῦ, ἑνοῦ, Rev. ii. 13, ἐκεῖ, Matt. xii. 45. 2) fig. of God, with εἰς, Acts vii. 49; of Christ, as being ever-present by his Spirit in the hearts of Christians, Eph. iii. 17; of the πληξιασμος τῆς θειότητος which was in Jesus, with εἰς, Col. i. 19, ii. 9; of the spirit or disposition of mind in men, Jα. iv. 5. So in prospop. ἡ δικαιοσύνη, 2 Pet. iii. 13.

Κατοικητήριον, o, τό, (κατοικίκειον,) 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.


Κατοπτρίζειον, f. ἵσος, (κατοπτρίζοντος,) 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, τῆς δόξας Κυρίου κατοπτριζόμενοι, i. e. 'beholding the glory of the Lord as reflected and radiant in the Gospel;' in antith. to ver. 15. So Philo 2 Alloc. p. 79, μικρὸς κατοπτριζόμενος ἐν ἄλλῳ τῷ τῆς σιν εἴναι, ἐν τοίς τῆς Θείς.

Κατορθώμα, atos, τό, (fr. κατορθίζω, to set upright, or establish, 1 Chron. xxviii. 7. 2 Chron. xxxiii. 6, and also metaph. to direct successfully, to achieve prosperously, Zel. V. H. xi. 9. Xen. Mem. iii. 1. 3. Or rather by a metaphor derived from bowing, to take a straight course down to the end of any given line; and metaphor.


Κατάτερος, a, o, adj. (compar. fr. κατά,) lower down, lower, Eph. iv. 9, κατέβη εἰς τα κατάτερα μέρη τῆς γῆς, i. e. as some explain, the grave, Hades, (comp. Neh. iv. 13, εἰς τὰ κατάτατα τοῦ τόπου,) implying that Christ became subject to death.

Καίμα, atos, τό, (καίμα,) burning, heat, Rev. vii. 16. xvi. 9. Sept. & Class.

Καματίχω, f. ἰσσο, (καμάω,) to burn, scorched, trans. Matt. xiii. 6. Rev. xvi. 8, 9, and later Class.

Καύσις, εἰς, ἡ, (καύσι,) a burning, burning up, Heb. vi. 8. Sept. and later Class.

Καυσόμαι, (καύσι,) only pass. to be set on fire, to burn, 2 Pet. iii. 10, 12; fig. of a fever, Gal. and Diococ.

Καύσων, ὦνος, ὦ, (καύσων, καύσω, and of the same form with δόσων, φασών, σείων, ἄξων, μείων, &c.) lit. 'the Burner,' 1) prop. 'the burning wind' so called, Eurus, denoted in Heb. by γῆρ, in Arab. by Simoom, Ja. i. 11, αὐτελεϊν ὁ ἀλιος σὺν τῷ καύσων. 2) the burning heat of the sun, Matt. xx. 12, βαστάσασε τὸ βάρος τῆς ἡμέρας καὶ τοῦ 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 καύσων ὄρα in Athen. 73, στί- φανος νύσσῃς, καὶ καύσων ὄρα ψυχικότατος, means 'when the kausow blows.'

Καυτηρίζω, f. ἀσω, (καυτηρίζω).
brand-iron, fr. καινωναί, to cauterize, to brand with a hot iron, pass. 1 Tim. iv. 2, καυσωματισμόντων τῆς ἵδου συνειδήσεως, 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, ταίν ψυχάις δίσεπτο καυτότα τιμα τοπογένεις.

Καυσοματισμός, (f. θοματος, 2 pers. pres. pass. καυσωματισται) to boast oneself, to glory, to exult, both in a good and bad sense. E. gr. absol. 1 Cor. i. 29, 31, ὃ καυσωμούσεμεν. 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, ή—καυσωματισμός Μακεδών. xi. 30; with acc. of degree, xi. 16. Foll. by εἴν with dat. of that in which one glories, e. gr. of things. Rom. ii. 23, δειν νομιμο καυσωματισμονι. v. 3. Gal. vi. 13, et al.; of persons. Rom. ii. 17, εν θεω. v. 11. 1 Cor. i. 31. iii. 21, et al. Foll. by εἴν with dat. Rom. vi. 2, ετ' επικατ' αυτά: κατὰ with acc. as to any thing, 2 Cor. xi. 18; τερπιν with gen. 2 Cor. x. 8; εἴερι with gen. 2 Cor. vii. 14. Sept. absol. or with prep. and Class. with prep.

Καύσιμος, ατός, τό, (καυσώματος,) a boasting, glorying, exulting, i. e. I. prop. the act of glorying or exulting in any thing, with gen. Heb. iii. 6, τὸ καύσιμον τῆς ἑλλωσεως, i. e. 'the hope in which we glory.' So υπερ τινος, 2 Cor. v. 12, ix. 3. absol. 1 Cor. v. 6. Pind. Isthm. 65. — II. meton. the object of boasting, ground of glorying, exultation, Rom. iv. 2, ἐκεῖ καύσιμον. 1 Cor. ix. 15, 16, al. and Sept.

Καύσιμος, ενω, ἡ, (καυσώματος,) a boasting, glorying, exulting. I. prop. the act of glorying or exulting in any thing, 2 Cor. vii. 14, ἡ καύσιμος ἦν ἡ ἐπὶ Τίτου, and xi. 17. 1 Th. ii. 19, στεφάνος καύσιμοις, i. e. 'the crown in which we glory,' Ja. iv. 16, and Sept. So υπερ τιτος, 2 Cor. viii. 24. —II. meton. the object of boasting, ground of glorying, Rom. iii. 27, τον ον υπ' ενα καύσιμος; 2 Cor. i. 12, εν Χριστω, Rom. xv. 17, υπερ υμων, 2 Cor. vii. 4. So 1 Cor. xv. 31, ἡ τὴν ἑμετέραν (for υπερ υμων) καύσιμος υπ' εκεῖ. Sept. Jer. xii. 13.

Κείμαι, f. κείσματος, to lie, and also to be laid. I. prop. to lie, to recline, of persons, Lu. ii. 12, κείμενον ἐν φάτνην. xxii. 53, οὐκ ον εν οὐδεὶς (scil. νεκρός) κείμενος. Of things, Lu. xxiv. 12, τά δόθησα 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. προς τι, to be laid, or rather directed at, as a blow, Lu. iii. 9. So to be laid up, repositioned, Lu. xii. 19. Of a place, to lie, to be situated, Rev. xxii. 16, πολίς τετράγωνος κείσται. 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 εν, 1 John v. 19, ὁ κόσμος ὠλος κείται εν τῇ πνεύματι, 'is wholly given to wickedness.' 2 Macc. iii. 11. iv. 31.

Κεφαλή, ας, η, a band, bandage, for swathing infants, or wrapping around dead bodies. So Hesych. explains κεφαλή δε σκιτανία εν την πνευματι, 'is wholly given to wickedness.' 2 Macc. iii. 11. iv. 31.

Κέρω, i. f. κέρων, 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, κεράμενος τὴν κεφαλὴν, having shorn his head, 1 Cor. xi. 6, bis. Sept. & Class.

Κελευσμα, ατος, τό, (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, εν κελευσματι.


Κενοδοξία, ας, η, (κενοδοξος,) vain-glory, empty pride, Phil. ii. 3, and Class.

Κενοδοξος, ου, ο, η, adj. (κενος, δοκα,) vain-glorious, full of empty pride and ambition, Gal. v. 26, and Class.

Κενος, η, ητ, adj. empty, opp. to πληρος, full. In N. T. I. prop. as αυτων—αυτεστελεων κενων, i. e. with empty bands, Mk. xii. 3. Lu. i. 53. Sept. and Class.—II. ΜΕΤΑΡΗ. empty, vain, i. e. 1) fruitless, without utility or success, Acts iv. 25, και λαοι εμελετησαν κενων. 1 Cor. xv. 10, η χαρις—ου κενων έγενεθη: ας κενων, in 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. κενοι λογοι, Eph. v. 6. κ. άτατη, Col. ii. 8. Sept. and Class.; of
persons, empty, foolish, Jas. ii. 20. Arr. Epic. ii. 19, 8.

κεφόμενος, κεφόμενον, κεφόμενον, lit. empty voice, i.e. vain words, fruitless disputation, 1 Tim. vi. 20, equiv. to μαθαινομαι.

Κεφόμενος, f. ὁ σῶσις, (κεφόμενος) to empty, make empty, as oft. in Class. In N.T. fig. I. in the sense κεφόμενον ἀντών, to empty oneself, divest oneself of rightful dignity by descending to an inferior condition, to abuse oneself, Phil. ii. 7, λειτουργών ἀντών. Sept. Nehem. v. 13.—II. to make empty, vain, fruitless, pass. Rom. iv. 14, κεφόμενοι τῆς πίστεως. 1 Cor. i. 17. Hence to falsify, i.e. to show to be groundless, e.g. κακὸχρήμα, 1 Cor. i. 15. 2 Cor. ix. 3.

Κεφώνοις, τὸ (κεφώνα) a prick, generic any thing by which a puncture is made, as a thorn, &c. Hence in N.T. I. a sting, e.g. of locusts, scorpions, Rev. ix. 10. So Elijah H. An. i. 60, of bees. Fig. as a venemous weapon, ascribed to Death, 1 Cor. xv. 55, 56, τὸ δὲ κεφών τοῦ Σατανᾶς ἀμαρτίας. See my note. —II. a good στ στaff with an iron point for urging on horses, oxen, &c. Class. In N.T. only in the adigial expression πρὸς κεφώνα λατρεύω, to kick against the goods, i.e. 'to offer vain and rash resistance,' Acts ix. 5, xxvii. 14. Occ. often in Class.

Κεφτυρλάν, ονος, ὁ, (Lat. centurio, a centurion, originally the commander of 100 foot-soldiers, equiv. to εκατόνταρχος, Mk. xv. 39, 44, 45.


Κεφάλα, ἡ, (κεφάς) prop. a little horn, also a point, extremity of anything, 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.


Κεφαλικός, ὁ, ἡ, ὁνομ., adj. of belonging to a potter, Rev. ii. 27, σκηνή τα κεφ. So Plut. viii. 327, κεφαλικοὶ τροχοὶ, 'potter's wheels' (for turning). See Hom. ii. xvii. 600.

Κεφάλιον, ou, τὸ, (prop. neut. of adj. κεφάλιον, earthen, with ellip. of σκεῦος, an earthen vessel of any kind to hold liquida, Mk. xiv. 13. Lu. xxii. 10, κ. ὀδας. Xen. k. ὀδιον. Jos. k. ἔλαιον.

Κεφάλιος, ou, ὁ, prop. potter's earth, Ep. Hom. 14. Hidian. 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, dida τῶν κεφάλιων. And so Class. as Xen. Mem. iii. 1, 7, λίθοι, καὶ πλίνθοι, καὶ ἔδαφος, καὶ κεφάλια, 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 κεφαλιδάς.

Κεφάλινιμοι, f. κεφάσας, perf. pass. κεφάσασμαι, 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, κεφασαμένου ἀκράτου εἰς τὸ ποτήριον, xvii. 6, bis. Sept. and Thuc. vi. 82, κεφάσαντες κράτηρας. So also Hom. Od. xxiv. 363, κεφάσαντες ἀδοκίμα 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. lxix. 8, στοχαΐδα (ἵστι) ἐν χείρι Κυρίου οἴνου ἀκράτου, πλήρες κεφάσασμας. Thus the term κεφ. is to be understood of mixing by ἐνσώμα, as in a similar passage of Hom. Od. iv. 220-4.

Κεφάς, ἄγας, τὸ, plur. τὰ κεφάτα, 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, κεφας σωτηρίας, horn of deliverance, i.e. strong deliverner. —II. fig. of any extremity, projecting point, resembling a horn, e.g. upon the four corners of the Jewish altars, Rev. ix. 13.

Κεφατόν, ou, τὸ, (dimin. fr. κεφάς) prop. little horn; in N.T. pod, carob-pod, Lu. xv. 16.

Κεφαδίανω, f. anō, (κέφαδος, (later fut. κεφαδόσας, mor. 1. κεφαδόσας, fut. 1. pass. κεφαδοσιομάς) to gain, to acquire as gain, to win, trans. I. PROP. of things, e. gr. τῶν κεφαλῶν ὄνομα, 'the wealth of the whole world,' Matt. xvi. 26. Mk. viii. 36. Lu. ix. 25. In trade, with acc. Matt. xxv. 17. absol. Jas. 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, κεφαδήσαντες (ἐξε) τὴν ὑπον ταβάρνας κ. τ. λ. and so to have saved, avoided, this loss. An idiom found also in the Class. from whom many examples have been added by Elenec and Kyrcope. So Aristotle. Eth. 11, καὶ ὅτι κατὰ λόγον ἔσται εἰς λαβεῖν τὸ τὸ τοιοῦτο κεφαδᾶντα εἰς τὴν κ. τ. ἐφέμ. And so Jos. Ant. ii. 3, 2. Phil. p. 352, πίστις ὁτ' ἂν μεγάλα κεφαδίως κακά. —II. FIG. of persons, to gain, to win any one, i. e. 1) as a friend or patron, e. gr. Χριστίῳ, 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, I Cor.
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.

Κεφαλής, ἴδιος, ἡ (κεφαλή;) in Class, a little head, e. g. bulb of garlic, or the head, κνοῦς, 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.

Κηνσος, ου, ὁ, (Lat. census,) prop. and in Class. an enumeration of the people and valuation of property. In N. T. the tribute, poll-tax, (ἐκκεφαλαῖον,) paid by each person whose name was taken in the census, Matt. xxii. 17, δοῦναι κηνσοῦ Καλοῖα. Matt. xxii. 19, τὸ νόμισμα τοῦ κηνσοῦ, the tribute-coin, equiv. to δηνάριον in Mk. xii. 15.

Κητος, 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 ἔπαρδας. See Jos. Ant. ix. 10, 4; comp. with x. 3, 2.

Κηπουρος, ου, ὁ, (κήπος, oikos,) garden-keeper, gardener, John xx. 18, and Class.

Κηρυγμα, ατος, το, (κηρυς, σώμα;) 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.—Il. 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.

Κηρυξ, νος, 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 τύσσω, ε, ξω, (κήρυς,) 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, κηρύσσετε ἐπὶ τῶν διαμαντῶν. Lu. xii. 3. Acts x. 42. Rev. v. 2. In the sense of to noise or blazon abroad, loud publicly, Mk. i. 45, ἥξαν κηρύσσοντες πολλὰ, καὶ διαφημίζων. vii. 36.—II. SPEC. to preach, publish, announce, i. e. religious truth, the Gospel with its attendant privileges and obligations, the Gospel dispensation. I) gener. e. g. of John the Baptist, Matt. iii. 1, κηρύσσων ἐν τῇ
Thes. κινδυνεύουσαι παιδείων ἱνών, prope in eo sunt, ut, &c. Hidot. iv. 105, κινδυνεύω τε οί ἀνθρώποι οὕτως γούτες εἶναι.

Κίνδυνος, οὗ, δ', danger, Rom. viii. 35. 2 Cor. xi. 26, al. Sept. and Class.

Κίνδυνος, f. ἡ., to move, put in motion, as applied to objects both inanimate and animate, I. of things, Matt. xxiii. 4, οὐκ ἔλυσαν κινήσας αὐτά, scil. τὰ φορτία. Sept. Job xii. 25. Isa. xii. 7. Xen. Conv. ii. 22; espec. in the phrase κινεῖν τὴν κεφαλήν, 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. καρά, Hom. Od. xviii. 491. I. viii. 200.—II. of persons, to move, act upon, Hom. Od. xxiv. 5, τῇ ἀγε κινήσας: or to remove, Rev. ii. 5, κ. λυχνίαν. But gener. metaphor. to stir up, excite, Acts xxiv. 5, κ. στασίαν. Class. with τὸλμον or an acc. of pers. Mid. to move oneself, Acts xvii. 20, ζωμον καὶ κινούμεθα. 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 Ἀελ. V. H. i. 6, κινούμενοι ἢν τοὺς μεστοὺς. The only other example known to me is Gen. vii. 21, probably in the mind of the Apostle, καὶ ἀπέκτασα τὰς σάρκας κινούμενη ἐν τῇ γῆς. Pass. prop. Rev. vii. 14, ἐκ τῶν τόπων α. κεκιθμένη. Hom. II. xvi. 280, κινήθηκαν δὲ φαλάγγες. But gener. in neut. sense.

Κίνησις, εἰς, ὁ, (κινήσις) motion, John v. 3, τὴν τοῦ ὑδατος κινήσιν, and Class.

Κίρημα, f. χρώμα, (= χρῶμα) to lend, trans. Lu. xi. 5, χρήσαν μοι πρειτά ἄρτον. Sept. and Class.

Κλάδος, οὗ, ο, (κλάδος) 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. κλαύνω, 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, έκλανον τικόσ. Lu. vii. 13. Foll. by eti with dat. to weep for or over any one, Lu. xix. 41; eti and acc. Lu. xiii. 28, μή κλαῖουτε έτ' έμί κ. τ. λ. With διάλεξον, Mk. v. 38. Soroubeis, Mk. v. 39. Σφημι, John xvi. 20. κόπτεται ετ' α'τη, Rev. xviii. 9. διάλεξον, James v. 1. πεπείων ετ' α'τη, Rev. xviii. 11.—II. foll. by acc. to bewail, lament for, c. g. the dead, Matt. ii. 18. Sept. and Class.

Κλάσις, εἰς, ἡ, (κλάσις) a breaking,
to steal, absol. Matt. vi. 19, 20, δισφοσε
tou, και κλήστων. Fut. ou κλῆσις
9. In the sense of to steal away, take by
stealth, foll. by acc. as a dead body, Matt.
xxvii. 64. xxviii. 13. Hadian. ii. 1, 5.

Κλῆμα, atoa, td, (κλάω), a
braked, 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

Κληρονομισμός, f. ήσο, (κληρονομία),
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 (Exclus. xiv. 15), to in-
herit, 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, ού γάρ κληρο
νομισμός βάζει τα παιδικής μετά τ." Τ. &
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 receiv-
ing admission to the kingdom of heaven
and its attendant privileges, Matt. v. 5,
κληρονομίσουσιν ταν γῆν, they shall ques
tly possess the land, i.e. prim. the land of
Canaan, but in a spiritual sense, the Mes-
siah's kingdom. So κλ. τα τιμαλία
(του Θεου), Matt. xxv. 34, et al. θρήν
αλωνιω, Matt. xix. 29, ἀβαρεῖαν, 1 Cor.
xv. 50, also Heb. i. 4, 14. vi. 12. xii.
Rev. xxxi. 7. Sept. and lat. Class.

Κληρονομία, at, ἡ, (κληρονομίων,
which see), inheritance, i.e. I. prop. de-
derived from one's ancestors, patrimony,
Mat. xxi. 38. Lu. xii. 13.—II. gener.
portion, possession, espec. the land of Ca-
naan, as the possession of the Israelites,
Acts vii. 5. Heb. xi. 8. Hence fig. of ad-
mission 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, ο, adj. (κλῆ
ρος, νόμος), prop. 'receiving by lot,' namely, a
portion thus distributed. Hence in N. T.
and gener.subst. as heir. I. prop. Matt.
Class. Fig. κληρονόμος Θεού, heir of
God, i.e. a partaker of the blessings which
God bestows upon his children, implying
admission to the kingdom of heaven and
7. So iii. 29, κληρονόμοι i.e. του Αβρα
μού, 'heirs of the blessings promised to
Abraham.'—II. gener. possessor, i. e. of
any thing received as a possession, e. g.
the kingdom of heaven, &c. Rom. iv. 13,
14. Tit. iii. 7. Heb. i. 2. Ja. ii. 5.

Κλῆρος, ου, ο, (κλᾶς, to break), I.
lit. a bázi, i. e. of stone, wood, &c. used as
a lot or die in determining chances, Pa.
KΛΗ

Ixviiii. 13. Eurip. Phoen. 855. Homer often, and Hdt. iii. 83. So in N. T. in the phrase κλήρον βιάλλω, to cast lots, Matt. xvii. 35. Mk. xv. 24. Lu. xxiii. 34. John xix. 24. So ἐν ἐξέδαλλ. Hom. Od. xiv. 209. Sept. Ez. xxiv. 6, with allusion to the ancient custom, on which see Potter’s Greek Antiquities; also δίδωμι κλήρους, Acts i. 26. II. meton. 1) the part or portion assigned and obtained by lot, J. Pollux and Epigr. in Anthol. χάρων ὑπ’ τοῦ κλήρου ὑπὲ ἐκκλησίαν ἐν ἄδολοι: 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, λαβένων τοῦ κλήρου τῆς δικασκαλίας, to receive the appointment of this duty or office.” Also Acts viii. 21, ὥσιν ἄντι σοι μερὶς οὖδε κλήρον ἐν τῷ λόγῳ τούτῳ, with allusion to Deut. ix. 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 ὅσιον καὶ κλήρον ἀκτίρας. Od. xiv. 63, δικωμεν οὖκ οὗ τοῦ κλήρου τα. But espec. landed property, estates (like the Latin heredita). So Hdt. i. 76. ix. 94, κλήρους. Αelian 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 xxvi. 18, λαβείς κλήρον ἐν τοῖς ἡγιασμοῖς. And so Acts xx. 32, δούναι υἱὸν κληρονομέαν ἐν τοῖς ἡγισμοῖς πατέων. Col. i. 12, ἰκανώναιταί ἡμῶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἱεράνων, where the 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, τῶν κατακλογήσθην ἐν υἱοὶ σου, καὶ ἐν αγίοις ὁ κλήρος αὐτοῦ ἤστων. So Thuc. iii. 50, κλήρους τασοῦσατε τῷ γίνεται, σφανῶν αὐτῶν κληρονομοῦντος λαχόντας ἀπιστήμας, where κλήρος is simply for μερίδας, (comp. Acts viii. 21,) as μερὶς for κλήρους, Gen. xiv. 24. At 1 Pet. v. 3, μὴ κατακρυμώσατε τῶν κληρονομίων σελ. 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 κλήρους, (as Lesbos was among the Athenians,) which accordingly formed so many separate heritages or possessions.

κλήρων, ἴ. ἄνω, (κλήρος,) to cast lots, Thuc. vi. 52; and mid. to acquire by lot, Xem. Cyr. i. 6, 46. In N. T. only mid. κληρομαι, gener. to obtain, to receive, absol. Eph. i. 11, ἐν ὧδε καὶ ἐκκλησίων δέ τε εἶναι ἡμᾶς, κ. τ. λ., ‘through whom we have attained to be,’ i. e., ‘through whom it has been granted us,’ Αelian H. An. i. 13. Alciphr. iii. ep. 49.

κλησίς, εὖς, ἡ, (καλέω,) prop. the act of calling, 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 κλήσις 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 μία ἅλτιδι τῆς κλήσεως, i. e. the ‘hope which the Christian’s call permits him to cherish.’ In 1 Cor. i. 26, βλέπετε τὴν κλήσιν ὑμῶν, the sense is, ‘the manner of your calling, how ye were called,’ and vii. 20, ἐκαστὸς ἐν τῇ κλήσει ἂν κληθῇ, ἐν ταύτῃ μειώθη, as, i. e. in the same state as he, was called, so let him remain.

κλητός, ὁ, ὁν., adj. (καλέω,) called, invited, invited, gr. to a banquet, Sept. 1 K. i. 41, 49. Hom. II. xvii. 356, Ἀσκιν. i. 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 εἰσὶ κλητοί, ὀλιγοὶ δὲ ἐκλεκτοί. Also emphat. of those who have obeyed this call,—saints, Christians, Rom. i. 6, 7, κλητοί Ἰησοῦ Χ. —κλητοῦ ἄγιος. viii. 28. 1 Cor. i. 2, 24. Jude 1. Rev. xvii. 14, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ. In the sense of appointed, chosen, i. e. to any office, (see in Καλώς, no. i. 5,) Rom. i. 1. 1 Cor. i. 1, κλητοῦ ἀπὸ τοσοῦτον, comp. Gal. i. 15. So Hom. ii. 165, Ἀλλ’ ἤγετα, κλητοῦ (i. e. ἐκκλητοῦ) ὅρμων.

κλήβανος, οῦ, ὁ, ὁς ἐκεῖνος, i. e. for baking bread, Matt. vii. 30, et al. See Calmet.

κλίμα, ατό, τό, (κλίνω,) prop. inclination, decision, declivity, Fol. ii. 16, 3, κλίμα τῶν ὀρίων. 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. climates, i. e. climate, region, Gal. i. 21, εἰς τὰ κλίματα τῆς Σωρίας. Rom. xv. 23. 2 Cor. xi. 10, and Class.

κλίνω, ἴς, 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. spcc. a couch, sofa, for sitting or reclining, Lu. xvii. 34, ἵσουται δύο ἐπὶ
there seems an allusion to the true force of the term κλέδων, 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.

κλούωνικός, αὐτ. εἰσόμαι, depon. (κλέδων) 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 metaphor. of mental fluctuation or perturbation. See Is. lii. 20. So Eph. iv. 14, κλονθωμοίμαστι ἁπτεῖν τινὰ τοῦ διαισκαλίας, i. e. ‘agitated by doubts and difficulties,’ a sense frequent in the later writers, as Josephus, Philo, Plutarch, and Aristot., from whom see examples in my note.

κυνήθω, (κυνήθω), f. κυνός, gener. to τοῦ or scratch; and in mid. to scratch oneself; (or as used with τοῦ or την κεφαλή), but gener., in a special sense, to tickle, as Anthol. Gr. iii. 86, 8, κυνηθῶν οίδαν δον τοῦ δον. In N. T. only in pass. to be tickled, feel an itching; fig. 2 Tim. iv. 3, κυνηθῶμεν την ἀκοή, lit. ‘being tickled, itching, as to the ears,’ i. e. having a desire to hear something pleasing: So Jul. p. 333, δυνάμενοι της ἀκοῆς κυνηθίσας παραμεθύσασθαι, ‘to soothe,’ as our English Poet says, ‘Can flattery soothe the dull cold ear of Death?’

κοῖτας, ὁ, Latin quadrum, the 4th part of an as, ασάριον, and a small brass coin, = two λίπτα, Matt. v. 26. See ασάριον.

κοίλας, ἡ, ἡ, (fr. κοίλος, hollow,) prop. any cavity, but confined to those of the human body, and almost exclusively to the belly; and denoting sometimes the venter superior, κεκρύβας, as Judg. iii. 21. Pol. xxxix. 2, 7; but gener. the inferior or αἱμος. And so alone it is used in N. T. where it signifi. 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 κοίλῃ τοῦ κτήτου. Lu. xv. 16. 1 Cor. vi. 13, et al. Sept. and Class. —II. from the Heb., by synced., for the womb, Matt. xix. 12, ἐν κοίλῃ μητρός, 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. 33, and Sept.

κοιμάω, f. ἱσω, to make sleep, to put to sleep, as often in Homer. Hence in N. T. and gener. pass. κοιμᾶσθαι, with fut. mid.
Koi, f. ὀνομα, (κοινωνία) 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 οὖν κοινὸν τῶν ἀνδρῶν, ver. 18, 20, Mk. vii. 15, 18, 20, 22. Heb. ix. 3. So to regard as common, to call unclean, Acts x. 15, 9. Hence generic, to profane, desecrate, pollute, Acts xxii, 28, τῶν ἄγνων τῆς ἀνθρώπων, absol. Rev. xxi. 27 in text. rec. This use is very rare out of N. T., yet Philo, I think, somewhere says, κακώς ἤξων οἱ ἀνδρωτοὶ καὶ ἄλλοι τοιοῦτοι. 

Koinonía, f. ἱστο, (κοινωνία) 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, κεκοινωνηθέν σαρκός καὶ αἵματος, and Class.; by dat. to partake in any thing, Rom. xv. 27, 1 Tim. v. 22, μὴ δὲ κοινωνήσας ἀμαρτίαις ἀλλοτριαίς. 1 Pet. iv. 13. 2 John 11; fig. Rom. xii. 13, ταῖς ἁρματίαις τῶν ἀγίων κοινωνοῦτε, 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 en, Gal. vi. 6, κοινωνεῖτο δὲ καθήμερον τὸν λόγον τῆς καταγωγῆς ἐν ταῖς ἀγάθοις, let him share with his teacher, i. e. communicate to his teacher of his good things;' with ais and acc. Phil. iv. 15; with dat. of pers. and gen. Pol. ii. 42, 5. Εἷς V. H. iii. 17.

Koinonía, as, η, (κοινωνία) 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 iii. 42. 1 Cor. i. 9. x. 16, υἱὸν κοινωνία τοῦ αἵματος—κ. τοῦ ἁμαρτάνου τοῦ Χρ. 2 Cor. vi. 14, τίς κοινωνία φανερὸν ἐκκλησίας; 'what of community?' q. d. τί κοινῶν; I would comp. Epich. ap. Stob. Sent. p. 501, 4, τίς γὰρ κατέστη καὶ τυφλὸς κοινωνία; Eur. Iph. T. 254. Arist. Thessm. 137. 2 Cor. viii. 4, ἡ κ. τῆς διακοινωνίας, part, share, in transmitting this alms.' xiii. 15, ἡ κ. τοῦ ἁγίων 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, δείκνυε κοινωνίαν, right hand of fellowship, 'the pledge of communion,' &c. Eph. iii. 9, in text. rec. Phil. i. 5, ἡ κ. ὑμῶν εἰς τὸ εἰς ἄγγελον, i. e. 'your participation in the Gospel, access to it.' ii. 1. iii. 10. Philem. 6. 1 John i. 3, 6, 7. Jos. and Class. 2) communication, distribution, gener. Hidian. i. 10, 3. In N. T. meton. for contribution, collection of money in behalf of poorer churches, Rom. xv. 26. 2 Cor. ix. 18. Heb. xiii. 16.

Koinwíkós, η, ὁ, adj. (κοινωνία), communicative, i. e. idoneus vel propensus ad societatem, social, as Pol. ii. 41, 1, and a writer in Cic. ἀνθρώπως κ. φύσεως. In N. T. communicating, i. e. ready to give, liberal, 1 Tim. vi. 18. Lucian Tim. 56, πρὸς ἀνδρὰ, οἷον ἐμοὶ, ἀνδρόκοι καὶ τῶν δυντῶν κοινωνίκων. M. Anton. vii. 52.

Koinwónō, οὗ, ὃ, ἡ, (κοινωνία), a partaker, or a partner, companion, absol. 2 Cor. viii. 23, koinwónos ἐμὸς, Philem. 17. Hidian. ii. 8, 5. Foll. by gen. of the pers. of whom any one is the companion, with L 4
whom he partakes in any thing, Matt. xxiii. 30. 1 Cor. x. 20 Heb. v. 33. Sept. and Class.; by dat. of pers. to or with whom one is partner, Lu. v. 10, κοινοινων τω Σιώμω: by gen. of thing, partaken of, 1 Cor. x. 18, κοινοινων τω θυσιαστηρίου, i. e. 'of the victims sacrificed,' 2 Cor. ii. 17. 1 Pet. v. 1. 2 Pet. iv. 4, and Class.


Κοίτων, ενος, ο, (κοίτη) lit. a sleeping-place, a bed-chamber, Acts xii. 20, ὁ ἐπὶ τῶν κοίτων τῶν βασιλέως, i. e. the king's chamber, attendant, chamberlain. Sept. and Class.


Κολάζω, f. άομα, (κόλος, κολόβος) prop. tolop or prune, as trees, κολάζων τα δέντρα, Theophr. de Caus. Plant. v. 9, 11, fig. to attemper, correct, moderate, Ἐλ. V. Η. xi. 3. Xen. Ὑ. έκ. xx. 12. Hence in N. T. and oft. in Class., espec. Thuc. and the Traged., to correct, punish, with acc. Acts iv. 21, τῶν κολαζόντων αὐτῶν. 2 Pet. ii. 9. κολαζόμενον τρεπτιν, i. e. 'to reserve as subject to punishment.'

Κολάκεια, ας, η, (κόλακες, flatterer,) flattery, adulation, 1 Th. ii. 5, and Class.

Κόλασις, ες, η, (κόλαχος,) prop. the act of pruning, e. gr. κόλασις των δέντρων, Theophr. de Caus. Plant. ii. 4, 4, gener. in Class. restriction, castigation; in N. T. punishment, Matt. xxv. 46, εἰς κόλασιν αἰώνων. 1 John iv. 18, and lat. Class.

Κολαφίζω, f. ἵσω, (κολάφος, fr. κολάτως,) to strike with the fist, buffet, with acc. Matt. xxvi. 67, ἐκολαφίσασαν αὐτῶν. Mk. xiv. 65. Hence gener. to maltreat, 1 Cor. iv. 11. 2 Cor. xii. 7. 1 Pet. ii. 20.

Κολλάω, f. ὁσω, (κόλλα, glue,) prop. to glue together, make cohere. Dioec. Sic. ii. 52, α'-ι διατμήθη, Lucian, Quom. Hist. Conser. 51, espec. to solder metals; also to fasten closely, prop. Find. Ol. v. 29, fig. Plato 776, Α. κολλά πόδων πάντα ἥθη. In N. T. mid. κολλάω, sor. 1. pass. ἐκκολάσθη, with mid. signif. to adhere, cleave to, prop. of things, foll. by dat. Lu. x. 11, τὸν κοινοτρίῳ τῶν κολληθέντων ἡμῖν. Rev. xviii. 5, in later edit. ἐκκολάσθησαν αὐτοῖς αἰ ἀμαρτίαι (see my note). Sept. Job xxx. 10. Ps. cxi. 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 ἀγάθω, to cleave to, Rom. xii. 9. Sept. 2 Kings iii. 8, al. elsewhere by ἐκκουλοῦω: of pers. to become a servant to any one, Lu. xv. 15, to follow, cleave to, τῇ πόρπη, 1 Cor. vi. 16.


Κολλούριον or Κολλούριον, o, το, (dimin. of κολλυρία, a cake,) prop. a small cake. In N. T. collorumium, eye-cake, so called as resembling the dough of the κολυρία, Rev. iii. 18. Arr. Epictr. iii. 21, 21. Luc. Alex. 21.


Κόλπος, ου, ο, the bosom. I. prop. the front of the body between the arms; hence John xiii. 23, ἀνάκειμεν εἰς τῷ κόλπῳ τοῦ Ἱησοῦ, 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 sins
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reunino. Fig. to be in or on the bosom of any one, to be cherished by him; a bosom-friend. John i. 18, δὲν εἰς τὸν κόσμον τοῦ Πατρός, equiv. to δὲν μονογένες υἱός. So Lu. xiii. 22, εἰς τῶν κόσμων Ἀβραὰμ, and ver. 23, Δαβὶδ ἐν τοῖς κόσμοις αὐτῶν, i.e. 'in near and intimate communion with Abraham,' as one of his beloved children. So Jos. de Sac. § 13, [4 Macr. xiii. 16,] οὐτὶ γὰρ ἠναντία, ἦν, ἦν, ἦν 'Ἀβραὰμ καὶ Ἰσαάκ καὶ Ἰακώβ ὑποδύουνται εἰς τῶν κόσμων αὐτῶν. Sept. η γὰρ ἐν τῷ κόσμῳ του. Deut. xxxii. 49, 56, al. Ecclus. ix. 1. Plut. Cato Min. 33, ult. Γαβριήλ, ἐκ τῶν Πομπηίων κόσμων ἀνθρωπών. Cic. ad Div. iv. 4, 'tu vero sis in sinu semper et complexus 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, δόσωμεν εἰς τὸν κόσμον ὑμῶν. So Sept. Isa. lxv. 6. Jos. xxiii. 18, and sometimes Class. e. gr. Hom. Od. xv. 468, τῷ ἄλισα κατακύρφηντο ὑπὸ κόσμῳ Ἐκπεραν.—III. fig. put for a bay, gulf, midst of the sea, Acts xxvii. 39. Jos. and Class. and hence our gulf.

Κολυμβάω, f. Ἰσα, 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. Jas. 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.

Κωμάω, f. ἴσων, (κομή), to wear the hair long, 1 Cor. xi. 14, sq. and Class. as Hom. Hdot. Xen.

Κόμη, ἡ, ἡ, head of hair, 1 Cor. xi. 15. Sept. and Class.


Κομψότερον, adv. (compar. of κομψός, belde, 'well,' Xen. Cyr. i. 3, 8,) better, in the phrase κομψότερον ἔχειν, as melius habere, to be better, John iv. 52. Arr. Epict. iii. 10, 13, κομψὸς ἔχειν.

Κονίαω, f. ἄσω, (κονία, dust, slacked lime,) to white-wash, i.e. with lime, trans. Matt. xxiii. 27, τάφοις κοκοναμένως, white-washed sepulchres. See my note. Acts xxiii. 3, τοῖς κοκοναμένως, 'thou whitened wall,' i.e. thou hypocrite, fair without and foul within. Sept. and lat. Class.


Κοπτός, οὐ, ὁ, (κόπτομαι), lamen-tation, wailing, i. e. as accompanied with beating the breast, &c. Acts viii. 2. Sept. Gen. i. 10. Dion. Hal. Ant. xi. 31.

Κοπή, ἡ, ἡ, (κόπω), 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 Jos. x. 20. Judith xv. 7.

Κοπιάω, f. ἄσω, (κοπία = κόπος), prop. in Class. to labour unto weariness, to be weary, intram. I. prop. to be weary from bodily labour. John iv. 6, κ. τῇ ὁδοτηρίας. Jos. Ant. ii. 15, 3, κ. τῇ ὁδοτηρίας. Sept. in Is. xi. 31, δραμοῦνται καὶ οὐ κοπίασαν. Deut. xxv. 18, et al. in Sept. Also by impl. to faint or tire with labour, both prop. as Rev. ii. 3, ἐδάφασας, καὶ οὐκ ἐκκόπασας. Aristoph. Thesm. 795. Athen. p. 416, and fig. Matt. xxii. 26, διότι πρὸς μὲν πάντες οἱ κοπιώντες, 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, 'labour, to labour, to toil, absol. Lu. v. 5, κοπίαςαντον οὐδὲ ἐλαμβομεν. Matt. vii. 28. Lu. xii. 27, τα κρίνα-ου κοπία οὐδέ μηθαι. Acts xx. 1. Cor. iv. 12. Eph. iv. 28. 2 Tim. ii. 6. Fig. of spiritual labour (see Ps. xxvii. 1) of teacher who 'labours in the Gospel,' John iv. 38, δ οὐκ ὠφελείς κοπιώσατας. Rom. xxv. 13, ἐδοκίην ὁμιλεῖν γῆν ἐφ᾽ ἑνώ οὐκ ἐπικοινωναν. 1 Cor. x. 10. xvii. 16. Foll. by ἐν, to labour in, in λόγῳ, 1 Tim. v. 17. ἐν Κυρίω, i.e. 'in the work of the Lord,' Rom. xii. 12. ἐν ὑμῖν, 'among you,' 1 Th. v. 12, by εἰς with acc. of pers. upon or for whom, εἰς ἡμᾶς, Rom. xvi. 6, εἰς υἱόν, Gal. iv. 15.
11. with εἰς final, as εἰς τοῦτο ἦτο, 1 Tim. iv. 10. εἰς δὲ, Col. i. 29. εἰς κοινόν, in vain, Phil. ii. 16. Sept. Ix. lxv. 23. Jer. lii. 53.

Κόσμος, ou, ὁ, (κόσμος) prop. a beating, Ἑσσάχλη, Myrm. 119; also the being beaten out with labour, utter weariness, Xen. An. v. 8. 3. Hence in N.T. as general, in Class. toil, labour, implying wearisome effort, gener. John iv. 38, ὑμεῖς τῶν κόσμων αὐτῶν εἰσελθήσατε, i.e. the fruit of it; also of labour in preaching the Gospel, 1 Cor. iii. 8. xv. 58, κόσμος ὑμῶν ἐν Κυρίῳ; 2 Cor. vi. 5. x. 15. xi. 23. 27. 1 Thess. i. 3, δ κόσμος τῆς ἀγάπης, labour of love, i.e. work of benefit, as in Heb. vi. 10. See my note. In the sense of trouble, vexation, in the phrase κόσμοι παρίζειν τιν, = 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 πάνων παρίζειν, Hdot. i. 177, or πάγα- ματα παρίζειν, Hdot. i. 155, 175.


Κόραγε, ακος, ὁ, a raven, Lu. xii. 24. Sept. and Class.


Κόρηάνα, ας, ἡ, indec. also κορηάνας, ας, δ, Hebr. γυν, corban, i.e. a gift, offering, oblation, to God, Lev. ii. 1, 4, 12. In N.T. 1) prop. κορήάναω, 'something devoted to God,' Mk. vii. 11, κορήάνα, ὃ ἐστὶ δώρων, κ. τ. λ. See Jos. Ant. iv. 4, 4, 2. κορηάνας, said of money offered in the Temple, the sacred treasure, and by metcon. the treasury, = γαλαφύλαικας, Matt. xxiv. 6. See Jos. B. J. ii. 9, 4, τὸν ἵππον Ιησοῦν, καλεῖται δὲ κορηάνας.

Κορίννωμι, (f. κορίνσω, perf. pass. κορίνσχωμαι, aor. 1. pass. ἐκορίνσχθη) to satiate, satisfy, with food and drink, pass. or mid. to be satiated or full; foll. by gen. of thing, pass. Acts xxvii. 38, κορίντωτος δὲ τρόφιμος, and Class. Fig. absol. 1 Cor. iv. 8, and Hidian. i. 13, 10.

Κόρος, ou, ὁ, corus, Hebr. cor, the largest Hebrew dry measure, equal to the homer, i.e. to ten baths, or ephahs, and also to ten Attic μέδουμι, Jos. Ant. xv. 9, 2. Lu. xvi. 7, ἢκατον κόρον εἶνον. Sept. 2 Chr. ii. 10. xxvii. 5. Ez. xlv. 13.

Κοσμεῖ, f. ήσσος, (κόσμος,) to order, i.e. to put in order, e.g. an army, to draw up, Hom. ii. xiv. 368, and oft.; to regulate, Hes. Opp. '306; to adorn, Hes. Opp. 72. Thuc. and Ἑσσάχλη. In N.T. 1) to adjust, e.g. lamps, to trim, Matt. xxv. 7, ἐκοσμημένας τὰς λαμπάδας αὐτής; 2) to decorate, adorn, e.g. τὸν οἴκον, as if for a new dwelling, Matt. xxii. 44. Lu. xii. 25, and so Class.; a bride, νύμφη, Rev. xii. 2; gener. Lu. xxv. 1. Tim. ii. 9. Rev. xxi. 19. Sept. and Class. So Matt. xxiii. 29, κοσμεῖτα 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 honor, make honorable, or respected, Tit. ii. 10, οἵ τινες ἐκεῖνοι, 1 Pet. iii. 5, αἱ γυναῖκες·—κοσμο- μον ἐναυτᾶς. Theolog. v. 941. Hidian. vi. 3, 5. Xen. Conv. viii. 58.

Κοσμικός, ὁ, ὁ, adj. (κόσμος, world,) worldly, terrestrial, opp. to ἐκπαύμας. Heb. ix. 1, ἄγιον κοσμικῶν comp. ver.23. and see my note. Plut. vii. 455. κοσμικὴ ἀπάτης. As highly illustrative of the above passage of Heb. compare Joseph. Bell. iv. 5, 2, of the Jewish priests, oδί πρὸ ἀλογίων ἃν εἰσαρὰν ἔσθε περικείμε- νοι, καὶ τῆς κοσμικῆς Ἑρωκλίας κατάρ- χοτης—ἱεράμιαν γυμνό, βορᾶ καὶ ἑρωλικόν, ἐξελέπτω. Fig. worldly, as conformed to this world, belonging to the men of this world, Tit. ii. 12, ἐπιθυμίας κοσμικά, worldly lusts.

Κόσμος, ou, ὁ, ἡ, adj. (κόσμος,) well-ordered; of things, decorous, modest, in a moral respect, 1 Tim. ii. 9, ἐν κατα- στολή κοσμώ, So Xen. Mem. iii. 11, 14, τοὺς δίκαιοις ὑστομικύσαντος ὃς κοσμιωτάτη ὁμιλία: and Hdot. Vit. Hom. 4, ἡ δὲ παρ αὐτῇ ἐνέργεια, τολλὰ κοσμίῳ χρωμάτι. The term is, however, proper. used of persons who are obedient to lawful authority, Xen. An. vi. 6, 17; but in 1 Tim. iii. 2, νηφαλίων, κοσμίων, it means of well-ordered morals and habits, as very often in Plato, συμποτρεπτικά, as Theophyl. explains. And so Epict. Ench. 862, κ. καὶ αἰδήμων ἐν σωφροσύνῃ.

Κοσμοκράτωρ, οὖ, ὁ, (κόσμος, κράτος) prop. lord of the world, Schol. in Aristoph. Nub. 397, ὁ βασιλέων τῶν Ἀλγυττίων, κοσμοκράτωρ γεγονός 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. vii. 12, προς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰώνος τοῦτον, i.e. Satan and his angels. Comp. John xii. 31, 2 Cor. iv. 4. Ignat. i. 1, διάβολον, ὠς καὶ κοσμοκράτωρα καλοῦν.

Κόσμος, ὁ, ὁ, order, implying orderly disposition, arrangement, Hom. Od. xiii. 77, κόσμω 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. dressare, fr. Lat. dirigere, to put in order,) so κ. came to mean personal attire, espec. that of women, Hom. ii. xiv. 187; and then, from the adjunct, decorative attire, decoration, in N. T. at 1 Pet. iii. 3. In N. T. it has two significations: 1) decoration, 1 Pet. iii. 3, ὁ δὲ ἡ ἐξωθήκη κόσμος. Sept. Ex. xxxiii. 4, 5, Jer. iv. 30. Hdzan. iii. 6, 19. Xen. Cyr. viii. 4, 24; and 2) from arrangement being implied, the order of the universe, the world, Lat. munus, 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 κόσμων. xxiv. 21, et al. and Class. Meton. for the inhabitants of the universe, 1 Cor. iv. 9. Σιάτον ἐγεννηθήμεν τῷ κόσμῳ, καὶ ἀγγέλου καὶ ἀνθρώπους. Fig. and symbol. as in Engl. a world of any thing, for a congeries. J. iii. 6, ἡ γλώσσα τῶν κόσμων τῆς ὁδοίας, a world of iniquity.—ii. by synec. the earth, this lower world as the abode of man. 1) prop. Mk. xvi. 15, παρεμθύμησε ὑμῖν τὸν κόσμον ἄπαντα. So ἐρχεθαί εἰς τὸν κόσμον ἄσπαντα, 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, πάσης τὰς βασιλείας τοῦ κόσμου. Rom. i. 8. Comp. Lucian de Astral. 12. 2) meton. the world for its inhabitants, mankind. Matt. v. 14, ὡμεὶς ἐστι τὰ φῶς τοῦ κόσμου. xiii. 38. John i. 29. iii. 16, ὄστις γὰρ ἡγήσηται ὁ Θεὸς τῶν κόσμων, et al. So hyperb. the world for the multitude, every body, Fr. tout le monde. John vii. 4, φανερωσον σειτών τὸν κόσμον, opp. to ἐν κρυπτώ. xii. 19. xiv. 22, xxvii. 20. 2 Cor. i. 12. 2 Pet. ii. 5, κόσμος ἄρηκτων. Put also for the heathen world, equiv. to τὰ ἔθνη, Rom. xi. 12, 15.—iii. with ὄντως, 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 transience, worthlessness, and evil both physical and moral, the seat of cares, temptations, &c.; and thus nearly equiv. to ὁ ἄιων ὄντως, 1) gener. with ὄντως,
and Class. 2) of any articulate oyster, to exclaim, call aloud; in Class. almost always absol. but in N. T. foll. by the words uttered, Mk. x. 48, δὲ τῶλλος μαλλον ἵκρασων Τι διάδετο κ. τ. lv. 13, 14, αλ. Foll. by a tense or part. of λέγω, etc. e. g. ἱκρασία λίγων, Matt. xiv. 30. Mk. iii. 11. John i. 15, and oft, κατέγραψε Διογ., Mark ix. 24; of yawn, pray, or entreaty, etc. Rom. viii. 15, ἢ κατέγραψεν Ἀβέβη τοίς Πέτροις. Gal. iv. 6; metaph. Js. v. 4, ὡς μισθὸς τῶν ἔργων — κατέγραψε, scil. πρὸς Κύριον, for vengeance. So Aristoph. Nub. 382, κατεβαίνη τοις οὐκέτες: and so Sept. in Is. xix. 20, κατέγραφα τοὺς πρὸς Κύριον. Ps. xxviii. 1, πρὸς σε ἐκκατάρα, ὃ Θεος μον. 2 Sam. xix. 28. Jer. xi. 11.

Κατάληγη, τη, τη, (so Lat. caput,) from κατα, over, and ταῦτα, both, the disorder being so called from its chief symptom, prop. seizure of the head, and hence intemperance by gluttony or intoxication, and its consequences, gibbosity, headaches, etc. Lu. xxii. 34, ἐγείρατο καταλήγη καὶ μῦθος, i. e. 'in constant revell, carousing.' Aristoph. Ach. 277. Hidian. i. 17, 7, al. in Class.


Κραταίος, ο, ε, adj. (κρατός,) strong, mighty, e. g. ἡ κ. κεραυνος τοῦ Ἄκρου, Pet. v. 6. So 1 Eadr. viii. 47, τῶν κ. χειρών τοῦ Κύριον ῥώματα, and sometimes in Sept. and Class, espec. the poets, as Hom. Pind. and the Tragedians.

Κραταίος, f. ἵππος, (κρατός,) to make strong, strengthen, trans. a form found only in Sept. N. T. and later writers, for the earlier κρατώμενον, 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, ἐκραταίωσεν τευχαται. Eph. iii. 16, δυναμεῖ κραταίωσθαι. Also pass. in mind, sense, lit. 'to string up one's nerves,' for any laborious undertaking, 1 Cor. xvi. 13, ἀναποιεθείτα, κραταίουσθαι, as Ps. xxxii. 24, ἀναφίλεθα, καὶ κραταίουσθαι ἢ καρδία ῥώματα. 1 Sam. iv. 9, κραταίωσθαι καὶ γίνεσθαι εἰς ἄνδρα.

Κρατίς, f. η, (κρατός,) 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 Demost. κρατεῖν τῶν χρημάτων, σε τῶν πρεσβυτέρων. Thuc. iii. 47, κρατεῖν τῶν στρατούς: but in N. T. only fig. as in Acts xxvii. 13, τῆς προβίστασες. The same phrase occurs in Diod. Sic. xvi. 20. Gales cited by Wet.; and katarkateteive τ. τῇ Pol. v. 38, 9; & κρατεῖν τού οὖχαμενος, Dion. Hal. p. 906, 1. Heb.iv.14, κρατεῖν τῆς ἐκκλησίας, 'let us attain to the full benefit of our profession in him,' equiv. to vi. 18, κρατεῖσθαι τῆς προβίστασες άτόλου. Sept. Prov. xiv. 18, οἱ πατέροι κρατεύουσιν αδημίωτας. Hence gener. κρατεῖν τῇ χειρός τινος, to take the hand of any one, Matt. ix. 25, Mk. i. 31. vi. 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. 5, ὃ γάρ Πέτρος κρατεῖσθαι τοῦ Ιωάννου, ἑρωυτάντως αὐτού, Mk. iii. 21, and oft.; also Palseph. ii. 7, 9, xxii. 2. Ach. Tat. p. 395, ἀναγείρωκε με κρατεῖν. So of an animal, Matt. xii. 11, and Sept. Apoc. Class. Hence gener. κρατεῖσθαι τῇ χειρός τινος, 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, ἐκρατήσασιν 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, ὃ κρατεῖ τῶν ἐκ τῆς ἀπεργίας τῆς ἡμέρας τῆς δικαίωματος. Comp. i. 16, where ἰχθυς. Comp. Athen. p. 290, ῥόπαλον ἱκράτει: and Achill. Tat. βίβλου κρατείς. Rev. vii. 1, κ. τ. τ. τ. τ. α. α. α. α. α. άνθρώπ. Pass. Lu. xxiv. 16, οἱ ὀφθαλμοί αὐτῶν ἰκρατοῦσι. Of persons, to hold in subjection, pass. Acts i. 24, καθότι οὐκ ἦν δυνατόν κρατείσθαι αὐτῶν ἡμῶν αὐτών, scil. βασιλεύ. 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, κρατοῦντες δὲ αὐτοῦ τῶν Πέτρων κ. τ. λ. or in faith, Col. ii. 19, τῆς καταλήγης, i. e. Christ. Metaph. spoken of sins, to hold fast, retain, not relin, John xx. 23. Also to keep to oneself, e. g. τοῦ λόγου, Mk. ix. 10. So the Class. writers have κρατεῖν τῇ προς ἑαυτὸν: and Test. xii. Par. p. 683, ἐν ψυχῇ σοι μὴ κρατεῖσθαι δόλων. Others explain, 'held fast in mind;' and so Athen. ap. Stephan. Thess. in ν. κρατεῖσθαι ἐπὶ τῆς λίθους, memoriam tenere. Comp. Ἀσκ. Choep. 78. Gener. to hold fast in mind, observe, Mk. vii. 3, κρατοῦσιν τὴν παράδοσιν τῶν πρασματίων.
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4, 8. 2 Thess. ii. 15. Rev. ii. 13, sqq. iii. 11. Test. xii. Patr. p. 665, κρατεῖν τὸ θῆλμα τοῦ Θεοῦ.

Κράτηστον, η, on, (prop. superl. of poetic κρατεῖν, (κράτος), used also as superl. of ἀγαθός, most excellent, most noble, used in addressing persons of rank or authority, Lu. i. 3, κράτηστε Θαῦμα. Acts xxii. 26, et al. Joa. and Class.

Κράτος, eis eis, το, στο, 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 ἐνέργεια τοῦ κράτους τῆς λογίου αὐτοῦ, i.e. 'of his mighty power.' (Comp. Ἰσχύς.) Eph. vi. 10. Col. i. 11. Sept. Is. xi. 26, ἀπὸ τολῆς δόξης, καὶ ἐν κράτει λογίν αὐτοῦ. Meton. might, collect for mighty deeds, in the phrase ποιεῖν κράτος, to exert strength, perform mighty deeds, Lu. i. 51, ἵνα ἰσχύῃ κράτος ἐν βασίλει, &c. And so Ps. cxxix. 16, ποιεῖν δύναμιν.—II. power, i.e. dominion, implying dignity, or the authority attached thereto, and often occurring in doxologies, as in 1 Tim. vi. 16, ὁ τιμὴ καὶ κράτος αἰῶνιοι. 1 Pet. iv. 11. v. 11. Rev. i. 6. Heb. ii. 14, τὸ τοῦ κράτους ἐχων τοῦ Ἱακώβου, 'the Lord of death.' And so in Class., as Hdt. iii. 36, ὁ Περσιῶν κράτος ἐχων, ὁ ὁρίον κράτους ἐν ὁλίγῳ, et al. Hdt. vii. 187. 42.

Κρανγαῖ, w. f. ἀσω, (κραγή), to cry, vociferate, intr. equiv. to κραζό, Matt. xii. 19, ὡς ἐκλῆ, οὐδὲ κραγαίη. xv. 22. John xi. 43. Sept. and later Class.

Κραγή, ἡ, ἡ, κραζεῖ, cry, outcry, e.g. 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. iii. 31. Pol. ii. 70; of sorrow, waiving, Rev. xxxi. 4. Sept. and Class.; of supplication, Heb. v. 7, and Sept. often.


Κρίσεως, or τῶν, ονος, ὁ, (prop. κρίσεων), compar. of poetic κρατεῖν, used also as comparat. of ἀγαθός, better. The word properly signifies stronger, as often in Homer and Hdt.; 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 signifies, I. better, in value, more useful or profitable, and therefore preferable; though found only, in the neut. τὸ κρίσιον, 1 Cor. viii. 9. xii. 17. xii. 31. Phil. i. 28, et al. So also Sept. and Class.; as Xεν. Ἐκον. x. 9; also κριτεῖ for κρίσιον ἢτοι, Eurip. Hipp. 248.—II. better in quality, as said both of things, more excellent, and of persons, superior, Heb. i. 8, τοσοῦτον κρίματα γενομένοις: 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, ὅποτέρος δὲ κ. νικήσῃ, κρίματος τῶν γίνεται. In the passage of Heb. vii. 7, τοσοῦτο κ. the sense is, 'higher in dignity,' as in Chrys. de Sacerd. iii. 6, ἐπὶ τὸ κρίματος ἠκομβηθή, 'was invested with higher dignity.'


Κρίδη, ἡ, ἡ, barley, Rev. vi. 6. Sept. and Class.


Κρίμα, atos, το, (κρῖνω), 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 εἴγε ἐς τὸν κόσμον τούτου ἡλίου, 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 ὑ ἐκ κρίματα κρίνεται, κρίσιον. Rom. v. 16. Plut. Rom. xi. 33, τὰ κρίματα αὐτοῦ, the judgments of God, 'his decrees.' Sept. and Class. as Ἐσχ. Suppl. 392. 2) oftener,
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sentence, i. e. of punishment, condemnation, implying also the punishment itself as a certain consequence, Matt. xxiii. 14, did 

Kōrinou, ou, to, a lýb, Matt. vi. 28. 

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Kōrini, f. lyb, aor. 1. ekhrinē, perf. kērēkra, aor. 1. passa. ekhrēn, = Lat. ceru, 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. II. v. 499—501; ὢς δ’ ἀναύρον ἄχαν φέρει ιερά κατ’ ἄλογα, Ἀρδοὺς λεκνωτόν, ὡς τε ἦλθη Ἐρμώντος ὁ Κρίνων, ἐπιγευμένοις ἄνωιν, καρπῶν τα καὶ ἄχαν. Also, to sīf the flower from the bran, rejecting the latter, in allusion to which Aristot. de Probl. has κρίνει τὴν περίωσιν, 'sifts off the superfluity.' The word was however, used not of things only, but also of persons, as Hom. II. ii. 362, κρίνω ἀνάρις κατὰ φύλα. Also metaphor. (like sīf 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 adj. it came to signify select, choose out the good, Hdt. vi. 129. Xen. An. i. 9, 20. Mem. iv. 4, 16. Esch. Eum. 465. Hom. often. Hence gener. in and 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 corno, diserno, seeerno, seeerno, seeerno, dijusicio, 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, did ἔγεν κρίνω μή παρανομέω τοίς κ. τ. λ. 'my decision is,' &c. &c. iii. 13, κρίνωτος ἰκανὸν ἀπολογεῖν. xx. 16. 1 Cor. ii. 2. v. 3. Tit. iii. 12; by τού with infin. Acts xxii. 11, ὃ ὢς κρίνα τοῦ ἀποκλίνῃ ἵματος κ. τ. λ. 3 Macc. i. 6. Jos. Ant. vii. 1, 5. Xen. An. iii. 1, 7. By acc. & infin. Acts xxii. 25, κρίνοντες μὲν δοθήν ὁσῶν τηρεῖν ἀντίων, and Class.; with infin. εἶναι ἐπιμ. Acts xii. 40, καὶ οὐκ ἔχουσι κρίνετε ἵππου τῆς τόι. ὑπεξῆ, 'ye deem yourselves unworthy of eternal life.' xvi. 15. xvii. 8, and Class. Rom. xiv. 5, biu, δὲ μὴ κρίνεις ἡμᾶς (eiai) παρὰ ἡμᾶς, δὲ δὲ κρίνεις παύσαν ἡμᾶς, 'one man
deemeth one day to be above another; another judgeth every day.' i.e. to be able, as we must supply from the force of the antith. Comp. Died. Sic. xii. 18. τὴν γραμματικὴν παρὰ τὰς ἀλλὰς μαθήσεως προκειμένων δὲ νομοθετήσῃ. Foll. by acc. of thing, to determine on, and by impl. to decree, Rev. xvi. 5, ὅτι τοῦτα ἐκρίνας. Acts xiv. 10, τὰ δόγματα τὰ κεκριμένα. Pol. iii. 6, 7. Foll. by acc. τοῦτο as introducing the infin. with art. το, Rom. xiv. 13, ἀλλὰ τοῦτο κρίνεις μᾶλλον, τὸ μὴ τιθίναι, &c. 1 Cor. vii. 37, τὸτε κεκριμένου τοῦ τηρείν κ. τ. λ. Σοῦ, τὸτε 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 xvii. 15, ἐγὼ δὲ κρίνω σου ὑδάμα. Rom. ii. 1, 3, iii. 7, &c.; of thing, 1 Cor. x. 15, Xen. Vect. n. 11; absol. Matt. vii. 1, 2. Lu. vi. 37, &c. all. foll. by interrogat. with αὐτ, Acts iv. 19; gener. I Cor. xi. 13. So, with an adjunct of manner, e. gr. κρίνεις κρίνον, John vii. 24. τὸ δίκαιον, Lu. xiii. 57. ὄρθος, viii. 45, κατ’ ἄνων, John vii. 24, κατὰ τὴν σάρκα, viii. 15. By impl. to condemn, foll. by acc. Rom. ii. 27, κρίνεις κα. 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 ὑμῶν κρίνετε αὐτὸν. Acts xxiii. 3. xxvii. 6. 1 Cor. v. 12, and Class. Pass. κρίνωμαι, to be judged, to tried, be tried, be on trial, Acts xxv. 10, οὐ μὲ δικαίωμαι. Rom. iii. 4. Sept. Pa. li. 6; foll. by περὶ τινος, for any thing, Acts xxiii. xxiv. 21. ἐπὶ τινι, for, xxvi. 6. ἐπὶ 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, κρίνεις τὴν οἰκουμένην. Rom. iii. 6, ὅτε κρίνεις θεος τὸν κόσμον; iu. 16, τὰ κριτικα, et al. Of Jesus, as the Messiah and Judge, John v. 30. xvi. 11. 2 Tim. iv. 1, 'I. Χρ. τοῦ μαθητοῦ κρίνεις ἑυτέκνει καὶ νεκρον. 1 Pet. iv. 5. Rev. xix. 11. Fig. of the apostles, Matt. xxix. 28. Lu. xxxii. 30. 1 Cor. vi. 2, 3, οὐκ ἐνυμίων κρίνεσθαι δ κόσμος, 1 Cor. vii. 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 ἄνθρωπον. Lu. xiii. 22. Acts xxiii. 27, and Class. As implying also punishment, 1 Cor. ix. 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 ἔδρον—κρίνει ἐγώ. Rom. ii. 12. Heb. xi. 4, et al. Of Jesus, John iii. 17, οὐ—ἐνα κρίνη τὸν
κρίσεις, εώς, ἢ, (κρίνων) prop. separa-

tion, and fig. discrimination, espec. as

pro. shown in judgment or decision, and choice.

In N. T. judgment, i.e. I. gener. opinion

formed and expressed, John vii. 24, ἡ δικαιαν κρίσιν κρίνων v. 8. Jn. c.

Ap. i. 24, οἱ υἱοὶ αὐτῶν τὰς κρίσιν. 


II. judgment in a judicial sense, i.e. 1) 

the act of judging, in reference to the final 

decision, e. gr. ἄμεια κρίσεις, day of 

judgment, Matt. x. 15. xi. 22, ἃ ἐρα τῆς 

κρίσεως, Rev. xiv. 7, κρίσεις μεγάλης ἡμ-

ηρας, Jude 6, and simply κρίσις for κρίσις 

πειρα, ἢ, Matt. xii. 41, 42, et al. So 

John xii. 31, μετά τὴν κόμον τοῦ 

τοῦ, 'now is this world judged.' John v. 27.

Jude 15, κρίσιν ποιεῖ = κρίνων: meton. 

for the power of judgment, John v. 22.

Sept. and Class. 2) the judgment given, 

or sentence pronounced, gener. John v. 36.

2 Pet. ii. 11, βλασφημον κρίσις. Jude 9,

κρίσις βλασφημίας, and Class. Spec. 

sentence of punishment, condemnation, Acts 

viiii. 33. Sept. and Class.; usually imply-

ing also punishment, as a certain conse-

quence, e. gr. from God, δικαια τιν 

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, η κρί-

σις τῆς γειών. Mk. iii. 29. John v. 29, 

ἀνάστασις κρίσεως. 5) meton. court of 

justice, tribunal, said of the smaller tribu-

nals established in the cities of Pa-

lais, subordinate to the Sanhedrin, Matt. 

t. 21, 22, ἐν δικαίῳ ἑταίρῃ την κρ.

—III. from the Heb. right, justice, equity, 

Matt. xxiii. 23. Lu. xi. 42, παράγεισα 


xxiii. 4. Jer. xxii. 15. Also for law, 

statutes, i.e. the divine law, developed in 

the Gospel, Matt. xii. 18, 20.

κρίτηριον, ὄν, τὸ, (κρίτης) prop.

any instrument by which one judges of 

any thing, as a square, plummet, or touch-

stone; also fig. the organ or faculty of 

judgment, (comp. αἴθυγμα, the organ 

of sensation, the sensorium) also, a cri-

teron or rule of judging. Arr. Epict. i. 11, 

9, sq.; judgment-seat, tribunal, Sept. καθι-

ήμενοι εἰπὶ κρίτηριον, Judg. v. 10. In 

N. T. fig. court of justice, tribunal, Ja. ii.

6, ἠλλοκοῦσα ὑμᾶς εἰς κρίσεις. 1 Cor. vi. 

2, 4, where, however, it may mean cause.

Susann. 49. Pol. ix. 33. 12. xvi. 27, 2.

Sibyll. Or. 1.

κρίτης, οὗ, ἢ, (κρίνων) a judge, i.e. 

'tone who decides,' or gives an opinion in 

respect to any person or thing. 1) gener.

Ja. ii. 4, κρίται διαλογισμῶν, judges, 

(see in Διαλογισμός) 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, &c. Of Christ the 

final Judge, Acts x. 42, et al.; of God, 

κρίτης Θεοῦ τῶν, Heb. xii. 23. Sept. 

and Class. 3) from the Heb. a leader, 

ruler, chief, said of the Hebrew judges 

from Joshua to Samuel, Acts xii. 20.

κρίτης, οὗ, ὄν, adj. (κρίτης) skilled 

in judging, quick to discern and judge of 

any thing, with gen. Heb. iv. 12, κριτικὸς 

ἐνθυμήσεως, i. e. διακρινόν λογισμόν.

κρούνον, f. σῶ, to knock at a door 

for entrance, with τὴν θύραν, Lu. xiiii. 25. 


v. 11. The more Attic phrase was κότω-

τιν των θυρών.

κρύπτην, την, ἡ, (prop. fem. of κρυ-

τός,) a crypt or vault, or rather a dark 

hole in which things are stowed away, Lu. 

xi. 33, εἰς κρυπτὴν τίθηναι in some edd. 

In text rec. εἰς κρύπτην, as if by Hebrewism for neut. εἰς κρύτων.

κρυπτός, ὁ, ὁ, adj. (κρύπτω) prop.

hidden, concealed, as Hom. ii. xiv. 168, 

κλείστῃ κρυπτῇ, i.e. as Eustath. explains, 

κρυπτομενη τοις ἔχεισθαι, namely unseen, 

as opposed to φανερος. So Hidian. v. 6, 

κ. κ. πολύτρογος. Xen. Mag. Ep. ἦκ, 

κ. φιλακάς. Hence also, secret, as Matt. 

x. 26, οὐδείς ἐστι—κρυπτῶν, δ οὐ γνω-

σθαίσαι. εἰς τὴν κρυπτὴν, in secret', where 

we cannot be seen of others,' Matt. v. 4, 

6, εἰς κρυπτὴν, in secret, 'privately,' John 

vii. 4, 10. 1 Cor. iv. 5, τὰ κρυπτὰ τοῦ 

σκοτοῦ, the secret works of darkness. 

Sept. Jer. xlix. 19. Lucian ili. 678, κ. πό-

νος. Fig. τὰ κρυπτὰ ταῖς, the secrets 

of one's heart, secret thoughts, Rom. ii. 16. 

Eclus. i. 30. iv. 18. 1 Cor. xiv. 25. 

1 Pet. iii. 4, ὁ κρυπτὸ τῆς καρδίας ἀν-

θρώου, i.e. 'the internal man,' the mind 

and heart. Rom. ii. 29, ὁ ἐν τῷ κρύπτῳ 

(scil. τῆς καρδίας) οὐδαίος, 'a Jew at 

heart.'

κρύπτω, f. ψω, to hide, conceal, pass. 

xix. 42, and with mid. signification, to hide 


xii. 36. 1 Tim. v. 25. Heb. xi. 23. In 

Rev. ii. 17, the spiritual manna is called
of creating, Rom. i. 20, ἀντὶ κτίσεως κόσμου. Psalt. Salom. viii. 7.—II. gener. for κτίσμα, created thing, whatever exists in rerum naturā, and collect. created things. Rom. i. 25, ἀδιάσπαστα τῇ κτίσει παρά τῶν κτισμάτων. viii. 39. Wisd. ii. 6. Ecclus. xlix. 16. Collect. 1) creation in general, the universe, world, e. gr. ἀπ' ἀρχῆς κτίσμα, 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 πάντες τῆς κτίσεως, 'not of this creation,' but of heavenly fabric, (see vii. 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. 15. by meton. for man, mankind, all intelligent creatures, Mk. xvi. 15, κρύπτω τὸ ὄν γαγγ. πάντη 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, κακίς κτίσης, a new creature in a moral sense, equiv. to κακιν ἀνθρωπίνος in Eph. iv. 24.—III. by impl. ordinance, institution, by a use formed on that of στήρις, to appoint, 1 Pet. ii. 13, ἀναστάτησεν οὖν πάντας ἀνθρωπίνης κτίσης.

Κτίσμα, ἄτος, τὸ, (κτίσμα, any created thing, a creature, 1 Tim. iv. 4. Rev. v. 18. viii. 9. Wisd. ix. 2. xiii. 5. Metaph. Ja. i. 18, ἀπαρχή τῶν αὐτῶν κτισμάτων, equiv. to κακίς κτίσης, see Κτίσης, ii. 2.

Κτιστής, οὗ, ὁ, (κτίσμα, 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. xxviii. 8. 2 Macc. i. 24.

Κυβέλα, αε, ἡ, (κύβος, cube, die,) prop. and in Class a playing at dice; in N. T. fig. gaming, gambling, with allusion to its deceitfulness and trickery or legen- demain, Eph. iv. 14, ἐν τῇ κυβελῇ τῶν ἀνθρώπων, 'by the trickery of men;' and so κυβελής in Arr. Epicet. ii. 13. 19.

Κυβερνήτης, οὗ, ὁ, (κυβέρνω, prop. in Class. & Sept. a governing, direction; in N. T. I Cor. xii. 28, put abstr. for concer. for governor, director, i. e. in the primitive churches. See my note.

Κυβέρνητης, οὗ, ὁ, (κυβερνάω, Lat. guberno, 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.

Κυκλάδων, adv. (κύκλος, from around, round about,) Rev. iv. 3, 3. v. 11. Sept. and lat. Class.


Κυλίνδω, ἄτος, (κύλις,) (another, and indeed the primitive, form for κυλινδω,) to roll, to move any heavy body, by volution, as a stone, or log of wood, trans. In N. T. mid. to roll oneself, intrans. Mk. x. 20, ἐκ- λίσας ἅρφας, 'rolled himself about,' and framed, even from agony. So in Thuc. i. 52, 3, ἐν ταῖς οὐδεὶς ἐκμελ- δούντω Ἰμβρίτες.


Κύμβαλος, οὗ, τὸ, (κύμβος, basin,) a cymbal, 1 Cor. xiii. 1. Sept. and Class.

Κύμινον, οὗ, τὸ, cumin, the cuminum sativum of modern botany, an umbelli- ferous 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, οὗ, τὸ, (dimin. of κύων,) a little dog, a term of contempt, as our cur for curtail, (see Johns. Dict.) Matt. xv. 26, 27. Mk. vii. 27, 28, and Class.

Κύπτα, f. ἄτος, (κύπτω, to stop, bend oneself down,) intrans. Mk. i. 7; absol. as Hom. ii. iv. 469, 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, ἐκλεκτή κυριά, and 5, ἐρωτώς σε, κυρία. Comp. in Κύριος Ἰ. 8. Epict. Ench. 40, οἱ γυναικεῖς κυρίαι καλοῦνται ἀπὸ τεσσαρεσκαίδεα ἑτῶν: gener. Sept. Gen. xvi. 4. 2 K. v. 3. Xen. H. G. iii. 1, 12.

Κυρίακός, η, οὔ, 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 κυριακόν δόξων, the Lord's supper, 1 Cor. xi. 20. η κυρική, 'the Lord's day,' Rev. i. 10.

Κυριεύω, f. εὐσώ, (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, διαρρήκτης γὰρ ὑμῶν οὐ κυριεύει. vii. 1, ὁ νόμος κυριεύει τοῦ αὐθεντοῦ. And so Λαώς is said to be κύριος τῶν τάντων, and τάντων βασιλείας. Of this figurative use of κυριεύω no example has been adduced: nor have I been able to find any except the following. Esclus. xxxvii. 18, τίσαμα μὴν ἀνάταλλε, άγαθον καὶ κακόν, ιερό καὶ θανάτον—(and yet) κυριεύουσα ἐνδεικτες αὐτῶν γλυκά σώσει, 'holds the mastery over them, by awarding one or the other.' Now there ἀνάταλλε has the sense arises, i. e. occurs, γίνεται, as εὐροτερ in Terent. Hec. iv. 4, 11, 'A Myrrhena has sent me your exordia omnia.' And such is the real meaning (though with an elegant allusion, as at Lu. i. 76, to the dawning of day) in Ps. xciv. 11, Sept. φῶς ἀνέστη μεν δικαιόν, 'light (i. e. joy, as in Esth. viii. 17) arises, is produced to the righteous.'

Κύριος, οὐ, ὁ, (κύρος, power, authority,) prim. an adj., signifying, as used of persons, 'having power or authority' (κύρος ἐγὼ) 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, 1. 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 ἀμπελώνος, and xxii. 40, Gal. iv. 1. (with which compare Xen. Eph. p. 68, 13, ὁ κύριος τοῦ τάφου, the landlord,) Sept. Exod. xxi. 28, et sqq. ὁ κύριος τοῦ τάφου, (as we say, a horse's master,) Xen. Cyr. iii. 4, 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 κύριος αὐτῶν καλουσα, with reference to Gen. xviii. 12, ὁ δὲ κύριος μου πρεσβ. A use of the word very rare in the Class., but found in Aristoph. Eq. 969, Συμβολὴ καὶ δό κύριος, i.e. 'S. and her husband.' Plut. vi. 23, 13. And so dominus is used in Latin, as Virg. Aen. 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. 36, ὁ κύριος τῶν Στριμμού. 2) of a supreme lord, sovereign, e. g. the Roman emperor, Acts xxv. 26. Philo Leg. ad Cai. ii. p. 587, 42. Arr. Epict. iv. 1, 12. Plut. vi. p. 673, 13. Of the beaithen gods, 1 Cor. viii. 5, ὁ ὅστοι εἰς Σαταναίς καὶ κύριος πολλοί, meaning prob. gods superior and inferior. Pind. Isth. v. 67, ζεϊν τὸν κύριον κύριος. 3) as an honorary title of address, especially to superiors, as in Eng. Sir, Fr. Sieur or Monsieur, Germ. Herr, etc. from a servant to his master, Matt. xiii. 27. Lu. xiii. 8; a son to his father, Matt. xxii. 30; to a teacher, master, Matt. viii. 25. Lu. ix. 54; to a person of dignity or authority, Mk. vii. 20. John iv. 11; to the Roman procurator, Matt. xxvii. 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. sepe; without the art. Mk. xii. 20. Lu. i. 58, al. sepe, &c. often with and sometimes without the art. With adjuncts, without the art. e. g. Κύριος ὁ Θεὸς σου, Matt. iv. 7, xxiii. 37. Lu. i. 16, al. K. σαβαθόθ, Rom. ix. 29. 3a. v. 4. Sept. i Sam. xv. 2. Is. i. 9. Κ. πατοκράτωρ, 2 Cor. vii. 18, and K. ὁ Θεὸς ὁ πατοκράτωρ, Rev. iv. 8, xi. 17, al. Sept. 2 Sam. vii. 8. Nah. ii. 14. ὁ τῶν κυριεύοντων, Lord of lords, 1 Tim. vi. 15. Κ. ὁδογοναν καὶ γης, Acts xvii. 24; and so, applied also to God as the Father of our Lord Jesus Christ, Matt. xii. 23, Πάτερ, Κύριε τοῦ ὁδογονοῦ κ. τ. Λα. x. 21. Comp. Sept. Κύριος ὁ Θεὸς τοῦ ὁδογονοῦ, 2 Chr. xxvii. 21.—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 ἐνσώτης, comp. Matt. xvii. 4 with Mk. iv. 4, and Lu. ix. 33; comp. also John xiii. 1, 14. So chiefly in the evangelists before
the resurrection of Christ, and with the art. ὁ Κύριος, θεος Lord emphat. Matt. xxi. 3, ὁ Κ. αὐτῶν χριστός. Lu. vii. 13. John iv. 1, &c. With adjuncta, c. gr. ὁ Κύριος καὶ ὁ διάδακτος, John xiii. 13, ὁ Κύριος Ἰησοῦς, Lu. xxiv. 3. Acts ii. 21. iv. 35, al. 2) as the supreme Lord of the gospel dispensation, Head over all things to the church, Eph. i. 22. Lord of all, ὁ γεράντων κ. πατάνων, Rom. xii. 13, comp. ix. 5. 1 Cor. xv. 25, sq. Heb. ii. 8. viii. 1. Rev. xvii. 14. With the art. τοῦ Κ. Mkh. xvi. 19. Acts vii. 50, &c. So, with gen. of pers., ὁ Κ. νυμφαῖς, &c. Matt. xxii. 44. Eph. vi. 9. Heb. viii. 14. Rev. vii. 8; without the art. Lu. i. 76. 2 Cor. ii. 17, al. With adjuncta, c. gr. ὁ Κύριος Ἰησοῦς, or Ἰησοῦς ὁ Κ. Rom. iv. 24. 1 Cor. v. 5. xi. 23. ὁ Κ. ἡμῶν Ἰησοῦς, Heb. xiii. 20. ὁ Κ. ἡμῶν Ἰσραήλ, once Rom. xvii. 18. ὁ Κ. Ἰσραήλ, Acts xvi. 31. Rom. xiii. 14, al. ὁ Κ. ἡμῶν Ἰ. Χρ. 1 Cor. i. 2, 10. Gal. vi. 18, al. συμμαχία Ἰ. Χρ. ὁ Κ. ἡμῶν, Eph. iii. ii. 11. 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. Ἰσραήλ Ἰησοῦς, i.e. the Messiah, Luke ii. 11. Κύριος Ἰσραήλ, Ἰησοῦς, or Ἰ. Χρ. Κύριος, Rom. i. 7. 2 Cor. i. 2, iv. 5. Κύριος ἡμῶν Ἰ. Χρ. Gal. i. 3. 

We have yet to consider the frequent phrase sometimes difficult of interpretation, in Κυρίῳ, which varies in sense according to the force ascribed to the ἐν, (1) as denoting proximity or contact, and joined with ἐς, either expr. or impl. (2) as denoting means or manner, and standing alone. In the first case, ἐν Κυρίῳ scil. ἐς, 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 ἐν, I. iii. 1. Accordingly, by ἐν Κυρίῳ is meant a Christian, Rom. vii. 11, τοίς δότας ἐν Κυρίῳ, &c. Phil. 16. In the second case, ἐν 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. 16. 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 ἐν denotes source or origin, Phil. iii. i. iv. 4, 10. 1 Thess. v. 16. Comp. Pa. xxxiii. 1); and perhaps of salutation, as Rom. xvi. 22. 1 Cor. xvi. 19, ἀσταύρωσις ἐν Κυρίῳ, where it denotes manner, q. d. ‘a holy and Christian salutation,’ as in 1 Cor. vii. 39, μύον ἐν 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, ὁ ἁγιός ἐν Κυρίῳ. In some other passages οἱ Κυρίων 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.

Κυρίας τις, ητοι, ἡ (κυρίως), prob. in abstr. lordship, dominion, as Theodor. iv. 1255, κυριότητα μιας, 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 ὁροίς, as denoting supreme potentates, like the Roman emperor, or king of Persia; while by ἄρχοντα και ἑξωσιάς are denoted the subordinate ones; such as the Roman proconsuls, ruling over provinces.

Κύρων, f. ὁσαζ., lit. ‘to make strong,’ &c., ‘to give authority’ (κύρος) to any act, ‘establish as valid,’ confirm, 1 gener. as in Plato, cited by Budeus, 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 Hdt., Ebch., and Polýb., as also Sept. and Joseph. And so in 2 Cor. ii. 8, we have κύρωναί εἰς αὐτοῦ ἀγάπην, 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.


Καλίκωον, f. ὁσαζ., (κολάζω, καλλοῦμαι, καλλαῖσθαι,) prop. ‘to cut off,’ and hence gener. to kinder, prevent, restrain, prop. with acc. of pera. and gen. of thing, Acts xxvii. 43, ἐκκαλε- σευτικῶν του ὑπολογισμοῦ. So Sept. and Class. Foll. by acc. of pera. and infin. Acts viii. 36, τι καλύπτει μ’

Κώμης, γς, ὁ, a village or country-town, as opp. to a walled town or city. See Thuc. i. 5. iv. 42. 1) prop. e.g. τὰς τύλις ταχαῖς καὶ τὰς κώμας, Matt. ix. 35. Lu. viii. 1. ἀγορα καὶ κώμαι. Mk. vii. 36. κωμαὶ ἡ πόλεις ἡ ἁγορα, Mk. vi. 56. ἡ κώμη, αἱ κώμαι, simply. Matt. xxxi. 2, & oft. Meton. villages for the inhabitants of villages. Acts xvii. 25. Sept. and Class. Mk. vii. 27, αἱ κώμαι Καισαρείας, the villages of Cesarea, i.e. lying around and dependent upon it. 2) apparently of a large town or small city, κωμόπολις, without walls, or disembrill. e.g. gr. Bethsaida, prob. of Galilee, Mk. viii. 23, 26, bis. Comp. ver. 22, and John i. 43. Sept. Josh. x. 37. xv. 9. Hidian. iii. 6, 19, of Byzantium.

Κωμόπολις, ες, είς, (κώμη, πόλες,) 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.


Κώμυσι, εστος, ὁ, ἡ, a quiet, culex, found in acid wine and vinegar, Matt. xxiii. 24. Hidat. and Aristot.

Κωφός, ὧς, ὁ, ἰν., adj. fr. κύκοφα, 2 perf. κόττωμα, to beat, pound, and also to chop off any limb, Hom. ii. xii. 203, and Od. xxi. 477, or knock off the edge or point of a weapon, so as to make it blunt. So Hom. II. xi. 390, καφών βῆλος. Thus the word signifies prop. blunted, and fig. (as in our words obscure, dull, dolt,) stupid, as in Soph. Aj. §§1. 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 separate 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 dars up, lit. stunned in the hearing, as the German stumm, from stumpf, blunt. So also our word blind, fr. A.-S. blinnan, to stop up, means 'one whose sense of sight is blinded' or stopt up, as the Latin mutus from Gr. μῦς, to stop up. Thus Strabo says, τυφλὸς ποταμός for a river stopped up at its mouth by bogs; and other writers have τυφλός 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 Εδώπης say to Tiresias, (Ced. Tyr. 371,) τυφλὸς τὰ τὸ ἀτα τῶν τῶ νους, τὰ τὸ διμάτια τη. And so Beaumont and Fletcher: 'You that have stopp souls, that never knew things gentle,' as Æschyl. Ag. 462, φανον κεκωμίων. Milton, P. L. vii. 541, 'senses obtusus.' In N. T. of the senses and faculties. 1) blunted as to the tongue or speech, i.e. dumb, Matt. ix. 32, 33, ἀλακάμης ὁ καφώς. xxii. 22, xv. 30, 31. Lu. i. 22. xi. 14, δαιμόνων καφών, comp. in Ἀλακος. Sept. and Class. 2) blunt, dull, as to hearing, deaf, Matt. ix. 5, και καφών ἀκουστοι. Mk. vii. 32, 37, ix. 25, πως καφών. Lu. vii. 22. Sept. and Class.

Λ.

Λαγαράμα, (fr. obso. λάχας or λέγας, to lay, lay down,) f. λάχαμα, bor. 2. λαχαμ, prim. and prop. with κλάρων understood, to lay down, cast lots. Isocr. Areop. 8. Diod. Sic. iv. 63, λαχαμ και, &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 first in Lu. i. 9, ἡ λαχαμ τοῦ Σωματος, with allusion to the different portions being assigned by lot; the 2d, in Acts i. 17, ἡ λαχαμ τῶν κληρῶν τῆς διακονίας. In 2 Pet. i. 1, τοῖς λατρεύσεις, λαχαμοι πιστῶν, 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 ἡ λαχαμ κληρον where occurs in Class., only ἡ λαχαμ κληρον. In John xix. 24, λαχαμεν περὶ αὐτοῦ, τίνος ἔσται, the primary sense has place.

Λ Α Ι

Δείλαψ, απος, ἢ, (fr. λαι, very, and λάττε, Dor. for λάττινα, cogn. with λαώ and λάθνα), to take off, carry away, (as in λαϊ-νήρος, λαο-σποδία, of the same form as Δείλαψ, χείρινα, οἰκοτέρινα, etc.) a whirlwind or hurricane, which carries away all before it, Mk. iv. 37. Lu. viii. 23, άνέμου. 2 Pet. ii. 17, ἐνω λάθατος λαυάωνοςμεν. So Aristid, has Σάλαταν εἶλαντίνα λαλαπτάνες ἁγία. The word is oft. found in the Sept. and Class. espec. Homer, but not no where the expression λαν. άνέμου, the term always elsewhere occurring without άνέμου. Something, however, like this occurs in Hom. Π. xvii. 57, ἅθων δ' εἰκάτινα άνεμου εἰς λαλαπτό τιττίλη.

Λακτίζω, f. ἕσω, (adv. λάζω) to kick, to strike with the heel, e. gr. πρός κεντρα, Acts ix. 5. xxvi. 14, and Class.

Δέκω, see Δέκακα.

Αλαίω, f. ἑσω, to talk, prop. and mostly in Class. 'to use the voice,' speak, without any necessary reference to the words spoken, and thus differing from εἰκάτων καὶ λαλεῖν. So Plut. Ael.cb. 13, λαλεῖν ἄριστος, ἀκατάστατον λαλεῖν, and Plut. Placit. Phil. v. 20, λαλοῦντα μίν, οὖ φραζόντες. In N. T. gener. to speak, sometimes to talk. I. prop. of persons, absol. Matt. ix. 33, ἐλάθεσίν ἐν κωφίς. Mk. v. 35, ἐδιεμείναν λαλοῦντος, al. sene. Sept. and Class. Foll. by adv. John xvii. 2. 23, εἰ κακῶς ἐλάθαν. Mk. vii. 35. Acts vii. 6. 1 Cor. xii. 11. Heb. vi. 9, στόμα πρὸς στόμα, mouth to mouth, i. e. face to face, 2 John 12. Sept. and Class. With other adjuncts of manner, e. gr. dat. as παράφησια, boldly, openly, John vii. 26. Acts ii. 6. ἡλεία διαλεκτερ, vi. 10. 1 Cor. xiii. 1. gener. γλασάσας λαλεῖν, see γλασάσας, ii. 3. ' Also with prep. e. gr. εἰς ἄφεν, 1 Cor. xiv. 9. (in Ἀρ.ḥ.) John viii. 44, ἐκ τῶν βίων εἶλα: ἐν μετά τοῦ ὁσιοτέρου τῶν ἄρτων, at the various constructions designating the person or thing or of whom one speaks, e. gr. 1) foll. by dat. of pers. to speak to or with any one, Matt. xii. 47, ἵδοιγαντις οὐ καλάλεις. Lu. i. 22, al. Sept. and Class. With adjunct of manner added, e. gr. dat. παράφησια, John vii. 13. Eph. v. 19, λαλοῦντες έαυτοῦς ψαλοῦντες, i. e. 'singing together.' Foll. by ἐν with dat. 1 Cor. xiv. 6, 21. παρὰ τοῖς, Lu. ii. 38. Foll. by particip. λαλεῖν, giving definiteness to the idea of λαλεῖν, Matt. xiv. 27, al. Sept. 2) foll. by μετά τοῖς, to speak with, John iv. 27. ix. 37. With λαλεῖν, Mk. vi. 50. Rev. xxi. 9, and Sept. 3) foll. by πρὸς τοῖς, to speak to, Acts iv. 1. xxi. 39. Sect. & Class. 4) foll. by παρὰ τοῖς, to speak about or of any one, John xvi. 26. xxi. 41. Sept. 5) foll. by acc. of a kindred noun or of a pronoun, in a gene-
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iii. 5. ix. 19. 5) fig. to speak by writing, by letter, 2 Cor. xii. 17, bia. Heb. ii. 5. 2 Pet. iii. 16. Of one dead who speaks, asksorts, 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, κραίττων λαλούστε παρ' τόν Ἀβαλ, speaking better than [the blood of] Abel, since this latter cried only for vengeance, Gen. iii. 10. 3) in the imagery of the Apocalypse, spoken of a voice, Rev. i. 12. iv. 1. x. 4.; of thunders, which are said λαλῖν τὰς αὐτῶν φωνὰς, Rev. x. 3. 4.; of a beast, Rev. xiii. 5, 11, 15, al.

Δαλία, ἄν (Δαλίας), in Class. tatt., speech, geneer. implying loquacity; in N.T. speech, utterance, 1) manner of speaking, e. gr. a dialect, Matt. xxvi. 73, ἦ λ. σοῦ δήλων σε τοίη μ. Mk. xiv. 70, & Sept. 2) meton. 'what is uttered,' talk, speech, John iv. 42, διὰ τήν τὴν λαλίαν, 'by what you have said.' viii. 43, διαίτητ' τὴν λαλίαν τ. ζ. οὐ γνωσκέτε, why do ye not acknowledge my doctrine (as divine)?


Δαμβάνω, (τ. λαμβαναί, tor. 2. Λαβ- βαν, perf. ἱληρα.,) 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 impol 1) gener. Matt. xiv. 19, καὶ λαβὼν τόν πίντε ἄρτους. xxv. 1. al. epe.; with ἐκ τινων, John xvi. 14. Rev. v. 7. Sept. & Class. Fig. ἱλαττ' τιμήν, Heb. v. 4. δύναμιν, Rev. xi. 17. Part. λαβών is often used after verbs but of a sort of pleonasm, in order to express the idea more graphically. Comp. Ἀριστημία ii. 3. Matt. xiii. 31, εἰ λαβὼν ἀνθρώπων ἐσωτερίζεται, ver. 33. Lu. xxiv. 45. Acts xvi. 3. Sept. and Class. 2) of taking food or drink, with acc. John xix. 30. Acts ix. 19, λαβὼν τρόφην. 1 Tim. iv. 4. absol. Mk. xv. 23. 3) in the sense of to take with one, e. gr. Matt. xvi. 5, ἐκλάθουσαν ἄρτους λαβὶν, ver. 7. xxv. 4. John xviii. 3, μεθ' ἱλαττ., Matt. xxv. 4. 3 So λαμβάνων γυναικα, to take a wife, take as a wife, Mk. xix. 12, seqq. Lu. xx. 28, sq. Sept. and Class. 4) to take upon oneself, to bear; fig. endure, Matt. x. 36, τόν σταυρόν. viii. 17, τά ἀνθρώπων ἡμῶν. 5) to take up, gather up, Matt. xvi. 9, 10, πόσους κοφίνους ἐλάβατε; fig. λαβῖν τήν ψυχήν, as opp. to τίθημι, John x. 17. 18. Xen. Οικ. viii. 2. ix. 10.—11. to take out from a number, to choose, Acts xv. 14, λαβὲν ἐξ ἑνῶν λαβὼν, Heb. v. 1. Sept. & Class. —11. to take, to lay hold of, seize. 1) prop. Matt. xxx. 35, καὶ λαβὼν τὸν δούλου. Mk. iii. 8, 9. 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, δόλῳ ἦς ἔλαβον. So Soph. Phil. 100, δόλῳ Φίλ. λαβίτω, Virg. Αen. ii. 196, 'capti dolis.' 2) metaphor. of any strong emotion, to seize, come or fall upon any one, e. gr. ἐκτάσεις ἔλαβαν ἀπάντως, Lu. v. 26. φόβος, vii. 16. περισσότερον, 1 Cor. x. 13. Sept. and Class. So of an evil spirit, demon, Luke ix. 40. Comp. Jos. Ant. iv. 6, 5.—iv. to take away from any one by force, Matt. v. 40, καὶ τὸν χειρόν σου λαβίτω. 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 δέιγμα. 1) gener. John xix. 27, Λαβᾶν αὐτὸν ὁ μαθητὴς εἰς τὰ δίδα. 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, admet., e. gr. τὸν λόγον. Matt. xxii. 20. Mk. iv. 16. τὴν μαρτυρίαν, John iii. 11. 1 John v. 9. τὰ δόμητα, John xii. 48. xvii. 8. 2) from the Hebr. λαμβάνειν πρόσωπον των, 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, προσωπον θεον ἀνθρώπων 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. ἄργηλ λαμβάνειν, equiv. to begin, Hebr. ii. 3, and Class. ἀφορμῶ λαμβ. to take occasion, Rom. vii. 8, 11. Σάρωσον λαμβ. to take courage, = Ζαρῆν. Acts xxiv. 15. ικανον λαμβ. to take security, Acts xvii. 8. λαμβ. λ. to forget, 2 Pet. i. 9. Jos. and Class. μορφῆν των λ. to take the likeness or form of any one, to liken oneself to him, Phil. ii. 7, μορφήν δουλῶν λαμβ. So Test. xii. Patr. p. 542, ὅ θεος σώζει λαβίτων. Comp. Zech. vii. 13. Wind. v. 12. πείραν λαμβ. to make trial of, i. e. to attempt, Heb. xii. 29. and Class.; or also equiv. to have trial of, to experience, Heb. xii. 36. Xen. Οικ. xii. 1, συμβούλιον λαμβ. to take counsel, equiv. to consult, Matt. xii. 14. xxvii. 7, xiv. xvii. 12. ὑποδιείγμα τινα λαμβ. to take any one as an example, Js. v. 10. ἐνομίζων λαμβ. to recollect, to remember, 2 Tim. i. 5. χάραγμα των λαμβ. to take or adopt the mark of any one, Rev. xi. 11; foll. by ἐπί with gen. xiv. 9. xx. 4.—11. to receive what is given, imparted,
imposed, to obtain, partake of. 1) gener. absol. Matt. vii. 8, πάσα γάρ ὁ αἵτων λαμβάνει. x. 8. 1 Cor. iv. 7, al. with εκ of source, John i. 16; foll. by acc. Matt. xv. 7, Ἰαβών ἀδικών τῶν. ver. 10. xv. 16, τάτα τάλατα λαβόντας. Mk. x. 30, et al. By εκ τούτων participly, Rev. viii. 4, ἐκ τῶν πληγῶν αὐτοῦ ἐὰν μὴ λάβῃς, and Class. With an adjunct of the source, &c. e. gr. ἐκτιμάω with gen. from 1 John ii. 27; παρά with gen. from any one, Acts ii. 33; al.; spoken de consatis, John v. 34, 41, δόμοι παρά ἀπαντῶν οὐ λαμβάνειν, ver. 44; ἐκτιμῶ with gen. 2 Cor. xi. 24. 2) of those who receive an office, station, or dignity, either as committed or transmitted, e. gr. ἐκποιεῖντας, Acts i. 20. ἀκροῖν, ver. 25. ἱστασθαι, Heb. vii. 5. βασιλείαν, Lu. xii. 15; with παρὰ τούτων, Acts xx. 24, and Class. Also of a successor in office, ἱστασθαι διάδοχον, Acts xxiv. 27. 3) of persons appointed to receive tribute, rent, &c. to collect, Matt. xvii. 24, καὶ τὰ διαδρομὴν λαμβάνοντες, i. e. the receiver, collectors, xxxi. 34. Heb. viii. 3; with αὐτῷ τούτων, Matt. xvii. 25. 3 John 7. 4. And so Class. 4) fig. to receive instruction, equiv. to be instructed, to learn, Rev. iii. 3, μητακόντες οὖν πῶς ἄλλαξες καὶ ἠλθονες. Diod. Sic. i. 29, βασιλεύει ἐκκάστα χριστίνας. 5) fig. in phrases ἵνα τολμῆτε λαμβάνειν, to receive commandment, παρὰ τούτων, John x. 18. 2 John 4. παρέ τοῦτον, Col. iv. 10. πρὸ τοῦ τοῦτον, Acts xvii. 15. καταλαγμένον λαμβ. to be reconciled, Rom. v. 11, κρίνη λαμβ. to receive condemnation, to be condemned, Matt. xxiii. 14. Ja. iii. 1; with dat. reflex. Rom. xii. 2. οἰκοδομῶν λαμβ. to be edified, 1 Cor. iv. 5. παραγγελιάς λαμβ. to receive a charge, Acts xvi. 24. προσωπικοὶ λαμβ. to be circumcised, John xvii. 22.

λαμπάς, α, ἡ, (λάμπω,) lit. a light, e. gr. a torch, or lamp, &c.; the first of which uses, occ. in Hdtot. vi. 105. Thuc. iii. 24, et al. was the primary one, called δαίμων 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, α, ὁ, adj. (λάμπω,) gener. shining, bright, radiant; but espec. as applied to the heavenly luminaries, as the sun, moon, and stars. So of the sum, Hom. ii. 606, ἐνιά κατέθετο λαμπρóς πόρος ἰδήν: of the moon, Thuc. vii. 44, ἁλίαν λαμπρός: of the stars, Hom. ii. 77, and so Rev. xxii. 16, ὁ ἀστήρ ὁ λαμπρός, ἡ πρωίνη. Also of what reflects back the light, as a bright mirror, Eurip. Med. 1156, 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 προσόντες ἔξωθεν ἑστήκατα λαμπράν οὐ λαμβάνοντες, οὐδὲ φωνεῖταις, and viii. 124, ἑστήκα τά θέρας. Hence, by impl., splendid, sumptuous, of dress, Ja. ii. 3, ἐσθιείς η. Simil. Diod. Sic. t. ix. p. 23, προσέθεν ἐπὶ μαμημα λαμπρός. So gener. Rev. xviii. 14, τὰ λαμπρά, costly athletics. Eccles. xxiii. 22, ἐδίσματα λαμπρά. —II. clear, ἀληθώς, Rev. xxii. 1, ποταμοῦ λαμπροῦ ὡς κρύσταλλον. Xen. H. G. v. 3, 19, ὑπάτα λαμπρός. Hippocr. ὑπάτα καὶ λιανικά.


λαμπρός, adv. (λαμπρός,) splendidly, i. e. sumptuously, Lu. xvii. 19, εὐφραίνομεν. &c. And so Class.; e. gr. Col. i. 17, Comicus ap. Menand. and Phil. p. 206, ed. Cler. λαμπρός.

Λ Α Χ

'to be hid as to any one,' i.e. from him, to escape his knowledge or notice, Acts xxvi. 26, λαθάνειν αυτῶν τινών ου πειθόμαι οὖν. 2 Pet. iii. 5, 8, & Class. Joined with the partic. of another verb it has the force of an adv., in the sense secretly, unwares, Heb. xiii. 2, ἕλαθον τινις ἐκκαθιστάς ἄγγιλοις. Xen. An. i. 1, 9, and often in Class.


λάος, 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. Λαος.) 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. Hdt. v. 42,) and in plur. σοφία (from capio), militares, troops, as opp. to the chieflain. In N. T. its uses are as follows: 1. PROP. a people or nation, meaning the mass of any people, and not, like νῆμα, a community of free citizens. 1) gen. Lu. ii. 10, ὥστε ἔσται παντὶ τῷ λαῷ. Acts iv. 25, Rev. v. 9, and Sept. 2) spec. of the Jews, as the people of God's choice, absolut. or with τοῦ Θεοῦ, &c. Matt. i. 21, ii. 4. Mk. vii. 6. Lu. ii. 32, al. sepe. Sept. seppiss. 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, παῦ ὁ λαὸς αὐτοῦ. viii. 47. ix. 13. xxiii. 27, πλῆθος τοῦ λαοῦ. Acts iii. 9, et al. Hom. ii. xviii. 502, et al. Spec. the common people, the populace, of any city or territory, e.g. 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, ἵκα μὴ ὁσίασθαι γίνεται ἐν τῷ λαῷ. Acts vi. 12, al. Sept. in Ex. xviii. 22. Josh. vi. 8.

Δαρνυς, ὁ, the throat, from λαρνύσσω, 'to savour, enjoy,' fr. λαρός, 'savoury, pleasant,' and that from λαός, volo. Thus λαρνυς means lit. 'that part in which we especially enjoy meat or drink, the upper part of the throat, the gullet, or asophus.' Thus it is considered, in the words of H. Steph., as the cibis 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, Δαρνυς γλυκὸς πληθυνηθεὶς φίλους,) but there the former sense is preferable. See my note.

Δάσκος, ὁ, λακήσω, in Class, as Hom.
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. signific. 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, εἰπεῖν, παραβολήν, to put forth, to propose, with dat. of pers. Lu. xviii. 1, ἔγγει δὲ καὶ παραβολὴν αὐτοῦ.iii.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. ii. 20, ἀγγελοῦς—εἰς αὐτῷ, λέγειν, Ἰωσήφ. viii. 2. Mk. vi. 2. Lu. ii. 13. John i. 29, λέγει "Τὰς ἐν Θεοῦ, αὐτοῦ, εἰς σωσήσεις. Xen. Conv. iv. 1. Foll. by διὰ before the words quoted, Matt. ix. 18. Mk. xi. 12. iii. 21. al. ἐκεῖνος, and Class. esp. Hdt. Hence part. λέγων, λέγουσας, saying, is often put after other verbs or nouns implying speech, as introducing the exact words, equiv. to in these words, Matt. v. 2, εἰςδιακονὲς αὐτῶν, λέγων Μακάριων, and oft. So Sept. perpet. Raphel. vii. 7. 2) foll. by acc. of thing or pers. &c. gr. of the things spoken of, Matt. xxii. 16, ἀκούσεις τί αὐτοῦ λέγων; Matt. xxii. 8, τι αὐτῶν λέγων, oft. So ἔλεγε τοῦδε freq. occ. in the histories, as introducing a speech. Hence τὰ λέγεινa, Lu. xviii. 34. Acts vii. 6. 3) foll. by acc. and inf. John xii. 29, ἔλεγε βρωτὴν γεγονέναι. Matt. xvii. 13, et al. and Class. 4) foll. by διὰ instead of the acc. and inf. Mk. xi. 11. Lu. ix. 7. John iv. 20. So with διὰ and the apodosis impl. in the phrase αὐτῶν λέγειν, Matt. xxvii. 11.—II. as modified by the context, where the sense lies not so much in λέγεις as in the adjuncts, &c. gr. 1) before questions, for to ask, inquire, foll. by the words spoken, Matt. ix. 14. John vii. 11, καὶ ἔλεγον Ποῦ ἐστίν ἐκεῖνος; Rom. x. 19; with dat. of pers. Mk. vi. 57; foll. by αἰ, whether Acts xxv. 20; with dat. of pers. xxv. 37. 2) before replies, in the sense to answer, foll. by the words spoken, e. g. after a direct question, Matt. xxv. 23; at with pers. xvii. 22; also with διὰ of citation, Matt. xix. 8. prec. by ἀποκριθηκέναι, Mk. vii. 29. Lu. iii. 11. 3) in affirmations, for to affirm, maintain, e. g. with the words or propositions uttered, Mk. xiv. 31, ὃ δὲ εἰς περίσσους ἔλεγε μᾶλλον ἔδωκεν, &c. Gal. iv. 1. John ii. 4; foll. by acc. with inf. Matt. xxii. 23. Lu. xxiii. ii. xxiv. 23, ὃν ἔλεγον αὐτῶν ἦν: foll. by διὰ instead of acc. and inf. Matt. xvii. 10; with a dat. of pers. in the formulas λέγω σοι οὐ μήν, διὰν λέγω μήν, &c. in solemn affirmations, gener. Matt. xi. 22. Mk. xii. 24. Lu. iv. 25; with διὰν, Matt. x. 18, al. 4) of teaching, for to teach, inculcate, e. g. with the proposition taught, Matt. xv. 5; with acc. Acts i. 3; with acc. and infin. xx. 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 γάρ, καὶ οὗ τοιούτων: 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 ἐν αὐτῷ, Acts xix. 4. So in the sense of to charge, exhort, with dat. Acts v. 39; with dat. and inf. Acts xxxi. 7. 7) of calling out, equiv. to call, exclaim, &c. Matt. xxv. 11, λέγουσαν Κύριε, Κύριε, ἀνοίξου ἡμῖν. 8) fig. to say or speak by writing; e. g. with the words written, Lu. i. 63, ἔγραψεν, λέγων xx. 42; with acc. 1 Cor. vii. 6.—III. MÉTON. of things, e. g. 1) a voice, φωνή λέγουσα, Matt. iii. 17. Rev. vii. 6; with dat. Acts ix. 4. xvi. 1; with dat. of manner, Acts xxvi. 14. 2) a writing, Scripture, θυγραφία, John xix. 37. Gal. iv. 30; impl. iii. 16. 3) a law, ὁ νόμος, with acc. 1 Cor. ix. 8. absol. ver. 10. 4) gener. ὁ χρησταιμένος, Rom. xi. 4. ὁ Δικαιοσύνην, as personified, x. 6.—IV. FIG. for to mean, have in mind, foll. by imper. Gal. v. 16; with acc. of thing, 1 Cor. x. 29, συμείωθη δὲ λέγων κ. τ. λ. i. 12. Gal. iii. 17; of pers. John 6. 71, ἔλεγε δὲ τὸν Ἰουδαίον. Jes. and Class.—III. to call, to name, equiv. to καλεῖν, prop. to speak of as being, or being called, so and so, foll. by acc. Matt. xix. 17, τί με λέγεις ἄγαθος; Mk. xv. 12, δὲ λέγεται βασιλεία τῶν Ἰουδαίων. Acts x. 28. al. Pass. Matt. xiii. 55, ὡς μητέρι αὐτοῦ λέγεται Μαρία. Part. λέγομεν, called, named, Matt. ii. 23. ix. 9, et al loc. Also surnamed, Matt. iv. 18, Σύμων τῶν λέγομενον Πέτρου. Jos. Apocr. & Class. al. With the idea of translation into another language; e. g. fully. John i. 39, ῥαββί, δὲ λέγεται ἐρμηνευόμενον, διδασκάλει. xix. 17; simply, John iv. 25, Μεσσίας ἔρχεται, δὲ λέγομεν Ἰησοῦς Χριστός. xx. 10.

Λείμμα, ατός, τό, (λείτω), 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.
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Δείστο, α, ου, adj. (fr. obsol. λίεστοι, to rub down, make plain, smooth, level, plain, as opp. to τραγούδες, "to apply to a surface, of whatever kind, especially the ground, or a road when levelled down. So Hom. II. v. 443, χωρος—λίεστοι περάραι, and the phrase λείεστοι ἄνω, occurring in Hom. Od. i. 296. Xen. Mem. ii. 1, 20. Thus in Lu. iii. 5, εἰς ὑδόν λείεστο.

Δείστα, τα, φινα, to leave, forsake, prop. trans. and occurring in various uses, 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 δὲ τις ὄνομα λείεσται σοφίας. Ι. π. 15, λείεστον τῆς ἐφημέρου τροφῆς. And so Plato p. 264, Φ. τοῦτον λείεσμα, πᾶν, καὶ κτίσμα καὶ οἰκισμοῦ, αἰσχρὰ καὶ κακὰ. The word is often found followed by ἐν μοιδί, Ja. i. 4, i.e. "to be wanting in nothing." So equiv. to τελείος, ὀπλαδέσ. Similar is the expression of Jas. Ant. ix. 11, 2, οὐδὲ μίας ἀρκίν ἀπελείπητο.—II. INTRANS. to fail, lack, be wanting, with dat. of pers. Lu. xviii. 22, ἵνα ἐν σοι λείπῃ. Tit. iii. 13, ἵνα μηδὲν αὐτοῦ λείπῃ, and i. 5, τὰ λείποντα ἐκπιστοκροθεῖσα.

Δειστροφήγεσθαι, ε, ἐσθη, (λειτορίγεσθαι), 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, λειτορίγεσθαι μεγίστους. 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 λειτορίγεσθαι, 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. αὐτοῦ. So Xen. Mem. ii. 7, 6, τῷ πόλει λ. Ecclus. x. 25, οἰκεῖν σοφῆν ἐκεῖνοι λειτορίγοντο.

Δειστροφήγεσθαι, ε, ἐσθη, (λειτορίγεσθαι), 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, i.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 θυμίων. 2) by impl. friendly service, kind

office, gener. Phil. ii. 30, πρὸς μὲ 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, η διακονία τῆς λ. ταινίας.

Λειτουργικός, ὁ, ἀν., adj. pertaining to the public service of the Temple, Sept. σκέπη λ. Num. iv. 12, 26. In N. T. act. ministering, 'rendering service to others,' Heb. i. 14, λειτουργικά πνεύματα, i.e. εἰς διακονίας, &c.

Λειτουργός, ου, ο, (λαος, λείτος or λείτος, public, and ἱερον) a public servant, (Hesych. δημοργός,) such as in Athens performed the λειτουργίας, or state offices, at their own expense; in N. T. gener. a minister, servant, viz. Ι. GEN. ε. gr. Θεοῦ, Rom. xiii. 6. Heb. i. 7, ὁ ποιῶν—τοὺς λειτουργοὺς αὐτοῦ προδότα φύλα. And so Dion. Hal. A. ii. 73, λ. τῶν Σέλων. Ecclus. x. 2, of a judge's attendant; c. Paul, as a minister of Christ, Rom. xv. 16.—II. SERV. said of a priest in the Jewish sense, Heb. viii. 2, τῶν ἄγιων λειτουργῶν. Sept. Neh. x. 39. Jer. xxxiii. 21.—III. by impl. Phil. ii. 25, λειτουργὼν τῆς χριστίας μοι, a minister for my wants, i.e. one who ministers to my wants. So Lysias, λειτουργεῖ τῷ σώματι.

Λειτουργὺς, ου, τό, (Lat. tintum, fr. λίνον, flax,) a linen cloth, a sort of coarse apron, worn by servants (Sueton. Calig. 28, succinctos tintus) or persons exercising handicraft occupations. The more usual term was σφαίριον. John xiii. 4, 5.

Δείστω, ε, ἐσθη, (λειτοσ, fr. λέπτο, 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, ὡσει λεπίδες, similar to those scales formed by humour in the eyes, in the disorder called λεικωμα, becoming concrete. (See θόκοι. ECon. Hipp. v. λείκωμα.) So Tobit ii. 11, vi. 8, xi. 13, where the disorder is called λεικωμα or λεικωματα, which λευκ. are said to have peeled away.


Δείστω, ε, ἐσθη, (λειτοσ, fr. λέπτο,) prop. 'scaly, scabby,' hence a leper, one diseased with leprosy, Matt. viii. 2, x. 8, and oft. Sept. & Class.

Δείστω, ου, τό, (neut. of λεπτό, thin,) the name of the smallest Jewish coin, like Engl. mite. Its value was half
a cordantia, or the 8th of an asdéraion. Mk. xii. 42, al. λαύτων κόρμα, Aleiphr. i. Ep. 9. λαύτων νόμισμα, Pollux On ix. 92.


Λευκός, ὁ, ἄ, adj. (λευκώσα, λυεῖ) prop. light. i. e. emitting light, shining, radiant, & hence dazzling white. 1) prop. of raiment, espec. that of angels, ecc. Mk. xvi. 5. John 12. Acts i. 10, and oft. in Rev. Lu. ix. 29, ὁ ἰσιμέδει αὐτοῦ λευκός ἑξαστράτων. Matt. xvii. 2. leuukά στὸ τὸ φῶς. (Comp. Hom. Π. xiv. 158, κρυμφόνων λευκῶν ἄλλοι ἐστί.) 2) the l. white, e. gr. hair, Matt. v. 36. Rev. ix. 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.

Λίων, οντος, ὁ, a lion. I. prop. Heb. xi. 33. 1 Pet. v. 8. Rev. iv. 7; et al. Sept. and Class.—II. metaphor. and 1) for a cruel adversary, persecutor, 2 Tim. iv. 17, ἐπεξερέθη ἐκ στόματος λιῶν, namely Nero. So Jo. Ant. xvii. 6, 10, of Tiberius, πτηνοὶ καὶ λιῶν, with allusion to those passages of the O. T. where tyrants are so called. See Ex. xii. 3. 2) for a hero, powerful deliverer, Rev. v. 5, ὁ λιῶν ὁ ἐστιν ἐκ τῆς φυλῆς Ἰωάννης, comp. Neh. ii. 15. Jer. xii. 18.

Λημά, ης, η, (λήθω, or λήθωμαι,) forgetfulness, oblivion, e. gr. λῃθνία λαμβάνουσα, to forget, 2 Pet. i. 9. The word oft. occ. in Sept. and Class. and the phrase in Jos. Ant. ii. 9, 1, & 6, 10. ΑΕΛ. V. H. iii. 18. H. A. iv. 35.

Ληπός, οὐ, οῦ, ἀ, prop. and prim. a trough, for drinking or watering. Hom. Hymn. in Merc. 104. (as also in Sept. Gen. xxxix. 39, 42,) but in later writers, as Theoc. 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. 13. Is. lxiii. 2. Dios. Sic. iii. 63. Anacr. lit. 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 succored like the λάκκοι of the Greeks, for holding wine or oil, (and so equiv. to υπολυνυον,) Matt. xxi. 35, (with which comp. Mk. xii. 1. Is. v. 2.) and so Sept. and later Class. See my note in loc.

Λῆρος, οὖ, οῦ, either from the obs. λάშ, whence λαλῖω, to talk, as κλῆρος fr.
the Roman power, their practices were at
the best lawless, and accordingly merited the
censure implied in the term κακοὐργοῦν, as bestowed upon them by St. Luke,
xxiii. 32, and probably adopted in order
to avoid the harsher term, sometimes not
merited, λησταί.

A ἡψίς, εώς, ἡ (λαμβάνων, a receiv-
ing, receiving, Phil. iv. 15, for which see in
Δώσω. Eccl. xii. 19. The plural is
chiefly found in Class as Plut. Alcib. 1.

A λίαν, (prop. an accus. taken adverbi-
ally, by elipses of κατά, of the old noun
λίαν, from λίαν. See Lennep.) very much,
euxs, e. g. with a verb, Matt. ii.
16, έδυμωθή λίαν. xxvii. 14, and with
adj. Matt. iv. 8, δροε ὑπηγίζη λίαν. viii.
With other adverbs, Mk. i. 35. vi. 51. xvi. 2,
and Class. For οἱ ύπορ ὀπαλ, 2 Cor. xi.
5. xii. 11, see in τηρίλαν.

A λίβανος, οὐ, οὐ, (λαβάνως, prop.
abor thorifera, the tree which produces frankincense.
In later writers & N. T. frankincense, =
λιβανῶτες, 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.

A λιβανῶτας, οὐ, οὐ (λαβάνως, prop.
frankincense; but in N. T. meton. a censor
for burning incense, thuribulum, Rev. viii.
3, ήξω λιβανῶται κυρίων.

A δεσπότης, οὐ, ἡ (Lat. libertinus, a
freed-man of Rome, either personally made
free, or born of freed parents. In N. T.
Acts vi. 9, τινες τῶν ἐκ τῆς συναγωγῆς
tῆς λαοῦ τῶν δεσποτῶν, ‘certain of
those devoted to the synagoge of the
Libertines so called,’ meaning, it is sup-
posed, either manumitted slaves, of Gentile
origin, but who had become proselytes to
the Jewish religion, and had a synagoge
at Jerusalem; or Jews by birth, but taken
captive by the Romans, and afterwards
manumitted, and who formed a synagoge
by themselves at Rome: but see my note
in loc.

A θαλάσσα, f. ἄσω, (λίθος), to stone, pelt
with stones, in order to wound or kill, fell.
xiv. 19. 2 Cor. xi. 25. So Sept. 2 Sam.
xxvi. 6, 13, ἀθάλασα ἐκ λίθως. Pol. x. 29.
In John xi. 8, Heb. xi. 37, the term is used of
the punishment ofstoning, equiv. to
λαθοβολία.

A λίθων, η, οὐ, adj. (λίθος), of stone,
i. e. made of stone. John ii. 6, ὑδραία
λίθων. 2 Cor. iii. 3. Rev. ix. 20. Sept.
and Class.

A λιθοβολία, f. ἄσω (λίθος, βάλω-
λαχ), to throw stones at any one, to stone,
i.e. in order to wound or kill, with aca.
Matt. xxi. 35. Mk. xii. 4, et al. As a
Mosaic punishment, John viii. 5. Heb. xii.

A λίθος, οὐ, οὖ, a stone, (fr. λίας, attempt,
to break up, lit. a rock broken up into
smaller parts, each a stone; as ψάμμον
and ψάμμαθος, ψάμω, to break up.)
I. PROP. 1) said of small stones, Matt. iv.3,
ἐναλιθίῳ οὖν ἄρτοι γένεσαν ver. 6,
al. Sept. 2) of stones for building, Matt.
xxiv. 2. Mk. xiii. 1, ἣς ποταμοὶ λίθοι
ver. 2. Lu. xix. 44. Xen. Mem. iii. 1, 7.
Of a mill-stone, λ. μυλίκος, Mk. ix. 42.
Hidian. i. 1, 14. Of a stone for closing
the entrance of a sepulchre, Matt. xxvii.
de Luctu. 19. Of stone tablets, 2 Cor. iii.
7, comp. Ex. xxxi. 1, 4. Of idols carved
in stone or marbel, Acts xvii. 29. Sept.
Deut. iv. 28. xxviii. 36. Of precious
stones, λίθος τίμων, Rev. xvii. 4, and
Sept. of., Jos. and Hidn. iv. 21; fig 1
Cor. iii. 12. λίθος ἀστέφιν, Rev. iv.
xxxi. 11.—II. FID. said 1) of Christ, as
λίθος ἀκρογονιαίος, Eph. ii. 20. 1 Pet.
i. 6. As λίθος τινος, 1 Pet. ii. 4. As λίθος
προσκόμιματος, stone of stumbling, Rom.
xix. 32, 33 1 Pet. ii. 7. 2) of Christians,
as λίθος ἑνως, 1 Pet. ii. 5.

A λιθόστρωτος, οὐ, ή, ή, adj. (λίθος,
προσκόμιμα), prop. & lit. stone-railed, App.
Bell. Civ. iii. 26, εν λιθόστρωτῳ παλί.
Arrian Epict. iv. 7, 37, σοι μέλες τῶν ἐν
λιθόστρωτωι [οικήσας] ὀικήσατε, i.
e. ‘houses decorated with tesselated or
Mosaic pavements,’ as was customary at
Rome after the time of Sylla. In N. T.
neut. το λιθόστρωτον, the pavement, i. e.
a tesselated pavement of Mosaic work
as above. John xix. 13, ὁ Πιλάτους—δῦ
gεν ἔξω τῶν Ἰησοῦν, καὶ ἐκάθισεν εἰς
τῷ βίητας εἰς τότον λεγόμενον λιθό-
στρωτον; 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, βήμα, which
stood upon a tesselated pavement; comp.
Jos. B. J. ii. 9, 3.

A λικμάω, f. ἡσω, (λικμός, a win-
nowing-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. ii. v. 500. Xen. ο ἐκ
xviii. 2, 6. Hence by impl. to scatter, dis-
perse, Sept. Is. xvii. 13. Amos ix. 3
Wis. xi. 19. In N. T. fig. Matt. xxxi. 44.
Lu. xx. 18, ἵπ τί οὐ δ' ἂν πέση (ὅ λον),
λικμήσης αὐτὸν, ‘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, λικμήσης αὐτόν ἐκ τοῦ τίτου
αὐτοῦ.
ΔΙΜΗ, ἰος, ὁ, (fr. obv. λίω, λειβγό, to smoothly, lit. a place where the waves are evenly spread, smooth, or still. See on λίμνη, ἀ καιρεν, ἱνδωρ, ἤρτ. Acts xxvii. 12, and Sept.


ΛΙΜΟΣ, ὦ, οὐ, ὁ, (λιπτικ, λαλημέναι, prop. failure, want, i. e. of food, hence hunger, famine. 1) of individuals, hunger, hunger, 2 Cor. xi. 37, in λίμος καὶ δίδημη, Lu. xv. 17. Rom. viii. 33. 2) of cities or countries, famine, Matt. xxiv. 7, ἦσοντο λιμοι καὶ λαιμοι, Lu. iv. 25. Sept. & Class.

ΛΙΝΟΝ, ὁ, 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, ἴδις
dιδυμονιον λινον καθαρον. Comp. Sept. Is. ix. 9. So also in Hom. ii. ii. 661. Od. xiii. 73. Ἑσχ. Suppl. 114, 125. Put also for the wick of a candle or lamp, i. e. a strip of linen, Matt. xii. 20, λινον τυφο-
μοινον οὐ εἴπησι, 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.

ΛΙΤΑΡΟΣ, ὁ, ὁ, ὁ, adj. (λιπτος, as ὑδα-
ροι fr. ὑδας, &c.) fat, e. gr. ἐποτις, Xen. Cyr. i. 4, 11; or anointed with oil, &c. Hom. Od. x. 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. 301. Plutarch. Aeges. 29. So Jerem. v. 23, 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, sumpt.
ious, Rev. xviii. 14, παντα τα λιταρα καὶ τα λαμπρα ἀκτάλητα. So Hom. ll. xii. 466, we have λιταρην καλοτρινον. Pind. Olymp. viii. 108, λιταρον κόσμον.

ΛΙΤΡΑ, as, ἡ, Lat. libra, a pound, i. e. in weight, John xii. 3, λαβοῦτα λιτραν µέρουν, xix. 39. It is not a mere Hellen-

istic term, since Pollux and Eustath. tes-
tify its use in the early Greek writers. The λιτρα varied in different countries; the Roman libra was divided into twelve ounces, equal to about 12 oz. avoirdupois.

ΛΙΨΟΣ, ὁ, ὁ, (fr. Ἀφρική, Africa,) for the S. or S. W. wind, lit. the Afrorum, Fol. x. 10, 1. Hdtot. ii. 95. Sept. Ps.

ΛΟΓΙΟΜΑΙ, f. Ισομαι, (λαγος,) de-
mon. mid. aor. i. Ιςογιάσεχ, also aor. i. pass. Ιςογιάσθησα, fut. i. pass. Ιςογιασθ-
σαι, 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. Hdtot. 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 acount, impute, re-count, reckon, reason, and finally, conclude, or form a conclusion, as it were after balancing the account, for συλογιζομαι. In N. T. it is used 1. as a later, in the sense to reason, Mk. xi. 31, καὶ ἦσον ἵππον πρὸς ταυτον, λιγοτερον, &c. similarly Wind. ii. 1, we have εἰπον γὰρ ταυτο, (Alex. & Const. ἐν ταυτω,) λογισμοι δε νεοθεσθαι. And so Plat. vi. 303, Ις. ουκ ἐρωδον: with ἐπιη, Hebr. xi. 19. ταυτην ὑπη, 2 Cor. x. 7, and Class. who, however, oft. use it absol.; foll. by acc. of thing, to think upon, consider, Phil. iv. 6, ταυτη λογιζομαι. So Thuc. vii. 73, ταυτη λ. Ευρ. And. 316, ταυτη ουκ ολογιζω. Xen. Athen. 13, ταυτη λ. and oft. in Plato. In the sense of to reason out, think out, find out by thinking, 2 Cor. iii. 5, ουκ ἰκανοί εἰσαν αὑτων λογοθυσαντι μι σολεῖνα καὶ τ. &c. see p. 380. So Liban. Orat. xiv. p. 314, αὐτων αὐτῆς ἐρωδον καὶ λογεζομαιναι καὶ καιστοντες ὑπ' αὐτην καὶ τ. &c. II. of the result of reasoning, to CONCLUDE, judge, suppose, fol. by acc. and inf. Rom. iii. 38, λογι-
ζομαι ἀδρ, δικαιωθηναι πιστεύν αὐτην ἀνθρω-
πον. vii. 11. xiv. 14. 2 Cor. x. 7, λ. αὑτων. xi. 5. Phil. iii. 13; foll. by ὑπη instead of acc. and inf. Rom. viii. 18. Sept. and Class. So gen. to reason, to
judge, deem, absol. 1 Cor. xiii. 11, οτι προς ἡλιοφωβια: with εἰς την, 2 Cor. xii. 6, and Class.; also in the sense to proceed, 2 Cor. x. 2, λογίων των τρισχίστων. So Neh. vi. 2, λογίων των τρισχίστων. Comps. Ps. xxi. 11. Hom. vi. 15.—III. to reckon as or for anything, to count, regard as, with acc. and foll. by εἰς, 1 Cor. iv. 1, οτι δὲς λογίων ἐκεῖνος, εἰς εὐεργέτην Χρ. Rom. viii. 36. Am. vi. 5; foll. by εἰς with acc. for or as anything. Rom. ii. 26, λ. εἰς περιτομήν, 'regarded as circumcised,' and ig. 8, τα τέκνα—λογίζεται εἰς επιφάνειαν, 'esteemed as a race,' as sons. Acts xix. 27, εἰς οὐδὲν λογισθῇ, 'be reckoned for nought,' be despised. Wisd. ix. 6, εἰς λογισθῆται (σειρ. τι). Is. xl. 17, εἰς οὐδέν ο. ν. al. in Sept. The idiom is one not found in Class. and is supposed to be a Hebraism fr. 7 for εἰς, lit. εἰς. So 1 Sam. i. 13, ἐλογίσατο αὐτῷ Ἡλί οἱ μεθώνων. Lament. iv. 2, ἐλογίσθησαν εἰς ἄγγειλα ὀρκώμασιν. Though λογίζεται does occur in Class. as Xen. Cyrop. iii. 1, 19, yet only in the prim. and proper sense. However in Eurip. Hec. 739, we have ἄρ’ ἐλογισθησαν γε πρὸς τὸ δοσιμένος Μαλ- λοῦ φρειά του, 'regard his mind as inanimial.' Poll. by μετὰ with gen. to reckon with or to, i. e. to count as. Mk. xv. 28. Lk. xxii. 37, μετὰ οὖν τῶν ἐλογισθησαν. So προσλογίζεσθαι μετὰ, Ps. lxxxvii. 4.—IV. to reckon or count to any one, prop. 'to put to one's account,' foll. by dat. Rom. iv. 4, το δε ἐργαζόμεθα εἰς οὐδὲν εἰς λογίζεται κατὰ χάριν. So 2 Th. ii. 20. Αμ. iii. 11, λογίζεται οἱ (to him) μισθον. Die Chrysost. xlviii. p. 534, οὐδὲ οἱ γο- κεῖς τῶν τίκων ἑως τῶν ἀνακλημάτων τῶν ἡλιοφωβια λογισχόται. 1 Cor. xiii. 5, οὐ τὰ κακῶν. 2 Cor. v. 19. 2 Tim. iv. 16, μὴ αὐτῶν λογισθήσεται! 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, ζὸν Θεός λογισθῆται διακατονθέντος χριστὸς ἐγενέσθαι. ver. 11. So also of εὐλ. to impute, lay to one's charge, and with a neg. not to impute, i. e. to overlook, forgive. Rom. iv. 8, μακάριος ἄνθρωπός οὐκ ἢ μὴ λογίζεται Κύριος ἀμαρτιάν. 2) also foll. by εἰς τι, i. e. gr. Rom. iv. 5, 9, ἐλο- γίζεσθαι τα Ἀφράδια ή στίς εἰς δικαιοσύνην, i. e. 'Abraham's faith was imputed to him as righteousness,' he was treated on account of it as if it were righteous. So with ἡ στίς or the like implied, Rom. iv. 3, 22. Gal. iii. 6. Jas. ii. 25; with εἰς impl. Rom. iv. 10, 23, 24.

Δόγμα, ὁ, ὁ, ὁ, adj. (Δόγμα), prop. 'endued with the λόγον, or faculty of speech,' and also the faculty of speaking, ornathy. Also used to qualify the subj. τίκης, so as to denote logic, or the art of reasoning. But most freq. it means, 'endued with the faculty of reason,' restrained, as opp. to ἄλογος. (Arr. Epict. i. 2. 1. Anthol. Gr. iii. p. 87,) being thus employed by the philosophers, who designate man as ζωὴν λογικήν, having φῶς λογικήν. 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 ρνοῦν εἰς λο- γικον μέρος. Thus St. Paul, Rom. xii. 1, exhibits 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 οὐδεμίας. And so Porphyry de Abst. ii. 43, speaks of a ψυχή Σωσίων, and Jambl. V. Pyth. § 299, says that Pythagoras required a worship not by animal animals, but οἱ ἐπιστολουχοί Σωσί- ων. Or it may be explained spiritual service, that of the heart and life, 'in spirit and in truth,' John iv. 24. So in Test. xix. Patr. 547, we have προσφοράς λ. λατρείας. 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. 599, says that the purest part of the worshipper is the πνεῦμα λογικόν. The formal, however, must 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.

Δόγμα, ον, τὸ, (neut. of λόγου), prop. 'something uttered;' ἡ διάταξις, (so Ps. xix. 14, τὰ λόγια τοῦ στόματος, 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 Σα- πρτόχος, or the Attic χρησμόν. In N. T. a divine communication, gener. 1) as regards the revelation of God in the Old Testament, the Law given from God by Moses, Acts viii. 38, λόγια ζώση, or the divine doctrines and commands therein contained, spec. the divine promises to the Jews, Rom. iii. 2, τὰ λόγια τοῦ Θεοῦ, said perhaps with reference to Ps. cxi. 11. Sept. (cvi. Heb.) παρενδεικνύει 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 ἐργασίας τῶν λόγων τοῦ Θεοῦ, 'the system of Divine truth' which we understand by the Chris-
tias religion. In 1 Pet. iv. 11, εἰ τινὲς ἄλλοι, ὡς λόγια Θεοῦ, σκίλ. λόγιων, it means 'something communicated by supernatual wisdom,' that of the Spirit; as is especially 'the learning communicated in the writings of the N.T.' which accordingly are called by Procopius, p. 157, 17, τὰ λόγια τοῦ Θεοῦ.

Λόγιον, ου, δ, η, adj. (λόγιον.) In the earlier writers the word means learned, equiv. to πολύστορ, Dionys. Hal. Ant. i. 7. Hdtot. i. 1, οἱ λόγιοι, & ii. 77. iv. 46. Fnd. 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, αὐθεν λόγιον, as said of Apollo. 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 ἓλειη at ver. 25.

Λογισμός, ου, δ, λογίσμοι, prop. 'the act of reckoning,' or the art thereof, arithmētik, 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 cognition, reflexion, Thuc. ii. 11, 40. In N. T. it signifies thought, cognition, judgment, as Rom. ii. 15. gener. Wisd. ix. 14. Also device, counsel, as 2 Cor. x. 5, λογισμον καθαρωτέρος. Sept. Prov. vii. 18, καρδία τεκταινών λογισμον κακον. Jer. xi. 19. Jos. Ant. v. 1, 26. Eccles. vii. 30, εξητησαν λογισμον πολλον, and often in Sept.


Λοιμομαχία, as, η, λογομαχία, word-strife, I Tim. vi. 4.

Λόγος, ου, δ, λόγων, word, as said of speech, 'anything thing spoken;' also, as said of thought, 'the faculty by which any thing is thought out,' reason. A sense derived from that force of λόγος, (to lay,) by which it means to lay, or put together, which is presented to the mind—the main office of reason. So the Latin ratio comes from ῥᾷς, whence ῥᾷτω, 'to put together,' both prop. and fig. as Hom. Od. iii. 18, κακά ῥ. I. Word, both the act of speaking and the thing spoken, Lat. oratio, and 1. word, as uttered by the living voice, a speaking, speech, utterance. Lat. λογος, Matt. viii. 8, μονον εἰς λόγῳ. Lu. vii. 7, al. Sept. Gen. xlii. 18, and Class. So εἰς ἄλλαν λόγων κατά τινος, to speak a word against any one, Matt. xii. 32, εἰς

twa, 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, οἱ λόγοι ἐστιν ὁ πάς ὁ λόγος. Lu. xx. 20. Matt. vii. 24, οὐδεὶς αὐτοῦ τοῦ λόγου ποιήσει. Sept. & Class. So in reference to words or declarations, either such as precede, Matt. xv. 12, οἱ λόγοι αὐτοῦ τοῦ λόγου. Acts xx. 25, and Sept. Foli. by gen. of thing, e. gr. τὸν λόγον ἐπαγγελίας, Rom. ix. 9. τῆς ἀρχαιότητος, Heb. vii. 28. Also ὁ λόγος τοῦ προφητῶν, &c. the word, declaration of the prophet, i. e. prediction, prophecy, Luke. iii. 4. John xii. 38. Acts xv. 2. Pet. i. 19. Rev. i. 3. In the sense of proverb, maxim, John iv. 37. Eel. V. H. i. 15. Lys. 115, 29. 2) in reference to religion, religious duties, &c. equiv. to doctrine, precept, Acts xviii. 15, οἱ δὲ κατ' ἐννοιαν. 1 Thess. ii. 3. 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. i. 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, proverbs, 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, the Gospel itself, Lu. v. 1, αὐτοῖν τὸν λόγον τοῦ Θεοῦ. John xvii. 6, and oft.; with τοῦ Θεοῦ ἤμνη, Mk. xvi. 20. Lu. i. 2, al. 2 Tim. iv. 2, κύριον τοῦ λόγου, al. So ὁ λόγος τῆς ἀληθείας, Eph. i. 13. ζητεῖ, Phil. ii. 16. τῆς σωτηρίας, Acts xiii. 26. τῆς βασιλείας, Matt. xiii. 19. τοῦ εὐαγγελίου, Acts xv. 7, τοῦ σταυ- ροῦ, 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. sermon, the act of discoursing, &c. 1) prop. and gener. Matt. xxii. 15, ὁ λόγος αὐτοῦ παγι- δεύεται ἐν λόγῳ. Lu. ix. 28. 2 Cor. x. 10. εἰς λόγῳ, in word, 'in discourse,' Ja. iii. 2. 1 Tim. iv. 12. εἰς λόγῳ κολακεῖας, 'flattering words,' 1 Thess. ii. 5. διὰ λόγου, by word, orally, Acts xv. 27. In anith. 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 εὐδοκίας ἡμῶν ὁ λόγος, 'of whom we have much to say,' Heb. v. 11; with gen. 1 Tim. iv. 5, διὰ λόγου Θεοῦ καὶ εὐεξίους, 'through
prayer to God and supplication.' Jos. Ant. iv. 8, 24. Hidian. i. 4, 1. Of teachers, &c. discourse, teaching, preaching, Matt. vii. 28, οὐ παριστάτω ὁ Ἰ. τοὺς λόγους τούτους. Acts xx. 7, παριστάτω τῶν λόγων. 1 Tim. v. 17, ἐν λόγω καὶ διδασκαλίᾳ. λόγου αλήθειας, 2 Cor. vi. 7. James i. 18, τῆς καταλαλγῆς, 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 τῶν, 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, ἵνα παριστάῃ τῶν λόγων. 1 Cor. xii. 8. Eph. vi. 19. Hidian. vii. 8, 10. 3) meton. for the subject of discourse; topic, matter, thing, e. g. both gener. Matt. xix. 11. Lu. i. 4, ἵνα ἐπιστέψη περὶ τοῦ κατηγορεῖν λόγων τῶν ἄσφαλείων. Acts xvii. 21. Sept. and Class.; and spec. matter of dispute or discussion, question; judicial, Acts xix. 38. Dem. 942, 17, moral, Matt. xxii. 24, ἵστωται ὡς κἀκεῖνος λόγον ἐνα. Diog. Laërt. Stilpo ii. 116, τοιούτων τῶν λόγων ἵστωται.—iv. word, i. e. talk, tainow, report, Matt. xxvii. 15, καὶ διεφημίζετο ὁ λόγος οὕτως κ. τ. λ. Mk. iv. 45; foll. by περὶ τῶν, Lu. v. 15, al. Sept. Jos. and Class. Hence for mere talk, show, Col. ii. 23, λόγιον μὴ ἴστω τούτων 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. ratiocination. Dem. 783, 2, μορφὸν ἐκ λόγου ὑπάρχειν τοιχίες. Art. Epict. ii. 12, 26. In N. T. 1. a ground, cause, reason, Matt. v. 32, παρεκτὸς λόγων πορειών. Acts x. 29. Sept. ἵπτι λόγου, 2 Sam. xii. 22. Pol. xxvii. 11. 7. Xen. An. vi. 2, 10. So κατὰ λόγον, with reason, reasonably, 'for good cause,' Acts xvii. 18. 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. summarein λόγον μετά τινος, to take up an account with any one, i. e. to reckon with, Matt. xviii. 23. xxv. 19. ἀποδείκνυε λόγου, to render an account, i. e. τῆς οἰκονομίας, Lu. xvi. 2. So Phil. iv. 15. simil. Diod. Sic. t. i. p. 148, διὰ συγκαθαρισμοῦ εἰς ἀφρομαοῦ λόγου. 2) fig. account, i. e. such a relation, as shall give the reasons of any transaction, explanation; so ἀποδιδὼν λόγου, to give account, e. g. τῆς συντροφίας, Acts xii. 40; foll. by περὶ τῶν, Matt. xii. 36. Rom. xiv. 12; abso1. Heb. xiii. 17. 1 Pet. iv. 5, and so Sept. and Class. So λόγου αὐτῶν περὶ τῶν, 1 Pet. iii. 15. Also Heb. iv. 13, πρὸς ὑμῖν ὁ λόγος. Sept. ΛΟΓΙΟΝ, λόγον, Dan. vi. 3. Diod. Sic. i. 37. ἀποδίδει λόγου περὶ τινος. 47. Dem. 227, 26, ἵστωται λόγου. 3) fig. λόγου ποιεῖσθαι, to make account of, i. e. regard, care for, Acts xx. 24, οὐδένα λόγον ποιεῖσθαι, 'I am not moved by them.' Jos. Ant. ii. 5, 3, μηδείς λ. αὐτοῦ π. Dion. Hal. Ant. ix. 50, λόγον οὐδένα αὐτῶν. Theoc. Id. iii. 33, τό δὲ μνη λόγων οὐδὲ πατὶ.—III. THE WORD, THE LOGOS, in the writings of John, John i. 1, bis, 14. 1 John i. 1. v. 7. Rev. xiii. 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. g. sophia, Prov. viii. 12, 23, sq. Exclus. ch. xiv. Tidos anbropou, Dan. vii. 13; called in Philo, ὁ πρεσβύτατος τοῦ θεοῦ λόγον, 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 θεός 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 Π. ΛΟΓΌΧΟΣ, θς, θς, 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. ΛΟΙΔΩΡΙΑ, f. ἡ, (ΛΟΙΔΟΡΟΣ) το rail at, reproach, revile, with acc. John ix. 28, ἱλοδόρησαν αὐτοὺς. Acts xxiii. 4. Pass. 1 Cor. iv. 12. 1 Pet. ii. 23. Sept. and Class. ΛΟΙΔΟΡΙΑ, η, θς, (ΛΟΙΔΟΡΟΣ) railing, reproach, 1 Tim. v. 14. 1 Pet. iii. 9. Sept. and Class. ΛΟΙΔΟΡΟΣ, ον, ον, ον, prop. adj. railing, remonstrating, but sometimes as subst. a raider, reviler, 1 Cor. v. 11. vi. 10. Sept. Prov. xxv. 25. Exclus. xxiii. 8. Plut. vi. 676. ΛΟΜΟΣ, ου, ου, ου, prop. adj. pestilence, plague, Matt. xxiv. 7. Lu. xxi. 11. Sept. and Class. Fig. of a mischievous person, a pest, Acts xxiv. 5, ἵστωται γάρ ὁ τῶν ἄνδρων τῶν λοιμῶν, Sept. in 1 Sam. ii. 12. xxv. 23. Ps. i. 1. Ez. vii. 21. 1 Macc. x. 61. 794, 5. ΛΟΙΔΩΡΙΑ, η, θς, adj. (ΛΕΤΙΩΜ) left, remaining, other. 1) plur. Matt. xxv. 11, ἱλωτι παριστάτω. Acts ii. 37, al. Abol. of λοιατος, the rest, the others, Matt. xxii. 6, al. and class. Neut. τὸ λοιατά, Mk. iv. 19, et al. Xen. Ag. ii. 22. Sept. 2) adverbially, as το λοιατου, scil. χρόνον, το future, henceforth, Gal. vi. 17. Hidun. viii. 4, 17. Xen. Cyr. iv. 4, 10. τὸ λοιατά, for the rest; of time, henceforth, henceforward,
ΔΟΥΡΕΩ, ου, το, (λύνω), 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.

ΛΟΥΩ, εις, to bathe, wash, trans. said only of persons, &c. foll. by acc. Acts ix. 37, λουσαντες δε αυτου : with acc. impl. and foll. by and, Acts xvi. 35, Λοουειν αυτου απο των πληγων: Pass. John xiii. 10. Heb. x. 23, λειπουμιν το σωμα, and so Class. Fig. to cleanse, to purify, with acc. and ato. Rev. i. 5, το λουσωμι χαι απο των αμαρτωλων χαι, and comp. Is. i. 16.


ΛΥΜΑΙΟΝ, depon. (Λυμα, prop. to state, disgrace by insult or indignity, i.e. to insult, treat with indignity, foll. by dat. Hdt. ix. 79. In N. T. to make λυμαν of, destroy, with acc. Acts viii. 3. Σαουλος δε ιημαιναι την εικασχα του, So Jos. Bell. ii. 4, 1, of soldiers devastating a country; and iv. 9, 7, or destroying the truth, Ant. procem. 1. The accus. is often found in the later writers, as Diod. Sic., Appian, and Plut.

ΛΥΤΕΙ, εις, εως, (Λύνη), to afflict with grief, trans. pass. or mid. to be grieved, sorrowful, Matt. xiv. 9, xxvii. 25, λυπηθαισαν σφοδρα, et al. sepe, 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, si et δια βρωμα ο αδελφος σου λυπηθαι, i.e. 'stumbles in mind, being brought into self-condemnation,' namely, by being induced to do what he thought unlawful.


ΛΥΣΙΣ, εως, εως, 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. 37.

ΛΥΣΙΤΕΛΙΑ, η, ειναι, (Λυσιτήλης, fr. λυω, τιλος,) prop. 'to discharge any expense' incurred in any thing. Hence, 'to make oneself useful,' to profit any one, Aristoph. Plat. 509, and often in Class. So Lu. xvii. 2, λυσιτελι αυτου, &c. i.e. 'it were better for him—than,' &c. Eccl. xxiii. 11. Xen. Cyr. ii. 4, 12.

ΛΩΤΡΟΝ, ου, το, (Λωτρω), 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, δοιται την ψυχην αυτου λωτρον αυτη πολλων, 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. Ασχυλ. Choeph. 47, τη γα λωτρον πιστων αιματο πιθω;

ΛΨΤΡΩΝ, ου, το, (Λωτρων,) to ransom, 'let go free for a ransom,' Diod. Sic. xix. 73, ult.; said espec. of ransomings a captive from the enemy. In N. T. only used in mid. (in a deponent sense) λυτρομαι, ου, σωσαι, '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 των τωντων αυτων: fig. with acc. Lu. xxv. 21, Λυτρουσαίαν των Ισραηλ, i.e. from the power of the Romans, and gener. to raise them from their present fallen state. Also foll. by ato, Tit. ii. 14, λ υμαι αντω πιστω ἀνωται, i.e. 'from the power and penalty of iniquity.' A sense this confined to the later writers, as Polyb. xviii. 18, 1, την ειραν χρων λ. Diod. Sic. often, and found in the Sept. and the Apocryphal writers. Aor. i. pass. Λουτρουσθην in a pass. sense, with ix, 1 Pet. i. 18. Sept. for μαα ια. xiv. 22, sq., also for μαα with ato, Ps. cxix. 134; with εκ Ps. xxxv. 8. 1 Mac. iv. 11. Act. Thom. §15. pr. Plut. Cimon 9 ult. Diod. Sic. v. 17.

ΛΥΤΡΩΜΑΙ, εως, εως, (Λυτρωμα, prop. redemption, deliverance, Lu. i. 68, ii. 38. Sept. and Class. Fig. from sin and its consequences, Heb. ix. 12.

ΛΥΤΡΩΝΗΣ, ου, ο, (Λυτρωμα, a redeemer, deliverer, Acts xvii. 35. Sept. and lat. Class.

ΛΨΥΧΙΑ, ας, η, (Λυψιος), a candelabrum, lamp-stand; a word of the later Greek for the earlier τ Λυψιον, Matt. v. 15, et al. Sept., Joseph., Luc. Asin. 41. Emblematically, in the Apocalypse, of a Christian
church, Rev. i. 12. ii. 1, al.; of a Christian teacher or prophet, Rev. xi. 4.

Λυχνος, ou, 6, a light, i. e. portable, as a candle, lamp, or lantern, &c. Sept. and later Class. In N. T. Matt. v. 15, σφίν καλοντω λυχνων. Mk. iv. 21. Lu. xii. 35, ἐστωνων υμων—οι λυχνω καιωνιω, 'let your lamps stand burning,' i. e. 'be ye ready, watch.' So ὁ λυχνος του σωματος, 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. vii. 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, το Αριων, Rev. xxi. 22, as an ανταγνασμα from the Divine glory, (see Heb. i. 3,) enlightening the new Jerusalem.

Δυω, f. ύσω, to loose, loosen, &c. what is fastened, or bound, = to untied, untie. 1. prop. of a ligature, or any thing fastened by it, Mk. i. 7, λυσαι τοι των μαρτα των υποδηματων αυτου. Lu. iii. 16. John i. 27. Acts vii. 33. λυσομαι, 'by loosening its straps.' Sept. Ex. iii. 5. Hom. ii. xvi. 806., λ. Σαβρικα. Fig. των δεμυ την γλωσσηι, i. e. impediment, Mk. vii. 35. τω δινας τυ Θεαντον, Acts ii. 24. Εκλ. ii. An. xii. 5. Here belongs the phrase δ εκαυ λυση εκτη της γης, ἑσται λευμινων εν τοις ουρανοις, Matt. xvi. 19. xviii. 18, i. e. 'whatsoever ye shall loose (open) on earth,' &c. (see Δωμ., II.) Of animals, tied, i. e. gr. παλον, Mark xi. 2, sqq. Lu. xix. 30, 31, 33. absolute Matt. xxi. 2; foll. by ἀπο της φατνης, Lu. xvi. 15. Sept. and Class. Of a person swathed in bandages, grave-clothes, John xi. 44.— 2. spoken of persons bound, to let go loose, to set free, e. g. prisoners, Acts xxii. 30, Ελευσαν αυτων (απο των δεσμων). Rev. ix. 14. xx. 3, 7, εκ της φυλακης, fig. Lu. xiii. 16. Cor. vii. 27, λυσων απο γυναικοι, e. g. 'art thou free from a wife? free from conjugial ties. See my note. III. to loosen, dissolve, sever, break, e. g. τα σφαγιδε, Rev. v. 2, 5. So Charit. p. 97, σωμι τα γραμματα, and Thuc. i. 52, λυω τα εικοσιδολα. Acts xxvi. 41, ἢ δε πρωμα ικλεφτος, ' but the stem went to pieces,' from the violence of the waves. So Ach. Tat. iii. p. 163, το πλοιον διελθη, Virg. Αν. x. 305, solutur, scil. puppis, probably with allusion to the unloosing of the σκαρπα, or hempen cordage, which bound the planks of a vessel together. So Hom. ii. i. 135, δουμα στιπαι νεων, και σκαρπα λιανωσαι. Now such were called ραμματα των νεων. Fig. of an assembly, to dissolve, break up, as την σωμενογην, Acts xiii. 43. Dion. Sic. xix. 25, την εκκλησιαν.

Hom. ii. i. 305, ευρομε.—Hence, IV. by impl. to destroy, 1) prop. of buildings, to demolish. John ii. 19, λυσατε των μανω τουτων, with allusion to the body as a temple, (so Philo uses the term lapidum,) for the abode of its august tenant, the soul, Eph. ii. 14, λυσας το μεσοτοιχων. 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 compage lapidum. And so solvere compamges in Latin. So, of the world, e. g. to be destroyed by fire, to dissolve, met., 2 Pet. iii. 10, 11, 12. 2) fig. of a law, to loose its obligation, i. e. either to make it void, i.e. away. John x. 36, ου διηναι λυθηαι η γραφη, where see my note, Dem. xxxi. 12; or, to break, to violate, as Matt. v. 19, in opposition to ταινιν. John vii. 23, ηι μη λυθη ο νομος. M. v. 18, το σαββατον. Thuc. vi. 14, των νομων. Xen. An. iii. 2, 10, τας στοιχεια και των θροκων. Hither, at least in the former sense, I would refer the expression, 1 John iii. 8, ει τωντο εφαρμοζη το Γεω του Θεου, ηι λυθη τη ραγα του διαβδολον, 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 unitie, so the Greeks used λυειν of untying a knot, or unloosing a strap, to signify undo, annul, καταργειν.

M.


Μαγος, ou, ο, magus, pl. μαγοι, 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. א, whence comes the Gr. μαγια, Lat. magus, for magius. Comp. Jer. xxxix. 3. Xen. Cyr. iv. 5, 51. v. 5, 57. Εκλ. V. ii. 17. Hidian. 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, μαγος, σωμαιστροφητιν. Sept. often in Dan, and Class., as Ηδιαν. iv. 12, 6, 8.Æschin. iii. 13, τωνου.
Mαθητής, f., εὐσώς, (μαθητής), prop. 1) intrans. to be the disciple of any one, foll. by dat. Matt. xxvii. 57, καὶ αὐτοὺς ἐμαθήσεως τῷ Ιησοῦ. Plut. Vit. X. Rhet. init. ἐμαθήσετε δ’ αὐτῷ καὶ θείων τῶν ὀφέλους. 2) also trans. to train as a disciple, to teach, instruct, Acts xiv. 21, μαθητάσατε ἵνα κανονίζοντο. Matt. xxviii. 19, μ. πάντα τὰ ένθε, για μαθητά τοις ποιείτε. Psa. Matt. xiii. 52, μαθητεύσετε τῇ βασιλείᾳ τῶν υἱών, 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.


Mαθητής, ας, ἡ, (μαθήτης), for the Attic μαθητής, a female disciple, i.e. a female Christian, Acts ix. 36, and Class., as Diod. Sic. ii. 52. Diog. Laërt. iv. 2. viii. 42.

Ιωνίαι, μανοιμαί, (μαύλο, to be eager after,) depon. prop. to be mad, to rave; but also (like insaniare 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, σταρίν. Iph. Taur. 1310. Xen. Mem. i. 3. 11.


Mακαρισμός, οῦ, ὃ, (μακαρίζω), a calling or pronouncing happy, declaration of blessedness, felicitation; hence λέγων τῶν μακαρισμῶν τινος, = μακαρίζων, Rom. iv. 6, 9. Gal. iv. 15, τίς οὖν ἦν ὁ μ. ὄρατος; 'how great then was your self-congratulation,' &c. 'how happy then did you think yourselves.'

Mακεδονιών, οὗ, τοῦ, (fr. Lat. macelum, a market-place for all kinds of provisions, 1 Cor. x. 25. Plut. Quest. Rom. 54.

Mακράς, adv. (pr. acc. fem. of μακρός, strictly for μακράν ὁδον,) a long way, i.e. far off, Lu. xv. 20, μακράν ἀπιστοιχούς. Acts xxxii. 21; foll. by ἀπό τινος, xvii. 27, al. Sept. and Class. With the art. οἱ μακράς, those far off, the remote, i.e. from God, i.e. 'the Gentiles' as opp. to οἱ ἡγοῦντο, the Jews, Eph. ii. 13. So οἱ εἰς μακράς, Acts ii. 39.


Mακροθυμέω, f., ἡσσος, (μακροθυμεῖν, fr. μακρός, θυμέω,) prop. to be long-minded, have longanimity. In N. T. it is used in the sense 1. to be long-suffering, forbearing, to bear patiently offences or injuries, absol. 1 Cor. xii. 4, η ἀγάπη μακροθύμησε, 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, εξαιμαλάθησαν καὶ μακροθυμήσαν, δι' οἰκείων πειραμωνέων ἄρετος σώζεσθαι: foll. by εἰς τινα, 2 Pet. iii. 9; by εἰς τινα, Matt. xviii. 26, μ. ἐν ἑαυτῷ, 'have patience with me.' Lu. xviii. 7, μακροθυμῶν εἰς αὐτός, 'though he be, in respect to them (i.e. the injured), long-suffering,' slow to punish their wrongdoers. So Ecclus. xxix. 18, it is said, οὗ μὴ μακροθυμήσει (ἁ Ὀρίος) εἰς αὐτός, scil. τοῖς ταττείοις.—II. to wait patiently, be patient, absol. Heb. vi. 15, οὔτω, μακροθυμήσατε, ἐπιτυχεῖ τῇ ἐπαγγελίᾳ, and Ja. v. 8, μακροθυμησατε, and ver. 7, μακροθυμῶν εἰς αὐτό, scil. καρπω. 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.

Mακροθυμία, as, ἡ, (μακροθυμία) longanimity, i.e. slowness to anger and punishment; long-suffering, forbearance. 1) gener. Rom. ii. 4, τῆς μακροθυμίας του Θεοῦ καταφρονεῖ; and so 1 Pet. iii. 20, ὑ τοῦ Θεοῦ μ. 2 Pet. iii. 15, ἦν 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, ἀρτενίν μεν ἐπεδικαστο, καὶ μακροθυμήσαν. 2) spec. patient endurance of evil, and waiting...
Μακροθυμεῖς, adv. patiently, i. e. with indulgence, in all clemency, Acts xxvi. 3.

Μακρός, ἄ, ὁ, adj. (μᾶκος, Dor. for μῆκος, οὐκ ἔστω μακρός, contr. to μακρὸς; as παγωρός fr. πάγος or πάγος, τάγος fr. τάκις, &c. So our adj. length, fr. substant. 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, Luke xv. 13, & c. xix. 12, ἑτέρως ἐκείνος ἡμῶν μακρά, and Class. as Hidian vi. 7, 10, μ. γῆ. Xen. Cyr. v. 4, 20, μακρὰ καὶ ἐπιβοῦλαι. Thuc. vii. 13, διὰ ἀράγα μακρῶν. In such a case we are to understand ἄρα δῶν ἀπείχε, as Thuc. iii. 13. Of time, e. g. μακρὸς χρόνος, Hdt. i. 32, and oft. in Class. In N. T. only neut. pl. μακρὰ as adv. long, as μακρὰ προσηγχρονοι, προφανῶν long, making long prayers, Matt. xxiii. 14. Mk. xii. 40. Lu. xx. 47. Joseph. Ant. vii. 11, 10, μ. ἡσυχασμένος. Luc. Temp. 38, εἰπεῖν. Ἐν. V. H. vi. 6, χαριζ. al. οἰκροποίησαι.


Μαλακία, as. η. (μαλάκις) prop. softness, and fig. tameness, Pol. iii. 79, 4; effeminacy, Luc. D. Deor. x. 6, 8. In N. T. disease of body, Matt. iv. 23, θεραπεύοντας καθάνουν καὶ τ. 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. xiii. 4. 2 Chron. xxii. 19. And so Pseud. Hdt. Vit. Hom. 36, says Homer died τῇ μαλακίᾳ. The original and proper import of the word, in this application, seems to have been simply inactivity of body without any formed disease, consisting chiefly in languor.


Μάλιστα, adv. (superl. of μάλα, very) most, most of all, especially, Acts xx. 38, et al.

Μαλλόν, adv. (compar. of μάλα, ν., rather, in various connections.

I. general 1 Cor. xiv. 1, ἤρωτες τα πνευματικα, μαλλόν δὲ ἢ Ἱνα κ. τ. λ. ver. 5. 2 Cor. vii. 8; with gen. 1 Cor. xiv. 18, τάφον, ὧν μαλλόν. Xen. An. iii. 12, ίελλον μαλλόν, much more, Matt. vi. 30, et al., τἄντων μαλλόν, how much more, Matt. vii. 11, et al. τοσοῦ μαλλόν, so much the more, Heb. x. 25, μαλλόν καὶ μαλλόν, more and more, Phil. i. 9, and Class.; with ὁ or ἄντωρ, i. e. μαλλόν ἢ, more than, rather than, Matt. xviii. 13, ἄντωρ ἢ μαλλόν ἢ τι τοις κ. τ. λ. John iii. 19, μαλλόν ἢ τις, John xii. 43, and Class. Also as intens. the more, the rather, Matt. xxvii. 24, ἢ μαλλόν μᾶλλον δόρους γίνεται, equiv. to μᾶλλον τὸρουθησάται. John v. 18, ἢ μαλλόν ἢ τούτο ὃν μᾶλλον ξύντων αὐτῶν ἀποκτείναται, et al. Thuc. vii. 44. So ou μαλλόν, in interrogat. 1 Cor. ix. 12. 2 Cor. iii. 8; comp. ver. 7.—II. joined with the positive, μαλλόν forms a periphr. for the comparat. like Eng. more; with ὁ, Acts xx. 35, μακρῶν ἄκριτον μᾶλλον δίδοναι, ἡ λαμβανέω, 1 Cor. ix. 15. Gal. iv. 27; with εἰ, Mk. ix. 42, καλῶν ἄντων αὖτω 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, πολὺ μᾶλλον κρίνομαι. So, with verbs of comparison, Matt. vi. 26, οὐχ ὑμεῖς μᾶλλον διαφέρατε αὐτῶν; Heb. xi. 25, μᾶλλον ἀδύνατον. So μ. ἐλενχεῖ, 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, πορεύεσθαι δὲ μᾶλλον, al. & Class.; ἄλλα μᾶλλον, but rather, id. and Rom. xiv. 13. 1 Cor. vii. 21. Eph. v. 4; impl. Mk. xv. 11, ἦν (σ. μ. τῆς Σου ἔργους ἄλλα) μᾶλλον: and so οὐχι μᾶλλον in interrogat. 1 Cor. v. 2. vi. 7.—V. intens. μᾶλλον δὲ before an antithetic clause, or rather, ςαν more, Rom. viii. 34, Χρ. ὁ αποθανόνων, μᾶλλον δὲ καὶ ἐγέρθησα. Gal. iv. 9. Eph. v. 11, and Class.


Μαμύνας, ου, or Μαμυνας, ά, η, mammon, i. e. wealth, riches, Lu. xi. 9, 11; personified, like Gr. Πλοῦτος, as designating (thinking Mr. Gresswell) the divinity supposed to preside over and regulate the distribution of wealth.

Μανθάνω, (μαθαίνω, ver. 2, εμπληροῦμαι, 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, παραδίδετε δὲ μάθητε, τί ἔστιν. John vii. 45, et al.; with ἄντων, Matt. xi. 29; with acc. of thing, Rom. xvi. 17, ὃ ὤμεις ἐμαθέτητε, et al. 1 Cor. iv. 6, ἦς ἐν ἡμῖν μάθητε τή
plainer expression in the preceding verse, περιλευσται.

Μαράν δ' ἰδεί, μαρανάθα, Syr. equiv. to Κύριος ἐρεθαί, 'the Lord will come, to judgment, 1 Cor. xvi. 22. See my note.


Μάρμαρος, ὁ, ὁ (μαρμάρος), to glutter, 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, thres 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. ἱγατω, (μαρτυρύς,) to wit- ness, i. e. Ι. to be a witness, to be able or ready to testify, with dat. commodi, John iii. 28, αὐτῷ ὑμῖν μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts xxii. 5; absol. 2 Cor. viii. 3. Xen. Hist. G. i. i. 31. — Ι. to bear witness, testify, to the truth of what one has seen, heard, or knows. 1) prop. and gener. foll. by ἐπεὶ with gen. to bear wit- ness respecting any person or thing, John i. 7, ἵνα μαρτυρησόμενος ἐπεὶ τοῦ φωτόν, ver. 15. ii. 25, v. 31, et al.; with dat. ὑπὲρ, vii. 7; foll. by ὑπὲρ equiv. to acc. and inf. John i. 34, μαρτυρήσως ὑπὲρ αὐτοῦ ἑστιν. iv. 44, et al.; also with dat. comm. vel incommodi, Matt. xxxii. 11, μαρτυρεῖτε ἑαυτοῦ, ὅτι κ. τ. λ. Rom. x. 2. Gal. iv. 15. Col. iv. 13. Xen. Cyr. viii. 8. i. κατὰ τίμων, 1 Cor. xiv. 15; foll. by the words testified, after λέγων, εἰπέν, ὑπὲρ, of quotation, etc. John i. 32, καὶ ἐμφανίσεται ὅτι ἱεροὺς ἵπποις. John v. 9, 10. 1 Tim. vi. 13, ἐν τῇ καθήμ. ὁμολογίᾳ. Arr. Epict. iv. 8, 32. So, with acc. of thing, gener. to testify anything, to bear witness of anything. John iii. 11, ἀφαίρεται μαρτυροῦσαν. ver. 32. John i. 2. Rev. i. 2. xxii. 20; with an acc. incl. fr. the context, e. gr. τοῦ ἐπεὶ ἱεροῦ. Acts xxiii. 11. τίτου, 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, καὶ τῷ μαρτυροῦσαν. v. 33, al. Pass. with ὑπὲρ, 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 περὶ, John v. 37. viii. 18. 1 John v. 9, 10. τὸ λόγῳ, to, in favour of, Acts xiv. 3; of the Scriptures, prophets, &c. with περὶ, John v. 39; with dat. and inf. with acc. Acts x. 43. Hidian. iii. 12, 5. Xen. Mem. i. 2, 20. So of one's deeds, works, &c. with περὶ, John v. 36, τὰ ἐργὰ ἐν ἐνίω τοῖς, μαρτύρει περὶ ἐνίω. 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, δὴ ἡ ἑωρημορία εἰναὶ δίκαιος. ver. 5; hence generic. to speak well of, applauded; foll. by dat. Lu. iv. 22, πᾶστε ἐμαρτύρων αὐτῶ. xii. 48. Acts xv. 8; absol. 3 John 12; with ἐπὶ τῷ, Heb. xi. 4. Joseph. Ant. xiv. 10, 2. El. V. H. i. 30; pass. to be commended, be of good report, Acts vi. 3; with ὅτι, Acts x. 22, et al.; εἰ, 1 Tim. v. 10. Heb. xi. 2; διὰ, ver. 39, and later Class.—IV. equiv. to μαρτύρουμαι, to call as witness, prop. Dion. Hal. vii. 49, ult. μαρτυροῦμενος θεοῦ τε καὶ αὐθορίων. Hence in N. T. to protest, make an earnest and solemn appeal, to exhort solemnly, 1 Thess. ii. 12.

Μαρτυρία, ας, ἡ. (μαρτυρία,) witness, testimony, as borne, 1) judicial, Mk. xiv. 56, 59, ὁδὸς ὁμοῖας ἑνὶ τῇ ἡ μαρτυρία αὐτῶν. John viii. 17, μαρτ. κατὰ τινως. Mk. xiv. 55. Sept. and Class. 2) general. to the truth of any thing, John xix. 35. xxi. 24. 1 John v. 9, τὴν μ. των 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; general. John v. 34, οὐ παρά ἀνθρώπων τὴν μ. λαμβάνει. 1 John v. 10, μ. ἐν ἐαυτῷ. 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, δὲ ἐμαρτύρων τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν. I. Rev. v. 9. xx. 4. xiv. 10, ἢ γὰρ μαρτυρία τοῦ Ι. ἐστὶ τὸ πνεύμα 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.

Μαρτύρων, οὐ, τὸ, (μαρτυρία,) witness, testimony, as borne, = μαρτυρία. 1) gener. 2 Cor. i. 12, τὸ μ. τῆς συνε-

δήσεως ἡμῶν; historically. Acts iv. 33, τὸ μ. τῆς αναστάσεως τοῦ Κυρίου, concerning the resurrection, &c. Heb. iii. 5, εἰς τῶν Αλληλούων, etc. for giving testimony, testifying. Αἰλιαν. V. H. ii. 5. Xen. Conv. vii. 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 Ι. 1 Cor. i. 6. ii. 1, τὸ μ. τοῦ Θεοῦ, id. Gener. in the sense of testimony, evidence, proof, e. g. εἰς μαρτυρίαν αὐτοῖς, 'as a testimony unto them,' Matt. viii. 4. xxiv. 14. Mk. i. 44. Lu. v. 14. xxi. 13; also 'against them,' Matt. xv. 18. Mk. vi. 11. xiii. 9. Ja. v. 3, and so εἰς αὐτός, Lu. ix. 5. Also 1 Tim. ii. 6, τὸ μαρτυρίου καρπῶν ἰδίως. So Sept. and Class. 2) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, the tabernacle of witness, put for the tabernacle of the congregation, Hebrew, τῷ τῆς, Acts vii. 44. Rev. xv. 5. So Sept. Ex. xxix. 42, 44, et al.

Μαρτύρομαι, deponent. mid. (μαρτυρεῖν) 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. τοῦ Θεοῦ, λέγω τιν, ὃτι, etc. Acts xx. 26, μαρτύρομαι ὃνδε ὃτι, etc. equiv. to 'I solemnly affirm, call God to witness,' that, &c. Gal. v. 3, μ. παρί αὐθερ. ὃτι, &c. So Jos. Bell. iii. 8, 3, μαρτύρομαι ὃς, & v. 12, 4. Also, by way of exhortation, to exhort solemnly, conjure, with acc. and inf. Eph. iv. 17, μαρτ. ἐν Κυρίῳ μεταίηται μαρτυρίας, &c. So Thuc. viii. 53, μαρτυρόμει, καὶ ἐπηδεικνύοντος· μὴ καταγά, Polyb. xiii. 8, 6, μαρτ. τοῦ ἀνθρώπου ἐπανεῖλθεν. Eurip. Med. 22, ὃς ὁ δοκεῖν ταῦτ' ἐγὼ μαρτυρομαι.

Μάρτυς, ὁμός, 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, ὡμεῖς δέ ἔστε μαρτυρεῖς τούτων. Acts i. 8, and oft. 2 Tim. ii. 2, ὃ ἢκουσαν ταρ' ἐμοὶ διὰ τολμῶν 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. vi. 3. of Jesus, of μάρτυς ο ιστοσ, 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. Ψηφωμένος τον μάρτυρον σου. Rev. ii. 13. xvii. 6. Freq. in Ecclesiastical writers.

Μασσαομαθατα, μ. ημομαθατα, depon. (μασσαω, depeo, and also, to chew, as appears from its derivative μαστετης, '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 gos is only a termination, is no other than the same word as the Greek ματταω, to chew, mastica, as Aristoph. Plut. 320, and often in Class. In N. T. we have μας γικος, Rev. xvi. 10, to chomp the tongue, as persons do in pain, or from anger. Sept. Job xxx. 4. Jos. Bell. J. vi. 3, 5.

Μαστετης, μ. ης, (μαστετης,) to source, trans. e. gr. persons as criminals, Matt. x. 17, al. Sept. and Class. Fig. of God, to chastise, correct, Heb. xii. 6, μαστετη ω δι παιων δν παραδεεαται.

Μαστης, μ. ης, (μαστης,) to soucre, trans. e. gr. a person as criminal, Acts xxii. 25. Sept. and Class.

Μαστεις, γυναι, η, (fr. μασαω, 'to bite, q. d. a cutter; so Shakesp. 'a biting falchion,' a whip, soucre, Acts xxii. 24. Heb. xi. 36. Sept. and Class. Fig. a soucre, from God, i.e. disease, plague, Lu. xvi. 21, απο νοαν και μαστης. Mk. iii. 10. v. 29, 34. Sept. Ps. xxxii. 10, et al. Ecclus. x. 9. 2 Macc. ix. 11. Hom. xii. 37. xiii. 812.

Μαστως, ου, δ. the breast, pap. Lu. xi. 27, μακαριοι μαστοι ου διθαλασσαι. xxii. 29. Rev. ii. 13. Sept. and Class.


Μαστιογος, ου, ου, δ. μαστιος & λιγοι, given to vain talking, subst. a vain talker, empty wrangler, Tit. i. 10.


Ματαιωθης, ητος, η, (ματαιος,) vanity, 'what does not effect what it professes or boasts,' 2 Pet. ii. 18, ἐπιρουγα γαρ


Ματαιος, ου, (ματαιος,) prop. to make vain; in N. T. from the Hebr. only pass. to become vain, i.e. foolish, perverse, wicked, Rom. i. 21, χωματαιαν εν τοις διαλογισμοις αυτων, in reference espec. to idolatry; see my note. So Sept. 2 K. xviii. 15. Jer. ii. 5.


Μαχαιρα, ας, η, (fr. μαχαιρα, or rather, fem. nom. of the old adj. μαχαιρον, fighting, as ιππαιρα fr. ιππαιρος, and νεαιρα fr. νεαιρος or νεαιρος, 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. Aen. ix. 503,) being worn by Homer's heroes along with the sword, II. iii. 271. Hdt. ii. 61. Aelian V. H. viii. 3. In N. T. a sword for cutting, like our sabre, as distinguished from the ἄνωθηνα, for thrusting, Matt. xxvi. 47, et al. sepe. 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 λαρβάνειν, βαλλειν, &c. for which see the verbs. Some metaph. phrases are, however, worthy of notice, e. gr. 1) η μαχαιρα του Πινακιματος, 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. 37. Hence foresay μαχαιραν, to bear the sword, i.e. to have the power of life and death, Rom. xiii. 4. Philostr. V. Apollon. vii. 16, τον έχοντα Είς ημι, 'summas potestates.' Meton. by Hebr. sword for war, opp. to ειρηνη, Matt. x. 34. So Sept. Jer. xiv. 13.

Μαχη, νη, η, prop. a fight, battle. In N. T. gener. stirs, contention, with allusion to the violent opposition of unbelievers; and so we have ηρως conjoined with τωλημα και μαχαι, in Hom. ii. 177. 2 Cor. vii. 5, έχεθεν μαχαι. 2 Tim. ii. 23, μαχαι. Ja. iv. 1, τωλημα και μαχαι. Tit. iii. 9, μαχαι νομικαι, 'dis-
putus; 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, etc. ἐξέλιξις λόγου, ἐξελισσόμεναι κρίσεις καὶ μάχαι: also in Class. as in the passage of Hom. II. above cited, ἔρημω, πέλεμοι τα μάχαι τα. Xen. Hier. i. 33, μάχαι καὶ ἐριδεῖς.

Μάχαιρα, f. ἱεροῦ, (μάχη,) to fight, prop. in war or battle, as often in Class. In N.T. gener. to strive, contend, e.g. gr. 1) physically in a private quarrel, Acts vii. 26. So Sept. Ex. xxxi. 22. 2 Sam. xiv. 6. 2) in words, to strive, dispute, e.g. gr. πρὸς ἄλλους, John vi. 52, reciproc. 2 Tim. ii. 24. Ja. iv. 2. Sept. and often in Class.; but gener. with some adjunct, as ἐριδὲ. Yet the word is used absol. in Xen. Mem. iii. 5, 6, περὶ τούτων μάχαιρα, and sometimes in Plato.

Μεγαλαυχίω, f. ἱεροῦ, (μέγας, ἀνίχνεον, to boast,) to boast largely, vain, Ja. iii. 5, γλώσσα 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 signifies perscrin, 'and yet boasts, i.e. may boast, of effecting great things,' for μέγαλα αὐτής, or αὐτίκα, 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 τό, some or equiv. construction. And sometimes, though rarely, an accus. of thing. So Lucian Philops. 38, μὴ σοι ἀπωθα δόξῃ περὶ ἐμαυτοῦ μεγαλαυχεῖσθαι. Ἀσκιλ. Ἀγ. 1506, μήδεν ἐν ἰδίου μεγαλαυχεῖσθαι.

Μεγαλείος, α, ου, adj. (μέγας), great, glorious, wonderful, e.g. gr. τὰ μεγαλεία, wonderful works, 'magna et procella,' and by impl. beneficia exigita providentia, Lu. i. 49. Acts ii. 11. Sept. Ps. lxii. 19. Also Ecclus. xviii. 4, and Class.

Μεγαλείστης, τος, η, (μεγαλείστος), greatness, majesty, glory, e.g. gr. τοῦ Θεοῦ, Lu. ix. 43, τοῦ Κυρίου, 2 Pet. i. 16. θαυμ. Ἀρτέμιδος, Acts xix. 27. Sept. Jer. xxxiii. 9. Also Eed. i. 5. Jos. Ant. viii. 4, 3, as said of God, et al.

Μεγαλοπρεπής, ἵνα οὖν, ὁ, ἡ, adj. (μέγας, πρέπον), prop. 'becoming to great and noble persons, magnificent.' Xen. Mem. iii. 10, 5. In N.T. magnificælorious, as said of things, 2 Pet. i. 17, ἵπτο τῆς μαγ. δόξας, 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. xxxii. 26, ὁ μεγάλοτρυντος τῶν στερεωμάτων.

Μεγάλων, f. νυστ. (μέγας) in Class. proper to make great, enlarge, increase, andfig. to magnify, aggrandize, extol. In N.T. 1) gener. e. gr. τὰ κράσανθα τῶν ἰω. Matt. xxiii. 5, ἵπτο μετὰ τιμος, 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, τοῦ Κυρίου. 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. Is. xxx. 30. Ecclus. xliii. 31. and last. Class. See Else and Kypke on Lu. i. 46.

Μεγάλωε, adv. (μέγας) greatly, much, Phil. iv. 10, ἵπτο ἄρνη κυρείς. Sept. and Class.


Μεγας, μεγάλη, μέγα, adj. (gen. μεγάλοτος, η, ου, compar. μεγεύς, superl. μεγαστον, μεγεύστος, double compar. 3 John 4.) great, large, prop. of physical magnitude. 1. of men or animals, great in size, stature, John xxi. 11, ἱθυς. Rev. xii. 3, ὅρκος: of persons, full-grow, Heb. xi. 24, μεγάς γενόμην, and so μικρός καὶ μεγάς, small and great, Acts viii. 10, al. Sept. & Class. Hence of age, ὁ μεγαῖος, the elder, Lat. major natus, Rom. ix. 12.—II. of things, great, e. gr. 1) in size, extent, Matt. xxvii. 60, λίθος. Mk. xiii. 2, οἰκία. Luke xii. 18. xvi. 26, γάσαμα. Acts x. 11. 1 Cor. xvi. 9, ὑψα, al. Fig. of guilt, John xix. 11. Sept. 2 Sam. xiii. 16. Hidian. iii. 7, 5, iv. 15, 14, 2) in measure, e. gr. tall, large, Lu. xiii. 19, ἅμα: long, Rev. vi. 4. μάχαιρα: broad, large, Rev. ix. 14, ὁπαξ. xx. 1, ἄλον, and so in Class. 3) in number or amount, Mk. v. 11, δύναμιν. 1 Tim. vi. 6, fig. Acts iv. 33, χάρις. Sept. and Class. 4) in price, cost, great, i.e. costly, splendid, Lu. v. 29, δοῦν, xiv. 16, διπλα, 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, ἵνακληθή. Eph. v. 32, and 1 Tim. iii. 16, μετατίθον. 1 John v. 9, μαρτυρία. So μείζων, greater, more important, Matt. xxii. 19, μεγεύς, 2 Pet. i. 4. Sept. & Class.—III. fig. great in force, intensity, effect, e. gr. 1)

Μεγιστάνει, ου, οί, (μεγίσταντος), 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.

Μεγίστος, see Μεγάς.

Μεθηρμενεύω, f. εὐσά, (μετά, ἐρμηνεῦω,) to translate, lit. render over, from one language into another, to interpret; in N. T. only pass. Matt. i. 23, ο ἐστι μεθηρμενεύομεν. Jos. and Class.

Μεθά, η, η, (μιθά), any intoxicating drink; (a word derived from the northern term for wine, math, as preserved in the Germ. math, and our mead, so called from its highly fermented character. The Polish and Danish form of the word, miod, seems to come nearest to its original, as being derived from mów and móža, whence Lat. moweo, which signified to move, with an implied notion of forcur, drunkennes, drunken frolic, Lu. xxx. 34. Rom. xiii. 13. Gal. v. 21. (See on Κρασάλις, Sept. Ezek. xxiii. 33. xxxix. 19, and Class.

Μεθιστήμι, s. μεθαστήμιον, (μετά, ιστήμι,) also Meθιστάτως, 1 Cor. xii. 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, òστε δρ ρη μεθδσθαί. So Sept. Is. liv. 10, τά δρ Ῥη μεθαστήσθων. With eis, Col. i. 13, μετατίθησαι eis την βασ. &c. And so Jos. Ant. ix. 11, 1, τούς ιδέστερας μετατίθησαι eis την αυτού βασ. So Thuc. iv. 57, et al. in Class. Also to remove from office, as said of a king, to depose, Acts xii. 22. (See 1 Sam. xvi. Dan. ii. 21,) of a steward, to dismiss, Lu. vii. 4, μ. την οἰκονομίας, sub. ἄτο, 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, μετατίθεσις ἰκανον δχλον. 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. την καρδιαν του λαο, 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, α., η, fr. μεθοδίω, 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, δα σ μεθοδίω τα λόγια του Κυρίου προς τας ιδιας ἐπιθυμιας. Hence μεθοδεία, art, wise, Eph. iv. 14, προς την μεθ. της πλανης, i. e. with deliberate planning or deceit, vi. 11, τα μ. του Διαβόλου, with reference to the wiles of the great Deceiver to catch souls. So ἀνάται καὶ μεθ-

θόδος, Artemid. iii. 25.

Μεθρίος, ου, ο, η, adj. (μετά, ὁρός), bordering upon, e. gr. πολις, Jos. B. J. iv. 11, 2, γη, Thuc. ii. 27. In N. T. only neut. plur. τα μεθθρια, scil. χωρια, borders, confines, Mk. vii. 24, τα μ. Τύρου και Σιδώνων. So Class. espec. Thucyd. and Jos.

Μεθισκα, f. άσω, (μιθα, comp. in μεθη,) to make drunk; mid. to become drunk, be drunken; aor. 1. pass. ἤμιθη-

σημυ in mid. signif. Absol. Lu. xii. 45, τινων καὶ μεθοσκεδαί. John ii. 10, οταν μεθησθαι, 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. οὐ, Eph. v. 18. Fig. ἐκ τοῦ οἴου τῆς ποριῶν, Rev. xvii. 2. Sept. & Class. both act. and mid.

Μέθυσος, ὁ, ἤ, adj. (μηθών, as μύσον fr. μῦν, &c.) drunken, and subst. a drunkard. 1 Cor. v. 11, λοίδορος ἢ μέθυσος, and vi. 10, μεθυσάν, οὐ λοίδοροι. Sept. Prov. xxiii. 21. xxvi. 9. Lucian, Tim. 55, μ. καὶ πάροινος.

Μεθύω (μηθύν, comp. in μηθύν) occ. only in pres. and imperf. all other forms belonging to μεθύκα, to be drunk, and by impl. to carouse, absolv. Matt. xxiv. 45, μετά τῶν μεθυόντων. Acts ii. 15, et al. and Sept. and Class. Fig. μ. ἐκ τοῦ αἵματος τῶν αἵματος, Rev. xvii. 6. Sept. in Is. xxiv. 7, καὶ 21. In Class. it is often used in a figurative sense, of being, as it were, intoxicated with any passion.

Μείγιων, Μείγιότερος, see Μείγας.

Μέλαιν, ανος, το, (neut. of μέλαις,) any thing black, as έκκ. 2 Cor. iii. 3, έπιστολή εγγεγραμμένη ου μέλαιν. 2 John 12. 3 John 13. Dem. 313, 11.


Μέλαις, impf. εμέλαις, fut. μελησίς, to be for care and concern to any one, ἀνδρίωτους μέλαις, Hom. Od. ix. 20. Hence μελέτοις, dat. 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 βδῶν μέλας τῷ θεῷ; i.e. 'does not God take care of oxen?' with gen. imperl. 1 Cor. vii. 21; and so Jas. and Class.; foll. by ταπι with gen. Matt. xxii. 16, οἴ μέλαις σοι παρα σοῦ δενές, i.e. 'thou carest for no one, art impartial.' Mk. xii. 14. John x. 3. xii. 13. 1 Pet. v. 7. 2 Macc. xiv. 3. Jas. Ant. xii. 4. 2. Xen. Hist. ix. 10. Once with a nominat. Acts xvii. 17, οὐδὲν τούτως τῷ Γαλλίων έμέλας, i.e. 'none of these things was matter of concern to Gallio,' he cared for none of them. So Hom. II. v. 490. Eurip. Hippol. 104. See Blomf. on έξeschyl. From 2. Fol. by άτη, Mk. iv. 36, οὐ μέλαις σοι, οὐτά ἀπολλυμένα; Lu. x. 40. Xen. Cyr. iii. 2. 13, with άτη.

Μελέταίω, f. ἐσαίω, (μέλαω,) 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 Phaed. 3, and often. Hence in N. T. as Mk. xiii. 11, μηδέ μελέτατα, 'nor study beforehand 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, λαοί εμελέτησαν κενα. 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, 'studia et ex professis aliquod agere,' as Hdot. iii. 15, τούτω μ. and vi. 105, 'to make any thing one's care and study.' So 1 Tim. iv. 15, ταύτα μελίτα. Comp. Arrian Epicr. iv. 1, ταύτα μελίκα & Diog. Laërt. x. 123, ταύτα πράττα καὶ μελίτα.

Μέλα, το, το, honey, Lat. mel, Rev. x. 9, 10. Matt. iii. 4, and Mk. i. 6, μέλαι γέγονοι: so Diod. Sic. v. 405. viii. 411, on the nature of which see my note on Matt. iii. 4.

Μελίσσες, ου, η, adj. (μελίσσα, bee,) of bees, made by bees, Lu. xxiv. 42, ἀπό μ. κηρίου, of bee-comb. Comp. 1 Sam. xiv. 27, τό κηρίου τοῦ μελίτος.

Μελια, f. ἐσαίω, imperf. εμέλαιων and ἕμμελαιον, 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. 1. prop. and 1) gener. to be about, foll. by inf. pres. Lu. vii. 2, εμέλαις τελευτάτω, 'was about to die, i.e. e. was at the point of death.' John iv. 47. Acts xxii. 27, xxvii. 33, and Class.; by inf. aor. Rev. iii. 2, εμέλαις ἀπαθαναίς. xii. 4, and 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, ἰδού μέλαις τελευτής. xiii. 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, Ηλίας ο μέλαιου 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, xxv. 15, and Class. Hence participate, μέλαιων, ουσα, ον, impending, future, with inf. impl. as ἔσθε, ἔρχεσθαι, &c. Matt. iii. 7, ἀτό τῆς μελανύουν ὄργιον. xii. 32. Rom. v. 14, α. τα μέλαινα τα πράσατα τα πράγματα. —IV. to be ever about to do a thing, and by impl. to linger, delay. Acts xxii. 16, καὶ νῦν τι μέλαις; and oft. in Class.

Μέλος, ες ους, το, (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. ἂν των 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 ὅπλα ἀδόκιας, or διακοινωνίας, 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, μεμφοιατα τὰ μέλη ὑμῶν, and Ja. iv. 1, ἐν τοῖς μελεῖσιν ὑμῶν, the sense in 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.

Μέλος, see Μίλιος.

Μέμφομαι, ἡ, ἡ, Lat. membrana, skin, parchment, 2 Tim. iv. 13.

Μέμφομαι, γ. ζυμαί, (fr. obsol. μέμφα, as noticed by Etym. Mag. ‘to lay hold of,’ and metaphor. to find fault with; just as ἀπετεια meant prim. ‘to lay hold of,’ and then metaphor. ‘to find fault with, censure,’) depon. mid. to find fault with, blame, censure, with dat. Heb. viii. 8, μέμφομαι γὰρ αὐτῶς 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, πῶς ἐξέπραξε, μὴ μέμψῃ. 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.

Μεμφίμορος, ου, ο, η, adj. (μεμψομαι, μοίης), 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 μεμψιμορος, or grumbler.

Μίν, 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 δὲ or an equivalent particle; so that μίν and δὲ correspond to each other, and mark respectively the prothesis and the apodosis. 1. Where there is a distinct and definite antithesis, and μίν retains its concessive power, indeed, e. gr. 1) foll. by δὲ in the apodosis, so that μίν—δὲ is equiv. to indeed—but. Matt. iii. 11, ἵνα μίν βαπτίζω υἱός εἰς υἱότητα, ὁ δὲ ὑπὸ μου ἐργομένων. ix. 37, et al. Sept. and Class. So too with γὰρ and οὖν, where each particle retains its own proper force, e. gr. μίν γὰρ—δὲ, for indeed—but, Acts xiii. 36, Δαυίδ μίν γὰρ—δὲ ὁ Θεὸς ἄγειρεν, al. Inverted, Acts xxviii. 22. Wisd. vii. 30. Class. μίν οὖν—δὲ, where οὖν is illative, and μίν refers to δὲ, indeed therefore or then—but, Acts xviii. 14, σα ἐν μίν οὖν ὑμῖν ἀδικία ποιεῖτε—δὲ εἰς τοῦ κ. τ. λ. xix. 38, sq. 2) With some other particle in the apodosis, e. gr. μίν—ἀλλα, Rom. xiv. 20, μίν γὰρ—ἀλλα, Acts iv. 16, sq. μίν—ἐπιστα, Ja. iii. 17, μίν—καλ, Acts xxviii. 21, sq. μίν—πλῆθυν, Lu. xxii. 22. So μίν οὖν—καλ, Acts xxvi. 4, comp. ver. 6. μίν οὖν—ταῦτα, Acts xvii. 30. 3) The adversative particle (δὲ or the like) is sometimes wanting after μίν, 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, ὁμως ὡς μίν νόμος ἄγων, 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 μίν πρῶτον λάγον κ. τ. λ. Rom. i. 8. x. 1. 2 Cor. xi. 4. Sometimes the apodosis is thus as it were obliterated, and then μίν 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 ἵνα μίν, I indeed, I at least, 1 Cor. iii. 4, ἵνα μίν οὖν, Acts xxvi. 9, 4) vice versa, δὲ sometimes stands in the apodosis without μίν in the prothesis, e. gr. Lu. xi. 47.—II. where the antithesis is less definite, so that μίν—δὲ serve to mark transition, or are merely connective 1) simplic. μίν foll. by δὲ, Lu. xiii. 9. Acts xiv. 13. Rom. viii. 17. 1 Cor. i. 23, al. 2) With οὖν, i. e. μίν οὖν, in Eng. only therefore, then, either foll. by δὲ, Mk. xvi. 19. Acts i. 6, sq.; or without δὲ, where μίν οὖν then serves as a continuative, with a certain degree of illative force, Eng. them, therefore, Acts xxii. 23. i Cor. vi. 4. Heb. vii. 11, and Class. Foll. by καί, Acts i. 18; or also with an affirmative power, yes, indeed, certainly, verily, Heb. ix. 1. 1 Cor. vii. 7, ἦν μίν οὖν δὲκειμέναι τίτι κ. τ. λ. So ἀλλὰ μίν οὖν, Phil. iii. 8.—III. in partition or distribution, 1) joined with the art. δ., ἦν, τό, or the relat. δὲ, ἦν, ἦς, e. gr. foll. by δὲ, Phil. i. 16, 17. Heb. vii. 5, 6; also one—another, Acts iv. 37. vii. 32. ὁ μίν—δὲ λόγος δὲ, one—another, John vii. 12. So ὁ δὲ μίν—δὲ δὲ, the one—the other, Lu. xxiii. 33. 2 Cor. ii. 16, ὁ δὲ μίν—δὲ ἀσθε-
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men, the one—but the weak. Rom. xiv. 2; also one—a another, plur. some—others, ix. 21. Lu. viii. 5, sq. Jude 22. 2) joined with other pronouns, as άγιος—στῇ δί, 1 Cor. i. 12. άλλοιοιπάν—άλλοιοιδί, 1 Cor. xv. 39. τί μέν—τί θό, 1 Cor. iv. 15. τούτω μέν—τούτω δί, partly—partly, Heb. x. 33. 3) joined with an adv. as άδικοι ούδέκαι δί, Heb. vii. 8.

Μένοςγε = μίνος but stronger, yea indeed, yea verily, Lu. xi. 26. Rom. ix. 20. Phil. iii. 8, al.

Μίντοι conjunct. (μίν, τοι enclit.) prop. = μίν 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, ουδέν μίντοι είπα, Ti ήταν; viii. 13. xii. 42, άμώμ μίντοι. xx. 5, al. and Class. 2) once in the prim. sense of each particle, prop. μίν τοι, indeed therefore, indeed then; or, the force of μέν being lost in English, therefore, then ( = μίν ού); foll. by δί, Ja. ii. 8. Xen. H. G. iv. 8, 5. Hiero i. 25.

Μένω, (f. μενώ, sor. 1. έμενω, perf. μεμνάσκα, pluperf. 3 plur. μεμεμληκέσθαι.) I. intr. 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, κάδει μίντοι. xxvi. 38. John ii. 12; foll. by είν with dat. of place, Lu. viii. 27, έν ολίκα ούκ εμενεν. John vii. 9, al. and Class. espec. Homer; foll. by μετά with gen. of person, Lu. xxvii. 29; foll. by παρά with dat. of pers. John xiv. 25. Acts xviii. 20, καθ’ έκαστόν μένειν, ‘to dwell by oneself,’ Acts xxvii. 15; foll. by ού with dat. of pers. Lu. i. 56. In the sense of to lodge, foll. by τοι, John i. 39, 40; by είν with dat. of place, Lu. xix. 5; by παρά with dat. of pers. John iv. 40. Acts ix. 48. Sept. and Class. So of things, foll. by είν with gen. John xii. 31, ένα μή μείνη ἐκ του σταυρού τα σάματα: fig. foll. by είν with dat. 2 Cor. iii. 14. 2) of a state or condition, foll. by adv. 1 Cor. vii. 8, 40, έν ουτώ μείνην: (comp. Xen. Mem. iii. 10, 15, τοι σάματος μί μείνοντος.) by είν with dat. John xii. 46, είν τη σκοτία μή 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 σοι μείνη. 1 Macc. xv. 7. With a subst. or adj. implying condition, character, &c. 1 Cor. vii. 11, μένειν στάμα. 2 Tim. ii. 13. Heb. viii. 3. Hom. II. xix. 263. Also of things, John xii. 24, αὐτόν [οι κόκκοι] μένον μείνει, i. e. sterile. Acts xxvii. 41. With an adj. impl. e. gr. ἀσάλευτον, ‘ firm, steadfast,’ Rom. ix. 11, (so Hom. oft.) opp. to κατακαλεσθαι, 1 Cor. iii. 15. Part. μένον opp. to πραθιν. i. e. ‘remaining unsold,’ Acts v. 4, ούχι μένον, σοι έμενεν; and Class. With an adjunct of time during or to which a person or thing remains, Matt. xi. 23, μετά τη σήμερον. John xxii. 22, eq. 1 Cor. xv. 6. Rev. xvii. 10. John xii. 34, εις τον αλώνα. vi. 27. Hence absol., with the idea of perpetuity, = to remain or endure for ever, be perpetual, 1 Cor. xii. 13, μιν έν μείναι πιστείς, άλλως, άγάθω. 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 είν with dat. of pers. John vii. 56, είν έμοι μένειν, καθώ ειν αυτώ, 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 είν with dat. John viii. 31, εν τη λόγῳ. xv. 9, et al. 1 Tim. ii. 11, εάν μείνων ειν πιστεί. 2 Macc. vii. 1. Vice versa, the same things are said to remain in a person, e. gr. foll. by είν, John v. 38, τον λόγον αυτόν ούκ έχει μείναι εν υμίν. xv. 11. 1 John ii. 14. iii. 17. In a kindr. sense, spoken of Divine gifts, privileges, foll. by έπί τινα, John i. 32, 35, το Πνεύμα καταβαίνον κα έμείναι εις αυτόν. So of evils, John iii. 38, ἡ όργη του Θέου μείναι εις αυτόν. ix. 41, η ούν άμαρτια έμείναι μείνει, εσ. εκ ουμένα.—II. TRANS. to remain for any one, to wait for, await, with acc. Acts xx. 5, άδικον μένειν ημαι ειν Τρώας. Is. viii. 17. Acts xx. 23, δείξε μα θα λέει μείναι, and Class., espec. the poets. 2 Macc. vii. 30. Xen. An. iv. 4, 20.

ΜΕΡίζω, f. έμεριζον. (μεριζο, ) 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. μεριζομαι τι μετα των, to divide anything with another, to share with him, Lu. xii. 13, μερίσασθαι μετ’ έμου την κληρονομια. Sept. and Class., as Hidian. iii. 10, 12. Theocr. Id. xxii. 31. 2) pass. to be divided into parties or factions, to be disputed, Matt. xii. 25, 26. Mk. iii. 24, 25, 26. Hidian. iii. 10, 6, η σκοπεΐ αυτών εκάστοτε έμεριζετο. Pol. viii. 29, 39, μερίζεσθαι εις διάφορα. Also fig. in the sense to be distinct, to differ, e. gr. 1 Cor. i. 13, μερίστωσαι ο Χριστός; is Christ divided? i. e. ‘are there distinctions in Christ?’ 1 Cor. vii. 34, μερίστωσαι η γυναί κα η παρθένοι. 3) by impl. to divide out, distribute, e. gr. τοις άλεγοι, Mk. vi. 41. Sept. and Class. Hence, gener. to distribute, for to assign, grant, bestow; of God, Rom. xii. 3. 1 Cor. i. 17. 2 Cor. x. 13; gener. Heb. vii. 2. Sept. and Class.
Μέριμνα, ας, ἣ, (μερίσμα, μερίσματος) care, anxiety, as dividing and distracting the mind, Matt. xiii. 22, and Mk. iv. 19, τὸ μέρισμα τοῦ αἰῶνος τοῦτου, i. e. for 'this world's goods.' Lu. viii. 14. 2 Cor. xii. 28. 1 Pet. v. 7. Sept. and Class.

Μέριμνά, το, (μερίσμα) to care, be anxious or troubled, take anxious thought, absol. Matt. vi. 27, τὸς δὲ ἕξ ὑμῶν, μεριμνῶν, δυνάται — ; ver. 31. Lu. xii. 25. Phil. iv. 6; foll. by dat. for which, Matt. vii. 25, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν: foll. by et ἐκ τοῦ αἰῶνος, Matt. vi. 34; by ἐπεί with gen. Matt. vi. 28. Xen. Mem. i. 1, 14; also with acc. Lu. x. 41; by ἕπτε with gen. 1 Cor. xii. 24; by τοῦ 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, μερισμά τοῦ Κυρίου. Matt. vii. 34, τὰ ἐστιν. Phil. ii. 20, ἄμι αἰῶνων. Xen. Cyr. viii. 7, 12, καὶ τὸ πολλά μερίσμα. Dem. 576, 23, μερίσμα τὰ δικαία — λέγων.


Μερίσματος, οὗ, η, (μερίσματος) 1 partion, division, i. e. separation, Heb. iv. 2. ἄχρι μερισμὸν ψυχῆς τα καὶ πνεύμα. Comp. 1 Cor. xii. 4. 2) distribution, and by impl. gift, Heb. ii. 4, Πνεύματος άγίου μερισμός.

Μεριτήρ, οὗ, η, (μερίσμας) a divider, distributore, Lu. xii. 14, see my note.

Μήρος, κος, το, (μήρα, to divide, apportion, allot) a part, ex. gr. i. part of a whole, 1) a portion, piece, absol. John xix. 23, τίσαρα μήρα: foll. by gen. of the whole, Lu. xv. 12, τὸ ἐπίβαλλον μήρος τῆς οὐσίας. xiv. 42. Acts v. 2, suppl. τοῦ τιμῆς. xxiii. 6, suppl. τοῦ νυνδησίων. 27, τοῦτο κινδυνεύει τὰ μήρα, this part, i. e. 'this branch of our trade,' &c. Hence often in adverbial significations, ex. gr. accus. μέρος τι, in some part, partly, 1 Cor. xi. 18. Thuc. ii. 64. Xen. Eq. i. 12. ἀπὸ μήρους, in part, partly, in some degree, Rom. xv. 26. 2 Cor. i. 14. ii. 5, al. Diod. Sic. xiii. 108. ἡ ἔκμηρος, in particular, individually, 1 Cor. xii. 27; in part, partly, i. e. imperfectly, 1 Cor. xiii. 9, 12, ver. 10, τὸ ἐκ μήρους, 'this piece-meal knowledge.' κατὰ μήρους, 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. xxii. 22, εἰς τὰ μήρη τῆς Ἕλλανδιας. Acts ii. 10, al. absol. xix. 1, xx. 2. So Eph. iv. 9, τὰ κατώτερα μήρη τῆς γῆς. Sept. & Class. So of a ship, part, i. e. side, John xxi. 6, τὰ δεξία μήρη τοῦ πλοίου. Sept. Ex. xxxix. 15. al. 1 Macc. ix. 12. 3) fig. of some part of a general topic, &c. a particular, Col. ii. 16, ἐν μῆρες ἀρκτῆς ή νουμηνίας, 'in the particular of a festival,' i. e. in respect of. Philo, 989, ἐν μῆρες χάραξεν, and 156, ἐν μῆρες λάγων. So ἐν τῷ μήρει τούτῳ, 'in this particular,' in this respect, 2 Cor. iii. 10. ix. 3. 1 Pet. iv. 16.—II. part assigned, portion, share, Rev. xxi. 19, ἀφαιρησώ θεὸς τό μήρον τοῦ αὐτοῦ. Adv. ἀνὰ μήρος, '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 μήρον αὐτοῦ μετὰ τῶν ὑποκριτῶν θησίον. 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 ἔχει μήρος μετ' ἕμων. Rev. xx. 6.


Μεσίτις, εῦς, θεός, (μεσίτης, 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. vii. 4, 3, or to mediate for any one, to intercede for him with another, Jos. Ant. viii. 8, 5, ἰμετίστησα πρὸ τῶν βασιλείων. Also follow by an acc. of the object accomplished by the mediation, Diod. Sic. xix. 71, μ. τὰς συνθήκας. Pol. xxi. 34, 3, μ. τήν διάλυσιν, 'reconciliation.' In N. T. to intervene with any thing, i. e. to interpose it, Heb. vii. 17, ὡρῇ ἰμετίστησα, "he intervened an oath," i.e. between himself and the other party. So Soph. El. 47, ἀγγέλλος ὡρῇ προστίθης, for προστίθης ὡρ. τῇ ἀγγέλλῃ, namely, by way of confirmation, pledge.

Μεσίτης, οὐ, ὁ, (μέσης, μέσης) prop. one who is in the middle' between two others, (so Plut. Is. and Osiris 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. vii. 2, 2. Comp. also Job x. 33. 2) as an inter-
cessor, or reconciler, said of Christ, 1 Tim. ii. 5, μεσιτής Θεοῦ καὶ ανθρώπων, 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. Aen. 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. 13, xii. 24, where Christ is represented as διαθήκης καὶ μεσίτης. But there the sense is merely 'effector of the mediation supplied by the New Covenant,' as Diod. Sic. iv. 56, ult. μεσιτῶν τῶν μοιλογων.

Μεσούκτιον, ιω, τό, (neut. of adj. μεσουκτικός, fr. μέσος, νεξέ), midnight, Lu. xi. 5. Acts xxv. 27. xx. 7; the midnight watch, Mark xiii. 35. Sept. and later Class.

Μέσος, η, ου, (kindr. with μετά), mid, middle, midst. I. prop. as adj. ε. gr. μεσόν ἡμέρα, mid-day; μεσή νυκτός, Matt. xxx. 6. Acts xxvi. 13. A later form occ. in Sept. of the earlier μέσον ἡμέρας, i. e. μεσούσα ἡμέρα, μεσομερία. In an adverb. sense, Lu. xxiii. 45, ἐσχάτω τὸ καταπίπτασα τοῦ ναοῦ μέσον, Acts i. 18. Sept. Gen. xv. 10, διειλευ αὐτὰ μέσα. Lucian, Conv. 43; foll. by gen. John i. 26, μέσον δὲ δυσών ἐστίν, i. e. 'in the midst of you.' Matt. xiv. 24, τὸ δὲ πλοῖον ἦν 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) ἀνά μέσον, in the midst of, among, with gen. of person or thing, Matt. xiii. 25. Mk. vii. 31. 1 Cor. vi. 5. 2) διὰ μέσου, 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, ἔγραψε εἰς τὸ μέσον. Lu. iv. 35. v. 19. 4) εἰκ μέσον, out of the midst, with gen. of person, from among, Matt. xiii. 49, al. Sept. and Class.; absol. αἱρεῖ ἐκ τοῦ μέσου, 'to take away from the midst,' tollere e medio, i. e. to abolish, to destroy, Col. ii. 14; and so γίνεσθαι εἰς μέσον, 2 Thess. ii. 7. 5) εἰς μέσω, εἰς τὰ μέσα, in the midst; absol. Matt. xiv. 6, ἄρχισαν εἰς τὰ μέσα. John viii. 9, and Class.; with gen. of thing or place, Mk. vi. 47, εἰς τὴν θαλάσσην, et al.; of person, in the midst of, among, Matt. xviii. 20. Lu. ii. 46, al. sepe and Class. 6) κατὰ μέσον τῆς νυκτὸς, Acts xxvii. 27. Sept. & Class.

Μεσοπολυσ, ου, τό, (μέσος, τοίχος), middle-wall, partition, fig. of the Mosaic law, as separating the Jews and Gentiles, Eph. ii. 14; see my note.

Μεσοπράγμα, ατος, τό, (μέσος, ουράνος), mid-heaven, the midst of the heavens, Rev. viii. 13. xiv. 6. xix. 17.

Μεσσία, f. ὅσω, (μέσος), to be in or at the middle, in the midst, mid-way, intran. John vii. 14, τῆς ἐορτῆς μεσούσιν, i. e. 'at the middle of the festival.' Sept. Ex. xii. 29. Thuc. v. 57.

Μεσσίας, ου, δ. Messiah, Heb. the anointed, equiv. to Χριστός, John i. 42. iv. 25.

Μεστός, ἦ, ου, 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. ἠτοκρίτοις. Rom. i. 29. μ. φθονοῖς. 2 Pet. i. 2, μ. μοιχαλίδος. 2) in a middle sense, John xix. 29, δέχεται μ. xx. 11, μ. γλυκοί. : and so often in Plato and Xen. 3) in a good sense, Rom. xv. 14, μ. ἀγαθούς. Ja. iii. 17, μ. ἑλέους. So Xen. Hist. iii. 4, 18, μ. ἐπιδίων ἀγαθῶν. Symp. i. 13.

Μεστῶν, f. ὅσω, (μεστός), to fill; pass. to be filled or full, with gen. Acts ii. 13, γλυκόν μεστωμένοι εἶσε οἰ. 3. Macc. v. 10.

Μετά, prep. (kindr. with μέσος,) governing the genit. and accus., in the posts also the dat. with the primary signif. mid, amid, (Germ. mit.), i. e. in the midst of, with, among, implying accompaniment, and thus differing from σων, 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. xxvii. 58, ἵκαθαστα μετα τῶν ἡρακλέων. 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
add. Matt. v. 25, ἦσεν ὄντος εἶ ἐν τῷ ὄρῳ μετ' αὐτοῦ. Lu. xi. 7; oft. without notation of place, e.g. gr. μείνειν, διαμείνει, περιπατεῖν, οἰκεῖν μετὰ τῶν, to abide, dwell, with any one. Lu. xxii. 28. xiv. 29. John vi. 66. 1 Cor. viii. 13, fig. μείνειν μετὰ τῶν, to continue on the side of any one, be of his party, 1 John ii. 11. So εἶναι μετὰ τῶν, to be with any one, i.e. in his company, Matt. ix. 15. Mk. v. 18; also γενέσθαι μετὰ τῶν, id. Acts vii. 38. ix. 19; fig. 2 John 2. Hence io ὅπερ εἰς γενικομεῖν μετὰ τῶν, οἱ μετὰ τῶν, 'those with any one,' his companions, Matt. xiii. 3, 4. Mk. xvi. 10, and Class. fig. to be of one's side or party. Matt. xvii. 30, ὅμιλον ὑπὸ τοῦ εἰμι, κατ' ἑαυτόν ἔστι: to be present with any one, i.e. for aid, e.g. gr. God. John iii. 2, ἐὰν ἐὰν ὁ θεὸς μετ' αὐτοῦ. xiv. 29; fig. χείριν 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 anything with another, implying joint action, &c. Matt. ii. 3, Ἡρῴδης ἐπάρχει, καὶ πᾶσα Φερσοδύνα μετ' αὐτοῦ. v. 41. xii. 30, 41, and Class. 3) followed by genitive of a personal pronoun after verbs of having or taking with one'self, Matt. xv. 30, ἔχοντες μεθ' ἑαυτῶν χρήματα. xxiv. 3, and Class. 4) where the companionship implies only nearness, contiguity, etc. Matt. xxi. 2, καὶ πόλων μετ' αὐτῆς. Acts ii. 28. Rev. xiv. 1. —iii. 11. with gen. of thing, e.g. gr. 1) as designating the state or emotion of mind which accompanies the doing of any thing, Matt. xxviii. 8, ἔξελθονας ταχύ 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.g. gr. Matt. xiv. 7, μεθ' ἄρκους ὠμολογήσεως αὐτῆς. xxii. 31. xxviii. 66, 'together with a guard.' Mk. vi. 25. x. 30, oft. and Class. 3) followed 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 δύναμιν καὶ δόξης. Mk. xiv. 43. John xvii. 3. Acts xxvi. 12.—iv. from the Heb. usage, μετά 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, ἵκεςως ὑπὸ φίλου—μετ' ἀλλάτων. Rom. xii. 18, μετὰ πάντων ἀδριπότων εἰρήνων. Heb. xiv. 14. 1 John iv. 17, ὡς ἀγάπῃ μεθ' ἵμας, 'our mutual love.' John iii. 25, Ἰησοῦς—μετὰ Θεοῦαν. Rev. ii. 15, τολμᾶσα μετ' αὐτῶν. xi. 7, xii. 17, xiii. 7, where the dat. is more common. Also after μοχλῶν, πορωνων, etc. Rev. ii. 22, τοὺς μοιχευόμενας μετ' αὐτῆς. xiv. 4. xvii. 2. Also after words signifying participation, fellowship, 2 Cor. vi. 15, 16, τίς μερίς πιστῶ μετὰ αὐτῶν; John xiii. 8. So λογίζεσθαι μετὰ τῶν, 'to be reckoned, counted with' any one, Lu. xxii. 37, καὶ μετὰ ἀνδρῶν ἐλογίζεσθαι: with dat. Hdtot. viii. 136. Also after verbs implying to speak with any one, Mk. vi. 50, καὶ εὐθύδημον ἐλάμπεται μετ' αὐτῶν. Rev. iv. 1, al. So ποιεῖν τι μετὰ τῶν, to do with any one, i.e. to draw towards him, Lu. i. 72, ποιησά τοὺς ἐλλογεῖ μετὰ τῶν πατέρων ἡμῶν. x. 37. Acts xiv. 27. xv. 4.—ii. with the ACCUSATIVUS, μετά 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, behind, Iex. iii. 3, μετὰ τὸ ἐπτέσον καταπέτασα, and Class. 2) of succession in time, e.g. gr. with a noun of time, Matt. xvii. 1, μεθ' ἡμέρας ἐξῆς, 'after six days.' xxv. 19, μετὰ τὸν πολύν. Mk. viii. 31. So μετὰ τὸν πολλὰς ἡμέρας, Lu. xv. 13. μετὰ τὸν πολλὰς τάς ἡμέρας, Acts i. 5, and Class.; with a noun of person, Acts v. 37, μετὰ τούτων ἀνέστη Ιοάννας. xix. 4, and Class.; with a noun marking an event or point of time, Matt. i. 12, μετὰ τῆς μετοκεσίων Βαβυλών. Lu. ix. 28, al. and Class.; also μετὰ ταύτα οὐ τώτον, Mk. xvi. 12: with adj. Lu. xxii. 58, μετά βραχύς. Acts xxviii. 14, μετὰ οὐ πολύ.—ΝΟΣΤΩ. In composition μετά implies, 1. fellowship, partnership, as μετασύνωμος, μετέχω, μεταλλακάω, etc.; 2. proximity, contiguity, as μεθ' ὄρων: 3. motion or direction after, as μεθοδεία, μετατρήματα: 4. transition, transposition, change, over, Lat. trans., as μεταβάλω, μετατίθημι, μεδιστῆμι.
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Μεταβάλλω, f. αλλά, to cast, throw or turn over, as the earth with a plough. Xen. Oec. xvi. 13; to turn about, as one's back to the enemy, Hom. II. viii. 94; to move one's body, Eurip. Hipp. 204, μὴ μεταβάλλω τὰς χάριν; and not τ. to change. Diod. Sic. i. 12; to change one's opinion or mind, Hdtot. i. 65. Xen. Hist. iv. 3, 13. In N. T. to change oneself, i. e. one's mind, Acts xxviii. 6, μεταβαλλόμενοι εἰς τὸν Χριστόν; for change of heart, εἰς τὸν Χριστόν; and not εἰς τὸν Χριστόν, as in Col., i. i., 23, μὴ μετατρέψωμεν· to change εἰς τὸν Χριστόν, e. τ. a. '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 fall away from their allegiance.

Μετάγω, f. ἔως, (ἐξω, 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, Ἰ. i. 3, or a ship is steered by the helm, τῆς κυλίνδρου, called by Hom. Od. x. 32, τόδε γάρ, where Didymus, with allusion to this sense, explains τὸν μεταγενέστερον τοῦ κατατομοῦ κάλως, ἣ τὸ πρᾶττ. μεταδίδομαι, f. δώσω, to give a share of, share with any one, i. e. to impart, communicate; foll. by dat. Lat. iii. 11. Eph. iv. 28: absol. ὁ μεταδίδων, '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 τοῖς μεταδίδωσιν ὑπὲρ σωματικῶν. 1 Thess. ii. 8. Both constr. occ. in Class.

Μεταθείσαι, εἰσέρχεσθαι (μεταθέσθης, 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, νόμον μεταθείσιν. xii. 27, τῶν σαλικών τῆς μεταθείσιν. 2 Mac. xi. 24, τῇ ἑκεί ἐκ τῆς Ἑλληνικῆς, τίλλων, μεταθείσιν. Thuc. v. 29.

Μετάστην, f. απε, (απέ, in Class. prop. to lift up and take away, remove from one place to another, to carry off. In N. T. intrans. or with εἰσέρχεσθαι impl. to take oneself off or away, i. e. go away, depart, Matt. xiii. 53, μετασχέθην εἰς Εὐαγγ. x. 1. So Gen. xii. 8, Α. καὶ μετασχέθην εἰς Εὐαγγ. Plut. x. 492.

Μετακαλέω, f. ἔως, 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, μετακάλεστο τὰν πρωτότοκον αὐτοῦ Ἰακώβ. x. 32, xx. 17, xiv. 25. Eurip. Epiast. iv. Diod. Sic. xvi. 10.

Μετακινώ, f. ἔως, 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 μετακινήσωμεν· ἐγὼ τὰς ἐν τούτων, κ. τ. τ. '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 fall away from their allegiance.

Μεταλαμβάνω, f. λαμβάνω, to take a part, share, of anything with others, i. e. to partake of, share in, with gen. 2 Tim. ii. 6, τῶν καρπῶν μεταλαμβανεῖν. Heb. vii. 12, ἵνα τρόφιμα μεταλαμβάνωμεν. Simil. Pol. ii, 16, μεταλαμβάνωμεν καρπὸς ἀρετῆς; and v. 35, 11, τότον μ. v. 60, 6, and 40, 6. Nor is it confined to the later writers, since it occ. in Isocr. and Plato in the sense obtains.

Μετάληψις, εἰς, ἂν, (μεταλαμβάνω, a partaking of anything, 1 Tim. iv. 3, σιμάμεταλλεύω, 'to be partaken of, enjoyed.' Pol. xxxi. 21, 3, μεταληφθείς τῆς ἐκκλησίας.

Μεταλλάσσω, f. ἔως, to exchange one thing for another; foll. by in, Rom. i. 25; εἰς, ver. 26. Diod. Sic. iv. 51.

Μεταμιλομαι, f. ἢμαι, (μεταλλομαι, 'to let be for care or concern to oneself,' to care for,) aer. 1. pass. μεταμελήσω, with mid. signif.; prop. to change one's care, & c. Hence, to change one's mind or purpose, after having done any thing, 1 simul. Matt. xxii. 29, ὅτε μεταμελήσων. ver. 32. Heb. vii. 21. Pol. xxv. 5, 11. iv. 50, 6, 2) with the idea of regret, sorrow, (as in metaxh.) to repent, feel sorrow, Matt. xxvi. 3. 2 Cor. viii. 7. Thuc. iv. 29.

Μεταμορφόω, f. ἔως, prop. to transform, to transfigure any one, e. g. ἐνεμομορφήσατο, Plut. 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. 11; fig. to be transformed in mind and heart, Rom. xii. 2, μεταμορφούμεθα τῇ ἐπαναλαμβάνουσίν τοῦ νόμου. 2 Cor. iii. 18. Comp. Seneca, Epist. vi. 'Intelligo neque emblemari me tandem, sed transfigurari.' See more in my note.

Μετανοία, f. ἦν, 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. xxxv. 32. Jo.
Metánoia, ας, η, (μετανοεω, μετανοεως) 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, ο μεν ελευθεραι και ψυχων δυνατων και μετανοεων. In N. T. it is used 1) gener. Heb. xii. 17, μετανοιας γαρ τονων ων ενερεθ, '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, κατηκοτησεν των μετανοιας. ver. 11. ix. 13. Mk. i. 4, 11. Lu. iii. 3, 8. v. 32, καλεσαι αμαρτωλως εις μετανοιαν. xv. 7, xxiv. 47. Acts v. 31, δοιοι μετανοιας της Ιερουσαλημ και αφεσιν αμαρτιων, (where see my note, and compare Joseph. Ant. xx. 7, 7. iv. 6, 10. Wisd. xii. 19, and Clemens, 1 Epist. ad Cor. § 7, μετανοιας τοτου εως.) Acts xi. 18, την μετανοιαν εις κοσμη. xii. 24. xix. 4, xx. 21, την εις των Θεου μετανοιαν. 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 μετανοια 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 vital 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.'

Metaxo, adv. (μετα, μεσος,) in Class. with genit. in the midst, i.e. betwixt, of place or space, and of thing or object, Hdt. 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, μεταξων του νου και του ουσιαστηριου. Lu. xi. 51, (and so in Xen. Cyr. vii. 1, 10,) or of person, xvi. 26, μ. ημων και ιων. Acts xii. 6, μ. δυο στρατιωτων. Fig. of pers. Matt. xviii. 15, μεταξου και αυτων. Acts xv. 9, ουδεν δεικνυμε γην ημων τε και αυτων. Rom. ii. 15, μεταχυς αλληλων, ' between one another,' i.e. in turn, alternately: a use very rare in Class.; of which the only asposite example is one adduced from Plut. de Discr. Adulat. et Am. 1, μεταξυ φιλας, 'in the mutual intercourse of friendship.' 2) absol. only of time, mean-time, mean-
while, e.g. in τῷ μετατέθειν, scil. χρόνων, 'in the mean time,' John iv. 31. And so in Xen. Conv. i. 14, 20. Also with art. ὁ μετατέθηκε, 'the intervening;' put for next following, next, as Acts xiii. 42, τῷ μετατέθηκεν, and often in Joseph. and later Class.

Μεταπέμπω, 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, viii. 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. accessus and our summon. With the primitive plena locutio at Acts x. 5, πίωνον ἀνάδρας, καὶ μετατείμησαι, comp. Xen. Hist. ii. 1, 6, ὃ δὲ αὐτὸν μετατίμητεν πέμψας ἀγγέλους. Gen. xvii. 45.

Μεταπρέσφω, f. ψω, to turn about from one direction to another, neut. Plut. Otho 4. Xen. Cyr. viii. 3, 26, and pass. to be turned, or mid. to turn oneself, round, Hom. viii. 258, and foll. by εἰς or πρός. So Ισ. iv. 9, ὅ γέλων ὑμ. εἰς πένθος μεταστραφής. Simil. 1 Macc. ix. 41, μεταστραφῆς ὁ γάμος εἰς πένθος. Eccl. xi. 31, τὰ ἁγαθὰ εἰς κακὰ μετ. And as the Classical writers use the term of changing both for the better and for the worse, (e.g. 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. ἴω, (σχηματικός, σχήμα,) prop. to change the σχῆμα, figure, form, or appearance of anything, trans. Phil. iii. 21, ὃ μετασχηματίζει τὸ σῶμα τῆς ταταρισμοῦ ημῶν. Jos. Ant. vii. 10, 5, viii. 11, 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, μετασχηματίζομεν εἰς ἄπο στόλον, ver. 14; with ἐν, ver. 15, μετα σχηματίζω, ὡς διάκονοι δικαιοσύ νης. Fig. to transform figuratively, i. e. to apply metaphorically, with εἰς τινὰ, 1 Cor. iv. 6, where see my note, and comp. Quintili. ix. 2.

Μετατίθημι, f. θήσω, to transpose, put in another place, and hence to transport, also translate, trans. Acts xvii. 16, καὶ μετατίθησαν (αὐτῶν) εἰς Συχέμ. Heb. ix. 5, 'Ευωχ μετατίθηκα, sc. εἰς τὸν οὐρανὸν (see my note). Sept. Gen. v. 24. Heb. vii. 12, μετατιθέμενος τὰς λαρωτάτας, 'the priesthood being transferred,' i.e. to Christ; see my note. Sept. Jos. Ant. xii. 9, 7, μεταθείσαι τὴν τιμίαν ἀπὸ τάφτης τῆς οἰκίας εἰς ητέρον οἶκον. Mid. to transfer oneself, to go over from one side or party to another, ἀτὸνν καὶ εἰς, to fall away from one to another, Gal. i. 6, οὕτω ταχέως μετατίθηθεν; and so Class. oft. (see Kyrke,) insomuch that ο貊 μετατιθέμενος was, as we find from Dion. 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 μετατίθεται εἰς ἀσέλγειαν, 'into an excuse for lasciviousness.'

Μετάτιθετα, adv. (ἐπειτα,) lit. after then, i.e. afterwards, Heb. xii. 17, and Class.

Μετέχω, f. μαθέω, aor. 2, μετέχον, prop. to have with another, i.e. to partake of, share in, be a partaker, &c. with gen. 1 Cor. ix. 10, 12, εἰ ἄλλως τὴς ἱεροσκίας ὑμῶν μετέχομεν, see my note. Heb. ii. 14, vii. 3, φυλής ἐτέρω μετέχουμεν. 'he had part in another tribe,' belonged to another tribe: with εἰ, 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.

Μετέωρος, f. ἴω (μετέωρος, high, χρ. μετέωρος, fr. μετέωρος, fr. ἀνίψων,) prop. to lift up on high, fig. of the mind, to elevate, as with hope, confidence, pride, &c. Also to render hesitating, fluctuating, to make of doubtful fidelity, Pol. v. 70, 10. Diod. Sic. xvii. 5, μετεωρίζεσθαι πρὸς ἀπόστασιν. Hence in N. T. pass. or mid. μετεωρίζω, to be in suspense, be of doubtful mind, anxious, fluctuating between hope and fear, Lu. xii. 29. Comp. μετέωρος ταῖς διανοίασι. Pol. iii. 107, 6. υ. 18, 5. viii. 22, 8, et al. Oppian. Hal. iv. 22, μετεωρόν ἠτρὶ ἵχνῃ. And so Gloss. μετέωρος, ὃ μ. σταθερὸς τοῦ νόμος. This sense, however, probably arises, not from the foregoing uses, but from that use by which a ship is said μετεωρίζεσθαι, 'to be out at sea,' Thuc. i. 48, or 'tossed to and fro by tempestuous winds,' Arr. E. A. v. 192. And as the persons on board a ship thus tossed are spoken of as μετεωρίζοντας. Thuc. viii. 16, μετεωρίζοντος ἐν τῷ παλαίγει. And because these are perpetually tossed up and down by the winds and waves, hence μετεωρίζοντας 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 μετεωρίζεσθαι is used of vessels tossed to and fro, up and down, now aloft, and then at the very depths, (see Ps. civ. 26,) so it is an apt image of anxiety and unsteadiness of mind. So in Horat. Epist. i. 18, 109, we
have, by the same nautical image, 'neu flügeltes dubius spe pendulums horm.'

Μετοικεσία, ας, ἡ, (μετοικίας, equiv. to μετοικία, prop. change of abode, migration, and hence put for the Babylonian exile, Matt. 1. 11, 12, 17. Sept. 2 Κ. xxiv. 16. 1 Chr. v. 22.


Μετατόπωσις, ἡ, δι, (μετάτοπος), prop. participation, and so equiv. to μετατέχοις: also partnership, fellowship. 2 Cor. vi. 14, τίς γὰρ μετατόπωσις;—parallel with τίς δὲ κοινωνία;—as in Plut. viii. 980, ἀρχιστικὴ δὲ καὶ πολιτικὴ κοινωνία καὶ μετατόπωσις ἐστὶ.

Μέτατοχος, ου, δ, ἡ, prop. adj. (μετατόχος) partaking, as Hdtot. iii. 52, and oft. in Plato. In N. T. subst. 1) prop. a partner, Heb. iii. 1, κλάσσων ἐπιφανείαν μετατοχισθείς, and ver. 14, μ. τοῦ Χριστοῦ. vi. 4. Πρόων ἄγ. xii. 8, and so sometimes in Plato. So also Synes. τὸ τίτίμα λαμβάνει τοῦ μετατόχου αυτοῦ. 2) in the sense of partner, associate, fellow, Lu. v. 7. τοῦ μ. Heb. i. 9.

Μετρίω, f. ἤσσω, (μετρίων), to measure, trans. e. gr. of capacity, with an adjunct of manner, in the proverbial phrase ὁ, or οὐ, μέτρος μετρίωτε (deal out), μετρήθησαν, Matt. vii. 2. Mk. iv. 24. Lu. vi. 38. Of length, &c. as measured by the rule, κάλαμος, Rev. xi. 1, μέτρον τοῦ χαρῶν τοῦ Θεοῦ, al. and Class. Fig. to estimate, judge of, 2 Cor. x. 12, ἐν εκπαίδευτο μετροντες. Aristot. Rhet. ii. 14, τί γὰρ αὐτῶν ἀκακία τῶν πέλας μετροσκία. And so Hor. Epist. i. 7, fin. ‘Me- trīrimum quae se suo modulo ac pede verum est,’ where pede stands for a foot-rule.

Μετρητής, οὗ, ὅ, ὁ (μετρεῖς), prop. a measure, but almost always metretes, John ii. 6, the Attic amphora, a measure for liquids, containing 12 χότα, or 144 κοτύλαι, = 3 of an Attic medimnus, or Hebrew bath. Hence the metriothes was = about 335 English quarts, or to 83 gallons. Sept. and Class.

Μετροποτάθαι, f. ἄρσω, (μετροποτάς), of moderated passions, fr. μετρόπως, 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, μετροποτάθη τυμβοῦ τού ἀγώνου κ. τ. λ. Philo de Joseph. ii. p. 40, 37, μοῦνα 3' αὐτός ἐπεστῶν τοῖς αμμήκτοις, ἐφ' οίς παλαιότερα μετροποτάθη, οὕς ἐγνωρι- φόντων. Jos. Ant. xii. 3, 2, speaks of Vespasian and Titus as μετροποτάθησαν, exercising moderation towards the Jews,' notwithstanding the objections they received from them.

Μετρίως, adv. (μετρίος, μετρον), measuredly, moderately, prop. with moderation; also, and perhaps prim. metedcrter, 'in middling degree,' neither too little nor too much. Hodian. 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 param, little, as Xen. Mem. iv. 1, 1. Hidian. i. 13, 16. iv. 6. 3. And so in N. T. Acts xx. 12, we have παρεκκληθήσον νο οι μετριος, 'not a little:' a rare idiom, but found in Jos. Ant. xiv. 8, 1, οὖ μετρων ἐνοχήρασον.

Μέτρων, ου, το, (fr. Goth. met-an, whence the Latin met-an, 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 ανθρώ- πον, man's measure, i.e. common, ordinary. Sept. and Class. Gener. and adv. ἐκ μέτρου, by measure, equiv. to μετριος, i.e. moderately, sparingly, John iii. 34. 2) meton. measure, for portion, as measured off or allotted, allotment, proportion, Rom. xii. 3, ὅ donation μέτρον πιστοσκιας. 2 Cor. x. 13. Eph. iv. 7, 13, 16, and Class. See on καινω.

Μετωπος, ου, το, (μετατα, ως), the forehead, Rev. vii. 3. ix. 4. al. & Class. Sept.

Μέξχρι, 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 up to 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 Ἱλλυρίου. Sept. and Class.—ii. of time, until, i. with gen. of a subst. Matt. xiii. 30, μέχρι τοῦ Σερίμου. Acts x. 30. Rom. v. 14, μέχρι Μωυσίων. 1 Tim. vi. 14. Heb. iii. 6, 14. ix. 10. Sept. and Class. 2) μέχρις οὗ, i.e. ἕως, lit. until what time, i.e. until, as a conjunct. with the subjunct. where the thing is uncertain. Mk. xiii. 30, μέχρις οὗ πάντα ταῦτα γίνεται: with impf. indic. Xen. An. v. 4, 16. 3) μέχρι τῆς σήμερον, 'until this day,' Matt. xii. 23. xxvii. 15. So μέχρι τοῦ νυν, Paleph. xvii. 2. μέχρι τῶν τάξεων τῶν καιρῶν, Diod. Sic. iv. 18.—iii. fig. of degree or extent. 2 Tim. ii. 9, κακοπαθῶ, μέχρι δειμων. Heb. xii. 4, N2.
Мη, 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, μη implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μη refers to the predicate, ou to the copula. I. as a NEGATIVE PARTICLE, not, where the following special uses allow from the general principles above stated: e. g. μη, and not υ, is used: (1) in all negative conditions and suppositions, in N. T. after έαν and εἰ, e. g. έαν μη, Matt. v. 20, έαν μη περισσευση δικαιουσθαι ομαι, Mk. iii. 27, al. So ει μη, Matt. xxii. 22, ει μη ικολοθοδοσαι αι ημαιραι εκειναι, Mk. ii. 7. John i. 13, al. With έαν or εϊ, implied, Mk. xii. 19. Lu. x. 10. Sometimes ει is followed by ou, but ου then refers not to the condition, but to the verb alone, which it renders negative, as Matt. xxvi. 24, καλω μη αναται, ει ου εγεννηθη, i. e. 'the not being born would have been better for him.' John x. 37, ει ου του ιου του Πατρος μου, i. e. 'to not do,' equiv. to leave undone. Ja. ii. 11. Comp. in ου. II. after particles implying purpose, also result anticipated or supposed, i. e. in N. T. after η, τε, ητα, ηστα, Matt. xxvi. 5, η η η τερεμος γυναυται, Matt. vi. 18, Lu. viii. 10. John iii. 16. So before an infin. expressing purpose, &c. either inf. simply, or with ώστε, εις, προς, δια, &c.—III. after relative pronouns, as δη, δητε, δος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Matt. x. 14, δη έαν μη δηταμαι υματε, Lu. ix. 5. But ου is put after δη, δος, where these refer to a definite antecedent, as Matt. xiv. 33; or where the thing is said actually not to be, or to be done, as Matt. x. 38, xiii. 12.—IV. with the έαν, as being dependent upon another finite verb or word expressed or implied: 1) inf. simpl. Matt. xxii. 23, οι λεγοντες μη ειναι ανασταις, i. e. as they suppose and believe, Lu. ii. 26. Rom. xiii. 3, θειος δι μη φοβειται των έχοντων; 1 Cor. vii. 1, al. After δη, ὡστε, &c. Matt. xxii. 23, Lu. xviii. 1. Rom. xv. 1.
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, φοβομενοι τε μη εις την Σ. εκπεμπομεν. 2 Cor. xii. 21, & Class. After verbs of foresight or caution, the verb being in the pres. Matt. xviii. 10, ὅποτε μη καταφρονήσητε ἐνδος 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 ἰδειν. in negative wishes or admonitions, implying a fear of the contrary, i. e. with acc. & infinit. 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 of interro. demands an affirmative answer. Constr. with the Indic. of all the tenses. 1) simply, with indic. pres. Matt. ix. 15, μη δώσατε οἱ ονομ. τοι νυμφαίον πενθεῖν. John iii. 4. Acts vii. 26; sor. Lu. xiii. 35, μη τινὸς ὑποτασσ￢εται; John vii. 48. Rom. xii. 1; perf. John vii. 47; fut. Matt. vii. 9, 10. 2) as used before οὐ, i. e. μη οὐ, where μη is interrogative, and οὐ belongs solely to the following verb, Rom. x. 18, ἀλλα λέγων Ἡμι οὐκ ήκουσαν; ver. 19, μη οὐκ ἔγνω Ἰραθῆ; 1 Cor. ix. 4, 5, xii. 22.

Μὴ γε, see in Γε. no. II. 4.


Μηδέ, conjunct. (μη & δε.), differing from οὐδε as μη from οὐ, 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, nor, mostly preceded by μη, Matt. x. 14, δε ειναι μη δενηται υιων, μηδε ἀκωιτε των λόγων υιων. Mk. vi. 11. John iv. 15; by μητω, 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—μηδέ, 1 Tim. v. 22; aer. i. pass. 1 Pet. iii. 14; foll. by subj. pres. 1 pers. plur. in exhortations, 1 Cor. x. 8, 9; aer. 2 and 3 pers. Matt. vii. 6, μη ὄπωτε—μηδε βάδητε. Mk. xiii. 15. μηδεις—μηδέ, Lu. iii. 14. Foll. by infrm. de—

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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 μικητεῖς χαρᾶν μηδὲ τὰ πρὸς τὴν δύναμαν. Eph. v. 3, and Class.

Μηδὲ δεῖ, μηδεμία, μηδὶν, (μηδὲ, εἰκ.), not even one, not one, i.e. 'no one, whoever he may be.' I. gener. Matt. xvi. 20, ἵνα μηδὲν εἰς τὸν. Mk. vi. 8, ἵνα μηδὲν ἀληθῶς εἰς ὁδὸν. John viii. 10, and Class. With μὴ, μηκτείς, or μηκικεῖς 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, μηδὲν πλέον—πράσσετε. 1 Cor. iii. 18, 21, al.; with imper. impl. Matt. xxvii. 19. Phil. ii. 3; with double neg. Rom. iii. 8. Foll. by Subj. aor. Matt. xvii. 9, μηδὲν εἴπετε ταῦτα ἣδεμα. Acts xxvi. 28. Luc. D. Deor. i. 2. Matt. viii. 4, δρά μηδὲν εἴπετε: with double neg. Mk. i. 44.—III. neuter, μηδὲν, nothing. 1) as adv. not at all, e. g. μηδὲν διακρίνουμεν, Acts x. 20. xii. 12. Ja. i. 6. After verbs of profit or loss, Mk. v. 26, καὶ μηδὲν ἐργαζόμενους. Lu. iv. 35. Phil. iv. 6, and Class. So εἰ μηδὲν, 'in no respect,' 2 Cor. vii. 9. Phil. i. 28. Ja. i. 4. 2) metaphor. μηδὲν δῶ, of 'no account,' Gal. vi. 3, and Class.

Μηδίπετος, adv. (μηδὲ, ποτέ), not even ever, never, 2 Tim. iii. 7, and Class.

Μηδίπετω, adv. (μηδὲ, ποτέ), even not yet, not yet, Heb. xi. 7, and Class.


Μῆκος, εος οὐς, τὸ, length, Rev. xxii. 16; metaphor. Eph. iii. 18. Sept. oft. and Class.

Μῆκυνα, f. νῦν, (μήκυνα), prop. to make long, lengthen any thing; fig. to prolong. In N. T. mid. μὴκυναι, to lengthen oneself; spoken of plants, i.e. to grow up, Mk. iv. 27, καὶ ὁ στόρος βλαστάνη, καὶ μηκυναι. So Sept. in act. Is. xliv. 14, ὁ ἐφότευσαν ὁ Κύριος, καὶ ἐμιλήσευς.

Μῆλον, θῆ, ἰ, (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. Cem. Rom. Ep. i ad Cor. xiii.

Μῆν, a particle of strong affirmation, yea, assuredly, &c. In N. T. only in the connexion ἡ μῆν, see in Ἡ.

Μῆν, μήνος, ο, 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. νομοθήκη.

Μῆνω, f. ἡ, 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.

Μήπτωτα, neg. partic. (μή, ποτέ), in the same general sense and uses as μη. I. as a NEGATIVE PARTICLE, not ever, never, at no time, in no case, Heb. ix. 17, ἐντει μηπτότα λογίου (διαθήκη) ὅτα ἐγὼ ὁ διαθητημένος, 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. preceded. Matt. iv. 6, ἀροῦτε σε, μηπτότα προκήθησα κ.κ.τ.τ. Lu. iv. 11; with pres. or aor. Mk. x. 25. vii. 6, ἴνα μηπτότα, Lu. xiv. 29; perf. preceded. Matt. xiii. 15. Acts xxvii. 27; foll. by Indic. fut. Mk. iv. 22, μηπτότα ἔφτασε τοῦ λαοῦ. After verbs implying fear or caution, foll. by Subjunct.

Matt. xv. 32. Lu. xxxi. 34, al.; with prev. 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, μηπτότα διατηρεῖτο ἐγὼ σαμαίναν οἱ ἀρχαίότατος—; Indirect, whether perhaps, if perhaps, with Opt. Lu. iii. 15; with Subjunct. 2 Tim. ii. 25.

Μήπτω, adv. (μη, ποτέ), not yet, Rom. ix. 11. Heb. ix. 8, and Class.

Μήπως, conjunct. (μη, ποτε) 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 μη II. 1.) 1 Cor. ix. 27; by aor. Gal. ii. 2. After verbs implying fear or caution, e. g. fut. foll. by Indic. (comp. in μη II. 3.) Gal. iv. 11; by Subjunct. aor. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9.

Μῆρος, ο, ὅ, the thigh, Rev. xix. 16.

Μῆτης, conj. (μη, τε, a) a continual, 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, οὐ δὲ μη ἐπιδειξταί,—μὴ διὸ δύτων ταύτα τῷ διαβάλει, 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, η γυναῖκα, ἡ μητέρα. 1) prop. Matt. i. 18. ἡ μητέρα τῆς ἀδελφῆς, της ἀδελφῆς σαρκος, al. and Class. Sept. and Class. Fig. of one of the parents of a mother. Matt. xii. 49, 50. Mk. x. 30, al. Hom. ii. vi. 429. Xen. Mem. ii. 2, i. 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, Βασίλεια ἡ μεγάλη, τῆς ἐν εὐθυμία μοιάζουσαν τοῖς διαλύμασιν τῆς γῆς. So Cíc. de Orat. i. 40, 'luxuries, avarice, and matrimony.' A poetical mode of expression, so much the less harsh, since cities were commonly considered as females.

Μήτης, neg. partic. (μητὴς, μητίς) indef. not perhaps, for the μή diminishes the force of the negat. See my note on John iv. 29, In N. T. 1) as NEGAT. only in the connection εἰ μήτης, 'if not perhaps, unless perhaps,' Lu. ix. 13. 1 Cor. vii. 2. 2 Cor. xii. 5. Also μητίς, equiv. to μητίς, but stronger, 'much more then.' 2) as INTERROG. whether at all? whether perhaps? i.e. is or has then, perhaps? Matt. vii. 16, μήτης συλλυγόμενων ἀπὸ ἀκάνθων σταφυλίων: Mk. iv. 22, al. oft. Sept. & Class. μήτης ἀρα, 2 Cor. i. 17.

Μήτις, see in Mást. 1.

Μήτις, pron. interrog. (μητὶς, μητὶς indef.) whether any one? is or has any one? John iv. 33. vii. 48.


Μητραλέας, οὐ, ὁ, Attic μητραλόας, (μητρὰ, ἀλάος = ἀλάος, to smite,) a smiter of his mother, a matricide, 1 Tim. i. 9.

Μία, see Etc.

Μιαίνω, f. αίνω, (perf. pass. μιαίσαμαι, Tit. iv. 15; perf. pass. 3 pers. sing. μιαίσαι, Tit. i. 15; aor. 1. pass. μιαίσθην, a lengthened form of the obsol. μιάω, (whence μιάω,) cognate with μινω, moveo, admoveo, signifying 1) manibus moveo ac tracto, tango, tracto; 2) contracto, and that often used in the sense vitio, polluto, as our verb to thumb for to soil. The signif. to colour, tinge, stain, (found in Hom. ii. iv. 141,) is only a derived one, midway between the prim. sense and the general one to define, 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, ἡ μή μιαίσαμαι, and oft. in the Sept. 2) in a moral or spiritual sense, Tit. i. 15, μείμαται ἐν αὐξών καὶ ὁ νοῦς καὶ ὁ συνείδησις, i.e. 'have become corrupt.' Comp. Dionys. Hal. de Thucyd. viii. κράτιστων δὲ τῶν μᾶκτο τοῖς καφνίσις ἠμελεύουσα, μη μιαίσαι τῆς αὐτοῦ συνείδησιν. Heb. xii. 15, καὶ ἔδιδε ταύτης μιαίσαι τολμᾶ, 'be corrupted and seduced,' namely, to sensual corruption. An idea more distinctly expressed in a similar passage at Jude 8, σάρκα μιαίσαι, 'they pollute their bodies withfleshly lusts.' Such are described, 2 Pet. ii. 20, as οἱ στόχοι σαρκός, ἐν εὐθυμίᾳ μιαίσαι πορευομένοι. So Rev. iii. 4, of the righteous, οὐκ ἔμοιλον τα ματία αὐτῶν. With μιαῖσαι in the above passage of Hebrews we may compare the similar expression in Liber Enoch Fabr. Cod. Pseudeph. 182, μιαίσθαι ἐν γνωρίμωθε, where the sense is, 'to defile themselves with women;' as Rev. xiv. 4, oί μετα γυναικῶν οὐκ ἐμοιλυθησάν.

Μίασμα, atos, τό, (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 Hebr. and Suidas; the 2d, namely, what brings legal pollution, occurs at Lev. vii. 8. Jer. xxxii. 34, ἰδόθη τὸ μίασμα ἐν τῷ οἴκῳ: with which comp. Demosth. p. 1374, Ἡ μή μιαίσαμα γίνεται ἐν τοῖς λεοντοῖς. And so often in Class., as Plut. vi. 605, τὸ μ. τῆς σαρκὸς ἡμῶν, and espec. the poets gener. in the sense crime.


Μίγμα, atos, τό, (μιγγυμα,) a mixture or compound, John xix. 39, μίγμα συμμιᾶσαι καὶ ἀλῆς. Elsewhere only used of medical mixtures, Plut. vi. 296, 2. Ecclus. xxxvii. 8, θησαυροῦμαι. So Lat. mixtura.

Μίγγυμα, f. μίγγα, to mix, mingle, prop. with acc. and dat. and in pass. with dat. Rev. viii. 7, μιγγυμένα ἀληθεῖα καὶ τῶν, 2, and Class.; also with acc. and metá τῶν, Lu. xiii. 1.

Μικρός, α, ἡ, adj. small, little, compar. μικρότερος, smaller, less; prop. the opp. of μέγας, large, 1) of magnitude, Matt. xiii. 32, ὁ μικρότερος πάντων τῶν σπερμάτων. Io. iii. 5, and Class.; of
mankind, Lu. xix. 3, τῇ ἡλικίᾳ μικρός ἤν. Sept. Ex. xvii. 6. Xen. Cyr. viii. 4, 20; hence of age, small, young. Acts viii. 10, ἀκέμνε ἡμεῖς μεγάλους, et al. In a compar. sense for less, younger, Lat. minor natu, Mk. xv. 40, τοῦ Ἰακ. τοῦ μικροῦ. 2) of quantity, a little, prop. 1 Cor. v. 6, μικρά ξύμη. Gal. v. 9, and Class. Fig. Rev. iii. 8; adv. μικράν τι, 2 Cor. xi. 1, 16, and Sept. So of space, neut. μικρῶν, as adv. a little, προτελέος μικρῶν, Matt. xxvii. 39, and Class. 3) of number, little, few, Lu. xii. 32, τὸ μικρὸν παιδίων. Sept. Gen. xxx. 30. Xen. Oec. ii. 8. 4) of time, John vii. 33, μικρῶν χρόνων, al. Hence absol. μικρῶν, i.e. χρόνων, a little while, prop. acc. of time how long, John xiii. 33, et al. So μικρὰ μέρος, after a while, a little after, Matt. xxxi. 73, and Class. 5) fig. of dignity or authority, lovely, humble, Matt. x. 42, ἐν τοῖς μικροῖς τούτων, al. and Class.

Μίλησον, Iou, τὸ, a mile, Matt. v. 41.

μιμήσαι, f. ἴσωσαι, depon. med. (μίμουσα), to imitate, folleone, as an example, with acc. 2 Th. iii. 7, πῶς δὲ μιμηταί ημᾶς. ver. 9. Heb. xiii. 7. 3 John 11, and Class.

Μιμητὴς, οὗ, ὃ (μιμήματα), an imita
tor, follower, occ. only in the phrase μιμητὴς γινομαι, 'to become an imitator,' i.e. to imitate, equiv. to μιμήσαι, 1 Cor. iv. 16. xi. 1. Eph. v. 1, al. Jos. & Class., as Hadian. vi. 8, 6, ὥς μὴ μαθητῆς εἶναι μικρῶν, ἀλλὰ χρῆτος καὶ μιμητὴς τῆς ἱκετοῦ αὐτοῦ.

μιμήσις, f. μίμησις, in Class. prop. to recall to one's mind, to remind any one, Hom. Od. xii. 38. II. i. 407; but gener. as neut. to bear in mind, remember. In N. T. only as a partial depon. med. μιμη
tσικομαί, (μ.μ.μαία), aor. i. pass. ἐμπαθ
σθῆναι both as med. and pass., perf. perf. μεμιμησθέντως, as pres.) to call to mind, rec
ollect, remember, usually with gen. 1) prop. in pres. Heb. ii. 6, ὅτι μιμήσεις αὐτοῦ. Heb. xii. 3; aor. 1 as med. Matt. xxvi. 75, ἐμπάθος—τοῦ ῥήματος. Lu. i. 54, ἄνων, ver. 72, al. sepe. Heb. viii. 12. x. 17, τῶν ανωτέρων αὐτῶν ὥς μὴ μιμησθῇ ὃτι ἔλθῃ τὸ χρήσουν; 27, I will pardon them,' and Class. Foll. by ὅτι, Matt. v. 23. Lu. xvi. 23, al. and Class. 2) aor. 1. ἐμπαθ
σηθίναι as pass. to be remembered, to be had in remembrance, ἐνωπὸν τοῦ Θεοῦ, for good, as prayers, Acts x. 31, comp. ver. 4; or for punishment, Rev. xvi. 19. So Sept. Ex. xviii. 22.

μισεῖ, 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 τῶν ἱχθύν σου. ver. 44. x. 22, ἵστεθα μισοῦνεσ, and very oft. also in Sept. and


Μισθαποδοσία, ας, ὑπ, prop. 'full payment of wages;' hence recompense, re
quital, e. gr. in the sense of reward, Heb. x. 35. xi. 26; also punishment, Heb. ii. 2. Const. Apostol. vi. 11; comp. μισθο
dοσία, Thuc. viii. 83.

Μισθαπόστερος, ou, ὃ (μισθαπόστερον), prop. 'a payer in full of wages;' hence requirer, rewarder, Heb. xi. 8, of God. Constit. Apost. iv. 6, of Jesus Christ.

Μισθος, ια, Iov, & Iou, (μισθος), prop. an adj. hired, with ellips. of ἀνθρω
pος, as in Jos. Bell. iii. 6, 2; but in use as subst. one hired, a hired servant, Lu. xv. 17, 19. Sept. and Aposc.

Μισθός, οὗ, ὃ, hire, wages, recompense.

1) prop. and gener. Matt. xxx. 8. Lu. x. 7, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστιν. Acts i. 18, μισθὸς τῆς αἰδίκιας, 'the wages of his iniquity.' Rom. iv. 4. 1 Cor. iii. 8. I Tim. v. 18. Lu. v. 4. 2 Pet. ii. 15, μισθοδίκαι, wages got by iniquity.' Jude 11, μισθού, i.e. for hire or gain. Sept. and Class. 2) in the sense of re
ward or recompense, though far exceeding the merit of the receiver, Matt. v. 12, ὃς μισθὸς υπὸν πολὺν, sepe al. Sept. and Class. But in reference to the N. T. use, the word differs in this, that it often signi

Μισθών, οὗ, ὃν, (μισθον), in Class. to hire out, let for hire to others. In N. T. only med. μισθομαί, f. ἴσωσαι, to hire for oneself, simply to take to hire any per
son for any service, especially labourers or artificers, trans. Matt. xx. 1, μισθοδίκαι ἐργάται. Sept. and Class.

Μισθώμα, ατος, τό, (μισθον), prop. the hire or wages paid for work or service, Sept. and Class. Thus )Elian, V. H. iv. 12, applies it to a painter. In N. T. signifies a thing hired or rented, e. gr. a lodging or hired dwelling, Acts xxviii. 30.
and Philo, in μισθώματι οἰκεῖων, and Theophr. Char. 23, μισθώτων οἰκειον οἰκείων. And so in Isocr. Orat. Areop. p. 145, it is used for the rent of land.

Μυσθωτός, οὗ, ο, (μισθώ), 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.

Μύα, ας, η, Lat. mina, prop. a Greek weight, containing 100 ὀρχυμαί, 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 μύα would be nearly equivalent to the Engl. pound avoirdupois. In N. T. μύα is a silver coin, estimated by weight, containing 100 ὀρχυμαί, and being itself the 60th part of a talent, Lu. xix. 13, al.

Μείζω, ας, η, (μείζωνος), 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. commemo-ratio, 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, ευλαβεία τῇ μυεία ὑμῶν, 'on every remembrance of you.' So Baruch v. 5, χαριστάς τοῦ Θεοῦ μυεία. The latter oft. occ. in Class.; but almost always in the phrases μυείαν ἔχων τινος, '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 μυείαν ποιειθαί, '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, Philon. 4, of making mention of any one in prayer to God; with which compare Eurip. Bacch. 46, ἐν εὔχαιρας οὐδαμον μυείαν ἔχει σειλ. ἵμου.


Μνήμη, ης, η, (μνήμης), 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 τινὸς μνήμην ποιειθαί, '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. εὔστος, (μνημωνίων, μνημοσύνης), to remember, i. e. to call to one's mind, and to bear in mind, 1) prop. & absoul. Mk. viii. 18; foll. by gen. Lu. xvii. 32, μνημονεύσετε τῆς γυναικὸς Δωτ. 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. τῶν κατοίκων. 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, ἡμνημονεύσεται ὁ Θεός τὰ αὐθεντακτα αὐτῆς. (see μνημακός and ὑπομνήμακος.) foll. by ὑποτ., Acts xx. 31. Eph. ii. 11; πόθεν, Rev. ii. 5, ἵππος, iii. 3, 2) by impl. to mention, speak of, foll. by τις, Heb. xi. 22, τις τῆς ἱδρού - ἡμνημονεύοντες. Hdan. i. 1, 5, Xen. Vect. iv. 25.

Μνημόσυνον, ου, τό, (prop. neut. of adj. μνημόσύνων, a word of the same form with δολόσυνον, δεσπόσυνον, δικαιόσυνον, and signifying, 'commemorative,' a memorial, monument, = μνημείο, 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 μνημοσύνην αὐτῆς, i. e. 'in memory of her,' to her honourable remembrance, fame. Acts x. 4, αἰ προσωχάλει σοι-ἀνεθέλεις εἰς μν. ινάπσι. τ. Θ. 'thy prayers—are come up as a memorial, i. e. into remembrance, before God.' Sept. and Apoc.

Μνηστεύω, f. εὔστομα, (μνήμων.,) 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, μνηστεύσθησα τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ. Lu. i. 27. ii. 5. So Sept. Deut. xxii. 23, 25, 27, 28. Artemid. ii. 12.

Μογιάλας, ου, ο, η, (μόγιας & λαλος, loquens), speaking with difficulty, a stammerer, Mk. vii. 52, where see my note. Sept. for 'tongue-tied,' Is. xxxv. 6. Aétius viii. 38.

Μόγιες, adv. (μόγος, labour,) with difficulty, hardly, Lu. ix. 39, and Class.
Médios, ou, ὅ, Lat. modius, a Roman measure for things dry, ¼ of the Attic medimnus, and containing therefore 1.916 gallons, Engl. or nearly one peck. Matt. v. 15, et al.

Μοιχαλίς, ἵδος, ἥ, (dimin. form of μοιχή, express. of contempt,) 1) prop. an adulteress, Rom. vii. 3, bis. 2 Pet. ii. 14, ὀφθαλμοὶ μοιχαλίδος, 'eyes full of the adulteressa,' i.e. gazing with desire after such persons, 'gloating for,' as in the line of Rowe, 'Teach her declining eyes to gloat for you.' The word only occurs in Sept. and sometimes in late 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 forsake God for idols, Hos. iii. i. 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, μοιχοὶ καὶ μοιχαλίδες. So also γυνὴ πονηρὰ καὶ μοιχαλίς, as said of the Jewish people, expresses an attribute, adulterous, i.e. faithless, idolatrous, Matt. xiii. 39. xiv. 6. Mk. viii. 38.

Μοιχάω, f. ἴπτω, (μοιχός,) act. to defile a married woman, commit adultery with her. This act. form is very rare, yet it occurs in Xen. Hist. i. 6, 15, but in a fig. sense. In N. T. only mid. μοιχάω, gener. to be an adulterer, commit adultery, used both of man and woman, intr. Matt. v. 32, bis. ποιεῖ αὐτήν μοιχάσθαι καὶ δο—μοιχάται. xix. 9, bis. Mk. x. 11, 12. Sept. Jer. iii. 8. ix. 2, & oft. Menander ap. Clem. Alex. Strom. p. 205.


Μοιχός, οὖ, ὁ, an adulterer, Lu. xviii. 11, et al. Sept. and Class. Fig. from the Heb. one faithless towards God, &c. see in Μοιχαλίς, fin. Ja. iv. 4, and comp. Is. lvii. 3.

Μόλις, adv. (μύλος, μῦλος, labour,) = μόγις, but less Attic, with difficulty, hardly, scarcely, Acts xiv. 18, al. and Class.

Μολὼν, f. νῦν, prop. to spot, (fr. the obsol. μολύς, or μολὸς, a spot or stain, fr. μόλωμα, acced., lit. 'something whereby another colour is imparted than the original one.') The term, however, signifies gen. 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, οὐκ ἔφορον τὰ ἱματά κατών, there is simply an allusion, by a strongly figurative expression, to the defilement of iniquity and sin, espec. by evil communications, derived from the case of a person whose clothes are soiled by mixing himself with foul companions. At Rev. xiv. 4, μετὰ γυν. οὐκ ἔφορον κατών, there is reference to still greater moral pollution. See Theoc. Id. v. 87. xx. 9. So Liber Heman. p. 182. Fabric. Cod. Pseud. μαίνονται εἰς γυναῖκαν. At 1 Cor. vii. 7, ἡ συνόδος αὐτῶν μοιχευότα, 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 'pollute conscientiam.' And in Ecclus. xxxi. 28, the soul is spoken of as polluted by vices. And Plato p. 555, E. says the soul is easily polluted, μολομέταται, ἄντερ θηρίων υἱῶν ('a swinish beast') εἰς ἀμαθία, q. d. 'when rolled in the mud of ignorance and vice.'

Μολυσμός, οὖ, ὁ, (μολύνω,) prop. a soilthing, and fig. defilement, pollution, in a moral sense, 2 Cor. vii. 1, ἀπὸ παλαιός μολυσμοῦ σαρκός καὶ πν. i. e. purity from all the pollutions produced by the carnal appetites and sensual passions.


Μορφηγός, ἕως ὅς, ὁ, ἡ, adj. (μορφή, γίγνομαι,) only born, only begotten, i. e. only child, Lu. vii. 12, μορφηγὸς τῇ μορφῇ. iv. 39. 42, ἡγήγετημεν ὑμ. ἡμ. 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 ὁ 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 ΙII.

Μόνος, ἡ, οὖ, adj. only, alone, i. e. 1) prop. 'without others,' liter. 'apart from others,' without companions, e. gr. of per-
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sous, Matt. xiv. 23, μόνος ἦν ἵναι. Mk. vi. 47, καὶ αὐτός μόνος ἦν τῇ γῇ. ix. 2, κατ’ ἵδιαν μόνου. 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. xxvii. 12, τὰ ὄντων κείμενα μόνα, i.e. without the body of Jesus. John xii. 24, ὁ κόσκος—μόνος μετε, i.e. sterile, barren. Used in an adverbial sense, of persons and things, Matt. iv. 4, εἰς ἄρατα μόνος, χύσεται τὸ ἄνθρ. John v. 44, τὴν δόξαν τὴν παρά τοῦ μονοῦ Θεοῦ ὄντα; μονοῦς, as in Jude 4. Rev. ix. 4, and Class. So after εἰ μή, Matt. xii. 4, εἰ μή τοῖς εἰρέσαν πάνως. Matt. xvii. 8, al. 2) alone of many, one out of many, Lu. xxvii. 18, ὁ μονὸς παροικεῖ ἐν Ιερουσαλήμ. 1 Cor. ix. 6. 2 Tim. iv. 11. Xen. Cyr. i. 4, 27. Mem. i. 4, 11. 3) neut. μόνος as adv. only, alone; simply, Matt. v. 47, τὸν ἀδέλφον ὑμῶν μόνον. ix. 21, εἰ μόνον Ἀμαθίων του ἱματίου αὐτῶ. Mk. xvii. 36, al. and Class. After εἰ μή, Matt. xxvi. 19, εἰ μὴ φύλαξ μονοῦ. Mk. vi. 8. With negatives, e.g. 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. 7, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χειρὰς κ.τ.λ. Hidian. i. 5, 10, ὑμῶν μόνος, not only, comp. in Oo 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. Hidian. i. 12, 14. Xen. Cyr. i. 6, 17, 17 .

Μονόφαλος, ου, ὁ, ἀδιάκοπος, (μόνος, ὁμόφαλος), one-eyed, having lost an eye, Matt. xvii. 9. Mk. ix. 47. Luc. Ver. Hist. i. 3.

Μονός, ο, ὁ, (μόνος,) to leave alone, pass. to be left alone, e.g. as a widow, to be solitary, probably childless, 1 Tim. v. 5. Diod. Sic. xix. 33. Xen. Ven. ix. 9.

Μορφή, ἤ, ἡ, form, shape, Marc. xvi. 12, ἐν ἄπειρα μορφῇ. Sept. Is. xiv. 13. Xen. Ec. vi. 16. Phil. ii. 7, μορφήν δοῦλον λαβοῦν, i.e. ‘appearing in a humble and despided condition,’ where see my note. In Phil. ii. 6, δὲ ἐν μορφῇ Θεοῦ ὑπάρχων, the sense is, ‘subsisting in the real form or nature of God,’ one and equal with the Father. Mophs has the sense nature, φύσις, so that ἐν μορφῇ 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 ἀνδρίσι. Of this sense of morph, see many examples in my Gr. Test. in loc.

Μορφῶν, ὁ, ὁ, (μορφῶν,) to form or fashion, trans. Sept. Is. xiv. 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, ἔμαρτε τῷ Θεῷ ἁμορφα μορφῶν. In N. T. pass. to be formed, fig. Gal. iv. 19, ἀρχὰς ὑμῶν μορφῶθη X. ἐν ὑμῖν, i.e. ‘until the very image of Christ be impressed upon your hearts.’ So Gregor. ο τῇ αὐτῇ πιστεῖ μορφωμένοι. Mορφῶσις, εἰς, εἰς, (μορφῶν,) 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 μορφή, but μορφωσις in this sense occ. Test. xii. Patr. 742,) e. gr. mere external form, 2 Tim. iii. 5, ἔχωντες μόρφωσις εὐδείας. So Philo, p. 340, 14, ἐτιμορφαζόντων τὴν εὐδείαν. By impl. a prescribed form, norma, Rom. ii. 20, ἔχων τὴν μ. τ. τῆς γνώσεως, &c. ‘having in the Law the very form and figure of true knowledge prescribed by God.’

Μοσχοποιία, f. ισχ. (μοσχος, τοι.ια) to make a calf, i.e. the image of a calf or bullock, Acts vii. 41. Comp. Ex. xxxii. 4, sqq. Sept. has ἐποίησαν μόσχου.

Μόσχος, ου, ὁ, prop. shoot of a plant, young and tender, Hom. ii. xi. 105. Dion. soc. iv. 108. Hence a young animal, and espec. in prose Class. and N. T. a calf, a young bullock, Lu. xxv. 23, et al. Sept. and Class.

Μουσικός, η, ὁ, adj. (μοῦσας,) 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, φωνῇ κιθάρων καὶ μουσικῶν καὶ ἀληθῶν. 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 μουσικοῖς, and also τῶν οὐδὲν ἀφελοῦσι; for, adds he, grasshoppers are of no force, ψιλῖν φωνῆς ἔχοντες. Heysch. however explains μουσικῶς 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 lyristes and harpers, of pipers and trumpeters.’

Μοχθός, ου, ὁ, wearisome labour, travail, sorrow; in N. T. coupled with κτισιος, 2 Cor. xi. 27, ἐν κόσμῳ καὶ μακρῷ. 1 Th. ii. 9. 2 Th. iii. 8. Sept. and Class.


Μυτήρ, f. θως, (μύω, to shut the mouth, inasmuch as those initiated in the N 6
heathen mysteries were to shut their mouth, and not reveal what they were taught,) to initia, to instruct, viz. in things before unknown, pass. Phil. iv. 12, μεμνημα καὶ χορτάζεσθαι καὶ πειθον, 'I have been thoroughly instructed, fully learnt;' probably with allusion to the heathen mysteries; for the proper signification of μεμνημα 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, μεμνημεν τοις ἀνδρώτους τούτο δ', ὡστι, τὸ διδάξει τὰ καλὰ καὶ συμφέροντα.

Μύθος, ου, ὅ, 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 Hdt. ii. 54. Pind. Ol. i. 47. Nem. vii. 34; also a narrative. In N. T. fable, fiction, 1 Tim. i. 4. iv. 7, τῶν δ' ἐβεβηλαθος καὶ γραφαίς μυθώς παρατηροῦ, where see my note. 2 Tim. iv. 4. Tit. i. 14. Pet. i. 15, σεσοφισμένους μ. So Diod. Sic. i. 93, μύθους πελάσαμενοι.

Μυκάμαι, f. θύμα, (μυθ.) to moo, to low, prop. of 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, ὡστερ λεών μυκάται. And so Anthol. Gr. i. p. 246. Opp. Cynegev. iv. and μύκημα in Theoc. xxvi. 21.

Μυκτηρίζω, f. ἵσω, (μυκτήρ, nose,) lit. to turn up one's nose in scorn, and hence to mock, deride, pass. Gal. vii. 7, Θεός 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.

Μυλίκος, η, ὁ, adj. (μύλη, mill,) belonging to a mill, e. g. λίβος μυλίκος, 'a millstone,' 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 γυττη, the rider, ἐπι-μύλλον, 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 ωικός. 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 κηδαιμών, &c. In this sense the word occurs also in Sept. Exod. xi. 5, and Plut. viii. 172. iii. 301. 2) by synecd. a mill-stone, i. e. the upper one, or rider, e. g. μύλος ὀικίς, Matt. xviii. 6. Lu. xvii. 2. μ. μέγες, Rev. xviii. 21. Sept. Judg. ix. 53. 2 K. xi. 21. Anthol. Gr. iii. p. 46, 51.

Μύλων, ὁ, ὁ, (μύλην,) lit. a grinding-place; also, the place where the mill is, mill-house, Matt. xxiv. 41, δόο Ἀγιοῦς ἐν τῷ μυλών. Lucian Asin. 42, εἰς τὸν μύλων ἐνίοτε με. Vit. Auct. 27, ἐμβάλλων εἰς τὸν μύλωνα. Thuc. vi. 22, συσκευών ἐκ τῶν μυλώνων. 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.

Μυρίας, ἄδος, ἡ, (μυρίοις,) 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 xxii. 20. al. Sept. Gen. xxiv. 60. al. and Class. as ἑσχύλ. Pers. 691.

Μυρίζω, f. ἵσω, (μύρων,) gener. to anoint with aromatic oil or unguents, for any purpose whatever, as often in Aristoph. Plut. and other Classical writers, esp. for feasting, &c.; but sometimes for burial. So Clem. Alex. Pedag. ii. 8, μυρίζονται οἱ νεκροὶ. So Artemid. iv. 22, fin. νυστοῦνται δ' ἐπικυρία τὰ μύρα, διὰ τὸ συνιστάνεσθαι νεκρῶν.

Μυρίος, a, o, 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 ταλαντῶν. Sept. and Class.; as Diod. Sic. xv. 59. Xen. Cyr. ii. 1, 5. Put, as in English, and sexcent in Latin, for any indefinitely large number, I Cor. iv. 15. ἐν μυρίοις παραγεγονές ἔχετε. 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 appropriate examples are Philo, t. ii. p. 533, ἦν γὰρ μυρίον διδάσκαλοι γεγόνασι.
Galen de Compos. Med. μυρίοις ύποβεβληκέναι τά ωτά μαθήσως ἱκεκα.

Μύρον, ου, τό, (Heb. פ, fr. an old root preserved in the Arabic mur, to flow, whence the Gr. μῦρος, to flow,) prop. any aromatic juice distilling of itself from a tree or plant, especially μυριμήρια, ομορία, Εἰλιαν Β. Η. Χ. ΧΙ. 31. comp. Diod. Sic. v. 41. Also, a fragrant oil, or balsam, thence prepared. So Archil. ap. Athen. p. 600, and often in Aristoph. In N. T. an aromatic or perfumed ointment, ομογενής, Matt. xxxvi. 7, ἀλάβαστρον μύρον. ver. 9, 12, et al. seem Opp. to θλίον, Lu. vii. 46, as also Sept. and Class. as Xen. Conv. ii. 3, 9. Εἰλιαν Β. Η. Η. ix. 9. Pol. xxxi. 4, 1.

Μυστήριον, ου, τό, (μύστηρι, fr. μυέω,) 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, l. GENER. Matt. xiii. 11, οὐκ ἐφέτοις γνώσκαι τὰ μυστήρια τῆς βασιλείας τῶν οὐρ. 'the mysterious things of the kingdom of heaven.' 1 Cor. xiv. 2, λαλεῖ μυστήρια. Eph. v. 32, τὸ μυστήριον τοῦ μέγα έλατόν. 2 Thess. ii. 7, τὸ μυστήριον τῆς ἀνοίξεως, 'mysterious wickedness,' i.e. hidden wickedness, as yet unknown to Christianity, in opposition to ἀποκάλυψεν ἡθαι at ver. 8; 'such as bad begun to work in secret, but was not then completely manifested.' So in Joseph. B. Β. i. 24, 1, we have κακίας μυστήριων. 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 ἀστήριων, 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 αἰωνίων. 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 ἔγνωσαν 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. xvi. 51. Eph. i. 9, τὸ μ. τοῦ Σιλήματος αὐτοῦ, sci. 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.

Μυστικά, f. ἄσω, (μύστικα fr. μύς & ἀσω,) prop. to shut the eyes, i.e. close or contract the eyelids, to blink, like one who cannot see clearly; hence impl. to be near-sighted. Aristot. Prob. Sect. 3. Fig. 2 Pet. i. 9, ὧν γὰρ μὴ πάρεστι ταύτα, meaning, 'he who does not acquire these virtues, and does not practise these duties,' τυφλός ἄσω, μυστικάκως, &c. 'closing his eyes, that he may not see the truth,' meaning what is similarly expressed by coniunctus. Comp. Matt. xiii. 15, and Acts xxvii. 17, τοὺς ὀφθαλμοὺς αὐτῶν ἐκκαίμασεν, μὴ πέντε ἑώρα τοὺς ὀφθαλμοὺς. Comp. Marc. Anton. iv. 29, τυφλός (ἰστι) ἡ καταμέθον τοῦ νου ὄρματα. In Soph. Ed. ΥΕ. we have τυφλῶς—τῶν νόμων.

Μωλώς, ψωπό, ὁ, (fr. μωλός, battle, and ὅψως, 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, ὧν τῷ μῶλοις αὐτων ἔλαγχυται, i.e. collect. stipes. The word oft. occ. in the later Greek writers, espec. Plutarch.

Μωράμαι, f. ἱσμαία, depon. mid. (μώραμοι,) to find fault with, carpe at, blame, with acc. 2 Cor. viii. 20, μὴ τῇ ἡμᾶς μωραμίστη ιστασται. So Wisd. x. 14. Prov. ix. 7, μωραστεί καταντών. Hom. Ι. 412. Ἀσχν. Ag. 268. Αρ. 1. ἐμμωράθην, as pass. 2 Cor. vi. 3, ἵνα μὴ μωρήσῃ ἡ διακοινία.

Μωρός, 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. מִּשְׁפָּךְ which means prop. a spot or stain on the surface of any thing, and hence 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 μώροι, 'spots and stains,' q. d. 'they are a disgrace to you.'

Μωραίνω, f. αὐ, (μωρον,) prop. to make dull or weak, see in Μωρος. 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, ἵνα δὲ τὸ ἄλας μαραθῇ. 2) of the mind, to make foolish, i.e. to show to be foolish, with acc. 1 Cor. i. 20, οὐχὶ ἐμαθείναι ὃ θεός τὴν σοφίαν τοῦ κόσμου; Sept. Is. xlv. 15. Pass. Rom. i. 22, φάσκοντες εἶναι σοφοὶ, ἐμαθάθθησαν, they became foolish, 'acted like fools.' Sept. 2 Sam. xxiv. 10. Is. xix. 11. In Class. μαραθήσον, in this sense, is intranis to be foolish, to act foolishly, Luc. D. Mort. xiii. 3. Xen. Mem. i. 1, 11.

Μωρία, ας, η, (μωρός,) fully, absurdly, 1 Cor. i. 18, ὁ λύγος—τοις μιν ἀπολλυμένοις μωρία ἦστι, ver. 21, 23. ii. 14. iii. 19. Apoc. and Class.


Μωρός, α, ὁ, adj. In tracing the origin of this word, etymologists are, I apprehend, all wrong. It is simply the same, with a dialectical change, as μαύρος and αμαύρος, '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, ὑπὰ χειραστώμαι μωραὶ. Hippocr. de Dieta, ii. 27, 2. And so μωραλενθαί 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 translato as that of the Hebr. דב and the Latin insolens and fatuus, and our insipid,) it stands for foolish, lit. addle-pated, by a metaphor derived from a stale egg. In N. T. it signifies, as said of the mind, foolish. And so ὁ μωρός, subst. a fool; e. gr. of persons, Matt. vii. 26, ὀμοιοθεστείτω ἄνδρι μωρῷ. xxiiii. 17, μωρῶ τῇ κυβρίᾳ. ver. 19. xxv. 2, αἱ πεντή μωραὶ, sc. παρθένωι. ver. 3, 6. 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 μωρόν τοῦ Θεοῦ, i. e. 'what men count foolish in the ordinances and proceedings of God,' comp. ver. 23, 24. ver. 27, τα μωρά τοῦ κόσμου. 2 Tim. ii. 23, and Tit. iii. 9, ἤπτησες Μ. Sept. & Class. both of persons and things.

N.

Nαι, Heb. נא, adv. of affirmation, yea, yes, certainly. 1) prop. in answer to a question, Matt. ix. 28, πιστεύετε δει δύναμαι τούτο τούτο; Λέγουσιν αὐτῷ: Nai, Kύριε, al. sepe and Class. 2) as expressing assent to the words or deeds of another, Matt. xii. 26, ναί, ὁ Πατήρ, [ἐκ ὀρθῶν ποιεῖς;] ὃς ὑπὸν ἐγένετο εὐδοκία 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. x. 51, ναί, λέγω ὑμῖν, ἵκησθετήσεται κ.τ.λ. xii. 5. Phil. 20. Rev. 17, ναί, ἀμήν. xiv. 13, xxiii. 20, and Class.

Also with καὶ, yea and more also, Matt. ix. 9. Lu. vii. 26, ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτην, '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, ὅτα ἡ παρὰ ἑαυτοῦ τὸ ναί, ναί, καὶ τὸ ὄνομα os. ver. 20. Ja. v. 12; with art. impl. Matt. v. 37. 2 Cor. i. 18, 19.

Νάδης, οὐ, δ, (ναίν, to dwell,) prop. a dwelling; hence a temple, as the dwelling of a god; in Classic writers mostly equiv. ἑαυτὸν, thou 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 χριστοποιητίσσου ναΐσι, Acts xvii. 24, and Class. In Acts xix. 24, τοῖς ναοῖς ἀργυροὺς 'Ἀρτύμεδος, 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 Hdtot. 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 ἑαυτὸν. See Joseph. Ant. viii. 4, 1. xi. 4, 3. 1) prop. Matt. xxiii. 16, bis, ὅ ἐὰν ὁμοιῇ ἐν τῷ ναῷ, ἐγγυο. τῷ ἔν τῷ χρυσῷ τοῦ ναοῦ. ver. 17, 21. ver. 35, μετὰ τοῦ ναοῦ καὶ τοῦ θυσιαστῆρος. xviiii. 5, ὑπαίται τὰ ἀργυρὰ ἐν τῷ ναῷ, prob. in the entrance of the ναόν. 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. xvii. 1. xi. 1, al. sepe. Test. xii. Patr. p. 550; comp. Wisd. iii. 14. 3) metaphor. 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, οὗ ὧν Θεὸς ἐστε. ver. 19. 2 Cor. vi. 16. Eph. ii. 21. Act. Thom. § 12, γίνεσθαι ναόν ἄγιον.

Nάρδος, οὐ, ἡ, nard, i. e. the oriental spikenard. Heb. נר, Sanscr. nardia. 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. μύρων νάρδου πιτικής, 'ointment of pure spikenard,' i. e. 'the most precious,' Mk. xiv. 3. John xii. 3.
from the dead, by resurrection, e. gr. ἐστὶν ἐκ νεκρῶν, fig. Rom. vi. 13. ἦν ἐκ ν. fig. xi. 15. So ἐστὶν τούτων ὁ ν. Rom. iv. 17. ἐγείροντος νεκρῶν. Matt. x. 8, al. ἐγείροντος τινά ἀπὸ ἐκ νεκρῶν, Matt. xiv. 2. Acts iii. 15, al. ἀναστήσει ἐκ τῶν νεκρῶν, Matt. xvii. 9, et al.; fig. Eph. v. 14. ἀναστάσει τῶν νεκρῶν, Matt. xxii. 31, al. ἦν ἐκ νεκρῶν, Acts iv. 2. 3) emphat. ὁ νεκρὸς, the dead, i. e. utterly dead, extinct, both body and soul, Matt. xxiii. 32, ὅποι ἐστιν ὁ θάνατος τῶν νεκρῶν, ἀλλὰ ἡ ἡμέρα. Mk. xii. 27. Lu. xx. 38. 4) fig. in plur. those dead to Christ and his Gospel, spiritually dead. Matt. vii. 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. ἀνάψει νεκρῶν, ὁ, ὃς, dead, in Attic and later usage. —I. prop. Matt. xxviii. 4, ἐκ νεκρῶν οὐκ ἔστιν νεκρὸς. Acts xx. 9, καὶ ἔστιν 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. xx. 24, 32, parall. with ἀπολλάκτως. 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. ἐν οὐκετέρῳ, 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, ὅτι ὁ ἐκ νεκρῶν παρα- ττωματικός, ver. 5; with ἐν, Col. ii. 13; with διὰ τις, Rom. viii. 10, τό σώμα νεκρόν διὰ ἀμαρτίαν, 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. vii. 11; equiv. to ἐν ἄμετρων τῇ ἁμαρτίᾳ, ver. 2. See Gal. ii. 19. 2) of THINGS, dead, i. e. inactive, inoperative, e. gr. ἁμαρτία, Rom. vii. 8, πίστες. Ja. ii. 17, 20, 26. So ἑνεκα μικρᾶ, 'dead works,' i. e. 'external righteousness,' not proceeding from a living faith, and therefore fruitless, unable to justify, nay sinful, (see Art. xvii. of our Church,) Heb. vi. 1. ix. 14.
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Νακρόω, f. ύσω, (υνκρόει) 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. τα μαλά, i. e. to mortify, Col. iii. 5; pass. part. νεκρομακάμινος, η, ου, deadened, i. e. dead, powerless, impotent, (so Lat. emortuor or prae mortuo,) as σάμα νεκρός. Rom. iv. 19. Heb. xii. 12. In illustration of the figur. sense, comp. Plut. ix. p. 758, έστησε την έκεινει κεκελε- γειαν και νεκρεθείαν. Att. Epict. iv. 5, το αλόδινον απονεκρετά. Νέκρωσε, εσω, η, (υνκρόεις) prop. a putting to death, hence 1 death, i. e. violent death, 2 Cor. iv. 10, την νεκρω- σιν του Θεου εν τη σάματι περιφέ- ροντες, i. e. ever exposed to suffer, for the cause of Christ, the same violent death which He suffered. 2 fig. deadness, impo- tency, Rom. iv. 19. Att. Epict. i. 5, 4.

Νέος, α, ου, adj. young, new; compar. νεώτερος, younger. 1 of PERSONS, young, youthful, Tit. ii. i, ένα σωφρονί- ξων τα νας. Sept. and Class.; compar. νεώτερος, the younger, i. e. of two or more, Lu. xv. 12, ο νεώτερος αυτων. Sept. and Class.; gener. for a young person, as in old Eng. a younger; plur. the younger, in opp. to the elder, John xxi. i8, οτε η νεώτερος. Acts v. 6, οι νεώτεροι, equiv. to οι νεανίσκοι in ver. 10. 1 Tim. v. 1, al.; as implying inferior dignity, Lu. xxii. 26, ο μιαί—γενέσθαι ώς ο 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. οίνος, ασκόλ, 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, ένα ητε νιου φύσμα, i. e. a society greatly superior to the former. Col. iii. 10, τον νιου άνθρωπον, 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.'

Νεόσσος, α, ου, η, (υνός) youngling, the young of animals, espec. of birds. Lu. ii. 24, διο νεόσσοις περιστερών. Sept. and Class.

Νέος, ης, ου, (υνός) youth, a word occurring only in N. T. in the phrase κε νιότητος, as Matt. x. 20, al. with the single exception of 1 Tim. iv. 12, μηδέις σου τη ν. καταφθορεία, '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 κε νιό- τητος and κε νεότητι, the former of which is not found in the Classics, but only κε παιδός.

Νεόφυτος, ου, ο, η, adj. (υνός, φυς) prop. newly-plant. Sept. oft. In N. T. as subst. fig. a νεοφυτευς, new convert, 1 Tim. iii. 6.

Νέω, f. νεσσα, to nod, beckon, as a sign to any one to do any thing, John xiii. 24, νεσσει αυτω Σίμωνε πιθανή κ.τ.λ. Acts xxiv. 10, νεσσαυτες αυτω λυγει: absol. in Hom. Od. xvi. 283. Ἕλ. V. H. xiv. 22. Its general sense, however, is, 'to assent or promise by a nod.'

Νεφέλη, η, η, (dim. of νεφος, as nubecula of nubes,) prop. a small cloud, Lu. xii. 54, comp. 1 K. xviii. 44; gener. a cloud, Jude 12, νεφέλας άνοιχοι. 2 Pet. ii. 17. Sept. and Class.; as accompanying supernatural appearances and events, e. gr. the pillar of cloud in desert, 1 Cor. x. 1, 2; in connexion with Christ, as with a voice from heaven, Lu. ix. 35; or at his transfiguration, νεφέλη φωτεινη, 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. sape; as surrounding ascending saints or angels, 1 Th. iv. 17. Rev. x. 1, al.

Νέφος, εσω ευσ, τα, prop. a cloud; in N. T. fig. for crowd, throng, Heb. xii. 1, νεφος μαρτυρον. Hom. ii. xxiii. 133, νεφος ἐπαυτον πεζων. Hdt. viii. 109, νεφος τουσον ἀνθρώπων, and oft. in Class.

Νέφος, ου, ο, δ, a kid, Aristoph. Ran. 476, usually plur. οι νεφοι, the kids, reins, Sept. Ex. xxix. 13, 82. Job xvi. 13, & Class. e. gr. Aristoph. Lys. 962. Athen. lib. ii. And as the kids, from their being placed in the inmost part of the body, are, like the heart, regarded as the seat of the affections, so οi νεφοι in N. T. is used fig. for the inmost mind, the seat of the desires and passions, Rev. ii. 23, έρωτοι νεφοι και καρδίας, as oft. Sept. in the sim. phrase, Ps. vii. 9. xxv. 2. Jer. xi. 20. xvii. 10. xx. 12.

Νεκρός, ου, ο, (ναις, Αττ. νεός, & κοριν.) The word at first meant simply temple-keeper, 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 worship- per, 'one who frequents the temple of God,' e. gr. of the Israelites in the desert, Jos. B. J. v. 9, 4, ου κα τοις εν τω νεκροσιν ογγει. At length, what was properly applicable only to the person, came to be transferred to cities, which 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, νεκρός τῆς μεγάλης 'Αρτέμιδος. See more in my note in loc.


Νύ, 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, ἐμὴ τὴν ὑμ. καθήκουσα, 'by all my ground of glorying in you,' i. e. I protest, & c. So Sept. Gen. xiii. 15, 16, ἐμὴ τὴν ὑγίαινα Φαραώ. Jts. Epict. ἐμὴ τὴν Καίσαρος τὸν ἐλεύθερον τούτοις.

Νῦθω, f. νήσος, (= νῆς) to spm., absol. Matt. vi. 28. Lu. xii. 27, οὐδὲ νήσοι, i. e. τὰ κρίμα. Sept. and lat. Class.

Νεκρῶν, f. ἀσος, (νησιωτος) to be as a child, childlike, intrans. 1 Cor. xiv. 20, ἥκε κακά νεπαίτε régime, i. e. be ignorant of evil, & c. Matt. xviii. 3. Gr. prov. διαφερει ή τοῦ νησιον καὶ ἄλλικαν οὐδέν ο ἐν ταῖς φρονί νησιοί.

Νύστος, Ia, Iov. also of two endings, ο, ἡ, adj. (υν- insep. un, ἡντο) prop. 'not speaking,' infans, and hence an infant, child, babe, without any definite limitation of age.) 1) prop. Matt. xxii. 16, ἐκ στάματος νησιων καὶ θηλάζωντων. 1 Cor. xiii. 11, ζητεῖ μην νηστίς 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. xii. 25, ἀντικαλύψας αὐτῷ νησιοί. Lu. x. 21. Rom. ii. 20; implying censure, 1 Cor. iii. 1, ο ὑμῶν ἐν Χριστῷ. Gal. iv. 3. Eph. iv. 14. Heb. v. 13. Sept. Prov. i. 32. Ps. xiii. 7, and sometimes in Class. but only in the sense 'foolish.'

Νησίου, ou, το, (dim. of νήσος,) an islet, Acts xxvii. 16.

Νησός, ou, ἡ, (νῆς, to float,) an island, Acts xiii. 6, al. sepe, Sept. & Class.

Νηστεία, ας, ἡ, (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, cx. 27, εἰ λιμόω καὶ δίψασι, εἰ νηστείας πολλάκις. Plut. viii. 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, εἰ προσευχή καὶ νηστείας. Lu. iii. 37. 1 Cor. vii. 5. Sept. for ἄνθροπος. Dan. ix. 3, and Is. lviii. 3. Ps. cxix. 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. i. 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. εὐσώ, (νηστεύς,) to fast, to abstain from eating; in N. T. only of private fasting, Matt. vi. 16, sq. et al. sepe. Sept. ΑΕΙ. V. H. v. 20; with the notion of grief, mourning, with which fasting was often connected, Matt. ix. 15, παιδεῖον—νηστεύοντα. 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 οὐδέν, '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.


Νηφάλιος, Ia, Iov, adj. (νηφοφορως,) in Class. sober, temperate, abstinent, espec. in respect to wine; in N. T. fig. sober-minded, watchful, circumspect, 1 Tim. iii. 2, διʼ οὖν τῶν ὑπόκοτων εἰσαι νηφάλιον. ver. 11. Tit. ii. 2. Not found in Class. who use νηφος.

Νήφω, f. νήφω, in Class. gener. to be sober, temperate, abstinent, espec. in respect to wine, as Soph. Oed. Col. 100, νηφων δοινος. In N. T. to be sober-minded, and by impl. watchful, circumpect, intrans. 1 Th. v. 6, γογγυρομαν καὶ νηφομεν, and ver. 8. (so in Plut. Pol. Pers. we have ἀγρυπνουν καὶ νηφων, and 1 Pet. v. 8, νηφατε, γρηγορηστε.) 2 Tim. iv. 5, ου δε νηφαν εν πασι. 1 Pet. i. 15, iv. 7, νηφατε εἰς προσευχή, render, 'be ye vigilant unto your prayers,' be vigilantly attentive to prayer. Similar to τη προσευχή προσκαταρείτε, Col. iv. 2, and τη προσευχή προσκαταρεώντες, Rom. xii. 12. also προσκαταρείτε—ταῖς προσευχαῖς, 1 Tim. v. 5. By a similar mode of expression it is said in Lucian, Hermot. 47, νηφες καὶ μερίσμον ἀποστείνων.

Νικάω, f. νίκω, (νίκη,) to be victorious, e. gr. I. INTRANS. to come off victor, carry
lasting life. And as the word is used gener.
of the act of feeding, ἡμιλιαν, V. Ἡ. xiii.
1, so it is also used spec. of that spreading
go[en]e of a gangrene or ulcer by which it eats
away the sound flesh. And so in Hippocr.
de Ulcr. p. 516. Jos. Bell. vi. 2. 9. Hence
the phrase νομιμόν ποιείθαι, Polyb. i. 61,
and in N. T. νομιμόν ξείχει, as in 2 Tim. ii.
17, ὁ λόγος αὐτῶν ὡς γαγαγαίνα νομιμὸν
ξείχει, i. e. 'will spread further, has a ten-
dency to spread further;' answering to the
plainer expression at Acts iv. 17, ἵνα μὴ
ἐπὶ πλείον διανεμηθῇ.

Νομίζω, w. Ἰσο. (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 anything by custom, to be accustomed,
or wont; as Hdt. ii. 51, ταυτά νευρικαί,
and oft. Pass. Acts xvi. 13, οὐ οὖν
μετέτο προσευχή εἶναι, 'where, accord-
ing to custom, was the proscene,' (a sense
frequent in the Class. from Hdt. and
Thucyd. downwards, espec. in the partic-
iple pres.) or 'where prayer was wont to be
made.' See my note there. 2) gen. to recog-
ize or acknowledge any thing as being
what law has prescribed or custom
fixed, and gener. to regard as so or so;
e. g. τινα Θεον νομίζειν in Dinarch. 102,
13, and Xen. oft. νομίζειν Στούχ. So pass.
Lu. iii. 23, οὐ νομίζετο, 'as he was
regarded, reckoned,' namely, according to
Jewish custom. Dem. 1022, 16, οἱ νομί-
ζομενοι μὲν νικάς, μὴ ὄντες δὲ γινεῖ
εἰς αὐτῶν. Hdt. iv. 180, τούτων πάντα νομί-
ζεται. Hence gener. to think, suppose,
regard, foll. by inf. with acc. Lu. ii. 44,
nομίζαντες δὲ αὐτόν εἰς τὴν συνοδία εῖναι.
Acts vii. 25. viii. 20. 1 Tim. vi. 5, νο-
μίζοντων πορίσαμαι εἰς τὴν εὐσεβίαν,
i. e. 'accounting, according to the Gospel-
scheme (1 Tim. iii. 16.) as a mere means
of acquiring gain.' So Jos. Bell. ii. 21. 1,
ἀρπήντων ἡγομένων τὴν ἀπάτην. Dion.
Hal. iii. 5, χρηστισισμὸν ἡγομένων τοῦ
πόλεμου. In 1 Cor. vii. 26, νομίζων τοῦ
tολαύν ὑπάρχειν, it has the force of
' my opinion is.' So Lat. senser est.; e. g.
Cic. Epist. Fam. vii. 13, 'Trevisros vites
senser.' And so Plato, Phed. p. 230, οὐ
νομίζον συμφέρειν ἡμῖν, γενομένων τοῦ
ταύτων.

Νομικός, ἢ, ὁ, adj. (νόμος), pertaining
to law, 1) gener. of things, Tit. iii. 9,
μάχει νομικά, i. e. disputes relating to the
Mosaic law, 2) of persons, one skilled
in the law, a lawyer, Tit. iii. 13, τῶν νο-
xii. p. 818, οὐ παρά Ῥουμαίως νομικόι.
In the Jewish sense, an interpreter and
teacher of the Mosaic law, (as Jos. Bell.
ii. 21, 7,) equiv. to νομοδιδάσκαλος and

γραμματεύς, (which see,) Matt. xxii. 35,
& xii. Trigland de Kareis, p. 66. Reland.
Disc. Misc. p. ii. p. 90, and my note on
Matt. xxii. 35.

Νομίζω, adv. (νόμισμος, fr. νόμος),
lawfully, 'according to law or custom,
1 Tim. i. 8, αὐτῷ ν. χρηστά, i. e. act upon it,
fulfil its injunctions. 2 Tim. ii. 5, ἐὰν
μὴ ν. ἀδελφῶν. Arr. Epict. iii. 10, 8, ἐν
ν. ἡσσας, and oft. in Class.

Νόμισμα, atos, τό, (νομιθω, to use as
money, Plato Eryx. p. 400.), prop. 'any
thing prescribed by law or custom,' τὸ
νεομομισμένον ἐδοξ. Hence current money,
coin, Matt. xxii. 19, τὸ ν. τοῦ κήπου,
and Sept.; also oft. in Class. from Xen.
downwards.

Νομοδιδάσκαλος, ου, ο, (νόμος, δι-
dadaskalos), lit. a law-teacher, 'a teacher
and expounder of the Jewish law,' equiv.
to νομικός and γραμματεύς, Lu. v. 17.
Acts v. 34. (See on γραμματεύς, Lu. v.
17.) Spoken also of Christian teachers
who obtruded themselves upon the churches
as expounders of the Mosaic law, 1 Tim.
i. 7, Ἡλοντες εἶναι νομοδ.
tities, sometimes uses it for legi subjici, legem accipere.

NOMO\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon, υ, δ, (νόμος, τίθημι), a
languer, Ja. iv. 12, and Class.

NÓMOS, υ, δ, (νόμον, fr. νίμο, 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 Elym. Mag. νόμον 8 νόμοι πας το δίον. 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, Læge) 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, which that moderates the force and power, that which appoints the form and measure of working.' In like manner διομος comes from τίθημι, 8 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 ὁ πάντων βασιλεύον. 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, δοσι πάραφοι ύποτε explained by the Schol. ἐκη. And so oft. in Hdt. 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, ὁ γάρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. v. 15. vi. 8, χωρίς νόμου ἀμαρτία νεκρά. I Tim. i. 9, δικαιος νόμος οὐ κείται. Xen. Mem. i. 2, 41, and oft. in Class.—II. spec. of particular statutes, laws, ordinances, spoken of in N. T. mostly of the Mosaic, viz. 1) of laws relating to civil rights and duties, John vii. 51, μη δ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον; viii. 5. x. 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, κατά 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, ὁ νόμος ἔλεγεν. Οὐκ ἐπιθυμήσεις. Ja. ii. 8. Heb. viii. 10. x. 16, διὸ δ νόμος μου ἐκεῖ παράδεισε οὐ- τῶν. 4) by impl. for a written law, a law expressly given, ὁ νόμος ἔγγραπτος. Rom. ii. 14, ἐγντα τα μ νόμου ἔγνωτα—

\textit{I. THE LAW, i. e. the body of laws contained in the Mosaic code, and that whether moral or ceremonial. 1) prop. Matt. v. 18, Ἰησοῦ ἐν ὑμῖν μὴ παραλάθη ἀπὸ τοῦ νόμου. xxii. 36. Lu. xvi. 17, & oft. οτι το κὲ νόμου, οτι εν νόμῳ, οτι ὑπὸ νόμον, 'those under the Mosaic law;' Rom. iv. 16. iii. 19. I Cor. iv. 20. δοσι νόμον, id. Rom. ii. 12. Sept. Deut. i. 5. iv. 44. al. 2) fig. for the Mosaic dispensation, Rom. x. 4, τιτλος γαρ νόμος Χριστος. 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. δ νόμος και ο προφηται, Matt. v. 17. Lu. xvi. 16. John i. 46, et al. Jos. de Macc. 18. δ νόμος Μαι και προφ. και ψαλμοι, Lu. xxiv. 44. Also simply δ νόμος, for the Old Testament, John x. 34. xii. 34. 2 Macc. ii. 18. —IV. fig. νόμος τελειος, 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 το 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 ἐγεν νόμον 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, νομισμάτισιν, 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. δ νόμος Χριστοῦ, Gal. vii. 2; abel. Rom. xiii. 8. 10, πληρώμα των νόμων ἢ ἀγάπη.—V. fig. late, i. e. norms, rules, standard, of judging or acting, or a principle of action, Rom. iii. 27, διά τον νόμον; τῶν ἑρων, οигι ἀλλὰ διὰ τὸν πίστεως. vii. 21. 23. 22. vii. 2. 7. In the sense of rule of life, discipline, Phil. iii. 5, κατά νόμον, Φιλοσοφίας. Acts. Epict. i. 26. 1.}

ΝΟΣΕΩ, δ. ισχ. (νόσος,) to be sick, to suffer under bodily disease, prop. Hdt. i. 105. Thuc. i. 136. In N. T. fig. νόσον πεπη τι, to have a sickly longing for any thing, to pine away, 'to have a mortified fondness for,' 1 Tim. vi. 4, νόσων πεπη ζητ

εἰς τοῦ βασιλέως άνθρωπον τοῦ βασιλέως. Plato, Phaen. p. 228, τοῖς λόγοις ἀκούν. 

Νόσιμα, ανόσιον, (νοσήσεως), sickness, disease, equiv. to νόσος, John v. 4, and 

Class. 

Νόσος, αυτός, (νοσησ), sickness, disease, Matt. iv. 23. ἀσθενείας πάσαν νόσον, 

and ver. 24, where see my note, et seq. Sept. and Class. Metaph. used to denote 

the pain or sorrow of sickness, Matt. viii. 17, αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε καὶ 

τὰς νόσους ἑξάτασες, 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. xii. 4. cii. 3. 

cxviii. 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 

ἀσθενείαι 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. xi. 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, insomuch as 

‘on him were laid the iniquities of us all.’ See Is. liii. 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 σωτικὸν καλούμενον νόσον αὐτίς, scil. τῆς ψυχῆς, and 691, τῆς μεγίστης 

νόσου, ἀοίδω, πλωσθεῖσα. 477, κακιάν 

ἀν φήσεις ἀσθενεῖαν εἰναι καὶ νόσου, 610, τὴν ἀδικίαν εἰναι Σαλαμίνα τῷ 

ἐξορθ. ὠστερ νόσου. 

Νοσσία, ας, ἡ. (a contracted later form for νοσσια, from νοσσόν, 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, ἐν 

τροφῶν ὄρνες τῆς ιαυτής νοσσοῖν. So 

Sept. Deut. xxxii. 11. 

Νοσσίων, αυτό, (contr. for νοσσιών,) a young bird, Plur. τὰ νοσσία, a 

NOΣ 285 NOY
Lu. xxiv. 45, διήμονεν αὐτῶν τῶν νῦν. 1 Cor. xiv. 14, sq. 19. Phil. iv. 7. Rev. xiii. 18, ὁ ἔχων τῶν νῦν, i.e. 'the wise.' Sept. Jos. xiv. 7, & oft. in Class. from Hom. downwards. 3) meton. mind, for what is in the mind, i.e. thought, counsel, purpose, e.g. of God or of Christ, Rom. xi. 34, τῆς γὰρ ἐγώ νῦν Κυρίου; 1 Cor. ii. 16. Of men, Rom. xiv. 5. Judeith viii. 14. Hdot. vii. 150. iv. 36, and oft. &fig; of things, sense, meaning, Rev. xviii. 9, δός δὲ νοῦς ὁ ἔχων σοφίαν, i.e. 'the deep or hidden sense.' Hdot. vii. 162, οὕτως ὁ νοὸς τοῦ ἁγίου. Synes. Ep. 103. συν κακῶς ἤπειδέξα τῶν νῦν τῆς ἑπταλόχου.


Νυμφίων, άνος, ὁ, (νυμφίή, ) bridal chamber, where the nuptial bed was prepared, usually in the house of the bride-groom, whither the bride was brought in procession. The word occurs sometimes in the Sept. and Apocryphal writers, also in Heliod. vii. 113; in N. T. only in the phrase οἱ νυμφίων τοῦ νυμφίων, '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, bridenens, just as the bride had also her companions or bridemaids; whether they were the same or not with the παρανυμφίων and νυμφικάγγυιοι of the Greeks, is debated, but prob. they were not the same.

Νῦν, adv. (also νυνι as strengthened by the demonstr. ἐν αὐτῷ,) now, Lat. nunc. 1 prop. as adv. of time, now, used 1) of the actual present, as opp. both to time past and future, Lu. vi. 21, οἱ πεινόντες νῦν, ver. 25. John iv. 18, xii. 27, al. sepe. Sept. and Class. In direct antith. to something done in time past, e.g. ὁ γὰρ νῦν δέ, Lu. xvi. 25. Gal. iv. 9. νῦν δέ, where connection chiefly is νῦν found, Rom. iii. 21. So in antith. to something future, emphat. Mk. x. 30, νῦν ἐν τῷ καιρῷ τούτῳ. Xen. Conf. viii. 4, νῦν ἐν τῷ παρώντι. With the art. ὁ, ἡ, τῶ, νῦν, as adj. the now existing, present, Acts xxii. 1, τῆς πρὸς ὦμας νῦν ἀπολογίας. Rom. iii. 26, ἐν τῷ νῦν καιρῷ, al. and Class. So ἀπὸ τοῦ νῦν, scil. χρόνου, ἀπὸ νῦν, henceforth, Lu. i. 48, 2 Cor. v. 16, ἄρχον τῶν νῦν, ὕπο τοῦ νῦν, 4) until now, Rom. viii. 22. Phil. i. 5, ὑπὸ τοῦ νῦν, id. Matt. xxiv. 21, τὰ νῦν οὐ τὰς ἀποκάλεσαι, adv. now, at present, Acts iv. 29. v. 38, al. and Class. τὸ νῦν ἔχων, as it now is, i.e. for the present, Acts xxv. 25. 2) in reference to time just past, now, i.e. just now, even now, Matt. xxxvi. 65. John xi. 8. Rom. v. 11, et al. 3) in reference to future time just at hand, even now, presently, immediately, e.g. gr. foll. by fut. John xii. 31, νῦν ὁ ἄρχων τοῦ κ. τ. ἐκβληθήσεται ἐξα. 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 ἄρα, καὶ νῦν ἔστιν, xii. 31, νῦν κρίνει ἵστη 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 ἀπολύσεως τοῦ δούλου σου. xii. 39. Rom. v. 9. Col. i. 24, καὶ νῦν, Acts iii. 17. In antithesis, νῦν δὲ, 1 Cor. xiii. 12. 3) 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 xi. 14, νῦν οὖν, Acts xxxi. 36, & Xen. Cyri. vii. 5, 34; interroget. Acts v. 10, νῦν ἔρα, Rom. viii. 1. 3) emphat. in commands and exhortations, implying that what is to be done should be done now, & once. So with imperfect. Matt. xxvii. 42, καταβάς τοῖς ἐπὶ τοῦ σταυροῦ, ver. 43. John ii. 8. Ja. iv. 13, ἄγα νῦν, ν. i. Acts viii. 34, νῦν δεῦρο. Hom. ii. xxii. 485. Aristoph. Pac. 851, et al.

Νῦξ, νυκτὸς, ὁ, νύχτ, Lat. nox. 1) prop. Matt. xxv. 25, τετάρτη φυλακή τῆς νυκτος, Lu. ii. 8. Rev. viii. 12, al. Sept. and Class.; fig. John ix. 4, ἔρχεται μετά τοῦ ἀναπαύσεως, '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, in def. and continued, e.g. gr. νυκτὸς, by night, Matt. i. 14. xxvii. 64. John iii. 2, ημέρας καὶ νυκτὸς, by day and by night, i.e. continually, Acts ix. 24. Rev. iv. 8. ημέρας καὶ νυκτὸς. 2 Tim. i. 3, and so Class. μῆνος δὲ νυκτὸς, Matt. xxv. 5. κατὰ μῆνον τῆς ν. Acts xxvii. 27. διὰ της νυκτος, during the night, i.e. either the whole night, Lu. v. 5, or by night, Acts v. 19. Dat. of time when, definite, Lu. xxi. 2, ταχύτατα τῆς νυκτος, this very night. Acts xii. 6. τοις νυκτι, by night. Acts xviii. 9. τῇ τῆς ν. Matt. xxvi. 31. John x. 10. A. of time how long, Matt. iv. 2, νυκτὶς τεσσαράκοντα. xii. 40, τρεῖς νυκτας. So τῶς νυκτας, the nights, i.e. during the nights, Lu. xxi. 37. νυκτα καί
 Dumaur, night and day, continually, Mk. iv. 27, al. and Class. 2) metaphor. for a time of moral and spiritual darkness, the opposite of gospel light and day, Rom. xiii. 12, ἡ νύξ περίκοπος. 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 wake with that light, Whose day shall never sleep in night.' In 1 Th. v. 5, ὅπως ἔχων λυκόντω, scil. u.1.0, there is a combined notion of ignorance and dissoluteness. See σκότος 2.

Nύσσα, f. Æw, to prick, pierce, e. gr. τὴν πλευράν, John xix. 34, and Class.

Πυτάζω, f. Æa, (νυφ.) prop. to nod, hence to slumber, intrans. Matt. xxv. 5, κυντσάζων πάταε καὶ έκάθενδον. Sept. and Class. Fig. 2 Pet. ii. 3, ἄπειλε αὐτῶν οὖ νυπτάζει, a highly fig. expression, perhaps formed on prosopoeia for χρωποίζεται, as in Eurip. Hec. 662, ὀπσύτθεν ἄνωθεν σοι κυρίγματα.

Νυχθομέριον, ou, to, (νυξ, ἧμέρα) a day and night, 24 hours, 2 Cor. xi. 23. Found only in late writers.


Νῶτος, ou, ο, the back, Rom. xi. 10. Sept. and Class.

Ξ. Ξενία, ας, η, (Ξενός) prop. guest-right, or claim, alliance of hospitality, as oft. in Class. In N. T. πλεῖον for a guest, a lodging, Acts xxviii. 23, ἤκουσα πρὸς αὐτὸς εἰς τὴν ξένιαν. Phil. em. 22.

Ξενίζω, f. Σεσσίζω, (Ξενος, 1) to receive as a guest, to entertain, Hom. Od. iii. 355, trans. to be entertained, to lodge with any one, Acts x. 6, ξενίζεται παρὰ τοῖς Σιώνων βουρσί. ver. 18, 23, 32. xxvi. 16. xviii. 7, ήμας φιλορόφους ἡξενίασε. Heb. xiii. 2. Xen. Cyr. vi. 2, 3, ξειδώτετε τότε παρὰ Κύρου. 2) to appear strange to any one, to surprise, trans. Jos. Ant. i. 1, 4, τὸν Θεὸν ἥξενίζουσιν πρὸς παραπόμηνον. In N. T. partic. plur. τὰ ξενίζωτα, ‘things strange, surprising,’ also mid. Ξενίζωμαι, to be surprised at, 1 Pet. iv. 12, ἡ ξενίζεθη τῇ εἰς υἱοί πυριστεῖ.
polished. And he might have proved the point from the expression in Aristotle. Theaem. 770, ξετόν πίσιαν: also from a passage of Hom. Od. i. 138. iv. 54, ξετήν τρακτήκαν. Indeed, the epithet θετόν was applied to utensils of all kinds that may be formed by turning and polishing.

Ζηραίνω, f. ανώ, (ξηροῦ, σορ. l. ξηράνω), Ja. i. 11; perf. pass. ξηραμαία, 3 pers. sing. ξηραμαία, to dry, make dry, trans.; pass. to be dried up, become dry: of plants, act. to dry up, wither, Ja. i. 11, ο θαλός ξηρανε τον χρότον: pass. to wither away, Matt. xiii. 6. Mk. iv. 6, διά το μι ξηραμέ ριχανέ ξηραμαία, et al. In the sense of to be dry, i.e. ripe, as ζηραμαία ο χειμώνας, Rev. xiv. 15. Sept. Jer. xii. 4, ο χιστός ξηραμαίαται, &c. Xen. Mem. iv. 3, 8. An. ii. 8. 9. Of fluids, pass. to be dried up, Rev. xvi. 12, το ξηράω, Mk. v. 29, α την ἡμέραν, Sept. Gen. viii. 7, ε το ξηράω, Is. ix. 5, στεφάνων. Hom. i. x. 345, παντ' ά ξηραμάθη λίθων, σύγκτο δ' αγλάων ύδωρ. Of the body or its members, pass. to wither, Mk. iii. 1, ξηραμαίμενον ξέων της χειρας. ver. 3. Sept. i. K. xiii. 4, ξηραμάθη η χείρ: 'to pine away,' Mk. ix. 18, και ξηραμαίναται. So Prov. xvii. 22, ἀνδρόν λυπηρόν ξηραμαίνεται τά ὁστά. Sept. Ps. xxii. 15, ξηραμαίθη και ωκεντροκαυμένος, η ἁγγεία μου.

Ζηρός, ἄ, ἡ, adj. dry. 1) of a tree, dry, withered, Lu. xxiii. 31, είν τοῦ υγροῦ ξύλω ταῦτα ποιοῦσιν, εν τῷ ξύλῳ τί γένεται; i.e. a green or a dry tree, as emblematic, respectively, of the righteons 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. l. vii. 3. Ez. xvii. 24. Of the body or its members, John v. 3, η χείρ, Matt. xii. 10. Comp. Sept. Hos. ix. 17. 2) η ξηραμάζη, scil. γιὰ, 'the dry land,' as opp. to η ἡλικάστη, Matt. xxiii. 15. Heb. x. 29. Sept. Gen. i. 9, 10. Jonah i. 9. lat. Class.


Ζύλων, ου, τά, (ζύλων, prop. 'a log of wood,' or a piece of a tree with the branches hewed. 1. gen. for fuel. 1 Cor. iii. 12, λίθου τιμίου, ξύλα, χάρτων. Sept. Gen. xxiii. 3, σχίσαι ξύλα. So Xen. Cyr. v. 3, 49, ξύλα της σχιστῆς. Εἰ. v. Η. ξύλα απα. Also, timber hewn or sawed square, Rev. xviii. 12, παι Ε. και έξ ξύλων τιμίων. Hom. ii. xxiii. 327. Hdot. i. 56, Thuc. iv. 52. -II. spec. 'any thing made of wood,' as 1) a staff or club, as μετά μαχαιρίων καὶ ξύλων, Matt. x. 47, 55, al. Jos. B. J. v. 3, 1. Hdot. ii. 63. Hier. vii. 7, 8. Dem. 645, 16, or 2) stocks, Lat. nerces, a wooden block, or frame with holes, in which the feet, and sometimes the hands and neck, of prisoners were confined, Acts xvi. 24, τοῦ πόδας αὐτῶν ἡφαίστατο εἰς τὸ ξύλον. Joh xxiii. 11, ἐθετο δι εν ξύλω τῶν πόδων μου. Luc. x. 28, τα σκῆλη εν τῷ ξύλῳ κατακελυφισθαι. Plut. viii. p. 361, τῶν πόδων εν τῷ ξύλῳ δεδεμένων. 3) a stake, cross, ἐν σταυρῷ, Acts v. 30, and x. 39, κρίσματος ἐκ τω ξύλων. 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, έ ευνοῦχος ξύλο, meaning the righteous, who are not unfrequently designd as green and flourishing trees. See Ps. i. 3. Ez. xx. 47. Rev. ii. 7, τον τῆς ξύλως, with allusion to Christ as the author of salvation to all that believe in and obey him, comp. Lu. xxii. 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.
... with substantives, or words standing for substantives. 1. simply, i.e. without adjectives or other adverbs, where the sub is to be expressed as definite or specific. 1) gener, where the sub. refers to a person or thing as well known, i.e. as already mentioned, or as of common notoriety. As already mentioned, Matt. i. 24, v. 1, τον ἄγλων. 2) as of common notoriety, Matt. i. 22, διὰ του προφήτου. ii. 15. ix. 28. xii. 41. Mk. ii. 24. Lu. v. 14, τον ἱρείαν. xii. 54. Acts xi. 13. Rom. iv. 3. ἀ 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,' 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. xiii. 2. John ix. 22; but often in the Epistles, Rom. v. 6. vi. 4. ὁ Τίτος του Θεοῦ, or του ἀνθρώπου, see vii. ὁ δίδασκαλος, Mk. xiv. 14. So ὁ δίδασκαλος, 'the devil,' Matt. iv. 5, and always except Acts xii. 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 τον Πνεύμα and τον Πνεύμα ἄγιου, 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 θλιος, Matt. xiii. 43, anar. ver. 6. ὁ αὐτοκεφαλής, οἱ οὐρανοί, iii. 16. v. 18. anar. 2 Pet. iii. 5, 12. ὁ γῆ, Matt. v. 18, anar. 2 Pet. iii. 10. ὁ ἐκκλησία, νεκροι, &c.; also ὁ νόμος, 'the law of Moses, John i. 17, anar. Rom. iii. 31. v. 20. του ἄγνου, Matt. vi. 28; but ἀγνοῦ as opp. to the city, Mk. xv. 21. So with abstract nouns, ὁ ἄφθατος, 2 Pet. i. 5, anar. ver. 3. ὁ ἀδύνατος, Rom. xiii. 10, anar. 1 Cor. xiii. 2. ὁ ἀμαρτία, Rom. v. 12, anar. ver. 13. ἀ δικαιοσύνη, vi. 18, anar. ix. 30. ὁ πίστις, ix. 9, anar. iii. 28. 4) with nouns implying a definite genus or class of individuals, distinct from all others; gener. in plur. αἱ ἀλλήλακες, Matt. viii. 20. ἡ ἀρχαἰ, xxiv. 28. So οἱ μεταφαιρ, 'the dead,' xiv. 2. xxii. 31, but more freq. without the art. Here belong also the plural names of nations, which take the article as generic, τοις Ἰουδαίοις, 'the Jews,' John v. 1. οἱ Ἑβραῖοι, John vii. 35. οἱ Ῥωμαίοι, 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 ἀνθρώπος καὶ ὁ πολυμυρὸς ἀνθ. Mk. iii. 27. Lu. x. 7, ὁ ἀγάπητης. John x. 11, ὁ πολυμυρὸς καὶ ἀλλος. 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 xiv. 10. 1 Cor. xi. 5, ὁ κατακαλωτὸς τῷ κυρίῳ, 'with the head uncovered.' Heb. vii. 24. Rev. iv. 7. 6) where two or more nouns in the same case are connected by καί, &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. iv. 5, τίμια τον πατέρα καὶ την 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. 50. 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. g. when they all are parts of one general idea, of a whole, &c. Mk. xv. 1, οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματεῖς. Lu. xiv. 8, 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, ἐν 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 adjective, which refers also to the second, Phil. i. 25, σε την ὑπό προκοπή καὶ χαρά της 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 τῶν ἄγιων καὶ δίκαιων ἡμῖν ἀσέσατο. ii. 20. John xxii. 24. Phil. iii. 3. 1 Th. ii. 15. So with ἀλλα, 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, ὁ Θεός ὑπὸ τοῦ ἄγνου. iv. 24, τον Θεόν ὥστε. vi. 63, ὃς ἢμαται—τοιούτα ἢμαται καὶ ἴσω ἢμαται. Rom. vi. 21. 1 John iii. 15. iv. 8, ὁ Θεὸς ἀδύνατος. Both subject and predicate have the art. Matt. vi. 23, ὁ λύκος τοῦ σώματος ἢμαται ὁ φήμασθαι. 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 O
subject is without it; e.g. where the subject is a proper name, 1 John iv. 15. v. 1, 6; or a pronoun, John vi. 51, ἵνα ἴμι ὁ ἄρτως. Acts vii. 32. 2 Cor. iii. 2: so where the predicate is a participle with the art. the subject being still a pronoun, ἵνα ἴμι ὁ μαρτυρῶν, John xvi. 18. But sometimes both subject and predicate are without the art. Matt. xx. 16, τολμᾶτο γὰρ εἰσὶν κλητοὶ, διότι δὲ ἐικλεκτοί. 8) with a noun in the nom. where it stands for the voc. Matt. xi. 26, ναῦ, ὁ Πατήρ, ἠτί. 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: gen. (and here each noun, both the leading and the governed, takes or omits the art. according to the general rules above,) e.g. between the art. and noun, 1 Pet. iii. 20, ὡς τοῦ Θεοῦ μακροθυμία. 2 Pet. ii. 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 1.; 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 other sources of the like kind or name. Rom. viii. 23, ὠδοῦσαν ἀπεκδεχόμενοι, τῆς ἀπολύτρωσις τοῦ σώματος ἡμῶν. John xvi. 13, ὅταν ἐλθῇ ἐκεῖνον, τὸ Πνεῦμα κ. τ.λ. Matt. ii. 1, 3, Ἰησοῦς ὁ βασιλεύς. 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, ἔδει πολὺν δύ- λον. vii. 11, δόματα ἄγαθά. 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 τῶν στενῶν 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, πλαταιά ἡ πόλη, καὶ κύριος ὁ ὄνομ. Heb. v. 11, πρὶν ὁ πολὺ ἴμιν 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 predicative 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, ἵνα δὲ ἐγώ τῇ μαρτυρίᾳ μετέχω τοῦ Ἰσωτίου. 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. xxvii. 20. Demonstrative pronouns are put between the art. and noun, 2 Cor. xiii. 3, τὸν τοιοῦτον ἄδρωτον. Mk. ix. 37; or, more commonly, either before the art. and noun, or after the noun, as αὐτός, αὐτός, ἐκεῖνος, &c. which being definite, usually require the art. along with the subst. which they qualify, Matt. iii. 4, ἀυτὸ τὸ Ἰσωτίου. John v. 36, ἀυτὸ τὰ ἵμαρα. Acts xvi. 18, αὐτή τῇ ὥρᾳ. 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 the gen. is so likewise, and is put after the noun, 1 Tim. iv. 3, εἰς μεταλήψειν μετὰ εὐχαρίστιας. 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, ὁ ἵμαρα ἡ γραμματίη. 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 advort as adjunct, i.e. as placed between the art. and subst. and thus forming a periphrasis for an adj. Acts xiii. 42, τὸ ματαιὸς σάββατον. Rom. vii. 22, κατὰ τὸν ἐνω ἀδρωτον. 2 Pet. i. 9.—II. with ADJECTIVES: 1) as connected with noun, 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 γνωστόν τοῦ Θεοῦ. ii. 4, τὸ χρηστόν 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, δος τοιοῦτος, either as a generic idea, every or all such, as a class, Matt. xix. 14.—IV. WITH PARTICLES: 1) as connected with nouns, see above, I. ii. 4. 2) absolv. 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, or δέως της 'Ιταλίας, 'those from Italy,' the Italians, Heb. xiii. 24. Phil. iv. 32, or τις της Καισαρεας olives. Rom. iv. 14, or εκ νεομων, 'they of the law.' ii. 8, or εξ ερειπίων, 'the contentious.' Mk. iii. 21, or παρ αυτου. Lu. xxii. 49. 2) neut. το, τα, Eph. i. 10, τα εν τοις ουρανοις και τα εν τη της, 'the things celestial and terrestrial.' Lu. xxvii. 35, τα εν τη δεκα, 'the events in the way.'—VI. before ADVENARS, which then usually stand in place of a substant. or adjective; as subst. Phil. iii. 14, τα δυστυχα επιλαθομενοι.

—VII. the neuter of the article is prefixed: 1) absol. to the genitives 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. το, Matt. xxi. 21, της συνης, 'the thing of the fig-tree,' i.e. done to it. 1 Cor. x. 24; more freq. in pl. τα, Matt. xxii. 21. 2) the sing. το 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, το 'Αγας, i.e. 'the name Agar,' as here used, &c. 2 Cor. i. 17. 3) the singular το is prefixed to the infinit. when taken as a noun, which is then employed in all the constructions that occur with substantives; nomina. with το, Phil. i. 21, εμοι της Χριστους, και το αποδανει κιρος. 1 Cor. vii. 26. 2 Cor. viii. 11. Gal. iv. 18; genit. with του, Acts xx. 3. εγενησεν γνωμι του ευσδεσμου. As referring to a whole sentence, and expressing purpose, where some supply ενεκα or the like: here it nearly resembles the Engl. infinit. with το, equiva. to in order to, that, and so τον μη, in order not to, that not, lest, &c. Matt. ii. 13, μελλει Ηρ. ζητειν τη παιδιον, τον αναλισασα αυτο. 13. Dative with το, as implying cause, 2 Cor. ii. 12; purpose, 1 Thess. iii. 3. Acuss. with το, as regarding on a verb, Lu. vii. 21, τυφλοις πολ- λοις ιεραρχεστο τη βλεπει. ‘Ογοδοκοντα, (οκτω), eighty, Lu. ii. 37.

'Ογοδοος, η, ou, ordin. (οκτω), eighth, Lu. i. 59. 2 Pet. ii. 5, ογδοος Νασ εσφυλαγε, 'the eighth person,' i.e. 'one of eight.' Plato, p. 693. But the Class A. more gener. add αυτος, as Thuc. i. 46.

‘Ογκος, ou, a, prop. mass, weight, magnitude, a tumour, swelling, and fig. inflation, elation, pride. In N. T. weight, burden, impediment, Heb. xii. i, ογκον παταιτον ιενομενοι. Xen. Ven. viii. 8.

'Οδη, ηδη, τοδε, demonstr. pron. (fr. ο, η, το, as pron. and enclitic ης), this, that, gener. equal to αυτος, but stronger: 1) as referring to the person or thing last mentioned, Lu. x. 39, της ην αδελφη. xvi. 25, and Class. 2) as introducing what follows, the following, Acts xv. 25, γραφουται ταδε. Oi σπ. κ.τ.λ. xxi. 11. Rev. ii. 1. 3) instead of an adv. for here, there, i.e. δειτεκτων. Ja. iv. 13, πορευσουμενα εις την την πολιν. Plut. Symp. i. 6, 1, την την νημεραν.

‘Οδειω, fut. εισο, (οδος), to be on the way, to journey, travel, intrins. Lu. x. 33. Sept. and Class.


‘Οδοιπορεω, f. έσω, (οδοιπορος, fr. οδος, πορος,) to be on the way, to journey, travel, intrans. Acts x. 9, and Class.

‘Οδοιπορια, η, (οδοιπορια), a journeying, traveling, John iv. 6. 2 Cor. xii. 26.

‘Οδος, ou, η, a way. I. in respect to place, a way, highway, road, street, 1) gener. Matt. ii. 12, δε άλλης οδου, άνεκχωρι- σεν, viii. 13, 14. Sept. and Class.; of a street in a city, &c. xxii. 9, ει τα διδαξομαι των οδων. ver. 10. Lu. xxiv. 23. Sept. and Class.; also κατα την οδον, along or on the way, x. 4. Acts viii. 30, and Class. 2) foll. by gen. of place to which a way leads, Heb. ix. 8, η των αγιων οδον, 'the way, entrance into the sanctuary.' Gen. iii. 24, η οδον του ξυλου της χειρι. Meton. for the whole region to or through which a way leads, Matt. x. 5, εις οδον οδων, 'into the way,' i.e. country, 'of the Gentiles.' iv. 15, δοθη θαλασση, 'way of the sea,' i.e. the region around the sea of Galilee. 3) in the phrases παναιρει, or κατακειμεν την οδον, 'to prepare the way,' for a king; prop. Rev. xvi. 12; fig. Matt. iii. 3. xi. 10. So δεονων την οδου, 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.—11. in respect to action, way, 'a being on the way,' a going, journey, course, 1) gener. εις την οδον, 'for the way,' journey,' Lu. ix. 3. έ ε οδου, xi. 6. εν τη οδ ο, 'in or by the way, the journey,' Acts x. 17. κατα την οδον, 'by or on the way,' xxv. 3. Also 1 Thess. iii. 11. κατευθυναι την οδοι ημων. Acts viii. 39, πορευσαται την οδον, 'to go on one's way,' continue one's journey. Sept.
and Class. So Mk. ii. 23, ἢρέκατο ὁ μαθηταῖς αὐτοῦ ὄνομα τιλλόντες τοὺς στάχνους, 'his disciples began to go along, plucking the ears of grain,' where ὄνομα is a Hebraism, and corresponds to the Latin 🤪.*, 2) foll. by gen. of time, Lu. ii. 44, ἤμερα ὄνομα, 'a day's journey.' Acts i. 12, αὐτότικον ἔχον ὄνομα, 'a sabbath-day's journey,' in the mode of proceeding, administration, counsel, Acts xiii. 10. Sept. and Class. 2) way or ways of arriving at or obtaining anything, Lu. i. 79, ὄνομα εἰρήνης, i. e. 'the way to salvation.' Acts ii. 28, ὄνομα τῆς κοινωνίας. xvi. 17. 2 Pet. ii. 21, τῆς ὄνομα τῆς δικαιοσύνης. Matt. xxii. 52, ἡδέν Ιακώβι ὑπὲρ ὄνομα τῆς 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, ὄνομα εἰρήνης ὑπὲρ ἔγνωσις, 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 absolv. for the Christian way, the Christian religion, Acts ix. 2. 9, 'the true religion.'

'Οδὸς, ὄνος, ὁ, a tooth, Matt. v. 38. 'Οδοφάνω, ὁ, ὁ, (ὁθον), to pain, whether in body (as Galen ap. Steph. Thes.) 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, δυνήμαι ἐν τῇ φλογὶ ταύτῃ, ver. 25, οὐ δὲ δυνήμαι. Acts xx. 20, ὄνομαμεν. Sept. and Class. oft.

'Οδύνη, τη, τη, (perhaps from ὄνομα, a tooth,) lit. a gnawing pain, pain, distress, sorrow, of body or mind, Rom. ix. 2. 1 Tim. vi. 10. Sept. and Class. For the sense, Gašch. Suppl. 550, ὄνομα τα κυμαλδήτοις. 'Οδύμβος, ὁ, ὁ, (ὁθομβα, to bewail), weeping, lamentation, mourning, Matt. ii. 18, κλαμβάνει καὶ ὀδυμάτω πολύς. 2 Cor. vii. 7, 'heartfelt sorrow.'

"Οξ, ὁ, ὁ, or ὁ, to smell, yield odor, gener. a fragrant one, as Hom. Od. v. 60. Theoc. i. 149, ὡς καλῶδ, but sometimes the reverse. So in N. T. of a corpse, to stink, absol. John xii. 39. Sept. App. 4. v. 11. xv. 18. "Οθιν, rel. adv. whence, 1) of place, Acts xiv. 26, διὰ θινῶν παραδομών ἐκ χάριτος τοῦ Θεοῦ, where see my note, xxviii. 13, et al. Sept. and Class. For ἐκτιθέναι θινος, thence where, Matt. xxiv. 24, συνάγων διὰ θινος διεκκαίρησεν. Thuc. i. 11, διεκκαίρησεν θινος ἄνθρωπον τινάς, &c. 2) of a source, means whereby, 1 John ii. 18, διὰ γιωσακόμπος, & Class. 3) illative, as referring to a cause, ground, motive, whereabouts, whereas, Matt. xiv. 7, διὰ μέρους ὡς ἑλαφονύγγοις. Heb. ii. 17. iii. 1, et al. Jud. viii. 20. Xen. Mem. i. 1, 2.

"Οθύμων, πο, προφ. fine white linen, Hom. Od. vii. 107. In N. T. general. linen cloth, e. g. a sheet, Acts x. 11, σκείνοι ἐν θυμίων μείζονης θάλαμος. xi. 5. Hom. II. xviii. 595, ταυτὸς αὐτὸς λεπτός δύναμις ἕχος, οὐ δὲ χιτωνομ. Hidam. xii. 6, 21, στήριγμα τα και δύναμις. Jose. Ant. v. 8, 8, δύναμις και στολας, and oft. in Lucian.

"Οθυμον, ου, το, (dimin. from θυμόν) a smaller linen cloth, bandage; in N. T. only of bandages in which dead bodies were wrapped for burial, Lu. xxv. 12. John xix. 40. xx. 6, 7; not in this sense in Sept. or Class.

Οἴκειον, σ, σ, adj. (οἰκος) 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. of οἰκείοι τινος, those of one's house, one's family, 1 Tim. v. 8. Sept. and Class. Fig. for associates, anādred. e. g. τοῦ Θεοῦ, ὡς τικά τοῦ Θεοῦ, Epp. ii. 19, 'those who are of the family of God,' (comp. Eph. iii. 15, and see our Collect for Good Friday,) often called οἰκος του Θεου, οἰκείοις των ἄγιων, οἰκείοις των τίτων, Gal. vi. 10. 'those connected in the faith,' brother Christians, ὀμοτιθον, as Theod. explains. So Strabo, p. 7, mes οἰκείους φιλοσοφιας, for 'philosophers,' and p. 13, οἰκείους γεωγραφίας, for 'geographers.'

Οἰκέτης, ου, ο, (οἰκος) prop. 'any one belonging to a house,' or living in the same house, Ecoclus. vi. 11. Hdt. viii. 106. but espec. and in N. T. a domestic, a servant, slave, Lu. xvi. 33, οἰκείοις διναστευον δυσχεραί αυτοι κυρίους δουλεύων. Acts x. 7. Rom. iv. 4. 1 Pet. ii. 18. Sept. and Class. oft.

Οἶκεω, f. θαι, (οἰκος) to dwell. 1 intrans. with in, to dwell in, fig. of the Holy Spirit abiding in Christians, Rom.


Οικοδομεῖν, f. ἱσω, (οἰκοδομεῖν, to build a house, and gener. to build, construct, erect, trans. I. PROP. e. gr. οἰκίαν, Lu. vi. 48. τὸρέγνω, Matt. xxi. 33. μαθι, Mk. xiv. 58; with dat. commodi, Lu. vii. 5, τὴν συναγωγὴν αὐτῶς οἰκοδομημένην ἤμιλ. Acts vii. 47, 49. Φολ. by εἰς 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 οἰκοδομούμενα, '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, ἐν θείον Σωμάτων οἰκοδομών. Gal. ii. 18, εἰς καταλυσα, ταῦτα πᾶλιν οἰκοδομώ, i. e. direct, or countenance, its observance.—II. by imp. to rebuild, renew, i. e. a building decayed or destroyed, Matt. xxiii. 29, τοὺς τάφους τῶν προφητῶν. xxvi. 61, al. So Sept. Joah. vi. 26. Job xii. 14. Am. ix. 14.—III. METAF. 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, εἰς ταύτης τῇ τίτρᾳ οἰκοδομήν μοι τὴν ἐκκλησίαν. Acts ix. 31, οἰκοδομούμενοι καὶ πορεύομενα. 1 Pet. ii. 5, ὁ Λαόθος ζ. οἰκοδομεῖται: 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 οἰκοδομί, (where see my note,) x. 23, οἱ πάντας οἰκοδομεῖ· xiv. 4, οἱ πάντες οἰκοδομεῖ. So Test. xii. Patr. p. 737, καθαρὸς νῦν, εἰς τὸν μίμημα τῆς γῆς συγκεκριμένος, μᾶλλον οἰκοδομεῖ αὐτὸς αὐτόν, καὶ οὐ μιασται. 1 Th. v. 11, οἰκ. εἰς τὸν ἑαυτόν, i. e. 'build up and help each other forward' in your Christian course. 2) in a bad sense, οἰκοδομητικῶς, to be built up, confirmed, or emboldened to think or to do any thing, 1 Cor. viii. 10, οἰκοδομεῖται εἰς τὸ τᾶ ἐκκλησίας ἐκτίθειν, 'emboldened to the eating of idol-mea.' So Mal. iii. 15, ἀνακαταστίξεται πολύπεπτε ἐνόμια. 0 3
Col. i. 25, κατά τήν οἰκονομίαν τοῦ Θεοῦ, where the sense is, if not verbally, yet really, the same as at Eph. iii. 2, τήν οἰκ. χάριτος, for τής δοξής, though grammatically belonging to χάριτος, yet does, in effect, stand for οἰκονομίαν, by a license not uncommon in the Class., esp. 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, ν. 40, 3, αὐτὴν φύσιν οἰκονομίαν. And such is nearly the sense at the obscure passage of Eph. i. 10, εἰς οἰκονομίαν τῶν καιρῶν, where render, 'with a view to the plan of (respecting) the fulness 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, οῦ, ὁ, (οἰκος, νῖμῳ), 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 οἰκ. 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 Eliézer, Gen. xv. 2. xxiv. 2; and so Joseph, who is called the οἰκονόμος of Potiphar, Gen. xxxviii. 4. Plut. de Educ. 7. and Lucian, Tim. 14, ὃς κατάρατοι οἰκήτης, ὁ οἰκονόμος, ὁ παράτρυχος. But free persons were sometimes employed, Lu. xvi. 1, 8, 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 ἐπίτροπος, or tutor, Gal. iv. 2, ὁ κληρονόμος—ὑπὸ ἐπίτροπος ἑαυτῷ καὶ οἰκονόμους. 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 τῶν...
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. 

tois 'Ioudaioukous tōs kata tēn oikoumēnēn. 

Jos. Ant. xxii. 3, 1. 

Hdadian v. 2, 5. 

2) of Palestine and the adjacent countries, Lu. ii. 1. ἀναγράφεται πᾶσαν τὴν οἰκουμένην. 

xxvi. 26. 

Acts xii. 28. 

Joseph. 

Ant. xii. 

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, ἐπ' ἑαυτῆς ὁ ἐαρίζων ἐν ἡλικίᾳ τῆς οἰκουμένης. 

Rom. x. 18. 

Heb. i. 6. 

Rev. xvi. 14: hyperbol. 

Lu. iv. 5. 

πᾶσαν τὰς βασιλείας τῆς οἰκουμένης, = τοῦ κόσμου, Matt. iv. 8. 

Sept. Is. xxiii. 17. Ps. xix. 4. 

Jos. Ant. iv. 8, 2. 

Pol. i. 5. 

Diod. Sic. i. 1. 

2) meton. the world, for the inhabitants of the earth, mankind, Acts xvi. 31, κρινεῖν τὴν οἰκ. 

xii. 27. 

Rev. iii. 10. 

xii. 9. 

Sept. 3) fig. Heb. ii. 5, η οἰκουμένη ἡ ἡμέρας, = ὁ αἰών ὁ ἡμέρας. 

Οἰκουμένη, ου, η, η, adj. (οἰκός, σπέρα, watchman), prop. and in Class. 

'taking care of and guarding the house,' Artemid. ii. 11. 

Aristoph. Vesp. 964, κόνων ὁ οἰκουρός: also one who keeps at home, lives a retired life, Αesch. Ag. 1608. 


Οἰκτείρω, ο, η, η, adj. (οἰκτέρα, pity), later fut. 

οἰκτείρωσιν, to pity, have compassion on, with acc. Rom. ix. 13, οἰκτείρωσιν ὑπὸ 

οἰκείων. 

(οἰκτείρω, ο, η, adj. (οἰκτείρω,) pity, compassion, i.e. the feeling, less strong than ἔλεος, (which see,) Tittm. de Synon. 

N. T. p. 69, sq. 

Col. iii. 12, σπέρματος oἰκτείρων, but text. rec. σπλ. oἰκτείρων. 

Elsewhere in N. T. only plural, suitably to the plural. 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 Apoc. 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, κρίσιοι τῶν oἰκτείρων φθονός. 'it is better to be envied than pitied.' Theocr. Id. xv. 75, & lat. Class. 

Οἰκτείρων, ους, ο, η, (οἰκτείρω,) compassionate, merciful, Lu. vi. 36. 

Ja. v. 11. 

Sept. 

Ο 4
O ΙΜ, see ΟΙΜα.

Ομοφυλοίς, ou, ο, (οινός, 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 epist. on Anacreon, preserved by Suidas, ἵπτισκοι μὲν παριών εἴμα γὰρ οἰνοφυλῆ.

Οἶνος, ou, o, wine, I. prop. as οῖνος νίστ, new wine, must, Matt. ix. 17. Mk. ii. 22, al. xv. 25, δειμματισμένον οἴνον. Lu. i. 15, οἶνον καί σίκερα, & vii. 33. Sept. and Class. oft. Meton. for the wine and its fruit, Rev. vi. 6. & Sept. Joel i. 10.—II. symbol. ό οἶνος τοῦ Σωμοῦ τοῦ Θεοῦ, αἷμα τοῦ Θεοῦ, wine of God's wrath, (see θυμός,) Rev. xiv. 10. al. Symbol. ο οἶνον τοῦ Σωμοῦ τῆς πορνείας αὐτῆς, 'wine of wrath of fornication,' i.e. a love-poison, 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. ο οἶνος τῆς πορνείας αὐτῆς, Rev. xvii. 2. Comp. Jer. li. 7.

Ουκολογία, as, η, (οὐκόλογος, fr. οἶνος, φλία, to overflow,) wine-drinking, drunkenness, 1 Pet. iv. 3, and Class. oft.

Ομομαι, contr. οίμαι, to suppose, think, be of opinion, prop. foll. by infin. with acc. soi. John xxi. 25, οὐδε αὐτὸς οἶμαι τοῦ κόσμου χειρασία τὰ γραφόμενα βίβλια, and Class.: with simpl. inf. when the subject of both verbs is the same, Phil. i. 16, and Class.: with οίμαι instead of infin. Ja. i. 7: with inf. and acc. Hdadn. iv. 15, 15. Xen. Cyr. i. 4, 10: with inf. 2 Macc. vii. 24. Xen. Mem. ii. 1, 15.

Οἶος, α, ο, a correlat. relat. pron. corresponding to ποίος, ποίος, &c. prop. of what kind or sort, what, such as, quails. I. prop. in a dependent clause, with τοιοῦτοι, &c. corresponding, 1 Cor. xv. 48, οίον δ χιλικός, τοιοῦτο καὶ οί χιλικοί. 2 Cor. x. 11: with δ αὐτός, Phil. i. 30: with τοιούτος, &c. imply. Matt. xxvi. 21, θλίψει μεγάλῃ, οία 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? 1 Lu. ix. 55, οὐκ οἴηται οίον πνεύματος ἐστε ὑμῖν; 1 Th. i. 5. 2 Tim. iii. 11, ult. Jos. Ant. x. 3, 2. Hdadn. vii. 4, 3. III. neut. οίχ οιον, adv. not so as, not so, usually followed by an antith. as ἀλλα, not so—but, Pol. xviii. 11, ib. i. 20, 12. Hence Rom. ix. 6, οὐκ οἶνον δι᾽ ἐκπεπτωκένων ὁ λύκος τοῦ Θεοῦ, lit. 'it is not so that,' in full, 'but not so (i.e. would I reason) as that the pro-vice of God is become void,' and then the antithesis follows indirectly in the general sense, and directly in ἀλλα', ver. 7.

Οἶος, see Φέρω.


Οκνύμας, α, αν, adj. (οκνεῖω, slow, tardy, 1) of persons, σοφάδιαυτές, Matt. xxv. 26, ποντάρι δουλέ και οκνηρέ. Rom. xi. 11. Sept. and Class. as Prov. vi. 6, 9. Thuc. i. 142. 2) neut. of things, tedious, tiresome, Phil. iii. 1, τα αὐτά γραφέρια—ἔμοι μὲν οὐκ οκνύμας. Theocr. id. xiv. 35.

Οκτάμερος, ou, ο, η, adj. (οκτά, ημέρα,) lasting eight days, lit. an eighth-day person or thing, Phil. iii. 5, περίουσι οκτάμερος, 'as to circumcision an eighth-day man,' i.e. circumcised on the eighth day. Comp. Gregor. Naz. Orat. xxv. p. 465. D. Χριστὸς αὐνέταται τριήμερος, Δάριος τετραήμερος.

Οκτά, οι, al. αλ, at indecl. card. num. eight, Lu. ii. 21, et al.

Ολεθρός, ου, ο, (ολῆθρος,) destruction, ruin, death, 1 Cor. v. 5, καὶ ολῆθρον τῶν σαρκῶν. Sept. and Class.: of divine punishment, 1 Thess. v. 3, al.


Ολίγοφιλος, ou, ο, η, adj. (ολίγος, ψυχή,) faint-hearted, 1 Thess. v. 14, παραμυθεσθε τοὺς ολίγοφιλους, 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. liv. 6.
humble-spirited, contrite. In Is. xxxv. 4, as here, say to them that are of a feeble (rather faint) heart, (οἱ ὄλγες τῆς διανοίας, Be strong, fear not.

Ὁ ὁλογρός, f. ὅσο̑ς, (ὁλογρός, ὀλιγος, ὀσος, care, care, to care little for, make light of, contempt, with gen. Heb. xii. 5, μὴ ὄλγοης ταῖς διανοίας Κυρίου. Thuc. ii. 62, and oft. in Class.

Οἱ ὁλοθρευταίς, οὐ, ὁ (ὁλοθρευτας), a destroyer, 1 Cor. x. 10, equiv. to ὁ λοθρευτας, the destroying angel. See my note.

Ὡλοθρευτας, f. εὐπορω, (ὁλοθρευτας), to destroy, trans. only in particip. Heb. xi. 28, ὁ ὁλοθρευτας τα πρωτότοκα. Sept. Ex. xii. 23, and oft. elsewhere; always a strong term, denoting utter destruction.

Ὡλοκαυτόμοις, ατος, το, (ὁλοκαυτόμοις, ὁλοκαυτόμοις, ὁλοκαυτόμοις, from ὁλοκαυτόμος and καί), a holocaust, whole burnt-offering, prop. in which the whole victim was burned; but gener. burnt-offering. Mk. xii. 33. Heb. x. 3, 8. Sept. Ex. xvii. 2, and oft.

Ὡλοκληρια, ας, ἡ, (ὁλοκληριας, ὁλοκληριας), wholeness, soundness of body, Acts iii. 16, ἔδωκεν αὐτῷ τὴν ὅλην τάσην. So Is. i. 6, ἀπὸ πολλῶν έκειρα κεφάλις οὐκ ἔστων ἐν αὐτῷ ὁλοκληρια. So Diog. Laert. Zenon. we have joined ὁλοκληριαν, ὁλοκληριας, εὐλογησάντως, etc.; and so Lucian, t. iii. p. 209, εν ὁλοκληρω τῷ σώματι.

Ὡλοκλήρος, ou, ὃ, ἡ, adj. (ὁλοκλήρος, κλῆρος, sors), prop. 'cut tos sors inest, totum quod sorte obvenit;' but gener. 'whole, entire in every part.' So Hidian. vi. 2, 6. Πάρουσα ἀναφεδεσσαθαι πάσαι ὁλοκλήροις ἀρχην, 'in its full integrity.' Thus the word is synonymous with ὅλος, but a stronger term, signifying whole, in the full integrity of its parts, as in Aristot. Eth. iv. 1, οὐ πάσαι ὁλοκλήροις παραγίγωι. So 1 Thess. v. 23, ὁλοκλήροις ὕμων το πνεύμα, και ἡ ψυχή και το σῶμα, 'your whole spirit, soul, and body,' i.e. your whole man. And as ὁλοκλήρος was used of sani ty of body, as Lucian iii. 209. Arr. Epicst. iii. 26, so it was transferred fig. to mental qualities, as in James i. 4, ὅπως οὖν τέλειον καὶ ὅλων, 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, ὁλόκληροι, ἄμωμοι. See Deut. xxvii. 6. Jos. Ant. iii. 12, 2.

Ὡλολύω, f. ἐως, (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. ii. vi. 301.
"Ομιλείς, ὁ, ὁ (ὅμιλος, ἄνθρωπος, κόσμος) prop. & lit. a being together, companionship, Xen. Mem. iii. 7, 5. In N. T. intercourse, 1 Cor. xv. 33, φθίνουσιν θηθ χρυσά ομίλια κακιά, and so Class. as Diod. Sic. vi. 54, ταῖς πνευματας ομιλίαις διέχειν τα θηθ των ἀνθρώπων.

"Ομίλος, ou, o, (ὁμός ὁμοῦ, ἄνθρωπος, κόσμος;) prop. a crowding together, hence a crowd, multitude, Rev. xvii. 17, in text. rec. and Class. oft.

"Ομίλη, ἡ, ἡ, a cloud, mist, vapour, 2 Pet. i. 17, ὁμίλη, ὡσ τρα αἰανοῦργηαι, lat. Edid. for text. veftθαι. Sept. and lat. Class.

"Ομοία, ατος, τό, (ἀφομαι, ἀμμαία;) prop. sigh, any thing seen, Soph. Electr. 903. Usually eye, plur. τά ομίλατα, the eyes, Mk. viii. 23. Sept. and Class.

"Ομομυρία καὶ Ὅμομυρια, f. ὁμομυρίας, s. 1. ὁμοσα, to swear, i. e. 1. gener. and absol. to take or make oath, Matt. xxiii. 74, ἔρεστο ὀμομυρίαν, v. 34, μὴ ὁμομυρία ὀλοσ. The person or thing by which one swears is variously constructed; accus. τον ὀμαριν, Ja. v. 12. κατὰ with gen. Heb. vii. 13. ὁμοσα καθ' ἑαυτὸν, ver. 16, and Class.; once with εἰς ἵππορολυμα, Matt. v. 35; by Hebr. with εἰς, v. 34, εἰς τον ὀμαριν, εἰς τη γη, oft. and Sept.—II. spec. = to declare with an oath, foll. by the words of the oath, Heb. iii. 11, ὥς ὁμομυρία εἰς τὴν ὄργη μου, εἰς εἰςελευντα, vii. 21; by inf. iii. 18, and Class. Hence to promise with an oath, foll. by dat. and ὅτι, Mk. vii. 23; with ἀφρω, foll. by dat. and infin. Acts ii. 30; by acc. and dat. vii. 17, τὴν ἐπαγγελίας ἢ ὁμομυρία ὁ Θεος τον Ἀβραὰμ: so with τρὶς τις, Lu. i. 73, ἀφρων ἢ ὁμομυρία πρὸς Ἀβραὰμ. Hom. Od. xiv. 331.

"Ομοθυμαδόν, adv. (ὁμόθυμος, fr. ὁμός, θυμός,) with the same mind, with one accord, all together, Acts i. 14, & oft.

"Ομοιάξω, f. ἀνα, (ὁμοιος,) to be like, intrans. Mk. xiv. 70, ὡς Ἀλλα ὁ σου ὁμοιάζει, not elsewhere found except in comp.

"Ομοσοφθῆς, ὁς οὖς, ὁ, ὁ, adj. (ὁμοιος & τάθος,) like-affected, i. e. of like nature, affections, condition, hence gener. with dat. Acts xiv. 15, ὡς ὁμοσοφοβητη εἶσαι ὑμῖν ἄνθρωποι. Ja. v. 17, ὁμοσοφθῆς ὑμῖε. It is, however, too complex a term to be represented by any single expression. From the passages adduced by Wetstein, it plainly denotes generic, 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. 6.

"Ομοίοις, a, ov, adj. (ὁμός,) like, resembling, foll. by dat. 1) gener. in external form and appearance, John ix. 9, Rev. i. 18, ὁμοίοις Τύχην ἀνθρώπων, ver. 18, and oft. and Class.; in kind or nature, Acts xxvii. 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, τον ὁμοίον τοτος τρόπος, Palesp. xxix. 3. Ecclus. xxi. 16, in conduct, character, once with gen. John viii. 55, ὁμοίως ὁμοίων ὑμῶν, πρεσβυτος; in authority, dignity, power, Matt. xxii. 39, δινετα δι ὁμοίων αὐτη. Rev. xi. 1. Jos. viii. 14, 1. Ecclus. xiv. 19.

"Ομοιότης, θεσ, ἡ, (ὁμοιος,) likeness, similarity, Heb. iv. 15; parity of nature, vii. 15, in Christ's human character.

"Ομοίως, f. ὅσω, (ὁμοίοις,) to make like, with acc. and dat. pass. s. ὁμοιόων, to be or become like, with dat. 1) gener. only pass.; in external form, Acts xiv. 11, of ὁσιοι ὁμοιόμενεις ἀνθρώπων. Sept. and Class.; in conduct, character, Matt. vi. 8. Ecclus. xiii. 1. Thuc. iii. 88; in condition, circumstances, Heb. ii. 17, τοις ἀνθρωποις ὁμοιόθησαν. Thuc. iv. 92. v. 103; once foll. by ὡς, Rom. ix. 28, ὡς ἀνθρωπος ὁμοιομενος. 2) in comparisons, to liken, compare, pass. to be likened, be like, Matt. vii. 24, ὁμοιώτατον αὐτοῦ ἀνθρώπων. So Sept. and Philostr. V. Soph. ii. 27, 3, το Πολ. ὁμοιώς αὐτοῦ.

"Ομοιώμα, ατος, τό, (ὁμοίωμα,) prop. 'something made like,' a likeness.] form, shape, figure, Phil. ii. 7, ἐν ὁμοιωτη ἁπαντωμα γεννημα, parall. with ὀμοφης, Rev. iv. 7. Sept. and Aristot. Ethic. viii. 10. 2) abstr. likeness, resemblance, only in the sense of an adj. Rom. i. 23, ἐν ὁμοιωμα εἰκόνας φθαρτον ἄθρωπον, equiv. to εἰς ἐκκόν ὁμοίω με τό, an image like unto mortal man; v. 14, ἐν τῷ ὁμοιωμα τῇ παραβάσει Ἀδαμ, i. e. a transgression like that of Adam, vi. 5. viii. 3.

"Ομολογίας, adv. (ὁμολογος, in like manner, likenwise, Matt. xxii. 28, ὁμολογοι καὶ ὁ δευτερος. 1 Cor. vii. 3. ὁμολογουσι διαφορος, Lu. iii. 11, al. Sept. and Class.

"Ομολογες, ους, η, (ὁμολογος,) prop. a likening, comparison; in N. T. likeness, resemblance, Ja. iii. 9. Sept. and Class.

"Ομολογία, f. ής, (ὁμολογος, fr. ὁμός, ὁμοῦ, ὁμοῦ, & λέγω,) prop. to speak or say the same with another, e. g. to speak the same language, with dat. Hdot. i. 142. ii. 18, to say the same things, i. e. to assent, consent, agree, foll. by dat. Jos. Ant. vi. 6. Hdot. i. 23, 171. Thuc. iv. 69.\n\n298
Xen. Cyr. iii. 3, 19. Hence in N. T. I. to concede, admit, confess, with acc. e. gr. a charge. Acts xxiv. 14, ὄρεμον δὲ τοῦτο σοι. So of sina, τὰς ἄμαρτια, 1 John i. 9. Ecclus. iv. 26. Hidian. i. 6, 8. Xen. An. i. 6, 7. Hence to confess publicly, acknowledge openly, profess, e. gr. with acc. of cogн. nous, 1 Tim. vi. 12, ὁμολογοῦσας τὴν κ. ὁμολογίαν. With acc. gener. Acts xxiii. 8. Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀφότητα: with inf. Ἡλ. 1, Θεόν ὁμολογούν εἰδικά. Xen. Mem. ii. 3, 9. With particip. for fin. 1 John iv. 2, τὰν πνεῦμα δὲ ὁμολογεῖ Ἰησοῦν Χ. εἰ σαρκὶ ἐληλυθέντα. ver. 3. 2 John 7; absol. but with particip. impl. John xii. 40. Rom. x. 15. Ἐλ. V. Η. ii. 44. Foll. by ὅτι instead of infin. Heb. xi. 13, ὁμολογηταῖς ὅτι Ἰησοῦ καὶ τ. εἰσίν. 1 John iv. 15. Ἐλ. V. Η. xii. 2. Note the construction ὁμολογεῖν ἐν τινι, to confess in any one's case, i. e. to profess or acknowledge him, (see in Ec 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, χαίρειν ὁμολογοῦν πάντα ὁμομαιαί αὐτῷ. Sept. off.—II. to accord with or to any one, to promise, with dat. and infin. Matt. xiv. 7, μὲθ' ὀρκον ὁμολογησάως αὐτῇ δοξαί. Jos. Ant. viii. 4, 3. Xen. An. vii. 42, 22, and oft. in Class.

"Ομολογεῖαι, ας, η, (ὁμολογείω, prop. assent, agreement, as oft. in Thuc.; in N. T. confession, profession. 1 Tim. vi. 12, 13, τινι καλὴν ὁμολογίαν, comp. in Ὁμολογεῖων. In the sense of an adj. 2 Cor. ix. 13, ἐπι τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν, 'your professsed subjection,' or obdient profession of the Gospel. Heb. x. 23, κατέχωμεν τινι ὁμ. τῆς ἐκπίστου, i. e. 'the hope we have professsed,' i. e. Christian religion, and ii. 11, κατασταθήσεται ἀρχιερατεῖα τῆς ὁμολογίας του 'the High-Priest whom we profess or own as a Master,' i. e. the Messiah. Hence meton. profession for 'the thing professsed,' i. e. the Christian religion. Heb. iv. 14, καταστάσει τῆς ὁμολογίας. So Philo de Somn. i. p. 654, 16, ἀ μὲν δὴ μέγας ἀρχιερεία τῆς ὁμολογίας. "

"Ομολογούμενον, adv. (part. pres. pass. of ὁμολογεῖων;) by consent of all, confessedly, without controversy, 1 Tim. iii. 16, and Class.

"Ομότεχνον, ou, o, n, adj. (ὁμός, τέχνη), of the same trade. Acts xviii. 3, and Class.

"Ομούν, adv. (prop. genit. neut. of ὁμός,) at the same place or time, together, e. gr. of place, John xxxi. 2, and Class.; of time, John iv. 36. xx. 4. Sept. and Class.

"Ομόφρων, oinos, o, n, adj. (ὁμός & φρων,) of the same mind, like-minded, 1 Pet. iii. 8, and Class. from Homer downwards.

"Ομοφρον, adv. part. (ὁμοφρός,) 'at the same time,' i. e. nevertheless, notwithstanding, yet, oft. in Class. as strengthened by μεντοι, John xii. 42, ὁμοφρος μεντοι καὶ, as in Eng. yet nevertheless, but yet. Aristoph. Ran. 61. Vesp. 1345. Hidian. ii. 3. Cebet. Tab. 33. On the connexion between the various senses of ὁμοφρον, see Mr. Tate on Soph. Oed. Tyr. 1256. In the usage of Paul, ὁμοφρον is put before a comparison with something inferior, out of which there then follows a conclusion δ' ἄμεινοι, equiv. to yet even, 1 Cor. xiv. 7, ὁμοφρον ἡ ἀγωγα φωνὴ διδύμων 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.

"Οὐαρ, τὸ, indecl. a dream; in N. T. only κατ' οὐαρ, 'in a dream,' Matt. i. 20. ii. 12, 13, 19, 22. xxvii. 19, and oft. in lat. Class.

"Οὐάριον, ου, τὸ, (dim. of ὄνωος,) a young ass, John xii. 14, coll. v. 15. Athen. xiii. p. 582.

"Οὐειδίκως, f. ἐνο, (ὁδικος) prop. to define, disparage, reproach; 1) gen. = to rail at, revile, to assail with opprobrious words, in later usage with acc. of pers. Matt. v. 11, μακάριοι ἐστε, θαν ὡνειδίκως ὑμᾶς. xxvii. 44. Rom. xv. 3, and oft. Sept. absol. Hom. II. i. 211. viii. 95. 2) spec. to reproach with any thing, = to upbraid, chide, e. gr. with acc. pers. and ὅτι, Matt. xii. 20, τότε ἤξεσθατο ὡνειδίκως τεῖς παλαι κ.τ.λ. and Class.; with acc. of thing for which, Mk. xxvi. 14, τὴν ἀρχηγίαν αὐτῶν. Absol. to upbraid, scil. with benefits conferred, Τα. i. 5, διδόστων ἀπλάκω, καὶ μὴ ὡνειδίκωσον, 'does not upbraid them with benefits conferred.' So Menander, καλῶς ποιεσάν, οὐ καλῶς ὡνειδίσασ. It not unfreq. occ. in Class.

"Οὐειδίσχομαι, οὗ, o, (ὁνειδίσχομαι,) reproach, reviling, contumely, Rom. xv. 3. οἱ ὡνειδίσχομοι τῶν ὡνειδίσχομαν εἰ. 1 Tim. iii. 7. Heb. x. 33. xx. 26, τὸ ὡνειδ. τοῦ Χρ. 'reproach like that of Christ.' xiii. 13. Sept. and Apoc.; only found in late Gr. writers.

"Οὐειδός, eos ove, τὸ, prop. same, name, report, good or bad, e. gr. good fame, renown, Eurip. Phoen. 328, κάλλιστον ὡνειδός, and Bacch. 640. Usually and in N. T. ill fame, i. e. reproach, disgrace, Lu. i. 25, ἀφελεῖν τὸ ὡνειδός μου, i. e. for sterility; in allusion to Gen. xxx. 23.
"'Oπικε, ἡ, ὁ, adv. (ὅπερ,) pertaining to an us, Matt. xviii. 6; see μέλος.

"Οὖνημα, f. ὅνημα, to be of use, to profit; in N.T. only mid. ὅνημαι, sor. 2. opt. ὅνημυ, to have profit or joy, with gen. of or from any one, Phil. 20, ἐγὼ σον ὅνημαι.

"Ὁμοία, αῖσθ, τὸ, a name, i.e. the proper name of a person, &c. 1. prop. and gener. Matt. x. 2, τῶν δὲ ἀνθρώπων τὸ ὅνημα ἑστὶν τῷ ἀνθρώπῳ. Λου. ii. 63. Rev. xiii. 1, ὅμοια διαθήκημα, 'a blasphemous name.' The verb καλέω sometimes takes ὅμοια with the name in opposition, Matt. i. 21, καλάτω τὸ ὅμοια αὐτοῦ Ἰησοῦν, ver. 25, 25. Mk. iii. 16; also καλάτω τὸ ὅμοιον τούτου, 'by this name,' Λου. i. 61. Further, ὅμοια, scil. οὗτος, Matt. xiv. 32. τὸ ὅμοιον αὐτῷ, scil. ἐγώ εἰμι, Λου. i. 5. Adv. κατ' ὅμοια, 'by name,' severely, John x. 3. Metcon. name is put for the person or persons bearing that name, Λου. vi. 22, ἐβαλαν τὸ ὅμοια υμῖν ἐν τοῖς παιδίσκοις. Acts i. 18, ὃς ἐμφανίσθη ὅμοιαντας—II. implying authority, e.g. gr. 'to come or do or of this thing or is or by the name of any one,' i.e. using his name, as his envoy, representative, by his authority, ἐν ὅμοια τίμων, Matt. xxi. 9, ὁ ἐρχόμενος ἐν ὅν. Κυρίου, John x. 25. Acts iii. 6. iv. 7—III. as implying character, dignity, Matt. xiv. 41, ὁ δικρίνων προφήτης εἰς ὅμοια προφήτης, 'in the character of a prophet, as a prophet. xviii. 5. Hence name, name, as opp. to reality, Rev. iii. 1, ὅμοια ἔχεις ὃς ἔχει, καὶ νεκρός εἰς—IV. emphat. τὸ ὅμοιον τοῦ Ἰησοῦν 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, ἐξακολούθησεν αὐτοὺς εἰς τὸ ὅμοιον τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Αἴωνος Πλησίων. Spec. 1) of God, where his name is said to be hallowed, revealed, invoked, honoured, and the like, Matt. vi. 9, διακοσμήτω τὸ ὅμοιό σου, Λου. i. 49, ἔφεσεν τὸ ὅμοιον αὐτοῦ. John xii. 28. xvii. 11. Rom. ix. 17; after ἐνικαλεῖ, Acts ii. 21. xv. 14. Rom. x. 13; of praise, homage, xv. 9, τὸ ὅνημα τοῦ φιλέω. Heb. vi. 10. 2) of Christ, as the Messiah, where his name is said to be honoured, revered, believed on, invoked, and the like, the Acts xix. 17, ἐμφανίστη τὸ ὅμοιον τοῦ Κυρίου τοῦ 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, ἐν πιστεύων ὄνημα ἐγένετο εἰς τὸ ὅνημα 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 name, Acts viii. 12, ἐπιγεγραμμένον τὴν τοῦ ὕποκρίσειν Ἰησοῦ Χρ. ix. 15. Matt. xviii. 20, σωματικὰς εἰς τὸ ὅμοιον σώματος: so where evils and sufferings are endured, διὰ τὸ ὅμοιον τοῦ Χρ. Matt. x. 22, μετακομίζων διὰ τὸ ὅμοιό μου, i.e. 'on account of me and my cause,' as believing on me, John xv. 21. 1 Pet. iv. 14, ἐνιακεῖν τῷ ὑπό σωματικοῖς, ἡγούμεναι τὸ ὅμοιον ὑπό σωματικόν. Acts iv. 11; or where one opposes and blasphemes the ὅμοιον τοῦ Χρ. xxi. 9. 3) of the Holy Spirit, Matt. xxviii. 19.

"Ὅμοιά ἐστιν, fut. ἀνα, (ὅμοιος,) to name, call by name, trans. 1) gener. and foll. by ὅμοιον, to name the name of any one, to call or pronounce his name; with ἐπὶ τινα, Acts xix. 13; also to call upon, invoke, profess the name of any one, 2 Tim. ii. 19, τίς ὁ ὅμοιος τοῦ ὅμοιον Κυρίου. Pass. to be named, i.e. mentioned, heard of, known, Rom. xv. 20, ὅμοιοι ὑπομνήματι Χριστοῦ, i.e. 'where Christ is already known and professed,' Eph. v. 3, μὴ διοφανείς εἰς ὧμιν, 'let it not be so much as named among you.' 1 Cor. iv. 2 in the sense of to call, i.e. to give a name or appellation, with double acc. Λου. vi. 13, 14, ὃ καὶ ὅμοιοι Πέτρων. Pass. 1 Cor. v. 11; foll. by ὧμιν, to be named from or after any one, Eph. iii. 15.


"Οὔτως, adv. (ἄνω,) really, truly, in very deed, Mk. xi. 32, ὅτι ὅπως προφήτης ἦν. Gal. iii. 21; with the art. ὅπως, as adj. real, true, 1 Tim. v. 3, 5, 16. Sept. and Class.

"Ὁ Φήμ, οὐς, ὃ, ὃ, ὃς, prop. sharpwise, vinegar, also gener. vinegar, sourwise, pother, 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 simplify them: so in N.T. gener. Matt. xxvi. 30, 40, ἄλκας ὁπότιον πλῆθες τὸ ὃς. Lu. xxiii. 36; where see my notes.

"Ὁ Εὖς, ζία, ο, adv. sharp, keen, 1) prop. "having a sharp edge," ὁμομάξαι, διατηρέω. Rev. i. 16, xiv. 14. Sept. and Class. 2) quick, swif, since the idea of sharpness, or keenness, implies also eagerness, vehemence, and speed. Rom. iii. 15, ἐστιν ὃς ἀκρόβατος αὐτῶν. Sept. and Class.

"Ὅ ποτε, ὁ, ὁ, ὃ, ὃ, on opening, hole, e. g. a fissure in the earth, Heb. xi. 36; (see my note,) a fountain, Jam. iii. 11. Sept. & Class.

"Ὁ πιστεύω, adv. (ἔστω,) prop. from behind; in N.T. only of place, behind, after, at the back of any person or thing. 1)
'Ο ΠΙ, adv. (ὅπερ), behind, back, backwards, both of place and time. I. as adv. in N. T. of place only, Lu. vii. 38, στάσας ὅπερ. Matt. xxiv. 18, μὴ ἐπιστρέφεσθαι ὅπερ, i. e. to his house. Sept. and Class. With the art. τὸ ὅπερ, prop. things behind, and εἰς τὸ ὅπερ, backward, back, so ἀπόρρ. εἰς τὸ ὅπερ, to go back, full back, prop. John xvii. 6. fig. from a teacher, vi. 66; βλέπει εἰς τὸ ὅπερ. Lu. ix. 62. στρέφομαι εἰς τὸ ὅπερ, 'to turn back,' i. e. about, John xx. 14. μὴ ἐπιστρέφεσθαι εἰς τὸ ὅπερ, to return, 'turn back,' i. e. to one's house, Mk. xiii. 16. al.; so Phil. iii. 14, τὸ ὅπερ ἐπεκτάθησαν, i. e. former pursuits and acquisitions. Sept. and Class.—II. as prep. foll. by gen. spoken both of place and time. 1) of place, behind, after; place where, Rev. i. 10, ἐκοσμος ὅπως μοι φῶνην, behind me; with verbs implying motion after any one, i. e. following as a disciple, partisan, or otherwise, ἀκολούθησας ὅπως μοι, Matt. x. 38, δείκτω ὅπως μοι, iv. 19. ἀλεθεύς. xiv. 24. ἀπελευθέρως, Matt. x. 20; so Lu. xix. 14. Acts v. 37; cf. 1 Tim. v. 15. 2 Pet. ii. 10; also implying motion behind any one, to his rear, in expressions of aversion, as ἵππες ὅπως μοι, 'Get thee behind me,' i. e. Away, avanu thee, Matt. viii. 33. 2) of time, after; ὅπως μοι ἐμφάνισθή, Matt. iii. 11. John i. 15.

'Ο ΠΛΗΚΩ, fut. ἦσσα, (ὁσσάω,) 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, ὕμεις την αὐτὴν ἐνσώματί ὑπέλεισας. Soph. Electr. 991. Στράτου ὕπολεπτάσας. Jos. Ant. vi. 9, 4.

'Ο ΠΛΟΝ, οὐ, τό, (fr. ἔτσι, operator, to work, whence Lat. or. ως, ὦς, contr. to ὅς, as in the cases of τέτις, ὄς, ὄς, &c.,) an instrument, implement, tool; in N. T. only pl. τὸ ὅπλον, instruments, implements. 1) of war, weapons, arms, armor, John xviii. 3; fig. 2 Cor. x. 4, τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν ὅπληκτον. Rom. xiii. 12, τὰ ὅπλα τοῦ φόρτος. Comp. Eph. vi. 11. 22. vii. 25. ix. 121. 2) metaphor. instruments, with which anything is effected or done, Rom. vi. 18, ὅπλα ἄκιςας and ὅπλα δικαιοσύνης, where see my note.

'Ο ΠΟΙΟΣ, οὐ, rel. pron., corrol. to σῶσαι, τιοίς, what, i. e. of what kind or sort, qualis, and with τιοτὸς, equiv. to

as, Acts xvi. 29, τοιούτων ὅποιος καθά εἰμι: simpl. 1 Cor. iii. 18, τὸ ἔργον ὅποιον ἐστίν. Gal. ii. 6, and Class.

'Ο πότε, compound relat. particle of time. (ὅπερ, when, at what time, so our poetic. what time,) with indic. of what actually took place at a certain time, Lu. vi. 3. and Class.

"Ο ποιο, compound relat. adv. of place (ποῖος, where, in which or what place).
1) prop. and after express mention of a place; foll. by indic. Matt. xix. 20, ἐν ὕραμα, ὅπου οὖν στις κ.τ.λ. Matt. ix. 44. John i. 28. al.; with ἐκεί added pleonast. Rev. vii. 6, ὅπου ἦσσε ἐκεί τοῦ σώματος. ver. 14. Sept. and Class.; by subjunct. of that which is indef. Mk. xiv. 14. With ἐκεί emphatic in the corresponding clause, Matt. vi. 21, ὅπου ἐστὶς 2. ὧς, ὅπου ἐστ οἱ καρδία θύμ. al. Simply, and including the idea of a demonstrative, there where, Matt. xxiv. 24, ἔστω ἄν ὅπου ἔστιν ἄνω ἄνω. Matt. v. 40. With ἐκεί, as ὅπου ἐστι, wherever; with subjunct. Matt. ix. 18, ὅπου ἐστιν καθαλαβῇ: ὅπου ἐστιν, id. Matt. xxiv. 20. 2) fig. in a wider sense, including also time, manner, circumstances, &c. Col. iii. 11, ὅπου οὐκ ἐπὶ Ἐλλάς, 2 Pet. ii. 11. Simply there, Heb. ix. 16. 18; so in reasoning, whereas, equiv. to sive, 1 Cor. iii. 3, ὅπου γὰρ ἐν νυμί ἔχειλος, ὑπὸ ἕπαιρκοι ἐπετεῖ. 3) by attract. after verbs of motion, instead of which; foll. by indic. John viii. 21, 22, ὅπου ἐγὼ ἤρθαν, xiv. 4; so ὅπου ἐστι with subjunct. Lu. ix. 57.

'Ο πράγμα, & ὁ πράγματι, see ὅραμα.

'Ο πράσινος, ἡ, (ὁπάττα, a sight, appearance, espec. a vision, apparition, Lu. ii. 22. xxiv. 23, ὅπασε αὐτὸς ἔγνεσθαι ἔσπαρκεν. 2 Cor. xii. 1. Sept. & lat. Class.

'Ο πρᾶγμα, ἡ, ὁ, adv. adj. (ἵππας,) roasted, broiled, cooked by fire, Lu. xxiv. 42, ἰχθύαν ὅπτοι μέρος. Sept. and Class.

'Ο πράγμα, as, ἡ, ἡ, prop. late summer; or, generally, the season in which fruits ripen, autumn; hence in N. T. meton. and collect. fruits, Rev. xviii. 14, ὅπασα τῆς ἐπιμολίας τῆς ψυχῆς σου, i. e. 'the fruits in which thou hast delighted.' Sept. Jer. x. 12, and oft. in Class.

'Ο προς, 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. mor. in the narration of an actual event, Lu. xxiv. 19, 20, τα ἡμερίες ὅπως τα παρεῖπον αὐτὸν οἱ ἄρχοιαρτες.—II. as a conjunction, prop. in such manner that, and then gener. so that, that, in the various senses of ὅπως, both final, as marking end or purpose, to the end and that, in order that, and eventual, as marking the event or
result of an action, so that it was or is so and so. In the N. T. ὄργω is found only with the subjunct. though in the Class. It is construed with other moods, like ἦν. I. FINAL, to the end that, in order that, and ὅτως με, 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, ὅπερ ὑπὸ κρυπταῖ ποιοὺν, ὅτος δοξάσητων. 1 Pet. ii. 9; aor. Mk. v. 23, ἦν ἐκτίθετο αὐτῷ τάς χειράς, ὅτως σωβή. John xiv. 57, ὅτως μη, Acts xx. 16. By the imperat. aor. Matt. ii. 8, ἐκαγγελάτε μοι, ὅτες κἀγώ ἔλθων κ.τ.λ. vi. 4, ὅτως μι, vi. 18. By a past tense, Matt. xxvi. 59, ἐκτίθητο σε δομαρτυρίαν—, ὅτως αὐτῶν ἀπαντασσώμενι. Rom. ix. 17. 2) ὅτως ἄν; preceded by pres. Matt. vi. 5; by imper. Acts iii. 19, ὅτως ἐλαθώσας καιροὶ κ.τ.λ.; by fut. xv. 17.—II. EVENTUAL, so that, so that, with subjunct. Preceded by pres. Matt. v. 45, καλῶς ποιεῖτε—, ὅτως γίνεσθε κ.τ.λ.; with perf. as pres. Lu. xvi. 26. By aor. Matt. v. 16. By ὅμως. Matt. xxiii. 35, διότι—, ὅτως ἦν. By perf. Heb. ii. 9, βλέπων Ἰησοῦν—, ἵστασαι, ὅταν χάριτι Θεοῦ υπὲρ παιδός γευσται βαπτιστ.-III. after verbs of asking, entreaty, etc.; exhorting, also of deciding, commanding, which in themselves imply purpose, ὅτως becomes equivalent to a demonstrative conjunction, like our that, simply pointing out or introducing that to which the preceding words refer, Matt. ix. 38, διήγητο—, ὅτως ἔκβαλε ἐγκρίτας. Acts viii. 24. ἐρωτῶ, Lu. vii. 37. Acts xxiii. 20. εὐχόμα, Ja. v. 16. προσεύχομαι, Acts viii. 15. Phil. 2. ἡ παρακάλεια. Matt. viii. 54. (these verbs are also followed by ὅν or an infin.); after verbs of deciding. Matt. xii. 14, συμβούλιον ἔλαβον κατ' αὐτῷ, ὅτως αὐτῶν ἀπολύεσων.


"Ορασίς, εἰς, ἡ, (ὁ ῥᾶμω), prop. the sight, or sense of seeing; in N. T. appearance, i. e. 1) prop. aspect, external form, Rev. iv. 3, ὅνως ῥᾶσαι λήπω λάσπιτι, i. e. in his appearance, Eccl. xi. 2. 2) equiv. to ὁράμα, or ὅπτα, a sight, vision, presented to the mind, Acts ii. 17. Rev. ix. 17. Sept.

"Ο ῥατός, ἡ, ὅν, adj. (ὁ ῥατός), seen, visible, Col. i. 16, τά ῥατά καὶ τά ῥάρατα. Sept. and Class.

"Ο ῥαώ, (less freq. ῥατά), f. ἰδον.
2; of Jesus after his resurrection, Lu. xxiv. 34, εστανόμενον, Acts i. 3, oft.; or at his second coming, ὁφθασθα, 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, ὁφθασαν εὐδοξή 2) as mid. to show one's self, to present one's self to or before any one, Acts vii. 26, ὁφθή αὐτοῦ μαχαί. 3) f. 1. pass. ὁφθασεια, Acts xxvi. 16, μάρτυρα ἥν τε εἶδε, ὄν (τοῖς ἄγα) τε ὁφθασάμενοι, 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.

'Ὁργή, ἡ, ὁ, (ὁργάσ, ὁργάνη, ὁργή), prop. 'the native character, disposition, temper of mind,' impulse; lit. bent, fr. ὁργία, to stretch forward towards anything, be prone to, &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 ἠμοίος. 1) prop. and gener. Mk. iii. 5, περιμεθύσαμον αὐτῶν μετ' ὁργῆς, i. e. indignantly; see my note. Rom. xi. 19. Eph. iv. 31. Also for irascibleness, fretfulness, 1 Tim. ii. 8, χαϊρι ὁργῆς καὶ διαλογίσμου. Jn. 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 ὁργῆς καταργάζει. xiii. 4, 5: also of the punitive wrath of God, the divine judgments to be inflicted upon the wicked, ἀπ' τῆς μελλόσας ὁργῆς, Matt. iii. 7. Rom. i. 18. ii. 5. 1 Th. i. 10. So Lu. xxxi. 23. John iii. 36. Rom. iii. 8. ix. 22, σκεύος ὁργῆς. Eph. ii. 3, τίκνα φοβεῖς ὁργής. v. 6. Rev. xvi. 19, τὸ ποτήριον τοῦ οἴου τοῦ θυμοῦ τῆς ὁργῆς αὐτοῦ.

'Ὀργία, f. ἀνεο, (ὁργή), to make angry, provoke. In N. T. only pass. or mid. ὁργίσουσαι, a. 1. ὁργίσε, to be or become angry, provoked, &c. absol. Matt. xviii. 34. xxii. 7, et al. Eph. iv. 26, ὁργίσθη, καὶ μὴ ἀμαρτάνετε, 'if angry, suppress your anger so as not to sin,' comp. Ps. iv. 5: fell. by dat. παρ' ὁ ὁργός χίμων τῷ ἀδελφῷ αὐτοῦ. Matt. v. 22; with εἰ, Matt. xvii. 17. Sept. & Class.

'Ὀργίλος, η, ου, adj. (ὁργή), irascible, Tit. i. 7. Sept. and Class.

'Ὀργυία, ἄς, ἡ, (ὁργώ), a fathom, prop. the space equal to both arms extended at full length, Acts xxvi. 28. 29, bis.

'Ὀργύω, w. ἐκ, to reach or stretch forth, as the hand or foot. In N. T. only mid. ὁργύων, to stretch oneself out, to reach after any thing, and hence fig. to long after, to desire; with gen. Heb. xi. 16, πατρίδος κράτησιν ὁργύωντα. 1 Tim. iii. 1. And so in Class. as Apoc. Rhod. ii. 878, τοιοῦ ᾳ Ἑλένη ὁργύωντα κτῆτορον. By impl. to be given over to, 1 Tim. vi. 10.

'Ὀργείων, ὁ, ὁ, adj. (ὁργος), found on or pertaining to mountains, wild, mountainous, as ἡ ὄργει, sc. χώρα, mountainous country, Lu. i. 39. 65. Sept. & Class.

'Ὀργίσας, η, η, (ὁργος), prop. a reaching after; fig. longing; and in a bad sense, lust, Rom. i. 27. Eccl. xxii. 6. Hid. iii. 13. 14. Wisd. xiv. 2, δρ. πορευμ., ὁργίσας.

'Ὅροθοδότευμ, f. ὅσσα, (ὁρόθος & τοῦ), prop. to walk straight; fig. to walk (live) uprightly, occ. only in Gal. ii. 14.

'Ὅροθος, ὁ, ὁ, adj. (ὁρός, fr. ὁρέομαι, to raise), erect; hence straight, right. In N. T. 1) prop. upright, erect, Acts xiv. 5, ἀνάστησιν ὁρός. 1 Esdr. ix. 46. 2) horizontally, straight and level, not crooked or uneven, fig. Heb. xii. 13, τροφεία ὁρόθα ποιοssé.

'Ὅροθοτομίων, f. ὅσσα, (ὁρότομος, from ὁρός & τῆς, to cut straight, to divide right, equiv. to ὁρός τίμεων in Athen. vii. p. 303. E. Hence ὁρότομος ὄσσα, Lat. 'viam recte secure,' 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, ὁρότομουτα 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 ellipse as to thus supposed, there is a certain degree of harshness; and perhaps the idea of ὄσσα 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 ἱερον, and those who handled it aright were said ὁρότομοι τὸ ἱερον. 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 denominatetoi ἱερούτοι τῶν νόμων. And here, instead of the fig. designation of the Gospel by its chief property, we might have had simply its appellative τὸ εὐαγγέλιον.

'Ὁρκείος, f. ὅσσα, (ὁρκος), prop. to rise early: hence to do any thing early in the morning, e. g. prego. Lu. xxii. 38, πᾶς ὁ λάος ὁρκείος πρὸς αὐτὸν ἐν τῷ ἑρωθ.' came early in the morning to him, to hear him.' Sept. and Apoc. but not Class.
'OrθρινREM, ἡ, ὁ, adj. (ἀρθρος) early in the morning, Rev. xxii. 16. Sept. and later writers.

"Oρθριν, a, ou, adj. (ἀρθρος) matutinum, early in the morning, as adv. Lu. xxiv. 22, γεωργια ορθριν ἐν τῷ μνημείοι. Sept. and Class.

"Oρθρος, ou, φ, (kindr. with ὄρνυ, ὁ, day-break, the dawn, day-break) prop. the time before and about day-break, 1) prop. Lu. xxiv. 1, ὀρθρον βαβύσσε, comp. John xx. 1. 2) equiv. to εὼν or ἡ, morning, twilight, dawn, John viii. 2, ὀρθρον δὲ πάλιν παρεμείνετο εἰς τὸ ιερὸν. Acts v. 21.

"Ορθος, adv. (ἀρθρον) prop. straightly, i. e. erectly, Xen. Evij. vii. 5. In N. T. of manner, rightly, correctly, prop. Mk. vii. 35, ἀλάλει ὀρθος. Fig. in a moral sense, Lu. viii. 43, ὀρθος τοίχων x. 28. xx. 21. Sept. and Class.


"Οροιον, ou, το, (dim. of ὀρος in form only), a bound, border. In N. T. only plur. τα δρα, the borders. 1 prop. the borders of a land, the frontiers, Matt. iv. 13. x. 1, εις τα δρα της ἱουδαιας. Sept. and Class. 2) meton. and by Hebr. for a space within certain boundaries, region, district. Matt. ii. 16, εν βηθλειμι και εν τασι τος λησις αυτης. viii. 34. xv. 22. 39. Sept.

"Ορκιχω, f. έκαω, (ὁ, ὀρος) 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, ὀρκιχω σε τον θεον. Acts xix. 13. 1 Th. v. 27. Sept.

"Ορκος, ou, φ, an oath, Matt. xiv. 7, and oft. and Sept.; meton. what is promised with an oath, Matt. v. 33, ἀφωγεςε το τις λεγες τον ερκους σου.

"Ορκομεσια, ae, η, (ὁρκομεσια) prop. the swearing of an oath, by imp. an oath, Heb. vii. 20. Sept. and Class.

"Ορμας, f. φου, (ὁρμη) prop. to make to rush on, to impel, incite, trans.; but gener. and in N. T. intrans. to rush on, move forwards imputuously, follow by τινα, Acts vii. 57, ὀρμησαν εις ουτω δω εις την και xix. 29, εις το θεστατον, and so oft. in Class.

"Ορμη, η, η, (ὁρμη) 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.

"Ορμημα, atο, το, (ὁρμωμα) prop. an impetuous movement, a rushing on; hence, by impl. impetus, violence, as dat. of manner, Rev. xvii. 21, ὀρμηματι βλησταιαι, 'with violence.'

"Ορνου, ou, το, (ὁρνος) a bird, fowl; carnivorous, Rev. xviii. 2. xix. 17.

"Ορνις, ιδος, ο, η, a bird, fowl, gen. in N. T. only of poultry, the hen, gallina, Matt. xxiii. 37.


"Ορος, εος ους, το, pl. τα δρα, gen. των δραων, a mountain, hill, Matt. v. 1, ανεβη εις το δρα, oft.; so το δρα το καιον μονον ἄλαιοι. Proverb. To remove mountains is 'to accomplish great and difficult things, 1 Cor. xiii. 2. Sept. and Class.

"Ορόσω, f. έως, (ὁρα, to raise) to dig out, dig, with acc. Matt. xxxi. 33, ἄρονς εις αυτης ηλιον: absol. xxv. 18. Sept. & Class.

"Ορφανος, η, ο, adj. cogn. with ὀρνυμι, to lift up, raise aloft; earlier and more usual mid. ὀρχωματι, f. ἡσομι, to lift up oneself upon one's feet, to dance, trans. Matt. xi. 17, πολιομεν εις ουλα, και εις τριασθαι. xiv. 6. Sept. and Class.

"Οσ, ο, gen. αου, ης, ευ, 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 μω—δι; δω μω—δι, that one—this one, the one—the other, &c. less frequent in Attic than ὁ μω—δι, but equally common with it in later writers and N. T., 2 Cor. ii. 16, ου μω—δι to the one—to the other; Matt. xxi. 35, ὁ μω εν θεστατω, δω μω εν αυτω, one—another; xiii. 8, 3 μω—δι. xxv. 15. oft.—II. as the POSTPOSITIVE ARTICL, 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 αὕτη ἐν εἴδων. Lu. v. 3. John vi. 51: so where it relates to a remoter antecedent, 1 Cor. i. 8, δει δεινάειτε μιᾶς, ἢ εἰ ἐστι 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 folk. noun, Gal. iii. 16, ὁ σπέρματι σου, ὑς ἐστι Χριστός. Eph. i. 14. vi. 17, τὴν μάχαραν τοῦ Πνεύμα, ὧν ἐστι θέμα Θεοῦ. Where, by the construction ad sensum, the relat. takes the gender implied in the antecedent, and not that of its external form, Rom. ix. 23, σχ. σκίνθι εἰλίων, δε προτοιμασθεῖσ—οὐς καὶ κακάλεσ. Gal. iv. 19. Phil. ii. 15. 2 Pet. iii. 16, ἐν πάσαις ταῖς ἐκκοσμολογίασ (γράφμασι), 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.g. relat. pl. after an anteced. sing. collect. Phil. ii. 15, ἐν μίσος γενών κοιλασμάτων, ἐν οἷς φαίνεται, here the construction is ad sensum both in number and gender: so where the antecedent. 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, τοῦ φίλου τοῦ άλ. δ. φωτίζει πάντα αὐτοῦ. ver. 30, ἀνὴρ δὲ ἐμπροσθείσ. μοι γίνεται. Matt. xx. 26: as object, acc. ii. 9, ὁ αὕτη ἐν εἴδων: dat. Acts viii. 10, ἀνὴρ προσέγγισαι 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 Ἰδαοτος ὑμών ἐν δόξω. vii. 31, oft.; dat. Lu. ii. 20, ἐν παῖσιν ὑμῖν ήκουσαν. (2) by interchanged attraction, i.e. where the antecedent is attracted by the relat. into the same case but with itself, viz. Where the antecedent remains connected with its own case, and before the relative, Matt. xxi. 42, ἀλλοτὶ δὲ ἀδεξοδίκαιον—, οὗτος κ.τ.λ. Lu. i. 78, ὑρκον [καὶ ὑρκον] δὲ ὁμοσε. 1 Cor. x. 16, τὸν ἁρτον ὑμῖν κλαίμεν, ὡς 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, ὅ ἐγὼ αἰτεκαθάλαθα Ἰωάννην, οὗτος ἐστιν ὑμῖν για το 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 σῶμα ἐκεῖνος τοῦ ἐνθύμησα βαστάσας. ver. 12, ὑς τὸ πτῶσον. 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, ὅ ἐν φιλησα, αὐτός ἦστιν. John iii. 26, ὃς ἐν μετὰ σου, 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, ὃ αὕτη, ὑμῶν ἐν τῇ ανασημ, προφητέοι αὐτοῦ: but in common use it was employed in a wider extent, both as a generic 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, ὁ Μαρία ἐδείξασα τοῦ Κυρίου μύρος, ὡς ὁ ἀκαθάρτος Α. ἔθελεν. Where it is equiv. to a demonstrative, and this; and he, they, &c. Lu. xii. 24, οὗτος ἐστι τιμαίος, "and they have no storehouse." Acts vi. 2, ὡς ἐπιτιμήσαν, and these, &c. vii. 45. xi. 30, ἐφι, ὁ Phil. iii. 12. ὃς ὑστεροῖ τοῦτο ἀπαθεῖν, ὑστεροῖ τοῦτο ἀπαθεῖν, Col. i. 29: this is rare in early Greek writers, but more frequent in later ones. Also in the formula ὡς τρόπον, 2) as implying purpose,—ον, Matt. xxi. 10, ἵνα ἀποστέλλω τῶν ἀγγέλων μου, ὑς κατασκανάδη τῇ ὄνομ σου. 3) as marking result, event, &c. ὡς ἔστω, Lu. v. 21, τις ἐστιν οὗτος, ὑς καί ἑλέθη διαφωνήσει; vii. 49, ὃ καὶ ἢ τις διαφωνήσει. 4) as implying cause, ground, a reason, &c. = δι', because, Lu. viii. 13, οὗτοι δίκαὶ ὑμῶν ἐχουμένι, ὑς πρὸς καθάρω τιμητούσοι. Lat. ut qui, =because, since, &c. iv. 18.—iii. connected with other particles. 1) ὡς ἐν, ὡς ἐν, who-wherever, Matt. v. 21, 19. 2) ὡς γα, see Γ. 3) ὡς ἐπιτιμήσω, see ἐπιτιμήσω. 4) ὡς τρόπον, who indeed, who namely, =ὅς, but stronger and more definite, Mk. xv. 6, ὡς δίσμων.
μικρὸν ὤσον ὤσον, '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 ὄφαλων [τοσοῦτον] ὄσον ἠθελον. 2) pl. ὄσον, ὡσαί, as many as, all who, neut. ὡσα, as many as, all that or which, all what, &c.Matt. xiv. 36, ὄσον ἦν πάντως διεσάβθη. Mk. iii. 10. Acts iv. 6, 34; neut. Lu. xii. 3, ὡσα εἰ τῇ ἕκτῃ ἁπάτῃ. John xv. 14. Acts ix. 39; preceded by πάντως, Matt. xiii. 46, xxii. 10; with ὡτος or αὐτος corresponding, Rom. viii. 14, ὡσοὶ—οὕτω εἰσίν. John i. 12. Gal. vi. 12, 16; with ὡσα, as ὡσος ὡσα λέγεται, whoever, whatsoever, who soever, Matt. xviii. 18, ὡσα ἐὰν δήσητε ἐπὶ τῆς γῆς. Mk. vi. 11. John xi. 22. Rev. iii. 19. 3) neut. ὡσα by impl. expresses also admission, how many and great things, Acts ix. 13, ὡσα κακά ἁτεῖς τοὺς ἄγιους σου. ver. 16, 12, ὡσα ἐποίησαν ὁ Θεὸς σημεία: 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 xvii. 37—IV. of MEASURE, degree, extent. 1) before a comparat. καθ’ ὡσον—καθά τοσοῦτον, by how much—by so much, Heb. vii. 22, ὡσον—τοσοῦτον id. i. 4. 2) absol. neut. ὡσον, adv. how much, by how much, Mk. vii. 36, ὡσον αὐτὸς αὐτοῦ διεστέλλετο, μελλόν περισσότερον ἐκφράσων; πλ. ὡσα for tosouton, Rev. xviii. 7. ἐφ’ ὡσον, inasmuch as, Matt. xxv. 40.

"Οσος, ὑις, ὑπερ, ὑπερ, διαστήματα, ἐσπερ."
1 Cor. xv. 27.

"Ὅτε, adv. of time, when, correl. with τοῦτο, τοῦτο; 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, νῦν, ὃτε οὐδεὶς δύναται ἐξελθεῖν. Heb. ix. 17. 2) usually of time past; with indic. pres. in an historical sense, Matt. xi. 1, comp. Matt. xxii. 1; imperf. Matt. xiv. 12, ὅτε το πάντα ἔδωκα. xv. 41, ὅτε ἤν ἐν τῇ Γαλ. John xvii. 12; with τότε corresp. Col. iii. 7. 1 Pet. iii. 20; aor. Matt. vii. 28. 3. 3. 32; with τότε corresp. Matt. xxii. 1; perf. 1 Cor. xii. 11, ὅτε γέγονα ἄνιψ. 3) of future time, foll. by indic. fut. Luke xvii. 22, ἐλευθεραίοι οὖν ὅτε εἰσήκουσαν κ.τ.λ. John iv. 21. Rom. ii. 16.

"Ὅτι, a conjunction. demonstrat. and causal, like Engl. that, originally the same as neut. of ὅστις: as demonstrative it stands properly for τοῦτο ὅ τι, 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 ὅ τι, 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. i. prop. after a demonstr. pron., as τοῦτο or the like, expr. or impl. John iii. 19, αὕτη ἡ ἐστίν ἡ κρίσις, ὅτι τούτῳ ἐληλύθει. Rom. ii. 3. Rev. ii. 6; implied, Matt. xvi. 7—i. after a pron. interroga., as τίς τι, John xiv. 22, τί γέγονεν, ὅτι ἦνε μέλλων κ.τ.λ.; so τί ὅτι τί ἐστιν ὅτι, prop. 'what cause is there that,' &c. Mk. ii. 16. Acts v. 4, 9; with a pron. or subst. Matt. iv. 41, τίς ἐραύνων ἐστιν, ὅτι κ.τ.λ. Heb. ii. 3—i. 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. g. after λέγω, Matt. iii. 9. xii. 6. εἰπών, Matt. xxviii. 7, 13; ἀναγγέλλω, Acts xiv. 27. γράφω, Mk. xii. 19. δίδακτος, 1 Cor. xi. 14. διδιδασκάω, Acts ix. 27. ἀποκάλυφος, Matt. xxii. 31. ἀναγγέλλω, Rev. x. 6. ὄμολογησίς, Heb. xi. 13. σφαγίων, John iii. 33. Sometimes λέγω or the like is implied in the preceding verb or words, e. g. Acts xiv. 22. John vii. 35. 2) after verbs signif. to show, makes known, &c. with particip. or
infinit.; after δεικνύω, Matt. xvi. 21. 2 Th. ii. 4. δηλώ, 1 Cor. i. 11. αὐτοκαλύττω, 1 Pet. i. 12. ἐμφανίζω, Heb. xi. 14. φανερόν, 2 Cor. iii. 3. 3) after verbs signify to hear, see, and fig. to perceive, know, &c., 4) after verbs signify to remember, care for, &c.; after μιμητός, Matt. v. 23. Judg. 5. μιμητός, John xvi. 4. 5) after verbs signify to hope, believe, think, consider, &c. ἐλπίζω, πιστεύω, πέποιτο, &c.—IV. ὅτι serves also to introduce words quoted without change, chiefly after verbs implying to say, &c. and is therefore merely a mark of quotation, not to be translated in Eng.; Matt. ii. 23, ὅτι ἤδη ἦν Χριστὸς κληθείσται. v. 31. vii. 25.—II. as a conjunct. causal. 1) after a demonstrat. pron. ὅτι, that, because; διὰ τοῦτο ὅτι, John viii. 47. x. 17. ἐν τούτῳ ὅτι, Lu. x. 20; also οὕτως ὅτι, Rev. iii. 16. 2) after a pron. interrog., as τίς, τί, e. g. διατί, ὅτι, Rom. ix. 32. 2 Cor. xi. 11; so χάριν τίνος, ὅτι, 1 John iii. 12. 3) absol. puts certain classes of verbs, and generally, also 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 signify an emotion of the mind, as wonder, joy, pity, sorrow; ἡσυχάζω, χαίρω, Lu. x. 20. 5) after verbs expressing praise, thanks, εὐαυτύω, 1 Cor. xi. 17. εὐχαριστῶ, Lu. xviii. 11, &c. 6) gener. Matt. ii. 18, οὐκ ἀφεῖλη παρακληθῆναι, ὅτι οὐκ ἠλθι. Mk. ii. 27. v. 9.

"Οὖν, see "Οσίς, init.

Οὐ, adv. where, see "Οσίς, II. 7.

Οὐ, also οὐκ or οὐ, before a vowel, according as it is smooth or aspirated; usually without accent, but written οδ 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; 1) before the subject of a verb, where it renders the verb and proposition negative in respect to the subject. 2) gener. Matt. i. 23, οὐκ ἀγίωσθην αὐτῶν. Mk. iii. 25. Lu. vii. 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 Eng. thou shalt not do it, &c. which is stronger than the direct imperat. do it not; Matt. vi. 5, οὐκ ἐστι ὡς μητρὶ τινί ὑποκριταί. Lu. iv. 12. Acts xxiii. 5. 1 Cor. ix. 9; so from the decalogue, Matt. v. 21, οὐ φοινίκες, ver. 27, 33. Rom. vii. 7, al. 3) where the subject is παῖς or οὐ, and οὐ is joined not with πάρει but with the verb; hence by Heb. πᾶς—οὐ or οὐ—παῖς is = οὐδέποτε, not one, none, Matt. xxiv. 22, οὐκ ἐστὶν ὀπαξίος σέργη, prop. all flesh would not be saved, i. e. no flesh, Rom. iii. 20. Eph. v. 5, τὰς τάφρονς οὐκ ἔχει. Lu. i. 37. 2 Pet. i. 20. 1 John ii. 21. Rev. xxi. 3. εἰς—οὐ, not one, none, Matt. x. 29, ἐὰν εἰς αὐτῶν οὐ παρεῖται. Lu. xii. 6. 4) where οὐ with its verb is followed by ἀλλὰ, i. e. οὐ—ἀλλὰ, prop. Matt. xii. 12, οὐ χρείαν ἔχουσιν ὁι ληστοίς λατρεύω, ἀλλ' οἱ κακῶς ἔχουσιν. xv. 11. John vii. 16; also οὐχ ὅτι—ἀλλ' ὅτι, vi. 26. 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 οὔδε, not even; οὐχ οὔδε τούτῳ ὅρθον ἐπάρα, 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. i. 33, ἐλούτρωσεν Σώφια, καὶ οὐ Σώφιαν. 1 Cor. iv. 15; more freq. as followed by ἀλλὰ, Mk. ix. 57, οὐκ οὐκ ἀνέγυρται, ἀλλὰ τοῦ κτηλ. Acts v. 4. Eph. vi. 12; so οὐχ ὅτι—ἀλλ' ὅτι, 2 Cor. viii. 9.—III. before the adjunct of a verb, adverbial or the like, where it renders the proposition negative in respect to the adjunct; e. g. before a noun implying manner, 2 Cor. iii. 3, οὐ μέλαν, ἀλλ' πνεύματι. v. 7. John iii. 34. Gal. ii. 16; before an adjective, as adv. οὐ πάντως, Rom. viii. 20; before an adv. 1 Cor. x. 10, ἐγράφατε χάριν καὶ πάντως, 'not generally.' John vii. 10, οὐ φανερῶς, ἀλλ'—IV. before participles, where a direct and absolute negative is to be expressed, 2 Cor. iv. 8, Σαλιβάσων, ἀλλ' οἱ σταυροῦ 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 contrast, like Eng. not, un. 1) with verbs, οὐκ ἀγάπησα, to not love, = to be careless of. Rev. xii. 11; οὐκ ἀγαπέω = to know well, 2 Cor. ii. 11; οὐκ εἶσαι to restrain. Acts xvi. 7; οὐκ ἐμελέτω = to be careful, 2 Pet. i. 12; οὐκ ἐστί, so be unworthy, Matt. xxiii. 37; οὐκ εἰρήκει or εἰσέβαλε, so be unworthy, &c. Matt. iii. 11. Acts xxiii. 25. 2) with nominals: οὐ λαός, οὐδείς, q. d. a non-person, 1 Pet. ii. 10, οὐ πετάλους οὐ λαός, οὐ καὶ δεῖ εἰς Θεόν. Rom. x. 19. 3) with adjectival οὐ, where in the form of παῖς, οὐ παῖς, it merely takes away the positive force, = not every one, not all, Matt. vi. 21, οὐ πᾶς δὲ λύγων. xix. 11; but παῖς—οὐ means no one. With other adjectives it expresses the contrary; οὐκ ἀνθρώπων, not mean, = renowned. Acts xxii. 30. xvii. 4) with adverbs, οὐ προσέλθων, Acts xx. 12, οὐκ αὐθεντεύω, Luke xxii. 9.—VI. in negative answers, no, noy, not = not at all,
O Y N 310 O Y P

therefore, then; in N. T. once, John xviii. 37, ὅτων ἔσται εἶ σιν; 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 ὃ Πρὸς αὐτούς. John xii. 1, 9. xix. 29, σκέως οὖν ἔκειτο δέξου μετόνων. Rom. xi. 1, 11: so where, after introductory matter, the transition is made to the thing itself, Matt. xiii. 18. Lu. xx. 29, ἔπετα αὐτῶν ἄδελφοι ἦσαν. John iv. 5. xx. 40. Also μέν οὖν, comp. μέν μεν, with ἃ following, Mark xvi. 19. Acts i. 6, sq. viii. 4, sq.; without δὲ, Acts xxii. 22. xxvi. 4. 2) joined with a particle of time, or words implying time; ἡταν οὖν, Matt. xxi. 40. Lu. xi. 34. ἦτα αὐτοῦ, John ii. 22. ἦτο οὖν, iv. 1, 40. ἦματης οὖν, Acts x. 33. ἦν οὖν, ibid. τέλους οὖν, John xii. 18. οὖν τάλα, ver. 21. τότε οὖν, xi. 14. So with a participle, which may be resolved by a particle of time, as ἦταν, ἦτα, &c. with a finite verb. John vi. 14, αὐτοί ἄνωθεν ἦσαν, 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: 1. gener. where any thing is said to be done, &c. in consequence of what is previously narrated. 1) gener. Lu. xv. 23, ἄρσενδὴ δὲ, καὶ οὐκ ἠδειν εἰςελθείν αὐτῷ οὐ πατήρ αὐτοῦ ἔξελεν παρεκάλει αὐτοῦ. Acts xvii. 30. Rom. ix. 19. Eph. iv. 1: so freq. in the phrases εἴη οὖν, λέγει οὖν, &c. John viii. 13. xxi. 5. 2) in explanation founded on what precedes, Matt. v. 48, ἔσται οὖν ὑμεῖς τέλειοι. Mk. xiii. 35. Acts iii. 19. Rom. xi. 22. 3) where the consequence is connected with a conditional or causal clause; ἦν οὖν, if therefore, Matt. v. 23. Rom. ii. 26. εἶ οὖν, Matt. vi. 23. Lu. xvi. 11. εἴη οὖν, 1 Cor. x. 31: so εἴη οὖν, Heb. ii. 14. iv. 6.—II. ILLATIVE, expressing an inference or conclusion from what precedes; 1) gener. Matt. iii. 10, ἡ ἁξίων—κεῖται, ταύτων οὖν διάδοχον. Mk. x. 9. Rom. vi. 4. Heb. ix. 23. 2) after an enumeration of particulars, expressing the general result or conclusion, Matt. i. 17, πάσα οὖν αἱ γενεαὶ ἀπὸ Ἄβρααμ. John vii. 43. xx. 30. 3) where the conclusion is connected with a conditional or causal clause; εἰ οὖν in the sense of εἰπεῖ οὖν, Matt. vii. 11, εἰ οὖν ὑμᾶς ὑδάτε 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, πῶς οὖν διήκει, comp. ver. 21. x. 32, comp. ver. 22. 1 Cor. vii. 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. 23, Θάλεις οὖν ἀπελθόντες παρελθοῦσιν αὐτά. After interrog. particles, Matt. xvii. 10, τι οὖν οὐ γραμματίσκησε λέγους; Rom. iii. 1. iv. 17 οὖν οὖν; Matt. xii. 27. οὖν οὖν; xii. 26.

Οὖτως, adv. (οὖ, θω, not even yet, not yet; foll. by pres. Matt. xxiv. 6, ἀλλ' οὖτως οὐκ ἔστι τὸ τέλος. John ii. 4; by pret. iii. 24. Heb. xii. 4. οὖτως υἱες, Acts viii. 16. In interrogat. Matt. xv. 17, οὖτως μοιεῖς—

Οὐρά, ὀυρα, η, the tail of an animal, Rev. ix. 10, 19. xii. 4. Sept. and Class.


Οὐρανός, οὐ, οὗ, οὐ, ὁ, pl. οὐρανοί, οὐ, οὐ, heavenly, 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, ἐκεῖνον ὅραν, εἶπεν ὅτι τῆς γῆς. 2 Pet. iii. 5: also ὁ οὐρ. καὶ ἡ γῆ, heavens and earth, = the universe, Matt. v. 18. Lu. x. 21. Rev. xiv. 7, τοῦ οὐρ. καὶ τῆς γῆς καὶ τῆς Ἀδαμάντιος. Col. 1. 16. So ἄρων οὐρανοῦ, ἄρα οὐρανοί, the extremities of the heavens, where they seem to touch the earth, Matt. xxiv. 31. Mk. xiii. 27. ὁ τῶν οὐρ. under heavens, i. e. on earth, Acts iv. 12, εἰ υπὸ τῶν οὐρ. ii. 5: ἡ ὁ οὐρανοὶ, ecc. γῆ, = the earth, or regions of the earth, Lu. xxvii. 24, ἐκ τῆς οὐρ. εἰς τὴν ὅραν. 'from one past of the earth to another.' Further, οὐ οὐρ. 2 Pet. iii. 7, and ὁ ποιήσας οὐρ. Rev. xxii. 1, the present heavens, which are to
be destroyed at the final consummation of all things, after which new heavens are to appear, and new earth. 2 Pet. iii. 10. Fig. 5. νυνιαίζεται ἵνα μετὰ τοῦ οὐρ. Lat. ad caelum fertis, 'to be exalted to heaven,' 'to be highly distinguished.' Matt. xxi. 23. More specifically spoken.—II. of the firmament itself, the "starry heaven," in which the sun, moon, and stars are fixed, Mark. xiii. 25. οἱ ἀστέρες τοῦ οὐρ. Heb. xi. 12. Hence ἡ στρατιά τοῦ οὐρ. Acts vii. 42, and διανύσει τῶν οὐρ. or ἐν τοῖς οὐρ. Matt. xxix. 29. Mark. xiii. 25. Further, the stars are said πτεύεται ἀπὸ τοῦ οὐρ. to fall from heaven, as emblematical of great commotions and revolutions, Matt. xxix. 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, ἵδοιτον τῶν Σατανᾶ ἀστρατήγη ἐκ τοῦ οὐρ. πετάωτα, where the form of expression is all 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 xiii. 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. τυφώθηκεν ὁ οὐρ. xxv. 30. Mark. xiv. 62. Lu. xii. 56, et al. sepe. Fig. κλείσαι τοῦ οὐρ. to shut up heaven, i. e. 'to withhold rain,' Rev. xi. 6.—IV. of the upper or superior heaven, beyond the firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and gener. of everything which is said to be with God. 1) gener. of God, Matt. v. 34, μία ἐν τοῖς ὠρ. ὑπὸ Σώφον ἐστὶν τοῦ Θεοῦ, xxiii. 22. Heb. viii. 1; hence God is called ὁ Θεός τοῦ οὐρ. Rev. xi. 13; κύριος τῶν οὐρ. Matt. x. 23; Ο. τοῖς οὐρ. Eph. vi. 9; ο Πάτηρ ὁ ἐν τοῖς οὐρανοῖς, Matt. v. 16, sepe.; ο Πατέρ πο έξ οὐρανον, 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, Matt. 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. 2; of angels, Matt. xviii. 10, al.; hence called τα ὁστειλατα τα ἐν τω οὐρ. Rev. xix. 14; of the righteous after death, Matt. v. 12, ο μιθοσ άνων πολει 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. x. 19; and there also the new Jerusalem is prepared and adorned, iii. 12. Hence to be or to be done, ἐν τῷ οὐρ. = ανομονοῦν by those who dwell in heaven, Lu. xv. 7, χάρα ἔπαιν ται ἐν τω οὐρ. Matt. vi. 10. xvi. 19. ἐν τοῖς οὐρ. = the higher spiritual world, Eph. i. 10, and so iii. 15. τᾶσα πατρια ἐν οὐρανοι: 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 τοῦ οὐρ. Matt. xv. 19. αντειδήκησιν. Acts i. 10. ομαλήτριη, ver. 11. ἐπαρχαὶ τούς οῗδ. 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. viii. 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) ἦν τριστον ὀυρ. 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. οὐρανος, οὐρανοί, like Engl. heaven, as being the abode of God, is often put for God himself, 'είναι εν οὐρανοι, = ἐκ του Θεου, Matt. xxv. 22. ἐκείνου εἰς τοῦ οὐρ. John iii. 27. ἡμαρτον εἰς τοῦ οὐρ. Lu. xv. 18; also in the formula so freq. in Matt. ἡ βασιλεία τον οὐρ. iii. 2, al.; elsewhere ἡ βασιλεία του Θεου. ὦ δ, ὅτες, τα, των ear. pl. τα ὄρα, the ears, Mk. vii. 33. viii. 18. Lu. xxii. 50. In phrases: ὁ ἐνων οτα or ει των ὄτα ἐνω ται ἀκόουειν, ἀκοίνωται, or ὁ ἐνων οτα ἀκοίνωται, i. e. 'whoever can hear and understand, let him hear and attend,' Matt. xvi. 15. Mk. iv. 23. Rev. ii. 7. Κυλονται εἰς τα ὄτα, to sink into the ears, to fix deep in the mind, Lu. ix. 44: also to come εἰς τα ὄτα των, into the ears of any one, Acts xii. 22. λαλεῖν πρὸς or ἀκοίνωει εἰς τα οτα, 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 τως οτα των, i. e. in his hearing, presence, Lu. iv. 21. ὃτα εἰς δηνη σιν = ὃτα οτα εἰς δηνή σιν 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, μακάριον —τα ὄτα άνω, οτι ἀκοίνω. 1 Cor. ii. 9. ὁστα, as, ἐν, ἐν, prop. entify, 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. ὁτα, conj. (οὗτος, τα) a continuation, 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.

Οὔτος, αὐτή, τοῦτο, genit. τοῦτον, ταύτης, τοῦτον, pron. demonstr. this that, prop. for ὁ οὗτος, η αὐτή, τὸ τοῦτο, 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 ἐστιν μέγας, ii. 25. John i. 2, Θεὸς ἦν ὁ λόγος οὗτος ἦν, ii. 3, vi. 2. Rom. xiv. 18, ἐν τούτωι. 2 Pet. ii. 20, oft. Neut. pl. ταύτη 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, οὗτος ἡτίνι, scil. Ἰωάννης, ver. 1, Lu. xiii. 2. John i. 42. xi. 37, καὶ οὗτος, even this man, Lazarus, Acts iv. 11, οὗτος ητίνι ὁ Αἴφος, 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 λέγει, διαθήκην, 1 John iv. 2; or with subst. Matt. x. 2, τὰ ὅντομα ἐστὶν ταύτη. Lu. ii. 12. Acts xviii. 32. 1 Cor. ix. 3; or by a noun simply, as the predicate, 2 Cor. xiii. 9, τοῦτο εὐχόμασθαι, τὴν ψυχήν κατάρτισιν. 1 John v. 4, al. —III. used διεικτικῶς, i. e. as pointing to a person or thing present either to the eyes or to the mind. 1) gener. Matt. iii. 17, οὗτος ἐστιν ὁ νίκος μου, xvii. 5, 20. Mk. xii. 43. John i. 15. Matt. viii. 9, ἢ σοφία αὐτήν, xxvi. 34, ἵνα ταύτη τῇ νυκτί. Lu. xii. 26, καὶ τLogical error - Please provide a valid question or prompt.
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i. 25. John xi. 43. 1 Cor. ii. 11. interr. John xviii. 22. Acts vii. 17. xvii. 11. 3) in emphatic affirmation or prohibition, οὐτὸ ἴταται, so shall it be, Matt. xii. 45. xiii. 49. xx. 26.—II. as referring to and introducing what follows; in complete sentences followed by a relat. adv. or adversative word. 1) with a following relat. adv. καθ' αὐτῆς; 2) with a reflex. act. 1. οὖν τούτον, i. 11. καθ' αὐτῷ, xxvii. 25. 2) alone; as follows by direct narration or quotation, Matt. i. 18, τοῦ Ι. Ἡ γίνεσθαι οὕτως ἐστιν μην ἐπιστευθείν κ.τ.λ. ii. 5, οὖν γίγνεται, Kai σύ Βεβηλέω. Rev. ix. 17.—III. used deixically, Acts xx. 11, τὸν άνδρα-οὖν δοθήτων ἐν Ἰπποσ. Rom. ix. 20; with the idea of aversion, 1 Cor. v. 3, τὸν οὖν τούτον κατεργασάμενον.—IV. inserted for emphasis: 1) after participles, before the foll. verb, like οὖν. Acts xx. 11, ὁμιλήσας ἄριστον,  οὖν ἐξέλθων. 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, etc.; with adjectives and adv. Heb. xii. 21, οὖν φοβερὸν ἤν τὸ φαντασμόν. Rev. xvi. 18. οὖν ταχύως, Gal. i. 6; interrog. Mk. vii. 18, οὖν και ὡς εἰσὶν αὐτοῖς; iv. 40. Gal. iii. 3. With a verb, I John iv. 11, εἰ οὖν ὁ Θεός ἑγκύνησεν ἡμᾶς τῇ δυναμεὶ, foll. by ὡς 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, and' οὐχι πέποντες, 'by no means at all,' ver. 11. 1 Cor. vi. 1. οὐχί—οὐδέ, x. 29.—II. in neg. questions, no, nay, by no means, only foll. by αὖ, Λου. 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 οἵ τελεῖν τὸ αὐτὸ ποιεῖν; xc. 15. Lu. xvii. 6. ver. 8, οὐχὶ ἐρεί αὐτῷ;

Οἱδίειν, adv, of. (ὁδίειν, a dedoor. I) Matt. xvii. 24, εἰς οὗ μωριῶν τάλανταν: fig. of one indebted for favours, Rom. xvi. 27. 2) metaph. dedoor, one morally bound to the performance of any duty; foll. by infin. Gal. v. 3, οἰδίειν ἵπτων τῶν νύμφων ποίησαι: by dat. and inf. Rom. viii. 12; so i. 14, ἐλέησον τι καὶ βαρβαροίς οἰδίεις, sci. εὐρυγγύλητα. Soph. Aj. 590, οὕτως ὁ ζεύγος διδάσκει εἰς οἰδίεις ἐπιλεγμένος. 3) from the Hebrew idiom, equiv. to a declaratio, one who fails in the performance of duty, Matt. vi. 7, τὸ οὗ διαμαρτησάμενος, i. α. 'those who fail in their duties towards us;' hence gener. a transgressor, sinner, equiv. to δαραγος, Lu. xiii. 4; comp. ver. 2. So Liber Hencoh. 180, ὁ διαμαρτήσας μεγάλης.


—II. METAH. to be bound to the performance of any duty, equiv. to I ought, I must, foll. by infin.; so of what is required by law or duty in general, with infin. impl. Matt. xxii. 16, ὅτι ὁμοίως—ὁδίεις, i. e. ἀποδοθήκη, ver. 18; elsewh. with infin. Lu. xvi. 10, ὁ οἰδίεμεν ποιῆσαι, τετευθήκας. John xix. 7, ὁδίεις ἀσπαζόμενος, '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 xxvi. 29. 1 Cor. vii. 36, οὐτῶς οἰδίεις γίνεσθαι. x. 7, al.; or of what is, from the nature of the case, necessary, v. 10, οὕτως ὁδίεται ἐρεί καὶ τοῦ κόσμου ἐξελθών. x. 10.—III. impl. and from the Hebrew idiom, to fail in duty, to be in fault towards any one, with dat. Lu. xii. 4; see οἰδίεις.

Οὐ φελον, epic and later form for Att. οἰδίεις, or. 2. of οἰδίεια, prop. I ought, but used only in the implied sense of wishing, utinam: in earlier Gr. writers it is still a verb, foll. by infin. and is often preceded by ὅς, εἰ, εἴθα: in later writers and N. T. οἰδίειον is an indec. particle of wishing, or interject. O that! would that! utinam, with indic. 1 Cor. iv. 8, καὶ οἰδίειον γε ἐβασιλεύεται. 2 Cor. xi. 1. Gal. v. 12. Rev. iii. 15. Sept. and lat. Class.

Οὐ ϕελον, acc. used, τό, (ὁδίεια), utility, profit, advantage, 1 Cor. xiv. 22, ὃ μοι οὗ τὸ οἰδίειον; Jus. ii. 14, 16. Sept. & Class.

Οὐ θαλαμοδιούλεται, as if, (ὁθαλαμο-, θαλαμεία), eye service, i. e. rendered only under the master's eye, Ephs. vi. 6. Col. iii. 22: not found elsewhere.

Οὐ θαλαμος, ὁ, oδ, (ὁθαλεία, oart. part. P
of φυσις, εως, ὁ, a serpent, Matt. vii. 10, μὴ δοῦν εἰδότας αὐτῷ; Mk. xvi. 18, & oft. comp. Ps. xi. 15; 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 διά τὸν ἀρχάγγελον—Σατανᾶς.

Ὁ φρύν, ὄς, ἡ, δρομ, prop. eye-brow; in N. T. brow or a mountain-edge of a precipice, Lu. iv. 29, and Class.


อนาคτε, ἡ, ὁ, (χλως, τοία) to occasion a crowd, raise a mob or tumult, intrans. Acts xvii. 5: not found elsewhere.


Ὁ χρύσαμον, oυ, ὁ, ὁ, ὁ (χρυσός, οὖς) prop. a stronghold, fortress, oft. in Sept. and Class.; in N. T. fig. 2 Cor. x. 4, πρὸς καθαιρόμενον όχυρωμάτων, '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, ὃς δικαίωσεν κυρίον. Comp. the murus ahemus of Horace.

Ὃ ψαρίον, ου, τό, (ψαρός) 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. xii. 22. Plut. Symp. 4. Thuc. i. 138; hence in N. T. ψάριον, a fish, John vi. 9, διὸ ψάριν. (comp. Lu. ix. 13.) ver. 11, and lat. Class.

Ὅψ, adv. (fr. absol. ἐπερε, 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 ἐπλήνυ τὸ ἐγκαίνιον; 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. xxvii. 1, ὁ ἡρῴδατος, τῇ ἑττομοκοσμίᾳ αἰῶνι, κ.τ.λ. at the end of the sabbath, after the sabbath, the sabbath being now ended, towards the dawn, equiv. to διατεθέμενον τοῦ σάββατος. Mk. xvi. 1. So Philostr. Vit. Ap. iv. 18, ὁ ἐπίστουρος, and de Ladia Pythis, ὁ ὅπλος τούτοις, sc. τῶν Τραϊσκ., 'the time of the Trojan war.'

Ὑψόμενος, ου, ὁ, ὁ, adj. (ὑψός) late, latter, Juv. v. 7, ἑν τὸν λάβοντα τοῦ πρότερον καὶ δόν, where see my note.

HOLDER, ρω, ρω, ρω, (ὑψός, ὄξια) prop. late. Mk. xi. 11, διὰ αὐτῶν ἄρτι τῆς ἀρχῆς, i. e. 'it being now late evening, al. sepe; comp. ψάριν. 2) fem. ὁ ψάρι, scil. ἥρω, 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 ὀψαί appears to denote the former evening in Matt. xiii. 16. xiv. 15. xxvii. 57. Mk. iv. 35. xv. 42.; the latter in Matt. xiv. 23, comp. ver. 15. xvi. 2. xx. 8. xxvi. 20. Mk. iii. 47. iv. 17. John vi. 16. xx. 19. This latter the Greeks called ὀψαί διαλ. Thuc. iv. 59.

"Ὄψαί, εις, τά, (ὄψαι, ὀψαία), prop. 'something seen,' a sight, appearance. Hdt. iii. 30. Xen. An. vi. 1, 9; hence in N. T. aspect, looks, etc. 1) prop. as denoting the visage, face, countenance, πρόσωπον, John xxi. 44. ἡ ὀψαί αὐτὸς σωφρονεῖται. Rev. i. 16. Sept. and Class. oft. 2) external appearance, more show, John vii. 24, μη κραυγατι' ὀψαί, and Class. See my note.

"Ὀψινή, ou, τά, (ὀψινή, ὀψινα), Lat. opiniom, prop. 'whatever is bought to be eaten with bread,' see ὀψινή. HIred soldiers were at first paid partly in meat, grain, fruit, etc.; hence in N. T. ὀψινής, a stipend, wages, prop. of soldiers, Luke iii. 14, ἀρχιερεῖς τόις ὀψινήν. 1 Cor. ix. 7; fig. and gener. wages, remunence, 2 Cor. xii. 9. Rom. vi. 23, τά ὀψινή ἵμαρτια, opp. to χρήσιμα 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, τὸ, (παγίς, παγίας), prop. to lay snares for, to snares, Ecclus. ix. 12.; in N. T. fig. to ensnare, entangle, by difficult questions, etc., with acc. Matt. xxii. 15. ὅπως αὐτὸν παγιδεύσων εἰς λόγον. So Sept. Prov. vi. 2, Ἀκομαὶ ἐνίκησεν ἐν ῥήμασι τοῦ στόματος σου. See also Sept. 1 Sam. xxviii. 9.

Παγίς, ἅδε, ἢ, (πάγιςμα), prop. 'whatever makes fast or holds fast,' hence a snare, trap, gin: 1) prop. Luke xxi. 35, ὡς παγίς ἐπελυσέναι, 'as a snare shall it come upon them,' i. e. suddenly, unexpectedly, as beasts are suddenly caught in a trap, or pitfalls. The word is used both in the Sept. and Class. 2) fig. 'what ensnares and entangles one to destruction, as ἡ παγίς τοῦ Διαβόλου, 'the snare of the devil,' i.e. wile, stratagem, 1 Tim. iii. 7; absol. vi. 9, εἰς παραμύθι καὶ παγίδα. Josh. xxiii. 13; also, by impl., for cause of destruction, Rom. xi. 9, γεννηθέν τὸ πατρίτητα αὐτῶν εἰς παγίδα. See my note.

Παθήμα, ατος, τά, (πάθως, παθεῖν), prop. 'something suffered,' some suffering, whether in body or mind, πάθος, or some passion, i.e. affliction of the mind. In N. T. 1) prop. suffering affliction, distress; Heb. ii. 9, διὰ τὸ πάθος 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 παθήματα τοῦ Χριστού, 'the sufferings which Christ endured,' Phil. iii. 10, et al. spee. and Class. 2) meton. passion, i.e. affection of mind, Gal. v. 24, τὴν σάρκα σου τῶι παθ. καὶ ταῖς ἐπιθυμίαις. Rom. vii. 5, τὰ π. τῶι ὁμαρτήματι. So oft. in Class.

Παθητήτος, οῦ, ὁ, ἡ, (παθέω, παθεῖν), liable to or susceptible of suffering, (so Plut. ix. 501, παθητῆς σώματα), or passible, that can suffer, Philo, p. 805; in N. T. destined to suffer, Acts xxvi. 28, λέγω—αὐτὸς τὸ παθητῆς ἢ Χριστός, 'that Christ must needs suffer,' i.e. according to the prophets; comp. Lu. xxiv. 26.

Πάθος, εἰς ευς, τά, (παθέω, παθεῖν) suffering, e. g. affliction, calamity, as gener. in Class.; in N. T. passion, i.e. affection of mind, espec. lust, concupiscence, Rom. i. 26, πάθος αἵματα, 'infamous lusts.' Xen. Cyr. v. 5, 10.

Παραγωγικός, οῦ, ὁ, (παρά, ἀγωνία, ἀγωγία), a pedagogue. In Class. a person of mean condition, a freedom, 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 ἐκπερτος at Plut. de Educ. § 7. Xen. Laced. ii. 1. 2. iii. 1, who expressly distinguish between these and didaskaloi, '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, νόμος παθεῖν ἤμων γῆς. eis ἐπ. & with reference to the first-mentioned proper sense of the word; the leading idea being that of bringing to and preparing for, as the pedagogue did for the didasculus, and the Law for the Gospel.

Παιδαρίον, ου, τὸ (παῖς, λαδι, a boy, lad, John vi. 9. Sept. and Class.

Παιδεία, ας, ἡ, (παιδεῖω), 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, ἐκκρετείητε 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. παῖς ἵνα δικαιωθήναι. And so Class. 2) by synecd. of part for the whole, correction, chastisement, Heb. xii. 5, sq. Ecclus. xviii. 14.

Παιδεύνη, οῦ, ὁ, (παιδεύω) an instructor, preceptor, prop. of boys; in N. T. 1) gener. Rom. ii. 20, παιδεύνη αὐτοῖς. 2) by synecd. a corrector, chastiser, Heb. xii. 9. Sept. Hos. v. 2.
ΠΑΙ, f. ιζως, (παις,) prop. to train up a child, and hence gen. to educate, discipline, instruct, trans. 1) gener. with dat. of thing. Acts vii.i. 21, ἔπαθεν Μωυσῆς τὰς σοφίας Αλαμπτοϊων: with κατ' xix. 3. Jos. and Class. In the sense of to teach, admonish, by word or deed. 2 Tim. ii. 25, ἐν πρακτικὴ παιδεύων. Tit. ii. 12: pass. with inf. 1 Tim. i. 20, ἢ παιδευθεῖν μη βλασφημεῖν. Sept. and Class. 2) by synedrc. of part of 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. 22. 2 Cor. vi. 9. Rev. iii. 19, and Sept.; hence of malefactors, to scourge, Lu. xix. 16, παιδεύσας αὐτὸν ἀπολύσας, and Sept.

Παιδίωθεν, adv. (παιδίου,) from a child, from childhood, Mk. ix. 21.

Παιδίων, ov, ῥο, (παιδίων,) a little child: 1) said of a child recently born, a babe, infant, Lu. xviii. 16, 17, τὰ παιδία, comp. ver. 15, βρέφοι: also of those more advanced, Matt. xiv. 21. xviii. 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 carissim in Latin, John xxii. 5. 1 John ii. 13, 18. As an endearing appellation for the followers of Christ, Heb. ii. 13, 14.

Παιδισκινης, ἡ, (παιδις,) a girl, young maiden, free-born; in N. T. a bondmaid, female slave, or servant, Matt. xxvi. 69. Gal. iv. 22, ἐνα ἐκ τῆς παιδις καὶ ἐνα ἐκ τῆς ἀδελφῆς, oft. in Sept. and Class.

Παιζε, fut. παιζομαι, (παιζη,) aor. 1. ἑπαζομα, 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 Hdt. ix. 11) to play, as by leaping, dancing, singing, and all other kinds of feast sport, 1 Cor. x. 7, ἐκαθίναθεν ὁ λαὸς φαγεῖν καὶ πολεμᾶν, καὶ ἀνέπτυξαν παιζην.

Παις, παιδος, ὁ, ἡ, a child, male or female; a boy; a girl; pl. τοι παιδες, children, &c.; spoken of all ages from infancy up to full-grown youth: I. prop. and gener. Matt. ii. 16, ἀνίσα ταῦτα τοις παιδες τους ἐν B. xxi. 15; sing. ὁ παις, xvii. 18. John iv. 51, ὁ παις σου Ἰησους. Acts xxi. 12; also ὁ παις, Lu. viii. 51, comp. ver. 42. Sept. and Class.—II. (like Eng. boy, and Lat. puero,) put for servant: 1) prop. and gener. for δουλος, 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.
ΠΑΛη, 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.

Παλληγενσία, ας, ἡ, (παλλω, γεννας,) 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, ἡ τῆς παλληγενσίας ὑπὲρ τῆς καταναλωσίας, ὅταν καθιστῇ ὁ Κύριος τοῦ ἐνθρόνου 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 Eng.; i.e. 1. prop. of place, espec. after verbs of motion, Mk. ii. 1, πάλιν εἰσήγαγεν εἰς Καισ. v. 21. John vii. 15. xiv. 8. 2 Cor. xiii. 2. Phil. i. 26. δίδ τῆς ἵματος παρουσίας πάλιν πρὸς υἱάδας: so λαμβάνειν πάλιν,' to take back again,' John 17. Acts x. 16. xi. 10. οἰκοδομεῖν πάλιν, re- build, Gal. ii. 18.—II. of time, again, another time, once more: 1) gener. Matt. iv. 8, πάλιν παραλαμβάνει αὐτὸν ὁ Διαβόλος. xx. 5. xxxvi. 42. Acts xxviii. 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 continuous 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.

Παμπληθής, adv. (παμπληθής, fr. πᾶς, πάληθ), the whole multitude together, all at once. Lu. xxiii. 18.

Πάμπολος, πόλις, πολυ, adj. (πᾶς, πολύς,) very much, very great, vast, Mk.

viii. 1, παμπόλου δόξαν δυντος, and Class.

Πανδοχείον, ας, 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, ἄσως, ὁ, (πανδόχος, fr. πᾶς, δόγματα,) prop. 'one who receives all,' i.e. the keeper of an inn or caravanserai, a host, Lu. x. 35, and Class.

Πανηγυρίς, ἄσως, ἡ, (πανήγυρις,) prop. 'an assembly of the whole people, held to celebrate any public festival or solemnity, as games, public sacrifices, &c.; so often in Class.; hence gener. a festive convocation or assembly; in N.T. occ. only Heb. xii. 23, μιρίας, ἀγγέλων πανηγύρις, και ἐκκλησία πρωτόκοικοι κ.τ.λ. 'to countless thrones, [even] the joyful assembly of angels,' i.e. as hymning the praises of God around his throne. Comp. Rev. v. 11.

Παροικί, adv. (πας, ὀικος,) with all one's household, Acts xvi. 34. Sept.

Πανοπλία, ας, ἡ, (πανόπλος, fr. πᾶς, ὀπλος,) prop. complete armour, offensive and defensive, Lu. xi. 22; fig. of spiritual armour, Eph. vi. 13, where see my note.

Πανοιργία, ας, ἡ, (πανοιργός,) craftiness, Lu. xx. 23, al. and Class.

Πανοίργος, ὁ, ὁ, ἡ, adj. (πᾶς, ἐργόν,) prop. one who turns his hand to any thing, capable of doing anything; 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.' Aesch. Choeph. 578, βροτῶν τλή- μοιν καὶ πανοπλίς 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, everywhere, Mk. xvi. 20.

Παντελῆς, ὁς ὦ, 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 παντελεῖν, wholly, entirely, i.e. as referring to time, always, Heb. vii. 25; ἢ εἶναι το τ. = not at all, Lu. xiii. 11. Jos. Ant. vii. 2, 3. Αἴ. 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
his kindred, Mk. iii. 21.—π. fig. with gen. of pers. as the source, author, from whom any thing proceeds, is derived, &c. 1) gener. Matt. xxx. 42, παρά Κυρίων ἐγνώμενο αὐτῷ. Lu. i. 45. ii. 1. John i. 6. 2) hence after pass. verbs instead of εἰσίν, Acts xxii. 30, τι, καταγγελεῖται παρά τῶν οὐρανῶν. II. with the dat. both of pers. and thing, expressing rest or position near, hard by, with, and with dat. pl. among: i. prop. of place, after verbs implying rest or remaining in a place: 1) gener. and with dat. of thing, John xix. 25, ἐστίκεισαν παρὰ τὴν σταύρος τοῦ Ι. Foll. by dat. of pers. as indicating place, Matt. vi. 1, μετὰ οὖν ἐκ ἑαυτοῦ παρέ τὸ Πατρὶ ὑμῶν. xxii. 25. John iv. 15. viii. 38. xvii. 5. Acts x. 6. 1 Cor. xii. 2, παρ’ ἑαυτῷ τιθέναι, with himself, i.e. at home. Col. iv. 16, ταρ’ 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 Eng. by, with; Lu. ix. 47, τὸ καλέσας παρέ αὐτῷ ἵππον. i. καὶ διαλογίζοντο παρ’ αὐτούς. 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 παρὰ τοῦ θεοῦ. xxv. 1. Cor. iii. 19. Jas. ii. 27. 2 Pet. iii. 8; so ii. 11, παρὰ Κυρίων, before the Lord, as Judge; also of what is in the power of any one, Matt. xix. 26, παρὰ ἀνθρώπων τούτῳ ἀδύνατον ἔστιν παρὰ τῷ Θεῷ. xiv. 14. Jas. i. 17. 3) fig. 1 Cor. vii. 24, ἐκατοστάσθης ἐν ὕπαθεν, ἐν τούτῳ μετέπειπα παρὰ Θεῷ, with God, i.e. in union by faith with him, ἐν Κυρίῳ, ver. 22.—III. with the ac., prop. expressing motion near by, near to a place, & c. i. 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, περιτέτατον ὅτι παρὰ τὴν Ἀδαμασσαν. xiii. 4. Mk. iv. 15.—ii. as expressing motion to a place, i.e. place whither, near to, at, after verbs of motion, and so = εἰς or πρὸς with acc. Matt. xxv. 29, μετάβαινεν, ἦταν παρὰ τὴν Ἀδαμασσαν, '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, = παρὰ with dat. 1) prop. after verbs of rest or remaining, Matt. xiii. 1, ἠδοκήσεν παρὰ τὴν Σάκ. Mk. v. 21. Lu. v. 1. vii. 38.
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παρά τούτο πῦδας αὐτοῦ. x. 39. 2) metaph. of the ground or reason by or along with which a conclusion follows, by reason of, because of, παρά τούτο = thereby, therefore, on this account, 1 Cor. xii. 15, 16, όποι παρά τὸ τοῦ ιστὸν ἐκ τοῦ σῶματος.—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, παρά τὸν νῦμον, aside from the law, i.e. contrary to our law, Rom. i. 26, παρά φῶςιν. xi. 24. iv. 18, παρὰ 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 preter, 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 παρά φῶςιν occurs, we must bear in mind the admitted distinction between things preter naturam and contra naturam; of which the passage in question affords a good illustration. In the freq. phrase παρὰ ἐλπίδα the prep. cannot, from the nature of the term ἐλπίς, denote more than preter. And it were vain to allege the passage of Rom. iv. 18, because the ὀργυμορ 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, failing short, 2 Cor. xi. 24, τοσοῦτον παρὰ μιᾶν, forty stripes save one, i.e. failing short by one. 3) equiv. to Engl. past, in the sense of beyond, more than, so much. Heb. xi. 11, παρὰ καιρῶν ἡλίκιας, past the proper age. More commonly = more than, above, beyond, so much. Lu. xii. 2, ἀμαρτηλοὶ παρὰ πάντας. Rom. i. 25, xii. 3, παρὰ δὲ διὰ φωσίν. xiv. 5, see Heb. i. 9; so after comparatives, Lu. iii. 13, μηδὲν πλέον παρὰ τὸ διαπέτασμα. Heb. i. 4. ii. 7, 9; after ἄλλος, 1 Cor. iii. 11.—Note. In comp. παρὰ implies 1) proximity, near, by, as παρακαθίζοι, παρατηρήσωμεν, παραθαλάσσωσιν, &c. 2) motion or direction near to, to, by, as παρὰ βασιλέως, παραβιάζωμεν, παραπίπτωμεν, &c. 3) motion or by past any place, a going beyond, as παράγοντα, παράγομαι, παρατελεῖν: 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 παρακοῦω, παραθεωρῶ: or like Lat. prater, trans. implying violation, as παραβαίνω, παρανύσσω: also by stealth, as παρεισάγει, &c.

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παραβαίνω, ἑ. βίοικας, sor. 2. παραβίασιν, 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, οὕτως παραβιάζεται τὸν Ἰταλίαν τοῦ Θ. absol. 2 John 9; prepn. Acts i. 25, ἐσί ἐστι παραβίασις Τούδας, 'from which Judas by transgression fell away,' i.e. which he deserted by transgression. Jos. Ant. xiv. 9, 2, οὐδὲν πρὸς Υ. αὐσίλας καὶ πλείων παραβία.

παράβαλλω, fut. βαλλω, 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, τῇ ἕν τῇ, Mk. iv. 30. Hdt. iv. 198. Xen. Mem. ii. 4, 3. 2) intrans. or with αὐτὸν 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, follow by all, Acts xx. 15, παραβάλλον ἐν δίκαιον. Hdt. iv. 179, et al. in Class.

παράβασις, ἡ, (παραβάνω,) prop. a passing over, Plut. vi. 465; but gener. in a moral sense, transgression; τοῦ νῦμον, Rom. ii. 23; absol. iv. 15. v. 14, off. Sept. and Class.


παραβιάζω, fut. ἄσωμαι, depon. mid. to force, do violence to any thing, contrary to nature or right. So Plut. x. 118, μη παραβιάζεσθαι ταῖς ἕσοναι τὴν φωσίν. 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, ἑ. ἑσομαι, depon. mid. (παραβολος, fr. παραβάλλω,) to expose one's self to danger, Phil. ii. 30, in late edd. for text. rec. παραβολ. (see my note,) παραβολεύομαι τῇ φυγῇ, 'exposing himself in respect to his life,' i.e. regardless of his life.

παραβολή, ἡ, (παραβάλλω,) prop. a placing things side by side; in N. T. fig. comparison, similitude: 1) gener. Mk. iv. 30, in πολί η τα παραβαλλομένων αὐτῶν; Heb. xi. 19, in παραβολή, i.e. figuratively, or 'with similitude,' see my note. In the sense of image, figure, symbol, = τίτων, Heb. ix. 9, ἡ ὑπ' [ὑπ'] 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. 8,) 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, ἀναίων ἐν παραβολάσις το στόμα μου: hence also = a proverb, adage, Lu. iv. 23.

Παραβολέσωμα, f. εὐσομα, to misconstr., Phil. ii. 30, in text. rec., where lat. edd. read παραβολεσωμα: see my note.

Παραγγελία, ας, ἡ, (παραγγελ-λα), 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, οἱ παραγγελίαι παρηγγελίας ὁμοιώματι xvi. 24; from teachers of religion, 1 Thess. iv. 2, παραγγελίας ἐδόκαμεν ὡς διὰ τοῦ Κυρ. 1. 1 Tim. i. 5. See my note.

Παραγγελία, f. ἔθει, (παράδειγμα, f. παραδείγμα, fr. παραδείγματι, to make an example of, expose to public shame, with acc. Matt. i. 19, μη Ἡλιου αὐτήν τε παρα-

Δειγματισίαν. Heb. vi. 6.

Παράδεισος, οὐ, ο, paradise, a word which seems to have had its origin in the languages of E. Asia, comp. Sanscrit par-
n ēdha & Persic paradsada, a land elevated and cultivated; Armen. pārdes, a garden round a house; in the Hebr. form ἄνιω 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. Escl. ii. 5. Xen. Cyr. i. 3, 14; the Sept. employ it of the gardens 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. i, 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 τριτος οὐρανος, ver. 3. Rev. ii. 7, ὁ παράδεισος τῶν Θεῶν.

Παραδείχομαι, f. ἔλθα, deponent. mid. (δείχομαι,) 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 λαγόν. Acts xvi. 21, ἐδικτ. xxii. 18. 1 Tim. v. 19. Sept. and Class. of persons, by Hebr. to delight in, Heb. xii. 6, ὑπὸ τοῦ παραδείχεται.

Παραδιατρίβω, ἡ, ἡ, (παρά-

δείχθεσιν), mis-employment, = idle occupation, 1 Tim. vi. 5, text. rec. lat. Edd. διά-

παρ. See my note.

Παραδίδωμι, f. δίωσα, 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, παρέδωκαν τῷ Παλ. Lu. xx. 20; with dat. impl. Acts iii. 13; to lictors, or soldiers, for punishment or imprisonment, Matt. v. 25.
ΠΑΡ

xviii. 34. xxi. 19, τοίς θεωσι, i.e. the Roman soldiers, Acts xii. 4; foll. by acc. with τον final, Lu. xxiv. 20, παρ. αὐτον εἰς κρίσιν Σανάτου, i.e. 'to be punished with death,' with ινα, 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. Apoc. and Class.; instead of dat. foll. by εἰς συνήθια, into, i.e. before councils, x. 17. Lu. xxii. 12; foll. by εἰς χαίρεις υμώς, into the hands, or power, of one, Matt. xvii. 22. Acts xx. 11. with εἰς final, Matt. xxiv. 9. xxvi. 2. Mk. xiii. 12. Acts viii. 3. Rom. iv. 25. viii. 32. 1 Cor. v. 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, ἀπόδωσεν εἰς παραδοσίαν τὰς ψυχὰς αὐτῶν, 'jeopardised their lives,' with acc. and ινα, 1 Cor. xiii. 3, and Class. So of persons given over to follow their passions, &c. with acc. and dat. of thing, ἄναθον παρέδωκα τῇ ἀσελγείᾳ, Eph. iv. 19; acc. and infin. Acts vii. 42; acc. and εἰς τί, εἰς 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 over, commit, entrust, gener. with acc. and dat. Matt. xi. 27, πάντα μοι παραδέδωκα ὑπὸ τοῦ Πατρός μου, xxv. 14. Lu. iv. 6. Acts xxvii. 1. παρεδόθην τὸν Παύλου ἡκατοντάρχης, 1 Pet. ii. 23, and Class. So παραδέδωκα τῇ χερί τοῦ Θεοῦ, 'to commit or commend to the favour of God,' Acts xv. 26. xiv. 40; παραδ. τὸ πνεύμα, scil. τῷ Θεῷ, to give up the ghost, John xix. 30. Also, to give back, deliver up render up, 1 Cor. xv. 24, ὅταν παραδεδωκα τὴν βασιλείαν τῷ Θεῷ. 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 ἡγημονεία τῶν παρεθείσων οἱ μὲν M. xvi. 4, al.; pass. Rom. vii. 17, εἰς ὑμῖν παραδέδοντες τοὺς διδάσκαλους, and Class. 5) intranss. or with ἀποδεξαμ. by impl. to deliver up one's self, to yield one's self, Josh. xii. 19. Alex. c.gr. as the harvest presents itself for the sickle, Mk. iv. 29, ὅταν παραδώσω ἀπὸ καρπόν, where see my note.

Παράδοξος, ὁ, ἡ, (παραδικος), adj. (fr. the phrase παρά δόξαν, προτεροπραξίαν, εἰς ἀποκρίθηκεν, beyond all expectation,) in N. T. by impl. strange, wonderful, Lu. v. 26, and Class.

Παράδοσις, ἡ, (παραδικος), 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, παραδικος τῷ παράδοσιπνός τῶν παραδ. τῶν πραξιών. 2) of the delivery of a thing, with ινα, Acts xiii. 6, off. Jos. Ant. xiii. 10. 6. Pol. xiii. 1. 2) gener. precept, doctrine, 1 Cor. xii. 2, καθὼς παραδοθήκη τῶν παραδ. κατέχετε. 2 Th. ii. 15. iii. 6. lat. Class. and Jos.

Παραρθέω, ἡ, ἡ, (παραρθήματα) 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, παραθετέω ὑμᾶς εἰς τὸν θὸν κρίειν. xi. 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 xxvii. 22. Ps. xxxvii. i. Ecclus. xxx. 3.

Παραθαλάσσω, a, o, adj. (παραθαλασσα, situated near the sea, maritime, Matt. iv. 13, εἰς Κατ. τῆς παραθαλασσίας, scil. πόλιν. So Hdt. vii. 109, πόλεις τὰς παρ. viii. 23, κώμας παρ. Thuc. vi. 62, πόλισμα παραθαλασσίων.

Παραθεωρεῖ, ἡ, ἡ, (παραθεωρεῖ), κ. ἡ, (παραθεωρεῖ), a deposit, trust, 'something committed to one's charge,' 1 Tim. vi. 20. 2 Tim. i. 12. Sept. and lat. Class.

Παρανεώ, ἡ, ἡ, (παράνεω, αἰτοῦ), prop. to speak to, as in Ἀσχ. Ag. 98, 1461; or to speak at, i.e. to any one; hence to urge any thing on any one, to entreat, admonish, follow by infin. with acc. of pers. Acts xxvii. 22, παρανόμοι ὑμᾶς εὐθύμοναί: absol. ver. 9.

Παραπτίμως, ἡ, ἡ, (παραπτίμως), deponent, depon. mid. (παράπτιμος, αἰτοῦ) in Class. to ask from any one, i.e. of his hands, also to obtain by asking, as in Pind. and Hdt.; in N. T. to ask aside or away, to deprecate; lit. to beg off from: 1) prop. and general. to entreat that something may not take place, foll. by inf. Acts xxvii. 11, οὐ παρετείνα, I do not deprecate death, 'do not refuse to die;' so Jos. Vit. § 29, Θανάτοι παραπτίμοις: so, foll. by με with inf. Heb. xii. 19. 2) to excuse one's self from an invitation, absol. Lu. xiv. 18, ἧς καταφέραν παραστάσθαι. Plut. J. Ces. 68, παραπτίμως, 'excusing himself;' perf. part. as pass. Lu. xiv. 18, ἐχε με παραπτίμως. 3) by impl. not to receive, i.e. to refuse, reject, with acc. Heb. xii. 25, μη παρ. τὸν λαλόντα. 1 Tim. iv. 7. v. 11,
and oft. in lat. Class. and Jos. Also to avoid, άφεσθαι, 2 Tim. ii. 23. Tit. iii. 10.

Παράκαλέω, f. ἴησος, to sit down near, to seat one's self near, follow by πάρα with acc. Luc. x. 39. Sept. and Class.

Παράκαλώ, f. ἴησος, to call, or to call for, trans. 1) to invite to come, Acts xxviii. 20, διὰ τήν αἰτίαν παρακάλω, 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. xxviii. 32. Acts xvi. 39. With the acc., expr. or impl., are also put other adjuncts, as part. λέγον τον ή ή τρεις, Matt. viii. 5, 31. Acts xxv. 2. Also with inf. aor. Mk. v. 17. Acts viii. 31, 38, al. Mk. v. 18, οἵος, 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. g. 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. 3, 8, ὢν παρακάλω. Heb. x. 25: so τάντα λαλέω καὶ παρακαλοί, Tit. ii. 15. 1 Tim. vii. 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, δι' ἐναρξας εἰς πάντα τῆς Υιοῦ τούτου, ver. 6. Eph. vi. 22. Col. ii. 2.

In the sense of to make glad, pass. to be glad, rejoyce, Lu. xvi. 25. Acts xx. 12.

Παρακάλωπτω, f. ψω, to cover over, hide, prop. by putting any thing beside or before an object; in N. T. fig. Luc. ix. 45, ὡς τὸ μέρος ἐν παρακαλεμένῳ ἀνήγαγον, and Class.

Παρακάταθητη, η, η (παρακατα-τηθήματι), 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 παραθήτη.

Παράκειμαι, f. σομαί, to lie near, be adjacent to; in N. T. fig. to be at hand, be present, prompt, Rom. vii. 18, τῷ Ξενῶν παράκειται μοι, ver. 21, 'in prompt and ready.' Comp. 2 Cor. xviii. 12, ἡ προθυμία πρόκειται.

Παράκλησις, ες, η, (παρακλήσις), prop. a calling near to one, invitation, Thuc. iv. 61, espec. for aid; in N. T. 1) entreaty, petition, 2 Cor. vii. 4, μὲν τούλησα παρακλήσεις ἦλθον ἐν οἷς, ver. 17. 2) exhortation, admonition, Rom. xii. 8, εἰς τὸ παρακάλεσαι, ἐν τῇ παρ. 1 Cor. xiv. 3; in the sense of instruction, teaching, meaning hortatory, Acts xiii. 15. xv. 31. 3) consolation, comfort, Rom. xiv. 4, ἵνα διὰ τῆς παρ. τῶν γραφῶν τῆς ἐνθίασμα ἐξουμ, 'the consolation afforded by the Scriptures.' 2 Cor. i. 4—7. ἡ Θεοῦ τῆς παρ. Rom. v. 5, 'spiritual aid,' 'aid and consolation.' And so Acts iv. 36, ὦς παρακληθήσεται, where see my note. Acts ix. 31, ἢ π. τοῦ δύναντι Πρ.: metonym. for 'the Author of spiritual aid and consolation,' the Messiah, Lu. ii. 25. So λύτρωσις for λυτρωθήσεται, Lu. ii. 36. See more in my note. By impl. in the sense of joy, gladness, Lu. vi. 24.

Παράκλητος, ου, ο, ὁ, ὁ, prop. verbal adj. (παρακλήτω, called upon, i. e. for help; hence as subst. 1) Lat. advocatus, an advocate, intercessor, who pleads the right 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, έν τῇ αἵμαρτῃ, παράκλητος ἦγομεν πρὸς τὸν Πατέρα. And so in Philo we have this term and παρακαλείν used of the Jewish High-Priest, Josephus, too, Antiq. iv. 8, 3, applies it to Moses: ὦ τὸν τοῦ Θεοῦ προσωπομόνων, διὰ τὸ Μωϋσέως εἶχαι τὸν παρακαλείν, 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 παράκλητος, whose office it was to intercede for the accused with the judge. See Bp. Pearson on the Creed, Art, viii. note 6. 2) as said of the Holy Spirit, John xiv. 16, ἄλλου παρ. διότι ἐν υἱόν ἐκείνου, ὡν τόν ἐκλείπει ἡ π. τοῦ Πνεύματος. 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 signification. In a term so pregnant with meaning; inasmuch as it includes the senses Intercessor and Helper, Com- fort and Monitor, guide or instructor.

Παράκοινος, ης, η, (παρακόνοι) 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 ἐνδιέρωτος. 2 Cor. x. 6. Heb. ii. 2.

Παρακολουθεῖν, f. ἴησος, (παρά- κολουθεῖν), prop. to accompany any one side by side, follow closely, as oft. in Class.
n N. T. said fig. 1) of things, to accompan., i.e. 'be done by' any one, with dat. Mk. xvi. 17, σμητα τοις πνευματίσι ταυτά ταπαρακολοθήσα, a peculiar expression, best explained by Kyrke as put for 'miracula hos patriarchum credentes.' So Lucian de Conscrib. Hist. § 6, there is mention made of the faults, ὑπόστα τοις φαύλοις συγγράφες τα παρακολούθησα. Pol. xviii. fin. οὐκ ἤκοιμησα δασαφίας τα παρακολούθησα ταίς ἐννοίαις αὐτῶν ἄνετης. Disceor. Pref. to i. vi. τα παρακολούθησα σμητα ἱκανον των φαρακίνων. 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 παρακολούθησα τα σωστάτα. 2) to follow up closely in mind, to trace out, examine, with dat. Lu. i. 8, παρακ. ταῖς ἀκρίβειοι, and oft. in Class. 3) to follow upendo, emitac, with dat. της διαδικασίας, 1 Tim. iv. 6. 2 Tim. iii. 10. 2 Macc. ix. 27, παρ. της μυσταρίσεως.

Παρακούσα, 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, έδω παρακούσα αὐτην. Sept. and later Class.; chiefly of things, but sometimes of persons; as Epict. Enchir. 39, τίνων παρακούσα; 'whom will you disobey?'

Παρακούπτω, 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, παρακύπτεις βλέπεις τα θίασα: with eis, John xx. 11, παρακύπνεις εις το μνείων. And so Theocrh. Id. iii. 7. κατά ἄντρο παρ. 2) metaphor. to look into, in order to find out or know, with eis, Ja. i. 25. 1 Pet. i. 12, εἰς ἀνυπήμονους ἀγνοεῖ παρακυπτείς, lit. 'to get a glimpse of it.' So Lucian, Pisc. 36, ἐπάνω παρακύπτει τα νυμέρα, 'when I had taken a peep into your maxima.'

Παραλαμβάνω, f. λήγωμαι, to take near, with, to one's self; and also sempass. to receive with or to one's self: I. to take to one's self, e.g. a city or kingdom, i.e. to take in possession, seize; in N. T. only of persons, to take undo or with one's self; i.e. e. as an associate, companion, with acc. Matt. i. 20, μη φοβερότερα παραλαμβάνως Μή την γυναικική σου, ver. 24. xvii. 1, παραλαμβάνει τ Ἐλισαβέτ τον Πέτρον, xx. 17, and oft. Also with eis of place, Matt. iv. 5, 6, al.; μετα and gen. of pers. xii. 45. xviii. 16; προδ and acc. of pers. John xiv. 3. Sept. and Class. Part. παραλαμβάνω is sometimes used, by partial pleo-

nasm, before other verbs, to express the idea more fully and graphically, Acts xvi. 33, παραλαμβάνοντο άντων ἔλεους ἀπὸ τῶν πληγῶν xxii. 24, al.: so also the verb itself with kai before another verb, Matt. ii. 13, παραλαμβάνετο το παιδίον, και φέρειν J. xix. 6, al. Sept. I Sam. xviii. 57. Fig. of those whom Christ will take with him, or receive into favour, at his coming, pass. Matt. xiv. 40, δ ἄντων παραλαμβάνεται, και δ εις ἄντρεται. Lu. xvii. 34, sq.; i.e. 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. prop. to receive in charge, as an office, dignity, διακονίαν, Col. iv. 17. βασιλείαν, Heb. xii. 28. Sept. and Class. 2) metaphor. to receive into the mind, = to be taught, to learn, with acc. of thing, Mk. vii. 4, παραλαμβάνειν κρατεῖν, 1 Cor. xv. 1. Gal. i. 9. Phil. iv. 9, καὶ οἷς ἰδρύμεναι παραλαμβάνεται. (Simil. scriptor ap. Routh. Fragm. Patr. i. 464, την πίστιν, ἣν ἐς ἄρη παραλαμβάνων.) Col. ii. 6; foll. by acc. with ἀπὸ τῶν, 1 Cor. xi. 28; with παρά τῶν, Gal. i. 12. 1 Th. ii. 13.

Παραλίγων, f. ἡμ., to lay near, and mid. to lie near or with any one; in N. T. only mid. παραλίγομαι, as a nautical term, to lay one's course near, i.e. to sail near, by, along a place or coast, equiv. to παραπλησιώ, with acc. depending on παρά in composit. Acts xxvii. 13, παραλίγοντο την Κρήτην. So Diod. Sic. xiii. 8, παρά την Ιταλίαν. In Acts xxvii. 8, παραλίγωμενοι αὐτήν, (namely, the promontory of Salamone,) it means doubling. The term παραλίγεσθαι was used in preference to παραπλησιώ, 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, παραπλήκτων ἀπό κόλα, where see my note.

Παράλιοι, ου, ὁ, ἡ, adj. (παρά, ἐλι,) near or by the sea, maritime, Lu. vii. 17, τῆς παραλίαν (ὕδατη) Τύρον, i.e. the sea-coast of Tyre. Sept. and Class.

Παραλλαγὴ, ἤ, ἡ, (παραλλάσσω,) change, alteration, viceside, Ja. i. 17, παρ᾽ αὐτοὺς ἐν παραλλαγῇ. So Plut. Enn. vi. 3, 2, ἡμέρων πρὸς νῦν τα τουallas παραλλαγῆ. Plut. viii. 214, μετακαμενες παραλλαγας αἱ χριστιανικαι παραλλαγας και ὁμοιωσι τους σους, καὶ καθιστα τας πολλας. Παραλογία, ὁμοi., f. ὁμοιωτα, to misreckon; in N. T. prop. to deceive by false reasoning; and hence gener. to deceive,
παραλυτικός, ἦ, ὁ, adj. (παράλυς), paralytic, palsied, Matt. iv. 24, viii. 6.

παραλύω, f. ἄσω, 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, enfeebles, only perf. part. pass. paralumičos, relaxed, enfeebled, feeble.

1) prop. Heb. xii. 12, παραλυμίνα 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 παραλυμίνας καὶ χειλῶν. ix. 33, 1 Macc. ix. 55, and lat. Class.

παραμίνοι, f. ἔσω, to remain near by, with any one, foll. by πρός τινα, 1 Cor. xvi. 6, πρὸς ὑπὸς τυχῆν παραμένω: absol. Heb. viii. 23, καλύπτειν παραμένων, i.e. thereby, therein, scil. in the priest's office; and in Class. fig. to continue in any thing, to persevere. So Diod. Sic. ii. 29, παρ. ἐν τῷ μαθήματι. Absol. 1sa. i. 25.

παραμυθέμαι, f. ὧσαμ, deponent. 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 extort, encourage, with acc. of pers. expr. or impl. 1 Th. ii. 11, παρακλοντες ὑμᾶς καὶ παραμυθεῖνοι. v. 14. Xen. Hist. iv. 8, 28. 2) to console, comfort, with acc. of pers. John x. 19, ὦ παρ. αὐτῶν περί τοῦ δόξος αὐτῶν, ver. 31. Jos. and lat. Class.

παραμύθια, as, ἤ, (παραμυθέματα), in Class. gener. extortation, encouragement; in N. T. consolation, comfort, 1 Cor. xiv. 3. Wisd. xix. 12. Jos. & lat. Class.

παραμύθιον, ou, τὸ, (παραμυθεῖμα), consolation, comfort, solace, Phil. ii. 1.

παραμνεῖσθαι, f. ἔσω, (παραμνῆσθαι), prop. to act aside from, i.e. to violate law, transgress, absol. Acts xxiii. 3. παραμνεῖαι, as, ἤ, (παραμυθεῖσθαι), violation of law, transgression, 2 Pet. ii. 16.

παραπταρθαι, f. ἄσω, s. 1. παραπτέρνα, found only in Sept. and N. T. 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.

παραπτασμός, ou, ὁ, (παραπταρπαρθεῖμα), an embittering, provocation, of God by disobedience, Heb. iii. 8, 15. Sept. Ps. xcvi. 8; not in Class.

παρατίστω, a. 2. παρέπτεσθαι, to fall near by any one, and hence to fall in with, meet, also to fall aside from, to sverve or deviate from any thing; hence

in N. T. fig. to fall away from the path of duty, from the faith, to apostatize, absol. Heb. vi. 6. Wisd. vi. 9, and Class. as Pol. xii. 7, 2, τῇ ἀληθείᾳ.

παραπτλέω, f. ἐσώματι, to sail near by, past a place, Acts xx. 16, and Class.

παραπτλήσιον, adv. (παραπτλής, near by, i.e. like, similarly, foll. by dat. Phil. ii. 27, ἡθοποίησι τοῦ παραπτλής ἤλητο.)

παραπτλήσιον, adv. (παραπτλής, near by, i.e. like, in the like manner, Heb. ii. 14, and Class.

παραπτρόμοιοι, f. ἐσώματι, to go near by or the side of any one, to accompany; in N. T. to pass by, pass along by, intr. Mk. xi. 20, παραπτρομοῦντες τὸν τὴν σιτίαν: part. ὁ παραπτρομοῦντες, the passers-by, xv. 29: foll. by δι' with gen. of place through which, ii. 28, δι' τῶν σπορίων, ix. 30. Sept. and lat. Class.

παρά τον τοὺς, a. ὧς, (παραπτίτω, prop. a fall, occasioned by stumbling against or upon any thing, Ἡσ. vii. 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, ἐάν ἀφιέρωτο τοῖς ἄνθρωποι τῷ παραπτλήσιῳ: so Rom. xi. 11, Gal. vi. 1, Sept. Ps. xix. 13, Pol. ix. 106. 2) by Hebr. gener. for transgression, sin, Rom. iv. 25, ὅπως ἀδικηθῇ διὰ τοῦ παραπτλής, v. 15, of Adam's first transgression or fall, v. 15, 17, 18, & Sept.

παραβία, f. ἔσωμα, (παραβία, a. 2. pass. παραβίασθαι, 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, δι' ἧς προσέχεσθαι τοῖς ἀκούσεις, μίθους παραβιάζοντες, 'lest we glide aside from them,' i.e. lest we transgress them; parallel with παράβασις and παρακολούθης. ver. 2. See my note.

παραβίασμα, ὧς, ὁ, ἤ, adj. (ἀπαντά), lit. bye-marked, i.e. having a particular mark or sign to distinguish it from others. Hence as neut. τὸ παραβιάσμα, 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 tuela, or figure of the tutelar god of the ship upon the stern, though sometimes the parasemon and tuela were the same; as in Acts xxviii. 11, ἐν πλοῖο παραβιάσμα τῶν Διοσκορίων, 'in a ship with the ensign Dioscuri.'

Παρασκευάζω, f. ἄσω, 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, ἵνα τὸ προστάτευον, παρασκευάζωντων κλασιών, and Class. mid. or pass. to prepare one's self, be ready, 2 Cor. ix. 2, παρασκευάζεται ἀκόμη τῷ πάσῳ ἔμου, was prepared or ready. 1 Cor. xiv. 8, τί παρασκευάσεται εἰς τ. 'who will prepare himself, get ready?' Sept. Jer. i. 42. Jos. Ant. v. 7, 5, & Class.

Παρασκευή, ἡ, ἡ, (εὐκυή,) 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 προσάβατον, Mk. xiv. 42. Judith viii. 6, and προσφέρισιν, Philo, p. 626.

Παρατείνομαι, ἡ, ὑπέρ τούτου, to stretch out near, by, or [to, to extend near; in N. T. fig. to extend, prolong, continue, in time, trans. Acts xx. 7, παρατείνει τοῦ λόγου μέχρι μεσουνίτων, and Class.

Παρατηρεῖται, ἡ, ἡ (παρατηρεῖται), close watching, accurate observation, Lu. xvii. 20, οὐκ ἔρχεται ἢ βασιλ. τοῦ Θ. μετὰ παρατηρήσεως, 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.

Παραστήθωμαι, ἡ, ἡ (παραστήθωμαι), 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 παραστήσων αὐτῶν, viii. 7, Lu. iii. 6. Acts xvi. 34, παραστήσας. 1 Cor. x. 27. Sept. and Class. 2) fig. as a teacher, to set or lay before, ᾧ προποιήσω, ἵνα προποιήσω, with acc. and dat. Matt. xii. 34, ἐλαχίστην παραστηθείσαν αὐτῶν: mid. with ὧν, Acts xvii. 3. Sept. and Class. 3) mid. παραστήθωμαι, a. 2. παραστήθησα, a. 2. imper. παραστήσω, prop. to place with any one on one's own account, ὧν ἐν χειρί σου παραστηθομαι τῷ πνευμά μου. Sept. and Class.

In the sense of to commend, with acc. and dat. Acts xiv. 23, παραστήθωμαι αὐτῶν τῷ

Κυρίῳ. xx. 32. So Jos. Ant. iv. 8, 2, π. ἐμάς νῦν σαφεστρώσῃ.

Παραστήθωμαι, σο. 2. παρέτυχον, to fall in with any one, to happen to be near, part. of παραστήθωμαι, Acts xvii. 17, τοίς τ. 'those that happened to be there.' And so oft in Class.

Παραμυθεῖσαι, adv. (παράθεται, αὐτήκα), prop. at this very instant, instantly, for παρεατρία τα πράγματα. In N. T. once, with art. το παραμυθεῖσαι, as adj. instant, i.e. momentary, transient, 2 Cor. iv. 17, πό τ. ἦλθέ τοι, momentary, light. Freq. in Class.

Παραφέρω, σο. 2. παρέμεικον. This verb, like other comp. of παρά, has very different meanings, according to the sense assigned to the παρά. Hence sometimes it signifies to bring to or towards anyone; 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, παρεμείκη το τοπίνηρ ἵνα ἐμοί τούτο. 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. κεφαλόν ἁνώρι ἤνωυ τούτων παραθήρωμεν. But the text. rec. παρεφέρω, yields by far the better sense; the context requiring that of circumvent, or circumferent. On the contrary, in Heb. xiii. 9, διαηαίεις τοικίας μή παραφέρεσις, as in later edd. for text. rec. παρεφ., which yields, indeed, a good sense, (and so Eph. iv. 14, it is said, μην κλέανε τομικοί ναίτις αὐτίκα τούτων τῆς διδ. but not so good a one as παρ. ἀπριστίο.) Similarly Plut. Timol. 6, we have αι κριμαίς εἰσελθαν καὶ παρα

φερονται βαθὺν ὑπὸ τῶν τυχόντων ἵπταναι καὶ ψύγων, 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, ἀπελθοῦν των ἰδανωμένων, τάκχα ὅ ἐν καὶ ἀλλοις παραθήρωμεν, and 893, παραθήρωμον, 275, παραθηκήσας, et al. also in Plut. viii. 53, καταλαμβάνει την κρίσιν (judgment) ὅταν μὴ καταφέρεται τη τιρωτικο πρὸς το βλάπτον.

Παραφρονεῖς, ἡ, ἡ (παραφρονεῖς), to be beside from a right mind, to be aside oneself, to be foolish, act foolishly, absol. 2 Cor. xi. 23, παραθρόωνοι λαλ. Sept. and Class.

Παραφρονία, ἡ, ἡ (παραφρονία),
παρεχεμάζω, f. ἄσω, to winter near or at a place, or with a person. Intrans. Acts xxvii. 12, xxviii. 11. 1 Cor. xvi. 6, and Class.

παρεχεμασία, as, ἡ, (παρεχεμαζω,) a wintering near or at a place, Acts xxvii. 12, and Class.

παραχεμένη, adv., prop. for παρὰ τὸ χρῆμα, lit. with the thing itself, at the very moment, on the spot, —forthwith, immediately, Matt. xxvii. 19, ἐξηράνθη παραχεμένη ἡ σοφική, i. e. immediately after being cursed, ver. 20. Lu. i. 64. iv. 39, & oft. Sept. and Class.

πάρδαλίς, ἡ, ἡ, (πάρδονος,) a panther, leopard, Rev. xiii. 2. Sept. & Class.

παράδρευον, see Prooedrevo.

πάρειμι, f. ἑσομαι, (παρὰ, εἰλικρ.,) to be near by, be present, absol. John vii. 6, ὅ, καιρῷ δὲ ἐστὶν ἡμῖν πάρεστιν. xi. 28, δὶ διδάσκαλος πάρεστιν. Acts x. 21, xvii. 6, εὐρήκατον δὲ τὴν παρουσίαν ἐλημωσίας, i. e. the truth which we have received. Part. τὸ παρὰν, the present time. Heb. xii. 11, πρὸς τὸ παρὰν. 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, ὡς μὴ παράσχημα παρακαταγωγὴ, i. e. he who has not these things.

So Wisd. xiii. 1, οἱ παρὰν θεοῦ ἀγαθοὶ. xi. 21, & Class. Hence τὰ παρόντα, the things which one has, i. e. property, fortune, condition, Heb. xiii. 5, ἀσκοῦμεν τοῖς παροιτισμοῖς. Class. e. g. Xen. Conv. iv. 42, οἷς τὰ παρόντα ἀρκεῖ, ἕξετο τῶν ἀλλότριων ὄργανοι. Phocyl. 4.

παρεσάγω, f. έσω, (παρὰ, εἰσάγω,) to lead in or bring by the side of others, or to introduce along with others; in N. T. to lead or bring in by stealth, trans. αἰτεῖται, 2 Pet. ii. 1. Pol. i. 18, 3, et al. Plut. Pyrrh. 29. Dion. Sic. xii. 41.

παρεισάκτος, ὂν, δ, ἡ, adj. (παρεισάγω,) brought in by stealth, Gal. ii. 4, διὰ τοῦτον τ. θεοῦ ἐνυπάκουσαν για τῶν ἀλλότριων.

παρεισδοῦ, f. ἄσω, (παρὰ, εἰσδόνω,) to go or come in by stealth, to creep in unwares, Jude 4 and Class.

παρεισέρχομαι, sor. 2. παρεισῆλθον, (παρὰ, εἰσέρχομαι,) intrs. 1) to go or come in near to any thing, to enter into unto or any thing, Rom. v. 20, νόμος δὲ παρεισῆλθεν εκεῖ τὸν κόσμον, 'but the law entered in thereunto,' viz. unto or upon the παράπτωµα, ver. 18, (comp. ver. 12, ἡ ἀμαρτία εἰσέρχετα, i. e. 'the law supersedent upon the state of transgression from Adam to Moses.' So Test. xii. Patr. p. 608, γίνεται μίθη, καὶ παρεισέρχεται ἀναστηκτικὶ. But παρὰ may mean by-the-bye, indirectly, silently. See my note. 2) to go or come in by stealth, to enter unwares, intrs. Gal. ii. 4, οὕτως παρεισήλθον κατασκοπῆσαι, and Class.

παρεισφέρω, sor. 2. παρεισφέρω, (παρὰ, εἰσφέρω,) to bear or bring in therewith or therunto, to bring forward; in N. T. to bring forward along with, to exhibit therewith, παρ. συνώνυμῳ πάσῳ, 2 Pet. i. 5, where see my note.

παρεκτός, adv. (παρὰ, ἐκτός,) prop. near by without, on the outside; fig. besides, used with art. τὸ παρεκτόν, the things besides, over and above, 2 Cor. xi. 26, χαίρει τοῖς παρεκτοῖς: with gen. in the sense of except, Matt. v. 32, παρεκτόν λόγου πορείας. Acts xxvi. 29, and lat. gr. writers.

παρεμβολή, ἡ, ἡ, (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, παρεμβολᾶς ἐκλεισάνων ἀλλοτρίων. Rev. xx. 9. Sept. and Pol. iii. 73, 8. Αἰλ. V. H. xiv. 46. 2) encampment, i. e. prop. juxta-arrangement in a camp, hence gen. a camp, Pol. vi. 28, 1. Ιο. Ant. vii. 4, 1. Plut. Cæs. 45, al.; said of a standing camp, castra stationis, or barracks, of the Roman soldiers at Jerusalem in the fortress of Antonia, Acts xxx. 34; also of the encampments of the Israelites in the desert, Heb. xiii. 11; and in the same connexion, fig. ver. 13.

παρενοχλέω, f. ἄσω, (παρὰ, ἀνοχλεῖν,) to trouble besides, foll. by dative of pers. Acts xv. 19, κρῖνον μὴ παρενοχλεῖτο τοῦ κ.τ.λ. 'to give no further molestation,' Sept. and lat. Class., as Pol., Diod. Sic. and Arrian.

παρεπίθημος, ὁ, ἡ, ἡ, adj. (παρὰ, εἴπερθημος,) a by-resident, a sojourner, i. e. among a people not one's own, Heb. xi. 13. 1 Pet. i. 11. 11. Sept. Gen. xxiii. 4, al. Pol. and other late writers.

παρέρχομαι, (παρὰ, ἔρχομαι,) f. παρελθόμαι, sor. 2. παρῆλθον, intrs. 1. to come near to any person or thing, to draw near, Lu. xiii. 37, παρελθὼς διακόσμησι τοῦ αὐτοῦ. xvii. 7. Ecles. xxix. 9; gener. Mk. vi. 48, ἐδέλει παρελθών αὐτοῦ. Αἰλ. V. H. ii. 35, ἑτείρει δὲ τῆς αὐτοῦ παραλθῆς: in a hostile manner, Acts xxiv. 7. Jos. Bell. iii. 8, 2. Xen. Coninx. i. 7— II. 94 to go or pass near, to pass along by: 1) prop. and absol. Lu. xviii. 37, δι᾽ ᾧ παρείρχεται: foll. by acc. Acts xvi. 8, παραλείπων τὴν Μ.; by διὰ τῆς ὁδοῦ, Matt. viii. 28. Sept. and Class.; said of time to pass by, be past, absol. xiv. 15.
1 Pet. iv. 3, ὁ παραστήσας χρόνον.
2) fig. to pass away, perish, absol. and gener. Matt. v. 18, ἵνα ημερὰς ἐν παράθεσιν ὑπὲρ καὶ ἡ γῆ, oft. Sept. Ps. xxxvii. 36, and Class., as Theocr. Id. xxvii. 8, σε παραφυγεῖται, ὅπερ ἄνευ, ἧμερας. Of words, declarations, &c. to pass away without fulfilment, ἵνα ημερὰς, Matt. v. 18, xxiv. 35, οἱ λόγοι μου οὐ μὴ παριθίζω. 3) fig. of evils, to pass away from any one, to be removed, averted, froll. by ἐντὸς of person, Matt. xxvi. 39, παραθέτου ἀπ' ἑμοῦ τὸ ποτήριον τ. Μκ. xiv. 35. Sept.
Cant. iii. 4. Ex. V. H. xiii. 38, fig. to pass by or over, equiv. to neglect, transgress, with acc. Lu. xi. 42, τὴν κρίσιν, xiv. 29, ἐν τῶ οἴκῳ Ἰερουσαλήμ. Sept. and Class.

Πάροδος, εσ., (παράδεισος) παραδείσεως, i. e. a letting pass or remission, in the sense of overlooking, not punishing, Rom. iii. 25: it differs from ἄφασις, which implies pardon, forgiveness. Dion. Hal. Ant. vii. 57.

Παρέξεως, τ. έξω, (παράξω, εκ), prop. to hold near to any one; in N. T. to hold out or towards any one, = to present, offer, &c. 1) prop. with acc. Lu. vi. 29, παρέξεως καὶ τὴν ἀλλήν εἰς σιλάνονα, 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.; κόσμον μετὰ παρέξεως τινι, to give one trouble, zone, (see Κόσμος), Lu. vii. xvii. 5; ἐργαζόμενος παρέξεως τινι, to make ox bring gain to any one, Acts xvi. 36. xviii. 31, πίστις παρασκευής ταύτης, 'causing belief in all,' i. e. 'proving, confirming it to all.' Jos. & Class. Acts xxii. 2, παρασκευὴν ἄτοιχιν, they gave silence. xxi. 2, τ. παλαιστρῶν. 1 Tim. i. 4. vi. 17. Class. Mid. παρασκευάζω, to do or show for one's self, for one's own part. Lu. vii. iv. 4, ἐξίσου ἵνα τὸ παρεξέτει τούτο, 'for whom thou shouldst on thy part do this.'

Παραγγελιά, α. ή, (παραγγελία, fr. παρά, ἀγορά), command, consignment, consignment, consign, Col. iv. 11. Plut. de Exil. 1.

Παραστάσεις, α. ή, (παραστάσις), παραστάσις, ἀγορά, Lu. xii. 36, ἦσαν ἡμετέρα ἑκάστη ἐκ τῆς παραστάσιος, i. e. 'with the husband whom she had married as a virgin.' Sept. and Class.

Παρθένος, ου, ο, ή, adj. virgin, as oft. in Class.; in N. T. i. ex. η παρθένος, as subst. a virgin, maid: 1) one who has not known man, Lu. i. 27, πρὸς παρθένου μημονευμένην — Μαρίαν.

Πάροδος, ου, η, lit. a way by, passage-way, of place, Thuc. iii. 21; in N. T. of action, a passing by, 1 Cor. xvi. 7, εν παρωδώ, by the way, in passing. Class. as Thuc. i. 126.

Παροικία, ε. ησα. (παρά, οίκεια,) to dwell near, be neighbour; in N. T. to be a by-dueller, to sojourn, dwell as a stranger, with εν, Lu. xxiv. 18, ου μόνον παροικίας εν Ἰαπ.; foll. by εἰς, Heb. ix. 5, παροίκησεν εἰς τῷ γῆν, 'he came and sojourned.' Sept. and Class.


Παροικιος, ου, η, adj. (παρά, οίκος,) dwelling near, neighbouring; in N. T. ο παροικος, subst. a by-dueller, a sojourner, scil. without the rights of citizenship, a foreigner. Acts vii. 29, παροικος εν γη Μ. Fig. of human life, 1 Pet. ii. 11; also in respect to the Church and kingdom of God, Eph. ii. 19.

Παροιμία, ας, η, (παροιμίων, fr. παρά, οίμος,) prop. 'something uttered by the way;' hence by a word, by-speech: 1. prop. a proverb, adage, 2 Pet. ii. 22, το της δια νοσορον τομοια, &c. oft. in Class.—II. In St. John's Gospel same as παραδοθη: 1) gener. figurative discourse, dark saying, i.e. obscure and full of hidden meaning, John xvi. 25, εν παροιμιας Αλατιας, ver. 29, (comp. παραδοθη 3.) Prov. i. 29. 1. xxv. 2. a parable, in the usual sense, John x. 6, comp. παραδοθι 2.

Παροιμοιος, ου, η, adj. (παρά, οίμος,) lit. by or at wine, i.e. spoken of what takes place by or over wine, revelry, as τα παροιμα, scil. μελαι, drinking songs, Boeckh. Pind. Fr. p. 555; in N. T. of persons, equiv. to given to wine, prop. 'sitting long by wine,' (comp. Prov. xxvi. 30.) 1 Tim. iii. 3. Tit. i. 7, and oft. in Class.

Παροιχομαι, (παρά, οίχομαι,) f. παρέχομαι, perf. παρέχομαι, to go along by, to pass along, Hom. ii. iv. 272; in N. T. only of time, to pass away, intran. Acts xiv. 16, εν ταῖς παραστάσεις Γεναι. Xen. An. x. 4. 1.

Παρομοιαζω, f. άσω, (παρά, ἀμοι-, αζω,) prop. to be nearly like, i.e. gener. to be like, to resemble, with dat. Matt. xxiii. 27. So παραμοιουθεθαι, Xen. Eph.

Παρόμοιος, ου, η, adj. (παρά, ομοιος,) prop. nearly like, i.e. gener. like, similar, Mk. vii. 18, 13, and Class.

Παροξυνω, f. υιω, (παρά, δι' ωνα, fr. δι',) to sharpen by or on anything, (i.e. by rubbing,) to whet as a knife, metaphor. to sharpen the mind, temper, courage of any one, to incite, impel, Xen. Mem. iii. 3, 13; hence in N. T. metaphor. to provoke, rouse, i.e. to anger, indignation, only pass. or mid. Acts xvii. 16, παραξενετο το τυπιμα αυτοι. 1 Cor. xiii. 5. Sept. & Class.

Παρουσιαζω, ου, ου, (παρουσίων,) prop. a sharpening, also fig. 1) inclement, i.e. to action or feeling, Heb. x. 24. 2) sharp contention, Acts xv. 39. Sept. and Class.


Παροτρυνω, f. υιω, (παρά, οτρυνω,) to urge on by something, to stir up, incite thereby, with acc. Acts xii. 50. lat. Class. and Jos.

Παρουσε, ας, η, (παρόμων,) prop. the being or becoming present: in N. T. 1) present, 2 Cor. x. 10, η παρ. του σωματος άσθενετο. Phil. ii. 12, & Class. 2) a coming, advent, gener. 1 Cor. xvi. 17. Phil. i. 26, παρουσια ξυλο προς ημας, a coming again, return. Said of the final advent of Christ to judgment, Matt. xxvii. 3. 1 Cor. xxv. 3, η παρ. του θεο του θ. παρουσια ημας, 1 Th. iii. 13: in a like sense, 2 Pet. iii. 12, η παρ. της του θ. ημερας. Also of the coming, i.e. manifestation of the man of sin, 2 Th. ii. 9.

Παροπιστεω, εις, ου, ου, (δι' ονυ,) 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, το έξωθεν του ποτηριου και της παροπιστεως, ver. 26. Art. Epicst. ii. 20. Plut. vi. 197.

Παραρθησια, ας, η, (παρα, ρθηται,) prop. 'the speaking all one thinks,' equiv. to free-spokenness, hence meton. and gener.
frankness, boldness, as of speech, demean-
our, action, &c. 1) prop. and gener. Acts
iv. 13. Zeiérouxov tivn tivn Piovo pav
réiaiv. 2 Cor. iii. 12. So in adverbial
phrases, pavréia, freely, boldly, John
vii. 13; or openly, plainly, without con-
cealment or ambiguity, x. 24. xi. 14; also
of actions, openly, ver. 54. xviii. 20; en
pavréia, in or with boldness, equiv. to
freely, boldly, Eph. vi. 19; also openly,
publicly, opp. to en efwv, John vii. 4.
Col. ii. 15. metà pavréiai, with bold-
ness, i.e. freely, boldly, Acts ii. 29. iv. 29.
2) by impl. licence, authority, 1 Tim. iii.
13, ἀπλῶς παρό, εἰς πιστε. Phil. 8.
Jos. Ant. iv. 8, 12. xvi. 6, 7. Zos. iii. 7.
3) as implying frank reliance, confiding
hope, confidence, assurance, Heb. iii. 6.
iv. 16. x. 19, 35, al.

Παράσις ηδ' ομοι, ἐπομει, depon.
mid. (παρθενία), 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, παρ
εστιασίωνι étou, xiv. 8; and gener.
and foll. by ἐν of place, ἐν τῷ συναγω
γῷ, xviii. 26; of thing object, i. q. 'in behalf
of,' ἐν αὐτῷ, Eph. vi. 20; of person, ἐν
ὁμοι, i.e. 'in faith and trust in God,'
1 Th. ii. 2. also ἐν τῷ δύνατι τῶν, 'in
one's name,' by one's authority, Acts ix.
27, 28; foll. by ἐπί τῷ Κυρίῳ, xiv. 3.

Πᾶς, πᾶσα, πᾶν, gener. παντός, πά
σης, παντός, adj. all, Lat. omnis, viz. I.
as including the idea of oneness, a totality,
all, the whole. Lat. totus, i. q. ἅλος: 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.
26, εν πάσῃ τῇ δόξῃ αὐτοῦ. viii. 32, πάσα
ἡ ἀγηλ. Lu. i. 10, πᾶν τὸ πλήθος, iv.
viii. 20, John vii. 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
26. 2) after a subst. with art. John v. 22,
tὴν κρίσιν πάσαν ἔδωκεν τῷ Τίτῳ. Rev.
xii. 12. 3) rarely between the art. and
subst. where πᾶς is then emphatic, Acts
1 Tim. i. 16.—B) IN PLUR. I. before a
subst. or other word: 1) subst. with
implying a definite number, Matt. i. 17,
πᾶσαι αἱ γυναῖκες ἀπ' Ἀρµ. ἦσαν Δ. iv.
8. Mk. iii. 28. Lu. i. 6. Acts v. 20; with-
out art. πάντως ἄνθρωπον, all men, all
Heb. i. 6; πάντα ὤν, Rev. xiv. 8. 2) partic.
particip. with art. as subst. Matt. iv. 24,
πάντας τοὺς κακοὺς ἔχοντες. x. 28. Lu.
i. 66, 71. Acts ii. 44.—ii. after a subst.
or other word: 1) subst. with art. as
definite, Matt. ix. 55, τὰς πάλιν πᾶσας,
scil. of that region, Lu. xii. 7. Acts xvii.
26. 2) partic. with art. as subst. Acts
xx. 32, εν τοῖς ἡγεμόνιοι πάσιν. Heb.
v. 9.—iii. between the art. and subst. as
emphatic, Acts ix. 7. xxi. 21.—iv. joined
with a pron. whether pers. or demonstr.
either before or after it; ἥμις πάντες,
1 Cor. xv. 10.—v. absol. 1) with art. of
πάντες, 'they all,' i.e. all those defini-
tely mentioned, Mk. xiv. 64, οἱ πάντες
Phil. ii. 11. Neut. τα πάντα, all things,
equiv. to (1) the universe, the whole cre-
ation, Rom. xi. 36, εἰς οὐκ ἡγεμόνια 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
tα πάντα ἐν πάση, all in all, i. e. above all,
supreme, 1 Cor. xiv. 28. Col. iii. 11. 2) in
without art. πάντες, all, equiv. to πάντες
ἄνθρωπον, all men,' Matt. x. 22. Mk. ii.
12. x. 44. Lu. ii. 3. iii. 15. Neut. πάντα,
all things, Matt. viii. 33, ἀνγέλικαι
πάντα. Mk. iv. 34. Acts x. 39. 1 Cor.
xxvi. 14, πάντα ὑμών, i.e. 'all your ac-
πάντα, as adv. as to or in all things, in all
respects, wholly, Acts xx. 35. 1 Cor. ix.
25. x. 33. xii. 2. So κατα πάντα, as to
all things, in all respects, Acts iii. 22; εἰ
πάντα, id. 2 Cor. ii. 9; εἰ πάνω, in all
things, in all respects, x. 6, oft.—II. sing.
πᾶς without the art. as including the idea of
plurality, all, every, equiv. to ἵκαστον:
1) with nouns, Matt. iii. 10, πᾶν διόνυσ
μη ποιοῦν καρπόν. iv. 4. Mk. ix. 49. Lu.
ii. 23, oft. 2) before a relat. pron. it is
intensive, πᾶς δόξης, equiv. to δόξης,
Matt. vii. 24, πᾶς δόξης ἰδιωκ, every one
whosoever, Col. iii. 17. πᾶς ὁ, Gal. iii.
10. πᾶν ὁ, 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 ἀργύριζομενος, '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 ἀκο-
ωτος, 'every one hearing,' 2 Th. ii. 4.
4) absol. Mk. ix. 49, πᾶς πυρὶ ἀλήθη-
σεται. Heb. ii. 9, διὰ παντός, scil. χρό
νου, continually; so en παντὶ, 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
πατοδαυκός, πατοτώς. 1) gener. Matt. iv. 23, Ισραηλιτών πάσαν νόσον καὶ πάσαν μαλακίαν. Acts vii. 22, πάσης φορίας Ἀληγνίτων. Rom. i. 18, 29. 2) in the sense of all possible, equiv. to the greatest, utmost. Matt. xxviii. 18, ἐδοθή μοι πάσα ἐξουσία ἐν οὐρ. καὶ ἐπὶ γῆς. Acts v. 23, xvii. 11, μετὰ πάσης προθυμίας. xxii. 1. I Cor. xii. 12. Phil. i. 20, al.—IV. with a negat. οὐ πάς, οὐ πάντες, not every one, not all, the neg. here belonging to πᾶς, and merely denying the universality, Matt. vii. 21, οὐ πᾶς ὁ λόγος. xix. 11, Rom. ix. 6. x. 16; but πᾶς—οὐ (where οὐ belongs to the verb) is by Hebr. equiv. to οὐδές, not one, no one, nothing, none, Lu. i. 37. Rom. iii. 20. Rev. xxii. 3. Acts x. 14, οὐδέποτε ἔφαγον τῶν κοινῶν. 2 Pet. i. 20; also πᾶς—μη, 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. τὸ πάσχα is used both of the victim and the festival: 1) the paschal lamb, as I. prop. φαγεῖν τῷ π. to eat the passover, = to keep the festival, Matt. xxvi. 17; ἐτοιμάζεται τῷ π. to make ready the passover, i.e. for eating, &c. ver. 19. ἦλθεν τῷ π. to kill the passover (victim), Mk. xiv. 12. metaphor. 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, τὸ π. καὶ τὰ ἄχματα. Matt. xxvi. 18, πρὸς σέ ποιώ τὸ π. keep, celebrate. Heb. xi. 28, πατοῦκα τῷ 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 ἑορτή τῶν ἄχμων ἡ λεγομένη πάσχα. John ii. 13. Acts xii. 4, 5th.

Πάσχα, (f. πείσματος, τοῦ ἵπταν, perf. πείπονδα), 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 κακῶς τιν, as Matt. xviii. 15, κακῶς πάσχει. 1 Cor. xii. 26, εἴτε πάσχει εἰς μέλος. 1 Pet. ii. 20. iv. 1, ὁ παθῶς ἐν σάρκι. Heb. ii. 18, al. 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, τοσοῦτον ἐκάθετε εἰς; 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, ἀγαθῶς, or such like, is not to the purpose.) The Commentators, indeed, adduce Theocritus, Id. xvi. 138, οὕτω 'Ἀγαμέμνον τοῦ ἦσαθ, and Jos. Ant. iii. 15. 1, ἵτομεναι δίκας παθόντες ἐξ αὐτοῦ (Οἰλοῦ) καὶ τηλίκων ἐφήγεσιν 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.


Πατέω, fut. ἤσω, (πάτος,) to tread with the feet, Ἑσχ. Ag. 381: 1) trans. with acc. = to tread down, trample under foot, = to profane and lay waste, Rev. ii. 2, τὴν πόλιν τὴν ἀγιάν πατησοῦν. Lu. xxii. 24; Sept. and Class. to tread over, as grapes, τὴν λῆνον, Rev. xiv. 20. xix. 15. So Anacr. iii. 5, ἄρωσε πατοῦσι σταφυλίαν: also in Sept. 2) intrans. to tread, to set the foot upon, &c. Luke x. 19, πατεῖν ἐπάνω ἄρωσι, 'to tread upon,' and by impl. utterly overcome, serpents, i. e. without harm.

Πατριός, πατέρος, ὁ, a father; used gener. of men, and in a special sense of God. 1. gener. 1) prop. father, one by whom one is begotten. Matt. ii. 22, Ἰησοῦ Πατρὸς του πατρὸς αὐτοῦ. xix. 5. Lu. ii. 48. Pl. ol 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
\[\begin{align*}
\text{ΠΑΤ} & \text{ ΠΑΤ} \\
\text{سوفه} & \text{سوفه} \\
\end{align*}\]
of the perpendicular, and thus, in a moral sense, to 'bend or sway,' suadæo, persuade. 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 xxvii. 4, ἐπιτείθετο ὑποκύπτω, 'he sought to persuade and convince them.' 2 Cor. v. 11; also with double acc. of pers. and thing, Acts xxviii. 23, πεπίθω αὐτῶν τὰ περὶ τοῦ ἱ. : so, the accus. of pers. being impf., xix. 8, πεπίθω (αὐτῶν) τὰ περὶ, κ.τ.λ. Foll. by acc. of pers. with infin. to persuade to do any thing, to induce, Acts xiii. 43, ἐπιπέδω κατέμεινας τῇ χάριτι τοῦ θ. xxvi. 26. In the sense of to instigate, with acc. of pers. and Inf. Matt. xxvii. 20; without Inf. 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, ἀναθεματίσαντι πεπίθω, ἤ τον Θ. : Used of pacifying by entreaties or bribes, Matt. xxviii. 14. Acts xii. 20, πεπιστασαντες. Bl. Also, as said of an accusing conscience, to quiet, 1 John iii. 19, τὰς καρδίας ὑμ. — II. PASS. and MTD. 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, οὖν εἶναι τοι ἠκούσατον ἀναπτυσσόμενον. Acts xviii. 4, al. Perf. pass. πεπίπτωμαι, as pres. I am persuaded, convinced, with infin. and acc. Lu. xx. 6, al.; with acc. ἀλ., 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 xxii. 14, μὴ πεπιθέμουσαν αὐτοῦ ἐκ νομίμων ἀναπτυσσόμενο. 2) to assent to, to obey, follow, with dat. of pers. Acts v. 36, 37, 40. xxvii. 11, ὥς ἡ ἱερατεύειν ἐπιτείθετο. Rom. ii. 8. Gal. v. 7. & oft. in Class.—III. perf. 2. πεπίπτω, intras. to be persuaded, to trust, 1) to be confident, assured, foll. by acc. with inf. Rom. ii. 19, πεπίπτομας σαυτοῦ ὄδογχον ἐμα Replies: 21, ἐμέ ἐμῖ, 2 Cor. ii. 7, κατί: with ἐμί, to trust or have confidence in any thing. Phil. iii. 3, ἐμὲ σαρκί: with ἐμέ ὑμῖν, id. Mk. xiv. 24. Lu. xi. 22.

Πενανά, f. ἀσκ., aor. 1. πεπίσαρα, to hunger, be hungry, intras. 1) prop. Matt. iv. 2, xii. 1. Rom. xii. 20, and oft. in Class. 2) meton. or by synedocha, to be famished, be without food, — to be poor, needy, Lu. i. 53, πεπιστευσε ἡ ἀναπήδημος ἀγάθων, see my note. vi. 25. Phil. iv. 12. Sept. and Exclus. iv. 2, 3) metaph. to hunger after any thing, to long for, with
πιέρα, ac. ἢ, (πειρᾶσθαι), trial, attempt, to do any thing; in N. T. only in the phrase πειρᾶσθαι λαμβάνειν τινος, prop. to take trial of any thing, equiv. to πειράζειν. 1) to make trial of, to attempt, τῆς διαλεγομ. ἦν, ἢ, ἢ, ἢ, ἢ (πειρᾶσθαι), persuasion, i.e. the being easily persuaded, credulity, Gal. v. 8, see my note.

πιέρας, f. ἁσώ, (πειρᾶς), prop. to make trial of, to try. Ὀδ. i. 281: said I. of things, as actions, = to attempt, foll. by infin. Acts xvii. 7, επιράζοντος ἵνα τῆς θεότητος περιστερᾶται. xxiv. 6.—II. of persons, = to test, 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. xxiii. 35, see my note. John vi. 6, τοῦτο ἠλέγα πειράσων αὐτοῦ. 2 Cor. xii. 5, ἐντού πειράσατο. 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. xxi. 1, πειράζοντες ἐπερήματι αὐτῶν. 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 πειρασθή, 'lest thou also be tempted,' i.e. 'yield to temptation.' Jn. i. 43. Rev. ii. 10; espec. of Satan, Matt. iv. 1, πειρασθήσεται ὑπὸ τοῦ Διαβόλου. Lu. i. 2. Cor. vii. 5. 3) from the Heb., God is said 'to try or prove men' by adversity, in order to try their faith and confidence in him, 1 Cor. x. 13, διὸ καί ἔστω ἡμᾶς πειρασθῆναι ὑπὸ δυσάρεστου. Heb. ii. 18. iv. 15. xv. 17, al. Sept. Wisd. xi. 9: wise versa, men are said to prove or tempt God, by distracting his power and aid, Acts v. 9, πειράσατο τὸ πνεῦμα Κυρίου, 'to try whether the Spirit of God would detect your hypocrisy.' xv. 10, τι πειράσατο τοῦ Θεοῦ; 1 Cor. x. 9, see my note. Heb. iii. 9. Wisd. i. 2, συνιστάται (αὐτός) τοῖς μη πειράσωσιν αὐτοῦ, εἰμιστατίκη διὰ τούτο μη απεισοῦσιν αὐτῷ.

πειρασμὸς, οῦ, οῦ, (πειρᾶσθαι), the act of trying, trial, proof, a putting to the test, 1) gener. trial of one's character, &c. 1 Pet. iv. 12, πρὸ τοῦ πειρασμοῦ ὑμῖν, i.e. 'to try, to prove you,' Ecclus. vii. 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. vii. 13. xxvi. 41. 1 Cor. x. 13. 1 Pet. i. 6: hence meton. for adversity, affliction, Lu. xiii. 28. Acts xx. 19, δουλεύων τῷ Κυρίῳ.
husband's mother, Matt. x. 35. Sept. and Class.

Πενθάρος, ό, ό, a father-in-law, John xviii. 3. Sept. and Class.

Πενθάρος, f. θέμα, (πενθάρος), to mourn, lament: 1) trans. with acc. of pers. to bewail any one, grieve for him, 2 Cor. xii. 21, πενθάρος συνανσον. Sept. and Class. 2) intran. to mourn, &c. at the death of a friend, with κλαίον, Mk. xvi. 10; so gener. = to be sad, sorrowful, Matt. v. 4, μακάριοι οἱ πενθούστες. ix. 15; mid. for one's self, 1 Cor. v. 2, αλ.


Πενίχρος, ὁ, ὁ, adj. (πένυμαί), poor, needy, equiv. to πίνης, Lu. xxii. 2. Sept. and Class.

Πεντάκες, adj. (πέντε), five times, 2 Cor. xii. 24. Sept. and Class.

Πεντάκες, ὁ, adj. (χάκις), five thousand, prop. five times one thousand, Matt. xiv. 21, ἥκις, α., a., adj. five hundred, Lu. vii. 41. 1 Cor. xvi. 5. Sept. and Class.

Πέντε, ὁ, ὁ, τα, indec. five, Matt. xiv. 17; as an indefinite small number, 1 Cor. xiv. 19. Sept. and Class.

Πεντάκειδικότος, η, ou, ord. adj. (πεντακειδική), the fifteenth, Lu. iii. 1.

Πεντάκειδικότα, η, al., τα, indec. fifty, Lu. ix. 14, ἀνά πεντάκειδικα, 'by fifties.' vii. 41.

Πεντάκειδική, η, (πεντακειδικότα), a fifteenth 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.

Πέποιθος, εν, εἰς, τοῖς, πεποιθα, 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 περισσός), prop. very, wholly, ever; in N. T. found only as joined with a pronoun, or with particles, for greater emphasis and strength.

Περάν, adv. (acclus. with ellipse of κατά, of absol. πέρα, equiv. to πέρα, end.) beyond, over, on the other side; as prep. with gen. πέραν του Ἰορδαν. Matt. iv. 15. John vi. 1. xviii. i. al. Sept. and Class. With neut. art. το πέραν, prop. that beyond, the other side, i.e. the region beyond, διά τοῦ πέραν του Ἰορδαν. Mk. x. 1. εἰς το χρ. τῆς Ἑλλάδος, v. 1. Lu. viii. 22. absol. Matt. viii. 18. al. Sept. and lat. Class.

Περας, aτος, τά, (πέρα obel.) end, extremity of the earth, i.e. the remotest regions. Matt. xii. 42. Rom. x. 18. Died. Sic. iii. 53. τά το θε. το γῆς. Xen. Ages. ix. 4. Thuc. i. 69, ἐκ περάντων γῆς: fig. of 'what comes to an end,' conclusion, termination, Heb. vi. 16, ἀντίλογος πέρας. Sept. and Class.

Περί, prep. governing in N. T. the gen. and acc., in the Classics, also the dat.; with the primary signification 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. I where the genit. denotes the object about which the action is exerted, as is Engl. 'to speak or hear about or of a thing;' so, after verbs of speaking, asking, teaching, &c. ὁ περί θαυμάζων εἰς αὐτός, Matt. xvii. 13. ἀκαίρη, Lu. ii. 17. ἀγέω, Matt. xi. 7. ἐρωτάω, Lu. ix. 45. διδάσκω, 1 John ii. 27. γραφάω, Matt. x. 10, oft.; after nouns of like signification, where the simple gen. might stand, Lu. iv. 14, φιλίμ περί αὐτοῦ. ver. 37, ἤπνω περί αὐτοῦ. Acts xii. 22. xxv. 16. Rom. i. 13; after verbs of hearing, learning, knowing, &c. ἀκούω, Mk. v. 27. κατηχήσω, Acts xx. 21. εἰπώτας, xxvi. 26. γρωτόν ἐπιτιμήσω, xxviii. 22; after verbs of inquiring, deliberating, &c. ἴησα, John xvii. 16. εἶπαί τε, Matt. ii. 8. ἐνθυμάμαι, Acts xxiii. 20. διενθυμάμαι, x. 19. διελευκαίζω, Lu. iii. 19. -περ., 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, ἄγραφα, John viii. 46. ἄγραφα, Acts xix. 40. καταγραφαί, xxvii. 13. κρι- μαί, xxix. 6; after verbs denoting an affection of the mind, σκηνογραμμα, Matt. xxvii. 46. ἀγαπητέ, xx. 34. ἀκροβάτες, Lu. ii. 18. καυχόμεναι, 2 Cor. x. 3. 2) where the action is exerted in favour of the person or thing denoted by the gen. equiv. to on account of, with behalf of, for, Matt. iv. 6, τοῖς ἀγαθοῖς αὐτοῦ ἐταλείποντες περί σοῦ. Lu. xxii. 32. John xvi. 26. Eph. vi. 18. Phil. i. 7, ἐπί ἀυτῶν ἐπὶ ἐκνεφέ- μον. Gal. i. 4. Heb. v. 3. 3) where the action is exerted against a person or thing; with gen. of person after verbs of accusing, Acts xxvii. 18, περί αὐτοῦ ἐταλείποντος ἐκνεφε, comp. ver. 27. ver. 15, περὶ αὐτοῦ ἐκνεφέ.
περιγραφή: το περί της θαμνάστες, περί
άμαρτίων, on account of sin, for sin, i.e.
for expiating sin, Rom. viii. 3. 1 Pet. iii.
18: also προσφορά, πυρολαβίο, &c. Heb.
x. 18, 26. xiii. 11. 1 John ii. 2.—III.
where there is only a mere general refer-
cence to the person or thing denoted by
the gen. equiv. to as to, in relation to, &c.
1) gener. Matt. xviii. 19, εν τω δού να
συμφέρει στις περί παντών τρόχων.
Lu. x. 53. John ix. 18. x. 19. xv. 22.
Acts xxiii. 21. Col. iv. 10, περί του Αδα-
ματίου εντολής. Heb. xii. 3. 3 John 2.
2) absol. or independ. usually at the
beginning of a sentence, Matt. xxii. 31, περί
της θαμνάστες των νεκρών κ. τ. λ. as to
the resurrection of the dead, have ye not read?
1, 25. 3) with neut. art. τά περί τινων:
with gen. of thing, the things relating or
pertaining to anything, τά περί της βασ.
του 09. Acts i. 3. viii. 12, also xxiv. 22;
followed by gen. of pers. equiv. to one's cir-
cumstances, state, cause, Lu. xxvii. 37.
xxiv. 19. Eph. vi. 22.—II. with the
ACCUSATIVE, which expresses the OBJECT
around or about which anything moves,
comes, and also finally remains. 1. of
PLACE, around, about; place wherein, after
verb of motion, Lu. xii. 8, ἐκ του σκότου
tοι αυτής. More freq. of place where,
implying the coming and remaining around;
with acc. of thing, Matt. iii. 4,
στημεν δινος, περί τινων αὐτοῖς.
Mk. ix. 42. Rev. xv. 6; of pers. Pers.
viii. 18, ἰδιος ο Ιμαν. πολλον Ἰχνος
With the art. o. al. τά περί, foll. by acc.
of place, Mk. iii. 8. οι περί Τύρου και
Σιδ. 'they about Tyre and Sidon,' i.e.
dwelling in and around these cities; Acts
xxvii. 17, ἐκ των περί των τότου κλάνης,
i.e. 'in the parts around, environs.' Judg.
7; acc. of pers. οι περί τομ, of a person
and his followers, Mk. iv. 10. John x. 19.
Acts xiii. 13.—II. fig. of that about which
an action is exerted, about, concerning,
respecting, equiv. to περί with gen. 1) of
a matter or business about which one is occu-
cupied, Acts xix. 25, των περί τα τουιά
ἐργάται. Lu. x. 40. 1 Tim. vi. 4. 2)
gener. equiv. to as to, touching, 1 Tim. i.
19, περί την πιστιν κανάνασαν. vi. 21.
2 Tim. iii. 8. Tit. ii. 7. 5) with neut.
art. τά περί λι, 'my circumstances,
affairs, state,' Phil. ii. 23.—III. of TIME,
i.e. of a point of time not entirely definite,
about, Matt. xx. 5, περί την προϊν διαφ.
Mk. vi. 48. Acts x. 9. xxii. 6.—Note.
In composition περί denotes, 1) prop.
a moving, being, spreading around on all
sides, around, round about, e. gr. περι-
βάλλω, περιβλέπω, περιτέλεσα, &c.; 2)
fig. as around an object, and therefore
more than, over, above, e. gr. περιτιμ,
περισονεία; 3) gener. emphasis or inten-
sity, or strengthening of the simple idea.
Lat. per. equiv. to completely, very, exceed-
ingly, as περιτυχών, περιτρέχω, περι-
τετραχώ.
περιγραφή, f. ἀξιώ, to lead about, Eur.
Cycl. 690. 1) trans. to lead or carry about
companions, 1 Cor. ix. 5, ἀδελφὸν γινό-
περιγραφήν, implying sustenance as well as
conveyance at the Church's expense.
Sept. and Class. as Dem. 958, τινα παία
δικάλλουσα περιγραφής. 2) intrans.
or with εἰσέρχομαι, to go about, to
traverse, absol. Acts xiii. 11; or with acc.
of place depending on περί in comp.
Matt. iv. 23, περιτίμησιν ἐλθεν τὴν Γαλιλαίαν,
'he went about all Galilee.' ix. 35. xxiii.
περιγραφή, f. ἁσον, aor. 2. περιτι-
λον, to take away what is round about.
trans. 1) prop. Acts xxvi. 40, τά ἀγκύ-
ρας περιτιμέστε, 'taking up the [four]
anchors round about the ship, comp. ver.
29; or rather, 'having removed the an-
chors,' by cutting them away from the
anchor cables. See Aristoph. Eq. 290. So
of a veil, 2 Cor. iii. 16, περιτεστάται το κά
λυμμα, as in Jon. iii. 5, π. την στολήν.
2) fig. to take away wholly, i.e. all around,
Heb. x. 11, περιτεστάτων ομάρας, 'wholly
to take away sins,' to make complete ex-
piation for them. Comp. ver. 4, and Zeph.
iii. 15, τ. Κύριος τα ἀδικήματα σου.
Pass. Acts xxvii. 20, περιτεστάθηκα ἐδικτε, 'all hope was destroyed: a form
of expression not uncommon in Class.
περιαστρατηγος, f. ψων, to flash
around, shine around, with acc. of pers.
Acts ix. 3; περί τυμ, xxii. 6.
περιβάλλω, f. βάλω, to cast, throw,
or put around any person or thing: L
GENER. with acc. and dat. Lu. xix. 43, περι-
βάλλοντος χρώματος 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, γυμνόν, καὶ περιβάλλετέ
με, ver. 38; with double acc. to put a gar-
ment around or upon any one, clothe with
anything, Lu. xxi. 11, περιβάλων αὐ-
and Class. as Ἰδιαν. ii. 8, 10, την βασι-
λικίαν περιβάλλων (αὐτῶν) περιβάλλοντας.
2) mid. and pass. to put on one's own gar-
ments, to clothe oneself, be clothed, absol.
Mk. vi. 29, οὐδε Σολομῶν περιβα-
λετο ἀν ἐν τοιχων. Rev. iii. 18; foll.
by acc. of garment, Acts xii. 8, περιβα-
λóν το λιμάντων σου. Matt. vi. 31; part.
perf. Mk. xv. 51, περιβαλλεμένος συνδέω.
xvi. 5. Rev. vii. 9, et al. Sept. and Class.
With ἐν τινι, Rev. iii. 5, περιβαλλεῖται ἐν
ιματίσια λευκ. iv. 4; once with dat. of gar-
ment, xvii. 4, περιβαλλεμένη πορφυρά
cαι κοκκίνη, text rec. Sept. and Class.
ΠΕΡΙΒΛΕΠΩ, f. ψυ, to look around upon; in N.T. only mid. περιβλεπομαι, f. ψομαι, to look round about one: 1) intrans. = to look around, absol. Mk. ix. 8, περιβλέψαμεν, οὐκέτι οὐδένα εἶδον. v. 32; x. 23. Sept. and Class. 2) trans. to look around upon, with acc. Mk. iii. 5, περιβλέψαμος αὐτῶν, ver. 34. xi. 11. Sept. and Class.

ΠΕΡΙΒΛΕΠΟΝ, ου, τὸ, (περιβλέπω.), 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.

ΠΕΡΙΔΕΩ, f. δῆσω, perf. pass. περιδέαμαι, to bind around, pass. John xi. 44, ἡ ὄψις αὐτοῦ σωφρίστη περιδέαμεν. Sept. and Class.

ΠΕΡΙΔΡΑΜΟ, see ΠΕΡΙΤΡΕΧΩ.

ΠΕΡΙΕΡΓΑΖΟΜΑΙ, f. σάπομαι, (περιεργάζομαι). prop. to work all around a thing, on every side, i.e. to work carefully, sedulously, to do with extreme pains, Ξει. V. Η. 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 ἐργαζόμεθα ἀλλὰ περιεργαζόμεθα, 'doing nothing [in one sense] but over-doing [in another], 'not busy at work, but busy-bodies [at play].' Comp. Ecclus. iii. 23. Dem. 150, 24, ἵνα γάρ καὶ περιεργαζόμεθα.

ΠΕΡΙΕΡΓΟΣ, ου, ὁ, ἡ, adj. prop. working or doing carefully, sedulously, comp. περιεργαζόμαι: 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, οὐκ αὐτοῖς ἐργαζόμεθα, ἀλλὰ καὶ φλάσκοι καὶ περιεργοί, and so oft. in Class. 2) of things, τὰ περιεργά, prop. over-wrought, curious, superfluous, said espec. of magic arts, sorcery,Acts xix. 19, ἰκανοὶ τῶν τὰ περιεργά πραξάντων, and oft. in later writers.

ΠΕΡΙΕΧΟΜΑΙ, aor. 2. περιέχων, to go about, wander up and down, absol. Acts xiii. 13. Heb. xi. 37; so of a ship sailing on an irregular course with unfavourable winds, xxvii. 13, see my note; foll. by acc. of place, dependent on τὰς in composition, 1 Tim. v. 13, περιεχομαί τὰς οἰκίας, 'going about to houses,' i.e. from house to house. Sept. & Class.

ΠΕΡΙΧΕΩ, f. ψω, aor. 2. περικεχω, Intr. prop. to have or hold any person or thing, by enclosing it around. Hence to surround, environs, 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, Ἰάμβους περικεχω αὐτῶν. So 2 Mac. xiv. 16, περικεχω αὐτῶν καλέσαν περίστασις. Jos. Bell. iv. 10, περικεχω τὴν ρώμην ταῦτα. 2) to contain, as a writing, with acc. Acts xxiii. 25, γράφαται ἐπιστολὴ περιεχομαί τὸν τοῦτο τοῦτον. 1 Mac. xv. 2, ἐπιστολαί, καὶ ἔτεκα περιείχουσα τῶν τρότων τοῦτον. 2 Mac. ix. 18, ἐπιστολὴ περιέχουσα οὕτως: also in Philo and Josephus. Imper. or with subject impl. 1 Pet. ii. 6, διότι περιέχει ἐν τῇ γραφῇ, ἰδον κ.τ.λ. where supply τὴν περιεχομαί, or the like. Jos. Ant. ix. 4, 7, θυμίαμα γίνεσθαι πάντα, καθὼς εἶναι ἐν αὐτῇ ἐπιστολῇ περιέχει.

ΠΕΡΙΚΟϯΡΟΜΗ, f. ψω, 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 girded up around them while engaged in any active employment; absol. Luke iii. 37, περικοφυται καὶ ἀνακλινεὶς αὐτῶν. 8. Acts xii. 8; with acc. fig. τὴν ὀδόν ἐν ἀλόθρευσιν, Eph. vi. 14. Sept. and Class. Pass. perf. part. περικόφωσαν, girded around, absol. Luke. xii. 35, ἐταῦτα καὶ ὅσα περικορίσαμεν, 'be ye ready, prepared,' with acc. of thing, as girdle, &c. Rev. i. 13, περικοφύων ἐκεῖνος χρυσά. xv. 6.

ΠΕΡΙΘΕΙΣΕΙ, εῖς, ἡ, (περιθέθηκα), a putting around, wearing, as of golden ornaments, 1 Pet. iii. 3. So Did. Sic. xii. 21, περιθέθηκα χρυσά.

ΠΕΡΙΣΤΕΤΜΗ, f. περιστατάω, 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 περιστατάω. Acts xxv. 7, περιστάτησα, 'stood around' the tribunal. 2) mid. περιστατάω, 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 περὶ in composition, 2 Tim. ii. 16, τὰς βασίλειας κεφαλαίως περιστατάσατο. Tit. iii. 9. So Jos. Ant. i. 1, 4, φεύγων καὶ περὶ τρ. 6, 12, and oft. Jamb. V. Pyth. 31. Lucian, Hermog. § 86.

ΠΕΡΙΚΑΘΑΡΜΑ, atos, τὸ, (περικαθαρίζω.), equiv. to κάθαρμα, but a stronger term, i.e. "cleansings up," i.e. off-sowings, filths, as collected in cleansing; hence gener. and in N.T. put meton. for a vile and worthless person, a wretch, καθαρτός, 1 Cor. iv. 13, ὡς περικαθαρματὸς τοῦ κόσμου, 'outcasts from society.' So Jos. Bell. iv. 4, 3. Philo, p. 607. Dem. 574, 14. Lucian, D. Mort. ii. 1, and so paroxysmum in Latin. It is probable that the Apostle had there in mind the words of Lament. iii. 45, 'Thou hast made us as the offscouring and refuse in the midst of the people;' or, as it might better be re-

Περιμίνω, f. ευσ. prop. to wait about for a person or thing, i. e. to wait for it, await it in earnest expectation, e. gr. τινὶ ἐπαγγέλων, Acts i. 4, ‘awaiting the promise,’ i. e. its event or performance. So Gen. xlii. 18, τὴν σαφρίναν περιμένων Κυρίου, where the true reading is, I suspect, περιμένω, to be rendered expecto, ‘I wait for.’

Περιζε, 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 Hdt. foll. by gen. or accus. So Ασχ. Pers. 360, with acc. Polyb. i. 48, et al. By the Attic writers it was almost always confined to the adversative use, and by later writers was employed as adv. for adj. by prefixing the art. So in N. T. we have ἡ περίς, surrounding, circumjacent, Acts v. 16, τὸ πλάθος τῶν περίς Τόλων.

Περιοικέω, f. ἐσω, (περιοικός), to dwell around, with acc. Lu. i. 65, τοὺς περιοικοίνους αὐτοῦ, ‘their neighbours.’ Class.

Περιοικός, ou, ὁ, ἡ, adj. one dwelling around, a neighbour, Lu. i. 58. Sept. and Class.

Περιούσιος, ou, ὁ, ἡ, adj. (περιουσία), having abundance, superabundant; in N. T. by impl. one’s own, special, peculiar, λάδε περιουσίος, Tit. ii. 14; and so Sept. Ex. xi. 5, λάδες π. et al. (see my note,) equiv. to λαδὶς eis περιουσίων, 1 Pet. ii. 9, for λαδὶς περιοικούσις, i. e. οἰκεῖος.

Περιοχή, ἡ, (περιεχόμενον, 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 iii. 32, ἡ περιοχὴ τῆς γραφῆς, and so Stob. Ecl. Phys. i. 164. Dion. Hal. de Thucyd. 25.

Περιπατέω, f. ἐσω, prop. to tread or walk about, and gener. to walk, intrans. i) prop. and gener. Matt. ix. 5, ἐξερχόμενον καὶ περιπατότα, xi. 5. Mk. xvi. 12. John i. 36. With an adjunct of place or manner; adv. Lu. xi. 44. John xxi. 18: so with propositions, διὸ τοῦ φωτὸς αὐτοῦ, Rev. xxiv. 24. Mk. xi. 27. John vii. 1, et al. κερδ with gen. of pers. = to accompany, associate with, John vi. 66. Rev. iii. 4; παρὰ with acc. παρὰ τὴν Σάλασσαν, 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, εὐχαριστοῦντες περιπατοῦσαν. 1 Cor. vii. 17. Phil. iii. 17. Col.
around any one, to draw off, to draw about or away; in later usage and N. T. pass. *περιστέσατο* 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, ἢ Μάραθα περιστέσατο περί πολλάς διακοινών. Diod. Sic. i. 74, περί τολλάς τῇ διακοινώ ἄριστο διάκοσμον. Ecl. xi. 2, περιστεφώμενοι περί πάντων.

*Περισσεῖα*, εἰς μεγαλύτερον, superabundance, Rom. v. 17, τὴν περισσείαν τῆς χαρᾶς, equiv. to τὴν χαράτι της περισσείαν, 'superabounding grace.' 2 Cor. viii. 2. x. 15, εἰς περισσείαν, adv. superabundantly, exceedingly; Jas. i. 21, περὶ κακίας, 'superabounding wickedness.' Sept. Eccl. i. 3, al.

*Περισσεύει, εὑρίσκω* (περισσοῦ), to be over and above, exceed in number or measure; in N. T. to be more than enough: 1) 'what is left over,' remainder, residue, Mk. viii. 8, περισσεύεις κλᾶσματων. 2) 'what is laid up,' superabundance, i.e. abundance, wealth, 2 Cor. viii. 14, τὸ ἐκάστου περισσευμα γίνεται εἰς τὸ ὕψος ὑστερίας: fig. Matt. xii. 34, εἰκὸ τοῦ περισσόμενου τῆς καρδίας.

*Περιβάλλω*, εὑρίσκω, (περισσοῦ), to be over and above, exceed, increased number or measure; in N. T. to be more than enough: I. to be left over, to remain, intrans. John vi. 12, τὰ περισσεύματα κλάδωσα, ver. 13. Part. τὸ περιβάλλον, the remainder, residue, τῶν κλάδων, 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, περισσεύοντας ἄρτον: foll. by ἐσεὶ τινα, to or for anything, ἐς τῶν ἄρτων ἀγαθὰς, 2 Cor. ix. 8; ὑπὲ τινα, in or in respect to anything, Rom. xv. 13. Phil. iv. 12. 2) of things, = to abound intens., with dat. Lu. xix. 15, οἷς εἰς τὸ περιβάλλον τῶν ἀγαθῶν, τοῖς περιβάλλον τῶν, equiv. to one's abundance, wealth, Mk. xii. 44: foll. by ἐς τινα, to abound unto any one, 'to happen to him abundantly,' Rom. v. 15; ἐς τινα, unto any thing, to redound, superabundantly conduce. 2 Cor. iv. 15, ἔνας ἄρχον τὸ περιβάλλει ἐν τῇ δόξῃ τοῦ Θεοῦ. ii. 5. absol. i. 5: so, with the idea of increment, to abound more and more, = to increase, to be augmented, with dat. Acts xvii. 5, ἐπερισσεύουσα τῇ δραματικῇ. Phil. i. 9, 26: 8) causative, to make superabundant, cause to abound; of persons, 1 Th. iii. 12, ὡς ὁ Κύριος πλησιάσῃ καὶ περισσεύῃ καὶ περισσεύῃ τῇ ἀγάθῳ of things, 2 Cor. ix. 8, δυνατὸν ὁ Θεὸς πάσαν χειρὶ περισσεύσην εἰς φωνήν. Eph. i. 8. in attraction: pass. to be made to abound, of persons, 'to have more abundantly,' Matt. xii. 34. xvi. 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, ἦν μιᾷ περιστερᾷ ἥ δεικνύουσα γραφήν πλείον τῶν γραμμάτων: foll. by ἐν τίνω, in or in respect to any thing, 1 Cor. xv. 58, περιστερών ἐν τῷ ἐργῷ τοῦ Κυρίου. 2 Cor. iii. 9; absol. Rom. iii. 7, ἡ ἀληθεία τοῦ Θεοῦ επικρίνεσθαι, has been made more conspicuous; 1 Cor. viii. 8, οὕτω καὶ φάγωμεν, περιστερῶμεν, are we the better; xiv. 12.

Περισσότερον, adv. adj. over and above, more than enough: I. PROP. as exceeding a certain measure, with gen., equiv. to more than, Matt. v. 37, τὸ περισσότερον τοῦτον, lit. the overplus of these, what is beyond or more than these. Sept. Jos. Ant. x. 4, 2, τὸ περὶ τῶν χρημάτων, and Class. In the sense of superabundance, 2 Cor. ix. 1, περισσότερον μιᾷ ἐκ τῶν διαφόρων ἡμᾶς, and Class.—II. GENER. superabundant, or exceedingly great: 1) in positive, only as adv., neut. περισσότερον, abundantly, in superabundance, John x. 10, ἵνα ξάνθωση καὶ περισσότερον ἤΧουσιν: so εἰκ. περισσότερον, beyond measure, vehemently, Mk. vi. 51. xiv. 31, 2) in compar. περισσότερον, more abundantly, more, greater; in number, Lu. xii. 4; in degree, Matt. xxii. 14, περισσότερον κρίμα. 1 Cor. xiii. 2. 2 Cor. ii. 7. Neut. περισσότερον, as adv. more abundantly, more, more earnestly or vehemently, absol. Lu. xii. 40, περισσότερον αὐτήν τῆς αὐτοῦ. 2 Cor. x. 8, ἵππο να καὶ περισσότερον τῇ καυχήσεις μας. Heb. vi. 17; foll. by gen. 1 Cor. xv. 10, with μάλλον, Mk. vii. 36: also, like μάλλον, it forms with a positive a periphrasis for a comparative, Heb. viii. 15, περισσότερον ἐν καταδίδοις ἐστιν.—III. by impl., in a comparative sense, more abundantly, i.e. distinguished, excellent, better, Matt. v. 47, τί περισσότερον τούτης; so Diod. Sic. xii. 15, ὁ νόμος διδάσκει διαφόρων σοφῶν ἡ τ.: hence neut. τὸ περισσότερον, excellence, pre-excellence, Rom. iii. 1. Comparat. Matt. xi. 9, περισσότερον προφίλου.

Περισσότερας, adv. of compar. degree, more abundantly, more, more earnestly or vehemently, the object compared being every where implied; Mk. xv. 14, περισσότερας ἐκείνου, 'they cried out more vehemently,' i. e. before than; 2 Cor. iii. 12, περισσότερας πρὸς ὑμᾶς, 'more abundantly towards you,' i. e. than towards others; i. 4, ἵνα ἔχω περ. αὐτό ὑμᾶς, i. e. than others have, etc.; vii. 15. Also the more abundantly, the more, 1 Th. ii. 17. Heb. ii. 1. xiii. 19; with μᾶλλον, 2 Cor. vii. 13.


Περισσότερα, ἄρ, ἢ, ὁ δοῦν, περισσότερα, Matt. iii. 16. Lu. ii. 24, δύο νεοετῶν περισσότερων, 'two young doves,' the offering of the poor, et al. κατ., and Class. 

Περιτέμενοι, fut., περιτέμνον, 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 περιτεμένον τὸ παιδίον. John vii. 22, and oft.; mid. Acts x. 1, 24. 1 Cor. viii. 18; pass. part. perf. περιτεμεμένοι, ibid. 2) metaphor., in a spiritual sense, 'to put away impurity,' Col. ii. 11, περιτεμεμένοι περιτεμεμένοι, 'are the better'; xiv. 12.

Περιτιθῆ, fut. περιτιθήσομαι, to put or place around any person or thing, or by, acc. and dat. expr. or impl. Matt. xxi. 33, φροαρέων αὐτῷ περιτιθῆσον. xxvii. 28, περιτιθήμας αὐτῷ ἀρχαίδια. ver. 48, περιτιθήμας (τοῦ στόγγον) καλάμων, putting or winding it around the end of a rod; On the contrary, Aristoph. Thesm. 387, uses περιθόδιον for ἐπίθοδον. Mk. x. 17, περιτιθήσαν αὐτῷ, ἐπιστείφεις ἀκάθαρτον στεφάνον. John xix. 29. Sept. and Class. Fig. to bestow upon, to give, 1 Cor. xii. 23, τούτοις τιμής περισσότερων περιτιθήσομαι. Sept. Esth. i. 20. Job xxxix. 19. Xen. Athen. i. 2. Hidian. n. 1.

Περιτομή, ἡ, ἡ, (περιτόμινον, circumcision, in the Jewish sense, the removal of the prepuce. I. PROP. 1) the act or rite of circumcision, John vii. 22, 23, περιτομὺν 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 ἀνήκειν, 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, 51 δικαιώσω περιτομην ἐν πίστεις, iv. 9, 12. xv. 8.—Π. fig. in a spiritual sense, it denotes espcc. '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, ἵππηκεν ἐκμετάλλωσα ἡ περιτομή, i. e. we are the true spiritual circumcision, the true people of God.

Περιτρέπω, aor. περιτρέψα, 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, etc. = to cause to become any thing, to make, with εἰς, Acts xxvi. 24, σὰς μανίαν περιτρέψα, turns thee about Q 2.
into madness," makes thee mad. Jose. Ant. ii. 14, 1, εἰς ὁργήν τέρα.

Περιτρίχε, sor. 2. περιτριόφορος, to run round in a circle. In N. T. to run about in a place, with acc. Mk. vi. 55, περαμφότος ἦλθαν τοὺς περιτριόφορους. Sept. and Class.

Περίφρωσ, fut. περιφρώσω, prop. to bear or carry around or about. In N. T. 1) to bear about, i. e. hither and thither, Mk. vi. 55, τὰ ἑαυτῷ ἐκείνους ἐκείνους. 2) pass. to be carried or driven about hither and thither, i. e. by the wind, as a ship, Jude 12, ὅπως ἄνεμοι τε. So Max. Tyr. Dis. 31, ἡ μαύν περιφρώσθη: fig. Eph. iv. 14, περιφρ. πατρὶ ἄνεμον τῆς διδασκαλίας. Heb. xiii. 3. See περαφρέω, 2.

Περιφρονίσω, fut. ἱσω, 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, περιφρονοῦσθαι αὐτοὺς. Jose. Ant. iv. 8, 24; also with gen. Ἀσκ. Dial. iii. 2. Plut. Thea. i. And so in N. T. Tit. ii. 15, μηδείς σου περιφρονεῖται. See 4 Mcc. iv. viii. 8.

Περίχωρος, ου, ου, η, adj. (χωρός), around a place, circumstantial, neighbouring. Hence in N. T. fem. η περιχώρου, sc. γῆς, the country round about, Matt. xiv. 35, al.; meton. of inhabitants, iii. 5.

Περισθήμα, ατος, το, τος (περισθαμα) prop. to speak up, to speak. In N. T. meton. for a vile and worthless person (as in English the scum), 1 Cor. iv. 13, πάντων περιστήματι ἐκείνος. And so Jerem. xxii. 28, Symm. There may, however, be an allusion to those mean and worthless persons who were offered up as expiatory victims to the heathen gods; q. d. "we are so despised as to be like the perishtēmata." So St. Ignat. Ep. to the Eph. viii. 18, applies the term to himself.

Περιπερεύομαι, (περιπερευομαι) 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 ἀρετάκαται καὶ περιπερεύομαι. See more in my note.

Περιστόριος, adv. (dat. plur. with ellen. δι', of the obel. περὶ τέριον, cogn. with περὶ τῶν), the past year, a year ago; in N. T. only with ἄτο, i. e. ἄτο περὶ τοῦ, prop. a year ago, 2 Cor. VIII. 10. ix. 2: so πρὸ περὶ τοῦ, Dem. 467, 14; and εἰ περὶ τοῦ, Luc. Soloc. § 7.

Πετάσμα, see Πητασμα.


Πέταμα, i. e. πετασματα ου πετασματα, depon. mid. to fly, intras. Rev. xii. 14, ἐγένετο εἰς τὴν ἄρμους: part. πετασματικός, flying, in later edd. iv. 7. viii. 13. xiv. 6. xix. 17, al. Sept. and Class.

Πετρα, η, α, a rock, prop. a projecting rock, a cliff; 1) prop. Rev. vi. 15, εἰς τὰς πέτρας τῶν ὅδων. ver. 16: in such, sepulchres were hewn, Matt. xxvii. 60. Mk. vi. 46; and houses and villages built for security, Matt. vii. 24. Lu. vi. 48. Said of a rocky soil (= πετρόδοχος), 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. xxi. 8; also as πέτρα σκατάλου, 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, δ, rock, John i. 43.

Πετροώδης, η, εν, ου, δ, adj. (πετρός, σίδος) rock-like, stone-like, having the form of a rock, Diod. Sic. iii. 44. Soph. Antig. 774; in N. T. rocky, stony, and to πετροώδης, rockey ground, stony soil. Mk. iv. 5, τὰ πετροώδη, id. ver. 16, sc. χορία. So Dioscor. φιέται εν πετροώδεις τόκοις.

Πάγιαον, ου, το, (πάγιμμι) the, a plant, Lu. xi. 42, and Class.


Πὴγὴν μια, i. e. πῆξα, to fix, fasten, make fast, Thuc. v. 66; to fix or fasten together, to construct, build, Hdtot. v. 83; in N. T. of a tent, to set up, to pitch, Heb. viii. 2, ἐπὶ θέαμα Κύριος: so Sept. Gen. xxvi. 25. 1 Chron. xvi. 1. Hdtot. vi. 12, and elsewhere in Class.

Πήλιον, ου, το, (πηλιον) η helm, rudder, Acts xxviii. 40. James iii. 4, and Class.

Πηλικος, η, ος, prep. cornet, how great, quantus, corresponding to ἀλόκας, τιλικος; Gal. vi. 11, ἢ κατὰ τὴν θηλικος ὑπὲρ γράμμασιν ἐγράφα, i. e. either with what large, or with how large a letter, I have written, &c. see my note.
Fig. of dignity. Heb. vii. 4, πυλ. οὖτον. Sept. Zeph. ii. 6, Lucian Halc. 2, Pol. i. 6, 28.

Πηλός, οὖ, θ, clay, mire, mortar, John ix. 6: spec. potter's clay, Rom. ix. 21.

Πήρα, ας, η, a bog, sack, wallet, Lat. pera, of leather, in which shepherds and travellers carried their provisions, Matt. x. 10. Mk. vi. 8, and Class.

Πηπχυς, εως, ο, (kindred with παχύς,) gen. pl. πηπχιῶν, later form contrast. πηπχίων, 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 1 foot, Matt. vii. 27, πηπχυν ἐνα. John xxii. 8, ὦ ἄρα πηπχίων δικαιώσεως, and Class.

Πίςκεως, f. ἁσμα, (Dor. for πίςκα fr. τίκα,) to press down or up, prop. with the foot, as beasts hold their prey; also with the hands, to seize and hold: so Theoc. iv. 35, ἑαυτοῦ ἀπ' ὀρομένης ἄγε πιέζεσθαι τὰς ὄψαλες. In N. T. 1) of persons, to take one by the hand, with acc. & gen. of the part, Acts iii. 7, πιάσεως αὐτῶν τὴν δαίμονα χειρός. In a judicial sense, to take, arrest, John vii. 30, ἵστησαν αὐτῶν πιάσατα, ver. 32, oft. Ecclus. xxiii. 21, 2) of animals, to take in hunting or fishing, to catch, with accus. John xxii. 3, ἐν τῇ νυκτί ἐπισάησαν αὐτόν, ver. 10. Rev. xi. 20, ἐπισάησθαι τῷ Σωρίου. Sept. Cant. ii. 13.

Πίθαξ, f. ίσως, (a later form for πίθως, which alone occ. in Hdt.) to press, hold fast, e. gr. one's hand; in N. T. to press down, make compact, πίθρων, Lu. vi. 38. Sept. and Class.

Πιθανολογία, ας, η, (πιθανός, λόγος,) persuasive discourse, enticing words, Col. ii. 4: so πιθανός λόγος, Jos. Ant. viii. 9, 1.

Πικράων, f. αὐς, (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, πικραῖναι σου τὴν κοίλιον, comp. Sept. Job xxxvii. 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. Eadtr. iv. 31. Dem. 1464, 18. Theoc. v. 120.

Πικρία, ας, η, (πικρός,) bitterness: 1) prop. with the accessory idea of venem, the two being often connected in the mind of the Jews: so in place of an adj. Heb. xii. 15, βία πικρίας, = βία πικρά. Acts viii. 23, εἰς χελώνι πικρίας, = χελώνι πικράν. 2) fig. angeriness of spirit or speech, Eph. iv. 31, πάσα πικρία καὶ κυνικ. Rom. iii. 14. Sept. and Class.

Πικρός, ὁ, ὁ, adj. prop. prickling, 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) metaphor. of the feelings, or spirit, bitter, harsh, cruel, Ja. iii. 14, μέλαν τ. Diod. Sic. i. 73. Pol. vii. 14, 3.


Πιμπλήμιμος, φ. πλήμως, (πλάς, obsol.) aer. 1. ἐπλήμα, aer. 1. pass. ἐπλήμησθαι, to fill, make full, trans. 1. Prop. aer. 1. ἐπλήμνησα, with acc. Lu. v. 7, ἐπλήμνησα ἀμφοτέρῳ τὰ πλοῖα: also with gen. of that with which, Matt. xxvii. 48. John xix. 29, πλασάντας τὸ γυνος δοῦν, Sept. and Class. Pass. with gen. Matt. xxii. 10.—II. METAPHR. aer. 1. pass. ἐπλήμησθαι, to be filled, to be full: 1) of persons, to be filled with anything, i. e. to be wholly immersed, affected with or by anything, with gen. of thing: Πνευματος ἄγιον, Lu. i. 15, and oft. ζων, iv. 28, al. φόβοιν, v. 26, al. ἁπάντας, vi. 11, al.: also Acts iii. 10, v. 17. Sept. and Class. as Anthol. Gr. iv. 28, σοφίας πληθομένων: meton. of a place, Acts xiv. 29. 2) of prophecy, to be fulfilled, accomplished, Lu. xxii. 20, τοῦ πληρωναι τὰ γεγραμμένα, in later edd. Sept. in 1 K. ii. 27, πληρωναι. 3) of time, to be fulfilled, completed, be fully past, Lu. i. 23, ἐν ἐπλήμνησαν αὐτούς ἰησοῦν τῆς λυτρογείας αὐτός, ver. 57. 21, 22. Sept. in Gen. xxv. 24, πληρωθησαίναι.

Πιμπρήμιμος, f. πρόως, to set on fire, to burn, Εξαλιν V. H. xii. 23; in N. T. pass. only fig. to be inflamed, to swell, become swollen, from the bite of a serpent, Acts xxvii. 2. Lucian, Dips. 4, δείκνυε κακεραίναι—καὶ πιμπρεθαι τοις.

Πινακίδιον, οὖ, τό, (πιναξ,) a small tablet, writing-table, Lu. i. 63. Att. Epict. iii. 22, 4.

Πίναξ, ακός, ὁ, 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.

Πίναξ, f. (πιμας, and 2 pers. πίσας, aer. 2. ἐπίω, perf. πισάκω, aer. 1. pass. ἐπικιθήσοντο) to drink, i. gener. of persons, absol. Matt. xxvii. 34, οὐκ ἔθαλε πινεῖν. Lu. xii. 19. Acts ix. 9, al.; fig. John vii. 37. Rev. xvi. 6. Infin. final, δοῦται πινεῖν, 'to give to drink. John iv. 7. αἰτεῖν πιέειν, ver. 9. With adjuncts: 1) foll. by ἐκ of the drink, or meton. of the vessel containing it, i. e. to drink of anything, Matt. xxvii. 29, John iv. 12—14. 2) by ἀπό of the drink, Lu. xxii. Q 3
with gen. of place, ἵπτε τῆς γῆς, Mk. ix. 20; with acc. of place or manner, ἵπτε τὴν γῆν, Acts ix. 4. ἵπτε τοῦ κόσμου τινος, x. 25. Sept. 1 Sam. xxiv. 24. ἵπτε προσωπον, on one’s face, Lu. v. 12; with παρὰ τοῦ κόσμου, xvi. 16; with προσκυνεῖν, 1 Cor. xiv. 25. ἵπτε προσωπων τῶν ποιῶν with προσκυνεῖν, Rev. xix. 10. foll. by χαμαί, John xvii. 6. Said of those who fell dead, i. e. to die, periκειν, Lu. xxiv. 25, πιστεύοι οὐκ πιστεύει μπαραία. 1 Cor. x. 8. Heb. iii. 17, al. Sept. and Class. Fig. to fall from any state or dignity, with πτωθε, 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. xii. 13. xiv. 8, ἄτασις, ἄτασις Βασιλείας. Sept. and Class. 4) of a lot, to fall to or upon any one, foll. by ἵπτε with acc. Acts i. 26. Sept. and Class. 5) metaph. of persons, to fall into or under any thing; condemnation, ἵπτε κρίσια, Jas. v. 12. Diod. Sic. xix. 8, ἵπτε οὐρανοὶ: absolutely 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 ἐπιτασσε, μὴ πιστεύει; Heb. iv. 11. Sept. and Class. Of things, = to fall to the ground, to fall, become void; Lu. xvi. 17, ἵπτε τοῦ νόμου μιᾶς κεραυνίων. Sept. Josh. xxxiii. 14. 1 Sam. iii. 19. Plato Euth. p. 14, οὐ χαμαί τοῦ πιστεύει ὀ τι ἐν ἀτις.

II. πιστεύω, fut. ἔνσων, (πιστεύον), suppl. i. ἐπιστεύω, perf. ἐπιστεύομαι, aor. 1. ἐπιστεύομαι, fr. ἐπιστάμαι, 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. נשב to let go, and πωλεῖν fr. πωλῶ, to turn over, by commutation; hence gener. to sell, with acc. Matt. xiii. 46. πεπρακαίνα τώρα ὡσα ἔγει. Acts ii. 45. Pass. Matt. xviii. 25, ἐκλέγεσαν αὐτόν προφητεύειν. Mk. iv. 5. Acts iv. 34. v. 4: foll. by gen. of price, Matt. xxvi. 9, προφητεύειν πωλοῦν. John xii. 5. Fig. pass. to be sold to, so as to be under any one, to be his slave, Rom. vii. 14, προφητεύουμεν ὑπὸ τὴν σκληρίαν, to be the slave of sin, devoted to it, and doing its drudgery. See my note. 1 K. xxii. 26. Is. i. 1.

Piπτεω, f. πιπτομαι, aor. 2. ἔπτεων, aor. 1. ἔπτεω, 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 either without or whether; with ἀπό, to fall from, Matt. xv. 27, ἀπὸ τῆς πραγμάτης. Matt. xxiv. 29. Acts xx. 9, ἀπὸ τοῦ οἴκου, Acts xxiv. 34, ἐν μέσῳ τῶν ἀκαθάρων, among, Luke viii. 7; ἐπί with acc. to fall upon any person or thing, Matt. x. 29, ἐπὶ τῆς γῆς, xii. 7, xlii. 44. Lu. xxiii. 30. Rev. vii. 16, ὀδὴ μὲ πέτα πετώντος ὁ ἁλίκος, i. e. the burning sun shall not injure them; fig. = seizes, xi. 11, φῶς μέγας ἐπέταπε ἐπὶ τῶν κ.λ.: fell by εἰς τι, to fall into, among, upon any thing, Matt. xv. 14, εἰς βίβλων, xvi. 15. Mk. iv. 7, 8, and so in Class.; by παρὰ with acc. of place, to fall at, by, near, ver. 4. 2) of PERSONS, to fall down, fall prostrate, absol. Matt. xvii. 29, πεπαυνὸς ὁ σύνδεστος. Acts v. 5. Joined with προσκυνεῖν, Matt. ii. 11, προσκυνεῖτε προσκυνήσασθαι, iv. 9. xvii. 25, al. Sept. and Class. More usually with an adjunct of place or manner; fell by ἐνωπίων τινος, Rev. v. 8, or προσκυνεῖν, iv. 10: by εἰς, Acts xxii. 7. εἰς τοῦ πόδας τινος, John xi. 52. Diog. Laert. ii. 79: by ἐπί with gen. of place, ἵπτε τῆς γῆς, Mk. ix. 20; with acc. of place or manner, ἵπτε τὴν γῆν, Acts ix. 4. ἵπτε τοῦ κόσμου τινος, x. 25. Sept. 1 Sam. xxiv. 24. ἵπτε προσωπον, on one’s face, Lu. v. 12; with παρὰ τοῦ κόσμου, xvi. 16; with προσκυνεῖν, 1 Cor. xiv. 25. ἵπτε προσωπων τῶν ποιῶν with προσκυνεῖν, Rev. xix. 10. foll. by χαμαί, John xvii. 6. Said of those who fell dead, i. e. to die, periκειν, Lu. xxiv. 25, πιστεύοι οὐκ πιστεύει μπαραία. 1 Cor. x. 8. Heb. iii. 17, al. Sept. and Class. Fig. to fall from any state or dignity, with πτωθε, 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. xii. 13. xiv. 8, ἄτασις, ἄτασις Βασιλείας. Sept. and Class. 4) of a lot, to fall to or upon any one, foll. by ἵπτε with acc. Acts i. 26. Sept. and Class. 5) metaph. of persons, to fall into or under any thing; condemnation, ἵπτε κρίσια, Jas. v. 12. Diod. Sic. xix. 8, ἵπτε οὐρανοὶ: absolutely 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 ἐπιτασσε, μὴ πιστεύει; Heb. iv. 11. Sept. and Class. Of things, = to fall to the ground, to fall, become void; Lu. xvi. 17, ἵπτε τοῦ νόμου μιᾶς κεραυνίων. Sept. Josh. xxxiii. 14. 1 Sam. iii. 19. Plato Euth. p. 14, οὐ χαμαί τοῦ πιστεύει ὀ τι ἐν ἀτις.
the context, Matt. xxv. 23. John xii. 47. Acts viii. 13, autòς ἐπιστεύει, scil. τῷ Ἐφίλετῷ ἐναγγελούμενον. 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 ὦτας, Acts xxvii. 25, πιστεύω τῷ Θεῷ, ὦτας ὑπόστηται: eis ἵνα, John xiv. 1, πιστεύετε eis τὸν Θεόν: absol. Matt. xxii. 22, πιστεύοντες, equivalent to eiς πιστεύετε. 2 Cor. iv. 13: also as faithful to his promises, with dat. ὦτας. Rom. iv. 3, ἐπιστευέτον Ἀβραάμ τῷ Θεῷ, καὶ ἓλεγξεν κ.τ.λ. Rom. iv. 17. Jam. ii. 23: absol. Rom. iv. 18. Heb. iv. 3. Or gener. ὦτας to believe in the declarations and character of God as made known in the Gospel,” with dat. John v. 24. Acts xxvi. 34, πιστεύουσιν τῷ Θεῷ. 1 John v. 10: foll. by ἵνα with accus. pr. prep. = to believe and rest upon, to believe in and profess, ὦτας autòν πιστεύοντας eis Θεόν, 1 Pet. i. 21; by ἵνα 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 IV. 1; with ὦτας, Matt. ix. 28, absol. viii. 13. Mk. v. 36. John iv. 48; with dat. of person, John v. 33, ἐν ἀπέστειλεν ἡμῖν, τοῦτο ὑμῖν πιστεύεις. viii. 31. x. 37. Acts v. 14; with ὦτας, John vii. 1, 24. xi. 27, xx. 31, and oft. Foll. by eis of person, pr. prep. = to believe and rest upon, to believe in and profess, Matt. xviii. 6, ἐν τοῖς πιστεύοντες eis ἵνα. John ii. 11. iii. 15, viii. 30; fig. eis τὸ φως, xii. 36; so with eis τῷ ὄνομα Ἰησοῦ in a like sense, = to believe on Jesus, and invoke or profess his name, i. 12, τοῖς πιστεύοντες eis τῷ ὄνομα autòν, ii. 23; with τῷ ὄνομα autòν, id. John iii. 23. Foll. by ἵνα with acc. of pers. = eis τινα, Acts ix. 42. xxix. 17, comp. ver. 21; so ἵνα with dat. 1 Tim. i. 16, fig. Rom. ix. 33. Pass. 1 Tim. iii. 16, ἐπιστεύουσιν 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. of πιστεύοντες or πιστεύοντες, 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. xxv. 25, 32. Mk. xi. 32. Lu. xx. 3. —II. trans. to entrust, commit in trust to any one, for ἐπιστεύων, Lu. xvi. 11, τοῖς ἀδήμων ὑμῖν πιστεύει: John ii. 24. Wisd. iv. 5. Xem. Mem. iv. 4, 17. Pass. πιστεύομαι τι, to be entrusted with anything; foll. by acc. Rom. iii. 2. Gal. ii. 7, πιστεύοντες τῷ ἐναγγελίῳ. 1 Cor. ix. 17, οἰκονομίαν πιστεύσωμαι. 1 Th. ii. 4. 1 Tim. i. 11. Tit. i. 3, and oft. in lat. Class. as Diog. Laërt. vii. 1, πιστεύουσιν τὸν ἐν Περγάμῳ βιβλιοθήκην.

ΠΙΣΤΙΚΟΣ, η, ἄν. (πιστικός), 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 παρασκεύαζον πᾶσιν. Rom. xiv. 22, σὺ πίστιν ξέχασ, θου hast faith, i. e. 'art firmly persuaded,' ver. 25. Heb. xi. 1, so, with the idea of hope and certain expectation, 2 Cor. v. 7, διὰ πίστεως πεπεπατοῦμεν. 1 Pet. i. 5, v. 9. 2) equiv. to good faith, faithfulness, sincerity, Matt. xxiii. 23, τὴν κρίσιν καὶ τὸν ἵκον καὶ τὴν πίστιν. Rom. iii. 3. τοῦ Θεοῦ. Gal. v. 22. 1 Tim. i. 19, ἵκων πίστιν, i. e. 'being faithful,' sincere, ii. 7. Tit. ii. 10, πίστιν πᾶσαν ἀγάθου, all good fidelity, Rev. vii. 17. —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, on, towards God; ἐν Θεῷ. Heb. vi. 1, πρὸς τὸν Θεόν, 1 Th. i. 8. eis Θεόν with ἐκλειπτε, 1 Pet. i. 21; with gen. Θεοῦ, Mk. xi. 22. Col. ii. 12; absol. Matt. xviii. 20. xxv. 21. Heb. iv. 2. Jam. i. 6, αἰτεῖτε 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. 3, sq—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, ὅπως ἐν τῷ Ἰησοῦ πιστεύσῃς, εὐροῦ. ix. 22, 23. xv. 26, oft.; so medially, Acts xiv. 9. 2) of faith in Christ’s death, as the only Q 4
ground of our justification before God; salvation or justifying faith, Rom. iii. 22. 

\[ \text{Πιστος, ή, ὁ, adj. (πιθανός), prop. worthy of belief and trust, } \text{faithful}; \text{ prop. in the sense of trustworthy, } \text{1 Cor. vii. 25.} \]

\[ \text{καὶ της πίστεως ἐν τῇ αἰτίᾳ αἵματος, ver. 26.} \]

\[ \text{ἐκ των Ἰσραήλ: so from the connection, absolv. ver. 27.} \]

\[ \text{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 Godman, one with the Father. And here will fully apply what was remarked in the case of πιστις I. 3, as to the variety of sense in the several forms of expression which fall under this head, e. g. πίστις του ιεροφόντου του Κ. ήμων Ἰ. Χρ. Acts xx. 21. εἰς Χριστόν, Gal. iii. 26. του Κυρίου ήμων Ἰ. Χρ. Jas. ii. i. μου, Rev. xv. 13, i. e. faith toward me; absolv. Mk. iv. 40. Acts vi. 5, ἀνδρα πληρής πίστεως. Eph. iii. 17; so vi. 16, του Σωτῆρος της π. iii. gener. with gen. ἡ πίστις του εἰαγγελίου, the faith of the gospel, i. e. gospel faith, Phil. i. 27. πίστεις ἀληθίνας, faith in the truth, i. e. in the gospel, 2 Th. ii. 13. Absolv. in the same sense, i. e. Christian faith, a firm and confiding belief in Jesus and his gospel, gener. 1 Cor. ii. 5, ἢ ἡ πίστις ἡ Ἰουδαϊκή καὶ ἡ ἐν σοφίᾳ ἄνθρωπος. 2 Cor. iv. 13, απερίτικος. Πίστεως also seems to mark indirectly various predominant traits of Christian character, such as arise from and are combined with Christian faith; e. g. Christian knowledge, Rom. xii. 3, μετρον πίστεως. ver. 6. xiv. 1, ἀνθρώπου της πίστεως. 2 Pet. i. 5: so in James, as opp. to ἐργα, ii. 14—26; of the Christian profession, the faith professed, Acts xiii. 8, ήταν διαστρεφόμενος των ἀνθρωπον ἀπὸ της π. 1 Cor. xiii. 16. Gal. vi. 10. 1 Tim. ii. 15. 2 Tim. iv. 7; of Christian zeal, ardour in the faith, Rom. i. 8, δι' ἡ π. ὡμοίνας καταγγέλλεται. xi. 20. 2 Cor. viii. 7. Eph. vi. 23; of Christian love, as springing from faith, Rom. i. 12, ἡ ἐν ἀληθείᾳ πίστει, i. e. mutual faith and love, 2 Th. i. 3. Philem. 5; of Christian life and morals, practical faith, 1 Tim. iv. 12, τοῦτον γινώσκων των πιστών ἐν ἀγάπῃ, ἐν π. ἐν ἀγαπην. v. 8. 12. vi. 10. Tit. ii. 2; of constancy in the faith, Col. i. 23. 1 Th. iii. 2—10. Heb. xiii. 7. Jas. 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, ἐπικονιοῦντι την π. 'were obedient to the faith,' i. e. embraced the gospel, Rom. i. 5. Acts xiv. 27, Ὑπαρχουσι πιστείς, i. e. 'access for the gospel,' xxiv. 24. Rom. x. 8. Jude 3, τὴν ἀπαραθησάτης τοῖς ἀγίοις πιστείς, ver. 20, oft.: so Tit. iii. 15, φιλινοῦντος ἡμας ἐν π. i. e. in the gospel, as Christians, 1 Tim. i. 2, τίκνων ἐν πίστει. Emphat. the true faith, 'true doctrine,' 2 Th. iii. 2. 1 Tim. iv. 1, 6. 2 Tim. iii. 8. 

\[ \text{Πιστος, ή, ὁ, adj. (πιθανός), prop. worthy of belief and trust, } \text{faithful}; \text{ prop. in the sense of trustworthy, } \text{1 Cor. vii. 25.} \]

\[ \text{θεμελιωτος ὑπὸ Κυρίου πιστῶν εἶναι. 1 Tim. i. 12. 2 Tim. ii. 2, ταῦτα παράδοχεται πιστῶν ἀνθρώπων. Pet. i. 19. Rev. xix. 11. Sept. and Class. : so Acts xiii. 34, τὰ δύο Δ. τὰ πιστὰ. 2) faithfulness, 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, πιστοτέρος ὁ Θεὸς, with especial reference to His truth: as faithful to His promises, 1 Cor. i. 9, πιστὸς ὁ Θεός. x. 13. Heb. x. 23: so of Christ, 2 Tim. ii. 12. 13. Also of men, faithful in duty to themselves or others, Col. iv. 9, ὁ πιστὸς ἀλλήλοις. Rev. ii. 10. Espec. of servants, ministers, who are faithful in the performance of duty, Matt. xxiv. 45, ὁ πιστὸς δοῦλος. xxv. 21. Lk. xxi. 42, ὁ π. οἰκονόμος. Eph. vi. 21. Heb. i. 17, al. 3) act. faithful, i. e. firm in faith, confiding, believing, equivalent to ἐν πιστείᾳ, John xx. 27, μή γὰρ ἐπιστεύσῃς, ἀλλὰ πιστὸς. Gal. iii. 9. Theog. 283. Soph. Ed. Col. 1031; with dat. τοῦ Κυρίου, 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; absolv. id. Acts x. 45. xvi. 1, oft. ΑΔ. πιστῶν ποιεῖται, to do faithfully, as a Christian, 3 John 5. See more in my note. 

\[ \text{Πιστος, fut. Ὀνομα, (πιστοτερρ), prop. to make any one faithful, trustworthy, hence to make one give security, pledges. Jos. Ant. xv. 7, 10. Thuc. iv. 88; pass. or mid. to make one's self or be made trustworthy, i. e. to give security, to pledge one's self, Hom. Od. iv. 436; in Ν. Π. εἰς ταινίαν, to be made confiding, believing, to be assured, hence equiv. to believe, 2 Tim. iii. 14, μὴν εἰς οἷς ἤματες καὶ εἰς τιμίαθηται. So πιστευσία, for πιστότης, Soph. Ed. Col. 1039, equiv. to the πιστοτητικον at 1031.} \]
ΠΛΑΝΧΗ, ψα, ἑ, ἀρχ. λαονός, παραμφία ἐγκυμώνω ἐν τῷ πλανίσ." Ἔλ. Π. Η. iii. 29; in N. T. only fig. ερωτο: 1) gen. false judgment or opinion, 1 Th. ii. 3, ἐ παρακλείεται ἡμῶν οὐκ ἐν πλανίσ. 2 Th. ii. 11, 2) art. deceit, fraud, seduction to error and sin, Eph. iv. 14, ἡ μεθοδεία τῆς πλανίσ. 2 Pet. iii. 17. 1 John iv. 6, τὸ πν. τῆς πλανίσ, 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, of conduct, perseverence, wickedness, sin, Rom. i. 27. Jn. v. 20. 2 Pet. ii. 18, τὸν ἐν πλανίσ ἀναστρέφω. Jude 11.

ΠΛΑΝΗΣ, ποιον, ὁ, (πλανάω), prop. one wandering about, a wanderer; in N. T. ἀστράποις πλανήτες, a wandering star, planet, fig. of a false teacher, Jude 13.

ΠΛΗΣ, aux, ὁ, ἀρχ. πλανάω, wander about; subst. a wanderer, vagabond, juggler; in N. T. for πλανάω, deceiving, seducing, 1 Tim. iv. 1, προσέχοντας τυνδα- μασι πλανώς. So Jos. Bell. ii. 13, 4, πλανώς ἄνθρωπος. Subst. a deceiver, impostor, Matt. xxvii. 63, and later class, as Diod. Sic.

ΠΛΕΚ, aux, ὁ, 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 πλάκατα της διαβάσεως. 2 Cor. iii. 3; fig. ib. ἐν πλάκα αἵδεα σαρκικά. Comp. Rom. ii. 15. Heb. viii. 10. Indeed, from Prov. iii. 3, and Jer. xvii. 2, it appears that the Hebrews were accustomed to speak of any thing deeply infixed on the mind, as 'written on the tables of the heart.'

ΠΛΕΣΜΑ, ατος, το, (πλασματικος) any thing formed, as an image, Hab. ii. 14; also, a model in wax, and especially the figure itself, Rom. ix. 20, ἡ ἔρει τῷ πλάσμα τῷ πλαστατί; so Aristoph. Av. 686, πλάσματα πηλού, (similar to the phrase elsewhere, πλάσματι πηλον,) Lucian, D. Deor. vi. 4. Artem. i. 56. To this also there is an allusion in Ps. ciii. 14, αὐτὸς ἔγινε τῷ πλάσμα ἡμῶν.

ΠΛΑΣΜΟ, ας, το, to knead, form, fashion, mould, any soft substance, as a potter the clay, absol. Rom. ix. 20; pass. 1 Tim. ii. 13, Ἀδικὸς προς τοὺς ἀνθρώπους, with allusion to Gen. ii. 7, 8, 19, ἐπιλαταὶ ο ἄνθρωπος τῶν ἀνθρώπων. In the Class. writers, too, the word is used of Prometheus forming the first man of clay.

ΠΛΑΣΤΟΣ, η, ον, adj. (πλασμός) formed, fashioned; metaphor. feigned, false, deceitful. 2 Pet. ii. 3, πλαστοὶ λόγοι. So Isaeus, p. 70, λόγοι πτυχάρσιοι ἔξωθει πιστεύειν ἡμᾶς. Plut. Thes. 20, γραμμάτα πλαστά προσφεύρηξα."}

ΠΛΑΣΤΟΣ, η, ον, το, (πλαστόν), broad, Rev. xxii. 16. Sept. and Class.; fig. Eph. iii. 18. Rev. xx. 9, τὸ πλαστὸς της γῆς, 'the breadth of the earth,' q. d. 'wide plain,' such as the earth was supposed to be.

ΠΛΑΣΤΟΣ, η, ον, (πλαστόν) (sor. art. i. πλαστύθην, perf. pass. πλαστύθησαν, &c.) to make broad, enlarge, trans. 1) prop. Matt. xxiii. iii, 5, πλαστάτη φυλακτήρια αἴτων. 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 στενοχωρία, 2 Cor. vi. 13, πλαστύθηκα καὶ υἱες. So of the heart, ἡ καρδία ἡμῶν πλαστύτησεν, 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.


ΠΛΕΓΜΑ, ατος, το, (πλέγματος) 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, μὲν ἐν πλέγ- μασιν, see my note, and comp. 1 Pet. iii. 3, ἐμπλακεί τριγυρίων.

ΠΛΕΙΣΤΟΣ, η, ον, adj. (πλέος) the most, the greatest, very great, the usual superl. to πολὺς; in N. T. only of number, Matt. xx. 20. xxi. 3, ὁ πλείστος ἄνθρωπος,'a very great multitude.' Xen. Ag. iii. 1. Hist. vii. 1. 23. Neut. πλείστος, adv. at most, 1 Cor. xiv. 27.

ΠΛΕΙΩΝ, ονος, ο, ἀρχ. πλείων, πλείων, pl. contr. nom. and acc. πλείων —more, the usual compar. to πολὺς. 1) prop. of number, but also of magnitude, and in a comparison expr. or implied; foll. by gen. Matt. xxi. 36, πλείων τῶν
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πρότεων, 'more than the first,' or former ones, Mk. xii. 45. John vii. 31, & Class.; foll. by η, than, Matt. xxv. 53, πλακεύοντις, ἢ δώδεκα, John iv. 1, and Class.; before a numeral ἢ is usually omitted, Acts iv. 22, ἢ πλακεύοντις τυποσκόρπις. xiii. 13; once πλακεύοντις ἡ πνήμα, Lu. ix. 13; once with πλακεύοντις, gen. Acts xxv. 28. So, when the object of comparison is implied, Matt. xx. 10. John iv. 41. Lu. xi. 53. vii. 43, τὸ πλακεύοντις, the more, i.e. 'the greater' debt. Xen. V. c. iv. 32. Hsdian. viii. 3, 11: hence gener. and emphat. many, very many, Acts xiii. 31, ἡ ζωὴ ὑπὲρ πλακεύοντις. xxiv. 17, al.; so Heb. vii. 29, οἱ μὲν πλακεύοντες ἔλειπαν ἵνα ἐλέησιν, in opp. to one: 2) plur. with art. of πλακεύοντες, of πλακεύοντις, the more, the most, the many, Acts xix. 32, πλακεύοντις ὑπὲρ ἵνα κεῖσθαι. xxiv. 12. 1 Cor. ix. 19, ἵνα τοὺς πλακεύοντας κεῖσθαι x. 5, x. 6, al. & Class. 3) fig. of worth, importance, dignity, more, greater, higher, with gen. Matt. vi. 25, οὐχὶ οὐκέτατα πλακεύοντα ἵνα τῇ τροφῇ; xii. 42. Mk. xii. 33. Heb. iii. 3. Rev. ii. 19; 4) neut. πλακεύοντις, πλακεύοντας, &c. & Class. With gen. John xxi. 15, ἀγάπης με πλακεύοντας; also, ἐκ πλακεύοντος, further, longer; spoken of space, Acts iv. 17. 2 Tim. iii. 9; with gen. δικαιούμενα. 11. 16. Xen. Eq. i. 9; of time, Acts xx. 4. xxiv. 4. Pol. iii. 56, 8.


ΠΛΕΝΟΝ ἃτις, fut. ἐστιν, (πλακεύοντις), to be more than enough, intrans. 1) of persons, to have more than enough, to have an overplus, 2 Cor. viii. 16, ὅ το πλεῖον ὑπὲρ ἑξάπλως. 2) of things, to be abundant, lit. to abound more, to increase, Rom. v. 20, ἵνα πλενόηση τὸ παράστασις. vi. 1. 2 Pet. i. 8, al.; foll. by ἐστιν τοῦ, ἵνα ἄνθρωπον καταλίθηση νῦν δικαιοσύνης, Phil. iv. 17. Sept. and Class. 3) trans. to cause to abound, to increase, 1 Th. iii. 12, ἵνα ὁ Κύριος πλένοηση τῇ ἀγάπῃ. Sept. Num. xxvi. 54. Ps. lix. 21. 1 Mac. iv. 35.

ΠΛΕΝΟΝΕΤΤΑΙ, f. ἦνοι, (πλακεύοντις), intrans. prop. to have more than another. So Thuc. vi. 39. Xen. Cyr. i. 6, 19, (equiv. to πλακεύοντις, fig. to have an advantage, be superior, also to take advantage, seek unlawful gains; in N. T. trans. to take advantage of any one, to circumvent for gain, defraud, with acc. 2 Cor. vii. 2, οὕτως πλενονεττάσαμεν. 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, τις μὴ πλενονεττάσαμεν ὑπὸ τοῦ Στατ. So Xen. Mem. iii. 5, 2, Βοιωτῶν πολλοῖς, πλενονεττάσαμεν ὑπὸ Θησαύρων, &c., and Plut. πλενοκτείσθαι ὑπὸ τῶν πωλεῖσθαι. Also fig. x. 738, πλενοκτείσθαι ὑπὸ τοῦ ἔρωτος.

ΠΛΕΝΟΚΤΗΤΕΣ, ου, ο, (πλακεύοντις, ἢ) prop. 'one who would have more than others,' i.e. a covetous person, a defrauder, 1 Cor. v. 10, 11.

ΠΛΕΟΕΙΔΕΣ, α, α, (πλακεύοντις, ἢ) 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, πλεονεκτείσθαι, i.e. 'covetous thoughts,' plans of fraud and extortion; Lu. xii. 15. Rom. i. 29. 2 Cor. ix. 5, ὄφεις ὑπὲρ εὐλογίαν καὶ μὴ ὑπὲρ 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.

ΠΛΕΟΡΑ, ἢ, ἡ, the side, said of the human body, John xix. 34. xx. 20, al. & Class.

ΠΛΕΟΣ, fut. πλεούμενοι, to sail, absol. Lu. viii. 23. Acts xxvii. 24; with εἰς τῆς place, xxi. 8, πλεούμενοι εἰς Σηών. xvii. 6; with ἐν and acc. Rev. xvii. 17; with acc. of place by or near which, i.e. of the way, Acts xxvii. 2, πλεύνωτος κατὰ τὸ 'Ἀγίον τέρας, i.e. to sail along or by the coast of Asia Minor. So Pol. iii. 4, 10, πλευν τῇ πληγῇ, Xen. Hist. i. 8, 6.

ΠΛΗΓΗ, ἢ, ἡ, (2 perf. πλήγη, of πλῆσις,) a stroke, blow: 1) prop. Lu. xiii. 48, ἡ πλῆσις. Acts xxv. 23, al. Sept. & Class. 2) meton. a wound, caused by a stripe or blow, Lu. x. 30. Acts xvi. 33, πληγήν (ἀντίους) ἀπὸ τῶν πλ., i.e. 'washed the blood from their wounds.' Rev. xiii. 12, ἡ πλῆγη τοῦ Σαταν. i.e. 'deadly wound.' Sept., Jos., & Class. 3) fr. the Heb. a plaque, i.e. a stroke or blow inflicted by God, calamity, Rev. ix. 20. xi. 6, et sepe al. Sept., Philo, Jos., though not Class.

ΠΛΗΘΟΣ, σος, οῦ, το, (πλήθῳ), prop. fulness, hence a multitude, a great number: 1) gener. Lu. v. 6, πλῆθος ἡ ἐξουσία τοι. Acts xxvii. 9, 3, and oft. Sept. and Class. 2) of persons, a multitude, foll. by gen. of class, &c. Lu. ii. 13. Acts iv. 22. ν. 14, πλήθος ἀνδρῶν, i.e. multitudes: so πλῆθος πλήθωσιν with gen. Lu. vi. 17. τῶν τῶν πληθῶσιν with gen. i. 10. ἔκειν τῶν πλήθωσιν with gen. xix. 37; with gen. of place, vii. 57, ἐστώ τὸ πλῆθος τῆς παρακλήσεως. Acts v. 16. 3) the multitude, the people, populace, Acts iv. 4. τὸ πλῆθος τῆς ἀκοής. xix. 9. xxii. 36. Sept. & Class.

ΠΛΗΘΟΥΣ, f. νήσος, (πλῆσις) equiv. to πλῆσις, prop. to make full, multiply, increase: 1) trans. 2 Cor. ix. 10. Heb. vi. 14, πληθοῦσαν πληθοῦσαν. Pass. πληθοῦσαι, to be multiplied, increased; in

Πλήθος, see Πληθυσμός.

Πλήκτρον, ου, ο. (πλήκτον) prop. a striker, one apt to strike, Plut. χεὶρ πλ. Fig. a quarreller, 1 Tim. iii. 3. Tit. i. 7, in opp. ἄμαχος. So Plut. Dio, 30, ἀνδράσι πλήκτρας καὶ μαχίμων. Or it may mean, as Chrys. and Theod. explain, ἄνθεος. equiv. to ἔμπληκτος ἀνθ. in Thuc. iii. 82. So Plut. vii. 502. 642. πλήκτρον καὶ Ἀνθ. See more in my note on 1 Tim.

Πλημμύρα, ας, η. (πλῆμα, μῦρα fr. μῦρον) the tide, flood-tide, and hence by impl. a flood, inundation, Lu. vi. 48, comp. Matt. vii. 27, and lat. Class.

Πλήθος, prep. & adv. (fr. obole. πλῆμα, it being the accus. of the old noun πλῆς, prop. more than, over and above, hence besides, except, but: 1) as prop. in the middle of a clause, with gen. Mk. xii. 32, οὐκ ἐστιν ἄλλος πλῆς αὐτοῦ, 'there is no other besides him,' equiv. to 'but he:' John viii. 10. Acts viii. 1, πάντες —πλῆς τῶν ἀποστόλων, xxv. 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, πλῆς λέγω ὑμῖν. xviii. 7, oft.; so where the writer returns after a digression to a previous topic, Eph. v. 33, comp. ver. 25, 28.

Πληρεσθε, σει, ου, η, adj. (πληρός) full, filled: 1) PROP. said of hollow vessels, with gen. of that of which any thing is full, expr. or implied, Mk. vii. 43, κλασ-μάτων διαδίκει κοφίνων πληρείς: implied, Matt. xiv. 20. Sept. and Class. Of a surface, full, i. e. fully covered, with gen. Lu. x. 12, ἀνείπω πληρής ἐπιφύτης. 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. βι-στερας. ix. 36, Πλ. ἀγαθὸν ἐγρον; and so Sept. and Class.) or evil, as Acts xiii. 10, Πλ. δόλων, and xix. 28, Πλ. ὁμοίων. Both phrases occur in the Sept. In Lu. iv. 1, Acts vii. 3. vii. 55. ix. 24, Πλ. αγίου Ἰωάννου. means, 'filled with the gifts and graces of the Holy Spirit.' The expression Πλ. δόλων in John i. 14, said of Christ, is of a different kind; the fulness of Christ possessing these three essen-
tial points of distinction, 1. that while in others grace and the Spirit are by partici-
pation, in Christ they are of himself; as one with the Deity, in whom 'the fulness of the Godhead dwells bodily' (Col. ii. 8.); 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. com-
plete, perfect, Mk. iv. 28, πληρὴς σιτος, the fully-formed grain, (so Sept. Gen.
xi. 7, 22, στάχτων πληρές;) 2 John 8, μισθὸς πληρής. And so Xen. An. vii. 5, 5, μιθοῦ πλήρ. Also Sept. Ruth ii. 12, μ. Πληροφορία, ε. ὑπό, (πλῆρος, φο-
ρεία) 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 as-
ured, persuaded, Rom. iv. 21, πληρο-
iv. 5, τὴν διακονίαν οὐ πληροφόρησέν, i. e. by fulfilling all its duties. Pass. to be fully assured, confirmed, to be fully esta-
blished as true, Lu. i. 1. τῶν πληρο-
φορημάτων, i. e. 'which may be regarded as certain truths, and received with full assurance of faith,' for πιστεύειν. And so 2 Tim. iv. 17, ὥσ πᾶ κινημάτω πληροφορεῖται, πιστεύεται, 'might obtain full credence.'

Πληροφορία, as, η, (πληροφορία) full assurance, firm persuasion; in πλη-
ροφορία πολλ. 1 Th. i. 5. Col. ii. 2. Heb. vi. 11. x. 22.

Πληροφορεῖ, ε. ὑπό, (πληροφορεῖα) to make full, to fill, fill up, trans. I. prop. of a vessel, hollow place, &c. pass. Matt. xiii. 46, ἦν ἐπὶ ἑαυτήν ἐκ. σαγηνή. Lu. iii. 5, πᾶσα φαραγχ. πληροφόρησεν. 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 καταστήσατο δῶλον τῶν οἴκων: foll. by ἐκ of thing from or与否 which, John xii. 3, ἡ οἰκία ἐνεργεῖ ἐκ τῆς σκόνης: fig. with acc. and gen. Acts v. 28, πληρο-
φορέω κατὰ τὴν Ἰερ. τῆς διδαχῆς ὑμῶν. So Liban. Epist. p. 721, παίσας (πολέοις) τῶν υπό ὑμῶν λόγων ἐνίπτονται. Justin, xi. 7, 14, 'Phergymat totam religionem implavit.' Fig. πληροφορεῖ τὴν καρδίαν τῶν, 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, δι' αυτής ἐπιλεγμένος ο Στέφανος εἰς τὴν καρδιάν αὐτοῦ: So Exod. viii. 11, ὁ ἐλαφροφόρητος καρδία νεότητος ἕως τοῦ ἀθέου τοῦ ποιμήν τοῦ των άνδρων, 'their heart is fully bent.'—II. fig. to fill, i. e. to furnish abundantly with any thing; impart richly, imbue with, fill, by acc. and oft. an adjective of that word with which any one is filled or furnished: 1) with acc. and gen. Acts ii. 28, παλαιώθησαι μεν εὐφροσύνης. xiii. 32. Rom. xv. 13, 14. 2 Tim. i. 4, and Class. 2) with acc. and dat., in pass. with dat. Rom. i. 29, πανε πάσης ἀκμής. 2 Cor. vii. 4. 3) with εἰς instead of the simple dat. Eph. v. 18, παρθενίωσεν εἰς πνεύματι. 4) with acc. simply, πάνων χρισάμενον, 'to supply fully,' Phil. iv. 19: also παλι. τά πάντα, Eph. i. 23, iv. 10, said of Christ as filling the universe with his influence, presence, power. Hence pass. παλαιώθησαι, absol. to be filled full, fully furnished, abroad. Phil. iv. 18. Col. ii. 10, εἰς αὐτόν, i. e. in Christ, in his work: Eph. iii. 19, ὅποι παλαιώσῃ εἰς τὸ πλήρες τοῦ Θεοῦ, '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.' And pass. with acc. Col. i. 9, ὅποι παλαιώσῃ τῷ πνεύματι. Phil. i. 11, παλαιώσωμεν καρδίαν δικαιοσύνης.—III. to fulfill, perform fully, with acc. 1) spoken of duty, obligation, &c. Matt. iii. 15, παλαιώσαι πάσης δικαιοσύνης. Acts xii. 25. Rom. viii. 4. xiii. 8. Gal. v. 14. 1 Macc. ii. 55, and Class. as I. iii. 11, 9, παλαιώσεις. 2) of a declaration, prophecy, to fulfill, accomplish, with accus. Acts xiii. 27, τὰ φωναὶ τῶν προφ. ἐπιλεγμένων. i. 18. Pass. to be fulfilled, accomplished, have an accomplishment, Matt. ii. 17, τότε ἐπλήρωσεν τὸ βρέφος. xxvi. 54. Mk. xv. 28, ἐπλήρωσεν ς γραφή. Here belongs the phrase ἐπλήρωσε το παιδί, Matt. i. 22, oft.; also ὅποι παλαιώθησις, ii. 23, al. see my note.—IV. to fulfill, i. e. to bring to a full end, accomplish, complete: 1) pass. of time, to be fulfilled, completed, ended, Mk. i. 15, παλαιώσηται καὶ καιρὸς. Lu. xxii. 24, ἄριστως παλαιώσωσιν καιρὸς. John vii. 8. Acts vii. 23, 30, ix. 23. Jos. Ant. vi. 4, 1. 2) of a business, work, &c. to accomplish, complete, Lu. vii. 1, ἵπτετε ἐπιλεγμένος άπαντα τὰ μήματα αὐτοῦ. xix. 31. Acts xiii. 25. xiv. 26, εἰς τὸ ἐπλήρωσιν τὸ εὐαγγέλιον. Col. i. 25. 3) by impl. to fill up, complete, make perfect, with acc. Matt. v. 17. Phil. ii. 2, παλαιώσατε μοι τὰς χαρὰς. 2 Th. i. 11. Pass. to be made full, complete, perfect, χαιρεῖν, John iii. 29; πάντα, Lu. xxii. 16; ὑπακούει, 2 Cor. x. 6; ἦγερεν, Rev. iii. 2; of persons, Col. iv. 12, παλαιώμενοι ἐπιλεγμένοι εἰς τὸν Στέφανον τοῦ Θεοῦ, 'complete in all the will of God,' i. e. in the knowledge and practice of what God would have us to do.

Πλήρωμα, ἀτομός, τὸ, (πλήρωμα) ful

ness, filling, PROP. 'that with which any thing is filled,' of which it is full, the contents: I. PROP. 1 Cor. x. 26, ὅ γεγαρ

τὸ τιρίνοι τοῦ νήσου, 'all that it contains.' So Mk. viii. 20, ἔφεσαν τὸν πλήρωμα τοῦ τιμιοῦτον τοῦ Χριστοῦ; 'how many baskets full of fragments?' equiv. to το

λευσις τὸν πλήρωμα, 'how many full baskets?' Also, a filling up, a supplement, that which fills up, and hence ἐπι

λήμμα, a patch, Matt. ix. 16.—II. fig.

fulness, i. e. full measure, abundance: 1) gener. John i. 16, εἴ τοι τῷ παλαιωσεὶ αὐτοῦ, 'from his rich storehouse of benefits and blessings,' see ΠΛΗΡΩΜΑ, II. 4. Col. ii. 9, τὸ πλήρες τῆς ἱστορίας, 'the fulness, plenitude of the divine per

fections,' and so absol. i. 19. In both of the passages the fulness of the Godhead must be meant, see my note. Rom. xvi. 29, ἐπληρέθη τῷ εὐαγγέλιῳ, 'in the full, abundant blessings of the Gospel,' so of a state of fulness, Rom. xi. 12, τῶν μᾶλλον ἕν τῷ πλάσμαν, 'their prosperous condition.' 2) of persons, full number, complete, multitude, Rom. xi. 25, τὸ πλήρες τῶν ἦδων, 'the full number, all the multitude of the Gentiles;' so of the Church of Christ, Eph. i. 23, τὸ πλήρες, &c., where see my note.—III. fulfillment, a fulfilling, full performance, νομός, Rom. xiii. 10. Philo 367, πλ. ἀλ

πώσις.—IV. fulfillment, i. e. full end, completion: 1) of time, full period, Gal. iv. 4, ἴπτε τὸ πληρώμα τοῦ χρόνου. Eph. i. 10, τῶν καιρῶν. 2) by imp. completeness, perfection, Eph. iv. 13, εἰς ἄνω ἐπιλεγμένων, εἰς μέτρων ἡλικίας τοῦ πληρώματος τοῦ Ἰησοῦ Χρ.

σος, 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.
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 ἄθροι, Matt. v. 43, and Sept.

Πλησιμον, ἃς, ἄς, (πιμὴμημ) a filling, satisfying, as with food, Sept. and Xen. Mem. iii. 11, 14; alsofulness, satiety, Col. ii. 23, and Class.

Πλήσω, fut. εἰς, to strike, smite; in N. T. from the Heb. to plague, smite, i. e. afflict with disease, calamity, evil, pass. Rev. viii. 12, ἐκλίνη το πτερόν τοῦ ἀλών. Sept. Ex. ix. 32, sq.

Πλοιάριον, ou, τὸ, (πλόιον), a small vessel, bark, spoken of the fishing-vessels on the seas of Galilee, Mk. iii. 9, al. and Class.


Πλοῦς, contr. πλους, gen. σου ou, but in later writers, as Arrian, Peripl. p. 176, also gen. πλοῦς, διπλοεκ, navigation, a voyage, Acts xxii. 7. xxi. 9. δυτικόν ἐπισφαλος τοῦ πλούου, ver. 10, and Class.

Πλούσιος, la, ou, adj. (πλούτος), prop. "abundantly provided with anything," rich, wealthy: I. prop. Matt. xxvii. 57, ἀνδρ. πλούσιου ἀπε. Αρ. Lu. xii. 16. xvi. 1. xiv. 12, γεώτας πλουσίους. xvii. 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.—Π. μεταφ. 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. δ' ὑμᾶς ἐπιτέχνες, πλούσιων ἦν. Comp. John xvii. 5.

Πλούσιος, adv. (πλούτος), richly, i. e. abundantly, Col. iii. 16, al. & Class.

Πλούτω, f. ἑαυτ., (πλούτων) to be rich, intran. 1) PROP. Lu. i. 53. πλούτων ἡξιστοίτελε καμόν. 1 Tim. vi. 9. Sept. & Class.; foll. by δύο of source, Rev. xviii. 15; by αὐτ. ver. 3. 19: fig. Lu. xii. 21, μή εἰς θέλων πλούτων, not 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 πλούτων εἰς τὸ κοινόν. Also, to prosper, be happy, 1 Cor. iv. 8. 2 Cor. viii. 9. Rev. iii. 17. 2) fig. to be rich is anything, as spiritual gifts and graces, and their correspondent fruits, in the life and convers:

Πλούτις, f. law, (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, ω κατοχι, πολλοὶ δὲ πλούτιστοι. So Xen. Mem. iv. 2. 9, we have τὰς τῶν σοφῶν νομισμάτα ἄρα πλούτισε τοῦ κακικήμουν. Pass. to be enriched, i. e. richly furnished, with all spiritual gifts and graces; foll. by εἰς πνεύμα, 1 Cor. i. 5. 2 Cor. ix. 11.

Πλοῦτος, ou, ὁ, riches, wealth: 1) PROP. Matt. xiii. 22, ἡ αὐτή τοῦ πλουτοῦ. 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 πλοῦτος τοῦ Θ. or τοῦ Χρ., 'the abundant mercy and goodness' of God and Christ, and the rich spiritual gifts and graces bestowed by God and Christ, Phil. iv. 19. Eph. iii. 8; also spiritual welfare, Rom. xi. 12. Heb. xi. 26. 2) μεταφ. riches, richness, abundance, usually before the gen. of another noun, equiv. to adj. rich, abundant, pre-eminent, Rom. ii. 4. τὸν πλοῦτον τὴν χρηστοτήτος, equiv. to 'his rich goodness.' 2 Cor. vii. 2, τὸν πλ. τῆς ἀπόλογτος αὐ. 'rich liberality.' Eph. i. 7. ii. 7. Col. ii. 2. So ὁ πλοῦτος τῆς δόξῆς αὐ. Rom. ix. 23, (where see my note,) et al. xi. 33, αἰ βάθος πλοῦτον καὶ σοφίαν καὶ γνώσιν Θ. See my notes in loc. and compare Philo Euth. 13, τρυφεύς ὑπὸ πλούτων τῆς σοφίας.

Πλοῦνα, f. u., to ushak, raim; said espec. of clothes, (as λόγω of the body, & μετὰ of the hands,) trans. Rev. viii. 14, ἐπιλαμματικὸν τοῦ στολᾶς αὐτῶν. Sept. and Class.

Πνεῦμα, ατος, τὸ, (πνεῦ), I. BREATHE. 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, in air motion, a breeze, the wind, John iii. 8, τὸ πνεύμα ὕπον Ἐλεέω πνεῦμα. Heb. i. 7, ὁ πτωτῶν τῶν ἀγγέλουν αὐτῶν τοιοῦτον. Sept. and Class.

Πνεῦμα, ατος, τὸ, (πνεῦμα), I. BREATHE. 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, in air motion, a breeze, the wind, John iii. 8, τὸ πνεύμα ὕπον Ἐλεέω πνεῦμα. Heb. i. 7, ὁ πτωτῶν τῶν ἀγγέλουν αὐτῶν τοιοῦτον.
a person re-appearing after death, a spirit, ghost, ver. 9. Luke xxiv. 37, 39. 2) of an evil spirit, demon, equivalent to daïmon, daïmon, mostly with the epithet ákábartos, which see; πνεῦμα ἀκάρ. Matt. x. 1. xii. 43, oft.; also πν. daïmonov ákábartov, Luke iv. 33. πν. daïmonov, Rev. xvi. 14. τὸ πν. τὸ τρυφερ., Acts xii. 15, and τὰ πν. τὰ τυφερά, ver. 12. πνεῦμα ἀλακοῦ, Mark ix. 17. πν. ἀκάρβατες, 'a spirit of infirmity,' i.e. causing disease, Luke xiii. 11, comp. ver. 16. πν. ποθόνως, 'a spirit of divination,' a soothsaying demon, Acts xvi. 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, ἀντωργικά πν. Rev. i. 4, τά ἐντά πν. i. e. 'the seven archangels,' iii. 1. iv. 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, Ἀνατεθείς μὲν σαρκὶ, ψυχοστεθής δὲ τὸ πνεῦμα, 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 ἀγέννων. 1 Tim. iii. 16. D) of the Spirit of God, τὸ πνεῦμα τοῦ Θεοῦ or Κυρίου; also τὸ πνεῦμα τὸ ἀγίου, the Holy Spirit, and absol. τὸ πνεῦμα, the Spirit, κατ' ἐξοχίαν; called likewise the Spirit of Christ, as being sent or communicated by Him after his resurrection and ascension, Πνεῦμα Χριστοῦ, Rom. viii. 9. Ἰσσοῦ 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 significations may be divided into two classes; viz. r. those in which being, intelligence, and agency, are predicated of the Spirit.—π. 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, βατιτ. αὐτῶν ἐίς τὸ ὄνομα τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Ἰδίου, Prov. 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
πὴν ἐλθεῖας, δ ἐπρακτό πατρῶν ἡπερίσταται: where the same omni-

scientia is predicated of πνεύμα as of ὁ Θεός. 1 Cor. ii. 10, τὸ πνεῦμα πάντα ἱρωνία, καὶ τὰ βαθὺ τοῦ θεοῦ, ver. 11; where the same things are predicated of πνεύμα which in other places are predicated of ὁ Θεός, e.g. Ananias and Saphira are said to lie to the Holy Spirit, &c. Acts v. 3, ψευσάσθαι σε πνεῦμα τὸ ἀγίου: so ver. 9, compare ver. 4, οὐκ ἤσυχος ὄν, ἀλλὰ τοῦ Θεοῦ. As speaking through the prophets of the O.T. Acts i. 16, τὴν γραφὴν ἥν προείρη τὸ Πνεῦμ. τὸ ἀγίον, εἰς τὸ σῶμα. δ. comp. iv. 24, 25, & Heb. i. 1. Acts xxviii. 25. Heb. iii. 7. ix. 6: also 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 renewal, the new spiritual life imparted to those who sincerely embrace the gospel, John iii. 5, 6, 8, ὁ γεγεννημένως οὐκ εἰς τὸ πνεῦμα. comp. i. 13. Where τὸ πνεῦμα, &c. is said to dwell in or be with Christians, Rom. viii. 9, εἰπὲν πν. Θεοῦ οὐκε ἐν ὦμίν. ver. 11. 1 Cor. iii. 16. 2 Tim. i. 14, comp. 2 Cor. vii. 16. Where τὸ πνεῦμα and ὁ Θεός are interchanged, 1 Cor. xii. 11, πάντα ταῦτα ἐγέρθη ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. ver. 6, ὁ Θεός ὁ ἐνεργῶν τὰ πάντα ἐν ταῖς: so Eph. vii. 17. 3) spoken in connexion with or in reference to Christ; e.g. joined with ὁ Ἀριστοτέλης in a form of swearing. Rom. ix. 1, ἀλήθεια λέγω ἐν Ἑρ. ὁ ψευδομίν, ἐν Πν. ἄγιο: in a solemn ostentation, xv. 30: in the renovation and sanctification of Christians, 1 Cor. vii. 11. 2 Cor. iii. 17. 18. Heb. x. 29. So τὸ πνεῦμα and ὁ Ἀριστοτέλης are said to be or dwell with men; compare the examples cited above in 2, with John xiv. 25. xv. 4. Eph. iii. 17. Also where τὸ πνεῦμα τὸ ἁγίου is said to descend σωματικῶς εἰς ὧν 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 enlightenment, strengthening, sanctifying influence: thus where the Holy Spirit is represented as the author of revelations to men, e.g. 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 ἤρθοι σε. xx. 23. 1 Tim. iv. 1. Rev. xix. 10; or as directing or compelling to any act, Acts xi. 12. As communicating instruction, admonitions, warnings, and invitations, through the apostles, Rev. ii. 7, ἀκούσατε τι τὸ πνεῦμα λέγει ταῖς ἐκκλ. oft. xxii. 17, τὸ πνεῦμα καὶ ἡ νεόνη λέγουσιν. Ἐρχον: so 1 Cor. ii. 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 διδακτη βίου ἁγιασθούν (λόγος), 'in words taught, suggested by the Holy Spirit,' ver. 14: emphatic 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 ἁγίου, ἐκεῖνος υπὲρ διδάσκει πάντα. xv. 26, τὸ πνεῦμα τὰς ἀληθείας, 'that Divine Spirit who will impart the knowledge of divine truth,' Rom. viii. 14, 16, 26, 27. 2 Cor. i. 22, ὁ ἀρνάεσθαι τὸ πνεῦμα. Eph. iii. 16. vi. 18. So where any one is said to be grieved the Holy Spirit, Eph. iv. 30, μὴ λυπητεται τὸ πνεῦμα τὸ ἁγίου τοῦ Θεοῦ ἐν τῷ ἱσφαγίσθηται, 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, ὁ δύναμις τοῦ ἁγίου Πν. Spoken 1) of that physical procreative energy exerted in the miraculous conception of Jesus, Lu. i. 35, Πνεῦμα ἁγίου ἐκεῖνος ἐκεῖνος ἐπιλειτύρω ἐπὶ σέ, where it is = δύναμις Ἐνυπάντου 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 as his baptism, Lu. iv. i, ἐν Πν. ἁγίων ἁγίων πληρής, comp. iii. 22. John iii. 34, οὐκ ἐκ μέτρου δίδωσιν ὁ Θεός τὸ Πν. Matt. xii. 18. Lu. iv. 18. Acts i. 2. x. 35. John v. 6, ἐπὶ τοῦ καὶ τοῦ ἱδίου καὶ τοῦ ἅρμα: 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, ἤγετο ἐν τῷ Πν. ἀν τῷ ἢπν. 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 ἡγεῖται ἐκβάλλει τὰ δαιμονία, 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 εἰς Πνεύματα, ὡς or ἐδίδοτα τοῖς ἐκκλ., comp. Lu. xi. 20. 4 by inspiration; Δαιδ. εἶπα ἐν Πνεύμ. ἄγιον, Mk. xii. 36; so 2 Pet. i. 21.
Πνεύματος ἁγίου φρούμων το Ινάμαναν. 1 Pet. i. 11, τί ἐν αὐτῶι Πνεύμα 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 ἁγάπη τοῦ Θ. ἐκκύρων ἐν ταῖς καρδίαις ἡμ. ἔδιδ Πνεύμ. 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. Ἀγία ἡ αὐτοῖς, Δόξα Πνεύμα 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. g. 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. 6. 1 Cor. xii. 13, comp. ver. 8, 9. Acts ii. 4, ἐπλήθθησαν ἄπαντες Πνεῦμα ἁγίου, καὶ ἤξεσαν λαλοῦν ἐκ τῆς γλῶσσας καθὼς τὸ Πνεῦμα ἐδίδον αὐτοῖς ἀποφθέγματα, i. e. 'as the Spirit impelled them,' ver. 17, 18. ii. 33, 38. xiv. 6. Rom. xv. 19. So also Acts xix. 2, οὐδὲ οἱ Πνεῦμα ἁγίων ὠφελεῖ. μακαριστὰ, 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, οὕτω γὰρ ἦν Πνεῦμα ἁγίων, 'for the Holy Ghost was not yet given.' That the meaning thereon could not 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 ἔτησαι τὸν Φίλ. 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 πλησθείς Πν. ἁγίου εἶπε πρὸς αὐτούς. ver. 31. vi. 3, ἀνδρεῖς ἐπὶ τὰ πλέον Πνεῦμ. ἁγίων καὶ σοφίας. ver. 10; as the medium of divine communications and revelations, Acts xi. 28, Ἀγαθὸς ἤγαμων δίδ 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. xiii. 7. iv. 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 enables all their views and feelings, fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness: ( ) as opposed to ἡ σάρξ, which includes the idea of what is earthly, grovelling, and imperfect, John iii. 6, τὸ γεγενν. ἐκ τῆς σαρκὸς σάρξ ἐστι καὶ τὸ γεγενν. ἐκ τοῦ πνεύμ. πνεῦμα ἐστι, put for πνευματικὸν, οὐκ εἰς πνευματικόν ἔσται, is spiritual, i. e. has those dispositions and feelings which are produced by the Spirit of God: so Rom. viii. 1, μὴ κατὰ σάρκα πεπιστατοῦσιν, ἀλλὰ κατὰ πνεῦμα, ver. 9, ἐν πνεύματι. ver. 13. 1 Cor. vii. 17. τὸ κολλώμενον τῷ Κυρίῳ ἐν πνεύματι ἐστι, 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. 8. 15, πνεῦμα ὑποθέτα, 'a spirit of sonship,' i. e. a filial spirit, ver. 23. 1 Cor. ii. 12. Eph. i. 17. δοθὲ 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, δικαίωσεν πνευμάτων, 'the trying of spirits,' where see my note. 1 John iv. 1, μὴ παντὶ πνεῦμα πιστεύετε, ἀλλὰ δοκίμαζετε τὰ πνεῦμα. ver. 2, 3, 6. 1 Th. iv. 8. 2 Th. ii. 2, μὴ διὰ πνεῦμα. i. e. 'neither by any one professing to be inspired.'

Πνευματικός, ἢ, ὄν, adj. (πνευματικός,) 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. xxv. 44, 46, σῶμα πνευματικόν, a spiritual or spiritualized and glorified body, opp. to σῶμα ψυχικόν, an animal body; Eph. vi.
Ποδήρης, ος ου ευ, δ', η, adj. (ποδε, ἀρα) reaching to the feet, spoken of long flowing robes, Rev. i. 13, ἐνδεδυμένοις ποδηρής, scil. ἐνδύμα, 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, ἄνθρωπος ἐνδεδυμένος ποδήρης. Jos. Ant. viii. 3, 8. Moreover the expression χήτων τ. occ. in the Class as Xenoph. Pausan. Athen.

Ποῖθεν, interroq. adv. whence? correl. with τούτῳ, τάτε, &c. i. prop. of place, equiv. to 'from what place or quarter?' Matt. xv. 33, πῶς ἦμιν ἐν ἐρμην Ἀρτοὶ τούσοιτο; Mk. vii. 4. John iv. 11; also indirect, Lu. xiii. 25, οὐκ οἶδα ὡς πόθεν ἦτοι. 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, πῶς ἦσαν Χανά; ver. 54, 56, xxii. 25. John i. 49, xix. 9, πῶς εἰ σο; Js. iv. 1; indirect, Lu. xx. 7, μὴ εἴδητε πῶς. John ii. 9, ix. 29. Spoken in surprise, admiration, Lu. i. 43, πῶς μοί τούτο; Epic. Ench. 22; implying strong negation, Mk. xii. 37, πῶς οῦτι αὐτοῦ ἐστι; Lk. vii. 22. iii. 2.

Ποιέω, ἐ, ἐσώ, ἑω. l. ἐκτόσις, perf. πεσώκαν, pluperf. πεσώκαμεν, 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. xviii. 4, ποιήσωμεν ὡς ταῖς αἰκανίαις. John ix. 11, ποιήσας ἤσοντας. xviii. 18, ἀνθρώποις πεσώκατε. Acts vii. 40, Σαῶς. ver. 43. ix. 39, ἤσταν. xix. 24. Rom. ix. 20; foll. by ἐκ of material, John ii. 15, ποιήσας φανερότερα ἐκ σχοινίων. ix. 6. Rom. ix. 21; with κατα τής, of manner, model, Acts vii. 44. Heb. viii. 5; mid. Acts i. 1, τὸν πατέρα λόγον ἐπισημάζεις. 2) said of God, to make, to create, with acc. Acts iv. 24, ὁ ποιήσας τὸν οὐρ. vii. 50, xviii. 24. Lu. xii. 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, ἐκτόσις ὅροστην τῷ λαῷ αὐτοῦ. Acts xv. 3, xiv. 12, ἐκποίησαν τοίχους ἄγχους. Eph. ii. 15, ποιήσας εἰρήνην. iv. 16; mid. Rom. xv. 26. Heb. i. 3. 2) ποιέω with acc. forms a periphrasis for the
cogn. verb; e. gr. active, τοιεῖν ἰδίκησων for ἵδικεῖν, Lu. xviii. 7, comp. ver. 3; ἰδίκησαν for ἵδικείσαν, Acts xxv. 3; τὸ ἱδεῖν for ἱδεῖν, Mk. xv. 15; μνεῖν for μνεύσαι, John xiv. 23; ὁδὸν for ὁδοῦ ποιεῖται, Mk. ii. 23; τὸλμον for τολμεῖν, Rev. xi. 7; συμβουλήν for συμβουλεῖται, Mk. iii. 6; συμφωνίαν for συμφωνεῖν, Acts xxiii. 13; συντροφίαν for συντρίφεσαι, ver. 12. Mit. τοιεῖται, as τοιείται ἰδικῆ, for ἰδικάβληται, Acts xxxvii. 17; ἦσσεῖν, for ἦςσεται, Lu. v. 33; ἰδικλῆν, for ἰδικλῆλεως, Acts xxviii. 18; κοστεῖται, for κοστίσεται, viii. 2; ἄγων, 'to make account of,' for λογίζεσθαι, xx. 24; μεταίχμιον, for μεμβράκια, Rom. i. 9. 2 Pet. i. 15; πορεία, for πορευόμενον, Lu. xiii. 22; πρόσωπον, 'to make provision for;' for προνοοῦει, Rom. xiii. 14; συνορία, for συνορίζων, Jude 3. 3) said of a feast, to make, = to hold, celebrate, Lu. v. 29, ἐποίηκεν δοχήν μεν, xiv. 12, ὅταν ποιηθῇ ἄρτος, ver. 16. Hence of a festival, to hold, keep, celebrate, Matt. xxvi. 18, πρὸς τοῖς τῷ πάσχα τῷ πάσχα. Acts xviii. 21; so in the sense itself, 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 terminate, bring forth fruit, yield, καρπόν or καρποὺς τοιούτος, Matt. iii. 10. vii. 17; metaphor. iii. 8. xxi. 45; so of branches, to shoot forth, Mk. iv. 52. Once of a fountain, Ja. iii. 12, οὗτος ἄλκων γυνὴν τοιείσθαι ὑδαρα. 2) fig. of persons, to make for oneself, get, acquire, gain, Lu. xii. 33, τοιοῦσε καινὸν βασιλεῖαν. xi. 9, φιλίας. John iv. 1, μαθήματα. So of profit, advantage, = to gain, gener. 1 Cor. xv. 29, τί ποιουμαι; in a pecuniary sense, like Eng. to make, Matt. xv. 16, ἐποίησεν ἄλλα πιστεῖ τάλαντα. Lu. xix. 14.—iv. causat. to make do or be any thing, to cause to do or be: 1) foll. by inf. Mk. i. 17. viii. 37, τοὺς κεφαλὰς τοῖς ἀκούειν. viii. 25. Lu. v. 34. John vi. 10, ad; inf. with τοῖς, Acts iii. 12. 2) foll. by ἵνα with subjunct. to make or cause to be that, εκ. John xii. 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 substant. adj. or adv. strictly with ἵνα implied: 1) with substant. as predicate; of things, Matt. xxv. 13, αὐτὸν τοῖς σπήλαιοι σπῆλαιοι ἄντων. John iv. 46, ὅτι ἐποίησε τὸ δώρον οἶνων. 1 Cor. vi. 15. Heb. i. 7. Of persons, Matt. iv. 19, ποικίλως ὁμοίως διὰλεξεῖται, so to constitute, appoint, John vi. 15, ἵνα ποιησάσην αὐτὸν βασιλεία. Acts ii. 36. Rev. i. 6; with ἵνα instead of acc. Mk. iii. 14, ἐποίησεν ἄνδρα, ἵνα ἐστι μετ' αὐτοῦ; in the sense of to declare, give out as any one, John viii. 53, τίνα σταυνόν τοῦτοι; x. 33, τοιεῖν σταυνὸς Θεοῦ. xix. 7, 12. 2) with adj. as predicate: of persons, Matt. xx. 12, οὓς ἔδωκεν αὐτοῖς ἔνοχοις. xxvii. 14. John xvi. 2. Rev. xii. 15. Of things, Eph. ii. 14, ὅ τοιεῖν ἀρμονία εἰς, once to make by suppression, equiv. to suppose, judge, assume, Matt. xxx. 33, οὕτως τὸ διάδοτο εἰς. In this construction also toisēs with acc. of adj. often forms a periphrasis for the cogn. verb, as τοιεῖν δῆλον, to make manifest, ἐδύνασθαι = ἐδύνασθαι, Matt. iii. 2. v. 36. xii. 16. xxvii. 33. John v. 11. Acts vii. 19. 2 Pet. i. 10, 3) with adv. as predicate, τοιεῖν τίμων ἢ ἑαυτού, to make one or or go out, to cause one to go out, to send out, Acts v. 34, ἐπικαλεῖτο διὰ δοκῆς τὸν ἐκατοντάλημον τοίησαν.—IV. to do, expressing an action as continued, or not yet completed; what one does repeatedly, continued, habitually; like παρατάσσω: I. 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. 41, τί παρασκευάσετε; Mk. iii. 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 continually, to do, = to perform, execute, τοιεῖν τὰ ἔργα τοῦ Ἅ.ρ. John viii. 39. τὰ τρεῖτα ἔργα, Rev. ii. 5. τα ἐργα τοῦ Ἡρ. x. 57. ἔργον ὃνευγελίστος, 2 Tim. iv. 5. Δέος, Ja. ii. 13. ἐλεήμονης, Matt. v. 2. δικαίωσιν, ver. 1: so of mighty deeds, wonders, miracles, ἀνατιθῆκες, xii. 22, ἔργα, John v. 56. κράτες, Lu. i. 51. σημεῖα, John ii. 11. τέρατα καὶ σημεῖα, Acts vi. 8. Also of the will, precept, requirement of any one, to do, perform, fulfill, Matt. xxii. 31, τί ἐν τούτω ἐποίησε τὸ τέλμα τοῦ πατρὸς; Mk. vi. 20. John ii. 5. Eph. iii. 3: so of the precepts of God or of Christ, Matt. v. 19. vii. 21, τί τοῖς τῷ ἕνεκεν τοῦ Πατρὸς μου. ver. 24. Lu. vi. 46. John vii. 19, τῶν νόμων. Acts xiii. 22; of that which one asks, entreats, promises, John xiv. 13, τί ἐν αἰτήσεις τούτο τοῦ ποιῆσαι. Rom. iv. 21. Eph. iii. 20: of a purpose, plan, decree, Acts xxiii. 28. Rom. ix. 28, λόγῳ συνετυμημένοι τοιεῖς: Κύριε, '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, practice, κρίνει τοιεῖς, 'to do judgment, act as judge,' equiv. to κρίνει, John v. 27. τὴν ἔκπληξιν τοὺς τοῖς, 'to exercise the power' of any one, Rev. viii. 12. Spec. of right, duty, virtue, Rom. ii. 14, τὰ τῶν νόμων τ. x. 5. τὰς ἀθέτησιν, John iii. 21. δικαιώσεως, 1 John ii. 29. χρυσοτύπηται, Rom. iii. 12: so John v. 29, τὸ δόξαν. viii. 29, τα ἀριστία. Ja. iv. 17, καλεῖν τοιεῖς. 4) of evil deeds or conduct, to
of a poem, Acts xvii. 28. 2) a doer, keeper of a law or precept, Rom. ii. 18, of τοιγα τού νόμου, (with which comp. 1 Mac. ii. 67, τον ποιητα του νομου.)

Jas. i. 22, 25, τ. έργου, a doer of the works enjoined in the law.

Ποιητής, ου, ό, adj. prop. variegated, particoloured, as oft. in Sept. and Class.; in N. T. various, divers, as ποιητας νόμους, Matt. iv. 24. καταρρακται ποιος.

2 Tim. iii. 6. Tit. iii. 3. ποιητ. δυναμεις, Heb. ii. 4. ποιητ. χειριστος Θεου, 1 Pet. iv. 10, i.e. of his manifold grace, various gifts. So 2 Mac. xv. 21. Joa. Bell. iii. 8, 3, and oft. in later Class. as Ἀδιαν., Phut., Athen., and Τάλια.

Ποιμανω, f. ανω, (ποιμην,) to feed a flock or herd, to pasture, tend, trans. 1) prop. Lu. xvii. 7, δουλου ίχου ποιμανα- νουτα. 1 Cor. i. 7, Sept. and Class. 2) fig. to feed, = to cherish, provide for, as kings should for their people, Matt. ii. 6, οστις ποιμανει την λαον μου. Rev. vii. 17; also of the spiritual care of pastors and teachers of the Church, John xx. 16. Acts xx. 28, ποιμαινη την εκκλησιαν, 1 Pet. v. 2. Sept. and Class.; hence by impl. to rule, govern, with severity, only in the phrase ποιμαινει αυτον εις βαδευσιν ευθηνα, Rev. ii. 27, al. and Sept. In a bad sense, with ιανου, to feed or cherish one's self, to take care of one's self, scil. at the expense of others, Jude 12, ιανους ποιμαινουτε, said with allusion to Ez. xxxiv. 2, 3, 10, where the unfaithful shepherds of Israel are described as feeding themselves, (ιφοσχυσαν ιανους,) while they neglected their flocks.

Ποιμην, ενος, ο, a herdsman, shepherd, one who tends herds or flocks, 1) prop. Matt. ix. 36, προβατα μη ίχου ποιμα- να. xxx. 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 ποιμαινει λαοι, '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, πατεξιον τον ποιμανα. 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.

Ποιμην, η, (ποιμην,) a flock, espec. of sheep, Matt. xxxvi. 31. Fig. the flock of Christ, his disciples, Church, John x. 16. Comp. Ποιμην. Act. Thom. § 25.

Ποιμηνος, ου, τα, (sync. for ποιμη- νος, from ποιμην,) a flock. In N. T. only fig. the flock of Christ, his disciples,


Πολεμίω, fut. ὅσον, (πολέμος,) to war, make war, fight, foll. by μετα with gen. Rev. xii. 7. ii. 16, πολεμήσω μετ᾽ αὐτῶν; xiii. 4. The usual construction is with the dat. Absol. Rev. xii. 7; joined with κρίνω, xix. 11, ἐν δικαιοσύνῃ κρίνων καὶ πολέμων, will arrange, punish. Hyperbol. = to contend, quarrel, Ja. iv. 2. Sept. Ps. lvi. 2. Diod. Sic. xiii. 84.

Πολέμος, ου, ὁ, war: 1) prop. battle, 1 Cor. xiv. 8, τίς παρακατατάσσεται εἰς τόλως: Heb. xii. 34, ἵσχορι φιλ. Rev. ix. 7. So πολέμησαι πολ. μετὰ τινὸς, to make war with any one, equiv. to πολέμειν, xi. 7. Sept. and Class. Hyperbol. equiv. to contest, strife, Ja. iv. 1. Class. 2) gener. war, Matt. xxii. 6, ἀκοόμον πολέμους καὶ ἀκόμα πολέμων. Lu. xxi. 31. Sept. and Class.

Πόλις, ἡ, ἡ, (οἰκ. πόλις, whence πόλος,) a city, prop. a walled town: I. prop. and gener. Matt. ii. 23, κατέφθασεν εἰς πόλιν. Mk. vi. 56. Lu. viii. 1, al. asp. 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, xxxii. 18. 2) with adj. or other adjunct, Matt. x. 15, τῆς πόλεως ἔκαστης. Acts xix. 29, ἡ τῆς ἐκκλ. xxi. 11. Rev. xvi. 19. So ἡ ἐστὶ πόλις, one's own city, i.e. in which one dwells, Matt. ix. 1; for the chief city of one's family, Lu. ii. 3. ἡ δια τῆς πόλεως, the holy city, Matt. iv. 5, called ἡ πόλις ἡ ἡγαστήμων, Rev. xx. 9. 3) foll. by gen. of pers. the city of any one, i.e. one's native city, πόλις Δακὼν, Lu. ii. 4; or in which one dwells, iv. 29. John i. 45; τοῦ μεγάλου, βασιλέως, i.e. where God dwells, Matt. v. 35, 4 following the prop. name of the city subordinate; in opposition. Acts xi. 5, ἐν πόλει Ἰεριχών, xxvi. 8, or in the gener. 2 Pet. ii. 6, πόλεις Σοδόμων καὶ Γ. fol. by gen. of region or province, Lu. i. 26, εἰς πόλιν τῆς Γαλ. John iv. 5. Lu. i. 39, εἰς πόλιν Ἰουδὰ. II. meton.

for the inhabitants of a city, Matt. viii. 54, ἐποίησα τὸ πόλις ἐξῆλθον. 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, υ., ς. (πόλις, ἀρχως,) a city-ruler, prefect, magistrate, Acts xvii. 6, 8. Class. πολιταρχος.

Πολιτεία, ας, η, (πολιτείως,) 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. 23. 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.

Πολιτεύμα, ἀτος, τό, (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. εὑρομαι, (πολιτίσθη,) 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, ἐξίσου τοῦ ἐναγγ. πολιτεύσατε: with dat. Acts xxii. 1, πεπολιτεύωμαι τῷ Θ., i.e. to or for God, according to his will. So 2 Macc. vi. 1, μὴ τοῖς τοῦ Θ. νόμοις. Jos. Vit. 2, τῷ πατρίῳ νόμῳ, and oft. in Jos. and Philo.

Πολιτεία, ας, η, (πόλις,) a city, prop. an inhabitant of a city, Acts xxii. 39, ὕπατος πόλως πολιτείας. Lu. xv. 15; with gen. αὐτοῦ, equiv. to fellow-citizen, xix. 14, and oft. in Class.

Πολλάκις, adv. (πολὺ,) many times, often, Matt. xvii. 15, oft. and Class.

Πολλαπλασιοῦ, υ., ς. (πολύς,) manifolds, many times more, Lu. xviii. 30. Pol. xxxv. 4, 4.

Πολλογία, ας, α-, (πολυγίωσα, fr. πολύς, λέγω,) much speaking, loquacity, Matt. vii. 7. Sept. and Class.

Πολυμερεία, adv. (πολυμερής, fr. πολύς, μέρος,) in many parts, manifold ways, Heb. i. 1. See my note.

Πολυνοίκιος, υ., ς. (πολύς, τοικός,) prop. much crowded: in N. T. fig. very various, manifold, multiform. Eph. iii. 10, τ. σοφία τοῦ Θεοῦ.

Πολυς, πολλή, πολύ, gen. πολλος, ὡς: compar. πολύς, superl. πολύτερος, 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, ἄρα ὁ λόγος τοῦ λόγου. Acts xxv. 32, διὰ λόγου πολλούς. xvi. 16, ἐγραψαν πολλάν. xxii. 28, πολλοῦ κεφαλαίον. Matt. xiii. 5, γίγνεται πολλάν. So with a noun of multitude, Acts xi. 21, πολλὸς ἀριθμὸς, 'a great number.' xviii. 10, λαὸς πολλῶν. Mk. v. 24, δύο πολλάς. Acts xv. 1, πολὺ πλήθος: fig. Matt. ix. 37, οἱ Σημείωμα πολλάν. Absol. πολὺ, much, Luke xii. 48. xvi. 10. Acts xxvi. 29. 2) with art. and subst. Heb. v. 11, τελί οὐ πολὺς ἡμῖν ὁ λόγος. Mk. xii. 37, τὸ πολὺ δύο, 'the multitude.' Absol. τοῦ πολὺ. 2 Cor. viii. 15, ὁ τοῦ πολὺ, scil. συλλέξατι. —II. plur. πολλοὶ, αἱ, ἅ, many; and with nouns of multitude, great, large: 1) without art. with subst. Matt. viii. 16, δαμοφιλοῖς πολλοῖς. Mk. ii. 15, πολλοὶ τελειών. Lu. xii. 7, 19, πολλὰ αὐγά. John iii. 23, ὑστατα πολλά. So with a noun of multitude, Matt. iv. 25, δύο πολλάς: with another adj. ἐπεροσ πολλοὶ, 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, λόγῳ ἀντὶ πολλῶν. Mk. xiv. 24. Heb. ix. 28. Neut. πολλά, many things, much, Matt. xiii. 5. Mk. v. 26. Lu. x. 41. 2 Cor. viii. 22. Foll. by gen. partit. Matt. iii. 7, πολλοῦ τῶν Φαρισαίων. Lu. i. 16. John vi. 66; by ἐκ with gen. partit. ver. 60, πολλοῖ 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 πολλά γράμματα, 'the much learning' which thou hast. Absol. ἀπὸ πολλῶν, '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, Acts xxv. 12, ὁ ἀγάπη τῶν πολλῶν. 2 Cor. ii. 17, ἐς πολλοὶ, 'as the most do,' i. e. the Judaizing teachers.—III. fig. and intens. of AMOUNT OR DEGREE, much, great, very much, Matt. ii. 18, οὕτως πολὺς: v. 12. Lu. x. 40, πολλὰ διακοιλᾶν. Matt. xxiv. 30. John vii. 12. Acts xxii. 40, oft. Sept. and Class.—IV. of time, much, long, pl. many, Matt. xxv. 19, μετὰ χρόνον πολὺς. Mk. vi. 35. Lu. viii. 29. xxi. 19, ζῷ ἐπὶ πολλὰς, 'many years;' ἐπὶ πολυ, 'for a long time,' Acts xxvii. 6; μετ᾽ ὠ πολυ, 'not long after,' xviii. 14; μετ᾽ ὠ πολλὰς ἡμί. Lu. xv. 13; ὥ τι πολλὰς ἡμί.
or damage, hurtful, e. g. words, injurious, calamitous, τῶν τῶν ῥήμα. Matt. v. 11, Acts xxviii. 21. 3 John 10. Sept. Gen. xxxviii. 1, al. also painful, grievous, Rev. xvi. 2, Ἐκατὸν κακών καὶ τῶν. Neut. τὸ τούτον, evil, i.e. wickedness, Matt. v. 37, τὸ περισσότερον τούτων ἐκ τοῦ τού. ἵππων, ver. 39; al. or evil. gener. Matt. vi. 13, μὼν ἡμᾶς ἀπό τοῦ τού. See my note. John xvi. 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, pernicious, an evil-doer. 1 Cor. v. 13, ἀπεπροφίτη τοῦ τοῦ ἑκύρω τού. 2 Tim. iii. 13, and Class. So γενέα τοῦ. Matt. xxi. 39, αἰλέων τοῦ. Gal. i. 4; of a servant, remiss, slothful, Matt. xxv. 26; of things, wicked, corrupt, flagitious, John iii. 19, πονηρὰ αὐτῶν τὰ ἐργά. vii. 7, Col. i. 21. 2 Tim. iv. 18, al. Sept. and Class. As Xen. Mem. ii. 6, 20, τὰ πονηρὰ ποιεῖν. βαδιοῦργημα τοῦ. Acts xviii. 14 (see my note). I Th. v. 22, ἀπὸ πατρὶτος ἀδίκου τοῦ. Heb. iii. 12; also of times, prop. as full of sorrow and affliction, evil, sorrowful, calamitous, ἡμῖν τοῦ. Eph. v. 16. Neut. τὸ τούτων, evil, wickedness, guilt, Lu. vi. 45. 1 John v. 19; pl. τὰ τούτων, 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, harspart τοῦ. Matt. vii. 17; ὀφθαλμοὶ ποιοῦν. i.e., ill, diseased, Matt. xxvii. 23, 32, 10, πονηροὶ τα ἐκ γάρ τε, both bad and good, a periphrasis for all; Lu. vii. 22, ἵππων ἑκύρω τῶν ἑκύρω τῶν.

Πῶς, ou, ὁ, (πῶς), labour, toil, travail: hence pain, anguish, Rev. xvi. 10, ἔκτισματω τὰ γλάσασα αὐτῶν ἐκ τοῦ πῶς τοῦ. ver. 11. xxi. 4. Sept. and Class.

Πορεία, ας, ἀ, (πορεία), prop. a going; also a journey, Lu. xiii. 22, τορείαν πορεύεσθαι, making his way, i.e. journeying. From the Heb. in pl. goings, ways, pursuits, occupations of life, Lu. i. 11, where see my note.

Πορεύω, f. ἐνοῦ, (πορεύοντα), to come to pass over by land or water, to convey, transport; often, and in N. T. depon. mid. πορεύομαι, f. ἐνοῦ, πορεύεσθαι, sor. 1. pass. as mid. ἐπιτραυόμοικ. to convey one's self; ἐπιτραυόμοικ, to pass from one place to another, intrins.; 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, or ἀπό κοινώντας πορεύομαις. Mk. xvii. 10. Acts v. 20. viii. 39, ἐπιτραύομοικ χάριν αὐτοῦ. Usually with adjunct of place whence or whither; e. g. a prop. and its case, ἀπό. Matt. xxiv. 1. Acts v. 41; ἀπό, Matt. xii. 1; el. of place, ii. 20. Lu. iv. 42; of state or condition, xxii. 33, els

Στάνων. vii. 50, εἰς εἰρήνην; ἐξετραυοῦ. John x. 4; ἐν of state or manner, Acts xvi. 36; ἐπὶ with acc. of place, Matt. xxii. 9. Acts viii. 20; of person, xv. 12; of thing sought, object, ἐκ τῶν ἐπιτραυω. λεον. Lu. xv. 4; ἐκ of place, Acts xxiii. 23; κατὰ with acc. of place towards which, viii. 26; of way along which, ver. 36; ὑπὸ of person, by Hebr. to go after any one, to follow, Lu. xxii. 8; πρὸς with acc. of pers. Matt. x. 6. Lu. xi. 5; σὺν of pers. vii. 6. So with adverb, ἐκεῖνος, Matt. xix. 15; ἐνετείην, Lu. xiii. 31; ὁ for ὅτι, xxiv. 29; τοῦ, John vii. 35. By a sort of pleonasm, τορείον is often prefixed, espec. in the part., to verbs which already imply the idea of going, comp. ἐρχομαι and ἔτοιμον. Matt. ii. 8, πορεύεστε κρίθητε ἔτοιμοι. ix. 13. x. 7. Lu. v. 37. 1 Pet. iii. 19. Sept. oft. and Jos. Ant. vii. 13, 1, 2) by impl. to depart this life, = to die, Lu. xxiii. 22. Sept. and so οἴκους in Class. 3) gener. to go, walk; in N. T. only fig. and from the Hebr. to walk, = to live, give one's self, with adjunct of manner; with dat. of rule or manner, Acts ix. 31, τῷ τοῦ φίλου τοῦ K. xiv. 16. Jude 11. 1 Macc. vi. 23; with prop. and its case, τοῦ of rule or manner, Matt. i. 6. 2 Pet. ii. 10. Sept. in Ecclus. v. 2; κατὰ with acc. of rule or manner, κατὰ τῆς ἀλλοτρον ἑπιτραυματικ. 2 Pet. iii. 3. Jude 16, 18. Sept. Num. xxiv. 1. Wisd. vi. 4; ὑπὸ of rule or manner, ὑπὸ σάρκα, 2 Pet. ii. 10; ὑπὸ with gen. under or among, Lu. viii. 14, ὑπὸ μερίμνων τοῦ. Absol. Lu. xiii. 33, ἐπὶ μεμηραγμένον τον. i.e. to walk, act, fulfill my duties.

Πορθμός, f. ἡ, (πορθμῶν), to lay waste, remove, destroy, a stronger term than δικός της ἔκκλησιας, Gal. i. 83; της πιστι, ver. 23; τοὺς εἰκαλ. κ. t. l. Acts ix. 21.

Πορισμός, ὁ, ὁ, (πορισμῶν). prop. 'the act of providing oneself with anything, or its effect; acquisitio, gain, also meton. a source or means of gain, 1 Tim. vi. 5, 6. Apocr. and lat. Class.

Πορεία, ας, ἀ, (πορεία), prop. hardihood; also fornication; any commerce of the sexets out of marriage, as oft. in Class. In N. T. 1) prop. and gener. Matt. xv. 19, μορφάις πορείας. Rom. i. 29, and oft.; John viii. 41, ἑπί τοῦ πορεύεσθαι. '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. Ecclus. xxii. 33; 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. *πορνεύω*, 2.) Rev. ii. 21, al.

Πορνεύω, ε. *υσώ, (πορνάω,)* to com-
mitt fornication, (comp. *Num. xxv. 1, 9, 11*).
trans. 1) prop. 1 Cor. vi. 18, ὁ πορ-
νεύων, x. 8. Sept. and Class. 2) from the
Hebr., symbol, of *idolatry*, the spiritual
relation existing between God and his Church
being overshadowed forth under the emblem of the
conjugal union; which relation is broken by those

Πόρνη, πορνή, ἡ (πορνός, 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 gen-
erally 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, ὁ, ἡ (πορνήω,) prop. a
male prostitute, catamite; in N. T. a for-
nicator, 1 Cor. v. 9—11. vi. 9, and oft.

Πόρρω, adv. (πόρρος, Dor. *πόρφως,
fr. πόρος, prop. and lit. 'forwards, far found
forwards;' hence far, far off, Lu. xiv. 32,
and Class.; fall by *ἀκατάλληλος*, Mk. vii. 6,
and Class.; compar. *πορρώτερος, further,
Lu. xxiv. 26, and Class.

Πόρρωθεν, adv. (πόρρως, from far,
from a distance, Heb. xi. 13. Sept. and
Class.; also far off, at a distance, Lu. xvi.
12, ὁ ἐστίν καὶ τὸ θεῖον πόρρωθεν. So Sept.
and Class. as Hdatian. ii. 6, 20, ἐστίν ἡ πόρρωθεν πόρρωθεν.

Πορφύρα, ἡ, ἡ, Lat. purpurea, i. e.
the purple-muscle, 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, ἵνα δυνά-
μενοι τοῦ πορφυραίου καὶ βόστροφος. Rev. xvii. 4,
vii. 1, 21. Spec. a purple robe, put upon
Christ as a mock-embol of royalty, Mk.
 xvii. 17.

Πορφυρός οὖς, ἵνα, ὃς ὁ ἑαυτός, adj.
(πορφύρα, purple, i. e. reddish purple,
John xix. 2, ἵνα δυνάμενοι πορφοῦν.

Πορφυρίταις, ὁ, ἡ, (πορφυρίς, πολλάκις,)
a dealer in purple cloths or
vests, for the dyeing of which the Lydians
were famous; who seem to have partici-
pated in, or rather succeeded to, the repu-

Ποσάκις, adv. interrog. (ποσός, how

Πόσις, ἡ, ἡ, (ποσία, prop. a drink-
xiv. 17, βρῶσις καὶ πόσις. Sept. & Class.

Πόσος, ὁ, ov, interrog. pron. (correl.
to ὃς, τόσος, how great? quantus?
1) of *magnitude or quantity, how
great? how much? Lu. xi. 5, πόσον ὁμοιοίας
tου κρίνεται μην; ver. 7. Intens.
Matt. vi. 23, το ἄκος ψόσου; 2 Cor.
vii. 11. Dat. πόσος, ὅπως, by how much, foll. by
comparat. μελλόν, how much more, Matt.
xi. 11; χειρὼν, Heb. x. 29; διαφέρει,
i. 5, 4. Of an amount of time, how
much, how long, τόσον χρόνον, Mk. ix. 21.
Isocr. p. 424, ἥρεν χρόνος. 2) of number,
how many? Matt. xv. 34, πόσους ἄνων ἔχετε;
xiv. 9, 10. Acts xxi. 20, πόσαι
μυριάδες. Intens. Matt. xxvii. 13, πόσα
σου καταμαρτυρώσῃ; 'how many and
great things.'

Πόταιμος, ὁ, ὁ, (πότος, a river,
stream, Mk. i. 5, ἐν τῷ οἰκοδόμῳ ποταμῷ.
xxii. 1, 2. Said of a stream, as swollen,
overflowing, equiv. to a torrent, flood,

Ποταμοφόρηταις, ὁ, ἡ, adj. (ποταμός, φόρης, borne away by a
flood, Rev. xii. 15. Hosaych. in ἄτερος.

Ποτηρός, ὁ, ὁ, adv. adj. what? i.
.e. of what kind, sort, or manner? Said
of disposition, character, quality; equiv. to
τοῖος, Matt. viii. 27, ποτηρός ἵνα οὖν
οὕτως, what manner of man is this? qua-
lis, quantusque sit! Mk. xiii. 1, τ. λίθος
καὶ τοῦ ὁλοκληροῦ. Lu. i. 29.
vii. 39.

Πότε, interrog. adv. (correl. to τότε
or ὅτε) when? at what time? e. g. direct,
Matt. xxiv. 3, πότε ταύτα ἔσται; xvi.
37, πότε σε ἐσώμενον παντωτά; ver. 38,
39, 44. So ἴσω τότε, when? at what
long? xvii. 17, ὅ ἐγείρομαι, ἵνα τότε ἐσώμενον ἐμὲ ὑμῖν; indirect. Mk.
xxii. 38, ὅτε ὁ θάνατος τῶν ἀνθρώπων. Lu.
xii. 36.

Πότες, 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 πότα
τυφλοῦ. Rom. vii. 9. xi. 30. 2 Pet. i. 21.
Phil. iv. 10, ὃ τέλει ποτὲ, 'now at
length;' of the future, once, once day, at
least, Lu. xxii. 32. Rom. i. 10. 2) at any
time, ever, Eph. v. 29, οὐδεὶς πότε τινι
ἐκαύτου σάρκα ἐμίσησαν. 1 Th. ii. 5.
ΠΟΤΟ
2 Πετ. i. 10. Intensa, in an interrog. like Engl. ever, now, expressing surprise, 1 Cor. ix. 7, τί στρατιώτης οίδας υπώρει τοῖς; Heb. i. 5, 13. Indirect, Gal. ii. 6, ὑποτείς ἐσθαν.

Πέτρους, a, o, interrog. pron. which of two? In N. T. only neut. πέτρος, as adv. whether? why? indirect, and followed by ὅ, or, John vii. 17, πέτρον ἐκ τοῦ θεοῦ ἵστημι, ἐγὼ κ.τ.λ.

Ποτηρίον, ov, τά, (ποτήριον, fr. ποτήρι,) a drinking-vessel, cup: I. prop. Matt. x. 42, ποτήριον ψυχροῦ μόνον. xxiii. 25, τῶν ἔκχων τοῦ ποτηρίου. ver. 26. xxvi. 27, εἶ τε μόνον. 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, τότε πάντο οὕτως καί διαθήκη. x. 16, τό τῆς ἐκλογῆς, i. e. 'the cup for or over which we give thanks to God.' So πίνων πάντα, 'to drink a cup,' ver. 21, πάντος Κυρίου πίνων καὶ Πατρός, δαμασκίνων, i. e. consecrated to the Lord and to idols. xi. 28, πίνων ἐκ τοῦ κυρίου. comp. John iv. 14.—III. metaph. from the Heb. hot, 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. xxi. 31.) In N. T. cup of sorrows, 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 supra, Rev. xiv. 10. xvi. 19.

Ποτίζω, f. ἵστω, (ποτίζω,) to give to drink: 1) prop. with acc. of pers. Matt. xxv. 35, ἵστοισάται μὲν. xxvii. 48; acc. impl. xxv. 37; fig. Rev. iv. 8. Pass. fig. 1 Cor. xii. 13. Sept. and Class. With double acc. of person and thing, Matt. x. 42, δέ ἐκ τούτου ἐκ τῶν μικρῶν τοῦ ποτηρίου φυσικῶς: fig. 1 Cor. iii. 2. Sept. Ecclus. 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, (ποτῶς, prop. a drinking, the act of drinking; often, and in N. T. a drinking together, a drinking-bout, 1 Pet. iv. 3, ἐν κόμῳ, πότος, κ.τ.λ. Sept. and Class.

Ποῦ, indef. elicitic particle, (correl. with τοῦ, οὗ,) somewhere, in some place or other, Heb. ii. 6, διαμαρτύρατον του τινος. iv. 4, and Class. Joined with numerals, somewhere about, nearly, Rom. iv. 19, ἐκατοντατάκτης του ὑπάρχων, and Class.

Πῶς, interrog. adv. (correl. to τοῦ indef. and oú,) where? in what place? I. prop. and gener. 1) in a direct question, by indic. Matt. ii. 2, τοῦ ἵστιν ὁ τεχνικὸς βασ.; Mark xiv. 14: foll. by ἔλειμι with subj. Matt. xxvi. 17, τοῦ τελείου ἐγυμμάσσων κ.τ.λ. Lu. xxix. 9. Sept. and Class. 2) indirect; with indic. Matt. ii. 4, ἵστασθαμεν παρ' αὐτῶν τοῦ Χ. γενώμεθα. Mk. xv. 47. John i. 40, ἐλον τοῦ ἰδίου. xi. 57: with subj. Matt. vii. 20, τοῦ τῆς κεφαλῆς κλήμης. 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, τοῦ τι οὐ πάντως ἑνώμενοι; Rom. iii. 27, 1 Cor. i. 20, al. Sept. and Class.—II. by attraction, after verbs of motion, whence? = whether? to what place? as often in English; in a direct question, John xvii. 35, τοῦ οὗτος μελλει παρεῦσασθαι; xiii. 36. xvi. 5. Indirect, John iii. 8, οὐκ οἶδα τοῦ ὑπάγων. viii. 14. xii. 35. Heb. xii. 8, al.

Ποῦ, πόδες, ὁ, the foot; of men, Matt. xiv. 14, al.; of animals, vii. 6; anthropophat. of God, v. 35. Acts vii. 49. Sept. and Class. The following special uses may be noted: 1) παρὰ τοῦ πόδα τοῦ, 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. 33. x. 39. Acts xxii. 3; but Lu. vii. 38, στάσα ὅτι παρα τὸν τοῦτος αὐτοῦ, i. e. 'standing behind the triclinium, at the feet of Jesus' as he reclined on it. 2) ὑπὸ τοῦ τῶν πόδα τῶν, 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 συνετρίβη τοῦ Σατανᾶ τῶν ποδῶν τοῦ Θεοῦ. 1 Cor. xv. 23. Heb. ii. 8, πάντα ὑπετέθησαν ὑπόκατα 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, πέσαν εἰς τῶν ποδῶν αὐτοῦ; Matt. xviii. 29. πρὸς τῶν ποδῶν, Mk. v. 22; in reverence, Lu. xvii. 16. John xii. 32. Acts x. 25. Rev. iii. 9. xix. 10; in a like sense, καταστάσα τῶν ποδῶν τινῶν, Matt. xxiii. 9. 4) in allusion to the custom of washing and anointing the feet of strangers and guests, Lu. vii. 38, 44, ἐδρόη ἐκ τῶν ποδῶν μου οὐκ ἔΘακες. 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, καταθύμανε τῶν ποδῶν ἡμ. εἰς ὄνομα ἀδέως, Acts v. 9. Rom. iii. 15. x. 15. Heb. xii. 13.
Πράγμα, σταυρ. (πράσων) prop. a thing done or to be done: 1) a thing done, a deed, act, fact, matter. Lu. i. 1, διάφορα πράγματα περι τῶν πειρ. ἐν ἑαυτῷ πραγμάτευς. Jam. iii. 16, τῶν φαύλων πράγματα. Heb. vi. 18. x. i. xi. 1. Sept. & Class. 2) a thing doing or to be done, a matter, business, affair. Matt. xviii. 19, ἵνα δύο ἵμαν συμφωνήσω σιτη περί παντός πράγματος. Acts v. 4. Rom. v. 6. 2 Cor. vii. 11. 1 Th. iv. 6. where τα πράγματα means 'the matter in question.' In a judicial sense, πράγμα ἵμαν, 'to have a matter at law,' a lawsuit, 1 Cor. vi. 1. Xen. Mem. ii. 9, 1.

Πραγματεία, εις, ἡ, (πραγματεύω, a prosecution of some business, and gen. business, affair, 2 Tim. ii. 4.

Πραγματεύω, ἐπικράτ. depon. mid. (πράγμα), to be doing, be busy, occupied; in N.T. like Eng. to do business, i.e. to trade, traffic, 'to do business with by investment in trade,' Lu. xix. 13. ἵμαν πραγματεύων, Matt. xxv. 16, al.; so Greg. Basil, and Chrys. ap. Steph. Thes. 7935.

Πραιτζίων, ὁ, τὸ, Lat. pratrium, i.e. in Lat. usage the general's tent in a camp, the house or palace of the governor of a province, whether a pratar or other officer; also any large house, palace; hence in N.T. a pratrium 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 Cæsarea, perhaps in like manner the residence of the procurator, Acts xxiii. 35. 3) of the pratrium camp at Rome, i.e. the camp or quarters of the pratrium cohorts, Phil. i. 13. And so in Soph. Trach. 362. Antig. 39. 121.

Πράκτωρ, ὁ, ὁ, (πράσων) prop. a doer. As, however, πράσινων, the verb, signified 'to exact, or require payment of money, so πράκτωρ came to mean, as in N.T. an executor, 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 executor ἀνατομ. gener. which is alluded to in Soph. Elect. 953, ἐφ. φόνου, & ἀθέσθ. Eum. 315, τ. αὐτοῦν, 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 πράκτωρ, for which St. Matthew, v. 25, uses the general one ὑπερτιτήριον.

Πράξει, εις, ἡ, (πράσων) 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. xxvii. 27, ἀποδέσω ἡκατ. κατὰ τὴν πράξεις αὐτοῦ, i.e. 'practice, conduct, as taken generically for τὰς πράξεις. Thus in a similar passage of Ecclus. xxvii. 19, ἵνα αὐτοῦ αὐτὸ πράξων κατὰ τὰ πράξεις αὐτοῦ. Lu. xxvii. 51. Acts xix. 18. Rom. viii. 13. Col. iii. 9. Sept. and Class. 2) 'something to be done,' business, office, function, Rom. xii. 4, οὐ τὴν αὐτὴν ἰμαν πράξω, 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.'

Πράσος, neut. πράσων, adj. meek, mild, gentle, Matt. xi. 29, πράσω πλιον.

Πράσινος ή Πράσινος, τύττος, ἡ, (πράσινος), meekness, mildness, forbearance, 1 Cor. iv. 21, ἵνα πνευματίση τὰ πράσινος. 2 Cor. x. 1.

Πράσινος, ἡ, (fr. πράσινος, 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, πρασινά τρ. by squares, like beds in a garden; the repetition without copula denoting distribution, q. d. κατὰ πράσινα. So ver. 39, we have συμμάχωσι συμμάχωσι, 'by table-parties.' And so Sept. Exod. viii. 14, Σμυρναίας Σμυρναίας, 'in heaps.' So also μωρλα μωρλα, in Ἀθην. Pers. 974.

Πράσσω, ὁ, ἡ, ὁ, ἡ, (πράσων, πράσων) perf. πίνατα, to do, expressing an action as continued or not yet completed; what one does repeatedly, habitually, like ποιεῖν. II. 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, ἵνα δέ τῶν τῶν περίφραξιν πράσσων. ver. 36, μόνος πράσσων. xxvi. 26. 1 Th. iv. 11, πράσσων τὰς διὰ. Xen. Cyr. v. 4. 11, τ. πράσσων τοῦ αὐτοῦ. 2) of a course of action or conduct, espec. of right, duty, virtue, to do, i.e. to exercise, to practise, Acts xxvi. 20, ἵνα τῆς μετάγνωσιν εργα πράσσομεν. Rom. ii. 25, νόμον, i.e. ταυτὸς νόμον. vii. 15. ix. 11, al. Sept. and Class. 3) often of συν
deeds or conduct, to do, to commit, to pract. Lue. xxii. 23, ο τούτο μηλλον πράσσων. Rom. ii. 15, 41, bis. John iii. 20, ο φέειλα πράσσων. Rom. ii. 1. Sept. and Class.—II. Intrans. to do, act, 1) with an adjunct of manner, Acts iii. 17, κατά δινοιμα ἐπράβατε. 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, τι πράσσω, how I do. And so in Apoc., John, and Class.—III. said in reference to a person, to do to, or is respect to any one; in N. T. only of harm or evil: 1) gener. with acc. of thing and dat. of pers. Acts xxvi. 28, μηλεν πράζεξε σαυτω κακιν. So with ἐτι τινα, as to, Acts v. 35. προς 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 pericope in Latin, frequent in the Class. writers, and of which the full construction is πράσανε τυν ἄργυρων; though sometimes the acc. of person is omitted, especially when the person is not meant to be made prominent; e.g. γροθ-ματα πράττων and τιλος τα. So in N. T. Lu. ili. 13, μηλεν πλον παρα το διαναγμανον υμι πράζετε. And Lu. xix. 23, ἐγὼ ἐλθον σου τόκον δεν ἐπράζε ἄντων, is also added; but there πράζεσσε has the sense found in the Lat. expec:, to require or call is money' deposited with any one, or due from him.

Πράζης, εία, ἤ, gen. ἐκος, εικ, ἐκε, ἐκος, adj. meek, mild, gentle, Matt. v. 5, μακάρων ὁ πράσης. xxi. 5, (where see my note,) 1 Pet. iii. 4.

Πράθης, προτος, ἦ, (πράθε, moe) meekness, mildness, forbearance, Isa. ii. 21. iii. 13, ἐν πράθη τοιαφας, for so fair prae, amid all the willow young people, in allusion to the dictatoral temper of the false teachers. 1 Pet. iii. 15. Sept. Eclesia. iii. 17. iv. 8.

Πράτω, prop. to be eminent, distinguished, to excel; in N. T. impers. πράτεις, it becomes one, it is right, proper; part. πράτον εντι, 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, ἐπράτει γὰρ αὑτό—τελείωσα. Matt. iii. 15, πράτον κ.τ.λ. and Class. With simple dat. Eph. v. 3, καθω πρέπει διον. Full by acc. and infin. 1 Cor. xi. 13. and Class. Also in the personal construction with a nom. 1 Tim. ii. 10, ο πρέπει γυναικι. Tit. ii. 1. Heb. vii. 26. Sept. and Class.

Πράσβεια, εσ, ἤ, (πράσβε, an emb.) prop. age, seniority, primogeniture; in N. T. an embassy, (for concr. ambassadors,) e.g. πράσβειαν ἀποστόλων, Lu. xiv. 32. xix. 14. 2 Macc. iv. 11. Hidian. ii. 8, 12. Xen. Cyr. ii. 4, 1.

Πράσβεω, ε, ενο, (πράσβε, an aged man, elder, also an ambassador,) prop. to be aged or elder, Hdt. vii. 2. In N. T. to be an ambassador, transits. 2 Cor. v. 20, ὑπερ Χριστου ον πρεσβύτευμα. Eph. vi. 20. Jos. Ant. xii. 4, 2. Dem. 421, 16. Xen. Cyr. v. 1, 1.

Πράσβωτριον, ιον, το, (πρεσβυτερον, prop. an assembly of aged men, council of elders, senate; in N. T. used 1) of the Jewish senate, Sanhedrin, συνεδριον, (wh. see,) Lu. xxii. 66. Acts xxii. 5. 2) of the presbyters of the Christian Church, 1 Tim. iv. 14.

Πράσβωτρος, α, αν, adj. (prop. compar. fr. πράσβεω,) elder, elder: 1) prop. as compar. adj. Lu. xv. 25, δι ουδέ αυτον ο πρεσβύτερος. Hence as subst. an elder person, senior, pl. old men, seniors, 1 Tim. v. 1, πρεσβύτερος μη ἐπιταβλήσῃ. vers. 2. Acts ii. 17. 1 Pet. v. 5; also ο πρεσβυτερος, the ancients, the fathers, ancestors, Matt. xv. 2. η παράδοσι των πρεσβ. Heb. xi. 2. —II. as subst. in the Jewish and Christian usage, as a title of dignity, as 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 sanhedrin at Jerusalem, gener. John viii. 9. Acts xxiv. 1; as one of the classes of members, ὁ ἄρχων, οἱ ἀρχηγοι και οἱ πρεσβ. Matt. xxvi. 57; oftener οι ἀρχηγοι και οἱ γραμματει και οἱ πρεσβ. xxvi. 3. xxvii. 41; also οι ἀρχηγοι και οἱ πρεσβ. xxiii. 23; οι πρεσβ. και οἱ γραμματει. Acts vi. 18, 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. ο 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.

Πράσβυτης, ου, ο, (πρεσβύτης) an old man, one aged, Lu. i. 18. Tit. ii. 2. Philern. 9. Παύλου πρεσβύτης, & Class.

Πρεσβύτεις, εις, ἤ, (πρεσβυτεις) an aged woman, Tit. ii. 3, and Class.

Πρθώ, see Πιθήκωμι.

Πριμήν, ἐκος, ἤ, ἢ, adj. Lat. praeem., i.e. bending forwards, headlong, Acts i. 18, πρεμένει γνωρισμα, falling headlong, namely, from a certain height, as the expression itself implies.

Προλειο, or Προει, fut. imo, to save, save asunder, Heb. xi. 37, where see my note. Sept. and Class.

Πριν, adv. of time (kindred with πρω.)
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. xxi. 54, πρὶν ἀνάλογος φύσεως. John iv. 49. viii. 53. xiv. 29.—II. with ἵ, i. e. πρὶν ἵ, sooner than, =before: 1) foll. by infin. aor. with acc., where something new is introduced, Matt. i. 18, πρὶν ἵ συνθήκην αὐτοῦ ἔφη Κ. Ἡ. Mk. xiv. 30. Acts ii. 20. vii. 2. 2) foll. by subjunct. aor., where the reference is to something future, Lu. ii. 26, μὴ ἵδεις Σάβατον, πρὶν ἵ ἰδῇ τὸν Χρ. xxxii. 54. 3) foll. by optat., where the preceding clause contains a negat. Acts xxv. 16.

Πρὶς, see Πρὶς.

Πρὸ, prop. governing the genit. with the prim. signif. before (Lat. pro, pra.) both of place and time: I. of place, before, i. e. 'in front of, in presence of, or in advance of,' opp. to μετὰ with acc. behind; foll. by gen. of place, Acts v. 23, ἀνήστατον πρὸ τῶν θυρών, xii. 6, 14. xiv. 18; of person, from the Heb. πρὸ προσώπου παῖς, 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. 23, πρὸ καὶροῦ, before the time appointed, John x. 55. Acts v. 36. 1 Cor. ii. 7. 2 Cor. xii. 2. 2 Tim. i. 9; by inversion, John xii. 1, πρὶν ἵ ἀρχηγὸς τοῦ πάσχα, for ἵ ἵ ἐκ πρὶν τοῦ πάσχα, 'six days before the passover.' 2) foll. by gen. of a noun implying an event, as marking a point of time, Matt. xxvii. 36, πρὸ τοῦ κατακλυσμοῦ. Lu. xxvi. 36. xii. 12. John xvii. 24. Heb. xi. 5; by Heb. Acts xiii. 24, πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, by Heb. for πρὸ εἰσόδου αὐτοῦ, see in no. I. 3) foll. by gen. of person or thing, before one in time, John v. 7, πρὸ ἵμου καταβάσεως, before me. x. 8, αὐτὸ πρὸ πρὸ αὐτοῦ, Col. i. 17, οἱ πρὸ τιμῶν, 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 μιᾶς αἰτήσεως. Lu. ii. 21. xxii. 15, al.—II. fig. of precedence, preference, dignity, before, above; πρὸ παντῶν, before all things, Ja. v. 12. 1 Pet. iv. 8.—NOTE. In composition πρὸ implies, 1) place, fore, before, forward, forth, as προάγος, προάμαυρος, προάλλω, &c.; 2) time, fore, before, beforehand, as προτίτου, προήγου, προέκομοι, &c.; 3) preference, as προαιρέσθαι.

Προάγος, f. ξε, I. TRANS. to lead forth, bring forth; of a prisoner, Acts xvi.

30, προαγάγων αὐτοῦ ἔξω: so, in a judicial sense, xii. 6, ὅτε ἐμαύρων αὐτοῦ προάγαγοι ὁ Ἰησώς. (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 προαγάγων αὐτοῦ ἐφώμαι, 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. xxii. 9, οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἤκροτον. 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, ο ἀστήρ προάγοντος αὐτοῦ. Mk. x. 32. Jos. Bell. vi. 1, 6, προάγει δὲ πολὺ πάντας. 2) of time, =to go first, precede, absol. Mk. vii. 45, προάγοι εἰς τὸ πέραν: fig. 1 Tim. v. 24; with acc. of pers. depending on πρὸ, Matt. xxi. 22, προάγοι αὐτοῦ εἰς τὸ πέραν. xxi. 31. xxvi. 32. Part. προάγον, foregoing, former, 1 Tim. i. 18, κατὰ τὰς προαγόντας καὶ σα προφητικὰς. Heb. viii. 18. Didian. viii. 8, 8.

Προαιρέσθαι, f. ήσιν, to take forth out of any place; oftener mid. προαιρεῖσθαι, 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.

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Προαγάγοι, f. άσι, to come forth from any place; mid. to accuse beforehand, aor. 1. to have already accused, to have already brought a charge, with acc. and inf. Rom. iii. 9, προηγαγάθη αὐτοῦ, not 'already proved,' for which sense there is no authority, but 'made a [well-grounded] charge against,' see more in my note.

Προάγον, aor. 1. προάγονα, to bear beforehand, aor. to have heard of before, already, with acc. Col. i. 5, ἀνὰ (ἀνά) προαιρεῖσθαι. Jos. and Class.

Προαιρεῖσθαι, f. ήσιν, perf. προηγαγάθη, to have signed already, herefore, 2 Cor. xii. 21. xii. 2, and Class.

Προάλλω, f. αίλος, (αίλος), prop. 'place before the αἰλός or interior court,' i. e. the large gateway of an oriental house or palace, equiv. to gateway, vestibule, Mk. xiv. 68, comp. Matt. xxvii. 71, πύλων.

Προβαίνω, f. βίσομαι, aor. 2. προβηθεῖν, to go forward, advance, intrans. Matt. iv. 21, προβαίνει εἰςθήναι. Jos. and Class. Fig. part. perf. προβαίνομαι, vī, os, advanced, i. e. in life; foll. by in. Lu. i. 7, προμενέστων ἐν ταῖς ἡμέραις. ver. 18. ii. 36. Sept. and Class.

Προβάλλω, f. αλ品德, to cast or thrust forward, trans. 1) gener. Acts xix. 33, προβάλλοντων αὐτοῦ τῶν ἱοῦν. '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, c. gr. leaves, blossoms, fruit. Lu. xxiii. 30, εἶχαν προβάλλειν σκ. τὰ φύλλα, comp. Matt. xxiv. 32. Jos. Ant. iv. 8, 19, καρπον. Julian Or. p. 169.

Προβατικός, ὢν, adv. (προβάτου), pertaining to sheep, John v. 2, ἐπὶ τῇ προβατικῇ σκ. πύλῃ, by the sheep-gate, and prob. so called as being the place where sheep were sold for the sacrifices.

Πρόβατος, ou, τὸ, (προβάτινον), gen. 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, διὸ καὶ τοιμὰν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν κρίσων. ver. 33; so gener. vii. 15. ix. 36, σεπε; fig. of those under the care of any one, as sheep under a shepherd, Matt. x. 6. xv. 24, and oft.

Προβεβέλξα, f. ἀσώ, to cause to go forwards, or advance, trad. Acts xix. 33, έκ τοῦ δύναμεν προβεβλέπασαν Ἀλ. '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, inst., Matt. xiv. 8, προβεβλ. ἐν τῇ γῇ μπρον αὐτῆς: so signif. found in the Sept. and also in Class. as Xen. Mem. i. 2, 17, προβ. λάμψει. Aristoph. Av. 1570.

Προβλάμα, f. ψω, to foresee; in N. T. mid. προβλάτωμαι, to provide, with acc. Heb. xi. 40.

Προγνωμα, perf. 2. προγνώγα, to be done before, to have been before, Rom. iii. 25, τῶν προγνημ. ἀμαρτήματων, 'sins before done,' former sins, meaning the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith.

Προγνώςκω, f. γνώςκον, to know before, trad. 1) gener. = to know already, to be before acquainted with, foll. by acc. Acts xxvi. 5, προγνών με ἀνόητων. 2) = to foreknow, foresee; in N. T. by impl. to fore-determine, fore-ordain, pass. part. 1 Pet. i. 20, Ἡρ. προγνήστηκε πρὸ καταβολῆς κόσμου. In Rom. viii. 29, οὖ προγνώσκεται καὶ προϊστρείς, the sense is doubtful; it may be either, 'whom he fore-approved and loved,' or 'whom he foreknew would be lovers of God.' See more in my note. xi. 2, λαόν αὐτοῦ διὰ προγνώσκω, i. e. 'whom he hath fore-approved, loved of old,' comp. γνώσκω. II. 3.

Πρόγνωσις, εως, ἐν (προγνώσκω), 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.

Πρόγνωνος, ou, ὁ, ἄν. (προγνώμα), prop. earlier born, older; in N. T. ὁ πρόγνωνος, progenitors, ancestors, and gener. forfathers, 2 Tim. i. 3, see ἀτέ ΙII. 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 tense, to have written before, at a former time, Eph. iii. 3, καθὼς προγράφη τοῦ πρόγραφε τοῦ ἄγιος. 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' ὀφθ. Χρ. προγράφη εἰς τότε ἡ σοφία τοῦ κρίσα, 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 τοῦ κρίσα, 'for condemnation and punishment.'

Πρόδυλος, ou, ὁ, ἄν. 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 δύναμις, and is synon. with κατάδηλοι, Heb. vii. 15. In this intensive sense both terms occur in Class.; the former also in Apoc. as Judith viii. 29. 2 Macc. iii. 17.

Προδίδωμι, f. δάκα, to give beforehand, give first, with dat. Rom. xi. 35, τὰ προδίδωμαι αὐτῷ; So Xen. oft.

Προδότης, ou, ὁ, (προδίδωμι), a betray, traitor, Lu. vi. 16, and Class.

Προδράμα, see Προδράμα.

Προδρόμος, ou, ὁ, ἡ, adj. (προδρόμιον), running before; in N. T. a fore-runner, preserver, 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.

Προέδρων, sor. 2. (see εἴσοδον) to see before one's self, far off; in N. T. to foresee, as things future, absolv. Acts ii. 31, προεῖδω ηλιοῦ. Gal. iii. 8, with ἄτε, and Class. oft.

Προεῖπτον, sor. 2. perf. πρεσβύτικον, (see εἴσοδον), to say before: I. in reference
to time past, to have said before, sor. ἁκῶν καὶ προεῖπυν, Gal. v. 21; with dat. 1 Th. iv. 6, προείπεραμεν οὕτως. Perf. Gal. i. 9. Heb. x. 15; with ὅτι, 2 Cor. vii. 3, and Class.—II. in reference to time future, to my beforehand, foretell; sor. with acc. Acts i. 18, ἵνα προειπτεί τῷ Πν. Perf. Rom. ix. 29; with οὕτως, Matt. xxiv. 25. οὕτως πάντα, Mk. xiii. 23, ὅτι, 2 Cor. xiii. 2. τῶν προειπτέραμα, ὅμαλός, 2 Pet. iii. 2, and Class.

Προειπτικός, f. λογός, to hope before; perf. to have hoped before, Eph. i. 12, ἵναι τῶν προεπτικτικῶν ἐν τῇ 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.

Προενάρχωμαι, f. ξομάν, to begin before; sor. to have begun before, already, 2 Cor. viii. 6, 10.

Προεπαγγέλω, f. εἰλώ, to promise before; sor. 1. mid. Rom. i. 2, δρ προεπαγγέλατο διὰ τῶν προφ. ι. ε. of old; a specification rare in Class. See my note there.

Προερχόμαι, f. εὐρομά, sor. 2. προφάλασσα, deon. mid. 1. to go forward or further, pass on, intrans. Matt. xxvi. 39, προφάλασσαν μεθ᾽: with acc. of way. Acts xii. 10, προφάλασσαν ρύμην μαλακόν, 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 forerunner, messenger; with εἰκότως τινος, Lu. i. 17; or as a leader, guide, with acc. xxii. 47, ἵσας προφάστα αὐτῶν. 2) of time, to go first, precede, set off before another, Acts xx. 6, οὗτοι προφάλασατε ἤμεν οὕτως ἐν Τω. xx. 13, ἐπὶ το πάλιν. 2 Cor. ix. 5, εἰ δέκα. In the sense of to outgo, arrive first, Mk. vii. 33.

Προετοιμάζω, f. ἀσω, to prepare beforehand; in N. T. to appoint before, trans. with ells, Rom. ix. 23, δ. προσπ. εἰς δόξαν, where see my note; with dat. Eph. ii. 10, οἰς (scil. έργοις ἁγαθοῖς) προποτοιμαζεμένοι (ὁ δὲ) ἡμᾶς, to the performance of which God hath fore-prepared us, namely, by the motives to holiness pronounced in the Gospel, and the influences of the Holy Spirit. So Philo, p. 17, ὁ τεθατέρως τῷ φόρμας πάντα προποτοιμαζόμενο εἰς ἐρωτα καὶ ποιόν αὐτῷ.

Προευγγελίσομαι, f. έσωμαι, to announce glad tidings beforehand, to foretell joyful news, Gal. iii. 8, προευγγγήγα τῷ Ἀβραάμ, ὅτι.

Προέλθω, f. ἔλώ, prop. to have a thing before another; hence to have the preference or pre-eminence, to excel, be superior; hence in N. T. mid. προέλθοιμα, to excel, Rom. iii. 9, τί οὖν; προελθοῦμεν, 'have we any pre-eminence?' See my note there.

Προποθέσατο, εις, ἤ, (προποθηθηκα, 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, ἐν προθ. τῶν ἄρτων, Heb. ix. 2, both equiv. to οἱ ἄρτοι οἱ προποθηθηκαί. 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. ii. 6, v. 10. xx. 6, and compare 1 Pet. ii. 5. 2) fig. of what any one sets before his mind, propose to himself, Lat. propositum, i.e. purpose, counsel, resolve, Acts xxvii. 13, δέξατε τήν προθ. κεκατεικέναι. So of firm purpose, resolve, xi. 23, τήν προθ. τῆς καφείας. 2 Tim. iii. 10, τήν 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 προθ. (scil. θεοῦ) κλητοῖς, and ix. 11. Eph. i. 11. iii. 11. 2 Tim. i. 9; on which passages see my notes.

Προθήσιμος, ia, on. adj. (πρό, θεούς), set beforehand, appointed, said of time; whence εἰ προθησίμα, scil. ημέρα, 'a set day, appointed time;' Gal. iv. 2. So Jos.
ΠΡΟ 366 ΠΡΟ

Πρόθυμα, ας, ἄ (πρόθυμος) forwardness of mind, readiness, alacrity of mind, Acts xvii. 11. 2 Cor. viii. 11, al. and Class.


Πρόοδος, adv. (πρόθυμος), readily, willingly, with alacrity, 1 Pet. v. 2.

Προοιμία, f. προοίμιον, sor. 2. προοίμιον, perf. part. contr. προοιμίω, trans. to cause to stand before, to set over; in N. T. only in the intrans. tenses, e. gr. sor. 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 προοίμιον. 1 Tim. v. 17, οἱ καλῶς προοιμιώτετε: foll. by gen. like other verbs of ruling, through the force of πρό in comp. iii. 4, τοῦ ἱδίων οἴκου καλῶς προοιμιῶμεν, 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 ἐργῶν προοιμιῶμαι, Tit. iii. 8, 14. So Jos. Bell. i. 20, 2, τρ. φίλας. Athen. p. 612, τρ. τέχνης. Plut. Pericl. 24, τρ. ἱράσιας.

Προκαλεῖ, f. ἵκεο, 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. προκαλεῖμαι, to provoke, irritate, or to call forth by a vain-glorious rivalry; with acc. Gal. v. 26, ἀλλὰ προκαλεῖται, see my note.

Προκαταγγέλλω, f. ἵκεο, to announce beforehand, foretell future events, Acts iii. 18. vii. 52: pass. part. perf. προκαταγγειλμένος, announced beforehand, equiv. to promised, 2 Cor. ix. 5. Jos. Ant. ii. 9, 4, τοῖς προκαταγγειλμένοις ὑπὸ τοῦ Θεοῦ πιστῶν παρισκεῖται.

Προπαρατίθεμαι, f. ἵκεο, to make ready beforehand, trans. 2 Cor. ix. 5.

Πρόκειμαι, part. προκέιμενος, 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, ἵνα προκεῖται. Philo and Class. 2) equiv. to perf. pass. of προσῆξαι, to be laid or set before one’s mind, as a duty, reward, example, Heb. vi. 18, κρατῆσαι τῇ προκείμενῃ ἐλπίδος. xii. 1, 2. Jude 7. Jos. and Class. oft.

Προκηρύσσω, f. ἵκεο, 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, προκηρύσσατο Ἰωάννου βαπτίσματα μετανοιας, and Class.

Προκύπτω, ὁ, ἄ (πρόκυπτω) prop. a going forward, and fig. progress, advancement, furtherance, Phil. i. 12, 25. 1 Tim. iv. 15, and later Gr. wr.

Προκόπτω, f. ἵκεο, 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 to or as to which, Lu. ii. 52, Ἰησοῦς προκύπτοσι σοφία. Plut. τρ. τῆς ἀριθίτης, and similar expressions occ. in other Class; with ἐν, Gal. i. 14, ἐν τῷ οὐδαιμονίῳ. Comp. Lucian. Hermog. τρ. ἐν τοῖς μαθημασίασι. Diod. Sic. iv. 50, τρ. ἐν παιδία: with ἐν and acc. ἄντι τοῦ χείρον, ‘to grow worse and worse.’ 2 Tim. iii. 13; ἄντι πλείον, further, ii. 16, and oft. in lat. Class. 2) spoken of time, aer. to be advanced, to be far spent, Rom. xiii. 12, ὥσε προκύπτων. So Jos. Bell. iv. 4, 6, τῆς νυκτὸς προκυπτότητος. Hidot. ix. 44, expresses it thus, πρός την νυκτό προκύπτησε.

Πρόκριμα, ατο, τό, (προκρίμα) prejudice, prepossession, lit. ‘fore-judging; 1 Tim. v. 21.

Προκυριώ, f. ἵκεο, to establish or confirm before, previously, pass. perf. Gal. iii. 17.

Προλαμβάνω, sor. 2. προλαβον, to take before, trans. 1) to take before another, to anticipate another in doing any thing, with acc. 1 Cor. xi. 21, ἵκεται τὸ ἱδίων δικτύων προλαμβάνει, ‘anticapit,’ 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, προλάβῃ μυρίσαι μου τὸ σῶμα κ.τ.λ. ‘she hath anointed my body, by anticipation, against my burial.’ Comp. Eurip. Hel. 345, Μή, πρώταις ἀλαζόνοις, Προλαμβάνω, ὁ φίλον, γοννήσω. 2) of persons, aer. 1. pass. προλαμβάνεται, Gal. vi. 1, ἵνα καὶ προλαμβάνῃ ἄνθρ. ἐν τοις παρατεκνοματὶ, ‘if any one should be overtaken or surprised in a fault.’

Προλέγω, f. ἵκεο, to foretell, foreshow, forewarn, 2 Cor. xiii. 2. Gal. vi. 21. 1 Th. iii. 4. Sept. and Class.

Προμαρτύρομαι, prop. to call to
witness beforehand; in N.T. to testify or declare beforehand, 1 Pet. i. 11.

προμελατάω, f. ἑως, to premedicate, with inf. Lu. xxi. 14, μὴ προμελατάω ἀπολογηθήναι, and Class.

προ Worce, f. ἑως, to care or take thought beforehand, Mk. xii. 11.

προσω, prop. to foresee, perceive beforehand, Hom. ii. xviii. 528. Xen. Cyr. viii. 1, 18; 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 ἑρετος καλὰ ἐνικίων πάντως ἄνευ. Rom. xii. 17. 2 Cor. vii. 21. Sept. Prov. iii. 4, προσορο καλὰ ἐνικίων Κυρίου. Sext. Emp. p. 104, προσωνείται τὰ καλὰ. Jos. Ant. ix. 1, 1, τὸ δικαίων προσωνείται.

προφολαία, ας, ἡ (προφοιλαία), foresight, providence, provision, Acts xxiv. 3. Rom. xiii. 14, προφολαία μὴ ποιηθήναι. The phrase προφολαία ποιηθήναι τίνος, 'to make provision for any thing,' often occurs in Class.

προσάφω, perf. προσάφορακα, to foresee, see. 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, προσωρομαν τὸν Κύριον ἐνικίων μου. 2) perf. to have seen before, in time, Acts xxiii. 29.

προφοτίτωμα, f. τοια, to set bounds before; in N.T. fig. to pre-determine, foreordain, spoken of the eternal counsels and decrees of God, toll. by acc. with inf. expr. or impl. Acts iv. 38, ὡσ ἐξ θεοῦ σου προφοτίτες γενέθηκα. Rom. viii. 29, 30; with acc. and esse, 1 Cor. ii. 7. Eph. i. 5, pass. ver. 11. See my notes on the passages.

προτάσχω, aor. 2. προτάσχω, to be affected beforehand, to experience beforehand, either good, as in Hdt. vii. 11, al. or evil, as in N.T. aor. to have suffered beforehand, previously, 1 Th. ii. 2. Thuc. iii. 67.

προτέμω, f. ψω, to send on before, Xen. Cyr. ii. 4, 18; to send forwards or forth, Hdt. 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. προτέμωμον αὐτῶν εἰς τὰ πλοῖα, Acts xx. 33. xxii. 5. Jos. and Class.; hence gener. to help one forward on his journey, Acts xv. 5. Rom. xv. 24, al. 1 Esdr. iv. 47. 1 Macc. xii. 4.

προτετῆς, ὄσω, ὁ, ὁ, adj. (προτετήσιον), 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, μὴν προτῇ πράττειν. 2 Tim. iii. 4. Jos. and Class.

προτερόμοια, f. ὑσόμοια, depon. mid. to pass on before, go before any one; as a leader, guide, with gen. Acts vii. 40, ἦσαν ὁ πρωτ. Ἰωάν. 1 Macc. ix. 11. Pol. xviii. 2, 5; also as a forerunner, herald, Lu. i. 76. Sept. and Class.

προδος, prep. governing the genit., dat., and accus., and corresponding, in its primary signification, 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, ἐξεντεύκτημι τὸν ἤμων ὁ πρός ἄλλων ἐκεῖνος ἄνθρωπος. Then, in the direction of a place, as πρὸς βορεία, from the north, at north, Hom. Od. viii. 110. Fig. of the source, agent, or cause from which any thing comes or proceeds, as λαβάν τι πρὸς τινος, Hdt. 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 δίκαιος, 'according to right.' Soph. Oed. Col. 1014. Hence in N.T. once, fig. pertaining to, i. e. for, for the benefit of; Acts xxvii. 34, τοὺς πρὸς τὴν θμ. σωτηρίας υπάρχον. So Thuc. iii. 38, and oft. in Class.—II. with the διάτην πρὸς marks a place or object by the side of which a person or thing is, by, at, near, Mk. v. 11, πρὸς τὴν δρες. Lu. xix. 37, πρὸς τῇ καταβάσει τοῦ δροσ. John xviii. 18, ἢ τι πρὸς τῇ Ἕφασα ἐκείνης πρὸς τῇ Ἐφεσ. 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. — 1. 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, μὴ ἀνακέμψῃ πρὸς Ἰερουσαλήμ. iii. 5, ἦκιστερεύτω πρὸς αὐτῶν. ver. 14. x. 13. xi. 23. xxv. 9. Mk. i. 33, πρὸς τὴν Ἰερουσαλήμ. vi. 25, 45, προάγμα πρὸς Βηθαϊδᾶ. x. 1. Luke viii. 19. 44. xxv. 12, ἀνέβην πρὸς ἄνων, i.e. home. John iii. 20. viii. 33. Acts iii. ii. 33. xxv. 30, al. seipiss. and Class. So after γίνονται, John x. 35. Acts xiii. 32. 2 Cor. i. 18. After verbs of sending, with acc. of pers. Matt. xx. 34. Lu. xxiv. 7. John xvi. 7; hence ἡπι-
στολή προς τιμά, Acts ix. 2, and Class. After verbs of leading, bringing, drawing, by force or otherwise, Matt. xxvi. 57, ἀπέγαγον πρὸς Καίσαρα. Mk. ix. 17, 19, γράτε αὐτῶν πρὸς με. Lu. xii. 58. John xii. 32, πάντως ἔλθων πρὸς Ἰματίσι, xiv. 3. Acts xxiii. 15, Rev. xvi. 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, πέτοιμα or προσπετεμένοι πρὸς τοὺς πέτοιμος, 'to fall at one's feet,' Mk. v. 22. vii. 25; of laying, putting, casting, and the like, Matt. iii. 10, ἠδείη πρὸς τὴν βιών κεῖται. Lu. xvi. 20, ὡς ἔβεβλητο πρὸς τῶν πυλῶν αὐτοῦ. Acts iii. 2. So Matt. iv. 6. M. x. 7. Acts xxiii. 36. Also after verbs and words implying more direction, as a turning, reaching, looking, and the like, Lu. vii. 44, στραφεὶς πρὸς τὴν γυναῖκα. Acts ix. 40. Rom. x. 21, ἐπιτάσσατα τὰ χειρᾶς μου πρὸς λαόν. Eph. iii. 14; fig. James iv. 5, see ἐπιταξία. So by Hebr. βλέπεις πρὸς πρόσωπον, face to face. 1 Cor. xii. 2. 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, entreat- ing, Lu. xviii. 7. Acts viii. 24. xii. 5. Rom. x. 1. 2 Cor. xii. 7. With words of declaring, making known, Lu. i. 60. Acts xxii. 2. Phil. iv. 6; of command and the like, Acts xxvii. 15. xxii. 1, εἰς. Sept. and Class. (2) of mutual words and sayings, &c. Acts ii. 12, ἄλλος πρὸς ἄλλον λέγοντες. So πρὸς ἄλληκας, to one another, one to another, Mk. viii. 16. πρὸς ἀνταὐτοῦ, id. i. 27. (3) after verbs of swear- ing to any one, Lu. i. 73, δύνατον ἐν αὐτῷ πρὸς Ἀσβ. 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, παραξενίαν ἐν Θέου. vii. 4, παρθενιᾶ πρὸς ὑμᾶς. ver. 12. Gal. vi. 10, ἐρωτάσθη ἐν αὐτῷ πρὸς τὸν Ἱσραήλ. Eph. vi. 9. 1 Th. i. 8, ἡ πίστις ἡ πρὸς τὸν Θεόν. v. 14. 2 Tim. ii. 24. Tit. iii. 2: so Col. iv. 5, εἰ σοφία περιπατεῖται πρὸς τοὺς ἔξω. 1 Th. iv. 12: also in Class. or unfavorable, equir. to again, Acts vi. 1, γογγυσίων πρὸς τῶν Ἐφρ. xxiii. 30, λείψαν αὐτῶν. Acts vii. 19. 1 Cor. vi. 19. Eph. vi. 11. Col. iii. 13, 19. Heb. xii. 4. Rev. xiii. 6, and Class.—πρὸς τῷ τομῆς: 1) prop. of time when anything is, towards, near, Lu. xxiv. 29, ὦτι πρὸς ἴσιπαν ἵστει, and Class. 2) as forming with the accus. a periphr. for an adv. of time, equal to at, for; πρὸς καιρόν, for a se-
ship, not the ship to the land;), 'that they were drawing near to some land.' So Achill. Tat. ii. 32, τὴν γῆν ἐμφάνισαν ἄτο τῆς υπὸς ἀναχώρουσαν, ὡς αὐτὴν πλέουσαν.

Προσαγωγὴ, ἤ, ἄγω, (προσάγω,) a leading or bringing to, accession, Plut. vi. p. 201. Thuc. i. 82. In N. T. approach, accession, admission, εἰς τι, Rom. v. 2, εἰς τὴν χάραν ταυτήν. Eph. ii. 18, δ' αὐτοῦ ἐξορίσας τῷ πατέρα; absol. iii. 12, εἰς τό ἐξορίσας τῷ πατέρα, 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.


Προσβαίνω, sgr. 2. προσβαίνω, to go up further, higher, with ἄνωτερον pleon. Lu. xiv. 10, φίλε, προσβαίνει ἄνωτερον, 'take a higher seat,' Sept. and Class. but not in the same sense.

Προσαναλισκώ, f. λύσις, prop. to consume besides, or expend further, as Deest. 1025, 20. Plut. p. 3, 11. Such, however, cannot be the sense in Lu. viii. 43, ητίς ἰατρὸς προσαναλισσάσα δίου τοῦ βλα. Yet the preposition there is not, as Schlauer and others regard it, pleonastic, but rather intensive, i.e. 'had gradually and entirely spent.' Perhaps, however, the πρός in this as well as many other instances, merely denotes movement or direction towards any thing. So at Dio Cass. 353, 62, we have πᾶντα τὰ ὑπάρχοντα μοι προσανάλασσα νῦν, and Diog. Laërt. vi. 98, εἰ τὸν χρόνον ἐν ἐμπλοῦν ἵστοις προσανάλασσαι τούτον εἰς παίδειαν κατεχομένην.

Προσαναπληρῶ, f. φονος, to fill up further, supply fully, τὸ υπερθέματα, 2 Cor. ix. 12. xi. 9, and Class.

Προσανατίθημι, f. θήσα, 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. sgr. 2. προσανατίθημι, 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. i. 6, ἵμαρτε διὸ δοκούντως οὕτω προσανατίθητο. 2) by way of consultation, = to confer with, consult, with dat. Gal. i. 16, οὗ προσανατίθημι σαρκὶ καὶ αἷματι. So Diod. Sic. xvii. 116, R 5.
τοίς μάντεσι, π. τ. περι τού σήμαιν. Λυκιαν Τραγ. 1, ἤ ροι προσωπικόν λάβη με συμβολήν πώς. Here the πρός merely denotes direction, as perhaps in the compound προσωπικόν, 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.

Προσατελλώ, ὁ, ἑώς, to threaten further, absol. Acts iv. 21, and Class.

Προσδακανάω, ὁ, ἑώς, to spend further, with acc. Lu., 35. 35, and Class.

Προσδίδομαι, ὁ, άσσαι, depon. pass. to need besides, in addition, with gen. Acts xvii. 25. Sept. and Class.

Προσίχομαι, ὁ, ἑώς, depon. mid. to receive to one's self, to admit, trans. 1) of things, fig. to admit, allow, τή ἐλατία, Acts xxiv. 15; negat. Heb. xi. 35, οὐ προσέγξει, τή ἀπόκλοντας, not accepting, equiv. to rejecting. So Pol. i. 17, 1, & 63, 1, τος συνδικας. Of evils, to put vp with, endure, Heb. x. 34, τή δραγμή τον ἑκτόροντας. So Exod. x. 17, προσέγξασθι μου τής ἀμαρτίας, i. e. put up with, overlook. 2) of persons, to receive, to admit, i. e. to one's presence and kindness. Lu. xv. 22, οὑς ἀμαρτηλοὺς προσδέχαται. 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. Chron. xii. 18. 3) of things future, to wait for, expect, with acc. Lu. xii. 36, αὐτρότοι προσέγξέ, τίν κύριον λατηντ, τίτο κ.κ.λ. Acts xxiii. 21: so of a future good, with the idea of faith, confidence, τής βασιν τοῦ Θεοῦ, Lu. xxiii. 51, παρακελεσθῇ, ii. 25, λόγους, ver. 38. τής μακρινάς ἐλπίδας, Tit. ii. 19, τοῦ ξείρου τοῦ Κυρίου, Jude ii. 12, and Class.


Most frequently, however, in Class, the word is used only of good. Meton. as Gen. xli. 10, αὐτῶς, i. e. the Messiah, προσδοκία ἐθνῶν. Acts xii. 11, τή τρ. τοῦ λαοῦ τῶν Ἰουδ., i. e. 'the evils which the Jews expect to come upon me.'

Προσερχόμαι, see Προστρέχω.

Προσάεω, ὁ, ἑώς, (πρός, οἶκος), to permit or suffer further, with dat. Acts xxvii. 7, μή προσέαντο ἡμῖν τοῦ ἁμοῦ, i. e. 'the wind not suffering us to proceed further' on that course, πρός for πρός, as in several passages of the Class, adduced by me in Rec. Syn.


Προσερέμω, ὁ, ἑώς, (πρός, ἀπόρροια, sitting by, from ἀπόρροια) to sit near by, lit. adsideo, e. g. by other persons, Dem. 313. 11. Eurip. Or. 397; also, 'to be in respectfull attendance upon any one, or 'to be assidiously occupied about' any thing. In N. T. to wait near, to attend, serve, with dat. 1 Cor. ix. 13, οὶ τῷ Ὀστατικῷ προσέρεμοντες, where the above two senses seem blended. So Jos. contra Ap. i. 7, τῶν Ἐπιστατῶν τοῦ θεοῦ πρ. Diod. Sic. v. 46, 10, τοῖς τῶν Σταυρών.

Προσεργάζομαι, ὁ, ἅωμαι, depon. mid. to work out in addition, to gain more by labour, Hdtot. vi. 61. In N. T. gener. to gain besides, in addition, Lu. xix. 16, ἐς σου προσεργαζόμεθα, ἐς σου προσεργαζόμεθα.
ΠΡΟ

371.

ΠΡΟ

Philos., p. 369, μακενα το προστερχεσθαι ανω των ομηρωνων, και 401, προστεχθησθαι άρετη.

Προσευχή, ὡς, ἡ, (προσευχήματα), prayer offered to God, whether by way of petition for good, Matt. xxii. 22, or deprecation of evil, Matt. xvii. 21, al. I. prop. ἐπικλησθαι τοῦ Θεοῦ. Acts xii. 5. ἐπικλησθαι τοῦ Θεοῦ prayer to God, Luke vii. 12: gener. and absol. Matt. xxii. 21, εὐ σήμερα ἐπικλησθαι, xxii. 22. Luke xxiv. 45, ἐπικλησθαι ἀπὸ τῆς προσευχής. So οἰκος προσευχή house of prayer, i.e. for prayer, Matt. xxii. 13, al. Acts i. 14, προσευχήσεσθε τῷ κυρίῳ τῆς προσευχής, vi. 4, ἡ ἑκάστη τῆς προσευχής, i. x. 31. Rom. xii. 12. plur. Acts ii. 42. x. 4, oft.—II. meton. προσευχή, equiv. to οἰκος or τότον προσευχή house or place of prayer, or oratory, Acts xv. 18, ὁκοιμηθείς προσευχή εἰναι, 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 interpreted as a prayer.

Προσευχήματα, (ἦ ξώμα, imperf. προσευχῆκαμεν, aor. 1. προσευχήθηκαμε, depon. mid.) to pray to God, to offer prayer, I Cor. xi. 13, τῇ θεῷ προσέχομεν, Matt. vi. 6, προσέχω τῷ Πατρί: absol. or with τῇ Θεῷ impl. ver. 5, ὁταν προσευχήσητε, ver. 7, xiv. 23. Mk. i. 35, oft. The manner in which one prays is expressed by the dat. 1 Cor. x. 1, γυνὴ προσευχήματι ἀκατακαλύθη, τῇ κεφαλῇ, xiv. 14, γλώσσῃ, ver. 15, τῷ πνεύματι, τῷ νοτί. James v. 17, προσευχή προσεύχοτα, ὡς ἐπράγματε, Eph. vi. 18, ἐν πνεύματι. Jude 20; the matter of one’s prayer, the words uttered, &c. are put after αὐτῶν, Matt. vi. 9, λέγω σὺν προσευχήμασι. Acts i. 24; or in the acc. Rom. viii. 26, the object, or thing prayed for, is put after ἐν or ἐνα μυ. Matt. xxiv. 20. Mk. iii. 33, 36, ὁ διὰ ἐνα, 2 Th. i. 11, the subject, or person for whom one prays, is put with a preposition, τῷ προς with gen. Acts xviii. 15. Col. i. 3. iv. 3: ὁδιακόνων with gen. Matt. xiv. 44. Col. i. 9: ὃς ἰδιακόμενων. James xv. 14.


Προσάλεως, oυ, ὡς, (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. vi. 5; the same are called οἱ φοβουμαι καὶ σέβομαι τὸν Θεόν, Acts xiii. 16, 50; also οὐδαντωτείς, Jos. Bell. ii. 18, 2. On the kinds of proselytes, &c. see Calmet.

Πρόσκαιρος, oυ, ὡς, adj. instead of phrase πρὸ καιροῖ, for a season, i. e. transient, temporary, enduring only for a while, Matt. xii. 21, πρόσκαιρον ἑστιν, ‘is but a temporary and unstable discipline.’ In 2 Cor. iv. 18, opp. to αἰώνον. Jos. & Class.

Προσκαλέω, f. έσω, to call to, to summon, send for; in N. T. only mid. προσκαλείματα, to call any one to one’s self; to call for, summon, with acc. of pers. Matt. x. 1, προσκαλείματα τῶν δώδεκα μαθητῶν 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. προσκαλείμαται, as mid. Acts xvi. 10, xiii. 2, ἡ καὶ ἐργον (ἐκ) δια προσκαλείμαται αὐτοῦ.

Προσκαρτέρω, f. ήσω, to be strong or firm towards any thing, to endure;
persons in or on, = to be continually in, with, or near any person or thing, intrans.; e. gr. of a work, business, to continue in, persons in, be constantly engaged or occupied with, foll. by dat. τῆς προσκατεργ, Acts i. 14. vi. 4; τῇ δίδαξι, ii. 42; by sic autē τοῦ 'for this very purpose,' Rom. xiii. 6. Jos. and Class. ; of place, εἰς τὴν ἱερ. Acts ii. 46; of person, to remain near, to visit upon, so as to be in readiness, with dat. Mk. iii. 9. ἵνα πλαισίων προσκατεργατίας; by impl. to attend upon, adhere to any one, with dat. Acts viii. 18, τῷ Φίλιππῳ, and oft. in Class.

Προσκατεργήσεις, εως, ἥ, (προσκατεργόν, προσκατεργών) perseverance, continuance in any thing, Eph. vi. 18, ἐν πάσῃ προσκ. καὶ δεσπ. εἰκ. το προσκατεργητοῦ ἅνει τῆς δεσπ.

Προσκαφαλάιον, οὐ, τά, (πρόπος, κεφαλή), 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.

Προσκαλέρω, f. ὠς, to give or assign by lot, to allot to any one, as fortune, destiny, Diod. Sic. iii. 48. Lucian Amor, 3; in N. T. sor. I. pass. προσκαλέρρω, 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, ἐνπεπεισαντικαν προσκαλέσα τῆς Παλ. Philo, p. 741, 1001.

Προσκαλέω, f. ὠς, prop. to incline or lean a thing towards or upon another, intrans. and fig. to incline towards, to favour; in N. T. sor. 1. pass. προσκαλέω, 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. ζ. προικαλεῖτε ἀδίσταμα αὐτοῖς, later edd. προσκαλείτε, text. rec. See my note.

Προσκαλέω, εως, ἥ, (προσκαλέων) prop. a leaning against, also inclination towards; in N. T. fig. a leaning towards, partiality, I Tim. v. 21. Polyb. v. 51, 8, al. Clem. 1 Cor. xlii. 3, 3.

Προσκαλέω, f. ὥσ, 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. Ces. 29, την βασιλικήν την ἀγορά προσκαλέσης; in N. T. sor. 1. pass. προσκαλέω, as mid. to join one's self to any one as a companion or follower, with dat. Acts v. 36, text. rec.: fut. pass. προσκαλεσθομαι, to be joined with or to join one's self unto, i. e. to cleave unto, as a husband to his wife, with dat. προσκαλέω, τῇ γυναικί αὐτοῦ, Matt. xix. 5; πρὸς τὴν γυναῖκα, Mk. x. 7. Eph. v. 31.

Πρόσοκμα, αυς, τό, (προσκοκμ- ψιον, ζιον, προσκοκμάτος, Εκκλης. xxiv. 7); in N. T. only f. λίθος προσκοκμάτου, '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 τίθητε πρόσκομμα τῷ δῆλῳ. 1 Cor. viii. 9. Rom. xiv. 20, διὰ προσκοκμάτων. Sept. & Eccl. xvii. 25. xxxix. 24.

Προσκοπῆ, ε, ἡ, (προσκοπήτε, προσκοπίτης, προσκοπίτων) prop. a stumbling; fig. offence; i.e. 'a being offended,' indigation; in N. T. meton. offence, i. e. cause of offence, occasion of falling into sin, 2 Cor. vi. 3, μὴ διδόντες προσκοπήν.

Προσκόπτω, f. πς, prop. to beat towards, i.e. upon any thing, to strike against; in N. T. 1) gener. & intrans. with dat. Matt. vii. 27, οἱ ἄνθρωποι την πόλιν της οἰκίας. Theophr. Hist. Pl. iv. 8, 9, μὴ προσκόπτην τῆς ὀθόνας. 2) spec. & trans. to strike the foot against any thing, = to stumble, absolute. John ix. 10, foll. by acc. and πρός with acc. Matt. iv. 6, μετάπτει προσκοπήν πρὸς λίθον τοῦ πέδιον σου. So Aristoph. Vesp. 275, προσκόπην ἐν τῇ σκότῳ τοῦ δακτυλοῦ που. Fig. to stumble at any thing, to take offence at, so as to fall into error and sin, absol. I Pet. ii. 8, ὑπὸ προσκόπους, τῷ λόγῳ ἀπειδούντες; with dat. Rom. ix. 32; with ἐν, ψ, xiv. 21.

Προσκυλία, ε, ἡ, (προσκυλίων) roll to or over any thing, λίθος τῇ Σώρα, Matt. xxvii. 60. ἐπὶ τὴν Σώραν, Matt. xiv. 46.

Προσκυνία, 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 cheeks; 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 πρόσκυνεια. See Hidot. i. 134. Xen. Cyr. v. 8, 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 Κορρ. πατέων ἐνὶ τοῦ τότε προσκυνήσε: simply, Matt. xx. 20, προσκυνοῦσα καὶ αὐτοῦ. Sept. Foll. by dat. of person in later usage, with words expressing prostration, Matt. ii. 11, πεσόντες προσ-

προσκυνήσατε, οὐ, ὁ, (προσκυνεῖ) a worshipper of God, John iv. 23.

προσέλαθε, f. ἤσο, to speak to or with any one, foll. by dat. Acts xiiii. 43, absol. xxviii. 20, and lat. Class.

προσέλαβαν, f. λήψομαι, to take thereby, 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. προσέλαβομαι, 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 xxvii. 36, τροφή λαβήσατε τροφήν: so Jos. B. v. 10, 3, προσφέρεσθαι τροφήν: with acc. μηδέν, Acts xxvii. 33: with acc. of pers. to take to one's self, q. d. to take by the hand and draw aside, Matt. xvi. 23, an action naturally accompanying advice, remonstrance, or censure. So Aristoph. Lysist. 1128, ισασκόντα δ' ιματα, λοιδορίζον ποτάλιοι: so to take to one's company, intercourse, house,' &c. Acts xvii. 5, προσλαθὼς άνδρέων πόρους. xxvi. 22, 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,
προτοίεν, f. ήσυ, 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. προτοίεν, 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, προτοίεντι πορέσταρα πορύσταται, meaning, as Euthym. well explains, 'made a motion as though,' ἐσχαματίζοντο.

προτοπρόσωποι, f. εὑρόμαι, depon. pass. to go or come to any one, with dat. Mk. x. 35. Sept. and Class.

προσρήγημα, f. ρήγα, to break or burst towards or upon anything, to dash against, as waves, intrans. with dat. Lu. vi. 48, 49, προσφερθέν εἰς πυστομός τῇ οίκῳ. So προσφέρειν ὑδάτων, Hab. iii. 5, Symm.

προστάτες, ιδω, ή, fem. to προστάτως, a patroness, protectress, adjutrix, Rom. xvi. 2. Unuttered is the opinion of certain learned Commentators, who suppose an allusion to the προστάτας, or patron of the μνημούκου at Athens. The term is there, as in Lucian Char. 19, bis acc. 29, simply put for adjutrix, answering to patrona in Latin, (which might be in the mind of the Apostle,) e.g. Terent. Eun. v. 2, 48, 'To mihi patronam cupio.'

προστάσσω, f. ἔσω, 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, ἐστι προστάτης αὐτῷ ὁ ἄγιον. xvi. 6. Foll. by acc. and dat. in pass. constr. Acts x. 33, πάντα τὰ προστατευόμενα σοι ἕτερον τῷ 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, ὁρίζων προστατευόμενοι καρδίας, (text. rec. προστατευόμενοι,) 'certain determinate periods, i.e. determined or marked out in the eternal counsels of God, Jonah ii. 1. iv. 7-9.

προστίθημι, f. θέσω, impor. προστίθημι, 3 pers. προστίθημι, to set, lay unto or with any thing, trans. 1) prop. foll. by πρὸς with acc. Acts xiii. 26, προστίθημι πρὸς τοὺς πατέρας αὐτῶν, an expression derived from the O. T. (Gen. xlii. 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, ὅτε Κ. προστάτθη τοὺς σακ., καθ' ἥμ. τῇ ἑκλ. v. 14. xi. 24, τῷ Κυρίῳ. Sept. and Jos. Of things, with acc. and dat. Lu. xvii. 5, προσάθη ἡμῖν πώς τίνιν. Pass. with dat. Matt. viii. 33, καὶ ταύτα πάντα προστάθησάται ὑμῖν. Heb. xii. 19. Foll. by acc. and ἐν with dat. Lu. iii. 20; ἐν 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. sor. 2. προστάθημι with inf. Lu. xx. 11, 12, καὶ προσέθητο πῖς ἤτοι ἤτοι, i. e. again he sent, &c. Acts xii. 3, προσέθητο συλλαβάζει καὶ Πέτρων, 'he went on to seize also Peter.' So part. προσθέλει before a finite verb, Lu. xix. 11, προσθέλει πίνακας παραβολήν. Sept. oft. Jos. Ant. vi. 13, 4. Pol. xxxi. 7, 4, προσέθημεν δέχετο εἰς ζεύγος.

προστίχως, sor. 2. προστίθημι, to run to or towards any one, = to run up. Mk. ix. 15. x. 17, and Class.

προσφαίρων, or. δ', (προσφαίρων, prop. 'what is eaten thereunto,' i.e. along with bread; hence meat, flesh, equiv. to δύναμιν, though, like δύναμιν, generally used of fish, as John xxii. 5.

πρόσφορος, ουν, δ', η', 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. προσφέρω, sor. 1. προφεύγει, asor. 2. imperat. προφεύγει, perf. προφευόμενος, to bear or bring to any place or person: I. gener. e. g. of things, with acc. and dat. of place, i. e. to bring me or put to, John xix. 29, προφεύγειν αὐτοῦ τῷ στόματι, sc. τοῦ στόμου, and Class. Of persons, foll. by acc. and dat. Matt. iv. 35, προφεύγεως αὐτῶν πώς τὰ στόματα κ.τ.λ. xvi. 16, x. 2, al. & Class. So to bring or conduct to or before any one, with acc. and dat. Matt. xviii. 24. La. xxiii. 14. εἰς τινα, xii. 11; pass. Matt. xviii. 24.-II. to offer, to present to any one, with acc. and dat. e. g. δοτα, Matt. ii. 11, in a sacrificial sense, of obligations offered to God, foll. by acc. and dat. τῷ Θεῷ, &c. e. g. δωρεάς, Acts vii. 42. Heb. xi. 4. λατρεύω, John xvi. 2. iαντον, Heb. ix. 14. Elsewhere with τῷ Θεῷ or πρὸς τὸν Θεόν impl. foll. by acc. simil. Matt. v. 23, 24. Heb. vii. 4.
The person or thing for or on account of which offering is made is put with ἵνα or ὐπλ. e. gr. ἵνα 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, ἰδοὺ ἰδον ἰσόμετα ἵνα ἰδος, and oft. in Class., esp. Xen. and Dio Cass.

Προσφέρεται, ἵνα ἰδος, ἰδον προσφέρεται ἵνα ἰδος, and oft. in Class.

Προσφέρω, ἵνα, ἰδος, (προσφέρω, ἵνα) an offering, dedication, i. e. 1) prop. the act of offering to God, Heb. x. 10, διὰ τῆς προσφορᾶς τοῦ σώματος ἰ. Ἱ. θρ. ver. 14. Exclus. xli. 16; fig. Rom. xvi. 16. 2) metals for the thing offered, ἵνα προσφέρω, an offering, dedication, strictly without blood, opp. to Σωταὶ and ὀλκαυκτόματα, Eph. v. 2, Heb. x. 5, 8, Ps. xli. 6. Also a κατάφυς, with blood, equiv. to Σωταὶ, Acts xxi. 26, ἐν τῷ προσφέρω, — ἵνα προσφέρεται, xxi. 17. So προσφέρεται καὶ ἀμαρτίας, Heb. x. 18. Exclus. xxi. 18.

Προσφέρω, ἵνα, (προσφέρω, ἵνα) προσφέρω, ἵνα, (προσφέρω, ἵνα) prop. to suffer towards any one, i. e. to bear him; hence, to speak to or accord any one: 1) gener. with dat. expr. or impl. Lu. xiii. 12, προσφέρω, καὶ εἰς τοὺς ἀγάμας, xii. 20. Acts xii. 40. In the sense to call one to any one, to exclaim, with dat. Matt. xvi. 16, al. 2) to call any one so oneself, folk. by acc. Lu. xii. 17, προσφέρω, καὶ εἰς τοὺς μαθ. Jos. Ant. vii. 7, 4, προσφέρω, καὶ εἰς τοὺς ἀγάμας.

Προφυσία, ἵνα, (προφυσία), a pouring out upon, effusion, sprinkling, pouring upon, Heb. xi. 28. Comp. Ex. xii. 7, 22.

Προφητεύω, ἵνα, (προφητεύω, ἵνα) prop. & lit. to touch to, by putting one’s fingers upon any thing, and by impl. handling it lightly, intrns. with dat. Lu. xvi. 46, οὔ προσφέρω τοῖς φόρτισι. Soph. Philoct. 1054.

Προσταλλωτέρις, ἵνα, (προσταλλωτέρις) to respect the person of any one, to show partiality, Ja. ii. 9.

Προσταλλωτέρις, ἵνα, (προσταλλωτέρις) 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.

Propheta, s., θησίων, to set or put before any one; in N.T. only mid. ἐπιτύμβωσα, i.e. 1. fig. to set before oneself, to propose to oneself, to propose with, in Rom. i. 15. ἐπιτύμβωσα ἐκείνῳ. 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. ὁ προτέρως ἐν εὐαγγελίῳ. 2 Cor. vi. 20. 21. 2. Propheta, s., προφετήσας, to set or put before any one; in N.T. and comm. of time, before, former: I. prop. Eph. iv. 22. κατὰ τὴν πρὸν ἀναστορφήν. Sept. and Class. — II. neut. προτέρως, as adv. before, first: 1) gener. John vii. 51. έις μή κακουσίν παρὰ αὐτοῦ προτέρως. 2 Cor. i. 15. Heb. iv. 6. al. Sept. and Class. 2) with the art. προτέρως, as adj. former. Heb. x. 32. τὰ προτέρως ἡμέρας. 1 Pet. i. 14. ταῖς πρῶην ἐπιτύμβωσα. Sept. and Class. Neut. τὸ προτέρως, as adv. before, formerly, John vi. 62. έτυκαν τὸ προτέρως; ix. 8. al. Sept. and Class. Propheta, s. θήσεως to set or put before any one; in N.T. only mid. προφητήσας, i.e. 1. fig. to set before oneself, to propose to oneself, to propose with, in Rom. i. 13. προφήτησαν ἐκεῖνον ἐπὶ γυνήν. 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. ὁ προτέρως ἐν εὐαγγελίῳ. 2 Cor. vi. 20. 21. 2. Propheta, s., προφήτως, to turn forward, to propel, impel, morally, as oft. in Class. In N.T. and comm. mid. προφητεύω, 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. Prostéxow, f. προσέχω, (προτείνω, to turn forward, to propel, impel, morally, as oft. in Class. In N.T. and comm. mid. προτείνω, 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. Prostéxow, s. 2. προδόται, (προτείνω, to turn forward, in advance; foll. by gen. with compar. John xx. 4. προδόταις τοῖς Πιπερίως. Sept. and Class. 376 376

Pleion. Lu. xix. 4. προδότας τοῖς ἐμπροσθεῖν. Tob. xii. 2. Xen. Cyr. iv. 2. 23.

Propiáarma, s. ζέω, 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. Τάγχα. So Lu. x. 12. προσώπων έκ έχεις δύνης, prop. who before were being at enmity; (as Jos. Ant. iv. 6, 5.) Acts viii. 9. προσκύνησεν μαγείων, 'who before practised sorcery.'

Prófasis, eis, τις, (προφάσεως, to show before, prop. 'what is shown before any one, also, by impl. show, present, present, put forth in order to cover one's real intent, Matt. x. 33. 14, προφασία μακρά προσήφωμαι. Acts xxvii. 30. προφασίας εκ καλής. 1 Th. ii. 5. φόβα εν προφήτ. Προφασίας, supply ἐγεννηθήναι, meaning, 'the carrying forward of any plan of avarice under a fair pretext,' as the false teachers did; in which sense the term oft. occurs in the Class., espec. Thucyd. So προφήτ. έδειξεν, 'to have a pretext,' John xv. 22. προφασίαν άκοι προφάσιν ψηλά τοίς αδρατσίας αὐτων. Xen. Cyr. iii. i. 27.

Propom, τομος, (προδος, προκείμενος) 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.

Propofteia, αι, ές, (προφητείας, 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 prophecy of the O.T. Matt. xii. 14, ἀνακαλύπτω ἀυτοῦ προφήτης Ἰςάου. 2 Pet. i. 7, 21: so of the revelations and warnings of the Holy Spirit in the Apocalypse, Rev. vii. 3, τοὺς λόγους τῆς προφήτης. xxii. 7, al. So Jos. Bell. ii. 8, 3, τὰς προφητείας τῶν ἱερών μυθέους. 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 xi. 26. See my note. 2) prophecy, i.e. in its fullest extent, the prophetic gift, spoken in N.T. of the peculiar ἱερον, or spiritual gift, imparted to the primitive teachers of the Church, Rom. xii. 6. ἵκνους χαράγματα — ἐρχόμενος 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. Spee. the exercise of the prophetic gift in the
primitive Church, 1 Cor. xiv. 6. 1 Th. v. 20.

Προφητεύω, f. εὐαγγ., (προφήτης,) to act as prophet, to prophesy, intr. 1) prep. 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. xiii. 13, πάντωνοι προφητεύεται ἦσαν ἰδιώνου προφητεύοντας. xvi. 1, προφητεύεται περὶ υἱῶν, for ἐς περὶ υἱῶν, 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, δι᾽ αὐτῶν προφητεύσατε καὶ λαοὶ. xi. 3; also Acts ii. 17, 18; as including the idea of praise to God, accompanied by prediction, Luke i. 67. Of the High-Priest, John xi. 51, προφητ. 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 προφητεύω, which (as also μαντευόμεθα) is often used in the acceptation of our term to divine, or guess. Matt. xxvi. 68. 2) spec. of the γάρισμα, or prophetic gift, imparted by the Holy Spirit to the primitive Christians, Acts xix. 6, ἥδει τὸ Πνεῦμα τὸν αὐτόν, καὶ προφητεύον. 1 Cor. xi. 4. xiii. 9, 11.

Προφήτης, γ. δ., (προφήμιον,) 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. xvi. 4. xxv. 15. Acts ii. 16. xiii. 20. 2 Pet. ii. 16. Pl. gener. Matt. ii. 25. oft. 2) meton. the prophetic books of the O. T. equiv. to al γραφαὶ τῶν προφ. Matt. xxvi. 56; so gener. v. 17, καταλείπει τῶν νόμων ἥτοι προφ. Mk. i. 2. Lu. xvi. 29. Acts viii. 25.; by synecd. put for the doctrines, &c. contained in the prophetic books, Matt. vi. 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. 84. προφηταὶ καὶ σοφοὶ καὶ γραμματεῖς, titles 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 καὶ 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, Luke 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, διδάκται, (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 περὶ χρησμῶν. So Plut. Sol. 12, says he was σοφός περὶ τὰ διάσημα, 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, ὑφ. (προφήτης,) prophetic, uttered by prophets, Rom. xvi. 26. 2 Pet. i. 19.

Προφητικός, ὅς, ἡ, (σεμ. to prophητ.,) a prophetess: 1) prep. of one speaking and acting from a Divine influence, an ambassador 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 προφητήτης, Gen. xx. 7.

Προφήται, f. ἄνω, to come or get
προ, ρωμαν, depon. mid. prop. "to reach any thing or person forth," to cause to be at hand; in N. T. fig. to appoint, choose, define, with acc. and inf. Acts xxii. 14, προετροπατησαν α γινωσκω το θελμα αυτου. 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 προεπαγωγισμος (Χριστου) προ καταβολης κοσμον.

προετροπων, f. ησυχ, prop. to choose before any one; in N. T. to choose beforehand, pass. Acts x. 41, μαρτυρειτο προεκπεμπε, υπο τον Θεου, ε.τ. forechosen.

προμην, η, η, (prop. fem. of προμινον,) equiv. to η προμην αυτου, the kindmost part of a ship, as distinguished from the foreship, or prow, the stern, Mk. iv. 38, and Class.

πρωτο, adv. (πρωτο) early, in the morning, Lat. mane: 1) prop. and absoL Matt. xvi. 3. Mk. i. 35. With prepositions: δια πρωτο, επι πρωτο, εκ το πρωτο. 2) meton., for the morning-watch, which ushers in the dawning, Mk. xiii. 35; see φυλακην II.

πρωτος, see πρωτοι.

πρωτος, η, ου, adj. (πρωτο) early, spoken of the early rain, Ja. v. 7, where see my note. Sept. and Class.

πρωτον, η, η, adv. (πρωτο) early, morning, Rev. ii. 28. xxii. 16, later edd.

πρωτος, ο, ου, adj. (πρωτο) early, morning; in N. T. only η πρωτο, ι. ε. μερα, 'the morning hour,' morning, Matt. xxii. 18, πρωτας ισαναγων ις την πολιν. xxvii. 1. Sept. and Class.

πρωτος, α, εις, (πρωτος) to be first, chief; = to hold the first rank, highest dignity, in παιδευ, Col. i. 18.

πρωτοκακαδρα, ας, η, (πρωτοκακαδρα, καταδρα) the first or chief seat, Matt. xxix. 6.

πρωτοκλησια, ας, η, (πρωτοκλησια, κλησια) the first place of receiving at table, the chief place at a feast, Matt. xxixii. 6.

πρωτος, η, ου, adj. (superl. from πρωτο, compar. πρωτοτο) prop. foremost, hence first: 1) gener. as adj. i. spoken of place, order, time: 1) prop. without art. Mk. xvi. 9, πρωτης ασβαδατω, sc. ημερα. Lu. ii. 2. Phil. i. 5. Eph. vi. 2, εις τον πρωτην. 1 Cor. xv. 3, ειν πρωτος, equiv. to 'first of all;' foll. by δευτερος, Acts xii. 10. With art. Matt. xxvi. 17, τη πρωτη των δικων, scil. ιμερα. Mk. xiv. 12. Acts i. 1, του πρωτου λογου. 1 Cor. xv. 45. Heb. ix. 2. Rev. i. 17. iv. 1; οι πρωτοι, the first, Matt. xx. 8, τα πρωτα, xii. 45. 1 Tim. v. 12, η πρωτη πλεον, 'first or originally professed;' Rev. ii. 4, την διατηρησιν την πρωτα, ver. 5; opp. to καινου, xxi. 1. Heb. viii. 13. So in division or distribution, οι πρωτοι—οι δευτερος, Matt. xxii. 25. Lu. xiv. 18. 12; in an adverbial sense, Matt. x. 2. John i. 42. viii. 7. Acts xxvi. 28. 5) put adverb. for the compar. πρωτοτος, with gen. John i. 15. 30, οι πρωτοι μου ην, xv. 18, ηι πρωτον υμων.—π. fig. of rank, dignity, first, chief; without art. Matt. xx. 27, ειναι πρωτοι, Acts xxii. 38. Acts xvi. 12, al.; with gen. part. Mk. xiv. 44. xii. 38, πρωτη παντων, εις αυλην, 1 Tim. i. 15. With art. Acts xv. 4, γυναικιων των πρωτων οι διαλιγαι. Lu. xv. 22: so ο πρωτος, οι πρωτοι, the first, the chief, Acts xxviii. 7, τη πρωτη της νησος, Mk. vi. 21. Lu. xix. 47.—II. neuter, πρωτος, as adverb: 1) prop. of place, order, time, usually without article: 1) gener. Matt. xvii. 10, 27, του αναβαστα των πρωτων ην, Mk. vii. 27. Lu. ix. 59, 61: so Acts vii. 12. 2) emphat. first of all, before all, Matt. xxiii. 26, καθαρος πρωτος το ινδος του τοπογραφου. Acts xxiii. 46. Rom. i. 8. i Cor. xi. 18. 3) in division or distribution, foll. by δευτερος, 1 Cor. xii. 28; ετοι, Mk. iv. 28; επτα, Ια. iii. 17; μετα τας, Matt. xvi. 9.—π. fig. of dignity, importance, first, equiv. to first of all, chiefly, especially, Matt. vi. 33, στητε πρωτον την βασιν του Θ. Rom. iii. 2. 2 Pet. i. 20. iii. 3. πρωτοτο μιναν, 1 Tim. ii. 1.

πρωτοστατης, ου, ο, οι, (πρωτοτο, ισημα) 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, διστος στρατηγη το θεο, την πρωτα; in N. T. fig. a leader, lit. ringleader, Acts xxiv. 5.

πρωτοτοκια, ου, τα, (πρωτοτοκια) the rights of the first-born, birth-right, Heb. xii. 16.

πρωτοτοκος, ου, ο, οι, (πρωτοτοκια) first-born: 1) prop. the first-born of a father or mother, Matt. i. 25, του ιουν αυτης του πρωτοτοκου, the first-born of animals, Heb. xii. 28. 2) fig. first-born, equiv. to the first, the chief, one highly distinguished and pro-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 αὐτοῦ πρωτ. ἐν τοιοῦτοι διάλογοι: 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 πρωτότοκων 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. αἰων, 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, Ἰα. ii. 10, iii. 2, εἰ τινὲς ἐν λόγῳ οὐ πταίει; absol. Rom. xi. 11, μὴ ἐπταίησαι ἑαυτόν πέπτωσι; with παλλὰ adv. Ἰα. iii. 2. Sept. Deut. vii. 25. Ecclus. xxxvii. 12. Marc. Anton. vii. 15, ὅπως ἄνθρωποι φιλικῶς τοὺς πταίοντας. 2) to fail of success, 2 Pet. i. 10, οὐ πταίοντο ποτε, 'ye shall never fail of attaining salvation.' So in the Class. it is used of failing or miscarrying in one’s attempts, e. g. Thucyd. vii. 11, ἐπταίουσα. Ἰον. i. 101, ἀρραβών, μὴ περί πληρ. πταίοντας ᾐ Πτερον, η, η (by ellips. from the old adj. πτερός, per sync. πτερόν, another form of the yet older adj. πτερός, whence πτερόν and πτερός. Thus πτερός was so called from its angular form, just as πτερόγυνος 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, ἐπτερν αὐτοῦ, a metaphor taken from kicking animals, which suddenly and treacherously injure their feeders. See Jer. ix. 4.

Πτερόγυνος, ου, τὸ (πτερός) 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.

Πτερός, η, ης, a pinion, wing, Matt. xiii. 27, and oft. Sept. & Class.

Πτερών, η, ης, adj. (πτερός) flying, winged; in N.T. neut. plur. τα πτερία, birds, fowls, 1 Cor. xv. 39. Hidian. iii. 9, 10. Xen. Hist. iv. 1, 16. The more usual form is πτερία, as Xen. Cyr. i. 4, 11, & so oft. in Hom. and the Dramatic writers.

Πτωγώ, η, ης, (fr. πτετώ, as denoting, observes Wyttenb. 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 πτωγήτης.
The image contains a page of Greek text. The text is written in a classical style and appears to be discussing various terms and concepts. Without the ability to read Greek, it is challenging to provide a precise translation or understanding of the content. However, we can note that the text seems to be discussing terms related to actions, places, and possibly some ethical or philosophical concepts. The page is part of a larger work, as indicated by the page numbers and references to other sections.
The text appears to be a page from a Greek text, possibly a philosophical or literary work. The content includes various Greek words and phrases, along with some notes and annotations. The page contains a mixture of prose and possibly poetic or philosophical discussion, with references to fire, burning, and related concepts. The text is in Greek, and the page number is 381 from a source numbered 391.

The text includes terms such as "πῦρ," "φωλή," "φλέγω," "βασανίζω," "σωκράτησις," and "αἰσχρός," among others, which are common in classical Greek literature, particularly in the works of Plato and Aristotle. The page also contains references to other works, such as "Hermias," "N. T." (New Testament), and "A. P. R."

The language and style suggest that this is a page from a classical Greek text, possibly a manuscript or a printed edition of an ancient work, discussing themes of fire, suffering, and philosophical inquiry.
ΠΩΡΟΣΙΣ, τώ, η, (παρών), prop. a hardening, induration: in N. T. only fig. hardness of heart or mind, dulness, 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 είτως, μήτως.

Πότε, interrog. adv. (correl. to τότε, ὅτε, διότε), how? in what way or manner? by what means? 1. prop. in a direct question. 1) with the indicatives: gener. and simply, Lu. x. 26, τάς ἀναγινώσκεις; John vii. 15. ix. 10, τάς αὐνάκησαν σοι οἱ ὀφθαλμοί; 1 Cor. xiv. 36: implying wonder, Matt. xxii. 12, τάς εἰσοχθέντας ἀδέα; John iii. 9. vi. 52: so with the fut. expressing what may or can take place, Matt. vii. 4, πάντες λεγείναι τά δάκτυλα σου; Lu. i. 34; with intensive particles, καί τάς, John xii. 34, πάντα οὖν, vi. 42. In the same expression of surprise, &c. πώς may often be rendered how is it that? how comes it? why? Mk. xi. 35, πάντας ἄγενως οἱ γραμματεῖς. ἢτι ὁ Χρ. κ.τ.λ. John iv. 9. 1 Cor. xv. 12. Gal. ii. 14. iv. 9: so καί τάς, Acts ii. 8, πάντα οὖν, Matt. xxi. 43. πάντας οὖν, xvi. 11. Also often in questions which serve to affirm the contrary; e.g. a negative, Matt. xii. 29, 34, πάντας δύναται ἀγαθά λαλεῖν; i. e. 'ye cannot,' Mk. iii. 23. John iii. 4. καί πάντας intens. Lu. xx. 44. John xiv. 5. Rom. iii. 6. 1 Cor. xiv. 7. 9. Heb. ii. 3. Hence πῶς οὖν, implying strong affirmation, Rom. viii. 32. 2 Cor. iii. 8. 2) with the subjunctive, in a question expressing doubt, Matt. xxiii. 33, πάντας φύγεται απὸ τῆς κρίσεως τῆς γενεᾶς; xvi. 54. 3) with the optative and ἄν, expressing a negatively subjective, Acts viii. 31, πάντα γαρ διὰ δυνατίας; 'for how can I?'—11. in an indirect question, with the indicative, expressing what is real and of actual occurrence, John ix. 15, ἠράτων αὐτῶν πάντα ἀνεβλήσην. Often in oblique discourse, after verbs of considering, finding out, knowing, making known, and the like: here the interrog. force is dropped, and πώς is equiv. to its correlative ὅταν, 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 μεριμνήσατε πῶς ἡ τί θαλάσση; Mk. xiv. 11. Lu. xii. 11. xxii. 2. 4. Acts iv. 21. 3) with the fut. indic. instead of the subjunct. Mk. xii. 12, ἦσαν ἵνα αὐτῶν ἀπολέσωσιν; 1 Cor. vii. 32.—III. as an intensive exclamation, how? how very! how greatly! before an adj. or adv. Mk. x. 24, πῶς δύσκολον ἔστιν, &c. Matt. xxii. 20; before a verb, Lu. xii. 50, πώς συνίσχαι ἐκείνος ὑπὲρ τοῦ λαοῦ; John xii. 36.

ΡΑΣΒΙ, Heb. a master or teacher, Matt. xxviiii. 7, and oft.

Ράθανος, Heb. intens. great master, Mark x. 51, al.

Ράβδος, τοῦ, της, (ῥαβδοῦ), to beat with rods, to scourge, absol. Acts xxii. 2. 2 Cor. xi. 26, τρίς ἐριμμάθησεν, and lat. Class.

Ράφος, ου, η, a rod, wand, staff, 1) gener. Heb. ix. 4, ὁ ράφος Ἀραὼν. Rev. vii. 1. So Sept. Ex. iv. 2, 4. For chastising, scourging, 1 Cor. iv. 21. For learning upon, walking, Matt. x. 10. Mk. vi. 8, 11. 2) spec. a sceptre, i. e. staff or wand of office, Heb. i. 8.

Ραβδιούχος, ου, ο, prop. a rod-holder, i. e. a lictor, an officer, or sort of sergeant, who attended on the magistrates of Roman cities and colonies, and executed their decrees; so called as bearing the Roman fasces or bundle of rods, Acts xvi. 35, 38, and later Class.

Ραδιούργημα, τος, τό, (ῥαδιοῦγος, ῥαδιουργός, 'one who makes light of what he does,' whether good or evil; fr. ῥάδος, ῥαγος,) 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 ψευδός, καὶ ἡ ἐπισκοπή, καὶ τροπολήπτης, καὶ ἀνασκυφία, καὶ ἄλλα μισθωτα ῥαδιουργήματα. Plut. ib. 415. 10. And such may be the sense intended at Acts xviii. 14, ἵνα οὖν ἐν δίκαιῳ τῇ ῥαδιουργίᾳ παντρήσῃ. But as there παντρήσῃ is united with the term ῥαδιούργημα, it may rather be understood to denote, like our roguery, roguery, 'a wanton mischievous trick.' Indeed, there and elsewhere (as Theogn. 214) παντρήσῃ 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 cerips. See Juven. Sat. xiv. 96—106. Finally, in Plut. vii. 79, 1, ῥαδιουργία is used in this very sense for petulander et lascive agere.

Ῥαδιούργημα, τος, τό, (ἱππόμενος, ῥαδιούργημα,) levity of action, and hence knavery, roguery; in which there is a conjoint idea
of subtlety or roguery with the criminality, be it more or less. So in Acts xiii. 10, πλῆθος παντός διόλου και βασιλιάς. And so occasionally in the Class., a, gr. Plut. vi. 19, 12, επιστολά με τον λόγον και βασιλιάς οίον πλήρης. In short, the word has all the senses of our word roguery, which, indeed, sprung from it, as rogue from rogatory.

'Ρακά, Heb. an appellation of strong contempt, worthless, foolish, Matt. v. 22.

'Ράκος, εσ όνε, τό, (βάτσω, to rend,) a piece torn off, a rag, Hom. Od. xii. 221. In N. T. a shred, or piece cut off from a web of new cloth, Matt. ix. 16. Mk. ii. 21, ἑπίζηλμα πάκους 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, πάκεσιν ἐνοικίων τοις αὐτοθανάντες.

'Ραντίζω, f. ης, (τινώ,) prop. to sprinkle, besprinkle, with acc. Heb. ix. 13, ἑσπάδως δαμάλους ῥαπίσμουτα τοις κοινωμένους. ver. 19, 21. Pass. in ix. 19, 21. Sept. Lev. v. 27. 2 K. ii. 33. And so in Class., as Athen. xii. 3, fin. Metaph. or symbol. to purify, cleanse, in a moral sense, Heb. x. 22, ἑπιβιώσωμεν τὰς καρδίας ἀπὸ συνειδήσεως τοmüν, 'purified as to our hearts from whatever defiles the conscience,' from all sense of sin. So Sept. Ps. li. 9, ραντίσωμεν μὲ υστάσιν, καὶ καθαρισθήσομαι.

'Ραντίσμου, óú, ó, (ῥαντίσμα, prop. a sprinkling, and meton. purification, cleansing, Heb. xii. 24, αἴαστι ραντίσμου, 'blood of sprinkling,' i.e. for sprinkling, cleansing. So Sept. ὠδὸς ῥαντίσμου. Num. xix. 9, 13, 20, sq. 1 Pet. i. 2, ἐκλυτοῖς—εἰς υπάκουαν καὶ ραντίσμον αἴαστον ἵππου 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 shall there be a fountain opened for sin and for uncleanness,' i.e. for its removal, εἰς τὸν χρισμόν, or, as the Alexandrian and other MSS. with Symm. have, εἰς τὸν ραντίσμον, the very word, doubtless, read by St. Peter.

'Ραπίζω, f. ιω, (ράπις, rod, =δέ- δως,) prop. to beat with rods, scourge, Hdt. vii. 35. ib. viii. 59: in lat. writers and N. T. to smile with the open hand, in opp. to κολασίω, to thump, to slap, espece, the face or ears, with acc. Matt. v. 39, δόται σε δέπται ἐπὶ τὴν δέζων σου. absol. Matt. xxvi. 67. Sept. and Class.

'Ράπτισμα, ατός, τό, (ῥαπτίζω,) a blow with the open hand, slap, espece on the cheeks or ears, Mk. xiv. 65, ον ῥαπτίσω τοῖς αὐτοῖς ἐβαλλεν. John xviii. 22, xiii. 3. Sept. Is. i. 6, and lat. Class.


'Ρέβα or 'Ρέβη, η, ἡ, Lat. rheda, i.e. a carriage with four wheels for travelling, a chariot, Rev. xviii. 13.

'Ρέω, f. βεύω or βούς, to flow, intrans. John vii. 36, πτημεῖον—βαύσουει δύονται ξυνίσκοντα. Sept. and Class.

'Ρέω, absol. to speak, see in Sept.

'Ρήγμα, ατός, τό, (ῥήγμωμ, a rending, break, ruin, Lu. vi. 49. Sept. Amos vii. 11. Pol. xiii. 6, 8.

'Ρὴγματα & 'Ρήσω, f. έξω, 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, ἔβαλεν ὁ νιον οἶνον τοῦ δίκου. Pass. Matt. ix. 17. Sept. and Class., chiefly of rending garments. 2) of persons, to rend, to tear, to lacorate, e. gr. as dogs, Matt. vii. 6. Also to dash to or on the ground, as a demon, one possessed, Mk. ix. 18. Lu. iv. 42, ἐβιβάζεν αὐτοῦ τὸ δαίμων καὶ κυνιαράβεσα. So Sept. Is. xiii. 16. Wisd. iv. 19. Artemid. i. 60, ἐβίβαζε τὸν αὐτοῦ κατακλαμάν, of a wrestler.—II. fig. & absol. to break forth, (by bursting all bonds,) i.e. into rejoicing and praise, Gal. iv. 27, ἐβίβαζεν καὶ βούσαν, where at δ. supply φανερ., lit. 'cause a sound to break forth.' so Is. xlix. 13. lii. 9, ἐβίβαζε εἰσπορεύσοντα. The φανερ. is generally expressed in the Class. as Hdt. i. 85. v. 93, & oft. Arist. Nub. 860.

'Ρῆμα, ατος, τό, (ῥέω, see in Septon,) prop. that which is spoken, a word: I. prop. a word, as uttered by the living voice, Acts vi. 11, βήματα 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, τὰ βήμα αὐργῶν. Mk. x. 32. Lu. ii. 38. 17, 19, 50, 51, where κατακλαμάν, τὰ βήματα ταύτα 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. βήματα προειρήματα, 2 Pet. iii. 2. Jude 17. So τὰ βήματα τοῦ Θεοῦ, Rev. xvii. 17 in text. rec. 4) promise, e. gr. from God, Lu. ii. 29. Heb. vi. 5, καλὰ γενομένων Θεοῦ βήματα. So Sept. I Kings viii. 20. xii. 16. 5) command, Luke v. 5. So βήμα Θεοῦ,
word of God, his omnipotent decree, Heb. xi. 3. impl. Heb. i. 5. Also Lu. iv. 4. Matt. iv. 4. eti πατί ενθα ρήματι ἐκπροσω-
πάμεν ἔδει λεγόμενον διὰ στόματος Θεοῦ, i.e. meton. ‘upon whatever is ordained by God.’ Sept. Josh. i. 15. 1 Sam. xvii. 29.
In this sense, too, the word occurs in a monumental inscription in Hdt. vii. 228, κεῖσθαι, τοῖσ κείσθαι, ρήματα πληθυνόμενα. 6) spoken of a teacher, word, i.e. teaching, precept, doctrine, e.g. τα ρήματα τῆς ζωῆς, Acts v. 20. x. 22, δικοῦνται ρήματα παρὰ σοῦ. xi. 14. xiii. 42. So ῥήμα, ρήμα τῆς πίστεως, ρήμα 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 Gos-
pel. τα ρήματα του Θεου, ‘words or doctrine received from God,’ John iii. 34. viii. 47. xvii. 8. — III. meton. from the Heb. ו, things spoken of, i.e. gener.
thing, matter, affair, like the Greek Classical ἵκος and ἄγος, Lu. ii. 15. ἄγος το ρῆμα του γεγονοῦς. i. 55. Matt.
Ρησίσω, see in Ρηγίσω.
Ρήτωρ, ρος. ὁ, (obsolet. ρήτωρ) a speaker, orator, advocate, Acts xxiv. 1, and Class.
Ρηθώ, adv. (ῥήτω, said, expressed in words, obsolet. ρήτω) in express words, expressively, 1 Tim. iv. 1. Sext. Empir. adv.
Log. in 1, διενσοφίας ῥητῆς φνεοῦ.
i. 6. 30. Wind. xv. 3. Also the root from which any thing springs, Rom. xi. 16—18. Heb. xii. 15, ῥίχα χειριστα, i.e. a wicked person whose example is poisonous, see my note. 3) meton. (from the Heb. a spread, shoot.) fig. offspring, a descendant, Rom. xv. 12, ῥίχα τοῦ Ισαακα. Rev. v. & xii. 16, and 1 Macc. i. 11.
Ρίθω, εῖν, εῖ, ρήθω, (ρήθα) to let take root, and pass. or mid. to be or become rooted, to take root, Theophr. Hist. Pl. ii. 5, 6. Class.
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, in

Δυνάτης εὐρύχωμαι. Col. ii. 7, and Class.

Ρ Μ

εὔπορος, εὔπορος, (ῥήπω, fr. ῥῆπται) a throw or cast, as of a stone or weapon, Hom. ii. xii. 462, also the impetus with which a body, when propelled, moves; also the flapping of wings, Eur. Hel. 1122. Esch. Ag. 864.

In N. T. a jerk of the eye, i.e. a wink, twinkle, 1 Cor. xv. 52, εἰ μὴ σταγβία ὑποκαταοῦ, equiv. to a moment of time. The nearest to this phrase is the expression of Soph. Elect. 106, παυμαγεινεῖς ἄτομον πνέαν, ‘the twinkle of stars.’ Comp.

Lus. iv. 5.

Ῥίτις, η, εἰς, (ῥίττω, fr. ῥήττω) a fan for blowing fire, Aristoph. Ache. 888, to fan, to blow, e. gr. fire, fuel, Aristot. de Admirand. τω χάλειν, οἱ καλωστὶν — μυκέας ομοιοίς ανθίζονται ταχύως. In N. T. gener. to move to and fro, to toss, agitate, as waves, Jas. i. 6, καλώς θαλάσ-

σε—μυκέως. So Philo, cited by Wets. εἰ μὴ τρέξεις αὐτῶν μυκέτοις τὸ θάνατον. So Dio Chrysost. p. 368, speaking of the vulgus, says, ὅτι αὐτῶν μυκέ-

τζαν.


Sic. xii. 9. τῶν Εὐαγγελίων—κατὰ τὴν παραβολὴν ῥίδων. Pol. v. 48, 2.

Ῥοιδῆς, adv. (ῥόει & ῥοία, noise, rushing, as of winds and waves) with great noise, with a crash, 2 Pet. iii.

10. So Hero sp. Museum, 339, ῥοϊδής προκάρμυος ἀπ’ ἀλβατόν πτεύ-

γου.

Ῥομφαία, as, ἄ, a sword, proper, a long, broad, and straight sword, (like the old Highland claymore,) used espec. by the Thracians, Thuc. ii. 96. vii. 27. Plat.

Paul. Αξιμίλ. 18. In N. T. gener. Rev. i. 16, ῥομφαία διστομος δέξια. ii. 12, 16.
ΠΥΜ

ΣΑΓ

vi. 8. xix. 15. 21. Fig. Lu. ii. 35, σοῦ δὲ 
ἐκτὸς τῶν ψυχῶν διελέχθαι ρομφαία, 
i. e. ἀναγιρίας of soul shall come upon 
Ant. vi. 12, 4, ἡ ροφαία τοῦ Γολοθεοῦ. 
vii. 12, 1.

Ῥομαία, ἦ, ἡ, (obsol. ῥώμα, equiv. 
to ῥωμάω,) prop. ἰμπέτας, ἰμπέλη, 
ουστ, equiv. to ῥωμάω. In the latter usage and 
N. T. a street, lane, alley of a city, in 
distinction from ἡ πάλαισια, (which see,) 
Matt. vi. 2. Lu. xiv. 21, εἰς τὰς πάλαισιν καὶ πάλαι 
tῶς τόπων. Acts ix. 11. xii. 10. Sept. 
Is. xv. 3. Tob. xiii. 18. Esclus. ix. 7. 
Pol. vi. 29, 1.

Ῥουμαί, f. ῥοομαία, depon. mid. (obsol. 
ῤωμα, equiv. to ῥωμάω,) prop. to draw 
towards oneself; hence by implied to draw 
or snatch from danger, = to rescue, deliver;
folly by acc. simpl. Matt. xxvii. 43, ῥυ-
σάζεται κάνει αὐτών. 2 Pet. ii. 7. Absol. 
Rom. xi. 26, ὁ ρουμαῖος, 'the deliverer,' 
as oft. in Sept. With an adjunct from 
vii. 18, ῥουμαῖα ἡμᾶς ἀπὸ τοῦ ποινηθοῦ, al.
ἐσεβε, and Sept. Foll. ἐκ ἐκ with. 
Gen. Rom. viii. 24, τις με ρουμαῖα ἐκ τοῦ σώ-
ματος;— 2 Cor. i. 10. Col. i. 13, al. and 
Class. Pass. Lu. xiv. 74. 2 Tim. iv. 17, 
and Sept.

Ῥυπαρεύσμαί, depon. mid. (Ῥυπα-
ρεύστης) to be filthy, fig. Rev. xxii. 11, 
in lat. ed.

Ῥυπαρία, ἦ, ἡ (Ῥυπαρίας), prop. 
filth, filthiness, fig. Ja. i. 21, ἀφθαρσίῳ 
πάσαν ῥυπαρίαν, meaning, 'fleshly sins,' 
such as gluttony, drunkenness, fornication, 
&c.; spiritually with allusion to laying aside 
a filthy garment, ῥυπαριά ἐφύσση. In 
the moral sense it occ. in Plut. Prec. 
Conjug. § 28, and so ῥυπαριναίσκεται, 'to be 
polluted with vice,' in Dion. Hal. & Plut. 
and ροῦτος for the defilement of the soul, 
in Lucian, t. 542. ii. 800.

Ῥυπαρὸς, ἄ, ἡ, adj. (Ῥυπαρός), filthy, 
soil, Ja. ii. 2, τσακοὺ ἐν ῥυπαρα ἐσκύπτη.
Sept. and Class. Fig. Rev. xxii. 11, 
in later edit. Sept. So Act. Thom. § 13, ῥυ-
παρα ἐπιβυμία.

Ῥοῦτος, οὐ, ὁ, filth, filthiness, 1 Pet. 
iii. 21, οὐ παρουσίᾳ ἀκαδίους ῥοῦτος. Sept. 
Job iv. 4. Is. iv. 4. Luc. Anachar. v. 
Gymnias. 29. Pol. xxxii. 7, 8.

Ῥυτῶς, ὁ ῥῶς, (poet. for ῥυτῶς, fr. 
Ῥοῦτος,) to be filthy, in text. rec. Rev. 
xxii. 11, ὁ ροῦτως, ῥοιτάστα ἐτ. Hom. 
Od. vi. 87. Aristoph. Av. 1271.

Ῥοῦτας, έως, ἡ, ἡ (Ῥοῦτα, which see,) a 
flowing, flux, e. gr. αἴματος, Mk. v. 25. 
Lu. viii. 43, 44. Sept. Lev. xv. 24, sq. 
Ἑλ. V. H. vi. 6, τῶν ρ. τοῦ αἵματος.

Ῥυτίς, ἵος, ἡ, (obsol. ῥώς, equiv. to 
ῥῶς,) a στρέφεσθαι, i. e. as drawn together, 
contracted, Aristoph. Plut. 1051. Diod. 
Sic. iv. 51; fig. Eph. v. 27.

Ῥώμα, see Ρομαία.

Ῥωμάω, i. p. ῥωσω, to strengthen, make 
firm; more usually perf. pass. ῥωμαίμαι as 
present, to be strong, well; in N. T. only 
imperat. ῥωσω, as a formula at the end of 
epistles, like Lat. vale, Engl. fareweel, 
Acts xxiii. 30, ῥωσω. xv. 29, ῥωσωθειν.
Acts xvii. 13, τοὺς δέχοντας σαλέουμα, to 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, ἦσα μὴ σαλέουσα, 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 ὡμᾶς ἀπὸ τοῦ νοῦ, '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. μὴ ἀποσαλεύσεθαι διὰ τῶν σοφισμάτων,) a metaphor taken from a ship torn from its anchorage, and carried out to sea. 1 Macc. vi. 8. Ecclus. xxxix. 18. xvii. 19.

Σάλος, ov, ά, Hebr. ר, σάλος, σαλον, šak-king, sack-thing, i. e. coarse black cloth, commonly made of hair, Rev. vi. 12, and used for straining liquors; 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 ἠλισμός μιᾶς ἐκείνου ὡς σάλκος τρίχων, comp. Is. i. 3. Ecclus. xxxv. 17. Of mourning-garments, Matt. xi. 21, ἐν σάκκῳ καὶ σπόδῳ. Lu. x. 13. Of a prophet's garment, Rev. xi. 3.

Σαλεύω, s. πάσχω, (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. Luke vi. 43. Heb. xii. 26, οù ἡ φωνή τὴν γῆν ἐσάλευσα. Pass. σαλεύσαται, 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. Luke vii. 24, κάλαμος ὑπὸ ἀνέμου σαλεύματος. Matt. xxv. 29, ὡς δυνάμεις τῶν οὐρ. σαλευθήσονται, denoting the destruction of states and potentates. So Plut. Dion. 8, τὴν γαρνικία σαλεύσωσαν. Acts iv. 31, al of an earthquake, ἱσαλευθῆ ὁ τάφος. So Esch. Prom. 1117, ζεῦν σαλεύεται. Luke vi. 38, μέτρων πετ. καὶ σαλεύματος, i. e. shaken down. Also Sept. Jos. and Class. Fig. of things ready to fall and perish, Heb. xii. 27, where τὰ σαλεύματα, things shaken and ready to fall, means the Mosaic dispensation; while τὰ μὴ σαλεύματα designates the Christian dispensation.—II. ΜΕΤΑΡΗ. to move in mind, to agitate, disturb, with acc. 

Σαλανία, f. αὐτα, (σαλανία, kindred with σαλία) 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, σαλανία μὴ ἐνυγγος φρενοτατος, and pass. to be perturbed, 1 Th. iii. 3. τὰ μεμίτωσα σαλανία εἰ ταῖς ἀπλάκεις ταὐταίς, 'should be perturbed in mind, and moved from the faith.' Comp. Acts ii. 25, ἦσα μὴ σαλανία, where see my note. So Diog. Laërt. viii. 21, οἱ δὲ, σαλανιοῦσαι τοῖς λεγομένοις, ἔκδροιν.

Σάκκος, ου, δ, Hebr. ר, σάκκος, sack-cloth, sack-dress, i. e. coarse black cloth, commonly made of hair, Rev. vi. 12, and used for straining liquors; 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 ἠλισμός μιᾶς ἐκείνου ὡς σάκκος τρίχων, comp. Is. i. 3. Ecclus. xxxv. 17. Of mourning-garments, Matt. xi. 21, ἐν σάκκῳ καὶ σπόδῳ. Lu. x. 13. Of a prophet's garment, Rev. xi. 3.
Sarpótes, δ., ὁ, adj. (σάρτως), bad: the word signifies, 1. 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, xiii. 33. Lu. vi. 43.—Π. fig. in a moral sense, corrupt, foul, Eph. iv. 29, τάν λόγον σαρπότως, namely, as opp. to τάν λόγον ἀγαθόν πρὸς οἰκοδομήν just after, 'any kind whatever, of bad and unprofitable discourse, as railing, slander, and the foolish talking and jesting' just before mentioned. Thus it differs little from the πρόμα άργαν of Matt. xii. 36. Comp. Arrian Epict. iii. 16, τὰ σαρπότα λαλοῦσίν, et al.

Σάρφιος, ου ὁ, sapphire, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. xxi. 19. Sept. Joa. and Class.

Σαρχᾶν, γαὶ ἡ, (comp. Hebr. τοῦ) to interweave, to braid, prop. 'any thing braided, twisted, interwoven,' e. gr. a cord, Aeschyl. Suppl. 769. In N. T. a rope-basket, network of cords, 2 Cor. xi. 33; comp. Acts ix. 25, στηρια: so Athen. p. 119, & 407.

Σάρδιος, ου ὁ, i. q. σάρδιον, Rev. iv. 3. in text. rec.

Σάρδιος, ου 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. 15.

Σαρδώνυς, γνόσω ὁ, 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. Joa. Ant. iii. 7, 8.

Σαρκικός, ἢ, ὁ, adj. (σάρξ'), fleshly, carnal, pertaining to the flesh or body, opp. to πνευματικός. 1) generally of things, τὰ σαρκικὰ, equivalent to things corporeal, external, temporal, Rom. xiv. 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 σαρκικὸς, ὡς νηπίος ἐν Χρ. ver. 3, 4. Of things, carnal, human, 2 Cor. i. 12, ὡς καὶ σαρκικῷ, ὡς νηπίῳ ἐν Χρ. ver. 3, 4. Of things, carnal, human, 2 Cor. i. 12, ὡς καὶ σαρκικῷ, ὡς νηπίῳ ἐν Χρ. ver. 3, 4. Of things, carnal, human, 2 Cor. i. 12, ὡς καὶ σαρκικῷ, ὡς νηπίῳ ἐν Χρ. ver. 3, 4.

Heb. vii. 16, οὐ κατὰ νόμον ἑντολή σαρκικής, i. e. 'frail, transient, temporary,' opp. to κατὰ δύναμιν ἡγεῖται ἐκάστοτε: 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 σαρκικὸς εἰμί: of things, the lusts themselves, 1 Pet. ii. 11, τῶν σαρκικῶν εἴμητων, carnal desires, i. e. 'having their seat in the carnal nature of man.'


Σάρξ, σαρκός, ἡ, flesh, i. e. of a living man, or animal, in distinction from that of a dead one, which is κρίας. I. PROP. flesh, sing. as one of the constituent parts of the body, Lu. xxiv. 39, πνεύμα σάρκα καὶ σορτία ὀν καὶ γενεσίαν. 1 Cor. xv. 39. Sept. and Class. More commonly plur. αἱ σάρκες, ltt. fleshly parts, Rev. xix. 18, ἠναφαντή σάρκας βασιλέως. ver. 21: fig. and hyperbol. to consume, destroy, James v. 3; to maltreat, Rev. xvii. 16. Sept. and Class.—Π. ΜΕΤΩΝ. flesh, equiv. to the body, corpus, the animal or external nature, as distinguished from the spiritual or inner man, τὸ πνεύμα, freq. in N. T. but rare in Class. i. gener. and without any good or evil quality implied: 1) opp. to πνεύμα expr. 1 Cor. v. 5, εἶς ὅλον τῆς σαρκός, ὡς τὰ πνεύμα σωοή. 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. vii. 7, σκάλατο τῇ σάρκι, where see my note. Col. i. 24. ii. 1, τὸ πρόσωπον μοῦ ἐν σάρκι ver. 23. Heb. ix. 10. Acts ii. 26, ἢ σάρξ μου, my body, i. e. I. metaphor. John vi. 51, καὶ ὁ ἄρτος—ἡ σάρξ μου ἐντὸν, meaning that 'Jesus himself is the principle of life and nutrition to the regenerated soul,' ver. 55—56, comp. Matt. xxvi. 26, σάμαμ. Plat. adv. Col. 20, μέχρι τῶν περὶ σάρκα τῆς φύσεως δυνάμειν. Spec. mortal body, in distinction from a future and spiritual existence, 2 Cor. iv. 11, ἡ ἐν ἐν τῷ συνήθι 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 πνεύμα ἐν τῷ σωματίῳ, ἢ σάρξ ὁ σφετέρις ὁ σύνηθι. viii. 15. 1 Cor. i. 26, σοφός κατὰ σάρκα. 2 Cor. v. 16. Eph. v. 3, κυρίος κατὰ σάρκα. Phil.lem. S 2
16: so of outward affliction, 1 Cor. vii. 28, Μοισχείν δὲ τῇ σαρκὶ ἔξωνων. 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, υφερ'ευκα κατὰ σάρκα, 'in respect to circumcision; 2 Cor. xi. 18. Eph. ii. 11. Gal. iii. 3. vi. 12, 13. Phil. iii. 3. Col. ii. 13. '3) as the medium of external or natural generation and descent, and of consequent kindred, John i. 13, οὐδὲ ἐκ Σάλημματος σαρκὸς. Rom. ix. 8, τὰ τίκα τῆς σαρκὸς. 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. in σαρκί, id. Eph. ii. 11, and Sept.—ix. as implying weakness and frailty, both physical and moral; opp. to πνευμα expr. Mk. xiv. 36, το πνευμα πρόδολον, ὥστε σάρξ ἀπέθανε: also opp. to Πνευμα ἁγιον, John iii. 6. Simply, Rom. vi. 13, διὰ τῆς ἀθανασίας τῆς σαρκὸς οὐαί. 2 Cor. i. 17, 2, ὥστε κατὰ σάρκα περιστατότατα. ver. 3, 'as living and acting on merely human views,' the maxims of human policy. So σάρξ καὶ αἷμα, 'flesh and blood,' 'frail feeble man,' 1 Cor. xv. 50. Gal. i. 16, οὐ προσανεθὲν σαρκὶ καὶ αἷματι, meaning, 'had not recourse to mere human counsel,' or the suggestions of my own or any human reason. Eph. vi. 12, οὐκ ἐστιν ἡμῖν ἡ πταλη πρὸς αἷμα καὶ σάρκα, with which comp. Ecclus. xiv. 18, γνεκα σαρκος καὶ αἷματος. And so occasionally the heathen Philosophers express themselves; e. g. Plut. adv. Colot. 30, τὴν κατὰ σάρκα ἐνύργει, et al.—ili. 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 Πνευμα, i. e. the Holy Spirit or his influences, Rom. viii. 4, μὴ κατὰ σάρκα περιστατονω, άλλα κατὰ Πνευμα, ver. 5, 6, 9, 15. Gal. v. 16. Simply, Rom. vii. 5, ὅτε ἦμιν ἐν τῇ σαρκί. ver. 18, oft. So Theon Alex. in Anthol. Gr. iii. p. 225, γνών πάθων ἐν τοιοὶ πάθοις ἐκάθαρσ, ἐξει σαρκὸς ἡμῖν.—III. MEATON. flesh, human nature, MAN, homo, Matt. xix. 5, ἐστιται οἱ δύο τοι σάρκα μιαν, al.; Jude 7, σαρξ ἐτερα, 'other flesh,' either by adultery, or perhaps by sodomy; see my note. Also πάσα σαρξ, 'all flesh, all men,' all mankind, Lu. iii. 6. John xvii. 2. Acts ii. 17. 1 Pet. i. 24. οὖ—πάσα σαρξ, 'no flesh, no man,' Matt. xxiv. 22. Rom. iii. 20. μὴ—πάσα σαρξ, 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, ο λόγος σαρξ ἔγεντο. 1 John iv. 2, Ἡ. σαρξ ἐν σαρκι ἑλθετο. Rom. iii. 3, κατὰ σάρκα, ix. 5. Eph. ii. 15, ἐν τῇ σαρκὶ αὐτοῦ. Heb. v. 7, ἐν ταῖς ζωίαῖς 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 σαρκοῦ αὐτοῦ.


Σάτος, ou, to, a measure, a Hebrew measure for things dry,Matt. xiii. 33. Lu. xiii. 21, equiv. to l γρ peck English.

Σβινύμνη, f. σβίσω, to quench, exti. quia, trans. 1) prop. of a light, fire, with acc. Matt. xii. 20. λύσον τιθέμενον ou σβισέω: see L D. Eph. vi. 16. Heb. xii. 34. Pass. to be quenched, to go out, Matt. xv. 8, 7. λαμπάττει. 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, το Πνευμα μη σβισεται: 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 influence and grace of the Holy Spirit, given to every man to profit withal, the admonition will correspond to another similar one. Eph. iv. 30, μη λαθετε το πνευμα του θεου. In this sense Sept. σβισεται της αγαθης. Cant. vii. 7. Jos. B. J. vi. 1, 4, σβ. την χαριν. Al. V. H. vi. 1, θυμιω, and Pflet. oft.

Σεαυτου, ἦν, ou, contr. σαυτον, ἦν, ou (σα and αὐτον) reflex. pers. pron. 2 pers. sing. genit. of thyself, dat. σεαυτον, γι, γι, to thyself, &c. gen. John ii. 22. Acts xxvi. 1, al. dat. Acts ix. 34. xvi. 28, al. acc. Matt. iv. 6, viii. 4. Where a special emphasis is to be laid on αὐτον, it is written separately, e. g. Lu. ii. 35, και σου δι αυτος.

Σεβαστόματ, f. σοματ, depon. mid. (σεβασ and σισμα) prop. to be afrai
of doing any thing, from apprehension of Divine wrath or human vengeance. So Hom. ii. vi. 167, σεβαστόν γάρ τούς άνθρωπους. In N. T. to stand in awe of any person, = to reverence, venerate, worship, Rom. i. 25, ἱερατεύοντας καὶ λατρεύοντες τῷ κτίσει, ι. e. as Hesych. expl. σεβαστός προσκυνεῖν.

Σέβασμα, το, τό, (σέβασμα), 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 vicereges on earth, Dion. Hal. Ant. i. 30. iv. 1.

Σεβαστός, ὁ, ὁν., adj. (σέβασμα), prop. venerated, august. In N. T. as an honorary title, and then as a proper name, ὁ Σεβαστός, Lat. Augustus.

Σέβω, more usually deponent. σέβομαι, of which the primary and proper sense is generally supposed to be, to shame oneself, to be ashamed, as Hom. ii. iv. 242, αὐτῷ σεβάσσει, also, to fear to do any thing, from shame, Plato, p. 798, σεβάσται τό τι κυνε τῶν πόλεως καθεστώτων. 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 σεβασθαί, though not used by the Sept. would have been the most correct Greek rendering. So in Plato, 264, σεβασίσαι means awe-struck. This may serve to show the near affinity of σέβω with σέιω and σειώ; the prim. sense of σεβεσθαί being doubtless σεσιαθαί, '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 worshiping 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, μάτηρ ἐς σεβομένους. Acts xviii. 13. xix. 27. Sept. Josh. iv. 24. Job i. 9. Jos. Ant. ix. 10. 1. Dio. Sic. i. 35. Xen. Ag. ii. 2. Spec. part. σεβομένον, either absol. or with τον θεόν, i.e. worshipping the one true God, spoken of proselytes to Judaism from the heathen, in distinction from the Jews, Acts xiii. 45. 50. xvi. 14. xvii. 4. 17. xviii. 7, al.

Σέρα, ἡ, (σέρα, necto), prop. a cord, band: in N. T. a chain, 2 Pet. ii. 4. σεραις ξέφων, i.e. 'places where utter darkness holds them as it were enchainèd.' And so in Prov. v. 22. The word in this sense occurs in Jos. Ant. iii. 7, 5. Luc. D. Deor. xxxi. 1. Hermot. 3.

Σέρμιδω, ὁ, ὁ, (σέρις), motion, a shaking, prop. of the earth, by an earth-quake, as Matt. xxiv. 7. xxvii. 54. xxviii. 2. Mk. xiii. 8, al. Sept. and Class. Also of the sea, 'maris commotio,' Matt. viii. 24. Sept. Jer. xxxii. 19. This is, in the parallel passages of Mark and Luke, expressed by λασιά (hurricane), a term highly suitable; the like being, as travelers testify, very subject to these sudden hurricanes.


Σελήνη, ἡ, (σέλα, light), the moon, Matt. xxiv. 29, al. and Class.

Σεληνιάζομαι, f. ἁσομαι, (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 κάκως πάσχει, comp. ver. 18, and Mk. ix. 17; and Lu. ix. 39, where it is ascribed to a daimônion 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.

Σεμίδαλε, soc., ἡ, fine flour, Rev. xviii. 13; occ. oft. in Sept. and Jos. and Athen. p. 172.

Σεμνός, ὁ, ὁν., adj. (contr. fr. σάββωμον, venerated, fr. σέβομαι), prop. revered, venerated, august; a term originally applied to the Gods, as in Hom. Hym. xii. 2, and H. Cercer. i. 466, 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, δὸς σεμνά, meant of habits of life. So Hesian. i. 2, 6, σεμναί ἀθάναται. Plato, p. 290, τὰ σεμνυτάτα.

Σεμνοτέρα, ἡτο, ἡ, (σεμνός), prop. augustness, sanctity, 2 Macc. iii. 12. Jos. B. J. vi. 3, 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, in πασὴ εἰσικεῖται καὶ συμπολύτη, where the Vulg. well renders by honestiae, and the Vulg. well renders by honestiae, and i.ii. 7. So in Ηελικ., V. H. ii. 13, and Ηελια, Contr. Ap. i. 31, we have συμπολύτης Bov., and in Hidian. ii. 10, δια συμπολύτης αλοίπιμον, 'respected for his worth.' Simil. Ηελια, vii. 49, μετά πάσης συμπολύτης.

Σημαίνει, f. ανά. (σήμα), prop. to give a sign or signal, i. e., public, Sept. Num. x. 9. Ηελια, Ant. vii. 11, 6. Ηελια. An. v. 2, 12; also to make known by a σήμα, Ηελια. II. xxiii. 358; hence, as in Η. T. to signify, intimate, John xii. 33, σημαίνων, τοσούτοι ήμελλεν ἀνωθενεκεν. xviii. 32. xxi. 19, where, as oftt. the word is used of things future and obscurely made known, as in oracles, &c. So Plut. cited by Wets. has οὕτα λέγει, οὕτα κράτουτε, ἀλλὰ σημαίνεται. In Acts xii. 26, 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 Ηελια. Ant. vii. 8, σημαίνων τὴν ἐκ τοῦ παιδίου ἵππου ἐπίθεσιν. In Acts xxv. 27, with simple acc. τὰς κατ' αὐτόν αἰτίας σημαίνων.

Σημάτων, ου, το, (equiv. to σήμα); a sign, signal, Hidian. iv. 11, 8; an ensign, standard, Sept. Is. xi. 12, Hidian 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, ἤθελεν αὐτοῖς σήμ. Rom. iv. 11, σήματι ἐλάβετε περιτομήν, i. e. circumcision, as τὸ σήματος τῆς διαθήκης: comp. Gen. ix. 12, sq. Thuc. vi. 31; spec. a σήμα by which the character and truth of any person or thing is known, a token, proof, Lu. ii. 12, τοῦτο ἐνίω τὸ σήμ. 2 Cor. xii. 12, τὰ σήμα 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, ἢ γέλασται εἰς σῆμα τοιῶν εἰς τοῖς ἐπιστήμονες, ἀλλὰ τοῖς ἀνίπτοσι, i. e., 'a token to the unbelieving of God's presence and power,' comp. ver. 25, τὸ σημάτων Ἰωάν, 'the sign of Jonah,' i. e., 'which God wrought in the case of Jonah,' Matt. xii. 39, comp. ver. 40. Meton. of persons sent from God, whose character and acts are a manifestation of the Divine power, Luke xi. 39, ἕναντι Ἰωάννου σημαίνον τοῖς Νεν. II. 34, ὅτι οὕτω ἐστὶ σημαίναντες οὐκ ἔγειρον, meaning, that 'he should be a σήμα καθά τοῦτο τοῦ σημαίνεται, of virtue calumniated; 2) also of signs, wonders, miracles, which God is said to do through any one, ἢσε οὖν τί πάντως, joined with τίρατα, Acts ii. 22, 43, al. and Class. as Η. V. H. xii. 57, Pol. iii. 112, 8. Spec. as foreshowing future events, a sign of future things, a portent, presage, Matt. xxiv. 3, τὸ σήματος τῆς σεβάσματος. ver. 20, τὸ σήματος τοῦ Τιμ. τ. αὐτ. 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, Matt. xiii. 4. Lu. xxi. 11, σημαίνει αὖτε σφ. μεγάλα. ver. 25. Acts ii. 19, 2) of signs, wonders, miracles, wrought by Χριστός and his apostles in proof of their Divine mission, Matt. xii. 38, οὗτος αὐτὸν τοῦ σημαίνει οἶδαν. ver. 39. Mk. viii. 11, 12. John ii. 11, 18, 23, oft.; with τίρατα, iv. 48; δωδέκα, Acts viii. 13. 3) spoken analogically of signs, wonders, wrought by false prophets claiming to act by Divine authority, Rev. xii. 13, 14; with τίρατα, Matt. xxiv. 34, al.

Σημείωσις, f. ὑπό. (σήματα καὶ σήμα), sign, 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. 3. Th. ι. 14, τοῦτον σημειοθεία, 'note that man down to yourself as one to be shunned.' So Polyb. i. 17, 1, ἀκαθαρδὰς σημειοφόρους τοῦ εἰςτοπλων κ. κ. ἀκαθαρδὰς τοῦ τῶν τῶν. Also in an expression added by Eustathius as Hom. p. 1353, τὸ ἀντροποσ σημειοθείαν ὄνομα, 'to note down and mark one's course by the stars.' Also Philo Jud. 568. A. διὸν μαρτυρίας σημειοφόρους τὸ μήδε ἐχόσον υποτίθεσιν.

Σήμερον, adv. Αττ. τήρημα, (συμφρόνησις, ἱματία) this day, to-day. I. prop. Matt. vii. 11, δός ἐνίω σήμερον. ver. 30. Lu. xiii. 32, 33, ov. Sept. and Class. With the art. as adj. ἡ σήμ. σικλ. ημέρα, equiv. to this very day, Acts xxix. 40. II. equiv. to at this time, now, Lu. iv. 21, σήμερον ἐπιστήμηται ἡ γραφή. Acts iv. 3, xii. 33, oft.; 2 Cor. iii. 15, ἐν σήμερον, where σήμερον is very emphatic, meaning, 'at this very time,' namely, of the adscription; and Sept. With the art. as adj. ἡ σήμ. σικλ. ημέρα, Acts xx. 26, ἐν τῇ σήμ. ημέρᾳ: so ἄρα τὴν σήμ. 2 Cor. iii. 14, μέχρι τῆς σήμ. Matt. xi. 23, and ἔν τῇ σήμ. xxvii. 8, note this day.
Σίτερα, τὸ Ἱερ. ὑπὸ, indec. σιλέρα, 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. οἴνον καὶ σίταρα ὑπὸ πίω σιντικά, a Nazaritic injunction. See Num. vi. 3. and comp. Sept. Lev. x. 9. Deut. xxxii. 6. Judg. xiii. 4, 7, 14.

Σιμεκυμβιον, οὐ, τὸ, Lat. semicunctum, a half-girdle, or garment equiv. to our apron, probably of linen, worn by artisans, &c. Acts xix. 12. Comp. Weits. N. T. ad loc.

Σιννάκις, σκα, τὸ, mustard, sinapis orientalis, a plant often growing, in the fertile soil of Palestine, to a very considerable size, Matt. xxi. 31. Mk. iv. 31. Lu. xiii. 19. The expression κόκων σιννάκως, '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.

Σινάτω, ὑπὸ, ἡ, fine linen, muslin, from Sind, or India, Hdot. i. 200. ii. 95; i.e. cotton, σινάτω βυσσινίν, 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, περιβεθλεμινός σινάτω καὶ γυμνὸς, 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. x. 53. Galen, με γυμνῶς κομίζομεν, ἀλλὰ περιβεθλεμινοῦ σινάτω αὐτῶν. Hdot. ii. 95. ἦν μὲν ἐν ἰματίῳ ἐπιλεξάμενος σινάν ἐν σινάνῳ.


Σιδηρός, έσ, έν, contr. σιδηρόν, α, έν, adj. (σιδηρός), iron, of iron, Acts xii. 10, σιδηρόν τοῦ σιδηροῦ. Rev. ii. 27. ix. 9. ix. 15. Sept.

Σιδηρός, οὐ, ὁ, iron, Rev. xviii. 12. Sept. and Class. The word is derived from σίκω, to sound, σίκων and σίκων, whence σίδον, to make a ringing sound; and, indeed, (it being the most ringing metal known to the ancients,) σίδος was originally an adjective, signif. 'the ringing [metal], and is found as such in Hdot. vii. 65. Areteus ii. 15. Arrian, Eux. p. 120.

Σικάριος, οὐ, ὁ, Lat. sicarius, (fr. sica, the short cutlass which was carried under the arm, like the Italian stiletto), cut-throat, robber, Acts xxii. 38, with which comp. Jos. Ant. xx. 8, 6. B. J. ii. 3, 5. vii. 8—11.

Σικίρα, τὸ, Heb. עָוְנָה, indec. sikera, the short cutlass which was carried under the arm, like the Italian stiletto, cut-throat, robber, Acts xxii. 38, with which comp. Jos. Ant. xx. 8, 6. B. J. ii. 3, 5. vii. 8—11.
pass. to be made to offend, to be led astray or into sin, to fall away from the truth, from the Gospel, &c. Matt. xxii. 21. xxiv. 10. Mk. iv. 17. John xvi. 1.

Σκάνδαλον, ou, τό, (σκάδων, μικρός,) grain measured out, i.e. an allowance, portion, ration, Luke xii. 42, and lat. Gr. writera. Σεμίρμια occurs in Diod. Sic. ii. 41.

Σίβος, ou, τό, (σιδή, silence, stillness,) to be silent, still, intrans. 1) prop. of persons, to keep silence, keep silent. Matt. xx. 31. xxvi. 63, ο δὲ ἦσαν ἀσκέται. 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, σωφισταὶ, κεφήμωνος. The Class. writers use this in case σιναία, as Hom. Od. xii. 42, σιγα. So Valer. Flacc. viii. 452, 'silent mare.' Anth. Gr. i. p. 169, 1, σητηκείας ἐς Θάλασσας. Theod. ii. ii. 38, σιγά σάντον.

Σκανδαλίζει, f. ἱππ., (σκανδάλου,) 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. xii. 90. Ecclus. ix. 5. xxiii. 8. xxcv. 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, ἵνα μὴ σκανδαλίζωμεν αὐτοὺς. John vi. 61. 1 Cor. viii. 13, bis. Pass. Matt. xv. 12. Rom. xiv. 21. 2 Cor. xi. 29. So Pass. σκανδαλίζεσθαι ἐν τινι, to be offended in or at any one, 'to take offense at' his character, words, or conduct, so as to desert and reject him. Matt. xi. 6, μακάριος οὗ τινι, δε ἐν μὴ σκανδαλίσῃ ἐν ἑαυτῷ, meaning, 'stumble in faith, fall off from his faith in me;' the term σκανδαλίζω signifies, 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, εἰ δὲ οὐ δοθῇ σοι σκανδαλίζεις se, ver. 30. xviii. 6, δὲ δὲ ὁ σκανδαλίζω ἐνα τῶν μικρῶν τοῦ ἄνω, ver. 8, 9, Psalt. Salom. xvi. 7, γανάκιος τωπρᾶς σκανδαλίζοντος ἄρφον. Hence

Σκάνδαλον, ου, τὸ, a later form for σκανδαλίζουσιν, (σκάδως,) prop. a trap-stick, a crooked stick on which the bait is fastened; which the animal strikes against, and so springs the trap. By syn.eccd. a trap, snare, Sept. fig. Jos. xxix. 13. 1 Sam. xviii. 21. Hence gener. 'any thing which one strikes or stumble against,' a stumbling-block, impediment, as Sept. Lev. xiv. 14, ἄκινιντι τυφλοῦ οὐ προσβήσῃ 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 ἡ πτέρα σκανδαλόν, rock of stumbling, Rom. ix. 33. 1 Pet. ii. 7. Also Rom. xi. 9, ἔνεφθηκεν ἡ τράπεζα αὐτῶν —ίς σκανδαλών. Ecclus. vii. 6. xxvii. 23. 1 Macc. v. 4. Judith v. 1. 2) 'a cause of offence and indignation,' i. e. an offence, a scandal, Matt. xxi. 23, σκανδάλον μου Ι. I Cor. i. 23. Gal. v. 11. Judith xii. 2, ίνα μὴ γνώτετας σκ. ver. 19. 3) 'what occasions any one to err' in his principles or practice, Matt. xviii. 7. Lu. xvii. 1, ἀνδριδεκτον ὅστι τοῦ μὴ ἐλθεῖν τοι ἡ σκάνδαλον, meaning the evils and persecutions which threatened the Christian Church. Rom. xiv. 13. xvi. 17. Rev. iv. 14. John ii. 10, καὶ σκανδάλων ἐν αὐτῶ οὐκ ἔστω, i. e. 'there is in him nothing to lead him into sin:' comp. ver. 11. So Ps. cxix. 165, καὶ οὐκ ἔστω αὐτοῖς σκανδαλόν. Meton. of persons, Matt. xxi. 41, καινὰ τὰ σκάνδαλα, said of false teachers, who, under the pretense of Christian liberty, inculcated doctrines repugnant to moral virtue.

Σκάπτω, f. ψυχ., to dig, infra, spec., a trench. So in Thucyd. iv. 90, we have ὅ τα ἐκαμέμενα, trenches. Lu. vii. 48, δὲ ἐσκαύην καὶ ἔβδωκεν, and xiii. 8. xvi. 3, σκαπτένσιν οὐκ ἱσχύων, where we have a general term to denote 'working as an agricultural labourer,' τὴν γὰρ ἐγκαταστάσει. So Pausan. Arcad. 47, τον πεδίον Ι. ἐσκαπτόνον, 'cultivated.' Xen. Econ. xv. 14, σκαπτόνον τὸ γῆρις. Hom. Hymn. in Merc. 90, φίλος σκαπτείς, and Xen. Econ. xiv. 4, τὰ σκαπτόμενα φωτ. The expression was, we may suppose, almost proverbial for working as an agricultural labourer.

Σκάπτω, f. ψυχ., (σκάδων,) prop. any thing either 'dug out,' as a channel, trench, or hollowed out, as a trench. Hdt. iv. 73. In N. T. a shift, 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. Hdt. iv. 73.
furniture, &c. 1) prop. of 'any vessel capable of containing any thing,' a vessel, Lu. viii. 16, ὁδεῖς δὲ λύγων ἄβασκω, κα- λύττωσιν αὐτῶν σκεύης. John xix. 20. Acts x. 11, 16. xi. 5. So Sept. oft. and Class. e. g. Ἐλιαν, V. H. xii. 8. Hidian. iv. 7, 8. Of a potter's vessel, or earthen ἀγγείον, Rom. ix. 21. Rev. ii. 27, τὰ σκεύη τὰ κεραμικά. Sept. Lev. vi. 28, al. Of any article whatever, considered as a burden to be carried, Mk. xi. 16, οὐκ ἔδει ἵνα τίς διωκέηση σκεύος διά του ἰρεὼν. So Ἰωαν. Bell. ii. 8, 9, οὐδὲ σκεύος τὸ μετα- κινησθαι. Of any articles in general, 2 Tim. ii. 20. Heb. ix. 21. Sept. and Class. also in the plur. household goods, furnitures, Matt. xii. 29. Mk. iii. 27. Lu. xvii. 31, τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. oft. and Class. as Ἑκ. viii. 12, πάντα σκεύη ἃσοι τερ ἐν οἰκίᾳ χρωμάτι αὐτῶν. Eunuch. ap. J. Pol. p. x. 10, σκεύη τὰ κατὰ οἰκίαν. Athen. xiv. 17. 2) fig. of the human body, as formed of clay, and accordingly frail and feeble, 2 Cor. iv. 7, ἐξομήνυ τὸ ἐσάρους τοῦ- τον ἐν ὀστρακίωσι σκευάσει. Also of the body generally, considered as the ἄγιοι τῆς ψυχῆς, as Philo terms it, or, as Cicero styles it, 'vias aut receptaculum osceae,' whence Barnabas, Epist. § 21, calls the human body τὰ καλῶν σκεύων: and Hermes applies to it the term vae, 1 Th. iv. 4, τὸ αὐτοῦ σκεύους κτάσισθαι. So the Hebr. vae, vae, in 1 Sam. xxii. 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 vae is employed for the body simply in Lucret. vi. 17, 'vidit vae efficere ipsum (scil. intelligit) Omniaque illius virtutis corrumpere intus.' Moreover to this head may best be referred the controverted expression in 1 Pet. iii. 7, ὥσ αὐτοτροποί σκεφταὶ τὸ γυναικεῖον, where σκεύως, as it lit. signifies anything 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. 25, σκεφταὶ ἱλοὺς. 2 Tim. ii. 21, ἤταται σκεύως εἰς τιμήν: for the latter, Rom. ix. 22, σκεφταὶ 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 σκεφταὶ ὀργῆς, Jer. i. 25. 1) prop. of a thing, and spec. the most of a ship, as the chief instrument of sailing, Acts xxvii. 17, χαλάσατες τὸ σκεύος. 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, ἵστον δ’ ἵστασθαι πλασταν. 2) fig. of a person as the instrument of any one, Acts ix. 15, σκέπης ἱλαρώτης, i.e. a chosen vessel, instrument to work my purposes, said of a person well adapted to the execution of any purpose. So Pol. xii. 5, 6, Δαμωλίη ἡν ὑπερτερικών σκέπης εὑρίσκει. Comp. Jer. i. 25. Is. xiii. 8, in some MSS. σκέπη ὄργης.

Σκέπη, ἑτερ, ἢ, (Hebr. נַּחַת, to dwell,) gener. a booth, 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, κατασκευασμένος αὐτῷ τρίος σκέπασιν, al. So Sept. Gen. xxxiii. 17. Isa. i. 8. Jon. iv. 5. Thuc. ii. 34. Theoc. xv. 16. Dem. 284, 24. Xen. Cyr. ii. i. 25. Also of skins, &c., a tent, Heb. xi. 9, ἐν σκηνήσι κατοικίσασα. Sometimes 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, ἄνωθεν ἑπάνω τῆς σκηνῆς Δαβίδ τῆς τεκτωνείας, 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 σκηνές. Rev. xii. 6, τῆς σκηνῆς αὐτοῦ, κυρί. τοῦ Θεοῦ, i.e. heaven. So Sept. Job xxxvi. 29. Ps. xviii. 12.—II. spec. the Mosaic TABERNACLE, the sacred tent of the Hebrews, (comp. the σκήνη λάδα 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, ἢ σκ. τοῦ μαρτύρου, 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. xxi. 4, 10. Num. i. 50, sq. By synecdoche. 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 sanctuary, 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. 28, 24; also fig. for the Temple in the heavenly Jerusalem, Rev. xv. 5, ὁ ναὸς τῆς σκ. τοῦ μαρτύρου. xxi. 3.—III. Acts vii. 43, ἢ σκ. τοῦ Μωλὸχ, '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, 'preterea grande armarium in angulo vidi, in cuius occasione erat lares argentei positi.'

Σκηνοπυγία, άσ, ή, (σκηνή, πυγία,) 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, ἢ ἑορτά τῶν ἱεροσολυμίων. ἢ σκηνοπυγίαν. So ἡ σκ. 2 Macc. i. 9, 13. Sept. ἑορτά τῆς τοῦ θεοῦ. Deut. xvi. 16, and oft. as ἑορτά τῶν σκηνών, Lev. xxiii. 24, al. and Jos. Ant. iv. 6, 12.

Σκηνοποιεῖς, οὑ, οἱ, (σκηνή, ποιεῖς,) a feast, 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. σκηνοποιούμενος, Diod. Sic. iii. 27. Hid. viii. 2, 8.

Σκῆνος, ἡν, το, τοῦ, 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. vi. 1, ἢ ἵστασις ἥμας ὑμῶν ὑποπέντε σκηνῶν, i.e. 'this our earthly tent or house,' 2 Cor. vii. 4, εἰ ὑπήκοος ἐστιν τῷ σῷ. Wisd. ix. 15, τὸ γαστερίς σκῆνος. So Plato calls the body γίγνομαι σκῆνος, and other Platonic and Pythagorean philosophers use similar expressions. Longin. de Subl. § 32, calls the body ἐκτίσθην σκῆνος, in allusion to the term σκηνῆς being also applied to the bodies of animals, Ἑλ. H. A. v. 3.

Σκήνωμ, ὁ. σκήνω, (σκῆνος,) to pitch a tent, Sept. Gen. xiii. 12. Jos. Vit. § 47. Hid. vi. 8, 17; in N. T. intrans. to dwell as in tents, foll. by ἐν ἑμίν, John i. 14, where the expression is used in preference to ἐν, with allusion to the life of man as a temporary σκηνῶσις, 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 intercommunion of all the functions of human life which evidenced our Saviour to have
been really and substantially man as well as God. With and a dat. of place, Rev. xii. 12. xiii. 6; with ματά and a gen. of person, Rev. xxi. 3; with ἄτρι and accus. of person, Rev. vii. 15, σκηνώμεν ἐν αὐτόν, i.e. 'will ever cheer them with his presence, will defend and protect them by his power from all evil and mischief.'

Σκήνωμα, τοῦ, τό (σκήνων) 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. cxxix. 5. xlvii. 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. Herac. 690, σωμάτω τού σοι σκήνωμα.

Σκιά, ἁ, ἣ (σκιῶ) shadow, shade: 1) prop. Mk. iv. 32, ὑπὸ τῆς σκιάς αὐτοῦ.Acts v. 15. Sept. and Class. In the sense of darkness, gloom, as σκιὰ Θανάτου, deathshade, i.e. thickest darkness, Matt. iv. 16. Lu. i. 79, (with which comp. the similar expression in Hom. Od. iv. 180, Θανάτου μίλια νόφος, 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 shade, i.e. a shadowing forth, adumbration, in distinction from τὸ σώμα, the body or reality, and ἥ σκια, the full and perfect image; so of the Jewish rites and dispensation as prefiguring things future and more perfect, Col. ii. 17, ὁ δέ σκιὰ τῶν μελλόντων, τὰ δὲ σώμα Χριστοῦ. Heb. viii. 5, σκιὰ λατρεύων τῶν ἐπιουριῶν, where σκιὰ 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 γὰρ ἐξών ὁ νόμος—οὐκ αὐτῆς τῆς σκιὰς τῶν πραγμάτων. Philostr. Vit. Soph. i. 20, 1, ὃτι σκιὰ καὶ ὁμορρία αἱ ἑκὼν τὰ πάντα.

Σκηρτάω, φ. ἴσω, to leap, spring, intrans. said espec. of animals, though sometimes of men, as Hom. II. xx. 226. Plut. vi. 46. Hidian. iv. 11, 5; in N. T. to leap for joy, eul. Lu. vi. 23, χαίρεται καὶ σκυρρῆτας, with which comp. Aristoph. Plut. 761. σκυρρὴτα καὶ χορεύτα. Lu. i. 44, κατηρτησαν ἐν ἀγάλλωσι τὸ βρέφος, i.e. 'as they leaped for joy.' So it is said, Gen. xxv. 22, ἰκαντήθη τὰ παιδί ἐν αὐτῷ.

Σκληροκαρδία, as, ἡ (σκληρῶς, καρδία) hardness of heart, obstinacy, perseverance, in the former of which passages it is used with especial reference to the unyielding, ungodly spirit of the Jews. So Sept. Deut. x. 16. Jer. iv. 4, it is used to denote the incumcision of the heart, and σκληροκαρδία stands for perseverance in heart, Prov. xvii. 20. Comp. also Ecclus. xvi. 10.

Σκληρὸς, ὁ, ἄ, ἅ, adj. (ἐκλήρως, ἐκληρο-) prop. dried up, i.e. dry, hard, stiff, what we call firm, as not yielding to the touch, Aristoph. Ach. 1161, σκωτήλε. Xen. Mem. iii. 10, 1, τὰ σκληρά καὶ τὰ μαλακά. Wisd. xi. 4, λίθος σκληρός. Hence in N. T. hard: 1. prop. as said of things, as of winds, ἄπειρα, violent: so we say, a hard gale. Jn. iii. 4, ὑπὸ σκληρῶν ἀυλῶν. So Sept. Prov. xxvii. 16, σκληρός σκληρὸς ἄμυς. Ex. vii. ix. 14, σκληρός ἄμυς. Ap. Alex. M. i. 26, 3, 6. 3. Also used of thunder, Hdot. 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. 50, σκληρὸς ἑτέρων οὖν τὸ λόγον. So Sept. Gen. xiil. 7, 30, ἀλαλεῖ σκληρὰ αὐτοῦ. Eurip. Frag. 75, πατέρα Σέλεοι σοι μαλακῆς φυσιν ὑπόστη, σκληρὰ αληθῆναι; So also Stob. p. 97, ἀπημήνα ὑπόστο τὸ λόγον καὶ σκληρός, ἀλλ' ὁ—μαλακῶς. Jude 15, σκληρῶν ὡς ἔλλησαν κατ' αὐτῶν, where the sense is harsh, pelting, rebellious. Similarly as it is said in Ps. xxiv. 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 painful affects the touch,' intractable, grievous, Acts ix. 5, xxvi. 14, σκληρὸς σοι πρὸς κλέφτη λατεῖες, 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, ὁ δὲ σκληρὸς εἰ ἀδερφός, i.e. hard-hearted, griping, one who exacts his due to the utmostmost, ἀκριβοδίκαιος. And so the term is used in a passage of Arrian cited by Kyro, οἵ κατοικοῦντες ἐμποροὶ σκληροτύρων, scil. Έσσον. And Stob. Germ. p. 383, ἀνδρὶ σκληρῷ καὶ ἄπ πνεύμων ποιήσω. Thus in Sept. I Sam. xxv. 3, the term is used of Nebal. 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 ϕιλος καὶ αὐτήτως, 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 Flanco, 16, we have ‘ho man or beast omnibus insignis.’


Σκληρόταχος, ά, άν., adj. (σκληρός, στράχος), hard-necked, stiff-necked, i. e. obstinate, perverse, Acts v. 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 σκληροάχεις, probably the more Classical term. Sept. Ex. xxxiii. 3, 5. Deut. ix. 6, 13. Bar. ii. 22. Eccles. xvi. 12.

Σκληρόω, f. υμ. (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, δι’ άλλα τουντίας, σκληροω, comp. ver. 17, and Ex. vii. 3, and see my note. Pass. Acts xix. 9. Heb. iii. 13. Fol. by τὰς καρδίας, Heb. iii. 10, 15, iv. 7. Eccles. xxx. 12, μή συνάγοντες σκληροθείς αἰτίνης σοί.

Σκόλος, ά, ὁ. ὁ, adj. prop. crooked, bent, (fr. σκόλος, a hook or sickle, and also a hooked horn, a word occurring several times in Hesych. and which may be compared with the Hebr. נוֹץ, whence our hook, which has both these senses. Now this, again, comes from 2 perf. ἤσσαλα (as στίλας fr. ἀστίλος) of σκάλα, 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 pervest from rectitude and truth. In its natural sense the word occurs, Wisd. xiii. 13, as an adj. to ξελον, and in Hdot. ii. 86, to σδηρον.) In N. T. it is used 1) prop. of a road, or parts of it, Lu. iii. 5, καὶ ἵναις τὰ σκόλια ἐστὶ οἴκεων. Sept. Isaiah xiii. 16. Heliodor. i. 6, σκολία γὰρ των ἄτρων. Pind. Pyth. ii. 157, σκ. δαίτος. 2) fig. crooked, i. e. perverse, wicked, so γενέ σκολία, Acts ii. 40. Phil. ii. 15; a phrase derived from Deut. xxxiii. 5. γενέ σκολία καὶ διευσταμίνη. Of masters, equiv. to perverse, peevish, frosted, opp. to ἀπειλέας, 1 Pet. ii. 18. So Sept. Prov. xvi. 28, ἀνὴρ σκολίος διαπείμα- ται κακά.

Σκόλοψ, στός, ὁ. (fr. σκόλος, a hook or horn; see on σκόλος,) prop. 'any thing pointed and sharp;' fig. a stake, Xen. An. v. 2, 5; the point of a hook, Lucian, Merc. cond. 3; a horn, or prickle, Sept. Hos. ii. 6. Dioec. ii. 29. Lucian, Ver. Hist. ii. 50, διά τους άκακούς και σκόλοτας μετηντιανοῦς. Ἐλ. H. An. x. 13. In N. T. 2 Cor. xii. 7, σκόλον τῆς σάρκας, a horn in the flesh, 'something which inflicts either bodily pain or mental distress.' So Artemid. iii. 65, ἀκακεῖ καὶ σκόλοται ὁδύνας στιμάτων, διὰ τοῦ δέξιου. 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. Ex. xviii. 24, σκόλον πυριδα, and Num. xxxiii. 55, σκόλοται εἰς τοὺς φώθελοις υμῖν.

Σκορπίς, f. ἴου. (σκορπεῖ, prop. to look out at, survey, (as a σκορπεῖς or watchman from a tower;) also, to look at, contemplate, attentively, Pind. Ol. i. 7; also fig. to consider carefully, Hdot. i. 32, σκορπία τούτος χρήματος τῆς τελευτητῆς, Hence, to regard, as Thuc. ii. 43, σκ. τῆς ὠφέλειας, et al., and in N. T. to keep respect to, with acc. 2 Cor. iv. 18, μὴ σκορπούντων ἡμῶν τὰ πλεονεκρά. Phil. ii. 4, μὴ τὰ διάνωτα ἐκαστού σκορποῦσθε. So Thuc. vi. 12, σκ. τὸ διάνωτον 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, 5. Xen. Cyr. ii. 2, 18; with a negat. σκορπήσε, prop. to look to it lest, to take heed lest, Lu. xi. 55. Gal. vi. 1. Xen. Mag. Eq. vii. 73. σκορπήσε, οὖ, ο, (σκορπομαί, 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 σκορπών διάκως. Sept. and Class.

Σκορπεῖται, f. ίω, to scatter, disperse, trans. 1) prop. with acc. John x. 12, ἄ λύκος σκορπεῖται τὰ πρόβατά: xvi. 32. Sept. and lat. Class. Yet it was used in the Ionic dialect, (being, for instance, found in Hecestes,) 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 occurs in Artem. In the proverbial expression, Matt. xii. 30, and Lu. xi. 23, μὴ συνάγων μετὰ ἐμοῦ, σκορπίσει, 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 sow-

ing, abed. 2 Cor. ix. 9.

Σκορπίων, ου, δ, σκορπίων, (a sort of venemous insect, on which see Calmet,) Lu. xi. 12. Rev. ix. 3, 5, 10. Sept., Jos., & Class. In Lu. x. 19, παντίν είπαμεν δφ.
καί σκορπίων, we have a figurative form of expression used of surmounting great evils and difficulties, being preserved from men as venemous in their hostility as scorpions. Comp. Εἰλ. H. An. x. 23, we have παντούς του σκοτών ἀπαθίς διαιμένους. 

Σκοτίων, η, ον, adj. (σκότος,) dark, without light, Matt. vi. 23, ὀλον το σώμα


Σκοτία, ας, η, (σκότος,) darkness, abse-

nce of light. 1) PROP. John vi. 17, σκοτία ἦν ἐγενέσθαι, 'it was now dark.'

xxii. 35, ὁ πίπταντως ἐν τῷ σκοτία. xx.

i. 1. Sept. Job xxviii. 3. Mic. iii. 6. Eupr. Phennis. 346. So of a place of darkness, ἐν τῷ σκοτία, 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, ἵππα μι σκοτία Ἱακαλάβα, ver.

46. 1 John i. 5. ii. 8, 9, 11. Melion. of persons in such darkness, John i. 5, η σκοτία, for οἱ ἵκοσικομικοί τῇ διαίνῃ, Eph. iv. 18.

Σκοτίων, ε. ις, (σκότος,) to darken, 'deprive of light;' in N. T. only pass to be darkened: 1) PROP. Matt. xxvii. 29, ὁ ἄλοχος σκοτισθοῦσαι. Mk. xiii. 24. Lu.


xxii. 15, 10. 2) fig. and spiritually, of the understanding, i. e. of moral darkness, ignorance, Eph. iv. 18, ἵκοσικομικοί τῇ διαίνῃ, lit. befooled, with which comp.

similar expressions in Dion. Hal. de Thuc. 83, ἢ σκοτιόσα τὴν διαίνους δύνασθαι. Jos. Ant. ix. 4, 3, τὴν διαίνους ἐπιστησαν, and Bell. v. 8, 2, ἐπιστησαν αὐτοῦ γνώσας ἀδιὰ τὰς παραομολογίας ὁ Θεός. Rom. i. 21. xi. 10, σκοτισθεῖσαν οἱ ὁμοῖοι αὐτῶν.

Σκότος, έσος, ου, (κατάλαβες, (σκότος,) darkness, the absence of light. I. PROP. 1) generics. Matt. xxvii. 45, σκότος

λυγεστος εἰς πασαν τῶν γίνων. Acts ii.

20, ἔν σκοτό. 1 Cor. iv. 5, τὰ κρυπτά

τῶν σκότων, '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 Ἑλ. V. h. iii.

18. Xen. Cyr. iv. 2, 2. 2) a dark place, 'a place where darkness reigns,' Matt. viii.

12, ζηληθήσονται εἰς τὸ σκότος τὸ

ξύστερον, into the uttermost darkness, 'the darkest 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 Tarasus of the Greeks. So at 2 Pet.

ii. 4, we have σαμπαίς ξέφον ταραττήσας, exactly similar to τὸ σκότος τὸ ξύστερον here; also we have at 2 Pet. ii. 17, and Jude 13, ὁ ξέφος τῶν σκότων εἰς αἰνών, i. e. 'thick gloom of darkness for ever,' thickest and eternal darkness.—II.

Fig. of moral darkness, the absence of spirituallight and truth, ignorance and blindness, including the idea of sinfulness and consequent misery: see σκοτία 2. 1) Open. Matt. iv. 16, ὁ λαός ὁ καθημένος σκοτεῖ εἰς φῶς μέγα. vi. 23. Lu. i. 79; comp. Ps. cxvii. 10. Sept. Job iii. 19, ἡγήσας τό ἀνάθιλα τὸ σκότος ἢ τὸ φῶς.

Acts xxi. 18. Rom. ii. 19. xii. 12, τα ἔργα τῶν σκότων, 'the works of darkness,' wicked deeds; so in Dr.Dupont's Greek version of our noble Collect for Advent Sunday, διαρθρῇ ἥμαρ χάριν ἱα ἄπωμαι τὰ τὸ ἔργα τοῦ σκότους, καὶ ἑβαπίσωμαι τὰ ἔργα τοῦ φωτός. 2 Cor.

iv. 6, ο θεός ο εἰκών ἐκ σκοτών φῶς λάμψη λαμα. vi. 14. 1 Pet. ii. 9; see Mic. vili.

8, 2) abstr. for conc. of persons in a state of moral darkness, wicked men, under the influence of Satan, or the infernal spirit, as opposed to Christ, the 'Sun of righteousness;' comp. 2 Cor. vi. 14, η ἀνωτάτως τού σκότους, Lu. xxii. 53; per-

haps for Satan himself, Col. i. 13; also Eph. v. 8, ητὶ ποτε σκοτίας vi. 12.

Σκοτίων, ε. ις, (σκότος,) to darken, covet with darkness, Soph. Aj. 85; pass. Rev. xi. 10, ἤγεντα η βασιλεία αυτοῦ ἵκοσικομική, i. e. emblematic of distress, calamity, destruction. So Joel ii. 6. Nah.

il. 10, all faces shall gather blackness.

Σκύβαλον, ου, το. This is not de-

rived, as the Lexicographers say, from κυρί and βάλλει, q. d. το κυρι βαλλα-

μενον, for that would only account, and lan-

mely too, for one of its many uses. I have no doubt that the σκυ is corrupted from ςκα for ξέω, q. d. το ξε βαλλα-

μενον, '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 excrescence 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, τα πάντα εγενόμενα σκύβαλα εικος. So Apuleius Flor. 2, says of Crates, 'rem familiarem abijcisse, velit omus ster-
coriis, magis labori quam uni." And so
Plaut. Truc. ii. 7, 5, 'amator, qui bona
sua pro steroore habet.'

Σκυθρωπάς, οὗ, ὁ, ἄρχ. (σκυθρός, 
grim, stern, fr. σκύθωμα, άψ.), prop.
scouring, as opp. to ἱλαρός; also, gloomy,
as said of persons in sorrow, Lu. xxiv. 17;
and Σκυθρόμαχος, as said of hypocrites,
Matt. vi. 16. And so in certain passages,
we have cited Wets. and others, we have
the terms άνομκριναι and σκυθρωπώτα
joined. Sept. and Class.

Σκόλλα, τ. υλός. The primary sense of
this word is to tear, rend, and worry,
as dogs or other animals, with tooth and
nail, Hesych. σκόλλαί τό τοῖς δνυφι
στάναι. And as we use the verb το γωνν
for to harass, trouble and weary any one
out, so the Greeks used σκόλλα, e. gr.
569, σκόλλωνταί. Thus in N. T. Mk. v.
35, and Lu. viii. 49, μη σκόλλα τών διδά
σκαλον. Mid. Lu. vii. 6, μη σκόλλον.
Pass. part. Matt. ix. 36, ὅτι ἦσαν ἐσκυλ
μίνοι, namely, with the burdensome rites
and ceremonies of the Law, and especially
the irksome traditions of the Pharisees.

Σκόλλον, οὗ, τό, (σκόλλα, 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 άδρυα,
spoil taken from the living; also spoil
generally, Lu. xi. 22, τα σκόλλα αὐτῶ
διαδίδουσιν, lit. he scatters his spoils,
the goods of which he has made a spoil. So
Thuc. vi. 71, τα των πολεμίων σκόλλα
ἐχοντε. Sept.

Σκληροκόρωτος, οὗ, ὁ, ἄρχ. (σκληρός,
βισμώσκω), worm-eaten, devoured
of worms, spoken of θρείμενος, the dis-
ease of Herod Agrippa, Acts xii. 23.
Comp. Jos. Ant. xix. 8, 2, 2 Macc. ix. 9.
Theophr. H. Pl. iii. 12. Καύς. Pl. ν. 9, 1.

Σκληλέξ, ημος, ὁ, a worm, i. e. as
feeding on dead bodies, Mk. ix. 44, 46, 48,
ὦτον ὁ σκ. αὐ. οῦ τελευτα, καὶ τά πιάρ
οῦ σβινθων, 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 prying 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, οὗ, ἄρχ. (σμάραγ-
dos), of smaragdus or emerald, Rev. iv. 3,
ὅμως ὀρασίς σμαραγδίνων Με λίθω

Σμαραγδός, οὗ, ὁ, smaragdus, a
name under which the ancients appear to
have comprehended all gems of a fine
in colour, including the emerald, Rev.
19. Sept. and later Class.

Σμυρνίς, ή, η, μυρρή, Heb. قد, the
juice of a certain small thorny tree grow-
ing in Arabia and Abyssinia, distilling,
either spontaneously or by incisions, a
kind of liquid, soon hardening into a
bitter aromatic gum, which was highly
priced by the ancients, and was used for
incense and perfumes, and also (as we
learn from Hdt. ii. 82) employed in em-
balming. Matt. xi. 11, λίθου καὶ μυρ-

Σοφος, οὗ, ὁ, originally a word
for containing the bones of a dead person,
(Hom. ii. xxii. 91.), but afterwards a
coffer, coffin, Hdt. ii. 76; any receptacle
for a dead body, Lucian D. Mirt. vi. 4.
Aesch. xx. 34, Sept. for a mummy-chest,
Gen. i. 26. In N. T. a bier, or funeral-
couch, on which, among the ancients,
the dead of the higher classes were carried
κλίνης, 2 Sam. ii. 31.

Σὸς, σῆς, σῶν, 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, ἵν
τα σῶν ὄφθαλμον. ver. 22. xiii. 27.
Lu. xv. 31. Acts v. 4. το σών, τα σώ,
Lu. vi. 30. So of society, companionship,
Lu. v. 33, οί δὲ σοι μαθητὰς. Mk. ii. 18.
John xvii. 6, 9, 10, xviii. 35. οι σοί, th
kindred, thy friends, Mk. v. 19. Of origin,
proceeding from any one, Matt. xxvii.
37, τῆς σῆς παροικίας. Lu. xxii. 42, το
σῶν, sc. Άγια. John iv. 22. xvii. 17, ὁ
λόγος οὐ σῶς. Acts xxiv. 3, and Class.

Σώδαριον, οὗ, τό, Lat. sudarium, a
piece of linen, such as was, among the an-
cients, 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

Σφοία, ας, η, (σφοία), wisdom, prop.
knowledge, (so it is defined by Xen. Men.
iv. 6, 7, πιστοτημη), skill, expertness
in any art; e. gr. ἡ σφοία τοῦ τέκτωνος,
Hom. ii. xv. 412; espec. in the fine arts,
as music, poetry, painting, Pind. O1. ix. 16.
Xen. Mem. i. 4, 2 & 3. An. i. 2, 8. Lys.
198, 11. Sept. σφοία, Ex. xxviii. 3,
xxxvi. 1, 2. In N. T. wisdom, in various
senses: I. skill in the affairs of life, prac-
tical wisdom, prudence, 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. διὰ μὲ σῶσιν σε σοφία, et al. In N. T. Acts vi. 3, ἄν
dρας ἐπὶ τὰ πλῆρεις Πν., ἄν. καὶ σοφίαις, where see my note; vii. 10. Col. i. 23.
iii. 16. iv. 5, comp. 6. Lu. xxi. 15, στόμα καὶ σοφίας, q. d. 'wise utterance,' the
faculty of speaking wisely and eloquently. Sept. 1 K. ii. 6. ἧδιαν i. 5, 23. Plut.
Thea. 3. Xen. Mem. iii. 9, 4, 5.—Πλ.
II. wisdom in a higher sense, i. e. deep know-
ledge, natural and moral, learning, science;
implying high cultivation of mind and en-
lightened understanding. Jos. de Macc. 2.
σοφία δὴ τοῖνυν ἐστὶν γνώσιν Ἰσραήλ καὶ ἀνθρώπων προγναστικα τον τοῦ
τός αὐτῶν. Cie. de Off. i. 43, 'sapientia, quæ
sanea externi Graeci vocant, rerum est
divinarum et humanarum scientia.' Hdtot.
iv. 77. Ἐλι. V. H. ii. 31, and oft. in Plato
42, and Lu. xii. 31, τὰς σοφίας Σολο-
μωνες. Acts vii. 22, τὰς σοφίας Ἀλ-
γιτίνις, where see my note. Implying
learned research, λόγου μὲν ἣξυντα σο-
φίαι, 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 sim-
plicity and purity of the Gospel, and
tended to draw away the minds of men
from divine truth; hence called by Paul,
σοφίτης, 2 Cor. i. 12. ἡ σοφία τοῦ κόσ-
μου, 1 Cor. i. 19, 20, (where see my note.)
iii. 19. τῶν ἀνθρώπων, ii. 5, 4, 13. So
i. 17, σοφὸν ἐν σοφίᾳ λόγου, 'not in wis-
dom of words,' 'not with mere philosophy
and rhetoric,' et al. Hdtot. i. 60. Ἐλ. 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,
καὶ πᾶν τούτου ἡ σοφία αὐτή; Mk. vi. 2.
Acts vi. 10. Eph. i. 3, ἐν πάσῃ σοφίᾳ καὶ
σοφιστήσει. ver. 17. Col. i. 9, 2 Pet.
iii. 15. Col. ii. 8, ὥμιν διδαχή λόγος
σοφιστϊν, ἀλλὰ λόγους γνώσεως. Spec.
of insight imparted from God in respect
to the divine counsels, 1 Cor. ii. 6, σοφίαν
λαλοῦμαι—σοφίαν ὧ τοῦ αἰώνος 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.
18, 15, 17, ἢ δὲ ἀνθρώποι σοφία πράττων
μὲν ἄγνι ἐστιν. Lu. ii. 40, 52.—III.
ἡ σοφία τοῦ Θ. the Divine wisdom, Rom.
xi. 33, ἡ βαθύς πλοῦτος καὶ σοφίας καὶ
γνώσεως Θ. 1 Cor. i. 21, 24, comp. 22.
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, καὶ ἐδικαιώθη ἡ σοφία απὸ τῶν τικ
νῶν αὐτῆς, see more in my note. So Lu.
xi. 49, ἡ σοφία τοῦ Θ. πίνω, i. e. 'the
Divine wisdom as manifested in me,'
Christ; comp. Matt. xxiii. 34, where it is
ἰγνα: or ἡ σοφία τοῦ Θ. is abstr. for con-
crete, put for δ. Θ. δ. σοφος: see my note.

Σοφίζω, i. e. σοφ., (σοφος,) to make
wise, i. e. skilful, expert, 'to instruct in
any art or science,' pass. to be skilful, ex-
pert, e. gr. τῆς ναυτίλης, ('navigation.')
make wise, to enlighten, i. e. in respect
to divine things, with acc. of pers. 2 Tim.
iii. 15, τὰ ἑρά γράμματα τὰ δυνάμεις σε
xix. 7, ἡ μαρτυρία Κυρίου πιστό, σοφί-
ζως μνήμη. cv. 22. Theop. ad Au-
tol. ii. p. 82, οἱ προφητεύεται ὑπὸ τὸν
in a bad sense, ἄγγελον τουρνηρὸν σο-
φιστήν αὐτῶν, i.e. the Jews. 2) mid.
σοφιζομαι 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,
Hdtot. i. 68. ii. 172. iii. 4. & 85, 127. v.
21. ix. 62,) so Hdtot. ii. 66, σοφιζο-
tαίς. In N. T. only part. perf. as pass.
σκοφιζομαι μυθος, cunningly devised
fables, 2 Pet. i. 16. The pass. form occ.
also in Ps. viii. 5, Aq. and Symm., but
in an active sense.

Σοφος, ἡ, ἄν. adj. wise, in a gener.
sense, skilful in any art, or well ac-
quainted with any science; in N. T. 1.
skilful, expert in any art, 1 Cor. iii. 10,
σοφος ἀρχιτέκτων. Sept. Isa. iii. 3.
2 Chr. ii. 7. So the Class. oft. apply
the epithet to workmen or artisans, espec.
builders; so Ἀισχ. Socr. i. 1. Εἰς. V. H.
xiv. 39. See Aristot. Eth. vi. 7.—II.
skilled in the affairs of life, discreet, judi-
cious, practically wise; comp. in Σοφία Ι.
1 Cor. vi. 5, σοφος, δὲ διανύεται δια-
κρίνων κ.τ.λ. So Sept. Deut. i. 13. 2 Sam.
xiii. 3. Is. xix. 11. Hdtot. vii. 130. Xen.
Cyr. i. 1, 1. An. i. 10, 2.—III. skilled
in learning and science, i.e. learned, intel-
ligent, enlightened, and gener. in respect
to things human and divine; comp. in Σο-
φία II. 1) gener. as to human things,
Matt. xi. 25, Lu. x. 21, ὧτο σοφόν καὶ
σοφιστῷ, 'the learned and clever.' See my
note. Matt. xxiii. 34. Rom. i. 14, σοφο-
τα καὶ ἀνθρώποι. xvi. 19. 1 Cor. i. 25. Sept.
had the libation poured upon its head. Comp. Phil. ii. 17, and see my note. Similarly in Liv. xxxi. 29, we have 'libare virea.'

**στίρμα, στός, τό, (στίρμω), seed, as sown or scattered, of grain, plants, or trees: 1) prop. Matt. xiii. 24, στιρμών καλών στέρματα. ver. 32. Mk. iv. 31. 1 Cor. xv. 38. Sept. and Class.; metaph. 1 John iii. 9, στερμάτων αὐτόν, i. e. Ἰησοῦς, 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 viride, Heb. xi. 11. Sept. and Class. Hence also different. seed, equiv. to children, offspring, prop. Matt. xiii. 24, 25, μη ἔχων στέρμα. 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, & Oed. Tyr. 1067, and a Delphic oracle in Thuc. v. 16, Διὸς ὄνομα ἡμῖν τὸ στέρμα. The plural sense, however, is found in Soph. Trach. 304. Eurip. Med. 798: gener. equiv. to posterity, Lu. i. 55, τῇ Ἀβραὰμ 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. iex. iii. 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 Κῦριος Σαβαὼν ἐγκατέλειπεν ἡμῖν στέρμα. So Plato Tim. p. 1044, ἢ αἴνισσαι ἡ τόλμη ἑστά ταύν ἑλισσά, περιλευθὲν τότε στερματος βραχίονος.

**στερμολόγοι, ου, άς, ές, adj. (στερ- μα, λίγος,) 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, ὀμίθων στερμολόγων, and in Aristoph. Av. 233, 579. Artem. ii. 20. Hence in metaphor. sense, it denoted those passers by the market-places, and lived by picking up any scattered or refuse produce, and generally persons of object 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, talker, Acts xvii. 18.


**στελαίων, ου, τό, (στελιός,) ο στελειν, den, Matt. xxii. 13, στελαίων λατρεύω, in allusion to the fact, attested by Joseph., that the robbers with which Judas then swarmed, had their habitations in the caverns so numerous in that region. See also John xi. 36. Heb. xi. 36. 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.

**στελος, άδις, η, 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. 57, 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 στέλας 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 γά στελείς, said of a loamy, greeny soil. And Heas. explains στέλας by μαμελιμνίων. 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 στέλλω, a stain; the other from στέλλω, 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 βαλανσί), as the persons in question might be said to be ἐν ταῖς δύνασις, in the love-feasts, staining and deforming the fair face of Christian society.

**σπιτος, ου, άς, ές, prop. a spot, stain, extending over the surface of any thing, fr. σπίτι and στιξώ, extend; a word occurring only in the later writers, for which
the earlier and Attic ones use κηλίς. In N.T. it is found only 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.

Σπλαγχνός, f. Ὑσῶν, (σπλαγχνός), prop. to spot, to stain; fig. to desile, Ja. iii. 6, ἡ γλώσσα ἡ σπλαγχνά διὸ τὸ σώμα, namely, by inflaming the passions, and thereby making the members of the body.


Σπλάγχνον, οῡ, τὸ, an intestine, bowel. Usually and in N.T. only plur. τὰ σπλάγχνα, the entrails, bowels: I. prop. Acts i. 18, ἦγεγοῦδα πάντα τὰ σπλάγχνα αὐτῶν. 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 Eschyl. Hence in N.T. the term is used, like the Hebr. דֹּתי, 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. vii. 12, σπλαγχωρεῖσαι ἵνα σπλάγχνα υἱῶν ὑμῶν, answering to καρδία, ver. 11. Phil. i. vi. 7, τὰ σπλαγχνά τῶν ἀγάπης ἀνακτάναι διὰ σοῦ, i.e. are appeased or quieted by the comfort of thy tender affection,' 1 John iii. 17, κλαίει τὰ σπλάγχνα αὐτῶν, with which comp. Act. Thom. τὰ ἱδία στοματικά, also Prov. xii. 10; the latter in 2 Cor. vii. 15, καὶ τὰ σπλαγχνών περισσοτέρως ἵνα ὑμῖν ἔστιν. Phil. i. 9, ὥσπερ πιστεῖσθαι τὰς τὰς σπλαγχνάς Ι. Χρ. i.e. in my ardent love to Christ, ii. 1: Intens. Lu. i. 78, διὰ σπλ. ἰδιοῦν Θεοῦ. Col. iii. 12, σπλ. σπλαγχνίσκω. Also put for the effects of affection, Phil. ii. 17, τὰ ἰδιὰ σπλαγχνά, 'my bowels,' meaning 'whom I love as myself or my own son.' Simil. Philostr. Vit. Soph. ii. 3, οὐκ ἰσπλαγχισμένοι σιώς

σπλάθγγα απομακρυνθοῦσα. Artemid. i. 46, σὶταις σπλαγχνάς λέγοντας, and v. 37. Philo of Joseph. t. i. p. 15, ἢ σπλαγχνάς ισπλαγχνας τοὺς ἰδιαῖς. 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.

Σπέιγγος, οῡ, ὁ, a sponge, Matt. xxvii. 48. Mk. xv. 36. John xix. 29, and Class.

Σποδός, οὗ, ὁ, (for σπόδως fr. σπόδως, lit. the remains of the fuel, after the fire has been extinguished,) ashes, Heb. ix. 13, σποδὸς δαμάλου, Matt. xxi. 21, and Lu. x. 13, ἵνα σάκκος καὶ σπόδως μετακόμῃ. 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, (σπόρω, 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, ἀναγεννημενοι οὐκ ἐστί σπορῶν φαραγίτη. Act. Thom. § 31, τοῖς σποραῖς καὶ τοῖς γίνοντι ὑπάρχαις.

Σπόριμος, οῡ, ὁ, ὁ, adj. (σπόρω), sown, sown, for sowing, e.gr. σπόρημα, Gen. i. 29. Lev. xi. 37, ἢ γῆ, i.e. 'land fit for sowing,' Diod. Sic. i. 36. Xen. H. G. iii. 2, 10. In N.T. neut. plur. τὰ σπόριμα, sown fields, fields of grain, Matt. xii. 1, al.

Σπόρον, οῡ, ὁ, (σπόρω, a sowing, seed-time, Sept. and Class. In N. T. equiv. to σπέρμα, seed, Mk. iv. 26, βῆλα τὸν σπόρον ἐκ τῆς γῆς. ver. 27. Lu. viii. 5, 11; fig. 2 Cor. ix. 10. Sept. Deut. xi. 10.


Σπουδαίως, a, ou, adv. (σπουδή), prop. speedy, earnest, diligent; also, by impl., 'forward to do any thing,' 2 Cor. viii. 17, 22, σπουδαίως ὅντα, ὥστε ὅποιος σπουδαίως αὐτοῦ πάθη αὐτοῦ ἐνεργεῖ οὖσα.
στάδιον, ό, όν, (στάδιον) a large vessel, whether of earth or wood, in which any liquid is set aside for use; and thus corresponding to our ask, q. d. a standing jar: it may well have this sense, since it is derived, like all words in μος, μα, μο, from a partic. passive, viz. ἱστάμενος. These participles were sometimes left unchanged, as in the case of δεξαμενή and ὁμος; sometimes were used slightly curtailed and contracted, as in that of στάδιον; sometimes more so, as in τέρκους from τερτόμενος, σεμνός fr. στέρμενος, and μερίμνα fr. μεριμνάμενον. It was chiefly used for keeping wine, so στάδιον οίνου, 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, στάδιον χρυσῆ. See Ex. xvi. 33.

Στάταρ, ήρως, ό, (Ισταμάν) perf. pass. of ἰστάμενος, 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 στάδιον ἔχων, 'to have a standing,' i. e. 'to subsist, exist,' Heb. ix. 5, ἐν τῇ πρώτῃ σκυθή ἐγνώσασα στάδιον, i. e. 'yet subsisting,' as Dion. Hal. Ant. vi. 36. Nearly approaching to this is the sense which the word bears in Hdot. ix. 31. Pol. i. 68, 7, αλ., namely station, lit. the place where one stands.—II. general, 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, ἄντω τῆς στάσεως ἑαυτοῦ, and iv. 71, al.) yet its far more usual sense is sedition, for σύνταξις. So Pind. Ol. xii. 22, στάσις ἀντιστάσις, and Nem. iii. 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, οὗτως ἐν τῇ στάσει φόνου πεσομενα. Lu. xxiii. 19 & 25. Acts xix. 40. xxv. 5, κυνώτατα στάσει, (with which comp. Jos. Bell. ii. 9, 4, ταραχή ἐν τραίρω κινῶ.) 2) dissentio, contention, Acts xv. 2, γενομένης σὺν στάσεως καὶ συγκομιδῶν. xxiii. 7, 10. So Sept. Prov. xvii. 14. Λςχ. Pers. 744. Xen. Mem. iv. 4, 11.

Στατήρ, ἰρως, ό, (Ισταμάν, to weigh,)
prop. a certain weight; also stater, an Attic silver coin, Matt. xvi. 27. It was equal to 4 Attic silver drachmas, or about 2s. 7d., but was probably current among the Jews as equiv. to the shekel, or about 2s. 4d.

Σταυρός, ο, το, (fr. σταύω, cognate with στάω, to fix, namely, in the ground, as our stake from the past participle of to stick,) a pointed stake or pole, 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, του τουσ ἐγκαθεστησαν, ἵνα ἀρχή τον σταυρον αὐτοῦ, i.e. to aid him in bearing it; ver. 40, 42. Fig. in the phrases, αἰμαία, βασανίζειν, λαμβανείν τον σταυρον, 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; αἰμαία, Lu. ix. 23; βασανίζειν, xiv. 27; λαμβανείν, Matt. x. 38. 2) meton. the cross for its punishment, crucification, 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, συμίμεος σταυρον: so ὁ σταυρος του Χρ. 1 Cor. i. 17. Gal. vi. 12, 14, and ὁ σταυρος, absol. Gal. v. 11, answering to ὁ λόγος του σταυρου, 1 Cor. i. 18. Phil. iii. 18.

Σταυρός, της, του, (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. or abl. Matt. xx. 19, μαστίγωσαν και σταυρώσαν. xxiii. 34. xxvii. 2, xxvii. 22, sq. Mk. xv. 13, sq. Acts ii. 36, al. Sept. and Class. Fig. ἑαυτῶν, Gal. v. 24, σταυρών τινα 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, ἵματος κόρου ἑστατώσατο, κάγω τω κόσμω, 'the world is dead to me, and I to the world,' q. d. I have utterly renounced the world, and the world me.

Σταυρολή, τῆς, τοῦ, (fr. σταυρός, a dried grape,) prop. a grape, also a cluster of grapes, Matt. vii. 16, μῆτι συλλέγουσιν ἀνά ἄκαθιστα σταυρολήκια; Lu. vi. 44. Rev. xiv. 18, ἔκκαισαν αἱ σταυρολαὶ αὐτῷ. And so in Class. the word is almost always used in the plural; though the sin-

ςιλικιαρ, as in the preceding passages, put generically for the plural, is sometimes found, as Hom. Od. vii. αὐτάρκεια σταυρολή, σιλικιαρ, ὁ ἐνίκησε. Athen. p. 38, σταυρολή-δόστομος, 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 Hebr. כִּבָּשָׁה; e. g. Jer. viii. 10, אָסָף שִׂינָךְ וּפֹרְשֶׂה יִמְצָא. Neh. xiii. 15, לֹא וְשָׁמִית אַתָּה. Num. vi. 3, σταυρολή, χρυσάφες και σταυρία οὐ φάγεται, i.e. neither fresh grapes nor raisins. So Theocr. Id. xxvii. 5, α σταυρίλας σταφίδα ἐστί, where the sense is, 'the grape when ripe is (at least) a raisin,' i.e. is of some use.

Στάχνη, της, τοῦ, (fr. στάγνη, cogn. with τίνη, 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, ἀνάστησαν τινα στάγνην. Sept. and Class.

Στέγας, τος, της, τοῦ, (fr. στέγνω, to cover; also fig. to conceal, not to make known,) as Pol. iv. 82. Thuc. vii. 72. Plato, 621, A. & Ecclus. viii. 17, λόγον στέγαζε. In N. T. to hold out as to anything, to forbear, to bear with, to endure, (a signification arising out of the proper sense of the word, which, as cogn. with τίνη, tege, 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 sustiner, with acc. 1 Cor. ix. 12. xiii. 7; absol. 1 Th. iii. 5, 1 Diod. Sic. xi. 32, τινα βιαν. Pol. iii. 53. 2.

Στείρος, α, ο, adj. (στερέος, firm, solid, fr. στήτομι, sterile, barren, used only of females, Lu. i. 7, 35. xxii. 29. Gal. iv. 27. Sept. and Class.

Στελλάμω, της, τοῦ, prop. to set, place, make stand in order, as soldiers in battle-array, Hom. ii. iv. 294; fig. to put in order, prepare, set out, as τινα ἐν μάχαι. Hom. ii. xiii. 10. στέλλω, στετάμω, 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 signific. to send, to despatch, implying a previous fitting out, and thus differing from τείμω. Pass. or mid. to be sent, go, take a journey, Jos. Ant. i. 19, 1. Hdot. iii. 58. Xen. An.
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 furting sails. See Hom. Od. iii. 11. Ixchyl. Suppl. 704, and Eurip. Bacch. 668, (where it occurs in a figurative sense,) λόγων στελαθήσατο. Comp. also Hor. Od. ii. 10, 23. Also fig. to repress, dimissis, assuage, as said of things, as Jos. Ant. v. 8, 3, λύων στελαθήσατο. Philo de Vit. Mos. iii. p. 668, τὴν φυσικόν οίνου—στελαθαὶ καὶ καθαρείς; as said of persons, to repress, restrain from any thing, Philo de Spec. Legg. p. 772, ἀκέφαλος οὐκ ἱερόμον έκινητας ἀπάντησε. 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 τούτῳ, 'we guarding against,' &c. e. in order to guard against, &c. Wis. xii. 3. Th. iii. 6, στελλεσθαι μακαρίως τῳ αὐτῷ ἄλειφον κ.τ.λ. 'that ye with draw yourselves from every brother who, &c. ecc. to ἀρπασθαι, χωρισθαι ἀπό: so Mal. ii. 5. Sept. απὸ προσώπων ὄνοματος μου στελλέσαι αὐτοῖς. Pol. viii. 22, 4, τὴν ἐκ τῆς συνβίωσις καταξεῖσαι στελλέσαι.

Στέμμα, ἀτομ, τό, (στέφα), a fillet, garland, wreath, Acts xiv. 10, ταύρους καὶ στέμματα, i.e. 'victims adorned with fillets and garlands,' as was customary in heathen sacrifices; Hom. II. i. 28. Thuc. iv. 113.

Σταυρωμένος, οὐ, δὲ, (σταυρίζεται), 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 viii. 34.

Also used of prayers to God not expressed in articulate words, Rom. viii. 26, στενωχιούσιν ἀλαλήτους, 'by aspirations unutterable,' i.e. by means of, by exciting these aspirations. Sept. and Class.

Στέναζω, f. ξά, (στίναι, στενού), 1) to groan, moan, inter, as of persons in distress or affliction, Rom. viii. 23, ἡμέτερος αὐτῶν ἐν ἐμαυθείς στενάζωσαν αὐτούς ἔκεικεχειμόνι. 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, ἀναβλέγω—στέναι. 2) to murmur, be impatient, Jas. v. 9, μὴ στενάζετε κατ' ἀλλήλους. So Plut. ix. 97, 8, οἱ στενάζοντες, καὶ Δακ. ἕπε τούτου, et al. Wisd. v. 3, διὰ στενω-

χωρίων πνεύματος στενάζοντες, ἱρόδινον ἱερατείας κ.τ.λ., which last passage, we may observe, throws no little light on the primary sense and ratio significations of the word στενωτό, q. d. angre, 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 στενωτός 'ad internum animi dolorem, seu angorem, pertinet; proprio enim convenit ei qui ex angusto pectorc inspira ducit, οὐμαίως ἐκ εξουσίας signa lugentia pertinet.'

Στενώτε, ἦ, ἐν, 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 nyrrwian, coartari, comprimiri, (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.

Στενοχωρία, f. πόσι, (στενοχώρω, 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 στενοχωρεῖτε ἐν ἡμία, στενοχωρεῖται δὲ ἐν τοῖς σταλάγχους ὄρους, q. d. 'Our affection for you is not straitened, but yours for us is straitened.' Also to be distressed, notable to turn oneself; 2 Cor. iv. 8, Ελισμούν, άλλ' οὐ στενοχωροῦμεν, where we have a military allusion, on which see my note there. So Att. Epict. i. 25, 28, ἰάωντο Ελισμοῦ καὶ στενοχωρούμενον, κ.τ.λ.

Στενοχωρία, a, ἡ, (στενοχωρίων), prop. straitness of place, want of room, Thuc. iv. 26, and oft.; in N. T. fig. anguish, as Ελισμα καὶ στενοχωρία. Rom. ii. 9. 35. So Is. vii. 22, καὶ ἵδον Ελισμα καὶ στενοχωρία. xx. 6, ἐν τῇ Ελισμα καὶ τῇ στενοχωρίᾳ. Wisd. v. 3, στενοχωρίουσι: also distress from poverty, &c. 2 Cor. vi. 4, ἐν ἀναγκαίῳ—ἐν στενοχωρίᾳ. xii. 10. So in Artemid. iii. 14. Pol. i. 67, 1.

Στέρεος, ὁ, ὁ, adv. (στήσιμον) prim. and lit. standing firm, also firm, stiff, Hom. II. xvii. 493; likewise, stiff or solid, as opposed to liquid, Heb. v. 12, 14, στέρεα τρόφη, meaning solid food, as opposed to milk, ver. 13; such as is called by Galen χορύφων βρῶμα, and by Arrian, Epict. ii. 16, and also Diod. Sic. Theophr. and Lucian, τρόφη στέρεα, namely, such as that of flesh, and grain in its most condensed state, as opposed to milk, porridge, and similar aliments, elegantly termed by
runaway slaves, and sometimes prisoners, (see ΑΕ. V. H. ii. 9. Plut. Per. 28.) were branded, by way of denoting a property in them, Ηδ.οτ. vii. 23, 3, and alluded to at Rev. xiv. 9. The word is used fig. Gal. vi. 17, τά στοιχεῖα τοῦ Κυρίου Ἰησοῦ εἰς τῷ σώματι μου βασιλέω, where the Apostle so calls the scars or wounds which he bore in his body from stripes.

Στιγμή, ἢ, ή, (στιγμή), 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, in στιγμή χρό- 


Στιγμωμένως, f. ἡ, to shine, to be bright, shine, glitter, intrans. Mk. ix. 3, ἅμα ἡ στιγμωμένως. Sept.

Στοίχειον, ας, η, (στοίχιον), a portico, porch, πίας, 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 σταίνω, 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 στοιχεῖον in question is called by Jos. το ἔργον Σαλομώνος, 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. Ι. v. 6, 1. vi. 8, 1.

Στοιβάς, ἄδος, ἡ, (fr. pret. mid. of στειβω, istoīs, as πεπίων ιστ. πείνω), prop. 'any thing trodden upon,' and hence 'any thing stroved on the ground,' whether straw, hay, stubble, rushes, reeds, leaves, or the twigs of trees, of all which examples may be seen in Weststein. In N. T. Mk. x. 8, it seems to denote frowdes, the leafy twigs of trees, such as were used for forming low couches. I would comp. a similar use of σαλίας for Σαλίλ, in Athen. i. 3. κατακλίες (人大常委), in τή τόν, Σάλιλας τε κατακλίας ἀντί τρεῖς, κ.τ.λ.

Στοιχεῖα, ου, το, (στοιχε, a row, series, fr. στειχω, to go in a line,) prop. and prim. 'something which one goes,' to attain any purpose; e.g. the goonion 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 xxxvii. 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. τά στοιχεῖα, elements: 1 gen. 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 καυσαράγγελα. Wisd. xix. 12. Jos. Ant. iii. 7, 7. Luc. Pans. 111. Hdad. iii. 1, 12, 2) as said of elementary instruction, the elements, rudiments, first principles of any branch of knowledge, Heb. v. 12, τά στοιχεῖα τῆς ἀρχῆς, for τά πρώτα 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 (σταίχεια) in seeking to attain further knowledge. Similarly Plutarch de Educ. 16, has στοιχεῖα τῆς δρατης. 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, τά στ. τού κόσμου.

Στοιχεῖα, f. η, (στοιχε, 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 τοῦ τού στοιχεϊ. v. 25. Phil. iii. 16. Rom. iv. 12; absol. Acts xxii. 24, στοιχεῖα τῶν κόμων φύλασσων, 'live in the habitual observance of the law;' στοιχεῖα, like περιπάτειοι, being used of habitual action. So Sext. Empir. i. 10, 233, στοιχεῖα τῆς συνθείας. Pol. xxvii. 6, 8, στοιχεῖα τῆς συγκατάληπτοι προβασίας.

Στόλη, ἢ, ἡ, (στόλλω, which see,) prop. a fitting out, or equipment; also, appareatus, 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 vestiment, i.e. a long flowing robe reaching to the feet, worn by kings, priests, and persons of rank and distinction, (see 1 Chron. xxv. 33. 3 Esdr. i. 1. v. 81. Xen. Cyr. i. 4, 26. ii. 4. 1. Lu. xxv. 22.) and therefore much affected by the Pharisées, especially the Jurists, Mk. xii. 38. Lu. xv. 22. Rev. vi. 11. vii. 9, 13, 14.

Στόμα, ατόμ, τό, τῆ, 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, τῶ πνεύματι τοῦ στόμαστο, αὐτίκ. τοῦ κολ. 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, τή στόμα, λαλεῖν. Acts xxii. 2. Rom. iii. 14, 19. So the mouth as speaking, or perhaps meton. for words, sayings, discourse, Matt. xviii. 16, ἐπι
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ΣΤΡΑΤΕΥΣΙΜΑ, στρ. το, (στρατεύσιμον) prop. a military expedition or campaign, equiv. to στρατεία, Hdt. iii. 49; but more freq. as an instrument, as Thuc. v. 57 vii. 5; and sometimes, as in N. T., metonym. as an army, forces, troops, host: either 1) gener. Matt. xxii. 7. Rev. iv. 16. xiv. 12, 14, and so oft. in Xenoph.; or, 2) by synecdoche, a band or detachment of troops, e. g. the garrison in the fortress Antonia, Acts xix. 10, and also ver. 27, σῶν τῆς στρ. where the sense is not, 'with an army,' but 'with the force (under my command).'

Also of Herod's body-guard, Lu. xxiii. 11. So Hidian. iv. 6, 11, spoken of a part of the pretorian cohort.

Στρατεύσιμον, ευς, (στρατεύσιμον, στρατεύσιμον) το στρατεύσιμον, to serve in the army, to be a soldier, Xen. Cyr. iv. 4, 11: in N. T. only mid. depon. στρατεύσιμον, to serve in war, to war, to be a soldier, infra. I. PROP. to serve in war, 1 Cor. ix. 7, τὴν στρατεύσιμον ἡδίων ὁμοίως ποτέ; 2 Tim. ii. 4.

Part. στρατεύσιμον, a soldier, Lu. iii. 14. Arr. Epic. ii. 14, 17. Hidian. 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, ὑπὸ κατὰ σφίκα στρ. 1 Tim. i. 18, ὑπὸ στρατεύσιμον τῆς καλῆς στρατεύσιμης. So at least the most leamed Commentators explain; but the expression certainly relates also to the Christian warfare, as at 2: see more in στρατεύσιμον.

Jos. de Macc. § 9, ἡ στρατεύσιμον στρατευσάει οὕτως ὑπ' ὑπέρ τιτυχίας. 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, Joh. iv. 1. 1 Pet. ii. 11.

ΣΤΡΑΤΗΓΟΣ, οῦ, ο, (στρατήγος, στρατηγός) prop. leader of an army, general. So the ten Athenian archons chosen annually, one acted as war-minister, and was called στρατηγός, Hdt. vi. 109. ΑΕΙ. V. 11. iii. 17. In other Greek cities the term noted chief magistrate. Spoken of Roman officers, it denoted sometimes consul, oftener praetor. In Roman colonial and municipal towns, the chief magistrate were usually nescio in name (though
sometimes four or six) called *Diaswvērī*, and sometimes styled *prætorius*, Gr. *stratēgōs*. Hence in N. T. the word is used 1) of the *Diaswvērī*, praetors, magistrates of Philippi, where was a Roman colony, Acts xvi. 20, 22, 35, 36, 38. Sept. 2) *stratēgōs* του ἱεροῦ, a captain, governor, prefect 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 *στρατηγός* του ἱεροῦ. These *stratēgōs*, however, were, properly speaking, not military but civil officers, who, besides the above duty, acted as *prefects* and *curatores* *Temple* generally.

The expression occurs in full, Lu. xxii. 52. Acts iv. 1, and v. 24; in Lu. xxii. 4. Acts v. 26, *without* του ἱεροῦ. Answering to this is the term used by Jos. B. J. vi. 5, 8, ὁ του ἱερου φύλακις ἡγεμόνις των *stratēgων*, and Ant. xx. 6, 2. B. ii. 17, 2, ὁ *stratēgων*. Elsewhere, 1 Chron. ix. 11. 2 Chron. xxxiii. 13. Jer. xx. 1. Ezd. i. 8. vii. 2, and i. 9, we have the same persons designated by other names, e. g. *ὁ* ἡγούμενος οἰκον Θεου, ἐκτάσει του ἱερου, ἐμπρόσθεν του θεου, χιλιαρχοι.

Στρατιά, ἀς, ἀ, (στρατόν) an army, or host, Sept. and Class. In N. T. only, by Heb., *στρατιά* υφάντοις or του υπάντοις, '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.

Στρατιάτης, οὐ, ὁ, (στρατόν) a soldier, used only of common soldiers, Matt. vii. 9. Lu. vii. 8, al. and oft. in Class: in N. T. only fig. of a Christian teacher, 1 Tim. ii. 3, ὡς καλεί στρ' Ἱ. Χρ., yet with allusion, I apprehend, to the Christian warfare generally.

Στρατολογία, ὁ, ἡ, (στρατολογίας) to collect an army, to levy, enlist, part. ὁ στρατολογισμός, one who holds a levy, = commander, general, 2 Tim. ii. 4. Plut. C. Mar. 9. Dio. Sic. xvi. 12.

Στρατοπεδάρχης, οὐ, ὁ, (στρατοπεδάρχης, ἀρχ. *Stratopedarche*) prefect of the camp, an officer to whose charge Paul was committed at Rome, Acts xxviii. 16. Many understand here the *prefectus praetorio* (comp. Phil. i. 12), 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.

Στρατοπέδου, οὐ, τα, (στρατοπέδον, τῶν) prop. 'encamping-ground of an army,' but gener. a camp, encampment, and sometimes by meton. an army so encamped, as in Thucyd. iv. 54. Hdt. i. 76; and so in N. T. Lu. xxi. 20.

Στραβλῶς, ὁ, ὁσω, (στραβλή), a windlass, fr. pr. *στραβλός, στράβω* to roll or wind on a windlass, Hdt. vii. 36; to wrench, to turn outy, Hdt. iii. 129, στραβλωτσίνας τοῦ τόδα. In N. T. fig. to twist, twist, pervert, as of the sense of a writing, trans. 2 Pet. iii. 16, ὁ στραβλωτηκας. 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 *στραβλωτας* almost always signifies to *put to the torture*, in order to extort confession. Comp. Plat. x. 414, στραβλωτας φρονιμος.


Στρυμνώ, το, τησ, (fr. *strymno*, which signifies prop. *stiff*, fig. *stiff-necked, arrogant, insolent*) to revolt, to riot, to be luxuriously, (equiv. to *στρυφας* and ὀβελις, as implying both luxury and insolence; prop. said of a *passimōered* steed, who, stiff-necked and unruly, ·· was *riot*, uncontrolled; see Hom. ii. vi. 506) intras. Rev. xviii. 7, 9. The word is not, as Commentators and Lexicographers represent it, confined to the later writers; being found in Staphylus ap. Athen. p. 100. Diphilus ap. Bekker Aeed. p. 112. Antiphanes (n. c. 408) ap. Athen. p. 127,
D. ἀπλανα ὑπάλληλον καὶ καλῶν ἄλογων. Ἐστηρίων πῶς, &c. Lycoeph. Ohale. ap. Athen. p. 420, B. ὅμως στρήνη, 'I run riot upon you.'

Στρήνης, εος ουσ, τὸ, (στρήνης, 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 στρήνης αὐτῆς ἐπλοῦσθαι, i.e. 'from the abundance of her luxury and proud volupptuousness.' Anthol. Gr. iii. p. 128. No. 64.

Στροφθύον, ου, τὸ, (dimin. fr. στροφή,) any small bird, espec. a sparrows, Matt. x. 29, 31. Lc. xii. 6, 7. Sept. and sometimes in Class.


Στυγνητός, ἡ, ὁν. adj. (στυγνεύω, to hate), hateful, 'deserving of hatred,' e.g. to God and to good men, Tit. iii. 3. So Philo (cited by Wetstein) has στυγνητὸν καὶ Σίομιστον πράγμα. And corresponding to this term is the term at Rom. i. 30, ἑσπερυγεῖς.

Στυγνάκω, f. ἄσω, (στυγνεύω, for στυγνεύω), thick, as said of a cloudy sky. So Wsd. xvii. 5, μητὲ στυγνύ. The word being derived from στυγός, originally = στόφος, thick; whence στόφος, to stuff up, fr. στῦν, to stuff,) 1) prop. to be thick, and, as applied to the sky when thick with clouds, to lower, or being lowered, trans. Matt. xvi. 8, πυράζει γὰρ στυγνακὸν 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, ὃ δὲ στυγνακός ἐπὶ τῷ λόγῳ (lit. 'lowering at what was said') ἀπέθανεν λυπομένων. So Eustath. de Ismarg. iv. p. 98, συνεχὶς τὴν ὀρφήν, στυγνάκα το 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.

Στόλος, ou, ὁ, (kindr. with στήλη,) prop. a column, pillar, Rev. x. 1, ὁ στόλος πυρός. Sept. and Class. Fig. of any firm support; e.g. persons of authority and influence in the Church, Gal. ii. 9, ὁι δοκοῦσαν στόλοι εἶναι, sc. ἐν τῇ ἐκκλησίᾳ, 'who were justly reputed to be,' & Rev. iii. 12. Also said of the Church Universal, 1 Tim. iii. 15, στόλοι καὶ ἱδραμιὰ 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. Ecclus. xxxvi. 24. Euphr. Usp. 15. στόλοι γὰρ ὅλων εἰς πάντας ἀρέσκεις.

Στυγώκος, ἡ, ὁν. adj. Stoic, and οἱ Στυγώκοι, the Stoics, a sect of philosophers founded by Zeno, and so called from the στῶα, portico, where he taught. Acta xvi. 18, where see my note.

Σῦ, gen. σοῦ, thou, pers. pron. of the second pers. plur. ὑμεῖς, ye. I. nom. 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. 31. viii. 40; in answers, Matt. xxv. 26. Mk. xiv. 2; in antitheses, Matt. iii. 14. Lu. 19: 60: so καὶ σῦ, καὶ ὑμεῖς, x. 37. Matt. vii. 12. 2) without special emphasis, e.g. John xxi. 15—17. ὑμεῖς, Matt. xxvii. 5. —II. gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessive σοῦ, ὑμῶν, e.g. σοῦ, Matt. ii. 24, i. 6. ὑμῶν, v. 10. Mk. ii. 8. gener. σοῦ, Matt. ii. 6. iii. 14; ὑμῶν, v. 12. Lu. 13: 3; for ii. 35, καὶ σοῦ δὲ αὐτῆς, see σαυτῶν.—III. dat. σοῦ, ὑμῖν, gener. Matt. iv. 5. vii. 7; dat. commodi, xxii. 5. 2 Cor. v. 13; incomm. xii. 20, for the phrase ἐν ὑμῖν καὶ σοὶ; see ἦγος.

Συγγένεια, as, ἡ, (συγγενεύομαι, prop. kindred, relationship; in N. T. meton. kindred, i.e. kinsmen, relatives, Lu. i. 61, οδοῖς ἵστω ἐν τῇ συγγ. σου.) Acta vi. 3, 14. Sept., Jos., and occasionally in Class., as Thuc. iii. 65.

Συγκατάθεσις ή (συγκατάθεσις, διότι) μας τον θεόν μετά
εἰσώρακον: ον εἰσώρακον τοῦ κυρίου, 'O θεόν μετά
eἰσώρακον, έν πλησίω και συγκατάθεσις, 'O 'εσώρακον μετά
eἰσώρακον, έν πλησίω και συγκατάθεσις, 'O θεόν μετά
eἰσώρακον, έν πλησίω και συγκατάθεσις, 'O θεόν μετά
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εἰσώρακον, έν πλησίω και συγκατάθεσις, 'O θεόν μετά
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 together people by the ears,’) as Acts vi. 12, συνεκινώναν τα των λαον και τους πρ. κτλ.

Συνγελείω, f. εσω, prop. to shut up, or to close together, trans. Often used in Sept., Apoc., and Class. of persons shut up in prison, or otherwise. In N. T. occ. spec. as a piscatory term, Lu. v. 6, συνεκλείσαν πάλησα ἵδοις πολλῶν των ἰθυβῶν, or συνελάσσον. See συνελασσόν. Also fig. to include together, i. e. to make subject, deliver over alike, with εἰς, Rom. xi. 32, συνείκλεισε γὰρ τὸ ἔθεσα τοὺς πάντας εἰς ἀπειθείαν, i. e. ‘hath permitted them to be subject thereto.’ So Did. Sic. xix. 19, we have εἰς τοιαύτα εἶ συνεκλείσας Α. With ὑπὲρ, Gal. iii. 22, 23, εὑρονομεῖσθα συνεκκλείσμου εἰς κτλ. ‘lege obstricti custodiebamus, asservabamus in,’ by a comparison to persons shut up under lock and key, in a place from which they cannot get out. Comp. Sept. Ps. xxxxi. 9, & Ixxviii. 50. So Lucian, Tim. 13, κατακλίσεις ὑπὸ μολυθί καὶ παρθενε¬σθα ὑπὸ ἀκρίβεια παιδαγωγεῖν.

Συγκληρονόμος, αυ. σερ, (κληρονό¬μος), prop. a co-heir, joint-heir, also a joint-possessor, co-partner, Rom. viii. 17, συγκλ. Χριστοῦ. Eph. iii. 6. Heb. xi. 9. I Pet. iii. 7.

Συγκοινωνέω, f. ἐσω, (συν, κοινο¬νει) to be partner with others, to share with others in any thing; foll. by αὐτοί, Rev. xviii. 4, μὴ συγκοινωνίσθητε ταῖς ἀμαρτίαις αὐτῶν. Eph. v. 11, μὴ συγκοινώνωτε τοῖς ἵργοι τοῖς ἀκάρτοις τοῦ σκότου. A mode of expression signif. (like κοιν. τοῖς ἵργοι τοῖς πουραίοις at 2 John 11, and κοιν. ἀμαρτίαις ἀλλο¬τριαὶ 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 συγκοινωνίσωμεν μοι τῷ Σιλβίῳ, for συγκοινωνίσωμεν με τῷ Σιλβίῳ, ‘communicating [aided] to him in his distress.’

Συγκοινωνῶς, σερ, ὑ. ὅ, ὅ (κοινωνῶς), a joint-partaker, co-partner, with gen. Rom. xi. 17, συγκ. τῆς μικῆς, κτ.λ. I Cor. ix. 23. Phil. i. 7; in, Rev. i. 9.

Συγκομίζω, f. ἓσω, (συν, κομίζω), prop. to bring together, to collect, c. gr. fruits, Sept. Job v. 28, but spec. used as a funereal term, like the Lat. compomere; denoting not only the laying out of the body, but other preparations for its interments; may also the funeral rites themselves, as Acts viii. 2, συνεκινώσαν δι’ τοῦ Στα-φάνου καὶ τοῦ σιβάρων αὐτῆς εὑρεῖσαι: a sense rare in the Class. writers, but occurring in Soph. Aj. 1063, τῶν τῶν μικρὸν χερου κερικά. συγκομίζω.

Συγκρίνω, f. εἰσ, (κρίνω), prop. to separate distinct things, and then bring them together into one; hence, to join together, to combine, to compose; opp. to διακρίνω, ‘to separate between, to de¬compose.’ 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) gen. 2 Cor. x. 12, συγκρίνωι ἑαυτοῦ τίς—συγκρίνωτε ἑαυτοῦ ἑαυτοῖς. Pol. vi. 47, 9, συγκρί¬νω τινά πρὸς τίς, and xii. 10, 1. Mid. 1 Macc. x. 71, συγκρίθησθε ἑαυτοῖς, ‘one with another.’ 2) by impii. (since comparison and scrutiny are essential to explanation, so Pol. vi. 47, 1, συναίρεται καὶ διαφέρει τὰ λαγόματα,) to explain, interpret, i. e. by comparison of one thing with another, 1 Cor. ii. 13, πνευματικαὶ συγκρινόμεναι. So Sept. Gen. xli. 8, 16, 22, xii. 12, 15. Dan. vi. 12.

Συγκύπτω, f. ζω, (συν, 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, intras. Lu. xiii. 11, ἵναι συγκύπτοναι καὶ μὴ δυναμείσθηναι ἀμφίκης, where we have not simply an act. in a pass. sense; for the word may be taken in a newer sense for συγκύψος εἰσιν, from which the transition to a pass. one may be easy. Comp. Sept. Job ix. 27. Ecclus. xii. 11. Themist. Orat. 7 ad Valentin. p. 90, ἵναι συγκύπτοναι, ἵνα συνεφθῆ, ἰδιοκομῆται τῷ ὀφρε. συγκύρια, αὐ. ὅ, (συγκύρια, to happen together, as events, Hdot. viii. 67, Pol. v. 18, 6, lit. ‘a happening together,’ i.e. coincidence, accident, chance, Lu. iii. 31, κατὰ συγκύριαν. This is a very rare word, yet it occ. in Hippocr. and Eu¬thymus. The Class. gener. use συγκυρίωμα or συγκύρια.

Συγκύρωμα, sor. 2. συγκύριον, (συν, κυρίον,) to rejoice with any one, to sym¬pathize in his joy, with dat. depending on συν in compus. Prop. of PERSOINS, Phil. ii. 17, συγκύρωμα πάσης ὑμ. ver. 18. Lu. i. 56. xv. 6, 9, Sept. Gen. xxii. 6, & Class. Fig. of THINGS, 1 Cor. xii. 28, τὰ μέλη, espec. in personifications, as 1 Cor. xiii. 6, σοε κυρία (σοε ἄγαθαι) ἐπι τῇ
συγχρόνες, τι οδός το ικ νυκρών έστημαι: foll. by τρό ραντόνω, Mk. i. 27. Lu. xii. 23. 2) gener. to question, reason, dispute with any one, absol. Mk. xii. 28. ακούσας αὐτῶν συνητότων: with dat. Acts vi. 9: with τρός. Acts ix. 29, συνήτησε πρὸς τούτο Εκλησίας: with the idea of calling, foll. by dat. Mk. viii. 11, ἢ ἄνωτε ο. αὐτῷ, 'to enter into argument with him.' ix. 14: by τρός, ver. 16.

Σύντησις, ευς, η, (συζητώ), 'mutual discussion, or controversy,' on any question, Acts xv. 2, 7, xxviii. 29. Philo, p. 11.

Σύντητης, ου, ο, ζ, (συζητέω), a questioner, reasoner, disputant, a sophist, 1 Cor. i. 20, συνήτητι τού αλώνος 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 this world.

Σύννυγος, ου, ο, ζ, adj. (συζυγωμικός), yoked together, and subst. a yoke-fellow; in N. T. fig. a fellow-labourer, colleague, Phil. iv. 3, σύννυγος γνώσεως, meaning, the bishop, or principal presbyter, of Philippoi, who was, in some sense, Paul's colleague; and that such is the sense there, appears from the term γνώσεως, Phil. ii. 20. So Aristoph. Plut. 945, we have τάν δὲ σύννυγον λάβετι τώ. See also Eurip. Iph. T. 261, where Orestes is styled by Pylades, σύννυγος. It was often used to denote contrade.

Συναντοτέλεια, f. ηνο, (συναντοτελεώ, 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. τοῦ Χρ. Eph. ii. 5; by συν repeated, Col. ii. 13.

Συκάμινος, ου, η, a eucomine-tree, called also the eucomor, συκάμορος, (being the ficus sycomorus of Linneus; a tree found in Egypt and Palestine, and so called as resembling the fig-tree, συκύ, in its fruit, and the mulberry, μορία, in its leaf,) Lu. xviii. 6. Sept. and Class.


Συκομορία, ας, η, (συκοῦς, μορία) equiv. to η συκάμορος, a eucomor-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.

Συκων, ou, το, a fig, Matt. vii. 19, &c al. Sept. and Class.

Συκοφαντία, f. ήνο, (συκοφάντω, fr. συκοῦς, φανών) prop. to be a συκοφάντης, a 'fig-informer,' one who informed

Συλλαγωγία, f. ἑσο, (συλων, prey, &c.) 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 συλλαγωγών, i.e. 'one who leads off captive, makes spoil of your Christian liberty.'

Συλάω, f. ᾿ησω, prop. to spoil, plunder, both as said of things, to carry off, as prey, and of persons, as Xen. Hier. iv. 11. Hidian. vii. 7, 7, and so in N. T. by hyperb. 2 Cor. xi. 8, ἄλλα ἐκδικήσεις ἐθλησά, λαβὼν φυλακῶν, meaning, 'that by taking nothing of them, he, as if were, spoilt other churches, by being compelled to receive money from them.'


Συλλαμβάνω, f. ἠλθώμαι, (σὺν, 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. 1.—Lat. comprehender, 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. xxxv. 55. Mk. xiv. 48. Lu. xxxi. 54, and oft. Sept. and Class. So, in hunting or fishing, to take, catch, ἄγραν, Lu. v. 9; comp. ver. 5, where it is λαμβάνων. Eurip. Orest. 1339, Pors. οὐχὶ καλληνίσατο ἄγχα 

Συλλαγωγία, f. ἑσο, (συλων, prey, &c.) prop. to lay together, i.e. to gather, collect, trans. as fruits and grain, Matt. vii. 16, ἄν τινος σταφυλήν, ἀν τριβεῖν σῖκα. Lu. vi. 44, et pass. al. Sept. and Class. Hdot. i. 68.

Συλλαγωγία, f. ἑσο, to bring materials together for any purpose, to collect, Dio Chrys. Or. 75, but gener. in mid. συλλαγώμαι, 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 ratification. In N. T. Lu. xx. 5, συλλαγωγία πρὸς ἑαυτὸν, 8. Plut. Pomp. πρὸς ἑαυτὸν συλλαγώμαι, et al. and oft. in Polyb.

Συλλυπτέω, f. ἠπο, (σύν, λυπέω,) to grieve or afflict with another, pass. to be grieved or afflicted with a person. In N. T. pass. to be grieved with, Mk. iii. 5, συλλυπνοῦμεν κτὶ τῇ περασεί τῆς καρδίας αὐτῶν.

Συμβαίνω, f. βήσομαι, or. 2, συμβαίνειν, (σύν, βάνω,) 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 person to whom, Mk. x. 32, ὡ συμβαίνειν αὐτῷ συμβαίνειν. Acts iii. 10. xx. 19, σ. Part. absol. τὰ συμβαίνοντα, events, Lu. xxiv. 14. Sept. and Class. Imper. with infin. of the principal verb, the infinitive clause being strictly the subject, Acts xxvi. 35, συμβαίνειστατε αὐτῶν, 'he was borne,' and so oft. in Class.

Συμβάλλω, f. βάλω, (σύν, βάλω,) prop. of things, to throw, cast, put together; espec. words or thoughts, Eur. Iph. L. 631. Xen. Mem. ii. 2. 21; of persons to send or bring together, e. g. in strife, Lab. 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 καλύπνου impl. like Lat. conferre, i. e. 'sermones,' intras. 1) gener. to discourse with, dispute with, with dat. Acts xviii. 21, τινὰς δὲ τῶν φιλοσωφῶν συμβάλλον αὐτῷ. Jos. Ant. i. 12. 3, συμβαλοῦντο ποιμένι, &c. in lat. Class. 2) to come together, Acts iv. 15, συμβάλλων τῶν ἀλλάξον, scil. bouleúsantos. Fully Eur. Phoe. 700, συμβ. bouleúteta. 3) Lu. ii. 19, συμβαλλόν τῶν και ἀλλάξον, scil. ῥήματα, to resolve, ponder in mind, namely, in order to conjecture what is meant by anything. So in Hom. we have ὅ τι ἐν φρέσκοι βάλλον στρε. Others, not ill, explain 'to conjecture,' 'endeavour to understand by conjecture;' namely, as we say, 'by putting together' various things.
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, ἑυμβαλέτω τὸ λέημνον. Arr. Exp. Alex. ii. 8, 9, τὸ ματσέτον. 4) mid. prop. "to cast, throw of one's own with others," = to confer benefit, to contribute, to help, with dat. Acts xviii. 27, συνιβάλεω τὸ τοῦ πεπατεύκος, i.e. "contributed to the spiritual good of," and so in Sept. and oft. in Class. e. g. Gr. Arr. Epict. iii. 22, πλέον τῇ κοινωνίᾳ συνιβάλεω.—II. of PERSONS, intrans. or with εἰςιν γεγον. to encounter, to meet with, with dat. 1) in a hostile sense, εἰς πλέον, Lu. xiv. 31, and oft. in Class. 2) gener. to meet with, Acts xx. 14, συνιβαλεῖ ἡμῖν εἰς τὴν Ἀσσοῦ, and Class.

Συμβασιλεύω, f. εὐσώ, (συν, 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. xxii. thus address the impatiently suffering virtuous man: Οὓς μόνον συμπότις τῶν Ἑων ἔχει, ἀλλὰ καὶ συνάρχην.

Συμβιβάζω, f. ἅσω, (συν, βιβαζω,) to make come together, to bring together, e. g. gr. 1) to join together, unite, fig. said of Christians as parts of Christ's mystical body, the Church, pass. Eph. iv. 16, ἐὰν οὖν τῷ σῶμα—συμβιβάζομεν. 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 ἄλλωι συμβιβάζομαι καὶ συναρμοζομαι, καὶ εἰς ἄργον τοῦ ἄντων πνευματος. 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. Thees. συνιβάζεις ταύτα. 2) to mentally put together, and hence prægn. to gather, infer, conclude, with στι, Acts xvi. 10: also, to prove, demonstrate, namely, by showing the connexion and tracing the chain of facts or reasoning, with στι, Acts ix. 22, συμβιβάζων ὃ τούτων ἵστων 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 יתיה to make to know, 1 Cor. ii. 16. Sept. Ps. xxxii. 8.

Συμβουλεύω, f. εὐσώ, (συν, βου-
form with another, to conform, pass. with ἑαυτῷ, fig. Phil. iii. 10.

Συμμαθητεύω, f. ἰσώ (Συμμαθητεύομαι) to sympathize with another in what he feels or suffers. The term has prop. a dat. of pers. as Job ii. 11, Symm. συμμαθητεύομαι, ἀντί, Aristot. Physogn. σ. ἄνθρωπος. Sometimes, however, it occurs with acc. of ἄνθρωπος for the person, Heb. iv. 15, συμμαθητεύομαι ταῖς ἀνθρώπων ἡμῶν. Hence also to have compassion on any one, to afford sympathizing aid, Heb. x. 34, τοῖς δεσμοῖς (μοι) συμμαθητεύειτε, an ellipt. mode of expression, like that of the preceding passage, for συμμαθητεύειτε. So also, from the elliptics, we have a kind of hypallage, as in a similar case elsewhere, Phil. iv. 14, συγκοινωνιαστεῖν μοι τῇ ἐλπίδι, for συγκοινωνία, ἐν τῇ ἐλπίδι μοι. As sufficiently vindicating the propriety of the expression, which was by Valerianus thought not good Greek, it may suffice to adduce a passage of Isocrates, ὥστε καὶ ταῖς μικροῖς ἀτυχίαις θαυμάζει καὶ τοῖς μεγαλοῖς πίστις συμμαθητεύεται. So in Plut. de Invidiâ, we have ταῦτα δὲ συμμαθητεύει ταῖς ἀλλήλων φθοροῖς. Polyb. iv. 7, 3, σ. ταῖς τινών ἀτυχίαις. Theodh. ap. Steph. Thes. in ν. σ. ταῖς μεταβολαῖς.

Συμμαθητεύομαι, ιόν ὅπως, ὧν, adj. sympathizing, feeling with another, like-affected; 1 Pet. ii. 8, συμμαθητεύομαι, i. e. the same in feeling, mutually compassionate. Jos. and Class.

Συμπαραγγέλω, 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 τῷ πρὸ τοῖς μοι ἀπολογίᾳ οὐ δέχόμενος συμπαραγγέλεισθαι. Sept. Ps. lxxxiii. 9. Of a multitude, to come together, to conveine, Lu. xxiii. 48. Thuc. ii. 82.

Συμπαρακάλω, f. ἵσω, ἵστο, to call for or invite with, at the same time, Xen. Cyr. viii. 38; ἵστο ἐν τῷ ἱερί οὖσαν, ib. iii. 21; ἵστο ἐν τῷ ἱερί, another, e. g. an army, Pol. v. 88, 3; in N. T. pass. Rom. i. 12, συμπαρακαλθήσεται ἐν ψυχή, κ.τ.λ.; meaning, 'that while he is communicating, and they receiving, the spiritual blessings above spoken of, mutual edification and confirmation thus will be attained.'

Συμπαραλαμβάνω, (σύν, παραλαμβάνω,) to take along with oneself, as a companion on a journey, with acc. Acts xii. 25. xv. 37, 38. Gal. i. 1. Sept. and Class.

Συμπαραμίσθαι, f. μισθός (Συμπαραμίσθω) prop. to remain near with any one, to continue with, i. e. in life, with dat. Phil. i. 25. Comp. Ps. lxxii. 5.

Συμπαρέξειμι, (σύν, πάρορ.) to be pro-
The page contains a mix of Greek words and phrases, with some scientific terms and references. The text appears to be a fragment of a larger work, possibly a treatise or a journal article. The content includes discussions on medical and theoretical subjects, referencing works by Aristotelian scholars. The text is dense and requires context to fully understand. It seems to be referencing a specific set of ideas or theories, possibly from the field of medicine or natural science.
verbs of sitting, standing, being, remaining with any one, as ἀνέκαμπται, John xii. 2; γίγνομαι, Lu. ii. 13; διατηρεῖ, Acts xiv. 28; ἱστημαι, Acts ii. 14. iv. 14; ἰδον, Lu. xx. 1. Acts xxiii. 27; καθίζομαι, Acts viii. 31; μενοι, Lu. v. 56; xxiv. 29. Acts xxvii. 16. Spec. εἰπα οὐν τινι, to be with any one, L. c. present with, in company with," Lu. xxiv. 44. Phil. i. 23. 1 Th. iv. 17; with εἰπα impl. Lu. vii. 1. Phil. iv. 21: or as accompanying, following, Lu. vii. 12. Acts xiii. 7. xxvii. 2; as a follower, disciple, Lu. viii. 30. Acts iv. 13; as a partisan, "to be on one's side," Acts xiv. 4, bis, and Class. So οὐν τινι ὄντες, 'those with any one,' his companions, attendants, followers, fully, Mk. ii. 26. Acts xxiii. 9. Oftener with part. οὑν, οὑν impl. Lu. v. 9. ix. 32. Gal. i. 2, et al.; spoken of companions, Acts v. 17, 21, and Class. After verbs of going with any one; e. g. εἰπα χορον and its compounds; ἀπερέχομαι, Acts v. 26; εἰπα χορον, Acts iii. 8; εἰπα χορον, x. 23, al. συνερχόμαι, xxvi. 16. Also περινόμαι, Lu. vii. 6. Acts x. 20. al. αἰνεῖμαι, Acts xxii. 18; ἐκκλείω, xviii. 8; παραγινόμαι, xxvi. 24; συναγίνομαι, iv. 27, and Class. Gener. with neither and pass. verbs, like Engl. with. Matt. xxvi. 35, καὶ δὲν με σου σοι ἀποδαναίνει. xxviii. 38. Mk. ix. 4. Lu. ii. 9. xvi. 14. Acts i. 11. iv. 1. 1 Th. iv. 17; ἀν δοὺς αὐτοῖς ἀρταγνόμα. 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. g. to the subject, Mk. iv. 10, ἠρώτησαν αὐτοῦ οἱ περὶ αὐτοῦ, σὺν τῶν ἄνδρων. Lu. v. 19. xiv. 23. xxiii. 11, 35, al.; to the object, Matt. xxv. 27, ἐκομισάμην ἀν τῷ ἤμοι σὺν τῶν. Mk. vii. 34. xxv. 27. Acts xv. 22, τιμήσαντες. 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 σπευδῶμοι σὺν Χριστῷ. viii. 32. 2 Cor. xii. 4. Gal. iii. 9, εἰλικρονταῖν σὺν τῷ πνεύματι Ἀρσαμί. 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 σοι Ἰακωβ, equiv. to ἡ διδασκαλία μοι in Rom. xii. 3, 6. 2 Cor. vii. 19. 15. 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 δύναμει τοῦ Κυρίου. Xp. Xen. Cyr. viii. 7, 13. Conv. v. 15.—V. implying addition, accession, like Engl. with. = besides, over and above, Lu. xxiv. 21, ἀλλάς γε σὺν πάνι τούτοις τρίτην ταύτην ἡμέραν ἄγει σημερον, with.

Sept. σὺν τούτοις. Neh. v. 18. 3 Macc. i. 22.—Notus. In comp. σύν implies: 1. society, companionship, with, together, Lat. con.; also therewith, where. e. g. σωμάς, συνεσθήσας, συνεκκθήμας: 2. completeness of an action, altogether, round about, on every side, wholly; e. g. συνηλπήσας, συνκαλύπτων.

Συνάγω, f. ἑώς, (ὁρμ.) to lead or bring together, to gather together, collect. Trans. I. gener. of persons or things, with acc. Matt. xxii. 10, συνήγαγον τῶς δους ἐυρον. Lu. xv. 13. John vi. 12. Rev. xiii. 10, ἀκολουθεῖ συνάγει, = to bring together captives, to lead captive; with acc. impl. Matt. xiii. 47, σαγηνέ—κα τῶν γίνομαι συναγαγόντης. xxv. 24. 26. John vi. 13, comp. ver. 12. Sept. and Class. Elsewhere with adjectives, e. g. σις with acc. of place, Matt. iii. 12. vi. 26. Lu. iii. 17. τὰ τίκεα εἰς ἐν, i. e. into one family, church," John xii. 52. (Heraclit. c. 19, τοὺς στοράδοις ολοκυνοῦσας εἰς ὑμας συναγεῖν.) With εἰς final, John iv. 36, ἐκατοντας, τοι, Lu. xiiii. 17, 18, μετὰ τῶν, Matt. xiii. 30, ὅ μὴ συνάγησας μετ' ἐμοίν, an agricultural metaphor, alluding to the process of gathering hay or corn into heaps.—II. spec. of persons only, as an assembly, multitude, to assemble, convene, convoked, as oft. in Class. 1. act. with acc. Matt. ii. 4, συναγαγόντες τούς ἄρχοντας, κ.τ.λ. John xi. 47. Acts xiv. 21, xx. 30; with εἰς τηκον, against any one, Matt. xxvii. 27; foll. by εἰς τοῦτον, Rev. xvi. 1 ff. τῶν ἄρχων, Rev. xvi. 14. xx. 8; 2) pass. or mid. to be gathered together, be assembled, come together, Matt. xxvii. 41, συνηγάμοις μετ' τῶν Φαρισαίων, and oft. Sept. and Class. With various adjectives of place, ἐμπροσθον τῶν, εἰς τον αὐτόν, εἰς τών, &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, ξίνου ἡμῖν, καὶ συνηγαγόντες με, where see my note. ver. 38, 45, and Sept.

Συναγωγή, ἡ, (συνάγων), 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. Eccles. xxv. 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 συναγωγή Σατανᾶ, 'Satan's synagogue,' or people, (συναγωγή being for λαός, as the cor-
responding Heb. term in Lev. xvi. 17. And so Sept. "suyagwγα ποιημονωμένα," Ps. xxii. 7, compared with Ecclus. xvii. 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. xvi. 11. xlii. 11. xxi. 12, παρεδομένας (ὑμᾶς) εἰς συναγωγὰς καὶ φυλακάς. Acts ix. 2, ἐπιτολάς πρὸς τὰς συναγωγάς. xiiil. 43. xxi. 19. xxi. 11. 3) meton. of a Jewish place of worship, a ναός, on which see Calmet.

Συναγωνίζομαι, f. ἱσομαι, deponent. (ἀγωνίζομαι), prop. to contend, to carry on a contest 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 εὐσεβείᾳ συνήλισαν μοι: also along with one, τῷ πίστις, 'for the faith.' Phil. i. 27. Ἐν συναρτισεῖ, τὸν ἐν τῷ ἐναρτῷ, gener. to make strong together, to gather together, to assemble, with acc. Acts xix. 25, τευκρι- ταις-οῖς συναρτήσαται. Pass. Lu. xxiv. 33. Acts xii. 12. Sept. and Class.

Συναιρώ, f. ἀρώ, (σὸν, ἀφώ), prop. to take up or lift together; also to help, aid: in N. T. acc. only in the phrase συναίρειν λόγων μετὰ τῶν, Matt. xviii. 25, 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 confarere et consolidare.' And so Plaut. Aul. iii. 5, 53, 'putratio ratio cum argumentario.' In the same light, too, St. Jerome probably viewed the expression, who renders by rationem ponerere; a phrase also used of drawing up an account, as appears from a passage of Ulpian Dig. i. 47, 5,
of an evil spirit seizing violently, possession, 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, ἐναρτᾶσας σπερματος. Philo, p. 621, ὅτῳ τῶν σπερμάτων τῷ ἀνέμος, Thuc. vi. 104, where I have given several examples.


Συνεδριασας, οὐ, ὁ, (συνεδρίας) prop. 'what binds together, a bond, band: 1' prop. Col. ii. 19, διὰ τῶν ἀφώ καὶ συνέδρων: fig. Eph. iv. 3, τὴν ἐπικάρα τοῦ πνεύματος εἰς τὸ συνήδημον τῆς ἀριθμοῦ, i.e. 'by the cultivation of that peaceable spirit which binds all together.' (So Simplício, in Epict. Each. c. 37, calls friendship the συνέδρων παλίδων τῶν ἀδερῶν: and in Plut. Vit. Num. 6, we have συνόδοι καὶ φιλίαι.) Col. iii. 14, ἤτε ἐστι συνέδρωμον τῆς τελείωτος, namely, as uniting Christians together, and making them perfect, being the fulfilment and consummation of the commandments. Also said of one immersed in wickedness, Act. viii. 23, ὁσιος—συνέδρωμον ἄδικας ὅρω καὶ ὢντα, i.e. 'fast bound in the chains of sin and Satan.' Comp. I. xii. 6, λῦστα συνέδρων ἁδικίας.

Συνεδρίας, f. δήσω, (συν, διαω) to bind together. In Class. and Sept. said both of things and persons. In N. T. of persons only, to bind together with, pass. to be bound or in bonds with any one. Heb. xii. 3, εἰς συνέδρωμον, i.e. as if fellow-prisoners. Jos. Ant. ii. 5, 3, and Class.

Συνεφατία, f. ἀριστ., (συν, ἀριστ.) to glorify with any one, i.e. to exalt in dignity and glory with or as another, Rom. viii. 17.

Συνδουλος, οὐ, ὁ, (συν, δοῦλος) a fellow-slave, fellow-ward; 1) prop. of involuntary service, Matt. xxiv. 43, τοῦτον τούτων συνδουλών 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. xiv. 28, 29, 31, 33; comp. ver. 26.
to enter with, foll. by dat. John xviii. 15.

Συνεκδημος, ου, ος, η, prop. adj. (συν, έκδημος), 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.

Συνεκλεκτος, η, ον, adj. (ικλεκτος), chosen with others, namely, to the excluded privileges of the Gospel; said of the church of Babylon in respect of other churches, like-beloved, 1 Pet. v. 13.

Συνιλαυων, f. ουσα, (βλαυωυα) 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. Boll. iv. 9, 11, συνελαυνως τους λιοντος εις την αληθη, and xi. 19, 3. In the latter writers the term is used of compulsion generally, (as Plut. Cass. συνελαυνων ακων εις την μαχη,) and sometimes of the moral compulsion of earnest persuasion, as Acts vii. 26, συνελαυνας αυτον εις αρενην. Δει. V. H. iv. 15.

Συνεμαρτυριων, f. ηως, (συν, εμαρατυριων) to bear further witness with any one, to attest with, foll. by dat. of manner, Heb. ii. 4, συνεμαρτυρουντο τον Θεον: comp. v. 3, and so Clemens Rom. 1 Cor. § 23, & 43. Sext. Empir. adv. Log. ii. 324, συνεμαρτυρουντα τοις λογοις.


Συνεπομαι, depon. mid. (επι, επω, επομαι) to follow with or accompany, with dat. Acts xx. 4, and oft. in Class.

Συνεργεω, f. ηνω, (συνεργεω) 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, η πιστες συνεργαζονται έργων αυτου, '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 Dion. Sic. t. ii. 262, η τοχη συνεργησασα τας έτυμοις αυτων. Test. xii. Patr. p. 679, το μονον συνεργει τω φθονω. 2) of things, to work together for any thing, to co-operate, contribute, to any result, foll. by dat. com- modi, and elif with acc. Rom. viii. 28, των αγαπων του Θεου παντα συνεργει εις δοξαν. Pol. xi. 9, 1. Diod. Sic. iv. 76; with προς, Plut. Theophr. and others.

Συνεργος, ου, ος, η, prop. adj. (συν, έργων) 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. Phili. ii. 25. iv. 3; of object, 2 Cor. i. 24, συνεργος της χαρας θυμον, 'co-workers of your joy,' 'labouring together for your spiritual joy.' With dat. commodi, 3 John 8, συνεργου τη δοξα, with elif acc. for or in behalf of, 2 Cor. vii. 23, εις ωμας συνεργος. Col. iv. 11.

Συνερχομαι, aor. 2. συνηλθους, (συν, έχρυς) 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 xii. 33, et al. Also to company, or be conversant with, Acts i. 21. Once with σων τωι, Acts xxii. 16. Sept. Job xiiii. 4. Wisd. viii. 2. 2) gener. and usually, to come together, to converse, assemble. Mk. iii. 20, συνερχεται καιλει διολος. 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, δυτων: eis, with acc. of place, Acts v. 16; as marking result, 1 Cor. xi. 17, 34. Sept. and Class: final, ver. 33; with εις το αυτο, 1 Cor. xi. 20. xiv. 23. (Lucian Alex. 8, εις το αυτο.) προς την, Mk. vi. 33, and Class. 3) used of conjugal intercourse, Matt. i. 18. 1 Cor. vii. 5.

Συνεσθω, aor. 2. συνεφαγομαι, 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, συνεσθει αυτοις, denoting admission to his intimacy; 1 Cor. v. 11, τωνουτον μηδε συνεσθειν, 'hold no familiar intercourse.' So Ps. c. 5, Sept. ιωρηπανους οθηλαμεν καιανικησε καιανικησαν, τονωθυ τω συνιστων; So also in Acts x. 41. xi. 3, and with μετα τωνος, Gal. ii. 12, (with which comp. Ex. xviii. 12.) The same idiom, too, is found in the Class, as Lucian Paras. 59, συνεσθεινα και συνεσθεινα.

Συνεσις, εις, η, (συνιμις,) 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, ἰς-λεπτὸν δὲ πάντως—καὶ τῇ συνεί αὐ-τοῦ. I Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. al. et Class. see, 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, ὑποθαλίαν καὶ σώφιαν περὶ τῶν παρόντων ἵνα τὸν βίον. And so in 1 Cor. i. 19, by ol σοφοί, are denoted the learned; and by ol 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 ἄγαναν αὐτῷ (δόξας ἵνα διά τῆς καρδίας καὶ ἵνα ὅλη τῷ συνειοῦται. Μη. V. H. xii. 1. Plut. Vit. Theas. 6.

Συνέτο, κέ, adj. (συνήμαι, wh. sec.) prop. 'putting together in mind,' i.e. discerning, intelligently, sagacious. In N. T. occ. Lu. x. 21. Matt. xi. 25, ἀκίνδυνα πατατύ απὸ σοφόν καὶ συνετῶν, where the two terms, σοφοὶ 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, ἀνδρὶ συνετῷ καὶ σοφῷ. And so Gen. xlii. 33, we have σκίναι 'to look out for' ἀνδρόσαν φρονίμου και συνετῶν, and elsewhere in Sept. and occasionally in Class.; though generally in the sense clever, talented. Sept.

Συνευδοκία, f. ἰσ. (συνεύδοκος, adj. 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, συνευδο-κεῖται τοῖς ῥημαῖς τῶν πατέρων ὑμᾶς. Acts viii. i. & xxii. 20. So 2 Macc. xi. 24, μη συνευδοκοῦσας τῇ μεταβολῇ, & 1 Macc. i. 57, σ. τῷ νόμῳ. Poll. by infn. to be willing, (lit. consentio,) to be disposed to do any thing, 1 Cor. vii. 12, 13, καὶ αὐτῶν συνευδοκεῖται oikei met' αὐτῷ, where σω does not (as the Lexicographers say) mean like, but is rather merged in the verb, to produce the sense agrees, as in the case of the Lat. consentio, which is sometimes followed by an infn. In Diod. Sic. t. iii. 74, and Demad. 180, 32, the infn. is implied.

Συνευκαίριο, f. ἰσ. (συνεύκαιρο, adj. to cause to be well fed, to feast,' fr. άευκά, ἰκέ, ὁχή,) to feast several together; mid. or pass. to feast with any one, to revel with. 2 Pet. ii. 13, συνευκαίρους ὑμῖν: impl. Jude 12. Jos. Ant. iv. 8, 7. Luc. Philos. pat. 4.

Συνεψιστημι, κόμ. (ὑπεστήμη) in N. T. only sor. 2. συνεψιστῆμι, intrans. to set together, to assail together; with κατά, Acts xvi. 22, συνεψιστήμης ὁ δίχλος κατ' αὐτῶν, 'made an assault together against them.'

Συνέχω, f. ἔμω, (ἴμω.) to hold together, to press together,' (as Aristoph. Nub. 953,) = to hold fast, shut up, trans. 1) prop. as τὰ ἀγαθά, 'to stop one's ears,' (namely, by drawing them together,) for which the Class. writers use ὕπολαξιν, καταλαβεῖν, or ἐπιθετοῦν τὰ ἀγαθά, Acts vii. 57. an action expressive of detestation and abhorrence. So Plut. t. ii. p. 1093, τὰ ἀγαθά καταλαβεῖν ταῖς χερεῖς, δυσγε- ραινών καὶ βδελυγμένων. Sept. τὸ ἄτομα, Is. lii. 15. Of a city besieged, Lu. xix. 43, συνείςεισι σε πάντων. 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. Hidian. ii. 13, 8. Luc. Tox. 39. Pind. Pyth. i. 37. 2) fig. to constrain, strongly urge; with acc. 2 Cor. v. 14, ἥ γάρ ἄγαθή τοῦ Χρ. συνέχειμαι ἡμᾶς, i.e. 'so to act,' where οἰκενημ. well explains by συν- εκαίριον. Pass. Acts xvi. 6, συνεκαίριο ὁ Παύλος, in text. rec. Pass. συνεχομαι, 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, συνεχομαι καὶ τῶν δύω, i.e. 'I am held in suspense between these two (conflicting motives:)' καὶ ἐν ὑπέρ, Lu. xii. 50, τῶς συνεχομαι ἐν οὐ τελεσθῇ, 'how anxious am I till it be accomplished,' how am I distressed till, &c. τῇ πολίμῳ. Paleph. xxxix. 5. Also = to be seized, affected, afflicted, i.e. with fear, disease, (especially attacks of fever,) &c. with dat. Lu. viii. 37, φῶς μεγάλα συνεχωρτό. So Plut. x. 788, σ. φάγω. Job iii. 24. Matt. iv. 20, πᾶσοι—συνεχομοῦν. Lu. iv. 38. Acts xxviiii. 8. Sept. Job xxxii. 34. So Diod. Sic. iii. 33, κατατνασίαν. Marcius. i. 26, 'construxit rapidius (read, rabidam) fabrībus.'

Συνενδομαί, depon. pass. (συνένδομαι,) 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, συνενδομαί γάρ τῷ νόμῳ, i.e. 'Idelight in the law.' An expression similar to, but much stronger than that at ver. 16, σύμφωνοι τῷ νόμῳ δὲ καλὸς ὁ ὅτι,
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. Εἰς. V. H. ix. 21.

Συνιθεία, σφή, (συνιθής, dwelling or accustomed, together, fr. σῶν, σω, custom,) an accustomed together, Αἰ. H. An. aei. 36. In N. T. a usage, custom, John xvii. 39, ἵπτον εὐνύμην. 1 Cor. xi. 16, σύνυμνος. Isa. Ant. x. 4, 5, ἰν τάξια συνίθεια. Demosth. 342, and oft. in Class.

Συνικλισθείσα, σν, δ, (σων, ἄλα, fr. ἀλακία,) one of the same age, an equal in age, Gal. i. 14, Αἰς. V. H. ii. 34. Diod. Sic. i. 53. Hidian, i. 5, 11, and other lat. writers: the purer Greek term is συνιθής.

Συνυπάστῳ, f. ν. (σων, Σάπτω,) prop. to bury with any one, as Hdt. v. 5, ἡ γυνὴ συμπαύτατε τῷ ἄνδρι, and oft. in Class.; in N. T. fig. with Christ, in the likeness of his burial, with dat. as in Συνκαθήσαμεν. Pass. Rom. vi. 4. Col. ii. 12, συναχθεῖται αὐτῷ ἐν ἰεραρχίᾳ, buried with him, namely, in the waters of baptism; alluding to baptism by immersion. See my note.

Συνολάω, f. ἄνω, (σων, θλανόω, 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, τὸ ὁ πάσων ἢ' ἱππαν ὅς ᾧν ἐνδόθη συνιθλαθήσεται. Sept. and later Class.; the earlier ones having συνικλίσθησαι.

Συνολήβω, f. ψευδ., (σων, θλεβω,) to press together, to press closely, on all sides, as a crowd upon a person, with acc. Mark v. 24, 31. Jos. Bell. iii. 3, 6, συνισκεύασαν τοῦ παλάτου περὶ τοῦ στρατηγοῦ. Plut. Sympos. vi. 6, fin.

Συνυπόστω, f. ψευδ., (σων, σύνυπυρώω,) to break to break by crushing together, to crush to pieces; in N. T. fig. τὴν καρδίαν των, lit. to crush the heart, to dishearten or quite subdue one's courage, Acts xxxi. 15. So of ἀποτελήματας τῶν ψυχῶν, Flatt. Rep. vi. p. 495, Ε.

Σύνιθε, see in Συνιθήμα.

Συνιθήμα, f. σνιθίν., sor. 1. σνιθήμ., sor. 2. σνιθύμ., (3 plur. pres. σνιθύμων, and part. σνιθύμῳ fr. σνιθύμνω,) prop. to send or bring together, as foans in battle, Hom. II. 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 ὡς ἀκούοντι, εὐθύ συνιθήμοι, i. e. by metonymy with effect; do not lay it to heart, to understand it; do not so compre-

bend it as to carry into its spirit and obey: its qualifications: a figurative use of the term similar to that of ἀκούω in the sense to obey, ver. 14. Mk. iv. 12, vi. 52, al. weep. Acts vii. 23, οὐ δὲ συνιθήκας. Rom. xv. 21. 2 Cor. x. 12, οὐ συνισκέω, 'are not wise.' Foll. by acc. Matt. xiii. 51, συνισκάτε ταύτα ταρταραί; Lu. ii. 50, τὸ ρήμα: by ὅτι, 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 οἴνοις δὲ συνισκέω.

Συνιστήμα, Συνιστάται & Συνιστάτω, f. συνιστήμα, (Στιμήμα), occ. in both the trans. and intrans. signif. to make stand with, and to stand with; see "Στιμήμα, I. TRANS. in the pres. imperf. and sor. 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 command, to represent as worthy, to recommend, with acc. and dat. Rom. xvi. 1, συνιστήμα δὲ ἐμοί Φιλίππων; 2 Cor. v. 12, with acc. and τρόπος ταύτα; 2 Cor. iv. 2, and Class. as Longin. c. 34. Xen. Jos. and Class. with simul. acc. 2 Cor. iii. 1, εἰστε συνιστανται. x. 12. Pass. 2 Cor. xii. 11. 2) fig. to set forth, show, display, operate, establish, with simul. acc. Rom. iii. 5, οὐ δὲ ἡ ὄντων ἡμῶν Θεοῦ δικαιωμένη συνιστήμα, i. e. prove or establish; a sense arising naturally out of the proper one of placing together; there being implied the juxta-position of two things for the purpose of showing their comparative size or value. v. 8, 2 Cor. vi. 4, συνιστάτωτες ἑαυτοῦ ὑπὲρ Θεοῦ διάκονοι: with doubt. acc. Gal. ii. 18, παραβαίνειν ἑαυτοῦ συνιστήμα: so Philo, 517, o. αὐτοῦ προφήτης. Diod. Sic. xiii. 91: with acc. and infin. 2 Cor. vii. 11. Diod. Sic. xiv. 45. Jos. Ant. vii. 2, 1, συνιστάτων ἑαυτοῦ ὑπὲρ αὐτῶν.—II. intrans. in the perf. and sor. 2. act. to stand with, together, &c. 1) prop. of pers. with dat. Lu. ix. 32, δῶς ἀνέρον τοῖς συνιστάτοις αὐτῶς. 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. Oecord. iv. 64, ἡ συνιστάσσεις φύσις καὶ διαλύσις. Plato Timaeus, p. 50. E. τῶν τῆς λεείας αὐτῶν (τῶν κόσμων) εἰς ὁμοιότητα ἡ συνιστάσσεις ἡ συνιστάσσεις; p. 41, D. (ὁ Θεός) ἡ συνιστάσσεις δὲ τῶν. Hence in N. T. intrans. to be constituted, created, consist, subsist, Col. i. 18, παῦτα ἐν αὐτῷ συνιστάσσεις, where, however, conservation and preservation seem likewise implied. So Aristot. de Mamma, c. 6, ἐν Θεῷ τὰ πάντα, καὶ διὰ Θεοῦ συνιστάσσεις. 2 Pet. iii. 5, τὰ ἐξ ἑλκόμενος συνιστάσσεις τῷ Θεῷ λόγον, where

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Συντρόβω, f. ψω, (σύν, ψη), prop. to rub together, e. gr. sticks for kindling fire, τὰ πυρέλια, Luc. Βερ. hist. i. 32; usually, and in N. T., to break or crush together, by concussion, to break in pieces, trans. 1) PROP. Mk. v. 4. xiv. 3, συντρίψασα τὸ ἅλαβμον, i. e. ἔστραφλον ὀρθίον, ἀλασμαβρον απεριτός; see my note there; John xix. 36. Of breaking a vessel, Rev. ii. 27. Sept. & Class as Ἑλ. ν. Ἑ. xii. 46. Xen. Κυρ. vi. 1, 29. Also of a ship, Thuc. iv. 12. Eurip. Cyc. 700. Of a reed bruised, but not broken, Matt. xii. 20, κάλαμον συντρίπτων οὐ καταδείκτη, where see my note. 2) FIG. like Lat. condere 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, ταμπο- συντρίβουν αὐτόν, the spirit breaking him down, 'crushing his strength,' comp. Mk. ix. 18, ξεσαικένα. 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. xvii. 3, 6, 7. τοὺς Ἀχαίοὺς. Pass. Luke iv. 18, συντρίπτοντοι τήν 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. xxxvii. 19, and Class as Plut. vi. 171, 8, μὴ συντρίβησαι, ἕτη μὴ ἀκμήμεν οἱ ἀλεξομοί. Pol. xxi. 10, 2, συντρ. τῇ διανοίᾳ. Diod. Sic. xvi. 81, συντρ. τάς ψυχαί.


Συντρόφος, ou, ὁ, ἡ, adj. (συν- τρίψω), prop. nourished or nursed together, Xen. ii. 3. In N. T. subst. and fig. one brought up or educated with another, as a foster-brother or school-fellow, Acts xiii. 1. Jos. and Class.

Συντυγχάνω, aor. 2. συντυγχάνω, (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, συντυγχον δ' αὐτήν Ἱείδος ἄγγελος, and Class.


Συνυποτρυγία, f. ἱσσα, (σύν, ἑπτυργία, fr. ὑποτυργός, helper,) to serve, help, aid with any one, foll. by dat. of manner, 2 Cor. i. 11, συνυποτρυγοῦντων ὑμῖν τῇ δείσει. Luc. Bis accus. 17, συναγω- γοῦσά της ἱδρυσίας, ἦτε αὐτὴ τὰ πολλά Συνυποτρυγεῖ.

Συνώδειμα, f. ὅνω, (σύν, ὁδεῖμα), prop. to be in travail together, to bring forth together, said of animals, Porphyry de Abs- tin. iii. 10. In N. T. fig. to be in pain together, absol. spoken of η τίτλος collect. Rom. viii. 22. So Eur. Helen. 733, Συνω- δείμα κακοῖς.

Συνωμοσία, as, ἡ, (συνώμομα, prop. a swearing together, fig. conspiracy, Acts xxiii. 13, συνωμοσίαν πεποιηκότες. Jos. and Class.

Σύριες, οἱ, ἡ, (σύριος, 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 τήν Σ. ἐκπέπτῃ.

Σύρρη, f. ύπα, to draw, or drag, implying force, trans. John xxii. 8, σύρρουτε τὸ δίκτυν. Acts xvii. 9. Rev. iii. 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. 1. c. 4. ν. τὸ δεισιτηρίαν. It does not appear, from the examples added, that the term in this use conveys any idea of personal violence; it seems merely to denote compulsion. See more in my notes.

Συσκελάσας οἰ ττω, f. ἀξίω, (σύν, στρ., 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.


Συσσώμος, ou, ὁ, ἡ, adj. of the same body with another, Lat. concorsor; fig. spoken in respect of the Christian Churc
teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. ii. 25. Phil. 2.

Συντρέφω, 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, συστρέφαντος τοῦ Παύλου φρογάνων πλήθος: a graphic expression, with which compare ἑρουκ. οὐ γναφεῖς ἀκαίρων σωφρ. συστρέφαντες. So Prov. xxx. 4, τὶς συνεστρέφει ὤδας ἐν ἱματίῳ; The usual term is συλλέγω, as Xen. An. iv. 3, 11, φρογάνα συλλέγων ὡς ἐπὶ πῦρ. The word is of frequent occ. in Class. of collecting persons into masses.

Συστροφή, πί, 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, ποιομένης συστροφῆς, comp. ver. 13.

Συσχηματίζω, f. ἑσω, (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, ἡ, ἡ, (σφάζω), slaughter, prop. of animals for food or in sacrifice, Acts viii. 22, ὡς πρόβατον ἐτί σφαγήν. Rom. viii. 36, ὡς πρόβατα σφαγῆς, i. e. for slaughter; 1 Cor. v. 5, θηρίατα τὰς καρδίας ἡμῶν ὡς ἐν ἱματίᾳ σφαγῆς, i. e. 'like beasts in the day of slaughter,' without care or forethought. So Jer. xii. 3, ἄχμιαν αὐτῶν εἰς ἱματιαν σφαγῆς αὐτῶν.

Σφάγιον, οὐ, τὸ, (σφάζω), a victim, an animal slaughtered in sacrifice, Acts vii. 42, μὴ σφάγια—προσηνεκατέ 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, ἀριων ἐστικώς ὡς ἐσφαγμένον. ver. 9, 12. xiii. 8. Sept. and Class. oft.; also of persons, to kill, slay, with acc. 1 John iii. 12 bis, Καί ἐσφαζόν τὸν ἄδελφον αὐτοῦ. Rev. vi. 4, 8. xviii. 24. Once hyperbol. of a deadly wound, Rev. xiii. 3, (κεφαλῆς) ὡς ἐσφαγμένη εἰς Ἀραμαίον. Sept. and Class.

Σφαράγις, adv. (σφαράδω, vehemently, very much, Acts xxvii. 18, and Class.

Σφαράγις, f. ἵσω, (σφαράς), to
seal, test: 1) prop. to seal up, to close and make fast with a seal or signet, e.g. 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. vi. 4, σφραγίσων & ἀλλαγον ἀπὸ ἐκτελεσθαι. xxii. 10: of which sense an example occurs in Stob. Serm. p. 215, Σφραγίσων τὸν μὲν λόγον σιγῇ; also, generally, to seal, to set a seal, e.g. for the sake of security upon a sepulchre, prison, &c. with τῶν λείου, Matt. xxvii. 66; with ἵππῳ, Rev. xx. 3: a mode of promoting security, in use from the earliest ages, when it supplied the place of locks. See Deut. 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. xvi. 26, σφραγισάμενος αὐτοῦ τῶν καροτῶν τούτων. 2) generally, to set a seal or mark upon any thing, in token of its being genuine and approved, e.g. 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, τοῦ νῦν ὁ Πνεῦμα ἐσφραγίζεται, i.e. as the Messiah, comp. v. 36; full by ἶνα, iii. 38, ως λαόν αὐτοῦ τὴν μαρτυρίαν ἐσφραγίζων ὦ τὸ Θεός ἀληθεῖς, ἵστω, for ἵστω, '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 ὑμᾶς, i.e. 'who hath given us a pledge of his future acceptance;' pass. Eph. i. 13. iv. 30.

Σφραγις, ἵδος, ἡ, (φράστος), a seal, i.e. 1) prop. an instrument for sealing, a signet, sigillum, Rev. vii. 2, & Class. 2) a seal, as impressed upon letters, books, &c. for the sake of privacy and security, Rev. v. 1, σφραγίζων ἐν τῷ, ver. 2, αλ.; 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, ὁ σφραγὶς τῆς ἰματομοσίας ὑμᾶς ἵστω, meaning, that their being in the Lord is a decided proof of his Apostleship; as much so a seal is of the authenticity of a writing. The metaphor is derived from the seals of sovereigns, being affixed to the letters credentia of ambassadors, to attest their authentici.
by Brecht. we read, θεον τημιματα σχελιανων τη ανθρωπων, &c.

Σχολη, 6η, n. 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, διαλυμενοι εις τη σχολην Θυανων των, and lit. Class.

Σχωμα, f. σω, (σως,) perf. pass. σεσωματι, aer. 1. pass. εσωθην, to save, deliver, preserve safe from danger, loss, destruction, trans. 1) prop. of persons, Matt. viii. 25, σωσαν ονταν, ανεκδιαοδωμα. xxiv. 22. xxvii. 42. Mk. iii. 4. Acts xxviii.20; so την ψυχην αυτων σωσα, Matt. xvi. 25. Sept. and Class. Foll. by εκ of thing, to save from, deliver out of any peril, &c. John xii. 27. Heb. v. 7, σωσαν αυτων εκ Σανατου: once by εκ of place, pragm. Jude 5, λαος εκ γης Αληντου σωσα, 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 infrequently used of recovery from a dangerous disorder, Acts. ix. 21, 22, η πιστη σου σωλην ει και εσωθη η γυνη. Lu. viii. 36. John xii. 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 spec. of Christ, as the Saviour, foll. by αιτω, Matt. i. 21, σωσε την λαον αυτου απο των αμαρτων αυτων. Acts ii. 40. Rom. v. 9, απο της δραγης: opp. to κρίνων, John iii. 17. xii. 47. Of God, σωσω τινα ει της βασιλειας αυτου, 2 Tim. iv. 18. Gener. Matt. xviii. 11. Rom. xi. 14. 1 Cor. i. 21, σωσα τους πιστους τους. Heb. viii. 25: once with εκ του Σανατου, Ja. v. 20. Pass. Matt. x. 22. xx. 25. Mk. xv. 16. Lu. viii. 12. xiii. 23. Rom. v. 10: hence part. τη σωματικα, the saved, ‘those who have obtained salvation’ through Christ, Acts ii. 47. 1 Cor. i. 18. comp. with xv. 2. Rev. xxii. 24. In 1 Cor. vii. 16, ει την γυναικα σωσας, and Ja. v. 20, σωσα την ψυχην εκ Σανατου, the word signifies ‘to be the means of saving,’ to be instrumental to the salvation of another, answering to κερδαινειν, with which it is interchanged at 1 Cor. ix. 22, εν τητοις ανθρωποις κερδαινειν μεν την τισα σωμα.

Σωμα, ατος, τα, a body, as an organized whole, made up of parts and members. 1. General. of any material body: of plants, 1 Cor. xv. 37, ου το σωμα το γενεσιμενον ανερεις, ver. 38: also of bodies celestial and terrestrial, the sun, moon, stars, &c. ver. 40, σωματα επομεναι και σωματα ειπες, and Class.—11. spec. an animal body, living or dead. 1. of the άνθρωποι body, and differing from σπορα, which expresses rather the material of the body: 1) as living, Matt. v. 29, ὃν μεν δια σωμα δουλη σου θληκς αι γενιν, vi. 25, xxvi. 12. Mk. v. 29. John ii. 21. Rom. i. 24. 1 Cor. xv. 44. 2 Cor. iv. 10. oft.; in antith. with ψυχη, Matt. x. 25. Lu. xii. 4; or πνευμα, Rom. viii. 16. 1 Cor. v. 3; or where πνευμα, ψυχη, σωμα make a parenthesis for the whole man, 1 Th. v. 23; as the seat of sinful affections and appetites, (comp. σαραπι. II. pp.) το σωμα της αμαρτιας, Rom. vi. 6, corresponding to το σωμα του Σαβατου του θανατου, 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 ο πνευμα ανθρωπος. Rom. vii. 24, comp. ver. 23. viii. 13. Col. ii. 11. 2) of a dead body, gener. Matt. xiv. 12, ήρα σωμα, και ψυχαν αυτω. xxvii. 52, 58. John xix. 31. Spec. of the body of Christ, as crucified for the salvation of man, Matt. xxvii. 26. Rom. vii. 4, δια του σωματος του Χρ. 1 Cor. x. 16. 11. spoken of beasts, living, Isa. iii. 5; dead. Lu. xvii. 37; of victims slain, Heb. xii. 11.—111. ΜΕΤΟΝ. 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 periphr. for the person himself. Matt. vii. 11, δια σωμα του φωτεινου εσται. ver. 23. Lu. xxxi. 34, 36. Eph. v. 24. Phil. i. 20, τα σωματα ου, Rom. xii. 1, (comp. vi. 13,) a stronger expression than ου γαρ αυτων, 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, ο κολλαμενοι της πορης εσων εστιν. Xen. An. i. 9, 12, και χρηματα και τολεις και τα εαυτων σωματα. With an adj. Εκσειαν. c. Ctes. p. 470. Dem. 910, 13, έλευθερα σωματα. Xen. Mem. iii. 5, 2, σωματα άγαθα, i.e. good soldiers, espec. said of slaves, with adj. as σωματα έδουλα. Hence in later usage and N. T. absol. for a slave, τα σωματα, slaves, once Rev. xviii. 13, (γυναικων) τα καιρων και και σωματων. Tob. x. 11, σωματα και κτημα και φυγμα. IV. fig. a body, i.e. 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, και αυτω εστιν η καταλη του σωματος η κρεστησις, ver. 24. Rom. xii. 5, et al. simile.—V. fig. body, substance, relatively, opposed to η σκια the shadow, type. Col. ii. 17, η σκια των μελλουτων, το δε σωμα
Winter. So Jos. B. J. i. 2, 5, σκευα αἰθητούμενος βασιλείας, ης ἤρπασεν ἑαυτῷ τὸ σώμα.

Σωματικός ἦ, ὁ, ἢ, adj. (σώμα) bodily, pertaining to the body, Lu. iii. 22, σωματικὸς εἶδος. 1 Tim. iv. 8, σ. γυμνασία, and lat. Class.

Σωματικός, adv. (σώμα) bodily, i.e. substantially, really, truly, Col. ii. 9.

Σως ὢν, f. εὐς (σωρός, a heap) to heap, heap up, trans. Rom. xii. 20, ἀνθράκας πυρὸς σωρείς 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, σωστρεπμένα ἁμαρτίαις, 'heaped up, burdened with sins,' prop. with dat. Hidian. iv. 8, 20, λιβάνῳ τῶν βουμών ἴσαραινω.(σώτερ) ἤ, ὁ (σώτερ) a savour, 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. 15, and Class. oft. both of men and gods. In N. T. used 1) of God the Father, Lu. i. 37, ἐν τῷ Θεῷ τῷ σωτήρι 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, ἀφελὴν ὑμῖν σήμερον σωτήρ. John iv. 42. Acts v. 31. xiii. 23. Eph. v. 29. 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, η. (σώτηρ) prop. and in Class. safety, deliverance, preservation from danger or destruction; in N. T. 1) prop. and general. Acts xxvii. 34, τοῦτο πρὸς τὴν ομήρια σωτηρίαν ἐπάρχῃ. xii. 27. Heb. vii. 7; with ἐκ, Lu. i. 71, σωτηρίαν εἰς ἑκάτερον ἑμῶν, i. e. a means of salvation, for σωτηρία, as oft, answering to κίρυσσα σωτηρία, strong deliverer, ver. 69; hence general. welfare, benefit, Phil. i. 19, τούτω μοι ἀποβληθήσεται εἰς σωτηρίαν, namely, benefit both temporal and spiritual; the former as adverted to in the words immediately following, διὰ τῆς ὑμῶν διάσωσε τοι, in the latter, in those further on, καὶ ἐνποροχίας τοῦ Πνεύματος Πνεύμα Ἱ. 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, δοθεὶς γὰρ σωτηρία. xix. 9. John iv. 22, ἢ σωτηρία, i. e. salvation by the Messiah. Acts iv. 12, and oft. Meton. a bringer of salvation, Saviour, Acts xiii. 47, τιθεὶς σωτηρίαν εἰς σωτηρίαν Ἰησοῦν τοῦ γενέτορος της γῆς.

Σωτηρίος, ου, ο, ὁ, adj. (σωτήρ) prop. saving, bringing deliverance and welfare; in N. T. only in the evangelical sense, saving, bringing salvation, Tit. ii. 11, εἰδικήν ἑαυτός οὗ εἰσόδου τῆς σωτηρίας πάσης ἀνθρώπως, 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, subet. salvation, Eph. vi. 17; also the doctrine of salvation by Christ, Acts xxviii. 23. Sept. Is. xii. 3. ii. 6. Meton. for the Saviour, Lu. ii. 30. iii. 6.

Σωφρονία, φ. ἱσω, (σωφρόν) to be of sound mind, intran. 1) PROP. to be sane, of sound mind, as opposed to μαρτυρας, Mk. v. 15, Σωφρόνου τῶν δειμονίζοντων—σωφρονούσα. Lu. viii. 35. 2 Cor. v. 13, ἰτεὶ σωφρονούμεν, where the term must, from the context, mean speaking modestly of oneself, as opp. to ἀφρονις εἰς, xi. 16, which signifies, to be a fool, namely, in boasting. See also xi. 1. Plato, Alcib. ii. 2, τὸ μαρτυρεῖν δὲ γε ἐνπαρατηρητὸν κυριακάτερα τῷ σωφρονίου, and oft. in Class. 2) BY IMPL. to be sober-minded, to think and act soberly. Rom. iii. 3, φρονεῖς εἰς τὸ σωφρονίαν. Tit. ii. 12. 1 Pet. iv. 7, σωφρονιστὰσ: 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. Cyn. viii. 1. 30. In Class. it gener. signifi. to use sound judgment and discretion.

Σωφρονίς, f. ἱσω, (σωφρόνω) prop. to make of sound mind; hence by impl. to make sober-minded, to make think and act soberly, to teach moderation, Hidian. iii. 10, 3, τοῦ ἄλλῳ παιδεύων καὶ σωφρονιζων. Hence in N. T. to moderate, to correct, to teach, with acc. and inf. Tit. ii. 4, γινασφρονιζομένους τοῖς νησίς, φιλέουσας εἰς κ.τ.λ.

Σωφρονίς, οὐ, ο, σωφρόν(ω) 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 σωφρονιζων, 1 Tim. ii. 15, and ἐκκράτεια, 2 Pet. i. 6. 2 Tim. i. 7, πνεῦμα σωφρονισμοῦ. So Plut. de Puer. educ. 20, πεπατημένῳ ὁμί τῶν τικτῶν σωφρονισμῶν παθεί δυνατοῦ κ.τ.λ.

Σωφρόνως, adv. (σωφρόνω) prop. with sound mind, rationally, Plato de Rep.


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, miserable; James iv. 9, ταλαπωρήσατε, 'afflict yourselves.' Sept. and Class. espec. Thucyd.


Ταλατίας, αν, ας, α, (ταλατίας) prop. enduring toil and hardship, as from severe bodily effort; in N. T. fig. afflicted, wretched, miserable, Rom. vii. 24, ταλατίας ἐγὼ ἢ νόθος. Rev. iii. 17. Sept. and Class.


Τάλαντος, το, (τάλαντο, obs.) prop. the scale of a balance, pl. τά ταλάντα, 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 consequently varying in value. See Calmet, and Horne's Introd. In N. T. gener. put for a large sum of money, Matt. xviii. 24, μυρίων ταλάντων, namely, of silver; for in all numbers occurring in ancient authors, gold is never to be supposed, unless mentioned.

Ταλίθα, Syr. = κορασίων, a damsel, maiden, Mk. v. 41.

Ταμείον, ου, το, (ταμείον), by syn. for ταμείον, prop. 'the store-room of the ταμεία, or dispensar.' also a store-room generally, especially for grain, like our barn, Lu. xii. 24, οἵς οίκοι εστί ταμείον. Hence, gener. any place of privacy, a chamber, closet, Matt. vi. 6, ήνα προσωπεῦχα, ἐγείρατε κάθε ταμείον σου. xxiv. 26, εν 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.

Τανύς, see Νῦς, Ι. 1.

Τάγμα, ατος, το, (τάγματο, 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, έκαστον δὲ τῷ ίδιῷ τάγματι, see my note.

Τακτός, ή, ήν, adj. (τάκτω, prop. set in order, arranged; hence fig. set, fixed, appointed, e. g. τἀκτα ἤ ἡμερα, 'upon a set day,' Acts xii. 21. Sept. Job xii. 5, αἰς χρόνων τακτον. Dion. Hal. ii. 74. Pal. xxix. 11, 8, τακτά ἡμερα.

Ταλαιτώριον, έ, έσω, (ταλαγώριον, to suffer toil and hardship, as arising from severe bodily effort, infra. T. X. T. X. 19, 20. Thuc. v. 55, οἵς ἂν ταλαγωρύθησαν, 'they were toiled to death.'

The scribe reads σοφρονίν, γυναικα, δικαιοσύνη, and other words in the margin, but the text is corrupt and difficult to decipher.
Tατεινός, ὁ, ἄν. adj. prop. of things or place, low, not high, Ἑσκ. xviii. 24, δόλον τατ. Strabo vi. p. 436. τατεινός ἐκαὶ τὸ τῆς πέλλες δόλος. Plin. N. t. i. 144. In N. T. fig. 1) of condition or lot, lowly, of low degree, Lu. i. 52, ἡμεῖς τατεινοῦμεν, opp. to δυνάμεας. Sept. and Class. James i. 9, τατ. opp. to πλεονεκρόν. 2) of the mind, lowly, humble, modest, including the idea of affliction, depression of mind, 2 Cor. x. 1, τατ. ἐν σώφρ. i. a. modest, lowly, opp. to Σαρδιώς. Schlesian. cites Xen. Hist. iii. 5, 11, and he might have added Diod. Sic. t. vii. 171, διά τατεινοτάτα τῆς ψυχῆς, but in both passages the sense is only 'timidity, mean-spiritedness.' Neut. Rom. xii. 16, see in Συνάγωγη. Xen. Ag. xi. 11. Elsewhere with the accessory idea of humble piety towards God, (as oft. in Sept.) Jaa. iv. 6. 1 Pet. v. 5, τατεινοῦτε δὲ (ὁ Θεὸς) διδότως γὰρ, opp. to ὕπερφοράς. 2 Cor. vii. 6. Fully expr. in Matt. xi. 29, τατεινόν τῇ καρδίᾳ.


Tατεινόφρον, ὁ, ὁ, adj. (Tατεινωλομεν, φη). prop. low-minded, or pusillanimous; in N. T. of lovely mind, humble-minded, modest, 1 Pet. iii. 8, τατεινοφρονοί, in later edit. for μισθοφόροι, in Matt. vii. 6. Fully expr. in Matt. xi. 29, τατεινόν τῇ καρδίᾳ.

Tατεινωλομε, τή, τ mktimefro), to make low, to depress, trans. I. PROP. Lu. iii. 5, τῶν ὄρων καὶ βουνῶν τατεινωλομείται. So Strabo v. p. 347. τατεινωλομε ἀπὸ τὸ ὄρος—II. FIG. 1) as to conditions or circumstances, to bring low, to humble, abase; with acc. διά, to humble oneself, i. e. 'to make oneself of low condition,' 2 Cor. xi. 7, opp. to ὑψόσ. Phil. ii. 8. Mid. or pass. Phil. iv. 12, 'to be in lowly & necessities circumstances.' Sept. and Class. 2) in mind, to make lovely, to humble, i. e. one's lofty thoughts, by deprecation, 2 Cor. xii. 21, μὴ τᾶλαν ἀλότον με τατεινωλομένη ὁ Θεός μου πρὸς υάκιν. Pass. Matt. xxii. 12; with the idea of contrition and penitence towards God, Ja. iv. 10, τατεινωλομένα ἐκτὸς τοῦ Κυρίου. 1 Pet. v. 6.


Tαράσσω, fut. ἔκα, to stir wp, 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, be = to put in trepidation, pass. to be in trepidation, Matt. ii. 3, ὁ βασιλεὺς ἐταραχθ. xiv. 26. Lu. xxviii. 33. 1 Pet. iii. 14; with grief, or anxiety, to disappoint, pass. John xii. 27, ἡ ψυχή μου ταταράκταται. xiii. 21, xiv. 1; so xii. 33, ἐταραξας δαυίνον = ἐταραχθάτῳ τοῖς πνεύματι, xiii. 21. With doubt, perplexity, fowl. by acc. Acts xv. 24, ἐταραξας υμᾶς λίγοι, 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, Sychn. § 3, ταραῶσαν τὴν γνώμην.) Gal. i. 7, v. 10, ὁ ταράσσας υμᾶς, '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 ἄταράτωται μόνον τοὺς μαθητα-ντας, διδάσκοντας δὲ αὐτοῖς.

Tαραχή, ἡ, ἡ, (tтарάρασα), a stirring up, troubling, agitation 1) prop. of water in a pool, etc. John v. 4. So Lucian, Hal. 4, λαταίας καὶ τ. i. 6 of the elements. 2) fig. of popular excitement, a stir, commotion, tumult, Mk. xiii. 9, ἐσιάλει λαμδ καὶ ταραχῆ, and so in Jos. and Class.

Tαραχως, ou, ὁ, (taraχων), prep. stir, commotion, confusion, xen. (Exc. viii. 9, in N. T. fig. from fear, equiv. to cessation, trepidation, Acts xii. 18. Sept. 1 Sam. v. 9. Xen. An. i. 8, 2; also of excitement, tumult, confusion, Acts xix. 20.

Tαρατρός, ὁ, ὁ, (ttaρατρός), in Greek mythology was the lowest part, or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage equivalent to
Tásios, adv. prop. neut. of τάχιος, later compar. to τάχιος, for the earlier Σάσσων, more quickly, swiftly, or speedily. fol. by gen. John xx. 4, προσέρχομαι τάχιον τοῦ Πάπου. Dion. Sic. xx. 92. Elsewh. sooner, the object of comparison being everywhere implied, e. g. sooner than one expected or intended; for the more speedily, the sooner. Tim. i. 11, λέγει πρὸς τα τάχιον. Heb. xiii. 19, 23. In John xiii. 27, ὡς τούτων, τοιοῦτον τάχιον, the sense is, very quickly. Wisd. xiii. 9. 1 Macc. ii. 40. Dion. Sic. ii. 5.

Tάχιστα, adv. (prop. neut. pl. of τάχιστος, superl. to τάχιος, most quickly, most speedily; e. g. ως τάχιστα, the soonest possible. Acts xvii. 15, and Class.

Tάχος, ες oun, τό, τα(δε), prop. swiftness or speed in motion, also quickness in action; in N. T. only in the phrase in τάχος, adv. speedily, e. g. soon, shortly, τάχος, Lu. xviii. 8, τοιοῦτος τών ἐκπερασμένων αὐτὰ ἐν τάχοι, et al. Also with the idea of haste, Acts xii. 7. 18. Sept. and Class.

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Tάχυς, ες oun, τό, τα(δε), prop. swiftness or speed in motion, also quickness in action; in N. T. only in the phrase in τάχος, adv. speedily, e. g. soon, shortly, τάχος, Lu. xviii. 8, τοιοῦτος τών ἐκπερασμένων αὐτὰ ἐν τάχοι, et al. Also with the idea of haste, Acts xii. 7. 18. Sept. and Class.
bringing up her household to the service of God; comp. v. 10. See my note.

Τέκνον, ou, τό, (τίκτων,) a child: I. prop. and gener. 1 sing. a child, Luke i. 7, και ούκ ἤν αὐτοίς τέκνον. Acts vii. 5. Rev. xii. 4. Plur. children, Matt. x. 21, al. 2 spec. of a son, sing. Matt. x. 21. xxii. 28. Rev. xii. 5. Plur. for sons, Matt. xxii. 28, al.—II. plur. τίκνα, children, in a wider sense, by Hebr. equiv. to descendants, posterity, Matt. iii. 9, ἵνα γίνηται τίκνα τῷ Ἀβραάμ. Lu. i. 17. Acts ii. 39. Gal. iv. 28. Emphat. meaning τρεῖς 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, Σφηνε, τίκνα, 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, Τιμοθῖος ἀγαπητέ, Phil. 10. 3 John 4; with in Κυρίοι, 1 Cor. iv. 17, ἐν τίσι, 1 Tim. i. 2, κατά πίστιν, Tit. i. 4. 3) τα τίκνα 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, ἦσαν αὐτοῖς ἐξουσιάτοι τίκνα Θεοῦ γεννήθησαν, 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) τα τίκνα τοῦ διαβολοῦ, the children of the devil, as acting under his influence, and resembling him in spirit, opp. to τα 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. xxii. 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, δικαιώθη ἡ σοφία ἀπὸ τῶν τίκνων αὐτῶν. Eph. v. 8. 1 Pet. i. 14. Eph. ii. 3, τίκνα δορυφόροι, i.e. 'persons worthy of wrath and punishment,' 2 Pet. ii. 14, κατάρας τίκνα. So for the corresponding expression in Heb. Deut. xxv. 2, the Sept. has ἠξίων πάλην. The same idiom has place in the term υἱός; though sometimes the subst. foll. is found not in a pass. but in an act. sense, as Eph. ii. 2, οἱ υἱοὶ ἀπεθανασίας.

Τεκνοτροφία, ὡς, (τεκνοτρόφος, fr. τήκνον, τρέφω,) to bring up children, to fulfill the duties of a mother, comp. τεκνογονία, 1 Tim. v. 10, et
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τεκνοπρόφητες, '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.'

Τικτων, ονός, ὁ (kindred with τίχυς), 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.

Τελειος, ο, ου, adj. (τέλος) prop. 'what has reached its end, term, limit,' hence complete, perfect, full, wanting in nothing: I. GENERAL. Ja. i. 4, ἔργων τελείων. ver. 17, 25. 1 John iv. 18, ἡ τελεία ἀγάπη; comparat. Heb. ix. 11, τελειωτέρας αἰχμῆς. In a moral sense, of persons, Matt. v. 48, τελειοι, ὑστερὸν τ Πατρὶ ὑπὸ τῶν τελείων ἐστι, i.e. fully and completely, not partially, righteous: comp. Wisd. xiv. 17. Isocr. p. 259, τελείους ἀνδρὰς ἔσαι, καὶ πᾶσας ἐκεῖν τὰς ἀρέτας, of course understanding this, as the similar expression, Job i. 1, with a certain limitation, suggested by the very word ὑστερον, 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, τελείων ἐν Χρ. & Ἰρ. 12, τελείοι καὶ πεπληρωμένοι ἐν παντὶ Θελήματι τοῦ Θεοῦ. Ja. i. 4, ἱνα ἡ τελείοι, meaning, 'complete both in principle and practice,' and iii. 2, ἵλιν ἐν Λόγῳ ὑπὸ παλαιοῦ, ὑπὸ τῶν τελείου ἀνδρῶν. Phil. iii. 15, ὅσοι ὑπὸ τῶν τελείων, 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 Epic. ep. 289, it is said, 'Make it your study to live τελείοι, οὐχ ὡς τέλος ἀπειληφός,' &c. i.e. 'not as though you had already attained perfection, but as always advancing towards it.' Also an epitaph applied to the will of God, Rom. xii. 2, τὸ Ἐλεήμονα τοῦ Θεοῦ—τὸ τελείον.—II. SPEC. of full age, adults, full-grown; in N. T. said in a figur. sense of persons full-grown in mind and understanding, ταῖς φροσί, 1 Cor. xiv. 20; of full growth in Divine knowledge, as opposed to οἱ μαθῶντες or οἱ νήπιοι ἐν Χριστῷ, 1 Cor. iii. 1. And so in Hierocles we have οἱ τελείου ὁπ. οἱ ἀρχιμαντοὶ, 'beginners,' 1 Cor. ii. 6. Heb. v. 14; also 'full-grown in Christian faith and virtue,' Eph. iv. 13, εἰς ἀνέφορο τελείου, unto a complete man,' i.e. unto complete spiritual manhood. Neut. τὸ τελείον, full age, viz. in knowledge, &c. 1 Cor. xiii. 10; comp. ver. 11.

Τελειότης, τοῦτος, ὁ (τελείως) completeness, perfecteness, Col. iii. 14, ἐστὶ σύνδικον τῆς τελ. equiv. to σύνδικος τοῦ τελειοτότου. Of the recondite doctrines of the Gospel, as opp. to the more simple and elementary ones, Heb. vi. 1, ἐκ τῆς τελ. φημιμάθα, meaning what was, at v. 14, called solid food, that of Christian knowledge, such as was fitted for the τελειοσ, or well instructed, as opp. to that suited to the νηπίοι, or less instructed, termed milk.

Τελείω, ὑ. ὡς, (τελείως), 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 ἕργα, v. 36. Lu. xiii. 32, τῇ τρίτῃ τελειομα, i.e. 'I shall be brought to the end of my course,' namely, by death. Of a race, ὄρμων, Acts xx. 24; perf. pass. as mid. with ὄρμων impl. Phil. iii. 12, οἷς ὑπὸ τὴν τελειομα, scil. τὸν ὄρμον, 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. ὁ τάς (ὁ ψυχής) τελειώθη καὶ βραβεύων καὶ στεφάνων ἀνέσθη. Of time, Lu. ii. 43, τελειοτάντων τὰς ἡμέρας. Of declarations or prophecies, to fulfill, 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 ὁ τελειωματις ἐστὶ ἐκ, 'that they may be perfectly united in one.' 2 Cor. xi. 9, ἡ γάρ ὅμοιοι μου (τοῦ Θεοῦ) ἐν ἀνθρώπινοι τελειοναι, 'shows itself perfect.' Ja. ii. 22. 1 John ii. 5, iv. 12, 17. Ecclus. 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, οὖν γὰρ ἐτελειωσον 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. 19, διὰ ταῦτα καὶ Ὑσίας—μὴ δυνάμεαι κατὰ συνείδησιν τελειοίν τοῦ λατρεύοντα. x. 14, τελειομακός εἰς τάς διηνόμενος τούς ἀγάμομον, '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. U 2
μον, occ. in Hom. xxiii. 373.) Rev. xi. 7. Pass. Lu. xii. 50, ἐκὼ ὑπ’ ἀλλήλου, i. e. βέβαιον. John xix. 28, 30, τελειωθείς, it is finished! i. e. ‘the whole work.’ Rev. x. 7, ἐτελειωθήσεται οἱ μοντερνοὶ, xv. 1, 8. Sept. and Class. Folly. by partic. in the participial construction, Matt. xi. 1, ὅτε ἐτελεσθην ὁ Ι. διαπαύσας, ‘when Jesus had finished commanding,’ &c. So prægn. with the partic. under- stood, Matt. x. 23, ὥς τε ἐτελεσθή τὰ σώλα του Ι. ‘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. συνετελεσθᾶ διαβιώναι, Josh. iii. 17, iv. 1. Of time, pass. to be ended, fulfilled, Rev. xx. 3, ἔχει τελεσθῇ τὰ χίλια ἄτην, ver. 5, 7.—Π. μεταφράσσει to fully accomplish, fulfil, execute completely, as a rule or law, with acc. τοῦ νόμου, Rom. ii. 27. James ii. 8, ἔτιθησιν σαρκί, Galat. v. 16; in Class. only of orders, or directiona. see. Luc. Piscat. 52, τελεομεν τὰ παρηγυγελίμια. Of declarations, prophecy, &c. Lu. xviii. 31, τελεσθήσεται πάντα τὰ γεγραμμένα. Luke xxii. 37, al. Sept. Ex. i. 1, and Class. as Diod. Sic. ii. 27, νωμίας τετελεσθαι τοῦ χρησμοῦ.—III. by impl. to discharge fully, pay off, as taxes, τὰ διδράχμα, Matt. xvii. 24, φόρους, Rom. iii. 6. Jos. and Class.

Τέλος, κοσμ. το, το, an end or term, as said of time, also termination or completion of action; in N. T. 1) gen. and with gen. Lu. i. 33, τῆς βασιλείας αὐτῶν οὐκ ἦσαν τοίς τέλοις. 2 Cor. iii. 13, εἰς τοῦ τοῦ καταργοῦμεν. See my note, Heb. viii. 7, μὴ τοις τῶν τέλοις. 1 Cor. x. 11, ταῦτα το τέλος: with gen. impl. John xiii. 1, εἰς τὸ τέλος (τῆς) ἐγκαταστάσεως. Matt. xxiv. 6. x. 22, τομομιαῖα εἰς τοὺς, scil. ἱερατεῖα ὑπὸ ταξιομήματος. Mk. xiii. 7. Lu. xi. 9. 1 Cor. i. 8, εἰς τοὺς, scil. ἱερατεῖα. 1 Cor. xv. 24, εἰτα το τέλος, i. e. ‘the end of the work of redemption.’ Absol. τέλος ἔχω, to have an end, be ended; fig. to be destroyed. Mk. iii. 36, οὐ δύναται σταθήσεται, ἄλλα τέλος ἔχει. Adverb. acc. to τέλος, finally, at last, 1 Pet. iii. 8, εἰς τοῦ, prop. to the end, perpetually, for ever. Lu. xviii. 8. 1 Th. ii. 16. Ἔμπλος, ἀργύριον. το ἡμόν, acc. to τό τέλος, equiv. to πρῶτον καὶ ἐγκατάστατο, Rev. xxii. 13. 2) fig. end, i. e. event, issue, result, Matt. xxvi. 58, ἐκατοθυτείν το μετέχων. Ιάν. v. 11, το τέλος Κυρίου, i. e. ‘which the Lord gave.’ With gen. of person or thing, final lot, Rom. vi. 21, το τέλος εἰσεῖναι Σαβατοῦ, ver. 22. 2 Cor. xi. 15. Heb. vi. 8. 1 Pet. i. 9. Of a declaration or prophecy, accomplishment, fulfilment, Lu. xxii. 37, τά τερι μοῦ τέλος ἔχει, ‘have fulffilment,’ are fulfilled.
3) fig. end. i.e. '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, τίλος νῦν Χριστός εἰς δικαιοσύνην παντί τὰ τιστεύονται, the sense is, 'the scope, end, and final object of the Law for justification.' See Acts xiii. 36. Similarly as says Philo, p. 626, προσκείτο εἰς αὐτὸν τέλος ἀνήστη τοὺς ἀρχιμόριους. 4) meton. and by a use formed on that sense of τέλειος, by which it means to pay tax or tribute, a tax, τίποτγ, Matt. xxv. 23, τήλε ἡ φωνήν. Rom. xii. 7, and Class.

Τελώνης, ου, ὁ, (τέλος, ἀνώνυμος) 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 Zucchaeus, 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 φωνήν; x. 3. τελ. καὶ διμαρτιγάι, ix. 10. xviii. 17. xx. 31, al.


Τέρας, οτος, το, a wonder, portent, prodigy, strictly as foregoing something for future; in N. T. only pl. and always joined with σημεία. Jos. Ant. ii. 12, 1. Xen. Mem. i. 4, 15, 1) prop. Acts ii. 19, δοκεῖ τίραται ἐν τῷ οὐρ. ἀνώ, καὶ σημεία πετῇ γῆς κάτω. 2) gener. σημεία καὶ τίραται, 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.


Τεσσαράκοντατης, ίος οῦν, ὁ, ἡ, adj. (τεσσαράκοντατης) of forty years, c. gr. τεσσαρακοντατής χρόνον, 'the time of forty years,' forty years time, Acts vii. 23. xiii. 18.

Τέσσαρες, ol, αλ, neut. pa, gen. αν., Attic τέτταρες, neut. pa, card. adj. four, Matt. xxiv. 31. Mk. ii. 8, al. Sept. and Class.


Τετραδιάς, ἵα, ου, (τετραδίας) an adj. marking succession of days, used only adverb. on the fourth day. John xi. 53, τετραδιάς γὰρ ἐστι, i.e. 'he is now the fourth day dead,' has been four days dead. Pol. iii. 52, 2, ἡν δὲ τετραδίας οὖς.

Τετράτος, η, ου, ordin. adj. (τετσάρες, the fourth, Matt. xiv. 25, 31. Sept. and Class.

Τέτρα, contr. for τέτταρα οὐ τίτσαρα.

Τετράγωνος, ου, ο, ἡ, adj. (τετράγωνος, γωνία) four-cornered, four-square, Rev. xxii. 18. Sept. and Class.

Τετράδιον, ου, το, (dim. of tetrapados, 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, αι, α, adj. (τετράκισχιλία, adj. χίλιοι) prop. 'four times one thousand,' i.e. four thousand, Matt. xv. 38. Sept. and Class.

Τετράκοσιοι, αι, α, adj. four hundred, Acts v. 36, al. Sept. and Class.

Τετράμινοι, ου, ὁ, ἡ, adj. (τετράμιον, which see, μηνι,) of four months, John iv. 35, ἐτὶ τετράμινον ἐστὶ (χρόνον) καὶ ὁ Σεβίσιος ἔρχεται, i.e. e. four months' time. Text. rec. neut. τετράμινον, a form found in Sept.; the masculine occurs in the Class.

Τετραπλάσιον οὖς, ὅπῃ, ὁν οὖν, adj. (τετράπλασιον, ἄτοιχον,) a tollhouse, collector's office, Matt. i. 14, and Class.


Τετράρχις, εἰς, ἐπος, (τετράρχης, to be tetrarch, to rule as tetrarch, with gen. Lu. iii. 1. Jos. Vit. § 11.

Τετράρχης, ου, ο, (τετράρχης, ἄρχων) a tetrarch, prop. 'the ruler of the fourth part of a district or province;' Strabo, p. 567, Cassab. 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.

Τετράχωρον, see Τυγχανόν.

Τετράδραμα, εἰς, ἐπος, (τετράδραμα, σακεῖον) to reduce to ashes, utterly consume, destroy, e. gr. cities, with acc. 2 Pet. ii. 6.

Τετράχρην, η, (τετράχρην, τεταχρήν) art in general: 1) prop. art or skill in any science, U 3.

Τεχνίταις, ου, ο, (τέχνη), prop. an artisian, artificer; Acts xix. 24, παρίε- χετοι τοις Τεχνιταις ἐργαζαν. 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.

Τῇ κω, f. Εω, to melt or liquefy, whether by heat or by moisture; in N. T. pass. ἐπικοιν., to be melted, to melt, 2 Pet. iii. 10. Sept. and Class.

Τηλαυγων, adv. (τηλαυγής, far- shining, radiant, fr. τῆλα, αὐγή), radiantly, brightly, i. e. clearly, distinctly, Mk. viii. 25, ἐνθλάλγη τοι τό δακτυλιοτῆς διαδρόμου. Diod. Sic. i. 50, πίθος το τήλαυγωντος ὁραμάτως.

Τηλικοῦτος, αὕτης, αὐτοῦ, demonstr. correl. pron. prop. a strengthened form of τήλικος, η, ο, so great, tautus, 2 Cor. i. 10, Κτηλικοῦτον Σαλατοῦ. Heb. ii. 3. Ja. iii. 4, al. and Class.

Τηρεῖ, f. ησα, (supposed to come from τηρεῖν, ‘watching, ’ Esch. Suppl. 245; yet it would rather seem that τηρεῖν is derived from τηρίον. Indeed τηρεῖν is one of those verbs formed from a prep. indic. and equiv. in sense to the partic. pres. So τοίδε from ποίεια, and βοσκός from βο- σκία. Thus τηρεῖ is equiv. to τηροῦσι, as φιλος for φιλών. Τηρεῖ itself would seem to be a vox peregrina, probably cogn. with some in the Sanscrit. Its prim. sense seems to be to hold or grasp, and thence to keep, 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. 1. PROP. to watch, to observe attentively, to keep the eyes fixed upon (of things), with acc. Rev. i. 3, καὶ τηροῦντες τα ἐν αὐτῇ (προφητεία) γεγορο- μένα, ‘watching the fulfillment of the prophecy.’ xxii. 7, 9. Sept. τηροῦν ἀνυμον, Excl. xi. 4, & Class. Hence fig. to observe, keep, fulfil, as a duty, precept, law, custom, &c. = to perform watchfully, vigilantly, with acc. τάς ἑντολάς, Matt. xix. 17, oft.; ἑντολὴν τῆς ἀστιλου, 1 Tim. vi. 14; ἑντολήν, John viii. 31. Rev. iii. 10; ἑντολήν, John xiv. 24; τῶν ἑντολῶν, Acts xv. 5; πα- ράδωσιν, Mk. vii. 9; τὸ σάββατον, John xvi. 16; gener. with acc. expr. or impl. Rev. ii. 26, ὁ τηρεῖ τὰ ἑγκεν μου, i. e. ‘to perform what I require,’ Matt. xxiii. 3. Rev. iii. 3. — II. by impl. to keep, guard, c. gr. a prisoner, with acc. Matt. xxvii. 36, 54, τηροῦντες τὸν Ἰησοῦν. Acts xii. 5, 6. xvi. 23. xxiv. 23. I John v. 18, τηροῦν ἑαυτῶν, i. e. ‘is on his guard;’ partic. Matt. xxviii. 4, αἱ τηροῦντες, the keepers, guards. Of things, τὰ λαμβάν, Rev. xvi. 15; fig. to keep in safety, to preserve, main- tain, with accus. of thing simply, Eph. iv. 3, τηρεῖν τὴν ἐνότητα τοῦ πνεύματος. 2 Tim. iv. 7, τὴν πίστιν τετηρήσας. Jude 6. So fig. acc. with adjuncts; with double acc. of pers. and predic. 2 Cor. ix. 9, ἄβαφον ὑμῖν ἵμαρτον ἵμαρτον καὶ τηρή- σα. 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 τινως, John xvii. 15; ἀπὸ τινως, Ja. i. 27. — III. to keep back, reserve, with acc. of thing, John ii. 10, σε τηρήσας τον καλὸν οἶκον ὑσε ἀρτέ. xii. 7; τι των, 2 Pet. ii. 17; τι ἐκ τινα, 1 Pet. i. 4. Of person, 1 Cor. vii. 37, τηρεῖν τὴν ἑαυτοῦ ταρβοῦν, i. e. ‘to keep her at home, unmarried,’ opp. to ἐκκεκαίμι, ver. 38. 2 Pet. ii. 4, εἰς κρίσιν.

Τηρήσεις, εως, ἡ, (τηρίω), prop. a watching, keeping, and hence in N. T. 1) fig. observance, performance, i. e. of precepts, ἑντολον, I Cor. vii. 19. 2) guard, ward; in N. T. meton. place of ward, a prison, Acts iv. 3. v. 18, ἔθνου αὐτοῦ ἐν τηρήσει δήμοια.

Τήθιμα, f. θήσον, n. 1. ἡθικα, perf. τηθικα, to set, put, place, lay, trans. 1. prop. to set, put, where a person or thing is set erect, rather than as lying down; act. a light, οὐδε τηθικα λόγον ὑπὸ τῶν μοῦν. Matt. v. 15; ὑπόκατο κλῆσις, Lu. viii. 16; εἰς κρίσιν, xi. 33; so a title, ἐπὶ τοῦ σταυροῦ, John xix. 9; one’s foot, ἐπὶ τῆς Σαλάσσης, 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, ἐν φυλα- κήν, Acts xii. 4; ἐν τηρήσει, 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, ο Θεὸς ἐθητο τὰ μίλια— ἐν τῷ σώματι. Spoken of food or drink, to set on or out, with acc. John ii. 10, τῶν καλὸν οἶκον τῆθισε. — II. of tener of things, to put, lay, lay down, where the thing is conceived of as laid or lying down rather than as erect: 1) prop. Σεμελίων, Lu. vi. 48. I Cor. iii. 10; Ἁδιδ νοσ- κόμματος, Rom. ix. 33; πρόσκομμα, xiv. 13; gener. in the adage, Lu. xix. 21, αἴρεω δ δύκ θηκας, ‘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, ὤνοθ οὖθεν αὐτοῦ, &c. Foll. by ἐπὶ with gen. τῶν αὐθεντικ ἐπὶ κλι- νον, Acts v. 15; with acc. κάλμαμ εἰπ το πρόσωπον, 2 Cor. iii. 13; τας χειρας ἐπ αὐτα, Mk. x. 16; so with ἐπί and acc. impl. τα γῶνα τα ς ἐπικοινωνο, ili. ‘to place the knees,’ = to kneel, Mk. xv. 19, oft.; ὑπό τοῦ πόδας τών, 1 Cor. xv. 25. In the sense of to lay of...
or aside, ἵματια, John xii. 4. 2) ἰγκυροι, ἰγκυρομένοι, 'to lay down one's life,' John x. 11, oft. Foll. by εἰτι with acc. Matt. xii. 18, ἐστιν τοῦ Μεσομα. μου ἐν αὐτοῦ, i. e. 'will give or impart to him;' mid. with εἰν, 2 Cor. v. 19, ἴματος ἐν ἡμῖν τοῦ λόγου τῆς καταλαλήγης, i. e. 'placing us in, laying upon us, committing unto us.' Mid. foll. by εἰς τὰ ἀνταμών, '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 εἰς τῇ καρδίᾳ, 'to lay up in heart, lay to heart,' = to resolve in mind, ponder, i. 66, also = to resolve, purpose. Acts v. 4; εἰς τῷ πνεύματι, xix. 21.—III. fig. to set, appoint, constitute, often equiv. to Engl. to make; of time, mid. Acts i. 7, χρόνον ἐν καιρῷ, ous ὁ Πατὴρ ἐθέτο εἰς τῇ ἑιδί ἐξουσία, i. e. 'which the Father hath set by virtue of his own authority,' comp. εἰν, III. 5: so the lot of any one, τὸ μίρος, foll. by μετὰ τίμως, Matt. xxiv. 51; of a decision, decree, law, Acts xxvii. 12, 12 πλεῖον ἐθέτο βουλή, i. e. 'made a decision, decided, determined.' Gal. iii. 19, νόμος ἐθέτη, 'the law was set, made,' in text. rec. ὑποτεθέντο. Foll. by double acc. of par or thing, and predicate, 1 Cor. ix. 18, η ἐκδικία τοῦ ἐνεργοῦσαν ὑµᾶς ἐν ἐνέργειαλλον. '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 ἐστι αὐτῷ τῶν ἅγιων ὑποτεθήκην τῶν παδῶν σου, Matt. xxxii. 44, al.; Acts xx. 28, ὑµᾶς ἐθέτε πάσης ὑποτεθήκης. Rom. iv. 17, πατίρα πολλῶν ἔθνων ἔθεθεν τῇ εἰσείκαστε. 1 Cor. xii. 28. Heb. i. 2, 2 Pet. ii. 6; in a pass. construction, with εἰςδε final, 1 Tim. ii. 7; foll. by acc. and εἰς final, mid. Th. v. 9, οκν ἐθέτο ὑµᾶς ὁ Θεὸς εἰς ῥήγμαν, 'hath not appointed us to wrath;' pass. 1 Pet. ii. 8: with acc. and εἰς, JOHN xvi. 15.

Τίκτω, t. τίκτομαι, bor. 2. ἐτέκων, to bring forth, bear, as offspring; trans. 1) prop. Matt. i. 21, 23, τίκται δι ζωῆς, and ver. 25. ii. 2, τίκτω καὶ βασιλεῖς. Lu. i. 31. Sept. and Class. Metaph. of irregular desire as producing sin. Ja. i. 15, ἐνέτυμα συναλλάγοντος τίκτω αμαρτίαν, and Class. 2) of the earth, Heb. vii. 5, γὰρ ἐν τίκτουσα βοτάνην. Eupir. Cyclop. 532, ἣ γὰρ· τίκτουσα πολιαν.

Τίλλω, f. λύω, to pull or pluck, to pull out or off, as ears of grain, with acc. Matt. xiii. i. Mk. ii. 23. Lu. vi. 1. Sept. τιλλόμενος, Ezra ix. 3. Arr. Epicpt. iii. 1, 29. Diod. Sic. v. 21, στάχυς.

Τίμαω, f. θωσ, (τιμώ), prop. to rate, price, or estimate anything, 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, πολλάκις τιμαις ἐτίμησαν ἥμας. Jos. Ant. iv. 6, 8, ὑμᾶς τιμαν ξενων. Xen. An. i. 9, 14, διαφορ βουλή.—II. to price, i. e. to fix a value or price upon any thing; pass. and mid. with acc. Matt. xxviii. 9, τὴν τιμὴν τοῦ τιμημένου, ὃν ἐτίμησαν ἀπὸ υἱῶν Ἰσραήλ. Sept. Jos. and Class.

Τιμή, ἆ, ἂ, (τιμῆ), 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, προφητικ—τιμήν οὐκ ἔχει. Rom. xii. 10. 1 Cor. xii. 23, ὡς κοιλια τιμήν, i. e. τοῦ σάματος. 1 Th. iv. 14. Heb. iii. 3. 1 Pet. iii. 7. ἐκκλησίας εἰς τιμήν, Rom. x. 21. So as rendered to masters, 1 Tim. vi. 1; to magistrates, Rom. xiii. 7; elders, 1 Tim. v. 17; to Christ, with δὲ, 2 Pet. i. 17. Rev. v. 12, 13; to God, with δὲ, 1 Tim. i. 17. vi. 16, al. Sept. & Class. 2) spec. of a state or condition of honour, rank, or dignity, joined with δὲ, Heb. ii. 7, δὲ γὰρ τιμῆν ἐστὶ φανερωθῆναι αὐτῶν. 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. πολλάκις τιματικάς ἐτίμη σαράντα. Sept. and Class.—II. value, price, Matt. xxvii. 6, τιμῷ αἵματος, 'price of blood.' ver. 9. Acts iv. 34. vii. 15, τιμῇ ἀγρυπνίας, xiv. 19. Meton. a thing of price, and hence collect, precious things, Rev. xxii. 24, 26, & Sept. Ez. ii. 2, 23.


Τίμιοτητίς, ἤπος, ἢ, (τιμιότητις), preciousness, costliness; meton. precious things, magnificence, probably costly merchandise, Rev. xviii. 19.

Τιμωρία, f. ἁμαρτία (τιμωρία), fr. τιμή, ὁράμα, prop. to watch or protect the honour of any one, to help, succour, vindicate, also to avenge, punished in behalf of any one; in N.T. gener. to punish, with acc. Acts
Tis, neut. τί, gen. τίνς, indef. pron. enclitic, one, some one, a certain one; distinguished by its accent from τίς interrog. I. 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, ιτίτες τινάγω, xx. 20, al.; pl. τίνες, Mk. xiv. 4. Lu. xiii. 1. xxiv. 1, al. 2) joined with a subj. or adj. taken substantively, it denotes a certain person or thing, some; so after a subst. Mk. v. 25, γνωρίζει τίς. Lu. viii. 27, et al.; pl. Lu. viii. 2, γνωσιζόμενος τίνας. Acts ix. 19, ἑμπρόσθεν τίνας. xvii. 20, Pet. iii. 16, διότι χρίστος τίνας. Also before the subst. or adj. Matt. xviii. 12, ἵνα γίνηται τίνις ἁδρασμός, et al. Joined with names, either proper or gentile; before, Mk. xiv. 21, παρακάτω συνεργάτης τίνας Σίμωνας. Acts ix. 43; after, Lu. x. 33, Συμμαρίτητος τίς. 3) with gen. of class or of partition, i.e. of which τίς expresses a part, Lu. xiv. 15, άκοινος τίς τῶν συνανακείμενων. 2 Cor. xii. 17, εἰς τίνα, Mk. xiv. 47, et al. 4) with numerals, where it reads the number indefinite, however, some, Lu. vii. 19, προσκαλεσάμενοι δύο τίνις τῶν μαθητῶν αὐτοῦ, some two, i.e. two or two, Acts xxiii. 23. 5) distributively, τίς—τίτοι, one—and other, 1 Cor. iii. 4; pl. τίνες—τίνες, Lu. ix. 7, 8. 6) sometimes τίς or τίνες is omitted where the sense requires it to be supplied, Lu. viii. 20, ἀναγέλητος αὐτοῦ λεγόντων καὶ τίνων. Mk. ii. 1.—II. gener. any one, any body, some one or other, in various constructions and uses: 1) simply, Matt. xviii. 28, οἱ τίνος δολοφῶν αὐτοῦ. Lu. xiv. 8. Rom. v. 7, al. Neut. τίς, Matt. v. 28, εὐξαίμην τίς καθά σου. Mk. xi. 13, Acts iii. 5. 2) joined with a subst. or adj. form. τίνις τίνις. 39, οὕτως τίς κτίσεις ἀτελέω. Neut. τίς, Lu. xii. 36, μὴ ἱχνον τίμησεν σκοτεινών. Acts viii. 34: so before adjectives of quality, character, etc. Lu. cciv. 41, εὐτέρετα τί βραδύμονα; John i. 47. Acts xxii. 21; after, Mk. xvi. 18. 3) with gen. of class or of partition, 1 Cor. vi. 1, τολμᾶς τίμων; Acts v. 13. 2 Th. iii. 8. Neut. τίς, Acts iv. 32. Rom. xvii. 18, al. Also with eto, Lu. xi. 30; ἤρ. Heb. iii. 13, τίς ἐξ ὑμῶν. 4) τίς stands for Eng. indef. one, some one, Matt. xii. 29, πως δύναται τίς εἰσελθείη; Mk. viii. 4. John ii. 25. 1 Tim. i. 8. 5) in a similar sense, like Eng. one, any one, for every one, ἵνα τίς ἀδρότος, ὅν τίς ἐξ αὐτοῦ φάγῃ. Acts ii. 43. xi. 29, al. 6) ἵνα τίς, if any one, Matt. xxi. 3. Col. iii. 13. ἵνα μὴ τίς, unless one, John iii. 3, 5: pl. ἵνα τίμως, if any, i. e. whatsoever, John xx. 23.—III. emphat. somebody, something, i.e. some person or thing of importance: 1) simply, Acts v. 36, λέγων τίς τίμως ἐπιστρέφεται. Neut. 1 Cor. iii. 7, οὐκ οὐν εἰς ἑαυτοῦ ἐτελέσθη τί. viii. 2. x. 19. Gal. ii. 6. vi. 3, 2) with an adj. Acts viii. 9, Σίμωνος λέγων τίς ἐπιστρέφεται. Heb. x. 27, φοβεῖται τίς ἐκδοχῆς κρίσεως. IV. τίς with a subst. or adj. sometimes serves to limit or modify the full signification, like Eng. somewhat, equiv. to in some measure, a kind of &c. Rom. i. 11, τί μετακατήγορωμεν ὑπερεχεσθήναι. Phil. ii. 18: hence it is equiv. to perhaps in the formula αἱ μόνες, unless perhaps, Lu. ix. 19. John v. 19. 2) with another acc. neut. as adv., thus serving to modify it, some, somewhat, a little; βραδύμονας τί, some little, a little, spoken of time, Acts v. 34; of place or rank, Heb. ii. 7; Acts xxiii. 20, τί ἀκριβείστερον. 2 Cor. x. 8. xi. 16: so μέρος τίς, in some part, partly, 1 Cor. xi. 16.

Τίς, neut. τί, 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 στείχοιται ὑμῖν φυγών; xxii. 25. Lu. x. 29. John i. 22, 39. Acts vii. 27. x. 3, εἰς τί δίνω ἑπαρτισθήσεται; Heb. iii. 17. τίς τούτων; what is this? Mk. i. 27. 2) with a subst. or adj. taken substantively, Matt. v. 46, τίνα μισθόν ἔχεις; Mk. v. 9. John ii. 18. Rom. vii. 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 ἑτῶν ἔστω; Lu. x. 36. Acts v. 52. Heb. i. 5: also with ἐκ, Matt. vii. 27, τίς ἐξ ὑμῶν; al.; with subst. Matt. vii. 9, ἵνα τίνι ἐξ ὑμῶν ἀνδρόσων; Lu. xi. 41. 4) after τίς the verb σύνεναι is often omitted; τί πρός ἡμᾶς; Matt. xxvii. 4. τί μοι καλ σοφ; 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 ἐστωτα τούτους; Acts xvii. 20.—II. neut. τί as adv. of interrogation, or as acc. of manner interrog. 1) wherefore? why? for what cause? equiv. to διά τις, Matt. vii. 26, τί δειλοὶ ἔσται; Mk. xiii. 3. John vii. 19. So τί καλ, why then? 1 Cor. xv. 29. 30: τί δεῖ, but why? expressing surprise, Matt. vii. 3; also and why? also to what end? for what purpose? for else τίς, Matt.
strengthened forms: τοιγγάρ, τοιγγαροῦν, &c. while τοῖς itself has merely the confirmatory sense, indeed, forsooth, yet, &c. In N.T. only in compounds, καίτους, &c.

Τοιγγαροῦν, i. e. τοῖς strengthened by the particles γάρ and ὡς, equiv. to by certain consequence, consequently, therefore; 1 Th. iv. 8, τοιγγαροῦν ο ἁδύνατον. Heb. xii. 1.

Τοῖγα, see Τοῖ καὶ Γ.'

Τοίνυν, i. e. τοῖς strengthened by ὡς, 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, ἀπόδεικτο τοίνυν τὰ Καισαρίον Καισαρόν. 1 Cor. ix. 26: more rarely at the beginning of a clause, Heb. xiii. 13, τοίνυν ἥξιρχαμεθά.

Τοιοῦσθε, αὖ, ὁδὸς, (a strengthened form of τοῖος, demonstr. correlative to τοῖος, τοῖος,) of this kind or sort, such, Lat. taliis, 2 Pet. i. 17, φαρών τοιοῦτοι.

Τοιούτοις, αὕτη, οὕτως καὶ οὕτω, (a strengthened form of τοῖος, demonstr. correlative to τοῖος, τοῖος,) of this kind or sort, such, Lat. taliis, more frequent in Attic usage than τοῖος or τοιοῦτοι. I. gener. 1) without art. or corresponding relative, Matt. xviii. 5, οὐδὲν δεῖ ταυτοί τοιούτου ἐν. Mk. iv. 33. John iv. 23, Acts xvi. 24: with a corresponding relative, οἷος, 1 Cor. xv. 48. ὡς τοῖος, Acts xxvi. 29. ἡ, Phil. 9. 2) with the art. as marking something definite or already mentioned, Matt. xiv. 14, τῶν τοιοῦτων ἡ βασιλεία τῶν οἰν. 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, τοῖς διάτοις ὕσσων ταύτην τοῖς ἄνα. Mk. vi. 2. John ix. 16: neut. pl. τιαίτω, such things, so great things, good, Lu. ix. 9; evil, xiii. 2: with a relat. corresponding, οὕτως, 1 Cor. v. 1. ἡ, Heb. viii. 1. 2) with the art. ὡς τοιοῦτος, such an one, such a person, identifying notoriety; in a good sense, 2 Cor. xii. 2, 3, 5: in a bad, equiv. to such a fellow, Acts xxiii. 22. 1 Cor. v. 5. 2 Cor. ii. 6, 7.

Τοίχος, οὐ στὸ ὑπερτάσια, a wall, l. e. of a house, παράτος, Acts xxiii. 3.

Τόκος, οὐ, ὁ (ἰκτίον, ἀκοκος), a bringing forth, birth, thing born, offspring, child; in N.T. fig. gain from money put out, interest, usufruct, Matt. xxv. 27.

Τολμάω, f. ἄπορος, (τολμᾶ, fr. τόλμα, obsol.) to have courage, boldness, confidence to do any thing, to venture, dare, intr. with infin. Matt. xxii. 46, πολὺ ἐπλημμένη τις ἐπιμένῃσα αὐτῶν. Mk. xiv. 35. Acts v. 13. Rom. v. 7. Also to shew one's self bold, to act with boldness, confidence, foll. U 5
Τολμηρότερον, adv. (compare of τολμήρος), the more boldly, with greater confidence and freedom, Rom. xv. 15.

Τομοῖο, η, όν, adj. (τόμων, cutting, sharp, keen; in N. T. only compare τομοτέρος, sharper, keener, fig. Heb. iv. 12, and Class.

Τόξον, ου, τό, a bow for shooting arrows, Rev. vi. 2, and oft. in Class.

Τοπάξιον, ου, τό, the topaz, Rev. xxi. 20; a transparent gem of gold colour.

Τόπος, ου, τό, place: I. as occupied by any person or thing, space, room: 1) prop. Matt. xxviii. 6, τόν τόπον ὧν ἦσαν τοιοῦτον 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 ἀναπληρών τῶν τοπῶν τοῦ ἱδίωτον. Philo. p. 600. Jos. Ant. xvi. 7, 2. 3) fig. place, equiv. to opportunity, occasion, Acts xx. 16, πρὸ δὲ τόπων ἄροιος λένε. Rom. xv. 23. Heb. xii. 17.—II. of a particular place or spot where any thing is done or occurs, Lu. x. 32, Δείπνησα γενόμενος κατὰ τὸν τόπον. xi. 1. xix. 5. John iv. 20. 13, al. Sept. and Class. Pleonast. Rom. ix. 26, ἐν τῷ τόπῳ οὗ.—III. of a place where one dwells or sojourns, &c. equiv. to dwelling-place, abode, home, Lu. xxvi. 28, εἰς τὸν τόπον τούτῳ τοῦ βασιλέως. John xi. 6. xiv. 2, παρεισρέων εἰς τοῦτον τόπον. Acts i. 25. xiii. 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 ἄγιος, Matt. xxv. 15. Acts vi. 13. Sept. oft. Of things, a place where any thing is kept; seathe, scabbard of a sword, Matt. xxv. 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 Γολγαθά, (ὁ ἐστι, λεγόμενος, κρασιῶν τόπος). Lu. xxii. 33, al. Sept. & Class. 2) of a place as inhabited, a city, village, &c. Lu. iv. 37, εἰς πάντα τόπον τῆς παραλίου. x. 1, al.: so ἐν παντὶ τόπῳ, in every place, wherever among men, 1 Cor. i. 2, al. Sept. and Class. 3) of a tract of country, district, region: εἰς ἔρημον τόπον. Mk. i. 35, ἐν ἐρήμῳ τοῖς, ver. 45, al.; δὲ ἄμεως τών τόπων. Matt. xii. 43, κατὰ τόπον, in divers places, quarters, countries, xiv. 7: so in the sense of a land, country, John xi. 48,

(See Hdt. vii. 139, τραπέζιαν εκτιθέντω αγάθων παρατίθεντος, and elsewhere. In Class.) Rom. xi. 9, γεννηθῶν 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. g. in the outer court of the temple, Matt. xxii. 12. Mk. xi. 15. John ii. 15. Lys. 114, 37. Isaeus 105, 119. But as those counters were, no doubt, provided with stools, 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 ἄδαξ, originally denoted only a counter. Lu. xix. 23, διδόναι τὸ ἀργυρίων ἐπὶ τὴν τρ.; Dem. 895, 5, 15. 1556, 10. Meton. Acts vi. 2, τραπεζαί διακωνεῖν, i. e. 'to manage the collection and distribution of money collected for the poor.' Jos. Ant. xii. 2, 3, βασιλικὴ τραπέζια, 'the royal treasure.'

Τραπεζήτης, ou, ó, (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.

Τράυμα, ato, τὸ, (τυρώσκω, kindr. with τυτράω, obsol. τραύω,) a wound; Lu. x. 34. Sept. and Class.


Τραχυλίζω, f. λαώ, (τράχυλος,) a word formed on the same model as βασιλεῖω, αἰγυπτικῶς, γαστρικῶς, κεφαλικῶς; and meaning gener. to affect he 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. Laerb. vii. 61. ὄς ἐν τῷ κρινών δρειμανόν, ὑπὸ τοῦ τυχόντος κορασίου τραχυλίζεται. This last sense alone suits the single passage of N.T. where the word occ. Heb. iv. 15, πάντα δὲ γυμνὰ καὶ τετραχυλιμένα τοῖς ὀφθαλμοῖς αὐτῶν, κ. τ. Θ. 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 orae, retioraque servicie.'

Τράχηλος, ou, ó, τὸ neck, Matt. viii. 16. Mk. i. 42. Lu. xvii. 2. Rom. xvi. 4, τὸν ἄταντον τραχήλου ὑπείκοντα, i. e. under the axe, i. e. 'have exposed their lives to peril for my safety.' Lu. xv. 20, and Acts xx. 37, εἰπετίσουσιν εἰς τὸν τρ. αὐτοῦ, 'embraced him.'


Τροις, ol, al, neut. τρία, τα, card. num. three, Matt. xii. 40, et al.

Τρίμυχος (τριώμης) occurs only in pres. and imperf. to tremble, e. g. from fear, from intrns. Matt. v. 33, φοβερόηκα καὶ τρίμυχος. 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 τρόμοιν θαλαφημόοντες, 'they do not fear speaking evil,' i. e. 'to speak evil of.' So with inf. Soph. ἕδ. Col. 128, ὑπὸ τρίμυχον λέγων. Sept. Is. lxvi. 2, 5.

Τριφω, θρήσις, prop. to make thick, firm or fast, as a fluid, γάλα θρίσεω, 'to curdle milk,' Hom. Od. ix. 246. Gener. and in N.T., to make thick or fast, sc. by feeding, Hom. Od. xiii. 410; and = to feed or nourish, nurture, trans. 1) prop. and gener. with acc. Matt. vi. 26, Ο Πατήρ ὑμῶν οὐ τρίφηται αὐτῶν. xxvii. 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, Ναξαρίτης, ὑπὸ τετραάρμων, a signific. occ. also in Jos. and Class., from the primary notion of nursing, rearing, and bringing up.

Τρέχω, f. θρέχωμαι, sor. 2. ἑδράνου, to run, intrns. 1) prop. and gener. absol. Matt. xxvii. 48, εὐθύνω δραμαφ εἰς εἰς αὐτῶν. Mk. v. 6. Lu. xv. 20. John xx. 2: foll. by ἐπὶ with acc. of place, Lu. xxiv. 12; εἰς final, Rev. ix. 9. Sept. and Class. So of those who run in a stadium or public race, 1 Cor. ix. 24, ὡς στάδιον τρέχομεν πάντες τρέχομεν, 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, ὡς καταλαμίησθε, sc. τὸ βασίλειον, ix. 24, 26; εἰς κεφαλῆς, 'in vain,' Gal. ii. 2, καλῶς, γ. 7; with acc. of kindred sub. Heb. xii. 1, τρέχομεν τὸν προκειμένον ἐκεῖνος ἑκείνου, 'let us run
the race set before us,' and Class. Also of strenuous effort in general, Rom. ix. 16, οί τοῦ Σίλου τοῦ Τρέψιου; so Anthol. Gr. iv. p. 134, μη τρίς, μη κοπια, 2 metaphor. of rumour, word, or doctrine, to run, spread quickly. 2 Thess. iii. 1, οί δόλοι τοῦ Κυρίου τρέχατε; so Ps. cxlviii. 15, οί δόλοι δραματία τοῦ δόλοι αὐτοῦ.


Τριακόσιοι, αἱ, α, (τρίς, τρίς', three hundred, Mk. xiv. 5. John xii. 5.

Τρίβολος, ὁ, ἂ, adj. (τρίς, βίλος), three-pointed, three-pronged; subst. τριβολοῦς, a caltrop or cross-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., trivobolion, land-caltrop, a long thorny shrub, so called from the resemblance of its thorns and fruit to the military caltrop, Matt. vii. 16. Heb. vi. 3. Sept. and Dioscor. iv. 15.

Τρίβης, οὐ, ὁ, (τρίβη, to rub), a beaten path-way, high-way, e. g. εὐθίας ποιεῖ τὰς τριβοὺς αὐτοῦ, Matt. iii. 3, al. Sept. and Class.

Τριπτής, η, ἡ, (τρίτης, fr. τρίς, τρίς, and έτος), the space of three years, Acts xx. 31. Artemid. iv. 2.

Τρίγω, ἡ, τα, to give out a stridulous, creating sound, Lat. strider, inter. 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. xix. 18, τρίγω τοὺς ὀδούς αὐτοῦ. So Theophyl. Sim. p. 91, χελατάις καὶ τετραγῶς τοὺς ὀδούς. Aristoph. Ran. 926, μη τρίς τῶν ὀδούς.


Τρίτης, adv. (τρίς, three times, Matt. xxvi. 34, 75, and oft. So ἐπὶ τρίς, up to thirds, equiv. to thirds, Acts x. 16. xi. 10. Sept. and Class.


Τρισχλιοί, αἱ, α, adj. (τρίς, χλιοί), three thousand, Acts ii. 41. Sept. and Class.

Τρίτος, η, ο, ordin. adj. (τρίς, τρίς'), the third, e. g. 1. gener. Matt. xx. 3, τῳ τριτὼν διαφ. xxiii. 26, ὁ τριτός, xxvii. 64, al. Sept. and Class. So τρίτος ημέρα, on the third day, Matt. xvi. 21. Mk. ix. 31, α΄ ἡμέρα τῆς τρίτης, John ii. 1, τῇ τρίτῃ, ec. ημ. Lu. xiii. 32, and Class.—I. neut. τὸ τριτόν, 1) as subst. with μέσος impl. the third part, foll. by gen. of a whole, Rev. vii. 7, τὸ τριτὸν τῶν ἁδών, ver. 8, sqq. ix. 15, 18, xii. 4, non al. Sept. 2) as adv. the third time, e. g. τὸ τριτόν, Mk. xiv. 41. John xxi. 17, bis. Simpl. τριτόν, Lu. xx. 12, al. τριτόν τοῦτο, 'this third time,' 2 Cor. xii. 14. xiii. 1, εἰ τριτόν, adv. the third time, Matt. xxvi. 44.

Τριχής, see Θρής.


Τρόμος, ο, οῦ, (τρίμος). a trembling, e. g. from fear, terror, Mk. xvi. 8, εἶξε δε αὐτᾶς τρόμος καὶ ἐκκατοστίας. Sept. and Class. Coupled with φόβος, e. g. καὶ τρόμος, fear and trembling, intensively expressing either 'great timidity,' δισείς, 1 Cor. ii. 3; or profound reverence, σοφε, 2 Cor. vii. 15. Eph. vi. 5, al.

Τροπή, γε, ἡ, (τρίτω, 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, οίκ ναι παραλαγή, η τρόπης ἐποκίσσαμαι. So Sept. Job xxxix. 33, τροπαίος οὐρανοῦ. Deut. xxxiii. 14, ἀλοίπων 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. 25, διαφόρων τριτομοί τροπαίος τοῦ χειμαλλοστάτου, and Galb. τροπάζησαι τριτομοί τοῦ Εὐρίπτων. Lach. 66, πλαύνους τριτομοί τροπάζησαι τοῦ Εὐρίπτω. So Caesar, p. 723, E. τροπάζησαι ἰσχύς αὐτῷ τοῦ βούλευμα πλαισαί. Lachin. p. 66, πλαύνους τριτομοί τροπάζησαι τοῦ Εὐρίπτων. Plato Loer. p. 102, C. τροπαίοι καὶ ἀλλοιωτίαι. So Hezych. well explains ἀλλοιωτίαι καὶ φαντασίαι ὁμοιο-μα, the Elym. Mag. by μεταβολής ἰχνος.
tion of action. Hence gener. manner, mode; in N. T. I. GNER. and prop. in adverbial constructions: 1) acc. with κατά, e. g. καθ' ἐν τρόπον, 'in what manner,' equiv. to as, even as, Acts xv. 11. κατά πάντα τρόπον, 'in every way,' Rom. iii. 3. κατά μισθών τρόπον, 'in no way,' 2 Th. ii. 3. Sept. and Class. 2) acc. as adv. ἐν τρόπον, 'in what manner;'—as, even as, Matt. xxiii. 37, ἐν τρόπον ἐπισκέπτεται ὥρα τοῦ νοσίας ἑαυτῆς. Acts i. 11. So Jude 7, τῶν ὄντων τούτων τρόπον. Sept. 8) dat. πάντως τρόπως, 'in every way,' Phil. i. 18, ἐν παντὶ τρόπῳ. 2 Th. iii. 16. —I. Figs. turn of mind & habits, life, disposition, manners, mode of thinking, feeling, acting, Heb. xiii. 5, ἀφιλάργυρος ὁ τρόπος, and Class. as Demosth. p. 1294, οὗτος ἀπάνθησον καὶ ἀλογοκρινὴν ὁ τρόπος αὐτῷ ἔστιν. So Swift says, 'the turn and fashion of the age.'

Τροποφόρος, f. ἑσω, (τρόπος 2, & φορίει) to bear with the turn, i. e. disposition or manner, of any one, with acc. Acts xiii. 18, text. rec. ἐντροποφόρησαν αὐτούς, where see my note. Later edit. ἐντροποφόρησαν.

Τροφή, ἡ, ἡ, (τρέφω), prop. nourishment, food. Matt. iii. 4, ἡ ὑπὲρ αὐτοῦ ἐν ἀκρίδιες κ.τ.λ. vi. 25, & oft. Sept. and Class. In the sense of sitiped, lit. 'support or maintenance,' Matt. x. 10, ἐξεστὸ γὰρ ὁ ἐγραπτὸς τῆς τροφῆς αὐτοῦ ἔστιν. Xen. ΟΕ. v. 13, Fig. nutriment for the mind, instruction, Heb. v. 12, 14, where see my note.

Τροφεῖς, οὗ, ἡ, ἡ, (τρέφω), a nurse, 1 Th. ii. 7, Sept. and Class.

Τροφοφόρος, f. ὑσω, (τρόφος, φορίει) 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.

Τροχία, ἡ, ἡ, (τρόχος), prop. a wheel-track, rut; in N. T. fig. a way, path, Heb. xii. 13, τροχίας ὀρθά τυπάσατο τοῖς τοιού ὑμῶν, 'ways of life and conduct.'

Τροχός, οὗ, 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 τρόχον τῆς γενεσίας, 'course of life,' see my note. Comp. Anacr. iv. 7, τροχὸς ἀρματος γὰρ οία, βιοτος τρόχεις κυλούσαις.

Τρυφλιόν, οὐ, τὸ, a dish for eating, or a bowl for drinking; the former in Matt. xxvi. 23, ὁ ἑμβάνας μετ' ἑμῶν ἐν τῷ τρ. Mk. xiv. 20, Sept. and Class.


Τρυγών, ὄνος, ὁ, (τρύγος, to coo,) a turtle-dove, Lu. ii. 24, Sept. and Class.

Τρυμαλία, ἄς, ἡ, (τρύμα, 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 ἀμαλία.

Τρύπημα, ατος, τό, (τρύπη, to bore, τρύπα, τρύω,) a hole, Aristoph. Eccl. 630; in N. T. the eye of a needle, Matt. xix. 24.

Τρυφέα, f. ἑσω, (τρυφή), to live in luxury or pleasure, intrans. Ja. v. 5, Sept. and Class.

Τρυφή, ἡ, ἡ, (Τρύπημα, to break,) delicate living, luxury, i. e. as breaking down the body, and enfeebling both body and mind, Luke 21, 19, ἵνα ἢ—τρυφὴ ἀτάρτους. 2 Pet. ii. 13, Sept. and Class.

Τράγος, f. έρμα, s Greg, ἤ τράγος, (τρόφος & τρύω,) to eat, prop. to grazing, as fruits, nuts, raw beans, &c. Hdt. ii. 37, & 92; hence τραγόλια and τραγωτὰ, = fruits, such as nuts, almonds, and the like, set on as a dessert. In N. T. gener. equiv. to ἀσβεστ., absol. Matt. xxiv. 38, τραγόνες καὶ πλευτέρας, 'eating and drinking,' i. e. feasting, revelling. Dem. 402, 21, τραγαί πας ξύλοι ἐπετρεπτεν. Folk. by acc. ἄρτος, John xiii. 18, δ τράγων, designating 'a familiar friend,' the communion of domestic hospitality being always accounted a pledge of friendship. See Eur. Hec. 789. Fig. John vi. 56; with σάρκα, ver. 54, 56, 57.

Τυγχάνω, (f. τυχόν, s. 2. ἐτύχω, perf. τυχήκα, κατά τύχης) 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 ἐκαίνιον τυχέναι. Acts xxiii. 3, τόλλης ἀπόφθεγμα τυχ. xxvi. 22, xxvii. 3. 2 Tim. ii. 10, ἡν σωτηρία τοῦ. Heb. xi. 35. viii. 6, τ. λειτουργιώ, and oft. in Class.—II. TRANS. to fall out, to happen, chance: 1) εἰ τυχόν, imper. if it so happen, or if it may be, equiv. to per chance, perhaps, 1 Cor. xiv. 10. xv. 37, here = for example, and sometimes in Class. 2) πάρα τυχών, ὑσα, ὁ, as adj. happening, i. e. any where and at all times, equiv. to ordinary, casual, common, hence ὦ τυχών, extraordinary, uncommon, Acts xix. 11, ὑσαίους ὦ ταῖς τυχώσεις ἐποίων ὃ ὁ Θεός, xxvii. 2, and Class.; neut. τυχών, adv. =
ΤΥΜ may be, equiv. to perchance, perhaps, 1 Cor. xvi. 6, τρές ὡς τοῦ παραμένω, 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 participe, espec. when or with ὅν, which in later writers, however, is not unfrequently omitted, particularly before a predicate, Lu. x. 50, ἀφίησε (ἀυτὸς ἡμῖν ὑπερχώντα, 'leaving him as it were half-dead,' and so oft. in Class.

Τυπτανίζω, f. ἴσον, out of τυπτανόν, a drum, tabret, timbrel, (τύπακος, τύπ- τος) & 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 τυπτανίζω, to beat the drum; in N. T. to beat or drum to death. Pass. Ἡβ. xi. 35, ἀλλοι δὲ ἑπτανισθησάν, Luc. Jup. Trag. 19, ἀνακολουθίμοις δὲ, καὶ τυπτανιμοῖς, 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 generally, a mark, print, impression, John xx. 25, bis, τοῦ τύπου τῶν ἠλων. Athen. xiii. p. 585, C, τοὺς τύπους τῶν πληγῶν Ἕλλονς. —II. from the adjunct, the delineation of any thing by stamp, i.e. figure, form, e.g. 1) prop. of an image, statue, Acts viii. 40, τῶν τύπων οὖν ἐποίησατε προσκυνέαν αὐτούς. Hidian. v. 5, 11, τοῦ τύπου 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. 94, τοὺς γραμμάτως: of a doctrine, Rom. vi. 17. Jamb. Vit. Pythag. chap. xvi. p. 58. chap. xxiii. p. 89, τοῦ τύπου τῆς διδασκαλίας. 3) fig. of a person, a type, as bearing the form and figure of another, Rom. v. 14, οὐκ ἔστω 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, ποιοῦσα αὐτῷ κατὰ τοῦ τύπου κ.τ.λ. Heb. viii. 5. 2) fig. an exemplar, example, pattern, to be imitated, followed, Phil. iii. 17, συμμεμερθαι μοι γίνεσθαι· καθὼς ἤκει τύπον ἡμᾶς. 1 Th. i. 7, al. Hence an example, for admonition, warning, 1 Cor. x. 6, 11.


3) fig. from the Hebr. to smile, to please, to inflict evil, to afflict with disease or calamity, said only of God. Acts xxiii. 3, τυπτεῖν αὐτὸς ἐν Θεοῖς. 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. 6. Prov. xxvi. 22; but there rather of the mind, by perturbation, as also in Hdt. iii. 64: init. in Hom. II. xix. 125, of grief.


Τυφλὸς, ἡ, ὁ, adj. supposed to be derived from τύφω, to smoke, q. d. 'cui occultus sunt sui sustituit': an idea, however, rather suited to denote that dimness of sight, called guta serena, or suspusus, which is the fore- runner of a cataract, than blindness itself, or the state of one to whom the sun is dark. The word is rather I apprehend, for στραβός, from στρών, to stuff and stop up, or close (as our blind from the A.-S. Blinnan, to stop up). So Strabo speaks of a τυφλὸς πτωμάθης, a river stopped up at its mouth by bogs, &c. And the Greeks said τυφλὸς τόκως, as we do 'a blind wall,' in N. T. 1) prop. blind. Matt. ix. 27, 23, xi. 5. Sept. and Class. 2) in fig. sense, ignorant, stupid, dull of apprehension, Matt. xv. 14, ὅδε γορεί ἡ τυφλοί των τυφλῶν. xxiii. 16, 17, 19, 24, 26. Lu. iv. 18, al. Sept. and Class. as Lucian Vitar. Auct. τυφλὸς γὰρ εἰ τῇ ψυχῇ τῶν ὁφαλῶν.


Τυφέω, f. ἄσω, (τύφεω, prop. smoke, vapour, & fig. conceit, pride, fr. τύφω,) to smoke, surround with smoke, Julian, Cæs. τυφόμεθα ἐν το κατανύ. Fig. to make concealed or proud, to inflame, Phil. Leg. ad Cai. p. 1015, ὅ δὲ Γαῖας οἰκοῦν ἐκτύφωσιν. In N. T. only pass. to be concealed, proud, arrogant, 1 Tim. iii. 6, ἢ μὴ τυφεῖσαι εἰς κρίμα ἡμῶν. ν. 2 Tim. iii. 4. Jos. and Class.

Τύφω, f. Ὑς, lit. to make a smoke or flame, (κατανύ τύφω, Hdt. iv. 196,) also to smoke, to surround or fill with smoke, as κατανύ τύφων 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 except in the pass. to be set on fire, so as to burn with a smouldering flame. Aristot. Met. ii. ὑπὸ τὴς γῆς—όλον τοῦ φόνου καὶ ἤμπισθάνει, fig. Charit. vii. 3, ἵσθαι τοῦ τυφώμενον τοῦ πυρὸς ἔτοι. Plut. Syll. 6, ὁ συμμαχός τῶν πόλεων, ἡλένειν τού τυφώμενον, ἐκ τῆς πόλεως ἀναλάμβανε. Hence we may perceive the force of the word in Matt. xii. 20, λύον τυφώμενον ύπὸ σφές, 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.'

Τυφώμενος, ἡ, ὁ, adj. (τυφών, typhon, whirlwind,) typhonic, i.e. like a typhon or whirlwind, violent, tempestuous, i.e. γείτων, Acts xxiv. 14. 
Τυχών, see Τυχώναια, Π. 2.

Τυχώναια, Π. 2.

Γκισθινός, ὁ, ὁ, adj. (γκισθως,) λυασιμθίνη, having the colour of the hyacinth, Rev. ix. 17. Sept. and Class.
Γκισθως, ὁ, ὁ, 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.
Γλάσθως, ὁ, ὁ, adj. (δαλος,) of glass, glassy, transparent, Rev. iv. 6, Σαλασσα Σαλίνη, xv. 2.
Γλασθος, ὁ, ὁ, (υια,) prop. 'anything transparent like water,' e.g. a transparent stone or gem, as rock-salt, Hdt. iii. 24; or crystal, Sept. and Class. In N. T. glass, Rev. xxi. 18, 21, and Class.

Γβρις, ὁ, ὁ, (βρις,) prop. and gener. to act with insolence, wantonness or violence, intrans. or foll. by acc. with τις, in N. T. with acc. expr. or implied to act insolently to or towards anyone, i.e. to treat with insolence or injustice, = to injure, abuse, Matt. xxii. 6, ἔβρισαν καὶ ἀντίστατον ἑαυτούς. Lu. xi. 45, xviii. 32. Acts xiv. 5. 1 Th. ii. 2. Sept. and Class.

Γβρις, άς, καὶ, pride, arrogance, in Class. gener. (e. gr. Thuc. i. 38) considered as an affection or disposition of mind; and so Sept. Is. ix. 9, ἔβρις καὶ ἄρρητα καὶ ἀνίππη βασιλεῖς. Prov. xvi. 19, xxix. 23. Jos. Ant. vi. 4, 4. In N. T. as drawn forth in external acts, contumely, injurious treatment: 1) 2 Cor. xii. 10, ἐβριασα, in contumely. 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.

Τυχώναια, Π. 2.

Δώ, ὁ, δώτος, τό, (δω,) water, plur. τὰ υδάτα, the waters: 1. PROP. Matt. xxvii. 44, λαβὼν ὕδωρ ἀπενεγραμενι κ.τ.λ. Mk. i. 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 connotations, e. gr. ὑδριζω, ὑδριζω, living, i.e. running, water; πνευμα τὸ ὑδάτω, see in Πνευμα, 

Τυχώναια, Π. 2.
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 salutifying, refreshing, & comforting influences of the Holy Spirit, whether in His ordinary operations on the hearts of believers, John iv. 10, 14. (comp. vi. 35) ὶδρος ζωῆς, or including His miraculous gifts, John vii. 38. Rev. xxi. 6. xxii. 17, also vii. 17.


Τιθέσθαι, α, η, (vidē, και θατός, τιθημεν) 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 primal salvation; e. gr. of the true Israel, the spiritual descendants of Abraham, Rom. ix. 4, comp. ver. 6, 7. Espe. of the Israelsites, elsewhere called οἱ γενομένοι τοῦ θεοῦ, as Rom. vii. 14. Gal. iii. 26. Rom. viii. 15, θεοῦ, or θεοσ. ver. 23. Gal. iv. 5, al.

Τίδε, οὖ, ὁ, a son: A) GEN. I. prop. a son, 1) strictly spoken only of man, Matt. i. 21, ἦταν οὖν οὐκέτι ἄνδρας. 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. xxii. 5.

—II. by Heb. in a wider sense, son = a descendant: 1) sing. Matt. i. 1, ἦταν Χριστός, οἱ δικαίωται, οἱ ἀδελφοί, ὠντες ἀνθρώπου. ver. 20. ix. 27. xx. 22. Lu. xix. 3, oft. 2) plur. Matt. xxvi. 9. Lu. i. 16, as of ζωή Matt. vii. 16. Heb. vii. 5. Gal. iii. 7, as of ζωή, 'posterity.' 3) οἱ άνθρωποι, = man. See άνθρωπος 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. 15. 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. fol. by gen. of place, condition, or connexion, as οἱ άνθρωποι τοῦ νυμφῶν, 'the bridesmen,' Matt. ix. 15. viii. 12, οἱ άνθρώποι τῆς βασιλείας, 'the subjects to whom its privileges belong, true citizens:' in xii. 38, opp. to οἱ άνθρωποι τοῦ νυμφῶν, 'the subjects, or followers of Satan,' &c. xiii. 38; and so οἱ διαδεδομένοι, Acts xii. 10. Foll. by genit. of quality, e. gr. οἱ άπιστοί Μακ. i. 17. Lu. x. 6, οἱ κρίνων, 'friendly.'

1 Th. v. 5, οἱ έμπρακτοί, i.e. endued with true knowledge. Acts iv. 36, οἱ παρακλήτοι, see in Παράκλητος 5. John xii. 36, οἱ άνθρώποι τοῦ φωτός, Lu. xvi. 8. 1 Th. v. 5, opp. to οἱ άνθρώποι τοῦ αἰώνος τούτον, 'the sons of this world,' devoted to this world, Lu. xvi. 8. 34. οἱ άνθρώποι τῆς αἰωνίως, = οἱ καθάπερ, Eph. ii. 2, v. 6, Col. iii. 6. Comp. Sept. οἱ ανθρώποι, Ps. lxix. 22. Foll. by genit. of that in which one partakes, &c. Lu. xx. 36, οἱ άνθρώποι τῆς αἰωνίως, 'devoted to destruction,' John xvii. 12. 2 Thess. ii. 3, οἱ γείνων, ' deserving of everlasting punishment,' Matt. xxiii. 15. Comp. Sept. οἱ άνθρώποι τῆς ἀποκαλύψεως, 1 Sam. xx. 31, 'by spec. οἱ τοῦ θεοῦ, οἱ τοῦ θεοῦ, 'son of God,' οἱ γείνων. Spoke 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. 36, άληθῶς ο ἀνδρώς ο ζωῆς ἢ θεοῦ, Matt. v. 9. So of one who is θεοῦ, Matt. v. 45. Lu. xx. 36. vi. 35, νική τοῦ θυσίατος, Sept. & Aporoc. 2) spec. of the Israelsites, 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 ή θεοῦ τοῦ θεοῦ, 'the Son of God,' so styled in respect to his miraculous conception; also θεοῦ τοῦ θυσίατος, 'Son of the Most High,' Lu. i. 32. Matt. v. 7. Lu. viii. 22; and simply ἢ τίς, 'the Son,' κατ' ἐκείνην, 1) in the Jewish sense, as 'the Messiah, the Anointed,' ο χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; joined with ο θεοῦ in explanation, Matt. xvi. 16. xxvi. 53. Matt. vi. 61. John i. 50. vii. 69; so too Matt. xii. 15. iv. 3. viii. 29. xiv. 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. xii. 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 θεοῦ τοῦ θεοῦ, θεοῦ ἰδρυματος, and the other phrases formed by οἱ with a genit. in the N.T.

Τίμει, pl. see in Σ. Τίμεις, a, o, poss. pron. (ὑμεῖς, your). 1) prop. 'that which belongs or pertains to you,' John vii. 6, ο καιρός ο
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springs from faith.’ v. 19, et al. oft. foll. by gen. of object, 2 Cor. x. 5, τήν ἑν
ακούν τοῦ Χριστοῦ, i.e. to or towards Christ. 1 Pet. i. 22, τῇ ἐν τῇ ἀληθείᾳ.

Ὑπακούων, f. ὀνομ. (ὑπόκοι, ὄνομα), to hear, prop. with the idea of ‘turning under,’ or down, the ear, in the position of listening, or attending to anything 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. 18, κρούσαντος δὲ αὐτῷ—προσῆλθε τις διήκον ὑπακούσαι. Xen. Conv. i. 11, and elsewhere 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 ἄνιμος καὶ ἡ ἐλλ. ὑπακούσαι αὐτῷ, i. 27, al.; dat. impl. Heb. xi. 8. With dat. of thing, Acts vii. 7, ὑπήκοον τῇ πίστει, denoting the complete subjection of the mind and understanding, as to the credenda of religion. Rom. vi. 12, 16. 2 Th. i. 8, iii. 14. Sept. and Class.


Ὑπάντας, f. ὀνομ. (ὑπάντα, ὑπάντη), to come opposite to any one, encounter, meet, with dat. of pers. Matt. viii. 28, ὑπήκοος αὐτῷ δύο αὐτοῦ ὑπακούσαν. Lu. viii. 27. Jos. and Class.

Ὑπάντησις, ἡ, ἡ, (ὑπάντησις), a meeting or encounter, Sept. and Jos.; in N. T. only in the phrase εἰς ὑπάντησιν, for inf. ὑπάντησιν, to meet; John xii. 13, ἐξηκείλον εἰς ὑπάντησιν αὐτῷ. Sept. and Jos.

Ὑπάρχει, ἡ, ἡ, (ὑπάρχει, ὑπάρχω, ὑπάρχω), prop. the being, existence of any thing or person; in N. T. the being or belonging to any one, possession, and metonymy. a possession, or property. Acts ii. 45, τῆς ὑπάρχει ἐν πρωτοκόλλων. Heb. x. 34. Sept. and Lat. Class. as Dion, Hal, and Polyb. for τὰ ὑπάρχοντα.

Ὑπάρχω, f. ἔνα, (ὑπάρχει, ὑπάρχω, ὑπάρχω), to be, 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, ἡ ἑν ἀγωνίας ὑπάρχοντας περὶ ὁκ. 21, 21. xxvii. 18.1 Cor. xi. 18. With dat. of pers. to be present to any one, implying possession, property, Acts iii. 6, ἐγγυνάται καὶ χριστιανῶν ὑπὸ. Col. iv. 37, ὑπάρχοντων αὐτῶν ἀγαθῶν. 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, τὰ ὑπάρχοντα σου τα ὑπάρχοντα.
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of pers. 2 Cor. x. 14, ὑπερεκτείνω
μεν ἑαυτοῦ, 'we stretch not ourselves
out too far,' i.e. do not go beyond our
measure, ver. 13. So Luc. Eunuch. 2,
κεραγότης καὶ ὑπερεκτείνωμεν, Schol.
ὑπερβωλοεικότης.

Ὑπερεκχύνομαι, pass. (էקחיו, ἐκ
χύνω,) to be poured out over the brim, as
of a vessel, to run over, overflow, absol.
Lui. vi. 38, μέταν ὑπερεκχυνόμοιν. See

Ὑπερινυγχάω, f. τυγχαίνω, to
intercede for any one, in his behalf; foll.

Ὑπερέχω, f. ἔχω, trans. to hold any
ting over, e.g. the fire, Hom. ii. 246;
also over any person, for protection to
him, τὴν χείρα τινι ιτι τινος, Hom. ii.
iv. 249. Jos. Ant. ii. 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, excels, intrans. 1) gener. prop. with
gen. of pers. also with dat. of manner, Phil. ii.
3, ἀλλικὴς ἡγομένων ὑπερεχομαι ιαυτῶν, & Class.
= fdl. by acc. Phil. iv. 7, ἡ ἠρμίνη τοῦ Θ. ὑπερέχοισα ζωντα
νων, 'surpasses all comprehension,' and
so in Class. Part. τὸ ὑπερέχω, as subst.
excellence, super-eminent, equiv. to ὑπὲρ-
χάω, Phil. iii. 8, διὰ τὸ ἐν τὴν γνώ-
σεως Χρ. 1, in rank, part. ὑπερέχων,
superior, higher, Rom. xiii. 1, ἐξενοσίας ὑπερεχομαι. 1 Pet. ii. 13, and Class.

Ὑπερομοία, ac. ἡ, ὑπέρομοιος,
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.

Ὑπερφανος, οὐ, ὃ, ἂ, adj. (ὑπερ,
φανος, prop. appearing over, conspicuous
above other persons or things, and fig.
spicious, distinguished, as οἰκίας τῶν πολ
λῶν ὑπερφανωτέρας, Dem. 175, 10;
usually of persons, implying censure, arrog-
ant, haughty, proud, Εἰ. V. H. xxi. 63.
In N. T. from the Heb. arrogant, proud,
with the accessory idea of contemning
God, impiety, wickedness, Luke i. 51,
dισκόριστως ὑπερφανοὺς διανοια καρ-

Ὑπερλαῖος, f. ὑπέρ λαίος, prop. over-much also
very exceeding, super-eminent; with art.
ὑπὲρ τουλίαν, adj. the most eminent,
chiefest, τῶν ὑπερλιάν ἀποτολῶν, 2 Cor.
xi. 3. xii. 11.

Ὑπερνικᾶω, f. ἐνώ, lit. to more than
conquer, absol. Rom. viii. 37, ὑπερνικα
μεν. Leo Tact. xiv. 25, νῦν καὶ μὴ
Γενικά, τονίζεται το σημαστικός όρος "υπερηφάνεια" ως ένα πολύτιμο και πολύ επιθυμητό καθεστώς. Και προσδέχεται, πως σημαστικά, τον επιθυμητό και γενικά τονίζεται τον τύπο της ανθρώπινης δύναμης. Η ισχύς ενός ανθρώπου να αντιμετωπίζει την αντιστοιχία του, να αντιμετωπίζει την αντιστοιχία και να την πετάει, είναι ένας από τους βασικούς όρους στην ελληνική γλώσσα. Αυτό το σημαστικό κατατάσσεται στον εννατομήδη συνθέτη της ελληνικής γλώσσας και αναφέρεται στον ανθρώπινο εμπλοκό όταν αντιμετωπίζει την αντιστοιχία του.
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 Eng. from, by, through: in this sense only is ὑπὸ with gen. found in N. T. 1) with pass. verbs, foll. by gen. of pers. Matt. i. 22, τὸ ῥῆμα ὑπὸ τοῦ Κυρ. ii. 16. iii. 6. iv. 1. v. 13. Mk. ii. 3. Lu. v. 15. viii. 14, ὑπὸ μετρίων συγκωπ. xiv. 8. John x. 14. Acts iv. 36. xxiii. 27, σωπᾶ; with gen. collect. Lu. xxi. 20. Acts xv. 3. 2 Cor. viii. 19; with gen. of thing, Matt. viii. 24, ὡστε τὸ πλοῖον καλύτερον ὑπὸ τῶν κυμάτων. xiv. 24. Lu. vii. 24. Acts ii. 24. xxiv. 41. Rom. xii. 21. 2 Pet. i. 17. 2) with neuter verbs having a passive force, e. g. after γίνομαι and εἶναι, signifying to be made or done; γίνομαι, Lu. ix. 7, τὰ γυναῖκα ὑπὸ τοῦ αὐτοῦ. xii. 17. xxii. 8. Acts ii. 15; εἰλα, xxiii. 30; impl. 2 Cor. ii. 6. In like manner after some trans. verbs, where a pass. sense is implied, e. g. λαμβάνων τι ὑπὸ τοῦ τινος, to receive, i. e. to have given of or from any one, = to suffer, 2 Cor. xi. 24. ὑπομείνων τι ὑπὸ τοῦ τινος, Heb. xii. 3, ἀποκτείνω τὰ τῶν Ἕλληνων, = 'to cause to be killed by beasts,' Rev. vi. 8—II. with the ACCUSATIVE, prop. of place WHEREH. i. e. of motion or direction under a place; also of place WHEREH., i. e. of rest under a place: 1) prop. of place WHEREH., after verbs of motion or direction, under, beneath; τῆλθα λύγυν ὑπὸ τὸν μίνδον. Matt. v. 15. viii. xxii. 37, al. Fig. of what is brought under the power of any one; ὑπὸ τοῦ πόδας τινος. Rom. xvii. 20. vii. Gal. iii. 22, 23. Ja. v. 12. 1 Pet. v. 6. 2) of place WHEREH., after verbs implying a being or remaining under a place; with εἰναι, John i. 49, ἦν ὑπὸ τῆς σκηνῆς. 1 Cor. x. 1. Fig. of what is under the power of any person or thing, and even of God. Matt. vi. 9. Gal. iii. 25. iv. 2; foll. by acc. of thing, implying state or condition under any thing, 1 Tim. vi. 1, ὑπὸ τοῦ δούλου: 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 τοῦ ὄρθρου.——Note. In composition ὑπὸ implies 1) place, either motion or rest under, beneath, as ὑπὸβαλλεῖ, ὑπὸδεικνύει, ὑπὸτασάει; 2) subjection, dependence, as ὑπὸνικάτω, ὑποτασία; 3) succession, the being behind, after, as ὑπολείπει, ὑποτασίω 4) something done or happening under-hand, by stealth, or unperceived, without noise or notice, also a little, by degrees, as ὑποτέλεια, ὑποταφεῖα.

Ὑπόβαλλω, ἵμαλω, to cast or throw under, e. g. 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 vii. 11, see my note.

Ὑγογράφω, ὑγογράφω, prop. a writing-copy; in N. T. fig. a copy, pattern, example, for imitation, 1 Pet. ii. 21, where see my note.

Ὑπόδειγμα, ὑπόδειγμα, τὸ, (ὑποδεικνύομαι) 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. 16, ὑπόδειγμα ὑδάκω ὑμῖν, θα κ.τ.λ. Ja. v. 10; or for warning, Heb. iv. 11, ἐν τῷ αὐτῷ ὑπὸ τῆς απειθείας. 2 Pet. ii. 6. 2) meton. a copy, likeness, taken from an original, Heb. viii. 5. ix. 23, τὰ ὑπὸδε λαλοῦν ἐν τοῖς οὖρ.

Ὑποδεικνύμαι, ὑποδεικνύμαι, f. δεικνύω, 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, to exhibit; see in N. T. fig. to show by words or example, to teach, signify, foll. by acc. and dat. with δεικνύμαι, Acts xx. 35, πάντα ὑπὸ δεικνύμαι, ὑπὸ κ.τ.λ.; by dat. of person with infin. Matt. iii. 7, al. Sept. & Class.

Ὑποδείχωμαι, ὑποδείχωμαι, δείχω, deox, to take under, i. e. oneself; hence gener. to take or receive to oneself, favourably, as δείχνει, Heas. Theog. 419. Usually, and in N. T. of guests, to receive hospitably, to welcome, entertain, with acc. and dat., Luke x. 38, ὑποδεικνύω αὐτῶν εἰς τὸν οἶκον. xix. 6, ὑποδεικνύω αὐτῶν καῖρον. Acts xvii. 7. Ja. ii. 25. Jos. and Class.

Ὑποδείκνυμαι, ὑποδείκνυμαι, δείκω, (δεικνύομαι) to bind under, as sandals under the feet, to put on sandals, slippers, &c. to shoe; in N. T. only mid. ὑποδεικνύμαι, 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. of part. Eph. vi. 15, ὑποδ. τῶν πόδων, and Class.

Ὑπόδημα, ὑπόδημα, τὸ, (ὑπόδημα) 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, ὑπόδ. τῶν πόδων. xxii. 35. Acts vii. 36, ὁμοιὸ τὸ ὑπόδ. τῶν πόδων σου, and so in Class. Hence τὰ ὑπόδεικνύμαι βιαστασία, to bear the sandals of any one, Matt. iii. 11; also λῦσι τῶν ὑποδημάτων τοὺς, 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.

Ὑπὸδίκος, ὑπὸδίκος, ὑπὸδίκος, τὸ, (ὑπὸδίκος) prop. 'under process,' and sometimes by impl. 'under sentence,' equiv. to condemned, also guilty, Rom. iii. 19, ὑπὸδικός γίνεται πᾶσα ὁ κόσμος τῷ ἔθει, 'guilty before, and consequently liable to
punishment from God." So Dem. 518, 3, ὑπόδεικνυς ἵστω τῷ πάθοντι.


Τοκάνωμι, ἐκ Ἱσραὴλ, (ὑπότοτος), to undergird, i.e. of persons, to gird under the breast, ὑπό τοῦ μαστοῦ, 2 Macc. iii. 19. Ἐξ. 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 xxvi. 17.

Τοκάτω, adv. (κάτω), prop. underneath, said of place, with gen. Mk. vii. 11. vii. 28, ὑπό τοῦ τοίχου. John i. 51, ὑπόκατο τῆς οἰκίας, al. Fig. ὑποτάσσων ὑπόκατον τῶν ποιεῖν τινος, Heb. ii. 8.

Τοκρίνομαι, depon. mid. (ὑπότοτος), 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 ὑποκρίνομαι. 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 resemble, feign, with acc. and inf. Lu. xx. 29, ὑποκριτ. εὐροτικὸς ἐκεῖνος εἰμι. 2 Macc. vi. 21, 24. Jos. V. vii. § 9.

Τοκρίνω, εἰς ἡ, (ὑποκρίνομαι), prop. an answer or response, e. gr. of an oracle, Hdt. i. 90, 116; but gener. stage-playing, acting; in N.T. fig. hypocrisy, dissimulation, Matt. xxviii. 20. Mk. xi. 22, ὑποκριτῆς, διάβολος, διάβολος, διάβολος. 2 Macc. v. 25. Jos. Ant. ii. 6, 10, & Class.

Τοκριτῆς, ὁ, ὁ, (ὑποκρίνομαι), prop. a stage-player, actor; in N.T. a hypocrite, dissimulor, in respect to religion or piety, Matt. vi. 2, 8, 16, al. sepe. Sept. but not in Class.

Τολαμβάνω, f. λάμβανω, 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, μετέχισεν αὐτῷ ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ. Hdt. i. 24, τὸν ἤλεγχον ἄριστα ἀνακάμπτεται κύκλῳ εἰς Ταίνον. 2) fig. to take upon the discourse, to continue it; hence to answer, reply; absol. Lu. x. 30, ὑπολαμβάνω δὲ ὑπὸ Ἰησοῦς εἶμι. Sept. and Class.

Τολείπω, f. ψωμί, (λαμψίω), to leave behind, pass. to be left behind, to remain; Rom. vi. 3, καθὼς ὑπελείπθη μόνον. Sept. and Class.

Τολομέω, f. ἑως, (μιμόσας), I. intrans. to remain behind after others are gone, Lu. xii. 43, ὑπολομέως Ἰησοῦν οὐ πάσιν ἐν Ἰπωνίᾳ 2 Tim. i. 10. Heb. xxii. 21, 22. 2 Tim. i. 10. Hu. x. 32. xii. 2, 7. Ja. i. 12. Absol. or neut. to endure, hold out, persevere, ὑπολομέως εἰς τίλος, Matt. x. 22. xxiv. 13, & oft. in Class.: so with dat. Rom. xi. 12, τῇ Σάλβῳ ὑπολομέοντας. 2 Tim. ii. 12. Ja. v. 11. 1 Pet. ii. 20.

Τολομημῶς, f. λομείας, (μιμόσας), to recall to one's mind, prop. privately, silently; also to suggest to any one's mind, i.e. gener. to put in mind of, to remind, bring to remembrance. 1) act. in various constructions; foll. by double acc., of pers. and thing, ὑπολομημένης ὑπὸ τῶν, John xiv. 26. Thu. vii. 64; by acc. of pers. with ταῖς τοῖς, 2 Pet. i. 12; by acc. of person with inf. Tit. iii. 1; with ὑπὸ, Judge 5, and Class.; by acc. of thing, e. gr. precepts, duties, ταῦτα ὑπολομημένα, 2 Tim. ii. 14; also evil deeds, 3 John 10, ὑπολομήσω ἀυτοῦ τὰ ἔργα, and Class. 2) mid. = to call to mind, recollect, remember, with gen. Lu. xxii. 61, ὑπολομημένος ὑπὸ τοῦ λόγου του Κυρίου, & Class.

Τολομημόνῃν, εἰς ἡ, (ὑπολομημάτως), a putting in mind, reminding, also remembrance. 1) trans. ὑπολομημένος, 'by putting in mind,' by way of remembrance, 2 Pet. i. 13. 2 Macc. vi. 16. Thuiv. iv. 95. 2) intrans. recollection, remembrance, as in Jos. and Class. oft. so ὑπολομημένος λαμβάνεται, 'to take remembrance of,' to remember, 2 Tim. i. 5.

Τολομώ, ἤ, ἡ, (ὑπολομῆς), a remaining behind, an awaiting; in N.T. fig. a bearing up under, patient endurance, comp. ὑπολομέως I. 1) prop. with gen. of thing borne, as evils, &c. 2 Cor. i. 6, ὑπολομημένος τῶν αὐτῶν πάθηματος, Jos. and Class. 2) gener. patience, perseverance, constancy under suffering, in faith and duty, absol. Lu. viii. 15, καρποφόρους ἐν ὑπολομῇ. Rom. viii. 25, al. Did. Sic. x. 9, τὴν ἐν τοῖς κυνδύοις ὑπολομής: foll. by gen. of that in or as to which one perseveres, Rom. ii. 7, καθ' ὑπολομήνῃ ἐγων ἀναγεννησόμεθα. 1 Th. i. 3; by gen. of pers. Lu. xxii. 19, ἐν ᾧ ὑπὸ τοῦ κυνδύου.
τὰς πυγμᾶς ὑμῶν. 2 Th. i. 4. iii. 5. Rev. i. 9. iii. 10, τοῦ λόγου τῆς ὑπομονῆς μου. Spec. patience as a quality of mind, the bearing of evils and sufferings with tranquil mind, Rom. v. 3, ἡ Ἀλήθεία ὑπομονῆς κατεργάσεται. ver. 4. xv. 4, 5, ο Θεός τῆς ὑπ. i. e. 'who bestows patience,' 1 Tim. vi. 11. Tit. ii. 2. Sept. Ezra x. 2.


'Ὑπονοία ας, ἡ (ὑπονοήσις) suspicion, surmise, 1 Tim. vi. 4, ὑπ. κοιναι.

'Ὑποπλέω, f. εὐσώμαι, (πλέω,) to sail under the lee or shelter of an island or shore, with acc. depending on ὑπό in comp. Acts xxvii. 4, 7, ὑπεκλείσαμεν τ. Ἐρ. 'Ὑπονοεῖ, f. ὑποσκοία, (πυκνώ,) to blow gently, softly, of the wind, Acts xiii. 17.

'Ὑποπόδιον, ὑπό το, (ὑπόποδιος, ἱπ. τοῦ, τοῦ,) a footstool, Jam. ii. 3, καθὼς ἔδει ὑπό τ. γυν. μου: anthropophagy, of God, whose footstool is the earth, ὑπ. ἐκτὸς τῶν ποδῶν αὐτοῦ, Matt. v. 35; for the phrase τιθέναι τοὺς ἑχόντας ὑπόποδιον τῶν ποδῶν τινος, Matt. xxii. 44, al.

'Ὑποστασία, ἡ, ἡ (ὑποστάσιμα) prop. 'what is set or placed under anything, a foundation, substratum; then of any thing which subsides, sediment; fig.: foundation, beginning, purpose begun, undertaking; in N.T. I) meton. well-founded trust, firm expectation, confidence; prop. 'foundation or ground of trust and confidence,' Heb. iii. 14, τὴν ἀρχήν τῆς ὑπ. i.e. 'our first hope or confidence'in Christ, equiv. to τὴν πρῶτην πλήρη, 1 Tim. v. 12: so Heb. xi. 1, ἵστε πίστει ἐλπιδομένοις ὑποστάσαι. 2 Cor. ix. 4, καταισθανόμενως ἡμισὶ ἐν τῇ ὑπ. ταύτη: and so in Sept. 2) meton. of that quality which leads one to 'stand under, endure, or undertake anything, firmness, boldness, confidence, 2 Cor. xi. 17, ἐν τῇ ὑπ. τῆς καυχώσεως: and so Jos. Ant. xviii. i. 6. Pol. iv. 50, 10, vi. 55, 2, ὑπ. καὶ τοῦμα. Diod. Sic. iv. 62, ἦ ὅ τι ἐν βασανίσει ὑπ. τῆς πυγμῆς. 3) fig. hypostasis, Lat. substantia, i.e. 'what really exists under any appearance, substance, reality, essential nature, Heb. i. 3, χαρακτήρ τῆς 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 μὴ ἔχων πλούτου, ὑποστασιν δὲ μὴ, and elsewhere. In later Class. Hence in 2 Cor. ix. 4, and xi. 17, some take it in the sense of subject, matter, thing, ὑπ. τῇ ὑποστάσις

ταυτή, 'in this matter,' equiv. to ἐν τῇ μέρις τούτων, ix. 3.

'Ὑποστέλλω, f. ἑλάσκω, (στέλλω,) prop. to send or draw under or down, c.g. a sail, to contract, furl; in N.T. with σαύρων 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, ὑποστέλλω αὐτῶν: so Fol. i. 16, 10, ὑποστελεῖται αὐτῶν ὑπὸ κ.τ.λ. Heb. x. 38, ἐὰν ὑπεστήθητα, 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, ὑπὲρ ὑπεσταλάματος τῶν αὐθεροφόρων.

'Ὑποστολή, ἡ, ἡ (ὑποστολή) a shrinking or drawing back, from timidity, Heb. x. 39. Jos. Ant. ii. 14, 12.

'Ὑποστρέφω, f. ὑποστρέφω, to turn behind, or back, trans.; in N.T. intr. or with ἑαυτοῦ impl. to turn back, return; absol. Mk. xiv. 40, ὑποστρέφεται ὑπὸ αὐτῶν. Lu. ii. 43. xvii. 18. Acts viii. 28, ἡ ὑποστρέφων.

'Ὑποστρωμένω, ὑποστρωμένω, ὑποστρωμένος, ὑποστρωμένος, to draw underneath, trans. Lu. xix. 36.

'Ὑποταγῇ, ἡ, ἡ (ὑποτάσσω), prop. subordination, hence subject, submission, 2 Cor. ix. 13. Gal. ii. 5, οὐδὲ πρὸς ἄλλον ἐξερήσας τῇ ὑπ. 1 Tim. ii. 11. iii. 4.

'Ὑποτάσσω, f. κατατάσσω, (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 ματαιώσι 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, ἦ ὑποτάσσομεν αὐτοῖς. x. 17. Rom. vii. 8. x. 8. xiii. 1, 5. 1 Cor. xvi. 16. Eph. v. 21. 22. Col. iii. 18. James iv. 7. 1 Pet. iii. 13, 18, al. Sept. and lat. Class.

'Ὑποτήθιμαι, ὑποτήθιμαι, ὑποτήθιμαι, ὑποτήθιμαι, prop. to set or put under, to lay under, as a prop. or support; in N.T. 1) with acc. ὑποτιθήμαι τῶν τραχεῶν, 'to lay down one’s neck,’ i.e. under the axe of the executioner, = to hazard one’s life, Rom. xvi. 4. 4.2. Ver. H. x. 16, ὑποθέσας τὴν κεφαλήν. 2) mid. & fig. ὑποτθήμαι, to bring under the mind of any one, to suggest for consideration, as a teacher, with acc. and dat. 1 Tim. iv. 6, ταύτα ὑποτθήμαι: so Plato, p. 9, τοῦτο ὑποθήμαι.
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, μενοι τι ὑποδραμώντες: Themist. p. 152, τα μεν ὑποδραμοῦντα, τα δε περιόρ. Ἡ ποτισματική, εις, ἐν (ὑποτυπό, '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 as exemplar, both prop. and fig. 2 Tim. i. 13, ὑπ. ψυχαιροντων λόγων: meton. a pattern, for imitation, 1 Tim. i. 16, πρὸς ψυχαιρον. Ὕσφορα, σορ. 1. ὑπαίσχυνα, prop. to bear up under a thing or person, to support, sustain; in N.T. fig. to bear up under, endure, with ἀκ. τιμοραμον., 1 Cor. x. 13; διαγωμος, 2 Tim. iii. 11; λυτας, 1 Pet. ii. 19. Sept. and Class.

Ὑποχορέω, f. ἡν, (χορίων, 'to withdraw one's self under cover, give place to any one, Lu. ix. 10, ὑποχώρησα κατ' ἴδιαν εἰς τοὺς ἑρημοὺς; with εἰν, Lu. v. 16. Ὑπανέξω, f. ἡν, (ἐκαθων, the part under the eyes, the face, fr. ἐκαθω, ἐκφ.) 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, το σώμα μου, 1 Cor. ix. 27: also to sting any one with prayers, to weary with entreaties, Lu. xviii. 5. Comp. Lat. odioundo.

Ὑπό, ὑπό, δ, ὑν, a swine, 2 Pet. ii. 22.

Ὑπσωτος, ov, ἡ, ὑψωτος, 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, ἐρυθ κοκκινω καὶ υψαντω, in allusion to Lev. xiv. 4, al. Jos. Ant. ii. 14, 6, υψαντός κόμς αναλαβόντες.

Ὑπστερα, ὁ ἡν, (ὑπστερος,) 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. ὑποτεροῦμαι. 1. of dignity, &c. absol. to be the worse, 1 Cor. viii. 8, οὔτε ταυτ μὴ φανερωμεν ὑποτερομεθα. 2 Cor. xi. 5. XII. 11. — II. gener. to lack, fail, e. g. 1) to fail of any thing, mass, with gen. expr. or impf. Rom. iii. 28, μάντες ὑποτεροῦσα της δόξης τοι. Heb. iv. 1, and Class. 2) to be in want of lack. Lu. xxlii. 35, μὴ τως ὑποτερῆσετε: Jos. Ant. xv. 6, 7, μηδε οἷον μηδέ θάνατον ὑποτερήσῃ: with εἰν 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, τι ἐτι ὑπστερο; 'what lack I yet?' Sept. τι ὑπστερο εγω; Ps. xxxix. 5; absol. to be in want, suffer need. Lu. xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xli. 37. Ecclus. xiii. 4. 3) intrans. of things, to fail, be wanting, absol. John ii. 3, ὑποτεροτὸς οἷον. So Dion. v. 87, ὑποτεροτὸς στηθω: with dat. Mk. x. 21, ἐν σοι ὑπστεροί. Sept. Neh. ix. 21.

Ὑποτέρημα, ατος, το (ὑποτέριμ), 'that which is wanting,' and then by meton. want, 1) gener. with gen. of thing. Phil. iii. 20, τοι υποτερημα της προς με λειτουργιας, and so impl. 1 Cor. xvi. 17. Col. i. 24, τα υπ. των Σαλιμπας το Χρ. 1 Th. iii. 10, and Sept. 2) absol. or with gen. of pers. want, need, need, Mk. xii. 44. Phil.vi.11, ὕποι καθ' ὑποτερημα λειτουργιας.

Ὑποτερος, a, ov, a defective comparative, latter, last, hindmost, e. gr. in place, Hom. ii. 17; in N.T. only of time: I. gener. 1 Tim. iv. 1, ἐν ὑποτεροις καιροις. Sept. and Class. — II. neut. ὑποτερον as adv. 1) with gen. last, after, Matt. xxii. 27, & Lu. xx. 32, ὑπστερον δι των ἀπέθανων καὶ ἡ γυνη. Sept. and Class. 2) absol. at last, afterwards, Matt. iv. 2, ὑπστερον ἐπηναισας. xx. 32, 37, 37. 11, al. Sept. and Class.


Ὑπεξις, ὑν, adv. (ὑπέξης), high, elevated, lofty: 1) prop. as ὄρει ὑπέξης, Matt. iv. 3, Mk. ii. 2, al. From the Heb. τα μυλα, high places, the heights, put for 'the highest heavens,' Heb. i. 3. Sept. In a like sense, of Christ, comparat. ὑπεξήσωτος των ουρ. ἐκεινων, Heb. vii. 26, equiv. to διηλθείσας των οὐρανων, iv. 14. Symbol. by Heb. Acts xiii. 17, μετά βραχιονις υπέξης, 'with a high (i. e. uplifted) arm,' as if to destroy the enemy. Comp. Sept. χιου μυλα, Ex. xiv. 8. 2) fig. high, i.e. highly esteemed, Lu. xiv. 15, το ἐν ὑπεξησω των ὑπέξης, βασιλεὺς ἐκεῖνος του Θεου. Rom. xii. 16, μη τα μυλα φρουρουσι, high things, pride, opp. to τα ταπεινωμεν, humility. Comp. Lucian. Herm. 5, υπεξης φρουρι, So Sept. Λαυρετα ὑπέξης, 1 Sam. ii. 3.

Ὑπερφρουβει, f. ἡν, (ὑπερφρονω, φρουριω) to be high-minded, carry oneself haughtily, Rom. xi. 20. 1 Tim. vi. 17.

Ὑπερστος, a, ov, adj. (ὑπερστη, υπερστος), highest, most elevated, loftiest: 1) prop. as υπερστος ὄρος, Hidian. iii. 3, 2; in N.T. only from the Heb. ται υπέστα, 'the highest heavens,' for there were supposed to be three; the aërial, the starry, and the highest, the abode of God and the angels. Matt. xxxi. 9, ὡσπερ ἐν τοις υπεστοις. Mk. xi. 10, al. So Sept. Job
FIG. 15, IN OICE FAUVINAE EOE. ORPOMAN PRO IN KOSMO. — I. GEN. TO APPEAR, BE SEEN, FOLLOW BY DAT. OF PERSONS. MATTH. I. 20, ΞΥΓΕΛΟΙ ΚΥΡΙΟΥ ΚΑΤ' ΑΝΙΩ ΕΦΑΝΗ ΑΝΤΩ. II. 13. MK. X. 9. SEPT. & CLASS.; WITH A PARTICIP. OR ADJ. AS PREDICATE IN NOM. MATTH. VI. 16, ἘΩΣ ΦΑΙΨΧΟΙ ΤΟΙς ΑΘΡ. ΝΥΣΤΙΝΟΥΣ. VER. XVII. XXIII. 28. ABOL. LU. IX. 8. I PET. IV. 18. 2) OF THINGS, ΤΑ ΣΧΙΜΑ, MATTH. XIII. 26.; OF AN EVENT, IV. 33.; SO ΦΑΙΨΧΟΝ, 'THINGS VISIBLE,' APPARENT TO THE SENSES, HEB. XI. 3.; WITH A PREDICATE, MATTH. XXII. 27. ROM. VII. 13, Ως ΦΑΙΨΧΟΝ ΑΜΑΡΤΙΑ—ΚΑΤΕΤΡΟΓΩΜΕΝ ΣΑΝ ΑΤΩ. ESPEC. OF THINGS APPEARING IN THE SKY, AIR, &C. PHENOMENA, MATTH. II. 7, ΤΟΝ ΧΡΟΝΟΝ ΤΟΥ ΦΑΙΨΧΟΝΟΝ ΑΣΤΕΡΡΟΝ. XXIV. 27, 30. JA. IV. 14, & CLASS.—III. FIG. AS REFERRED TO THE MENTAL EYE, TO APPEAR, SEE, FOLLOW, BY DAT. OF PERSON WITH PREDIC. MK. XIV. 64, ΤΙ ΦΑΙΨΧΟΝ ΑΝΤΩ; AND CLASS.; FOLLOW BY ΕΓΝΑΤΙΟΝ ΤΙΝΟ. LU. XXIV. 11.

ΦΑΙΨΧΟΝ, Δ., ΟΥ, ΑΔΙ. (ΦΑΙΨΧΟΝ, ΦΡ. ΦΑΙΨΧΟΝ), PROP. APPARENT, VISIBLE, CONSPICUOUS, BUT USUALLY AND IN N. T. APPARENT, MANIFEST, KNOWN; ΕΓ. ΓΡ. ΦΑΙΨΧΟΝ ΕΙΝΑΙ, 'TO BE MANIFEST, KNOWN;' ACTS IV. 16. ROM. I. 19. GAL. V. 19. I TIM. I. 5. JOHN III. 10. APOCR. ΦΑΙΨΧΟΝ ΓΕΝΕΙΤΑΙ, 'TO BE OR BECOME APPARENT, MANIFEST, WELL KNOWN,' MK. VI. 14. LU. XVII. 17, AL. AND CLASS. ΦΑΙΨΧΟΝ ΤΟΙς ΤΙΝΑ, 'TO MAKE ONE MANIFEST, KNOWN,' TO DISCLOSE, MATTH. XII. 16. MK. II. 12. 2 MACC. XIV. 41. JOH. ANT. III. 4, 2. NEUT. WITH PROP. ΕΙΣ ΦΑΙΨΧΟΝ ΑΛΗΘΕΙΝ, 'TO BECOME MANIFEST, KNOWN,' TO BE BROUGHT TO LIGHT, MK. XXIV. 22. LU. XXIV. 17. ΤΙΝΑ ΦΑΙΨΧΟΝ, MANIFESTLY, OPENLY, MATTH. VI. 4, 18; ALSO EQUIV. TO EXTERNALLY, OUTWARDLY, ROM. II. 28, AND CLASS.

ΦΑΙΨΧΟΝ, F. ΑΟΥ, (ΦΑΙΨΧΟΝ), TO MAKE APPARENT, MANIFEST, OR KNOWN; TO MANIFEST, SHOW OPENLY, TRANS. I. OF THINGS, ACT. JOHN II. 11, ΦΑΙΨΧΟΝ ΤΗΝ ΔΟΚΕΙΝ ἈΝΤΩ. 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. SEPT.—I. OF PERSONS, 1) REFLEX. WITH ΕΙΝΑΙ, OR MID. ΦΑΙΨΧΟΝ, ΑΟΥ, PASS. ΕΙΝΑΙ, ΑΟΥ, AS MID. TO MANIFEST ONESelf; TO SHOW ONESelf OPENLY, APPEAR. REFLEX. WITH DAT. JOHN VII. 4, ΦΑΙΨΧΟΝ ΑΝΤΩΝ ΤΗΝ ΚΟΣΜΟ, 'APPEAR PUBLICLY;' MID. ΕΙΝΑΙ, ΤΙΝΑ, 2 COR. V. 10, ΤΟΤΕ ΠΑΝΤΑ ΧΡΙΣΤΟΣ ΦΑΙΨΧΟΝ ΑΝΤΩΝ ΕΙΣΙ ΕΙΝΑΙ, ΕΙΣΙ ΕΙΝΑΙ ΕΙΣΙ ΕΙΝΑΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΙΣΙ ΕΓΝΑΤΙΟΝ ΤΙΝΟ. MID. WITH DAT. JOHN XXI. 14. X
1 John i. 2, al. sep. 1 John i. 2, καὶ ἡ ἀλήθεια ἐφανερωθή, ii. 28. iii. 5, 6, 7) pass. to be manifested, become or be made manifested, known, with dat. John i. 31, τὰ γὰρ παρεστώθη τῷ Ἰούσ. 2 Cor. vii. 11. τὸ ὕπαθος, xi. 6. Foll. by οὗτος, 2 Cor. iii. 3, al.

Φαναρίας, adv. (φαναρίον), manifestly, openly, i.e. 'clearly, evidently,' Acts x. 3, ἔδειξαν γάρ φαναρίας: 'publicly,' Mk. i. 45, φαναρίον εἰς πόλιν εἰσέρχετο: 'openly,' John vii. 10, οὗ φαναρίον, ἀλλ' ὡς ἐν κρυπτῇ.

Φανερός, eow. h. (φανερόν), manifestation, a making known, ἐν φ. τῆς ἀληθείας, 2 Cor. iv. 2, ἐν φ. τοῦ Πνεύματος, equiv. to 'revelation,' 1 Cor. xii. 7.

Φάνως, or, ὅ (φάνων) a light, e. gr. a torch, lantern, John xviii. 3, ἔρχεται μετὰ φανῶν καὶ λαμπάδων. So Dion. Hal. xi. 40, ἐξέπνεον—φανῶν ἔφυτος καὶ λαμπάδας. See more in my note.

Φαντάξω, f. σω. (φαντάω), to make appear or visible, to show, Callistr. Stat. 14, φαντάζων τὴν αἰθήσεως. Pass. φαντάζομαι, to appear, be visible, espec. of the appearances of the gods to men; so Dion. Sic. i. 12, τῶν Ἱεροὶ φαντάζομιν τοῖς ἀνθρώποις ἐν ἰραίω χώιν μορφαῖς: fig. Wisd. vi. 16; hence neut. part. το φαντάζομαι, equiv. to το φαντάξομαι, prop. the phenomenon, also the sight or spectacle, Heb. xii. 21, ὁ θεὸς ἦν το φαντάζομαι. Comp. Ex. xix. 16.

Φαντασία, ex. h. (φαντάζομαι), 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, μετὰ πολλῆς φαντασίας: so φαντασίας ἦνεκα, Diod. Sic. xii. 33.

Φάντασμα, atos, tō. (φαντάζομαι), 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 illusive 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 φάμαχα.

Φανταγχος, αγγελ. h. (kindr. with φάν- ρυχος) a ravine, a narrow and deep pass, or valley, between high rocks; Lu. iii. 5, πάσα φανταγχοθήσεται. Sept. & Class.

Φαρμακία, ex. h. (φαρμακίων, fr. φάρμακον, 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. 21. Sept. and lat. Class.

Φάρμακαι, ενῶν, ὅ (φαρμακίων), 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, enchantor, τῶν καί φαρμάκων, Rev. xxi. 8, in text. rec. Comp. Luc. Merc. cond. 40, μοιχούν ἡ φαρμακία τε. Jos. Ant. ix. 6, 3, τὴν μητέρα αὐτοῦ φαρμάκων καὶ τὸρ μνῆμα ἀποκαλέσας.

Φαρμακός, oū. ὅ, ὅ (φαρμακόν), equiv. to φαρμακία, wh. see. In N. T. a magician, sorcerer, enchantor, Rev. xxi. 8, in later edd. xxi. 15. Sept. and Class.

Φάσις, ex. h. (φημί), a speech, word, report, Acts xxxi. 31, & Demosth. 733, 16.

Φάσκον, imperf. ἔφασκον, defect. to say, to affirm, equiv. to φημί, foll. by inf. with acc. Acts xxxiv. 9, xxv. 19. Rev. ii. 2; with nom. Rom. i. 22. Sept. and Class.

Φαύνω, ὅ, ὅ (corrupted fr. φάύνω, fr. φάγω, to eat; lit. an eating-place, as our manger; a crib, manger, Lu. ii. 7, 12, 16. xiii. 15, ὅλον ἀπὸ τῆς Φ. Sept. Jos. and Class.

Φαύλος, oū. adv. bad, ill, worthless, physically, as food or garments, but gener. as in N. T. morally bad, evil, wicked; τὸν φ. πράγμα, Js. iii. 16. φαύλα, 'evil deed,' John iii. 20. v. 29, τὰ φαύλας, (so Lucian Herm. 82, φαύλων οὐδὲν τούπωσαν,) Tit. ii. 8, φ. λέγει, evii.


Φείδομαι, f. εἰχομαι, 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, φείδομαι δὲ, sc. τοῦ καν- χάσεως. Hsdian. vii. 22. Xen. H. G. vii. 1, 24. 2) to spare, to abstain from treating with severity, foll. by gen. Acts xx. 29, μή φιέδομιν τοῦ ποιμέν. Rom. viii. 32, λίθῳ υπὸν οὐκ εφίστασθα. xi. 21. Dion. Hal. Ant. v. 10, τῶν ἐμῶν οὖ φειδάμους τέκνων.

Φείδομαις, adv. (from φείδομαι) sparingly, frugal, 2 Cor. ix. 6. Plut. Alex. M. 25, φείδω. χρῆσαι τοὺς παρά- ους.

Φημι, (φ. ὁμι, sor. l. ἱεγκα, sor. l. pass. ἱεγχύνω) to bear, trans. 1. 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, θαδε ἱεγένεται (ἀρετ. ἱεγχύνω) φρίκης. Heb. xii. 20. xiii. 13, τὸν νοῦν οὐκ οὕτως φίλοντες. So Sept. οὐκοδέουμεν 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. 1. 3, φέρων τι τά πάντα της μόρας, κ.τ.λ. So Sept. Num. xii. 14, Deut. i. 9, Plut. Lucull. 6, Κίθρογον αὐθινὴν τι δόξη τάτα καὶ φέρων τιν τιν οἴνων.—II. to bear, with the idea of motion, = to bear along or about, to carry. Lu. xxiii. 26, τῶν σταύρων φέρων ὡς πλέον τῷ Ἰησοῦ. Sept. and Class. Pass. φέρωμαι, 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 swearing.

Acts xxviii. 15, 17, ἐφέρεθα. So Test. xii. Patr. p. 670, χειραμάζων ἐπὶ τὸ πέλαγος ἐφέρεθα. Ποικ. iii. 10, ἐφέρεσθο κατὰ κόμα καὶ ἄνμον. Alcmæus in Mus. Crit. i. 423, άμα ό—ναί φορεθά μενελαίνα. Fig. to be moved, enclosed, 2 Pet. i. 21, ὑπὸ Πνεύματος ἀγίου φερόμενον. Sept. Job xvii. 1, πνεύματε φερόμενοι. The term is one often used of divine inspiration; hence prophets were called Θεούργοι. Mid. φέρωμαι, to bear oneself along, = to move along, rush, as a wind, Acts ii. 2, δόπορ φερομάνθην νυών. The term in this use, and associated with βιάως, &c. is frequent in Class. So in Εἰλίαν H. An. vii. 24, we have, ἔπιναι τόν πνεύμα βιαων ἐκφέρναι. Fig. to go on, to advance, in learning, ἕπι τῆς τελεότιτος φερόμενας, 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. 23. Lu. xxvii. 1, φέροντα ἐκ τοιαυτών ἀρώματα. John xix. 39. Acts iv. 54, al. Pass. Matt. xiv. 11, al.; also with dat. of pers. τι τοις, xiv. 11. Mk. xii. 15, φέρατε μοι δημάρχου. 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, φωσὶ ἐνεχθέσται αὐτῷ—ἐς συναφῶς, 2 Pet. i. 17, 18: of good brought to any one, bestowed on him, pass. with dat. 1 Pet. i. 13, ἐπὶ τὴν φερομένην ὕμνο χαίρω, 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, μαρτυρούν, τὴν διαθήκην, 2 John 10; προφήτευς, 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 ἐπι, Mk. xv. 22, φέροντι αὐτῶν ἐπὶ Γαλιλαΐ τότεν, John xxi. 18, ἐπιτος: 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 τοῖχον τὴν φερομαι εἰς τὰ τώμα, Acts xxi. 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.

Φιάγω, f. ξωμί, aor. 2. ἐφιάγω, to flee, to betake oneself to flight, intran.
1) PROP. and genar. Matt. viii. 33, οὶ δὲ βοσκοῦντες ἐφιάγων. xxv. 56, al. Sept. and Class. Of death, with αὐτό, Rev. ix. 6. Also of heaven and earth, &c. to flee away, vanish suddenly, with αὐτό, Rev. xviii. 20. xx. 11. 2) to flee from, escape, foll. by ἀπό, Matt. iii. 7, φυγεῖν αὐτό ἀπὸ τῆς μελλόντος ῥήγης. xxvii. 33; trans. with acc. Heb. xi. 34, ἐφιάγων αὐτόματα μαχαίρας, and Class. 3) fig. to flee, = to avoid, shun, foll. by ἀπό, 1 Cor. x. 14, φ. ἀπὸ τῆς εἰδολολατρείας: so Ecclus. xxii. 2, φ. ἀπὸ Αμαρίτας: trans. with acc. 1 Cor. vii. 17, φ. τὴν πορείαν. 1 Tim. vi. 11. 2 Tim. ii. 22; so Xen. Cyr. viii. 31, τὰ αὐτῶν φυγεῖν.


Φιμί, enclitic and defective, imperf. ἐφιμ, (φιμω obsol.) prop. = to bring to light by speech, gener. to say, speak, utter; the other tenses are supplied from ἐφιμον. I. gener. and usually followed by the express words, Matt. xxvi. 34, ἐφιμιν αὐτῷ τῷ Ἰησοῦ, et al.; with acc. 1 Cor. x. 15, κρίνεται ὑμεῖς ὁ φίμης. Hence as interposed in the middle of a clause quoted, like Engl. 'said I,' 'said he,' and Lat. inquam, Matt. iv. 8, δός μοι, φιμίν, ὑπὲρ 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. xxxi. 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. ἀσώ, aor. 1. ἐφθάσα, to go or come before, be first, in being or doing any thing: 1) prop. with acc. to precede, anticipate, I Th. iv. 15, οὐ μή φθάσοντες τοὺς κοιμήθηται; and so in Class. 2) gener. aor. 1. ἐφθάνει, to have come first, or already, foll. by ἀρχῆν. 2 Gen. 2 Cor. x. 14, ἀχρι γὰρ καὶ ἦμων ἐφθάσαμεν εἰς τήν εἰκών.: foll. by εἰς τι, fig. to have already attained unto, Rom. ix. 31. Phil. iii. 16; by εἰς τινα, to have already come to or upon any one, Matt. xii. 28. I Th. ii. 16.

Φωστρώς, ἡ, ὄν, adj. (φαίων) corruptible, perishable, mortal, Rom. i. 23, φ. ἀνθρώπως: 1 Cor. ix. 25, φ. στίφανος: X 2
ΦΘΕ 460 ΦΙΛ

Φιλανδρός, ου, ὃ, adj. (φιλός, ἀγαθός) loving one's husband, Tit. ii. 4, and Class.

Φιλανθρωπία, ας, ἡ, (φιλάνθρω-πος) philanthropy, love of man, equiv. to benevolence, humanity, Acts xxviii. 2. Tit. iii. 4, φ. τοῦ Σωτῆρος ἡ, and Class.

Φιλανθρώπως, adv. (φιλάνθρωπος) humanely, kindly, Acts xxviii. 3, and Class.

Φιλαγγυρία, ας, ἡ, (φιλάγγυρος) covertousness, I Tim. vi. 10, and Class.

Φιλάγγυρος, ου, ὁ, ὃ, adj. (φιλός, ἄγαφος) self-loving, selfish, 2 Tim. iii. 2, and Class.

Φιλαυτός, ου, ὁ, ᾧ, adj. (φιλός αὐ-τοῦ) self-loving, selfish, 2 Tim. iii. 2, and Class.

Φιλε, ὁ, ἡ, (φιλός, θέλω) to love, trame.

Φιλεῖν, ἔως, (φιλέω) to love, with dat. Gal. v. 26, and Class.

Φιλέω, ου, ὁ, ὑπέρ, (fr. pret. mid. ἐφέω, of the obolos) kindred with φιλέω, to 'waste, or pine.' Thus φιλέω denotes 'that passion which only impinges at the sight of excellence or happiness.' Matt. xxviii. 18. Rom. i. 29 al; φιλέω, envies, embustions of envy, Gal. v. 21. 1 Pet. ii. 1, and Plato oft; else nowhere found in Class.

Φιλόρα, αἱ, ἡ, (φιλέω) a spoiling, corruption, destruction; 1) prop. by death, slaughter, 2 Pet. ii. 12, ζωα γαγενεμένα εἰς ἀλοσιν καὶ φιλόραν also of mortality, mortal nature, Rom. viii. 21, ἀπὸ τῆς δουλείας τῆς φιλόρας. 1 Cor. xiv. 42, 50. Sept. and Class. Fig. of spiritual death, the ruin consequence on sin, everlasting destruction, Gal. vi. 8, Col. ii. 22. 2) fig. in a moral sense, corruption, depravity, wickedness, 2 Pet. i. 4, ἐν ἐπίθυμη φιλέως, ii. 12, ἐν τῇ φίλ. αὐτῶν. Wisd. xv. 25.

Φίλαλη, ἡ, ἡ, a bowl, or deep dish, Rev. v. 8, xvi. 7, xvi. 1. Sept. & Class.

Φιλαγαθος, ου, ὁ, ἡ, adj. (φιλός, ἀγαθός), lit. loving good, a lover of goodness, upright, Tit. i. 8, and Class.

Φιλαδέλφια, ας, 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.

Φιλαδέλφος, ου, ὁ, ὃ, adj. (φιλός, ἀδελφός) loving one's brethren, in N. T. only in the Christian sense, 'loving each other as Christian brethren,' 1 Pet. iii. 8.
prop. love of disputing, eager contention, Thuc. i. 41; in N. T. gener. quarrel, contention, strife, Lu. xxi. 24, and Class.

Φιλόνικος, ou, Ổ, Ἰ. adj. (φίλος, νικός) fond of strife, 1 Cor. xi. 16, & Class.

Φιλοξενία, an, Ὁ, (φιλόξενος) love to strangers, hospitality, Rom. xii. 13. Heb. xii. 2, and Class.

Φιλόξενος, ou, 巯, Ἰ. adj. (φίλος, ἔξως) loving strangers, hospitable, 1 Tim. iii. 2. Tit. i. 8. 1 Pet. iv. 9, & Class.

Φιλοπροτευτις, ἡ, εὐωδία, (φιλοπροτευος, τουτευτος, των) occ. in Artem. and Plut. to love to be first, to affect pre-eminence, 3 John 9.


Φιλοσοφία, an, Ἱ, (φιλοσωφία) prop. love of wisdoms, 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, ou,巯, Ἰ. 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 xvi. 18.

Φιλόστορος, ou,巯, Ἰ. adj. (φίλος, στοργή) tenderly loving, kindly affectioned, prop. towards one's kindred; in N. T. towards Christian brethren, Rom. xii. 10.

Φιλότεκνος, ou,巯, Ἰ. adj. (φίλος, τέκνον) loving one's children, Tit. ii. 4.

Φιλοτιμόμαι, ἡ, ὑπατία, (φιλοτιμός, fr. φιλος, 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 φιλήσω τον τύχον, ἤ μηλι τά τιμάς διακείν: to be ambitions 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. Eel. V. H. ix. 29. Xen. Mem. ii. 9, 5. In N. T. Rom. xv. 20, φιλοτιμοῦμαιν εὐαγγελίζεθαι. 2 Cor. v. 9. 1 Th. iv. 11, παρακαλοῦμι ὑμᾶς φιλοτιμοῦμαι 'to earnestly strive' σουχάζειν.

Φιλοφρόνως, adv. (φιλόφρων) kindly, courteously, Acts xxi. 7, & Class.

Φιλόφρων, ou,巯, Ἐ. adj. (φίλος, φρόν) friendly-minded, kindly disposed, courteous, 1 Pet. iii. 8, and Class.

Φιμώ,巯, ὑπ' (φίμως) to muzzle, trans. I. prop. of oxen muzzled while treading out grain, 1 Cor. ix. 9. 1 Tim. v. 18, ou φιμωσις βους ἀλωνωτα.—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. ἐφιμωσε τον Σακει. 1 Pet. ii. 15. Joh. 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. φιμωσθητι. 2) of things, as winds and waves, pass. to be still, hushet, Mark. iv. 39, πεθυμω. Joh. de MacC. § 2.

Φλογίζω,巯, loe, (φλέξ) 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, Jas. iii. 6, φλογ. τον τρόχον.


Φλεγαρίω,巯, ὑπ' (φλέγαρος) prop. as oft. in Class. 'to as it were overflow with talk,' = to prate, to trifles, intrans.; in N. T. to trans. to prate about any one, 3 John 10, λόγους τοπριφεν τα ρεφανων ἡμας.

Φλεγαρός, ou,巯, Ἐ. adj. (φλεγω, Lat. inflam.) prop. overflowing, i. e. with talk; hence subst. a prader, tatterer, trifler, 1 Tim. v. 13, and oft. in later Class.

Φοβερός,巯, ὑπ., ὑπ' (φοβερω, fear-) fearful, terrible, frightful, Heb. x. 27, φοβερα δι την ἐκδοχη κρίμασε. ver. 31. xii. 21. Sept. and Class.

Φοβία,巯, ὑπ' (φοβος, fear) prop. to put in fear, terrify, frighten; but oftener, and in N. T., only mid. or pass. φοβομαι, aor. 1. pass. ἐφοβηθησαν, and fut. 1. pass. φοβηθησαμαι 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) intr. and absol. Rom. xiii. 4, ειν τω κακων ποιηθεν, φοβου = so μη φοβου, fear, not. Mk. v. 36. μη φοβειτε, vi. 50. ἐφοβουντο, x. 32. Matt. xiv. 30. xvii. 6. Heb. xiiii. 6. Foll. by acc. of a cogn. noun, 1 Pet. iii. 14, τον φοβον αυτων μη φοβηθητι. ver. 6, μη φοβθι μηχαναι πτόησιν: empliat. Mk. iv. 41, ἐφοβηθη-
φωβοῦ μείγαν. 2) *trans.* with acc.: of pers. Matt. x. 26, μη φοβηθήτωσιν αὐτούς. xiv. 5. John ix. 22. Rom. xiii. 3. Gal. ii. 12: of thing, διάταγμα, Heb. xi. 23, 27. Rev. ii. 10. 3) *fol.* by ἀπέριτοι to fear from,' be afraid of any one, Matt. x. 28. Lu. xii. 4. 4) *fol.* by μη, *lest* Acts xxvii. 17, φοβ. μη εἰς τὴν Σκύφτων ἐκπίπτω: by μητρίων, ver. 29. 2 Cor. xi. 3. Gal. iv. 11. 5) *with inf.* to fear to do anything, 'to scrope, hesitate,' Matt. i. 20, μη φοβερωθήσεται Παραλαβεὶν Μαρίαν. ii. 22. Mk. ix. 32.—II. *morally,* to fear, to reverence, honour, with acc. 1) *gener.* Mk. vi. 20, ἵππος τοῦ ἱσταν. Eph. v. 33. 2) *spec.* to τῶν Θεῶν or τοῦ Κυρίου φοιτήσαν, 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, τῶν Θ. μη φοβοῦμεν. xxiii. 40. 1 Pet. i. 17. Col. iii. 23: also, by Hebr., in the sense of religion, πιετα = to worship God, Lu. i. 50, τὰ θεῶν αὐτῶν—παί μοι φοβ. αὐτῶν. Acts x. 2, 35. Rev. xi. 18; so αι φοβ. τῶν Θ. προσελθέτες. Acts xiii. 16, 26.

Φιδίππων, υ. τ. (φοβεῖ) something fearful, a fearful sight, portent, Lu. xxii. 11, Φιδίππων τα και σαμηναί απ' ουρ. Sept.


Φορία, υ. τ. (φορίω), old pret. mid. of φοροι, to bear about, to wear, as dress or arms, trans. Matt. xi. 8, τα μαλακά. John xix. 5. Rom. xiii. 4. James iii. 3, al. and Class.


Φόρος, υ. τ. (ψιμέω) 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 travelling, Lu. xx. 22. xxiii. 2. Rom. xiii. 6. φοροὺς τελεῖτε. ver. 7, and so in Class.

Φορτίω, ἑ. τ. (φορτίω), prop. to burden, lay a burden upon any one; in N. T. of the burden of the Jewish law, Lu. xi. 46. Pass. part. Matt. xii. 26, τεφορτιωμένον, 'ye who are oppressed by a sense of sin, and the burden of the law.'

Φορτίον, υ. τ. (φορτίω) a burden; 1. prop. of a ship's freight or cargo, Acts xxvii. 10, in lat. Edd.—II. fig. 1) of the burden of the law, Matt. xxix. 4. Lu. xi. 46; of the injunctions of Christ, Matt. xi. 30. 2) of the burden of one's sins, Gal. vi. 5.

Φόρτος, υ. τ. (ψιμέω), a ship's freight or cargo, a burden, Acts xxvii. 10, text. rec.

Φοραγγίων, υ. τ. (ψιμέω) to scourge, with acc. Matt. xxvii. 26, al.


Φορέα, ὁ ἄνδρ. prop. to say, speak; tell; in N. T. to express, τὴν παραβολὴν, Matt. xiii. 36. xv. 15. Sept. and Class.

Φοράσσω, ἑ. τ. (ψιμέω) 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, φοράσω το στόμα: 1) prop. of wild beasts, Heb. xix. 33, ἑφοράζω στόματα λεωνάω, 'rendered them harmless;' so M. Antonin. xii. 1, ἑφόραξά το στόμα το λεώνω. 2) fig. to silence, Rom. iii. 19, ἵππον το στόμα φοράγη. 2 Cor. xi. 10, and Class.

Φυλαρ, ἀτος, τ. prop. a well or πεῖ for water, and thus prop. distinguished from πεῖ, Lu. xiv. 5. John iv. 11, τῷ φυλάττω βαῦ. ver. 12. Sept. and Class. Fig. of the πεῖ in Hades, 'the bottomless pit,' Rev. ix. 1, 2.

Φυνατάτω, ἑ. τ. (ψιμέω, ἀπατάω), to deceive. Gal. iii. 3, ἰατρὸν φ.
ΦΡΕ

Φρονείς, ου, ὁ, a deceiver, Tit. i. 10.

Φρήνες, ἦς, ἢ, prop. the diaphragm, midriff. Hence, as the supposed seat of mental emotions, usually and in N. T. metonym. the mind, the soul, including the intellect, disposition, feelings, &c. 1 Cor. xiv. 20. Sept. and Class.

Φρίσσα, f. εξο, (φρίς, 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,' intram. Jn. ii. 19, τὰ δαιμόνια—φρίσσας. Sept. and Class.

Φρονεῖς, f. ἤς, (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 xxvii. 12, ἀκούσας ἀφ' φρώνως. Rom. xii. 3, παρ' ὑμῖν ἀποφέρων. 1 Cor. iv. 6. Gal. v. 10. Phil. i. 7: 'and with especial reference to the mind as acted on by the affections, to be minded, to think, with acc. 1) gener. Phil. ii. 5, τῶτε φρονεῖον ἐν ὑμῖν, ὥς καὶ ἐν Ἱρ. i. 15. Rom. xii. 16, τὰ φύλλα φρονέως, τὸ αὐτόν οὐ καὶ τὸ ἐν φρένῳ, 'to be of one mind,' 'to cultivate unanimity and concord.' 2) also in the phrase φρονεῖον τῷ τινος, (scil. πράγματα), which, while in Class. it signifies 'to take part with any one,' in N. T. means to care for, to be devoted to, &c. Matt. xvi. 23, ὁ φρόνεις τῷ Θ. 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, τὴν παράδεισον, Rom. xiv. 6.

Φρόνημα, ατος, τό, (φρόνης) prop. 'what one has in mind,' thought, feeling, will, Rom. viii. 27, εἰς τοῦ φρ. του Πνεύματος. ver. 6, τὸ φρόνημα τῆς σοφίας. = τὸ φρόνεις τῆς σοφίας. September and Class.

Φρόνης, ες, ἢ (φρόνης) mind, thought: 1) mode of thinking and feeling, Lu. i. 17, ἐν φρόνεις δικαιοῦν. 2) understanding, prudence, Eph. i. 8, σοφία καὶ φρόνιμος. Sept. and Class.

Φρόνιμος, η, ον, adj. (φρόνης) prop. 'being in the possession of one's senses,' also 'having a sound understanding,' prudent, wise, Matt. vii. 24, ἀπλόν φρόνιμος, x. xvi. xxiv. 45. xxv. 2. Rom. xii. 16. I Cor. iv. 10. Sept. and Class.

Φρόνιμος, adv. (φρόνης) prudently, wisely, Lu. xvi. 8, and Class.

Φρόνιτσα, f. ισο, (φρόνιτς, to be thoughtful for, take care to do anything, Tit. iii. 8, ἵνα φρόνιτση καλῶν ἱργῶν προστασθῇ. Sept. and Class.

Φρονίμως, f. ἤτο, (φρόνιμος) prop. to watch, be on guard; in N. T. and generally 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, οἱ τρίχαιοι ὑπὲρ φρόνιμος την πελάς: also of a civil watch over a prisoner, Gal. iii. 23, and Class. II. RIG. to keep, preserve in any state, Phil. iv. 7, τὰς καρδίας ὑμῶν ἐν Χρ. I. Pass. 1 Pet. i. 5, ἐν ὑμνώμη Θεοῦ.

Φρύσσα, f. εξο, in Class. only dep. mind. φρύσσας, 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-stirred steeds, and therefore applicable to violent and headstrong men, to rage, 'tumultuate,' intram. Acts iv. 25, ἵνα ἰφρύσσαξαν ἑαυτούς.


Φυλακή, ἦς, ἢ, (φυλάσσω,) gener. a watch, guard: I. prop. 'the act of keeping watch,' or guarding, Lu. ii. 3, φυλάσσων φιλακάς, and Class. II. metonym. of persons set to watch, a watch, guards, Acts xii. 10, διαλεγόμενες πρωτήν φυλ.—III. meton. the place where watch is kept: 1) watch-post, station; fig. station or haven, Rev. xviii. 2. 2) of the place where any one is watched or guarded, ward, custody, a prison, gener. Matt. v. 25, ἄφινε φυλακήν βλησθήσῃ. xiv. 3. Lu. xxi. 12. xxii. 33. John iii. 24. Acts v. 19, oft. In the sense of imprisonment, 2 Cor. vi. 5. x. 1. Heb. xi. 36. Sept. and Class. Fig. of the bottomless pit, as the prison of demons and the souls of wicked men, I 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. xiii. 36, ἐν τῇ δεύτερῃ φ. καὶ ἐν τῇ τρίτῃ φ. Matt. xiv. 25. xxv. 45.


Φυλακτήριον, ου, το, (φυλακτήριον,) 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-

X 4
tences of the Mosaic law, which the Jews bind around the forehead and left wrist while at prayer, Matt. xxii. 5, πλατυνομε δε τα φυλακτηρια.

Φυλασσω, f. χως, prop. to watch, i. a. '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, φυλασσοντες φυλακας.—II. PROP. and TRANS. with acc. to watch, guard, keep, 1) persons or things from escape or violence, Lu. viii. 29, εδεσμειτο—φυλασσομενοι. Acts xii. 4. φ. αυτων. Sept. and Class. Lu. xi. 21, acc. τι. Acts xxii. 20, τα μετα. Sept. and Class. 2) of persons or things kept in safety, to keep, preserve, e. g. persons, John xvii. 12, ουδε δεδοκας μοι αφλαβα. 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 απο τινος, Xen. Cyr. ii. 3, 9, once reflex. e. g. with απο τινος, John v. 21, φυλαστε ζαντος απο των ειδωλων. mid. Lu. xii. 15, φορεται και φυλασσεται απο την πισευσει. Mid. with acc. to guard against, beware of, Acts xxii. 25. 2 Tim. iv. 15, δεν και εν φυλασσον. Jos. and Class.; foll. by ινα μη, 2 Pet. iii. 17.—III. fig. to keep or observe precepts, laws, &c. with acc. Lu. xi. 28, al.; mid. παρα ταυτα εφ. Matt. xix. 20. Sept. and Class.

Φυλλον, ou, tο (φυλων) a leaf; in N. T. only plur. φυλλα, leaves, foliage, Matt. xxi. 19, al. Sept. & Class.

Φυλακα, atos, tο (φυλακα) to mix by stirring or kneading, lit. a kneaded mass, and gener. a mass, lump; e. g. of potter's clay prepared for moulding, Rom. ix. 21. So a mass of dough, 1 Cor. v. 6. Gal. v. 9, ζυλον το φυλακα, proverb., see in Ζυλον: fig. Rom. xi. 16, ου δε απαρχη αγια, και το φυλακα. 1 Cor. v. 7, νιφον φ. a new-made mass of dough, before the leaven is put in.
στο ψυκτικά φώνα των πτηνών, οι οποίοι στην παιδική ηλικία εκδηλώνουν την αλπέρια και την αντιδράση των ενδιαφερόμενων

ο Φωνής φύσης, κοίταξε το φύκι και την αλπερία στην κατάσταση του πιθηκού. Οι εικόνες της ηλικίας και η εκφράση του αγάπης σε τον άνθρωπο.

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light, luminary, Phil. i. 15, φαλανθεων ευ φι. εν κοσμω, 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.

Φωτοφορος, ευ, δε, η, adj. (φως, φωρης), lit. light-bringing, shining, radiant, as said of the heavenly luminaries. In N. T. subst. φωτοφόρος, 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, ους φωτοφόρου ἀνατελη ἐν κ.τ.λ.

Φωτεινος, ευ, ευ, adj. (φως) prop. light-giving, shining, bright, Matt. xvii. 5, 8 περιφερει φωτεινοι. Fig. of the body, full of light, Matt. vi. 22. Lu. xi. 34, 36.

Φωτις, ευ, f. ιω, (φως), to lighten, I. INTRANS. to give light, to shine, Rev. xxi. 5. Κυριος ο θεός φωτειν ει αυτους. Sept. and Apoc.—II. INTRANS. to give light to, to shine upon, enlighten: 1) prop. Lu. xi. 36, σε ως αν το λυχνια τη οστρατη φωτεινεις αε. 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, δε (φως) φωτεις πατωτα άνδρον. Pass. Eph. i. 18. Heb. vi. 4, x. 32, and Sept. and Jux. Used in the sense of, though more significant than, διδασκειν. Eph. iii. 9, φωτιζας πας τας τις η ολοκληρωμα, κ.τ.λ. Sept. & Class. 3) with acc. of thing, to bring to light, to make known, 1 Cor. iv. 5, δε και φωτιζας τα κρυπτα τω εκστοιους. 2 Tim. i. 10, φωτιζαντος δε Χριστον, κ.τ.λ. So Arr. Epic. i. 4, 31, την αληθινην.

Φωτισθαι, ευ, δε, (φωτειπον), prop. a giving light, shining; in N. T. fig. of spiritual illumination, 2 Cor. iv. 4, εις την αναγαινου του φι. του ευαγγελου.

X.

Χαιρε, f. χαιρεων, to rejoice, be glad, intrans. I. PROP. in various constructions:
1) absol. Matt. v. 12, χαιρετε και αγαλασητε. Lu. vi. 23, al. sepsiis. Part. χαιρεων, 2 Cor. v. 10, ει δε χαιροντες.

Joined with another verb or participe, part. χαιρεων = joyful, gladly; as Col. ii. 5, χαιρουν και βλέπουν, joyfully beholding.

Lu. xv. 5, xix. 6, υπεδιται εις αυτου χαιρες. ver. 37, al. Sept. and Class. 2) with the com. noun χαιρε, e. gr. in acc. intens. Matt. ii. 10, εχαιρουσαν χαιραν μεγαλην. So Sept. Jon. iv. 6. In the dat. John iii. 29, χαιρε χαιρει, intens. 1 Th. iii. 9, 3) with dat. of cause, i.e. of that in or over which one rejoices, (an usual (in construction), Rom. xii. 12, τη ελπιδοι.
closely, and fig. moderate, restrain, with acc. 
Jas. i. 26, μι χαλ. γλώσσαν αυτοῦ. iii. 2, 
ολός το εύμα. Luc. Tyrrh. 4, τάς Ἰς
νός βρίσκει χιλαιμαγνείαν, de Saltat. 70.

χαλκός, οῦ, ο, (χαλάω), a bid, curd. 
Jas. iii. 3, το Ιτντων το χαλ., α το 
εύτερα βάλλον. So Sept. Philo de 
Agrie. p. 201, χαλινίους ἡμβαδέως, and 
elsewhere in Class. Rev. xiv. 20, ἄρπ 
τῶν χαλ.

χάλκεος, ε, έω, contr. χαλκεώς, η, 
ον, adj. (χαλκός), of copper or brass, 
brass, Rev. ix. 20. Sept. and Class.

χαλκίος, ες, έω, (χαλκός), prop. a 
brasser, copper-smith, and gener. a worker 
in metals, a smith, 2 Tim. iv. 14, ὁ χαλ 
κεύς. Sept. and Class.

χαλκήων, όνο, ο, chalcody, a gem 
including several varieties, one of which 
is the modern cornelian, Rev. xxi. 19; 
later edit. καρχυνίου, carbuncle.

χαλκίων, ου, το, (χαλκός), same as 
χαλκίων, a brassen vessel, Mk. vii. 4.

χαλκολίθανος, ου, το, 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, ου, ο, prop. ore, metal, of any 
kind; but in N. T. copper, brass, espec. 
as wrought and tempered for arms, uten 
sils, &c. 1) prop. Rev. xviii. 12, πά 
ς κεινούς εκ—χαλκού και σιδηροῦ. Sept. & 
Class. 2) meton. any article made of 
copper or brass; e. gr. I Cor. xiii. 1, χαλκό 
ηχών, sounding brass, meaning, 'some 
brazen wind instrument.' Also brass or 
copper coin, money, Matt. x. 9. Mk. vi. 8. 
xxi. 41, and later Class.

χαλκούς, see χαλκεύος.

χαμαι, adv. Lat. humi, to or on the 
ground, John ix. 6, ἐπάνω χαμαί. xviii. 
6, ἐπάνω χαμαί. Sept. and Class.

χαρά, άτ, έ, (χαιρείν), joy, gladness: 
LGen. Matt. ii. 10, ξαφραίην χαράν 
29, χαρά χαρέω. Rom. xiv. 17, χαρά ἐν 
Πνεύματι: άγ. xv. 13. 2 Cor. i. 24. ii. 3. 
Gal. v. 22. Phil. i. 25, η χαρά της 
περιτασιον, joy arising from the faith of 
the Gospel; 1 Th. i. 8, μετά χαράς Πνεύ 
ματος: άγ. ἀπο τη χαράς, from or for 
joy, Matt. xiii. 44, αλ. and so μετά χαράς, 
Lu. xxiv. 41, and in χαρά, Rom. xv. 32. 
Sept. and Class.—II. meton. equiv. to 
ευκοσία, occasion of joy, Lu. ii. 10. Phil. iv. 
1, χαρά και σταφίδων μου. 1 Th. ii. 19, 
20.—III. meton. enjoyment, bliss, Matt. 
xxv. 21, ἐστήθη οδ της χ. του Κυρίου 
Συμ. Heb. xii. 2.

χαραγμα, ατος, το, (χαράσσεως), 
prop. 'something graven or sculptured.'
hearmen.' Col. iv. 6, 'τὰ λόγια ἐν χάριτι = λόγος χαρίσμα.' II. grace, in disposition or feeling towards any one, = favour, kindness, good-will, benevolence. 1) generator. Lu. ii. 40, 52, προϊστάμενος χάριτι παρὰ Θείος καὶ ἀνθρώπους (Ex. xxxiii. 12), Acts ii. 47. iv. 33. vii. 10. So εὐρίσκεις χάριν, 'to find grace or favour,' παρὰ τῷ Θείῳ. Lu. i. 30, ἵνα τίνι του Θεοῦ, Acts vii. 46. Sept. Gen. vi. 18. al. Also καταθέσαι χαρίν τινι, 'to lay down (we say up) favour with' any one, i.e. to gain favour, Acts xxv. 9. xxiv. 27, χάριτας καταθέσαι τοις 'Λου. Meoton. object of favour,' something well-pleasing, acceptable, 1 Pet. ii. 19, 20, τοῦτο καθάριστε παρὰ Θείῳ: comp. 1 Tim. ii. 3. Col. iii. 20. 2) of the grace or favour of God and Christ as exercised toward men, e. g. where χάρις is joined with αἰρέσθη, ἔλεος, &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 general, 'the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race,' so with τοῦ Θεοῦ or the like, Acts iv. 35, τοῦ λόγου τῆς χ. αὐτοῦ = τὸ εὐαγγέλιον τῆς χ. τοῦ Θεοῦ, xv. 40. xx. 24. Rom. iii. 24. 1 Cor. vi. 10, 2 Cor. ii. 9, ἀρχιτι σοῦ ἢ μου, 1 Pet. iv. 10, al.; with τοῦ Θεοῦ, or the like implied, Acts xviii. 27. Rom. iv. 16. xi. 5. Heb. ii. 3, χάριτε Θεοῦ. iv. 16. Here, too, belong the phrases ἐν χαρίτι τῇ τοῦ Ι. Χρ., Rom. v. 15, and ἐν χάριτι Χρ. Gal. i. 6, i. e. 'the grace of God through Christ,' also Heb. x. 29, τοῦ Πνεύματος τῆς χαρίτος. 3) spec. of the Divine grace and favour as exercised in conferring gifts, graces, or benefits on man. 2 Cor. iv. 15. viii. 1, τῆς χ. τοῦ Θεοῦ τῆς διδακτείης ἐν ταῖς καταλείψεις 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 προφητεύουσαι. 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 δωρεά. Gal. ii. 21. 1 Pet. v. 12. χάρις ἡ ζωῆς, iii. 7, meaning 'the free gift bestowed by grace' solely; simply, Rom. i. 5. v. 2. 17. vi. 15. Eph. ii. 1. Pet. i. 13, al.—III. grace in act and deed, act of grace, equiv. to favour conferred, a kindness, benefit: 1) gener. Rom. w. 4, οὓς λογισμένοι κατά χάριν. Acts xxv. 3, αὐτοπαρακάτω χάριν κατ' αὐτοῦ, see my note. So of a gift, alms, 1 Cor. xvi. 3, ἀπενεχθέν τῶν τῆς χ. ὑμῶν εἰς Ἰερ.
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ceptable: pers. to be gracious, grateful, acceptable: in N. T. used only of the Divine favour, Lu. i. 28, χαίρε, κεχαριτωμένη. Also of spiritual graces, Eph. i. 8, in ( χαίρετοι) ευαριστοῦμεν 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.

Χάσωμα, ατο, τό, (χαίνω or χάσκω, to yawn,) a class, gulf, Lu. vi. 26. Sept. 2 Sam. xviii. 17.

Χειλός, ές ου, τό, ἄρπ; plur. τά χείλη, the lips. I. prop. Rom. iii. 13, ὃν ἀστίσθημι ὑπὸ τὸ χ. αὐτοῦ. Heb. xiii. 15, καρπὸν χειλών. 1 Pet. iii. 10. So, as the instrument of speech, the lips, in speaking, Matt. xv. 3, & Mark vii. 6, στός ὁ λαὸς τοῖς χειλεσί μεταμεθεί. 'in words only.' Meton. from the Heb., language, tongue, I Cor. xiv. 21, in χειλεσί ἐγτροφον. Sept. Gen. xi. 1, 6, 9.—II. fig. το χείλος τῆς θαλάσσης, ἵππ. i. e. shore, of the sea, Heb. xi. 12; an idiom found in Sept. and Class., like the Lat. labram.

Χειμάρρος, ου, ὁ, κατ. (χειμάρα, χείμαρα) prop. to raise a storm, espec. at sea, Xen. Ge. viii. 16, ὅταν χειμάρα ὁ Νεώτης (Neptune) ἐν τῇ θάλασσα, and impers. Hdt. vii. 191, ἡμέρας ἐχείμαρας τρίται: also escaev temperate, as Dion. Soc. vol. i. p. 126, οἰκον τῶν τότων χειμαρρίων, but far more freq., and in N. T. only, in pass. χειμαρρίων, to be temperate-tossed at sea, Acts xxvii. 18, σφόδρας δὲ χειμαρρίων ἡμῶν. Jos. Ant. xii. 3, 3, χειμαρρίων νόμων.

Χειμέω, ἄνω, ὁ, κατ., adj. (χειμέα, χειμάνω, 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.

Χείμων, ἄνω, ὁ, (χεϊμών, rain, from χεῖμα, to pour,) prop. rain, storm, tempest, bad weather, as Lat. hēmus: 1) gener. Matt. xvi. 3, καὶ πρώτη Σήμερον χειμώνων. Acts xxvii. 20, χειμώνων τῶν ὅλων ἐπικείμενων. So Plut. Timol. 19, τοῦ χειμώνων ἐπικείμενου. John x. 25, καὶ χειμώνῳ ἡμῖν, 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, χειμώνων, 'in winter,' Matt. xxvii. 20, al. and Xen. Conv. ii. 18. Sept. and Class.

Χείρ, ρεόν, ἡ, the hand: I. prop. and gener. of men, Matt. iii. 12, αὐτῷ τῷ πάσιν ἐν τῇ χ. αὐτοῦ. v. 30. viii. 15. xii. 10. xv. 20, al. sepe: so of angels, &c. Matt. iv. 6, ἐπὶ χειρῶν ἀροῦσι σε. Rev. i. 16, 17, al. In phrases, e. g. τῷ ἄγγελῳ τῶν χ. τιμῶν, of an idol, Acts 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, Acts iv. 30, εν τῇ χ. σωτηρίαν εἰς ἡλικίαν. Elsewhere to the hand of God, as the instrument of action and of power, is ascribed what strictly belongs to God himself, Lu. i. 66. Acts xi. 21, χείρ Κυρίου ἐν μετανοίᾳ, 'with him for aid.' On the contrary, Acts xiii. 11, χείρ Κυρίου ἐπὶ τῷ, 'for punishment.' See Ex. iii. 3. Job xix. 21.—III. with prepositions, where to χείρ, as the instrument of action and power, is ascribed what strictly belongs to the person himself or to his power: 1) διὰ χειρῶν or χειρῶν τιμῶν, 'by the hand or hands of' any one, by his intervention, = διὰ τῶν, Mk. vi. 2. Acts ii. 23. v. 12. 25. xi. 30, al. 2) εἰς χείρας τῶν, 'into the hands of' any one, i. e. into his power: so παραδίδοσιν εἰς χειράς, Matt. xviii. 22. xxvii. 45. Acts xxi. 31. xviii. 17: also with verbs of committing, Lu. xxiii. 46. John xii. 3. Once ἐμπεσώσατε εἰς χειράς Θεοῦ, i. e. into his power for punishment, Heb. x. 31. 3) εἰς χείρι τῶν, once, = εἰς χείρας τῶν, comp. in iii. 5. John iii. 35, πάντα διδόσκων ἐν τῇ χ. αὐτοῦ. Elsewh. = διὰ χειρῶν τίμων, i. e. by or through the intervention of any one, Acts viii. 35, εἰς χ. ἀγγέλου. Gal. iii. 19, 4) εἰς χείρι τῶν, 'out of his power,' after verbs of freeing, delivering, &c. Lu. i. 71, 74. John x. 28, 39, al.

Χειραγωγεῖν, f. ἕνω, (χειραγωγεῖν,) to lead by the hand, trans. Acts ix. 3. xxii. 11, and Lat. Class.

Χειραγωγός, οῦ, ὁ, ἀρχ., (χειραγωγός, 'hand-leader,' 'one who leads by the hand,' Acts xiii. 11, of a blind person, ἐκτίναι χειραγωγοῦ, a graphic description of blindness; the expression, however, was probably one freq. in common life: so Artem. i. 50, τυφλον εἰτίονειν, ἑν χειραγωγοῦ χριστοῖναι.

Χειρογραφον, ο, τό, (χειρογραφο-, prop. hand-writing; in N. T. meton. a hand-writing, 'something written by the hand,' e. g. the Mosaic law, the letter in antith. to the spirit, Col. ii. 14.

Χειροτοιτός, ο, οῦ, ὁ, ἀτ., (χειρότοιτος, made with hands, the work of men's hands; hence artificial, external: so ναὸς χειροτοιτός, Mk. xiv. 58. Acts vii. 48. Heb. ix. 11.

Χειροτονεῖν, f. ἕνω, (χειροτονεῖν, from χειρ, τένων,) 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, Acts xxv. 23, χειροτονήσαντες αὐτοῖς θρασ-
having selected, constituted,' see my note: pass. 2 Cor. viii. 19.

χειλέων, όνος, ὁ, ἡ, (irreg. compost. to κακός, from ξέρεις, 'bad,' obsoles.) worse, said of state, condition, or quality; &c. Matt. ix. 16, χειλέων σχέσα τίνι σου. xii. 45, al. : so of punishment, worse, more severe, Heb. x. 29, and Class. Fig. of persons, in a moral sense, I Tim. v. 8, ἀπιστον χειλέων. 2 Tim. iii. 13, and Class. as Xen. Mem. i. 2, 32.

χαρβύ, ἦ, 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, ἅρβυ. δόγμας.


χιλιάρχος, ὅν, ὁ, (χιλιαρχόν, ἁρχοντα) prop. a captain of a thousand, 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 xxii. 31, sqq. & al. and so oft. in lat. Class. 3) said of the prefect of the Temple, John xvii. 12.


χίλιος, α, ἡ, num. adj. a thousand, 2 Pet. iii. 8, et al. Sept. and Class.

χιτων, ὁ, ὁς, ὁ, 1) prop. in sing. a tunic, i.e. the inner garment, (as distinguished from ἱματιόν, the outer one, which was usually of greater value,) mostly with sleeves, and reaching usually to the knees, Matt. v. 40, καὶ τοῦ χιτώνα σου λαβεῖν. Lu. vi. 29. John xix. 23. Acts ix. 38, and Class. 2) in plur. χιτωνας, used as our word clothes for 'clothing,' Matt. x. 10. Mk. vi. 9. Lu. iii. 11. ix. 3, & Class.

χιόν, ὁ, ἡ, χνος, Matt. xxviii. 3, al.

χλαμύς, ὁ, ὁ, ὁ, clamyx, 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. 38, 31, and oft. in lat. Class.

χλυδάζω, ὁ, ᾧ, (χλεόν, jest, derision, fr. χλεόν, χλεόν, 'the lip,' and so prop. signifying 'to thrust out the lip,' See Ps. xxii. 7,) to jest, deride, scoff, absol. Acts ii. 13. xv. 32, & Class.

χλιαρός, ὁ, ἡ, adj. (χλαῖαια, χλάος,) prop. tepid, chiefly of water: so Athen. p. 123, ἔσπερ χλαί: in N. T. fig. lukewarm, Rev. iii. 16.

χλωρός, ὁ, ἡ, adj. (χλῆ, χλος,) prop. pale-green, yellowish-green, as the first shoots of grass. In N. T. 1) gener. green, Mk. vi. 39, ἐπὶ τοῦ χλωροῦ. Rev. viii. 7, ix. 4. Sept. and Class. 2) spec. pale, yellowish, Rev. vi. 3, ἐπὶ τοῦ χλωροῦ, an emblem of mortality, from pestilence and death, (παθίδα mora,) as it was talking about; or that sallow hue incident to fear. Anthol. Gr. iii. p. 11, χλωρίης σάρκας.

ξές, six hundred and sixty-six, the number for which these letters stand, viz. Χ’ 600, Ε’ 60, τ’ 6, Rev. xiii. 18.

χοικὸς, ὁ, ὁ, adj. (χοῖκος & κοῖνός,) of earth, earthly, terrestrial, 1 Cor. iv. 47, 48.

χοινίς, ἵνα, ἡ, an Attic measure for grain and things dry, ἓκα τὸ θεῖον medicus, or ἓκα Μολοχ, a Roman modius, nearly a quart English, Rev. vi. 6.

χοιρος, ὁ, ὁ, ἡ, a swine; Matt. vii. 6, et al. and Class.

χωλόω, f. ἠμόω, (χωλή, 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. χωλοῦμαι, to be full of gall, to be enragèd, intrans.; in later writers, used either with a dat. or an acc. with πρὸς, at, denoting the object, John vii. 23, ἐμει χωλήν.

χωλή, ἡ, (χωλεῖα, to pour out,) the gall; in N. T. fig. gall, bitterness: 1) that of poison, venom, fig. Acts viii. 23, οἷς γὰρ χωλήν πνεύμα—δροῦ σε ὁματία. So Plut. Romul. 17, ὡστε λεύκα πλοῦς τῆς χωλίας ἐναντίων τῆς σωτηρίας. 2) from the Heb. 'in infusion of bitter herbs,' e.g. gr. wormwood, poppy, &c. Matt. xxvii. 34, ἐδοξάσαν αὐτοῦ τινί δοξοῦ μετὰ χωλίας μετεμφύλισαν.

χοῦ, ό, ύ, (χοῦ, χως,) gen. χοῦς, dat. χοτ, acc. χους, in Class. earth, as dug out and thrown up, a mound, Hdt. i. 150. Thuc. ii. 76; in N. T. gener. loam, earth, dust, Mk. vi. 11, ἐκτισάμενος τῶν χούν, and so in Sept. and Class. Rev. xviii. 19, ἐβαλον χουν ἐπὶ τὰς κεφαλὰς αὐτῶν, i.e. in token of grief.

χορηγία, ἡ, χορηγός, fr. χορέω, (χορηγεῖα, 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, καὶ ἐκ τοῦ χορηγεῖα ἐνθικά ὁ Ἐθυμ., 2 Cor. ix. 10, and Class.
ΧΟΡ δέ, ὄ, ὑ, dancing, as connected with music and song, on festive occasions, Lu. xv. 25, ἥκουσαν συμφωνίας καὶ χορῶν. Sept. and Class.

Χ όρτας, σ. αὐτοῦ, (χόρτας,) prop. and in earlier writers used of animals, 'to feed with grass or hay;' and so in N. T. Rev. xix. 21, of fowls, τα ὄρνη χορτάσαντες ἐκ τῆς σπαρκευμένης; but in later writers general, and in N. T. of persons, to sate with food, e. g. Matt. xv. 33, ὡσεὶ χορτάσας ἦλθον τοσοῦτον. pass. xiv. 20. John vi. 26. Phil. iv. 12. Ja. ii. 16, with ἄρα, Lu. xvi. 21. Fig. to fill the desire of any one, to satisfy, pass. Matt. v. 6. Lu. vi. 21.

Χ όρτασμα, στό, τό, (χορτάσμα,) prop. used of food for cattle, fodder; sometimes, though rarely, applied to food for men, Acts vii. 11.

Χ όρτος, σ, 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 ἡ λαγός, and plants or herbs, also called χόρτος,) comprehending both grass and corn, and likewise flowers, Matt. vi. 30, τὸν χόρτον τοῦ ἄγρου. Mk. vi. 39, al. Sept. and Class.

Χ ράω, f. ἰσω, has in prose four different significations, viz. χράω, to utter an oracle, not found in N. T.; κηρύσσω, to lend; χράομαι, to use; χρῇ, impers. it needs, it behoves: I. κηρύσσω, to lend, see in its order. — II. χράομαι, f. ἱσσομαι, depon. mid. to use, make use of, foll. by dat. of things, Acts xxvii. 17, βονοθέας ἥ χρώντο. I Cor. vii. 21, 31, ix. 12, 15, al. and Class. Of persons, to use well or ill, or treat, with dat. Acts xxvii. 3, φιλανθρώπως τῷ Παύλῳ χρηματίζοντος. Sept. and Class. — III. impers. χρῇ, imperf. ἥ χρον, inf. χρώμαι, prop. 'there is use for,' it needs, it behoves, it ought; with inf. Ja. iii. 10, ω χρῇ ταῦτα ὡσῇ γίνεσθαι, & Class.

Χραία, α, η, (χραί.) 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, οὐ καταστάσεις ἐκ τῆς χραίας ταύτης. So Jos. Bell. ii. 20, 3, οὐκ ἐπιτύπωσαν αὐτῶν ταῖς χραίαις. 2 Macc. vii. 24, and sometimes in lat. Class. — II. need, necessity, want: 1) gener. Eph. iv. 29, πρὸν ὁλοκλήρωμα τῆς χραίας. So χραία ἵστ, 'there is need,' opus est, with gen. Lk. x. 42, ἵνα ἴστῃ χραία, '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 χραίαις μω υπαρτήσασιν αἱ χραίαι αὐτῶν. xxviii. 10, τὰ πρὸς τὴν χρ. Rom. xii. 13. Phil. ii. 25. iv. 19, al. and Class. 3) in the phrase χραίαι ἤχος, 'to have need,'—

to need, to want. So gener. and with gen. to have need of, Matt. ix. 12, οὗ χραίαι ἤχος εἰπήτως ἵστητε ἤχον. Matt. xxviii. 16, οὗ χραίαι ἤχος ἀπηλλαγεῖτο. John xii. 10. al.; by inf. pass. Matt. iii. 14; by λέγω, John ii. 25. xvi. 30. also in Class. Also of personal need, want, with gen. Matt. vi. 8, οὗ δι' ὧν ὁ Πατὴρ ὄνειρον εἰς χραίαις ἔχει. 1 Th. iv. 12. Rev. iii. 17. Absol. to have need, = to be in need or want, Mk. ii. 25, al.

Χ ραὶ εἰλήθην, ὁ, η, (χραίον, ὀφιλέω), a debitor, Heb. vii. 41. xvi. 5. Sept. and later Class.

Χ ρῆ, impers. verb, see in Ἱσθίοι. III.

Χ ρῆ, f. ἰσω, (χρῆ, χραία) to need, have need of, desire; with gen. Matt. vii. 31, οἶδας γὰρ ὅ πατὴρ ὄνειρον ἔθετο χρῆζε τοῦτον ἀπάντησαι. Lu. xi. 8. Rom. xvi. 2. 2 Cor. iii. 1, and oft. in Class.

Χρῆμα, στό, τό, (χράματα,) prop. something useful, 'what one needs.' Hence gener. and in N. T. teclam, usually plur. τα χρήματα, Mk. x. 23, οτα χρήσεις, i.e. the rich; ver. 24, πατέροι ζητεῖεν ἐπὶ τοῦτο χρ. Lu. xviii. 24. Sept. and Class. oft. Spec. money; once sing. Acts iv. 37, ἰδεύει τὸ χρ. i.e. the price, plur. Acts viii. 18, 20. xxiv. 26, and Class.

Χ ρηματιζέω, f. ἰσω, (χρηματιζω), 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. g. to ambassadors, petitioners, &c. to give response or decision. Hence in N. T. Sept. and Jos. Ant. iii. 8, 8, and xii. 8, 'to impart Divine warnings or revelations,' and in the pass. to receive them; the term being used either absol. as Heb. viii. 5, x. 7, xii. 25, or foll. by ὑπὸ τοῦ Πνεύματος τοῦ ἄγιου, as Lu. ii. 26, or ὑπὸ ἄγιου ἄγιον, 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 xii. 26. Rom. viii. 3, μοναχίας χρηματιζεί. Jos. Philo, Polyb. & Dion. Sic.

Χ ρηματισμός, σ, ὁ, (χρηματισμός) 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. xiv. 4. 2 Macc. ii. 4.

Χ ρήσιμος, η, ο, adj. (χράμοι, lit. usable, and gener. useful for any purpose, profitable, 2 Tim. ii. 14, εἰς οὖν χρήσιμον. Plut. de Ira Cohib. 6, εἰς οὖν χρήσιμον, and so elsewh. in Class. & Sept.

Χ ρήσει, στό, τό, (χράματα,) lit. a using
ΧΡΗΜΑΤΟΓΩΝΙΑ, depon. mid. (χρη- 
στός,) to show oneself χρηστός, i.e. to be 
good-humoured, gentle, kind, 1 Cor. xiii. 4, 
νέα γάντια μακροθυμεῖ, χρηστάναι.

Χρηστολογία, α, η, (χρηστός, λόγος,) fair words, insinuating discourse, 
consisting of mere professions without 
truth, (the Class. do not use the word, 
but χρηστός λόγος and χρηστότης λόγους,) 
Rom. xvi. 18, διὰ τῆς Χρ. καὶ εὐλογίας.

Χρηστός, το, τι, adj. (χράματι, useful, 
profitable, fit, good for any use, oft. in 
Class.; in N. T. I. of things; and 1) 
Luke v. 39, ὁ παλαίδης (οἶνος) χρηστό-
τερος ἄντις, is better for use, and so not 
unreq. in Class. ε. gr. Athen. 585, oίνο
χρ. 2) fig. good for use, ready to bear or 
wear, Matt. xi. 30, ὁ γὰρ ἰσχύς μου χρη-
στός. So, in a moral sense, useful to 
society, good, virtuous, 1 Cor. xv. 33, 
φιλίους ἵνα χρήσται δύναται κακάν. 
ὁ δὲ χρ. Aristoph. Nub. 956—II. of 
persons, useful towards others, as oft. in 
Sept. and Class.; hence benevolent, gentle, 
kind, Luke vi. 35, αὐτόν (ὁ Θεός) χρηστός 
ἐστιν καθ’ ἐκείνου καὶ ποινοῦν. 
Eph. iv. 32. 1 Pet. ii. 3, and Class. Neut., 
τὸ χρηστόν, goodness, kindness, Rom. ii. 4.

Χρηστότης, ητος, η (χρηστός, 
prop. goodness, gentleness, kindness: 1) 
gener. Rom. ii. 4, τοῦ πλούτου τῆς χρ. 
αὐτοῦ καταρφοῦνε; xi. 22. 2 Cor. vi. 6, 
2) fig. in a moral sense, goodness, equiv. 
to righteousness, uprightness, Rom. iii. 12, 
οὐκ ἐστὶν ἤπειρόν χρηστότητα. Hidian x. 7.

Χρήσιμα, ατος, το, (χρήσις, prop. 
'something rubbed in,' as oil in anointing, 
ointment, unguent; meton. chrism, an 
anointing,unction; in N. T. fig. of Chris-
tians, (by that metaphorical sense whereby 
the verb χρίσεω is used of communicating 
the gifts and graces of the Spirit,) an 
anointing, spiritualunction from God, 1 
John ii. 20, ἵνα χρήσιμα ἵνα ἐμαυτῶ 
τοῦ Ἀγίου, καὶ οἶδαντες πάντα, ver. 27.

Χριστιανός, οὐ, ο, (Χριστός,) a 
Christian, Acts xi. 26, see my note; xxvi. 
28. 1 Pet. iv. 16.

Χριστός, η, ου, adj. (χρίσεως,) anointed; 
in N. T. properly an appellateive (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 appellateive: 1) absol. ὁ 
Χριστός, the Christ, the Messiah, Mark xv. 
32, ὁ Χρ. ὁ βασιλεὺς τοῦ Ἰσραηλ. John 
Acta iii. 2. vii. 8. Fig. Heb. xii. 15. Once, lame from the loss of a foot, for ἀνάτρητος, trained, Mk. ix. 45. So Αἰν. V. H. xi. 9, δίδεις γυνῶν τινα καὶ ἀνάτρητον. Xen. Cyr. i. 4, 11, χειλῶν—κολοβῶν.

Χάρα, οὖ, ἡ, prop, the space which contains anything, the place in which any person is, or where anything is; hence gener. and in N. T. a country or region: I. GENER. 1) prop. Lu. iii. 1, τῆς Τ', 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 Hellenic idiom, for ἐν χώρᾳ σκοτεινῇ; thus answering to the "mortis umbra" of Ovid and Virgil: opp. to the sea, Acts xxvi. 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 Γερή. Mk. v. 1—II. SPEC. the country or fields, as opp. to the city, Lu. xxii. 21; as cultivated, (for ἄγρα, by an Hellenic idiom,) xii. 16. John iv. 35. Ja. v. 4, and Class.

Χαρίσω, f. σεω, (χάρισι,) 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, intran. with eis, Matt. xv. 17, εἰς τὴν κοιλάν χαρίσαι. fig. 2 Pet. iii. 9, πάντας εἰς μετανοεῖς χαρίσαι. 2) spec. to go forward, and fig. to go well, succeed. John viii. 37, ὢ λόγος ὦ ἡμέρα ὑμῶν. —II. spoken of capacity, to have room for, take, hold, contain: 1) prop. as a vessel, with acc. of measure, John ii. 6, ὑδάτι πνεύματι ἅπαντος ὑμῶν: gener. of a place, with acc. of thing, Mk. ii. 2, ὄντες μετ' ἑαυτῶν: sc. αὐτῶν. John xxii. 25. 2) fig. to receive, o. gr. a doctrine, &c. to admit, assim to, with acc. Matt. xix. 11, ὦ πάντες χαρίσασθε τὸν λόγον. also of persons, to receive to one's heart, give a place in one's affections, 2 Cor. vii. 2, χαρίσασθαι ἡμῖν.

Χαρίζω, f. ἐνο, (χαρίζοις,) to give apart, separate, trans. 1) act. Matt. xix. 6, δοῦν ὁ Θεὸς συνέκεισέν ἐμοί ἀνθρώπων μη χαρίζετο: foll. by ἄδητο, Rom. viii. 55. Pass. Heb. vii. 26. 2) mid. χαρίζομαι, and sor. 1. pass. ἰμφρίζομαι as mid. to separate one's self, to depart; from a person, with ἄδητο, 1 Cor. vii. 10, γυναικι ἄδητο ἄνδρος μη χαρίσηται: absol. ver. 11, 15. Phil. iv. 15: from a place, = to go away, depart, with ἄδητο, Acts i. 4, ἄδητο ἰμφρίζομαι μη χαρίσηται: with òκ, xviii. 1.

Χαρίζων, οὖ, το, (χρώσος,) prop. a spot or place, also a country, region; in N. T. a field, farm, Matt. xxvi. 36, εἰς χαρίζων λεγομένων Γ. John iv. 5. Acts i. 18, ἐκτύσωτο χαριον: pl. τὰ χαρία, estates, iv. 34.

Χώρος, ου, ο, the Latin name of the N.W. wind; in N.T. meton. the north-west, the quarter whence ̄ο ̄ς blows, Acts xxvii. 12, βλέποντα—κατὰ χώρον.

Ψ.,

Ψάλλω, f. αλῶ, (ψάω,) to touch sharply, so as to cause vibration, to twitch any thing; so of strings, to twang, said espec. of a bow-string: also of a strung instrument of music, to thrum the strings, strike the chords; hence absol. ψάλλειν, to play on any strung instrument: in Sept. and N.T. to sing or chant, prop. as accompanying strung instruments, absol. Jam. v. 13; with dat. of pers. to or in honour of whom, Rom. xv. 9, τῷ ἑαυτῷ σοι ψάλλων. Eph. v. 19; with dat. of manner, 1 Cor. xiv. 15, ψάλλω τῷ πνεύματι—τῷ νοε, where see my note.

Ψαλμός, ου, ο, (ψαλλόω,) prop. the twanging of a bowstring, or the thrumming, i.e. playing on strung instruments; in later usage, song, prop. as accompanying strung instruments, Jos. Ant. vi. 11, 5, τῷ ψ. καὶ τοῖς ψαλμοῖς ἔχεισίν αὐτόν. Plut. Alex. M. 67, μοῦσα αὐριγγων καὶ αὐλῶν, φόρτε τα ψαλμοὺς. In N.T. simply a song in praise of God: 1) gener. 1 Cor. xiv. 26, ἐκατόστως ψαλμοὺς ἔχει, where see my note. Eph. v. 19, ψαλμοΐς καὶ ψαλμοῖς καὶ ψάλτες το ψαλμικάτας. Col. iii. 16. Sept. Pa. xv. 2. 2) spec. of the Psalms, as a book of the O. T. Lu. xx. 42. Acts i. 20. xiii. 33.

Ψάλδαλφον, ου, ο, (ψάλω, ἀδάλφος,) a false brother, said of pretended Christians, whether Jews or Gentiles, 2 Cor. xii. 26. Gal. ii. 4.

Ψευδάστατος, ου, ο, (ψευδός, ἀτόστος,) a false apostle, a pretended minister of Christ, 2 Cor. xii. 13.


Ψευδοδιάσκαλος, ου, ο, (ψευδός, διάσκαλος,) a false teacher, 2 Pet. ii. 1.

Ψευδολόγος, ου, ο, ο, (ψευδός, λέγω,) speaking falsely, lying, as oft. in later Class.: in N.T. spoken of false teachers, 1 Tim. iv. 2, ἐν ὑποκρισίν ψευδολόγῳ, 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.


Ψευδόμαρτυρία, ο, ο, (ψευδομαρτυρίω,) to bear false witness, intrans., with κατ’ αὐτόν, Mk. xiv. 56, 57: absol, μὴ ψευδομαρτυρήσῃς, x. 19; also of ψευδομαρτυρίας, Rom. xiii. 9. Jos. & Class.

Ψευδόμαρτυρία, ας, η, (ψευδομαρτυρίως,) false witness, Matt. xv. 19. xxvi. 59, and Class.

Ψευδοφροφήτης, ου, ο, (ψευδόφροφος,) 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. 28, et al. Sept.

Psĭδος, ους ους, τα, falsehood, either as said of speaking what is false, John viii. 44, ὅτι λαλήτης το ψευδός, or as applied to falsehood in word or deed, deceit and fraud of every kind. Eph. iv. 25, αποθεομοι το ψεύδος. Col. iii. 9. 2 These. ii. 9, σμηνοῖς καὶ τῆραις ψεύδους, equiv. to ψευδείς, "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 ψεύδος, to practise wickedness," Rev. xix. 27, ποιεῖν διαλογισμον καὶ ψεύδος. In Rom. i. 23, μεταθήλογην τὴν ἀληθίνην τοῦ θεοῦ, ἐν τῷ ψ. it signifies a pretended God, an idol. So Sept. of false gods, Jer. iii. 10, al.

Ψευδόχριστος, ου, ο, (ψευδής, χριστός,) a false Christ, a pretended Messiah, Matt. xxiv. 24, al.

Ψευδω, f. ω, (ψευδω,) in Class. to speak falsely, intrans. to lie to any one, trans. to deceive, τινι; pass. to be deceived. Usually, and in N.T. only. depon. mid. ψεύδομαι, f. εύσημοι, to speak falsely, to lie, deceive; absol. Matt. v. 11. Rom. ix. 1, ἀληθεύοντα λέγω, ἐν χριστω ου ψεύδομαι. 2 Cor. xii. 31. Gal. i. 20. 1 Tim. ii. 7. Heb. vi. 18. Jam. iii. 14, κατὰ τὴν ἀλήθινα, where see my note. 1 John i. 6. Rev. iii. 9; with acc. of pers. Acts v. 3, ψεύδεσθαι αὐς τῷ Πνεύμα το ἄγιον, 'that thou shouldst attempt to deceive the Holy Spirit, by a lie,' the attempt here, as often, standing for the performance. Poll. by εἰς τινα, Col. iii. 9. Sept. Also with dat. of pers. to lie to any one, Acts
ΨΕΥ

v. 4, oik ylifwos adrathwos, alla to q


vdwpnomou, ou, o, n, adj. (vdwpon, skoma), falsely named or called, 1 Tim. vi. 20. So Philo de Vit. Mon. ii. p. 161, 6, tovvdwponov, so, Zsou, and Class.

ywsma, aote, to, (vdwpon), falsehood: in N. T. by impl. falsehood toward God, wickedness, ungodliness, Rom. iii. 7.

ystou, ou, o, (vdwpon), 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. Eccoli. xv. 8.

yldafw, f. 6sou, (ydw, ydlaw, ydalam, ydalamwma), 1 prop, to touch, to feel, to handle; trans. Lu. xxiv. 39, yulaphistai, and so oft in Sept. & Class. Heb. xii. 18, yplalamwma dhm, for, yulaphtw, 'the material and corporeal, or palpable and tangible mount.' 1 John i. 2, fig. to feel after, Acts xvii. 27, ei arag yulaphistai autw kai avroew.

ypifw, f. 6sou, (ypfous), 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, y. twn othwv. Rev. xiii. 18. Ps. xlviii. 14. Aquil. and Class.

ypofw, ou, o, (ypw), 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 voice, syllable, Acts xxvi. 10, anarophwv autw kathhge yphwv. 2) a token, Rev. ii. 17, tov nukatwv diw autw yphwv leukh, kai eti tivn yphwv onoma kai avno ygramwv, where see my note.

ydrismv, ou, o, (ystrw, a whispering; in N. T. = secret slander, distraction, 2 Cor. xii. 20, as also in Plut. Conj. Proc. 40.

ydristera, ou, o, (ystrw), a whisperer, and impl. a secret slanderer, defractor, Rom. i. 30, yvdristeras, kataklhov.

ychion, ou, to, (dim. of ych, from ych), a little bit or scrap of bread, meat, &c., found only in N. T. Matt. xxv. 27. Lu. xvi. 21, tov ychion tov pithon twv apo tiv trapeziv tou plouciv, 'which were sent from the rich man's table.'

ΨΥΧΗ

ΨΥΧΗ, ou, o, (ψυχ), prop. the breath, but usually, (so Eur. Or. 1163, impwv wv ydrywv) and in N. T., the vital breath, through which the body lives, (so Aristot. de Mundo, impwv kai ydrywv lhwv tiv yxia) 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, to ydryw, sou apafrwv ano apw sou. Acts xx. 10, ou ydryw atwv atw etiv: of beasts, &c. Rev. viii. 9, tiv (kaiwma) ydrywv ydrywv. 2) meton. life itself, Matt. vi. 25, m npwvma tiv ydrywv. xx. 28, dounai tiv ydrywv atwv ltwv. Lu. vii. 9, al. sepe: so totev to ydryw 'to lay down one's life,' 'John x. 16, al. ydrywv tiv ydrywv, tov avnw, Matt. ii. 20, Rom. xi. 3, Comp. Sept. i Sam. xx. 11. This use of ydryw for ydrywv, though doubtless derived from, is not peculiar to the Hebr., being likewise found in Herod. and the other early Greek writers. Sometimes ydryw refers not only to natural life, but also to life gener. as continued beyond the grave, Matt. x. 39, xvii. 25. John xii. 25, ou ydryw tiv ydrywv atwv avolavva avtw, al.: so, as including the idea of life, or the spirt, both natural and eternal, Matt. xvi. 26, 3) of a departed soul or ghost, separate from the body, Rev. vi. 9, tiv ydrywv avwv avwv, 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, o naino ou tiv ydryw, belonging to man alone, —a distinction found in the Sept. and sometimes in N. T. comp. ydrywv II. ii.; so I.Th. v. 23, tiv ydryw kai ydryw. Heb. iv. 12, kai miwv ydrywv tov tiv tov ydrywv. Lu. i. 46: as distinguished from diaoiwv, Matt. xxii. 37, al.; from sounwv, Mk. xii. 33. Simply the soul, denoting the mind or feelings, Matt. xi. 29, ephwfste anaparastiv tais ydrywv. Lu. ii. 35. John x. 24. Acts iv. 22. Heb. xii. 3. 1 Pet. i. 22: so ev ydryw tiv ydrywv, 'with all one's soul,' Matt. xxii. 37, and ev ydryw tiv ydrywv, Mk. xii. 30. ev ydryw, 'from the soul,' heartily, Eph. vi. 6. mia ydryw evnw, 'to be of one soul,' unanimously, 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, al. ev evdokmav tiv ydrywv, and Mk. xiv. 34, paratolwv atidv ou ydrywv, ou. 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,
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Matt. x. 28, μη φασίθετα ἀτά τῶν —τινὶ δὲ ψ. μῆς ὑδαμῶν ἀπατήτης. 2 Cor. i. 23. Heb. vi. 19. x. 39. James i. 21. v. 20. Pet. i. 9, σωτρείας ψυχῶν, ii. 11. 25. Wisd. i. 4. 11. Jos. and Class.—III. metax., 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, ἐγενετο ὁ πρῶτος ἄνδρ. εἰς ψυχήν κοσμόν, i.e. 'a living sentient creature, Rev. xvi. 3. So Sept. Gen. i. 24. ii. 19, al. 2) often of man, a soul, i.e. a living person, πᾶσα ψυχή, 'every soul,' or person, Acts ii. 43, iii. 23. Rom. xiii. 1. So, in a periphrasis, πᾶσα Ψ. ἀνθρώπων, 'every man,' Rom. ii. 9, & Sept. ψυχάς ἀνθρώ- πων, 'men,' Lu. ix. 56. Sept. Lev. v. 1. 2. ψυχή ἀνθρώπων, Num. xix. 11, 13. Eurip. Phoen. 1315, φώμα ψυχή. So in enumerations, (by a use of ψυχή for persons, common to the Class, as well as Script. writers,) Acts ii. 41, ψυχαὶ ὅσι ιερογλυφ. vii. 14, al. Sept. oft. Eurip. Hel. 52, ψυχή δὲ πολλαί. 3) spec. for a servant or slave, Rev. xviii. 13, ψυχής ἀνθρώπων, supposed by many learned expositors to denote 'female slaves,' in distinction from the preceded. 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. 18, ἵνα προσε- νοῦσα συν ἐν ψυχᾶς ἀνθρώπων: and Test. xii. Patr. p. 715, κάπετες ψυχάς ἐκ γῆς Ἐβραίων.

ΨΥΧΙΚΟΣ, ὁ, ψυχ., 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 τῶν ζῴων. 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 πνευματικόν, see in ψυχή II. 1 Cor. ii. 14, ψυχικὸς ἀνθρώπος, ὁ ἰδιώτης τοῦ πνεύματος τοῦ Θ. Jude 19, ψυχικός. James iii. 15, ἡ σοφία ψυχική, i.e. animal or natural. Comp. ψυχή: and so in the heathen Philosophers, e.g. In Att. Epicet. iii. 7, 5, ἡ ἱδρυὴν ἡ ψυχή. ΨΥΧΟΣ, ὁ, ψυχ., adj. (ψυχή), cold, cool, fresh, refreshing, e. gr. ποτήριον ἄνθρωπος, i.e. ὑδατος, Matt. x. 42; an ellipsis, also found in the case of ἵππος and not unfrequent in the Class. writers. So Plat. de Gareyl. 17. λαβών ψυχικοῦ κύλικα. Fig. of one 'lukewarm and indifferent' as to religion, neither wholly abandoning, nor fully observing it,' ὅτε ψυχοῦτοι ἔτσε ἐκκόστ., Rev. iii. 15, sq.

ΨΥΧΟΣ, f. ἄνδρ., nor. 2. pass. ἐνήψυχος, prop. to breathe, blow; hence by impl. with acc. 'to blow upon,' to cool. Sept. and Class. In N. T. pass. ψυχομαι, f. 2, ψυχομαι, to be cooled, to στον cold, fig. of affection, Matt. xxiv. 12, ψυχεῖται ἡ ἀγάπη τῶν πολλῶν.

ΨΥΧΙΚΟΣ, f. ἄνδρ., (ψυχή, a bit, mor- sel, from ψυχή, 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 ἰμάς ψυχική κρία; Num. xi. 4. In N. T. Rom. xii. 20, ψυχίζει ἀυτόν: so Porphyry. de Abst. iii. 23, ΨΥΧΙΚΟΣ τὰ νεῦττια. Plat. Rup. ν. προεομ. αἰ τὰ βριθνά ψυχικοντας τροφομε, with acc. of thing, I Cor. xiii. 3, οἷς ἡ ψυχή πάντα τὰ νεῦττον μοι. ΨΥΧΙΚΟΣ, ὁ, τὸ, (dimin. of ψυχής, fr. ψάω,) a bit, morsel. John xiii. 26, al. and Class.

ΨΥΧΗ, f. ἄνδρ., (ψάω, cogn. with ψάω,) to rob any thing in pieces with the hand, as ears of grain, Lu. vi. 1.


ΟΔΕ, prop. a demonstr. adv. (ΟΔΕ), prop. in Class. thus, so, but in poetical and later usage, and in N. T. also, an adv. of place, either, or here, i.e. to or in this place, viz. I. hither, to this place, after verbs of motion, Matt. viii. 29, ἢ ἀδέλφους ἄνθρωπος, xvi. 18, al. ἕως ἄνθρωπος, Lu. xxiii. 5. So Sept. and Class.—II. here, in this place, after verbs implying rest and the like: 1) prop. Matt. xii. 6, ὅτι τοῦ ἱεροῦ μετέχων ἡμῶν ἀδέλφους, ver. 41, 42, al. sepe. Sept. and Class. τὰ ἄνθρωπος, 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.


ΟΔΙΝ, ὁδί, ὁ, (kindr. with ὁδοῦ,) a late form of the nom., instead of the usual
John iv. 53; acc. of time how long, Matt. xx. 12, μίαν ὠρὰν ἐκτιμήσαν. Acts xix. 34. 2) fig. for a short time; acc. μίαν ὠρὰν, Rev. xvii. 12; dat. μιᾷ ὠρᾷ, xviii. 10, 16, 19; πρὸς ὠρὰν, John v. 35, αἰ. III. melon. and gener. hour, time, period, as said of any definite point or space of time: 1) with adjecta, e. g. an adj. or pron. ἐκ τῆς ὠρᾶς ἐκείνης, Matt. ix. 22; dat. of time when, ἐκ τῆς ὠρᾶς, Lu. ii. 38. ποια ὠρᾶ, Matt. xxiv. 42. ἡ ὠρᾶ, ver. 44. So also Lu. vii. 21, & x. 21, ἐκ τῆς ὠρᾶς, Matt. x. 19, and xxiv. 36, ἐκ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὠρᾶς: so Rev. iii. 3. 1 Cor. iv. 11, ἐκ τῆς ἀρτί ὠρᾶς. With an adv. or relat. John iv. 21. So with ἐκ, xii. 28, xiii. 1. foll. by gen. of thing to be done or to happen, Lu. i. 10. xiv. 17, τῇ ὠρᾷ τοῦ δεικτοῦ, al. foll. by gen. of pers. one's time, 'that appointed to him, in which he is to do or suffer, Lu. xxiii. 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, γεννυμεῖν ἡ ὠρᾶ. Mk. iv. 41. John xvi. 4. 1 John ii. 18. Xen. Mem. ii. 1, 2. Emphat. John xvii. 1.

Ἀραῖος, ἀλα, αἰών, adj. (ἀόρα), prop. timely, seasonable, as said of fruits in season; also fig. of that period of life, when the body is at its acme, in the full bloom, and consequently beauty, of manhood. So ὠρᾶ ἡλικίας, Thuc. vi. 54. Ἀσσιν. p. 19, 4, κάλλος καὶ ὠρᾶ. 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. Thoccr. id. i. 109. ὠραιοὶ τό ὠρωμένοι. Xen. Mem. i. 3, 10. In N. T. only of things, Matt. xxiii. 27, τάφοις—ointment ἐξέβαλεν μὲν φασιντος ὠραιοῖ. Rom. x. 15. Said of a gate of the Temple, Acts iii. 2, τὴν ὑπὸ του Ιεροῦ τὴν λεγομένην Ὀραιαν. ver. 10, ἔτοι τῆς ὠρᾶς πάλι. See my note.

Ῥυμοί, f. ρύμου, depon. mid. to roar, howl, as beasts, from rage or hunger; e. g. a lion, 1 Pet. v. 8, ἡ λέον ὠραίων. Sept. and Class.

Ὡς, relat. adv. (ὥς) corrol. to ὅτε, ὅτι, prop. in which way, in what way, and hence gener. as, so, how: A) in comparisons. 1) prop. & fully, with a corresponding demonstr. adv. as ὠρῶς, or the like, either preceding or following, e. g. ὠρῶς—ὅτε, so—so, Matt. iv. 26. ὡς—ὁτις, as—so, Acts viii. 32. Rom. v. 15, 18: so ὤτος—ὡς, Acts xi. 17. ὡμοίως καὶ ὡς, Lu. xvii. 28; also ὡς—καλ. Matt. vi. 10, ὡς ἐν ὑπόνῳ καὶ ἐν τῇ γῇ. Acts vii. 51. Gal. i. 9. More freq. ὠρῶς is omitted, and then ὡς may often be rendered so, or simply as, Matt. vii. 29, x. 25. Mk. i. 22. Lu. vii. 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, φίλομοι ως οἱ δριμοί, καὶ ἀκραῖοι ως αἱ πεταστασίαι. xiii. 43, al. Acts xi. 5. Ja. i. 10. Rev. ii. 14, oft. By Heb. a noun preceded by ως is often denoted something like itself, Engl. as it were, Rev. iv. 6, in lat. edd. ηῶς τοῦ ρῶμος ὡς θάλασσα υπάθη. viii. 8. ix. 7. xv. 2. acc. xix. 1. B) implying quality or character: 1) 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, Luke vii. 1, οὗτος διηθήθη αὐτῷ ὡς διασκορπιζόμενος υἱὸς τοῦ λαθρεύοντος. Acts xxiii. 20, al. sepe. 2) before gen. referring to a preceding noun, Luke xii. 27, δῆλοι τῶν σαλαμινῶν τῆς μεταθανάσεως ὡς πέτσιμαντες: with a gen. absol. 1 Cor. iv. 18. 2 Cor. v. 20, al. 3) before dat. referring to a preceding noun, Acts iii. 12, ἦμι τὶ αὐτοῦ ὡς πέτσιμοι τοῦ περπατώντος αὐτῶν; 1 Pet. ii. 14. 4) before acc. referring to a preceding object, Acts xxiii. 15, πρὸς ὑμᾶς ὡς μέλλοντας διαγινώσκετο. 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 participle, ὡς, υπόστασα, διὰ, may always be supplied: 1) nom. as referring to a preceding subject, 2 Cor. vi. 4, συνιστώτους ἱκάνους ὡς Θεοὶ διάκονοι. 1 Eph. i. 18, al. 2) gen. as referring to a preceding noun, 1 Pet. ii. 12, ὑμῶν ὡς κακοτεχνῶν. iii. 16. 3) dat. as referring to a preceding noun, 1 Cor. iii. 1, ἡμῖν ὡς πνευματικός, al. 4) accus. as referring to another object, Matt. xiv. 5, ὡς προφήτης αὐτῶν αὐτῶν. Luke 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, μᾶτα ἐν στολῃ ὡς δὲ ἡμῖν, ec. γεγραμμένην: with ἐν, John vii. 10; with ἐκ, Rom. ix. 32, al.; with ὡς, Gal. iii. 16.—IV. before numerals, = as it were, about, marking a supposed or conjectural number, Mark v. 13, ἦσαν ὡς δισχίλιοι. viii. 9. Luke 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 ὁμοίοι τὸ πάθος 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, ἵπτοντες ὡς προφητεύετε αὐτῶν ἰσάγγελος. viii. 13. Rom. xii. 3, al. 2) before a minor or parenthetic clause, which then serves to modify or restrict the general proposition, Matt. xxvii. 65, ἵπταγέτε, ἀφαλίσασθε ὡς οἴδατε. Mk. iv. 27. x. 1. Lu. iii. 23, et al. 3) before a superlative, intens., like Latin quam: so ὡς τάξιστα, ‘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 ὡς ὅτι; with the indic. sor. Mk. xii. 26, οὐκ ἄνυξτε—ὡς αἴτων αὐτὸς ὁ Θεός. Luke viii. 47, al.—II. before an objective clause in a stricter sense, how, how that, that, with the indic. equiv. to ὡς ὅτι, Acts x. 28, ὡς ἔσχατος ὡς ἄμετρον ἐπικρινόμενος. ver. 38. Rom. i. 9, al.—III. before a clause expressing end or purpose, as that, so that, like ἵνα, ὡς ὅτι; foll. by infin. expressing the purpose of a preceding verb, so as to, in order to, Acts xx. 24, ὑπεξείσατο τοῦ δίκαιου μου μετὰ χαρᾶς: also ὡς ἔτεινεν, ‘so to speak,’ Heb. vii. 9.—IV. before a clause expressing result or consequence, so that as that, like ὥστε; with indic. Heb. iii. 11, ὡς ὄρες ἐν τῇ δρόγῳ μεν. V. before a clause expressing a cause or reason, as, that, equiv. to since, because, like ἐπειδή, ὥστε; 2 Tim. i. 3, ὑπέδιδοματο ἐκ τοῦ πεντηκοστοῦ ἡμᾶς. VI. before a clause implying time, as, when, like ἐπεὶ: 1) gener. when, equiv. to ὑπὲρ ὅτι, while, with indic. Matt. xxviii. 9, ὡς ἐπηρειωθοῦντο ἀπαγγέλθη. Luke i. 41, al. sepe. 2) also when, equiv. to after that, postquam, with indic. Luke i. 23, ἐγενέτο ὡς ἐπέλευσαν αὐτοί μετὰ ἁμαρτίαν. vii. 15, al. sepe: with τότε, John viii. 10. 3) ὡς ὅτι, whenever so soon as, with subj. sor. 1 Cor. xi. 34. Phil. ii. 22; ὡς οὖν, Rom. xv. 24.

'O σαναν, interj. homam! Heb. prop. 'save now, be now propitious!' a word of joyful acclamation, absol. Matt. xxii. 9, Mk. xi. 9.

'O σανατως, adv. (ὡς, ὡς τως, fr. ἀντ ας), in the same way, likewise, Matt. xx. 5, ἵπτοντες ως αὐτοτος. xxxi. 36. Mk. xii. 21, al. and Class.

'O σανι = ὡς ει, as if, as though; in N. T. only before a noun or adj. 1) in comparisons, as if, as it were, equiv. to as, like as, Matt. ix. 26, ἐρέθισαν ἵνα προβάτα μὴ ἓχον μακαρία. Mk. ix. 26. Heb. i. 12: ellen. Matt. iii. 16, ἵδιο τὸ Πνεῦμα τοῦ Θεοῦ καταβαίνον ὡς πέριτερπαν, sc. καταβαίνονταν. Mk. i. 10. John i. 32. Sept. and Class. 2) before words of number and measure, as if, as it were, about; before numerals, Matt. xiv. 21, ἄνδρες ὡς ἔτεινεν τυγκασι θαλος. Luke i.
"ὤστε, adv. i. e. ón, strengthened by enclit. τα, prop. wholly as, just as, gener. as, like as, &c.: 1) prop. as introducing a comparison, followed by a corresponding clause with ὤστε or the like, Matt. xii. 40. Rom. v. 19, 21. Ja. ii. 26, al. and Class. 2) gener. and without ὤστε corresponding, Matt. v. 48. xx. 26, xxv. 32. Acts ii. 2. iii. 17, al. and Class.

"ὤστει, adv. (ὤστε, et) just as if, as if were, 1 Cor. xv. 8, and Class.

"ὤστε, i. e. ón, strengthened by enclit. τα, serving to connect more closely a following clause with the preceding; prop. an adv. like ón, ὀστερ, 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 infinit. but also by the indic. I. foll. by ἐκκα. with acc. expr. or impl. 1) fully, preceded by a demonstr. as ὤστε, σοιοτος, &c. Acts xiv. 1, καλήσας ὤστε το πιστεύεις—κοιλι νηλιδος. Matt. xv. 33, and Class. 2) simply, without a preceding demonstr. Matt. viii. 24, ὤστε το πλοιον καλευειαν ὑπερ τον κυματων. Mk. i. 27, 45. Rom. vii. 6, oft. and Class.—II. foll. by ἵκαδε., with ὤστε preceding. John iii. 16, ὤστε ἡγάπησαν ὁ θεος τον κόσμον,

"ὤστε τον Υἱον αὐτοι ἰδικευ, 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 ἔξεστι τοις σάββατοι καλὰς ποιεῖν. Mk. ii. 28. x. 8. Rom. vii. 12, al.; with imperat. 1 Cor. iii. 21. Phil. ii. 12, al. and Class.

"Ὅτίον, ou, τό, (dimin. of ouc) an ear, Matt. xxvi. 51. Lu. xxi. 51, al. and later Class.

"Ὅφελεια, ας, ἡ, (ὤφελειω, ) prop. a furthering, help; in N. T. use, profit, advantage, Rom. iii. 1, τί ἐ ὥφελεια τῆς περιτομῆς; Jude 16, and Class.

"ὤφελεω, s. ἄνω, (ὤφελεω, to further, help, profit, be of use: 1) act. absol. Rom. ii. 25, περιτομὴ ὥφελεα: with double acc. of person and neut. τί, οὐδίν. Mk. vii. 36, τί ὥφελησει ἀνθρωπον; 1 Cor. xiv. 6. Gal. v. 2: acc. οὐδίν simply, Matt. xxvii. 24. John vi. 63. xiii. 19; most of these constructions occ. in Sept. & Class. 2) mid. or pass. to be profit, to have advantage, with acc. neut. τί, οὐδίν, μηδίν. Matt. xvi. 26, τί ὥφελεται ἀνθρωποι: Mk. v. 26; foll. by ἐκ, with neut. δ, Matt. xv. 5; by ἐν, Heb. xiii. 9.

"ὤφελεος, ou, δ, ἡ, adj. (ὤφελεω, ) profitable, useful; with πρὸς τί, 1 Tim. iv. 8. 2 Tim. iii. 16; with dat. Tit. iii. 8.

THE END.