

hyperbole, Jn. xxi. 25 [Sap. vii. 17; ix. 3; 2 Macc. viii. 18; κτίσειν τ. κόσμου, Sap. xi. 18; δοῦλον κόσμου κτίστης, 2 Macc. vii. 23; 4 Macc. v. 25 (24); — a sense in which it does not occur in the other O. T. books, although there is something akin to it in Prov. xvii. 6, on which see 8 below]; in the phrases πρὸ τοῦ τὸν κόσμου εἶναι, Jn. xvii. 5; ἀπὸ καταβολῆς κόσμου [Mt. xiii. 35 R G; xxv. 34; Lk. xi. 50; Heb. iv. 3; ix. 26; Rev. xiii. 8; xvii. 8] and πρὸ κατ. κόσμου [Jn. xvii. 24; Eph. i. 4; 1 Pet. i. 20], (on which see καταβολή, 2); ἀπὸ κτίσεως κόσμου, Ro. i. 20; ἀπ' ἀρχῆς κ. Mt. xxiv. 21; (on the om. of the art. cf. W. p. 123 (117); B. § 124, 8 b.; [cf. Ellicott on Gal. vi. 14]).

4. *the circle of the earth, the earth, (very rarely so in Grk. wrt. until after the age of the Ptolemies; so in Boeckh, Corp. inserr. i. pp. 413 and 643, nos. 334 and 1306): Mk. xvi. 15; [Jn. xii. 25]; 1 Tim. vi. 7; βασιλεῖα τοῦ κόσμου, Rev. xi. 15; βασιλεῖαι (plur.) τ. κόσμου, Mt. iv. 8 (for which Lk. iv. 5 τῆς οἰκουμένης); τὸ φῶς τοῦ κόσμου τούτου, of the sun, Jn. xi. 9; ἐν ὅλῳ τῷ κ., properly, Mt. xxvi. 13; hyperbolically, i. q. far and wide, in widely separated places, Ro. i. 8; [so ἐν παντὶ τῷ κόσμῳ, Col. i. 6]; δούλοι τότε κόσμος, 2 Pet. iii. 6; the earth with its inhabitants: ζῆν ἐν κόσμῳ, opp. to the dead, Col. ii. 20 (λγοτῆς ἦν καὶ κλέπτης ἐν τῷ κόσμῳ, i. e. among those living on earth, Ev. Nicod. 26). By a usage foreign to prof. auth.*

5. *the inhabitants of the world: θέατρον ἔγενθημεν τῷ κόσμῳ καὶ ἄγγελοις κ. ἀνθρώποις, 1 Co. iv. 9 [W. 127 (121)]; particularly the inhabitants of the earth, men, the human race (first so in Sap. [e. g. x. 1]): Mt. xiii. 38; xviii. 7; Mk. xiv. 9; Jn. i. 10, 29, [36 L in br.]; iii. 16 sq.; vi. 33, 51; viii. 26; xii. 47; xiii. 1; xiv. 31; xvi. 28; xvii. 6, 21, 23; Ro. iii. 6, 19; 1 Co. i. 27 sq. [cf. W. 189 (178)]; iv. 13; v. 10; xiv. 10; 2 Co. v. 19; Jas. ii. 5 [cf. W. u. s.]; 1 Jn. ii. 2 [cf. W. 577 (536)]; ἀρχαῖος κόσμος, of the antediluvians, 2 Pet. ii. 5; γεννᾶσθαι εἰς τ. κ. Jn. xvi. 21; ἔρχεσθαι εἰς τὸν κόσμον (Jn. ix. 39) and εἰς τ. κ. τούτου, to make its appearance or come into existence among men, spoken of the light which in Christ shone upon men, Jn. i. 9; iii. 19, cf. xii. 46; of the Messiah, Jn. vi. 14; xi. 27; of Jesus as the Messiah, Jn. ix. 39; xvi. 28; xviii. 37; 1 Tim. i. 15; also εἰσέρχεσθαι εἰς τ. κ. Heb. x. 5; of false teachers, 2 Jn. 7 (yet here L T Tr WH ἔξερχ. εἰς τ. κ.; [so all texts in 1 Jn. iv. 1]); to invade, of evils coming into existence among men and beginning to exert their power: of sin and death, Ro. v. 12 (of death, Sap. ii. 24; Clem. Rom. 1 Cor. 3, 4; of idolatry, Sap. xiv. 14). ἀποστέλλειν τιὰ εἰς τ. κ., Jn. iii. 17; x. 36; xvii. 18; 1 Jn. iv. 9; φῶς τ. κ., Mt. v. 14; Jn. viii. 12; ix. 5; σωτὴρ τ. κ., Jn. iv. 42; 1 Jn. iv. 14, (σωτηρία τοῦ κ. Sap. vi. 26 (25); ἐλπὶς τ. κ. Sap. xiv. 6; πρωτόπλαστος πατὴρ τοῦ κ., of Adam, Sap. x. 1); στοιχεῖα τοῦ κ. (see στοιχεῖον, 3 and 4); ἐν τῷ κόσμῳ, among men, Jn. xvi. 33; xvii. 13; Eph. ii. 12; ἐν κόσμῳ (see W. 123 (117)), 1 Tim. iii. 16; εἶναι ἐν τῷ κ., to dwell among men, Jn. i. 10; ix. 5; xvii. 11, 12 R G; 1 Jn. iv. 3; εἶναι ἐν κόσμῳ, to be present, Ro. v. 13; ἔξελθεῖν ἐκ τοῦ κόσμου, to withdraw from human society and seek an abode outside of it, 1 Co. v. 10; ἀναστρέφεσθαι ἐν τῷ κ., to behave one's self, 2 Co. i. 12; likewise εἶναι ἐν τῷ*

κ. τούτῳ, 1 Jn. iv. 17. used spec. of the *Gentiles collectively*, Ro. xi. 12 (where it alternates with τὰ ἔθνη), 15; [the two in combination: τὰ ἔθνη τοῦ κόσμου, 1. k. xii. 30]. hyperbolically or loosely i. q. the majority of men in a place, *the multitude or mass (as we say the public):* Jn. vii. 4; xii. 19 [here Tr mrg. adds ὅλος in br.]; xiv. 19, 22; xviii. 20. i. q. *the entire number, ἀστεβῶν, 2 Pet. ii. 5.*

6. *the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ [cf. W. 26]: Jn. vii. 7; xiv. [17], 27; xv. 18 sq.; xvi. 8, 20, 33; xvii. 9, 14 sq. 25; 1 Co. i. 21; vi. 2; xi. 32; 2 Co. vii. 10; Jas. i. 27; 1 Pet. v. 9; 2 Pet. i. 4; ii. 20; 1 Jn. iii. 1, 13; iv. 5; v. 19; of the aggregate of ungodly and wicked men in O. T. times, Heb. xi. 38; in Noah's time, ibid. 7; with οὐτος added, Eph. ii. 2 (on which see αἱών, 3); εἶναι ἐκ τοῦ κ. and ἐκ τοῦ κ. τούτου (see εἰμί, V. 3 d.), Jn. viii. 23; xv. 19; xvii. 14, 16; 1 Jn. iv. 5; λαλεῖν ἐκ τοῦ κόσμου, to speak in accordance with the world's character and mode of thinking, 1 Jn. iv. 5; ὁ ἄρχων τοῦ κ. τούτου, i. e. the devil, Jn. xii. 31; xiv. 30; xvi. 11; ὁ ἐν τῷ κ. he that is operative in the world (also of the devil), 1 Jn. iv. 4; τὸ πνεῦμα τοῦ κ. 1 Co. ii. 12; ἡ σοφία τοῦ κ. τούτου, ibid. i. 20 [here G L T Tr WH om. τούτ.]; iii. 19. [τὰ στοιχεῖα τοῦ κόσμου, Gal. iv. 3; Col. ii. 8, 20, (see 5 above, and στοιχεῖον, 3 and 4).]*

7. *worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ: Gal. vi. 14; 1 Jn. ii. 16 sq.; iii. 17; εἶναι ἐκ τοῦ κ., to be of earthly origin and nature, Jn. xviii. 36; somewhat differently in 1 Jn. ii. 16 (on which see εἰμί, V. 3 d.); κερδαίνειν τὸν κ. δόλον, Mt. xvi. 26; Mk. viii. 36; Lk. ix. 25; οἱ χρώμενοι τῷ κ. τούτῳ [crit. txt. τὸν κόσμον; see χράμαι, 2], 1 Co. vii. 31^a; μεριμnāν τὰ τοῦ κ. 33 sq.; φῶς and φύλα τοῦ κ. Jas. iv. 4; ἀγαπᾶν τὸν κ. 1 Jn. ii. 15; νικᾶν τὸν κ., the incentives to sin proceeding from the world, 1 Jn. vi. 4 sq.; the obstacles to God's cause, Jn. xvi. 33; [cf. ἐλθέτω χάρις κ. παρελθέτω ὁ κόσμος οὐτος, Teaching of the Twelve Apostles, c. 10].*

8. *any aggregate or general collection of particulars of any sort [cf. Eng. "a world of curses" (Shakspeare), etc.]: ὁ κόσμος τῆς ἀδίκιας, the sum of all iniquities, Jas. iii. 6; τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστον οὐδὲ ὅβδολός (a statement due to the Alex. translator), Prov. xvii. 6. Among the N. T. writers no one uses κόσμος oftener than John; it occurs in Mark three times, in Luke's writings four times, and in the Apocalypse three times. Cf. Kreiss, Sur le sens du mot κόσμος dans le N. T. (Strasb. 1837); Dürstädter on 1 Jn. ii. 15, pp. 247-259; Zezschwitz, Profangräcität u. bibl. Sprachgeist, p. 21 sqq.; Diestel in Herzog xvii. p. 676 sqq.; [Trench, Syn. § lix.]; on John's use of the word cf. Reuss, Histoire de la théologie chrétienne au siècle apostolique, ii. p. 463 sqq. [i. e. livre vii. ch. viii.]; cf. his Johanneische Theologie, in the Beiträge zu den theolog. Wissenschaften, Fase. i. p. 29 sqq.; [Westcott on Jn. i. 10, 'Additional Note'].**

Κούαρτος, -ου, δ., (a Lat. name), *Quartus*, an unknown Christian: Ro. xvi. 23.*

κούμη, Tr txt. κοῦμ, T WH κούμ, (the Hebr. יְמִינָה [impv. fem.; the other (masc.) form must be regarded as having become an interjection]), *arise*: Mk. v. 41.*

κουστωδία, -ας [B. 17 (16)], ἡ, (a Lat. word), *guard*: used of the Roman soldiers guarding the sepulchre of Christ, Mt. xxvii. 65 sq.; xxviii. 11. (Ev. Nic. e. 13.)*

κουφίζω: impf. 3 pers. plur. ἐκούφιζον; (*κοῦφος* light); 1. intrans. *to be light* (Hes., Eur., Dio C.). 2. fr. Hippocr. down generally trans. *to lighten*: a ship, by throwing the cargo overboard, Aets xxvii. 38. (Sept. Jonah i. 5, and often in Polyb.)*

κόφινος, -ου, δ., *a basket, wicker basket*, [cf. B. D. s. v. Basket]: Mt. xiv. 20; [xvi. 9]; Mk. vi. 43; [viii. 19]; Lk. ix. 17; Jn. vi. 13. (Judg. vi. 19; Ps. lxxx. (lxxxi.) 7; Arstph. av. 1310; Xen. mem. 3, 8, 6; al.)*

κράββατος (L T Tr WH κράβαττος; cod. Sin. κράβακτος [exc. in Acts v. 15; cf. KC. Nov. Test. ad fid. cod. Vat. praef. p. lxxxii. sq.; Tdf. Proleg. p. 80]); -ου, δ., (Lat. *grabatus*), *a pallet, camp bed*, (a rather mean bed, holding only one person, called by the Greeks σκύπους, σκυπόδιον): Mk. ii. 4, 9, 11 sq.; vi. 55; Jn. v. 8-12 [in 12 T WH om. Tr br. the el.]; Acts v. 15; ix. 33. Cf. Sturz, De dial. Maceed. etc. p. 175 sq.; Lob. ad Phryn. p. 62; Volkmar, Marcus u. d. Synopse u.s.w. p. 131; [McClellan, New Testament etc. p. 106; W. 25].*

κράξω (with a long; hence ptep. κράζον, Gal. iv. 6 L T Tr WH [(where RG κράζον); cf. B. 61 (53)]); impf. ἔκραξον; fut. κεκράξομαι (Lk. xix. 40 R G L Tr mrg.), and κράξω (ibid. T WH Tr txt.), the former being more com. in Grk. writ. and used by the Sept. (cf. Mie. iii. 4; Job xxxv. 12, etc. [but ἀνα-κράξομαι, Joel iii. 16 Alex.; cf. W. 279 (262); esp. B. as below]); 1 aor. ἔκραξα (once viz. Acts xxiv. 21 T Tr WH ἔκεκραξα, a reduplicated form freq. in Sept. [e. g. Ps. xxi. (xxii.) 6; Judg. iii. 15, 1 Macc. xi. 49, etc.; see Veitch s. v.]; more com. in native Grk. writ. is 2 aor. ἔκραγον ["the simple ἔκραγον seems not to occur in good Attic" (Veitch s. v.)]; pf. κέκραγα, with pres. force [W. 274 (258)] (Jn. i. 15); cf. Bttm. Ausf. Spr. ii. p. 223; B. 61 (53); Kühner i. p. 851; [esp. Veitch s. v.]; Sept. for ρῆτι, ρῦσ, ἄρκη, γῦψ; [fr. Aeschyl. down]; 1. prop. [onomatopoetic] *to croak* (Germ. *krächzen*), of the cry of the raven (Theophr.); hence univ. *to cry out, cry aloud, vociferate*: particularly of inarticulate cries, Mk. v. 5; ix. 26; xv. 39 [here T WH om. Tr br. κρ.]; Lk. ix. 39; Rev. xii. 2; ἀπὸ τοῦ φόβου, Mt. xiv. 26; with *φωνή μεγάλη* added, Mt. xxvii. 50; Mk. i. 26 [here T Tr WH *φωνῆσαν*]: Acts vii. 57; Rev. x. 3; ὅπισθέν τυνος, *to cry after one, follow him up with outeries*, Mt. xv. 23; like ρῦσ and ρῆτι (Gen. iv. 10; xviii. 20), i. q. *to cry or pray for vengeance*, Jas. v. 4. 2. *to cry* i. e. *call out aloud, speak with a loud voice*, [Germ. *laut rufen*]: τί, Aets xix. 32; xxiv. 21; foll. by direct discourse, Mk. x. 48; xv. 14; Lk. xviii. 39; Jn. xii. 13 R G; Aets xix. 34; xxi. 28, 36; xxiii. 6; with the addition *φωνή μεγάλη* foll. by direct disc., Mk. v. 7; Acts vii. 60; ἐν φωνῇ μεγ. Rev. xiv. 15; κράξω λέγων, to

cry out saying, etc., Mt. viii. 29; xiv. 30; [xv. 22 (where R G *ἔκραγασεν*)]; xx. 30 sq.; xxi. 9; xxvii. 23; Mk. iii. 11; xi. 9 [T Tr WH om. L br. λέγ.]; Jn. xix. 12 [here L T Tr WH *ἔκραγη*]; Aets xvi. 17; xix. 28; Rev. xviii. 18; κράξω φωνῇ μεγάλῃ λέγων, Rev. vi. 10; vii. 10; xix. 17 [here T WH br. add ἐν]; κράξας λέγε, Mk. ix. 24; κράξει κ. λέγεων, Mt. ix. 27; xxi. 15; Mk. x. 47; Lk. iv. 41 R G Tr txt. WH; Acts xiv. 14; of those who utter or teach a thing publicly and solemnly, Ro. ix. 27; κέκραγε and ἔκραξε λέγων, foll. by direct disc., Jn. i. 15; vii. 37; ἔκραξε διδάσκων κ. λέγων, Jn. vii. 28; ἔκραξε κ. εἰπεν, Jn. xii. 44; of those who offer earnest, importunate, prayers to God, foll. by direct disc., Ro. viii. 15; Gal. iv. 6, (often so in O. T., as Job xxxv. 12; Ps. xxxiii. (xxxiv.) 7; commonly with πρὸς κύριον, πρὸς τὸν θεόν added, Judg. x. 12 [Alex.]; Ps. iii. 5; evi. (evii.) 13, etc.). τίνι, *to cry or call to*: Rev. vii. 2; xiv. 15, (cf. Ps. cxviii. (cxix.) 145; ἔτερος πρὸς ἔτερον, Is. vi. 3). [COMP.: ἀνα-κράξω. SYN. see βοάω, fin.]*

κραυπάλη [WH κρεπάλη, see their App. p. 151], -ης, ἡ, (fr. KΡΑΣ the head, and πάλλω to toss about; so explained by Galen and Clem. Alex. Paedag. 2, 2, 26 and Phryn. in Bekker, Anecd. p. 45, 13 [cf. Vaniček p. 148]), Lat. *crapula* (i. e. the giddiness and headache caused by drinking wine to excess): Lk. xxi. 34 [A. V. *surfeiting*; cf. Trench § lxi.]. (Arstph. Acharn. 277; Aleiphr. 3, 24; Plut. mor. p. 127 f. [de sanitate 11]; Leian, Hidian. 2, 5, 1.)*

κρανίον, -ου, τό, (dimin. of the noun κράνον [i. e. κάρα; Curtius § 38]), *a skull* (Vulg. *calvaria*): Mt. xxvii. 33; Mk. xv. 22; Lk. xxiii. 33; Jn. xix. 17; see Γολγοθά. (Judg. ix. 53; 2 K. ix. 35; Hom. Il. 8, 84; Pind., Eur., Plat., Leian., Hidian.)*

κράστεδον, -ου, τό, in class. Grk. *the extremity or prominent part of a thing, edge, skirt, margin; the fringe of a garment; in the N. T. for Hebr. ἥπτιν, i. e. a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool; a tassel, tuft*: Mt. ix. 20; xiv. 36; xxiii. 5; Mk. vi. 56; Lk. viii. 44. The Jews had such appendages attached to their mantles to remind them of the law, acc. to Num. xv. 37 sq. Cf. Win. RWB. s. v. Saum; [B. D. s. v. Hem of Garment; Edersheim, Jesus the Messiah, i. 624; esp. Ginsburg in Alex.'s Kitto s. v. Fringes].*

κραταιός, -ά, ὀν, (κράτος), Sept. mostly for πᾶν, *mighty*: ἡ κρ. χεὶρ τοῦ θεοῦ, i. e. the power of God, 1 Pet. v. 6; τοῦ κυρίου, Bar. ii. 11; 1 Esdr. viii. 46 (47), 60 (61), and often in Sept. (In earlier Grk. only poetic [Hom., al.] for the more com. κρατερός; but later, used in prose also [Plut., al.].)*

κραταιώ, -ῶ: Pass., pres. impv. 2 pers. plur. κραταιῶσθε impf. 3 pers. sing. ἔκραταιούστο; 1 aor. inf. κραταιωθῆναι; (κράτος); only bibl. and eccles., for the classic κρατών; Sept. mostly for πᾶν; in pass. several times for γῆν; *to strengthen, make strong*, (Vulg. *conferto* [and in Eph. iii. 16 *conroboro*]); Pass. *to be made strong, to increase in strength, to grow strong*: pass. with dat. of respect, πνεύματι, Lk. i. 80; ii. 40 [here G L T Tr WH om. πνεύ-

ματί]; δυνάμει, Eph. iii. 16, (cf. ἵσχειν τοῖς σώμασι, Xen. mem. 2, 7, 7); ἀνδρίζεσθε, κραταιοῦσθε, i. e. show yourselves brave [A. V. *be strong*], 1 Co. xvii. 13 (ἀνδρίζεσθε κ. κραταιοῦσθε ἡ καρδία ὑμῶν, Ps. xxx. (xxxii.) 25; κραταιοῦσθε κ. γίνεσθε εἰς ἀνδρας, 1 S. iv. 9; ἀνδρίζου κ. κραταιοῦσθομεν, 2 S. x. 12).*

κρατέω; impf. 2 pers. plur. ἐκρατεῖτε, Mk. xiv. 49 Tr mrg. WHI mrg.; fut. κρατήσω; 1 aor. ἐκράτησα; pf. inf. κεκρατηκέναι; Pass., pres. κρατοῦμαι; impf. ἐκρατούμην; pf. 3 pers. plur. κεκράτηται; (*κράτος* [q. v.]); Sept. chiefly for πίπη, also for πιπῆ (to seize), etc.; fr. Hom. down; **a.** to have power, be powerful; to be chief, be master of, to rule: absol. for Πίπη, Esth. i. 1; 1 Esdr. iv. 38; δ κρατῶν, Sap. xiv. 19; οἱ κρατοῦντες, 2 Mace. iv. 50; τινάς, to be ruler of one, Prov. xvi. 32; xvii. 2, (for ὥστη); Sap. iii. 8; never so in the N. T. **b.** to get possession of; i. e. **a.** to become master of, to obtain: τῆς προθέσεως, Acts xxvii. 13 [(Diod. Sie. 16, 20; al.) cf. B. 161 (140); on the tense, W. 334 (313)]. **b.** to take hold of: τῆς χειρός τινος [cf. W. § 30, 8 d.; B. u. s.], Mt. ix. 25; Mk. i. 31; v. 41; ix. 27 L T Tr WH; Lk. viii. 54; τινὰ τῆς χειρός, to take one by the hand, Mk. ix. 27 R G, cf. Matthiae § 331; τινά, to hold one fast in order not to be sent away, Acts iii. 11, cf. Meyer ad loc.; τοὺς πόδας τινός, to embrace one's knees, Mt. xxviii. 9; trop. τὸν λόγον, to lay hold of mentally [cf. our 'catch at'; but al. refer this ex. to 3 b. below], Mk. ix. 10 (join πρὸς ἔαυτούς with συζητοῦντες). **c.** to lay hold of, take, seize: τινά, to lay hands on one in order to get him into one's power, Mt. xiv. 3; xviii. 28; xxi. 46; xxii. 6; xxvi. 4, 48, 50, 55, 57; Mk. iii. 21; vi. 17; xii. 12; xiv. 1, 44, 46, 49, 51; Acts xxiv. 6; Rev. xx. 2, (2 S. vi. 6; Ps. xxxvii. (cxxxvii.) 9); τι, Mt. xii. 11. **3.** to hold; i. e. **a.** to hold in the hand: τὶ ἐν τῇ δεξιᾷ, Rev. ii. 1 (τῇ ἀριστερῇ τὸν ἄρτον, Plut. mor. p. 99 d.). **b.** to hold fast, i. e. trop. not to discard or let go; to keep carefully and faithfully: δέχετε, ἔχεις, Rev. ii. 25; iii. 11; τὸ δυναμό μον, Rev. ii. 13; one's authority, τὴν κεφαλήν, i. e. ἔκεινον ὅς ἐστιν ἡ κεφαλή, Christ, Col. ii. 19; τὴν παράδοσιν, Mk. vii. 3 sq. 8; τὰς παραδόσεις, 2 Th. ii. 15; τὴν διδαχήν, Rev. ii. 14 sq.; also with a gen. of the thing, of blessings in which different individuals are participants: τῆς ὁμολογίας, Heb. iv. 14; τῆς ἐλπίδος, Heb. vi. 18 [al. refer this ex. to 2 above], (cf. 2 S. iii. 6). **c.** to continue to hold, to retain: of death continuing to hold one, pass. Acts ii. 24; τὰς ἀμαρτίας (opp. to ἀφίημι), to retain sins, i. e. not to remit, Jn. xx. 23; to hold in check, restrain: foll. by ἵνα μή, Rev. vii. 1; by τοῦ μή [W. 325 (305); B. § 140, 16 β.], Lk. xxiv. 16. On the constr. of this verb with gen. and acc. cf. Matthiae § 359 sq.; W. § 30, 8 d.; B. 161 (140).*

κράτιστος, -η, -ον, superl. of the adj. κρατύς, (*κράτος*), [fr. (Hom.) Pind. down], mightiest, strongest, noblest, most illustrious, best, most excellent: voc. κράτιστε used in addressing men of conspicuous rank or office, Acts xxiii. 26; xxiv. 3; xxvi. 25, (Otto, De ep. ad Diognetum ete. Jena 1845, p. 79 sqq., and in his Epist. ad Diognet. Leips. ed. p. 53 sq., has brought together exx. fr. later

writ.). Perhaps also it served simply to express friendship in Lk. i. 3 (as in Theophr. char. 5; Dion. Hal. de oratt. 1; Joseph. antt. 4, 6, 8), because in Acts i. 1 it is omitted in addressing the same person. Cf. Grimm in Jahrbb. f. deutsche Theol. for 1871, p. 50 sq.*

κράτος, -eos (-ous), [fr. a root meaning 'to perfect, complete' (Curtius § 72); fr. Hom. down], τό, Hebr. ij.; **1.** force, strength. **2.** power, might: τὸ κράτος τῆς ἴσχυός αὐτοῦ, the might of his strength, Eph. i. 19; vi. 10; τῆς δόξης αὐτοῦ, Col. i. 11; κατὰ κράτος, mightily, with great power, ηὔξανε, Acts xix. 20; meton. a mighty deed, a work of power: πιούν κρ. (cf. πιούν δυνάμεις), Lk. i. 51. **3.** dominion: in the doxologies, 1 Tim. vi. 16; 1 Pet. iv. 11; v. 11; Jude 25; Rev. i. 6; v. 13; τινός (gen. of obj.), Heb. ii. 14 (τὸ Περσέων κράτος ἔχοντα, Hdt. 3, 69). [SYN. see δύναμις, fin.]*

κραυγάζω; impf. 3 pers. plur. ἐκράγασον; fut. κραυγάσω; 1 aor. ἐκράγασα; (*κραυγή*); to cry out, cry aloud, (i. q. κράξω [see βοάω, fin. and below]): Mt. xii. 19; Acts xxii. 23; to shout, foll. by direct disc., Jn. xix. 15 and L T Tr WH in xii. 13; with λέγων added, to cry out in these words, foll. by direct disc.: Jn. xviii. 40; xix. 6 (where T om. λέγοντες), and L T Tr WH also in 12; κραυγάζειν κ. λέγειν, Lk. iv. 41 L T Tr mrg.; κραυγάζ. φωνῇ μεγάλῃ, foll. by direct disc., Jn. xi. 43. τινί, to cry out to, call to, one (see κράξω, 2 and fin.), foll. by direct disc. Mt. xv. 22 R G. The word is rare in Grk. writ.: Dem. p. 1258, 26; of the shouts in the theatres, Epict. diss. 3, 4, 4; of a raven, ib. 3, 1, 37; Galen, al.; first in a poetic fragm. in Plat. rep. 10 p. 607 b.; once in the O. T. viz. 2 Esdr. iii. 13. Cf. Lob. ad Phryn. p. 337.*

κραυγή, ἡ, ἥ, [cf. κράξω; on its class. use see Schmidt, Syn. i. ch. 3 § 4; fr. Eur. down], Sept. for πρωγή, πρωγά, πρωγή, πρωγή, etc.; a crying, outcry, clamor: Mt. xxv. 6; Lk. i. 42 T WH Tr txt.; Acts xxiii. 9; Eph. iv. 31, and R G in Rev. xiv. 18; of the wailing of those in distress, Heb. v. 7; Rev. xxi. 4.*

κρέας, τό, [cf. Lat. caro, cruar; Curtius § 74], plur. κρέα [cf. W. 65 (63); [B. 15 (18)]]; [fr. Hom. down]; Sept. very often for רֶשֶׁת; (the) flesh (of a sacrificed animal): Ro. xiv. 21; 1 Co. viii. 13.*

κρέττων and (1 Co. vii. 38; Phil. i. 23; in other places the reading varies between the two forms, esp. in 1 Co. vii. 9 [here T Tr WH L txt. -ττ-]; xi. 17; Heb. vi. 9 [here and in the preed. pass. L T Tr WH -σσ-; see WH. App. p. 148 sq.; cf. Σ, σ, σ]) κρείσσων, -ονος, neut. -ον, (compar. of κρατύς, see κράτιστος, cf. Kühner i. p. 436; [B. 27 (24)]), [fr. Hom. down], better; i. e. **a.** more useful, more serviceable: 1 Co. xi. 17; xii. 31 R G; Heb. xi. 40; xii. 24; with πολλῷ μᾶλλον added, Phil. i. 23 [cf. μᾶλλον, 1 b.]; κρείσσον (adv.) πιούν, 1 Co. vii. 38; κρείττον ἐστιν, it is more advantageous, foll. by an inf., 1 Co. vii. 9; 2 Pet. ii. 21, [cf. B. 217 (188); W. § 41 a. 2 a]. **b.** more excellent: Heb. i. 4; vi. 9; vii. 7, 19, 22; viii. 6; ix. 23; x. 34; xi. 16, 35; κρ. ἐστι, foll. by an inf., 1 Pet. iii. 17.*

κρέμαμαι, see the foll. word.

κρεμάννυμι, also κρεμαννύω [*"scarcely classic"* (Veitch

s. v.), κρεμάω -ώ [“still later” (*ibid.*)], and (*Sept. Job xxvi. 7* and *Byzant. writ.*) κρεμάω, (in the N. T. the pres. does not occur): 1 aor. ἐκρέμασται; 1 aor. pass. ἐκρέμασθαι; fr. Hom. down; Sept. for Τῆται; *to hang up, suspend*: τί ἐπί τι (Rec.), περί τι (L T Tr WH), [*εἰς τι*, Tdf. edd. 2, 7], Mt. xviii. 6; τινὰ ἐπὶ ξύλου, Acts v. 30; x. 39, (Gen. xl. 19, 22; Dent. xxi. 22; Esth. vi. 4, etc.); simply κρεμασθεῖς, of one crucified, Lk. xxiii. 39. Mid. κρέμαμαι (for κρεμάννυμαι, cf. *Bttn. Ausl. Spr.* ii. p. 224); intrans. *to be suspended, to hang*: foll. by ἐκ with gen. of the thing, Acts xxviii. 4 (see ἐκ, I. 3); ἐπὶ ξύλου, of one hanging on a cross, Gal. iii. 13; trop. ἐν τινι, Mt. xxii. 40, where the meaning is, all the Law and the Prophets (i. e. the teaching of the O. T. on morality) is summed up in these two precepts. [COMP.: ἐκ-κρέμαμαι.]*

[κρεπάλη, see κραυπάλη.]

κρημός, -οῦ, ὁ, (fr. κρεμάννυμι), *a steep (place), a precipice*: Mt. viii. 32; Mk. v. 13; Lk. viii. 33. (2 Chr. xxv. 12; Grk. writ. fr. Hom. down.)*

Κρήτης, ὁ, plur. Κρήτες, *a Cretan, an inhabitant of the island of Crete*: Acts ii. 11; Tit. i. 12 [cf. *Farrar, St. Paul*, ii. 534].*

Κρήστης [cf. B. 17 (15)], ὁ, Lat. *Crescens*, an unknown man: 2 Tim. iv. 10.*

Κρήτη, -ῆς, ἡ, *Crete*, the largest and most fertile island of the Mediterranean archipelago or Aegean Sea, now called *Candia*: Acts xxvii. 7, 12 sq. 21; Tit. i. 5. [Diet. of Geog. or McC. and S. s. v.]*

κριθή, -ῆς, ἡ, (in Grk. writ. [fr. Hom. down] only in plur. αἱ κριθαί), Sept. for Παγγύς, *barley*: Rev. vi. 6 κριθῆς R G, κριθῶν L T Tr WH.*

κριθίνος, -η-, -ον, (κριθή), *of barley, made of barley*: ἄρτοι (2 K. iv. 42, cf. Judg. vii. 13), Jn. vi. 9, 13. [[*Hippion*, al.]]*

κρίμα [G T WH] or κρίμα [L Tr (more commonly)] (on the accent cf. W. p. 50; *Lipsius, Grammat. Untersch.* p. 40 sq. [who gives the preference to κρίμα, as do *Bttn.* 73 (64); *Cobet* (N. T. ad fid. etc. p. 49 sq.); *Fritzsche* (Rom. vol. i. 96, 107); al.; “videtur ἀ antiquitati Graecae, ἡ Alexandrinae aetati placuisse,” *Tlf. Proleg.* to Sept. ed. 4 p. xxx.; on the accent in extant codd. see *Tlf. Proleg.* p. 101; cf. esp. *Lobeck, Paralip.* p. 418]], -τος, τό, (fr. κρίνω, q. v.; as κλίμα fr. κλίνω), [Aeschyl. down], Sept. very often for πεζός; 1. *a decree*: plur., τοῦ θεοῦ, Ro. xi. 33 [al. here (with A. V.) judgments; cf. Weiss in *Meyer ad loc.*] (*Ps. cxviii. (exix.) 75*). 2.

judgment; i. e. condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others: κρίματι τινι κρίνειν, Mt. vii. 2. In a forensic sense, the sentence of a judge: with a gen. of the punishment to which one is sentenced, θανάτου, Lk. xxiv. 20; esp. the sentence of God as judge: τὸ κρίμα . . . εἰς κατάκριμα, the judgment (in which God declared sin to be punishable with death) issued in condemnation, i. e. was condemnation to all who sinned and therefore paid the penalty of death Ro. v. 16; esp. where the justice of God in punishing is to be shown, κρίμα denotes *condemnatory sentence, penal judgment, sentence*, 2 Pet. ii. 3; Jude 4; with gen. of the one who pronounces

jndgment, τοῦ θεοῦ, Ro. ii. 2 sq.; λαμβάνεσθαι κρίμα, Mt. xxiii. 13 (14) Rec.; Mk. xii. 40; Lk. xx. 47; Ro. xiii. 2; Jas. iii. 1; the one on whom God passes judgment is said ἔχειν κρίμα, 1 Tim. v. 12; βαστάζειν τὸ κρίμα, to bear the force of the condemnatory judgment in suffering punishment (see *βαστάζω*, 2), Gal. v. 10; κρίμα ἐσθίειν έαντῷ, so to eat as to incur the judgment or punishment of God, 1 Co. xi. 29; εἰς κρίμα συνέρχεσθαι, to incur the condemnation of God, 34; εἶναι ἐν τῷ αὐτῷ κρίματι, to lie under the same condemnation, pay the same penalty, Lk. xxiii. 40; with gen. of the one on whom condemnation is passed, Ro. iii. 8; 1 Tim. iii. 6; Rev. xvii. 1. *the judgment which is formed or passed*: by God, through what Christ accomplished on earth, εἰς κρίμα ἐγώ εἰς τὸ κόσμον τοῦτον ἥλθον, where by way of explanation is added ἵνα κτλ. to this end, that etc. Jn. ix. 39; τὸ κρίμα ἄρχεται, the execution of judgment as displayed in the infliction of punishment, 1 Pet. iv. 17; *the last or final judgment* is called τὸ κρ. τὸ μέλλον, Acts xxiv. 25; κρ. αἰώνιον, eternally in force, Heb. vi. 2; *the vindication of one's right*, κρίνειν τὸ κρίμα τινὸς ἐν τινος, to vindicate one's right by taking vengeance or inflicting punishment on another, Rev. xviii. 20 ([R. V. *God hath judged your judgment on her*], see ἔκ, I. 7); i. q. *the power and business of judging*: κρ. διδόναι τινί, Rev. xx. 4. 3. *a matter to be judicially decided, a lawsuit, a case in court*: κρίματα ἔχειν μετά τινος, 1 Co. vi. 7.*

κρίνον, -ου, τό, *a lily*: Mt. vi. 28; Lk. xii. 27. [From Hdt. down.]*

κρίνω; fut. κρινώ; 1 aor. ἐκρινα; pf. κέκρικα; 3 pers. sing. plupf., without augm. (W. § 12, 9; [B. 33 (29)]), κεκρίκει (Acts xx. 16 G L T Tr WH); Pass., pres. κρίνομαι; impf. ἐκρινόμην; pf. κέκρικαι; 1 aor. ἐκρίθην [cf. B. 52 (45)]; 1 fut. κράθησομαι; Sept. for πεζός, and also for ιππός and ΒΑΓ; Lat. cerno, i. e. 1. *to separate, put asunder; to pick out, select, choose*, (Hom., Hdt., Aeschyl., Soph., Xen., Plat., al.; μετὰ νεανίσκων ἀρίστων κεκριμένων [chosen, picked], 2 Macc. xiii. 15; κεκριμένος ἀρχοντες, Joseph. antt. 11, 3, 10); hence 2. *to approve, esteem*: ἡμέραν παρ' ἡμέραν, one day above another, i. e. *to prefer* [see παρά, III. 2 b.], Ro. xiv. 5 (so τὶ πρό τινος, Plat. Phil. p. 57 e.; τὸν Ἀπόλλω πρὸ Μαρσύνον, rep. 3 p. 399 e.); πάσαν ἡμ. *to esteem every day*, i. e. hold it sacred, ibid. 3. *to be of opinion, deem, think*: ὅρθως ἐκρινας, thou hast decided (judged) correctly, Lk. vii. 43; foll. by an inf. Acts xv. 19; foll. by a direct quest. 1 Co. xi. 13; τοῦτο, ὅτι etc. *to be of opinion* etc. 2 Co. v. 14; foll. by the acc. with inf. Acts xvi. 15; τινά or τι foll. by a predicate acc., κρίνειν τινὰ ἀξιόν τινος, to judge one (to be) worthy of a thing, Acts xiii. 46; ἀπιστον κρίνεται, Acts xxvi. 8. 4. *to determine, resolve, decree*: τί, 1 Co. vii. 37 (κρίναι τι καὶ προθέσθαι, Polyb. 3, 6, 7; τὸ κριθέν, which one has determined on, one's resolve, 5, 52, 6; 9, 13, 7; τοῖς κριθεῖσι ἐμμένει δεῖ, Epict. diss. 2, 15, 7 sqq.); δόγματα, pass. [*the decrees that had been ordained* (cf. A. V.)], Acts xvi. 4; τοῦτο κρίνατε, foll. by an inf. preceded by the art. τό, Ro. xiv. 13; also with ἐμαυτῷ added, *for myself* i. e. for my own benefit

(lest I should prepare grief for myself by being compelled to grieve you), 2 Co. ii. 1; foll. by an inf., Acts xx. 16; xxv. 25; 1 Co. ii. 2 GL T Tr VII [(see below)]; v. 3; Tit. iii. 12. (1 Macc. xi. 33; 3 Macc. i. 6; vi. 30; Judith xi. 13; Sap. viii. 9; Diod. 17, 95; Joseph. antt. 7, 1, 5; 12, 10, 4; 13, 6, 1); with τοῦ prefixed, 1 Co. ii. 2 Rec. [(see above)]; foll. by the acc. with inf. Acts xxi. 25 (2 Macc. xi. 36); with τοῦ prefixed, Acts xxvii. 1 [cf. B. § 140, 16 δ].] (*κρίνεται τινί*, it is one's pleasure, *it seems good to one*, 1 Esdr. vi. 20 (21 sq.; viii. 90 (92)).

5. *to judge;* **a.** *to pronounce an opinion concerning right and wrong;* **a.** in a forensic sense [(differing from δικάζειν, the official term, in giving prominence to the intellectual process, the sifting and weighing of evidence)], of a human judge: *τινά*, to give a decision respecting one, Jn. vii. 51; *κατὰ τὸν νόμον*, Jn. xviii. 31; Acts xxiii. 3; xxiv. 6 Rec.; the substance of the decision is added in an inf., Acts iii. 13; pass. *to be judged*, i. e. *summoned to trial that one's case may be examined and judgment passed upon it*, Acts xxv. 10; xxvi. 6; Ro. iii. 4 (fr. Ps. l. (li.) 6 (4)); *περὶ* w. gen. of the thing, Acts xxiii. 6; xxiv. 21; [xxv. 20]; with addition of ἐπί and the gen. of the judge, *before one*, Acts xxv. 9. Where the context requires, used of a condemnatory judgment, i. q. *to condemn*: simply, Acts xiii. 27. **B.** of the judgment of God or of Jesus the Messiah, deciding between the righteousness and the unrighteousness of men: *absol.*, Jn. v. 30; viii. 50; δικαῖος, 1 Pet. ii. 23; ἐν δικαιοσύνῃ, Rev. xix. 11; *τινά*, 1 Co. v. 13; pass. Jas. ii. 12; ζῶντας κ. νεκρούς, 2 Tim. iv. 1; 1 Pet. iv. 5; νεκρούς, pass., Rev. xi. 18 [B. 260 (224)]; *τὴν οἰκουμένην*, the inhabitants of the world, Acts xvii. 31 [cf. W. 389 (364)]; *τὸν κόσμον*, Ro. iii. 6; *τὰ κρυπτὰ τῶν ἀνθρώπων*, Ro. ii. 16; *κρίνειν τὸ κρίμα τινὸς ἐκ τινος* (see *κρίμα*, 2 sub fin.), Rev. xviii. 20, cf. vi. 10; *κρίνειν κατὰ τὸ ἔκαστον ἔργον*, 1 Pet. i. 17; *τοὺς νεκροὺς ἐκ τῶν γεγραμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν*, pass., Rev. xx. 12 sq.; with acc. of the substance of the judgment, *thou didst pronounce this judgment*, *ταῦτα ἔκρινας*, Rev. xvi. 5; contextually, used specifically of the act of *condemning* and *decreeing* (or inflicting) *penalty on one*: *τινά*, Jn. iii. 18; v. 22; xii. 47 sq.; Acts vii. 7; Ro. ii. 12; 1 Co. xi. 31 sq.; 2 Th. ii. 12; Heb. x. 30; xiii. 4; 1 Pet. iv. 6 [cf. W. 630 (585)]; Jas. v. 9 (where Rec. *κατακρ.*); Rev. xviii. 8; xix. 2, (Sap. xii. 10, 22); *τὸν κόσμον*, opp. to *σώζειν*, Jn. iii. 17; xii. 47; of the devil it is said δὲ ἔρχων τοῦ κόσμου τούτου κέκριται, because the victorious cause of Christ has rendered the supreme wickedness of Satan evident to all, and put an end to his power to dominate and destroy, Jn. xvi. 11. **γ.** of Christians as hereafter to sit with Christ at the judgment: *τὸν κόσμον*, 1 Co. vi. 2; ἀγγέλους, ib. 3 [cf. ἄγγελος, 2 sub fin.; yet see Meyer ed. Heinrici ad ll. cc.]. **b.** *to pronounce judgment; to subject to censure;* of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others: univ. and without case, Jn. viii. 16, 26; *κατὰ τι*, Jn. viii. 15; *κατ’ ὅψιν*, Jn. vii. 24; ἐν κρίματι τινὶ κρίνειν, Mt. vii. 2; *τινά*, pass. [with nom.

of pers.], Rom. iii. 7; ἐκ τοῦ στόματός σου κριώσε, out of thine own mouth (i. e. from what thou hast just said) will I take the judgment that must be passed on thee, Lk. xix. 22; τι, 1 Co. x. 15; pass. ib. 29; τὸ δίκαιον, Lk. xii. 57; foll. by εἰ, *whether*, Acts iv. 19; with acc. of the substance of the judgment: τι i. e. κρίσιν τινά, 1 Co. iv. 5; κρίσιν κρίνειν (Plat. rep. 2 p. 360 d.) δικαίαν [cf. B. § 131, 5], Jn. vii. 21 (ἀληθινὴ κ. δικαίαν, Tob. iii. 2; κρίσις ἀδίκους, Sus. 53); of the disciplinary judgment to which Christians subject the conduct of their fellows, passing censure upon them as the facts require, 1 Co. v. 12; of those who judge severely (unfairly), finding fault with this or that in others, Mt. vii. 1; Lk. vi. 37; Ro. ii. 1; τινά, Ro. ii. 1, 3; xiv. 3 sq. 10, 13; foll. by ἐν with dat. of the thing, Col. ii. 16; Ro. xiv. 22; hence i. q. *to condemn*: Ro. ii. 27; Jas. iv. 11 sq. **6.** Hebraistically i. q. *to rule, govern; to preside over with the power of giving judicial decisions*, because it was the prerogative of kings and rulers to pass judgment: Mt. xix. 28; Lk. xxii. 30, (τὸν λαόν, 2 K. xv. 5; 1 Macc. ix. 73; Joseph. antt. 5, 3, 3; οἱ κρίνοντες τ. γῆν, Ps. ii. 10; Sap. i. 1; cf. Gesenius, Thes. iii. p. 1463 sq.). **7.** Pass. and mid. *to contend together*, of warriors and combatants (Hom., Diod. al.); *to dispute* (Hdt. 3, 120; Arsth. nub. 66); in a forensic sense, *to go to law, have a suit at law*: with dat. of the pers. with whom [W. § 31, 1 g.], Mt. v. 40 (Job ix. 3; xiii. 19; Eur. Med. 609); foll. by μετά with gen. of the pers. with whom one goes to law, and ἐπί with gen. of the judge, 1 Co. vi. (1), 6. [COMP.: ἀνα-, ἀπο-, ἀντ-απο- (-μαι), δια-, ἐν-, ἐπι-, κατ-, συν-, ὑπο- (-μαι), συν- υπο- (-μαι).] *

κρίσις, -εως, ἡ, Sept. for ιώ, ιώ (a suit), but chiefly for ιώ; in Grk. writ. [(fr. Aeschyl. and Hdt. down)]

1. *a separating, sundering, separation; a trial, contest.* **2.** *selection.* **3.** *judgment; i. e. opinion or decision given concerning anything, esp. concerning justice and injustice, right and wrong;* **a.** univ.: Jn. viii. 16; 1 Tim. v. 24 (on which see ἀπακόλουθεω); Jude 9; 2 Pet. ii. 11; κρίσιν κρίνειν (see *κρίω*, 5 b.), Jn. vii. 24.

b. in a forensic sense, of the judgment of God or of Jesus the Messiah: univ., Jas. ii. 13; 2 Th. i. 5; Heb. x. 27; plur., Rev. xvi. 7; xix. 2; of the last judgment: Heb. ix. 27; ἡ ἡμέρα κρίσεως [Mt. x. 15; xi. 22, 24; xii. 36; Mk. vi. 11 R L in br.; 2 Pet. ii. 9; iii. 7] or τῆς κρίσεως [1 Jn. iv. 17], the day appointed for the judgment, see ἡμέρα, 3; εἰς κρίσιν μεγάλης ἡμέρας, Jude 6; ἡ ὥρα τῆς κρίσεως αὐτοῦ, i. e. τοῦ θεοῦ, Rev. xiv. 7; ἐν τῇ κρίσει, at the time of the judgment, when the judgment shall take place, Mt. xii. 41 sq.; Lk. x. 14; xi. 31 sq.; κρίσιν ποιεῖν κατὰ πάντων, to execute judgment against (i. e. to the destruction of) all, Jude 15. spec. sentence of condemnation, *damnatory judgment, condemnation and punishment*: Heb. x. 27; 2 Pet. ii. 4; with gen. of the pers. condemned and punished, Rev. xviii. 10; ἡ κρίσις αὐτοῦ ἡρθη, the punishment appointed him was taken away, i. e. was ended, Acts viii. 33 fr. Is. liii. 8 Sept.; πίπτειν εἰς κρίσιν [Rst εἰς ὑπόκρισιν], to become liable to condemnation, Jas. v. 12; αἰώνιος κρίσις, eternal

damnation, Mk. iii. 29 [Rec.]; ἡ κρίσις τῆς γέννησης, the judgment condemning one to Gehenna, the penalty of Gehenna, i. e. to be suffered in hell, Mt. xxiii. 33. In John's usage *κρίσις* denotes a. that judgment which Christ occasioned, in that wicked men rejected the salvation he offered, and so of their own accord brought upon themselves misery and punishment: αὕτη ἐστὶν ἡ κρίσις, στι etc. judgment takes place by the entrance of the light into the world and the hatred which men have for this light, iii. 19; *κρίσιν ποιεῖν*, to execute judgment, v. 27; ἔρχεσθαι εἰς κρ. to come into the state of one condemned, ib. 24; κρ. τὸν κόσμον τόπον, the condemnatory sentence passed upon this world, that it is convicted of wickedness and its power broken, xii. 31; περὶ κρίσεως, of judgment passed (see *κρίνω*, 5 a. β. fin.), xvi. 8, 11.

b. the last judgment, the damnation of the wicked: ἀνάστασις κρίσεως, followed by condemnation, v. 29 [cf. W. § 30, 2 β.]. c. both the preceding notions are combined in v. 30; ἡ κρίσις πᾶσα, the whole business of judging [cf. W. 548 (510)], ib. 22. Cf. *Groos*, Der Begriff der *κρίσις* bei Johannes (in the Stud. u. Krit. for 1868, pp. 244–273).

d. Like the Chald. נְגָדָה (Dan. vii. 10, 26; cf. Germ. *Gericht*) i. q. the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem [cf. *Schürer*, Neutest. Zeitgesch. § 23, ii.; *Edersheim*, Jesus the Messiah, ii. 287]): Mt. v. 21 sq. (cf. Deut. xvi. 18; 2 Chr. xix. 6; Joseph. antt. 4, 8, 14; b. j. 2, 20, 5).

e. Like the Hebr. בֵּשֶׁר (cf. *Gesenius*, Thes. iii. p. 1464^b [also Sept. in Gen. xviii. 19, 25; Is. v. 7; Ivi. 1; lix. 8; Jer. xvii. 11; 1 Mac. vii. 18: and other pass. referred to in *Gesenius* l. c.]), right, justice: Mt. xxiii. 23; Lk. xi. 42; what shall have the force of right, ἀπαγγέλλειν τινά, Mt. xii. 18; a just cause, Mt. xii. 20 (on which see ἐκβάλλω, 1 g.).*

Κρίσπος, -ου. δ. *Crispus*, the ruler of a synagogue at Corinth, Acts xviii. 8; baptized by Paul, 1 Co. i. 14.*

κριτήριον, -ου, τό. (fr. *κριτήρ*, i. q. *κριτής*); 1. prop. the instrument or means of trying or judging anything; the rule by which one judges, (Plat., Plut., al.).

2. the place where judgment is given; the tribunal of a judge; a bench of judges: plur., 1 Co. vi. 2; Jas. ii. 6, (Sept.; Plat., Polyb., Plut., al.).

3. in an exceptional usage, the matter judged, thing to be decided, suit, case: plur. 1 Co. vi. 4 [this sense is denied by many; cf. e. g. Meyer on vs. 2].*

κριτής, -οῦ, δ. (*κρίνω*), [fr. Aeschyl. and Hdt. down], Sept. chiefly for בֵּשֶׁר; a judge; 1. univ. one who passes, or arrogates to himself, judgment on anything: w. gen. of the object, Jas. iv. 11; w. gen. of quality (see διαλογισμός, 1), Jas. ii. 4; in a forensic sense, of the one who tries and decides a case [cf. δικαστής, fin.]: Mt. v. 25; Lk. xii. 14 L T Tr WH, 58; [xviii. 2]; w. gen. of quality [cf. B. § 132, 10; W. § 34, 3 b.], τῆς ἀδικίας, Lk. xviii. 6; w. gen. of the object (a thing), an arbiter, Acts xviii. 15; of a Roman procurator administering justice, Acts xxiv. 10; of God passing judgment on the charac-

ter and deeds of men, and rewarding accordingly, Heb. xii. 23; Jas. iv. 12; also of Christ returning to sit in judgment, Acts x. 42; 2 Tim. iv. 8; Jas. v. 9; in a peculiar sense, of a person whose conduct is made the standard for judging another and convicting him of wrong: w. gen. of the object (a pers.), Mt. xii. 27; Lk. xi. 19. 2. like the Hebr. בֵּשֶׁר, of the leaders or rulers of the Israelites: Acts xiii. 20 (Judg. ii. 16, 18 sq.; Ruth i. 1; Sir. x. 1 sq. 24, etc.).*

κριτικός, -ή, -όν, (*κρίνω*), relating to judging, fit for judging, skilled in judging, (Plat., Plut., Lcian., al.): with gen. of the obj., ἐνθυμήσεων κ. ἐννοιῶν καρδίας, tracing out and passing judgment on the thoughts of the mind, Heb. iv. 12.*

κρύνω; 1 aor. ptep. *κρούσας*; to knock: τὴν θύραν, to knock at the door, Lk. xiii. 25; Acts xii. 13, (Arstph. eccles. 317, 990; Xen. symp. 1, 11; Plat. Prot. p. 310 a.; 314 d.; symp. 212 c.; but κόπτειν τὴν θύραν is better, acc. to Phryn. with whom Lobeck agrees, p. 177 [cf. Schmidt (eh. 113, 9), who makes κόπτειν to knock with a heavy blow, *κρούειν* to knock with the knuckles]); without τὴν θύραν [cf. W. 593 (552)], Mt. vii. 7 sq.; Lk. xi. 9, 10; xii. 36; Acts xii. 16; Rev. iii. 20 (on which see θύρα, e. ε.).*

κρυπτή [so R^{ed} G L T Tr KC], (but some prefer to write it *κρύπτη* [so WH, Meyer, Bleek, etc., Chandler § 183; cf. Tdf. on Lk. as below]), -ῆς, ἥ, a crypt, covered way, vault, cellar: εἰς κρυπτήν, Lk. xi. 33 (Athen. 5 (4), 205 a. equiv. to κρυπτὸς περίπατος p. 206; [Joseph. b. j. 5, 7, 4 fin.; Strab. 17, 1, 37]; Sueton. Calig. 58; Juvenal 5, 106; Vitruv. 6, 8 (5); al.). Cf. Meyer ad l. c.; W. 238 (223).*

κρυπτός, -ή, -όν, (*κρύπτω*), [fr. Hom. down], hidden, concealed, secret: Mt. x. 26; Mk. iv. 22; Lk. viii. 17; xii. 2 [cf. W. 441 (410)]; ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, the inner part of man, the soul, 1 Pet. iii. 4; neut., ἐν τῷ κρυπτῷ, in secret, Mt. vi. 4, 6, 18 Rec.; ἐν κρυπτῷ, privately, in secret, Jn. vii. 4, 10; xviii. 20; ὁ ἐν κρυπτῷ ἰουδαῖος, he who is a Jew inwardly, in soul and not in circumcision alone, Ro. ii. 29; τὰ κρυπτὰ τοῦ σκότους, [the hidden things of darkness i. e.] things covered by darkness, 1 Co. iv. 5; τὰ κρ. τῶν ἀνθρ. the things which men conceal, Ro. ii. 16; τὰ κρ. τῆς καρδίας, his secret thoughts, feelings, desires, 1 Co. xiv. 25; τὰ κρ. τῆς αἰσχύνης (see αἰσχύνη, 1), 2 Co. iv. 2; εἰς κρυπτόν into a secret place, Lk. xi. 33 in some edd. of Rec., but see κρυπτή. *

κρύπτω: 1 aor. *ἐκρυψα*; Pass., pf. 3 pers. sing. *κέκρυπται*, ptep. *κεκρυμένος*; 2 aor. *ἐκρύζην* (so also in Sept., for the earlier *ἐκρύφην*, cf. Bttm. Ausf. Spr. i. p. 377; Fritzsche on Mt. p. 212; [Veitch s. v.]); [ef. καλύπτω; fr. Hom. down]; Sept. for נִבְחַתְהָ, רִיבַּתְהָ, יִבְחַתְהָ, רִיבַּתְהָ, הַבְּחַתְהָ; to hide, conceal; a. prop.: τί, Mt. xiii. 44 and L T Tr XII in xxv. 18; pass., Heb. xi. 23; Rev. ii. 17; *κρυβῆναι* i. q. to be hid, escape notice, Mt. v. 14; 1 Tim. v. 25; *ἐκρύζη* (quietly withdrew [cf. W. § 38, 2 a.]) κ. ἐξῆλθεν, i. e. departed secretly, Jn. viii. 59 [cf. W. 469 (437)]; *κρύπτω τι ἐν* with dat. of place, Mt. xxv. 25; pass. xiii. 44; *κεκρ.* ἐν τῷ θεῷ, is kept laid up with God in heaven,

Col. iii. 3; τὶ εἰς τι, Lk. xiii. 21 [R G L ἐνέκρυψεν]; ἔαντὸν εἰς with ace. of place, Rev. vi. 15; τινὶ ἀπὸ προσώπου τινὸς to cover (and remove [cf. W. § 30, 6 b.; 66, 2 d.]) from the view of any one, i. e. to take away, rescue, from the sight, Rev. vi. 16; ἐκρύθη ἀπ’ αὐτῶν, withdrew from them, Jn. xii. 36 (in Grk. auth. generally κρ. τινά τι; cf. ἀποκρύπτω, b.). b. metaph. to conceal (that it may not become known): κεκρυμμένος, clandestine, Jn. xix. 38; τὶ ἀπὸ τινος (gen. of pers.), Mt. xi. 25 L TTr WH; [Lk. xviii. 34]; κεκρυμμένα things hidden i. e. unknown, used of God's saving counsels, Mt. xiii. 35; ἀπὸ διθαλμῶν τινος, Lk. xix. 42 [cf. B. § 146, 1 fin. COMP.: ἀπό-, ἐν-, περι-κρύπτω.]*

κρυσταλλίζω; (*κρύσταλλος*, q. v.); to be of crystalline brightness and transparency; to shine like crystal: Rev. xxi. 11. (Not found elsewhere.)*

κρύσταλλος, -ου, δ., (fr. κρύος ice; hence prop. anything concealed (cf. Lat. *crusta*) and transparent), [fr. Hom. down], *crystal*: a kind of precious stone, Rev. iv. 6; xxii. 1; [cf. B. D. s. v. Crystal. On its gend. cf. L. and S. s. v. II.]*

κρυφαῖος, -αία, -αῖον, (*κρύφα*), hidden, secret: twice in Mt. vi. 18 L TTr WH. (Jer. xxiii. 24; Sap. xvii. 3; in Grk. writ. fr. Aeschyl. and Pind. down.)*

κρυψῆ [*L WH-φῆ*; cf. εἴκη, init.], adv., (*κρύπτω*), secretly, in secret: Eph. v. 12. (Pind., Soph., Xen.; Sept.)*

κτάομαι, -ῶμαι; fut. κτήσομαι (Lk. xxi. 19 L Tr WH); 1 aor. ἐκτήσαμην; [fr. Hom. down]; Sept. for Κτῆσαι; to acquire, get or procure a thing for one's self [cf. W. 260 (244)]; (pf. κέκτημαι, to possess [cf. W. 274 (257) note]; not found in the N. T.): τί, Mt. x. 9; Acts viii. 20; ὅσα κτάομαι, all my income, Lk. xviii. 12; with gen. of price added [W. 206 (194)], πολλοῦ, Acts xxii. 28; with ἐκ and gen. of price (see ἐκ, II. 4), Acts i. 18; τὸ ἔαντὸν σκεύος ἐν ἀγιστῷ κ. τιμῇ, to procure for himself his own vessel (i. e. for the satisfaction or the sexual passion; see σκεύος, 1) in sanctification and honor, i. e. to marry a wife (opp. to the use of a harlot; the words ἐν ἀγ. κ. τιμῇ are added to express completely the idea of marrying in contrast with the baseness of procuring a harlot as his 'vessel'; cf. κτᾶσθαι γυναῖκα, of marrying a wife, Ruth iv. 10; Sir. xxxvi. 29 (xxxiii. 26); Xen. symp. 2, 10), 1 Th. iv. 4; τὰς ψυχὰς ὑμῶν, the true life of your souls, your true lives, i. e. eternal life (cf. the opp. ζημιοῦσθαι τὴν ψ. αὐτοῦ under ζημιόο), Lk. xxi. 19; cf. Meyer ad loc. and W. p. 274 (257).*

κτήμα, -τος, τό, (fr. κτάομαι, as χρῆμα fr. χράομαι), a possession: as in Grk. writers, of property, lands, estates, etc. Mt. xix. 22; Mk. x. 22; Acts ii. 45; v. 1.*

κτῆνος, -ους, τό, (fr. κτάομαι; hence prop. a possession, property, esp. in cattle); a beast, esp. a beast of burden: Lk. x. 34; plur., Acts xxiii. 24; Rev. xviii. 13; it seems to be used for quadrupeds as opp. to fishes and birds in 1 Co. xv. 39; so for Κτῆνε, Gen. i. 25 sq.; ii. 20. [Cf. Hom. hymn. 30, 10; of swine in Polyb. 12, 4, 14.]*

κτήτωρ, -ορος, δ., (κτάομαι), a possessor: Acts iv. 34. (Diod. except. p. 599, 17; Clem. Alex.; Byzant. writ.)*

κτίζω: 1 aor. ἐκτίσα; pf. pass. ἐκτίσμαι; 1 aor. pass. ἐκτίσθην; Sept. chiefly for Κτῆσαι; prop. to make habitable,

to people, a place, region, island, (Hom., Hdt., Thuc., Diod., al.); hence to found, a city, colony, state, etc. (Pind. et sqq.; 1 Esdr. iv. 53). In the Bible, to create: of God creating the world, man, etc., Mk. xiii. 19; 1 Co. xi. 9; Col. i. 16 [cf. W. 272 (255)]; iii. 10; Eph. iii. 9; 1 Tim. iv. 3; Rev. iv. 11; x. 6, (Deut. iv. 32; Eccl. xii. 1; often in O. T. Apocr., as Judith xiii. 18; Sap. ii. 23; xi. 18 (17); 3 Macc. ii. 9; [Joseph. antt. 1, 1, 1; Philo de decal. § 20]); absol. ὁ κτίσας, the creator, Ro. i. 25; [Mt. xix. 4 Tr WH]; i. q. to form, shape, i. e. (for substance) completely to change, to transform (of the moral or new creation of the soul, as it is called), κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, in intimate fellowship with Christ constituted to do good works [see ἐπί, B. 2 a. ζ.], Eph. ii. 10; τοὺς δύο εἰς ἓν καὶ νὸν ἀνθρώπων, ibid. 15; τὸν κτισθέντα κατὰ θεόν, formed after God's likeness [see κατά, II. 3 c. δ.], Eph. iv. 24, (καρδίαν καθαρὰν κτίσον ἐξ ἐμοί, Ps. l. (li.) 12).*

κτίσις, -τος, ἡ, (*κτίζω*), in Grk. writ. the act of founding, establishing, building, etc.; in the N. T. (Vulg. everywhere *creatura* [yet Heb. ix. 11 *creatio*])

1. the act of creating, creation: τοῦ κόσμου, Ro. i. 20. 2. i. q. κτίσμα, creation i. e. thing created, [cf. W. 32]; used a. of individual things and beings, a creature, a creation: Ro. i. 25; Heb. iv. 13; any created thing, Ro. viii. 39; after a rabbin. usage (by which a man converted from idolatry to Judaism was called Κτίσις τ. ἀνθρώπων, Teaching of the Twelve etc. c. 16)]; ὅλη ἡ κτίσις, Sap. xix. 6; πᾶσα ἡ κτίσις, Judith xvi. 14; and without the art. (cf. Grimm on 3 Macc. [ii. 2] p. 235; [Bp. Lightf. on Col. as below]), πᾶσα κτίσις, Col. i. 15; 3 Macc. ii. 2; Judith ix. 12; σωτὴρ πάσης κτίσεως, Acta Thomae p. 19 ed. Thilo [§ 10 p. 198 ed. Tdf.], (see πᾶς, I. 1 c.); ἀπὸ ἀρχῆς κτίσεως, Mk. x. 6; xiii. 19; 2 Pet. iii. 4; οὐ ταύτης τῆς κτίσεως, not of this order of created things, Heb. ix. 11; aec. to the demands of the context, of some particular kind or class of created things or beings: thus of the human race, πάση τῆς κτ. Mk. xvi. 15; ἐν πάσῃ (Rec. adds τῇ) κτίσει τῇ ὑπὸ τὸν οὐρ., among men of every race, Col. i. 23; the aggregate of irrational creatures, both animate and inanimate, (what we call nature), Ro. viii. 19–21 (Sap. v. 17 (18); xvi. 24); πᾶσα ἡ κτ. ibid. 22; where cf. Reiche, Philippi, Meyer, Rückert, al., [Arnold in Bapt. Quart. for Apr. 1867, pp. 143–153]. 3. an institution, ordinance: 1 Pet. ii. 13; cf. Huther ad loc. [(Pind., al.)]*

κτίσμα, -τος, τό, (*κτίζω*); thing founded; created thing; (Vulg. *creatura*) [A. V. creature]: 1 Tim. iv. 4; Rev. v. 13; viii. 9, (Sap. ix. 2; xiii. 5); contextually and metaph. κτ. θεοῦ, transformed by divine power to a moral newness of soul, spoken of true Christians as created anew by regeneration [al. take it here unrestrictedly], Jas. i. 18 (sec. ἀπαρχή, metaph. a.; also κτίζω sub fin., κτίσις, 2 a.); τὰ ἐν ἀρχῇ κτίσματα θεοῦ, of the Israelites, Sir. xxxvi. 20 (15). [(Strab., Dion. II.)]*

κτίστης (on the accent cf. W. § 6, 1 h. [cf. 94 (89); esp. Chandler §§ 35, 36]), -ου, δ., (**κτίζω**), *a founder; a creator* [Aristot., Plut., al.]: of God, 1 Pet. iv. 19 [cf. W. 122 (116)]; (Judith ix. 12; Sir. xxiv. 8; 2 Macc. i. 24, etc.).*

κυβεία [-βία T WH; see I, ι], -ας, ἡ, (fr. κυβένω, and this fr. κύβος a cube, a die), *dice-playing* (Xen., Plat., Aristot., al.); trop. ἡ κ. τῶν ἀνθρ. the deception [A. V. *sleight*] of men, Eph. iv. 14, because dice-players sometimes cheated and defrauded their fellow-players.*

κυβέρνησις, -εως, ἡ, (**κυβερνάω** [Lat. *gubernare*, to govern]), *a governing, government*: 1 Co. xii. 28 [al. would take it tropically here, and render it *wise counsels* (R. V. mrg.); so Hesych.: **κυβερήσεις** προνοητικαὶ ἐπιστῆμαι καὶ φρονήσεις; cf. Schleusner, Thesaur. in Sept. s. v., and to the ref. below add Prov. xi. 14; Job xxxvii. 12 Symm.]; (Prov. i. 5; xxiv. 6; Pind., Plat., Plut., al.).*

κυβερνήτης, -ου, ὁ, (**κυβερνάω** ['to steer'; see the preceding word]); fr. Hom. down; *steersman, helmsman, sailing-master*; [A. V. *master, ship-master*]: Acts xxvii. 11; Rev. xviii. 17. (Ezek. xxvii. 8, 27 sq.)*

κυκλεύω: 1 aor. ἐκύκλευσα; *to go round* (Strabo and other later writ.); *to encircle, encompass, surround*: τὴν παρεμβολήν, Rev. xx. 9 (where R G Tr ἐκύκλωσαν); [τινά, Jn. x. 24 Tr mrg. WH mrg.]; (see *WII*. App. p. 171)].*

κυκλόθεν, (**κύκλος** [see κύκλῳ]), adv. *round about, from all sides, all round*: Rev. iv. 8; **κυκλ. τινός**, Rev. iv. 3 sq., and Ree. in v. 11. (Lys. p. 110, 40 [olea saer. 28]; Qu. Smyrn. 5, 16; Nonn. Dion. 36, 325; Sept. often for כָּבֵב; 1. *to go round, lead round*, (Pind., Eur., Polyb., al.). 2. *to surround, encircle, encompass*: of persons standing round, τινά Jn. x. 24 [Tr mrg. WH mrg. ἐκύκλευσαν (q. v.)]; Aets xiv. 20; of besiegers (often so in prof. auth. and in Sept.), Lk. xxi. 20; Heb. xi. 30, and R G Tr in Rev. xx. 9. [COMP.: περι-κυκλώ.]*

κυκλώ, -ῶ: 1 aor. ἐκύκλωσα; Pass., pres. ptep. **κυκλούμενος**; 1 aor. ptep. **κυκλωθείς**; (**κύκλος**); Sept. chiefly for כָּבֵב; 1. *to go round, lead round*, (Pind., Eur., Polyb., al.). 2. *to surround, encircle, encompass*: of persons standing round, τινά Jn. x. 24 [Tr mrg. WH mrg. ἐκύκλευσαν (q. v.)]; Aets xiv. 20; of besiegers (often so in prof. auth. and in Sept.), Lk. xxi. 20; Heb. xi. 30, and R G Tr in Rev. xx. 9. [COMP.: περι-κυκλώ.]*

κύκλωφ (dat. of the subst. κύκλος, a ring, circle [cf. Eng. *cycle*]); fr. Hom. down; Sept. times without number for כָּבֵב, also for כְּפִכְבִּים and כְּבִבִּים; *in a circle, around, round about, on all sides*: Mk. iii. 34; vi. 6; οἱ κύκλῳ ἄγροι, the circumjacent country [see ἀγρός, e.], Mk. vi. 36 [here *WII* (rejected) mrg. gives ἔγγυστα]; Lk. ix. 12; ἀπὸ Ἱερουσ. καὶ κύκλῳ, and in the region around, Ro. xv. 19; τινός, around anything (Xen. Cyr. 4, 5, 5; Polyb. 4, 21, 9, al.; Gen. xxxv. 5; Ex. vii. 24, etc.); Rev. iv. 6; v. 11 [here R κυκλόθεν]; vii. 11.*

κύλισμα, -τος, τό, (**κυλίω**, q. v.), *thing rolled*: with εποχεῖτε, gen. βορβόρου, rolled (wallowed) mud or mire, 2 Pet. ii. 22 [R G L Tr mrg.]. The great majority take the word to mean 'wallowing-place', as if it were the same as κυλίστρα, (Vulg. *in volutabro luti*). But just as τὸ ἔξεραμα signifies the vomit, *thing vomited*, and not the place of vomiting; so τὸ κύλισμα denotes nothing else than the *thing rolled or swallowed*. But see [the foll. word, and] βόρβορος.*

κυλισμός, -οῦ, ὁ, i. q. **κύλισις**, *a rolling, wallowing*, (Hippiat. p. 204, 4; [cf. Prov. ii. 18 Theod.]): εἰς κυλισμ. βορβόρου, to a rolling of itself in mud, [*to wallowing in the mire*], 2 Pet. ii. 22 T Tr txt. WH. See the preceding word.*

κυλίω: (for κυλίνδω more com. in earlier writ.), *to roll*; Pass. impf. 3 pers. sing. ἐκυλίστο; *to be rolled, to wallow*: Mk. ix. 20. ([Aristot. h. a. 5, 19, 18, etc.; Dion. Hal.; Sept.]; Polyb. 26, 10, 16; Ael. n. a. 7, 33; Epict. diss. 4, 11, 29). [COMP.: ἀνά, ἀπό, προσκυλίω.]*

κυλλός, -ή, -όν, [akin to κύκλος, κυλίω, Lat. *circus, curvus*, etc.; Curtius § 81]; 1. *crooked*; of the members of the body (Hippocr., Arstph. av. 1379): as distinguished fr. χωλός, it seems to be *injured or disabled in the hands* [but doubted by many], Mt. xv. 30, 31 [but here Tr mrg. br. κυλ. and WH read it in mrg. only].

2. *maimed, mutilated*, (οὐδεὶς, Hippocr. p. 805 [iii. p. 186 ed. Kühn]): Mt. xviii. 8; Mk. ix. 43.*

κύμα, -τος, τό, [fr. κύεω to swell; Curtius § 79; fr. Hom. down], *a wave* [cf. Eng. *swell*], esp. *of the sea or of a lake*: Mt. viii. 24; xiv. 24; Mk. iv. 37; Acts xxvii. 41 [R G Tr txt. br.]; κύματα ἄγρια, prop., Sap. xiv. 1; with θαλάσσης added, of impulsive and restless men, tossed to and fro by their raging passions, Jade 13. [SYN. cf. κλύδων.]*

κύμβαλον, -ου, τό, (fr. κύμβος, δ, a hollow [cf. cup, cupola, etc.; Vaniček p. 164]), *a cymbal*, i. e. a hollow basin of brass, producing (when two are struck together) a musical sound [see B. D. s. v. *Cymbal*; Stainer, Music of the Bible, ch. ix.]: 1 Co. xiii. 1. (1 Chr. xiii. 8; xv. 16, 19, 28; Ps. cl. 5. Pind., Xen., Diod., Joseph., al.)*

κύμινον, -ου, τό, *cumin* (or *cummin*), Germ. *Kümmel*, for כָּבֵב, Is. xxviii. 25, 27: Mt. xxiii. 23. (Theophr., Diose., Plut., al.) [Tristram, Nat. Hist. etc. p. 443.]*

κυνάριον, -ου, τό, (dimin. of κίων, i. q. κυνίδιον, which Phryn. prefers; see Lob. ad Phryn. p. 180; cf. γυνακάριον), *a little dog*: Mt. xv. 26 sq.; Mk. vii. 27 sq. (Xen., Plat., Theophr., Plut., al.)*

κύπριος, -ου, δ., *a Cyprian or Cypriote*, i. e. *a native or an inhabitant of Cyprus*: Acts iv. 36; xi. 20; xxi. 16, (2 Macc. iv. 29). [(Hdt., al.)]*

κύπρος, -ου, ἡ, *Cyprus*, a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria: Acts xi. 19; xiii. 4; xv. 39; xxi. 3; xxvii. 4, (1 Macc. xv. 23; 2 Macc. x. 13). [BB. DD. s. v.; Lewin, St. Paul, i. 120 sqq.]*

κύπτω: 1 aor. ptep. κύψας; (fr. κύβη the head [cf. Vaniček p. 164; esp. Curtius, index s. v.]); fr. Hom. down; Sept. chiefly for כָּבֵב; *to bow the head, bend forward, stoop down*: Mk. i. 7; with κάτω added (Arstph. vesp. 279), Jn. viii. 6, 8. [COMP.: ἀνά, παρα-, συγκύπτω.]*

κυρηναῖος, -ου, δ., (**Κυρήνη**, q. v.), *a Cyrenian* [A. V. (R. V. Acts vi. 9) *Cyrenian*], *a native of Cyrene*: Mt. xxvii. 32; Mk. xv. 21; Lk. xxiii. 26; Acts vi. 9; xi. 20; xiii. 1. [(Hdt., al.)]*

κυρήνη, -ης, ἡ, *Cyrene*, a large and very flourishing city of Libya Cyrenaica or Pentapolitana, about 11 Roman miles from the sea. Among its inhabitants were great

numbers of Jews, whom Ptolemy I. had brought thither, and invested with the rights of citizens: Acts ii. 10. [BB. DD. s. v.]*

Κυρήνιος (Lchm. *Kyriōs* [-ρεῖνος] Tr mrg. WH mrg. (see ετ; i)), -ου, ὁ, *Quirin[-i]-us* (in full, *Publius Sulpicius Quirinus* [correctly *Quirinius*; see *Woolsey* in Bib. Sacr. for 1878, pp. 499–513]), a Roman consul A. U. c. 742; afterwards (not before the year 759) governor of Syria (where perhaps he may previously have been in command, 751–752). While filling that office after Archelaus had been banished and Judæa had been reduced to a province of Syria, he made the enrolment mentioned in Acts v. 37 (cf. Joseph. antt. 18, 1, 1). Therefore Luke in his Gospel ii. 2 has made a mistake [yet see added reff. below] in defining the time of this enrolment. For in the last years of Herod the Great, not Quirinius but Sentius Saturninus was governor of Syria. His successor, A. U. c. 750, was Quintilius Varus; and Quirinius (who died in the year 774) succeeded Varus. Cf. *Win.* R W B. s. vv. Quirinius and Schatzung; *Strauss*, Die Halben u. die Ganzen (Berl. 1865) p. 70 sqq.; *Hilgenfeld* in the Zeitschr. f. wissensch. Theologie for 1865, v. 480 sqq.; *Keim* i. 399 sq. [Eng. trans. ii. 115]; *Schröer*, Neutest. Zeitgeschichte, p. 161 sq.; *Weizsäcker* in Schenkel v. p. 23 sqq.; [Keil, Com. iib. Mark. u. Luk. p. 213 sqq.; *McClellan*, New Testament etc., i. p. 392 sqq.; and *Woolsey* in B. D. Am. ed. s. v. Cyrenius, and at length in Bib. Sacr. for Apr. 1870, p. 291 sqq.].*

Κυρία, -ας, ἡ, *Cyria*, a Christian woman to whom the second Ep. of John is addressed: 2 Jn. 1, 5, [GL T KC (and WH mrg. in vs. 1)]. This prop. name is not uncommon in other writers also; cf. *Lücke*, Comm. üb. die Brr. des Joh. 3d ed. p. 444. [But R Tr al. *κυρία*, regarding the word as an appellative, *lady*; (*αἱ γυνάκες εὐθὺς ἀπὸ τεσσαρεσκάδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρίαι καλοῦνται*. Epictet. enchir. 40). Cf. Westcott on 2 Jn. u. s.]*

κυριακός, -ή, -όν, a bibl. and eccles. word [cf. W. § 34, 3 and *Soph. Lex. s. v.*], *of or belonging to the Lord*; 1. i. q. the gen. of the author *τοῦ κυρίου*, thus *κυριακὸν δεῖπνον*, the supper instituted by the Lord, 1 Co. xi. 20; λόγια *κυριακά*, the Lord's sayings, Papias ap. Eus. h. e. 3, 39, 1. 2. *relating to the Lord*, ἡ *κυριακὴ ἡμέρα*, the day devoted to the Lord, sacred to the memory of Christ's resurrection, Rev. i. 10 [cf. ‘*κυριακὴ κυρίου*’, Teaching 14, 1 (where see Harnack); cf. B. D. s. v. Lord's Day; Bp. Lghft. Ign. ad Magn. p. 129; Müller on Barn. ep. 15, 9]; *γραφαὶ κυρ.* the writings concerning the Lord, i. e. the Gospels, Clem. Alex., al. [Cf. *Soph. Lex. s. v.*]*

κυριεύω; fut. *κυριεύσω*; 1 aor. subjunct. 3 pers. sing. *κυριεύσῃ*; (*κύριος*); *to be lord of, to rule over, have dominion over*: with gen. of the obj. [cf. B. 169 (147)], Luk. xxii. 25; Ro. xiv. 9; 2 Co. i. 24; absol. οἱ *κυριεύοντες*, supreme rulers, kings, 1 Tim. vi. 15; of things and forces i. q. *to exercise influence upon, to have power over*: with gen. of the obj., ὁ θάνατος, Ro. vi. 9; ὁ ἀμαρτίᾳ, 14; ὁ νόμος, Ro. vii. 1. (Xen., Aristot., Polyb., sqq.; Sept. for *לְשׁוֹן* [etc.]). [COMP.: *κατα-κυριεύω*.]*

κύριος, -ου, ὁ, (prop. and adj. *κύριος*, -α, -η, also of two

term.; prop. i. q. ὁ ἔχων κύρος, having power or authority), [fr. Pind. down], *he to whom a person or thing belongs, about which he has the power of deciding; master, lord*; used a. univ. of the possessor and disposer of a thing, the owner, (Sept. for *יְהִי, לְגָדֵל*): with gen. of the thing, as *τοῦ ἀμπελῶνος*, Mt. xx. 8; xxi. 40; Mk. xii. 9; Luk. xx. 15; *τοῦ θερισμοῦ*, Mt. ix. 38; Luk. x. 2; *τῆς οἰκίας*, the master, Mk. xiii. 35 (Judg. xix. 12); *τοῦ πάλον*, Luk. xix. 33; *τοῦ σαββάτου*, possessed of the power to determine what is suitable to the sabbath, and of releasing himself and others from its obligations, Mt. xii. 8; Mk. ii. 28; Luk. vi. 5. with gen. of a pers., one who has control of the person, the master [A. V. *lord*]; in the household: *δούλου, παιδίσκης, οἰκονόμου*, Mt. x. 24; Luk. xii. 46 sq.; xiv. 21; xvi. 3, 5; Acts xvi. 16, 19, etc.; *absol.*, opp. to *οἱ δοῦλοι*, Eph. vi. 5, 9; Col. iv. 1, etc.; in the state, the sovereign, prince, chief: the Roman emperor [(on this use of *κύριος* see at length *Woolsey* in Bib. Sacr. for July 1861, pp. 595–608)], Acts xxv. 26; once angels are called *κύριοι*, as those to whom, in the administration of the universe, departments are intrusted by God (see *ἄγγελος*, 2): 1 Co. viii. 5. b.

κύριος is a title of honor, expressive of respect and reverence, with which servants salute their master, Mt. xiii. 27; xxv. 20, 22; Luk. xiii. 8; xiv. 22, etc.; the disciples salute Jesus their teacher and master, Mt. viii. 25; xvi. 22; Luk. ix. 54; x. 17, 40; xi. 1; xxii. 33, 38; Jn. xi. 12; xiii. 6, 9, 13; xxi. 15–17, 20 sqq., etc., cf. xx. 13; Luk. xxiv. 34; his followers salute Jesus as the Messiah, whose authority they acknowledge (by its repetition showing their earnestness [cf. W. § 65, 5 a.]), *κύριε, κύριε*, Mt. vii. 21; and R G in Luk. xiii. 25; employed, too, by a son in addressing his father, Mt. xxi. 30; by citizens towards magistrates, Mt. xxvii. 63; by any one who wishes to honor a man of distinction, Mt. viii. 2, 6, 8; xv. 27; Mk. vii. 28; Luk. v. 12; xiii. 25; Jn. iv. 11, 15, 19; v. 7; xii. 21; xx. 15; Acts ix. 5; xvi. 30; xxii. 8.

c. this title is given a. to God, the ruler of the universe (so the Sept. for *יְהִי, קָדוֹשׁ, מְהֻלָּא, נָתַן* and *נָ*; [the term *κύριος* is used of the gods from Pind. and Soph. down, but “the address *κύριε*, used in prayer to God, though freq. in Epict. does not occur (so far as I am aware) in any heathen writing before the apostolic times; sometimes we find *κύριε ὁ θεός*, and once (2, 7, 12) he writes *κύριε ἐλέησον*” (Bp. Lghft. on Philip. p. 314 note 3)]),—both with the art., *ὁ κύριος*: Mt. i. 22 [R G]; v. 33; Mk. v. 19; Luk. i. 6, 9, 28, 46; Acts vii. 33; viii. 24; xi. 21; 2 Tim. i. 16, 18, [but see *Ἐλέος*, 3]; Heb. viii. 2; Jas. iv. 15; v. 15; Jude 5 [R G], etc.; and without the art. (cf. W. 124 (118); B. 88 (77) sq.): Mt. xxi. 9; xxvii. 10; Mk. xiii. 20; Luk. i. 17, 38, 58, 66; ii. 9, 23, 26, 39; Acts vii. 49; Heb. vii. 21; xii. 6; 1 Pet. i. 25; 2 Pet. ii. 9; Jude [5 T Tr txt. VII txt.], 9; *κύριος τοῦ οὐρανοῦ κ. τῆς γῆς*, Mt. xi. 25; Luk. x. 21; Acts xvii. 24; *κύριος τῶν κυριεύοντων*, 1 Tim. vi. 15; *κύριος ὁ θεός*, see *θεός*, 3 p. 288^a [and below]; *κύριος ὁ θεός ὁ παντοκράτωρ*, Rev. iv. 8; *κύριος σαββαθός*, Ro. ix. 29; *ἄγγελος* and *ὁ ἄγγελος κυρίου*, Mt. i. 20; ii. 13, 19; xxviii. 2; Luk. i. 11; ii. 9;

Acts v. 19; viii. 26; xii. 7; πνεῦμα κυρίου, Lk. iv. 18; Acts viii. 39; with prepositions: ὑπὸ (R G add the art.) κυρίου, Mt. i. 22; ii. 15; παρὰ κυρίου, Mt. xxi. 42 and Mk. xii. 11, fr. Ps. cxvii. (cxviii.) 23; παρὰ κυρίῳ, 2 Pet. iii. 8. β. to the MESSIAH; and that αα. to the Messiah regarded univ.: Lk. i. 43; ii. 11; Mt. xxi. 3; xxii. 45; Mk. xi. 3; xii. 36; Lk. xix. 34; xx. 44. ββ. to JESUS as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears esp. in Acts x. 36; Ro. xiv. 8; 1 Co. vii. 22; viii. 6; Phil. ii. 9–11): Eph. iv. 5; with the art. δέ κύρ., Mk. xvi. 19 sq.; Acts ix. 1; Ro. xiv. 8; 1 Co. iv. 5; vi. 13 sq.; vii. 10, 12, 34 sq.; ix. 5, 14; x. 22; xi. 26; [xvi. 22 G L T Tr WH]; Phil. iv. 5; [2 Tim. iv. 22 T Tr WH]; Heb. ii. 3 (cf. 7 sqq.); Jas. v. 7, etc. after his resurrection Jesus is addressed by the title δέ κύριός μου καὶ δέ θεός μου, Jn. xx. 28. δπὸ τοῦ κυρ., 1 Co. xi. 23; 2 Co. v. 6; πρὸς τὸν κ. 2 Co. v. 8; δέ κύριος Ἰησοῦς, Acts i. 21; iv. 33; xvi. 31; xx. 35; 1 Co. xi. 23; [xvi. 23 T Tr WH]; 2 Co. i. 14; [2 Tim. iv. 22 Lchm.]; Rev. xxii. 20; δέ κύρ. Ἰησ. Χριστός, 1 Co. xvi. 22 [R; 23 R G L]; 2 Co. xiii. 13 (14) [WH br. Xp.]; Eph. i. 2; 2 Tim. iv. 22 [R G], etc.; δέ κύριος ἡμῶν, 1 Tim. i. 14; 2 Tim. i. 8; Heb. vii. 14; 2 Pet. iii. 15; Rev. xi. 15, etc.; with Ἰησοῦς added, [L T Tr WH in 1 Th. iii. 11 and 13]; Heb. xiii. 20; Rev. xxii. 21 [L T Tr (yet without ἡμ.).]; so with Χριστός, Ro. xvi. 18 [G L T Tr WH]; and Ἰησοῦς Χριστός, 1 Th. i. 3 [cf. B. 155 (136)]; iii. 11 [R G], 13 [Rec.]; v. 23; 2 Th. ii. 1, 14, 16; iii. 6 ([ἡμῶν]); 1 Co. i. 2; 2 Co. i. 3; Gal. vi. 18 [WH br. ἡμῶν]; Eph. i. 3; vi. 24; Ro. xvi. 24 [R G]; 1 Tim. vi. 3, 14; Philem. 25 [T WH om. ἡμῶν]; Phil. iv. 23 [G L T Tr WH om. ἡμ.], etc.; Ἰησοῦς Χριστὸς δέ κύριος ἡμῶν, Ro. i. 4; and Xp. Ἰησ. δέ κύρ. (ἡμῶν), Col. ii. 6; Eph. iii. 11; 1 Tim. i. 2; 2 Tim. i. 2; δέ κύρ. καὶ δέ σωτῆρ, 2 Pet. iii. 2 [cf. B. 155 (136)]; with Ἰησοῦς Χριστός added, 2 Pet. iii. 18; without the art., simply κύριος: 1 Co. vii. 22, 25; x. 21; xvi. 10; 2 Co. iii. 17; xii. 1; 2 Tim. ii. 24; Jas. v. 11; 2 Pet. iii. 10; κύριος κυρίων i. e. Supreme Lord (cf. W. § 36, 2; [B. § 123, 12]): Rev. xix. 16 (cf. in a. above; of God, Deut. x. 17); with prepositions: ἀπὸ κυρίου, Col. iii. 24; κατὰ κύριον, 2 Co. xi. 17; πρὸς κύριον, 2 Co. iii. 16; σὺν κυρ. 1 Th. iv. 17; ὑπὸ κυρ. 2 Th. ii. 13; on the phrase ἐν κυρίῳ, freq. in Paul, and except in his writings found only in Rev. xiv. 13, see ἐν, I. 6 b. p. 211^b. The appellation δέ κύριος, applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: Lk. vii. 13; x. 1; xi. 39; xii. 42; xiii. 15; xvii. 5 sq.; xxii. 31 [R G L Tr br.]; Jn. iv. 1 [here T Tr mrg. Ἰησοῦς]; vi. 23; xi. 2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: Lk. xxiv. 34; Jn. xx. 2, 18, 20, 25; xxi. 7, 12. d. There are some who hold that Paul (except in his quotations from the O. T. viz. Ro. iv. 8; ix. 28 sq.; xi. 34; 1 Co. i. 31; ii. 16; iii. 20; x. 26; 2 Co. vi. 17 sq.; x. 17; 2 Tim. ii. 19) uses the title κύριος

everywhere not of God, but of Christ. But, to omit instances where the interpretation is doubtful, as 1 Co. vii. 25; 2 Co. viii. 21; 1 Th. iv. 6; 2 Th. iii. 16 (δέ κύριος τῆς εἰρήνης, cf. δέ θεὸς τῆς εἰρήνης, 1 Th. v. 23; but most of the blessings of Christianity are derived alike from God and from Christ), it is better at least in the words ἔκάστω ὡς δέ κύριος ἔδωκεν, 1 Co. iii. 5, to understand God as referred to on account of what follows, esp. on account of the words κατὰ τὴν χάριν τοῦ θεοῦ οὐ τὴν δοθεῖσά μοι in vs. 10. On the other hand, κρινόμενοι ὑπὸ τοῦ κυρ. in 1 Co. xi. 32 must certainly, I think, be taken of Christ, on account of x. 22, cf. 21. Cf. Gabler, Kleiner theolog. Schriften, Bd. i. p. 186 sqq.; Winer, De sensu vocum κύριος et δέ κύριος in actis et epistolis apostolorum. Erlang. 1828; Wesselus Scheffer, diss. theolog. exhibens disquisitionem de vocis κύριος absolute positae in N. T. usu. Lugd. 1846 (a monograph I have not seen); [Stuart in the Bibl. Repos. for Oct. 1831 pp. 733–776; cf. Weiss, Bibl. Theol. d. N. T. § 76; Cremer, Bibl.-theol. Lex. s. v. Abbot in the Journ. Soc. Bibl. Lit. and Exeg. for June and Dec. 1881 p. 126 sqq., June and Dec. 1883 p. 101 sq. On the use of a capital initial, see WH. Intr. § 414]. The word does not occur in the [Ep. to Tit. (crit. edd.), the] 1 Ep. of John, [nor in the Second or the Third; for in 2 Jn. 3 κυρίον is dropped by the critical editors. SYN. see δεσπότης, fin.].

κυριότης, -ητος, ἡ, (δέ κύριος), dominion, power, lordship; in the N. T. one who possesses dominion (see ἔξοντία, 4 c. β.; cf. Germ. Herrschaft, [or Milton's "dominations"]; in Tac. ann. 13, 1 *dominationes* is equiv. to *dominantes*), so used of angels (κύριοι, 1 Co. viii. 5; see κύριος, a. fin.): Eph. i. 21; 2 Pet. ii. 10; Jude 8; plur. Col. i. 16. (Eccles. [e. g. 'Teaching' c. 4] and Byzant. writ.)*

κυρώω, ὥ: 1 aor. inf. κυρώσαι; pf. pass. ptc. κεκυρωμένος; (κύρος the head, that which is supreme, power, influence, authority); fr. Aeschyl. and Hdt. down; to make valid; to confirm publicly or solemnly, to ratify: διαθήκη, pass. Gal. iii. 15; δύάπτην εἰς τινα, to make a public decision that love be shown to a transgressor by granting him pardon, 2 Co. ii. 8. [COMP.: προκύρω.]*

κύων, κυνός; in prof. auth. of the com. gend., in the N. T. masc.; Hebr. בֶּן; a dog; prop.: Lk. xvi. 21; 2 Pet. ii. 22; metaphor. (in various [but always reproachful] senses; often so even in Hom.) a man of impure mind, an impudent man, [cf. Bp. Lghtft. on Phil. l. s.]: Mt. vii. 6; Phil. iii. 2; Rev. xxii. 15, in which last pass. others less probably understand sodomites (like מִבְּנֵי in Deut. xxiii. 18 (19)) [cf. B. D. s. v. Dog].*

κώλων, -ου, τό; in Grk. writ. fr. Aeschyl. down; a member of the body, particularly the more external and prominent members, esp. the feet; in Sept. (Lev. xxvi. 30; Num. xiv. 29, 32 sq.; 1 S. xvii. 46; Is. lxvi. 24) for פְּנַס וְנַרְמָם, a dead body, carcase, inasmuch as the members of a corpse are loose and fall apart: so the plur. in Heb. iii. 17 fr. Num. xiv. 29, 32, [A. V. carcases].*

κωλύω; impf. 1 pers. plur. ἐκωλύομεν (Mk. ix. 38 T Tr txt. WH); 1 aor. ἐκωλύσα; Pass., pres. κωλύομαι; 1 aor. ἐκωλύθην; (fr. κόλος, lopped, clipped; prop. to cut off, cut

*short, hence) to hinder, prevent, forbid; [fr. Pind. down]; Sept. for Κέντει, twice (viz. 1 S. xxv. 26; 2 S. xiii. 13) for γένει: τινά foll. by an inf. [W. § 65, 2 β.; cf. B. § 148, 13], Mt. xix. 14; Lk. xxiii. 2; Acts xvi. 6; xxiv. 23; 1 Th. ii. 16; Heb. vii. 23; τί κωλύει με βαπτισθῆναι; what doth hinder me from being (to be) baptized? Acts viii. 36; the inf. is omitted, as being evident from what has gone before, Mk. ix. 38 sq.; x. 14; Lk. ix. 49; xi. 52; xviii. 16; Acts xi. 17; Ro. i. 13; 3 Jn. 10; αὐτόν is wanting, because it has preceded, Lk. ix. 50; the acc. is wanting, because easily supplied from the context, 1 Tim. iv. 3; as often in Grk. writ., constr. w. τινά τυπος, to keep one from a thing, Acts xxvii. 43; with acc. of the thing, τὴν παραφρονίαν, to restrain, check, 2 Pet. ii. 16; τὸ λαδεῖν γλώσσας, 1 Co. xiv. 39; τι, foll. by τοῦ μή, can any one hinder the water (which offers itself), that these should not be baptized? Acts x. 47; in imitation of the Hebr. נִכְנָה foll. by יְהֹוּ of the pers. and the acc. of the thing, to withhold a thing from any one, i. e. to deny or refuse one a thing: Lk. vi. 29 [B. § 132, 5] (τὸ μηδεῖον ἀπὸ σου, Gen. xxiii. 6). [COMP.: διακωλύω.]**

κώμη, -ης, ἡ, (akin to κεῖμαι, κοιμάω, prop. the common sleeping-place to which laborers in the fields return; Curtius § 45 [related is Eng. *home*]), [fr. Hes., Hdt. down], a village: Mt. ix. 35; x. 11; Mk. xi. 2; Lk. v. 17; ix. 52 [here Tdf. πόλις], and often in the Synopt. Gospels; Jn. xi. 1, 30; with the name of the city near which the villages lie and to whose municipality they belong: Καισαρείας, Mk. viii. 27 (often so in Sept. for τινά with the name of a city; cf. Gesenius, Thes. i. p. 220* [B. D. s. v. Daughter, 7]; also for γραζή and ποργή with the name of a city); by meton. the inhabitants of villages, Acts viii. 25; used also of a small town, as Bethsaida, Mk. viii. 23, 26, cf. 22; Jn. i. 45; of Bethlehem, Jn. vii. 42; for γέργη, Josh. x. 39; xv. 9 [Compl.]; Is. xlvi. 11. [B. D. s. v. Villages.]

κωμό-πολις, -εως, ἡ, a village approximating in size and number of inhabitants to a city, a village-city, a town (Germ. *Marktflecken*): Mk. i. 38. (Strabo; [Josh. xviii. 28 Aq., Theod. (Field)]; often in the Byzant. writ. of the middle ages.)*

κῶμος, -ου, ὁ, (fr. κεῖμαι; accordingly i. q. Germ. *Gelag*; cf. Curtius § 45); fr. [Hom. h. Merc., Theogn.] Hdt. down; a revel, carousal, i. e. in the Grk. writ. prop. a nocturnal and riotous procession of half-drunk and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence used generally, of feasts and drinking-parties that are protracted till late at night and indulge in revelry; plur. [revellings]: Ro. xiii. 13; Gal. v. 21; 1 Pet. iv. 3. (Sap. xiv. 23; 2 Macc. vi. 4.) [Trench § lxi.]*

κώνωψ, -ωπος, ὁ, a gnat ([Aeschyl.], Hdt., Hippocr., al.); of the wine-gnat or midge that is bred in (fermenting and) evaporating wine (Aristot. h. an. 5, 19 [p. 552^b, 5; cf. Bochart, Hierozoicon, iii. 444; Buxtorf, Lex. talm. etc. 927 (474^a ed. Fischer)]): Mt. xxiii. 24.*

Κώσ, gen. Κῶ, ἥ, Cos [A. V. *Coos*] (now *Stanco* or *Stanchio* [which has arisen from a slurred pronunciation of ἐς τὰν Κῶ (mod. Grk.) like Stambul fr. ἐς τὰν πόλιν. (Hackett)]), a small island of the Aegean Sea, over against the cities of Cnidus and Halicarnassus, celebrated for its fertility and esp. for its abundance of wine and corn: Acts xxi. 1, where for the Rec. Κῶν Grsb. [foll. by subsequent editors] has restored Κῶ, as in 1 Mace. xv. 23; see Matthiae § 70 note 3; W. § 8, 2 a.; [B. 21 (19); VII. App. p. 157]. Cf. Kuester, De Co insula, Hal. 1833; ["but the best description is in Ross, Reisen nach Kos u. s. w. (Halle 1852)" (Howson); cf. Lewin, St. Paul, ii. 96].*

Κωσάμ, δ, (fr. Κωσάρ to divine, [but cf. B. D.]), Cosam, one of Christ's ancestors: Lk. iii. 28.*

κωφός, -ή, -όν, (κόπτω to beat, pound), blunted, dull; prop. βέλος, Hom. Il. 11, 390; hence a. blunted (or lamed) in tongue; dumb: Mt. ix. 32 sq.; xii. 22; xv. 30 sq.; Lk. i. 22; xi. 14, (Hdt. et sqq.; Sept. for בֵּלָה Ilab. ii. 18). b. blunted, dull, in hearing; deaf: Mt. xi. 5; Mk. vii. 32, 37; ix. 25; Lk. vii. 22, (Hom. h. Merc. 92; Aeschyl., Xen., Plat., sqq.; Sept. for שַׁבָּע, Ex. iv. 11; Is. xlvi. 8; Ps. xxxvii. (xxxviii.) 14, etc.).*

Λ

λαγχάνω: 2 aor. Λαχον; 1. to obtain by lot (fr. Hom. down): with gen. of the thing, Lk. i. 9 [cf. B. 269 (231); W. 319 (299)]; to receive by divine allotment, obtain: τι, Acts i. 17; 2 Pet. i. 1; on the constr. of this verb w. gen. and acc. of the thing, see Matthiae § 328; W. 200 (188); [cf. B. § 132, 8]. 2. to cast lots, determine by lot, (Isocr. p. 144 b.; Diod. 4, 63, [cf. ps.-Dem. in Mid. p. 510, 26]): περὶ τυπος, Jn. xix. 24.*

λάζαρος, -ου, δ, (rabb. רֶזֶל, apparently the same as רֶזֶל, whom God helps [cf. Philo, quis haecres § 12]; acc. to others, i. q. רֶזֶל אֶל without help), Lazarus; 1. an inhabitant of Bethany, beloved by Christ and raised from the dead by him: Jn. xi. 1 sqq. 43; xii. 1 sq. 9 sq. 17. 2. an imaginary person, extremely poor and wretched: Lk. xvi. 20, 23–25.*

λάθρα [so R G T Tr] (in Hom. λάθρη, fr. λανθάνω,

λαθεῖν), and L [WII KC (see the latter's Praef. p. xii. and s. v. *εἰκῆ*)] λάθρᾳ (fr. λάθρος, -α, -ον, cf. Passow [esp. L. and S.] s. v.; W. 47; B. 69 (61)), adv. *secretly*: Mt. i. 19; ii. 7; Jn. xi. 28; Acts xvi. 37. (From Ἰομ. down; Sept.) *

λαλαφ ([L T Tr VII] not **λαλαψ** [Grsb.], cf. W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 37 sq.; [Chandler § 620; *Tdf.* Proleg. p. 101]), -*απος*, ἡ [mase. in **N*** Mk. iv. 37; cf. Thom. Mag. ed. Ritschl p. 226, 4], *a whirlwind, tempestuous wind*: 2 Pet. ii. 17; **λαλαψ** *ἀνέμου* (cf. Germ. *Sturmwind*; ἀνεμος σὺν λαλαπι πολλῆ, Hom. Il. 17, 57), a violent attack of wind [*A. V. a storm of wind*], a squall [(see below)], Mk. iv. 37; Lk. viii. 23. (Sept. Job xxi. 18; xxxviii. 1; Sap. v. 15, 24; Sir. xlvi. 9.) [Acc. to Schmidt (ch. 55 § 13), $\lambda.$ is never a single gust, nor a steadily blowing wind, however violent; but a storm breaking forth from black thunder-clouds in furious gusts, with floods of rain, and throwing everything topsy-turvy; acc. to Aristot. de mund. 4 p. 395*, 7 it is 'a whirlwind revolving from below upwards.']*

ΛΑΚΩ and **λακέω**, see **λάσκω**.

λακτίω, (fr. adv. **λάξ**, with the heel); [fr. Hom. down]; to kick, strike with the heel: Acts xxvi. 14, and Rec. in ix. 5; see **κέντρον**, 2.*

λαλέω, -ω; *impf.* 3 pers. sing. ἐλάλει, plur. ἐλάλουν; *fut.* λαλήσω; 1 aor. ἐλάλησα; *pf.* λελάληκα; *Pass., pres.* λαλούμαι; *pf.* λελάλημαι; 1 aor. ἐλαλήθην; 1 fut. λαληθήσομαι; [fr. Soph. down]; found in bibl. Grk. much more freq. than in prof. auth., in Sept. times without number for בָּבָר or בָּבָרְ, more rarely for בָּבָרָא; *prop. to utter a sound* (cf. [onomatop. *la-la*, etc.] *Germ. fallen*), *to emit a voice, make one's self heard*; hence *to utter or form words with the mouth, to speak, having reference to the sound and pronunciation of the words and in general the form of what is uttered, while λέγω refers to the meaning and substance of what is spoken; hence λαλέω is employed not only of men, esp. when chatting and prattling, but also of animals (of birds, Mosch. 3, 47; of locusts, Theocr. 5, 34; λαλοῦσι μέν, οὐ φράζουσι δέ, of dogs and apes, Plut. mor. ii. p. 909 a.), and so of inanimate things (as trees, Theocr. 27, 56 (57); of an echo, Dio C. 74, 21, 14). Accordingly, everything λεγόμενον is also λαλούμενον, but not everything λαλούμενον is also λεγόμενον (Eupolis in Plut. Ale. 13 λαλέν ἄριστος, ἀδυνατώτατος λέγεων); [the difference between the words is evident where they occur in proximity, e. g. Ro. iii. 19 οὐαί ὁ νῦν λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ, and the very com. ἐλάλησεν . . . λεγων, Mt. xiii. 3, etc.]. Moreover, the primary meaning of λαλέω, *to utter one's self*, enables us easily to understand its very frequent use in the sacred writers to denote the utterances by which God indicates or gives proof of his mind and will, whether immediately or through the instrumentality of his messengers and heralds. [Perhaps this use may account in part for the fact that, though in classic Grk. λαλ. is the term for light and familiar speech, and so assumes readily a disparaging notion, in bibl. Grk. it is nearly if not quite free from any such suggestion.] Cf. *Dav. Schulz die Geis-**

tesgaben der ersten Christen, p. 94 sqq.; *Tittmann* de Synonymis N. T. p. 79 sq.; *Trench*, Syn. § lxxvi.; [and on class. usage *Schmidt*, Syn. i. ch. 1]. But let us look at the N. T. usage in detail:

1. *to utter a voice, emit a sound*: of things inanimate, as *βροντάι*, Rev. x. 4; with *τὰς ἑαυτῶν φωνάς* added, each thunder uttered its particular voice (the force and meaning of which the prophet understood, cf. Jn. xii. 28 sq.), ib. 3; *σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων* (Rev. λέγουσα) foll. by direct disc. Rev. iv. 1; of the expiatory blood of Christ, metaph. *to crave the pardon of sins*, Heb. xii. 24; of the murdered Abel, long since dead, i. q. *to call for vengeance* (see Gen. iv. 10, and cf. *κράζω*, 1 fin.), Heb. xi. 4 acc. to the true reading *λαλεῖ* [GLT Tr WH; the Rev. *λαλεῖται* must be taken as pass., in the exceptional sense *to be talked of, lauded*; see below, 5 fin. (*πρᾶγμα κατ' ἀγορὰν λαλούμενον*, Arstph. Thesm. 578, cf. *πάντες αὐτὴν λαλούσιν*, Aleiphro frag. 5, ii. p. 222, 10 ed. Wagner)]. 2. *to speak*, i. e. *to use the tongue or the faculty of speech; to utter articulate sounds*: absol. 1 Co. xiv. 11; of the dumb, receiving the power of speech, Mt. ix. 33; xii. 22; xv. 31; Lk. xi. 14; Rev. xiii. 15; (*τοὺς* [T Tr WH om.]) *ἀλλάους λαλέιν*, Mk. vii. 37; *ἀλάει ὁρθώς*, ib. 35; of a dumb man, *μὴ δυνάμενος λαλήσαι*, Lk. i. 20 (of idols, *στόμα ἔχοντι κ. οὐ λαλήσουσι*, Ps. cxiii. 13 (exv. 5); cxxxiv. 16; cf. 3 Maec. iv. 16); *to speak*, i. e. *not to be silent*, opp. to holding one's peace, *λάλει κ. μὴ σιωπῆσῃς*, Acts xviii. 9; opp. to hearing, Jas. i. 19; opp. to the soul's inner experiences, 2 Co. iv. 13 fr. Ps. cxv. 1 (exvi. 10); opp. to *ποιεῖν* (as *λόγος* to *ἔργον* q. v. 3), Jas. ii. 12. 3. *to*

talk; of the sound and outward form of speech: τῇ ἔδιᾳ διαλέκτῳ, Acts ii. 6; ἐτέραις καναῖς γλώσσαις, ib. 4; Mk. xvi. 17 [here Tr txt. WH txt. om. καν.], from which the simple γλώσσαις λαλεῖν, and the like, are to be distinguished, see γλώσσαι, 2. 4. *to utter, tell: with acc.*

of the thing, 2 Co. xii. 4. 5. *to use words in order to declare one's mind and disclose one's thoughts; to speak: absol.*, ἔτι αὐτὸν λαλοῦντος, Mt. xii. 46; xvii. 5; xxvi. 47; Mk. v. 35; xiv. 43; Lk. viii. 49; xxii. 47, 60; with the advs. *κακώς*, *καλῶς*, Jn. xviii. 23; *ὡς νήπιος ἐδάλουν*, 1 Co. xiii. 11; *ὡς δράκων*, Rev. xiii. 11; *στόμα πρὸς στόμα*, face to face (Germ. *mündlich*), 2 Jn. 12 (after the Hebr. of Num. xii. 8); *εἰς ἀέρα λαλεῖν*, 1 Co. xiv. 9; *ἐκ τοῦ περιστεύματος τῆς καρδίας τὸ στόμα λαλεῖ*, out of the abundance of the heart the mouth speaketh, se. so that it expresses the soul's thoughts, Mt. xii. 34; Lk. vi. 45; *ἐκ τῶν ἰδίων λαλεῖν*, to utter words in accordance with one's inner character, Jn. viii. 44. with acc. of the thing: *τί λαλήσω*, *λαλήσητε*, etc., what I shall utter in speech, etc., Jn. xii. 50; Mt. x. 19; Mk. ix. 6 [here T Tr WH *ἀποκριθῆ*]; xiii. 11; *τί*, anything, Mk. xi. 23 L T Tr txt. VII; Ro. xv. 18; 1 Th. i. 8; *οὐκ οἴδαμεν τί λαλεῖ*, what he says, i. e. what the words uttered by him mean [WH br. *τί λαλᾷ*.], Jn. xvi. 18; *ταῦτα*, these words, Lk. xxiv. 36; Jn. viii. 30; xvii. 1, 13; 1 Co. ix. 8; *τὸ λαλούμενον*, 1 Co. xiv. 9; plur. Acts xvi. 14 (of the words of a teacher); *τὸν λόγον λαλούμενον*, Mk. v. 36 [see B. 302 (259) note]; *λόγους*, 1 Co. xiv. 19; *ρήματα*, Jn. viii. 20; Acts x. 44;

παραβολήν, Mt. xiii. 33; βλασφημίας, Mk. ii. 7 [L T Tr VII βλασφημεῖ]; Lk. v. 21; ρήματα βλάσφημα εἰς τινα, Acts vi. 11; ρήματα (Rec. adds βλάσφημα) κατά τινος, Acts vi. 13; σκληρὰ κατά τινος, Jude 15; ὑπέρογκα, ib. 16 (Dan. [Theodot.] xi. 36); τὰ μὴ δέουται, 1 Tim. v. 13 (ἀ μὴ θέμις, 2 Macc. xii. 14; εἰς τινα τὰ μὴ καθήκοντα, 3 Macc. iv. 16; [cf. W. 480 (448)]; διεστραμμένα, Acts xx. 30; τὸ φεύδος, Jn. viii. 44; δόλοι, 1 Pet. iii. 10 fr. Ps. xxxiii. (xxxiv.) 14; ἀγαθά, Mt. xii. 34; σοφίαν, 1 Co. ii. 6 sq.; μυστήρια, ib. xiv. 2; foll. by ὅτι (equiv. to περὶ τούτον, ὅτι etc. to speak of this, viz. that they knew him [see ὅτι, I. 2 sub fin.]), Mk. i. 34; Lk. iv. 41; contrary to classic usage, foll. by direct disc., Mk. xiv. 31 Ltxt. T Tr WH; Heb. v. 5; xi. 18, (but in these last two pass. of the utterances of God); more correctly elsewhere ἐλάλησε λέγων (in imitation of Hebr. רְבָנָלְבָבָן [cf. above (init.)]), foll. by direct disc.: Mt. xiv. 27; xxiii. 1; xxviii. 18; Jn. viii. 12; Acts viii. 26; xxvi. 31; xxviii. 25; Rev. xvii. 1; xxi. 9; λαλοῦσα κ. λέγουσα, Rev. x. 8. λαλῶ with dat. of pers. to speak to one, address him (esp. of teachers): Mt. xii. 46; xxiii. 1; Lk. xxiv. 6; Jn. ix. 29; xv. 22; Acts vii. 38, 44; ix. 27; xvi. 13; xxii. 9; xxiii. 9; Ro. vii. 1; 1 Co. iii. 1; xiv. 21, 28; 1 Th. ii. 16; Heb. i. 2 (1); of one commanding, Mt. xxviii. 18; Mk. xvi. 19; to speak to, i. e. converse with, one [cf. B. § 133, 1]: Mt. xii. 46, [47 but VII mrg. only]; Lk. i. 22; xxiv. 32; Jn. iv. 26; xii. 29; ἔαντοις (dat. of pers.) ψαλμοῖς κ. ὄντοις (dat. of instrument), Eph. v. 19; οὐ λαλεῖν τινι is used of one who does not answer, Jn. xix. 10; to accost one, Mt. xiv. 27; λαλῶ τι τινι, to speak anything to any one, to speak to one about a thing (of teaching): Mt. ix. 18; Jn. viii. 25 (on which see ἀρχῆ, 1 b.); x. 6; xiv. 25; xv. 11; xxviii. 20 sq.; 2 Co. vii. 14; ρήματα, Jn. vi. 63; xiv. 10; Aets xiii. 42; οἰκοδομὴν κ. παράκλησιν, things which tend to edify and comfort the soul, 1 Co. xiv. 3; of one promulgating a thing to one, τὸν νόμον, pass. Heb. ix. 19; λαλῶ πρὸς τινα, to speak unto one: Lk. i. 19; [ii. 15 L mrg. T VII]; Acts iv. 1; viii. 26; ix. 29; xxi. 39; xxvi. 14 [R G], 26, 31; Heb. v. 5, (לֵבֶב, Gen. xxvii. 6; Ex. xxx. 11, 17, 22); λόγους πρὸς τινα, Lk. xxiv. 41; ἐλάλησαν πρὸς αὐτοὺς εὐαγγελιζόμενοι. . . Ἰησοῦν, Acts xi. 20; ὅσα ἀν λαλήσῃ πρὸς ὑμᾶς, Acts iii. 22; σοφίαν ἐν τισιν, wisdom among etc. 1 Co. ii. 6; λαλ. μετά τινος, to speak, converse, with one [cf. B. § 133, 3]: Mk. vi. 50; Jn. iv. 27; ix. 37; xiv. 30; Rev. i. 12; x. 8; xvii. 1; xxii. 9, 15; λαλεῖν ἀλήθειαν μετὰ etc. to show one's self a lover of truth in conversation with others, Eph. iv. 25 [cf. Ellicott]; λαλεῖν περὶ τινος, concerning a person or thing: Lk. ii. 33; ix. 11; Jn. vii. 13; viii. 26; xii. 41; Aets ii. 31; Heb. ii. 5; iv. 8; with τινί, dat. of pers., added, Lk. ii. 38; Aets xxii. 10; τὰ περὶ τινος, Aets xxviii. 21; Lk. ii. 17; εἰς τινα περὶ τινος (gen. of the thing), to speak something as respects a person concerning a thing, Heb. vii. 14 R G; εἰς τινα περὶ w. gen. of pers., ibid. L T Tr VII. Many of the exx. already cited show that λαλεῖν is freq. used in the N. T. of teachers, — of Jesus, the apostles, and others. To those pass. may be added, Lk. v. 4; Jn.

i. 37; vii. 46; viii. 30, 38; xii. 50; Acts vi. 10; xi. 15; xiv. 1, 9; xvi. 14; 1 Co. xiv. 34 sq.; 2 Co. ii. 17; Col. iv. 3; 1 Th. ii. 4; 1 Pet. iv. 11; with παρρησίᾳ added. Jn. vii. 26; xvi. 29; ἐπὶ δύοματι ἱησοῦ, Acts v. 40, cf. iv. 17, see ἐπὶ, B. 2 a. β.; τῷ δύοματι κυρίου [where L T Tr WH prefix ἐν], of the prophets, Jas. v. 10 (see δύομα, 2 f.); τινὶ (to one) ἐν παραβολαῖς, Mt. xiii. 3, 10, 13, 34; ἐν παραμίας, Jn. xvi. 25; ἐξ ἐμαντοῦ, to speak from myself (i. e. utter what I myself have thought out), Jn. xii. 49; ἀπ' ἐμαντοῦ (sec. ἀπό, II. 2 d. aa. p. 59^a), Jn. vii. 17 sq.; xiv. 10; xvi. 13; ἐκ τῆς γῆς (see ἐκ, II. 2 sub fin.), Jn. iii. 31; ἐκ τοῦ κόσμου, 1 Jn. iv. 5 (see κόσμος, 6); ἐκ θεοῦ, prompted by divine influence, 2 Co. ii. 17; λαλεῖν τὸν λόγον, to announce or preach the word of God or the doctrine of salvation: Mk. viii. 32; Acts xiv. 25 [here in T WH mrg. foll. by εἰς τὴν Πέργην; see εἰς, A. I. 5 b.]; xvi. 6; Phil. i. 14, etc.; τὸν λόγον τοῦ θεοῦ, Acts iv. 29, 31; τινὶ τ. λόγον, Mk. ii. 2; Acts xi. 19; with παραβολαῖς added, Mk. iv. 33; τινὶ τὸν λόγον τοῦ κυρίου [VII txt. θεοῦ], Acts xvi. 32 (Barn. ep. 19, 9); τινὶ τ. λόγον τοῦ θεοῦ, Acts xiii. 46; Heb. xiii. 7; τὰ ρήματα τοῦ θεοῦ, Jn. iii. 34; τὰ ρήματα τῆς ζωῆς, Acts v. 20; πρὸς τινα τὸ ἐναγγ. τοῦ θεοῦ, 1 Th. ii. 2; λαλεῖν κ. διδάσκειν τὰ περὶ τοῦ ἱησοῦ [R G κυρίου], Acts xviii. 25; τὸ μωτήριον τοῦ Χριστοῦ, Col. iv. 3. λαλεῖν is used of the O. T. prophets uttering their predictions: Lk. xxiv. 25; Acts iii. 24; xxvi. 22 [cf. B. § 144, 20, and p. 301 (258)]; 2 Pet. i. 21; Jas. v. 10; of the declarations and prophetic announcements of God: Lk. i. 45, 55; Jn. ix. 29; Acts vii. 6; esp. in the Ep. to the Heb.: i. 1, 2 (1); iii. 5; iv. 8; xi. 18; xii. 25; God, the Holy Spirit, Christ, are said λαλεῖν ἐν τινι : Heb. i. 1, 2 (1); Mt. x. 20; 2 Co. xiii. 3; διὰ στόματός τινος, Lk. i. 70; Acts iii. 21; διὰ Ήσαίου, Acts xxviii. 25; of the sayings of angels: Lk. ii. 17, 20; Jn. xii. 29; Acts x. 7; xxiii. 9; xxvii. 25; the Holy Spirit is said λαλήσει what it will teach the apostles, Jn. xvi. 13; ὁ νῦν as a manifestation of God is said λαλεῖν τινι what it commands, Ro. iii. 19; finally, even voices are said λαλεῖν, Acts xxvi. 14 [R G]; Rev. i. 12; x. 8. i. q. to make known by speaking, to speak of, relate, with the implied idea of extolling: Mt. xxvi. 13; Mk. xiv. 9; Lk. xxiv. 36; Acts iv. 20; [cf. Heb. xi. 4 Rec. (see 1 fin. above)].

6. Since λαλεῖν strictly denotes the act of one who utters words with the living voice, when writers speak of themselves or are spoken of by others as λαλοῦτες, they are conceived of as present and addressing their readers with the living voice, Ro. vii. 1; 1 Co. ix. 8; 2 Co. xi. 17, 23; xii. 19; Heb. ii. 5; vi. 9; 2 Pet. iii. 16, or λαλεῖν is used in the sense of commanding, Heb. vii. 14. The verb λαλεῖν is not found in the Epp. to Gal. and 2 Thess. [COMP.: δια- ἐκ-, κατα-, προσ-, συλ-λαλεῖν; cf. the catalogue of comp. in Schmidt, Syn. ch. 1 § 60.]

λαλιά, -ᾶς, ḥ, (λαλος, cf. Bttm. Ausf. Sprechl. § 119 Anm. 21), in prof. auth. [fr. Arstph. down] loquacity, talkativeness, talk (Germ. Gerede) [see λαλέω, init.]; in a good sense conversation; in the N. T. 1. speech, i. q. story: Jn. iv. 42. 2. dialect, mode of speech, pro-

munciation, [W. 23]: Mk. xiv. 70 Rec.; Mt. xxvi. 73; speech which discloses the speaker's native country: hence of the speech by which Christ may be recognized as having come from heaven, Jn. viii. 43 [where cf. Meyer].*

λαμά [R G (on the accent see *Tdf. Proleg.* 102)] in Mt. xxvii. 46 and λαμᾶ [R G] Mk. xv. 34, (the Hebr. word *הַלְאָ* fr. Ps. xxi. (xxii.) 1), *why*; in the former pass. Lchm. reads λημά, in the latter λεμά, *Tdf. λεμά* in both, Tr WH λεμά in Mt. but λαμά in Mk.; the form in η or ε reproduces the Chald. אֲלָא or הַלְאָ; on the remarkable diversity of spelling in the codd. cf. *Tdf.* on each pass., [WH on Mt. I. e.], and *Fritzsche* on Mk. p. 693.*

λαμβάνω; impf. ἐλάμβανον; fut. λήψομαι, (L T Tr WH λήμψομαι, an Alexandrian form; see s. v. M. μ); 2 aor. ἐλαθόν (2 pers. plur. once [in *Tdf.* 7 after B*] ἐλάθατε, 1 Jn. ii. 27; see reff. s. v. ἀπέρχομαι, init.), impv. λάθε (Rev. x. 8 sq.), not λαβέ (W. § 6, 1 a.; B. 62 (54)); pf. εἰληφα, 2 pers. εἰληφας [and εἰληφες (Rev. xi. 17 WH; see κοπιάω); on the use of the pf. interchangeably with an aor. (Rev. v. 7; viii. 5, etc.) cf. B. 197 (170); W. 272 (255); *Jebb* in *Vincent and Dickson's Mod. Grk.* 2d ed. App. §§ 67, 68], ptcip. εἰληφώς; [Pass., pres. ptep. λαμβανόμενος; pf. 3 pers. sing. εἰληπται, Jn. viii. 4 WH mrg. (rejected section)]; Sept. hundreds of times for נִקְלָה, very often for נִשְׁבָּה, also for נִכְרָה and several times for נִמְנָה; [fr. Hom. down];

I. *to take*, i. e. 1. *to take with the hand, lay hold of*, any pers. or thing in order to use it: absol., where the context shows what is taken, Mt. xxvi. 26; Mk. xiv. 22; (*τὸν ἄρτον*, Mt. xxvi. 26; Acts xxvii. 35; *τὸν βαθίστον*, Rev. v. 7-9, [see B. and W. u. s.]; μάχαιραν (grasp, lay hand to), Mt. xxvi. 52, and in many other exx. After a circumstantial style of description (see *ἀντίτημι*, II. 1 c.) in use from Hom. down (cf. *Passow* s. v. C.; [L. and S. s. v. I. 11]; *Matthiae* § 558, Anm. 2; [W. § 65, 4 c.]), the ptep. λαβών with acc. of the object is placed before an act. verb where it does not always seem to us necessary to mention the act of taking (as λαβῶν κύσε χείρα [cf. our 'he took and kissed'], Hom. Od. 24, 398): Mt. xiii. 31, 33; xvii. 27; Mk. ix. 36; Lk. xiii. 19, 21; Jn. xii. 3; Acts ii. 23 Rec.; ix. 25; xvi. 3; λαβῶν τὸ αἷμα . . . τὸν λαὸν ἐρράντισε (equiv. to τῷ αἷματι . . . τὸν λ. ἐρρ.,) Heb. ix. 19; or the verb λαβεῖν in a finite form foll. by καὶ precedes, as ἐλαβεῖ τὸν Ἰησοῦν καὶ ἐμαστίγωσεν, Jn. xix. 1; add, ib. 40; xxi. 13; Rev. viii. 5; also λαβεῖν τὸν ἄρτον . . . καὶ βαλεῖν etc., Mt. xv. 26; Mk. vii. 27; ἐλαβού . . . καὶ ἐποίησαν, Jn. xix. 23. metaph., ἀφορμήν (see the word, 2), Ro. vii. 8, 11; ὑπόδειγμά τυνός (gen. of the thing) τινα, to take one as an example of a thing, for imitation, Jas. v. 10; *to take in order to wear*, τὰ ἱμάτια, i. e. *to put on*: Jn. xiii. 12 (ἐσθῆτα, ὑπόδηματα, Hdt. 2, 37; 4, 78); μορφὴν δούλου, Phil. ii. 7. *to take in the mouth*: something to eat, Jn. xiii. 30; Acts ix. 19; 1 Tim. iv. 4, (cf. Lat. *cibum capio, to take food*); *to take anything to drink*, i. e. drink, swallow, ὑδωρ, Rev. xxii. 17; *to drink*, τὸ δξός, Jn. xix. 30; οὐκ ἐλαβε, he did not take it, i. e. refused to drink it, Mk. xv. 23. *to take*

up a thing to be carried; to take upon one's self: τὸ σταυρὸν αὐτοῦ, Mt. x. 38 [L mrg. ἄρη]; *to take with one for future use*: ἄρτος, Mt. xvi. 5, 7; λαμπάδας, Mt. xxv. 1; ἔλαιον μεθ' ἐαυτῶν, ibid. 3.

2. *to take in order to carry away*: without the notion of violence, τὰς ἀσθενείας, i. e. to remove, take away, Mt. viii. 17; with the notion of violence, *to seize, take away forcibly*: Mt. v. 40; Rev. iii. 11; τὴν εἰρήνην ἐκ [Rec. ἀπὸ, (WH br. ἐκ)] τῆς γῆς, Rev. vi. 4.

3. *to take what is one's own, to take to one's self, to make one's own*; a. *to claim, procure, for one's self*: τί, Jn. iii. 27 (opp. to what is given); ἐαυτῷ βασιλείαν, Lk. xix. 12; with acc. of the pers. *to associate with one's self as companion, attendant, etc.*: λαβὼν τ. σπείραν ἔρχεται, taking with him the band of soldiers (whose aid he might use) he comes, Jn. xviii. 3 (στρατὸν λαβὼν ἔρχεται, Soph. Trach. 259); λαμβ. γυναικά, to take i. e. marry a wife, Mk. xii. 19-22; Lk. xx. 28-31, (Gen. iv. 19, etc.; Xen. Cyr. 8, 4, 16; Eur. Alc. 324; with ἐαυτῷ added, Gen. iv. 19; vi. 2, and often). b. *of that which when taken is not let go, like the Lat. capio, i. q. to seize, lay hold of, apprehend*: τινά, Mt. xxi. 35, 39; Mk. xii. 3, 8, and very often in Grk. writ. fr. Hom. down; trop. τί, i. e. to get possession of, obtain, a thing, Phil. iii. 12 [cf. W. 276 (259)]; metaph., of affections or evils seizing on a man (Lat. *capio, occupo*): τινά ἐλαβεν ἐκστασις, Lk. v. 26; φόβος, Lk. vii. 16 (very often so even in Hom., as τρόμος ἐλλαβε γνία, Il. 3, 34; μὲν ὥμερος αἴρει, 3, 446; χόλος, 4, 23; Sept. Ex. xv. 15; Sap. xi. 13 (12)); πνεῦμα (i. e. a demon), Lk. ix. 39; πειρασμός, 1 Co. x. 13.

c. *to take by craft (our catch, used of hunters, fishermen, etc.): οὐδέν, Lk. v. 5; trop. τινά, to circumvent one by fraud, 2 Co. xi. 20; with δόλῳ added, ib. xii. 16.* d. *to take to one's self, lay hold upon, take possession of*, i. e. *to appropriate to one's self*: ἐαυτῷ τὴν τιμήν, Heb. v. 4. e. *Lat. capto, catch at, reach after, strive to obtain*: τὶ παρά τινος (gen. of pers.), Jn. v. 34, 41; alternating with ζητεῖν, ib. 44. f. *to take a thing due acc. to agreement or law, to collect, gather (tribute)*: τὰ δίδραχμα, Mt. xvii. 24; τέλη ἀπό τινος, ib. 25; δεκάτας, Heb. vii. 8 sq.; καρπούς, Mt. xxi. 34; παρὰ τῶν γεωργῶν ἀπὸ τοῦ καρποῦ, Mk. xii. 2.

4. *to take i. e. to admit, receive*: τινά ράπτόμασιν, Mk. xiv. 65 L T Tr WH [cf. Lat. *verbiberibus aliquem accipere*], but see βάλλω, 1; τινά εἰς τὰ ίδια, unto his own home [see ίδιος, 1 b.], Jn. xix. 27; εἰς οἰκίαν, 2 Jn. 10; εἰς τὸ πλοῖον, Jn. vi. 21. *to receive what is offered; not to refuse or reject*: τινά, one, in order to obey him, Jn. i. 12; v. 43; xiii. 20; τί, prop., *to receive*, Mt. xxvii. 6; trop.: τὸν λόγον, to admit or receive into the mind, Mt. xiii. 20; Mk. iv. 16, (for which in Lk. viii. 13 δέχονται); τὴν μαρτυρίαν, to believe the testimony, Jn. iii. 11, 32 sq.; τὰ ρήματα τινος, Jn. xii. 48; xvii. 8. In imitation of the Hebr. בְּנֵי נָשָׁה (on the various senses of which in the O. T. cf. *Gesenius*, Thes. ii. p. 915 sq.), πρόσωπον λαμβάνω, to receive a person, give him access to one's self, i. e. *to regard any one's power, rank, external circumstances*, and on that account to do some injustice or neglect something: used of partiality [A. V. *to accept the person*], Lk. xx. 21; with ἀνθρώπον added, Gal.

ii. 6, (Lev. xix. 15; Mal. ii. 9, etc.; θαυμάζειν τὸ πράσωπον, Deut. x. 17; Job xxxii. 22); [cf. Bp. Lghft. on Gal. I. c.]. 5. *to take*, i. q. *to choose, select*: τινὰ ἔτι τινων, pass. Heb. v. 1. 6. To the signification *to take* may be referred that use, freq. in Grk. auth. also (cf. Passow s. v. B. d. fin.; [L. and S. II. 3]), by which λαμβάνειν joined to a subst. forms a periphrasis of the verb whose idea is expressed by the subst.: λαμβ. ἀρχήν *to take beginning*, i. q. ἀρχομαι *to begin*, Heb. ii. 3 (Polyb. 1, 12, 9, and often; Ael. v. h. 2, 28; 12, 53, and in other auth.); λήθην τινός, to forget, 2 Pet. i. 9 (Joseph. antt. 2, 6, 10; 9, 1; 4, 8, 44; Ael. v. h. 3, 18 sub fin.; h. anim. 4, 35); ὑπόμνησίν τινος, to be reminded of a thing, 2 Tim. i. 5; πειράν τινος, *to prove anything*, i. e. either *to make trial of*: ἵνα sc. θαλάσσης, which they attempted to pass through, Heb. xi. 29; or *to have trial of, to experience*: also with gen. of the thing, ib. 36, (in both senses often also in class. Grk.; see πείρα, and Bleek; Br. a. d. Heb. ii. 2 p. 811); συμβούλιον λαμβ. *to take counsel*, i. q. συμβουλεύεσθαι, *to deliberate* (a combination in imitation apparently of the Lat. phrase *consilium capere*, although that signifies *to form a plan, to resolve*): Mt. xii. 14; xxii. 15; xxvii. 1, 7; xxviii. 12; θάρσος, to take, receive, courage, Acts xxviii. 15; τὸ χάραγμά τινος, i. q. χαράσσομαι πι, to receive the mark of, i. e. let one's self be marked or stamped with: Rev. xiv. 9, 11; xix. 20; xx. 4.

II. *to receive* (what is given); *to gain, get, obtain*: absol., opp. to αἴτειν, Mt. vii. 8; Lk. xi. 10; Jn. xvi. 24; opp. to διδόναι, Acts xx. 35; Mt. x. 8; with acc. of the thing, Mt. xx. 9 sq.; Mk. x. 30; [Lk. xviii. 30 L txt. WH txt. Tr mrg.]; Jn. vii. 39; Acts ii. 38; x. 43; Ro. i. 5; v. 11; 1 Co. ii. 12; ix. 24 sq.; 2 Co. xi. 4; Gal. iii. 14; Heb. ix. 15; [xi. 13 R G, see ἐπαγγελία, 2 b.; cf. W. 237 (222)]; Jas. i. 12; v. 7; 1 Pet. iv. 10; Rev. iv. 11; v. 12, and many other exx.; μισθόν, Mt. x. 41; Jn. iv. 36; 1 Co. iii. 8, 14; ἐλεημοσύνην, Acts iii. 3; ἔλεος, Heb. iv. 16; τόπον ἀπολογίας, Acts xxv. 16; τὴν ἐπισκοπήν, Acts i. 20; διάδοχαν, Acts xxiv. 27 (*successorem accipio*, Plin. ep. 9, 13); τὸ ἰκανὸν παρά τινος (gen. of pers.), Acts xvii. 9 (see ἰκανός, a. fin.); of punishments: κρίμα, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40 [cf. W. 183 (172)]; Lk. xx. 47; Jas. iii. 1; with dat. incommodi added, ἔαντφ, Ro. xiii. 2 (δίκην, Hdt. 1, 115; Eur. Bacch. 1312; πουάς, Eur. Tro. 360). οἰκοδομήν, to receive edifying, i. q. οἰκοδομῆσμα, 1 Co. xiv. 5; περιτομήν, i. q. περιτέμνομαι, Jn. vii. 23; τι ἔτι τινος [?], Jn. i. 16; ήξ ἀναστάσεως τοὺς νεκρούς, substantially i. q. *to receive, get back*; Heb. xi. 35 [see ἔκ, II. 6]; ἔκ, a part of a thing [see ἔκ, II. 9], Rev. xviii. 4; τὶ παρά τινος (gen. of pers.), [Lk. vi. 34 T Tr txt. WH]; Jn. x. 18; Acts ii. 33; iii. 5; xx. 24; xxvi. 10; Jas. i. 7; 1 Jn. iii. 22 R G; 2 Jn. 4; Rev. ii. 28 (27); ἀπό τινος (gen. of pers.), 1 Jn. ii. 27; [iii. 22 L T Tr WH]; on the difference betw. παρά and ἀπό τινος λαμβ. cf. W. 370 (347) note; [B. § 147, 5; yet see Bp. Lghft. on Gal. i. 12]; ὑπό τινος, 2 Co. xi. 24; πῶς εἴληφας, *how thou hast received* by instruction in the gospel, i. e. hast learned, Rev. iii. 3. The verb λαμβάνω does not occur in the Epp. to the Thess., Philem., Titus, nor in the Ep. of Jude.

[COMP.: ἀνά, ἀπτι-, συν-αντι- (-μαι), ἀπο-, ἐπι-, κατα-, μετα-, παρα-, συν-παρα-, πρα-, προσ-, συν-, συν-περι-, ὑπο-λαμβάνω. SYN. see δέχομαι, fin.]

Δάμεχ, ὁ, (Hebr. זָמֶךְ), Lamech, the father of Noah (Gen. v. 25 sqq.): Lk. iii. 36.*

λαμπά, see λαμά.

λαμπάς, -άδος, ἡ, (λάμπω, cf. our *lamp*), [fr. Aeschyl. and Thuc. down], Sept. for τέφλ; 1. *a torch*: Rev. iv. 5 [where A. V. *lamps*]; viii. 10. 2. *a lamp*, the flame of which is fed with oil: Mt. xxv. 1, 3 sq. 7 sq.; Jn. xviii. 3; Acts xx. 8. [Cf. Trench, Syn. § xlvi.; Edersheim, Jesus the Messiah, ii. 455 sqq.; Becker, Charicles, Sc. ix. (Eng. trans. p. 153).]*

λαμπρός, -ά, -όν, (λάμπω); a. *shining; brilliant*: δόστηρ, Rev. xxii. 16 (Hom. Il. 4, 77, etc.); *clear, transparent*, Rev. xxii. 1. b. *splendid, magnificent*, [A. V. *gorgeous, bright* (see below)]: ἐσθής, Lk. xxiii. 11; Acts x. 30; Jas. ii. 2 sq.; λίνον [L Tr WH λέθων], Rev. xv. 6; βύσσων, xix. 8; neut. plur. *splendid* [(R. V. *sumptuous*)] *things*, i. e. elegancies or luxuries in dress and style, Rev. xviii. 14. The word is sometimes used of brilliant and glistening whiteness (hence λαμπρὰ τήβεννα, *toga candida*, Polyb. 10, 4, 8; 10, 5, 1); accordingly the Vulg. in Acts x. 30; Jas. ii. 2; Rev. xv. 6 renders it by *candidus*; and some interpreters, following the Vulg. ("indutum ueste alba"), understand 'white apparel' to be spoken of in Lk. xxiii. 11 [A. V. *gorgeous*; (see above)]; cf. Keim iii. p. 380 note [Eng. trans. vi. 104].*

λαμπρότης, -ητος, ἡ, *brightness, brilliancy*: τοῦ ἥλιον, Acts xxvi. 13. [From Hdt. (metaph.) down.]*

λαμπρώς, adv., *splendidly, magnificently*: of sumptuous living, Lk. xvi. 19. [From Aeschyl. down.]*

λάμπω; fut. λάμψω (2 Co. iv. 6 L txt. T Tr WH); 1 aor. ἐλαμψα; [fr. Hom. down]; *to shine*: Mt. v. 15 sq.; xvii. 2; Lk. xvii. 24; Acts xii. 7; 2 Co. iv. 6. [COMP.: ἐκ-, περι-λάμπω].*

λανθάνω (lengthened form of λήθω); 2 aor. ἐλαθον, (whence Lat. *latere*): Sept. several times for δῆγε, etc.; [fr. Hom. down]; *to be hidden*: Mk. vii. 24; Lk. viii. 47; τινά, *to be hidden from one*, Acts xxvi. 26; 2 Pet. iii. 5 (on which see θέλω, 1 sub fin.), 8; acc. to the well-known classic usage, joined in a finite form to a ptcp. i. q. *secretly, unawares, without knowing*, (cf. Matthiae § 552 β.; Passow s. v. ii. p. 18^b; [L. and S. s. v. A. 2]; W. § 54, 4; [B. § 144, 14]): ἐλαθον ἔσενταντες, *have unawares entertained*, Heb. xiii. 2. [COMP.: ἐκ-, ἐπι- (-μαι).]*

λαξεύτος, -ή, -όν, (fr. λαξεύω, and this fr. λᾶς a stone, and ξείω to polish, hew), *cut out of stone*: μνῆμα, Lk. xxiii. 53, and thence in Evang. Nicod. c. 11 fin.; (once in Sept., Deut. iv. 49; Aquila in Num. xxi. 20; xxiii. 14; Deut. xxxiv. 1; [Josh. xiii. 20]; nowhere in Grk. auth.).*

Δαοδικεία [-κία T VII (see 1, 1); R G L Tr accent -δίκεια, cf. Chandler § 104], -ας, ἡ, Laodicea, a city of Phrygia, situated on the river Lycus not far from Colossæ. After having been successively called Diospolis and Rhoas, it was named Laodicea in honor of Laodice, the wife of Antiochus II. [B. c. 261-246]. It was de-

stroyed by an earthquake, A. D. 66 [or earlier, see Bp. *Lghſt.* Com. on Col. and Philem. p. 38 sq.], together with Colossae and Hierapolis (see *Κολοσσαῖ*); and afterwards rebuilt by Marcus Aurelius. It was the seat of a Christian church: Col. ii. 1; iv. 13, 15 sq. [(on the ‘*Epto* (or ‘from’) the Laodiceans’ see Bp. *Lghſt.* Com. u. s. pp. 274–300)]; Rev. i. 11; iii. 14, and in the [Ree.] subscription of the 1 Ep. to Tim. [See Bp. *Lghſt.* Com. on Col. and Philem. Intr. § 1; *Forbiger*, Hndbch. d. alten Geogr. 2te Ausg. ii. 347 sq.]*

Λαοδικέύς, -έως, ὁ, a Laodicean, inhabitant of Laodicea: Col. iv. 16, and Rec. in Rev. iii. 14.*

λάός, -ῶν, ὁ, [cf. Curtius § 535]; Sept. more than fifteen hundred times for οὐ; rarely for εἰ and οὐχί; [fr. Hom. down]; **people;** **1.** *a people, tribe, nation, all those who are of the same stock and language:* univ. of any people; joined with γλώσσα, φυλή, ἔθνος, Rev. v. 9; vii. 9; x. 11; xi. 9; xiii. 7 [Ree. om.]; xiv. 6; xvii. 15, (see γλώσσα, 2); πάντες οἱ λαοὶ, Lk. ii. 31; Ro. xv. 11; esp. of the people of Israel: Mt. iv. 23; xiii. 15; Mk. vii. 6; Lk. ii. 10; Jn. xi. 50 (where it alternates with ἔθνος); xviii. 14; Acts iii. 23; Heb. ii. 17; vii. 11, etc.; with Ἰσραὴλ added, Acts iv. 10; distinguished fr. τοῖς ἔθνεσιν, Acts xxvi. 17, 23; Ro. xv. 10; the plur. λαοὶ Ἰσραὴλ [R. V. *the peoples of Is.*] seems to be used of the tribes of the people (like οἱ Ιάβα, Gen. xlxi. 10; Deut. xxxii. 8; Is. iii. 13, etc.) in Acts iv. 27 (where the plur. was apparently occasioned by Ps. ii. 1 in its reference to Christ, cf. 25); οἱ πρεσβύτεροι τοῦ λαοῦ, Mt. xxi. 23; xxvi. 3, 47; xxvii. 1; οἱ γραμματεῖς τοῦ λαοῦ, Mt. ii. 4; οἱ πρῶτοι τοῦ λαοῦ, Lk. xix. 47; τὸ πρεσβυτέριον τοῦ λαοῦ, Lk. xxii. 66; ἄρχοντες τοῦ λαοῦ, Acts iv. 8. with a gen. of the possessor, τοῦ θεοῦ, αὐτοῦ, μον (i. e. τοῦ θεοῦ, Hebr. νῆα, μὲν, θεάσαται μὲν), *the people whom God has chosen for himself, selected as peculiarly his own:* Heb. xi. 25; Mt. ii. 6; Lk. i. 68; vii. 16; without the art. Jude 5 (Sir. xlvi. 7; Sap. xviii. 13); cf. W. § 19, 1; the name is transferred to the community of Christians, as that which by the blessing of Christ has come to take the place of the theocratic people of Israel, Heb. iv. 9; Rev. xviii. 4; particularly to a church of Christians gathered from among the Gentiles, Acts xv. 14; Ro. ix. 25 sq.; 1 Pet. ii. 10; with εἰς περιποίησιν added, 1 Pet. ii. 9; περιουσίος, Tit. ii. 14, cf. Acts xviii. 10; Lk. i. 17. ὁ λαός the people (of Israel) is distinguished from its princes and rulers [(1 Esdr. i. 10; v. 45; Judith viii. 9, 11; etc.)], Mt. xxvi. 5; Mk. xi. 32 [here WH Tr mrg. read ὁ χλός]; xiv. 2; Lk. xx. 19; xxii. 2; xxiii. 5; Acts v. 26, etc.; from the priests, Heb. v. 3; vii. 5, 27. **2.** indefinitely, *of a great part of the population gathered together anywhere:* Mt. xxvii. 25; Lk. i. 21; iii. 15; vii. 1, 29; viii. 47; ix. 13; xviii. 43, etc.; τὸ πλῆθος τοῦ λαοῦ, Lk. i. 10. [The Gospels of Mk. and Jn. use the word but three times each. SYN. see δῆμος, fin.]

λάρυγξ, -γγος, ὁ, the throat (Etym. Magn. [557, 16]: λάρυγξ μὲν δί οὐ λαλοῦμεν . . . φάρυγξ δὲ δί οὐ ἐσθίουμεν κ. πίνομεν): of the instrument or organ of speech (as Ps. v. 10; Prov. viii. 7; Sir. vi. 5 (4)), Ro. iii. 13, where

the meaning is, their speech threatens and imprecates destruction to others. (Arsth., Eur., Aristot., Galen. al.; Sept. several times for ηρίζει; oftener for ηρίζει, the palate.)*

λασταί, -ας, ἡ, (Lehm. *"Αλασταί*, Tr WH *λασταί* [see WH. App. p. 160], Vulg. *Thalassa*), *Lasaea, Acts xxvii. 8*, a city of Crete not mentioned by any ancient geographical or other writer. But this need not excite surprise, since probably it was one of the smaller and less important among the ninety or a hundred cities of the island; cf. Kuinoel ad loc. [Its site was discovered in 1856, some five miles to the E. of Fair Havens and close to Cape Leonda; see Smith, Voyage and Shipwr. of St. Paul, (3d ed. p. 259 sq.) 4th ed. p. 262 sq.; Alford, Grk. Test. vol. i. Proleg. p. 27 sq.]*

λάσκω: 1 aor. ἐλάκησα; (cf. Bttm. Ausf. Sprchl. ii. p. 233; Krüger ii. 1, p. 184; Kühner § 343, i. p. 858; [Veitach s. v.]; W. 88 (84)); **1.** *to crack, crackle, crash:* Hom., Hes., Tragg., Arsth. **2.** *to burst asunder with a crack, crack open:* Acts i. 18; δράκων φυσηθεὶς (after having sucked up the poison) ἐλάκησε καὶ ἀπέθανε καὶ ἐξεχύθη ὁ ἥσ αὐτοῦ καὶ ἡ χολή, Act. Thomaes § 33, p. 219 ed. Tdf.*

λατομέω, -ώ: 1 aor. ἐλατόμησα; pf. pass. ptcpr. λελατομένος; (fr. λατόμος a stone-cutter, and this fr. λᾶς a stone, and τέμνω); *to cut stones, to hew out stones:* Mt. xxvii. 60; Mk. xv. 46. (Sept. several times for βαζῆν; once for ηρίζει, Ex. xxi. 33 sqq.; Diod., [Dion. H., Strab., al. (cf. Soph. Lex. s. v.)], Justin Mart.)*

λατρεῖα, -ας, ἡ, (λατρεύω, q. v.); **1.** *in Grk. auth. service rendered for hire; then any service or ministration (Tragg., Plut., Leian.); the service of God:* τοῦ θεοῦ, Plat. apol. 23 b.; καταφρυγεῖς πρὸς θεῶν εὐχάς τε καὶ λατρείας, ibid. Phaedr. p. 244 e.; servitus religionis, quam λατρεῖαν Graeci vocant, August. eiv. dei 5, 15. **2.** *in the Grk. Bible, the service or worship of God acc. to the requirements of the levitical law (Hebr. ηρίζει, Ex. xii. 25 sq., etc.); Ro. ix. 4; Heb. ix. 1, (1 Maec. ii. 19, 22); λατρείαν προσφέρειν τῷ θεῷ [to offer service to God] i. q. θυσίαν προσφέρειν εἰς λατρείαν [to offer a sacrifice in service], Jn. xvi. 2; ἐπιτελεῖν τὰς λατρείας, to perform the sacred services (see ἐπιτελέω, 1), spoken of the priests, Heb. ix. 6; univ. of any worship of God, ἡ λογικὴ λ. Ro. xii. 1 [cf. W. § 59, 9 a.]; (of the worship of idols, 1 Maec. i. 43).**

λατρεύω; fut. λατρεύσω; 1 aor. ἐλάτρευσα; (λάτρις a hireling, Lat. *latro* in Enn. and Plaut.; λάτρον hire); in Grk. writ. **a.** *to serve for hire;* **b.** univ. *to serve, minister to, either gods or men, and used alike of slaves and of freemen; in the N. T. to render religious service or homage, to worship,* (Hebr. ηρίζει, Deut. vi. 13; x. 12; Josh. xxiv. 15); in a broad sense, λατρ. θεῷ: Mt. iv. 10 and Lk. iv. 8, (after Deut. vi. 13); Acts vii. 7; xxiv. 14; xxvii. 23; Heb. ix. 14; Rev. vii. 15; xxii. 3; of the worship of idols, Acts vii. 42; Ro. i. 25, (Ex. xx. 5; xxiii. 24; Ezek. xx. 32). Phrases relating to the manner of worshipping are these: θεῷ [so R G] λατρεύει πνεύματι (dat. of instr.), with the spirit or soul, Phil. iii. 3,

but L T Tr WH have correctly restored *πνεύματι θεοῦ*, i. e. prompted by, filled with, the Spirit of God, so that the dat. of the pers. (*τῷ θεῷ*) is suppressed; *ἐν τῷ πνεύματι μονὸν ἐν τῷ εὐαγγ.*, in my spirit in delivering the glad tidings, Ro. i. 9; *τῷ θεῷ ἐν καθαρᾷ συνειδήσει*, 2 Tim. i. 3; *μετὰ αἰδοῦς καὶ εὐλαβείας* or [so L T Tr WH] *μετ' εὐλαβ. κ. δίους*, Heb. xii. 28; *ἐν ὄσιότητι κ. δικαιοσύνῃ*, Lk. i. 74; (without the dat. *θεῷ*) *ημοτεῖας κ. δέησεοι*, Lk. ii. 37; *λατρεύειν*, absol., *to worship God* [cf. W. 593 (552)], Acts xxvi. 7. in the strict sense; *to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship*: *absol.*, Heb. ix. 9; x. 2; spec. of the priests, *to officiate, to discharge the sacred office*: with a dat. of the sacred thing to which the service is rendered, Heb. viii. 5; xiii. 10. [(Eur., al.)]*

λάχανον, -ου, τό. (fr. λαχαίνω to dig; hence herbs grown on land cultivated by digging; *garden-herbs*, as opp. to wild plants); any *potherb, vegetables*: Mt. xiii. 32; Mk. iv. 32; Lk. xi. 42; Ro. xiv. 2. (1 K. xx. (xxi.) 2; Gen. ix. 3; Ps. xxxvi. (xxxvii.) 2, etc.; Arstph., Plat., Plut., al.)*

Δεββαῖος, see Θαδδαῖος.

λεγέων and (so T, Tr [but not in Mt. xxvi. 53], WH [see fin.], also Lehm. in Mk. v. 9, 15) **λεγιών** (cf. *Tdf.* ed. 7 Proleg. p. 1; [esp. ed. 8 p. 83; B. 16 (15)]; so, too, in inserr. in Boeckh; [Diod., Plut., al.]), *-ῶνος, ἥ,* (a Lat. word), *a legion* (a body of soldiers whose number differed at different times, and in the time of Augustus seems to have consisted of 6826 men [i. e. 6100 foot, and 726 horse]: Mt. xxvi. 53; Mk. v. 9, 15; Lk. viii. 30 [here WH¹ (ex errore) *λεγιών* (cf. Chandler § 593)].)*

λέγω (in the N. T. only the pres. and impf. act. and pres. pass. are in use; 3 pers. plur. impf. *ἔλεγαν*, Jn. xi. 56 *Tdf.* [cf. *ἔχω*, init.]): I. in its earliest use in Hom. *to lay* (like Lat. *lego*, Germ. *legen*; cf. *J. G. Müller* in *Theol. Stud. u. Krit.* for 1835, p. 127 sqq.; *Curtius* § 538); *to cause to lie down, put to sleep;* 1. *to collect, gather; to pick out.* 2. *to lay with, count with; to enumerate, recount, narrate, describe;* [cf. Eng. *tale*, Germ. *zählen*]. II. *to put word to word in speaking, join words together, i. e. to say* (how it differs fr. λαλεῖν, see under that word ad init.); once so by Hom. in Il. 2, 222 [yet cf. *Schmidt*, Syn. i. ch. 1, §§ 20; 48, 2; L. and S. s. v. B. II. 2]; often in Pind., and by far the most com. use in Attic; Sept. more than thirteen hundred times for **ταξί**; often also for **εἶπεν** (*saying, dictum*); very rarely for **ταῦτα**; and so in N. T. 1. univ. a. *absol. to speak:* Acts xiii. 15; xxiv. 10; *to say*, foll. by direct disc., Mt. ix. 34; xii. 44; xvi. 2 [here T br. WH reject the pass.]; Mk. iii. 30; Lk. v. 39 [WH br. the el.]; Jn. i. 29, 38; [1 Co. xii. 3 L T Tr WH]; Jas. iv. 13, and very often; the direct discourse is preceded by *ὅτι* recitative, Mt. ix. 18 [T om. *ὅτι*]; Mk. i. 15 [T om. WH br. *λέγ.*]; ii. 12 [L and WH br. *λέγ.*]; iii. 21 sq.; v. 28; vi. 14 sq. 35; vii. 20; Lk. i. 24; iv. 41; xvii. 10; Jn. vi. 14; vii. 12; viii. 33; ix. 9, 41; xvi. 17; Aets ii. 13; xi. 3; Heb. x. 8; Rev. iii. 17, etc.; foll. by acc. with inf., Lk. xi. 18; xxiv. 23; Jn. xii. 29; Acts iv. 32; xxviii. 6, etc.; foll. by *ὅτι*, Lk. xxii. 70;

Jn. viii. 48; xviii. 37; 1 Tim. iv. 1, (for other exx. see 2 a. below); foll. by an indir. question, Mt. xxi. 27; Mk. xi. 33; Lk. xx. 8. b. The N. T. writers, particularly the historical, are accustomed to add the verb *λέγειν* foll. by direct disc. to another verb which already contains the idea of speaking, or which states an opinion concerning some person or thing; as *τὸ δῆθεν . . . προφήτου λέγοντος*, Mt. ii. 17; viii. 17; xii. 17; xiii. 35; *κηρύσσων κ. [L T VII om. Tr br. καὶ] λέγων*, Mt. iii. 2; *κράζειν καὶ λέγειν*, Mt. ix. 27; xxi. 15; Mk. x. 47; Lk. iv. 41 [here L T Tr mrg. *κρανγάζειν*]; Acts xiv. 15; *προσφωνέν κ. λέγειν*, Mt. xi. 17; Lk. vii. 32; *ἀπεκρίθη καὶ λέγειν*, Mk. vii. 28; *ἀνέντ τ. θεὸν κ. λέγειν*, Lk. ii. 13; *γογγύζειν κ. λέγειν*, Jn. vi. 42. to verbs of speaking, judging, etc., and those which denote in general the nature or the substance of the discourse reported, the ptep. *λέγων* is added (often so in Sept. for **ταξί** [W. 535 sq. (499), cf. 602 (560)]) foll. by direct disc.: *ἀπεκρίθη λέγων*, Mt. xxv. 9, 44 sq.; Mk. ix. 38 [T VII om. *λέγων*]; Acts xv. 13; Rev. vii. 13, etc. (see *ἀποκρίνομαι*, 1 c.); *εἰπε λ.*, Mk. [viii. 28 T VII Tr mrg.]; xii. 26; Lk. xx. 2, (in Grk. writ. *ἔφη λέγων*); *ἔλαλησε λέγων* (see λαλῶ, 5); *ἔμαρτυρσε*, Jn. i. 32; *κέκραγε λ.* ib. 15; *ἔδιδασκε λ.* Mt. v. 2; [*ἔβόλσε or*] *ἀνεβόσησε λ.*, Mt. xxvii. 46; Lk. ix. 38; *ἀνέκραξε λ.*, Mk. i. 24; Lk. iv. 34 [T WH om. Tr br. *λέγ.*]; also after *ἔδειν*, Rev. v. 9; xv. 3; *ἀπρειν [or ἔπαιρ.] φωνήν*, Lk. xvii. 13; Acts xiv. 11; *θαυμάζειν*, Mt. viii. 27; ix. 33; xxi. 20; after *προφητεύειν*, Mt. xv. 7; *γογγύζειν*, Mt. xx. 12; *εἶπεν ἐν παραβολάις*, Mt. xxii. 1; *παρέθηκε παραβολήν*, Mt. xiii. 24; *διεμαρτύρατο*, Heb. ii. 6; *ἔπηγγελται*, Heb. xii. 26, and a great many other exx. It is likewise added to verbs of every kind which denote an act conjoined with speech; as *ἔφανη, φαίνεται λέγων*, Mt. i. 20; ii. 13; *προσεκύνει λέγων*, Mt. viii. 2; ix. 18; xiv. 33; xv. 25; add, Mt. viii. 3; ix. 29; xiv. 15; Mk. v. 35; Lk. i. 66; v. 8; viii. 38; x. 17; x. 9; xviii. 3; xix. 18; Acts viii. 10, 18 sq.; xii. 7; xxvii. 23 sq.; 1 Co. xi. 25, etc. On the other hand, the verb *λέγω* in its finite forms is added to the participles of other verbs: Mt. xxvii. 41; Mk. viii. 12; xiv. 45, 63, 67; xv. 35; Lk. vi. 20; Jn. i. 36; ix. 8; Acts ii. 13; Heb. viii. 8; *ἀποκριθεὶς λέγειν*, Mk. viii. 29; ix. 5, 19; x. 24, 51; xi. 22, 33 [L Tr mrg. br. T Tr VII om. *ἀπ.*]; Lk. iii. 11; xi. 45; xiii. 8, (nowhere so in Acts. nor in Mt. nor in Jn.); *κράξας λέγειν*, Mk. v. 7 [Rec. *εἶπε*]: ix. 24; *ἔγραψε λέγων* (**ταξί** **ταῦτα**, 2 K. x. 6; 2 S. xi. 15, etc.), *he wrote in these words, or he wrote these words* [A. V. retains the idiom, *he wrote saying* (cf. e. below)]: Lk. i. 63; 1 Mace. viii. 31; xi. 57; Joseph. antt. 11, 2, 2; 13, 4, 1; exx. fr. the Syriac are given by *Gesenius* in Rosenmüller's *Reptor.* i. p. 135. *ἔπεμψε or ἀπέστειλε λέγων*, i. e. he ordered it to be said by a messenger: Mt. xxii. 16; xxvii. 19; Lk. vii. 19 sq.; xix. 14; Jn. xi. 3; Aets xiii. 15; xvi. 35, (see in *εἶπον* 3 b.); otherwise in Mt. xxi. 37; Mk. xii. 6. c. *ἡ φωνὴ λέγουσα*: Mt. iii. 17; xvii. 5; Lk. iii. 22 [G L T Tr VII om. *λέγ.*]; Rev. vi. 6; x. 4, 8; xii. 10; xiv. 13, etc. *λέγειν φωνὴ μεγαλὺ*, Rev. v. 12; viii. 13; *ἐν φωνῇ μ.*, ib. xiv. 7, 9. d. In

accordance with the Hebr. conception which regards thought as internal speech (see *εἰπον*, 5), we find λέγειν ἐν ἑαυτῷ, *to say within one's self*, i. e. *to think with one's self*: Mt. iii. 9; ix. 21; Lk. iii. 8; ἐν τῇ καρδίᾳ αὐτοῦ, Rev. xviii. 7. e. One is said to speak, λέγειν, not only when he uses language orally, but also when he expresses himself in writing [(cf. b. sub fin.)]: 2 Co. vii. 3; viii. 8; ix. 3, 4; xi. 16, 21; Phil. iv. 11, and often in Paul; so of the writers of the O. T.: Ro. x. 16, 20; xi. 9; xv. 12; λέγει ἡ γραφή, Ro. iv. 3; x. 11; xi. 2; Jas. ii. 23, etc.; and simply λέγει, sc. ἡ λέγουσα, i. e. ἡ γραφή (our it is said): Ro. xv. 10, [11 L Tr mrg.]; Gal. iii. 16; Eph. iv. 8; v. 14; cf. W. 522 (486 sq.) and 588 (547); B. § 129, 16; λέγει, sc. ὁ θεός, 2 Co. vi. 2; λέγει Δανὶς ἐν ψαλμῷ, Acts xiii. 35; λέγει ὁ θεός, Heb. v. 6; ἐν τῷ ὄψη, Ro. ix. 25; ἐν Ἡλίᾳ, Ro. xi. 2; ἐν Δανὶδ, Heb. iv. 7; λέγει τὸ πνεῦμα τὸ ἄγιον, Heb. iii. 7; ὁ νόμος λέγει, 1 Co. xiv. 34; τι, 1 Co. ix. 8; Ro. iii. 19. f. λέγειν is used of every variety of speaking: as of inquiry, Mt. ix. 14; xv. 1; xvii. 25; xviii. 1; Mk. ii. 18; v. 30 sq.; Lk. iv. 22; vii. 20; Jn. vii. 11; ix. 10; xix. 10; Ro. x. 18 sq.; xi. 1, 11, etc.; foll. by εἰ interrog. [see εἰ, II. 2], Acts xxi. 37; λέγει τις, i. q. one bids the question be asked, Mk. xiv. 14; Lk. xxii. 11; of reply, Mt. xvii. 25; xx. 7; Mk. viii. 24 [L Tr mrg. εἴπει]; Jn. i. 21; xviii. 17; of acclaim, Rev. iv. 8, 10; of exclamation, Rev. xviii. 10, 16, of entreaty, Mt. xxv. 11; Lk. xiii. 25; i. q. to set forth in language, make plain, Heb. v. 11.

g. λέγω w. acc. of the thing, to say a thing: δ, Lk. ix. 33 (i. e. not knowing whether what he said was appropriate or not); Lk. xxii. 60; to express in words, Philem. 21; τοῦτο, Jn. viii. 6; xii. 33; τοιάντα, Heb. xi. 14; ταῦτα, Lk. viii. 8; xi. 27, 45; xii. 17; Jn. v. 34; Acts xiv. 18; 1 Co. ix. 8; τάδε (referring to what follows), Acts xxi. 11; Rev. ii. 1, 8, 12, 18, iii. 1, 7, 14; τι, what? Ro. x. 8; xi. 4; Gal. iv. 30; 1 Co. xiv. 16; πολλά, Jn. xvi. 12; τὰ λεγόμενα, Lk. xviii. 34; Acts xxviii. 24; Heb. viii. 1; ὑπό τινος, Acts viii. 6; xiii. 45 [LT Tr WH λαλουμένοις]; xxvii. 11; λέγω ἀληθεῖαν, Jn. viii. 45 sq.; Ro. ix. 1; 1 Tim. ii. 7; ἀληθῆ, Jn. xix. 35; ἀνθρώπων, Ro. vi. 19; σὺ λέγεις, sc. αὐτό, prop. thou sayest, i. e. thou grantest what thou askest, equiv. to it is just as thou sayest; to be sure, certainly, [see εἰπον, 1 c.]: Mt. xxvii. 11; Mk. xv. 2; Lk. xxiii. 3, cf. xxii. 70; Jn. xviii. 37, [(all these pass. WH mrg. punctuate interrogatively)]; παραβολὴν, to put forth, Lk. xiv. 7; τὸ αὐτό, to profess one and the same thing, 1 Co. i. 10 cf. 12. h. with dat. of the pers. to whom anything is said: foll. by direct discourse, Mt. viii. 20; xiv. 4; xviii. 32; xix. 10: Mk. ii. 17, 27; vii. 9; viii. 1; Jn. i. 43 (44), ii. 10, and scores of other exx.; λέγειν τινί· κύριε, κύριε, to salute any one as lord, Mt. vii. 21; impv. λέγε μοι, Acts xxii. 27 (generally εἰπέ μοι, ἡμῖν); plur. Lk. x. 9; ἀμὴν λέγω ὑμῖν, I solemnly declare to you, (in the Gospels of Mt. Mk. and Lk.) for which the Greek said ἐπ' ἀληθείας λέγω ὑμῖν, Lk. iv. 25, and λέγω ὑμῖν ἀληθῶς, ib. ix. 27; in Jn. everywhere [twenty-five times, and always uttered by Christ] ἀμὴν λέγω λέγω σοι (ὑμῖν), I most solemnly declare to thee

(you), i. 51 (52); iii. 11, etc.; with the force of an asseveration λέγω τινί, without ἀμὴν: Mt. xi. 22; xii. 36; xxiii. 39; Lk. vii. 9, 28; x. 12; xii. 8; xvii. 34; xviii. 8, 14; ναι λέγω ὑμῖν, Mt. xi. 9; Lk. vii. 26; xi. 51; xii. 5; λέγω σοι, Lk. xii. 59. with a dat. of the thing, in the sense of commanding (see 2 c. below), Mt. xxi. 19; Lk. xvii. 6; in the sense of asking, imploring, Lk. xxiii. 30; Rev. vi. 16. λέγω τινί τι, to tell a thing to one: Mt. x. 27; 2 Th. ii. 5; τὴν ἀληθεῖαν, Jn. xvi. 7; μυστήριον, 1 Co. xv. 51; παραβολὴν, Lk. xviii. 1; of a promise, Rev. ii. 7, 11, 17, 29; iii. 6; i. q. to unfold, explain, Mk. x. 32; foll. by indirect disc., Mt. xxi. 27; Mk. xi. 33; Lk. xx. 8; τινί τινα, to speak to one about one, Jn. viii. 27; Phil. iii. 18. i. λέγω foll. by prepositions: πρός τινα, which denotes — either to one (equiv. to the dat.): foll. by direct disc., Mk. iv. 41; x. 26; Lk. viii. 25; ix. 23; xvi. 1; Jn. ii. 3; iii. 4; iv. 15; vi. 5; viii. 31; Acts ii. 7 [R G], 12; xxviii. 4, 17; foll. by ὅτι recitative, Lk. iv. 21; πρός τινά τι, Lk. xi. 53 R G L Tr mrg.; xxiv. 10; — or as respects one, in reference to one [cf. B. § 133, 3; W. § 31, 5; 405 (378); Krüger § 48, 7, 13; Bleek on Heb. i. 7; Meyer on Ro. x. 21]: Lk. xii. 41; Heb. i. 7, [al. add 8, 13; vii. 21]; μετά τινος, to speak with one, Jn. xi. 56, περὶ τινος, of, concerning, one [cf. W. § 47, 4], Mt. xxi. 45; Jn. i. 47 (48); ii. 21; xi. 13; xiii. 18, 22; Heb. ix. 5; περὶ τινος, Jn. i. 22; ix. 17; Acts viii. 34; Tit. ii. 8; τινὶ περὶ τινος, Mt. xi. 7, Mk. i. 30; viii. 30 [Lchm. εἰπωσιν]; πρός τινα περὶ τινος, Lk. vii. 24; ὑπέρ τινος, to speak for, on behalf of, one, to defend one, Acts xxvi. 1 [LT Tr WH λαλῶν περὶ]; ἐπὶ τινα, to speak in reference to, of [see ἐπί, C. I. 2 g. γγ.; B. § 147, 23], one, Heb. vii. 13; εἰς τινα (τὶ βλασphemῶν), against one, Lk. xxii. 65; in speaking to have reference to one, speak with respect to one, Acts ii. 25 [cf. W. 397 (371)]; in speaking to refer (a thing) to one, with regard to, Eph. v. 32; εἰς τὸν κόσμον, to the world (see εἰς, A. I. 5 b.), Jn. viii. 26 [LT Tr WH λαλῶ]. k. with adverbs, or with phrases having adverbial force: καλῶς, rightly, Jn. viii. 48; xiii. 13; ὀστεύως, Mk. xiv. 31; τὶ κατὰ συγγένωμην, ἐπιταγήν, by way of advice [concession (see συγγένη)], by way of command, 1 Co. vii. 6; 2 Co. viii. 8; κατὰ ἀνθρωπὸν [see ἀνθρωπος, 1 c.], Ro. iii. 5; Gal. iii. 15; 1 Co. ix. 8; Δυκανοιστί, Acts xiv. 11. In conformity with the several contexts where it is used, λέγω, like the Lat. dico, is 2. specifically a. i. q. to asseverate, affirm, aver, maintain: foll. by an acc. with inf., Mt. xxii. 23; Mk. xii. 18; Lk. xx. 41; xxiii. 2; xxiv. 23; Acts v. 36; viii. 9; xvii. 7; xxviii. 6; Ro. xv. 8; 2 Tim. ii. 18; Rev. ii. 9; iii. 9; with the included idea of insisting on, περιέμενοθαι (that you must be [cf. W. § 44, 3 b.; B. § 141, 2]), Acts xv. 24 Rec.; with the simple inf. without a subject-acc., Lk. xxiv. 23; Jas. ii. 14; 1 Jn. ii. 6, 9; foll. by ὅτι (where the acc. with inf. might have been used), Mt. xvii. 10; Mk. ix. 11; xii. 35; Lk. ix. 7; Jn. iv. 20; xii. 34; 1 Co. xv. 12; λέγω τινί ὅτι etc. to declare to one that etc. [cf. B. § 141, 1]: Mt. iii. 9; v. 20, 22; xii. 36; xiii. 17; xvii. 12; xxi. 43 [WH mrg. om. ὅτι]; xxvi. 21; Mk. ix. 13; xiv. 18

25, 30; Lk. iii. 8; x. 12; xiii. 35 [Tr WH om. L br. ὅτι]; xiv. 24; xviii. 8; xix. 26, 40 [WH txt. om. Tr br. ὅτι]; xxi. 3; xxii. 16, 37, etc.; Jn. iii. 11; v. 24 sq.; viii. 34; x. 7 [Tr WH om. L br. ὅτι]; xvi. 20; Gal. v. 2; λέγω τινά, ὅτι, by familiar attraction [cf. W. § 66, 5 a.; B. § 151, 1] for λέγω, ὅτι τις: Jn. viii. 54; ix. 19; x. 36 (where for οὐεῖς λέγετε, ὅτι οὗτος, ὃν . . . ἀπέστειλε, βλασφημεῖ; the indirect discourse passes into the direct, and βλασφημεῖς is put for βλασφημεῖ [B. § 141, 1]). **b.** i. q. to teach: with dat. of pers. foll. by direct disc., 1 Co. vii. 8, 12; τί τινι, Jn. xvi. 12; Acts i. 3; τοῦτο foll. by ὅτι, 1 Th. iv. 15. **c.** to exhort, advise; to command, direct: with an acc. of the thing, Lk. vi. 46; λέγουσι (sc. αὐτά) κ. οὐ ποιοῦσιν, Mt. xxiii. 3; τί τινι, Mk. xiii. 37; Jn. ii. 5; τινί foll. by an imperative, Mt. v. 44; Mk. ii. 11; Lk. vii. 14; xi. 9; xii. 4; xvi. 9; Jn. ii. 8; xiii. 29; 1 Co. vii. 12; λέγω with an inf. of the thing to be done or to be avoided [cf. W. § 44, 3 b.; B. § 141, 2]: Mt. v. 34, 39; Acts xxi. 4, 21; Ro. ii. 22; xii. 3; foll. by ἵνα, Acts xix. 4; περὶ τινος (gen. of the thing) foll. by ἵνα, 1 Jn. v. 16, (see ἵνα, II. 2 b.); foll. by μή with subjunc. 2 Co. xi. 16. in the sense of asking, seeking, entreating: with dat. of pers. foll. by an impv., 1 Co. x. 15; 2 Co. vi. 13; foll. by an inf. [W. 316 (296 sq.); B. u.s.], Rev. x. 9 [Rec. impv.]. χαίρειν τινὶ λέγω, to give one a greeting, bid him welcome, salute him, 2 Jn. 10 sq. (see χαίρω, fin.). **d.** to point out with words, intend, mean, mean to say, (often so in Grk. writ.; cf. Passow s. v. p. 30^a; [L. and S. s. v. C. 10]): τινά, Mk. xiv. 71; Jn. vi. 71; τί, 1 Co. x. 29; τοῦτο foll. by direct disc., Gal. iii. 17; τοῦτο foll. by ὅτι, 1 Co. i. 12. **e.** to call by a name, to call, name; i. q. καλῶ τινα with acc. of pred.: τί με λέγεις δίγαθόν; Mk. x. 18; Lk. xviii. 19; add, Mk. xii. 37; Jn. v. 18; xv. 15; Acts x. 28; [1 Co. xii. 3 R G]; Rev. ii. 20; pass. with predicate nom.: Mt. xiii. 55; 1 Co. viii. 5; Eph. ii. 11; 2 Th. ii. 4; Heb. xi. 24; ὁ λεγόμενος, with pred. nom. he that is surnamed, Mt. i. 16 (so xxvii. 17); x. 2; Jn. xx. 24; Col. iv. 11; he that is named: Mt. ix. 9; xxvi. 3, 14; xxvii. 16; Mk. xv. 7; Lk. xxii. 47; Jn. ix. 11; cf. Fritzsche on Mt. p. 31 sq.; of things, places, cities, etc.: τὸ ὄνομα λέγεται, Rev. viii. 11; ptep. called, Mt. ii. 23; xxvi. 36; xxvii. 33; Jn. iv. 5; xi. 54; xix. 13; Acts iii. 2; vi. 9; Heb. ix. 3; with ἐβραϊστὶ added, Jn. xix. 13, 17; [cf. v. 2 Tdf.]; applied to foreign words translated into Greek, in the sense that is: Mt. xxvii. 33; Jn. iv. 25; xi. 16; xxi. 2; also δέλεγεται, Jn. xx. 16; δέλεγεται ἔρμηνούμενον [L Tr WH μεθερμ.], Jn. i. 38 (39); δειρην. λέγεται, Acts ix. 36. **f.** to speak out, speak of, mention: τί, Eph. v. 12 (with which cf. ὅκνω καὶ λέγειν, Plat. rep. 5 p. 465 c.); [Mk. vii. 36 T Tr txt. WH. On the apparent ellipsis of λέγω in 2 Co. ix. 6, cf. W. 596 sq. (555); B. 394 (338)]. COMP.: ἀντι-, δια- (-μαι), ἐκ-, ἐπι-, κατα-, παρα- (-μαι), προ-, συν-λέγω; cf. the catalogue of comp. in Schmidt, Syn. ch. 1, 60.]

λέμμα [WH λέμμα, see their App. p. 154 and cf. I. i.], -τος, τό, (λέπτω), a remnant: Ro. xi. 5. (Hdt. 1, 119; Plut. de profect. in virtut. e. 5; for ἡγάπη, 2 K. xix. 4.)*

λεῖος, -εία, -είον, [(cf. Lat. *levis*)], smooth, level: opp.

to τραχύς, of ways, Lk. iii. 5. (Is. xl. 4 Alex.; Prov. ii. 20; 1 S. xvii. 40; in Grk. writ. fr. Hom. down.)* **λεπτώ;** [2 aor. subj. 3 pers. sing. λίπη, Tit. iii. 13 T WH mrg.; pres. pass. λεπτομα; fr. Hom. down]; **1.** trans. to leave, leave behind, forsake; pass. to be left behind (prop. by one's rival in a race, hence), **a.** to lag, be inferior: ἐν μηδενί, Jas. i. 4 (Hdt. 7, 8, 1); [al. associate this ex. with the two under b.]. **b.** to be destitute of, to lack: with gen. of the thing, Jas. i. 5; ii. 15, (Soph., Plat., al.). **2.** intrans. to be wanting or absent, to fail: λείπει τί τινι, Lk. xviii. 22; Tit. iii. 13, (Polyb. 10, 18, 8; al.); τὰ λείποντα, the things that remain [so Justin Mart. apol. 1, 52, cf. 32; but al. are wanting], Tit. i. 5. [COMP.: ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, ἐνκατα-, περι-, ὑπολείπω.]*

λειτουργέω, ptep. λειτουργῶν; 1 aor. inf. λειτουργῆσαι; (fr. λειτουργός, q. v.); **1.** in Attic, esp. the orators, to serve the state at one's own cost; to assume an office which must be administered at one's own expense; to discharge a public office at one's own cost; to render public service to the state, (cf. Melanchthon in Apol. Confes. August. p. 270 sq. [Corpus Reformat. ed. Bindseil (post Bretsch.) vol. xxvii. p. 623, and F. Francke, Conf. Luth., Pt. i. p. 271 note (Lips. 1846)]); Wolf, Dem. Lept. p. lxxxv. sqq.; Böckh, Athen. Staatshaush. i. p. 480 sqq.; Lübker, Reallex. des class. Alterth. [or Smith, Dict. of Grk. and Rom. Antiq.] s. v. λειτουργία). **2.** univ. to do a service, perform a work; Vulg. ministro, [A. V. to minister]; **a.** of the priests and Levites who were busied with the sacred rites in the tabernacle or the temple (so Sept. often for הַנְשָׁלָת; as Num. xviii. 2; Ex. xxviii. 31, 39; xxix. 30; Joel i. 9, etc.; several times for תְּנִשְׁלָת, Num. iv. 37, 39; xvi. 9; xviii. 6 sq.; add, Sir. iv. 14 [xlv. 15; l. 14; Judith iv. 14]; 1 Macc. x. 42; [Philo, vit. Moys. iii. 18; cf. ὑμᾶν λειτουργοῦσι κ. αὐτοὶ τὴν λειτουργίαν τῶν προφητῶν κ. διδασκάλων (of bishops and deacons), Teaching of the Twelve Apost. c. 15 (cf. Clem. Rom. 1 Cor. 44, 2 etc.)]): Heb. x. 11. **b.** λ. τῷ κυρίῳ, of Christians serving Christ, whether by prayer, or by instructing others concerning the way of salvation, or in some other way: Acts xiii. 2; cf. De Wette ad loc. **c.** of those who aid others with their resources, and relieve their poverty: τινὶ ἐν τινι, Ro. xv. 27, cf. Sir. x. 25.*

λειτουργία, -ας, ḥ, (fr. λειτουργέω, q. v.); **1.** prop. a public office which a citizen undertakes to administer at his own expense: Plat. legg. 12 p. 949 c.; Lys. p. 163, 22; Isocr. p. 391 d.; Theophr. Char. 20 (23), 5; 23 (29), 4, and others. **2.** univ. any service: of military service, Polyb.; Diod. 1, 63, 73; of the service of workmen, c. 21; of that done to nature in the cohabitation of man and wife, Aristot. oec. 1, 3 p. 1343^b, 20. **3.** in biblical Greek **a.** the service or ministry of the priests relative to the prayers and sacrifices offered to God: Lk. i. 23; Heb. viii. 6; ix. 21, (for הַנְשָׁלָת, Num. viii. 22; xvi. 9; xviii. 4; 2 Chr. xxxi. 2; Diod. 1, 21; Joseph.; [Philo de caritat. § 1 sub fin.; al.; see Soph. Lex. s. v.]); hence the phrase in Phil. ii. 17, explained s. v. θυσία, b. fin. [(cf. Bp. Lghft. on Clem. Rom. 1 Cor. 44)]. **b.** a

*gift or benefaction, for the relief of the needy (see λειτουργέω, 2 c.): 2 Co. ix. 12; Phil. ii. 30.**

λειτουργικός, -ή, -όν, (*λειτουργία*), *relating to the performance of service, employed in ministering: στενή*, Num. iv. [12], 26, etc.; *στολάτι*, Ex. xxxi. 10, etc.; *πνεύματα*, of angels executing God's behests, Heb. i. 14; also *αἱ λειτ.* τοῦ θεοῦ ἐνάμεις, Ignat. ad Philad. 9 (longer recension); *τὸ πᾶν πλῆθος τῶν ἀγγέλων αὐτοῦ, πῶς τῷ θελήματι αὐτοῦ λειτουργοῦσι παρεστῶτες*, Clem. Rom. 1 Cor. 34, 5, cf. Dan. (Theodot.) vii. 10. (Not found in prof. auth.)*

λειτουργός, -οῦ, ὁ, (fr. ΕΡΓΩ i. e. ἐργάζομαι, and unused λείτος i. q. λήτος equiv. to δημόσιος public, belonging to the state (Hesych.), and this from λεώς Attic for λαός), Sept. for *הַנְשִׁקָה* (Piel ptep. of *הַנְשִׁקָה*); 1. *a public minister; a servant of the state: τῆς πόλεως*, Inscr. of the lictors, Plut. Rom. 26; (it has not yet been found in its primary and proper sense, of one who at Athens assumes a public office to be administered at his own expense [cf. L. and S. s. v. I.]; see λειτουργέω). 2. univ. *a minister, servant: so of military laborers, often in Polyb.; of the servants of a king, 1 K. x. 5; Sir. x. 2; [of Joshua, Josh. i. 1 Alex.; univ. 2 S. xiii. 18 (cf. 17)]; of the servants of the priests, joined with ἵππεται, Dion. Hal. antt. 2, 73; τῶν ἀγίων, of the temple, i. e. *one busied with holy things*, of a priest, Heb. viii. 2, cf. [Philo, alleg. leg. iii. § 46]; Neh. x. 39; Sir. vii. 30; τῶν θεῶν, of heathen priests, Dion. H. 2, 22 cf. 73; Plut. mor. p. 417 a.; Ἰησοῦν Χριστοῦ, of Paul likening himself to a priest, Ro. xv. 16; plur. *τοῦ θεοῦ*, those by whom God administers his affairs and executes his decrees: so of magistrates, Ro. xiii. 6; of angels, Heb. i. 7 fr. Ps. ci. (eiv.) 4 [cf. Philo de caritat. § 3]; *τῆς χάριτος τοῦ θεοῦ*, those whose ministry the grace of God made use of for proclaiming to men the necessity of repentance, as Noah, Jonah: Clem. Rom. 1 Cor. 8, 1 cf. c. 7; *τὸν ἀπόστολον καὶ λειτουργὸν ὑμῶν τῆς χρείας μου*, by whom ye have sent to me those things which may minister to my needs, Phil. ii. 25.**

[λεμά, see λαμά.]

λέντιον, -ον, τό, (a Lat. word, *linteum*), *a linen cloth, towel* (Arr. peripl. mar. rubr. 4): of the *towel* or *apron*, which servants put on when about to work (Suet. Calig. 26), Jn. xiii. 4 sq.; with which it was supposed the nakedness of persons undergoing crucifixion was covered, Ev. Nicod. c. 10; cf. *Thilo*, Cod. Apocr. p. 582 sq.*

λέπτος, -ίδος, ἡ, (*λέπτω* to strip off the rind or husk, to peel, to scale), *a scale: Acts ix. 18.* (Sept.; Aristot. al. [cf. Hdt. 7, 61].)*

λέπρα, -ας, ἡ, (fr. the adj. λεπρός, q. v.), Hebr. *נַגָּע*, *leprosy* [lit. morbid scaliness], a most offensive, annoying, dangerous, cutaneous disease, the virus of which generally pervades the whole body; common in Egypt and the East (Lev. xiii. sq.): Mt. viii. 3; Mk. i. 42; Lk. v. 12 sq. (Hdt., Theophr., Joseph., Plut., al.) [Cf. Orelli in Herzog 2 s. v. Aussatz; Greenhill in Bible Educator iv. 76 sq. 174 sq.; Ginsburg in Alex.'s Kitto s. v.; Edersheim, Jesus the Messiah, i. 492 sqq.; McCl. and S. s. v.]*

λεπρός, -οῦ, ὁ, (as if for λεπερός, fr. λεπτίς, λέπος -eos,

τό, a scale, husk, bark); 1. in Grk. *writ. scaly, rough.* 2. specifically, *leprous, affected with leprosy*, (Sépt. several times for *נַגָּע* and *נַגָּה*; [Theophr. c. p. 2, 6, 4] see λέπρα): Mt. viii. 2; x. 8; xi. 5; Mk. i. 40; Lk. iv. 27; vii. 22; xvii. 12; of one ([Simon]) who had formerly been a leper, Mt. xxvi. 6; Mk. xiv. 3.*

λεπτός, -ή, -όν, (*λέπω* to strip off the bark, to peel), *thin; small; τὸ λεπτόν, a very small brass coin*, equiv. to the eighth part of an as, [A. V. *a mite*; cf. Alex.'s Kitto and B.D. s. v.; cf. F. R. Conder in the Bible Educator, iii. 179]: Mk. xii. 42; Lk. xii. 59; xxi. 2; (Alciph. epp. 1, 9 adds *κέρμα*; Pollux, onom. 9, 6, sect. 92, supplies *νόμισμα*).*

λευτ and λευτίς (T Tr (yet see below) WH *Λευεῖς* [but Lchm. -ίς; see ει, ι]), gen. *Λευτί* (T Tr WH *Λευεῖ*), acc. *Λευνί* (T WH *Λευείν*, so Tr exc. in Mk. ii. 14), [B. 21 (19); W. § 10, 1], δ, (Hebr. *יְלִי* a joining, fr. *לִי*, cf. Gen. xxix. 34), *Levi*;

1. the third son of the patriarch Jacob by his wife Leah, the founder of the tribe of Israelites which bears his name: Heb. vii. 5, 9; [Rev. vii. 7]. 2. the son of Melchi, one of Christ's ancestors: Lk. iii. 24. 3. the son of Simeon, also an ancestor of Christ: Lk. iii. 29. 4. the son of Alphæus, a collector of customs [(A. V. *publican*)]: Mk. ii. 14 [here WH (rejected) mrg. *Ιάκωβον* (see their note ad loc., cf. Weiss in Mey. on Mt. 7te Aufl. p. 2)]; Lk. v. 27, 29; acc. to com. opinion he is the same as *Matthew* the apostle (Mt. ix. 9); but cf. *Grimm* in the Theol. Stud. u. Krit. for 1870 p. 727 sqq.; [their identity is denied also by Nicholson on Matt. ix. 9; yet see *Patritius*, De Evangeliiis, l. i. e. i. quaest. 1; *Venables* in Alex.'s Kitto, s. v. *Matthew*; *Meyer*, Com. on Matt., Intr. § 1].*

λευτής (T WH *Λευείτης* [so Tr exc. in Acts iv. 36; see ει, ι]), -ον, ὁ, *a Levite*; a. one of Levi's posterity. b. in a narrower sense those were called Levites (Hebr. *בָנֵי לֵוִי* who, not being of the race of *Aaron*, for whom alone the priesthood was reserved, served as assistants of the priests. It was their duty to keep the sacred utensils and the temple clean, to provide the sacred loaves, to open and shut the gates of the temple, to sing sacred hymns in the temple, and do many other things; so Lk. x. 32; Jn. i. 19; Acts iv. 36; [(Plut. quaest. conv. l. iv. quaest. 6, 5; Philo de vit. Moys. i. § 58)]. See BB.DD. s. v. *Levites*; *Edersheim*, The Temple, 2d ed. p. 63 sqq.]*

λευτικός [T WH *Λευείτης*; see ει, ι], -ή, -όν, *Levitical, pertaining to the Levites: Heb. vii. 11.* [Philo de vit. Moys. iii. § 20.]*

λευκαίνω: 1. aor. *ἔλευκανα* [cf. W. § 13, 1 d.; B. 41 (35)]; (λευκός); fr. Hom. down; Sept. for *נַפְלָה*; to whiten, make white: *τί*, Mk. ix. 3; Rev. vii. 14.*

[λευκοβύστινον: Rev. xix. 14 WH mrg., al. *βύστινον* λευκ. see in *βύστινος*.]

λευκός, -ή, -όν, (*λεύσσω* to see, behold, look at; akin to Lat. *lucere*, Germ. *leuchten*; cf. Curtius p. 113 and § 87; [Vaniček p. 817]), Sept. for *נַפְלָה*; 1. *light, bright, brilliant: τὰ ἱάτα . . . λευκὰ ὡς τὸ φῶς*, Mt. xvii. 2; esp. bright or brilliant from whiteness, (dazzling) *white:*

spoken of the garments of angels, and of those exalted to the splendor of the heavenly state, Mk. xvi. 5; Lk. ix. 29; Acts i. 10; Rev. iii. 5; iv. 4; vi. 11; vii. 9, 13; xix. 14, (shining or white garments were worn on festive and state occasions, Eccles. ix. 8; cf. Heindorf on Hor. sat. 2, 2, 61); with ὡσεὶ or ὡς ὁ χιών added: Mk. ix. 3 R L; Mt. xxviii. 3, (*ἴπποι λευκότεροι χιώνος*, Hom. II. 10, 437); ἐν λευκοῖς sc. ἵματιος (added in Rev. iii. 5; iv. 4), Jn. xx. 12; Rev. iii. 4; cf. W. 591 (550); [B. 82 (72)]; used of white garments as the sign of innocence and purity of soul, Rev. iii. 18; of the heavenly throne, Rev. xx. 11. 2. (dead) white: Mt. v. 36 (opp. to μέλας); Rev. i. 14; ii. 17; iv. 4; vi. 2; xiv. 14; xix. 11; spoken of the whitening color of ripening grain, Jn. iv. 35.*

λέων, -οντος, ὁ, [fr. Hom. down], Sept. for γάλλος, γάλλη (a young lion), etc.; *a lion*; a. prop.: Heb. xi. 33; 1 Pet. v. 8; Rev. iv. 7; ix. 8, 17; x. 3; xiii. 2. b. metaph. ἐρρύσθην ἐκ στόματος λέοντος, I was rescued out of the most imminent peril of death, 2 Tim. iv. 17 (the fig. does not lie in the word lion alone, but in the whole phrase); equiv. to *a brave and mighty hero*: Rev. v. 5, where there is allusion to Gen. xlix. 9; cf. Nah. ii. 13.*

λήθη, -ης, ἡ, (*λήθω* to escape notice, *λήθομαι* to forget), [fr. Hom. down], *forgetfulness*: λήθην τινὸς λαβέν (see λαμβάνω, I. 6), 2 Pet. i. 9.*

[λημά, see λαμά.]

ληνός, -οῦ, ἡ, (also ὁ, Gen. xxx. 38, 41 [cf. below]), [Theocr., Diod., al.]; 1. a tub- or trough-shaped receptacle, *vat*, in which grapes are trodden [A. V. *wine-press*] (Hebr. נֶגֶב): Rev. xiv. 20; xix. 15; τὴν ληνὸν . . . τὸν μέγαν (for R Tr mrg. τὴν μεγάλην), Rev. xiv. 19—a variation in gender which (though not rare in Hebrew, see *Gesenius*, Lehrgeb. p. 717) can hardly be matched in Grk. writ.; cf. W. 526 (490) and his Exeget. Studi. i. p. 153 sq.; B. 81 (71). 2. i. q. ὑπολήνιον (Is. xvi. 10; Mk. xii. 1) or προλήνιον (Is. v. 2), Hebr. נֶגֶב, *the lower vat*, dug in the ground, into which the must or new wine flowed from the press: Mt. xxi. 33. Cf. *Win.* RWB. s. v. Kelter; *Poskoff* in Schenkel iii. 513; [BB.DD. s. v. Wine-press].*

ληπτός, -οῦ, ὁ, *idle talk, nonsense*: Lk. xxiv. 11. (4 Macc. v. 10; Xen. an. 7, 7, 41; Arstph., al.; plur. joined with παιδιά, Plat. Protag. p. 347 d.; with φλυαρία, ib. Hipp. maj. p. 304 b.)*

ληστής, -οῦ, ὁ, (for ληστής fr. λητέομαι, to plunder, and this fr. Ion. and Epic λητίς, for which the Attics use λεία, booty), [fr. Soph. and Hdt. down], *a robber; a plunderer, freebooter, brigand*: Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52; Jn. x. 1; xviii. 40; plur., Mt. xxi. 13; xxvii. 38, 44; Mk. xi. 17; xv. 27; Lk. x. 30, 36; xix. 46; Jn. x. 8; 2 Co. xi. 26. [Not to be confounded with κλέπτης *thief*, one who takes property by stealth, (although the distinction is obscured in A. V.); cf. Trench § xliv.]*

ληψις (L. T. Tr WH λῆμψις, see M. μ.), -εως, ἡ, (*λαμβάνω, λήψομαι*), [fr. Soph. and Thuc. down], *a receiving*: Phil. iv. 15, on which pass. see δόσις, 1.*

λιαν (in Hom. and Ion. λίην), [for λι-λαν. λάω to desire; cf. Curcius § 532], adv., *greatly, exceedingly*: Mt. ii. 16;

iv. 8; viii. 28; xxvii. 14; Mk. i. 35; ix. 3; xvi. 2; Lk. xxiii. 8; 2 Tim. iv. 15; 2 Jn. 4; 3 Jn. 3; (2 Macc. xi. 1; 4 Macc. viii. 16; Tob. ix. 4, etc.; for τάχη, Gen. i. 31; iv. 5; 1 S. xi. 15); λιαν ἐκ περισσοῦ, *exceedingly beyond measure*, Mk. vi. 51 [WH om. Tr br. ἐκπερισσοῦ]. See ὑπερλιαν.*

λιβανός, -ον, ὁ, (more rarely ἡ [cf. Lob. u. i.]); 1. *the frankincense-tree* (Pind., Hdt., Soph., Eur., Theophr., al.). 2. *frankincense* (Hebr. נְבָרֶל; Lev. ii. 1 sq.; 16; Is. lx. 6, etc.): Mt. ii. 11; Rev. xviii. 13; (Soph., Theophr., al.). Cf. *Lob.* ad Phryn. p. 187; [Vaniček, Fremdwörter, s. v. On frankincense see esp. *Birdwood* in the Bible Educator, i. 328 sqq. 374 sqq.]*

λιβανώτος, -οῦ, ὁ, (*λιβανός*): 1. in prof. auth. *frankincense*, the gum exuding ἐκ τοῦ λιβάνου, (1 Chr. ix. 29; Hdt., Menand., Eur., Plat., Diod., IIidian., al.). 2. a censer (which in prof. auth. is ἡ λιβανώτις [or rather -τρίς, cf. *Lob.* ad Phryn. p. 255]): Rev. viii. 3, 5.*

λιβερτίνος, -ον, ὁ, a Lat. word, *libertinus*, i. e. either *one who has been liberated from slavery, a freedman, or the son of a freedman* (as distinguished fr. *ingenuus*, i. e. the son of a free man): ἡ συναγωγὴ ἡ λεγομένη (or τῶν λεγομένων Tdf.) λιβερτίνων, Acts vi. 9. Some suppose these libertini [A.V. *Libertines*] to have been manumitted Roman slaves, who having embraced Judaism had their synagogue at Jerusalem; and they gather as much from Tac. Ann. 2, 85, where it is related that four thousand libertini, infected with the Jewish superstition, were sent into Sardinia. Others, owing to the names Κυρηναῖων καὶ Ἀλεξανδρέων that follow, think that a geographical meaning is demanded for λιβερτ., and suppose that Jews are spoken of, the dwellers in *Libertum*, a city or region of proconsular Africa. But the existence of a city or region called *Libertum* is a conjecture which has nothing to rest on but the mention of a bishop with the prefix “libertensis” at the synod of Carthage A. D. 411. Others with far greater probability appeal to Philo, leg. ad Gaium § 23, and understand the word as denoting Jews who had been made captives by the Romans under Pompey but were afterwards set free; and who, although they had fixed their abode at Rome, had built at their own expense a synagogue at Jerusalem which they frequented when in that city. The name *Libertines* adhered to them to distinguish them from the free-born Jews who had subsequently taken up their residence at Rome. Cf. *Win.* RWB. s. v. *Libertiner*; *Hausrath* in Schenkel iv. 38 sq.; [B. D. s. v. *Libertines*. Evidence seems to have been discovered of the existence of a “synagogue of the libertines” at Pompeii; cf. *De Rossi*, Bullet. di Arch. Christ. for 1864, pp. 70, 92 sq.]*

λιβύη, -ης, ἡ, *Libya*, a large region of northern Africa, bordering on Egypt. In that portion of it which had Cyrene for its capital and was thence called Libya Cyrenaica (ἡ πρὸς Κυρήνην λιβύη, Joseph. antt. 16, 6, 1; ἡ Λ. ἡ κατὰ Κυρήνην [l. v.], Acts ii. 10) dwelt many Jews (Joseph. antt. 14, 7, 2; 16, 6, 1; b. j. 7, 11; c. Apion. 2, 4 [where cf. Müller's notes]): Acts ii. 10.*

λιθάζω; 1 aor. ἐλίθασα; 1 aor. pass. ἐλιθάσθην: (*λίθος*);

to stone; i. e. a. to overwhelm or bury with stones, (*lapidibus cooperio*, Cic.): *τινά*, of stoning, which was a Jewish mode of punishment, (cf. *Win.* RWB. s. v. Steinigung; [B. D. s. v. Punishment, III. a. 1]): *Jn.* x. 31–33 (where *λιθάζετε* and *λιθάζομεν* are used of the act of beginning; [cf. W. § 40, 2 a.; B. 205 (178)]); *Jn.* xi. 8; *Heb.* xi. 37. b. to pelt one with stones, in order either to wound or to kill him: *Acts* xiv. 19; pass., *Acts* v. 26 [cf. *W.* 505 (471); *B.* 242 (208)]; *2 Co.* xi. 25. (Aristot., *Polyb.*, *Strab.*; *λιθάζειν ἐν λίθοις*, 2 S. xvi. 6.) [COMP.: *κατα-λιθάζω*.]*

λιθός, -η, -ον, (*λίθος*); fr. *Pind.* down; of stone: *Jn.* ii. 6; *2 Co.* iii. 3; *Rev.* ix. 20.*

λιθοβολέω, -ώ; impf. 3 pers. plur. *ἐλιθοβολῶνται*; 1 aor. *ἐλιθοβολησα*; Pass., pres. *λιθοβολοῦμαι*; 1 fut. *λιθοβοληθήσομαι*; (*λιθοβόλος*, and this fr. *λίθος* and *βάλλω* [cf. W. 102 (96); 25, 26]); Sept. for *ῥῆψ* and *ῥῆγ*; i. q. *λιθάζω* (q. v.), to stone; i. e. a. to kill by stoning, to stone (of a species of punishment, see *λιθάζω*): *τινά*, *Mt.* xxi. 35; *xxiii.* 37; *Lk.* xiii. 34; *Acts* vii. 58 sq.; pass., *Jn.* viii. 5; *Heb.* xii. 20. b. to pelt with stones: *τινά*, *Mk.* xii. 4 [*Ree.*]; *Acts* xiv. 5. ([*Diod.* 17, 41, 8]; *Plut.* mor. p. 1011 e.)*

λιθο-, -ον, δ, Sept. for *τινά*, [fr. *Hom.* down]; a stone: of small stones, *Mt.* iv. 6; vii. 9; *Lk.* iii. 8; iv. [3], 11; xi. 11; xxii. 41; *Jn.* viii. 7; plur., *Mt.* iii. 9; iv. 3; *Mk.* v. 5; *Lk.* iii. 8; xix. 40; *Jn.* viii. 59; x. 31; of a large stone, *Mt.* xxvii. 60, 66; *xxviii.* 2; *Mk.* xv. 46; *xvi.* 3 sq.; *Lk.* xxiv. 2; *Jn.* xi. 38 sq. 41; xx. 1; of building stones, *Mt.* xxi. 42, 44 [*T om.* L WH Tr mrg. br. the vs.]; *xxiv.* 2; *Mk.* xii. 10; *xiii.* 1 sq.; *Lk.* xix. 44; *xx.* 17 sq.; *xxi.* 5 sq.; *Acts* iv. 11; 1 Pet. ii. 7; metaph. of Christ: *λίθος ἀκρογωνίας* (q. v.), *ἐκλεκτός* (cf. *Esdr.* v. 8), *ἔντιμος*, 1 Pet. ii. 6 (*Is.* xxviii. 16); *ζῶν* (see *ζάω*, II. b.), 1 Pet. ii. 4; *λίθος προσκύμπατος*, one whose words, acts, end, men (so stumble at) take such offence at, that they reject him and thus bring upon themselves ruin, *ibid.* 8 (7); *Ro.* ix. 33; of Christians: *λίθοι ζῶντες*, living stones (see *ζάω*, u. s.), of which the temple of God is built, 1 Pet. ii. 5; of the truths with which, as with building materials, a teacher builds Christians up in wisdom, *λίθοι τίμιοι*, costly stones, 1 Co. iii. 12. *λίθος μυλικός*, *Mk.* ix. 42 R G; *Lk.* xvii. 2 L T Tr WH, cf. *Rev.* xviii. 21. of precious stones, gems: *λίθοι τίμιοι*, *Rev.* xvii. 4; xviii. 12, 16; *xxi.* 11, 19, (2 S. xii. 30; 1 K. x. 2, 11); *ταπτίς*, *Rev.* iv. 3; *ἐνδεδυμένοι λίθοιν* (for RG T *λίνον*) *καθαρόν*, *Rev.* xv. 6 L Tr txt. WH (*Ezek.* xxviii. 13 *πάντα* [or *πᾶν*] *λίθον χρηστὸν ἐνδέδεσαι*; [see *WH.* Intr. ad l. c.]); but (against the reading *λίθον*) [cf. *Scrivenner*, Plain Introduction etc. p. 658]. spec. stones cut in a certain form: stone tablets (engraved with letters), *2 Co.* iii. 7; statues of idols, *Acts* xvii. 29 (*Deut.* iv. 28; *Ezek.* xx. 32).*

λιθοστρωτός, -ον, (fr. *λίθος* and the verbal adj. *στρωτός* fr. *στρώνυμι*), spread (paved) with stones (*νυμφεῖον*, Soph. Antig. 1204–5); *τὸ λιθόστρωτον*, substantively, a mosaic or tessellated pavement: so of a place near the praetorium or palace at Jerusalem, *Jn.* xix. 13 (see *Γαββαθᾶ*); of places in the outer courts of the temple, 2 Chr. vii. 3; Joseph.

b. j. 6, 1, 8 and 3, 2; of an apartment whose pavement consists of tessellated work, *Epict.* diss. 4, 7, 37, cf. *Esth.* i. 6; *Suet.* Jul. Caes. 46; *Plin.* h. n. 36, 60 cf. 64.*

λικράω, -ώ: fut. *λικρήσω*; (*λικμός* a winnowing-van); 1. to winnow, cleanse away the chaff from grain by winnowing, (*Hom.*, *Xen.*, *Plut.*, al.; Sept.). 2. in a sense unknown to prof. auth., to scatter (opp. to *συνάγω*, *Jer.* xxxi. (or xxxviii.) 10; add, *Is.* xvii. 13; *Am.* ix. 9).

3. to crush to pieces, grind to powder: *τινά*, *Mt.* xxi. 44 [*R G L br.* WH br.]; *Lk.* xx. 18; cf. *Dan.* ii. 44 [*Theodot.*]; *Sap.* xi. 19 (18). [But in *Dan.* l. c. it represents the Aphel of *γίνω* *finem facere*, and on *Sap.* l. c. see Grimm. Many decline to follow the rendering of the Vulg. (*conterere, comminuere*), but refer the exx. under this head to the preceding.]*

λιμά, so *Tdf.* ed. 7, for *λαμά*, q. v.

λιμήν, -ένος, δ, [allied with *λίμην*, q. v.; fr. *Hom.* down], a harbor, haven: *Acts* xxvii. 8, 12; see *καλοί λιμένες*, p. 322.*

λίμην, -ης, ḥ, (fr. *λείβω* to pour, pour out [cf. *Curtius* § 541]), [fr. *Hom.* down], a lake: **λ. Γεννηταρέτ** [q. v.], *Lk.* v. 1; absol. of the same, *Lk.* v. 2; viii. 22 sq. 33; *τοῦ πυρός*, *Rev.* xix. 20; *xx.* 10, 14 sq.; *καιομένη πυρί*, *Rev.* xxi. 8.*

λιμός, -οῦ, δ, (and ḥ in Doric and later writ.; so L T Tr WH in *Lk.* xv. 14; *Acts* xi. 28; so, too, in *Is.* viii. 21; 1 K. xviii. 2; cf. *Lob.* ad *Phryn.* p. 188; [L. and S. s. v. init.; *WH.* App. p. 157*]; B. 12 (11); *W.* 63 (62) [cf. 36], and 526 (490)); Sept. very often for *εὐγῆ*; hunger: *Lk.* xv. 17; *Ro.* viii. 35; *ἐλιμῷ κ. δίψῃ*, 2 *Co.* xi. 27; *Xen.* mem. 1, 4, 13; i. q. *scarcity of harvest, famine*: *Lk.* iv. 25; xv. 14; *Acts* vii. 11; xi. 28 [cf. B. 81 (71)]; *Rev.* vi. 8; xviii. 8; *λιμοί*, *famines* in divers lands, *Mk.* xiii. 8; *λιμοὶ κ. λοιμοί*, *Mt.* xxiv. 7 [L T Tr txt. WH om. κ. λοιμ.]; *Lk.* xxi. 11; *Theoph.* ad *Autol.* 2, 9; the two are joined in the sing. in *Hes.* opp. 226; *Hdt.* 7, 171; *Philo*, vit. *Moys.* i. § 19; *Plut.* de *Is.* et *Osir.* 47.*

λίνον (*Treg.* *λίνον* [so RG in *Mt.* as below], incorrectly, for ε is short; [cf. *Lipsius*, Gramm. Untersuch. p. 42]), -ον, τό, Sept. several times for *παπύρον*, in Grk. writ. fr. *Hom.* down, flax: *Ex.* ix. 31; *linen*, as clothing, *Rev.* xv. 6 R G T Tr mrg.; the wick of a lamp, *Mt.* xii. 20, after *Is.* xlili. 3.*

λίνος (not *λίνος* [with RG Tr]; see *Passow* [or L. and S.] s. v.; cf. *Lipsius*, Gramm. Untersuch. p. 42), -ον, δ, *Linus*, one of Paul's Christian associates; acc. to eccl. tradition bishop of the church at Rome (cf. *Hase*, *Polemik.* ed. 3 p. 131; *Lipsius*, Chronologie d. röm. Bischöfe, p. 146; [Dict. of Chris. Biog. s. v.]): 2 *Tim.* iv. 21.*

λιπαρός, -ά, -όν, (*λιπά* [or rather, *λίπος* grease, akin to *ἀλείφω*]); fr. *Hom.* down; fat: *τὰ λιπαρά* (joined with *τὰ λαπτάρα*, q. v.) things which pertain to a sumptuous and delicate style of living [A. V. *dainty*], *Rev.* xviii. 14.*

λιτρά, -α, ḥ, a pound, a weight of twelve ounces: *Jn.* xii. 3; xix. 39. [Polyb. 22, 26, 19; *Diod.* 14, 116, 7; *Plut.* *Tib.* et *G. Grac.* 2, 3; *Joseph.* antt. 14, 7, 1; al.]*

λιψ, *λιθός*, δ, (fr. *λείβω* [to pour forth], because it

brings moisture); 1. *the SW. wind*: Hdt. 2, 25; Polyb. 10, 10, 3; al. 2. *the quarter of the heavens* whence the SW. wind blows: Acts xxvii. 12 [on which see βλέπω, 3 and καρά, II. 1 c.] (Gen. xiii. 14; xx. 1; Num. ii. 10; Deut. xxxiii. 23).*

λογία, -ας, ἡ. (fr. λέγω to collect), (Vulg. *collecta*), *a collection*: of money gathered for the relief of the poor, 1 Co. xvi. 1 sq. (Not found in prof. auth. [cf. W. 25].)*

λογίζομαι; impf. ἐλογίζομην; 1 aor. ἐλογιστάμην; a depon. verb with 1 aor. pass. ἐλογίσθην and 1 fut. pass. λογισθήσομαι; in bibl. Grk. also the pres. is used passively (in prof. auth. the pres. ptep. is once used so, in Hdt. 3, 95; [cf. Veitch s. v.; W. 259 (243); B. 52 (46)]); (**λόγος**); Sept. for בָשָׂר; [a favorite word with the apostle Paul, being used (exclusive of quotations) some 27 times in his Epp., and only four times in the rest of the N. T.]; 1.

(rationes conferre) *to reckon, count, compute, calculate, count over*; hence a. *to take into account, to make account of:* τί τινι, Ro. iv. 3, [4]; *metaph. to pass to one's account, to impute,* [A. V. *reckon*]: τί, 1 Co. xiii. 5; τινὶ τι, 2 Tim. iv. 16 [A. V. *lay to one's charge*]; τινὶ δικαιοσύνην, ἀμαρτίαν, Ro. iv. 6, [8 (yet here L mrg. T Tr WH txt. read οὐ)]; τὰ παραπτώματα 2 Co. v. 19; in imitation of the Hebr. לְבַשְׁתָן, λογִיכֶתָא τι (or τις) εἰς τι (equiv. to εἰς τὸ or ὥστε εἴναι τι), *a thing is reckoned as or to be something, i. e. as availing for or equivalent to something, as having the like force and weight,* (cf. Fritzsche on Rom. vol. i. p. 137; [cf. W. § 29, 3 Note a.; 228 (214); B. § 131, 7 Rem.]); Ro. ii. 26; ix. 8; εἰς αὐδέν, Acts xix. 27; Is. xl. 17; Dan. [(Theodot. ὁ)] iv. 32; Sap. iii. 17; ix. 6; ἡ πίστις εἰς δικαιοσύνην, Ro. iv. 3, 5, 9–11, 22 sqq. 24; Gal. iii. 6; Jas. ii. 23; Gen. xv. 6; Ps. ev. (evi.) 31; 1 Mace. ii. 52. b. i. q. *to number among, reckon with:* τινὰ μετά τινων, Mk. xv. 28 [yet G T WH om. Tr br. the vs.] and Lk. xxii. 37, after Is. liii. 12, where Sept. ἐν τοῖς ἀνόμοις. c. *to reckon or account, and treat accordingly:* τινὰ ὡς τι, Ro. viii. 36 fr. Ps. xlivi. (xlv.) 23; cf. B. 151 (132); [W. 602 (560)]; [Ro. vi. 11 foll. by acc. w. inf., but G Lom. Tr br. the inf.; cf. W. 321 (302)].

2. (in amino rationes conferre) *to reckon inwardly, count up or weigh the reasons, to deliberate,* [A. V. *reason*]: πρὸς ἑαυτόν, one addressing himself to another, Mk. xi. 31 R G (πρὸς ἔμαυτόν, with myself, in my mind, Plat. apol. p. 21 d.). 3. *by reckoning up all the reasons to gather or infer*; i. e. a. *to consider, take account, weigh, meditate on:* τί, a thing, with a view to obtaining it, Phil. iv. 8; foll. by ὅτι, Heb. xi. 19; [Jn. xi. 50 (Rec. διαλογ.)]; τοῦτο foll. by ὅτι, 2 Co. x. 11. b. *to suppose, deem, judge:* absol. 1 Co. xiii. 11; ὡς λογίζομαι, 1 Pet. v. 12; τι, anything relative to the promotion of the gospel, 2 Co. iii. 5; τι εἴς τινα (as respects one) ἕτερος (τοῦτο) ὁ etc. to think better of one than agrees with what etc. [*'account of one above that which'* etc.], 2 Co. xii. 6; foll. by ὅτι, Ro. viii. 18; τοῦτο foll. by ὅτι, Ro. ii. 3; 2 Co. x. 7; foll. by an inf. belonging to the subject, 2 Co. xi. 5; foll. by an acc. with inf., Ro. iii. 28; xiv. 14; Phil. iii. 13 [cf. W. 321 (302)]; τινὰ ὡς τινα, to hold [A. V. 'count'] one as, 2 Co. x. 2 [cf. W. 602 (560)];

with a preparatory οὐτῶς preceding, 1 Co. iv. 1. c. *to determine, purpose, decide,* [cf. American 'calculate'], foll. by an inf. (Eur. Or. 555): 2 Co. x. 2. [COMP.: ἀνα-, δια-, παρα-, συλλογίζομαι.]*

λογικός, -ή, -όν, (fr. λόγος reason), [Tim. Loer. Dem., al.], *rational* (Vulg. *rationabilis*); *agreeable to reason, following reason, reasonable:* λατρεία λογική, the worship which is rendered by the reason or soul, ['spiritual'], Ro. xii. 1 (λογική καὶ ἀναιμάτος προσφορά, of the offering which angels present to God, Test. xii. Patr. [test. Levi § 3] p. 547 ed. Fabric.); [cf. Athenag. suppl. pro Christ. § 13 fin.]); τὸ λογικὸν γάλα, the milk which nourishes the soul (see γάλα), 1 Pet. ii. 2 (λογικὴ τροφή, Eus. h. e. 4, 23 fin.).*

λόγιον, -ου, τό, (dimin. of λόγος [so Bleek (on Heb. v. 12) et al.; al. neut. of λόγιος (Mey. on Ro. iii. 2)]), prop. *a little word* (so Schol. ad Arstph. ran. 969 (973)), *a brief utterance, in prof. auth. a divine oracle* (doubtless because oracles were generally brief); Hdt., Thue., Arstph., Eur.; Polyb. 3, 112, 8; 8, 30, 6; Diod. 2, 14; Ael. v. h. 2, 41; of the Sibylline oracles, Diod. p. 602 [fr. l. 34]; Plut. Fab. 4; in Sept. for יְשֻׁרְעָל the *breast-plate* of the high priest, which he wore when he consulted Jehovah, Ex. xxviii. 15; xxix. 5, etc.; [once for נְצָחָה, of the words of a man, Ps. xviii. (xix.) 15]; but chiefly for הַנְּצָחָה of any utterance of God, whether precept or promise; [cf. Philo de congr. erud. grat. § 24; de profug. § 11 sub fin.]; of the prophecies of God in the O. T., Joseph. b. j. 6, 5, 4; νόμους καὶ λόγια θεοπισθέντα διὰ προφητῶν καὶ ὑμνούς, Philo vit. contempl. § 3; τὸ λόγιον τοῦ προφήτου (Moses), vit. Moys. iii. 35, cf. [23, and] de praem. et poen. § 1 init.; τὰ δέκα λόγια, the ten commandments of God or the decalogue, in Philo, who wrote a special treatise concerning them (Opp. ed. Mang. ii. p. 180 sqq. [ed. Richter iv. p. 246 sqq.]); [Constit. Apost. 2, 36 (p. 63, 7 ed. Lagarde)]; Euseb. h. e. 2, 18. In the N. T. spoken of the *words or utterances of God*: of the contents of the Mosaic law, Acts vii. 38; with τοῦ θεοῦ or θεοῦ added, of his commands in the Mosaic law and his Messianic promises, Ro. iii. 2, cf. Philippi and Umbreit ad loc.; of the substance of the Christian religion, Heb. v. 12; of the utterances of God through Christian teachers, 1 Pet. iv. 11. (In eccl. writ. λόγια τοῦ κυρίου is used of Christ's precepts, by Polyc. ad Philipp. 7, 1; κυριακὰ λόγια of the sayings and discourses of Christ which are recorded in the Gospels, by Papias in Euseb. h. e. 3, 39; Phot. c. 228 p. 248 [18 ed. Bekk.]; [τὰ λόγια τ. θεοῦ] of the words and admonitions of God in the sacred Scriptures, Clem. Rom. 1 Cor. 53, 1 [where parallel with αἱ ἵεραι γραφαῖ], cf. 62, 3; [and τὰ λόγια simply, like αἱ γραφαῖ, of the New T. in the interpol. ep. of Ign. ad Smyrn. 3]. Cf. Schwegler [(also Heinichen)], Index iv. ad Euseb. h. e. s. v. λόγιον; [esp. Soph. Lex. s. v. and Lghfst. in the Contemp. Rev. for Aug. 1875, p. 399 sqq. On the general use of the word cf. Bleek, Br. a. d. Hebr. iii. pp. 114–117].)*

λόγιος, -ου, (λόγος), in class. Grk. 1. *learned, a man of letters, skilled in literature and the arts; esp. versed*

in history and antiquities. **2. skilled in speech, eloquent:** so Acts xviii. 24 [which, however, al. refer to 1 (finding its explanation in the foll. δωνατὸς κτλ.)]. The use of the word is fully exhibited by Lobeck ad Phryn. p. 198. [(Hdt., Eur., al.)]*

λογισμός, -οῦ, ὁ, (λογίζομαι); **1. a reckoning, computation.** **2. a reasoning:** such as is hostile to the Christian faith, 2 Co. x. 4 (5) [A. V. *imaginings*]. **3. a judgment, decision:** such as conscience passes, Ro. ii. 15 [A. V. *thoughts*]. (Thue., Xen., Plat., Dem., al.; Sept. for **הַשְׁפָּרָה**, as Prov. vi. 18; Jer. xi. 19; Ps. xxxii. (xxxiii.) 10.)*

λογομαχέω, -ῶ; (fr. λογομάχος, and this fr. λόγος and μάχομαι); *to contend about words; contextually, to wrangle about empty and trifling matters:* 2 Tim. ii. 14. (Not found in prof. auth.)*

λογομαχία, -ας, ἡ, (λογομαχέω), dispute about words, war of words, or about trivial and empty things: plur. 1 Tim. vi. 4. (Not found in prof. auth.)*

λόγος, -οῦ, ὁ, (λέγω), [fr. Ilom. down], Sept. esp. for **תֹּבֶד**, also for **רְצָא** and **הַלְּכָה**; prop. *a collecting, collection*, (see λέγω), — and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

I. As respects SPEECH: **1. a word,** yet not in the grammatical sense (i. q. *vocabulum*, the mere name of an object), but language, *ροτ*, i. e. a word which, uttered by the living voice, embodies a conception or idea; (hence it differs from *ῥῆμα* and *ἔπος* [q. v.; cf. also λαλέω, ad init.]): Heb. xii. 19; ἀποκριθῆναι λόγον, Mt. xxii. 46; ἐπεῖν λόγῳ, Mt. viii. 8 [Rec. λόγου (cf. εἰπον, 3 a. fin.)]; Lk. vii. 7; λαλῆσαι πέντε, μυρίους, λόγους, 1 Co. xiv. 19; διδόναι λόγον εὑσημον, to utter a distinct word, intelligible speech, 1 Co. xiv. 9; ἐπεῖν λόγον κατά τινος, to speak a word against, to the injury of, one, Mt. xii. 32; also εἴς τινα, Lk. xii. 10; to drive out demons λόγῳ, Mt. viii. 16; ἐπερωτᾶν τινα ἐν λόγοις ικανοῖς, Lk. xxiii. 9; of the words of a conversation, ἀντιβάλλειν λόγους, Lk. xxiv. 17.

2. what some one has said; a saying; **a. univ.:** Mt. xix. 22 [T om.]; Mk. v. 36 [cf. B. 302 (259) note]; vii. 29; Lk. i. 29; xx. 20; xxii. 61 [Tr mrg. WH *ῥήματος*]; Jn. ii. 22; iv. 39, 50; vi. 60; vii. 36; xv. 20; xviii. 9; xix. 8; Acts vii. 29; ὁ λόγος ὑπὸς, this (twofold) saying (of the people), Lk. vii. 17, cf. 16; τὸν αὐτὸν λόγον εἰπών, Mt. xxvi. 44; [Mk. xiv. 39]; παγιδεύειν τινὰ ἐν λόγῳ, in a word or saying which they might elicit from him and turn into an accusation, Mt. xxii. 15; ἀγρέειν τινὰ λόγῳ, i. e. by propounding a question, Mk. xii. 13; plur., Lk. i. 20; Acts v. 5, 24; with gen. of the contents: ὁ λ. ἐπαγγελίας, Ro. ix. 9; ὁ λ. τῆς ὄρκομασίας, Heb. vii. 28; λ. παρακλήσεως, Acts xiii. 15; ὁ λ. τῆς μαρτυρίας, Rev. xii. 11; οἱ λ. τῆς προφητείας, Rev. i. 3 [Tdf. τὸν λ.]; xxii. 6 sq. 10, 18; ὁ προφητικὸς λόγος, the prophetic promise, collectively of the sum of the O. T. prophecies, particularly the Messianic,

2 Pet. i. 19; of the sayings and statements of teachers: οἱ λόγοι οὐτοί, the sayings previously related, Mt. vii. 24 [here L Tr WH br. τούτ.], 26; Lk. ix. 28; οἱ λόγοι τινός, the words, commands, counsels, promises, etc., of any teacher, Mt. x. 14; xxiv. 35; Mk. viii. 38; Lk. ix. 44; Jn. xiv. 24; Acts xx. 35; λόγοι ἀληθινοί, Rev. xix. 9; xxi. 5; πιστοί, Rev. xxii. 6; κενοί, Eph. v. 6: πλαστοί, 2 Pet. ii. 3 [cf. W. 217 (204)];

b. of the sayings of God; **a. i. q. decree, mandate, order:** Ro. ix. 28; with τοῦ θεοῦ added, 2 Pet. iii. 5, 7 [Rst G Tr txt.]; ὁ λ. τοῦ θεοῦ ἐγένετο πρὸς τινα (a phrase freq. in the O. T.), Jn. x. 35. **b. of the moral precepts given by God in the O. T.:** Mk. vii. 13; [Mt. xv. 6 L Tr WH txt.]; Ro. xiii. 9; Gal. v. 14, (cf. οἱ δέκα λόγοι, [Ex. xxxiv. 28; Dent. x. 4 (cf. ῥήματα, iv. 13)]; Philo, quis rer. div. her. § 35; de decalog. § 9]; Joseph. antt. 3, 6, 5 [cf. 5, 5]).

c. i. q. promise: ὁ λ. τῆς ἀκοῆς (equiv. to ὁ ἀκονθεῖς), Heb. iv. 2; ὁ λ. τοῦ θεοῦ, Ro. ix. 6; plur. Ro. iii. 4; univ. a divine declaration recorded in the O. T., Jn. xii. 38; xv. 25; 1 Co. xv. 54. **d. διὰ λόγου θεοῦ** etc. through prayer in which the language of the O. T. is employed: 1 Tim. iv. 5; cf. De Wette and Huther ad loc.

e. ὁ λόγος τοῦ θεοῦ, as **הַנֵּה יְהִי רְצָבָה often in the O. T. prophets, an oracle or utterance by which God discloses, to the prophets or through the prophets, future events: used collectively of the sum of such utterances, Rev. i. 2, 9; cf. Düsterdieck and Bleek ad ll. cc.**

c. what is declared, a thought, declaration, aphorism, (Lat. *sententia*): τὸν λόγον τοῦτον (reference is made to what follows, so that γάρ in vs. 12 is explicative), Mt. xix. 11; a *dictum, maxim or weighty saying:* 1 Tim. i. 15; iii. 1; 2 Tim. ii. 11; Tit. iii. 8; i. q. proverb, Jn. iv. 37 (as sometimes in class. Grk., e. g. [Aeschyl. Sept. adv. Theb. 218]]; ὁ παλαιὸς λόγος, Plat. Phaedr. p. 240 c.; conviv. p. 195 b.; legg. 6 p. 757 a.; Gorg. p. 499 c.; verum est verbum quod memoratur, *ubi amici, ibi opes*, Plaut. Truc. 4, 4, 32; add, Ter. Andr. 2, 5, 15; al.).

3. discourse (Lat. *oration*): **a. the act of speaking, speech:** Acts xiv. 12; 2 Co. x. 10; Jas. iii. 2; διὰ λόγου, by word of mouth, Acts xv. 27; opp. to δι᾽ ἐπιστολῶν, 2 Th. ii. 15; διὰ λόγου πολλῶδε, Acts xv. 32; λόγῳ πολλῷ, Acts xx. 2; περὶ οὐ πολὺς ἥμιν ὁ λόγος, of whom we have many things to say, Heb. v. 11; ὁ λόγος ὑμῶν, Mt. v. 37; Col. iv. 6; λ. κολακεῖα, 1 Th. ii. 5. λόγος is distinguished from *σοφία* in 1 Co. ii. 1; fr. ἀναστροφή, 1 Tim. iv. 12; fr. δύναμις, 1 Co. iv. 19 sq.; 1 Th. i. 5; fr. ἔργον, Ro. xv. 18; 2 Co. x. 11; Col. iii. 17; fr. ἔργον κ. ἀλήθεια, 1 Jn. iii. 18 (see ἔργον, 3 p. 248^a bot.); οὐδενὸς λόγου τίμον, not worth mentioning (λόγου ἄξιον, II dt. 4, 28; cf. Germ. *der Rede werth*), i. e. a thing of no value, Acts xx. 24 T Tr WH (see II. 2 below).

b. i. q. the faculty of speech: Eph. vi. 19; skill and practice in speaking: ἰδιώτης τῷ λόγῳ ἀλλ' οὐ τῇ γνώσει, 2 Co. xi. 6; δυνατὸς ἐν ἔργῳ κ. λόγῳ, Lk. xxiv. 19 (ἀνδρας λόγῳ δυνατός, Diod. 13, 101); λόγος σοφίας or γνώσεως, the art of speaking to the purpose about things pertaining to wisdom or knowledge, 1 Co. xii. 8.

c. a kind (or style) of speaking: ἐν παντὶ λόγῳ, 1 Co. i. 5 [A. V. *utterance*].

d. continuous speak-

ing, discourse, such as in the N. T. is characteristic of teachers: Lk. iv. 32, 36; Jn. iv. 41; Acts iv. 4 (cf. iii. 12–26); xx. 7; 1 Co. i. 17; ii. 1; plur., Mt. vii. 28; xix. 1; xxvi. 1; Lk. ix. 26; Acts ii. 40; δινατὸς ἐν λόγῳ κ. ἔργῳ αὐτῷ, Acts vii. 22. Hence, the thought of the subject being uppermost, *e. instruction*: Col. iv. 3; Tit. ii. 8; 1 Pet. iii. 1; joined with διδασκαλία, 1 Tim. v. 17; with a gen. of the teacher, Jn. v. 24; viii. 52; xv. 20; xvii. 20; Acts ii. 41; 1 Co. ii. 4; 2 Co. i. 18 (cf. 19); ὁ λόγος ὁ ἐμός, Jn. viii. 31, 37, 43, 51; xiv. 23; τίνι λόγῳ, with what instruction, 1 Co. xv. 2 (where construe, *εἰ κατέχετε, τίνι λόγῳ* etc.; cf. B. §§ 139, 58; 151, 20); i. q. κήρυγμα, *preaching*, with gen. of the obj.: λ. ἀληθεῖας, 2 Co. vi. 7; Jas. i. 18; ὁ λ. τῆς ἀληθεῖας, Col. i. 5; Eph. i. 13; 2 Tim. ii. 15; τῆς καταλαγῆς, 2 Co. v. 19; ὁ λ. τῆς σωτηρίας ταύτης, concerning this salvation (i. e. the salvation obtained through Christ) [cf. W. 237 (223); B. 162 (141)], Acts xiii. 26; ὁ λόγος τῆς βασιλείας (τοῦ θεοῦ), Mt. xiii. 19; τὸν σταυρὸν, 1 Co. i. 18; ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος, the first instruction concerning Christ [cf. B. 155 (136); W. 188 (177)], Heb. vi. 1. Hence **4.** in an objective sense, what is communicated by instruction, *doctrine*: univ. Acts xviii. 15; ὁ λόγος αὐτῶν, 2 Tim. ii. 17; plur. ἡμέτεροι λόγοι, 2 Tim. iv. 15; ὑμαίνοντες λόγοι, 2 Tim. i. 13; with a gen. of obj. added, τὸν κυρίου, 1 Tim. vi. 3; τῆς πίστεως, the doctrines of faith [see πίστις, 1 c. β.], 1 Tim. iv. 6. Specifically, *the doctrine concerning the attainment through Christ of salvation in the kingdom of God*: simply, Mt. xiii. 20–23; Mk. iv. 14–20; viii. 32; xvi. 20; Lk. i. 2; viii. 12; Acts viii. 4; x. 44; xi. 19; xiv. 25; xvii. 11; Gal. vi. 6; Phil. i. 14; 1 Th. i. 6; 2 Tim. iv. 2; 1 Pet. ii. 8; τὸν λόγον, ὃν ἀπέστειλε τοῖς etc. the doctrine which he commanded to be delivered to etc. Acts x. 36 [but L WH txt. om. Tr br. ὅν; cf. W. § 62, 3 fin.; B. § 131, 13]; τὸν λόγον ἀκούειν, Lk. viii. 15; Jn. xiv. 24; Acts iv. 4; 1 Jn. ii. 7; λαλεῖν, Jn. xv. 3 (see other exx. s. v. λαλέω, 5 sub fin.); ἀπειθεῖν τῷ λ., 1 Pet. ii. 8; iii. 1; διδαχὴ πιστοῦ λόγου, Tit. i. 9; with gen. of the teacher: ὁ λ. αὐτῶν, Acts ii. 41; with gen. of the author: τοῦ θεοῦ, Lk. v. 1; viii. 11, 21; xi. 28; Jn. xvii. 6, 14; 1 Co. xiv. 36; 2 Co. iv. 2; Col. i. 25; 2 Tim. ii. 9; Tit. i. 3; ii. 5; Heb. xiii. 7; 1 Jn. i. 10; ii. 5, 14; Rev. vi. 9; xx. 4; very often in the Acts: iv. 29, 31; vi. 2, 7; viii. 14; xi. 1, 19; xii. 24; xiii. 5, 7, 44, 46; xvii. 13; xviii. 11; opp. to λ. ἀνθρώπων [B. § 151, 14], 1 Th. ii. 13; λόγος ζῶν θεοῦ, 1 Pet. i. 23; ὁ λ. τὸν κυρίου, Acts viii. 25; xiii. 48 [(WH txt. Tr mrg. θεοῦ)] sq.; xv. 35 sq.; xix. 10, 20; 1 Th. i. 8; 2 Th. iii. 1; τὸν Χριστοῦ, Col. iii. 16; Rev. iii. 8; with gen. of apposition, τὸν εὐαγγελίου, Acts xv. 7; with gen. of the obj., τῆς χάριτος-τοῦ θεοῦ, Acts xiv. 3; xx. 32; δικαιοσύνης (see δικαιοσύνη, 1 a.), Heb. v. 13; with gen. of quality, τῆς ζωῆς, containing in itself the true life and imparting it to men, Phil. ii. 16. **5.** anything reported in speech; a narration, narrative: of a written narrative, a continuous account of things done, Acts i. 1 (often so in Grk. writ. fr. Hdt. down [cf. L. and S. s. v. A. IV.]); a fictitious narrative, a story, Mt. xxviii. 15, cf. 13. report (in a good sense): ὁ λόγος.

the news concerning the success of the Christian cause, Acts xi. 22; περὶ τίνος, Lk. v. 15; rumor, i. e. current story, Jn. xxi. 23; λόγον ἔχειν τινός, to have the (unmerited) reputation of any excellence, Col. ii. 23 (so λόγον ἔχει τις foll. by an inf., Hdt. 5, 66; Plat. epin. p. 987 b; [see esp. Bp. Lightf. on Col. l. c. (cf. L. and S. s. v. A. III. 3)]).

6. matter under discussion, thing spoken of, affair: Mt. xxi. 24; Mk. xi. 29; Lk. xx. 3; Acts viii. 21; xv. 6, and often in Grk. writ. [L. and S. s. v. A. VIII.]; **a matter in dispute, case, suit at law,** (as the *case* in Exod. xviii. 16; xxii. 8): ἔχειν λόγον πρός τινα, to have a ground of action against any one, Acts xix. 38, cf. Kypke ad loc.; παρεκτὸς λόγου πορνείας ([cf. II. 6 below] נְגַנֵּת בְּלִתְבָּרָא, Delitzsch), Mt. v. 32; [xix. 9 L WH mrg.]. **7. thing spoken of or talked about; event; deed,** (often so in Grk. writ. fr. Hdt. down): διαφημίζειν τὸν λόγον, to blaze abroad the occurrence, Mk. i. 45; plur. Lk. i. 4 (as often in the O. T.; μετὰ τοὺς λόγους τούτους, 1 Macc. vii. 33).

II. Its use as respects the MIND alone, Lat. *ratio*; i. e. **1. reason**, the mental faculty of thinking, meditating, reasoning, calculating, etc.: once so in the phrase ὁ λόγος τοῦ θεοῦ, of the divine mind, pervading and noting all things by its proper force, Heb. iv. 12. **2.**

account, i. e. regard, consideration: λόγον ποιεῖσθαι τίνος, to have regard for, make account of a thing, care for a thing, Acts xx. 24 R G (Job xxii. 4; Hdt. 1, 4. 13 etc.; Aeschyl. Prom. 231; Theocr. 3, 33; Dem., Joseph., Dion. H., Plut., al. [cf. L. and S. s. v. B. II. 1]); also λόγον ἔχειν τινός, Acts l. c. Lchm. (Tob. vi. 16 (15)) [cf. I. 3 a. above].

3. account, i. e. reckoning, score: δόσεως κ. λήψιεως (see δόσις, 1), Phil. iv. 15 [where cf. Bp. Lightf.]; εἰς λόγον ὑμῶν, to your account, i. e. trop. to your advantage, ib. 17; συναίρειν λόγον (an expression not found in Grk. auth.), to make a reckoning, settle accounts, Mt. xviii. 23; xxv. 19.

4. account, i. e. answer or explanation in reference to judgment: λόγον διδόναι (as often in Grk. auth.), to give or render an account, Ro. xiv. 12 R G T WH L mrg. Tr mrg.; also ἀποδιδόναι, Heb. xiii. 17; 1 Pet. iv. 5; with gen. of the thing, Lk. xvi. 2; Acts xix. 40 [R G]; περὶ τίνος, Mt. xii. 36; [Acts xix. 40 L T Tr WH]; τίνι περὶ ἕαυτοῦ, Ro. xiv. 12 L txt. br. Tr txt.; αἰτεῖν τινα λόγον περὶ τίνος, 1 Pet. iii. 15 (Plat. polit. p. 285 e.).

5. relation: πρὸς δὺν ἥμῖν ὁ λόγος, with whom as judge we stand in relation [A. V. *have to do*], Heb. iv. 13; κατὰ λόγον, as is right, justly, Acts xviii. 14 [A. V. *reason would* (cf. Polyb. 1, 62, 4. 5; 5, 110, 10)], (παρὰ λόγον, unjustly, 2 Macc. iv. 36; 3 Macc. vii. 8).

6. reason, cause, ground: τίνι λόγῳ, for what reason? why? Acts x. 29 (ἐκ τίνος λόγου; Aeschyl. Choeph. 515; ἐξ οὐδενὸς λόγου, Soph. Phil. 730; τίνι δικαιώ λόγῳ κτλ.; Plat. Gorg. p. 512 e.); παρεκτὸς λόγου πορνείας (Vulg. exceptiā fornicationis causā) is generally referred to this head, Mt. v. 32; [xix. 9 L WH mrg.]; but since where λόγος is used in this sense the gen. is not added, it has seemed best to include this passage among those mentioned in I. 6 above.

III. In several passages in the writings of John δλόγος

denotes the essential WORD of God, i. e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: Jn. i. 1, 14; (1 Jn. v. 7 Rec.) ; with τῆς ζωῆς added (see ζώη, 2 a.), 1 Jn. i. 1; τοῦ θεοῦ, Rev. xix. 13 (although the interpretation which refers this passage to the hypostatic λόγος is disputed by some, as by Baur, Neutest. Theologie p. 216 sq.). Respecting the combined Hebrew and Greek elements out of which this conception originated among the Alexandrian Jews, see esp. Lücke, Com. üb. d. Evang. des Johan. ed. 3, i. pp. 249–294; [cf. esp. B. D. Am. ed. s. v. Word (and for works which have appeared subsequently, see Weiss in Meyer on Jn. ed. 6; Schürer, Neutest. Zeitgesch. § 34 II.); Bp. Lghtft. on Col. i. 15 p. 143 sq.; and for reff. to the use of the term in heathen, Jewish, and Christian writ., see Soph. Lex. s. v. 10].

λόγχη, -ης, ἡ: 1. the iron point or head of a spear: Hdt. 1, 52; Xen. an. 4, 7, 16, etc. 2. a lance, spear, (shaft armed with iron): Jn. xix. 34. (Sept.; Pind., Tragg., sqq.) *

λοιδόρεω, -ῶ; 1 aor. ἐλοιδόρησα; pres. pass. ptep. λοιδόρησον; (λοιδόρος); to reproach, rail at, revile, heap abuse upon: τινά, Jn. ix. 28; Acts xxiii. 4; pass., 1 Co. iv. 12; 1 Pet. ii. 23. (From Pind. and Aeschyl. down; Sept. several times for בְּנָה.) [COMP.: ἀντι-λοιδόρεω.] *

λοιδορία, -ας, ἡ, (λοιδόρεω), railing, reviling: 1 Tim. v. 14; 1 Pet. iii. 9. (Sept.; Arstph., Thuc., Xen., sqq.) *

λοιδόρος, -ου, ὁ, a railer, reviler: 1 Co. v. 11; vi. 10. (Prov. xxv. 24; Sir. xxiii. 8; Eur. [as adj.], Plut., al.) *

λοιφός, -οῦ, ὁ, [fr. Hom. down], pestilence; plur. a pestilence in divers regions (see λιμός), Mt. xxiv. 7 [R G Tr mrg. br.]; Lk. xxi. 11; metaph., like the Lat. pestis (Ter. Adelph. 2, 1, 35; Cic. Cat. 2, 1), a pestilent fellow, pest, plague: Acts xxiv. 5 (so Dem. p. 794, 5; Ael. v. h. 14, 11; Prov. xxi. 24; plur., Ps. i. 1; 1 Macc. xv. 21; ἄνδρες λοιφοί, 1 Macc. x. 61, cf. 1 S. x. 27; xxv. 17, etc.) *

λοιπός, -ή, -όν, (λείπω, λέλοιπα), [fr. Pind. and Hdt. down], Sept. for γάρ, γρήγορ, γάψ, left; plur. the remaining, the rest: with substantives, as of λοιποὶ ἀπόστολοι, Acts ii. 37; 1 Co. ix. 5; add, Mt. xxv. 11; Ro. i. 13; 2 Co. xii. 13; Gal. ii. 13; Phil. iv. 3; 2 Pet. iii. 16; Rev. viii. 13; absol. the rest of any number or class under consideration: simply, Mt. xxii. 6; xxvii. 49; Mk. xvi. 13; Lk. xxiv. 10; Acts xvii. 9; xxvii. 44; with a description added: οἱ λοιποὶ οἱ etc., Acts xxviii. 9; 1 Th. iv. 13; Rev. ii. 24; οἱ λοιποὶ πάντες, 2 Co. xiii. 2; Phil. i. 13; πᾶσι τοῖς λ. I.k. xxiv. 9; with a gen.: οἱ λοιποὶ τῶν ἀνθρώπων, Rev. ix. 20; τοῦ σπέρματος, ib. xii. 17; τῶν νεκρῶν, ib. xx. 5; with a certain distinction and contrast, the rest, who are not of the specified class or number: I.k. viii. 10; xviii. 9; Acts v. 13; Ro. xi. 7; 1 Co. vii. 12; 1 Th. v. 6; 1 Tim. v. 20; Rev. xi. 13; xix. 21; τὰ λοιπά, the rest, the things that remain: Mk. iv. 19; Lk. xii. 26; 1 Co. xi. 34; Rev. iii. 2. Neut. sing. adverbially, τὸ

λοιπόν what remains (Lat. quod superest), i. e. hereafter, for the future, henceforth, (often so in Grk. writ. fr. Pind. down): Mk. xiv. 41 R T WH (but τό in br.); Mt. xxvi. 45 [WH om. Tr br. τό]; 1 Co. vii. 29; Heb. x. 13; and without the article, Mk. xiv. 41 G L Tr [WH (but see above)]; 2 Tim. iv. 8; cf. Herm. ad Vig. p. 706. τοῦ λοιποῦ, henceforth, in the future, Eph. vi. 10 L T Tr WH; Gal. vi. 17; Hdt. 2, 109; Arstph. pax 1084; Xen. Cyr. 4, 4, 10; oec. 10, 9; al; cf. Herm. ad Vig. p. 706; often also in full τοῦ λ. χρόνου. [Strictly, τὸ λ. is 'for the fut.' τοῦ λ. 'in (the) fut.'; τὸ λ. may be used for τοῦ λ., but not τοῦ λ. for τὸ λ.; cf. Meyer and Ellicott on Gal. u. s.; B. §§ 128, 2; 132, 26; W. 463 (432).]

b. at last; already: Acts xxvii. 20 (so in later usage, see Passow or L. and S. s. v.). c. τὸ λοιπόν, dropping the notion of time, signifies for the rest, besides, moreover, [A. V. often finally], forming a transition to other things, to which the attention of the hearer or reader is directed: Eph. vi. 10 R G; Phil. iii. 1; iv. 8; 1 Th. iv. 1 Rec.; 2 Th. iii. 1; δὲ λοιπόν has the same force in 1 Co. iv. 2 R G; λοιπόν in 1 Co. i. 16; iv. 2 L T Tr WH; 1 Th. iv. 1 G L T Tr WH.

λουκᾶς, -ᾶ, ὁ, (contr. fr. Λουκανός; [cf. Bp. Lghtft. on Col. iv. 14], W. 103 (97) [cf. B. 20 (18)]; on the diverse origin of contr. or abbrev. prop. names in ἄς cf. Lobeck, Patholog. Proleg. p. 506; Bp. Lghtft. on Col. iv. 15]), Luke, a Christian of Gentile origin, the companion of the apostle Paul in preaching the gospel and on many of his journeys (Acts xvi. 10–17; xx. 5–15; xxi. 1–18; xxviii. 10–16); he was a physician, and acc. to the tradition of the church from Irenaeus [3, 14, 1 sq.] down, which has been recently assailed with little success, the author of the third canonical Gospel and of the Acts of the Apostles: Col. iv. 14; 2 Tim. iv. 11; Philem. 24.*

λούκιος, -ου, ὁ, (a Lat. name), Lucius, of Cyrene, a prophet and teacher of the church at Antioch: Acts xiii. 1; perhaps the same Lucius that is mentioned in Ro. xvi. 21.*

λουτρόν, -οῦ, τό, (λούω), fr. Hom. down (who uses λοετρόν fr. the uncontr. form λοεώ), a bathing, bath, i. e. as well the act of bathing [a sense disputed by some (cf. Ellicott on Eph. v. 26)], as the place; used in the N. T. and in eccles. writ. of baptism [for exx. see Soph. Lex. s. v.]: with τοῦ ὑδατος added, Eph. v. 26; τῆς παλιγγενεσίας, Tit. iii. 5.*

λούω: 1 aor. ἐλούσα; pf. pass. ptep. λελουμένος and (in Heb. x. 23 T WH) λελουμένος, a later Greek form (cf. Lobeck on Soph. Aj. p. 324; Steph. Thesaur. v. 397 e.; cf. Kühner § 343 s. v.; [Veitch s. v., who cites Cant. v. 12 Vat.]); 1 aor. mid. ptep. λουσάμενος; fr. Hom. down; Sept. for γῆγε; to bathe, wash: prop. τινά, a dead person, Acts ix. 37; τινὰ ἀπὸ τῶν πληγῶν, by washing to cleanse from the blood of the wounds, Acts xvi. 33 [W. 372 (348), cf. § 30, 6 a.; B. 322 (277)]; δ λελουμένος, absol., he that has bathed, Jn. xiii. 10 (on the meaning of the passage see καθαρός, a. [and cf. Syn. below]); λελ. τὸ σῶμα, with dat. of the instr., ὕδατι, Heb. x. 22 (23); mid. to wash one's self [cf. W. § 38, 2 a.]: 2 Pet. ii. 22; trop.

Christ is described as ὁ λούσας ἡμᾶς ἀπὸ τῶν δμαρτιῶν ἡμῶν, i. e. who by suffering the bloody death of a vicarious sacrifice cleansed us from the guilt of our sins, Rev. i. 5 R G [al. λύσας (q. v. 2 fin.)]. COMP.: ἀπολούω.*

[SYN. λούσω, νίπτω, πλύνω: πλ. is used of things, esp. garments; λ. and ν. of persons,—ν. of a part of the body (hands, feet, face, eyes), λ. of the whole. All three words occur in Lev. xv. 11. Cf. Trench, N. T. Syn. § xlvi.]

Δύδδα, -ης [Acts ix. 38 R G L, but -as T Tr WH; see WH. App. p. 156], ἡ, and Δύδδα, -ων, τά ([L T Tr WH in] Aets ix. 32, 35; cf. Tdf. Proleg. p. 116; B. 18 (16) sq. [cf. W. 61 (60)]); Hebr. τέλ (1 Chr. viii. 12; Ezra ii. 33; Neh. xi. 35); *Lydda*, a large Benjamite [cf. 1 Chr. l. c.] town (Δύδδα κώμη, πόλεως τοῦ μεγέθους οὐκ ἀποδέουσα, Joseph. antt. 20, 6, 2), called also *Diospolis* under the Roman empire, about nine ['eleven' (Ordnance Survey p. 21)] miles distant from the Mediterranean; now *Ludd*: Acts ix. 32, 35, 38. Cf. Robinson, Palestine ii. pp. 244–248; Arnold in Herzog viii. p. 627 sq.; [BB. DD. s. v.].*

Δυδία, -ας, ἡ, Lydia, a woman of Thyatira, a seller of purple, converted by Paul to the Christian faith: Acts xvi. 14, 40. The name was borne by other women also, Horat. carm. 1, 8; 3, 9.*

Δυκαονία, -ας, ἡ, Lycaonia, a region of Asia Minor, situated between Pisidia, Cilicia, Cappadocia, Galatia and Phrygia, whose chief cities were Lystra, Derbe and Iconium [cf. reff. in Bp. Lghft. on Col. p. 1]. Its inhabitants spoke a peculiar and strange tongue the character of which cannot be determined: Acts xiv. 6. Cf. Win. RWB. s. v.; Lassen, Zeitschr. d. deutsch. morgenl. Gesellsch. x. ('56) p. 378; [Wright, Hittites ('84) p. 56].*

Δυκαονιστή, (Δυκαονίζω, to use the language of Lycaonia), adv., in the speech of Lycaonia: Acts xiv. 11 (see Δυκαονία).*

Δυκία, -ας, ἡ, Lycia, a mountainous region of Asia Minor, bounded by Pamphylia, Phrygia, Caria and the Mediterranean: Acts xxvii. 5 (1 Macc. xv. 23). [B. D. s. v.; Diet. of Geogr. s. v.; reff. in Bp. Lghft. on Col. p. 1].*

λύκος, -ον, δ, Hebr. τράχη, a wolf: Mt. x. 16; Lk. x. 3; Jn. x. 12; applied figuratively to cruel, greedy, rapacious, destructive men: Mt. vii. 15; Aets xx. 29; (used trop. even in Hom. Il. 4, 471; 16, 156; in the O. T., Ezek. xxii. 27; Zeph. iii. 3; Jer. v. 6).*

λυμανόματα: impf. εἰλυμανόμην; dep. mid.; (λύμη injury, ruin, contumely); fr. Aeschyl. and Hdt. down; 1. to affix a stigma to, to dishonor, spot, defile, (Ezek. xvi. 25; Prov. xxiii. 8; 4 Macc. xviii. 8). 2. to treat shamefully or with injury, to ravage, devastate, ruin: εἰλυμανέτο τὴν ἐκκλησίαν, said of Saul as the cruel and violent persecutor, [A. V. made havock of], Aets viii. 3.*

λυπέω, -ώ; 1 aor. ἐλύπησα; pf. λελύπηκα; Pass., pres. λυποῦμαι; 1 aor. ἐλυπήθην; fut. λυπηθήσομαι; (λύπη); [fr. Hes. down]; to make sorrowful; to affect with sadness, cause grief; to throw into sorrow: τυνά, 2 Co. ii. 2, 5; vii. 8; pass., Mt. xiv. 9; xvii. 23; xviii. 31; xix. 22; xvi. 22; Mk. x. 22; xiv. 19; Jn. xvi. 20; xxi. 17; 2 Co.

ii. 4; 1 Th. iv. 13; 1 Pet. i. 6; joined with ἀδημονεῖν, Mt. xxvi. 37; opp. to χαίρειν, 2 Co. vi. 10; κατὰ θεόν, in a manner acceptable to God [cf. W. 402 (375)], 2 Co. vii. 9, 11; in a wider sense, to grieve, offend: τὸ πνεῦμα τὸ ἄγιον, Eph. iv. 30 (see πνεῦμα, 4 a. fin.); to make one uneasy, cause him a scruple, Ro. xiv. 15. [COMP.: συλλυπέω. Syn. see θρηνέω, fin.]*

λύπη, -ης, ἡ, [fr. Aeschyl. and Hdt. down], sorrow, pain, grief: of persons mourning, Jn. xvi. 6; 2 Co. ii. 7; opp. to χαρά, Jn. xvi. 20; Heb. xii. 11; λύπην ἔχω (see ἔχω, I. 2 g. p. 267*), Jn. xvi. 21 sq.; Phil. ii. 27; with addition of ἀπό and gen. of pers., 2 Co. ii. 3; λ. μοί ἔστι, Ro. ix. 2; ἐν λύπῃ ἔρχεσθαι, of one who on coming both saddens and is made sad, 2 Co. ii. 1 (cf. λυπῶ ὑμᾶς, vs. 2; and λύπην ἔχω, vs. 3); ἀπὸ τῆς λύπης, for sorrow, Lk. xxii. 45; ἐκ λύπης, with a sour, reluctant mind [A. V. grudgingly], (opp. to ἀλαρός), 2 Co. ix. 7; ἡ κατὰ θεόν λύπη, sorrow acceptable to God, 2 Co. vii. 10 (see λυπέω), and ἡ τοῦ κόσμου λύπη, the usual sorrow of men at the loss of their earthly possessions, ibid.; objectively, annoyance, affliction, (Hdt. 7, 152): λύπας ὑποφέρειν [R. V. grieves], 1 Pet. ii. 19.*

Λυσανίας, -ον, δ, Lysanias; 1. the son of Ptolemy, who from b. c. 40 on was governor of Chalcis at the foot of Mount Lebanon, and was put to death b. c. 34 at the instance of Cleopatra: Joseph. antt. 14, 7, 4 and 13, 3; 15, 4, 1; b. j. 1, 13, 1, cf. b. j. 1, 9, 2. 2. a tetrarch of Abilene (see Ἀβιληνή), in the days of John the Baptist and Jesus: Lk. iii. 1. Among the regions assigned by the emperors Caligula and Claudius to Herod Agrippa I. and Herod Agrippa II., Josephus mentions ἡ Λυσανίου τετραρχία (antt. 18, 6, 10, cf. 20, 7, 1), βασιλεία ἡ τοῦ Λυσανίου καλούμενη (b. j. 2, 11, 5), Ἀβιλὰ ἡ Λυσανίου (antt. 19, 5, 1); accordingly, some have supposed that in these passages Lysanias the son of Ptolemy must be meant, and that the region which he governed continued to bear his name even after his death. Others (as Credner, Strauss, Gfrörer, Weisse), denying that there ever was a second Lysanias, contend that Luke was led into error by that designation of Abilene (derived from Lysanias and retained for a long time afterwards), so that he imagined that Lysanias was tetrarch in the time of Christ. This opinion, however, is directly opposed by the fact that Josephus, in antt. 20, 7, 1 and b. j. 2, 12, 8, expressly distinguishes Chalcis from the tetrarchy of Lysanias; nor is it probable that the region which Lysanias the son of Ptolemy governed for only six years took its name from him ever after. Therefore it is more correct to conclude that in the passages of Josephus where the tetrarchy of Lysanias is mentioned a second Lysanias, perhaps the grandson of the former, must be meant; and that he is identical with the one spoken of by Luke. Cf. Winer, RWB. s. v. Abilene; Wieseler in Herzog i. p. 64 sqq., [esp. in Beiträge zur richtig. Würdigung d. Evang. u.s.w. pp. 196–204]; Bleek, Synopt. Erklärl. u. s. w. i. p. 154 sq.; Kneucker in Schenkel i. p. 26 sq.; Schürer, Neutest. Zeitgesch. § 19 Anh. 1 p. 313 [also in Riehm s. v.]; Robinson in Bib. Sacra for 1848, pp. 79 sqq.;

*Renan, La Dynastic des Lysanias d'Abilène (in the Mémoires de l'Acad. des inscr. et belles-lettres for 1870, Tom. xxvi. P. 2, pp. 49–84); BB.DD. s. v.]**

Λυσίας, -ου, ὁ, (Claudius) *Lysias*, a Roman chiliarch [A. V. ‘chief captain’]: Acts xxiii. 26; xxiv. 7 [Rec.], 22. [B. D. Am. ed. s. v.]*

λύσις, -εως, ἡ, (λύω), [fr. Hom. down], a *loosing* of any bond, as that of marriage; hence once in the N. T. of divorcee, 1 Co. vii. 27.*

λυστελέω, -ώ; (fr. λυστελής, and this fr. λύω to pay, and τὰ τέλη [cf. τέλος, 2]); [fr. Hdt. down]; prop. to pay the taxes; to return expenses, hence to be useful, advantageous; impers. λυστελεῖ, it profits; foll. by ἢ (see ἢ, 3 f.), it is better: τινὶ foll. by εἰ, Lk. xvii. 2.*

Δύστρα, -ας, ἡ, and [in Acts xiv. 8; xvi. 2; 2 Tim. iii. 11] -ων, τά, (see Δύδδα), *Lystra*, a city of Lycaonia: Acts xiv. 6, 8, 21; xvi. 1 sq.; 2 Tim. iii. 11. [Cf. ref. in Bp. Lightft. on Col. p. 1.]*

λύτρον, -ου, τό, (λύω), Sept. passim for רָפֶךְ, הַלְאֵן, גִּרְעָב, etc.; the price for redeeming, ransom (paid for slaves, Lev. xix. 20; for captives, Is. xlvi. 13; for the ransom of a life, Ex. xxi. 30; Num. xxxv. 31 sq.): ἀντὶ πολλῶν, to liberate many from the misery and penalty of their sins, Mt. xx. 28; Mk. x. 45. (Pind., Aeschyl., Xen., Plat., al.)*

λύτρω, -ώ: Pass., 1 aor. ἐλυτρώθην; Mid., pres. inf. λυτρούσθαι; 1 aor. subj. 3 pers. sing. λυτρώσῃται; (λύτρον, q. v.); Sept. often for ἅλιξ and ἥρα; 1. to release on receipt of ransom: Plat. Theaet. p. 165 e.; Diod. 19, 73; Sept., Num. xviii. 15, 17. 2. to redeem, liberate by payment of ransom, [(Dem., al.)], generally expressed by the mid.; univ. to liberate: τινὰ ἀργυρίῳ, and likewise ἐκ with the gen. of the thing; pass. ἐκ τῆς ματαλας ἀναστροφῆς, 1 Pet. i. 18; Mid. to cause to be released to one's self [cf. W. 254 (238)] by payment of the ransom, i. e. to redeem; univ. to deliver: in the Jewish theocratic sense, τὸν Ἰσραὴλ, viz. from evils of every kind, external and internal, Lk. xxiv. 21; ἀπὸ πάσῃς ἀνομίας, Tit. ii. 14 [cf. W. § 30, 6 a.]; τινὰ ἐκ, spoken of God, Deut. xiii. 5; 2 S. vii. 23; Hos. xiii. 14.*

λύτρωσις, -εως, ἡ, (λύτρω, a ransoming, redemption: prop. αἴχμαλώτων, Plut. Arat. 11; for ἅλιξ, Lev. xxv. [29], 48; univ. deliverance, redemption, in the theocratic sense (see λύτρω, 2 [cf. Graec. Ven. Lev. xxv. 10, etc.]; Ps. xlvi. (xlii.) 9]): Lk. i. 68; ii. 38; specifically, redemption from the penalty of sin: Heb. ix. 12. [(Clem. Rom. 1 Cor. 12, 7; ‘Teaching’ 4, 6; etc.)]*

λυτρωτής, -οῦ, ὁ, (λύτρω, a redeemer; deliverer, liberator: Acts vii. 35; [Sept. Lev. xxv. 31, 32; Philo de sacrif. Ab. et Cain. § 37 sub fin.]; for ἅλιξ, of God, Ps. xviii. (xix.) 15; lxxvii. (lxxviii.) 35. Not found in prof. auth.]*

λυχνία, -ας, ἡ, a later Grk. word for the earlier λυχνίον, see *Lob. ad Phryn.* p. 313 sq.; [Wetst. on Mt. v. 15; W. 24]; Sept. for ἥρα; a (candlestick) lampstand, candelabrum: Mt. v. 15; Mk. iv. 21; Lk. viii. 16; [xi. 33]; Heb. ix. 2; the two eminent prophets who will precede Christ's return from heaven in glory are likened to ‘candlesticks,’

Rev. xi. 4 [B. 81 (70); W. 536 (499)]; to the seven ‘candlesticks’ (Ex. xxv. 37 [A. V. *lamps*; cf. B. D. (esp. Am. ed.) s. v. Candlestick]) also the seven more conspicuous churches of Asia are compared in Rev. i. 12 sq. 20; ii. 1; κινεῖν τὴν λυχνίαν τινὸς (ἐκκλησίας) ἐκ τοῦ τόπου αὐτῆς, to move a church out of the place which it has hitherto held among the churches; to take it out of the number of churches, remove it altogether, Rev. ii. 5.*

λύχνος, -ου, ὁ, Sept. for γάλη, [fr. Hom. down]; a lamp, candle [?], that is placed on a stand or candlestick (Lat. *candelabrum*), [cf. Trench, N. T. Syn. § xlvi.; Becker, Charicles, Sc. ix. (Eng. trans. p. 156 n. 5)]: Mt. v. 15; Mk. iv. 21; [Lk. xi. 36]; xii. 35; Rev. xxii. 5; φῶς λύχνον, Rev. xviii. 23; opp. to φῶς ἡλίου, xxii. 5 LT Tr VII; ἀπτειν λύχνον ([Lk. viii. 16; xi. 33; xv. 8], see ἀπτω, 1). To a ‘lamp’ are likened — the eye, ὁ λύχνος τοῦ σώματος, i. e. which shows the body which way to move and turn, Mt. vi. 22; Lk. xi. 34; the prophecies of the O. T., inasmuch as they afforded at least some knowledge relative to the glorious return of Jesus from heaven down even to the time when by the Holy Spirit that same light, like the day and the day-star, shone upon the hearts of men, the light by which the prophets themselves had been enlightened and which was necessary to the full perception of the true meaning of their prophecies, 2 Pet. i. 19; to the brightness of a lamp that cheers the beholders a teacher is compared, whom even those rejoiced in who were unwilling to comply with his demands, Jn. v. 35; Christ, who will hereafter illumine his followers, the citizens of the heavenly kingdom, with his own glory, Rev. xxi. 23.*

λύω: impf. ἔλων; 1 aor. ἐλυσα; Pass., pres. λύομαι; impf. ἐλύμην; pf. 2 pers. sing. λέλυσαι, ptcip. λελυμένος; 1 aor. ἐλύθην; 1 fut. λυθήσομαι; fr. Hom. down; Sept. several times for πῆλε to open, γῆλη and Chald. אֲרֹשׁ (Dan. iii. 25; v. 12); to loose; i.e. 1. to loose any person (or thing) tied or fastened: prop. the bandages of the feet, the shoes, Mk. i. 7; Lk. iii. 16; Jn. i. 27; Acts [xiii. 25]; vii. 33, (so for ὑψι to take off, Ex. iii. 5; Josh. v. 15); πῶλον (δεδεμένον), Mt. xxi. 2; Mk. xi. 2, [3 L mrg.], 4 sq.; Lk. xix. 30 sq. 33; bad angels, Rev. ix. 14 sq.; τὸν βούν ἀπὸ τῆς φάρνης, Lk. xiii. 15; trop. of husband and wife joined together by the bond of matrimony, λέλυσαι ἀπὸ γυναικός (opp. to δέδεσαι γυναικί), spoken of a single man, whether he has already had a wife or has not yet married, 1 Co. vii. 27. 2. to loose one bound, i. e. to unbind, release from bonds, set free: one bound up (swathed in bandages), Jn. xi. 44; bound with chains (a prisoner), Acts xxii. 30 (where Rec. adds ἀπὸ τῶν δεσμῶν); hence i. q. to discharge from prison, let go, Acts xxiv. 26 Rec. (so as far back as Hom.); in Apocalyptic vision of the devil (κεκλευσμένον), Rev. xx. 3; ἐκ τῆς φυλακῆς αὐτοῦ, 7; metaph. to free (ἀπὸ δεσμῶν) from the bondage of disease (one held by Satan) by restoration to health, Lk. xiii. 16; to release one bound by the chains of sin, ἐκ τῶν ἀμαρτῶν, Rev. i. 5 LT Tr VII (see λούω fin. [cf. W. § 30, 6 a.]).

3. to loosen, undo, dissolve, anything bound, tied, or compacted to-

gether: the seal of a book, Rev. v. 2, [5 Rec.]; trop., τὸν δεσμὸν τῆς γλώσσης τυνός, to remove an impediment of speech, restore speech to a dumb man, Mk. vii. 35 (Justin, hist. 13, 7, 1 cui nomen Battos propter linguae obligationem fuit; 6 linguae nolis solutis loqui primum coepit); an assembly, i. e. to dismiss, break up: τὴν συναγωγὴν, pass., Acts xiii. 43 (ἀγορὴν, Πομ. II. 1, 305; Od. 2, 257, etc.; Apoll. Rh. 1, 708; τὴν στρατιάν, Xen. Cyr. 6, 1, 2); of the bonds of death, λένεν τὰς ὀδίνας τοῦ θανάτου, Acts ii. 24 (see ὀδίνη). Laws, as having binding force, are likened to bonds; hence λένεν is i. q. to annul, subvert; to do away with; to deprive of authority, whether by precept or by act: ἐντολήν, Mt. v. 19; τὸν νόμον, Jn. vii. 23; τὸ σάββατον, the commandment concerning the sabbath, Jn. v. 18; τὴν γραφήν, Jn. x. 35; cf. Kuinoel on Mt. v. 17; [on the singular reading λένει τὸν Ἰησοῦν, 1 Jn. iv. 3 WH mrg. see Westcott, Com. ad loc.]; by a Chald. and Talmud. usage (equiv. to תְּנַשֵּׁא, אֲרֹשׁ [cf.

W. 32]), opp. to **δέω** (q. v. 2 c.), *to declare lawful*: Mt. xvi. 19; xviii. 18, [but cf. Weiss in Meyer 7te Aufl. ad ll. cc.]. to loose what is compacted or built together, *to break up, demolish, destroy*: prop. in pass. ἐλύετο ἡ πρύμνα, was breaking to pieces, Acts xxvii. 41; τὸν ναόν, Jn. ii. 19; τὸ μεγάστουχον τοῦ φραγμοῦ, Eph. ii. 14 (τὰ τείχη, 1 Esdr. i. 52; γέφυρα, Xen. an. 2, 4, 17 sq.); to dissolve something coherent into parts, *to destroy*: pass., [τούτων πάτων λυομένων, 2 Pet. iii. 11]; τὰ στοιχέα (καυσούμενα), 2 Pet. iii. 10; οὐρανοὶ (πυρούμενοι), ib. 12; metaph. *to overthrow, do away with*: τὰ ἔργα τοῦ διαβόλου, 1 Jn. iii. 8. [COMP.: ἀνα-, ἀπό, δια-, ἐκ-, ἐπι-, κατα-, παραλύνω.] *
Λώις [WH **Λώις**], -ιδος, ἡ, *Lois*, a Christian matron, the grandmother of Timothy: 2 Tim. i. 5.*

Λάωτ, δ, (ψυχή a covering, veil), [indecl.; cf. B.D.], *Lot*, the son of Haran the brother of Abraham (Gen. xi. 27, 31; xii. 4 sqq.; xiii. 1 sqq.; xiv. 12 sqq.; xix. 1 sqq.); Lk. xvii. 28 sq. 32; 2 Pet. ii. 7.*

M

[Μ, μ: on its (Alexandrian, cf. Sturz, De dial. Maced. et Alex. p. 130 sq.) retention in such forms as *ἀλημψομαι*, *ἀνελημφθη*, *προσωπολημπτης*, *ἀνάλημψις*, and the like, see (the several words in their places, and) W. 48, B. 62 (54); esp. *Tdf.* Proleg. p. 72; *Kuennen and Cobet*, Praef. p. Ixx.; *Scribener*, Collation etc. p. lv. sq., and Introd. p. 14; *Fritzsche*, Rom. vol. i p. 110; on -μ- or -μμ- in pf. pass. pteps (e. g. *διεστραμένος*, *περιφεραμένος*, etc., see each word in its place, and) cf. *WH.* App. p. 170 sq., on the dropping of μ in *ἐμπίτλημι*, *ἐμπιπράω*, see the words.]

Maáθ, ó, (ψυχή to be small), *Maath*, one of Christ's ancestors: Lk. iii. 26.*

Mayadáv, see the foll. word.

Μαγδαλά, a place on the western shore of the Lake of Galilee, about three miles distant from Tiberias towards the north; according to the not improbable conjecture of Gesenius (Thesaur. i. p. 267) identical with כְּנָדֶל־אַל (i. e. tower of God), a fortified city of the tribe of Naphtali (Josh. xix. 38); in the Jerus. Talmud כְּנָדֶל (*Magdal* or *Migdal*); now *Medschel* or *Medjdel*, a wretched Mohammedan village with the ruins of an ancient tower (see *Win.* RWB. s. v.; *Robinson*, Palest. ii. p. 396 sq.; *Arnold* in *Herzog* viii. p. 661; *Kneucker* in *Schenkel* iv. p. 84; [*Hackett* in B.D. s. v.; *Edersheim*, Jesus the Messiah, i. 571 sq.]): Mt. xv. 39 R G, with the var. reading (adopted by L T Tr WH [cf. *WH*. App. 160])

p. 160]) **Μαγαδάν**, Vulg. *Magedan*, (Syr. ); if either of these forms was the one used by the Evangelist it could very easily have been changed by the copyists into the more familiar name **Μαγδαλά**.*

Μαγδαληνή, -ῆς, ἡ, (*Magdalád*, q. v.), *Magdalene*, a woman of Magdala: Mt. xxvii. 56, 61; xxviii. 1; Mk. xv. 40, 47; xvi. 1, 9; Lk. viii. 2; xxiv. 10; Jn. xix. 25; xx. 1, 18.*

[Μαγεδών (Rev. xvi. 16 VII), see 'Αρμαγεδών.]

μαγεία (T WH *μαγία*, see 1, i), -as, ἡ, (*μάγος*, q. v.), *magic*; plur. *magic arts, sorceries*: Acts viii. 11. (The plur., Joseph., Plut., al.)*

μαγεύω; (*μάγος*); *to be a magician; to practise magical arts*: Acts viii. 9. (Eur. Iph. 1338; Plut. Artax. 3, 6, and in other auth.)^{*}

μανία, see *μανεία*.

μάγος, -ον, ὁ, (Hebr. מָגֵן, plur. מָגִינִּים; a word of Indo-Germanic origin; cf. *Gesenius*, Thes. ii. p. 766; *J. G. Müller* in *Herzog* viii. p. 678; [*Vaniček*, Fremdwörter, s. v.]; but the word is now regarded by many as of Babylonian origin; see *Schrader*, Keilinschriften u.s.w. 2te Aufl. p. 417 sqq.])]; fr. Soph. and Hdt. down; Sept. Dan. ii. 2 and several times in Theodot. ad Dan. for μάγος; a *magus*; the name given by the Babylonians (Chaldaeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augurs, soothsayers, sorcerers etc.; cf. *Win.* RWB. s. v.; *J. G. Müller* in *Herzog* l. e. pp. 675-685; *Holtzmann* in *Schenkel* iv. p. 84 sq.; [BB.DD.]

s. v. Magi]. In the N. T. the name is given 1. to the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star [see *dōrñp*, and cf. *Edersheim*, Jesus the Messiah, i. 209 sqq.] that the Messiah had just been born, came to Jerusalem to

worship him: Mt. ii. 1, 7, 16. 2. to false prophets and sorcerers: Acts xiii. 6, 8, cf. viii. 9, 11.*

Μαγώγ, ὁ, see Γῶγ.

Μαδιάμ, ἡ, (Hebr. מִדְיָן [i. e. 'strife']), *Midian* [in A. V. (ed. 1611) N. T. *Madian*], prop. name of the territory of the Midianites in Arabia; it took its name from Midian, son of Abraham and Keturah (Gen. xxv. 1 sq.): Acts vii. 29.*

μαζός, -οῦ, ὁ, *the breast*: of a man, Rev. i. 13 Lchm. [see μαστός]. From Hom. down.]*

μαθητών: 1 aor. ἐμαθήτευσα; 1 aor. pass. ἐμαθητεύθην; (μαθητής); 1. intrans. των, *to be the disciple of one; to follow his precepts and instruction*: Mt. xxvii. 57 R G WH mrg., cf. Jn. xix. 38 (so Plut. mor. pp. 832 b. (vit. Antiph. 1), 837 c. (vit. Isocr. 10); Jamblichus, vit. Pythag. c. 23). 2. trans. (cf. W. p. 23 and § 38, 1; [B. § 131, 4]) *to make a disciple; to teach, instruct*: τινά, Mt. xxviii. 19; Acts xiv. 21; pass. with a dat. of the pers. whose disciple one is made, Mt. xxvii. 57 L T Tr WH txt.; μαθητεύεις εἰς τὴν βασιλείαν τῶν οὐρ. (see γραμματεύς, 3), Mt. xiii. 52 Rec., where long since the more correct reading τῇ βασ. τῶν οὐρ. was adopted, but without changing the sense; [yet Lchm. inserts ἐν].*

μαθητής, -οῦ, ὁ, (*μανθάνω*), *a learner, pupil, disciple*: univ., opp. to δαδάσκαλος, Mt. x. 24; Lk. vi. 40; τινός, one who follows one's teaching: Ἰωάννου, Mt. ix. 14; Lk. vii. 18 (19); Jn. iii. 25; τῶν Φαρισ., Mt. xxii. 16; Mk. ii. 18; Lk. v. 33; Μωϋσέως, Jn. ix. 28; of Jesus,—in a wide sense, in the Gospels, those among the Jews who favored him, joined his party, became his adherents: Jn. vi. 66; vii. 3; xix. 38; ὅχλος μαθητῶν αὐτοῦ, Lk. vi. 17; οἱ μ. αὐτοῦ ἱκανοί, Lk. vii. 11; ἀπαν τὸ πλῆθος τῶν μαθ. Lk. xix. 37; but especially *the twelve apostles*: Mt. x. 1; xi. 1; xii. 1; Mk. viii. 27; Lk. viii. 9; Jn. ii. 2; iii. 22, and very often; also simply οἱ μαθηταί, Mt. xiii. 10; xiv. 19; Mk. x. 24; Lk. ix. 16; Jn. vi. 11 [Rec.], etc.; in the Acts οἱ μαθηταί are all those who confess Jesus as the Messiah, Christians: Acts vi. 1 sq. 7; ix. 19; xi. 26, and often; with τοῦ κυρίου added, Acts ix. 1. The word is not found in the O. T., nor in the Epp. of the N. T., nor in the Apocalypse; in Grk. writ. fr. [Hdt.], Arstph., Xen., Plato, down.

μαθητρία, -ας, ἡ, (a fem. form of μαθητής; cf. ψάλτης, ψάλτρια, etc., in Bttm. Ausf. Spr. ii. p. 425), *a female disciple*; i. q. *a Christian woman*: Acts ix. 36. (Diod. 2, 52; Diog. Laërt. 4, 2; 8, 42).*

[Μαθθαῖας, see Ματταῖας.]

Μαθθαῖος, Μαθθάν, see Ματθαῖος, Ματθάν.

Μαθθάτ, see Ματθάτ.

Μαθουσάλα, Τ WII Μαθουσαλά [cf. Tdf. Proleg. p. 103], ὁ, (Πήψιτης man of a dart, fr. πήψη, construct form of the unused πή a man, and πήψ a dart [cf. B. D. s. v.]), *Methuselah*, the son of Enoch and grandfather of Noah (Gen. v. 21): Lk. iii. 37.*

Μαΐνάν (Τ Tr WH Μεννά), indecl., (Lehm. Μέννας, gen. Μεννᾶ), ὁ, *Menna or Menan*, [A. V. (1611) *Menam*], the name of one of Christ's ancestors: Lk. iii. 31 [Lehm. br. τοῦ Μ.].*

μανοματ; [fr. Hom. down]; *to be mad, to rave*: said of one who so speaks that he seems not to be in his right mind, Acts xii. 15; xxvi. 24; 1 Co. xiv. 23; opp. to σωφροσύνης ρήματα ἀποφθέγγεσθαι, Acts xxvi. 25; joined with δαιμόνιον ἔχειν, Jn. x. 20. [COMP.: ἐμ-μανοματ.]*

μακαρίζω; Attic fut. μακαριῶ [cf. B. 37 (32)]; (μακάριος); fr. Hom. down; Sept. for γένης; *to pronounce blessed*: τινά, Lk. i. 48; Jas. v. 11 (here Vulg. *beatifico*).*

μακάριος, -α, -οι, (poetic μάκαρ), [fr. Pind., Plat. down], *blessed, happy*: joined to names of God, 1 Tim. i. 11; vi. 15 (cf. μάκαρες θεοί in Hom. and Hes.); ἐλπίς, Tit. ii. 13; as a predicate, Acts xx. 35; 1 Pet. iii. 14; iv. 14; ἡγούμενα τινά μακ. Acts xxvi. 2; μακάρ. ἐν τιν., Jas. i. 25. In congratulations, the reason why one is to be pronounced blessed is expressed by a noun or by a ptep. taking the place of the subject, μακάριος ὁ etc. (Hebr. "בָּרוּךְ יְהוָה, Ps. i. 1; Deut. xxxiii. 29, etc.) blessed the man, who etc. [W. 551 (512 sq.)]: Mt. v. 3-11; Lk. vi. 20-22; Jn. xx. 29; Rev. i. 3; xvi. 15; xix. 9; xx. 6; xxii. 14; by the addition to the noun of a ptep. which takes the place of a predicate, Lk. i. 45; x. 23; xi. 27 sq.; Rev. xiv. 13; foll. by ὅς with a finite verb, Mt. xi. 6; Lk. vii. 23; xiv. 15; Ro. iv. 7 sq.; the subject noun intervening, Lk. xii. 37, 43; xxiii. 29; Jas. i. 12; μακ. . . . ὅτι, Mt. xiii. 16; xvi. 17; Lk. xiv. 14; foll. by ἐάν, Jn. xiii. 17; 1 Co. vii. 40. [See Schmidt ch. 187, 7.]

μακαρισμός, -οῦ, ὁ, (μακαρίζω), *declaration of blessedness*: Ro. iv. 9; Gal. iv. 15; λέγειν τὸν μακ. τινός, *to utter a declaration of blessedness upon one*, a fuller way of saying μακαρίζειν τινά *to pronounce one blessed*, Ro. iv. 6. (Plat. rep. 9 p. 591 d.; [Aristot. rhet. 1, 9, 34]; Plut. mor. p. 471 c.; eccles. writ.)*

Μακεδονία, -ας, ἡ [on use of art. with cf. W. § 18, 5 a. c.], *Macedonia*, a country bounded on the S. by Thessaly and Epirus, on the E. by Thrace and the Aegean Sea, on the W. by Illyria, and on the N. by Dardania and Moesia [cf. B. D. (esp. Am. ed.)]: Acts xvi. 9 sq. 12; xviii. 5; xix. 21 sq.; xx. 1, 3; Ro. xv. 26; 1 Co. xvi. 5; 2 Co. i. 16; ii. 13; vii. 5; viii. 1; xi. 9; Phil. iv. 15; 1 Th. i. 7 sq.; iv. 10; 1 Tim. i. 3.*

Μακεδών, -όνος, ὁ, *a Macedonian*: Acts xvi. 9 [cf. B. § 123, 8 Rem.]; xix. 29; xxvii. 2; 2 Co. ix. 2, 4.*

μάκελλον, -ον, τό, a Lat. word, *macellum* [prob. akin to μάχη; Vaniček p. 687 (cf. Plut. as below)], a place where meat and other articles of food are sold, *meat-market, provision-market*, [A. V. *shambles*]: 1 Co. x. 25. (Dio Cass. 61, 18 τὴν ἀγορὰν τῶν ὄψων, τὸ μάκελλον; [Plut. ii. p. 277 d. (quaest. Rom. 54)].)*

μακράν (prop. fem. acc. of the adj. μακρός, sc. ὁδόν, a long way [W. 230 (216); B. § 131, 12]), adv., Sept. for πῖτη, [fr. Aeschyl. down]; *far, a great way*: absol., ἀπέχειν, Lk. xv. 20; of the terminus to which, *far hence*, ἔξαποστελλω σε, Acts xxii. 21; with ἀπό τινος added, Mt. viii. 30; Lk. vii. 6 [T om. ἀπό]; Jn. xxi. 8; τὸν θεὸν . . . οὐ μακράν ἀπό ἑνὸς ἔκαστον ἡμῶν ὑπάρχοντα, i. e. who is near every one of us by his power and influence (so that we have no need to seek the knowledge of him from without), Acts xvii. 27; οἱ εἰς μακράν [cf. W. 415 (387)].

those that are afar off, the inhabitants of remote regions, i. e. the Gentiles, Acts ii. 39, cf. Is. ii. 2 sqq.; Zech. vi. 15. metaph. οὐ μακρὰν εἰ ἀπὸ τῆς βασ. τοῦ θεοῦ, but little is wanting for thy reception into the kingdom of God, or thou art almost fit to be a citizen in the divine kingdom, Mk. xii. 34; οἱ ποτὲ ὄντες μακράν (opp. to οἱ ἔγγύς), of heathen (on the sense, see ἔγγύς, 1 b.), Eph. ii. 13; also οἱ μακράν, ib. 17.*

μακρόθεν, (*μακρός*), adv., esp. of later Grk. [Polyb., al.; cf. *Lob.* ad *Phryn.* p. 93]; Sept. for ρίπηρ, ρίπη, etc.; *from afar, afar*: Mk. viii. 3; xi. 13; Lk. xviii. 13; xxii. 54; xxiii. 49; with the prep. *ἀπό* prefixed (cf. W. 422 (393); § 65, 2; B. 70 (62)): Mt. xxvi. 58 [here T om. WH br. *ἀπό*]; xxvii. 55; Mk. v. 6; xiv. 54; xv. 40; Lk. xvi. 23; Rev. xviii. 10, 15, 17; also L T Tr WH in Mk. xi. 13; L T Tr mrg. WH in Lk. xxiii. 49; T Tr WH in Mk. viii. 3, (Ps. exxxvii. (exxxxviii.) 6; 2 K. xix. 25 cod. Alex.; 2 Esdr. iii. 13).*

μακροθυμέω, -ώ; 1 aor., impv. **μακροθύμησον**, ptcpr. **μακροθυμήσας**; (fr. *μακρόθυμος*, and this fr. *μακρός* and *θυμός*); *to be of a long spirit, not to lose heart; hence* 1. *to persevere patiently and bravely* (i. q. *καρτερῶ*, so Plut. de gen. Soer. c. 24 p. 593 f.; Artem. oneir. 4, 11) *in enduring misfortunes and troubles*: absol., Heb. vi. 15; Jas. v. 8; with the addition of *ἐώς* and a gen. of the desired event, ib. 7; with *ἐπί* and a dat. of the thing hoped for, ibid.; add, Sir. ii. 4. 2. *to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish*, (for ηγετήσαι, to defer anger, Prov. xix. 11): absol. 1 Co. xiii. 4; *πρὸς τινα*, 1 Th. v. 14; *ἐπί* with dat. of pers. (see *ἐπί*, B. 2 a. δ.), Mt. xviii. 26, 29 [here L Tr with the acc., so Tr in 26; see *ἐπί*, C. I. 2 g. β.]; Sir. xviii. 11; xxix. 8; hence spoken of God deferring the punishment of sin: *εἰς τινα*, towards one, 2 Pet. iii. 9 [here L T Tr mrg. διά (q. v. B. II. 2 b. sub fin.)]; *ἐπί* with dat. of pers., Lk. xviii. 7; in this difficult passage we shall neither preserve the constant usage of *μακροθυμέειν* (see just before) nor get a reasonable sense, unless we regard the words *ἐπ’ αὐτοῖς* as negligently (see *αὐτός*, II. 6) referring to the enemies of the ἐκκεκτῶν, and translate *καὶ μακροθυμῶν ἐπ’ αὐτοῖς even though he is long-suffering, indulgent, to them*; — this negligence being occasioned by the circumstance that Luke seems to represent Jesus as speaking with Sir. xxxii. (xxxv.) 22 (18) in mind, where *ἐπ’ αὐτοῖς* must be referred to *ἀνελεημόνων*. The reading [of L T Tr WH] *καὶ μακροθυμεῖ ἐπ’ αὐτοῖς*; by which *τὸ μακροθυμεῖν* is denied to God [cf. W. § 55, 7] cannot be accepted, because the preceding parable certainly demands the notion of slowness on God’s part in avenging the right; cf. De Wette ad loc.; [but to this it is replied, that the denial of actual delay is not inconsistent with the assumption of apparent delay; cf. Meyer (ed. Weiss) ad loc.].*

μακροθυμία, -ας, ἡ, (*μακρόθυμος* [cf. *μακροθυμέω*]), (Vulg. *longanimitas*, etc.), i. e. 1. *patience, endurance, constancy, steadfastness, perseverance*; esp. as shown in bearing troubles and ills, (Plut. Luc. 32 sq.; ἀνθρωπος ὡν

μηδέποτε τὴν ἀλυπίαν αἴτου παρὰ θεῶν, ἀλλὰ μακροθυμίαν, Menand. frag. 19, p. 203 ed. Meineke [vol. iv. p. 238 Frag. comic. Graec. (Berl. 1841)]: Col. i. 11; 2 Tim. iii. 10; Heb. vi. 12; Jas. v. 10; Clem. Rom. 1 Cor. 64; Barn. ep. 2, 2; [Is. lvii. 15; Joseph. b. j. 6, 1, 5; cf. 1 Macc. viii. 4]. 2. *patience, forbearance, long-suffering, slowness in avenging wrongs*, (for מִבְּרָכָה, Jer. xv. 15): Ro. ii. 4; ix. 22; 2 Co. vi. 6; Gal. v. 22; Eph. iv. 2; Col. iii. 12; 1 Tim. i. 16 [cf. B. 120 (105)]; 2 Tim. iv. 2; 1 Pet. iii. 20; 2 Pet. iii. 15; (Clem. Rom. 1 Cor. 13; 1 Ignat. ad Eph. 3, 1).*

[Syn. **μακροθυμία, ὑπομονή** (occur together or in the same context in Col. i. 11; 2 Cor. vi. 4, 6; 2 Tim. iii. 10; Jas. v. 10, 11; cf. Clem. Rom. 1 Cor. 64; Ignat. ad Eph. 3, 1): Bp. Lightf. remarks (on Col. i. c.), “The difference of meaning is best seen in their opposites. While ὑπομονή is the temper which does not easily succumb under suffering, μακροθυμία is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or revenge (Prov. xv. 18; xvi. 32) . . . This distinction, though it applies generally, is not true without exception” . . . ; cf. also his note on Col. iii. 12, and see (more at length) Trench, N. T. Syn. § liii.]

μακροθύμως, adv., *with longanimity* (Vulg. *longanimiter*, Heb. vi. 15), i. e. *patiently*: Aets xxvi. 3.*

μακρός, -ά, -όν, [fr. Hom. down], *long*; of place, *remote, distant, far off*: χώρα, Lk. xv. 13; xix. 12. of time, *long, lasting long*: μακρὰ προσεύχομαι, to pray long, make long prayers, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47.*

μακροχρόνιος, -ον, (*μακρός* and *χρόνος*), lit. ‘long-timed’ (Lat. *longaevus*), *long-lived*: Eph. vi. 3. (Ex. xx. 12; Deut. v. 16; very rare in prof. auth.)*

μαλακία, -ας, ἡ, (*μαλακός*); 1. prop. *softness* [fr. Hdt. down]. 2. in the N. T. (like ἀσθένεια, ἀρρωστία) *infirmity, debility, bodily weakness, sickness*, (Sept. for נֶגֶד, disease, Deut. vii. 15; xxviii. 61; Is. xxxviii. 9, etc.); joined with νόσος, Mt. iv. 23; ix. 35; x. 1.*

μαλακός, -ή, -όν, *soft*; *soft to the touch*: ιμάτια, Mt. xi. 8 R G L br.; Lk. vii. 25, (ιματίων πολυτελῶν κ. μαλακῶν, Artem. oneir. 1, 78; ἐσθῆς, Hom. Od. 23, 290; Artem. oneir. 2, 3; χιτών, Hom. Il. 2, 42); and simply τὰ μαλακά, soft raiment (see λενκός, 1): Mt. xi. 8 T Tr WH. Like the Lat. *mollis*, metaph. and in a bad sense: *effeminate, of a catamite, a male who submits his body to unnatural lewdness*, 1 Co. vi. 9 (Dion. Hal. antt. 7, 2 sub fin.; [Diog. Laert. 7, 173 fin.]).*

Μαλελεήλ (Μελελεήλ, Tdf.), δ, (לְאַלְעָלָה praising God, fr. לְעָלָה and נָא), *Mahalaleel* [A. V. *Maleeleel*], son of Cainan: Lk. iii. 37.*

μάλιστα (superlative of the adv. *μάλα*), [fr. Hom. down], adv., *especially, chiefly, most of all, above all*: Acts xx. 38; xxv. 26; Gal. vi. 10; Phil. iv. 22; 1 Tim. iv. 10; v. 8, 17; 2 Tim. iv. 13; Tit. i. 10; Philem. 16; 2 Pet. ii. 10; **μάλιστα γνώστης**, especially expert, thoroughly well-informed, Acts xxvi. 3.*

μᾶλλον (compar. of *μάλα*, *very, very much*), [fr. Hom. down], adv., *more, to a greater degree; rather*; 1. added to verbs and adjectives, it denotes increase, a

greater quantity, a larger measure, a higher degree, *more, more fully*, (Germ. *in höherem Grade, Maasse*); a. words defining the measure or size are joined to it in the ablative (dat.): *πολλῷ much, by far*, Mk. x. 48; Lk. xviii. 39; Ro. v. 15, 17, (in both these verses the underlying thought is, the measure of salvation for which we are indebted to Christ is far greater than that of the ruin which came from Adam; for the difference between the consequences traceable to Adam and to Christ is not only one of quality, but of quantity also; cf. Rückert, Com. on Rom. vol. i. 281 sq. [al. (fr. Chrys. to Meyer and Godet) content themselves here with a logical increase, *far more certainly*]); 2 Co. iii. 9, 11; Phil. ii. 12; *πόσῳ how much*, Lk. xii. 24; Ro. xi. 12; Philem. 16; 1 Heb. ix. 14; *τοσούτῳ by so much, σσῳ by as much*, (sc. μᾶλλον), Heb. x. 25. b. in comparison it often so stands that *than before* must be mentally added, [*Λ. V. the more, so much the more*], as Mt. xxvii. 24 (*μᾶλλον θάρυβος γίνεται* [but al. refer this to 2 b. a. below]); Lk. v. 15 (*διηρχετο μᾶλλον*); Jn. v. 18 (*μᾶλλον ἔγχτον*); xix. 8; Acts v. 14; ix. 22; xxii. 2; 2 Co. vii. 7; 1 Th. iv. 1, 10; 2 Pet. i. 10; *ἔτι μᾶλλον καὶ μᾶλλον*, Phil. i. 9; or the person or thing with which the comparison is made is evident from what precedes, as Phil. iii. 4; it is added to comparatives, Mk. vii. 36; 2 Co. vii. 13; *πολλῷ μᾶλλον κρεῖσσον*, Phil. i. 23; see [Wetstein on Phil. I. c.]; W. § 35, 1 cf. 603 (561); [B. § 123, 11]; to verbs that have a comparative force, *μᾶλλον διαφέρει τινός*, to be of much more value than one, Mt. vi. 26. *μᾶλλον ἢ, more than*, Mt. xviii. 13; *μᾶλλον* with gen., *πάτων ἴμῶν*, 1 Co. xiv. 18 (Xen. nem. 3, 12, 1). joined to positive terms it forms a periphrasis for a comparative [cf. W. § 35, 2 a.], foll. by *ἢ*, as *μακάριον μὲν μακαριώτερον*, Acts xx. 35; add, 1 Co. ix. 15; Gal. iv. 27; *πολλῷ μᾶλλον ἀναγκαῖα*, 1 Co. xii. 22; sometimes *μᾶλλον* seems to be omitted before *ἢ*; see under *ἢ*, 3 f. c. *μᾶλλον δέ, what moreover is of greater moment*, [*Λ. V. yea rather*]: Ro. viii. 34 (2 Macc. vi. 23). 2. it marks the preference of one thing above another, and is to be rendered *rather, sooner*, (Germ. *eher, vielmehr, lieber*); a. it denotes that which occurs *more easily* than something else, and may be rendered *sooner*, (Germ. *eher*): thus *πολλῷ μᾶλλον* in arguing from the less to the greater, Mt. vi. 30; Ro. v. 9 sq.; 1 Heb. xii. 9 [here L T Tr VII πολὺ μ.]; also *πολὺ* [R G *πολλῷ*] *μᾶλλον* sc. *οὐκ ἐκφεύξομεθα*, i. e. much shall we not escape (cf. W. p. 633 (588) note [B. § 148, 3 b.]), or even *ἐνδίκον μισθαποδοσίαν ληφόμεθα* (Heb. ii. 2), or something similar (cf. Matthiae § 634, 3), Heb. xii. 25. *πόσῳ μᾶλλον*, Mt. vii. 11; x. 25; Lk. xii. 28; Ro. xi. 12, 24; Philem. 16. in a question, *οὐ μᾶλλον*; (Lat. *nonne potius?*) [*do not . . . more*], 1 Co. ix. 12. b. it is opposed to something else and does away with it: accordingly it may be rendered *the rather* (Germ. *vielmehr*); a. after a preceding negative or prohibitive sentence: Mt. x. 6, 28; xxv. 9; Mk. v. 26; Ro. xiv. 13; 1 Tim. vi. 2; Heb. xii. 13; *μᾶλλον δέ*, Eph. iv. 28; v. 11. *οὐχὶ μᾶλλον*; (*nonne potius?*) *not rather etc.*? 1 Co. v. 2; vi. 7. β. so that *μᾶλλον* belongs to the thing which is preferred, consequently to a noun, not to a

verb: Jn. iii. 19 (*ὅγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς, i. e. when they ought to have loved the light they (hated it, and) loved the darkness, vs. 20*); xii. 43; Acts iv. 19; v. 29; 2 Tim. iii. 4. that which it opposes and sets aside must be learned from the context [cf. W. § 35, 4]: Mk. xv. 11 (sc. *ἢ τὸν Ἰησοῦν*); Phil. i. 12 (where the meaning is, ‘so far is the gospel from suffering any loss or disadvantage from my imprisonment, that the *number* of disciples is increased in consequence of it’). γ. by way of correction, *μᾶλλον δέ, nay rather; to speak more correctly*: Gal. iv. 9 (Joseph. antt. 15, 11, 3; Ael. v. h. 2, 13 and often in prof. auth.; cf. Grimm, Exeg. Hdbch. on Sap. p. 176 sq.). c. it does not do away with that with which it is in opposition, but marks what has the preference: *more willingly, more readily, sooner* (Germ. *lieber*), *Θέλω μᾶλλον* and *εὐδοκῶ μᾶλλον, to prefer*, 1 Co. xiv. 5; 2 Co. v. 8, (*βούλομαι μᾶλλον*, Xen. Cyr. 1, 1, 1); *ζῆλοῦν*, 1 Co. xiv. 1 (*μᾶλλον sc. ζῆλοῦτε*); *χρῶμαι*, 1 Co. vii. 21.

Μάλχος (μάλχος) Grecized; cf. Delitzsch in the Zeitschr. f. Luth. Theol., 1876, p. 605), *-ου, δ,* *Malchus*, a servant of the high-priest: Jn. xviii. 10. [Cf. Hackett in B. D. s. v.] *

μάμπη, -ης, ἡ, 1. in the earlier Grk. writ. *mother* (the name infants use in addressing their mother). 2. in the later writ. ([Philo], Joseph., Plut., App., Idian., Artem.) i. q. *τάγη, grandmother* (see *Lob. ad Phryn.* pp. 133–135 [cf. W. 25]): 2 Tim. i. 5; 4 Macc. xvi. 9.*

μαμωνᾶς (G L T Tr WH), incorrectly *μαμμωνᾶς* (Rec. [in Mt.], ἄ [B. 20 (18); W. § 8, 1], δ, *mammon* (Chald. *אַמְנוֹן*, to be derived, apparently, fr. *רַכֵּב*; hence *what is trusted in* [cf. Burdorf, Lex. chald. talmud. et rabbini. col. 1217 sq. (esp. ed. Fischer p. 613 sq.); acc. to *Gesenius* (Thesaur. i. 552) contr. fr. *רַכְבָּה treasure* (Gen. xlvi. 23); cf. B. D. s. v.; Eddersheim, Jesus the Messiah, ii. 269]), *riches*: Mt. vi. 24 and Lk. xvi. 13, (where it is personified and opposed to God; cf. Phil. iii. 19); Lk. xvi. 9, 11. (“*lucrum punice mammon dicitur*,” Augustine [de serm. Dom. in monte, l. ii. c. xiv. (§ 47)]; the Sept. trans. the Hebr. *מַמְנוֹן* in Is. xxxiii. 6 *θησαυρόι*, and in Ps. xxxvi. (xxxvii.) 3 *πλοῦτος*.) *

Μανᾶν, δ, (σπουδὴ consoler), *Manan*, a certain prophet in the church at Antioch: Acts xiii. 1. [See Hackett in B. D. s. v.] *

Μανασσῆς [Treg. *Mann.* in Rev.], gen. and acc. ἢ [B. 19 (17); W. § 10, 1; but see *WII. App. p. 159*], δ, (πάγχυστος causing to forget, fr. πάγχυστος to forget), *Manasseh*; 1. the firstborn son of Joseph (Gen. xli. 51): Rev. vii. 6. 2. the son of Hezekiah, king of Judah (2 K. xxi. 1–18): Mt. i. 10.*

μανθάνω; 2 aor. *ἔμαθον*; pf. ptc. *μεμαθήκως*; Sept. for *ταῦτα*; [fr. Hom. down]; *to learn, be apprised*; a. univ.: *absol. to increase one's knowledge*, 1 Tim. ii. 11; 2 Tim. iii. 7; *to be increased in knowledge*, 1 Co. xiv. 31; τι, Ro. xvi. 17; 1 Co. xiv. 35; Phil. iv. 9; 2 Tim. iii. 14; Rev. xiv. 3; in Jn. vii. 15 supply *αὐτά*; foll. by an indir. quest., Mt. ix. 13; *Χριστόν*, to be imbued with the knowledge of Christ, Eph. iv. 20; τι foll. by *ἀπό* w.

of Moses; in the Targums מִרְכָּה; cf. *Delitzsch*, *Zeitschr. f. luth. Theol.* for 1877 p. 2 [Maria is a good Latin name also], *Mary*. The women of this name mentioned in the N. T. are the foll. 1. the mother of Jesus Christ, the wife of Joseph; her name is written *Μαρία* [in an oblique case] in Mt. i. 16, 18; ii. 11; Mk. vi. 3; Lk. i. 41; Acts i. 14 [R G L]; *Μαριάμ* in Mt. xiii. 55; Lk. i. 27, 30-56 [(in 38 L mrg. *Μαρία*)]; ii. 5, 16, 34; [Acts i. 14 T Tr WH]; the reading varies between the two forms in Mt. i. 20 [WH txt. -πίαν]; Lk. ii. 19 [LT Tr WH txt. -πίᾳ]; so where the other women of this name are mentioned, [see *Tdf.* Proleg. p. 116, where it appears that in his text the gen. is always (seven times) -πίας; the nom. in Mk. always (seven times) -πία; that in Jn. -πιάμ occurs eleven times, -πία (or -αν) only three times, etc.; for the facts respecting the MSS., see (*Tdf.* u. s. and *WH*. App. p. 156)]; cf. B. 17 (15).

2. *Mary Magdalene* (a native of Magdala): Mt. xxvii. 56, 61; xxviii. 1; Mk. xv. 40, 47; xvi. 1, 9; Lk. viii. 2; xxiv. 10; Jn. xix. 25; xx. 1, 11, 16, 18. 3. the mother of James the less and Joses, the wife of Clopas (or Alphæus) and sister of the mother of Jesus: Mt. xxvii. 56, 61; xxviii. 1; Mk. xv. 40, 47; xvi. 1; Lk. xxiv. 10; Jn. xix. 25 (see *Ιάκωβος*, 2). There are some, indeed, who, thinking it improbable that there were two living sisters of the name of Mary (the common opinion), suppose that not three but four women are enumerated in Jn. xix. 25, and that these are distributed into two pairs so that η ἀδελφὴ τῆς μητρὸς Ἰησοῦ designates Salome, the wife of Zebedee; so esp. *Wieseler* in the *Theol. Stud. u. Krit.* for 1840, p. 648 sqq., [cf. Bp. Lghft. com. on Gal., Dissert. ii. esp. pp. 255 sq. 264] with whom Lücke, Meyer, Ewald and others agree; in opp. to them cf. *Grimm* in *Ersch* and *Gruber's Eneykl.* sect. 2 vol. xxii. p. 1 sq. In fact, instances are not wanting among the Jews of two living brothers of the same name, e. g. *Onias*, in *Joseph. antt.* 12, 5, 1; *Herod*, sons of Herod the Great, one by Mariamne, the other by Cleopatra of Jerusalem, *Joseph. antt.* 17, 1, 3; b. j. 1, 28, 4; [cf. B. D. s. v. *Mary of Cleophas*; Bp. Lghft. u. s. p. 264]. 4. the sister of Lazarus and Martha: Lk. x. 39, 42; Jn. xi. 1-45; xii. 3. 5. the mother of John Mark: Acts xii. 12. 6. a certain Christian woman mentioned in Ro. xvi. 6.*

Μάρκος, -ον, δ, *Mark*; acc. to the tradition of the church the author of the second canonical Gospel and identical with the *John Mark* mentioned in the Acts (see *Ιωάννης*, 5). He was the son of a certain Mary who dwelt at Jerusalem, was perhaps converted to Christianity by Peter (Acts xii. 11 sq.), and for this reason called (1 Pet. v. 13) Peter's son. He was the cousin of Barnabas and the companion of Paul in some of his apostolic travels; and lastly was the associate of Peter also: Acts xii. 12, 25; xv. 37, 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24 (23); 1 Pet. v. 13, cf. Euseb. h. e. 2, 15 sq.; 3, 39. Some, as *Grotius*, [*Tillemont*, Hist. Eccl. ii. 89 sq. 503 sq.; *Patri-tius*, *De Evangelis* l. 1, e. 2, quaest. 1 (cf. *Cotelerius*, Patr. Apost. i. 262 sq.)], *Kienlen* (in the *Stud. u. Krit.* for 1843, p. 423), contend that there were two Marks, one the

disciple and companion of Paul mentioned in the Acts and Pauline Epp., the other the associate of Peter and mentioned in 1 Pet. v. 13; [cf. *Jas. Morison*, Com. on Mk. Introd. § 4; Bp. Lghft. on Col. iv. 10].*

μάρμαρος, -ον, δ, ἡ, (μαρμάρω to sparkle, glisten); 1. a stone, rock, (Hom., Eur.). 2. marble [cf. Ep. Jer. 71], Theophr., Strabo, al.): Rev. xviii. 12.*

μάρτυρ, -υρος, δ, see *μάρτυς*.

μαρτυρέω, -ώ; impf. 3 pers. plur. ἐμαρτύρουν; fut. μαρτυρήσω; 1 aor. ἐμαρτύρησα; pf. μεμαρτύρηκα; Pass., pres. μαρτυρόμαι; impf. ἐμαρτυρόμην; pf. μεμαρτύρημαι; 1 aor. ἐμαρτυρήθην; fr. [Simon., Pind.], Aeschyl., Hdt. down; to be a witness, to bear witness, testify, i. e. to affirm that one has seen or heard or experienced something, or that (so in the N. T.) he knows it because taught by divine revelation or inspiration, (sometimes in the N. T. the apostles are said μαρτυρεῖν, as those who had been eye- and ear-witnesses of the extraordinary sayings, deeds and sufferings of Jesus, which proved his Messiahship; so too Paul, as one to whom the risen Christ had visibly appeared; cf. Jn. xv. 27; xix. 35; xxi. 24; Acts xxiii. 11; 1 Co. xv. 15; 1 Jn. i. 2, cf. Acts i. 22 sq.; ii. 32; iii. 15; iv. 33; v. 32; x. 39, 41; xiii. 31; xxvi. 16; [cf. *Westcott*, ("Speaker's") Com. on Jn., Introd. p. xlvi. sq.]); a. in general; absol. to give (not to keep back) testimony: Jn. xv. 27; Acts xxvi. 5; foll. by ὅτι recitative and the orat. direct., Jn. iv. 39; also preceded by λέγων, Jn. i. 32; μαρτυρεῖν εἰς with an acc. of the place into (unto) which the testimony (concerning Christ) is borne, Acts xxiii. 11 [see εἰς, A. I. 5 b.]; μαρτυρῶ, inserted parenthetically (W. § 62, 2), 2 Co. viii. 3; i. q. to prove or confirm by testimony, 1 Jn. v. 6 sq.; used of Jesus, predicting what actually befell him, Jn. xiii. 21; of God, who himself testifies in the Scriptures that a thing is so (viz. as the author declares), foll. by the recitative ὅτι, Heb. vii. 17 R. μαρτ. foll. by περὶ w. gen. of a pers., to bear witness concerning one: Jn. i. 7 sq.; περὶ τοῦ ἀνθρώπου, concerning man, i. e. to tell what one has himself learned about the nature, character, conduct, of men, Jn. ii. 25 [see ἀνθρώπος, 1 a.]; περὶ τοῦ, foll. by direct disc., Jn. i. 15; the Scriptures are said to testify περὶ Ἱησοῦν, i. e. to declare things which make it evident that he was truly sent by God, Jn. v. 39; God is said to do the same,—through the Scriptures, ib. 37 ef. viii. 18; through the expiation wrought by the baptism and death of Christ, and the Holy Spirit giving souls assurance of this expiation, 1 Jn. v. 6-9; so John the Baptist, as being a 'prophet', Jn. v. 32; so the works which he himself did, ib. 36 (there foll. by ὅτι); x. 25; so the Holy Spirit, Jn. xv. 26; the apostles, 27; so Christ himself περὶ ἑαυτοῦ, Jn. v. 31; viii. 13 sq. 18. περὶ w. gen. of the thing, Jn. xxi. 24; περὶ τοῦ κακοῦ, to bring forward evidence to prove τὸ κακόν, Jn. xviii. 23. with the acc. of a cognate noun, μαρτυρίαν μαρτυρεῖν περὶ w. a gen. of the pers., Jn. v. 32; 1 Jn. v. 9 Rec.; 10, (τὴν αὐτὴν μαρτυρίαν μαρτυρεῖν, Plat. Eryx. p. 399 b.; τὴν μαρτυρίαν αὐτοῦ ἦν τῇ ἀρετῇ μαρτυρεῖν, Epict. diss. 4, 8, 32 [cf. W. 225 (211); B. 148 (129)]); w. an acc. of the thing, τῷ

testify a thing, bear witness to (of) anything: Jn. iii. 11, 32; supply *αὐτό* in Jn. xix. 35; *τινί τι*, 1 Jn. i. 2; *ὅς ἐμαρτύρησε*. . . *Χριστοῦ*, who has borne witness of (viz. in this book, i. e. the Apocalypse) what God has spoken and Jesus Christ testified (sc. concerning future events; see *λόγος*, I. 2 b. ε.), Rev. i. 2; *ὁ μαρτυρῶν τάντα he that testifieth these things* i. e. has caused them to be testified by the prophet, his messenger, Rev. xxii. 20; *μαρτυρῆσαι ὑμῖν ταῦτα ἐπί* [L Tr mrg. WH mrg. *ἐν*] *ταῖς ἑκκλησίαις*, to cause these things to be testified to you in the churches or *for, on account of*, the churches, Rev. xxii. 16,—unless *ἐπί* be dropped from the text and the passage translated, *to you, viz. the (seven) churches (of Asia Minor)*, the prophet reverting again to i. 4; cf. De Wette, Bleek, Dürsterdieck, ad loc.; [al., retaining *ἐπί*, render it *over, concerning*, cf. x. 11; W. 393 (368) c.; see *ἐπί*, B. 2 f. β. fin.]. of testimony borne not in word but by deed, in the phrase used of Christ *μαρτυρεῖν τὴν καλήν ὁμολογίαν*, to witness the good confession, to attest the truth of the (Christian) profession by his sufferings and death, 1 Tim. vi. 13, where cf. Hofmann. Pass.: Ro. iii. 21 (a righteousness such as the Scriptures testify that God ascribes to believers, cf. iv. 3). *μαρτ.* foll. by *ὅτι that*, Jn. i. 34 [cf. W. 273 (256)]; [iv. 44]; xii. 17 [here R¹ Tr txt. WH *ὅτε*]; 1 Jn. iv. 14; *περὶ* w. gen. of a pers. foll. by *ὅτι*, Jn. v. 36; vii. 7; *κατά τινος*, against [so W. 382 (357), Mey., al.; yet see *κατά*, I. 2 b.] one, foll. by *ὅτι*, 1 Co. xv. 15. w. a dat. of the thing i. e. for the benefit of, in the interests of, a thing [cf. B. § 133, 11]: *τῷ ἀληθεῖᾳ*, Jn. v. 33; xviii. 37; *σοῦ τῷ ἀληθεῖᾳ* (see *ἀληθεῖα*, II.), to bear witness unto thy truth, how great it is, 3 Jn. 3, 6; used of the testimony which is given in deeds to promote some object: *τῷ λόγῳ*, Acts xiv. 3 [T prefixes *ἐπί*]; with a dat. (of a thing) incommodi: *μαρτυρεῖτε* (T' Tr WH *μάρτυρες ἔστε*) *τοῖς ἔργοις τῶν πατέρων*, by what ye are doing ye add to the deeds of your fathers a testimony which proves that those things were done by them, Lk. xi. 48. w. a dat. of the person: *to declare to one by testimony* (by suggestion, instruction), Heb. x. 15; foll. by direct discourse, Rev. xxii. 18 G L T Tr WH; *to testify to one what he wishes one to testify concerning him*: Acts xxii. 5; foll. by *ὅτι*, Mt. xxiii. 31; Jn. iii. 28; Ro. x. 2; Gal. iv. 15; Col. iv. 13; foll. by an acc. w. inf. Acts x. 43; to give testimony in one's favor, to commend [W. § 31, 4 b.; B. as above]: Jn. iii. 26; Acts xiii. 22; xv. 8; pass. *μαρτυρῶμαι witness is borne to me, it is witnessed of me* (W. § 39, 1; B. § 134, 4): foll. by *ὅτι*, Heb. vii. 8; foll. by *ὅτι* recitative and direct disc., Heb. vii. 17 L T Tr WH; foll. by an inf. belonging to the subject, Heb. xi. 4 sq. b. emphatically; *to utter honorable testimony, give a good report*; w. a dat. of the pers., Lk. iv. 22; *ἐπὶ τινί*, on account of, for a thing, Heb. xi. 4 [here L Tr read *μαρ. ἐπὶ κτλ. τῷ θεῷ* (but see the Comm.)]; *μεμαρτύρηται τινί ὑπὸ τινος*, 3 Jn. 12; pass. *μαρτυρῶμαι to be borne (good) witness to, to be well reported of, to have (good) testimony borne to one, accredited, attested, of good report, approved*: *Acts vi. 3* (Clem. Rom. 1 Cor. 17, 1 sq.; 18,

1; 19, 1; 47, 4); foll. by *ἐν* w. a dat. of the thing in which the commanded excellence appears, 1 Tim. v. 10; Heb. xi. 2, (*ἐπὶ τινι*, for a thing, Athen. 1 p. 25 f.; [yet cf. W. 387 (362) note]); *διὰ τινος*, to have (honorable) testimony borne to one through (by) a thing, Heb. xi. 39; *ὑπό* w. gen. of the pers. giving honorable testimony, Acts x. 22; xvi. 2; xxii. 12, (Clem. Rom. 1 Cor. 38, 2; 44, 3; Ignat. ad Philad. c. 5, 2 cf. 11, 1 and ad Eph. 12, 2; Antonin. 7, 62); w. dat. of the pers. testifying (i. q. *ὑπό τινος*), Acts xxvi. 22 R G. c. Mid., acc. to a false reading, *to conjure, implore*: 1 Th. ii. 12 (11), where T Tr WH have rightly restored *μαρτυρῶμενον* [COMP.: *ἐπι· συν-ἐπι· κατ·, συν-μαρτυρέω*.]*

μαρτυρία, -ας, ἡ, (μαρτυρέω, q. v.) [fr. Hom. down]; 1. *a testifying*: the office committed to the prophets of testifying concerning future events, Rev. xi. 7. 2. what one testifies, *testimony*: univ. Jn. v. 34; in a legal sense, of testimony before a judge: Lk. xxii. 71; Mk. xiv. 56; w. gen. of the subj., Mk. xiv. 59; Jn. viii. 17; 1 Jn. v. 9; *κατά τινος*, against one, Mk. xiv. 55; in an historical sense, of the testimony of an historian: Jn. xix. 35; xxi. 24; in an ethical sense, of testimony concerning one's character: 3 Jn. 12; 1 Tim. iii. 7; Tit. i. 13; in a predominantly dogmatic sense respecting matters relating to the truth of Christianity: of the testimony establishing the Messiahship and the divinity of Jesus (see *μαρτυρέω*, a.), given by—John the Baptist: Jn. i. 7; v. 32; *ἡ μαρτ. τοῦ Ἰωάννου*, i. 19; Jesus himself, w. a gen. of the subj., Jn. v. 31; viii. 13 sq.; God, in the prophecies of Scripture concerning Jesus the Messiah, in the endowments conferred upon him, in the works done by him, Jn. v. 36; through the Holy Spirit, in the Christian's blessed consciousness of eternal life and of reconciliation with God, obtained by baptism [(cf. reff. s. v. *βάπτισμα*, 3)] and the expiatory death of Christ, w. a subject. gen. *τοῦ θεοῦ*, 1 Jn. v. 9–11, cf. 6–8; the apostles, *σοῦ τῷ μαρτ. περὶ ἐμοῦ*, Acts xxii. 18 [W. 137 (130)]; the other followers of Christ: Rev. vi. 9; w. a gen. of the subj. *ἀντών*, Rev. xii. 11; w. a gen. of the obj. *Ἰησοῦ*, ib. 17; xix. 10; xx. 4 (*ἔχειν* this *μαρτ.* is to hold the testimony, to persevere steadfastly in bearing it, Rev. vi. 9; xii. 17; xix. 10, [see *ἔχω*, I. 1 d.]; others, however, explain it to have the duty of testifying laid upon one's self); elsewhere the “testimony” of Christ is that which he gives concerning divine things, of which he alone has thorough knowledge, Jn. iii. 11, 32 sq.; *ἡ μαρτ. Ἰησοῦ*, that testimony which he gave concerning future events relating to the consummation of the kingdom of God, Rev. i. 2 (cf. xxii. 16, 20); *διὰ τῇ μ. Ἰησοῦ Χριστοῦ*, to receive this testimony, ib. 9.*

μαρτύριον, -ον, τό, (μάρτυρ [cf. μάρτυς]), [fr. Pind., Hdt. down], Sept. for *τύ*, *πτύ*, oftenener for *πνή* (an ordinance, precept); most freq. for *πνή* (an assembly), as though that came fr. *τύ* to testify, whereas it is fr. *τύ* to appoint; *testimony*; a. w. a gen. of the subj.: *τῆς συνειδήσεως*, 2 Co. i. 12; w. gen. of obj.: *ἀποδίδοναι τῷ μ. τῆς ἀναστάσεως Ἰησοῦ*, Acts iv. 33. b. *τοῦ Χριστοῦ*, concerning Christ the Saviour [cf. W. § 30,

1 a.]: the proclamation of salvation by the apostles is so called (for reasons given under *μαρτυρέω*, init.), 1 Co. i. 6; also *τοῦ κυρίου ἡμῶν*, 2 Tim. i. 8; *τοῦ θεοῦ*, concerning God [W. u. s.], i. e. concerning what God has done through Christ for the salvation of men, 1 Co. ii. 1 [here WH txt. *μωστήριον*]; w. the subject. gen. *ἡμῶν*, given by us, 2 Th. i. 10. *εἰς μαρτ.* *τῶν λαληθησομένων*, to give testimony concerning those things which were to be spoken (in the Messiah's time) i. e. concerning the Christian revelation, Heb. iii. 5; cf. Delitzsch ad loc. [al. refer it to the Mosaic law (Num. xii. 7, esp. 8); cf. Riehm, Lehrbegriff d. Hebr. i. 312]. c. *εἰς μαρτύριον αὐτῶν* for a testimony unto them, that they may have testimony, i. e. evidence, in proof of this or that: e. g. that a leper has been cured, Mt. viii. 4; Mk. i. 44; Lk. v. 14; that persons may get knowledge of something the knowledge of which will be for their benefit, Mt. x. 18; xxiv. 14; Mk. xiii. 9; that they may have evidence of their impurity, Mk. vi. 11; in the same case we find *εἰς μαρτ. ἐπ' αὐτούς*, for a testimony against them [cf. ἐπί, C. I. 2 g. γ. β3.], Lk. ix. 5; *ἀποβῆσται ἐμὲν εἰς μαρτ.* it will turn out to you as an opportunity of bearing testimony concerning me and my cause, Lk. xxi. 13; *εἰς μ. ἐμὲν ἔσται*, it will serve as a proof of your wickedness, Jas. v. 3; by apposition to the whole preceding clause (W. § 59, 9 a.), *τὸ μαρτ. καροῖς ἰδίαις*, that which (to wit, that Christ gave himself as a ransom) would be (the substance of) the testimony i. q. was to be testified (by the apostles and the preachers of the gospel) in the times fitted for it, 1 Tim. ii. 6 [where Lohm. om. *τὸ μαρτ.*]; cf. the full exposition of this pass. in Fritzsche, Ep. ad Rom. iii. p. 12 sqq. ὡς σκηνὴ τοῦ μαρτυρίου, Acts vii. 44; Rev. xv. 5; in Sept. very often for *γρυγ-λήψις* (see above), and occasionally for *τανγκ-λήψις*, as Ex. xxxviii. 26; Lev. xxiv. 3, etc.*

μαρτύρομαι (fr. *μάρτυρ* [cf. *μάρτυς*]); 1. to cite a witness, bring forward a witness, call to witness, (Tragg., Thuc., Plato, sqq.); to affirm by appeal to God, to declare solemnly, protest: *ταῦτα*, Plat. Phil. p. 47 c.; *ὅτι*, Acts xx. 26; Gal. v. 3. 2. to conjure, beseech as in God's name, exhort solemnly: *τινί*, Acts xxvi. 22 L T Tr WH; foll. by the acc. w. inf., Eph. iv. 17; *εἰς τό* foll. by acc. w. inf. [cf. B. § 140, 10, 3], 1 Th. ii. 12 (11) T Tr VII. [COMP.: *δια-, προ-μαρτύρομαι*.]*

μάρτυς (Aeolic *μάρτυρ*, a form not found in the N. T.; [etymologically one who is mindful, heeds; prob. allied with Lat. *memor*; cf. Vaniček p. 1201; Curtius § 466]), *-νος*, acc. *-νη*, δ; plur. *μάρτυρες*, dat. plur. *μάρτυτοι*; Sept. for *τύλι*; [Hes., Simon., Theogn., al.]; a witness (one who avers, or can aver, what he himself has seen or heard or knows by any other means); a. in a legal sense: Mt. xviii. 16; xxvi. 65; Mk. xiv. 63; Acts vi. 13; vii. 58; 2 Co. xiii. 1; 1 Tim. v. 19; Heb. x. 28. b. in an historical sense: Acts x. 41; 1 Tim. vi. 12; [2 Tim. ii. 2]; one who is a spectator of anything, e. g. of a contest, Heb. xii. 1; w. a gen. of the obj., Lk. xxiv. 48; Acts i. 22; ii. 32; iii. 15; v. 32 G L T Tr WH; x. 39; xxvi. 16; 1 Pet. v. 1; w. a gen. of the possessor 'one

who testifies for one', Acts i. 8 L T Tr WH; xiii. 31; w. a gen. of the possessor and of the obj., Acts v. 32 Rec.; *μάρτυρα εἶναι τινί*, to be a witness for one, serve him by testimony, Acts i. 8 R G; xxii. 15; [Lk. xi. 48 T Tr WH]. He is said to be a witness, to whose attestation appeal is made; hence the formulas *μάρτυρος μού ἔστιν ὁ θεός*, Ro. i. 9; Phil. i. 8; *θεὸς μάρτυς*, 1 Th. ii. 5; *μάρτυρα τὸν θεὸν ἐπικαλοῦμαι*, 2 Co. i. 23; *ἱμεῖς μάρτυρες κ. ὁ θεός*, 1 Th. ii. 10; the faithful interpreters of God's counsels are called *God's witnesses*: Rev. xi. 3; Christ is reckoned among them, Rev. i. 5; iii. 14. c. in an ethical sense those are called *μάρτυρες ἱησοῦ*, who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death [cf. B. D. Am. ed. and Dict. of Chris. Antiq. s. v. *Martyr*]: Acts xxii. 20; Rev. ii. 18; xvii. 6.*

μασθός, Doric for *μαστός* (q. v.): Rev. i. 13 Tdf. ["this form seems to be Western" (Hort, App. p. 149)].

μαστάομαι (R G) more correctly *μαστάμαι* (L T Tr VII): impf. 3 pers. plur. *ἐμασθώντο*; (ΜΑΩ, *μάσσω*, to knead); to chew, consume, eat, devour, (*κρέας*, Arstph. Plut. 321; *τὰ δέρματα τῶν θυρεῶν*, Joseph. b. j. 6, 3, 3; *ρίζας ἔξιλων*, Sept. Job xxx. 4, and other exx. in other auth.): *ἐμασθώντο τὰς γλώσσας αὐτῶν*, they gnawed their tongues (for pain), Rev. xvi. 10.*

μαστιγώ, -ῶ, 3 pers. sing. *μαστιγῶν*; fut. *μαστιγώσω*; 1 aor. *ἐμαστιγώσαν*; (*μάστιξ*): fr. Hdt. down; Sept. chiefly for *ταῦτα*; to scourge; prop.: *τινά*, Mt. x. 17; xx. 19; xxiii. 34; Mk. x. 34; Lk. xviii. 33; Jn. xix. 1; [cf. B. D. s. v. Scourging; Farrar, St. Paul, vol. i. excurs. xi.]. metaph. of God as a father chastising and training men as children by afflictions: Heb. xii. 6; cf. Jer. v. 3; Prov. iii. 12; Judith viii. 27.*

μαστίφω; i. q. *μαστιγόθω*, q. v.; *τινά*, Acts xxii. 25. (Num. xxii. 25; Sap. v. 11, and often in Hom.)*

μάστιξ, -ιγος, ἥ, a whip, scourge, (for *τινά*, 1 K. xii. 11, 14; Prov. xxvi. 3): Acts xxii. 24; Heb. xi. 36; metaph. a scourge, plague, i. e. a calamity, misfortune, esp. as sent by God to discipline or punish (Ps. lxxxviii. (lxxxix.) 33; with *Διός* added, Hom. Il. 12, 37; 13, 812; *θεοῦ*, Aeschyl. sept. 607): of distressing bodily diseases, Mk. iii. 10; v. 29, 34; Lk. vii. 21; 2 Macc. ix. 11.*

μαστός, -οῦ, δ, (*μάσσω* to knead [more prob. akin to *μαδάω*, Lat. *madidus*, etc.; cf. Vaniček p. 693; Curtius § 456]), fr. Soph., Hdt. down; the breast (for *τινά*, Job iii. 12; Cant. i. 13, etc.); plur., the breasts (nipples) of a man, Rev. i. 13 R G Tr WH [here Tdf. *μασθοῖς* (cf. WH. App. p. 149)], Lohm. *μαστοῖς*; breasts of a woman, Lk. xi. 27; xxiii. 29.*

[*Ματαθίας*, see *Matthaías*.]

ματαολογία, -ας, ἡ, (*ματαολόγος*), vain talking, empty talk (Vulg. *vaniloquium*): 1 Tim. i. 6. (Plut. mor. p. 6 f.; Porphy. de abstin. 4, 16.)*

ματαολόγος, -ον, δ, (*μάταιος* and *λέγω*), an idle talker, one who utters empty, senseless things: Tit. i. 10.*

μάταιος, -αία (1 Co. xv. 17; [1 Pet. i. 18]), -αον, also -ος, -ον, (Jas. i. 26; Tit. iii. 9), [cf. WH. App. p. 157; W. § 11, 1], (fr. *μάτην*), Sept. for *כִּנְשָׁה*, *אַוְשָׁה*, *בִּזְבָּח* (a lie), etc.:

as in prof. auth. (Lat. *vanus*) devoid of force, truth, success, result, [A.V. uniformly vain]: univ.: ἡ θρησκεία, Jas. i. 26; useless, to no purpose, ἡ πίστις, 1 Co. xv. 17; foolish, διαλογισμόι, 1 Co. iii. 20; ζητήσεις, Tit. iii. 9; given to vain things and leading away from salvation, ἀναστροφή, 1 Pet. i. 18. τὰ μάταια, *vain things, vanities*, of heathen deities and their worship (בְּהִלָּה, Jer. ii. 5; x. 3; אַחֲרֵי הַכְּלִים, 15; πορεύεσθαι ὑπέσω τῶν ματ. 2 K. xvii. 15; μάταια, Jer. viii. 19; εἴδωλα, Deut. xxxii. 21; Jer. xiv. 22): Acts xiv. 15. [Cf. Trench, Syn. § xl ix.]*

ματαιότης. -*ητος*, ἡ, (*μάταιος*, q. v.), a purely bibl. and eccles. word [(Pollux l. 6 c. 32 § 134)]; Sept. for לְבַדָּה (often in Eccles.), also for נִשְׁׁמָה, etc.; *vanity*; a. *what is devoid of truth and appropriateness*: ὑπέρογκα ματαιότητος (gen. of quality), 2 Pet. ii. 18. b. *perver-seness, depravation*: τοῦ νοός, Eph. iv. 17. c. *frailty, want of vigor*: Ro. viii. 20.*

ματαιῶ: (*μάταιος*); 1 aor. pass. *ἐμπαταιώθην*; *to make empty, vain, foolish*: *ἐμπαταιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν*, were brought to folly in their thoughts, i. e. fell into error, Ro. i. 21. (2 K. xvii. 15; Jer. ii. 5; 1 Chr. xxi. 8; [etc.]); nowhere in Grk. auth.) *

μάτην (*accus.* [*cf. W. 230 (216); B. § 131, 12*] of **μάτη**, i. q. *ματία*, a futile attempt, folly, fault), *adv.*, *fr. Pind., Aeschyl.* down, *in rain, fruitlessly*: Mt. xv. 9 and Mk. vii. 7, after Isa. xxix. 13 Sept.*

Μαρθαῖος (L T Tr VII *Maθθaios*, cf. B. 8 (7); [WH. App. 159^b; Scrivener, Introd. ch. viii. § 5 p. 562]), οὐ [B. 18 (16)], δ, (commonly regarded as Hebr. מְתִיבָה *gift* of God, fr. מֵתִיב *and he*; but מְתִיב is in Greek *Marthias*, and the analogy of the names Μήτη (fr. μῆ a festival) in Greek Ἀγγεῖος, Ζεῦ *Zakχaios*, and others, as well as the

Syriac form of the name before us  [and its form in the Talmud, viz. מִתְאֵן or מִתְאָן; Sanhedrin 43^a; *Meuschen*, N. T. ex Talm. illustr. p. 8] certainly lead us to adopt the Aramaic form , and to derive that from the unused sing. , a man, plur. ; hence i. q. manly, cf. *Grimm* in the *Stud. u. Krit.* for 1870, p. 723 sqq.), *Matthew*, at first a collector of imposts, afterwards an apostle of Jesus: Mt. ix. 9 sqq. (cf. Mk. ii. 14; Lk. v. 27 sqq.; see *Λευτ.* 4); Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13. Acc. to Papias (in Euseb. h. e. 3, 39) he wrote down ἔβραϊδι διαλέκτῳ τὰ (κυριακὰ) λόγια, i. e. *the sayings of our Lord*; this collection of discourses, perhaps already re-touched by some one else and translated into Greek, the author of our first canonical Gospel combined with accounts of the acts and sufferings of Christ, and so it came to pass that this Gospel was ascribed by the church to *Matthew* as its author. [But this theory seems to be rendered unnecessary by the fact that λόγια had already come to denote "sacred oracles" i. q. ιερὰ γράμματα, Joseph. b. j. 6, 5, 4, or ιεραὶ γραφαῖ, Clem. Rom. 1 Cor. 53, 1; see the added reff. s. v. λόγιον. Cf. *Fisher*, *Supernat. Origin of Christianity*, pp. 160–167; and reff. in *Schaff*, *Hist. of the Christ. Church*, i. 622 sq.; *Bleek*, *Einl. ins N. T.* (ed. *Mangold*) p. 115 sq.]*

Ματθάν (LT Tr VII **Maθθάν** [see ref. s. v. **Μαθθαῖος**]),

δ, (**יְנָה** a gift), *Matthan*, one of Christ's ancestors: Mt. i. 15.*

Μαθάτ (Tdf. *Maθθáθ*, [see ref. s. v. *Μαθθáος*]), δ, (Μαθάτ, fr. Μαθ), *Matthat*; 1. one of Christ's ancestors, the son of Levi: Lk. iii. 24. 2. one of the ancestors of the man just spoken of: Lk. iii. 29 [here Tr WII *Maθθáτ* (see as above)].*

Marthas (T Tr WII *Maθθiūs* [see ref. s. v. *Marθaios*]), -a [yet cf. B. 18 (16)], δ, (see *Marθaios*), *Muthias*, the apostle who took the place of Judas Iscariot: Acts i. 23, 26.*

Mattathá, δ, (see the preceding names), *Mattatha*, the son of Nathan and grandson of David : Lk. iii. 31.*

Marrathas, -ou [B. 18(16)], ὁ, *Mattathias*; 1. one of Christ's ancestors: Lk. iii. 25 [here Treg. *Μαθθαῖον* (cf. ref. s. v. *Marthaīos*, init.)]. 2. one of the ancestors of the man just mentioned: Lk. iii. 26 [Trmrg. *Maraθīov*].*

μάχαιρα, gen. -*ας* [so (with R G) Lchm. in Lk. xxi. 24] and -*ης*, dat. -*ᾳ* [so (with R G) Lchm. in Lk. xxii. 49; Acts xii. 2] and -*ῃ* (betw. which forms the codd. vary, cf. [Scrivener, Collation, etc. p. lvi.; *Tdf.* Proleg. p. 117; *WH.* App. p. 156^a]; W. 62 (61); B. 11; Delitzsch on Heb. xi. 34 p. 584 note), *ἥ*, (akin to *μάχη* and Lat. *macture*); **1.** a large knife, used for killing animals and cutting up flesh: Hom., Pind., Hdt., al.; hence Gen. xxii. 6, 10; Judg. xix. 29 Alex., for **כָּכְלֵת**.

fr. the large sword, the *ρούμφαία* (Joseph. antt. 6, 9, 5 ἀπότεμνει τὴν κεφαλὴν τῇ ρούμφαιᾳ τῇ ἐκείνου (Goliath's), μάχαιραν οὐκ ἔχων αὐτός), and curved, for a cutting stroke; distinct also fr. *ξίφος*, a straight sword, for thrusting, Xen. r. eq. 12, 11, cf. Hell. 3, 3, 7; but the words are freq. used interchangeably. In the N. T. univ. *a sword* (Sept. often for *כָּתֵן*): as a weapon for making or repelling an attack, Mt. xxvi. 47, 51, 52, [55]; Mk. xiv. 43, 47 sq.; Lk. xxi. 36, 38, 49, 52; Jn. xviii. 10 sq.; Acts xvi. 27; Heb. xi. 37; Rev. vi. 4; xiii. 10, [14]; by a Hebraism, *στόμα μαχαίρας*, the edge of the sword (*כָּתֵן פ'*, Gen. xxxiv. 26; Josh. viii. 24; 1 S. xiii. 22; Judg. iii. 16, etc. [but in the Sept. the rendering στ. *ξίφους* or στ. *ρούμφαλας* is more com.]): Lk. xxi. 24; Heb. xi. 34; μάχαιρα δίστομος (see δίστομος), Heb. iv. 12. of the sword as the instrument of a magistrate or judge: death by the sword, Ro. viii. 35; ἀναρεῖν τινα μαχάίρα, Acts xii. 2; τὴν μ. φορεῖν, to bear the sword, is used of him to whom the sword has been committed, viz. to use when a malefactor is to be punished; hence i. q. to have the power of life and death, Ro. xiii. 4 (so *ξίφος*, *ξίφη ἔχειν*, Philostr. vit. Apoll. 7, 16; vit. sophist. 1, 25, 2 (3), cf. Dion Cass. 42, 27; and in the Talmud the king who bears the sword, of the Hebrew king). Metaph. μάχ., a weapon of war, is used for war, or for quarrels and dissensions that destroy peace; so in the phrase βαλεῖν μάχαιραν ἐπὶ τὴν γῆν, to send war on earth, Mt. x. 34 (for which Lk. xii. 51 says διαμερισμόν); ἡ μάχ. τοῦ πνεύματος, the sword with which the Spirit subdues the impulses to sin and proves its own power and efficacy (which sword is said to be *ῥῆμα θεοῦ* [cf. B. 128 (112)], Eph. vi. 17 [on the gen. in this pass. cf. Ellicott or Meyer].*)

μάχη, -ης, ἡ, [μάχομαι; fr. Hom. down], Sept. several times for בִּרְכָּה, וַיַּרְכֵּב, etc.; *a fight, combat*; 1. of those in arms, *a battle*. 2. of persons at variance, disputants, etc., *strifē, contention; a quarrel*: 2 Co. vii. 5; 2 Tim. ii. 23; Jas. iv. 1; μάχαι νομικαί, contentions about the law, Tit. iii. 9.*

μάχομαι; impf. 3 pers. plur. ἐμάχοντο; [allied with μάχαιρα; Curtius § 459; Vaniček p. 687; fr. Hom. down]; *to fight*: prop. of armed combatants, or those who engage in a hand-to-hand struggle, Acts vii. 26; trop. of those who engage in a war of words, to *quarrel, wrangle, dispute*: 2 Tim. ii. 24; πρὸς ἀλλήλους, Jn. vi. 52 [cf. W. § 31, 5; B. § 133, 8]; of those who contend at law for property and privileges, Jas. iv. 2. [COMP.: διαμάχομαι. SYN. see πόλεμος, b.]*

μεγαλ-αυχέω, -ῶ; (*μεγάλανχος*, and this fr. *μεγάλα* and αὐχέω); *to be grandiloquent; to boast great things, to bear one's self loftily in speech or action*: ή γλῶσσα μεγαλανχεῖ (LT Tr WH *μεγάλα αὐχεῖ*), Jas. iii. 5, where it seems to denote any kind of haughty language which wounds and provokes others, and stirs up strife. (Aeschyl. Ag. 1528; Polyb. 12, 13, 10; 8, 23, 11; Diod. 15, 16, al.; mid. γνωκά πρὸς θεούς ἐρίζοντας καὶ μεγαλανχουμένην, Plat. rep. 3 p. 395 d.; for ηὐτὴ, to exalt one's self, carry one's self haughtily, Ezek. xvi. 50; Zeph. iii. 11; add, 2 Macc. xv. 32; Sir. xlvi. 18.)*

μεγαλεός, -εία, -εῖον, (*μέγας*), *magnificent, excellent, splendid, wonderful*, (Xen., Joseph., Artem., al.); absol. μεγαλεία (*ποιεῖν τινι*) to do great things for one (show him conspicuous favors), Lk. i. 49 R G; τὰ μεγαλεία τοῦ θεοῦ (Vulg. *magnalia dei* [A. V. *the mighty works of God*]), i. e. the glorious perfections of God and his marvellous doings (וְלֹא־, Ps. lxx. (lxxi.) 19; Sir. xxxiii. (xxxvi.) 10; xlii. 21), Acts ii. 11.*

μεγαλειώτης, -ητος, ἡ, (fr. the preceding word), *greatness, magnificence*, (Athen. 4, 6 p. 130 fin.; for תַּרְאֵנֶת, Jer. xl. (xxxiii.) 9); *the majesty of God*, Lk. ix. 43; τῆς Ἀρτέμιδος, Acts xix. 27; of the visible splendor of the divine majesty as it appeared in the transfiguration of Christ, 2 Pet. i. 16.*

μεγαλοπρεπής, -έσ, gen. -οῦς, (*μέγας*, and *πρέπει* it is becoming [see *πρέπω*]), *befitting a great man, magnificent, splendid; full of majesty, majestic*: 2 Pet. i. 17. (2 Macc. viii. 15; xv. 13; 3 Macc. ii. 9; Hdt., Xen., Plat., al.)*

μεγαλύνω; impf. ἐμεγαλύνον; Pass., [impf. 3 pers. sing. ἐμεγαλύνετο]; 1 aor. inf. μεγαλυθῆναι; 1 fut. μεγαλυθήσομαι; (*μέγας*); fr. [Aeschyl. and] Thue. down; Sept. mostly for לְגַדֵּל; 1. *to make great, magnify*, (Vulg. *magnifico*): τωά or τί, prop. of dimension, Mt. xxiii. 5 [here A. V. *enlarge*]; pass. *to increase*: of bodily stature, ἐμεγαλύνθη τὸ παιδάριον, 1 S. ii. 21; so in a figure, 2 Co. x. 15, of Paul, that his apostolic efficiency among the Corinthians may increase more and more and have more abundant results [al. refer this to 2; see Meyer (ed. Heinrich) in loc.]. *metaph.* *to make conspicuous*: Lk. i. 58 (on which see ἔλεος, 2 a.). 2. *to deem or declare great*, i. e. *to esteem highly, to extol, laud, celebrate*: Lk. i. 46; Acts v. 13; x. 46; xix. 17, (often so in class. Grk.

also); pass. i. q. *to get glory and praise*: ἐν τινι, in a thing, Phil. i. 20.*

μεγάλως, adv., *greatly*: Phil. iv. 10. [Fr. Hom. down.]* μεγαλωσύνη, -ης, ἡ, only in bibl. and eccl. writ. [cf. W. 26, 95 (90); B. 73, and see ἀγαθωσύνη], (*μέγας*), Sept. for לְגַדֵּל and תַּרְאֵנֶת; *majesty*: of the majesty of God, Heb. i. 3; viii. 1; Jude 25, (so 2 S. vii. 23; Ps. cxliv. (cxlv.) 3, 6; Sap. xviii. 24; Sir. ii. 18, and often).*

μέγας, μεγάλη, μέγα, [(related to Lat. *magnus, magister*, Goth. *maist* (cf. τὸ πλεῖστον), etc.; Vaniček p. 682; Curtius § 462)], acc. μέγαν, μεγάλην, μέγα; plur. μεγάλοι, -αι, -α; comp. μείζων, -ον, (acc. mase. and fem. μείζονα, once contr. μείζω, Jn. v. 36 [RG T WH, but L Tr μείζων (cf. Tdf. Proleg. p. 119)]; neut. plur. μείζωνα, once contr. μείζω, Jn. i. 50 (51)) and μειζότερος, 3 Jn. 4 (fr. the compar. μείζων), a poet. compar., on which see the remark quoted under ἐλαχιστότερος, cf. Matthiae § 136; superl. μέγιστος (found only in 2 Pet. i. 4); [fr. Hom. down]; Sept. for לְגַדֵּל; also for בְּרָכָה; *great*; 1. predicated a. of the external form or sensible appearance of things (or of persons); in particular, of space and its dimensions, — as respects a. *mass and weight*: λίθος, Mt. xxvii. 60; Mk. xvi. 4; Rev. xviii. 21; ὅρος, Rev. viii. 8; ἀστήρ, ibid. 10; δράκων Rev. xii. 3, 9; ἀετός, ibid. 14; δένδρον, Lk. xiii. 19 [T WH om. L Tr br. μέγη]; κλάδοι, Mk. iv. 32; λιθίνες, Jn. xxi. 11; β. *compass and extent; large, spacious*: σκηνή (μείζων), Heb. ix. 11; ἀνάγαιον [R ἀνώγεον, q. v.], Mk. xiv. 15; ἀπόθηκη, Lk. xii. 18; κάμνων, Rev. ix. 2; πόλις, Rev. xi. 8; xvi. 19; xvii. 18; xviii. 2, 16, 18, 19; ποταμός, Rev. ix. 14; xvi. 12; θύρα, 1 Co. xvi. 9; ληνός, Rev. xiv. 19; ὁδόντ, Acts x. 11; xi. 5; χάσμα, Lk. xvi. 26 (2 S. xviii. 17). γ. *measure and height*: οἰκοδομαί, Mk. xiii. 2; θρόνος, Rev. xx. 11; *long, máchaira*, Rev. vi. 4; as respects stature and age, μικροί καὶ μεγάλοι, small and great, young and old, Acts viii. 10; xxvi. 22; Heb. viii. 11; Rev. xi. 18; xiii. 16; xix. 5, 18; xx. 12, (Gen. xix. 11; 2 K. xxiii. 2; 2 Chr. xxix. 30). [neut. sing. used adverbially: ἐν μεγάλῳ, Acts xxvi. 29 L T Tr WH (for R G ἐν πολλῷ, q. v. in πολύς, d.) *in great sc. degree*. The apostle plays upon Agrippa's words ἐν δλίγῳ (q. v.) *in a little (time) thou wouldest fain etc. . . I would to God that both in little and in great i. e. in all respects etc.*; cf. the use of δλίγον κ. μέγα or σμικρόν κ. μέγα (yet in negative sentences) to express totality; e. g. Plat. Phileb. 21 e.; Apol. 19 c.; 21 b.; 26 b.; but see d. below.]

b. *of number and quantity*, i. q. *numerous, large*: ἀγέλη, Mk. v. 11; *abundant, πορισμός*, 1 Tim. vi. 6; *μυσθαποδοσία*, Heb. x. 35. c. *of age*: δι μείζων, *the elder*, Ro. ix. 12 after Gen. xxv. 23, (Σκιτίων δι μέγας, Polyb. 18, 18 (35), 9; 32, 12, 1). d. *used of intensity and its degrees*: δύναπις, Acts iv. 33; viii. 10; neut. ἐν μεγάλῳ, *with great effort*, Acts xxvi. 29 L T Tr WH [but see γ. above]; *of the affections and emotions of the mind*: χαρά, Mt. ii. 10; xxviii. 8; Lk. ii. 10; xxiv. 52; Acts xv. 3; φόβος, Mk. iv. 41; Lk. ii. 9; viii. 37; Acts v. 5, 11; Rev. xi. 11; θυμός, Rev. xii. 12; λύπη, Ro. ix. 2; ἔκστασις, Mk. v. 42 (Gen. xxvii. 33); πίστις, Mt. xv. 28; χάρις, Acts iv. 33; ἀγάπη, Jn. xv. 13. of natural events

powerfully affecting the senses, i. q. *violent, mighty, strong*: ἀνεμός, Jn. vi. 18; Rev. vi. 13; βροντή, Rev. xiv. 2; χάλαξα, Rev. xi. 19; xvi. 21; σεισμός, Mt. viii. 24; xxviii. 2; Lk. xxi. 11; Acts xvi. 26; Rev. vi. 12; xi. 13; xvi. 18; λαῖλαψ, Mk. iv. 37; πτώσις, Mt. vii. 27. of other external things, such as are perceived by hearing: κραυγή, Acts xxiii. 9; Rev. xiv. 18 [R G]; μείζον κράξει, to cry out the louder, Mt. xx. 31; φωνή, Mt. xxiv. 31 [T om. φ., WH only in mrg.]; xxvii. 46, 50; Lk. xxiii. 23; Jn. xi. 43; Acts viii. 7; Rev. i. 10; v. 2, 12; vi. 10; vii. 2, 10; viii. 13; x. 3; xi. 12, 15; [xiv. 18 L T Tr WH; xviii. 2 Rec.], and elsewhere; γαλήνη, Mt. viii. 26; Mk. iv. 39. of objects of sight which excite admiration and wonder: φῶς, Mt. iv. 16; σημεῖον, Mt. xxiv. 24; Lk. xxi. 11; Acts vi. 8; viii. 13; Rev. xiii. 13; ἔργα, Rev. xv. 3; μείζω, μείζονα τούτων, greater things than these, i.e. more extraordinary, more wonderful, Jn. i. 50 (51); v. 20; xiv. 12. of things that are felt: καῦμα, Rev. xvi. 9; πυρετός, Lk. iv. 38; of other things that distress: ἀνάγκη, Lk. xxi. 23; θλίψις, Mt. xxiv. 21; Acts vii. 11; Rev. ii. 22; vii. 14; διωγμός, Acts viii. 1; λύμα, Lk. iv. 25; Acts xi. 28; πληγή, Rev. xvi. 21. 2. predicated of rank, as belonging to a persons, eminent for ability, virtue, authority, power; as God, and sacred personages: θεός, Tit. ii. 13 [on which see Prof. Abbot, Note C. in Journ. Soc. Bibl. Lit. etc. i. p. 19, and cf. ἐπιφάνεια]]; Ἀρτεμις, Acts xix. 27 sq. 34 sq.; ἀρχιερέυς, Heb. iv. 14; ποιμήν, Heb. xiii. 20; προφήτης, Lk. vii. 16; absol. οἱ μεγάλοι, great men, leaders, rulers, Mt. xx. 25; Mk. x. 42; univ. *eminent, distinguished*: Mt. v. 19; xx. 26; Lk. i. 15, 32; Acts viii. 9. μείζων is used of those who surpass others — either in nature and power, as God: Jn. x. 29 [here T Tr WH txt. give the neut. (see below)]; xiv. 28; Heb. vi. 13; 1 Jn. iv. 4; add, Jn. iv. 12; viii. 53; or in excellence, worth, authority, etc.: Mt. xi. 11; xviii. 1; xxiii. 11; Mk. ix. 34; Lk. vii. 28; ix. 46; xxii. 26 sq.; Jn. xiii. 16; xv. 20; 1 Co. xiv. 5; δυνάμει μείζονες, 2 Pet. ii. 11; neut. μείζον, something higher, more exalted, more majestic than the temple, to wit the august person of Jesus the Messiah and his preëminent influence, Mt. xii. 6 L T Tr WH; [cf. Jn. x. 29 above]; contextually i. q. strict in condemning, of God, 1 Jn. iii. 20.

b. things to be esteemed highly for their importance, i. q. Lat. *gravis*; of great moment, of great weight, important: ἐπαγγέλματα, 2 Pet. i. 4; ἐντολή, Mt. xxii. 36, 38; μυστήριον, Eph. v. 32; 1 Tim. iii. 16; ἀμάρτια, Jn. xix. 11; μείζων μαρτυρία, of greater proving power, Jn. v. 36 [see above ad init.]; 1 Jn. v. 9, (μαρτυρίαν μείζω κ. σαφεστέραν, Isocr. Archid. § 32). μέγας i. q. *solemn, sacred*, of festival days [cf. Is. i. 13 Sept.]: ἡμέρα, Jn. vii. 37; xix. 31; notable, august, ἡμέρα, of the day of the final judgment, Acts ii. 20; Jude 6; Rev. vi. 17; xvi. 14. neut. μέγα, a great matter, thing of great moment: 1 Co. ix. 11 (Gen. xlvi. 28; Is. xlvi. 6); οὐ μέγα, 2 Co. xi. 15.

c. a thing to be highly esteemed for its excellence, i. q. *excellent*. 1 Co. xiii. 13 [cf. W. § 35, 1; B. § 123, 13]; τὰ χαρίσματα τὰ μείζονα (R G κρείττονα), 1 Co. xii. 31 L T Tr WH.

3. splendid, prepared on a grand scale,

stately: δοχή, Lk. v. 29 (Gen. xxi. 8); δεῖπνον, Lk. xiv. 16; Rev. xix. 17 [G L T Tr WH], (Dan. v. 1 [Theodot.]); οἰκία, 2 Tim. ii. 20 (Jer. lii. 13; [οἶκος], 2 Chr. ii. 5, 9).

4. neut. plur. μεγάλα, *great things*: of God's preëminent blessings, Lk. i. 49 L T Tr WH (see μεγαλεῖος); of things which overstep the province of a created being, *proud (presumptuous) things, full of arrogance, derogatory to the majesty of God*: λαλεῖν μεγάλα joined with βλασφημίας, Rev. xiii. 5; Dan. vii. 8, 11, 20; like μέγα εἰπέναι, Hom. Od. 3, 227; 16, 243; 22, 288.

μέγεθος, -ους, τό, (μέγας), [fr. Hom. down], *greatness*: Eph. i. 19.*

μεγιστάν, -ᾶνος, δ, (fr. μέγιστος, as νέαν fr. νέος, ξυνάν fr. ξυνός), a later Grk. word (see Lob. ad Phryn. p. 196), once in sing. Sir. iv. 7; commonly in plur. οἱ μεγιστάνες, *the grandes, magnates, nobles, chief men* of a city or a people, the associates or courtiers of a king, (Vulg. *principes*): Rev. vi. 15; τῆς γῆς, xviii. 23; τοῦ Ἡράδον, Mk. vi. 21. (Sept. for מִרְגָּא, Jer. xiv. 3; Nah. ii. 6; Zech. vi. 2; בַּלְגָּר, Jon. iii. 7; Nah. iii. 10; בְּרַכְּבָּר, Dan. Theodot. iv. 33, etc.; סִמְעֵן, Is. xxxiv. 12; Jer. xxiv. 8, etc.; 1 Macc. ix. 37; often in Sir. Manetho 4, 41; Joseph., Artem. In Lat. *megistanes*, Tac. ann. 15, 27; Suet. Calig. 5.)*

μέγιστος, see μέγας, init.

μεθ-ερμηνέω: Pass., 3 pers. sing. μεθερμηνέεται, ptcpt. μεθερμηνέομενον; *to translate into the language of one with whom I wish to communicate, to interpret*: Mt. i. 23; Mk. v. 41; xv. 22, 34; Jn. i. 38 (39) L Tr WH, 41 (42); Acts iv. 36; xiii. 8. (Polyb., Diod., Plut., [Sir. prol. l. 19; al.]*)

μέθη, -ης, ḥ, (akin to μέθη, wine; perh. any intoxicating drink, Lat. *temetum*; cf. Germ. *Meth* [mead]), *intoxication; drunkenness*: Lk. xxi. 34; plur., Ro. xiii. 13; Gal. v. 21. (Hebr. רַכְשׁ, intoxicating drink, Prov. xx. 1; Is. xxviii. 7; and גַּרְאֵשׁ, intoxication, Ezek. xxiii. 32; xxxix. 19; [Antiphō], Xen., Plat., al.) [Cf. Trench § lxi.]*

μεθ-ιστημ and (in 1 Co. xiii. 2 R G WH [cf. ιστημι]) μεθιστάν; 1 aor. μετέστησα; 1 aor. pass. subj. μετασταθῶ; fr. Hom. down; prop. *to transpose, transfer, remove from one place to another*: prop. of change of situation or place, ὅρη, 1 Co. xiii. 2 (Isa. liv. 10); τινά εἰς τι, Col. i. 13; τινά [T Tr WH add ἐκ, so L in br.] τῆς οἰκονομίας, to remove from the office of steward, pass. Lk. xvi. 4 (τῆς χρεας, 1 Macc. xi. 63); τινά ἐκ τοῦ ζῆν, to remove from life, Diod. 2, 57, 5; 4, 55, 1; with ἐκ τοῦ ζῆν omitted, Acts xiii. 22 (in Grk. writ. also in the mid. and in the intrans. tenses of the act. *to depart from life, to die*, Eur. Alc. 21; Polyb. 32, 21, 3; Heliod. 4, 14). metaph. τινά, without adjunct (cf. Germ. *verrücken*, [Eng. *pervert*]), i. e. *to lead aside* [A. V. *turn away*] to other tenets: Acts xix. 26 (τὴν καρδίαν τοῦ λαοῦ, Josh. xiv. 8).*

μεθ-οδεία (T WH μεθοδία, see I, 1), -as, ḥ, (fr. μεθοδεύω, i. e. 1. to follow up or investigate by method and settled plan; 2. to follow craftily, frame devices, deceive: Diod. 7, 16; 2 S. xix. 27; [Ex. xxi. 13 Aq.; (mid.) Charit. 7, 6 p. 166, 21 ed. Reiske (1783); Polyb. 38, 4, 10]), a noun occurring neither in the O. T. nor in prof. auth.,

cunning arts, deceit, craft, trickery: ἡ μέθη. τῆς πλάνης, which ἡ πλάνη uses, Eph. iv. 14; τοῦ διαβόλου, plur. ib. vi. 11 [A.V. *wiles*. Cf. Bp. Lghft. Polyc. ad Phil. 7 p. 918.]* μεθόριον, -ου, τό, (neut. of adj. μεθόριος, -α, -ον; fr. ἐπάρτα with, and ὅρος a boundary), *a border, frontier*: τὰ μεθόριά τυνος, the confines (of any land or city), i. e. the places adjacent to any region, the vicinity, Mk. vii. 24 R G. (Thuc., Xen., Plat., al.)*

μεθύσκω: Pass., pres. μεθύσκομαι; 1 aor. ἐμεθύσθην; (fr. μέθυν, see μέθη): fr. II dt. down; Sept. for ηγή, ηγή, (Kal ηγή), and ῥψ, *to intoxicate, make drunk*; pass. [cf. W. 252 (237)] *to get drunk; become intoxicated*: Lk. xii. 45; Jn. ii. 10; 1 Th. v. 7 [B. 62 (54)]; οἴνῳ [W. 217 (203)], Eph. v. 18; ἐκ τοῦ οἴνου, Rev. xvii. 2 (see ἐκ, II. 5); τοῦ νέκταρος, Plat. symp. p. 203 b.; Lcian. dial. deor. 6, 3; ἀπό τυνος, Sir. i. 16; xxxv. 13.*

μέθυστος, -ηση, -υσον, in later Grk. also of two terminations, (μέθυν, see μέθη), *drunken, intoxicated*: 1 Co. v. 11; vi. 10. (Phryn.: μέθυστος ἀνήρ, οὐκ ἔρεις, ἀλλὰ μεθυστικός· γυναικα δὲ ἔρεις μέθυστον καὶ μεθυστηρία [Arstph.]; but Menand., Plut., Lcian., Sext. Empir., al., [Sept. Prov. xxiii. 21, etc.; Sir. xix. 1, etc.] use it also of men; cf. Lob. ad Phryn. p. 151.)*

μεθύω (fr. μέθυν, see μέθη); fr. Hom. down; Sept. for ηγή and ῥψ; *to be drunken*: Mt. xxiv. 49; Acts ii. 15; 1 Co. xi. 21; 1 Th. v. 7 [cf. B. 62 (54)]; ἐκ τοῦ αἵματος [see ἐκ, II. 5; Tr mrg. τῷ αἷματι], of one who has shed blood profusely, Rev. xvii. 6 (Plin. h. n. 14, 28 (22) ebrius jam sanguine civium et tanto magis eum sitiens).*

μειζότερος, -α, -ον, see μέγας, init.

μείζων, see μέγας, init.

μέλαν. -ανος, τό, see the foll. word.

μέλας, -αινα, -αν, gen. -ανος, -αίνης, -ανος, [fr. Hom. down], Sept. several times for ηγή, *black*: Rev. vi. 5, 12; opp. to λευκός, Mt. v. 36. Neut. τὸ μέλαν, subst. *black ink* (Plat. Phaedr. p. 276 c.; Dem. p. 313, 11; Plut. mor. p. 841 e.; al.): 2 Co. iii. 3; 2 Jn. 12; 3 Jn. 13; [cf. Gardthausen, Palaeographie, Buch i. Kap. 4; Edersheim, Jesus the Messiah, ii. 270 sq.; B. D. s. v. Writing, sub fin.].*

Μελέας, gen. -ᾶ [B. 20 (17) sq.], (T Tr WH Μελέα, indeed, [on the accent in codd. cf. Tdf. Proleg. p. 103]), ὁ, (γάρ ηρώις abundance), *Melea*, one of king David's descendants: Lk. iii. 31.*

μέλει, 3 pers. sing. pres. of μέλω used impers.; impf. ἐμέλειν; *it is a care*: τινί, to one; as in Grk. writ. with nom. of the thing, οὐδὲν τούτων, Aets xviii. 17; with gen. of the thing (as often in Attic), μὴ τῶν βοῶν μέλει τῷ θεῷ; 1 Co. ix. 9 [B. § 132, 15; cf. W. 595 (554)]; the thing which is a care to one, or about which he is solicitous, is evident from the context, 1 Co. vii. 21; περὶ τυνος, gen. of obj., *to care about, have regard for*, a pers. or a thing: Mt. xxii. 16; Mk. xii. 14; Jn. x. 13; xii. 6; 1 Pet. v. 7, (Ildt. 6, 101; Xen. mem. 3, 6, 10; Cyr. 4, 5, 17; Hier. 9, 10; 1 Mace. xiv. 43; Sap. xii. 13; Barnab. ep. 1, 5; cf. W. § 30, 10 d.); foll. by ὅτι, Mk. iv. 38; Lk. x. 40.*

[Μελελεήλ: Lk. iii. 37 Tdf., see Μαλ.]

μελετάω, -ῶ; 1 aor. ἐμελέτησα; (fr. μελέτη care, prac-

tice); esp. freq. in Grk. writ. fr. Soph. and Thuc. *down*; Sept. chiefly for ηγή; *to care for, attend to carefully, practise*: τί, 1 Tim. iv. 15 [R. V. *be diligent in*]; *to meditate* i. q. *to devise, contrive*: Acts iv. 25 fr. Ps. ii. 1; used by the Greeks of the meditative pondering and the practice of orators and rhetoricians, as μ. τὴν ἀπολογίαν ὑπὲρ ἑαυτῶν, Dem. p. 1129, 9 (cf. Passow s. v. d. [L. and S. s. v. II. 2 and III. 4 b.]), which usage seems to have been in the writer's mind in Mk. xiii. 11 [RLbr. COMP.: προ-μελετάω].*

μέλι, -τος, τό, Sept. for ηγή, [fr. Hom. down], *honey*: Rev. x. 9 sq.; ἄγριον (q. v.), Mt. iii. 4; Mk. i. 6.*

μελιστώς, -α, -ον, (fr. μελισσα a bee, as θαλάσσιος fr. θάλασσα; μελισσα is fr. μέλι), *of bees, made by bees*: Lk. xxiv. 42 [R G Tr in br.]. (Not found elsewh. [cf. W. 24]; μελισσαῖος, -α, -ον is found in Nic. th. 611, in Eust. μελισσεῖος.)*

Μελίτη, -ης, ἡ, *Melita*, the name of an island in the Mediterranean, lying between Africa and Sicily, now called *Malta*; (this *Sicula Melita* must not be confounded with *Melita Illyrica* in the Adriatic, now called *Meleda* [see B. D. s. v. *Melita*; Smith, *Voyage and Shipwr. of St. Paul, Diss. ii.*]): Acts xxviii. 1 [where WH Μελιτήνη; see their App. p. 160].*

[Μελιτήνη, see the preceding word.]

μέλλω; fut. μελλήσω (Mt. xxiv. 6; and L T Tr WH in 2 Pet. i. 12); impf. ἐμέλλον [so all edd. in Lk. ix. 31 (exc. T WH); Jn. vi. 6, 71 (exc. RG); vii. 39 (exc. T); xi. 51 (exc. L Tr); Acts xxi. 27; Rev. iii. 2 (where R pres.); x. 4 (exc. L Tr)] and ἤμελλον [so all edd. in Lk. vii. 2; x. 1 (exc. RG); xix. 4; Jn. iv. 47; xii. 33; xviii. 32; Acts xii. 6 (exc. R G L); xvi. 27 (exc. R G); xxvii. 33 (exc. R G T); Heb. xi. 8 (exc. L); cf. reff. s. v. βούλομαι, init. and Rutherford's note on Babrius 7, 15], *to be about to do anything*; so 1. the ptc., ὁ μελλων, absol.: τὰ μέλλοντα and τὰ ἐνεστῶτα are contrasted, Ro. viii. 38; 1 Co. iii. 22; εἰς τὸ μέλλον, for the future, hereafter, Lk. xiii. 9 [but see εἰς, A. II. 2 (where Grimm supplies ἔτος)]; 1 Tim. vi. 19; τὰ μέλλοντα, things future, things to come, i. e., acc. to the context, the more perfect state of things which will exist in the αἰών μέλλων, Col. ii. 17; with nouns, ὁ αἰών δ μελλων, Mt. xii. 32; Eph. i. 21; ἡ μέλλ. ζώη, 1 Tim. iv. 8; ἡ οἰκουμένη ἡ μέλλ. Heb. iii. 5; ἡ μ. ὄργη, Mt. iii. 7; τὸ κρίμα τὸ μελλον, Acts xxiv. 25; πόλις, Heb. xiii. 14; τὰ μέλλοντα ἀγαθά, Heb. ix. 11 [but L Tr mrg. WH txt. γενομένων]; x. 1; τοῦ μέλλοντος sc. Ἀδάμ, i. e. the Messiah, Ro. v. 14. 2. joined to an infin. [cf. W. 333 sq. (313); B. § 140, 2], a. *to be on the point of doing or suffering something*: w. inf. present, ἤμελλεν ἔαντὸν ἀναρέιν, Acts xvi. 27; τελευτῶν, Lk. vii. 2; ἀποθνήσκειν, Jn. iv. 47; add. Lk. xxi. 7; Acts iii. 3; xviii. 14; xx. 3; xxii. 26; xxiii. 27; w. inf. passive, Acts xxii. 27; xxvii. 33, etc. b. *to intend, have in mind, think to*: w. inf. present, Mt. ii. 13; Lk. x. 1; xix. 4; Jn. vi. 6, 15; vii. 35; xii. 4; xiv. 22; Acts v. 35; xvii. 31; xx. 7, 13; xxii. 26; xxvi. 2; xxvii. 30; Heb. viii. 5; [2 Pet. i. 12 L T Tr WH]; Rev. x. 4; w. inf. aorist (a constr. censured by Phryn. p. 336, but authenticated more recently

by many exx. fr. the best writ. fr. Hom. down; cf. W. 333 (313) sq.; *Lob.* ad Phryn. p. 745 sqq.; [but see *Rutherford*, New Phryn. p. 420 sqq.]: Acts xii. 6 L T VII; Rev. ii. 10 (*βαλεῖν R G*); iii. 16; xii. 4; w. fut. inf. *ἔσεσθαι*, Acts xxiii. 30 R.G. c. as in Grk. writ.

fr. Hom. down, of those things which will come to pass (or which one will do or suffer) by fixed necessity or divine appointment (Germ. *sollen* [*are to be, destined to be, etc.*]); w. pres. inf. active: Mt. xvi. 27; xvii. 12; xx. 22; Lk. ix. 31; Jn. vi. 71; vii. 39; xi. 51; xii. 33; xviii. 32; Acts xx. 38; xxvi. 22, 23; Heb. i. 14; xi. 8; Rev. ii. 10*; iii. 10; viii. 13, etc.; *Ἡλίας ὁ μὲλλων ἔρχεσθαι*, Mt. xi. 14; δὲ μὲλλων λυτροῦσθαι, Lk. xxiv. 21; *κρίνειν*, 2 Tim. iv. 1 [WH mrg. *κρίναι*]; w. pres. inf. passive: Mt. xvii. 22; Mk. xiii. 4; Lk. ix. 44; xix. 11; xxi. 36; Acts xxvi. 22; Ro. iv. 24; 1 Th. iii. 4; Jas. ii. 12; Rev. i. 19 [Tdf. *γενέσθαι*]; vi. 11; τὴς μελλούσης ἀποκαλύπτεσθαι δόξης, 1 Pet. v. 1; w. aor. inf.: τὴν μελλουσαν δόξαν ἀποκαλυφθῆναι, Ro. viii. 18; τὴν μελλουσαν πίστιν ἀποκαλυφθῆναι, Gal. iii. 23; used also of those things which we infer from certain preceding events will of necessity follow: w. inf. pres., Acts xxviii. 6; Ro. viii. 13; w. inf. fut., Acts xxvii. 10.

d. in general, of what is *sure* to happen: w. inf. pres., Mt. xxiv. 6; Jn. vi. 71; 1 Tim. i. 16; Rev. xii. 5; xvii. 8; w. inf. fut. *ἔσεσθαι*, Acts xi. 28; xxiv. 15. e. to be always on the point of doing without ever doing, i. e. *to delay*: τί μέλλεις; Acts xxii. 16 (Aeschyl. Prom. 36; τί μέλλετε; Eur. Ilec. 1094; Leian. dial. mort. 10, 13, and often in prof. auth.; 4 Macc. vi. 23; ix. 1).

μέλος, -ou, τό, [fr. Hom. down], *a member, limb*: prop. a member of the human body, Ro. xii. 4; 1 Co. xii. 12, 14, 18–20, 25 sq.; Jas. iii. 5; τὰ μ. τοῦ σώματος, 1 Co. xii. 12, 22; μοῦ, σοῦ, ἡμῶν, ὑμῶν, Mt. v. 29 sq.; Ro. vi. 13, 19; vii. 5, 23; Col. iii. 5; Jas. iii. 6; iv. 1; πόρνης μέλη is said of bodies given up to criminal intercourse, because they are as it were members belonging to the harlot's body, 1 Co. vi. 15. Since Christians are closely united by the bond of one and the same spirit both among themselves and with Christ as the head, their fellowship is likened to the body, and individual Christians are metaph. styled *μέλη*—now one of another, ἀλλήλων: Ro. xii. 5; Eph. iv. 25; Clem. Rom. 1 Cor. 46, 7, (cf. *Fritzsche*, Com. on Rom. iii. p. 45),—now of the mystical body, i. e. the church: 1 Co. xii. 27; Eph. v. 30, [cf. iv. 16 WH mrg.]; τὰ σώματα of Christians are called *μέλη* of Christ, because the body is the abode of the spirit of Christ and is consecrated to Christ's service, 1 Co. vi. 15.*

Μελχίτ (T Tr WH Μελχεί; see ει, ι, δ, (‘**מֶלֶךְ** my king), *Melchi*; 1. one of Christ's ancestors: Lk. iii. 24. 2. another of the same: ib. iii. 28.*

Μελχισεδέκ (in Joseph. antt. 1, 10, 2 Μελχισεδέκης, -ou), δ, (‘**מֶלֶךְ־צָדִיק** king of righteousness), *Melchizedek*, king of Salem (see under *Σαλήμ*) and priest of the most high God, who lived in the days of Abraham: Heb. v. 6, 10; vi. 20; vii. 1, 10 sq. 15, 17, 21 [R G L]; cf. Gen. xiv. 18 sqq.: Ps. cix. (ex.) 4. [Cf. B. D. s. v.]*

μεμβράνα [*Soph. Lex. -āva*; cf. *Chandler* § 136], -as [B. 17 (15)], ἥ, Lat. *membrana*, i. e. *parchment*, first made of dressed skins at Pergamum, whence its name: 2 Tim. iv. 13 [Act. Barn. 6 fin. Cf. *Birt*, Antikes Buchwesen, ch. ii.; *Gardthausen*, Palaeographie, p. 39 sq.].*

μέμφομαι; 1 aor. *ἔμεμψάμην*; in class. Grk. fr. *Hesiod* (opp. 184) down; *to blame, find fault*: absol. Ro. ix. 19; the thing found fault with being evident from what precedes, Mk. vii. 2 Rec.; *ἀντρός*, Heb. viii. 8 L T Tr mrg. VII txt., where R G Tr txt. WII mrg. *ἀντροίς*, which many join with *μεμφόμενος* (for the person or thing blamed is added by Grk. writ. now in the dat., now in the acc.; see *Passow* [or L. and S.] s. v., cf. *Krüger* § 46, 7, 3); but it is more correct to supply *ἀντρήν*, i. e. *διαθήκην*, which the writer wishes to prove was not “faultless” (cf. 7), and to join *ἀντροίς* with *λέγειν*; [B. § 133, 9].*

μεμψύμοιρος, -ον, (*μέμφομαι*, and *μοίρα* fate, lot), *complaining of one's lot, querulous, discontented*: Jude 16. (Isoer. p. 234 c. [p. 387 ed. Lange]; Aristot. h. a. 9, 1 [p. 608^b, 10]; Theophr. char. 17, 1; Leian. dial. deor. 20, 4; Plut. de ira cohib. c. 13.)*

μέν, a weakened form of *μήν*, and hence properly a particle of affirmation: *truly, certainly, surely, indeed*,—its affirmative force being weakened, yet retained most in Ionic, Epie, and Herodotus, and not wholly lost in Attic and Hellenistic writers (*μέν* ‘*confirmative*’; cf. 4 Macc. xviii. 18). Owing to this its original meaning it adds a certain force to the terms and phrases with which it is connected, and thus contrasts them with or distinguishes them from others. Accordingly it takes on the character of a concessive and very often of a merely distinctive particle, which stands related to a following δέ or other adversative conjunction, either expressed or understood, and in a sentence composed of several members is so placed as to point out the first member, to which a second, marked by an adversative particle, is added or opposed. It corresponds to the Lat. *quidem, indeed*, Germ. *zwar* (i. e. prop. zu *Wahre*, i. e. *in Wahrheit* [*in truth*]); but often its force cannot be reproduced. Its use in classic Greek is exhibited by Devarius i. p. 122 sqq., and Klotz on the same ii. 2 p. 656 sqq.; Viger i. p. 531 sqq., and Hermann on the same p. 824 sq.; al.; Mattheiae § 622; Kühlner ii. p. 806 sqq. §§ 527 sqq.; p. 691 sqq.; § 503; [Jelf § 729, 1, 2; §§ 764 sqq.]; Passow, and Pape, [and L. and S.] s. v.

I. Examples in which the particle *μέν* is followed in another member by an adversative particle expressed. Of these examples there are two kinds: 1. those in which *μέν* has a concessive force, and δέ (or ἀλλά) introduces a restriction, correction, or amplification of what has been said in the former member, *indeed... but, yet, on the other hand*. Persons or things, or predictions about either, are thus correlated: Mt. iii. 11, cf. Mk. i. 8 (where T Tr VII om. L br. *μέν*); Lk. iii. 16 (where the meaning is, ‘I indeed baptize as well as he who is to come after me, but his baptism is of greater efficacy’; cf. Acts i. 5); Mt. ix. 37 and Lk. x. 2 (although the harvest is great, yet the laborers are few);

Mt. xvii. 11 sq. (rightly indeed is it said that Elijah will come and work the ἀποκατάστασις, but he has already come to bring about this very thing); Mt. xx. 23; xxii. 8; xxiii. 28; Jn. xvi. 22; xix. 32 sq.; Acts xxi. 39 (although I am a Jew, and not that Egyptian, yet etc.); Acts xxii. 3 [R]; Ro. ii. 25; vi. 11; 1 Co. i. 18; ix. 24; xi. 14 sq.; xii. 20 [R G L br. Tr br. WH mrg.]; xv. 51 [R G L br.]; 2 Co. x. 10; Heb. iii. 5 sq.; 1 Pet. i. 20, and often. μέν and δέ are added to articles and pronouns: οἱ μέν . . . οἱ δέ, the one indeed . . . but the other (although the latter, yet the former), Phil. i. 16 sq. [acc. to erit. txt.]; ὅς μέν . . . ὅς δέ, the one indeed, but (yet) the other etc. Jude 22 sq.; τινὲς μέν . . . τινὲς δέ καὶ, Phil. i. 15; with conjunctions: εἰ μέν οὖν, if indeed then, if therefore . . . εἰ δέ, but if, Acts xviii. 14 sq. R G; xix. 38 sq.; xxv. 11 L T Tr WH [εἰ μέν οὖν . . . νῦν δέ, Heb. viii. 4 sq. (here R G εἰ μέν γάρ)]; εἰ μέν . . . νῦν δέ, if indeed (conceding or supposing this or that to be the case) . . . but now, Heb. xi. 15; καν μέν . . . εἰ δέ μήγε, Lk. xiii. 9; μέν γάρ . . . δέ, 1 Co. xi. 7; Ro. ii. 25; μέν οὖν . . . δέ, Lk. iii. 18; εἰς μέν . . . εἰς δέ, Heb. ix. 6 sq.; μέν . . . ἀλλά, indeed . . . but, although . . . yet, Ro. xiv. 20; 1 Co. xiv. 17; μέν . . . πλὴν, Lk. xxii. 22. [Cf. W. 443 (413); B. § 149, 12 a.]

2. those in which μέν loses its concessive force and serves only to distinguish, but δέ retains its adversative power: Lk. xi. 48; Acts xiii. 36 sq.; xxiii. 8 [here WH txt. om. Tr br. μέν]; 1 Co. i. 12, 23, Phil. iii. 1; Heb. vii. 8; ἀπὸ μέν . . . ἐπί δέ, 2 Tim. iv. 4; ὁ μέν οὖν (Germ. *er nun* [*he, then, then*,]) . . . οἱ δέ, Acts xxviii. 5 sq.; ὅς μέν . . . ὅς δέ, and one . . . and another, 1 Co. xi. 21; οἱ μέν . . . οἱ δέ (*he, on the contrary*), Heb. vii. 20 sq. 23 sq.; ἐκεῖνοι μέν οὖν . . . ἡμεῖς δέ, 1 Co. ix. 25; εἰ μέν οὖν . . . εἰ δέ, Acts xviii. 14 sq. [R G]; xix. 38; xxv. 11 [L T Tr WH]; and this happens chiefly when what has already been included in the words immediately preceding is separated into parts, so that the adversative particle contrasts that which the writer especially desires to contrast: ἔκαστοι . . . τοῖς μέν ξητοῦντις . . . τοῖς δέ ἐξ ἐριθείας etc. Ro. ii. 6–8; πᾶς . . . ἐκεῖνοι μέν . . . ἡμεῖς δέ etc. 1 Co. ix. 25; add, Mt. xxv. 14 sq. 33; Ro. v. 16; xi. 22.

3. μέν . . . δέ serve only to distribute a sentence into clauses: *both . . . and; not only . . . but also; as well . . . as*: Jn. xvi. 9–11; Ro. viii. 17; Jude 8; πρώτου μέν . . . ἔπειτα δέ, Heb. vii. 2; ὁ μέν . . . δέ . . . δέ, some . . . some . . . some, Mt. xiii. 8; [ἔκαστοι . . . οἱ μέν . . . δέ, each . . . one . . . another, 1 Co. vii. 7 L T Tr WH]; ὃς μέν . . . ὃς δέ, one . . . another, Mt. xxi. 35; Acts xvii. 32; 1 Co. vii. 7 [R G]; οἱ μέν . . . ἄλλοι [L oī] δέ . . . ἔτεροι δέ, Mt. xvi. 14; φέρει γάρ . . . ἀλλωδε . . . ἔτερωδέ [here T Tr WH om. L br. δέ], 1 Co. xii. 8–10; ἀ μέν . . . foll. by ἀλλα δέ three times, Mt. xiii. 4 sq. 7 sq.; ἄλλος μέν, ἄλλος δέ, 1 Co. xv. 39; τοῦτο μέν . . . τοῦτο δέ, *on the one hand . . . on the other; partly . . . partly*, Heb. x. 33, also found in prof. auth. cf. W. 142 (135). μέν is followed by another particle: ἔπειτα, Jn. xi. 6; 1 Co. xii. 28; Jas. iii. 17; καὶ νῦν, Acts xxvi. 4, 6; τὰ νῦν, Acts xvii. 30; πολὺ [R G πολλῷ] μᾶλλον, Heb. xii. 9.

II. Examples in which μέν is followed neither by δέ nor by any other adversative particle (μέν ‘solitarium’); cf. W. 575 (534) sq.; B. 365 (313) sq. These exx. are of various kinds; either

1. the antithesis is evident from the context; as, Col. ii. 23 ('have indeed a show of wisdom', but are folly [cf. Bp. Lghtft. in loc.]); η μέν . . . σωτηρίαν, sc. but they themselves prevent their own salvation, Ro. x. 1; τὰ μέν . . . δυνάμεσιν, sc. but ye do not hold to my apostolic authority, 2 Co. xii. 12; ἄνθρωποι μέν [L T Tr WH om. μέν] . . . δύμνουσιν, sc. δέ θεος καθ' ἑαυτοῦ δημνεῖ, Heb. vi. 16. Or

2. the antithetic idea is brought out by a different turn of the sentence: Acts xix. 4 [Rec.], where the expected second member, 'Ιησοῦς δέ ἐστιν ὁ ἐρχόμενος, is wrapped up in τοῦτο ἐστιν εἰς τὸν Ἰησοῦν'; Ro. xi. 13 ἐφ' ὅστον μέν κτλ., where the antithesis παραγῆλῶ δέ κτλ. is contained in εἰπως παραγῆλωσω; Ro. vii. 12 δέ μέν νόμος κτλ., where the thought of the second member, 'but sin misuses the law,' is expressed in another form in 13 sqq. by an anacoluthon, consisting of a change from the disjunctive to a conjunctive construction (cf. Herm. ad Vig. p. 839), we find μέν . . . τέ, Acts xxvii. 21; μέν . . . καὶ, 1 Th. ii. 18; in distributions or partitions, Mk. iv. 4–8 [here R G μέν . . . δέ . . . καὶ . . . καὶ]; Lk. viii. 5–8; or, finally, that member in which δέ would regularly follow immediately precedes (Herm. ad Vig. p. 839), Acts xxviii. 22 [yet see Meyer ad loc.; cf. B. § 149, 12 d.].

Or

3. the writer, in using μέν, perhaps had in mind a second member to be introduced by δέ, but was drawn away from his intention by explanatory additions relating to the first member: thus Acts iii. 13 (ὅν ἴμετις μέν — Rec. om. this μέν — etc., where δέ θεος δέ ἤγειρεν ἐκ νεκρῶν, cf. 15, should have followed); esp. (as occasionally in class. Grk. also) after πρῶτον μέν: Ro. i. 8; iii. 2; 1 Co. xi. 18; τὸν μέν πρῶτον λόγον κτλ. where the antithesis τὸν δέ δεύτερον λόγον κτλ. ought to have followed, Acts i. 1.

4. μέν οὖν [in Lk. xi. 28 T Tr WH μενοῦν], Lat. *quidem igitur*, [Eng. *so then, now therefore, verily, etc.*], (where μέν is confirmatory of the matter in hand, and οὖν marks an inference or transition, cf. Klotz ad Devar. ii. 2 p. 662 sq.; [Herm. Vig. pp. 540 sq. 842; B. § 149, 16]): Acts i. 18; v. 41; xiii. 4; xvii. 30; xxiii. 22; xxvi. 9; 1 Co. vi. 4, 7 [here Tom. Tr br. οὖν]; ἀλλὰ μέν οὖν, Phil. iii. 8 G L Tr; εἰ μέν οὖν, Heb. vii. 11.

5. μέν solitarium has a concessive and restrictive force, *indeed, verily*, (Germ. *freilich*), [cf. Klotz, Devar. ii. 2 p. 522; Hartung, Partikeln, ii. 404]: εἰ μέν, 2 Co. xi. 4; μέν οὖν *now then*, (Germ. *nun freilich*), Heb. ix. 1 [cf. B. u. s. On the use of μέν οὖν in the classics cf. Cope's note on Aristot. rhet. 2, 9, 11.]

6. μενοῦγε, q. v. in its place.

III. As respects the Position of the particle: it never stands at the beginning of a sentence, but yet as near the beginning as possible; generally in the second or third place, by preference between the article and noun, [exx. in which it occupies the fourth place are Acts iii. 21; 2 Co. x. 1; Col. ii. 23; Acts xiv. 12 Rec.: the fifth place, Eph. iv. 11; Ro. xvi. 19 R WH br.; 1 Co. ii. 15 R G; (Jn. xvi. 22, see below)]; moreover, in the

midst of a clause also it attaches itself to a word the force of which is to be strengthened, as *καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε* [but L T Tr WH . . . οὖν νῦν μὲν λύπη], Jn. xvi. 22; cf. W. § 61, 6. The word is not found in the Rev. or in the Epp. of John.

Mēvvā or **Mēvvās**, see *Maīvār*.

μεν-οὖν i. q. *μὲν οὖν*, see *μέν*, II. 4 sq.

μεν-οὖν-γε [*μενοῦν γε* L Tr], (*μέν, οὖν, γέ*), *nay surely, nay rather*; three times in answers by which what was previously said is corrected (and standing at the beginning of the clause, contrary to Attic usage where *μὲν οὖν* is never so placed; cf. Sturz, De dial. Mac. et Alex. p. 203 sq.; Lob. ad Phryn. p. 342; [B. 370 sq. (318); W. § 61, 6]): Lk. xi. 28 [where T Tr WH *μενοῦν*]; Ro. ix. 20; x. 18; also Phil. iii. 8 [where L G Tr *μὲν οὖν*, WH *μὲν οὖν γε*], and Nicet. ann. 21, 11. 415 [p. 851 ed. Bekk.]^{*}

μέν-τοι, (*μέν, τοῖ*), [Tr *μέν τοι* in 2 Tim. ii. 19], a particle of affirmation, and hence also often of opposition (on its various use in class. Grk. cf. Devar. p. 124 sq. and Klotz's comments, vol. ii. 2 pp. 60 and 663 sqq.; Herm. ad Vig. p. 840 sq.), *but yet, nevertheless, howbeit*: Jn. iv. 27; vii. 13; xx. 5; xxi. 4; 2 Tim. ii. 19; Jude 8 (the connection of which vs. with what precedes is as follows: ‘although these examples were set forth as warnings, nevertheless’ etc.); *ὅμως μέντοι*, *yet nevertheless*, Jn. xii. 42; *μέντοι*, i. q. *rather*, Jas. ii. 8 (if ye do not have respect of persons, but rather observe the law of love, with which *προσωποληψία* is incompatible; [*if however, howbeit if?*]).*

μένω; impf. *ἔμενον*; fut. *μενῶ*; 1 aor. *ἔμενα*; plupf. *μεμενήκειν* without augm. (1 Jn. ii. 19; cf. *ἐκβάλλω*, [and see *Tdf.* Proleg. p. 120 sq.]); [fr. *Ιμον*. down]; Sept. chiefly for *ταῦγ* and *Ὥρη*, also for *πεπη*, *εψ*, etc.; *to remain, abide*; I. intransitively; in reference 1. to PLACE; a. prop. i. q. Lat. *commoror, to sojourn, tarry*: *ἐν* w. dat. of place, Lk. viii. 27; x. 7; Jn. vii. 9; xi. 6; Acts xx. 15; xxvii. 31; xxviii. 30 [R G L]; 2 Tim. iv. 20; with adverbs of place: *ἐκεῖ*, Mt. x. 11; Jn. ii. 12; x. 40; [xi. 54 WH Tr txt.]; *ῳδε*, Mt. xxvi. 38; Mk. xiv. 34; *παρά τινι*, with one, Jn. i. 39 (40); xiv. 25; Acts xviii. 20 [R G]; xxi. 7; *σύν τινι*, Lk. i. 56; *καθ' ἑαυτόν*, dwell at his own house, Acts xxviii. 16, cf. 30. i. q. *tarry as a guest, lodge*: *ποῦ*, Jn. i. 38 (39); *ἐν* w. dat. of place, Lk. xix. 5; Acts ix. 43; *παρά τινι*, in one's house, Acts ix. 43; xviii. 3; xxi. 8; of tarrying for a night, *μετά τινος, σύν τινι*, Lk. xxiv. 29. i. q. *to be kept, to remain: dead bodies ἐπὶ τοῦ σταυροῦ*, Jn. xix. 31; *τὸ κλῆμα ἐν τῇ ἀμπέλῳ*, Jn. xv. 4. b. tropically; a. i. q. *not to depart, not to leave, to continue to be present: μετά τινος* (gen. of pers.), to maintain unbroken fellowship with one, adhere to his party, 1 Jn. ii. 19; to be constantly present to help one, of the Holy Spirit, Jn. xiv. 16 R G; also *παρά* w. dat. of pers., Jn. xiv. 17; *ἐπὶ τινα*, to put forth constant influence upon one, of the Holy Spirit, Jn. i. 32 sq.; also of the wrath of God, ib. iii. 36; *τὸ καλυμμα ἐπὶ τῇ ἀναγνώσει*, of that which continually prevents the right understanding of what is read, 2 Co. iii.

14. In the mystic phraseology of John, God is said *μένειν* in Christ, i. e. to dwell as it were within him, to be continually operative in him by his divine influence and energy, Jn. xiv. 10; Christians are said *μένειν ἐν τῷ θεῷ*, to be rooted as it were in him, knit to him by the spirit they have received from him, 1 Jn. ii. 6, 24, 27; iii. 6; hence one is said *μένειν* in Christ or in God, and conversely Christ or God is said *μένειν* in one: Jn. vi. 56; xv. 4 sq.; 1 Jn. iii. 24; iv. 13, 16; *ὁ θεὸς μένει ἐν αὐτῷ καὶ αὐτὸς ἐν τῷ θεῷ*, 1 Jn. iv. 15; cf. Rückert, Abendmahl, p. 268 sq. *μένει τι ἐν ἐμοί*, something has established itself permanently within my soul, and always exerts its power in me: *τὰ ρήματά μου*, Jn. xv. 7; *ὁ λόγος τοῦ θεοῦ*, 1 Jn. ii. 14; *ἡ χαρὰ ἡ ἐμή* (not joy *in me* i. e. of which I am the object, but the joy with which I am filled), Jn. xv. 11 Rec.; *ὁ ἡκούσατε*, 1 Jn. ii. 24; the Holy Spirit, Jn. ii. 17; iii. 9; *ἡ ἀλήθεια*, 2 Jn. 2; love towards God, 1 Jn. iii. 17; in the same sense one is said *ἔχειν τι μένον ἐν ἑαυτῷ*, as *τὸν λόγον τοῦ θεοῦ*, Jn. v. 38; *ζωὴν αἰώνιον*, 1 Jn. iii. 15. i. q. *to persevere; ἔν τινι*, of him who cleaves, holds fast, to a thing: *ἐν τῷ λόγῳ*, Jn. viii. 31; *ἐν τῇ ἀγάπῃ*, 1 Jn. iv. 16; *ἐν πίστει*, 1 Tim. ii. 15; *ἐν οἷς* (*ἐν τοῖς τοῖς*, ἀ) *ἔμαθες*, 2 Tim. iii. 14; *ἐν τῇ διδαχῇ*, 2 Jn. 9, (*ἐν τῷ λοιδοῖσμῷ*, 2 Macec. viii. 1); differently *ἐν τῇ ἀγάπῃ τινός*, i. e. to keep one's self always worthy of his love, Jn. xv. 9 sq. β. *to be held, or kept, continually: ἐν τῷ θανάτῳ*, in the state of death, 1 Jn. iii. 14; *ἐν τῇ σκοτίᾳ*, Jn. xii. 46; *ἐν τῷ φωτί*, 1 Jn. ii. 10. 2. to TIME; to continue to be, i. e. not to perish, to last, to endure: of persons, to survive, live, (exx. fr. prof. auth. are given in *Kypke*, Observv. i. p. 415 sq.); Phil. i. 25 [*so ἐμμένειν*, Sir. xxxix. 11]; with *εἰς τὸν αἰώνα* added, Jn. xii. 34; Heb. vii. 24; also of him who becomes partaker of the true and everlasting life, opp. to *παράγεσθαι*, 1 Jn. ii. 17; *ἔως ἄρτι*, opp. to *οἱ κοιμθεόντες*, 1 Co. xv. 6; *διλέγον*, Rev. xvii. 10; *ἔως ἔρχομαι*, Jn. xxi. 22 sq.; of things, not to perish, to last, stand: of cities, Mt. xi. 23; Heb. xiii. 14; of works, opp. to *κατακαίσθαι*, 1 Co. iii. 14; of purposes, moral excellences, Ro. ix. 11; 1 Co. xiii. 13; Heb. xiii. 1; *λόγος θεοῦ*, 1 Pet. i. 23; (where Rec. adds *εἰς τ. αἰώνα*); of institutions, Heb. xii. 27. δ. *καρπός*, Jn. xv. 16; *ὑπαρξίς*, Heb. x. 34; *ἀμαρτία*, Jn. ix. 41; *βρώσις*, opp. to *ἡ ἀπολλυμένη*, Jn. vi. 27; one's *δικαιοσύνη* with *εἰς τὸν αἰώνα* added, 2 Co. ix. 9; *τὸ ρήμα κυρίου*, 1 Pet. i. 25. things which one does not part with are said *μένειν* to him, i. e. to remain to him, be still in (his) possession: Acts v. 4 (1 Mace. xv. 7). 3. to STATE or CONDITION; to remain as one is, not to become another or different: with a predicate nom. *μόνος*, Jn. xii. 24; *ἀστάτευτος*, Acts xxvii. 41; *ἄγαμος*, 1 Co. vii. 11; *πιστός*, 2 Tim. ii. 13; *ἱερεύς*, Heb. vii. 3; with adverbs, *οὔτως*, 1 Co. vii. 40; *ὡς κάγω*, ibid. 8; *ἐν* w. dat. of the state, ibid. 20, 24. II. transitively; *τινά, to wait for, await one* [cf. B. § 131, 4]: Acts xx. 23; with *ἐν* and dat. of place added, ibid. 5. [COMP.: *ἀνα-*, *δια-*, *ἐν-*, *ἐπι-*, *κατα-*, *παρα-*, *συν-παρα-*, *περι-*, *προσ-*, *ὑπο-μένω*.]

μερίζω: 1 aor. *ἔμερισα*; pf. *μεμέρικα* (1 Co. vii. 17 T Tr txt. WH txt.); Pass., pf. *μεμέρισμα*; 1 aor. *ἔμερισθην*; Mid., 1 aor. inf. *μερίσασθαι*; (fr. *μέρος*, as *μελίζω*)

fr. μέλος); fr. Xen. down; Sept. for ἤλη; *to divide*; i. e. *a. to separate into parts, cut into pieces*: pass. μερέσται ὁ Χριστός; i. e. has Christ himself, whom ye claim as yours, been like yourselves divided into parts, so that one has one part and another another part? 1 Co. i. 13 [L WH txt. punctuate so as to take it as an exclamatory declaration; see Meyer in loc.]; trop. μερέσται ἡ γυνὴ καὶ ἡ παρθένος, differ in their aims, follow different interests, [A. V. *there is a difference between*; but L Tr WH connect μερ. with what precedes], 1 Co. vii. 33 (34); to divide into parties, i. e. *be split into factions* (Polyb. 8, 23, 9): *καθ' ἐμαυτοῦ* to be at variance with one's self, to rebel [A. V. *divided*] against one's self, Mt. xii. 25; also ἐπ' ἐμαυτόν, ib. 26; Mk. iii. 24–26. b. *to distribute*: τί τισι, a thing among persons, Mk. vi. 41; *to bestow, impart*: τινι, 1 Co. vii. 17; τί τινι, Ro. xii. 3; 2 Co. x. 13; Heb. vii. 2, (Sir. xlvi. 20; Polyb. 11, 28, 9); mid. μερίζομαι τι μετά τινος, to divide (for one's self) a thing with one, Lk. xii. 13 (Dem. p. 913, 1). [COMP.: δια-, συν-μερίζω].*

μέριμνα, -ας ἡ, (fr. μερίζω, μερίζομαι, to be drawn in different directions, cf. [Eng. ‘distraction’ and ‘curae quae meum animum divorce trahunt’] Ter. Andr. 1, 5, 25; Verg. Aen. 4, 285 sq.; [but acc. to al. derived fr. a root meaning to be thoughtful, and akin to μάρτυς, memor, etc.; cf. Vaniček p. 1201; Curtius § 466; Fick iv. 283; see μάρτυς]], *care, anxiety*: 1 Pet. v. 7 (fr. Ps. liv. (lv.) 23); Lk. viii. 14; xxi. 34; w. gen. of the obj., care to be taken of, care *for* a thing, 2 Co. xi. 28; τοῦ αἰῶνος (τούτου), anxiety about things pertaining to this earthly life, Mt. xiii. 22; Mk. iv. 19. [(Hom. h. Merc.), Hes., Pind., al.]*

μεριμνώ, ὁ; fut. μεριμνήσω; 1 aor. subj. 2 pers. plur. μεριμνήστε; (*μέριμνα*): a. *to be anxious; to be troubled with cares*: absol., Mt. vi. 27, 31; Lk. xii. 25; μηδὲν μερ. be anxious about nothing, Phil. iv. 6; with dat. of the thing for the interests of which one is solicitous [cf. W. § 31, 1 b.]: τῇ ψυχῇ, about sustaining life, τῷ σώματι, Mt. vi. 25; Lk. xii. 22; περὶ τινος, about a thing, Mt. vi. 28; Lk. xii. 26; εἰς τὴν αὔριον, for the morrow, i. e. about what may be on the morrow, Mt. vi. 34; foll. by an indir. quest. πῶς ἡ τί, Mt. x. 19; Lk. xii. 11 [here Tr mrg. om. Tr txt. WH br. ἡ τί]; joined with τυρβάζεσθαι (θορυβάζειν) foll. by περὶ πολλά, Lk. x. 41 [WH mrg. om.] b. *to care for, look out for, (a thing); to seek to promote one's interests*: τὰ έαντῆς, Mt. vi. 34 Rec.; τὰ τοῦ κυρίου, 1 Co. vii. 32–34; τὰ τοῦ κόσμου, 1 Co. vii. 34; έαντῆς, Mt. vi. 34 L T Tr WH (a usage unknown to Grk. writ.. although they put a gen. after other verbs of *caring* or *providing for*, as ἐπιμελεῖσθαι, φροντίζειν, προνοεῖν, cf. Krüger § 47, 11; W. 205 (193); B. § 133, 25); τὰ περὶ τινος, Phil. ii. 20; ἵνα τὸ αὐτὸν ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη, that the members may have the same care one for another, 1 Co. xii. 25. (Sept. for οἵτινες, to be anxious, Ps. xxxvii. (xxxviii.) 19; τίτη to be disturbed, annoyed in spirit, 2 S. vii. 10; 1 Chr. xvii. 9; in Grk. writ. fr. Xen. and Soph. down.) [COMP.: προ-μεριμνώ].*

μεσίς, -ίδος, ἡ, (see μέρος), Sept. chiefly for ἤλη, ἥλη,

הַלְּהָה; [fr. Antipho and Thuc. down]; a part, i. q. 1. a part as distinct from the whole: (τῆς) Μακεδονίας, Acts xvi. 12 [on which see Hort in WH. App. ad loc.]. 2. an assigned part, a portion, share: Lk. x. 42 (see αγαθός, 2); ἔστι μοι μερὶς μετά τινος, I have a portion, i. e. fellowship, with one, 2 Co. vi. 15. οὐκ ἔστι μοι μερὶς ἡ κλῆρος ἐν τινι, I have neither part nor lot, take no share, in a thing, Acts viii. 21; ἴκανον τινα εἰς τὴν μερίδα τινος, to make one fit to obtain a share in a thing [i. e. partit. gen.; al. gen. of apposition], Col. i. 12.*

μερισμός, -οῦ, δ, (μερίζω), a division, partition, (Plat., Polyb., Strab., [al.]); 1. a distribution; plur. distributions of various kinds: πνεύματος δύοιν, gen. of the obj., Heb. ii. 4. 2. a separation: ἄχρι μερισμοῦ ψυχῆς κ. πνεύματος, which many take actively: ‘up to the dividing’ i. e. so far as to cleave asunder or separate; but it is not easy to understand what the *dividing* of the ‘soul’ is. Hence it is more correct, I think, and more in accordance with the context, to take the word passively (just as other verbal subst. ending in μός are used, e. g. ἀγνασμός, πειρασμός), and translate even to the division, etc., i. e. to that most hidden spot, the dividing line between soul and spirit, where the one passes into the other, Heb. iv. 12; [cf. Siegfried, Philo von Alex. u. s. w. p. 325 sq.].*

μεριστής, -οῦ, δ, (μερίζω), a divider: of an inheritance, Lk. xii. 14. (Pollux [4, 176].)*

μέρος, -οῦς, τό, (μείρομαι to share, receive one's due portion), [fr. Pind., Aeschyl., Hdt. down], a part; i. e. 1. a part due or assigned to one, (Germ. *Anteil*): ἀφαιρεῖν τὸ μέρος τινὸς (gen. of pers.) ἀπό or ἐν τινος (gen. of the thing), Rev. xxii. 19; ἔχειν μέρος ἐν with dat. of the thing, Rev. xx. 6; μέρος ἔχειν μετά τινος, (participation in the same thing, i. e.) to have part (fellowship) with one, Jn. xiii. 8; hence, as sometimes in class. Grk. (Eur. Alec. 477 [474]), lot, destiny, assigned to one, Rev. xxi. 8; τιθέναι τὸ μέρος τινὸς μετά τινων, to appoint one his lot with certain persons, Mt. xxiv. 51; Lk. xii. 46. 2. one of the constituent parts of a whole; a. univ.: in a context where the whole and its parts are distinguished, Lk. xi. 36; Jn. xix. 23; Rev. xvi. 19; w. a gen. of the whole, Lk. xv. 12; xxiv. 42; where it is evident from the context of what whole it is a part, Acts v. 2; Eph. iv. 16; τὸ ἐν μέρος, sc. τοῦ συνεδρίου, Acts xxiii. 6; τοῦ μέρους τῶν Φαρισαίων, of that part of the Sanhedrin which consisted of Pharisees, Acts xxiii. 9 [not Lehm.]; τὰ μέρη, w. gen. of a province or country, the divisions or regions which make up the land or province, Mt. ii. 22; Acts ii. 10; w. gen. of a city, the region belonging to a city, country around it, Mt. xv. 21; xvi. 13; Mk. viii. 10; τὰ ἀνωτερικὰ μέρη, the upper districts (in tacit contrast with τὰ κατώτερα, and with them forming one whole), Acts xix. 1; τὰ μέρη ἐκείνα, those regions (which are parts of the country just mentioned, i. e. Macedonia), Acts xx. 2; τὰ κατώτερα μέρη w. gen. of apposition, τῆς γῆς, Eph. iv. 9 (on which see κατώτερος); εἰς τὰ δεξιὰ μέρη τοῦ πλοίου, i. e. into the parts (i. e. spots sc. of the lake) on the right side of the ship, Jn. xxi. 6. Adverbial phrases

ἀνὰ μέρος (see ἀνά, 1), 1 Co. xiv. 27; κατὰ μέρος, severally, part by part, in detail, Heb. ix. 5 [see κατά, II. 3 a. γ.]; μέρος τι (acc. absol.) in part, partly, 1 Co. xi. 18 (Thuc. 2, 64; 4, 30; Isocr. p. 426 d.); ἀπὸ μέρους, in part, i. e. somewhat, 2 Co. i. 14; in a measure, to some degree, ib. ii. 5; [Ro. xv. 24]; as respects a part, Ro. xi. 25; here and there, Ro. xv. 15; ἐκ μέρους as respects individual persons and things, severally, individually, 1 Co. xii. 27; in part, partially, i. e. imperfectly, 1 Co. xiii. 9, 12; τὸ ἐκ μέρους (opp. to τὸ τέλεον) [A. V. that which is in part] imperfect (Luth. well, *das Stückwerk*), ibid. 10. [Green (Crit. Note on 2 Co. i. 14) says “ἀπὸ μ. differs in Paul’s usage from ἐκ μ. in that the latter is a contrasted term in express opposition to the idea of a complete whole, the other being used simply without such aim”; cf. *Bnhd. Syntax*, p. 230; Meyer on 1 Co. xii. 27.] b. any particular, Germ. *Stück*; (where the writer means to intimate that there are other matters, to be separated from that which he has specified): ἐν τῷ μέρει τούτῳ, in this particular i. e. in regard to this, in this respect, 1 Pet. iv. 16 R; 2 Co. iii. 10; ix. 3; w. a gen. of the thing, Col. ii. 16 [where see Bp. Lightf.]; τοῦτο τὸ μέρος, sc. τῆς ἐργασίας ἡμῶν (branch of business), Acts xix. 27, cf. 25.*

μεσημβρία, -as, ḥ, (μέσος and ἡμέρα), fr. Hdt. down, *mid-day* [on the omission of the art. cf. W. 121 (115)]; a. (as respects time) noon: Acts xxii. 6. b. (as respects locality) the south: Acts viii. 26 [al. refer this also to a.; see κατά, II. 2].*

μεσιτεύω: 1 aor. ἐμεσίτευσα; (μεσίτης [cf. W. p. 25 e.]); 1. to act as mediator, between litigating or covenanting parties; trans. to accomplish something by interposing between two parties, to mediate, (with acc. of the result): τὴν διάλυσιν, Polyb. 11, 34, 3; τὰς συνθήκας, Diod. 19, 71; Dion. Hal. 9, 59; [cf. Philo de plant. No. ii. 2 fin.]. 2. as a μεσίτης is a sponsor or surety (Joseph. antt. 4, 6, 7 ταῦτα δύνανται ἔλεγον καὶ τὸν θεόν μεσίτην ὃν ὑποτιχνώντο ποιούμενοι [cf. Philo de spec. legg. iii. 7 ἀράτῳ δὲ πράγματι πάντως ἀόρatos μεσιτεύει θεός etc.]), so μεσιτεύω comes to signify to pledge one’s self, give surety: ὅρκω, Heb. vi. 17.*

μεσίτης, -ou, ὁ, (μέσος), one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant; a medium of communication, arbitrator, (Vulg. [and A. V.] mediator): δόμεσίτης [generic art. cf. W. § 18, 1 sub fin.], i. e. every mediator, whoever acts as mediator, ἐνὸς οὐκ ἔστι, does not belong to one party but to two or more, Gal. iii. 20. Used of Moses, as one who brought the commands of God to the people of Israel and acted as mediator with God on behalf of the people, ib. 19 (cf. Deut. v. 5; hence he is called μεσίτης καὶ διαλλακτής by Philo also, vit. Moys. iii. § 19). Christ is called μεσ. θεοῦ κ. ἀνθρώπων, since he interposed by his death and restored the harmony between God and man which human sin had broken, 1 Tim. ii. 5; also μεσ. διαθήκης, Heb. viii. 6; ix. 15; xii. 24. (Polyb. 28, 15, 8; Diod. 4, 54; Philo de somn. i. § 22; Joseph. antt. 16, 2, 2; Plut.

ad Is. et Os. 46; once in Sept., Job ix. 33.) Cf. Fischer, De vita lex. N. T. p. 351 sqq.*

μεσο-νύκτιον, -ou, τό, (neut. of the adj. μεσονύκτιος in Pind. et al., fr. μέσος and νύξ, νυκτός), midnight: μεσονυκτίον, at midnight [W. § 30, 11; B. § 132, 26], Mk. xiii. 35 [here T Tr WH acc.; cf. W. 230 (215 sqq.); B. § 131, 11]; Lk. xi. 5; κατὰ τὸ μ. about midnight, Acts xvi. 25; μέχρι μ. until midnight, Acts xx. 7. (Sept.; Hippocr., Aristot., Diod., Strabo, Leian., Plut.; cf. Lob. ad Phryn. p. 53, [W. p. 23 c.].)*

Μεσοποταμία, -as, ḥ, (fem. of μεσοποτάμιος, -a, -ov, sc. χώρα; fr. μέσος and ποταμός), *Mesopotamia*, the name, not so much political as geographical (scarcely in use before the time of Alexander the Great), of a region in Asia, lying between the rivers Euphrates and Tigris (whence it took its name; cf. Arrian. anab. Alex. 7, 7; Tac. ann. 6, 37; מִצְרַיִם, Aram of the two rivers, Gen. xxiv. 10), bounded on the N. by the range of Taurus and on the S. by the Persian Gulf; many Jews had settled in it (Joseph. antt. 12, 3, 4): Acts ii. 9; vii. 2. [Cf. Socin in Encycl. Brit. ed. 9 s. v.; Rawlinson, Herodotus, vol. i. Essay ix.].*

μέσος, -η, -ov, [fr. Hom. down], middle, (Lat. *medius*, cf. -a, -um); 1. as an adjective: μέσης νυκτός, at midnight, Mt. xxv. 6; μεσῆς ἡμέρας, Acts xxvi. 13 (acc. to Lob. ad Phryn. pp. 53, 54, 465, the better wrt. said μέσον ἡμέρας, μεσοῦσα ἡμέρα, μεσημβρία); w. gen.: [ἐκάθητο ὁ Πέτρος μέσος αὐτῶν, Lk. xxii. 55 (R G L ἐν μέσῳ)]; μέσος ὑμῶν ἔστηκε [al. στήκει], stands in the midst of you, Jn. i. 26, (Plat. de rep. 1 p. 330 b.; polit. p. 303 a.); ἔσχισθη μέσων, (the veil) was rent in the midst, Lk. xxiii. 45 [W. 131 (124) note]; ἐλάκησε μέσος, Acts i. 18; (ἐσταύρωσαν) μέσον τὸν Ἰησοῦν, Jn. xix. 18. 2. the neut. τὸ μέσον or (without the art. in adverb. phrases, as διὰ μέσον, ἐν μέσῳ, cf. W. 123 (117); [cf. B. § 125, 6]) μέσον is used as a substantive; Sept. for γῆ (constr. state γῆ), and βῆμα; the midst: ἀνὰ μέσον (see ἀνά, 1 [and added note below]); διὰ μέσου (τυνός), through the midst (Am. v. 17; Jer. xliv. (xxxvii. 4)): αὐτῶν, through the midst of them, Lk. iv. 30; Jn. viii. 59 [Rec.]; Σαμαρέιας, Lk. xvii. 11 [R G, but L T Tr WH διὰ μέσον (see διά, B. I.); others take the phrase here in the sense of between (Xen. an. 1, 4, 4; Aristot. de anim. 2, 11 vol. i. p. 423^b, 12; see L. and S. s. v. III. 1 d.); cf. Meyer ed. Weiss in loc. and added note below]; εἰς τὸ μέσον, into the midst, i. e., acc. to the context, either the middle of a room or the midst of those assembled in it: Mk. iii. 3; xiv. 60 Rec.; Lk. iv. 35; v. 19; vi. 8; Jn. xx. 19, 26; εἰς μέσον (cf. Germ. *mittenthal*), Mk. xiv. 60 G L T Tr WH; ἐν τῷ μέσῳ, in the middle of the apartment or before the guests, Mt. xiv. 6; ἐν μέσῳ, in the midst of the place spoken of, Jn. viii. 3, 9; in the middle of the room, before all, Acts iv. 7; w. gen. of place, Rev. ii. 7 Rec.; Lk. xxi. 21; (i. q. Germ. *mittenauf*) τῆς πλατείας, Rev. xxii. 2 [but see below]; add, Lk. xxii. 55^a; Acts xvii. 22; τῆς θαλάσσης, in the midst (of the surface of) the sea, Mk. vi. 47; w. gen. plur. in the midst of, amongst: w. gen. of things, Mt. x. 16; Lk. viii. 7; x. 3;

Rev. i. 13; ii. 1; w. gen. of pers., Mt. xviii. 2; Mk. ix. 36; Lk. ii. 46; xxii. 55^b [here T Tr WH μέσος; see 1 above]; xxiv. 36; Acts i. 15; ii. 22; xxvii. 21; Rev. v. 6 [?^b (see below); vi. 6]; trop. ἐν μέσῳ αὐτῶν εἰμι, I am present with them by my divine power, Mt. xviii. 20; w. gen. of a collective noun, Phil. ii. 15 R [see 3 below]; Heb. ii. 12; where association or intercourse is the topic, equiv. to *among, in intercourse with*: Lk. xxii. 27; 1 Th. ii. 7. *in the midst of*, i. e. *in the space within*, τοῦ θρόνου (which must be conceived of as having a semicircular shape): Rev. iv. 6; v. 6 [?^b] where cf. De Wette and Bleek; [but De Wette's note on v. 6 runs "And I saw between the throne and the four living creatures and the elders (i. e. in the vacant space between the throne and the living creatures [on one side] and elders [on the other side], accordingly nearest the throne" etc.); ἀνά μέσον in vii. 17 also he interprets in the same way; further see xxii. 2; cf. Kliefoth, Com. vol. ii. p. 40. For ἐν μέσῳ in this sense see Xen. an. 2, 2, 3; 2, 4, 17. 21; 5, 2, 27, etc.; Ilab. iii. 2; ἀνά μέσον Polyb. 5, 55, 7; often in Aristot. (see Bonitz's index s. v. μέσος); Num. xvi. 48; Deut. v. 5; Josh. xxii. 25; Judg. xv. 4; 1 K. v. 12; Ezek. xlvi. 18; xlvi. 22; cf. Gen. i. 4; see Meyer on 1 Co. vi. 5; cf. ἀνά, 1]. κατὰ μέσον τῆς νυκτός, about midnight, Acts xxvii. 27 [see κατά, II. 2]. ἐκ τοῦ μέσου, like the Lat. *e medio*, i. e. *out of the way, out of sight*: αἴρω τι, to take out of the way, to abolish, Col. ii. 14 [Plut. de curiositate 9; Is. lvii. 2]; γίνομαι ἐκ μέσου, to be taken out of the way, to disappear, 2 Th. ii. 7; w. gen. of pers., ἐκ μέσου τινῶν, from the society or company of, *out from among*: Mt. xiii. 49; Acts xvii. 33; xxiii. 10; 1 Co. v. 2; 2 Co. vi. 17, (Ex. xxxi. 14; Num. xiv. 44 Alex.).

3. the neut. μέσον is used adverbially with a gen., *in the midst of anything*: ἦν μέσον τῆς θαλάσσης, Mt. xiv. 24 [otherwise Tr txt. WH txt.; yet cf. W. § 54, 6] ([so Exod. xiv. 27]; Τέων γάρ μέσον εἶναι τῆς Ἰωνίης, Hdt. 7, 170); γενέας σκολίας, Phil. ii. 15 L T Tr WH (τῆς ἡμέρας, the middle of the day, Sus. 7 Theodot.); cf. B. 123 (107 sq.), [cf. 319 (274); W. as above].*

μΕΣΟΤΟΙΧΟΝ, -ου, τό, (μέσος, and τοῖχος the wall of a house), *a partition-wall*: τὸ μ. τοῦ φραγμοῦ (i. e. τὸν φραγμὸν τὸν μεσότοιχον ὄντα [A. V. *The middle wall of partition*; W. § 59, 8 a.]), Eph. ii. 14. (Only once besides, and that too in the mase.: τὸν τῆς ἡδονῆς κ. ἀρετῆς μεσότοιχον, Eratosth. ap. Athen. 7 p. 281 d.)*

μεσουράνημα, -tos, τό, (fr. μεσουρανέω; the sun is said μεσουρανέν to be in mid-heaven, when it has reached the meridian), *mid-heaven, the highest point in the heavens*, which the sun occupies at noon, where what is done can be seen and heard by all: Rev. viii. 13 (cf. Düsterdieck ad loc.); xiv. 6; xix. 17. (Manetho, Plut., Sext. Emp.)*

*μεσών: (μέσος); *to be in the middle, be midway*: τῆς ἔορτῆς μεσούσης [where a few codd. μεσαζούσης (νυκτὸς μεσαζ. Sap. xviii. 14)], when it was the midst of the feast, the feast half-spent, Jn. vii. 14 (μεσούσης τῆς νυκτός, Ex. xii. 29; Judith xii. 5; τῆς ἡμέρας, Neh. viii. 3 [Ald., Compl.]; in Grk. writ. fr. Aeschyl. and Hdt. down; θέρους μεσοῦντος, Thuc. 6, 30).*

Μεστός, -ou [ef. B. 18 (16)], δ, *Messiah*; **Chald.** נְשָׁרָה, Hebr. נְשָׁרָה, i. q. Grk. χριστός, q. v.: Jn. i. 41 (42); iv. 25. Cf. Delitzsch in the Zeitschr. f. d. luth. Theol., 1876, p. 603; [Lagarde, Psalt. vers. Memphit., 1875, p. vii. On the general subject see esp. Abbot's supplement to art. Messiah in B. D. Am. ed. and reff. added by Orelli (cf. Schaff-Herzog) in Herzog 2 s. v. to Oehler's art.]*

μεστός, -ή, -όν, fr. Hom. [i. e. Epigr.] *down, Sept. for οὐλή, full*; w. gen. of the thing: prop., Jn. xix. 29; xxi. 11; Jas. iii. 8; trop. in reference to persons, whose minds are as it were filled with thoughts and emotions, either good or bad, Mt. xxiii. 28; Ro. i. 29; xv. 14; 2 Pet. ii. 14; Jas. iii. 17, (Prov. vi. 34).*

μεστών, -ών; (μεστός); *to fill, fill full*: γλαύκους μεμεστωμένος, Acts ii. 13. (Soph., Plat., Aristot., al.; 3 Macc. v. 1, 10.)*

μετά, [on its neglect of elision before proper names beginning with a vowel, and before sundry other words (at least in Tdf.'s text) see Tdf. Proleg. p. 95; cf. WH. Intr. p. 146^b; W. § 5, 1 a.; B. p. 10], a preposition, akin to μέσος (as Germ. *mit* to *Mitte, mitten*) and hence prop. *in the midst of, amid*, denoting association, union, accompaniment; [but some recent etymologists doubt its kinship to μέσος; some connect it rather with ἄμμι, Germ. *sammel*, cf. Curtius § 212; Vaniček p. 972]. It takes the gen. and acc. (in the Grk. poets also the dat.). [On the distinction between μετά and σύν, see σύν, init.].

I. with the GENITIVE (Sept. for τάς, σὺ, γάπα, etc.), *among, with*, [ef. W. 376 (352) sq.];

1. *amid, among*; a. prop.: μετά τῶν νεκρῶν, among the dead, Lk. xxiv. 5 (μετά νεκρῶν κείσομαι, Eur. Hec. 209; Θάψετέ με μετά τῶν πατέρων μου, Gen. xl ix. 29 Sept.; μετά ζώντων εἶναι, to be among the living, Soph. Phil. 1312); λογίζεσθαι μετά ἀνόμων, to be reckoned, numbered, among transgressors, Mk. xv. 28 [G T WH om. Tr br. the vs.] and Lk. xxii. 37, fr. Is. liii. 12 (where Sept. ἐν ἀνόμοις); μετά τῶν θηρίων εἶναι, Mk. i. 13; γογγύζειν μετ' ἀλλήλων, Jn. vi. 43; σκηνῇ τῷ θεοῦ μετά τ. ἀνθρώπων, Rev. xxi. 3; add, Mt. xxiv. 51; xxvi. 58; Mk. xiv. 54; Lk. xii. 46; Jn. xviii. 5, 18; Acts i. 26, etc.

b. trop.: μετά διωγμῶν, amid persecutions, Mk. x. 30 (μετά κινδύνων, amid perils, Thuc. 1, 18); ἡ ἀγάπη μεθ' ἡμῶν, love among us, mutual love, 1 Jn. iv. 17 [al. understand μεθ' ἡμῶν here of the sphere or abode, and connect it with the verb; cf. De Wette, or Huther, or Westcott, in loc.]. Hence used

2. of association and companionship, *with* (Lat. cum; Germ. *mit*, often also *bei*); a. after verbs of going, coming, departing, remaining, etc., w. the gen. of the associate or companion: Mt. xx. 20; xxvi. 36; Mk. i. 29; iii. 7; xi. 11; xiv. 17; Lk. vi. 17; xiv. 31; Jn. iii. 22; xi. 54; Gal. ii. 1; Jesus the Messiah it is said will come hereafter μετά τῶν ἀγγέλων, Mt. xvi. 27; Mk. viii. 38; 1 Th. iii. 13; 2 Th. i. 7; on the other hand, w. the gen. of the pers. to whom one joins himself as a companion: Mt. v. 41; Mk. v. 24; Lk. ii. 51; Rev. xxii. 12; ἄγγελοι μετ' αὐτῷ, Mt. xxv. 31; μετά τινος, contextually i. q. *with one as leader*, Mt. xxv. 10;*

xxvi. 47; Mk. xiv. 43; Acts vii. 4b. *περιπατεῖν μετά τινος*, to associate with one as his follower and adherent, Jn. vi. 66; *γίνομαι μ. τινος*, to come into fellowship and intercourse with, become associated with, one: Mk. xvi. 10; Acts vii. 38; ix. 19; xx. 18. *παραλαμβάνειν τινὰ μεθ' ἑαυτοῦ*, to take with or to one's self as an attendant or companion: Mt. xii. 45; xviii. 16; Mk. xiv. 33; ἄγειν, 2 Tim. iv. 11; *ἔχειν μεθ' ἑαυτοῦ*, to have with one's self: *τινά*, Mt. xv. 30; xxvi. 11; Mk. ii. 19; xiv. 7; Jn. xii. 8; *τι*, Mk. viii. 14; *λαμβάνειν*, Mt. xxv. 3; *ἀκολουθεῖν μετά τινος*, see *ἀκολουθέω*, 1 and 2, [cf. W. 233 sq. (219)].

b. *εἶναι μετά τινος* is used in various senses, a. prop. of those who associate with one and accompany him wherever he goes: in which sense the disciples of Jesus are said to be (or to have been) *with* him, Mk. iii. 14; Mt. xxvi. 69, 71; Lk. xxii. 59, cf. Mk. v. 18; with *ἀπ' ἀρχῆς* added, Jn. xv. 27; of those who at a particular time associate with one or accompany him anywhere, Mt. v. 25; Jn. iii. 26; ix. 40; xii. 17; xx. 24, 26; 2 Tim. iv. 11; sometimes the ptep. *ἄν*, *ἄντα*, etc., must be added mentally: Mt. xxvi. 51; Mk. ix. 8; Jn. xviii. 26; of (*ὄντες*) *μετά τινος*, his attendants or companions, Mt. xii. 4; Mk. ii. 25; Lk. vi. 3; Acts xx. 34; sc. *ὄντες*, Tit. iii. 15. Jesus says that he is or has been with his disciples, Jn. xiii. 33; xiv. 9; and that, to advise and help them, Jn. xvi. 4; Mt. xvii. 17, (Mk. ix. 19 and Lk. ix. 41 *πρὸς ἴματα*), even as one whom they could be said to have with them, Mt. ix. 15; Lk. v. 34; just as he in turn desires that his disciples may hereafter be with himself, Jn. xvii. 24. ships also are said to be with one who is travelling by vessel, i. e. to attend him, Mk. iv. 36. β. trop. the phrase [*to be with*, see b.] is used of God, if he is present to guide and help one: Jn. iii. 2; viii. 29; xvi. 32; Acts vii. 9; x. 38; 2 Co. xiii. 11; Phil. iv. 9; with *εἴναι* omitted, Mt. i. 23; Lk. i. 28; Ro. xv. 33; here belongs *ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν* sc. *ἄν*, by being present with them by his divine assistance [cf. W. 376 (353); Green p. 218], Acts xiv. 27; xv. 4, [cf. h. below]; and conversely, *πληρώσεις μετά εὑφροσύνης μετά τοῦ προσώπου σου* sc. *ἄντα*, i. e. being in thy presence [yet cf. W. 376 (352) note], Acts ii. 28 fr. Ps. xv. (xvi.) 11; *ἡ χεὶρ κυρίου* is used as a substitute for God himself (by a Hebraism [see *χεὶρ*, sub fin.]) in Lk. i. 66; Acts xi. 21; of Christ, who is to be present with his followers by his divine power and aid: Mt. xxviii. 20; Acts xviii. 10, (*μένειν μετά* is used of the Holy Spirit as a perpetual helper, Jn. xiv. 16 R G); at the close of the Epistles, the writers pray that there may be with the readers (i. e. always present to help them) — *δὲ θεός*, 2 Co. xiii. 11; — *δὲ κύριος*, 2 Th. iii. 16; 2 Tim. iv. 22; — *ἡ χάρις τοῦ κ. Ἰησοῦν Χρ.* (where *ἔστω* must be supplied [cf. W. § 64, 2 b.; B. § 129, 22]), Ro. xvi. 20, 24 [R G]; 1 Co. xvi. 23; 2 Co. xiii. 13 (14); Gal. vi. 18; Phil. iv. 23; 1 Th. v. 28; 2 Th. iii. 18; Philem. 25; Rev. xxii. 21; — *ἡ χάρις* simply, Eph. vi. 24; Col. iv. 18; 1 Tim. vi. 21 (22); Tit. iii. 15; Heb. xiii. 25; 2 Jn. 3; — *ἡ ἀγάπη μου*, 1 Co. xvi. 24; the same phrase is used also of truth, compared to a guide, 2 Jn. 2. γ. opp. to *εἴναι κατά τινος*, *to be with one* i. e. *on one's side*:

Mt. xii. 30; Lk. xi. 23, (and often in class. Grk.); similarly *μένειν μετά τινος*, to side with one steadfastly, 1 Jn. ii. 19. c. with the gen. of the person who is another's associate either in acting or in his experiences; so after verbs of eating, drinking, supping, etc.: Mt. viii. 11; ix. 11; xxiv. 49; xxvi. 18, 23, 29; Mk. xiv. 18, 20; Lk. v. 30; vii. 36; xxii. 11, 15; xxiv. 30; Jn. xiii. 18; Gal. ii. 12; Rev. iii. 20, etc.; *γρυγορεῖν*, Mt. xxvi. 38, 40; *χαίρειν*, *κλαίειν*, Ro. xii. 15; *εὐφραίνεσθαι*, Ro. xv. 10; *παροκεῖν*, Heb. xi. 9; *δουλεύειν*, Gal. iv. 25; *βασιλεύειν*, Rev. xx. 4, 6; *ζῆν*, Lk. ii. 36; *ἀποθίσκειν*, Jn. xi. 16; *βάλλεσθαι εἰς τὴν γῆν*, Rev. xii. 9; *κληρονομεῖν*, Gal. iv. 30; *συνάγειν*, Mt. xii. 30; Lk. xi. 23, and other exx.

d. with a gen. of the pers. with whom one (of two) does anything mutually or by turns: so after *συναίρειν λόγον*, to make a reckoning, settle accounts, Mt. xviii. 23; xxv. 19; *συνάγεσθαι*, Mt. xxviii. 12; Jn. xviii. 2; *συμβούλιον ποιεῖν*, Mk. iii. 6; *λαλεῖν* (see *λαλέω*, 5); *συλλαλεῖν*, Mt. xvii. 3; Acts xxv. 12; *μοιχέειν*, Rev. ii. 22; *μολύνεσθαι*, Rev. xiv. 4; *πορνεῖν*, Rev. xvii. 2; xviii. 3, 9; *μερίζομαι*, Lk. xii. 13; after verbs of disputing, waging war, contending at law: *πολεμεῖν*, Rev. ii. 16; xii. 7 (where Rec. *κατὰ*); xiii. 4; xvii. 14, (so for "Ἐ πολέμησαν τοῖς οὖσας", 1 S. xvii. 33; 1 K. xii. 24, a usage foreign to the native Greeks, who say *πολεμεῖν τινι*, also *πρὸς τινα*, *ἐπί τινα*, *to wage war against one*; but *πολεμεῖν μετά τινος*, *to wage war with one* as an ally, in conjunction with, Thuc. 1, 18; Xen. Hell. 7, 1, 27; [cf. B. § 133, 8; W. § 28, 1; 214 (201); 406 (379) note]]; *πόλεμον ποιεῖν*, Rev. xi. 7; xii. 17; xiii. 7; xix. 19, (so in Lat. *bellare cum* etc. Cic. Verr. 2, 4, 33; *bellum gerere*, Cic. de divinat. 1, 46); *ζήτησις ἔγένετο*, Jn. iii. 25; *ζητέων*, Jn. xvi. 19; *κρίνεσθαι*, *κρίματα ἔχειν*, 1 Co. vi. 6 sq.; after verbs and phrases which indicate mutual inclinations and pursuits, the entering into agreement or relations with, etc.; as *εἰρηνέειν*, *εἰρήνην διώκειν*, Ro. xii. 18; 2 Tim. ii. 22; Heb. xii. 14; *φίλος*, Lk. xxxiii. 12; *συμφωνεῖν*, Mt. xx. 2; *μερίς μετά τινος*, 2 Co. vi. 15; *ἔχειν μέρος*, Jn. xiii. 8; *συγκατάθεσται*, 2 Co. vi. 16; *κοινωνίαν ἔχειν*, 1 Jn. i. 3, 6 sq.; *αἵτια* (see the word, 3), Mt. xix. 10. e. of divers other associations of persons or things; — where the action or condition expressed by the verb refers to persons or things besides those specified by the dat. or acc. (somewhat rare in Grk. auth., as *ἰσχύν τε καὶ κάλλος μετά ὑγείας λαμβάνειν*, Plat. rep. 9, p. 591 b. [cf. W. § 47, h.]): *εἰδον* (Rec. *εἶρον*) *τὸ παιδίον μετὰ Μαρίας*, Mt. ii. 11; *ἀνταποδοῦν . . . ὕμνῳ . . . μεθ' ἡμῶν*, 2 Th. i. 6 sq.; after *ἐκδέχεσθαι*, 1 Co. xvi. 11; after verbs of sending, Mt. xxii. 16; 2 Co. viii. 18; *ἀγάπη μετά πίστεως*, Eph. vi. 23; *ἐν πίστει . . . μετά σωφροσύνης*, 1 Tim. ii. 15; *ἡ εὐσέβεια μετά αὐταρκείας*, 1 Tim. vi. 6; in this way the term which follows is associated as secondary with its predecessor as primary; but when *καὶ* stands between them they are co-ordinated. Col. i. 11; 1 Tim. i. 14. of mingling one thing with another, *μίγνυμι τι μετά τινος* (in class. auth. *τι τινι* [cf. B. § 133, 8]): Lk. xiii. 1; pass. Mt. xxvii. 34. f. with the gen. of mental feelings desires and emotions, of bodily movements, and of other acts which are so to speak the at-

tendents of what is done or occurs; so that in this way the characteristic of the action or occurrence is described,—which in most cases can be expressed by a cognate adverb or participle [cf. W. u. s.]: *μετὰ αἰδοῦς*, 1 Tim. ii. 9; Heb. xii. 28 [Rec.]; *αἰσχύνης*, Lk. xiv. 9; *ἡσυχίας*, 2 Th. iii. 12; *χαρᾶς*, Mt. xiii. 20; Mk. iv. 16; Lk. viii. 13; x. 17; xxiv. 52; Phil. ii. 29; 1 Th. i. 6; Heb. x. 34; *προθυμίας*, Acts xvii. 11; *φόβου κ. τρόμου*, 2 Co. vii. 15; Eph. vi. 5; Phil. ii. 12; *φόβου κ. χαρᾶς*, Mt. xxviii. 8; *πραύτηρος κ. φόβου*, 1 Pet. iii. 16 (15); *παρρησίας*, Acts ii. 29; iv. 29, 31; xxviii. 31; Heb. iv. 16; *εὐχαριστίας*, Acts xxiv. 3; Phil. iv. 6; 1 Tim. iv. 3 sq.; *ἀληθινῆς καρδίας*, Heb. x. 22; *ταπεινοφροσύνης κτλ.*, Eph. iv. 2; Acts xx. 19; *δργῆς*, Mk. iii. 5; *εὐνοίας*, Eph. vi. 7; *βίας*, Acts v. 26; xxiv. 7 Rec.; *μετὰ δακρύων*, with tears, Mk. ix. 24 [R G WH (rejected) mrg.]; Heb. v. 7; xii. 17, (Plat. apol. p. 34 c.); *εἰρήνης*, Acts xv. 33; Heb. xi. 31; *ἐπιθέσεως τῶν χειρῶν*, 1 Tim. iv. 14 [W. u. s.]; *φωνῆς μεγάλης*, Lk. xvii. 15; *ηηστεῶν*, Acts xiv. 23; *ὅρκου ορ ὀρκωμοσίας*, Mt. xiv. 7; xxvi. 72; Heb. vii. 21; *θορύβου*, Acts xxiv. 18; *παραλήσεως*, 2 Co. viii. 4; *παραπήρησεως*, Lk. xvii. 20; *σπουδῆς*, Mk. vi. 25; Lk. i. 39; *ὑθρεώς κ. ζῆτας*, Acts xxvii. 10; *φαντασίας*, xxv. 23; *ἀφροῦ*, Lk. ix. 39; to this head may be referred *μετὰ κουνωθδίας*, posting the guard, Mt. xxvii. 66 [so W. (l. c.) et al. (cf. Meyer ad loc.); others ‘in company with the guard’; cf. Jas. Morison ad loc.; Green p. 218].

g. after verbs of coming, departing, sending, with gen. of the thing with which one is furnished or equipped: *μετὰ δόξης κ. δυνάμεως*, Mt. xxiv. 30; Mk. xiii. 26; Lk. xxi. 27; *ἔξουσίας κ. ἐπιτροπῆς*, Acts xxvi. 12; *μαχαράων κ. ἔνδιαν*, Mt. xxvi. 47, 55; Mk. xiv. 43, 48; Lk. xxii. 52; *φανῶν κ. ὅπλων*, Jn. xviii. 3; *μετὰ σάλπιγγος*, Mt. xxiv. 31 [cf. B. § 132, 10]. where an instrumental dat. might have been used [cf. W. § 31, 8 d.], *μετὰ βραχίονος ὑψηλοῦ ἔξαγεν τινά*, Acts xiii. 17.

h. in imitation of the Hebr.: *ἔλεος ποιεῖν μετά τινος*, to show mercy toward one, and *μεγαλύνειν ἔλ. μ. τ. to magnify, show great, mercy toward one*; see *τὸ ἔλεος*, 1. To this head many refer ὅσα ἐποίησον ὁ θεὸς μετ' αὐτῶν, Acts xiv. 27; xv. 4, but see above, 2 b. β.

II. with the ACCUSATIVE [W. § 49, f.]; **1.** prop. *into the middle of*, *into the midst of*, among, after verbs of coming, bringing, moving; so esp. in Hom. **2.** it denotes (*following accompaniment*), sequence, i. e. the order in which one thing follows another; **a.** in order of Place; *after, behind*, (so fr. Hom. down); once in the N. T. [W. u. s.]: Heb. ix. 3 (Judith ii. 4). **b.** in order of Time; *after* (Sept. for *רַקְעָנָה*, *רַקְעָנָה*, *לִבְנָה*, etc.): *μεθ' ἡμέρας ἥξεν*, after six days (had passed), Mt. xvii. 1; Mk. ix. 2; add, Mt. xxvi. 2; Mk. xiv. 1; Lk. i. 24; ii. 46, etc., cf. Fritzsche, Com. on Mt. p. 22 sq.; *μετ' οὐ πολλὰς ἡμέρας*, Lk. xv. 13; *μετά τινας ἡμ.*, Acts xv. 36; xxiv. 24; *οὐ μετά πολλὰς ταύτας ἡμέρας*, not long after these days [A. V. *not many days hence*], Acts i. 5, cf. De Wette ad loc. and W. 161 (152); [B. § 127, 4]; *μ. τρεῖς μῆνας*, Acts xxviii. 11; *μ. ἕτη τρία*, Gal. i. 18, etc.; *μ. χρόνον πολύν*, Mt. xxv. 19; *μ. τοσοῦτον χρ.* Heb. iv. 7. added to the names of events or achievements, and of festivals: *μ.*

τὴν μετοικεσίαν Βαζ. Mt. i. 12; *μ. τὴν Θάλιψιν*, Mt. xxiv. 29; Mk. xiii. 24; add, Mt. xxvii. 53; Acts x. 37; xx. 29; 2 Pet. i. 15; *μ. τὴν ἀνάγνωσιν*, Acts xiii. 15; *μ. μίαν κ. δευτέραν νοικεσίαν*, Tit. iii. 10; *μ. τὸ πάρχα*, Acts xii. 4 cf. xx. 6; with the names of persons or things having the notion of time associated with them: *μετὰ τοῦτον, αὐτόν*, etc., Acts v. 37; vii. 5; xiii. 25; xix. 4; *μ. τὸν νόμον*, Heb. vii. 28; *μετὰ τὸ ψωμίον*, after the morsel was taken, Jn. xiii. 27 [cf. B. § 147, 26]; foll. by the neut. demonstr. pron. [cf. W. 540 (503)]: *μετὰ τοῦτο*, Jn. ii. 12; xi. 7, 11; xix. 28; Heb. ix. 27; [Rev. vii. 1 L T Tr WH]; *μετὰ ταῦτα* [cf. W. 162 (153)], Mk. xvi. 12; Lk. v. 27; x. 1; xii. 4 [W. u. s.]; xvii. 8; xviii. 4; Acts vii. 7; xiii. 20; xv. 16; xviii. 1; Jn. iii. 22; v. 1, 14; vi. 1; vii. 1; xiii. 7; xix. 38; xxi. 1; Heb. iv. 8; 1 Pet. i. 11; Rev. i. 19; iv. 1; vii. 1 [Rec.], 9; ix. 12; xv. 5; xviii. 1; xix. 1; xx. 3, and very often in Grk. writ. it stands before the neut. of adjectives of quantity, measure, and time: *μετ' οὐ πολὺ*, not long after [R. V. *after no long time*], Acts xxvii. 14; *μετὰ μικρόν*, shortly after [A. V. *after a little while*], Mt. xxvi. 73; Mk. xiv. 70; *μετὰ βραχύ*, Lk. xxii. 58; also before infinitives with the neut. art. (Lat. *postquam* with a finite verb, [cf. B. § 140, 11; W. § 44, 6]); —the aorist inf.: Mt. xxvi. 32; Mk. i. 14; xiv. 28; xvi. 19; Lk. xii. 5; xxii. 20 [WH reject the pass.]; Acts i. 3; vii. 4; x. 41; xv. 13; xx. 1; 1 Co. xi. 25; Heb. x. 26.

III. In COMPOSITION, *μετά* denotes **1.** association, fellowship, participation, *with*: as in *μεταδίδονται*, *μεταλαμβάνειν*, *μετέχειν*, *μετοχή*. **2.** exchange, transfer, transmutation; (Lat. *trans*, Germ. *um*): *μεταλλάσσω*, *μεταμελομαι* [Prof. Grimm prob. means here *μετανοέω*; see 3 and in *μεταμελομαι*], *μετοικίζω*, *μεταμορφώω*, etc. **3.** *after*: *μεταμέλομαι*. Cf. Viger. ed. Herm. p. 639.

μετα-βαίνω: fut. *μεταβήσομαι*; 2 aor. *μετέβην*, impv. *μεταβήθη* and (in Mt. xvii. 20 L T Tr WH) *μετάβα* (see *ἀναβαίνω*, init.); pf. *μεταβέβηκα*; fr. Hom. down; *to pass over from one place to another, to remove, depart*: foll. by *ἀπό* w. a gen. of the place, Mt. viii. 34; *ἔξ οἰκιάς εἰς οἰκιάν* [cf. W. § 52, 4, 10], Lk. x. 7; *ἔκ τοῦ κόσμου πρὸς τὸν πατέρα*, Jn. xiii. 1; *ἐντεῦθεν*, Jn. vii. 3; *ἔκειθεν*, Mt. xi. 1; ix. 29; Acts xviii. 7; *ἐντεῦθεν* [L T Tr WH *ἐνθεν*] *ἔκει* (for *ἔκεισθε* [cf. W. § 54, 7; B. 71 (62)]), of a thing, i. q. to be removed, Mt. xvii. 20; metaph. *ἔκ τοῦ θανατοῦ εἰς τὴν ζωήν*, Jn. v. 24; 1 Jn. iii. 14.*

μετα-βάλλω: prop. *to turn round; to turn about*; pass. and mid. *to turn one's self about, change or transform one's self*; trop. *to change one's opinion*; [Mid. pres. ptep.] *μεταβάλλόμενοι* [(2 aor. ptep. *βαλόμενοι* Tr WH)] *ἔλεγον*, they changed their minds and said, Acts xxviii. 6 (*μεταβάλλόμενος λέγεις*, having changed your mind you say, Plat. Gorg. 481 e.; in the same sense, Thuc., Xen., Dem.).*

μετ-άγω; pres. pass. *μετάγομαι*; *to transfer, lead over*, (Polyb., Diod., al.); hence univ. *to direct* [A. V. *to turn about*]: Jas. iii. 3 sq.*

μετα-δίδωμεν; 2 aor. subj. *μεταδῶ*, impv. 3 pers. sing. *μεταδότω*, inf. *μεταδόναι*; [fr. Theogn., Hdt. down]; *to share a thing with any one* [see *μετά*, III. 1], *to impart*: absol. ὁ *μεταδίδοντος*, *he that imparteth* of his substance, Ro.

xii. 8, cf. Fritzsche ad loc.; *τυνι*, Eph. iv. 28; *τυνι τι* (a constr. somewhat rare in Grk. auth. [Hdt. 9, 34 etc.], with whom *μεταδ.* *τυνι τυνος* is more common; cf. Mattheiae ii. p. 798; [W. § 30, 7 b.; B. § 132, 8]), Ro. i. 11; 1 Th. ii. 8; the acc. evident from the preceding context, Lk. iii. 11.*

μετάθεσις, -εως, ἡ, (μετατίθημι); 1. *a transfer:* from one place to another (Diod. 1, 23); *τυνός* (gen. of obj.), the translation of a person to heaven, Illeb. xi. 5. 2. *change* (of things instituted or established, as *τερωσύνης, νόμου*): Illeb. vii. 12; *των σαλευομένων*, Illeb. xii. 27. (Thuc. 5, 29; Aristot., Plut.)*

μετάτρω: 1 aor. *μετήρα*; 1. trans. *to lift up and remove from one place to another, to transfer*, (Eur., Theophr., al.). 2. in the N. T. intrans. (cf. W. § 38, 1; [B. § 130, 4]) *to go away, depart*, (Germ. *aufbrechen*): *ἔκειθεν*, Mt. xiii. 53 (Gen. xii. 9 Aq.); foll. by *ἀπό* w. gen. of place, Mt. xix. 1.*

μετακαλέω, -ῶ: Mid., 1 aor. *μετεκαλεσάμην*; 1 fut. *μετακαλέσομαι*; *to call from one place to another, to summon*, (Hos. xi. 1 sq.; Plat. Ax. fin.); mid. *to call to one's self, to send for*: *τυνά*, Acts vii. 14; x. 32; xx. 17; xxiv. 25.*

μετακινέω, -ῶ: *to move from a place, to move away*: Deut. xxxii. 30; in Grk. writ. fr. Hdt. down; Pass. pres. ptcpr. *μετακινούμενος*; trop. *ἀπὸ τῆς ἀπίδος*, from the hope which one holds, on which one rests, Col. i. 23.*

μεταλαμβάνω; impf. *μετελάμβανον*; 2 aor. inf. *μεταλαβεῖν*, ptcpr. *μεταλαμβάνω*; [see *μετά*, III. 1; fr. Pind. and Hdt. down]; *to be or to be made a partaker*: gen. of the thing, 2 Tim. ii. 6; Heb. vi. 7; xii. 10; *τροφῆς, to partake of, take [some] food*, Acts ii. 46; xxvii. 33 sq. [in 34 Rec. *προσλαβεῖν*]; w. acc. of the thing, *to get, find (a whole)*: *καιρόν*, Acts xxiv. 25; on the constr. w. gen. and acc. see Krieger § 47, 15; cf. W. § 30, 8.*

μετάληψις (LT Tr VII -λημψις [see M, μ]), -εως, ἡ, (*μεταλαμβάνω*), *a taking, participation*, (Plat., Plut., al.): of the use of food, *εἰς μετάλ.* to be taken or received, 1 Tim. iv. 3.*

μεταλλάσσω: 1 aor. *μετήλλαξα*; fr. Hdt. down; [not in Sept., yet nine times in 2 Macc.; also 1 Esdr. i. 31]; *to exchange, change*, [cf. *μετά*, III. 2]: *τὶ ἐν τινι, one thing with (for) another (on this constr. see ἀλλάσσω)*, Ro. i. 25; *τὶ εἰς τι, one thing into another*, Ro. i. 26.*

μεταμέλομαι; impf. *μετεμελόμην*; Pass., 1 aor. *μετεμελήθηρ*; 1 fut. *μεταμελήσομαι*; (fr. *μέλομαι*, mid. of *μέλω*); fr. Thue. down; Sept. for *ὭΠΙ*; a depon. pass.; prop. *it is a cure to one afterwards* [see *μετά*, III. 2], i. e. *it repents one; to repent one's self* [in R. V. uniformly with this reflexive rendering (exc. 2 Co. vii. 8, where *regret*)]: Mt. xxi. 29, 32; xxvii. 3; 2 Co. vii. 8; Heb. vii. 21 fr. Ps. cix. (ex.) 4.*

[SYN. *μεταμέλομαι, μετανοέω*: The distinctions so often laid down between these words, to the effect that the former expresses a merely emotional change the latter a change of choice, the former has reference to particulars the latter to the entire life, the former signifies nothing but regret even though amounting to remorse, the latter that reversal of moral purpose known as repentance — seem hardly to be sustained by usage. But that

μετανοέω is the fuller and nobler term, expressive of moral action and issues, is indicated not only by its derivation, but by the greater frequency of its use, by the fact that it is often employed in the impv. (*μεταμέλομαι* never), and by its construction with *ἀπό, ἐκ*, (cf. *ἥ εἰς θεὸν μετάνοια*, Acts xx. 21). Cf. Trench, N.T. Syn. § Ixix.; esp. Cataker, Adv. Post. xxix.]

μεταμορφώω, -ῶ: Pass., pres. *μεταμορφοῦμαι*; 1 aor. *μετεμορφώθη*; *to change into another form* [cf. *μετά*, III. 2], *to transfigure, transform*: *μετεμορφώθη*, of Christ, *his appearance was changed* [A. V. *he was transfigured*], i. e. was resplendent with a divine brightness, Mt. xvii. 2; Mk. ix. 2 (for which Lk. ix. 29 gives *ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔπερν*); of Christians: *τὴν αὐτὴν εἰκόνα μεταμορφοῦμεθα*, we are transformed into the same image (of consummate excellence that shines in Christ), reproduce the same image, 2 Co. iii. 18; on the simple acc. after verbs of motion, change, division, cf. *Bos*, Ellips. (ed. Schaefer), p. 679 sqq.; Matthiae § 409; [Jelf § 636 obs. 2; cf. B. 190 (164); 396 (339); W. § 32, 5]; used of the change of moral character for the better, Ro. xii. 2; with which compare Sen. epp. 6 init., intelligo non emendari me tantum, sed *transfigurari*. ([Diod. 4, 81; Plut. de adulat. et amic. 7; al.]; Philo, vit. Moys. i. § 10 sub fin.; leg. ad Gaium § 13; Athen. 8 p. 334 c.; Ael. v. h. 1, 1; Lcian. as. 11).] [SYN. cf. *μετασχηματίζω*.]*

μετανοέω, -ῶ: fut. *μετανοήσω*; 1 aor. *μετενόρησα*; fr. [Antipho], Xen. down; Sept. several times for *ὭΠΙ*; *to change one's mind*, i. e. *to repent* (to feel sorry that one has done this or that, Jon. iii. 9), of having offended some one, Lk. xvii. 3 sq.; with *ἐπὶ τινι* added (dat. of the wrong, Hebr. ȝ, Am. vii. 3; Joel ii. 13; Jon. iii. 10; iv. 2), *of (on account of) something* (so Lat. *me paenitet alicuius rei*), 2 Co. xii. 21; used esp. of those who, conscious of their sins and with manifest tokens of sorrow, are intent on obtaining God's pardon; *to repent* (Lat. *paenitentiam agere*): *μετανοῶ ἐν σάκκῳ καὶ σποδῷ*, clothed in sackcloth and besprinkled with ashes, Mt. xi. 21; Lk. x. 13. *to change one's mind for the better, heartily to amend with abhorrence of one's past sins*: Mt. iii. 2; iv. 17; Mk. i. 15, (cf. Mt. iii. 6 *ἔξομολογούμενοι τὰς ἀμαρτίας αὐτῶν*; ib. 8 and Lk. iii. 8 *καρποὺς δέξιους τῆς μετανοᾶς*, i. e. conduct worthy of a heart changed and abhorring sin); [Mt. xi. 20; Mk. vi. 12]; Lk. xiii. 3, 5; xv. 7, 10; xvi. 30; Acts ii. 38; iii. 19; xvii. 30; Rev. ii. 5, 16; iii. 3, 19; on the phrase *μετανοεῖν εἰς τὸ κήρυγμά τυνος*, Mt. xii. 41 and Lk. xi. 32, see *εἰς*, B. II. 2 d.; [W. 397 (371)]. Since *τὸ μετανοεῖν* expresses mental direction, the termini from which and to which may be specified: *ἀπὸ τῆς κακίας*, to withdraw or turn one's soul from, etc. [cf. W. 622 (577); esp. B. 322 (277)], Acts viii. 22; *ἐκ τυνος*, Rev. ii. 21 sq.; ix. 20 sq.; xvi. 11 (see *ἐκ*, I. 6; [cf. B. 327 (281), and W. u. s.]); *μετανοεῖν κ. ἐπιστρέφειν ἐπὶ τὸν θεόν*, Acts xxvi. 20; foll. by an inf. indicating purpose [W. 318 (298)], Rev. xvi. 9. [SYN. see *μεταμέλομαι*.]*

μετάνοια, -οία, ἡ, (μετανοέω), a change of mind: as it appears in one who repents of a purpose he has formed or of something he has done, Illeb. xii. 17 on which see *εὐρίσκω*, 3 (Thuc. 3, 36, 3); Polyb. 4, 66, 7; Plut. Peric.

c. 10; mor. p. 26 a.; τῆς ἀδελφοκτονίας μετάνοια, Joseph. antt. 13, 11, 3); esp. the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds (Lact. 6, 24, 6 would have it rendered in Lat. by *resipiscientia*), [A. V. *repentance*]: Mt. iii. 8, 11; Lk. iii. 8, [16 Lehm.]; xv. 7; xxiv. 47; Acts xxvi. 20; βάπτισμα μετάνοιας, a baptism binding its subjects to repentance [W. § 30, 2 β.], Mk. i. 4; Lk. iii. 3; Acts xiii. 24; xix. 4; [ἡ εἰς (τὸν) θεόν μετ. Acts xx. 21, see μετανόειν, fin.]; διδόναι τινὶ μετάνοιαν, to give one the ability to repent, or to cause him to repent, Acts v. 31; xi. 18; 2 Tim. ii. 25; τινὰ εἰς μετάνοιαν καλέειν, Lk. v. 32, and Rec. in Mt. ix. 13; Mk. ii. 17; ἄγειν, Ro. ii. 4 (Joseph. antt. 4, 6, 10 fin.); ἀνακανίζειν, Heb. vi. 6; χωρῆσαι εἰς μετάνοιαν, to come to the point of repenting, or be brought to repentance, 2 Pet. iii. 9 [but see χωρέω, 1 fin.]; μετ. ἀπὸ νεκρῶν ἔργων, that change of mind by which we turn from, desist from, etc. Heb. vi. 1 [B. 322 (277)]; used merely of the improved spiritual state resulting from deep sorrow for sin, 2 Co. vii. 9 sq. (Sir. xliv. 16; Sap. xi. 24 (23); xii. 10, 19; Or. Man. 7 sq. [cf. Sept. ed. Tdf. Proleg. p. lxii. sq.]); Philo, quod det. pot. insid. § 26 init.; Antonin. 8, 10; [Cebes, tab. 10 fin.].)*

μεταξύ, (fr. μετά and ξύ, i. q. σύν), adv.; 1. between (in the midst, Hom. Il. 1, 156; Sap. xviii. 23), a. adverbially of time, ἐν τῷ μεταξύ, meanwhile, in the mean time, cf. ἐν τῷ καθεξῆς (see καθεξῆς): Jn. iv. 31 (Xen. symp. 1, 14; with χρόνῳ added, Plat. rep. 5 p. 450 e.; Joseph. antt. 2, 7, 1; δὲ μεταξύ χρόνος, Hdian. 3, 8, 20 [10 ed. Bekk.]; cf. W. 592 sq. (551)].). b. like a prep. w. a gen. [cf. W. 54, 6]: of place [fr. Hdt. 1, 6 down], Mt. xxiii. 35; Lk. xi. 51; xvi. 26; Acts xii. 6; of parties, Mt. xviii. 15; Acts xv. 9; Ro. ii. 15. 2. acc. to a somewhat rare usage of later Grk. (Joseph. c. Ap. 1, 21, 2 [(yet see Müller ad loc.)]; b. j. 5, 4, 2; Plut. inst. Lac. 42; de diser. amici et adul. c. 22; Theoph. ad Autol. 1, 8 and Otto in loc.; [Clem. Rom. 1 Cor. 44, 2, 3; Barn. ep. 13, 5]), after, afterwards: τὸ μεταξύ σάββατον, the next (following) sabbath, Acts xiii. 42 [(where see Meyer)].*

μεταπέμπω: 1 aor. pass. ptc. μεταπεμφθεῖς; Mid., pres. ptc. μεταπεμπόμενος; 1 aor. μετεπεμφάμην; 1. to send one after another [see μετά, III. 3; cf. Herm. ad Vig. p. 639]. 2. like our to send after i. q. to send for: μεταπεμφθεῖς, sent for, Acts x. 29*. Mid. to send after for one's self, cause to be sent for: Acts x. 5, 29^b; xi. 13; [xx. 1 T Tr WH]; xxiv. 24, 26; foll. by εἰς, w. an acc. of place, Acts x. 22; xxv. 3. (Gen. xxvii. 45; Num. xxiii. 7; 2 Mace. xv. 31; 4 Mace. xii. 3, 6; in prof. auth. fr. Hdt. down.).*

μεταστρέψω: 1 aor. inf. μεταστρέψαι; Pass., 2 aor. impv. 3 pers. sing. μεταστραφήτω; 2 fut. μεταστραφήσομαι; fr. Hom. down: Sept. for ἤπειρος; to turn about, turn around, [cf. μετά, III. 2]: τι εἰς τι [to turn one thing into another], pass., Acts ii. 20 (fr. Joel ii. 31); Jas.

iv. 9 [cf. B. 52 (46); (WH txt. μετατρέπω, q. v.)]; i. q. to *pervert, corrupt, τί* (Sir. xi. 31; Aristot. rhet. 1, 15, 24 [cf. 30 and 3, 11, 6]): Gal. i. 7.*

μετασχηματίζω: fut. μετασχηματίσω [cf. B. 37 (32)]; 1 aor. μετεσχημάτισα; Mid. pres. μετασχηματίζομαι; to change the figure of, to transform, [see μετά, III. 2]: τί, Phil. iii. 21 [see below]; mid. foll. by εἰς τινα, to transform one's self into some one, to assume one's appearance, 2 Co. xi. 13 sq.; foll. by ὡς τις, so as to have the appearance of some one, 2 Co. xi. 15; μετασχηματίζω τι εἰς τινα, to shape one's discourse so as to transfer to one's self what holds true of the whole class to which one belongs, i. e. so as to illustrate by what one says of himself what holds true of all: 1 Co. iv. 6, where the meaning is, 'by what I have said of myself and Apollos, I have shown what holds true of all Christian teachers.' (4 Macc. ix. 22; Plat. legg. 10 p. 903 e.; [Aristot. de caelo 3, 1 p. 298^b, 31, etc.]; Joseph. antt. 7, 10, 5; 8, 11, 1; Plut. Ages. 14; def. orac. c. 30; [Philo, leg. ad Gaium § 11]; Sext. Empir. 10, p. 688 ed. Fabric. [p. 542, 23 ed. Bekk.]).*

[Syn. μεταμορφώω, μετασχηματίζω: (cf. Phil. iii. 21) "μετασχηματίζω" would here refer to the transient condition from which, μεταμορφώ, to the permanent state to which, the change takes place. Abp. Trench [N. T. Syn. § lxx.], however, supposes that μετασχηματίζω is here preferred to μεταμορφώ, as expressing 'transition but no absolute solution of continuity', the spiritual body being developed from the natural, as the butterfly from the caterpillar" (Bp. Lightfoot. on Phil. 'Detached Note' p. 131). See μορφή, fin.]

μετατρέπω; 1 aor. μετέθηκα; pres. mid. μετατίθεμαι; 1 aor. pass. μετετέθην; to transpose (two things, one of which is put in place of the other, [see μετά, III. 2]); i. e. 1. to transfer: τινδι foll. by εἰς w. acc. of place, pass., Acts vii. 16; without mention of the place, it being well known to the readers, Heb. xi. 5 (Gen. v. 24; Sir. xliv. 16, cf. Sap. iv. 10). 2. to change (Hdt. 5, 68); pass. of an office the mode of conferring which is changed, Heb. vii. 12; τι εἰς τι, to turn one thing into another (τινὰ εἰς πτηνὴν φύσιν, Anth. 11, 367, 2); figuratively, τὴν . . . χάριν εἰς ἀσέλγειαν, to pervert the grace of God to license, i. e. to seek from the grace of God an argument in defence of licentiousness, Jude 4 [cf. Huther in loc.]. 3. pass. or [more commonly] mid., to transfer one's self or suffer one's self to be transferred, i. e. to go or pass over: ἀπό των εἰς τι, to fall away or desert from one person or thing to another, Gal. i. 6 (cf. 2 Macc. vii. 24; Polyb. 5, 111, 8; 26, 2, 6; Diod. 11, 4; [δό μεταβέμενος, turncoat, Diog. Laërt. 7, 166 cf. 37; Athen. 7, 281 d].)*

[μετατρέπω: 2 aor. pass. impv. 3 pers. sing. μετατρέπηται; to turn about, fig. to transmute: Jas. iv. 9 WH txt. From Hom. down; but "seems not to have been used in Attic" (L. and S.).]*

μετέπειτα, adv., fr. Hom. down, afterwards, after that: Heb. xii. 17. (Judith ix. 5; 3 Macc. iii. 24.)*

μετέχω; 2 aor. μετέσχον; pf. μετέσχηκα; to be or become partaker; to partake: τῆς ἐλπίδος αὐτοῦ, of the thing hoped for, 1 Co. ix. 10 Rec., but GLT Tr WH

have rightly restored ἐπ' ἐλπίδι τοῦ μετέχειν, in hope of partaking (of the harvest); with a gen. of the thing added, 1 Co. ix. 12; x. 21; Heb. ii. 14; φυλῆς ἑτέρας, to belong to another tribe, be of another tribe, Heb. vii. 13; se. τῆς τροφῆς, to partake of, eat, 1 Co. x. 30; γάλακτος, to partake of, feed on, milk, Heb. v. 13; ἐκ τοῦ ἑνὸς ἄρτου sc. τί or τινός (see ἐκ, I. 2 b.), 1 Co. x. 17; cf. B. § 132, 8; [W. §§ 28, 1; 30, 8 a.]*

μετεωρίζω: [pres. impv. pass. 2 pers. plur. μετεωρίζεθε; (see below)]; (fr. μετέωρος in mid-air, high; raised on high; metaph. a. elated with hope, Diod. 13, 46; lofty, proud, Polyb. 3, 82, 2; 16, 21, 2; Sept. Is. v. 15. b. wavering in mind, unsteady, doubtful, in suspense: Polyb. 24, 10, 11; Joseph. antt. 8, 8, 2; b. j. 4, 2, 5; Cie. ad Att. 5, 11, 5; 15, 14; hence μετεωρίζω); 1. prop. to raise on high (as ναῦς εἰς τὸ πέλαγος, to put a ship [out to sea] up upon the deep, Lat. *propellere in altum*, Philostr. v. Ap. 6, 12, 3 [cf. Thuc. 8, 16, 2]; τὸ ἔρυμα, to raise fortifications, Thuc. 4, 90): ἀντόνη, of birds, Ael. h. a. 11, 33; pass. μετεωρίζεσθαι ἡ καπνὸν ἡ κονιορτόν, Xen. Cyr. 6, 3, 5; of the wind, ἀνεμος ἔηρὸς μετεωρίσθεις, Arstph. nub. 404; and many other exx. also in prof. auth.; in Sept. cf. Mic. iv. 1; Ezek. x. 16; Obad. 4. 2. metaph. a. to lift up one's soul, raise his spirits; to buoy up with hope; to inflate with pride: Polyb. 26, 5, 4; 24, 3, 6 etc.; joined with φυσᾶν, Dem. p. 169, 23; Philo, vit. Moys. i. § 35; [quis rer. div. her. §§ 14, 54; cong. erud. grat. § 23]; pass. to be elated; to take on airs, be puffed up with pride: Arstph. av. 1447; often in Polyb.; Diod. 11, 32, 41; 16, 18 etc.; Ps. exxx. (exxxi.) 1; 2 Macc. vii. 34; with the addition of τὴν διάνοιαν, v. 17. Hence μὴ μετεωρίζεσθε, Lk. xii. 29, some (following the Vulg. *noīte in sublime tolli*) think should be interpreted, do not exalt yourselves, do not seek great things, (Luth. *fahret nicht hoch her*); but this explanation does not suit the preceding context. b. by a metaphor taken from ships that are tossed about on the deep by winds and waves, to cause one to waver or fluctuate in mind, Polyb. 5, 70, 10; to agitate or harass with cares; to render anxious: Philo de monarch. § 6; Schol. ad Soph. Oed. Tyr. 914; ad Eur. Or. 1537; hence Lk. xii. 29 agreeably to its connection is best explained, neither be ye anxious, or and waver not between hope and fear [A. V. neither be ye of doubtful mind (with mrg. Or, live not in careful suspense)]. Kuinoel on Lk. l. c. discusses the word at length; and numerous exx. from Philo are given in Loesner, Observv. p. 115 sqq.*

μετοικεστα, -σ, ἡ, (for the better form μετοίκησις, fr. μετοικέω [cf. W. 24 (23)]), a removal from one abode to another, esp. a forced removal: with the addition Βαβυλῶνος (on this gen. cf. W. § 30, 2 a.) said of the Babylonian exile, Mt. i. 11 sq. 17. (Sept. for πήλι i. e. migration, esp. into captivity; of the Babylonian exile, 2 K. xxiv. 16; 1 Chr. v. 22; Ezek. xii. 11; for πήλι, Obad. 20; Nah. iii. 10. Elsewh. only in Anthol. 7, 731, 6.)*

μετοικέω: fut. (Attic) μετοικιδ [cf. B. 37 (32); W. § 13, 1 e.]; 1 aor. μετώκισα; to transfer settlers; to cause to remove into another land [see μετά, III. 2]: τινά foll. by

εἰς w. acc. of place, Acts vii. 4; ἐπέκεινα w. gen. of place (Amos v. 27), Acts vii. 43. (Thuc. 1, 12; Arstph., Aristot., Philo, [Joseph. c. Ap. 1, 19, 3], Plut., Acl.; Sept. several times for πήλι.)*

μετοχή, ἡς, ἡ, (μετέχω), (Vulg. *participatio*); a sharing, communion, fellowship: 2 Co. vi. 14. (Ps. exxi. (exxii.) 3; Hdt., Anthol., Plut., al.)*

μέτοχος, -ον. (μετέχω); 1. sharing in, partaking of, w. gen. of the thing [W. § 30, 8 a.]: Heb. iii. 1; vi. 4; xii. 8; τοῦ Χριστοῦ, of his mind, and of the salvation procured by him, Heb. iii. 14; cf. Bleek ad loc. 2. a partner (in a work, office, dignity): Heb. i. 9 (fr. Ps. xliv. (xlv.) 8); Lk. v. 7. (Hdt., Eur., Plat., Dem., al.)*

μετρέω, -ῶ; 1 aor. ἐμέτρησα; 1 fut. pass. μετρηθήσομαι; (μέτρον); fr. Hom. Od. 3, 179 down; Sept. several times for πήλι; to measure; i. e. 1. to measure out or off; a. prop. any space or distance with a measurer's reed or rule: τὸν ναόν, τὴν αὐλήν, etc., Rev. xi. 2; xxi. 15, 17; with τῷ καλάμῳ added, Rev. xxi. 16; ἐν αὐτῷ, i. e. τῷ καλάμῳ, Rev. xi. 1. b. metaph. to judge according to any rule or standard, to estimate: ἐν φῷ μέτρῳ μετρεῖτε, by what standard ye measure (others) [but the instrumental εἰ seems to point to a measure of capacity; cf. W. 388 (363); B. § 133, 19. On the proverb see further below], Mt. vii. 2; Mk. iv. 24; pass. to be judged, estimated, ibid.; μετρεῖν ἀντὸν ἐν ἀντῷ, to measure one's self by one's self, to derive from one's self the standard by which one estimates one's self, 2 Co. x. 12 [cf. W. § 31, 8 fin.]. 2. to measure to, mete out to, i. e. to give by measure: in the proverb τῷ αὐτῷ μέτρῳ φῷ μετρεῖτε [or (so L T Tr WH) φῷ μέτρῳ μετρ.], i. e., dropping the fig., 'in proportion to your own beneficence,' Lk. vi. 38. [COMP.: ἀντὶ-μετρέω.]*

μετρητής [on the accent see Chandler § 51 sq.], -οῦ, ὁ, (μετρέω), prop. a measurer, the name of a utensil known as an amphora, which is a species of measure used for liquids and containing 72 sextarii or ξέρτοι [i. e. somewhat less than nine Eng. gallons; see B. D. s. v. Weights and Measures, sub fin. (p. 3507 Am. ed.)] (Hebr. נֶז, 2 Chr. iv. 5): Jn. ii. 6. (Polyb. 2, 15, 1; Dem. p. 1045, 7; Aristot. h. a. 8, 9.)*

μετριοπαθέω, -ῶ; ([cf. W. 101 (95)]); fr. μετριοπαθής, adhering to the true measure in one's passions or emotions; ἔφη (viz. Aristotle) τὸν σοφὸν μὴ ἔναι μὲν ἀπαθῆ, μετριοπαθή δέ, Diog. Laërt. 5, 31; μετριοπάθεια, moderation in passions or emotions, esp. anger and grief, is opp. to the ἀπάθεια of the Stoics; fr. μέτρως and πάθος); i. q. μετρίως or κατὰ τὸ μέτρον πάσχω, to be affected moderately or in due measure; to preserve moderation in the passions, esp. in anger or grief, (Philo de Abrah. § 44; de Josephi § 5; [Joseph. antt. 12, 3, 2; al.]); hence of one who is not unduly disturbed by the errors, faults, sins, of others, but bears with them gently; like other verbs of emotion (cf. Krüger § 48, 8), with a dat. of the pers. toward whom the feeling is exercised: Heb. v. 2; cf. the full discussion by Bleek ad loc.)*

μετρίως, (μέτρως), adv., [fr. Hdt. down]; a. in due measure. b. moderately: οὐ μετρίως, [A. V.

*not a little], exceedingly, (Plut. Flam. 9, et al.), Acts xx. 12.**

μέτρον, -ν, τό, Sept. chiefly for πάχη, [cf. μήτηρ], *measure*; 1. *an instrument for measuring; a vessel for receiving and determining the quantity of things, whether dry or liquid*: in proverb. disc., μετρεῖν μέτρῳ, of the measure of the benefits which one confers on others, Lk. vi. 38; μέτρον πεπισθένον καὶ σεσαλευμένον, fig. equiv. to most abundant requital, ibid.; πληρῶν τὸ μέτρον τῶν πατέρων, to add what is wanting in order to fill up their ancestors' prescribed number of crimes, Mt. xxiii. 32 [see πληρώω, 2 a.]; ἐκ μέτρου [A. V. by measure; see ἐκ, V. 3] i. e. sparingly, Jn. iii. 34 (also ἐν μέτρῳ, Ezek. iv. 11). b. a graduated staff for measuring, measuring-rod: Rev. xxi. 15; with ἀνθρώπου added [*man's measure*], such as men use, Rev. xxi. 17; hence in proverb. disc. *the rule or standard of judgment*: Mt. vii. 2; Mk. iv. 24.

2. *determined extent, portion measured off, measure or limit*: with a gen. of the thing received, Ro. xii. 3; 2 Co. x. 13; [Eph. iv. 7]; ἐν μέτρῳ, in proportion to the measure [cf. W. § 48, a. 3 b. and see ἐνέργεια; al. *in due measure*], Eph. iv. 16; *the required measure, the due, fit, measure*: τῆς ἡλικίας, the proper i. e. ripe, full age [see ἡλικία, 1 c.] (of a man), Eph. iv. 13 (ἡβῆς, Hom. Il. 11, 225; Od. 11, 317; Solon 5, 52 [Poet. Min. Gr. (ed. Gaisford) iii. 135]).*

μέτωπον, -ου, τό, (*metá, ὄψ 'eye'*), fr. Hom. down; Sept. for πύγη, [lit. the space between the eyes] *the forehead*: Rev. vii. 3; ix. 4; xiii. 16; xiv. 1, 9; xvii. 5; xx. 4; xxii. 4.*

μέχρι and μέχρις (the latter never stands in the N. T. before a consonant, but μέχρι stands also before a vowel in Lk. xvi. 16 T Tr VII; see ἄχρι, init.; and on the distinction betw. ἄχρι and μέχρι see ἄχρι, fin.), a particle indicating the terminus ad quem: *as far as, unto, until*; 1. it has the force of a preposition with the gen. [(so even in Hom.) W. § 54, 6], and is used a. of time: Mt. xiii. 30 R G T WH mrg.; Lk. xvi. 16 T Tr WH; Acts xx. 7; 1 Tim. vi. 14; Heb. ix. 10; μ. θανάτου, Phil. ii. 30; μέχρι τῆς σήμερον sc. ἡμέρας, Mt. xi. 23; xxviii. 15; μέχρι τέλους, Hebr. iii. 6 [here VII Tr mrg. br. the clause], 14; ἀπὸ . . . μέχρι, Acts x. 30; Ro. v. 14; μέχρις οὐ (see ἄχρι, 1 d.; [B. 230 (198) sq.; W. 296 (278 sq.)] foll. by an aor. subjunc. having the force of a fut. pf. in Lat.: Mk. xiii. 30; Gal. iv. 19 T Tr VII. b. of place: ἀπὸ . . . μέχρι, Ro. xv. 19. c. of measure and degree: μέχρι θανάτου, so that he did not shrink even from death, Phil. ii. 8 (2 Mace. xiii. 14; Plat. de rep. p. 361 c. fin.; μ. φόνου, Clem. hom. 1, 11); κακοπαθεῖν μ. δεσμῶν, 2 Tim. ii. 9; μέχρις αἴματος ἀντικατέστητε, Hebr. xii. 4.

2. with the force of a conjunction: *till*, foll. by the subj., Eph. iv. 13.*

μή, Sept. for ἵνα, γένεται, γένεται, a particle of negation, which differs from οὐ (which is always an adverb) in that οὐ denies the thing itself (or to speak technically, denies simply, absolutely, categorically, directly, objectively), but μή denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of some one (hence, as we say technically, in-

directly, hypothetically, subjectively). This distinction holds also of the compounds οὐδείς, μηδείς, οὐκέτι, μηκέτι, etc. But μή is either an ad verb of negation, *not* (Lat. *non, ne*); or a conjunction, *that . . . not, lest*, (Lat. *ne*); or an interrogative particle, (Lat. *num*) [i. e. (generally) implying a neg. ans.; in indir. quest. whether *not* (suggesting apprehension)]. Cf. Herm. ad Vig. § 267 p. 802 sqq.; Matthiae § 608; Bttm. Gram. § 148 (cf. Alex. Bttm. N. T. Gr. p. 344 (296) sqq.); Kühner ii. §§ 512 sq. p. 739 sqq.; [Jelf §§ 738 sqq.]; Rost § 135; Win. §§ 55, 56; F. Franke, De particulis negotiis. (two Comm.) Rintel. 1832 sq.; G. F. Gayler, Particularum Graeci sermonis negotiavarum accurata disputatio, etc. Tub. 1836; E. Prüfer, De μή et οὐ particulis epítome. Vratisl. 1836; [Gildersleeve in Am. Jour. of Philol. vol. i. no. i. p. 45 sqq.; Jebb in Vincent and Dickson's Hdbk. to Mod. Grk. ed. 2, App. §§ 82 sqq.].

I. As a negative ADVERB; 1. univ.: φ. μὴ πάρεστι ταῦτα, where μή is used because reference is made merely to the thought that there are those who lack these things, 2 Pet. i. 9; ἀ μὴ ἔωρακεν, which (in my opinion) he hath not seen (because they are not visible), Col. ii. 18 [but here G T Tr WH om. L br. μή; cf. Bp. Lghtft. ad loc.; W. 480sq. (448)]; ηδη κέκριται, ὅτι μὴ πεπίστευκεν, because he hath not believed, represented by the writer as the thought τοῦ κρίναντος, Jn. iii. 18 (differently in 1 Jn. v. 10, where the faith denied is considered as something positive and actual); ἀ μὴ δεῖ, in the judgment of the writer, Tit. i. 11.

2. in deliberative questions with the subjunctive: δόμεν ἢ μὴ δόμεν, Mk. xii. 14 (πότερον βίαν φῶμεν ἢ μὴ φῶμεν εἴναι, Xen. mem. 1, 2, 45); μὴ ποιήσωμεν τὰ κακά (for so it would have run had there been no anacoluthon; but Paul by the statement which he interposes is drawn away from the construction with which he began, and proceeds ὅτι ποιήσωμεν κτλ., so that these words depend on λέγειν in the intervening statement [W. 628 (583); B. § 141, 3]), Ro. iii. 8.

3. in conditional and final sentences (cf. W. § 55, 2; [B. 344 (296) sqq.]): ἐὰν μή, unless, if not, see exx. in ἐὰν, I. 3 c. ἐὰν etc. καὶ μή, Mk. xii. 19; ἐὰν etc. δὲ μή, Jas. ii. 14; ἐὰν τις ηδη . . . μὴ πρὸς θάνατον, 1 Jn. v. 16; εἰ μή, εἰ δὲ μή, εἰ δὲ μήγε, etc., see εἰ, III. p. 171 sq. To this head belong the formulae that have ἀν or ἐάν as a modifier (W. § 55, 3 e.; [B. § 148, 4]), ὅσ, ὅστις, ὅστοι ἀν or ἐάν μή: Mt. x. 14; xi. 6; Mk. vi. 11; x. 15; Lk. vii. 23; ix. 5; xviii. 17; Rev. xiii. 15; ὁσ ἀν etc. καὶ μή, Mk. xi. 23; Lk. x. 10; ὁσ ἀν . . . μὴ ἐπὶ πορνείᾳ, Mt. xix. 9 G T Tr WH txt.; of the same sort is πᾶν πνεῦμα, δ μὴ ὄμολογεῖ, 1 Jn. iv. 3. ἴνα μή, Mt. vii. 1; xvii. 27; Mk. iii. 9; Ro. xi. 25; Gal. v. 17; vi. 12, etc.; ἴνα . . . καὶ μή, Mt. v. 29 sq.; Mk. iv. 12; Jn. vi. 50; 2 Co. iv. 7, etc.; ἴνα . . . μή, 2 Co. xiii. 10; ἴνα δ . . . μή, Jn. xii. 46; ἴνα (weakened; see ἴνα, II. 2) μή: after διαστέλλομαι [here L VII txt. ἐπιτιμάω], Mt. xvi. 20; τὸ θέλημά ἔστιν, ἴνα μή, Jn. vi. 39; οὐτως etc. ἴνα δ . . . μή, Jn. iii. 16; παρακαλῶ, ἴνα . . . καὶ μή, 1 Co. i. 10; οπως μή, Mt. vi. 18; Acts xx. 16; 1 Co. i. 29; οπως οἱ . . . μή, Lk. xvi. 26.

4. joined with the Infinitive (W. § 55, 4 f.; [B. §§ 140, 16; 148, 6; cf. Prof. Gildersleeve

u.s. p. 48 sq.]) ; a. after verbs of saying, declaring, denying, commanding, etc.: ἀποκριθῆναι, Lk. xx. 7; ἦν αὐτῷ κεχρηματισμένον μὴ θεῖν, *that he should not see*, Lk. ii. 26; χρηματισθέντες μὴ ἀνακάμψαι, Mt. ii. 12; ὁμοσε (ἀντοῖς) μὴ εἰσελένεσθαι, Heb. iii. 18; after λέγω, Mt. v. 34, 39; xxii. 23; Mk xii. 18; Acts xxi. 4; xxiii. 8; Ro. ii. 22; xii. 3; κηρύσσω, Ro. ii. 21; γράφω, 1 Co. v. 9, 11; παραγέλλω, Aets i. 4; iv. 18; v. 28, 40; 1 Co. vii. 10 sq.; 1 Tim. i. 3; vi. 17; παρακαλῶ, Aets ix. 38 R G; xix. 31; 2 Co. vi. 1; αἰτοῦμαι, Eph. iii. 13; διαμαρτύρομαι, 2 Tim. ii. 14; εὔχομαι, 2 Co. xiii. 7; παραποῦμαι, Heb. xii. 19 [here WH txt. om. μή; cf. W. and B. as below]; ἀξῶ, Aets xv. 38; ἐπιβοῶ [L T Tr WH βοῶ], Aets xxv. 24; ἀντιλέγω (cf. W. § 65, 2 β.; [B. § 148, 13]), Lk. xx. 27 [Tr WH L mrg. λέγω]; ἀπαρνοῦμαι (q. v.), Lk. xxii. 34; also after verbs of deciding: Lk. xxi. 14; κρίνω, Acts xv. 19; κρίνω τοῦτο, τὸ μῆ, Ro. xiv. 13; 2 Co. ii. 1; θὲλω, Ro. xiii. 3; after verbs of hindering, avoiding, etc.: ἔγκόπτω (Rec. ἀνακόπτω) τυνά μῆ, Gal. v. 7 (cf. W. [and B. u. s.; also § 140, 16]); τοῦ μῆ, *that . . . not*, (Lat. *ne*), after κατέχω, Lk. iv. 42; κρατοῦμαι, Lk. xxiv. 16; καλώ, Aets x. 47; καταπάνω, Aets xiv. 18; παύω, 1 Pet. iii. 10; ὑποστέλλομαι, Aets xx. 20, 27; προσέχω μῆ, Mt. vi. 1; but τοῦ μῆ is added also to other expressions in the sense of Lat. *ut ne, that . . . not*: Ro. vii. 3; ὀφθαλμὸι τοῦ μῆ βλέπειν, *that the eyes* . . . *not*; Ro. xi. 8, 10. After clauses denoting necessity, advantage, power, fitness, μῆ is used with an inf. specifying the thing [B. § 148, 6], καλόν ἔστι μῆ, 1 Co. vii. 1; Gal. iv. 18; foll. by τὸ μῆ, Ro. xiv. 21; ἀλογον μῆ, Aets xxv. 27; κρείττον ἥν, 2 Pet. ii. 21; ἔξουσία τοῦ [L T Tr WH om. τοῦ] μὴ ἐργάζεσθαι, a right to forbear working, 1 Co. ix. 6; δεῖ, Aets xxvii. 21; οὐ δύναμαι μῆ, *I cannot but*, Acts iv. 20; ἀνένδεκτόν ἔστι τοῦ μῆ, Lk. xvii. 1 [ef. ἀνένδεκτος]. b. μῆ with an inf. which has the article follows a preposition, to indicate the purpose or end: as, πρὸς τὸ μῆ, *that . . . not*, 2 Co. iii. 13; 1 Th. ii. 9; 2 Th. iii. 8; εἰς τὸ μῆ (Lat. in id . . . ne), *to the end (or intent) that . . . not*, Acts vii. 19; 1 Co. x. 6; 2 Co. iv. 4; foll. by an aee. and inf., 2 Th. ii. 2; 1 Pet. iii. 7; διὰ τὸ μῆ, *because . . . not*, Mt. xiii. 5 sq.; Mk. iv. 5 sq.; Lk. viii. 6; Jas. iv. 2 [ef. W. 482 (449)], (2 Macc. iv. 19).

c. in other expressions where an infin. with the art. is used substantively: τῷ μῆ (dat. of the cause or reason [cf. W. § 44, 5; B. 264 (227)]), 2 Co. ii. 13 (12); in the accus., τὸ μῆ: Ro. xiv. 13; 1 Co. iv. 6 [R G]; 2 Co. ii. 1; x. 2; 1 Th. iv. 6, ef. 3. d. in sentences expressing consequence or result: δοτε μῆ, *so that . . . not*, Mt. viii. 28; Mk. iii. 20; 1 Co. i. 7; 2 Co. iii. 7; 1 Th. i. 8.

5. μῆ is joined with a Participle (W. § 55, 5 g.; [B. § 148, 7; see C. J. Vaughan's Com. on Ro. ii. 14]), a. in sentences expressing a command, exhortation, purpose, etc.: Lk. iii. 11; Jn. ix. 39; Acts xv. 38; xx. 29; Ro. viii. 4; xiv. 3; 2 Co. xii. 21; Eph. v. 27; Phil. i. 28; ii. 4 [here Rec. impv.]; 1 Th. iv. 5; 2 Th. i. 8; 1 Pet. ii. 16; Heb. vi. 1; xiii. 17, etc.

b. in general sentences, in which no definite person is meant but it is merely assumed that there is some one of the character denoted by the participle: as ὁ μῆ ὅν μετ' ἐμοῦ, *he that is not on my side*, whoever he is,

or if there is any such person, Mt. xii. 30; Lk. xi. 23; ὁ δὲ μὴ πιστεύων, whoever believeth not, Jn. iii. 18; οἱ μὴ δύολογοῦντες ἱησοῦν Xp. if any do not confess, or belong to the class that do not confess, 2 Jn. 7; add, Mt. x. 28; Lk. vi. 49; xii. 21, 47 sq.; xxii. 36; Jn. v. 23; x. 1; xii. 48; xiv. 24; Ro. iv. 5; v. 14; x. 20; 1 Co. vii. 38; xi. 22; 2 Th. i. 8; Jas. ii. 13; 1 Jn. ii. 4, etc.; πᾶς ὁ μῆ, Mt. vii. 26; (πᾶν δένδρον μῆ, Mt. iii. 10; vii. 19); 1 Jn. iii. 10; 2 Jn. 9; 2 Th. ii. 12 [here L mrg. T Tr WH mrg. ἀπαντεῖς οἱ μῆ etc.]; μακάριος ὁ μῆ, Jn. xx. 29; Ro. xiv. 22.

c. where, indeed, a definite person or thing is referred to, but in such a way that his (its) quality or action (indicated by the participle) is denied in the thought or judgment either of the writer or of some other person [cf. esp. W. 484 (451)]: τὰ μὴ ὄντα, *that are deemed as nothing*, 1 Co. i. 28; ὡς μῆ λαβάνω, as if thou hadst not received, 1 Co. iv. 7; ὡς μῆ ἐρχομένου μου, as though I were not coming, 1 Co. iv. 18; ὡς μῆ ἐφικνούμενοι εἰς ὑμᾶς, 2 Co. x. 14; add, 1 Co. vii. 29. ἢδε . . . τίνες εἰσὶν οἱ μὴ πιστεύοντες (acc. to the opinion of ὁ εἰδὼς), Jn. vi. 64; the same holds true of Aets xx. 29; τὰ μῆ βλεπόμενα (in the opinion of οἱ μῆ σκοποῦντες), 2 Co. iv. 18 (on the other hand, in Heb. xi. 1, οὐ βλεπόμενοι, actually invisible); τὸν μῆ γνόντα ἀμαρτίαν ὑπὲρ ὑμῶν ἀμαρτίαν ἐποίησεν (μῆ γνόντα is said agreeably to the judgment of ὁ ποιήσας), 2 Co. v. 21 (τὸν οὐ γνόντα would be equiv. to ἀγνοοῦντα). in predictions, where it expresses the opinion of those who predict: ἔσῃ σιωπῶν καὶ μῆ δυνάμενος λαλῆσαι, Lk. i. 20; ἔσῃ τυφλὸς μῆ βλέπων, Acts xiii. 11. where the writer or speaker does not regard the thing itself so much as the thought of the thing, which he wishes to remove from the mind of the reader or hearer (*Alotz ad Devar. ii. 2 p. 666*), — to be rendered without etc. (Germ. ohne zu with inf.) [cf. B. § 148, 7 b.]: ἔγληθε μῆ ἐπιτάμενος, ποῦ ἔρχεται, Heb. xi. 8; add, Mt. xxii. 12; Lk. xiii. 11 [(but cf. B. § 148, 7 c.)]; Acts v. 7; xx. 22; Heb. ix. 9. where the participles have a conditional, causal, or consecutive force, and may be resolved into clauses introduced by *if, on condition that*, etc.: θερίσομεν μῆ ἐκλύμανειν, Gal. vi. 9; μῆ ὄντος νόμου, Ro. v. 13; although: νόμον μῆ ἔχοντες, Ro. ii. 14; μῆ ὅν αὐτὸς ὑπὸ νόμου, 1 Co. ix. 20 [Rec. om.]; we have both the negative particles in ὅν οὐκ εἰδάτες [or (with L T Tr WH) ὕδωτες] . . . μῆ ὅρστες, whom being ignorant of (in person) [or (acc. to erit. txt.) not having seen] . . . although now not seeing, 1 Pet. i. 8; also with the article: τὰ μῆ νόμον ἔχοντα (Germ. die doch nicht haben, they that have not, etc.), Ro. ii. 14; ὁ δὲ μῆ γενεαλογούμενος, but he, although not etc. Heb. vii. 6; — or since, because, inasmuch as: μῆ ἀσθενήσας τῇ πίστει οὐ [but G L T Tr WH om. οὐ; cf. B. § 148, 14] κατενόσητε τὸ ἔαντοῦ σῶμα νεκρωμ. (οὐκ ἀσθενήσας would be equiv. to δυνατός, strong), Ro. iv. 19; πῶς οὐτὸς γράμματα οἶδε μῆ μεμαθηκάς; since he has not learned [W. 483 (450)], Jn. vii. 15; add, Mt. xviii. 25; xxii. 25, 29; Lk. ii. 45; vii. 30; xi. 24; xii. 47; xxiv. 23; Acts ix. 26; xvii. 6; xxi. 34; xxvii. 7; 2 Co. iii. 14; v. 19; also with the article: ὁ μῆ γνώσκων τὸν νόμον, since it knoweth not the law, Jn. vii. 49; add, Jude 5. d. where (with the ptc.) it can be resolved by (being) such

(a person) as not, of such a sort as not: μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον, 1 Co. x. 33; add, Acts ix. 9; Gal. iv. 8. nent. plur. as subst.: τὰ μὴ ὄντα, Ro. iv. 17; τὰ μὴ σαλευόμενα, Heb. xii. 27; τὰ μὴ δέοντα, 1 Tim. v. 13; τὰ μὴ καθήκοντα, Ro. i. 28; 2 Macc. vi. 4, (on the other hand, in τὰ οὐκ ἀνήκοντα, Eph. v. 4 [where L T Tr WH ἀ οὐκ ἀνήκεν], the οὐκ coalesces with ἀνήκοντα and forms a single idea, *unseemly, unlawful*). 6. in independent sentences of forbidding, dehorting, admonishing, desiring, etc., μή is Prohibitive (cf. W. § 56, 1), Lat. *ne, not*; a. with the 1 pers. plur. of the subjunc. present: μὴ γινώσθε κενόδαξον, Gal. v. 26; add, Gal. vi. 9; 1 Th. v. 6; 1 Jn. iii. 18; aorist: Jn. xix. 24; before the word depending on the exhortation, 1 Co. v. 8. b. with a present imperative, generally where one is bidden to cease from something already begun, or repeated, or continued: Mt. vi. 16, 19; vii. 1; xix. 6; Mk. ix. 39; xiii. 11; Lk. vi. 30; vii. 6, 13; viii. 49, 52; x. 4, 7, 20; Jn. ii. 16; v. 28, 45; vi. 43; vii. 24; xiv. 1, 27; xix. 21; Acts x. 15; xi. 9; xx. 10; Ro. vi. 12; xi. 18, 20; xii. 2 [here L T Tr mrg. WH mrg. give the inf.], 14; 1 Co. vi. 9; vii. 5; 2 Co. vi. 14, 17; Gal. v. 1; vi. 7; Eph. iv. 30; Col. iii. 9, 19, 21; 1 Th. v. 19; 2 Th. iii. 15; 1 Tim. iv. 14; v. 16, 19; Heb. xii. 5; xiii. 2; Jas. i. 7, 16; 1 Pet. iv. 12, 15 sq.; 1 Jn. ii. 15; iii. 13; Rev. v. 5, and very often. c. with the third person (nowhere in the N. T. with the second) of the aorist impv. where the prohibition relates to something not to be begun, and where things about to be done are forbidden: μὴ ἐπιστρέψάτω, Mt. xxiv. 18; Lk. xvii. 31; μὴ καταβάτω, Mk. xiii. 15, and L T Tr VII in Mt. xxiv. 17 (where R G badly καταβανέτω); μὴ γνώτω, Mt. vi. 3; γενέσθω [but T Tr WH γνέσθω], Lk. xxii. 42; cf. Xen. Cyr. 7, 5, 73; Aeschyl. Sept. e. Theb. 1036. d. as in the more elegant Grk. writ. where future things are forbidden (cf. Herm. ad Vig. p. 807), with the 2 pers. of the aorist subjunctive: μὴ δάξῃτε, Mt. iii. 9; v. 17; μὴ φοβηθῆτε, Mt. i. 20; x. 26, 31 [here L T Tr VII pres. impv. φοβεῖσθε], (alternating with the impv. pres. φοβεῖσθε in Mt. x. 28 [G L T Tr]); μὴ ἄψῃ, Col. ii. 21; μὴ ἀποστραφῆται, Mt. v. 42; μὴ κτήσησθε, Mt. x. 9; add, Mt. vi. 2, 7, 13, 31; Mk. v. 7; x. 19; Lk. vi. 29; viii. 28; xiv. 8; Jn. iii. 7; Acts vii. 60; Ro. x. 6; 1 Co. xvi. 11; 2 Co. xi. 16; 2 Th. ii. 3,—[in the last three exx. with the third pers., contrary to W. 502 (467)]; 1 Tim. v. 1; 2 Tim. i. 8; Rev. vi. 6; x. 4 (μὴ γράψῃς, for ἔμελλον γράψειν precedes; but in Jn. xix. 21 μὴ γράψῃ is used, because Pilate had already written); Rev. xi. 2; xxii. 10, and very often. We have the impv. pres. and the aor. subj. together in Lk. x. 4; Acts xviii. 9. e. with the 2 pers. of the present subjunc.: μὴ σκληρύνητε, Heb. iii. 8, 15, (a rare constr. though not wholly unknown to Grk. writ. [“more than doubtful” (L. and S. s. v. A. I.2)]; see Delitzsch on the latter passage, and Schaefer ad Greg. Corinth. p. 1005 sq.; [Soph. Lex. s. v. μή]. Others regard the above exx. as subjunc. aorist; cf. 2 K. ii. 10; Is. lxiii. 17; Jer. xvii. 23; xix. 15, etc.]. f. with the optative, in wishes: in that freq. formula μὴ γένοιτο, far be it! see γίνομαι, 2 a.; μὴ αὐτοῖς λογισθείν, 2 Tim. iv. 16 (Job xxvii. 5).

II. As a CONJUNCTION, Lat. *ne* with the subjunctive; 1. our *that, that not or lest*, (cf. W. § 56, 2; [B. § 139, 48 sq.; Goodwin § 46]); after verbs of fearing, caution, etc. a. with the subjunc. present, where one fears lest something now exists and at the same time indicates that he is ignorant whether it is so or not (Hermann on Soph. Aj. 272): ἐπισκοποῦντες, μὴ . . . ἐνοχλῆται, Heb. xii. 15.

b. with the subjunc. aorist, of things which may occur immediately or very soon: preceded by an aor., εὐλαβθεῖς (L T Tr WH φοβηθεῖς) μὴ διασπασθῆ, Acts xxiii. 10; by a pres.: φοβοῦμαι, Acts xxvii. 17; βλέπω, Mt. xxiv. 4; Mk. xiii. 5; Lk. xxi. 8; Acts xiii. 40; 1 Co. x. 12; Gal. v. 15; Heb. xii. 25; σκοπέω ἐμαυτόν, Gal. vi. 1 [B. 243 (209) would refer this to 2 b. below; cf. Goodwin p. 66]; ὄραω, Mt. xviii. 10; 1 Th. v. 15; elliptically, ὄρα μή (sc. τοῦτο ποιήσῃς [cf. W. § 64, 7 a.; B. 395 (338)]): Rev. xix. 10; xxii. 9.

c. with the indicative fut. (as being akin to the subjunc. [cf. gram. ref. at the beginning]): φοβοῦμαι, μὴ ταπεινώσει με ὁ θεός μου, 2 Co. xii. 20 sq. [L txt. T Tr]; add, Col. ii. 8.

2. *in order that not* (Lat. *eo consilio ne*); a. with the optative: τῶν στρατιωτῶν βασὶ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις . . . διαφύγω, Acts xxvii. 42 Rec. (the more elegant Greek to express the thought and purpose of the soldiers; but the best codd. read διαφύγῃ, which G L T Tr WH have adopted). b. with the subjunctive aor.: preceded by the pres., Mk. xiii. 36; 2 Co. viii. 20 [cf. Goodwin § 43 Rem.]; xii. 6; Col. ii. 4 (where L T Tr VII ἵνα μηδεῖς for R G μὴ τις [— an oversight; in R G as well as in the recent crit. edd. the purpose is expressed by an inserted ἵνα]).

III. As an INTERROGATIVE particle it is used when a negative answer is expected, Lat. *num*; (W. § 57, 3 b.; [B. 248 (213)]); 1. in a direct question: Mt. vii. 9 sq.; ix. 15; Mk. ii. 19; Lk. xvii. 9; Jn. iii. 4; iv. 12, 33; vi. 67; vii. 35, 51 sq.; Acts vii. 28; Ro. iii. 3; ix. 20; 1 Co. i. 13; ix. 8 sq.; x. 22; Jas. ii. [1 VII], 14; iii. 12, etc.; μὴ γάρ (see γάρ, I.), Jn. vii. 41; μὴ οὐκ (where οὐκ belongs to the verb, and μή is interrogative), Ro. x. 18 sq.; 1 Co. ix. 4 sq.; μὴ γάρ . . . οὐ, 1 Co. xi. 22.

2. in an indirect question with the indicative (Germ. *ob etwa, ob wohl, whether possibly, whether perchance*), where in admonishing another we intimate that possibly the case is as we fear [cf. B. § 139, 57; W. § 41 b. 4 a.]: Lk. xi. 35, cf. B. 243 (209); Ast, Lex. Plat. ii. p. 334 sqq.; [Riddell, Plato's Apol. Digest of Idioms §§ 137, 138].

IV. The particles οὐ μή in combination augment the force of the negation, and signify *not at all, in no wise, by no means*; (this formula arose from the fuller expressions οὐ δεινόν or δέος or φόβος, μή, which are still found sometimes in Grk. auth., cf. Kühner ii. § 516, 9 p. 773 sq.; but so far was this origin of the phrase lost sight of that οὐ μή is used even of things not at all to be feared, but rather to be desired; so in the N. T. in Mt. v. 18, 26; xviii. 3; Lk. xviii. 17; xxii. 16; Jn. iv. 48; xx. 25; 1 Th. v. 3); cf. Matthiae § 517; Kühner ii. p. 775; Bnhdy. p. 402 sqq.; [Gildersleeve in the Amer. Jour. of Philol. for 1882, p. 202 sq.; Goodwin § 89]; W. § 56, 3;

[B. 211 (183) sq.]. **1.** with the fut. indicative: οὐ μὴ ἔσται σοι τοῦτο, this shall never be unto thee, Mt. xvi. 22; add, Mt. xxvi. 35; Lk. xxii. 34 R G L; x. 19 (where R^a G WH mrg. ἀδικήσῃ); Jn. vi. 35 [here L Tr mrg. πενάσει, and L T Tr WH διψήσει]; xiii. 38 R G; Mk. xiii. 31 T Tr WH; Heb. x. 17 L T Tr WH; in many passages enumerated by W. 506 (472); [cf. B. 212 (183)], the manuscripts vary between the indic. fut. and the subjunc. aor. In a question, οὐ μὴ ποιήσει τὴν ἐκδίκησων; Lk. xviii. 7 R G. **2.** with the aor. subjunctive (the use of which in the N. T. scarcely differs from that of the fut.; cf. W. § 56, 3; [B. § 139, 7]), in confident assertions:—subjunc. of the 1 aor., Mt. xxiv. 2; Mk. xiii. 2; Lk. vi. 37; Jn. xiii. 8; Heb. viii. 12; 1 Pet. ii. 6; Rev. ii. 11; vii. 16; xviii. 21, 22, 23; xxi. 27, etc.; 1 aor. mid. subj., Jn. viii. 52 (where Rec. γεύσεται); thus these N. T. exx. prove that Dawes made a great mistake in denying (in his *Miscellanea Critica*, p. 221 sqq. [ed. (Th. Kidd) 2, p. 408 sqq.]) that the first aor. subjunc. is used after οὐ μή; [cf. Goodwin in *Transactions of Am. Philol. Assoc.* for 1869–70, pp. 46–55; L. and S. s. v. οὐ μή, I. 1 b.; B. § 139, 8];—subjunc. of 2 aor., Mt. v. 18, 20, 26; Mk. x. 15; Lk. i. 15; xii. 59; Jn. x. 28; xi. 26; 1 Co. viii. 13; Heb. xiii. 5; Rev. iii. 3 [R G L Tr mrg. WH txt.], and often. in questions: with 1 aor., Lk. xviii. 7 L T Tr WH; Rev. xv. 4 (in L T Tr WH with the subj. aor. and the fut.); with 2 aor., Jn. xviii. 11. in declarations introduced by δτι: with 1 aor., 1 Th. iv. 15; with 2 aor., Mt. xxiv. 34 [here R G T om. δτι]; xxvi. 29 [L T Tr WH om. δτι]; Lk. xiii. 35 [T WH om. L br. δτι]; xxii. 16; Jn. xi. 56; in relative clauses: with 1 aor., Mt. xvi. 28; Mk. ix. 1; Acts xiii. 41; Ro. iv. 8; with 2 aor., Lk. xviii. 30. **3.** with the present subjunc. (as sometimes in Grk. auth., cf. W. 507 (473)): οὐδὲ οὐ μή σε ἔγκαταλείποι, Heb. xiii. 5 Tdf. (for ἔγκαταλίπω Rec. et al.), [cf. B. 213 (184)].

μῆγε, εἰ δὲ μῆγε, see γέ, 3 d.

μηδαμῶς, (adv. fr. μηδαμός, and this fr. μηδέ, and ἀμός some one [perh. allied w. ἄμα, q. v.]), [fr. Aeschyl., Hdt. down], *by no means, not at all*: sc. τοῦτο γένοτο, in replies after an impv. [A. V. *Not so*], Acts x. 14; xi. 8. (Sept. for ηλιχη).*

μηδέ, (μή, q. v., and δέ), [fr. Hom. down], a negative disjunctive conjunction; [cf. W. § 55, 6; B. § 149, 13]; **1.** used in continuing a negation or prohibition, *but not, and not, neither*; preceded by μή,—either so that the two negatives have one verb in common: preceded by μή with a participle, Mt. xxii. 29; Mk. xii. 24; by μή w. a pres. subjunc., 1 Co. v. 8 [here L mrg. pres. indic.]; 1 Jn. iii. 18; by μή w. impv., Mt. vi. 25; Lk. x. 4; xii. 22; xiv. 12; 1 Jn. ii. 15; by μή w. an aor. subj. 2 pers. plur., Mt. x. 9 sq.; by εἰς τὸ μή, 2 Th. ii. 2 L T Tr WH;—or so that μηδέ has its own verb: preceded by ὅς εἴαν (ἀν) μή, Mt. x. 14; Mk. vi. 11; by ἵνα μή, Jn. iv. 15; by ὅπως μή, Lk. xvi. 26; w. a ptcpl. after μή w. a ptcpl., Lk. xii. 47; 2 Co. iv. 2; w. an impv. after μή w. impv., Jn. xiv. 27; Ro. vi. 12 sq.; Heb. xii. 5; μηδενὶ ἐπιτίθεται, foll. by μηδέ w. impv. 1 Tim. v. 22; w.

2 pers. of the aor. subj. after μή w. 2 pers. of the aor. subj., Mt. vii. 6; xxiii. 9 sq.; Lk. xvii. 23; Col. ii. 21; 1 Pet. iii. 14; after μηδέ w. an aor. subj. Mk. viii. 26 [T reads μή for the first μηδέ, T WH Tr mrg. om. the second clause]; after μηδένα w. an aor. subj. Lk. iii. 14 [Tdf. repeats μηδένα]; μηδὲ . . . μηδέ w. 1 pers. plur. pres. subj. 1 Co. x. 8 sq. [see below]; παραγγέλλω foll. by μή w. inf. . . μηδέ w. inf., Acts iv. 18; 1 Tim. i. 4; vi. 17; καλὸν τὸ μή . . . μηδέ with inf. Ro. xiv. 21; w. gen. absol. after μηπω w. gen. absol. Ro. ix. 11; w. impv. after εἰς τὸ μή, 1 Co. x. 7; μηδέ is repeated several times in a negative exhortation after εἰς τὸ μή in 1 Co. x. 7–10. **2.** *not even* (Lat. *ne . . . quidem*): w. an inf. after ἔγραψα, 1 Co. v. 11; after ὁστε, Mk. ii. 2; iii. 20 (where R G T badly μήτε [cf. W. 489 sq. (456); B. pp. 367, 369]); w. a pres. impv., Eph. v. 3; 2 Th. iii. 10.

μηδέσις, μηδεμία, μηδέν (and μηδέν, Acts xxvii. 33 L T Tr WH, —a form not infreq. fr. Aristot. on [found as early as B. c. 378, cf. *Meisterhans*, Gr. d. Att. Inschr. p. 73]; cf. *Lob.* ad Phryn. p. 181 sq.; W. § 5, 1 d. 11; [B. 28 (25)]; Kühner § 187, 1 vol. i. 487 sq.), (fr. μηδέ and εἰς), [fr. Hom. down]; it is used either in connection with a noun, *no, none, or absolutely, no one, not one, no man, neut. nothing*, and in the same constructions as μή; accordingly

a. with an imperative: μηδεῖς being the person to whom something is forbidden, 1 Co. iii. 18, 21; x. 24; Gal. vi. 17; Eph. v. 6; Col. ii. 18; 1 Tim. iv. 12; Tit. ii. 15; Jas. i. 13; 1 Jn. iii. 7; neut. μηδέν, sc. έστω [A. V. *have thou nothing to do with etc.*], Mt. xxvii. 19; μηδεῖς in the dat. or the acc. depending on the impv., Ro. xiii. 8; 1 Tim. v. 22; μηδέν (accusative), Lk. iii. 13; ix. 3; μ. φοβοῦ, Rev. ii. 10 [here L Tr WH txt. μή].

b. μηδεῖς with the optative: once in the N. T., Mk. xi. 14 (where Rec. οὐδεῖς) [cf. W. 476 (443)].

c. with the 2 pers. of the aor. subjunc., the μηδεῖς depending on the verb; as, μηδενὶ ἐπῆγε, Mt. viii. 4; xvii. 9; accus., Lk. iii. 14; x. 4; μηδέν (acc.), Acts xvi. 28; κατὰ μηδένα τρόπουν, 2 Th. ii. 3.

d. with the particles ἵνα and ὅπως (see μή, I. 3): with ἵνα, Mt. xvi. 20; Mk. v. 43; vi. 8; vii. 36; ix. 9; Tit. iii. 13; Rev. iii. 11; with ὅπως, Acts viii. 24.

e. with an infinitive;

a. with one that depends on another verb:—as on παραγγέλλω, Lk. viii. 56; ix. 21; Acts xxiii. 22, δείκνυμι. Acts x. 28; διατάσσομαι, Acts xxiv. 23; ἀναθεματίζω ἐμάντον, Acts xxiii. 14; κρίνω (acc. w. inf.), Acts xxi. 25 Rec.; εὔχομαι, 2 Co. xiii. 7; βούλομαι (acc. w. inf.), 1 Tim. v. 14; ὑπομιμήσκω τινά, Tit. iii. 2, etc.; παρακαλῶ τινα foll. by τὸ μή w. acc. and inf., 1 Th. iii. 3 L (ed. ster.) T Tr WH.

β. with an inf. depending on διὰ τό: Acts xxviii. 18; Heb. x. 2.

f. with a participle (see μή, I. 5); in dat., Acts xi. 19; Ro. xii. 17; accus. μηδένα, Jn. viii. 10; Acts ix. 7; μηδέν, Acts iv. 21; xxvii. 33; 1 Co. x. 25, 27; 2 Co. vi. 10; 2 Th. iii. 11; 1 Tim. vi. 4; Tit. ii. 8; Jas. i. 6; 3 Jn. 7; μηδεμίαν προσκοπήν, 2 Co. vi. 3; μηδεμίαν πτόησιν, 1 Pet. iii. 6; μηδεμίαν αἰτίαν, Acts xxviii. 18; ἀναβολὴν μηδ. xxv. 17.

g. noteworthy are—μηδεῖς with a gen., Acts iv. 17; xxiv. 23; μηδέν se. τούτων, Rev. ii. 10 [R G T WH mrg.]; ἐπ-

μηδενί, *in nothing*, 1 Co. i. 7 [but χαρίσματι is expressed here]; 2 Co. [vi. 3 (see h. below)]; vii. 9; Phil. i. 28; Jas. i. 4. μηδὲν εἶναι, to be nothing i. e. of no account, opp. to εἶναι τι, Gal. vi. 3 (Soph. Aj. 754; other exx. fr. Grk. auth. see in Passow ii. p. 231^b; [L. and S. s. v. II.; cf. B. § 129, 5]); μηδέν (acc.), *nothing* i. e. *not at all, in no respect*: Acts x. 20; xi. 12, (Leian. dial. deor. 2, 4; Tim. 43); as accus. of the obj. after verbs of harm, loss, damage, advantage, care, [cf. W. 227 (213); B. § 131, 10]: as, βλάπτειν, Lk. iv. 35 [cf. W. 483 (450)]; ὀφελεῖσθαι, Mk. v. 26; ὑστερεῖν, 2 Co. xi. 5; μεριμνᾶν, Phil. iv. 6.

h. examples of a double negation, by which the denial is strengthened, where in Lat. *quisquam* follows a negation (cf. W. § 55, 9 b.): μηκέτι μηδεῖς, Mk. xi. 14; Acts iv. 17; μηδενὶ μηδέν, Mk. i. 44 [Lom. Tr br. μηδέν]; Ro. xiii. 8; μηδεμίαν ἐν μηδενὶ, 2 Co. vi. 3; μὴ . . . ἐν μηδενὶ, Phil. i. 28; μὴ . . . μηδέν, 2 Co. xiii. 7; μὴ . . . μηδεμίαν, 1 Pet. iii. 6; μὴ τις . . . κατὰ μηδένα τρόπου, 2 Th. ii. 3.

μηδέποτε, (*μηδέ* and *ποτέ*), adv., *never*: 2 Tim. iii. 7.*
μηδέπω, (*μηδέ* and *πώ*), adv., *not yet*: Heb. xi. 7.*

Μῆδος, -ου, ὁ, *a Mede*, a native or an inhabitant of Media, a well-known region of Asia whose chief city was Ecbatana [see B. D. s. v.]: Acts ii. 9. [Cf. B. D. and Schaff-Herzog s. v. Media.]*

μηθέν, see μηδεῖς.

μηκέτι, (fr. μή and ξτι), adv., employed in the same constructions as μή; *no longer; no more; not hereafter*: a. with 3 pers. sing. 2 aor. subj. Mt. xxi. 19 R G Tr txt. with 2 pers. sing. Mk. ix. 25. b. with 1 pers. plur. pres. subj. Ro. xiv. 13. c. with a pres. imperative: [Lk. viii. 49 L T Tr txt. WH]; Jn. v. 14; viii. 11; Eph. iv. 28; 1 Tim. v. 23. d. with the optative: Mk. xi. 14. e. ἵνα μηκέτι: 2 Co. v. 15; Eph. iv. 14. f. with an infin. depending—on another verb: on βοῶ (ἐπιβοῶ), Acts xxv. 24; on ἀπειλῶ, Aets iv. 17; on λέγω κ. μαρτύρομαι, Eph. iv. 17; on εἰς τό, 1 Pet. iv. 2; on ὅστε, Mk. i. 45; ii. 2; τοῦ μηκέτι δουλεύειν, Ro. vi. 6. g. with a ptep.: Acts xiii. 34 [cf. W. § 65, 10]; Ro. xv. 23; 1 Th. iii. 1. h. οὐ μηκέτι (see μή, IV. 2): with 2 aor. subj. Mt. xxi. 19 L T Tr mrg. WH.*

μῆκος, -eos (-ous), τό, fr. Hom. down; Sept. very often for ἔχις; *length*: Rev. xxi. 16; τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, language used in shadowing forth the greatness, extent, and number of the blessings received from Christ, Eph. iii. 18.*

μηκύνω: (*μῆκος*); fr. Hdt. and Pind. down; *to make long, to lengthen*; in the Bible twice of plants, i. q. *to cause to grow, increase*: ὁ ἐφύτευσε κύριος καὶ ὑετὸς ἐμήκυνεν (ἔχις), Is. xliv. 14; hence Pass. [al. Mid.] pres. μηκύνομαι; *to grow up*: Mk. iv. 27 [μηκύνηται (Tr mrg. -εται)].*

μηλωτή, -ῆς, ἡ, (fr. μῆλον a sheep, also a goat; as καμηλωτή ['camlet'] fr. κάμηλος [cf. Lob. Paralip. p. 332]), *a sheepskin*: Heb. xi. 37, and thence in Clem. Rom. 1 Cor. 17, 1. For γράπα an outer robe, mantle, Sept. in 1 K. xix. 13, 19; 2 K. ii. 8, 13 sq., doubtless because these mantles were made of skins; hence more closely γυψ γράπα, a mantle of hair, Zech. xiii. 4 (where Sept.

δέρρις τριχίνη). In the Byzant. writ. [Apoll. Dysk. 191, 9] μηλωτή denotes a monk's garment.*

μήν, [(fr. Hom. down)], a particle of affirmation, *verily, certainly, truly*, (Sap. vi. 25); ἡ μήν, see under ἡ fin.

μήν, gen. μηνός, ὁ, (w. Alex. acc. μηναν, Rev. xxii. 2 Lehm.; on which form see reff. under ἀρσην, fin.); [fr. Hom. down]; 1. *a month*: Lk. i. 24, 26, 36, 56; iv. 25; Acts vii. 20; xviii. 11; xix. 8; xx. 3; xxviii. 11; Jas. v. 17; Rev. ix. 5, 10, 15; xi. 2; xiii. 5; xxii. 2. 2. *the time of new moon, new moon*, (barbarous Lat. *novilunium*; after the use of the Hebr. שְׁנִינָה, which denotes both a 'month' and a 'new moon, as in Num. xxviii. 11; xxix. 1): Gal. iv. 10 [Bp. Lghtft. compares Is. lxvi. 23] (the first day of each month, when the new moon appeared was a festival among the Hebrews; cf. Lev. xxii. 24 Num. xxviii. 11; Ps. lxxx. (lxxxi.) 4); [al. refer the passage to 1 (see Mey. ad loc.)].*

μηνύω [cf. Curtius § 429]: 1 aor. ἐμήνυσα; 1 aor. pass. ptep. fem. μηνύθεισα; as in Grk. writ. fr. Hdt. and Pind. down;

1. *to disclose or make known something secret*; in a forensic sense, *to inform, report*: foll. by ποῦ ἔστιν, Jn. xi. 57; τινί τι, pass., Acts xxiii. 30.

2. *univ. to declare, tell, make known* · 1 Co. x. 28.

3. *to indicate, intimate*: of a teacher; foll. by στι, Lk. xx.

37. [A. V. uniformly *show*.]*

μὴ οὐκ, see μή, III. 1.

μηποτε, (fr. μή and ποτέ), [*μή ποτε* (separately) L WH (exc. Mt. xxv. 9, see below) Tr (exc. 2 Tim. ii. 25)], differing from οὐποτε as μή does from οὐ; [fr. Hom. down]. Accordingly it is

1. a particle of Negation; *not ever, never*: ἐπεὶ μηποτε ἴσχύει, since it is never of force, because the writer thinks that the very idea of its having force is to be denied, Heb. ix. 17 [where WH txt. μὴ τότε], on which see W. 480 (447), cf. B. 353 (304); but others refer this passage to 3 a. below.

2. a prohibitory Conjunction; *lest ever, lest at any time, lest haply*, (also written separately μὴ ποτε [(see init.), esp. when the component parts retain each its distinctive force; cf. Lipsius, Gram. Untersuch. p. 129 sq.; Ellendt, Lex. Soph. ii. 107]. In the N. T. use of this particle the notion of time usual to ποτε seems to recede before that of contingency, *lest perchance*]), so that it refers to the preceding verb and indicates the purpose of the designated action [W. § 56, 2]: w. a subj. pres. Lk. xii. 58; w. a subj. aor., Mt. iv. 6 and Lk. iv. 11, fr. Ps. xc. (xei.) 12 (where Sept. for ιδο); Mt. v. 25 [(cf. below)]; vii. 6 [R G]; xiii. 15 and Aets xxviii. 27 (both from Is. vi. 10, where Sept. for ιδο); Mt. xiii. 29 (οὐ sc. θέλω); xv. 32; xxvii. 64; Mk. iv. 12; Lk. xiv. 12; with ἵνα prefixed, ibid. 29; w. a fut. indic. [see B. § 139, 7, cf. also p. 368 (315) d.]. [Mt. vii. 6 L T Tr WH; (cf. v. 25)]; Mk. xiv. 2; [Lk. xii. 58 L T Tr WH]. after verbs of fearing, taking care, [W. u. s.; B. § 139, 48]: w. subj. aor.,—so after προσέχω, to take heed, lest etc., Lk. xxi. 34; Heb. ii. 1, (Sir. xi. 33); so that an antecedent φοβούμενοι or προσέχοντες must be mentally supplied, Acts v. 39; μηποτε οὐκ ἀρκέσῃ, *lest perchance there be not enough* (so that οὐκ

ἀρκέση forms one idea, and φοβούμεθα must be supplied before μήποτε), Mt. xxv. 9 R T WH mrg.; but L Tr WH txt., together with Meyer et al., have correctly restored μήποτε (sc. τοῦτο γενέσθω [W. § 64, 7 a.])· οὐδὲ μὴ ἀρκέσῃ, i.e. not so! there will in no wise be enough (see μή, IV. 2); cf. Bornemann in the Stud. u. Krit. for 1843, p. 143 sq.; [but all the editors above named remove the punctuation mark after μήποτε; in which case it may be connected directly with the words which follow it and translated (with R. V.) ‘peradventure there will not be enough’; cf. B. § 148, 10, esp. p. 354 (304) note. For additional exx. of μήποτε in this sense (cf. Aristot. eth. Nic. 10, 10 p. 1173^a, 24; with indic., ibid. pp. 1172^b, 33; 1173^a-22, etc.), see Soph. Lex. s. v.; Bttn. in his trans. of Apoll. Dysk., index s. v.; (cf. L. and S. s. v. μή, B. 9)]. after φοβούμαι, w. pres. subjunc. Heb. iv. 1; so that φοβούμενος must be supplied before it, Lk. xiv. 8. after βλέπειν w. a fut. indic. [cf. W. § 56, 2 b. a.; B. 243 (209)], Hebrew. iii. 12.

3. a particle of Interrogation accompanied with doubt (see μή, III.), whether ever, whether at any time; whether perchance, whether haply, (Germ. doch nicht etwa; ob nicht etwa);

a. in a direct question introduced by ἐπεί, for, else, (see ἐπεί, 2 sub fin.): so acc. to the not improbable interpretation of some [e. g. L WH mrg., Delitzsch] in Heb. ix. 17, see in 1 above. In the remaining N. T. passages so used that the inquirer, though he doubts and expects a negative answer, yet is inclined to believe what he doubtfully asks about; thus, in a direct question, in Jn. vii. 26.

b. in indirect questions;

a. w. the optative (where the words are regarded as the thought of some one [W. § 41 b. 4 c.; B. § 139, 60]): Lk. iii. 15. [See β.]

b. w. the subjunctive: 2 Tim. ii. 25 [R G L (cf. B. 46 (40)); but T Tr WH txt. give the optative], where μήποτε κτλ. depend on the suppressed idea διαλογίζομενος [cf. B. § 139, 62 fin.; W. u. s.].*

μήπον [T Tr] or μή πον [WH], that nowhere, lest anywhere, [lest haply]: Acts xxvii. 29 T Tr WH. (Hom. et al.)*

μήπω [or μή πώ, L Tr in Ro. ix. 11], (μή and πώ), [fr. Hom. down], adv.;

1. not yet: in construction with the acc. and inf., Heb. ix. 8; w. a ptep., μήπω γάρ γεννηθέντω, though they were not yet born, Ro. ix. 11, where cf. Fritzsche.

2. lest in any way [?]: Acts xxvii. 29 Lchm.*

μήπως [G T, or μή πώς L Tr WH], (μή and πώς), [fr. Hom. down];

1. a conjunction, lest in any way, lest perchance;

a. in final sentences, w. an aor. subj., preceded by a pres. 1 Co. ix. 27; preceded by an aor., 2 Co. ii. 7; ix. 4.

b. after verbs of fearing, taking heed: w. an aor. subj., — after βλέπειν, 1 Co. viii. 9; after φοβεῖσθαι, Acts xxvii. 29 R; 2 Co. xi. 3; xii. 20; w. a perf. indic., to indicate that what is feared has actually taken place [W. § 56, 2 b. a.; B. 242 (209)], Gal. iv. 11; w. an aor. subj., the idea of fearing being suppressed, Ro. xi. 21 Rec. [B. § 148, 10; cf. W. 474 (442)].

2. an interrogative particle, whether in any way, whether by any means: in an indirect question, with an indic. present (of a thing still continuing) and

aorist (of a thing already done), Gal. ii. 2 (*I laid before them the gospel etc., sc. inquiring, whether haply etc.*; Paul expects a negative answer, by which he wished his teaching concerning Christ to be approved by the apostles at Jerusalem, yet by no means because he himself had any doubt about its soundness, but that his adversaries might not misuse the authority of those apostles in assailing this teaching, and thereby frustrate his past and present endeavors; cf. Hofmann ad loc. [B. 353 (303)]. Others, however, take τρέχω as a subjunctive, and render *lest haply I should be running etc.*; see W. 504 sq. (470), cf. Ellicott ad loc.]). w. the indicative (of a thing perhaps already done, but which the writer wishes had not been done) and the aor. subjunctive (of a thing future and uncertain, which he desires God to avert) in one and the same sentence, 1 Th. iii. 5 (where μήπως depends on γνῶναι; cf. Schott, Lünenmann, [Ellicott], ad loc.; [B. 353 (304); W. 505 (470)]).

μηρός, -οῦ, δ, the thigh: Rev. xix. 16. (From Hom. down; Sept. for ΓΥ.)*

μήτε, (μή and the enclitic τέ), [fr. Hom. down], a copulative conjunction of negation, neither, nor, (differing fr. οὐτε as μή does fr. οὐ). It differs fr. μηδέ in that μηδέ separates different things, but μήτε those which are of the same kind or which are parts of one whole; cf. W. § 55, 6; [B. § 149, 13 b.]): μήτε . . . μήτε, neither . . . nor, Lk. vii. 33 [T μή . . . μηδέ]; ix. 3 (five times); Acts xxiii. 12, 21; xxvii. 20; Heb. vii. 3; (but in Eph. iv. 27 for μή . . . μήτε we must with L T Tr WH substitute μή . . . μηδέ). μή . . . μήτε . . . μήτε, Mt. v. 34-36 (four times); 1 Tim. i. 7; Jas. v. 12; Rev. vii. 3; ἵνα μή . . . μήτε . . . μήτε, Rev. vii. 1; μηδέ . . . μήτε . . . μήτε, 2 Th. ii. 2 L T Tr WH; μή εἴναι ἀνάστασιν, μηδὲ ἄγγελον (for that is something other than ἀνάστασις), μήτε πνεῦμα (because angels belong to the genus πνεύματα), Acts xxiii. 8 R G; cf. W. 493 (459); [B. 367 (314) sq.].*

μήτηρ, gen. μητρός, dat. μητρί, acc. μητέρα, ἡ, [fr. Hom. down; fr. Skr. ma ‘to measure’; but whether denoting the ‘moulder,’ or the ‘manager’ is debated; cf. Vaniček p. 657; Curtius § 472; (cf. μέτρον)], Hebr. δῆ, a mother; prop.: Mt. i. 18; ii. 11, and often; trop. of that which is like a mother: Mt. xii. 49 sq.; Mk. iii. 35; Jn. xix. 27; Ro. xvi. 13, cf. 1 Tim. v. 2; a city is called ἡ μήτηρ τῶν πορνῶν, that produces and harbors the harlots, Rev. xvii. 5; of a city where races of men [i. e. Christians] originated, Gal. iv. 26 [here G T Tr WH om. L br. πάντων (on the origin of which cf. Bp. Lghft. ad loc.)].

μήτι [so G T WH R (commonly), but μή τι Λ (exc. 1 Co. vi. 3) Tr (exc. Mt. xxvi. 22, 25; Mk. iv. 21)], (μή and τι), whether at all, whether perchance, an interrogative expecting a negative answer; in a direct question (Germ. doch nicht etwa? [in Eng. generally untranslated]; cf. W. § 57, 3 b.; B. 248 (213))]: Mt. vii. 16; xxvi. 22, 25; Mk. iv. 21; xiv. 19; Lk. vi. 39; Jn. vii. 31 [R G]; viii. 22; xviii. 35; xxi. 5 [here all texts μή τι (properly)]; Acts x. 47; 2 Co. xii. 18; Jas. iii. 11; μήτι ἄρα, 2 Co. i. 17; used by one asking doubtfully yet inclining to believe what he asks about (see μήποτε, 3 a.): Mt. xii. 23; Jd.

iv. 29. *εἰ μήτι*, see *εἰ*, III. 10. *μήτιγε* (or *μήτι γε*) see in its place.*

μήτιγε [so G T WH; but *μήτι γε* R L, *μή τι γε* Tr], (fr. *μή*, *τι*, *γέ*), *to say nothing of*, *not to mention*, which refers to the context is either a. *much less*; or b. *much more, much rather*; so once in the N. T., 1 Co. vi. 3. Cf. Herm. ad Vig. p. 801 sq.**

μήτις [so R G Jn. iv. 33], more correctly *μή τις*; 1. prohibitive, *let no one* [cf. B. 31 (28)]: [w. 1 aor. subj. 1 Co. xvi. 11]; w. 2 aor. subj. 2 Th. ii. 3. 2. interrogative, (Lat. *num quis?*) *hath any one* etc.: Jn. vii. 48; [2 Co. xii. 17, cf. B. § 151, 7; W. 574 (534)]; where one would gladly believe what he asks about doubtfully (see *μήτι*, sub fin.): Jn. iv. 33.*

μήτρα, -*as*, *ἡ*, (*μήτηρ*), *the womb*: Lk. ii. 23 (on which see *διανοίγω*, 1); Ro. iv. 19. (Hdt., Plat., al.; Sept. for *Μῆτρα*).*

μητραλφας (also *μητραλότας*), L T Tr WH [see VII. App. p. 152] *μητραλφας*, -*ou*, *δ*, (*μήτηρ*, and *ἀλοάω* to thresh, smite), *a matricide*: 1 Tim. i. 9. (Aeschyl., Plat., Leian., al.)*

μητρό-πολις, -*εως*, *ἡ*, (*μήτηρ* and *πόλις*), *a metropolis, chief city*; in the spurious subscription 1 Tim. vi. (22) fin.; [in this sense fr. Xen. down].*

μία, see under *εἷς*.

μαίνω; Pass., 1 aor. subj. 3 pers. plur. *μιανθῶσιν*; pf. 3 pers. sing. *μεμίανται* (unless it be better to take this form as a plur.; cf. Krüger § 33, 3 Anm. 9; Bttm. Gram. § 101 Anm. 7; Ausf. Spr. § 101 Anm. 13; B. 41 (36); [W. § 58, 6 b. β]), ptep. *μεμαρτύνεος* (Tit. i. 15 R G) and *μεμαρτύνεος* (ibid. L T Tr WH; also Sap. vii. 25; Tob. ii. 9; Joseph. b. j. 4, 5, 2 ed. Bekk.; cf. Matthiae i. p. 415; Krüger § 40 s. v.; *Lob.* ad Phryn. p. 35; Otto on Theophil. ad Autol. 1, 1 p. 2 sq.; [Veitch s. v.]); fr. Hom. down; 1. *to dye with another color, to stain*: *ἐλέφαντα φοίνικι*, Hom. Il. 4, 141. 2. *to defile, pollute, sully, contaminate, soil*, (Sept. often for *ἄστυ*): in a physical and a moral sense, *σάρκα* (of licentiousness), Jude 8; in a moral sense, *τὴν συνεῖδην*, *τὸν νοῦν*, pass. Tit. i. 15; absol. *to defile with sin*, pass. ibid. and in Heb. xii. 15; for *κατῆθη*, Deut. xxiv. 6 (4); in a ritual sense, of men, pass. Jn. xviii. 28 (Lev. xxii. 5, 8; Num. xix. 13, 20; Tob. ii. 9).*

[Syn. *μιαίνω*, *μολύνω*: acc. to Trench (N. T. Syn. § xxxi.) *μιαίνω* to *stain* differs from *μολύνω* to *smear* not only in its primary and outward sense, but in the circumstance that (like Eng. *stain*) it may be used in good part, while *μολ.* admits of no worthy reference.]

μιασμα, -*τος*, *τό*, (*μιαίνω*), *that which defiles* [cf. καύχημα, 2]; *defilement* (Vulg. *coquinatio*): trop. *μιάσματα τοῦ κόσμου*, vices the foulness of which contaminates one in his intercourse with the ungodly mass of mankind, 2 Pet. ii. 20. (Tragg., Antiph., Dem., Polyb., Joseph., Plut.; Sept., Lev. vii. 8 (18); Jer. xxxix. (xxxii.) 34; Judith ix. 2; 1 Macc. xiii. 50).*

μιασμός, -*οῦ*, *δ*, (*μιαίνω*), *the act of defiling, defilement, pollution*: *ἐπιθυμία μιασμοῦ*, defiling lust [W. § 34, 3 b.], 2 Pet. ii. 10. (Sap. xiv. 26; 1 Macc. iv. 43; Plut. mor. |

p. 393 c.; Test. xii. Patr. [test. Lev. 17; test. Benj. 8; Graec. Ven. (passim); Herm. Past. sim. 5, 7, 2].)*

μίγμα or (so L T) *μῆγμα*, (on the accent cf. Lipsius, Gramm. Untersuch. pp. 32 and 34, [cf. W. § 6, 1 e.; κρύμα, init.]), -*τος*, *τό*, (*μίγνυμι*), *that which has been produced by mixing, a mixture*: Jn. xix. 39 [WH txt. *ἔλιγμα*, q. v.]. (Sir. xxxviii. 8; Aristot., Plut., al.).)*

μίγνυμι and *μίγω*: 1 aor. *ἔμιξα*; pf. pass. ptep. *μεμιγμένος*: fr. Hom. down; *to mix, mingle*: *τί τινι*, one thing with another, Rev. viii. 7 Rec.; xv. 2; also *τὶ ἔν τινι* [cf. B. § 133, 8], Rev. viii. 7 G L T Tr WH; *μετά τινος*, with a thing, Mt. xxvii. 34; Lk. xiii. 1 (on which see *αἴμα*, 2 a.). [Syn. *σεκεράννυμι*, fin. COMP.: *συν-ανα-μίγνυμι*.]*

μικρός, -*ά*, -*όν*, compar. *μικρότερος*, -*έρα*, -*ερον*, [fr. Hom. down], Sept. for *ἰψή*, *ἰψή*, *Ὥγη*, *small, little*; used a. of size: Mt. xiii. 32; Mk. iv. 31; hence of stature, *τῇ ἡλικίᾳ*, Lk. xix. 3; of length, Jas. iii. 5. b.

of space: neut. *προελθόν* [*προσελθθεί*. T Tr WH mrg. in Mt., Tr WH mrg. in Mk. (see *προσέρχομαι*, a.)] *μικρόν*, having gone forward a little, Mt. xxvi. 39; Mk. xiv. 35, [cf. W. § 32, 6; B. § 131, 11 sq.]. c. of age: less

by birth, younger, Mk. xv. 40 [al. take this of stature]; *οἱ μικροί*, *the little ones*, young children, Mt. xviii. 6, 10, 14; Mk. ix. 42; *ἀπὸ μικροῦ ἔως μεγάλου* [A. V. *from the least to the greatest*], Acts viii. 10; Heb. viii. 11, (Jer. vi. 13; xxxviii. (xxxii.) 34); *μικρός τε καὶ μέγας*, [both small and great] i. e. all, Aets xxvi. 22; plur., Rev. xi. 18; xiii. 16; xix. 5, 18; xx. 12.

d. of time, *short, brief*: neuter — nom., *ἔτι* [or *ἔτι* om.] *μικρὸν* (sc. *ἔσται*) *καὶ*, *(yet) a little while and etc.* i. e. shortly (this shall come to pass), Jn. xiv. 19; xvi. 16 sq. 19, [(cf. Ex. xvii. 4)]; *ἔτι μικρὸν ὅσον ὅσον* (see *ὅσος*, a.); without *καὶ*, Heb. x. 37 (Is. xxvi. 20); *τὸ μικρόν* [Tr WH om. *τό*], Jn. xvi. 18; — *μικρόν* acc. (of duration), Jn. xiii. 33 (Job xxxvi. 2); *μικρὸν χρόνον*, Jn. vii. 33; xii. 35; Rev. vi. 11; xx. 3; *μετὰ μικροῦ*, after a little while, Mt. xxvi. 73; Mk. xiv. 70, (πρὸ μικροῦ, Sap. xv. 8). e. of quantity, i. e. number or amount: *μικρὰ ζύμη*, 1 Co. v. 6; Gal. v. 9; of number, *μικρὸν ποιμνιον*, Lk. xii. 32; of quantity, *μικρὰ δύναμις*, Rev. iii. 8; neut. *μικρόν* (*τι*), *a little*, 2 Co. xi. 1, 16.

f. of rank or influence: Mt. x. 42; Lk. ix. 48; xvii. 2; δ *μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρ.* he that is inferior to the other citizens of the kingdom of heaven in knowledge of the gospel [R. V. *but little in etc.*; cf. W. 244 (229); B. § 123, 13], Mt. xi. 11; Lk. viii. 28.*

Μιλτός, -*ου*, *ἡ*, *Miletus*, a maritime city [now nearly ten miles fr. the coast (cf. Aets xx. 38)] of Caria or Ionia, near the mouths of the Maeander and not far [c. 35 m. S.] from Ephesus. It was the mother of many [some eighty] colonies, and the birth-place of Thales, Anaximander, and other celebrated men: Acts xx. 15, 17; 2 Tim. iv. 20. [Lewin, St. Paul, ii. 90 sq.]*

μιλιον, -*ου*, *τό*, (a word of Lat. origin [cf. B. 18 (16)]), *a mile*, among the Romans the distance of a thousand paces or eight stadia, [somewhat less than our mile]: Mt. v. 41. (Polyb., Strab., Plut.)*

μιμέομαι, -*οῦμαι*; (*μῖμος* [an actor, mimic]): *to imitate*:

τυά, any one, 2 Th. iii. 7, 9; *τι*, Heb. xiii. 7, 3 Jn. 11. [Pind., Aeschyl., Hdt., al.]*

μιμητής, -οῦ, ὁ, *an imitator*: γίνομαι *τυός* (gen. of pers.), 1 Co. iv. 16; xi. 1; Eph. v. 1; 1 Th. i. 6; ii. 14; Heb. vi. 12; w. gen. of the thing, 1 Pet. iii. 13 Rec. (where L T Tr WH ζηλωτά). [Plat., Isocr., al.]*

μιμήσκω: (ΜΝΑΩ [allied w. μένω, μανθάνω; cf. Lat. maneo, moneo, mentio, etc.; cf. Curtius § 429]]; *to remind*: Hom., Pind., Theogn., Eur., al.; Pass. and Mid., pres. μιμήσκομαι (Heb. ii. 6; xiii. 3; rare in Attic); 1 aor. ἐμνήσθη; pf. μέμνημαι; 1 fut. pass. in a mid. sense, μνησθήσομαι (Heb. x. 17 L T Tr WH); Sept. for γιγί; *to be recalled or to return to one's mind, to remind one's self of, to remember*; ἐμνήσθη, with a pass. signif. [cf. B. 52 (46)], *to be recalled to mind, to be remembered, had in remembrance*: ἐνώπιόν *τυός*, before i. e. in the mind of one (see ἐνώπιον, 1 c.), Acts x. 31; Rev. xvi. 19, (passively also in Ezek. xviii. 22; [Sir. xvi. 17 Rec.]; and ἀναμνησθῆναι, Num. x. 9; Ps. cxviii. (cix.) 16); — with a mid. signif., foll. by a gen. of the thing [W. § 30, 10 c.], *to remember a thing*: Mt. xxvi. 75; Lk. xxiv. 8; Acts xi. 16; 2 Pet. iii. 2; Jude 17; μηνσθῆναι ἐλέους, to call to remembrance former love, Lk. i. 54 (cf. Ps. xxiv. (xxv.) 6); τῆς διαθῆκης, Lk. i. 72 (Gen. ix. 15; Ex. ii. 24; 1 Macc. iv. 10; 2 Macc. i. 2); μὴ μηνσθῆναι τῶν ἀμαρτιῶν *τυός*, [A. V. *to remember no more*] i. e. to forgive, Heb. viii. 12; x. 17, (after the Hebr.; see Ps. xxiv. (xxv.) 7; lxxxviii. (lxxxix.) 8; Is. xlvi. 25; and on the other hand, *to remember the sins of any one* is said of one about to punish them, Jer. xiv. 10; 1 Macc. v. 4; vi. 12); w. gen. of a pers., to remember for good, remember and care for: Lk. xxiii. 42; foll. by ὅτι, Mt. v. 23; xxvii. 63; Lk. xvi. 25; Jn. ii. 17, 22; xii. 16; by ὡς, Lk. xxiv. 6. pf. μέμνημαι, in the sense of a present [cf. W. 274 (257)], *to be mindful of*: w. gen. of the thing, 2 Tim. i. 4; πάντα μου μέμνησθε, in all things ye are mindful of me, 1 Co. xi. 2; pres. μιμήσκομαι, w. gen. of the pers., to remember one in order to care for him, Heb. ii. 2 (fr. Ps. viii. 5); xiii. 3. [COMP.: ἀνα-, ἐπ-ανα-, ὑπο-μιμήσκω.]*

μισέω, -ῶ; impf. ἐμίσουν; fut. μισήσω; 1 aor. ἐμίσησα; pf. μεισήκα; Pass., pres. ptep. μισούμενος; pf. ptep. μεμισημένος (Rev. xviii. 2); Sept. for κιψ; [fr. Hom. down]; *to hate, pursue with hatred, detest; pass. to be hated, detested*: *τυά*, Mt. v. 43 and Rec. in 44; xxiv. 10; Lk. i. 71; vi. 22, 27; xix. 14; Jn. vii. 7; xv. 18 sq. 23-25; xvii. 14; Tit. iii. 3; 1 Jn. ii. 9, [11]; iii. 13, 15; iv. 20; Rev. xvii. 16; pass., Mt. x. 22; xxiv. 9; [Mk. xiii. 13]; Lk. xxi. 17; *τι*: Jn. iii. 20; Ro. vii. 15; Eph. v. 29; Heb. i. 9; Jude 23; Rev. ii. 6 and Rec. in 15; pass. ib. viii. 2. Not a few interpreters have attributed to μισέω in Gen. xxix. 31 (cf. 30); Deut. xxii. 15 sq.; Mt. vi. 24; Lk. xiv. 26; xvi. 13; [Jn. xii. 25]; Ro. ix. 13, the signification *to love less, to postpone in love or esteem, to slight*, through oversight of the circumstance that 'the Orientals, in accordance with their greater excitability, are wont both to feel and to profess *love* and *hate* where we Occidentals, with our cooler temperament, feel and express nothing more than *interest* in, or *disregard* and

indifference to a thing'; Fritzsche, Com. on Rom. ii. p. 304; cf. Rückert, Magazin f. Exegese u. Theologie des N. T. p. 27 sqq.*

μισθαποδοσία, -ας, ἡ, (*μισθός* and ἀποδίδωμι; cf. the μισθοδοσία of the Grk. writ. [W. 24]), *payment of wages due, recompense*: of reward, Heb. x. 35; xi. 26; of punishment, Heb. ii. 2. (Several times in eccles. writ.)*

μισθαποδότης, -ου, ὁ, (*μισθός* and ἀποδίδωμι; cf. the μισθοδότης of the Grk. writ.), (Vulg. *remunerator*); *one who pays wages, a rewarder*: Heb. xi. 6. (Several times in eccles. writ.)*

μισθίος, -α, -ον, also of two terminations [cf. W. § 11. 1], (*μισθός*), *employed for hire, hired*: as subst. [A. V. *hired servant*], Lk. xv. 17, 19, [21 WH in br.], (Sept. for γιγί, Lev. xxv. 50; Job vii. 1. Tob. v. 12; Sir. vii. 20; xxxi. 27; xxxvii. 11. Anth. 6, 283, 3; Plut.].*

μισθός, -οῦ, ὁ, [fr. Hom. down], Sept. for γιγί, also for γιγίψῃ, etc.; 1. *dues paid for work; wages, hire*: Ro. iv. 4 (*κατὰ ὄφελημα*); in a prov., Lk. x. 7 and 1 Tim. v. 18; Mt. xx. 8; Jas. v. 4; Jude 11 (on which see ἔκχέω, fin.); μισθός ἀδικίας, wages obtained by iniquity, Acts i. 18; 2 Pet. ii. 15, [cf. W. § 30, 1 a.]. 2. *reward*: used — of the fruit naturally resulting from toils and endeavors, Jn. iv. 36; 1 Co. ix. 18; — of *divine recompense*: a. in both senses, rewards and punishments: Rev. xxii. 12. b. of the rewards which God bestows, or will bestow, upon good deeds and endeavors (on the correct theory about which cf. Weiss, Die Lehre Christi vom Lohn, in the Deutsche Zeitschr. für christl. Wissenschaft, 1853, p. 319 sqq.; Melkhorn, d. Lohnbegr. Jesu, in the Jahrb. f. protest. Theol., 1876, p. 721 sqq.; [cf. Beyer in Herzog xx. pp. 4-14]): Mt. v. 12; vi. 2, 5, 16; x. 41 sq.; Mk. ix. 41; Lk. vi. 23, 35; 1 Co. iii. 8, 14; 2 Jn. 8; Rev. xi. 18; ἔχειν μισθόν, *to have a reward*, is used of those for whom a reward is reserved by God, whom a divine reward awaits, Mt. v. 46; 1 Co. ix. 17; with παρὰ τῷ πατρὶ ὑμῶν ἐν τ. οὐρ. added, Mt. vi. 1. c. of punishments: μισθός ἀδικίας, 2 Pet. ii. 13; τῆς δυσσεβείας, 2 Macc. viii. 33.*

μισθός: (*μισθός*); 1 aor. mid. ἐμισθωσάμην; *to let out for hire; to hire* [cf. W. § 38, 3]: *τυά*, Mt. xx. 1, 7. (Hdt., Arstph., Xen., Plat., al.; Sept. for γιγί, Deut. xxiii. 4; 2 Chr. xxiv. 12.)*

μισθωμα, -τος, τό, (*μισθός*): 1. *the price for which anything is either let or hired* (Hdt., Isocr., Dem., Ael., al.; of a harlot's hire, Hos. ii. 12; Deut. xxiii. 18; Mic. i. 7; Prov. xix. 13; Ezek. xvi. 31-34, and in class. Grk. [cf. Philo in Flac. § 16 fin.]). 2. *that which is either let or hired for a price*, as a house, dwelling, lodging [(cf. Bp. Lighft. Com. on Philip. p. 9 note 8)]: Acts xxviii. 30.*

μισθωτός, -οῦ, ὁ, (*μισθός*), *one hired, a hireling*: Mk. i. 20; Jn. x. 12 sq. (Arstph., Plat., Dem., al.; Sept. for γιγί.)*

Μιτυλήνη, -ης, ἡ, *Mitylene*, the chief maritime town of the island of Lesbos in the Aegean: Acts xx. 14. [Lewin, St. Paul, ii. 84 sq.]*

Μιχαὴλ, ὁ, (λαζαρί, i. e. 'who like God?'), Michael

the name of an archangel, who was supposed to be the guardian angel of the Israelites (Dan. xii. 1; x. 13, 21): Jude 9; Rev. xii. 7. [BB.DD. s. v.]*

μνᾶ, -ᾶς, ἡ, a word of Eastern origin [cf. Schrader, Keil-inschriften u. s. w. p. 143], Arab. **مَدْنَةٌ**, Syr.

Hebr. **מִדְנָה** (fr. **מִדֵּן** to appoint, mark out, count, etc.), Lat. *mina*; 1. in the O. T. a weight, and an imaginary coin or money of account, equal to one hundred shekels: 1 K. x. 17, cf. 2 Chr. ix. 16; 2 Esdr. ii. 69, (otherwise in Ezek. xlvi. 12 [cf. Bible Educator, index s. v. Maneh; Schrader in Riehm s. v. Mine p. 1000 sq.]).

2. In Attic a weight and a sum of money equal to one hundred drachmae (see *δραχμή* [and B. D. s. v. Pound; esp. Schrader in Riehm u. s.]): Lk. xix. 13, 16, 18, 20, 24 sq.*

μνάομαι, see *μνημήσκω*.

Μνάσων, -ώνος, ὁ, (MNAΩ), *Mnason*, a Christian of Cyprus: Acts xxi. 16. (The name was eom. also among the Grks.; [cf. Benseler's Pape's Eigennamen, s. v.].)*

μνεία, -ας, ἡ, (*μνημήσκω*), *remembrance, memory, mention*: ἐπὶ πάσῃ τῇ μνείᾳ ἡμῶν, as often as I remember you [lit. 'on all my remembrance' etc. cf. W. § 18, 4], Phil. i. 3; ποιεῖσθαι μνείαν τινός, to make mention of one, Ro. i. 9; Eph. i. 16; 1 Th. i. 2; Philem. 4, (Plat. Phaedr. p. 254a.; Diog. Laërt. 8. 2, 66; Sept. Ps. ex. (exi.) 4); **μν. ἔχειν τινός**, to be mindful of one, 1 Th. iii. 6 (Soph., Arstph., Eur., al.); ἀδιάλειπτον ἔχειν τὴν περὶ τινός μνείαν, 2 Tim. i. 3.*

μνῆμα, -τος, τό, (*μνάομαι*, pf. pass. *μέμνημαι*); 1. a monument or memorial to perpetuate the memory of any person or thing (Hom., Pind., Soph., al.).

2. a sepulchral monument (Hom., Eur., Xen., Plat., al.).

3. a sepulchre or tomb (receptacle where a dead body is deposited [cf. Edersheim, Jesus the Messiah, ii. 316 sq.]: Mk. v. 3 G L T Tr WH; v. 5; [xv. 46 T WH]; Lk. viii. 27; xxiii. 53; xxiv. 1; Aets ii. 29; vii. 16; Rev. xi. 9, (Joseph. antt. 7. 1, 3; Sept. for **רַכְבָּה**).*)

μνημεῖον, -ον, τό; 1. any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, (Aeschyl., Pind., Soph., sqq.); in bibl. Grk. so in Sap. x. 7; specifically, a sepulchral monument: οἰκοδομεῖν μνημεῖα, Lk. xi. 47; Joseph. antt. 13, 6, 5. 2. in the Scriptures a sepulchre, tomb: Mt. xxix. 29; xxvii. 52, 60; xxviii. 8; Mk. v. 2; vi. 29; Lk. xi. 44; Jn. v. 28; xi. 17, 31, and often in the Gospels; Acts xiii. 29; Sept. for **רַכְבָּה**, Gen. xxiii. 6, 9; l. 5; Is. xxii. 16, etc.

μνήμη, -ης, ἡ, (*μνάομαι*); a. *memory, remembrance*; b. *mention*: *μνήμην ποιεῖσθαι τινός*, to remember a thing, call it to remembrance, 2 Pet. i. 15; the same expression occurs in Grk. writ. fr. Hdt. down, but in the sense of Lat. *mentionem facere*, to make mention of a thing.*

μνημονεύω; impf. 3 pers. plur. *ἐμνημόνευον*; 1 aor. *ἐμνημόνευσα*; (*μνήμων* mindful); fr. Hdt. down; Sept. for **רַכְבָּה**; 1. to be mindful of, to remember, to call to mind: absol. Mk. viii. 18; **τινός**, Lk. xvii. 32; Jn. xv. 20; xvi. 4, 21; Aets xx. 35; 1 Th. i. 3; [Heb. xiii. 7]; con-textually i. q. to think of and feel for a person or thing: w. gen. of the thing, Col. iv. 18; **τῶν πτωχῶν**, Gal. ii. 10

(see *μιμνήσκω*, fin.); w. an acc. of the obj. to hold in memory, keep in mind: **τινά**, 2 Tim. ii. 8; **τι**, Mt. xvi. 9; 1 Th. ii. 9; **τὰ ἀδικήματα**, of God as punishing them, Rev. xviii. 5 (see *μιμνήσκω*). Cf. Matthiae § 347 Anm. 2; W. p. 205 (193); [B. § 132, 14]. foll. by *ὅτι*, Acts xx. 31; Eph. ii. 11; 2 Th. ii. 5; foll. by an indir. question, Rev. ii. 5; iii. 3. 2. to make mention of: **τινός**, Heb. xi. 15 [but al. refer this to 1 above] (Plut. Them. 32; *τι*, Plat. de rep. 4 p. 441 d.; legg. 4 p. 723 c.); *περὶ τινός* (as *μνᾶσθαι* in classic Grk., see Matthiae § 347 Anm. 1), Heb. xi. 22; so in Lat. *memini de aliquo*; cf. *Ramshorn*, Lat. Gr. § 111 note 1; [Harpers' Lat. Dict. s. v. *memini*, I. 3; cf. Eng. *remember about*, etc.].*

μνημόσυνον, -ον, τό, (*μνήμων*), a memorial (that by which the memory of any person or thing is preserved), a remembrance: *εἰς μνημόσυνόν τινός*, to perpetuate one's memory, Mt. xxvi. 13; Mk. xiv. 9; *αἱ προσευχαὶ σου . . . ἀνέβησαν εἰς μνῆμα ἐνώπιον τῷ Θεῷ*, (without the fig.) have become known to God, so that he heeds and is about to help thee, Acts x. 4. (Hdt., Arstph., Thuc., Plut., al.; Sept. for **רַכְבָּה**; גַּרְבָּה; also for **תַּרְבָּתָא**, i. e. that part of a sacrifice which was burned on the altar together with the frankincense, that its fragrance might ascend to heaven and commend the offerer to God's remembrance, Lev. ii. 9, 16; v. 12; Num. v. 26; hence *εὐωδία εἰς μνημόσυνον*, Sir. xlvi. 16; and often in Siracid., 1 Mace., etc.)*

μνηστεύω: Pass., pf. ptep. *μεμνηστευμένος* (R G) and *ἐμνηστευμένος* (L T Tr WH) [cf. W. § 12, 10; Veitch s. v.; Tdf. Proleg. p. 121]; 1 aor. ptep. *μνηστευθείς*; (*μνηστός* betrothed, espoused); fr. Hom. down; Sept. for **שָׁבָת**; **τινά** (*γυναῖκα*), to woo her and ask her in marriage; pass. to be promised in marriage, be betrothed: **τινί**, Mt. i. 18; Lk. i. 27; ii. 5.*

μογγ-λάλος, (fr. *μόγγος* [al. *μογγός*, cf. Chandler § 366]) one who has a hoarse, hollow voice, and *λάλος*, speaking with a harsh or thick voice: Mk. vii. 32 Tdf. ed. 2, Tr txt.; but the common reading *μογγλάλος* deserves the preference; cf. Fritzsehe ad loc. p. 302 sq. (Etym. Magn. [s. v. *βατταρίζειν*]).*

μογγ-λάλος [on its accent cf. Tdf. Proleg. p. 101], **-ον**, (*μόγγος* and *λάλος*), speaking with difficulty, [A. V. having an impediment in his speech]: Mk. vii. 32 [not Tr txt.]. (Aet. 8. 38; Schol. ad Lejan. Jov. trag. c. 27; Bekker, Aneid. p. 100, 22; Sept. for **סְלָא**, dumb, Is. xxxv. 6.)*

μόγγος, (*μόγγος* toil), fr. Hom. down, *hardly, with difficulty*: Lk. ix. 39 [yet WH Tr mrg. *μόδις*, q. v.]. (3 Macc. vii. 6.)*

μόδιος, -ον, δ, the Lat. *modius*, a dry measure holding 16 sextarii (or one sixth of the Attic medimnus; Corn. Nep. Att. 2 [i. e. about a peck, A. V. *bushel*; cf. BB. DD. s. v. Weights and Measures]): Mt. v. 15; Mk. iv. 21; Lk. xi. 33.*

μοιχαλίς, -ίδος, ἡ, (*μοιχός*), a word unknown to the earlier writ. but found in Plut., Heliod., al.; see *Lob. ad Phryn.* p. 452; [W. 24]: Sept. for **תַּבְשָׁנָה** (Ezek. xvi. 88; xxiii. 45) and **תַּבְשָׁנָה** (Hos. iii. 1; Prov. xxiv. 55 (xxx. 20)); an adulteress; a. prop.: Ro. vii. 3; **δόθαλμοι μεστοὶ μοιχαλίδος**, eyes always on the watch for an adul-

teress, or from which adulterous desire beams forth, 2 Pet. ii. 14. b. As the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to commit adultery or play the harlot (Ezek. xvi. 15 sqq.; xxiii. 43 sqq., etc.); hence μοιχαλίς is fig. equiv. to *faithless to God, unclean, apostate*: Jas. iv. 4 [where cf. Alford]; as an adj. (cf. Matthiae § 429, 4), γενέὰ μοιχ.: Mt. xii. 39; xvi. 4; Mk. viii. 38. [Cf. Clem. Alex. strom. vi. c. 16 § 146 p. 292, 5 ed. Sylb.]*

μοιχάω, -ώ: to have unlawful intercourse with another's wife, to commit adultery with: τινά. in bibl. Grk. mid. μοιχάωμαι, to commit adultery: of the man, Mt. v. 32^b [yet WH br.]; xix. 9^b [yet not WH mrg.], 9^b [R G L Tr br. WH mrg.]; ἐπ' αὐτῆν, commits the sin of adultery against her (i. e. that has been put away), Mk. x. 11; of the woman, Mt. v. 32^a (where L T Tr WH μοιχευθῆναι for μοιχασθαι); Mk. x. 12. (Sept. for ηξει, Jer. iii. 8; v. 7; ix. 2, etc.; in Grk. writ. fig. in the active, with τὴν θάλασσαν, to usurp unlawful control over the sea, Xen. Hell. 1, 6, 15; τὸ λεχθέν, to falsify, corrupt, Ael. n. a. 7, 39.)*

μοιχεία, -ας, ἡ, (μοιχεύω), adultery: Jn. viii. 3; Gal. v. 19 Rec.; plur. [W. § 27, 3; B. § 123, 2]: Mt. xv. 19; Mk. vii. 21. (Jer. xiii. 27; Hos. ii. 2; iv. 2; [Andoc., Lys.], Plat., Aeschin., Leian., al.)*

μοιχεύω; fut. μοιχεύσω; 1 aor. ἐμοιχεύσα; Pass., pres. ptcpr. μοιχευομένη; 1 aor. inf. μοιχευθῆναι; (μοιχός); fr. Arstph. and Xen. down; Sept. for ηξει; to commit adultery; a. absol. (to be an adulterer): Mt. v. 27; xix. 18; Mk. x. 19; Lk. xvi. 18; xviii. 20; Ro. ii. 22; xiii. 9; Jas. ii. 11. b. τινά (γυναικά), to commit adultery with, have unlawful intercourse with another's wife: Mt. v. 28 (Deut. v. 18; Lev. xx. 10; Arstph. av. 558; Plat. rep. 2 p. 360 b.; Leian. dial. deor. 6, 3; Aristaen. epp. 1, 20; Aeschin. dial. Soer. 2, 14); pass. of the wife, to suffer adultery, be debauched: Mt. v. 32^a L T Tr WH; [xix. 9 WH mrg.]; Jn. viii. 4. By a Hebraism (see μοιχαλίς, b.) trop. μετά τινος (γυναικός) μοιχεύειν is used of those who at a woman's solicitation are drawn away to idolatry, i. e. to the eating of things sacrificed to idols, Rev. ii. 22; cf. Jer. iii. 9, etc.*

μοιχός, -οῦ, ὁ, an adulterer: Lk. xviii. 11; 1 Co. vi. 9; Heb. xiii. 4. Hebraistically (see μοιχαλίς, b.) and fig. *faithless toward God, ungodly*: Jas. iv. 4 R G. (Soph., Arstph., Xen., Plut., sqq.; Sept.)*

μόδις, (μόδος toil); an adv. used by post-Hom. writ. indiscriminately with μόγις; a. with difficulty, hardly, (cf. Sap. ix. 16, where μετά πόνου corresponds to it in the parallel member): [Lk. ix. 39 Tr mrg. WH (al. μόγις, q. v.)]; Acts xiv. 18; xxvii. 7 sq. 16; 1 Pet. iv. 18. b. not easily, i. e. scarcely, very rarely: Ro. v. 7.*

Μολόχ, ὁ, (Hebr. מֶלֶךְ, בָּלֶךְ, also בָּלֶחֶם; cf. Gesenius, Thes. ii. p. 794 sq.), indecl., Moloch, name of the idol-god of the Ammonites, to which human victims, particularly young children, were offered in sacrifice. According to the description in the Jalkut ([Rashi (vulg. Jarchi)] on Jer. vii. [31]), its image was a hollow brazen figure, with the head of an ox, and outstretched human

arms. It was heated red-hot by fire from within, and the little ones placed in its arms to be slowly burned, while to prevent their parents from hearing their dying cries the sacrificing-priests beat drums (see γέεννα): Acts vii. 43 fr. Am. v. 26 Sept., where Hebr. בָּלֶךְ, which ought to have been translated βασιλέως ὑμῶν, i. e. of your idol. Cf. Win. RWB. s. v. Moloch; J. G. Müller in Herzog ix. 714 sq.; Merx in Schenkel v. 194 sq.; [BB.DD. s. v. Molech, Moloch; W. Robertson Smith in Encyc. Brit. ed. 9, s. v.; Baudissin, Jahve et Moloch etc. and esp. in Herzog 2 vol. x. 168–178].*

μολύνω: 1 aor. act. ἐμολύνω; Pass. pres. μολύνομαι; 1 aor. ἐμολύνθην; fr. Arstph. down; to pollute, stain, contaminate, defile; in the N. T. used only in symbolic and fig. discourse: οὐκ ἐμολύνων τὰ ἱερά αὐτῶν, of those who have kept themselves pure from the defilement of sin, Rev. iii. 4 (cf. Zech. iii. 3 sq.); μετὰ γυναικῶν οὐκ ἐμολύνθησαν, who have not soiled themselves by fornication and adultery, Rev. xiv. 4; ἡ συνείδησις μολύνεται, of a conscience reproached (defiled) by sin, 1 Co. viii. 7 (inexplibili quodam laedendi proposito conscientiam polluebat, Amm. Marcell. 15, 2; opp. to καθαρὰ συνείδησις, 1 Tim. iii. 9; 2 Tim. i. 3; μολύνειν τὴν ψυχήν, Sir. xxi. 28; but see μαίνω, 2). [SYN. see μαίνω, fin.]*

μολυσμός, -οῦ, ὁ, (μολύνω), defilement (Vulg. inquination); an action by which anything is defiled: with gen. of the thing defiled, στρικός καὶ πνεύματος, 2 Co. vii. 1. (Jer. xxiii. 15; 1 Esdr. viii. 80; 2 Macc. v. 27; Plut. mor. p. 779 c.; [Joseph. c. Ap. 1, 32, 2; 2, 24, 5; etc.]; often in eccl. writ.)*

μομφή, -ῆς, ἡ, (μέμφομαι), blame: ἔχειν μομφὴν πρός τινα, to have matter of complaint against any one, Col. iii. 13. (Pind., Tragg., al.)*

μονή, -ῆς, ἡ, (μένω), [fr. Hdt. down], a staying, abiding, dwelling, abode: Jn. xiv. 2; μονὴ ποιεῖν (L T Tr WH ποιεῖσθαι, as in Thuc. 1, 131; Joseph. antt. 8, 13, 7; 13, 2, 1), to make an (one's) abode, παρά τινι metaph. of God and Christ by their power and spirit exerting a most blessed influence on the souls of believers, Jn. xiv. 23; see ποιῶ, 1 c. *

μονογενής, -ές, (μόνος and γένος), (Cic. unigena; Vulg. [in Lk. unicus, elsewh.] and in eccl. writ. unigenitus), single of its kind, only, [A.V. only-begotten]; used of only sons or daughters (viewed in relation to their parents), Iles. theog. 426, 448; Hdt. 7, 221; Plat. Critias 113 d.; Joseph. antt. 1, 13, 1; 2, 7, 4; μονογενὲς τεκνον πατρόι, Aeschyl. Ag. 898. So in the Scriptures: Heb. xi. 17; μονογενὴ εἶναι τινι (to be one's only son or daughter), Judg. xi. 34; Tob. iii. 15; Lk. vii. 12; viii. 42; ix. 38; [cf. Westcott on Epp. of Jn. p. 162 sqq.]. Hence the expression ὁ μονογ. νιὸς τοῦ θεοῦ and νιὸς τοῦ θεοῦ ὁ μονογ., Jn. iii. 16, 18; i. 18 [see below]; 1 Jn. iv. 9; μονογενῆς παρὰ πατρός, Jn. i. 14 [some take this generally, owing to the omission of the art. (cf. Green p. 48 sq.)], used of Christ, denotes the only son of God or one who in the sense in which he himself is the son of God has no brethren. He is so spoken of by John not because ὁ λόγος which was ἐνσαρκωθεὶς in him was eternally generated by God

the Father (the orthodox interpretation), or came forth from the being of God just before the beginning of the world (Subordinationism), but because by the incarnation (*ἐνσάρκωσις*) of the *λόγος* in him he is of nature or essentially Son of God, and so in a very different sense from that in which men are made by him *τέκνα τοῦ θεοῦ* (Jn. i. 13). For since in the writings of John the title *ὁ νῖος τοῦ θεοῦ* is given only to the historic Christ so called, neither the *Logos* alone, nor Jesus alone, but *ὁ λόγος ὁ ἐν σαρκωθείσις* or Jesus through the *λόγος* united with God, is *ὁ μονογ.* *νῖος τοῦ θεοῦ*. The reading *μονογενῆς θεός* (without the article before *μονογ.*) in Jn. i. 18,—which is supported by no inconsiderable weight of ancient testimony, received into the text by Tregelles, and Westcott and Hort, defended with much learning by Dr. Hort ("On *μονογενῆς θεός* in Scripture and Tradition" in his "Two Dissertations" Camb. and Lond. 1876), and seems not improbable to Harnack (in the Theol. Lit.-Zeit. for 1876, p. 541 sqq.) [and Weiss (in Meyer 6te Aufl. ad loc.)], but is foreign to John's mode of thought and speech (iii. 16, 18; 1 Jn. iv. 9), dissonant and harsh,—appears to owe its origin to a dogmatic zeal which broke out soon after the early days of the church; [see articles on the reading by Prof. Abbot in the Bibl. Saer. for Oct. 1861 and in the Unitarian Rev. for Jane 1875, (in the latter copious ref. to other discussions of the same passage are given); see also Prof. Drummond in the Theol. Rev. for Oct. 1871]. Further, see Grimm, Exgt. Hdbch. on Sap. p. 152 sq.; [Westcott u. s.]^{*}

μόνος, -η, -ον, Sept. chiefly for **τάπα**, [fr. Hom. down]; 1. an adjective, *alone* (without a companion); a. with verbs: *ἔναι*, *εὐρίσκεσθαι*, *καταλείπεσθαι*, etc., Mt. xiv. 23; Mk. vi. 47; Lk. ix. 36; Jn. viii. 9; 1 Th. iii. 1; added to the pronouns *ἐγώ*, *αὐτός*, *οὐ*, etc.: Mt. xviii. 15; Mk. ix. 2; Lk. xxiv. 18; Ro. xi. 3; xvi. 4, etc. b. it is joined with its noun to other verbs also, so that what is predicated may be declared to apply to some one person alone [cf. W. 131 (124) note]: Mt. iv. 10; Lk. iv. 8; xxiv. 12 [Tom. L Tr br. VII reject the vs.]; Jn. vi. 22; Heb. ix. 7; 2 Tim. iv. 11; with a neg. foll. by *ἀλλά*, Mt. iv. 4. *ὁ μόνος θεός*, he who alone is God: Jn. v. 44; xvii. 3; Ro. xvi. 27; *ὁ μόνος δευτόπτης*, Jude 4. *οὐκ . . . εἰ μὴ μόνος*: Mt. xii. 4; xvii. 8; xxiv. 36; Lk. vi. 4; *οὐδεὶς . . . εἰ μὴ μόνος*, Phil. iv. 15. i. q. *forsaken*, *destitute of help*, Lk. x. 40; Jn. viii. 16; xvi. 32, (Sap. x. 1). 2. Neut. *μόνον* as adv., *alone*, *only*, *merely*: added to the obj., Mt. v. 47; x. 42; Acts xviii. 25; Gal. iii. 2; to the gen. Ro. iii. 29 [here VII mrg. *μόνων*]; referring to an action expressed by a verb, Mt. ix. 21; xiv. 36; Mk. v. 36; Lk. viii. 50; Acts viii. 16; 1 Co. xv. 19; Gal. i. 23; ii. 10. *μόνον μή*, Gal. v. 13; *οὐ (μὴ) μόνον*, Gal. iv. 18; Jas. i. 22; ii. 24; foll. by *ἀλλά καί*; cf. W. 498 (464); B. 370 (317)]; by *ἀλλὰ πολλῷ μᾶλλον*, Phil. ii. 12; by *ἀλλὰ καί*, Mt. xxi. 21; Jn. v. 18; xi. 52; xii. 9; xiii. 9; xvii. 20; Acts xix. 26 [Lehm. (see as above, esp. B.)]; xxii. 13; xxvi. 29; xxvii. 10; Ro. i. 32; iv. 12, 16, 23; 2 Co. vii. 7, etc.; *οὐ μόνον δέ, ἀλλὰ καί*: Acts xix. 27; and often by Paul [cf. W. 583 (543)], Ro. v. 3, 11; viii.

23; ix. 10; 2 Co. vii. 7; viii. 19; Phil. ii. 27 [here *οὐ δέ μόνον* etc.]; 1 Tim. v. 13; [2 Tim. iv. 8. *κατὰ μόνας* (sc. *χώρας*), see *καταμόνας*].

μονό-διθιαλμος, -ον, (*μόνος, διθιαλμός*), (Vulg. *luscus*, Mk. ix. 47), *deprived of one eye, having one eye*: Mt. xviii. 9; Mk. ix. 47. (Hdt., Apollod., Strab., Diog. Laërt., al.; [Lob. ad Phryn. p. 136; Bekk. Aneid. i. 280; Rutherford, New Phryn. p. 209; W. 24].)*

μονών, -ῶ: (*μόνος*); fr. Hom. down; *to make single or solitary*; *to leave alone, forsake*: pf. pass. ptep. **χήρα μεμονωμένη**, i. e. without children, 1 Tim. v. 5, cf. 4.*

μορφή, -ῆς, ἡ, [fr. root signifying 'to lay hold of', 'seize' (cf. Germ. *Fassung*); Fick, Pt. i. p. 174; Vanicek p. 719], fr. Hom. down, the *form* by which a person or thing strikes the vision; the external appearance: children are said to reflect *ψυχῆς τε καὶ μορφῆς ὄμοιότητα* (of their parents), 4 Macc. xv. 3 (4); *ἔφανερώθη ἐν ἔτερᾳ μορφῇ*, Mk. xvi. 12; *ἐν μορφῇ θεοῦ ὑπάρχων*, Phil. ii. 6; *μορφὴ δούλου λαβών*, ibid. 7; —this whole passage (as I have shown more fully in the Zeitschr. f. wissenschaftl. Theol. for 1873, p. 33 sqq., with which compare the different view given by Holsten in the Jahrb. f. protest. Theol. for 1875, p. 449 sqq.) is to be explained as follows: *who, although (formerly when he was λόγος ἄστρος) he bore the form (in which he appeared to the inhabitants of heaven) of God (the sovereign, opp. to μορφ. δούλον), yet did not think that this equality with God was to be eagerly clung to or retained* (see ἀρταγμός, 2), *but emptied himself of it* (see κενών, 1) *so as to assume the form of a servant, in that he became like unto men* (for angels also are δοῦλοι τοῦ θεοῦ, Rev. xix. 10; xxii. 8 sq.) *and was found in fashion as a man*. (God μένει δὲ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ, Plat. de rep. 2 p. 381 c., and it is denied that God φαντάζεται ἀλλοτε ἐν ἀλλας ἰδέας . . . καὶ ἀλλάττοντα τὸ αὐτοῦ εἶδος εἰς πολλὰς μορφὰς . . . καὶ τῆς ἑαυτοῦ ἰδέας ἐκβαίνειν, p. 380 d.; ἥκιστ' ἀν πολλὰς μορφὰς ἵσχει ὁ θεός, p. 381 b.; ἐνὸς σώματος οὐσίαν μετασχηματίζειν καὶ μεταχαράπτειν εἰς πολυτρόπους μορφάς, Philo leg. ad Gaium § 11; οὐ γὰρ ὕστερ τὸ νόμισμα παράκομα καὶ θεοῦ μορφὴ γίνεται, ibid. § 14 fin.; God ἔργος μὲν καὶ χάρισιν ἐναργῆς καὶ παντὸς οὐτινοστὸν φανερώτερος, μορφὴν δὲ καὶ μέγεθος ἡμᾶν ἀφανέστατος, Josephh. c. Ap. 2, 22, 2).*

[Syn. **μορφή**, **σχῆμα**: acc. to Bp. Lightf. (see the thorough discussion in his 'Detached Note' on Phil. ii.) and Trench (N. T. Syn. § lxx.), *μορφή* *form* differs from *σχῆμα* *figure, shape, fashion*, as that which is intrinsic and essential, from that which is outward and accidental. So in the main Bengel, Philippi, al., on Ro. xii. 2; but the distinction is rejected by many; see Meyer and esp. Fritzsch in loc. Yet the last-named commentator makes *μορφὴ δούλου* in Phil. i. c. relate to the complete form, or nature, of a servant; and *σχῆμα* to the external form, or human body.]

μορφώω, -ῶ: 1 aor pass. subj. 3 pers. sing. *μορφωθῆ*; [cf. *μορφή*, init.]: *to form*: in fig. discourse *ἄχρις* [T Tr VII *μέχρις*, q. v. 1 a.] *οὐ μορφωθῆ Χριστὸς ἐν ἡμῖν*, i. e. literally, until a mind and life in complete harmony with the mind and life of Christ shall have been formed in you, Gal. iv. 19. (Arat. phaen. 375; Anth. 1, 33, 1; Sept. Is. xliv. 13.) [COMP.: *μετα-*, *συμ-**μορφω*.]*

μόρφωσις, -εως, ἡ, (*μορφόω*); 1. *a forming, shaping*: τῶν δένδρων, Theophr. e. pl. 3, 7, 4. 2. *form*: i. e. a. *the mere form, semblance*: εὐσεβείας, 2 Tim. iii. 5. b. *the form befitting the thing or truly expressing the fact, the very form*: τῆς γνώσεως κ. τῆς ἀληθείας, Ro. ii. 20.*

μοσχο-ποιέω, -ῶ: 1 aor. ἐμοσχοποίησα; (*μόσχος* and ποιέω, [cf. W. 26]); *to make* (an image of) a calf: Acts vii. 41, for which Ex. xxxii. 4 ἐποίησε μοσχον. (*Eccles. writ.*)*

μόσχος, -ου, δ, [cf. Schmidt ch. 76, 12; Curtius p. 593]; 1. *a tender, juicy, shoot; a sprout, of a plant or tree.* 2. δ, ἡ, μ. *offspring*; a. *of men* [(cf. fig. Eng. *scion*)], *a boy, a girl, esp. if fresh and delicate.* b. *of animals, a young one.* 3. *a calf, a bullock, a heifer;* so everywhere in the Bible, and always masc.: Lk. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7; (Sept. chiefly for ἄρν a bull, esp. a young bull; then for ἄρνας cattle; for ἄστ an ox or a cow; also for ἄρνα a calf). [(Eur. on.)]*

μουσικός, -ή, -όν, (*μοῦσα* [music, eloquence, etc.]); freq. in Grk. writ.; prop. *devoted to and skilled in the arts sacred to the muses; accomplished in the liberal arts; specifically, skilled in music; playing on musical instruments*; so Rev. xviii. 22 [R. V. *minstrels*].*

μόχθος, -ου, δ, *hard and difficult labor, toil, travail; hardship, distress*: 2 Co. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8; see κόπος, 3 b. (Hes. scut. 306; Pind., Trag., Xen., al.; Sept. chiefly for ἄργυρος) [SYN. see κόπος, fin.]*

μυελός, -οῦ, δ, (*enclosed within, fr. μύω to close, shut, marrow*): Heb. iv. 12. (From Hom. down; Sept. Job xxi. 24.)*

μυέω, -ῶ: pf. pass. *μεμύημαι*; (*fr. μύω to close, shut* [cf. Lat. *mutus*]; Curtius § 478)]; a. *to initiate into the mysteries* (Hdt., Arsth., Plat., Plut., al.; 3 Macc. ii. 30). b. *univ. to teach fully, instruct; to accustom one to a thing; to give one an intimate acquaintance with a thing*: ἐν παντὶ κ. ἐν πάσι μεμύημαι, to every condition and to all the several circumstances of life have I become wonted; I have been so disciplined by experience that whatsoever be my lot I can endure, Phil. iv. 12; [but others, instead of connecting *ἐν παντὶ* etc. here (as object) with *μεμύημαι*. (a constr. apparently without precedent; yet cf. Lünenmann in W. § 28, 1) and taking the infinitives that follow as explanatory of the *ἐν παντὶ* etc., regard the latter phrase as stating the sphere (see πᾶς, II. 2 a.) and the infinitives as expositives (W. § 44, 1): *in everything and in all things have I learned the secret both to be filled etc.*].*

μύθος, -ου, δ, fr. Hom. down; 1. *a speech, word, saying.* 2. *a narrative, story;* a. *a true narrative.* b. *a fiction, a fable; univ. an invention, falsehood*: 2 Pet. i. 16; the fictions of the Jewish theosophists and Gnostics, esp. concerning the emanations and orders of the æons, are called *μύθοι* [A. V. *fables*] in 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4; Tit. i. 14. [Cf. Trench § xc., and reff. s. v. *γενεαλογία*.]*

μυκάομαι, -ῶμαι; (*fr. μύ or μῦ, the sound which a cow* [Lat. *mugio*]), *to low, bellow*, prop. of horned

cattle (Hom., Aeschyl., Eur., Plat., al.); *to roar, of a lion*, Rev. x. 3.*

μυκτηρίζω: (*μυκτήρ the nose*); pres. pass. 3 pers. sing. *μυκτηρίζεται*; prop. *to turn up the nose or sneer at; to mock, deride*: τινά, pass. οὐ μυκτηρίζεται, does not suffer himself to be mocked, Gal. vi. 7. (For נַעַל, Job xxii. 19; Ps. lxxix. (lxxx.) 7; Jer. xx. 7; גַּזְעָן, Prov. i. 30; נַעֲמָן, Prov. xv. 20; [cf. Clem. Rom. 1 Cor. 39, 1 (and Harnack's note)]. 1 Macc. vii. 34; [1 Esdr. i. 49]; Sext. Emp. adv. math. i. 217 [p. 648, 11 ed. Bekk.]). [COMP.: ἐκμυκτηρίζω.]*

μυλικός, -ή, -όν, (*μύλη a mill*), *belonging to a mill*: Mk. ix. 42 R G; Lk. xvii. 2 L T Tr WH.*

μύλιος, -η, -όν; 1. *made of mill-stones*: Boeckh, Inscr. ii. p. 784, no. 3371, 4. 2. i. q. *μυλικός* (see the preceding word): Rev. xviii. 21 L WH.*

μύλος, -ου, δ, [(Lat. *mola*; Eng. *mill, meal*)]; 1. *a mill-stone* [(Anthol. etc.)]: Rev. xviii. 21 [L WH μύλιος, q. v.]; μύλος ὄνυκός, Mt. xviii. 6; Mk. ix. 42 L T Tr WH; Lk. xvii. 2 Rec.; a large mill consisted of two stones, an upper and an under one; the “nether” stone was stationary, but the upper one was turned by an ass, whence the name μ. ὄνυκός. 2. equiv. to *μύλη, a mill* [(Diod., Strab., Plut.)]: Mt. xxiv. 41 L T Tr WH: φωνὴ μύλου, the noise made by a mill, Rev. xviii. 22.*

μυλῶν [not paroxytone; see Chandler § 596 cf. § 584], -ῶν, δ, *place where a mill runs; mill-house*: Mt. xxiv. 41 R G. (Eur., Thuc., Dem., Aristot., al.)*

Μύρα (L T Tr WH Μύρα (Tr. ρ̄- see P, ρ) [cf. Tdf. on Acts as below and WH. App. p. 160)], -ῶν, τά, *Myra*, a city on the coast [or rather, some two miles and a half (20 stadia) distant from it] of Lycia, a maritime region of Asia Minor between Caria and Pamphylia [B. D. s. v. Myra; Lewin, St. Paul, ii. 186 sq.]: Acts xxvii. 5.*

μυριάς, -άδος, ἡ, (*μυρίος*), [fr. Hdt. down], Sept. for *κακήν* and *βέρνη*; a. *ten thousand*: Acts xix. 19 (on which pass. see ἀργύριον, 3 fin.). b. plur. with gen. i. q. *an innumerable multitude, an unlimited number, ([like our myriads], the Lat. *sexcenti*, Germ. *Tausend*)*: Lk. xii. 1; Acts xxi. 20; Rev. v. 11 [not Rec.]; ix. 16 [here L T δισμυριάδες, q. v.], used simply, of *innumerable hosts of angels*: Heb. xii. 22 [here G L Tr put a comma after μυριάστων]; Jude 14; Deut. xxxiii. 2; Dan. vii. 10.*

μυρίζω: 1 aor. inf. *μυρίσαι*; (*μύρον*); fr. Hdt. down; *to anoint*: Mk. xiv. 8.*

μυρίος, -α, -ον, [fr. Hom. down]; 1. *innumerable, countless*, [A. V. *ten thousand*]: 1 Co. iv. 15; xiv. 19. 2. with the accent drawn back (cf. Bttm. Ausf. Sprchl. § 70 Anm. 15, vol. i. 278; Passow s. v. fin.; [L. and S. s. v. III.]), *μύριοι*, -αι, -α, *ten thousand*: Mt. xviii. 24.*

μύρον, -ον, τό, (the grammarians derive it fr. *μύρω* to flow, accordingly a flowing juice, trickling sap; but prob. more correct to regard it as an oriental word akin to μύρρα, Hebr. רַבָּן: [Fick (i. 836) connects it with r. smar ‘to smear’, with which Vaníček 1198 sq. associates σμύρνα, μύρτος, etc.; cf. Curtius p. 714]), *ointment*: Mt. xxvi. 7, 9 Rec., 12; Mk. xiv. 3–5; Lk. vii. 37 sq.; xxiii.

56; Jn. xi. 2; xii. 3, 5; Rev. xviii. 13; distinguished fr. ἔλαιον [q. v. and see Trench, Syn. § xxxviii.], Lk. vii. 46. ([From Aeschyl., Hdt. down]; Sept. for ῥῥέ fat, oil, Prov. xxvii. 9; for בָּשָׂר Ps. exxxii. (exxxiii.) 2.)*

Μυσία, -ας, ἡ, *Mysia*, a province of Asia Minor on the shore of the Aegean Sea, between Lydia and the Propontis; it had among its cities Pergamum, Troas, and Assos: Acts xvi. 7 sq.*

μυστήριον, -ου, τό, (*μύστης* [one initiated; fr. μύσω, q. v.]), in class. Grk. *a hidden thing, secret, mystery*: *μυστήριον σου μὴ κατείπῃς τῷ φίλῳ*, Menand.; plur. generally *mysteries, religious secrets*, confided only to the initiated and not to be communicated by them to ordinary mortals; [cf. K. F. Hermann, *Gottesdienstl. Alterthümer der Griechen*, § 32]. In the Scriptures 1. *a hidden or secret thing, not obvious to the understanding*: 1 Co. xiii. 2; xiv. 2; (of the secret rites of the Gentiles, Sap. xiv. 15, 23). 2. *a hidden purpose or counsel; secret will*: of men, τοῦ βασιλέως, Tob. xii. 7, 11; τῆς βουλῆς αὐτοῦ, Judith ii. 2; of God: *μυστήρια θεοῦ*, the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly, Sap. ii. 22. In the N. T., God's plan of providing salvation for men through Christ, which was once hidden but now is revealed: Ro. xvi. 25; 1 Co. ii. 7 (on this see ἐν, I. 5 f.); Eph. iii. 9; Col. i. 26 sq.; with τοῦ θελήματος αὐτοῦ added, Eph. i. 9; τοῦ θεοῦ, which God formed, Col. ii. 2; [1 Co. ii. 1 WH txt.]; τοῦ Χριστοῦ, respecting Christ, Col. iv. 3; τοῦ εὐαγγελίου, which is contained and announced in the gospel, Eph. vi. 19; ἐτελέσθη τὸ μυστ. τοῦ θεοῦ, said of the consummation of this purpose, to be looked for when Christ returns, Rev. x. 7; τὰ μ. τῆς βασιλείας τῶν οὐρ. or τοῦ θεοῦ, the secret purposes relative to the kingdom of God, Mt. xiii. 11; Mk. iv. 11; Lk. viii. 10; used of certain single events decreed by God having reference to his kingdom or the salvation of men, Ro. xi. 25; 1 Co. xv. 51; of God's purpose to bless the Gentiles also with salvation through Christ [cf. Bp. Lightf. on Col. i. 26], Eph. iii. 3 cf. 5; with τοῦ Χριστοῦ added, ibid. vs. 4; οἰκονόμοι μυστηρίων θεοῦ, the stewards of God's mysteries, i. e. those intrusted with the announcement of God's secret purposes to men, 1 Co. iv. 1; used generally, of Christian truth as hidden from ungodly men: with the addition of τῆς πίστεως, τῆς εὐσεβείας, which faith and godliness embrace and keep, 1 Tim. iii. 9, 16; τὸ μυστ. τῆς ἀνομίας *the mystery of lawlessness*, the secret purpose formed by lawlessness, seems to be a tacit antithesis to God's saving purpose, 2 Th. ii. 7. 3. Like נִזְנָה and נִזְנָה in rabbinic writers, it denotes *the mystic or hidden sense*: of an O. T. saying, Eph. v. 32; of a name, Rev. xvii. 5; of an image or form seen in a vision, Rev. i. 20; xvii. 5; of a dream, Dan. (Theodot.) ii. 18 sq. 27-30, where the Sept. so render נִזְנָה. (The Vulg. translates the word *sacramentum* in Dan. ii. 18; iv. 6; Tob. xii. 7; Sap. ii. 22; Eph. i. 9; iii. 3, 9; v. 32; 1 Tim. iii. 16; Rev. i. 20.) [On the distinctive N. T. use of the word cf. Campbell, *Dissertations on the Gospels*. diss. ix.

pt. i.; Kendrick in B. D. Am. ed. s. v. *Mystery*; Bp. Lightf. on Col. i. 26.]*

μυωτάζω; (*μύωψ*, and this fr. μύειν τοὺς ὄφας to shut the eyes); *to see dimly, see only what is near*: 2 Pet. i. 9 [some (cf. R. V. mrg.) would make it mean here *closing the eyes*; cf. our Eng. *blink*]. (Aristot. problem. 31, 16, 25.)*

μώλαψι, -ωπος, δ, (Hesych. *τραῦμα καὶ δὲ πληγῆς αἰματόδης τόπος* ἡ καὶ τὰ ἐξερχόμενα τῶν πληγῶν ὕδατα), *a bruise, wale, wound that trickles with blood*: 1 Pet. ii. 24 fr. Is. liii. 5 [where A. V. *stripes*]. (Gen. iv. 23; Ex. xxi. 25; Is. i. 6. Aristot., Plut., Anthol., al.)*

μωμάρωμα, -ῶμα: 1 aor. mid. *ἔμωμησάμην*; 1 aor. pass. *ἔμωμήθημ*; (*μῶμος*, q. v.); fr. Hom. down; *to blame, find fault with, mock at*: 2 Co. vi. 3; viii. 20. (Prov. ix. 7; Sap. x. 14.)*

μῶμος, -ου, δ, [perh. akin to *μύω*, Curtius § 478; cf. Vaniček p. 732], *blemish, blot, disgrace*; 1. *censure*. 2. *insult*: of men who are a disgrace to a society, 2 Pet. ii. 13 [A. V. *blemishes*]. (From Hom. down; Sept. for בַּזֵּב, of bodily defects and blemishes, Lev. xxi. 16 sqq.; Deut. xv. 21; Cant. iv. 7; Dan. i. 4; of a mental defect, fault, Sir. xx. 24 (23).)*

μωράτω: 1 aor. *ἔμωρανα*; 1 aor. pass. *ἔμωράνθην*; (*μωρός*); 1. in class. Grk. *to be foolish, to act foolishly*. 2. in bibl. Grk. a. *to make foolish*: pass. Ro. i. 22 (Is. xix. 11; Jer. x. 14; 2 S. xxiv. 10); i. q. *to prove a person or thing to be foolish*: *τὴν σοφίαν τοῦ κόσμου*, 1 Co. i. 20 (*τὴν βουλὴν αὐτῶν*, Is. xliv. 25). b. *to make flat and tasteless*: pass. of salt that has lost its strength and flavor, Mt. v. 13; Lk. xiv. 34.*

μωρία, -ας, ἡ, (*μωρός*), first in Hdt. 1, 146 [Soph., al.], *foolishness*: 1 Co. i. 18, 21, 23; ii. 14; iii. 19, (Sir. xx. 31).*

μωρολογία, -ας, ἡ, (*μωρολόγος*), (*stultiloquium*, Plaut., Vulg.), *foolish talking*: Eph. v. 4. (Aristot. h. a. 1, 11; Plut. mor. p. 504 b.) [Cf. Trench, N. T. Syn. § xxxiv.]*

μωρός, -ά, -όν, [on the accent cf. W. 52 (51); Chandler §§ 404, 405], *foolish*: with τυφλός, Mt. xxiii. 17, 19 [here T Tr WH txt. om. L br. μωρ.]; τὸ μωρὸν τοῦ θεοῦ, an act or appointment of God deemed foolish by men, 1 Co. i. 25; i. q. without learning or erudition, 1 Co. i. 27; iii. 18; iv. 10; imprudent, without forethought or wisdom, Mt. vii. 26; xxiii. 17, 19 [see above]; xxv. 9 sq. 8; i. q. empty, useless, ζητήσεις, 2 Tim. ii. 23; Tit. iii. 9; in imitation of the Hebr. לְבָב (cf. Ps. xiii. (xiv.) 1; Job ii. 10) i. q. *impious, godless*, (because such a man neglects and despises what relates to salvation), Mt. v. 22; [some take the word here as a Hebr. term (*הָבָב rebel*) expressive of condemnation; cf. Num. xx. 10; Ps. lxviii. 8; but see the Syriac; Field, *Otium Norv.* pars iii. ad loc.; Lery, *Neuhebräisch. u. Chald. Wörterbuch* s. v. מִוּרָה]. (Sept. for לְבָב, Deut. xxxii. 6; Is. xxxii. 5 sq.; for לְבָב, Ps. xciii. (xciv.) 8. [Aeschyl., Soph., al.])*

Μωσῆς (constantly so in the text. Rec. [in Strabo (16, 2, 35 ed. Meineke); Dan. ix. 10, 11, Sept.], and in Philo [cf. his "Buch v. d. Weltgeschöpf." ed. Müller p. 117 (but Richter in his ed. has adopted Μωσῆς)], after the

Hebr. form **מַשְׁרֵךְ**, which in Ex. ii. 10 is derived fr. **מָשַׁרְךָ** to draw out), and **Μωϋσῆς** (so in the Sept. [see Tdf.'s 4th ed. Proleg. p. xlii.], Josephus ["in Josephus the readings vary; in the Antiquities he still adheres to the classic form (**Μωσῆς**), which moreover is the common form in his writings," Müller's note on Joseph. c. Ap. 1, 31, 4. (Here, again, recent editors, as Bekker, adopt **Μωϋσῆς** uniformly.) On the fluctuation of MSS. cf. Otto's note on Justin Mart. apol. i. § 32 init.], and in the N. T. ed. Tdf.; — a word which signifies in Egyptian *water-saved*, i. e. 'saved from water'; cf. *Fritzsche*, Rom. vol. ii. p. 313; and esp. *Gesenius*, Thesaur. ii. p. 824; Knobel on Ex. ii. 10; [but its etymol. is still in dispute; many recent Egyptologists connect it with *mesu* i. e. 'child'; on the various interpretations of the name cf. Müller on Joseph. c. Ap. l. c.; *Stanley* in B. D. s. v. Moses; *Schenkel* in his BL. iv. 240 sq.]. From the remarks of Fritzsche, Gesenius, etc., it is evident also that the word is a trisyllable, and hence should not be written **Μωυσῆς** as it is by L Tr WH, for *ωυ* is a diphthong, as is plain from **ἔωυτοῦ**, **τωύτο**, Ionic for **ἴαυτοῦ**, **ταύτο**; [cf. *Lipsius*,

Gramm. Untersuch. p. 140]; add, W. p. 44; [B. 19 (17)]; *Ewald*, Gesch. des Volkes Israel ed. 3 p. 119 note), **έως**, δ, *Moses*, (Itala and Vulg. *Moyses*), the famous leader and legislator of the Israelites in their migration from Egypt to Palestine. As respects its declension, everywhere in the N. T. the gen. ends in **-έως** (as if from the nominative **Μωυσῆς**), in Sept. **-ῆ**, as Num. iv. 41, 45, 49, etc. dat. **-ῆ** (as in Sept., cf. Ex. v. 20; xii. 28; xxiv. 1; Lev. viii. 21, etc.) and **-ῖ** (for the MSS. and accordingly the editors vary between the two [but T WH **-ῆ** only in Acts vii. 44 (influenced by the Sept.?)], Tr in Acts l. c. and Mk. ix. 4, 5; L in Acts l. c. and Ro. ix. 15 txt.; see Tdf. Proleg. p. 119; WH. App. p. 158]), Mt. xvii. 4; Mk. ix. 4; Jn. v. 46; ix. 29; Acts vii. 44; Ro. ix. 15; 2 Tim. iii. 8. acc. **-ῆν** (as in Sept.), Acts vi. 11; vii. 35; 1 Co. x. 2; Heb. iii. 3; once **-έα**, Lk. xvi. 29; cf. [Tdf. and WH. u. s.]; W. § 10, 1; B. u. s.; [Etym. Magn. 597, 8]. By meton. i. q. *the books of Moses*: Lk. xvi. 29; xxiv. 27; Acts xv. 21; 2 Co. iii. 15.

N

[N, ν: ν (εφελκυστικόν), cf. W. § 5, 1 b.; B. 9 (8); Tdf. Proleg. p. 97 sq.; WH. App. p. 146 sq.; *Thiersch*, De Pentat. vers. Alex. p. 84 sq.; *Scrivener*, Plain Introd. etc. ch. viii. § 4; Collation of Cod. Sin. p. liv.; see s. vv. **δύο**, **έκοσι**, **πάς**. Its omission by the recent editors in the case of verbs (esp. in 3 pers. sing.) is rare. In WH, for instance, (where "the omissions are all deliberate and founded on evidence") it is wanting in the case of **ἔστι** five times only (Mt. vi. 25; Jn. vi. 55 *bis*; Acts xviii. 10; Gal. iv. 2, — apparently without principle); in Tdf. never; see esp. Tdf. u. s. In the dat. plur. of the 3d decl. the MSS. vary; see esp. Tdf. Proleg. p. 98 and WH. App. p. 146 sq. On ν appended to accus. sing. in α or η (ῆ) see **ἄρσην**. On the neglect of assimilation, particularly in compounds with **σύν** and **έν**, see those prepp. and Tdf. Proleg. p. 73 sq.; WH. App. p. 149; cf. B. 8; W. 48. On the interchange of ν and νν in such words as **ἀποκτέννω** (**ἀποκτένω**), **έκχύννω** (**έκχύνω**), **ένατος** (**έννατος**), **ένενήκοντα** (**έννενήκοντα**), **ένεός** (**έννεός**), **Ιωάννης** (**Ιωάνης**), and the like, see the several words.]

Ναασσών, (γινῆπα [i. e. 'diviner', 'enchanter'])], δ, in-decl., *Naasson* [or *Naashon*, or (best) *Nahshon*], a man mentioned in (Ex. vi. 23; Num. i. 7; Ruth iv. 20) Mt. i. 4 and Lk. iii. 32.*

Ναγγαί, (fr. **נִגְגָּה** to shine), δ, indecl., (Vulg. [*Naggae*, and (so A. V.)] *Nagge*), *Naggai*, one of Christ's ancestors; Lk. iii. 25.*

Ναζαρέτ [(so Rec.st everywhere; Lchm. also in Mk. i. 9; Lk. ii. 39, 51; iv. 16; Jn. i. 45 (46) sq.; Tdf. in Mk.

i. 9; Jn. i. 45 (46) sq.; Tr txt. in Lk. i. 26; ii. 4; iv. 16; Jn. i. 45 (46) sq.; Tr mrg. in Mk. i. 9; Lk. ii. 39, 51; and WH everywhere except in four pass. soon to be mentioned), **Ναζαρέθ** (so Rec.st ten times, Rec.^{bez} six times, T and Tr except in the pass. already given or about to be given; L in Mt. ii. 23; xxi. 11 (so WH here); Lk. i. 26; Acts x. 38 (so WH here)), **Ναζαράθ** (L in Mt. iv. 13 and Lk. ii. 4, after cod. Δ but with "little other attestation" (Hort)), **Ναζαρά** (Mt. iv. 13 T Tr WH; Lk. iv. 16 T WH)], ḥ, indecl., (and τὰ **Ναζαρά**, Orig. and Jul. Africain. in Euseb. h. e. 1, 7, 14; cf. *Keim*, Jesu von Naz. i. p. 319 sq. [Eng. trans. ii. p. 16] and ii. p. 421 sq. [Eng. trans. iv. p. 108], who thinks *Nazara* preferable to the other forms [but see WH. App. p. 160*; Tdf. Proleg. p. 120; *Scrivener*, Introd. ch. viii. § 5; *Alford*, Greek Test. vol. i. Proleg. p. 97]), *Nazareth*, a town of lower Galilee, mentioned neither in the O. T., nor by Josephus, nor in the Talmud (unless it is to be recognized in the appellation **נָצֶר**, given there to Jesus Christ). It was built upon a hill, in a very lovely region (cf. *Renan*, Vie de Jésus, 14^{me} éd. p. 27 sq. [Wilbour's trans. (N. Y. 1865) p. 69 sq.; see also *Robinson*, Researches, etc. ii. 336 sq.]), and was distant from Jerusalem a three days' journey, from Tiberias eight hours [or less]; it was the home of Jesus (Mt. xiii. 54; Mk. vi. 1); its present name is *en Nazirah*, a town of from five to six thousand inhabitants (cf.

Baedeker, Palestine and Syria, p. 359): Mt. ii. 23; iv. 13; xxi. 11; Mk. i. 9; Lk. i. 26; ii. 4, 39, 51; iv. 16; Jn. i. 45 (46) sq.; Acts x. 39. As respects the Hebrew form of the name, it is disputed whether it was נָצֵר 'a sprout', 'shoot', (so, besides others, *Hengstenberg*, Christol. des A. T. ii. 124 sq. [Eng. trans. ii. 106 sq.]; but cf. *Gieseler* in the Stud. u. Krit. for 1831, p. 588 sq.), or נָצָר 'protectress', 'guard', (cf. 2 K. xvii. 9; so *Keim* u. s.) or נָצָר 'sentinel' (so *Delitzsch* in the Zeitschr. f. Luth. Theol. for 1876, p. 401), or נָצָר 'watch-tower' (so *Ewald* in the Götting. gelehrte Anzeigen for 1867, p. 1602 sq.). For a further account of the town cf. *Robinson*, as above, pp. 333–343; *Tobler*, Nazareth in Palästina. Berl. 1868; [*Hackett* in B. D. s. v. Nazareth].*

Ναζαρηνός, -οῦ, δ., a Nazarene, of Nazareth, sprung from Nazareth, a patrinal name applied by the Jews to Jesus, because he had lived at Nazareth with his parents from his birth until he made his public appearance: Mk. i. 24; xiv. 67; xvi. 6; Lk. iv. 34; [xxiv. 19 L mrg. T Tr txt. WH]; and L T Tr WH in Mk. x. 47.*

Ναζωραῖος, -οῦ, δ., i. q. Ναζαρηνός, q. v.; Jesus is so called in Mt. ii. 23 [cf. B. D. s. v. Nazarene; *Bleek*, Synopt. Evang. ad loc.]; xxvi. 71; Mk. x. 47 R G; Lk. xviii. 37; xxiv. 19 R G L txt. Tr mrg.; Jn. xviii. 5, 7; xix. 19; Acts ii. 22; iii. 6; iv. 10; vi. 14; [ix. 5. L br.]; xxii. 8; xxvi. 9. of Ναζωραῖοι [A. V. the Nazarenes], followers of Ἰησοῦς ὁ Ναζωραῖος, was a name given to the Christians by the Jews, Acts xxiv. 5.*

Ναθάν or (so L mrg. T WH) Ναθάμ, δ., (נַתֵּן ['given' sc. of God]), *Nathan*: a son of David the king (2 S. v. 14), Lk. iii. 31.*

Ναθαναὴλ, δ., (נַתְנָנָי gift of God), *Nathanael*, an intimate disciple of Jesus: Jn. i. 45–49 (46–50); xxi. 2. He is commonly thought to be identical with *Bartholomew*, because as in Jn. i. 45 (46) he is associated with Philip, so in Mt. x. 3; Mk. iii. 18; Lk. vi. 14 Bartholomew is; *Nathanael*, on this supposition, was his personal name, and *Bartholomew* a title derived from his father (see *Βαρθολομαῖος*). But in Acts i. 13 Thomas is placed between Philip and Bartholomew; [see B. D. s. v. *Nathaniel*]. *Späth* in the Zeitschr. f. wissenschaftl. Theologie, 1868, pp. 168 sqq. 309 sqq. [again 1880, p. 78 sqq.] acutely but vainly tries to prove that the name was formed by the Fourth Evangelist symbolically to designate 'the disciple whom Jesus loved' (see 'Ιωάννης', 2).*

ναῑ, a particle of assertion or confirmation [akin to νή; cf. *Donaldson*, Cratylus § 189], fr. Hom. down, *yea*, *verily*, *truly*, *assuredly*, *even so*: Mt. xi. 26; Lk. x. 21; Philem. 20; Rev. i. 7; xvi. 7; xxii. 20; **ναῑ**. λέγω ὑμῖν κτλ., Mt. xi. 9; Lk. vii. 26; xi. 51; xii. 5; **ναῑ**. λέγει τὸ πνεύμα, Rev. xiv. 13; it is responsive and confirmatory of the substance of some question or statement: Mt. ix. 28; xiii. 51; xv. 27; xvii. 25; xxi. 16; Mk. vii. 28; Jn. xi. 27; xxi. 15 sq.; Acts v. 8 (9); xxii. 27; Ro. iii. 29; a repeated **ναῑ**, *most assuredly*, [A. V. *yea*, *yea*], expresses emphatic assertion, Mt. v. 37; ητω ὑμῶν τὸ **ναῑ** **ναῑ**, let your **ναῑ** be **ναῑ**, i. e. let your allegation be true. Jas. v. 12 [B. 163 (142); W. 59 (58)]; εἴναι or γίνεσθαι **ναῑ** **καὶ** **οὐ**, to

be or show one's self double-tongued, i. e. faithless, wavering, false, 2 Co. i. 18 sq.; *ἴνα παρ'* ἐμοὶ τὸ **ναῑ** **ναῑ** καὶ τὸ **οὐ**, that with me should be found both a solemn affirmation and a most emphatic denial, i. e. that I so form my resolves as, at the dictate of pleasure or profit, not to carry them out, ibid. 17 [cf. W. 460 (429)]; *ναῑ ἐν αὐτῷ γέγονεν*, in him what was promised has come to pass, ibid. 19; *ἐπαγγελίαν ἐν αὐτῷ τὸ **ναῑ** σε. γεγόνασιν*, have been fulfilled, have been confirmed by the event, ibid. 20 [cf. Meyer ad loc.]. It is a particle of appeal or entreaty, like the [Eng. *yea*] (Germ. *ja*): with an imperative, **ναῑ** . . . συλλαμβάνου αὐτᾶς, Phil. iv. 3 (where Rec. has **καὶ** for **ναῑ**); **ναῑ** ἔρχον, Rev. xxii. 20 Rec.; so **ναῑ** **ναῑ**, Judith ix. 12. [A classification of the uses of **ναῑ** in the N. T. is given by Ellicott on Phil. iv. 3; cf. *Green*, 'Crit. Note' on Mt. xi. 26.]*

Ναεμάν, see **Νεεμάν**.

Ναύ [WH Ναύ, (cf. I, i)], (נָיָה a pasture; cf. *Simonis*, Onomast. N. T. p. 115), ḥ, *Nain*, a town of Galilee, situated at the northern base of Little Hermon; modern *Nein*, a petty village inhabited by a very few families, and not to be confounded with a village of the same name beyond the Jordan (Joseph. b. j. 4, 9, 4): l.k. vii. 11. [Cf. *Edersheim*, Jesus the Messiah, i. 552 sq.]*

ναός, -οῦ, δ., (*ναίω* to dwell), Sept. for **ἱλιόν**, used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of holies (in class. Grk. used of the sanctuary or cell of a temple, where the image of the god was placed, called also **δόμος**, **σηκός**, which is to be distinguished from **τὸ ἱερόν**, the whole temple, the entire consecrated enclosure; this distinction is observed also in the Bible; see *ἱερόν*, p. 299): Mt. xxiii. 16 sq. 35; xxvii. 40; Mk. xiv. 58; xv. 29; Jn. ii. 19 sq.; Rev. xi. 2; nor need Mt. xxvii. 5 be regarded as an exception, provided we suppose that Judas in his desperation entered the Holy place, which no one but the priests was allowed to enter [(note the *eis* (al. *ἐν*) of T Tr WH)]. with **θεοῦ**, **τοῦ** **θεοῦ**, added: Mt. xxvi. 61; 1 Co. iii. 17; 2 Co. vi. 16; 2 Th. ii. 4; Rev. xi. 1; used specifically of the Holy place, where the priests officiated: Lk. i. 9, 21 sq.; of the Holy of holies (see *καταπέτασμα*), Mt. xxvii. 51; Mk. xv. 38; Lk. xxiii. 45. in the visions of the Revelation used of the temple of the 'New Jerusalem': Rev. iii. 12; vii. 15; xi. 19; xiv. 15, 17; xv. 5 sq. 8; xvi. 1, 17; of any temple whatever prepared for the true God, Acts vii. 48 Rec.; xvii. 24. of miniature silver temples modelled after the temple of Diana [i. e. Artemis (q. v.)] of Ephesus, Acts xix. 24. **ὁ θεὸς ναὸς αὐτῆς ἐστιν**, takes the place of a temple in it, Rev. xxi. 22. metaph. of a company of Christians, a Christian church, as dwelt in by the Spirit of God: 1 Co. iii. 16; 2 Co. vi. 16; Eph. ii. 21; for the same reason, of the bodies of Christians, 1 Co. vi. 19. of the body of Christ, **ὁ ναὸς τοῦ σώματος αὐτοῦ** (epexeg. gen. [W. 531 (494)]), Jn. ii. 21, and acc. to the Evangelist's interpretation in 19 also. [(From Hom. on.)]*

Ναοῦμ, (Θεῖον consolation), δ., *Nahum*, a certain Israelite, one of the ancestors of Christ: Lk. iii. 25.*

νάρδος, -ου, ἡ, (a Sanskrit word [cf. Fick as in Löw below]; Hebr. נָרְד, Cant. i. 12; iv. 13 sq.); a. *nard*, the head or spike of a fragrant East Indian plant belonging to the genus *Valeriana*, which yields a juice of delicious odor which the ancients used (either pure or mixed) in the preparation of a most precious ointment; hence b. *nard oil* or *ointment*; so Mk. xiv. 3; Jn. xii. 3. Cf. Winer, RWB. s. v. *Narde*; Rüetschi in Herzog x. p. 203; Furrer in Schenkel p. 286 sq.; [Löw, Aramäische Pflanzennamen (Leip. 1881), § 316 p. 368 sq.; Royle in Alex.'s Kitto s. v. *Nerd*; *Birdwood* in the 'Bible Educator' ii. 152].*

Νάρκισσος, -ου, ὁ, *Narcissus* [i. e. 'daffodil'], a Roman mentioned in Ro. xvi. 11, whom many interpreters without good reason suppose to be the noted freedman of the emperor Claudius (Suet. Claud. 28; Tac. ann. 11, 29 sq.; 12, 57 etc.) [cf. Bp. Lightf. on Philip. p. 175]; in opposition to this opinion cf. Win. RWB. s. v.; Rüetschi in Herzog x. 202 sq.; [B. D. s. v.].*

ναυαγέω, -ώ: 1 aor. ἐναυάγησα; (fr. ναυαγός shipwrecked; and this fr. ναῦς, and ἄγνυμι to break); freq. in Grk. writ. from Aeschyl. and Hdt. down, to suffer shipwreck: prop. 2 Co. xi. 25; metaph. περὶ τὴν πίστων (as respects [A. V. concerning, see περί, II. b.] the faith), 1 Tim. i. 19.*

ναύ-κληρος, -ου, ὁ, (*ναῦς* and *κλῆρος*), fr. Hdt. [and Soph.] down, a *ship-owner*, *ship-master*, i. e. one who hires out his vessel, or a portion of it, for purposes of transportation: Acts xxvii. 11.*

ναῦς, acc. *ναῦν*, ἡ, (fr. νάῦ or νέω, to flow, float, swim), a *ship*, *vessel* of considerable size: Acts xxvii. 41. (From Hom. down; Sept. several times for οὐκ and γάνξ).*

ναύτης, -ου, ὁ, a *sailor*, *seaman*, *mariner*: Acts xxvii. 27, 30; Rev. xviii. 17. (From Hom. down.)*

Ναχώρ, ὁ, (Ναχώρ fr. רַחֲמָן to burn; [Philo de cong. erud. grat. § 9 N. ἐρμηνεύει φωτὸς ἀνάπαυσις; al. al.; see B. D. Am. ed. s. v.]), the indecl. prop. name, *Nachor* [or (more com. but less accurately) *Nahor*] (Gen. xi. 22), of one of the ancestors of Christ: Lk. iii. 34.*

νεανίας, -ου, ὁ, (fr. νεάν, and this fr. νέος; cf. μεγιστάν [q. v.], ξενάν), fr. Hom. down; Hebr. יָגֵן and יָגֹן; a *young man*: Acts xx. 9; xxiii. 17, and RG in 18 [so here WH txt.], 22; it is used as in Grk. writ., like the Lat. *adulescens* and the Hebr. יָגֵן (Gen. xli. 12), of men between twenty-four and forty years of age [cf. Lob. ad Phryn. p. 213; Diog. Laërt. 8, 10; other reff. in Steph. Thesaur. s. vv. *νεάνις*, *νεανίσκος*]: Acts vii. 58.*

νεανίσκος, -ου, ὁ, (fr. νεάν, see *νεανίας*; on the ending -ίσκος, -ίσκη, which has dimin. force, as ἀνθρωπίσκος, βασιλίσκος, παιδίσκη, etc., cf. Bttm. Ausf. Spr. ii. p. 443), fr. II dt. down; Sept. chiefly for רַחֲמָן and יָגֵן; a *young man*, *youth*: Mt. xix. 20, 22; Mk. xiv. 51*; xvi. 5; Lk. vii. 14; Acts ii. 17; [and L T Tr VII in xxiii. 18 (here WH mrg. only), 22]; 1 Jn. ii. 13 sq.; like יָגֵן (2 S. ii. 14; Gen. xiv. 24, etc.; cf. Germ. *Bursche*, *Knappe* i. q. *Knabe*, [cf. our colloquial "boys", "lads"]]) used of a *young attendant* or *servant*: so the plur. in Mk. xiv. 51 Rec.: Acts v. 10.*

Νεάπολις, -εως, ἡ, *Neapolis*, a maritime city of Macedonia, on the gulf of Strymon, having a port [cf. Lewin, St. Paul, i. 203 n.] and colonized by Chalcidians [see B. D. s. v. *Neapolis*; cf. Bp. Lightf. on Philip., Introd. § iii.]: Acts xvi. 11 [here Tdf. Νεαν πόλιν, VII Νέαν Πόλιν, Tr Νέαν πόλιν; cf. B. 74; Lob. ad Phryn. p. 604 sq.]. (Strab. 7 p. 330; Plin. 4, (11) 18).*

Νεεμάν and (so L T Tr WH after the Sept. [see *WH*. App. p. 159 sq.]) *Ναυμάν*, ὁ (ὢγειρος pleasantness), *Nauman* (so Vulg. [also *Nemau*]), a commander of the Syrian armies (2 K. v. 1): Lk. iv. 27.*

νεκρός, -ά, -όν, (akin to the Lat. *neco*, *nex* [fr. a r. signifying 'to disappear' etc.; cf. Curtius § 93; Fick i. p. 123; Vaniček p. 422 sq.]), Sept. chiefly for νεφέλη; *dead*, i. e. 1. prop. a. *one that has breathed his last, lifeless*: Mt. xxviii. 4; Mk. ix. 26; Lk. vii. 15; Acts v. 10; xx. 9; xxviii. 6; Heb. xi. 35; Rev. i. 17; ἐπὶ νεκροῖς if men are dead (where death has occurred [see ἐπί, B. 2 a. ε. p. 233^a fin.]), Heb. ix. 17; ἐγέιρει νεκρούς, Mt. x. 8; xi. 5; Lk. vii. 22; hyperbolically and proleptically i. q. as if already dead, sure to die, destined inevitably to die: τὸ σῶμα, Ro. viii. 10 (τὸ σῶμα and τὸ σωμάτιον φύσει νεκρόν, Epict. diss. 3, 10, 15 and 3, 22, 41; in which sense Luther called the human body, although alive, *einen alten Madensack* [cf. Shakspeare's *thou worms-meat!*]); said of the body of a dead man (so in Hom. often; for οὐκέτι, a corpse, Deut. xxviii. 26; Is. xxvi. 19; Jer. vii. 33; ix. 22; xix. 7): μετὰ τῶν νεκρῶν, among the dead, i. e. the buried, Lk. xxiv. 5; θάψαι τοὺς νεκρούς, Mt. viii. 22; Lk. ix. 60; δύτεα νεκρῶν, Mt. xxviii. 27; of the corpse of a murdered man, αἷμα ὡς νεκροῦ, Rev. xvi. 3 (for נֶבֶת, Ezek. xxxvii. 9; for לִכְתָּה, thrust through, slain, Ezek. ix. 7; xi. 6). b. *deceased, departed, one whose soul is in Hades*: Rev. i. 18; ii. 8; νεκρὸς ἦν, was like one dead, as good as dead, Lk. xv. 24, 32; plur., 1 Co. xv. 29; Rev. xiv. 13; ἐν Χριστῷ, dead Christians (see ἐν, I. 6 b. p. 211^b), 1 Th. iv. 16; very often οἱ νεκροὶ and νεκροί (without the art.; see W. p. 123 (117) and cf. B. 89 (78) note) are used of the assembly of the dead (see ἀνάστασις, 2 and ἐγέιρα, 2): 1 Pet. iv. 6; Rev. xx. 5, 12 sq.; τίς ἀπὸ τῶν νεκρῶν, one (returning) from the dead, the world of spirits, Lk. xvi. 30; ἐκ νεκρῶν, from the dead, occurs times too many to count (see ἀνάστασις, ἀνίστημι, ἐγέιρω): ἀνάγειν τινὰ ἐκ ν., Ro. x. 7; Heb. xiii. 20; ζωὴ ἐκ νεκρῶν, life springing forth from death, i. e. the return of the dead to life [see ἐκ, I. 5], Ro. xi. 15; πρωτότοκος ἐκ τῶν νεκρῶν, who was the first that returned to life from among the dead, Col. i. 18; also πρωτότ. τῶν νεκρῶν. Rev. i. 5; ζωοποιεῖν τοὺς ν., Ro. iv. 17; ἐγέιρειν τινὰ ἀπὸ τῶν ν., to rouse one to quit (the assembly of) the dead, Mt. xiv. 2; xxvii. 64; xxviii. 7; κρίνειν ζῶντας κ. νεκρούς, 2 Tim. iv. 1; 1 Pet. iv. 5; κριτής ζῶντων κ. νεκροῦ, Acts x. 42; νεκρῶν κ. ζῶντων κυριεύειν, Ro. xiv. 9. c. *destitute of life, without life, inanimate* (i. q. ἀψυχος): τὸ σῶμα χωρὶς πνεύματος νεκρόν ἔστιν, Jas. ii. 26; οὐκ ἔστιν (6) θεὸς νεκρῶν ἀλλὰ ζῶντων. God is the guardian God not of the dead but of the living, Mt. xxii. 32; Mk. xii. 27; Lk. xx. 38. 2. trop. a. [spiritually dead i. e.] *destitute of a life that recognizes and is devoted to God, because given*

up to trespasses and sins; inactive as respects doing right: Jn. v. 25; Ro. vi. 13; Eph. v. 14; Rev. iii. 1; with *τοῖς παραπτώμασιν* (dat. of cause [cf. W. 412 (384 sq.)]) added, Eph. ii. 1, 5; ἐν [but T Tr WH om. ἐν] *τοῖς παραπτ.* Col. ii. 13; in the pointed saying *ἄφεσ τοὺς νεκρούς θάψαι τοὺς ἑαυτῶν νεκρούς*, leave those who are indifferent to the salvation offered them in the gospel, to bury the bodies of their own dead, Mt. viii. 22; Lk. ix. 60. **b.** univ. *destitute of force or power, inactive, inoperative:* *τῇ ἀμαρτίᾳ*, unaffected by the desire to sin [cf. W. 210 (199); B. § 133, 12], Ro. vi. 11; of things: *ἀμαρτίᾳ*, Ro. vii. 8; *πτώσις*, Jas. ii. 17, 20 [R G], 26; *ἔργα*, powerless and fruitless (see *ἔργον*, 3 p. 248^{bot.}), Heb. vi. 1; ix. 14. [Cf. *θητότος*, fin.]

νεκρώ, -ῶ: 1 aor. impv. *νεκρώσατε;* pf. pass. ptep. *νενεκρωμένος*; *to make dead* (Vulg. and Lat. Fathers *mortifico*), *to put to death, slay:* *τινά*, prop., Anthol. app. 313, 5; pass. *νενεκρωμένος*, hyperbolically, *worn out*, of an impotent old man, IIeb. xi. 12; also *σῶμα νεκρό*. Ro. iv. 19; equiv. to *to deprive of power, destroy the strength of:* *τὰ μέλη*, i. e. the evil desire lurking in the members (of the body), Col. iii. 5. (*τὰ δόγματα*, Antonin. 7, 2; *τὴν ἔξιν*, Plut. de primo frig. 21; [*ἀνθρωπος*, of obduracy, Epictet. diss. 1, 5, 7].)*

νέκρωσις, -εως, ἡ, (*νεκρώ*): 1. prop. *a putting to death* (Vulg. *mortificatio* in 2 Co. iv. 10), *killing.* 2. i. q. *τὸν νεκροῦσθαι*, [the being put to death], with *τοῦ Ἰησοῦ* added, i. e. the (protracted) death [A. V. *the dying*] which Jesus underwent in God's service [on the gen. cf. W. 189 (178) note], Paul so styles the marks of perpetual trials, misfortunes, hardships attended with peril of death, evident in his body [cf. Meyer], 2 Co. iv. 10. 3. i. q. *τὸν νενεκρωμένον εἶναι*, *the dead state* [A. V. *deadness*], *utter sluggishness, (of bodily members and organs, Galen): Ro. iv. 19.**

νεο-μηνία, see *νοομηνία*.

νέος, -α-, -ον, [allied with Lat. *novus*, Germ. *neu*, Eng. *new*; Curtius § 433], as in Grk. auth. fr. Hom. down, 1. *recently born, young, youthful:* Tit. ii. 4 (for γένεται, Gen. xxxvii. 2; Ex. xxxiii. 11); *οὖν νέος*, recently made, Mt. ix. 17; Mk. ii. 22; Lk. v. 37-39 [but 39 WH in br.], (Sir. ix. 10). 2. *new:* 1 Co. v. 7; Heb. xii. 24; i. q. born again, *ἀνθρωπος* (q. v. 1 f.), Col. iii. 10. [SYN. see *κανός*, fin.]*

νοστός and (so T WH, see *νοσσά*) *νοστός*, -οῦ, δ, (*νέος*), *a young (creature), young bird:* Lk. ii. 24. The form *νοστός* appears in the Vat. txt. of the Sept.; but in cod. Alex. everywhere *νεοστός*; cf. Sturz, De dial. Maced. p. 185 sq.; Lob. ad Phryn. p. 206 sq.; [cf. W. 24]. (In Grk. writ. fr. Hom. down; Sept. often for γένεται, of the young of animals, as Lev. xii. 6, 8; Job xxxviii. 41).*

νεότης, -ητος, ἡ, (*νέος*), fr. Hom. down; Sept. chiefly for γένεται; *youth, youthful age:* 1 Tim. iv. 12; *ἐκ νεότητος μου*, from my boyhood, from my youth, Mt. xix. 20 [R G]; Mk. x. 20; Lk. xviii. 21; Acts xxvi. 4; Gen. viii. 21; Job xxxi. 18, etc.*

νεό-φυτος, -ον, (*νέος* and *φύω*), *newly-planted* (Job xiv.

9; Is. v. 7, etc.); trop. *a new convert, neophyte*, [A. V. *novice, i. e.*] (one who has recently become a Christian): 1 Tim. iii. 6. (Eccles. writ.)*

Νέρων [by etymol. ‘brave’, ‘bold’], -ωνος, δ, *Nero*, the well-known Roman emperor: 2 Tim. iv. 23 Rec. [i. e. in the subscription].*

νεύω; 1 aor. ptep. *νεύσας*; *to give a nod; to signify by a nod*, [A. V. *to beckon*]: *τυνί*, foll. by an inf. of what one wishes to be done, Jn. xiii. 24; Acts xxiv. 10. (From Hom. down; Sept. Prov. iv. 25.) [COMP.: *δια-*, *ἐκ-*, *ἐπι-*, *κατα-νεύω.*]*

νεφέλη, -ης, ἡ, (*νεφος*), [fr. Hom. down], Sept. esp. for γένεται, but also for γένεται and ρῆψις; *a cloud:* [ν. φωτεινή, Mt. xvii. 5]; Mt. xxiv. 30; xxvi. 64; Mk. ix. 7; xiii. 26; xiv. 62; Lk. ix. 34 sq.; xii. 54; xxi. 27; Acts i. 9; 1 Th. iv. 17; 2 Pet. ii. 17 [Rec.]; Jude 12; Rev. i. 7; x. 1; xi. 12; xiv. 14 sqq.; of that cloud in which Jehovah is said (Ex. xiii. 21 sq., etc.) to have gone before the Israelites on their march through the wilderness, and which Paul represents as spread over them (ὑπὸ τὴν νεφέλην ἦσαν, cf. Ps. civ. (cv.) 39; Sap. x. 17); 1 Co. x. 1 sq. [SYN. see *νέφος*.]*

Νεφθαλείη [and (so T edd. 2, 7, WH in Rev. vii. 6) *Νεφθαλίμ*; see *WH. App. p. 155*, and s. v. *I, ι*, δ, (*Ληψί*), i. e. ‘my wrestling’ [cf. Gen. xxx. 8], or acc. to what seems to be a more correct interpretation ‘my craftsmanship’ [cf. Joseph. antt. 1, 19, 8; Test. xii. Patr. test. Neph. § 1], fr. Ληψί unused in Kal; cf. *Rüetschi* in Herzog x. p. 200 sq.), *Naphtali*, the sixth son of the patriarch Jacob, by Bilhah, Rachel’s maid: Rev. vii. 6; by meton. his posterity, the tribe of Naphtali, Mt. iv. 13, 15.*

νέφος, -οντος, δ, [allied with Lat. *nubes*, *nebula*, etc.], τό, Sept. for γένεται and γένεται, *a cloud*; in the N. T. once trop. *a large, dense multitude, a throng:* *μαρτύρων*, Heb. xii. 1, often so in prof. auth., as *νέφος*. *Τρώων*, *πεζῶν*, *ψαρῶν*, *κολιῶν*, Hom. Il. 4, 274; 16, 66; 17, 755; 23, 133; *ἀνθρώπων*, Hdt. 8, 109; *στρουθῶν*, Arstph. av. 578; *ἀκρίδων*, Nic. 3, 29; *pedūm equitumque nubes*, Liv. 35, 49.*

[SYN. *νέφος*, *νεφέλη*: *νέφος* is general, *νεφέλη* specific; the former denotes the great, shapeless collection of vapor obscuring the heavens; the latter designates particular and definite masses of the same, suggesting form and limit. Cf. Schmidt vol. i. ch. 36.]

νεφρός, -οῦ, δ, *a kidney* (Plat., Arstph.); plur. *the kidneys, the loins*, as Sept. for Τελέτη, used of the inmost thoughts, feelings, purposes, of the soul: with the addition of *καρδίας*, Rev. ii. 23, with which cf. Ps. vii. 10; Jer. xi. 20; xvii. 10; Sap. i. 6.*

νεωκόρος, -ον, δ, ἡ, (*νέως* or *ναός*, and *κορέω* to sweep; [questioned by some; a hint of this deriv. is found in Philo de sacerd. honor. § 6 (cf. *νεωκορία*, de somniis 2, 42), and Hesych. s. v. defines the word δὲ τὸν ναὸν κοσμῶν· κορεῖν γὰρ τὸ σαίρειν ἔλεγον (cf. s. v. *σηκοκόρος*; so Etym. Magn. 407, 27, cf. s. v. *νεωκόρος*); yet Suidas s. v. *κόρη* p. 2157 c. says *ν. οὐχ ὁ σαρῶν τ. ν. ἀλλ' ὁ ἐπιμελούμενος αὐτῶν* (cf. s. v. *νεωκόρος*, *σηκοκόρος*); hence some connect the last half with root *κορ*, *κολ*, cf. Lat. *curo, colo*]); 1. prop. *one who sweeps and cleans a temple.* 2. one

who has charge of a temple, to keep and adorn it, a sacristan: Xen. an. 5, 3, 6; Plat. legg. 6 p. 759 a. **3.**
the worshipper of a deity (οὐς i. e. the Israelites ὁ θεὸς ἐαντῷ νεωκόρους ἦγεν through the wilderness, Joseph. b. j. 5, 9, 4); as appears from coins still extant, it was an honorary title [*temple-keeper* or *temple-warden* (cf. 2 above)] of certain cities, esp. of Asia Minor, in which the special worship of some deity or even of some deified human ruler had been established (cf. Stephanus, Thes. v. p. 1472 sq.; [cf. B. D. s. v. *worshipper*]); so ν. τῆς Ἀρτέμιδος, of Ephesus, Acts xix. 35; [see Bp. Lghft. in Contemp. Rev. for 1878, p. 294 sq.; Wood, Discoveries at Ephesus (Lond. 1877), App. passim].*

νεωτερικός, -ή-, -όν, (*νεωτέρος*, q. v.), *peculiar to the age of youth, youthful*: ἐπιθυμίαι, 2 Tim. ii. 22. (3 Macc. iv. 8; Polyb. 10, 24, 7; Joseph. antt. 16, 11, 8.)*

νεώτερος, -α, -ον, (compar. of *νέος*, q. v.), [fr. Hom. down], *younger*; i. e. **a.** *younger (than now)*, Jn. xxi. 18. **b.** *young, youthful*, [A. V. *younger (relatively)*]: 1 Tim. v. 11, 14; Tit. ii. 6; opp. to πρεσβύτεροι, 1 Tim. v. 1 sq.; 1 Pet. v. 5. **c.** [strictly] *younger by birth*: Lk. xv. 12 sq. (4 Macc. xii. 1). **d.** *an attendant, servant*, (see *νεανίσκος*, fin.): Acts v. 6; *inferior in rank*, opp. to ὁ μείζων, Lk. xxii. 26.*

νή, a particle employed in affirmations and oaths, (common in Attic), and joined to an acc. of the pers. (for the most part, a divinity) or of the thing affirmed or sworn by [B. § 149, 17]; *by* (Lat. *per*, Germ. *bei*): 1 Co. xv. 31 (Gen. xlvi. 15 sq.).*

νήθω; *to spin*: Mt. vi. 28; Lk. xii. 27. (Plat. polit. p. 289 c.; Anthol.; for πηφ, Ex. xxxv. 25 sq.)*

νηπάλιξ [cf. W. 92 (87)]; (*νήπιος*, q. v.); *to be a babe (infant)*: 1 Co. xiv. 20. (Hippocr.; eccles. writ.)*

νήπιος, -α, -ον, (fr. *νή*, an insep. neg. prefix [Lat. *ne-*fas, *ne-quam*, *ni-si*, etc. cf. Curtius § 437], and *ἐπος*); as in Grk. writers fr. Ilom. down, **a.** *an infant, little child*: Mt. xxi. 16 (fr. Ps. viii. 3); 1 Co. xiii. 11; Sept. esp. for λίγιον and λίγια. **b.** *a minor, not of age*: Gal. iv. 1 [cf. Bp. Lghft. ad loc.]. **c.** *metaph. childish, untaught, unskilled*, (Sept. for ηρέ, Ps. xviii. (xix.) 8; exviii. (exix.) 130; Prov. i. 32): Mt. xi. 25; Lk. x. 21; Ro. ii. 20; Gal. iv. 3; Eph. iv. 14; opp. to τέλειος, the more advanced in understanding and knowledge, Heb. v. 13 sq. (Philo de agric. § 2); *νήπιος*. ἐν Χριστῷ, in things pertaining to Christ, 1 Co. iii. 1. In 1 Th. ii. 7 L WH [cf. the latter's note ad loc.] have hastily received *νήπιοι* for the common reading ηπιοι.*

Νηρέος [(cf. Vaniček p. 1158)], -έως, δ, *Nereus*, a Christian who lived at Rome: Ro. xvi. 15 [where Lmrg. Νηρέαν].*

Νηρέι and (so T Tr WH) **Νηρεῖ** [see ει, ει], δ, (fr. ηρι a lamp), *Neri*, the grandfather of Zerubbabel: Lk. iii. 27.*

νηστόν, -ον, τό, (dimin. of *νηστός*), *a small island*: Acts xxvii. 16 [(Strabo)].*

νηστός, -ον, ή, (*νέω* to swim, prop. 'floating land'), *an island*: Acts xiii. 6; xxvii. 26; xxviii. 1, 7, 9, 11; Rev. i. 9; vi. 14; xvi. 20. (Sept. for ηρέ; [fr. Hom. down.].)*

νηστελα, -ας, ή, (*νηστεύω*, q. v.), *a fasting, fast*, i. e. ab-

stinence from food, and **a.** *voluntary*, as a religious exercise: of private fasting, Mt. xvii. 21 [T WH om. Tr br. the vs.]; Mk. ix. 29 [T WH om. Tr mrg. br.]; Lk. ii. 37; Acts xiv. 23; 1 Co. vii. 5 Rec. of the public fast prescribed by the Mosaic Law (Lev. xvi. 29 sqq.; xxiii. 27 sqq. [BB.DD. s. v. Fasts, and for reff. to Strab., Philo, Joseph., Plut., see *Soph. Lex.* s. v. 1]) and kept yearly on the great day of atonement, the tenth of the month Tisri: Acts xxvii. 9 (the month Tisri comprises a part of our September and October [cf. B.D. s. v. month (at end)]); the fast, accordingly, occurred in the autumn, η χειμέριος ὥρα, when navigation was usually dangerous on account of storms, as was the case with the voyage referred to). **b.** *a fasting to which one is driven by want*: 2 Co. vi. 5; xi. 27; (Hippocr., Aristot., Philo, Joseph., Plut., Ael., Athen., al.; Sept. for ηρέ).*

νηστεύω; fut. *νηστεύωσι*; 1 aor. [inf. *νηστεύσας* (Lk. v. 34 T WH Tr txt.)], ptep. *νηστεύσας*; (fr. *νηστός*, q. v.); *to fast* (Vulg. and eccles. writ. *jejuno*), i. e. *to abstain as a religious exercise from food and drink*: either entirely, if the fast lasted but a single day, Mt. vi. 16-18; ix. 14 sq.; Mk. ii. 18-20; Lk. v. 33, [34, 35]; xviii. 12; Acts x. 30 R G; xiii. 2, [3]; or from customary and choice nourishment, if it continued several days, Mt. iv. 2, ef. xi. 18; *νηστεύει συνεχῶς καὶ ἀπὸ τοῦ ἔσθιει μόνον μετὰ ἀλατος καὶ τὸ ποτὸν αὐτὸν ὑδωρ*, Acta Thom. § 20. (Arstph., Plut. mor. p. 626 sq.; Ael. v. h. 5, 20; [Joseph. c. Ap. 1, 34, 5 (where see Müller)]; Sept. for ηρέ).*

νήστος, acc. plur. *νήστεις* and (so Tdf. [cf. Proleg. p. 118]) *νήστος* (see *Lob.* ad Phryn. p. 326; *Fritzsch.* Com. on Mk. p. 796 sq.; cf. [WH. App. p. 157^b]; B. 26 (23)), δ, ή, (fr. *νή* and *ἐσθίω*, see *νήπιος*), *fasting, not having eaten*: Mt. xv. 32; Mk. viii. 3. (Hom., Aeschyl., Hippocr., Arstph., al.)*

νηφάλεος (so Rec. ^{ετ} in 1 Tim. iii. 2, 11, [where Rec. ^{ετ} Λαος], after a later form) and *νηφάλος* ["alone well attested" (Hort)], -ον, (in Grk. auth. generally of three termi.; fr. *νήφω*), *sober, temperate; abstaining from wine, either entirely (Joseph. antt. 3, 12, 2) or at least from its immoderate use*: 1 Tim. iii. 2, 11; Tit. ii. 2. (In prof. auth. esp. Aeschyl. and Plut., of things free from all infusion or addition of wine, as vessels, offerings, etc.)*

νήφω; 1 aor. impv. 2 pers. plur. *νήψατε*; fr. Theogn., Soph., Xen. down; *to be sober*; in the N. T. everywh. trop. *to be calm and collected in spirit; to be temperate, dispassionate, circumspect*: 1 Th. v. 6, 8; 2 Tim. iv. 5; 1 Pet. i. 13; v. 8; *εἰς τὰς προσευχάς, unto (the offering of) prayer*, 1 Pet. iv. 7. [SYN. see ἀγρυπνέω; and on the word see Ellie. on Tim. l. e. COMP.: ἀνα-, ἐκ-νήφω].*

Νήγερ, δ, (a Lat. name ['black']), *Niger*, surname of the prophet Symeon: Acts xiii. 1.*

Νικάνωρ, [(i. e. 'conqueror')], -ορος, δ, *Nicanor*, of Antioch [?], one of the seven deacons of the church at Jerusalem: Acts vi. 5.*

νικάω, -ω; pres. ptep. dat. *νικοῦντι*, Rev. ii. 7 Lchm. 17 L T Tr, [yet all νικῶντας in xv. 2] (cf. ἐρωτάω, init.); fut. *νικήσω*; 1 aor. *ἐνικήσα*; pf. *νενίκηκα*; (νίκη); [fr. Hom. down.]; *to conquer* [A. V. *overcome*]; a. *absol. to*

carry off the victory, come off victorious: of Christ, victorious over all his foes, Rev. iii. 21; vi. 2; ἐνίκησεν . . . ἀνοίξαι κτλ. hath so conquered that he now has the right and power to open etc. Rev. v. 5; of Christians, that hold fast their faith even unto death against the power of their foes, and their temptations and persecutions, Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21; xxi. 7; w. ἐκ τοῦ θηρίου added, to conquer and thereby free themselves from the power of the beast [R. V. *to come victorious from*; cf. W. 367 (344 sq.); B. 147 (128)], Rev. xv. 2. when one is arraigned or goes to law, *to win the case*, maintain one's cause, (so in the Attic orators; also νικᾶν δίκην, Eur. El. 955): Ro. iii. 4 (from Sept. of Ps. l. (li.) 6).

b. with acc. of the obj.: τινά, by force, Lk. xi. 22; Rev. xi. 7; xiii. 7 [L om. WH Tr mrg. br. the cl.]; of Christ the conqueror of his foes, Rev. xvii. 14; τὸν κόσμον, to deprive it of power to harm, to subvert its influence, Jn. xvi. 33; νικᾶν τινα or τι is used of one who by Christian constancy and courage keeps himself unharmed and spotless from his adversary's devices, solicitations, assaults: the devil, 1 Jn. ii. 18 sq.; Rev. xii. 11; false teachers, 1 Jn. iv. 4; τὸν κόσμον, ibid. v. 4 sq. νικᾶν τὸ πονηρὸν ἐν τῷ ἀγαθῷ, by the force which resides in goodness, i. e. in kindness, to cause an enemy to repent of the wrong he has done one, Ro. xii. 21; νικᾶσθαι ὑπὸ τοῦ κακοῦ, to be disturbed by an injury and driven to avenge it, ibid. [COMP.: ὑπερ-νικάω.]*

νίκη, -ῆς, ἡ, [fr. Hom. down], *victory*: 1 Jn. v. 4 [cf. νῖκος].*

Νικόδημος, (νίκη and δῆμος [i. e. 'conqueror of the people']), -ου, ὁ, Nicodemus, (rabbin. נִכְנֵדֶם), a member of the Sanhedrin who took the part of Jesus: Jn. iii. 1, 4, 9; vii. 50; xix. 39.*

Νικολαῖτης, -ου, ὁ, a follower of Nicolaus, *a Nicola'itan*: plur., Rev. ii. 6, 15,—a name which, it can scarcely be doubted, refers symbolically to the same persons who in vs. 14 are charged with holding τὴν διδαχὴν Βαλαὰμ, i. e. after the example of Balaam, casting a stumbling-block before the church of God (Num. xxiv. 1-3) by upholding the liberty of eating things sacrificed unto idols as well as of committing fornication; for the Grk. name Νικόλαος coincides with the Hebr. מַלְךָ acc. to the interpretation of the latter which regards it as signifying *destruction of the people*. See in Βαλαὰμ; [cf. BB. DD. s. vv. Nicolaitans, Nicolas; also Comin. on Rev. II. cc.].*

Νικόλαος, -ου, ὁ, (νίκη and λαός), *Nicolaus* [A. V. *Nicolas*], a proselyte of Antioch and one of the seven deacons of the church at Jerusalem: Acts vi. 5.*

Νικόπολις, -εως, ἡ, (city of victory), *Nicopolis*: Tit. iii. 12. There were many cities of this name—in Armenia, Pontus, Cilicia, Epirus, Thrace—which were generally built, or had their name changed, by some conqueror to commemorate a victory. The one mentioned above seems to be that which Augustus founded on the promontory of Epirus, in grateful commemoration of the victory he won at Actium over Antony. The author of the spurious subscription of the Epistle seems to have had in mind the Thracian Nicopolis, founded by Trajan [(?) cf. Pape, Eigenamen, s. v.] on the river Nestus (or

Nessus), since he calls it a city 'of Macedonia.' [B. D. s. v.]*

νῖκος, -ους, τό, a later form i. q. νίκη (cf. Lob. ad Phryn. p. 647; [B. 23 (20); W. 24]), *victory*: 1 Co. xv. 55, 57, (2 Macc. x. 38; [1 Esdr. iii. 9]); εἰς νῖκος, until he have gained the victory, Mt. xii. 20; κατεπόθη ὁ θάνατος εἰς νῖκος, [A. V. *death is swallowed up in victory*] i. e. utterly vanquished, 1 Co. xv. 54. (The Sept. sometimes translate the Hebr. תְּאַתֵּר i. e. *to everlasting, forever*, by εἰς νῖκος, 2 S. ii. 26; Job xxxvi. 7; Lam. v. 20; Am. i. 11; viii. 7, because תְּאַתֵּר denotes also *splendor*, 1 Chr. xxix. 11, and in Syriac *victory*.)*

Νινεύη, ἡ, Hebr. נִינֵּה (supposed to be compounded of נִין and נִיר, the abode of Ninus; [cf. Fried. Delitzsch as below; Schrader as below, pp. 102, 572]), in the Grk. and Rom. writ. ἡ Νίνος [on the accent cf. Pape, Eigenamen, s. v.], *Nineveh* (Vulg. *Ninive* [so A. V. in Lk. as below]), a great city, the capital of Assyria, built apparently about b. c. 2000, on the eastern bank of the Tigris opposite the modern city of Mosul. It was destroyed [about] b. c. 606, and its ruins, containing invaluable monuments of art and archaeology, began to be excavated in recent times (from 1840 on), especially by the labors of the Frenchman Botta and the Englishman Layard; cf. *Layard, Nineveh and its Remains*, Lond. 1849, 2 vols.; and his *Discoveries in the Ruins of Nineveh and Babylon*, Lond. 1853; [also his art. in Smith's Dict. of the Bible]; *H. J. C. Weissenborn, Ninive u. s. Gebiet* etc. 2 Pts. Erf. 1851-56; *Tuch, De Nino urbe*, Lips. 1844; *Spiegel in Herzog* x. pp. 361-381; [esp. Fried. Delitzsch in Herzog 2 (cf. Schaff-Herzog) x. pp. 587-603; Schrader, Keilinschriften u. s. w. index s. v.; and in Riehm s. v.]; *W. Robertson Smith in Encyc. Brit. s. v.*; *Hitzig* in Schenkel iv. 334 sqq.; [Rawlinson, *Five Great Monarchies* etc.; *Geo. Smith, Assyrian Discoveries*, (Lond. 1875)]. In the N. T. once, viz. Lk. xi. 32 R.G.*

[Νινεύης R G (so Tr in Lk. xi. 32), or] Νινεύης [L (so Tr in Lk. xi. 30)] or Νινεύεις T WH (so Tr in Mt. xii. 41) [see ει, ει and Tdf. Proleg. p. 86; WH. App. p. 154^b], -ου, ὁ, (Νινεύη, q. v.), i. q. Νίνος in Hdt. and Strabo; a *Ninevite*, an inhabitant of Nineveh: Mt. xii. 41; Lk. xi. 30, and L T Tr VII in 32.*

νιπτήρ, -ῆρος, ὁ, (νιπτω), a vessel for washing the hands and feet, a *basin*: Jn. xiii. 5. (Eccles. writ.)*

νιπτω; (a later form for νιξω; cf. Lob. ad Phryn. p. 241 [Veitch s. v. νίξω; B. 63 (55); W. 88 (84)]) ; 1 aor. ἔνυψα; Mid., pres. νιπτομαι; 1 aor. ἔνυψάμην; Sept. for γῆγε; to wash: τινά, Jn. xiii. 8; τὸν πόδας τινός, ibid. 5 sq. 8, 12, 14; 1 Tim. v. 10; mid. to wash one's self [cf. B. § 135, 5; W. § 38, 2 b.]: Jn. ix. 7, 11, 15; τὰς χεῖρας, to wash one's (own) hands, Mk. vii. 3; τὸν πόδας, Jn. xiii. 10 [T om. WH br. τὸν πόδα π.]; νίψαι τὸ πρόσωπόν σου, Mt. vi. 17; νιπτονται τὰς χεῖρας αὐτῶν, Mt. xv. 2. [COMP.: ἀπο-νιπτω. SYN. see λούω, fin.].*

νοέω, -ώ; 1 aor. ἐνόρτα; [pres. pass. ptcip. (neut. plur.) νοούμενα]; (νοῦς); fr. Hom. down; Sept. for עַבְדָּה and גָּמְבָּה, and for לִבְשָׁה; 1. to perceive with the mind, to understand: absol., with the addition τῇ καρδίᾳ, Jn. xii.

40 (Is. xliv. 18); w. an acc. of the thing, Eph. iii. 4, 20; 1 Tim. i. 7; pass.: Ro. i. 20; foll. by ὅτι, Mt. xv. 17; xvi. 11; Mk. vii. 18; foll. by acc. w. inf., Heb. xi. 3; absol. i. q. to have understanding: Mt. xvi. 9; Mk. viii. 17. 2. to think upon, heed, ponder, consider: νοεῖτω, sc. let him attend to the events that occur, which will show the time to flee, Mt. xxiv. 15; Mk. xiii. 14; [similarly νοεῖ δ (R G ἀ) λέγω, 2 Tim. ii. 7]. [COMP.: εὐ-, κατ-, μετα-, προ-, ἵπτο-νοεώ.] *

νόημα, -τος, τό, fr. Hom. down; 1. a mental perception, thought. 2. spec. (an evil) purpose: αἰχμαλωτίζειν πᾶν νόημα εἰς τὴν ὑπάκοην τοῦ Χριστοῦ, to cause whoever is devising evil against Christ to desist from his purpose and submit himself to Christ (as Paul sets him forth), 2 Co. x. 5; plur.: 2 Co. ii. 11 (τοῦ διαβόλου, Ignat. ad Eph. [interpol.] 14; τῆς καρδίας αὐτῶν πονηρᾶς, Bar. ii. 8). 3. that which thinks, the mind: plur. (where the minds of many are referred to), 2 Co. iii. 14; iv. 4, and perh. [xi. 3]; Phil. iv. 7, for here the word may mean thoughts and purposes; [others would so take it also in all the exx. cited under this head (cf. καύχημα, 2).] *

νόθος, -η. -ον, illegitimate, bastard, i. e. born, not in lawful wedlock, but of a concubine or female slave: Heb. xii. 8; cf. Bleek ad loc. (Sap. iv. 3; from Hom. down.) *

νομή, -ῆς, ἡ, (νέμω to pasture), fr. Hom. [i. e. batrach.] down; 1. pasturage, fodder, food: in fig. discourse εὑρήσει νομήν, i. e. he shall not want the needful supplies for the true life, Jn. x. 9; (Sept. for παράρη, παραρή, παρή). 2. trop. growth, increase, (Germ. *Umsichfressen, Umsichgreifen*): of evils spreading like a gangrene, 2 Tim. ii. 17 (of ulcers, νομήν ποιεῖται ἔλκος, Polyb. 1, 81, 6; of a conflagration, τὸ πῦρ λαμβάνει νομήν, 11, 4 (5), 4 cf. 1, 48, 5; Joseph. b. j. 6, 2, 9). *

νομίζω; impf. ἐνόμιζον; 1 aor. ἐνόμισα; impf. pass. ἐνομίζομν; (νόμος); as in Grk. anth. fr. Aeschyl. and Illdt. down; 1. to hold by custom or usage, own as a custom or usage; to follow custom or usage; pass. νομίζεται it is the custom, it is the received usage: οὐ ἐνομίζετο προσευχὴ εἴσαι, where acc. to custom was a place of prayer, Acts xvi. 13 [but L T Tr WH read οὐ ἐνομίζομεν προσευχὴν εἴσιν. where we supposed there was, etc.; cf. 2 below], (2 Macc. xiv. 4). 2. to deem, think, suppose: foll. by an inf., Acts viii. 20; 1 Co. vii. 36; foll. by an acc. w. inf., Lk. ii. 44; Acts vii. 25; xiv. 19; xvi. [13 (see 1 above)], 27; xvii. 29; 1 Co. vii. 26; 1 Tim. vi. 5; foll. by ὅτι, Mt. v. 17; x. 34 [W. § 56, 1 b.]; xx. 10; Acts xxi. 29; ὡς ἐνομίζετο, as was wont to be supposed, Lk. iii. 23. [SYN. see ἡγέομαι, fin.] *

νομικός, -ή, -όν, (νόμος), pertaining to (the) law (Plat., Aristot., al.): μάχαι, Tit. iii. 9; δ νομικός, one learned in the law, in the N. T. an interpreter and teacher of the Mosaic law [A. V. a lawyer; cf. γραμματεύς, 2]: Mt. xxii. 35; Lk. x. 25; Tit. iii. 13; plur., Lk. vii. 30; xi. 45 sq. 52; xiv. 3.*

νομιμώς, adv., (νόμιμος), lawfully, agreeably to the law, properly: 1 Tim. i. 8; 2 Tim. ii. 5. (Thuc., Xen., Plat., al.) *

νόμισμα, -τος, τό, (νομίζω, q. v.); 1. anything received

and sanctioned by usage or law (Tragg., Arstph.). 2. money, (current) coin, [cf. our lawful money]: Mt. xxii. 19 (and in Grk. writ. fr. Eur. and Arstph. down). *

νομοδιδάσκαλος, -ον, δ, (νόμος and διδάσκαλος, cf. ἔτεροδιδάσκαλος, ἱεροδιδάσκαλος, χοροδιδάσκαλος), a teacher and interpreter of the law: among the Jews [cf. γραμματεύς, 2], Lk. v. 17; Acts v. 34; of those who among Christians also went about as champions and interpreters of the Mosaic law, 1 Tim. i. 7. (Not found elsewh. [exc. in eccl. writ.]) *

νομοθεσία, -ας, ἡ, (νόμος, τίθημι), law-giving, legislation: Ro. ix. 4. (Plat., Aristot., Polyb., Diod., Philo, al.) *

νομοθέτω, -ώ: Pass., pf. 3 pers. sing. νενομοθέτηται; plurp. 3 pers. sing. νενομοθέτητο (on the om. of the augm. see W. 72 (70); B. 33 (29)); (νομοθέτης); fr. [Lys.], Xen. and Plat. down; Sept. several times for πονήτης; 1. to enact laws; pass. laws are enacted or prescribed for one, to be legislated for, furnished with laws (often so in Plato; cf. Ast., Lex. Plat. ii. p. 391 [for exx.]); δ λαὸς ἐν' αὐτῆς (R G ἐπ' αὐτῇ) νενομοθέτηται (R G νενομοθέτητο) the people received the Mosaic law established upon the foundation of the priesthood, Heb. vii. 11 [W. § 39, 1 b.; cf. B. 337 (290); many refer this ex. (with the gen.) to time (A. V. under it); see ἐπί, A. II, cf. B. 2 a. γ.]. 2. to sanction by law, enact: τί, pass. Heb. viii. 6 [cf. W. and B. u. s.]. *

νομοθέτης, -ον, δ, (νόμος and τίθημι), a lawgiver: Jas. iv. 12. ([Antiph., Thuc.], Xen., Plat., Dem., Joseph., al.; Sept. Ps. ix. 21.) *

νόμος, -ον, δ, (νέμω to divide, distribute, apportion), in prof. auth. fr. Hes. down, anything established, anything received by usage, a custom, usage, law; in Sept. very often for πονήτης, also for πονητή, πονήτη, etc. In the N. T. a command, law; and 1. of any law whatsoever: διὰ ποτίου νόμου; Ro. iii. 27; νόμος δικαιοσύνης, a law or rule producing a state approved of God, i. e. by the observance of which we are approved of God, Ro. ix. 31, cf. Meyer [see ed. Weiss], Fritzsche, Philippi ad loc.; a precept or injunction: κατὰ νόμον ἐντολῆς σαρκ. Heb. vii. 16; plur. of the things prescribed by the divine will, Heb. viii. 10; x. 16; νόμος τοῦ νοός, the rule of action prescribed by reason, Ro. vii. 23; the mention of the divine law causes those things even which in opposition to this law impel to action, and therefore seem to have the force of a law, to be designated by the term νόμος, as ἔτερος νόμος ἐν τοῖς μὲλεσι μον., a different law from that which God has given, i. e. the impulse to sin inherent in human nature, or δ νόμος τῆς ἀμαρτίας (gen. of author), Ro. vii. 23, 25; viii. 2, also ὁ ν. τοῦ θανάτου, emanating from the power of death, Ro. viii. 2; with which is contrasted ὁ νόμος τοῦ πνεύματος, the impulse to (right) action emanating from the Spirit, ibid.

2. of the Mosaic law, and referring, acc. to the context, either to the volume of the law or to its contents: w. the article, Mt. v. 18; xii. 5; xxii. 36; Lk. ii. 27; x. 26; xvi. 17; Jn. i. 17, 45 (46); vii. 51; viii. 17; x. 34; xv. 25; Acts vi. 13; vii. 53; xviii. 13, 15; xxi. 20; xxiii. 3; Ro. ii. 13 [(bis) here L T Tr WH om. art. (also G in 13^b)], 15, 18, 20, 23^b, 26; iv. 15*; vii. 1^b, 5, 14,

21 (on the right interpretation of this difficult passage cf. *Knapp*, Scripta varii Argumenti, ii. p. 385 sqq. and *Fritzsche*, Com. ad Rom. ii. p. 57; [others take νόμος here generally, i. q. controlling principle; see 1 above sub fin. and cf. W. 557 (578); B. § 151, 15]); Ro. viii. 3 sq.; 1 Co. ix. 8; xv. 56; Gal. iii. 13, 24; Eph. ii. 15 (on which pass. sec δόγμα, 2); 1 Tim. i. 8; Heb. vii. 19, 23; x. 1, etc.; with the addition of Μωϋσέως, Lk. ii. 22; Jn. vii. 23; viii. 5; Acts xiii. 38 (39) [here L T Tr WH om. art.]; xv. 5; xxviii. 23; 1 Co. ix. 9; of κυρίου, Lk. ii. 39; of τοῦ θεοῦ, [Mt. xv. 6 T WH mrg.]; Ro. vii. 22; viii. 7. κατὰ τὸν νόμον, acc. to the (standard or requirement of the) law, Acts xxii. 12; Heb. vii. 5; ix. 22. νόμος without the art. (In the Epp. of Paul and James and the Ep. to the Heb.; cf. W. p. 123 (117); B. 89 (78); [some interpreters contend that νόμος without the art. denotes not the law of Moses but law viewed as 'a principle', 'abstract and universal'; cf. Bp. Lghtft. on Gal. ii. 19; also "Fresh Revision," etc. p. 99; Vaughan on Ro. ii. 23; esp. Van Hengel on Ro. ii. 12; Gifford in the Speaker's Com. on Rom. p. 41 sqq. (cf. Cremer s. v.). This distinction is contrary to usage (as exhibited e. g. in Sap. xviii. 4; Sir. xix. 17; xxi. 11; xxxi. 8; xxxii. 1; xxxv. (xxxii.) 15, 24; xxxvi. (xxxiii.) 2, 3; 1 Mace. ii. 21; 4 Mace. vii. 7, and many other exx. in the Apocr.; see *Wahl*, Clavis Apocrr. s. v. p. 343), and to the context in such Pauline pass. as the foll.: Ro. ii. 17, 25, 27; vii. 1 (7); xiii. 8, 10; Gal. iii. 17, 18, 23, 24, (cf. Ro. ii. 12 and iii. 19; v. 13 and 14); etc. It should be added, perhaps, that neither the list of pass. with the art. nor of those without it, as given by Prof. Grimm, claims to be complete])]: Ro. ii. 23, 25; iii. 31; iv. 15^b, v. 13; vii. 1^a, 2^a; x. 4; xiii. 10; Gal. iii. 21^c; v. 23; 1 Tim. i. 9; Heb. vii. 12, etc.: with the addition of κυρίου, Lk. ii. 23 [here L has the art.], 24 [L T Tr WH add the art.]; of θεοῦ, Ro. vii. 25; of Μωϋσέως, Heb. x. 28; esp. after prepositions, as διὰ νόμου, Ro. ii. 12; iii. 20; Gal. ii. 21; χωρὶς νόμου, without the co-operation of the law, Ro. iii. 21; destitute or ignorant of the law, Ro. vii. 9; where no law has been promulgated, Ro. vii. 8; οἱ ἐκ νόμου, those who rule their life by the law, Jews, Ro. iv. 14, 16 [here all edd. have the art.]; οἱ ἐν νόμῳ, who are in the power of the law, i. e. bound to it, Ro. iii. 19 [but all texts here ἐν τῷ ν.]; ἵπτο νόμον, under dominion of the law, Ro. vi. 14 sq.; Gal. iii. 23; iv. 4, 21; v. 18; οἱ ὑπὸ νόμου, 1 Co. ix. 20; δικαιοῦσθαι ἐν νόμῳ, Gal. v. 4; ἔργα νόμου (see ἔργον, sub fin.); ἐν νόμῳ ἀμαρτάνειν, under law i. e. with knowledge of the law, Ro. ii. 12 (equiv. to ἔχοντες νόμον, cf. vs. 14); they to whom the Mosaic law has not been made known are said νόμον μὴ ἔχειν, ibid. 14; ἔαυτοῖς εἰσὶ νόμος, their natural knowledge of right takes the place of the Mosaic law, ibid.; νόμος ἔργων, the law demanding works, Ro. iii. 27; διὰ νόμου νόμῳ ἀπέθανον, by the law itself (when I became convinced that by keeping it I could not attain to salvation, cf. Ro. vii. 9-24) I became utterly estranged from the law, Gal. ii. 19 [cf. W. 210 (197); B. § 133, 12]. κατὰ νόμον, as respects the interpretation and observance of the law. Phil. iii. 5. The observance of the law is

designated by the foll. phrases: πληροῦν νόμον, Ro. xiii. 8; τὸν ν. Gal. v. 14; πληροῦν τὸ δικαίωμα τοῦ νόμου, Ro. viii. 4; φιλάσσειν (τὸν ν.), Acts xxi. 24; Gal. vi. 13; τὰ δικαιώματα τοῦ ν. Ro. ii. 26; πράσσειν νόμον, Ro. ii. 25; ποιεῖν τὸν ν., Jn. vii. 19; Gal. v. 3; τηρεῖν, Acts xv. 5, 24 [Rec.]; Jas. ii. 10; τελεῖν, Ro. ii. 27 (cf. Jas. ii. 8); [on the other hand, ἀκυροῦν τὸν νόμον Mt. xv. 6 T WH mrg.]. δόνομος is used of some particular ordinance of the Mosaic law in Jn. xix. 7; Jas. ii. 8; with a gen. of the obj. added, τοῦ ἀνδρός, the law enacted respecting the husband, i. e. binding the wife to her husband, Ro. vii. 2 where Rec.^{elz} om. τὸν νόμον. (so ὁ νόμος τοῦ πάσχα, Num. ix. 12; τοῦ λεπροῦ, Lev. xiv. 2; other exx. are given in *Fritzsche*, Ep. ad Rom. ii. p. 9; cf. W. § 30, 2 β.). Although the Jews did not make a distinction as we do between the moral, the ceremonial, the civil, precepts of the law, but thought that all should be honored and kept with the same conscientious and pious regard, yet in the N. T. not infrequently the law is so referred to as to show that the speaker or writer has his eye on the ethical part of it alone, as of primary importance and among Christians also of perpetual validity, but does not care for the ceremonial and civil portions, as being written for Jews alone: thus in Gal. v. 14; Ro. xiii. 8, 10; ii. 26 sq.; vii. 21, 25; Mt. v. 18, and often; τὰ τοῦ νόμου, the precepts, moral requirements, of the law, Ro. ii. 14. In the Ep. of James νόμος (without the article) designates only the ethical portion of the Mosaic law, confirmed by the authority of the Christian religion: ii. 9-11; iv. 11; in the Ep. to the Heb., on the other hand, the ceremonial part of the law is the prominent idea. **3.** of the *Christian religion*: νόμος πίστεως, the law demanding faith, Ro. iii. 27; τοῦ Χριστοῦ, the moral instruction given by Christ, esp. the precept concerning love, Gal. vi. 2; τῆς ἐλευθερίας (see ἐλευθερία, a.), Jas. i. 25; ii. 12; cf. ὁ κανὼν νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἄνευ ζυγοῦ ἀνάγκης ὅν, Barn. ep. 2, 6 [see Harnack's note in loc.]. **4.** by metonymy ὁ νόμος, the name of the more important part (i. e. the Pentateuch), is put for the entire collection of the sacred books of the O. T.: Jn. vii. 49; x. 34 (Ps. lxxxii. (lxxii.) 6); Jn. xii. 34 (Ps. cix. (ex.) 4; Dan. (Theodot.) ii. 44; vii. 14); Jn. xv. 25 (Ps. xxxiv. (xxxv.) 19; lxviii. (lxix.) 15); Ro. iii. 19; 1 Co. xiv. 21 (Is. xxvii. 11 sq.; so 2 Mace. ii. 18, where cf. Grimm); δόνομος καὶ οἱ προφῆται, Mt. xi. 13; Jn. i. 46; Acts xiii. 15; xxiv. 14; xxvii. 23; Ro. iii. 21, (2 Mace. xv. 9); i. q. the system of morals taught in the O. T., Mt. v. 17; vii. 12; xxii. 40; δόνομος (οἱ) προφ. καὶ ψαλμοί, the religious dispensation contained in the O. T., Lk. xxiv. 44 (δόνομος, οἱ προφ. κ. τὰ ἀλλα πάτρια βιβλία, prol. to Sir.). Paul's doctrine concerning δόνομος is exhibited by (besides others) Weiss, Bibl. Theol. §§ 71, 72; Pfeiderer, Paulinismus, p. 69 sq. [Eng. trans. i. p. 68 sq.; A. Zahn, Das Gesetz Gottes nach d. Lehre u. Erfahrung d. Apostel Paulus, Halle 1876; R. Tiling, Die Paulinische Lehre vom νόμος nach d. vier Hauptbriefen, u.s.w. Dorpat, 1878]. νόμος does not occur in the foll. N. T. bks.: Mk., 2 Co., Col., Thess., 2 Tim., Pet., Jude, Jn., Rev. νόος, see νοῦς.

νοσέω, -ῶ; (*νόσος*); fr. [Aeschyl.], Hdt. down; *to be sick*; metaph. of any ailment of the mind (*ἀργέστερος πονηρία νοσεῖν Αθηναίους*, Xen. mem. 3, 5, 18 and many other exx. in Grk. auth.): *περί τι*, to be taken with such an interest in a thing as amounts to a disease, to have a morbid fondness for, 1 Tim. vi. 4 (*περὶ δόξαν*, Plat. mor. p. 546 d.).*

νόσημα, -τος, τό, *disease, sickness*: Jn. v. 4 Rec. Lchm. (Tragg., Arstph., Thuc., Xen., Plat., sqq.)*

νόσος, -ου, ἡ, *disease, sickness*: Mt. iv. 23 sq.; viii. 17; ix. 35; x. 1; Mk. i. 34; iii. 15 [R GL]; Lk. iv. 40; vi. 18 (17); vii. 21; ix. 1; Acts xix. 12. (Deut. vii. 15; xxviii. 59; Ex. xv. 26, etc. [Hom., Hdt., al.]).*

νοστιά, -ᾶς, ἡ, (for *νεοστιά*, the earlier and more common form [cf. WH. App. p. 145], fr. *νεοστός*, q. v.), Sept. for *ἱππος*: **1.** *a nest of birds.* **2.** *a brood of birds*: Lk. xiii. 34 [but Ltxt. *νοστιά*, see the foll. word]. (Deut. xxxii. 11 [Gen. vi. 14; Num. xxiv. 22; Prov. xvi. 16, etc.].)*

νοστίον, -ου, τό, (see *νοστιά*), *a brood of birds*: Mt. xxiii. 37 and Lchm. txt. in Lk. xiii. 34 [where al. *νοστιά*, see the preced. word]. (Arstph., Aristot., Ael.; for **ΙΧΡΑΝ** Ps. lxxxiii. (lxxxiv.) 4).*

νοστός, see *νεοστός*.

νοσφίζω: Mid., pres. ptep. *νοσφιζόμενος*; 1 aor. *ἐνοσφισάμην*; (*νόσφι* afar, apart); *to set apart, separate, divide*; mid. *to set apart or separate for one's self*, i. e. to purloin, embezzle, withdraw covertly and appropriate to one's own use: *χρήματα*, Xen. Cyr. 4, 2 42; Plut. Lucull. 37; Aristid. 4; *μηδὲν τῶν εκ τῆς διαπαγῆς*, Polyb. 10, 16, 6; *χρυσώματα*, 2 Macc. iv. 32; *ἀλλότρια*, Joseph. antt. 4, 8, 29; *absol.* Tit. ii. 10; (*τι*) *ἄπο τινος*, Acts v. 2, 3 [here A. V. *keep back*]; Sept. Josh. vii. 1; *Ἐκ τινος*, Athen. 6 p. 234 a.*

νότος, -ου, ὁ, *the south wind*; **a.** prop.: Lk. xii. 55; Acts xxvii. 13; xxviii. 13. **b.** *the South* (cf. *Βορρᾶς*): Mt. xii. 42; Lk. xi. 31; xiii. 29; Rev. xxi. 13. (From Hom. down; Sept. chiefly for *ὴ*, the southern quarter, the South; and for *ἡρόν*, the southern (both) wind and quarter; *ἥτη*, the same; *ἥτη*, the eastern (both) quarter and wind.)*

νοιθετία, -ας, ἡ, (*νοιθετέω*, q. v.); *admonition, exhortation*: Sap. xvi. 6; 1 Co. x. 11; Tit. iii. 10; *κυρίου*, such as belongs to the Lord (Christ) or proceeds from him, Eph. vi. 4 [cf. W. 189 (178)]. (Arstph. ran. 1009; Diod. 15, 7; besides in Philo, Joseph. and other recent writ. for *νοιθέτησις* and *νοιθετία*, forms more com. in the earlier writ. cf. Lob. ad Phrym. p. 512; [W. 24].) [Cf. Trench § xxxii.].*

νοιθετίω, -ῶ; (*νοιθέτης*, and this fr. *νοῦς* and *τίθημι*; hence prop. i. q. *ἐν τῷ νῷ τίθημι*, lit. 'put in mind', Germ. 'an das Herz legen'); *to admonish, warn, exhort*: *τινά*, Acts xx. 31; Ro. xv. 14; 1 Co. iv. 14; Col. i. 28; iii. 16; 1 Th. v. 12, 14; 2 Th. iii. 15. ([1 S. iii. 13]; Job iv. 3; Sap. xi. 11; xii. 2; Tragg., Arstph., Xen., Plat., al.].)*

νοιμηνία, and acc. to a rarer uncontr. form (cf. Lob. ad Phrym. p. 148 [Bp. Lghtft. on Col. as below; WH. App. p. 145]) *νεομηνία* (so Ltxt. Tr WH), **-ας, ἡ, (νέος,**

μήν a month), *new-moon* (Vulg. *neomenia*; barbarous Lat. *novilunium*): of the Jewish festival of the new moon [BB.DD. s. v. *New Moon*], Col. ii. 16. (Sept. chiefly for *שׁנִי*; also for *שׁנָה תְּנִיא*, Ex. xl. 2; and *שׁנָה שׁנִית*, Num. x. 10; xxviii. 11; see *μῆν*, 2. Pind., Arstph., Thuc., Xen., al.)*

νουνεχώς, (νοῦς and ἔχω [cf. Lob. ad Phrym. p. 599]), adv. *wisely, prudently, discreetly*: Mk. xii. 34. ([Aristot. rhet. Alex. 30 p. 1436^b, 33 *νουνεχώς κ. δικαιώσεις*; Polyb. 1, 83, 3 *νουνεχώς κ. φρονίμως*; [2, 13, 1]; 5, 88, 2 *νουνεχώς κ. πραγματικώς*; [al.].])*

νοῦς (contr. fr. *νόος*), **ὁ, gen. νοός, dat. νοῖς**, (so in later Grk. for the earlier forms *νοῦ*, *νῷ*, contr. fr. *νόον*, *νῷος*; cf. Lob. ad Phrym. p. 453; W. § 8, 2 b.; [B. 12 sq. (12)]), acc. *νοῦν* (contr. fr. *νόον*), Sept. for *בַּל* and *בַּבֵּל*, [fr. Hom. down]; *mind* (Germ. *Sinn*), i. e. **1.** *the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; hence spec.* **a. the intellective faculty, the understanding:** Lk. xxiv. 45 (on which see *διανοία*, 2); Phil. iv. 7; Rev. xiii. 18; xvii. 9; opp. to *τὸ πνεύμα*, the spirit intensely roused and completely absorbed with divine things, but destitute of clear ideas of them, 1 Co. xiv. 14 sq. 19; *ἔχειν τὸν νοῦν κυρίον* [Ltxt., al. *Χριστοῦ*], to be furnished with the understanding of Christ, 1 Co. ii. 16^b. **b. reason** (Germ. *die Vernunft*) in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, *the faculty of perceiving divine things, of recognizing goodness and of hating evil*: Ro. i. 28; vii. 23; Eph. iv. 17; 1 Tim. vi. 5; 2 Tim. iii. 8 [cf. W. 229 (215); B. § 134, 7]; Tit. i. 15; opp. to *ἡ σάρξ*, Ro. vii. 25; *ἀνανεώσθαι τῷ πνεύματι τὸν νοός*, to be so changed that the spirit which governs the mind is renewed, Eph. iv. 23; [cf. *ἡ ἀνακαίνωσις τοῦ νοός*, Ro. xii. 2].

c. the power of considering and judging soberly, calmly and impartially: 2 Th. ii. 2. **2. a particular mode of thinking and judging:** Ro. xiv. 5; 1 Co. i. 10; i. q. *thoughts, feelings, purposes*: *τοῦ κυρίου* (fr. Is. xl. 13), Ro. xi. 34; 1 Co. ii. 16^a; i. q. *desires, τῆς σαρκός*, Col. ii. 18 [cf. Meyer ad loc.].*

Νυμφᾶς, -ᾶς, ὁ, [perh. contr. fr. *Νυμφόδωρος*; cf. W. 102 sq. (97); on accent cf. Chandler § 32], *Nymphas*, a Christian inhabitant of Laodicea: Col. iv. 15 [L WH Tr mrg. read *Νύμφαν* i. e. *Nympha*, the name of a woman; see esp. Bp. Lghtft. ad loc., and p. 256].*

νύμφη, -ης, ἡ, (appar. allied w. Lat. *nubo*; Vaniček p. 429 sq.), Sept. for *תַּלְכִּת*: **1.** *a betrothed woman, a bride*: Jn. iii. 29; Rev. xviii. 23; xxi. 2, 9; xxii. 17. **2.** in the Grk. writ. fr. Hom. down, *a recently married woman, young wife; a young woman*; hence in bibl. and eccl. Grk., like the Hebr. *תַּלְכִּת* (which signifies both a bride and a daughter-in-law [cf. W. 32]), *a daughter-in-law*: Mt. x. 35; Lk. xii. 53. (Mic. vii. 6; Gen. xi. 31; [xxxviii. 11]; Ruth i. 6, [etc.]; also Joseph. antt. 5, 9, 1.)*

νύμφος, -ου, ὁ, (νύμφη), a bridegroom: Mt. ix. 15; xxv. 1, 5 sq. 10; Mk. ii. 19 sq.; Lk. v. 34 sq.; Jn. ii. 9; iii. 29; Rev. xviii. 23. (From Hom. down; Sept for *תַּלְכִּן*).*

τυμφών, -ῶνος, δ., (*νύμφη*), *the chamber containing the bridal bed, the bride-chamber*: *οἱ νιόὶ τοῦ τυμφῶν* (see *νιός*, 2), of the friends of the bridegroom whose duty it was to provide and care for whatever pertained to the bridal chamber, i. e. whatever was needed for the due celebration of the nuptials: Mt. ix. 15; Mk. ii. 19; Lk. v. 34, ([W. 33 (32)]); Tob. vi. 13 (14), 16 (17); eccles. writ.; Heliod. 7, 8); *the room in which the marriage ceremonies are held*: Mt. xxii. 10 T WH Tr mrg.*

νῦν, and **νῦνί** (which see in its place), adv. *now*, Lat. *nunc*, (Sept. for παρόν; [fr. Hom. down]); **1.** adv. of Time, *now*, i. e. *at the present time*; **a.** so used that by the thing which is now said to be or to be done the present time is opposed to past time: Jn. iv. 18; ix. 21; Acts xvi. 37; xxiii. 21; Ro. xiii. 11; 2 Th. ii. 6; 2 Co. vii. 9; xiii. 2; Phil. i. 30; ii. 12; iii. 18; Col. i. 24, etc.; freq. it denotes a somewhat extended portion of present time as opp. to a former state of things: Lk. xvi. 25; Acts vii. 4; Gal. i. 23; iii. 3; spec. the time since certain persons received the Christian religion, Ro. v. 9, 11; vi. 19, 21; viii. 1; Gal. ii. 20; iv. 29; 1 Pet. ii. 10, 25; or the time since man has had the blessing of the gospel, as opp. to past times, i. q. *in our times, our age*: Acts vii. 52; Ro. xvi. 26; 2 Co. vi. 2; Eph. iii. 5, 10; 2 Tim. i. 10; 1 Pet. i. 12; iii. 21, [cf. ep. ad Diogn. 1]. **b.** opp. to future time: Jn. xii. 27; xiii. 36 (opp. to *ἕστερον*); xvi. 22; Ro. xi. 31; 1 Co. xvi. 12; *νῦν καὶ εἰς τὰντας τοὺς αἰώνας*, Jude 25; used to distinguish this present age, preceding Christ's return, from the age which follows that return: Lk. vi. 21, 25; Eph. ii. 2; Heb. ii. 8; 2 Pet. iii. 18; 1 Jn. ii. 28; with *ἐν τῷ καιρῷ τούτῳ* added, Mk. x. 30.

c. Sometimes *νῦν* with the present is used of what will occur *forthwith or soon*, Lk. ii. 29; Jn. xii. 31; xvi. 5; xvii. 13; Acts xxvi. 17. with a preterite, of what has *just* been done, Mt. xxvi. 65; Jn. xxi. 10; or *very lately* (*but now, just now*, hyperbolically i. q. *a short time ago*), *νῦν ἐξήρουν σε λαθάσαι οἱ λουδαῖοι*, Jn. xi. 8; cf. Kypke ad loc.; Vig. ed. Herm. p. 425 sq. with a future, of those future things which are thought of as already begun to be done, Jn. xii. 31; or of those which will be done *instantly*, Acts xiii. 11 [here al. supply *ἔστι*; W. § 64, 2 a.]; or *soon*, Acts xx. 22 [here *πορ.* merely has inherent fut. force; cf. B. § 137, 10 a.].

d. with the imperative it often marks the proper or fit time for doing a thing: Mt. xxvii. 42 sq.; Mk. xv. 32; Jn. ii. 8. Hence it serves to point an exhortation in *ἄγε νῦν, come now*: Jas. iv. 13; v. 1, (where it is more correctly written *ἄγε νῦν*, cf. Passow ii. p. 372).

e. with other particles, by which the contrast in time is marked more precisely: *καὶ νῦν, even now (now also)*, Jn. xi. 22; Phil. i. 20; *and now, Jn. xvii. 5*; Acts vii. 34 [cf. 2 below]; x. 5 [W. § 43, 3 a.]; xx. 25; xxii. 16; *ἀλλὰ νῦν, Lk. xxii. 36; ἀλλὰ καὶ νῦν, but even now, Jn. xi. 22* [T Tr txt. WH om. L Tr mrg. br. *ἀλλά*]; *ἔτι νῦν, 1 Co. iii. 2 (3) [L WH br. *ἔτι*]; νῦν δέ (see *νῦν* below) *but now, Jn. xvi. 5; xvii. 13; Heb. ii. 8; τότε . . . νῦν δέ, Gal. iv. 9; Ro. vi. 21 sq. [here *νῦν δέ*]; Heb. xii. 26; ποτὲ . . . νῦν δέ, Ro. xi. 30 [WH mrg. *νῦντι*]; Eph. v. 8; 1 Pet. ii. 10; *νῦν ἥδη, now already, 1 Jn. iv. 3.***

νῦν οὖν, now therefore, Acts x. 33; xv. 10; xvi. 36; xxiii. 15, (Gen. xxvii. 8, 43; xxxi. 13, 30; xl. 8; 1 Macc. x. 71). *τὸ νῦν ἔχον*, see *ἔχω*, II. b. **f.** with the article; **a.** w. neut. acc. absol. of the article, *τὰ νῦν, as respects the present; at present, now* (in which sense it is written also *ταῦν* [so Grsb. always, Rec. twice; classic edd. often *ταύν*; cf. Tdf. Proleg. p. 111; Chandler, Accent, § 826]): Acts iv. 29; xvii. 30; xx. 32; xxvii. 22, (2 Macc. xv. 8; often in class. Grk.; also *τὸ νῦν, 1 Macc. vii. 35; ix. 9*; cf. Krüger § 50, 5, 13; Bnhdy. p. 328; Bttm. Gram. § 125, 8 Anm. 8 (5)); *the things that now are, the present things*, Judith ix. 5; acc. absol. *as respects the things now taking place, equiv. to as respects the case in hand*, Acts v. 38. **β.** ὁ, ἡ, *τὸ νῦν, the present*, joined to substantives: as *ὅ νῦν αἰών, 1 Tim. vi. 17; 2 Tim. iv. 10; Tit. ii. 12; καιρός, Ro. iii. 26; viii. 18; xi. 5; [2 Co. viii. 14 (13)]; ἡ νῦν ἱερουσαλήμ, Gal. iv. 25; *οἱ νῦν οὐρανοί, 2 Pet. iii. 7; μοῦ τῆς πρὸς ἡμᾶς νῦν* (or *νῦνί*) *ἀπολογίας*, Acts xxii. 1.*

γ. *τὸ νῦν* with prepositions: *ἀπὸ τοῦ νῦν* (Sept. for παρόν), *from this time onward*, [A. V. *from henceforth*], Lk. i. 48: v. 10; xii. 52; xxii. 69; Acts xviii. 6; 2 Co. v. 16; *ἄχρι τοῦ νῦν, Ro. viii. 22; Phil. i. 5; ἕως τοῦ νῦν* (Sept. for παρόν, γ.), Mt. xxiv. 21; Mk. xiii. 19. **2.** Like our *now* and the Lat. *nunc*, it stands in a conclusion or sequence; *as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so; as it is*: Lk. xi. 39 (*νῦν* i. e. since ye are intent on observing the requirements of tradition; [but al. take *νῦν* here of time — a covert allusion to a former and better state of things]); Col. i. 24 [al. of time; cf. Mey., Bp. Lghft., Ellie. ad loc.]; *καὶ νῦν, 1 Jn. ii. 28; 2 Jn. 5; καὶ νῦν δεῦρο*, Acts vii. 34. *νῦν δέ* (and *νῦν δέ* see *νῦνί*), *but now; now however; but as it is*; (often in class. Grk.; cf. Vig. ed. Herm. p. 426; Matthiae ii. p. 1434 sq.; Kühner § 498, 2 [or Jelf § 719, 2]): 1 Co. vii. 14; Jas. iv. 16, and R G in Heb. ix. 26; esp. after **a** conditional statement with *εἰ* and the indie. preterite, Lk. xix. 42; Jn. viii. 40; ix. 41; xv. 22, 24; xviii. 36; 1 Co. xii. 20; [cf. B. § 151, 26]. In Rev. *νῦν* does not occur. [Syn. see *ἅπτυ*.]

νῦντι (*νῦν* with iota demonstr. [Krüger § 25, 6, 4 sq.; Kühner § 180, e. (Jelf § 160, e.); Bttm. Gram. § 80, 2]), in Attic *now, at this very moment* (precisely now, neither before nor after; Lat. *nunc ipsum*), and only of Time, almost always with the pres., very rarely with the fut. (cf. Loh. ad Phryn. p. 19). Not found in the N. T. exec. in the writ. of Paul and in a few places in Acts and the Ep. to the Heb.; and it differs here in no respect from the simple *νῦν*; cf. Fritzsch, Rom. i. p. 182; [W. 23]; **1.** of Time: with a pres. (Job xxx. 9), Acts xxiv. 13 L T Tr WH; Ro. xv. 23, 25; 1 Co. xiii. 13 (*ἄπτυ . . . τότε δὲ . . . νῦν δέ*); 2 Co. viii. 11, 22; Philem. 9, 11 (sc. *ὄντα*); with a perf. indicating continuance, Ro. iii. 21 [al. refer this to 2]; with a preterite (Ps. xvi. (xvii.) 11), Ro. vi. 22 (opp. to *τότε*); vii. 6; Eph. ii. 13 (opp. to *ἐν τῷ καιρῷ ἐκείνῳ*); Col. i. 22 (21) [and iii. 8; also Ro. xi. 30 WH mrg.], (opp. to *τότε*); Col. i. 26 [R G L mrg.; cf. W. § 63 I. 2 b.: B. 382 (328)] (opp. to *ἀπὸ τῶν αἰώνων*);

with a fut., Job vii. 21; Bar. vi. 4 (Ep. Jer. 3); 2 Macc. x. 10; *τῆς πρὸς ὑμᾶς νῦν ἀπόλογιας*, Acts xxii. 1.

2.

contrary to Grk. usage, in stating a conclusion (see νῦν, 2), but since the case stands thus, [as it is]: 1 Co. [v. 11 R G T L mrg.]; xiv. 6 R G (i. e. since δὲ γλώσσῃ λαλῶν without an interpretation cannot edify the church); *but now* (Germ. so aber), Heb. ix. 26 L T Tr WH; after a conditional statement with εἰ (see νῦν, fin.), Ro. vii. 17; 1 Co. xii. 18 [R G T WH mrg.]; xv. 20; Heb. viii. 6 [here L Tr mrg. WH txt. νῦν], cf. 4; xi. 16 Rec., cf. 15; [B. § 151, 26].*

νύξ, gen. νυκτός, ἥ, [fr. a root meaning ‘to disappear’; cf. Lat. *nox*, Germ. *nacht*, Eng. *night*; Curtius § 94], (Sept. for θέλη and πάλιν), [fr. Hom. down], *night*: Mk. vi. 48; Acts xvi. 33; xxiii. 23; Jn. xiii. 30; Rev. xxi. 25; xxii. 5; ἡ νύξ μὴ φάινη τὸ τρίτον αὐτῆς, i. e. that the night should want a third part of the light which the moon and the stars give it, Rev. viii. 12 [al. understand this of the want of the light etc. for a third part of the night’s duration]; gen. νυκτός, *by night* [W. § 30, 11; B. § 132, 26], Mt. ii. 14; xxviii. 13; Lk. ii. 8 [but note here the article; some make τῆς νυκτός depend on φυλακάς]; Jn. iii. 2; Acts ix. 25; 1 Th. v. 7; νυκτὸς καὶ ἡμέρας, Mk. v. 5; 1 Th. ii. 9; iii. 10; 1 Tim. v. 5, [where see Ellicott on the order]; ἡμέρας καὶ νυκτός, Lk. xviii. 7; Acts ix. 24; Rev. iv. 8; vii. 15; xii. 10, etc.; μέσης νυκτός, *at midnight*, Mt. xxv. 6; in answer to the question when: ταύτη τῇ νυκτὶ, *this night*, Lk. xii. 20; xvii. 34; Acts xxvii. 23; τῇ νυκτὶ ἐκεῖνῃ, Acts xii. 6; τῇ ἐπιώσῃ ν. Acts xxiii. 11; in answer to the question how long: νύκτα καὶ ἡμέραν, Lk. ii. 37; Acts xx. 31; xxvi. 7; differently in Mk. iv. 27 (*night and day*, sc. applying himself to what he is here said to be doing); τὰς νύκτας, during the nights, every night, Lk. xxi. 37; νύκτας τεσσαράκ. Mt. iv. 2; τρεῖς, ib. xii. 40; διὰ τῆς νυκτός, see διά, A. II. 1 b.; διὰ ὅλης (τῆς) νυκτός, the whole night through, all night, Lk. v. 5; ἐν νυκτὶ, when he was asleep, Acts xviii. 9; (κλέπτης) ἐν νυκτὶ, 1 Th. v. 2, and Rec. in 2 Pet. iii. 10; ἐν τῇ νυκτὶ, in (the course of) the night, Jn. xi. 10; ἐν τῇ νυκτὶ ταύτῃ, Mt. xxvi. 31, 34; Mk. xiv. 30; ἐν τῇ νυκτὶ ἦ κτλ. 1 Co. xi. 23; κατὰ μέσον τῆς νυκτός, about midnight, Acts xxvii. 27. Metaph. the time when work ceases, i. e. the time of death, Jn. ix. 4; the time for deeds of sin and shame, the time of moral stupidity and darkness, Ro. xiii. 12; the time

when the weary and also the drunken give themselves up to slumber, put for torpor and sluggishness, 1 Th. v. 5.

νύστω (ττω): 1 aor. ἔνυξα; *to strike [?], pierce; to pierce through, transfix*; often in Hom. of severe or even deadly wounds given one; as, τὸν μὲν ἔγχει νύξ . . . στυγεός δὲ ἄρα μιν σκότος εἶλε, Il. 5, 45. 47; φθάσας αὐτὸν ἐκεῖνος νύττει κάτωθεν ὑπὸ τὸν βουβῶνα δόρατι καὶ παραχρῆμα διεργάζεται, Joseph. b. j. 3, 7, 35; so τὴν πλευρὰν λόγχη, Jn. xix. 34, ef. x. 25, 27. On the further use of the word cf. Fritzsche, Rom. ii. p. 559. [Comp.: κατα-νύστω.]*

νυστάξω; 1 aor. ἐνύσταξα; (ΝΥΩ, cf. νεύω, νευστάξω); Sept. for διψ; 1. prop. *to nod in sleep, to sleep*, (Hippocr., Arstph., Xen., Plato, al.); *to be overcome or oppressed with sleep; to fall asleep, drop off to sleep*, [(cf. Wyclif) to nap it]: Mt. xxv. 5; Sept. for δραγμ., Ps. lxxv. (lxxvi.) 7. 2. like the Lat. *dormito* [cf. our to be napping], trop. i. q. *to be negligent, careless*, (Plat., Plut., al.): of a thing i. q. *to linger, delay*, 2 Pet. ii. 3.*

νυχθήμερον, -ον, τό, (νύξ and ἡμέρα), *a night and a day*, the space of twenty-four hours: 2 Co. xi. 25. (Alex. Aphr.; Geopon.) Cf. Sturz, De dial. Mac. etc. p. 186; [Soph. Lex. s. v.; cf. W. 25].*

Νῶ (Νῶες, -ον, in Joseph. [antt. 1, 3, 1 sqq.]), δ, (Π) rest), *Noah*, the second father of the human race: Mt. xxiv. 37 sq.; Lk. iii. 36; xvii. 26 sq.; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5.*

νωθρός, -ά, -όν, (i. q. νωθῆς, fr. νη [cf. νήπιας] and ὁθέω [to push; al. θθομαί to care about (cf. Vaniček p. 879)]], cf. νάδνος, νάρυος, fr. νη and δδόνη, δνομα), *slow, sluggish, indolent, dull, languid*: Heb. vi. 12; with a dat. of reference [W. § 31, 6 a.; B. § 133, 21], ταῖς ἀκοαῖς, of one who apprehends with difficulty, Heb. v. 11; νωθρὸς καὶ παρεμένος ἐν τοῖς ἔργοις, Sir. iv. 29; νωθρὸς καὶ παρεμένος ἔργάτης, Clem. Rom. 1 Cor. 34, 1. (Plat., Aristot., Polyb., Dion. Hal., Anthol., al.) [SYN. see ἀργός, fin.]*

νῶτος, -ον, ὁ, [fr. root ‘to bend,’ ‘curve,’ akin to Lat. *natis*; Fick i. 128; Vaniček p. 420], *the back*: Ro. xi. 10 fr. Ps. lxxviii. (lxix.) 24. (In Hom. ὁ νῶτος [“the gend. of the sing. is undetermined in Hom. and Hes.” (L. and S.)], plur. τὰ νῶτα; in Attic generally τὰ νῶτον, very rarely ὁ νῶτος; plur. always τὰ νῶτα; Sept. ὁ νῶτος, plur. οἱ νῶται; cf. Lob. ad Phryn. p. 290; [Rutherford, New Phryn. p. 351]; Passow [L. and S.] s. v.)*

II

[ξ, on its occasional substitution for σ see Σ, σ, σ.]

ξενία, -ας, ἥ, (ξένιας, -α, -ον, and this fr. ξένος), fr. Hom. down, *hospitality, hospitable reception*; i. q. *a lodging-place, lodgings*: Acts xxviii. 23 (i. q. τὸ μίσθωμα in vs. 30 [but this is doubtful; the more prob. opinion receives the preference s. v. ιδίως, 1 a.]); Philem. 22. [See esp. Bp. Lightf. on Phil. p. 9, and on Philem. l. e.]*

ξενίω; 1 aor. ἔξενισα; Pass., pres. ξενίζομαι; 1 aor. ἔξενισθη; fr. Hom. down; 1. *to receive as a guest, to entertain hospitably*: τινά, Acts x. 23; xxviii. 7; Heb. xiii. 2; pass. *to be received hospitably; to stay as a guest, to lodge (be lodged)*: ἐνθάδε, Acts x. 18; ἐν οἰκίᾳ τινός, Acts x. 32; παρά τινι, Acts x. 6; xxi. 16 [ef. B. 284 (244); W. 214 (201)], and sundry codd. in 1 Co. xvi. 19; (Diod.

14, 30). **2.** to surprise or astonish by the strangeness and novelty of a thing (cf. Germ. *befremden*): ξενίζοντα τυν. Acts xvii. 20 (ξενίζουσα πρόσωψις καὶ καταπληκτική, Polyb. 3, 114, 4; τὸν θεὸν ἔξενικε τὸ πραττόμενον, Joseph. antt. 1, 1, 4; ξενίζουσαι συμφοράι, 2 Macc. ix. 6); pass. to be surprised, astonished at the novelty or strangeness of a thing; to think strange, be shocked: w. dat. of the thing [W. § 31, 1 f.], 1 Pet. iv. 12 (Polyb. 1, 23, 5; 3, 68, 9); ἐν w. dat. of the thing [cf. B. § 133, 23], 1 Pet. iv. 4.*

ξενοδοχέω (for the earlier form ξενοδοκέω in use fr. Hdt. down; cf. Loh. ad Phryn. p. 307), -ῶ: 1 aor. εξενοδόχησα; (ξενοδόχος, i. e. ξενός δεχόμενος); to receive and entertain hospitably, to be hospitable: 1 Tim. v. 10. (Dio Cass. 78, 3; [Graec. Ven. Gen. xxvi. 17; eccl. writ.].)*

ξένος, -ῆ, -ον, fr. Hom. down, masc. a guest-friend (Lat. *hospes*, [of parties bound by ties of hospitality]), i.e. **1.** a foreigner, stranger, (opp. to ἐπιχώριος, Plat. Phaedo c. 2 p. 59 b.; Joseph. b. j. 5, 1, 3); **a.** prop.: Mt. xxv. 35, 38, 43 sq.; xxvii. 7; 3 Jn. 5; ξένοι καὶ παρεπιδήμοι ἐπὶ τῆς γῆς, Heb. xi. 13; οἱ ἐπιδημοῦντες ξένοι, Acts xvii. 21; opp. to συμπολίτης, Eph. ii. 19; (Sept. for ΠΓΝ a traveller, 2 S. xii. 4 cod. Alex.; for γέ, Job xxxi. 32; several times for γέ). [as adj. with] δαμόνια, Acts xvii. 18. **b.** trop. **a.** alien (from a person or thing); without knowledge of, without a share in: with a gen. of the thing, τῶν διαθηκῶν τῆς ἐπαγγελίας, Eph. ii. 12 [cf. W. § 30, 4, 6] (τοῦ λόγου, Soph. O. T. 219). **b.** new, unheard of: διδαχαῖ, Heb. xiii. 9; ξένον τι, a strange, wonderful thing, 1 Pet. iv. 12 (Aeschyl. Prom. 688; Diod. 3, 15 and 52; al.). **2.** one who receives and entertains another hospitably; with whom he stays or lodges, a host: δέ ξένος μον, Ro. xvi. 23, where καὶ τῆς ἐκκλησίας ὅλης is added, i. e. either ‘who receives hospitably all the members of the church who cross his threshold,’ or ‘who kindly permits the church to worship in his house’ (Fritzsche).*

ξέστης, -ον. ὁ, (a corruption of the Lat. *sextarius*); **1.** a sextarius, i. e. a vessel for measuring liquids, holding about a pint (Joseph. antt. 8, 2, 9 — see βάτος; Epict. diss. 1, 9, 33; 2, 16, 22; [Dioscor.], Galen and med. writ.). **2.** a wooden pitcher or ewer (Vulg. *urceus* [A. V. *pot*]) from which water or wine is poured, whether holding a sextarius or not: Mk. vii. 4, 8 [here T WH om. Tr br. the cl.].*

ξηραίνω: 1 aor. ἔξηραν (Jas. i. 11); Pass., pres. ξηραίνομαι; pf. 3 pers. sing. ἔξηρανται (Mk. xi. 21), ptc. ἔξηραμένος; 1 aor. ἔξηράνθην; cf. B. 41 (36); (fr. ξηρός, q. v.); fr. Hom. down; Sept. chiefly for ψῆ and ψῆται; to make dry, dry up, wither: act., τὸν χόρτον, Jas. i. 11; pass. to become dry, to be dry, be withered [cf. B. 52 (45)] (Sept. for ψῆ): of plants, Mt. xiii. 6; xxi. 19 sq.; Mk. iv. 6; xi. 20 sq.; Lk. viii. 6; Jn. xv. 6; [1 Pet. i. 24]; of the ripening of crops, Rev. xiv. 15; of fluids: ἡ πηγή, Mk. v. 29; τὸ ὕδωρ, Rev. xvi. 12, (Gen. viii. 7; Is. xix. 5); of

members of the body, to waste away, pine away: Mk. ix. 18; ἔξηραμένη χεῖρ, a withered hand, Mk. iii. 1, and R G in 3.*

ξηρός, -ά, -όν, fr. Hdt. down, dry: τὸ ξύλον, Lk. xxiii. 31 (in a proverb, saying, ‘if a good man is treated so, what will be done to the wicked?’ cf. Ps. i. 3; Ezek. xx. 47. Is. lvi. 3; Ezek. xvii. 24); of members of the body deprived of their natural juices, shrunk, wasted, withered: as χεῖρ, Mt. xii. 10; Mk. iii. 3 L T Tr WH; Lk. vi. 6, 8; men are spoken of as ξηροί, withered, Jn. v. 3. of the land in distinction from water, ἡ ξηρά sc. γῆ (Sept. for ΠΓΝ, Gen. i. 9 sq.; Jon. i. 9; ii. 11, and often [W. 18: 592 (550)]): Mt. xxiii. 15; Heb. xi. 29 where L T Tr WH add γῆς.*

ξύλινος, -ίνη, -ίνον, (ξύλον), fr. Pind. and Hdt. down, wooden, made of wood: σκεύη, 2 Tim. ii. 20; neut. plur. εἴδωλα, Rev. ix. 20 (θεοί, Bar. vi. 30 [Ep. Jer. 29]).*

ξύλον, -ον, τό, (fr. ξύνω to scrape, plane), fr. Hom. down; Sept. for ψῆ; **1.** wood: univ. 1 Co. iii. 12; ξ. θύινον, Rev. xviii. 12; that which is made of wood, as a beam from which any one is suspended, a gibbet, a cross, [A. V. tree, q. v. in B. D. Am. ed.], Acts v. 30; x. 39; xiii. 29; Gal. iii. 13; 1 Pet. ii. 24, (ψῆ, Gen. xl. 19; Deut. xxi. 23; Josh. x. 26; Esth. v. 14), — a use not found in the classics [cf. L. and S. s. v. II. 4]. A log or timber with holes in which the feet, hands, neck, of prisoners were inserted and fastened with thongs (Gr. κāλον, ξύλοπέδη, ποδοκάκη, ποδοστράβη, Lat. *nervus*, by which the Lat. renders the Hebr. ψῆ, a fetter, or shackle for the feet, Job [xiii. 27]; xxxiii. 11; cf. Fischer, De vitiis lexx. N. T. p. 458 sqq.; [B. D. s. v. Stocks]): Acts xvi. 24 (Hdt. 6, 75; 9, 37; Arstph. eq. 367, 394, 705); a cudgel, stick, staff: plur., Mt. xxvi. 47, 55; Mk. xiv. 43, 48; Lk. xxii. 52, (Hdt. 2, 63; 4, 180; Dem. p. 645, 15; Polyb. 6, 37, 3; Joseph. b. j. 2, 9, 4; Hdtian. 7, 7, 4). **2.** a tree: Lk. xxiii. 31 (Gen. i. 29; ii. 9; iii. 1; Is. xiv. 8, etc.); ξ. τῆς ζωῆς, see ζωή, 2 b. p. 274a.

[ξύνω, older form of σύν, retained occasionally in compounds, as ξυμβάνω, 1 Pet. iv. 12 ed. Bezae; see Meisterhans § 49, 11; L. and S. a. v. σύν, init.; and cf. Σ, σ, ε.]

ξυράω (a later form, fr. Diod. [1, 84] down, for ξυρέω, which the earlier writ. used fr. Hdt. down; [W. 24; B. 63 (55); esp. Bttm. Ausf. Spr. ii. p. 53]): -ῶ: pf. pass. ptep. ἔξυρημένος; Mid., pres. inf. ξυράσθαι [for which some would read (1 Co. xi. 6) ξύρασθαι (1 aor. mid. inf. fr. ξύρω); see WH App. p. 166]; 1 aor. subjunc. 3 pers. plur. ξυρήσωνται [but T Tr WH read the fut. -σονται]; (fr. ξυρόν a razor, and this fr. ξύνω); Sept. for ΠΓΝ; to shear, shave: pass. 1 Co. xi. 5; mid. to get one’s self shaved, ibid. vs. 6; 1 Co. xi. 6; with an acc. specifying the obj. more precisely [cf. B. § 134, 7; W. § 32, 5]: τὴν κεφαλήν, Acts xxi. 24 (Sept. Num. vi. 9, 19; Lev. xxi. 5; τὰς ὄφρύας, Hdt. 2, 66; τὸ σῶμα, 2, 37).*

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ό, τι, τό, originally *tós, tή, tό*, (as is evident from the forms *τοί, ταί* for *οί, αί* in Hom. and the Ionic writ.), corresponds to our definite article *the* (Germ. *der, die, das*), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N. T.

I. As a DEMONSTRATIVE PRONOUN; Lat. *hic, haec, hoc*; Germ. *der, die, das*, emphatic; cf. W. § 17, 1; B. 101 (89) sq.; **1.** in the words of the poet Aratus, *τοῦ γὰρ καὶ γένος ἐσμέν*, quoted by Paul in Acts xvii. 28. **2.** in prose, where it makes a partition or distributes into parts: *δ μὲν . . . δ δέ, that . . . this, the one . . . the other*: Mt. xiii. 23 R G Tr [here the division is threefold]; Gal. iv. 23 [here L WH Tr mrg. br. *μέν*]: *οι μὲν . . . οι δέ*, Acts xxviii. 24; Phil. i. 16 sq.; *οι μὲν . . . δ δέ*, Heb. vii. 5 sq. 20 (21), 23 sq.; *τοὺς μὲν . . . τοὺς δέ*, Mk. xii. 5 R G; Eph. iv. 11; *οι μὲν . . . ἄλλοι δέ* (Lchm. *οι δέ*) . . . *ἔτεροι δέ*, Mt. xvi. 14 cf. Jn. vii. 12; *τινές* foll. by *οι δέ*, Acts xvii. 18; **δς** (see **ος** I.) *μέν* foll. by *δ δέ*, Ro. xiv. 2; *οι δέ* stands as though *οι μέν* had preceded, Mt. xxvi. 67; xxviii. 17. **3.** in narration, when either two persons or two parties are alternately placed in opposition to each other and the discourse turns from one to the other; *δ δέ, but he, and he*, (Germ. *er aber*): Mt. ii. 14; iv. 4; xxi. 29 sq.; Mk. i. 45; xii. 15; Lk. viii. 21, 30, 48; xxii. 10, 34; Jn. ix. 38, and very often; plur., Mt. ii. 5, 9; iv. 20; Mk. xii. 14 [RG L mrg.], 16 [L br. *οι δέ*]; Lk. vii. 4; xx. 5, 12; xxii. 9, 38, 71; Acts iv. 21; xii. 15, and often; *οι μὲν οὖν*, in the Acts alone: i. 6; v. 41; xv. 3, 30; *δ μὲν οὖν*, xxiii. 18; xxviii. 5.

II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article,—as it is called when it has the force of a relative pronoun, like the Germ. *der, die, das*, exx. of which use are not found in the N. T.), whose use in the N. T. is explained at length by W. §§ 18–20; B. 85 (74) sqq.; [Green p. 5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed **1.** to substantives that have no modifier; and **a.** those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as *δ ήλιος, δ οὐρανός, δ γῆ, δ θάλασσα, δ θεός, δ λόγος* (Jn. i. 1 sq.), *δ διάβολος, τὸ φῶς, δ σκοτία, δ ζωή, δ θάνατος*, etc. **b.** appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as *δ δικαιοσύνη, δ σοφία, δ δύναμις, δ ἀλήθεια*, etc. *δ ἔνοχόμενος*, the well-known per-

sonage who is to come, i. e. the Messiah, Mt. xi. 3; Lk. vii. 19; *δ προφήτης*, the (promised and expected) prophet, Jn. i. 21; vii. 40; *ἡ σωτηρία*, the salvation which all good men hope for, i. e. the Messianic salvation; *ἡ γραφή*, etc.; *ἡ νεφέλη*, the cloud (well known from the O. T.), 1 Co. x. 1 sq.; *τοὺς ἀγγέλους*, Jas. ii. 25; *τῷ ἑκτρώματι*, 1 Co. xv. 8. to designations of eminent personages: *δ νῖος τοῦ θεοῦ, δ νῖος τοῦ ἀνθρώπου*, (see *νῖος*); *δ διδάσκαλος τοῦ Ἰστρήλ*, Jn. iii. 10; cf. Fritzsche on Mk. p. 613. The article is applied to the repeated name of a person or thing already mentioned or indicated, and to which the reader is referred, as *τοὺς μάγους*, Mt. ii. 7 cf. 1; *οι ἀσκοί*, Mt. ix. 17; *οι δάιμονες*, Mt. viii. 31 cf. 28; *τὴν ὄνον καὶ τὸν πῶλον*, Mt. xxi. 7 cf. 2, and countless other exx. The article is used with names of things not yet spoken of, in order to show that definite things are referred to, to be distinguished from others of the same kind and easily to be known from the context; as *τὰ βρέφη*, the babes belonging to the people of that place, Lk. xviii. 15; *ἀπὸ τῶν δένδρων*, sc. which were there, Mt. xxi. 8; *τῷ ἵερει*, to the priest whose duty it will be to examine thee, when thou comest, Mt. viii. 4; Mk. i. 44; Lk. v. 14; *τὸ πλοῖον*, the ship which stood ready to carry them over, Mt. viii. 23 [RG T, cf. 18]; ix. 1 [RG]; xiii. 2 [RG]; *τὸ ὅρος*, the mountain near the place in question (*der an Ort u. Stelle befindliche Berg*) [but some commentators still regard *τὸ ὅρος* as used here generically or Hebraistically like *ἡ ὁρεών*, the mountain region or the highlands, in contrast with the low country, (cf. Sept. Josh. xvii. 16; xx. 7; Gen. xix. 17, 19, etc.); cf. Bp. Lightf. ‘Fresh Revision’ etc. p. 111 sq.; Weiss, Matthäusevangelium, p. 129 note; and in Meyer’s Mt. 7te Aufl.], Mt. v. 1; Mk. iii. 13; Lk. ix. 28; Jn. vi. 3, 15, (1 Macc. ix. 38, 40); *ἡ οἰκία*, the house in which (Jesus) was wont to lodge, Mt. ix. 10, 28; xiii. 36; xvii. 25; *ἐνπὸ τὸν μόδιον*, se. that is in the house, Mt. v. 15; also *ἐπὶ τὴν λυχνίαν*, ibid.; *ἐν τῇ φάτνῃ*, in the manger of the stable of the house where they were lodging, Lk. ii. 7 R G; *δ ἐπανως*, the praise of which he is worthy, 1 Co. iv. 5; so everywhere in the doxologies: *ἡ δόξα, τὸ κράτος*, 1 Pet. iv. 11; Rev. v. 13, etc. **c.** The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name,—as *οι ἀστέρες*, Mt. xxiv. 29; Mk. xiii. 25; *αι ἀλώπεκες*, Mt. viii. 20; Lk. ix. 58, etc.;—or defines the class alone, and thus indicates that the whole class is represented by the individuals mentioned, however many and whosoever they may be; as in *οι Φαρισαῖοι, οι γραμματεῖς, οι τελῶναι, οι ἀνθρώποι*, people, the

multitude, (Germ. *die Leute*); *οι δετοί*, Mt. xxiv. 28; *ταῦς κυσίν*, Mt. vii. 6. **d.** The article prefixed to the Singular sometimes so defines only the class, that all and every one of those who bear the name are brought to mind; thus, *ὁ ἄνθρωπος*, Mt. xv. 11; *ὁ ἑθνικὸς κ. τελώνης*, Mt. xviii. 17; *ὁ ἐργάτης*, Lk. x. 7; 1 Tim. v. 18; *ὁ μεσίτης*, Gal. iii. 20; *ὁ κληρονόμος*, Gal. iv. 1; *ὁ δίκαιος*, Ro. i. 17; Heb. x. 38; *τὰ σημεῖα τοῦ ἀποστόλου*, the signs required of any one who claims to be an apostle, 2 Co. xii. 12, and other exx.

e. The article is prefixed to the nominative often put for the vocative in addresses [cf. W. § 29, 2; B. § 129 a. 5]: *χαῖρε ὁ βασιλεὺς τῶν Ἰουδ.* (prop. *σὺ ὁ βασιλεὺς, thou who art the king*), Jn. xix. 3; *ναι, ὁ πατήρ*, Mt. xi. 26; *ἄγε νῦν οἱ πλούσιοι, κλαύσατε*, Jas. v. 1; *οὐρανὲ καὶ οἱ ἄγιοι*, Rev. xviii. 20; add, Mk. v. 41; x. 47; Lk. xii. 32; xviii. 11, 13; Jn. viii. 10; xx. 28; Acts xiii. 41; Ro. viii. 15; Eph. v. 14, 22, 25; vi. 1, 4 sq.; Rev. xii. 12.

f. The Greeks employ the article, where we abstain from its use, before nouns denoting things that pertain to him who is the subject of discourse: *εἰπε* or *φησὶ μεγάλῃ τῇ φωνῇ*, Acts xiv. 10 [R G]; xxvi. 24, (Prov. xxvi. 25); *γυνὴ προσενχομένη . . . ἀκατακαλύπτῳ τῇ κεφαλῇ*, 1 Co. xi. 5; esp. in the expression *ἔχειν τι*, when the object and its adjective, or what is equivalent to an adjective, denotes a part of the body or something else which naturally belongs to any one (as in French, *il a les épaules larges*); so, *ἔχειν τὴν χειρὰ ἔηράν*, Mt. xii. 10 R G; Mk. iii. 1; *τὸ πρόσωπον ὡς ἀνθρώπου* [(Rec. ἄνθρωπος)], Rev. iv. 7; *τὰ αἰσθητήρια γεγυμασμένα*, Heb. v. 14; *ἀπαράβατον τὴν ἱερωσύνην*, Heb. vii. 24; *τὴν κατοίκησιν κτλ.* Mk. v. 3; *τὴν εἰς ἑαντοὺς ἀγάπην ἐκτενῆ*, 1 Pet. iv. 8. Cf. Grimm on 2 Macc. iii. 25. the gen. of a pers. pron. *αὐτοῦ*, *ὑμῶν*, is added to the substantive: Mt. iii. 4; Mk. viii. 17; Rev. ii. 18; 1 Pet. ii. 12, cf. Eph. i. 18; cf. W. § 18, 2; [B. § 125, 5].

g. Proper Names sometimes have the article and sometimes are anarthrous; cf. W. § 18, 5 and 6; B. § 124, 3 and 4; [Green p. 28 sq.]; **a.** as respects names of Persons, the person without the article is simply named, but with the article is marked as either well known or as already mentioned; thus we find *Ιησοῦς* and *ὁ Ἰησ.*, *Παῦλος* and *ὁ Παῦλ.*, etc. *Πιλᾶτος* has the article everywhere in John's Gospel and also in Mark's, if xv. 43 (in R G L) be excepted (but T Tr VII insert the article there also); *Τίτος* is everywhere anarthrous. Indeclinable names of persons in the oblique cases almost always have the article, unless the case is made evident by a preposition: *τῷ Ἰωσῆφ*, Mk. xv. 45; *τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ*, Heb. xi. 20, and many other exx., esp. in the genealogies, Mt. i. 1 sqq.; Lk. iii. 23; but where perspicuity does not require the article, it is omitted also in the oblique cases, as *τῶν νιῶν Ἰωσῆφ*, Heb. xi. 21; *τῶν νιῶν Ἐμμώρ*, Acts vii. 16; *ὁ θεὸς Ἰσαάκ*, Mt. xxii. 32; Acts vii. 32; *ὅταν ὁψῆσθε Ἀβραὰμ κ. Ἰσαὰκ . . . καὶ πάντας τοὺς προφήτας*, Lk. xiii. 28. The article is commonly omitted with personal proper names to which is added an apposition indicating the race, country, office, rank, surname, or something else, (cf. Matthiae § 274); let the foll. suffice as exx.:

'Αβραὰμ ὁ πατὴρ ὑμῶν, Jn. viii. 56; Ro. iv. 1; 'Ιάκωβον τὸν τοῦ Ζεβεδαίου καὶ 'Ιωάννην τὸν ἀδελφὸν αὐτοῦ, Mt. iv. 21; Μαρία ἡ Μαγδαληνή, Mt. xxvii. 56, etc.; 'Ιωάννης ὁ Βαπτιστής, Mt. iii. 1; 'Ηρώδης ὁ τετράρχης, Lk. ix. 7; 'Ιησοῦς ὁ λεγόμενος Χριστός, Mt. i. 16; Σαῦλος δὲ ὁ καὶ Παῦλος sc. καλούμενος, Acts xiii. 9; Σίμωνος τοῦ λεπροῦ, Mk. xiv. 3; Βαρτίμαιος ὁ τυφλός, Mk. x. 46 [R G]; Ζαχαρίον -οῦ ἀπολογέντον, Lk. xi. 51. But there are exceptions also to this usage: *ὁ δὲ Ἡρώδης ὁ τετράρχης*, Lk. iii. 19; *τὸν Σαούλ, νιὸν Κίς*, Acts xiii. 21; in the opening of the Epistles: *Παῦλος ἀπόστολος*, Ro. i. 1; 1 Co. i. 1, etc.

b. Proper names of countries and regions have the article far more frequently than those of cities and towns, for the reason that most names of countries, being derived from adjectives, get the force of substantives only by the addition of the article, as *ἡ Ἀχαΐα* (but cf. 2 Co. ix. 2), *ἡ Γαλατία, ἡ Γαλλία, ἡ Ἰταλία, ἡ Ἰονδαία, ἡ Μακεδονία* (but cf. Ro. xv. 26; 1 Co. xvi. 5), etc. Only *Ἄγυπτος*, if Acts vii. 11 L T Tr VII be excepted, is everywhere anarthrous. The names of cities, esp. when joined to prepositions, particularly *ἐν*, *εἰς* and *ἐκ*, are without the article; but we find *ἀπὸ* (R G *ἐκ*) *τῆς Ρώμης* in Acts xviii. 2.

c. Names of rivers and streams have the article in Mt. iii. 13; Mk. i. 5; Lk. iv. 1; xiii. 4; Jn. i. 28; *τοῦ Κεδρών*, Jn. xviii. 1 G L Tr mrg.

2. The article is prefixed to substantives expanded and more precisely defined by modifiers;

a. to nouns accompanied by a gen. of the pronouns *μοῦ, σοῦ, ἡμῶν, ὑμῶν, αὐτῶν, ἑαυτῶν, αὐτῶν*: Mt. i. 21, 25; v. 45; vi. 10-12; xii. 49; Mk. ix. 17; Lk. vi. 27; x. 7; xvi. 6; Acts xix. 25 [L T Tr WH *ἡμῶν*]; Ro. iv. 19; vi. 6, and in numberless other places; it is rarely omitted, as in Mt. xix. 28; Lk. i. 72; ii. 32; 2 Co. viii. 23; Jas. v. 20, etc.; cf. B. § 127, 27.

b. The possessive pronouns *ἐμός, σός, ἡμέτερος, ὑμέτερος*, joined to substantives (if Jn. iv. 34 be excepted) always take the article, and John generally puts them after the substantive (*ἡ κρίσις ἡ ἐμή*, Jn. v. 30; *ὁ λόγος ὁ σός*, xvii. 17; *ἡ κοινωνία ἡ ἡμέτερα*, 1 Jn. i. 3; *ὁ καρὸς ὁ ὑμέτερος*, Jn. vii. 6), very rarely between the article and the substantive (*τοῖς ἐμοῖς ρήμασιν*, Jn. v. 47; *ἡ ἐμὴ διδαχὴ*, vii. 16; *τὴν σὴν λαλιάν*, iv. 42), yet this is always done by the other N. T. writ., Mt. xviii. 20; Mk. viii. 38; Lk. ix. 26; Acts xxiv. 6 [Rec.]; xxvi. 5; Ro. iii. 7, etc.

c. When adjectives are added to substantives, either the adjective is placed between the article and the substantive, — as *τὸ ίδιον φορτίον*, Gal. vi. 5; *ὁ ἀγαθὸς ἄνθρωπος*, Mt. xii. 35; *τὴν δικαίαν κρίσιν*, Jn. vii. 24; *ἡ ἀγαθὴ μέρις*, Lk. x. 42; *τὸ ἄγιον πνεῦμα*, Lk. xii. 10; Acts i. 8; *ἡ αἰώνιος ζωὴ*, Jn. xvii. 3, and many other exx.; — or the adjective preceded by an article is placed after the substantive with its article, as *τὸ πνεῦμα τὸ ἄγιον*, Mk. iii. 29; Jn. xiv. 26; Acts i. 16; Heb. iii. 7; ix. 8; x. 15; *ἡ ζωὴ ἡ αἰώνιος*, 1 Jn. i. 2; ii. 25; *ὁ ποιμὴν ὁ καλός*, Jn. x. 11; *τὴν πῶλην τὴν σιδηρᾶν*, Acts xii. 10, and other exx.; — very rarely the adjective stands before a substantive which has the article, as in Acts [xiv. 10 R G]; xxvi. 24; 1 Co. xii. 5, [cf. B. § 125, 5; W. § 20, 1 c.]. As to the adje-

tives of quantity, ὅλος, πᾶς, πολύς, see each in its own place.

a. What has been said concerning adjectives holds true also of all other limitations added to substantives, as ἡ κατ' ἐκλογὴν πρόθεσις, Ro. ix. 11; ἡ παρ' ἐμοῦ διαθήκη, Ro. xi. 27; ὁ λόγος ὁ τοῦ σταυροῦ, 1 Co. i. 18; ἡ εἰς Χριστὸν πίστις, Col. ii. 5; on the other hand, ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεόν, 1 Th. i. 8; τῆς διακονίας τῆς εἰς τοὺς ἄγιους, 2 Co. viii. 4; see many other exx. of each usage in W. 131 (124) sqq.; [B. 91 (80) sqq.].

e. The noun has the article before it when a demonstrative pronoun (*οὗτος*, *ἐκεῖνος*) belonging to it either precedes or follows [W. § 18, 4; B. § 127, 29–31]; as, ὁ ἄνθρωπος οὗτος, Jn. ix. 24 [*οὗτος* ὁ ἄνθρ. L Tr mrg. VII]; Acts vi. 13; xxii. 26; ὁ λαὸς οὗτος, Mt. xv. 8; ὁ νιός σου οὗτος, Lk. xv. 30; plur. Lk. xxiv. 17, and numberless other exx.; οὗτος ὁ ἄνθρωπος, Lk. xiv. 30; οὗτος ὁ λαός, Mk. vii. 6 [*ό* λ. οὗτ. L WH mrg.]; οὗτος ὁ νιός μου, Lk. xv. 24; οὗτος ὁ τελώνης, Lk. xviii. 11 [*ό* τελ. οὗτ. L mrg.]; οὗτος ὁ λόγος, Jn. vii. 36 [*ό* λόγ. οὗτ. L T Tr WH], and many other exx. on *ἐκεῖνος*, see *ἐκεῖνος*, 2; on *αὐτὸς* ὁ etc., see *αὐτὸς* (I. 1 b. etc.); on *ὁ αὐτὸς* etc., see *αὐτὸς*, III.

3. The neuter article prefixed to adjectives changes them into substantives [cf. W. § 34, 2; B. § 128, 1]; as, *τὸ* ἀγαθόν, *τὸ* καλόν (which see each in its place); *τὸ* ἔλαττον, Heb. vii. 7; with a gen. added, *τὸ* γνωστὸν τὸν θεοῦ, Ro. i. 19; *τὸ* ἀδύνατον τὸν νόμον, Ro. viii. 3; *τὸ* ἀσθενὲς τὸν θεοῦ, 1 Co. i. 25; *αὐτῆς*, Heb. vii. 18; *τὰ* ἀράτα τ. θεοῦ, Ro. i. 20; *τὰ* κρυπτὰ τῆς αἰσχύνης, 2 Co. iv. 2, etc.

4. The article with cardinal numerals: *εἷς* one; *ό* *εἰς* the one (of two), see *εἰς*, 4 a.; but differently *ό* *εἰς* in Ro. v. 15, 17, the (that) one. So also *οἱ* δύο (our the twain), Mt. xix. 5; *οἱ* δέκα the (those) ten, and *οἱ* ἑννέα, Lk. xvii. 17; *ἐκεῖνοι* *οἱ* δέκα (*καὶ* ὀκτώ, Lk. xiii. 4).

5. The article prefixed to participles **a.** gives them the force of substantives [W. §§ 18, 3; 45, 7; B. §§ 129, 1 b.; 144, 9]; as, ὁ πειράζων, Mt. iv. 3; 1 Th. iii. 5; ὁ βαπτίζων, Mk. vi. 14 (for which Mt. xiv. 2 ὁ βαπτιστής); ὁ σπειρών, Mt. xiii. 3; Lk. viii. 5; ὁ δλοθρεύων, Heb. xi. 28; *οἱ* βαστάζοντες, Lk. vii. 14; *οἱ* βόσκοντες, Mt. viii. 33; Mk. v. 14; *οἱ* ἐσθίοντες, the eaters (*convivae*), Mt. xiv. 21; *τὸ* δψειλόμενον, Mt. xviii. 30, 34; *τὰ* ὑπάρχοντα (see *ὑπάρχω*, 2). **b.** the ptep. with the article must be resolved into *he who* [and a fin. verb; cf. B. § 144, 9]: Mt. x. 40; Lk. vi. 29; xi. 23; Jn. xv. 23; 2 Co. i. 21; Phil. ii. 13, and very often. *πᾶς* ὁ foll. by a ptep. [W. 111 (106)], Mt. v. 22; vii. 26; Lk. vi. 30 [T WH om. L Tr mrg. br. art.]; xi. 10; Ro. ii. 1; 1 Co. xvi. 16; Gal. iii. 13, etc.; *μακάριος* ὁ w. a ptep., Mt. v. 4 (5), 6, 10, etc.; *οὐαὶ* ὑμῖν *οἱ* w. a ptep., Lk. vi. 25; the neut. *τὸ* with a ptep. must be resolved into *that which* [with a fin. verb], *τὸ* γεννώμενον, Lk. i. 35; *τὸ* γεγενημένον, Jn. iii. 6.

c. the article with ptep. is placed in apposition: Mk. iii. 22; Acts xvii. 24; Eph. iii. 20; iv. 22, 24; 2 Tim. i. 14; 1 Pet. i. 21, etc. **6.** The neut. *τὸ* before infinitives **a.** gives them the force of substantives (cf. B. 261 (225) sqq. [cf. W. § 44, 2 a.; 3 c.]); as, *τὸ* καθίσαι, Mt. xx. 23; Mk. x. 40; *τὸ* θέλειν, Ro. vii. 18; 2 Co. viii. 10; *τὸ* παῖσαι, *τὸ* ἐπιτελέσαι, 2 Co. viii. 11,

and other exx.; *τὸ* μὴ τιθέναι κτλ. Ro. xiv. 13. On the infin. w. the art. depending on a preposition (*ἀντὶ τοῦ*, *ἐν τῷ*, *εἰς τό*, etc.), see under each prep. in its place.

b. Much more frequent in the N. T. than in the earlier and more elegant Grk. writ. esp. in the writings of Luke and Paul (nowhere in John's Gospel and Epistles), is the use of the gen. *τοῦ* w. an inf. (and in the Sept. far more freq. than in the N. T.), which is treated of at length by Fritzsche in an exurus at the end of his Com. on Mt. p. 843 sqq.; W. § 44, 4; B. 266 (228) sqq. The examples fall under the foll. classes: *τοῦ* with an inf. is put

a. after words which naturally require a genitive (of a noun also) after them; thus after *ἄξιον*, 1 Co. xvi. 4; *ἔλαχε*, Lk. i. 9 (1 S. xiv. 47); *ἔξαποροῦμα*, 2 Co. i. 8. **b.** for the simple expletive [i. e. 'complementary'] or (as it is commonly called)

epexegetical infin., which serves to fill out an incomplete idea expressed by a noun or a verb or a phrase, (where in Germ. zu is commonly used); thus after *προθυμίᾳ*, 2 Co. viii. 11; *βραδεῖς*, Lk. xxiv. 25; *ἔλπις*, Acts xxvii. 20; 1 Co. ix. 10 [not Ree.]; *ἔζητε* *εὐκαιρίαν*, Lk. xxii. 6 [not L mrg.]; *δὲ καρδὶς* (sc. ἐστι) *τοῦ ἀρξασθαι*, to begin, 1 Pet. iv. 17 (*καρδὸν* *ἔχειν* w. the simple inf. Heb. xi. 15); *διδόναι* *τὴν ἔξοντίαν*, Lk. x. 19 (*ἔξοντίαν* *ἔχειν* with simple inf., Jn. xix. 10; 1 Co. ix. 4); *ὅφελέται* *ἔσμεν* (equiv. to *ὅφελομεν*), Ro. viii. 12 (with inf. alone, Gal. v. 3); *ἔτοιμον* *εἶναι*, Acts xxiii. 15 (1 Macc. iii. 58; v. 39; xiii. 37; with inf. alone, Lk. xxii. 33); *χρείαν* *ἔχειν*, Heb. v. 12; *ἔδωκεν* *ὅφθαλμούς* *τοῦ μὴ βλέπειν καὶ ὅτα τοῦ μὴ ἀκούειν*, that they should not see . . . that they should not hear [cf. B. 267 (230)], Ro. xi. 8 (*ἔχειν* *ὅτα* elsewhere, always with a simple inf.; see *οὐδὲ*, 2); *ἔπλισθη* *ὁ χρόνος τοῦ τεκεῖν* *αὐτήν*, at which she should be delivered [cf. B. l. c.], Lk. i. 57; *ἔπλισθη*. *ἡμέραι . . . τοῦ περιτεμεῖν* *αὐτόν*, that they should circumcise him [cf. B. l. c.], Lk. ii. 21; after *ἀνένδεκτον* *ἔστω*, Lk. xvii. 1 [so B. § 140, 15; (W. 328 (308) otherwise)]; quite unusually after *ἔγένετο* [cf. B. § 140, 16 δ.; W. l. c.], Acts x. 25 [Rec. om. art.].

γ. after verbs of deciding, entreating, exhorting, commanding, etc.: after *κρίνειν* (see *κρίνω*, 4); *ἔγένετο* *γνώμη* [-μη] T Tr WH (see *γίνομαι*, 5 e. a.], Acts xx. 3; *τὸ* *πρόσωπον* *ἔστήριξεν*, Lk. ix. 51; *συντίθεσθαι*, Acts xxiii. 20 (with inf. alone, Lk. xxii. 5); *προσεύχεσθαι*, Jas. v. 17; *παρακαλεῖν*, Acts xxi. 12; *ἐντέλλεσθαι*, Lk. iv. 10; *ἐπιστέλλειν*, Acts xv. 20 (with inf. alone, xxi. 25 [RGT, but L Tr txt. WH here *ἀποστέλλει*; B. 270 (232)]); *κατανεύειν*, Lk. v. 7. **δ.** after verbs of hindering, restraining, removing, (which naturally require the genitive), and according to the well-known pleonasm with *μὴ* before the inf. [see *μὴ*, I. 4 a.; B. § 148, 13; W. 325 (305)]; thus, after *κατέχω* *τινά*, Lk. iv. 42; *κρατοῦμαι*, Lk. xxiv. 16; *κωλύω*, Acts x. 47; *ὑποστέλλομαι*, Acts xx. 20, 27; *παίω*, 1 Pet. iii. 10; *καταπάνω*, Acts xiv. 18; without *μὴ* before the inf. after *ἐγκόπτομαι*, Ro. xv. 22. **ε.** *τοῦ* with an inf. is added as a somewhat loose epexegesis: Lk. xxi. 22; Acts ix. 15; xiii. 47; Phil. iii. 21; *εἰς* *ἀκαθαρσίαν* *τοῦ ἀτιμάζεσθαι* *τὰ σώματα* *αὐτῶν*, to the uncleanness of their bodies' be-

ing dishonored, Ro. i. 24 [cf. B. § 140, 14]; W. 325 (305) sq. **g.** it takes the place of an entire final clause, in order that [W. § 44, 4 b.; B. § 140, 17]; esp. after verbs implying motion: Mt. ii. 13; iii. 13; xiii. 3; xxiv. 45; Mk. iv. 3 (where L T WH om. Tr br. *τοῦ*); Lk. i. 77, 79; ii. 24, 27; v. 1 [R G L txt. Tr mrg.]; viii. 5; xiii. 42 (here L om. Tr br. *τοῦ*); xxii. 31; xxiv. 29; Aets iii. 2; xx. 30; xxvi. 18; Ro. vi. 6; xi. 10; Gal. iii. 10; Phil. iii. 10; Heb. x. 7, 9; xi. 5. **η.** used of result, so that: Acts vii. 19; Ro. vii. 3; after *ποιῶ*, to cause that, make to, Acts iii. 12; [cf. W. 326 (306); B. § 140, 16 δ.].

7. The article with adverbs [B. § 125, 10 sq.; W. § 18, 3], **a.** gives them the force of substantives; as, *τὸ πέραν*, the region beyond; *τὰ ἄνω*, *τὰ κάτω*, *τὸ νῦν*, *τὰ ἐμπροσθεν*, *τὰ ὅπιστω*, etc.; see these words in their proper places. **b.** is used when they stand adjectively, as *ἡ ἄνω Ἱερουσαλήμ*, *ὁ τότε κόσμος*, *ὁ ἔσω ἀνθρώπος*, *ὁ νῦν αἰών*, etc., on which see these several words. **c.** the neut. *τό* is used in the acc. absol., esp. in specifications of time: both with adverbs of time, *τὸ παῖδις*, 2 Co. xiii. 2; *τὰ νῦν* or *ταῦν*, and with neuter adjectives used adverbially, as *τὸ λουπόν*, *τὸ πρότερον* (Jn. vi. 62; Gal. iv. 13); *τὸ πρώτων* (Jn. x. 40; xii. 16; xix. 39); *τὸ πλείστου* (1 Co. xiv. 27); see these words themselves.

8. The article before prepositions with their cases is very often so used that *ἄν*, *ὄντες*, *ὄντα*, must be supplied in thought [cf. B. § 125, 9; W. § 18, 3]; thus, *οἱ ἀπὸ Ἰταλίας*, *ἀπὸ Θεσσαλονίκης*, Acts xvii. 13; II. Heb. xiii. 24 [cf. W. § 66, 6]; *ὁ ἔν τινι*, Mt. vi. 9; Ro. viii. 1; neut. *τὰ πρός*, Mk. ii. 2; *οἱ ἐκ τινος*, Ro. ii. 8; iv. 14, 16; Phil. iv. 22 etc.; *οἱ παρά τινος*, Mk. iii. 21 (see *παρά*, I. e.). *τὰ περὶ τινος*, Lk. xxiv. 19; Acts xxiv. 10; Phil. i. 27; [add, *τὰ* (T Tr WH *τὸ*) *περὶ ἐμοῦ*, Lk. xxii. 37], etc. (see *περί*, I. b. β.); *τὰ περὶ τινα*, Phil. ii. 23 [see *περί*, II. b.]; *οἱ μετά τινος*, those with one, his companions, Mt. xii. 3; *οἱ περὶ τινα*, and many other exx. which are given under the several prepositions. the neut. *τό* in the acc. absol. in adverbial expressions [cf. W. 230 (216); B. §§ 125, 12; 131, 9]: *τὸ καθ' ἡμέραν*, daily, day by day, Lk. xi. 3; xix. 47; Acts xvii. 11 [R G WH br.]; *τὸ καθόλου*, at all, Acts iv. 18 [L T WH om. *τό*]; besides, in *τὸ κατὰ σάρκα*, as respects human origin, Ro. ix. 5 [on the force of the art. here see Abbot in Journ. Soc. Bibl. Lit. etc. for 1883, p. 108]; *τὰ κατ' ἑμέ*, as respects what relates to me, my state, my affairs, Col. iv. 7; Eph. vi. 21; *τὸ εἴξ ὑμῶν*, as far as depends on you, Ro. xii. 18; *τὸ εἴφ' ὑμῖν*, as far as respects you, if I regard you, Ro. xvi. 19 R G; *τὰ πρὸς (τὸν) θεόν*, acc. absol., as respects the things pertaining to God, i. e. in things pertaining to God, Ro. xv. 17; Heb. ii. 17; v. 1, (*ἰερεῖ τὰ πρὸς τὸν θεόν*, *στρατηγῷ δὲ τὰ πρὸς τὸν ἀνθρώπους*, Xen. resp. Laced. 13, 11; cf. Fritzsche, Ep. ad Rom. iii. p. 262 sq.); *τὸ ἐκ μέρους* sc. *ὅν*, that which has been granted us in part, that which is imperfect, 1 Co. xiii. 10.

9. The article, in all genders, when placed before the genitive of substantives indicates *kinship*, *affinity*, or *some kind of connection*, *association* or *fellowship*, or in general that which in some way pertains to a person or thing

[cf. W. § 30, 3; B. § 125, 7]; **a.** the masc. and the fem. article: *Ιάκωβος ὁ τοῦ Ζεβεδαίου*, *ὁ τοῦ Ἀλφαῖον*, the son, Mt. x. 2 (3), 3; *Μαρία ἡ τοῦ Ἰακώβου*, the mother, Mk. xvi. 1 [T om. Tr br. *τοῦ*]; Lk. xxiv. 10 [L T Tr WH]; *Ἐμμὸρ τοῦ Συχέμ*, of Ilamor, the father of Shechem, Acts vii. 16 R G; *ἡ τοῦ Οὐρίου*, the wife, Mt. i. 6; *οἱ Χλόης*, either the kinsfolk, or friends, or domestics, or work-people, or slaves, of Chloe, 1 Co. i. 11; also *οἱ Ἀριστοβούλου*, *οἱ Ναρκίσσου*, Ro. xvi. 10 sq.; *οἱ τοῦ Χριστοῦ*, the followers of Christ [A. V. *they that are Christ's*], 1 Co. xv. 23 G L T Tr WH; Gal. v. 24; *οἱ τῶν Φαρισαίων*, the disciples of the Pharisees, Mk. ii. 18^o Rec., 18^o R G L; *Καισαρεία ἡ Φελίππων*, the city of Philip, Mk. viii. 27.

b. *τό* and *τὰ τινος*: as *τὰ τοῦ θεοῦ*, the cause or interests, the purposes, of God, opp. to *τὰ τῶν ἀνθρώπων*, Mt. xvi. 23; Mk. viii. 33; in the same sense *τὰ τοῦ κυρίου*, opp. to *τὰ τοῦ κόσμου*, 1 Co. vii. 32-34; *τὰ τῆς σαρκός*, *τὰ τοῦ πνεύματος*, Ro. viii. 5; *τὰ ὑμῶν*, your possessions, 2 Co. xii. 14; *ζητεῖν τό* or *τὰ τινος*, 1 Co. x. 24; xiii. 5; Phil. ii. 21; *τὰ τῆς εἰρήνης*, *τῆς οἰκουδομῆς*, which make for, Ro. xiv. 19; *τὰ τῆς ἀσθενείας* μου, which pertain to my weakness, 2 Co. xi. 30; *τὰ Καίσαρος*, *τὰ τοῦ θεοῦ*, due to Cæsar, due to God, Mt. xxii. 21; Mk. xii. 17; Lk. xx. 25; *τὰ τοῦ νηπίου*, the things wont to be thought, said, done, by a child, 1 Co. xiii. 11; *τὰ τινος*, the house of one (*τὰ Λύκωνος*, Theocr. 2, 76; [*εἰς τὰ τοῦ ἀδελφοῦ*, Lysias c. Eratosth. § 12 p. 195]; cf. *ἐν τοῖς πατρικοῖς*, in her father's house, Sir. xlvi. 10; [Chrysost. hom. lli. (on Gen. xxvi. 16), vol. iv. pt. ii. col. 458 ed. Migne; Gen. xli. 51; Esth. vii. 9, (Hebr. נְגַדֵּה); Job xviii. 19 (Hebr. גַּדְעָן)]; with the name of a deity, the temple (*τὰ τοῦ Διός*, Joseph. c. Ap. 1, 18, 2; also *τὸ τοῦ Διός*, Lyceurg. adv. Leoer. p. 231 [(orat. Att. p. 167, 15)], Lk. ii. 49 (see other exx. in Lob. ad Phryn. p. 100)). *τὰ τοῦ νόμου*, the precepts of the (Mosaic) law, Ro. ii. 14; *τὰ τῆς παροιμίας*, the (saying) of (that which is said in) the proverb, 2 Pet. ii. 22; *τὰ τῶν δαιμονιζομένων*, what the possessed had done and experienced, Mt. viii. 33; *τὸ τῆς συκῆς*, what has been done to the fig-tree, Mt. xxi. 21.

10. The neuter *τό* is put **a.** before entire sentences, and sums them up into one conception [B. § 125, 13; W. 109 (103 sq.)]: *εἰπεν αὐτῷ τό Εἰ δύνασαι πιστεύσαι*, said to him this: 'If thou canst believe', Mk. ix. 23 [but L T Tr WH *τό Εἰ δύνη* 'If thou canst!']; cf. Bleek ad loc.; [Riddell, The Apology etc. Digest of Idioms § 19 γ.]. before the sayings and precepts of the O. T. quoted in the New: *τό Οὐ φονεύστεις*, the precept, 'Thou shalt not kill', Mt. xix. 18; add, Lk. xxii. 37 (where Lchm. στι for *τό*); Ro. xiii. 9; [1 Co. iv. 6 L T Tr WH]; Gal. v. 14. before indir. questions: *τὸ τίς* etc., *τὸ τί* etc., *τὸ πῶς* etc., Lk. i. 62; ix. 46; xix. 48; xxii. 2, 4, 23 sq.; Acts iv. 21; xxii. 30; Ro. viii. 26; 1 Th. iv. 1; cf. Matthiae § 280; Krüger § 50, 6, 10; Passow ii. p. 395; [L. and S. s. v. B. I. 3 sq.]. **b.** before single words which are explained as parts of some discourse or statement [reff. as above]: *τὸ Ἄγαρ*, the name *"Ἄγαρ*, Gal. iv. 25 [T L txt. WH mrg. om. Tr br. *"Ἄγαρ*]; *τὸ ἀνέβη*, this word *ἀνέβη*, Eph. iv. 9, [cf. Bp. Lightft. on

Gal. I c.]; τὸ ἔτι ἀπαξ', Heb. xii. 27; cf. Matthiae ii. p. 731 sq. 11. We find the unusual expression ἡ οὐαὶ (apparently because the interjection was to the writer a substitute for the term ἡ πληγὴ or ἡ θλίψις [W. 179 (169)]), misery, calamity, [A. V. *the Woe*], in Rev. ix. 12; xi. 14.

III. Since it is the business, not of the lexicographer, but of the grammarian, to exhibit the instances in which the article is omitted in the N. T. where according to the laws of our language it would have been expected, we refer those interested in this matter to the Grammars of Winer (§ 19) and Alex. Buttmann (§ 124, 8) [cf. also Green ch. ii. § iii.; Middleton, *The Doctrine of the Greek Article* (ed. Rose) pp. 41 sqq., 94 sq.; and, particularly with reference to Granville Sharp's doctrine (*Remarks on the uses of the Def. Art. in the Grk. Text of the N. T.*, 3d ed. 1803), a tract by C. Winstanley (*A Vindication etc.*) republished at Cambr. 1819], and only add the foll. remarks:

1. More or less frequently the art. is wanting before appellatives of persons or things of which only one of the kind exists, so that the art. is not needed to distinguish the individual from others of the same kind, as ἥλιος, γῆ, θεός, Χριστός, πνεῦμα ἄγιον, ζωὴ αἰώνιος, θάνατος, νεκρόί (of the whole assembly of the dead [see νεκρός, 1 b. p. 423]); and also of those persons and things which the connection of discourse clearly shows to be well-defined, as νόμος (the Mosaic law [see νόμος, 2 p. 428a]), κύριος, πατέρων, νιός, ἀνήρ (husband), γυνή (wife), etc.

2. Prepositions which with their cases designate a state and condition, or a place, or a mode of acting, usually have an anarthrous noun after them; as, εἰς φυλακήν, ἐν φυλακῇ, εἰς ἀέρα, ἐπί πίστεως, κατὰ σύρκα, ἐπ' ἀλπίδι, παρ' ἀλπίδα, ἀπ' ἀγορᾶς, ἀπ' ἀγροῦ, ἐν ἀγρῷ, εἰς ὁδόν, ἐν ἡμέραις Ἡρώδου, εἰς ἡμέραν ἀπολυτρώσεως, and numberless other examples.

ἀγδοήκοντα, eighty: Lk. ii. 37; xvi. 7. [(Thue., al.)]*
ἀγδοος, -η, -ον, [fr. Hom. down], the eighth: Lk. i. 59; Acts vii. 8; Rev. xvii. 11; xxii. 20; one who has seven other companions, who with others is the eighth, 2 Pet. ii. 5; so δέκατος, with nine others, 2 Mace. v. 27; cf. Matthiae § 469, 9; Viger. ed. Herm. p. 72 sq. and 720 sq.; W. § 37, 2; [B. 30 (26)].*

ὅγκος, -ου, δ, (apparently fr. ΕΓΚΩ, ἐνεγκεῖν, i. q. φόρτος, see Buttmann, Lexil. i. 288 sqq. [Fishlake's trans. p. 151 sq.], whatever is prominent, protuberance, bulk, mass, hence), a burden, weight, encumbrance: Heb. xii. 1. (In many other uses in Grk. writ. of all ages.)*

[SYN. ὅγκος, βάρος, φορτίον: β. refers to weight, ο. to bulk, and either may be oppressive (contra Tittmann); β. a load in so far as it is heavy, φορτίον a burden in so far as it is borne; hence the φορτ. may be either 'heavy' (Mt. xxiii. 4; Sir. xxi. 16), or 'light' (Mt. xi. 30).]

ὅδε, ἦδε, τόδε, (fr. the old demonstr. pron. δ, ἦ, τό, and the enclit. δέ), [fr. Hom. down], this one here, Lat. *hicce, haecce, hocce*; a. it refers to what precedes: Lk. x. 39 and Rec. in xvi. 25; τάδε πάντα, 2 Co. xii. 19 Grsb.; to what follows: neut. plur. τάδε, these (viz. *the following*) things, as follows, thus, introducing words spoken, Acts

xv. 23 R G; τάδε λέγει etc., Acts xxi. 11; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14. b. εἰς τίνδε τὴν πόλιν, [where we say *into this or that city*] (the writer not knowing what particular city the speakers he introduces would name), Jas. iv. 13 (cf. W. 162 (153), who adduces as similar τίνδε τὴν ἡμέραν, Plut. symp. 1, 6, 1; [but see Lünemann's addition to Win. and esp. B. § 127, 2]).*

δέδειν; (όδος); to travel, journey: Lk. x. 33. (Hom. Il. 11, 569; Xen. an. 7, 8, 8; Joseph. antt. 19, 4, 2; b. j. 3, 6, 3; Hdtian. 7, 3, 9 [4 ed. Bekk.]; Plut., al.; Tob. vi. 6.) [COMP.: δι-, συν-οδεύω.]*

δόηγέω, -ω; fut. δόηγήσω; 1 aor. subj. 3 pers. sing δόηγήσῃ; (όδηγός, q. v.); Sept. chiefly for παράγει, also for παράγει, παράγει, etc.; a. prop. to be a guide, lead on one's way, to guide: τινά, Mt. xv. 14; Lk. vi. 39; τινὰ ἐπὶ τι, Rev. vii. 17; (Aeschyl., Eur., Diod., Alciph., Babr., al.). b. trop. to be a guide or teacher; to give guidance to: τινά, Acts viii. 31 (Plut. mor. 954 b.); εἰς τὴν ἀληθείαν, Jn. xvi. 13 [R G L Tr VII txt. (see below)] (όδηγησόν με ἐπὶ τὴν ἀληθείαν σου καὶ διδαξόν με, Ps. xxiv. (xxv.) 5 [foll. by εἰς and πρός in "Teaching of the Apostles" ch. 3]); foll. by ἐν w. dat. of the thing in which one gives guidance, instruction or assistance to another, ἐν τῇ ἀληθείᾳ, Jn. xvi. 13 T WH mrg. [see above] (όδηγησόν με ἐν τῇ ὁδῷ σου κ. πορεύσομαι ἐν τῇ ἀληθείᾳ σου, Ps. lxxxv. (lxxvi.) 11; cf. Ps. cxviii. (exix.) 35; Sap. ix. 11; x. 17).*

δόηγός, -οῦ, δ, (όδος and ἡγέομαι; cf. χορηγός), a leader of the way, a guide; a. prop.: Acts i. 16 (Polyb. 5, 5, 15; Plut. Alex. 27; 1 Mace. iv. 2; 2 Mace. v. 15). b. in fig. and sententious discourse δδ. τυφλῶν, i. e. like one who is literally so called, namely a teacher of the ignorant and inexperienced, Ro. ii. 19; plur. δδ. τυφλῶν, i. e. like blind guides in the literal sense, in that, while themselves destitute of a knowledge of the truth, they offer themselves to others as teachers, Mt. xv. 14; xxiii. 16, 24.*

δόαιπορέω, -ω; (όδαιπόρος) a wayfarer, traveller; to travel, journey: Acts x. 9. (Hdt., Soph., Xen., Ael. v. h. 10, 4; Hdtian. 7, 9, 1, al.)*

δόαιπορία, -ας, ἡ, (όδαιπόρος), a journey, journeying: Jn. iv. 6; 2 Co. xi. 26. (Sap. xiii. 18; xviii. 3; 1 Mace. vi. 41; Hdt., Xen., Diod. 5, 29; Hdtian. al.)*

ὅδο-πανέω, -ω; in Grk. writ. fr. Xen. down, to make a road; to level, make passable, smooth, open, a way; and so also in the Sept.: ὁδοποίησε τρίβον τῇ ὁργῇ αὐτοῦ, for δῆλον, Ps. lxxvii. (lxxviii.) 50; for δῆλον, to construct a level way by casting up an embankment, Job xxx. 12; Ps. lxxvii. (lxxviii.) 5; for πῆλον, Ps. lxxix. (lxxx.) 10; for πῆλον, Is. lix. 10; — and so, at least apparently, in Mk. ii. 23 L Tr mrg. WH mrg. [see ποιέω, I. 1 a. and c.] (with ὁδόν added, Xen. anab. 4, 8, 8).*

ὅδος, -οῦ, ἡ, [appar. fr. r. ΕΔ to go (Lat. adire, accedere), allied w. Lat. solum; Curtius § 281]; Sept. numberless times for πῆλον, less frequently for πῆλον; [fr. Hom. down]; a way; I. prop. a travelled way, road: Mt. ii. 12; vii. 13 sq.; xiii. 4, 19; Mk. iv. 4, 15; x. 46; Lk. viii. 5, 12; x. 31; xviii. 35; xix. 36; Acts viii. 26; ix. 17; Jas. ii. 25, etc.; κατὰ τὴν ὁδόν (as ye pass along

the way [see κατά, II. 1 a.] by the way, on the way, Lk. x. 4; Acts viii. 36; xxv. 3; xxvi. 13; σαββάτου ὁδός, [A. V. a sabbath-day's journey] the distance that one is allowed to travel on the sabbath, Acts i. 12 (see σάββατον, 1 a.). ἡ ὁδός with a gen. of the object, the way leading to a place (the Hebr. קֶדֶם also is construed with a gen., cf. Gesenius, Lehrgeb. p. 676 [Gr. § 112, 2; cf. W. § 30, 2]): ἐθῶν, Mt. x. 5; τῶν ἀγίων into the holy place, Hebr. ix. 8, cf. x. 20, where the grace of God is symbolized by a way, cf. ζῶν, II. b., (τοῦ ξύλου, Gen. iii. 24; Λίγυπτον . . . Ασσυρίων, Jer. ii. 18; γῆς Φιλιστείην, Ex. xiii. 17; τοῦ Σινᾶ, Judith v. 14; Lat. *via mortis*, Tibull. 1, 10, 4; cf. Kühner ii. p. 286, 4), in imitation of the Hebr. קֶדֶם, the acc. of which takes on almost the nature of a preposition, in the way to, towards, (cf. Gesenius, Thes. i. p. 352²), we find ὁδὸν θαλάσσης in Mt. iv. 15 fr. Is. viii. 23 (ix. 1), (so ὁδὸν [τῆς θαλάσσης, 1 K. xviii. 43]; γῆς αὐτῶν, 1 K. viii. 48; 2 Chr. vi. 38; ὁδὸν δυσμῶν ἥλιου, Deut. xi. 30; moreover, once with the acc., ὁδὸν θάλασσαν ἐρυθράν, Num. xiv. 25; [Deut. ii. 1]; cf. Thiersch, De Alex. Pentateuchi versione, p. 145 sq.; [B. § 131, 12]). with a gen. of the subject, the way in which one walks: ἐν ταῖς ὁδοῖς αὐτῶν, Ro. iii. 16; ἔτοιμάσεων τὴν ὁδὸν τῶν βασιλέων, Rev. xvi. 12; in metaph. phrases, κατευθύνεων τὴν ὁδὸν τινος, to remove the hindrances to the journey, 1 Th. iii. 11; ἔτοιμάσεων (and εὐθύνειν, Jn. i. 23; κατασκευάζειν, Mt. xi. 10; Mk. i. 2; Lk. vii. 27) τὴν ὁδὸν τοῦ κυρίου, see ἔτοιμάσω. b. a traveller's way, journey, travelling: ἐν τῇ ὁδῷ, on the journey, on the road, Mt. v. 25; xv. 32; xx. 17; Mk. viii. 27; ix. 33; x. 32, 52; Lk. xii. 58; xxiv. 32, 35; Acts ix. 27; εἴς ὁδὸν, from a journey, Lk. xi. 6; αἴρειν or κτᾶσθαι τι εἰς ὁδόν, Mt. x. 10; Mk. vi. 8, and εἰς τὴν ὁδόν, Lk. ix. 3; πορεύομαι τὴν ὁδόν, to make a journey (Xen. Cyr. 5, 2, 22), w. αὐτῶν added [A. V. to go on one's way], to continue the journey undertaken, Acts viii. 39; ὁδὸς ἡμέρας, a journey requiring a (single) day for its completion, used also, like our a day's journey, as a measure of distance, Lk. ii. 44 (Gen. xxx. 36; xxxi. 23; Ex. iii. 18; Judith ii. 21; 1 Mace. v. 24; vii. 45; ἀπέχειν παρπόλλων ἡμέρων ὁδόν, Xen. Cyr. 1, 1, 3, cf. IIdt. 4, 101 [W. 188 (177)]); on the phrase ὁδὸν ποιεῖν, Mk. ii. 23 see ποιέω, I. 1 a. and c.

2. Metaph. a. according to the familiar fig. of speech, esp. freq. in Hebr. [cf. W. 32] and not unknown to the Greeks, by which an action is spoken of as a proceeding (cf. the Germ. *Wandel*), ὁδός denotes a course of conduct, a way (i. e. manner) of thinking, feeling, deciding: a person is said ὁδὸν δεικνύναι τινί, who shows him how to obtain a thing, what helps he must use, 1 Co. xii. 31; with a gen. of the obj., i. e. of the thing to be obtained, εἰρήνης, Ro. iii. 17; ζωῆς, Acts ii. 28; σωτηρίας, Acts xvi. 17; with a gen. of the subj., τῆς δικαιοσύνης, the way which ἡ δικαιοσύνη points out and which is wont to characterize ἡ δικαιοσύνη, so in Mt. xxi. 32 (on which see δικαιοσύνη, 1 b. p. 149² bot.); used of the Christian religion, 2 Pet. ii. 21; likewise τῆς ἀληθείας, ibid. 2; with gen. of the person deciding and acting, Jas. v. 20; τοῦ Καίν, Jude 11; τοῦ Βαλαάμ, 2 Pet. ii. 15; ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, in all his purposes and actions, Jas. i. 8; τὰς

ὁδούς μου ἐν Χριστῷ, the methods which I as Christ's minister and apostle follow in the discharge of my office, 1 Co. iv. 17; those are said πορεύεσθαι ταῖς ὁδοῖς αὐτῶν [to walk in their own ways] who take the course which pleases them, even though it be a perverse one, Acts xiv. 16 [on the dat. see πορεύω, sub fin.]; αἱ δόδοι τοῦ θεοῦ ορκυόν, the purposes and ordinances of God, his ways of dealing with men, Acts xiii. 10; Ro. xi. 33; Rev. xv. 3, (Πλο. xiv. 9; Ps. xciv. (xev.) 10; exliv. (exlv.) 17; Sir. xxxix. 24; Tob. iii. 2, etc.). ἡ ὁδὸς τοῦ θεοῦ, the course of thought, feeling, action, prescribed and approved by God: Mt. xxii. 16; Mk. xii. 14; Lk. xx. 21; used of the Christian religion, Acts xviii. 26; also ἡ δ. τοῦ κυρίου, ibid. 25; ὁδός used generally of a method of knowing and worshipping God, Acts xxii. 4; xxiv. 14; ἡ ὁδός simply, of the Christian religion [cf. B. 163 (142)], Acts ix. 2; xix. 9, 23; xxiv. 22. b. in the saying of Christ, ἔγώ εἰμι ἡ ὁδός *I am the way* by which one passes, i. e. with whom all who seek approach to God must enter into closest fellowship, Jn. xiv. 6. [On the omission of ὁδός in certain formulas and phrases (Lk. v. 19; xix. 4), see W. 590 (549) sq.; B. § 123, 8; Bos, Ellipses etc. (ed. Schaefer) p. 331 sq.]

ὅδος, [acc. to Etym. Magn. 615, 21 (Pollux 6, 38) fr. ἔδω, Lat. *edere*, etc., cf. Curtius § 289; al. fr. root da to divide, cf. δαίω, δάκνω; (Lat. *dens*); Fick i. p. 100], -όντος, δ. fr. Hom. down; Sept. for οὐ; a tooth: Mt. v. 38; Mk. ix. 18; Acts vii. 54; plur. Rev. ix. 8. ὁ βρυγμὸς τῶν ὁδάντων, see *βρυγμός*.*

ὅδυνάω, -ῶ: pres. indic. pass. ὁδυνᾶμαι; pres. ind. mid. 2 pers. sing. ὁδυνᾶσαι (see κατακαυχάμαι), ptep. ὁδυνάμενος; (ὁδύνη); to cause intense pain; pass. to be in anguish, be tormented: Lk. xvi. 24 sq.; mid. to torment or distress one's self, [A. V. to sorrow], Lk. ii. 48; ἐπί τινι, Acts xx. 38. (Arstph., Soph., Eur., Plat., al.; Sept.)*

ὅδυνη, [perh. allied w. ἔδω; consuming grief; cf. Lat. *curae edaces*], -ης, ἡ, pain, sorrow: Ro. ix. 2; 1 Tim. vi. 10. (From Hom. down; Sept.)*

ὅδυρμός, -οῦ, ὁ, (δύρωμαι to wail, lament, [see κλαίω, fin.]), a wailing, lamentation, mourning: Mt. ii. 18 (fr. Jer. xxxviii. (xxxii. 15 for יְהוָה כְּבָרַת); 2 Co. vii. 7. (2 Mace. xi. 6; Aeschyl., Eur., Plat., Joseph., Plut., Ael. v. h. 14, 22.)*

'Οζίας (L T Tr WH 'Οξείας [cf. Tdf. Proleg. p. 84; WH. App. p. 155, and see ει, ι]), -ού [but cf. B. 18 (16)], ὁ, (Οζίας and Οζίας strength of Jehovah, or my strength is Jehovah), Ozias or Uzziah, son of Amaziah, king of Judah, [c.] B. C. 811–759 (2 K. xv. 30 sqq.): Mt. i. 8 sq., where the Evangelist ought to have preserved this order: Ιωάμ, 'Οχοζίας, Ιωάς, Αμαζίας, 'Οζίας. He seems therefore to have confounded 'Οχοζίας and 'Οζίας; see another example of [apparent] confusion under 'Ιεχονίας. [But Matthew has simply omitted three links; such omissions were not uncommon, cf. e. g. 1 Chr. vi. 3 sqq. and Ezra vii. 1 sqq. See the commentators.]*

ஓđω; [fr. root ὁδ-, cf. Lat. and Eng. *odor* etc.; Curtius § 288]; fr. Hom. down; to give out an odor (either good or bad), to smell, emit a smell: of a decaying corpse, Jn. xi. 39; cf. Ex. viii. 14.*

δθεν, (fr. the rel. pron. δ and the enclitic θεν which denotes motion from a place), [fr. llom. down], adv., *from which; whence*; it is used
a. of the place from which: Mt. xii. 44; Lk. xi. 24; Acts xiv. 26; xxviii. 13; by attraction for ἐκεῖθεν δπον etc., Mt. xxv. 24, 26; cf. B. § 143, 12; [W. 159 (150)].
b. of the source from which a thing is known, *from which, whereby*: 1 Jn. ii. 18.
c. of the cause from which, *for which reason, wherefore, on which account*, [A. V. *whereupon* (in the first two instances)]: Mt. xiv. 7; Acts xxvi. 19; Heb. ii. 17; iii. 1; vii. 25; viii. 3; ix. 18; xi. 19; often in the last three books of Macc.*

δθόνη, -ης, ἡ, [fr. Hom. down];
a. *linen* [i. e. fine white linen for women's clothing; cf. Vaníček, Fremdwörter, s. v.].
b. *linen cloth* (sheet or sail); so Acts x. 11; xi. 5.*

δθόνιον, -ον, τό, (dimin. of δθόνη, q. v.), *a piece of linen, small linen cloth*: plur. strips of linen cloth for swathing the dead, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; Jn. xix. 40; xx. 5–7. (In Grk. writ. of ships' sails made of linen, bandages for wounds, and other articles; Sept. for γράψ, Judg. xiv. 13; for γατσψ or τψ, Hos. ii. 5 (7), 9 (11).)*

οίδα, see ειδω, II. p. 174.

οἰκειακός, -ή, -όν, see οἰκιακός.

οἰκέος, -α, -ον, (οἶκος), fr. Hes. down, *belonging to a house or family, domestic, intimate*: belonging to one's household, *related by blood, kindred*, 1 Tim. v. 8; οἰκέοις τοῦ θεοῦ, belonging to God's household, i. e. to the theocracy, Eph. ii. 19; in a wider sense, with a gen. of the thing, *belonging to, devoted to, adherents of a thing, οἱ οἰκέτοι τῆς πίστεως*, professors of the (Christian) faith, Gal. vi. 10 [but al. associate this pass. with that fr. Eph. as above; see Bp. Lightf. ad loc.]; so οἰκ. φιλοσοφίας, Strab. 1 p. 13 b. [1, 17 ed. Sieben.]; γεωγραφίας, p. 25 a. [1, 34 ed. Sieben.]; δλγαρχίας, Diod. 13, 91; τυραννίδος, 19, 70. (Sept. for γράψ related by blood; γνή, 1 S. x. 14 sqq.; πράση, consanguinity, Lev. xviii. 17; οἰκ. τοῦ σπέρματος for ρψ, Is. lviii. 7.)*

οἰκέτεια [al. -εία, cf. Chandler § 99 sqq.], -ας, ἡ, (οἰκέτης, q. v.), *household* i. e. *body of servants* (Macrobius, Appul. *familium*, Germ. *Dienerschaft*): Mt. xxiv. 45 L T Tr WH. (Strab., Lcian., Inserr.; plur. Joseph. antt. 12, 2, 3.)*

οἰκέτης, -ον, ὁ, (οἶκεώ), fr. [Aeschyl. and] Hdt. down, Lat. *domesticus*, i. e. one who lives in the same house with another, spoken of all who are under the authority of one and the same householder, Sir. iv. 30; vi. 11, esp. *a servant, domestic*; so in Lk. xvi. 13; Acts x. 7; Ro. xiv. 4; 1 Pet. ii. 18; Sept. for γράψ. See more fully on the word, Meyer on Rom. l. c. [where he remarks that οἰκ. is a more restricted term than δοῦλος, designating a *house-servant*, one holding closer relations to the family than other slaves; cf. διάκονος fin., Schmidt ch. 162.]*

οἰκέω, -ῶ; (οἶκος); fr. Hom. down; Sept. for γράψ, a few times for γράψ; Lat. *habito*, [trans.] *to dwell in: τί* (Hdt. and often in Attic), 1 Tim. vi. 16; [intrans. *to dwell*], μετα των, with one (of the husband and wife), 1 Co. vii.

12 sq.; trop. ἔν τινι, to be fixed and operative in one's soul: of sin, Ro. vii. 17 sq. 20; of the Holy Spirit, Ro. viii. [9], 11; 1 Co. iii. 16. [COMP.: ἐν-, κατ-, ἐν-κατ-, παρ-, περ-, συν-οικέω.]*

οἰκημα, -τος, τό, fr. [Pind. and] Hdt. down, *a dwelling-place, habitation*; euphemistically *a prison*, [R. V. *cell*], Acts xii. 7, as in Thuc. 4, 47 sq.; Dem., Lcian. Tox. 29; Plut. Agis 19; Ael. v. h. 6, 1.*

οἰκητήριον, -ου, τό, (οἰκητήρ), *a dwelling-place, habitation*: Jude 6; of the body as the dwelling-place of the spirit, 2 Co. v. 2 (2 Macc. xi. 2; 3 Macc. ii. 15; [Joseph. c. Ap. 1, 20, 7]; Eur., Plut., Ceb. tab. 17).*

οἰκία, -ας, ἡ, (οἶκος), Sept. for ηβ, [fr. Hdt. down], *a house*; **a.** prop. an inhabited edifice, a dwelling: Mt. ii. 11; vii. 24–27; Mk. i. 29; Lk. xv. 8; Jn. xii. 3; Acts iv. 34; 1 Co. xi. 22; 2 Tim. ii. 20, and often; *οἱ ἐν τῇ οἰκίᾳ* sc. ζντες, Mt. v. 15; *οἱ ἐκ τῆς οἰκίας* with gen. of pers., Phil. iv. 22; *ἡ οἰκία τοῦ (πατρός μου) θεοῦ*, i. e. heaven, Jn. xiv. 2; of the body as the habitation of the soul, 2 Co. v. 1. **b.** *the inmates of a house, the family*: Mt. xii. 25; *ἡ οἰκία τνός*, the household, the family of any one, Jn. iv. 53; 1 Co. xvi. 15 [cf. W. § 58, 4; B. § 129, 8 a.]; univ. for persons dwelling in the house, Mt. x. 13. **c.** *property, wealth, goods*, [cf. Lat. *res familiaris*]: *τνός*, Mt. xxiii. 14 (13) Rec. [cf. Wetst. ad loc.]; Mk. xii. 40; Lk. xx. 47; so οἶκος in Hom. (as Od. 2, 237 κατέδονσι βιαίως οἶκον 'Οδυσσῆος, cf. 4, 318), in Hdt. 3, 53 and in Attic; Hebr. ηβ, Gen. xlvi. 18 (Sept. τὰ ὑπάρχοντα); Esth. viii. 1 (Sept. οἴσα ὑπῆρχεν). Not found in Rev. [SYN. see οἶκος, fin.]

οἰκιακός (in prof. auth. and in some N. T. codd. also οἰκειακός [cf. ει, ι] fr. οἶκος), -ον, ὁ, (οἰκία), *one belonging to the house* (Lat. *domesticus*), *one under the control of the master of a house*, whether a son, or a servant: Mt. x. 36; opp. to δ οἰκοδεσπότης, ib. 25. (Plut. Cic. 20).*

οἰκο-δεσποτέω, -ῶ; (οἰκοδεσπότης); *to be master (or head) of a house; to rule a household, manage family affairs*: 1 Tim. v. 14. (A later Grk. word; see *Lob. ad Phryn.* p. 373.)*

οἰκο-δεσπότης, -ον, δ, (οἶκος, δεσπότης), *master of a house, householder*: Mt. x. 25; xiii. 27; xx. 11; xxiv. 43; Mk. xiv. 14; Lk. xii. 39; xiii. 25; xiv. 21; ἀνθρωπος οἰκοδ. (see ἀνθρωπος, 4 a.), Mt. xiii. 52; xx. 1; xxi. 33; οἰκοδεσπ. τῆς οἰκίας, Lk. xxii. 11, on this pleonasm cf. Bornemann, Schol. ad loc.; W. § 65, 2. (Alexis, a comic poet of the IV. cent. B. c. ap. Poll. 10, 4, 21; Joseph. c. Ap. 2, 11, 3; Plut. quaest. Rom. 30; Ignat. ad Eph. 6. *Lob. ad Phryn.* p. 373 shows that the earlier Greeks said οἴκον or οἰκίας δεσπότης).*

οἰκοδομέω, -ῶ; impf. φοιοδόμην; fut. οἰκοδομήσω; 1 aor. φοιοδόμησα [οἰκ. Tr WH in Acts vii. 47; see Tdf. ad loc.; Proleg. p. 120; WH. App. p. 161; Lob. ad Phryn. p. 153; W. § 12, 4; B. 34 (30)]; Pass., [pres. οἰκοδομούμαι (inf. -μεισθαι, Lk. vi. 48 Treg.); pf. inf. οἰκοδομήσθαι (Lk. vi. 48 T WH)]; plurf. 3 pers. sing. φοιοδόμητο; 1 aor. φοιοδόμηθην [οἰκ. T WH in Jn. ii. 20]; 1 fut. οἰκοδομήσθομαι; (οἰκοδόμος, q. v.); fr. Hdt. down; Sept. for ηβ; *to build a house, erect a building*; **a.** prop. **a.** *to build (up*

from the foundation): *absol.*, Lk. xi. 48 G T WH Tr txt.; xiv. 30; xvii. 28; *οἱ οἰκοδομοῦντες*, *subst.*, *the builders* [cf. W. § 45, 7; B. § 144, 11]. Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; Acts iv. 11 Rec.; 1 Pet. ii. 7, fr. Ps. cxvii. (cxviii.) 22; *ἐπ’ ἀλλότριον θεμέλιον*, to build upon a foundation laid by others, i. e. (without a fig.) to carry on instruction begun by others, Ro. xv. 20; *οἰκοδομεῖν τι*, Gal. ii. 18; *πύργον*, Mt. xxi. 33; Mk. xii. 1; Lk. xiv. 28; *ἀποθήκας*, Lk. xii. 18; *ναόν*, Mk. xiv. 58; *pass.* Jn. ii. 20 [on the aor. cf. 2 Esdr. v. 16]; *οἶκον*, *pass.*, 1 Pet. ii. 5 [*here Τέποικ.*], cf. W. 603 (561), and add *οἰκουργεῖν τὰ κατὰ τὸν οἶκον*, Clem. Rom. 1 Cor. 1, 3); [*οἰκίαν*, Lk. vi. 48 (cf. W. l. c.)]; *συναγωγῆν ορ οἰκῶν τινι*, for the use of or in honor of one, Lk. vii. 5; Acts vii. 47, 49, (Gen. viii. 20; Ezek. xvi. 24); *οἰκίαν ἐπί τι*, Mt. vii. 24, 26; Lk. vi. 49; *πόλιν ἐπ’ ὅρους*, Lk. iv. 29. **β.** contextually i. q. *to restore by building, to rebuild, repair*: *τι*, Mt. xxiii. 29; xxvi. 61; xxvii. 40; Mk. xv. 29; Lk. xi. 47 and R [L br. Tr mrg.] in 48. **b.** metaph. **a.** i. q. *to found*: *ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν*, i. e. by reason of the strength of thy faith thou shalt be my principal support in the establishment of my church, Mt. xvi. 18. **β.** Since both a Christian church and individual Christians are likened to a building or temple in which God or the Holy Spirit dwells (1 Co. iii. 9, 16 sqq.; 2 Co. vi. 16; Eph. ii. 21), the erection of which temple will not be completely finished till the return of Christ from heaven, those who, by action, instruction, exhortation, comfort, promote the Christian wisdom of others and help them to live a correspondent life are regarded as taking part in the erection of that building, and hence are said *οἰκοδομεῖν*, i. e. (dropping the fig.) *to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness*: *absol.*, Acts xx. 32 LTTr WH; 1 Co. viii. 1; x. 23; *τινά*, xiv. 4; 1 Th. v. 11; *pass. to grow in wisdom, piety, etc.*, Acts ix. 31; 1 Co. xiv. 17; univ. *to give one strength and courage, dispose to*: *εἰς τὴν πίστιν*, Polyc. ad. Philip. 3, 2 [*yet here to be built up into (in) etc.*]; even to do what is wrong [A. V. *embolden*], *εἰς τὸ τὰ εἰδωλόθυτα ἔσθίειν*, 1 Co. viii. 10 [cf. W. § 39, 3 N. 3]. This metaphorical use of the verb Paul, in the opinion of Fritzsche (Ep. ad Rom. iii. p. 205 sq.), did not derive from the fig. of building a temple, but from the O. T., where “**בָּנֶה** and **שִׁבַּע** with an acc. of the pers. (*to build one up and to pull one down*) denote *to bless and to ruin, to prosper and to injure, any one*”; cf. Ps. xxvii. (xxviii.) 5; Jer. xxiv. 6; xl. (xxxiii.) 7. [COMP.: *ἀν-*, *ἐπ-*, *συνοἰκοδομέω**]

οἰκοδομή, -ῆς, ἡ, (*oikos*, and *δέμω* to build), a later Grk. word, condemned by Phryn., yet used by Aristot., Theophr., [(but both these thought to be doubtful)], Diod. (1, 46), Philo (vit. Moys. i. § 40; de monarch. ii. § 2), Joseph., Plut., Sept., and many others, for *οἰκοδόμημα* and *οἰκοδόμησις*; cf. Lob. ad Phryn. p. 487 sqq. cf. p. 421; [W. 24]; **1.** (*the act of*) *building, building up*, i. q. *τὸ οἰκοδομεῖν*; *as*, *τῶν τειχέων*, 1 Macc. xvi. 23; *τὸν οἶκον τὸν θεοῦ*, 1 Chr. xxvi. 27; in the N. T. metaph., *edifying, edification*, i. e. *the act of one who promotes another's growth in Christian wisdom, piety,*

holiness, happiness, (see *οἰκοδομέω*, b. **β.** [cf. W. 35 (34)])]: Ro. xiv. 19; xv. 2; [1 Co. xiv. 26]; 2 Co. x. 8 [see below]; xiii. 10; Eph. iv. 29; with a gen. of the person whose growth is furthered, *ὑμῶν*, 2 Co. xii. 19, [cf. x. 8]; *έαυτοῦ* [Tdf. *αὐτοῦ*], Eph. iv. 16; *τοῦ σώματος τοῦ Χριστοῦ*. ibid. 12; *τῆς ἐκκλησίας*, 1 Co. xiv. 12; i. q. *τὸ οἰκοδομοῦν*, what contributes to edification, or augments wisdom, etc. *λαλέιν*, *λαβεῖν*, *οἰκοδομήν*, 1 Co. xiv. 3, 5. **2.** i. q. *οἰκοδόμημα*, *a building* (i. e. thing built, edifice): Mk. xiii. 1 sq.; *τοῦ ἵερού*, Mt. xxiv. 1; used of the heavenly body, the abode of the soul after death, 2 Co. v. 1; trop. of *a body of Christians, a Christian church*, (see *οἰκοδομέω*, b. **β.**), Eph. ii. 21 [cf. *πᾶς*, I. 1 c.]; with a gen. of the owner or occupant, *θεοῦ*, 1 Co. iii. 9.*

οἰκοδομία, -*as*, ἡ, (*οἰκοδομέω*), (*the act of*) *building, erection*, (Thue., Plat., Polyb., Plut., Leian., etc.; but never in the Sept.); metaph. *οἰκοδομίαν θεοῦ τὴν ἐν πίστει*, the increase which God desires in faith (see *οἰκοδομή*), 1 Tim. i. 4 Rec. ^{beε ειε}; but see *οἰκονομία*. Not infreq. *οἶκον* and *οἰκόδ.* are confounded in the MSS.; see Grimm on 4 Macc. p. 365, cf. *Hilgenfeld*, Barn. epist. p. 28; [D'Orville, Chariton 8, 1 p. 599].*

οἰκοδόμος, -*ou*, ὁ, (*οἶκος*, *δέμω* to build; cf. *οἰκονόμος*), *a builder, an architect*: Acts iv. 11 L T Tr WH. (Hdt., Xen., Plat., Plut., al.; Sept.)*

οἰκονόμεω, -*ω*; (*οἰκονόμος*); *to be a steward; to manage the affairs of a household*: *absol.* Lk. xvi. 2. (Univ. *to manage, dispense, order, regulate*: Soph., Xen., Plat., Polyb., Joseph., Plut., al.; 2 Macc. iii. 14.)*

οἰκονομία, -*us*, ἡ, (*οἰκονόμεω*), fr. Xen. and Plat. *down, the management of a household or of household affairs; specifically, the management, oversight, administration, of others' property; the office of a manager or overseer, stewardship*: Lk. xvi. 2-4; hence the word is transferred by Paul in a theocratic sense to the office (duty) intrusted to him by God (the lord and master) of proclaiming to men the blessings of the gospel, 1 Co. ix. 17; *ἡ οἰκονομία τοῦ θεοῦ, the office of administrator (stewardship) intrusted by God*, Col. i. 25. univ. *administration, dispensation*, which in a theocratic sense is ascribed to God himself as providing for man's salvation: *αἵτινες . . . ἡ οἰκονομίαν θεοῦ τὴν ἐν πίστει*, which furnish matter for disputes rather than the (knowledge of the) dispensation of the things by which God has provided for and prepared salvation, which salvation must be embraced by faith, 1 Tim. i. 4 L T Tr WH; *ἥν προέθετο . . . καρῶν*, which good-will he purposed to show with a view to (that) dispensation (of his) by which the times (sc. of infancy and immaturity cf. Gal. iv. 1-4) were to be fulfilled, Eph. i. 9 sq.; *ἡ οἰκ. τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι*, that dispensation (or arrangement) by which the grace of God was granted me, Eph. iii. 2; *ἡ οἰκ. τοῦ μυστηρίου*, the dispensation by which he carried out his secret purpose, Eph. iii. 9 G L T Tr WH.*

οἰκονόμος, -*ou*, ὁ, (*οἶκος*, *νέμω* [*'to dispense, manage'*]); Hesycl. *ὁ τὸν οἶκον νεμόμενος*, *the manager of a household or of household affairs; esp. a steward, manager, superintendent*. (whether free-born, or, as was usually

the ease, a freed-man or slave) to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age: Lk. xii. 42; 1 Co. iv. 2; Gal. iv. 2; *the manager of a farm or landed estate, an overseer, [A. V. steward]:* Lk. xvi. 1, 3, 8; ὁ οἰκ. τῆς πόλεως, *the superintendent of the city's finances, the treasurer of the city* (Vulg. *arcarius civitatis*): Ro. xvi. 23 (of the treasurers or quaestors of kings, Esth. viii. 9; 1 Esdr. iv. 49; Joseph. antt. 12, 4, 7; 11, 6, 12, 8, 6, 4). Metaph. the apostles and other Christian teachers (see *οἰκονομία*) are called οἰκ. μυστηρίων τοῦ θεοῦ, as those to whom the counsels of God have been committed to be made known to men: 1 Co. iv. 1; a bishop (or overseer) is called οἰκονόμος θεοῦ, of God as the head and master of the Christian theocracy [see *οἶκος*, 2], Tit. i. 7; and any and every Christian who rightly uses the gifts intrusted to him by God for the good of his brethren, belongs to the class called καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ, 1 Pet. iv. 10. (Aeschyl., Xen., Plat., Aristot., al.; for נְבָלָע Sept. 1 K. iv. 6; xvi. 9, etc.)*

οἶκος, -ou, ὁ, [cf. Lat. *vicus*, Eng. ending -wich; Curtius § 95], fr. Hom. down; Sept. in numberless places for נְבָלָע, also for נְבָלָה a palace, נְבָלָה a tent, etc.; 1. *a house;* a. strictly, *an inhabited house* [differing thus fr. δόμος the building]: Acts ii. 2; xix. 16; τυπός, Mt. ix. 6 sq.; Mk. ii. 11; v. 38; Lk. i. 23, 40, 56; viii. 39, 41, etc.; ἔρχεσθαι εἰς οἶκον, to come into a house (*dolum venire*), Mk. iii. 20 (19); εἰς τὸν οἶκον, into the (i. e. his or their) house, *home*, Lk. vii. 10; xv. 6; ἐν τῷ οἴκῳ, in the (her) house, Jn. xi. 20; ἐν οἴκῳ, at home, 1 Co. xi. 34; xiv. 35; οἱ εἰς τὸν οἶκον (see εἰς, C. 2), Lk. ix. 61; κατ' οἶκον, opp. to ἐν τῷ ἑρῷ, in a household assembly, *in private*, [R. V. *at home*; see κατά, II. 1 d.], Acts ii. 46; v. 42; κατ' οἴκους, opp. to δημοσίᾳ, in private houses, [A. V. *from house to house*; see κατά, II. 3 a.], Acts xx. 20; κατὰ τὸν οἴκους εἰστορεύμενος, entering house after house, Acts viii. 3; ἡ κατ' οἴκους τινος ἐκκλησία, see ἐκκλησία, 4 b. aa. b. *any building whatever:* ἐμπορίου, Jn. ii. 16; προσευχῆς, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; τοῦ βασιλέως, τοῦ ἀρχιερέως, *the palace of etc.*, Mt. xi. 8; Lk. xxii. 54 [here T Tr WH οἰκία]; τοῦ θεοῦ, the house where God was regarded as present,—of the tabernacle, Mt. xii. 4; Mk. ii. 26; Lk. vi. 4; of the temple at Jerusalem, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; Jn. ii. 16 sq., (Is. lvi. 5, 7); cf. Lk. xi. 51; Acts vii. 47, 49; of the heavenly sanctuary, Heb. x. 21 (οἶκος ἄγιος θεοῦ, of heaven, Deut. xxvi. 15; Bar. ii. 16); a body of Christians (a church), as pervaded by the Spirit and power of God, is called οἶκος πνευματικός, 1 Pet. ii. 5. c. *any dwelling-place:* of the human body as the abode of demons that possess it, Mt. xii. 44; Lk. xi. 24; (used in Grk. auth. also of tents and huts, and later, of the nests, stalls, lairs, of animals). univ. *the place where one has fixed his residence, one's settled abode, domicile:* οἶκος ήμῶν, of the city of Jerusalem, Mt. xxiii. 38; Lk. xiii. 35. 2. by me-

ton. *the inmates of a house, all the persons forming one family, a household:* Lk. x. 5; xi. 17 [al. refer this to 1, and take ἐπί either locally (see ἐπί, C. I. 1), or of succession (see ἐπί, C. I. 2 e.)]; xix. 9; Acts vii. 10; x. 2; xi. 14; xvi. 31; xviii. 8; 1 Co. i. 16; 1 Tim. iii. 4 sq.; v. 4; 2 Tim. i. 16; iv. 19; Heb. xi. 7; plur., 1 Tim. iii. 12; Tit. i. 11, (so also Gen. vii. 1; xlvi. 12, and often in Grk. auth.); metaph. and in a theocratic sense ὁ οἶκος τοῦ θεοῦ, *the family of God*, of the Christian church, 1 Tim. iii. 15; 1 Pet. iv. 17; of the church of the Old and New Testament, Heb. iii. 2, 5 sq. (Num. xii. 7). 3. *stock, race, descendants of one,* [A. V. *house*]: ὁ οἶκος Δαυΐδ, Lk. i. 27, 69; ii. 4, (1 K. xii. 16); οἰκ. Ἰσραήλ, Mt. x. 6; xv. 24; Lk. i. 33; Acts ii. 36; vii. 42; [ὁ οἶκος Ἰακώβ], 46 L T Tr mrg.]; Heb. viii. 8, 10, (Jer. xxxviii. (xxxii.). 31; Ex. vi. 14; xii. 3; xix. 3; 1 S. ii. 30; [cf. ὁ σεβαστός οἶκος, Philo in Flac. § 4]). The word is not found in the Apocalypse.

[SYN. οἶκος, οἰκία: in Attic (and esp. legal) usage, οἶκος denotes one's *household establishment*, one's *entire property*, οἰκία, *the dwelling itself*; and in prose οἶκος is not used in the sense of οἰκία. In the sense of *family* οἶκος and οἰκία are alike employed; Schmidt vol. ii. ch. 80. In relation to distinctions (real or supposed) betw. οἶκος and οἰκία the foll. pass. are of interest (cf. Valckenaer on Hdt. 7, 224): Xen. oecon. 1, 5 οἶκος δὲ δὴ τὸ δοκεῖ ήμῖν εἶναι; ἀρά θητερ οἰκία, ἢ καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, πάντα τοῦ οὐκον ταῦτα ἔστιν . . . πάντα τοῦ οὐκον εἶναι ὅσα τις κέκτηται. Aristot. polit. 1, 2 p. 1252^b, 9 sqq. ἐκ μὲν οὖν τούτων τῶν δύο κοινωνῶν (viz. of a man with wife and servant) οἰκία πρώτη, καὶ ὅρθως Ήσίοδος εἶπε ποιήσας “οἶκον μὲν πρώτιστα γυναικά τε βοῦν τ' ἀροτῆρα” . . . ἡ μὲν οὖν εἰς πάσαν ἡμέραν συνεστηκυῖα κοινωνία κατὰ φύσιν οἶκος ἔστιν. ibid. 3 p. 1253^b, 2 sqq. πᾶσα πόλις ἐξ οἰκιῶν συγκειται· οἰκίας δὲ μέρη, ἐξ ᾧ αὐτοῖς οἰκία συνισταται· οἰκία δὲ τέλειος ἐκ δούλων κ. ἐλευθέρων. . . πρῶτα δὲ καὶ ἐλάχιστα μέρη οἰκίας δεσπότης κ. δούλως κ. πήσις κ. ἄλοχος κ. πατήρ κ. τέκνα etc. Plut. de audiend. poetis § 6 καὶ γάρ Οἰκόν ποτε μὲν τὴν οἰκίαν καλοῦσιν, “οἶκον ἐν ύψῳροφον”. ποτὲ δὲ τὴν οὐσίαν, “ἐσθίεται μοι οἶκος”. (see οἰκία, c.) Hesych. Lex. s. v. οἰκία· οἶκοι. s. v. οἶκος· ὀλίγη οἰκία . . . καὶ μέρος τι τῆς οἰκίας . . . καὶ τὰ ἐν τῇ οἰκίᾳ. In the N. T., although the words appear at times to be used with some discrimination (e. g. Lk. x. 5, 6, 7; Acts xvi. 31, 32, 34; cf. Ju. xiv. 2), yet other pass. seem to show that no distinction can be insisted upon: e. g. Mt. ix. 23; Mk. v. 38; Lk. vii. 36, 37; Acts x. 17, (22, 32); xvii. 5; xix. 16; xxi. 8; xi. 11, 12; xiii. 13; xvi. 15; (1 Co. i. 16; xvi. 15).]

οἰκουμένη, -ης, ἡ, (fem. of the pres. pass. ptep. fr. οἰκέω, [sc. γῆ; cf. W. § 64, 5; B. § 123, 8]); 1. *the inhabited earth;* a. in Grk. writ. often *the portion of the earth inhabited by the Greeks*, in distinction from the lands of the barbarians, cf. Passow ii. p. 415^a; [L. and S. s. v. I.]. b. in the Grk. auth. who wrote about Roman affairs, (like the Lat. *orbis terrarum*) i. q. *the Roman empire*: so πᾶσα ἡ οἰκ. contextually i. q. all the subjects of this empire, Lk. ii. 1. c. *the whole inhabited earth, the world*, (so in [Hyperid. Eux. 42 (“probably” L. and S.)] Sept. for נְבָלָע and נְבָלָה): Lk. iv. 5; xxi. 26; Acts xxiv. 5; Ro. x. 18; Rev. xvi. 14; Heb. i. 6, (πᾶσα ἡ οἰκ. Joseph. b. j. 7, 3, 3); ὅλη ἡ οἰκ., Mt. xxiv. 14; Acts xi. 28, (in the same sense Joseph. antt. 8, 13, 4 πᾶσα ἡ οἰκ.).

cf. Bleek, Erklär. d. drei ersten Evv. i. p. 68); by meton. *the inhabitants of the earth, men*: Acts xvii. 6, 31 (Ps. ix. 9); xix. 27; ἡ οἰκ. ὅλη, all mankind, Rev. iii. 10; xii. 9. 2. *the universe, the world*: Sap. i. 7 (alternating there with τὰ πάντα); ἡ οἰκ. ἡ μέλλουσα, that consummate state of all things which will exist after Christ's return from heaven, Heb. ii. 5 (where the word alternates with πάντα and τὰ πάντα, vs. 8, which there is taken in an absolute sense).*

οἰκουργός, -όν, (οἶκος, ΕΡΓΩ [cf. ἔργον], cf. ἀμπελουργός, γεωργός, etc.), *caring for the house, working at home*: Tit. ii. 5 L T Tr WH; see the foll. word. Not found elsewhere.*

οἰκουρός, -οῦ, ὁ, ἡ, (οἶκος, and οὐρός a keeper; see θυρώρος and κηπουρός); a. prop. the (watch or) *keeper of a house* (Soph., Eur., Arstph., Paus., Plut., al.). b. trop. *keeping at home and taking care of household affairs, domestic*: Tit. ii. 5 R G; cf. Fritzsche, De conformatione N. T. critica etc. p. 29; [W. 100 sq. (95)]; (Aeschyl. Ag. 1626; Eur. Hec. 1277; σώφρονας, οἰκουρόν καὶ φιλάδρον, Philo de exsecr. § 4).*

οἰκτείω; fut. (as if fr. οἰκτειρέω, a form which does not exist) as in the Sept. οἰκτειρήσω, for the earlier οἰκτειρῶ, see Lob. ad Phryn. p. 741; [Veitch s. v.; W. 88 (84); B. 64 (56)]; (fr. οἰκτος pity, and this fr. the interjection οὖ, oh!); *to pity, have compassion on*: τινά, Ro. ix. 15 (fr. Ex. xxxiii. 19. Hom., Tragg., Arstph., Xen., Plat., Dem., Leclian., Plut., Ael.; Sept. for ηγῆ and ηγῆ). [SYN. see ἐλέεω, fin.]*

οἰκτιρμός, -οῦ, ὁ, (οἰκτείω), Sept. for מִכְחָר (the viscera, which were thought to be the seat of compassion [see σπλάγχνον, b.]), *compassion, pity, mercy*: σπλάγχνα οἰκτιρμού (Rec. οἰκτιρμῶν), bowels in which compassion resides, *a heart of compassion*, Col. iii. 12; in the Scriptures mostly plural (conformably to the Hebr. מִכְחָר), *emotions, longings, manifestations of pity*, [Eng. *compassions*] (cf. Fritzsche, Ep. ad Rom. iii. p. 5 sqq.; [W. 176 (166); B. 77 (67)]; τοῦ θεοῦ, Ro. xii. 1; Heb. x. 28; ὁ πατὴρ τῶν οἰκτ. (gen. of quality [cf. B. § 132, 10; W. 237 (222)]), the father of mercies i. e. most merciful, 2 Co. i. 3; joined with σπλάγχνα, Phil. ii. 1. (Pind. Pyth. 1, 164.) [SYN. see ἐλέεω, fin.]*

οἰκτιρμών, -ον, gen. -ονος, (οἰκτείω), *merciful*: Lk. vi. 36; Jas. v. 11. (Theocr. 15, 75; Anth. 7, 359, 1 [Epigr. Anth. Pal. Append. 223, 5]; Sept. for מִכְחָר.) ["In classic Grk. only a poetic term for the more common ἐλεημων." Schmidt iii. p. 580.]*

οἴμαι, see οἴμω.

οἰνο-πότης, -ον, ὁ, (οἶνος, and πότης a drinker), *a wine-bibber, given to wine*: Mt. xi. 19; Lk. vii. 34. (Prov. xxiii. 20; Polyb. 20, 8, 2; Anaer. frag. 98; Anthol. 7, 28, 2.)*

οἶνος, -ον, ὁ, [fr. Hom. down], Sept. for יְנֵה, also for שְׂוִירִת (must, new wine), יְנֵה, etc.; *wine*; a. prop.: Mt. ix. 17; [xxvii. 34 Ltxt. T Tr WH]; Mk. xv. 23; Lk. i. 15; Jn. ii. 3; Ro. xiv. 21; Eph. v. 18; 1 Tim. v. 23; Rev. xvii. 2, etc.; οἴνῳ προσέχειν, 1 Tim. iii. 8; δουλεύειν, Tit. ii. 3. b. metaph.: οἶνος τοῦ θυσιοῦ (see

θυμός, 2), *fiery wine, which God in his wrath is represented as mixing and giving to those whom he is about to punish by their own folly and madness*, Rev. xiv. 10; xvi. 19; xix. 15; with τῆς πορνείας added [cf. W. § 30, 3 N. 1; B. 155 (136)], *a love-potion as it were, wine exciting to fornication*, which he is said to give who entices others to idolatry, Rev. xiv. 8; xviii. 3 [here Lom. Tr WH br. οἴνῳ], and he is said to be drunk with who suffers himself to be enticed, Rev. xvii. 2. c. by meton. i. q. *a vine*: Rev. vi. 6.

οἰνοφλυία, -ας, ἡ, (οἰνοφλυγέω, and this fr. οἰνόφλυξ, which is compounded of οἶνος and φλύω, to bubble up, overflow), *drunkenness, [A. V. wine-bibbing]*: 1 Pet. iv. 3. (Xen. oec. 1, 22; Aristot. eth. Nic. 3, 5, 15; Polyb. 2, 19, 4; Philo, vita Moys. iii. § 22 [for other exx. see Siegfried, Philo etc. p. 102]; Ael. v. h. 3, 14.) [Cf. Trench § lxi.]*

οἴματα, contr. οἴμαι; [fr. Hom. down]; *to suppose, think*: foll. by an acc. w. inf. Jn. xxi. 25 [T om. vs.]; by the inf. alone, where the subj. and the obj. are the same, Phil. i. 16 (17); by ὅτι, Jas. i. 7. [SYN. see ηγέομαι, fin.]*

οἴος, -α, -ον, [fr. Hom. down], relat. pron. (correlative to the demonstr. τοῖος and τουτός), *what sort of, what manner of, such as* (Lat. *qualis*): οἴος . . . τουτός, 1 Co. xv. 48; 2 Co. x. 11; τὸν αὐτὸν . . . οἶον, Phil. i. 30; with the pron. τουτός suppressed, Mt. xxiv. 21; Mk. ix. 3; xiii. 19 [here however the antecedent demonstr. is merely attracted into the relat. clause or perhaps repeated for rhetorical emphasis, cf. B. § 143, 8; W. 148 (140); see τουτός, b.]; 2 Co. xii. 20; 2 Tim. iii. 11; Rev. xvi. 18; οἰδηποτούν νοσήματι, of what kind of disease soever, Jn. v. 4 Lehm. [cf. Lob. ad Phryn. p. 373 sq.]; in indir. quest., Lk. ix. 55 [Rec.]; 1 Th. i. 5. οὐχ οἴον δὲ ὅτι ἐκπέπτωκεν, concisely for οὐ τούτον ἔστιν οἶον ὅτι ἐκπ. but the thing (state of the case) is not such as this, that the word of God hath fallen to the ground, i. e. the word of God hath by no means come to nought [A. V. but not as though the word of God hath etc.], Ro. ix. 6; cf. W. § 64 I. 6; B. § 150, 1 Rem.*

οἰστηποτούν, Jn. v. 4 Lehm., see οἴος.

οἴστω, see φέρω.

οἰκένω, -ῶ: 1 aor. ὥκνησα; (ὅκνος [perh. allied w. the frequent. cunc-tari (cf. Curtius p. 708)] delay); fr. Hom. down; *to feel loath, to be slow; to delay, hesitate*: foll. by an inf. Acts ix. 38. (Num. xxii. 16; Judg. xviii. 9, etc.)*

οἰκηρός, -ά, -όν, (οἰκέω), *sluggish, slothful, backward*: Mt. xxv. 26; with a dat. of respect [cf. W. § 31, 6 a.; B. § 133, 21], Ro. xii. 11; οὐκ ὥκηρόν μοι ἔστι, foll. by an inf., *is not irksome to me, I am not reluctant*, Phil. iii. 1 [cf. Bp. Lghtft. ad loc.]. (Pind., Soph., Thuc., Dem., Theocr., etc.; Sept. for נִזְבָּן.)*

οἰκτάήμερος, -ον, (οἰκτώ, ἡμέρα), *eight days old; passing the eighth day*: περιτομῇ [cf. W. § 31, 6 a.; B. § 133, 21; but Rec. μῆ] οἰκτάήμερος, circumcised on the eighth day, Phil. iii. 5; see τεταρταῖος; ['the word denotes prop. not interval but duration' (see Bp. Lghtft. on Phil. l. c.). Graec. Ven. Gen. xvii. 12; eccl. writ.].*

δέκτω, eighth: Lk. ii. 21; Jn. xx. 26; Acts ix. 33, etc. [(From Hom. on.)]

δλθερέων (Lchm. in Heb. xi. 28), see δλθερέων.

δλθερίος, -ov, (in prof. auth. also of three term., as in Sap. xviii. 15), (**δλεθρος**), fr. [Hom.], Hdt. down, *destructive, deadly*: δίκη, 2 Th. i. 9 Lchm. txt.*

δλεθρος, -ov, (δλλυμι to destroy [perh. (δλνυμι) allied to Lat. *vulnus*]), fr. Hom. down, *ruin, destruction, death*: 1 Th. v. 3; 1 Tim. vi. 9; εις δλεθρον τῆς σαρκός, *for the destruction of the flesh*, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed, 1 Co. v. 5 [see παραδίδωμι, 2]; i. q. the loss of a life of blessedness after death, future misery, αλόντος (as 4 Macc. x. 15): 2 Th. i. 9 [where Ltxt. δλέθριον, q. v.], cf. Sap. i. 12.*

δλγοτστά, -as, ḥ, *littleness of faith, little faith*: Mt. xvii. 20 L T Tr WH, for R G ἀπιστία. (Several times in eccles. and Byzant. writ.)*

δλγό-πιστος, -ov, δ, ḥ, (**δλγος** and **πιστος**), *of little faith, trusting too little*: Mt. vi. 30; viii. 26; xiv. 31; xvi. 8; Lk. xii. 28. (Not found in prof. auth.)*

δλγος, -η, -ov, [on its occasional aspiration (δλ.) see *WII. App. p. 143; Tdf. Proleg. pp. 91, 106; Scrivener, Introd. p. 565, and reff. s.v. οὐδιν. init.*], Sept. for οὐγός, [fr. Hom. down], *little, small, few, of number, multitude, quantity, or size: joined to nouns* [cf. W. § 20, 1 b. note; B. § 125, 6], Mt. ix. 37; xv. 34; Mk. vi. 5; viii. 7; Lk. x. 2; xii. 48 (δλγας sc. πληγας [cf. B. § 134, 6; W. § 32, 5, esp. § 64, 4], opp. to πολλα, 47); Acts xix. 24; 1 Tim. v. 23; Heb. xii. 10; Jas. iii. 5 R G; 1 Pet. iii. 20 R G; Rev. iii. 4; of time, *short*: χρόνος, Acts xiv. 28; καιρός, Rev. xii. 12; of degree or intensity, *light, slight*: τάραχος, Acts xii. 18; xix. 23; στάσις, xv. 2; χειμών, xxvii. 20. plur. w. a partitive gen.: γυναικῶν, Acts xvii. 4; ἄνδρῶν, ib. 12. δλγοι, absol.: Mt. vii. 14; xx. 16; [T WII om. Tr br. the cl.]; xxii. 14; Lk. xiii. 23; 1 Pet. iii. 20 L T Tr WH; neut. sing.: Lk. vii. 47; τὸ δλγον, 2 Co. viii. 15; πρὸς δλγον φέλμιος, *profitable for little* (Lat. *parum utilis*); [cf. W. 213 (200); some, *for a little* (sc. time); see below], 1 Tim. iv. 8; ἐν δλγφ, *in few words* [cf. Shakspeare's *in a few*], i. e. *in brief, briefly* (**γράφειν**), Eph. iii. 3; *easily, without much effort*, Acts xxvi. 28 sq. on other but incorrect interpretations of this phrase cf. Meyer ad loc. [see μέγας, 1 a. γ.]; πρὸς δλγον, *for a little time*, Jas. iv. 14; simply δλγον, adverbially: *of time, a short time, a (little) while*, Mk. vi. 31; 1 Pet. i. 6; v. 10; Rev. xvii. 10; *of space, a little (further)*, Mk. i. 19; Lk. v. 3. plur. δλγα, *a few things*: [Lk. x. 41 WH]; Rev. ii. 14, 20 [Rec.]; ἐπ' δλγα ([see init. and] ἐπι, C. I. 2 e.), Mt. xxv. 21, 23; δι' δλγων, *briefly, in few words, γράφειν*, 1 Pet. v. 12 [see διά, A. III. 3] (**ρηθηναι**, Plat. Phil. p. 31 d.; legg. 6 p. 778 e.).*

δλγψχος, -ov, (**δλγος, ψυχή**), *faint-hearted*: 1 Th. v. 14. (Prov. xiv. 29; xviii. 14; Is. lvii. 15, etc.; Artemoneir. 3, 5).*

δλγφων, -ω; (**δλγωρος**, and this fr. δλγος and **ἄρπα** care); *to care little for, regard lightly, make small account of*: τυνος (see Matthiae § 348; [W. § 30, 10 d.]), Heb.

xii. 5 fr. Prov. iii. 11. (Thuc., Xen., Plat., Dem., Aristot., Philo, Joseph., al.)*

δλγως, (δλγος), adv., a little, scarcely, [R. V. *just* (es- caping)]: 2 Pet. ii. 18 G L T Tr WH [for Rec. δντως]. (Anthol. 12, 205, 1; [Is. x. 7 Aq.]).*

δλθερητής [Rec. δλ], -οῦ, ὁ, (**δλθερέων**, q. v.), *a destroyer*; found only in 1 Co. x. 10.*

δλθερέων and, acc. to a preferable form, δλεθρεών (Lchm.; see Bleek, Hebr.-Br. ii. 2 p. 809; cf. Delitzsch, Com. on Heb. as below; [Tdf. Proleg. p. 81; VII. App. p. 152]); (**δλεθρος**); an Alex. word [W. 92 (88)]; *to destroy*: τινά, Heb. xi. 28. (Ex. xii. 23; Josh. iii. 10; vii. 25; Jer. ii. 30; Hag. ii. 22, etc.; [Philo, alleg. ii. 9.]). [COMP.: ἔξολθερειν.]*

δλокантвма, -тос, тó, (**δλокантв** to burn whole, Xen. Cyr. 8, 3. 24; Joseph. antt. 1, 13, 1; and this fr. δλος and καντός, for κανυστός, verbal adj. fr. καίω, cf. Lob. ad Phryn. p. 524; [W. 33]), *a whole burnt offering* (Lat. *holocaustum*), i. e. a victim the whole (and not like other victims only a part) of which is burned: Mk. xii. 33; Heb. x. 6, 8. (Sept. esp. for ηλγ; also for ηλγ, Ex. xxx. 20; Lev. v. 12; xxiii. 8, 25, 27; 1 Macc. i. 45; 2 Macc. ii. 10; not found in prof. auth. [exc. Philo de saer. Ab. et Cain. § 33]; Joseph. antt. 3, 9, 1 and 9, 7, 4 says δλокантвас.)*

δλоклнриа, -ас, ḥ, (**δлоклнрор**, q. v.), Lat. *integritas*; used of an unimpaired condition of body, in which all its members are healthy and fit for use; Vulg. *integra sanitas* [A. V. *perfect soundness*]: Acts iii. 16 (joined with άνγεια, Plut. mor. p. 1063 f.; with τοῦ σώματος added, ibid. p. 1047 e.; cf. Diog. Laert. 7, 107; *corporis integritas*, i. q. health, in Cic. de fin. 5, 14, 40; Sept. for ηλг, Is. i. 6).*

δлб-клнрор, -ов, (**δлos** and **клнror**, prop. all that has fallen by lot), *complete in all its parts, in no part wanting* or *unsound, complete, entire, whole*: λιθοτ, untouched by a tool, Deut. xxvii. 6; Josh. ix. 4 (viii. 31); 1 Macc. iv. 47; of a body without blemish or defect, whether of a priest or of a victim, Philo de vict. § 12; Joseph. antt. 3, 12, 2 [(cf. Havercamp's Joseph. ii. p. 321)]. Ethically, *free from sin, faultless*, [R. V. *entire*]: 1 Th. v. 23; plur., connected with τέλειον and with the addition of ἐν μηδενι λειπόμενοι, Jas. i. 4; *complete in all respects, consummate, δиконосннη*, Sap. xv. 3; ενσéбeta, 4 Macc. xv. 17. (Plat., Polyb., Lcian., Epict., al.; Sept. for δлг, Dent. xxvii. 6; δлг, Lev. xxiii. 15; Ezek. xv. 5).*

[SYN. δλб-клнрор, τéлeиoс (cf. Trench § xxii.): ‘in the δлб-клнрор no grace which ought to be in a Christian man is deficient; in the τéлeиoс no grace is merely in its weak imperfect beginnings, but all have reached a certain ripeness and maturity.’]

δлолнгw; an onomatopoetic verb (cf. the similar οιμάζειν, αιάζειν, δлллázew, πιπíζeи, κоккúзeи, тíзeи). Compare the Germ. term. -zen, as in grunzen, krächen, ächzen), *to howl, wail, lament*: Jas. v. 1. (In Grk. writ. fr. Hom. down of a loud cry, whether of joy or of grief; Sept. for ηлг-гн). [SYN. cf. κλáиa, fin.]*

δлos, -η, -ов, Sept. for ηлг, [fr. Pind. (Hom.) down],

whole, (all): with an anarthrous subst. five [six] times in the N. T., viz. ὅλον ἄνθρωπον, Jn. vii. 23; ἐναυτὸν ὅλον, Acts xi. 26; ὅλη Ἱερουσαλήμ, xxi. 31; διετίαν ὅλην, xxviii. 30; ὅλους οἴκους, Tit. i. 11; [to which add, δι' ὅλης νυκτός, Lk. v. 5 L T Tr WH]. usually placed before a substantive which has the article: ὅλη ἡ Γαλιλαία, Mt. iv. 23; ὅλη ἡ Συρία, 24; καθ' ὅλην τὴν πόλιν, Lk. viii. 39; ὅλον τὸ σῶμα, Mt. v. 29 sq.; vi. 22. sq.; Lk. xi. 34; 1 Co. xii. 17; Jas. iii. 2, etc.; [ὅλη ἡ ἐκκλησία, Ro. xvi. 23 L T Tr WH]; ὅλην τ. ἡμέραν, Mt. xx. 6; Ro. viii. 36; ὅλος ὁ νόμος, Mt. xxii. 40; Gal. v. 3; Jas. ii. 10; ἐν ὅλῃ τῇ καρδίᾳ σου, Mt. xxii. 37; ἔξ ὅλῃς τ. καρδίας σου, Mk. xii. 30, and many other exx. it is placed after a substantive which has the article [W. 131 (124) note; B. § 125, 6]: ἡ πόλις ὅλη, Mk. i. 33; Acts xix. 29 [Rec.]; xxi. 30—(the distinction which Krüger § 50, 11, 7 makes, viz. that ἡ ὅλη πόλις denotes the whole city as opp. to its parts, but that ὅλη ἡ πόλις and ἡ πόλις ἡ ὅλη denotes the whole city in opp. to other ideas, as the country, the fields, etc., does not hold good at least for the N. T., where even in ἡ πόλις ὅλη the city is opposed only to its parts); add the foll. exx.: Mt. xvi. 26; xxvi. 59; Lk. ix. 25; xi. 36^a; Jn. iv. 53; Ro. xvi. 23 [R G]; 1 Jn. v. 19; Rev. iii. 10; vi. 12 G L T Tr WH; xii. 9; xvi. 14. It is subjoined to an adjective or a verb to show that the idea expressed by the adj. or verb belongs to the whole person or thing under consideration: Mt. xiii. 33; Lk. xi. 36^b; xiii. 21; Jn. ix. 34; xiii. 10, (Xen. mem. 2, 6, 28). Neut. τοῦτο δὲ ὅλον, Mt. i. 22; xxi. 4 (where G L T Tr WH om. ὅλον); xxvi. 56; δὲ ὅλον, throughout, Jn. xix. 23.

ὅλοτελής, -έσ, (**ὅλος**, **τέλος**), *perfect, complete in all respects:* 1 Th. v. 23. (Plut. plac. philos. 5, 21; [Field, Hexapla, Lev. vi. 23; Ps. l. 21]; eccles. writ.) *

'Ολυμπᾶς [perh. contr. fr. 'Ολυμπιόδωρος, W. 103 (97); cf. Fick, Gr. Personennamen, pp. 63 sq. 201], -ᾶ, [B. 20 (18)], δ, *Olympas*, a certain Christian: Ro. xvi. 15.*

ὅλυνθος, -ου, δ, *an unripe fig* (Lat. *grossus*), which grows during the winter, yet does not come to maturity but falls off in the spring [cf. B. D. s. v. Fig]: Rev. vi. 13. (Hes. fr. 14; Hdt. 1, 193; Dioscorid. 1, 185; Theophr. caus. plant. 5, 9, 12; Sept. cant. ii. 13.) *

ὅλως, (**ὅλος**), adv., *wholly, altogether*, (Lat. *omnino*), [with a neg. *at all*]: Mt. v. 34 (with which compare Xen. mem. 1, 2, 35); 1 Co. v. 1 [R. V. *actually*]; vi. 7; xv. 29. [(Plat., Isoer., al.)] *

ὅμβρος, -ου, δ, (Lat. *imber*) *a shower*, i. e. a violent rain, accompanied by high wind with thunder and lightning: Lk. xii. 54. (Dent. xxxii. 2; Sap. xvi. 16; in Grk. writ. fr. Hom. down.) *

ὅμειρομαι [or δμ, see below] i. q. *ἰμείρομαι*; *to desire, long for, yearn after*, [A. V. *to be affectionately desirous*]: **τινός**. 1 Th. ii. 8 G L T Tr WH [but the last read δμ, cf. their App. p. 144 and Lob. Pathol. Element. i. 72], on the authority of all the uncial and many cursive MSS., for Rec. *ἰμειρόμενοι*. The word is unknown to the Grk. writ., but the commentators ad loc. recognize it, as do Hesychius, Phavorinus, and Photius, and interpret it by *ἐπιθυμεῖν*. It

is found in Ps. lxii. 2 Symm., and acc. to some MSS. in Job iii. 21. Acc. to the conjecture of *Fritzsche*, Com. on Mk. p. 792, it is composed of δμον and ε̄τρεω, just as Photius [p. 331, 8 ed. Porson] explains it δμον ἥμροσθαι [so Theophylact (cf. Tdf.'s note)]. But there is this objection, that all the verbs compounded with δμον govern the dative, not the genitive. Since Nicander, ther. vs. 402, uses μείρομαι for *ἰμείρομαι*, some suppose that the original form is μείρομαι, to which, after the analogy of κελλω and δκελλω, either ί or δ is for euphony prefixed in *ἰμείρ.* and δμείρ. But as *ἰμείρομαι* is derived from μερος, we must suppose that Nicander dropped the syllable ί to suit the metre. Accordingly δμείρεσθαι seems not to differ at all from *ἰμείρεσθαι*, and its form must be attributed to a vulgar pronunciation. Cf. [WH. App. p. 152]; W. 101 (95); [B. 64 (56); Ellic. on 1 Th. l. c.; (Kuenen and Cobet, N. T. Vat. p. ciii.)].*

ὅμιλος, -ώ; *impf. ὕμιλον*; 1 aor. ptep. δμιλήσας; (**ὅμιλος**, q. v.); freq. in Grk. writ. fr. Hom. down; *to be in company with*; *to associate with*; *to stay with*; hence to converse with, talk with: **τινί**, with one (Dan. i. 19), Acts xxiv. 26; sc. αὐτοῖς, Acts xx. 11 [so A. V. *talked*], unless one prefer to render it *when he had stayed in their company*; πρός τινα, Lk. xxiv. 14 (Xen. mem. 4, 3, 2; Joseph. antt. 11, 6, 11; [cf. W. 212 sq. (200); B. § 133, 8]); **ἐν τῷ δμιλεῖν αὐτούς** sc. δλλήλοις, ibid. 15. [COMP.: συν-ομιλέω.]*

ὅμιλα, -ας, δ, (**ὅμιλος**), *companionship, intercourse, communion*: 1 Co. xv. 33, on which see δθος. (Tragg., Arstph., Xen., Plat., and sqq.) *

ὅμιλος, -ον, δ, (**ὅμος**, δμον), and ίλη a crowd, band, [Curtius § 660; Vaníček p. 897; but Fick iii. 723 fr. root mil ‘to be associated,’ ‘to love’], fr. Hom. down, *a multitude of men gathered together, a crowd, throng*: Rev. xviii. 17 Rec.*

ὅμιχλη, -ης, δ, (in Hom. δμίχλη, fr. δμιχέω to make water), *a mist, fog*: 2 Pet. ii. 17 G L T Tr WH. (Am. iv. 13; Joel ii. 2; Sir. xxiv. 3; Sap. ii. 4.) *

ὅμμα, -τος, τό, (fr. δπτοραι [see δράω], pf. δμμαι), fr. Hom. down, *an eye*: plur., Mt. xx. 34 G L T Tr WH; Mk. viii. 23. (Sept. for γψ, Prov. vi. 4; vii. 2; x. 26.) *

ὅμνω (Mt. xxiii. 20 sq.; xxvi. 74; Heb. vi. 16; Jas. v. 12; [W. 24]) and **ὅμνυμι** (**ὅμνιναι**, Mk. xiv. 71 G L T Tr WH [cf. B. 45 (39)]) form their tenses fr. ΟΜΟΩ; hence 1 aor. δμοσα; Sept. for γψ; *to swear; to affirm, promise, threaten, with an oath*: absol., foll. by direct discourse, Mt. xxvi. 74; Mk. xiv. 71; Heb. vii. 21; foll. by ει, Heb. iii. 11; iv. 3; see ει, I. 5. **ὅμνυ**. δρκον (often so in Grk. writ. fr. Hom. down [W. 226 (212)])) πρός τινα, to one (Hom. Od. 14, 331; 19, 288), Lk. i. 73; **ὅμνειν** with dat. of the person to whom one promises or threatens something with an oath: foll. by direct disc. Mk. vi. 23; by an inf. [W. 331 (311)], Heb. iii. 18; with δρκφ added, Acts ii. 30 [W. 603 (561)]; τινί τι, Acts vii. 17 [Rec. i. e. gen. by attraction; cf. B. § 143, 8; W. § 24, 1]. that by which one swears is indicated by an acc., τινά or τι (so in class. Grk. fr. Hom. down [cf. W. § 32, 1 b. γ.; B. 147 (128)]), *in swearing to call a person or thing as witness, to invoke, swear by*, (Is. lxv. 16; Joseph. antt. 5, 1, 2; 7, 14, 5); **τὸν**

οὐρανόν, τὴν γῆν, Jas. v. 12; with prepositions [cf. B. u. s.]: κατά τινος (see κατά, I. 2 a.), Heb. vi. 13, 16, (Gen. xxii. 16; xxxi. 54; 1 S. xxviii. 10 [Comp.]; Is. xlvi. 23; lxii. 8; Am. iv. 2; Dem. p. 553, 17; 553, 26 [al. ἀπομ.], etc.; κατά πάτων ὄμνυ θέων, Long. past. 4, 16); in imitation of the Hebr. γεγονός foll. by οὐ, ἐν τινὶ is used [W. 389 (364); B. l. c.; see ἐν, I. 8 b.]: Mt. v. 34, 36; xxiii. 16, 18, 20–22; Rev. x. 6; εἰς τι, with the mind directed unto [W. 397 (371); B. as above; see εἰς, B. II. 2 a.], Mt. v. 35.*

όμοιθυμαδόν (fr. ὁμόθυμος, and this fr. ὁμός and θυμός; on advs. in -δόν [chiefly derived fr. nouns, and designating form or structure] as γνωμηδόν, ρουξηδόν, etc., cf. *Bttm.* Ausf. Spr. ii. p. 452), with one mind, of one accord, (Vulg. unanimiter [etc.]): Ro. xv. 6; Acts i. 14; ii. 46; iv. 24; vii. 57; viii. 6; xii. 20; xv. 25; xviii. 12; xix. 29, and R G in ii. 1, (Arstph., Xen., Dem., Philo, Joseph., Hdian., Sept. Lam. ii. 8; Job xvii. 16; Num. xxiv. 24, etc.); with ἀπαντες [L T WH πάντες] (Arstph. pax 484, and often in class. Grk.), Acts v. 12 [cf. ii. 1 above].*

όμοιάζω; (ὅμοιος, [cf. W. 25]); to be like: Mt. xxiii. 27 L Tr txt. VII mrg.; Mk. xiv. 70 Rec. where see Fritzsch. p. 658 sq.; [on the dat. cf. W. § 31, 1 h.]. Not found elsewhere. [COMP.: παρ-ομοιάζω.]*

όμοιοπαθής, -έσ, (ὅμοιος, πάτσχω), suffering the like with another, of like feelings or affections: τινί, Acts xiv. 15; Jas. v. 17. (Plat. rep. 3, 409 b., Tim. 45 c.; Theophr. h. pl. 5, 8 (7, 2); Philo, conf. ling. § 3; 4 Macc. xii. 13; γῆ, i. e. trodden alike by all, Sap. vii. 3; see exx. fr. eccles. writ. [viz. Ignat. (interpol.) ad Trall. 10; Euseb. h. e. 1, 2, 1, (both of the incarnate Logos)] in Grimm on 4 Macc. p. 344.)*

στοιος (on the accent cf. [Chandler §§ 384, 385]; W. 52 (51); *Bttm.* Ausf. Spr. § 11 Ann. 9), -οία, -οιον, also of two term. (once in the N. T., Rev. iv. 3 Rst G L T Tr WH; cf. W. § 11, 1; [B. 26 (23)]), (fr. ὁμός [akin to ἄμα (q. v.), Lat. *similis*, Eng. *same*, etc.]), [fr. Hom. down], like, similar, resembling: a. like i. e. resembling: τινί, in form or look, Jn. ix. 9; Rev. i. 13, 15; ii. 18; iv. 6 sq.; ix. 7, 10 [but here Tr txt. VII mrg. ὁμοίοις], 19; xi. 1; xiii. 2, 11; xiv. 14 [but here T WH w. the a e u s. (for dat.)]; xvi. 13 Rec.; δράσει, in appearance, Rev. iv. 3; in nature, Acts xvii. 29; Gal. v. 21; Rev. xxi. 11, 18; in nature and condition, 1 Jn. iii. 2; in mode of thinking, feeling, acting, Mt. xi. 16; xiii. 52; Lk. vi. 47–49; vii. 31 sq.; xii. 36, and L WH Tr txt. (see below) in Jn. viii. 55; i. q. may be compared to a thing, so in parables: Mt. xiii. 31, 33, 44 sq. 47; xx. 1; Lk. xiii. 18 sq. 21. b. like i. e. corresponding or equiv. to, the same as: ὁμοιον τούτοις τρόπον, Jude 7; equal in strength, Rev. xiii. 4; in power and attractions, Rev. xviii. 18; in authority, Mt. xxii. 39; Mk. xii. 31 [here T WH om. Tr mrg. br. ὁμ.]; in mind and character, τινός (cf. W. 195 (183), [cf. § 28, 2]; B. § 132, 24), Jn. viii. 55 R G T Tr mrg. (see above).*

όμοιότης, -ητος, ή, (ὅμοιος), likeness: καθ' ὁμοιότητα, in like manner, Heb. iv. 15 [cf. W. 143 (136)]; κατὰ τὴν ὁμοιότητα (Μελχισεδέκ), after the likeness, Heb. vii. 15. (Gen. i. 11; 4 Macc. xv. 4 (3); Plat., Aristot., Isocr., Polyb., Philo, Plut.) *

όμοιόω, -ῶ: fut. ὁμοιώσω; Pass., 1 aor. ὁμοιώθην, and without augm. ὁμοιώθην (once Ro. ix. 29 L mrg. T edd. 2, 7, [but see VII. App. p. 161]; cf. B. 34 (30); Sturz, De dial. Maced. etc. p. 124; [cf.] Lob. ad Phryn. p. 153); 1 fut. ὁμοιώθησομαι; (ὅμοιος); fr. [Hom. and] Hdt. down; Sept. esp. for πάρει; a. to make like: τινά τινι; pass. to be or to become like to one: Mt. vi. 8; Acts xiv. 11; Heb. ii. 17; ὁμοιόθη ή βασιλ. τῶν οὐρ., was made like, took the likeness of, (aor. of the time when the Messiah appeared), Mt. xiii. 24; xviii. 23; xxii. 2; ὁμοιώθησεται (fut. of the time of the last judgment), Mt. xxv. 1; ὡς τι, to be made like and thus to become as a thing [i. e. a blending of two thoughts; cf. Fritzsche on Mk. iv. 31; B. § 133, 10; W. § 65, 1 a.], Ro. ix. 29 (בְּהַקְרֵב Ezek. xxxii. 2). b. to liken, compare: τινά τινι, or τί τινι, Mt. vii. 24 [R G (see below)]; xi. 16; Mk. iv. 30 R L txt. Tr mrg.; Lk. vii. 31; xiii. 18, 20; pass. Mt. vii. [24 L T VII Tr txt.], 26; to illustrate by comparison, πῶς ὁμοιώσωμεν τὴν βασ. τοῦ θεοῦ, Mk. iv. 30 T WH Tr txt. L mrg. [COMP.: ἀφ-ομοιώ.]*

όμοιωμα, -τος, τό, (ὅμοιώ), Sept. for *הַמִּזְבֵּחַ כְּאֹתֶל מִלְאָכִילָה*; prop. that which has been made after the likeness of something, hence a. a figure, image, likeness, representation: Ps. cv. (cvii.) 20; 1 Macc. iii. 48; of the image or shape of things seen in a vision, Rev. ix. 7 [cf. W. 604 (562)] (Ezek. i. 5, 26, 28, etc. Plato, in Parmen. p. 132 d., calls finite things ὁμοιώματα, likenesses as it were, in which τὰ παραδείγματα, i. e. *ai iδέαi* or τὰ εἶδη, are expressed). b. likeness i. e. resemblance (inasmuch as that appears in an image or figure), freq. such as amounts well-nigh to equality or identity: τινός, Ro. vi. 5; viii. 3 (on which see σάρξ, 3 fin. [cf. Weiss, Bibl. Theol. etc. §§ 69 c. note, 78 c. note]); Phil. ii. 7 (see μορφή); εἰκόνος, a likeness expressed by an image, i. e. an image like, Ro. i. 23; ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, in the same manner in which Adam transgressed a command of God [see ἐπί, B. 2 a. η], Ro. v. 14. Cf. the different views of this word set forth by Holsten, Zum Evangel. des Paulus u. Petrus, p. 437 sqq. and [esp. for exx.] in the Jahrbüch. f. protest. Theol. for 1875, p. 451 sqq., and by Zeller, Zeitschr. f. wissensch. Theol. for 1870, p. 301 sqq. [SYN. cf. εἰκών, fin.: Schmidt ch. 191.]*

όμοιως, (ὅμοιος), adv., [fr. Pind., Hdt. down], likewise, equally, in the same way: Mk. iv. 16 (Tr mrg. br. ὁμ.); Lk. iii. 11; x. 37; xiii. 3 L T Tr WH; 5 R G L Tr mrg.; xvi. 25; xvii. 31: Jn. v. 19; xxi. 13; 1 Pet. iii. 1, 7; v. 5; Heb. ix. 21; Rev. ii. 15 (for Rec. δ μισῶ); viii. 12; ὁμοίως καί, Mt. xxii. 26; xxvi. 35; Mk. xv. 31 [here Rec. δέ καί]; Lk. v. 33; xvii. 28 R G L; xxii. 36; Jn. vi. 11; 1 Co. vii. 22 R G; ὁμοίως μέντος καί, Jude 8; ὁμοίως δέ καί, Mt. xxvii. 41 R G (where Tr om. L br. δέ καί, Tr br. δέ, WH om. δέ and br. καί); Lk. v. 10; x. 32; 1 Co. vii. 3 (where L br. δέ), 4; Jas. ii. 25; and correctly restored by L Tr mrg. in Ro. i. 27, for R T Tr txt. WH ὁμοίως τε καί; cf. Fritzsche, Rom. i. p. 77; [W. 571 (531); B. § 149, 8]; ὁμοίως preceded by καθώς, Lk. vi. 31.*

όμοιωσις, -εως, ή, (ὅμοιός); 1. a making like: opp. to ἀλλοίωσις, Plat. rep. 5, 454 c. 2. likeness,

(Plat., Aristot., Theophr.) : καθ' ὁμοίωσιν θεοῦ, after the likeness of God, Jas. iii. 9 fr. Gen. i. 26. [Cf. Trench § xv.] *

ὁμολογέω, -ῶ; impf. ὁμολόγουν; fut. ὁμολογήσω; 1 aor. ὁμολόγησα; pres. pass. 3 pers. sing. ὁμολογεῖται; (fr. ὁμολόγος, and this fr. ὅμον and λέγω); fr. [Soph. and] Hdt. down; 1. prop. to say the same thing as another, i. e. to agree with, assent, both absol. and w. a dat. of the pers.; often so in Grk. writ. fr. Hdt. down; hence 2. univ. to concede; i. e. a. not to refuse, i. e. to promise: τωὶ τὴν ἐπαγγελίαν, Acts vii. 17 L T Tr WH [here R. V. *vouchsafe*]; foll. by an object. inf., Mt. xiv. 7 (Plat., Dem., Plut., al.). b. not to deny, i. e. to confess; declare: joined w. οὐκ ἀρνεῖσθαι, foll. by direct disc. with recitative ὅτι, Jn. i. 20; foll. by ὅτι, Heb. xi. 13; τωὶ τι, ὅτι, Acts xxiv. 14; to confess, i. e. to admit or declare one's self guilty of what one is accused of: τὰς ἀμαρτίας, 1 Jn. i. 9 (Sir. iv. 26). 3. to profess (the diff. betw. the Lat. *profiteor* ['to declare openly and voluntarily'] and *confiteor* ['to declare fully,' implying the yielding or change of one's conviction; cf. p. *professio fidei, confessio peccatorum*] is exhibited in Cic. pro Sest. 51, 109), i. e. to declare openly, speak out freely, [A. V. generally *confess*; on its constr. see B. § 133, 7]: [foll. by an inf., εἴδεντι θεόν, Tit. i. 16]; τωὶ [cf. B. u. s.; W. § 31, 1 f.] foll. by direct disc. with ὅτι recitative, Mt. vii. 23; one is said ὁμολογεῖν that of which he is convinced and which he holds to be true (hence ὅμ. is disting. fr. πιστεύειν in Jn. xii. 42; Ro. x. 9 sq.): pass. absol. with στόματι (dat. of instrum.) added, Ro. x. 10; τι, Acts xxiii. 8; τωά with a predicate acc. [B. u. s.], αὐτὸν Χριστόν, Jn. ix. 22; κύριον (pred. acc.) Ἰησοῦν, Ro. x. 9 [here WH τὸ ρῆμα . . . ὅτι κύριος etc., L mrg. Tr mrg. simply ὅτι etc.; again with ὅτι in 1 Jn. iv. 15]; Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα [Tr mrg. WH mrg. ἐληλυθέναι], 1 Jn. iv. 2 and Rec. also in 3 [see below]; ἐρχόμενον ἐν σαρκὶ, 2 Jn. 7, [cf. B. u. s.; W. 346 (324)]; τινά, to profess one's self the worshipper of one, 1 Jn. iv. 3 [here WH mrg. λύει, cf. Westcott, Epp. of Jn. p. 156 sqq.] and G L T Tr WH in ii. 23; ἐν with a dat. of the pers. (see ἐν, I. 8 c.), Mt. x. 32; Lk. xii. 8; with cognate acc. giving the substance of the profession [cf. B. § 131, 5; W. § 32, 2], δομολογίαν, 1 Tim. vi. 12 (also foll. by περὶ τινος, Philo de mut. nom. § 8); τὸ ὄνομά τινος, to declare the name (written in the book of life) to be the name of a follower of me, Rev. iii. 5 G L T Tr WH. 4. Acc. to a usage unknown to Grk. writ. to praise, celebrate, (see ἔξομολογέω. 2; [B. § 133, 7]): τινί, Heb. xiii. 15. [COMP.: ἀνθ̄(-ματ), ἔξομολογέω.] *

ὁμολογία, -ας. ἡ. (ὁμολογέω, q. v. [cf. W. 35 (34)])¹, in the N. T. *profession* [R. V. uniformly *confession*]; a. subjectively: ἀνθεμέτρη τῆς ὁμολογίας. i. e. whom we profess (to be ours), Heb. iii. 1 [but al. refer this to b.]. b. objectively, *profession* [*confession*] i. e. *what one professes* [*confesses*]: Heb. iv. 14; 1 Tim. vi. 12 (see δομολογέω, 3); 13 (see μαρτυρέω, a. p. 391^a); τῆς ἐλπίδος, the substance of our profession, which we embrace with hope, Heb. x. 23; εἰς τὸ ἐναγγέλιον τοῦ Χριστοῦ, relative to the gospel, 2 Co. ix. 13 (translate, *for the obedience ye render to what*

ye profess concerning the gospel; cf. ἡ εἰς τὸν τοῦ θεοῦ Χριστὸν ὁμολογία, Justin M. dial. e. Tryph. e. 47,—a constr. occasioned perhaps by ἡ εἰς τὸν Χριστὸν πίστις, Col. ii. 5; [cf. W. 381 (357)]. [(Hdt., Plat., al.)] *

ὁμολογουμένως, (ὁμολογέω), adv., by consent of all, confessedly, without controversy: 1 Tim. iii. 16. (4 Macc. vi. 31; vii. 16; xvi. 1; in prof. auth. fr. Thuc., Xen., Plat. down; with ὑπὸ πάντων added, Isoer. paneg. § 33, where see Baiter's note.) *

ὅμοτεχνος, -ον, (ὅμος and τέχνη), practising the same trade or craft, of the same trade: Acts xviii. 3. (Hdt. 2, 89; Plat., Dem., Joseph., Lcian., al.) *

ὅμον, (ὅμος), [fr. Hom. down], adv., together: Jn. iv. 36; xx. 4; εἴναι ὅμον, of persons assembled together, Acts ii. 1 L T Tr WH; xx. 18 Lchm.; Jn. xxi. 2. [SYN. see ἀμα, fin.] *

ὅμως, see ὅμον.

ὅμοφων, -ον, (ὅμος, φρήν), of one mind, [A. V. like minded], concordant: 1 Pet. iii. 8. (Hom., Hes., Pind., Arstph., Anthol., Plut., al.) *

ὅμως, (ὅμος), fr. Hom. down, yet; it occurs twice in the N. T. out of its usual position [cf. W. § 61, 5 f.; B. § 144, 23], viz. in 1 Co. xiv. 7, where resolve thus: τὰ ἄψυχα, καίπερ φωνὴν διδόντα, ὅμως, τὰν διαστολὴν . . . πῶς κτλ. instruments without life, although giving forth a sound, yet, unless they give a distinction in the sounds, how shall it be known etc., Fritzsche, Conject. spec. i. p. 52; cf. Meyer ad loc.; [W. 344 (323)]; again, ὅμως ἀνθρώπου . . . οὐδεὶς ἀθετεῖ for ἀνθρώπου κεκυρ. διαθῆκην, καίπερ ἀνθρώπου οὖσαν, ὅμως οὐδεὶς κτλ. a man's established covenant, though it be but a man's, yet no one etc. Gal. iii. 15; ὅμως μέντοι, but yet, nevertheless, [cf. W. 444 (418)], Jn. xii. 42.*

ὄναρ, τό, (an indecl. noun, used only in the nom. and acc. sing.; the other cases are taken from ὄνειρός), [fr. Hom. down], a dream: κατ' ὄναρ, in a dream, Mt. i. 20; ii. 12 sq. 19, 22; xxvii. 19,—a later Greek phrase, for which Attic writ. used ὄναρ without κατά [q. v. II. 2]; see Lob. ad Phryn. p. 422 sqq.; [Photius, Lex. p. 149, 25 sqq.].*

ὄναριον, -ον, τό, (dimin. of ὄνος; cf. [W. 24 and] γυναικάριον), a little ass: Jn. xii. 14. (Machon ap. Athen. 13 p. 582 c.; [Epictet. diss. 2, 24, 18]).*

ὄνειδις; impf. ὠνείδιζον; 1 aor. ὠνείδισα; pres. pass. ὠνειδίζομαι; (ὄνειδος, q. v.); fr. Hom. down; Sept. esp. for ηγῆ; to reproach, upbraid, revile; [on its constr. cf. W. § 32, 1 b.; B. § 133, 9]: of deserved reproach, τινά, foll. by ὅτι, Mt. xi. 20; τι (the fault) τινος, foll. by ὅτι, Mk. xvi. 14. of unjust reproach, to revile: τινά, Mt. v. 11; Mk. xv. 32; Lk. vi. 22; Ro. xv. 3 fr. Ps. lxviii. (lxix.) 10; pass. 1 Pet. iv. 14; foll. by ὅτι, 1 Tim. iv. 10 R G Tr mrg. WH mrg.; τὸ αὐτὸν ὠνείδιζον αἰτόν (Rec. αἰτῷ), Mt. xxvii. 44 (see αἰτός, III. 1). to upbraid, cast (favors received) in one's teeth: absol. Jas. i. 5; μετὰ τὸ δοῦναι μὴ ὠνείδιζε, Sir. xli. 22, cf. xx. 14; τινὶ σωτηρίαν, deliverance obtained by us for one, Polyb. 9, 31, 4.*

ὄνειδισμός, -ον, ὁ, (ὄνειδίζω), [cf. W. 24], a reproach Ro. xv. 3; 1 Tim. iii. 7; Heb. x. 33; ὁ ὠνειδισμὸς τοῦ Χρ

στοῦ i. e. such as Christ suffered (for the cause of God, from its enemies), Heb. xi. 26; xiii. 13; cf. W. 189 (178). (Plut. Artax. 22; [Dion. Hal.]; Sept. chiefly for ἡπέρηπτ.) *

ὄνειδος, -ου, τό, (fr. ὄνομα to blame, to revile), fr. Ἡμ. down, *reproach*; i. q. *shame*: Lk. i. 25. (Sept. chiefly for ἡπέρηπτ; three times for ἡπέρηπτ disgrace, Is. xxx. 3; Mich. ii. 6; Prov. xviii. 13.) *

'Ονησίμος, -ου, ὁ, (i. e. profitable, helpful; fr. ὄνησις profit), *Onesimus*, a Christian, the slave of Philemon: Philem. 10; Col. iv. 9. [Cf. Bp. Lghft. Com. Intr. § 4; Hackett in B. D.] *

'Ονησίφορος, -ου, ὁ, [i. e. 'profit-bringer'], *Onesiphorus*, the name of a certain Christian: 2 Tim. i. 16; iv. 19.*

ὄνκος, -ή, -όν, (ὄνος), *of or for an ass*: μύλος ὄνκος i. e. turned by an ass (see μύλος, 1), Mk. ix. 42 L T Tr WH; Lk. xvii. 2 Rec.; Mt. xviii. 6. Not found elsewhere.*

ὄντημι: fr. Hom. down; *to be useful, to profit, help*, (Lat. *juvō*); Mid., pres. ὄνταιμαι; 2 aor. ὄντημην (and later ὄνταιμην, see *Lob.* ad Phryn. p. 12 sq.; Kühner § 343 s. v., i. p. 880; [Veitch s. v.]), optat. ὄνταιμην; *to receive profit or advantage, be helped [or have joy, (Lat. *juvor*)]*: τυός, of one, Philem. 20 [see Bp. Lghft. ad loc.]. (Elsewh. in the Scriptures only in Sir. xxx. 2.) *

ὄνομα, -τος, τό, (NOM [others ΓΝΟ; see Vaniček p. 1239], cf. Lat. *nomen* [Eng. *name*], with prefixed ο [but see Curtius § 446]), Sept. for δώψ, [fr. Hom. down], the *name* by which a person or a thing is called, and distinguished from others; 1. univ.: of prop. names, Mk. iii. 16; vi. 14; Acts xiii. 8, etc.; τῶν ἀποστόλων τὰ ὄνόματα, Mt. x. 2; Rev. xxi. 14; ἄνθρωπος οὐράνηρ φόνομα, πόλις ἡ ὄν., se. ἡν., *named*, foll. by the name in the nom. [cf. B. § 129, 20, 3]: Lk. i. 26 sq.; ii. 25; viii. 41; xxiv. 13, 18; Acts xiii. 6, (Xen. mem. 3, 11, 1); οὐ [L φ] τὸ ὄνομα, Mk. xiv. 32; καὶ τὸ ὄν. αὐτοῦ, αὐτῆς, etc., Lk. i. 5, 27; ὄνομα αὐτῷ se. ἦν οὐ εστίν [B. u. s.], Jn. i. 6; iii. 1; xviii. 10; Rev. vi. 8; ὄνόματι, foll. by the name [cf. B. § 129 a. 3; W. 182 (171)], Mt. xxvii. 32; Mk. v. 22; Lk. i. 5; x. 38; xvi. 20; xxii. 50; Acts v. 1, 34; viii. 9; ix. 10–12, 33, 36; x. 1; xi. 28; xii. 13; xvi. 1, 14; xvii. 34; xviii. 2, 7, 24; xix. 24; xx. 9; xxi. 10; xxvii. 1; xxviii. 7; Rev. ix. 11, (Xen. anab. 1, 4, 11); τοῦνομα (i. e. τὸ ὄνομα), acc. absol. [B. § 131, 12; cf. W. 230 (216)], i. e. by name, Mt. xxvii. 57; ὄνομά μοι sc. εστίν, my name is, Mk. v. 9; Lk. viii. 30, (Οὐτὶς ἐμοὶ γ' ὄνομα, Hom. Od. 9, 366); ἔχειν ὄνομα, foll. by the name in the nom., Rev. ix. 11; καλεῖν τὸ ὄνομά τους, foll. by the acc. of the name, see καλέω, 2 a.; καλεῖν τινα ὄνόματι τινι, Lk. i. 61; ὄνόματι καλούμενος, Lk. xix. 2; καλεῖν τινα ἐπὶ τῷ ὄν. Lk. i. 59 (see ἐπί, B. 2 a. η. p. 233^b); κατ' ὄνομα (see κατά, II. 3 a. γ. p. 328^a); τὰ ὄνόματα ὑμῶν ἔγραφη [ἔγεγραπται T WH Tr] ἐπὶ τοῖς οὐρανοῖς, your names have been enrolled by God in the register of the citizens of the kingdom of heaven, Lk. x. 20; τὸ ὄνομά τους (ἐγράφη) ἐν βιβλῷ (τῷ βιβλίῳ) ζωῆς, Phil. iv. 3; Rev. xiii. 8; ἐπὶ τῷ βιβλίον τῆς ζ. Rev. xvii. 8; ἐκβάλλειν (q. v. 1 h.) τὸ ὄνομά τους ὡς πονηρόν, since the wickedness of the man is called to mind by his name, Lk. vi. 22; ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου, see ἐπικαλέω, 5; ἐπικέκληται τὸ ὄνομά τους ἐπὶ τινα, see ἐπικ. 2; ὄνόματα (ὄνομα)

βλασφημίας i. q. βλάσφημα (-μον) [cf. W. § 34, 3 b.; B. § 132, 10], names by which God is blasphemed, his majesty assailed, Rev. xiii. 1; xvii. 3 [R G Tr, see γέμω]. so used that the name is opp. to the reality: ὄνομα ἔχεις, ὅτι ζῆς, καὶ νεκρός εἶ, thou art said [A. V. hast a name] to live, Rev. iii. 1 (ὄνομα εἶχεν, ὡς ἐπ' Ἀθήνας ἐλαύνει, IIdt. 7, 138). i. q. *title*: περὶ ὄνομάτων, about titles (as of the Messiah), Acts xviii. 15; κληρονομεῖν ὄνομα, Heb. i. 4; χαρίζεσθαι τινὶ ὄνομά τι, Phil. ii. 9 (here the title ὁ κύρος is meant [but erit. txts. read τὸ ὄνομα etc., which many take either strictly or absolutely; cf. Meyer and Bp. Lghft. ad loc. (see below just before 3)]); spec. a title of honor and authority, Eph. i. 21 [but see Meyer]; ἐν τῷ ὄνόματι Ἰησοῦ, in devout recognition of the title conferred on him by God (i. e. the title ὁ κύρος), Phil. ii. 10 [but the interp. of ὄνομα here follows that of ὄνομα in vs. 9 above; see Meyer and Bp. Lghft., and cf. W. 390 (365)]. 2. By a usage chiefly Hebraistic the *name* is used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name, i. e. for *one's rank, authority, interests, pleasure, command, excellences, deeds*, etc.; thus, εἰς ὄνομα προφήτου, out of regard for [see εἰς, B. II. 2 d.] the name of prophet which he bears, i. q. because he is a prophet, Mt. x. 41; βαπτίζειν τινὰ εἰς ὄνομά τινος, by baptism to bind any one to recognize and publicly acknowledge the dignity and authority of one [cf. βαπτίζω, II. b. (aa.)], Mt. xxviii. 19; Acts viii. 16; xix. 5; 1 Co. i. 13, 15. *to do a thing* ἐν ὄνόματι τινος, i. e. *by one's command and authority, acting on his behalf, promoting his cause*, [cf. W. 390 (365); B. § 147, 10]; as, ὁ ἐρχόμενος ἐν ὄνόματι κυρίου (fr. Ps. cxvii. (cxviii.) 26), of the Messiah, Mt. xxi. 9; xxiii. 39; Mk. xi. 9; Lk. xiii. 35; xix. 38; Jn. xii. 13; ἐν τῷ ὄνόματι τοῦ πατρός μου, Jn. v. 43; x. 25; ἐν τῷ ὄνόματι τῷ Ιδίῳ, of his own free-will and authority, Jn. v. 43; *to do a thing* ἐν τῷ ὄν. of Jesus, Aets x. 48; 1 Co. v. 4; 2 Th. iii. 6; and L T Tr WH in Jas. v. 10 [but surely κ. here denotes *God*; cf. 2 f. below]. Acc. to a very freq. usage in the O. T. (cf. Πνήμ. δώψ), the *name of God* in the N. T. is used for all those qualities which to his worshippers are summed up in that name, and by which God makes himself known to men; it is therefore equiv. to his *divinity*, Lat. *numen*, (not his nature or essence as it is in itself), the *divine majesty and perfections*, so far forth as these are apprehended, named, magnified, (cf. Winer, Lex. Hebr. et Chald. p. 993; Oehler in Herzog x. p. 196 sqq.; Wittichen in Schenkel iv. p. 282 sqq.); so in the phrases ἄγιον τὸ ὄνομα αὐτοῦ sc. εστίν, Lk. i. 49; ἀγαπάειν τὸ ὄν. τοῦ θεοῦ, Mt. vi. 9; Lk. xi. 2; ὄμολογεῖν τῷ ὄν. αὐτοῦ, Heb. xiii. 15; φάλλειν, Ro. xv. 9; δοξάζειν, Jn. xii. 28; [Rev. xv. 4]; φανεροῦν, γνωρίζειν, Jn. xvii. 6, 26; φοβεῖσθαι τὸ ὄν. τοῦ θεοῦ, Rev. xi. 18; xv. 4 [G L T Tr WH]; διαγγέλλειν, Ro. ix. 17; ἀπαγγέλλειν, Heb. ii. 12; βλασφημεῖν, Ro. ii. 24; 1 Tim. vi. 1; Rev. xiii. 6; xvi. 9; ἀγάπην ἐνδεικνυσθαι εἰς τὸ ὄν. τοῦ θεοῦ, Heb. vi. 10; τήρησον αὐτοὺς ἐν τῷ ὄνόματι σου, φ (by attraction for ὁ [cf. B. § 143, 8 p. 286; W. § 24, 1; Rec. incorrectly οὐ]) δέδωκάς μοι, keep them consecrated and united to

thy name (character), which thou didst commit to me to declare and manifest (cf. vs. 6), Jn. xvii. 11; [cf. ὅπερ τοῦ ἀγίου ὄνόματός σου, οὐ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, ‘Teaching’ etc. el. 10, 2]. After the analogy of the preceding expression, *the name of Christ* (Ἴησοῦ, Ἰησοῦ Χριστοῦ, τοῦ κυρίου Ἰησ., τοῦ κυρίου ἡμῶν, etc.) is used in the N.T. of all those things which, in hearing or recalling that name, we are bidden to recognize in Jesus and to profess, accordingly, of *his Messianic dignity, divine authority, memorable sufferings, in a word the peculiar services and blessings conferred by him on men*, so far forth as these are believed, confessed, commemorated, [cf. Westcott on the Epp. of Jn. p. 232]: hence the phrases *ἐναγγελίζεσθαι τὰ περὶ τοῦ ὄντος Ι. Χρ.* Acts viii. 12; *μεγαλύνειν τὸ ὄν.* Acts xix. 17; *τῷ ὄντος* [Rec. ἐν τῷ ὄντος] *ἀντοῦ ἐπίζειν*, Mt. xii. 21 [B. 176 (153)]; *πιστεύειν*, 1 Jn. iii. 23; *πιστ. εἰς τὸ ὄντος*, Jn. i. 12; ii. 23; iii. 18; 1 Jn. v. 13^a [Rec., 13^b]; *πιστις τοῦ ὄντος*. Acts iii. 16; *ὁ ὄνομάζων τὸ ὄνομα κυρίου*, who-ever nameth the name of the Lord sc. as his Lord (see ὄνομάζω, a.), 2 Tim. ii. 19; *κρατεῖν*, to hold fast i. e. persevere in professing, Rev. ii. 13; οὐδὲ ἀρνεῖσθαι, Rev. iii. 8; *τὸ ὄντος ἐνδοξάζεται ἐν ὑμῖν*, 2 Th. i. 12; *βαστάζειν τὸ ὄντος ἐνώπιον ἐθνῶν* (see βαστάζω, 3), Acts ix. 15; to do or to suffer anything ἐπὶ τῷ ὄντοματι Χρ. see ἐπί, B. 2 a. β. p. 232^b. The phrase *ἐν τῷ ὄντοματι Χρ.* is used in various senses: a. *by the command and authority of Christ*: see exx. just above. b. *in the use of the name of Christ* i. e. the power of his name being invoked for assistance, Mk. ix. 38 R^{el} L T Tr WH (see f. below); Lk. x. 17; Acts iii. 6; iv. 10; xvi. 18; Jas. v. 14; univ. *ἐν ποιῶ ὄντοματι ἐποιήσατε τοῦτο*; Acts iv. 7. c. *through the power of Christ's name*, pervading and governing their souls, Mk. xvi. 17. d. *in acknowledging, embracing, professing, the name of Christ*: *σωθῆναι*, Acts iv. 12; *δικαιωθῆναι*, 1 Co. vi. 11; *ζωὴν ἔχειν*, Jn. xx. 31; *in professing and proclaiming the name of Christ*, *παρηστάζεσθαι*, Acts ix. 27, 28 (29). e. *relying or resting on the name of Christ, rooted (so to speak) in his name*, i. e. *mindful of Christ*: *πιστεῖν τῷ*, Col. iii. 17; *εὐχαριστεῖν*, Eph. v. 20; *αἰτεῖν τῷ*, i. e. (for substance) *to ask a thing, as prompted by the mind of Christ and in reliance on the bond which unites us to him*, Jn. xiv. 13 sq.; xv. 16; xvi. 24, [26], and R G L in 23; cf. Ebrard, *Gebet im Namen Jesu*, in Herzog iv. 692 sqq. God is said to do a thing *ἐν ὄντος Χρ.* *regardless of the name of Christ*, i. e. moved by the name of Christ, for Christ's sake, διδόναι the thing asked, Jn. xvi. 23 T Tr WH; *πέμπειν τὸ πνεῦμα τῷ ἀγίῳ* Jn. xiv. 26. f. *ἐν ὄντοματι Χριστοῦ*, [A. V. *for the name of Christ*] (Germ. *auf Grund Namens Christi*), i. e. because one calls himself or is called by the name of Christ: *ὑνειδίζεσθαι*, 1 Pet. iv. 14 (equiv. to ὡς Χριστιανός, 16). The simple dat. *τῷ ὄντος Χρ.* signifies *by the power of Christ's name*, pervading and prompting souls, Mt. vii. 22; so also *τῷ ὄντοματι τοῦ κυρίου* (i. e. of God) λαλεῖν, of the prophets, Jas. v. 10 R G; *τῷ ὄντος σου*, by uttering thy name as a spell, Mk. ix. 38 R^{el} G (see b. above). *εἰς τὸ ὄνομα τοῦ Χριστοῦ συνάγεσθαι* is used of those who come together to deliberate concerning any matter relating to Christ's cause, (Germ. *auf den Na-*

men), *with the mind directed unto, having regard unto, his name*, Mt. xviii. 20. *ἐνεκεν τοῦ ὄντος* [A. V. *for my name's sake*], i. e. *on account of professing my name*, Mt. xix. 29; also διὰ τὸ ὄντος μου, αὐτοῦ, etc.: Mt. x. 22; xxiv. 9; Mk. xiii. 13; Lk. xxi. 17; Jn. xv. 21; 1 Jn. ii. 12; Rev. ii. 3. διὰ τοῦ ὄντος τοῦ κυρ. παρακαλεῖν τινα, to beseech one by employing Christ's name as a motive or incentive [cf. W. 381 (357)], 1 Co. i. 10; by embracing and avowing his name, *ἀφεστον διαποτιῶν λαβεῖν*, Acts x. 43. *ὅπερ τοῦ ὄντος αὐτοῦ*, i. q. for defending, spreading, strengthening, the authority of Christ, Acts v. 41 (see below); ix. 16; xv. 26; xxi. 13; Ro. i. 5; 3 Jn. 7; — [but acc. to the better txts. in Acts v. 41; 3 Jn. 7, τὸ ὄνομα is used absolutely, *the Name*, sc. κυρίου, of the Lord Jesus; so cod. Vat. Jas. v. 14; cf. Lev. xxiv. 11, 16; Bp. Lghft. on Ignat. ad Eph. 3, 1; B. 163 (142) note; W. 594 (553)]. So Bp. Lghft. in Phil. ii. 9; (see 1 above)]. *πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζ.* *ἐναντία πρᾶξαι*, Acts xxvi. 9. 3. In imitation of the Hebr. נַאֲשֵׁה (Num. i. 2, 18, 20; iii. 40, 43; xxvi. 53), the plur. ὄντομata is used i. q. *persons reckoned up by name*: Acts i. 15; Rev. iii. 4; xi. 13. 4. Like the Lat. *nomen*, i. q. *the cause or reason named*: *ἐν τῷ ὄντοματι τούτῳ*, in this cause, i. e. on this account, sc. because he suffers as a Christian, 1 Pet. iv. 16 L T Tr WH [al. more simply take ὄντος here as referring to Χριστιανός preceding]; *ἐν ὄντοματι ὅτι* (as in Syriac ئَنْوْمَاتِي) *Χριστοῦ ἔστε*, in this name, i. e. *for this reason, because ye are Christ's (disciples)*, Mk. ix. 41.

ὄνομάζω; 1 aor. ὄντομαστα; Pass., pres. ὄνομάζομαι; 1 aor. ὄντομαστην; (ὄνομα); fr. Hom. down; *to name* [cf. W. 615 (572)]; a. *τὸ ὄνομα, to name* i. e. *to utter*: pass. Eph. i. 21; *τοῦ κυρίου* [Rec. *Χριστοῦ*], the name of the Lord (Christ) sc. as his Lord, 2 Tim. ii. 19 (Sept. for γῆγ, μψ γέγιπ, *to make mention of the name of Jehovah in praise*, said of his worshippers, Is. xxvi. 13; Am. vi. 10); *τὸ ὄνομα Ἰησοῦ ἐπὶ τινα*, Acts xix. 13, see ἐπί, C. I. 1 c. p. 234^b mid. b. *τινά*, with a proper or an appellative name as pred. acc., *to name*, i. e. *give name to, one*: Lk. vi. 13 sq.; pass. *to be named*, i. e. *bear the name of*, 1 Co. v. 11; *ἐκ* w. gen. of the one from whom the received name is derived, Eph. iii. 15 (Hom. II. 10, 68; Xen. mem. 4, 5, 12).

c. *τινά οτι*, *to utter the name of a person or thing*: *ὅπον ὄντομαστη Χριστός*, of the lands into which the knowledge of Christ has been carried, Ro. xv. 20 (1 Mace. iii. 9); *ὄντοματος* of things which are called by their own name because they are present or exist (as opp. to those which are unheard of), 1 Co. v. 1 Rec.; Eph. v. 3. [COMP.: ἐπ-ονομάζω.]*

ὄντως, -ou, ὁ, ἥ, [fr. Hom. down], Sept. for γίγη and γίγη, *an ass*: Lk. xiv. 5 Rec.; Mt. xxi. 5; Jn. xii. 15; — ὁ, Lk. xiii. 15; ἥ, Mt. xxi. 2, 7.*

ὄντως (fr. ὄντος, on advs. formed fr. pteps. cf. Bttm. Ausf. Spr. § 115 a. Anm. 3; Kühner § 335 Anm. 2), adv., *truly, in reality, in point of fact*, as opp. to what is pretended, fictitious, false, conjectural: Mk. xi. 32 [see ζχω, I. 1 f.]; Lk. xxiii. 47; xxiv. 34; Jn. viii. 36; 1 Co. xiv. 25; Gal. iii. 21 and Rec. in 2 Pet. ii. 18; ὁ, ἥ, τὰ

ὄντως foll. by a noun, *that which is truly etc., that which is indeed*, (τὰ ὄντως ἀγαθὰ ή καλά, Plat. Phaedr. p. 260 a.; τὴν ὄντως καὶ ἀληθῶς φίλιαν, Plat. Clit. p. 409 e.; οἱ ὄντως βασιλεῖς, Joseph. antt. 15, 3, 5) : as η ὄντως (Rec. αἰώνιος) ζωή, 1 Tim. vi. 19; η ὄντως χήρα, a widow that is a widow indeed, not improperly called a widow (as παρθένος η λεγομένη χήρα, i. e. a virgin that has taken a vow of celibacy, in lgn. ad Smyrn. 13 [cf. Bp. Lghft. in loc.]; cf. Baur, Die sogen. Pastoralbriefe, p. 46 sqq.), 1 Tim. v. 3, 5, 16. (Eur., Arstph., Xen., Plat., sqq.; Sept. for γῆρας, Num. xxii. 37; for γῆρας, Jer. iii. 23; for γῆρας, Jer. x. 19).*

όξος, -eos (-ous), τό, (όξες), *vinegar* (Aeschyl., Hippocr., Arstph., Xen., sqq.; for γῆρας, Ruth ii. 14; Num. vi. 3, etc.); used in the N. T. for Lat. *posca*, i. e. the mixture of sour wine or vinegar and water which the Roman soldiers were accustomed to drink: Mt. xxvii. 34 R L mrg., 48; Mk. xv. 36; Lk. xxiii. 36; Jn. xix. 29 sq.*

όξες, -eia, -ύ, [allied w. Lat. *acer*, *acutus*, etc.; cf. Curtius § 2]; **1.** *sharp* (fr. Hom. down): ρόμφαιά, δρέπανον, Rev. i. 16; ii. 12; xiv. 14, 17 sq.; xix. 15, (Is. v. 28; Ps. lvi. (lvii.) 5). **2.** *swift, quick*, (so fr. Hdt. 5, 9 down; cf. ὀκύς *fleet*): Ro. iii. 15 (Am. ii. 15; Prov. xxii. 29).*

όπή, -ῆς, ή, (perh. fr. ὄψ [root ὄπ (see ὄπα); cf. Curtius § 627]), prop. *through which one can see* (Pollux § 2, 53 p. 179) **όπή**, δι' ής ἔστιν ιδεῖν, cf. Germ. *Luke, Loch* [?], *an opening, aperture*, (used of a window, Cant. v. 4): of fissures in the earth, Jas. iii. 11 (Ex. xxxiii. 22); of caves in rocks or mountains, Heb. xi. 38 [here R. V. *holes*]; Obad. 3. (Of various other kinds of holes and openings, in Arstph., Aristot., al.)*

όπισθεν, (see **όπισθ**), adv. of place, *from behind, on the back, behind, after*: Mt. ix. 20; Mk. v. 27; Lk. viii. 44; Rev. iv. 6; v. 1 (on which see γράφω, 3). As a preposition it is joined with the gen. (like ἐμπροσθεν, ἔξωθεν, etc. [W. § 54, 6; B. § 146, 1]): Mt. xv. 23; Lk. xxiii. 26; [Rev. i. 10 WH mrg.]. (From Hom. down; Sept. for γῆρας, sometimes for γῆρας).*

όπισθ, ([perh.] fr. η ὄπις; and this fr. ἐπω, ἐπομαι, to follow [but cf. Vaniček p. 530]), adv. of place and time, fr. Hom. down; Sept. for γῆρας, γῆρας and esp. for γῆρας; (at the) *back, behind, after*; **1.** adverbially of place: ἔσταναι, Lk. vii. 38; ἐπιστρέψαι ὄπισθ, *back*, Mt. xxiv. 18 (*ποστρέψειν ὄπισθ*, Joseph. antt. 6, 1, 3); τὰ ὄπισθ, *the things that are behind*, Phil. iii. 13 (14); εἰς τὰ ὄπισθ ἀπέρχεσθαι, to go backward, Vulg. *abire retrorsum*, Jn. xviii. 6; to return home, of those who grow recreant to Christ's teaching and cease to follow him, Jn. vi. 66; στρέφεσθαι, to turn one's self back, Jn. xx. 14; ἐπιστρέψειν, to return back to places left, Mk. xiii. 16; Lk. xvii. 31; ὑποστρέψαι εἰς τὰ ὄπισθ, trop., of those who return to the manner of thinking and living already abandoned, 2 Pet. ii. 21 Lchm.; βλέπειν (Vulg. *[aspicere or] respicere retro* [A. V. *to look back*]), Lk. ix. 62. **2.** By a usage unknown to Grk. auth., as a prep. with the gen. [W. § 54, 6; B. § 146, 1]; **a.** of place: Rev.

i. 10 [WH mrg. ὄπισθεν]; xii. 15, (Num. xxv. 8; Cant. ii. 9); in phrases resembling the Hebr. [cf. W. 30; B. u. s. and 172 (150)]: ὄπισθ τινὸς ἐρχεσθαι to follow any one as a guide, to be his disciple or follower, Mt. xvi. 24; Lk. ix. 23; Mk. viii. 34 R L Tr mrg. WH; [cf. Lk. xiv. 27]; also ἀκολουθέν, Mk. viii. 34 G T Tr txt.; Mt. x. 38, (see ἀκολουθέω, 2 fin.); πορεύεσθαι, to join one's self to one as an attendant and follower, Lk. xxi. 8 (Sir. xlvi. 10); to seek something one lusts after, 2 Pet. ii. 10 [cf. W. 594 (553); B. 184 (160)]; ἀπέρχομαι ὄπισθ τινός, to go off in order to follow one, to join one's party, Mk. i. 20; Jn. xii. 19; to run after a thing which one lusts for [cf. B. u. s.], ἔτερας σαρκός, Jude 7; δεῦτε ὄπισθ μου (see δεῦτε, 1), Mt. iv. 19; Mk. i. 17; ἀποστέλλειν τινὰ ὄπισθ τινός, Lk. xix. 14; ἀφιστάναι, ἀποσπάν τινα ὄπισθ αὐτῷ, to draw one away to (join) his party, Acts v. 37; xx. 30; ἐκτρέπεσθαι, to turn out of the right path, turn aside from rectitude, 1 Tim. v. 15; by a pregnant construction, after θαυμάζειν, to wonder after i. e. to be drawn away by admiration to follow one [B. 185 (160 sq.)], Rev. xiii. 3 (πᾶς ὁ λαὸς ἐξέστη ὄπισθ αὐτῷ, 1 S. xiii. 7); ὑπαγε ὄπισθ μου, [A. V. *get thee behind me*], out of my sight: Lk. iv. 8 R L br.; Mt. iv. 10 [G L br.]; xvi. 23; Mk. viii. 33. **b.** of time, *after*: ἐρχεσθαι ὄπισθ τινός, to make his public appearance after (subsequently to) one, Mt. iii. 11; Mk. i. 7; Jn. i. 15, 27, 30, (ὄπισθ τοῦ σαββάτου, Neh. xiii. 19).*

όπλιζω: [1 aor. mid. impv. 2 pers. plur. ὄπλισασθε]; (ὅπλον); fr. Hom. down; to arm, *furnish with arms*; univ. to *procede*; mid. τι, to furnish one's self with a thing [as with arms]; metaph. τὴν αὐτὴν ἔννοιαν ὄπλισασθε, [A. V. *arm yourselves with i. e.*] take on the same mind, 1 Pet. iv. 1 (θράσος, Soph. Electr. 995). [COMP.: καθοπλίζω.]*

όπλον [allied to ἐπω, Lat. *sequor, socius*, etc.; Curtius § 621], -ou, τό, as in class. Grk. fr. Hom. down, *any tool or implement for preparing a thing*, (like the Lat. *arma*); hence **1.** plur. *arms* used in warfare, *weapons*: Jn. xviii. 3; 2 Co. x. 4; metaph. τῆς δικαιοσύνης, which η δικ. furnishes, 2 Co. vi. 7; τοῦ φωτός, adapted to the light, such as light demands, Ro. xiii. 12 [here L mrg. ζργα]. **2.** *an instrument*: ὄπλα δικίας, for committing unrighteousness, opp. to ὄπλα δικαιοσύνης, for practising righteousness, Ro. vi. 13.*

όποιος, -οία, -οίνον, (πότος w. the rel. δ), [fr. Hom. down], of what sort or quality, what manner of: 1 Co. iii. 13; Gal. ii. 6; 1 Th. i. 9; Jas. i. 24; preceded by τοιοῦτος, [such as], Acts xxvi. 29.*

όπότε, (πότε w. the rel. δ), [fr. Hom. down], when [cf. B. § 139, 34; W. § 41 b. 3]: Lk. vi. 3 R G T (where L Tr WH οτε).*

όπου, (from ποῦ and the rel. δ), [from Hom. down], where; **1.** adv. of place, **a.** in which place, where; **a.** in relative sentences with the In indicative it is used to refer to a preceding noun of place; as, ἐπι τῆς γῆς, ὅπου etc. Mt. vi. 19; add. ib. 20; xiii. 5; xxviii. 6; Mk. vi. 55; ix. 44, 46, [which verses T WH om. Tr br.], 48; Lk. xii. 33; Jn. i. 28; iv. 20, 46; vi. 23;

vii. 42; x. 40; xi. 30; xii. 1; xviii. 1, 20; xix. 18, 20, 41; xx. 12; Acts xvii. 1; Rev. xi. 8; xx. 10. it refers to ἔκει or ἔκεισε to be mentally supplied in what precedes or follows: Mt. xxv. 24, 26; Mk. ii. 4; iv. 15; v. 40; xiii. 14; Jn. iii. 8; vi. 62; vii. 34; xi. 32; xiv. 3; xvii. 24; xx. 19; Ro. xv. 20; Heb. ix. 16; x. 18; Rev. ii. 13. it refers to ἔκει expressed in what follows: Mt. vi. 21; Lk. xii. 34; xvii. 37; Jn. xii. 26; Jas. iii. 16. in imitation of the Hebr. בְּ־רַשָּׁא (Gen. xiii. 3; Eccl. ix. 10, etc.): ὅπου ἔκει, Rev. xii. 6 [G T Tr VII], 14, (see ἔκει, a.); ὅπου . . . ἐπ' αὐτῶν, Rev. xvii. 9. ὅπου also refers to men, so that it is equiv. to *with (among) whom, in whose house*: Mt. xxvi. 57; [add, Rev. ii. 13; cf. W. § 54, 7 fin.]; *in which state (viz. of the renewed man)*, Col. iii. 11. it is loosely connected with the thought to which it refers, so that it is equiv. to *wherein* [A. V. *whereas*], 2 Pet. ii. 11 (in the same sense in indir. quest., Xen. mem. 3, 5, 1). ὅπου ἂν, *wherever*,—*with impf. indic.* (see ἂν, II. 1), Mk. vi. 56 [Tdf. ἔαν]; *with aor. subjunc.* (Lat. fut. pf.), Mk. ix. 18 (where L T Tr WH ὅπου ἔαν); Mk. xiv. 9 [there too T WH ὅπ. ἔαν]; also ὅπου ἔαν (see ἔαν, II.), Mt. xxvi. 13; Mk. vi. 10; xiv. 14^a, (in both which last pass. L Tr ὅπου ἂν); *with subj. pres.* Mt. xxiv. 28. **B.** *in indir. questions* [yet cf. W. § 57, 2 fin.], *with subjunc. aor.*: Mk. xiv. 14^b; Lk. xxii. 11. **b.** joined to verbs signifying motion into a place instead of ὅποι, *into which place, whither*, (see ἔκει, b.): foll. by the indic., Jn. viii. 21 sq.; xiii. 33, 36; xiv. 4; xxi. 18; [Jas. iii. 4 T Tr WH (see below)]; ὅπου ἂν, *where (whither) soever*, w. indic. pres., Rev. xiv. 4 L Tr VII [cf. below], cf. B. § 139, 30; *with subjunc. pres.*, Lk. ix. 57 R G T VII [al. ὅπ. ἔαν, see below]; Jas. iii. 4 [R G L]; Rev. xiv. 4 R G T (see above); ὅπου ἔαν, w. subjunc. pres., Mt. viii. 19, and L Tr in Lk. ix. 57. **2.** It gets the force of a conditional particle *if (in case that, in so far as, [A. V. whereas (cf. 2 Pet. ii. 11 above)])*: 1 Co. iii. 3 (Clem. Rom. 1 Cor. 43, 1, and often in Grk. writ.; cf. Grimm on 4 Macc. ii. 14; Meyer on 1 Co. iii. 3; [Müller on Barn. ep. 16, 6]).*

όπτάνω (ΟΠΤΩ): *to look at, behold; mid. pres. ptep. ὀπτανόμενος; to allow one's self to be seen, to appear: τυνί,* Acts i. 3. (1 K. viii. 8; Tob. xii. 19; [Graec. Ven. Ex. xxxiv. 24].)*

όπταστα, -ας, ἡ, (όπταξω); **1.** *the act of exhibiting one's self to view: ὀπταστα κυρόν*, 2 Co. xii. 1 [A. V. *visions*; cf. Meyer ad loc.] (ἐν ημέραις ὀπτασίας μον, Add. to Esth. iv. l. 44 (13); [cf. Mal. iii. 2]; ἥκιος ἐν ὀπτασίᾳ, coming into view, Sir. xlivi. 2). **2.** *a sight, a vision, an appearance presented to one whether asleep or awake: οὐράνιος ὄπτ. Acts xxvi. 19; ἑωρακέναι ὀπτασίαν, Lk. i. 22; w. gen. of appos. ἀγγέλων, Lk. xxiv. 23. A later form for ὄψις [cf. W. 24], Anthol. 6, 210, 6; for θάρα, Dan. [Theodot.] ix. 23; x. 1, 7 sq.]**

όπτρος, -ή, -ν, (όπτρω [to roast, cook]), cooked, broiled: Lk. xxiv. 42. (Ex. xii. 8, 9; in class. Grk. fr. Hom. down.)*

όπτρω, -ας, ἡ, (derived by some fr. ὄψις [cf. ὄπτισω],

ἔπομαι, and ὄρα; hence, the time that follows the ὄρα [Curtius § 522]; by others fr. ὄπτος [cf. our *sap*] juice, and ὄρα, i. e. the time of juicy fruits, the time when fruits become ripe), fr. Hom. down;

1. *the season which succeeds θέρος, from the rising of Sirius to that of Arcturus, i. e. late summer, early autumn, our dog-days (the year being divided into seven seasons as follows: ἔαρ, θέρος, ὄπώρα, φθινόπωρον, σπορητός, χειμών, φυταλιά).* **2.** *ripe fruits (of trees): σοῦ τῆς ἐπιθυμίας τῆς ψυχῆς for ὃν ἡ ψυχή σου ἐπιθυμεῖ, Rev. xviii. 14. (Jer. xlvi. (xl.) 10, and often in Grk. writ.)**

ὅπως, (fr. πῶς and the relat. ὃ), with the indicative, a relat. adverb but, like the Lat. *ut*, assuming also the nature of a conjunction [cf. W. 449 (418 sq.)]. **I.**

As an Adverb; *as, in what manner, how*; once so in the N. T. in an indir. question, with the indic.: οὐκ ἔγνως, ὅπως κτλ. Lk. xxiv. 20, where cf. Bornemann, Scholia etc.

II. *A Conjunction, Lat. ut, answering to the Germ. *dass, that*; in class. Grk. with the optat., and subjunc., and fut. indic.; cf. esp. Klotz ad Devar. ii. 2 p. 681 sqq. But the distinction observed between these constructions by the more elegant Grk. writ. is quite neglected in the N. T., and if we except Mt. xxvi. 59 L T Tr (ὅπως θανατώσουσι), [1 Co. i. 29 Rec.^{eliz}], only the subjunctive follows this particle (for in Mk. v. 23, for ὅπως . . . ζήσεται, L txt. T Tr WH have correctly restored *ἴwa . . . ζήσῃ*); cf. W. 289 (271); B. 233 (201) sq.; [214 (185)].* **I.** *It denotes the purpose or end, in order that; with the design or to the end that; that;* **a.** *without ἂν,—after the present, Mt. vi. 2, 16; Philem. 6; Heb. ix. 15; after ἐστέ to be supplied, 1 Pet. ii. 9; after the perfect, Acts ix. 17; Heb. ii. 9; ὅπως μή, Lk. xvi. 26; after the imperfect, Mt. xxvi. 59 [R G (see above)]; Acts ix. 24; after the aorist, Acts ix. 2, 12; xxv. 26; Ro. ix. 17; Gal. i. 4; ὅπως μή, Acts xx. 16; 1 Co. i. 29; after the pluperfect, Jn. xi. 57; after the future, Mt. xxiii. 35; and Rec. in Acts xxiv. 26; after an aor. subjunc. by which something is asked for, Mk. v. 23 Rec.; after imperatives, Mt. ii. 8; v. 16, 45; vi. 4; Acts xxiii. 15, 23; 2 Co. viii. 11; ὅπως μή, Mt. vi. 18; after clauses with *ἴwa* and the aor. subjunc., Lk. xvi. 28; 2 Co. viii. 14; 2 Th. i. 12. Noteworthy is the phrase ὅπως πληρωθῇ, i. e. *that acc. to God's purpose it might be brought to pass or might be proved by the event*, of O. T. prophecies and types (see *ἴwa*, II. 3 fin.): Mt. ii. 23; viii. 17; xii. 17 (where L T Tr VII *ἴwa*); xiii. 35.*

b. *ὅπως ἂν, that, if it be possible, Mt. vi. 5 R G; that, if what I have just said shall come to pass, Lk. ii. 35; Acts iii. 20 (19) [R. V. *that so*]; xv. 17; Ro. iii. 4 [B. 234 (201)]; exx. fr. the Sept. are given in W. § 42, 6.*

2. *As in the Grk. writ. also (cf. W. 338 (317); [B. § 139, 41]), ὅπως with the subjunctive is used after verbs of praying, entreating, asking, exhorting, to denote what one wishes to be done: Mt. viii. 34 [here L *ἴwa*]; ix. 38; Lk. vii. 3; x. 2; xi. 37; Acts viii. 15, 24; ix. 2; xxiii. 20; xxv. 3; Jas. v. 16; after a verb of deliberating: Mt. xii. 14; xxii. 15; Mk. iii. 6, (fr. which exx. **

it is easy to see how the use noted in II. arises from the original adverbial force of the particle; for *συμβούλιον*. *Ἐλαθον*, ὅπως ἀπολέσωσιν αὐτὸν, *they took counsel to destroy him* is equiv. to *how they might destroy him*, and also to *to this end that they might destroy him*; cf. Kühner § 552 Ann. 3, ii. p. 892.*

ὄραμα, -*τος*, *τό*, (*όράω*), *that which is seen, a sight, spectacle*: Acts vii. 31; Mt. xvii. 9; *a sight divinely granted in an ecstasy or in sleep, a vision*, Acts x. 17, 19; δὲ ὄράματος, Acts xviii. 9; ἐν ὄράματι, Acts ix. 10, 12 [R G]; x. 3; *ὄραμα βλέπειν*, Acts xii. 9; *ἰδεῖν*, Acts xi. 5; xvi. 10. (Xen., Aristot., Plut., Ael. v. h. 2, 3 [al. εἰκών]; Sept. several times for *πάντη*, *γίνεται*, Chald. *καὶ γίνεται* etc.; see ὄπτασις.)*

ὄρασις, -*εως*, *ἡ*, (*όράω*); 1. *the act of seeing*: ὄραμάν *χρήσις εἰς ὄρασιν*, Sap. xv. 15; *the sense of sight*, Aristot. de anima 3, 2; Diod. 1, 59; Plut. mor. p. 440 sq.; plur. *the eyes, ἔκκοπτειν τὰς ὄρασεις*, Diod. 2, 6. 2. *appearance, visible form*: Rev. iv. 3 (Num. xxiv. 4; Ezek. i. 5, 26, 28; Sir. xli. 20, etc.). 3. *a vision*, i. e. an appearance divinely granted in an ecstasy: Rev. ix. 17; ὄρασεις ὄψουσαι, Acts ii. 17 fr. Joel ii. 28. (Sept. chiefly for *πάντη* and *γίνεται*.)*

ὄρατος, -*ή*, -*όν*, (*όράω*), *visible, open to view*: neut. plur. substantively, Col. i. 16. (Xen., Plat., Theocr., Philo; Sept.) *

όράω, -*ω*; impf. 3 pers. plur. *ἔώρων* (Jn. vi. 2, where L Tr WH *ἐθεώρουν*); pf. *ἔωρακα* and (T WH in Col. ii. 1, 18; [1 Co. ix. 1]; Tdf. ed. 7 also in Jn. ix. 37; xv. 24; xx. 25; 1 Jn. iii. 6; iv. 20; 3 Jn. 11) *έόρακα* (on which form cf. [WH. App. p. 161; Tdf. Proleg. p. 122; Steph. Thesaur. s. v. 2139 d.]; Bttm. Ausf. Spr. i. p. 325; [B. 64 (56); Veitch s. v.]), [2 pers. sing. -*κεις* (Jn. viii. 57 Tr mrg.) see *κοπάω*, init.], 3 pers. plur. *ἔωράκασιν* (and -*καν* in Col. ii. 1 L Tr WH; Lk. ix. 36 T Tr WH; see *γίνομαι*, init.); plurpf. 3 pers. sing. *ἔωράκει* (Acts vii. 44); fut. *ὄψομαι* (fr. ΟΠΤΩ), 2 pers. sing. *ὄψει* (cf. Bttm. Ausf. Spr. i. p. 347 sq.; Kühner § 211, 3, i. p. 536), Mt. xxvii. 4; Jn. i. 50 (51); xi. 40; but L T Tr WH [G also in Jn. i. 50 (51)] have restored *ὄψη* (cf. W. § 13, 2; B. 42 sq. (37)), 2 pers. plur. *ὄψεσθε*, Jn. i. 39 (40) T Tr WH, etc.; Pass., 1 aor. *ἀφθῆναι*; fut. *ἀφθήσομαι*; 1 aor. mid. subjunc. 2 pers. plur. *ὄψησθε* (Lk. xiii. 28 [R G L WH txt. Tr mrg.]) fr. a Byzant. form *ὤψάμην* (see Lob. ad Phrym. p. 734, cf. Bttm. Ausf. Spr. ii. 258 sq. [Veitch s. v.]); Sept. for *πάντη* and *γίνεται*; [fr. Hom. down]; **TO SEE**, i. e. 1. *to see with the eyes*: *τινά ὄράν, ἔωρακένα*, Lk. xvi. 23; Jn. viii. 57; xiv. 7, 9; xx. 18, 25, 29; 1 Co. ix. 1, etc.; fut. *ὄψομαι*, Mt. xxviii. 7, 10; Mk. xvi. 7; Rev. i. 7, etc.; *τὸν θεόν*, 1 Jn. iv. 20; *ἀόρατον ὡς ὄρῶν*, Heb. xi. 27; with a ptc. added as a predicate [B. 301 (258); W. § 45, 4], Mt. xxiv. 30; Mk. xiii. 26; xiv. 62; Lk. xxi. 27; Jn. i. 51 (52); *ἔωρακέναι* or *ὄψεσθαι* *τὸ πρόσωπόν τινος*, Col. ii. 1; Acts xx. 25; δ (which divine majesty, i. e. *τοῦ θεοῦ λόγου*) *ἔωράκεν τοῖς ἀφθαλμοῖς ἡμῶν* (on this addition cf. W. 607 (564); [B. 398 (341)]), 1 Jn. i. 1; *ὄψεσθαι τινα* i. e. come to see, visit, one, Heb. xiii. 23; *ἔωρακέναι Christ*, i. e. to have seen him exhibiting proofs of his divinity

and Messiahship, Jn. vi. 36; ix. 37; xv. 24; ὄρᾶν and *ὄψεσθαι* with an acc. of the thing, Lk. xxiii. 49; Jn. i. 50 (51); iv. 45; vi. 2 [L Tr WH *ἐθεώρουν*]; xix. 35; Acts ii. 17; vii. 44; Rev. xviii. 18 [Rec.], etc.; [έρχ. κ. *ὄψεσθε* (sc. *ποῦ μένω*), Jn. i. 40 (39) T Tr WH; cf. B. 290 (250)]; *ὄψη τὴν δόξαν τοῦ θεοῦ*, the glory of God displayed in a miracle, Jn. xi. 40. metaph. *ὄψεσθαι τὸν θεόν, τὸν κύριον*, to be admitted into intimate and blessed fellowship with God in his future kingdom, Mt. v. 8; Heb. xii. 14; also *τὸ πρόσωπον τοῦ θεοῦ*, Rev. xxii. 4 — (a fig. borrowed from those privileged to see and associate with kings; see *βλέπω*, 1 b. β.); οὐκ εἴδος θεοῦ ἐώρακέτε, trop. i. q. his divine majesty as he discloses it in the Scriptures ye have not recognized, Jn. v. 37; cf. Meyer ad loc. 2.

to see with the mind, to perceive, know: absol. Ro. xv. 21; *τινά* foll. by a ptc. in the acc. [B. § 144, 15 b.; W. § 45, 4], Acts viii. 23; τι, Col. ii. 18; with a ptc. added, Heb. ii. 8; foll. by ὅτι, Jas. ii. 24; to look at or upon, observe, give attention to: εἰς τινα, Jn. xix. 37 (Soph. El. 925; Xen. Cyr. 4, 1, 20; εἰς τι, Solon in Diog. Laërt. 1, 52); *ἔωρακέναι παρὰ τῷ πατρὶ*, to have learned from [see *παρά*, II. b.] the father (a metaphorical expression borrowed fr. sons, who learn what they see their fathers doing), Jn. viii. 38 (twice in Rec.; once in L T Tr WH); Christ is said to deliver to men ἀ *ἔώρακεν*, the things which he has seen, i. e. which he learned in his heavenly state with God before the incarnation, i. e. things divine, the counsels of God, Jn. iii. 11, 32; *ἔωρακέναι θεόν*, to know God's will, 3 Jn. 11; from the intercourse and influence of Christ to have come to see (know) God's majesty, saving purposes, and will [cf. W. 273 (257)], Jn. xiv. 7, 9; in an emphatic sense, of Christ, who has an immediate and perfect knowledge of God without being taught by another, Jn. i. 18; vi. 46; *ὄψεσθαι θεὸν καθὼς ἐστιν*, of the knowledge of God that may be looked for in his future kingdom, 1 Jn. iii. 2; *ὄψεσθαι Christ*, is used in reference to the apostles, about to perceive his invisible presence among them by his influence upon their souls through the Holy Spirit, Jn. xvi. 16 sq. 19; Christ is said *ὄψεσθαι* the apostles, i. e. will have knowledge of them, ibid. 22.

3. to see i. e. to become acquainted with by experience, to experience: *ζωή*, i. q. to become a partaker of, Jn. iii. 36; *ζμέραν*, (cf. Germ. erleben; see εἶδω, I. 5), Lk. xvii. 22 (Soph. O. R. 831). 4. to see to, look to; i. e.

a. i. q. to take heed, beware, [see esp. B. § 139, 49; cf. W. 503 (469)]: *ὅρα μή*, with aor. subjunc., see that . . . not, take heed lest, Mt. viii. 4; xviii. 10; Mk. i. 44; 1 Th. v. 15; supply *τούτῳ παιήσῃς* in Rev. xix. 10; xxii. 9, [W. 601 (558); B. 395 (338)], (Xen. Cyr. 3, 1, 27, where see *Poppo*; Soph. Philoct. 30, 519; El. 1003); foll. by an impv., Mt. ix. 30; xxiv. 6; *όράτε καὶ προσέχετε ἀπό*, Mt. xvi. 6; *όράτε, βλέπετε ἀπό*, Mk. viii. 15; *όράτε, καὶ φυλάσσεσθε ἀπό*, Lk. xii. 15; *ὅρα, τί μελεῖς ποιεῖν*, i. q. weigh well, Acts xxii. 26 Rec. (*ὅρα τί ποιεῖς*, Soph. Philoct. 589). b. i. q. to care for, pay heed to: σὺ *ὄψη* [R G *ὄψει* (see above)], see thou to it, that will be thy concern, [cf. W. § 40, 6], Mt. xxvii. 4; plur., 24; Acts xviii. 15, (Epict. diss. 2, 5, 30; 4, 6, 11 sq.; [An-

tonin. 5, 25 (and Gataker ad loc.)].

5. Pass. 1 aor. ὅφθην, *I was seen, showed myself, appeared* [cf. B. 52 (45)]: Lk. ix. 31; with dat. of pers. (cf. B. u. s., [also § 134, 2; cf. W. § 31, 10]): of angels, Lk. i. 11; xxii. 43 [L br. WH reject the pass.]; Acts vii. 30, 35, (Ex. iii. 2); of God, Acts vii. 2 (Gen. xii. 7; xvii. 1); of the dead, Mt. xvii. 3; Mk. ix. 4, cf. Lk. ix. 31; of Jesus after his resurrection, Lk. xxiv. 34; Acts ix. 17; xiii. 31; xxvi. 16; 1 Co. xv. 5-8; 1 Tim. iii. 16; of Jesus hereafter to return, Heb. ix. 28; of visions during sleep or ecstasy, Acts xvi. 9; Rev. xi. 19; xii. 1, 3; in the sense of *coming upon unexpectedly*, Acts ii. 3; vii. 26. fut. pass. ἀν δόθησομαι σοι, on account of which I will appear unto thee, Acts xxvi. 16; on this pass. see W. § 39, 3 N. 1; cf. B. 287 (247). [COMP.: ἀφ-, καθ-, προ-οράω.]

[**Syn.** δρᾶν, βλέπειν, both denote the physical act: δρ. in general, βλ. the single look; δρ. gives prominence to the discerning mind, βλ. to the particular mood or point. When the physical side recedes, δρ. denotes perception in general (as resulting principally from vision), the prominence in the word of the mental element being indicated by the constr. of the acc. w. inf. (in contrast with that of the ptcip. required w. βλέπειν), and by the absol. δρᾶς; βλέπ. on the other hand, when its physical side recedes, gets a purely outward sense, *look* (i. e. open, incline) *towards*. Lat. *spectare, vergere*. Schmidt ch. xi. Cf. θεωρέω, σκοπέω, εἴδω, I. fin.]

ὅργη, -ῆς, ἡ, (fr. ὥργάω to teem, denoting an internal motion, esp. that of plants and fruits swelling with juice [Curtius § 152]; cf. Lat. *turgere alicui* for *irasci alicui* in Plaut. Cas. 2, 5, 17; Most. 3, 2, 10; cf. Germ. *arg*, *Aerger*), in Grk. writ. fr. Hesiod down *the natural disposition, temper, character; movement or agitation of soul, impulse, desire, any violent emotion*, but esp. (and chiefly in Attic) *anger*. In bibl. Grk. *anger, wrath, indignation*, (on the distinction between it and θυμός, see θυμός, 1): Eph. iv. 31; Col. iii. 8; Jas. i. 19 sq.; μετ' ὥργης, *indignant*, [A. V. *with anger*], Mk. iii. 5; χωρὶς ὥργης, 1 Tim. ii. 8; *anger exhibited in punishing*, hence used for the *punishment itself* (Dem. or. in Mid. § 43): of the punishments inflicted by magistrates, Ro. xiii. 4; διὰ τὴν ὥργην, i. e. because disobedience is visited with punishment, ib. 5. The ὥργη attributed to God in the N. T. is *that in God which stands opposed to man's disobedience, obduracy (esp. in resisting the gospel) and sin, and manifests itself in punishing the same*: Jn. iii. 36; Ro. i. 18; iv. 15; ix. 22^b; Heb. iii. 11; iv. 3; Rev. xiv. 10; xvi. 19; xix. 15; absol. ἡ ὥργη, Ro. xii. 19 [cf. W. 594 (553)]; σκεῦη ὥργης, *vessels into which wrath will be poured (at the last day)*, explained by the addition κατηρτισμένα εἰς ἀπώλειαν, Ro. ix. 22^b; ἡ μέλλουσα ὥργη, which at the last day will be exhibited in penalties, Mt. iii. 7; Lk. iii. 7, [al. understand in these two pass. the (national) judgments immediately impending to be referred to—at least primarily]; also ἡ ὥργη ἡ ἐρχομένη, 1 Th. i. 10; ἡμέρα ὥργης, the day on which the wrath of God will be made manifest in the punishment of the wicked [cf. W. § 30, 2 a.], Ro. ii. 5; and ἡ ἡμέρα ἡ μεγάλη τῆς ὥργης αὐτοῦ (Rev. vi. 17; see ἡμέρα, 3 ad fin.); ἔρχεται ἡ ὥργη τοῦ θεοῦ ἐπί τινα, the wrath of God cometh upon

one in the infliction of penalty [cf. W. § 40, 2 a.], Eph. v. 6; Col. iii. 6 [T Tr WH om. L br. ἐπί etc.]; ἔφθασε [-κεν] L txt. WH mrg.] ἐπ' αὐτούς ἡ ὥργη, 1 Th. ii. 16; so ἡ ὥργη passes over into the notion of *retribution and punishment*, Lk. xxi. 23; Ro. [ii. 8]; iii. 5; v. 9; Rev. xi. 18; τέκνα ὥργης, men exposed to divine punishment, Eph. ii. 3; εἰς ὥργην, *unto wrath*, i. e. to undergo punishment in misery, 1 Th. v. 9. ὥργη is attributed to Christ also when he comes as Messianic judge, Rev. vi. 16. (Sept. for ῥάβξ, *wrath, outburst of anger*, מִזְבֵּחַ, נִירָה, גִּזְבֵּר, etc.; but chiefly for נִירָה.) Cf. Ferd. Weber, *Vom Zorne Gottes*, Erlang. 1862; Ritschl, *Die christl. Lehre v. d. Rechtfertigung u. Versöhnung*, ii. p. 118 sqq.*

ὅργιζε: Pass., pres. ὥργιζομαι; 1 aor. ὥργισθην; (ὥργη); fr. Soph., Eur., and Thuc. down; to provoke, arouse to anger; pass. to be provoked to anger, be angry, be wroth, (Sept. for ῥάבֵחַ, גִּזְבֵּר, also for נִירָה etc.); absol., Mt. xviii. 34; xxii. 7; Lk. xiv. 21; xv. 28; Eph. iv. 26 [B. 290 (250)]; cf. W. §§ 43, 2; 55, 7]; Rev. xi. 18; τινί, Mt. v. 22; ἐπί τινι, Rev. xii. 17 [Lom. ἐπί] as in 1 K. xi. 9; [Andoc. 5, 10]; Isoer. p. 230 c.; [cf. W. 232 (218)]. [COMP.: παρ-οργίζω.]*

ὅργιλος, -η, -ον, (ὥργη), prone to anger, irascible, [A. V. soon angry]: Tit. i. 7. (Prov. xxii. 24; xxix. 22; Xen. de equ. 9, 7; Plat. [e. g. de rep. 411 b.]; Aristot. [e. g. eth. Nic. 2, 7, 10]; al.)*

ὅργια, -ᾶς, ἡ, (ὥργεω to stretch out), the distance across the breast from the tip of one middle finger to the tip of the other when the arms are outstretched; five or six feet, a fathom: Acts xxvii. 28. (Hom., Hdt., Xen., al.)*

ὅργεω: (cf. Lat. rego, Germ. recken, strecken, reichen, [Eng. reach; Curtius § 153]); fr. Hom. down; to stretch forth, as χέρια, Hom. Il. 15, 371, etc.; pres. mid. [cf. W. p. 252 (237) note], to stretch one's self out in order to touch or to grasp something, to reach after or desire something: with a gen. of the thing, 1 Tim. iii. 1; Heb. xi. 16; φιλαργύριας, to give one's self up to the love of money (not quite accurately since φιλαργ. is itself the ὥρεξις; [cf. Ellicott ad loc.]), 1 Tim. vi. 10.*

ὅρευός, -ή, -όν, (όρος), mountainous, hilly; ἡ ὥρευή [WH ὥρην, see I, t] sc. χώρα [cf. W. 591 (550)] (which is added in Hdt. 1, 110; Xen. Cyr. 1, 3, 3), the mountain-district, hill-country: Lk. i. 39, 65, (Aristot. h. a. 5, 28, 4; Sept. for ῥή, Gen. xiv. 10; Deut. xi. 11; Josh. ii. 16, etc.).*

ὅρεξις, -εως, ἡ, (όρέγομαι, q. v.), desire, longing, craving, for; eager desire, lust, appetite: of lust, Ro. i. 27. It is used both in a good and a bad sense, as well of natural and lawful and even of proper cravings (of the appetite for food, Sap. xvi. 2 sq.; Plut. mor. p. 635 c.; al.; ἐπιστήμης, Plat. de fin. p. 414 b.), as also of corrupt and unlawful desires, Sir. xiv. 30; xxiii. 6; ἄλογοι and λογιστικαὶ ὥρεξις are contrasted in Aristot. rhet. 1, 10, 7. [Cf. Trench § lxxxvii.]*

όρθοποδέω, -ῶ; (όρθόποδες with straight feet, going straight; and this fr. ὥρθος and πούς); to walk in a straight course; metaphor. to act uprightly, Gal. ii. 14 [cf.

πρός, I. 3 f.]. Not found elsewhere; [cf. W. 26; 102 (96).]*

ὅρθος, -ή, -όν, (ΟΡΩ, ὅρνυμι [to stir up, set in motion; acc. to al. fr. r. to lift up; cf. Fick iii. p. 775; Vaniček p. 928; Curtius p. 348]), *straight, erect*; i. e. a. *upright*: ἀνάστηθι, Acts xiv. 10; so with στῆναι in 1 Esdr. ix. 46, and in Grk. writ., esp. Hom. b. opp. to σκολίος, *straight* i. e. not crooked: τροχαι, Heb. xii. 13 (for γένεται, Prov. xii. 15 etc.; [Pind., Theogn., al.]).*

ὅρθοτομέω, -ώ; (ὅρθοτόμος cutting straight, and this fr. ὄρθος and τέμνω); 1. to cut straight: τὰς ὄδους, to cut straight ways, i. e. to proceed by straight paths, hold a straight course, equiv. to to do right (for γένεται), Prov. iii. 6; xi. 5, (*viam secare*, Verg. Aen. 6, 899).

2. dropping the idea of cutting, to make straight and smooth; Vulg. *recte traxi, to handle aright*: τὸν λόγον τῆς ἀληθείας, i. e. to teach the truth correctly and directly, 2 Tim. ii. 15; τὸν ἀληθῆ λόγον, Eustath. opussec. p. 115, 41. (Not found elsewhere [exc. in eecles. writ. (W. 26); e. g. constt. apost. 7, 31 ἐν τῷ τοῦ κυρίου δύγμασιν; cf. Sticer ii. 508 sq.]. Cf. καινοτομέω, to cut new veins in mining; dropping the notion of cutting, to make something new, introduce new things, make innovations or changes, etc.)*

ὅρθοτίξω: 3 pers. sing. impf. ὥρθοτίξεν; (ὅρθος); not found in prof. auth. ([cf. W. 26; 33; 91 (87)]; Moeris [p. 272 ed. Pierson] ὥρθενεί ἀπτυκῶς, ὥρθίξει ἑλληνικῶς); Sept. often for Μανία; (cf. Grimm on 1 Macc. iv. 52 and on Sap. vi. 14); to rise early in the morning: πρός τινα, to rise early in the morning in order to betake one's self to one, to resort to one early in the morning, (Vulg. *manico ad aliquem*), Lk. xxi. 38, where see Meyer.*

ὅρθινός, -ή, -όν, (fr. ὥρθος; cf. ἡμερινός, ἐσπερινός, ὄπωρινός, πρωινός), a poetic [Anth.] and later form for ὥρθος (see *Lob.* ad Phryn. p. 51; *Sturz*, De dial. Maeed. et Alex. p. 186; [W. 25]), *early*: Rev. xxii. 16 Rec.; Lk. xxiv. 22 L T Tr VII. (Hos. vi. 4; Sap. xi. 23 (32).)*

ὅρθιος, -α, -ον, (fr. ὥρθος, q. v.; cf. ὥψιος, πρώτιος), *early; rising at the first dawn or very early in the morning*: Lk. xxiv. 22 R G (Job xxix. 7; 3 Macc. v. 10, 23). Cf. the preced. word. [Hom. (h. Mere. 143), Theogn., al.].*

ὅρθος, -ον, δ, (fr. ΟΡΩ, ὅρνυμι to stir up, rouse; cf. Lat. *orior, ortus*), fr. Hes. down; Sept. for γένεται dawn, and several times for γένεται; *daybreak, dawn*: ὥρθον βαθέος or βαθέως (see βαθέως and βαθύς [on the gen. cf. W. § 30, 11; B. § 132, 26]), at early dawn, Lk. xxiv. 1; ὥρθον, at daybreak, at dawn, early in the morning, Jn. viii. 2 (Hes. opp. 575; Sept. Jer. xxv. 4; xxxiii. (xxvi.) 5, etc.); ὑπὸ τὸν ὥρθον, Acts v. 21 (Dio Cass. 76, 17).*

ὅρθως, (ὅρθος), adv., *rightly*: Mlk. vii. 35; Lk. vii. 43; x. 28; xx. 21. [Aeschyl. and Hdt. down.]*

ὅρίζω; 1 aor. ὥρισα; Pass., pf. ptep. ὥρισμένος; 1 aor. ptep. ὥρισθείς; (fr. ὥρος a boundary, limit); fr. [Aeschyl. and] Hdt. down; to define; i. e. 1. to mark out the boundaries or limits (of any place or thing): Hdt., Xen., Thuc., al.; Num. xxxiv. 6; Josh. xiii. 27. 2. to determine, appoint: with an acc. of the thing, ἡμέραν, Heb.

iv. 7; καιρούς, Acts xvii. 26, (numerous exx. fr. Grk. auth. are given in Bleek, Hebr.-Br. ii. 1 p. 538 sq.); pass. ὥρισμένος, 'determinate,' settled, Acts ii. 23; τὸ ὥρισμα, *that which hath been determined, aco. to appointment, decree*, Lk. xxii. 22; with an acc. of pers. Acts xvii. 31 (φ by attraction for ὥρον [W. § 24, 1; B. § 143, 8]); pass. with a pred. nom. Ro. i. 4 (for although Christ was the Son of God before his resurrection, yet he was openly appointed [A.V. *declared*] such among men by this transcendent and crowning event); ὥριζω, *to ordain, determine, appoint*, Acts x. 42; foll. by an inf. Acts xi. 29 (Soph. fr. 19 d. [i. e. Aegeus (539), viii. p. 8 ed. Brunck]). [COMP.: ἀφ-, ἀπο-δι-, προ-ορίζω.]*

[ὅρινός, see ὥριειν.]

ὅριον, -ον, τό, (fr. ὥρος [boundary]), [fr. Soph. down], a bound, limit, in the N. T. always in plur. (like Lat. *fines*) boundaries, [R. V. *borders*], i. q. *region, district, land, territory*: Mt. ii. 16; iv. 18; viii. 34; xv. 22, 39; xix. 1; Mk. v. 17; vii. 24 L T Tr VII, 31; x. 1; Acts xiii. 50. (Sept. very often for *לְבִבָּל*; several times for *הַלְּבִבָּל*).*

ὅρκίζω; (ὅρκος); 1. to force to take an oath, to administer an oath to: Xen. conviv. 4, 10; Dem., Polyb.; cf. *Lob.* ad Phryn. p. 361. 2. to adjure, (solemnly implore), with two acc. of pers., viz. of the one who is adjured and of the one by whom he is adjured (cf. Matthiae § 413, 10; [B. 147 (128)]): 1 Th. v. 27 R G (see ἐνορκίζω); Mk. v. 7; Aets xix. 13. (Sept. for *עֲבֹשׂ*, τινά foll. by κατά w. gen., 1 K. ii. (iii.) 42; 2 Chr. xxxvi. 13; ἐν, Neh. xiii. 25.) [COMP.: ἐν-, ἔξ-ορκίζω.]*

ὅρκος, -ον, δ, (fr. ἔργω, ἔργων; i. q. ἔρκος an enclosure, confinement; hence Lat. *orcus*), [fr. Hom. down], Sept. for *נְגֻזָּבָשׂ*, *an oath*: Mt. xiv. 7, 9; xxvi. 72; Mk. vi. 26; Lk. i. 73 [W. 628 (583); B. § 144, 13]; Acts ii. 30 [W. 226 (212); 603 (561)]; Heb. vi. 16 sq.; Jas. v. 12; by meton. *that which has been pledged or promised with an oath*; plur. *vows*, Mt. v. 33 [(cf. Wünsche ad loc.).].*

ὅρκωμοσία, -ας, ḥ, (ὅρκωμοτέω [ὅρκος and ὅμνυμι]; cf. ἀπωμοσία, ἀντωμοσία), affirmation made on oath, the taking of an oath, an oath: Heb. vii. 20 (21), 21, 28. (Ezek. xvii. 18; 1 Esdr. viii. 90 (92); Joseph. antt. 16, 6, 2. Cf. *Delitzsch*, Com. on Heb. l. c.).*

ὅρμάω, -ώ: 1 aor. ὥρμησα; (fr. ὥρμη); 1. trans. to set in rapid motion, stir up, incite, urge on; so fr. Hom. down. 2. intrans. to start forward impetuously, to rush, (so fr. Hom. down): εἴς τι, Mt. viii. 32; Mk. v. 13; Lk. viii. 33; Acts xix. 29; ἐπὶ τινα, Acts vii. 57.*

ὅρμή, -ῆς, ḥ, [fr. r. sar to go, flow; Fick i. p. 227; Curtius § 502], fr. Hom. down, a violent motion, impulse: Jas. iii. 4; a hostile movement, onset, assault, Aets xiv. 5 [cf. Trench § Ixxxvii.].*

ὅρμημα, -τος, τό, (ὅρμάω), a rush, impulse: Rev. xviii. 21 [here A. V. violence]. (For *הַרְבֵּעַ* outburst of wrath, Am. i. 11; Hab. iii. 8, cf. Schleusner, Thesaur. iv. p. 123; an enterprise, venture, Hom. Il. 2, 356, 590, although interpreters differ about its meaning there [cf. Ebeling, Lex. Hom. or L. and S. s. v.]; that to which one is impelled or hurried away by impulse, [rather, incitement, stimulus], Plut. mor. [de virt. mor. § 12] p. 452c.).*

δρυεον, -ου, τό. *a bird*: Rev. xviii. 2; xix. 17, 21. (Sept.; Hom., Thue., Xen., Plat., Joseph. antt. 3, 1, 5.)*

δρυξ [so eodd. & D], i. q. δρυς (q. v.): Lk. xiii. 34 Tdf. The nom. is not found in prof. writ., but the trisyllabic forms δρυχος, δρυχι for δρυθος, etc., are used in Dorie; [Photius (ed. Porson, p. 348, 22) "Ιωνες δρυξ . . . καὶ Δωρεῖς δρυξ. Cf. Curtius p. 495].*

δρυς, -ιθος, δ. ἥ, (ΟΡΩ, δρυνμι [see δρθρος]); 1. *a bird*; so fr. IHom. down. 2. spec. *a cock; a hen*: Mt. xxii. 37; Lk. xiii. 34 [Tdf. δρυξ, q. v.]; (so Aeschyl. Eum. 866; Xen. an. 4, 5, 25; Theoer., Polyb. 12, 26, 1; [al.].)*

δροθεσία, -ας, ἥ, (fr. δροθέτης; and this fr. δρος [a boundary: see δριον], and τίθημι); a. prop. *a setting of boundaries, laying down limits.* b. *a definite limit;* plur. *bounds*, Acts xvii. 26. (Eecel. writ.; [W. 25.].)*

δρος, -ους, τό, (ΟΡΩ, δρυνμι [i. e. a rising; see δρθρος]), [fr. IHom. down], Sept. for γῆ, *a mountain*: Mt. v. 14; Lk. iii. 5; Rev. vi. 14, and often; τὸ δρος, the mountain nearest the place spoken of, the mountain near by [but see δ, II. 1 b.], Mt. v. 1; Mk. iii. 13; Lk. ix. 28; Jn. vi. 3, 15; plur. δρην, Mt. xviii. 12; xxiv. 16; Mk. v. 5; Rev. vi. 16, etc.; gen. plur. δρέων (on this uncontracted form, used also in Attic, cf. Bttm. Gram. § 49 note 3; W. § 9, 2 c.; [B. 14 (13)]; Dindorf in Fleckeisen's Jahrb. for 1869 p. 83]), Rev. vi. 15; δρημεθιστάνειν a proverb. phrase, used also by rabbini. writ., *to remove mountains, i. e. to accomplish most difficult, stupendous, incredible things*: 1 Co. xiii. 2, cf. Mt. xvii. 20; xxi. 21; Mk. xi. 23.

δρύσσω: 1 aor. ὀρυξά *fr. IHom. down; Sept. for γῆ, γῆ, etc.; to dig:* to make τί by digging, Mk. xii. 1; τί εν τεν, Mt. xxi. 37; i. q. to make a λιτ., τὸ τῆ γῆ, Mt. xxv. 18 [here T Tr WH δρ. γῆν]. [Comp.: δι-, ἐξ-ορύσσω.]*

δρφανός, ἡ, σύ, (ΟΡΦΟΣ, Lat. *orbis*; [Curtius § 404]), fr. IHom. Od. 20, 68 down, Sept. for δινή; *bereft* (of a father, of parents), Jas. i. 27 [A. V. *fatherless*]; of those bereft of a teacher, guide, guardian, Jn. xiv. 18 (Lam. v. 3).*

δρχέομαι, -οῦμαι: 1 aor. δρχησάμην; (fr. χρός, by transposition δρχός; cf. ἄρπω, ἄρπαζω, and Lat. *rapio*, *μορφή* and Lat. *forma*; [but these supposed transpositions are extremely doubtful, cf. Curtius § 189; Fick iv. 207, 167].

Some connect δρχέομαι with r. argh 'to put in rapid motion'; cf. Vaniček p. 59]); *to dance*: Mt. xi. 17; xiv. 6; Mk. vi. 22; Lk. vii. 32. (From IHom. down; Sept. for γῆ, 1 Chr. xv. 29; Eccl. iii. 4; 2 S. vi. 21.)*

δς, ḥ, δ, the postpositive article, which has the force of

I. a demonstrative pronoun, *this, that*, (Lat. *hic, haec, hoc*; Germ. *emphat. der, die, das*); in the N. T. only in the foll. instances: δς δέ, *but he* (Germ. *er aber*), Jn. v. 11 L Tr WH; [Mk. xv. 23 T Tr txt. WH; cf. B. § 126, 2]; in distributions and distinctions: δς μὲν . . . δς δέ, *this . . . that, one . . . another, the one . . . the other*, Mt. xxi. 35; xxii. 5 L Tr WH; xxv. 15; Lk. xxiii. 33; Acts xxvii. 44; Ro. xiv. 5; 1 Co. vii. 7 R G; xi. 21; 2 Co. ii. 16; Jude 22; δ μὲν . . . δέ, *the one . . . the other*, Ro. ix. 21; [δ μὲν . . . δέ . . . δέ, *some . . . some . . . some*, Mt. xiii. 23 L T WH]; δ δέ . . . δ δέ . . . δέ, *some . . . some . . . some*,

Mt. xiii. 8; φ (masc.) μὲν . . . δλλω (δέ) . . . έτέρω δέ [but L T Tr WH om. this δέ] κτλ. 1 Co. xii. 8-10; δ μὲν . . . δλλο δέ [L txt. T Tr WH καὶ δλλο], Mk. iv. 4; with a variation of the construction also in the foll. pass.: ὁ μὲν . . . καὶ έτέρω, Lk. viii. 5; οὐδείς μὲν with the omission of οὐδείς δέ by anacoluthon, 1 Co. xii. 28; δς μὲν . . . δ δέ δάσθενων etc. *one man . . . but he that is weak* etc. Ro. xiv. 2. On this use of the pronoun, chiefly by later writers from Demosth. down, cf. Matthiae § 289 Ann. 7; Kühner § 518, 4 b. ii. p. 780; [Jelf § 816, 3 b.]; Bttm. Gram. § 126, 3; B. 101 (89); W. 105 (100); Fritzsche on Mk. p. 507.

II. a relative pronoun *who, which, what*; 1. in the common constr., acc. to which the relative agrees as respects its gender with the noun or pron. which is its antecedent, but as respects case is governed by its own verb, or by a substantive, or by a preposition: ὁ ἀστὴρ δν εἰδον, Mt. ii. 9; δ . . . Ιουδαῖος, οὐδείς έτανος κτλ. Ro. ii. 29; οὐτος περὶ οὐ ἔγω ἀκούω τουάτα, Lk. ix. 9; ἀπὸ τῆς ήμέρας, ἀφ' ἧς, Acts xx. 18; θεὸς δ' οὐ, ἐξ οὗ, 1 Co. viii. 6, and numberless other exx. it refers to a more remote noun in 1 Co. i. 8, where the antecedent of δς is not the nearest noun Ιησοῦ Χριστοῦ, but τῷ θεῷ in 4; yet cf. W. 157 (149); as in this passage, so very often elsewhere the relative is the subject of its own clause: ἀνὴρ δς etc. Jas. i. 12; πᾶς δς, Lk. xiv. 33; οὐδεῖς δς, Mk. x. 29; Lk. xviii. 29, and many other exx. 2. in constructions peculiar in some respect; a. the gender of the relative is sometimes made to conform to that of the following noun: τῆς αἱδῆς, δ ἐστι πραιώμον, Mk. xv. 16; λαρπάδες, δ εἰσι (L ἐστιν) τὰ πνεύματα, Rev. iv. 5 [L T WH]; σπέρματι, δ ἐστι Χριστός, Gal. iii. 16; add, Eph. i. 14 [L WH txt. Tr mrg. δ]; vi. 17; 1 Tim. iii. 15; Rev. v. 8 [T WH mrg. δ]; cf. Herm. ad Vig. p. 708; Matthiae § 440 p. 899 sq.; W. § 24, 3; B. § 143, 3. b. in constructions ad sensum [cf. B. § 143, 4]; a. the plural of the relative is used after collective nouns in the sing. [cf. W. § 21, 3; B. u. s.]: τλῆθος πολύ, οἱ ἡλθον, Lk. vi. 17; πᾶν τὸ πρεσβυτέριον, παρ' ὅν, Acts xxii. 5; γενέας, ἐν οἷς, Phil. ii. 15. β. κατὰ πάσαν πόλιν, ἐν αἷς, Acts xv. 36; ταύτην δευτέραν υμῖν γράφω ἐπιστολήν, ἐν αἷς (because the preceding context conveys the idea of two Epistles), 2 Pet. iii. 1. γ. the gender of the relative is conformed not to the grammatical but to the natural gender of its antecedent [cf. W. § 21, 2; B. u. s.]: παιδάριον δς, Jn. vi. 9 L T Tr WH; θηρίον δς, of Nero, as antichrist, Rev. xiii. 14 L T Tr WH; κεφαλὴ δς, of Christ, Col. ii. 19; [add μυστήριον δς etc. 1 Tim. iii. 16 G L T Tr WH; cf. B. u. s.; W. 588 sq. (547)]; σκεύη (of men) οὐδείς, Ro. ix. 24; έθνη οὐδείς, Acts xv. 17; xxvi. 17; τέκνα, τεκνία οὐδείς, Jn. i. 13; Gal. iv. 19; 2 Jn. 1, (Eur. suppl. 12); τέκνον δς, Philem. 10. c. In attractions [B. § 143, 8; W. §§ 24, 1; 66, 4 sqq.]; a. the accusative of the rel. pron. depending on a trans. verb is changed by attraction into the oblique case of its antecedent: κτίσεως ἡς έκτισεν δ θεός, Mk. xiii. 19 [RG]; τοῦ πύματος οὐ δέπεν, Mk. xiv. 72 [Rec.]; add, Jn. iv. 14; vii. 31, 39 [but Tr mrg. WH mrg. δ]; xv. 20; xxi. 10; Acts iii. 21, 25; vii. 17, 45; ix. 36; x. 39; xxii. 10; Ro. xv. 18; 1 Co. vi. 19; 2 Co. i. 6; x. 8, 13; Eph. i. 8; Tit.

iii. 5 [R G], 6; Heb. vi. 10; ix. 20; Jas. ii. 5; 1 Jn. iii. 24; Jude 15; for other exx. see below; ἐν ὥρᾳ ἡ οὐ γινώσκει, Mt. xxiv. 50; τῇ παραδόσει ἡ παρεδώκατε, Mk. vii. 13; add, Lk. ii. 20; v. 9; ix. 43; xii. 46; xxiv. 25; Jn. xvii. 5; Acts ii. 22; xvii. 31; xx. 38; 2 Co. xii. 21; 2 Th. i. 4; Rev. xviii. 6; cf. W. § 24, 1; [B. as above]. Rarely attraction occurs where the verb governs the dative [but see below]: thus, κατέναντι οὐ ἐπίστευσε θεοῦ for κατέναντι θεοῦ, φ ἐπίστευσε (see κατέναντι). Ro. iv. 17; φωνῆς, ἡς ἔκραξα (for ἡ [al. ἦν, cf. W. 164 (154 sq.) B. 287 (247)]), Acts xxiv. 21, cf. Is. vi. 4; (ἥγετο δὲ καὶ τῶν ἑαυτοῦ τε πιστῶν, οἷς ἥδετο καὶ ὅν ἤτιστε πολλούς, for καὶ πολλοὺς τούτων, οἷς ἤπιστει, Xen. Cyl. 5, 4, 39; ὁν ἐγὼ ἐντετύχηκα οὐδεῖς, for οὐδεῖς τούτων, οἷς ἔντετ. Plato, Gorg. p. 509 a.; Protag. p. 361 e.; de rep. 7 p. 531 e.; παρ' ὁν βοηθεῖς, οὐδεμίαν λήψει χάριν, for παρὰ τούτων, οἷς κτλ. Aeschin. f. leg. p. 43 (117); cf. Fritzsche, Ep. ad Rom. i. p. 237; [B. § 143, 11; W. 163 (154) sq.; but others refuse to recognize this rare species of attraction in the N. T.; cf. Meyer on Eph. i. 8]). The foll. expressions, however, can hardly be brought under this construction: τῆς χάριτος ἡς ἔχαριτωσεν (as if for ἡ), Eph. i. 6 L T Tr WH; τῆς κλήσεως, ἡς ἐκλήθητε, Eph. iv. 1; διὰ τῆς παρακλήσεως ἡς παρακαλούμεθα, 2 Co. i. 4, but must be explained agreeably to such phrases as χάριν χαριτοῦν, κλήσιν καλεῖν, etc., [(i. e. accus. of kindred abstract subst.; cf. W. § 32, 2; B. § 131, 5)]; cf. W. [and B. u. s.].

β. The noun to which the relative refers is so conformed to the case of the relative clause that either **α.** it is itself incorporated into the relative construction, but without the article [B. § 143, 7; W. § 24, 2 b.]: ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη, for Ἰωάννης, ὁν κτλ. Mk. vi. 16; add, Lk. xxiv. 1; Philem. 10; Ro. vi. 17; εἰς ὃν οἰκίαν, ἐκεῖ, i. q. ἐν τῇ οἰκίᾳ, εἰς ἡν, Lk. ix. 4; or **β.** it is placed before the relative clause, either with or without the article [W. § 24, 2 a.; B. § 144, 13]: τὸν ἄρτον ὁν κλῶμεν, οὐχὶ κουνωνίᾳ τοῦ σώματος, 1 Co. x. 16; λίθον ὁν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγένεθη (for διάλιθος, δις κτλ.), Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; 1 Pet. ii. 7.

γ. Attraction in the phrases ἄχρι ἡς ἡμέρας for ἄχρι τῆς ἡμέρας, ἡ [W. § 24, 1 fin.]: Mt. xxiv. 38; Lk. i. 20; xvii. 27; Acts i. 2; ἀφ' ἡς ἡμέρας for ἀπὸ τῆς ἡμέρας, ἡ, Col. i. 6, 9; ὅν τρόπον, as, just as, for τοῦτον τὸν τρόπον ὅν or ὁ, Mt. xxiii. 37; Lk. xiii. 34; Acts vii. 28; [preceded or] foll. by οὕτως, Acts i. 11; 2 Tim. iii. 8.

δ. A noun common to both the principal clause and the relative is placed in the relative clause after the relative pron. [W. 165 (156)]: ἐν φ κρίματι κρίνετε, κριθήσεσθε, for κριθ. ἐν τῷ κρίματι, ἐν φ κρίνετε, Mt. vii. 2; xxiv. 44; Mk. iv. 24; Lk. xii. 40, etc.

3. The Neuter δ a. refers to nouns of the masculine and the feminine gender, and to plurals, when that which is denoted by these nouns is regarded as a thing [cf. B. § 129, 6]: λεπτὰ δύο, δ ἐστι κοδράντης, Mk. xii. 42; ἀγάπην, δ ἐστι σύνδεσμος, Col. iii. 14 L T Tr WH; ἄρτους, δ etc. Mt. xii. 4 L txt. T Tr WH. b. is used in the phrases [B. u. s.] — δ ἐστι, which (term) signifies: Βοαινεργές δ ἐστιν νιόι βρ. Mk. iii. 17; add, v. 41; vii. 11, 34; Heb. vii. 2; δ ἐστι μεθερμηνούμενον, and the like: Mt.

i. 23; Mk. xv. 34; Jn. i. 38 (39), 41 (42) sq.; ix. 7; xx. 16. c. refers to a whole sentence [B. u. s.]: τοῦτο ἀνέστησεν δ θεός, οὐ . . . ἐσμὲν μάρτυρες, Acts ii. 32; iii. 15; περὶ οὐ . . . δ λόγος, Heb. v. 11; δ καὶ ἐπόίησαν (and the like), Acts xi. 30; Gal. ii. 10; Col. i. 29; δ (which thing viz. that I write a new commandment [cf. B. § 143, 3]) ἐστιν ἀληθές, 1 Jn. ii. 8; δ (sc. to have one's lot assigned in the lake of fire) ἐστιν διθανός δ δεύτερος, Rev. xxi. 8.

4. By an idiom to be met with from Hom. down, in the second of two coördinate clauses a pronoun of the third person takes the place of the relative (cf. Passow ii. p. 552^a; [L. and S. v. B. IV. 1]; B. § 143, 6; [W. 149 (141)]): δις ἐσται ἐπὶ τοῦ δώματος καὶ τὰ σκένη αὐτοῦ ἐν τῇ οἰκίᾳ μη καταβάτω, Lk. xvii. 31; ἐξ οὐ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, 1 Co. viii. 6.

5. Sometimes, by a usage esp. Hebraistic, an oblique case of the pronoun αὐτός is introduced into the relative clause redundantly; as, ἡς τὸ θυγάτριον αὐτῆς, Mk. vii. 25; see αὐτός, II. 5.

6. The relative pron. very often so includes the demonstrative οὗτος or ἐκεῖνος that for the sake of perspicuity a demons. pron. must be in thought supplied, either in the clause preceding the relative clause or in that which follows it [W. § 23, 2; B. § 127, 5]. The foll. examples may suffice: a. a demons. pron. must be added in thought in the preceding clause: οἷς ἡτούμασται, for τούτοις δοθήσεται, οἷς ἡ. Mt. xx. 23; δεῖξαι (sc. ταῦτα), δ δει γενέσθαι, Rev. i. 1; xxii. 6; φ for ἐκεῖνος φ, Lk. vii. 43, 47; οὐ for τούτῳ οὐ, Ro. x. 14; with the attraction of ὁν for τούτων ὁ, Lk. ix. 36; Ro. xv. 18; ὁν for ταῦτα ὁν, Mt. vi. 8; with a prep. intervening, ἔμαθεν ἀφ' ὁν (for ἀπὸ τούτων ἀ) ἐπαθεν, Heb. v. 8.

b. a demons. pron. must be supplied in the subsequent clause: Mt. x. 38; Mk. ix. 40; Lk. iv. 6; ix. 50; Jn. xix. 22; Ro. ii. 1, and often.

7. Sometimes the purpose and end is expressed in the form of a relative clause (cf. the Lat. *qui* for *ut is*): ἀποστέλλω ἄγγελον, δις (for which Lchm. in Mt. has καὶ) κατασκευάσει, who shall etc. i. q. that he may etc., Mt. xi. 10; Mk. i. 2; Lk. vii. 27; [1 Co. ii. 16]; so also in Grk. auth., cf. Passow s. v. VIII. vol. ii. p. 553; [L. and S. s. v. B. IV. 4]; Matthiae § 481, d.; [Kühner § 563, 3 b.; Jelf § 836, 4; B. § 139, 32]; — or the cause: δις παρέδεχται, because he acknowledges him as his own, Heb. xii. 6; — or the relative stands where δστε might be used (cf. Matthiae § 479 a.; Krüger § 51, 13, 10; [Kühner § 563, 3 e.]; Passow s. v. VIII. 2, ii. p. 553^b; [L. and S. u. s.]): Lk. v. 21; vii. 49.

8. For the interrog. τίς, τί, in indirect questions (cf. Ellendt, Lex. Soph. ii. 372; [cf. B. § 139, 58]): οὐκ ἔχω δ παραθήσω, Lk. xi. 6; by a later Grk. usage, in a direct quest. (cf. W. § 24, 4; B. § 139, 59): ἐφ' δ (or Rec. ἐφ' φ) πάρει, Mt. xxvi. 50 (on which [and the more than doubtful use of δ in direct quest.] see ἐπί, B. 2 a. ζ. p. 233^b and C. I. 2 g. γ. aa. p. 235^b).

9. Joined to a preposition it forms a periphrasis for a conjunction [B. 105 (92)]: ἀνθ' ζν, for ἀντὶ τούτων ζτι, — because, Lk. i. 20; xix. 44; Acts xii. 23; 2 Th. ii. 10; for which reason, wherefore, Lk. xii. 3 (see ἀντί, 2 d.); ἐφ' φ, for that, since (see ἐπί, B. 2 a. δ. p. 233^b); ἀφ' οὐ, (from the time that), when, since, Lk. xiii. 25

xxiv. 21, [see ἀπό, I. 4 b. p. 58^b]; ἄχρις οὐ, see ἄχρι, 1 d.; ἐξ οὐ, whence, Phil. iii. 20 cf. W. § 21, 3; [B. § 143, 4 a.]; ἔως οὐ, until (see ἔως, II. 1 b. a. p. 268^b); also μέχρις οὐ, Mk. xiii. 30; ἐν φ., while, Mk. ii. 19; Lk. v. 34; Jn. v. 7; ἐν οἷς, meanwhile, Lk. xii. 1; [cf. ἐν, I. 8 e.].

10.

With particles: ὅς ἀν and ὅς ἕαν, whosoever, if any one ever, see ἄν, II. 2 and ἕαν, II. p. 163^a; οὐ ἕαν, wheresoever (whithersoever) with subjunc., 1 Co. xvi. 6 [cf. B. 105 (92)]. ὅς γε, see γέ, 2. ὅς καὶ, who also, he who, (cf. Klotz ad Devar. ii. 2 p. 636): Mk. iii. 19; Lk. vi. 13 sq.; x. 39 [here WH br. ἥ]; Jn. xxi. 20; Acts i. 11; viii. 45; x. 39 [Rec. om. καὶ]; xii. 4; xiii. 22; xxiv. 6; Ro. v. 2; 1 Co. xi. 23; 2 Co. iii. 6; Gal. ii. 10; Heb. i. 2, etc.; ὅς καὶ αὐτός, who also himself, who as well as others: Mt. xxvii. 57. ὅς δῆμπτε, whosoever, Jn. v. 4 Rec.; δύπερ [or ὅς περ L Tr txt.], who especially, the very one who (cf. Klotz ad Devar. ii. 2 p. 724): Mk. xv. 6 [but here T WH Tr mrg. now read ὅν παρηγοῦντο, q. v.].

11.

The genitive οὐ, used absolutely [cf. W. 590 (549) note; Jelf § 522, Obs. 1], becomes an adverb (first so in Attic writ., cf. Passow II. p. 546^a; [Meisterhans § 50, 1]);

a. where (Lat. ubi): Mt. ii. 9; xviii. 20; Lk. iv. 16 sq.; xxiii. 53; Acts i. 13; xii. 12; xvi. 13; xx. 6 [T Tr mrg. δπου]; xxv. 10; xxviii. 14; Ro. iv. 15; ix. 26; 2 Co. iii. 17; Col. iii. 1; Heb. iii. 9; Rev. xvii. 15; after verbs denoting motion (see ἔκει, b.; δπου, 1 b.) it can be rendered whether [cf. W. § 54, 7; B. 71 (62)], Mt. xxviii. 16; Lk. x. 1; xxiv. 28; 1 Co. xvi. 6.

b. when (like Lat. ubi i. q. eo tempore quo, quom): Ro. v. 20 (Eur. Iph. Taur. 320), [but al. take οὐ in Ro. l.c. locally].

δσάκις, (δσος), relative adv., as often as; with the addition of ἄν, as often soever as, 1 Co. xi. 25 sq. [RG; cf. W. § 42, 5 a.; B. § 139, 34]; also of ἕαν, [LT Tr WH in 1 Co. l.c.]; Rev. xi. 6. [Lys., Plat., al.]

δσγε, for δσ γε, see γε, 2.

δσος, -a, -ov, and once (1 Tim. ii. 8) of two terminations (as in Plato, legg. 8 p. 831 d.; Dion. Hal. antt. 5, 71 fin.; cf. W. § 11, 1; B. 26 (23); the fem. occurs in the N. T. only in the passage cited); fr. Aeschyl. and Hdt. down; Sept. chiefly for τρηπ (cf. Grimm, Exgt. Hdbch. on Sap. p. 81 [and reff. s. v. ἄγος, fin.]); undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious, (Plato, Gorg. p. 507 b. περὶ μὲν ἀνθρώπους τὰ προϊκῶν πράττων δίκαιοι ἀν πράττοι, περὶ δὲ θεοὺς δσια). The distinction between δίκαιος and δσος is given in the same way by Polyb. 23, 10, 8; Schol. ad Eurip. Illec. 788; Charit. 1, 10; [for other exx. see Trench § lxxxviii.; Wetstein on Eph. iv. 24; but on its applicability to N. T. usage see Trench u. s.; indeed Plato elsewh. (Euthyphro p. 12 e.) makes δίκαιος the generic and δσος the specific term]; of men: Tit. i. 8; Heb. vii. 26; οἱ δσοι τοῦ θεοῦ, the pious towards God, God's pious worshippers, (Sap. iv. 15 and often in the Psalms); so in a peculiar and pre-eminent sense of the Messiah [A. V. thy Holy One]: Acts ii. 27; xiii. 35, after Ps. xv. (xvi.) 10; χεῖρες (Aeschyl. cho. 378; Soph. O. C. 470), 1 Tim. ii. 8. of God, holy: Rev. xv. 4; xvi. 5, (also in prof. auth. occasion-

ally of the gods; Orph. Arg. 27; hymn. 77, 2; of God in Deut. xxxii. 4 for τρηπ; Ps. cxliv. (cxlv.) 17 for τρηπ, cf. Sap. v. 19); τὰ δσα Δανιὴλ, the holy things (of God) promised to David, i. e. the Messianic blessings, Acts xiii. 34 fr. Is. lv. 3.*

σιστής, -ητος, ἡ, (δσιος), piety towards God, fidelity in observing the obligations of piety, holiness: joined with δικαιοσύνη (see δσιος [and δικαιοσύνη, 1 b.]): Lk. i. 75; Eph. iv. 24; Sap. ix. 3; Clem. Rom. 1 Cor. 48, 4. (Xen., Plat., Isochr., al.; Sept. for τρηπ, Deut. ix. 5; for δπι, 1 K. ix. 4.) [Meinke in St. u. Krit. '84 p. 743; Schmidt ch. 181.]*

δσιως, (δσιος), [fr. Eur. down], adv., piously, holily: joined with δικαιος, 1 Th. ii. 10 (ἀγνῶς καὶ δσιως κ. δικαιως, Theoph. ad Autol. 1, 7).*

δσμή, -ῆς, ἡ, (δσω [q. v.]), a smell, odor: Jn. xii. 3; 2 Co. ii. 14; θανάτον (LT Tr WH ἐκ θαν.), such an odor as is emitted by death (i. e. by a deadly, pestiferous thing, a dead body), and itself causes death, 2 Co. ii. 16; ζωής (or ἐκ ζωῆς) such as is diffused (or emitted) by life, and itself imparts life, ibid. [A. V. both times savor]; δσμή εὐωδίας, Eph. v. 2; Phil. iv. 18; see εὐωδία, b. (Tragg., Thuc., Xen., Plat., al.; in Hom. δδμή; Sept. for ηγ.).*

δσος, -η, -ov, [fr. Hom. down], a relative adj. corresponding to the demon. τοσοῦτος either expressed or understood, Lat. *quantus*, -a, -um; used a. of space [as great as]: τὸ μῆκος αὐτῆς (Rec. adds τοσοῦτόν ἐστιν) δσον καὶ [G T Tr WH om. καὶ] τὸ πλάτος, Rev. xxi. 16; of time [as long as]: ἐφ' δσον χρόνον, for so long time as, so long as, Ro. vii. 1; 1 Co. vii. 39; Gal. iv. 1; also without a prep., δσον χρόνον, Mk. ii. 19; neut. ἐφ' δσον, as long as, Mt. ix. 15; 2 Pet. i. 13, (Xen. Cyr. 5, 3, 25); ἔτι μικρὸν δσον δσον, yet a little how very, how very, (Vulg. modicum [aliquantulum]), i. e. yet a very little while, Heb. x. 37 (Is. xxvi. 20; of a very little thing, Arstph. vesp. 213; cf. Herm. ad Vig. p. 726 no. 93; W. 247 (231) note; B. § 150, 2).

b. of abundance and multitude; how many, as many as; how much, as much as: neut. δσον, Jn. vi. 11; plur. δσοι, as many (men) as, all who, Mt. xiv. 36; Mk. iii. 10; Acts iv. 6, 34; xiii. 48; Ro. ii. 12; vi. 3; Gal. iii. 10, 27; Phil. iii. 15; 1 Tim. vi. 1; Rev. ii. 24; δσαι ἐπαγγείαι, 2 Co. i. 20; δσα ἱμάτια, Acts ix. 39; neut. plur., absol. [A. V. often whatsoever], Mt. xvii. 12; Mk. x. 21; Lk. xi. 8; xii. 3; Ro. iii. 19; xv. 4; Jude 10; Rev. i. 2. πάντες δσοι, [all as many as], Mt. xxii. 10 [here T WH π. οὖς]; Lk. iv. 40; Jn. x. 8; Acts v. 36 sq.; neut. πάντα δσα [all things whatsoever, all that], Mt. xiii. 46; xviii. 25; xxviii. 20; Mk. xii. 44; Lk. xviii. 22; Jn. iv. 29 [T WH Tr mrg. π. δ]; 39 [T WH Tr txt. π. δ]; πολλὰ δσα, Jn. xxi. 25 R G, (Hom. Il. 22, 380; Xen. Hell. 3, 4, 3). δσοι . . . οὐτοι, Ro. viii. 14; δσα . . . ταῦτα, Phil. iv. 8; δσα . . . εἰ τούτοις, Jude 10; δσοι . . . αὐτοι, Jn. i. 12; Gal. vi. 16. δσοι ἀν or ἕαν, how many soever, as many soever as [cf. W. § 42, 3]; foll. by an indic. pret. (see ἦν, II. 1), Mk. vi. 56; by an indic. pres. Rev. iii. 19; by a subjunc. aor., Mt. xxii. 9; Mk. iii. 28; vi. 11; Lk. ix. 5 [Rec.]; Acts ii. 39 [here Lchm. οὐδεὶς ἄν]; Rev. xiii. 15. δσα ἄν, Mt. xviii. 18; Jn. xi. 22; xvi. 13

[R G]; πάντα ὅσα ἄν, all things whatsoever: foll. by subjunc. pres. Mt. vii. 12; by subjunc. aor., Mt. xxi. 22; xxiii. 3; Acts iii. 22. ὅσα in indirect disc.; how many things: Lk. ix. 10; Acts ix. 16; xv. 12; 2 Tim. i. 18.

c. of importance: ὅσα, how great things, i. e. how extraordinary, in indir. disc., Mk. iii. 8 [L mrg. δ̄]; v. 19 sq.; Lk. viii. 39; Acts xiv. 27; xv. 4, [al. take it of number in these last two exx. how many; cf. b. above]; how great (i. e. bitter), κακά, Aets ix. 13.

d. of measure and degree, in comparative sentences, acc. neut. ὅσον . . . μᾶλλον περισσότερον, the more . . . so much the more a great deal (A. V.), Mk. vii. 36; καθ' ὅσον with a compar., by so much as with the compar. Heb. iii. 3; καθ' ὅσον . . . κατὰ τοσούτων [τοσοῦτον L T Tr WH], Heb. vii. 20, 22; καθ' ὅσον (inasmuch) as foll. by οὕτως, Heb. ix. 27; τοσούτῳ with a compar. foll. by ὅσῳ with a compar., by so much . . . as, Heb. i. 4 (Xen. mem. 1, 4, 40; Cyr. 7, 5, 5 sq.); without τοσούτῳ, Heb. viii. 6 [A. V. by how much]; τοσούτῳ μᾶλλον, ὅσῳ (without μᾶλλον), Heb. x. 25; ὅσα . . . τοσούτον, how much . . . so much, Rev. xviii. 7; ἐφ' ὅσον, for as much as, in so far as, without ἐπὶ τοσούτῳ, Mt. xxv. 40, 45; Ro. xi. 13.

ὅσπερ, ἥπερ, ὅπερ, see ὁς, ἡ, ὅ, 10.

ὅστεον, contr. ὀστοῖν, gen. -οῦ, τό, [akin to Lat. os, ossis; Curtius § 213, cf. p. 41], a bone: Jn. xix. 36; plur. ὀστέα, Lk. xxiv. 39; gen. ὀστέων, (on these uncontr. forms cf. [WH. App. p. 157]; W. § 8, 2 d.; [B. p. 13 (12)], Mt. xxiii. 27; Eph. v. 30 [R G Tr mrg. br.]; Heb. xi. 22. (From Hom. down; Sept. very often for δύγη).*

ὅστις, ἥτις, ὁ, τι (separated by a hypodiastole [comma]), to distinguish it from ὅτι; but L T Tr write ὁ τι, without a hypodiastole [cf. Tdf. Proleg. p. 111], leaving a little space between ὁ and τι; [WH ὁ τι]; cf. W. 46 (45 sq.); [Lipsius, Gramm. Untersuch. p. 118 sq.; WH. Intr. § 411]), gen. οὗτος (but of the oblique cases only the acc. neut. ὁ τι and the gen. ὅτου, in the phrase ἔως ὅτου, are found in the N. T.), [fr. Hom. down], comp. of ὁς and τις, hence prop. any one who; i. e.

1. whoever, every one who: ὅστις simply, in the sing. chiefly at the beginning of a sentence in general propositions, esp. in Matt.; w. an indic. pres., Mt. xiii. 12 (twice); Mk. viii. 34 (where L Tr WH εἴ τις); Lk. xiv. 27; neut. Mt. xviii. 28 Rec.; w. a fut., Mt. v. 39 [R G Tr mrg.], 41; xxiii. 12, etc.; Jas. ii. 10 R G; plur. οἵτινες, whosoever (all those who): w. indic. pres., Mk. iv. 20; Lk. viii. 15; Gal. v. 4; w. indic. aor., Rev. i. 7; ii. 24; xx. 4; πᾶς ὅστις, w. indic. pres. Mt. vii. 24; w. fut. Mt. x. 32; ὅστις w. subjunc. (where ἄν is wanting very rarely [cf. W. § 42, 3 (esp. fin.); B. § 139, 31]) aor. (having the force of the fut. pf. in Lat.), Mt. xviii. 4 Rec.; Jas. ii. 10 L T Tr WH. ὅστις ἄν w. subjunc. aor. (Lat. fut. pf.), Mt. x. 33 [R G T]; xii. 50; w. subjunc. pres. Gal. v. 10 [έάν T Tr WH]; neut. w. subjunc. aor., Lk. x. 35; Jn. xiv. 13 [Tr mrg. WH mrg. pres. subjunc.]; with subjunc. pres., Jn. ii. 5; 1 Co. xvi. 2 [Tr WH έάν; WH mrg. aor. subjunc.]; δέάν τι for δότι ἄν w. subjunc. aor. Eph. vi. 8 [R G]; πᾶν δότι ἄν or έάν w. subjunc. pres., Col. iii. 17, 23 [Rec.; cf. B. § 139, 19;

W. § 42, 3]. 2. it refers to a single person or thing, but so that regard is had to a general notion or class to which this individual person or thing belongs, and thus it indicates quality: one who, such a one as, of such a nature that, (cf. Kühner § 554 Anm. 1, ii. p. 905; [Jelf § 816, 5]; Lücke on 1 Jn. i. 2, p. 210 sq.): ἡγούμενος, ὅστις ποιμανεῖ, Mt. ii. 6; add, Mt. vii. 26; xiii. 52; xvi. 28; xx. 1; xxv. 1; Mk. xv. 7; Lk. ii. 10; vii. 37; viii. 3; Jn. viii. 25; xxi. 25 [Tdf. om. the vs.]; Acts xi. 28; xvi. 12; xxiv. 1; Ro. xi. 4; 1 Co. v. 1; vii. 13 [Tdf. εἴ τις]; Gal. iv. 24, 26; v. 19; Phil. ii. 20; Col. ii. 23; 2 Tim. i. 5; Heb. ii. 3; viii. 5; x. 11; xii. 5; Jas. iv. 14; 1 Jn. i. 2; Rev. i. 12; ix. 4; xvii. 12; ὁ ναὸς τοῦ θεοῦ ἄγιος ἔστιν, οἵτινες ἔστε ἡμεῖς (where οἵτινες makes reference to ἄγιος) and such are ye, 1 Co. iii. 17 [some refer it to ναός].

3. Akin to the last usage is that whereby it serves to give a reason, such as equiv. to seeing that he, inasmuch as he: Ro. xvi. 12 [here Lchm. br. the cl.]; Eph. iii. 13; [Col. iii. 5]; Heb. viii. 6; plur., Mt. vii. 15; Acts x. 47; xvii. 11; Ro. i. 25, 32; ii. 15; vi. 2; ix. 4; xvi. 7; 2 Co. viii. 10; [Phil. iv. 3 (where see Bp. Lightf.)]; 1 Tim. i. 4; Tit. i. 11; 1 Pet. ii. 11.

4. Acc. to a later Greek usage it is put for the interrogative τις in direct questions (cf. Lob. ad Phryn. p. 57; Lachmann, larger ed., vol. i. p. xlili; B. 253 (218); cf. W. 167 (158)); thus in the N. T. the neut. ὁ, τι stands for τι i. q. διὰ τι in Mk. ii. 16 L T Tr WH [cf. 7 WH mrg.]; ix. 11, 28, (Jer. ii. 36; 1 Chr. xvii. 6 — for which in the parallel, 2 S. vii. 7, ἵνα τι appears; Barnab. ep. 7, 9 [(where see Müller); cf. Tdf. Proleg. p. 125; Evang. Nicod. pars i. A. xiv. 3 p. 245 and note; cf. also Soph. Lex. s. v. 4]); many interpreters bring in Jn. viii. 25 here; but respecting it see ἀρχή, 1 b.

5. It differs scarcely at all from the simple relative ὁς (cf. Mathiae p. 1073; B. § 127, 18; [Krüger § 51, 8; Ellicott on Gal. iv. 24; cf. Jebb in Vincent and Dieckson's Hdbk. to Modern Greek, App. § 24]; but cf. C. F. A. Fritzsch in Fritzschiorum opuscc. p. 182 sq., who stoutly denies it): Lk. ii. 4; ix. 30; Acts xvii. 10; xxiii. 14; xxviii. 18; Eph. i. 23.

6. ἔως ὅτου, on which see ἔως, II. 1 b. β. p. 268^b mid.

ὅστρακινος, -η, -ον, (ὅστρακον baked clay), made of clay, earthen: σκεύη ὁστράκινα, 2 Tim. ii. 20; with the added suggestion of frailty, 2 Co. iv. 7. (Jer. xix. 1, 11; xxxix. (xxxii.) 14; Is. xxx. 14, etc.; Hippocr., Anthol., [al.].)*

ὅσφροσις, -εως, ἡ, (ὅσφραινομαι [to smell]), the sense of smell, smelling: 1 Co. xii. 17. (Plat. Phaedo p. 111 b. [yet cf. Stallbaum ad loc.]); Aristot., Theophr.).*

ὅσφις [or -φῖς, so R Tr in Eph. vi. 14; G in Mt. iii. 4; cf. Chandler §§ 658, 659; Tdf. Proleg. p. 101], -νος, ἡ, fr. Aeschyl. and Hdt. down;

1. the hip (loin), as that part of the body where the ζώνη was worn (Sept. for διζύγη): Mt. iii. 4; Mk. i. 6; hence περιζώνυνθαι τὰς ὁσφίας, to gird about, the loins, Lk. xii. 35; Eph. vi. 14; and ἀναζώνω τὰς ὁσφ. [to gird up the loins], 1 Pet. i. 13; on the meaning of these metaph. phrases see ἀναζώνυμοι.

2. a loin, Sept. several times for διζύγη,

the (two) loins, where the Hebrews thought the generative power (*semen*) resided [?]; hence *καρπός τῆς ὁσφίου*, fruit of the loins, offspring, Acts ii. 30 (see *καρπός*, 1 fin.); *ἐξέρχεσθαι ἐκ τῆς ὁσφίου τυώς*, to come forth out of one's loins i. e. derive one's origin or descent from one, Heb. vii. 5 (see *ἐξέρχομαι*, 2 b.); *ἔτι ἐν τῇ ὁσφῇ τυώς*, to be yet in the loins of some one (an ancestor), Heb. vii. 10.*

σταν, a particle of time, comp. of *ὅτε* and *ἄν*, at the time that, whenever, (Germ. dann wann; wann irgend); used of things which one assumes will really occur, but the time of whose occurrence he does not definitely fix (in prof. auth. often also of things which one assumes can occur, but whether they really will or not he does not know; hence like our in case that, as in Plato, Prot. p. 360 b.; Phaedr. p. 256 e.; Phaedo p. 68 d.); [cf. W. § 42, 5; B. § 139, 33];

- a. with the subjunctive present: Mt. vi. 2, 5; x. 23; Mk. xiii. 11 [here Rec. aor.]; xiv. 7; Lk. xi. 36; xii. 11; xiv. 12 sq.; xxi. 7; Jn. vii. 27; xvi. 21; Acts xxiii. 35; 1 Co. iii. 4; 2 Co. xiii. 9; 1 Jn. v. 2; Rev. x. 7; xviii. 9; preceded by a specification of time: *ἔως τῆς ἡμέρας ἔκεινης, σταν* etc., Mt. xxvi. 29; Mk. xiv. 25; foll. by *τότε*, 1 Th. v. 3; 1 Co. xv. 28; i. q. as often as, of customary action, Mt. xv. 2; Jn. viii. 44; Ro. ii. 14; at the time when i. q. as long as, Lk. xi. 34; Jn. ix. 5.
- b. with the subjunctive aorist: i. q. the Lat. *quando acciderit, ut* w. subjunc. pres., Mt. v. 11; xii. 43; xiii. 32; xxiii. 15; xxiv. 32; Mk. iv. 15 sq. 29 [R G], 31 sq.; xiii. 28; Lk. vi. 22, 26; viii. 13; xi. 24; xii. 54 sq.; xxi. 30; Jn. ii. 10; x. 4; xvi. 21; 1 Tim. v. 11 [here Lmrg. fut.]; Rev. ix. 5. i. q. *quando* w. fut. pf., Mt. xix. 28; xxi. 40; Mk. viii. 38; ix. 9; xii. 23 [G Tr WH om. L br. the cl.], 25; Lk. ix. 26; xvi. 4, 9; xvii. 10; Jn. iv. 25; vii. 31; xiii. 19; xiv. 29; xv. 26; xvi. 4, 13, 21; xxi. 18; Acts xxiii. 35; xxiv. 22; Ro. xi. 27; 1 Co. xv. 24 [here LT Tr WH pres.], 27 (where the meaning is, 'when he shall have said that the *ὑπόταξις* predicted in the Psalm is now accomplished'; cf. Meyer ad loc.); xvi. 2 sq. 5, 12; 2 Co. x. 6; Col. iv. 16; 1 Jn. ii. 28 [L T Tr WH *έτεν*]; 2 Th. i. 10; Heb. i. 6 (on which see *εἰσάγω*, 1); Rev. xi. 7; xii. 4; xvii. 10; xx. 7. foll. by *τότε*, Mt. ix. 15; xxiv. 15; xxv. 31; Mk. ii. 20; xiii. 14; Lk. v. 35; xxi. 20; Jn. viii. 28; 1 Co. xiii. 10 [G L T Tr WH om. *τότε*]; xv. 28, 54; Col. iii. 4.
- c. Acc. to the usage of later authors, a usage, however, not altogether unknown to the more elegant writers (W. 309 (289 sq.); B. 222 (192) sq.; [Tylf. Proleg. p. 124 sq.; WH. App. p. 171; for exx. additional to these given by W. and B. n. s. see Soph. Lex. s. v.; cf. Jebb in Vincent and Dickson's Hdbk. to Mod. Grk., App. § 78]), with the indicative;

α. future: *when*, [Mt. v. 11 Tdf.]; Lk. xiii. 28 T Tr txt. WH mrg.; [1 Tim. v. 11 L mrg.]; as often as, Rev. iv. 9 (cf. Bleek ad loc.).

β. present: Mk. xi. 25 LT Tr WH; xiii. 7 Tr txt.; [Lk. xi. 2 Tr mrg.].

γ. very rarely indeed, with the imperfect: as often as, [whenever], *σταν ἐθεώρουν*, Mk. iii. 11 (Gen. xxxviii. 9; Ex. xvii. 11; 1 S. xvii. 34; see *ἄν*, II. 1).

δ. As in Byz-

antine auth. i. q. *ὅτε, when*, with the indic. aorist: *σταν ἥνοιξεν*, Rev. viii. 1 L T Tr WH; [add *σταν ὅψῃ ἐγένετο*, Mk. xi. 19 T Tr txt. WH, cf. B. 223 (193); but al. take this of customary action, whenever evening came (i. e. every evening, R. V.)]. *ὅταν* does not occur in the Epp. of Peter and Jude.

ὅτε, a particle of time, [fr. Hom. down], *when*; **1.** with the Indicative [W. 296 (278) sq.]; indic. present (of something certain and customary, see *Herm.* ad Vig. p. 913 sq.), while: Jn. ix. 4; Heb. ix. 17; w. an historical pres. Mk. xi. 1. w. the imperfect (of a thing done on occasion or customary): Mk. xiv. 12; xv. 41; Mk. vi. 21 R G; Jn. xxi. 18; Acts xii. 6; xxii. 20; Ro. vi. 20; vii. 5; 1 Co. xiii. 11; Gal. iv. 3; Col. iii. 7; 1 Th. iii. 4; 2 Th. iii. 10; 1 Pet. iii. 20. w. an indic. aorist, Lat. *quom* w. plupf. (W. § 40, 5; [B. § 137, 6]): Mt. ix. 25; xiii. 26, 48; xvii. 25 [R G]; xxi. 34; Mk. i. 32; iv. 10; viii. 19; xv. 20; Lk. ii. 21 sq. 42; iv. 25; vi. [3 L T WH], 13; xxii. 14; xxiii. 33; Jn. i. 19; ii. 22; iv. 45 [where Tdf. *ώσ*], etc.; Acts i. 13; viii. 12, 39; xi. 2; xxi. 5, 35; xxvii. 39; xxviii. 16; Ro. xiii. 11 ("than when we gave in our allegiance to Christ;" Lat. *quom Christo nomen dedissemus*, [R. V. than when we first believed]); Gal. i. 15; ii. 11, 12, 14; iv. 4; Phil. iv. 15; Heb. vii. 10; Rev. i. 17; vi. 3, 5, 7, 9, 12; viii. 1, etc.; so also Mt. xii. 3; Mk. ii. 25; (Jn. xii. 41 R Tr mrg. *ὅτε εἶδεν*, when it had presented itself to his sight [but best texts *ὅτι*: because he saw etc.]). *ἐγένετο, ὅτε ἐτέλεστεν*, a common phrase in Mt., viz. vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1. *ὅτε . . . τότε*, Mt. xxi. 1; Jn. xii. 16. w. the indic. perfect, since [R. V. now that I am become], 1 Co. xiii. 11; w. the indic. future: Lk. xvii. 22; Jn. iv. 21, 23; v. 25; xvi. 25; Ro. ii. 16 [R G T Tr txt. WH mrg.] (where Lehmk. *γ* [al. al.]); 2 Tim. iv. 3.

2. with the aor. Subjunctive: *ἔως ἄν ἦξη, ὅτε εἴπητε* (where *σταν* might have been expected), until the time have come, when ye have said, Lk. xiii. 35 [R G (cf. Tr br.)]; cf. Matthiae ii. p. 1196 sq.; Bornemann, Scholia in Lucae evang. p. 92; W. 298 (279); [Bnhdy. p. 400; cf. B. 231 sq. (199)].

ὅτε, τε, ἢ, τε, τό, τε, see τέ 2 a.

ὅτι [properly neut. of *ὅστις*], a conjunction [fr. Hom. down], (Lat. *quod* [cf. W. § 53, 8 b.; B. § 139, 51; § 149, 3]), marking

I. the substance or contents (of a statement), that;

1. joined to verbs of saying and declaring (where the acc. and infin. is used in Lat.): *ἀναγγεῖλλεν*, Acts xiv. 27; *δηγεῖσθαι*, Acts ix. 27; *εἰπεῖν*, Mt. xvi. 20; xxviii. 7, 13; Jn. vii. 42; xvi. 15; 1 Co. i. 15; *λέγειν*, Mt. iii. 9; viii. 11; Mk. iii. 28; Lk. xv. 7; Jn. xvi. 20; Ro. iv. 9 [T Tr WH om. L br. *ὅτι*]; ix. 2, and very often; *προειρήκειν*, 2 Co. vii. 3; before the *ὅτι* in Acts xiv. 22 supply *λέγοντες*, contained in the preceding *παρακαλοῦντες* [cf. B. § 151, 11]; *ὅτι* after *γράφειν*, 1 Co. ix. 10; 1 Jn. ii. 12-14; *μαρτυρεῖν*, Mt. xxiii. 31; Jn. i. 34; iii. 28; iv. 44; *ὁμολογεῖν*, Heb. xi. 13; *δεικνύειν*, Mt. xvi. 21; *δηλοῖν*, 1 Co. i. 11; *διδάσκειν*, 1 Co. xi. 14. after *ἐμφανίζειν*, Heb. xi. 14; *δῆλον* (*ἐστίν*), 1 Co. xv. 27; Gal. iii. 11; 1 Tim. vi.

7 (where L T Tr WH om. δῆλον [and then ὅτι simply introduces the reason, *because* (B. 358 (308) to the contrary)]) ; φανεροῦμαι (for φανερὸν γίνεται περὶ ἐμοῦ), 2 Co. iii. 3; 1 Jn. ii. 19. It is added—to verbs of swearing, and to forms of oath and affirmation: δμυσμι, Rev. x. 6; ζῶ ἐγώ (see ζάω, I. 1 p. 270*), Ro. xiv. 11; μάρτυρα τὸν θεὸν ἐπικαλοῦμαι, 2 Co. i. 23; πιστὸς ὁ θεός, 2 Co. i. 18; ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμού, 2 Co. xi. 10; ἴδου ἐνάπιον τοῦ θεοῦ, Gal. i. 20; cf. Fritzsche, Ep. ad Rom. ii. p. 242 sq.; [W. § 53, 9; B. 394 (338)];—to verbs of perceiving, knowing, remebering, etc.: ἀκούειν, Jn. xiv. 28; βλέπειν, 2 Co. vii. 8; Heb. iii. 19; Jas. ii. 22; θεᾶσθαι, Jn. vi. 5; γνωσκεῖν, Mt. xxi. 45; Lk. x. 11; Jn. iv. 53; 2 Co. xiii. 6; 1 Jn. ii. 5, etc.; after τούτο, Ro. vi. 6; εἰδέναι, Mt. vi. 32; xxii. 16; Mk. ii. 10; Lk. ii. 49; Jn. iv. 42; ix. 20, 24 sq.; Ro. ii. 2; vi. 9; Phil. iv. 15 sq., and very often; γνωστὸν ἔστιν, Acts xxviii. 28; ἐπιγνωσκεῖν, Mk. ii. 8; Lk. i. 22; Acts iv. 13; ἐπίστασθαι, Acts xv. 7; νοεῖν, Mt. xv. 17; ὄραν, Jas. ii. 24; καταλαμβάνειν, Acts iv. 13; x. 34; συνιέναι, Mt. xvi. 12; ἀγροεῖν, Ro. i. 13; ii. 4; vi. 3, etc.; ἀναγνωσκεῖν, Mt. xii. 5; xix. 4; μνημονεύειν, Jn. xvi. 4; μνησθῆναι, Mt. v. 23; Jn. ii. 22; ὑπομνήσκειν, Jude 5;—to verbs of thinking, believing, judging, hoping: λογίζεσθαι, Jn. xi. 50 L T Tr VII; after τούτο, Ro. ii. 3; 2 Co. x. 11; νομίζειν, Mt. v. 17; οἶμαι, Jas. i. 7; πέπισμα, Ro. viii. 38; xiv. 14; xv. 14; 2 Tim. i. 5, 12; πεποιθέναι, Lk. xviii. 9; 2 Co. ii. 3; Phil. ii. 24; Gal. v. 10; 2 Th. iii. 4; Heb. xiii. 18; πιστεύειν, Mt. ix. 28; Mk. xi. 23; Ro. x. 9; ὑπολαμβάνειν, Lk. vii. 43; δοκεῖν, Mt. vi. 7; xxvi. 53; Jn. xx. 15; ἀπίξειν, Lk. xxiv. 21; 2 Co. xiii. 6; ερίνειν τοῦτο ὅτι, 2 Co. v. 14 (15);—to verbs of emotion (where in Lat. now the acc. and inf. is used, now *quod*): θαυμάζειν, Lk. xi. 38; χάρειν, Jn. xiv. 28; 2 Co. vii. 9, 16; Phil. iv. 10; 2 Jn. 4; ἐν τούτῳ, ὅτι, Lk. x. 20; συγχαίρειν, Lk. xv. 6, 9; μέλει μοι (σοι, αὐτῷ), Mk. iv. 38; Lk. x. 40;—to verbs of praising, thanking, blaming, (where the Lat. uses *quod*): ἐπαινεῖν, Lk. xvi. 8; 1 Co. xi. 2, 17; ἔξομολογεῖσθαι, Mt. xi. 25; Lk. x. 21; εὐχαριστεῖν, Lk. xviii. 11; χάρις τῷ θεῷ, Ro. vi. 17; χάριν ἔχω τινί, 1 Tim. i. 12; ἔχω κατά τινος, ὅτι etc. Rev. ii. 4; ἔχω τοῦτο ὅτι, I have this (which is praiseworthy) that, Rev. ii. 6; add, Jn. vii. 23 [but here ὅτι is causal; cf. W. § 53, 8 b.]; 1 Co. vi. 7;—to the verb εἶναι, when that precedes with a demons. pron., in order to define more exactly what a thing is or wherein it may be seen: αὕτη ἔστιν ὅτι (Lat. *quod*), Jn. iii. 19; ἐν τούτῳ ὅτι, 1 Jn. iii. 16; iv. 9 sq. 13, etc.; περὶ τούτου ὅτι, Jn. xvi. 19; οὐχ οἷον δὲ ὅτι (see οἷος), Ro. ix. 6;—to the verbs γίνεσθαι and εἶναι with an interrog. pron., as τί γέγονεν ὅτι etc., *what has come to pass that? our how comes it that?* Jn. xiv. 22; τί [L mrg. τίς] ἔστιν ἄνθρωπος, ὅτι, Heb. ii. 6 fr. Ps. viii. 5. τίς ὁ λόγος οὗτος (sc. ἔστιν), ὅτι, Lk. iv. 36; ποταπός ἔστιν οὗτος, ὅτι, Mt. viii. 27; τίς ἡ διδαχὴ αὕτη, ὅτι, Mk. i. 27 Rec.; add Mk. iv. 41. 2. in elliptical formulas (B. 358 (307); [W. 585 (544) note]): τί ὅτι etc., i. q. τί ἔστιν ὅτι, [A. V. *how is it that?*, wherefore? Mk. ii. 16 R G L [al. om. τί; cf. 5 below, and see ὅστις, 4]]; Lk. ii. 49; Acts v. 4, 9. οὐχ ὅτι for οὐ λέγω ὅτι, our not that, not as though, cf.

B. § 150, 1; [W. 597 (555)]; thus, Jn. vi. 46; vii. 22; 2 Co. i. 24; iii. 5; Phil. iii. 12; iv. 11. ὅτι is used for εἰς ἔκεινον ὅτι (*in reference to the fact that* [Eng. *seeing that, in that*]): thus in Jn. ii. 18; [Meyer (see his note on 1 Co. i. 26) would add many other exx., among them Jn. ix. 17 (see below)]; for ἐν τούτῳ ὅτι, Ro. v. 8; for περὶ τούτου ὅτι, *concerning this, that*: so after λαλεῖν, Mk. i. 34; Lk. iv. 41 [al. take ὅτι in these exx. and those after διαλογ. which follow in a causal sense; cf. W. as below (Ellicott on 2 Thess. iii. 7)]; after λέγειν, Jn. ix. 17 [see above]; after διαλογίζεσθαι, Mt. xvi. 8; Mk. viii. 17, (after ἀποστέλλειν ἐπιστολάς, 1 Macc. xii. 7). See exx. fr. classic authors in Fritzsche on Mt. p. 248 sq.; [Meyer, u. s.; cf. W. § 53, 8 b.]. 3. Noteworthy is the attraction, not uncommon, by which the noun that would naturally be the subject of the subjoined clause, is attracted by the verb of the principal clause and becomes its object [cf. W. § 66, 5; B § 151, 1 a.]; as, οἴδατε τὴν οἰκίαν Στέφανα, ὅτι ἔστιν ἀπαρχή, for οἴδατε, ὅτι ἡ οἰκία Στ. κτλ., 1 Co. xvi. 15; also after εἰδέναι and ἰδεῖν, Mk. xii. 34; 1 Th. ii. 1; so after other verbs of knowing, declaring, etc.: Mt. xxv. 24; Jn. ix. 8; Acts iii. 10; ix. 20; 1 Co. iii. 20; 2 Th. ii. 4; Rev. xvii. 8, etc.; οὐ ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἔστι, for περὶ οὐ (cf. Lk. xxi. 5) ὑμεῖς λέγετε ὅτι, Jn. viii. 54.

4. As respects construction, ὅτι is joined in the N.T.

a. to the indicative even where the opinion of another is introduced, and therefore according to class. usage the optative should have been used; as, διεστέλλατο . . . ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἔστιν ὁ Χριστός, Mt. xvi. 20; add, 21; iv. 12; xx. 30, etc.

b. to that subjunctive after οὐ μη which differs scarcely at all from the future (see μη, IV. 2 p. 411*; [cf. W. 508 (473)]): Mt. v. 20; xxvi. 29 [R G; al. om. ὅτι]; Mk. xiv. 25; Lk. xxi. 32; Jn. xi. 56 (where before ὅτι supply δοκεῖτε, borrowed from the preceding δοκεῖ); but in Ro. iii. 8 ὅτι before ποιήσωμεν (hortatory subjunc. [cf. W. § 41 a. 4 a.; B. 245 (211)]) is recitative [see 5 below], depending on λέγονται [W. 628 (583); B. § 141, 3].

c. to the infinitive, by a mingling of two constructions, common even in classic Grk., according to which the writer beginning the construction with ὅτι falls into the construction of the acc. with inf.: Acts xxvii. 10; cf. W. 339 (318) N. 2; [§ 63, 2 c.; B. 383 (328)]. On the anacolouthon found in 1 Co. xii. 2, acc. to the reading ὅτι ὅτε (which appears in cod. Sin. also [and is adopted by L br. T Tr VII (yet cf. their note)]), cf. B. 383 (328) sq.

5. ὅτι is placed before direct discourse ('recitative' ὅτι) [B. § 139, 51; W. § 65, 3 c.; § 60, 9 (and Moulton's note)]: Mt. ii. 23 [?]; vii. 23; xvi. 7; xxi. 16; xxvi. 72, 74; xxvii. 43; Mk. [ii. 16 T Tr VII (see 2 above); but see ὅστις, 4]; vi. 23; xii. 19 [cf. B. 237 (204)]; Lk. i. 61; ii. 23; iv. 43; xv. 27; Jn. i. 20; iv. 17; xv. 25; xvi. 17; Acts xv. 1; Heb. xi. 18; 1 Jn. iv. 20; Rev. iii. 17, etc.; most frequently after λέγω, q. v. II. 1 a., p. 373^a bot. [Noteworthy is 2 Thess. iii. 10, cf. B. § 139, 53.]

II. the reason why anything is said to be or to be done, because, since, for that, for, (a causal conjunc.; Lat.

quod, quia, quom, nam; [on the diff. betw. it and γάρ cf. Westcott, Epp. of Jn. p. 70]; **a.** it is added to a speaker's words to show what ground he gives for his opinion; as, μακάριος etc. ὅτι, Mt. v. 4-12; xiii. 16; Lk. vi. 20 sq.; xiv. 14; after οὐαί, Mt. xi. 21; xxiii. 13-15, 23, 25, 27, 29; Lk. vi. 24 sq.; x. 13; xi. 42-44, 46, 52; Jude 11; cf. further, Mt. vii. 13; xvii. 15; xxv. 8; Mk. v. 9; ix. 38 [G Tr mrg. om. Tr txt. br. the el.]; Lk. vii. 47; xxiii. 40; Jn. i. 30; v. 27; ix. 16; xvi. 9-11, 14, 16 [T Tr WH om. L br. el.]; Acts i. 5, and often;—or is added by the narrator, to give the reason for his own opinion: Mt. ii. 18; ix. 36; Mk. iii. 30; vi. 34; Jn. ii. 25; Acts i. 17;—or, in general, by a teacher, and often in such a way that it relates to his entire statement or views: Mt. v. 45; 1 Jn. iv. 18; 2 Jn. 7; Rev. iii. 10. **b.** ὅτι makes reference to some word or words that precede or immediately follow it [cf. W. § 23, 5; § 53, 8 b.; B. § 127, 6]; as, διὰ τοῦτο, Jn. viii. 47; x. 17; xii. 39; 1 Jn. iii. 1, etc. διὰ τί; Ro. ix. 32; 2 Co. xi. 11. χάρων τίος; 1 Jn. iii. 12. οὐτώς. Rev. iii. 16. ἐν τούτῳ, 1 Jn. iii. 20. ὅτι in the protasis, Jn. i. 50 (51); xx. 29. It is followed by διὰ τοῦτο, Jn. xv. 19. οὐχ ὅτι . . . ἀλλ' ὅτι, not because . . . but because, Jn. vi. 26; xii. 6.

III. On the combination ὡς ὅτι see ὡς, I. 3.

[ὅτι interrog., i. e. θ, τι or θ τι, see ὁστις, 4 (and ad init.).]

ὅτου, see ὁστις ad init.

οὐδ̄, see οὐ, η̄, ο̄, II. 11.

οὐ before a consonant, οὐκ before a vowel with a smooth breathing, and οὐχ before an aspirated vowel; but sometimes in the best codd. οὐχ occurs even before a smooth breathing; accordingly L T WH mrg. have adopted οὐχ ἴδού, Acts ii. 7; L T οὐχ ἰονδαικώς, Gal. ii. 14 (see WH. Introd. § 409); L οὐχ ὀλίγος, Acts xix. 23; οὐχ ἡγάπησαν, Rev. xii. 11; and contrariwise οὐκ before an aspirate, as οὐκ ἔστηκεν, Jn. viii. 44 T; [οὐκ ἔνεκεν, 2 Co. vii. 12 T]; (οὐκ ἔθρον, Lk. xxiv. 3; [οὐκ ὑπάρχει, Acts iii. 6] in cod. Σ [also C*; cf. cod. Alex. in 1 Esdr. iv. 2, 12; Job xix. 16; xxxviii. 11, 26]); cf. W. § 5, 1 d. 14; B. 7; [A. v. Schütz, Hist. Alphab. Att., Berol. 1875, pp. 54-58; Sophocles, Hist. of Grk. Alphab., 1st ed. 1848, p. 64 sq. (on the breathing); Tdf. Sept., ed. 4, Proleg. pp. xxxiii. xxxiv.; Scrivener, Collation etc., 2d ed., p. lv. no. 9; id. cod. Bezae p. xlvi. no. 11 (cf. p. xlii. no. 5); Kuenen and Cobet, N. T. etc. p. lxxxvii. sq.; Tdf. Proleg. p. 90 sq.; WH. Intr. §§ 405 sqq., and App. p. 143 sq.]; Sept. for οὐ, οὐ, οὐ; a particle of negation, not (how it differs fr. μή has been explained in μή, ad init.); it is used **1.** absol. and accented, οὐ, nay, no, [W. 476 (444)]; in answers, οὐ δέ φησιν. οὐ, Mt. xiii. 29; ἀπεκρίθη οὐ, Jn. i. 21; [xxi. 5], cf. vii. 12; repeated, οὐ οὐ, it strengthens the negation, nay, nay, by no means, Mt. v. 37; ητού ιμάων τὸ οὐ οὐ, let your denial be truthful, Jas. v. 12; on 2 Co. i. 17-19, see ναί. **2.** It is joined to other words,—to a finite verb, simply to deny that what is declared in the verb applies to the subject of the sentence: Mt. i. 25 (οὐκ ἔγινωσκεν αὐτήν); Mk. iii. 25; Lk. vi. 43; Jn. x. 28; Acts vii. 5; Ro. i. 16, and

times without number. It has the same force when conjoined to participles: ὡς οὐκ ἀέρα δέρων, 1 Co. ix. 26; οὐκ ὄντος αὐτῷ τέκνου, at the time when he had no child, Acts vii. 5 (μή ὄντος would be, although he had no child); add, Ro. viii. 20; 1 Co. iv. 14; 2 Co. iv. 8; Gal. iv. 8, 27; Col. ii. 19; Phil. iii. 3; Heb. xi. 35; 1 Pet. i. 8; οὐ . . . οὐκ ὥν ποιμῆν, Jn. x. 12 (where acc. to class. usage μή must have been employed, because such a person is imagined as is not a shepherd; [cf. B. 351 (301) and μή, I. 5 b.]). In relative sentences: εἰσὶν . . . τινὲς οἱ οὐ πιστεύοντιν, Jn. vi. 64; add, Mt. x. 38; xii. 2; Lk. vi. 2; Ro. xv. 21; Gal. iii. 10, etc.; οὐκ ἔστιν ὅς and οὐδέν ἔστιν ὅ foll. by a fut.: Mt. x. 26; Lk. viii. 17; xii. 2; τις ἔστιν οὐ foll. by a pres. indic.: Aets xix. 35; Heb. xii. 7; cf. W. 481 (448); B. 355 (305); in statements introduced by ὅτι after verbs of understanding, perceiving, saying, etc.: Jn. v. 42; viii. 55, etc.; ὅτι οὐκ (where οὐκ is pleonastic) after ἀρνεῖσθαι, 1 Jn. ii. 22; cf. B. § 148, 13; [W. § 65, 2 β.];—to an infin., where μή might have been expected: τις ἔτι χρέα κατὰ τὴν τάξιν Μελχισ. ἔτερον ἀντασθαι ἵερα καὶ οὐ κατὰ τὴν τάξιν Λαρὼν λέγεσθαι, Heb. vii. 11 (where the difficulty is hardly removed by saying [e.g. with W. 482 (449)] that οὐ belongs only to κατὰ τὴν τάξιν Ααρ., not to the infin.). It serves to deny other parts of statements: οὐκ ἐν σφίᾳ λόγον, 1 Co. i. 17; οὐ μελανι, οὐκ ἐν πλαξὶ λαθίναις, 2 Co. iii. 3, and many other exx.;—to deny the object, ἔλεος (R G ἔλεον) θέλω, οὐ θυρίαν, Mt. ix. 13; xii. 7; οὐκ ἐμὲ δέχεται, Mk. ix. 37. It blends with the term to which it is prefixed into a single and that an affirmative idea [W. 476 (444); cf. B. 347 (298)]; as, οὐκ ἔστω, to prevent, hinder, Acts xvi. 7; xix. 30, (cf., on this phrase, Herm. ad Vig. p. 887 sq.); οὐκ ἔχω, to be poor, Mt. xiii. 12; Mk. iv. 25, (see ἔχω, I. 2 a. p. 266^b); τὰ οὐκ ἀνήκοντα [or ἀ οὐκ ἀνήκεν, L T Tr WH], unseemly, dishonorable, Eph. v. 4 (see μή, I. 5 d. fin. p. 410^a; [cf. B. § 148, 7 a.; W. 486 (452)]); often so as to form a litotes; as, οὐκ ἀγνοέω, to know well, 2 Co. ii. 11 (Sap. xii. 10); οὐκ ὀλίγοι, not a few, i. e. very many, Acts xvii. 4, 12; xix. 23 sq.; xv. 2; xiv. 28; xxvii. 20; οὐ πολλὰ ήμέραι, a few days, Lk. xv. 13; Jn. ii. 12; Acts i. 5; οὐ πολύ, Acts xxvii. 14; οὐ μετρίως, Acts xx. 12; οὐκ ἀσημός, not undistinguished [A. V. no mean etc.], Acts xxi. 39; οὐκ ἐκ μέτρου, Jn. iii. 34. It serves to limit the term to which it is joined: οὐ πάντως, not altogether, not entirely (see πάντως, e. β.); οὐ πᾶς, not any and every one, Mt. vii. 21; plur. οὐ πάντες, not all, Mt. xix. 11; Ro. ix. 6; x. 16; οὐ πᾶσα σάρξ, not every kind of flesh, 1 Co. xv. 39; οὐ παντὶ τῷ λαῷ, not to all the people, Acts x. 41; on the other hand, when οὐ is joined to the verb, πᾶς . . . οὐ must be rendered no one, no, (as in Hebrew, now לֹא . . . אָל, now אֲלֹא . . . לֹא; cf. Winer, Lex. Hebr. et Chald. p. 513 sq.): Lk. i. 37; Eph. v. 5; 1 Jn. ii. 21; Rev. xxii. 3; πᾶσα σάρξ . . . οὐ w. a verb, no flesh, no mortal, Mt. xxiv. 22; Mk. xiii. 20; Ro. iii. 20; Gal. ii. 16; cf. W. § 26, 1; [B. 121 (106)]. Joined to a noun it denies and annuls the idea of the noun; as, τὸν οὐ λαόν, a people that is not a people (Germ. ein Nichtvolk, a no-people), Ro. ix. 25, cf. 1 Pet. ii. 10; ἐπ' οὐκ ἔθνες

[R. V. *with that which is no nation*], Ro. x. 19 (so οὐ κανός, a no-god, Deut. xxxii. 21; γύ κανός, a not-wood, Is. x. 15; οὐκ ἀρχιερεύς, 2 Macec. iv. 13; η οὐ διάλυσις, Thuec. 1, 137, 4; η οὐ περιτείχιος 3, 95, 2; η οὐκ ἔξοντία 5, 50, 3; δι' ἀπειροσύναν . . . κούκις ἀπόδειξη, Eur. Hippol. 196, and other exx. in Grk. writ.; *non sutor*, Hor. sat. 2, 3, 106; *non corpus*, Ciec. acad. 1, 39 fin.); cf. W. 476 (444); [B. § 148, 9]; η οὐκ ἡγαπημένη, Ro. ix. 25; οὐ οὐκ ἡλεγμένοι, 1 Pet. ii. 10.

3. followed by another negative, **a.** it strengthens the negation: οὐ κρίνω οὐδένα, Jn. viii. 15; add, Mk. v. 37; 2 Co. xi. 9 (8); οὐ οὐκ ην οὐδέπω οὐδέπις κείμενος, Lk. xxiii. 53 [see οὐδέπω]; οὐκ . . . οὐδέν, nothing at all, Lk. iv. 2; Jn. vi. 63; xi. 49; xii. 19; xv. 5; οὐ μέλει σοι περὶ οὐδενός, Mt. xxii. 16; οὐκ . . . οὐκέτι, Acts viii. 39; cf. Matthiae § 609, 3; Kühner ii. § 516; W. § 55, 9 b.; [B. § 148, 11]. **b.** as in Latin, it changes a negation into an affirmation (cf. Matthiae § 609, 2; Klotz ad Devar. ii. 2 p. 695 sq.; W. § 55, 9 a.; B. § 148, 12); οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος, *not on this account is it not of the body*, i. e. it belongs to the body, does not cease to be of the body, 1 Co. xii. 15; οὐ δυνάμεθα ἀ εἰδομεν καὶ ἡκούσαμεν μὴ λαλεῖν, *we are unable not to speak* [A.V. *we cannot but speak*], Acts iv. 20.

4. It is used in disjunctive statements where one thing is denied that another may be established [W. § 55, 8; cf. B. 356 (306)]: οὐκ . . . δὲλλά, Lk. viii. 52; xxiv. 6 [WH reject the cl.]; Jn. i. 33; vii. 10, 12, 16; viii. 49; Acts x. 41; Ro. viii. 20; 1 Co. xv. 10; 2 Co. iii. 3; viii. 5; Heb. ii. 16, etc.; see δὲλλά, II. 1; οὐχ ἵνα . . . ἀλλ’ ἵνα, Jn. iii. 17; οὐχ ἵνα . . . δὲλλά, Jn. vi. 38; οὐ μόνον . . . δὲλλά καὶ, see δὲλλά, II. 1 and μόνος, 2; οὐκ . . . εἰ μή, see εἰ, III. 8 e. p. 171^b; οὐ μή w. subjunc. aor. foll. by εἰ μή, Rev. xxi. 27 [see εἰ as above, β.].

5. It is joined to other particles: οὐ μή, *not at all, by no means, surely not, in no wise*, see μή, IV.; οὐ μηκέτι w. aor. subjunc. Mt. xxi. 19 L T Tr mrg. WH. μή οὐ, where μή is interrog. (Lat. *num*) and οὐ negative [cf. B. 248 (214), 354 (304); W. 511 (476)]: Ro. x. 18 sq.; 1 Co. ix. 4 sq.; xi. 22. εἰ οὐ, see εἰ, III. 11 p. 172^a. οὐ γάρ (see γάρ, I. p. 109^b), Acts xvi. 37.

6. As in Hebr. κανός w. impf., so in bibl. Grk. οὐ w. 2 pers. fut. is used in emphatic prohibition (in prof. auth. it is milder; cf. W. § 43, 5 c.; also 501 sq. (467); [B. § 139, 64]; Fritzsche on Mt. p. 259 sq. [cf. p. 252 sq.] thinks otherwise, but not correctly): Mt. vi. 5; and besides in the moral precepts of the O. T., Mt. iv. 7; xix. 18; Lk. iv. 12; Acts xxiii. 5; Ro. vii. 7; xiii. 9.

7. οὐ is used interrogatively — when an affirmative answer is expected (Lat. *nonne*; [W. § 57, 3 a.; B. 247 (213)]): Mt. vi. 26, 30; xvii. 24; Mk. iv. 21; xii. 24; Lk. xi. 40; Jn. iv. 35; vii. 25; Acts ix. 21; Ro. ix. 21; 1 Co. ix. 1, 6 sq. 12; Jas. ii. 4, and often; οὐκ οἴδατε κτλ.; and the like, see εἰδω, II. 1 p. 174^a; δὲλλ’ οὐ, Heb. iii. 16 (see δὲλλά, I. 10 p. 28^a); οὐκ ἀτοκρήνη οὐδέν; answerest thou nothing at all? Mk. xiv. 60; xv. 4; — where an exclamation of reproach or wonder, which denies directly, may take the place of a negative question: Mk. iv. 13, 38; Lk. xvii. 18; Acts xiii. 10 [cf. B. § 139, 65]; xxi. 38 (on which see ἄρα, 1);

cf. W. u. s.; οὐ μὴ πίω αὐτό; shall I not drink it? Jn. xviii. 11; cf. W. p. 512 (477); [cf. B. § 139, 2].

οὐά, Tdf. οὐά [see Proleg. p. 101; cf. Chandler § 892], ah! ha! an interjection of wonder and amazement: Epict. diss. 3, 22, 34; 3, 23, 24; Dio Cass. 63, 20; called out by the overthrow of a boastful adversary, Mk. xv. 29.*

οὐάτ, an interjection of grief or of denunciation; Sept. chiefly for γῆ and γά; alas! woe! with a dat. of pers. added, Mt. xi. 21; xviii. 7; xxiii. 13–16, 23, 25, 27, 29; xxiv. 19; xxvi. 24; Mk. xiii. 17; xiv. 21; Lk. vi. 24–26; x. 13; xi. 42–44, 46 sq. 52; xxi. 23; xxii. 22; Jude 11; Rev. xii. 12 R G L ed. min. [see below], (Num. xxi. 29; Is. iii. 9, and often in Sept.); thrice repeated, and foll. by a dat., Rev. viii. 13 R G L WH mrg. [see below]; the dat. is omitted in Lk. xvii. 1; twice repeated and foll. by a nom. in place of a voc., Rev. xviii. 10, 16, 19, (Is. i. 24; v. 8–22; Hab. ii. 6, 12, etc.); exceptionally, with an acc. of the pers., in Rev. viii. 13 T Tr WH txt., and xii. 12 L T Tr WH; this accus., I think, must be regarded either as an acc. of exclamation (cf. Matthiae § 410), or as an imitation of the constr. of the acc. after verbs of injuring, (B. § 131, 14 judges otherwise); with the addition of ἀπό and a gen. of the evil the infliction of which is deplored [cf. B. 322 (277); W. 371 (348)], Mt. xviii. 7; also of ἐκ, Rev. viii. 13. As a substantive, η οὐά (the writer seems to have been led to use the fem. by the similarity of η θλίψις or η ταλαιπωρία; cf. W. 179 (169)) *woe, calamity*: Rev. ix. 12; xi. 14; δύο οὐά, Rev. ix. 12, (οὐά ἐπὶ οὐά οὐται, Ezek. vii. 26; οὐά ήμᾶς λήψεται, Evang. Nieod. c. 21 [Pars ii. v. 1 (ed. Tdf.)]); so also in the phrase οὐά μοι ἔστιν *woe is unto me*, i. e. divine penalty threatens me, 1 Co. ix. 16, cf. Hos. ix. 12; [Jer. vi. 4]; Epict. diss. 3, 19, 1, (frequent in eccles. writ.).*

οὐδαμός (fr. οὐδαμός, not even one; and this fr. οὐδέ and ἀμός [allied perh. w. ἄμα; cf. Vaniček p. 972; Curtius § 600]), adv., fr. Ηdt. [and Aeschyl.] *down, by no means, in no wise*: Mt. ii. 6.*

οὐδέ, [fr. Hom. *down*], a neg. disjunctive conjunction, compounded of οὐ and δέ, and therefore prop. i. q. *but not*; generally, however, its oppositional force being lost, it serves to continue a negation. [On the elision of ε when the next word begins with a vowel (observed by Tdf. in eight instances, neglected in fifty-eight), see *Tdf.* Proleg. p. 96; cf. WH. App. p. 146; W. § 5, 1 a.; B. p. 10 sq.] It signifies **1.** *and not*, continuing a negation, yet differently from οὐτε; for the latter connects parts or members of the same thing, since τέ is adjunctive like the Lat. *que*; but οὐδέ places side by side things that are equal and mutually exclude each other [(?)]. There appears to be some mistake here in what is said about ‘mutual exclusion’ (cf. W. § 55, 6): οὐδέ, like δέ, always makes reference to something preceding; οὐτε to what follows also; the connection of clauses negated by οὐτε is close and internal, so that they are mutually complementary and combine into a unity, whereas clauses negated by οὐδέ follow one another much more loosely, often almost by accident as it were; see W. l. c., and esp. the quotations there given from Benfey and

Klotz.] It differs from *μηδέ* as *οὐ* does from *μή* [q. v. ad init.]; after *οὐ*, where each has its own verb: Mt. v. 15; vi. 28; Mk. iv. 22; Lk. vi. 44; Acts ii. 27; ix. 9; xvii. 24 sq.; Gal. i. 17; iv. 14; *οὐκ οἶδα οὐδὲ ἐπίσταμαι*, Mk. xiv. 68 RG Lmrg. [al. *οὐτε . . . οὐτε*] (Cic. pro Rose. Am. 43 “non novi neque scio”); cf. W. 490 (456) c.; [B. 367 (315) note]; *οὐ . . . οὐδὲ . . . οὐδέ*, *not . . . nor . . . nor*, Mt. vi. 26; *οὐδεῖς . . . οὐδὲ . . . οὐδέ* . . . *οὐδέ*, Rev. v. 3 [RG; cf. B. 367 (315); W. 491 (457)]; *οὐ . . . οὐδέ* foll. by a fut. . . *οὐδὲ μή* foll. by subjunc. aor. . . *οὐδέ*, Rev. vii. 16. *οὐ . . . οὐδέ*, the same verb being common to both: Mt. x. 24; xxv. 13; Lk. vi. 43; viii. 17 [cf. W. 300 (281); B. 355 (305) cf. § 139, 7]; Jn. vi. 24; xiii. 16; Acts viii. 21; xvi. 21; xxiv. 18; Ro. ii. 28; ix. 16; Gal. i. 1; iii. 28; 1 Th. v. 5; 1 Tim. ii. 12; Rev. xxi. 23. preceded by *οὐπώ*, Mk. viii. 17; — by *οὐδεῖς*, Mt. ix. 17; — by *ἴνα μή*, which is foll. by *οὐδὲ . . . οὐδέ*, where *μηδέ . . . μηδέ* might have been expected (cf. B. § 148, 8; [W. 474 (442)]): Rev. ix. 4. *οὐδὲ γάρ*, *for neither*, Jn. viii. 42; Ro. viii. 7.

2. also not [A. V. generally *neither*]: Mt. vi. 15; xxi. 27; xxv. 45; Mk. xi. 26 [R L]; Lk. xvi. 31; Jn. xv. 4; Ro. iv. 15; xi. 21; 1 Co. xv. 13, 16; Gal. i. 12 (*οὐδὲ γάρ ἔγω* [cf. B. 367 (315) note; 492 (458)])]; Heb. viii. 4, etc.; *ἀλλ’ οὐδέ*, Lk. xxiii. 15; *ἢ οὐδέ*, in a question, *or doth not even etc?* 1 Co. xi. 14 Rec.; the simple *οὐδέ*, *num ne quidem* (*have ye not even etc.*) in a question where a negative answer is assumed (see *οὐ*, 7): Mk. xii. 10; Lk. vi. 3; xxiii. 40; and G L T Tr WH in 1 Co. xi. 14.

3. not even [B. 369 (316)]: Mt. vi. 29; viii. 10; Mk. vi. 31; Lk. vii. 9; xii. 27; Jn. xxi. 25 [Tdf. om. the vs.]; 1 Co. v. 1; xiv. 21; *οὐδὲ εἰς* [W. 173 (163); B. § 127, 32], Acts iv. 32; Ro. iii. 10; 1 Co. vi. 5 [L T Tr WH *οὐδεῖς*]; *οὐδὲ ἔν*, Jn. i. 3; *ἀλλ’ οὐδέ*, Acts xix. 2; 1 Co. iii. 2 (Rec. *ἀλλ’ οὐτε*); iv. 3; Gal. ii. 3. in a double negative for the sake of emphasis, *οὐκ . . . οὐδέ* [B. 369 (316); W. 500 (465)]: Mt. xxvii. 14; Lk. xviii. 13; Acts vii. 5.

οὐδεῖς, *οὐδέμια* (the fem. only in these pass.: Mk. vi. 5; Lk. iv. 26; Jn. xvi. 29; xviii. 38; xix. 4; Acts xxv. 18; xxvii. 22; Phil. iv. 15; 1 Jn. i. 5, and Rec. in Jas. iii. 12), *οὐδέν* (and, acc. to a pronunciation not infreq. fr. Aristot. and Theophr. down, *οὐθεῖς*, *οὐθέν*): 1 Co. xiii. 2 Rst L T Tr WH; Acts xix. 27 L T Tr WH; 2 Co. xi. 8 (9) L T Tr WH; Lk. xxii. 35 T Tr WH; xxiii. 14 T Tr WH; Acts xv. 9 T Tr WH txt.; Acts xxvi. 26 T WH Tr br.; 1 Co. xiii. 3 Tdf.; see *μηδεῖς* init. and Göttling on Aristot. pol. p. 278; [Meisterhans, Grammatik d. Attisch. Inschriften, § 20, 5; see L. and S. s. v. *οὐθεῖς*; cf. Lob. Pathol. Elem. ii. 344]; Btmt. Ausf. Spr. § 70 Anm. 7), (fr. *οὐδέ* and *εἰς*), [fr. Hom. down], *and not one, no one, none, no*; it differs from *μηδεῖς* as *οὐ* does from *μή* [q. v. ad init.];

1. with nouns: *maseī*, Lk. iv. 24; xvi. 13; 1 Co. viii. 4; *οὐδεῖς ἀλλος*, Jn. xv. 24; *οὐδεῖα* in the passages given above; neut., Lk. xxiii. 4; Jn. x. 41; Acts xvii. 21; xxiii. 9; xxviii. 5; Ro. viii. 1; xiv. 14; Gal. v. 10, etc.

2. absolutely: *οὐδεῖς*, Mt. vi. 24; ix. 16; Mk. iii. 27; v. 4; vii. 24; Lk. i. 61; v. 39 [WH in br.]; vii. 28; Jn. i. 18; iv. 27; Acts xviii. 10; xxv. 11;

R. xiv. 7, and very often, with a partitive gen.: Lk. iv. 26; xiv. 24; Jn. xiii. 28; Acts v. 13; 1 Co. i. 14; ii. 8; 1 Tim. vi. 16. *οὐδεῖς εἰ μή*, Mt. xix. 17 Rec.; xvii. 8; Mk. x. 18; Lk. xviii. 19; Jn. iii. 13; 1 Co. xii. 3; Rev. xix. 12, etc.; *ἔτει μή*, Jn. iii. 2; vi. 44, 65. *οὐκ . . . οὐδεῖς* (see *οὐ*, 3 a.), Mt. xxii. 16; Mk. v. 37; vi. 5; xii. 14; Lk. viii. 43; Jn. viii. 15; xviii. 9, 31; Acts iv. 12; 2 Co. xi. 9 (8); *οὐκέτι . . . οὐδεῖς*, Mk. ix. 8; *οὐδέπω . . . οὐδεῖς*, Lk. xxiii. 53 [Tdf. *οὐδεῖς . . . οὐδέπω*; L Tr WH *οὐδεῖς οὐπώ*]; Jn. xix. 41; Acts viii. 16 [L T Tr WH]; *οὐδεῖς . . . οὐκέτι*, Mk. xii. 34; Rev. xviii. 11. *neut. οὐδέν, nothing*, Mt. x. 26 [cf. W. 300 (281); B. 355 (305)]; xvii. 20; xxvi. 62; xxvii. 12, and very often; with a partitive gen., Lk. ix. 36; xviii. 34; Acts xviii. 17; 1 Co. ix. 15; xiv. 10 [RG]; *οὐδὲν εἰ μή*, Mt. v. 13; xxi. 19; Mk. ix. 29; xi. 13; *μή τινος*; with the answer *οὐδένός*, Lk. xxii. 35; *οὐδὲν ἐκτός* w. gen., Acts xxvi. 22; *οὐδέν μοι διαφέρει*, Gal. ii. 6; it follows another negative, thereby strengthening the negation (see *οὐ*, 3 a.): Mk. xv. 4 sq.; xvi. 8; Lk. iv. 2; ix. 36; xx. 40; Jn. iii. 27; v. 19, 30; ix. 33; xi. 49; xiv. 30; Acts xxvi. 26 [Lchm. om.]; 1 Co. viii. 2 [RG]; ix. 15 [G L T Tr WH]; *οὐδὲν οὐ μή* w. aor. subjunc. Lk. x. 19 [Rst G WH mrg.; see *μή*, IV. 2]. *οὐδέν*, *absol. nothing whatever, not at all, in no wise*, [cf. B. § 131, 10]: *ἀδικεῖν* (see *ἀδικέω*, 2 b.), Acts xxv. 10; Gal. iv. 12; *οὐδὲν διαφέρειν τινός*, Gal. iv. 1; *ὑπερέειν*, 2 Co. xii. 11; *ῳδεῖν*, Jn. vi. 63; 1 Co. xiii. 3. *οὐδέν ἔστιν*, it is nothing, of no importance, etc. [cf. B. § 129, 5]: Mt. xxiii. 16, 18; Jn. viii. 54; 1 Co. vii. 19; with a gen., *none of these things is true*, Acts xxi. 24; xxv. 11; *οὐδέν εἴμι*, I am nothing, of no account: 1 Co. xiii. 2; 2 Co. xii. 11, (see exx. fr. Grk. auth. in Passow s. v. 2; [L. and S. s. v. II. 2; Meyer on 1 Co. l. c.]); *εἰς οὐδὲν λογισθῆναι* (see *λογίζομαι*, 1 a.), Acts xix. 27; *εἰς οὐδὲν γίνεσθαι*, to come to nought, Acts v. 36 [W. § 29, 3 a.]; *ἐν οὐδενί*, in no respect, in nothing, Phil. i. 20 (cf. *μηδεῖς*, g.).

οὐδέποτε, adv., denying absolutely and objectively, (fr. *οὐδέ* and *ποτέ*, prop. *not ever*), [fr. Hom. down], *never* Mt. vii. 23; ix. 33; xxvi. 33; Mk. ii. 12; [Lk. xv. 29 (bis)]; Jn. vii. 46; Acts x. 14; xi. 8; xiv. 8; 1 Co. xiii. 8; Heb. x. 1, 11. interrogatively, *did ye never*, etc.: Mt. xxi. 16, 42; Mk. ii. 25.*

οὐδέπω, adv., simply negative, (fr. *οὐδέ* and the enclitic *πώ*), [fr. Aeschyl. down], *not yet, not as yet*: Jn. vii. 39 (where L Tr WH *οὐπώ*); xx. 9. *οὐδέπω οὐδεῖς*, *never any one* [A. V. *never man yet*], Jn. xix. 41; [*οὐδέπω . . . ἐπ’ οὐδενί*, as *yet . . . upon none*, Acts viii. 16 L T Tr WH]; *οὐκ . . . οὐδέπω οὐδεῖς* (see *οὐ*, 3 a.), Lk. xxiii. 53 [L Tr WH *οὐκ . . . οὐδεῖς οὐπώ*; Tdf. *οὐκ . . . οὐδεῖς οὐδέπω*]; *οὐδέπω οὐδέν* (L T Tr WH simply *οὐπώ*) *not yet (anything)*, 1 Co. viii. 2.*

οὐθεῖς, *οὐθέν*, see *οὐδεῖς*, init.

οὐκέτι [also written separately by Recst (generally), Tr (nine times in Jn.), Tdf. (in Philem. 16)], (*οὐκ*, *ἕτι*), an adv. which denies simply, and thus differs from *μηκέτι* (q. v.), *no longer, no more, no further*: Mt. xix. 6; Mk. x. 8; Lk. xv. 19, 21; Jn. iv. 42; vi. 66; Acts xx. 25, 38; Ro. vi. 9; xiv. 15; 2 Co. v. 16; Gal. iii. 25; iv. 7; Eph.

ii. 19; Philem. 16; Heb. x. 18, 26, etc.; οὐκέτι ἤλθον, I came not again [R. V. *I forebore to come*], 2 Co. i. 23. with another neg. particle in order to strengthen the negation: οὐδὲ . . . οὐκέτι, Mt. xxii. 46; οὐκ . . . οὐκέτι, Acts viii. 39; οὐδεὶς . . . οὐκέτι, Mk. xii. 34; Rev. xviii. 11; οὐκέτι . . . οὐδέν, Mk. vii. 12; xv. 5; Lk. xx. 40; οὐκέτι . . . οὐδένα, Mk. ix. 8; οὐκέτι οὐ μή, Mk. xiv. 25; Lk. xxii. 16 [WH om. L Tr br. οὐκέτι]; Rev. xviii. 14 [Tr om.]; οὐδὲ . . . οὐκέτι οὐδεῖς, Mk. v. 3 L T WH Tr txt. οὐκέτι is used logically [cf. W. § 65, 10]; as, οὐκέτι ἐγώ for it cannot now be said ὅτι ἐγώ etc., Ro. vii. 17, 20; Gal. ii. 20; add, Ro. xi. 6; Gal. iii. 18. [(Hom., Hes., Hdt., al.)]

οὐκοῦν, (fr. οὐκ and οὖν), adv., *not therefore*; and since a speaker often introduces in this way his own opinion [see Krüger as below], the particle is used affirmatively, *therefore, then*, the force of the negative disappearing. Hence the saying of Pilate οὐκοῦν βασιλεὺς εἶ σύ must be taken affirmatively: *then* (since thou speakest of thy βασιλεία) *thou art a king!* (Germ. *also bist du doch ein König!*), Jn. xviii. 37 [cf. B. 249 (214)]; but it is better to write οὐκοῦν, so that Pilate, arguing from the words of Christ, asks, not without irony, *art thou not a king then? or in any case, thou art a king, art thou not?* cf. W. 512 (477). The difference between οὐκοῦν and οὐκοῦν is differently stated by different writers; cf. Herm. ad Vig. p. 792 sqq.; Krüger § 69, 51, 1 and 2; Kühner § 508, 5 ii. p. 715 sqq., also the 3d excurs. appended to his ed. of Xen. memor.; [Bäumlein, Partikeln, pp. 191–198].*

οὐ μή, see μή, IV.

οὖν a conj. indicating that something follows from another necessarily; [al. regard the primary force of the particle as confirmatory or continuative, rather than illative; cf. Passow, or L. and S. s. v.; Kühner § 508, 1 ii. p. 707 sqq.; Bäumlein p. 173 sqq.; Krüger § 69, 52; Donaldson p. 571; Rost in a program “Ueber Ableitung” u. s. w. p. 2; Klotz p. 717; Hartung ii. 4]. Hence it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so*, [(Klotz, Rost, al. have wished to derive the word fr. the neut. ptep. ὄν (ef. ὄντως); but see Bäumlein or Kühner u. s.); cf. W. § 53, 8]: Mt. iii. 10; x. 32 (since persecutions are not to be dreaded, and consequently furnish no excuse for denying me [cf. W. 455 (424)]); Mt. xviii. 4; Lk. iii. 9; xvi. 27; Jn. viii. 38 (*καὶ ὑμεῖς οὖν, and ye accordingly*, i. e. ‘since, as is plain from my case, sons follow the example of their fathers’; Jesus says this in sorrowful irony [W. 455 (424)]); Acts i. 21 (since the office of the traitor Judas must be conferred on another); Ro. v. 9; vi. 4; xiii. 10; 1 Co. iv. 16 (since I hold a father’s place among you); 2 Co. v. 20; Jas. iv. 17, and many other exx. As respects details, notice that it stands

a. in exhortations (to show what ought now to be done by reason of what has been said), i. q. *wherefore, [our transitional therefore]*: Mt. iii. 8; v. 48; ix. 38; Lk. xi. 35; xxi. 14, 36 [R G L mrg. Tr mrg.]; Acts iii. 19; xiii. 40; Ro. vi. 12; xiv. 13; 1 Co. xvi. 11; 2 Co. viii. 24; Eph. v. 1; vi. 14; Phil. ii. 29; Col. ii. 16; 2 Tim. i. 8; Heb. iv. 1, 11; x.

35; Jas. iv. 7; v. 7; 1 Pet. iv. 7; v. 6; Rev. i. 19 [G L T Tr WH]; iii. 3, 19, and often; *νῦν οὖν, now therefore, Acts xvi. 36.*

b. in questions, *then, therefore, (Lat. igitur)*:

a. when the question is, what follows or seems to follow from what has been said: Mt. xxii. 28; xxvii. 22 [W. 455 (424)]; Mk. xv. 12; Lk. iii. 10; xx. 15, 33; Jn. viii. 5; τί οὖν ἐροῦμεν; Ro. vi. 1; vii. 7; ix. 14; τί οὖν φημί; 1 Co. x. 19; τί οὖν; *what then?* i. e. how then does the matter stand? [cf. W. § 64, 2 a.], Jn. i. 21 [here WH mrg. punct. τί οὖν σύ?]; Ro. iii. 9; vi. 15; xi. 7; also τί οὖν ἐστίν; [*what is it then?*] Acts xxi. 22; 1 Co. xiv. 15, 26.

b. when it is asked, whether this or that follows from what has just been said: Mt. xiii. 28; Lk. xxii. 70; Jn. xviii. 39; Ro. iii. 31; Gal. iii. 21.

c. when it is asked, how something which is true or regarded as true, or what some one does, can be reconciled with what has been previously said or done: Mt. xii. 26; xiii. 27; xvii. 10 (where the thought is, ‘thou commandest us to tell no one about this vision we have had of Elijah; what relation then to this vision has the doctrine of the scribes concerning the coming of Elijah? Is not this doctrine confirmed by the vision?’); Mt. xix. 7; xxvi. 54; Lk. xx. 17; Jn. iv. 11 [Tdf. om. οὖν]; Acts xv. 10 (*νῦν οὖν, now therefore*, i. e. at this time, therefore, when God makes known his will so plainly); Acts xix. 3; Ro. iv. 1 (where the meaning is, ‘If everything depends on *faith*, what shall we say that Abraham gained by outward things, i. e. by works?’ [but note the crit. texts]); 1 Co. vi. 15; Gal. iii. 5.

d. in general, it serves simply to subjoin questions suggested by what has just been said: Ro. iii. 27; iv. 9 sq.; vi. 21; xi. 11; 1 Co. iii. 5, etc.

e. in epanalepsis, i. e. it serves to resume a thought or narrative interrupted by intervening matter (Matthiae ii. p. 1497; [W. 444 (414)]), like Lat. *igitur, inquam, our as was said, say I, to proceed*, etc.: Mk. iii. 31 [R G] (ef. 21); Lk. iii. 7 (cf. 3); Jn. iv. 45 (ef. 43); vi. 24 (ef. 22); 1 Co. viii. 4; xi. 20 (ef. 18); add, Mk. xvi. 19 [Tr mrg. br. οὖν]; Acts viii. 25; xii. 5; xiii. 4; xv. 3, 30; xxiii. 31; xxv. 1; xxviii. 5. It is used also when one passes at length to a subject about which he had previously intimated an intention to speak: Acts xxvi. 4, 9.

f. it serves to gather up summarily what has already been said, or even what cannot be narrated at length: Mt. i. 17; vii. 24 (where no reference is made to what has just before been said [?], but all the moral precepts of the Serm. on the Mount are summed up in a single rule common to all); Lk. iii. 18; Jn. xx. 30; Acts xxvi. 22.

g. it serves to adapt examples and comparisons to the case in hand: Jn. iii. 29; xvi. 22;—or to add examples to illustrate the subject under consideration: Ro. xii. 20 Rec.

h. In historical discourse it serves to make the transition from one thing to another, and to connect the several parts and portions of the narrative, since the new occurrences spring from or are occasioned by what precedes [cf. W. § 60, 3]: Lk. vi. 9 R G; numberless times so in John, as i. 22 [Lehm. om.]; ii. 18; iv. 9 [Tdf. om.]; vi. 60, 67; vii. 6 [G T om.], 25, 28, 33, 35, 40; viii. 13, 19, 22, 25,

31, 57; ix. 7 sq. 10, 16; xi. 12, 16, 21, 32, 36; xii. 1-4; xiii. 12; xvi. 17, 22; xviii. 7, 11 sq. 16, 27-29; xix. 20-24, 32, 38, 40; xxi. 5-7, etc.

g. with other conjunctions: *ἄπα οὖν, so then*, Lat. *hinc igitur*, in Paul; see *ἄπα, 5.* *εἰ οὖν, if then* (where what has just been said and proved is carried over to prove something else), see *εἰ, III. 12;* [εἰ μὲν οὖν, see *μέν, II. 4 p. 398^b*]. *εἴτε οὖν . . . εἴτε, whether then . . . or:* 1 Co. x. 31; xv. 11. *εἴτει οὖν, since then:* Heb. ii. 14; iv. 6; for which also a participle is put with *οὖν*, as Acts ii. 30; xv. 2 [T Tr WH δέ]; xvii. 29; xix. 36; xxv. 17; xxvi. 22; Ro. v. 1; xv. 28; 2 Co. iii. 12; v. 11; vii. 1; Heb. iv. 14; x. 19; 1 Pet. iv. 1; 2 Pet. iii. 11 [WH Tr mrg. οὐτωσ]. *ἔὰν οὖν, if then ever, in case then, or rather, therefore if, therefore in case,* (for in this formula, *οὖν*, although placed in the protasis, yet belongs more to the apodosis, since it shows what will necessarily follow from what precedes if the condition introduced by *ἔὰν* shall ever take place): Mt. v. 23 [cf. W. 455 (424)]; vi. 22 [here Tdf. om. *οὖν*]; xxiv. 26; Lk. iv. 7; Jn. vi. 62; viii. 36; Ro. ii. 26; 1 Co. xiv. 11, 23; 2 Tim. ii. 21; *ἔὰν οὖν μή*. Rev. iii. 3; so also *ὅταν οὖν, when therefore:* Mt. vi. 2; xxi. 40; xxiv. 15, and R G in Lk. xi. 34. *ὅτε οὖν, when (or after) therefore, so when:* Jn. xiii. 12, 31 [(30) Rec. ^{bez elz} L T Tr WH]; xix. 30; xxi. 15; i. q. *hence it came to pass that, when etc., Jn. ii. 22; xix. 6, 8.* ὡς οὖν, when (or after) therefore: Jn. iv. 1, 40; xi. 6; xvii. 6; xx. 11; xxi. 9; ὡς οὖν, as therefore, Col. ii. 6. *ῶσπερ οὖν,* Mt. xiii. 40. *μὲν οὖν, foll. by δέ* [cf. B. § 149, 16], Mk. xvi. 19 [Tr mrg. br. *οὖν*]; Jn. xix. 25; Acts i. 6; viii. 4, 25; 1 Co. ix. 25, etc.; without an adversative conjunct, following, see *μέν, II. 4.* *νῦν οὖν, see above under a., and b. γ.*

h. As to position, it is never the first word in the sentence, but generally the second, sometimes the third, [sometimes even the fourth, W. § 61, 6]; as, *[περὶ τῆς βράσεως οὖν etc. 1 Co. viii. 4]; οἱ μὲν οὖν, Acts ii. 41, and often; πωλλὰ μὲν οὖν, Jn. xx. 30.* *i.* John uses this particle in his Gospel far more frequently [(more than two hundred times in all)] than the other N. T. writers: in his Epistles only in the foll. passages: 1 Jn. ii. 24 (where G L T Tr WH have expunged it); iv. 19 Lehmk.: 3 Jn. 8. [(From Hom. down.)]

οὐπω, (fr. *οὐ* and the enclitic *πώ*), adv., [fr. Hom. down], (differing fr. *μήπω*, as *οὐ* does fr. *μή* [q. v. ad init.]), *not yet*; *a.* in a negation: Mt. xxiv. 6; Mk. xiii. 7; Jn. ii. 4; iii. 24; vi. 17 L txt. T Tr WH; vii. 6, 8^a R L WH txt., 8^b, 30, 39; viii. 20, 57; xi. 30; xx. 17; 1 Co. iii. 2; Heb. ii. 8; xii. 4; 1 Jn. iii. 2; Rev. xvii. 10, 12 (where Lehmk. *οὐκ*); *οὐδέπις οὐπω, no one ever yet* (see *οὐδέπις, 2*, and cf. *οὐ, 3 a.*), Mk. xi. 2 L T Tr WH; Lk. xxiii. 53 L Tr WH; Acts viii. 16 Rec.

b. in questions, *nowdunne? do ye not yet etc.:* Mt. xv. 17 R G; xvi. 9; Mk. iv. 40 L Tr WH; viii. 17, [21 L txt. T Tr WH].*

οὐρά, -ᾶς, ᾗ, a tail: Rev. ix. 10, 19; xii. 4. (From Hom. down; Sept. several times for *εἶται*)*

*οὐράνιος, -ον, in class. Grk. generally of three term. [W. § 11, 1; B. 25 (23)], (*οὐρανός*), *heavenly*, i. e. *a. dwelling in heaven: ὁ πατὴρ ὁ οὐράνιος, Mt. vi. 14, 26, 32; xv.**

13; besides L T Tr WH in v. 48; xviii. 35; xxiii. 9; *στρατὰ οὐρά.* Lk. ii. 13 (where Tr txt. WH mrg. *οὐρανοῦ*). *b. coming from heaven: ὁ πτεραίος οὐρά.* Acts xxvi. 19. (Hom. in Cer. 55; Pind., Tragg., Arstph., al.)*

*οὐρανόθεν, (οὐρανός), adv., from heaven: Acts xiv. 17; xxvi. 13. (Hom., Iles., Orph., 4 Macc. iv. 10.) Cf. Lob. ad Phryn. p. 93 sq.**

*οὐρανός, -οῦ, ὁ, [fr. a root meaning ‘to cover,’ ‘encompass’; cf. Vaniček p. 895; Curtius § 509], heaven; and, in imitation of the Hebr. בְּרֵאשׁ (i. e. prop. *the heights above, the upper regions*), οὐρανόι, -ῶν, of, the heavens [W. § 27, 3; B. 24 (21)], (on the use and the omission of the art. cf. W. 121 (115)), i. e.*

1. the vaulted expanse of the sky with all the things visible in it; a. generally: as opp. to the earth, Heb. i. 10; 2 Pet. iii. 5, 10, 12; ὁ οὐράνος καὶ ὁ γῆ, [heaven and earth] i. q. the universe, the world, (acc. to the primitive Hebrew manner of speaking, inasmuch as they had neither the conception nor the name of the universe, Gen. i. 1; xiv. 19; Tob. vii. 17 (18); 1 Mace. ii. 37, etc.): Mt. v. 18; xi. 25; xxiv. 35; Mk. xiii. 31; Lk. x. 21; xvi. 17; xxi. 33; Acts iv. 24; xiv. 15; xvii. 24; Rev. x. 6; xiv. 7; xx. 11. The ancients conceived of the expanded sky as an arch or vault the outmost edge of which touched the extreme limits of the earth [see B. D. s. v. Firmament, cf. Heaven]; hence such expressions as ἀπὸ ἄκρων οὐρανῶν ἔως ἄκρων αὐτῶν, Mt. xxiv. 31; ἀπὸ ἄκρου γῆς ἔως ἄκρου οὐρανοῦ, Mk. xiii. 27; ὑπὸ τὸν οὐρανὸν (Μαρτυρ. πηγη, Ecol. i. 13; ii. 3, etc.), under heaven, i. e. on earth, Acts ii. 5; iv. 12; Col. i. 23; ἐκ τῆς (sc. χώρας, cf. W. 591 (550); [B. 82 (71 sq.)]) ἐπ' [here L T Tr WH ὑπὸ τὸν οὐράνῳ] οὐρανὸν εἰς τὴν ὑπὸ οὐρανόν, out of the one part under the heaven unto the other part under heaven i. e. from one quarter of the earth to the other, Lk. xvii. 24; as by this form of expression the greatest longitudinal distance is described, so to one looking up from the earth heaven stands as the extreme measure of altitude; hence, κολλάσθαι ἄχρι τοῦ οὐρανοῦ, Rev. xviii. 5 [L T Tr WH] (on which see κολλάω); ὑψωθῆναι ἔως τοῦ οὐρανοῦ, metaph. of a city that has reached the acme, zenith, of glory and prosperity, Mt. xi. 23; Lk. x. 15, (κλέος οὐρανὸν ἵκει, Hom. Il. 8, 192; Od. 19, 108; πρὸς οὐρανὸν βιβάζειν τινά, Soph. O. C. 382 (381); exx. of similar expressions fr. other writ. are given in Kypke, Observv. i. p. 62); καὶ οὐρανοί (καὶ γῆ κανή). better heavens which will take the place of the present after the renovation of all things, 2 Pet. iii. 13; Rev. xxi. 1; οἱ νῦν οὐρανοί, the heavens which now are, and which will one day be burnt up, 2 Pet. iii. 7; also ὁ πρώτος οὐρανός, Rev. xxi. 1, cf. Heb. xii. 26. But the heavens are also likened in poetic speech to an expanded curtain or canopy (Ps. ci. (civ.) 2; Is. xl. 22), and to an unrolled scroll; hence, ἐλίσσειν [T Tr mrg. ἀλλάσσειν] τοὺς οὐράνους περιβόλαιον, Heb. i. 12 (fr. Sept. of Ps. ci. (civ.) 26 cod. Alex.); καὶ δούρα ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον [or εἰλισστ.], Rev. vi. 14.

*b. the aerial heavens or sky, the region where the clouds and tempests gather, and where thunder and lightning are produced: ὁ οὐράνος πυρράζει, Mt. xvi. 2 [T br. WH reject the pass.]**

στυγγάζων, ib. 3 [see last ref.]; **ὑετὸν ἔδωκε**, Jas. v. 18; add Lk. ix. 54; xvii. 29; Acts ix. 3; xxii. 6; Rev. xiii. 13; xvi. 21; xx. 9; **σημεῖον ἐκ οὐρανοῦ**, Mt. xvi. 1; Mk. viii. 11; Lk. xi. 16; xxi. 11; **τέρατα ἐν τῷ οὐρανῷ**, Acts ii. 19; **κλείειν τὸν οὐρανόν**, to keep the rain in the sky, hinder it from falling on the earth, Lk. iv. 25; Rev. xi. 6, (**συνέχειν τὸν οὐρανόν** for **Μ.ψ.γ. γαγ.**, Deut. xi. 17; 2 Chr. vi. 26; vii. 13; **ἀνέχειν τὸν οὐρανόν** Sir. xlvi. 3); **αἱ νεφέλαι τοῦ οὐρανοῦ**, Mt. xxiv. 30; xxvi. 64; Mk. xiv. 62; **τὰ πρόσωπα τοῦ οὐρανοῦ**, Mt. xvi. 3 [T br. WH reject the pass.]; Lk. xii. 56; **τὰ πτερενά τοῦ οὐρανοῦ** (gen. of place), that fly in the air (Gen. i. 26; Ps. viii. 9; Bar. iii. 17; Judith xi. 7), Mt. vi. 26; viii. 20; xiii. 32; Mk. iv. 32; Lk. viii. 5; ix. 58; xiii. 19; Acts x. 12. These heavens are opened by being cleft asunder, and from the upper heavens, or abode of heavenly beings, come down upon earth—now the Holy Spirit, Mt. iii. 16; Mk. i. 10; Lk. iii. 21 sq.; Jn. i. 32; now angels, Jn. i. 51 (52); and now in vision appear to human sight some of the things within the highest heaven, Acts vii. 55; x. 11, 16; through the aerial heavens sound voices, which are uttered in the heavenly abode: Mt. iii. 17; Mk. i. 11; Lk. iii. 22; Jn. xii. 28; 2 Pet. i. 18.

c. *the sidereal or starry heavens: τὰ ἀστρα τοῦ οὐρανοῦ*. Heb. xi. 12 (Deut. i. 10; x. 22; Eur. Phoen. 1); *οἱ ἀστέρες τοῦ οὐρανοῦ*, Mk. xiii. 25; Rev. vi. 13; xii. 4, (Is. xiii. 10; xiv. 13); *αἱ δυνάμεις τῶν οὐρανοῦ*. *the heavenly forces (hosts)*, i. e. *the stars* [al. take δύν. in this phrase in a general sense (see δύναμις, f.) of the powers which uphold and regulate the heavens]: Mt. xxiv. 29; Lk. xxi. 26; *αἱ ἐν τοῖς οὐρανοῖς* Mk. xiii. 25, (Hebr. Αγαγ. Μ.ψ.γ. γαγ., Deut. xvii. 3; Jer. xxxiii. 22; Zeph. i. 5); so ἡ στρατιὰ τοῦ οὐρανοῦ, Acts vii. 42.

2. *the region above the sidereal heavens, the seat of an order of things eternal and consummately perfect, where God dwells and the other heavenly beings*: this heaven Paul, in 2 Co. xii. 2, seems to designate by the name of *ὁ τρίτος οὐρανός*, but certainly not the third of the seven distinct heavens described by the author of the Test. xii. Patr., Levi § 3, and by the Rabbins [(cf. Wetstein ad loc. ; Hahn, Theol. d. N. T. i. 247 sq.; Drummond, Jewish Messiah, ch. xv.)]; cf. De Wette ad loc. Several distinct heavens are spoken of also in Eph. iv. 10 (*ἐπεράνω πάντων τῶν οὐρανοῦ*); cf. Heb. vii. 26, if it be not preferable here to understand the numerous regions or parts of the one and the same heaven where God dwells as referred to. The highest heaven is the dwelling-place of God: Mt. v. 34; xxiii. 22; Acts vii. 49; Rev. iv. 1 sqq., (Ps. x. (xi.) 4; cxiii. 24 (cxv. 16 sq.)); hence *θεός τοῦ οὐρανοῦ*, Rev. xi. 13; xvi. 11, (Gen. xxiv. 3); *ὁ ἐν τοῖς οὐρανοῖς*, Mt. v. 16, 45; vi. 1, 9; vii. 21; x. 33; xii. 50; xvi. 17; xviii. 10 [here L WH mrg. *ἐν τῷ οὐρανῷ* in br.], 14, 19; Mk. xi. 25 sq., etc. From this heaven the *πνεῦμα ἄγy.* is sent down, 1 Pet. i. 12 and the pass. already cited [cf. 1 b. sub fin.]; and Christ is said to have come, Jn. iii. 13, 31; vi. 38, 41 sq.; 1 Co. xv. 47; it is the abode of the angels, Mt. xxiv. 36; xxii. 30; xviii. 10; xxviii. 2; Mk. xii. 25; xiii. 32; Lk. ii. 15; xxii. 43 [L br. WH reject the pass.]; Gal. i. 8; 1 Co. viii. 5; Eph. iii. 15; Heb. xii. 22; Rev. x. 1; xii. 7; xviii. 1; xix. 14,

(Gen. xxi. 17; xxii. 11); *τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς θῆτα*, the things and beings in the heavens (i. e. angels) and on the earth, Eph. i. 10; Col. i. 16, 20; *γίνεται τὸ θελήμα τοῦ θεοῦ ἐν οὐρανῷ*, i. e. by the inhabitants of heaven, Mt. vi. 10; *χαρὰ ἔσται ἐν τῷ οὐρανῷ*, God and the angels will rejoice, Lk. xv. 7. This heaven is the abode to which Christ ascended after his resurrection, Mk. xvi. 19; Lk. xxiv. 51 [T om. WH reject the cl.]; Acts i. 10 sq.; ii. 34; iii. 21; Ro. x. 6; [Eph. i. 20 Lchm. txt.]; 1 Pet. iii. 22; Heb. i. 4 (*ἐν ὑψηλοῖς*); viii. 1; ix. 24; Rev. iv. 2, and from which he will hereafter return, 1 Th. i. 10; iv. 16; 2 Th. i. 7; into heaven have already been received the souls (*πνεύματα*) both of the O. T. saints and of departed Christians, Heb. xii. 23 (see *ἀπογράφω*, b. fin.), and heaven is appointed as the future abode of those who, raised from the dead and clothed with superior bodies, shall become partakers of the heavenly kingdom, 2 Co. v. 1, and enjoy the reward of proved virtue, Mt. v. 12; Lk. vi. 23; hence eternal blessings are called *θεσαυρός ἐν οὐρανῷ*, Mt. vi. 20; Lk. xii. 33, and those on whom God has conferred eternal salvation are said *ἔχειν θεσαυρὸν ἐν οὐρανῷ (-νοῖς)*, Mt. xix. 21; Mk. x. 21; Lk. xviii. 22, cf. Heb. x. 34 [RG]; or the salvation awaiting them is said *to be laid up for them in heaven*, Col. i. 5; 1 Pet. i. 4; or their names are said to have been written in heaven, Lk. x. 20; moreover, Christ, appointed by God the leader and lord of the citizens of the divine kingdom, is said to have all power in heaven and on earth, Mt. xxviii. 18; finally, the seer of the Apocalypse expects a new Jerusalem to come down out of heaven as the metropolis of the perfectly established Messianic kingdom, Rev. iii. 12; xxi. 2, 10. By meton. *ὁ οὐρανός* is put for the inhabitants of heaven: *εὐφράνον οὐρανός*, Rev. xviii. 20, cf. xii. 12, (Ps. xciv. (xcvi.) 11; Is. xliv. 23; Job xv. 15); in particular for *God* (Dan. iv. 23, and often by the Rabbins, influenced by an over-scrupulous reverence for the names of God himself; cf. Schürer in the Jahrb. f. protest. Theol., 1876, p. 178 sq.; [Keil, as below]): *ἀμαρτάνειν εἰς τὸν οὐρανόν*, Lk. xv. 18, 21; *ἐκ τοῦ οὐρανοῦ*, i. q. by God, Jn. iii. 27; *ἐξ οὐρανοῦ*, of divine authority, Mt. xxi. 25; Mk. xi. 30; Lk. xx. 4; *ἐπαρτίον τοῦ οὐρανοῦ*, 1 Macc. iii. 18 (where the *τοῦ θεοῦ* before *τοῦ οὐρανοῦ* seems questionable); *ἐκ τοῦ οὐρανοῦ ἡ λοχύς*, ib. 19; *ἡ ἐξ οὐρανοῦ Βοηθεία*, xii. 15; xvi. 3, cf. iii. 50–53, 59; iv. 10, 24, 30, 40, 55; v. 31; vii. 37, 41; ix. 46; cf. Keil, Comm. üb. d. Büch. d. Macc. p. 20. On the phrase *ἡ βασιλεία τῶν οὐρανοῦ* and its meaning, see *βασιλεία*, 3; [Cremer s. v. *βασ.*; Edersheim i. 265].

Οὐρανός, -οῦ, ὁ, [a Lat. name; cf. Bp. Lightf. on Philip. p. 174], *Urbanus*, a certain Christian: Ro. xvi. 9.*

Οὐρίας, -ου [B. 17 sq. (16) no. 8], ὁ, (*τιγρᾶς* light of Jehovah [or, my light is Jehovah]), *Uriah*, the husband of Bathsheba the mother of Solomon by David: Mt. i. 6.*

οὖς, gen. *ωτός*, plur. *ωτα*, dat. *ωσίν*, *τό*, [cf. Lat. *auris*, *ausculto*, *audio*, etc.; akin to *ἄω*, *aistháomai*; cf. Curtius § 619; Vaniček p. 67]; fr. Hom. down; Hebr. *ὢς*; the ear;

1. prop.: Mt. xiii. 16; Mk. vii. 33; Lk. xxii. 50; 1 Co. ii. 9; xii. 16; *ὦτά τυος εἰς δέσμουν*, to hear supplication, 1 Pet. iii. 12; *ἢ γραφὴ πληροῦται ἐν τοῖς ωτ*

τινος, while present and hearing, Lk. iv. 21 (Bar. i. 3 sq.); those unwilling to hear a thing are said *συνέχειν* [q. v. 2 a.] *τὰ ὀτα*, to stop their ears, Acts vii. 57; *ἡκούσθη τι εἰς τὰ ὀτά τινος*, something was heard by, came to the knowledge of [A. V. *came to the ears of*] one, Acts xi. 22; likewise *εἰσέρχεσθαι*, Jas. v. 4; *γίνεσθαι*, to come unto the ears of one, Lk. i. 44; *ἀκούειν εἰς τὸ οὖς*, to hear [A. V. *in the ear i. e.*] in familiar converse, privately, Mt. x. 27 (*εἰς οὓς* often so in class. Grk.; cf. Passow [L. and S.] s. v. 1); also *πρὸς τὸ οὖς λαλεῖν*, Lk. xii. 3. 2. metaph. i. q. *the faculty of perceiving with the mind, the faculty of understanding and knowing*: Mt. xiii. 16; *ὁ ἔχων* (or *εἴ τις ἔχει*) *ῶτα* (or *οὖς*, in Rev.) [sometimes (esp. in Mk. and Lk.) with *ἀκούειν* added; cf. B. § 140, 3] *ἀκούειν*, whoever has the faculty of attending and understanding, let him use it, Mt. xi. 15; xiii. 9, 43; Mk. iv. 9, 23; vii. 16 [T WH om. Tr br. the vs.]; Lk. viii. 8; xiv. 35 (34); Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22; xiii. 9; *τοῖς ωσὶ βαρέως ἀκούειν*, to be slow to understand or obey [A. V. *their ears are dull of hearing*], Mt. xiii. 15; Acts xxviii. 27, (fr. Is. vi. 10); *ῶτε ἔχοντες οὐκ ἀκούετε*, Mk. viii. 18; *ῶτα τοῦ μὴ ἀκούειν*, [ears that they should not hear; cf. B. 267 (230)], Ro. xi. 8; *θέσθε τ. λόγους τούτους εἰς τὰ ὀτα*, [A. V. *let these words sink into your ears i. e.*] take them into your memory and hold them there, Lk. ix. 44; *ἀπερίμητος τοῖς ωσίν* (see *ἀπερίμητος*), Acts vii. 51.*

οὐσία, -as, ἡ, (fr. ὄν, οὐσία, ὄν, the ptc. of *εἰμί*), *what one has*, i. e. *property, possessions, estate*, [A. V. *substance*]: Lk. xv. 12 sq. (Tob. xiv. 13; Hdt. 1, 92; Xen., Plat., Attic oratt., al.)*

οὐτε, (οὐ and τέ), an adjunctive negative conj., [fr. Hom. down], (differing fr. *μήτε* as οὐ does fr. *μή* [q. v. ad init.], and fr. *οὐδέ* as *μήτε* does fr. *μηδέ*; see *μήτε* and *οὐδέ*), *neither; and not*. 1. Examples in which *οὐτε* stands singly: a. *οὐ . . . οὐτε*, Rev. xii. 8 Rec. (where G L T Tr WH *οὐδέ*); xx. 4 R G (where L T Tr WH *οὐδέ*); *οὐδεὶς ἄξιος εὑρέθη ἀναῖξαι τὸ βιβλίον οὐτε βλέπειν αὐτό*, Rev. v. 4; cf. W. 491 (457); B. 367 (315); *οὐ . . . οὐδέ . . . οὐτε*, 1 Th. ii. 3 R G (where L T Tr WH more correctly *οὐδέ*) [W. 493 (459); B. 368 (315)]; *οὐδεὶς . . . οὐτε* (so that *οὐτε* answers only to the *οὐ* in *οὐδέ*), Gal. i. 12 R G T WH txt. [W. 492 (458); B. 366 (314)]. b. *οὐτε . . . καί*, like Lat. *neque . . . et, neiter . . . and*: Jn. iv. 11; 3 Jn. 10, (Eur. Iph. T. 591; but the more common Grk. usage was *οὐ . . . τέ*, cf. Klotz ad Devar. ii. 2 p. 714; Passow s. v. B. 2; [L. and S. s. v. II. 4]; W. § 55, 7; [B. § 149, 13 c.]). c. By a solecism *οὐτε* is put for *οὐδέ*, *not . . . even*: 1 Co. iii. 2 Rec. (where G L T Tr WH *οὐδέ*) [W. 493 (459); B. 367 (315); § 149, 13 f.]; Mk. v. 3 R G (where L T Tr WH have restored *οὐδέ* [W. 490 (456); B. u. s.]); Lk. xii. 26 R G (where L T Tr WH *οὐδέ* [W. u. s. and 478 (445); B. 347 (298)]); *οὐτε μετενόσαν*, Rev. ix. 20 R L Tr (where G WH txt. *οὐ*, T *οὐδέ not . . . even*; WH mrg. *οὐτε* or *οὐδέ* [cf. B. 367 (315)]); after the question *μὴ δύναται . . . σῆκα*; follows *οὐτε ἀλικὸν γλυκὺ ποιῆσαι δύωρ*, Jas. iii. 12 G L T Tr WH (as though *οὐτε δύναται . . . σῆκα* had previously been in the writer's mind [cf. W. 493 (459); B. u. s.]). 2.

used twice or more, *neither . . . nor*, (Lat. *nec . . . nec*; *neque . . . neque*): Mt. vi. 20; xxii. 30; Mk. xii. 25; [xiv. 68 L txt. T Tr WH]; Lk. xiv. 35 (34); Jn. iv. 21; v. 37; viii. 19; ix. 3; Acts xv. 10; xix. 37; xxv. 8; xxviii. 21; Ro. viii. 38 sq. (where *οὐτε* occurs ten times); 1 Co. iii. 7; vi. 9 sq. (*οὐτε* eight times [yet T WH Tr mrg. the eighth time *οὐ*]); xi. 11; Gal. v. 6; vi. 15; 1 Th. ii. 6; Rev. iii. 15 sq.; ix. 20; xxi. 4; *οὐτε . . . οὐτε . . . οὐδέ* (Germ. *auch nicht, also not*), L Tr WH in Lk. xx. 35 sq., and L T Tr mrg. WH in Acts xxiv. 12 sq.; cf. W. 491 (457 sq.); B. 368 (315) note.

οὐτός, *αὕτη*, *τοῦτο*, demonstrative pron. [cf. Curtius p. 543], Hebr. *η*, *τών*, *this*; used

I. absolutely. 1. a. *this one*, visibly present here: Mt. iii. 17; xvii. 5; Mk. ix. 7; Lk. vii. 44 sq.; ix. 35; * 2 Pet. i. 17. Mt. ix. 3; xxi. 38; Mk. xiv. 69; Lk. ii. 34; xxii. 2; Jn. i. 15, 30; vii. 25; ix. 8 sq. 19; xviii. 21, 30; xxi. 21; Acts ii. 15; iv. 10; ix. 21; according to the nature and character of the person or thing mentioned, it is used with a suggestion—either of contempt, as Mt. xiii. 55 sq.; Mk. vi. 2 sq.; Lk. v. 21; vii. 39, 49; Jn. vi. 42, 52; vii. 15; or of admiration, Mt. xxi. 11; Acts ix. 21; cf. Wahl, Clavis apocryphor. V. T. p. 370*. b. it refers to a subject immediately preceding, *the one just named*: Lk. i. 32; ii. 37 [R G L]; Jn. i. 2; vi. 71; 2 Tim. iii. 6, 8, etc.; at the beginning of a narrative about one already mentioned, Mt. iii. 3; Lk. xvi. 1; Jn. i. 41 (42); iii. 2; xii. 21; xxi. 21; Acts vii. 19; xxi. 24. *this one just mentioned and no other*: Jn. ix. 9; Acts iv. 10 (*ἐν τούτῳ*); ix. 20; 1 Jn. v. 6; *such as I have just described*, 2 Tim. iii. 5; 2 Pet. ii. 17. καὶ *οὐτός*, *this one just mentioned also*, i. e. as well as the rest, Lk. xx. 30 R G L; Heb. viii. 3. καὶ *τοῦτον, and him too, and him indeed*, 1 Co. ii. 2. c. it refers to the leading subject of a sentence although in position more remote (W. § 23, 1; [B. § 127, 3]): Acts iv. 11; vii. 19; viii. 26 (on which see Γάζα sub fin.); 1 Jn. v. 20 (where *οὐτός* is referred by [many] orthodox interpreters incorrectly [(see Alford ad loc.; W. and B. ll. ec.)] to the immediately preceding subject, *Christ*); 2 Jn. 7. d. it refers to what follows; *οὐτός, αὕτη ἐστι, in this appears . . . that etc.; on this depends . . . that etc.*: foll. by *ὅτι*, as *αὕτη ἐστὶν ή ἐπαγγελία, ὅτι*, 1 Jn. i. 5; add, v. 11, 14;—by *ἴνα*, Jn. xv. 12; 1 Jn. iii. 11, 23; v. 3; 2 Jn. 6; *τοῦτό ἐστι τὸ ἔργον, τὸ θέλημα τοῦ θεοῦ, ίνα*, Jn. vi. 29, 39 sq. e. it serves to repeat the subject with emphasis: *οὐ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ*, Ro. ix. 6; add, ib. 8; ii. 14 [L mrg. *οἱ τοῦτοι*]; vii. 10; Gal. iii. 7; it refers, not without special force, to a description given by a participle or by the relative *ὅς*, *ὅτις*; which description either follows, as Mk. iv. 16, 18; Lk. viii. 15, 21; ix. 9; Jn. xi. 37; foll. by a relative sentence, Jn. i. 15; 1 Pet. v. 12;—or precedes: in the form of a participle, Mt. x. 22; xiii. 20, 22 sq.; xxiv. 13; xxvi. 23; Mk. xii. 40; Lk. ix. 48 (*ὅ . . . ὑπάρχων, οὐτός*); Jn. vi. 46; vii. 18; xv. 5; 2 Jn. 9; Acts xvii. 7; (and R G in Rev. iii. 5); or of the relative *ὅς*, Mt. v. 19; Mk. iii. 35; Lk. ix. 24, 26; Jn. i. 33 [here L mrg. *αὐτός*]; iii. 26; v. 38

Ro. viii. 30; 1 Co. vii. 20; Heb. xiii. 11; 1 Jn. ii. 5; 2 Pet. ii. 19; in the neut., Jn. viii. 26; Ro. vii. 16; 1 Co. vii. 24; Phil. iv. 9; 2 Tim. ii. 2; or of a preceding οὗτος, Mt. xviii. 4; in the neut. Phil. iii. 7. οὗτοι . . . οὗται, Ro. viii. 14; Gal. vi. 12; also preceded by εἰς τις, 1 Co. iii. 17 [here Lchm. αὐτός]; viii. 3; Jas. i. 23; iii. 2; by εἴναι τις, Jn. ix. 31; cf. W. § 23, 4. f. with αὐτός annexed, *this man himself*, Acts xxv. 25; plur. *these themselves*, Acts xxiv. 15, 20; on the neut. see below, 2 a. b. etc. g.

As the relat. and interrog. pron. so also the demonstrative, when it is the subject, conforms in gender and number to the noun in the predicate: οὗτοι εἰστιν οἱ νιὸι τῆς βασ. Mt. xiii. 38; add, Mk. iv. 15 sq. 18; αὐτη ἐστιν ἡ μεγάλη ἐντολή, Mt. xxii. 38; οὗτος ἐστιν ὁ πλάνος (Germ. *diese sind*), 2 Jn. 7. 2. The neuter τοῦτο a. refers to what precedes: Lk. v. 6; Jn. vi. 61; Acts xix. 17; τοῦτο εἰπών and the like, Lk. xxiv. 40 [T om. Tr br. WH reject the vs.]; Jn. iv. 18; viii. 6; xii. 33; xviii. 38; δὰ τοῦτο, see διά, B. II. 2 a.; εἰς τοῦτο, see εἰς, B. II. 3 c. B.; αὐτὸ τοῦτο, *for this very cause*, 2 Pet. i. 5 [Lchm. αὐτοῖς]; cf. Matthiae § 470, 7; Passow s. v. C. 1 a. fin.; [L. and S. s. v. C. IX. 1 fin.]; W. § 21, 3 note 2; Kühner § 410 Anm. 6]; μετὰ τοῦτο, see μετά, II. 2 b. ἐκ τούτου, *for this reason* [see ἐκ, II. 8], Jn. vi. 66; xix. 12; *from this*, i. e. *hereby*, *by this note*, 1 Jn. iv. 6 [cf. Westcott ad loc.]. ἐν τούτῳ, *for this cause*, Jn. xvi. 30; Acts xxiv. 16; *hereby*, *by this token*, 1 Jn. iii. 19. ἐπὶ τούτῳ, *in the meanwhile*, while this was going on [but see ἐπί, B. 2 e. fin. p. 234^a], Jn. iv. 27. τούτου χάριν, Eph. iii. 14. plur. ταῦτα, Jn. vii. 4 (*these so great, so wonderful, things*); μετὰ ταῦτα, see μετά, II. 2 b. κατὰ ταῦτα, *in this same manner*, Rec. in Lk. vi. 23, and xvii. 30, [al. τὰ αὐτά or ταῦτά]. it refers to the substance of the preceding discourse: Lk. viii. 8; xi. 27; xxiv. 26; Jn. v. 34; xv. 11; xxi. 24, and very often. καθὼς . . . ταῦτα, Jn. viii. 28. b.

it prepares the reader or hearer and renders him attentive to what follows, which thus gets special weight (W. § 23, 5): 1 Jn. iv. 2; αὐτὸ τοῦτο ὅτε, Phil. i. 6; τοῦτο λέγω foll. by direct discourse, Gal. iii. 17 [see λέγω, II. 2 d.]. it is prefixed to sentences introduced by the particles ὅτι, ἵνα, etc.: τοῦτο λέγω or φημί foll. by ὅτι, 1 Co. i. 12 [(see λέγω u. s.); 1 Co. vii. 29]; xv. 50; γινώσκεις τοῦτο foll. by ὅτι, Ro. vi. 6; 2 Tim. iii. 1; 2 Pet. i. 20; iii. 3; λογίζεσθαι τοῦτο ὅτι, Ro. ii. 3; after δύολογεῖν, Acts xxiv. 14; after εἰδώς, 1 Tim. i. 9; ἐν τούτῳ ὅτι, 1 Jn. iii. 16, 24; iv. 9 sq.; τοῦτο, ἵνα, Lk. i. 43; εἰς τοῦτο, ἵνα, Acts ix. 21; Ro. xiv. 9; 2 Co. ii. 9; 1 Pet. iii. 9; iv. 6; 1 Jn. iii. 8; δὰ τοῦτο, ἵνα, 2 Co. xiii. 10; 1 Tim. i. 16; Philem. 15; τούτων (on this neut. plur. referring to a single object see W. 162 (153); [cf. Riddell, Platonic Idioms, § 41]), ἵνα, 3 Jn. 4; ἐν τούτῳ, ἐάν, 1 Jn. ii. 3; ὅταν, 1 Jn. v. 2; τοῦτο αὐτὸ, ἵνα, *on this very account, that* (see a. above [but others take it here as acc. of obj.; see Meyer ad loc. (for instances of αὐτὸ τοῦτο see B. § 127, 12)]), 2 Co. ii. 3; εἰς αὐτὸ τοῦτο, ἵνα, Eph. vi. 22; Col. iv. 8; ὅπως, Ro. ix. 17. In the same manner τοῦτο is put before an infin. with τό for the sake of emphasis [W. § 23, 5; B. § 140, 7, 9, etc.]: 2 Co. ii. 1; before a simple infin. 1 Co. vii. 37

[here R G prefix τοῦ to the inf.]; before an acc. and inf. Eph. iv. 17; before nouns, as τοῦτο εὑχομαί, τὴν ύμῶν κατάρτισιν, 2 Co. xiii. 9, cf. 1 Jn. iii. 24; v. 4. c. καὶ τοῦτο, *and this, and that too, and indeed, especially*: Ro. xiii. 11; 1 Co. vi. 6, L T Tr WH also in 8; Eph. ii. 8; καὶ ταῦτα, *and that too*, 1 Co. vi. 8 Rec.; Heb. xi. 12; (so καὶ ταῦτα also in class. Grk.; cf. Devar. ed. Klotz i. p. 108; Viger. ed. Herm. p. 176 sq.; Matthiae § 470, 6). d.

ταῦτα, *of this sort, such, spoken contemptuously of men*, 1 Co. vi. 11 (cf. Soph. O. R. 1329; Thuc. 6, 77; Liv. 30, 30; cf. Bnhdy. p. 281; [W. 162 (153)]).

e. τοῦτο μὲν . . . τοῦτο δέ, *partly . . . partly*, Heb. x. 33 (for exx. fr. Grk. auth. see W. 142 (135); Matthiae ii. § 288 Anm. 2; [Kühner § 527 Anm. 2]). f. τοῦτ' ἐστιν, *see εἰμί*, II. 3 p. 176^b.

II. Joined to nouns it is used like an adjective; a. so that the article stands between the demonstrative and the noun, οὗτος δ, αὕτη ἡ, τοῦτο τό, [cf. W. § 23 fin.; B. § 127, 29]: Mt. xii. 32; xvi. 18; xvii. 21 [T WH om. Tr br. the vs.]; xx. 12; xxvi. 29; Mk. ix. 29; Lk. vii. 44; x. 36; xiv. 30; xv. 24; Jn. iv. 15; vii. 46 [L WH om. Tr br. the cl.]; viii. 20; x. 6; xi. 47; xii. 5; Acts i. 11; Ro. xi. 24; 1 Tim. i. 18; Heb. vii. 1; viii. 10; [1 Jn. iv. 21]; Rev. xix. 9; xx. 14; xxi. 5; xxii. 6, etc.; τοῦτο τὸ παῖδιον, *such a little child as ye see here*, Lk. ix. 48; cf. Borneemann ad loc. [who takes τοῦτο thus as representing the class, ‘this and the like;’ but cf. Meyer (ed. Weiss) ad loc.].

b. so that the noun stands between the article and the demonstrative [cf. W. 548 (510)]; as, οἱ λίθοι οὗτοι, *the stones which ye see lying near*, Mt. iii. 9; iv. 3; add, Mt. v. 19; vii. 24 [L Tr WH br. τούτους], 26, 28; ix. 26 [Tr mrg. WH mrg. αὐτῆς]; x. 23, etc.; Mk. xii. 16; xiii. 30; Lk. xi. 31; xxiii. 47; Jn. iv. 18, 21; vii. 49; xi. 9; xvii. 29; Acts vi. 13; xix. 26; Ro. xv. 28; 1 Co. i. 20; ii. 6; xi. 26; 2 Co. iv. 1, 7; viii. 6; xi. 10; xii. 13; Eph. iii. 8; v. 32; 2 Tim. ii. 19; Rev. ii. 24, and very often — (which constr. is far more freq. with Paul than the other [see W. u. s.]); it is added to a noun which has another adjective, ἡ χήρα ἡ πτωχὴ αὕτη, Lk. xxi. 3; πάντα τὰ ρήματα ταῦτα, Lk. ii. 19, 51 [(T WH L mrg. om. L txt. Tr mrg. br. ταῦτα); δπὸ τῆς γενεᾶς τῆς σκολιᾶς ταῦτης, Acts ii. 40].

c. Passages in which the reading varies between οὗτος δ and δ . . . οὗτος: viz. οὗτος δ, Mk. xiv. 30 L txt. T Tr WH; Jn. iv. 20 R L mrg.; Jn. vi. 60 R G; Jn. vii. 36 R G; Jn. ix. 24 L WH Tr mrg.; Jn. xxi. 23 L T Tr WH. δ . . . οὗτος, Mk. xiv. 30 R G L mrg.; Jn. iv. 20 G L txt. T Tr WH; Jn. vi. 60 L T Tr WH; Jn. vii. 36 L T Tr WH; Jn. ix. 24 G T Tr txt.; Jn. xxi. 23 R G; etc.

d. with anarthrous nouns, esp. numerical specifications [W. § 37, 5 N. 1]: τρίτον τοῦτο, *this third time*, 2 Co. xiii. 1; τοῦτο τρίτον, Jn. xxi. 14, (Judg. xvi. 15; δεύτερον τοῦτο, Gen. xxvii. 36; τοῦτο δέκατον, Num. xiv. 22; τέταρτον τοῦτο, Hdt. 5, 76). [The passages which follow, although introduced here by Prof. Grimm, are (with the exception of Acts i. 5) clearly instances of the predicative use of οὗτος; cf. W. 110 (105) note; B. § 127, 31; Rost § 98, 3 A. c. a. sq.]: τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν, Jn. iv. 54; τρίτην ταῦτην ἡμέραν ἔγει,

this is the third day that Israel is passing [but see *ἔγω*, 3], Lk. xxiv. 21 (*κεῖμαι τριακοστὴν ταύτην ἡμέραν*, this is now the thirtieth day that I lie (unburied), Lcian. dial. mort. 18, 3); *οὐ μετὰ πολλὰς ταύτας ἥμερας* (see *μετά*, II. 2 b. [W. 161 (152); B. § 127, 4]), Acts i. 5; *οὐτος μὴν ἔκτος ἐστίν αὐτῇ*, this is the sixth month with her etc. Lk. i. 36; *αὕτη ἀπογραφή πρώτη ἐγένετο*, Lk. ii. 2 L (T) Tr WH; *ταύτην ἐπόησεν ἀρχὴν τῶν σημείων*, Jn. ii. 11 L T Tr WH.

οὔτω and *οὐτώς* (formerly in printed editions *οὔτω* appeared before a consonant, *οὐτώς* before a vowel; but [recent critical editors, following the best MSS. ("cod. Sin. has -τω but fourteen times in the N. T." *Scrivener*, Collation etc. p. liv.; cf. his Introduction etc. p. 561), have restored *οὐτώς*; viz. Treg. uniformly, 205 times; Tdf. 203 times, 4 times -τω; Lehm. 196 times, 7 times -τω (all before a consonant); WH 196 times, 10 times -τω (all before a consonant); cf. *Tdf. Proleg.* p. 97; *WH. App.* p. 146 sq.]; cf. W. § 5, 1 b.; B. 9; [*Lob. Pathol. Elementa* ii. 213 sqq.]; cf. Krüger § 11, 12, 1; Kühner § 72, 3 a.), adv., (fr. *οὐτός*), [fr. Hom. down], Sept. for *ἵπεται*, *in this manner, thus, so*; **1.** by virtue of its native demonstrative force it refers to what precedes; *in the manner spoken of; in the way described; in the way it was done; in this manner; in such a manner; thus, so*: Mt. vi. 30; xi. 26; xvii. 12; xix. 8; Mk. xiv. 59; Lk. i. 25; ii. 48; xii. 28; Ro. xi. 5; 1 Co. viii. 12; xv. 11; Heb. vi. 9; [2 Pet. iii. 11 WH Tr mrg.]; *οὐχ οὔτως ἔσται* [L. Tr WH *ἔστιν* (so also T in Mk.)] *ἐν ὑμῖν*, it will not be so among you (I hope), Mt. xx. 26; Mk. x. 43; *ὑμεῖς οὐχ οὔτως* sc. *ἔστε σθε*, Lk. xxii. 26; *ἐὰν ἀφῶμεν αὐτὸν οὔτως* sc. *πουλῆντα*, thus as he has done hitherto [see *ἀφίημι*, 2 b.], Jn. xi. 48; it refers to similitudes and comparisons, and serves to adapt them to the case in hand, Mt. v. 16 (*even so*, i. e. as the lamp on the lamp-stand); Mt. xii. 45; xiii. 49; xviii. 14; xx. 16; Lk. xii. 21 [WH br. the vs.]; xv. 7, 10; Jn. iii. 8; 1 Co. ix. 24; likewise *οὔτως καὶ*, Mt. xvii. 12; xviii. 35; xxiv. 33; Mk. xiii. 29; Lk. xvii. 10. *οὔτως ἔχειν, to be so* (Lat. *sic* or *ita se habere*): Acts vii. 1; xii. 15; xvii. 11; xxiv. 9. it serves to resume participles (Joseph. antt. 8, 11, 1; b. j. 2, 8, 5; see exx. fr. Grk. anth. in Passow s. v. 1 h.; [L. and S. s. v. I. 7]): Acts xx. 11; xxvii. 17; but Jn. iv. 6 must not [with W. § 65, 9 fin.; B. § 144, 21] be referred to this head, see Meyer [and 5 d. below]; on Rev. iii. 5, see 5 c. below. it takes the place of an explanatory participle clause, i. q. *matters being thus arranged, under these circumstances, in such a condition of things*, [B. § 149, 1; cf. W. § 60, 5]: Ro. v. 12 (this connection between sin and death being established [but this explanation of the *οὔτως* appears to be too general (cf. Meyer ad loc.)]); Heb. vi. 15 (i. e. since God had pledged the promise by an oath); i. q. *things having been thus settled, this having been done, then*: Mt. xi. 26; Acts vii. 8; xxviii. 14; 1 Co. xiv. 25; 1 Th. iv. 17; 2 Pet. i. 11; cf. *Fritzsche*, Com. ad Rom. i. p. 298. Closely related to this use is that of *οὔτως* (like Lat. *ita* for *itaque*, *igitur*) in the sense of *consequently* [cf. Eng. *so* at the beginning of a sentence]: Mt. vii. 17; Ro. i. 15; vi. 11;

Rev. iii. 16, ([cf. *Fritzsche* on Mt. p. 220]; Passow s. v. 2; [L. and S. s. v. II.]).

2. it prepares the way for what follows : Mt. vi. 9; Lk. xix. 31; Jn. xxi. 1; *οὔτως ἦν*, was arranged thus, was on this wise, [W. 465 (434); B. § 129, 11], Mt. i. 18; *οὔτως ἐστί τὸ θελημα τοῦ θεοῦ* foll. by an infin., *so is the will of God, that*, 1 Pet. ii. 15. before language quoted from the O. T.: Mt. ii. 5; Acts vii. 6; xiii. 34, 47; 1 Co. xv. 45; Heb. iv. 4.

3. with adjectives, *so* [Lat. *tam*, marking degree of intensity]: Heb. xiii. 21; Rev. xvi. 18; postpositive, *τί δειδοί ἐστε οὔτως*; Mk. iv. 40 [L Tr WH om.]; in the same sense with adverbs, Gal. i. 6; or with verbs, *so greatly*, 1 Jn. iv. 11; *οὔτως . . . ώστε*, Jn. iii. 16. *οὐδέποτε ἐφάνη οὔτως*, it was never seen in such fashion, i. e. such an extraordinary sight, Mt. ix. 33 (*ἐφάνη* must be taken impersonally; cf. *Bleek*, Synopt. Erklär. i. p. 406 [or Meyer ad loc.]); *οὐδέποτε οὔτως εἴδομεν*, we never saw it so, i. e. with such astonishment, Mk. ii. 12.

4. *οὔτως* or *οὐτώς καὶ* in comparison stands antithetic to an adverb or a relative pron. [W. § 53, 5; cf. B. 362 (311) c.]: *καθάπερ . . . οὔτως*, Ro. xii. 4 sq.; 1 Co. xii. 12; 2 Co. viii. 11; *καθὼς . . . οὔτως*, Lk. xi. 30; xvii. 26; Jn. iii. 14; xii. 50; xiv. 31; xv. 4; 2 Co. i. 5; x. 7; 1 Th. ii. 4; Heb. v. 3; *οὔτως . . . καθὼς*, Lk. xxiv. 24; Ro. xi. 26; Phil. iii. 17; *ὡς . . . οὔτως*, Acts viii. 32; xxiii. 11; Ro. v. 15, 18; 1 Co. vii. 17; 2 Co. vii. 14; 1 Th. ii. 8; v. 2; *οὔτως . . . ώς*, Mk. iv. 26; Jn. vii. 46 [L WH om. Tr br. the el.]; 1 Co. iii. 15; iv. 1; ix. 26; Eph. v. 28; Jas. ii. 12; *οὔτως ώς . . . μὴ ᾧς* 2 Co. ix. 5 [G L T Tr WH]; *διπερ . . . οὔτως*, Mt. xii. 40; xiii. 40; xxiv. 27, 37, 39; Lk. xvii. 24; Jn. v. 21, 26; Ro. v. 12, 19, 21; vi. 4; xi. 31; 1 Co. xi. 12; xv. 22; xvi. 1; 2 Co. i. 7 R G; Gal. iv. 29; Eph. v. 24 R G; after *καθ’ οὗσον*, Heb. ix. 27 sq.; *οὔτως . . . ὃν τρόπον*, Acts i. 11; xxvii. 25; *ὃν τρόπον . . . οὔτως*, 2 Tim. iii. 8 (Is. lii. 14); *κατὰ τὴν ὄδον ἣν λέγουσιν αἱρεσύν οὔτω κτλ. after the Way* (i. e. as it requires [cf. ὄδός, 2 a. fin.]) so etc. Acts xxiv. 14.

5. Further, the foll. special uses deserve notice :

a. (*ἐχει*) *ὅς* [better *ὅ*] *μὲν οὔτως ὅς* [better *ὅ*] *δὲ οὔτως*, one after this manner, another after that, i. e. different men in different ways, 1 Co. vii. 7 (*ποτὲ μὲν οὔτως καὶ ποτὲ οὔτως φάγεται ἡ μάχαιρα*, 2 S. xi. 25).

b. *οὔτως, in the manner known to all*, i. e. acc. to the context, so shamefully, 1 Co. v. 3.

c. *in that state in which one finds one's self, such as one is*, [cf. W. 465 (434)]: *τι με ἐποίησα οὔτως*, Ro. ix. 20; *οὔτως εἶναι, μένειν*, of those who remain unmarried, 1 Co. vii. 26, 40; *οὐ νικῶν οὔτως περιβαλλεῖται* viz. as (i. e. because he is) victor [al. in the manner described in vs. 4], Rev. iii. 5 L T Tr WH.

d. *thus forthwith*, i. e. without hesitation [cf. Eng. *off-hand*, *without ceremony*, and the colloquial *right, just*]: Jn. iv. 6; cf. Passow s. v. 4; [L. and S. s. v. IV.; see 1 above; add Jn. xiii. 25 T WH Tr br. (cf. *Green*, Crit. Notes ad loc.)]

e. *in questions (Lat. *sicne?*)* [Eng. *exclamatory so then, what*]: Mk. vii. 18 (Germ. *sonach*) [al. take *οὔτως* here as expressive of degree. In Mt. xxvi. 40, however, many give it the sense spoken of; cf. too 1 Co. vi. 5]; *οὔτως ἀποκρίνη*; i. e. so impudently, Jn. xviii. 22; with an adjective, *so* (very), Gal. iii. 3. [But these

exx., although classed together by Fritzsche also (Com. on Mark p. 150 sq.), seem to be capable of discrimination. The passage from Gal., for instance, does not seem to differ essentially from examples under 3 above.] f. In class. Grk. οὐτως often, after a conditional, concessive, or temporal protasis, introduces the apodosis (cf. Passow s. v. 1 h.; [L. and S. s. v. I. 7]). 1 Th. iv. 14 and Rev. xi. 5 have been referred to this head; B. 357 (307); [cf. W. § 60, 5 (esp. a.)]. But questionably; for in the first passage οὐτως may also be taken as equiv. to *under these circumstances*, i. e. if we believe what I have said [better cf. W. u. s.]; in the second passage οὐτως denotes *in the manner spoken of*, i. e. by fire proceeding out of their mouth.

οὐχ, see οὐ.

οὐχι, i. q. οὐ, *not*, but stronger [cf. ννή ad init.]; a. in simple negative sentences, *by no means, not at all*, [A. V. *not*]: Jn. xiii. 10 sq.; xiv. 22; 1 Co. v. 2; vi. 1; foll. by δλλά, 1 Co. x. 29; 2 Co. x. 13 (L T Tr WH οὐχ); in denials or contradictions [A. V. *nay; not so*], Lk. i. 60; xii. 51; xiii. 3, 5; xvi. 30; Ro. iii. 27. b. in a question, Lat. *nonne?* (asking what no one denies to be true): Mt. v. 46 sq.; x. 29; xiii. 27; xx. 13; Lk. vi. 39; xvii. 17 [L Tr WH οὐχ]; xxiv. 26; Jn. xi. 9; Acts ii. 7 Tr WH txt.; Ro. ii. 26 (L T Tr WH οὐχ); 1 Co. i. 20; Heb. i. 14, etc.; (Sept. for ήλη, Gen. xl. 8; Judg. iv. 6); δλλ οὐχι, will he *not rather*, Lk. xvii. 8.

δφειλέτης, -ου, δ, (**δφειλω**), *one who owes another, a debtor*: prop. of one who owes another money (Plat. legg. 5, 736 d.; Plut.; al.); with a gen. of the sum due, Mt. xviii. 24. Metaph. a. *one held by some obligation, bound to some duty*: δφειλέτης ειμι, i. q. δφειλω, foll. by an inf., Gal. v. 3 (Soph. Aj. 590); δφειλ. ειμι των, to be one's debtor i. e. under obligations of gratitude to him for favors received, Ro. xv. 27; των (dat. commodi), to be under obligation to do something for some one, Ro. i. 14; viii. 12. b. *one who has not yet made amends to one whom he has injured*: Mt. vi. 12; in imitation of the Chalde. ηγη, *one who owes God penalty or of whom God can demand punishment as something due, i. e. a sinner*, Lk. xiii. 4.*

δφειλη, -ης, ή, (**δφειλω**), *that which is owed*; prop. *a debt*: Mt. xviii. 32; metaph. plur. *dues*: Ro. xiii. 7; spec. of *conjugal duty* [R. V. *her due*], 1 Co. vii. 3 G L T Tr WH. Found neither in the Grk. O. T. nor in prof. auth.; cf. Lob. ad Phryn. p. 90.*

δφειλημα, -τος, τό, (**δφειλω**), *that which is owed*; a. prop. *that which is justly or legally due, a debt*; so for παιζη, Deut. xxiv. 12 (10); ἀφιέναι, 1 Macc. xv. 8; ἀποτίνειν, Plat. legg. 4 p. 717 b.; ἀποδόναι, Aristot. eth. Nic. 9, 2, 5 [p. 1165^a, 3]. κατά δφειλημα, *as of debt*, Ro. iv. 4. b. in imitation of the Chalde. ηγη or ηγη (which denotes both *debt* and *sin*), metaph. *offence, sin*, (see δφειλέτης, b.); hence, δφιέναι των τὰ δφειλ. αὐτοῦ, to remit the penalty of one's sins, to forgive them, (Chalde. ηγη ηγη), Mt. vi. 12. [Cf. W. 30, 32, 33.]*

δφειλω; impf. δφειλον; pres. pass. ptep. δφειλόμενος; fr. Hom. down; *to owe*; a. prop. *to owe money, to*

in debt for: τινι τι, Mt. xviii. 28; Lk. xvi. 5; without a dat., Mt. xviii. 28; Lk. vii. 41; xvi. 7; Philem. 18; τὸ δφειλόμενον, *that which is due, the debt*, Mt. xviii. 30; αντφ (which L Tr WH om.), *that due to him*, ib. 34. b. metaph.: τι, pass. τὴν εύνοιαν δφειλομένην, *the good-will due* [A. (not R.) V. *due benevolence*], 1 Co. vii. 3 Rec.; μηδενι μηδεν δφειλετε (here δφειλετε, on account of what preceedes and what follows, must be taken in its broadest sense, both literal and tropical), ει μη τὸ δλλήλους ἀγαπᾶν, *owe no one anything except to love one another*, because we must never cease loving and the debt of love can never be paid, Ro. xiii. 8. absol. *to be a debtor, be bound*: Mt. xxiii. 16, 18; foll. by an inf. *to be under obligation, bound by duty or necessity, to do something; it behoves one; one ought*; used thus of a necessity imposed either by law and duty, or by reason, or by the times, or by the nature of the matter under consideration [acc. to Westcott (Epp. of Jn. p. 5), Cremer, al., denoting obligation in its special and personal aspects]: Lk. xvii. 10; Jn. xiii. 14; xix. 7 (δφειλει ἀποθανεῖν, *he ought to die*); Acts xvii. 29; Ro. xv. 1, 27; 1 Co. v. 10; [vii. 36 (A. V. *need so requireth*)]; ix. 10; xi. 7, 10; 2 Co. xii. 14; Eph. v. 28; 2 Th. i. 3; ii. 13; Heb. ii. 17; v. 3, 12; 1 Jn. ii. 6; iii. 16; iv. 11; 3 Jn. 8; ϕειλον συνίστασθαι, *I ought to have been commended, i. e. I can demand commendation*, 2 Co. xii. 11. c. after the Chaldee (see δφειλέτης, b., δφειλημα, b.), δφειλω των, *to have wronged one and not yet made amends to him* [A. V. *indebted*], Lk. xi. 4. [COMP.: προσ-οφειλω.]*

δφειλον (for ἀφειλον, without the augm., 2 aor. of δφειλω; in earlier Grk. with an inf., as ἀφειλον θανεῖν, *I ought to have died*, expressive of a wish, i. q. *would that I were dead*; in later Grk. it assumes the nature of an interjection, to be rendered *would that*, where one wishes that a thing had happened which has not happened, or that a thing be done which probably will not be done [cf. W. 301 sq. (283); B. § 150, 5]: with an optative pres. Rev. iii. 15 Rec.; with an indicative impf., Rev. ibid. G L T Tr WH; 2 Co. xi. 1, (Epiet. diss. 2, 18, 15; Ignat. ad Smyrn. e. 12); with an indic. aorist, 1 Co. iv. 8 (Ps. exviii. (exix.) 5; δφειλον ἀπεθάνομεν, Ex. xvi. 3; Num. xiv. 2; xx. 3); with the future, Gal. v. 12 (Leian. soloee. [or Pseudosoph.] 1, where this construction is classed as a solecism). Cf. Passow ii. p. 603^a; [L. and S. s. v. δφειλω, II. 3].*

δφειλος, -ους, τό, (**δφειλω** to increase), *advantage, profit*: 1 Co. xv. 32; Jas. ii. 14, 16. (From Hom. down; Sept. Job xv. 3.)*

δφθαλμο-δουλεία [Τ WH -λία; see I, ε], -ας, ή, (**δφθαλμόδουλος**, Constit. apost. [4, 12, Cotel. Patr. Apost.] i. p. 299^a; and this fr. δφθαλμός and δοῦλος), [A. V. *eye-service* i. e.] service performed [only] under the master's eye (μη κατ' δφθαλμόδ., τουτέστι μη μόνον παρόντων τῶν δεσποτῶν καὶ ὄφων, δλλα καὶ απόντων, Theophyl. on Eph. vi. 6; "for the master's eye usually stimulates to greater diligence; his absence, on the other hand, renders sluggish." H. Stephanus): Eph. vi. 6; Col. iii. 22. Not found elsewhere; [cf. W. 100 (94^a)].*

οφθαλμός, -οῦ, ὁ, [fr. r. ὄπτειν to see; allied to οψίς, οψομαι, etc.; Curtius § 627], Sept. for γέννημα, [fr. Hom. down], the eye: Mt. v. 38; vi. 22; Mk. ix. 47; Lk. xi. 34; Jn. ix. 6; 1 Co. xii. 16; Rev. vii. 17; xxi. 4, and often; βρῆπη οφθαλμοῦ, 1 Co. xv. 52; οἱ οφθαλμοὶ μου εἰδον (see the remark in γλῶσσα, 1), Lk. ii. 30; cf. iv. 20; x. 23; Mt. xiii. 16; 1 Co. ii. 9; Rev. i. 7; [ἀνέβλεψαν οἱ οφθαλμοὶ Μt. xx. 34 R G]; ἰδεῖν τοὺς οφθ., Mt. xiii. 15; Jn. xii. 40; Acts xxviii. 27; ὥραν τοὺς οφθ. (see ὥρα, 1), 1 Jn. i. 1; ἡ ἐπιθυμία τῶν οφθ. desire excited by seeing, 1 Jn. ii. 16. Since the eye is the index of the mind, the foll. phrases have arisen: οφθ. σου πονηρός ἔστιν, i. e. thou art envious, Mt. xx. 15; οφθ. πονηρός, envy, Mk. vii. 22 (γέννημα, an envious man, Prov. xxiii. 6; xxviii. 22; cf. Sir. xxxiv. 13; ΓΝΩΣΕ ΤΟΥΣ ΤΑΥΓΑΤΟΥΣ, thine eye is evil toward thy brother, i. e. thou enviest [grudgest] thy brother, Deut. xv. 9; οφθ. πονηρός φθωνερός ἐπ' ἄρτρῳ, Sir. xiv. 10; μὴ φθωνεσάτω σου ὁ οφθ. Tob. iv. 7; the opposite, ἀγαθὸς οφθαλμός, is used of a willing mind, Sir. xxxii. (xxxv.) 10, 12); on the other hand, οφθαλμὸς πονηρὸς in Mt. vi. 23 is a diseased, disordered eye, just as we say a bad eye, a bad finger [see πονηρός, 2 a. (where Lk. xi. 34)]. κρατεῖν τοὺς οφθ. τοῦ μή κτλ. [A. V. to hold the eyes i. e.] to prevent one from recognizing another, Lk. xxiv. 16; ὑπολαμβάνω τινὰ ἀπὸ τῶν οφθ. τίνος, by receiving one to withdraw him from another's sight [A. V. received him out of their sight], Acts i. 9. Metaph. of the eyes of the mind, the faculty of knowing: ἐκρύβῃ ἀπὸ τῶν οφθ. σου, hid from thine eyes, i. e. concealed from thee [cf. B. 320 (274)], Lk. xix. 42; διδόναι τινὶ οφθαλμοὺς τοῦ μὴ βλέπειν, to cause one to be slow to understand, Ro. xi. 8 [cf. B. 267 (230)]; τυφλοῦν τοὺς οφθ. τίνος, Jn. xii. 40; 1 Jn. ii. 11; σκοτίζονται οἱ οφθ. Ro. xi. 10; πεφωτισμένοι οφθαλμοὶ τῆς διανοίας [cf. B. § 145, 6], Eph. i. 18 Rec.; τῆς καρδίας (as in Clem. Rom. 1 Cor. 36, 2), ibid. G L T Tr WH; ἐν οφθαλμοῖς τίνος ("Ἐγενέντος" [cf. B. § 146, 1 fin.]), in the judgment [cf. our view] of one, Mt. xxi. 42; Mk. xii. 11; οὐκ ἔστι τι ἀπέναντι τῶν οφθ. τίνος, to neglect a thing (cf. our leave, put, out of sight), Ro. iii. 18; γνωμόν ἔστι τι τοῖς οφθ. τίνος (see γνωμός, 2 a.), Heb. iv. 13; οἱ οφθ. τοῦ κυρίου ἐπὶ δικαίους (sc. ἐπι- [or ἀπο-] βλέποντιν), which is added in Ps. x. (xi. 4), are (fixed) upon the righteous, i. e. the Lord looks after, provides for them, 1 Pet. iii. 12. Other phrases in which οφθαλμός occurs may be found under ἀνοίγω p. 48^b, ἀπλούς, διανοίγω 1, ἐξορύσσω 1, ἐπάΐρω p. 228^a, καρμύνω, μοιχαλίς a., προγράφω 2.

οφεις, -εως, ὁ, [perh. named fr. its sight; cf. δράκων, init., and see Curtius as s. v. οφθαλμός]; fr. Hom. Il. 12, 208 down; Sept. mostly for ψηρός; a snake, serpent: Mt. vii. 10; Mk. xvi. 18; Lk. x. 19; xi. 11; Jn. iii. 14; 1 Co. x. 9; Rev. ix. 19; with the ancients the serpent was an emblem of cunning and wisdom, 2 Co. xi. 3, cf. Gen. iii. 1; hence, φρόνιμοι ὡς οἱ οφεις, Mt. x. 16 [here WH mrg. οἱ οφεις]; hence, crafty hypocrites are called οφεις, Mt. xxiii. 33. The serpent narrated to have deceived Eve (see Gen. u. s.) was regarded by the later Jews as the devil (Sap. ii. 23 sq. cf. 4 Macc. xviii. 8); hence he is

called οἱ οφεις οἱ ἀρχαῖοι, οἱ οφεις: Rev. xii. 9, 14 sq.; xx. 2; see [Grimm on Sap. u. s.; Fr. Lenormant, Beginnings of History etc. ch. ii. p. 109 sq., and] δράκων.*

οφένης, -όνης, ἡ, 1. the eyebrow, so fr. Hom. down.

2. any prominence or projection; as [Eng. the brow] of a mountain (so the Lat. supercilium, Verg. georg. 1, 108; Hirt. bell. afr. 58; Liv. 27, 18; 34, 29): Lk. iv. 29 (Hom. Il. 20, 151; often in Polyb., Plut., al.).*

[οχέτος, -οῦ, ὁ, 1. a water-pipe, duct. 2. the intestinal canal: Mk. vii. 19 WH (rejected) mrg. (al. ἀφεδρών).]*

οχλέω, -ώ: pres. pass. ptcp. δράκωνενος; (οχλος); prop. to excite a mob against one; [in Hom. (Il. 21, 261) to disturb, roll away]; univ. to trouble, molest, (τινά, Hdt. 5, 41; Aeschyl. al.); absol. to be in confusion, in an uproar, (3 Macc. v. 41); pass. to be vexed, molested, troubled: by demons, Lk. vi. 18 R G L (where T Tr WH ἐνοχλεῖ, —the like variation of text in Hdian. 6, 3, 4); Acts v. 16; Tob. vi. 8 (7); Acta Thomae § 12. [COMP.: ἐν-, παρ- οχλέω.]*

οχλοποιέω, -ώ: 1 aor. ptcp. δράκωνεις; (οχλος, ποιέω); to collect a crowd, gather the people together: Acts xvii. 5. Not found elsewhere.*

οχλος, -ον, ὁ, in the N. T. only in the historical bks. and five times in the Rev.; as in Grk. writ. fr. Pind. and Aeschyl. down, a crowd, i. e.

1. a casual collection of people; a multitude of men who have flocked together in some place, a throng: Mt. ix. 23, 25; xv. 10, etc.; Mk. ii. 4; iii. 9, and often; Lk. v. 1, 19; vii. 9, etc.; Jn. v. 13; vi. 22, 24; vii. 20, 32, 49, etc.; Acts xiv. 14; xvii. 8; xxi. 34; τὸς ἐκ τοῦ οχλου, Lk. xi. 27; xii. 13; or ἀπὸ τοῦ οχλου, xix. 39; ix. 38; ἀπὸ (for i. e. on account of [cf. ἀπό, II. 2 b.]) τ. οχλου, Lk. xix. 3; ή βίᾳ τ. οχλου, Acts xxi. 35; πολὺς οχλος and much oftener οχλος πολύς, Mt. xiv. 14; xx. 29; xxvi. 47; Mk. v. 21, 24; vi. 34; ix. 14; xiv. 43 [here T Tr WH om. L Tr mrg. br. πολ.]; Lk. vii. 11; viii. 4; ix. 37; Jn. vi. 2, 5; xii. 12 [but here Tr mrg. br. WH prefix ο-; cf. B. 91 (80)]; Rev. xix. 1, 6; with the art. ο πολύς οχλ., the great multitude present, Mk. xii. 37; [δ οχλος πολύς (the noun forming with the adj. a single composite term, like our) the common people, Jn. xii. 9 T WH Tr mrg.; cf. B. u. s.; some would give the phrase the same sense in Mk. l. e.]; πάμπολυς, Mk. viii. 1 [Rec.]; ικανός, Mk. x. 46; Lk. vii. 12; Acts xi. 24, 26; xix. 26; δ πλεῖστος οχλ. [the most part of the multitude], Mt. xxi. 8; πᾶς ὁ οχλ., Mt. xiii. 2; Mk. ii. 13; iv. 1; vii. 14 [Rec.]; ix. 15; xi. 18; Lk. xiii. 17; Acts xxi. 27; οχλ. τοσούτος, Mt. xv. 33; αἱ μυριάδες τοῦ οχλ. Lk. xii. 1; οὐ μετὰ οχλου, not having a crowd with me, Acts xxiv. 18; ἀπερ οχλου, in the absence of the multitude [(see ἀπερ)], Lk. xxii. 6. plur. οι οχλοι, very often in Mt. and Lk., as Mt. v. 1; vii. 28; ix. 8, 33, 36; xi. 7; xii. 46; xiii. 34, 36, etc.; Lk. iii. 7, 10; iv. 42; v. 3; viii. 42, 45; ix. 11; xi. 14, etc.; Acts viii. 6; xiii. 45; xiv. 11, 13, 18 sq.; xvii. 13; once in Jn. vii. 12 [where Tdf. the sing.]; in Mk. only vi. 33 Rec.; and without the art. Mk. x. 1; οχλοι πολλοι, Mt. iv. 25; viii. 1; xii. 15 [R G]; xiii. 2; xv. 30; xix. 2; Lk. v. 15; xiv. 25; πάντες οι οχλοι, Mt. xii. 23. 2. the multi-

tude i. e. the common people, opp. to the rulers and leading men : Mt. xiv. 5; xxi. 26; Mk. xii. 12; [Jn. vii. 12^b (provided the plur. is retained in the first part of the vs.)]; with contempt, the ignorant multitude, the populace, Jn. vii. 49; ἐπιστάσις ὥχλου, a riot, a mob, Acts xxiv. 12 [L T Tr WH ἐπιστάσις (q. v.) ὥχλη]. 3. univ. a multitude : with a gen. of the class, as τελωνῶν, Lk. v. 29; μαθητῶν, Lk. vi. 17; ὀνομάτων (see ὄνομα, 3), Acts i. 15; τῶν ιερέων, Acts vi. 7; the plur. ὥχλοι, joined with λαοί and ζήτη, in Rev. xvii. 15 seems to designate troops of men assembled together without order. (Sept. chiefly for γέγκη.)

ὅχυρωμα, -τον, τό, (ὅχυρόν [to make strong, to fortify]); 1. prop. a castle, stronghold, fortress, fastness, Sept. for γέγκη, etc.; very often in 1 and 2 Macc.; Xen. Hellen. 3, 2, 3. 2. trop. anything on which one relies : καθεῖλε τὸ ὅχυρωμα, ἐφ' ᾧ ἐπεποίθεισαν, Prov. xxi. 22; ὅχυρωμα ὄσιον φόβος κυρίου, Prov. x. 29; in 2 Co. x. 4 of the arguments and reasonings by which a disputant endeavors to fortify his opinion and defend it against his opponent.*

ὅψαριον, -ον, τό, (dimin. fr. ὅψον [cf. Curtius § 630] i. e. whatever is eaten with bread, esp. food boiled or roasted; hence specifically), fish: Jn. vi. 9, 11; xxi. 9 sq. 13. (Comic. ap. Athen. 9, c. 35 p. 385 e.; Lejan., Geop. [cf. Wetstein on Jn. vi. 9]; see γυναικάριον, fin. [W. 23 (22)].)*

ὅψις, -εως, ἡ, (ΟΠΤΩ, ὅψομαι [cf. ὁφθαλμός]), fr. Hom. down; Sept. chiefly for γέγκη; 1. seeing, sight. 2. face, countenance: Jn. xi. 44; Rev. i. 16. 3. the outward appearance, look, [many lexicographers give this neuter and objective sense precedence]: κρίνειν κατ' ὅψιν, Jn. vii. 24.*

ὅψινον, -ον, τό, (fr. ὅψον — on which see ὅψαριον, init. — and ὀνέομαι to buy), a later Grk. word (cf. Sturz, De dial. Mace. et Alex. p. 187; Phryn. ed. Lob. p. 418), prop. whatever is bought to be eaten with bread, as fish, flesh, and the like (see ὅψαριον). And as corn, meat, fruits, salt, were given to soldiers instead of pay (Caes. b. g. 1, 23, 1; Polyb. 1, 66 sq.; 3, 13, 8), ὅψινον began to signify 1. univ. a soldier's pay, allowance, (Polyb. 6, 39, 12; Dion. Hal. antt. 9, 36), more commonly in the plur. [W. 176 (166); B. 24 (21)] ὅψινα, prop. that part of a soldier's support given in place of pay [i. e. rations] and the money in which he is paid (Polyb. 1, 67, 1; 6, 39, 15; 1 Macc. iii. 28; xiv. 32; 1 Esdr. iv. 56; Joseph. antt. 12, 2, 3): Lk. iii. 14; 1 Co. ix. 7 [cf. W. § 31, 7 d.]. 2. metaph. wages: sing. 2 Co. xi. 8; τῆς ἀμαρτίας, the hire that sin pays, Ro. vi.

23. sabbati, on the evening of the sabbath], but without success. [(Cf. Keil, Com. über Matth. ad loc.)]*

ὅψιμος, -ον, (ὅψι), late, latter, (Hom. II. 2, 325; ὁψιμάτας σπόρος, Xen. oec. 17, 4 sq.; ἐν τοῖς ὅψιμοις τῶν ὑδάτων, of the time of subsidence of the waters of the Nile, Diod. 1, 10; [cf. Lob. ad Phryn. p. 51 sq.]): ὅψις ὑετός, the latter or vernal rain, which falls chiefly in the months of March and April just before the harvest (opp. to the autumnal or πρώιμος [cf. B. D. s. v. Rain]), Jas. v. 7 [but L T Tr WH om. υετόν, cod. Sin. and a few other authorities substitute καρπόν]; Sept. for ψίρη, Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Joel ii. 23; Zech. x. 1.*

ὅψις, -ον, (ὅψι), late; 1. as an adjective ([Pind.,] Thuc., Dem., Aristot., Theophr. al.; [Lob. ad Phryn. p. 51 sq.]): ἡ ὥρα, Mk. xi. 11 [but T Tr mrg. WH txt. ὥψις, q. v.] (ὅψια ἐν νυκτὶ, Pind. Isthm. 4, 59). 2. contrary to the usage of prof. auth. ἡ ὅψια as a subst. (sc. ὥρα [cf. W. 591 sq. (550); B. 82 (71)]), evening: i. e. either from our three to six o'clock p. m., Mt. viii. 16; xiv. 15; xxvii. 57; Mk. iv. 35; or from our six o'clock p. m. to the beginning of night, Mt. xiv. 23; xvi. 2 [here T br. WH reject the pass.]; xx. 8; xxvi. 20; Mk. i. 32; vi. 47; xiv. 17; xv. 42; Jn. vi. 16; xx. 19, (hence ημέρα γένεται, between the two evenings, Ex. xiii. 6; xvi. 12; xxix. 39 [cf. Gesenius, Thesaur. p. 1064 sq. (and addit. et emend. p. 106); B. D. s. v. Day]). Besides only in Judith xiii. 1.*

ὅψις, -εως, ἡ, (ΟΠΤΩ, ὅψομαι [cf. ὁφθαλμός]), fr. Hom. down; Sept. chiefly for γέγκη; 1. seeing, sight. 2. face, countenance: Jn. xi. 44; Rev. i. 16. 3. the outward appearance, look, [many lexicographers give this neuter and objective sense precedence]: κρίνειν κατ' ὅψιν, Jn. vii. 24.*

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II

παγιδεύω**παιδάριον**

παγιδεύω: 1 aor. subj. 3d pers. plur. **παγιδεύσωσιν**; (**παγίσις**, q. v.) ; a word unknown to the Greeks; *to ensnare, entrap*: birds, Eccl. ix. 12; metaphor., *τινὰ ἐν λόγῳ*, of the attempt to elicit from one some remark which can be turned into an accusation against him, Mt. xxii. 15. ([*τοῖς λόγοις*, Prov. vi. 2 Graec. Venet.; cf. also Deut. vii. 25; xii. 30 in the same]; 1 S. xxviii. 9.)*

παγίς, -ίδος, ἡ, (fr. *πήγνυμι* to make fast, 2 aor. *ἔπαγον*; prop. that which holds fast [cf. Anth. Pal. 6, 5]), Sept. for *πε*, *πεζή*, *πεζίνη*, etc.; *a snare, trap, noose*; a. prop. of snares in which birds are entangled and caught, Prov. vi. 5; vii. 23; Ps. xc. (xci) 3; cxxiii. (cxxxiv.) 7; **παγίδας ιστάναι**, Arstph. av. 527; hence ὡς **παγίσις**, as a snare, i. e. *unexpectedly, suddenly*, because birds and beasts are caught unawares, Lk. xxi. 35. b. trop. *a snare*, i. e. *whatever brings peril, loss, destruction*: of a sudden and unexpected deadly peril, Ro. xi. 9 fr. Ps. Ixviii. (lxix.) 23; of the allurements and seductions of sin, *ἐμπίπτειν εἰς πειρασμὸν καὶ παγίδα*, 1 Tim. vi. 9 (*ἐμπίπτει εἰς παγίδα ἀμαρτωλός*, Prov. xii. 13, cf. xxix. 6; joined with *σκάδαλον*, Sap. xiv. 11); *τοῦ διαβόλου*, the allurements to sin by which the devil holds one bound, 2 Tim. ii. 26; 1 Tim. iii. 7. (In Grk. writ. also of the snares of love.)*

πάθημα, -τος, τό, (fr. *παθεῖν*, *πάσχω*, as *μάθημα* fr. *μαθεῖν*), fr. [Soph.] Hdt. down; 1. *that which one suffers or has suffered*; a. externally, *a suffering, misfortune, calamity, evil, affliction*: plur., Ro. viii. 18; 2 Co. i. 6 sq.; Col. i. 24; 2 Tim. iii. 11; Heb. ii. 10; x. 32; 1 Pet. v. 9; *τὰ εἰς Χριστόν*, that should subsequently come unto Christ [W. 193 (182)], 1 Pet. i. 11; *τοῦ Χριστοῦ*, which Christ endured, 1 Pet. v. 1; also the afflictions which Christians must undergo in behalf of the same cause for which Christ patiently endured, are called *παθήματα τοῦ Χριστοῦ* [W. 189 (178) note], 2 Co. i. 5; Phil. iii. 10; 1 Pet. iv. 13. b. of an inward state, *an affection, passion*: Gal. v. 24; *τῶν ἀμαρτιῶν*, that lead to sins, Ro. vii. 5. 2. i. q. *τὸ πάσχειν* (see *παύχημα*, 2), *an enduring, undergoing, suffering*, (so the plur. in Arstph. thesm. 199): *θανάτου*, gen. of the obj., Heb. ii. 9. [SYN. cf. **πάθος**, init.]*

παθητός, -ή, -όν, (*πάσχω*, *παθεῖν*): 1. *passible* (Lat. *patibilis*, Cic. de nat. deor. 3, 12, 29), *endued with the capacity of suffering, capable of feeling*; often in Plut., as *παθητὸν σῶμα*. 2. *subject to the necessity of suffering, destined to suffer*, (Vulg. *passibilis*): Acts xxvi. 23 (with the thought here respecting Christ as *παθητός* compare the similar language of Justin Mart. dial. c. Tr. cc. 36, 39, 52, 68, 76, 89); cf. W. 97 (92); [B. 42 (37)]; (so in eccl. writ. also, cf. Otto's Justin, Grk. index s. v.;

Christ is said to be *παθητός* and *ἀπαθής* in Ignat. ad Eph. 7, 2; ad Polyc. 3, 2).*

πάθος, -ου, τό, (*παθεῖν*, *πάσχω*), fr. Aeschyl. and Hdt. down; i. q. *πάθημα* (q. v.); [the latter differs fr. *πάθος* (if at all) only in being the more individualizing and concrete term; cf. Schmidt, Syn. ch. 24 § 11)]; 1. *whatever befalls one, whether it be sad or joyous; spec. a calamity, mishap, evil, affliction*. 2. *a feeling which the mind suffers, an affection of the mind, emotion, passion; passionate desire*; used by the Greeks in either a good or a bad sense (cf. Aristot. eth. Nic. 2, 4 [cf. Cope, Introd. to Aristotle's Rhet. p. 133 sqq.; and his note on rhet. 2, 22, 16]). In the N. T. in a bad sense, *depraved passion*: Col. iii. 5; *πάθη ἀτιμίας*, *vile passions*, Ro. i. 26 (see *ἀτιμία*); *ἐν πάθει ἐπιθυμίας*, [in the passion of lust], gen. of apposit. [W. § 59, 8 a.], 1 Th. iv. 5.*

[SYN. *πάθος*, *ἐπιθυμία*: *π.* presents the passive, *ἐπ.* the active side of a vice; *ἐπ.* is more comprehensive in meaning than *π.*; *ἐπ.* is (evil) desire, *π.* ungoverned desire. Cf. Trench § lxxxvii.; Bp. Lghtft. on Col. iii. 5.]

παιδαγωγός, -οῦ, δ, (fr. *παῖς*, and *ἀγωγός* a leader, escort), fr. Hdt. 8, 75 down; *a tutor* (Lat. *paedagogus*) i. e. a guide and guardian of boys. Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood; cf. Fischer s. v. in index i. to Aeschin. dial. Socr.; Hermann, Griech. Privatalterthümer, § 34, 15 sqq.; [Smith, Dict. of Grk. and Rom. Antiq. s. v.; Becker, Charicles (Eng. trans. 4th ed.), p. 226 sqq.]. They are distinguished from *διδάσκαλοι*: Xen. de rep. Lac. 3, 2; Plat. Lys. p. 208 c.; Diog. Laert. 3, 92. The name carries with it an idea of severity (as of a stern censor and enforcer of morals) in 1 Co. 15, where the father is distinguished from the tutor as one whose discipline is usually milder, and in Gal. iii. 24 sq. where the Mosaic law is likened to a tutor because it arouses the consciousness of sin, and is called *παιδαγωγὸς εἰς Χριστόν*, i. e. preparing the soul for Christ, because those who have learned by experience with the law that they are not and cannot be commended to God by their works, welcome the more eagerly the hope of salvation offered them through the death and resurrection of Christ, the Son of God.*

παιδάριον, -ου, τό, (dimin. of *παῖς*, see *γυναικάριον*), *a little boy, a lad*: Mt. xi. 16 Rec.; Jn. vi. 9. (Arstph., Xen., Plat., sqq.; Sept. very often for γιον, also for γένετον:

[*παιδάριον* of an adult youth, Tob. vi. 2, etc. (cf. 11 sq.)].) [SYN. see παῖς, fin.]*

παιδεία (Tdf. -ία; [see 1, i]), -as, ἡ, (*παιδεύω*), Sept. for Ρώτη; 1. the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment): Eph. vi. 4 [cf. W. 388 (363) note]; (in Grk. writ. fr. Aeschyl. on, it includes also the care and training of the body.) [See esp. Trench, Syn. § xxxii.; cf. Jowett's Plato, index s. v. Education]. 2. whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing the passions; hence a. instruction which aims at the increase of virtue: 2 Tim. iii. 16. b. acc. to bibl. usage *chastisement, chastening*, (of the evils with which God visits men for their amendment): Heb. xii. 5 (Prov. iii. 11), 7 sq. [see ὑπομένω, 2 b.], 11; (Prov. xv. 5, and often in the O. T.; cf. Grimm, Exgt. Hdbch. on Sap. p. 51; [cf. (Plat.) defn. παιδεία· δύναμις θεραπευτική ψυχῆς].)*

παιδευτής, -οῦ, δ., (*παιδεύω*); 1. an instructor, preceptor, teacher: Ro. ii. 20 (Sir. xxxvii. 19; 4 Macc. v. 34; Plat. legg. 7 p. 811 d., etc.; Plut. Lycurg. c. 12, etc.; Diog. Laërt. 7, 7). 2. a chastiser: Heb. xii. 9 (Hos. v. 2; Psalt. Sal. 8, 35).*

παιδεύω; impf. ἐπαιδεύον; 1 aor. ptc. παιδεύσας; Pass., pres. παιδεύομαι; 1 aor. ἐπαιδεύθην; pf. ptc. πεπαιδεύμενος; (*παῖς*); Sept for Ρώτη; 1. as in class. Grk. prop. to train children: τωά with a dat. of the thing in which one is instructed, in pass., σοφίᾳ [W. 227 (213) n.], Acts vii. 22 R G L WH [cf. B. § 134, 6] (*γράμμασιν*, Joseph. c. Ap. 1, 4 fin.); ἐν σοφίᾳ, ibid. T Tr; τωά κατὰ ἀκρίβειαν, in pass., Acts xxii. 3. Pass. to be instructed or taught, to learn: foll. by an inf., 1 Tim. i. 20; to cause one to learn: foll. by ίτα, Tit. ii. 12. 2. to chastise; a. to chastise or castigate with words, to correct: of those who are moulding the character of others by reproof and admonition, 2 Tim. ii. 25 (*τωά παιδεύειν καὶ ρύθμιζειν λόγῳ*, Ael. v. h. 1, 34). b. in bibl. and eccl. use employed of God, to chasten by the infliction of erils and calamities [cf. W. § 2, 1 b.]: 1 Co. xi. 32; 2 Co. vi. 9; Heb. xii. 6; Rev. iii. 19, (Prov. xix. 18; xxix. 17; Sap. iii. 5; xi. 10 (9); 2 Macc. vi. 16; x. 4). c. to chastise with blows, to scourge: of a father punishing a son, Heb. xii. 7, [10]; of a judge ordering one to be scourged, Lk. xxiii. 16, 22, [(Deut. xxii. 18)].*

παιδιόθεν, (*παιδίον*), adv., from childhood, from a child, (a later word, for which the earlier writ. used ἐκ παιδός, Xen. Cyr. 5, 1, 2; or ἐκ παιδίον, mem. 2, 2, *; or ἐκ παιδίων, oec. 3, 10; [cf. W. 26 (25); 463 (431)]): Mk. ix. 21, where L T Tr WH ἐκ παιδιόθεν [cf. Win. § 65, 2]. (Synes. de provid. p. 91 b.; Joann. Zonar. 4, 184 a.).*

παιδίον, -ου, τό, (dimin. of παῖς), [fr. Hdt. down], Sept. for Ρώτη, γύνη, ιβ, etc.; a young child, a little boy, a little girl; plur. τὰ παιδία, infants; children; little ones. In sing.: univ., of an infant just born, Jn. xvi. 21; of a (male) child recently born, Mt. ii. 8 sq. 11, 13, 14, 20 sq.; Lk. i. 59, 66, 76, 80; ii. 17, 21 [Rec.], 27, 40; Heb. xi. 23;

of a more advanced child, Mt. xviii. 2, 4 sq.; Mk. ix. 36 sq.; [x. 15]; Lk. ix. 47 sq.; [I.k. xviii. 17]; of a mature child, Mk. ix. 24; τιώς, the son of some one, Jn. iv. 49; of a girl, Mk. v. 39–41; [vii. 30 L txt. T Tr WH]. In plur. of (partly grown) children: Mt. xi. 16 G L T Tr VII; xiv. 21; xv. 38; xviii. 3; xix. 13 sq.; Mk. vii. 28: x. 13 sqq.; Lk. vii. 32; xviii. 16; [Heb. ii. 14]; τιώς, of some one, Lk. xi. 7, cf. Heb. ii. 13. Metaph. παιδία ταῖς φρεσὶ, children (i. e. like children) where the use of the mind is required, 1 Co. xiv. 20; in affectionate address, i. q. Lat. carissimi [A. V. children], Jn. xxi. 5; 1 Jn. ii. 14 (13), 18; [iii. 7 WH mrg. SYN. see παῖς, fin.]*

παιδίστκη, -ης, ἡ, (fem. of παιδίσκος, a young boy or slave; a dimin. of παῖς, see νεανίσκος); 1. a young girl, damsel, (Xen., Menand., Polyb., Plut., Leian.; Sept. Ruth iv. 12). 2. a maid-servant, a young female slave; cf. Germ. *Mädchen* [our maid] for a young female-servant (Hdt. 1, 93; Lys., Dem., al.): Lk. xii. 45; Acts xvi. 16; opp. to ἡ ἔλευθέρα, Gal. iv. 22 sq. 30 sq.; spec. of the maid-servant who had charge of the door: Mt. xxvi. 69; Mk. xiv. 66, 69; Lk. xxii. 56; Acts xii. 13; ἡ π. ἡ θυρωρός, Jn. xviii. 17; (also in the Sept. of a female slave, often for Ρώτη, η Ρώτη). Cf. Lob. ad Phryn. p. 239. [SYN. see παῖς, fin.]*

παιζω; fr. Hom. down; prop. to play like a child; then univ. to play, sport, jest; to give way to hilarity, esp. by joking, singing, dancing; so in 1 Co. x. 7, after Ex. xxxii. 6 where it stands for Ρώτη, as in Gen. xxi. 9; xxvi. 8; Judg. xvi. 25; also in the Sept. for Ρώτη. [COMP.: ἐμ-παιζώ.]*

παῖς, gen. παιδός, δ., ἡ, fr. Hom. down; in the N. T. only in the Gospels and Acts; 1. a child, boy or girl; Sept. for Ρώτη and γύνη (Gen. xxiv. 28; Deut. xxii. 15, etc.); δ παῖς, Mt. xvii. 18; Lk. ii. 43; ix. 42; Acts xx. 12; ἡ παῖς, Lk. viii. 51, 54; plur. infants, children, Mt. ii. 16; xxi. 15; δ παῖς τιώς, the son of one, Jn. iv. 51. 2. (Like the Lat. *puer*, i. q.) servant, slave, (Aeschyl. cho-eph. 652; Arstph. nub. 18, 132; Xen. mem. 3, 13, 6; symp. 1, 11; 2, 23; Plat. Charm. p. 155 a.; Protag. p. 310 c. and often; Diod. 17, 76; al.; so Sept. times without number for Ρώτη [cf. W. p. 30, no. 3]; cf. the similar use of Germ. *Bursch*, [French *garçon*, Eng. *boy*]): Mt. viii. 6, 8, 13; Lk. vii. 7 cf. 10; xii. 45; xv. 26; an attendant, servant, spec. a king's attendant, minister: Mt. xiv. 2 (Diod. xvii. 36; hardly so in the earlier Grk. writ.; Gen. xli. 37 sq.; 1 S. xvi. 15–17; xviii. 22, 26; Dan. ii. 7; 1 Macc. i. 6, 8; 1 Esdr. ii. 16; v. 33, 35); hence, in imitation of the Hebr. בָּנִי, בָּנָה, παῖς τοῦ θεοῦ is used of a devout worshipper of God, one who fulfills God's will, (Ps. lxviii. (lxix.) 18; exii. (exiii.) 1; Sap. ii. 13, etc.); thus, the people of Israel, Lk. i. 54 (Is. xli. 8; xlvi. 19; xliv. 1 sq. 21, etc.); David, Lk. i. 69; Acts iv. 25, (Ps. xvii. (xviii.) 1; xxxv. (xxxvi.) 1 [Ald., Compl.], etc.); likewise any upright and godly man whose agency God employs in executing his purposes; thus in the N. T. Jesus the Messiah: Mt. xii. 18 (fr. Is. xlii. 1); Acts iii. 13, 26; iv. 27, 30, [cf. Harnack on Barn. ep. 6, 1 and Clem. Rom. 1 Cor. 59, 2]; in the O. T. also Moses, Neh. i. 7 sq.;

the prophets, 1 Esdr. viii. 79 (81); Bar. ii. 20, 24; and others.*

[SYN. παῖς, παιδάριον, παιδίον, παιδίσκη, τέκνον: The grammarian Aristophanes is quoted by Ammonius (s. v. γέρων) as defining thus: παιδίον, τὸ τρεφόμενον ὑπὸ τιθηνοῦ· παιδάριον δέ, τὸ ἡδὸν περιπατοῦν καὶ τῆς λέξεως ἀντεχόμενον· παιδίσκος δ', ὁ ἐπὶ τῇ ἔχομένῃ ἥλικια· παῖς δ' διὰ τῶν ἐγκυκλίων μαθημάτων δυνάμενος οἶναι. Philo (de mund. opif. § 36) quotes the physician Hippocrates as follows: ἐν ἀνθρώπων φύσει ἐπτά εἰσιν ὅραι κ.τ.λ.· παιδίον μὲν ἐστιν ἀρχις ἐπτὰ ἑταῖροι, ὅδοντων ἐκβολῆς· παῖς δὲ ἔχει γονῆς ἐκφύσεως, εἰς τὰ δις ἐπτά· μειράκιον δὲ ἔχει γενελὸν λαχνεσσως, ἐς τὰ τρίς ἐπτά. etc. According to Schmidt, παιδίον denotes exclusively a little child; παιδάριον a child up to its first school years; παῖς a child of any age; (παιδίσκος and) παιδίσκη, in which reference to descent quite disappears, cover the years of late childhood and early youth. But usage is untrammeled: from a child is expressed either by ἐκ παιδός (most frequently), or ἐκ παιδίου, or ἐκ (ἀπὸ) παιδαρίου. παῖς and τέκνον denote a child alike as respects descent and age, reference to the latter being more prominent in the former word, to descent in τέκνον; but the period παῖς covers is not sharply defined; and, in classic usage as in modern, youthful designations cleave to the female sex longer than to the male. See Schmidt ch. 69; Höhne in Lüthardt's Zeitschrift n. s. w. for 1882, p. 57 sqq.]

παῖον: 1 aor. ἔπαισα; from Aeschyl. and Hdt. down; Sept. mostly for πῆγε; to strike, smite: with the fists, Mt. xxvi. 68 [cf. ραπίζω, 2]; Lk. xxii. 64; with a sword, Mk. xiv. 47; Jn. xviii. 10; to sting (to strike or wound with a sting), Rev. ix. 5.*

Πακατιανή, -ῆς, ἡ, Pacatiana (Phrygia). In the fourth century after Christ, Phrygia was divided into Phrygia Salutaris and Phrygia Pacatiana [later, Capatiana]; Laodicea was the metropolis of the latter: 1 Tim. vi. 22 (in the spurious subscription). [Cf. Forbiger, Hndbch. d. alt. Geogr. 2te Ausg. ii. 338, 347 sq.; Bp. Lghft. on Col., Introd. (esp. pp. 19, 69 sq.).]*

πάλαι, adv. of time, fr. Hom. down; 1. of old: Heb. i. 1; (as adj.) former, 2 Pet. i. 9. [πάλαι properly designates the past not like πρίν and πρότερον relatively, i. e. with a reference, more or less explicit, to some other time (whether past, pres., or fut.), but simply and absolutely.] 2. long ago: Mt. xi. 21; Lk. x. 13; Jude 4; so also of time just past, Mk. xv. 44 [A. V. any while] (where L Tr txt. WH txt. ἤδη); 2 Co. xii. 19 L T Tr WH [R. V. all this time], (so in Hom. Od. 20, 293; Joseph. antt. 14, 15, 4).*

παλαιός, -ά, -ών, (πάλαι, q. v.), fr. Hom. down; 1. old, ancient, (Sept. several times for ἵψη and ἤπειρος): οἶνος παλαιός (opp. to νέος), Lk. v. 39 [but WH in br.] (Hom. Od. 2, 340; Sir. ix. 10); διαθήκη, 2 Co. iii. 14; ἐντολή (opp. to κανή), given long since, 1 Jn. ii. 7; ζύμη (opp. to νέον φύρα), 1 Co. v. 7 sq.; neut. plur. παλαιά (opp. to κανά), old things, Mt. xiii. 52 (which seems to allude to such articles of food as are fit for use only after having been kept some time [al. consider clothing, jewels, etc., as referred to; cf. θησαυρός, 1 c.]; dropping the fig., old and new commandments; cf. Sir. xxiv. 23; Heb. v. 12 sqq.); δ παλαιὸς ἡμῶν ἄνθρωπος (opp. to δ νέος), our old

man, i. e. we, as we were before our mode of thought, feeling, action, had been changed, Ro. vi. 6; Eph. iv. 22; [Col. iii. 9]. 2. no longer new, worn by use, the worse for wear, old, (for הַלְכָה, Josh. ix. 10 (4) sq.): ἱμάτιον, ἀσκός, Mt. ix. 16 sq.; Mk. ii. 21 sq.; Lk. v. 39 sq. [SYN. see ἀρχαῖος, fin.].*

παλαιότης, -ητος, ἡ, (παλαιός), oldness: γράμματος, the old state of life controlled by 'the letter' of the law, Ro. vii. 6; see καινότης, and γράμμα, 2 c. ([Eur.], Plat., Aesch., Dio Cass. 72, 8.)*

παλαιώδης, -ώδης, -ώ: pf. πεπαλαίωκα; Pass., pres. ptep. παλαίωμενος; fut. παλαίωθησομαι; (παλαιός); a. to make ancient or old, Sept. for הַלְכָה, רֹעֵי: of things worn out by time and use, as βαλάντιον, Lk. xii. 33; ἱμάτιον, Heb. i. 11 (Ps. ci. (cii.) 27; Deut. xxix. 5; Josh. ix. 19 (13); Neh. ix. 21; Is. l. 9; li. 6; Sir. xiv. 17). pass. τὸ παλαούμενον, that which is becoming old, Heb. viii. 13 (Plat. symp. p. 208 b.; Tim. p. 59 c.). b. to declare a thing to be old and so about to be abrogated: Heb. viii. 13 [see γράσκω, fin.].*

πάλη, -ης, ἡ, (fr. πάλλω to vibrate, shake), fr. Hom. down, wrestling (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able θλίψειν καὶ κατέχειν his prostrate antagonist, i. e. hold him down with his hand upon his neck; cf. Plat. legg. 7 p. 796; Aristot. rhet. 1, 5, 14 p. 1361^b, 24; Heliod. aethiop. 10, 31; [cf. Krause, Gymn. u. Agon. d. Griech. i. 1 p. 400 sqq.; Guhl and Koner p. 219 sq.; Dict. of Antiq. s. v. *lucta*]); the term is transferred to the struggle of Christians with the powers of evil: Eph. vi. 12.*

παλιγγενεσία (TWH παλιγγενεσία. [cf. Tdf. Proleg. p. 77 bot.]), -as, ἡ, (πάλιν and γένεσις), prop. new birth, reproduction, renewal, re-creation, (see Halm on Cic. pro Sest. § 140), Vulg. and Augustine regeneration; hence, moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better, (effected in baptism [cf. reff. s. v. βάπτισμα, 3]): Tit. iii. 5 [cf. the Comm. ad loc. (esp. Holtzmann, where see p. 172 sq. for reff.); Weiss, Bibl. Theol. esp. §§ 84, 108; cf. Suicer, Thes. s. v.]. Commonly, however, the word denotes the restoration of a thing to its pristine state, its renovation, as the renewal or restoration of life after death, Philo leg. ad Gaium § 41; de cherub. § 32; [de poster. Cain. § 36]; Long. past. 3, 4 (2) (παλιγγ. ἐκ θανάτου); Lcian. encom. muscae 7; Schol. ad Soph. Elec. 62 (Πινθαγόρας περὶ παλιγγενεσίας ἐτεραπεύετο); Plut. mor. p. 998 c. [i. ἐ. de esu carn. ii. 4, 4] (ὅτι χρῶνται κοινῶς αἱ ψυχαὶ σώμασιν ἐν ταῖς παλιγγενεσίαις [cf. ibid. i. 7, 5; also de Is. et Osir. 72; de Ei ap. Delph. 9; etc.]); the renovation of the earth after the deluge, Philo de vita Moys. ii. § 12; Clem. Rom. 1 Cor. 9, 4; the renewal of the world to take place after its destruction by fire, as the Stoics taught, Philo [de incorrupt. mundi §§ 3, 14, 17]; de mund. § 15; Antonin. 11, 1 [(cf. Gataker ad loc.); Zeller, Philos. d. Griech. iii. p. 138]; that signal and glorious change of all things (in heaven and earth)

for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which the primitive Christians expected in connection with the visible return of Jesus from heaven: Mt. xix. 28 (where the

Syriac correctly **مُكْرِنٌ مُكْرِنٌ**, in the new age or world; cf. Bertholdt, Christologia Judaeorum, p. 214 sq.; Größer, Jahrhundert des Heils, ii. p. 272 sqq.; [Schürer, Neutest. Zeitgesch. § 29, 9; Weber, Altsynagog. Paläst. Theol. § 89]. (Further, the word is used of Cicero's restoration to rank and fortune on his recall from exile, Cic. ad Att. 6, 6; of the restoration of the Jewish nation after the exile, παλ. πατρίδος, Joseph. antt. 11, 3, 9; of the recovery of knowledge by recollection, παλιγγ. τῆς γνώσεως ἐστιν ἡ ἀνάμνησις, Olympiodor. quoted by Cousin in the Journal des Savans for 1834, p. 488.) [Cf. Trench § xviii.; Cremer 3te Aufl. s. v.]*

πάλιν, adv., fr. Hom. down; **1.** anew, again, [but the primary meaning seems to be back; cf. (among others) Ellenl., Lex. Soph. s. v. ii. p. 485]; **a.** joined to verbs of all sorts, it denotes renewal or repetition of the action: Mt. iv. 8; xx. 5; xxi. 36; xxii. 1, 4; Mk. ii. 13; iii. 20; Lk. xxiii. 20; Jn. i. 35; iv. 13; viii. 2, 8, 12, 21; ix. 15, 17; x. 19; Acts xvii. 32; xxvii. 28; Ro. xi. 23; 1 Co. vii. 5; 2 Co. xi. 16; Gal. i. 9; ii. 18; iv. 19; 2 Pet. ii. 20; Phil. ii. 28; iv. 4; Heb. i. 6 (where πάλιν is tacitly opposed to the time when God first brought his Son into the world, i. e. to the time of Jesus' former life on earth); Heb. v. 12; vi. 1, 6; Jas. v. 18; Rev. x. 8, 11; **πάλιν μακρόν** sc. ἔσται, Jn. xvi. 16 sq. 19; **εἰς τὸ πάλιν**, again (cf. Germ. zum wiederholten Male; [see εἰς, A. II. 2 fin.]), 2 Co. xiii. 2; with verbs of going, coming, departing, returning, where again combines with the notion of back; thus with ἄγωμεν, Jn. xi. 7; ἀναχωρεῖν, Jn. vi. 15 [where Tdf. φεύγει and Grsb. om. πάλιν], (cf. ib. 3); ἀπέρχεσθαι, Jn. iv. 3; x. 40; xx. 10; εἰσέρχεσθαι, Mk. ii. 1; iii. 1; Jn. xviii. 33; xix. 9; ἐξέρχεσθαι, Mk. vii. 31; ἥρχεσθαι, Jn. iv. 46; xiv. 3; 2 Co. i. 16; xii. 21 [cf. W. 554 (515) n.; B. § 145, 2 a.]; ὑπάγειν, Jn. xi. 8; ἀνακάμπτειν, Acts xviii. 21; διαπερᾶν, Mk. v. 21; ὑποστρέψειν, Gal. i. 17; ἡ ἐμὴ παρουσία πάλιν πρὸς ὑμᾶς, my presence with you again, i. e. my return to you, Phil. i. 26 [cf. B. § 125, 2]; also with verbs of taking, Jn. x. 17 sq.; Acts x. 16 Rec.; xi. 10. **b.** with other parts of the sentence: πάλιν εἰς φόβον, Ro. viii. 15; πάλιν ἐν λύπῃ, 2 Co. ii. 1. **c.** πάλιν is explained by the addition of more precise specifications of time [cf. W. 604 (562)]: πάλιν ἐκ τρίτου, Mt. xxvi. 44 [L Tr mrg. br. ἐκ τρ.]; ἐκ δευτέρου, Mt. xxvi. 42; Acts x. 15; πάλιν δεύτερον, Jn. iv. 54; xxi. 16; πάλιν ἀνωθεν, again, anew, [R. V. back again (yet cf. Mey. ad loc.)], Gal. iv. 9 (Sap. xix. 6; πάλιν ἐξ ἀρχῆς, Arstph. Plut. 866; Plat. Eut. p. 11 b. and 15 c.; Isoc. areiop. 6 p. 338 [p. 220 ed. Lange]; cf. W. u.s.). **2.** again, i. e. further, moreover, (where the subject remains the same and a repetition of the action or condition is indicated): Mt. v. 33 (πάλιν ἡκούσατε); xiii. 44 (where T Tr WH om. L br. πάλιν), 45, 47; xix.

24; Lk. xiii. 20; Jn. x. 7 [not Tdf.]; esp. where to O. T. passages already quoted others are added: Mt. iv. 7; Jn. xii. 39; xix. 37; Ro. xv. 10-12; 1 Co. iii. 20; Heb. i. 5; ii. 13; iv. 5; x. 30; Clem. Rom. 1 Cor. 15, 3 sq. and often in Philo; cf. Bleek, Br. a. d. Hebr. ii. 1 p. 108. **3.** in turn, on the other hand: Lk. vi. 43 T WH L br. Tr br.; 1 Co. xii. 21; 2 Co. x. 7; 1 Jn. ii. 8, (Sap. xiii. 8; xvi. 23; 2 Macc. xv. 39; see exx. fr. prof. auth. in Pape s. v. 2; Passow s. v. 3; [Ellendt u. s. (ad init.); L. and S. s. v. III.; but many (e. g. Fritzsch and Meyer on Mt. iv. 7) refuse to recognize this sense in the N. T.]). John uses πάλιν in his Gospel far more freq. than the other N. T. writ, in his Epp. but once; Luke two or three times; the author of the Rev. twice.

παλιγγενεία, see παλιγγενεσία.

παμπληθεί (Τ WH παντλ. [cf. WH App. p. 150]), adv., (fr. the adj. παμπληθής, which is fr. πᾶς and πλῆθος), with the whole multitude, all together, one and all: Lk. xxiii. 18 (Dio Cass. 75, 9, 1). [Cf. W. § 16, 4 B. a.]*

πάμπολυς, παμπόλλη, πάμπολυ, (πᾶς and πολύς), very great: Mk. viii. 1 Rec. [where L T Tr WH πάλιν πολλοῦ]. (Arstph., Plat., Plut., [al.].)*

Παμφυλία, -ας, ἡ, *Pamphyllia*, a province of Asia Minor, bounded on the E. by Cilicia, on the W. by Lycia and Phrygia Minor, on the N. by Galatia and Cappadocia, and on the S. by the Mediterranean Sea (there called the Sea [or Gulf] of Pamphyllia [now of Adalia]): Acts ii. 10; xiii. 13; xiv. 24; xv. 38; xxvii. 5. [Conybeare and Howson, St. Paul, ch. viii.; Lewin, St. Paul, index s. v.; Dict. of Geogr. s. v.]*

πανδοκεύς, see πανδοχεύς.

παν-δοκίον, see πανδοχεῖον.

παν-δοχεῖον (-δοκίον, Tdf. [cf. his note on Lk. x. 34, and Hesych. s. v.]), -ον, τό, (fr. πανδοχεύς, q. v.), an inn, a public house for the reception of strangers (modern caravansary, khan, manzil): Lk. x. 34. (Polyb. 2, 15, 5; Plut. de sanit. tuenda c. 14; Epict. enchirid. c. 11; but the Attic form πανδοκέῖον is used by Arstph. ran. 550; Theophr. char. 11 (20), 2; Plut. Crass. 22; Palaeoph. fab. 46; Ael. v. h. 14, 14; Polyaen. 4, 2, 3; Epict. diss. 2, 23, 36 sqq.; 4, 5, 15; cf. Lob. ad Phryn. p. 307).*

παν-δοχεύς, -εώς, ὁ, (πᾶς and δέχομαι [hence lit. 'one who receives all comers']), for the earlier and more elegant πανδοκεύς (so Tdf.; [cf. W. 25 note]), an inn-keeper, host: Lk. x. 35. (Polyb. 2, 15, 6; Plut. de sanit. tuenda c. 14).*

πανήγυρις, -εώς, ἡ, (fr. πᾶς and ἀγύρις fr. ἀγείρω), fr. Hdt. and Pind. down; **a.** a festal gathering of the whole people to celebrate public games or other solemnities.

b. univ. a public festal assembly; so in Heb. xii. 22 (23) where the word is to be connected with ἀγγέλων [so G L Tr (Tdf.); yet see the Comm.]. (Sept. for Ιων, Ezek. xlvi. 11; Hos. ii. 11 (13); ix. 5; Πρώτη Am. v. 21.) [Cf. Trench § i.]*

πανοικί [so R G L Tr] and πανοικεί (Τ [WH; see WH App. p. 154 and cf. ει, ι]), on this difference in writing cf. W. 43 sq.; B. 73 (64), (πᾶς and οἶκος; a form rejected by the Atticists for πανοικία, πανοικεσία, πανοικησία, [cf. W.

26 (25); *Lob. ad Phryn.* p. 514 sq.], with all (his) house, with (his) whole family: Acts xvi. 34. (Plat. *Eryx.* p. 392 c.; *Aeschin.* dial. 2, 1; *Philo de Joseph.* § 42; de vita Moys. i. 2; *Joseph.* antt. 4, 8, 42; 5, 1, 2; 3 Macc. iii. 27 where Fritzsche -κία.)*

πανοπλία, -ας, ἡ, (fr. πάνωπλος wholly armed, in full armor; and this fr. πᾶς and ὅπλον), *full armor, complete armor*, (i. e. a shield, sword, lance, helmet, greaves, and breastplate, [cf. Polyb. 6, 23, 2 sqq.]): Lk. xi. 22; θεοῦ, which God supplies [W. 189 (178)], Eph. vi. 11, 13, where the spiritual helps needed for overcoming the temptations of the devil are so called. (Hdt., Plat., Isocr., Polyb., Joseph., Sept.; trop. of the various appliances at God's command for punishing, Sap. v. 18).*

πανούργια, -ας, ἡ, (*πανούργος*, q. v.), *craftiness, cunning:* Lk. xx. 23; 2 Co. iv. 2; xi. 3; Eph. iv. 14; contextually i. q. *a specious or false wisdom*, 1 Co. iii. 19. (Aeschyl., Soph., Arstph., Xen., Plat., Lcian., Ael., al.; πᾶσά τε ἐπιστήμη χωριζομένη δικαιοσύνης καὶ τῆς ἀλλης ἀρετῆς πανουργία οὐ σοφίᾳ φαίνεται, *Plat. Menex.* p. 247 a. for the καρδία in a good sense, *prudence, skill, in undertaking and carrying on affairs*, Prov. i. 4; viii. 5; Sir. xxxi. (xxxiv. 11) 10.)*

πανούργος, -ου, (*πᾶς* and ΕΡΓΩ i. q. ἔργαζομαι; on the accent, see *κακούργος*), Sept. for παράγειος; *skilful, clever, i. e.*

1. in a good sense, *fit to undertake and accomplish anything, dexterous; wise, sagacious, skilful*, (Aristot., Polyb., Plut., al.; Sept. Prov. xiii. 1; xxviii. 2). But far more freq. 2. in a bad sense, *crafty, cunning, knavish, treacherous, deceitful* (Tragg., Arstph., Plat., Plut., al.; Sept.; Sir. vi. 32 (31) [but here in a good sense]; xxii. 12, etc.): 2 Co. xii. 16.*

παντληθεί, see *παμπληθεί*.

πανταχῆ or **πανταχῆ** (L Tr VII; see εἰκῆ), adv., *everywhere*: Acts xxi. 28 L T Tr WH, for πανταχῶν,—a variation often met with also in the MSS. of prof. auth. [From Hdt. down; cf. *Meisterhans*, Gr. d. Att. *Inschr.* p. 64.]*

πανταχόθεν, adv., *from all sides, from every quarter*: Mk. i. 45 Rec. [Hdt., Thuc., Plat., al.]*

πανταχοῦ, adv., *everywhere*: Mk. i. 28 T WH Tr br.; xvi. 20; Lk. ix. 6; Acts xvii. 30; xxi. 28 Rec.; xxiv. 3; xxviii. 22; 1 Co. iv. 17. [Soph., Thuc., Plat., al.]*

παντελῆς. -ες, (*πᾶς* and *τέλος*), *all-complete, perfect*, (Aeschyl., Soph., Plat., Diod., Plut., al.; 3 Macc. vii. 16); εἰς τὸ παντελές (prop. *unto completeness* [W. § 51, 1 c.]) *completely, perfectly, utterly*: Lk. xiii. 11; Heb. vii. 25, (Philo leg. ad Gaium 21; Joseph. antt. 1, 18, 5; 8, 11, 3 and 12, 1; 6, 2, 3; 7, 13, 3; Ael. v. h. 7, 2; n. a. 17, 27).*

πάντη (R G L Tr VII πάντη, see reff. s. v. εἰκῆ), (*πᾶς*), adv., fr. Hom. down, *everywhere; wholly, in all respects, in every way*: Acts xxiv. 3.*

πάντοθεν, (*πᾶς*), adv., fr. Hom. down, *from all sides, from every quarter*: Mk. i. 45 L T WH Tr [but the last named here παντόθεν; cf. Chandler § 842]; Lk. xix. 43; Jn. xviii. 20 Rec., bez elz; Heb. ix. 4.*

παντοκράτωρ, -οπος, ὁ, (*πᾶς* and *κράτω*), *he who holds sway over all things; the ruler of all; almighty*: of God,

2 Co. vi. 18 (fr. Jer. xxxviii. (xxxii.) 35); Rev. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 6, 15; xxi. 22. (Sept. for תְּהִלָּתְךָ in the phrase תְּהִלָּתְךָ הָרָה or בְּאֹוֹתְךָ יְהָוָה Je-hovah or God of hosts; also for יְהָוָה; Sap. vii. 25; Sir. xlvi. 17: l. 14; often in Judith and 2 and 3 Macc.; Anthol. Gr. iv. p. 151 ed. Jacobs; Inscr.; eccles. writ. [e. g. Teaching etc. 10, 3; cf. Harnack's notes on Clem. Rom. 1 Cor. init. and the Symb. Rom. (Patr. apost. opp. i. 2 p. 134)])*

πάντοτε, (*πᾶς*), adv., (for which the Atticists tell us that the better Grk. writ. used ἔκαστοτε; cf. *Sturz*, De dial. Maced. et Alex. p. 187 sq.; [W. 26 (25)]), *at all times, always, ever*: Mt. xxvi. 11; Mk. xiv. 7; Lk. xv. 31; xviii. 1; Jn. vi. 34; vii. 6; viii. 29; xi. 42; xii. 8; xviii. 20^a [20^b Rec.^c]; Ro. i. 10 (9); 1 Co. i. 4; xv. 58; 2 Co. ii. 14; iv. 10; v. 6; [vii. 14 L mrg.]; ix. 8; Gal. iv. 18; Eph. v. 20; Phil. i. 4, 20; [iv. 4]; Col. i. 3; iv. 6, [12]; 1 Th. i. 2; ii. 16; [iii. 6]; iv. 17; [v. 15, 16]; 2 Th. i. 3, 11; ii. 13; 2 Tim. iii. 7; Philem. 4; Hebr. vii. 25. (Sap. xi. 22(21); xix. 17 (18); Joseph., Dion. Hal., Plut., Hdian. 3, 9, 13 [7 ed. Bekk.]); Artem. oneir. 4, 20; Athen., Diog. Laert.)*

πάντως, (from *πᾶς*), adv., *altogether* (Latin *omnino*), i. e. a. *in any and every way, by all means*: 1 Co. ix. 22 (so fr. Hdt. down). b. *doubtless, surely, certainly*: Lk. iv. 23; Acts xviii. 21 [Rec.]; xxi. 22; xxviii. 4; 1 Co. ix. 10, (Tob. xiv. 8; Ael. v. h. 1, 32; by Plato in answers [cf. our colloquial *by all means*]). c. with the negative οὐ, a. where οὐ is postpositive, *in no wise, not at all*: 1 Co. xvi. 12 (often so as far back as Hom.). β. when the negative precedes, the force of the adverb is restricted: οὐ πάντως, *not entirely, not altogether*, 1 Co. v. 10; *not in all things, not in all respects*, Ro. iii. 9; (rarely i. q. πάντως οὐ, as in Ep. ad Diogn. 9 ‘God οὐ πάντως ἐφηδόμενος τοῖς ἀμαρτήμασιν ήμῶν.’ Likewise οὐδὲν πάντως in Hdit. 5, 34. But in Theogn. 305 ed. Bekk. οἱ κακοὶ οὐ πάντως κακοὶ ἐκ γαστρὸς γεγόνασι κτλ. is best translated *not wholly, not entirely*. Cf. W. 554 (515) sq.; B. 389 (334) sq. [on whose interpretation of Ro. i. c., although it is that now generally adopted, see Weiss in Meyer 6te Aufl.].)*

παρά, [it neglects elision before prop. names beginning with a vowel, and (at least in Tdf.'s text) before some other words; see *Tdf. Proleg.* p. 95, cf. W. § 5, 1 a.; B. 10], a preposition indicating close proximity, with various modifications corresponding to the various cases with which it is joined; cf. Viger. ed. *Herm.* p. 643 sqq.; *Matthiae* § 588; *Bnhdy.* p. 255 sqq.; Kühner § 440; Krüger § 68, 34–36. It is joined

I. with the GENITIVE; and as in Grk. prose writ. always with the gen. of a person, to denote that a thing proceeds from the side or the vicinity of one, or from one's sphere of power, or from one's wealth or store, Lat. *a, ab*; Germ. *von . . . her, von neben*; French *de chez*; [Eng. *from beside, from*]; Sept. for מִלְכֵנוּ, לְעַמְּנָה (1 S. xvii. 30); cf. W. 364 (342) sq. a. properly, with a suggestion of union of place or of residence, after verbs of coming, departing, setting out,

etc. (cf. French *venir, partir de chez quelqu'un*): Mk. xiv. 43; Lk. viii. 49 [here *Lelim. ἀπό*]; Jn. xv. 26; xvi. 27; xvii. 8; [παρ' ἡς ἐκβεβλήκει ἐπάρ̄ δαιμόνια, Mk. xvi. 9 L Tr txt. WH]; εἶναι παρά θεοῦ, of Christ, *to be sent from God*, Jn. ix. 16, 33; *to be sprung from God* (by the nature of the λόγος), vi. 46; vii. 29 (where for the sake of the context κάκείνος με ἀπέστειλεν [Tdf. ἀπέσταλκεν] is added); μυνογενῶν παρά πατρός sc. ὅντος, Jn. i. 14; ἔστι τι παρά τινος, is given by one, Jn. xvii. 7 [cf. d. below]. b. joined to passive verbs, παρά makes one the author, the giver, etc. [W. 365 (343); B. § 134, 1]; so after ἀποστέλλεσθαι, Jn. i. 6 (the expression originates in the fact that one who is sent is conceived of as having been at the time with the sender, so that he could be selected or commissioned from among a number and then sent off); γίνεσθαι, Mt. xxi. 42; Mk. xii. 11 (*παρά κυρίου*, from the Lord, by divine agency or by the power at God's command); akin to which is οὐκ ἀδυνατήσει παρά τοῦ θεοῦ πᾶν ρῆμα, Lk. i. 37 L mrg. T Tr WH [see ἀδυνατέω, b.]; λαλέσθαι, Lk. i. 45 (not ὑπό, because God had not spoken in person, but by an angel); κατηγορεῖσθαι, Acts xxii. 30 Rec. (not ὑπό [yet so L T Tr WH] because Paul had not yet been formally accused by the Jews, but the tribune inferred from the tumult that the Jews accused him of some crime). c. after verbs of seeking, asking, taking, receiving, buying, [cf. W. 370 (347) n.; B. § 147, 5; yet see Bp. Lghft. on Gal. i. 12]; as, αἴρω, αἴρομαι, Mt. xx. 20 (where L Tr txt. WH txt. ἀπ' αἴροι); Jn. iv. 9; Acts iii. 2; ix. 2; Jas. i. 5; 1 Jn. v. 15 (where L T Tr WH ἀπ' αἴροι); ζητῶ, Mk. viii. 11; Lk. xi. 16; xii. 48; λαμβάνω, Mk. xii. 2; Jn. v. 34, 41, 44; x. 18; Acts ii. 33; iii. 5; xvii. 9; xx. 24; xxvi. 10; Jas. i. 7; 2 Pet. i. 17; 1 Jn. iii. 22 (L T Tr WH ἀπ' αἴροι); 2 Jn. 4; Rev. ii. 28 (27); παραλαμβάνω, Gal. i. 12; 1 Th. ii. 13; iv. 1; ἀπαλαμβάνω, Lk. vi. 34 R G L Tr mrg.; κομίζομαι, Eph. vi. 8; γίνεται μοι τι, Mt. xviii. 19; δέχομαι, Acts xxii. 5; Phil. iv. 18; ἔχω, Acts ix. 14; φένομαι, Acts vii. 16; ἀγοράζομαι, Rev. iii. 18; also after ἄρτον φαγεῖν (sc. δοθέντα), 2 Th. iii. 8; εὑρεῖν ἔλεος, 2 Tim. i. 18; ἔσται χάρις, 2 Jn. 3. after verbs of hearing, ascertaining, learning, making inquiry; as, ἀκούω τι, Jn. i. 40 (41); vi. 45 sq.; vii. 51; viii. 26, 40; xv. 15; Acts x. 22; xxviii. 22; 2 Tim. i. 13; ii. 2; πυνθάνομαι, Mt. ii. 4; Jn. iv. 52; ἀκριβῶ, Mt. ii. 16; ἐπιγνώσκω, Acts xxiv. 8; μανθάνω, 2 Tim. iii. 14. d. in phrases in which things are said εἶναι or ἔξερχεσθαι from one: Lk. ii. 1; vi. 19; Jn. xvii. 7 [see a. above]. e. δ, ή, τὰ παρά τινος [see δ, II. 8; cf. B. § 125, 9; W. § 18, 3]; a. absol.: οἱ παρά αἴροι, those of one's family, i. e. his kinsmen, relations, Mk. iii. 21 (Sus. 33; one's descendants [yet here Vulg. *qui cum eo erant*], 1 Macc. xiii. 52; [Joseph. antt. 1, 10, 5]); cf. Fritzsche ad loc. p. 101; [Field, *Otium Norv.* pars iii. ad loc.]; τὰ παρά τινος, what one has beside him, and so at his service, i. e. one's means, resources, Mk. v. 26; τὰ παρά τινων, sc. ὄντα, i. e. δοθέντα, Lk. x. 7; Phil. iv. 18; [cf. W. 366 (343); Joseph. antt. 8, 6, 6; b. j. 2, 8, 4; etc.]. β. where it refers to a preceding noun: ή ἔξουσία ή παρά τινος, sc. received,

Acts xxvi. 12 [R G]; ἐπικουρίας τῆς παρά (L T Tr WH ἀπό) τοῦ θεοῦ, Acts xxvi. 22 (ἡ παρά τινος εὔνοια, Xen. mem. 2, 2, 12); ή παρ' ἐμοὶ διαθῆκη, of which I am the author, Ro. xi. 27 [cf. W. 193 (182)].

II. with the DATIVE, παρά indicates that something is or is done either in the immediate vicinity of some one, or (metaph.) in his mind, *near by, beside, in the power of, in the presence of, with*, Sept. for נַעֲמָן (1 K. xx. (xxi.) 1; Prov. viii. 30), תְּאֵן (Gen. xliv. 16 sq.; Num. xxxi. 49), יְעַמֵּד (see b. below); cf. W. § 48, d. p. 394 sq. (369); [B. 339 (291 sq.)]. a. near, by: εἰσιτήκεισαν παρά τῷ σταυρῷ, Jn. xix. 25 (this is the only pass. in the N. T. where παρά is joined with a dat. of the thing, in all others with a dat. of the person). after a verb of motion, to indicate the rest which follows the motion [cf. B. 339 (292)], ἔστησεν αὐτῷ παρ' ἑαυτῷ, Lk. ix. 47. b. with, i. e. in one's house; in one's town; in one's society: ξενίζεσθαι [q. v.], Acts x. 6; xxi. 16; μένειν, of guests or lodgers, Jn. i. 39 (40); iv. 40; xiv. 17, 25; Acts ix. 43; xviii. 3, 20 [R G]; xxi. 7 sq.; ἐπιμένειν, Acts xxviii. 14 L T Tr WH; καταλιγεῖν, Lk. xix. 7 (Dem. de corona § 82 [cf. B. 339 (292)]); ἀριστᾶν, Lk. xi. 37; ἀπολέπειν τι, 2 Tim. iv. 13; παρά τῷ θεῷ, dwelling with God, Jn. viii. 38; i. q. in heaven, Jn. xvii. 5; μασθῶν ἔχειν, to have a reward laid up with God in heaven, Mt. vi. 1; εὐρεῖν χάριν (there where God is, i. e. God's favor [cf. W. 365 (343)]), Lk. i. 30; a pers. is also said to have χάρις παρά one with whom he is acceptable, Lk. ii. 52; τούτῳ χάρις παρά θεῷ, this is acceptable with God, pleasing to him, 1 Pet. ii. 20 (for יְעַמֵּד, Ex. xxxiii. 12, 16; Num. xi. 15); παρά θεῷ, in fellowship with God (of those who have embraced the Christian religion and turned to God from whom they had before been estranged), 1 Co. vii. 24; παρά κυρίῳ (in heaven), before the Lord as judge, 2 Pet. ii. 11 [G L om. and Tr WH br. the phrase]; παρά ὑμῖν, in your city, in your church, Col. iv. 16; w. a dat. plur. i. q. among, Mt. xxii. 25; xxviii. 15; Rev. ii. 13; παρ' ἑαυτῷ, at his home, 1 Co. xvi. 2. c. παρ' (L Tr WH txt. ἐν) ἑαυτῷ, with one's self i. e. in one's own mind, διαλογίζεσθαι, Mt. xxi. 25. d. a thing is said to be or not to be παρά τινι, with one, a. which belongs to his nature and character, or is in accordance with his practice or the reverse; as, μὴ ἀδικίᾳ παρά τῷ θεῷ; Ro. ix. 14; add, Ro. ii. 11; 2 Co. i. 17; Eph. vi. 9; Jas. i. 17. β. which is or is not within one's power: Mt. xix. 26; Mk. x. 27; Lk. xviii. 27, cf. i. 37 R G L txt. e. παρά τινι, with one i. e. in his judgment, he being judge, (so in Hdt. and the Attic writ.; cf. Passow s. v. II. 2, vol. ii. p. 667; [L. and S. s. v. B. II. 3]): παρά τῷ θεῷ, Ro. ii. 13; 1 Co. iii. 19; Gal. iii. 11; 2 Th. i. 6; Jas. i. 27; 1 Pet. ii. 4; 2 Pet. iii. 8 [π. κυρίῳ]; φρόνιμον εἶναι παρ' ἑαυτῷ, [A. V. in one's own conceit], Ro. xi. 25 (where Tr txt. WH txt. ἐν); xii. 16.

III. with an ACCUSATIVE; Sept. for נַעֲמָן, תְּאֵן, רַבְנָה (Josh. vii. 7; xxii. 7); cf. W. § 49 g. p. 403 (377) sq.; [B. 339 (292)]. 1. prop. of place, *at, by, near, by the side of, beside, along*; so with verbs of motion: περιπατεῖν παρά τὴν θάλασσαν (Plat. Gorg. p. 511 e.), Mt.

iv. 18; Mk. i. 16 [here L T Tr WH *παράγω*]; *πίπτειν*, Mt. xiii. 4; Mk. iv. 4; Lk. viii. 5, 41; xvii. 16; Acts v. 10 (where L T Tr WH *πρός*); *σπαρῆναι*, Mt. xiii. 19; *ρίπτειν*, Mt. xv. 30; *τιθέναι*, Acts iv. 35, 37 [here Tdf. *πρός*]; v. 2; *ἀποτιθέναι*, Acts vii. 58; *ἔρχεσθαι, ἐξέρχεσθαι*, Mt. xv. 29; Mk. ii. 13 [here Tdf. *εἰς*]; Acts xvi. 13; *οἱ παρὰ τὴν ὁδὸν*, sc. *πεσόντες*, Mk. iv. 15, cf. 4; Lk. viii. 12, cf. 5. with verbs of rest: *καθῆσθαι*, Mt. xiii. 1; xx. 30; Lk. viii. 35; with *ἔνειν*, Mk. v. 21; Acts x. 6. with verbs denoting the business in which one is engaged, as *παιδεύειν* in pass., Acts xxii. 3 [so G L T Tr WH punctuate]; *διδάσκειν*, Mk. iv. 1. without a verb, in specifications of place, Acts x. 32; Heb. xi. 12. 2. *beside, beyond*, i. e. metaph. a. i. q. *contrary to*: *παρὰ τὴν διδαχὴν*, Ro. xvi. 17; *παρ' ἀπίδη*, lit. *beyond hope*, i. e. where the laws and course of nature left no room for hope, hence i. q. *without* [A. V. *against*] *hope*, Ro. iv. 18 (in prof. auth. of things which happen against hope, beyond one's expectation, cf. Passow s. v. III. 3, vol. ii. p. 669^b; Dion. Hal. antt. 6, 25); *παρὰ τὸν νόμον*, contrary to the law, Acts xviii. 13 (*παρὰ τοὺς νόμους*, opp. to *κατὰ τοὺς νόμους*, Xen. mem. 1, 1, 18); *παρ' ὅ*, contrary to that which, i. e. at variance with that which, Gal. i. 8 sq.; *παρὰ φύσιν*, Ro. i. 26; xi. 24, (Thuc. 6, 17; Plat. rep. 5 p. 466 d.); after *ἄλλος*, *other than, different from*, 1 Co. iii. 11 (see exx. fr. prof. auth. in Passow s. v. III. 3 fin. vol. ii. p. 670^a); *παρὰ τὸν κτίσαντα*, omitting or passing by the Creator, Ro. i. 25, where others explain it *before (above) the Creator, rather than the Creator*, agreeably indeed to the use of the prep. in Grk. writ. (cf. Ast, Lex. Plat. iii. p. 28 [cf. Riddell, Platonic Idioms, § 165 β.; L. and S. s. v. C. I. 5 d.]), but not to the thought of the passage. except, save, i. q. if you subtract from a given sum, less: *τεσταράκοντα παρὰ μίαν*, one (stripe) excepted, 2 Co. xi. 24 (*τεσταράκοντα ἔτῶν παρὰ τριάκοντα ἡμέρας*, Joseph. antt. 4, 8, 1; *παρὰ πέντε ναῦς*, five ships being deducted, Thuc. 8, 29; [παρ' ὀλίγας ψήφους, Joseph. c. Ap. 2, 37, 3]; see other exx. fr. Grk. auth. in Bnhdv. p. 258; [W. u. s.; esp. Soph. Lex. s. v. 3]). b. *above, beyond*: *παρὰ καιρὸν ἥλικιας*, Heb. xi. 11; *παρ' ὁ δεῖ* (Plut. mor. p. 83 f. [de prefect. in virt. § 13]), Ro. xii. 3; i. q. *more than*: *ἀμαρτωλοὶ παρὰ πάντας*, Lk. xiii. 2; *ἔχριστε σὲ ἔλαιον παρὰ τοὺς μετ.* more copiously than [A. V. *above*] thy fellows, Heb. i. 9 (fr. Ps. xliv. (xlv.) 8; *ὑψοῦν τινα παρά τινα*, Sir. xv. 5); *κρίνειν ἡμέραν παρ' ἡμέραν*, to prefer one day to another (see *κρίνω*, 2), Ro. xiv. 5. Hence it is joined to comparatives: *πλέον παρά τ.* Lk. iii. 13; *διαφορώτερον παρ' αὐτοὺς ὄνομα*, Heb. i. 4; add. iii. 3; ix. 23; xi. 4; xii. 24; see exx. fr. Grk. auth. in W. § 35, 2 b. [and as above]. *ἔλαττον τινα παρά τ.*, to make one inferior to another, Heb. ii. 7, 9. 3. *on account of* (cf. Lat. *propter* i. q. *ob*): *παρὰ τοῦτο*, for this reason, therefore, 1 Co. xii. 15 sq.; cf. W. § 49 g. e.

IV. In COMPOSITION *παρά* denotes 1. situation or motion either from the side of, or to the side of; *near, beside, by, to*: *παραθαλάσσιος, παράλιος, παροικέω, παρακληθεῖσθαι, παραλαμβάνω, παραλέγομαι, παραπλέω, παράγω*; of what is done secretly or by stealth, as *παρεισέρχομαι*,

παρεισάγω, παρεισδύω; cf. [the several words and] *Fritzsche*, Com. on Rom. vol. i p. 346. by the side of i. e. *ready, present, at hand, (παρά τινι)*: *πάρειμι, παρονσία, παρέχω*, etc. 2. violation, neglect, aberration, [cf. our *beyond* or *aside* i. q. *amiss*]: *παραβάνω, παραβάτης, παρανομέω, παρακούω, παρίημι, πάρεστις, παραλογίζομαι, παράδεξος, παραφρονία, etc.* 3. like the Germ. *an* (in *anreizen, antreiben, etc.*): *παραζηλώ, παραπικράνω, παροξύνω, παροργίζω*. [Cf. Vig. ed. Herm. p. 650 sq.]

παραβαίνω; 2 aor. *παρέβην*; prop. *to go by the side of* (in Hom. twice *παρβεβαώς* of one who stands by another's side in a war-chariot, Il. 11, 522; 13, 708 [but here of men on foot]); *to go past or to pass over without touching a thing*; trop. *to overstep, neglect, violate, transgress, w. an acc. of the thing (often so in prof. auth. fr. Aeschyl. down [cf. παρά, IV. 1 and 2])*: *τὴν παράδοσιν*, Mt. xv. 2; *τὴν ἐντολὴν τοῦ θεοῦ*, ibid. 3; *ὁ παραβαίνων*, he that transgresseth, oversteppeth, i. e. who does not hold to the true doctrine, opp. to *μένειν ἐν τῇ διδαχῇ*, 2 Jn. 9 R G [where L T Tr WH *ὅ προάγων* (q. v.)] (so *οἱ παραβαίνοντες*, transgressors of the law, Sir. xl. 14 [cf. Joseph. c. Ap. 2, 18, 2; 29, 4; 30, 1]); (*τὴν διαθήκην*, Josh. vii. 11, 15; Ezek. xvi. 59, and often; *τὸ ρῆμα κυρίου*, Num. xiv. 41; 1 S. xv. 24, etc.; *τὰς συνθήκας*, Polyb. 7, 5, 1; Joseph. antt. 4, 6, 5; Ael. v. h. 10, 2; besides, *παραβ. δίκην, τὸν νόμον, τοὺς ὄρκους, πίστιν, etc.*, in Grk. writ.). in imitation of the Hebr. *רֵד* foll. by *לֹא*, we find *παραβ. ἔκ τινος* and *ἀπό τινος*, so to go past as to turn aside from, i. e. *to depart, leave, be turned from*: *ἐκ τῆς ὁδοῦ*, Ex. xxxii. 8; Deut. ix. 12; *ἀπὸ τῶν ἐντολῶν*, Deut. xvii. 20; *ἀπὸ τῶν λόγων*, Deut. xxviii. 14 cod. Alex.; once so in the N. T.: *ἔκ (L T Tr WH ἀπὸ) τῆς ἀποστολῆς*, of one who abandons his trust, [R. V. *fell away*], Acts i. 25. (In the Sept. also for *בַּעַז*, *בַּשְׁפָן* to break, *נִזְבַּח* to deviate, turn aside.) [SYN.: *παραβαίνειν* to overstep, *παραπορέύεσθαι* to proceed by the side of, *παρέχεσθαι* to go past.]*

παραβάλλω; 2 aor. *παρέβαλον*; 1. *to throw before, cast to*, [cf. παρά, IV. 1], (Hom., Plat., Polyb., Dio Cass., al.; as fodder to horses, Hom. Il. 8, 504). 2. *to put one thing by the side of another for the sake of comparison, to compare, liken*, (Hdt., Xen., Plat., Polyb., Joseph., Hdian.): *τὴν βασιλείαν τοῦ θεοῦ ἐν παραβολῇ*, to portray the kingdom of God (in), by the use of, a similitude, Mk. iv. 30 R G L mrg. Tr mrg. [cf. B. § 133, 22]. 3. reflexively, *to put one's self, betake one's self, into a place or to a person* (Plat., Polyb., Plut., Diog. Laert.); of seamen (Hdt. 7, 179; Dem. p. 163, 4; *εἰς Ποτιδαῖον*, Joseph. antt. 18, 6, 4), *εἰς Σάμον*, Acts xx. 15 [put in at (R. V. touched at)]. For another use of this verb in Grk. writ. see *παραβολεύομαι*.*

παράβατος, -εως, ἡ, (*παραβαίνω*, q. v.), prop. *a going over*; metaph. *a disregarding, violating*; Vulg. *praevaricatio*, and once (Gal. iii. 19) *transgressio*; [A. V. *transgression*]: w. a gen. of the object, *τῶν ὄρκων*, 2 Mace. xv. 10; *τῶν δικαίων*, Plut. compar. Ages. and Pomp. 1; *τοῦ νόμου*, of the Mosaic law, Ro. ii. 23 (Joseph. antt. 18, 8, 2); absolutely, the breach of a definite, promulgated, ratified law: Ro. v. 14; 1 Tim. ii. 14, (but *ἀμαρτία* is wrong-do-

ing which even a man ignorant of the law may be guilty of [cf. Trench, N. T. Syn. § lxvi.]; *τῶν παραβ. χάρω*, to create transgressions, i. e. that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused, Gal. iii. 19; used of the transgression of the Mosaic law, Ro. iv. 15; Heb. ii. 2; ix. 15; Ps. c. (ci.) 3; w. a gen. of the subj., *τῶν ἀδίκων*, Sap. xiv. 31.*

παραβάτης, -ου, ὁ, (*παραβαίνω* [cf. W. 26]), a transgressor (Vulg. *praevaricator*, transgressor): *νόμου, a law-breaker* (Plaut. *legirupa*), Ro. ii. 25, 27; Jas. ii. 11; absol., Gal. ii. 18; Jas. ii. 9. [Aeschyl. (*παραβάτης*); Graec. Ven. Deut. xxi. 18, 20.]*

παραβάζομαι: 1 aor. *παρεβιασάμην*; depon. verb, to employ force contrary to nature and right [cf. *παρά*, IV. 2], to compel by employing force (Polyb. 26, 1, 3): *τινά, to constrain one by entreaties*, Lk. xxiv. 29; Acts xvi. 15; so Sept. in Gen. xix. 9; 1 S. xxviii. 23, etc.*

παραβολένομαι: 1 aor. mid. ptcip. *παραβολευσάμενος*; to be *παραβόλος* i. e. one who rashly exposes himself to dangers, to be venturesome, reckless, (cf. W. 93 (88); Lob. ad Phryn. p. 67); recklessly to expose one's self to danger: with a dat. of respect, *τῇ ψυχῇ*, as respects life; hence, to expose one's life boldly, jeopard life, hazard life, Phil. ii. 30 G L T Tr WH for the *παραβολευσάμ.* of Rec.; on the difference between these readings cf. Gabler, Kleinere theol. Schriften, i. p. 176 sqq. This verb is not found in the Grk. writ., who say *παραβάλλεσθαι*, now absol. to expose one's self to danger (see Passow s. v. *παραβάλλω*, 2; L. and S. ib. II.), now with an acc. of the thing [to risk, stake], as *ψυχήν*, Hom. Il. 9, 322; *σώμα καὶ ψυχήν*, 2 Macc. xiv. 38 (see other exx. in Passow [and L. and S.] l. c.); now w. a dat. of reference, *ταῖς ψυχαῖς*, Diod. 3, 35; *τῇ ἐμάντου κεφαλῇ*, ἄργυρίῳ, Phryn. ed. Lob. p. 238; [cf. Bp. Lghft. on Philip. l. c.].*

παραβολή, -ῆς, ἡ, (*παραβάλλω*, q. v.), Sept. for *ἱγή*; 1. a placing of one thing by the side of another, juxtaposition, as of ships in battle, Polyb. 15, 2, 13; Diod. 14, 60. 2. metaph. a comparing, comparison of one thing with another, likeness, similitude, (Plat., Isoer., Polyb., Plut.): univ., Mt. xxiv. 32; Mk. xiii. 28; an example by which a doctrine or precept is illustrated, Mk. iii. 23; Lk. xiv. 7; a thing serving as a figure of something else, Heb. ix. 9; this meaning also very many interpreters give the word in Heb. xi. 19, but see 5 below; spec. a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom, are figuratively portrayed [cf. B. D. s. vv. Fable, Parable, (and reff. there; add Aristot. rhet. 2, 20, 2 sqq. and Cope's notes)]: Mt. xiii. 3, 10, 13, 24, 31, 33–35, 53; xxi. 33, 45; [xxii. 1]; Mk. iv. 2, 10, [11], 13, 30, 33 sq.; [vii. 17]; xii. 1, [12]; Lk. viii. 4, 9–11; xii. 16, 41; xiii. 6; xiv. 7; xv. 3; xviii. 1, 9; xix. 11; xx. 9, 19; xxi. 29; with a gen. of the pers. or thing to which the contents of the parable refer [W. § 30, 1 a.]: *τοῦ σπείροντος*, Mt. xiii. 18; *τῶν ζελαίνων*, ib. 36; *τὴν βασιλείαν τοῦ θεοῦ ἐν παραβολῇ τιθέναι* (lit. to set forth

the kingdom of God in a parable), to illustrate (the nature and history of) the kingdom of God by the use of a parable, Mk. iv. 30 L txt. T Tr txt. WH. 3. a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; an aphorism, a maxim: Lk. v. 36; vi. 39; Mt. xv. 15, (Prov. 6, 6; Eccl. i. 17; Sir. iii. 29 (27); xiii. 26 (25), etc.). Since sayings of this kind often pass into proverbs,

παραβολῆ is 4. a proverb: Lk. iv. 23 (1 S. x. 12; Ezek. xii. 22 sq.; xviii. 2 sq.). 5. an act by which one exposes himself or his possessions to danger, a venture, risk, (in which sense the plur. seems to be used by Plut. Arat. 22: *διὰ πολλῶν ἐλημῶν καὶ παραβολῶν περινοτες πρὸς τὸ τεῖχος* [cf. Diod. Sic. frag. lib. xxx. 9, 2; also var. in Thuc. 1, 131, 2 (and Poppo ad loc.)]); *ἐν παραβολῇ*, in risking him, i. e. at the very moment when he exposed his son to mortal peril (see *παραβολεύομαι*, Heb. xi. 19 (Hesych. *ἐκ παραβολῆς* · *ἐκ παρακινδυνεύματος*); others with less probability explain it, in a figure, i. e. as a figure, either of the future general resurrection of all men, or of Christ offered up to God and raised again from the dead; others otherwise.*

παραβολεύομαι: 1 aor. ptcip. *παραβολευσάμενος*; to consult amiss [see *παρά*, IV. 2]: w. a dat. of the thing, Phil. ii. 30 Rec. Not found in prof. auth. See *παραβολένομαι*.*

παραγγελία, -ας, ἡ, (*παραγγέλλω*), prop. announcement, a proclaiming or giving a message to; hence a charge, command: Acts xvi. 24; a prohibition, Acts v. 28; used of the Christian doctrine relative to right living, 1 Tim. i. 5; of particular directions relative to the same, 18; plur. in 1 Th. iv. 2. (Of a military order in Xen., Polyb.; of instruction, Aristot. eth. Nic. 2, 2 p. 1104^a, 7; Diod. exc. p. 512, 19 [i. e. frag. lib. xxvi. 1, 1]).*

παραγγέλλω; impf. *παρήγγέλλον*; 1 aor. *παρίγγειλα*; (*παρά* and *ἀγγέλλω*); fr. Aeschyl. and Hdt. down; 1. prop. to transmit a message along from one to another [*cf. παρά*, IV. 1], to declare, announce. 2. to com-

mand, order, charge: w. dat. of the pers. 1 Th. iv. 11 [cf. Mk. xvi. WH (rejected) 'Shorter Conclusion']; foll. by *λέγων* and direct disc. Mt. x. 5; foll. by an inf. aor., Mt. xv. 35 L T Tr WH; Mk. viii. 6; Lk. viii. 29; Acts x. 42; xvi. 18; with *μή* inserted, Lk. v. 14; viii. 56; Acts xxiii. 22; 1 Co. vii. 10 [here Lchm. inf. pres.]; foll. by an inf. pres., Acts xvi. 23; xvii. 30 [here T Tr mrg. WH have *ἀπαγγείλησην*]; 2 Th. iii. 6; with *μή* inserted, Lk. ix. 21 [G L T Tr WH]; Acts i. 4; iv. 18; v. 28 (*παραγγελίᾳ παραγγέλλειν*, to charge strictly, W. § 54, 3; B. 184 (159 sq.)), 40; 1 Tim. i. 3; vi. 17; *τινί τι*, 2 Th. iii. 4 [but T Tr WH om. L br. the dat.]; *τοῦτο* foll. by *ὅτι*, 2 Th. iii. 10; *τινί* foll. by acc. and inf., [Acts xxiii. 30 L T Tr mrg.]; 2 Th. iii. 6; 1 Tim. vi. 13 [here Tdf. om. dat.]; foll. by an inf. alone, Acts xv. 5; by *ἴνα* (see *ἴνα*, II. 2 b.), Mk. vi. 8; 2 Th. iii. 12; with an acc. of the thing alone, 1 Co. xi. 17; 1 Tim. iv. 11; v. 7. [SYN. see *κελεύω*, fin.]*

παραγίνομαι; impf. 3 pers. plur. *παρεγίνοντο* (Jn. iii. 23); 2 aor. *παρεγένομην*; fr. Hom. down; Sept. for *ἥνει*; (prop. to become near, to place one's self by the side of,

hence) to be present, to come near, approach: absol. Mt. iii. 1 [but in ed. 1 Prof. Grimm (more appropriately) associates this with Heb. ix. 11; Lk. xii. 51 below]: Lk. [xiv. 21]; xix. 16; Jn. iii. 23; Acts v. 21 sq. 25; ix. 39; x. 32 [R G Tr mrg. br.], 33; xi. 23; xiv. 27; xvii. 10; xviii. 27; xxi. 18; xxiii. 16, 35; xxiv. 17, 24; xxv. 7; xxviii. 21; 1 Co. xvi. 3; foll. by ἀπό w. gen. of place and εἰς w. acc. of place, Mt. ii. 1; Acts xiii. 14; by ἀπό with gen. of place and ἐπί w. acc. of place and πρός w. acc. of pers. Mt. iii. 13; by παρά w. gen. of pers. (i. e. sent by one [cf. W. 365 (342)]), Mk. xiv. 43; by πρός τινα, Lk. vii. 4, 20; viii. 19; Acts xx. 18; πρός τινα ἐκ w. gen. of place, Lk. xi. 6; by εἰς w. acc. of place, Jn. viii. 2; Acts ix. 26 (here Lchn. ἐν); xv. 4; by ἐπί τινα (against, see ἐπί, C. I. 2 g. γ. ββ.), Lk. xxii. 52 [Tdf. πρός]. i. q. to come forth, make one's public appearance, of teachers: of the Messiah, absol. Heb. ix. 11; foll. by an inf. denoting the purpose, Lk. xii. 51; [of John the Baptist, Mt. iii. 1 (see above)]. i. q. to be present with help [R. V. to take one's part], w. a dat. of the pers. 2 Tim. iv. 16 L T Tr WH. [COMP.: συμπαραγίνομαι.]*

παράγω; impf. παρῆγον (Jn. viii. 59 Rec.); pres. pass. 3 pers. sing. παράγεται; fr. [Archil., Theogn.], Pind. and Hdt. down; Sept. several times for ηγετέον in Kal and Hiphil; 1. trans. [(cf. παρά, IV.)]; a. to lead past, lead by. b. to lead aside, mislead; to lead away. c. to lead to; to lead forth, bring forward. 2. intrans. (see ἀγω, 4); a. to pass by, go past: Mt. xx. 30; Mk. ii. 14; xv. 21; [Lk. xviii. 39 L mrg.]; foll. by παρά w. an acc. of place, Mk. i. 16 L T Tr WH (by κατά w. acc. of place, 3 Macc. vi. 16; θεωροῦντες παράγουσαν τὴν δύναμιν, Polyb. 5, 18, 4). b. to depart, go away: Jn. viii. 59 Rec.; ix. 1; ἐκεῖθεν, Mt. ix. 9, 27. [Al. adhere to the meaning pass by in all these pass.] Metaph. to pass away, disappear: 1 Co. vii. 31 (Ps. cxliii. (cxlv.) 5); in the passive in the same sense, 1 Jn. ii. 8, 17.*

παραδειγματίζω; 1 aor. inf. παραδειγματίσαι; (παράδειγμα [(fr. δείκνυμι)] an example; also an example in the sense of a warning [cf. Schmidt ch. 128]); to set forth as an example, make an example of; in a bad sense, to hold up to infamy; to expose to public disgrace: τινά, Mt. i. 19 R G; Heb. vi. 6 [A. V. put to open shame]. (Num. xxv. 4; Jer. xiii. 22; Ezek. xxviii. 17; [Dan. ii. 5 Sept.]; Add. to Esth. iv. 8 [36]; Evang. Jac. c. 20; often in Polyb.; Plut. de curios. 10; Euseb. quaest. ad Steph. 1, 3 (iv. 884 d. ed. Migne).) [Cf. Schmidt ch. 128.]*

παραδεισος, -ου, δ, (thought by most to be of Persian origin, by others of Armenian, cf. Gesenius, Thes. ii. p. 1124; [B. D. s. v.; esp. Fried. Delitzsch, Wo lag das Paradies? Leipzig 1881, pp. 95-97; cf. Max Müller, Selected Essays, i. 129 sq.]), 1. among the Persians a grand enclosure or preserve, hunting-ground, park, shady and well-watered, in which wild animals were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters: Xen. Cyr. 1, 3, 14; [1, 4, 5]; 8, 1, 38; oec. 4, 13 and 14; anab. 1, 2, 7, 9; Theophr. h. pl. 5, 8, 1; Diod. 16, 41; 14, 80; Plut. Artax.

25, cf. Curt. 8, 1, 11. 2. univ. a garden, pleasure-ground; grove, park: Lcian. v. h. 2, 23; Ael. v. h. 1, 33; Joseph. antt. 7, 14, 4; 8, 7, 3; 9, 10, 4; 10, 3, 2 and 11, 1; b. j. 6, 1, 1; [c. Apion. 1, 19, 9 (where cf. Müller)]; Sus. 4, 7, 15, etc.; Sir. xxiv. 30; and so it passed into the Hebr. language, סֶדֶן, Neh. ii. 8; Ecel. ii. 5; Cant. iv. 13; besides in Sept. mostly for ηγετέον; thus for that delightful region, 'the garden of Eden,' in which our first parents dwelt before the fall: Gen. ii. 8 sqq.; iii. 1 sqq.

3. that part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection: Lk. xxiii. 43, cf. xvi. 23 sqq. But some [e. g. Dillmann (as below p. 379)] understand that

passage of the heavenly paradise. 4. an upper region in the heavens: 2 Co. xii. 4 (where some maintain, others deny, that the term is equiv. to ὁ τρίτος οὐρανός in vs. 2); with the addition of τοῦ θεοῦ, gen. of possessor, the abode of God and heavenly beings, to which true Christians will be taken after death, Rev. ii. 7 (cf. Gen. xiii. 10; Ezek. xxviii. 13; xxxi. 8). According to the opinion of many of the church Fathers, the paradise in which our first parents dwelt before the fall still exists, neither on earth nor in the heavens, but above and beyond the world; cf. Thilo, Cod. apocr. Nov. Test., on Evang. Nicod. c. xxv. p. 748 sqq.; and Bleek thinks that the word ought to be taken in this sense in Rev. ii. 7. Cf. Dillmann s. v. Paradies in Schenkel iv. 377 sqq.; also Hilgenfeld, Die Clement. Recogn. und Hom. p. 87 sq.; Klöpper on 2 Co. xii. 2-4, p. 507 sqq. [(Göttingen, 1869). See also B. D. s. v.; McC. and S. s. v.; Hamburg er, Real-Encyclopädie, Abtheil. ii. s. v.]*

παραδέχομαι; fut. 3 pers. plur. παραδέξονται; depon. mid., but in bibl. and eccles. Grk. w. 1 aor. pass. παρεδέχθην (Acts xv. 4 L T Tr WH; 2 Macc. iv. 22; [cf. B. 51 (44)]); 1. in class. Grk. fr. Hom. down, prop. to receive, take up, take upon one's self. Hence 2. to admit i. e. not to reject, to accept, receive: τὸν λόγον, Mk. iv. 20; ζηθι, Acts xvi. 21; τὴν μαρτυρίαν, Acts xxii. 18; κατηγορίαν, 1 Tim. v. 19, (τὰς δοκίμους δράχμας, Epict. diss. 1, 7, 6); τινά, of a son, to acknowledge as one's own [A. V. receiveth], Hebr. xii. 6 (after Prov. iii. 12, where for τινά); of a delegate or messenger, to give due reception to, Acts xv. 4 L T Tr WH. [Cf. δέχομαι, fin.]*

παραδιατριβή, -ῆς, ḥ, useless occupation, empty business, misemployment (see παρά, IV. 2): 1 Tim. vi. 5 Rec. [cf. W. 102 (96)], see διαπαρατριβή. Not found elsewhere; [cf. παραδιατυπώ in Justinian (in Koumanoudes, Δέξεις ἀθησαύρ. s. v.)].*

παραδιδωμι, subjunc. 3 pers. sing. παραδιδῷ (1 Co. xv. 24 [L mrg. Tr mrg. WH, cod. Sin., etc.]) and παραδιδοῖ (ibid. L txt. T Tr txt.; cf. B. 46 (40) [and διδωμι, init.]); impf. 3 pers. sing. παρεδίδον (Acts viii. 3; 1 Pet. ii. 23), plur. παρεδίδονται (Acts xvi. 4 R G; xxvii. 1) and παρεδίδοσαι (Acts xvi. 4 L T Tr WH; cf. W. § 14, 1 c.; B. 45 (39)); fut. παραδώσω; 1 aor. παρεδώκα; 2 aor. παρεδών, subjunc. 3 pers. sing. παραδῷ and several times παραδοῖ (so L T Tr WH in Mk. iv. 29; xiv. 10, 11; Jn. xiii. 2; see διδωμι, init.); pf. ptc. παραδεδωκάς (Acts xv. 26):

plupf. 3 pers. plur. without augm. **παραδεδώκεισαν** (Mk. xv. 10; W. § 12, 9; [B. 33 (29); *Tdf.* Proleg. p. 120 sq.]); Pass., pres. **παραδίδομαι**; impf. 3 pers. sing. **παρεδίδετο** (1 Co. xi. 23 L T Tr WH for R G **παρεδίδοτο**, see **ἀποδίδωμι**); pf. 3 pers. sing. **παραδέδοται** (Lk. iv. 6), ptcpr. **παραδεδούντος**, Acts xiv. 26; 1 aor. **παρεδόθη**; 1 fut. **παραδοθήσομαι**; fr. Pind. and Hdt. down; Sept. mostly for **τίνει**; *to give over*; 1. prop. *to give into the hands (of another)*. 2. *to give over into (one's) power or use*: **τινί τι**, *to deliver to one something to keep, use, take care of, manage*, Mt. xi. 27; Lk. iv. 6 [cf. W. 271 (254)]; x. 22; **τὰ ὑπάρχοντα**, **τάλαντα**, Mt. xxv. 14, 20, 22; **τὴν βασιλείαν**, 1 Co. xv. 24; **τὸ πνεῦμα σε**. **τῷ θεῷ**, Jn. xix. 30; **τὸ σῶμα**, **ἴνα** etc., *to be burned*, 1 Co. xiii. 3; **τινά**, *to deliver one up to custody, to be judged, condemned, punished, scourged, tormented, put to death, (often thus in prof. auth.)*: **τινά**, *absol.*, so that *to be put in prison* must be supplied, Mt. iv. 12; Mk. i. 14; **προσμένους**, *who are kept*, 2 Pet. ii. 4 [G T Tr WH; but R **τετηρημένους**, l. **κολαζομένους τηρεῖν**]; *to be put to death* (cf. Germ. *dahingeben*), Ro. iv. 25; with the addition of **ὑπέρ τινος**, *for one's salvation*, Ro. viii. 32; **τινά τινι**, Mt. v. 25; xviii. 34; xx. 18; xxvii. 2; Mk. xv. 1; Lk. xii. 58; xx. 20; Jn. xviii. 30, 35 sq.; xix. 11 etc.; Acts xxvii. 1; xxviii. 16 Rec.; **τῷ θελήματι αὐτῶν**, *to do their pleasure with*, Lk. xxiii. 25; **τινά τινι**, foll. by **ἴνα**, Jn. xix. 16; with an inf. of purpose, **φυλάσσειν αὐτόν**, *to guard him*, Acts xii. 4; without the dat., Mt. x. 19; xxiv. 10; xxvii. 18; Mk. xiii. 11; xv. 10; Acts iii. 13; foll. by **ἴνα**, Mt. xxvii. 26; Mk. xv. 15; **τινὰ εἰς τὸ σταυρωθῆναι**, Mt. xxvi. 2 (**σταυροῦ θανάτῳ**, Ev. Nicod. c. 26); **εἰς χειράς τινος**, i.e. *into one's power*, Mt. xvii. 22; xxvi. 45; Mk. ix. 31; xiv. 41; Lk. ix. 44; xxiv. 7; Acts xxi. 11; xxviii. 17, (Jer. xxxiii. (xxvi.) 24; xxxix. (xxxii.) 4); **εἰς συνέδρια**, *to councils* [see **συνέδριον**, 2 b.] (**παραδίδονται** involving also the idea of conducting), Mt. x. 17; Mk. xiii. 9; **εἰς συναγογάς**, Lk. xxi. 12; **εἰς θλίψιν**, Mt. xxiv. 9; **εἰς φυλακήν**, Acts viii. 3; **εἰς φυλακάς**, Acts xxii. 4; **εἰς θάνατον**, Mt. x. 21; Mk. xiii. 12; 2 Co. iv. 11; **εἰς κρίμα θανάτου**, Lk. xxiv. 20; **τὴν σάρκα εἰς καταφθοράν**, *of Christ undergoing death*, Barn. ep. 5, 1; **παραδίδονται έαντον ὑπέρ τινος**, *to give one's self up for, give one's self to death for, to undergo death for (the salvation of) one*, Gal. ii. 20; Eph. v. 25; with the addition of **τῷ θεῷ** and a pred. acc., Eph. v. 2; **τὴν ψυχὴν έαντον ὑπέρ τοῦ ὄντος ματος Ἰησοῦ Χριστοῦ**, *to jeopard life to magnify and make known the name of Jesus Christ*, Acts xv. 26. Metaph. expressions: **τινὰ τῷ Σατανᾷ**, *to deliver one into the power of Satan to be harassed and tormented with evils*, 1 Tim. i. 20; with the addition of **εἰς ὀλεθρον σαρκός** (see **ὤλεθρος**), 1 Co. v. 5 (the phrase seems to have originated from the Jewish formulas of excommunication [yet see Meyer (ed. Heinrici) ad loc. (cf. B. D. s. vv. Hymenaeus II., Excommunication II.)], because a person banished from the theocratic assembly was regarded as deprived of the protection of God and delivered up to the power of the devil). **τινὰ εἰς ἀκαθαρσίαν**, *to cause one to become unclean*, Ro. i. 24; cf. Fritzsche, Rückert, and

others ad loc. [in this ex. and several that follow A. V. renders *to give up*]; **εἰς πάθη ἀτιμίας**, *to make one a slave of vile passions*, ib. 26; **εἰς ἀδόκιμον νοῦν**, *to cause one to follow his own corrupt mind*. — foll. by an inf. of purpose [or epexegetic inf. (Meyer)], ib. 28; **έσυντὸν τῇ ἀσελγείᾳ**, *to make one's self the slave of lasciviousness*, Eph. iv. 19; **τινὰ λατρεύειν**, *to cause one to worship*, Acts vii. 42. **to deliver up treacherously**, i.e. by betrayal to cause one to be taken: **τινὶ τινι**, of Judas betraying Jesus, Mt. xxvi. 15; Mk. xiv. 10; Lk. xxii. 4, 6; without the dat., Mt. xxvi. 16, 21, 23, 25; Mk. xiv. 11, 18; Lk. xxii. 21, 48; Jn. vi. 64, 71; xii. 4; in the pass., Mk. xiv. 21; Lk. xxii. 22; 1 Co. xi. 23; pres. ptep. **ὁ παραδιδόντος αὐτόν**, of him as plotting the betrayal (cf. B. § 144, 11, 3): Mt. xxvi. 25, 46, 48; Mk. xiv. 42, 44; Jn. xiii. 11; xviii. 2, 5. **to deliver one to be taught, moulded, etc.**: **εἰς τι**, in pass., Ro. vi. 17 (to be resolved thus, **ὑπῆκ**, **τῷ τύπῳ** etc. **εἰς ὃν παρεδόθητε** [W. § 24, 2 b.]). 3. i. q. *to commit, to command*: **τινὰ τῇ χάριτι τ. θεοῦ**, in pass., Acts xiv. 26; xv. 40; **παρεδίδοντι κρίνονται δικαίως**, sc. **τὰ έαντον**, *his cause* (B. 145 (127) note² [cf. W. 590 (549)]), 1 Pet. ii. 23. 4. **to deliver verbally**: commands, rites, Mk. vii. 13; Acts vi. 14; 1 Co. xi. 2; 2 Pet. ii. 21 (here in pass.); **πίστιν**, the tenets [see **πίστις**, 1 e. β.], in pass., Jude 3; **φυλάσσειν τὰ δόγματα**, the decrees to keep, Acts xvi. 4; *to deliver by narrating, to report*, i.e. to perpetuate the knowledge of events by narrating them, Lk. i. 2; 1 Co. xi. 23; xv. 3, (see exx. fr. Grk. auth. in Passow [or L. and S.] s. v. 4). 5. **to permit, allow**: *absol.* **ὅταν παραδῷ** or **παραδοῖ ὁ καρπός**, *when the fruit will allow*, i.e. e. when its ripeness permits, Mk. iv. 29 (so **τῆς ὥρας παραδούσης**, Polyb. 22, 24, 9; for other exx. see Passow s. v. 3 [L. and S. s. v. II.]; others take the word in Mk. I. e. intransitively, in a quasi-reflexive sense, *gives itself up, presents itself*, cf. W. 251 (236); B. 145 (127)].

παράδοξος, -ον, (*παρά* contrary to [see *παρά*, IV. 2], and **δόξα** opinion; hence i. q. **ὁ παρὰ τὴν δόξαν ὅν**, unexpected, uncoumon, incredible, wonderful: neut. plur. Lk. v. 26 [A. V. *strange things*, cf. Trench § xcii. fin.]. (Judith xiii. 13; Sap. v. 2, etc.; Sir. xlivi. 25; 2 Macc. ix. 24; 4 Macc. ii. 14; Xen., Plat., Polyb., Ael. v. h. 4, 25; Lcian. dial. deor. 20, 7; 9, 2; Joseph. c. Ap. 1, 10, 2; Hidian. 1, 1, 5 [(4 Bekk.)].)*

παράδοσις, -εως, ἡ, (*παραδίδωμι*), *a giving over, giving up*; i. e. 1. *the act of giving up, the surrender*: of cities, Polyb. 9, 25, 5; Joseph. b. j. 1, 8, 6; **χρημάτων**, Aristot. pol. 5, 7, 11 p. 1309^a, 10. 2. *a giving over which is done by word of mouth or in writing*, i.e. tradition by instruction, narrative, precept, etc. (see *παραδίδωμι*, 4); hence i. q. *instruction*, Epict. diss. 2, 23, 40; joined with **διδασκαλία**, Plat. legg. 7 p. 803 a. objectively, *what is delivered, the substance of the teaching*: so of Paul's teaching, 2 Th. iii. 6; in plur. of the particular injunctions of Paul's instruction, 1 Co. xi. 2; 2 Th. ii. 15. used in the sing. of a written narrative, Joseph. c. Ap. 1, 9, 2; 10, 2; again, of the body of precepts, esp. ritual, which in the opinion of the later Jews were orally delivered by Moses and orally transmitted in unbroken

succession to subsequent generations, which precepts, both illustrating and expanding the written law, as they did, were to be obeyed with equal reverence (Joseph. antt. 13, 10, 6 distinguishes between *τὰ ἐκ παραδόσεως τῶν πατέρων* and *τὰ γεγραμένα*, i. e. *τὰ ἐν τοῖς Μοῦσοῖς νόμοις γεγραμένα νόμιμα*): Mt. xv. 2 sq. 6; Mk. vii. 3, 5, 9, 13; with *τῶν ἀνθρώπων* added, as opp. to the divine teachings, Mk. vii. 8; Col. ii. 8 [where see Bp. Lghtft.]; *πατρικαὶ παραδόσεις*, precepts received from the fathers, whether handed down in the O. T. books or orally, Gal. i. 14 [(al. restrict the word here to the extra-biblical traditions; cf. Meyer or Bp. Lghtft. ad loc.). Cf. B. D. Am. ed. s. v. Tradition.]*

παρα-ζηλόω, -ώ; fut. *παραζηλώσω*; 1 aor. *παρεζηλώσα*; to provoke to *ζῆλος* [see *παρά*, IV. 3]; a. to provoke to jealousy or rivalry: *τινά*, Ro. xi. 11, 14, (1 K. xiv. 22; Sir. xxx. 3); *ἐπί τινι* (see *ἐπί*, B. 2 a. δ. fin.), Ro. x. 19 (Deut. xxxii. 21). b. to provoke to anger: 1 Co. x. 22 [on this see Prof. Hort in WH. App. p. 167] (Ps. xxxvi. (xxxvii.) 1, 7 sq.).*

παρα-θαλάσσιος, -α, -ον, (*παρά* and *θάλασσα*), beside the sea, by the sea: Mt. iv. 13. (Sept.; Hdt., Xen., Thuc., Polyb., Diod., al.)*

παρα-θεωρέω, -ώ: impf. pass. 3 pers. plur. *παρεθεωροῦντο*: 1. (*παρά* i. q. by the side of [see *παρά*, IV. 1]) to examine things placed beside each other, to compare, (Xen., Plut., Lcian.). 2. (*παρά* i. q. over, beyond, [Lat. *praeter*; see *παρά*, IV. 2]) to overlook, neglect: Acts vi. 1 (Dem. p. 1414, 22; Diod., Dion. Hal., al.).*

παρα-θήκη, -ης, ἡ, (*παρατίθημι*, q. v.), a deposit, a trust or thing consigned to one's faithful keeping, (Vulg. *depositum*): used of the correct knowledge and pure doctrine of the gospel, to be held firmly and faithfully, and to be conscientiously delivered unto others: 2 Tim. i. 12 (*μοῦν* possess. gen. [*the trust committed unto me*; Rec. ^{εἰς 1633} reads here *παρακαταθήκη*, q. v.]); G L T Tr WH in 1 Tim. vi. 20 and 2 Tim. i. 14, (Lev. vi. 2, 4; 2 Macc. iii. 10, 15; Hdt. 9, 45; [al.]). In the Grk. writ. *παρακαταθήκη* (q. v.) is more common; cf. *Lob.* ad Phryn. p. 312; W. 102 (96).*

παραινέω, -ώ; impf. 3 pers. sing. *παρήνει*; to exhort, admonish: with the addition of *λέγων* foll. by direct discourse, Acts xxvii. 9; *τινά* (in class. Grk. more commonly *τινί* [W. 223 (209); B. § 133, 9]), foll. by an inf. Acts xxvii. 22 [B. §§ 140, 1; 141, 2]. (From Hdt. and Pind. down; 2 Macc. vii. 25 sq.; 3 Macc. v. 17.)*

παραιτόμαι, -οῦμαι, impv. pres. *παραιτοῦ*; [impf. 3 pers. plur. *παρητούντο*, Mk. xv. 6 T WH Tr mrg., where al. *ὅντερ ἥτούντο* (q. v.)]; 1 aor. *παρητησάμην*; pf. pass. ptep. *παρητημένος* with a pass. signif.; fr. Aeschyl. and Pind. down; 1. prop. to ask alongside (*παρά*[IV. 1]), beg to have near one; to obtain by entreaty; to beg from, to ask for, supplicate: [Mk. xv. 6 (see above)]. 2. to avert (*παρά aside* [see *παρά*, IV. 1]) by entreaty or seek to avert, to deprecate; a. prop. foll. by *μή* and acc. w. inf. [to intreat that . . . not], Heb. xii. 19 (Thuc. 5, 63); cf. W. 604 (561); [B. § 148, 13]. b. i. q. to refuse, decline: *τὸ αποθανεῖν*, Acts xxv. 11 (*θανεῖν οὐ παρα-*

τοῦμα, Joseph. de vita sua 29). c. i. q. to shun, avoid: *τί*, 1 Tim. iv. 7; 2 Tim. ii. 23; *τινά*, 1 Tim. v. 11; Tit. iii. 10; i. q. to refuse, reject, Heb. xii. 25. d. to avert displeasure by entreaty, i. e. to beg pardon, crave indulgence, to excuse: *ἔχε με παρητημένον* (see *ἔχω*, I. 1 f.), Lk. xiv. 18 sq. (of one excusing himself for not accepting an invitation to a feast, Joseph. antt. 7, 8, 2).*

παρα-καθέζομαι: to sit down beside [*παρά*, IV. 1], seat one's self, (Xen., Plat., al.); 1 aor. pass. ptep. *παρακαθεσθεῖς* (Joseph. antt. 6, 11, 9); *πρός τι*, Lk. x. 39 T Tr WH [cf. *Lob.* ad Phryn. p. 269].*

παρα-καθίζω: 1 aor. ptep. fem. *παρακαθίσασα*, to make to sit down beside [(*παρά*, IV. 1)]; to set beside, place near; intrans. to sit down beside: *παρά τι*, Lk. x. 39 RG L [but L mrg. *πρός*] (Sept. Job ii. 13; Plut. Marius 17; Cleom. 37; in this sense the mid. is more com. in the Grk. writ.)*

παρα-καλέω, -ώ; impf. 3 pers. sing. *παρεκάλει*, 1 and 3 pers. plur. *παρεκάλουν*; 1 aor. *παρεκάλεσα*; Pass., pres. *παρακαλοῦμαι*; pf. *παρακέλημαι*; 1 aor. *παρεκλήθην*; 1 fut. *παρακληθήσομαι*; fr. Aeschyl. and Hdt. down; I. as in Grk. writ. to call to one's side, call for, summon: *τινά*, w. an inf. indicating the purpose, Acts xxviii. 20 [al. (less naturally) refer this to II. 2, making the acc. the subj. of the inf.]. II. to address, speak to, (call to, call on), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; hence result a variety of senses, on which see Knapp, Scripta varii arg. ed. 2 p. 117 sqq.; cf. Fritzsche, Ep. ad Rom. i. p. 32 sq. I. as in Grk. auth., to admonish, exhort: absol., Lk. iii. 18; [Acts xx. 1 (R Gom.)]; Ro. xii. 8; 2 Tim. iv. 2; Heb. x. 25; 1 Pet. v. 12; foll. by direct disc. 2 Co. v. 20; foll. by *λέγων* w. direct disc. Acts ii. 40; foll. by an inf. where in Lat. ut, 1 Tim. ii. 1; *τινά*, Acts xv. 32; xvi. 40; 2 Co. x. 1; 1 Th. ii. 12 (11); v. 11; 1 Tim. v. 1; Heb. iii. 13; *τινά λόγῳ πολλῷ*, Acts xx. 2; *τινά* foll. by direct disc., 1 Co. iv. 16; 1 Th. v. 14; Heb. xiii. 22 [here L WH mrg. inf.]; 1 Pet. v. 1 sq.; *τινά* foll. by an inf. where in Lat. ut [cf. B. §§ 140, 1; 141, 2; W. 332 (311); 335 (315) n.]: inf. pres., Acts xi. 23; xiv. 22; Phil. iv. 2; 1 Th. iv. 10; Tit. ii. 6; 1 Pet. ii. 11 (here Lehm. adds *ὑμᾶς* to the inf. and WH mrg. with codd. A C L etc. read *ἀπέχεσθε*); Jude 3; inf. aor., Acts xxvii. 33 sq.; Ro. xii. 1; xv. 30; 2 Co. ii. 8; vi. 1; Eph. iv. 1; 1 Tim. i. 3; Heb. xiii. 19; *τινά* foll. by *τινά* w. subjunc. [cf. B. § 139, 42; W. 335 u. s.], 1 Co. i. 10; xvi. 15 sq.; 2 Co. viii. 6; 1 Th. iv. 1; 2 Th. iii. 12; to enjoin a thing by exhortation [cf. B. § 141, 2], 1 Tim. vi. 2; Tit. ii. 15. 2. to beg, entreat, beseech, (Joseph. antt. 6, 7, 4; [11, 8, 5]; often in Epict. cf. Schweighäuser, Index graecit. Epict. p. 411; Plut. apophth. regum, Mor. ii. p. 30 ed. Tauchn. [vi. 695 ed. Reiske; exx. fr. Polyb., Diod., Philo, al., in Soph. Lex. s. v.]; not thus in the earlier Grk. auth. exc. where the gods are called on for aid, in the expressions, *παρακαλεῖν θεούς*, so *θεόν* in Joseph. antt. 6, 2, 2 and 7, 4; [cf. W. 222]): [absol. Philem. 9 (yet see the Comm. ad loc.)]; *τινά*, Mt. viii. 5; xviii. 32; xxvi. 53; Mk. i. 40; Acts xvi. 9; 2 Co. xii. 18; *πολλά, much*, Mk. v. 23; *τινά περί τινος*,

Philem. 10; foll. by direct disc. Acts ix. 38 L T Tr WH; with λέγων added and direct disc., Mt. xviii. 29; Mk. v. 12; [Lk. vii. 4 (*Tdf. ἡρώτων*)]; without the acc. Acts xvi. 15; τινά foll. by an inf. [W. and B. u. s.], Mk. v. 17; Lk. viii. 41; Acts viii. 31; xix. 31; xxviii. 14, (1 Macc. ix. 35); τινά foll. by ὅπως, Mt. viii. 34 [here Lehm. *īva* (see above)]; Acts xxv. 2, (4 Macc. iv. 11; Plut. Demetr. c. 38); τινά foll. by *īva* [W. § 44, 8 a.; B. § 139, 42], Mt. xiv. 36; Mk. v. 18; vi. 56; vii. 32; viii. 22; Lk. viii. 31 sq.; [2 Co. ix. 5]; τινὰ ὑπέρ των, *īva*, 2 Co. xii. 8; πολλά (much) *īva*, *īva*, Mk. v. 10; 1 Co. xvi. 12; foll. by τοῦ μῆ w. inf. [B. § 140, 16 δ.; W. 325 (305)], Acts xxi. 12; by an inf. Acts ix. 38 RG; by an acc. w. inf., Acts xiii. 42; xxiv. 4; [Ro. xvi. 17]. *to strive to appease by entreaty*: absol. 1 Co. iv. 13; τινά, Lk. xv. 28; Acts xvi. 39, (2 Macc. xiii. 23). *3. to console, to encourage and strengthen by consolation, to comfort*, (Sept. for οὐρά; very rarely so in Grk. auth., as Plut. Oth. 16): absol. 2 Co. ii. 7; τινά, 2 Co. i. 6; vii. 6 sq.; ἐν w. a dat. of the thing with which one comforts another, 1 Th. iv. 18; τινὰ διὰ παρακλήσεως, 2 Co. i. 4; w. an acc. of the contents, διὰ τῆς παρακλήσεως, (for ἵνα, see ὅς, ἵνα, II. 2 c. a.) παρακαλούμεθα, ibid.; in pass. *to receive consolation, be comforted*, Mt. ii. 18; 2 Co. xiii. 11; ἐπί τινι over (in) a thing [see ἐπί, B. 2 a. δ.], 2 Co. i. 4; of the consolation (comfort) given not in words but by the experience of a happier lot or by a happy issue, i. q. *to refresh, cheer*: pass., Mt. v. 4 (5); Lk. xvi. 25; Acts xx. 12; 2 Co. vii. 13 (where a full stop must be put after παρακελήμη); ἐν τινι, by the help of a thing, 2 Co. vii. 6 sq.; ἐπί τινι, 1 Th. iii. 7; with (ἐν) παρακλήσει added, 2 Co. vii. 7. *4. to encourage, strengthen*, [i. e. in the language of A. V. *comfort* (see Wright, Bible Word-Book, 2d ed., s. v.)], (in faith, piety, hope): τὰς καρδίας, your hearts, Eph. vi. 22; Col. ii. 2; iv. 8; 2 Th. ii. 17, (also χεῖρας ἀσθενεῖς, Job iv. 3 for πίπη; γόνατα παραλελυμένα, Is. xxix. 3 sq. [see the Hebr.] for γόνατα). *5. it combines the ideas of exhorting and comforting and encouraging in Ro. xii. 8; 1 Co. xiv. 31; 1 Th. iii. 2.* *6. to instruct, teach*: ἐν τῇ διδασκαλίᾳ, Tit. i. 9. [COMP.: συμπαρακαλέω].*

παρακαλύπτω: *to cover over, cover up, hide, conceal*: trop. ἦν παρακαλυμμένου ἀπ' αὐτῶν ([it was concealed from them], a Hebraism, on which see in ἀποκρύπτω, b.), Lk. ix. 45 (Ezek. xxii. 26; Plat., Plut., al.).*

παρακαταθήκη, -ης, ḥ, (*παρακαταθημι*), *a deposit, a trust*: so Rec. in 1 Tim. vi. 20; 2 Tim. i. 14; [Rec. ^{εἰδ.} 1638 in 2 Tim. i. 12 also]. (Hdt., Thuc., Xen., Aristot. eth. Nic. 5, 8, 5 p. 1135^b 4; Polyb., Diod. 15, 76; Joseph. antt. 4, 8, 38; Ael. v. h. 4, 1); see *παραθήκη* above.*

παρακειμαι; (*παρά* and *κείμαι*): *to lie beside* [*παρά*, IV. 1], *to be near* (fr. Hom. down); *to be present, at hand*: Ro. vii. 18 (where see Meyer), 21.*

παρακλησις, -εως, ḥ, (*παρακαλέω*, q. v.); *1. prop. a calling near, summons, (esp. for help*, Thuc. 4, 61; Dem. p. 275, 20). *2. imploration, supplication, entreaty*: 2 Co. viii. 4 (Strab. 13 p. 581; Joseph. antt. 3, 1, 5; [c. Ap. 2, 23, 3 π. πρὸς τὸν θεὸν ἔστω]; λόγοι παρακλήσεως, words of appeal, containing entreaties, 1 Macc.

x. 24). *3. exhortation, admonition, encouragement*: Acts xv. 31 [al. refer this to 4]; 1 Co. xiv. 3; 2 Co. viii. 17; Phil. ii. 1; 1 Tim. iv. 13; Heb. xii. 5; λόγος τῆς παρακλήσεως, Heb. xiii. 22, (2 Macc. vii. 24; xv. 9 (11); Plat. def. 415 e.; Thuc. 8, 92; Aeschin., Polyb., al.).

4. consolation, comfort, solace: 2 Co. i. 4-7; Heb. vi. 18; [add. Acts ix. 31; 2 Thess. ii. 16], (Jer. xi. 7; Hos. xiii. 14; [Job xxi. 2; Nah. iii. 7]; Phalar. ep. 97 init.); τῶν γραφῶν, afforded by the contents of the Scriptures, Ro. xv. 4 [W. 189 (178)]; θεὸς τῆς παρακλήσεως, God the author and bestower of comfort, Ro. xv. 5; 2 Co. i. 3; solace or cheer which comes from a happy lot or a prosperous state of things, Lk. vi. 24; 2 Co. vii. 4, 7, 13 [cf. W. 393 (368)]; Philem. 7; by meton. *that which affords comfort or refreshment*; thus of the Messianic salvation, Lk. ii. 25 (so the Rabbins call the Messiah *the consoler, the comforter, καρ' ἔξοχήν, μπακ* [cf. Wünsche, Neue Beiträge u. s. w. ad loc.; Schöttgen, Horae Hebr. etc. ii. 18]).

5. univ. persuasive discourse, stirring address, — instructive, admonitory, consolatory; powerful hortatory discourse: Ro. xii. 8; λόγος παρακλήσεως [A. V. *word of exhortation*], Acts xiii. 15; νῖος παρ., [a son of exhortation], a man gifted in teaching, admonishing, consoling, Acts iv. 36; used of the apostles' instruction or preaching, 1 Th. ii. 3.*

παράκλητος, -ον, ḥ, (*παρακαλέω*), prop. *summoned, called to one's side*, esp. called to one's aid; hence

1. one who pleads another's cause before a judge, a pleader, counsellor for defence, legal assistant; an advocate: Dem. p. 341, 11; Diog. Laert. 4, 50, cf. Dio Cass. 46, 20.

2. univ. one who pleads another's cause with one, an intercessor: Philo, de mund. opif. § 59; de Josepho § 40; in Flaccum §§ 3 and 4; so of Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins, 1 Jn. ii. 1 (in the same sense, of the divine Logos in Philo, vita Moys. iii. § 14).

3. in the widest sense, a helper, succorer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: Jn. xiv. 16, 26; xv. 26; xvi. 7, cf. Mt. x. 19 sq.; Mk. xiii. 11; Lk. xii. 11 sq. (Philo de mund. opif. § 6 init. says that God in creating the world had no need of a παράκλητος, an adviser, counsellor, helper. The Targums and Talmud borrow the Greek words טִלְקָרְבָּן and בְּרָכָה and use them of any intercessor, defender, or advocate; cf. Buxtorf, Lex. Talm. p. 1843 [(ed. Fischer p. 916)]; so Targ. on Job xxxiii. 23 for קַלְלָנָה, i. e. an angel that pleads man's cause with God; [cf. πλονσίων παράκλητοι in 'Teaching' etc. 5 sub fin.; Barn. ep. 20, 2; Constit. apost. 7, 18]). Cf. Knapp, Scripta varii Argumenti, p. 124 sqq.; Düsterdieck on 1 Jn. ii. 1, p. 147 sqq.; [Watkins, Excursus G, in Ellicott's N. T. Com. for Eng. Readers; Westcott in the "Speaker's Com." Additional Note on Jn. xiv. 16; Schaff in Lange ibid.].*

παρακοή, -ῆς, ḥ, (*παρά* Lat. *praeter* [see *παρά*, IV. x. 24]). *3. exhortation, admonition, encouragement*: Acts xv. 31 [al. refer this to 4]; 1 Co. xiv. 3; 2 Co. viii. 17; Phil. ii. 1; 1 Tim. iv. 13; Heb. xii. 5; λόγος τῆς παρακλήσεως, Heb. xiii. 22, (2 Macc. vii. 24; xv. 9 (11); Plat. def. 415 e.; Thuc. 8, 92; Aeschin., Polyb., al.).

3. exhortation, admonition, encouragement:

2]); 1. prop. a hearing amiss (Plat. epp. 7 p. 341 b.). 2. [unwillingness to hear i. e.] disobedience: Ro. v. 19; 2 Co. x. 6; Heb. ii. 2. [Cf. Trench § lxvi.]*

παρακολουθέω, -ώ: fut. παρακολυθήσω; 1 aor. παρηκολούθησα (1 Tim. iv. 6 L mrg. WH mrg.; 2 Tim. iii. 10 L T Tr WH txt.); pf. παρηκολούθηκα; 1. to follow after; so to follow one as to be always at his side [see παρά, IV. 1]; to follow close, accompany, (so fr. Arstph. and Xen. down). 2. metaph. a. to be always present, to attend one wherever he goes: τινά, Mk. xvi. 17 [where Tr WH txt. ἀκολούθος, q. v.]. b. to follow up a thing in mind so as to attain to the knowledge of it, i. e. to understand, [cf. our follow a matter up, trace its course, etc.]; to examine thoroughly, investigate: πᾶσιν (i. e. πράγματιν), all things that have taken place, Lk. i. 3 (very often so in Grk. auth., as Dem. pro cor. c. 53 [p. 285, 23]). c. to follow faithfully sc. a standard or rule, to conform one's self to: with a dat. of the thing, 1 Tim. iv. 6; 2 Tim. iii. 10, (2 Macc. ix. 27). Cf. the full discussion of this word by Grimm in the Jahrb. f. deutsche Theol. for 1871, p. 46 sq.*

παρακούω: 1 aor. παρήκουσα; 1. to hear aside i. e. casually or carelessly or amiss [see παρά, IV. 2] (often so in class. Grk.; on the freq. use of this verb by Philo see Siegfried, Philo von Alex. u. s. w. (1875) p. 106). 2. to be unwilling to hear, i. e. on hearing to neglect, to pay no heed to, (w. a gen. of the pers., Polyb. 2, 8, 3; 3, 15, 2); contrary to Grk. usage [but cf. Plut. Philop. § 16, 1 καὶ παριδέν τι κ. παρακούσα τῶν ἀμαρτυρούμενον, de curios. § 14 πειρᾶ καὶ τῶν ὅδων ἔνα παρακούσα ποτε κ. παριδέν], w. an accus., τὸν λόγον, Mk. v. 36 T WH Tr txt. [al. ‘overhearing’ the word as it was being spoken? cf. B. 302 (259)]; to refuse to hear, pay no regard to, disobey: τινός, what one says, Mt. xviii. 17 (Tob. iii. 4; τὰ ὑπὸ τοῦ βασιλέως λεγόμενα, Esth. iii. 3).*

παρα-κύπτω: 1 aor. παρέκυψα; to stoop to [cf. παρά, IV. 1] a thing in order to look at it; to look at with head bowed forwards; to look into with the body bent; to stoop and look into: Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; Jn. xx. 5; εἰς τὸ μηνῆσιν, Jn. xx. 11; metaph. to look carefully into, inspect curiously, εἰς τι, of one who would become acquainted with something, Jas. i. 25; 1 Pet. i. 12. (Arstph., Theocr., Philo, Dio Cass., Plut., al.; Sept.)*

παραλαμβάνω; fut. παραλήψομαι, in L T Tr WH -λήμψομαι (Jn. xiv. 3; see M, μ); 2 aor. παρελάβον, 3 pers. plur. παρελάβοσαν (2 Th. iii. 6 G T L mrg. Tr mrg. WH mrg.; cf. δολίω [yet see WH App. p. 165]); Pass., pres. παραλαμβάνομαι; 1 fut. παραληφθήσομαι, in L T Tr WH -ληφθήσομαι (see M, μ; Lk. xvii. 34-36) fr. Hdt. down; Sept. for ΠΡΥ; 1. to take to [cf. παρά, IV. 1], to take with one's self, to join to one's self: τινά, an associate, a companion, Mt. xvii. 1; xxvi. 37; Mk. iv. 36; v. 40; ix. 2; x. 32; Lk. ix. 10, 28; xi. 26; xviii. 31; Acts xv. 39; in pass., Mt. xxiv. 40, 41; Lk. xvii. 34-36; one to be led off as a prisoner, Jn. xix. 16; Acts xxiii. 18; to take with one in order to carry away, Mt. ii. 13 sq. 20 sq.; τινά μεθ' ἑαυτοῦ, Mt. xii. 45; xviii. 16; Mk. xiv. 33;

παραλαμβάνειν γυναῖκα, to take one's betrothed to his home, Mt. i. 20, 24; τινά foll. by εἰς w. an acc. of place, to take [and bring, cf. W. § 66, 2 d.] one with one into a place, Mt. iv. 5, 8; xxvii. 27; τινὰ κατ' ιδίαν, Mt. xx. 17; mid. with πρὸς ἐμαντόν, to my companionship, where I myself dwell, Jn. xiv. 3. The ptep. is prefixed to other act. verbs to describe the action more in detail, Acts xvi. 33; xxi. 24, 26, 32 [here L WH mrg. λαβών]. Metaph. i. q. to accept or acknowledge one to be such as he professes to be; not to reject, not to withhold obedience: τινά, Jn. i. 11. 2. to receive something transmitted; a. prop.: παραλ. διακονίαν, an office to be discharged, Col. iv. 17; βασιλέαν, Heb. xii. 28, (so for the Chald. נֶגֶב in Dan. v. 31; vii. 18, Theodot.; Hdt. 2, 120; [Joseph. e. Ap. 1, 20, 5 (where see Müller)]; τὴν ἀρχήν, Plat., Polyb., Plut.). b. to receive with the mind; by oral transmission: τι foll. by ἀπό w. a gen. of the author from whom the tradition proceeds, 1 Co. xi. 23 (on which cf. Paret in the Jahrb. f. deutsche Theol. for 1858, Bd. iii. p. 48 sqq.; [see ref. in ἀπό, II. 2 d. aa.]); by the narration of others, by the instruction of teachers (used of disciples): [τὸν Χρ. Ἰ. τὸν κύριον, Col. ii. 6]; τι, 1 Co. xv. 1, 3; Gal. i. 9; Phil. iv. 9; [τι foll. by an infin., Mk. vii. 4]; τὶ παρά τινος [see ref. s. v. παρά, I. c.], Gal. i. 12; 1 Th. ii. 13; 2 Th. iii. 6; παρά τινος, καθὼς . . . τὸ πῶς δεῖ etc. 1 Th. iv. 1, (σοφίαν παρά τινος, Plat. Lach. p. 197 d.; Euthyd. p. 304 c.). [COMP.: συμ-παραλαμβάνω.]*

παρα-λέγομαι; [παρελεγόμην]; (παρά beside, and λέγω to lay); Vulg. in Acts xxvii. 8 lego, i. e. to sail past, coast along: τὴν Κρήτην, Acts xxvii. 8 [here some, referring αὐτήν to Σαλμώνην, render work past, weather], 13, (τὴν Ἰταλίαν, Diod. 13, 3; γῆν, 14, 55; [Strabo]; Lat. legere oram oram).*

παρ-άλιος, -ον, also of three term. [cf. W. § 11, 1], (παρά and ἄλις), by the sea, maritime: ἡ παράλιος, se. χώρα, the sea-coast, Lk. vi. 17 (Polyb. 3, 39, 3; Diod. 3, 15, 41; Joseph. e. Ap. 1, 12; Sept. Deut. xxxiii. 19; and the fem. form ἡ παράλια in Deut. i. 7; Josh. ix. 1; Judith i. 7; iii. 6; v. 2, 23; vii. 8; 1 Macc. xi. 8; xv. 38; Hdt. 7, 185; often in Polyb.; Joseph. antt. 12, 7, 1).*

παρ-αλλαγή, -ῆς, ἡ, (παραλλάσσω), variation, change: Jas. i. 17. (Aeschyl., Plat., Polyb., al.)*

παρα-λογίζομαι; (see παρά, IV. 2); a. to reckon wrong, miscount: Dem. p. 822, 25; 1037, 15. b. to cheat by false reckoning (Aeschin., Aristot.); to deceive by false reasoning (joined to ἐξαπατᾶν, Epict. diss. 2, 20, 7); hence c. univ. to deceive, delude, circumvent: τινά, Col. ii. 4; Jas. i. 22, (Sept. several times for ΠΡΥ).*

παρα-λυτικός, -ή, -όν, (fr. παραλύω, q. v.), paralytic, i. e. suffering from the relaxing of the nerves of one side; univ. disabled, weak of limb, [A. V. palsied, sick of the palsy]: Mt. iv. 24; viii. 6; ix. 2, 6; Mk. ii. 3-5, 9; and L WH mrg. in Lk. v. 24. [Cf. Riehm, HWB. s. v. Krankheiten, 5; B. D. Am. ed. p. 1866*].*

παρα-λύω: [pf. pass. ptep. παραλελυμένος]; prop. to loose on one side or from the side [cf. παρά, IV. 1]; to loose or part things placed side by side; to loosen, dissolve,

hence, *to weaken, enfeeble*: παραλεινμένος, *suffering from the relaxing of the nerves, unstrung, weak of limb, [palsied]*, Lk. v. 18, 24 ([not L WH mrg.] see παραλυτικός); Acts viii. 7; ix. 33; παραλελ. γόνατα, i. e. tottering, weakened, feeble knees, Heb. xii. 12; Is. xxxv. 3; Sir. xxv. 23; χεῖρες παραλελ. Ezek. vii. 27; Jer. vi. 24; [xxvii. (l.) 15, 43]; παρελύνοντο αἱ δεξιαι, of combatants, Joseph. b. j. 3, 8, 6; παρελύθη κ. οὐκ ἐδύνατο ἔτι λαῆσαι λόγον, 1 Macc. ix. 55, where cf. Grimm; σωματικῇ δυνάμει παραλελ. Polyb. 32, 23, 1; τοῖς σώμασι καὶ ταῖς ψυχαῖς, id. 20, 10, 9.*

παρα-μένω: fut. παραμεῶ; 1 aor. ptep. παραμεῖνας; fr. Hom. down; *to remain beside, continue always near*; [ef. παρά, IV. 1]: Heb. vii. 23; opp. to ἀπέληνθέναι, Jas. i. 25 (*and continues to do so, not departing till all stains are washed away, cf. vs. 24*); *with one, πρός τινα*, 1 Co. xvi. 6; τινί (as often in Grk. auth.), *to survive, remain alive* (Hdt. 1, 30), Phil. i. 25 L T Tr WH [where Bp. Lightf. : “παραμεῶ is relative, while μενῶ is absolute.”] COMP.: συμ-παραμένω.]*

παρα-μυθέομαι, -οῦμαι; 1 aor. παρεμυθησάμην; fr. Hom. down; *to speak to, address one, whether by way of admonition and incentive, or to calm and console*; hence i. q. to encourage, console: τινά, Jn. xi. 31; 1 Th. ii. 12 (11); v. 14; τινὰ περὶ τυνος, Jn. xi. 19.*

παραμυθία, -ας, ἡ (παραμυθέομαι), in class. Grk. any address, whether made *for the purpose of persuading, or of arousing and stimulating, or of calming and consoling*; once in the N. T., like the Lat. *allocutio* (Sen. ad Marc. 1; ad Helv. 1), i. q. *consolation, comfort*: 1 Co. xiv. 3. (So Plat. Ax. p. 365 a.; Aeschin. dial. Socr. 3, 3; Joseph. b. j. 3, 7, 15; Leian. dial. mort. 15, 3; Ael. v. h. 12, 1 fin.)*

παραμύθιον, -ον, τό, (παραμυθέομαι), *persuasive address*: Phil. ii. 1. (*consolation*, Sap. iii. 18 and often in Grk. wrt. [fr. Soph., Thuc., Plat. on.].)*

παρανοέω, -ῶ; *to be a παράνομος, to act contrary to law, to break the law*: Acts xxiii. 3. (Sept.; Thuc., Xen., Plat., sqq.)*

παρανομία, -ας, ἡ, (παράνομος [fr. παρά (q. v. IV. 2) and νόμος]), *breach of law, transgression, wickedness*: 2 Pet. ii. 16. (Thuc., Plat., Dem., al.; Sept.)*

παρα-πικραίνω: 1 aor. παρεπίκρανα; (see παρά, IV. 3); Sept. chiefly for הַרְמָה, הַרְמָה, to be rebellious, contumacious, refractory; also for רַרְבָּה, סִעְכָּה, etc.; *to provoke, exasperate; to rouse to indignation*: absol. (yet so that God is thought of as the one provoked), Heb. iii. 16, as in Ps. ev. (evi.) 7; lxv. (lxvi.) 7; lxvii. (lxviii.) 7; Ezek. ii. 5-8; with τὸν θεόν added, Jer. xxxix. (xxxii.) 29; li. (xlii.) 3, 8; Ps. v. 11; Ezek. xx. 21, and often; in pass., Lam. i. 20; joined with ὅργιζεσθαι, Philo de alleg. legg. iii. § 38; w. πληροῦσθαι ὅργης δικαίας, vita Moys. i. § 55 [al. πάνν πικρ.]; παραπικραίνειν κ. παροργίζειν, de somn. ii. § 26.*

παρα-πικρασμός, -οῦ, ὁ, (παραπικράνω), *provocation*: ἐν τῷ παραπικρασμῷ, *when they provoked (angered) me by rebelliousness*, Heb. iii. 8, 15, fr. Ps. xciv. (xcv.) 8 (where Sept. for הַרְמָה); cf. Num. xvi.*

παρα-πίπτω: 2 aor. ptep. παραπεσών; prop. *to fall beside a pers. or thing; to slip aside; hence to deviate from the right path, turn aside, wander*: τῆς ὁδοῦ, Polyb. 3, 54, 5; metaph. τῆς ἀληθείας, Polyb. 12, 12 (7), 2 [here ed. Didot ἀντέχηται]; τοῦ καθήκοντος, 8, 13, 8]; i. q. *to err*, Polyb. 18, 19, 6; ἐν τινι, Xen. Hell. 1, 6, 4. In the Scriptures, *to fall away* (from the true faith): from the worship of Jehovah, Ezek. xiv. 13; xv. 8 (for נִפְאַת); from Christianity, Heb. vi. 6.*

παρα-πλέω: 1 aor. inf. παραπλεῦσαι; *to sail by, sail past*, [παρά, IV. 1]: w. an acc. of place, Acts xx. 16. (Thuc. 2, 25; Xen. anab. 6, 2, 1; Hell. 1, 8, 3; Plat. Phaedr. p. 259 a.)*

παρα-πλήσιον, (neut. of the adj. παραπλήσιος), adv., *near to, almost to*: ἡσθένσεις παραπλ. θανάτῳ [cf. W. § 54, 6], Phil. ii. 27. (Thuc. 7, 19; *in like manner*, Polyb.)*

παρα-πλησίως, adv., (παραπλήσιος, see παραπλήσιον), *similarly, in like manner, in the same way*: Heb. ii. 14 (where it is equiv. to κατὰ πάντα vs. 17, and hence is used of a similarity which amounts to equality, as in the phrase ἀγωνίζεσθαι παραπλ. *to fight with equal advantage*, aequo Marte, Hdt. 1, 77; so too the adj., σὺ δὲ ἄνθρωπος ὃν παραπλήσιος τοῖς ἄλλοις, πλήν γε δὴ ὅτι πολυπράγμων καὶ ἀτάσθαλος κτλ. the words in which an oriental sage endeavors to tame the pride of Alexander the Great, Arr. exp. Alex. 7, 1, 9 (6)).*

παρα-πορεύομαι; impf. παρεπορευόμην; fr. Aristot. and Polyb. down; Sept. for נִפְאַת; *to proceed at the side, go past, pass by*: Mt. xxvii. 39; Mk. xi. 20; xv. 29; διὰ τῶν σπορίμων, *to go along through the grain-fields so that he had the grain on either side of him as he walked* [see ποιέω, I. 1 a. and e.], Mk. ii. 23 R G T WH mrg.; διὰ τῆς Γαλιλαίας, Vulg. praetergredi Galilaeam, i. e. “obiter proficisci per Galilaeam,” i. e. ‘they passed right along through, intent on finishing the journey, and not stopping to receive hospitality or to instruct the people’ (Fritzsche), Mk. ix. 30 [but L txt. Tr txt. WH txt. ἐπορεύοντο]; διὰ τῶν ὄριων, Deut. ii. 4. [SYN. cf. παραβαίνω, fin.]*

παρά-πτωμα, -τος, τό, (παραπίπτω, q. v.); 1. prop. *a fall beside or near something; but nowhere found in this sense.*

2. trop. *a lapse or deviation from truth and uprightness; a sin, misdeed*, [R. V. trespass, ‘differing from ἀμάρτημα (q. v.) in figure not in force’] (Fritzsche); cf. Trench § lxv.]: Mt. vi. 14, [15^a G T om. WH br.], 15^b; xviii. 35 Rec.; Mk. xi. 25, 26 R G L; Ro. iv. 25; v. 15-18, 20; xi. 11 sq.; 2 Co. v. 19; Gal. vi. 1; Eph. i. 7; ii. 1, 5; Col. ii. 13; Jas. v. 16 (where L T Tr WH ἀμαρτίας). (Polyb. 9, 10, 6; Sap. iii. 13; x. 1; Sept. several times for נִפְאַת, נִפְאַת, עַשְׂפָה, etc.; of literary faults, Longin. 36, 2).*

παρα-ρρέω: (παρά and ρέω); fr. Soph., Xen., and Plat. down; *to flow past* (παραρρέον ὄνδωρ, Is. xliv. 4), *to glide by*: μήποτε παραρρύμεν (2 aor. pass. subjunc.; cf. Bttm. Ausf. Spr. ii. p. 287; [Veitch s. v. ρέω; WH. App. p. 170]; but L T Tr WH παραρρύμεν; see P, ρ), *lest we be carried past, pass by*, [R. V. drift away from them] (missing the thing), i. e. lest the salvation which the things heard show us how to obtain slip away from us, Heb. ii. 1. In

Grk. auth. παραρέι μοι τι, a thing escapes me, Soph. Philoct. 653; trop. slips from my mind, Plat. legg. 6 p. 781 a.; in the sense of neglect, μὴ παραρηγῆς, τήρησον δὲ ἐμὴν βουλήν, Prov. iii. 21.*

παράστημα, -ου, (παρά [q. v. IV. 2], and σῆμα [a mark]); 1. marked falsely, spurious, counterfeit; as coin.

2. marked beside or on the margin; so of noteworthy words, which the reader of a book marks on the margin; hence 3. univ. noted, marked, conspicuous, remarkable, (of persons, in a bad sense, notorious); marked with a sign: ἐν πλοίῳ παρασήμῳ Διοσκούροις, in a ship marked with the image or figure of the Dioscuri, Acts xxviii. 11 [cf. B. D. s. v. Castor and Pollux].*

παρα-σκενάζω; pf. pass. παρεσκενάσμαι; fut. mid. παρα-σκενάσμαι; fr. Hdt. down; to make ready, prepare: sc. τὸ δεῖπνον (added in Hdt. 9, 82; Athen. 4, 15 p. 138), Acts x. 10 (συμπόσιον, Hdt. 9, 15; 2 Macc. ii. 27). Mid. to make one's self ready, to prepare one's self, [cf. W. § 38, 2 a.]: εἰς πόλεμον, 1 Co. xiv. 8 (Jer. xxvii. (l.) 42; εἰς μάχην, εἰς ναυμαχίαν, etc., in Xen.). Pf. pass. in mid. sense, to have prepared one's self, to be prepared or ready, 2 Co. ix. 2 sq. (see Matthiae § 493).*

παρα-σκενή, -ῆς, ἡ, fr. Hdt. down; 1. a making ready, preparation, equipping. 2. that which is prepared, equipment.

3. in the N. T. in a Jewish sense, the day of preparation, i. e. the day on which the Jews made the necessary preparation to celebrate a sabbath or a feast: Mt. xxvii. 62; Mk. xv. 42; Lk. xxiii. 54; Jn. xix. 31, (Joseph. antt. 16, 6, 2); with a gen. of the obj., τοῦ πάσχα [acc. to W. 189 (177 sq.) a possess. gen.], Jn. xix. 14 (cf. Rückert, Abendmahl, p. 31 sq.); w. a gen. of the subj., τῶν Ιουδαίων, ibid. 42. Cf. Bleek, Beiträge zur Evangelienkritik, p. 114 sqq.; [on later usage cf. 'Teaching' 8, 1 (and Harnack's note); Mart. Polyc. 7, 1 (and Zahn's note); Soph. Lex. s. v. 3].*

παρα-τείνω: 1 aor. παρέτεινα; fr. Hdt. down; to extend beside, to stretch out lengthwise, to extend; to prolong: τὸν λόγον, his discourse, Acts xx. 7 (λόγους, Aristot. poet. 17, 5 p. 1455^b, 2; μύθον, 9, 4 p. 1451^b, 38).*

παρα-τηρέω, -ῶ: impf. 3 pers. plur. παρετήρουν; 1 aor. παρετήρησα; Mid., pres. παρατηροῦμαι; impf. 3 pers. plur. παρετηρόντο; prop. to stand beside and watch [cf. παρά, IV. 1]; to watch assiduously, observe carefully; a. to watch, attend to, with the eyes: τὰ ἐκ τοῦ οὐρανοῦ γνόμενα, of auguries, Dio Cass. 38, 13; τινά, one, to see what he is going to do (Xen. mem. 3, 14, 4); contextually in a bad sense, to watch insidiously, Lk. xx. 20 [Τρ mrg. ἀποχωρήσαντες] (joined with ἐνεδρένειν, Polyb. 17, 3, 2); τινά (Polyb. 11, 9, 9; Sept. Ps. xxxvi. (xxxvii.) 12; Sus. 16) foll. by the interrog. εἰ, Mk. iii. 2 R G T VII Tr txt.; Lk. vi. 7 Rec.; mid. to watch for one's self: Mk. iii. 2 L Tr mrg.; Lk. vi. 7 L T Tr WH, [(in both pass. foll. by interrog. εἰ?)] Lk. xiv. 1; active w. an acc. of place (Polyb. 1, 29, 4): τὰς πύλας [foll. by σπῶς, cf. B. 237 (205)], Acts ix. 24 R G, where L T Tr WH give mid. παρετηροῦντο.

b. to observe i. q. to keep scrupulously; to neglect nothing requisite to the religious observance of: Θδομάδας, Joseph. antt. 3, 5, 5; [τὴν τῶν σαββ. ἡμέραν,

id. 14, 10, 25]; mid. (for one's self, i. e. for one's salvation), ἡμέρας, μῆνας, καιρούς, Gal. iv. 10 (ὅσα προστάττουσιν οἱ νόμοι, Dio Cass. 53, 10; [τὰ εἰς βρῶσιν οὐ νεομι-σμένα, Joseph. c. Ap. 2, 39, 2]).*

παρα-τήρησις, -εως, ἡ, (παρατηρέω), observation ([Polyb. 16, 22, 8], Diod., Joseph., Antonin., Plut., al.): μετὰ παρα-τηρήσεως, in such a manner that it can be watched with the eyes, i. e. in a visible manner, Lk. xvii. 20.*

παρα-τίθημι; fut. παραθήσω; 1 aor. παρέθηκα; 2 aor. subjunc. 3 pers. plur. παραθῶσιν, infin. παραθέναι (Mk. viii. 7 R G); Pass., pres. ptcpr. παρατιθέμενος; 1 aor. infin. παρατεθῆναι (Mk. viii. 7 Lchm.); Mid., pres. παρατιθέμαι; fut. παραθήσομαι; 2 aor. 3 pers. plur. παρέθεντο, impv. παράθον (2 Tim. ii. 2); fr. Hom. down; Sept. chiefly for ην; 1. to place beside, place near [cf. παρά, IV. 1] or set before: τινί τι, as a. food: Mk. vi. 41; viii. 6 sq.; Lk. ix. 16; xi. 6; τράπεζαν a table, i. e. food placed on a table, Acts xvi. 34 (Ep. ad Diogn. 5, 7); τὰ παρα-τιθέμενα ὑμῖν, [A. V. such things as are set before you], of food, Lk. x. 8 (Xen. Cyr. 2, 1, 30); sing. 1 Co. x. 27. b. to set before (one) in teaching (Xen. Cyr. 1, 6, 14; Sept. Ex. xix. 7): τινὶ παραβολήν, Mt. xiii. 24, 31. Mid. to set forth (from one's self), to explain: foll. by ὅτι, Acts xvii. 3.

2. Mid. to place down (from one's self or for one's self) with any one, to deposit; to intrust, commit to one's charge, (Xen. respub. Athen. 2, 16; Polyb. 33, 12, 3; Plut. Num. 9; Tob. iv. 1): τί τινι, a thing to one to be cared for, Lk. xii. 48; a thing to be religiously kept and taught to others, 1 Tim. i. 18; 2 Tim. ii. 2; τινά τινι, to commend one to another for protection, safety, etc., Acts xiv. 23; xx. 32, (Diod. 17, 23); τὰς ψυχάς to God, 1 Pet. iv. 19; τὸ πνεῦμά μου εἰς χεῖρας θεοῦ, Lk. xxiii. 46; Ps. xxx. (xxxii.) 6.*

παρα-τυγχάνω; fr. Hom. (Il. 11, 74) down; to chance to be by [cf. παρά, IV. 1], to happen to be present, to meet by chance: Acts xvii. 17.*

παρα-αυτίκα [cf. B. § 146, 4], adv., for the moment: 2 Co. iv. 17. (Tragg., Xen., Plat., sqq.)*

παρα-φέρω: [1 aor. inf. παρενέγκαι (Lk. xxii. 42 Tdf., cf. Veitch p. 669)]; 2 aor. inf. παρενεγκεῖν (Lk. xxii. 42 R G), impv. παρενεγκεῖ ([ibid. L Tr WH]; pres. pass. παραφέρομαι; see ref. s. v. φέρω]; 1. to bear to [cf. παρά, IV. 1], bring to, put before: of food (Hdt., Xen., al.).

2. to lead aside [cf. παρά, IV. 2] from the right course or path, to carry away: Jude 12 [R. V. carried along] (where Rec. περιφέρει, (Plat. Phaedr. p. 265 b.; Plut. Timol. 6; Antonin. 4, 43; Hdian. 8, 4, 7 [4 ed. Bekk.]). 3. to carry past, lead past, i. e. to cause to pass by, to remove: τὶ ἀπό τυπος, Mk. xiv. 36; Lk. xxii. 42.*

παρα-φρονέω, -ῶ; (παράφρων [fr. παρά (q. v. IV. 2) and φρήν, 'beside one's wits']); to be beside one's self, out of one's senses, void of understanding, insane: 2 Co. xi. 23. (From Aeschyl. and Hdt. down; once in Sept., Zech. vii. 11).*

παρα-φρονία, -ας, ἡ, (παράφρων [see the preceding word]), madness, insanity: 2 Pet. ii. 16. The Grk. writ-

use not this word but παραφροσύνη [cf. W. 24; 95 (90)].*

παραχειμάξω: fut. παραχειμάσω; 1 aor. inf. παραχειμάσαι; pf. ptc. παρακεχειμάκως; *to winter, pass the winter, with one or at a place*: Acts xxvii. 12; 1 Co. xvi. 6; ἐν τῇ νήσῳ, Acts xxviii. 11; ἐκεῖ, Tit. iii. 12. (Dem. p. 90, 15; Polyb. 2, 64, 1; Diod. 19, 34; Plut. Sertor. 3; Dio Cass. 40, 4).*

παραχειμάστα, -ας, ἦ, (*παραχειμάξω*), *a passing the winter, wintering*: Acts xxvii. 12. (Polyb. 3, 34, 6; [3, 35, 1]; Diod. 19, 68).*

παραχρῆμα, (prop. i. q. παρὰ τὸ χρῆμα; cf. our *on the spot*), fr. Hdt. down; *immediately, forthwith, instantly*: Mt. xxi. 19 sq.; Lk. i. 64; iv. 39; v. 25; viii. 44, 47, 55; xiii. 13; xviii. 43; xix. 11; xxii. 60; Acts iii. 7; v. 10; ix. 18 Rec.; xii. 23; xiii. 11; xvi. 26 [WH br. παραχρ.], 33. (Sap. xviii. 17; 2 Macc. iv. 34, 38, etc.; Sept. for οὐτρῷ, Num. vi. 9; xii. 4; Is. xxix. 5; xxx. 13).*

πάρδαλις, -εως, ἦ, fr. Hom. down; Sept. for γάτη; *a pard, panther, leopard*; a very fierce Asiatic and African animal, having a tawny skin marked with large black spots [cf. *Tristram*, Nat. Hist. etc. p. 111 sqq.; BB. DD. s. v.]: Rev. xiii. 2.*

παρεδρείων; (fr. πάρ-εδρος, sitting beside [cf. παρά, IV. 1]); *to sit beside, attend constantly*, (Lat. *assidere*), (Eur., Polyb., Diod., al.): τῷ θυσιατηρίῳ, *to perform the duties pertaining to the offering of sacrifices and incense, [to wait upon]*, 1 Co. ix. 13 L T Tr WH (for Rec. προσειδρό.).*

πάρειμι; impf. 3 pers. pl. παρῆσαν; fut. 3 pers. sing. παρέσται (Rev. xvii. 8 L T [not (as G Tr WH Alf., al.) πάρεσται; see *Bttm. Ausf. Spr.* § 108, Ann. 20; Chandler § 803]]); (*παρά* near, by, [see παρά, IV. 1 fin.] and εἰμι); Sept. chiefly for נִבְאַת; as in Grk. auth. fr. Hom. down a. *to be by, be at hand, to have arrived, to be present*: of persons, Lk. xiii. 1; Jn. xi. 28; Acts x. 21; Rev. xvii. 8; παρών, *present* (opp. to ἀπών), 1 Co. v. 3; 2 Co. x. 2, 11; xiii. 2, 10; ἐπί τινος, before one (a judge), Acts xxiv. 19; ἐπί τινι, for (to do) something, Mt. xxvi. 50 Rec.; ἐπί τι, ibid. G L T Tr WH (on which see ἐπί, B. 2 a. ζ.); ἐνώπιον θεοῦ, in the sight of God, Acts x. 33 [not Tr mrg.]; ἐνθάδε, ib. xvii. 6; πρός τινα, with one, Acts xii. 20; 2 Co. xi. 9 (8); Gal. iv. 18, 20. of time: ὁ καιρὸς πάρεστιν, Jn. vii. 6; τὸ παρόν, the present, Heb. xii. 11 (3 Macc. v. 17; see exx. fr. Grk. auth. in *Passow* s. v. 2 b.; [L. and S. s. v. II.; *Soph. Lex.* s. v. b.]). of other things: τοῦ ἐναγγελίου τοῦ παρόντος εἰς ὑμᾶς, which is come unto (and so is present among) you, Col. i. 6 (folly. by εἰς w. an acc. of place, 1 Macc. xi. 63, and often in prof. auth. fr. Hdt. down; see εἰς, C. 2). b. *to be ready, in store, at command*: ἡ παρούσα ἀλήθεια, the truth which ye now hold, so that there is no need of words to call it to your remembrance, 2 Pet. i. 12; (μὴ) πάρεστιν τινὶ τι, ibid. 9 [A. V. *lacketh*], and *Lchm.* in 8 also [where al. ὑπάρχοντα], (Sap. xi. 22 (21), and often in class. Grk. fr. Hom. down; cf. *Passow* u. s.; [L. and S. u. s.]); τὰ παρόντα, *possessions, property*, [A. V. *such things as ye have* (cf. our ‘what one has by him’)], Heb. xiii. 5 (οἵς τὰ παρόντα

ἀρκεῖ, ἥκιστα τῶν ἀλλοτρίων ὀρέγονται, Xen. symp. 4, 42). [COMP.: συμ-πάρειμι].*

παρεισ-άγω: fut. παρεισάξω; (see παρά, IV. 1); *to introduce or bring in secretly or craftily*: αἱρέσεις ἀπωλείας, 2 Pet. ii. 1. In the same sense of heretics: ἔκαστος ἴδιως καὶ ἕτερως ἴδιαν δόξαν παρεισηγάσσαν, Hegesipp. ap. Euseb. h. e. 4, 22, 5; δοκοῦσι παρεισάγειν τὰ ἄρρητα αὐτῶν . . . μυστήρια, Orig. philos. [i. q. Hippol. refut. omn. haeres.] 5, 17 fin.; of Marcion, νομίζων καυνόν τι παρεισάγειν, ibid. 7, 29 init.; — passages noted by Zeitschr. f. wissenschaftl. Theol. 1860, p. 125 sq. (οἱ προδόται τοὺς στρατιώτας παρεισηγάγοντες ἐντὸς τῶν τειχῶν κυρίους τῆς πόλεως ἐποίησαν, Diod. 12, 41 [cf. Polyb. 1, 18, 3; 2, 7, 8]. In other senses in other prof. auth.)*

παρεισ-ακτος,-ον, (*παρεισάγω*), *secretly or surreptitiously brought in*; [A. V. *privily brought in*]; *one who has stolen in* (Vulg. *subintroductus*): Gal. ii. 4; cf. C. F. A. Fritzsch in *Fritzschiorum opuscc.* p. 181 sq.*

παρεισ-δύνω or **παρεισδύνω**: 1 aor. παρεισδύνσα [acc. to class. usage trans., cf. δύνω; (see below)]; *to enter secretly, slip in stealthily; to steal in*; [A. V. *creep in unawares*]: Jude 4 [here WH παρεισδύνσαν, 3 pers. plur. 2 aor. pass. (with mid. or intrans. force); see their App. p. 170, and cf. B. 56 (49); Veitch s. v. δύνω, fin.]; cf. the expressions παρεισδύνσων πλάνης ποιεῖν, Barn. ep. 2, 10; ἔχειν, ibid. 4, 9. (Hippocr., Hdian. 1, 6, 2; 7, 9, 18 [8 ed. Beck.]; Philo de spec. legg. § 15]; Plut., Galen, al.)*

παρεισ-έρχομαι: 2 aor. παρεισήλθον; 1. *to come in secretly or by stealth* [cf. παρά, IV. 1], *to creep or steal in*, (Vulg. *subintroeo*): Gal. ii. 4 (Polyb. 1, 7, 3; 1, 8, 4; [esp.] 2, 55, 3; Philo de opif. mund. § 52; de Abrah. § 19, etc.; Plut. Pomp. 17; Clem. homil. 2, 23). 2. *to enter in addition, come in besides*, (Vulg. *subintro*): Ro. v. 20, cf. 12.*

παρεισ-φέρω: 1 aor. παρεισήνεγκα; a. *to bring in besides* (Dem., al.). b. *to contribute besides to something*: σπουδήν, 2 Pet. i. 5 [R. V. *adding on your part*].*

παρεκτός (for which the Grk. writ. fr. Hom. down use παρέκ, παρέξ); 1. prep. w. gen. [cf. W. § 54, 6], *except; with the exception of* (a thing, expressed by the gen.): Mt. v. 32; xix. 9 LWH mrg.; Acts xxvi. 29, (Deut. i. 36 Aq.; Test. xii. Patr. p. 631; ['Teaching' 6, § 1]; Geop. 13, 15, 7). 2. adv. *besides*: τὰ παρεκτός sc. γυνόμενα, the things that occur besides or in addition, 2 Co. xi. 28 [cf. our ‘extra matters’; al. *the things that I omit*; but see Meyer].*

παρεισ-βάλλω: fut. παρεμβαλῶ; fr. Arstph. and Dem. down; 1. *to cast in by the side of or besides* [cf. παρά, IV. 1], *to insert, interpose; to bring back into line*. 2. from Polyb. on, in military usage, *to assign to soldiers a place, whether in camp or in line of battle, to draw up in line, to encamp* (often in 1 Macc., and in Sept. where for πάγη): τινὶ χάρακα, *to cast up a bank about a city*, Lk. xix. 43 L mrg. T WH txt.*

παρεισ-βολή, -ῆς, ἦ, (fr. παρεμβάλλω, q. v.); 1. *interpolation, insertion* (into a discourse of matters foreign to the subject in hand, Aeschin.). 2. In the Maced. dialect (cf. Sturz, De dial. Maced. et Alex. p. 30; Lob.

ad Phryn. p. 377; [W. 22]) *an encampment* (Polyb., Diod., Joseph., Plut.); a. *the camp of the Israelites in the desert* (an enclosure within which their tents were pitched), Ex. xxix. 14; xix. 17; xxxii. 17; hence in Heb. xiii. 11 used for the *city of Jerusalem*, inasmuch as that was to the Israelites what formerly the encampment had been in the desert; *of the sacred congregation or assembly of Israel*, as that had been gathered formerly in camps in the wilderness, ib. 13. b. *the barracks of the Roman soldiers*, which at Jerusalem were in the castle Antonia: Acts xxi. 34, 37; xxii. 24; xxiii. 10, 16, 32. 3. *an army in line of battle*: Heb. xi. 34; Rev. xx. 9 [here A. V. *camp*], (Ex. xiv. 19, 20; Judg. iv. 16; viii. 11; 1 S. xiv. 16; very often in Polyb.; Ael. v. h. 14, 46). Often in Sept. for ἡῆπος, which signifies both *camp* and *army*; freq. in both senses in 1 Macc.; cf. Grimm on 1 Mace. iii. 3.*

παρ-εν-οχλέω, -ώ; (see ἐνοχλέω); *to cause trouble in a matter* (*παρά equiv.* to *παρά τινι πράγματι*), *to trouble, annoy:* τινί, Acts xv. 19. (Sept.; Polyb., Diod., Plut., Epiet., Leian., al.)*

παρ-επι-δημός, -ον, (see ἐπιδημέω), prop. *one who comes from a foreign country into a city or land to reside there by the side of the natives*; hence *stranger; sojourning in a strange place, a foreigner*, (Polyb. 32, 22, 4; Athen. 5 p. 196 a.); in the N. T. metaph. in ref. to heaven as the native country, *one who sojourns on earth*: so of Christians, 1 Pet. i. 1; joined with *πάρουκοι*, 1 Pet. ii. 11, cf. i. 17, (Christians *πατρίδας οἰκουσιν ἰδίας, δᾶλλ' ὡς πάρουκοι μετέχοντι πάντων ὡς πολῖται, καὶ πάνθ' ὑπομένοντιν ὡς ξένοι· πᾶσα ξένη πατρίς ἔστω αὐτῶν, καὶ πᾶσα πατρίς ξένη*, Ep. ad Diogn. c. 5); of the patriarchs, *ξένοι κ. παρεπιδημοι ἐπὶ τῆς γῆς*, Heb. xi. 13 (Gen. xxiii. 4; Ps. xxxviii. (xxxix.) 13; *παρεπιδημία τίς ἔστω ὁ βίος*, Aeschin. dial. Soer. 3, 3, where see Fischer).*

παρέρχομαι; fut. *παρελεύσομαι*; pf. *παρεήλυθα*; 2 aor. *παρῆλθον*, 3 pers. impv. *παρελθάτω* (Mt. xxvi. 39 L T Tr WH; see *ἀπέρχομαι*, init.); fr. Hom. down; Sept. mostly for **ἔχειν**; 1. (*παρά past* [cf. *παρά*, IV. 1]) *to go past, pass by*; a. prop. *a. of persons moving forward: to pass by*, absol. Lk. xviii. 37; τινά, to go past one, Mk. vi. 48; w. an acc. of place, Acts xvi. 8 (Hom. II. 8, 239; Xen. an. 4, 2, 12; Plat. Ale. 1 p. 123 b.); διὰ τῆς ἀδοῦ ἔκεινται, Mt. viii. 28. b. *of time: Mt. xiv. 15; ὁ παρελθυθώς χρόνος* [A. V. *the time past*], 1 Pet. iv. 3, (Soph., Isocr., Xen., Plat., Dem., al.); of an act continuing for a time [viz. the Fast], Acts xxvii. 9. (*τὰ παρελθόντα* and *τὰ ἐπόντα* are distinguished in Ael. v. h. 14, 6.) b. metaph. a. *to pass away, perish: ὡς ἄνθος*, Jas. i. 10; ὁ οὐρανός, Mt. v. 18; xxiv. 35; Mk. xiii. 31; Lk. xvi. 17; xxi. 33; 2 Pet. iii. 10; Rev. xxi. 1 Rec.; ή γενεὰ αὐτῆς, Mt. xxiv. 34; Mk. xiii. 30 sq.; Lk. xxi. 32; οἱ λόγοι μου, Mt. xxiv. 35; Mk. xiii. 31; Lk. xxi. 33; *τὰ ἀρχαῖα παρῆλθεν*, 2 Co. v. 17, (Ps. xxxvi. (xxxvii.) 36; Dan. vii. 14 Theodot.; Sap. ii. 4; v. 9; Dem. p. 291, 12; Theocr. 27, 8). Here belongs also Mt. v. 18 ('not even the smallest part shall pass away from the law,' i.e. so as no longer to belong to it). b. *to pass by (pass over)*, i.e. *to neg-*

*lect, omit, (transgress): w. an acc. of the thing, Lk. xi. 42; xv. 29, (Deut. xvii. 2; Jer. xli. (xxxiv.) 18; Judith xi. 10; 1 Macc. ii. 22; Διὸς νόοι, Hes. theog. 613; νόμοι, Lys. p. 107, 52; Dem. p. 977, 14). γ. *to be led by, to be carried past, be averted: ἀπό τινος, from one i. e. so as not to hit, not to appear to, (2 Chr. ix. 2); παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον*, Mt. xxvi. 39; *παρελθέναι*, 42 [here G T Tr WH om. L br. ἀπ' ἐμοῦ]; ἀπ' αὐτοῦ ἡ ὥρα*, Mk. xiv. 35. 2. (*παρά to* [cf. *παρά*, IV. 1]) *to come near, come forward, arrive: Lk. xii. 37; xvii. 7; Acts xxiv. 7 Rec.* (and in Grk. auth. fr. Aeschyl. and Hdt. down). [SYN. see *παραβαίνω*, fin. COMP. ἀντι-παρέρχομαι.]*

πάρεστις, -εως, ἡ; (παρίπτω, q. v.), *premission, passing over, letting pass, neglecting, disregarding: διὰ τὴν πάρεστις . . . ἀνοχῆ τοῦ θεοῦ*, because God had patiently let pass the sins committed previously (to the expiatory death of Christ), i.e. had tolerated, had not punished (and so man's conception of his holiness was in danger of becoming dim, if not extinct), Ro. iii. 25, where cf. Fritzsch; [Trench § xxxiii. (Hippocr., Dion. Hal., al.)].*

παρέχω; impf. *παρεῖχον*, 3 pers. plur. *παρεῖχαν* (Acts xxviii. 2 L T Tr WH; see *ἔχω*, init., and *ἀπέρχομαι*, init.); fut. 3 pers. sing. *παρέξει* (Lk. vii. 4 R G; see below); 2 aor. 3 pers. plur. *παρέσχον*, ptep. *παρασχών*; Mid., [pres. *παρέχομαι*]; impf. *παρεύχομν*; fut. 2 pers. sing. *παρέξῃ* (Lk. vii. 4 L T Tr WH); fr. Hom. down; Plautus's *prae-hibeo* i. e. *praebeo* (Lat. *prae* fr. the Grk. *παραί* [but see Curtius §§ 346, 380 (cf. *παρά*, IV. 1 fin.)]); i.e. a. *to reach forth, offer: τι τινι*, Lk. vi. 29. b. *to show, afford, supply: τινὶ ἡσυχίαν*, Acts xxii. 2; *φιλανθρωπίαν*, Acts xxviii. 2; *πάντα*, 1 Tim. vi. 17. c. *to be the author of, or to cause one to have; to give, bring, cause, one something — either unfavorable: κόπους*, Mt. xxvi. 10; Mk. xiv. 6; Lk. xi. 7; xviii. 5; Gal. vi. 17 (*παρά πόνον*, Sir. xxix. 4; *ἄγωνα*, Is. vii. 13; *πράγματα*, very often fr. Hdt. down; also *ὄχλον*, see Passow s. v. *ὄχλος*, 3; [L. and S. s. v. II.]) — or favorable: *ἐργασίαν*, Acts xvi. 16, and Lehmk. in xix. 24; *πίστων*, [A. V. *to give assurance*], Acts xvii. 31, on which phrase cf. Fischer, De vitis lexic. N. T. pp. 37-39; i. q. *to occasion* (ζητήσεις, see *οἰκονομία*), 1 Tim. i. 4. Mid. 1. *to offer, shew, or present one's self: with οὗτόν added (W. § 38, 6; [B. § 135, 6]), w. an acc. of the predicate, τύπον, a pattern, Tit. ii. 7; παράδειγμα . . . τοιόνδε οὗτον παρείχετο*, Xen. Cyr. 8, 1, 39; [Joseph. c. Ap. 2, 15, 4]; in the act., Plut. puer. edue. e. 20 init. 2. *to exhibit or offer on one's own part: τὸ δίκαιον τοῖς δούλοις*, Col. iv. 1; *to render or afford from one's own resources or by one's own power: τινί τι*, Lk. vii. 4 (where if we read, with Rec., *παρέξει*, it must be taken as the 3d pers. sing. of the fut. act. [in opp. to W. § 13, 2 a.], the elders being introduced as talking among themselves; but undoubtedly the reading *παρέξῃ* should be restored [see above ad init.], and the elders are addressing Jesus; cf. Meyer ad loc.; [and on the construction, cf. B. § 139, 32]). On the mid. of this verb, cf. Krüger § 52, 8, 2; W. § 38, 5 end; [Ellie. and Lightf. on Col. u. s.].*

παρηγορία, -ας, ἡ; (παρηγορέω [to address]), prop. *an*

addressing, address; i. e. a. *exhortation* (4 Macc. v. 11; vi. 1; Apoll. Rh. 2, 1281). b. *comfort, solace, relief, alleviation, consolation*: Col. iv. 11 [where see Bp. Lghtf.]. (Aeschyl. Ag. 95; Philo, q. deus immort. § 14; de somn. i. § 18; Joseph. antt. 4, 8, 3; often in Plut.; Hierocl.)*

παρθενία, -ας, ἡ, (*παρθένος*), *virginity*: Lk. ii. 36. (Jer. iii. 4; Pind., Aeschyl., Eur., Diod., Plut., Hidian, al. [cf. Field, *Otium Norv.* pars iii. ad loc.].) *

παρθένος, -ου, ἡ, 1. *a virgin*: Mt. i. 23 (fr. Is. vii. 14); xxv. 1, 7, 11; Lk. i. 27; Acts xxi. 9; 1 Co. vii. 25, 28, 33(34), (fr. Hom. down; Sept. chiefly for πλήνη, several times for παρυγή; twice for παράγη i. e. either *a marriageable maiden, or a young (married) woman*, Gen. xxiv. 43; Is. vii. 14, on which (last) word cf., besides *Gesenius*, Thes. p. 1037, *Credner*, *Beiträge u.s.w.* ii. p. 197 sqq.; παρθένος of a young bride, newly married woman, Hom. Il. 2, 514); ἡ παρθ. τινός, one's marriageable daughter, 1 Co. vii. 36 sqq.; παρθ. ἀρνή, a pure virgin, 2 Co. xi. 2. 2. *a man who has abstained from all uncleanness and whoredom attendant on idolatry, and so has kept his chastity*: Rev. xiv. 4, where see De Wette. In eccl. writ. *one who has never had commerce with women*; so of Joseph, in *Fabricius*, Cod. pseudepigr. *Vet. Test.* ii. pp. 92, 98; of Abel and Melchizedek, in *Suidas* [10 a. and 2450 b.]; esp. of the apostle John, as in *Nonnus*, metaph. ev. *Joann.* 19, 140 (Jn. xix. 26), ἡνίδε παρθένον νῖα.*

Πάρθος, -ου, ὁ, *a Parthian*, an inhabitant of Parthia, a district of Asia, bounded on the N. by Hyrcania, on the E. by Ariana, on the S. by Carmania Deserta, on the W. by Media; plur. in Acts ii. 9 of the Jewish residents of Parthia. [B. D. s. v. *Parthians*; *Geo. Rawlinson*, *Sixth Great Oriental Monarchy*, etc. (Lond. 1873).] *

παρ-τημ: 2 aor. inf. παρεῖναι (Lk. xi. 42 L T Tr WH); pf. pass. ptep. παρειμένος; fr. Hom. down; 1. *to let pass; to pass by, neglect*, (very often in Grk. writ. fr. Pind., Aeschyl., Hdt. down), *to disregard, omit*: τι, Lk. xi. 42 [R G ἀφίέναι] (*ἀμαρτήματα, to pass over, let go unpunished*, Sir. xxiii. 2; [*τιμωρίαν*, Lyeurg. 148, 41]). 2. *to relax, loosen, let go*, [see παρά, IV. 2], (e. g. a bow); pf. pass. ptep. παρειμένος, *relaxed, unstrung, weakened, exhausted*, (Eur., Plat., Diod., Plut., al.): χεῖρες, Heb. xii. 12; Sir. ii. 18; xxv. 23, cf. Zeph. iii. 16; Jer. iv. 31; ἄργοι καὶ παρειμένοι ἐπὶ ἔργον ἀγαθόν, Clem. Rom. 1 Cor. 34, 4 cf. 1. Cf. παραλύω.*

παρ-ιστάνω, see παρίστημι.

παρ-ιστημι and (in later writ., and in the N. T. in Ro. vi. 13, 16) παριστάνω; fut. παραστήσω; 1 aor. παρέστησα; 2 aor. παρέστη; pf. παρέστηκα, ptep. παρεστηκώς and παρεστώς; plupf. 3 pers. plur. παρειστήκεισαν (Acts i. 10 [WH παριστ.; see ιστημι, init.]); 1 fut. mid. παραστήσομαι; fr. Hom. down.

1. The pres., impf., fut. and 1 aor. act. have a transitive sense (Sept. chiefly for παρυγή), a. *to place beside or near [παρά, IV. 1]; to set at hand; to present; to proffer; to provide: κτήνη, Acts xxiii. 24 (σκάφη, 2 Macc. xii. 3); τινά or τι τινα, to place a person or thing at one's disposal*, Mt. xxvi.

53; to present a person for another to see and question, Acts xxiii. 33; *to present or show, τινά or τι* with an acc. of the quality which the person or thing exhibits: οἱς παρέστησεν ἑαυτὸν ζῶντα, Acts i. 3; add, Ro. vi. 13, 16, 19; 2 Co. xi. 2; Eph. v. 27; 2 Tim. ii. 15, (“te vegetum nobis in Graecia siste,” Cic. ad Att. 10, 16, 6); τινά with a pred. acc. foll. by κατενώπιόν τινος, Col. i. 22; ἑαυτὸν ὃς [ἔστε] τινά τινι, Ro. vi. 13; *to bring, lead to, in the sense of presenting, without a dat.*: Acts ix. 41; Col. i. 28. of sacrifices or of things consecrated to God: τὰ σώματα ἴμων θυσίαν . . . τῷ Θεῷ, Ro. xii. 1 (so also in prof. auth.: Polyb. 16, 25, 7; Joseph. antt. 4, 6, 4; Lcian. deor. concil. 13; Lat. *admoveo*, Verg. *Acn.* 12, 171; *sisto*, *Stat. Theb.* 4, 445); τινά (a first-born) τῷ κυρίῳ, Lk. ii. 22; *to bring to, bring near, metaphorically, i. e. to bring into one's fellowship or intimacy: τινὰ τῷ Θεῷ*, 1 Co. viii. 8; sc. τῷ Θεῷ, 2 Co. iv. 14.

b. *to present (show) by argument, to prove: τι*, Acts xxiv. 13 (Epict. diss. 2, 23, 47; foll. by πᾶς, id. 2, 26, 4; τινί τι, Xen. oec. 13, 1; τινί, ὅτι, Joseph. antt. 4, 3, 2; de vita sua § 6).

2. Mid. and pf., plupf., 2 aor. act., in an intransitive sense (Sept. chiefly for παρά, also for βασί), *to stand beside, stand by or near, to be at hand, be present*; a. univ. *to stand by: τινί, to stand beside one*, Acts i. 10; ix. 39; xxiii. 2; xxvii. 23; δ παρεστηκώς, *a by-stander*, Mk. xiv. 47, 69 [here T Tr WH παρεστῶν]; xv. 35 [here Tdf. παρεστῶν, WH mrg. ἐστηκότων], 39; Jn. xviii. 22 [L mrg. Tr mrg. παρεστῶν]; ὁ παρεστώς, Mk. xiv. 70; Jn. xix. 26 [here anarthrous].

b. *to appear: w. a pred. nom. foll. by ἐνώπιόν τινος, Acts iv. 10 [A. V. stand here]; before a judge, Καίσαρι, Acts xxvii. 24; mid. τῷ βέβατι τῷ θεοῦ [RG Χριστοῦ], Ro. xiv. 10.*

c. *to be at hand, stand ready: of assailants, absol. Acts iv. 26 [A. V. stood up] (fr. Ps. ii. 2); to be at hand for service, of servants in attendance on their master (Lat. *appareo*), τινί, Esth. iv. 5; ἐνώπιόν τινος, 1 K. x. 8; ἐνώπιον τοῦ θεοῦ, of a presence-angel [A. V. that stand in the presence of God], Lk. i. 19, cf. Rev. viii. 2; absol. οἱ παρεστῶτες, them that stood by, Lk. xix. 24; with αὐτῷ added (viz. the high-priest), Acts xxiii. 2, 4.*

d. *to stand by to help, to succor, (Germ. *beistehen*): τινί, Ro. xvi. 2; 2 Tim. iv. 17, (Hom. Il. 10, 290; Hes. th. 439; Arstph. vesp. 1388; Xen.; Dem. p. 366, 20; 1120, 26, and in other authors).*

e. *to be present; to have come: of time, Mk. iv. 21.**

Παρμενᾶς [prob. contr. fr. Παρμενίδης ‘steadfast’; cf. W. 103 (97)], acc. -ᾶν [cf. B. 20 (18)], δ, *Parmenias*, one of the seven “deacons” of the primitive church at Jerusalem: Acts vi. 5.*

πάρ-οδος, -ου, ἡ, (*παρά*, near by; ὁδός), *a passing by or passage: ἐν παρόδῳ, in passing, [A. V. by the way]*, 1 Co. xvi. 7. (Thuc. 1, 126; v. 4; Polyb. 5, 68, 8; Cie. ad Att. 5, 20, 2; Lcian. dial. deor. 24, 2.)*

παρ-οικέω, -ῶ; 1 aor. παρόκησα; 1. prop. *to dwell beside (one) or in one's neighborhood [παρά, IV. 1]; to live near*; (Xen., Thuc., Isochr., al.). 2. in the Scriptures *to be or dwell in a place as a stranger, to sojourn*, (Sept. for ξένος, several times also for βασί, and ἰδρυμα): foll.

by ἐν w. a dat. of place, Lk. xxiv. 18 R L (Gen. xx. 1; xxi. 34; xxvi. 3; Ex. xii. 40 cod. Alex.; Lev. xviii. 3 [Ald.], etc.); w. an acc. of place, ibid. G T Tr WH (Gen. xvii. 8; Ex. vi. 4); εἰς w. acc. of place (in pregn. constr.; see εἰς, C. 2), Heb. xi. 9. (Metaph. and absol. *to dwell on the earth*, Philo de cherub. § 34 [cf. Clem. Rom. 1 Cor. 1, 1 and Lightf. and Harnack ad loc.; Holtzmann, Einl. ins N. T. p. 484 sq. SYN. see κατοικέω]).*

παροικία, -ας, ἡ, (*παροικέω*, q. v.), a bibl. and eccl. word, *a dwelling near or with one*; hence *a sojourning, dwelling in a strange land*: prop. Acts xiii. 17 (2 Esdr. viii. 35; Ps. cxix. (cxxx.) 5; Sap. xix. 10; Prol. of Sir. 21; cf. Fritzsche on Judith v. 9). Metaph. the life of man here on earth, likened to a sojourning: 1 Pet. i. 17 (Gen. xlvi. 9); see παρεπίδημος [and reff. under παροικέω].*

πάροικος, -ον, (παρά and οἶκος); 1. in class. Grk. *dwelling near, neighboring.* 2. in the Scriptures *a stranger, foreigner, one who lives in a place without the right of citizenship*; [R. V. *sojourner*]; Sept. for γῆ and בָּשָׂר (see παροικέω 2, and παροικία, [and cf. Schmidt, Syn. 43, 5; L. and S. s. v.]): foll. by ἐν w. dat. of place, Acts vii. 6, 29; metaph. *without citizenship in God's kingdom*: joined with ξένος and opp. to συμπολίτης, Eph. ii. 19 (μόνος κύριος ὁ θεὸς πολίτης ἐστί, πάροικον δὲ καὶ ἐπήλυτον τὸ γενητὸν ἄπαν, Philo de cherub. § 34 [cf. Mangey i. 161 note]); *one who lives on earth as a stranger, a sojourner on the earth*: joined with παρεπίδημος (q. v.), of Christians, whose fatherland is heaven, 1 Pet. ii. 11. [Cf. Ep. ad Diognet. § 5, 5.]*

παροιμία, -ας, ἡ, (*παρά* by, aside from [cf. παρά, IV. 2], and οἶμος way), prop. *a saying out of the usual course or deviating from the usual manner of speaking* [cf. Suidas 654, 15; but Hesych. s. v. et al. ‘a saying heard by the wayside’ (*παρά*, IV. 1), i. e. a current or trite saying, proverb; cf. Curtius § 611; Steph. Thes. s. v.], hence 1. *a clever and sententious saying, a proverb*, (Aeschyl. Ag. 264; Soph., Plat., Aristot., Plut., al.; exx. fr. Philo are given by Hilgenfeld, Die Evangelien, p. 292 sq. [as de ebriet. § 20; de Abr. § 40; de vit. Moys. i. § 28; ii. § 5; de exsecrat. § 6]; for נַחַד in Prov. i. 1; xxv. 1 cod. Alex.; Sir. vi. 35, etc.): τὸ τῆς παροιμίας, *what is in the proverb* (Lcian. dial. mort. 6, 2; 8, 1), 2 Pet. ii. 22. 2. *any dark saying which shadows forth some didactic truth, esp. a symbolic or figurative saying*: παροιμίαν λέγειν, Jn. xvi. 29; ἐν παροιμίᾳ λαλεῖν, ibid. 25; *speech or discourse in which a thing is illustrated by the use of similes and comparisons; an allegory*, i. e. *extended and elaborate metaphor*: Jn. x. 6.*

πάροινος, -ον, a later Grk. word for the earlier παροῖνος, (*παρά* [q. v. IV. 1] and οἶνος, one who sits long at his wine), *given to wine, drunken*: 1 Tim. iii. 3; Tit. i. 7; [al. give it the secondary sense, ‘quarrelsome over wine’; hence, *brawling, abusive*].*

παροιχοιαὶ: pf. ptcp. παρωχημένος; *to go by, pass by*: as in Grk. writ. fr. Hom. Il. 10, 252 down, of time, Acts xiv. 16.*

παρομοιάζω; (fr. παρόμοιος, and this fr. παρά [q. v. IV. 1 (?)] and ὅμοιος); *to be like; to be not unlike*: Mt. xxiii.

27 R G T Tr mrg. WH txt. (Several times also in eccl. writ.)*

παρόμοιος, -ον, (also of three term. [see ὅμοιος, init.]), like: Mk. vii. 8 [T WH om. Tr br. the cl.], 13. (Hdt., Thuc., Xen., Dem., Polyb., Diod., al.)*

παροξύνω: prop. *to make sharp, to sharpen*, [παρά, IV. 3]: τὴν μάχαιραν, Deut. xxxii. 41. Metaph. (so always in prof. auth. fr. Eur., Thuc., Xen., down), a. *to stimulate, spur on, urge*, (πρὸς τι, ἐπὶ τι). b. *to irritate, provoke, rouse to anger*; Pass., pres. παροξύνωμαι; impf. παρωξύνωμην: Acts xvii. 16; 1 Co. xiii. 5. Sept. chiefly for γῆγι to scorn, despise; besides for σύγκη to provoke, make angry, Deut. ix. 18; Ps. cv. (cvi.) 29; Is. lxv. 3; for γῆραγι to exasperate, Deut. ix. 7, 22, etc.; pass. for πῆρη to burn with anger, Hos. viii. 5; Zech. x. 3, and for other verbs.*

παροξυσμός, -οῦ, ὁ, (*παροξύνω*, q. v.); 1. *an inciting, incitemment*: εἰς παρ. ἀγάπης [A. V. *to provoke unto love*], Heb. x. 24. 2. *irritation, [R. V. contention]*: Acts xv. 39; Sept. twice for γῆραγι, violent anger, passion, Deut. xxix. 28; Jer. xxxix. (xxxii.) 37; Dem. p. 1105, 24.*

παροργίζω; Attic fut. [cf. B. 37 (32); WH. App. 163] παροργιῶ; *to rouse to wrath, to provoke, exasperate, anger*, [cf. παρά, IV. 3]: Ro. x. 19; Eph. vi. 4; and Lchm. in Col. iii. 21. (Dem. p. 805, 19; Philo de somn. ii. § 26; Sept. chiefly for σύγκη.)*

παροργισμός, -οῦ, ὁ, (*παροργίζω*), *indignation, exasperation, wrath*: Eph. iv. 26. (1 K. xv. 30; 2 K. xxiii. 26; Neh. ix. 18; [Jer. xxi. 5 Alex.]; not found in prof. auth.) [SYN. cf. Trench § xxxvii.]*

παροτρύνω: 1 aor. παράτρυνα; [ὅτρύνω to stir up (cf. παρά, IV. 3)]; *to incite, stir up*: τινά, Acts xiii. 50. (Pind. Ol. 3, 68; Joseph. antt. 7, 6, 1; Lcian. deor. concil. 4.)*

παρούσια, -ας, ἡ, (*παρών, -ούσα, -όν*, fr. πάρειμι q. v.), in Grk. auth. fr. the Tragg., Thuc., Plat., down; not found in Sept.; 1. *presence*: 1 Co. xvi. 17; 2 Co. x. 10; opp. to διουσίᾳ, Phil. ii. 12 (2 Macc. xv. 21; [Aristot. phys. 2, 3 p. 195*, 14; metaphys. 4, 2 p. 1013*, 14; meteor. 4, 5 p. 382*, 33 etc.]). 2. *the presence of one coming, hence the coming, arrival, advent*, ([Polyb. 3, 41, 1, 8]; Judith x. 18; 2 Macc. viii. 12; [Herm. sim. 5, 5, 3]): 2 Co. vii. 6 sq.; 2 Th. ii. 9 (cf. 8 ἀποκαλυψθήσεται); ἡ . . . πάλιν πρός τινα, of a return, Phil. i. 26. In the N. T. esp. of the advent, i. e. the future, visible, *return* from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God: Mt. xxiv. 3; ἡ παρ. τοῦ νεόν τοῦ ἀνθρώπου, [27], 37, 39; τοῦ κυρίου, 1 Th. iii. 13; iv. 15; v. 23; 2 Th. ii. 1; Jas. v. 7 sq.; 2 Pet. iii. 4; Χριστοῦ, 2 Pet. i. 16; αὐτοῦ, 1 Co. xv. 23; [1 Th. ii. 19]; 2 Th. ii. 8; 2 Pet. iii. 4; [1 Jn. ii. 28]; τῆς τοῦ θεοῦ ἡμέρας, 2 Pet. iii. 12. It is called in eccles. writ. ἡ δευτέρα παρουσία, Ev. Nicod. c. 22 fin.; Justin. apol. 1, 52 [where see Otto's note]; dial. c. Tr. cc. 40, 110, 121; and is opp. to ἡ πρώτη παρ. which took place in the incarnation, birth, and earthly career of Christ, Justin. dial. c. Tr. cc. 52, 121, cf. 14, 32, 49, etc.; [cf. Ignat. ad Phil. 9 (and Lightf.)]; see ἐλευσίς.*

παροψίς, -ίδος, ἡ, (*παρά* [q. v. IV. 1], and *ὅψην*, on which see *δύφριον*); 1. a side-dish, a dish of dainties or choice food suited not so much to satisfy as to gratify the appetite; a side-accompaniment of the more solid food; hence i. q. *παρόψημα*; so in Xen. Cyr. 1, 3, 4 and many Attic writ. in Athen. 9 p. 367 d. sq. 2. the dish itself in which the delicacies are served up: Mt. xxiii. 25, 26 [There T om, WH br. *παροψή*]; Artem. oneir. 1, 74; Alciph. 3, 20; Plut. de vitand. aere alien. § 2. This latter use of the word is condemned by the Atticists; cf. Sturz, Lex. Xen. iii. 463 sq.; Lob. ad Phryn. p. 176; [Rutherford, New Phryn. p. 265 sq.]; Poppo on Xen. Cyr. 1, 3, 4.*

παρρησία, -ια, ἡ, (*πᾶν* and *ρῆσις*; cf. *ἀρρησία* silence, *κατάρρησις* accusation, *πρόρρησις* prediction); 1. freedom in speaking, unreservedness in speech, (Eur., Plat., Dem., al.): ἡ π. τινός, Acts iv. 13; χρήσθαι *παρρησίᾳ*, 2 Co. iii. 12; *παρρησιᾳ* adverbially, —freely: λαλεῖν, Jn. vii. 13, 26; xviii. 20; —openly, frankly, i. e. without concealment: Mk. viii. 32; Jn. xi. 14; —without ambiguity or circumlocution: εἰπὲ ήμūν *παρρησίᾳ* (Philem. ed. Meineke p. 405), Jn. x. 24; —without the use of figures and comparisons, opp. to ἐν *παροιμίᾳ*: Jn. xvi. 25, and R G in 29 (where L T Tr WH ἐν *παρρησίᾳ*); ἐν *παρρησίᾳ*, freely, Eph. vi. 19; μετὰ *παρρησίας*, Acts xxviii. 31; εἰπέων, Acts ii. 29; λαλεῖν, Acts iv. 29, 31. 2. free and fearless confidence, cheerful courage, boldness, assurance, (1 Macc. iv. 18; Sap. v. 1; Joseph. antt. 9, 10, 4; 15, 2, 7; [cf. W. 23]): Phil. i. 20 (opp. to *αἰσχύνεσθαι*, cf. Wiesinger ad loc.); ἐν πίστει, resting on, 1 Tim. iii. 13, cf. Huther ad loc.; ἔχειν *παρρησίαν* εἰς τι, Heb. x. 19; πολλή μοι (ἐστι) *παρρ.* πρὸς ήμᾶς, 2 Co. vii. 4; of the confidence impelling one to do something, ἔχειν *παρρ.* with an infin. of the thing to be done, Philem. 8 [Test. xii. Patr., test. Rub. 4]; of the undoubting confidence of Christians relative to their fellowship with God, Eph. iii. 12; Heb. iii. 6; x. 35; μετὰ *παρρησίας*, Heb. iv. 16; ἔχειν *παρρησίαν*, opp. to *αἰσχύνεσθαι* to be covered with shame, 1 Jn. ii. 28; before the judge, 1 Jn. iv. 17; with πρὸς τὸν θεόν added, 1 Jn. iii. 21; v. 14. 3. the deportment by which one becomes conspicuous or secures publicity (Philo de victim. offer. § 12): ἐν *παρρησίᾳ*, before the public, in view of all, Jn. vii. 4 (opp. to ἐν τῷ κρυπτῷ); xi. 54 [without ἐν]; Col. ii. 15 [where cf. Bp. Lghtft.].*

παρρησιάζομαι; impf. ἐπαρρησιάζόμην; 1 aor. ἐπαρρησιάζων; (*παρρησία*, q. v.); a depon. verb; Vulg. chiefly fiducialiter ago; to bear one's self boldly or confidently; 1. to use freedom in speaking, be free-spoken; to speak freely ([A. V. boldly]): Acts xviii. 26; xix. 8; ἐν τῷ ὄντωματι τοῦ Ἰησοῦ, relying on the name of Jesus, Acts ix. 27, 28 (29); also ἐπὶ τῷ κυρίῳ, Acts xiv. 3. 2. to grow confident, have boldness, show assurance, assume a bold bearing: εἰπέναι, Acts xiii. 46 [R. V. spake out boldly]; λαλεῖν, Acts xxvi. 26; *παρρησ.* ἐν τινι, in reliance on one to take courage, foll. by an inf. of the thing to be done: λαλῆσαι, Eph. vi. 20; 1 Th. ii. 2. (Xen., Dem., Aeschin., Polyb., Philo, Plut., al.; Sept.; Sir. vi. 11.)*

πᾶς, **πᾶσα**, **πᾶν**, gen. **παντός**, **πάσης**, **παντός**, [dat. plur. Lehm. *πᾶσι* ten times, -σι seventy-two times; Tdf. -σι

five times (see Proleg. p. 98 sq.), -σι seventy-seven times; Treg. -σι eighty-two times; WH -σι fourteen times, -σι sixty-eight times; see N, ν (ἐφελκυστικόν)], Hebr. οὗ, [fr. Hom. down], *all*, *every*; it is used

I. adjectively, and 1. with anarthrous nouns; a. *any*, *every* one (sc. of the class denoted by the noun annexed to *πᾶς*); with the Singular: as πᾶν δένδρον, Mt. iii. 10; πᾶσα θυσία, Mk. ix. 49 [T WH Tr mrg. om. Tr txt. br. the cl.]; add, Mt. v. 11; xv. 13; Lk. iv. 37; Jn. ii. 10; xv. 2; Acts ii. 43; v. 42; Ro. xiv. 11; 1 Co. iv. 17; Rev. xviii. 17, and very often; πᾶσα ψυχὴ ἀνθρώπου, Ro. ii. 9 (πᾶσα ἀνθρ. ψυχή, Plat. Phaedr. p. 249 e.); πᾶσα συνείδησις ἀνθρώπων, 2 Co. iv. 2; πᾶς λεγόμενος θεός, 2 Th. ii. 4; πᾶς ἄγιος ἐν Χριστῷ, Phil. iv. 21 sqq. with the Plural, *all* or *any* that are of the class indicated by the noun: as πάντες ἀνθρώποι, Acts xxii. 15; Ro. v. 12, 18; xii. 17 sq.; 1 Co. vii. 7; xv. 19; πάντες ἄγιοι, Ro. xvi. 15; πάντες ἄγγελοι θεοῦ, Heb. i. 6; πάντα [L T Tr WH τὰ] ἔθνη, Rev. xiv. 8; on the phrase πᾶσα σάρξ, see σάρξ, 3.

b. *any and every, of every kind*, [A. V. often *all manner of*]: πᾶσα νόσος καὶ μαλακία, Mt. iv. 23; ix. 35; x. 1; εὐλογία, blessings of every kind, Eph. i. 3; so esp. with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs: —thus, πᾶσα ἐλπίς, Acts xxvii. 20; σοφία, Acts vii. 22; Col. i. 28; γνῶσις, Ro. xv. 14; ἀδικία, ἀσέβεια, etc., Ro. i. 18, 29; 2 Co. x. 6; Eph. iv. 19, 31; v. 3; σπουδὴ, 2 Co. viii. 7; 2 Pet. i. 5; ἐπιθυμία, Ro. vii. 8; χαρά, Ro. xv. 13; αὐτάρκεια, 2 Co. ix. 8; ἐν παντὶ λόγῳ κ. γνώσει, 1 Co. i. 5; σοφία κ. φρονήσει etc. Eph. i. 8; ἐν π. ἀγαθωσύνῃ κ. δικαιοσύνῃ, κ. ἀληθείᾳ, Eph. v. 9; αἰσθήσει, Phil. i. 9; ἴπομονῇ, θλίψις, etc., 2 Co. i. 4; xii. 12; add, Col. i. 9–11; iii. 16; 2 Th. i. 11; ii. 9; 1 Tim. i. 15; v. 2; vi. 1; 2 Tim. iv. 2; Tit. ii. 15 (on which see ἐπιταγή); iii. 2; Jas. i. 21; 1 Pet. ii. 1; v. 10; πᾶσα δικαιοσύνη, i. e. ὁ ἀνὴρ δικαιον, Mt. iii. 15; πᾶν θελῆμα τοῦ θεοῦ, everything God wills, Col. iv. 12; πᾶσα ὑποταγή, obedience in all things, 1 Tim. ii. 11; πάσῃ συνειδήσει ἀγαθῆ, consciousness of rectitude in all things, Acts xxiii. 1; —or it signifies the highest degree, the maximum, of the thing which the noun denotes [cf. W. 110 (105 sq.); Ellicott on Eph. i. 8; Meyer on Phil. i. 20; Krüger § 50, 11, 9 and 10]: as μετὰ πάσης *παρρησίας*, Acts iv. 29; xxviii. 31; μετὰ πάσης ταπεινόφροσινης, Acts xx. 19; προθυμίας, Acts xvii. 11; χαρᾶς, Phil. ii. 29, cf. Jas. i. 2; ἐν πάσῃ ἀσφαλείᾳ, Acts v. 23; ἐν παντὶ φόβῳ, 1 Pet. ii. 18; πᾶσα ἔξοντία, Mt. xxviii. 18, (πᾶν κράτος, Soph. Phil. 142). c. the whole (all, Lat. *totus*): so before proper names of countries, cities, nations; as, πᾶσα Ἱεροσόλυμα, Mt. ii. 3; πᾶς Ἰσραὴλ, Ro. xi. 26; before collective terms, as πᾶς οἶκος Ἰσραὴλ, Acts ii. 36; πᾶσα κτίσις (see κτίσις, 2 b.); πᾶσα γραφή (nearly equiv. to the σάπια προεγράφη in Ro. xv. 4), 2 Tim. iii. 16 (cf. Rothe, Zur Dogmatik, p. 181); πᾶσα γερουσία νιῶν Ἰσραὴλ, Ex. xii. 21; πᾶς ἵππος Φαραὼ, Ex. xiv. 23; πᾶν δίκαιον ἔθνος, Add. to Esth. i. 9; by a somewhat rare usage before other substantives also, as [πᾶν

πᾶν]

πρόσωπον τῆς γῆς, Acts xvii. 26 L T Tr WH]; πᾶσα οἰκοδομή, Eph. ii. 21 G L T Tr WH, cf. Harless ad loc. p. 262 [al. find no necessity here for resorting to this exceptional use, but render (with R. V.) *each several building* (cf. Meyer)]; πᾶν τέμενος, 3 Macc. i. 13 (where see Grimm); Παύλου . . . ὁ ἐν πάσῃ ἐπιστολῇ μημονεῖν ὑμῶν, Ignat. ad Eph. 12 [(yet cf. Bp. Lghft.)]; cf. Passow s. v. πᾶς, 2; [L. and S. s. v. A. II.]; W. § 18, 4; [B. § 127, 29]; Krüger § 50, 11, 8 to 11; Kühner ii. 545 sq.

2. with nouns which have the article, *all the, the whole*, (see c. just above): — with the Singular; as, πᾶσα ἡ ἀγέλη, *the whole herd*, Mt. viii. 32; πᾶς ὁ ὄχλος, Mt. xiii. 2; πᾶς ὁ κόσμος, Ro. iii. 19; Col. i. 6; πᾶσα ἡ πόλις (i. e. all its inhabitants), Mt. viii. 34; xxi. 10, etc.; πᾶσα ἡ Ἰουδαία, Mt. iii. 5; add, Mt. xxvii. 25; Mk. v. 33; Lk. i. 10; Acts vii. 14; x. 2; xx. 28; xxii. 5; Ro. iv. 16; ix. 17; 1 Co. xiii. 2 (*πίστιν καὶ γνῶσιν* in their whole compass and extent); Eph. iv. 16; Col. i. 19; ii. 9, 19; Phil. i. 3; Heb. ii. 15; Rev. v. 6, etc.; the difference between πᾶσα ἡ Θίλψις [*all*] and πᾶσα Θίλψις [*any*] appears in 2 Co. i. 4. πᾶς ὁ λαὸς οὗτος, Lk. ix. 13; πᾶσαν τὴν ὀφελήν ἐκείνην, Mt. xviii. 32; πᾶς placed after the noun has the force of a predicate: τὴν κρίσιν πᾶσαν δέδωκε, *the judgment he hath given wholly* [cf. W. 548 (510)], Jn. v. 22; τὴν ἔξοντίαν . . . πᾶσαν ποιεῖ, Rev. xiii. 12; it is placed between the article and noun [B. § 127, 29; W. 549 (510)], as τὸν πάντα χρόνον, i. e. *always*, Acts xx. 18; add, Gal. v. 14; 1 Tim. i. 16 [here L T Tr WH πᾶς]; — with a Plural, *all (the totality of the persons or things designated by the noun)*: πάντας τὸν ἀρχιερεῖς, Mt. ii. 4; add, Mt. iv. 8; xi. 13; Mk. iv. 13; vi. 33; Lk. i. 6, 48; Acts x. 12, 43; Ro. i. 5; xv. 11; 1 Co. xii. 26; xv. 25; 2 Co. viii. 18, and very often; with a demonstr. pron. added, Mt. xxv. 7; Lk. ii. 19, 51 [here T WH om. L Tr mrg. br. the pron.]; πάντες is placed after the noun: τὰς πόλεις πάσας, *the cities all (of them)* [cf. W. u. s.], Mt. ix. 35; Acts viii. 40; add, Mt. x. 30; Lk. vii. 35 [here L Tr WH txt. πάντων τῶν etc.]; xii. 7; Acts viii. 40; xvi. 26; Ro. xii. 4; 1 Co. vii. 17; x. 1; xiii. 2; xv. 7; xvi. 20; 2 Co. xiii. 2, 12 (13); Phil. i. 13; 1 Th. v. 26; 2 Tim. iv. 21 [WH br. π.]; Rev. viii. 3; οἱ πάντες foll. by a noun, Acts xix. 7; xxvii. 37; τοὺς κατὰ τὰ ἔθνα πάντας Ἰουδαίους, Acts xxi. 21 [here L om. Tr br. π.].

II. without a substantive; **1.** masc. and fem. *every one, any one*: in the singular, without any addition, Mk. ix. 49; Lk. xvi. 16; Heb. ii. 9; foll. by a rel. pron., πᾶς οἵτις, Mt. vii. 24; x. 32; πᾶς ὅς, Mt. xix. 29 [L T Tr WH οἵτις]; Gal. iii. 10; πᾶς ὁ ἄν (έάν) Tr WH), *whosoever*, Acts ii. 21; πᾶς ἕξ ὑμῶν ὁς, Lk. xiv. 33; with a ptep. which has not the article [W. 111 (106)]: παντὸς ἀκούοντος (*if any one heareth, whoever he is*), Mt. xiii. 19; παντὶ ὀφελοντὶ ὑμῖν, *every one owing (if he owe) us anything*, unless ὀφελοντὶ is to be taken substantively, *every debtor of ours*, Lk. xi. 4; with a ptep. which has the article and takes the place of a relative clause [W. u. s.]: πᾶς ὁ ὤργιζόμενος, *every one that is angry*, Mt. v. 22; add, Mt. vii. 8; Lk. vi. 47; Jn. iii. 8, 20; vi. 45; Acts x. 43 sq.; xiii. 39; Ro. i. 16; ii. 10; xii. 3; 1 Co. ix. 25; xvi. 16;

Gal. iii. 13; 1 Jn. ii. 23; iii. 8 sq. 6, etc. Plural πάντες, without any addition, *all men*: Mt. x. 22; Mk. xiii. 13; Lk. xx. 38; xxi. 17; Jn. i. 7; iii. 31^a [in 31^b G T WH mrg. om. the cl.]; v. 23; vi. 45; xii. 32; Acts xvii. 25; Ro. x. 12; 1 Co. ix. 19; 2 Co. v. 14 (15); Eph. iii. 9 [here T WH txt. om. L br. π.]; of a certain definite whole: *all (the people)*, Mt. xxi. 26; *all (we who hold more liberal views)*, 1 Co. viii. 1; *all (the members of the church)*, ibid. 7; by hyperbole i. q. the great majority, the multitude, Jn. iii. 26; *all (just before mentioned)*, Mt. xiv. 20; xxii. 27 sq.; xxvii. 22; Mk. i. 27 [here T Tr WH πάντες], 37; vi. 39, 42; [xi. 32 Lchm.]; Lk. i. 63; iv. 15; Jn. ii. 15, 24, and very often; *[all (about to be mentioned), διὰ πάντων sc. τῶν ἀγίων (as is shown by the foll. καὶ κτλ.)]*, Acts ix. 32]. οἱ πάντες, *all taken together, all collectively*, [cf. W. 116 (110)]: *of all men*, Ro. xi. 32; of a certain definite whole, Phil. ii. 21; with the 1 pers. plur. of the verb, 1 Co. x. 17; Eph. iv. 13; with a definite number, *in all* [cf. B. § 127, 29]: ἥραν δὲ οἱ πάντες ἄνδρες ὥστε δεκαδύο (οἱ δώδεκα), Acts xix. 7; οἱ μεθαί αἱ πᾶσαι ψυχαὶ διακόσιαι ἐβδομήκοντα ἔξ, Acts xxvii. 37, (ἐπ' ἄνδρας τοὺς πάντας δύο, Judith iv. 7; ἐγένοντο οἱ πάντες ὡς τετρακόσιοι, Joseph. antt. 6, 12, 3; τοὺς πάντας εἰς δισχιλίους, id. 4, 7, 1; ὡς εἴναι τὰς πάσας δέκα, Ael. v. h. 12, 35; see other exx. fr. Grk. auth. in Passow s. v. πᾶς, 5 b.; [L. and S. s. v. C.]; “relinquitur ergo, ut *omnia tria genera sint causarum*,” Cie. de invent. 1, 9); οἱ πάντες, *all those I have spoken of*, 1 Co. ix. 22; 2 Co. v. 14 (15). πάντες δοῦσι, *all as many as*, Mt. xxii. 10; Lk. iv. 40 [here Tr mrg. WH txt. π.]; Jn. x. 8; Acts v. 36 sq.; πάντες οἱ w. a ptep., *all (they) that*: Mt. iv. 24; Mk. i. 32; Lk. ii. 18, 38; Acts ii. 44; iv. 16; Ro. i. 7; x. 12; 1 Co. i. 2; 2 Co. i. 1; Eph. vi. 24; 1 Th. i. 7; 2 Th. i. 10; Heb. iii. 16; 2 Jn. 1; Rev. xiii. 8; xviii. 19, 24, and often. πάντες οἱ sc. ὄντες: Mt. v. 15; Lk. v. 9; Jn. v. 28; Acts ii. 39; v. 17; xvi. 32; Ro. ix. 6; 2 Tim. i. 15; 1 Pet. v. 14, etc. πάντες with personal and demonst. pronouns [compare W. 548 (510)]: ήμεις πάντες, Jn. i. 16; Ro. viii. 32; 2 Co. iii. 18; Eph. ii. 3; πάντες ήμεις, Acts ii. 32; x. 33; xxvi. 14; xxviii. 2; Ro. iv. 16; οἱ πάντες ήμεις, 2 Co. v. 10; ὑμεῖς πάντες, Acts xx. 25; πάντες ὑμεῖς, Mt. xxiii. 8; xxvi. 31; Lk. ix. 48; Acts xxii. 3; Ro. xv. 33; 2 Co. vii. 15; [Gal. iii. 28 R G L WH]; Phil. i. 4, 7 sq.; 1 Th. i. 2; 2 Th. iii. 16, 18; Tit. iii. 15; Heb. xiii. 25, etc.; αὐτοὶ πάντες, 1 Co. xv. 10; πάντες αὐτοί, Acts iv. 33; xix. 17; xx. 36; οὗτοι πάντες, Acts i. 14; xvii. 7; Heb. xi. 13, 39; πάντες [L T π.] οὗτοι, Acts ii. 7; *οἱ δὲ πάντες, and they all*, Mk. xiv. 64. **2.** Neuter πᾶν, *everything, (anything) whatsoever*; **a.** in the Sing.: πᾶν τό, foll. by a ptep. [on the neut. in a concrete and collective sense cf. B. § 128, 1], 1 Co. x. 25, 27; Eph. v. 13; 1 Jn. v. 4; πᾶν τό sc. ὄν, 1 Jn. ii. 16; πᾶν ὁ, Ro. xiv. 23; Jn. vi. 37, 39, [R. V. *all that*]; Jn. xvii. 2; πᾶν ὁ, τι ἄν or ἔάν, *whatsoever*, Col. iii. 17, and Rec. in 23. Joined to prepositions it forms adverbial phrases: διὰ παντός or διαπαντός, *always, perpetually*, see διά, A. II. 1 a.; ἐν παντί, either in *every condition*, or in *every matter*, Phil. iv. 6; 1 Th. v. 18; *in everything, in every way, on every side, in every particular or relation*, 2 Co. iv. 8; vii.

5, 11, 16; xi. 6, 9; Eph. v. 24; πλοντίζεσθαι, 1 Co. i. 5; [περισσέων], 2 Co. viii. 7; ἐν πάντι καὶ ἐν πᾶσιν (see μνών b.), Phil. iv. 12.

b. Plural πάντα (without the article [cf. W. 116 (110); Matthiae § 438]) *all things*; α. of a certain definite totality or sum of things, the context shewing what things are meant: Mk. iv. 34; vi. 30; Lk. i. 3; [v. 28 L T Tr WH]; Jn. iv. 25 [here T Tr WH οὐ π.]; Ro. viii. 28; 2 Co. vi. 10; Gal. iv. 1; Phil. ii. 14; 1 Th. v. 21; 2 Tim. ii. 10; Tit. i. 15; 1 Jn. ii. 27; πάντα ὑμῶν, all ye do with one another, 1 Co. xvi. 14; πάντα γίνεσθαι πᾶσιν, [A. V. to become all things to all men], i. e. to adapt one's self in all ways to the needs of all, 1 Co. ix. 22 L T Tr WH (Rec. τὰ πάντα i. e. in all the ways possible or necessary); cf. Kypke, Obs. ii. p. 215 sq.

β. accusative πάντα [adverbially], *wholly, altogether, in all ways, in all things, in all respects*: Acts xx. 35; 1 Co. ix. 25; x. 33; xi. 2; cf. Matthiae § 425, 5; Passow ii. p. 764^a; [L. and S. s. v. D. II. 4]. γ. πάντα, in an absolute sense, *all things* that exist, all created things: Jn. i. 3; 1 Co. ii. 10; xv. 27; Heb. ii. 8 (and L T Tr WH in iii. 4); Eph. i. 22; Col. i. 17; 1 Pet. iv. 7; Rev. xxi. 5; (in Ro. ix. 5 πάντων is more fitly taken as gen. masc. [but see the Comm. ad loc.]). ποιά ἔστιν ἐντολὴ πρώτη πάντων (gen. neut.; Rec. πασῶν), what commandment is first of all (things), Mk. xii. 28 (ἔφασκε λέγων κορυδόν πάντων πρώτην ὅρνιθα γενέσθαι, προτέραν τῆς γῆς, Arstph. av. 472; τὰς πόλεις . . . ἀλευθερῶν καὶ πάντων μᾶλιστα "Ανταρδρον, Thuc. 4, 52; cf. W. § 27, 6; [B. § 150, 6; Green p. 109]; Fritzsche on Mk. p. 538).

δ. with the article [cf. reff. in b. above], τὰ πάντα; αα. in an absolute sense, *all things collectively, the totality of created things, the universe of things*: Ro. xi. 36; 1 Co. viii. 6; Eph. iii. 9; iv. 10; Phil. iii. 21; Col. i. 16 sq.; Heb. i. 3; ii. 10; Rev. iv. 11; τὰ πάντα ἐν πᾶσι πληρῶσθαι, to fill the universe of things in all places, Eph. i. 23 [Rec. om. τά; but al. take ἐν π. here modally (see θ. below), al. instrumentally (see Meyer ad loc.)].

ββ. in a relative sense: Mk. iv. 11 [Tdf. om. τά] (the whole substance of saving teaching); Acts xvii. 25 [not Rec. ^a] (all the necessities of life); Ro. viii. 32 (all the things that he can give for our benefit); all intelligent beings [al. include things material also], Eph. i. 10; Col. i. 20; it serves by its universality to designate every class of men, all mankind, [cf. W. § 27, 5; B. § 128, 1], Gal. iii. 22 (cf. Ro. xi. 32); 1 Tim. vi. 13; εἴναι τὰ [T WH om. τά] πάντα, to avail for, be a substitute for, to possess supreme authority, καὶ ἐν πᾶσιν (i. e. either *with all men or in the minds of all* [al. take πᾶσιν as neut., cf. Bp. Lghft. ad loc.]), Col. iii. 11; ὡν ὁ θεὸς τὰ [L Tr WH om. τά] πάντα ἐν πᾶσιν [neut. acc. to Grimm (as below)], i. e. that God may rule supreme by his spiritual power working within all, 'may be the immanent and controlling principle of life,' 1 Co. xv. 28, (so in prof. auth. πάντα or ἀπάντα without the article: πάντα ἦν ἐν τοῖσι Βαβυλωνίσιτι Ζώπυρος, Hdt. 3, 157; cf. Herm. ad Vig. p. 727; other exx. fr. prof. auth. are given in Kypke, Observv. ii. p. 230 sq.; Palairet, Observv. p. 407; cf. Grimm in the Zeitschr. f. wissensch. Theol. for 1873, p. 394 sqq.); accus. [adverbially, cf. β. above] τὰ

πάντα, in all the parts [in which we grow (Meyer)], in all respects, Eph. iv. 15. The Article in τὰ πάντα refers—in 1 Co. xi. 12 to the things before mentioned (husband and wife, and their mutual dependence); in 2 Co. iv. 15 to 'all the things that befall me'; in 1 Co. xv. 27 sq.; Phil. iii. 8, to the preceding πάντα; in Col. iii. 8 τὰ πάντα serves to sum up what follows [W. 107 (102)]. ε. πάντα τὰ foll. by a ptep. (see πᾶς, πάντες, II. 1 above): Mt. xviii. 31; Lk. xii. 44; xvii. 10; xviii. 31; xxi. 22; xxiv. 44; Jn. xviii. 4; Acts x. 33; xxiv. 14; Gal. iii. 10; τὰ πάντα w. ptep., Lk. ix. 7; Eph. v. 13; πάντα τὰ sc. ὄντα (see πᾶς, πᾶν, πάντες, II. 1 and 2 above), Mt. xxiii. 20; Acts iv. 24; xiv. 15; xvii. 24; πάντα τὰ ὅδε, se. ὄντα, Col. iv. 9; τὰ κατ' ἐμέ, ibid. 7 [see κατά, II. 3 b.]. ζ. πάντα and τὰ πάντα with pronouns: τὰ ἐμά πάντα, Jn. xvii. 10; πάντα τὰ ἐμά, Lk. xv. 31; τάντα πάντα, *these things all taken together* [W. 548 (510); Fritzsche on Mt. xxiv. 33, 34; cf. Bornemann on Lk. xxi. 36; Lobeck, Paralip. p. 65]: Mt. iv. 9; vi. 33; xiii. 34, 51; Lk. xii. 30; xvi. 14; xxi. 36 [π. τ. Lmrg.]; xxiv. 9 [Tdf. π. τ.]; Acts vii. 50; Ro. viii. 37; 2 Pet. iii. 11; πάντα τάντα, *all these things* [ref. as above]: Mt. vi. 32; xxiv. 8, 33 [T Tr txt. τ. π.], 34 [Tr mrg. τ. π.]; Lk. vii. 18; Acts xxiv. 8; 1 Co. xii. 11; Col. iii. 14; 1 Th. iv. 6; the reading varies also between π. τ. and τ. π. in Mt. xix. 20; xxiii. 36; xxiv. 2; πάντα τὰ συμβεβηκότα τάντα, Lk. xxiv. 14; πάντα ἂ, Jn. iv. [29 T WH Tr mrg. (see next head)]; iv. 45 [here L Tr WH δσα (see next head)]; v. 20; Acts x. 39; xiii. 39. η. πάντα δσα: Mt. vii. 12; xiii. 46; xviii. 25; xxviii. 20; Mk. xii. 44; Jn. iv. 29 [see ξ. above]; 45 L Tr WH; x. 41; xvi. 15; xvii. 7; Acts iii. 22; π. δσα ἄν (or ἔαν), Mt. xxi. 22; xxiii. 3; Mk. xi. 24 [G L T Tr WH om. ἄν]; Acts iii. 22. θ. πάντα with prepositions forms adverbial phrases: πρὸ πάντων, *before or above all things* [see πρό, c.], Jas. v. 12; 1 Pet. iv. 8. (But περὶ πάντων, 3 Jn. 2, must not be referred to this head, as though it signified *above all things*; it is rather *as respects all things*, and depends on εὐχομαι [apparently a mistake for εὐδοῦσθαι; yet see περί, I. c. a.], cf. Lücke ad loc., 2d ed. p. 370 [3d ed. p. 462 sq.; Westcott ad loc.]; W. 373 (350)]. [on διὰ πάντων, Acts ix. 32, see 1 above.] ἐν πᾶσιν, *in all things, in all ways, altogether*: 1 Tim. iii. 11; iv. 15 [Rec.]; 2 Tim. ii. 7; iv. 5; Tit. ii. 9; Heb. xiii. 4, 18; 1 Pet. iv. 11, [see also 2 a. fin. above]; ἐπὶ πᾶσιν, see ἐπί, B. 2 d. p. 233^b. κατὰ πάντα, *in all respects*: Acts xvii. 22; Col. iii. 20, 22; Heb. ii. 17; iv. 15.

III. with negatives; 1. οὐ πᾶς, *not every one*.

2. πᾶς οὐ (where οὐ belongs to the verb), *no one, none*, see οὐ, 2 p. 460^b; πᾶς μή (so that μή must be joined to the verb), *no one, none, in final sentences*, Jn. iii. 15 sq.; vi. 39; xii. 46; 1 Co. i. 29; w. an impv. Eph. iv. 29 (1 Macc. v. 42); πᾶς . . . οὐ μή w. the aor. subjunc. (see μή, IV. 2), Rev. xviii. 22.

πάσχα, τό, (Chald. ΣΠΩΣ, Heb. פְּסֹעַת, fr. פְּסֹעַ to pass over, to pass over by sparing; the Sept. also constantly use the Chald. form πάσχα, except in 2 Chron. [and Jer. xxxviii. (xxxii.) 8] where it is φασέκ; Josephus has φάσκα, antt. 5, 1, 4; 14, 2, 1; 17, 9, 3; b. j. 2, 1, 3), an indeclinable noun [W. § 10, 2]; prop. *a passing over*; 1.

the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt), or **2.** *the paschal lamb*, i. e. the lamb which the Israelites were accustomed to slay and eat on the fourteenth day of the month Nisan (the first month of their year) in memory of that day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door-posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings (Ex. xii. sq.; Num. ix.; Deut. xvi.): *θύειν τὸ π.* (חַכְמָה טַבָּשׁ), Mk. xiv. 12; Lk. xxii. 7, (Ex. xii. 21); Christ crucified is likened to the slain paschal lamb, 1 Co. v. 7; *φαγεῖν τὸ π.*, Mt. xxvi. 17; Mk. xiv. 12, 14; Lk. xxii. 11, 15; Jn. xviii. 28; *πομπὴ λέκας*, 2 Chr. xxx. 17 sq. **3. the paschal supper:** *έτοιμάσειν τὸ π.*, Mt. xxvi. 19; Mk. xiv. 16; Lk. xxii. 8, 13; *ποιεῖν τὸ π.* to celebrate the paschal meal, Mt. xxvi. 18. **4. the paschal festival, the feast of Passover**, extending from the fourteenth to the twentieth day of the month Nisan: Mt. xxvi. 2; Mk. xiv. 1; Lk. ii. 41; xxii. 1; Jn. ii. 18, 23; vi. 4; xi. 55; xii. 1; xiii. 1; xviii. 39; xix. 14; Acts xii. 4; *πεποίηκε τὸ π.* he instituted the Passover (of Moses), Heb. xi. 28 [cf. W. 272 (256); B. 197 (170)]; *γίνεται τὸ π.* the Passover is celebrated [R. V. *cometh*], Mt. xxvi. 2. [See BB.DD. s. v. Passover; Dillmann in Schenkel iv. p. 392 sqq.; and on the question of the relation of the "Last Supper" to the Jewish Passover, see (in addition to ref. in BB.DD. u. s.) Kirchner, die Jüdische Passahfeier u. Jesu letztes Mahl. Gotha, 1870; Keil, Com. über Matth. pp. 513–528; J. B. McClellan, The N. T. etc. i. pp. 473–494; but esp. Schürer, Ueber *φαγεῖν τὸ πάσχα*, akademische Festschrift (Giessen, 1883).]*

πάσχω; 2 aor. *ἔπαθον*; pf. *πέπονθα* (Lk. xiii. 2; Heb. ii. 18); fr. Hom. down; *to be affected* or have been affected, *to feel, have a sensible experience, to undergo*; it is a vox media— used in either a good or a bad sense; as, *ὅσα πεπόνθασι καὶ ὅσα αὐτῷς ἐγένετο*, of perils and deliverance from them, Esth. ix. 26 (for ΠΑΣΓ); hence *κακῶς πάσχειν*, *to suffer sadly, be in bad plight*, of a sick person, Mt. xvii. 15 where L Tr txt. WH txt. κ. ἔχειν (on the other hand, εὖ πάσχειν, *to be well off, in good case*, often in Grk. writ. fr. Pind. down). **1.** in a bad sense, of misfortunes, *to suffer, to undergo evils, to be afflicted*, (so everywhere in Hom. and Hes.; also in the other Grk. writ. where it is used absol.): *absol.*, Lk. xxii. 15; xxiv. 46; Acts i. 3; iii. 18; xvii. 3; 1 Co. xii. 26; Heb. ii. 18; ix. 26; 1 Pet. ii. 19 sq. 23; iii. 17; iv. 15, 19; Heb. xiii. 12; *δλίγον*, a little while, 1 Pet. v. 10; *πάσχειν τι*, Mt. xxvii. 19; Mk. ix. 12; Lk. xiii. 2; [xxiv. 26]; Acts xxviii. 5; 2 Tim. i. 12; [Heb. v. 8 cf. W. 166 (156) a.; B. § 143, 10]; Rev. ii. 10; *παθήματα πάσχειν*, 2 Co. i. 6; *τὶ ἀπό w. gen. of pers.*, Mt. xvi. 21; Lk. ix. 22; xvii. 25; *πάσχ. ὑπό w. gen. of pers.* Mt. xvii. 12; *τὶ ὑπό τινος*, Mk. v. 26; 1 Th. ii. 14; *πάσχ. ὑπέρ τινος*, in behalf of a pers. or thing, Acts ix. 16; Phil. i. 29; 2 Th. i. 5; with the addition of a dat. of reference or respect [cf. W. § 31, 6], *σαρκί*, 1 Pet. iv. 1*; *ἐν σαρκί*, ibid.^b [yet G L T Tr WH om. *ἐν*; cf. W. 412 (384)]; *πάσχ. περί w.*

gen. of the thing and *ὑπέρ w. gen. of pers.* 1 Pet. iii. 18. [RG WH mrg.; cf. W. 373 (349); 383 (358) note]; *πασχ.* διὰ δικαιουσίνη, 1 Pet. iii. 14. **2.** in a good sense, of pleasant experiences; but nowhere so unless either the adv. *εὖ* or an acc. of the thing be added (*ὑπομνῆσαι, ὅσα παθόντες ἔξ αὐτοῦ* (i. e. θεοῦ) καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες ἀλλάριστου πρὸς αὐτὸν γένουστο, Joseph. antt. 3, 15, 1; exx. fr. Grk. auth. are given in Passow s. v. II. 5; [L. and S. s. v. II. 2]): Gal. iii. 4, on which see γέ, 3 c. [COMP.: *προ-*, *συμ-πάσχω*.]*

Πάταρα, -άρων, *τά*, [cf. W. 176 (166)], Patara, a mari time city of Lycia, celebrated for an oracle of Apollo: Acts xxi. 1. [B. D. s. v. Patara; Lewin, St. Paul, ii. 99 sq.]*

πατάσσω: fut. *πατάξω*; 1 aor. *ἔπατάξα*; Sept. times without number for *πάτη* (Iiphil of *πάτη*, unused in Kal), also for *πάτη*, etc.; (in Hom. intrans. *to beat*, of the heart; fr. Arstph., Soph., Plat., al. on used transitively); **1.** *to strike gently*: *τί* (as a part or a member of the body), Acts xii. 7. **2.** *to strike, smite*: *absol.*, *ἐν μαχαιρᾷ*, with the sword, Lk. xxii. 49; *τινά*, Mt. xxvi. 51; Lk. xxii. 50. *by a use solely biblical, to afflict; to visit with evils, etc.*: as with a deadly disease, *τινά*, Acts xii. 23; *τινὰ ἐν w. dat. of the thing*, Rev. xi. 6 G L T Tr WH; xix. 15, (Gen. viii. 21; Num. xiv. 12; Ex. xii. 23, etc.). **3.** *by a use solely biblical, to smite down, cut down, to kill, slay*: *τινά*, Mt. xxvi. 31 and Mk. xiv. 27, (after Zech. xiii. 7); Acts vii. 24.*

πατέω, -ῶ: fut. *πατήσω*; Pass., pres. ptc. *πατούμενος*; 1 aor. *ἔπατήθην*; fr. Pind., Aeschyl., Soph., Plat. down; Sept. for *πάτη*, etc.; *to tread, i. e.*

a. *to trample, crush with the feet*: *τὴν ληνόν*, Rev. xiv. 20; xix. 15, (Judg. ix. 27; Neh. xiii. 15; Jer. xxxi. (xlvi.) 33; Lam. i. 15). **b.** *to advance by setting foot upon, tread upon*: *ἐπάνω ὅφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἔχθροῦ*, to encounter successfully the greatest perils from the machinations and persecutions with which Satan would fain thwart the preaching of the gospel, Lk. x. 19 (cf. Ps. xc. (xc.) 13).

c. *to tread under foot, trample on*, i. e. *treat with insult and contempt*: to desecrate the holy city by devastation and outrage, Lk. xxi. 24; Rev. xi. 2, (fr. Dan. viii. 13); see *καταπατέω*. [COMP.: *κατα-*, *περι-*, *ἐμ-περι-πατέω*.]*

πατήρ [fr. r. *pā*; lit. nourisher, protector, upholder; (Curtius § 348)], *πατρός*, *-τρί*, *-τέρα*, voc. *πάτερ* [for which the nom. *δ πατήρ* is five times used, and (anarthrous) *πατήρ* in Jn. xvii. 21 T Tr WH, 24 and 25 L T Tr WH; cf. B. § 129, 5; W. § 29, 2; WH. App. p. 158], plur. *πατέρες*, *πατέρων*, *πατράσι* (Heb. i. 1), *πατέρας*, *δ* [fr. Hom. down], Sept. for *πατήρ*, a father; **1.** prop., i. q. *generator or male ancestor*, and either **a.** the nearest ancestor: Mt. ii. 22; iv. 21 sq.; viii. 21; Lk. i. 17; Jn. iv. 53; Acts vii. 14; 1 Co. v. 1, etc.; *οι πατέρες τῆς σαρκός*, fathers of the corporeal nature, natural fathers, (opp. to *δ πατήρ τῶν πνευμάτων*), Heb. xii. 9; plur. of both *parents*, Heb. xi. 23 (not infreq. in prof. auth., cf. Delitzsch ad loc.); or **b.** a more remote ancestor, the *founder of a race or tribe, progenitor of a people, forefather*: so Abraham is called, Mt. iii. 9; Lk. i. 73; xvi. 24; Jn. viii.

39, 53; Acts vii. 2; Ro. iv. 1 Rec., 17 sq., etc.; Isaac, Ro. ix. 10; Jacob, Jn. iv. 12; David, Mk. xi. 10; Lk. i. 32; plur. *fathers* i. e. *ancestors, forefathers*, Mt. xxiii. 30, 32; Lk. vi. 23, 26; xi. 47 sq.; Jn. iv. 20; vi. 31; Acts iii. 13, 25; 1 Co. x. 1, etc., and often in Grk. writ. fr. Hom. down; so too ΠΑΤΗΡ, 1 K. viii. 21; Ps. xxi. (xxii.) 5 etc.; in the stricter sense of the *founders of a race*, Jn. vii. 22; Ro. ix. 5; xi. 28.

c. i. q. *one advanced in years, a senior*: 1 Jn. ii. 13 sq.

2. metaph.; a. the originator and transmitter of anything: πατήρ περιτομῆς, Ro. iv. 12; the author of a family or society of persons animated by the same spirit as himself: so π. πάντων τῶν πιστευόντων, Ro. iv. 11, cf. 12, 16, (1 Macc. ii. 54); one who has infused his own spirit into others, who actuates and governs their minds, Jn. viii. 38, 41 sq. 44; the phrase ἐκ πατρὸς τύπος εἶναι is used of one who shows himself as like another in spirit and purpose as though he had inherited his nature from him, ibid. 44.

b. one who stands in a father's place, and looks after another in a paternal way: 1 Co. iv. 15.

c. a title of honor [cf. Sophocles, Lex. s. v.], applied to a. *teachers*, as those to whom pupils trace back the knowledge and training they have received: Mt. xxiii. 9 (of prophets, 2 K. ii. 12; vi. 21). b. *the members of the Sanhedrin*, whose prerogative it was, by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others: Acts vii. 2; xxii. 1; cf. Gesenius, Thesaur. i. p. 7*.

3. *God is called the Father*, a. τῶν φώτων, [A. V. of lights i. e.] of the stars, the heavenly luminaries, because he is their creator, upholder, ruler, Jas. i. 17. b. of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector: Eph. iii. 14 sq. G L T Tr WH; τῶν πνευμάτων, of spiritual beings, Heb. xii. 9; and, for the same reason, of all men (πατήρ τοῦ παντὸς ἀνθρώπων γένους, Joseph. antt. 4, 8, 24): so in the Synoptic Gospels, esp. Matthew, Mt. vi. 4, 8, 15; xxiv. 36; Lk. vi. 36; xi. 2; xii. 30, 32; Jn. iv. 21, 23; Jas. iii. 9; δ. πατήρ ὁ ἐν (τοῖς) οὐρανοῖς, the Father in heaven, Mt. v. 16, 45, 48, vi. 1, 9; vii. 11, 21; xviii. 14; Mk. xi. 25, 26 R G L; Lk. xi. 13 [ἐξ οὐρανοῦ; cf. B. § 151, 2 a.; W. § 66, 6]; δ. πατ. δ. οὐράνιος, the heavenly Father, Mt. vi. 14, 26, 32; xv. 13.

c. of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as the stern judge of sinners, but revere him as their reconciled and loving Father. This conception, common in the N. T. Epistles, shines forth with especial brightness in Ro. viii. 15; Gal. iv. 6; in John's use of the term it seems to include the additional idea of one who by the power of his Spirit, operative in the gospel, has begotten them anew to a life of holiness (see γεννᾶω, 2 d.): absol., 2 Co. vi. 18; Eph. ii. 18; 1 Jn. ii. 1, 14 (13), 16; iii. 1; θεὸς κ. πατήρ πάντων, of all Christians, Eph. iv. 6; with the addition of a gen. of quality [W. § 34, 3 b.; B. § 132, 10], δ. πατ. τῶν οἰκτιρμῶν, 2 Co. i. 3; τῆς δόξης, Eph. i. 17; on the phrases δ. θεὸς κ. πατήρ ἡμῶν, θεὸς πατήρ, etc., see θέος, 3 p. 288*. d. *the Father of Jesus Christ*,

as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and (as appears from the teaching of John) made to share also in his own divine nature; he is so called, a. by Jesus himself: simply ὁ πατήρ (opp. to ὁ νιός), Mt. xi. 25-27; Lk. x. 21 sq.; Jn. v. 20-23, 26, 36 sq.; x. 15, 30, etc.; ὁ πατήρ μου, Mt. xi. 27; xxv. 34; xxvi. 53; Lk. x. 22; Jn. v. 17; viii. 19, 49; x. 38, 32, and often in John's Gospel; Rev. ii. 28 (27); iii. 5, 21; with δ. ἐν τοῖς οὐρανοῖς added, Mt. viii. 21, 21; x. 32 sq.; xii. 50; xvi. 17; xviii. 10, 19; δ. οὐράνιος, Mt. xv. 13; δ. ἐπουράνιος, Mt. xviii. 35 Rec. β. by the apostles: Ro. xv. 6; 2 Co. i. 3; xi. 31; Eph. i. 3; iii. 14 Rec.; Col. i. 3; Heb. i. 5; 1 Pet. i. 3; Rev. i. 6. See [Tholuck (Bergrede Christi) on Mt. vi. 9; Weiss, Bibl. Theol. d. N. T., Index s. v. Vater; C. Wittichen, Die Idee Gottes als d. Vaters, (Göttingen, 1865); Westcott, Epp. of St. John, pp. 27-34, and] below in νιός and τέκνον.

Πάτρος, -ου, ḡ, Patmos, a small and rocky island in the Aegean Sea, reckoned as one of the Sporades (Thuc. 3, 33; Strab. 10 p. 488; Plin. h. n. 4, 23); now called Patmo or [chiefly "in the middle ages" (Howson)] Palmosa and having from four to five thousand Christian inhabitants (cf. Schubert, Reise in das Morgenland, Th. iii. pp. 425-443; Bleek, Vorless. üb. die Apokalypse, p. 157; Kneucker in Schenkel iv. p. 403 sq.; [BB. DD. s. v.]). In it John, the author of the Apocalypse, says the revelations were made to him of the approaching consummation of God's kingdom: Rev. i. 9. It has been held by the church, ever since the time of [Just. Mart. (dial. c. Tryph. § 81 p. 308 a. cf. Euseb. h. e. 4, 18, 8; see Charteris, Canonicity, ch. xxxiv. and note) and] Iren. adv. haer. 5, 30, that this John is the Apostle; see Ἰωάννης, 2 and 6.*

πατραλώας (Attic πατραλοίας, Arstph., Plat., Dem. p. 732, 14; Aristot., Lcian.), L T Tr WH πατρολώας (see πυτραλώας), -ου, δ., a *parricide*: 1 Tim. i. 9.*

πατριά, -ᾶς, ḡ, (fr. πατήρ); 1. *lineage running back to some progenitor, ancestry*: Hdt. 2, 143; 3, 75. 2. *a race or tribe, i. e. a group of families, all those who in a given people lay claim to a common origin*: εἰσὶ αὐτέων (Βαβυλωνίων) πατριά τρεῖς, Hdt. 1, 200. The Israelites were distributed into (twelve) ΠΑΤΡΙΑ, φυλαί, tribes, descended from the twelve sons of Jacob; these were divided into ΠΑΤΡΙΑΣ, πατριά, deriving their descent from the several sons of Jacob's sons; and these in turn were divided into ΠΑΤΡΙΑΣ ΗΓΕ, οἴκοι, houses (or families); cf. Gesenius, Thes. i. p. 193; iii. p. 1463; Win. RWB. s. v. Stämme; [Keil, Archæol. § 140]; hence ἐξ οἴκου καὶ πατριὰς Δανιὴl, i. e. belonging not only to the same 'house' (πατριά) as David, but to the very 'family' of David, descended from David himself, Lk. ii. 4 (αὗται αἱ πατριά τῶν οἰκιῶν Συμεὼν, Ex. vi. 15; δ. ἀνὴρ αὐτῆς Μαασοσῆς τῆς φυλῆς αὐτῆς καὶ τῆς πατριὰς αὐτῆς, Judith viii. 2; τῶν φυλῶν κατὰ πατριὰς αὐτῶν, Num. i. 16; οἴκοι πατριῶν, Ex. xii. 3; Num. i. 2, and often; add, Joseph. antt. 6, 4, 1; 7, 14, 7; 11, 3, 10). 3. *family in a wider sense, i. q. nation, people*: Acts iii. 25 (1 Chr. xvi. 28: Ps. xxi.

(xxii.) 28; πᾶσα πατρὰ ἐν οὐρανοῖς (i. e. every order of angels) καὶ ἐπὶ γῆς, Eph. iii. 15.*

πατριάρχης, -ου, δ., (πατριά and ἄρχω; see ἔκαποντάρχης), a Hellenistic word [W. 26], a patriarch, founder of a tribe, progenitor: used of David, Acts ii. 29; of the twelve sons of Jacob, founders of the several tribes of Israel, Acts vii. 8 sq.; of Abraham, Heb. vii. 4; of the same and Isaac and Jacob, 4 Macc. vii. 19; xvi. 25; used for תָּבִיבָה שָׁנָא, 1 Chr. xxiv. 31 [but the text here is uncertain]; for בְּמַבְשֵׂר שֶׁ, 1 Chr. xxvii. 22; for תָּבִיבָה רֶשֶׁת, 2 Chr. xxiii. 20.*

πατρικός, -ή, -όν, (πατήρ), paternal, ancestral, i. q. handed down by or received from one's fathers: Gal. i. 14. (Thuc., Xen., Plat., sqq.; Sept.) [SYN. see πατρώς, fin.]*

πατρίς, -ίδος, ή, (πατήρ), one's native country; a. as in class. Grk. fr. Hom. down, one's father-land, one's (own) country: Jn. iv. 44 [cf. γάρ, II. 1]; i. q. a fixed abode (home [R. V. a country of their own], opp. to the land where one παρεπιδημεῖ), Illeb. xi. 14. b. one's native (own) place i. e. city: Mt. xiii. 54, 57; Mk. vi. 1, 4; Lk. iv. 23, [24]; so Philo, leg. ad Gaium § 36 (ἔστι δέ μοι Ἱεροσόλυμα πατρίς); Joseph. antt. 10, 7, 3; 6, 4, 6; φ πατρίς ή Ἀκαληγία ἦ, IIdian. 8, 3, 2 (1 ed. Bekk.).*

Πατρόβας [al. -βᾶς, as contr. fr. πατρόβιος; cf. B. D. s. v.; Bp. Lghtft. on Philip. p. 176 sq.; Chandler § 32], acc. -αν [cf. B. 19 (17) sq.; W. § 8, 1], Patrobas, a certain Christian: Ro. xvi. 14.*

πατρολώας, see πατραλώας.

πατρο-παρά-δοτος, -ου, (πατήρ and παραδίδωμι), handed down from one's fathers or ancestors: 1 Pet. i. 18 [B. 91 (79)]. (Diod. 4, 8; 15, 74; 17, 4; Dion. Hal. antt. 5, 48; Theophil. ad Autol. 2, 34; Euseb. h. e. 4, 23, 10; 10, 4, 16).*

πατρῷος (poetic and Ionic πατρώτος), -α, -ον, (πατήρ), fr. Hom. down, descending from father to son or from ancestors to their posterity as it were by right of inheritance; received from the fathers: νόμος, Acts xxii. 3 (2 Macc. vi. 1; Acl. v. h. 6, 10); θέος, Acts xxiv. 14 (4 Macc. xii. 19; and often in Grk. writ. θεοὶ πατρ., Ζεὺς πατρ. etc.); τὰ ἔθη τὰ π. Acts xxviii. 17 (Justin dial. c. Tr. e. 63; πατρ. ἔθος, Acl. v. h. 7, 19 var.).*

[SYN. πατρῷος, πατρικός: on the distinction of the grammarians (see Photius, Suidas, Ammonius, etc. s. vv.) acc. to which πατρῷος is used of property descending from father to son, πατρικός of persons in friendship or feud, etc., see Ellendt, Lex. Soph. ii. p. 530 sq.; L. and S. s. v. πατρῷος; Schmidt ch. 154.]

Παῦλος. -ου, δ. (a Lat. prop. name, *Paulus*), Paul. Two persons of this name are mentioned in the N. T., viz.

1. *Sergius Paulus*, a Roman propraetor [proconsul; cf. Σέργιος, and B. D. s. v. *Sergius Paulus*], converted to Christ by the agency of the apostle Paul: Acts xiii. 7. 2. *the apostle Paul*, whose Hebrew name was *Saul* (see Σαῦλ, Σαῦλος). He was born at Tarsus in Cilicia (Acts ix. 11; xxi. 39; xxii. 3) of Jewish parents (Phil. iii. 5). His father was a Pharisee (Acts xxiii. 6) and a Roman citizen; hence he himself

was a Roman citizen by birth (Acts xxii. 28; xvi. 37). He was endowed with remarkable gifts, both moral and intellectual. He learned the trade of a σκηνοποιός (q. v.). Brought to Jerusalem in early youth, he was thoroughly indoctrinated in the Jewish theology by the Pharisee Gamaliel (Acts xxii. 3; v. 34). At first he attacked and persecuted the Christians most fiercely; at length, on his way to Damascus, he was suddenly converted to Christ by a miracle, and became an indefatigable and undaunted preacher of Christ and the founder of many Christian churches. And not only by his unwearied labors did he establish a claim to the undying esteem of the friends of Christianity, but also by the fact, which appears from his immortal Epistles, that he caught perfectly the mind of his heavenly Master and taught most unequivocally that salvation was designed by God for all men who repose a living faith in Jesus Christ, and that bondage to the Mosaic law is wholly incompatible with the spiritual liberty of which Christ is the author. By his zeal and doctrine he drew upon himself the deadly hatred of the Jews, who at Jerusalem in the year 57 [or 58 acc. to the more common opinion; yet see the chronological table in Meyer (or Lange) on Acts; Farrar, St. Paul, ii. excurs. x.] brought about his imprisonment; and as a captive he was carried first to Cæsarea in Palestine, and two years later to Rome, where he suffered martyrdom (in the year 64). For the number of those daily grows smaller who venture to defend the ecclesiastical tradition for which Eusebius is responsible (h. e. 2, 22, 2) [but of which traces seem to be found in Clem. Rom. 1 Cor. 5, 7; can. Murator. (cf. Westcott, Canon, 5th ed. p. 521 sq.)], according to which Paul, released from this imprisonment, is said to have preached in Spain and Asia Minor; and subsequently, imprisoned a second time, to have been at length put to death at Rome in the year 67 or 68, while Nero was still emperor. [On this point cf. Meyer on Ro., Introd. § 1; Harnack on Clem. Rom. l. c.; Lghtft. ibid. p. 49 sq.; Holtzmann, Die Pastoralbriefe, Einl. ch. iv. p. 37 sqq.; reff. in Heinichen's note on Euseb. h. e. as above; v. Hofmann, Die heilige Schrift Nenen Testaments. 5ter Theil p. 4 sqq.; Farrar, St. Paul, vol. ii. excurs. viii.; Schaff, Hist. of Apostolic Christ. (1882) p. 331 sq.] Paul is mentioned in the N. T. not only in the Acts and in the Epp. from his pen, but also in 2 Pet. iii. 15. [For bibliog. reff. respecting his life and its debatable points see the art. Paulus by Woldemar Schmidt in Herzog ed. 2 vol. xi. pp. 356-389.]

παύω: 1 aor. impv. 3 pers. sing. πανσάτω (1 Pet. iii. 10); Mid., pres. παύομαι; impf. ἐπανόμην; fut. παύσομαι (see ἀναπάνω and ἐπαναπάνω [and on the forms παῆναι etc. cf. further Hilgenfeld, Hermae Pastor, ed. alt. proleg. p. xviii. note, also his ed. of the 'Teaching' 4, 2 note (p. 97)]; pf. πέπανμαι; 1 aor. ἐπανσάμην; fr. Hom. down; to make to cease or desist: τι or τινὰ ἀπό τινος, to restrain [A. V. refrain] a thing or a person from something, 1 Pet. iii. 10, fr. Ps. xxxiii. (xxxiv.) 14; cf. W. § 30, 6; [(cf. 326 (305)); B. § 132, 5]. Mid. Sept. for כְּלַהּ, חֲוֵלָה, שְׁבַת,

etc. to cease, leave off, [cf. W. 253 (238)]: Lk. viii. 24; Acts xx. 1; 1 Co. xiii. 8; the action or state desisted from is indicated by the addition of a pres. ptcip. (cf. Matthiae § 551 d.; Passow s. v. II. 3; [L. and S. I. 4]; W. § 45, 4; [B. § 144, 15]): ἐπαύσατο λαλῶν, Lk. v. 4 (Gen. xviii. 33; Num. xvi. 31; Dent. xx. 9); add, Acts v. 42; vi. 13; xiii. 10; xx. 31; xxi. 32; Eph. i. 16; Col. i. 9; Heb. x. 2; the ptcip. is wanting, as being evident fr. the context, Lk. xi. 1. Pass. [cf. W. § 39, 3 and N. 3] πέπαυται ἀμαρτίας, hath got release [A. V. hath ceased] from sin, i. e. is no longer stirred by its incitements and seductions, 1 Pet. iv. 1; cf. Kypke, Observv. ad loc., and W. u. s.; [B. § 132, 5; but WH txt. ἀμαρτίας, dat., unto sins. Comp.: ἀνα-, ἐπ-ανα-, συν-αν- (-μαι), κατ- παύω].*

Πάφος [perh. fr. r. meaning ‘to cozen’; cf. Pape, Eignamen, s.v.]-ον, ḥ, *Paphos* [now *Bafṭa*], a maritime city on the island of Cyprus, with a harbor. It was the residence of the Roman proconsul. “Old Paphos” [now *Kuklia*], formerly noted for the worship and shrine of Venus [Aphrodite], lay some 7 miles or more S. E. of it (Mela 2, 7; Plin. h. n. 5, 31. 35; Tac. hist. 2, 2): Acts xiii. 6, 13. [Lewin, St. Paul, i. 120 sqq.]*

παχύνω: 1 aor. pass. ἐπαχύνθη; (fr. παχύς [thick, stout]; cf. βραδύνω; ταχύνω); to make thick; to make fat, fatten: τὰ σώματα, Plat. Gorg. p. 518 c.; βοῦν, de rep. p. 343 b.; ἵππον, Xen. oec. 12, 20. Metaph. to make stupid (to render the soul dull or callous): τὰς ψυχάς, Plut. mor. p. 995 d. [i. e. de esu carn. 1, 6, 3]; νοῦν, Philostr. vit. Apoll. 1, 8; παχεῖς τὰς διανοίας, Hidian. 2, 9, 15 [11 ed. Bekk.]; τὴν δάγκνου, Ael. v. h. 13, 15 (Lat. pingue ingenium) [cf. W. 18]; ἐπαχύνθη ἡ καρδία (Vulg. incrassatum est cor [A. V. their heart is waxed gross]): Mt. xiii. 15; Acts xxvii. 27, after Is. vi. 10 (for בְּ יַבְעֵנִ).*

πέδη, -ης, ḥ, (fr. πέζα the foot, instep), a fetter, shackle for the feet: Mk. v. 4; Lk. viii. 29. (From Hom. down; Sept.)*

πεδινός, -ή, -όν, (πεδίον [a plain], πέδον [the ground]), level, plain: Lk. vi. 17. (Xen., Polyb., Plut., Dio Cass., al.; Sept.)*

πεζεύω: (πεζός, q. v.); to travel on foot (not on horseback or in a carriage), or (if opp. to going by sea) by land: Acts xx. 13. (Xen., Isoer., Polyb., Strab., al.)*

πεζῆ (dat. fem. fr. πεζός, q. v.; cf. Matthiae § 400), on foot or (if opp. to going by sea) by land: Mt. xiv. 13 R G Tr L txt. WH txt.; Mk. vi. 33. (Hdt., Thuc., Xen., Dem., al.)*

πεζός, -ή, -όν, [πέζα; see πέδη], fr. Hom. down; on foot (as opp. to riding). 2. by land (as opp. to going by sea): ἡκολούθησαν πεζοί, Mt. xiv. 13 T L mrg. WH mrg. (so cod. Sin. also) for R G πεζῆ, [cf. W. § 54, 2; B. § 123, 9]. (Sept. for לֶגֶן and לֶגֶן).*

πειθαρχέω, -ώ; 1 aor. ptcip. πειθαρχήσας; (πειθαρχος; and this fr. πειθομαι and ἀρχή); to obey (a ruler or a superior): θεῷ, Acts v. 29, 32; magistrates, Tit. iii. 1 [al. take it here absol. to be obedient]; τῷ λόγῳ τῆς δικαιοσύνης, Polyc. ad Philipp. 9, 1; [A. V. to hearken to] one advising something, Acts xxvii. 21. (Soph., Xen., Polyb., Diod.. Joseph., Plut., al.; on the very freq. use

of the verb by Philo see Siegfried, Philo von Alex. u. s. w. p. 43 [esp. p. 108].)*

πειθός [WH πιθός; see I, 1, -ή, -όν, (fr. πειθω, like φειδός fr. φειδομαι [cf. W. 96 (91)])], persuasive: ἐν πειθόις λόγοις, 1 Co. ii. 4 [cf. B. 73]. Not found elsewhere [W. 24]. The Grks. say πιθανός; as πιθανοὶ λόγοι, Joseph. antt. 8, 9, and often in Grk. auth. See Passow s. v. πιθανός, 1 e.; [L. and S. ibid. I. 2; WH. App. p. 153].*

Πειθώ, -όν, ḥ, 1. Peitho, prop. name of a goddess, lit. Persuasion; Lat. Suada or Sudela. 2. persuasive power, persuasion: 1 Co. ii. 4 ἐν πειθοῖ—acc. to certain inferior authorities. [On the word, see Müller's note on Joseph. c. Ap. 2, 21, 3. (Hes., Hdt., al.)].*

πειθω [(fr. r. meaning ‘to bind’; allied w. πίστις, fides, foedus, etc.; Curtius § 327; Vaniček p. 592)]; impf. ἐπειθοῦν; fut. πείσων; 1 aor. ἐπείσα; 2 pf. πέποιθα; plurp. ἐπεποίθειν (Lk. xi. 22); Pass. [or Mid., pres. πειθομαι; impf. ἐπειθόμην]; pf. πέπεισμαι; 1 aor. ἐπείσθη; 1 fut. πεισθήσομαι (Lk. xvi. 31); fr. Hom. down; 1. Active; a. to persuade, i. e. to induce one by words to believe: absol. πείσας μετέστρεψεν ικανὸν ὄχλον, Acts xix. 26; τί, to cause belief in a thing (which one sets forth), Acts xix. 8 R G T [cf. B. 150 (131) n.] (Soph. O. C. 1442); περί w. gen. of the thing, ibid. L Tr WH; τινά, one, Acts xviii. 4; τινά τι, one of a thing, Acts xxviii. 23 Rec. (Hdt. 1, 163; Plat. apol. p. 37 a., and elsewhere; [cf. B. u. s.]); τινά περί τινος, concerning a thing, ibid. G L T Tr WH. b. as in class. Grk. fr. Hom. down, w. an acc. of a pers., to make friends of, win one's favor, gain one's good-will, Acts xii. 20; or to seek to win one, strive to please one, 2 Co. v. 11; Gal. i. 10; to conciliate by persuasion, Mt. xxviii. 14 [here T WH om. Tr br. αὐτόν]; Acts xiv. 19; i. q. to tranquillize [A. V. assure], τὰς καρδίας ἡμῶν, 1 Jn. iii. 19.

c. to persuade unto i. e. move or induce one by persuasion to do something: τινά foll. by an inf. [B. § 139, 46], Acts xiii. 43; xxvi. 28, (Xen. an. 1, 3, 19; Polyb. 4, 64, 2; Diod. 11, 15; 12, 39; Joseph. antt. 8, 10, 3); τινά foll. by ἦν [cf. W. 338 (317); B. § 139, 46], Mt. xxvii. 20 [Plut. apoph. Alex. 21]. 2.

Passive and Middle [cf. W. 253 (238)]; a. to be persuaded, to suffer one's self to be persuaded; to be induced to believe: absol., Lk. xvi. 31; Acts xvii. 4; to have faith, Heb. xi. 13 Rec.; τινί, in a thing, Acts xxviii. 24; to believe, sc. ὅτι, Heb. xiii. 18 L T Tr WH. πέπεισμαι τι [on the neut. acc. cf. B. § 131, 10] περί τινος (gen. of pers.), to be persuaded (of) a thing concerning a person, Heb. vi. 9 [A. V. we are persuaded better things of you, etc.]; πεπεισμένος εἰμι, to have persuaded one's self, and πειθομαι, to believe, [cf. Eng. to be persuaded], foll. by acc. w. inf., Lk. xx. 6; Acts xxvi. 26; πέπεισμαι ὅτι, Ro. viii. 38; 2 Tim. i. 5, 12; with ἐν κυρίῳ added (see ἐν, I. 6 b.), Ro. xiv. 14; περί τινος ὅτι, Ro. xv. 14. b. to listen to, obey, yield to, comply with: τινί, one, Acts v. 36 sq. 39 (40); xxiii. 21; xxvii. 11; Ro. ii. 8; Gal. iii. 1 Rec.; v. 7; Heb. xiii. 17; Jas. iii. 3. 3. 2 pf. πέποιθα (Sept. mostly for πέπεισμαι, also for πέπεισμαι, ιψύ) Niphal of the unused γένετο, intrans. to trust, have confidence, be confident: foll. by acc. w. inf., Ro. ii. 19; by ὅτι, Heb.

xiii. 18 Rec.; by ὅτι with a preparatory αὐτὸν τοῦτο [W. § 23, 5], Phil. i. 6; τοῦτο πεποιθὼς οἴδα ὅτι, ibid. 25; πέποιθα w. a dat. of the pers. or the thing in which the confidence reposes (so in class. Grk. [on its constr. in the N. T. see B. § 133, 5; W. 214 (201); § 33, d.]): Phil. i. 14; Philem. 21, (2 K. xviii. 20; Prov. xiv. 16; xxviii. 26; Is. xxviii. 17; Sir. xxxv. (xxxii.) 24; Sap. xiv. 29); ἐντρό foll. by an inf. 2 Co. x. 7; ἐν τινι, to trust in, put confidence in a pers. or thing [cf. B. u. s.], Phil. iii. 3, 4; ἐν κυρίῳ foll. by ὅτι, Phil. ii. 24; ἐπὶ τινι, Mt. xxvii. 43 L txt. WH mrg.; Mk. x. 24 [where T WH om. Tr mrg. br. the cl.]; Lk. xi. 22; xviii. 9; 2 Co. i. 9; Heb. ii. 13, (and very often in Sept., as Deut. xxviii. 52; 2 Chr. xiv. 11; Ps. ii. 13; Prov. iii. 5; Is. viii. 17; xxxi. 1); ἐπὶ τινα, Mt. xxvii. 43 where L txt. WH mrg. ἐπὶ w. d. at. (Is. xxxvi. 5; Hab. ii. 18; 2 Chr. xvi. 7 sq., etc.); ἐπὶ τινα foll. by ὅτι, 2 Co. ii. 3; 2 Th. iii. 4; εἰς τινα foll. by ὅτι, Gal. v. 10. [COMP.: ἀναπείθω.]*

Πειλάτος, see Πιλάτος [and cf. ει., ι.].

πεινάω, -ῶ, inf. **πεινᾶν** (Phil. iv. 12); fut. **πεινάσω** (Lk. vi. 25; Rev. vii. 16); 1 aor. **ἐπείνασα**, — for the earlier forms **πεινῆν**, **πεινήσω**, **ἐπείνησα**; cf. *Lob ad Phryn.* pp. 61 and 204; W. § 13, 3 b.; [B. 37 (32); 44 (38)]; see also διψάω; (fr. **πεῖνα** hunger; [see **πένης**]); fr. Hom. down; Sept. for **ὤγει**; to hunger, be hungry; a. prop. : Mt. iv. 2; xii. 1, 3; xxi. 18; xxv. 35, 37, 42, 44; Mk. ii. 25; xi. 12; Lk. iv. 2; vi. 3, 25; i. q. to suffer want, Ro. xii. 20; 1 Co. xi. 21, 34; to be needy, Lk. i. 53; vi. 21; Phil. iv. 12; in this same sense it is joined with διψᾶν, 1 Co. iv. 11; in figurative disc. οὐ πεινᾶν κ. οὐ διψᾶν is used to describe the condition of one who is in need of nothing requisite for his real (spiritual) life and salvation, Jn. vi. 35; Rev. vii. 16. b. metaph. to crave ardently, to seek with eager desire : w. acc. of the thing, τὴν δικαιοσύνην, Mt. v. 6 (in the better Grk. auth. w. a gen., as χρημάτων, Xea. Cyr. 8, 3, 39; συμμάχων, 7, 5, 50; ἐπιανου, oec. 13, 9; cf. W. § 30, 10, b. fin.; [B. § 131, 4]; Kuinoel on Mt. v. 6, and see διψάω, 2).*

πειρά, -ας, ἡ, (**πειράω**), fr. Aeschyl. *down*, a trial, experiment, attempt : πειρᾶν λαμβάνειν τινός, i. q. to attempt a thing, to make trial of a thing or a person, (a phrase common in prof. auth.; cf. Xen. mem. 1, 4, 18; Cyr. 3, 3, 38; see other exx. in *Sturz*, Lex. Xenoph. iii. p. 488; Plat. *Protag.* p. 342 a.; *Gorg.* p. 448 a.; Joseph. antt. 8, 6, 5; Ael. v. h. 12, 22; often in Polyb., cf. *Schweighäuser*, Lex. Polyb. p. 460; Sept. Deut. xxviii. 56; [other exx. in Bleek on Heb. l. c.; *Field*, *Otium Norv.* pars iii. p. 146]), θαλάσσης, to try whether the sea can be crossed dry-shod like the land, Heb. xi. 29; to have trial of a thing, i. e. to experience, learn to know by experience, ματτίγων, Heb. xi. 36 (often in Polyb.; τῆς προνοίας, Joseph. antt. 2, 5, 1).*

πειράζω (a form found several times in Hom. and Apoll. Rhod. and later prose, for **πειράω** [which see in Veitch] more com. in the other Grk. writ.); impf. **ἐπειράζων**; 1 aor. **ἐπείρασα**; Pass., pres. **πειράζομαι**; 1 aor. **ἐπειράσθην**; pf. ptc. **πειρασμένος** (Heb. iv. 15; see **πειράω**, 1); 1 aor. mid. 2 pers. sing. **ἐπειράσω** (Rev. ii. 2 Rec.); Sept.

for **πειράζων**; to try, i. e. 1. to try whether a thing can be done; to attempt, endeavor : with an inf., Acts ix. 26 L T Tr WH; xvi. 7; xxiv. 6. 2. to try, make trial of; test : **τινά**, for the purpose of ascertaining his quality, or what he thinks, or how he will behave himself;

a. in a good sense : Mt. xxii. 35 [al. refer this to b.]; Jn. vi. 6; [2 Co. xiii. 5]; Rev. ii. 2. b. in a bad sense: to test one maliciously, craftily to put to the proof his feelings or judgment, Mt. xvi. 1; xix. 3; xxii. 18, 35; Mk. viii. 11; x. 2; xii. 15; Lk. xi. 16; xx. 23 (where G T WH Tr txt. om. Tr mrg. br. the words **τί με πειράζετε**); Jn. viii. 6.

c. to try or test one's faith, virtue, character, by enticement to sin; hence acc. to the context i. q. to solicit to sin, to tempt : Jas. i. 13 sq.; Gal. vi. 1; Rev. ii. 10; of the temptations of the devil, Mt. iv. 1, 3; Mk. i. 13; Lk. iv. 2; 1 Co. vii. 5; 1 Th. iii. 5; hence, δειπράζω, subst., Vulg. *tentator*, etc., the tempter: Mt. iv. 3; 1 Th. iii. 5.

d. After the O. T. usage a. of God; to inflict evils upon one in order to prove his character and the steadfastness of his faith: 1 Co. x. 13; Heb. ii. 18; iv. 15 [see **πειράζω**]; xi. 17, 37 [where see WH. App.]; Rev. iii. 10, (Gen. xxii. 1; Ex. xx. 20; Deut. viii. 2; Sap. iii. 5; xi. 10 (9); Judith viii. 25 sq.).

b. Men are said **πειράζειν τὸν θεόν**, — by exhibitions of distrust, as though they wished to try whether he is not justly distrusted; by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were, to give proof of his perfections: Acts xv. 10; Heb. iii. 9 R G, (Ex. xvii. 2, 7; Num. xiv. 22; Ps. lxxvii. (lxxviii.) 41, 56; ev. (evi.) 14, etc.; cf. *Grimm*, Exgt. Hdb. on Sap. p. 49); sc. **τὸν Χριστόν** [L T Tr txt. WH τ. κύριον], 1 Co. x. 9 [but L mrg. T WH mrg. ἔξεπείρασαν]; **τὸν πνεῦμα κυρίον**, Acts v. 9; absol. **πειράζειν ἐν δοκιμασίᾳ** (see δοκιμασία), Heb. iii. 9 L T Tr WH.

[On **πειράζω** (as compared with δοκιμάζω), see Trench § lxxiv.; cf. Cremer s. v. COMP.: ἐκ-πειράζω.]*

πειρασμός, -οῦ, ὁ, (**πειράζω**, q. v.), Sept. for **πειράζω**, an experiment, attempt, trial, proving; (Vulg. *tentatio*); a. univ. trial, proving: Sir. xxvii. 5, 7; **τὸν πειρασμὸν ὑμῶν** ἐν τῇ σαρκὶ μον, the trial made of you by my bodily condition, since this condition served to test the love of the Galatians towards Paul, Gal. iv. 14 L T Tr WH [cf. b. below, and Bp. Lghft. ad loc.].

b. spec. the trial of man's fidelity, integrity, virtue, constancy, etc.: 1 Pet. iv. 12; also an enticement to sin, temptation, whether arising from the desires or from outward circumstances, Lk. viii. 13; 1 Co. x. 13; **ὑπομένειν πειρασμόν**, Jas. i. 12; an internal temptation to sin, 1 Tim. vi. 9; of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand, Lk. iv. 13; of a condition of things, or a mental state, by which we are enticed to sin, or to a lapse from faith and holiness: in the phrases **εἰσφέρειν τινὰ εἰς πειρά**, Mt. vi. 13; Lk. xi. 4; **εἰσέρχεσθαι εἰς π.**, Mt. xxvi. 41; Mk. xiv. 38 [here T WH ἔρχ.]; Lk. xxii. 40, 46; adversity, affliction, trouble, [cf. our trial], sent by God and serving to test or prove one's faith, holiness, character: plur., Lk. xxii. 28; Acts xx. 19; Jas. i. 2; 1 Pet. i. 6; **τὸν πειρά μον τὸν ἐν τῇ σαρκὶ μον**,

my temptation arising from my bodily infirmity, Gal. iv. 14 Rec. [but see a. above]; ὥρα τοῦ πειρασμοῦ, Rev. iii. 10; ἐκ π. ρύνθαι, 2 Pet. ii. 9, (Deut. vii. 19; xxix. 3; Sir. ii. 1; vi. 7; xxxvi. (xxxii.) 1; 1 Macc. ii. 52). c.

‘temptation’ (i. e. *trial*) of God by men, i. e. rebellion against God, by which his power and justice are, as it were, put to the proof and challenged to show themselves: Heb. iii. 8 (Deut. vi. 16; ix. 22; Ps. xciv. (xcv.) 8). Cf. *Fried. B. Koester*, Die bibl. Lehre von der Versuchung, Gotha, 1859. (The word has not yet been found in prof. auth. exc. Diosec. praef. 1: τοὺς ἐπὶ παθῶν π. experiments made on diseases.)*

πειράω: impf. mid. 3 pers. (sing. and plur.), ἐπειράτο; ἐπειρώντο; pf. pass. ptep. πειραμένος (see below); com. in Grk. writ. fr. Hom. down; to try; i. e. 1. to make a trial, to attempt, [A. V. to assay], foll. by an infin.; often so fr. Hom. down; also so in the mid. in Acts ix. 26 R G; xxvi. 21, (Xen. symp. 4, 7; Cyr. 1, 4, 5, etc.; often in Polyb.; Ael. v. h. 1, 34; 2 Macc. ii. 23; 3 Macc. i. 25; 4 Macc. xii. 2, etc.); hence πειραμένος taught by trial, experienced, Heb. iv. 15 in certain codd. and edd. ([Rec.⁴], Tdf. formerly) [see below, and cf. πειράω, d. a.]. 2.

In post-Hom. usage with the acc. of a pers. to test, make trial of one, put him to the proof: his mind, sentiments, temper, Plut. Brut. 10; in particular, to attempt to induce one to commit some (esp. a carnal) crime; cf. Passow s. v. 3 a.; [L. and S. s. v. A. IV. 2]. Hence πειραμένος in Heb. iv. 15 (see 1 above) is explained by some [cf. W. § 15 Note ad fin.], tempted to sin; but the Pass. in this sense is not found in Grk. writ.; see Delitzsch ad loc.*

πειρασμή, -ῆς, ἡ, (πειθώ, q. v.; like πλησμονή), *persuasion*: in an active sense [yet cf. Bp. Lightf. on Gal. as below] and contextually, *treacherous or deceptive persuasion*, Gal. v. 8 [cf. W. § 68, 1 fin.]. (Found besides in Ignat. ad Rom. 3, 3 longer recens.; Justin apol. 1, 53 init.; [Irenaeus 4, 33, 7]; Epiph. 30, 21; Chrysost. on 1 Th. i. 3; Apollon. Dys. syntax p. 195, 10 [299, 17]; Eustath. on Hom. Il. a'. p. 21, 46 vs. 22; 99, 45 vs. 442; t'. p. 637, 5 vs. 131; and Od. x'. p. 785, 22 vs. 285.)*

πέλαγος, -ους, τό, [by some (e. g. Lob. Pathol. Proleg. p. 305) connected with πλάξ, i. e. the ‘flat’ expanse (cf. Lat. *aequor*); but by Curtius § 367 et al. (cf. Vanicek p. 515) with πλήστω, i. e. the ‘beating’ waves (cf. our ‘plash’)], fr. Hom. down; a. prop. *the sea* i. e. the *high sea, the deep*, (where ships sail; accordingly but a part of the sea, θάλασσα, Aristot. Probl. sect. 23 quaest. 3 [p. 931^b, 14 sq.] ἐν τῷ λιμένι δίλιγη ἐστίν ἡ θάλασσα, ἐν δὲ τῷ πελάγει βαθεῖα. Hence) τὸ πέλαγος τῆς θαλάσσης, *aequor maris*, [A. V. *the depth of the sea*; cf. Trench § xiii.], Mt. xviii. 6 (so too Apollon. Rhod. 2, 608; πέλαγος αἰγαίος ἀλός, Eur. Tro. 88; Hesych. πέλαγος... βυθός, πλάτος θαλάσσης. Cf. W. 611 (568); [Trench u. s.]). b. univ. *the sea*: τὸ πέλ. τὸ κατὰ τὴν Κιλικίαν, Acts xxvii. 5 (see exx. fr. Grk. auth. in Passow s. v. πέλαγος, 1; [L. and S. s. v. I.]).*

πελεκίω: pf. pass. ptep. πεπελεκισμένος; (πέλεκυς, an axe or two-edged hatchet); to cut qm with an axe, to

behead: τινά, Rev. xx. 4. (Polyb., Diod., Strab., Joseph. antt. 20, 5, 4; Plut. Ant. 36; [cf. W. 26 (25)].)*

πέμπτος, -η, -ον, [fr. Hom. down], fifth: Rev. vi. 9; ix. 1; xvi. 10; xxi. 20.*

πέμπω; fut. πέμψω; 1 aor. ἐπέμψα [on its epistolary use (for the pres. or the pf.) see W. 278 (261); B. 198 (172); Bp. Lightf. on Phil. ii. (25), 28; Philem. 11]; Pass., pres. πέμπομαι; 1 aor. ἐπέμψθη (Lk. vii. 10); fr. Hom. down; Sept. for πέμψω; to send: τινά, absol., one to do something, Mt. xxii. 7; Lk. vii. 19; xvi. 24; Jn. i. 22; vii. 18; xiii. 16, 20; xx. 21 [Treg. mrg. ἀποστέλλει.]; 2 Co. ix. 3; Phil. ii. 23, 28, etc.; τινά or τινά is omitted where the ptep. is joined to another finite verb, as πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, he sent (a deputy) and beheaded John, Mt. xiv. 10; add, Acts xix. 31; xxiii. 30, (for other exx. see ἀποστέλλει, 1 d.); in imitation of the Hebr. “אֶת־צְבָא נִנְשַׁל” (1 S. xvi. 20; 2 S. xi. 14; xii. 25; 1 K. ii. 25) we find πέμψας διὰ τῶν μαθητῶν αὐτοῦ, he sent by his disciples (unless with Fritzsche, and Bornemann, Schol. in Luc. p. lxv., one prefer to take πέμψας absol. and to connect διὰ τ. μαθ. with the foll. εἶπεν [so Mey., but see (7te Aufl. ed. Weiss), Keil, De Wette, al.]), Mt. xi. 2 L T Tr WH, (so ἀποστέλλεις διὰ τοῦ ἀγγέλου, Rev. i. 1). Teachers who come forward by God’s command and with his authority are said to be (or to have been) sent by God: as, John the Baptist, Jn. i. 33; Jesus, Jn. iv. 34; v. 23 sq. 30, 37; vi. 38–40, 44; vii. 16, 28, etc.; Ro. viii. 3; the Holy Spirit, rhetorically personified, Jn. xiv. 26; xv. 26; xvi. 7. τινά, w. dat. of the pers. to whom one is sent: 1 Co. iv. 17; Phil. ii. 19; τινά τινι παρά τινος (prop. to send one to one from one’s abode [see παρά, I. a.]), Jn. xv. 26; πρός τινα, Lk. iv. 26; Jn. xvi. 7; Acts x. 33; xv. 25; xxiii. 30; [xxv. 21 R G]; Eph. vi. 22; Phil. ii. 25; Col. iv. 8; Tit. iii. 12; with the ptep. λέγων added (Hebr. וְאֵלֹהֶל כְּלֹשׁ, Gen. xxxviii. 25; 2 S. xiv. 32, etc.), said by messenger (Germ. *liess sagen*), Lk. vii. 6, 19; τινά εἰς w. an acc. of place, Mt. ii. 8; Lk. xv. 15; xvi. 27; Acts x. 5; *the end*, for which one is sent is indicated — by the prep. εἰς, Eph. vi. 22; Col. iv. 8; 1 Pet. ii. 14; by an infin., Jn. i. 33; 1 Co. xvi. 3; Rev. xxii. 16. Of things, τί τινι a. to bid a thing to be carried to one: Rev. xi. 10; with εἰς and an acc. of place added, Rev. i. 11; εἰς w. an acc. indicating the purpose, Acts xi. 29; Phil. iv. 16 [here Lchm. br. εἰς; cf. B. 329 (283)]. b. to send (thrust or insert) a thing into another: Rev. xiv. 15, 18, (Ael. hist. an. 12, 5); τινί τι εἰς τό w. an inf., 2 Th. ii. 11. [COMP.: ἀν-, ἐκ-, μετα-, προ-, συμ- πέμπω.]

[SYN.: πέμπω, ἀποστέλλω: πέμπω is the general term (differing from θημι in directing attention not to the exit but to the advent); it may even imply accompaniment (as when the sender is God). ἀποστέλλω includes a reference to equipment, and suggests official or authoritative sending. Cf. Schmidt ch. 104; Westcott on Jn. xx. 21, ‘Additional Note’; also ‘Additional Note’ on 1 Jn. iii. 5.]

πένης, -ητος, ὁ, (πένουμαι to work for one’s living; the Lat. *penuria* and Grk. πεινάω are akin to it [cf. Vanicek p. 1164]; hence πένης i. q. ἐπόνου καὶ ἐνεργείας τὸ ἔγχων, Etym. Magn.), poor: 2 Co. ix. 9. (From Soph. and Hdt. down; Sept. for οὐαὶ οὐαὶ, Λεβ. שְׁנִים, שְׁנִים, etc.)*

[SYN. πένης, πτωχός: “πένης occurs but once in the N.T., and then in a quotation fr. the Old, while πτωχός occurs between thirty and forty times. . . . The πένης may be so poor that he earns his bread by daily labor; the πτωχός that he only obtains his living by begging.” Trench § xxxvi.; cf. Schmidt ch. 85, 4; ch. 186.]

πενθερά, -ᾶς, ἡ, (fem. of πενθερός, q. v.), a mother-in-law, a wife's mother: Mt. viii. 14; x. 35; Mk. i. 30; Lk. iv. 38; xii. 53. (Dem., Plut., Leian., al.; Sept. for τοῦτο.) *

πενθερός, -οῦ, ὁ, a father-in-law, a wife's father: Jn. xviii. 13. (Hom., Soph., Eurip., Plut., al.; Sept. [for οὐ, γένος].) *

πενθέω, -ῶ; fut. πενθήσω; 1 aor. ἐπένθησα; (πένθος); fr. Hom. down; Sept. chiefly for ἡγάπη; to mourn; a. intrans.: Mt. v. 4 (5); ix. 15; 1 Co. v. 2; πενθεῖν κ. κλαίειν, Mk. xvi. 10; Lk. vi. 25; Jas. iv. 9; Rev. xviii. 15, 19; ἐπὶ τινι, over one, Rev. xviii. 11 R G L (Is. lxvi. 10), ἐπὶ τινα, ibid. T Tr WH (2 S. xiii. 37; 2 Chr. xxxv. 24, etc.). b. trans. to mourn for, lament, one: 2 Co. xii. 21 [cf. W. 635 sq. (590); B. § 131, 4. SYN. see θρηνέω, fin.] *

πένθος, -ους, τό, (πένθω [(?); akin, rather, to πάθος, πένομαι (cf. πένης); see Curtius p. 53; Vaniček p. 1165]), fr. Hom. down, Sept. for ἡγάπη, mourning: Jas. iv. 9; Rev. xviii. 7 sq.; xxi. 4. *

πενιχρός, -ά, -όν, (fr. πένομαι, see πένης), needy, poor: Lk. xxi. 2. (Occasionally in Grk. auth. fr. Hom. Od. 3, 348 down; for ἥψη in Ex. xxii. 25; for ἥῃ in Prov. xxix. 7.) *

πεντάκις, adv., five times: 2 Co. xi. 24. [From Pind., Aeschyl., down.] *

πεντακισχίλιοι, -αι, -α, five times a thousand, five thousand: Mt. xiv. 21; xvi. 9; Mk. vi. 44; viii. 19; Lk. ix. 14; Jn. vi. 10. [Hdt., Plat., al.] *

πεντακόσιοι, -αι, -α, five hundred: Lk. vii. 41; 1 Co. xv. 6. [From IIom. (-τηκ-) down.] *

πέντε, οἱ, αἱ, τά, five: Mt. xiv. 17, and often. [From Hom. down.]

πεντε-καλ-δέκατος, -η, -ον, the fifteenth: Lk. iii. 1. [Diod., Plut., al.] *

πεντήκοντα, οἱ, αἱ, τά, fiftieth: Lk. vii. 41; xvi. 6; Jn. viii. 57; xxi. 11 [R G πεντηκονταριῶν (as one word)]; Acts xiii. 20; ἀνὰ πεντήκη by fifties [see ἀνά, 2], Mk. vi. 40 [here L T Tr WH κατὰ π.; see κατά, II. 3 a. γ.]; Lk. ix. 14. [From IIom. down.] *

πεντηκοστή, -ῆς, ἡ, (se. ἡμέρα; fem. of πεντηκοστός fiftieth), [fr. Plat. down.], Pentecost (prop. the fiftieth day after the Passover, Tob. ii. 1; 2 Macc. xii. 32; [Philo de sephen. § 21; de decal. § 30; cf. W. 26]), the second of the three great Jewish festivals; celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest (Ex. xxiii. 16; Lev. xxiii. 15 sq.; Deut. xvi. 9): Acts ii. 1; xx. 16; 1 Co. xvi. 8, (Joseph. antt. 3, 10, 6; [14, 13, 4; etc.]). [BB. DD. (esp. Ginsburg in Alex.'s Kitto) s. v. Pentecost; Hamburger, Real-Encycl. i. s. v. Wochentest; Edersheim, The Temple, ch. xiii.] *

πεποιθησις, -εως, ἡ, (πειθω, 2 pf. πέποιθα), trust, confi-

dence [R. V.], reliance: 2 Co. i. 15; iii. 4; x. 2; Eph. iii. 12; εἰς τινα, 2 Co. viii. 22; ἐν τινι, Phil. iii. 4. (Philo de nobilit. § 7; Joseph. antt. 1, 3, 1; 3, 2, 2; 10, 1, 4; [11, 7, 1; Clem. Rom. 1 Cor. 2, 3]; Zosim., Sext. Emp., al.; Sept. once for ηποτε, 2 K. xviii. 19.) The word is condemned by the Atticists; cf. Lob. ad Phryn. p. 295.*

πέρ, an enclitic particle, akin to the prep. περί [Herm. de part. ἄν, p. 6; Curtius § 359; cf. Lob. Pathol. Elementa, i. 290; al. (connect it directly with πέραν, etc., and) give ‘throughly’ as its fundamental meaning; cf. Bäumlein, Partikeln, p. 198], showing that the idea of the word to which it is annexed must be taken in its fullest extent; it corresponds to the Lat. circiter, cunque, Germ. noch so sehr, immerhin, wenigstens, ja; [Eng. however much, very much, altogether, indeed]; cf. Hermann ad Vig. p. 791; Klotz ad Devar. ii. 2 p. 722 sqq.; [Donaldson, New Crat. § 178 fin.]. In the N. T. it is affixed to the pron. δος and to sundry particles, see διόπερ, ἐάνπερ, εἴπερ, ἐπείπερ, ἐπεδήπερ, ἥπερ, καθάπερ, καίπερ, δύσπερ, ώσπερ. [(From Hom. down.)]

περαιτέρω, (fr. περαιτέρος, compar. of πέρα), adv., fr. Aeschyl. down, further, beyond, besides: Acts xix. 39 L Tr WH, for R G περὶ ἔτερων. With this compare οὐδὲν ζητήσετε περαιτέρω, Plat. Phaedo c. 56 fin. p. 107 b.*

πέραν, Ionic and Epic πέρην, adv., fr. Hom. down; Sept. for τὴν; beyond, on the other side; a. τὸ πέραν, the region beyond, the opposite shore: Mt. viii. 18, 28; xiv. 22; xvi. 5; Mk. iv. 35; v. 21; vi. 45; viii. 13. b. joined (like a prep.) with a gen. [W. § 54, 6]: πέραν τῆς θαλ. Jn. vi. 22, 25; πέραν τοῦ Ιορδάνου, Mt. iv. 15; xix. 1; [Mk. x. 1 L T Tr WH]; Jn. i. 28; iii. 26; with verbs of going it marks direction towards a place [over, beyond], Jn. vi. 1, 17; x. 40; xviii. 1; of the place whence, [Mt. iv. 25]; Mk. iii. 8. τὸ πέραν τῆς θαλάσσης, Mk. v. 1; [τοῦ Ιορδάνου, Mk. x. 1 R G]; τῆς λίμνης, Lk. viii. 22, (τοῦ ποταμοῦ, Xen. an. 3, 5, 2). [See Sophocles, Lex. s. v.] *

πέρας, -ατος, τό, (πέρα beyond), fr. Aeschyl. down, extremity, bound, end, [see τέλος, 1 a. init.]; a. of a portion of space (boundary, frontier): πέρατα τῆς γῆς, [the ends of the earth], i. q. the remotest lands, Mt. xii. 42; Lk. xi. 31, (Hom. Il. 8, 478 [πέραρα]; Thuc. I, 69; Xen. Ages. 9, 4; Sept. for γένεσις [W. 30]); also τῆς οἰκουμένης, Ro. x. 18 (Ps. lxxi. (lxxii.) 8). b. of a thing extending through a period of time (termination): ἀντιλογίας, Heb. vi. 16 (τῶν κακῶν, Aeschyl. Pers. 632; Joseph. b. j. 7, 5, 6, and other exx. in other writ.).*

Πέργαμος [perh. -μον, τό, (the gend. in the N. T. is indeterminate; cf. Lob. ad Phryn. p. 421 sq.; Pape, Eigenamen, s. vv.)], -ον, ἡ, Pergamus [or Pergamum, (cf. Curtius § 413)], a city of Mysia Major in Asia Minor, the seat of the dynasties of Attalus and Eumenes, celebrated for the temple of Aesculapius, and the invention [(?) cf. Gardthausen, Griech. Palaeogr. p. 39 sq.; Birt, Antikes Buchwesen, ch. ii.] and manufacture of parchment. The river Selinus flowed through it and the Cetius ran past it (Strab. 13 p. 623; Plin. 5, 30 (33); 13, 11 (21); Tac. ann. 3, 63). It was the birthplace of the

physician Galen, and had a great royal library. Modern *Berghama*. There was a Christian church there: Rev. i. 11; ii. 12.*

Πέρη. -ης, ἡ, [cf. the preceding word], *Perge* or *Perga*, a town of Pamphylia, on the river Cestrus about seven miles (sixty stadia) from the sea. On a hill near the town was the temple of Diana [i. e. Artemis] (Strab. 14 p. 667; Mel. 1, 14; Liv. 38, 37); Acts xiii. 13 sq.; xiv. 25. [BB. DD.; Lewin, St. Paul, i. 134 sq.]*

πέρι, (akin to *πέρα*, *πέραν*; [Curtius § 359]), prep., joined in the N. T. with the gen. and the acc. (in class. Grk. also with the dat.), and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. *circum, circa; around, about*.

I. with the GENITIVE it denotes that *around* which an act or state revolves; *about, concerning, as touching, etc.*, (Lat. *de, quod attinet ad, causa w. a gen., propter*) [cf. W. 372 sq. (349)]. a. *about, concerning*, (Lat. *de*; in later Lat. also *circa*): after verbs of speaking, teaching, writing, etc., see under *ἀναγγέλλω, ἀπαγγέλλω, ἀπολογοῦμαι, γογγίζω, γράφω, δηλώω, διαβεβαιῶμαι, διαγνωρίζω, διαλέγομαι, διδάσκω, δηγοῦμαι* (Heb. xi. 32), *δύηγησις, εἶπον* and *προεῖπον, ἐτερωτάω* and *ἐρωτάω, κατηχέω, λαλέω, λέγω, λόγον αἰτέω, λόγον ἀποδίδωμι, λόγον δίδωμι, μαρτυρέω, μνεία, μνημονεύω, προκαταγγέλλω, προφητεύω, ὑπομημήσκω, χρηματίζομαι, ἥχος, φήμη, etc.*; after verbs of hearing, knowing, ascertaining, inquiring, see under *ἀκούω, γνῶσκω, ἐπίσταμαι, εἴδον, ἔξετάζω, ζητέω, ἐκζητέω, ἐπιζητέω, ζῆτημα, πυνθάνομαι, etc.*; after verbs of thinking, deciding, supposing, doubting, etc.; see under *διαλογίζομαι, ἐνθυμεόμαι, πέπεισμαι, πιστεύω, διαπορέω, λέγχω, etc.*

b. *as respects* [A. V. often *(as) touching*]; a. with verbs, to indicate that what is expressed by the verb (or verbal noun) holds so far forth as some person or thing is concerned; *with regard to, in reference to*: Acts xxviii. 21; Heb. xi. 20; ἡ περὶ σοῦ μνεία, 2 Tim. i. 3; ἔξουσίαν ἔχειν, 1 Co. vii. 37; ἐπιταγὴν ἔχειν, ibid. 25; see *ἐντέλλομαι, ἐντολή, παρακαλέω, παραμυθέομαι, πρόφασις, ἔκδικος, λαγχάνω* to cast lots. β. with the neut. plur. [and sing.] of the article, *τὰ περὶ τίνος the things concerning a person or thing*, i. e. *what relates to, can be said about, etc.*: *τὰ περὶ τῆς βασιλείας τοῦ θεοῦ*, Acts i. 3; viii. 12 [Rec.]; xix. 8 [here L Tr WH om. *τά*]; *τὰ περὶ τῆς ὁδοῦ*, Acts xxiv. 22; with the gen. of a pers. *one's affairs, his condition or state*: Acts xxviii. 15; Eph. vi. 22; Phil. i. 27; ii. 19 sq.; Col. iv. 8; in a forensic sense, *one's cause or case*, Acts xxiv. 10; *τὰ περὶ Ἰησοῦ* (or *τοῦ κυρίου*), [*the (rumors) about Jesus* (as a worker of miracles), Mk. v. 27 T Tr mrg. br. WH]; *the things (necessary to be known and believed) concerning Jesus*, Acts xviii. 25; xxiii. 11; xxviii. 23 Rec., 31; the things that befell Jesus, his death, Lk. xxiv. 19; the things in the O. T. relative to him, the prophecies concerning him, ibid. 27; the career, death, appointed him by God, Lk. xxii. 37 [here T Tr WH *τὸ etc.*]. γ. *περὶ τίνος, absol.*, at the beginning of sentences, *concerning, as to*: 1 Co. vii. 1; viii. 1; xvi. 1, 12;

but in other places it is more properly taken with the foll. verb, Mt. xxii. 31; xxiv. 36; Mk. xii. 26; 1 Co. vii. 25; viii. 1, 4; xii. 1; 1 Th. iv. 9; v. 1; cf. W. 373 (350).

c. *on account of*; a. of the subject-matter, which at the same time occasions the action expressed by the verb: so after verbs of accusing, see *ἔγκαλέω, κατηγορέω, κρίνω τινὰ περὶ τίνος, etc.*; after verbs expressing emotion, see *δαυράζω, ἀγανακτέω, κακάρωμα, σπλαγχνίζομαι, ἐνχαριστέω, ἐνχαριστία, αἰνέω, μέλει μοι, μεριμνάω*; also after *ἔχομαι*, 3 Jn. 2, see *πᾶς*, II. 2 b. θ.

β. of the cause for (on account of) which a thing is done, or of that which gave occasion for the action or occurrence: Mk. i. 44; Lk. v. 14; Jn. x. 33, (*περὶ τῆς βλασφημίας λάβετε αὐτόν*, Ev. Nic. c. 4, p. 546 ed. Thilo [p. 221 ed. Tdf.]); Acts xv. 2; xix. 23; xxv. 15, 18, 24; Col. ii. 1 [R G].

γ. *on account of, i. e. for, for the benefit or advantage of*: Mt. xxvi. 28; Mk. xiv. 24 R G; Lk. iv. 38; Jn. xvi. 26; xvii. 9, 20; Heb. v. 3; xi. 40; *περὶ* and *ὑπέρ* alternate in Eph. vi. 18 sq. [cf. W. 383 (358) n. also § 50, 3; B. § 147, 21. 22; Wieseler, Meyer, Bp. Lghft., Ellie. on Gal. i. 4].

δ. *περὶ* is used of the design or purpose for removing something or taking it away: *περὶ ἀμαρτίας, to destroy sin*, Ro. viii. 3; *διδόναι ἑαντὸν περὶ τῶν ἀμαρτιῶν, to expiate, atone for, sins*, Gal. i. 4 (where R WH txt. *ὑπέρ* [see as in γ. above, and cf. *ὑπέρ*, I. 6]); also to offer sacrifices, and simply *sacrifices, περὶ ἀμαρτιῶν*, Heb. v. 3 [R G *ὑπέρ*; see u. s.]; x. 18, 26; *περὶ ἀμαρτιῶν ἔπαθε [ἀπέθανε]*, 1 Pet. iii. 18; *περὶ ἀμαρτίας sc. θυσίᾳ, sacrifices for sin, expiatory sacrifices*, Heb. x. 6 (fr. Ps. xxxix. (xl.) 7; cf. Num. viii. 8; see *ἀμαρτία, 3*; *τὰ περὶ τῆς ἀμ. Lev. vi. 25; τὸ περὶ τ. ἀ. Lev. xiv. 19*); *διασπός περὶ τ. ἀμαρτιῶν*, 1 Jn. ii. 2; iv. 10.

II. with the ACCUSATIVE (W. 406 (379)); a. of Place; *about, around: as, about parts of the body, Mt. iii. 4; [xviii. 6 L T Tr WH]; Mk. i. 6; ix. 42; Lk. xvii. 2; Rev. xv. 6. about places: Lk. xiii. 8; Acts xxii. 6; Jude 7; τὰ περὶ τὸν τόπον ἐκεῖνον, the neighborhood of that place, Acts xxviii. 7; οἱ περὶ w. an acc. of place, those dwelling about a place or in its vicinity, Mk. iii. 8 [T Tr WH om. L br. οἱ]. οἱ περὶ τινα, those about one i. e. with him, his companions, associates, friends, etc., Mk. iv. 10; Lk. xxii. 49; [add, Mk. xvi. VII (rejected) "Shorter Conclusion"]; acc. to Grk. idiom οἱ περὶ τὸν Παῦλον, Paul and his companions (Germ. die *Paulusgesellschaft*) [cf. W. 406 (379); B. § 125, 8], Acts xiii. 13; acc. to a later Grk. usage *αἱ περὶ Μάρθαν* denotes Martha herself, Jn. xi. 19 (although others [e. g. Meyer, Weiss, Keil, Godet, al.] understand by it Martha and her attendants or domestics; but L Tr WH read *πρὸς τὴν* (for *τὰς περὶ*) *Μάρθαν*); cf. Matthiae § 583, 2; Bnhdy. p. 263; Kühner ii. p. 230 sq.; [W. and B. u. s.]. in phrases the underlying notion of which is that of revolving about something: of persons engaged in any occupation, *οἱ περὶ τὰ γοινάτα ἐργάται* [A. V. *the workmen of like occupation*], Acts xix. 25; *περισπάσθαι, τυρβάζεσθαι περὶ τις*, Lk. x. 40, 41 [but here L T Tr WH txt. *θορυβάζει* q. v. (and WH mrg. om. *περὶ πολλά*)], (*περὶ τὴν γεωργίαν γίνε**

σθαι, 2 Macc. xii. 1). b. as to, in reference to, concerning: so after ἀδόκιμος, 2 Tim. iii. 8; ἀστοχεῖν, 1 Tim. vi. 21; 2 Tim. ii. 18; ναυαγεῖν, 1 Tim. i. 19; νοσεῖν, 1 Tim. vi. 4; περὶ πάντα ἑαυτὸν παρέχεσθαι τύπον, Tit. ii. 7; τὰ περὶ ἐμέ, the state of my affairs, Phil. ii. 23; αἱ περὶ τὰ λουτὰ ἐπιθυμίαι, Mk. iv. 19 (αἱ περὶ τὸ σῶμα ἐπιθυμίαι, Aristot. rhet. 2, 12, 3; τὰ περὶ ψυχῆν κ. σῶμα ἀγαθά, eth. Nic. 1, 8); cf. W. § 30, 3 N. 5; [B. § 125, 9]. c. of Time; in a somewhat indefinite specification of time, about, near: περὶ τρίτην ὥραν, Mt. xx. 8; add, 5 sq. 9; xxvii. 46; Mk. vi. 48; Acts x. [3 L T Tr WH], 9; xxii. 6.

III. in COMPOSITION περί in the N. T. signifies 1. in a circuit, round about, all around, as περίών, περιβάλλω. περιαστράπτω, περίκειμαι, περιουκέω, etc., etc. 2. beyond (because that which surrounds a thing does not belong to the thing itself but is beyond it): περίεργος, περιεργόζομαι, περιλείπω, περιμένω, περιούστος, περιστός, περιστενώ. 3. through [?]—intensive, rather (cf. περιπτώ, 2]: περιπείρω.

περι-άγω; impf. περιήγον; fr. Hdt. down; trans. a. to lead around [cf. περί, III. 1]. b. i. q. to lead about with one's self: τινά (Xen. Cyr. 2, 2, 28; τρεῖς παῖδες ἀκολούθους, Dem. p. 958, 16), 1 Co. ix. 5. 2. intrans. to go about, walk about, (Ceb. tab. c. 6): absol. Acts xiii. 11; with an acc. of place (depending on the prep. in compos., cf. Matthiae § 426; [B. 144, (126); W. § 52, 2 c.; 432 (402)]), Mt. iv. 23 [R G; (al. read the dat. with or without εν)]; ix. 35; xxiii. 15; Mk. vi. 6.*

περι-αἴρω, -ώ: 2 aor. inf. περιελένειν, [ptcp. plur. περιελόντες; Pass., pres. 3 pers. sing. περιαΐρεται]; impf. 3 pers. sing. περιγρέπται; fr. Hom. down; Sept. chiefly for γῆν; a. to take away that which surrounds or envelops a thing [cf. περί, III. 1]: τὸ καλύμμα, pass., 2 Co. iii. 16 (πορφύραν, 2 Macc. iv. 38; τὸ δακτύλιον, Gen. xli. 42; Joseph. antt. 19, 2, 3); ἀγκύρας, the anchors from both sides of the ship, [R. V. casting off], Acts xxvii. 40; [2 aor. ptcp., absol., in a nautical sense, to cast loose, Acts xxviii. 13 WH (al. περιελόντες)]. b. metaph. to take away altogether or entirely: τὰς ἀμαρτίας (with which one is, as it were, enveloped), the guilt of sin, i. e. to expiate perfectly, Heb. x. 11; τὴν ἔλπιδα, pass., Acts xxvii. 20.*

περι-άπτω: 1 aor. ptcp. περιάψας; [fr. Pind. down]; 1. to bind or tie around, to put around, [περί, III. 1]; to hang upon, attach to. 2. to kindle a fire around [or thoroughly; see περικρύπτω, περικαλύπτω, περικρατής, περιλύπτω, etc.] (Phalar. ep. 5, p. 28): Lk. xxii. 55 [T WH Tr txt.*]

περι-αστράπτω: 1 aor. περιήστραψα [R^{et} L περιέστρη (see B. 34 sq. (30) and Tdf.'s note)], to flash around, shine about, [περί, III. 1]: τινά, Acts ix. 3; περὶ τινα, Acts xxii. 6. ([4 Macc. iv. 10]; eccl. and Byzant. writ.)*

περι-βάλλω: fut. περιβαλῶ; 2 aor. περιέβαλον; pf. pass. ptcp. περιβεβλημένος; 2 aor. mid. περιβαλόμην; 2 fut. mid. περιβαλοῦμαι; fr. Hom. down; Sept. chiefly for γῆν to cover, cover up; also for ψῆλον to clothe, and πώμη to veil; to throw around, to put round;

a. πολέμει

χάρακα, to surround a city with a bank (palisade), Lk. xix. 43 ([R G Tr L txt. WH mrg.]; see παρεμβάλλω, 2).

b. of garments, τινά, to clothe one: Mt. xxv. 36, 38, 43; τινά τι, to put a thing on one, to clothe one with a thing [B. 149 (130); W. § 32, 4 a.]: Lk. xxiii. 11 [here T WH om. L Tr br. acc. of pers.]; Jn. xix. 2; pass., Mk. xiv. 51; xvi. 5; Rev. vii. 9, 13; x. 1; xi. 3; xii. 1; xvii. 4 (where Rec. has dat. of the thing; [so iv. 4 L WH txt., but al. εν w. dat. of thing]); xviii. 16; xix. 13; Mid. to put on or clothe one's self: absol. Rev. iii. 18; w. acc. of the thing [cf. B. § 135, 2], Mt. vi. 31; Acts xii. 8; passively,—in 2 aor., Mt. vi. 29; Lk. xii. 27; in 2 aor. w. acc. of the thing, Rev. iii. 18; xix. 8; in 2 fut. with εν τινι [B. u. s.; see εν, I. 5 b. p. 210*], Rev. iii. 5.*

περι-βλέπω: impf. mid. 3 pers. sing. περιεβλέπετο; 1 aor. ptc. περιβλέψαμενος; to look around. In the N. T. only in the mid. (to look round about one's self): absol., Mk. ix. 8; x. 23; foll. by an inf. of purpose, Mk. v. 32; τινά, to look round on one (i. e. to look for one's self at one near by), Mk. iii. 5, 34; Lk. vi. 10; εἰς τινας, Ev. Nic. c. 4; πάντα, Mk. xi. 11. (Arstph., Xen., Plat., al.; Sept.)*

περι-βόλαιον, -ον, τό, (περιβάλλω), prop. a covering thrown around, a wrapper; in the N. T. 1. a mantle: Heb. i. 12 (Ps. ci. (cii.) 27; Ezek. xvi. 13; xxvii. 7; Is. lix. 17; περιβ. βασιλικόν and περιβ. ἐκ πορφύρας, Palaeoph. 52, 4). 2. a veil [A. V. a covering]: 1 Co. xi. 15. [(From Eur. down.)]*

περι-δέω: plur. pass. 3 pers. sing. περιεδέστο; [fr. Hdt. down]; to bind around, tie over, [cf. περί, III. 1]: τινά τινι, Jn. xi. 44. (Sept. Job xii. 18; Plut. mor. p. 825 e. [i. e. praecepta ger. reipub. 32, 21; Aristot. h. a. 9, 39 p. 628a, 14].)*

περι-δρέμω, see περιτρέχω.

περι-εργάζομαι; (see περί, III. 2); to bustle about uselessly, to busy one's self about trifling, needless, useless matters, (Sir. iii. 23; Hdt. 3, 46; Plat. apol. p. 19 b.; al.): used apparently of a person officiously inquisitive about others' affairs [A. V. to be a busybody], 2 Th. iii. 11, as in Dem. p. 150, 24 [cf. p. 805, 4 etc.].*

περιέργος, -ον, (περί and ἔργον; see περί, III. 2), busy about trifles and neglectful of important matters, esp. busy about other folks' affairs, a busybody: 1 Tim. v. 13 (often so in prof. auth. fr. Xen. mem. 1, 3, 1; περ. καὶ πολυτράγμων, Epict. diss. 3, 1, 21); of things: τὰ περιέργα, impertinent and superfluous, of magic [A. V. curious] arts, Acts xix. 19 (so περιέργος practising magic, Aristaen. epp. 2, 18, 2 [cf. Plut. Alex. 2, 5]); cf. Kypke, Observv. and Kuinoel, Com. ad loc.)*

περι-έρχομαι; 2 aor. περιῆλθον; fr. Hdt. down; to go about: of strollers, Acts xix. 13; of wanderers, Heb. xi. 37; of navigators (making a circuit), Acts xxviii. 13 [here WH περιελόντες, see περιαΐρω, a.]; τὰς οἰκίας, to go about from house to house, 1 Tim. v. 13.*

περι-έχω; 2 aor. περιέσχον; fr. Hom. down; in the N. T. to surround, encompass; i. e. a. to contain: of the subject-matter, contents, of a writing (ἡ βίβλος περιέχει τὰς πράξεις, Diod. 2, 1; [Joseph. c. Ap. (1, 1);

1, 8; 2; 2, 4, 1; 2, 38, 1]), ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον, a letter of which this is a sample, or a letter written after this form [cf. τύπος, 3], Acts xxiii. 25 [L T Tr VII ἔχουσαν (cf. Grimm on 1 Macc. as below)] (τὸν τρόπον τοῦτον, 1 Macc. xv. 2; 2 Macc. xi. 16); intrans. [B. § 129, 17 n.; 144 (126) n.]: περιέχει ἐν (τῇ) γραφῇ, it is contained in (holy) scripture, 1 Pet. ii. 6 RGT Tr VII; absol., περιέχει ἡ γραφή (our runs), foll. by direct disc., ibid. Lehm.; likewise ὁ νόμος ὑμῶν περιέχει, Ev. Nicod. c. 4; with adverbs: περιέχειν οὐτῶς, 2 Macc. ix. 18; xi. 22; καθὼς περιέχει βίβλος Ἐνωχ, Test. xii. Patr., test. Levi 10; ὡς ἡ παράδοσις περιέχει, Euseb. h. e. 3, 1; see Grium on 1 Macc. xi. 29. b. i. q. to take possession of, to seize: τινά, Lk. v. 9 (2 Macc. iv. 16; Joseph. b. j. 4, 10, 1).*

περιζωνυμός, or -ζώνυμος: Mid., 1 fut. περιζώσομαι; 1 aor. impv. περίζωσαι, ptc. περιζωσάμενος; pf. pass. ptc. περιεζωσάμενος; to gird around [περί, III. 1]; to fasten garments with a girdle: τὴν ὄσφυν, to fasten one's clothing about the loins with a girdle (Jer. i. 17), pass., Lk. xii. 35. Mid. to gird one's self: absol., Lk. xii. 37; xvii. 8; Acts xii. 8 Rec.; τὴν ὄσφυν ἐν ἀληθείᾳ, with truth as a girdle, figuratively i. q. to equip one's self with knowledge of the truth, Eph. vi. 14; with an acc. of the thing with which one girds himself (often so in Sept., as σάκκον, Jer. iv. 8; vi. 26; Lam. ii. 10; στολὴν δόξης, Sir. xlvi. 7; and in trop. expressions, δύναμιν, εὐφροσύνην, 1 S. ii. 4; Ps. xvii. (xviii.) 33; [B. § 135, 2]): πρὸς τοὺς μαστοῖς ζώνην, Rev. i. 13; ζώνας περὶ τὰ στήθη, Rev. xv. 6. (Arstph., Polyb., Paus., Plut., al.; Sept. for γρῆ and γῆς.) Cf. ἀνάζωνυμος.*

περιθεσις, -εως, ἡ, (περιτίθημι), the act of putting around [περί, III. 1], (Vulg. circumlatio, [A.V. wearing]): περιθέσεως χρυσῶν κόσμος, the adornment consisting of the golden ornaments wont to be placed around the head or the body, 1 Pet. iii. 3. ([Arr. 7, 22], Galen, Sext. Empir., al.)*

περιτοστημι: 2 aor. περιέστην; pf. ptc. περιεστώς; pres. mid. impv. 2 pers. sing. περιτσασο (on which form see W. § 14, 1 e.; [B. 47 (40), who both call it passive (but see Veitch p. 340)]); 1. in the pres., impf., fut., 1 aor., active, to place around (one). 2. in the perf., plupf., 2 aor. act., and the tenses of the mid., to stand around: Jn. xi. 42; Acts xxv. 7 [in L T Tr VII w. an acc.; cf. W. § 52, 4, 12]. Mid. to turn one's self about sc. for the purpose of avoiding something, hence to avoid, shun, (Joseph. antt. 4, 6, 12; 10, 10, 4; b. j. 2, 8, 6; Antonin. 3, 4; Artem. oneir. 4, 59; Athen. 15 p. 675 e.; Diog. Laërt. 9, 14; Jambl. vit. Pyth. 31 [p. 392 ed. Kiessl.]; Sext. Empir.; joined with φεύγειν, Joseph. antt. 1, 1, 4; with ἐκτρέπεσθαι, Lcian. Hermot. § 86; Hesych. περιτσασο· ἀπόφευγε, ἀνάτρεψε; [cf. further, D'Orville's Chariton, ed. Reiske, p. 282]; this use of the verb is censured by Lcian. soleo. 5): in the N. T. so with an acc. of the thing [cf. W. l. c.], 2 Tim. ii. 16; Tit. iii. 9.*

περικάθαρμα, -τος, τό, (περικαθαίρω, to cleanse on all sides [περί, III. 1]), off-scouring, refuse: plur. τὰ περικάθαρμα κόσμον [A. V. the filth of the world], metaph. the most abject and despicable men, 1 Co. iv. 13. (Epict. diss. 3,

22, 78; purgamenta urbis, Curt. 8, 5, 8; 10, 2, 7; [see Wetstein on 1 Co. l. c.]; Sept. once for γέρα, the price of expiation or redemption, Prov. xxi. 18, because the Grks. used to apply the term καθάρματα to victims sacrificed to make expiation for the people, and even to criminals who were maintained at the public expense, that on the outbreak of a pestilence or other calamity they might be offered as sacrifices to make expiation for the state).*

περικαθίζω: 1 aor. ptep. περικαθίσας; 1. in class. Grk. trans. to bid or make to sit around, to invest, besiege, a city, a fortress. 2. intrans. to sit around, be seated around; so in Lk. xxii. 55 Lehm. txt.*

περικαλύπτω; 1 aor. ptep. περικαλύψας; pf. pass. ptep. περικεκαλυμμένος; fr. Hom. down; to cover all around [περί, III. 1], to cover up, cover over: τὸ πρόσωπον, Mk. xiv. 65; Lk. xxii. 64 [A. V. blindfold]; τὶ χρυσίφ, Heb. ix. 4 (Ex. xxviii. 20).*

περικειμαι; (περί and κεῖμαι); fr. Hom. down; 1. to lie around [cf. περί, III. 1]: περί [cf. W. § 52, 4, 12] τι, [A. V. were hanged, Mk. ix. 42]; Lk. xvii. 2; ἔχοντες περικείμενον ἡμῖν νέφος, [A. V. are compassed about with a cloud etc.], Heb. xii. 1. 2. passively [cf. B. 50 (44)], to be compassed with, have round one, [with acc.; cf. W. § 32, 5; B. § 134, 7]: ἄλυσιν, Acts xxviii. 20 (δεσμά, 4 Macc. xii. 3); ἀσθένειαν, infirmity cleaves to me, Heb. v. 2 (ῦδρων, Theoc. 23, 14; ἀμαύρωσιν, νέφος, Clem. Rom. 2 Cor. 1, 6).*

περικεφαλαία, -ας, ἡ, (περί and κεφαλή), a helmet: 1 Th. v. 8; τὸν σωτηρίον (fr. Is. lix. 17), i. e. dropping the fig., the protection of soul which consists in (the hope of) salvation, Eph. vi. 17. (Polyb.; Sept. for γέρα.)*

περικράτης, -έτης, (κράτος), τνός, having full power over a thing: [περικ. γενέσθαι τῆς σκάφης, to secure], Acts xxvii. 16. (Sus. 39 cod. Alex.; eccl. writ.)*

περικρύπτω: 2 aor. περιέκρυθον (on this form cf. Bttm. Ausf. Spr. i. p. 400 sq.; ii. p. 226; [WH. App. p. 170; al. make it (in Lk. as below) a late im perfect; cf. B. 40 (35); Soph. Lex. s. v. κρύβω; Veitch s. v. κρύπτω]); to conceal on all sides or entirely, to hide: ἔαυτόν, to keep one's self at home, Lk. i. 24. (Lcian., Diog. Laërt., al.)*

περικυκλώω, -ῶ: fut. περικυκλώσω; to encircle, compass about: of a city (besieged), Lk. xix. 43. (Arstph. av. 346; Xen. an. 6, 1 (3), 11; Aristot. h. a. 4, 8 [p. 533^b, 11]; Lcian., al.; Sept. for γέρα.)*

περιλάμπω: 1 aor. περιλάμψα; to shine around: τινά, Lk. ii. 9; Acts xxvi. 13. (Diod., Joseph., Plut., al.)*

περιλείπω: pres. pass. ptep. περιλειπόμενος (cf. περί, III. 2); to leave over; pass. to remain over, to survive: 1 Th. iv. 15, 17. (Arstph., Plat., Eur., Polyb., Hdian.; 2 Macc. i. 31.)*

περιλυπός, -ον, (περί and λύπη, and so prop. 'encompassed with grief' [cf. περί, III. 3]), very sad, exceedingly sorrowful: Mt. xxvi. 38: Mk. vi. 26; xiv. 34; Lk. xviii. 23, 24 [where T WH om. Tr br. the cl.]. (Ps. xli. (xlii.) 6, 12; 1 Esdr. viii. 69; Isocr., Aristot., al.)*

περιμένω; (περί further [cf. περί, III. 2]); to wait for:

τι, Acts i. 4. (Gen. xlix. 18; Sap. viii. 12; Arstph., Thuc., Xen., Plat., Dem., Joseph., Plut., al.) *

πέριξ [on the formative or strengthening *ξ* cf. *Lob.* Paralip. p. 131], adv., fr. Aeschyl. down, *round about*: *αἱ πέριξ πόλεις, the cities round about*, the circumjacent cities, Acts v. 16.*

περι-οικέω, -ώ; *to dwell round about*: *τινά* [cf. W. § 52, 4, 12], to be one's neighbor, Lk. i. 65. (Hdt., Arstph., Xen., Lys., Plut.) *

περι-οικος, -ον, (*περί* and *οἶκος*), *dwelling around, a neighbor*: Lk. i. 58. (Gen. xix. 29; Deut. i. 7; Jer. xxx. (xlix.) 5; Hdt., Thuc., Xen., Isoer., al.) *

περιούσιος, -ον, (fr. *περιών*, *περιουσία*, ptc. of the verb *περιέμι*, to be over and above — see *ἐπιούσιος*; hence *περιουσία*, abundance, plenty; riches, wealth, property), *that which is one's own, belongs to one's possessions*: *λαὸς περιούσιος, a people selected by God from the other nations for his own possession*, Tit. ii. 14; Clem. Rom. 1 Cor. 64; in Sept. for *נָשָׁן מַעַן*, (Ex. xix. 5); Deut. vii. 6; xiv. 2; xxvi. 18. [Cf. Bp. Lghft. ‘Fresh Revision’ etc. App. ii.] *

περιοχή, -ῆς, ἡ, (*περιέχω*, q. v.); **1.** *an encompassing, compass, circuit*, (Theophr., Diod., Plut., al.). **2.** *that which is contained*; spec. *the contents of any writing*, Acts viii. 32 (Cic. ad Attic. 13, 25; Stob. eclog. ethic. p. 164 [ii. p. 541 ed. Gaisford]) [but A. V. *place* i. e. *passage*; cf. Soph. Lex. s. v.].*

περι-πατέω, -ώ; *impf. 2 pers. sing. περιεπάτεις, 3 pers. περιεπάτει, plur. περιεπάτοντ; fut. περιπατήσω*; *1 aor. περι-επάτησα*; *plupf. 3 pers. sing. περιεπεπατήκει* (Acts xiv. 8 Rec.^{ext.}), and without the augm. (cf. W. § 12, 9; [B. 33 (29)] *περιεπεπατήκει* (ibid. Rec.^{ext.} Grsb.); Sept. for *ἔρχεσθαι*; *to walk*; [walk about A. V. 1 Pet. v. 8]; **a. prop.** (as in Arstph., Xen., Plat., Isoer., Joseph., Ael., al.): *absol.*, Mt. ix. 5; xi. 5; xv. 31; Mk. ii. 9 [Tdf. *ὔπαγε*]; v. 42; viii. 24; xvi. 12; Lk. v. 23; vii. 22; xxiv. 17; Jn. i. 36; v. 8 sq. 11 sq.; xi. 9 sq.; Acts iii. 6, 8 sq. 12; xiv. 8, 10; 1 Pet. v. 8; Rev. ix. 20; i. q. *to make one's way, make progress*, in fig. disc. equiv. *to to make a due use of opportunities*, Jn. xii. 35*. with additions: *περιπ. γυμνός*, Rev. xvi. 15; *ἐπάνω (τινός)*, Lk. xi. 44; *διά* w. gen. of the thing, Rev. xxi. 24 [G L T Tr WH]; *ἐν* w. dat. of place, i. q. *to frequent, stay in*, a place, Mk. xi. 27; Jn. vii. 1; x. 23; Rev. ii. 1; *ἐν τισι*, among persons, Jn. xi. 54; [*π. διον* ήθελεις, of personal liberty, Jn. xxi. 18]; *metaph. ἐν τῇ σκοτίᾳ*, to be subject to error and sin, Jn. viii. 12; xii. 35^b; 1 Jn. i. 6 sq.; ii. 11; *ἐν* with dat. of the garment one is clothed in, Mk. xii. 38; Lk. xx. 46; Rev. iii. 4, (*ἐν κοκκίνῳ*, Epict. diss. 3, 22, 10); *ἐπὶ τῆς θαλάσσης*, [Mt. xiv. 25 R G; 26 L T Tr WH; Mk. vi. 48, 49], see *ἐπί*, A. I. 1 a. and 2 a.; *ἐπὶ τὴν θάλ.*, *ἐπὶ τὰ ὕδατα*, [Mt. xiv. 25 L T Tr WH, 26 R G, 29], see *ἐπί*, C. I. 1 a.; [*παρὰ τὴν θάλασσαν*, Mt. iv. 18; Mk. i. 16 Rec., see *παρά*, III. 1]; *μετά τινος*, to associate with one, to be one's companion, used of one's followers and votaries, Jn. vi. 66; Rev. iii. 4. **b.** Hebraistically, *to live* [cf. W. 32; com. in Paul and John, but not found in James or in Peter (cf. *ἀναστρέψω* 3 b., *ἀναστροφή*)], i. e. **a.** *to regulate one's*

life, to conduct one's self (cf. *ὅδος*, 2 a, *πορεύω*, b. γ.): *ἀξίως τινός*, Eph. iv. 1; Col. i. 10; 1 Th. ii. 12; *εὐσχημόνως*, Ro. xiii. 13; 1 Th. iv. 12; *ἀκριβῶς*, Eph. v. 15; *ἄρακτως*, 2 Th. iii. 6, 11; *ῶς* or *καθὼς τις*, Eph. iv. 17; v. 8, 15; *οὗτως π. καθὼς*, Phil. iii. 17; [*καθὼς π. οὗτως π.* 1 Jn. ii. 6 (L Tr txt. WH om. *οὗτως*)]; *πᾶς, καθὼς*, 1 Th. iv. 1; *οὗτως, ώς*, 1 Co. vii. 17; so that a nom. of quality must be sought from what follows, *ἐχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ*, Phil. iii. 18. with a dat. of the thing to which the life is given or consecrated: *κώμοις, μέθαυς*, etc., Ro. xiii. 13, cf. Fritzsche on Rom. vol. iii. p. 140 sq.; w. a dat. of the standard acc. to which one governs his life [cf. Fritzsche u. s. p. 142; also B. § 133, 22 b.; W. 219 (205)]: Acts xxi. 21; Gal. v. 16; 2 Co. xii. 18; foll. by *ἐν* w. a dat. denoting either the state in which one is living, or the virtue or vice to which he is given [cf. *ἐν*, I. 5 e. p. 210b bot.]: Ro. vi. 4; 2 Co. iv. 2; Eph. ii. 2, 10; iv. 17; v. 2; Col. iii. 7; v. 5; 2 Jn. 4, 6; 3 Jn. 3 sq.; *ἐν βράμασι*, of those who have fellowship in the sacrificial feasts, Heb. xiii. 9; *ἐν Χριστῷ* [see *ἐν*, I. 6 b.], to live a life conformed to the union entered into with Christ, Col. ii. 6; *κατά* w. an acc. of the pers. or thing furnishing the standard of living, [Mk. vii. 5]; 2 Jn. 6; *κατὰ ἀνθρώπου*, 1 Co. iii. 3; *κατὰ σάρκα*, Ro. viii. 1 Rec., 4; xiv. 15; 2 Co. x. 2. **β.** i. q. *to pass (one's) life*: *ἐν σαρκὶ*, in the body, 2 Co. x. 3; *διὰ πίστεως* (see *διά*, A. I. 2), 2 Co. v. 7. [COMP.: *ἐμ-περιπατέω*.]*

περι-πέιρω: 1 aor. *περιέπειρα*; *to pierce through* [see *περί*, III. 3]: *τινὰ ξίφεσι, δόρατι*, etc., Diod., Joseph., Plut., Leian., al.; metaph. *έαυτὸν . . . δόνναις*, to torture one's soul with sorrows, 1 Tim. vi. 10 (*ἀνηκέστοις κακοῖς*, Philo in Flacc. § 1).*

περι-πίπτω: 2 aor. *περιέπεσον*; fr. Hdt. down; *so to fall into as to be encompassed by* [cf. *περί*, III. 1]: *λῃσταῖς*, among robbers, Lk. x. 30; *τοῖς πειρασμοῖς*, Jas. i. 2, (*αἰκίαις*, Clem. Rom. 1 Cor. 51, 2; *θανάτῳ*, Dan. ii. 9; Diod. 1, 77; *νόσῳ*, Joseph. antt. 15, 7, 7; *συμφορᾷ*, ibid. 1, 1, 4; *τοῖς δευτῖς*, Aesop 79 (110 ed. Halm); *ψευδέσις κ. ἀσεβέσι δόγμασιν*, Orig. in Joann. t. ii. § 2; numerous other exx. in Passow s. v. 1. c. [L. and S. s. v. II. 3]; to which add, 2 Macc. vi. 13; x. 4; Polyb. 1, 37, 1 and 9); *εἰς τόπον τινά*, upon a certain place, Acts xxviii. 41.*

περι-ποιέω, -ώ: Mid., pres. *περιποιοῦμαι*; 1 aor. *περι-επουσάμην*; (see *περί*, III. 2); fr. Hdt. down; *to make to remain over; to reserve, to leave or keep safe, lay by*; mid. *to make to remain for one's self*, i. e. **1.** *to preserve for one's self* (Sept. for *παρά*): *τὴν ψυχήν*, life, Lk. xvii. 33 T Tr WH (*τὰς ψυχάς*, Xen. Cyr. 4, 4, 10). **2.** *to get for one's self, purchase*: *τι*, Acts xx. 28 (Is. xlili. 21; *δύναμιν*, Thuc. 1, 9; Xen. mem. 2, 7, 3); *τὶ ἐμαυτῷ*, gain for myself (W. § 38, 6), 1 Tim. iii. 13 (1 Mace. vi. 44; Xen. an. 5, 6, 17).*

περι-πολιθιστις, -εως, ἡ, (*περιποιέω*); **1.** *a preserving, preservation*: *εἰς περιποίησιν ψυχῆς*, to the preserving of the soul, sc. that it may be made partaker of eternal salvation [A. V. *unto the saving of the soul*], Heb. x. 39 (Plat. deff. p. 415 c.). **2.** *possession, one's own property*: 1 Pet. ii. 9 (Is. xlili. 20 sq.); Eph. i. 14 (on this

pass. see ἀπολύτρωσις, 2).

3. an obtaining: with a

gen. of the thing to be obtained, 1 Th. v. 9; 2 Th. ii. 14.*

περι-ρράίνω (Tdf. περιρρ., with one *r*; see *P.*, *p*): pf. pass. ptep. περιρραμένως (cf. M, *μ*); (*περί* and *ῥάίνω* to sprinkle); to sprinkle around, besprinkle: *ἱμάτιον*, pass., Rev. xix. 13 Tdf. [al. βεβαμένον (exc. VII ῥεαντισμένον, see ῥαντίζω, and their App. ad loc.)]. (Arstph., Menand., Philo, Plut., al. Sept.)*

περι-ρρήγνυμι (L T Tr VII περιρρ., with one *r*; see the preceding word): 1 aor. ptep. plur. περιρρήγνατες; (*περί* and *ῥήγνυμι*); to break off on all sides, break off all round, [cf. περί, III. 1]: τὸ ἱμάτιον, to rend or tear off all around, Acts xvi. 22. So of garments also in 2 Macc. iv. 38 and often in prof. auth.; Aeschyl. sept. 329; Dem. p. 403, 3; Polyb. 15, 33, 4; Diod. 17, 35.*

περι-σπάω, -ῶ: impf. pass. 3 pers. sing. περιεσπάτο; fr. Xen. down; to draw around [περί, III. 1], to draw away, distract; pass. metaph., to be driven about mentally, to be distracted: περὶ τι, i. e. to be over-occupied, too busy, about a thing, Lk. x. 40 [A. V. cumbered]; in the same sense with τῇ διανοίᾳ added, Polyb. 3, 105, 1; 4, 10, 3; Diod. 1, 74; περισπάν τὸν ἄργὸν δῆμον περὶ τὰς ἔξω στρατείας, Dion. Hal. antt. 9, 43; pass. to be distracted with cares, to be troubled, distressed, [cf. W. 23], for πῷ, Eccl. i. 13; iii. 10.*

περισσεία, -ας, ἡ, (περισσεύω, q. v.); 1. abundance: τῆς χάριτος, Ro. v. 17; τῆς χαρᾶς, 2 Co. viii. 2; εἰς περισσείαν, adverbially, superabundantly, superfluously, [A. V. out of measure], 2 Co. x. 15, (Boeckh, Corp. inserr. i. p. 668, no. 1378, 6; Byzant. wrt.). 2. superiority; preference, pre-eminence: γρῖψη, Eccl. vi. 8; for γρῖψη, Eccl. ii. 13; x. 10. 3. gain, profit: for γρῖψη, Eccl. i. 3; ii. 11; iii. 9, etc.

4. residue, remains: κακίας, the wickedness remaining over in the Christian from his state prior to conversion, Jas. i. 21, see περίσσευμα, 2; [al. adhere in this pass. to the meaning which the word bears elsewhere in the N. T. viz. ‘excess’, ‘superabundance,’ (A. V. superfluity)].*

περισσεύμα, -τος, τό, (περισσεύω); 1. abundance, in which one delights; opp. to ὑστέρημα, 2 Co. viii. 14 (13), 14; trop. of that which fills the heart, Mt. xii. 34; Lk. vi. 45, (Eratosth., Plut.). 2. what is left over, residue, remains: plur. Mk. viii. 8.*

περισσεύω; impf. ἐπερίσσευον (Acts xvi. 5); fut. inf. περισσεύειν (Phil. iv. 12 Rec.^{bez}); 1 aor. ἐπερίσσευσα; Pass., pres. περισσεύομαι (Lk. xv. 17, see below); 1 fut. 3 pers. sing. περισσευθήσεται; (περισσός, q. v.); 1. intrans. and prop. to exceed a fixed number or measure; to be over and above a certain number or measure: μόνιοι εἰσιν ἀριθμὸν . . . εἰς δὲ περισσεύει, Hes. fr. 14, 4 [clxix. (187), ed. Göttling]; hence

a. to be over, to remain: Jn. vi. 12; τὸ περισσεῦον τῶν κλασμάτων, i. q. τὰ περισσεύοντα κλάσματα, Mt. xiv. 20; xv. 37; περισσεύει μολ τι, Jn. vi. 13 (Tob. iv. 16); τὸ περισσεῦσάν τι, what remained over to one, Lk. ix. 17.

b. to exist or be at hand

in abundance: τωί, Lk. xii. 15; τὸ περισσεῦόν τι, one’s abundance, wealth, [(R. V. superfluity)]; opp. to ὑστέρησις, Mk. xii. 44; opp. to ὑστέρημα, Lk. xxi. 4; to be

great (abundant), 2 Co. i. 5^b; ix. 12; Phil. i. 26; περισσεύει τι εἰς τινα, a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure: Ro. v. 15; 2 Co. i. 5^a; περισσεύει εἰς τι, to redound unto, turn out abundantly for, a thing, 2 Co. viii. 2; ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, i. e. by my lie it came to pass that God’s veracity became the more conspicuous, and becoming thus more thoroughly known increased his glory, Ro. iii. 7; to be increased, τῷ ἀριθμῷ, Acts xvi. 5.

c. to abound, overflow, i. e.

a. to be abundantly furnished with, to have in abundance, abound in (a thing): absol. [A. V. to abound], to be in affluence, Phil. iv. 18; opp. to ὑστερέσθαι, ib. 12; in spiritual gifts, 1 Co. xiv. 12; with a gen. of the thing in which one abounds (W. § 30, 8 b.; [cf. B. § 132, 12]): ἄρτων, Lk. xv. 17 R G L T Tr mrg. b. to be pre-eminent, to excel, [cf. B. § 132, 22]: absol. 1 Co. viii. 8; foll. by εὐ w. a dat. of the virtues or the actions in which one excels [B. § 132, 12], Ro. xv. 13; 1 Co. xv. 58; 2 Co. iii. 9 [here L T Tr WH om. εὐ]; viii. 7; Col. ii. 7; περιστ. μᾶλλον, to excel still more, to increase in excellence, 1 Th. iv. 1, 10; μᾶλλον κ. μᾶλλον περιστ. Phil. i. 9; περιστ. πλεῖον, to excel more than [A. V. exceed; cf. B. § 132, 20 and 22], Mt. v. 20, (περιστ. ὑπέρ τινα, 1 Macc. iii. 30; τί ἐπερίσσευσεν ὁ ἄθρωπος παρὰ τὸ κτῆνος; Eccl. iii. 19). 2. by later Greek usage transitivity [cf. W. p. 23; § 38, 1], to make to abound, i. e.

a. to furnish one richly so that he has abundance: pass., Mt. xiii. 12; xxv. 29; w. gen. of the thing with which one is furnished, pass. Lk. xv. 17 WH Tr txt.; τὶ εἰς τινα, to make a thing to abound unto one, to confer a thing abundantly upon one, 2 Co. ix. 8; Eph. i. 8. b. to make abundant or excellent: τι, 2 Co. iv. 15; to cause one to excel: τωά, w. a dat. of the thing, 1 Th. iii. 12. (τὰς ὥρας, to extend the hours beyond the prescribed time, Athen. 2 p. 42 b.) [COMP.: ὑπερ-περισσεύω.]*

περισσός, -ή, -όν, (fr. περί, q. v. III. 2), fr. Illes. down, Sept. for γρῖψη, γρῖψη etc.; exceeding some number or measure or rank or need;

1. over and above, more than is necessary, superadded: τὸ π. τούτων, what is added to [A. V. more than; cf. B. § 132, 21 Rem.]; these, Mt. v. 37; ἐκ περισσοῦ, exceedingly, beyond measure, Mk. vi. 51 [WH om. Tr br. ἐκ π.]; xiv. 31 Rec.; ὑπὲρ ἐκ περισσοῦ

(written as one word ὑπερεκπερισσοῦ [q. v.]), exceeding abundantly, supremely, Eph. iii. 20 [cf. B. u. s.]; 1 Th. iii. 10; v. 13 [R G WH txt.]; περισσόν μοι ἔστιν, it is superfluous for me, 2 Co. ix. 1; περισσόν ἔχω, to have abundance, Jn. x. 10 (οἱ μὲν . . . περισσά ἔχουσιν, οἱ δὲ οὐδὲ τὰ ἀναγκαῖα δύνανται πορίσθαι, Xen. oec. 20, 1); neut. compar. περισσότερόν τι, something further, more, Lk. xii. 4 (L Tr mrg. περισσόν); περισσότ. the more, ibid. 48; [περισσότερον πάντων etc. much more than all etc. Mk. xii. 38 T Tr txt. WH]; adverbially, somewhat more [R. V. somewhat abundantly], 2 Co. x. 8; (Vulg. abundantius [A. V. more abundantly]) i. e. more plainly, Heb. vi. 17; μᾶλλον περισσότερον, much more, Mk. vii. 36; περισσότερον πάντων, more [abundantly] than all, 1 Co. xv. 10; with an adj. it forms a periphrasis for the com-

par. περισσότερον κατάδηλον, more [abundantly] evident, Heb. vii. 15 [cf. W. § 35, 1]. 2. superior, extraordinary, surpassing, uncommon: Mt. v. 47 [A. V. more than others]; τὸ περισσόν, as subst., pre-eminence, superiority, advantage, Ro. iii. 1; compar. περισσότερος, more eminent, more remarkable, (οὐκ ἔσγ περισσότερος, Gen. xlvi. 3 Symm.; περιπτότερος φρονήσει, Plut. mor. p. 57 f. de adulatore etc. 14): Mt. xi. 9; Lk. vii. 26, although in each pass. περισσότερον can also be taken as neut. (something) more excellent (Vulg. plus [R. V. much more than etc.]); with substantives: περισσότερον κρίμα, i. e. a severer, heavier judgment, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47; τιμή, greater honor, more [abundant] honor, 1 Co. xii. 23^a, [24; εὐσχημοσύνη, ibid. 23^b]; λύπη, 2 Co. ii. 7.*

περισσοτέρως, adv., (fr. περισσώς, q. v.), [cf. W. § 11, 2 c.; B. 69 (61)]; 1. prop. more abundantly (so in Diod. 13, 108; Athen. 5 p. 192 f.); in the N. T. more, in a greater degree; more earnestly, more exceedingly, [cf. W. 243 (228)]: Mk. xv. 14 Rec.; 2 Co. vii. 15; xi. 23; Gal. i. 14; Phil. i. 14; 1 Th. ii. 17; Heb. ii. 1; xiii. 19; opp. to ήπτον, 2 Co. xii. 15; περισσοτέρως μᾶλλον, much more, [R.V. the more exceedingly], 2 Co. vii. 13. 2. especially, above others, [A. V. more abundantly]: 2 Co. i. 12; ii. 4.*

περισσώς, (περισσός, q. v.), adv., beyond measure, extraordinarily (Eur.; i. q. magnificently, Polyb., Athen.); i. q. greatly, exceedingly: ἐκπλήσσεσθαι, Mk. x. 26; κράξειν, Mt. xxvii. 23 and G L T Tr WH in Mk. xv. 14; ἐμπαίνεσθαι, Acts xxvi. 11.*

περιτερά, -ᾶς, ἡ, Hebr. נִיר, a dove: Mt. iii. 16; x. 16; xxi. 12; Mk. i. 10; xi. 15; Lk. ii. 24; iii. 22; Jn. i. 32; ii. 14, 16. [From Hdt. down.]*

περιτέμνω (Ion. περιτάμνω); 2 aor. περιέτεμνον; Pass., pres. περιτέμνομαι; pf. ptep. περιτεμνήσος; 1 aor. περιετμήθην; [fr. Iles. down]; Sept. chiefly for לָמַת; to cut around [cf. περί, III. 1]: τινά, to circumcise, cut off one's prepuce (used of that well-known rite by which not only the male children of the Israelites, on the eighth day after birth, but subsequently also 'proselytes of righteousness' were consecrated to Jehovah and introduced into the number of his people; [cf. BB. DD. s. v. Circumcision; Oehler's O. T. Theol. (ed. Day) §§ 87, 88; Müller, Barnabasbrief, p. 227 sq.]), Lk. i. 59; ii. 21; Jn. vii. 22; Acts vii. 8; xv. 5; xvi. 3; xxi. 21; of the same rite, Diod. 1, 28; pass. and mid. to get one's self circumcised, present one's self to be circumcised, receive circumcision [cf. W. § 38, 3]: Acts xv. 1, 24 Rec.; 1 Co. vii. 18; Gal. ii. 3; v. 2 sq.; vi. 12 sq.; with τὰ αἰδοῖα added, Hdt. 2, 36 and 104; Joseph. antt. 1, 10, 5; c. Ap. 1, 22. Since by the rite of circumcision a man was separated from the unclean world and dedicated to God, the verb is transferred to denote the extinguishing of lusts and the removal of sins, Col. ii. 11, cf. Jer. iv. 4; Deut. x. 16, and eccl. writ. [see Bp. Lightf. on Phil. iii. 3].*

περιτίθημι, 3 pers. plur. περιτιθέσων (Mk. xv. 17; see ref. in ἐπιτίθημι); 1 aor. περιέθηκα; 2 aor. ptep. περιθέσις, περιθέντες; fr. Hom. down; a. prop. to place

around, set about, [cf. περί, III. 1]: τινί τι, as φραγμὸν τῷ ἀμπελῶνι, Mt. xxi. 33; Mk. xii. 1; to put a garment on one, Mt. xxvii. 28; στέφανον, put on (encircle one's head with) a crown, Mk. xv. 17 (Sir. vi. 31; Plat. Alcib. 2 p. 151 a.); τί τινι, to put or bind one thing around another, Mt. xxvii. 48; Mk. xv. 36; Jn. xix. 29. b. trop. τινί τι, to present, bestow, confer, a thing upon one (so in class. Grk. fr. Hdt. down, as ἐλευθερίαν, Hdt. 3, 142; δόξαν, Dem. p. 1417, 3; see Passow ii. p. 881 sq.; [L. and S. s. v. II.]); τὸ ὄνομα, Sap. xiv. 21; Thuc. 4, 87): τιμήν, 1 Co. xii. 23; Esth. i. 20.*

περιτομή, -ῆς, ἡ, (περιτέμνω), circumcision (on which see περιτέμνω); a. prop. a. the act or rite of circumcision: Jn. vii. 22 sq.; Acts vii. 8; Ro. iv. 11; Gal. v. 11; Phil. iii. 5; οἱ ἐκ τῆς περιτ. (see ἐκ, II. 7), the circumcised, they of the circumcision, used of Jews, Ro. iv. 12; of Christians gathered from among the Jews, Acts xi. 2; Gal. ii. 12; Tit. i. 10; οἱ ὄντες ἐκ περιτ. Col. iv. 11. b. the state of circumcision, the being circumcised: Ro. ii. 25–28; iii. 1; 1 Co. vii. 19; Gal. v. 6; vi. 15; Col. iii. 11; ἡ περιτομῇ ὅντες, circumcised, Ro. iv. 10.

γ. by meton. 'the circumcision' for οἱ περιτηθέντες the circumcised, i. e. Jews: Ro. iii. 30; iv. 9, 12; xv. 8; Gal. ii. 7–9; Eph. ii. 11; οἱ ἐκ περιτομῆς πιστοί, Christian converts from among the Jews, Jewish Christians, Acts x. 45. b. metaph. a. of Christians: (ἡμεῖς ἐσμεν) ἡ περιτομή, separated from the unclean multitude and truly consecrated to God, Phil. iii. 3 [(where see Bp. Lightf.)]. β. ἡ περιτομῇ ἀχειροποιήση, the extinction of the passions and the removal of spiritual impurity (see περιτέμνω, fin.), Col. ii. 11*; ἡ περιτομὴ καρδίας in Ro. ii. 29 denotes the same thing; περιτ. Χριστοῦ, of which Christ is the author, Col. ii. 11*. (The noun περιτομή occurs three times in the O. T., viz. Gen. xvii. 13; Jer. xi. 16; for נִיר, Ex. iv. 26; besides in Philo, whose tract περὶ περιτομῆς is found in Mangey's ed. ii. pp. 210–212 [Richter's ed. iv. pp. 282–284]; Joseph. antt. 1, 10, 5; [13, 11 fin.; c. Ap. 2, 13, 1, 6]; plur., antt. 1, 12, 2.)*

περιτρέπω; to turn about [περί, III. 1], to turn; to transfer or change by turning: τὰ or τινὰ εἰς τι, a pers. or thing into some state; once so in the N. T. viz. σὲ εἰς μαίαν περιτρέπει, is turning thee mad, Acts xxvi. 24; τοὺς παρόντας εἰς χαρὰν περιέστρεψε, Joseph. antt. 9, 4, 4; τὸ θεῖον εἰς ὄργην περιτραπέν, 2, 14, 1. In various other uses in Grk. auth. [fr. Lys. and Plat. on].*

περιτρέχω: 2 aor. [περιέδραμον T Tr WH], ptep. περιδραμόντες [R G L]; fr. [Hom.], Theogn., Xen., Plat. down; to run around, run round about: with an acc. of place, Mk. vi. 55. (Sept. twice for עֲבֹד, Jer. v. 1; Am. viii. 12.)*

περιφέρω; pres. pass. περιφέρομαι; fr. Hdt. down; to carry round: to bear about everywhere with one, τί, 2 Co. iv. 10; to carry hither and thither, τοὺς κακῶς ἔχοντας, Mk. vi. 55 (where the Evangelist wishes us to conceive of the sick as brought to Jesus while he is travelling about and visiting different places); pass. to be driven [A. V. carried] about: παντὶ ἀνέμῳ τῆς διδασκα-

λίας, i. e. in doubt and hesitation to be led away now to this opinion, now to that, Eph. iv. 14. In Heb. xiii. 9 and Jude 12 for περιφέρ. editors from Griesbach on have restored παραφέρ.*

περιφρονέω, -ώ; 1. to consider or examine on all sides [περί, III. 1], i. e. carefully, thoroughly, (Arstph. nub. 741). 2. (fr. περί, beyond, III. 2), to set one's self in thought beyond (exalt one's self in thought above) a pers. or thing; to contemn, despise: τυός (cf. Kühner § 419, 1 b. vol. ii. p. 325); Tit. ii. 15 (4 Macc. vi. 9; vii. 16; xiv. 1; Plut., al.; τοῦ ζῆν, Plat. Ax. p. 372; Aeschin. dial. Soer. 3, 22).*

περιχώρος, -ον, (περί and χώρος), lying round about, neighboring, (Plut., Aelian., Dio Cass.); in the Scriptures ἡ περιχώρος, sc. γῆ, the region round about [q. v. in B. D.]: Mt. xiv. 35; Mk. i. 28; vi. 55 [R G L txt.]; Lk. iii. 3; iv. 14, 37; vii. 17; viii. 37; Acts xiv. 6, (Gen. xix. 17; Deut. iii. 13, etc.); τῆς γῆς τῆς περιχώρου, Gen. xix. 28 cod. Alex.); ἡ περίχ. τοῦ λορδάνου, Lk. iii. 3 (Gen. xiii. 10 sq.; for ḥ̄בְּרַת הַיַּדְעָה, the region of the Jordan [cf. B. D. u. s.]); by meton. for its inhabitants: Mt. iii. 5. (τὸ περιχώρον and τὰ περιχώρα, Deut. iii. 4; 1 Chr. v. 16; 2 Chr. iv. 17, etc.)*

περιψήμα, -tos, τό, (fr. περιψάω 'to wipe off all round'; and this fr. περί [q. v. III. 1], and ψάω 'to wipe,' 'rub'), prop. what is wiped off; dirt rubbed off; offscouring, scrapings: 1 Co. iv. 13, used in the same sense as περικάθαρπ, q. v. Suidas and other Greek lexicographers s. v. relate that the Athenians, in order to avert public calamities, yearly threw a criminal into the sea as an offering to Poseidon; hence ἀργύριον . . . περιψήμα τοῦ παιδίου ἡμῶν γένεντο, (as if to say) let it become an expiatory offering, a ransom, for our child, i. e. in comparison with the saving of our son's life let it be to us a despicable and worthless thing, Tob. v. 18 (where see Fritzsch; [cf. also Müller on Barn. ep. 4, 9]). It is used of a man who in behalf of religion undergoes dire trials for the salvation of others, Ignat. ad Eph. 8, 1; 18, 1; [see Bp. Lightf.'s note on the former passage].*

περπερεύομαι; (to be πέρπερος, i. e. vain-glorious, braggart, Polyb. 32, 6, 5; 40, 6, 2; Epict. diss. 3, 2, 14); to boast one's self [A. V. vaunt one's self]: 1 Co. xiii. 4 (Antonin. 5, 5; the compound ἐμπερπερεύσθαι is used of self-display, employing rhetorical embellishments in extolling one's self excessively, in Cic. ad Attic. 1, 14. Hesych. περπερένται· κατεπάρεται); cf. Osiander [or Wetstein] on 1 Co. l. e. [Gataker on Marc. Antonin. 5, 5 p. 143].*

Πέρσης [lit. 'a Persian woman'], ἡ, acc. -ΐδα, Persis, a Christian woman: Ro. xvi. 12.*

πέρσωτ, (fr. πέρας), adv., last year; the year just past: ἀπὸ πέρσωτ, for a year past, a year ago, [W. 422 (393)], 2 Co. viii. 19; ix. 2. ([Simon.], Arstph., Plat., Plut., Lcian.).*

πετάσμαι, -ώμαι; a doubtful later Grk. form for the earlier πέτρομαι (see Lob. ad Phryn. p. 581; Bttm. Ausf. Spr. ii. p. 271 sq.; cf. W. 88 (84); [B. 65 (58); Veitch s. v.]): to fly: in the N. T. found only in pres. ptcip. πε-

τώμενος, Rec. in Rev. iv. 7; viii. 13; xiv. 6; xix. 17, where since Griesbach πετόμενος has been restored.*

πετενός, -ή, -όν, (Attic for πετηνός, fr. πέτραι), flying, winged; in the N. T. found only in neut. plur. πετενά and τὰ πετενά, as subst., flying or winged animals, birds: Mt. xiii. 4; Mk. iv. 4 [G L T Tr WH]; Lk. xii. 24; Ro. i. 23; Jas. iii. 7; τὰ πετ. τοῦ οὐρανοῦ (Sept. for סֵגֶל הָאָהָרָן; see οὐρανός, 1 b.), the birds of heaven, i. e. flying in the heavens (air), Mt. vi. 26; viii. 20; xiii. 32; Mk. iv. 4 [Ree.], 32; Lk. viii. 5; ix. 58; xiii. 19; Acts x. 12 [here L T Tr WH om. τά]; xi. 6. [(Theogn., Hdt., al.)]*

πέτρομαι; [fr. Hom. down]; Sept. for πετενός; to fly: Rev. iv. 7; viii. 13; xii. 14; xiv. 6; xix. 17; see πετασματ.*

πέτρα, -as, ἡ, fr. Hom. down; Sept. for יְלֹדָה and רָצָה; a rock, ledge, cliff; a. prop.: Mt. vii. 24 sq.; xxvii. 51, 60; Mk. xv. 46; Lk. vi. 48; 1 Co. x. 4 (on which see πνευματικός, 3 a.); a projecting rock, crag, Rev. vi. 15 sq.; rocky ground, Lk. viii. 6, 13. b. a rock, large stone: Ro. ix. 33; 1 Pet. ii. 8 (7). c. metaph. a man like a rock, by reason of his firmness and strength of soul: Mt. xvi. 18 [some interpp. regard the distinction (generally observed in classic Greek; see the Comm. and cf. Schmidt, Syn. ch. 51, §§ 4–6) between πέτρα, the massive living rock, and πέτρος, a detached but large fragment, as important for the correct understanding of this passage; others explain the different genders here as due first to the personal then to the material reference. Cf. Meyer, Keil, al.; Green, Crit. Note on Jn. i. 43].*

Πέτρος, -ον, ὁ, (an appellative prop. name, signifying 'a stone,' 'a rock,' 'a ledge' or 'cliff'; used metaph. of a soul hard and unyielding, and so resembling a rock, Soph. O. R. 334; Eur. Med. 28; Herc. fur. 1397; answering to the Chald. קְנָפָה, q. v., Jn. i. 42 (43)), Peter, the surname of the apostle Simon. He was a native of Bethsaida, a town of Galilee, the son of a fisherman (see Ἰωάννης, 3, and Ἰωάννης, 2), and dwelt with his wife at Capernaum, Mt. viii. 14; Mk. i. 30; Lk. iv. 38, cf. 1 Co. ix. 5. He had a brother Andrew, with whom he followed the occupation of a fisherman, Mt. iv. 18; Mk. i. 16; Lk. v. 3. Both were received by Jesus as his companions, Mt. iv. 19; Mk. i. 17; Lk. v. 10; Jn. i. 40–42 (41–43); and Simon, whose pre-eminent courage and firmness he discerned and especially relied on for the future establishment of the kingdom of God, he honored with the name of Peter, Jn. i. 42 (43); Mt. xvi. 18; Mk. iii. 16. Excelling in vigor of mind, eagerness to learn, and love for Jesus, he enjoyed, together with James and John the sons of Zebedee, the special favor and intimacy of his divine Master. After having for some time presided, in connection with John and James the brother of our Lord [see Ἰάκωβος, 3], over the affairs of the Christians at Jerusalem, he seems to have gone abroad to preach the gospel especially to Jews (Gal. ii. 9; 1 Co. ix. 5; 1 Pet. v. 13; Papias in Euseb. 3, 39, 15; for Papias states that Peter employed Mark as 'interpreter' (ἐρμηνεύσης), an aid of which he had no need except beyond the borders of Palestine, especially among those who spoke Latin [but on the disputed meaning of the word

'interpreter' here, see *Morison*, Com. on Mk., ed. 2, Introd. p. xxix. sqq.]. But just as, on the night of the betrayal, Peter proved so far faithless to himself as thrice to deny that he was a follower of Jesus, so also some time afterwards at Antioch he made greater concessions to the rigorous Jewish Christians than Christian liberty permitted; accordingly he was rebuked by Paul for his weakness and 'dissimulation' (*ὑπόκρισις*), Gal. ii. 11 sqq. Nevertheless, in the patristic age Jewish Christians did not hesitate to claim the authority of Peter and of James the brother of the Lord in defence of their narrow views and practices. This is not the place to relate and refute the ecclesiastical traditions concerning Peter's being the founder of the church at Rome and bishop of it for twenty-five years and more; the discussion of them may be found in *Hase*, Protestant. *Polemik gegen die röm.-kathol. Kirche*, ed. 4, p. 123 sqq.; [cf. *Schaff*, Church History, 1882, vol. i. §§ 25, 26; *Sieffert* in Herzog ed. 2, vol. xi. p. 524 sqq., and (for reff.) p. 537 sqq.]. This one thing seems to be evident from Jn. xxi. 18 sqq., that Peter suffered death by crucifixion [cf. *Keil ad loc.*; others doubt whether Christ's words contain anything more than a general prediction of martyrdom]. If he was crucified at Rome, it must have been several years after the death of Paul. [Cf. BB. DD. and reff. u. s.] He is called in the N. T., at one time, simply *Σίμων* (once *Συμέων*, Acts xv. 14), and (and that, too, most frequently [see B. D. s. v. Peter, sub fin. (p. 2459 Am. ed.)]), *Πέτρος* and *Κηφᾶς* (q. v.), then again *Σίμων Πέτρος*, Mt. xvi. 16; Lk. v. 8; Jn. [i. 42 (43)]; vi. [8], 68; xiii. 6, 9, 24, [36]; xviii. 10, 15, 25; xx. 2, 6; xxi. 2 sq. 7, 11, 15; once *Συμέων Πέτρος* (2 Pet. i. 1 where L VII txt. *Σίμων*); *Σίμων ὁ λεγόμενος Πέτρος*, Mt. iv. 18; x. 2; *Σίμων ὁ ἐπικαλούμενος Πέτρος*, Acts x. 18; xi. 13; *Σίμων ὁ ἐπικαλεῖται Πέτρος*, Acts x. 5, 32.

πετρώδης, -εις, (fr. *πέτρα* and *εἶδος*; hence prop. 'rock-like,' 'having the appearance of rock'), *rocky, stony*: τὸ πετρώδες and τὰ πετρώδη, of ground full of rocks, Mt. xiii. 5, 20; Mk. iv. 5, 16. (Soph., Plat., Aristot., Diod. 3, 45 (44), Plut., al.)*

πήγανον, -ου, τό, [thought to be fr. *πήγνυμι* to make solid, on account of its thick, fleshy leaves; cf. Vaniček p. 457], *rue*: Lk. xi. 42. (Theophr. hist. plant. 1, 3, 4; Dioscorid. 3, 45 (52); Plut., al.) [B. D. s. v.; *Tristran*, Nat. Hist. etc. p. 478; Carruthers in the "Bible Educator," iii. 216 sq.]*

πηγή, -ῆς, ḥ, fr. Hom. down, Sept. chiefly for γένη, γένη, γήρα; *a fountain, spring*: Jas. iii. 11, and Rec. in 12; 2 Pet. ii. 17; ὑδάτος ἀλλομένου, Jn. iv. 14; τῶν ὑδάτων, Rev. viii. 10; xiv. 7; xvi. 4; of a well fed by a spring, Jn. iv. 6. ζῷος πηγαὶ ὑδάτων, Rev. vii. 17; ḥ π. τ. ὑδάτος τῆς ζῷης, Rev. xxi. 6, (on both pass. see in ζῷη, p. 274^a); ḥ π. τοῦ αἵματος, a flow of blood, Mk. v. 29.*

πήγνυμι: 1 aor. *ἐπηξα*; fr. Hom. down; *to make fast, to fix; to fasten together, to build by fastening together*: σκηνήν, Heb. viii. 2 [A. V. pitched. COMP.: προσπήγνυμι].*

πηδάλιον, -ου, τό, (fr. *πηδόν* the blade of an oar, an

oar), fr. Hom. down, a ship's *rudder*: Acts xxvii. 40 [on the plur. see *Smith*, Voy. and Shipwreck of St. Paul, 4th ed., p. 183 sqq.; B. D. s. v. *Ship* (2); cf. *Graser*, Das Seewesen des Alterthums, in the Philologus for 1865, p. 266 sq.]; Jas. iii. 4.*

πηλίκος, -η, -ον, (fr. ἡλιξ [?]), interrog., *how great, how large*: in a material reference (denoting geometrical magnitude as disting. fr. arithmetical, *πόσος*) (Plat. Meno p. 82 d.; p. 83 e.; Ptol. 1, 3, 3; Zech. ii. 2, [6]), Gal. vi. 11, where cf. Winer, Rückert, Hilgenfeld, [Haekett in B. D. Am. ed. s. v. Epistle; but see Bp. Lghft. or Meyer]. in an ethical reference, i. q. *how distinguished*, Heb. vii. 4.*

πηλός, -οῦ, ḥ, fr. Aeschyl. and Hdt. down; a. clay, which the potter uses (Is. xxix. 16; xli. 25; Nah. iii. 14): Ro. ix. 21. b. i. q. *mud* [wet 'clay']: Jn. ix. 6, 11, 14 sq.*

πήρα, -ας, ḥ, a *wallet* (a leathern sack, in which travellers and shepherds carried their provisions) [A. V. *scrip* (q. v. in B.D.)]: Mt. x. 10; Mk. vi. 8; Lk. ix. 3; x. 4; xxii. 35 sq. (Hom., Arsth., Joseph., Plut., Hidian., Leian., al.; with τῶν βρωμάτων added, Judith xiii. 10.)*

πήχυς, gen. *πήχεως* (not found in the N. T.), gen. plur. *πηχῶν* contr. fr. Ionic *πηχέων* (Jn. xxi. 8; Rev. xxi. 17; 1 K. vii. 3 (15), 39 (2); Esth. vii. 9; Ezek. xl. 5) acc. to later usage, for the earlier and Attic *πήχεων*, which is common in the Sept. (cf. *Lob. ad Phryn.* p. 245 sq.; [WH. App. p. 157]; W. § 9, 2 c.), δ, the fore-arm i. e. that part of the arm between the hand and the elbow-joint (Hom. Od. 17, 38; Il. 21, 166, etc.); hence *a cubit*, (ell, Lat. *ulna*), a measure of length equal to the distance from the joint of the elbow to the tip of the middle finger [i. e. about one foot and a half, but its precise length varied and is disputed; see B. D. s. v. *Weights and Measures*, II. 1]: Mt. vi. 27; Lk. xii. 25, [on these pass. cf. ἡλικία, 1 a.]; Jn. xxi. 8; Rev. xxi. 17. (Sept. very often for πῆχος).*

πιάζω (Doric for *πιέζω*, cf. B. 66 (58)): 1 aor. *ἐπίσασι*; 1 aor. pass. *ἐπιάσθην*; 1. *to lay hold of*: τινὰ τῆς χειρός, Acts iii. 7 [Theocr. 4, 35]. 2. *to take, capture*: fishes, Jn. xxi. 3, 10; θηρίον, pass., Rev. xix. 20, (Cant. ii. 15). *to take* i. e. *apprehend*: a man, in order to imprison him, Jn. vii. 30, 32, 44; viii. 20; x. 39; xi. 57; Acts xii. 4; 2 Co. xi. 32. [COMP.: ὑπο-πιάζω].*

πιέζω: pf. pass. ptep. *πεπιεσμένος*; fr. Hom. down; *to press, press together*: Lk. vi. 38. Sept. once for ζῆται, Mic. vi. 15.*

πιθανολογία, -ας, ḥ, (fr. *πιθανολόγος*; and this fr. *πιθανός*, on which see *πειθός*, and *λόγος*), *speech adapted to persuade, discourse in which probable arguments are adduced*; once so in class. Grk., viz. Plat. Theaet. p. 162 e.; in a bad sense, *persuasiveness of speech, specious discourse leading others into error*: Col. ii. 4, and several times in eccl. writers.*

[*πιθός*, see *πειθός* and cf. I, 1.]*

πικραίνω: fut. *πικρανῶ*; Pass., pres. *πικραίνομαι*; 1 aor. *ἐπικράνθην*; (*πικρός*, q. v.); 1. prop. *to make bitter*: τὰ ὕδατα, pass., Rev. viii. 11; τὴν κοιλίαν, to produce a bitter taste in the stomach (Vulg. *amarico*), Rev. x.

9 sq. **2.** trop. *to embitter, exasperate*, i. e. render angry, indignant; pass. *to be embittered, irritated*, (Plat., Dem., al.): *πρός τινα*, Col. iii. 19 (Athen. 6 p. 242 c.; *ἐπί τινα*, Ex. xvi. 20; Jer. xliv. (xxxvii.) 15; 1 Esdr. iv. 31; [εἴ τινι, Ruth i. 20]); contextually i. q. *to visit with bitterness, to grieve*, (deal bitterly with), Job xxvii. 2; 1 Macc. iii. 7. [COMP. : *παρα-πικριών*.]*

πικρία, -ας, ἡ, (*πικρός*), *bitterness*: *χολὴ πικρία*, i. q. *χολὴ πικρά* [W. 34, 3 b.; B. § 132, 10], *bitter gall*, i. q. extreme wickedness, Acts viii. 23; *ρίζα πικρίας* [ref. as above], *a bitter root*, and so producing bitter fruit, Heb. xii. 15 (fr. Deut. xxix. 18 cod. Alex.), cf. Bleek ad loc.; metaph. *bitterness*, i. e. bitter hatred, Eph. iv. 31; of speech, Ro. iii. 14 after Ps. ix. 28 (x. 7). (In various uses in Sept., [Dem., Aristot.], Theophr., Polyb., Plut., al.)*

πικρός, -ά, -όν, [fr. r. meaning ‘to cut,’ ‘prick’; Vaniček 534; Curtius § 100; Fick i. 145], fr. Hom. down, Sept. for γάρ; *bitter*: prop. Jas. iii. 11 (opp. to τὸ γλυκύ); metaph. *harsh, virulent*, Jas. iii. 14.*

πικρώς, adv., [fr. Aeschyl. down], *bitterly*: metaph. οὐλανσε, i. e. with poignant grief, Mt. xxvi. 75; Lk. xxii. 62 [here WH br. the el.]; cf. *πικρὸν δάκρυνον*, Hom. Od. 4, 153.*

Πιλάτος, [L] Tr better *Pilatus* ([on the accent in codd. see *Tdf. Proleg.* p. 103; cf. *Chandler* § 326; B. p. 6 n.]; W. § 6, 1 m.), T VII incorrectly *Πειλάτος* [but see *Tdf. Proleg.* p. 84 sq.; *WH. App.* p. 155; and cf. ει, ι], (a Lat. name, i. q. ‘armed with a pilum or javelin,’ like *Torquatus* i. q. ‘adorned with the collar or neck-chain’; [so generally; but some would contract it from *pileatus* i. e. ‘wearing the felt cap’ (*pileus*), the badge of a manumitted slave; cf. *Leyrer* in *Herzog* as below; *Plumptre* in B. D. s. v. *Pilate* (note)]), -ον, ὁ [on the use of the art. with the name cf. W. 113 (107) n.], *Pontius Pilate*, the fifth procurator of the Roman emperor in Judæa and Samaria (having had as predecessors Coponius, Marcus Ambivius, Annius Rufus, and Valerius Gratus). [Some writ. (e. g. BB. DD. s. v.) call Pilate the sixth procurator, reckoning Sabinus as the first, he having had charge for a time, during the absence of Archelaus at Rome, shortly after the death of Herod; cf. *Joseph. antt.* 17, 9, 3.] He was sent into Judæa in the year 26 A. D., and remained in office ten years; (cf. *Keim*, Jesus von Naz. iii. p. 485 sq. [Eng. trans. vi. 226 sq.]). Although he saw that Jesus was innocent, yet, fearing that the Jews would bring an accusation against him before Caesar for the wrongs he had done them, and dreading the emperor’s displeasure, he delivered up Jesus to their blood-thirsty demands and ordered him to be crucified. At length, in consequence of his having ordered the slaughter of the Samaritans assembled at Mt. Gerizim, Vitellius, the governor of Syria and father of the Vitellius who was afterwards emperor, removed him from office and ordered him to go to Rome and answer their accusations; but before his arrival Tiberius died. Cf. *Joseph. antt.* 18, 2-4 and ch. 6, 5; b. j. 2, 9, 2 and 4; *Philo*, leg. ad Gaium § 38; *Tac. ann.* 15, 44. *Eusebius* (h. e. 2,

7, and Chron. ad ann. I. Gaii) reports that he died by his own hand. Various stories about his death are related in the *Evangelia apoc.* ed. Tischendorf p. 426 sqq. [Eng. trans. p. 231 sqq.]. He is mentioned in the N. T. in Mt. xxvii. 2 sqq.; Mk. xv. 1 sqq.; Lk. iii. 1; xiii. 1; xxiii. 1 sqq.; Jn. xviii. 29 sqq.; xix. 1 sqq.; Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. A full account of him is given in *Win. RWB.* s. v. *Pilatus*; [BB. DD. ibid.]; *Ewald*, *Geschichte Christus* u. seiner Zeit, ed. 3 p. 82 sqq.; *Leyrer* in *Herzog* xi. p. 663 sqq. [ed. 2 p. 685 sqq.]; *Renan*, *Vie de Jésus*, 14me éd. p. 413 sqq. [Eng. trans. (N. Y. 1865) p. 333 sqq.]; *Klöpper* in *Schenkel* iv. p. 581 sq.; *Schröter*, *Neutest. Zeitgesch.* § 17c. p. 252 sqq.; [*Warneck*, *Pont. Pilatus* u.s.w. (pp. 210. *Gotha*, 1867)].*

πιμπλῆμα (a lengthened form of the theme ΠΛΕΩ, whence *πλέος*, *πλήρης* [cf. *Curtius* § 366]): 1 aor. ἐπληπτα; Pass., 1 fut. *πληπθήσομαι*; 1 aor. ἐπληπθην; fr. Hom. on; Sept. for Αἴρω, also for γέψη (to satiate) and pass. γέψω (to be full); *to fill*: τί, Lk. v. 7; τί τινος [W. § 30, 8 b.], a thing with something, Mt. xxvii. 48; [Jn. xix. 29 R G]; in pass., Mt. xxii. 10; Acts xix. 29; [ἐκ τῆς οὐσίης, Jn. xii. 3 Tr mrg.; cf. W. u. s. note; B. § 132, 12]. what wholly takes possession of the mind is said *to fill it*: pass. φόβου, Lk. v. 26; θάμβους, Acts iii. 10; ἀνοίας, Lk. vi. 11; ζήλου, Acts v. 17; xiii. 45; θυμοῦ, Lk. iv. 28; Acts iii. 10; πνεύματος ἀγίου, Lk. i. 15, 41, 67; Acts ii. 4; iv. 8, 31; ix. 17; xiii. 9. prophecies are said *πληπθῆναι*, i. e. *to come to pass, to be confirmed by the event*, Lk. xxi. 22 G L T Tr WH (for Rec. *πληρωθῆναι*). time is said *πληπθῆναι*, *to be fulfilled or completed*, i. e. *finished, elapsed*, Lk. i. 23, 57 [W. 324 (304); B. 267 (230)]; ii. 6, 21 sq.; so Αἴρω, Job xv. 32; and Αἴρω to (ful-) fill the time, i. e. *to complete, fill up*, Gen. xxix. 27; Job xxxix. 2. [COMP. : *ἐμ-πιμπλῆμα*.]*

πιμπράω (for the more common *πιμπρημι* [cf. *Curtius* § 378, Vaniček p. 510 sq.]): [pres. inf. pass. *πιμπρᾶσθαι*; but R G L Tr WH *πιμπρασθαι* fr. the form *πιμπρημι* (*Tdf. ἐμπιπράσθαι*, q. v.)]; in Grk. writ. fr. Hom. [(yet only the aor. fr. πρήθω)] down; *to blow, to burn*, [on the connection betw. these meanings cf. *Ebeling*, Lex. Hom. s. v. *πρήθω*]; in the Scriptures four times to cause to swell, to render tumid, [cf. *Soph. Lex. s. v.*]: γαστέρα, Num. v. 22; pass. *to swell, become swollen*, of parts of the body, Num. v. 21, 27: Acts xxviii. 6 (see above and in *ἐμπιπράω*). [COMP. *ἐμ-πιπράω*.]*

πινακίδιον, -ον, τό, (dimin. of *πινακίς*, -ίδος), [Aristot., al.]; a. a small tablet. b. spec. a writing-tablet: Lk. i. 63 [Tr mrg. *πινακίδα*; see the foll. word]; *Epict. diss.* 3, 22, 74.*

[*πινακίς*, -ίδος, ἡ, i. q. *πινακίδιον* (q. v.): Lk. i. 63 Tr mrg. (Epict., Plut., Artem., al.)*]

πίναξ, -ακος, ὁ, (com. thought to be fr. ΠΙΝΟΣ a pine, and so prop. ‘a pine-board’; acc. to the conjecture of *Buttmann*, Ausf. Spr. i. 74 n., fr. *πνάξ* for *πλάξ* [i. e. anything broad and flat (cf. Eng. *plank*)] with η inserted, as in *πνυτός* for *πνυτός* [acc. to Fick i. 146 fr. Skr. *pinaka*, a stick, staff]), fr. Hom. down; 1. a board, a tablet. 2. a dish, plate, platter: Mt. xiv. 8,

11; Mk. vi. 25, [27 Lchm. br.], 28; Lk. xi. 39; Hom. Od. 1, 141; 16, 49; al.*

πίνω; impf. ἔπινον; fut. πίσμαι [cf. W. 90 sq. (86)], 2 pers. sing. πίεσαι (Lk. xvii. 8 [(see ref. in κατακανχάομαι)]; pf. 3 pers. sing. (Rev. xviii. 3) πέπωκε R G, but L T WH mrg. plur. -καν, for which L ed. ster. Tr txt. WH txt. read πέπτωκαν (see γίνομαι); 2 aor. ἔπιον, impv. πίε (Lk. xii. 19), inf. πίειν ([Mt. xx. 22; xxvii. 34 (not Tdf.); Mk. x. 38]); Acts xxiii. 12 [not WH], 21; Ro. xiv. 21 [not WH], etc.), and in colloquial form πίν (Lehm. in Jn. iv. 9; Rev. xvi. 6), and πίεν (T Tr WH in Jn. iv. 7, 9 sq.; T WH in 1 Co. ix. 4; x. 7; Rev. xvi. 6; T in Mt. xxvii. 34 (bis); WH in Acts xxiii. 12, 21; Ro. xiv. 21, and often among the var. of the codd.) — on these forms see [esp. WH. App. p. 170]; Fritzsche, De conformatione N. T. critica etc. p. 27 sq.; B. 66 (58) sq.; [Curtius, Das Verbum, ii. 103]; Sept. for γρῖψ; [fr. Hom. down]; to drink: absol., Lk. xii. 19; Jn. iv. 7, 10; 1 Co. xi. 25; figuratively, to receive into the soul what serves to refresh, strengthen, nourish it unto life eternal, Jn. vii. 37; on the various uses of the phrase ἐσθίειν κ. πίνειν see in ἐσθίω, a.; τρώγειν κ. πίνειν, of those living in fancied security, Mt. xxiv. 38; πίνω with an acc. of the thing, to drink a thing [cf. W. 198 (187) n.], Mt. vi. 25 [G Tom. WH br. the cl.], 31; xxvi. 29; Mk. xiv. 25; xvi. 18; Rev. xvi. 6; to use a thing for drink, Lk. i. 15; xii. 29; Ro. xiv. 21; 1 Co. x. 4 [cf. W. § 40, 3 b.]; τὸ αἷμα of Christ, see αἷμα, fin.; τὸ ποτήριον i. e. what is in the cup, 1 Co. x. 21; xi. 27, etc. (see ποτήριον, a.). ὡς γῆ is said πίνειν τὸν ὑετόν, to suck in, absorb, imbibe, Heb. vi. 7 (Deut. xi. 11; Hdt. 3, 117; 4, 198; Verg. eel. 3, 111 sat prata bibereunt). πίνω ἐκ w. a. gen. of the vessel out of which one drinks, ἐκ τοῦ ποτηρίου, Mt. xxvi. 27; Mk. xiv. 23; 1 Co. x. 4 [cf. above]; xi. 28, (Aristph. eqq. 1289); ἐκ w. a. gen. denoting the drink of which as a supply one drinks, Mt. xxvi. 29; Mk. xiv. 25; ἐκ τοῦ ὕδατος, Jn. iv. 13 sq.; ἐκ τοῦ οἴνου (or θυμοῦ), Rev. xiv. 10; xviii. 3 [L om. Tr WH br. τοῦ οἴνου]; ἀπό w. a. gen. of the drink, Lk. xxii. 18. [Cf. B. § 132, 7; W. 199 (187). COMP.: κατα-, συμ-πίνω.]

πιάτης, -ητος, ἡ, (πίων fat), fatness: Ro. xi. 17. (Aristot., Theophr., al.; Sept. for γῆτι.) *

πιπράσκω: impf. ἐπίπρασκον; pf. πέπρακα; Pass., pres. ptep. πιπρασκόμενος; pf. ptep. πεπραμένος; 1 aor. ἐπράθην; (fr. περάω to cross, to transport to a distant land); fr. Aeschyl. and Hdt. down; Sept. for γῆτι; to sell: τί, Mt. xiii. 46 [on the use of the pf. cf. Soph. Glossary etc. Introd. § 82, 4]; Acts ii. 45; iv. 34; v. 4; w. gen. of price, Mt. xxvi. 9; Mk. xiv. 5; Jn. xii. 5, (Deut. xxi. 14); τινά, one into slavery, Mt. xviii. 25; hence metaph. πεπραμένος ὑπὸ τὴν ἀμαρτίαν, [A. V. sold under sin] i. e. entirely under the control of the love of sinning, Ro. vii. 14 (ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρόν, 2 K. xvii. 17; 1 Macc. i. 15, cf. 1 K. xx. (xxi.) 25; w. a. dat. of the master to whom one is sold as a slave, Lev. xxv. 39; Deut. xv. 12; xxviii. 68; Bar. iv. 6; Soph. Trach. 252; ἐαυτὸν τινι, of one bribed to give himself up wholly to another's will, τῷ Φιλίππῳ, Dem. p. 148, 8).*

πιπτω; [impf. ἔπιπτον (Mk. xiv. 35 T Tr mrg. WH)]; fut. πιποῦμαι; 2 aor. ἔπεσον and acc. to the Alex. form (received everywhere by Lchm. [exc. Lk. xxiii. 30], Tdf. [exc. Rev. vi. 16], Tr [exc. ibid.], WH; and also used by R G in Rev. i. 17; v. 14; vi. 13; xi. 16; xvii. 10) ἔπεσα (cf. [WH. App. p. 164; Tdf. Proleg. p. 123]; Lob. ad Phryn. p. 724 sq.; Bttm. Ausf. Spr. ii. p. 277 sq., and see διέρχομαι init.); pf. πέπτωκα, 2 pers. sing. -κες (Rev. ii. 5 T WH; see κοπτώ), 3 pers. plur. -καν (Rev. xviii. 3, L ed. ster. Tr txt. WH txt.; see γίνομαι); (fr. ΠΕΤΩ, as τίκτω fr. TEKΩ [cf. Curtius, Etymol. § 214; Verbum, ii. p. 398]); fr. Hom. down; Sept. chiefly for נִפְתַּח; to fall; used

1. of descent from a higher place to a lower; a. prop. to fall (either from or upon, i. q. Lat. *incido, decidō*): ἐπὶ w. acc. of place, Mt. x. 29; xiii. 5, [7], 8; xxi. 44 [T om. L WH Tr mrg. br. the vs.]; Mk. iv. 5; Lk. viii. 6 [here T Tr WH καταπ.], 8 Rec.; Rev. viii. 10; ἐπὶ τι (of the thing that is entered; into), Mt. xv. 14; xvii. 15; Mk. iv. 7 [L mrg. ἐπὶ] sq.; Lk. vi. 39 R G L mrg. (but L txt. T Tr WH ἐμπίπτ.); viii. 8 G L T Tr WH, [14; xiv. 5 L T Tr WH]; Jn. xii. 24; ἐις (upon) τὴν γῆν, Rev. vi. 13; ix. 1; ἐν μέσῳ, w. gen. of the thing, Lk. viii. 7; παρὰ τὴν ὁδόν, Mt. xiii. 4; Mk. iv. 4; Lk. viii. 5; to fall from or down: foll. by ἀπό w. gen. of place, Mt. xv. 27; xxiv. 29 [here Tdf. ἐκ; Lk. xvi. 21]; Acts xx. 9; foll. by ἐκ w. gen. of place, [Mk. xiii. 25 L T Tr WH]; Rev. viii. 10; ix. 1; i. q. to be thrust down, Lk. x. 18.

b. metaph.: ὃν πίπτει ἐπὶ τινα ὡς ηλιος, i. e. the heat of the sun does not strike upon them or inconvenience them, Rev. vii. 16; [ἀχλὺς κ. σκότος, Acts xiii. 11 L T Tr WH]; ὃ κλῆρος πίπτει ἐπὶ τινα, the lot falls upon one, Acts i. 26; φόβος πίπτει ἐπὶ τινα, falls upon or seizes one, [Acts xix. 17 L Tr]; Rev. xi. 11 Rec.; [τὸ πνεῦμα τὸ ἄγιον, Acts x. 44 Lehm.]; πίπτω ὑπὸ κρίσιν, to fall under judgment, come under condemnation, James v. 12 [where Rec. "εἰς ἵπτόκρισιν"].

2. of descent from an erect to a prostrate position (Lat. *labor, ruo; prolabor, procido; collabor, etc.*)

a. properly; a. to fall down: ἐπὶ λίθον, Lk. xx. 18; λίθος πίπτει ἐπὶ τινα, Mt. xxi. 44 [T om. L WH Tr mrg. br. the vs.]; Lk. xx. 18;

τὸ ὅπος ἐπὶ τινα, Lk. xxiii. 30; Rev. vi. 16.

β. to be prostrated, fall prostrate; of those overcome by terror or astonishment or grief: χαμάι, Jn. xviii. 6; ἐις τὸ ἔδαφος, Acts xxii. 7; ἐπὶ τὴν γῆν, Acts ix. 4; [ἐπὶ πρόσωπον, Mt. xvii. 6]; or under the attack of an evil spirit: ἐπὶ τῆς γῆς, Mk. ix. 20; or falling dead suddenly: πρὸς τοὺς πόδας των ὡς νεκρός, Rev. i. 17; πεσὼν ἐξέψυξε, Acts v. 5; πίπτ. παρὰ (L T Tr WH πρὸς) τοὺς πόδας τινός, ibid. 10; absol. 1 Co. x. 8; στόματι μαχαίρας, Lk. xxi. 24; absol. of the dismemberment of corpses by decay, Heb. iii. 17 (Num. xiv. 29, 32).

γ. to prostrate one's self; used now of suppliants, now of persons rendering homage or worship to one: ἐπὶ τῆς γῆς, Mk. xiv. 35; ptep. with προσκυνεῖν, as finite verb, Mt. ii. 11; iv. 9; xviii. 26; πίπτειν κ. προσκυνεῖν, Rev. v. 14; xix. 4; ἔπεσα προσκυνῆσαι, Rev. xxii. 8; πίπτ. εἰς τοὺς πόδας (ἀντοῦ), Mt. xviii. 29 Rec.; εἰς [T Tr WH πρὸς] τ. πόδας τινός, Jn. xi. 32; πρὸς τ. πόδας τινός, Mk. v. 22; [παρὰ τοὺς πόδας τινός, Lk. viii. 41]; ἐμπροσθε-

ἰδὼν ποδῶν τινος, Rev. xix. 10; **ἐνώπιον τινος**, Rev. iv. 10; **ν. 8**; **ἐπὶ πρόσωπον**, Mt. xxvi. 39; Lk. v. 12; **ἐπὶ πρόσωπον παρὰ τοὺς πόδας τινός**, Lk. xvii. 16; **πεσὼν ἐπὶ τοὺς πόδας προσεκύνησε**, Acts x. 25; **πεσὼν ἐπὶ πρόσωπον προσκυνῆσε**, 1 Co. xiv. 25; **ἐπὶ τὰ πρόσωπα καὶ προσκυνέν**, Rev. vii. 11 [**ἐπὶ πρόσωπον Rec.**]; xi. 16.

δ. to fall out, fall from: Θρίξ ἐκ τῆς κεφαλῆς πεσεῖται, i. q. shall perish, be lost, Acts xxvii. 34 Rec. **ε. to fall down, fall in ruin:** of buildings, walls, etc., Mt. vii. 25, [27]; Lk. vi. 49 (where T Tr VII **συνέπεσε**); Heb. xi. 30; **οὐκος ἐπὶ οἴκον πίπτει**, Lk. xi. 17 [see **ἐπὶ**, C. I. 2 c.]; **πύργος ἐπὶ τινα**, Lk. xiii. 4; **οκηῆ ἡ πεπτωκύia**, the tabernacle that has fallen down, a fig. description of the family of David and the theocracy as reduced to extreme decay [cf. **σκηνή**, fin.], Acts xv. 16. of a city: **ἐπεσει**, i. e. has been overthrown, destroyed, Rev. xi. 13; xiv. 8; xvi. 19; xviii. 2, (Jer. xxviii. (li.) 8).

b. metaph. a. to be cast down from a state of prosperity: **πόθεν πέπτωκας**, from what a height of Christian knowledge and attainment thou hast declined, Rev. ii. 5 G L T Tr WH (see above ad init.). **b. to fall from a state of uprightness, i. e. to sin:** opp. to **ἔσταντι**, 1 Co. x. 12; opp. to **στήκειν**, w. a dat. of the pers. whose interests suffer by the sinning [cf. W. § 31, 1 k.], Ro. xiv. 4; to fall into a state of wickedness, Rev. xviii. 3 L ed. ster. Tr WH txt. [see **πίνω**].

γ. to perish, i.e. to come to an end, disappear, cease: of virtues, 1 Co. xiii. 8 L T Tr WH [R. V. fail]; to lose authority, no longer have force, of sayings, precepts, etc., Lk. xvi. 17 (**ῶστε οὐ χαμαὶ πεσεῖται ὁ τι ἀν** **εἴπης**, Plat. Euthyphr. § 17; irrita eadunt promissa, Liv. 2, 31). i. q. to be removed from power by death, Rev. xvii. 10; to fail of participating in, miss a share in, the Messianic salvation, Ro. xi. 11, [22]; Heb. iv. 11 [(yet see **ἐν**, I. 5 f.). **COMP.:** **ἀνα-**, **ἀντι-**, **ἀπο-**, **ἐκ-**, **ἐν-**, **ἐπι-**, **κατα-**, **παρα-**, **περι-**, **προσ-**, **συν-** **πίπτω.**]*

Πισιδία, -ας, ἡ, Pisidia, a region of Asia Minor, bounded by Pamphylia and the Pamphylian Sea, Phrygia, and Lycania: Acts xiii. 14 R G; xiv. 24. [B. D. s. v. Pisidia.]*

Πισιδίος, -α, -ον, i. q. Πισιδικός, belonging to Pisidia: **Ἀντιόχεια ἡ Πισιδία**, i. e. taking its name from Pisidia (see **Ἀντιόχεια**, 2): Acts xiii. 14 L T Tr WH.*

πιστεύω; impf. **ἐπίστευον**; fut. **πιστεύσω**; 1 aor. **ἐπίστευα**; pf. **πιστεύκα**; plupf. (without augm., cf. W. § 12, 9; [B. 33 (29)]) **πεπιστεύκειν** (Acts xiv. 23); Pass., pf. **πεπιστεύματι**; 1 aor. **ἐπιστεύθην**; (**πιστός**); Sept. for **ὢντας**; in class. Grk. fr. Aeschyl., Soph., Eur., Thuc. down; to believe, i. e.

1. intrans. to think to be true; to be persuaded of; to credit, place confidence in;

a. univ.: the thing believed being evident from the preceding context, Mt. xxiv. 23, [26]; Mk. xiii. 21; 1 Co. xi. 18; w. an acc. of the thing, Acts xiii. 41 (L T Tr WH δ for Rec. φ); to credit, have confidence, foll. by **ὅτι**, Acts ix. 26; **τινί**, to believe one's words, Mk. xvi. 13 sq.; 1 Jn. iv. 1; **τινὶ ὅτι**, Jn. iv. 21; **τῷ ψεύδει**, 2 Th. ii. 11; **περὶ τινος**, **ὅτι**, Jn. ix. 18.

b. spec., in a moral and religious reference, **πιστεύειν** is used in the N. T. of the conviction and trust to which a man is impelled by a

certain inner and higher prerogative and law of his soul; thus it stands a. absol. to trust in Jesus or in God as able to aid either in obtaining or in doing something: Mt. viii. 18; xxi. 22; Mk. v. 36; ix. 23 sq.; Lk. viii. 50; Jn. xi. 40; foll. by **ὅτι**, Mt. ix. 28; Mk. xi. 23; [Heb. xi. 6]; **τῷ λόγῳ, φῷ ὅν** **εἶπεν ὁ Ἰησοῦς**, Jn. iv. 50.

b. of the credence given to God's messengers and their words, w. a dat. of the person or thing: **Μωϋσῆν**, Jn. v. 46. to the prophets, Jn. xii. 38; Acts xxiv. 14; xxvi. 27; Ro. x. 16; **ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται**, to place reliance on etc. Lk. xxiv. 25. to an angel, Lk. i. 20; foll. by **ὅτι**, ibid. 45. to John the Baptist, Mt. xxi. 25 (26), 32; Mk. xi. 31; Lk. xx. 5. to Christ's words, Jn. iii. 12; v. 38, 46 sq.; vi. 30; viii. 45 sq.; x. [37], 38^a; **τοῖς ἔργοις** of Christ, ibid. 38^b. to the teachings of evangelists and apostles, Acts viii. 12; **τῇ ἀληθείᾳ**, 2 Th. ii. 12; **ἐπιστεύθη τὸ μαρτύριον**, the testimony was believed, 2 Th. i. 10 [cf. W. § 39, 1 a.; B. 175 (152)]; **τῇ γραφῇ**, Jn. ii. 22. **ἐν τῷ εὐαγγελίῳ**, to put faith in the gospel, Mk. i. 15 [B. 174 (151 sq.); cf. W. 213 (200 sq.)] (Ignat. ad Philad. 8, 2 [(but see Zahn's note); cf. Jn. iii. 15 in γ. below]).

γ. used especially of the faith by which a man embraces Jesus, i. e. a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ: **πιστ. τὸν νιὸν τοῦ θεοῦ εἶναι Ἰησοῦν Χριστόν**, Acts viii. 37 Rec.; **ἐπιστεύθη** (was believed on [cf. W. § 39, 1 a.; B. 175 (152)]) **ἐν κόσμῳ**, 1 Tim. iii. 16. the phrase **πιστεύειν εἰς τὸν Ἰησοῦν**, **εἰς τὸν θεόν**, etc., is very common; prop. to have a faith directed unto, believing or in faith to give one's self up to, Jesus, etc. (cf. W. 213 (200 sq.); [B. 174 (151)])]: Mt. xviii. 6; Mk. ix. 42 [R G L Tr txt.]; Jn. ii. 11; iii. 15 R G, 16, 18, 36; vi. 29, 35, 40, 47 [R G L]; vii. 5, [38], 39, 48; viii. 30; ix. 35 sq.; x. 42; xi. 25 sq. 45, 48; xii. 11, 37, 42, 44, [46]; xiv. 1, 12; xvi. 9; xvii. 20; Acts x. 43; xix. 4; Ro. x. 14; Gal. ii. 16; Phil. i. 29; 1 Jn. v. 10; 1 Pet. i. 8; **εἰς τὸ φῶς**, Jn. xii. 36; **εἰς τὸ ὄνομα αὐτοῦ**, Jn. i. 12; ii. 23; iii. 18; 1 Jn. v. 13; **τῷ ὄντι αὐτοῦ**, to commit one's self trustfully to the name (see **ὄνομα**, 2 p. 448*), 1 Jn. iii. 23; **ἐπὶ αὐτοῦ**, **ἐπὶ τὸν κύριον**, to have a faith directed towards, etc. (see **ἐπὶ**, C. I. 2 g. a. p. 235^b [cf. W. and B. u. s., also B. § 147, 25]): Mt. xxvii. 42 T Tr txt. WH; Jn. iii. 15 L txt.; Acts ix. 42; xi. 17; xvi. 31; xxii. 19, [(cf. Sap. xii. 2)]; **ἐπ' αὐτῷ**, to build one's faith on, to place one's faith upon, [see **ἐπὶ**, B. 2 a. γ. p. 233*; B. u. s.]: Ro. ix. 33; x. 11; 1 Tim. i. 16; 1 Pet. ii. 6; **ἐν αὐτῷ**, to put faith in him, Jn. iii. 15 [L mrg.; cf. T Tr WH also (who prob. connect **ἐν αὐτῷ** with the foll. **ἐχει**; cf. Westcott, Com. ad loc., Meyer, al.)] (cf. Jer. xii. 6; Ps. lxxvii. (lxxviii.) 22, where **πιστ.** **ἐν τινι** means to put confidence in one, to trust one; [cf. Mk. i. 15 above, β. fin.]); **ἐν τούτῳ πιστεύομεν**, on this rests our faith [A. V. by this we believe], Jn. xvi. 30; with the simple dative, **τῷ κυρίῳ** to (yield faith to) believe [cf. B. 173 (151)]: Mt. xxvii. 42 R G L Tr mrg.; Acts v. 14; xviii. 8; supply **τούτῳ** before **οὐ** in Ro. x. 14; to trust in Christ [God], 2 Tim. i. 12; **διὰ τινος**, through one's agency to

be brought to faith, Jn. i. 7; 1 Co. iii. 5; διὰ ἡσοῦ εἰς θεόν, 1 Pet. i. 21 R G Tr mrg.; διὰ τῆς χάριτος, Acts xviii. 27; διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, Jn. xvii. 20; διὰ τι, Jn. iv. 39, [41], 42; xiv. 11. πιστεύω foll. by ὅτι with a sentence in which either the nature and dignity of Christ or his blessings are set forth: Jn. vi. 69; viii. 24; x. 38c R G; xi. 27, [42]; xiii. 19; [xiv. 10]; xvi. 27, 30; xvii. 8, 21; 1 Jn. v. 1, 5; Ro. vi. 8; 1 Th. iv. 14; μοὶ ὅτι, Jn. xiv. 11; τι, Jn. xi. 26; πιστεύω σωθῆναι, Acts xv. 11; the simple πιστεύων is used emphatically, of those who acknowledge Jesus as the saviour and devote themselves to him: Mk. xv. 32 [here L adds αὐτῷ]; Lk. viii. 12 sq.; xxii. 67; Jn. i. 50 (51); iii. 18; iv. 42, 48, 53; v. 44; vi. 36, 64; ix. 38; x. 25 sq.; xii. 39, 47 Rec.; xvi. 30; xx. 31; Acts v. 14; [xiii. 39]; xv. 5; xviii. 8; [xxi. 25]; Ro. i. 16; iii. 22; iv. 11; x. 4; xv. 13; 2 Co. iv. 13; Eph. i. 13, [19]; 2 Th. i. 10; Heb. iv. 3; with εξ ὀλῆς καρδίας added, Acts viii. 37 Rec.; w. a dat. of instr. καρδία, Ro. x. 10; ptep. pres. οἱ πιστεύοντες, as subst.: Acts ii. 44; Ro. iii. 22; 1 Co. i. 21; Gal. iii. 22; [Eph. i. 19]; 1 Th. i. 7; ii. 10, 13; 2 Th. i. 10 Rec.; 1 Pet. ii. 7; i. q. who are on the point of believing, 1 Co. xiv. 22, cf. 24 sq.; aor. ἐπιστευσα (marking entrance into a state; see βασιλεύω, fin.), I became a believer, a Christian, [A. V. believed]: Acts iv. 4; viii. 13; xiii. 12, 48; xiv. 1; xv. 7; xvii. 12, 34; Ro. xiii. 11; 1 Co. iii. 5; xv. 2, 11; with the addition of ἐπὶ τὸν κύριον (see above), Acts ix. 42; ptep. πιστεύσας, Acts xi. 21; xix. 2; ὁ πιστεύσας, Mk. xvi. 16; plur., ibid. 17; Acts iv. 32; οἱ πεπιστευκότες, they that have believed (have become believers): Acts xix. 18; xxi. 20; [on (John's use of) the tenses of πιστεύω see Westcott on 1 Jn. iii. 23]. It must be borne in mind, that in Paul's conception of τὸ πιστεύειν εἰς Χριστόν, the prominent element is the grace of God towards sinners as manifested and pledged (and to be laid hold of by faith) in Jesus, particularly in his death and resurrection, as appears esp. in Ro. iii. 25; iv. 24; x. 9; 1 Th. iv. 14; but in John's conception, it is the metaphysical relationship of Christ with God and close ethical intimacy with him, as well as the true 'life' to be derived from Christ as its source; cf. Rückert, Das Abendmahl, p. 251. Moreover, πιστεύων is used by John of various degrees of faith, from its first beginnings, its incipient stirring within the soul, up to the fullest assurance, Jn. ii. 23 (cf. 24); viii. 31; of a faith which does not yet recognize Jesus as the Messiah, but as a prophet very like the Messiah, Jn. vii. 31; and to signify that one's faith is preserved, strengthened, increased, raised to the level which it ought to reach, xi. 15; xiii. 19; xiv. 29; xix. 35; xx. 31; 1 Jn. v. 13^b Rec.; [cf. reff. s. v. πίστις, fin.]. πιστεύων is applied also to the faith by which one is persuaded that Jesus was raised from the dead, inasmuch as by that fact God declared him to be his Son and the Messiah: Jn. xx. 8, 25, 29; ἐν τῇ καρδίᾳ πιστ. ὅτι ὁ θεός αὐτὸν ἤγειρεν ἐκ νεκρῶν, Ro. x. 9 [cf. B. § 133, 19]. Since acc. to the conception of Christian faith Christ alone is the author of salvation, ὁ πιστεύων repudiates all the various things which aside from Christ are commended as means

of salvation (such e. g. as abstinence from flesh and wine), and understands that all things are lawful to him which do not lead him away from Christ; hence πιστεύεις (τις) φαγεῖν πάντα, hath faith to eat all things or so that he eats all things, Ro. xiv. 2; cf. Rückert ad loc.; [W. § 44, 3 b.; per contra B. 273 sq. (235)].

δ. πιστεύειν

used in ref. to God has various senses: αα. it denotes the mere acknowledgment of his existence: ὅτι ὁ θεός εἰς ἔστιν, Jas. ii. 19; acknowledgment joined to appropriate trust, absol. Jude 5; εἰς θεόν, Jn. xii. 44; xiv. 1; i. q. to believe and embrace what God has made known either through Christ or concerning Christ. τῷ θεῷ, Jn. v. 24; Acts xvi. 34; Tit. iii. 8; 1 Jn. v. 10; ἐπὶ τὸν θεόν, Ro. iv. 5; τὴν ἀγάπην, ἣν ἔχει ὁ θεός, 1 Jn. iv. 16; εἰς τὴν μαρτυρίαν, ἣν κτλ., 1 Jn. v. 10.

ββ. to trust:

τῷ θεῷ, God promising a thing, Ro. iv. 3, 17 (on which see κατέναυτι); Gal. iii. 6; [Jas. ii. 23]; absol. Ro. iv. 18; foll. by ὅτι, Acts xxvii. 25.

ε. πιστ. is used in

an ethical sense, of confidence in the goodness of men: ἡ ἀγάπη πιστεύει πάντα, 1 Co. xiii. 7. τὸ πιστεύειν is opp. to ὥδειν, Jn. xx. 29; to δρᾶν, ibid. and 1 Pet. i. 8, (Theoph. ad Autol. 1, 7 fin.), cf. 2 Co. v. 7; to διακρίνεσθαι, Ro. iv. 19 sq.; xiv. 1, 23, cf. Jas. i. 6; to ὄμολογεῖν, Ro. x. 9.

2. transitively, τινί τι, to intrust a thing to one, i. e. to his fidelity: Lk. xvi. 11; ἔαρόν τινι, Jn. ii. 24; pass. πιστεύομαι τι, to be intrusted with a thing: Ro. iii. 2; 1 Co. ix. 17; Gal. ii. 7; 1 Th. ii. 4; 1 Tim. i. 11; Tit. i. 3, (Ignat. ad Philad. 9; exx. fr. prof. auth. are given in W. § 39, 1 a.). On the gramm. constr. of the word cf. B. § 133, 4 [and the summaries in Ellicott on 1 Tim. i. 16; Vaughan on Ro. iv. 5; Cremer s. v.]. It does not occur in the Rev., nor in Philem., 2 Pet., 2 and 3 Jn. [Cf. the reff. s. v. πίστις, fin.]*

πιστικός, -ή, -όν, (πιστός), pertaining to belief; a. having the power of persuading, skilful in producing belief: Plat. Gorg. p. 455 a. b. trusty, faithful, that can be relied on: γυνὴ πιστ. καὶ οἰκουρὸς καὶ πειθομένη τῷ ἀνδρὶ, Artem. oneir. 2, 32; often so in Cedrenus [also (of persons) in Epiph., Jn. Mosch., Sophron.; cf. Soph. Lex. s. v.]; of commodities i. q. δόκιμος, genuine, pure, unadulterated: so νάρδος πιστική [but A. V. spike- (i. e. spiked) nard, after the *nardī spicati* of the Vulg. (in Mk.)], Mk. xiv. 3; Jn. xii. 3, (for nard was often adulterated; see Plin. h. n. 12, 26; Diosc. de mater. med. 1, 6 and 7); hence metaph. τὸ πιστικὸν τῆς καυῆς διαθήκης κράμα, Euseb. demonstr. evang. 9, 8 [p. 439 d.]. Cf. the full discussion of this word in Fritzsche on Mk. p. 596 sqq.; Lücke on Jn. xii. 3 p. 494 sqq.; W. 97 (92) sq.; [esp. Dr. Jas. Morison on Mk. l. c.].*

πίστις, -εως, ἡ, (πείθω [q. v.]), fr. [Hes., Theogn., Pind.], Aeschyl., Hdt. down; Sept. for ηγ̄νωσκ, several times for ηγ̄νωσκε; faith; i. e. 1. conviction of the truth of anything, belief, (Plat., Polyb., Joseph., Plut.; θαυμάσια καὶ μείζω πίστεως, Diod. 1, 86); in the N. T. of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with us: Heb. xi. 1 (where πίστις is called ἐλπίζομένων ὑπόστασις,

πραγμάτων ἔλεγχος οὐ βλεπομένων); opp. to *εἶδος*, 2 Co. v. 7; joined with ἀγάπη and ἐλπίς, 1 Co. xiii. 13. **a.** when it relates to God, *πίστις* is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ: Heb. xi. 6; xii. 2; xiii. 7; *πίστις ἐπὶ θεόν*, Heb. vi. 1; *ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεόν*, by which ye turned to God, 1 Th. i. 8; *τὴν π. ὑμῶν κ. ἐλπίδα εἰς θεόν*, directed unto God, 1 Pet. i. 21; with a gen. of the object [faith *in*] (*τῷ θεῷ*, Eur. Med. 414; *τοῦ θεοῦ*, Joseph. c. Ap. 2, 16, 5; cf. *Grimm*, Exgt. Hdbch. on Sap. vi. 17 sq. p. 132; [cf. Meyer on Ro. iii. 22; also Mey., Ellic., Bp. Lightt. on Col. as below; W. 186 (175)]) : *ἡ π. τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν* (Christ) *ἐπὶ τῶν νεκρῶν*, Col. ii. 12; *διὰ πίστεως*, by the help of faith, Heb. xi. 33, 39; *κατὰ πίστιν*, i. q. *πιστεύοντες*, Heb. xi. 13; *πίστει*, dat. of means or of mode by *faith* or by *believing*, prompted, actuated, by *faith*, Heb. xi. 3 sq. 7–9, 17, 20–24, 27–29, 31; dat. of cause, because of *faith*, Heb. xi. 5, 11, 30. **b.** in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God (on this see more at length in *πιστεύω*, 1 b. γ.): **a. univ.:** w. gen. of the object (see above, in a.), *Ἰησοῦν Χριστοῦ*, Ro. iii. 22; Gal. ii. 16; iii. 22; Eph. iii. 12; *Ἰησοῦν*, Rev. xiv. 12; *Χριστοῦ*, Phil. iii. 9; *τοῦ νιοῦ τοῦ θεοῦ*, Gal. ii. 20; *τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ*, Jas. ii. 1; *μοῦ* (i. e. in Christ), Rev. ii. 18, (certainly we must reject the interpretation, *faith in God of which Jesus Christ is the author*, advocated by *Van Hengel*, Ep. ad Rom. i. p. 314 sqq., and *H. P. Berlage*, *Disquisitio de formulae Paulinae πίστις Ἰησοῦ Χριστοῦ* significatione. Lugd. Bat. 1856); *τοῦ εὐαγγελίου*, Phil. i. 27; *ἀληθείας*, 2 Th. ii. 13. with Prepositions: *εἰς* (toward [cf. εἰς, B. II. 2 a.]) *τὸν κύριον ὑμῶν Ἰησοῦν*, Acts xx. 21; *εἰς Χριστόν*, Acts xxiv. 24; xxvi. 18; *ἡ εἰς Χριστὸν πίστις ὑμῶν*, Col. ii. 5; [*πίστιν ἔχειν εἰς ἐμέ*, Mk. ix. 42 Tr mrg.]; *πρὸς τὸν κύρ.* Philem. 5 [L Tr WH *εἰς*] ([see *πρός*, I. 1 c.; cf. Bp. Lightt. ad loc.]; unless here we prefer to render *πίστιν fidelity* [see 2, below]; cf. Meyer ad loc. and W. § 50, 2); *π. ἡ ἐν Χρ. Ἰησοῦν*, reposed in Christ Jesus, 1 Tim. iii. 13; 2 Tim. iii. 15; *ἡ π. ὑμῶν ἐν Χρ. Ἰησ.* Col. i. 4; *ἡ κατά τινα* (see *κατά*, II. 1 e.) *πίστις ἐν τῷ κυρίῳ*, Eph. i. 15; *ἐν τῷ αἵματι αὐτοῦ*, Ro. iii. 25 [yet cf. Meyer]. *πίστις* [cf. W. 120 (114)] and *ἡ πίστις* simply: Lk. xviii. 8; Acts xiii. 8; xiv. 22, 27; xv. 9; xvii. 31; Ro. [iii. 27 (on which see *νόμος*, 3)], 31; iv. 14; v. 2 [L Tr WH br. *τῇ πίστει*]; ix. 32; x. 8, 17; xii. 3, 6; 1 Co. [xiii. 9 (here of a charism)]; xvi. 13; 2 Co. iv. 13; [viii. 7]; x. 15; Gal. iii. 14, 23, 25 sq.; v. 5; vi. 10; Eph. ii. 8; iii. 17; iv. 5; vi. 16; 2 Th. i. 4; 1 Tim. i. 2, 4 (on the latter pass. see *οἰκονομία*), 19; ii. 7 (on which see *ἀλήθεια*, I. 2 c.); iii. 9; iv. 1, 6; v. 8; vi. 10, 12, 21; 2 Tim. i. 5; ii. 18; iii. 8, 10; iv. 7; Tit. i. 1, 4, 13; ii. 2; iii. 15; Jas. ii. 5; 1 Pet. i. 5; 2 Pet. i. 1, 5. with a gen. of the subject: Lk. xxii. 32; Ro. i. 8, 12; 1 Co. ii. 5; xv. 14, 17; 2 Co. i. 24; Phil. i. 25; ii. 17; 1 Th. iii. 2, 5–7, 10; 2 Th. i. 3; iii. 2; Philem. 6; Jas. i. 3; 1 Pet. i. 7, 9 [here WH om. gen.]; 1 Jn. v. 4;

Rev. xiii. 10; *πλήρης πίστεως κ. πνεύματος*, Acts vi. 5; *πνεύματος κ. πίστεως*, Acts xi. 24; *πίστεως κ. δυνάμεως*, Acts vi. 8 Rec.; *τῇ πίστει ἐστηκέναι*, Ro. xi. 20; 2 Co. i. 24; *ἐν τῇ πίστει στήκειν*, 1 Co. xvi. 13; *εἴναι*, 2 Co. xiii. 5; *μένειν*, 1 Tim. ii. 15; *ἔμμενειν τῇ π.* Acts xiv. 22; *ἔπιμενειν*, Col. i. 23; *στερεός τῇ π.* 1 Pet. v. 9; *στερεοῦμαι τῇ π.* Acts xvi. 5; *βεβαιοῦμαι ἐν* [L Tr WH om. *ἐν*] *τῇ π.* Col. ii. 7. Since faith is a power that seizes upon the soul, one who yields himself to it is said *ὑπακούειν τῇ πίστει*, Acts vi. 7; hence *ὑπακοὴ τῆς πίστεως*, obedience rendered to faith [W. 186 (175)], Ro. i. 5; xvi. 26; *δὲ ἐκ πίστεως sc. ὥν*, depending on faith, i. q. *δὲ πίστεων* [see *ἐκ*, II. 7], Ro. iii. 26; plur., Gal. iii. 7, 9; *δὲ ἐκ πίστεως Ἀβραὰμ*, he who has the same faith as Abraham, Ro. iv. 16; *ἐκ πίστεως εἴναι*, to be related, akin to, faith [cf. *ἐκ*, u. s.], Gal. iii. 12. *δίκαιος ἐκ πίστεως*, Ro. i. 17; Gal. iii. 11; *δικαιοσύνη ἡ ἐκ πίστεως*, Ro. ix. 30; *ἡ ἐκ πίστεως δικ.* Ro. x. 6; *δικαιοσ. ἐκ πίστεως εἰς πίστιν*, springing from *faith* (and availing) to (arouse) *faith* (in those who as yet have it not), Ro. i. 17; *δικαιοσύνη ἡ διὰ πίστεως Χριστοῦ*, . . . *ἡ ἐν θεῷ δικ.* *ἐπὶ τῇ πίστει*, Phil. iii. 9; pass. *δικαιοῦσθαι πίστει*, Ro. iii. 28; *δικαιοῦν τινα διὰ πίστεως Χριστοῦ*, Gal. ii. 16; *διὰ τ. πίστεως*, Ro. iii. 30; *δικ. τινα ἐκ πίστεως*, ibid.; Gal. iii. 8; pass., Ro. v. 1; Gal. iii. 24; *εὐαγγελίζομαι τὴν πίστιν*, to proclaim the glad tidings of faith in Christ, Gal. i. 23; *ἀκοὴ πίστεως*, instruction concerning the necessity of faith [see *ἀκοή*, 3 a.], Gal. iii. 2, 5; *ἡ πίστις* is joined with *ἡ ἀγάπη*: 1 Th. iii. 6; v. 8; 1 Tim. i. 14; ii. 15; iv. 12; vi. 11; 2 Tim. ii. 22; with a subj. gen. Rev. ii. 19; *πίστις δὲ ἀγάπης ἐνεργομένη*, Gal. v. 6; *ἀγάπη μετὰ πίστεως*, Eph. vi. 23; *ἀγάπη ἐκ πίστεως ἀνυπόκριτον*, 1 Tim. i. 5; *πίστις καὶ ἀγάπη ἡ ἐν Χριστῷ Ἰησοῦν*, 2 Tim. i. 13; *φιλέιν τινα ἐν πίστει*, Tit. iii. 15 (where see De Wette); *ἔργον πίστεως* (cf. *ἔργον*, 3 p. 248^b near bot.), 1 Th. i. 3, 2 Th. i. 11. **β.** in an ethical sense, *persuasion* or *conviction* (which springs from faith in Christ as the sole author of salvation; cf. *πιστεύω*, 1 b. γ. fin.) *concerning things lawful for a Christian*: Ro. xiv. 1, 23; *πίστιν ἔχειν*, ibid. 22. **c. univ. the religious belief of Christians;** **a. subjectively:** Eph. iv. 13, where cf. Meyer; in the sense of a mere acknowledgment of divine things and of the claims of Christianity, Jas. ii. 14, 17 sq. 20, 22, 24, 26. **β. objectively,** the substance of Christian faith or what is believed by Christians: *ἡ παραδοθεῖσα π.* Jude 3; *ἡ ἀγιωτάτη ὑμῶν πίστις*, ib. 20. There are some who think this meaning of the word is to be recognized also in 1 Tim. i. 4, 19; ii. 7; iii. 9; iv. 1, 6; v. 8; vi. 10, 21, (cf. Pfleiderer, Paulinismus p. 468 [Eng. trans. ii. p. 200]); but Weiss (Bibl. Theol. d. N. T. § 107 a. note) correctly objects, “*πίστις* is rather the form in which the truth (as the substance of right doctrine) is subjectively appropriated”; [cf. Meyer on Ro. i. 5 (and Prof. Dwight's additional note); Ellicott on Gal. i. 23; Bp. Lightt. on Gal. p. 157]. **d.** with the predominant idea of *trust* (or *confidence*) whether in God or in Christ, springing from *faith in the same*: Mt. viii. 10; xv. 28; Lk. v. 9, 50; xvii. 5; Heb. ix. 28 Lchm. ed. ster.; x. 22; Jas. i. 3; 1 Pet. i. 7, 9 [here WH om. gen.]; 1 Jn. v. 4;

i. 6; with a gen. of the subject: Mt. ix. 2, 22, 29; xv. 28; Mk. ii. 5; v. 34; x. 52; [Lk. v. 20]; viii. 25, 48; xvii. 19; xviii. 42; w. a gen. of the object in which trust is placed: τοῦ ὀνόματος αὐτοῦ, Acts iii. 16; πίστιν ἔχειν, [Mt. xvii. 20]; xxi. 21; Mk. iv. 40; Lk. xvii. 6; πᾶσαν τὴν πίστιν, ('all the faith' that can be thought of), 1 Co. xiii. 2; ἔχειν πίστιν θεοῦ, to trust in God, Mk. xi. 22; ἔχειν πίστιν τοῦ σωθῆναι, to be healed (see Fritzsche on Mt. p. 843 sq.; [cf. W. § 44, 4 a.; B. 268 (230)]), Acts xiv. 9; ἡ δὲ αὐτοῦ π., awoken through him, Acts iii. 16; εὐχὴ τῆς πίστεως, that proceeds from faith, Jas. v. 15; of trust in the promises of God, Ro. iv. 9, 16, 19 sq.; Heb. iv. 2; vi. 12; x. 38 sq.; w. a gen. of the subject, Ro. iv. 5, 12; πίστις ἐπὶ θεόν, faith which relies on God who grants the forgiveness of sins to the penitent [see ἐπί, C. I. 2 g. a.], Heb. vi. 1; δικαιοσύνη τῆς πίστεως [cf. W. 186 (175)], Ro. iv. 11, 13; ἡ κατὰ πίστιν δικαιοσύνη, Heb. xi. 7.

2. fidelity, faithfulness, i. e. the character of one who can be relied on: Mt. xxiii. 23; Gal. v. 22; Philem. 5 (? see above in b. a.); Tit. ii. 10. of one who keeps his promises: ἡ πίστις τοῦ θεοῦ, subj. gen., Ro. iii. 3. objectively, plighted faith (often so in Attic writ. fr. Aeschyl. down): ἀθετεῖν (see ἀθετέω, a.) τὴν πίστιν, 1 Tim. v. 12. Cf. especially Koolhaas, Diss. philol. I. et II. de vario uso et constructione vocum πίστις, πιστός et πιστεύειν in N. T. (Traj. ad Rhen. 1733, 4to.); Dav. Schulz, Was heisst Glauben, etc. (Leipz. 1830), p. 62 sqq.; Rückert, Com. üb. d. Röm., 2d ed., i. p. 51 sqq.; Lutz, Bibl. Dogmatik, p. 312 sqq.; Huther, Ueber ζώη u. πιστεύειν im N. T., in the Jahrb. f. deutsch. Theol. for 1872, pp. 1-33; [Bp. Lghft. Com. on Gal. p. 154 sqq.]. On Paul's conception of πίστις, cf. Lipsius, Paulin. Rechtfertigungslehre, p. 94 sqq.; Weiss, Bibl. Theol. d. N. T., § 82 c. d. (cf. the index s. v. Glaube); Pfeiderer, Paulinismus, p. 162 sqq. [Eng. trans. i. p. 161 sqq.; Schnedermann, De fidei notione ethica Paulina. (Lips. 1880)]. On the idea of faith in the Ep. to the Hebrews see Riehm, Lehrbegr. des Hebr.-Br. p. 700 sqq.; Weiss, as above § 125 b. c. On John's conception, see Reuss, die Johann. Theol. § 10 in the Beiträge zu d. theolog. Wissensch. i. p. 56 sqq. [cf. his Histoire de la Théol. Chrétienne, etc., 3me éd., ii. p. 508 sqq. (Eng. trans. ii. 455 sqq.)]; Weiss, as above § 149, and the same author's Johann. Lehrbegriff, p. 18 sqq.*

πιστός, -ή, -όν, (πείθω [q. v.]), [fr. Hom. down], Sept. mostly for ιχνεύειν. **1. trusty, faithful**; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties: δοῦλος, Mt. xxiv. 45; xxv. 21, 23; οἰκονόμος, Lk. xii. 42; 1 Co. iv. 2; διάκονος, Eph. vi. 21; Col. i. 7; iv. 7; ἀρχιερέυς, Heb. ii. 17; iii. 2; of God, abiding by his promises, 1 Co. i. 9; x. 13; 2 Co. i. 18; 1 Th. v. 24; 2 Th. iii. 3; Heb. x. 23; xi. 11; 2 Tim. ii. 13; 1 Jn. i. 9; 1 Pet. iv. 19; add. 1 Co. iv. 17; Col. iv. 9; 1 Tim. i. 12; Heb. iii. 5; 1 Pet. v. 12; πιστὸς ἐν τινι, in a thing, Lk. xvi. 10-12; xix. 17; 1 Tim. iii. 11; ἐπὶ τῷ, Mt. xxv. 23; ἄχρι θανάτου, Rev. ii. 10. **one who kept his plighted faith**, Rev. ii. 13; **worthy of trust**; **that can be relied on**: 1 Co. vii. 25; 2 Tim. ii. 2; Christ is called

μάρτυς ὁ πιστός, Rev. i. 5; with καὶ ἀληθινός added, Rev. iii. 14; [cf. xix. 11]. **of things, that can be relied on**: ὁ λόγος, 1 Tim. iii. 1; 2 Tim. ii. 11; Tit. i. 9; [iii. 8; οὗτοι οἱ λόγοι, Rev. xxi. 5; xxii. 6]; with πάσης ἀποδοχῆς ἀξιος added, 1 Tim. i. 15; iv. 9; τὰ οὖτα Δανὺς τὰ πιστά (see οὖτος, fin.), Acts xiii. 34. **2. easily persuaded; believing, confiding, trusting**, (Theogn., Aeschyl., Soph., Plat., al.); in the N. T. one who trusts in God's promises, Gal. iii. 9; is convinced that Jesus has been raised from the dead, opp. to ἀπιστός, Jn. xx. 27; **one who has become convinced that Jesus is the Messiah and the author of salvation** (opp. to ἀπιστός, see πιστεύω, 1 b. γ. and πίστις, 1 b.), [a believer]: Acts xvi. 1; 2 Co. vi. 15; 1 Tim. v. 16; with the addition of τῷ κυρίῳ, dat. of the pers. in whom faith or trust is reposed, Acts xvi. 15; plur. in Col. i. 2 [where cf. Bp. Lghft.]; 1 Tim. iv. 10; vi. 2; Tit. i. 6; Rev. xvii. 14; οἱ πιστοί, substantively [see Bp. Lghft. on Gal. p. 157], Acts x. 45; 1 Tim. iv. 3, 12; with ἐν Χριστῷ Ἰησοῦ added [cf. B. 174 (152)], Eph. i. 1; εἰς θεόν κτλ. 1 Pet. i. 21 L T Tr txt VII; πιστὸν ποιεῖν τι, to do something harmonizing with (Christian) faith, [R. V. a faithful work], 3 Jn. 5.*

πιστώ, -ώ: 1 aor. pass. ἐπιστώθην; (πιστός); **1. to make faithful, render trustworthy**: τὸ ῥῆμα, 1 K. i. 36; τινὰ ὄρκοις, Thuc. 4, 88; univ. to make firm, establish, 1 Chr. xvii. 14. **2. Pass.** (Sept. in various senses for ιχνεύειν) and mid. to be firmly persuaded of; to be assured of: τι (Opp. cyn. 3, 355. 417; Leian. philops. 5), 2 Tim. iii. 14; Hesych. ἐπιστώθη· ἐπιστέθη, ἐπιληφοροφήθη. (In various other senses in prof. auth. fr. Hom. down.)*

πλανάω, -ώ: fut. πλανήσω; 1 aor. ἐπλάνησα; Pass., pres. πλανῶμαι; pf. πεπλάνημαι; 1 aor. ἐπλανήθην; (πλάνη); fr. Aeschyl. and Hdt. down; Sept. for πγῆ; to cause to stray, to lead astray, lead aside from the right way; **a. prop.**; in pass., Sept. chiefly for πγῆ, to go astray, wander, roam about, (first so in Hom. Il. 23, 321): Mt. xviii. 12 sq.; 1 Pet. ii. 25 (fr. Is. lxx. 6, cf. Ex. xxiii. 4; Ps. cxviii. (cxix.) 176); Heb. xi. 38. **b. metaph.** to lead away from the truth, to lead into error, to deceive: τινά, Mt. xxiv. 4, 5, 11, 24; Mk. xiii. 5, 6; Jn. vii. 12; 1 Jn. ii. 26; iii. 7; 2 Tim. iii. 13^a; Rev. ii. 20 G L T Tr WH; xii. 9; xiii. 14; xix. 20; xx. 3, 8, 10; ἀντόρ, 1 Jn. i. 8; pass. to be led into error, [R. V. be led astray]: Lk. xxi. 8; Jn. vii. 47; Rev. ii. 20 Rec.; to err, Mt. xxii. 29; Mk. xii. 24, 27; μὴ πλανᾶσθε, 1 Co. vi. 9; xv. 33; Gal. vi. 7; Jas. i. 16; esp. through ignorance to be led aside from the path of virtue, to go astray, sin: Tit. iii. 3; Heb. v. 2; τῇ καρδίᾳ, Heb. iii. 10; ἀπὸ τῆς ἀληθείας, Jas. v. 19; to wander or fall away from the true faith, of heretics, 2 Tim. iii. 13^b; 2 Pet. ii. 15; to be led away into error and sin, Rev. xviii. 23. [COMP.: ἀπο-πλανάω.]*

πλάνη, -ης, ἡ, a wandering, a straying about, whereby one, led astray from the right way, roams hither and thither (Aeschyl., [Hdt.], Eur., Plat., Dem., al.). In the N. T. metaph. mental straying, i. e. error, wrong opinion relative to morals or religion: Eph. iv. 14; 1 Th. ii. 3; 2 Th. ii. 11; 2 Pet. ii. 18; iii. 17; 1 Jn. iv. 6; Jude 11 (on which [cf. W. 189 (177) and] see ἔκχέω, b. fin.): er-

ror which shows itself in action, a wrong mode of acting: Ro. i. 27; πλάνη ὄδοῦ τινος, [R. V. error of one's way i. e.] the wrong manner of life which one follows, Jas. v. 20 (πλάνη χώῆς, Sap. i. 12); as sometimes the Lat. *error*, i. q. that which leads into error, deceit, fraud: Mt. xxvii. 64.*

[πλάνης, -ητος, δ, see πλανήτης.]

πλανήτης, -ου, δ, (πλανά), a wanderer: ἀστέρες πλανήται, wandering stars (Aristot., Plut., al.), Jude 13 [where WH mrg. ἀστ. πλάνητες (Xen. mem. 4, 7, 5)]; see ἀστήρ, fin.*

πλάνος, -ου, wandering, roving; trans. and trop. misleading, leading into error: πνεύματα πλάνα, 1 Tim. iv. 1 (πλάνοι ἄνθρωποι, Joseph. b. j. 2, 13, 4). δόπλανος substantively (Cic. al. *planus*), as we say, a vagabond, 'tramp,' impostor, (Diod., Athen., al.); hence univ. a corrupter, deceiver, (Vulg. *seductor*): Mt. xxvii. 63; 2 Co. vi. 8; 2 Jn. 7. [Cf. δόκος πλανός, 'Teaching' etc. 16, 4.]*

πλάξ, -ακός, ἡ, [(akin to πλάτος, etc.; Fick iv. 161)], a flat thing, broad tablet, plane, level surface (as of the sea), (cf. our *plate*, (Pind., Tragg., al.; Sept. for γάντι): αἱ πλάκες τῆς διαθήκης (see διαθήκη, 2 p. 136^b), Heb. ix. 4; οὐκ ἐν πλάκῃ λιθίναις (tables of stone, such as those on which the law of Moses was written), ἀλλ᾽ ἐν πλάκῃ καρδίας σαρκίναις, 2 Co. iii. 3.*

πλάσμα, -τος, τό, (πλάσσω), what has been moulded or formed, as from wax (Plat. Theaet. p. 197 d. and p. 200 b.); the thing formed by a potter, earthen vessel, (Vulg. *figmentum*): Ro. ix. 20 (with πηλοῦ added, Arstph. av. 686).*

πλάστω: 1 aor. ptep. πλάτας; 1 aor. pass. ἐπλάσθη; [(perh. akin to πλατύς; Curtius § 367 b.)]; fr. Hes. down; Sept. chiefly for γάντι; to form, mould, (prop. something from clay, wax, etc.): used of a potter, Ro. ix. 20; of God as Creator (Gen. ii. 7 sq. 19 etc.), pass. 1 Tim. ii. 13.*

πλαστός, -ή, -όν, (πλάσσω); 1. prop. moulded, formed, as from clay, wax, stone, (Hes., Plat., Aristot., Plut., al.). 2. trop. feigned: 2 Pet. ii. 3 ([Hdt. 1, 68], Eur., Xen., Lcian., al.).*

πλατεία, -ας, ἡ, (fem. of the adj. πλατύς, sc. δόδος [cf. W. 590 (549)]), a broad way, a street: Mt. vi. 5; xii. 19; Lk. x. 10; xiii. 26; xiv. 21; Acts v. 15; Rev. xi. 8; xxi. 21; xxii. 2. (Eur., Plut., al.; in Sept. chiefly for βῆμα).*

πλάτος, -ους, τό, [(cf. πλάξ), fr. Hdt. down], breadth: Eph. iii. 18 (on which see μῆκος); Rev. xxi. 16; carrying with it the suggestion of great extent, τῆς γῆς, opp. to the ends or corners of the earth, Rev. xx. 9; (for βῆμα, Hab. i. 6).*

πλατύνω; Pass., pf. 3 pers. sing. πεπλάτυνται (see μαίνω); 1 aor. ἐπλατύθην; (πλατύς); to make broad, to enlarge: τί, Mt. xxiii. 5; ἡ καρδία ἡμῶν πεπλάτυνται, our heart expands itself sc. to receive you into it, i. e. to welcome and embrace you in love, 2 Co. vi. 11 (πλατύνειν τὴν καρδίαν for בְּלֹבֶרְהָן, to open the heart sc. to instruction, Ps. cxviii. (exix.) 32 [cf. W. 30]); πλατύνθητε καὶ ὑμεῖς, be ye also enlarged in heart, viz. to receive me therein, ibid. 13. (Xen., Plut., Anthol., al.)*

πλατύς, -εῖα, -ύ, [cf. Lat. *planus*, *latus*; Curtius § 367 b.; Vanicek p. 552], fr. Hom. down, Sept. several times for βῆμα, broad: Mt. vii. 13.*

πλέγμα, -τος, τό, (πλέκω), what is woven, plaited, or twisted together; a web, plait, braid: used thus of a net, Xen. Cyr. 1, 6, 28; of a basket, Eur., Plat.; πλέγμα βύζλινον, in which the infant Moses was laid, Joseph. antt. 2, 9, 4; by other writ. in other senses. braided hair (Vulg. *crines torti*, *ringlets*, *curls*): 1 Tim. ii. 9 (cf. 1 Pet. iii. 3).*

πλείστος, -η, -ον, (superl. of πολύς), most: plur. Mt. xi. 20; [οὗχλος πλείστος, a very great multitude, Mk. iv. 1 T Tr WH]; δό πλείστος οὗχλος, the most part of the multitude, Mt. xxi. 8 (Thuc. 7, 78; Plat. rep. 3 p. 397 d.; λαός, Hom. Il. 16, 377); τὸ πλείστον, adverbially, at the most, 1 Co. xiv. 27.*

πλειάνω, -ονος, δ, ἡ, neut. πλείστον [eighteen times] and (in Lk. iii. 13; [Jn. xxi. 15 L T Tr WH]; Acts xv. 28) πλέον (cf. [WH. App. p. 151]; Matthiae i. p. 333; Krüger § 23, 7, 4; Kühner § 156, 3; Passow s. v. πολύς, B. 1; [L. and S. s. v. B.]), plur. πλείστες and contr. πλείστους, acc. πλείστους and contr. πλείστους (which forms are used indiscriminately in the N. T.), neut. πλείστου and (L T Tr WH in Mt. xxvi. 53; L T in Lk. xxi. 3) contr. πλείστω; (compar. of πολύς); more, i. e.

1. greater in quantity: the object with which the comparison is made being added in the genitive, as πλείστους τῶν πράτων, more in number than the first, Mt. xxi. 36; πλείστον (or πλείστω) πάντων, more than all, Mk. xii. 43; Lk. xxi. 3; πλείστουα . . . τούτων, more than these, Jn. vii. 31 [here L T Tr WH om. the gen. (see below)]; πλείστουα τῶν πράτων, more than the first, Rev. ii. 19; πλείστον τούτων, more than these, Jn. xxi. 15; [πλείστουα τιμὴν ἔχειν τοῦ οἴκου, Heb. iii. 3^b (cf. W. 190 (178), 240 (225))]; περισσότερον πλείστον, more than, foll. by a gen. [A. V. exceed], Mt. v. 20. πλείστουες (πλείστους) ἡ, Mt. xxvi. 53 R G [L πλείστω (br. ἡ)]; Jn. iv. 1 [Tr mrg. om. VII br. ἡ] πλείστω ἡ, more than, Lk. ix. 13; πλέον πλήν w. a gen. Acts xv. 28; πλέον παρά [τι or τινα (see παρά, III. 2 b.)], Lk. iii. 13; [Heb. iii. 3*]; ἡ is omitted before numerals without change of construction: ἐτῶν ἡν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος, Aets iv. 22; οὐ πλείστους μοι ἡμέραι δεκαδύο, Acts xxiv. 11 (here Rec. inserts ἡ); ἡμέρας οὐ πλείστους ὅκτω ἡ δέκα (Rec. πλείστους ἡ δέκα), Acts xxv. 6; add, Acts xxiii. 13, 21; as in Grk. wrt. after a neuter: πλείστω [Lehm. ἡ in br.] δώδεκα λεγέωντας, Mt. xxvi. 53 [T Tr WH (but T λεγέωντας)], (πλείστον — Attic for πλείστους — ἔξακοσίους, Arstph. av. 1251; ἔτη γεγονός πλείστως ἐβούητο, Plat. apol. Soer. p. 17 d.; see ἡ, 3 a. ; on the omission of *quam* in Latin after *plus* and *amplius*, cf. Rams-horn, Lat. Gram. p. 491; [Roby, Lat. Gram. § 1273]).

the objects with which the comparison is made are not added because easily supplied from the context: Jn. iv. 41; [vii. 31 (see above)]; xv. 2; Heb. vii. 23; τὸ πλείστον, the more (viz. the greater debt mentioned), Lk. vii. 43; πλείστον, adverbially, more, i. e. more earnestly, Lk. vii. 42; ἐπὶ πλείστον, more widely, further, διανέμεσθαι, Acts iv. 17; [cf. xx. 9 WH mrg. (see below)]; προκόπτειν, 2 Tim. iii. 9; ἐπὶ πλείστον ἀστείας, 2 Tim. ii. 16; ἐπὶ πλείστον, longer (than proper), Acts xx. 9 [not WH mrg. (see

above)]; xxiv. 4; plural *πλείονα, more*, i. e. a larger reward, Mt. xx. 10 [but L Tr WH *πλεῖον*]; without comparison, used of an indefinite number, with a subst.: Acts ii. 40; xiii. 31; xviii. 20; xxi. 10; xxiv. 17; xxv. 14; xxvii. 20; xxviii. 23; neut. *περὶ πλειάνων* [A. V. *of many things*], Lk. xi. 53; with the article *οἱ πλείονες (πλείους)*, *the more part, very many*: Acts xix. 32; xxvii. 12; 1 Co. ix. 19; x. 5; xv. 6; 2 Co. ii. 6; iv. 15; ix. 2; Phil. i. 14. 2. greater in quality, superior, more excellent: foll. by the gen. of comparison, Mt. vi. 25; xii. 41, 42; Mk. xii. 33 [here T WH Tr txt. *περισσότερον*]; Lk. xi. 31, 32; xii. 23; [*πλείονα θυσίαν . . . παρὰ Κάιν*, Heb. xi. 4 (see *παρά* u. s.). From Hom. down.]*

πλέκω: 1 aor. ptc. *πλέξαντες*; [(cf. Curtius § 103; Vaniček p. 519)]; fr. Hom. down; to *plait, braid, weave together*: *πλέξαντες στέφανον*, Mt. xxvii. 29; Mk. xv. 17; Jn. xix. 2. [COMP.: *ἐμπλέκω*].*

πλέον, see *πλείων*.

πλεονάζω; 1 aor. *ἐπλεόνασα*; (*πλεόν*); Sept. for *γῆγεν* and *περιγένεται*; 1. intrans.: used of one possessing, to superabound [A. V. *to have over*], 2 Co. viii. 15. of things, to exist in abundance [R. V. *be multiplied*], 2 Co. iv. 15; to increase, be augmented, Ro. v. 20; vi. 1; 2 Th. i. 3; Phil. iv. 17; 2 Pet. i. 8. 2. trans. to make to increase: *τινά τινι*, one in a thing, 1 Th. iii. 12; for *γῆγεν*, Num. xxvi. 54; Ps. lxx. (lxxi.) 21; add 1 Macc. iv. 35. By prof. writ. [(fr. Hippo. on)] in various other senses. [COMP.: *ὑπὲρ πλεονάζω*.]*

πλεονεκτέω, -ώ: 1 aor. *ἐπλεονέκτησα*; 1 aor. pass. subj. 1 pers. plur. *πλεονεκτθάμεν*; (*πλεονέκτης*); 1. intrans. to have more, or a greater part or share: Thuc., Xen., Plut., al.; to be superior, excel, surpass, have an advantage over, *τινός* (gen. of pers.) *τινι* (dat. of thing): Xen., Plat., Isoer., Dem., al. 2. trans. to gain or take advantage of another, to overreach: [Hdt. 8, 112], Plat., Diod., Dion. Hal., Dio Cass., al.; and so in the N. T. in 2 Co. vii. 2; xii. 17, 18; 1 Th. iv. 6 (see *πράγμα*, b.); pass. [cf. B. § 132, 22] *ὑπό τινος*, 2 Co. ii. 11 (10).*

πλεονέκτης, -ον, δ, (*πλεόν* and *χών*): 1. one eager to have more, esp. what belongs to others ([Thuc. 1, 40, 1 (cf. Hdt. 7, 158)]; Xen. mem. 1, 5, 3); 2. greedy of gain, covetous: 1 Co. v. 10, 11; vi. 10; Eph. v. 5; Sir. xiv. 9.*

πλεονεξία, -ας, δ, (*πλεονέκτης*, q. v.), *greedy desire to have more, covetousness, avarice*: Lk. xii. 15; Ro. i. 29; Eph. iv. 19; v. 3; Col. iii. 5; 1 Th. ii. 5; 2 Pet. ii. 3, [on the om. of the art. in the last two pass. cf. W. 120 (114)], 14; ὁς [Ree. *ἀσπερ*] *πλεονεξίαν*, [as a matter of covetousness], i. e. a gift which betrays the giver's covetousness, 2 Co. ix. 5 [here R. V. txt. *extortion*]; plur. various modes in which covetousness shows itself, *covetings* [cf. W. § 27, 3; B. 77 (67)], Mk. vii. 22. (In the same and various other senses by prof. writ. fr. Hdt. and Thuc. down.) [Trench, N. T. Syn. § xxiv., and (in partial correction) Bp. Lightf. Com. on Col. iii. 5.]*

πλευρά, -ᾶς, δ, fr. Hom. (who always uses the plur.) down; the side of the body: Jn. xix. 34; xx. 20, 25, 27; Acts xii. 7.*

ΠΛΕΩ, see *πίμπλημι*.

πλέω; impf. 1 pers. plur. *ἐπλέομεν*; [allied w. *πλύνω*, Lat. *pluo, fluo*, our *float, flow*, etc.; Curtius § 369]; fr. Hom. down; to sail, navigate, travel by ship: Lk. viii. 23; Acts xxvii. 24; foll. by *εἰς* with an acc. of place, Acts xxi. 3; xxvii. 6; *ἐπὶ τόπον*, Rev. xviii. 17 G L T Tr WH; by a use common only to the poets (cf. Matthiae § 409, 4 a.; Kühner ii. § 409, 6; [Jelf § 559; W. 224 (210)]), with a simple acc. indicating the direction: Acts xxvii. 2 (Eur. Med. vs. 7), where L T Tr WH add *εἰς*. [COMP.: *ἀπο-, δια-, ἐκ-, κατα-, παρα-, ὑπο-πλέω*.]*

πληγή, -ῆς, δ, (*πλήσσω*), fr. Hom. down; Sept. chiefly for *πένει*, also for *πένεια*; 1. a blow, stripe: plur., Lk. x. 30; xii. 48; Acts xvi. 23, 33; 2 Co. vi. 5; xi. 23; a wound: δὴ πληγὴ τοῦ θανάτου, deadly wound [R. V. *death-stroke*], Rev. xiii. 3, 12; τῆς μαχαίρας, wound made by a sword [sword-stroke], Rev. xiii. 14. [On its idiomatic omission (Lk. xii. 47, etc.) cf. B. 82 (72); W. § 64, 4.] 2. a public calamity, heavy affliction, [cf. Eng. *plague*], (now tormenting now destroying the bodies of men, and sent by God as a punishment): Rev. ix. 18 [Rec. om.], 20; xi. 6; xv. 1, 6, 8; xvi. 9, [21]; xviii. 4, 8; xxi. 9; xxii. 18. [Cf. πλ. Διός, Soph. Aj. 137 (ef. 279); al.]*

πλῆθος, -ους, τό, (*ΠΛΕΩ*), fr. Hom. down; Sept. chiefly for *εἶνα*, often for *γένεται*; a multitude, i.e. a. a great number, sc. of men or things: Acts xxi. 22 [not Tr WH]; Heb. xi. 12 [cf. W. 120 (114) n.]; with *πολύ* added, Mk. iii. 7, 8; *πλῆθος* with a gen., Lk. ii. 13; Jn. xxi. 6; Acts v. 14; xxviii. 3 [A. V. *bundle* (L T Tr WH add *τι*)]; Jas. v. 20; 1 Pet. iv. 8; *πολὺν πλῆθος* and *πλῆθος πολύ* [cf. W. § 59, 2] with a gen., Lk. v. 6; vi. 17; xxiii. 27; Jn. v. 3 [here L br. G T Tr WH om. *πολύ*]; Acts xiv. 1; xvii. 4. b. with the article, the whole number, the whole multitude; the assemblage: Acts xv. 30; xxiii. 7; τοῦ λαοῦ, Acts xxi. 36; πᾶν τὸ πλῆθος, Acts xv. 12; with a gen., Lk. i. 10; [viii. 37 (τῆς περιχώρου); xix. 37]; xxiii. 1; Acts [iv. 32]; v. 16; [vi. 2, 5]; xxv. 24; the multitude of people, Acts ii. 6; xix. 9; with *τῆς πόλεως* added, Acts xiv. 4.*

πληθύνω; fut. *πληθυνῶ*; 1 aor. opt. 3 pers. sing. *πληθύναι* (2 Co. ix. 10 Rec.); Pass., impf. *ἐπληθυνόμην*; 1 aor. *ἐπληθυνθην*; (fr. *πληθύσ* fulness); Aeschyl., Aristot., Hdtian., Geop.; Sept. very often for *הַרְבָּה*, *הַרְבָּה*, sometimes for *כָּלֵל*; 1. trans. to increase, to multiply: 2 Co. ix. 10; Heb. vi. 14 (fr. Gen. xxii. 17); pass. to be increased, (be multiplied) multiply: Mt. xxiv. 12; Acts vi. 7; vii. 17; ix. 31; xii. 24; *τινί* [A. V. *be multiplied to one i. e.*] be richly allotted to, 1 Pet. i. 2; 2 Pet. i. 2; Jude 2, (Dan. iii. 31 (98); Dan. vi. 25 Theodot.; Clem. Rom. 1 Cor. 1 inser. [also Mart. Polyc. inser., Const. Apost. inser.]). 2. intrans. to be increased, to multiply: Acts vi. 1.*

πλήθω, see *πίμπλημι*.

πλήκτης, -ον, δ, (*πλήσσω*), (Vulgate *percussor*), [A. V. *striker*], bruiser, ready with a blow; a pugnacious, contentious, quarrelsome person: 1 Tim. iii. 3; Tit. i. 7. (Plut. Marcell. 1; Pyrrh. 30; Crass. 9; Fab. 19; Diog. Laërt. 6, 38; al.)*

πλημμύρα [so all edd.] (or **πλημύρα** [cf. *Bttm.* Ausf. Spr. § 7 Anm. 17 note; *Lob.* Rhemat. p. 264]) [better accented as pro paroxytone; Chandler § 160], -as and (so G T Tr WH) -ης (see μάχαιρα), ἡ, (fr. πλήμημη or πλήμη i. e. πλήσμη [fr. πλήθω, πίμπλημι, q. v.]), *a flood, whether of the sea or of a river*: Lk. vi. 48. (Job xl. 18; [Dion. Hal. antt. 1, 71]; Joseph. antt. 2, 10, 2; Plut., Sext. Emp.; with ποταῶν added, Philo de opif. mund. § 19; [cf. de vita Moys. i. § 36; iii. § 24; de Abrah. § 19; de leg. alleg. i. § 13].)*

πλήν, adv., (fr. πλέον ‘more’ [Curtius § 375; *Lob.* Path. Element. i. 143; ii. 93 (cf. Bp. Lghtft. on Phil. iii. 16)]: hence prop. *beyond, besides, further*); it stands 1. adverbially, at the beginning of a sentence, serving either to restrict, or to unfold and expand what has preceded: *moreover, besides, so that, according to the requirements of the context, it may also be rendered but, nevertheless; [howbeit; cf. B. § 146, 2]*: Mt. xi. 22, 24; xviii. 7; xxvi. 39, 64; Lk. vi. 24, 35; x. 11, 14, 20; xi. 41; xii. 31; xiii. 33; xvii. 1 L Tr txt. WH; xviii. 8; xix. 27; xxii. 21, 22, 42; xxiii. 28; 1 Co. xi. 11; Eph. v. 33; Phil. i. 18 [R G (see Ellicott)]; iii. 16; iv. 14; Rev. ii. 25; πλὴν ὅτι, *except that, save that, (exx. fr. class. Grk. are given by Passow s. v. II. 1 e.; [L. and S. s. v. B. II. 4]):* Acts xx. 23 [(W. 508 (473); Phil. i. 18 L T Tr VII (R. V. *only that*)]. 2. as a preposition, with the gen. (first so by Hom. Od. 8, 207; [cf. W. § 54, 6]), *besides, except, but*: Mk. xii. 32; Jn. viii. 10; Acts viii. 1; xv. 28; xxvii. 22. Cf. *Klotz* ad Devar. II. 2 p. 724 sq.*

πλήρης, -εις, (ΠΛΕΩ), fr. Aeschyl. and Hdt. down, Sept. chiefly for ΚΛΗΣ; a. *full*, i. e. *filled up* (as opp. to empty): of hollow vessels, Mt. xiv. 20; xv. 37; Mk. vi. 43 [R G L]; with a gen. of the thing, Mk. viii. 19; of a surface, *covered in every part*: λέπτας, Lk. v. 12; of the soul, *thoroughly permeated with*: πνεύματος ἀγίου, Lk. iv. 1; Acts vi. 3; vii. 55; xi. 24; πίστεως, Acts vi. 5; χάριτος, Acts vi. 8 [Rec. πίστεως]; χάριτος καὶ ἀληθείας, Jn. i. 14; δόλου, Acts xiii. 10 (Jer. v. 27); θυμοῦ, Acts xix. 28; *abounding in*, ἔργων ἀγαθῶν, Acts ix. 36. b. *full* i. e. *complete*; *lacking nothing, perfect*, (so the Sept. sometimes for Δῆλος; σελήνη πλήρης, Sir. l. 6, cf. Hdt. 6, 106): μισθός, 2 Jn. 8 (Ruth ii. 12); σῖτος, a full grain of corn (one completely filling the follicle or hull containing it), Mk. iv. 28.*

πληροφόρεω, -ώ: [1 aor. impv. πληροφόρησον, inf. πληροφορῆσαι (Ro. xv. 13 L mrg.); Pass., pres. impv. πληροφορεῖσθω; pf. pter. πεπληροφορημένος; 1 aor. pter. πληροφορηθείς]; (fr. the unused adj. πληροφόρος, and this fr. πλήρης and φέρω); *to bear or bring full, to make full*; a. *to cause a thing to be shown to the full*: τὴν διακονίαν, i. e. to fulfil the ministry in every respect, 2 Tim. iv. 5 (cf. πληροῦν τὴν διακονίαν, Acts xii. 25); also τὸ κέρνυμα, ibid. 17. b. *to carry through to the end, accomplish: πράγματα πεπληροφορημένα, things that have been accomplished*, (Itala and Vulg. *completæ*), Lk. i. 1 (cf. ὡς ἐπληρώθη ταῦτα, Acts xix. 21) [cf. Meyer ed. Weiss ad loc.]. c. *τινά, to fill one with any thought, conviction, or inclination*: [Ro. xv. 13 L mrg. (foll. by ἐν w. dat. of thing); al. πληρώσ,

q. v. 1]; hence *to make one certain, to persuade, convince, one* (πολλοῖς οὖν λόγοις καὶ ὄρκοις πληροφορήσαντες Μεγάβιζον, extr. fr. Ctes. in Phot. p. 41, 29 [(ed. Bekk.); but on this pass. see Bp. Lghtft. as below]); pass. *to be persuaded*, Ro. xiv. 5; πληροφορηθεῖς, *persuaded, fully convinced or assured*, Ro. iv. 21; also πεπληροφορημένοι, Col. iv. 12 L T Tr VII; οἱ ἀπόστολοι . . . πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ κυρίου Ἰ. Χρ. καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ, Clem. Rom. 1 Cor. 42, 3; freq. so in eccl. writ.; *to render inclined or bent on, ἐπληροφορήθη καρδία . . . τὸν ποιῆσαι τὸ πονηρόν*, Eel. viii. 11, [cf. Test. xii. Patr. test. Gad 2]. The word is treated of fully by Bleek, Brief an d. Hebr. ii. 2 p. 233 sqq.; Grimm in the Jahrb. f. Deutsche Theol. for 1871, p. 38 sqq.; [Bp. Lghtft. Com. on Col. iv. 12. Cf. also Soph. Lex. s. v.]*

πληροφορία, -ας, ἡ, (πληροφορέω, q. v.), *fulness, abundance*: πίστεως, Hebr. x. 22; τῆς ἀπίδοσης, Hebr. vi. 11; τῆς συνέσεως, Col. ii. 2; *full assurance, most certain confidence*, (see πληροφορέω, e. [al. give it the same meaning in one or other of the preceding pass. also; cf. Bp. Lghtft. on Col. I. c.]), 1 Th. i. 5. (Not found elsewh. exe. in eccl. writ. [cf. W. 25].)*

πληρώω -ώ, (inf. -ροῦν Lk. ix. 31, see VII. App. p. 166); impf. 3 pers. sing. ἐπλήρων; fut. πληρώσω; 1 aor. ἐπλήρωσα; pf. πεπλήρωκα; Pass., pres. πληροῦμαι; impf. ἐπληρούμην; pf. πεπλήρωμαι; 1 aor. ἐπληρώθην; 1 fut. πληρωθήσομαι; fut. mid. πληρώσομαι (once, Rev. vi. 11 Rec.); (fr. ΠΛΗΡΟΣ equiv. to πλήρης); fr. Aeschyl. and Hdt. down; Sept. for ΚΛΗΣ; 1. *to make full, to fill, to fill up: τὴν σαγήνην*, pass. Mt. xiii. 48; i. q. *to fill to the full, πάσαν χρείαν*, Phil. iv. 19; *to cause to abound, to furnish or supply liberally: πεπλήρωμαι, I abound, I am liberally supplied*, sc. with what is necessary for subsistence, Phil. iv. 18; Hebraistically, with the accus. of the thing in which one abounds [cf. B. § 134, 7; W. § 32, 5]: *of spiritual possessions*, Phil. i. 11 (where Rec. has καρπῶν); Col. i. 9, (ἐνέπλησα αὐτὸν πνεῦμα σοφίας, Ex. xxxi. 3; xxxv. 31); i. q. *to flood, η οὐκία ἐπληρώθη* [Tr mrg. ἐπλήσθη] ἐκ τῆς ὁσμῆς, Jn. xii. 3 (see ἐκ, II. 5); ήχος ἐπληρώσει τὸν οἶκον, Acts ii. 2; with a gen. of the thing, τὴν Ἱερουσαλὴμ τῆς διδαχῆς, Acts v. 28 (Liban. epp. 721 πάσας — i. e. πόλεις — ἐνέπλησας τῶν ὑπέρ ήμῶν λόγων; Justin. hist. 11, 7 Phrygian religionibus implevit); *τινά*, i. q. *to fill, diffuse throughout one's soul*: with a gen. of the thing, Lk. ii. 40 R G L txt. T Tr mrg. (see below); Acts ii. 28; pass., Acts xiii. 52; Ro. xv. 13 [where L mrg. πληροφορέω, q. v. in e.], 14; 2 Tim. i. 4; w. a dat. of the thing (cf. W. § 31, 7). pass., [Lk. ii. 40 L mrg. Tr txt. WH]; Ro. i. 29; 2 Co. vii. 4; foll. by ἐν w. a dat. of the instrument: *ἐν πνεύματι*, Eph. v. 18; *ἐν παντὶ θελήματι θεοῦ*, with everything which God wills (used of those who will nothing but what God wills), Col. iv. 12 R G [but see πληροφορέω, e.]; *πληροῦν τὴν καρδίαν των*, to *pervade, take possession of, one's heart*, Jn. xvi. 6; Acts v. 3; Christians are said πληροῦσθαι, simply, as those who are pervaded (i. e. richly furnished) with the power and gifts of the Holy Spirit: *ἐν αὐτῷ, rooted as it were in Christ*, i. e. by virtue of the intimate relationship εν-

tered into with him, Col. ii. 10 [cf. ἐν, I. 6 b.]; εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ (see πλήρωμα, 1), Eph. iii. 19 [not WH mrg.]; Christ, exalted to share in the divine administration, is said πληροῦν τὰ πάντα, to fill (pervade) the universe with his presence, power, activity, Eph. iv. 10; also πληρούσθαι (mid. for himself; i. e. to execute his counsels [cf. W. 258 (242); B. § 134, 7]) τὰ πάντα ἐν πᾶσι, all things in all places, Eph. i. 23 (μὴ οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ, λέγει κύριος, Jer. xxiii. 24; Grimm, Exeget. Ildebr. on Sap. i. 7 p. 55, cites exx. fr. Philo and others; [but ἐν πᾶσι here is variously understood; see πᾶς, II. 2 b. δ. aa. and the Comm.]).

2. to render full, i. e. to complete; a. prop. to fill up to the top: πάσαν φάραγγα, Lk. iii. 5; so that nothing shall be wanting to full measure, fill to the brim, τὸ μέτρον (q. v. 1 a.), Mt. xxiii. 32. b. to perfect, consummate; a. a number: ἔως πληρωθῶσι καὶ οἱ σύνδουλοι, until the number of their comrades also shall have been made complete, Rev. vi. 11 L WH txt., cf. Düsterdieck ad loc. [see γ. below]. by a Hebraism (see πίμπλημι, fin.) time is said πληροῦσθαι, πεπληρωμένος, either when a period of time that was to elapse has passed, or when a definite time is at hand: Mk. i. 15; Lk. xxi. 24; Jn. vii. 8; Acts vii. 23, 30; ix. 23; xxiv. 27, (Gen. xxv. 24; xxix. 21; Lev. viii. 33; xii. 4; xxv. 30; Num. vi. 5; Joseph. antt. 4, 4, 6; 6, 4, 1; πληροῦν τὸν τέλεον ἐνιαυτόν, Plat. Tim. p. 39 d.; τὸν χρόνον, legg. 9 p. 866 a.).

3. to make complete in every particular; to render perfect: πάσαν εὐδοκίαν κτλ. 2 Th. i. 11; τὴν χαράν, Phil. ii. 2; pass., Jn. iii. 29; xv. 11; xvi. 24; xvii. 13; 1 Jn. i. 4; 2 Jn. 12; τὰ ἔργα, pass. Rev. iii. 2; τὴν ἵπακον, to cause all to obey, pass. 2 Co. x. 6; τὸ πάσχα, l.k. xxii. 16 (Jesus speaks here allegorically: until perfect deliverance and blessedness be celebrated in the heavenly state).

γ. to carry through to the end, to accomplish, carry out, (some undertaking): πάντα τὰ ρήματα, Lk. vii. 1; τὴν διακονίαν, Acts xii. 25; Col. iv. 17; τὸ ἔργον, Acts xiv. 26; τὸν δρόμον, Acts xiii. 25; sc. τὸν δρόμον, Rev. vi. 11 acc. to the reading πληρώσωσι (G T Tr WH mrg.) or πληρώσονται (Rec.) [see a. above]; ὡς ἐπληρώθη ταῦτα, when these things were ended, Acts xix. 21. Here belongs also πληροῦν τὸ εὐαγγέλιον, to cause to be everywhere known, acknowledged, embraced, [A. V. I have fully preached], Ro. xv. 19; in the same sense τὸν λόγον τοῦ θεοῦ, Col. i. 25.

c. to carry into effect, bring to realization, realize; a. of matters of duty, to perform, execute: τὸν νόμον, Ro. xiii. 8; Gal. v. 14; τὸ δικαίωμα τοῦ νόμου, pass., ἐν ἡμῖν, among us, Ro. viii. 4; πάσαν δικαιούσνην, Mt. iii. 15 (εὐσέβειαν, 4 Macc. xii. 15); τὴν ἔξοδον (as something appointed and prescribed by God), Lk. ix. 31.

β. of sayings, promises, prophecies, to bring to pass, ratify, accomplish; so in the phrases ἵνα or ὅπως πληρωθῇ ἡ γραφή, τὸ ρῆθεν, etc. (cf. Knapp, Scripta var. Arg. p. 533 sq.): Mt. i. 22; ii. 15, 17, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvi. 54, 56; xxvii. 9, 35 Rec.; Mk. xiv. 49; xv. 28 (which vs. G T WH om. Trbr.); Lk. i. 20; iv. 21; xxi. 22 Rec.; xxiv. 44; Jn. xii. 38; xiii. 18; xv. 25; xvii. 12; xviii. 9, 32; xix. 24, 36; Acts i. 16;

iii. 18; xiii. 27; Jas. ii. 23, (1 K. ii. 27; 2 Chr. xxxvi. 22). **γ.** universally and absolutely, to fulfil, i. e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment: Mt. v. 17; cf. Weiss, Das Matthäusevangel. u.s.w. p. 146 sq. [COMP.: ἀνα-, ἀντ-αν-, προσ-αν-, ἐκ-, συμ-πληρώω.]*

πλήρωμα, -τος, τό, (πληρώω), Sept. for ἄνηψ; **1.** etymologically it has a passive sense, that which is (or has been) filled; very rarely so in class. Grk.: a ship, inasmuch as it is filled (i. e. manned) with sailors, rowers, and soldiers; ἀπὸ δύο πληρωμάτων ἐμάχοντο, Leian. ver. hist. 2, 37; πέντε εἶχον πληρωμάτα, ibid. 38. In the N. T. the body of believers, as that which is filled with the presence, power, agency, riches of God and of Christ: τοῦ Χριστοῦ, Eph. iv. 13 (see ἡλικία, 1 c. [cf. W. § 30, 3 N. 1; B. 155 (136)]); i. 23; εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, that ye may become a body wholly filled and flooded by God, Eph. iii. 19 [but WH mrg. reads πληρωθῆ πᾶν τὸ πλ.].

2. that which fills or with which a thing is filled: so very frequently in class. Grk. fr. Hdt. down; esp. of those things with which ships are filled, freight and merchandise, sailors, oarsmen, soldiers, [cf. our 'complement' (yet cf. Bp. Lghtft. as below p. 258 sq.)], (of the animals filling Noah's ark, Philo de vit. Moys. ii. § 12); πλήρωμα πόλεως, the inhabitants or population filling a city, Plat. de rep. 2 p. 371 e.; Aristot. polit. 3, 13 p. 1284^a; 5; 4, 4 p. 1291^a; 17; al. So in the N. T. ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, whatever fills the earth or is contained in it, 1 Co. x. 26, 28 Rec. (Ps. xxiii. (xxiv.) 1; xl ix. (l.) 12; Jer. viii. 16; Ezek. xii. 19, etc.; τὸ πλήρωμα τῆς θαλάσσης, Ps. xc v. (xcvi.) 11; 1 Chr. xvi. 32); κοφίνων πληρώματα, those things with which the baskets were filled, [basketfuls], Mk. vi. 43 T Tr WH [on this pass. cf. Bp. Lghtft. as below p. 260]; also σπυρίδων πληρώματα, Mk. viii. 20; the filling (Lat. complementum) by which a gap is filled up, Mt. ix. 16; Mk. ii. 21; that by which a loss is repaired, spoken of the reception of all the Jews into the kingdom of God (see ἥπτημα, 1), Ro. xi. 12. Of time (see πληρώω, 2 b. a.), that portion of time by which a longer antecedent period is completed; hence completeness, fulness, of time: τοῦ χρόνου, Gal. iv. 4; τῶν καρῶν, Eph. i. 10 (on which see οἰκονομία).

3. fulness, abundance: Jn. i. 16; Col. i. 19; ii. 9; full number, Ro. xi. 25.

4. i. q. πληρωτής (see καίχημα, 2), i. e. a fulfilling, keeping: τὸν νόμον (see πληρώω, 2 c. a.), Ro. xiii. 10. For a full discussion of this word see Fritzsche, Ep. ad Rom. ii. p. 469 sqq.; [esp. Bp. Lghtft. Com. on Col. p. 257 sqq.].*

πλησίον. (neut. of the adj. πλησίος, -α, -ον), adv., fr. Hom. down, near: with a gen. of place [cf. W. § 54, 6], Jn. iv. 5; with the article, ὁ πλησίον sc. ὅν [cf. B. § 125, 10; W. 24] (Sept. very often for γῆ; sometimes for τοπή), prop. Lat. proximus (so Vulg. in the N. T.), a neighbor; i. e.

a. friend: Mt. v. 43. **b.** any other person, and where two are concerned the other (thy fellow-man, thy neighbor) i. e., acc. to the O. T. and Jewish conception, a member of the Hebrew race and

commonwealth: Acts vii. 27; and Rec. in Heb. viii. 11; acc. to the teaching of Christ, any other man irrespective of race or religion with whom we live or whom we chance to meet (which idea is clearly brought out in the parable Lk. x. 25-37): Mt. xix. 19; xxii. 39; Mk. xii. 31, 33; Lk. x. 27; Ro. xiii. 9, 10; [xv. 2]; Gal. v. 14; Eph. iv. 25; Jas. ii. 8 and L T Tr WH in iv. 12; πληστός εἶναι τινος, to be near one [one's neighbor], i.e. in a pass. sense, worthy to be regarded as a friend and companion, Lk. x. 29; actively, to perform the offices of a friend and companion, ibid. 36; [on the om. of the art. in the last two exx. see B. § 129, 11; W. § 19 fin.].*

πλησμονή, -ῆς, ἡ, (πίμπλημι [cf. W. 94 (89)]), *repletion, satiety*, (Vulg. *saturitas*): πρὸς πλησμονὴν σαρκός, for the satisfying of the flesh, to satiate the desires of the flesh (see σάρξ, 4), Col. ii. 23, cf. Meyer ad loc.; [others (including R. V.) render the phrase *against* (i.e. for the remedy of) the *indulgence of the flesh*; see Bp. Lightft. ad loc., and πρός, I. 1 c.]. (Arstph., Eur., Xen., Plato, Plut., al.; Sept.)*

πλήστω [cf. πληγή, (πέλαγος), Lat. *plango, plaga*; Curtius § 367]: 2 aor. pass. ἐπλήγην; fr. Hom. down; Sept. for η̄η (see πατάσσω, init.); *to strike, to smite*: pass. (of the heavenly bodies smitten by God that they may be deprived of light and shrouded in darkness), Rev. viii. 12. [COMP.: ἔκ, ἐπτ. πλήστω.]*

πλοιάριον, -ου, τό, (dimin. of πλοῖον; see γυναικάριον, fin.), *a small vessel, a boat*: Mk. iii. 9; iv. 36 Rec.; Lk. v. 2 L Tr mrg. T Tr mrg. WH mrg.; Jn. vi. [22], 22^o Rec., 23 [where L Tr mrg. WH πλοῖα], 24 L T Tr WH; xxi. 8. [Cf. B. D. s. v. Ship (13).] (Arstph., Xen., Diod., al.)*

πλοῖον, -ου, τό, (πλέω), fr. Hdt. down, Sept. chiefly for η̄η, *a ship*: Mt. iv. 21, 22; Mk. i. 19; Lk. v. 2 [R G L txt. Tr txt. WH txt.]; Jn. vi. 17; Acts xx. 13, and often in the historical bks. of the N. T.; Jas. iii. 4; Rev. viii. 9; xviii. 19. [BB. DD. s. v. Ship.]

πλόος -οῦ, gen. -ού -οῦ, and in later writ. πλοός (Acts xxvii. 9; Arr. peripl. erythr. p. 176 § 61; see νοῦς [and cf. Lob. Paralip. p. 173 sq.]), (πλέω), fr. Hom. Od. 3, 169 down; *voyage*: Acts xxi. 7; xxvii. 9, 10, (Sap. xiv. 1).*

πλούσιος, -α, -ον, (πλούτος), fr. Hes. opp. 22 down, Sept. for η̄η, *rich*; a. prop. *wealthy, abounding in material resources*: Mt. xxvii. 57; Lk. xii. 16; xiv. 12; xvi. 1, 19; xviii. 23; xix. 2; δ πλούσιος, substantively, Lk. xvi. 21, 22; Jas. i. 10, 11; οἱ πλούσιοι, Lk. vi. 24; xxi. 1; 1 Tim. vi. 17; Jas. ii. 6; v. 1; Rev. vi. 15; xiii. 16; πλούσιος, without the art., *a rich man*, Mt. xix. 23, 24; Mk. x. 25; xii. 41; Lk. xviii. 25. b. metaph. and univ. *abounding, abundantly supplied*: foll. by ἐν w. a dat. of the thing in which one abounds (cf. W. § 30, 8 b. note), ἐν δέει, Eph. ii. 4; ἐν πίστει, Jas. ii. 5; absol. abounding (*rich*) in Christian virtues and eternal possessions, Rev. ii. 9; iii. 17, on which see Düsterdieck. ἐπτάχεισθε πλούσιος ἀν, of Christ, ‘although as the ἀστακός λόγος he formerly abounded in the riches of a heavenly condition, by assuming human nature he entered into a state of (earthly) poverty,’ 2 Co. viii. 9.*

πλούσιως, adv., [fr. Hdt. down], *abundantly, richly*: Col. iii. 16; 1 Tim. vi. 17; Tit. iii. 6; 2 Pet. i. 11.*

πλούτεω, -ῶ; 1 aor. ἐπλούτησα; pf. πεπλούτηκα; (πλούτος); fr. Hes. down; Sept. sometimes for η̄η; a. *to be rich, to have abundance*: prop. of outward possessions, absol., Lk. i. 53; 1 Tim. vi. 9; 1 aor. *I have been made rich, have become rich, have gotten riches* (on this use of the aorist see βασιλεύω, fin.), ἀπό τινος, Rev. xviii. 15 (Sir. xi. 18; [cf. ἀπό, II. 2 a.]); also ἐκ τινος (see ἐκ, II. 5), Rev. xviii. 3, 19; ἐν τινι (cf. W. § 30, 8 b. note; the Greeks say πλούτειν τινος, or τινι, or τι), 1 Tim. vi. 18. b. metaph. *to be richly supplied*: πλούτειν εἰς πάρτας, is affluent in resources so that he can give the blessings of salvation unto all, Ro. x. 12; πλούτειν εἰς θεόν (see εἰς, B. II. 2 b. a.), Lk. xii. 21; aor. ἐπλούτησα, absolutely, *I became rich*, i.e. obtained the eternal spiritual possessions: 1 Co. iv. 8; 2 Co. viii. 9; Rev. iii. 18; πεπλούτηκα, *I have gotten riches*, Rev. iii. 17.*

πλούτιζω; Pass., pres. ptcip. πλούτιζόμενος; 1 aor. ἐπλούτισθην; (πλούτος); *to make rich, to enrich*: τινά, pass. 2 Co. ix. 11; used of spiritual riches: τινά, 2 Co. vi. 10; ἐν with a dat. of the thing (see πλούτεω, a.), pass., *to be richly furnished*, 1 Co. i. 5. (Aeschyl., Soph., Xen., Plut.; Sept. for η̄η.)*

πλούτος, -ου, δ, and (acc. to L T Tr WH in 2 Co. viii. 2; Eph. i. 7; ii. 7; iii. 8, 16; Phil. iv. 19; Col. i. 27; ii. 2, but only in the nom. and acc.; cf. [Tdf. Proleg. p. 118; WH. App. p. 158]; W. 65 (64); B. 22 sq. (20)) τὸ πλούτος, (apparently i. q. πλέοτος, fr. πλέος full [cf. πίμπλημι]), fr. Hom. down, Sept. for η̄η, and also for γῆ a multitude, λίπη, γῆ; *riches, wealth*; a. prop. and absol. *abundance of external possessions*: Mt. xiii. 22; Mk. iv. 19; Lk. viii. 14; 1 Tim. vi. 17; Jas. v. 2; Rev. xviii. 17 (16). b. univ. *fulness, abundance, plenitude*: with a gen. of the excellency in which one abounds, as τῆς χρηστότητος, Ro. ii. 4; ix. 23; 2 Co. viii. 2; Eph. i. 7, 18; ii. 7; iii. 16; Col. i. 27; ii. 2. the πλούτος of God is extolled, i.e. the fulness of his perfections,—of which two are mentioned, viz. σοφία and γνῶσις, Ro. xi. 33 (for σοφίας καὶ γνώσεως here depend on βάθος, not on πλούτου [cf. B. 155 (135); W. § 30, 3 N. 1]); the fulness of all things in store for God’s uses, Phil. iv. 19; in the same sense πλούτος is attributed to Christ, exalted at the right hand of God, Rev. v. 12; in a more restricted sense, πλούτος τοῦ Χριστοῦ is used of the fulness of the things pertaining to salvation with which Christ is able to enrich others, Eph. iii. 8.

c. univ. i. q. *a good* [(to point an antithesis)]: Heb. xi. 26; i. q. *that with which one is enriched*, with a gen. of the person enriched, used of Christian salvation, Ro. xi. 12.*

πλύνω; impf. ἐπλύνον; 1 aor. ἐπλύνα; [(cf. πλέω)]; fr. Hom. down; Sept. for סְבַבָּנִי and גְּמַנֵּי; *to wash*: τὰ δικτυα, Lk. v. 2 L T Tr WH [(T WH mrg. -av; see ἀποπλύνω)]; used fr. Hom. down esp. in ref. to clothing (Gen. xl ix. 11; Ex. xix. 10, 14; Lev. xiii. 6, 34, etc.); hence figuratively πλύνειν τὰ στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου is used of those who by faith so appropriate the results of Christ’s expiation as to be regarded by God as pure and

sinless, Rev. vii. 14, and L T Tr WH in xxii. 14; cf. Ps. i. (li.) 4, 9. [COMP.: ἀπο-πλύνω. SYN. see λούσι.] *

πνεῦμα, -τος, τό, (πνέω), Grk. writ. fr. Aeschyl. and Hdt. down; Hebr. נֶדֶר, Lat. *spiritus*; i. e.

1. a movement of air, (gentle) blast; a. of the wind: ἀνέμων πνεύματα, Hdt. 7, 16, 1; Paus. 5, 25; hence the wind itself, Jn. iii. 8; plur. Heb. i. 7, (1 K. xviii. 45; xix. 11; Job i. 19; Ps. ciii. (civ.) 4, etc.; often in Grk. writ.). b. breath of the nostrils or mouth, often in Grk. writ. fr. Aeschyl. down: πνεῦμα τοῦ στόματος, 2 Th. ii. 8 (Ps. xxxii. (xxxiii.) 6, cf. Is. xi. 4); πν. ζωῆς, the breath of life, Rev. xi. 11 (Gen. vi. 17, cf. πνοή ζωῆς, ii. 7). [πνεῦμα and πνοή seem to have been in the main coincident terms; but πνοή became the more poetical. Both retain a suggestion of their evident etymology. Even in class. Grk. πνεῦμα became as freq. and as wide in its application as ἄνεμος. (Schmidt ch. 55, 7; Trench § lxxiii.)]

2. the spirit, i. e. the vital principle by which the body is animated [(Aristot., Polyb., Plut., al.; see below): Lk. viii. 55; xxiii. 46; Jn. xix. 30; Acts vii. 59; Rev. xiii. 15 [here R.V. breath]; ἀφίέναι τὸ πνεῦμα, to breathe out the spirit, to expire, Mt. xxvii. 50 cf. Sir. xxxviii. 23; Sap. xvi. 14 (Grk. writ. said ἀφίέναι τὴν ψυχήν, as Gen. xxxv. 18, see ἀφίημι, I b. and *Kýrke*, Observv. i. p. 140; but we also find ἀφίέναι πνεῦμα θανατίμω σφαγῆ, Eur. Hee. 571); σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, Jas. ii. 26; τὸ πνεῦμά ἐστι τὸ ζωποιῶν, ἡ σάρξ οὐδὲ ὁ φελεῖ οὐδέν, the spirit is that which animates and gives life, the body is of no profit (for the spirit imparts life to it, not the body in turn to the spirit; cf. Chr. Frid. Fritzsche, Nova opusse. p. 239), Jn. vi. 63. the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul: τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ, 1 Co. ii. 11; opp. to σάρξ (q. v. [esp. 2 a.]), Mt. xxvi. 41; Mk. xiv. 38; 1 Co. v. 5; 2 Co. vii. 1; Col. ii. 5; opp. to τὸ σῶμα, Ro. viii. 10; 1 Co. vi. 17, 20 Rec.; viii. 34; 1 Pet. iv. 6. Although for the most part the words πνεῦμα and ψυχή are used indiscriminately and so σῶμα and ψυχή put in contrast (but never by Paul; see ψυχή, esp. 2), there is also recognized a threefold distinction, τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, 1 Th. v. 23, acc. to which τὸ πνεῦμα is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence; (πνεῦμα, says Luther, “is the highest and noblest part of man, which qualifies him to lay hold of incomprehensible, invisible, eternal things; in short, it is the house where Faith and God’s word are at home” [see reff. at end]): ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος (see μερισμός, 2), Heb. iv. 12; ἐν πνεύματι, μᾶς ψυχῆς, Phil. i. 27 (where instead of μᾶς ψυχῆς Paul acc. to his mode of speaking elsewhere would have said more appropriately μᾶς καρδία). τὸ πνεῦμά τους, Mk. ii. 8; viii. 12; Lk. i. 47; Acts xvii. 16; Ro. i. 9; viii. 16; 1 Co. v. 4; xvi. 18; 2 Co. ii. 13; vii. 13; Gal. vi. 18; [Phil. iv. 23 L T Tr WH]; Philem. 25; 2 Tim. iv. 22; ὁ θεὸς τῶν πνευμάτων (for which Rec. has ἀγίων) τῶν προφητῶν,

who incites and directs the souls of the prophets, Rev. xxii. 6, where cf. Düsterdieck. the dative τῷ πνεύματι is used to denote the seat (locality) where one does or suffers something, like our *in spirit*: ἐπιγνώσκειν, Mk. ii. 8; ἀναστρέψας, Mk. viii. 12; ἐμβριμάσθαι, Jn. xi. 33; ταράσσεσθαι, Jn. xiii. 21; ζεῖν, Acts xviii. 25; Ro. xii. 11; ἀγαλλιάσθαι, Lk. x. 21 (but L T Tr WH here add ἀγίω); dat. of respect: 1 Co. v. 3; Col. ii. 5; 1 Pet. iv. 6; κραταιοῦσθαι, Lk. i. 80; ii. 40 Rec.; ἄγιον εἶναι, 1 Co. vii. 34; ζωοποιηθεῖς, 1 Pet. iii. 18; ζῆν, 1 Pet. iv. 6; πτωχοί, Mt. v. 3; dat. of instrument: δεδεμένος, Acts xx. 22; συνέχεσθαι, xviii. 5 Rec.; θεῷ λατρεύειν, Phil. iii. 3 R G; dat. of advantage: ἀνεστιν τῷ πνεύματι μου, 2 Co. ii. 13 (12); ἐν τῷ πνεύματι, is used of the instrument, 1 Co. vi. 20 Rec. [it is surely better to take ἐν τ. π. here locally, of the ‘sphere’ (W. 386 (362), cf. vs. 19)]; also ἐν πνεύματι, nearly i. q. πνευματικῶς [but see W. § 51, 1 e. note], Jn. iv. 23; of the seat of an action, ἐν τῷ πνεύματι μου, Ro. i. 9; τιθέναι ἐν τῷ πν., to propose to one’s self, purpose in spirit, foll. by the infin. Acts xix. 21. πνεύματα προφητῶν, acc. to the context the souls (spirits) of the prophets moved by the Spirit of God, 1 Co. xiv. 32; in a peculiar sense πνεῦμα is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding; thus in the phrases τὸ πνεῦμα μου προσεύχεται, opp. to ὁ νοῦς μου, 1 Co. xiv. 14; πνεύματι λαλεῖν μυστήρια, ibid. 2; προσεύχεσθαι, φάλλειν, εὐλογεῖν, τῷ πν., as opp. to τῷ νοτί, ibid. 15, 16.

3. a spirit, i. e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting;

a. generically: Lk. xxiv. 37; Acts xxiii. 8 (on which see μῆτε, fin.); ibid. 9; πνεῦμα σάρκα καὶ δοτέα οὐκ ἔχει, Lk. xxiv. 39; πνεῦμα ζωοποιῶν, [a life-giving spirit], spoken of Christ as raised from the dead, 1 Co. xv. 45; πνεῦμα ὁ θεός (God is spirit essentially), Jn. iv. 24; πατήρ τῶν πνευμάτων, of God, Heb. xii. 9, where the term comprises both the spirits of men and of angels.

b. a human soul that has left the body [(Babr. 122, 8)]: plur. (Lat. manes), Heb. xii. 23; 1 Pet. iii. 19.

c. a spirit higher than man but lower than God, i. e. an angel: plur. Heb. i. 14; used of demons, or evil spirits, who were conceived of as inhabiting the bodies of men: [Mk. ix. 20]; Lk. ix. 39; Acts xvi. 18; plur., Mt. viii. 16; xii. 45; Lk. x. 20; xi. 26; πνεῦμα πτίθενος or πτίθενα, Acts xvi. 16; πνεύματα δαιμονίων, Rev. xvi. 14; πνεῦμα δαιμονίου ἀκαθάρτου, Lk. iv. 33 (see δαιμόνιον, 2); πνεῦμα ἀσθενίας, causing infirmity, Lk. xiii. 11; πνεῦμα ἀκάθαρτον, Mt. x. 1; xii. 43; Mk. i. 23, 26, 27; iii. 11, 30; v. 2, 8, 13; vi. 7; vii. 25; ix. 25; Lk. iv. 36; vi. 18; viii. 29; ix. 42; xi. 24, 26; Acts v. 16; viii. 7; Rev. xvi. 13; xviii. 2; ἀλαλον, κωφόν (for the Jews held that the same evils with which the men were afflicted affected the demons also that had taken possession of them [cf. Wetstein, N. T. i. 279 sqq.; Edersheim, Jesus the Messiah, App. xvi.; see δαιμονίζομαι etc. and reff.]), Mk. ix. 17, 25; πονηρόν, Lk. vii. 21; viii. 2; Acts xix. 12, 13, 15, 16, [(cf. Judg. ix. 23; 1 S. xvi. 14; xix. 9, etc.)].

the spiritual nature of Christ, higher than the highest angels, close to God and most intimately united to him (in doctrinal phraseology the divine nature of Christ): 1 Tim. iii. 16; with the addition of ἀγιωσύνης (on which see ἀγιωσύνη, 1 [yet cf. 4 a. below]), Ro. i. 4 [but see Meyer ad loc., Ellicott on 1 Tim. l.c.]; it is called πνεῦμα αἰώνιον, in tacit contrast with the perishable ψυχαῖ of sacrificial animals, in Heb. ix. 14, where cf. Delitzsch [and esp. Kurtz].

4. The Scriptures also ascribe a πνεῦμα to God, i. e. *God's power and agency*,—distinguishable in thought (or modalistic, as they say in technical speech) from God's essence in itself considered,—*manifest in the course of affairs, and by its influence upon souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings*; [cf. the resemblances and differences in Philo's use of τὸ θεῖον πνεῦμα, e. g. de gigant. § 12 (cf. § 5 sq.); quis rer. div. § 53; de mund. opif. § 46, etc.]. **a.** This πνεῦμα is called in the O. T. אַלְמָנָה רֹוחַ יְהוָה; in the N. T. πνεῦμα ἄγιον, τὸ ἄγιον πνεῦμα, τὸ πνεῦμα τὸ ἄγιον (first so in Sap. i. 5; ix. 17; for שְׁקָדָר, in Ps. l. (li.) 13, Is. lxiii. 10, 11, the Sept. renders by πνεῦμα ἄγιωσύνης), i. e. the *Holy Spirit* (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i. 18, 20; iii. 11; xii. 32; xxviii. 19; Mk. i. 8; iii. 29; xii. 36; xiii. 11; Lk. i. 15, 35; ii. 25, 26; iii. 16, 22; iv. 1; xi. 13; xii. 10, 12; Jn. i. 33; vii. 39 [L T WH om. Tr br. ἄγ.]; xiv. 26; xx. 22; Acts i. 2, 5, 8, 16; ii. 33, 38; iv. 25 L T Tr WH; v. 3, 32; viii. 18 [L T WH om. Tr br. τὸ ἄγ.], 19; ix. 31; x. 38, 44, 45, 47; xi. 15, 16, 24; xiii. 2, 4, 9, 52; xv. 8, 28; xvi. 6; xix. 6; xx. 28; Ro. ix. 1; xiv. 17; xv. 13, 16, 19 [L Tr WH in br.]; 1 Co. vi. 19; xii. 3; 2 Co. vi. 6; xiii. 13 (14); Eph. i. 13; 1 Th. i. 5, 6; 2 Tim. i. 14; Tit. iii. 5; Heb. ii. 4; vi. 4; ix. 8; 1 Jn. v. 7 Rec.; Jude 20; other exx. will be given below in the phrases; (on the use and the omission of the art., see *Fritzsche*, Ep. ad Rom. ii. p. 105 [in opposition to Harless (on Eph. ii. 22) et al.; cf. also Meyer on Gal. v. 16; Ellicott on Gal. v. 5; W. 122 (116); B. 89 (78)]); τὸ πν. τὸ ἄγιον τοῦ θεοῦ, Eph. iv. 30; 1 Th. iv. 8; πνεῦμα θεοῦ, Ro. viii. 9, 14; τὸ τοῦ θεοῦ πνεῦμα, 1 Pet. iv. 14; (τὸ) πνεῦμα (τοῦ) θεοῦ, Mt. iii. 16; xii. 18, 28; 1 Co. ii. 14; iii. 16; Eph. iii. 16; 1 Jn. iv. 2; τὸ πν. τοῦ θεοῦ ἡμῶν, 1 Co. vi. 11; τὸ πν. τοῦ πατρός, Mt. x. 20; πν. θεοῦ ζῶντος, 2 Co. iii. 3; τὸ πν. τοῦ ἐγείραντος Ἰησοῦν, Ro. viii. 11; τὸ πν. τὸ ἐκ θεοῦ (emanating from God and imparted unto men), 1 Co. ii. 12; πνεῦμα and τὸ πν. τοῦ κυρίου, i. e. of God, Lk. iv. 18; Acts v. 9 (cf. vs. 4); viii. 39; κυρίου, i. e. of Christ, 2 Co. iii. 17, 18 [cf. B. 343 (295)]; τὸ πνεῦμα Ἰησοῦ, since the same Spirit in a peculiar manner dwelt in Jesus, Acts xvi. 7 (where Rec. om. Ἰησοῦ); Χριστοῦ, Ro. viii. 9; Ἰησοῦ Χριστοῦ, Phil. i. 19; τὸ ἐν τυν (in one's soul [not WH mrg.]) πνεῦμα Χριστοῦ, 1 Pet. i. 11; τὸ πν. τοῦ νιοῦ τοῦ θεοῦ, Gal. iv. 6; simply τὸ πνεῦμα or πνεῦμα: Mt. iv. 1; xii. 31, 32; xxii. 43; Mk. i. 10, 12; Lk. iv. 1, 14; Jn. i. 32, 33; iii. 6, 8, 34; vii. 39; Acts ii. 4; viii. 29; x. 19; xi. 12, 28; xxi. 4; Ro. viii. 6, 16, 23, 26, 27; xv. 30; 1 Co. ii. 4, 10, 13 (where Rec. adds ἄγιον); xii. 4, 7, 8; 2 Co.

i. 22; iii. 6, 8; v. 5; Gal. iii. 3, 5, 14; iv. 29; v. 5, 17, 22, 25; Eph. iv. 3; v. 9 Rec.; vi. 17; Phil. ii. 1; 2 Th. ii. 13; 1 Tim. iv. 1; Jas. iv. 5; 1 Pet. i. 22 Rec.; 1 Jn. iii. 24; v. 6, 8; Rev. xxii. 17. Among the beneficent and very varied operations and effects ascribed to this Spirit in the N. T., the foll. are prominent: by it the man Jesus was begotten in the womb of the virgin Mary (Mt. i. 18, 20; Lk. i. 35), and at his baptism by John it is said to have descended upon Jesus (Mt. iii. 16; Mk. i. 10; Lk. iii. 22), so that he was perpetually (*μένον ἐπ' αὐτὸν*) filled with it (Jn. i. 32, 33, cf. iii. 34; Mt. xii. 28; Acts x. 38); hence to its prompting and aid the acts and words of Christ are traced, Mt. iv. 1; xii. 28; Mk. i. 12; Lk. iv. 1, 14. After Christ's resurrection it was imparted also to the apostles, Jn. xx. 22; Acts ii. Subsequently other followers of Christ are related to have received it through faith (Gal. iii. 2), or by the instrumentality of baptism (Acts ii. 38; 1 Co. xii. 13) and the laying on of hands (Acts xix. 5, 6), although its reception was in no wise connected with baptism by any magical bond, Acts viii. 12, 15; x. 44 sqq. To its agency are referred all the blessings of the Christian religion, such as regeneration wrought in baptism (Jn. iii. 5, 6, 8; Tit. iii. 5; [but see the commentators on the passages, and reff. s. v. βάπτισμα, 3]); all sanctification (1 Co. vi. 11; hence ἀγιασμὸς πνεύματος, 2 Th. ii. 13; 1 Pet. i. 2); the power of suppressing evil desires and practising holiness (Ro. viii. 2 sqq.; Gal. v. 16 sqq. 22; 1 Pet. i. 22 [Rec.], etc.); fortitude to undergo with patience all persecutions, losses, trials, for Christ's sake (Mt. x. 20; Lk. xii. 11, 12; Ro. viii. 26); the knowledge of evangelical truth (Jn. xiv. 17, 26; xv. 26; xvi. 12, 13; 1 Co. ii. 6–16; Eph. iii. 5),—hence it is called πνεῦμα τῆς ἀληθείας (Jn. ll. cc.; 1 Jn. iv. 6), πνεῦμα σοφίας καὶ ἀποκαλύψεως (Eph. i. 17); the sure and joyful hope of a future resurrection, and of eternal blessedness (Ro. v. 5; viii. 11; 2 Co. i. 22; v. 5; Eph. i. 18 sqq.); for the Holy Spirit is the seal and pledge of citizenship in the kingdom of God, 2 Co. i. 22; Eph. i. 13. He is present to teach, guide, prompt, restrain, those Christians whose agency God employs in carrying out his counsels: Acts viii. 29, 39; x. 19; xi. 12; xiii. 2, 4; xv. 28; xvi. 6, 7; xx. 28. He is the author of charisms or special “gifts” (1 Co. xii. 7 sqq.; see χάρισμα), prominent among which is the power of prophesying: τὰ ἐρχόμενα ἀναγγελεῖ, Jn. xvi. 18; hence τὸ πνεῦμα τῆς προφητείας (Rev. xix. 10); and his efficiency in the prophets is called τὸ πνεῦμα simply (1 Th. v. 19), and their utterances are introduced with these formulas: τάδε λέγει τὸ πνεῦμα τὸ ἄγιον, Acts xxi. 11; τὸ πνεῦμα λέγει, 1 Tim. iv. 1; Rev. xiv. 13; with ταῦτα ἐκκλησίας added, Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22. Since the Holy Spirit by his inspiration was the author also of the O. T. Scriptures (2 Pet. i. 21; 2 Tim. iii. 16), his utterances are cited in the foll. terms: λέγει or μαρτυρεῖ τὸ πνεῦμα τὸ ἄγιον, Heb. iii. 7; x. 15; τὸ πν. τὸ ἄγ. ἐλάλησε διὰ Ἡσαΐου, Acts xxviii. 25, cf. i. 16. From among the great number of other phrases referring to the Holy Spirit the following seem to be noteworthy here: God

is said δεδόναι τινὶ τὸ πν. τὸ ἄγ., Lk. xi. 13; Acts xv. 8; pass. Ro. v. 5; more precisely, ἐκ τοῦ πνεύματος αὐτοῦ, i.e. a portion from his Spirit's fulness [B. § 132, 7; W. 366 (343)], 1 Jn. iv. 13; or ἔκχειν ἀπὸ τοῦ πνεύματος αὐτοῦ, Acts ii. 17, 18, (for its entire fulness Christ alone receives, Jn. iii. 34); men are said, λαμβάνειν πν. ἄγ., Jn. xx. 22; Aets viii. 15, 17, 19; xix. 2; or τὸ πν. τὸ ἄγ. Acts x. 47; or τὸ πν. τὸ ἐκ θεοῦ, 1 Co. ii. 12; or τὸ πνεῦμα, Gal. iii. 2, cf. Ro. viii. 15; πν. θεοῦ ἔχειν, 1 Co. vii. 40; πνεῦμα μὴ ἔχειν, Jude 19; πληροῦσθαι πνεύματος ἀγίου, Acts xiii. 52; ἐν πνεύματι, Eph. v. 18; πλησθῆναι, πλησθήσθαι, πνεύματος ἀγίου, Lk. i. 15, 41, 67; Acts ii. 4; iv. 8, 31; ix. 17; xiii. 9; πνεύματος ἀγίου πλήρης, Acts vi. 5; vii. 55; xi. 24; πλήρεις πνεύματος (Rec. adds ἀγίου) καὶ σοφίας, Acts vi. 3; πνεύματι and πνεύματι θεοῦ ἀγεσθαι, to be led by the Holy Spirit, Ro. viii. 14; Gal. v. 18; φέρεσθαι ὑπὸ πν. ἄγ. 2 Pet. i. 21; the Spirit is said to dwell in the minds of Christians, Ro. viii. 9, 11; 1 Co. iii. 16; vi. 19; 2 Tim. i. 14; Jas. iv. 5, (other expressions may be found under βιωτίω, II. b. bb.; γενέα, 1 fin. and 2 d.; ἔκχεω b.; χρίω, a.); γίνεσθαι ἐν πνεύματι, to come to be in the Spirit, under the power of the Spirit, i.e. in a state of inspiration or ecstasy, Rev. i. 10; iv. 2. Dative πνεύματι, by the power and aid of the Spirit, the Spirit prompting, Ro. viii. 13; Gal. v. 5; τῷ πν. τῷ ἄγιῳ, Lk. x. 21 L Tr WH; πνεύματι ἀγίῳ, 1 Pet. i. 12 (where R G T have ἐν πν. ἄγ.); πνεύματi θεοῦ, Phil. iii. 3 L T Tr WH; also ἐν πνεύματi, Eph. ii. 22; iii. 5 (where ἐν πνεύματi must be joined to ἀπεκαλύφθη); ἐν πνεύματi, in the power of the Spirit, possessed and moved by the Spirit, Mt. xxii. 43; Rev. xvii. 3; xxi. 10; also ἐν τῷ πνεύματi, Lk. ii. 27; iv. 1; ἐν τῷ πν. τῷ ἄγ. Lk. x. 21 Tdf.; ἐν τῇ δυνάμει τοῦ πν. Lk. iv. 14; ἐν τῷ πνεύματi τῷ ἄγ. εἰπεῖν, Mk. xii. 36; ἐν πνεύματi (ἄγ.) προσεύχεσθαι, Eph. vi. 18; Jude 20; ἐν πν. θεοῦ λαλεῖν, 1 Co. xii. 3; ἀγάπη ἐν πνεύματi, love which the Spirit begets, Col. i. 8; περιτομὴ ἐν πν., effected by the Holy Spirit, opp. to γράμματi, the prescription of the written law, Ro. ii. 29; τύπος γίνονται τῶν πιστῶν ἐν πν., in the way in which you are governed by the Spirit, 1 Tim. iv. 12 Rec.; [ἐν ἐνὶ πνεύματi, Eph. ii. 18]; ή ἐνότης τοῦ πνεύματos, effected by the Spirit, Eph. iv. 3; κανότης τοῦ πν. Ro. vii. 6. τὸ πνεῦμa is opp. to ἡ σάρξ i.e. human nature left to itself and without the controlling influence of God's Spirit, subject to error and sin, Gal. v. 17, 19, 22; [vi. 8]; Ro. viii. 6; so in the phrases περιπατεῖν κατὰ πνεῦμa (opp. to κατὰ σάρκa), Ro. viii. 1 Rec., 4; οἱ κατὰ πνεῦμa sc. ὄντες (opp. to οἱ κατὰ σάρκa ὄντες), those who bear the nature of the Spirit (i. e. οἱ πνευματικοὶ), ib. 5; ἐν πνεύματi εἶναι (opp. to ἐν σαρκi), to be under the power of the Spirit, to be guided by the Spirit, ib. 9; πνεύμαti (dat. of 'norm'; [cf. B. § 133, 22 b.; W. 219 (205)]) περιπατεῖν (opp. to ἐπιθυμίαν σαρκὸς τελεῖν), Gal. v. 16. The Holy Spirit is a δύναμi, and is expressly so called in Lk. xxiv. 49, and δύναμiς ἴψιστον, Lk. i. 35; but we find also πνεῦμa (or πν. ἄγ.) καὶ δύναμi, Acts x. 38; 1 Co. ii. 4; and ἡ δύναμi τοῦ πνεύματos, Lk. iv. 14, where πνεῦμa is regarded as the essence, and δύναμi its efficacy; but in 1 Th. i. 5 ἐν πνεύματi ἀγίῳ is epexegetical

of ἐν δυνάμει. In some pass. the Holy Spirit is rhetorically represented as a Person [(ef. reff. below)]: Mt. xxviii. 19; Jn. xiv. 16 sq. 26; xv. 26; xvi. 13–15 (in which pass. fr. Jn. the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person, namely of Christ); τὸ πν., καθὼς βούλεται, 1 Co. xii. 11; what any one through the help of the Holy Spirit has come to understand or decide upon is said to have been spoke n to him by the Holy Spirit: εἴτε τὸ πνεῦμa τιν, Acts viii. 29; x. 19; xi. 12; xiii. 4; τὸ πν. τὸ ἄγ. διαμαρτύρεται μοi, Acts xx. 23. τὸ πν. τὸ ἄγ. ἔθετο ἐπισκόπους, i.e. not only rendered them fit to discharge the office of bishop, but also exercised such an influence in their election (xiv. 23) that none except fit persons were chosen to the office, Acts xx. 28; τὸ πνεῦμa ὑπερεντυχάνει στεναγμoī ἀλαζήτoī in Ro. viii. 26 means, as the whole context shows, nothing other than this: 'although we have no very definite conception of what we desire (*τί προσενξώμεθa*), and cannot state it in fit language (*καθό δεῖ*) in our prayer but only disclose it by inarticulate groanings, yet God receives these groanings as acceptable prayers inasmuch as they come from a soul full of the Holy Spirit.' Those who strive against the sanctifying impulses of the Holy Spirit are said ἀντπίπτειν τῷ πν. τῷ ἄγ. Acts vii. 51; ἐνθρίζειν τὸ πν. τῆς χάρτoī, Heb. x. 29. πειράζειν τὸ πν. τοῦ κυρίoī is applied to those who by falsehood would discover whether men full of the Holy Spirit can be deceived, Acts v. 9; by anthropomorphism those who disregard decency in their speech are said λυπεῖν τὸ πν. τὸ ἄγ., since by that they are taught how they ought to talk, Eph. iv. 30 (*παροξύνειν τὸ πν.* Is. lxiii. 10; *παραπικράνειν*, Ps. cv. (evi.) 33). Cf. Grimm, Institutio theologiae dogmaticae, § 131; [Weiss, Bibl. Theol. § 155 (and Index s. v. 'Geist Gottes,' 'Spirit of God'); Kahnls, Lehre vom Heil. Geiste; Fritzsche, Nova opuscc. acad. p. 278 sqq.; B. D. s. v. Spirit the Holy; Swete in Dict. of Christ. Biog. s. v. Holy Ghost]. **b.** τὰ ἐπτὰ πνεύμata τοῦ θεοῦ, Rev. [iii. 1 (where Rec. om. ἐπτά)]; iv. 5; v. 6 [here L om. WH br. ἐπτά], which are said to be ἐνώπιον τοῦ θρόνou τοῦ θεοῦ (i. 4) are not seven angels, but one and the same divine Spirit manifesting itself in seven energies or operations (which are rhetorically personified, Zech. iii. 9; iv. 6, 10); cf. Düsterdieck on Rev. i. 4; [Trench, Epp. to the Seven Churches, ed. 3 p. 7 sq.]. **c.** by meton. πνεῦμa is used of **a.** one in whom a spirit (πνεῦμa) is manifest or embodied; hence i. q. actuated by a spirit, whether divine or demoniacal; one who either is truly moved by God's Spirit or falsely boasts that he is: 2 Th. ii. 2; 1 Jn. iv. 2, 3; hence διακρίσεις πνευμάτων, 1 Co. xii. 10; μὴ παντὶ πνεύμati πιστεύετε, 1 Jn. iv. 1; δοκιμάζετε τὰ πνεύμata, εἰ ἐκ τοῦ θεοῦ ἐστίν, ibid.; πνεύμata πλάνa joined with διδασκαλίai δαμονίow, 1 Tim. iv. 1. But in the truest and highest sense it is said ὁ κύρoī τὸ πνεῦμa ἐστιν, he in whom the entire fulness of the Spirit dwells, and from whom that fulness is diffused through the body of Christian believers, 2 Co. iii. 17. **β.** the plur. πνεύμata denotes the various modes and gifts by which the Holy Spirit shows itself operative in those

in whom it abwells (such as *τὸ πνεῦμα τῆς προφητείας, τῆς σοφίας*, etc.), 1 Co. xiv. 12.

5. univ. the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc.: *τῷ αὐτῷ πνεύματι πειρεπάτησαμεν*, 2 Co. xii. 18; *ἐν πνεύματι Ἡλίου*, in the same spirit with which Elijah was filled of old, Lk. i. 17; *τὰ δόματα . . . πνεῦμά ἔστιν*, exhale a spirit (and fill believers with it), Jn. vi. 63; *οἷον πνεύματος ἔστε ὑμεῖς*, [what manner of spirit ye are of] viz. a divine spirit, that I have imparted unto you, Lk. ix. 55 [Rec.; (cf. B. § 132, 11 I.; W. § 30, 5)]; *τῷ πνεύματι, φέδαλει*, Acts vi. 10, where see Meyer; *πρᾶται καὶ ἡσύχιον πνεῦμα*, 1 Pet. iii. 4; *πνεῦμα πραότητος*, such as belongs to the meek, 1 Co. iv. 21; Gal. vi. 1; *τῷ πν. τῆς προφητείας*, such as characterizes prophecy and by which the prophets are governed, Rev. xix. 10; *τῆς ἀληθείας, σοφίας καὶ ἀποκαλύψεως*, see above p. 521^b mid. (Is. xi. 2; Deut. xxxiv. 9; Sap. vii. 7); *τῆς πίστεως*, 2 Co. iv. 13; *τῆς νιοθεσίας*, such as belongs to sons, Ro. viii. 15; *τῆς ζώης ἐν Χριστῷ*, of the life which one gets in fellowship with Christ, ibid. 2; *δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ*, 2 Tim. i. 7; *ἐν πνεύμα εἶναι* with Christ, i. q. to be filled with the same spirit as Christ and by the bond of that spirit to be intimately united to Christ, 1 Co. vi. 17; *ἐν ἐνὶ πνεύματι*, by the reception of one Spirit's efficiency, 1 Co. xii. 13; *εἰς ἐν πνεύμα*, so as to be united into one body filled with one Spirit, ibid. R G; *ἐν πνεύμα ποτίζεσθαι*, [made to drink of i. e.] imbued with one Spirit, ibid. L T Tr WH [see *ποτίζω*]; *ἐν σώμα καὶ ἐν πνεύμα*, one (social) body filled and animated by one spirit, Eph. iv. 4; — in all these pass. although the language is general, yet it is clear from the context that the writer means a spirit begotten of the Holy Spirit or even identical with that Spirit [(cf. Clem. Rom. 1 Cor. 46, 6; Herm. sim. 9, 13. 18; Ignat. ad Magn. 7)]. In opposition to the divine Spirit stand, *τὰ πνεῦμα τὸ ἐνεργοῦν ἐν τοῖς νιοῖς τῆς ἀπειθείας* (a spirit that comes from the devil), Eph. ii. 2; also *τὰ πνεῦμα τοῦ κόσμου*, the spirit that actuates the unholy multitude, 1 Co. ii. 12; *δουλείας*, such as characterizes and governs slaves, Ro. viii. 15; *κατανήξεως*, Ro. xi. 8; *δειλίας*, 2 Tim. i. 7; *τῆς πλάνης*, 1 Jn. iv. 6 (*πλανῆσεως*, Is. xix. 14; *παρνείας*, Hos. iv. 12; v. 4); *τὸ τοῦ ἀντιχρίστου sc. πνεῦμα*, 1 Jn. iv. 3; *ἔτερον πνεῦμα λαμβάνειν*, i. e. different from the Holy Spirit, 2 Co. xi. 4; *τῷ πν. τοῦ νοός*, the governing spirit of the mind, Eph. iv. 23. Cf. Ackermann, Beiträge zur theol. Würdigung u. Abwägung der Begriffe *πνεῦμα, νοῦς*, u. Geist, in the Theol. Stud. u. Krit. for 1839, p. 873 sqq.; Büchsenhütz, La doctrine de l'Esprit de Dieu selon l'ancien et nouveau testament. Strasb. 1840; Chr. Fr. Fritzsche, De Spiritu Sancto commentatio exegética et dogmatica, 4 Pts. Hal. 1840 sq., included in his Nova opuscula academica (Turici, 1846) p. 233 sqq.; Kahn, Die Lehre v. heil. Geist. Pt. i. (Halle, 1847); an anonymous publication [by Prince Ludwig Solms Lich, entitled] Die biblische Bedeutung des Wortes Geist. (Gießen, 1862); H. H. Wendt, Die Begriffe Fleisch u. Geist im bibl. Sprachgebrauch. (Gotha, 1878); [Cremer

in Herzog ed. 2, s. v. Geist des Menschen; G. L. Hahn, Theol. d. N. Test. i. § 149 sqq.; J. Laidlaw, The Bible Doctrine of Man. (Cunningham Lects., 7th Series, 1880); Dickson, St. Paul's use of the terms Flesh and Spirit. (Glasgow, 1883); and ref. in B. D. (esp. Am. ed.) and Dict. of Christ. Biog., as above, 4 a. fin.]*

πνευματικός, -ή, -όν, (*πνεῦμα*), *spiritual* (Vulg. *spiritualis*); in the N. T.

1. relating to the human spirit, or rational soul, as the part of man which is akin to God and serves as his instrument or organ, opp. to *ἡ ψυχή* (see *πνεῦμα*, 2): hence *τὸ πνευματικόν*, that which possesses the nature of the rational soul, opp. to *τὸ ψυχικόν*, 1 Co. xv. 46 [cf. W. 592 (551)]; *σῶμα πνευματικόν*, the body which is animated and controlled only by the rational soul and by means of which the rational life, or life of the *πνεῦμα*, is lived; opp. to *σῶμα ψυχικόν*, verse 44.

2. belonging to a spirit, or a being higher than man but inferior to God (see *πνεῦμα*, 3 c.): *τὰ πνευματικά* (i. e. spiritual beings or powers, [R. V. *spiritual hosts*], cf. W. 239 (224)) *τῆς πονηρίας* (gen. of quality), i. e. wicked spirits, Eph. vi. 12.

3. belonging to the Divine Spirit;

a. in reference to things; emanating from the Divine Spirit, or exhibiting its effects and so its character: *χάρισμα*, Ro. i. 11; *εὐλογία*, Eph. i. 3; *σοφία καὶ σύνεσις πνευματική* (opp. to *σοφία σαρκική*, 2 Co. i. 12; *ψυχική*, Jas. iii. 15), Col. i. 9; *ἀδαί*, divinely inspired, and so redolent of the Holy Spirit, Col. iii. 16; [Eph. v. 19 Lchm. br.]; *ὁ νόμος* (opp. to a *σάρκινος* man), Ro. vii. 14; *θυσίαι*, tropically, the acts of a life dedicated to God and approved by him, due to the influence of the Holy Spirit (tacitly opp. to the sacrifices of an external worship), 1 Pet. ii. 5; i. q. produced by the sole power of God himself without natural instrumentality, supernatural, *θρῶμα, πόμα, πέτρα*, 1 Co. x. 3, 4, [(cf. 'Teaching' etc. 10, 3)]; *πνευματικά*, thoughts, opinions, precepts, maxims, ascribable to the Holy Spirit working in the soul, 1 Co. ii. 13 (on which see *συγκρίνω*, 1); *τὰ πνευματικά*, spiritual gifts,—of the endowments called *χαρίσματα* (see *χάρισμα*), 1 Co. xii. 1; xiv. 1; univ. the spiritual or heavenly blessings of the gospel, opp. to *τὰ σαρκικά*, Ro. xv. 27; [1 Co. ix. 11].

b. in reference to persons; one who is filled with and governed by the Spirit of God: 1 Co. ii. 15 (cf. 10–13, 16); [iii. 1]; xiv. 37; Gal. vi. 1; *οἶκος πνευματικός*, of a body of Christians (see *οἶκος*, 1 b. fin.), 1 Pet. ii. 5. (The word is not found in the O. T. [cf. W. § 34, 3].) In prof. writ. fr. Aristot. down it means *pertaining to the wind or breath; windy, exposed to the wind; blowing*; [but Soph. Lex. s. v. cites *πν. οὐσία*, Cleomed. 1, 8 p. 46; *τὸ πν. τὸ πάντων τούτων αἴτιον*, Strab. 1, 3, 5 p. 78, 10 ed. Kramer; and we find it opp. to *σωματικόν* in Plut. mor. p. 129 c. (de sanitate praeepta 14); cf. Anthol. Pal. 8, 76. 175].)*

πνευματικῶς, adv., *spiritually*, (Vulg. *spiritualiter*): i. e. by the aid of the Holy Spirit, 1 Co. ii. [13 WH mrg.], 14; in a sense apprehended only by the aid of the Divine Spirit, i. e. in a hidden or mystical sense, Rev. xi. 8. Its opposite *σαρκικῶς* in the sense of *literally* is used by Justin Mart. dial. c. Tryph. c. 14 p. 231 d.*

πνέω; 1 aor. ἐπνευσα; fr. Hom. down; *to breathe, to blow*: of the wind, Mt. vii. 25, 27; Lk. xii. 55; Jn. iii. 8; vi. 18; Rev. vii. 1; τῇ πνεούσῃ sc. αὔρᾳ (cf. W. 591 (550); [B. 82 (72)]), Acts xxvii. 40. [COMP.: ἔκ, ἐν, ὑπο- πνέω.]*

πνίγω: impf. ἐπνιγον; 1 aor. ἐπνίξα; impf. pass. 3 pers. plur. ἐπνίγοντο; a. *to choke, strangle*: used of thorns crowding down the seed sown in a field and hindering its growth, Mt. xiii. 7 T WH mrg.; in the pass. of perishing by drowning (Xen. anab. 5, 7, 25; cf. Joseph. antt. 10, 7, 5), Mk. v. 13. b. *to wring one's neck, throttle*, [A. V. *to take one by the throat*]: Mt. xviii. 28. [COMP.: ἀπο-, ἐπι-, συμ- πνίγω.]*

πνικτός, -η-, -όν, (πνίγω), *suffocated, strangled*: τὸ πνικτόν, [what is strangled, i. e.] an animal deprived of life without shedding its blood, Acts xv. 20, 29; xxi. 25. [(Several times in Athen. and other later writ., chiefly of cookery; cf. our "smothered" as a culinary term.)]*

πνοή, -ῆς, ἡ, (πνέω), fr. Hom. down, Sept. for πνῶψ; 1. *breath, the breath of life*: Acts xvii. 25 (Gen. ii. 7; Prov. xxiv. 12; Sir. xxx. 29 (21); 2 Macc. iii. 31; vii. 9). 2. *wind*: Acts ii. 2 (Job xxxvii. 9). [Cf. πνεῦμα. 1 b.]*

ποδῆρης, -εις, acc. -ρην, Lchm. ed. ster. Tdf. ed. 7 in Rev. i. 13; see ἀρσην, (ποιεις, and ἀρω 'to join together,' 'fasten'), *reaching to the feet* (Aeschyl., Eur., Xen., Plut., al.): ὁ ποδῆρης (sc. χιτών, Ex. xxv. 6; xxviii. 4; xxxv. 8; Ezek. ix. 3) or ἡ ποδῆρης (sc. ἑσθῆς), *a garment reaching to the ankles, coming down to the feet*, Rev. i. 13 (Sir. xxvii. 8; xlvi. 8; χιτὼν ποδῆρης, Xen. Cyr. 6, 4, 2; Paus. 5, 19, 6; ὑποδήτης ποδ. Ex. xxviii. 27; ἑνδυμα ποδ. Sap. xviii. 24; [Joseph. b. j. 5, 5, 7]). [Cf. Trench § l. sub fin.]*

πόθεν, adv., [fr. Hom. down], *whence*; a. *of place, from what place*: Mt. xv. 33; Lk. xiii. 25, 27; Jn. lii. 8; vi. 5; viii. 14; ix. 29, 30; xix. 9; Rev. vii. 13; *from what condition*, Rev. ii. 5. b. *of origin or source*, i. q. *from what author or giver*: Mt. xiii. [27], 54, 56; xxi. 25; Mk. vi. 2; Lk. xx. 7; Jn. ii. 9; Jas. iv. 1; *from what parentage*, Jn. vii. 27 sq. (cf. vi. 42), see Meyer ad loc. c. *of cause, how is it that? how can it be that?* Mk. viii. 4; xii. 37; Lk. i. 43; Jn. i. 48 (49); iv. 11.*

πόλις, -ας, ἡ, [cf. Curtius § 387], *herbage, grass*: acc. to some interpreters found in Jas. iv. 14; but ποία there is more correctly taken as the fem. of the adj. ποῖος (q. v.), *of what sort*. (Jer. ii. 22; Mal. iii. 2; in Grk. writ. fr. Hom. down.)*

ποιέω, -ω; impf. 3 pers. sing. ἐποίει, plur. 2 pers. ἐποίετε, 3 pers. ἐποίουν; fut. ποιήσω; 1 aor. ἐποίησα, 3 pers. plur. optat. ποιήσειν (Lk. vi. 11 R G; cf. W. § 13, 2d.; [B. 42 (37)]) and ποιήσαιν (ibid. L T Tr WH [see WH. App. p. 167]); pf. πεποίκη; plpf. πεποιήκειν without augm. (Mk. xv. 7; see W. § 12, 9; B. 33 (29)); Mid., pres. ποιῶμαι; impf. ἐποιούμην; fut. ποιήσομαι; 1 aor. ἐποιησάμην; pf. pass. ptcip. πεποιημένος (Heb. xii. 27); fr. Hom. down; Hebr. πύγη; Lat. facio, i. e.

I. *to make* (Lat. efficio), 1. τί; a. *with the names of the things made, to produce, construct, form, fashion, etc.*: ἀνθρακιάν, Jn. xviii. 18; εἰκόνα, Rev. xiii.

14; ιμάτια, Acts ix. 39; ναούς, Acts xix. 24; σκηνάς, Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33; τύπους, Acts vii. 43; πηλόν, Jn. ix. 11, 14; πλάσμα, Ro. ix. 20; acc. to some interpreters (also W. 256 n.¹ (240 n.²)) ὄδον ποεῖν, *to make a path*, Mk. ii. 23 R G T Tr txt. WH txt. (so that the meaning is, that the disciples of Christ made a path for themselves through the standing grain by plucking the heads; see ὄδοποιέω, fin. If we adopt this interpretation, we must take the ground that Mark does not give us the true account of the matter, but has sadly corrupted the narrative received from others; [those who do accept it, however, not only lay stress on the almost unvarying lexical usage, but call attention to the fact that the other interpretation (see below) finds the leading idea expressed in the participle—an idiom apparently foreign to the N. T. (see W. 353 (331)), and to the additional circumstance that Mk. introduces the phrase after having already expressed the idea of 'going', and expressed it by substantially the same word (παραπορεύσθαι) which Matthew (xii. 1) and Luke (vi. 1) employ and regard as of itself sufficient. On the interpretation of the pass., the alleged 'sad corruption,' etc., see Jas. Morison, Com. on Mk. 2d ed. p. 57 sq.; on the other side, Weiss, Marcusevangelium, p. 100]. But see just below, under c.). to *create, to produce*: of God, as the author of all things, τι or τιά, Mt. xix. 4; Mk. x. 6; Lk. xi. 40; Heb. i. 2; Acts iv. 24; vii. 50; xvii. 24; Rev. xiv. 7; pass. Heb. xii. 27, (Sap. i. 13; ix. 9; 2 Macc. vii. 28, and often in the O. T. Apocrypha; for πῶψ in Gen. i. 7, 16, 25, etc.; for Νῆρ in Gen. i. 21, 27; v. 1, etc.; also in Grk. writ.: γένος ἀνθρώπων, Hes. op. 109, etc.; absol. ὁ ποιῶν, the creator, Plat. Tim. p. 76 c.); here belongs also Heb. iii. 2, on which see Bleek and Lünemann [(cf. below, 2 c. β.)]. In imitation of the Hebr. πῶψ (cf. Winer ['s Simonis (4th ed. 1828)], Lex. Hebr. et Chald. p. 754; Gesenius, Thes. ii. p. 1074 sq.) absol. of men, *to labor, to do work*, Mt. xx. 12 (Ruth ii. 19); i. q. *to be operative, exercise activity*, Rev. xiii. 5 R^{not eliz.} L T Tr WH [cf. Dan. xi. 28; but al. render ποεῖν in both these exx. *spend, continue, in ref. to time*; see II. d. below]. b. joined to nouns denoting a state or condition, it signifies *to be the author of, to cause*: σκάνδαλα, Ro. xvi. 17; εἰρήνη (to be the author of harmony), Eph. ii. 15; Jas. iii. 18; ἐπισύστασις [L T Tr WH ἐπισύστασις], Acts xxiv. 12; συστροφήν, Acts xxiii. 12; ποιῶ τινί τι, to bring, afford, a thing to one, Lk. i. 68; Acts xv. 3, (so also Grk. writ., as Xen. mem. 3, 10, 8 [cf. L. and S. s. v. A. II. 1 a.]). c. joined to nouns involving the idea of action (or of something which is accomplished by action), so as to form a periphrasis for the verb cognate to the substantive, and thus to express the idea of the verb more forcibly,—in which species of periphrasis the Grks. more commonly use the middle (see 3 below, and W. 256 (240); [B. § 135, 5]): μονὴν ποιῶ παρά τινι, Jn. xiv. 23 (where L T Tr WH ποιησόμεθα; cf. Thuc. 1, 131); ὄδον, *to make one's way, go*, Mk. ii. 23 (where render as follows: *they began, as they went, to pluck the ears*; cf. ποιῆσαι ὄδον αὐτῷ, Judg. xvii. 8; the Greeks say ὄδον ποεῖσθαι, Hdt. 7, 42; see above,

under a.); πόλεμον, Rev. xiii. 5 Rec.^{elis}; with the addition of μετά τίνος (i. q. πολεμεῖν), Rev. xi. 7; xii. 17; xiii. 7 [here L cm. WII Tr mrg. br. the cl.]; xix. 19, (see μετά, I. 2 d. p. 403^b); ἐκδίκησιν, Lk. xviii. 7, 8; τυί, Acts vii. 24, (Mic. v. 15); ἐνέδραν, i. q. ἐνέδρεύω, to make an ambush, lay wait, Acts xxv. 3; συμβούλιον, i. q. συμβουλεύομαι, to hold a consultation, deliberate, Mk. iii. 6 [R G T Tr mrg. WHI mrg.]; xv. 1 [here T WH mrg. συμβ. ἔτουμαστες]; συνωμοσίαν, i. q. συνώμυμα, Acts xxiii. 13 (where L T Tr WHI ποιησάμενοι for Rec. πεποιηκότες; see in 3 below); κρίσιν, to execute judgment, Jn. v. 27; Jude 15. To this head may be referred nouns by which the mode or kind of action is more precisely defined; as δύναμεις, δύναμιν, ποιεῖν, Mt. vii. 22; xiii. 58; Mk. vi. 5; Acts xix. 11; τὴν ἔξουσίαν τινός, Rev. xiii. 12; ἔργον (a notable work), ἔργα, of Jesus, Jn. v. 36, vii. 3, 21; x. 25; xiv. 10, 12; xv. 24; κράτος, Lk. i. 51; σημεῖα, τέρατα καὶ σημεῖα, [Mk. xiii. 22 Tdf.]; Jn. ii. 23; iii. 2; iv. 54; vi. 2, 14, 30; vii. 31; ix. 16; x. 41; xi. 47; xii. 18, 37; xx. 30; Acts ii. 22; vi. 8; vii. 36; viii. 6; xv. 12; Rev. xiii. 13, 14; xvi. 14; xix. 20; θαυμάσια, Mt. xxi. 15; ὅρα ἐποίει, ἐποίησαν, etc., Mk. iii. 8; vi. 30; Lk. ix. 10; in other phrases it is used of marvellous works, Mt. ix. 28; Lk. iv. 23; Jn. iv. 45; vii. 4; xi. 45, 46; xxi. 25 [not Tdf.]; Acts x. 39; xiv. 11; xxi. 19; etc.

d. i. q. to make ready, to prepare: ἄριστον, Lk. xiv. 12; δεῖπνον, Mk. vi. 21; Lk. xiv. 16; Jn. xii. 2, (δεῖπνον ποιεῖσθαι, Xen. Cyr. 3, 3, 25); δοχήν, Lk. v. 29; xiv. 13, (Gen. xxi. 8); γάμον, Mt. xxii. 2 (γάμον, Tob. viii. 19).

e. of things effected by generative force, to produce, bear, shoot forth: of trees, vines, grass, etc., κλάδος, Mk. iv. 32; καρπός, Mt. iii. 8, etc., see καρπός, 1 and 2 a. (Gen. i. 11, 12; Aristot. de plant. [1, 4 p. 819^b, 31]; 2, 10 [829^a, 41]; Theophr. de caus. plant. 4, 11 [(?)]); ἐλαίας, Jas. iii. 12 (τὸν οἶνον, of the vine, Joseph. antt. 11, 3, 5); of a fountain yielding water, ibid.

f. ποιῶ ἐμαντῷ τι, to acquire, to provide a thing for one's self (i. e. for one's use): βαλάντια, Lk. xii. 33; φλόους, Lk. xvi. 9; without a dative, to gain:

of tradesmen (like our colloq. to make something), Mt. xxv. 16 [L Tr WHI ἐκέρδησεν]; Lk. xix. 18, (Polyb. 2, 62, 12; pecuniam maximam facere, Cie. Verr. 2, 2, 6).

2. With additions to the accusative which define or limit the idea of making:

a. τὸν ἔκ τίνος (gen. of material), to make a thing out of something, Jn. ii. 15; ix. 6; Ro. ix. 21; κατὰ τι, according to the pattern of a thing [see κατά, II. 3 c. a.], Acts vii. 44. with the addition, to the acc. of the thing, of an adjective with which the verb so blends that, taken with the adj., it may be changed into the verb cognate to the adj.: εὐθεῖας ποιεῖν (τὰς τρίβους), i. q. εὐθύνειν, Mt. iii. 3; Mk. i. 3; Lk. iii. 4; τρίχα λευκὴν ἡ μέλαιναν, i. q. λευκάνειν, μελαίνειν, Mt. v. 36; add, Acts vii. 19; Heb. xii. 13; Rev. xxi. 5.

b. τὸν ἰκανὸν τινί; see ἰκανός, a.

c. ποιεῖν τινα with an accus. of the predicate,

a. to (make i. e.) render one anything: τινὰ ἵστον τινί, Mt. xx. 12; τινὰ δῆλον, Mt. xxvi. 73; add, Mt. xii. 16; xxviii. 14; Mk. iii. 12; Jn. v. 11, 15; vii. 23; xvi. 2; Ro. ix. 28 [R G, Tr mrg. in br.]; Heb. i. 7; Rev. xii. 15; τινάς ἀλιεῖς, to make

them fit (qualify them) for fishing, Mt. iv. 19; [ποιῶν τινὰ γνωστὰ ἀπ' αἰῶνος, Acts xv. 17 sq. G T Tr WH (see γνωστός, and cf. II. a. below)]; τὰ ἀμφότερα ἔν, to change one thing into another, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; Jn. ii. 16; iv. 46; 1 Co. vi. 15.

b. to (make i. e.) constitute or appoint one anything: τινὰ κύριον, Acts ii. 36; Rev. v. 10; to this sense some interpreters would refer Heb. iii. 2 also, where after τῷ ποιήσαντι αὐτὸν they supply from the preceding context τὸν ἀπόστολον καὶ ἀρχιερέα κτλ.; but it is more correct to take ποιεῖν here in the sense of create (see 1 a. above); τινά, ἵνα with the subjunc. to appoint or ordain one that etc. Mk. iii. 14.

γ. to (make i. e.) declare one anything: Jn. v. 18; viii. 53; x. 33; xix. 7, 12; 1 Jn. i. 10; v. 10; τι with an acc. of the pred. Mt. xii. 33 (on which see Meyer).

d. with adverbs: καλῶς ποιῶ τι, Mk. vii. 37 [A. V. do]; τινά ἔξω, to put one forth, to lead him out (Germ. hinausthun), Acts v. 34 (Xen. Cyr. 4, 1, 3).

e. ποιῶ τινα with an infin. to make one do a thing, Mk. viii. 25 [R G L Tr mrg.]; Lk. v. 34; Jn. vi. 10; Acts xvii. 26; or become something, Mk. i. 17; τινά foll. by τοῦ with an infin. to cause one to etc. Acts iii. 12 [W. 326 (306); B. § 140, 16 δ.]; also foll. by ἵνα [B. § 139, 43; W. § 44, 8 b. fin.], Jn. xi. 37; Col. iv. 16; Rev. xiii. 15 (here T om. WH br. ἵνα); iii. 9; xiii. 12, 16; [other exx. in Soph. Lex. s. v. 8].

3. As the active ποιεῖν (see 1 c. above), so also the middle ποιεῖσθαι, joined to accusatives of abstract nouns forms a periphrasis for the verb cognate to the substantive; and then, while ποιεῖν signifies to be the author of a thing (to cause, bring about, as ποιεῖν πόλεμον, εἰρήνην), ποιεῖσθαι denotes an action which pertains in some way to the actor (for one's self, among themselves, etc., as σπονδάς, εἰρήνην ποιεῖσθαι), or which is done by one with his own resources ([the 'dynamic' or 'subjective' mid.], as πόλεμον ποιεῖσθαι [to make, carry on, war]; cf. Passow s. v. I. 2 a. ii. p. 974 sq.; [L. and S. s. v. A. II. 4]; Krüger § 52, 8, 1; Blume ad Lycurg. p. 55; [W. § 38, 5 n.; B. § 135, 5]; although this distinction is not always observed even by the Greeks): ποιεῖσθαι μονήν, [make our abode], Jn. xiv. 23 L T Tr WH, (see 1 c. above); συνωμοσίαν (Hdian. 7, 4, 7 [3 ed. Bekk.]; Polyb. 1, 70, 6; 6, 13, 4; in the second instance Polyb. might more fitly have said ποιεῖν), Acts xxiii. 13 L T Tr WH, see 1 c. above; λόγον, to compose a narrative, Acts i. 1; to make account of, regard, (see λόγος, II. 2 [and cf. I. 3 a.]), Acts xx. 24 [T Tr WH, λόγου]; ἀναβολήν (see ἀναβολή), Acts xxv. 17; ἐκβολήν (see ἐκβολή, b.), Acts xxvii. 18; κοπετόν (i. q. κόπτουσι), Acts viii. 2 [here L T Tr WHI give the active, cf. B. § 135, 5 n.]; πορείαν (i. q. πορεύομαι), Lk. xiii. 22 (Xen. Cyr. 5, 2, 31; anab. 5, 6, 11; Joseph. vit. §§ 11 and 52; Plut. de solert. anim. p. 971 e.; 2 Macc. iii. 8; xii. 10); κοινωνίαν, to make a contribution among themselves and from their own means, Ro. xv. 26; σπουδήν, Jude 3 (Hdt. 1, 4; 9, 8; Plat. legg. 1 p. 628 e.; Polyb. 1, 46, 2 and often; Diod. 1, 75; Plut. puer. educ. 7, 13; al.); αὔξησιν (i. q. αὔξανομαι), to make increase, Eph. iv. 16; δέσσιν, δεσμεῖσι, i. q. δέσμαι, to make supplication, Lk. v. 33; Phil. i. 4;

1 Tim. ii. 1; *μνήμαν* (q. v.) ; *μνήμην* (q. v. in b.), 2 Pet. i. 15; *πρόνοιαν* (i. q. *προνοοῦμαι*), to have regard for, care for, make provision for, *τινός*, Ro. xiii. 14 (Isocr. paneg. §§ 2 and 136 [pp. 52 and 93 ed. Lange]; Dem. p. 1163, 19; 1429, 8; Polyb. 4, 6, 11; Dion. Hal. antt. 5, 46; Joseph. b. j. 4, 5, 2; antt. 5, 7, 9; c. Ap. 1, 2, 3; Ael. v. h. 12, 56; al.; cf. *Kypke*, Observv. ii. p. 187); *καθαρισμόν*, Heb. i. 3 (Job vii. 21); *βέβαιον* *ποιεῖσθαι τι*, i. q. *βέβαιον*, 2 Pet. i. 10.

II. *to do* (Lat. *ago*), i. e. to follow some method in expressing by deeds the feelings and thoughts of the mind; a. univ., with adverbs describing the mode of action: *καλῶς*, to act rightly, do well, Mt. xii. 12; 1 Co. vii. 37, 38; Jas. ii. 19; *καλῶς ποιεῖν* foll. by a participle [cf. B. § 144, 15 a.; W. § 45, 4 a.], Acts x. 33; Phil. iv. 14; 2 Pet. i. 19; 3 Jn. 6, (exx. fr. Grk. writ. are given by Passow s. v. II. 1 b. vol. ii. p. 977*; [L. and S. s. v. B. I. 3]); *κρείσσον*, 1 Co. vii. 38; *φρονίμως*, Lk. xvi. 8; *οὕτω* (*οὕτως*), Mt. v. 47 [R G]; xxiv. 46; Lk. ix. 15; xii. 43; Jn. xiv. 31; Acts xii. 8; 1 Co. xvi. 1; Jas. ii. 12; *ώς*, *καθώς*, Mt. i. 24; xxi. 6; xxvi. 19; xxviii. 15; Lk. ix. 54 [T Tr txt. WH om. Tr mrg. br. the cl.]; 1 Th. v. 11; *ώσπερ*, Mt. vi. 2; *δομίως*, Lk. iii. 11; x. 37; *ώσαντως*, Mt. xx. 5. *κατά τι*, Mt. xxiii. 3; Lk. ii. 27; *πρός τι*, to do according to a thing [see *πρός*, I. 3 f.], Lk. xii. 47. with a ptc. indicating the mode of acting, *ἀγνῶν ἐποίησα*, I acted [A. V. *did it*] ignorantly, 1 Tim. i. 13. with the accus. of a thing, and that the accus. of a pronoun: with *τι* indef. 1 Co. x. 31; with *τι* interrog., Mt. xii. 3; Mk. ii. 25; xi. 3 [not Lchm. mrg.]; Lk. iii. 12, 14; vi. 2; x. 25; xvi. 3, 4; xviii. 18; Jn. vii. 51; xi. 47, etc.; with a ptc. added, *τι ποιεῖτε λύνοντες*; i. q. *διὰ τι λύνετε*; Mk. xi. 5; *τι ποιεῖτε κλαίοντες*; Acts xxi. 13; but differently *τι ποιήσουστε κτλ.*; i. e. what must be thought of the conduct of those who receive baptism? Will they not seem to act foolishly? 1 Co. xv. 29. *τι περισσόν*, Mt. v. 47; with the relative *δ*, Mt. xxvi. 13; Mk. xiv. 9; Lk. vi. 3; Jn. xiii. 7; 2 Co. xi. 12, etc.; *τοῦτο*, i. e. what has just been said, Mt. xiii. 28; Mk. v. 32; Lk. v. 6; xxii. 19 [(WH reject the pass.)]; Ro. vii. 20; 1 Co. xi. 25; 1 Tim. iv. 16; Heb. vi. 3; vii. 27, etc.; *τοῦτο* to be supplied, Lk. vi. 10; *αὐτὸ τοῦτο*, Gal. ii. 10; *ταῦτα*, Mt. xxiii. 23; Gal. v. 17; 2 Pet. i. 10; [*ταῦτα* foll. by a pred. adj. Acts xv. 17 sq. G T Tr WH (acc. to one construction; cf. R. V. mrg., see I. 2 c. a. above, and cf. *γνωστός*)]; *αὐτά*, Ro. ii. 3; Gal. iii. 10. With nouns which denote a command, or some rule of action, *ποιῶ* signifies *to carry out*, *to execute*; as, *τὸν νόμον*, in class. Grk. to make a law, Lat. *legem ferre*, of legislators; but in bibl. Grk. to do the law, meet its demands, *legi satisfacere*, Jn. vii. 19; Gal. v. 3, (Josh. xxii. 5; 1 Chron. xxii. 12; *רְאֵתָה הַשׁ*, 2 Chron. xiv. 3 (4)); *τὰ τοῦ νόμου*, the things which the law commands, Ro. ii. 14; *τὰς ἐντολάς*, Mt. v. 19; 1 Jn. v. 2 L T Tr WH; Rev. xxii. 14 R G; *τὰ θελήμα τοῦ θεοῦ*, Mt. vii. 21; xii. 50; Mk. iii. 35; Jn. iv. 34; vi. 38; vii. 17; ix. 31; Eph. vi. 6; Heb. xiii. 21; *τὰ θελήματα τῆς σαρκός*, Eph. ii. 3; *τὰς ἐπιθυμίας τινός*, Jn. viii. 44; *τὴν γνώμην τινός*, Rev. xvii. 17; *μίαν γνώμην*, to follow one and the same mind

(purpose) in acting, ibid. R G T Tr WH; *τὸν λόγον τοῦ θεοῦ*, Lk. viii. 21; *τοὺς λόγους τινός*, Mt. vii. 24, 26; Lk. vi. 47, 49; *ἄ* or *ὅ* or *δ*, *τι* etc. *λέγει τις*, Mt. xxiii. 3; Lk. vi. 46; Jn. ii. 5; Acts xxi. 23; *ἄ παραγγέλλει τις*, 2 Th. iii. 4; *τὴν πρόθεσιν*, Eph. iii. 11; *τὰ διαταχθέντα*, Lk. xvii. 10 (*τὸ προσταχθέν*, Soph. Phil. 1010); *ὁ αἴτει τις*, Jn. xiv. 13 sq.; Eph. iii. 20; *ὁ ἐντέλλεται τις*, Jn. xv. 14; *τὰ ζητη*, Acts xvi. 21. With nouns describing a plan or course of action, *to perform*, *accomplish*: *ἔργα*, Tit. iii. 5; *ποιεῖν τὰ ἔργα τινός*, to do the same works as another, Jn. viii. 39, 41; *τὰ πρώτα ἔργα*, Rev. ii. 5; *τὰ ἔργα τοῦ θεοῦ*, delivered by God to be performed, Jn. x. 37 sq.; *τὸ ἔργον*, work committed to me by God, Jn. xvii. 4; *τὸ ἔργον εὐαγγελιστοῦ*, to perform what the relations and duties of an evangelist demand, 2 Tim. iv. 5; *ἔργον τι*, to commit an evil deed, 1 Co. v. 2 [T WH Tr mrg. *πράξας*]; plur. 3 Jn. 10; *ἀγαθόν*, to do good, Mt. xix. 16; [Mk. iii. 4 Tdf.]; 1 Pet. iii. 11; *τὸ ἀγαθόν*, Ro. xiii. 3; *ὁ ἄντα τὸ ἀγαθόν*, Eph. vi. 8; *τὰ ἀγαθά*, Jn. v. 29; *τὸ καλόν*, Ro. vii. 21; 2 Co. xiii. 7; Gal. vi. 9; Jas. iv. 17; *τὰ ἀρεστὰ τῷ θεῷ*, Jn. viii. 29; *τὸ ἀρεστὸν ἐνώπιον τοῦ θεοῦ*, Heb. xiii. 21; 1 Jn. iii. 22; *τὶ πιστόν*, to perform something worthy of a Christian [see *πιστός*, fin.], 3 Jn. 5; *τὴν δικαιοσύνην*, Mt. vi. 1 (for Rec. *ἀλεημοσύνην*); 1 Jn. ii. 29; iii. 7, 10 [not Lchm.; Rēv. xxii. 11 G L T Tr WH]; *τὴν ἀλήθειαν* (to act uprightly; see *ἀλήθεια*, I. 2 c.), Jn. iii. 21; 1 Jn. i. 6; *χρηστάτη*, Ro. iii. 12; *ἔλεος*, to show one's self merciful, Jas. ii. 13; with *μετά τινος* added (see *ἔλεος*, -ous, 1 and 2 b.), Lk. i. 72; x. 37; *ἀλεημοσύνην*, Mt. vi. 2 sq.; plur., Acts ix. 36; x. 2 (see *ἀλεημοσύνη*, 1 and 2). *to commit*: *τὴν ἀμαρτίαν*, Jn. viii. 34; 1 Jn. iii. 4, 8; *ἀμαρτίαν*, 2 Co. xi. 7; Jas. v. 15; 1 Pet. ii. 22; 1 Jn. iii. 9; *τὴν ἀνομίαν*, Mt. xiii. 41; *ἀμάρτημα*, 1 Co. vi. 18; *τὰ μὴ καθήκοντα*, Ro. i. 28; *ὁ οὖν ἔξεστιν*, Mt. xii. 2; Mk. ii. 24; *ἄξια πληγῶν*, Lk. xii. 48; *βδέλυγμα*, Rev. xxi. 27; *φόνον*, Mk. xv. 7; *ψεῦδος*, Rev. xxi. 27; xxii. 15; *κακόν*, Mt. xxvii. 23; Mk. xv. 14; Lk. xxiii. 22; 2 Co. xiii. 7; *τὸ κακόν*, Ro. xiii. 4; plur. *κακά*, 1 Pet. iii. 12; *τὰ κακά*, Ro. iii. 8. b. *ποιεῖν τι* with the case of a person added; a. w. an accns. of the person: *τι ποιήσω Ἰησοῦν*; what shall I do unto Jesus? Mt. xxvii. 22; Mk. xv. 12; cf. W. 222 (208); [B. § 131, 6; Kühner § 411, 5]; Matthiae § 415, 1 a. β.; also with an adverb, *εὐ ποιῶ τινα*, to do well i. e. show one's self good (kind) to one [see *εὖ*, sub fin.], Mk. xiv. 7 R G; also *καλῶς ποιῶ*, Mt. v. 44 Rec. β. w. a dative of the person, *to do (a thing) unto one* (to his advantage or disadvantage), rarely so in Grk. writ. [cf. W. and B. u.s.; Kühner u. s. Anm. 6]: Mt. vii. 12; xviii. 35; xx. 32; xxi. 40; xxv. 40, 45; Mk. v. 19, 20; x. 51; Lk. i. 49; vi. 11; viii. 39; xviii. 41; xx. 15; Jn. ix. 26; xii. 16; xiii. 12; Acts iv. 16; also with an adverb: *καθὼς*, Mk. xv. 8; Lk. vi. 31; Jn. xiii. 15; *όμοίως*, Lk. vi. 31; *οὗτος*, Lk. i. 25; ii. 48; *ώσαντως*, Mt. xxi. 36; *καλῶς ποιεῖν τινι*, Lk. vi. 27; *εὖ*, Mk. xiv. 7 L T Tr WH; *κακά τινι*, to do evil to one, Acts ix. 13; *τι*, *what* (sc. *κακόν*), Heb. xiii. 6 [acc. to punctuation of G L T Tr WH]; *ταῦτα πάντα*, all these evils, Jn. xv. 21 R G L mrg.; *ποιεῖν τινι κατὰ τὰ αὐτά* [L T Tr WH (Rec. *ταῦτα*)], in the same manner, Lk.

vi. 23, 26. **γ.** ποιεῖν τι with the more remote object added by means of a preposition: ἐν τινι (Germ. *an einem*), *to do to one*, Mt. xvii. 12; Lk. xxiii. 31 [here A. V. ‘in the green tree,’ etc.]; also εἰς τινα, unto one, Jn. xv. 21 Ltxt. T Tr WH. **c.** God is said ποιῆσαι τι μετά τινος, when present with and aiding [see μετά, I. 2 b. β.], Acts xiv. 27; xv. 4. **d.** with designations of time [B. § 131, I], *to pass, spend*: χρόνον, Acts xv. 33; xviii. 23; μῆνας τρεῖς, Acts xx. 3; νικθήμερον, 2 Co. xi. 25; ἐναυτόν οἱ ἐναυτοὶ ἔνα, Jas. iv. 13, (Tob. x. 7; Joseph. antt. 6, 1, 4 fin.; Stallbaum on Plato, Phileb. p. 50 c., gives exx. fr. Grk. writ. [and reff.; cf. also Soph. Lex. s. v. 9]; in the same sense πάγχ in Eccl. vi. 12 (vii. 1); and the Lat. *facere*: Cic. ad Att. 5, 20 Apameae quinque dies morati, ... Ieonii decem fecimus; Seneca, epp. 66 [l. 7, ep. 4, ed. Haase], quamvis autem paucissimos una fecerimus dies); some interpreters bring in here also Mt. xx. 12 and Rev. xiii. 5 Rec.^{not eliz.} L T Tr WH; but on these pass. see I. 1 a. above. **e.** like the Lat. *ago* i. q. *to celebrate, keep*, with the accus. of a noun designating a feast: τὸ πάσχα, Mt. xxvi. 18 (Josh. v. 10; but in Heb. xi. 28 the language denotes *to make ready*, and so at the same time *to institute*, the celebration of the passover; Germ. *veranstalten*); τὴν ἑορτήν, Acts xviii. 21 Rec. **f.** i. q. (Lat. *perficio*) *to perform*: as opposed to λέγειν, Mt. xxiii. 3; to θέλειν, 2 Co. viii. 10 sq.; to a promise, 1 Th. v. 24. [COMP.: περι-, προσ- ποιέω.]

[SYN. ποιεῖν, πράσσειν: roughly speaking, π. may be said to answer to the Lat. *facere* or the English *do, πρ. to agere* or Eng. *practise*; π. to designate performance, πρ. intended, earnest, habitual, performance; π. to denote merely productive action, πρ. definitely directed action; π. to point to an actual result, πρ. to the scope and character of the result. “In Attic in certain connections the difference between them is great, in others hardly perceptible” (Schmidt); see his Syn. ch. 23, esp. § 11; cf. Trench, N. T. Syn. § xvi.; Green, ‘Crit. Note’ on Jn. v. 29; (cf. πράσσω, init. and 2). The words are associated in Jn. iii. 20, 21; v. 29; Acts xxvi. 9, 10; Ro. i. 32; ii. 3; vii. 15 sqq.; xiii. 4, etc.]

ποίημα, -τος, τό, (ποιέω), that which has been made; a work: of the works of God as creator, Ro. i. 20; those κτισθέντες by God ἐπὶ ἔργοις ἀγαθοῖς are spoken of as ποίημα τοῦ θεοῦ [A. V. his *workmanship*], Eph. ii. 10. (Hdt., Plat., al.; Sept. chiefly for πάγχ.)*

ποίησις, -εως, ἡ, (ποιέω); 1. *a making* (Hdt. 3, 22; Thuc. 3, 2; Plat., Dem., al.; Sept. several times for πάγχ.). 2. *a doing or performing*: ἐν τῇ ποίησει αὐτοῦ [in his doing, i. e.] in the obedience he renders to the law, Jas. i. 25; add Sir. xix. 20 (18).*

ποιητής, -οῦ, ὁ, (ποιέω); 1. *a maker, producer, author*, (Xen., Plat., al.). 2. *a doer, performer*, (Vulg. *factor*): τοῦ νόμου, one who obeys or fulfills the law, Ro. ii. 13; Jas. iv. 11; 1 Macc. ii. 67, (see ποιέω, II. a.); ἔργου, Jas. i. 25; λόγου, Jas. i. 22, 23. 3. *a poet*: Acts xvii. 28 ([Hdt. 2, 53, etc.], Aristoph., Xen., Plat., Plut., al.).*

ποικίλος, -η, -ον, fr. Hom. down, *various* i. e. a. of divers colors, variegated: Sept. b. i. q. of divers sorts: Mt. iv. 24; Mk. i. 34; Lk. iv. 40; 2 Tim. iii. 6; Tit.

iii. 3; Heb. ii. 4; xiii. 9; Jas. i. 2; 1 Pet. i. 6; iv. 10, [(A. V. in the last two exx. *manifold*)].*

ποιμανώ; fut. ποιμανῶ; 1 aor. impv. 2 pers. plur. ποιμάνατε (1 Pet. v. 2); (ποιμῆν, q. v.); fr. Hom. down; Sept. for πάγχ; *to feed, to tend a flock, keep sheep*; a. prop. : Lk. xvii. 7; ποίμην, 1 Co. ix. 7. b. trop. a. to rule, govern: of rulers, τινά, Mt. ii. 6; Rev. ii. 27; xii. 5; xix. 15, (2 S. v. 2; Mic. v. 6 (5); vii. 14, etc.; [cf. W. 17]), (see ποιμῆν, b. fin.); of the overseers (pastors) of the church, Jn. xxi. 16; Acts xx. 28; 1 Pet. v. 2. b. to furnish pasture or food; to nourish: ἔαντρόν, to cherish one’s body, to serve the body, Jude 12; to supply the requisites for the soul’s needs [R. V. shall be their shepherd], Rev. vii. 17. [SYN. see βόσκω, fin.]*

ποιμήν, -ένος, ὁ, (akin to the noun ποία, q. v. [or fr. r. meaning ‘to protect’; cf. Curtius § 372; Fick i. 132]), fr. Hom. down; Sept. for πάγχ, a herdsman, esp. a shepherd; a. prop. : Mt. ix. 36; xxv. 32; xxvi. 31; Mk. vi. 34; xiv. 27; Lk. ii. 8, 15, 18, 20; Jn. x. 2, 12; in the parable, he to whose care and control others have committed themselves, and whose precepts they follow, Jn. x. 11, 14. b. metaph. the presiding officer, manager, director, of any assembly: so of Christ the Head of the church, Jn. x. 16; 1 Pet. ii. 25; Heb. xiii. 20, (of the Jewish Messiah, Ezek. xxxiv. 23); of the overseers of the Christian assemblies [A. V. *pastors*], Eph. iv. 11; cf. Ritschl, Entstehung der altkathol. Kirche, ed. 2, p. 350 sq.; [Hatch, Bampton Lects. for 1880, p. 123 sq.]. (Of kings and princes we find ποιμένες λαῶν in Hom. and Hes.)*

ποιμην, -ης, ἡ, (contr. fr. ποιμένη; see ποιμῆν), [fr. Hom. (Od. 9, 122) on], a flock (esp.) of sheep: Mt. xxvi. 31; Lk. ii. 8; 1 Co. ix. 7; trop. [of Christ’s flock i. e.] the body of those who follow Jesus as their guide and keeper, Jn. x. 16.*

ποιμηνον, -ου, τό, (contr. fr. ποιμένον, i. q. ποιμην, see ποιμῆν; [on the accent cf. W. 52; Chandler § 343 b.]), a flock (esp.) of sheep: so of a group of Christ’s disciples, Lk. xii. 32; of bodies of Christians (churches) presided over by elders [cf. reff. s. v. ποιμῆν, b.], Acts xx. 28, 29; 1 Pet. v. 3; with a possessive gen. added, τοῦ θεοῦ, 1 Pet. v. 2, as in Jer. xiii. 17; τοῦ Χριστοῦ, Clem. Rom. 1 Cor. 16, 1; 44, 3; 54, 2; 57, 2. (Hdt., Soph., Eur., Plat., Lcian., al.; Sept. chiefly for πάγχ and πάγχ.)*

ποτός, -α, -ον, (interrog. pron., corresponding to the rel. οἶδος and the demonstr. τοῖος), [fr. Hom. down], of what sort or nature (Lat. *qualis*): absol. neutr. plur. in a direct question, Lk. xxiv. 19; with substantives, in direct questions: Mt. xix. 18; xxi. 23; xxii. 36; Mk. xi. 28; Lk. vi. 32-34; Jn. x. 32; Acts iv. 7; vii. 49; Ro. iii. 27; 1 Co. xv. 35; Jas. iv. 14; 1 Pet. ii. 20; in indirect discourse: Mt. xxi. 24, 27; xxiv. 43; Mk. xi. 29, 33; Lk. xii. 39; Jn. xii. 33; xviii. 32; xxi. 19; Acts xxiii. 34; Rev. iii. 3; εἰς τινὰ ἡ ποτὸν καιρόν, 1 Pet. i. 11; ποιας (Rec. διὰ ποιας) sc. ὅδον, Lk. v. 19; cf. W. § 30, 11; [(also § 64, 5); B. §§ 123, 8; 132, 26; cf. Tob. x. 7].

πολεμέω, -ώ; fut. πολεμήσω; 1 aor. ἐπολέμησα; (πολεμος); [fr. Soph. and Hdt. down]; Sept. chiefly for πάγχ;

to war, carry on war; to fight: Rev. xix. 11; *μετά τίνος* (on which constr. see *μετά*, I. 2 d. p. 403^b), Rev. ii. 16; xii. 7 (where Rec. *κατά*: [cf. on this vs. B. § 140, 14 and s. v. *μετά* as above]); xiii. 4; xvii. 14; i. q. *to wrangle, quarrel*, Jas. iv. 2.*

πόλεμος, -ου, δ. (fr. ΠΕΛΩ, πολέω, to turn, to range about, whence Lat. *pello, bellum*; [but cf. Fick i. 671; Vaniček 513]), [fr. Hom. down], Sept. for *πορῆγχ*; 1. prop. a. *war*: Mt. xxiv. 6; Mk. xiii. 7; Lk. xiv. 31; xxi. 9; Heb. xi. 34; in imitation of the Hebr. *נִשְׁעָן* *נִתְחַלֵּךְ* foll. by *נִשְׁעָן* or *נִתְחַלֵּךְ* (Gen. xiv. 2; Deut. xx. 12, 20), *πόλις ποιεῖν μετά τίνος*, Rev. xi. 7; xii. 17; xiii. 7 [here Lom. WH Tr mrg. br. the cl.]; xix. 19, [cf. *μετά*, I. 2 d.]. b. *a fight, a battle*, [more precisely *μάχη*]; “in Hom. (where II. 7, 174 it is used even of *single combat*) and Hes. the sense of *battle* prevails; in Attic that of *war*” (L. and S. s. v.); cf. Trench § lxxxvi. and (in partial modification) Schmidt ch. 138, 5 and 6]: 1 Co. xiv. 8; Heb. xi. 34; Rev. ix. 7, 9; xii. 7; xvi. 14; xx. 8. 2. *a dispute, strife, quarrel*: *πόλεμοι καὶ μάχαι*, Jas. iv. 1 (Soph. El. 219; Plat. Phaedo p. 66 c.).*

πόλις, -εως, ḡ. (πέλομαι, to dwell [or rather denoting originally ‘fullness,’ ‘throng’; allied with Lat. *pleo, plebs*, etc.; cf. Curtius p. 79 and § 374; Vaniček p. 499; (otherwise Fick i. 138)]], [fr. Hom. down], Sept. chiefly for *γέ*, besides for *πύρη*, *ρυσ* (gate), etc., a *city*; a. univ.: Mt. ii. 23; Mk. i. 45; Lk. iv. 29; Jn. xi. 54; Acts v. 16, and very often in the historical bks. of the N. T.; *κατὰ τὴν πόλιν*, through the city [A. V. *in*; see *κατά*, II. 1 a.], Acts xxiv. 12; *κατὰ πόλιν, κατὰ πόλεις*, see *κατά*, II. 3 a. a. p. 328*; opp. to *κώμαι*, Mt. ix. 35; x. 11; Lk. viii. 1; xiii. 22; to *κώμαι καὶ ἀγροί*, Mk. vi. 56; ḡ *ἰδία πόλις*, see *ἴδιος*, 1 b. p. 297*; *πόλις* with the gen. of a pers. *one's native city*, Lk. ii. 4, 11; Jn. i. 44 (45); or *the city in which one lives*, Mt. xxii. 7; Lk. iv. 29; x. 11; Acts xvi. 20; Rev. xvi. 19; Jerusalem is called, on account of the temple erected there, *πόλις τοῦ μεγάλου βασιλέως*, i. e. in which the great King of Israel, Jehovah, has his abode, Mt. v. 35; Ps. xlvi. (xlvii.) 2, cf. Tob. xiii. 15; also *ἄγια πόλις* (see *ἄγιος*, 1 a. p. 7*) and ḡ *ἡ γατημένη*, the beloved of God, Rev. xx. 9. with the gen. of a gentile noun: *Δαμασκηνόν*, 2 Co. xi. 32; *Ἐφεσίων*, Acts xix. 35; *τῶν Ιουδαίων*, Lk. xxiii. 51; *τοῦ Ἰσραὴλ*, Mt. x. 23; *Σαμαρειτῶν*, Mt. x. 5; with the gen. of a region: *τῆς Γαλαταῖς*, Lk. i. 26; iv. 31; *Ἰούδα*, of the tribe of Judah, Lk. i. 39; *Αικανίας*, Acts xiv. 6; *Κελικίας*, Acts xxii. 39; *τῆς Σαμαρείας*, Jn. iv. 5; Acts viii. 5. As in class. Grk. the proper name of the city is added,—either in the nom. case, as *πόλις Ἰόπη*, Acts xi. 5; or in the gen., as *πόλις Σοδόμων*, *Γορόρρας*, 2 Pet. ii. 6; *Θυατείρων*, Acts xvi. 14.

b. used of the *heavenly Jerusalem* (see *Ιεροσόλυμα*, 2), i. e. a. the abode of the blessed, in heaven: Heb. xi. 10, 16; with *θεοῦ ζῶντος* added, Heb. xii. 22; ḡ *μέλλουσα πόλις*, Heb. xiii. 14. b. in the visions of the Apocalypse it is used of the visible capital of the heavenly kingdom, to come down to earth after the renovation of the world: Rev. iii. 12; xxi. 14 sqq.; xxii. 14; ḡ *πόλις ἡ ἄγια*, Rev. xxii. 19; with *Ἱερουσαλήμ*

κανή added, Rev. xxi. 2.

c. *πόλις* by meton. for the inhabitants: Mt. viii. 34; Acts xiv. 21; *πᾶσα ἡ πόλις*, Mt. xxi. 10; Acts xiii. 44; ḡ *πόλις ὅλη*, Mk. i. 33; Acts xxi. 30; *πόλις μερισθεῖσα καθ' ἑαυτῆς*, Mt. xii. 25.

πολιτάρχης, -ου, ḡ. (i. e. ḡ *ἄρχων τῶν πολιτῶν*; see *ἐκατοντάρχης*), a ruler of a city or citizens: Acts xvii. 6, 8. (Boeckh, Corp. inserr. Graec. ii. p. 52 sq. no. 1967 [cf. Boeckh's note, and *Tdf. Proleg.* p. 86 note²]; in Grk. writ. *πολιάρχος* was more common.)*

πολιτεία, -ας, ḡ. (πολιτεύω); 1. the administration of civil affairs (Xen. mem. 3, 9, 15; Arstph., Aeschin., Dem., [al.]).

2. a state, commonwealth, (2 Macc. iv. 11; viii. 17; xiii. 14; Xen., Plat., Thuc., [al.]): with a gen. of the possessor, *τοῦ Ἰσραὴλ*, spoken of the theocratic or divine commonwealth, Eph. ii. 12. 3. citizenship, the rights of a citizen, [some make this sense the primary one]: Acts xxii. 28 (3 Macc. iii. 21, 23; Hdt. 9, 34; Xen. Hell. 1, 1, 26; 1, 2, 10; [4, 4, 6, etc.]; Dem., Polyb., Diod., Joseph., al.).*

πολιτεύμα, -τος, τό, (πολιτεύω), in Grk. writ. fr. Plat. down;

1. the administration of civil affairs or of a commonwealth [R. V. txt. (Phil. as below) *citizenship*].

2. the constitution of a commonwealth, form of government and the laws by which it is administered.

3. a state, commonwealth [so R. V. mrg.]: *ἡμᾶν*, the commonwealth whose citizens we are (see *πόλις*, b.), Phil. iii. 20, cf. Meyer and Wiesinger ad loc.; of Christians it is said *ἐπὶ γῆς διατρίβουσιν, ἀλλ' ἐν οὐρανῷ πολιτεύονται*, Epist. ad Diogn. c. 5; (*τῶν σοφῶν ψυχῶν*) *πατρίδα μὲν τὸν οὐρανὸν χωρού, ἐν ᾧ πολιτεύονται, ξένον δὲ τὸν περίγειον ἐν ᾧ παράκησαν νομίζουσι*, Philo de confus. ling. § 17; [*γυναῖκες . . . τῷ τῆς ἀρετῆς ἔγγεγραμμέναι πολιτεύματι, de agricult.* § 17 fin. Cf. esp. Bp. Lghft. on Phil. l. c.].*

πολιτεύω: Mid. [cf. W. 260 (244)], pres. impv. 2 pers. plur. *πολιτεύεσθε*; pf. *πεπολιτεύματι*; (πολίτης); 1.

to be a citizen (Thuc., Xen., Lys., Polyb., al.).

2. to administer civil affairs, manage the state, (Thuc., Xen.).

3. to make or create a citizen (Diod. 11. 72); Middle

a. to be a citizen; so in the passages fr. Philo and the Ep. ad Diogn. cited in *πολιτεύμα*, 3.

b. to behave as a citizen; to avail one's self of or recognize the laws; so fr. Thuc. down; in Hellenist. writ. to conduct one's self as pledged to some law of life: *ἀξίως τοῦ εὐαγγελίου*, Phil. i. 27 [R. V. txt. *let your manner of life be worthy of etc.*]; *ἀξ τοῦ Χριστοῦ*, Polyc. ad Philip. 5, 2; *ἀξ τοῦ θεοῦ*, Clem. Rom. 1 Cor. 21, 1; *δοτίως*, ibid. 6, 1; *κατὰ τὸ καθῆκον τῷ Χριστῷ*, ibid. 3, 4; *μετὰ φόβου καὶ ἀγάπης*, ibid. 51, 2; *ἐνόμως*, Justin. dial. c. Tr. c. 67; *ἡρξίμην πολιτεύεσθαι τῇ Φαρισαίων αἵρεσι κατακολουθῶν*, Joseph. vit. 2; other phrases are cited by Grimm on 2 Macc. vi. 1; *τῷ θεῷ*, to live in accordance with the laws of God, Acts xxiii. 1 [A. V. *I have lived etc.*].*

πολίτης, -ου, δ. (πόλις), fr. Hom. down, a citizen; i. e.

a. the inhabitant of any city or country: *πόλεως*. Acts xxii. 39; *τῆς χώρας ἔκεινης*, Lk. xv. 15.

b. the associate of another in citizenship, i. e. a fellow-citizen, fellow-countryman, (Plat. apol. p. 37 c.; al.): with the gen. of a person, Lk. xix. 14; Heb. viii. 11 (where Rec.

has τὸν πλησίον) fr. Jer. xxxviii. (xxxii.) 34, where it is used for γῆ, as in Prov. xi. 9, 12; xxiv. 43 (28).*

πολλάκις, (fr. πολύς, πολλά), adv., [fr. Hom. down], often, frequently: Mt. xvii. 15; Mk. v. 4; ix. 22; Jn. xviii. 2; Acts xxvi. 11; Ro. i. 13; xv. 22 L Tr mrg.; 2 Co. viii. 22; xi. 23, 26 sq.; Phil. iii. 18; 2 Tim. i. 16; Heb. vi. 7; ix. 25 sq.; x. 11.*

πολλαπλασίων, -ον, gen. -ονος, (πολύς), manifold, much more: Mt. xix. 29 L T Tr WH; Lk. xviii. 30. (Polyb., Plut., al.; [cf. B. 30 (27)].)*

πολυεύσπλαγχνος, -ον, (πολύ and εὔσπλαγχνος), very tender-hearted, extremely full of pity: so a few minusc. MSS. in Jas. v. 11, where al. πολύεύσπλαγχνος, q. v. (Eccles. and Byzant. writ.)*

πολυλογία, -ας, ἡ, (πολυλόγος), much speaking, (Plaut., Vulg., multiloquium): Mt. vi. 7. (Prov. x. 19; Xen. Cyr. 1, 4, 3; Plat. legg. 1 p. 641 e.; Aristot. polit. 4, 10 [p. 1295, 2]; Plat. educ. puer. 8, 10.)*

πολυμερώς, (πολυμερής), by many portions: joined with πολυτρόπως, at many times (Vulg. multifariam [or -rie]), and in many ways, Heb. i. 1. (Joseph. antt. 8, 3, 9 [var.; Plut. mor. p. 537 d., i. e. de invid. et od. 5]; οὐδὲν δεῖ τῆς πολυμεροῦς ταύτης καὶ πολυτρόπου μοίσης τε καὶ ἀρρονίας, Max. Tyr. diss. 37 p. 363; [cf. W. 463 (431)].)*

πολυτοίκιλος, -ον, (πολύς and ποικίλος); 1. much-variegated; marked with a great variety of colors: of cloth or a painting; φάρεα, Eur. Iph. T. 1149; στέφανον πολυτοίκιλον ἀνθέων, Eubul. ap Athen. 15 p. 679 d. 2. much varied, manifold: σοφία τοῦ θεοῦ, manifesting itself in a great variety of forms, Eph. iii. 10; Theophil. ad Autol. 1, 6; ὁργή, Orac. Sibyll. 8, 120; λόγος, Orph. hymn. 61, 4, and by other writ. with other nouns.*

πολύς, πολλή (fr. an older form πολλός, found in Hom., Hes., Pind.), πολύ; [(cf. Curtius § 375)]; Sept. chiefly for γῆ; much; used a. of multitude, number, etc., many, numerous, great: ἀριθμός, Acts xi. 21; λαός, Acts xviii. 10; ὄχλος, Mk. v. 24; vi. 34; [viii. 1 L T Tr WH]; Lk. vii. 11; viii. 4; Jn. vi. 2, 5; Rev. vii. 9; xix. 6, etc.; πλήθος, Mk. iii. 7 sq.; Lk. v. 6; Acts xiv. 1, etc.; i. q. abundant, plenteous [A. V. often much], καρπός, Jn. xii. 24; xv. 5, 8; θερισμός, (the harvest to be gathered), Mt. ix. 37; Lk. x. 2; γῆ, Mt. xiii. 5; Mk. iv. 5; χόρτος, Jn. vi. 10; οἶνος, 1 Tim. iii. 8; plur. πολλοί τελῶναι, Mt. ix. 10; Mk. ii. 15; πολλοί προφῆται, Mt. xiii. 17; Lk. x. 24; σοφοί, 1 Co. i. 26; πατέρες, 1 Co. iv. 15; δυνάμεις, Mt. vii. 22; xiii. 58, etc.; ὄχλος, Mt. iv. 25; viii. 1; xii. 15 [but here L T WH om. Tr br. ὄχ.]; Lk. v. 15, etc.; δαιμόνια, Mk. i. 34; and in many other exx.; with participles used substantively, Mt. viii. 16; 1 Co. xvi. 9, etc.; with the article prefixed: αἱ ἀμαρτίαι αὐτῆς αἱ πολλαῖ, her sins which are many, Lk. vii. 47; τὰ πολλὰ γράμματα, the great learning with which I see that you are furnished, Acts xxvi. 24; δ πολὺς ὄχλος, the great multitude of common people present, Mk. xii. 37 [cf. δ ὄχλος, Jn. xii. 9 T Tr mrg. WH; see ὄχλος, 1]. Plur. masc. πολλοί, absol. and without the art., many, a large part of mankind: πολλοί simply, Mt. vii. 13, 22; xx. 28; xxvi. 28; Mk. ii. 2; iii. 10; x. 45; xiv. 24; Lk. i. 1, 14; Heb. ix. 28, and very

often; opp. to δλίγοι, Mt. xx. 16 [T WH om. Tr br. the cl.]; ἔτεροι πολλοί, Acts xv. 35; ἀλλαὶ πολλαῖ, Mk. xv. 41; ἔτεραι πολλαῖ, Lk. viii. 3; πολλοί foll. by a partit. gen., as τῶν Φαρισαίων, Mt. iii. 7; add, Lk. i. 16; Jn. xii. 11; Acts iv. 4; xiii. 43; 2 Co. xii. 21; Rev. viii. 11, etc.; foll. by ἐκ with a gen. of class, as πολλοὶ ἐκ τῶν μαθητῶν ἀντοῦ, Jn. vi. 60; add, vii. 31, 40; x. 20; xi. 19, 45; Acts xvii. 12; πολλοὶ ἐκ τῆς πόλεως, Jn. iv. 39. with the article prefixed, οἱ πολλοί, the many [cf. W. 110 (105)]: those contrasted with ὁ ἕτερος (i. e. both with Adam and with Christ), acc. to the context equiv. to the rest of mankind, Ro. v. 15, 19, cf. 12, 18; we the (i. e. who are) many, Ro. xii. 5; 1 Co. x. 17; the many whom ye know, 2 Co. ii. 17; *the many* i. e. the most part, the majority, Mt. xxiv. 12; 1 Co. x. 33. b. with nouns denoting an action, an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, much i. q. great, strong, intense, large: ἀγάπη, Eph. ii. 4; ὀδύνη, 1 Tim. vi. 10; θρῆνος, κλαυθμός, ὀδυρμός, Mt. ii. 18; χαρᾶ [Rec. χάρις], Philem. 7; ἐπιθυμία, 1 Th. ii. 17; μακροθυμία, Ro. ix. 22; ἔλεος, 1 Pet. i. 3; γογγυσμός, Jn. vii. 12; τρόμος, 1 Co. ii. 3; πόνος [Rec. ἔλεος], Col. iv. 13; ἀγών, 1 Th. ii. 2; ἀθλητις, Heb. x. 32; θλίψις, 2 Co. ii. 4; 1 Th. i. 6; καύχησις, 2 Co. vii. 4; πεποίθησις, 2 Co. viii. 22; πληροφορία, 1 Th. i. 5; παρρησία, 2 Co. iii. 12; vii. 4; 1 Tim. iii. 13; Philem. 8; παράκλησις, 2 Co. viii. 4; συζήτησις [T WH Tr txt. ζήτησις], Acts xv. 7; xxviii. 29 [Rec.]; στάσις, Acts xxiii. 10; ἀστία, Acts xxvii. 21; βίᾳ, Acts xxiv. 7 [Rec.]; διακονία, Lk. x. 40; σιγή, deep silence, Acts xxi. 40 (Xen. Cyr. 7, 1, 25); φαντασία, Acts xxv. 23; δύναμις καὶ δόξα, Mt. xxiv. 30; Lk. xxi. 27; μισθός, Mt. v. 12; Lk. vi. 23, 35; εἰρήνη, Acts xxiv. 2 (3); περὶ οὐ πολὺς ἥμιν ὁ λόγος, about which [but see λόγος, I. 3 a.] we have much (in readiness) to say, Heb. v. 11 (πολὺν λόγον ποιεῖσθαι περὶ τινος, Plat. Phaedo p. 115 d.; cf. Ast, Lex. Plat. iii. p. 148). c. of time, much, long: πολὺν χρόνον, Jn. v. 6; μετά χρόνον πολύν, Mt. xxv. 19; ὥρα πολλή, much time (i. e. a large part of the day) is spent [see ὥρα, 2], Mk. vi. 35; ὥρας πολλής γενομένης [Tdf. γυνοῦ], of a late hour of the day, ibid. (so πολλῆς ὥρας, Polyb. 5, 8, 3; ἐπὶ πολλήν ὥραν, Joseph. antt. 8, 4, 4; ἐμάχοντο . . . ἄχρι πολλῆς ὥρας, Dion. Hal. 2, 54); πολλοῖς χρόνοις, for a long time, Lk. viii. 29 (οὐ πολλῷ χρόνῳ, Hidian. 1, 6, 24 [8 ed. Bekk.]; χρόνοις πολλοῖς ὑστερον, Plut. Thes. 6; [see χρόνος, sub fin.]); εἰς ἔτη πολλά, Lk. xii. 19; (ἐκ οὐ) ἀπὸ πολλῶν ἔτων, Acts xxiv. 10; Ro. xv. 23 [here WH Tr txt. ἀπὸ ἵκανῶν ἔτ.]; ἐπὶ πολύ, (for) a long time, Acts xxviii. 6; μετ' οὐ πολύ, not long after [see μετά, II. 2 b.], Acts xxvii. 14. d. Neut. sing. πολύ, much, substantively, i. q. many things: Lk. xii. 48; much, adverbially, of the mode and degree of an action: ἴγραπτης, Lk. vii. 47; πλανᾶσθε, Mk. xii. 27; sc. ὠφελεῖ, Ro. iii. 2. πολλοῦ as a gen. of price (fr. Hom. down; cf. Passow s. v. IV. b. vol. ii. p. 1013*; [cf. W. 206 (194)]): πραθῆται, for much, Mt. xxvi. 9. ἐν πολλῷ, in (administering) much (i. e. many things), Lk. xvi. 10; with great labor, great effort, Acts xxvi. 29 (where L T Tr WH ἐν μεγάλῳ [see μέγας, 1 a. γ.]). with a compar. [cf. W.

§ 35, 1]: πολὺ σπουδαιότερον, 2 Co. viii. 22 (in Grk. writ. fr. Hom. down); πολλῷ πλείους, many more, Jn. iv. 41; πολλῷ [or πολὺ] μᾶλλον, see μᾶλλον, 1 a. sq. with the article, τὸ πολὺ, Germ. *das Viele* (opp. to τὸ διάγον), 2 Co. viii. 15 [cf. B. 395 (338); W. 589 (548)]. Plural πολλά a. many things; as, διδάσκειν, λαλεῖν, Mt. xiii. 3; Mk. iv. 2; vi. 34; Jn. viii. 26; xiv. 30; παθεῖν, Mt. xvi. 21; Mk. v. 26; ix. 12; Lk. ix. 22, etc., and often in Grk. writ. fr. Pind. Ol. 13, 90 down; ποιεῖν, Mk. vi. 20 [T Tr mrg. WH ἀπορεῖν]; πρᾶξαι, Acts xxvi. 9; add as other exx., Mt. xxv. 21, 23; Mk. xii. 41; xv. 3; Jn. xvi. 12; 2 Co. viii. 22; 2 Jn. 12; 3 Jn. 13; πολλὰ καὶ ἄλλα, Jn. xx. 30. [On the Grk. (and Lat.) usage which treats the notion of multitude not as something external to a thing and consisting merely in a comparison of it with other things, but as an attribute inhering in the thing itself, and hence capable of being co-ordinated with another attributive word by means of *καὶ* (q. v. I. 3), see Kühner § 523, 1 (or on Xen. mem. 1, 2, 24); *Bäumelein*, Partikeln, p. 146; Krüger § 69, 32, 3; *Lob.* Paral. p. 60; *Herm.* ad Vig. p. 835; W. § 59, 3 fin.; B. 362 sq. (311). Cf. Passow s. v. I. 3 a.; L. and S. s. v. II. 2.]

b. adverbially [cf. W. 463 (432); B. § 128, 2], *much*: Mk. [vi. 20 T Tr mrg. (?) WH (see ἀπορέω)]; ix. 26; Ro. xvi. 6, 12 [L br. the cl.]; *in many ways*, Jas. iii. 2; *with many words*, [R. V. *much*], with verbs of saying; as, *κηρύσσειν*, *παρακαλεῖν*, etc., Mk. i. 45; iii. 12; v. 10, 23, 43; 1 Co. xvi. 12; *many times, often, repeatedly*: Mt. ix. 14 [R G Tr VII mrg.] (and often in Grk. writ. fr. Hom. down; cf. Passow s. v. V. 1 a. vol. ii. p. 1013^b; [L. and S. III. a.]; Stallbaum on Plat. *Phaedo* p. 61 c.); with the art. τὰ πολλά, *for the most part*, [R. V. *these many times*] (*Vulg. plurimum*), Ro. xv. 22 [L Tr mrg. πολλάκις] (exx. fr. Grk. writ. are given by Passow l. c., [L. and S. l. c.], and by Fritzsche, Ep. ad Rom. iii. p. 281).

πολύσπλαγχνος, -ον, (πολύς, and σπλάγχνον q. v.), *full of pity, very kind*: Jas. v. 11; Hebr. רַבְתָ בָנִי, in the Sept. πολυνήλεος. (Theod. Stud. p. 615.)*

πολυτελῆς, -ές, (πολύς, and τέλος cost), [from Hdt. down], *precious*; a. *requiring great outlay, very costly*: Mk. xiv. 3; 1 Tim. ii. 9. (Thuc. et sqq.; Sept.)

b. *excellent, of surpassing value*, [A. V. *of great price*]: 1 Pet. iii. 4. [(Plat., al.)]*

πολυτιμός, -ον, (πολύς, τιμή), *very valuable, of great price*: Mt. xiii. 46; xxvi. 7 L T Tr mrg.; Jn. xii. 3; compar. πολυτιμότερον, 1 Pet. i. 7, where Rec. πολὺ τιμώτερον. (Plut. *Pomp.* 5; *Iidian*. 1, 17, 5 [3 ed. Beck.]; Anthol., al.)*

πολυτρόπως, (fr. πολύτροπος, in use in various senses fr. Hom. down), adv., *in many manners*: Heb. i. 1 [(Philo de incor. mund. § 24)]; see πολυμερῶς.*

πόμα (Attic πῶμα; [cf. *Lob.* Paralip. p. 425]), -τος, τό, (πίνω, πέπομαι), *drink*: 1 Co. x. 4; Heb. ix. 10.*

πονηρία, -α, ἡ, (πονηρός), [fr. Soph. down], Sept. for γῆ and πῆγη, *depravity, iniquity, wickedness* [(so A. V. almost uniformly)], *malice*: Mt. xxii. 18; Lk. xi. 39; Ro. i. 29; 1 Co. v. 8; Eph. vi. 12; plur. αἱ πονηρίαι [cf. W. § 27, 9; B. § 123, 2; R. V. *wickednesses*], *evil purposes*

and desires, Mk. vii. 22; *wicked ways* [A. V. *iniquities*], Acts iii. 26. [SYN. see *κακία*, fin.]*

πονηρός (on the accent cf. *Lob.* ad *Phryn.* p. 389; *Götting*, *Lehre v. Accent*, p. 304 sq.; [Chandler §§ 404, 405]; *Lipsius*, *Grammat. Untersuch.* p. 26), -ά, -ών; compar. πονηρότερος (Mt. xii. 45; Lk. xi. 26); (πονέω, πόνος); fr. Hes., [Hom. (ep. 15, 20), *Theog.*] down; Sept. often for γῆ; I. *full of labors, annoyances, hardships*; a. *pressed and harassed by labors*; thus Hercules is called πονηρότατος καὶ ἄριστος, Hes. frag. 43, 5. b. *bringing toils, annoyances, perils*: (καρός, Sir. li. 12); ἡμέρα πονηρά, of a time full of peril to Christian faith and steadfastness, Eph. v. 16; vi. 13, (so in the plur. ἡμέραι πον. Barn. ep. 2, 1); causing pain and trouble [A. V. *grievous*], ζλκος, Rev. xvi. 2.

2. *bad, of a bad nature or condition*; a. in a physical sense: ὀφθαλμός, diseased or blind, Mt. vi. 23; Lk. xi. 34, (πονηρία ὀφθαλμῶν, Plat. Hipp. min. p. 374 d.; the Greeks use πονηρῶς ἔχειν or διακεῖσθαι of the sick; ἐκ γενετῆς πονηρὸς ὑγείεις πεποικέναι, Justin apol. 1, 22 [(cf. Otto's note); al. take πον. in Mt. and Lk. u.s. ethically; cf. b. and Meyer on Mt.]); καρός, Mt. vii. 17 sq.

b. in an ethical sense, *evil, wicked, bad, etc.* ["this use of the word is due to its association with the working (largely the servile) class; not that contempt for labor is thereby expressed, for such words as ἐργάτης, δραστήρ, and the like, do not take on this evil sense, which connected itself only with a word expressive of unintermittent toil and carrying no suggestion of results" (cf. Schmidt ch. 85, § 1); see *κακία*, fin.]; of persons: Mt. vii. 11; xii. 34 sq.; xviii. 32; xxv. 26; Lk. vi. 45; xi. 13; xix. 22; Acts xvii. 5; 2 Th. iii. 2; 2 Tim. iii. 13; γενέα πον., Mt. xii. 39, 45; xvi. 4; Lk. xi. 29; πνεῦμα πονηρόν, an evil spirit (see *πνεῦμα*, 3 c.), Mt. xii. 45; Lk. vii. 21; viii. 2; xi. 26; Acts xix. 12 sq. 15 sq.; substantively οἱ πονηροί, *the wicked, bad men*, opp. to οἱ δίκαιοι, Mt. xiii. 49; πονηροὶ καὶ ἀγαθοί, Mt. v. 45; xxii. 10; ἀχάριστοι κ. πονηροί, Lk. vi. 35; τὸν πονηρόν, *the wicked man*, i. e. the evil-doer spoken of, 1 Co. v. 13; τῷ πονηρῷ, *the evil man, who injures you*, Mt. v. 39. δ πονηρός is used pre-eminently of *the devil, the evil one*: Mt. v. 37; vi. 13; xiii. 19, 38; Lk. xi. 4 R L; Jn. xvii. 15; 1 Jn. ii. 13 sq.; iii. 12; v. 18 sq. (on which see *κείμα*, 2 e.); Eph. vi. 16. of things: αἰών, Gal. i. 4; ὄνομα (q. v. 1 p. 447 bot.), Lk. vi. 22; φαδιούργημα, Acts xviii. 14; the heart as a storehouse out of which a man brings forth πονηρά words is called θησαυρὸς πονηρός, Mt. xii. 35; Lk. vi. 45; συνείδησις πονηρά, a soul conscious of wickedness, [conscious wickedness; see *συνείδησις*, b. sub fin.], Heb. x. 22; καρδία πονηρὰ ἀπιστίας, an evil heart such as is revealed in distrusting [cf. B. § 132, 24; W. § 30, 4], Heb. iii. 12; ὀφθαλμός (q. v.), Mt. xx. 15; Mk. vii. 22; διαλογισμόι, Mt. xv. 19; Jas. ii. 4; ὑπόνοια, 1 Tim. vi. 4; καύχησις, Jas. iv. 16; βῆμα, a reproach, Mt. v. 11 [R G; al. om. β.]; λόγοι, 3 Jn. 10; ἔργα, Jn. iii. 19; vii. 7; 1 Jn. iii. 12; 2 Jn. 11; Col. i. 21; ἔργον, (acc. to the context) wrong committed against me, 2 Tim. iv. 18; αἰτία, charge of crime, Acts xxv. 18 L T Tr mrg. WH mrg. The neuter πονηρόν, and τὸ πονηρόν, substantively, *evil, that which is*

wicked : εἰδός πονηροῦ (see εἰδός, 2; [al. take πον. here as an adj., and bring the ex. under εἰδός, 1 (R. V. mrg. *appearance of evil*)], 1 Th. v. 22; 2 Th. iii. 3 (where τοῦ πονηροῦ is held by many to be the gen. of the masc. ὁ πονηρός, but cf. Lüemann ad loc.); [τὸ πονηρόν, Acts xxviii. 21]; opp. to τὸ ἀγαθόν, Lk. vi. 45; Ro. xii. 9; plur. [W. § 34, 2], Mt. ix. 4; Lk. iii. 19; wicked deeds, Acts xxv. 18 Tr txt. WH txt.; ταῦτα τὰ πονηρά, *these evil things* i. e. the vices just enumerated, Mk. vii. 23.*

πόνος, -ου, ὁ, (πένομαι [see πένης]), fr. Hom. down, Sept. for ἥργη, ἤργη, etc., *labor, toil*; 1. i. q. *great trouble, intense desire*: ὑπέρ τυνος (gen. of pers.), Col. iv. 13 (where Rec. has ζῆλον [cf. Bp. Lghft. ad loc.]). 2. *pain*: Rev. xvi. 10 sq.; xxi. 4. [SYN. see κόπος, fin.]*

Ποντικός, -ή, -όν, (Πόντος, q. v.), *belonging to Pontus, born in Pontus*: Acts xviii. 2. [(Hdt. al.)]*

Πόντιος, -ου, ὁ, *Pontius* (a Roman name), the praenomen of Pilate, procurator of Iudea (see Παλάτος): Mt. xxvii. 2 [R G L]; Lk. iii. 1; Acts iv. 27; 1 Tim. vi. 13.*

Πόντος, -ου, ὁ, *Pontus*, a region of eastern Asia Minor, bounded by the Euxine Sea [fr. which circumstance it took its name], Armenia, Cappadocia, Galatia, Paphlagonia, [BB. DD. s.v.; Ed. Meyer, Gesch. d. Königreiches Pontos (Leip. 1879)]: Acts ii. 9; 1 Pet. i. 1.*

Πόπλιος, -ου, ὁ, *Publius* (a Roman name), the name of a chief magistrate [(Grk. ὁ πρᾶτος) but see Dr. Woolsey's addition to the art. 'Publius' in B. D. (Am. ed.)] of the island of Melita; nothing more is known of him: Acts xxviii. 7, 8.*

πορεία, -ας, ἡ, (πορεύω), fr. Aeschyl. down; Sept. for נַחַת; *a journey*: Lk. xiii. 22 (see ποιέω, I. 3); Hebraistically (see ὁδός, 2 a.), *a going* i. e. *purpose, pursuit, undertaking*: Jas. i. 11.*

πορεύω: *to lead over, carry over, transfer*, (Pind., Soph., Thuc., Plat., al.); Mid. (fr. Hdt. down), pres. πορεύμαι; impf. ἐπορεύομην; fut. πορεύομαι; pf. ptc. πεπορεύμένος; 1 aor. subjunc. 1 pers. plur. πορευσώμεθα (Jas. iv. 13 Rec. Grsb.); 1 aor. pass. ἐπορεύθην; (*πόρος* a ford, [cf. Eng. *pore* i. e. passage through; Curtius § 356; Vaniček p. 479]); Sept. often for נַחַת, נַחֲתָה, נַחַת; prop. *to lead one's self across*; i. e. *to take one's way, betake one's self, set out, depart*; a. prop.: τὴν ὁδὸν μον, to pursue the journey on which one has entered, continue one's journey, [A. V. *go on one's way*], Acts viii. 39; πορ. foll. by διπό w. a gen. of place, *to depart from*, Mt. xxiv. 1 [R G]; ἀπό w. a gen. of the pers., Mt. xxv. 41; Lk. iv. 42; ἐκεῖθεν, Mt. xix. 15; ἐντεῦθεν, Lk. xiii. 31; foll. by εἰς w. an acc. of place, *to go, depart, to some place*: Mt. ii. 20; xvii. 27; Mk. xvi. 12; Lk. i. 39; ii. 41; xxii. 39; xxiv. 13; Jn. vii. 35; viii. 1; Acts i. 11, 25; xx. 1; Ro. xv. 24 sq.; Jas. iv. 13, etc.; w. an acc. denoting the state: εἰς εἰρήνην, Lk. vii. 50; viii. 48, (also ἐν εἰρήνῃ, Acts xvi. 36; see εἰρήνῃ, 3); εἰς θάνατον, Lk. xxii. 33; foll. by ἐπὶ w. an acc. of place, Mt. xxii. 9; Acts viii. 26; ix. 11; ἐπὶ w. the acc. of a pers. Acts xxv. 12; ἔως with a gen. of place, Acts xxiii. 23; ποῦ [q. v.] for ποῖ, Jn. vii. 35; οὐ [see ὅς, II. 11 a.] for δοῖ, Lk. xxiv. 28; 1 Co.

xvi. 6; πρός w. the acc. of a pers., Mt. xxv. 9; xxvi. 14; Lk. xi. 5; xv. 18; xvi. 30; Jn. xiv. 12, 28; xvi. 28; xx. 17; Acts xxvii. 3; xxviii. 26; κατὰ τὴν ὁδόν, Acts viii. 36; διά w. a gen. of place, Mt. xii. 1; [Mk. ix. 30 L txt. Tr txt. WH txt.]; the purpose of the journey is indicated by an infinitive: Mt. xxviii. 8 (9) Rec.; Lk. ii. 3; xiv. 19, 31; Jn. xiv. 2; by the prep. ἐπί with an acc. [cf. ἐπί, C. I. 1 f.], Lk. xv. 4; foll. by ἵνα, Jn. xi. 11; by σύν w. a dat. of the attendance, Lk. vii. 6; Acts x. 20; xxvi. 13; 1 Co. xvi. 4; ἐμπροσθέν τυνος, to go before one, Jn. x. 4. absol. i. q. *to depart, go one's way*: Mt. ii. 9; viii. 9; xi. 7; xxviii. 11; Lk. vii. 8; xvii. 19; Jn. iv. 50; viii. 11; xiv. 3; Acts v. 20; viii. 27; xxi. 5; xxii. 21, etc.; i. q. *to be on one's way, to journey*: [Lk. viii. 42 L Tr mrg.]; ix. 57; x. 38; xiii. 33; Acts ix. 3; xxii. 6. *to enter upon a journey; to go to do something*: 1 Co. x. 27; Lk. x. 37. In accordance with the oriental fashion of describing an action circumstantially, the ptc. πορεύόμενος or πορεύθεις is placed before a finite verb which designates some other action (cf. ἀνίστημι, II. 1 c. and ἔρχομαι, I. 1 a. a. p. 250^b bot.): Mt. ii. 8; ix. 13 (on which cf. the rabbini. phrase רְלִי אַתָּה [cf. Schoettgen or Wetstein ad loc.]); xi. 4; xxvii. 66; xxviii. 7; Lk. vii. 22; ix. 13, 52; xiii. 32; xiv. 10; xv. 15; xvii. 14; xxii. 8; 1 Pet. iii. 19. b. By a Hebraism, metaphorically, a. *to depart from life*: Lk. xxii. 22; so נַחַת, Gen. xv. 2; Ps. xxxix. 14. β. ὄπίσω τυνος, *to follow one*, i. e. *become his adherent* [cf. B. 184 (160)]: Lk. xxi. 8 (Judg. ii. 12; 1 K. xi. 10; Sir. xlvi. 10); *to seek* [cf. Eng. *run after*] *any thing*, 2 Pet. ii. 10. γ. *to lead or order one's life* (see περιπατέω, b. a. and ὁδός, 2 a.); foll. by ἐν with a dat. of the thing to which one's life is given up: ἐν ἀστελγείᾳ, 1 Pet. iv. 3; ἐν ταῖς ἐντολαῖς τοῦ κυρίου, Lk. i. 6; κατὰ τὰς ἐπιθυμίας, 2 Pet. iii. 3; Jude 16, 18; ταῖς ὁδοῖς μου, dat. of place, [to walk in one's own ways], to follow one's moral preferences, Acts xiv. 16; τῇ ὁδῷ τυνος, to imitate one, to follow his ways, Jude 11; τῷ φόβῳ τοῦ κυρίου, Acts ix. 31; see W. § 31, 9; B. § 133, 22 b.; ὑπὸ μεριμνῶν, to lead a life subject to cares, Lk. viii. 14, cf. Bornemann ad loc.; [Meyer ed. Weiss ad loc.; yet see ὑπό, I. 2 a.; W. 369 (346) note; B. § 147, 29; R. V. *as they go on their way they are choked with cares, etc.* COMP.: δια-, εἰσ- (-μαι), ἐκ- (-μαι), ἐν- (-μαι), ἐπ- (-μαι), παρ- (-μαι), προ- (-μαι), συν- (-μαι). SYN. see ἔρχομαι, fin.]

πορθέω: impf. ἐπόρθουν; 1 aor. ptc. πορθήσας; (πέρθω, πέπορθα, to lay waste); fr. Hom. down; *to destroy, to overthrow*, [R. V. uniformly *to make havock*]: τυά, Acts ix. 21; τὴν ἐκκλησίαν, Gal. i. 13; τὴν πίστιν, ibid. 23.*

πορισμός, -οῦ, ὁ, (πορίζω to cause a thing to get on well, to carry forward, to convey, to acquire; mid. to bring about or procure for one's self, to gain; fr. πόρος [cf. πορεύω]); a. *acquisition, gain*, (Sap. xiii. 19; xiv. 2; Polyb., Joseph., Plut.). b. a source of gain: 1 Tim. vi. 5 sq. (Plut. Cat. Maj. 25; [Test. xii. Patr. test. Is. § 4]).*

Πόρκιος, see Φῆστος.

πορνεία, -ας, ἡ, (πορνεύω), Sept. for נַחַת, תְּנוּנָה,

fornication (Vulg. *fornicatio* [and (Rev. xix. 2) *prostitution*]); used a. prop. of illicit sexual intercourse in general (Dem. 403, 27; 433, 25): Acts xv. 20, 29; xxi. 25, (that this meaning must be adopted in these passages will surprise no one who has learned from 1 Co. vi. 12 sqq. how leniently converts from among the heathen regarded this vice and how lightly they indulged in it; accordingly, all other interpretations of the term, such as of marriages within the prohibited degrees and the like, are to be rejected); Ro. i. 29 Rec.; 1 Co. v. 1; vi. 13, 18; vii. 2; 2 Co. xii. 21; Eph. v. 3; Col. iii. 5; 1 Th. iv. 3; Rev. ix. 21; it is distinguished from *μοιχεία* in Mt. xv. 19; Mk. vii. 21; and Gal. v. 19 Rec.; used of adultery [(cf. Hos. ii. 2 (4), etc.)], Mt. v. 32; xix. 9. b. In accordance with a form of speech common in the O. T. and among the Jews which represents the close relationship existing between Jehovah and his people under the figure of a marriage (cf. Gesenius, Thes. i. p. 422* sq.), *πορνεία* is used metaphorically of the worship of idols: Rev. xiv. 8; xvii. 2, 4; xviii. 3; xix. 2; *ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα* (we are not of a people given to idolatry), *ἐναὶ πατέρᾳ ἔχομεν τὸν θεόν*, Jn. viii. 41 (*ἀθεος μὲν δὲ ἄγονος, πολύθεος δὲ δὲ ὁ ἐκ πόρνης, τυφλότερων περὶ τὸν ἀληθῆ πατέρᾳ καὶ διὰ τοῦτο πολλοὶ οὖσι ἀνθ' ἑνὸς γονεῖς αἰνιτάρομενος*, Philo de mig. Abr. § 12; *τέκνα πορνείας*, of idolaters, Hos. i. 2; [but in Jn. l. c. others understand physical descent to be spoken of (cf. Meyer)]); of the defilement of idolatry, as incurred by eating the sacrifices offered to idols, Rev. ii. 21.*

πορνεύω; 1 aor. ἐπόρνευσα; (*πόρνος, πόρνη* q. v.); Sept. for *ῆρηται*; in Grk. writ. ([Hdt.], Dem., Aeschin., Dio Cass., Lcian., al.) 1. to prostitute one's body to the lust of another. In the Scriptures 2. to give one's self to unlawful sexual intercourse; to commit fornication (Vulg. *fornicatio*): 1 Co. vi. 18; x. 8; Rev. ii. 14, 20; [Mk. x. 19 WH (rejected) mrg.]. 3. by a Hebraism (see *πορνεία*, b.) metaph. to be given to idolatry, to worship idols: 1 Chr. v. 25; Ps. lxxii. (lxxiii.) 27; Jer. iii. 6; Ezek. xxiii. 19; Hos. ix. 1, etc.; *μετά τωσ*, to permit one's self to be drawn away by another into idolatry, Rev. xvii. 2; xviii. 3, 9. [COMP.: ἐκ-πορνεύω.]*

πόρνη, -ης, ἡ, (fr. *περάω*, *πέρνημι*, to sell; Curtius § 358), properly a woman who sells her body for sexual uses [cf. Xen. mem. 1, 6, 13], Sept. for *ῆρηται*; 1. prop. a prostitute, a harlot, one who yields herself to defilement for the sake of gain, (Arstph., Dem., al.); in the N. T. univ. any woman indulging in unlawful sexual intercourse, whether for gain or for lust: Mt. xxi. 31 sq.; Lk. xv. 30; 1 Co. vi. 15 sq.; Heb. xi. 31; Jas. ii. 25. 2. Hebraistically (see *πορνεία*, b. and *πορνεύω*, 3), metaph. an idolatress; so of 'Babylon' i. e. Rome, the chief seat of idolatry: Rev. xvii. 1, 5, 15 sq.; xix. 2.*

πόρφως, -ov, ὁ, (for the etym. see *πόρνη*), a man who prostitutes his body to another's lust for hire, a male prostitute, ([Arstph.], Xen., Dem., Aeschin., Lcian.); univ. a man who indulges in unlawful sexual intercourse, a fornicator, (Vulg. *fornicator*, *fornicarius*, [Rev. xxii. 15 *impudicus*]): 1 Co. v. 9-11; vi. 9; Eph. v. 5; 1 Tim. i. 10;

Heb. xii. 16; xiii. 4; Rev. xxi. 8; xxii. 15. (Sir. xxiii. 16 sq.)*

πόρρω, [(allied w. *πρό*, Curtius § 380)], adv., [fr. Plat., Xen. down], far, at a distance, a great way off: Mt. xv. 8; Mk. vii. 6; Lk. xiv. 32 [cf. W. § 54, 2 a.; B. § 129, 11]; compar. *πορρωτέρω*, in L Tr WH *πορρωτέρον* [(Polyb., al.)], further: Lk. xxiv. 28.*

πόρωθεν, (*πόρρω*), adv., [fr. Plat. on], from afar, afar off: Lk. xvii. 12; Heb. xi. 13; Sept. chiefly for *רִמְגַּע*.*

πορφύρα, -as, ἡ, Sept. for *רִמְגַּע*; 1. the purple-fish, a species of shell-fish or mussel: [Aeschyl., Soph.], Isocr., Aristot., al.; add 1 Macc. iv. 23, on which see Grimm; [cf. B. D. s. v. Colors 1]. 2. a fabric colored with the purple dye, a garment made from purple cloth, (so fr. Aeschyl. down): Mk. xv. 17, 20; Lk. xvi. 19; Rev. xvii. 4 Rec.; xviii. 12.*

πορφύρεος, -a, -ov, in Attic and in the N. T. contr. -ous, -ā, -ōv, (*πορφύρα*), fr. Hom. down, purple, dyed in purple, made of a purple fabric: Jn. xix. 2, 5; *πορφυροῦν* sc. ἔνδυμα ([B. 82 (72)]; cf. W. p. 591 (550)), Rev. xvii. 4 [G L T Tr WH]; xviii. 16.*

πορφυρόπτωλις, -ιδος, ἡ, (*πορφύρα* and *πωλέω*), a female seller of purple or of fabrics dyed in purple (Vulg. *purpuraria*): Acts xvi. 14. (Phot., Suid., al.)*

ποσάκις, (*πόσας*), adv., how often: Mt. xviii. 21; xxiii. 37; Lk. xiii. 34. [(Plat. ep., Aristot., al.)]*

πόσις, -εως, ἡ, (*πίνω*), fr. Hom. down, a drinking, drink: Jn. vi. 55; Ro. xiv. 17; Col. ii. 16, (see *βρῶσις*).*

πόσος, -η, -ov, [(cf. Curtius § 631), fr. Aeschyl. down, Lat. *quantus*], how great: Mt. vi. 23; 2 Co. vii. 11; *πόσος χρόνος*, how great a (space) i. e. how long time, Mk. ix. 21; neut. how much, Lk. xvi. 5, 7; *πόσφ*, (by) how much, Mt. xii. 12; *πόσω μᾶλλον*, Mt. vii. 11; x. 25; Lk. xi. 13; xii. 24, 28; Ro. xi. 12, 24; Philem. 16; Heb. ix. 14; *πόσῳ χείρονος τιμωρίας*, Heb. x. 29; plur. how many: with nouns, Mt. xv. 34; xvi. 9 sq.; Mk. vi. 38; viii. 4, 19 sq.; Lk. xv. 17; Acts xxi. 20; *πόσα*, how grave, Mt. xxvii. 13; Mk. xv. 4.*

ποταμός, -ov, δ, fr. Hom. down, Sept. for *רִקְעָה* and *רִקְעָה*, a stream, a river: Mt. iii. 6 L T Tr WH; Mk. i. 5; Acts xvi. 13; 2 Co. xi. 26 [W. § 30, 2 a.]; Rev. viii. 10; ix. 14; xii. 15; xvi. 4, 12; xxii. 1 sq.; i. q. a torrent, Mt. vii. 25, 27; Lk. vi. 48 sq.; Rev. xii. 15 sq.; plur. figuratively i. q. the greatest abundance [cf. colloq. Eng. "streams," "floods"], Jn. vii. 38.*

ποταμο-φόρητος, -ov, δ, (*ποταμός* and *φορέω*; like *ἀνεμόφόρητος* [cf. W. 100 (94)]), carried away by a stream (i. e. whelmed, drowned in the waters): Rev. xii. 15. Besides only in Hesych. s. v. *ἀπόερσε*.*

ποταπός ([in Dion. Hal., Joseph., Philo, al.] for the older *ποδαπός* [cf. Lob. Phryn. p. 56 sq.; Rutherford, New Phryn. p. 129; W. 24; Curtius p. 537, 5th ed.]; acc. to the Grk. grammarians i. q. *ἐκ ποτίου δαπέδου*, from what region); acc. to the conjecture of others i. q. *ποῦ ἀπό* ([Buttmann, Lexil. i. 126, compares the Germ. *wowon*]), the *δ* being inserted for the sake of euphony, as in the Lat. *prodire*, *prodesse*; cf. Fritzsche on Mark p. 554 sq. [still others regard *-δαπός* merely as an ending; cf.

Apollon. Dysk., ed. Buttmann, index s. v.]), -ή, -όν; 1. from what country, race, or tribe? so fr. Aeschyl. down. 2. from Demosth. down also i. q. ποῖος, of what sort or quality? [what manner of?]: absol. of persons, Mt. viii. 27; 2 Pet. iii. 11; with a pers. noun, Lk. vii. 39; w. names of things, Mk. xiii. 1; Lk. i. 29; 1 Jn. iii. 1.*

πότε, [Curtius § 631], direct interrog. adv., fr. Hom. downr, when? at what time? Mt. xxv. 37–39, 44; Lk. xxi. 7; Jn. vi. 25; loosely used (as sometimes even by Attic writ.) for the relative ὅποτε in indirect questions (W. 510 (475)): Mt. xxiv. 3; Mk. xiii. 4, 33, 35; Lk. xii. 36; xvii. 20. ἡως πότε, how long? in direct questions [cf. W. § 54, 6 fin.; B. § 146, 4]: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; Jn. x. 24; Rev. vi. 10.*

ποτέ, an enclitic particle, fr. Hom. down; 1. once, i. e. at some time or other, formerly, aforetime; a. of the Past: Jn. ix. 13; Ro. vii. 9; xi. 30; Gal. i. 13, 23 [cf. W. § 45, 7]; Eph. ii. 2 sq. 11, 13; v. 8; Col. i. 21; iii. 7; 1 Th. ii. 5; Tit. iii. 3; Philem. 11; 1 Pet. ii. 10; iii. 5, 20; ηδη ποτέ, now at length, Phil. iv. 10. b. of the Future: Lk. xxii. 32; ηδη ποτέ, now at length, Ro. i. 10. 2. ever: after a negative, οὐδείς ποτέ, Eph. v. 29 [B. 202 (175)]; οὐ . . . ποτέ, 2 Pet. i. 21; μή ποτέ (see μήποτε); after οὐ μή with the aor. subjunc. 2 Pet. i. 10; in a question, τίς ποτέ, 1 Co. ix. 7; Heb. i. 5, 13; όποιοί ποτέ, whatsoever, Gal. ii. 6 [but some would render ποτέ here formerly, once; cf. Bp. Lightf. ad loc.].*

πότερος, -α, -ον, [fr. Hom. down], which of two; πότερον . . . η, utrum . . . an, whether . . . or, [W. § 57, 1 b.; B. 250 (215)]: Jn. vii. 17.*

ποτήριον, -ου, τό, (dimin. of ποτήρ), a cup, a drinking vessel; a. prop.: Mt. xxiii. 25 sq.; xxvi. 27; Mk. vii. 4, 8 [TWI om. Tr br. the vs.]; xiv. 23; Lk. xi. 39; xxii. 17, 20; 1 Co. xi. 25; Rev. xvii. 4; πίνειν ἐκ τοῦ ποτηρίου, 1 Co. xi. 28; τὸ ποτήριον τῆς εὐλογίας (see εὐλογία, 4), 1 Co. x. 16; with a gen. of the thing with which the cup is filled: ψυχροῦ, Mt. x. 42; θάρσος, Mk. ix. 41; by meton. of the container for the contained, the contents of the cup, what is offered to be drunk, Lk. xxii. 20^b [(WH reject the pass.) cf. Win. 635 (589) sq.]; 1 Co. xi. 25 sq.; τὸ ποτήριον τοῦ, gen. of the pers. giving the entertainment (cf. Rückert, Abendmahl, p. 217 sq.): πίνειν, 1 Co. x. 21 [cf. W. 189 (178)]; xi. 27 [cf. W. 441 (410)]. b. By a figure common to Hebrew, Arabic, Syriac, and not unknown to Latin writers, one's lot or experience, whether joyous or adverse, divine appointments, whether favorable or unfavorable, are likened to a cup which God presents one to drink [cf. W. 32]: so of prosperity, Ps. xv. (xvi.) 5; xxii. (xxiii.) 5; cxv. (cxvi.) 13; of adversity, Ps. x. (xi.) 6; lxxiv. (lxxv.) 9; Is. li. 17, 22. In the N. T. of the bitter lot (the sufferings) of Christ: Mt. xxvi. 39, 42 Rec.; Mk. xiv. 36; Lk. xxii. 42; Jn. xviii. 11; πίνειν τὸ ποτ. μου or δὲ ἔγω πίνω, to undergo the same calamities which I undergo, Mt. xx. 22, 23; Mk. x. 38, 39, (Plaut. Cas. 5, 2, 53 (50) ut senex hoc eodem poculo quod ego bibi biberet, i. e. that he might be treated as harshly as I was); used of the divine penalties: Rev. xiv. 10; xvi.

19; xviii. 6. ([Alcaeus, Sappho], Hdt., Ctes., Arstph., Leian., al.; Sept. for ΠΟΥΔΗΣ.)*

ποτίζω; impf. ἐπότιζον; 1 aor. ἐπότισα; pf. πεπότικα (Rev. xiv. 8); 1 aor. pass. ἐποίσθη; (πότος); fr. [Hippocr.], Xen., Plat. down; Sept. for πρῆσθαι; to give to drink, to furnish drink, (Vulg. in 1 Co. xii. 13 and Rev. xiv. 8 *poto* [but in Rev. l. c. Tdf. gives *potione*; A. V. to make to drink]): τινά, Mt. xxv. 35, 37, 42; xxvii. 48; Mk. xv. 36; Lk. xiii. 15; Ro. xii. 20; τινά τι, to offer one anything to drink (W. § 32, 4 a.; [B. § 131, 6]): Mt. x. 42; Mk. ix. 41, and often in the Sept.; in fig. discourse π. τινά γάλα, to give one teaching easy to be apprehended, 1 Co. iii. 2 (where by zeugma οὐ βρέμα is added; [cf. W. § 66, 2 e.; B. § 151, 30; A. V. *I have fed you with milk*, etc.]); τινά ἐκ τοῦ οἴνου, Rev. xiv. 8 (see οἶνος, b. and θυμός, 2); i. q. to water, irrigate, (plants, fields, etc.): 1 Co. iii. 6–8 (Xen. symp. 2, 25; Leian., Athen., Geop., [Strab., Philo]; Sept. [Gen. xiii. 10]; Ezek. xvii. 7); metaph. to imbue, saturate, τινά, one's mind, w. the addition of an accus. of the thing, ἐν πνεύμα, in pass., 1 Co. xii. 13 L T Tr WH [W. § 32, 5; B. § 134, 5]; εἰς ἐν πνεύμα, that we might be united into one body which is imbued with one spirit, ibid. R. G., (τινά πνεύματι κατανίγεως, Is. xxix. 10 [cf. Sir. xv. 3]).*

Ποτίολοι, -ών, οἱ, Puteoli, a city of Campania in Italy, situated on the Bay of Naples, now called Pozzuoli: Acts xxviii. 13. [Cf. Lewin, St. Paul, ii. 218 sqq.; Smith, Dict. of Geog. s. v.]*

πότος, -ον, δ, (ΠΟΩ [cf. πίνω]), a drinking, carousing: 1 Pet. iv. 3. (Xen., Plat., Dem., Joseph., Plut., Ael., al.; Sept. for πρῆσθαι.)*

πού, [cf. Curtius § 631], an interrog. adv., fr. Hom. down, Sept. for ποῦ, ποὺ, πώ, where? in what place? a. in direct questions: Mt. ii. 2; xxvi. 17; Mk. xiv. 12, 14; Lk. xvii. 17, 37; xxii. 9, 11; Jn. i. 38 (39); vii. 11; viii. 10, 19; ix. 12; xi. 34; ποῦ ἐστιν [(ἐστι. sometimes unexpressed)], in questions indicating that a person or thing is gone, or cannot be found, is equiv. to it is nowhere, does not exist: Lk. viii. 25; Ro. iii. 27; 1 Co. i. 20; xii. 17, 19; xv. 55; Gal. iv. 15 L T Tr WH; 2 Pet. iii. 4; ποῦ φανέται, [A. V. where shall . . . appear] i. q. there will be no place for him, 1 Pet. iv. 18. b. in indirect questions, for the relative δοῦνον [cf. W. § 57, 2 fin.]: foll. by the indic., Mt. ii. 4; Mk. xv. 47; Jn. i. 39 (40); xi. 57; xx. 2, 13, 15; Rev. ii. 13 [cf. W. 612 (569)]; foll. by the subjunc., Mt. viii. 20; Lk. ix. 58; xii. 17. c. joined to verbs of going or coming, for ποῦ in direct quest. [cf. our colloq. where for whither; see W. § 54, 7; B. 71 (62)]: Jn. vii. 35 [cf. W. 300 (281); B. 358 (307)]; xiii. 36; xvi. 5; in indir. question, foll. by the indie.: Jn. iii. 8; viii. 14; xii. 35; xiv. 5; Heb. xi. 8; 1 Jn. ii. 11.*

πού, an enclitic particle, fr. Hom. down; 1. somewhere: Heb. ii. 6; iv. 4. 2. it has a limiting force, nearly; with numerals somewhere about, about, (Hdt. 1, 119; 7, 22; Paus. 8, 11, 2; Hdt. 7, 5, 3 [2 ed. Bekk.]; Ael. v. h. 13, 4; al.): Ro. iv. 19.*

Πούδης, [B. 17 (15)], *Pudens*, proper name of a Christian mentioned in 2 Tim. iv. 21. Cf. Lipsius, Chronolo-

gie d. römisch. Bischöfe (1869) p. 146; [B. D. s. v., also (Am. ed.) s. v. Claudia; Bib. Sacr. for 1875, p. 174 sqq.; *Plumptre* in the 'Bible Educator' iii. 245 and in Elliott's 'New Test. Com.' ii. p. 186 sqq.]*

πούς (not **ποῦς**, see *Lob.* ad *Phryn.* p. 765; *Götting*, Accentl. p. 244; [*Chandler*, Grk. Accentuation, § 566]; W. § 6, 1 d.; *Lipsius*, Gram. Untersuch. p. 48), **ποδός**, ὁ, [allied w. **πέδων**, **πέζα**, Lat. **pes**, etc.; *Curtius* § 291; *Vaniček* p. 473], dat. plur. **ποσίν**, fr. Hom. down, *Hebr.* נֶגֶב; a foot, both of men and of beasts: Mt. iv. 6; vii. 6; xxii. 13; Mk. ix. 45; Lk. i. 79; Jn. xi. 44; Acts vii. 5; 1 Co. xii. 15; Rev. x. 2, and often. From the oriental practice of placing the foot upon the vanquished (*Josh.* x. 24), come the foll. expressions: ὑπὸ τοὺς πόδας συντρίβειν (q. v.) **τινά**, Ro. xvi. 20; ὑποτάσσειν **τινά**, 1 Co. xv. 27; Eph. i. 22; Heb. ii. 8; **τιθέναι**, 1 Co. xv. 25; **τιθέναι τινὰ** ὑποκάτω τῶν ποδῶν, Mt. xxii. 44 L T Tr WH; ὑποπόδιον τῶν ποδῶν, Mt. xxii. 44 R G; Mk. xii. 36 [here WH ὑποκάτω τ. π.]; Lk. xx. 43; Acts ii. 35; Heb. i. 13; x. 13; disciples listening to their teacher's instruction are said **παρὰ** (or **πρὸς**) **τοὺς πόδας τινός καθήθαι** or **παρακαθίσαι**, Lk. x. 30; Acts xxii. 3, cf. Lk. viii. 35; to lay a thing **παρὰ** (or **πρὸς**) **τοὺς πόδας τινός** is used of those who consign it to his power and care, Mt. xv. 30; Acts iv. 35, 37; v. 2; vii. 58. In saluting, paying homage, supplicating, etc., persons are said **πρὸς τοὺς πόδας τινὸς πίπτειν** or **προσπίπτειν**: Mk. v. 22; vii. 25; Lk. viii. 41; xvii. 16 **παρά**; Rev. i. 17; εἰς τοὺς π. τινός, Mt. xviii. 29 [Rec.]; Jn. xi. 32 [here T Tr WH **πρός**]; **πίπτειν** **ἔμπροσθεν τ. ποδῶν τινος**, Rev. xix. 10; **προσκυνεῖν** **ἔμπροσθεν** (or **ἐνώπιον**) **τῶν ποδῶν τινος**, Rev. iii. 9; xxii. 8; **πίπτ. ἐπὶ τοὺς π.** Acts x. 25. By a poetic usage that member of the body which is the chief organ or instrument in any given action is put for the man himself (see γλῶσσα, 1); thus **οἱ πόδες τινός** is used for the man in motion: Lk. i. 79 (Ps. cxvii. (exix.) 101); Acts v. 9; Ro. iii. 15; x. 15; Heb. xii. 13.

πρᾶγμα, -**τος**, **τό**, (**πράσσω**), fr. [Pind.], *Aeschyl.*, Hdt. down, Sept. chiefly for **רְכָב**; a. *that which has been done, a deed, an accomplished fact*: Lk. i. 1; Acts v. 4; 2 Co. vii. 11; Heb. vi. 18. b. *what is doing or being accomplished*: Jas. iii. 16; spec. *business* (commercial transaction), 1 Th. iv. 6 [so W. 115 (109)]; al. refer this example to c. and render *in the matter* (spoken of, or conventionally understood; cf. *Green*, Gram. p. 26 sqq.). c. *a matter* (in question), *affair*: Mt. xviii. 19; Ro. xvi. 2; spec. in a forensic sense, *a matter at law, case, suit*, (*Xen. mem.* 2, 9, 1; *Dem.* 1120, 26; *Joseph. antt.* 14, 10, 17): **πρᾶγμα** **ἔχειν πρὸς τινα**, [A. V. *having a matter against*, etc.], 1 Co. vi. 1. d. *that which is or exists, a thing*: IIeb. x. 1; **πράγματα οὐ βλεπόμενα**, Heb. xi. 1 [see ἐλπίζω].*

πραγματεία [T WH -**τία**; see I, i], -**as**, ἡ, (**πραγματεύομαι**), *prosecution of any affair; business, occupation*: plur. with the addition of **τοῦ βίου**, *pursuits and occupations pertaining to civil life, opp. to warfare* [A. V. *the affairs of this life*], 2 Tim. ii. 4. (In the same and other senses in Grk. writ. fr. [Hippocr.], Xen., Plato down.)*

πραγματεύομαι: 1 aor. mid. impv. 2 pers. plur. **πραγ-**

ματεύσασθε; (**πρᾶγμα**); in Grk. prose writ. fr. Hdt. down; *to be occupied in anything; to carry on a business; spec. to carry on the business of a banker or trader* (Plut. Sull. 17; Cat. min. 59): Lk. xix. 13 [here WH txt. reads the infinitive (see their Intr. § 404); R. V. *trade*. COMP.: **δια- πραγματεύομαι**.]*

πραιτώριον, -**ov**, **τό**, a Lat. word, *praetorium* (neut. of the adj. *praetorius* used substantively); the word denotes 1. 'head-quarters' in a Roman camp, *the tent of the commander-in-chief*. 2. *the palace in which the governor or procurator of a province resided*, to which use the Romans were accustomed to appropriate the palaces already existing, and formerly dwelt in by the kings or princes (at Syracuse "illa domus praetoria, quae regis Hieronis fuit," Cie. *Verr.* ii. 5, 12, 30); at Jerusalem it was that magnificent palace which Herod the Great had built for himself, and which the Roman procurators seem to have occupied whenever they came from Cæsarea to Jerusalem to transact public business: Mt. xxvii. 27; Mk. xv. 16; Jn. xviii. 28, 33; xix. 9; cf. *Philo*, leg. ad *Gaium*, § 38; *Joseph.* b. j. 2, 14, 8; also the one at Cæsarea, Acts xxiii. 35. Cf. *Keim* iii. p. 359 sq. [Eng. trans. vi. p. 79; B. D. s. v. *Praetorium*]. 3. *the camp of praetorian soldiers established by Tiberius* (Suet. 37): *Phil.* i. 13. Cf. *Win. RWB.* s. v. *Richthaus*; [Bp. *Lghft.* (Com. on Philip. p. 99 sqq.) rejects, as destitute of evidence, the various attempts to give a local sense to the word in *Phil.* i. e., and vindicates the meaning *praetorian guard* (so R.V.)].*

πράκτωρ, -**opos**, ὁ, (**πράσσω**); 1. *one who does anything, a doer*, (Soph.). 2. *one who does the work of inflicting punishment or taking vengeance; esp. the avenger of a murder* (*Aeschyl.*, Soph.); *the exactor of a pecuniary fine* ([*Antiphon*], Dem., al.); *an officer of justice of the lower order whose business it is to inflict punishment*: Lk. xii. 58.*

πρᾶξις, -**εως**, ἡ, (**πράσσω**), fr. Hom. down; a. *a doing, a mode of acting; a deed, act, transaction*: univ. **πρᾶξις τῶν ἀποστόλων** (Grsb.); Rec. inserts ἀγίων, L Tr WH om. **τῶν**, Tdf. has simply **πρᾶξις**, *the doings of* (i. e. things done by) *the apostles*, in the inscription of the Acts; sing. in an ethical sense: both good and bad, Mt. xvi. 27; in a bad sense, i. q. wicked deed, *crime*, Lk. xxiii. 51; plur. *wicked doings* (cf. our *practices* i. e. *trickery*; often so by Polyb.): Acts xix. 18; Ro. viii. 13; Col. iii. 9; (with **κακή** added, as Ev. Nicod. 1 Ἰησοῦς ἔθεράπευε τὰ μυστούμενος ἀπὸ πρᾶξεων κακῶν). b. *a thing to be done, business*, [A. V. *office*], (*Xen. mem.* 2, 1, 6): Ro. xii. 4.*

πρᾶος (so R G in Mt. xi. 29; on the iota subser. cf. *Lob.* ad *Phryn.* p. 403 sq.; *Bitm.* Ausf. Spr. § 64, 2 i. p. 255; [*Lipsius*, Gramm. Untersuch. p. 7 sq.; cf. W. § 5, 4 d. and p. 45 (44)]) or **πρᾶος**, -**a**, -**ov**, and **πρᾶος** (L T Tr WH, so R G in Mt. xxi. 5 (4); [cf. *Tdf.* Proleg. p. 82]), -**ia**, -**o**, gen. **πρᾶος** T Tr WH for the common form **πράεος** (so *Lchm.*; **πράεος** R G), sec **βαθέως** [cf. B. 26 (23)], plur. **πρᾶεις** L T Tr WH, **πρᾶεις** R G; fr. Hom. down; *gentle, mild, meek*: Mt. v. 5 (4); xi. 29; xxi. 5; 1 Pet. iii. 4: Sept. several

times for ιψη and ιψη. [Cf. Schmidt ch. 98, 2; Trench § xlii.; Clem. Alex. strom. 4, 6, 36.]*

πραότης (Rec. and Grsb. [exc. in Jas. i. 21; iii. 13; 1 Pet. iii. 15]; see the preceding word), **πραότης** (so Lchm.), and acc. to a later form **πραότης** (so R and G, but with *subscr.* under the *a*, in Jas. i. 21; iii. 13; 1 Pet. iii. 15; Lchm. everywhere exc. in Gal. vi. 1; Eph. iv. 2; Treg. everywhere [exc. in 2 Co. x. 1; Gal. v. 23 (22); vi. 1; Eph. iv. 2], TWH everywhere; cf. B. 26 (23) sq.), -ητος, ἡ, *gentleness, mildness, meekness*: 1 Co. iv. 21; 2 Co. x. 1; Gal. v. 23 (22); vi. 1; Col. iii. 12; Eph. iv. 2; 1 Tim. vi. 11 R; 2 Tim. ii. 25; Tit. iii. 2; Jas. i. 21; iii. 13; 1 Pet. iii. 16 (15). (Xen., Plato, Isocr., Aristot., Diod., Joseph., al.; for ιψη, Ps. xliv. (xlv.) 4.) [SYN. see *ἐπιείκεια*, fin.; Trench (as there referred to, but esp.) § xlii.; Bp. Lghft. on Col. iii. 13].*

πρασιά, -ᾶς, ἡ, *a plot of ground, a garden-bed*, Hom. Od. 7, 127; 24, 247; Theophr. hist. plant. 4, 4, 3; Nicand., Diosec., al.; Sir. xxiv. 31; ἀνέπεσον πρασιά πρασιά (a Hebraism), i. e. they reclined in ranks or divisions, so that the several ranks formed, as it were, separate plots, Mk. vi. 40; cf. *Gesenius*, Lehrgeb. p. 669; [Hebr. Gram. § 106, 4; B. 30 (27); W. 464 (432) also] § 37, 3; (where add fr. the O. T. συνήγαγον αὐτὸν θημωνίας θημωνίας, Ex. viii. 14).*

πράσσω and (once viz. Acts xvii. 7 RG) **πράττω**; fut. **πράξω**; 1 aor. **ἐπράξα**; pf. **πέπραχα**; pf. pass. ptc. **πεπραγμένος**; fr. Hom. down; Sept. several times for ιψη and ιψη; *to do, practise, effect*, Lat. *agere*, (but *ποιέω* *to make*, Lat. *facere*; [see *ποιέω*, fin.]); i.e. 1. *to exercise, practise, be busy with, carry on*: **τὰ περιέργα**, Acts xix. 19; **τὰ ίδια**, *to mind one's own affairs*, 1 Th. iv. 11 (**τὰ έαυτοῦ**, [Soph. Electr. 678]; Xen. mem. 2, 9, 1; Plat. Phaedr. p. 247 a.; Dem. p. 150, 21; al.); used of performing the duties of an office, 1 Co. ix. 17. 2. *to undertake to do, μηδὲν προπετέσ*, Acts xix. 36. 3. *to accomplish, to perform*: **πεπραγμένον ἔστιν**, *has been accomplished, has taken place*, Acts xxvi. 26; **εἴτε δύαθλόν, εἴτε κακόν**, 2 Co. v. 10; **ἀγαθὸν ἡ φαῦλον (κακόν)**, Ro. ix. 11 (**δίκαια ἡ ἀδίκα**, Plat. apol. p. 28 b.); **ἄξια τῆς μετανοίας ἔργα**, Acts xxvi. 20; add, Ro. vii. 15, 19; Phil. iv. 9; **νόμον**, *to do i. e. keep the law*, Ro. ii. 25; of unworthy acts, *to commit, perpetrate*, (less freq. so in Grk. writ., as *πολλὰ καὶ ἀνάστια*, Xen. symp. 8, 22; with them *ποιέω* [(see Schmidt, Syn. ch. 23, 11, 3; L. and S. s. v. B.)] is more com. in reference to bad conduct; hence **τούς ἐπισταμένους μὲν ἡ δέ πράττειν, ποιῶντας δὲ τάναντία**, Xen. mem. 3, 9, 4), Acts xxvi. 9; 2 Co. xii. 21; **τὸ ἔργον τοῦτο**, *this (criminal) deed*, 1 Co. v. 2 TWH Tr mrg.; add, Lk. xxii. 23; Acts iii. 17; v. 35; Ro. vii. 19; **τὰ τοιαῦτα**, *such nameless iniquities*, Ro. i. 32 (where *ποιέω* and *πράσσω* are used indiscriminately [but cf. Meyer]); ii. 1-3; Gal. v. 21; **φαῦλα**, Jn. iii. 20; v. 29; **τὶ ἄξιον θανάτου**, Lk. xxiii. 15; Acts xxv. 11, 25; xxvi. 31; **τὸ κακόν**, Ro. vii. 19; xiii. 4; **ἄτοπον**, Lk. xxiii. 41; **τὶ τινα κακόν**, *to bring evil upon one*, Acts xvi. 28. 3. *to manage public affairs, transact public business*, (Xen., Dem., Plut.); fr. this use has come a sense met with fr. Pind., Aeschyl., Hdt. down, viz. *to exact tribute, revenue*,

debts: Lk. iii. 13 [here R. V. *extort*]; **τὰ ἀργύριον**, Lk. xix. 23, (so *agere* in Lat., cf. the commentators on Suet. Vespr. 1; [cf. W. § 42, 1 a.]). 4. *intrans. to act* (see εὐ p. 256): **ἀπέναντι τινος**, *contrary to a thing*, Acts xvii. 7. 5. fr. Aeschyl. and Hdt. down reflexively, *me habere*: **τί πράσσω**, *how I do, the state of my affairs*, Eph. vi. 21; εὐ πράξετε (see εὐ), Acts xv. 29 [cf. B. 300 (258)].

πραϋπάθεια (-θία T WH; see I, t), -as, ἡ, (**πραϋπαθής** [(πάσχω)]), *mildness of disposition, gentleness of spirit, meekness*, (i. q. **πραότης**): 1 Tim. vi. 11 L T Tr VII. (Philo de Abrah. § 37; Ignat. ad Trall. 8, 1).*

πραῦς, see **πρᾶος**.

πραύτης, see **πραότης**.

πρέπω; impf. 3 pers. sing. **ἔπρεπε**; 1. *to stand out, to be conspicuous, to be eminent*; so fr. Hom. Il. 12, 104 down. 2. *to be becoming, seemly, fit*, (fr. Pind., Aeschyl., Hdt. down): **πρέπει τινί** with a subject nom. Heb. vii. 26 (Ps. xxxii. (xxxiii.) 1); ὁ or ἡ πρέπει, which becomes, becometh, befitteh, 1 Tim. ii. 10; Tit. ii. 1; impers. **καθὼς πρέπει τινί**, Eph. v. 3; **πρέπον ἐστίν** foll. by the inf., Mt. iii. 15; Heb. ii. 10; foll. by an acc. with the inf. 1 Co. xi. 13. On its constr. cf. Bttm. § 142, 2.*

πρεσβέτεια, -as, ἡ, (**πρεσβεύων**); 1. *age, dignity, right of the first born*: Aeschyl. Pers. 4; Plat. de rep. 6 p. 509 b.; Paus. 3, 1, 4; 3, 3, 8. 2. *the business wont to be intrusted to elders, spec. the office of an ambassador, an embassy*, (Arstph., Xen., Plat.); abstr. for the concrete, *an ambassage* i. e. *ambassadors*, Lk. xiv. 32; xix. 14.*

πρεσβέτειον, -ou, τό, (**πρεσβύτερος**, q. v.), *body of elders, presbytery, senate, council*: of the Jewish elders (see **συρέδριον**, 2), Lk. xxii. 66; Acts xxii. 5; [cf. Dan. Theod. init. 50]; of the elders of any body (church) of Christians, 1 Tim. iv. 14 (eccl. writ. [cf. reff. s. v. **πρεσβύτερος**, 2 b.]).*

πρεσβύτερος, -a, -ov, (compar. of **πρεσβύτης**), [fr. Hom. down], *elder*; used 1. *of age*; a. where two persons are spoken of, *the elder*: ὁ νιός ὁ πρεσβ. (Ael. v. h. 9, 42), Lk. xv. 25. b. *univ. advanced in life, an elder, a senior*: opp. to **νεανίσκοι**, Acts ii. 17; opp. to **νεώτερος**, 1 Tim. v. 1 sq., (Gen. xviii. 11 sq.; Sap. viii. 10; Sir. vi. 34 (33); vii. 14; 2 Macc. viii. 30). οἱ πρεσβύτεροι, [A.V. *the elders*], *forefathers*, Heb. xi. 2; **παράδοσις** (q. v.) **τῶν πρεσβ.**, received from the fathers, Mt. xv. 2; Mk. vii. 3, 5. 2. *a term of rank or office; as such borne by*, a. among the Jews, a. *members of the great council or Sanhedrin* (because in early times the rulers of the people, judges, etc., were selected from the elderly men): Mt. xvi. 21; xxvi. 47, 57, 59 Rec.; xxvii. 3, 12, 20, 41; xxviii. 12; Mk. viii. 31; xi. 27; xiv. 43, 53; xv. 1; Lk. ix. 22; xx. 1; xxii. 52; Jn. viii. 9; Acts iv. 5, 23; vi. 12; xxiii. 14; xxiv. 1; with the addition of

τοῦ Ἰσραὴλ, Acts iv. 8 R G; of *τῶν Ἰουδαίων*, Acts xxv. 15; of *τοῦ λαοῦ*, Mt. xxi. 23; xxvi. 3; xxvii. 1.

β. those who in the separate cities managed public affairs and administered justice : Lk. vii. 3. [Cf. BB. DD. s. v. Elder.]

b. among Christians, *those who presided over the assemblies (or churches)* : Acts xi. 30; xiv. 23; xv. 2, 4, 6, 22 sq.; xvi. 4; xxi. 18; 1 Tim. v. 17, 19; Tit. i. 5; 2 Jn. 1; 3 Jn. 1; 1 Pet. v. 1, 5; with *τῆς ἐκκλησίας* added, Acts xx. 17; Jas. v. 14. That they did not differ at all from the (*ἐπίσκοποι*) bishops or overseers (as is acknowledged also by Jerome on Tit. i. 5 [cf. Bp. Lghft. Com. on Phil. pp. 98 sq. 229 sq.]) is evident from the fact that the two words are used indiscriminately, Acts xx. 17, 28; Tit. i. 5, 7, and that the duty of presbyters is described by the terms *ἐπισκοπέν*, 1 Pet. v. 1 sq., and *ἐπισκοπή*, Clem. Rom. 1 Cor. 44, 1; accordingly only two ecclesiastical officers, *οἱ ἐπίσκοποι* and *οἱ διάκονοι*, are distinguished in Phil. i. 1; 1 Tim. iii. 1, 8. The title *ἐπίσκοπος* denotes the function, *πρεσβύτερος* the dignity; the former was borrowed from Greek institutions, the latter from the Jewish; cf. [Bp. Lghft., as above, pp. 95 sqq. 191 sqq.]; Ritschl, Die Entstehung der altkathol. Kirche, ed. 2 p. 350 sqq.; Hase, Protest. Polemik, ed. 4 p. 98 sqq.; [Hatch, Bampton Lects. for 1880, Lect. iii. and Harnack's Analecten appended to the Germ. trans. of the same (p. 229 sqq.); also Harnack's note on Clem. Rom. 1 Cor. 1, 3 (cf. reff. at 44 init.), and Hatch in Dict. of Christ. Antiq. s. v. Priest. Cf. *ἐπίσκοπος*.]

c. the twenty-four members of the heavenly Sanhedrin or court, seated on thrones around the throne of God: Rev. iv. 4, 10; v. 5, 6, 8, 11, 14; vii. 11, 13; xi. 16; xiv. 3; xix. 4.*

πρεσβύτης, -ου, ὁ, (πρεσβύτος [see πρεσβύτεω]), an old man, an aged man : Lk. i. 18; Tit. ii. 2; Philem. 9 [here many (cf. R. V. mrg.) regard the word as a substitute for πρεσβύτης, ambassador; see Bp. Lghft. Com. ad loc. ; WH. App. ad loc.; and add to the exx. of the interchange πρεσβευτέροις in Wood, Discoveries at Ephesus, App., Inscr. fr. the Great Theatre p. 24 (col. 5, l. 72)]. (Aeschyl., Eur., Xen., Plat., al.; Sept. for ιππι.)*

πρεσβύτις, -ιδος, ἡ, (fem. of πρεσβύτης), an aged woman : Tit. ii. 3. (Aeschyl., Eur., Plat., Diod., Plut., Hdtian. 5, 3, 6 (3 ed. Bekk.).)*

πρηγῆς, -ές, [allied w. πρό; Vaniček p. 484], Lat. *pronus, headlong*: Acts i. 18. (Sap. iv. 19; 3 Macc. v. 43; in Grk. writ. fr. Hom. down, but in Attic more com. πραγῆς, see Lob. ad Phryn. p. 431; [W. 22].)*

πρίξω (or πρίω, q. v.): 1 aor. pass. *ἐπρίσθην; to saw, to cut in two with a saw*: Heb. xi. 37. To be ‘sawn asunder’ was a kind of punishment among the Hebrews (2 S. xii. 31; 1 Chr. xx. 3), which according to ancient tradition was inflicted on the prophet Isaiah; cf. Win. RWB. s. v. Säge; Roskoff in Schenkel v. 135; [B. D. s. v. Saw]. (Am. i. 3; Sus. 59; Plat. Theag. p. 124 b. and freq. in later writ.)*

πρίν, [(acc. to Curtius § 380 compar. προ-ιν, προ-ιν, πριν)], as in Grk. writ. fr. Hom. down 1. an adv. *previously, formerly*, [cf. πάλαι, 1]: 3 Macc. v. 28; vi. 4, 31; but never so in the N. T. 2. with the force of a

conjunction, *before, before that*: with an acc. and aor. infin. of things past [cf. W. § 44, 6 fin.; B. § 142, 3]; *πρὶς Ἀβραὰμ γενέσθαι*, before Abraham existed, came into being, Jn. viii. 58; also *πρὶν ἦ* (cf. Meyer on Mt. i. 18), Mt. i. 18; [Acts vii. 2]; with an aor. inf. having the force of the Lat. fut. perf., of things future [cf. W. 332 (311)]: *πρὶν ἀλέκτορα φωνῆσαι*, before the cock shall have crowed, Mt. xxvi. 34, 75; Mk. xiv. 72; Lk. xxii. 61; add, Jn. iv. 49; xiv. 29; also *πρὶν ἦ*, Mk. xiv. 30; Acts ii. 20 (where L T Tr WH txt. om. *ἦ*); *πρὶν ἷ*, preceded by a negative sentence [B. § 139, 33], with the aor. subjunc. having the force of a fut. pf. in Lat. [B. 231 (199)], Lk. ii. 26 [R G L T Tr mrg., but WH br. *ἦ*], and R G in Lk. xxii. 34; *πρὶν ἷ*, foll. by the optat. of a thing as entertained in thought, Acts xxv. 16 [W. 297 (279); B. 230 (198)]. Cf. Matthiae § 522, 2 p. 1201 sq.; Bttm. Gram. § 139, 41; Klotz ad Devar. ii. 2 p. 726 sqq.; W. [and B.] as above.*

Πρίσκα, ἡ, [acc. -ar], Prisca (a Lat. name [lit. ‘ancient’]), a Christian woman, wife of Aquila (concerning whom see Ἄκιλλας): Ro. xvi. 3 GLT Tr WH; 1 Co. xvi. 19 L ed. ster. TTr WH; 2 Tim. iv. 19. She is also called by the dimin. name Πρίσκιλλα [better (with all edd.) Πρίσκιλλα, see Chandler § 122; Etymol. Magn. 19, 50 sq.] (cf. Livia, Livilla; Drusa, Drusilla; Quinta, Quintilla; Secunda, Secundilla): Acts xviii. 2, 18, 26; besides, Ro. xvi. 3 Rec.; 1 Co. xvi. 19 RGL.*

Πρίσκιλλα, see the preceding word.

πρίω, see πρίξω. [COMP. : δια πρίω.]

πρό, a prep. foll. by the Genitive, (Lat. *pro*), [fr. Hom. down], Sept. chiefly for *ἔπει*, before; used a. of Place: *πρὸ τῶν θυρῶν*, *τῆς θύρας*, etc., Acts v. 23 R G; xii. 6, 14; xiv. 13; Jas. v. 9; by a Hebraism, *πρὸ προσώπου* with the gen. of a pers. before (the face of) one (who is following) [B. 319 (274)]; Mt. xi. 10; Mk. i. 2; Lk. i. 76; vii. 27; ix. 52; x. 1, (Mal. iii. 1; Zech. xiv. 20; Deut. iii. 18). b. of Time: *πρὸ τούτων τῶν ἡμερῶν*, Acts v. 36; xxi. 38; [πρὸ τοῦ πάσχα, Jn. xi. 55]; acc. to a later Greek idiom, *πρὸ ἔξ ἡμερῶν τοῦ πάσχα*, prop. before six days reckoning from the Passover, which is equiv. to *ἔξ ἡμέρας πρὸ τοῦ πάσχα*, on the sixth day before the Passover, Jn. xii. 1 (πρὸ δύο ἑταῖρων τοῦ σεισμοῦ, Am. i. 1; *πρὸ μᾶς ἡμέρας τῆς Μαρδοχαϊκῆς ἡμέρας*, 2 Macc. xv. 36; exx. fr. prof. wrt. are cited by W. 557 (518); [cf. B. § 131, 11]; fr. eccles. wrt. by Hilgenfeld, Die Evangelien etc. pp. 298, 302; also his Paschastreit der alten Kirche, p. 221 sq.; [cf. Soph. Lex. s. v. πρό, 1 and 2]]; [πρὸ τῆς ἐφῆς, Jn. xiii. 1]; *πρὸ καιροῦ*, Mt. viii. 29; 1 Co. iv. 5; *τῶν αἰώνων*, 1 Co. ii. 7; *παντὸς τοῦ αἰώνος*, Jude 25 L T Tr WH; *ἔτῶν δεκατεσσεράς*, [fourteen years ago], 2 Co. xii. 2; add, 2 Tim. i. 9; iv. 21; Tit. i. 2; *τοῦ ἀριστοῦ*, Lk. xi. 38; *κατακλυσμοῦ*, Mt. xxiv. 38; *πρὸ τῆς μεταθέσεως*, Heb. xi. 5; *πρὸ καταβολῆς κόσμου*, Jn. xvii. 24; Eph. i. 4; 1 Pet. i. 20; *πρὸ πάντων*, prior to all created things, Col. i. 17; [πρὸ τούτων πάντων (Rec. ἀπάντ.), Lk. xxi. 12]; by a Hebraism, *πρὸ προσώπου* with the gen. of a thing is used of time for the simple *πρό* (W. § 65, 4 b.; [B. 319 (274)]), Acts xiii. 24 [(lit. before the face of his entering in)].

πρό with the gen. of a pers.: Jn. v. 7; x. 8 [not Tdf.];

Ro. xvi. 7; *οἱ πρό τινος*, those that existed before one, Mt. v. 12; with a pred. nom. added, Gal. i. 17. *πρό* with the gen. of an infin. that has the art., Lat. *ante quam* (*before, before that*) foll. by a fin. verb [B. § 140, 11; W. 329 (309)]: Mt. vi. 8; Lk. ii. 21; xxii. 15; Jn. i. 48 (49); xiii. 19; xvii. 5; Acts xxiii. 15; Gal. ii. 12; iii. 23. **c.** of superiority or pre-eminence [W. 372 (349)]: *πρὸ πάντων, above all things*, Jas. v. 12; 1 Pet. iv. 8. **d.** In Composition, *πρό* marks **a.** place: *προάλιον*; motion forward (Lat. *porro*), *προβάίνω, προβάλλω*, etc.; *before another who follows, in advance, προάγω, πρόδρομος, προπέμπω, προτρέχω*, etc.; *in public view, openly, πρόδηλος, πρόκειμαι*. **b.** time: *before this, previously, προαμαρτάνω*; in reference to the time of an occurrence, *beforehand, in advance, προβλέπω, προγνώσκω, προθέσμιος, προορίζω*, etc. **y.** superiority or preference: *προαιρέομαι*. [Cf. Herm. ad Vig. p. 658.]*

πρό-άγω; impf. *προήγον*; fut. *προάξω*; 2 aor. *προήγαγον*; fr. Hdt. down; **1.** trans. *to lead forward, lead forth*: *τινά*, one from a place in which he has lain hidden from view,—as from prison, *ἔξω*, Acts xvi. 30; [from Jason's house, Acts xvii. 5 L T Tr WH]; in a forensic sense, to bring one forth to trial, Acts xii. 6 [WH txt. *προσαγαγέων*]; with addition of *ἐπί* and the gen. of the pers. about to examine into the case, before whom the hearing is to be had, Acts xxv. 26 (*εἰς τὴν δίκην, Joseph. b. j. 1, 27, 2; εἰς ἐκκλησίαν τοὺς ἐν αὐτῇ γενομένους, antt. 16, 11, 7*). **2.** intrans. (see *ἄγω*, 4 [and cf. *πρό*, d. a.]), **a.** *to go before*: Lk. xviii. 39 [L mrg. *παράγει*]; opp. to *ἀκολουθέω*, Mt. xxi. 9 R G; Mk. xi. 9; foll. by *εἰς* with an acc. of place, Mt. xiv. 22; Mk. vi. 45; *εἰς κρίσιν*, 1 Tim. v. 24 (on which pass. see *ἐπακολουθέω*); ptep. *προάγων, preceding i. e. prior in point of time, previous*, 1 Tim. i. 18 [see *προφητεία* fin., and s. v. *ἐπί*, C. I. 2 g. γ. γγ. (but R. V. mrg. *led the way to*, etc.)]; Heb. vii. 18. *τινά*, to precede one, Mt. ii. 9; Mk. x. 32; and L T Tr WH in Mt. xxi. 9, [cf. Joseph. b. j. 6, 1, 6; B. § 130, 4]; foll. by *εἰς* with an acc. of place, Mt. xxvi. 32; xxviii. 7; Mk. xiv. 28; xvi. 7; *τινὰ εἰς τὴν βασιλείαν τοῦ θεοῦ*, to take precedence of one in entering into the kingdom of God, Mt. xxi. 31 [cf. B. 204 (177)]. **b.** *to proceed, go forward*: in a bad sense, *to go further than is right or proper*, i. q. *μὴ μένειν ἐν τῇ διδαχῇ*, to transgress the limits of true doctrine [cf. our colloq. ‘advanced’ (views, etc.) in a disparaging sense], 2 Jn. 9 L T Tr WH [but R. V. mrg. *taketh the lead*].*

πρό-αιρέω, -ῶ: by prose writ. fr. Hdt. [rather, fr. Thuc. 8, 90 fin. (in poetry, fr. Arstph. Thesm. 419)] down, *to bring forward, bring forth from one's stores*; Mid. *to bring forth for one's self, to choose for one's self before another i. e. to prefer; to purpose*: *καθὼς προαιρέται* (L T Tr WH the pf. *προήρηται*) *τῇ καρδίᾳ*, 2 Co. ix. 7.*

προ-αιτιάομαι, -ώματ: 1 aor. 1 pers. plur. *προητιασάμεθα*; *to bring a charge against previously* (i. e. in what has previously been said): *τινά* foll. by an infin. indicating the charge, Ro. iii. 9; where the prefix *πρό-* makes reference to i. 18–31; ii. 1–5, 17–29. Not found elsewhere.*

προ-ακούω: 1 aor. 2 pers. plur. *προηκούσατε*; *to hear*

before: *τὴν ἐλπίδα, the hoped for salvation, before its realization*, Col. i. 5 [where cf. Bp. Lightft.]. (Hdt., Xen., Plat., Dem., al.)*

προ-αμαρτάνω: pf. ptep. *προημαρτηκώς*; *to sin before*: *οἱ προημαρτηκότες*, of those who before receiving baptism had been guilty of the vices especially common among the Gentiles, 2 Co. xii. 21; xiii. 2; in this same sense also in Justin Martyr, apol. i. c. 61; Clem. Al. strom. 4, 12; cf. Lücke, Conjectanea Exeget. I. (Götting. 1837) p. 14 sqq. [but on the ref. of the *πρό-* see Meyer on 2 Co. II. cc. (R. V. *heretofore*)]. (Hdian. 3, 14, 18 [14 ed. Bekk.]; eccl. writ.)*

προ-άλιον, -ον, τό, (*πρό* and *αὐλή*), *fore-court, porch*: Mk. xiv. 68 [(cf. Pollux 1, 8, 77 and see *αὐλή*, 2)].*

προ-βάίνω: pf. ptep. *προβεβηκώς*; 2 aor. ptep. *προβάς*; fr. Hom. down; *to go forwards, go on*, [ef. *πρό*, d. a.]: prop. on foot, Mt. iv. 21; Mk. i. 19; trop. *ἐν ταῖς ἡμέραις προβεβηκώς*, advanced in age, Lk. i. 7, 18; ii. 36, (see *ἡμέρα*, fin.); *τὴν ἡλικίαν*, 2 Macc. iv. 40; vi. 18; Hdian. 2, 7, 7 [5 ed. Bekk.]; *τῇ ἡλικίᾳ*, Lys. p. 169, 37; [Diod. 12, 18]; *ταῖς ἡλικίαις*, Diod. 13, 89; [cf. L. and S. s. v. I. 2].*

προ-βάλλω; 2 aor. *προέβαλον*; fr. Hom. down; *to throw forward* [cf. *πρό*, d. a.]; of trees, *to shoot forth, put out*, sc. leaves; *to germinate*, [cf. B. § 130, 4; W. 593 (552)] (with *καρπόν* added, Joseph. antt. 4, 8, 19; Epict. 1, 15, 7): Lk. xxi. 30; *to push forward, thrust forward, put forward*: *τινά*, Aets xix. 33.*

προβατικός, -ή, -όν, (*πρόβατον*), *pertaining to sheep*: *ἡ προβατική*, sc. *πύλη* (which is added in Neh. iii. 1, 32; xii. 39, for *׀ נַצְתָּר נַעֲשֶׂה*), *the sheep-gate*, Jn. v. 2 [(W. 592 (551); B. § 123, 8); but some (as Meyer, Weiss, Milligan and Moulton, cf. Treg. mrg. and see Tdf. s. note ad loc.) would connect *προβ.* with the immediately following *κολυμβήθρα* (pointed as a dat.); see Tdf. u. s.; WH. App. ad loc. On the supposed locality see B. D. s. v. Sheep Gate (Sheep-Market)].*

προβάτιον, -ον, τό, (dimin. of the foll. word), *a little sheep*: Jn. xxi. [16 T Tr mrg. WH txt.], 17 T Tr WH txt. (Hippoer, Arstph., Plat.)*

πρό-βατον, -ον, τό, (fr. *προβάίνω*, prop. ‘that which walks forward’), fr. Hom. down, Sept. chiefly for *׀ נַצְתָּר*, then for *׀ נַעֲשֶׂה*, sometimes for *שְׁבֵךְ* and *כְּשֵׁךְ* (a lamb), prop. *any fourfooted, tame animal accustomed to graze, small cattle* (opp. to large cattle, horses, etc.), most com. *a sheep or a goat*; but esp. *a sheep*, and so always in the N. T.: Mt. vii. 15; x. 16; xii. 11 sq.; Mk. vi. 34; Lk. xv. 4, 6; Jn. ii. 14 sq.; x. 1–4, 11 sq.; Acts viii. 32 (fr. Is. liii. 7); 1 Pet. ii. 25; Rev. xviii. 13; *πρόβατα σφαγῆς*, sheep destined for the slaughter, Ro. viii. 36. metaph. *πρόβατα, sheep*, is used of the followers of any master: Mt. xxvi. 31 and Mk. xiv. 27, (fr. Zech. xiii. 7); of mankind, who as needing salvation obey the injunctions of him who provides it and leads them to it; so of the followers of Christ: Jn. x. 7 sq. 15 sq. 26 sq.; xxi. 16 [R G L Tr txt. WH mrg.], 17 [R G L WH mrg.]; Heb. xiii. 20; *τὰ πρόβατα ἀπολαύστα* (see *ἀπόλλυμι*, fin.), Mt. x. 6; xv. 24; *τὰ πρόβ.* in distinction from *τὰ ἐρίφια, are good men as distinguished fr. bad*, Mt. xxv. 33.

προβιβάζω: 1 aor. 3 pers. plur. *προβιβασαν*; 1 aor. pass. ptep. fem. *προβιβασθείσα*; 1. prop. to cause to go forward, to lead forward, to bring forward, drag forward: Acts xix. 33 R G [(fr. Soph. down)]. 2. metaph. i. q. *προτρέπω*, to incite, instigate, urge forward, set on; to induce by persuasion: Mt. xiv. 8 (*εἰς τι*, Xen. mem. 1, 5, 1; Plat. Prot. p. 328 b.; [in Dent. vi. 7 Sept. with an accus. of the thing (and of the pers.) i. q. to teach].)*

προβλέπω: to foresee (Ps. xxxvi. (xxxvii.) 13; Dion. Hal. antt. 11, 20); 1 aor. mid. ptep. *προβλεψάμενος*; to provide: *τι περὶ τίνος*, Heb. xi. 40 [W. § 38, 6; B. 194 (167)].*

προγνόμαι: pf. ptep. *προγεγούως*; to become or arise before, happen before, (so fr. Hdt. down [in Hom. (Il. 18, 525) to come forward into view]): *προγεγούτα ἀμαρτήματα*, sins previously committed, Ro. iii. 25.*

προγνώσκω: 2 aor. 3 pers. sing. *προέγνω*; pf. pass. ptep. *προεγνωσμένος*; to have knowledge of beforehand; *o foreknow*: sc. *ταῦτα*, 2 Pet. iii. 17, cf. 14, 16; *τινά*, Acts xxvi. 5; *οὓς προέγνω*, whom he (God) foreknew, sc. that they would love him, or (with reference to what follows) whom he foreknew to be fit to be conformed to the likeness of his Son, Ro. viii. 29 (*τῶν εἰς αὐτὸν [Χριστὸν] πιστεύειν προεγνωμένων*, Justin M. dial. c. Tr. c. 42; *προγνώσκει* [ό θεός] *τινας ἐκ μετανοίας σωθῆσεσθαι μέλλοντας*, id. apol. i. 28); *οὐ προέγνω*, whose character he clearly saw beforehand, Ro. xi. [1 Lehm. in br.], 2, (against those who in the preceding passages fr. Ro. explain *προγνώσκειν* as meaning to predestinate, cf. Meyer, Philippi, Van Hengel); *προεγνωσμένου*, sc. *ἐπὸν τοῦ θεοῦ* (foreknown by God, although not yet ‘made manifest’ to men), 1 Pet. i. 20. (Sap. vi. 14; viii. 8; xviii. 6; Eur., Xen., Plat., Hidian., Philostr., al.)*

πρόγνωστις, -εως, ἡ, (*προγνώσκω*); 1. foreknowledge: Judith ix. 6; xi. 19, (Plut., Leian., Hidian.). 2. forethought, pre-arrangement, (see *προβλέπω*): 1 Pet. i. 2; Acts ii. 23, [but cf. *προγνώσκω*, and see Mey. on Acts i. c.].*

πρόγνοος, -ου, δ, (*προγνόμαι*), born before, older: Hom. Od. 9, 221; plur. *ancestors*, Lat. *majores*, (often so by Grk. writ. fr. Pind. down): *ἀπὸ προγόνων*, in the spirit and after the manner received from (my) forefathers [cf. *ἀπό*, II. 2 d. aa. p. 59^a bot.], 2 Tim. i. 3; used of a mother, grandparents, and (if such survive) great-grandparents, 1 Tim. v. 4 [A. V. *parents*] (of surviving ancestors also in Plato, legg. 11 p. 932 init.).*

προγράφω: 1 aor. *προέγραψα*; 2 aor. pass. *προεγράψην*; pf. pass. ptep. *προγεγραμμένος*: 1. to write before (of time): Ro. xv. 4^o R G L txt. T Tr WH, 4^b Rec.; Eph. iii. 3; *οἱ πάλαι προγεγραμμ. εἰς τοῦτο τὸ κρίμα*, of old set forth or designated beforehand (in the Scriptures of the O. T. and the prophecies of Enoch) unto this condemnation, Jude 4. 2. to depict or portray openly [cf. *πρό*, d. a.]: *οἵς κατ' ὁφθαλμοὺς Ἰησοῦς Χριστὸς προεγράψῃ ἐν ὑμῖν* [but ἐν ὑμ. is dropped by G L T Tr WH] *ἐσταυρωμένος*, before whose eyes was portrayed the picture of Jesus Christ crucified (the attentive contemplation of which picture ought to have been a preventive against that

bewitchment), i. e. who were taught most definitely and plainly concerning the meritorious efficacy of the death of Christ, Gal. iii. 1. Since the simple *γράφειν* is often used of painters, and *προγράφειν* certainly signifies also to write before the eyes of all who can read (Plut. Demetr. 46 fin. *προγράφει τις αὐτὸν πρὸ τῆς σκηνῆς τὴν τοῦ Οἰδίποδος ἀρχήν*), I see no reason why *προγράφειν* may not mean to depict (paint, portray) before the eyes; [R. V. *openly set forth*]. Cf. Hofmann ad loc. [Farrar, St. Paul, ch. xxiv., vol. i. 470 note; al. adhere to the meaning to placard, write up publicly, see Bp. Lightf. ad loc.; al. al.; see Meyer].*

πρόδηλος, -ον, (πρό [d. a. and] δῆλος), openly evident, known to all, manifest: 1 Tim. v. 24 sq.; neut. foll. by *ὅτι*, Heb. vii. 14. [(From Soph. and Hdt. down).]*

προδίδωμι: 1 aor. 3 pers. sing. *προέδωκεν*; 1. to give before, give first: Ro. xi. 35 (Xen., Polyb., Aristot.). 2. to betray: Aeschyl., Hdt., Eur., Plat., al.; *τὴν πατρίδα*, 4 Macc. iv. 1.*

προδότης, -ου, δ, (*προδίδωμι*, 2), a betrayer, traitor: Lk. vi. 16; Acts vii. 52; 2 Tim. iii. 4. (From [Aeschyl.], Hdt. down; 2 Macc. v. 15; 3 Macc. iii. 24.)*

πρόδρομος, -ον, δ, ἡ, (*προτρέχω, προδραμεῖν*), a forerunner (esp. one who is sent before to take observations or act as spy, a scout, a light-armed soldier; Aeschyl., Hdt., Thuc., Polyb., Diod., Plut., al.; cf. Sap. xii. 8); one who comes in advance to a place whither the rest are to follow: Heb. vi. 20.*

προεῖδον, [fr. Hom. down], 2 aor. of the verb *προοράω*, to foresee: Acts ii. 31 [(here WII *προιδάω* without diaeresis; cf. I, ε fin.)]; Gal. iii. 8.*

προεῖπον [2 aor. act. fr. an unused pres. (see εἰπον, init.)], 1 pers. plur. *προείπομεν* (1 Th. iv. 6 Grsb.), *προείπαμεν* (ibid. R L T Tr WH [see WII. App. p. 164]); pf. *προείρηκα*; pf. pass. *προείρημαι* (see εἰπον, p. 181^a top); fr. Hom. [(by tmesis); Hdt. and Plat.] down; to say before; i. e. a. to say in what precedes, to say above: foll. by *ὅτι*, 2 Co. vii. 3; foll. by direct disc., [Heb. iv. 7 L T Tr WH txt.]; x. 15 [Rec.]. b. to say before i. e. heretofore, formerly: foll. by *ὅτι*, 2 Co. xiii. 2; Gal. v. 21; foll. by direct disc., Gal. i. 9; [Heb. iv. 7 WII mrg.]; *καθὼς προείπαμεν ὑμῖν*, 1 Th. iv. 6; [in the passages under this head (exc. Gal. i. 9) some would give προ- the sense of openly, plainly, (cf. R. V. mrg.)]. c. to say beforehand i. e. before the event; so used in ref. to prophecies: τι, Acts i. 16; τὰ ῥήματα τὰ προειρημένα ὑπὸ τίνος, Jude 17; 2 Pet. iii. 2; *προείρηκα ὑμῖν πάντα*, Mk. xiii. 23; sc. αὐτό, Mt. xxiv. 25; foll. by direct discourse, Ro. ix. 29.*

προείρηκα, see *προείπον*.

προελπίζω: pf. ptep. acc. plur. *προηλπικότας*; to hope before: *ἐν τινι*, to repose hope in a person or thing before the event confirms it, Eph. i. 12. (Posidipp. ap. Athen. 9 p. 377 c., Dexipp., Greg. Nyss.)*

προενάρχομα: 1 aor. *προενηρξάμην*; to make a beginning before: 2 Co. viii. 6; τι, ib. 10 [here al. render ‘to make a beginning before others,’ ‘to be the first to make a beginning’ (cf. Meyer ad loc.)]. Not found elsewhere.*

προ-επ-αγγέλλω: 1 aor. mid. *προεπηγγειλάμην*; pf. ptc. *προεπηγγελμένος*; *to announce before* (Dio Cass.); mid. *to promise before*: *τι*, Ro. i. 2, and L T Tr WH in 2 Co. ix. 5, ([Arr. 6, 27, 1]; Dio Cass. 42, 32; 46, 40).*

προέρχομαι: impf. *προηρχόμην*; fut. *προείνσθομαι*; 2 aor. *προήλθον*; fr. Hdt. down; 1. *to go forward, go on*: *μικρόν*, a little, Mt. xxvi. 39 [here T Tr WH mrg. *προσελθών* (q. v. in a.)]; Mk. xiv. 35 [Tr WH mrg. *προσελθόντων*]; w. an acc. of the way, Acts xii. 10 (Xen. Cyr. 2, 4, 18; Plato, rep. 1 p. 328 e.; 10 p. 616 b.). 2. *to go before; i.e.* a. *to go before, precede, (locally; Germ. vorangehen): ἐνώπιόν τινος*, Lk. i. 17 [(*ἔμπροσθεν τινος*, Gen. xxxiii. 3), VII mrg. *προσέρχ*. q. v. in a.]; *τινός, to precede one*, Lk. xxii. 47 Rec. [(*Judith* ii. 19)]; *τινά*, ibid. G L T Tr WH (not so construed in prof. writ.; cf. B. 144 (126); Fritzsche, Ep. ad Rom. iii. p. 70; [W. § 52, 4, 13]); but in Lat. we find *antecedere, anteire, praetire, aliquem*, and in Grk. writ. *προθεῖν τινα*; see *προηγέομαι*); *to outgo, outstrip, (Lat. praecurrere, antevertere aliquem*; for which the Greeks say *φθάνειν τινά*), Mk. vi. 33. b. *to go before, i.e. (set out) in advance of another* (Germ. *vorausgehen*): Acts xx. 5 [Tr WH txt. *προσελθόντων*]; *εἰς* [L Tr *πρὸς*] *ὑμᾶς, unto* (as far as to) *you*, 2 Co. ix. 5; *ἐπὶ τὸ πλοῖον, to the ship*, Acts xx. 13 [Tr WH mrg. *προσελθόντες*].*

προ-ετοιμάζω: 1 aor. *προητοίμαστα*; *to prepare before, to make ready beforehand*: *ἀ προητοίμασεν εἰς δόξαν*, i. e. for whom he appointed glory beforehand (i. e. from eternity), and accordingly rendered them fit to receive it, Ro. ix. 23; to prepare beforehand in mind and purpose, i. e. to decree, Eph. ii. 10, where *οἵς* stands by attraction for *ἃ* [cf. W. 149 (141); B. § 143, 8]. (Is. xxviii. 24; Sap. ix. 8; Hdt., Philo, Joseph., Plut., Geop., al.)*

προ-εναγγελίζομαι: 1 aor. 3 pers. sing. *προενηγγελίσατο*; *to announce or promise glad tidings beforehand* (viz. before the event by which the promise is made good): Gal. iii. 8. (Philo de opif. mund. § 9; mutat. nom. § 29; Byzant. writ.)*

προ-έχω [(fr. Hom. down)]: pres. mid. 1 pers. plur. *προέχομεθα*; *to have before or in advance of another, to have pre-eminence over another, to excel, to surpass*; often so in prof. auth. fr. [Soph. and] Hdt. down; mid. *to excel to one's advantage* (cf. Kühner § 375, 1); *to surpass in excellences which can be passed to one's credit*: Ro. iii. 9; it does not make against this force of the middle in the present passage that the use is nowhere else met with, nor is there any objection to an interpretation which has commended itself to a great many and which the context plainly demands. [But on this difficult word see esp. Jas. Morison, Crit. Expos. of the Third Chap. of Rom. p. 93 sqq.; Gifford in the 'Speaker's Com.' p. 96; W. § 38, 6; § 39 fin., cf. p. 554 (516).]*

προ-ηγέομαι, -οῦμαι; *to go before and show the way, to go before and lead, to go before as leader*, (Hdt. 2, 48; often in Xen.; besides in Arstph., Polyb., Plut., Sept., al.): *τῷ τυμῇ ἀλλήλους προηγούμενοι*, one going before another as an example of deference [A. V. *in honor preferring one another* (on the dat. cf. W. § 31, 6 a.)], Ro.

xii. 10. The Grk. wrt. connect this verb now with the dat. (Arstph. Plut. 1195; Polyb. 6, 53, 8; etc.), now with the gen. (Diod. 1, 87); see *προέρχομαι*, 2 a.*

πρόθεστις, -εως, ἡ, (προτίθημι); 1. *the setting forth of a thing, placing of it in view*, (Plat., Dem., Plut.); *οἱ ἄρτοι τῆς προθέσεως* (Vulg. *panes propositionis*), *the show-bread*, Sept. for *לְחֵם הַפָּנִים* (Ex. xxxv. 13; xxxix. 18 (xxxviii. 36); 1 K. vii. 48 (34)), and *לְחֵם הַפְּנִיר* (1 Chr. ix. 32; xxiii. 29); twelve loaves of wheaten bread, corresponding to the number of the tribes of Israel, which loaves were offered to God every Sabbath, and, separated into two rows, lay for seven days upon a table placed in the sanctuary or anterior portion of the tabernacle, and afterwards of the temple (cf. Winer, RWB. s. v. Schaubrode; Roskoff in Schenkel v. p. 213 sq.; [Edersheim, The Temple, ch. ix. p. 152 sqq.; BB. DD.]): Mt. xii. 4; Mk. ii. 26; Lk. vi. 4, (*οἱ ἄρτοι τοῦ προσώπου*, sc. θεοῦ, Neh. x. 33; *ἄρτοι ἐνώπιοι*, Ex. xxv. 29); *ἡ πρόθεσις τῶν ἄρτων*, (the rite of) the setting forth of the loaves, Heb. ix. 2. 2. *a purpose* (2 Mace. iii. 8; [Aristot.], Polyb., Diod., Plut.): Acts xxvii. 13; Ro. viii. 28; ix. 11; Eph. i. 11; iii. 11; 2 Tim. i. 9; iii. 10; *τὴ προθέσει τῆς καρδίας*, with purpose of heart, Acts xi. 23.*

προ-θέσμιος, -α, -ον, (*πρό* [q. v. in d. β.] and *θεσμός* fixed, appointed), *set beforehand, appointed or determined beforehand, pre-arranged*, (Leian. Nigr. 27); *ἡ προθεσμία*, se. *ἡμέρα, the day previously appointed*; univ. *the pre-appointed time*: Gal. iv. 2. (Lys., Plat., Dem., Aeschin., Diod., Philo — cf. Siegfried, Philo p. 113, Joseph., Plut., al.; eccles. writ.; cf. Kypke and Hilgenfeld on Gal. l. c.)*

προθυμία, -ας, ἡ, (πρόθυμος), fr. Hom. down; 1. *zeal, spirit, eagerness*; 2. *inclination; readiness of mind*: so Acts xvii. 11; 2 Co. viii. 11 sq. 19; ix. 2.*

πρόθυμος, -ον, (*πρό* and *θυμός*), fr. [Soph. and] Hdt. down, *ready, willing*: Mt. xxvi. 41; Mk. xiv. 38; neut. *τὸ πρόθυμον*, i. q. *ἡ προθυμία*: Ro. i. 15, as in Thuc. 3, 82; Plat. legg. 9 p. 859 b.; Eur. Med. vs. 178; Joseph. antt. 4, 8, 13; Hdian. 8, 3, 15 [6 ed. Bekk.] (on which cf. Irmisch); 3 Mace. v. 26.*

προθύμως, adv., fr. Hdt. and Aeschyl. down, *willingly, with alacrity*: 1 Pet. v. 2.*

πρότιμος, see *πρώτημος*.

προ-τίτημι: 2 aor. inf. *προτίθημι*; pf. ptc. *προεστώς*; pres. mid. *προτίθαμαι*; fr. Hom. Il. 4, 156 down; 1. in the trans. tenses to *set or place before; to set over*. 2. in the pf. plpf. and 2 aor. act. and in the pres. and impf. mid. a. *to be over, to superintend, preside over*, [A. V. *rule*], (so fr. Hdt. down): 1 Tim. v. 17; with a gen. of the pers. or thing over which one presides, 1 Th. v. 12; 1 Tim. iii. 4 sq. 12. b. *to be a protector or guardian; to give aid*, (Eur., Dem., Aeschin., Polyb.): Ro. xi. 8 [(al. with A. V. *to rule*; cf. Fritzsche ad loc.; Stuart, Com. excurs. xii.)]. c. *to care for, give attention to*. w. a gen. of the thing, *καλῶν ἔργαν*, Tit. iii. 8, 14; for exx. fr. prof. writ. see Kypke and Lösner; [some (cf. R. V. mrg.) would render these two exx. *profess honest occu-*

pations (see ἔργον, 1); but cf. ἔργον, 3 p. 248^b mid. and Field, *Otium Norv.* pars iii. ad l. c.].*

προ-καλέω, -ῶ: pres. mid. ptep. προκαλούμενος; *to call forth* [cf. πρό, d. a.]; Mid. *to call forth to one's self*, esp. *to challenge* to a combat or contest with one; often so fr. Hom. down; hence to *provoke*, *to irritate*: Gal. v. 26 [(εἰς ὡμότητα κ. ὄργην, Hidian. 7, 1, 11, 4 ed. Bekk.)].*

προ-κατ-αγγέλλω: 1 aor. προκατήγγειλα; pf. pass. ptep. προκατηγγελμένος; *to announce beforehand* (that a thing will be): of prophecies, — foll. by an acc. with inf. Acts iii. 18; τί, Acts iii. 24 Rec.; περὶ τίνος, Acts vii. 52. To *pre-announce* in the sense of *to promise*: τί, pass. 2 Co. ix. 5 Rec. (Joseph. antt. i, 12, 3; 2, 9, 4; eccles. writ.)*

προ-κατ-αρτίζω: 1 aor. subjunc. 3 pers. plur. προκαταρτίσωτι; *to prepare* [A. V. *make up*] beforehand: τί, 2 Co. ix. 5. (Hippocr.; eccles. writ.)*

πρό-κειμα; (*πρό* [q. v. d. a.] and *κείμα*); fr. Hom. down; 1. prop. *to lie or be placed before* (a person or thing), or *in front* (often so in Grk. writ.). 2.

to be set before, i. e. a. *to be placed before the eyes*, *to lie in sight*; *to stand forth*: with a pred. nom., δέγμα, as an example, Jude 7 (*καλὸν ὑπόδειγμά σοι πρόκειται*, Joseph. b. j. 6, 2, 1). b. i. q. *to be appointed, destined*: προκειμένη ἐλπίς, the hope open to us, offered, given, Heb. vi. 18; used of those things which by any appointment are destined to be done, borne, or attained by any one; so προκειμένος ἀγών, Heb. xii. 1; προκειμ. χαρά, the destined joy (see ἀντί, 2 b.), ibid. 2 (the phrase τὰ ἀθλα προκεισθαι occurs often in prof. writ. fr. Hdt. down; cf. Bleek, Br. an die Heb. ii. 2 p. 268 sqq.). c. *to be there, be present, be at hand*, (so that it can become actual or available): 2 Co. viii. 12.*

προ-κηρύσσω: 1 aor. ptep. προκηρύξας; pf. pass. ptep. προκηρυγμένος; 1. *to announce or proclaim by herald beforehand* (Xen. resp. Lac. 11, 2; Isae. p. 60, 2; Polyb., Joseph., Plut., al.). 2. univ. *to announce beforehand* (of the herald himself, Soph. El. 684): Ἰησοῦν Χριστόν, i. e. his advent, works, and sufferings, pass. Acts iii. 20 Rec.; τί, Acts xiii. 24 (*Ἔρεμίας τὰ μέλλοντα τῆς πόλεως δεινὰ προεκήρυξεν*, Joseph. antt. 10, 5, 1).*

προ-κοπή, -ῆς, ἥ, (*προκόπτω*, q. v.), *progress, advancement*: Phil. i. 12, 25; 1 Tim. iv. 15. (Polyb., Diod., Joseph., Philo, al.; rejected by the Atticists, cf. Phrynic. ed. Lob. p. 85; [Sir. li. 17; 2 Macc. viii. 8].)*

προ-κόπτω: impf. προέκοπτον; fut. προκόψω; 1 aor. προέκοψα; *to beat forward*; 1. *to lengthen out by hammering* (as a smith forges metals); metaph. *to promote, forward, further*: Hdt., Eur., Thuc., Xen., al. 2. fr. Polyb. on intransitively [cf. B. 145 (127); W. 251 (236)], *to go forward, advance, proceed*; of time: ἡ νὺξ προέκοψεν, the night is advanced [A. V. *is far spent*], (day is at hand), Ro. xiii. 12 (Joseph. b. j. 4, 4, 6; [*προκόπτουση τῆς ὥρας*] Charit. 2, 3, 3 [p. 38, 1 ed. Reiske; τὰ τῆς νυκτός, ib. 2, 3, 4]; ἡ ἡμέρα προκόπτει. Just. Mart. dial. c. Tryph. p. 277 d.; Lat. *procedere* is used in the same way, Livy 28, 15; Sallust. Jug. 21, 52, 109). metaph. *to increase, make progress*: with a dat. of the thing in which one grows, Lk. ii. 52 [not Tdf.] (Diod. 11, 87);

ἐν with a dat. of the thing, ibid. Tdf.; Gal. i. 14, (Diod. [excerpt. de virt. et vitiis] p. 554, 69; Antonin. 1, 17); ἐπὶ πλεῖστον, further, 2 Tim. iii. 9 (Diod. 14, 98); ἐπὶ πλεῖστον ἀστεβέλας, 2 Tim. ii. 16; ἐπὶ τῷ χεῖρον, will grow worse, i. e. will make progress in wickedness, 2 Tim. iii. 13 (*τῶν Ἱεροσολύμων πάθη προύκοπτε καθ' ἡμέραν ἐπὶ τῷ χεῖρον*, Joseph. b. j. 6, 1, 1).*

πρό-κριμα, -τος, τό, (*πρό* and *κρίμα*), *an opinion formed before the facts are known, a pre-judgment, a prejudice*, (Vulg. *praejudicium*): 1 Tim. v. 21 (anonim. in Suidas s. v.); [Athan. apol. c. Arian. 25 (i. 288 a. ed. Migne); Justinian cod. 10, 11, 8, § ε)].*

προ-κυρώ, -ῶ: pf. pass. ptep. προκεκυρωμένος; *to sanction, ratify, or establish beforehand*: Gal. iii. 17. ([Euseb. praep. evang. 10, 4 (ii. p. 70, 3 ed. Heinichen)]; Byzant. writ.)*

προ-λαμβάνω; 2 aor. προελαβον; 1 aor. pass. subjunc. 3 pers. sing. προληφθῆ [*-λημφθῆ* L T Tr WH; see s. v. M, μ]; fr. Hdt. down; 1. *to take before*: τί, 1 Co. xi. 21. 2. *to anticipate, to forestall*: προελαβε μυρίσαι, she has anticipated the anointing, [*hath anointed beforehand*], Mk. xiv. 8; cf. Meyer ad loc.; W. § 54, 4. 3. *to take one by forestalling* (him i. e. before he can flee or conceal his crime), i. e. *surprise, detect*, (Sap. xvii. 16): τινὰ ἐν παραπτώματι, pass. Gal. vi. 1; cf. Winer, Ep. ad Gal. i. e.*

προ-λέγω; impf. προέλεγον; *to say beforehand, to predict*, (so fr. Aeschyl. and Hdt. down): 2 Co. xiii. 2; Gal. v. 21; 1 Th. iii. 4; [some (see R. V. mrg.) would give προ- the sense of *plainly* in all these exx.; cf. L. and S. s. v. II. 2, and see πρό, d. a. fin.].*

προ-μαρτύρομαι; 1. *antetor* (in the old lexicons). 2. *to testify beforehand*, i. e. *to make known by prediction*: 1 Pet. i. 11; so also [Basil. Seleuc. 32 a. (Migne vol. lxxxv.) and] by Theodorus Metochita (c. 75, mise. p. 504) — a writ. of the fourteenth century.*

προ-μελετάω, -ῶ; *to mediate beforehand*: Lk. xxi. 14 (Arstph., Xen., Plato).*

προ-μεριμνάω; *to be anxious beforehand*: Mk. xiii. 11 (Clem. Alex. strom. 4, 9, 72; [Hippol. ref. haer. 6, 52 p. 330, 69; 8, 15 p. 432, 3]).*

προ-νοέω, -ῶ; pres. mid. προνοῦμαι; fr. Hom. down; 1. *to perceive before, foresee*. 2. *to provide, think of beforehand*: τινός (see Matthiae § 348, vol. ii. p. 821 [but cf. § 379 p. 862]; Kühner § 419, 1 b. ii. p. 325; [Jelf § 496]; W. § 30, 10 c.), *to provide for one*, 1 Tim. v. 8 (where T Tr txt. WH mrg. προνοεῖται); περὶ τίνος, Sap. vi. 8. Mid. with an acc. of the thing, i. q. *to take thought for, care for a thing*: Ro. xii. 17; 2 Co. viii. 21 (where L T Tr WH have adopted προνοοῦμεν).*

πρόνοια, -ας, ἥ, (*πρόνοος*), fr. [Aeschyl., Soph.], Hdt. down, *forethought, provident care*: Acts xxiv. 2 (3) [A. V. *providence*]; ποιοῦμαι πρόνοιάν τίνος, *to make provision for a thing* (see ποιέω, I. 3 p. 526* top), Ro. xiii. 14.*

προ-οράω, -ῶ; pf. ptep. προσωράκω; impf. mid. (Acts ii. 25) *πρωρώμην*, and without augm. (see δροιάω, init.) προοράμην L T Tr WH; fr. Hdt. down; 1. *to see before* (whether as respects place or time): τινά, Acts

xxi. 29. 2. Mid. (rare use) *to keep before one's eyes*: metaph. *τινά*, with *ἐνώπιόν μου* added, *to be mindful of one always*, Acts ii. 25 fr. Ps. xv. (xvi.) 8.*

προ-ορίζω: 1 aor. *προώρισα*; 1 aor. pass. ptcip. *προορισθέντες*; *to predetermine, decide beforehand*, Vulg. [exc. in Acts] *praedestino*, [R. V. *to foreordain*]: in the N. T. of God decreeing from eternity, foll. by an acc. with the inf. Acts iv. 28; *τι*, with the addition of *πρὸ τῶν αἰώνων*, 1 Co. ii. 7; *τινά*, with a pred. acc., *to foreordain, appoint beforehand*, Ro. viii. 29 sq.; *τινά εἰς τι*, one to obtain a thing, Eph. i. 5; *προορισθέντες* sc. *κληρωθῆναι*, Eph. i. 11. (Heliod. and eccl. writ. [Ignat. ad Eph. tit.])*

προ-πάσχω: 2 aor. ptcip. *προπάσθοντες*; *to suffer before*: 1 Th. ii. 2. (Hdt., Soph., Thuc., Plat., al.)*

προ-πάτωρ, -ορος, δ̄, (πατήρ), a forefather, founder of a family or nation: Ro. iv. 1 L T Tr WH. (Pind., Hdt., Soph., Eur., Plat., Dio Cass. 44, 37; Leian., al.; Plut. consol. ad Apoll. c. 10; Joseph. antt. 4, 2, 4; b. j. 5, 9, 4, Ev. Nicod. 21. 24. 25 sq.; eccl. writ.)*

προ-πέμπω: impf. *προεπεμπον*; 1 aor. act. *προέπεμψα*; 1 aor. pass. *προεπέμφθη*; fr. Hom. down; 1. *to send before*. 2. *to send forward, bring on the way, accompany or escort*: *τινά*, 1 Co. xvi. 6, 11, [al. associate these exx. with the group at the close]; with *ἔκει* (for *ἔκεισε*) added, Ro. xv. 24; *εἰς* with an acc. of place, Acts xx. 38; 2 Co. i. 16 [here R. V. *set forward* (see below)]; *ἔως ἔξω τῆς πόλεως*, Acts xxi. 5. to set one forward, fit him out with the requisites for his journey: Acts xv. 3 [al. associate this ex. with the preceding]; Tit. iii. 13; 3 Jn. 6; 1 Mace. xii. 4, cf. 1 Esdr. iv. 47.*

προπετής, -ές, (πρό and πέτω i. e. πίπτω); 1. *falling forwards, headlong, sloping, precipitous*: Pind. Nem. 6, 107; Xen. r. eq. 1, 8; al. 2. *precipitate, rash, reckless*: Acts xix. 36; 2 Tim. iii. 4, (Prov. x. 14; xiii. 3; Sir. ix. 18; Clem. Rom. 1 Cor. 1, 1; and often in Grk. writ.)*

προ-πορεύω: 1 fut. mid. *προπορεύσομαι*; *to send before*, *to make to precede*, (Ael. nat. an. 10, 22 [var.]); mid. *to go before, to precede*, [see πρό, d. a.]: *τινός* (on which gen. see W. § 52, 2 c.), *to go before one*, of a leader, Acts vii. 40; *πρὸ προσώπου τινός* (after the Hebr., Ex. xxxii. 34; Deut. iii. 18; ix. 3), of a messenger or a herald, Lk. i. 76; (of the van of an army, 1 Mace. ix. 11; Xen. Cyr. 4, 2, 23; Polyb.). [Cf. *ἔρχομαι*, fin.]*

πρός, a preposition, i. q. Epic *προτὶ*, from *πρό* and the adverbial suffix *τὶ*, (cf. the German *vor . . . hin* [Curtius § 381]); it is joined

I. with the ACCUSATIVE, *to, towards*, Lat. *ad*, denoting direction towards a thing, or position and state looking towards a thing (W. § 49 h. p. 404 (378)); it is used

1. of the goal or limit towards which a movement is directed: *πρός τινα* or *τι*, a. prop. after verbs of going, departing, running, coming, etc.: *ἄγω*, Jn. xi. 15; *ἀναβαίνω*, Mk. vi. 51; Jn. xx. 17; Acts xv. 2; *ἀνακάμπτω*, Mt. ii. 12; Acts xviii. 21; *ἀνέρχομαι*, Gal. i. 17 [L Tr mrg. *ἀπέρχω*]; *ἀπέρχομαι*, Mt. xiv. 25 [Rec.]; Mk. iii. 13, etc.; *πρὸς έαυτόν*, to his house, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.; Tr reads

πρ. αὐτόν; some connect the phrase w. *θαυμάζω* (see 2 b. below)]; Jn. xx. 10 [T Tr *αὐτόν*, WH *αὐτόν*. (cf. s. v. *αὐτόν* sub fin.)]; *γίνεσθαι πρός τινα*, to come to one, 1 Co. ii. 3; xvi. 10; *διαπεράω*, Lk. xvi. 26; *Ἔγγιζω*, Mk. xi. 1; Lk. xix. 29; *εἰσέρχομαι*, Mk. vi. 25; Lk. i. 28; Acts x. 3; [*πρὸς τ. Λυδίαν*, *into the house of L.* Acts xvi. 40 (Rec. *εἰς τ.*)]; etc.; Rev. iii. 20; *εἰσπορεύομαι*, Acts xxviii. 30; *ἐκπορεύομαι*, Mt. iii. 5; Mk. i. 5; *ἔξερχομαι*, Jn. xviii. 29, 38; 2 Co. viii. 17; Heb. xiii. 13; *ἐπιστρέφω*, to turn (one's self), Acts ix. 40; 2 Co. iii. 16; 1 Th. i. 9; *ἐπισυνάγεσθαι*, Mk. i. 33; *ἔρχομαι*, Mt. iii. 14; vii. 15, and often; *ἥκω*, Jn. vi. 37; Acts xxviii. 23 [Rec.]; *καταβαίνω*, Acts x. 21; xiv. 11; Rev. xii. 12; *μεταβαίνω*, Jn. xiii. 1; *δρθρίζω*, Lk. xxi. 38; *παραγίνομαι*, Mt. iii. 13; Lk. vii. 4, 20; viii. 19; xi. 6; [xxii. 52 Tdf.]; *πορεύομαι*, Mt. x. 6; Lk. xi. 5; Jn. xiv. 12, etc.; *συνάγεσθαι*, Mt. xiii. 2; xxvii. 62; Mk. iv. 1; vi. 30; vii. 1; *συντρέχων*, Acts iii. 11; *ὑπάγω*, Mt. xxvi. 18; Mk. v. 19; Jn. vii. 33; xiii. 3; xvi. 5, 10, 16 [T Tr WH om. L br. the cl.], 17; *κατευθύνειν τὴν ὁδόν*, 1 Th. iii. 11; also after [kindred] nouns: *εἰσοδος*, 1 Th. i. 9; ii. 1; *προσαγωγή*, Eph. ii. 18. after verbs of moving, leading, sending, drawing, bringing, directing: *ἄγω*, Mk. xi. 7 [R L]; Lk. xviii. 40; Jn. i. 42 (43); [xviii. 13 L T Tr WH]; Acts ix. 27, etc.; *ἀπάγω*, Mt. xxvi. 57 [R. V. *to the house of C.* (cf. Acts xvi. 40 above)]; Mk. xiv. 53; Jn. xviii. 13 [RG]; Acts xxiii. 17; 1 Co. xii. 2; [*ἔξαγω* *ἔως πρός* (see *ἔως*, II. 2 c.), Lk. xxiv. 50 L txt. T Tr WH]; *καταπύρω*, Lk. xii. 58; *ἀρπάζω*, Rev. xii. 5; *ἔλκω*, Jn. xii. 32; *παραλαβάνω*, Jn. xiv. 3; *φέρω*, Mk. i. 32; ix. 17, 19, 20; [xi. 7 T Tr WH]; *πέμπω*, Lk. vii. 6 [not T WH], 19; Acts xxv. 21 [L T Tr WH *ἀναπ.*], etc. (see *πέμπω*); *ἀναπέμπω*, Lk. xxiii. 7, 15; *ἀποστέλλω*, Mt. xxiii. 34, etc. (see *ἀποστέλλω*, 1 b. and d.); *στρέφομαι*, Lk. vii. 44; xxiii. 28. after verbs of falling: *πίπτειν πρὸς τὸν πόδα τινός*, Mk. v. 22; vii. 25; [Acts v. 10 L T Tr WH]; Rev. i. 17. after other verbs and substantives with which the idea of direction is connected: as *ἐπιστολὴ πρός τινα*, Acts ix. 2; xxiii. 5; 2 Co. iii. 1; *ἐντολή*, Acts xvii. 15; *ἀνάδειξις*, Lk. i. 80; *κάμπτω τὰ γόνατα*, Eph. iii. 14; *ἐκπετάννυμι τὰς χεῖρας*, Ro. x. 21 (fr. Is. lxv. 2); *πρόσωπον πρὸς πρόσωπον*, face (turned) to face, i. e. in immediate presence, 1 Co. xiii. 12 (after the Hebr., Gen. xxxii. 30; Judges vi. 22); *στόμα πρὸς στόμα*, mouth (turned) to mouth, i. e. in each other's presence, 2 Jn. 12; 3 Jn. 14, (see *στόμα*, 1); *λαλεῖν πρὸς τὸ οὖς*, the mouth being put to the ear, Lk. xii. 3. after verbs of adding, joining to: *προστίθεναι τινὰ πρὸς τὸν πατέρας*, *to lay one unto*, i. e. bury him by the side of, *his fathers*, Acts xiii. 36 (after the Hebr., 2 K. xxii. 20; Judg. ii. 10); *θάπτειν τινὰ πρός τινα*, Acts v. 10. after verbs of saying (because speech is directed towards some one), invoking, swearing, testifying, making known: w. an acc. of the pers., *ἀνοίγω τὸ στόμα*, 2 Co. vi. 11; *εἶπον*, Lk. i. 13, and very often by Luke; Jn. iv. 48; vii. 3, etc.; Heb. i. 13; *λαλέω*, Lk. i. 19, 55; ii. 18, etc.; 1 Th. ii. 2; Heb. v. 5; xi. 18; *λέγω*, Lk. v. 36, etc.; Jn. ii. 3; iv. 15, etc.; Heb. vii. 21; *φημί*, Lk. xxii. 70; Acts ii. 38 [R G]; x. 28, etc.; *διαλέγομαι*, Acts xxiv. 12; *ἀποκρινομαι*, Lk

iv. 4; Acts iii. 12; δέομαι, Acts viii. 24; βοάω, Lk. xviii. 7 [R GL]; αἴρειν φωνήν, Acts iv. 24; εὔχομαι, 2 Co. xiii. 7; ὅμηροι, Lk. i. 73; μαρτύρις εἶμι, Acts xiii. 31; xxii. 15; δημηγορέω, Acts xlii. 21; κατηγορέω, to accuse to, bring, as it were, to the judge by accusation, Jn. v. 45; ἐμφανίσω, [Acts xxiii. 22; γνωρίζεται, be made known unto, Phil. iv. 6. also after [kindred] substantives [and phrases]: ἀπολογία, addressed unto one, Acts xxii. 1; λόγος, 2 Co. i. 18; λόγος παρακλήσεως, Acts xiii. 15; ὁ λόγος γίνεται πρός τινα, Jn. x. 35 (Gen. xv. 1, 4; Jer. i. 2, 11; xiii. 8; Ezek. vi. 1; Hos. i. 1); γίνεται φωνή, Acts vii. 31 Rec.; x. 13, 15; γίνεται ἐπαγγελία, Acts xiii. 32 and Rec. in xxvi. 6 [where L T Tr WH εἰσ]; προσευχή, Ro. xv. 30; δέσις, Ro. x. 1; προσφέρειν δέσησις, Heb. v. 7. πρὸς ἀλλήλους after ἀντιβάλλειν λόγους, Lk. xxiv. 17; διαλατεῖν, Lk. vi. 11; διαλέγεσθαι, Mk. ix. 34; διαλογίζεσθαι, Mk. viii. 16; εἰπεῖν, Lk. ii. 15 [(L mrg. T WH λαλεῖν)]; xxiv. 32; Jn. xvi. 17; xix. 24; λέγειν, Mk. iv. 41; Lk. viii. 25; Jn. iv. 33; Acts xxviii. 4; ὄμιλειν, Lk. xxiv. 14; συλλαλεῖν, Lk. iv. 36. πρὸς ἑαυτούς i. q. πρὸς ἀλλήλους: after συζητεῖν, Mk. i. 27 [T WH txt. read simply ἀντός (as subj.)]; ix. 16; Lk. xxii. 23; εἰπεῖν, Mk. xii. 7; Jn. xii. 19; λέγειν, Mk. xvi. 3; ἀγανακτεῖν, [R. V. had indignation among themselves, saying], Mk. xiv. 4 T WH (cf. Tr); see 2 b. below.

b. of a time drawing towards a given time [cf. f. below]: πρὸς ἐσπέραν ἐστίν, towards evening, Lk. xxiv. 29 (Gen. viii. 11; Zech. xiv. 7; Plato de rep. 1 p. 328 a.; Joseph. antt. 5, 4, 3; πρὸς ἡμέραν, Xen. anab. 4, 5, 21; Plato, conviv. p. 223 c.); [πρὸς σάββατον, Mk. xv. 42 L Tr txt.]. c. metaph. of mental direction, with words denoting desires and emotions of the mind, to, towards: ἐνδεικνύειν πράντητα, Tit. iii. 2; μακροθυμέν, 1 Th. v. 14; ἥπιος, 2 Tim. ii. 24; ἔχθρα, Lk. xxiii. 12; πεποίθησιν ἔχειν, 2 Co. iii. 4; [ἔλπιδα ἔχ. Acts xxiv. 15 Tdf.]; πίστις, 1 Th. i. 8; παρρησία, 2 Co. vii. 4; 1 Jn. iii. 21; v. 14; with verbs signifying the mode of bearing one's self towards a pers., ἐργάζεσθαι τὸ ἀγαθόν, Gal. vi. 10; ποιεῖν τὰ αὐτά, Eph. vi. 9 (Xen. mem. 1, 1, 6). of a hostile direction, against; so after ἀνταγωνίζεσθαι, Heb. xii. 4; στῆναι, Eph. vi. 11; λακτίζειν, Acts ix. 5 Rec.; xxvi. 14, (see κέντρον, 2); πάλη, Eph. vi. 12; μάχεσθαι, Jn. vi. 52; διακρίνομαι, Acts xi. 2; γογγυστός, Acts vii. 1; βλασφημία, Rev. xiii. 6; πικραίνεσθαι, Col. iii. 19; ἔχειν τι, Acts xix. 19; ἔχειν ζήτημα, xxv. 19; μορφήν, Col. iii. 13; πρᾶγμα, 1 Co. vi. 1; λόγον (see λόγος, I. 6), Acts xix. 38; ἔχειν πρὸς τινα, to have something to bring against one [R. V. wherewith to answer], 2 Co. v. 12; τὰ [which Tr txt. VII om.] πρὸς τινα, the things to be said against one, Acts xxiii. 30 [R G Tr WH; here may be added πρὸς πλησιονὴν σαρκός, against (i.e. to check) the indulgence of the flesh, Col. ii. 23 (see πλησιονή)].

d. of the issue or end to which anything tends or leads: ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, Jn. xi. 4: ἀμαρτάνειν, ἀμαρτία πρὸς θάνατον, 1 Jn. v. 16 sq.; ἡ στρεβλοῦσι πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, 2 Pet. iii. 16; τὰ πρὸς τὴν εἰρήνην sc. ὅντα, — now, the things which tend to the restoration of peace [A. V. conditions of peace], Lk. xiv. 32; now, which tend to the attainment of safety [A. V. which belong unto

peace], Lk. xix. 42; τὰ πρὸς ζωὴν καὶ ἐνσέβειαν, [A. V. that pertain unto], 2 Pet. i. 3; πρὸς δόξαν τῷ θεῷ, 2 Co. i. 20; τὸν κυρίον, 2 Co. viii. 19. e. of an intended end or purpose: πρὸς νοοθεσίαν τινός, 1 Co. x. 11; as other exx. add, Mt. xxvi. 12; Ro. iii. 26; xv. 2; 1 Co. vi. 5; vii. 35; xii. 7; xiv. 12, 26; xv. 34; 2 Co. iv. 6; vii. 3; xi. 8; Eph. iv. 12; 1 Tim. i. 16; Heb. vi. 11; ix. 13; πρὸς τί, to what end, for what intent, Jn. xiii. 28; πρὸς τὴν ἐλεημοσάνην, for the purpose of asking alms, Acts iii. 10; πρὸς τό with an inf. in order to, etc.: Mt. v. 28; vi. 1; xiii. 30; xxiii. 5; xxvi. 12; Mk. xiii. 22; 2 Co. iii. 13; Eph. vi. 11; 1 Th. ii. 9; 2 Th. iii. 8, also R G in Jas. iii. 3.

f. of the time for which a thing has been, as it were, appointed, i.e. during which it will last; where we use our for (Germ. für or auf) [cf. b. above]: πρὸς καιρόν (Lat. ad tempus, Cic. de off. 1, 8, 27; de amicitia 15, 53; Liv. 21, 25, 14), i.e. for a season, for a while, Lk. viii. 13; 1 Co. vii. 5; πρὸς καιρὸν ὥρας, [R. V. for a short season], 1 Th. ii. 17; πρὸς ὥραν, for a short time, for an hour, Jn. v. 35; 2 Co. vii. 8; Gal. ii. 5; Philem. 15; πρὸς διλύγας ἡμέρας, Heb. xii. 10; πρὸς τὸ παρόν, for the present, ibid. 11 (Thuc. 2, 22; Plato legg. 5 p. 736 a.; Joseph. antt. 6, 5, 1; Hdian. 1, 3, 13 [5 ed. Bekk.]; Dio Cass. 41, 15); πρὸς διλύγον, for a little time, Jas. iv. 14 (Lcian. dial. deor. 18, 1; Aelian v. h. 12, 63).

2. it is used of close proximity — the idea of direction, though not entirely lost, being more or less weakened; a. answering to our at or by (Germ. an); after verbs of fastening, adhering, moving (to): δεδέσθαι πρὸς τὴν θύραν, Mk. xi. 4; προσκολλᾶσθαι, Mk. x. 7 R G Tr (in mrg. br.); Eph. v. 31 R G WH txt.; προσκόπτειν, Mt. iv. 6; Lk. iv. 11; κείσθαι, i. q. to be brought near to, Mt. iii. 10; Lk. iii. 9, [(cf. 2 Macc. iv. 33)]; τιθέναι, Acts iii. 2; [iv. 37 Tdf. (al. παρά)]; add, βεβλήσθαι, Lk. xvi. 20; τὰ πρὸς τὴν θύραν, the fore-court [see θύρα, a.], Mk. ii. 2; εἶναι πρὸς τὴν θάλασσαν (prop. towards the sea [A. V. by the sea]), Mk. iv. 1; θερμαίνεσθαι πρὸς τὸ φῶς, turned to the light [R. V. in the light], Mk. xiv. 54; καθήσθαι πρὸς τὸ φῶς, Lk. xxii. 56; εἰστήκει πρὸς τὸ μηνμεῖον, Jn. xx. 11 Rec.; cf. Fritzsche on Mk. p. 201 sq.

b. i. q. (Lat. apud) with, with the acc. of a person, after verbs of remaining, dwelling, tarrying, etc. (which require one to be conceived of as always turned towards one), cf. Fritzsche u. s.: after εἶναι, Mt. xiii. 56; Mk. vi. 3; ix. 19; xiv. 49; Lk. ix. 41; Jn. i. 1 sq.; 1 Jn. i. 2; 1 Th. iii. 4; 2 Th. ii. 5; iii. 10; παρεῖναι, Acts xii. 20; 2 Co. xi. 9 (8); Gal. iv. 18, 20; παροντία, Phil. i. 26; διαμενεῖν, Gal. ii. 5; παραμένειν, 1 Co. xvi. 6; ἐπιμένειν, ibid. 7; Gal. i. 18; καθέξεσθαι, Mt. xxvii. 55 [R G L Tr br.]; ἐνδημεῖν, 2 Co. v. 8; κατέχειν τινὰ πρὸς ἑαυτόν, Philem. 13. πρὸς ἐμαυτόν, etc., (apud animum meum), with myself, etc., (2 Macc. xi. 13; exx. fr. Grk. writ. are given in Passow s. v. I. 2 p. 1157^a; [L. and S. s. v. C. I. 5]), συλλογίζομαι, Lk. xx. 5; προσεύχομαι, Lk. xviii. 11 [Tdf. om. πρὸς ἐ·, Grsb. connects it with σταθεῖς]; ἀγανακτεῖν, Mk. xiv. 4 [(ef. 1 a. fin.); θαυμάζειν, Lk. xxiv. 12 (acc. to some; see above, 1 a. ad init.)]. Further, ποιεῖν τι πρὸς τινα, Mt. xxvi. 18; ἔχω χάριν πρὸς τινα, Acts ii. 47; καύ-

χημα ἔχ. πρ. τ. to have whereof to glory with one (prop. turned ‘toward’ one), Ro. iv. 2; παράκλητον πρός τινα, 1 Jn. ii. 1.

3. of relation or reference to any person or thing; thus **a.** of fitness: joined to adjectives, ἀγαθός, Eph. iv. 29; ἔτοιμος, Tit. iii. 1; 1 Pet. iii. 15; ἱκανός, 2 Co. ii. 16; δυνατός, 2 Co. x. 4; ἐξηρτουμένος, 2 Tim. iii. 17; ὀφελιμός, 1 Tim. iv. 8; 2 Tim. iii. 16; ἀδόκιμος, Tit. i. 16; ἀνεύθετος, Acts xxvii. 12; λευκός, white and so ready for, Jn. iv. 35; τὰ πρὸς τὴν χρείαν sc. ἀνάγκαια, [R. V. such things as we needed], Acts xxviii. 10.

b. of the relation or close connection entered (or to be entered) into by one person with another: περιπατεῖν πρός (Germ. *im Verkehr mit*, [in intercourse with (A. V. toward)]; cf. Bnhdy. p. 265; Passow s. v. I. 2 p. 1157; [L. and S. s. v. C. I. 5]) τινα, Col. iv. 5; 1 Th. iv. 12; ἀναστρέφεσθαι, 2 Co. i. 12; of ethical relationship (where we use *with*), ἀσύμφωνος πρὸς ἀλλήλους, Acts xxviii. 25; κοινωνία, συμφώνησις πρός τινα or τι, 2 Co. vi. 15 sq.; εἰρήνην ἔχειν [see εἰρήνη, 5], Ro. v. 1; συνεΐδησις ἔχειν πρὸς τὸν θεόν, Acts xxiv. 16; διαθήκην ἐντέλλομαι πρός τινα, Heb. ix. 20 [see ἐντέλλω, fin.]; διαθήκην διατίθημι, Acts iii. 25, (in Grk. writ. συνθήκας, σπονδᾶς, συμμαχίαν ποιεῖσθαι πρός τινα, and similar expressions; cf. Passow [or L. and S.] u. s.); μὴ ταπεινώσῃ . . . πρὸς ὑμᾶς, in my relation to you [R. V. before], 2 Co. xii. 21; πρὸς ὁν ἡμῖν ὁ λόγος (see λόγος, II. 5), Heb. iv. 13. Here belongs also 2 Co. iv. 2 [A. V. to every man’s conscience].

c. with regard to (any person or thing), with respect to, as to; after verbs of saying: πρός τινα, Mk. xii. 12; Lk. xii. 41; xviii. 9; xix. 9; xx. 19; Ro. x. 21; Heb. i. 7 sq.; πρὸς τὸ δεῖν προσεύχεσθαι, Lk. xviii. 1; ἐπιτρέπειν, γράφειν τι πρός τι, Mt. xix. 8; Mk. x. 5; ἀποκριθῆναι τι πρός τι, Mt. xxvii. 14; ἀνταποκριθῆναι, Lk. xiv. 6; τι ἐροῦμεν πρὸς ταῦτα, Ro. viii. 31, (Xen. mem. 3, 9, 12; anab. 2, 1, 20).

d. pertaining to: τὰ πρὸς τὸν θεόν (see θεός, 3 y.), Ro. xv. 17; Heb. ii. 17; v. 1; τι πρὸς ἡμᾶς; sc. ἔστιν, what is that to us? i. e. it is none of our business to care for that, Mt. xxvii. 4; also τι πρὸς σέ· Jn. xxi. 22, 23 [here Tdf. om.].

e. in comparison (like Lat. *ad*) i. q. in comparison with: so after ἄξιος (q. v. in a), Ro. viii. 18 (οὐ λογισθήσεται ἔτερος πρὸς αὐτόν, Bar. iii. 36 (35); cf. Viger. ed. Herm. p. 666; [B. § 147, 28]).

f. agreeably to, according to: πρὸς ἄ (i. e. πρὸς ταῦτα ἄ) ἐπραξεῖ, 2 Co. v. 10; ποιεῖν πρὸς τὸ θέλημά τινος, Lk. xii. 47; ὄρθοποδεῖν πρὸς τὴν ἀλήθειαν, Gal. ii. 14. Here belong Eph. iii. 4; iv. 14.

g. akin to this is the use of πρός joined to nouns denoting desires, emotions, virtues, etc., to form a periphrasis of the adverbs [cf. W. § 51, 2 h.]: πρὸς φθόνον, enviously, Jas. iv. 5 ([on this pass. see φθόνος]; πρὸς ὄργήν i. q. ὄργιλως, Soph. El. 369; πρὸς βίᾳν i. q. βιαίως, Aeschyl. [Prom. 208, 353, etc.] Eum. 5; al.; πρὸς ἡδονὴν καὶ πρὸς χάριν, pleasantly and graciously, Joseph. antt. 12, 10, 3; [other exx. in L. and S. s. v. C. III. 7]).

II. with the DATIVE, at, near, hard by, denoting close local proximity (W. 395 (369 sq.)); so six times in the N. T. (much more freq. in the Sept. and in the O. T. Apoer.): Mk. v. 11 G L T Tr WH [R. V. on the moun-

tain side]; Lk. xix. 37; Jn. xviii. 16; xx. 11 (where Rec. has πρὸς τὸ μν.), 12; Rev. i. 13.

III. with the GENITIVE, a. prop. used of that from which something proceeds; b. (Lat. *a parte i. e.*) on the side of; hence tropically πρός τινος εἶναι or ὑπάρχειν, to pertain to one, lie in one’s interests, be to one’s advantage: so once in the N. T. τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει, conduces to [A. V. is for] your safety, Acts xxvii. 34. (Κροῖσος ἐπίσας πρὸς ἑωτοῦ τὸν χρηστὸν εἶναι, Hdt. 1, 75; οὐ πρὸς τῆς ὑμετέρας δόξῃς, it will not redound to your credit, Thuc. 3, 59; add, Plat. Gorg. p. 459 c.; Leian. dial. deor. 20, 3; Dion. Hal. antt. 10, 30; Arr. exp. Alex. 1, 19, 6; cf. Viger. ed. Herm. p. 659 sq.; Matthiae p. 1385 sq.; [L. and S. s. v. A. IV.]; W. 374 (350).)

IV. in COMPOSITION πρός signifies 1. direction or motion to a goal: προσάγω, προσεγγίζω, προσέρχομαι, προστρέχω.

2. addition, accession, besides: προσανατίθημι, προσαπειδέω, προσοφεῖλω.

3. vicinity: προσεδρέύω, προσμένω.

4. our on, at, as in προσκόπτω; and then of things which adhere to or are fastened to others, as προσηλώω, προσπήγνυμι.

5. to or for, of a thing adjusted to some standard: πρόσκαιρος. Cf. Zeune ad Viger. ed. Herm. p. 666.

προ-σάββατον, -ου, τό, the day before the sabbath: Mk. xv. 42 R G T WH [L Tr txt. πρὸς σάβ. (cf. πρός, I. 1 b.)]. (Judith viii. 6; [Ps. xcii. (xciii.) heading; Nonn. paraph. Ioan. 19, 66; Euseb. de mart. Pal. 6, 1].)*

προσ-αγορεύω: 1 aor. pass. ptcp. προσαγορευθεῖς; to speak to, to address, accost, salute, (Aeschyl., Hdt., Aristoph., Xen., Plat., al.); esp. to address or accost by some name, call by name: τινά with a pred. acc., and in the pass. with a pred. nom. (1 Macc. xiv. 40; 2 Mace. xiv. 37), Heb. v. 10. (to give a name to publicly, to style, τινά or τι with a pred. acc., Xen. mem. 3, 2, 1; Γάιος Ιούλιος Καίσαρ ὁ διὰ τὰς πράξεις προσαγορευθεῖς θεός, Diod. 1, 4; add [Sap. xiv. 22]; 2 Macc. iv. 7; x. 9; xiv. 37; φρούριον . . . Καστρέιαν ὑπ’ αὐτοῦ προσαγορεύειν, Joseph. antt. 15, 8, 5.) Cf. Bleek, Brief an d. Hebr. ii. 2 p. 97 sq.*

προσ-άγω; 2 aor. προσήγαγον; 1 aor. pass. προσήχθην (Mt. xviii. 24 L Tr WH); fr. Hom. down; Sept. for Σύρρη, Σύρη, sometimes for Σύρη;

1. transitively, to lead to, bring, [see πρός, IV. 1]: τινά ὁδε, Lk. ix. 41; τινά τινι, one to one [cf. W. § 52, 4, 14], Mt. xviii. 24 L Tr WH; Acts xvi. 20; to open a way of access, τινά τῷ θεῷ, for [A. V. to bring] one to God, i. e. to render one acceptable to God and assured of his grace (a fig. borrowed from those who secure for one the privilege of an interview with the sovereign), 1 Pet. iii. 18 [note-worthy is the use, without specification of the goal, in a forensic sense, to summon (to trial or punishment), Acts xii. 6 WH txt. (where al. προάγω, q. v. 1)].

2. intransitively (see ἄγω, 4), to draw near to, approach, (Josh. iii. 9; Jer. xxvi. (xlvi.) 3, etc.): τινί, Acts xxvii. 27 [(not WH mrg.)], where Luke speaks in nautical style phenomenally, the land which the sailor is approaching seeming to approach him; cf. Kuinoel [or Wetstein] ad loc.; [see προσανέχω 2, and προσαχέω].*

προσ-αγωγή, -ῆς, ἡ; 1. the act of bringing to, a moving to, (Thue., Aristot., Polyb., al.). 2. access, approach, (Hdt. 2, 58; Xen. Cyr. 7, 5, 45) [al., as Meyer on Ro. as below (yet see Weiss in the 6th ed.), Ellie. on Eph., insist on the transitive sense, introduction]: εἰς τὴν χάριν, Ro. v. 2; to God, i.e. (dropping the figure) that friendly relation with God whereby we are acceptable to him and have assurance that he is favorably disposed towards us, Eph. ii. 18; iii. 12.*

προσ-αιτέω, -ῶ; 1. to ask for in addition [(see πρός, IV. 2); Pind., Aeschyl., al.]. 2. to approach one with supplications, (Germ. *anbetteln* [to importune; cf. πρός, IV. 4]), to ask alms, ([Hdt.], Xen., Arstph., Eur., Plut., al.): Mk. x. 46 R G L; Lk. xviii. 35 (where L T Tr WH have ἐπατάω); Jn. ix. 8.*

προσαίτης, -ου, δ, a beggar: Mk. x. 46 T Tr WH; Jn. ix. 8 (where for the Rec. τυφλός). (Plut., Lcian., Diog. Laërt. 6, 56.)*

προσ-ανα-βαίνω: 2 aor. impv. 2 pers. sing. προσανάβθῃ; to go up further: with ἀνώτερον added, Lk. xiv. 10 [A. V. go up higher; al. regard the προσ- as adding the suggestion of ‘motion to’ the place where the host stands: ‘come up higher’ (cf. Prov. xxv. 7). Xen., Aristot., al.]*

προσ-αναλισκω: 1 aor. ptc. fem. προσαναλίσσεται; to expend besides [πρός, IV. 2]: λαρπός (i. e. upon physicians, B. § 133, 1; Rec. εἰς λαρπός [cf. W. 213 (200)]) τὸν βίον, Lk. viii. 43 [WH om. Tr mrg. br. the cl.]. (Xen., Plat., Dem., Plut., al.)*

προσ-ανα-πληρώω, -ῶ; 1 aor. προσανεπλήρωσα; to fill up by adding to [cf. πρός, IV. 2]; to supply: τι, 2 Co. ix. 12; xi. 9. (Sap. xix. 4; Aristot., Diod., Philo, al.)*

προσ-ανα-τίθημι: 2 aor. mid. προσανεθέμην; 1. to lay upon in addition [cf. πρός, IV. 2]. 2. Middle, a. to lay upon one’s self in addition: φόρτον, Poll. 1, 9, 99; to undertake besides: τι, Xen. mem. 2, 1, 8. b. with a dat. of the pers. to put one’s self upon another by going to him (πρός), i. e. to commit or betake one’s self to another sc. for the purpose of consulting him, hence to consult, to take one into counsel, [A. V. confer with], (Diod. 17, 116 τοῖς μάντεσι προσανθέμενος περὶ τοῦ σημείου; Lcian. Jup. trag. § 1 ἐμὸί προσανάθου, λάβε με σύμβολον πόνουν), Gal. i. 16. c. to add from one’s store (this is the force of the middle), to communicate, impart: τι τινι. Gal. ii. 6.*

προσ-αν-έχω; 1. to hold up besides. 2. intrans. to rise up so as to approach, rise up towards: Acts xxvii. 27 Lchm. ed. ster. (see προσάγω 2, and προσαχέω), — a sense found nowhere else.*

προσ-απειλέω, -ῶ: 1 aor. mid. ptc. προσαπειλησάμενος; to add threats, threaten further, [cf. πρός, IV. 2]: Acts iv. 21. (Dem. p. 544, 26.)*

[προσ-αχέω, -ῶ, Doric for προσηχέω, to resound: Acts xxvii. 27 WH mrg. (see their App. p. 151; al. προσάγειν, q. v.), of the roar of the surf as indicating nearness to land to sailors at night.*]

προσ-δαπανάω, -ῶ: 1 aor. subjunc. 2 pers. sing. προσδαπανηστης, to spend besides [cf. πρός, IV. 2], Vulg. supererogo: τι, Lk. x. 35. (Lcian., Themist.)*

προσ-δέομαι; depon. pass. to want besides, need in addition, [cf. πρός, IV. 2]: προσδέομενός τινος, “quom nullius boni desideret accessionem” (Erasmus), [A. V. as though he needed anything], Acts xvii. 25. (Xen., Plat., sqq.; Sept.; [in the sense to ask of, several times in Hdt.]).)*

προσ-δέχομαι; depon. mid.; impf. προσεδεχόμην; 1 aor. προσεδέξαμην; 1. as in Grk. writ. fr. Aeschyl. and Hdt. down, to receive to one’s self, to admit, to give access to one’s self: τινά, to admit one, receive into intercourse and companionship, τοὺς ἀμαρτωλούς, Lk. xv. 2; to receive one (coming from some place), Ro. xvi. 2; Phil. ii. 29, (1 Chr. xii. 18); τι, to accept (not to reject) a thing offered: οὐ προσδ. to reject, Heb. xi. 35; προσδέχονται ἀλπίδα, to admit (accept) hope, i. e. not to repudiate but to entertain, embrace, its substance, Acts xxiv. 15 [al. refer this to the next head (R. V. txt. look for)]; not to shun, to bear, an impending evil [A. V. took the spoiling etc.], Heb. x. 34. 2. as fr. Hom. down, to expect [A. V. look for, wait for]: τινά, Lk. xii. 36; τι, Mk. xv. 43; Lk. ii. 25, 38; xxiii. 51; [Acts xxiii. 21]; Tit. ii. 13; Jude 21; τὰς ἐπαγγελίας, the fulfilment of the promises, Heb. xi. 13 Lchm. [Cf. δέχομαι, fin.]*

προσδοκάω, -ῶ; impf. 3 pers. plur. προσεδόκων (Acts xxviii. 6); (the simple verb is found only in the form δοκεύω; πρός [q. v. IV. 1] denotes mental direction); fr. Aeschyl. and Hdt. down; to expect (whether in thought, in hope, or in fear); to look for, wait for: when the preceding context shews who or what is expected, Mt. xxiv. 50; Lk. iii. 15; xii. 46; Acts xxvii. 33; xxviii. 6; τινά, one’s coming or return, Mt. xi. 3; Lk. i. 21; vii. 19 sq.; viii. 40; Acts x. 24; τι, 2 Pet. iii. 12-14; foll. by an acc. with infin. Acts xxviii. 6; foll. by an infin. belonging to the subject, Acts iii. 5.*

προσδοκία, -ας, ἡ, (προσδοκάω), fr. Thuc. and Xen. down, expectation (whether of good or of evil): joined to φόβος (Plut. Ant. 75; Demetr. 15) with a gen. of the object added [W. § 50, 7 b.], Lk. xxi. 26; τοῦ λαοῦ (gen. of subject), the expectation of the people respecting Peter’s execution, Acts xii. 11.*

προσδρέμω, see προστρέχω.

προσ-εάω, -ῶ; to permit one to approach or arrive: Acts xxvii. 7 [R. V. txt. to suffer further; (cf. πρός, IV. 2; Smith, Voyage and Shipwreck of St. Paul, 3d ed., p. 78; Hackett ad loc.)]. Not found elsewhere.*

προσ-εγγίζω: 1 aor. inf. προσεγγίσαι; to approach unto [πρός, IV. 1]: with the dat. of a pers. [cf. W. § 52, 4, 14], Mk. ii. 4 [where T Tr mrg. WH προσενέγκαι]. (Sept.; Polyb., Diod., Lcian.)*

προσεδρεύω; (πρόσεδρος sitting near, [cf. πρός, IV. 3]); 1. prop. to sit near [(Eur., al.)]. 2. to attend assiduously: τῷ θυσιαστηρίῳ (see παρεδρεύω), 1 Co. ix. 13 Rec.; Protev. Jac. 23, 1 (where we also find the var. παρεδρεύω); τῇ θεραπείᾳ τοῦ θεοῦ, Joseph. c. Ap. 1, 7, 1; ταῖς φιλοποιίαις, Aristot. pol. 8, 4, 4 p. 1338^b, 25; τοῖς πράγμασι, Dem. p. 14, 15 [i. e. Olynth. 1, 18]; with dat. of pers. to be in attendance upon, not to quit one’s side, Joseph. c. Ap. 1, 9, 1; [cf. Dem. 914, 28].*

προσ-εργάζομαι: 1 aor. 3 pers. sing. ποοσειρνάσατο

(R G Tr), προσηργάσ. (L T WH; see ἐργάζομαι, init.); 1. to work besides (Eur., Plut.). 2. by working or trading to make or gain besides: Lk. xix. 16 (Xen. Hell. 3, 1, 28).*

προσέρχομαι; impf. 3 pers. plur. προσήρχοντο (Acts xxviii. 9); [fut. 3 pers. sing. προσελέύσεται, Lk. i. 17 WH mrg.]; 2 aor. 3 pers. plur. προσῆλθον and [so L Tr WH in Mt. ix. 28; xiii. 36; xiv. 15; T Tr WH in Mt. v. 1; Lk. xiii. 31; WH in Mt. xix. 3; xxi. 23; Jn. xii. 21] in the Alex. form προσῆλθαν (see ἀπέρχομαι, and ἔρχομαι); pf. προσελήλυθα (Heb. xii. 18, 22); fr. Aeschyl. and Hdt. down; Sept. for בָּאֵר and שׁבָּע; to come to, to approach, [πρός, IV. 1]; a. prop. absol., Mt. iv. 11; Lk. [i. 17 WH mrg.]; ix. 42; xiii. 36; Acts viii. 29; xxviii. 9; προσῆλθον λέγοντες, Lk. xiii. 31; with rhetorical fulness of description (see ἀνίστημι, II. 1 e. [also ἔρχομαι, p. 250^b bot.]) the ptc. προσελθών is joined to a finite verb which denotes a different action: Mt. viii. 2 L T Tr WH, 19, 25; ix. 20; xiii. 10, 27; xiv. 12; xv. 12, 23; xvi. 1; xvii. 7 [R G]; xix. 16; xxv. 20, 22, 24; xxvi. 39 T Tr WH mrg. (acc. to a reading no doubt corrupt [cf. Scrivener, Introd. p. 16]), 50, 60, 73; xxviii. 2, 9, 18; Mk. i. 31; x. 2; xii. 28; [xiv. 35 Tr WH mrg.]; Lk. vii. 14; viii. 24, 44; ix. 12, 42; x. 34; xx. 27; xxiii. 36; Acts xxii. 26 sq.; προσέρχομαι foll. by an infin. indicating the reason why one has drawn near, Mt. xxiv. 1; Acts vii. 31; xii. 13 [here WH mrg. προῆλθε]; with a dat. of the place (exx. fr. Grk. auth. are given in Passow s. v. 1 a. p. 1190^a; [L. and S. s. v. I. 1]), Heb. xii. 18, 22; with the dat. of a pers. (see Lexx. u.s.), Mt. v. 1; viii. 5; ix. 14, 28; xiii. 36; xiv. 15; xv. 1, 30; xvii. 14, 24; xviii. 1; xix. 3; xx. 20; xxi. 14, 23; xxii. 23; xxiv. 3; xxvi. 7, 17, 69; Jn. xii. 21; Acts x. 28; xviii. 2; xxiv. 23 Rec.; [with ἐπί and the acc. Acts xx. 13 Tr WH mrg.]. The ptc. προσελθών αὐτῷ with a finite verb (see above) occurs in Mt. iv. 3; xviii. 21; xxi. 28, 30; xxvi. 49; xxvii. 58; Mk. vi. 35; xiv. 45; Lk. xx. 27; xxiii. 52; Acts ix. 1; xxiii. 14. b. trop. a. προσέρχ. τῷ θεῷ, to draw near to God in order to seek his grace and favor, Heb. vii. 25; xi. 6; τῷ θρόνῳ τῆς χάριτος, Heb. iv. 16; without τῷ θεῷ, Heb. x. 1, 22, (in the O. T. προσέρχ., simply, is used of the priests about to offer sacrifices, Lev. xxi. 17, 21; Deut. xxi. 5; with the addition of πρὸς θεόν, of one about to ask counsel of God, 1 S. xiv. 36; with τοῖς θεοῖς, of suppliants about to implore the gods, Dio Cass. 56, 9); πρὸς Χριστόν, to attach one's self to Christ, to come to a participation in the benefits procured by him, 1 Pet. ii. 4 [cf. W. § 52, 3]. β. i. q. to assent to (cf. Germ. beitreten [Lat. accedere; Eng. come (over) to, used fig.]): ὑγιαίνουσι λόγοις, 1 Tim. vi. 3 [Tdf. προσέχεται, q. v. 3].

προσευχή, -ῆς, ἡ, (προσεύχομαι), Sept. for הַלְּכָה, i. q. εὐχὴ πρὸς τὸν θεόν [cf. πρός, IV. 1]; 1. prayer addressed to God: Mt. xvii. 21 [T WH om. Tr br. the vs.]; xxi. 22; Mk. ix. 29; Lk. xxii. 45; Acts iii. 1; vi. 4; x. 31; Ro. xii. 12; 1 Co. vii. 5; Col. iv. 2; plur., Acts ii. 42; x. 4; Ro. i. 10 (9); Eph. i. 16; Col. iv. 12; 1 Th. i. 2; Philem. 4, 2; 1 Pet. iii. 7; iv. 7; Rev. v. 8; viii. 3, 4 (where ταῦς προσευχᾶς is a dat. commodi, for, in aid of

the prayers [W. § 31, 6 c.; cf. Green p. 101 sq.]); οἶκος προσευχῆς, a house devoted to the offering of prayer to God, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46, (Is. lvi. 7; 1 Macc. vii. 37); προσευχὴ καὶ δέσποινται, Acts i. 14 Rec.; Eph. vi. 18; Phil. iv. 6, (1 K. viii. 38; 2 Chr. vi. 29; 1 Macc. vii. 37; on the distinction between the two words see δέσποινται); plur., 1 Tim. ii. 1; v. 5; ἡ πρ. τοῦ θεοῦ, prayer to God, Lk. vi. 12 (εὐχαριστία θεοῦ, Sap. xvi. 28; cf. reff. in πίστις, 1 a.); πρὸς τὸν θεόν ὑπέρ [L T Tr WH περὶ] τῶν, Acts xii. 5; plur. Ro. xv. 30; προσευχὴ προσευχεσθαι, a Hebraistic expression (cf. W. § 54, 3; [B. § 133, 22 a.]), to pray fervently, Jas. v. 17. 2. a place set apart or suited for the offering of prayer; i.e. a. a synagogue (see συναγωγή, 2 b.): 3 Macc. vii. 20 [acc. to the reading προσευχήν; see Grimm, Com. in loc.]; Philo in Flaccum § 6 [also § 14]; leg. ad Gaium §§ 20, 43, 46; Juvenal, sat. 1, 3, 296; [συνάγονται πάντες εἰς τὴν προσευχήν, μέγιστον οἴκημα πολὺν ὄχλον ἐπιδέξασθαι δυνάμενον, Joseph. vita § 54]. b. a place in the open air where the Jews were wont to pray, outside of those cities where they had no synagogue; such places were situated upon the bank of a stream or the shore of the sea, where there was a supply of water for washing the hands before prayer: Acts xvi. 13, 16; Joseph. antt. 14, 10, 23, cf. Epiph. haer. 80, 1. Tertullian in his ad nationes 1, 13 makes mention of the “orationes litorales” of the Jews, and in his de jeuniis c. 16 says “Judaicum certe jejunium ubique celebratur, cum omissis templis per omnes litus quocunque in aperto aliquando jam preces ad caelum mittunt.” [Josephus (e. Apion. 2, 2, 2) quotes Apion as representing Moses as offering αἴθρους προσευχαῖ.] Cf. De Wette, Archäologie, § 242; [Schirer, Zeitgesch. § 27 vol. ii. p. 369 sqq.]. Not used by prof. auth. except in the passages cited above from Philo, Josephus, and Juvenal [to which add Cleomedes 71, 16; cf. Boeckh, Corp. inscr. ii. 1004 no. 2114 b. and 1005 no. 2114 bb. (A. D. 81), see Index s. v.]*

προσεύχομαι; depon. mid.; impf. προσηγόμην; fut. προσεύξομαι; 1 aor. προστηγάμην; [on the augm. see WH. App. p. 162; cf. Tilf. Proleg. p. 121]; fr. Aeschyl. and Hdt. down; Sept. for הַלְּכָה; to offer prayers, to pray, (everywhere of prayers to the gods, or to God [cf. δέσποινται, fin.]): absol., Mt. vi. 5–7, 9; xiv. 23; xxvi. 36, 39, 44; Mk. i. 35; vi. 46; xi. 24 sq.; xiii. 33 [L T VII om. Tr br. the el.]; xiv. [32], 39; Lk. i. 10; iii. 21; v. 16; vi. 12; ix. 18, 28 sq.; xi. 1 sq.; xviii. 1, 10; xxii. 44 [L br. WH reject the pass.]; Acts i. 24; vi. 6; ix. 11, 40; x. 9, 30; xi. 5; xii. 12; xiii. 3; xiv. 23; xvi. 25; xx. 36; xxi. 5; xxii. 17; xxviii. 8; 1 Co. xi. 4 sq.; xiv. 14; 1 Th. v. 17; 1 Tim. ii. 8; Jas. v. 13, 18; foll. by λέγων and direct disc. containing the words of the prayer, Mt. xxvi. 39, 42; Lk. xxii. 41; προσεύχ. with a dat. indicating the manner or instrument, 1 Co. xi. 5 [W. § 31, 7 d.]; xiv. 14 sq. [cf. W. 279 (262) sq.]; μακρά, to make long prayers, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47; ἐν πνεύματι (see πνεῦμα, 4 a. p. 522^a mid.); Eph. vi. 18; ἐν πν. ἀγίᾳ, Jude 20; προσευχὴ (see προσευχή, 1 fin.), Jas. v. 17; προσεύχ. with the acc. of a thing, Lk. xviii. 11; Ro. viii. 26 [cf. W.

§ 41 b. 4 b.; B. § 139, 61 c.]; ἐπί τινα, over one, i. e. with hands extended over him, Jas. v. 14 [cf. W. 408 (381) n.]; sc. ἐπί τινα, Mt. xix. 13. as commonly in Grk. writ. with the dat. of the pers. to whom the prayers are offered [cf. W. § 52, 4, 14]: Mt. vi. 6; 1 Co. xi. 13, (Is. xliv. 17); περὶ with the gen. of a pers., Col. i. 3 [R G T WH txt.]; 1 Th. v. 25; Heb. xiii. 18; ὑπέρ with the gen. of a pers., Mt. v. 44; Lk. vi. 28 [where T WH Tr mrg. περὶ (see περί, I. c. γ., also ὑπέρ, I. 6); Col. i. 3 L Tr WH mrg. (see ref. as above), 9]; προσένχ. foll. by τίνα, with the design of, 1 Co. xiv. 13, cf. Meyer in loc. [W. 460 (428)]; the thing prayed for is indicated by a following τίνα (see τίνα, II. 2 b.): Mt. xxiv. 20; xxvi. 41; Mk. xiii. 18; xiv. 35, 38; Lk. xxii. 46, [but in Mt. xxvi. 41; Mk. xiv. 38; (Lk. xxii. 46?], τίνα is more com. regarded as giving the aim of the twofold command preceding]; τοῦτο τίνα, Phil. i. 9; περὶ τίνος τίνα, Col. iv. 3; 2 Th. i. 11; iii. 1; ὑπέρ τίνος τίνα, Col. i. 9; ὑπέρ τίνος ὅπως, Jas. v. 16 L WH txt. Tr mrg.; περὶ τίνος ὅπως, Acts viii. 15, (ὅπως [q. v. II. 2] seems to indicate not so much the contents of the prayer as its end and aim); foll. by an inf. belonging to the subject, Lk. xxii. 40; foll. by τοῦ with the inf., Jas. v. 17.*

προσέχω; impf. προσέχον; pf. προσέσχηκα; [pres. mid. 3 pers. sing. προσέχεται (1 Tim. vi. 3 Tdf.)]; to turn to [cf. πρός, IV. 1], i. e. 1. to bring to, bring near; thus very freq. in Grk. writ. fr. Hdt. down with ναῦν (quite as often omitting the ναῦν) and a dat. of place, or foll. by πρός with an acc. of place, to bring a ship to land, and simply to touch at, put in. 2. a. τὸν νοῦν, to turn the mind to, attend to, be attentive: τινί, to a person or thing, Arstph. eqq. 503; Plat., Dem., Polyb., Joseph., Leian., Plut., al.; once so in the Bible, viz. Job vii. 17. The simple προσέχειν τινί (Sept. for בִּשְׁקָר, also for יִתְּשַׁקֵּר), with τὸν νοῦν omitted, is often used in the same sense from Xen. down; so in the N. T. [cf. W. 593 (552); B. 144 (126)]: Acts viii. 6; xvi. 14; Heb. ii. 1; 2 Pet. i. 19, (1 Mace. vii. 11; 4 Mace. i. 1; Sap. viii. 12); in the sense of caring for, providing for, Acts xx. 28. b. προσέχω ἐμαυτῷ, to attend to one's self, i. e. to give heed to one's self (Sept. for רַגְצָה, to guard one's self, i. e. to beware, Gen. xxiv. 6; Ex. x. 28; Deut. iv. 9; vi. 12, etc.): Lk. xvii. 3; Acts v. 35 [cf. B. 337 (290); W. 557 (518)]; yet see ἐπί, B. 2 f. a.]; with the addition of ἀπό τίνος, to be on one's guard against, beware of, a thing [cf. B. § 147, 3 (ἀπό, I. 3 b.)]: Lk. xii. 1 (Tob. iv. 12; [Test. xii. Patr., test. Dan 6]); also without the dat. προσέχ. ἀπό τίνος: Mt. vii. 15; x. 17; xvi. 6, 11 sq.; Lk. xx. 46, (Sir. vi. 13; xi. 33; xvii. 14; xviii. 27; ['Teaching' etc. 6, 3; 12, 5]); foll. by μή with an inf., to take heed lest one do a thing, Mt. vi. 1; ἐμαυτῷ, μήποτε with the subjunc. Lk. xxi. 34; absol. to give attention, take heed: Sir. xiii. 13; Barn. ep. 4, 9; 7, 4. 6, [9]; foll. by πῶς, Barn. ep. 7, 7; by the interrog. τί, ib. 15, 4; τίνα, ib. 16, 8; τίνα μήποτε, Barn. ep. 4, 13 [var.; τίνα μή, 2 Chr. xxv. 16]; [μήποτε, Barn. ep. 4, 14]. 3. sc. ἐμαυτόν, to apply one's self to, attach one's self to, hold or cleave to a person or a thing, [R.V. mostly give heed]: with the dat. of a pers. to one, Acts viii. 10 sq.; 1 Tim. iv. 1; τῷ ἐπισκόπῳ πρ. καὶ τῷ πρεσβυτερῷ καὶ δια-

κόνοις, Ignat. ad Philad. 7, 1; ad Polyc. 6, 1; with the dat. of a thing, μύθοις, 1 Tim. i. 4; Tit. i. 14; [mid. ὑγιαίνοντι λόγοις, 1 Tim. vi. 3 Tdf. (al. προσέρχεται, q. v. b. β.)]; to be given or addicted to: σῖνῳ, 1 Tim. iii. 8 (τρυφῇ, Julian. Caes. 22 [p. 326 ed. Spanh.]; τρυφῇ καὶ μέθῃ, Polyae. strateg. 8, 56); to devote thought and effort to: τῇ ἀναγνώσει κτλ. 1 Tim. iv. 13; τῷ θυσιαστηρίῳ, [A.V. give attendance], Heb. vii. 13, (ναυτικοῖς, Thuc. 1, 15; for other exx. fr. Grk. writ. see Passow s. v. 3 c.; [L. and S. s. v. 4 b.]).*

προσῆλθώ, -ῶ: 1 aor. ptep. προσηλώσας; to fasten with nails to, nail to, [cf. πρός, IV. 4]: τὶ τῷ σταυρῷ, Col. ii. 14. (3 Macc. iv. 9; Plat., Dem., Polyb., Diod., Philo, Joseph., Plut., Leian., al.)*

προσῆλυτος, -ου, ὁ, (fr. προσέρχομαι, pf. προσελήλυθα, cf. B. 74 (64); [W. 24. 26. 97 (92)]); 1. a newcomer [Lat. advena; cf. πρός, IV. 1]; a stranger, alien, (Schol. ad Apoll. Rhod. 1, 834; Sept. often for נָכָר [cf. Philo de monarch. 1, 7 ad init.]). 2. a proselyte,

i. e. one who has come over from a Gentile religion to Judaism (Luther, *Judengenossen*): Mt. xxiii. 15; Acts ii. 11 (10); vi. 5; xiii. 43. The Rabbins distinguish two classes of proselytes, viz. פָּרוּשָׁנִים proselytes of righteousness, who received circumcision and bound themselves to keep the whole Mosaic law and to comply with all the requirements of Judaism, and גָּיְשָׁנִים proselytes of the gate (a name derived apparently from Ex. xx. 10; Deut. v. 14; [xiv. 21]; xxiv. 16 (14), 21 (19)), who dwelt among the Jews, and although uncircumcised observed certain specified laws, esp. the seven precepts of Noah (as the Rabbins called them), i. e. against the seven chief sins, idolatry, blasphemy against God, homicide, unchastity, theft or plundering, rebellion against rulers, and the use of "flesh with the blood thereof." [Many hold that this distinction of proselytes into classes is purely theoretical, and was of no practical moment in Christ's day; cf. Lardner, Works, xi. 306-324; cf. vi. 522-533; Schürer in Riehm as below.] Cf. Leyrer in Herzog xii. p. 237 sqq. [rewritten in ed. 2 by Delitzsch (xii. 293 sqq.)], Steiner in Schenkel iv. 629 sq.; [BB. DD.]; Schürer, Neutest. Zeitgesch. p. 644 [(whose views are somewhat modified, esp. as respects classes of proselytes, in his 2te Aufl. § 31 V. p. 567, and his art. 'Proselyten' in Riehm p. 1240 sq.)] and the bks. he refers to.*

πρόσκαιρος, -ου, (i. q. ὁ πρὸς καιρὸν ᾔν), for a season [cf. πρός, IV. 5], enduring only for a while, temporary: Mt. xiii. 21; Mk. iv. 17; 2 Co. iv. 18; Heb. xi. 25. (4 Macc. xv. 2; Joseph. antt. 2, 4, 4; Dio Cass., Dion. Hal., [Strabo 7, 3, 11], Plut., Hdian.; ὁ παρὸν καὶ πρόσκαιρος κόσμος, Clem. homil. 20, 2.)*

προσκαλέω, -ῶ: Mid., pres. προσκαλοῦμαι; 1 aor. προσκαλεσάμην; pf. προσκέλημαι; from [Antipho, Arstph., Thuc.], Xen., Plat. down; to call to; in the N. T. found only in the mid. [cf. B. § 135, 4], to call to one's self; to bid to come to one's self: τινά, a. prop.: Mt. x. 1; xv. 10, 32; xviii. 2, 32; xx. 25; Mk. iii. 13, 23; vi. 7; vii. 14; viii. 1, 34; x. 42; xii. 43; xv. 44; Lk. vii. 18 (19); xv. 26; xvi. 5; xviii. 16; Acts v. 40; vi. 2; xiii. 7; xx. 1 [RG