

Lat. continentia, temperantia, (the virtue of one who masters his desires and passions, especially his sensual appetites): Acts xxiv. 25; Gal. v. 23 (22); 2 Pet. i. 6. (Xen., Plat., sqq.; Sir. xviii. 29; 4 Macc. v. 34.)*

έγκρατεύομαι [see ἐν, III. 3]; depon. mid.; *to be self-controlled, continent (έγκρατης); to exhibit self-government, conduct one's self temperately*: [used absol. Gen. xliii. 30]; with dat. of respect, τῇ γλώσσῃ, Sir. xix. 6 var.; πάντα, in everything, every way, 1 Co. ix. 25 (in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual indulgence); οὐκέτιέγκρατεύοσθαι, said of those who cannot curb sexual desire, 1 Cor. vii. 9. Though this word does not occur in the earlier Grk. writ. that have come down to us [exc. in Aristot. eth. Eudem. 2, 7 p. 1223^b, 13 ed. Bekk.], yet its use is approved of by Phrynicus; cf. *Lob. ad Phryn.* p. 442; [W. 25].*

έγκρατης [see ἐν, III. 3], -έσ, (*κράτος*); 1. prop. equiv. to δένει κράτει ὄν, *strong, robust*: Aeschyl., Thuc., sqq. 2. *having power over, possessed of* (a thing), with a gen. of the object; so fr. [Soph. and] Hdt. down. 3. *mastering, controlling, curbing, restraining*: αὐτοδιοίσιων, Xen. mem. 1, 2, 1; ήδονῆς, ibid. 4, 5, 10; έαυτοῦ, Plat.; absol. (without a gen.), *controlling one's self, temperate, continent*, ([Aristot. eth. Nic. 7, 4 p. 1146^b, 10 sqq.]; Sir. xxvi. 15; Sap. viii. 21; Philo de Jos. § 11): Tit. i. 8.*

έγκρινω [T WH ἐνκ., see ἐν, III. 3]: [1 aor. ἐνέκρινα]; *to reckon among, judge among*: τινά τινι, *to judge one worthy of being admitted to a certain class* [A. V. *to number with*], 2 Co. x. 12. (From Xen. and Plato down.)*

έγκρυπτω: 1 aor. ἐνέκρυψα; *to conceal in something, τι εἰς τι* (Diod. 3, 63; Apollod. 1, 5, 1 § 4); contextually, *to mingle one thing with another*: Mt. xiii. 33; Lk. xiii. 21 here T Tr WH ἐκρυψεν. (τι τινι, Hom. Od. 5, 488).*

έγκυος [WH ἐνκ., see ἐν, III. 3.], -ον, for the more usual ἐγκύμων, (fr. ἐν and κύω, *big with child, pregnant*): Lk. ii. 5. (Hdt. 1, 5 etc.; Diod. 4, 2; Joseph. antt. 4, 8, 33).*

έγχριστος [see ἐν, III. 3]: 1 aor. act. impv. ἐγχρισον, mid. (in T Tr) ἐγχρισαι [but L WH 1 aor. act. infin. ἐγχρισαι (Grsb. ἐγχρίσαι; cf. Veitch s. v. χρίσαι, fin.)]; *to rub in, besmear, anoint*; Mid. *to anoint for one's self*: τοὺς ὀφθαλμούς, Rev. iii. 18 [cf. Bttm. 149 sq. (131); W. § 32, 4 a.]. (Tob. vi. 9; xi. 7; Strab., Anthol., Epict., al.)*

έγώ, gen. ἐμοῦ, enclitic μοῦ; dat. ἐμοί, enclitic μοί; acc. ἐμέ, enclitic με; plur. ήμεῖς, etc.; personal pronoun, I. 1. The nominatives ἐγώ and ήμεῖς, when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii. 11; Mk. i. 8; Lk. iii. 16 (ἐγώ μὲν . . . δέ); Mt. iii. 14 (ἐγώ . . . ἔχω, καὶ σύ); v. 22, 28, 39, and often; ήμεῖς, contrasted with God, Mt. vi. 12; ήμεῖς κ. οἱ Φαρισαῖοι, Mt. ix. 14; cf. W. § 22, 6. But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x. 16; Jn. x. 17; and in many edd. in Mk. i. 2; Lk. vii. 27; cf. B. § 129, 12. ιδού ἐγώ, γέγονα, *behold me, here am I*: Acts ix. 10 (1 S. iii. 8). ἐγώ, like οὐκ, *I am*: Jn. i. 23; Acts vii. 32, [cf. W. 585 (544); B. 125 (109)]. 2. The enclitic (and monosyllabic) gen., dat., and acc.

are connected with nouns, verbs, adverbs, but not with prepositions: ἐμπροσθέν μου, Jn. i. 15; ὅπιστος μου, Mt. iii. 11; ισχυρότερός μου, ibid.; τίς μου ἡψατο, Mk. v. 31; λέγει μοι, Rev. v. 5; ἀρνήστηται με, Mt. x. 33; Lk. xii. 9, (on the accent in these expressions cf. W. § 6, 3; [Lipsius, Gram. Untersuch. p. 59 sqq.; Lob. Path. Elementa ii. p. 323 sq.; Tdf. N. T. ed. 7, Proleg. p. lxi. sq.; ed. 8 p. 104]); but δι' ἐμοῦ, κατ' ἐμοῦ, πρὸς ἐμοῦ, etc., σὺν, ἐν ἐμοῖ, περὶ, δι', ἐπ', κατ', εἰς ἐμέ. The only exception is πρός, to which the enclitic με is generally joined, Mt. xxv. 36; Mk. ix. 19, and very often; very rarely πρὸς ἐμέ, Jn. vi. 37^a, and acc. to L T Tr WH in Acts xxii. 8, 13; xxiv. 19; [also Acts xxiii. 22 T Tr WH; Jn. vi. 35 and 45 T Tr txt. WH; Lk. i. 43 T WH; Mt. xix. 14; Jn. vi. 37^b, 65, Tdf.; Jn. vi. 44 T Tr txt. WH mrg.; 1 Co. xvi. 11 L Tr; but πρὸς μέ, Mt. iii. 14 Tdf. and xi. 28 Grsb.; cf. Lipsius u. s. p. 61 note]. Moreover, the full forms ἐμοῦ, ἐμοί, ἐμέ are used in case of emphasis or antithesis; thus, ἐμοῦ, Lk. x. 16; ἐμοί, Jn. vii. 23; x. 38, etc.; ἐμέ, Mk. xiv. 7; Jn. vii. 7, etc. 3. As in classic Greek, μοῦ and ήμῶν are very often used for the possessive pronouns ἐμούς and ήμέτερος [B. § 127, 21]; and when so used, a. they are generally placed after their substantives, as ὁ οἰκός μου, η ζωὴ ήμῶν, etc. — the fuller form ἐμοῦ only for the sake of distinction or antithesis [cf. B. § 127, 22], as μητέρα αὐτοῦ καὶ ἐμοῦ, Ro. xvi. 13; πίστεως ήμῶν τε καὶ ἐμοῦ, Ro. i. 12. But b. they are sometimes placed before substantives, even which have the article, when no emphasis resides in the pron. or antithesis is involved in its use [W. § 22, 7 N. 1; B. u. s.]: μον τοὺς λόγους, Mt. vii. 24, 26; even before prepositions, μον ὑπὸ τὴν στέγην, Mt. viii. 8; less frequently ήμῶν, as ήμῶν τὴν πόλιν, Acts xvi. 20; it is prefixed for emphasis in ήμῶν τὸ πολίτευμα, Phil. iii. 20, cf. W. u. s.; Rost § 99, 4 p. 452 sqq. 7th ed. adduces a multitude of exx. fr. Grk. anth.; [cf. Krüger, § 47, 9, 12 who states the rule as follows: when joined to a subst. having the art. the reflexive gen., with αὐτοῦ *ipius*, and ἀλλήλων, requires the attributive position, the personal gen., and αὐτοῦ *eius*, the partitive position]. 4. τί ἐμοὶ (ήμιν) καὶ σοί (ήμιν); *what have I (we) to do with thee (you)?* [cf. B. 138 (121); W. 211 (198); 585 (544)]; Mt. viii. 29; Mk. i. 24; v. 7; Lk. viii. 28; Jn. ii. 4; Heb. זְלִי יְלִי-תָבֵד, Judg. xi. 12; 2 K. iii. 13; 2 S. xvi. 10; 2 Chr. xxxv. 21; 1 Esdr. i. 24; also in classic Greek; cf. Gell. n. a. 1, 2; Epict. diss. 2, 9, 16; τί ήμων κ. αὐτῷ, ibid. 1, 1, 16; τί ἐμοὶ καὶ αὐτοῖς, ibid. 1, 27, 13; 22, 15. τί γάρ μοι, *what does it concern me? what have I to do etc.*: 1 Co. v. 12; cf. Bos, Ellipses Graecae. p. 599, ed. Schaefer; Bnhdy. p. 98; Krüger § 48, 3, 9; Kühner ii. 364 sq.; [B. as above, also 394 (337); W. 586 (545)].

έδαφιξω: Attic fut. ἐδαφιώ [B. 37 (32); W. § 13, 1 c.]; (see ἐδαφος); *to throw to the ground*, — both of cities, buildings, *to raze, level with the earth*, and of men; in both applications in Lk. xix. 44 [by zeugma (?) cf. W. § 66, 2 e.]. (Ps. cxxxvi. (cxxxvii.) 9; Is. iii. 26; Ezek. xxxi. 12; Hos. xiv. 1 (xiii. 16); Am. ix. 14 [Ald.]; rare in prof. writ., as [Aristot. probl. 23, 29]; Polyb. 6, 33, 6.)*

ἔδαφος, -eos (-ous), τό, bottom, base, ground: πίπτει εἰς τὸ ἔδαφος, Acts xxii. 7. (Sept.; in class. writ. fr. Hom. down.)*

ἔδραιος, (rarely fem. -aia [W. § 11, 1]), -aioi, (ἔδρα seat, chair); 1. sitting, sedentary, (Xen., Plat., al.); 2. firm, immovable, steadfast, (Eur., Plat., al.); in the N. T. metaph., of those who are fixed in purpose: 1 Co. xv. 58; Col. i. 23; ἐστικεν ἐν τῇ καρδίᾳ, 1 Co. vii. 37.*

ἔδραιμα, -tos, τό, (ἔδραιό to make stable, settle firmly), a stay, prop, support, (Vulg. firmamentum): 1 Tim. iii. 15 [A. V. ground]. (Eccl. writ.)*

Ἐξεκίας [WH 'Εξ-; L -κείας, see *Tdf.* Proleg. p. 85], (παράγη strength of Jehovah, i. e. strength given by Jehovah; Germ. Gotthard; Sept. Ἐξεκίας), [gen. -ov, cf. B. 17 (16) no. 8], Hezekiah, king of Judah (2 K. xviii. 1 sqq.; xx. 1 sqq.; Is. xxxviii. 1 sqq.); Mt. i. 9, 10.*

ἔθελοθρησκεία [T WH -κία, see I, 1], -as, ἥ, (fr. ἔθελω and θρησκεία, q. v. [cf. W. 100 (95)]), voluntary, arbitrary worship, (Vulg. superstition), [A. V. will-worship], i. e. worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ; said of the misdirected zeal and practices of ascetics: Col. ii. 23; Suid. ἔθελοθρησκεῖ· ἕδιψ θελήματι σέβει τὸ δοκοῦν. Cf. ἔθελόδουλος, ἔθελοδουλεία. ἔθελοπράξενος one who acts the part of a proxenus without having been appointed to the office, etc. The explanation of others: simulated, counterfeit religion (cf. in Greek lexicons ἔθεοφιλόσοφος, ἔθελόκωφος, etc.), does not square so well with the context. (The word is found besides in Mansi, Collect. Concil. vol. iv. p. 1380, and in Theodoret, vol. iv. ep. clxi. p. [1460 b. ed. Migne] 1331, Halle ed.; [Euseb. h. e. 6, 12, 1; Jerome ep. cxxi. vol. i. 1034 ed. Migne]. Epiph. haer. 1, 16 [i. p. 318, 3 ed. Dind.] attributes ἔθελοπερισσοθρησκεία to the Pharisees).*

ἔθελω, see θελω.

ἔθιζω: (ἔθος q. v.); to accustom; Pass. to be accustomed; pf. ptep. τὸ εἰθισμένον usage, custom: τοῦ νόμου, prescribed by the law, Lk. ii. 27. (Eur., [Arstph.], Thuc., Xen., Plat., al.)*

ἔθναρχης, -ou, ὁ, (fr. ἔθνος and ἄρχω), [i. q. founder of a nation, Philo, quis rer. div. her. § 56], an ethnarch, one set over a people as ruler, but without the authority and name of king (Leian. in Macrob. § 17 ἀντὶ ἔθναρχου βασιλεὺς ἀναγορευθεὶς Βοσπόρον; so the governor whom the Alexandrian Jews used to have was called ἔθναρχης, of whom Josephus says, antt. 14, 7, 2, ὁ διοικεῖ τε τὸ ἔθνος καὶ διαιτᾷ κρίσεις καὶ συμβολαιῶν ἐπιμελέταις καὶ προσταγμάτων, ὡς ἀν πολιτείας ἄρχων αὐτοτελοῦς; likewise Simon Macceabaeus, 1 Macc. xiv. 47; xv. 1, 2; Joseph. antt. 13, 6, 6; cf. [19, 5, 2]; b. j. 2, 6, 3]: 2 Co. xi. 32 ὁ ἔθναρχης Ἀρέτα τοῦ βασιλέως, the governor of Damascene Syria, ruling in the name of king Aretas [(q. v.); cf. B. D. s. v. Governor, 11].*

ἔθνικός, -ή, -όν, (ἔθνος); 1. adapted to the genius or customs of a people, peculiar to a people, national: Polyb., Diod., al. 2. suited to the manners or language of foreigners, strange, foreign; so in the grammarians [cf. our

'gentile']. 3. in the N. T. savoring of the nature of pagans, alien to the worship of the true God, heathenish; substantively, ὁ ἔθνικός the pagan, the Gentile: Mt. xviii. 17; plur., Mt. v. 47 G L T Tr WH; vi. 7; and 3 Jn. 7 L T Tr WH.*

ἔθνικώς, adv., (see ἔθνικός), like the Gentiles: Gal. ii. 14, [W. 463 (431)]. Apollon. Dysk. p. 190, 5; Diog. Laërt. 7, 56].*

ἔθνος, -ous, τό; 1. a multitude (whether of men or of beasts) associated or living together; a company, troop, swarm: ἔθνος ἑταίρων, ἔθνος Ἀχαιῶν, ἔθνος λαῶν, Hom. Il.; ἔθνος μελισσών, 2, 87; μνιάων ἔθνεα, ib. 469. 2. a multitude of individuals of the same nature or genus, (τὸ ἔθνος τὸ θῆλυν ἢ τὸ ἄρρεν, Xen. oec. 7, 26): πᾶν ἔθνος ἀνθρώπων, the human race, Acts xvii. 26 [but this seems to belong under the next head]. 3. race, nation: Mt. xxii. 43; Acts x. 35, etc.; ἔθνος ἐπὶ ἔθνος, Mt. xxiv. 7; Mk. xiii. 8; οἱ ἀρχούτες, οἱ βασιλεῖς τῶν ἔθνών, Mt. xx. 25; Lk. xxii. 25; used [in the sing.] of the Jewish people, Lk. vii. 5; xxiii. 2; Jn. xi. 48, 50-53; xviii. 35; Acts x. 22; xxiv. 2 (3), 10; xxvi. 4; xxviii. 19. 4. (τὰ) ἔθνη, like ξῆνη in the O. T., foreign nations not worshipping the true God, pagans, Gentiles, [cf. Trench § xviii.]: Mt. iv. 15 (Γαλαλαία τῶν ἔθνων), vi. 32; [3 Jn. 7 R G; cf. Rev. xv. 3 G L T Tr WH mrg. after Jn. x. 7], and very often; in plain contradistinction to the Jews: Ro. iii. 29; ix. 24; [1 Co. i. 23 G L T Tr WH]; Gal. ii. 8, etc.; ἡ λαὸς (τοῦ θεοῦ, Jews) καὶ τὰ ἔθνη, Lk. ii. 32; Acts xxvi. 17, 23; Ro. xv. 10. 5. Paul uses τὰ ἔθνη even of Gentile Christians: Ro. xi. 13; xv. 27; xvi. 4; Gal. ii. 12 (opp. vs. 13 to οἱ λοιδαιοὶ i. e. Jewish Christians), vs. 14; Eph. iii. 1, cf. iv. 17 [W. § 59, 4 a.; B. 130 (114)].

ἔθος, -eos (-ous), [cf. ἥθος], τό, fr. Aeschyl. [Agam. 728 (?); better fr. Soph.] down, custom: Lk. xxii. 39; ἔθος ἐστί τινι foll. by an inf., Jn. xix. 40; Acts xxv. 16; Heb. x. 25; contextually, usage prescribed by law, institute, prescription, rite: Lk. i. 9; ii. 42; Acts xvi. 21; xxii. 21; xxvi. 3; xxviii. 17; περιέμνεσθαι τῷ ἔθει Μωϋσέως, Acts xv. 1; ἀλλάξει τὰ ἔθη ἣ παρέδωκε Μωϋσῆς, Acts vi. 14.*

ἔθω (of the pres. only the ptep. ἔθω is used, in Hom.): pf. εἴωθα, to be accustomed, used, wont; [plpf. as impf. (W. 274 (257 sq.)) εἰώθεων]: foll. by inf.: Mt. xxvii. 15; Mk. x. 1. Ptep. τὸ εἴωθός in a pass. sense, that which is wont; usage, custom: κατὰ τὸ εἴωθός τινι as one's custom is, as is his wont, Lk. iv. 16; Acts xvii. 2.*

[ει, ι: ει and ι are freq. interchanged in N. T. spelling. This is due partly to itacism, partly to the endeavor to mark the ι sound as long or short. See the remarks on this subject in WH. App. p. 152 sq. (cf. Intr. § 399); *Tdf.* Proleg. p. 83 sq.; Soph. Lex. s. v. ει. The use of ι for ει is noticed s. v. I, ι; instances in which ει is substituted for ι are the foll.: Ἀβεληνή WH; Ἀδδεί T Tr WH; Ἀντείας T; Ἀρεοπαγείτης T; Βενιαμέν LT Tr WH; Δαυείδ L T Tr WH; Ἐξεκίας L; Ἐλαμείτης T WH; Ἐλεισάβετ WH; Ἐσλεί T Tr WH; Εὐνείκη Rec.*; Ἡλεί T Tr WH; Ἡλελας T WH; Ἰερειχώ T WH; Ἰεροσολυμείτης T WH; Ἰοραηλείτης T WH, so Tr in Jn. i. 47 (48); Ἰωσείας L T Tr WH; Κείς L T Tr WH; Κυρείνος Tr mrg. WH mrg.; Λευείς T WH, so Tr exc. in Mk. ii. 14; Λευείτης T WH, so Tr exc. in Acts iv. 36; Λευεικός T WH; Μελχεί T Tr WH; Νηρεί T Tr WH; Νικείτης T

WH, so Tr in Mt. xii. 41; Ὁζέτας L T Tr WH; Πειλάτος T WH; Σεμείν T Tr WH; Ταβειθά WH; Χερούθειν L T Tr WH (-βιμ R G); Χοραζέν T Tr WH; ἀφείδεια 1.; εἰδέα T Tr WH; ἐπαρχέλα T WH; ἐπιπόθεια WH; ἡλεῖ T; πανοκέι T WH; βαθεῖ T WH; βαθυννεῖ WH; σαβαχθανεῖ T Tr WH; ταλειθά WH; τάχειον WH; τραπεζίτης T WH.]

ει, is first a conditional particle, if' (Lat. si); secondly, an interrogative particle, whether, (Lat. an, num, ne).

I. ει CONDITIONAL (on the difference between it and εάν, see εάν, I. 1 b.) is connected, according to the variety of conditions, with various tenses and moods; viz. 1. with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be, (W. § 41 b., 2; cf. 42, 2; [B. 220 (190)]). a. with the Ind. Present; a. foll. in the apodosis by the ind. pres.: Mt. xix. 10 (ει οὐτως ἔστιν ἡ αἴτια . . . οὐ συμφέρει γαμῆσαι); xi. 14; Ro. vii. 16, 20; viii. 25; xiv. 15; 1 Co. ix. 17; Gal. ii. 18; v. 18; Heb. xii. 8; Jas. ii. 8 sq., etc. b. foll. by an Imperative in the apodosis,—either the pres., as [Mt. xix. 17 L Tr txt. WH txt.]; Mk. iv. 23; vii. 16 R G L; Jn. xv. 18; Acts xiii. 15; xxv. 5; 1 Co. vii. 12, 15; Jas. iii. 14, etc.; or the aor., as Mt. v. 29, 30; viii. 31; xix. 17 [R G T Tr mrg. WH mrg.]; Mk. ix. 22 [cf. B. 55 (48)]; Lk. xxii. 67 (66); 1 Co. vii. 9. γ. foll. by the Future in the apodosis: Lk. xvi. 31; Acts v. 39 L T Tr WH; xix. 39; Ro. viii. 11, 13; 2 Co. xi. 30, etc. δ. foll. by the Perfect or the Aorist in the apodosis, where it is declared that, if this or that is, something else has or has not occurred: Mt. xii. 26, 28; Lk. xi. 20; 1 Co. xv. 16; Gal. ii. 21; Ro. iv. 14; 2 Pet. ii. 20. ε. foll. by the Imperfect, either with or without ἄν, where in the protasis something is simply assumed to be, but the apodosis shows that what has been assumed cannot be the case. Three passages falling under this head have a doubtful or disputed text: ει ἔχετε (T Tr WH, for the R G L ειχετε) . . . ἐλέγετε ἄν etc. Lk. xvii. 6; ει . . . μηνμονεύοντων (T Tr, for R G L WH ἐμνημόνευον) . . . εἰχον ἄν, IIeb. xi. 15 (where by the pres. tense the writer refers to the language of the Jewish Fathers as at present recorded in the sacred Scriptures: cf. τοιαῦτα λέγοντες vs. 14); ει τέκνα τοῦ Ἀβρ. ἔστε (G L T Tr WH, for R ἦτε) . . . ἐποιεῖτε ([WH txt. ποι.] R L add ἄν), Jn. viii. 39; cf. Bttm. in Stud. u. Krit. for 1858 p. 474 sqq. [N. T. Gram. § 139, 26; but cf. Mey. on Lk. l. c.]. But 2 Co. xi. 4 ει . . . κηρύσσει . . . ἀνέχεσθε G T Tr WH mrg. (ἀνέχεσθε L WH txt.) must not be referred to this head; here Paul in the protasis supposes something which actually occurred, in the apodosis censures a thing which actually occurred viz. the readiness with which his readers gave ear continually (this is indicated by the impf.) to false teachers. On the difficulty of the passage cf. Holsten in the Zeitschr. f. wissenschaftl. Theol. for 1874, p. 1 sqq.; [cf. also B. 226 (195); but W. 306 (287) and Mey. ad loc.]. ξ. with a question as the apodosis: Mt. vi. 23; Jn. v. 47; vii. 23; viii. 46; 1 Pet. ii. 20. b. with the Ind. Future: Mt. xxvi. 33; Jas. ii. 11 R G; 1 Pet. ii. 20. c. with the Ind. Perfect: Jn. xi. 12; Acts xvi. 15; Ro. vi. 5; xi. 6 (where after ει supply λείμμα γέγονεν fr. what precedes), 2 Co. ii. 5; v. 16; vii. 14. d. with the Ind. Aorist,—foll. by the

Pres. in the apodosis, Lk. xix. 8; Ro. iv. 2; xv. 27; foll. by a question in the apodosis, Lk. xvi. 11, 12; Jn. xviii. 23; 1 Co. iv. 7; ix. 11; foll. by the Aor. in the apodosis, Rev. xx. 15; by the Impv. in the apodosis, Jn. xviii. 23; xx. 15; Ro. xi. 17 sq.; 1 Tim. v. 9, 10; Philem. 18; by the Fut. in the apodosis, Jn. xiii. 32; xv. 20; Heb. 25 (where supply οὐκ ἐκφεύγομεθα in the apodosis). 2. Not infrequently, when a conclusion is drawn from something that is quite certain, ει with the Indic. is used argumentatively so as to be equiv. in sense to ἐπει, (cf. the use of Germ. wenn) [cf. W. 448 (418)]: Mt. xii. 28; Lk. xxiii. 31; Jn. vii. 4; Ro. v. 17; vi. 5; viii. 31; xi. 6, 12; Col. ii. 20; iii. 1, etc. 3. When it is said what would have been, or what would be now or in the future, if something else were or had been, ει is used with the Impf., Plpf., and Aor. ind.; in the apodosis it is followed in direct dise. by ἄν with the impf. or the plpf. or the aor.; sometimes ἄν is omitted, (on the causes of the omission, see B. § 139, 27); sometimes the apodosis is made a question, [cf. W. 304 (285) sq.]. a. ει with the Impf., foll. in the apodosis by ἄν with the impf.: Mt. xxiii. 30; Lk. vii. 39 (ει οὐτος ἦν προφήτης, ἐγίνωσκεν ἄν if this man were a prophet, he would know); Jn. v. 46; viii. 42; ix. 41; xv. 19; 1 Co. xi. 31; Gal. i. 10; Heb. viii. 4, 7 (if . . . were etc. there would not be sought etc. viz. in the O. T. passage quoted vs. 8); by a question in the apodosis: 1 Co. xii. 19; Heb. vii. 11; by ἄν with the aor., where the Latin uses the plupf. subjunc.: Jn. xi. 32 (ει ἦς ὁδε if thou hadst been here, οὐκ ἄν ἀπέθανε μου ὁ ἀδελφός my brother would not have died [when he did (cf. below); B. § 139, 25 regards the impf. in prot. as expressing duration]); Jn. iv. 10; xviii. 30 (ει μὴ ἦν οὐτος κακοποιός. οὐκ ἄν σοι παρεδώκαμεν αὐτόν, we would not have delivered him to thee); Acts xviii. 14; by ἄν with the plupf.: Jn. xi. 21 (ει ἦς ὁδε . . . οὐκ ἄν ἐτεθνήκει, would not have died [and be now dead; cf. W. 304 (285) and see above; but L T Tr txt. WH read the aor. here also]); 1 Jn. ii. 19. b. ει with the Plpf., foll. in the apodosis by ἄν with the plpf. or the aor., in the sense of the Latin plpf. subj.: Mt. xii. 7 (ει ἐγνώκειτε if ye had understood i. e. if ye knew, οὐκ ἄν κατέδικάσατε τοὺς ἀντίτοις ye would not have condemned the guiltless); Mt. xxiv. 43 and Lk. xii. 39, (ει ἦδει if he had perceived i. e. if he knew, ἐγρηγόρησεν ἄν he would have watched, sc. before the thief had approached [Tr txt. WH om. ἄν in Lk. l. c.]); Jn. iv. 10; viii. 19; xiv. 7 [R G L]. c. with the Aor. in the same sense as the Lat. plpf. subjunc.: ει ἐδόθη νόμος . . . οὗτος ἄν ἐκ νόμου ἦν ἡ δικαιοσύνη if a law had been given, righteousness would in truth come from the law, Gal. iii. 21; ει αὐτὸς Ἰησοῦς κατέπανεν if Joshua had given them rest, οὐκ ἄν περὶ ἀλλης ἐλάλει he would not be speaking, sc. in the passage quoted, Heb. iv. 8; apodosis without ἄν, Jn. xv. 22, see ἄν I. 3 p. 33 sq. 4. As in classic Greek, ει with the Ind. is often joined to verbs expressing wonder, surprise, or other strong emotion (where οὖτι might have been expected), when the thing spoken of is either not quite certain, or, although certain, yet in accordance with the well-known Greek urbanity is repre-

sented as not quite free from doubt (*Matthiae ii. p. 1474* sq.; *Kühner ii. p. 887* sq.; [*Jelf § 804, 9*]; *W. § 60, 6*; [*B. § 139, 52*]). Thus it is joined – to the verb *θαυμάζω*: *έθαύμασεν*, *εῑ ήδη τέθηκε*, for the matter had not yet been investigated; hence it is added *έπηρώτησεν αὐτόν*, *εῑ ήδη* [*R G T Tr mrg. WH mrg. πάλαι*] *ἀπέθανεν*, *Mk. xv. 44*; *μη̄ θαυμάζετε*, *εῑ μιστεί ὑμᾶς ο κόσμος* (the thing is certain) *1 Jn. iii. 13*; to the phrase *ἄπιστον κρίνεται*: *Acts xxvi. 8*, (with *παράδοξον* preceding, *Leian. dial. mort. 13, 1*); to *καλόν ἔστιν* and *λυστελεῖ*: *Mk. ix. 42* and *Lk. xvii. 2* (*Mt. xviii. 6* has *συμφέρει*, *ἴνα*); *Mt. xxvi. 24* and *Mk. xiv. 21*; to *μέγα ἔστιν*: *1 Co. ix. 11* (on which see 8 below); *2 Co. xi. 15*; *τι θέλω*, *εῑ ήδη ἀνήφθη* (*τὸ πῦρ*), how would I if (i. e. that) it were already kindled (but it has not yet been kindled), *Lk. xii. 49* (al. al., but cf. *Meyer ad loc.*; [so *B. l. c.*; cf. *W. 448 (418)*; see *τις*, 1 e. y. fin.]); *Sir. xxiii. 14 θελήσεις*, *εῑ μη̄ ἐγενήθης*; [in addition to the other interpretations noticed by *Win. and Mey. ll. cc.* mention may be made of that which takes *θέλω* as subjunc.: *what am I to choose if (as I may well assume) it has already been kindled*; cf. *Green*, ‘*Crit. Notes*’ *ad loc.*].

5. Contrary to Greek usage, in imitation of the Hebr. **וְ**, *εῑ* with the Indic. is so used in oaths and asseverations that by apopioses the formula of imprecation [constituting the apodosis] is suppressed (*W. § 55 fin.*; *B. § 149, 4*): *ἀμὴν λέγω ὑμῶν*, *εῑ δοθήσεται . . . σημεῖον* (fully expressed, ‘may God punish me, if it shall be given,’ i. e. it shall by no means be given), *Mk. viii. 12*; *ῷμοσα*, *εῑ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου* (fully, ‘let my name no longer be Jehovah, if they shall enter’ etc.), *Heb. iii. 11*; *iv. 3*, fr. *Ps. xciv. (xcv.) 11 Sept. (Hebr. וְ Gen. xiv. 23; Num. xiv. 30; 1 S. xiv. 45, etc.*; we have the full expression in *1 S. iii. 17*; *Cant. ii. 7*, etc.).

6. Sometimes, as in classic Grk., after a protasis with *εῑ* and the Indic., the apodosis is suppressed on account of mental agitation and left to be supplied by the reader or the hearer from the context, (cf. *W. 599* sq. (557)): *εῑ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο* (sc. *παρενεγκεῖ* [but here *L Tr WH* adopt the impv. in place of the inf.; yet cf. *B. 396 (339)*], *Lk. xxii. 42*; *εῑ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἡ ἄγγελος*, supply in place of an apodosis the question *what then?* *Acts xxiii. 9* (the apod. added in *Rec.*, *μη̄ θεομαχῶμεν*, is spurious); *εῑ ἔγνως . . . τὰ πρὸς εἰρήνην σου*, sc. *ἐπίστευες ἀν̄ ἐμοὶ*, *Lk. xix. 42* [*B. 396 (339)*]).

7. The conditional *εῑ* is joined with the Optative, to indicate that the condition is merely thought of or stated as a possibility, (cf. *Klotz ad Devar. ii. 2 p. 491* sqq.; *W. 293 (275)* sq.; *B. § 139, 24*). No example of this construction is found in the Gospels; very few in the rest of the N. T. **a.** univ. in short intercalated clauses: *εῑ τύχοι* if it so chance, it may be, (see *τυγχάνω*, 2), *1 Co. xiv. 10*; *xv. 37*; *εῑ θέλοι τὸ θέλημα τοῦ θεοῦ*, *1 Pet. iii. 17* (*Rec. θέλει*). **b.** where it indicates that something may occur repeatedly (cf. *Klotz l. c. p. 492* sq.): *εῑ καὶ πάσχοιτε*, *1 Pet. iii. 14* [cf. *W. n. s.*]. **c.** where the condition represents the mind and judgment of others: *εῑ ἐν̄ ἐβούλευντο* [*R G -σαντο*], *εῑ δύναντο* *ἔξωσαι* [*WH txt. ἐκσῶσαι* (q. v.)] *τὸ πλοῖον*, into which

bay [or rather ‘upon which beach’; see *ἔξωθεν*] they determined to run the ship, if they could; as though the navigators had said among themselves, *ἔξωσομεν*, *εῑ δύναμεθα*, *Acts xxvii. 39*; so also *εῑ τι ἔχοιεν πρὸς με*, if they think they have anything against me, *Acts xxiv. 19*. **8.** with the Subjunctive, when it is assumed that something may take place, but whether it will in reality is unknown before the event, in order to make the event seem to be more certain than if *ἐάν* were used (*Klotz l. c. p. 500* sqq.; *W. 294 (276)* sq.; *B. § 139, 22*): *εῑ . . . θερισματεν*, *1 Co. ix. 11 Tdf. edd. 2, 7*, [*Lehm. mrg.*; al. *-σομεν*]; (*Sept. Gen. xlili. 3* sq.; *Sir. xxii. 26*; *4 Macc. vi. 20*). But see III. below, under *εῑ μη̄*, *εῑ μήτι*, *εῑ πως*, *εῑτε . . . εῑτε*, *εῑ τις*.

II. εῑ INTERROGATIVE, whether. “The conditional particle gets this force if a question is asked about anything, whether it is or is not so, and that about which the question is put is uttered as it were conditionally” (*Klotz l. c. p. 508*; [*W. § 57, 1*; *Bttm. 248 (214)* sqq.; *254 (218)* sq.]).

1. As in Grk. writ. in an indirect question after verbs of seeing, asking, deliberating, knowing, saying, etc. **a.** with the Indic. Present: as *οὐδὲν* *εῑ πνεῦμα ἄγιον ἔστιν*, *ἡκούσαμεν* (prop., acc. to the conditional force of the particle, ‘if there is [i. e. has appeared, been given; cf. *εἰμί*, *I. 2*] a Holy Spirit, we did not even hear’), *Acts xix. 2*; *ἴδωμεν*, *εῑ ἔρχεται*, *Mt. xxvii. 49*; *Mk. xv. 36*; *Βουλεύεται* [*T WH L mrg. -σται*], *εῑ δυνατός ἔστιν*, *Lk. xiv. 31*; *ἴνα εἰπῆς*, *εῑ σὺ εῑ*, *Mt. xxvi. 63*; [*ἴνα γνῶ τὴν δοκιμὴν ὑμῶν εῑ* (*WH mrg. ᾧ*) . . . *ὑπήκοοί ἔστε*, *2 Co. ii. 9* (see *WH. Intr. § 404*)]; after *οὐδὲν οἶδα*, *Jn. ix. 25*; after *κρίνεται*, *Acts iv. 19*; *δοκιμάζετε* [?], *πειράζετε*, *2 Co. xiii. 5*.

b. with the Indic. Future [cf. *W. 300 (282)*; *B. § 139, 61 b.*]: *δεήθητι*, *εῑ ἄπα φέθησεται σοι*, *Acts viii. 22*; *τί οἶδας*, *εῑ . . . σώσεις*, *1 Co. vii. 16*; *παρεπήρουν*, *εῑ θεραπεύσει* [*Tdf. -πενει*], *Mk. iii. 2* and in *Lk. vi. 7* [*R G VII mrg.*]; *ἡλθεν* (sc. to see), *εῑ ἄπα τι εύρησεν*, *Mk. xi. 13*.

c. with the Indic. Aorist: *οὐκ οἶδα*, *εῑ τινα ἀλλοι φέράπτισα*, whether I baptized, *1 Co. i. 16*; *ἐπηρώτησαν*, *εῑ πάλαι* [*L Tr txt. WH txt. ήδη*] *ἀπέθανεν*, whether he were long dead, *Mk. xv. 44*; *εἰπέ μοι*, *εῑ . . . ἀπέδοσθε*, *Acts v. 8*.

d. with the Subjunctive Aorist [cf. *B. 255* sq. (220); *W. 298 (280)* sq.]: *διώκω*, *εῑ καὶ καταλάβω* I press on (sc. *πειρώμενος* or *σκοπῶν*, trying to see), whether I may also lay hold, *Phil. iii. 12*. So *si* is used in Latin, e. g. *Nep. vit. Hann. 8 Hannibal . . . Africam accessit in finibus Cyrenaeorum (sc. expertrus)*, si forte Carthaginenses ad bellum possent induci; *Caes. b. g. 1, 8, 4* si perrumpere possent, conati; add *Caes. b. g. 2, 9, 1*. Cf. *Kühner ii. p. 1032* sq.; [*Jelf § 877 b.*].

2. Contrary to the usage of Grk. auth., like the Hebr. **וְ** and interrog. **נִ**, it is used in the Sept. and the N. T. (esp. by Luke) also in direct questions (cf. the colloq. use of the Germ. *ob*; e. g. *ob ich's wohl thun soll?*); cf. *W. § 57, 1*; *B. 248 (214)*, and, in opposition to those who have striven to absolve the sacred writers from this misuse of the particle (esp. *Fritzsche* and *Meyer* [see the latter’s note on *Mt. xii. 10* and *Lk. xiii. 23*; he quotes with approval the language of

Ast (Lexicon Platon. vol. i. 601), ‘dubitanter interrogat, ita ut interrogatio videatur directa esse’]), cf. Lipsius, Paulin. Rechtfertigungslehre, p. 30 sqq.: — εἰπέ τις αὐτῷ, κύριε, εἰ ὅλγοι οἱ σωζόμενοι; Lk. xiii. 23; κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ [-ρῃ T Tr WH]; Lk. xxii. 49; κύριε, εἰ . . . ἀποκαθιστάνεις τ. βασιλείαν; Acts i. 6; cf. besides, Mt. xii. 10; xix. 3; Mk. viii. 23 (acc. to the reading of [Tdf. 2, 7] Tr [mrg. WH txt.] εἴ τι βλέπεις for R G L T Tr txt. WH mrg. βλέπει); Acts xix. 2, etc. (Gen. xvii. 17; xlivi. 6; 1 S. x. 24, etc.; in the O. T. Apocer. 2 Macc. vii. 7; xv. 3; 4 Macc. xviii. 17 fr. Ezek. xxxvii. 3 Sept.; Tob. v. 5).

III. εἰ with other particles and with the indef. pron. τις, τι. 1. εἰ ἄπα, see ἄπα, 1. 2. εἴγε, see γέ, 3 c. 3. εἰ δὲ καί, a. but if also, so that καί belongs to some word that follows: Lk. xi. 18 (but if Satan also). b. but though, but even if, so that καί belongs to εἰ: 1 Co. iv. 7; 2 Co. iv. 3; v. 16 [R G; al. om. δέ]; xi. 6; see 6 below. 4. εἰ δὲ μή, but if not; if it is or were otherwise, [B. 393 (336 sq.), cf. 345 (297); W. as below]: Jn. xiv. 2 (εἰ δὲ μή, sc. οὐτῶς ἦν), 11 (εἰ δὲ μή, sc. ἔμοι πιστεύετε, i. e. my words). As in these passages so generally the phrase stands where a word or clause must be repeated in thought from what immediately precedes; it thus has the force of the Lat. *aliоquin, otherwise, or else*, [W. 583 (543)]: Rev. ii. 5, 16; also after negative declarations, Mk. ii. 21 sq.; cf. Matthiae § 617 b. 5. εἰ δὲ μήγε, see γέ, 3 d. 6. εἰ καί, a. if even, if also, (cf. εἰ δὲ καί, 3 a., [and 7 below]): 1 Co. vii. 21 [cf. Mey. ad loc.; Bp. Lightf. on Philem. p. 324]; 2 Co. xi. 15. b. though, although: Lk. xi. 8; 2 Co. iv. 16; vii. 8, 12; Phil. ii. 17; Col. ii. 5 [εἰ γὰρ καί]; Heb. vi. 9; with the optat. 1 Pet. iii. 14; see I. 7 b. above. 7. καὶ εἰ, even if: Mk. xiv. 29 [T Tr WH εἰ καί]; 1 Pet. iii. 1; cf. Klotz l. c. p. 519 [who says, “In εἰ καί the conditional particle εἰ has the greater force; in καὶ εἰ the conjunctive particle καί. Hence καὶ εἰ is used of what is only assumed to be true; εἰ καί, on the other hand, of what is as it is said to be.”] Bäumlein (Griech. Partikeln, p. 151) says, “In εἰ καί the καί naturally belongs to the conditional clause and is taken up into it, if even; in the combination καὶ εἰ the καί belongs to the consequent clause, even if. Sometimes however the difference disappears.” Krüger (§ 65, 5, 15): “with καὶ εἰ, the leading clause is regarded as holding under every condition, even the one stated, which appears to be the most extreme; with εἰ καί the condition, which may also come to pass, is regarded as a matter of indifference in reference to the leading clause;” Sauppe (on Dem. Ol. ii. § 20) is very explicit: “καὶ εἰ and εἰ καί both indicate that something conflicts with what is expressed in the leading clause, but that is (or is done) notwithstanding. καὶ εἰ, however, represents the thing adduced in the conditional sentence to be the only thing conflicting; but when the conditional particle precedes (εἰ καί), the representation is that something which is (or may be) accompanied by many others (καί) conflicts ineffectually. Accordingly the phrase καὶ εἰ greatly augments the force of

what follows, εἰ καί lays less emphasis upon it; although it is evident that εἰ καί can often be substituted for καὶ εἰ.” Cf. Herm. Vig. p. 829 sq.; W. 444 (413); Ellic. on Phil. ii. 17; Schmalzfeld, Griech. Syntax, § 41; Paley, Grk. Particles, p. 31]. 8. εἰ μή, a. in a conditional protasis, with the same sequence of moods and tenses as the simple εἰ, see I. above, if not, unless, except, [W. 477 (444) sqq.; B. 345 (297)]: Mt. xxiv. 22; Jn. ix. 33; xv. 22, 24; Ro. vii. 7, etc. b. it serves, with the entire following sentence, to limit or correct what has just been said, only, save that, (Lat. *nisi quod*), [B. 359 (308)]: Mk. vi. 5; 1 Co. vii. 17 (where Paul by the addition εἰ μή ἔκάστῳ κτλ. strives to prevent any one in applying what had been said a little while before, viz. οὐδεδούλωται . . . ἐν τοιούτοις to his own ease, from going too far); in ironical answers, unless perchance, save forsooth that, (Kühner § 577, 7; [Jelf § 860, 5 Obs.]): εἰ μή χρήζομεν κτλ. 2 Co. iii. 1 Rec. c. εἰ μή very often coalesces into one particle, as it were, which takes the same verb as the preceding negation: unless, i. q. except, save, [Kühner § 577, 8; B. 359 (308)]; a. univ.: Mt. xi. 27; xii. 39; Mk. ii. 26; viii. 14; Jn. iii. 13; Ro. vii. 7; xiii. 1, 8; 1 Co. viii. 4; xii. 3; 2 Co. xii. 5, etc. as in classic Greek, μόνος, μόνον, is added pleonastically: Mt. xvii. 8; xxi. 19; xxiv. 36; Acts xi. 19; Phil. iv. 15; Rev. xiii. 17, etc. β. after negatives joined to nouns it is so used as to refer to the negative alone (hence many have regarded it as used for ἀλλά [i. e. as being not exceptive but adversative]), and can be rendered in Lat. *sed tantum, but only*: Mt. xii. 4 (οὐκ ἔξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτῷ, εἰ μή τοις ἵερευσι μόνοις, as if οὐκ ἔξὸν ἦν φαγεῖν alone preceded); Lk. iv. 26 sq.; Ro. xiv. 14; Rev. ix. 4; xxi. 27 (ἐὰν μή is so used in Gal. ii. 16; on Gal. i. 19 see Ἰάκωβος, 3); cf. Fritzsche on Rom. vol. iii. p. 195; [see εἴν, I. 3 c. and reff.]. γ. when preceded by the interrogative τις in questions having a negative force: Mk. ii. 7; Lk. v. 21; Ro. xi. 15; 1 Co. ii. 11; 2 Co. ii. 2; xii. 13; Heb. iii. 18; 1 Jn. ii. 22; v. 5; (Xen. oec. 9, 1; Arsth. eqq. 615). δ. with other conjunctions: εἰ μή τινα, Jn. x. 10; εἰ μή ὅταν, Mk. ix. 9; τι ἐστιν, εἰ μή ὅτι etc., 2 Co. xii. 13; Eph. iv. 9. ε. it has its own verb, and makes a phrase by itself: δούκεται ἀλλο, εἰ μή τινες εἰστιν οἱ ταράσσοντες ἥμας which means nothing else, save that there are some who trouble you, Gal. i. 7 [so Winer (Com. ad loc.) et al.; but see Meyer]. δ. ἐκτὸς εἰ μή, arising from the blending of the two expressions εἰ μή and ἐκτὸς εἰ, like the Lat. *nisi si* equiv. to *praeterquam si, except in case, except*: 1 Tim. v. 19; with the indic. aor. 1 Co. xv. 2; with the subjunc. pres. 1 Co. xiv. 5; (Lcian. de luctu c. 19; dial. meret. 1, 2, etc.). Cf. Lob. ad Phryn. p. 459; W. § 65, 3 c.; [B. index s. v. ἐκτὸς εἰ μή]. 9. εἰ μήν, assuredly, surely, in oaths: Heb. vi. 14 L T Tr WH (for R G ἡ μήν [q. v.]) and several times in Sept. as Ezek. xxxiii. 27; xxxiv. 8; [cf. xxxvi. 5; xxxviii. 19; 1 K. xxi. (xx.) 23], etc.; here, if εἰ did not come from ἡ by itacism, εἰ μήν must be explained as a confusion of the Hebraistic εἰ μή (see I. 5 above) and the Grk. formula of asseveration ἡ μήν; cf. Bleek on Heb.

vol. ii. 2 p. 248 sqq., and what Fritzsche says on the other side, Com. on Bar. ii. 29; Judith i. 12; [cf. Kneucker on Bar. l. c.; B. 359 (308); *Tdf.* Proleg. p. 59; *WII.* App. p. 151; B. D. s. v. New Testament, I. 31].

10. ει μη τι or μητι, unless in some respect, unless perchance, unless indeed: ironically, with the indic. pres. 2 Co. xiii. 5; hesitatingly, with the subjunc. aor. Lk. ix. 13; cf. Meyer ad loc. [also W. 294 (276); B. 221 (191)]; ει μη τι αν: 1 Co. vii. 5, see αν, IV.

11. ει ου (fully discussed by W. § 55, 2 c. and B. 345 (297) sqq.), if not; this combination is used much more frequently in the N. T. than in the more elegant Grk. auth.; it differs from ει μη in this, that in the latter μη belongs to the particle ει, while in ει ου the ου refers to some following word and denies it emphatically, not infrequently even coalescing with it into a single idea.

a. when the idea to which ου belongs is antithetic **a.** to a positive term, either preceding or following: ει δε ου ποικιλεις φονεις δε, Jas. ii. 11 [in R G the fut.]; ει γαρ ο θεος ουκ εφεισατο, ... ηλλα ... παρεδωκεν εις κρισιν, 2 Pet. ii. 4 sq.; ει και ου δωσει ... δια γε ... δωσει, Lk. xi. 8; ει ου πιων ... ει δε πιων, Jn. x. 37 sq.; ει γαρ επιστενειε ..., ει δε ... ου πιστενειε, Jn. v. 46 sq.; add, Mk. xi. 26 R G L; Ro. viii. 9; 1 Co. ix. 2; xi. 6; Jas. iii. 2.

b. to some other idea which is negative (formally or virtually): ει ... ουκ άκουνοντων, ουδε ... πεισθσονται, Lk. xvi. 31; ει ... ουκ εφεισατο, ουδε σου φεισεται [Rec. -σησαι], Ro. xi. 21; add, 1 Co. xv. 13, 15-17; 2 Th. iii. 10; foll. in the apodosis by a question having the force of a negative: Lk. xvi. 11 sq.; Jn. iii. 12; 1 Tim. iii. 5.

γ. the ου denies with emphasis the idea to which it belongs: καλὸν ήν αὐτῷ, ει ουκ ἐγεννήθη, good were it for him not to have been born, Mt. xxvi. 24; Mk. xiv. 21.

δ. the whole emphasis is placed on the negative itself: ει στη ουκ ει ο Χριστός, Jn. i. 25.

b. the ου coalesces, as it were, with the word to which it belongs into a single idea: ει δε ουκ ἔγκρατενονται, if they are *incontinent*, 1 Co. vii. 9; ει τις τῶν ιδίων ου προνοει [or -είται T Tr txt. WH mrg.], *neglects*, 1 Tim. v. 8; add, Lk. xiv. 26; 1 Co. xvi. 22; Rev. xx. 15, etc.

12. ει ουν, if then: Mt. vi. 23; vii. 11; Lk. xi. 13, 36; Jn. xiii. 14; xviii. 8; Acts xi. 17; Col. iii. 1; Philem. 17. [On ει μεν ουν see μεν II. 4.]

13. επερ [so T WH (exc. in 2 Co. v. 3 mrg.), but L Tr ει περ; cf. W. 45; *Lipsius*, Gram. Unters. p. 123], (ει and περ, and this apparently from περι), prop. if on the whole; if only, provided that, is used "of a thing which is assumed to be, but whether rightly or wrongly is left in doubt" (*Herm.* ad Vig. p. 831, [so W. 448 (417); but cf. *Bäumlein*, Griech. Partikeln, p. 202 (cf. 64 bot.); *Klotz* ad Devar. ii. 2 p. 528, and esp. s. v. ειγε (in γε, 3 c.) and the reff. to Mey., Lghft., Ellie., there given]): Ro. viii. 9, 17; 1 Co. viii. 5; xv. 15; 1 Pet. ii. 3 (where L T Tr WH ει); by a species of rhetorical politeness it is used of that about which there is no doubt: 2 Th. i. 6; Ro. iii. 30 L T Tr WH; 2 Co. v. 3 L Tr WH mrg.

14. ει πως [L Tr WH] or ειπως [G T], if in any way, if by any means, if possibly: with the optat. pres. (see I. 7 above), Acts xxvii. 12; interrogatively, with the indic. fut. Ro. i. 10;

with the subjunc. aor., so that before ει the word σκοπῶν or πειρώμενος must be mentally supplied (see II. 1 d. above): Ro. xi. 14; Phil. iii. 11. **15.** ειτε ... ειτε, a. whether ... or [as disjunc. conjunc. sive ... sive; cf. W. 440 (409 sq.); B. 221 (191)], without a verb following: Ro. xii. 6-8; 1 Co. iii. 22; viii. 5; 2 Co. v. 9 sq.; Phil. i. 18, 20, 27; 2 Th. ii. 15; Col. i. 16, 20; 1 Pet. ii. 13 sq.; ειτε ουν ... ειτε, 1 Co. xv. 11; foll. by the indic. pres., 1 Co. xii. 26; xiii. 8; 2 Co. i. 6; foll. by the subjunc. pres. 1 Th. v. 10, where the use of the subjunc. was occasioned by the subjunc. ζήσωμεν in the leading clause; cf. W. 294 (276); B. 221 (191). **b.** whether ... or [as indirect interrogatives, utrum ... an; cf. B. 250 (215)] (see exx. fr. Grk. auth. in *Matthiae* p. 1476 sq.): after ουκ οιδα, 2 Co. xii. 2 sq.

16. ει τις, ει τι: exx. of this combination have already been given among the preceding; here may be added ει τις ετερος, ει τι ετερον, and if (there be) any other person or thing,—a phrase used as a conclusion after the mention or enumeration of several particulars belonging to the same class (in the classics ει τις άλλος, ει και τις άλλος, και ει τι άλλο, etc., in Hdt., Xen., Plat., al.): Ro. xiii. 9; 1 Tim. i. 10; ει τις with subjunc. pres. Rev. xi. 5 Rec.; with the subjunc. aor., ibid. T Tr VII txt.

[ειγε, see γε, 3 c.]

ειδέα, -ας, ή, Mt. xxviii. 3 T Tr WH, a poet. form for ιδέα, q. v. [cf. *WII.* App. p. 153], (Bar. vi. [ep. Jer.] 62; Arstph. Thesm. 438 var.). Cf. B. 5; [W. 48 (47); see ει, ι].*

ειδος, -ους, το, (ΕΙΔΩΛΟ), in Sept. chiefly for πάγκα and πάγκη; prop. that which strikes the eye, which is exposed to view;

1. the external appearance, form, figure, shape, (so fr. IHom. down): Jn. v. 37; σωματικη ειδει, Lk. iii. 22; το ειδος τον προσωπου αυτον, Lk. ix. 29; δια ειδος, as encompassed with the visible appearance (of eternal things), (see δια, A. I. 2), 2 Co. v. 7,—com. explained, by sight i. e. beholding (Luth.: *im Schauen*); but no ex. has yet been adduced fr. any Grk. writ. in which ειδος is used actively, like the Lat. *species*, of vision; (στόμα κατὰ στόμα εν ειδει, και ου δι' άραμάτω και έννυνιων, Clem. homil. 17, 18; cf. Num. xii. 8 Sept.).

2. form, kind: άπο παντος ειδος πονηρον άπεχεσθε, i. e. from every kind of evil or wrong, 1 Th. v. 22 [cf. πονηρος, sub fin.]; (Joseph. antt. 10, 3, 1 πᾶν ειδος πονηρias. The Grks., esp. Plato, oppose το ειδος to το γένος, as the Lat. does *species* to *genus*. Cf. Schmidt ch. 182, 2).*

ειδω, ιδω, Lat. *video*, [Skr. vid, pf. vēda know, vindāmi find, (cf. Vedas); Curtius § 282], an obsol. form of the present tense, the place of which is supplied by άρω. The tenses coming from ειδω and retained by usage form two families, of which one signifies *to see*, the other *to know*.

1 2 aor. ειδον, the com. form, with the term. of the 1 aor. (see reff. s. v. άπερχομαι, init.) ειδα, Rev. xvii. 3 L, 6 L T Tr; 1 pers. plur. ειδαμεν, L T Tr WH in Acts iv. 20; Mk. ii. 12; Tr WH in Mt. xxv. 37; WH in Mt. xxv. 38; Mk. ix. 38; Lk. ix. 49; 3 pers. plur. ειδαν, T WH in Lk. ix. 32; Tr WH in Lk. x. 24; Acts vi. 15; xxviii. 4; T Tr WH in Mk. vi. 50; L T Tr WH in Jn.

i. 39 (40); Acts ix. 35; xii. 16; VII in Mk. vi. 33; add *ἴδων* Tdf. in Mt. xiii. 17; Lk. x. 24; *ἴδον* (an Epic form, cf. Matthiae i. p. 564; [Veit p. 215]; very freq. in Sept. and in 1 Mace., cf. Grimm on 1 Mace. p. 54; on the freq. interchange of *ἴδον* and *εἶδον* in eodd., cf. Jacobs ad Achill. Tat. 2, 24; [VII. App. pp. 162, 164; *Tdf.* Sept. Proleg. p. ix.; N. T. Proleg. p. 89; B. 39 (34)]), Tdf. in Rev. iv. 1; vi. 1, 2, 5, 8, 9, 12; vii. 1, etc.; 3 pers. sing. *ἴδεν*, Tdf. in Lk. v. 2; Rev. i. 2; 2 pers. plur. *ἴδετε*, Phil. i. 30 Ree.; 3 pers. plur. *ἴδον*, Tdf. in [Lk. ii. 20]; Jn. xix. 6; subjunc. *ἴδω*; impv. *ἴδε* (Attic *ἴδε*, cf. W. § 6, 1 a.; [B. 62 (54); *Götting, Accentl. 52*]), [2 pers. plur. *ἴδετε*, Jn. i. 39 (40) R G L]; inf. *ἴδειν*; ptep. *ἴδων*; (Sept. mostly for *πάτη*, sometimes for *πάτη* and *γάτη*); *to see* (have seen), *be seeing* (saw), i. e. 1. *to perceive* (with the eyes; Lat. *conspicere*, Germ. *erblicken*); a. univ. *τινά* or *τί*: Mt. ii. 2; iv. 16; xiv. 14; xxviii. 6; Mk. i. 10, 16; ii. 14; Lk. v. 26; vii. 22; Jn. i. 47 (48) sq.; vi. 26; xix. 6; Acts ix. 35; xii. 16; Gal. i. 19; 1 Tim. vi. 16, and very often. *οὐδέποτε οὖτως εἴδομεν* we never saw in such fashion, i. e. such a sight never befell us, Mk. ii. 12, old Germ. *also hat man nicht gesehen, seit etc.*; cf. Kuinoel ad Mat. p. 280 ed. 4. *ἴδειν τι* and *ἀκούσαι τι* are conjoined in Lk. vii. 22; Acts xxi. 14; 1 Co. ii. 9; Jas. v. 11; *ἴδειν* and *ἴδειν τι* are also used by those to whom something is presented in vision, as the author of the Apocalypse relates that he *saw* this or that: Rev. i. 12, 17; iv. 1 [here *εἴδον καὶ ἴδον* a formula peculiar to Rev.; see *ἴδον*, sub fin.]; v. 1 sq. 6, 11; vi. 9; vii. 1, 9, etc.; Jn. xii. 41; *ἴδειν ὄραμα*, Acts x. 17; xvi. 10; *ἴδειν ἐν ὄραματι*, Acts ix. 12 [R G]; x. 3; *ἐν τῇ ὄρασει*, Rev. ix. 17; elliptically *ἴδειν τι ἔκ τενος σε. ἐκπορευθέν*, Rev. xvi. 13, cf. i. 16; Hebraistically (on which see W. § 45, 8; B. § 144, 30) *ἴδων εἶδον I have surely seen*: Acts vii. 34 after Ex. iii. 7. Frequent in the historical books of the N. T. is the ptep. *ἴδων*, *ἴδόντες*, continuing the narrative, placed before a finite verb, and either having an acc. added, as in Mt. ii. 10; iii. 7; v. 1; viii. 34; Mk. v. 22; ix. 20; Lk. ii. 48; vii. 13; Jn. v. 6; vi. 14; Acts xiii. 12; xiv. 11, etc.; or the acc. is omitted, as being evident from the context: Mt. ix. 8, 11; xxi. 20; Mk. x. 14; Lk. i. 12; ii. 17; Acts iii. 12; vii. 31, etc. b. with the acc. of a pers. or a thing, and a ptep. [cf. W. § 45, 4 a.]: Mt. iii. 7, 16; viii. 14; Mk. i. 16; vi. 33; Lk. ix. 49; xxi. 2; Jn. i. 33, 47 (48) sq.; Acts iii. 9; xi. 13; 1 Co. viii. 10; 1 Jn. v. 16; Rev. ix. 1, and often. c. foll. by *ὅτι*: Mk. ii. 16 L T Tr VII; ix. 25; Jn. vi. 22, 24, etc. d. foll. by an indirect question with the indic.: with *τίς*, Lk. xix. 3; with *τί*, Mk. v. 14; with *πηλίκος*, Gal. vi. 11. e. *ἔρχον καὶ ἴδε*, a formula of invitation, the use of which leaves the object of the seeing to be inferred by the hearers from the matter under consideration: Jn. xi. 34 (35); i. 46 (47) (here *ἴδε* is equiv. to *by seeing learn*, sc. that Jesus is the Messiah), and Grsb. in Rev. vi. 1, 5; plur. Jn. i. 39 (40) (where T Tr WH *ἔρχ. καὶ ὥψεσθε*). The Rabbins use the phrases *יָרַא אָנָה* and *יָרַא אָנָה* to command attention. f. *ἴδειν* used absol. and *πιστεύειν* are contrasted in Jn. xx. 29. 2. like the Lat. *video*, *to perceive by any of the senses*: Mt.

xvii. 54; Mk. xv. 39; Lk. xvii. 15. 3. univ. *to perceive, notice, discern, discover*: *τὴν πίστιν αὐτῶν*, Mt. ix. 2; *τὰς ἐνθυμήσεις αὐτῶν*, ib. 4 (where L Tr WH txt. *ἴδως* for *ἰδών*); τ. *διαλογισμὸν τῆς καρδίας αὐτῶν*, Lk. ix. 47 [T VII txt. Tr mrg. *εἰδώς*]; *ἴδε* with acc. of the thing, Ro. xi. 22; foll. by *ὅτι*, Mt. xxvii. 3, 24; Acts xii. 3; xiv. 9; xvi. 19; Gal. ii. 7, 14; *ἴδε, ὅτι*, Jn. vii. 52; *ἴδειν τινα, ἦτι*, Mk. xii. 34 [Tr br. the acc.]. 4. *to see*, i. e. to turn the eyes, the mind, the attention to anything; a. *to pay attention, observe*: foll. by *εἰ* interrog. Mt. xxvii. 49; by *ποταπός*, 1 Jn. iii. 1. b. *περί τινος* (cf. Lat. *videre de aliqua re*), *to see about something* [A. V. *to consider of*], i. e. to ascertain what must be done about it, Acts xv. 6. c. *to inspect, examine*: *τι*, Lk. xiv. 18. d. *τινά, to look at, behold*: Jn. xxi. 21; Mk. viii. 33. 5. *to experience, τι, any state or condition* [cf. W. 17]: as *τὸν θάνατον*, Lk. ii. 26; Heb. xi. 5, (Joseph. antt. 9, 2, 2 [*οἰδέν*]), cf. Jn. viii. 51 (Ps. lxxxviii. (lxxxix.) 49); *τὴν διαφθοράν*, to pass into a state of corruption, be dissolved, Acts ii. 27, 31; xiii. 35–37, (Ps. xv. (xvi.) 10); *τὴν βασιλ. τ. θεοῦ*, to partake of salvation in the kingdom of God, Jn. iii. 3; *πένθος*, Rev. xviii. 7; *τὴν δόξαν τοῦ θεοῦ*, by some marvellous event get a signal experience of the beneficial power of God, Jn. xi. 40; *στενοχωρίας*, 1 Mace. xiii. 3, (*ἀδόκου χάραν*, Hom. Il. 21, 243); on the same use of the verb *πάτη* and the Lat. *videre*, cf. Gesenius, Thesaur. iii. p. 1246. *ἡμέραν*, to live to see a day (a time) and enjoy the blessings it brings: *ἡμέρας ἀγαθάς*, 1 Pet. iii. 10 fr. Ps. xxxiii. (xxxiv.) 13; *τὴν ἡμέραν ἐμήν* (Christ's language) the time when I should exercise my saving power on earth, Jn. viii. 56; *εἰδε* se. τ. *ἡμ. ἐμήν*, from the abode of the blessed in paradise he in spirit saw my day, ibid. (see *ἀγαλλιάω*, sub fin.); *ἐπιθυμήσετε μίαν τῶν ἡμερῶν . . . ίδειν*, ye will wish that even a single day of the blessed coming age of the Messiah may break upon your wretched times, Lk. xvii. 22; so in Grk. writ., esp. the poets, *ἡμαρ*, *ἡμέραν ίδειν*, in Latin *videre diem*; cf. Kuinoel on Jn. viii. 56. 6. with acc. of pers. *to see* i. e. *have an interview with, to visit*: Lk. viii. 20; Jn. xii. 21; Acts xvi. 40; xxviii. 20; Ro. i. 11; 1 Co. xvi. 7; Phil. i. 27; 1 Th. iii. 6; 2 Tim. i. 4; 3 Jn. 14; *τὸ πρόσωπόν τινος*: 1 Th. ii. 17; iii. 10, (Leian. dial. d. 24, 2 [cf. Rutherford on Babr. 11, 9]); with an acc. of place, *to visit, go to*: Aets xix. 21. [SYN.: 'When *εἴδον*, *ἴδειν* are called "momentary preterites," it must not be supposed that thereby a quickly-past action is designated; these forms merely present the action without reference to its duration.... The unaugmented moods, too, are not exclusively past, but present or future as well,—the last most decidedly in the imperative. Now it is obvious that when a perception is stated without regard to its duration, its form or mode cannot have prominence; hence *ἴδειν* is much less physical than *ὄραν*. *ἴδειν* denotes to perceive with the eyes; *ὄραν* [q. v.], on the other hand, to see, i. e. it marks the use and action of the eye as the principal thing. Perception as denoted by *ἴδειν*, when conceived of as completed, permits the sensuous element to be forgotten and abides merely as an activity of the soul; for *οἴδα*, *εἰδέναι*, signifies not "*to have seen*," but "*to know*." Schmidt ch. xi. COMP.: *ἀπ-*, *ἐπ-*, *προ-*, *συν-*, *ὑπερ-* *εἴδον*.]

II. 2 pf. οἶδα, οἶδας (1 Co. vii. 16; Jn. xxi. 15, for the more com. οἶσθα), οἶδαμεν (for οἶμεν, more com. in Grk.), οἶδατε (ἰστε, the more usual classic form, is found only in Eph. v. 5 G L T Tr WH and Heb. xii. 17, [prob. also in Jas. i. 19 acc. to the reading of L T Tr WH]; but see below]), οἶδασι (and once the Attic ἴσασι, Acts xxvi. 4), impv. ιστε, once, Jas. i. 19 L T Tr WH, [but see above], subjunc. εἰδὼ, inf. εἰδέναι, ptep. εἰδώς, εἰδνία (Mk. v. 33; Acts v. 7); plpf. γῆδειν, 2 pers. everywhere γῆδεις, 3 pers. γῆδει, plur. 2 pers. γῆδειτε, 3 pers. γῆδεισαν (for the more com. γῆδεσαν [Veitch p. 218; B. 43 (38)]); fut. εἰδόγω (Heb. viii. 11); cf. W. 84 (81); B. 51 (44); Sept. chiefly for γῆται; like the Lat. *novi* it has the signification of a present *to know, understand*; and the plpf. the signif. of an impf.; [cf. W. 274 (257)].

1. *to know*: with acc. of the thing, Mt. xxv. 13; Mk. x. 19; Jn. x. 4; xiii. 17; xiv. 4; Acts v. 7; Ro. vii. 7; 1 Co. ii. 2; Rev. ii. 2, 9, etc.; τοῦτο [Rec.; al. πάντα] foll. by ὅτι etc. Jude 5; with acc. of pers., Mt. xxvi. 72, 74; Jn. i. 31; vi. 42; Acts iii. 16; 2 Co. v. 16, etc.; τὸν θεόν, Tit. i. 16, cf. Jn. viii. 19; xv. 21; Gentiles are called of μὴ εἰδότες τ. θεόν in 1 Th. iv. 5; 2 Th. i. 8, cf. Gal. iv. 8; the predicate of the person is added (as often in Attic), εἰδὼς αὐτὸν ἀνδρα δίκαιον, sc. ὄντα, Mk. vi. 20 [B. 304 (261)]; in the form of a ptep. 2 Co. xii. 2. to an accus. of the object by attraction (W. § 66, 5 a.; B. 377 (323)) an expositio clause is added [cf. esp. B. 301 (258)], with ὅτι. 1 Co. xvi. 15; 2 Co. xii. 3 sq.; Acts xvi. 3; or an indirect question [B. 250 (215) sq.], Mk. i. 24; Lk. iv. 34; xiii. 25, 27; Jn. vii. 27; ix. 29. εἰδέναι is used with the acc. and inf. in Lk. iv. 41; 1 Pet. v. 9; foll. by ὅτι, Mt. ix. 6; Jn. xix. 35; Acts ii. 30; Ro. v. 3, and very often; οἶδαμεν foll. by ὅτι is not infrequently, so far as the sense is concerned, equiv. to *it is well known, acknowledged*: Mt. xxii. 16; Lk. xx. 21; Jn. iii. 2; ix. 31; Ro. ii. 2; iii. 19; vii. 14; viii. 22, 28; 2 Co. v. 1; 1 Tim. i. 8; 1 Jn. iii. 2; v. 20; cf. Lightfoot [in his Horae Hebr. et Talm.] and Baumg.-Crusius on Jn. iii. 2. freq., esp. in Paul, is the interrog. formula οὐκ οἶδατε and ἡ οὐκ οἶδατε ὅτι, by which something well known is commanded to one for his thoughtful consideration: Ro. xi. 2; 1 Co. iii. 16; v. 6; vi. 2 sq. 9, 15 sq. 19; ix. 13, 24; οὐκ οἶδατε foll. by an indir. quest. Lk. ix. 55 [Rec.]; οὐκ οἶδας ὅτι, Jn. xix. 10; οὐκ γῆδειτε, Lk. ii. 49; εἰδέναι foll. by an indir. quest. [cf. B. u. s.], Mt. xxvi. 70; Jn. ix. 21, 25, 30; xiv. 5; xx. 13; 1 Co. i. 16; vii. 16; 2 Co. xii. 2 sq.; Ro. viii. 26; Eph. vi. 21; 1 Tim. iii. 15, and very often. **2.** *to know* i. e. *get knowledge of, understand, perceive*; **a.** any fact: as, τὰς ἐνθυμήσεις, Mt. xii. 25; τὴν ὑπόκρισιν, Mk. xii. 15; τὸν διαλογισμὸν αὐτῶν, Lk. vi. 8; xi. 17; with the addition of ἐν ἔαντῳ foll. by ὅτι, Jn. vi. 61. **b.** the force and meaning of something, which has a definite meaning: 1 Co. ii. 11 sq.; τὴν παραβολήν, Mk. iv. 13; μυστήρια, 1 Co. xiii. 2; foll. by an indir. quest. Eph. i. 18. **c.** as in class. Grk., foll. by an inf. in the sense of *to know how* (Lat. *calere, to be skilled in*): Mt. vii. 11; Lk. xi. 13; xii. 56; Phil. iv. 12; 1 Th. iv. 4; 1 Tim. iii. 5; Jas. iv. 17; 2 Pet. ii. 9; ὡς οἶδατε, sc. ἀσφαλίσασθαι, Mt. xxvii.

65. **3.** Hebraistically, εἰδέναι τινά to have regard for one, cherish, pay attention to: 1 Th. v. 12, (Sept. Gen. xxxix. 6 for γῆται). [SYN. see γινώσκω].

εἰδωλεῖον [-λον] T WH; see I, i., -ον, τό, (εἰδωλον, q. v.; cf. Ἀσκληπεῖον, Ἀπολλωνεῖον, Ἡρακλεῖον, etc. [W. 95 (90)]), an idol's temple, temple consecrated to idols: 1 Co. viii. 10 (1 Macc. i. 47; x. 83; 1 Esdr. ii. 9; not found in prof. auth.; for in the frag. fr. Soph. [152 Dind.] in Plut. de amico et adul. c. 36 ἐδώλια has of late been restored).*

εἰδωλόθυτος, -ον, (εἰδωλον and θύω), a bibl. and eccl. word [W. 26; 100 (94)], sacrificed to idols; τὸ εἰδωλόθυτον and τὰ εἰδωλόθυτα denote the flesh left over from the heathen sacrifices; it was either eaten at feasts, or sold (by the poor and the miserly) in the market: Acts xv. 29; xxi. 25; 1 Co. viii. 1, 4, 7, 10; x. 19, 28 (here L txt. T Tr WH read ἱερόθυτον, q. v.); Rev. ii. 14, 20. [Cf. Bp. Lightft. on Gal. p. 308 sq.]*

εἰδωλο-λατρεία [-τρία] WH; see I, i., -as, ἡ, (εἰδωλον, q. v., and λατρεία), (Tertull. al. *idololatria*), the worship of false gods, *idolatry*: Gal. v. 20; used of the formal sacrificial feasts held in honor of false gods, 1 Co. x. 14; of avarice, as a worship of Mammon [q. v.], Col. iii. 5 [Bp. Lightft. ad loc.]; in plur., the vices springing from idolatry and peculiar to it, 1 Pet. iv. 3. (Eccl. writ. [cf. W. 26]).*

εἰδωλολάτρης, -ον, ὁ, (εἰδωλον, and λάτρης) i. e. a hireling, servant, slave), a worshipper of false gods, an idolater, (Tertull. *idololatres*): 1 Co. v. 10; Rev. xxi. 8; xxii. 15; any one, even a Christian, participant in any way in the worship of heathen, 1 Co. v. 11; vi. 9; esp. one who attends their sacrificial feasts and eats of the remains of the offered victims, 1 Co. x. 7; a covetous man, as a worshipper of Mammon, Eph. v. 5; cf. Meyer ad loc. (Eccl. writ. [cf. W. 100 (94 sq.)]).*

εἰδωλον, -ον, τό, (εἰδός [cf. W. 96 (91); Etym. Magn. 296, 9]), in Grk. writ. fr. Hom. down, *an image, likeness*, i. e. whatever represents the form of an object, either real or imaginary; used of the shades of the departed (in Hom.), of apparitions, spectres, phantoms of the mind, etc.; in bibl. writ. [an *idol*, i. e.] **1.** *the image of a heathen god*: Acts vii. 41; 1 Co. xii. 2; Rev. ix. 20, (Is. xxx. 22; 2 Chr. xxiii. 17, etc.; θεῶν ἡ δαιμόνων εἰδωλα, Polyb. 31, 3, 13); **2.** *a false god*: Acts xv. 20 (on which see *ἀλίσγημα*); Ro. ii. 22; 1 Co. viii. 4, 7; x. 19; 2 Co. vi. 16; 1 Th. i. 9, (often in Sept.); φυλάσσειν ἔαυτὸν ἀπὸ τ. εἰδώλων, to guard one's self from all manner of fellowship with heathen worship, 1 Jn. v. 21.*

εἰκῆ (L WH R^{ed} εἰκῆ; cf. Btm. Ausf. Spr. ii. p. 342; B. 69 (61); [W. § 5, 4 e.; Jelf § 324 Obs. 6; Kühner § 336 Anm. 7; esp. Etym. Magn. 78, 26 sq.; and reff. s. v. I, i.]), adv.: in Grk. writ. fr. Aeschyl. down; **1.** *inconsiderately, without purpose, without just cause*: Mt. v. 22 R G Tr br.; Ro. xiii. 4 (i. e. 'not to hide it in the seaboard, but to draw it' Fritzsche); Col. ii. 18. **2.** *in rain; without success or effect*: 1 Co. xv. 2; Gal. iii. 4; iv. 11. [From Xenophon, Aeschyl. down.]*

εἴκοσι [or -σιν; Tdf. uses σι ten times before a consonant, and says σι “etiam ante vocalem fere semper in

codd. antiquiss." Proleg. p. 98; WH everywhere *-σι*, cf. their App. p. 148; B. 9], *οἱ, αἱ, τά, twenty*: Lk. xiv. 31; Acts i. 15, etc. [From Hom. down.]

εἰκώ: 1 aor. *εἰξε*; *to yield*, [A. V. *give place*]: *τινί*, Gal. ii. 5. (From Hom. down.) [COMP.: *ὑπ-εἴκω*.]*

ΕΙΚΩ: whence 2 pf. *εἴκα* with the force of a pres. [W. 274 (257)]; *to be like*: *τινί*, Jas. i. 6, 23. [From Hom. down.]*

εἰκών, -όνος, (acc. *εἰκόναν*, Rev. xiii. 14 Lehm.; see *ἀρσην*), *ἡ*, (ΕΙΚΩ, q. v.); [fr. Aeschyl. and Hdt. down]; Sept. mostly for *εἴκη*; *an image, figure, likeness*; a. Mt. xxii. 20; Mk. xii. 16; Lk. xx. 24; Ro. i. 23; 1 Co. xv. 49; Rev. xiii. 14 sq.; xiv. 9, 11; xv. 2; xvi. 2; xix. 20; xx. 4; *ἡ εἰκὼν τῶν πραγμάτων*, the image of the things (sc. the heavenly things), in Heb. x. 1, is opp. to *ἡ σκιά*, just as in Cic. de off. 3, 17 *solida et expressa effigies* is opp. to *umbra*; *εἰκὼν τ. θεοῦ* is used of the moral likeness of renewed men to God, Col. iii. 10; *εἰκὼν τοῦ νίον τοῦ θεοῦ* the image of the Son of God, into which true Christians are transformed, is likeness not only to the heavenly body (cf. 1 Co. xv. 49; Phil. iii. 21), but also to the most holy and blessed state of mind, which Christ possesses: Ro. viii. 29; 2 Co. iii. 18. b. metonymically, *εἰκών των, the image of one; one in whom the likeness of any one is seen*: *εἰκὼν θεοῦ* is applied to man, on account of his power of command (see *δόξα*, III. 3 a. a.), 1 Co. xi. 7; to Christ, on account of his divine nature and absolute moral excellence, Col. i. 15; 2 Co. iv. 4; [cf. Bp. Lightf. and Mey. on Col. l. c.].*

[SYN. *εἰκόνη*, *δμοίωμα*: *δμ.* denotes often not mere similarity but *likeness* (see *δμοίωμα*, b. and cf. Mey. on Ro. i. 23), visible conformity to its object; *εἰκ.* adds to the idea of likeness the suggestions of representation (as a derived likeness) and manifestation. Cf. Trench § xv.; Lightf. u. s.]

εἰλικρίνεια (-ία T [WH, see I, i; on the breathing see WH. App. p. 144]), *-ας, ἡ*, (*εἰλικρινής*, q. v.), *purity, sincerity, ingenuousness*: 1 Co. v. 8; 2 Co. ii. 17; *τοῦ θεοῦ*, which God effects by the Holy Spirit, 2 Co. i. 12 [W. § 36, 3 b.]. (Theophr., Sext. Empir., Stob.)*

εἰλικρινής, -έσ, ([on the breathing see WH. App. p. 144; L. and S. s. v. fin.]; com. supposed to be fr. *εἴλη* or *εἴλη* sunlight, and *κρίνω*, prop. found pure when unfolded and examined by the sun's light; hence some write *εἴλη*. [see reff. above]; acc. to the conjecture of others fr. *εἴλος*, *εἴλειν*, prop. sifted and cleansed by rapid movement or rolling to and fro), *pure, unsullied, sincere*; of the soul, an *εἰλικρινής* man: Phil. i. 10; *δάνων*, 2 Pet. iii. 1. (Sap. vii. 25, where cf. Grimm, Exgt. IIdb.; [see, on the word, also Trench § lxxxv.]; [Hippocr., Xen., Plat., [Aristot., Plut.], Polyb., Philo, [al.]].)*

[SYN. *εἰλικρινής, καθαρός*: Acc. to Trench u. s. the former word expresses freedom from the falsehoods, the latter from the defilements, of the flesh and of the world.]

εἰλίσσω, Ionic and poetic and occasional in later prose for *εἰλίσσω* [W. § 2, 1 a.]: [pres. pass. *εἰλίσσομαι*]; (*εἴλω* to press close, to roll up, [cf. L. and S. s. v. fin.]), *to roll up or together*: Rev. vi. 14 R G; but L T Tr WH have restored *εἰλισσόμενος*. (From Hom. down.)*

εἰμί (fr. *ἐω*, whence *εἰμί* in inscriptions [?]; Aeol. *ἐμπί* [Curtius (yet *εμπί*, so G. Meyer) § 564; Veitch p. 228]), impv. *ἐσθι, ἐστω*, less usual *ἥτω*, 1 Co. xvi. 22; Jas. v. 12; Clem. Rom. 1 Cor. 48, 5; [1 Mace. x. 31; Ps. ciii. (civ.) 31]; Plat. rep. 2 p. 361 e. [here it has given place to *ἐστω* (or *ἥτω*, see Stallb. ad loc.; Veitch p. 200 sq.; 3 pers. plur. *ἐστωταν*, Lk. xii. 35; 1 Tim. iii. 12], inf. *ἐίναι*; impf. —acc. to the more ancient and elegant form, *ἥν*, 2 pers. *ἥθεται* (Mt. xxvi. 69; Mk. xiv. 67), rarer form *ἥται* (Mt. xxv. 21, 23; Jn. xi. 21, 32; xxi. 18; Rev. iii. 15 G L T Tr WH), 3 pers. *ἥν*, 1 pers. plur. *ἥμεν*, —acc. to the mid. form, com. in later Grk. [cf. Veitch p. 226], *ἥμην* (Mt. xxv. 35 sq.; [on Acts xi. 11 cf. WH. Intr. § 404]; Gal. i. 10, etc.), plur. *ἥμεθα* (Mt. xxvii. 30 G L T Tr WH; Acts xxvii. 37 L T Tr WH; [Gal. iv. 3 T WH Tr mrg.; Eph. ii. 3 T Tr WH; Bar. i. 19]); cf. *Lob.* ad Phryn. pp. 149, 152; fut. *ἔστομαι*; cf. W. § 14, 2; B. 49 sq. (43); *to be*;

I. *εἰμί* has the force of a predicate [i. e. is the substantive verb]: *to be*, i. e. 1. *to exist*; a. passages in which the idea of the verb preponderates, and some person or thing is said to *exist* by way of distinction from things non-existent: *ἔστιν ὁ Θεός*, Heb. xi. 6; *ὁ θν καὶ δῆν* [W. 68 (66), cf. 182 (172); B. 50 (43)], Rev. i. 4, [8; iv. 8]; xi. 17; xvi. 5; *ἐν ἀρχῇ ἦν ὁ λόγος*, Jn. i. 1; *πρὶν Ἀβραὰμ γενέσθαι, ἔγω εἰμί*, Jn. viii. 58 [so WH mrg. in 24, 28; xiii. 19 (see II. 5 below)]; *πρὸ τοῦ τὸν κόσμον εἶναι*, Jn. xvii. 5; *ἥν, καὶ οὐκ ἔστι καίπερ ἔστιν* Rec., acc. to the better reading *καὶ πάρεσται* [G Tr WH, but L T *παρέσται*, correctly; cf. Bttm. Ausf. Spr. § 108 Anm. 20; Chandler § 803], Rev. xvii. 8; *ἔσμεν*, Acts xvii. 28; *τὰ μὴ ὄντα* and *τὰ ὄντα* things that are not, things that are, Ro. iv. 17; things that have some or have no influence, of some or of no account, 1 Co. i. 28, (*ἐκάλεσεν ἡμᾶς οὐκ ὄντας καὶ ἡθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς*, Clem. Rom. 2 Cor. i. 8 [cf. Gebh. and Harn. ad loc. and esp. on Herm. vis. 1, 1, 6]). Hence b. i. q. *to live*: *εἰ ἥμεθα* [or *ἥμεν* Rec.] *ἐν ταῖς ἡμέραις τῶν πατέρων ἥμῶν* if we had been (viz. living) in the days of our fathers, Mt. xxiii. 30; *οὐκ εἶναι* is used (as in class. Grk., cf. Passow i. p. 792, [L. and S. s. v. A. I. 1]) of the dead [who are not, are no more]: Mt. ii. 18. c. i. q. *to stay, remain, be in a place*: Mt. ii. 13, 15; Mk. i. 45 [L WH br. *ἥν*]; v. 21; Lk. i. 80; see V. 4 below. d. i. q. *to be found*, the subject being anarthrous; as, *ἥν ἄνθρωπος there was* (found, Germ. *es gab*) a man, etc.: Lk. xvi. 1, 19; xviii. 23; Jn. iii. 1; iv. 6; v. 2; vi. 10; 1 Co. viii. 5; xii. 4–6; xiv. 10; xv. 44; 1 Jn. v. 16, and often; *ἔσονται ἐμπαῖκται*, Jude 18; *ἔστι, ἥν, ἔσται* with a negative: *οὐκ ἔστι δίκαιος there is not* (sc. found) a righteous man, Ro. iii. 10; add 12, 18; *ζόνος οὐκ ἔσται ἔτι there shall be no longer time*, Rev. x. 6; add, Rev. xxii. 3, 5 [Rec. adds *ἔκει*]; xxi. 25 [here *ἔκει* stands]; *ἀνάστασις νεκρῶν οὐκ ἔστιν*, 1 Co. xv. 12; *μη εἶναι ἀνάστασιν*, Mt. xxii. 23 and its parall.; Acts xxviii. 8. Here belong also the phrases *εἰσίν, οἱ etc., οἵτινες etc.*, *there are (some) who etc.*: Mt. xvi. 28; xix. 12; Mk. ix. 1; Lk. ix. 27; Jn. vi. 64; Acts xi. 20; *οὐδείς ἔστιν, ὁς*, Mk. ix. 39 sq.; x. 29; Lk. i. 61; xviii. 29; with a noun added, *εἰς*

ἡμέραι εἰσὶν, ἐν αἷς ετε. Lk. xlii. 14; τις ἔστιν, δος, Mt. vii. 9 [L Tr WH om. ἔστιν.]; xii. 11 [Tr om. WH br. ἔστιν.]; ἔστιν ὁ with a ptep. *there is* (viz. is not wanting) *one that ete.* Jn. v. 32 [?], 45; viii. 50. **e.** when used of things, events, facts, etc., εἰναι is i. q. *to happen, take place:* νῦν κρίσις ἔστιν, Jn. xii. 31; γογγυσμός ἦν, Jn. vii. 12; θύρυβος τοῦ λαοῦ, Mk. xiv. 2; σχίσμα, σχίσματα, Jn. ix. 16; 1 Co. i. 10; xii. 25; ἔριδες, 1 Co. i. 11; αἰρέσεις, 1 Co. xi. 19; πένθος, πόνος, κραυγή, Rev. xxi. 4; ἔσονται λιμοὶ κ. λουμοὶ [R G Tr mrg. in br., al. om. κ. λουμ.]. κ. σεισμοί, Mt. xxiv. 7; ἀνάγκη μεγάλη, Lk. xxi. 23; ἀνάστασιν μὲλλειν ἔστεθαι, Acts xxiv. 15. of times and seasons: χειμῶν ἔστιν, Jn. x. 22; νῦξ, Jn. xiii. 30; ψυχός, Jn. xviii. 18; καύσων, Lk. xii. 55; ἔσπερα, Acts iv. 3; πρωΐα, Jn. xviii. 28 [Rec.]; σοκτία, Jn. xx. 1; ἔστι, ἦν ὅρα, —as ἔκτη, Lk. xxiii. 44; Jn. iv. 6; xix. 14 [L T Tr WH]; i. 39 (40), etc.; also of feasts: Jn. v. 1, 10; ix. 14; Acts xii. 3; Lk. xxiii. 54; Mk. xv. 42. univ. τὸ ἔσόμενον what will be, follow, happen: Lk. xxii. 49; πότε ταῦτα ἔσται; Mt. xxiv. 3; πῶς ἔσται τοῦτο; Lk. i. 34; after the Hebr., καὶ ἔσται (equiv. to παῖς) foll. by the fut. of another verb: Acts ii. 17 (fr. Joel ii. 28 (iii. 1)); 21 (fr. Joel ii. 32 (iii. 5)); Acts iii. 23; Ro. ix. 26 (fr. Hos. i. 10 (ii. 1)). **tι οὖν ἔστιν;** what then is it? i. e. *how stands the case? what follows therefore?* Acts xxi. 22; 1 Co. xiv. 15, 26. **2.** i. q. πάρειμι, *to be present; to be at hand; to be in store:* οὐνος οὐκ ἔστιν, Jn. ii. 3 Tdf.; παμπόλλον [Rec.] ὄχλου ὄντος, when there was present, Mk. viii. 1; add, ii. 15; Mt. xii. 10 R G; Heb. viii. 4; οὕπω γὰρ ἦν πνεῦμα (ἄγιον), was not yet present, i. e. had not yet been given [which some authorities add], Jn. vii. 39; so also in the words εἰ πνεῦμα ἄγιον ἔστιν [but R G Tr accent ἄγιόν ἔστι, cf. Chandler § 938], Acts xix. 2; ἀκούσας . . . ὄντα σῆτα, that there was an abundance of grain, Acts vii. 12; δύναμις κυρίου ἦν εἰς τὸ λασθαι αὐτούς, was present to heal them, Lk. v. 17. **3.** ἔστιν with inf., as in Grk. writ. fr. Hom. down (see Passow i. p. 792 sq.; [L. and S. s. v. A. VI.]; see exx. fr. the O. T. Apocr. in *Wahl*, Clavis apocryph. p. 155), *it is possible to etc.;* with a negative (as more com. in classic Grk. also), *it is impossible:* Heb. ix. 5; 1 Co. xi. 20, [cf. W. § 44, 2 b.].

II. εἰμί [as a copula] connects the subject with the predicate, where the sentence shows who or what a person or thing is as respects character, nature, disposition, race, power, dignity, greatness, age, etc. **1.** univ.: ἐγώ εἰμι πρεσβύτης, Lk. i. 18; ἐγώ εἰμι Γαβριήλ, Lk. i. 19; ἔρημός ἔστιν ὁ τόπος, Mt. xiv. 15; προφήτης εἰσ ὑν, Jn. iv. 19; σὺ εἰς ὁ Χριστός, Mt. xxvi. 63; καθαροὶ ἔστε, Jn. xiii. 10; ὑμεῖς ἔστε τὸ ἄλας τῆς γῆς, Mt. v. 13; Ιούδαιοις εἶναι ἔαντούς, Rev. iii. 9, cf. ii. 9, and countless other exx. **2.** εἰμί, as a copula, indicates that the subject is or is to be compared to the thing expressed by the predicate: ἡ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἔστε, ye are, as it were, the seal attesting my apostleship, i. e. your faith is proof that the name of apostle is given me rightfully, 1 Co. ix. 2; ἡ ἐπιστολὴ (sc. συστατική, cf. vs. 1) ὑμεῖς ἔστε, i. e. ye yourselves are like a letter of recommendation for me, or ye serve as a substitute for a letter of recommenda-

tion, 2 Co. iii. 2; τοῦτο ἔστι τὸ σῶμά μου, this which I now hand to you is, as it were, my body, Mt. xxvi. 26; Mk. xiv. 22; Lk. xxii. 19; ὑμεῖς ναὸς θεοῦ ἔστε [L txt. T Tr txt. WH ἥμεις . . . ἔστε] ye [we] are to be regarded as the temple of God, 2 Co. vi. 16, cf. 1 Co. vi. 19; ὁ θεὸς ναὸς αὐτῆς ἔστιν [ἔστιν(ν) R G Tr], κ. τὸ ἀρνίον, they are to be regarded as its temple, they occupy the place of a temple in the city because present with every one in it, Rev. xxi. 22. Hence **3.** εἰναι, getting an explicative force, is often i. q. *to denote, signify, import,* as ὁ ἄγρός ἔστιν ὁ κόσμος, Mt. xiii. 37–39, 19 sq. 22 sq.; Lk. viii. 11 sq. 14 sq.; Gal. iv. 24 sq.; Rev. xvii. 15; xix. 8, (Sept. Gen. xli. 26 sq.; Ezek. xxxvii. 11); τοῦτο ἔστιν [so T W II uniformly, exc. that WH om. ν ἔφελκ. in Heb. ii. 14], Lehm. τουτέστιν [exc. in Ro. x. 6, 7, 8; also Treg. exc. in Mt. xxvii. 46; Mk. vii. 2; Acts i. 19; Ro. ix. 8; x. 6, 7, 8; sometimes written τοῦτο ἔστιν, see *Tdf.* Proleg. p. 111; cf. W. 45; B. 11 (10)], an explanatory formula (equiv. to τοῦτο σημαίνει) which is either inserted into the discourse as a parenthesis, or annexed to words as an apposition [cf. W. 530 (493); B. 400 (342)]. It is to be distinguished from τοῦτο δέ ἔστιν: τοῦτο ἔστιν introduces an incidental explanation for the most part of the language; τοῦτο δέ ἔστιν subjoins an explanatory statement, relating generally to the thought; (cf. our “*that is to say,*” and “*that is*”); see Ro. i. 12 and Fritzsch ad loc.]. **4.** In the Bible far more frequently than in prof. auth., and in the N. T. much oftener in the historical than in the other books, a participle without the article serves as the predicate, being connected with the subject by the verb εἰναι (cf. W. § 45, 5 and esp. B. 309 (265) sqq.); and **a.** so as to form a mere periphrasis of the finite verb; **a.** with the Present ptep. is formed—a periphrasis of the pres.: ἔστι προσαναπληροῦστα . . . καὶ περιστενούσα, 2 Co. ix. 12;—a periph. of the impf. or of the aor., mostly in Mark and Luke [B. 312 (268)]: ἦν καθεύδων, Mk. iv. 38; ἦν προάγων, x. 32; ἦν συγκαθίμενος, xiv. 54; ἦν δασεύων, Lk. i. 22; ἦσαν καθήμενοι, v. 17; ἦν ἐκβάλλων, xi. 14; ἦσαν καθέζομενοι [Lehm., al. καθήμενοι], Acts ii. 2, and other exx.; once in Paul, Phil. ii. 26 ἐπιποθῶν ἦν;—a periph. of the fut.: ἔσονται πίπτοντες [ἐκπ. R G], Mk. xiii. 25. **β.** with the Perfect ptep. is formed—a periph. of the aor. [impf. (?)]: ἦν ἔστως, Lk. v. 1;—a periph. of the plpf.: ἦσαν ἐλληνότες, συνεληγυθίσια, Lk. v. 17; xxiii. 55; esp. with the pf. pass. ptep.: ἦν ἡ ἐπιγραφὴ ἐπιγεγραμμένη, Mk. xv. 26; ἦν αὐτῷ κεχρηματισμένος, Lk. ii. 26; ἦν τεθραμμένος, Lk. iv. 16; add, viii. 2; xxiii. 51; Acts i. 17, etc. **γ.** once with an Aorist ptep. a periph. of the plpf. is formed: ἦν . . . βληθεὶς (R G L Tr mrg. βεβλημένος) ἐν τῇ φυλακῇ, Lk. xxiii. 19 T Tr txt. WH; on the same use of the aor. sometimes in Grk. writ. cf. Passow i. p. 793; [L and S. s. v. B. 2; yet cf. B. § 144, 24 fin.]. **β.** so as to indicate continuance in any act or state [B. 310 sq.

(266)]: ἦν διδάσκων was wont to teach, Mk. i. 22; Lk. iv. 31; xix. 47; ἦν [T Tr txt. WH ἥλθεν] κηρύσσων, Mk. i. 39; Lk. iv. 44; ἡσαν νηστεύοντες held their fast, Mk. ii. 18; ἡσαν συλλαλοῦντες were talking, Mk. ix. 4; ἦν συγκύπτουσα, Lk. xiii. 11; ἦν θέλων, Lk. xxiii. 8; ἦν προσδέχομενος, Mk. xv. 43 (Lk. xxiii. 51 προσδέχετο); once in Paul, Gal. i. 23 ἡσαν ἀκούοντες. with the Future [cf. B. 311 (267)]: ἔσται δεδεμένον, ἔσται λελυμένον, i. q. shall remain bound, shall remain loosed, Mt. xvi. 19; ἔσται πατούμενη shall continue to be trodden down, Lk. xxi. 24, and other exx. c. to signify that one is in the act of doing something: ἦν ἐρχόμενον was in the act of coming, Jn. i. 9 [cf. Mey. ed. Weiss ad loc.]; ἦν ὑποστρέφων, Acts viii. 28. d. the combination of εἴναι with a ptep. seems intended also to give the verbal idea more force and prominence by putting it in the form of a noun [see B. and W. u. s.]: ἦν ἔχων κτήματα πολλά (Germ. *wohlhabend*, [Eng. was one that had]), Mt. xix. 22; Mk. x. 22; ἔστη σταπῶν, Lk. i. 20; ἦν ἐποτασσόμενος (*obedient, in subjection*), Lk. ii. 51; ἵσθι ἐξουσίαν ἔχων, be thou ruler over, Lk. xix. 17; ἦν συνενδοκῶν, Aets viii. 1; ζῶν εἴμι, Rev. i. 18, and in other exx. three times in Paul: εἰ . . . ἥλπικότες ἐσμὲν μόνον if we are those who have only hoped, or to whom nothing is left but hope, 1 Co. xv. 19; ἦν . . . καταλάσσοντας, the reconciler, 2 Co. v. 19; ἄπιν ἔστι λόγοι ἔχοντα σοφίας, are things having a reputation of wisdom, Col. ii. 23, (Matthiae § 560 [(so Kühner § 353 Anm. 3)]) gives exx. fr. prof. auth. in which several words intervene between εἴναι and the ptep.). e. Of quite another sort are those exx. in which εἴναι has its own force, being equiv. to *to be found, to be present, to stay*, (see I. above), and the ptep. is added to express an act or condition of the subject (cf. B. § 144, 27): ἐν τοῖς μνήμασι . . . ἦν (was i. e. stayed) κράζων, Mk. v. 5; ἦν δὲ ἔκει (was kept there) . . . βοσκομένη, Mk. v. 11; Mt. viii. 30; ἡσαν ἐν τῇ ὁδῷ ἀναβαίνοντες, Luther correctly, *they were in the road, going up* etc. Mk. x. 32; εἰσὶν ἄνδρες . . . εὐχῆν ἔχοντες, Acts xxi. 23; add, Mt. xii. 10 [R G]; xxvii. 55; Mk. ii. 6, (in the last two exx. ἡσαν were present); Lk. iv. 33; Jn. i. 28; iii. 23; Acts xxv. 14; Ro. iii. 12, etc.; ἀνωθέν ἔστιν, καταβάνοντας etc. (insert a comma after ἔστιν), *is from above, καταβάνοντας* etc. being added by way of explanation, Jas. i. 17 [cf. B. 310 (266)]. 5. The formula ἔγώ εἴμι (*I am he*), freq. in the Gospels, esp. in John, must have its predicate supplied mentally, inasmuch as it is evident from the context (cf. Krüger § 60, 7); thus, ἔγώ εἴμι, se. Ἰησοῦς δὲ Ναζ. Jn. xviii. 5 [here L mrg. expresses ὁ Ἰησοῦς, WH mrg. Ἰησ.], 6, 8; *it is I whom you see, not another*, Mt. xiv. 27; Mk. vi. 50; Lk. xxiv. 36 (Lchm. in br.); Jn. vi. 20; se. δὲ καθήμενος καὶ προσαπτῶν, Jn. ix. 9; simply εἴμι, *I am teacher and Lord*, Jn. xiii. 13; οὐκ εἴμι sc. ἐξ αὐτῶν, Lk. xxii. 58; Jn. xviii. 25; *I am not Elijah*, Jn. i. 21; spec. *I am the Messiah*, Mk. xiii. 6; xiv. 62; Lk. xxi. 8; Jn. iv. 26; viii. 24, 28; xiii. 19; *I am the Son of God*, Lk. xxii. 70 (like δεῖται γε, Deut. xxxii. 39; Is. xlvi. 10); cf. Keim iii. 320 [Eng. trans. vi. 34; Hofmann, *Schriftbeweis*, i. 63 sq.]. The third pers. is used in the same way: ἐκεῖνός ἔστιν, sc. ὁ νίος τοῦ θεοῦ,

Jn. ix. 37; se. ὁ παραδώσων ἐμέ, Jn. xiii. 26. 6. Of the phrases having a pronoun in place of a predicate, the following deserve notice: a. *tis εἰμι, εἰ, ἔστιν*, a formula of inquiry, used by those desiring — either to know what sort of a man one is whom they see, or what his name is, Jn. i. 19; viii. 25; xxi. 12; Acts xxvi. 15; — or that they may see the face of some one spoken of, and that he may be pointed out to them, Lk. xix. 3; Jn. ix. 36; σὺ *tis εἰ* ὁ with a ptep., *who* (i. e. how petty) *art thou, that etc.*? the question of one administering a rebuke and contemptuously denying another's right to do a thing, Ro. ix. 20; xiv. 4, (Strabo 6, 2, 4 p. 271 σὺ *tis εἰ* ὁ τὸν Ὅμηρον ψέγων ὡς μυθόγραφον); ἔγώ *tis εἰμι*; *who* (how small) *am I?* the language of one holding a modest opinion of himself and recognizing his weakness, Acts xi. 17, cf. Ex. iii. 11. b. *εἰμὶ tis*, like *sum aliquis* in Lat., *to be somebody* (eminent): Acts v. 36; *εἰναὶ τι*, like the Lat. *aliquid esse, to be something* (i. e. something excellent): Gal. ii. 6; vi. 3; in these phrases *tis* and *ti* are emphatic; cf. Kühner § 470, 3; [W. 170 (161); B. 114 (100)]; *εἰναὶ τι* after a negative, *to be nothing*, 1 Co. iii. 7, cf. Mey. ad loc.; also in questions having a negative force, 1 Co. x. 19 [cf. W. § 6, 2]. *οὐδέν εἴμι*, 1 Co. xiii. 2; 2 Co. xii. 11; *οὐδέν ἔστιν*, it is nothing, is of no account, Mt. xxiii. 16, 18; Jn. viii. 54; Acts xxi. 24; 1 Co. vii. 19. c. *tis ἔστι*, e. g. ἡ παραβολὴ, what does it mean? what is the explanation of the thing? Lk. viii. 9 *tis εἴη* ἡ παραβολὴ αὕτη; Acts x. 17 τί ἀν εἴη τὸ ὅραμα; Mk. i. 27 τί ἔστι τοῦτο; *what is this?* expressive of astonishment, Lk. xv. 26 *tι εἴη ταῦτα*; what might be the cause of the noise he heard? Lk. xviii. 36; Jn. x. 6 *tίνα ἦν*, ἡ ἀλάτει αὐτοῖς. *τι ἔστι* what does it mean? Mt. ix. 13; xii. 7; Lk. xx. 17; Jn. xvi. 17 sq.; *τι ἔστιν εἰ μὴ ὅτι*, Eph. iv. 9; see II. 3 above. d. *οὗτος, αὕτη, τοῦτο ἔστιν* foll. by a noun, equiv. to in this is seen, is contained, etc. a. is so employed that the pronoun refers to something which has just been said: *οὗτος γάρ ἔστι δόνομος*, the law is summed up in what I have just mentioned, comes to this, Mt. vii. 12. b. in John's usage it is so employed that the pronoun serves as the subject, which is defined by a noun that follows, and this noun itself is a substitute as it were for the predicate: *αὕτη ἔστιν ἡ νίκη . . . ἡ πίστις ἡμῶν*, 1 Jn. v. 4; *αὕτη ἔστιν ἡ μαρτυρία τοῦ θεοῦ*, ἦν etc. 1 Jn. v. 9 Rec. *οὗτος, αὕτη, τοῦτο ἔστιν* foll. by *ὅτι* [B. 105 (92); cf. W. 161 (152)]: Jn. iii. 19; 1 Jn. i. 5; v. 11, 14; foll. by *ἶτα* (to say that something ought to be done, or that something is desired or demanded [cf. W. 338 (317); B. 240 (207)]): Jn. vi. 29, 39 sq.; xv. 12; 1 Jn. iii. 11, 23; v. 3; foll. by *ὅτε* etc. Jn. i. 19 [W. 438 (408)]. 7. The participle *ῶν, οὖσα, ὄντες, ὄντα*, joined to a substantive or an adjective, has the force of an intercalated clause, and may be translated *since* or *although I am, thou art, etc.*, [here the Eng. use of the ptep. agrees in the main with the Grk.]: *εἰ οὖν ὑμεῖς ποιηροὶ ὄντες, οἴδατε*, Mt. vii. 11; add, xii. 34; Lk. xx. 36; Jn. iii. 4; iv. 9; Acts xvi. 21; Ro. v. 10; 1 Co. viii. 7; Gal. ii. 3; Jas. iii. 4, and often: twice with other participles, used adjectively [B. 310 (266)]: *ὄντες ἀπλλατριώμενοι*, Col. i. 21; *ἐσκοτισμένοι*

[R G, al. *τωμενοι*], Eph. iv. 18. **B.** Sometimes the copula *ἔστιν* (with the accent [see Chandler § 938]) stands at the beginning of a sentence, to emphasize the truth of what the sentence affirms or denies: Lk. viii. 11; 1 Tim. vi. 6; *ἔστι δὲ πίστις* etc. Heb. xi. 1 (although some explain it here [as a subst. verb], ‘but faith exists’ or ‘is found,’ to wit in the examples adduced immediately after [see W. § 7, 3]); several times so used in Philo in statements (quoted by Delitzsch on Heb. xi. 1) resembling definitions. *οὐκ ᔡστιν*: Mt. xiii. 57; Mk. xii. 27; Acts x. 34; 1 Co. xiv. 33; Jas. iii. 15.

III. εἰμί joined with Adverbs; **1.** with adverbs of place; **a.** where? *to be, be busy, somewhere*: *ἐκεῖ*, Mt. ii. 15; xxvii. 55; Mk. iii. 1 [L om. Tr br. *ἡν*], etc.; *ἐνθάδε*, Acts xvi. 28; *ἔσω*, Jn. xx. 26; *οὗ*, Mt. ii. 9; xviii. 20; Acts xvi. 13; *ὅπου*, Mk. ii. 4; v. 40; Jn. vi. 62; Acts xvii. 1, etc.; *ποῦ*, Mt. ii. 2; Jn. vii. 11, etc.; *ῳδε*, Mt. xxviii. 6; Mk. ix. 5, etc. **b.** with adverbs of distance: *ἀπέναντι τινος*, Ro. iii. 18 (Ps. xxxv. (xxxvi.) 2); *ἔκτος τινος*, 2 Co. xii. 2, [3 χωρὶς τ. LT Tr WH]: *ἔμπροσθεν τινος*, Lk. xiv. 2; *ἐντός τινος*, Lk. xvii. 21; *ἐνώπιον τινος*, Rev. i. 4; vii. 15; *μακρὰν ἀπό τινος*, Jn. xxi. 8; Mk. xii. 34; *πόρρω*, Lk. xiv. 32; *ἐπάνω*, Jn. iii. 31*, [31^o G T WH mrg. om. the cl.]; of the situation of regions and places: *ἀντιπέρα* [or *τίπερα* etc. see s. v.] *τινός*, Lk. viii. 26; *ἔγγύς*. — now standing absol. Jn. xix. 42; now with gen., Jn. xi. 18; xix. 20, etc.; now with dat., Acts ix. 38; xxvii. 8. **c.** whence? *to be from some quarter*, i. e. *to come, originate, from*: *πόθεν*, Mt. xxi. 25; Lk. xiii. 25, 27; Jn. vii. 27; ix. 29; xix. 9; ii. 9 (*πόθεν ᔡστιν* sc. *όντος*, whence the wine was procured); *ἐντεῦθεν*, Jn. xviii. 36. **2.** with adverbs of quality; *οὕτως εἰμί*, *to be thus or so, to be such*; *absol.* Mt. xiii. 49; with *ἐν ὑμῖν* added, Mt. xx. 26 [here R G T *ἔσται*]; *οὕτως ᔡσται*, *so will it be* i. e. *come to pass*, Mt. xiii. 40, (49 [see above]); *οὕτως ᔡστιν* or *ἔσται*, *of things, events, etc., such is or will be the state of the case* [W. 465 (434)]: Mt. xix. 10; xxiv. 27, 37, 39; Mk. iv. 26; Ro. iv. 18 (Gen. xv. 5): *so of persons*, Jn. iii. 8. *καθὼς ᔡστιν* *as, even as, he etc. is*, 1 Jn. iii. 2, 7; iv. 17; *εἰμὶ ὥσπερ τις* *to be, to do as one, to imitate him, be like him*, Mt. vi. 5 [R G]; Lk. xviii. 11 [R G T WH txt.]: *ἔστω σοι ὥσπερ* etc. *regard him as a heathen and a publican*, i. e. *have no fellowship with him*, Mt. xviii. 17; *εἰμὶ ὡς* or *ώσει τις*, *to be as* i. e. *like or equal to any one*, Mt. [vi. 5 L T Tr WH]; xxii. 30; xxviii. 3; Lk. xi. 44: [xviii. 11 L Tr WH mrg.]; xxi. 27; 1 Co. vii. 29 sq.: *τὰ σπλάγχνα περισσοτέρως εἰς ὕμᾶς ᔡστιν* *he is moved with the more abundant love toward you*, 2 Co. vii. 15. — But see each adverb in its place.

IV. εἰμί with the oblique cases of substantives or of pronouns; **1.** *εἴναι τινος*, like the Lat. *alicuius esse*, i. q. *to pertain to a person or a thing*, denotes any kind of possession or connection (Possessive Genitive); cf. Krüger § 47, 6, 4 sqq.; W. § 30, 5 b.; B. § 132, 11. **a.** of things which one owns: *ἔσται σοῦ πάσα* [Rec. *πάντα*], Lk. iv. 7; *οὐ ᔡστιν ἡ ζώη αὐτῆς*, Acts xxi. 11; add., Mk. xii. 7; Jn. x. 12; xix. 24; — or for the possession of which he is fitted: *τινὸς ᔡστω ἡ βασιλεία τ. οὐρ. or τοῦ θεοῦ*, he is fit

for a share in the kingdom of God, Mt. v. 3, 10; xix. 14; Mk. x. 14; Lk. xviii. 16. *πάντα ὑμῶν ᔡστι*, all things serve your interests and promote your salvation, 1 Co. iii. 21. **b.** of things which proceed from one: 2 Co. iv. 7. **c.** *to be of one’s party, be devoted to one*: 1 Co. i. 12; 2 Tim. ii. 19; *τοῦ Χριστοῦ*, Mk. ix. 41; Ro. viii. 9; 1 Co. i. 12; 2 Co. x. 7; hence also *τῆς ὁδοῦ* (sc. *τοῦ κυρίου*) *εἴναι*, Acts ix. 2 [cf. B. 163 (142)]. **d.** *to be subject to one; to be in his hands or power*: Mt. xxii. 28; Acts xxvii. 23; Ro. ix. 16; xiv. 8; 1 Co. iii. 23; vi. 19, 20 Rec.; *πνεύματος*, Lk. ix. 55 Rec. Hence **e.** *to be suitable, fit, for one*: Acts i. 7. **f.** *to be of a kind or class*: *εἴναι νυκτός, σκότους, ἡμέρας*, 1 Th. v. 5, 8; or *to be of the number of* [a partit. gen., cf. B. 159 (139)]: Acts xxiii. 6; 1 Tim. i. 20; 2 Tim. i. 15. **g.** with a gen. of *quality*: Heb. x. 39; xii. 11. **h.** with a gen. of *age*: Mk. v. 42; Lk. iii. 23; Acts iv. 22, (Tob. xiv. 11). With this use (viz. 1) of *εἴναι*, those examples must not be confounded in which a predicate nominative is to be repeated from the subject (cf. Krüger § 47, 6, 1): *οὐκ ᔡστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζῶντων*, sc. *θεός*, Mt. xxii. 32, cf. Mk. xii. 27; Lk. xx. 38; *ταῦτα τὰ ᾤματα οὐν ᔡστι δαιμονιζούμενον*, sc. *ᾤματα*, Jn. x. 21; *οὐκ ᔡστιν ἀκαταστατίας ὁ θεός, ἀλλὰ εἰρήνης*, 1 Co. xiv. 33; *ἄλλο βιβλίον, ὃ ᔡστι τῆς ζωῆς*, Rev. xx. 12; add., 2 Co. ii. 3; 1 Pet. iii. 3. **2.** εἰμί with the dative (cf. Krüger § 48, 3 [who appears to regard the dat. as expressing a less close or necessary relationship than the gen.]; W. § 31, 2); **a.** *ἔστι μοι, ἡμῖν, etc. it is mine, ours, etc., I, we, etc., have*: Lk. i. 7; ii. 7, 10; xiv. 10; Jn. xviii. 10, 39; xix. 40; Acts vii. 5; viii. 21; x. 6; Ro. ix. 2, 9; 1 Co. ix. 16; 1 Pet. iv. 11, and often. *οὐν ᔡστι ἡμῖν* [al. *ὑμῖν*] *ἡ πάλη πρός* etc. *we have not a struggle against etc.* Eph. vi. 12; *εἰσὶν ἡμῖν* *we have here etc.* Acts xxi. 23; *τί ᔡσται ἡμῖν* *what shall we have? what will be given us?* Mt. xix. 27; *ἡμῖν ᔡστιν ἡ ἐπαγγελία* *the promise belongs to you*, Acts ii. 39. **b.** *εἴναι τινὶ τι* *to be something to (or for) some one, used of various relations, as of service, protection, etc.*: *σκεύος ἐκλογῆς ᔡστί μοι οὗτος*, sc. *τοῦ* with inf. Acts ix. 15; *ἔστεσθε μοι μάρτυρες*, Acts [i. 8 R G, cf.] xxii. 15; *ἔσομαι αὐτῷ θεὸς κ. αὐτὸς ᔡσται μοι νίος*, Rev. xxi. 7; *ἔσονται μοι λαός*, 2 Co. vi. 16 [R G]; *εἰς τὸ εἴναι αὐτὸν . . . πατέρα . . . τοῖς* etc. Ro. iv. 11. **c.** *εἴναι τινὶ τι* *to be to one as or for something, to pass for etc.*: 1 Co. i. 18; ii. 14; ix. 2, cf. Mt. xviii. 17. **d.** *εἴναι τινὶ τι*, *to be i. e. conduce, redound to one for (or as) something* (cf. Krüger § 48, 3, 5): 1 Co. xi. 14 sq.; 2 Co. ii. 15; Phil. i. 28; *οὐαὶ δέ μοι ᔡστι*, 1 Co. ix. 16 (Hos. ix. 12). **e.** *ἔσται τινὶ τι*, *will come upon, befall, happen to, one*: Mt. xvi. 22; Lk. i. 45. **f.** *Acts xxiv. 11 οὐ πλείονς εἴστι μοι ἡμέραι ἡ δεκαδύο* [L T Tr WH om. *ἡ* and read *δώδεκα*] *not more than twelve days are (sc. passed) to me i. e. it is not more than twelve days.* Lk. i. 36 *οὗτος μὴν ᔡστος ᔡστιν αὐτῇ* *this is the sixth month to (with) her.* Those passages must not be brought under this head in which the dative does not belong to the verb but depends on an adjective, as *καλός, καινών, φίλος*, etc.

V. εἰμί with Prepositions and their cases. **1.** *ἀπό τινος* (*τόπου*), *to come from, be a native of*: Jn. i. 44

(45) [cf. ἀπό, II. 1 a.]. **2.** *εἰς τι*, a. to have betaken one's self to some place and to be there, to have gone into [cf. W. § 50, 4 b.; [B. 333 (286)]: *εἰς οἴκον*, Mk. ii. 1 [RG; al. εὖ]; *εἰς τὸν ἀγρόν*, Mk. xiii. 16 [R G]; *εἰς τούς κοίτην*, Lk. xi. 7; *εἰς τὸν κόλπον*, Jn. i. 18, where cf. Tholuck, [W. 415 (387); B. u. s.]; (on Acts viii. 20 see ἀπώλεια, 2 a.). metaph. to come to: *εἰς χολὴν πικρίας* (hast fallen into), Acts viii. 23. b. to be directed towards a thing: *ώστε τὴν πίστιν ὑμῶν . . . εἶναι εἰς θεόν*, 1 Pet. i. 21; to tend to anything: Ro. xi. 36 [W. § 50, 6]. c. to be for i. e. conduce or inure to, serve for, [B. 150 (131) sq.; W. § 29, 3 a.]: 1 Co. xiv. 22; Col. ii. 22; Jas. v. 3; *ἔμοι εἰς ἐλάχιστόν ἔστι*, it results for me in, i. e. I account it, a very small thing, 1 Co. iv. 3, (*εἰς ὡφέλειαν*, Aesop. fab. 124, 2). d. In imitation of the Hebr. *πάντα* foll. by γ, *εἶναι εἰς τινα* or *τι* stands where the Greeks use a nominative [W. and B. u. s.; esp. Soph. Lex. s. v. *εἰς*, 3]: Mt. xix. 5 and Mk. x. 8 and 1 Co. vi. 16 and Eph. v. 31 *ἐσυνται εἰς σάρκα μίαν* (fr. Gen. ii. 24); 1 Jn. v. 8 *εἰς τὸ ἐν εἰσιν*, unite, conspire, towards one and the same result, agree in one; 2 Co. vi. 18 (Jer. xxxviii. (xxxii. 1)); Heb. i. 5 (2 S. vii. 14); viii. 10. **3.** *ἐκ τινος*, a. to be of i. e. a part of any thing, to belong to, etc. [W. 368 (345); cf. B. 159 (139)]: 1 Co. xii. 15 sq.; *ἐκ τινων*, of the number of: Mt. xxvi. 73; Mk. xiv. 69 sq.; Lk. xxii. 58; Jn. i. 24; vi. 64, 71 [R T]; vii. 50; x. 26; xviii. 17, 25; Acts xxi. 8; 2 Tim. iii. 6; 1 Jn. ii. 19; Rev. xvii. 11, (Xen. mem. 3, 6, 17); *ἐκ τοῦ ἀριθμοῦ τινων*, Lk. xxii. 3. b. to be of i. e. to have originated, sprung, come, from [W. § 51, 1 d.; B. 327 (281 sq.)]: Lk. xxii. 7; Jn. i. 46 (47); iii. 31 (οἱ ὄντες τῆς γῆς); iv. 22; vii. 52; viii. 23; xviii. 36; Acts iv. 6; xix. 25; xxiii. 34; Gal. iii. 21; 1 Jn. iv. 7; *ὅς ἐστιν ἐξ ὑμῶν*, your fellow-countryman, Col. iv. 9. c. to be of i. e. proceed from one as the author [W. 366 (344) sq.; B. 327 (281)]: Mt. v. 37; Jn. vii. 17; Acts v. 38 sq.; 2 Co. iv. 7; 1 Jn. ii. 16; Heb. ii. 11: *εἶναι ἐξ οὐρανοῦ*. *ἐξ ἀνθρώπων*, to be instituted by the authority of God, by the authority of men, Mt. xxi. 25; Mk. xi. 30; Lk. xx. 4; to be begotten of one, Mt. i. 20. d. to be of i. e. be connected with one; to be related to, [cf. Win. § 51, 1 d.: cf. in ἐκ, II. 1 a. and 7]: *ὁ νόμος οὐκ ἐστιν ἐκ πίστεως*, has no connection with faith, Gal. iii. 12; *ἰεὶ ἥργων νόμου εἶναι* (Luth. *mit Werken umgehen*), Gal. iii. 10; esp. in John's usage, to depend on the power of one, to be prompted and governed by one, and reflect his character: thus *εἶναι ἐκ τοῦ διαβόλου*, Jn. viii. 44; 1 Jn. iii. 8; *ἐκ τοῦ πνηνοῦ*, 1 Jn. iii. 12: *ἐκ τοῦ κόσμου*, Jn. xv. 19; xvii. 14, 16; 1 Jn. iv. 5; when this expression is used of wickedness, it is equiv. to produced by the world and pertaining to it, 1 Jn. ii. 16; opp. to *ἐκ τοῦ θεοῦ εἶναι*, Jn. viii. 47; 1 Jn. iv. 1-3; this latter phrase is used esp. of true Christians, as begotten anew by the Spirit of God (see *γεννάω*, 2 d.): 1 Jn. iv. 4, 6; v. 19; 3 Jn. 11; *ἐκ τῆς ἀληθείας εἶναι*, either to come from the love of truth as an effect, as 1 Jn. ii. 21, or, if used of a man, to be led and governed by the love and pursuit of truth, as Jn. xviii. 37; 1 Jn. iii. 19; *οἱ ὄντες τῆς γῆς ἐκ τῆς γῆς ἐστιν*, he who is from the earth as respects origin bears the nature of this his earth-

ly origin, is earthly, Jn. iii. 31. e. to be of i. e. formed from: Rev. xxi. 21; 1 Co. xi. 8. **4.** *ἐν τινι*, a. with dat. of place, to be in i. e. be present, to stay, dwell; a. prop.: Mt. xiv. 26; Lk. ii. 49, etc.; on the surface of a place (Germ. *auf*), as *ἐν τῇ ὁδῷ*, Mk. x. 32 and elsewhere; *ἐν τῷ ἀγρῷ*, Lk. xv. 25. at: *ἐν δεξιᾷ τοῦ θεοῦ*, Ro. viii. 34; to live, dwell, as in a city: Lk. xviii. 3; Acts ix. 10; Phil. i. 1; 1 Co. i. 2, etc.; of God, *ἐν οὐρανοῖς*, Eph. vi. 9; of things which are found, met with, in a place: 2 Tim. ii. 20, etc. b. things so pertaining to locality that one can, in a proper sense, be in them or be surrounded by them, are spoken of in the same way metaph. and improp., as *εἶναι ἐν τῷ φωτί*, *ἐν τῇ σκοτίᾳ*: 1 Jn. ii. 9, 11; 1 Th. v. 4; *ἐν σαρκὶ*, Ro. vii. 5; viii. 8, (see σάρξ, 4). b. to be in a state or condition [see B. 330 (284); cf. W. § 29, 3 b. and ἐν, I. 5 e.]: *ἐν εἰρήνῃ*, Lk. xi. 21; *ἐν ἔχθρᾳ*, xxiii. 12; *ἐν κρίματι*, ibid. 40; *ἐν περιπομῇ*, *ἐν ἀκροβυστίᾳ*, Ro. iv. 10; *ἐν δόξῃ*, 2 Co. iii. 8, etc.; hence spoken of ills which one is afflicted with: *ἐν βόύστει αἵματος*, Mk. v. 25; Lk. viii. 43, (*ἐν τῇ νόσῳ*, Soph. Aj. 271; *in morbo esse*, Cic. Tusc. 3, 4, 9); of wickedness in which one is, as it were, merged, *ἐν ταῖς ἀμπτίαις*, 1 Co. xv. 17; of holiness, in which one perseveres, *ἐν πίστει*, 2 Co. xiii. 5. c. to be in possession of, provided with a thing [W. 386 (361)]: Phil. iv. 11; *ἐν ἔξοντι*, Lk. iv. 32; *ἐν βάπτει* (see βάπτω, fin.), 1 Th. ii. 7 (6). d. to be occupied in a thing (Bnhdy. p. 210; [see ἐν, I. 5 g.]): *ἐν τῇ ἑορτῇ*, in celebrating the feast, Jn. ii. 23; to be sedulously devoted to [A. V. give one's self wholly to] a thing, 1 Tim. iv. 15, (Hor. epp. 1, 1, 11 omnis in hoc sum). e. a person or thing is said to be in one, i. e. in his soul: thus, God (by his power and influence) in the prophets, 1 Co. xiv. 25; Christ (i. e. his holy mind and power) in the souls of his disciples or of Christians, Jn. xvii. 26; 2 Co. xiii. 5; *τὸ πνεῦμα τῆς ἀληθείας*, Jn. xiv. 17; friends are said to be *ἐν τῇ καρδίᾳ* of one who loves them, 2 Co. vii. 3. vices, virtues, and the like, are said to be in one: as *δόλος*, Jn. i. 47 (48); *ἀδικία*, Jn. vii. 18; *ἄγνοια*, Eph. iv. 18; *ἀμαρτία*, 1 Jn. iii. 5; *ἀλήθεια*, Jn. viii. 44; 2 Co. xi. 10; Eph. iv. 21; 1 Jn. i. 8; ii. 4, (*ἀλήθεια καὶ κρίσις*, 1 Macc. vii. 18); *ἀγάπη*, Jn. xvii. 26; 1 Jn. ii. 15; *ὁ λόγος αὐτοῦ* (τ. θεοῦ) οὐκ ἐστιν ἐν ἡμῖν, God's word has not left its impress on our souls, 1 Jn. i. 10; *τὸ φῶς οὐκ ἐστιν ἐν αὐτῷ*, the efficacy or influence of the light is not in his soul, [rather, an obvious physical fact is used to suggest a spiritual truth: *the light is not in him*, does not shine from within outwards], Jn. xi. 10; *σκοτία*, 1 Jn. i. 5; *σκάνδαλον*, 1 Jn. ii. 10 i. e. there is nothing within him to seduce him to sin (cf. Düsterdieck and Huther ad loc.). Acts xiii. 15 (if ye have in mind any word of exhortation etc. [W. 218 (204 sq.)]). f. *ἐν τῷ θεῷ* *εἰναί* is said a. of Christians, as being rooted, so to speak, in him, i. e. intimately united to him, 1 Jn. ii. 5; v. 20; b. of all men, because the ground of their creation and continued being is to be found in him alone, Acts xvii. 28. g. with a dat. of the pers. to be in.—[i. e. either] among the number of: Mt. xxvii. 56; Mk. xv. 40; Lk. ii. 44; Ro. i. 6; —[or, in the midst of: Acts ii. 29; vii. 44 Rec., etc.]

h. noteworthy, further, are the following: *ἔστι τι ἐν τινι* there is something (to blame) in one, Acts xxv. 5; something is (founded [A. V. stand]) in a thing, 1 Co. ii. 5; *οὐκ ἔστιν ἐν οὐδενὶ ἀλλ᾽ ἡ σωτηρία* salvation is (laid up, embodied) in none other, can be expected from none, Acts iv. 12; with dat. of the thing, *is* (contained, wrapped up) *in* something: Eph. v. 18; Heb. x. 3; 1 Jn. iv. 18. **5.** *εἰμὶ ἐπί α.* *τινός*, to be *on*: *ἐπὶ τοῦ δώματος*, Lk. xvii. 31; *ἐπὶ τῆς κεφαλῆς*, Jn. xx. 7; to be (set) over a thing, Acts viii. 27; to preside, rule, over, Ro. ix. 5. **b.** *τινί*, to be at [W. 392 (367)]: *ἐπὶ θύραις*, Mt. xxiv. 33; Mk. xiii. 29. **c.** *τινά*, to be upon one: *χάρις ἦν ἐπὶ τινα*, was with him, assisted him, Lk. ii. 40; Acts iv. 33; *πνεῦμα ἦν ἐπὶ τινα*, had come upon one, was impelling him, Lk. ii. 25, cf. Lk. iv. 18; Sept. Is. lxi. 1; add, Gal. vi. 16; *εἶναι ἐπὶ τῷ αὐτῷ*, to be (assembled) together [cf. *αὐτός*, III. 1], Acts i. 15; ii. 1, 44; of cohabitation, 1 Co. vii. 5 (acc. to the reading *ἡτε* for Rec. *συνέρχεσθε*). **6.** *εἰμί κατά α.* *τινός*, to be against one, to oppose him: Mt. xii. 30; Lk. ix. 50; xi. 23; Gal. v. 23; Ro. viii. 31 (opp. to *ὑπέρ τινος*, as in Mk. ix. 40). **b.** *κατά τι*, according to something: *κατὰ σάρκα*, *κατὰ πνεῦμα*, to bear the character, have the nature, of the flesh or of the Spirit, Ro. viii. 5; *εἴναι κατ’ ἀνθρωπὸν*, Gal. i. 11; *κατ’ ἀληθειῶν*, Ro. ii. 2. **7.** *μετά τινος*, **a.** to be with (i. e. to associate with) one: Mt. xvii. 17; Mk. iii. 14; v. 18; Lk. vi. 3; Jn. iii. 26; xii. 17; xvi. 32; Acts ix. 39, and often in the Gospels; Rev. xxi. 3; of ships accompanying one, Mk. iv. 36; of what is present with one for his profit, 2 Jn. 2; Ro. xvi. 20; Hebraistically, to be with one i. e. as a help, (of God, becoming the companion, as it were, of the righteous): Lk. i. 66; Jn. iii. 2; viii. 29; xvi. 32; Acts vii. 9; x. 38; xi. 21; xviii. 10; 2 Co. xiii. 11; Phil. iv. 9; 2 Jn. 3, cf. Mt. xxviii. 20, (Gen. xxi. 20; Judg. vi. 12, etc.). **b.** to be (i. e. to coöperate) with: Mt. xii. 30; Lk. xi. 23, (Xen. an. 1, 3, 5 [al. *λέγει*]). **8.** *εἰμὶ παρά α.* *τινός*, to (have come and so) be from one: Christ is said *εἴναι παρὰ τοῦ Θεοῦ*, Jn. vi. 46; vii. 29; ix. 16, 33; *τὶ παρά τινος*, is from i. e. given by one, Jn. xvii. 7. **b.** *τινί*, to be with one: Mt. xxii. 25; *οὐκ εἴναι παρὰ τῷ Θεῷ* is used to describe qualities alien to God, as *προσωπολημψία*, Ro. ii. 11; Eph. vi. 9; *ἀδικία*, Ro. ix. 14. **c.** *τινά (τόπον)*, by, by the side of: Mk. v. 21; Acts x. 6. **9.** *πρὸς τινα* [cf. W. 405 (378)], **a.** towards: *πρὸς ἐσπέραν ἔστι* it is towards evening, Lk. xxiv. 29. **b.** by (turned towards): Mk. iv. 1. **c.** with one: Mt. xiii. 56; Mk. vi. 3; ix. 19; Lk. ix. 41; Jn. i. 1 [cf. Mey. ad loc.]. **10.** *σύν τινι*, **a.** to associate with one: Lk. xxii. 56; xxiv. 44; Acts xiii. 7; Phil. i. 23; Col. ii. 5; 1 Th. iv. 17. **b.** to be the companion of one, to accompany him: Lk. vii. 12 [Rev. T Tr br. WH]; viii. 38; Acts iv. 13; xxii. 9; 2 Pet. i. 18. **c.** to be an adherent of one, be on his side: Acts v. 17; xiv. 4 [A. V. to hold with], (Xen. Cyr. 5, 4, 37). **11.** *εἰμὶ ὑπέρ α.* *τινός*, to be for one, to favor his side: Mk. ix. 40; Lk. ix. 50; Ro. viii. 31, (opp. to *εἰμὶ κατά τινος*). **b.** *τινά*, to be above one, to surpass, excel him: Lk. vi. 40. **12.** *ὑπό τινα* [cf. B. 341 (293)], **a.** to be under (i. e. subject to) one: Mt. viii. 9 R G T Tr; Ro.

iii. 9; vi. 14 sq.; Gal. iii. 10, 25; v. 18; 1 Tim. vi. 1. **b.** to be (locally) *under a thing*: e. g. under a tree, Jn. i. 48 (49); a cloud, 1 Co. x. 1. Further, see each preposition in its own place.

VII. As in classical Greek, so also in the N. T. *εἰμί* is very often omitted (cf. Winer § 64, I. 2, who gives numerous exx. [cf. 596 (555); 350 (328 sq.)]; B. 136 (119) sq.), *ἔστιν* most frequently of all the parts: Lk. iv. 18; Ro. xi. 36; 1 Co. iv. 20; 2 Tim. iii. 16; Heb. v. 13, etc.; in exclamations, Acts xix. 28, 34; in questions, Ro. ix. 14; 2 Co. vi. 14–16; *τί γάρ*, Phil. i. 18; Ro. iii. 3; *τί οὖν*, Ro. iii. 9; vi. 15; also *εἰ*, Rev. xv. 4; *εἰμί*, 2 Co. xi. 6; *ἔσμεν*, *ἔστε*, 1 Co. iv. 10; *εἰσι*, Ro. iv. 14; 1 Co. xiii. 8, etc.; the impv. *ἔστω*, Ro. xii. 9; Heb. xiii. 4 sq.; *ἔστε*, Ro. xii. 9; 1 Pet. iii. 8; *εἴη* in wishes, Mt. xvi. 22; Gal. vi. 16, etc.; even the subjunc. *ἢ* after *ἴva*, Ro. iv. 16; 2 Co. viii. 11 [after *ὄπως*], 13; often the ptep. *ὅν*, *ὄντες*, as (see B. § 144, 18) in Mk. vi. 20; Acts xxvii. 33; in the expressions *οἱ ἐκ περιτομῆς*, *οἱ ἐκ πίστεως*, *οἱ ὑπὸ νόμου*, etc. [Comp.: *ἄπ-*, *ἐν-*, (*ἔξ-**εστι*), *πάρ-*, *συν-**πάρ-*, *σύν-**εἰμι*.]

εἰμι, to go, approved of by some in Jn. vii. 34, 36, for the ordinary *εἰμί*, but cf. W. § 6, 2; [B. 50 (43)]. Comp.: *ἄπ-*, *ἐν-*, *ἔξ-*, *ἐπ-*, *σύν-**εἰμι*. *

εἴνεκεν, see *εἴνεκα*, *εἴνεκεν*.

εἴτερ, see *εἰ*, III. 13.

εἰπον, 2 aor. act. fr. an obsol. pres. ΕΠΩ [late Epic an. in composition; see Veitch] (cf. *ἔπος* [Curtius § 620]), Ion. ΕΙΝΩ (like *ἐρωτάω*, *εἰρωτ-*; *ἐλίσσω*, *εἰδίσσω*); subjunc. *εἴπω*, impv. *εἴπε*, inf. *εἴπειν*, ptep. *εἴπων*; 1 aor. *εἴπα* (Jn. x. 34 R G T Tr WH, fr. Ps. lxxxii. (lxxxii.) 6; Acts xxvi. 15 L T Tr WH; Heb. iii. 10 Lchm. fr. Ps. xciv. (xcv.) 10; add [Mk. ix. 18 T WH Tr txt.]; Job xxix. 18; xxxii. 8, etc.; Sir. xxiv. 31 (29); 1 Macc. vi. 11, etc.; cf. Kühner i. 817, [esp. Veitch s. v. pp. 232, 233], 2 pers. *εἴπας* (Mt. xxvi. 25, [64]; Mk. xii. 32 [not T WH; Jn. iv. 17 where T WH again *-πες*; Lk. xx. 39]), 3 pers. plur. *εἴπαν* (often in L T Tr WH [i. e. out of the 127 instances in which the choice lies between 3 pers. plur. *-πον* of the Rec. and *-παν*, the latter ending has been adopted by L in 56, by T in 82, by Tr in 74, by WH in 104, cf. *Tdf. Proleg. p. 123*], e. g. Mt. xii. 2; xxvii. 6; Jn. xviii. 30, etc.); impv. *εἴπόν* (Mk. xiii. 4 L T Tr WH; Lk. x. 40 T WH Tr mrg.); Acts xxviii. 26 G L T Tr WH, [also Mt. iv. 3 WH; xviii. 17 T WH; xxii. 17 T WH Tr mrg.; xxiv. 3 WH; Lk. xx. 2 T Tr WH; xxii. (66) 67 T Tr WH; Jn. x. 24 T WH], for the Attic *εἴπον*, cf. W. § 6, 1 k.; [Chandler § 775]; Fritzsche on Mk. p. 515 sqq.; [but Win. (p. 85 (81)) regards *εἴπόν* as impv. of the 2nd aor.; cf., too, *Lob. ad Phryn.* p. 348; B. 57 (50); esp. Fritz. l. c.]), in the remaining persons *εἴπάτω* (Rev. xxii. 17), *εἴπατε* (Mt. [x. 27; xxi. 5]; xxii. 4; xxvi. 18, etc.; Mk. [xi. 3]; xiv. 14; xvi. 7; [Lk. x. 10; xiii. 32; xx. 3; Col. iv. 17]), *εἴπάτωσαν* (Acts xxiv. 20) also freq. in Attic, [Veitch s. v.; WH. App. p. 164; Rutherford, New Phryn. p. 219]; ptep., after the form chiefly Ion., *εἴπας* ([Jn. xi. 28 Tr WH]; Acts vii. 37 L T Tr WH [also xxii. 24; xxiv. 22; xxvii. 35]); the fut. *ερῶ* is from the Epic pres. *εἴπω* [cf. *Lob. Technol.* p. 137]; on the other

hand, from ΡΕΩ come pf. εἴρηκα, 3 pers. plur. εἴρήκασιν (Acts xvii. 28), εἴρηκαν (Rev. xix. 3; see γίνομαι), inf. εἴρηκέναι, Heb. x. 15 L T Tr WH; Pass., pf. 3 pers. sing. εἴρηται, ptep. εἴρημένον; plpf. εἴρηκεν; 1 aor. ἐρρέθην (Rev. vi. 11; ix. 4 and R G T WH in Mt. v. 21 sqq.; L T Tr WH in Ro. ix. 12, 26; Gal. iii. 16), [“strict” (cf. Veitch p. 575)] Attic ἐρρήθην (Mt. v. 21 sqq. LTr; R G in Ro. ix. 12, 26; Gal. iii. 16; [ef. B. 57 (50); WH. App. p. 166]), ptep. ρῆθείς, ρῆθεν; Sept. for ῥεά; to speak, say, whether orally or by letter;

1. with an aecus. of the obj.; **a.** with ace. of the thing: εἰπεῖν λόγον, Mt. viii. 8 Rec.; Jn. ii. 22 [L T Tr WH]; vii. 36; xviii. 9, 32; ρῆμα, Mk. xiv. 72 [Knapp et al.]; εἰπεῖν λόγον εἰς τινα, i. q. βλασφημεῖν, Lk. xii. 10; also κατά τινος, Mt. xii. 32; ὡς ἔπος εἰπεῖν, so to say (a phrase freq. in class. Grk., cf. Weiske, De pleonasmis gr. p. 47; Mattheiae § 545; Delitzsch on Heb. as below; [Kühner § 585, 3; Krüger § 55, 1, 2; Goodwin § 100; W. 449 (419); 317 (298)]), Heb. vii. 9, (opp. to ἀκριβεῖ λόγῳ, Plat. rep. 1, 341 b.); τὴν ἀλήθειαν, Mk. v. 33; ἀλήθειαν ἔρω, 2 Co. xii. 6; τοῦτο ἀληθὲς εἴρηκας, Jn. iv. 18 [W. 464 (433) n.]; τί εἴπω; what shall I say? (the expression of one who is in doubt what to say), Jn. xii. 27; πῶς ἐρεῖ τὸ ἀμῆν . . .; 1 Co. xiv. 16; τί ἐροῦμεν; or τί οὖν ἐροῦμεν; what shall we say? i. e. what reply can we make? or, to what does that bring us? only in the Ep. to the Ro. [W. § 40, 6] viz. iii. 5; vi. 1; vii. 7; ix. 14, 30; with πρὸς ταῦτα added, viii. 31; εἰπεῖν τι περὶ τινος, Jn. vii. 39; x. 41. Sayings from the O. T. which are quoted in the New are usually introduced as follows: τὸ ρῆθεν ὑπὸ τοῦ [L T Tr WH om. τοῦ] κυρίου διὰ τοῦ προφήτου, Mt. i. 22; ii. 15; ὑπὸ τοῦ θεού, Mt. xxvii. 31; ὑπὸ τοῦ προφήτου Rec. Mt. xxvii. 35, cf. ii. 17; τὸ ρῆθεν διὰ τινος, Mt. ii. 17 L T Tr WH, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9; τὸ εἰρημένον διὰ τοῦ προφ. Acts ii. 16; τὸ εἰρημένον, Lk. ii. 24; Acts xiii. 40; Ro. iv. 18; ἐρρέθη, Mt. v. 21, etc.; καθὼς εἴρηκεν, Heb. iv. 3. **b.** with acc. of the pers. to speak of, designate by words: ὅν εἶπον, Jn. i. 15 [not WH txt.]; B. 377 (323); cf. Ro. iv. 1 WH txt. (say of)]; ὁ ρῆθείς, Mt. iii. 3. εἰπεῖν τινα καλῶς, to speak well of one, praise him, Lk. vi. 26, (εὐ εἰπεῖν τινα, Hom. Od. 1, 302); κακῶς, to speak ill of one, Acts xxiii. 5 fr. Ex. xxii. 28; cf. Kühner § 409, 2; 411, 5; [W. § 32, 1 b. β.; B. 146 (128)]. **c.** with an ellipsis of the acc. αὐτό (see αὐτός, II. 3): Lk. xxii. 67; Jn. ix. 27; xvi. 4, etc. σὺ εἶτας (se. αὐτό), i. e. you have just expressed it in words; that's it; it is just as you say: Mt. xxvi. 25, 64, [a rabbinical formula; for exx. cf. Schoettgen or Wetstein on vs. 25; al. seem to regard the answer as non-committal, e. g. Origen on vs. 64 (opp. iii. 910 De la Rue); Wünsche, Erläut. der Evang. aus Talmud usw. on vs. 25; but cf. the ἔγω εἰμι of Mk. xiv. 62; in Mt. xxvi. 64 WH mrg. take it interrogatively].

2. the person, to whom a thing is said, is indicated **a.** by a dat.: εἰπεῖν τι τινι, Lk. vii. 40, and very often; εἶπον ὑμῖν sc. αὐτῷ, I (have just told it you; this is what I mean; let this be the word: Mt. xxviii. 7; cf. Bnhdy. p. 381; [Jelf § 403, 1; Goodwin § 19, 5; esp. (for exx.) Herm. Vig. p. 746]. τινὶ περὶ

τινος [cf. W. § 47, 4], Mt. xvii. 13; Jn. xviii. 34. to say anything to one by way of censure, Mt. xxi. 3; to east in one's teeth, ἐρείτε μοι τὴν παραβολήν, Lk. iv. 23. to tell what anything means, e. g. τὸ μυστήριον, Rev. xvii. 7.

b. by the use of a prep.: πρὸς τινα [cf. B. 172 (150); Krüger § 48, 7, 13], to say (a thing) to one, as Lk. iv. 23; v. 4; xii. 16, and many other places in Luke; to say a thing in reference to one [W. 405 (378)], Mk. xii. 12; Lk. xviii. 9; xx. 19. **3.** εἶπον, to say, speak, simply and without an aec. of the obj., i. e. merely to declare in words, to use language; **a.** with the addition of an adverb or of some other adjunct: ὅμοιος, Mt. xxvi. 35; ὠσαίτως, Mt. xxi. 30; καθὼς, Mt. xxviii. 6; Lk. xxiv. 24; Jn. i. 23; vii. 38; εἰπε διὰ παραβολῆς, making use of a parable [see διά, A. III. 3] he spake, Lk. viii. 4; εἰ παραβολᾶς, Mt. xxii. 1; with an instrumental dative: εἰπε λόγῳ, say in (using only) a (single) word, se. that my servant shall be healed, Mt. viii. 8 (where Rec. λόγον); Lk. vii. 7. **b.** with the words spoken added in direct discourse; so a hundred times in the historical books of the N. T., as Mt. ix. 4 sq.; viii. 32; [xv. 4 L Tr WH], etc.; 1 Co. xii. 15; [2 Co. iv. 6 L txt. T Tr WH, (cf. 4 below)]; Heb. i. 5; iii. 10; x. 7, [15 L T Tr WH], 30; xii. 21; Jas. ii. 3, 11; Jude 9; Rev. vii. 14; πέμψας εἶπεν he said by a messenger or messengers, Mt. xi. 2 sq. The following and other phrases are freq. in the Synoptic Gospels: ὁ δὲ ἀποκριθεὶς εἶπεν, as Mt. iv. 4; xv. 13; καὶ ἀποκριθεὶς εἶπεν, Mt. xxiv. 4; ἀποκριθεῖσα ή μήτηρ εἶπεν, Lk. i. 60; ἀποκριθεὶς οἱ Σίμων εἶπεν, Lk. vii. 43, etc.; ἀποκριθέντες δὲ εἶπον [παν T Tr WH], Lk. xx. 24; but John usually writes ἀπεκρίθη καὶ εἶπεν: Jn. i. 48 (49); ii. 19; iii. 10; iv. 10, 13, 17; vi. 26, 29; vii. 16, 20 [R G], 52; ix. 11 [R G L br.], 30, 36 [L Tr mrg. om. WH br. κ. εἶπ.]; xiii. 7; xiv. 23; xviii. 30; —[εἴπαν αὐτῷ λέγοντες, Mk. viii. 28 T WH Tr mrg., cf. xii. 26]. **c.** foll. by ὅτι: Mt. xxviii. 7; Mk. xvi. 7; Jn. vi. 36; vii. 42; viii. 55; xi. 40; xvi. 15; xviii. 8; 1 Jn. i. 6, 8, 10; 1 Co. i. 15; xiv. 23; xv. 27 [L br. WH mrg. om. ὅτι]. **d.** foll. by acc. and inf.: τι οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ήμῶν εὑρηκέναι [WH txt. om. Tr mrg. br. εὑρηκ.; cf. 1 b. above] κατὰ σάρκα; Ro. iv. 1. **4.** εἰπεῖν sometimes involves in it the idea of commanding [cf. B. 275 sq. (237)]: foll. by the inf., εἴπε δοθῆναι αὐτῇ φαγεῖν, Mk. v. 43; εἴπε τῷ ἀδελφῷ μοι μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν, Lk. xii. 13; ὅσα ἀν εἴπωσιν ὑμῖν (sc. τηρεῖν [inserted in R G]), τηρεῖτε, Mt. xxix. 3, (Sap. ix. 8). foll. by the acc. and inf., δέ εἶπὼν ἐκ σκότους φῶς λάμψαι, 2 Co. iv. 6 [R G L mrg., cf. B. 273 sq. (235)]; but L txt. T Tr WH read λάμψει, thus changing the construction fr. the acc. with infin. to direct discourse, see 3 b. above]; εἴπεν αὐτῷ (for ἔαντῷ, see αὐτῷ) φωνηθῆναι τοὺς δούλους τούτους, he commanded to be called for him (i. e. to him) these servants, Lk. xix. 15; cf. W. § 44, 3 b.; Krüger § 55, 3, 13. foll. by τι with the subjunctive: Mt. iv. 3; xx. 21; Lk. iv. 3; to εἰπεῖν is added a dat. of the pers. bidden to do something, Mk. iii. 9; Lk. x. 40 cf. iv. 3; Rev. vi. 11; ix. 4. “Moreover, notice that τι and ὅφει are often used by the later poets after verbs of commanding;” Hermann ad Vig. p. 849; cf. W. § 44, 8; [B. 237

(204)]. **5.** By a Hebraism *εἰπεῖν ἐν ἑαυτῷ* (like **רָמַקְנֶה**, Deut. viii. 17; Ps. x. 6 (ix. 27); xiii. (xiv.) 1; Esth. vi. 6) is equiv. to *to think* (because thinking is a silent soliloquy): Mt. ix. 3; Lk. vii. 39; xvi. 3; xviii. 4 (elsewhere also *λέγειν ἐν ἑαυτῷ*); and *εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ* amounts to the same, Lk. xii. 45; Ro. x. 6; but in other passages *εἶπον*, *ἔλεγον*, *ἐν ἑαυτοῖς* is i. q. *ἐν ἀλλήλοις*: Mt. xxi. 38; see *λέγω*, II. 1 d. **6.** *εἰπεῖν τινα* with a predicate accus. *to call, style, one*: *ἐκείνους εἰπε θεούς*, Jn. x. 35; *ὑμᾶς εἰρηκα φίλους*, Jn. xv. 15; (*Hom. Od. 19, 334*; *Xen. apol. Soer. § 15*; *Lcian. Tim. § 20*). [COMP.: *ἀντ-*, *ἀπ-*, *προ-* *εἰπον.*]

εἰ-πως, see *εἰ*, III. 14.

εἰρηνών; (*εἰρήνη*): **1.** *to make peace*: 1 Macc. vi. 60; Dio Cass. 77, 12, etc. **2.** *to cultivate or keep peace*, i. e. *harmony*; *to be at peace, live in peace*: 2 Co. xiii. 11; *ἐν ἀλλήλοις*, Mk. ix. 50; *ἐν ἑαυτοῖς* [*T Tr αὐτοῖς*], 1 Th. v. 13; *μετά τινος*, Ro. xii. 18; (*Plat. Theaet. p. 180 b*; Dio Cass. 42, 15, etc.; Sept.).*

εἰρήνη, -ης, ἡ, (apparently fr. *εἴρω* to join; [al. fr. *εἴρω* i. q. *λέγω*; Etym. Magna. 303, 41; Vanicek p. 892; Lob. Path. Proleg. p. 194; Benfey, Wurzellex. ii. p. 7]), Sept. chiefly for **διάλυσις** [fr. *Hom. down*]; *peace*, i. e. **1.** *a state of national tranquillity; exemption from the rage and havoc of war*: Rev. vi. 4; *πολλὴ εἰρήνη*, Acts xxiv. 2 (3); *τὰ* [*WH* txt. om. *τά*] *πρὸς εἰρήνην*, things that look towards peace, as an armistice, conditions for the restoration of peace, Lk. xiv. 32; *αἰτεῖσθαι εἰρήνην*, Acts xii. 20; *ἔχειν εἰρήνην*, of the church free from persecutions, Acts ix. 31. **2.** *peace between individuals*, i. e. *harmony, concord*: Mt. x. 34; Lk. xii. 51; Acts vii. 26; Ro. xiv. 17; 1 Co. vii. 15; Gal. v. 22; Eph. ii. 17; iv. 3; i. q. the author of peace, Eph. ii. 14 [cf. B. 125 (109)]; *ἐν εἰρήνῃ*, where harmony prevails, in a peaceful mind, Jas. iii. 18; *όδὸς εἰρήνης*, way leading to peace, a course of life promoting harmony, Ro. iii. 17 (fr. Is. lix. 8); *μετ' εἰρήνης*, in a mild and friendly spirit, Heb. xi. 31; *ποιεῖν εἰρήνην*, to promote concord, Jas. iii. 18; to effect it, Eph. ii. 15; *ζητεῖν*, 1 Pet. iii. 11; *διώκειν*, 2 Tim. ii. 22; with *μετὰ πάντων* added, Heb. xii. 14; *τὰ τῆς εἰρήνης διώκειν*, Ro. xiv. 19 [cf. B. 95 (83); W. 109 (103 sq.)]. **spec. good order**, opp. to *ἀκαταστασία*, 1 Co. xiv. 33. **3.** after the Hebr. **διάλυσις**, *security, safety, prosperity, felicity*, (because peace and harmony make and keep things safe and prosperous): Lk. xix. 42; Heb. vii. 2; *εἰρήνη καὶ ἀσφάλεια*, opp. to *δλεθρος*, 1 Th. v. 3; *ἐν εἰρήνῃ ἔστι τὰ ὑπάρχοντα* *ὑτοῦ*, his goods are secure from hostile attack, Lk. xi. 91; *ὑπάγετε εἰς εἰρήνην*, Mk. v. 34, and *πορεύεσθαι ἐν εἰρήνῃ*, Acts xvi. 36, and *ὑπάγετε ἐν εἰρήνῃ*, Jas. ii. 16, *go in peace* i. e. *may happiness attend you*; *ἀπολένειν τινὰ μετ' εἰρήνης*, to dismiss one with good wishes, Acts xv. 33; *ἐν εἰρήνῃ*, with my wish fulfilled, and therefore happy, Lk. ii. 29 (see *ἀπολένω*, 2 a.); *προπέμπειν τινὰ ἐν εἰρ.* free from danger, safe, 1 Co. xvi. 11 [al. take it of inward peace or

of *harmony*; cf. Mey. ad loc.]. The Hebrews in invoking blessings on a man called out **גָּלוּשׁ** (*Judg. vi. 23*; *Dan. x. 19*); from this is to be derived the explanation of those expressions which refer apparently to the Messianic blessings (see 4 below): *εἰρήνη τῷ οἴκῳ τούτῳ*, let peace, blessedness, come to this household, Lk. x. 5; *νῖος εἰρήνης*, worthy of peace [cf. W. § 34, 3 N. 2; B. 161 sq. (141)], Lk. x. 6; *ἔλθετω ἡ εἰρήνη ἐπ' αὐτόν*, let the peace which ye wish it come upon it, i. e. be its lot, Mt. x. 13; to the same purport *ἔπαναπ. ἡ εἰρ. ὑμ. ἐπ' αὐτόν*, Lk. x. 6; *ἡ εἰρ. ὑμ. πρὸς ὑμᾶς ἐπιστραφήτω*, let your peace return to you, because it could not rest upon it, i. e. let it be just as if ye had not uttered the wish, Mt. x. 13. **4.** spec. *the Messiah's peace*: Lk. ii. 14; *όδὸς εἰρήνης*, the way that leads to peace (salvation), Lk. i. 79; *εἰρ. ἐν οἰρανῷ*, peace, salvation, is prepared for us in heaven, Lk. xix. 38; *εὐαγγελίζεσθαι εἰρήνην*, Acts x. 36. **5.** acc. to a conception distinctly peculiar to Christianity, *the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is*: Ro. viii. 6; *ἐν εἰρήνῃ* sc. *ὄντες* is used of those who, assured of salvation, tranquilly await the return of Christ and the transformation of all things which will accompany that event, 2 Pet. iii. 14; [*πληρούν πάσης . . . εἰρήνης ἐν τῷ πιστεύειν*, Ro. xv. 13 (where L mrg. *ἐν π. εἰρήνῃ*)]; *ἔχειν ἐν Χριστῷ εἰρήνην* (opp. to *ἐν τῷ κόσμῳ Θίψιν ἔχειν*), Jn. xvi. 33; *ἔχειν εἰρ. πρὸς τ. θεόν*, with God, Ro. v. 1, (*εἰρ. πρὸς τινα*, Plat. rep. 5 p. 465 b.; cf. Diod. 21, 12; [cf. Mey. on Ro. l. c.; W. 186 (175); 406 (379)]); *εὐαγγελίζεσθαι εἰρήνην*, Ro. x. 15 [*R G Tr mrg. in br.*]; *τὸ εὐαγγέλιον τῆς εἰρήνης*, Eph. vi. 15; in the expression *εἰρήνην ἀφίμη κτλ.* Jn. xiv. 27, in which Christ, with allusion to the usual Jewish formula at leave-taking (see 3 above), says that he not merely wishes, but gives peace; *ἡ εἰρήνη τοῦ Χριστοῦ*, which comes from Christ, Col. iii. 15 [*Rec. θεοῦ*]; *τοῦ θεοῦ*, Phil. iv. 7, [cf. W. 186 (175)]. Comprehensively of every kind of peace (blessing), yet with a predominance apparently of the notion of *peace with God*, *εἰρήνη* is used — in the salutations of Christ after his resurrection, *εἰρήνη ὑμῖν* (**בָּרוּ מֹלֵךְ**), Lk. xxiv. 36 [*T om. VII* reject the cl.]; Jn. xx. 19, 21, 26; in the phrases *ὁ κύριος τῆς εἰρήνης*, the Lord who is the author and promoter of peace, 2 Th. iii. 16; *ὁ θεὸς τῆς εἰρ.* Ro. xv. 33; xvi. 20; 2 Co. xiii. 11; Phil. iv. 9; 1 Th. v. 23; Heb. xiii. 20; in the salutations at the beginning and the close of the apostolic Epp.: Ro. i. 7; 1 Co. i. 3; 2 Co. i. 2; Gal. i. 3; vi. 16; Eph. i. 2; vi. 23; Phil. i. 2; Col. i. 2; 1 Th. i. 1; 2 Th. i. 2; iii. 16; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 4; [*Philem. 3*]; 1 Pet. i. 2; v. 14; 2 Pet. i. 2; 2 Jn. 3; 3 Jn. 15 (14); [*Jude 2*]; Rev. i. 4. Cf. Kling in Herzog iv. p. 596 sq. s. v. *Friede mit Gott*; Weiss, Bibl. Theol. d. N. T. § 83 b.; [*Otto* in the Jahrb. für deutsch. Theol. for 1867, p. 678 sqq.; cf. W. 549 (511)]. **6.** *of the blessed state of devout and upright men after death* (*Sap. iii. 3*): Ro. ii. 10.*

εἰρηνικός, -ή, -όν, **1.** *relating to peace*: *ἐπιστῆμαι*, the arts of peace, Xen. oec. 1, 17; *ἔργα*, ibid. 6, 1; *χρεῖα*,

Diod. 5, 31; often in 1 Macc. **2.** *peaceable, pacific, loving peace*: Jas. iii. 17; (Plat., Isoc., al.; Sept.). **3.** *bringing peace with it, peaceful, salutary*, (see εἰρήνη, 3): Heb. xii. 11.*

εἰρηνο-ποιέω, -ώ: [1 aor. εἰρηνοποίησα]; (εἰρηνοποιός); *to make peace, establish harmony*: Col. i. 20. (Prov. x. 10; in Mid., Hermes ap. Stob. eclog. ph. 1, 52 [984].)*

εἰρηνοπούσ, -ώ, masc. *a peace-maker* (Xen. Hell. 6, 3, 4; Dio Cass.); *pacific, loving peace*: Mt. v. 9; [others (cf. A. V.) dispute this secondary meaning; see Meyer ad loc.].*

εἰσ, fut. ἐρῶ, see εἰτον.

εἰς, a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among*. It is used

A. PROPERLY I. of Place, after verbs of going, coming, sailing, flying, falling, living, leading, carrying, throwing, sending, etc.; **1.** of a place entered, or of entrance into a place, *into*; and **a.** it stands before nouns designating an open place, a hollow thing, or one in which an object can be hidden: as εἰς (τὴν) πόλιν, Mt. xxvi. 18; xxviii. 11; Mk. i. 45, and often; εἰς τ. οἴκου, Mt. ix. 7; συναγωγήν, Acts xvii. 10; πλοῖον, Mt. viii. 23; Jn. vi. 17; Acts xxi. 6; θάλασσαν, Mt. xvii. 27; ἄβυσσον, Lk. viii. 31; οὐρανόν, Lk. ii. 15; κόσμον, Jn. i. 9; iii. 19, etc.; τὰ ὕδατα, Jn. i. 11; xvi. 32; Acts xxi. 6; ἀποθήκην, Mt. iii. 12; εἰς τὰ ὁρτα, Lk. i. 44; εἰς τὰς ζώνας or ζώην, Mt. x. 9; Mk. vi. 8, etc.; εἰς ἀέρα, 1 Co. xiv. 9; εἰς πῦρ, Mk. ix. 22, etc.; εἰς αὐτὸν, of a demon entering the body of a man, Mk. ix. 25. with acc. of pers. (Germ. zu jemand hinein), *into the house of one* (cf. Kühner § 432, 1, 1 a.; [Jelf § 625, 1 a.]): εἰς τὴν Αὐδίαν, Acts xvi. 40 Rec., but here more correctly πρός with G L T Tr WH; cf. W. § 49, a, a. (εἰς ἔμαντόν, Sap. viii. 18). γίνομαι εἰς with acc. of place, see γίνομαι, 5 g. **b.** before names of cities, villages, and countries, εἰς may be rendered simply *to, towards*, (Germ. nach; as if it indicated merely motion towards a destination; [cf. W. § 49, a, a.]); as εἰς Ἱεροσόλυμα, εἰς Δαμασκόν, εἰς Βέροιαν, etc.; εἰς Σπανίαν, Αἴγυπτον, Γαλιλαίαν, etc.; but it is not to be so translated in such phrases as εἰς τὴν Ἰουδαίαν γῆν, etc., Jn. iii. 22; Mt. ii. 12 cf. 20, 21; εἰς τὰ μέρη τῆς Γαλιλαίας, Mt. ii. 22, etc. **c.** elliptical expressions are — εἰς ἄδον, sc. δόμον, Acts ii. 27 [Rec.], 31 [not T WH]; see ἄδης, 2. **ἐπιστολαὶ εἰς Δαμασκόν**, to be carried to D., Acts ix. 2; **ἡ διακονία μου ἡ εἰς** [L Tr mrg. ἐν] Ἱερουσ. (see in διακονία, 3), Ro. xv. 31; cf. Bnhdy. p. 216. **d.** εἰς means *among (in among)* before nouns comprising a multitude; as, εἰς τὸν ληστάς, Lk. x. 36; εἰς [L mrg. ἐπί] τὰς ἀκάνθας, Mk. iv. 7 (for which Lk. viii. 7 gives ἐν μέσῳ τῶν ἀκανθῶν); or before persons, Mk. viii. 19 sq.; Lk. xi. 49; Jn. xxi. 23; Acts xviii. 6; xx. 29; xxii. 21, 30; xxvi. 17; see ἀποστέλλω, 1 b.; or before a collective noun in the singular number, as εἰς τὸν δῆμον, Acts xvii. 5; xix. 30; εἰς τὸν ὄχλον, Acts xiv. 14; εἰς τὸν λαόν, Acts iv. 17. **2.** If the surface only of the place entered is touched or occupied, εἰς, like the Lat. *in*, may [often] be rendered *on, upon*, (Germ. *auf*), [sometimes by *unto*, — (idioms

vary)], to mark the limit reached, or where one sets foot. Of this sort are εἰς τὸ πέραν [A. V. *unto*], Mt. viii. 18; xiv. 22; Mk. iv. 35; εἰς τὴν γῆν, Lk. xii. 49 (L T Tr WH ἐπί); Acts xxvi. 14; Rev. viii. 5, 7; ix. 3; xii. 4, 9; εἰς τὴν κλίνην, Rev. ii. 22; εἰς ὁδόν, Mt. x. 5; Mk. vi. 8; Lk. i. 79; εἰς τὴν ὁδόν, Mk. xi. 8* [L mrg. ἐν w. dat., 8^o R G L]; εἰς τ. ἀγρόν, Mt. xxii. 5; Mk. xiii. 16; εἰς τὸ ὅπος [or εἰς ὅπ.; here A. V. uses *into*], Mt. v. 1; xiv. 23; xv. 29; xvii. 1; Mk. iii. 13; ix. 2; Lk. ix. 28; Jn. vi. 3, etc.; εἰς τὰ δεξιά, Jn. xxi. 6; σπειρειν εἰς τι (τὴν σάρκα), Gal. vi. 8 [here A. V. *unto*; cf. Ellie. ad loc.]; ἀναπιέστειν εἰς τόπον, Lk. xiv. 10; δέχομαι εἰς τὰς ἀκάλας, Lk. ii. 28; τύπτειν εἰς τὴν κεφαλήν, Mt. xxvii. 30, [εἰς τὴν σταγόνα, Lk. vi. 29 Tdf.; ρατίζειν εἰς τ. σταγόνα, Mt. v. 39 L T Tr txt. WH, where R G ἐπί], and in other phrases. **3.** of motion (not into a place itself, but) into the vicinity of a place; where it may be rendered *to, near, towards*, (cf. Fritzsche on Mk. p. 81 sq. [for exx. only]): εἰς τ. θάλασσαν, Mk. iii. 7 G L T Tr mrg.; εἰς πόλιν, Jn. iv. 5 cf. 28; εἰς τὸ μημεῖον, Jn. xi. 31, 38; xx. 1, 3 sq. 8; ἐγγίζειν εἰς etc. Mt. xxi. 1; Mk. xi. 1; Lk. xviii. 35; xix. 29; εἰς τοὺς φραγμούς, Lk. xiv. 23; πίπτειν εἰς τ. πόδας, al., Jn. xi. 32 [T Tr WH πρός]; κλίνειν τὸ πρόσωπον εἰς τ. γῆν, Lk. xxiv. 5; εἰς τὴν χεῖρα, on, Lk. xv. 22. **4.** of the limit to which; with acc. of place, *as far as, even to*: λάμπειν εἰς . . . εἰς, Lk. xvii. 24; with acc. plur. of pers. *to, unto*: Acts xxiii. 15 (εἰς ὑμᾶς, for R G πρός); Ro. v. 12; xvi. 19; 2 Co. ix. 5 [L Tr πρός]; x. 14. **5.** of local direction: **a.** after verbs of seeing: ἐπαίρειν τὸν ὄφθαλμοὺς εἰς τι, τινα, Lk. vi. 20; βλέπειν, Lk. ix. 62; Jn. xiii. 22; Acts iii. 4; ἀναβλέπειν, Mk. vi. 41; Lk. ix. 16; Acts xxii. 13; ἐμβλέπειν, Mt. vi. 26; ἀτενίζειν, q. v. **b.** after verbs of saying, teaching, announcing, etc. (cf. Germ. die *Rede richten an* etc.; Lat. *dicere ad* or *coram*; [Eng. *direct one's remarks to or towards*]; exx. fr. Grk. auth. are given by Bnhdy. p. 217; Passow i. p. 802*; [L. and S. s. v. I. b. 3]; Krüger § 68, 21, 6): κηρύσσειν, as ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς δῆλην τὴν Γαλιλ. *preaching to the synagogues throughout all Galilee*, Mk. i. 39 (Rec. ἐν ταῖς συναγ., as Lk. iv. 44 [where T WH Tr txt. now εἰς; cf. W. 416 (387); B. 333 (287); but in Mk. I. c. T Tr txt. WH now read ἥλθεν κηρύσσειν κτλ.]); τὸ εὐαγγ. εἰς δῆλον τ. κόσμον, Mk. xiv. 9; εἰς πάντα τὰ ἔθνη, Mk. xiii. 10; Lk. xxiv. 47; εἰς ὑμᾶς, 1 Th. ii. 9; ἀπαγγέλλειν [Rec. ἀναγγ. τι εἰς, Mk. v. 14; Lk. vii. 34; γνωρίζειν, Ro. xvi. 26; εὐαγγελίζεσθαι, 2 Co. x. 16; εἰς ὑμᾶς, 1 Pet. i. 25; λέγειν [Rec. al. λαλέν] εἰς τὸν κόσμον, Jn. viii. 26; [λαλέν τὸν λόγον εἰς τὴν Πέργην, Acts xiv. 25 T WH mrg.]; διαμαρτύρεσθαι and μαρτυρεῖν, Acts xxii. 11.

II. of Time; **1.** it denotes entrance into a period which is penetrated, as it were, i. e. duration *through a time*, (Lat. *in*; Germ. *hinein, hinaus*): εἰς τὸν αἰώνα, and the like, see αἰών, 1 a.; εἰς τὸ διηρεκές, Heb. vii. 3; x. 1, 12, 14; εἰς ἔτη πολλά, Lk. xii. 19; τῇ ἐπιφωσκούσῃ (ἡμέρᾳ) εἰς μίαν σαββατων, dawning into [A. V. *towards*] the first day of the week, Mt. xxviii. 1. Hence **2.** of the time in which a thing is done; because he

who does or experiences a thing at any time is conceived of as, so to speak, entering into that time: *εἰς τὸν καρὸν αὐτῶν*, in their season, Lk. i. 20; *εἰς τὸ μέλλον* sc. *ἔτος*, the next year, [but s. v. *μέλλω*, 1. Grimm seems to take the phrase indefinitely, *thenceforth* (cf. Grk. txt.)], Lk. xiii. 9; *εἰς τὸ μεταξὺ σάββατον*, *on the next sabbath*, Acts xiii. 42; *εἰς τὸ πάλιν*, again (*for the second, third, time*), 2 Co. xiii. 2. 3. of the (temporal) limit for which anything is or is done; Lat. *in*; our *for, unto*: Rev. ix. 15; *εἰς τὴν αὔριον* sc. *ἡμέραν*, for the morrow, Mt. vi. 34; Acts iv. 3: *εἰς ἡμέραν κρίσεως*, 2 Pet. ii. 9; iii. 7; *εἰς ἡμέραν Χριστοῦ*, Phil. i. 10; ii. 16; *εἰς ἡμέραν ἀπολυτρώσεως*, Eph. iv. 30. 4. of the (temporal) limit to which; *unto* i. e. *even to, until*: Acts xxv. 21; 1 Th. iv. 15; *εἰς ἐκείνην τὴν ἡμέραν*, 2 Tim. i. 12. On the phrase *εἰς τέλος*, see *τέλος*, 1 a.

B. Used METAPHORICALLY, *εἰς* I. retains the force of entering into anything, 1. where one thing is said to be changed into another, or to be separated into parts, or where several persons or things are said to be collected or combined into one, etc.: *ἀποβαίνειν εἰς τι*, Phil. i. 19; *γίνεσθαι εἰς τι*, see *γίνομαι*, 5 d.; *εἶναι εἰς τι*, see *εἰμι*, V. 2 [a. fin.] c. and d.; *στρέφειν τι εἰς τι*, Rev. xi. 6; *μεταστρέψειν*, Acts ii. 20; Jas. iv. 9; *μεταλλάσσειν*, Ro. i. 26; *μετασχηματίζεσθαι*, 2 Co. xi. 13 sq.; *συνουκοδομεῖσθαι*, Eph. ii. 22; *κτίζειν τινὰ εἰς*, Eph. ii. 15; *λαμβάνειν τι εἰς*, Heb. xi. 8; *λογίζεσθαι εἰς τι*, see *λογίζομαι*, 1 a. *ἐσχίσθη εἰς δύο*, Mt. xxvii. 51; Mk. xv. 38, (Polyb. 2, 16, 11 *σχίζεται εἰς δύο μέρη*): *δέειν εἰς δεσμάς*, Mt. xiii. 30 [G om. Tr WH br. *εἰς*]; *εἰς ἐν τελεοῦσθαι*, Jn. xvii. 23; *συνάγειν εἰς ἐν*, Jn. xi. 52. 2. after verbs of going, coming, leading, etc., *εἰς* is joined to nouns designating the condition or state into which one passes, falls, etc.: *εἰσέρχεσθαι εἰς τὴν βασιλ. τῶν οὐραν.* or *τοῦ θεοῦ*, see *βασιλεία*, 3 p. 97^b; *εἰς τ. ζώήν*, Mt. xviii. 8; xix. 17; xxv. 46; *εἰς τ. χαράν*, Mt. xxv. 21, 23; *εἰς κόλασιν αἰώνιον*, ib. 46; *ἔρχεσθαι εἰς κρίσιν*, Jn. v. 24; *εἰσφέρειν, εἰσέρχειν πειρασμόν*, Mt. vi. 13; xxvi. 41; Mk. xiv. 38 [T WH *ἔλθητε*]; *ἔρχεσθαι εἰς τὸ χείρον*, Mk. v. 26; *εἰς ἀπελεγμόν*, Acts xix. 27; *εἰς προκοπήν*, Phil. i. 12; *μεταβαίνειν εἰς τ. ζώήν*, Jn. v. 24; 1 Jn. iii. 14; *πορεύεσθαι εἰς θάνατον*, Lk. xxii. 33; *ὑπάγειν εἰς ἀπόλειαν*, Rev. xvii. 8, 11; *ὑπάγειν* or *πορεύεσθαι εἰς εἰρήνην*, see *εἰρήνη*, 3; *ὑποστρέψειν εἰς διαθοράν*, Acts xiii. 34; *συντρέχειν εἰς ἀνάχασιν*, 1 Pet. iv. 4; *βάλλειν εἰς θλίψιν*, Rev. ii. 22; *περιτρέπειν εἰς μανίαν*, Acts xxvi. 24; *μεταστρέψειν* and *στρέφειν εἰς τι*, Acts ii. 20; Rev. xi. 6; *όδηγειν εἰς τ. ἀλήθειαν* [T ἐν τῇ ἀλ.], Jn. xvi. 13; *αἰχμαλωτίζειν εἰς ὑπακοήν*, 2 Co. x. 5; *παραδόνται εἰς θλίψιν*, Mt. xxiv. 9; *εἰς θάνατον*, 2 Co. iv. 11; *εἰς κρίμα θανάτου*, Lk. xxiv. 20; *συγκλείειν εἰς ἀπειθείαν*, Ro. xi. 32; *ἔμπτυπειν εἰς κρίμα*, *εἰς ὄνειδισμὸν καὶ παγίδα*, *εἰς πειρασμόν*, 1 Tim. iii. 6 sq.; vi. 9. 3. it is used of the business which one enters into, i. e. of what he undertakes: *εἰσέρχεσθαι εἰς τ. κόπον τούς*, to take up and carry on a labor begun by another, Jn. iv. 38; *τρέχειν εἰς πόλεμον*, Rev. ix. 9; *ἔρχομαι εἰς ἀποκαλύψεις*, I come, in my narrative, to revelations i. e. to the mention of them, 2 Co. xii. 1.

II. *εἰς* after words indicating motion or direction or end; 1. it denotes motion to something, after verbs of going, coming, leading, calling, etc., and answers to the Lat. *ad, to*: *καλεῖν τινα εἰς γάμον, γάμον, δεῖπνον, etc. to invite to*, etc., Mt. xxii. 3; Lk. xiv. 8, 10; Jn. ii. 2; *καλεῖν τινα εἰς μετάνοιαν, etc.*, Lk. v. 32; 2 Th. ii. 14; *ἄγειν τινὰ εἰς μετάνοιαν*, Ro. ii. 4; *ἐπιστρέψειν εἰς τὸ φῶς*, Acts xxvi. 18; *ἐκτρέπεσθαι εἰς ματαιολογίαν*, 1 Tim. i. 6; *μετατίθεσθαι εἰς ἔπειρον εὐαγγέλιον*. Gal. i. 6; *χωρῆσαι εἰς μετάνοιαν*, 2 Pet. iii. 9, etc. 2. of ethical direction or reference; a. univ. of acts in which the mind is directed towards, or looks to, something: *βλέπειν εἰς πρόσωπόν τινος* (see *βλέπω*, 2 c.); *ἀποβλέπειν εἰς τ. μισθιστοδοσίαν*, Heb. xi. 26; *ἀφορᾶν εἰς . . . Ἰησοῦν*, ib. xii. 2 (see A. I. 5 a. above); *πιστεύειν εἰς τινα*, and the like, cf. under *πιστεύω*, *πίστις*, *ἐλπίς*, [*ἐλπίς*], etc.; *ἐπιθυμίαν ἔχειν εἰς τι*, directed towards etc. Phil. i. 23; *λέγειν εἰς τινα*, to speak with reference to one, Acts ii. 25 (Diod. Sic. 11, 50); *λέγειν τι εἰς τι*, to say something in reference to something, Eph. v. 32; *λαλεῖν τι εἰς τι*, to speak something relating to something, Heb. vii. 14; *δύνειν εἰς τι*, to swear with the mind directed towards, Mt. v. 35; *εὐδοκεῖν εἰς τινα*, Mt. xii. 18 [R G]; 2 Pet. i. 17. b. for one's advantage or disadvantage; a. *for, for the benefit of, to the advantage of*: *εἰς ἡμᾶς*, Eph. i. 19; *εἰς ὑμᾶς*, 2 Co. xiii. 4 [but WH br.]; Eph. iii. 2; Col. i. 25; *πλούστειν εἰς θεόν*, to abound in riches made to subserve God's purposes and promote his glory, Lk. xii. 21 [so too W. 397 (371); but cf. Mey. ed. Weiss ad loc.]; Christ is said *πλούστειν εἰς πάντας*, to abound in riches redounding to the salvation of all men, Ro. x. 12; *πλεονάζειν εἰς τι*, Phil. iv. 17; *ἐλεημοσύνην ποιεῖν εἰς τὸ ζῆν*, Acts xxiv. 17; *εἰς τοὺς πτωχούς*, for the benefit of the poor, Ro. xv. 26; *εἰς τὸν ἀγίον*, 2 Co. viii. 4; ix. 1, cf. 13; *κοπιᾶν εἰς τινα*, Ro. xvi. 6; Gal. iv. 11; *εἰς Χριστόν*, to the advantage and honor of Christ, Philem. 6; *ἐργάζεσθαι τι εἰς τινα*, Mk. xiv. 6 Rec.; 3 Jn. 5; *λειτουργὸς εἰς τὰ ζῆν*, Ro. xv. 16; *γενόμενα εἰς Καφαρναούμ* (for Rec. ἐν Καπερναούμ [cf. W. 416 (388); B. 333 (286)]), Lk. iv. 23. β. *unto* in a disadvantageous sense, (*against*): *μηδὲν ἄποτον εἰς αὐτὸν γενόμενον*, Acts xxviii. 6. c. of the mood or inclination, affecting one towards any person or thing; of one's mode of action towards; a. in a good sense: *ἀγάπη εἰς τινα*, unto, towards, one, Ro. v. 8; 2 Co. ii. 4, 8; Col. i. 4, 1 Th. iii. 12; *τὸ αὐτὸν εἰς ἀλλήλους φρονεῖν*, Ro. xii. 16; *φιλόστορος*, ib. 10; *φιλόξενος*, 1 Pet. iv. 9; *χρηστός*, Eph. iv. 32; *ἀποκαταλάσσειν εἰς αὐτὸν* [al. *αὐτ. see αὐτὸν*], Col. i. 20 [cf. W. 397 (371)]. β. in a bad sense: *ἀμαρτάνειν εἰς τινα* (see *ἀμαρτάνω*, b.); *λόγον εἰπεῖν* and *βλασφημεῖν εἰς τινα*, Lk. xii. 10; Mk. iii. 29; *βλασφῆμος εἰς τινα*, Acts vi. 11; *βλασφημῶν λέγοντα εἰς τινα*, Lk. xxii. 65; *ἐπιβουλὴ εἰς τινα*, Acts xxiii. 30; *ἔχθρα*, Ro. viii. 7; *ἀντιλογία*, Heb. xii. 3; *θαρρεῖν εἰς τινα*, 2 Co. x. 1. d. of reference or relation; *with respect to, in reference to, as regards*, (cf. Kühner ii. 408 c.; [Jelf § 625, 3 e.]): Lk. vii. 30; Acts xxv. 20 [T Tr WH om. *εἰς*]; Ro. iv. 20; xv. 2; 2 Co. x. 16; xiii. 3; Gal. vi. 4; Eph. iii. 16; Phil. i. 5; ii.

22; 1 Th. v. 18; εἰς τί ἐδίστασας; ‘(looking) unto what (i. e. wherefore) didst thou doubt? Mt. xiv. 31; cf. *Hermann ad Oed. C.* 528’ (Fritzsche). of the consideration influencing one to do anything: μετανοέν εἰς κίρυγμά τινος, at the preaching of one, i. e. out of regard to the substance of his preaching, Mt. xii. 41; δέχεσθαι τινα εἰς ὄνομά τινος, Mt. x. 41 sq.; εἰς διαταγὰς ἀγγέλων (see διαταγή), Acts vii. 53. **e.** with acc. of the pers. towards (Germ. *nach einem hin*), but in sense nearly equiv. to the simple dat. *to, unto*, after verbs of a proving, manifesting, showing one’s self: ἀποδεῖγμένος εἰς ὑμᾶς, Acts ii. 22; ἔνδεξιν ἔνδεικνυσθαι, 2 Co. viii. 24; φανερώθεντες εἰς ὑμᾶς, 2 Co. xi. 6 (L T Tr WH φανερώσαντες sc. τὴν γνῶσιν). **3.** it denotes the end; and **a.** the end to which a thing reaches or extends, i. e. measure or degree: [ἔφερεν εἰς τριάκοντα, Mk. iv. 8 T Tr txt. WH; cf. B. 30 (27); L. and S. s. v. A. III. 2]; εἰς τὰ ἄμετρα, 2 Co. x. 13; εἰς περισσειάν, 2 Co. x. 15; εἰς ὑπερβολὴν (often in Grk. writ., as Eur. Hipp. 939; Aeschin. f. leg. § 4), 2 Co. iv. 17. of the limit: εἰς τὸ σωφρονέν, unto moderation, modesty, i. e. not beyond it, Ro. xii. 3. **b.** the end which a thing is adapted to attain (a use akin to that in B. II. 2 b.; [cf. W. 213 (200)]): ἀργὸς κ. ἀκαρπός εἰς τι, 2 Pet. i. 8; εὐθετός, Lk. ix. 62 R G; xiv. 35 (34); εὐχρηστός, 2 Tim. iv. 11; χρήσιμος, 2 Tim. ii. 14 R G, δυναμούμενος, Col. i. 11; θεοδίδακτος, 1 Th. iv. 9; βραδύς, Jas. i. 19; σοφός, Ro. xvi. 19; φῶς εἰς ἀποκάλυψιν, Lk. ii. 32; δύναμις εἰς etc. Ro. i. 16; Heb. xi. 11; ἀναγεννᾶν εἰς, 1 Pet. i. 3 sq.; ἀνακανών, Col. iii. 10; σοφίζειν τινὰ εἰς, 2 Tim. iii. 15; ἰσχύειν εἰς, Mt. v. 13. **c.** the end which one has in view, i. e. object, purpose; **a.** associated with other prepositions [cf. W. § 50,5]: ἐκ πίστεως εἰς πίστιν, to produce faith, Ro. i. 17, cf. Fritzsche, Meyer, Van Hengel, ad loc.; ἐξ αὐτοῦ καὶ δι’ αὐτοῦ καὶ εἰς αὐτόν, answering to his purposes (the final cause), Ro. xi. 36; ἐξ οὐ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, 1 Co. viii. 6; δὲ αὐτοῦ καὶ εἰς αὐτόν (see διά, A. III. 2 b. sub fin.), Col. i. 16; δι’ αὐτοῦ εἰς αὐτόν, Col. i. 20. **B.** shorter phrases: εἰς τοῦτο, to this end, Mk. i. 38; [Lk. iv. 43 R G Tr mrg.]; εἰς αὐτὸν τοῦτο [R. V. for this very thing], 2 Co. v. 5; εἰς τοῦτο . . . ἵνα etc. Jn. xviii. 37; 1 Jn. iii. 8; Ro. xiv. 9; 2 Co. ii. 9; 1 Pet. iv. 6; εἰς αὐτὸν τοῦτο . . . δότως etc. Ro. ix. 17; ἵνα, Col. iv. 8; Eph. vi. 22; εἰς τι, to what purpose, Mt. xxvi. 8; Mk. xiv. 4; εἰς δέ, to which end, for which cause, 2 Th. i. 11; Col. i. 29. **γ.** univ.: βαπτίζω εἰς τινα, τι (see βαπτίζω, II. b. aa.); παιδαγωγός εἰς τὸν Χριστόν, Gal. iii. 24; συγκεκλεισμένοι εἰς τ. πίστιν, that we might the more readily embrace the faith when its time should come, Gal. iii. 23; φρουρόμενοι εἰς τὴν σωτηρίαν, that future salvation may be yours, 1 Pet. i. 5; ἀγοράζειν εἰς τ. ἔορτήν, Jn. xiii. 29; εἰς διεθρον σαρκός, 1 Co. v. 5; εἰς τ. ἡμετέραν διδασκαλίαν, Ro. xv. 4, and in many other exx. esp. after verbs of appointing, choosing, preparing, doing, coming, sending, etc.: κείμαι, Lk. ii. 34; Phil. i. 17 (16); 1 Th. iii. 3; τάσσω, 1 Co. xvi. 15; τάσσομαι, Acts xiii. 48; ἀφορίζω, Ro. i. 1; Acts xiii. 2; προορίζω, Eph. i. 5; 1 Co. ii. 7; αἱρέομαι, 2 Th. ii. 13; τίθεμαι, 1 Tim. i. 12; 1 Pet. ii. 8; καταρτίζω, Ro. ix. 22 sq.; ἀποστέλλω,

Heb. i. 14; πέμπω, 1 Th. iii. 2, 5; Col. iv. 8; Phil. iv. 16 [L br. εἰς]; 1 Pet. ii. 14; ἔρχομαι, Jn. ix. 39; ποιεῖν τι εἰς, 1 Co. x. 31; xi. 24. Modelled after the Hebr. are the phrases, ἔγειρεν τινὰ εἰς βασιλέα, to be king, Acts xiii. 22; ἀντιρέφεσθαι τινα εἰς νιόν, Acts vii. 21; τέθεικά σε εἰς φῶς ἐθνῶν, Acts xiii. 47 (fr. Is. xlxi. 6 Alex.); cf. *Gesenius*, Lehrgeb. p. 814; B. 150 (131); [W. § 32, 4 b.]. **δ.** εἰς τι, indicating purpose, often depends not on any one preceding word with which it coalesces into a single phrase, but has the force of a telic clause added to the already complete preceding statement; thus, εἰς δόξαν τοῦ θεοῦ, Ro. xv. 7; Phil. i. 11; ii. 11; εἰς φόβον, that ye should fear, Ro. viii. 15; εἰς ἔνδεξιν, that he might show, Ro. iii. 25; εἰς ζωὴν αἰώνιον, to procure eternal life (sc. for those mentioned), Jn. iv. 14; vi. 27, (in which passages the phrase is by many interpp. [e. g. De Wette, Mey., Lange; cf. W. 397 (371) note] incorrectly joined with ἀλλεοθαυ and μένειν [cf. Thol., Luthardt, al.]); Ro. v. 21; 1 Tim. i. 16; Jude 21; add. Mt. viii. 4; xxvii. 7; Mk. vi. 11; Acts xi. 18; Ro. x. 4; Phil. i. 25; ii. 16; 2 Tim. ii. 25; Rev. xxii. 2, etc. **e.** εἰς τό foll. by an inf., a favorite construction with Paul (cf. B. 264 (227) sq.; *Harmsen* in the *Zeitschr. f. wissenschaftl. Theol.* for 1874, pp. 345–360), is like the Lat. *ad* with the gerundive. It is of two kinds; either **aa.** εἰς τό combines with the verb on which it depends into a single sentence, as παράδώσουσιν αὐτὸν . . . εἰς τό ἐμπαῖξαι, (*Vulg. ad deludendum*), Mt. xx. 19; εἰς τό σταυρωθῆναι, Mt. xxvi. 2; οἰκοδομηθῆσται εἰς τό τὰ εἰδωλοθύτα ἐσθίειν, (*Vulg. aedificabitur ad manducandum idolothyla*), 1 Co. viii. 10; μὴ οἴκιας οὐκ ἔχετε εἰς τό ἐσθίειν κ. πίνειν, 1 Co. xi. 22; εἰς τό προσφέρειν δῶρά τε καὶ θυσίας καθίσταται, (*Vulg. ad offerenda munera et hostias*), Heb. viii. 3; add, Heb. ix. 28; 1 Th. ii. 16; iv. 9; Phil. i. 23; or **ββ.** εἰς τό with the inf. has the force of a separate telic clause (equiv. to *τὰ* with the subjunc.), [Meyer (on Ro. i. 20) asserts that this is its uniform force, at least in Ro. (cf. his note on 2 Co. viii. 6); on the other hand, *Harmsen* (u. s.) denies the telic force of εἰς τό before an inf. Present; cf. also W. 329 (309); esp. B. as above and p. 265 note; Ellie. on 1 Thess. ii. 12; and see below, d. fin.]: Lk. xx. 20 R G; Acts iii. 19 [*T WH πρός*]; Ro. i. 11; iv. 16, 18; xi. 11; xii. 2; xv. 8, 13; 1 Co. ix. 18; x. 6; Gal. iii. 17; Eph. i. 12, 18; 1 Th. ii. 12, 16; iii. 5; 2 Th. i. 5; ii. 2, 10; Jas. i. 18; Heb. ii. 17; vii. 25; ix. 14, 28; xii. 10; xiii. 21; εἰς τὸ μῆνα, *lest*, 2 Co. iv. 4; 1 Pet. iii. 7. **d.** the end by which a thing is completed, i. e. the result or effect: Acts x. 4; Ro. vi. 19 (εἰς τ. ἀπολύταν [but WH br.], so that iniquity was the result); x. 10; xiii. 14; 1 Co. xi. 17; 2 Co. ii. 16; Eph. v. 2, etc.; εἰς τό with inf. *so that* [cf. ββ. above]: Ro. i. 20; 2 Co. viii. 6.

C. CONSTRUCTIONS in some respects PECULIAR.

- Various forms of pregnant and brachylogical construction (W. § 66, 2; [less fully, B. 327 (282)]; Bhdly. p. 348 sq.): σώζειν τινὰ εἰς etc. to save by translating into etc. 2 Tim. iv. 18 [see σώζω, b. sub fin.]; διασώζειν, 1 Pet. iii. 20 (Sept. Gen. xix. 19, and often in Grk. writ.); μισθούσθαι ἐργάτας εἰς τ. ἀμπελῶνα, to go

into etc. Mt. xx. 1; ἐλευθεροῦν εἰς etc. Ro. viii. 21; ἀποδιδόντα τινὰ εἰς Αἴγυπτον, Acts vii. 9; ἔνοχος εἰς γένενναν, to depart into etc. [cf. B. 170 (148) note], Mt. v. 22; κλάνεις τινας, to break and distribute among etc. Mk. viii. 19; ἀσφαλίζεσθαι εἰς τὸ ξύλον, Acts xvi. 24; κτᾶσθαι χρυσὸν εἰς τ. ζώνας, Mt. x. 9; ἐντετυλιγμένον εἰς ἓνα τόπον, rolled up and laid away in etc. Jn. xx. 7. 2. Akin to this is the very common use of *εἰς* after verbs signifying rest or continuance in a place, because the idea of a previous motion into the place spoken of is involved (cf. W. § 50, 4 b.; B. 332 (286) sq.; Kühner ii. p. 317; [Jelf § 646, 1]; Bnhdy. p. 215; [yet cf. also exx. in *Soph. Lex.* s. v. *εἰς*, 1]): εὑρέθη εἰς Ἀξωτον, sc. transferred or carried off to, Acts viii. 40, cf. 39 πνεύμα κυρίου ὥρπασε τὸν Φιλίππον, (Esth. i. 5 τοῖς ἔθνεσι τοῖς εὑρέθεσιν εἰς τ. πόλιν; so φανεῖσθαι is foll. by *εἰς* in 2 Macc. i. 33; vii. 22). δεῖ με τὴν ἔργην ποιῆσαι εἰς Ἱερον. sc. by going, Acts xviii. 21 Rec.; likewise ἐτοίμως ἔχω ἀποδανεῖν εἰς Ἱερον. Acts xxi. 13 ('Ηφαυστίων εἰς Ἐκβάτανα ἀπέθανε, Ael. v. h. 7, 8); συνέβαλεν ἡμῖν εἰς Ἀστον, Acts xx. 14; ἡ μέλλουσα δόξα εἰς ἡμᾶς ἀποκαλυφθῆναι, which shall be revealed (and conferred) on us, Ro. viii. 18. κατοικεῖν εἰς πόλιν, εἰς γῆν, to come into a city and dwell there, Mt. ii. 23; iv. 13; Acts vii. 4, [cf. Num. xxxv. 33; 2 Chr. xix. 4 etc.]; also παροικεῖν, Heb. xi. 9 (ἐνοικεῖν, Xen. an. 1, 2, 24); στήναι, ἐστηκέναι (because it is nearly equiv. to *to have placed one's self*) εἰς τι, Lk. vi. 8; Jn. xx. 19, 26; 1 Pet. v. 12; καθῆσθαι, to have gone unto a place and to be sitting there, Mk. xiii. 3; 2 Th. ii. 4, (on this use of these two verbs in Grk. auth. cf. Matthiae ii. p. 1844 sq.; [cf. W. and B. u. s.]). εἶναι εἰς with acc. of place see εἶμι, V. 2 a.; οἱ εἰς τ. οἰκόν μου sc. ὅντες, Lk. ix. 61; τοῖς εἰς μακράν sc. οὖσι (Germ. *ins Ferne hin befindlich*), Acts ii. 39. συνάγεσθαι foll. by *εἰς* with acc. of place: to go to a place and assemble there, Mt. xxvi. 3 and Acts iv. 5 R T, (1 Esdr. v. 46 (47); ix. 3). Sometimes a word implying motion, occurring in the same sentence, seems to have occasioned the connection of a verb of rest with *εἰς*, as it were by a kind of attraction [B. u. s.]: ἐξερχόμενος ηδίζετο εἰς τὸ ὅρος, Lk. xxi. 37; ἀκούσας . . . ὅντα στία εἰς Αἴγυπτον [Rec. σίτα ἐν Αἴγ.] ἐξαπέστειλεν etc. Acts vii. 12; παραδώσουσιν ὑμᾶς εἰς συνέδρια κ. εἰς συναγωγὰς δαρήσεσθε, Mk. xiii. 9 [W. 416 (387), B. 333 (287)]; ὑπαγε, νίψαι [but L. br.] εἰς τ. κολυμβήθραν, Jn. ix. 7, although νίψεσθαι εἰς τι can also be used (as λούεσθαι εἰς τὸ βαλανεῖον, Alciph. epp. 3, 43; εἰς λουστρῶν, Athen. 10 p. 438 e.; λούειν τινὰ εἰς σκιφῆν, Epict. diss. 3, 22, 71), since the water with which one bathes flows down *into* the pool. Cf. Beyer, De praepositt. *εἰς* et *ἐν* in N. T. permutatione. Lips. 1824, 4to.

D. ADVERBIAL PHRASES (cf. Matthiae § 578 d.): *εἰς τέλος* (see *τέλος*, 1 a.); *εἰς τὸ πάλιν*, see A. II. 2 above; *εἰς τὸ παντελές*, perfectly, utterly, Lk. xiii. 11 [cf. W. § 51, 1 c.]; *εἰς κενόν* (see *κενός*, 3); *εἰς ὑπάντησιν* and *εἰς ἀπάντησιν*, see each subst.

In composition *εἰς* is equiv. to the Lat. *in* and *ad*.

εἰς, *μία*, *ἕν*, gen. *ἐνός*, *μᾶς*, *ἐνός*, a cardinal numeral, one. Used 1. univ. a. in opp. to many; and

a. added to nouns after the manner of an adjective: Mt. xxv. 15 (opp. to *πέντε*, *δύο*); Ro. v. 12 (opp. to *πάντες*); Mt. xx. 13; xxvii. 15; Lk. xvii. 34 [but L WH br.]; Acts xxviii. 13; 1 Co. x. 8; Jas. iv. 13 [R G], and often; παρὰ μίαν sc. πληγήν [W. 589 (548); B. 82 (72)], save one [W. § 49, g.], 2 Co. xi. 24; with the article, ὁ εἰς ἄνθρωπος, *the one man*, of whom I have spoken, Ro. v. 15. b. substantively, with a partit. gen., — to denote *one*, whichever it may be: μίαν τῶν ἐντολῶν, *one commandment*, whichever of the whole number it may be, Mt. v. 19; add, Mt. vi. 29; xviii. 6; Mk. ix. 42; Lk. xii. 27; xvii. 2, 22; or, that one is required to be singled out from a certain number: Lk. xxiii. 39; Jn. xix. 34, etc. foll. by *ἐκ* with the gen. of a noun signifying a whole, to denote that one of (*out of*) a company did this or that: Mt. xxii. 35; xxvi. 21; xxvii. 48; Mk. xiv. 18; Lk. xvii. 15; Jn. i. 40 (41); vi. 8, 70; xii. 2 [T WH Tr mrg. in br.], 4 [Tr om. *ἐκ*]; xiii. 21, 23 [Rec. om. *ἐκ*]; xviii. 26; Rev. v. 5; vii. 13; ix. 13; xiii. 3 [Rec. om. *ἐκ*]. γ. absol.: Mt. xxiii. 8–10; Heb. ii. 11; xi. 12; and where it takes the place of a predicate, Gal. iii. 20 [cf. W. 593 (551)], 28 (ye that adhere to Christ make one person, just as the Lord himself); συνάγειν εἰς ἕν, to gather together into one, Jn. xi. 52; ποιεῖν τὰ ἀμφότερα ἕν, Eph. ii. 14; with the article, ὁ εἰς, *the one*, whom I have named, Ro. v. 15, 19. b. in opp. to a division into parts, and in ethical matters to dissensions: ἐν σῶμα, πολλὰ μέλη, Ro. xii. 4 sq.; 1 Co. xii. 12, 20; ἐν εἶναι, to be united most closely (in will, spirit), Jn. x. 30; xvii. 11, 21–23; ἐν τυπεύματι, μᾶς ψυχῆς, Phil. i. 27 cf. Acts iv. 32, (cf. Cic. Lael. 25 (92) amicitiae vis est in eo, ut unus quasi animus fiat ex pluribus); ἀπὸ μᾶς (see ἀπό, III. p. 59^b), Lk. xiv. 18. c. with a negative following joined to the verb, *εἰς . . . οὐ* or *μή* (*one . . . not*, i. e.) *no one*, (more explicit and emphatic than *οὐδείς*): ἐν εἴξ αὐτῶν οὐ πεσεῖται, Mt. x. 29; besides, Mt. v. 18; Lk. xi. 46; xii. 6; this usage is not only Hebraistic (as that language has no particular word to express the notion of *none*), but also Greek (Arstph. eccl. 153; thesm. 549; Xen. an. 5, 6, 12; Dion. Hal. verb. comp. 18, etc.), cf. W. 172 (163); [B. 121 (106)]. 2. emphatically, so that others are excluded, and *εἰς* is the same as a. a single (Lat. *unus i. q. unicus*); joined to nouns: Mt. xxi. 24; Mk. viii. 14 (οὐκ . . . εἰ μή ἔνα ἄρτον); Mk. xii. 6; Lk. xii. 52; Jn. xi. 50; vii. 21; 1 Co. xii. 19; Eph. iv. 5, etc.; absol.: 1 Co. ix. 24; 2 Co. v. 14 (15); 1 Tim. ii. 5; Jas. iv. 12, etc.; οὐδὲ εἰς, *not even one*: Mt. xxvii. 14; Jn. i. 3; Acts iv. 32; Ro. iii. 10; 1 Co. vi. 5 [R G]; οὐκ ἐστιν ἡώς ἐνός [there is not so much as one], Ro. iii. 12 fr. Ps. xiii. (xiv.) 3; cf. Lat. *omnes ad unum*, *all to a man*. Neut. ἐν, *one thing, exclusive of the rest; one thing before all others*: Mk. x. 21; Lk. xviii. 22; x. 42 [but WH only txt.]; Jn. ix. 25; Phil. iii. 13 (14); Jas. ii. 10. b. alone: οὐδεὶς . . . εἰ μή εἰς ὁ θεός, Mk. ii. 7 (for which in Lk. v. 21 μόνος ὁ θεός); Mk. x. 18; Lk. xviii. 19. c. one and the same (not at variance with, in accord with one's self): Ro. iii. 30; Rev. xvii. 13, 17 [L om.]; xviii. 8; τὸ ἐν φρονεῖν, Phil. ii. 2 [WH mrg. αὐτός]; ἐν εἶναι are one, i. e. are of the

same importance and esteem, 1 Co. iii. 8; *εἰς τὸ ἐν εἴναι* (see *εἰμί*, V. 2 d.), 1 Jn. v. 8; more fully *τὸ ἐν καὶ τὸ αὐτό*, 1 Co. xii. 11; *ἐν καὶ τὸ αὐτό τινι*, 1 Co. xi. 5. 3. the numerical force of *εἰς* is often so weakened that it hardly differs from the indef. pron. *τις*, or from our indef. article (W. 117 (111), [cf. 29 note 2; B. 85 (74)]): Mt. viii. 19 (*εἰς γραμματεύς*); xix. 16; xxvi. 69; Jn. vi. 9 (*πατάριον ἐν*, where T Tr WH om. and L br. *ἐν*); Rev. viii. 13; ix. 13, (Arstph. av. 1292; Xen. mem. 3, 3, 12; Plat. de rep. 6 p. 494 d.; legg. 9 p. 855 d., etc.; esp. later writ.; [Tob. i. 19; ii. 3; 3 Esdr. iv. 18; Gen. xxi. 15; 2 S. ii. 18; Judith xiv. 6]; so the Hebr. **גַּדֵּל**; Dan. viii. 3; Gen. xxii. 13; 1 S. i. 2; 1 K. xxi. (xx.) 13; see *Gesenius*, Lehrgeb. p. 655); *εἰς τις* (Lat. *unus aliquis*), *a certain one*; one, I know not who; one who need not be named: with a subst. Mk. xiv. 51 (L Tr WH om. *εἰς*); or foll. by a gen. Mk. xiv. 47 where L Tr om. WH br. *τις*; foll. by *ἐκ*, *ἐξ*, with gen.: Lk. xxii. 50; Jn. xi. 49, (*ἐν τι τῶν ρημάτων*, Judith ii. 13, and often in Grk. writ.; cf. Wetstein on Mk. xiv. 51; *Matthiae* § 487). 4. it is used distributively [W. § 26, 2; esp. B. 102 (90)]; a. *εἰς . . . καὶ εἰς, one . . . and one*: Mt. xvii. 4; xx. 21; xxiv. 40 L T Tr WH, 41; xxvii. 38; Mk. iv. 8 [R G L WH mrg.], 20 [R G L Tr mrg. WH mrg. in br.]; ix. 5; x. 37; xv. 27; Lk. ix. 33; Jn. xx. 12; Gal. iv. 22; (in Grk. auth. *εἰς μὲν . . . εἰς δέ*, as Aristot. eth. 6, 1, 5; Xen. Cyr. 1, 2, 4); with the art. prefixed, *ὁ εἰς the one*, Lk. xxiv. 18 R G; foll. by *ὁ εἰς, the one . . . the other*, Mt. xxiv. 40 R G; foll. by *ὁ ἔτερος*, Mt. vi. 24: Lk. vii. 41; xvi. 13^b; xvii. 34 R WH; xviii. 10 R G T WH mrg.; Acts xxiii. 6; *εἰς* (without the art.) . . . *ὁ ἔτερος*: Lk. xvi. 13^c; xvii. 34 G L T Tr; xviii. 10 L Tr WH txt.; *πέντε . . . ὁ εἰς . . . ὁ ἀλλος*, Rev. xvii. 10. b. *εἰς ἕκαστος, every one*: Acts ii. 6; xx. 31; Eph. iv. 16; Col. iv. 6; foll. by a partit. gen.: Lk. iv. 40; xvi. 5; Acts ii. 3; xvii. 27; xxi. 26; 1 Co. xii. 18; Eph. iv. 7; 1 Th. ii. 11; cf. B. 102 (89) sq.; *ἀνὰ εἰς ἕκαστος* (see *ἀνά*, 2), Rev. xxi. 21. c. a. a solecism, com. in later Grk. (cf. Leian. soloec. [*Pseudosoph.*] § 9; W. § 37, 3; B. 30 (26) sq.; Fritzsche on Mk. p. 613 sq.; [*Soph. Lex. s. v. καθεῖς*]), is *καθ’ εἰς*, and in combination *καθεῖς*, (so that either *κατά* is used adverbially, or *εἰς* as indeclinable): *ὅ καθ’ εἰς, i. q. εἰς ἕκαστος*, Ro. xii. 5 (where L T Tr WH *τὸ καθ’ εἰς, as respects each one, severally*; cf. what is said against this reading by Fritzsche, Com. iii. p. 44 sq., and in its favor by Meyer); with a partit. gen. 3 Macc. v. 34; *εἰς καθ’* [T Wh Tr mrg. *κατὰ*] *εἰς, every one, one by one*, Mk. xiv. 19; Jn. viii. 9; *καθ’ ἑνα, καθ’ ἓν*, (as in Grk. writ.), of a series, *one by one, successively*: *καθ’ ἑν, all in succession*, Jn. xxi. 25 [not Tdf.]; *καθ’ ἑνα πάντες*, 1 Co. xiv. 31 (Xen. venat. 6, 14); *καθ’ ἐν ἕκαστον*, Acts xxi. 19 (Xen. Cyr. 1, 6, 22 (27); Ages. 7, 1); *ὑμεῖς οἱ καθ’ ἑνα ἕκαστος, ye severally, every one*, Eph. v. 33. 5. like the Hebr. **גַּדֵּל**, *εἰς* is put for the ordinal *πρῶτος, first* [W. § 37, 1; B. 29 (26)]: *μία σαββάτων* the first day of the week, Mt. xxviii. 1; Mk. xvi. 2; Lk. xxiv. 1; Jn. xx. 1, 19; Acts xx. 7; 1 Co. xvi. 2 [L T Tr WH *μία σαββάτου*]; (in Grk. writ. so used only when joined with other ordinal numbers, as *εἰς καὶ τριηκοστός*, Hdt. 5, 89; Diod. 16, 71. Cie.

de senect. 5 uno et octagesimo anno. [Cf. *Soph. Lex. s. v.*].)

εἰσ-άγω: 2 aor. *εἰσήγαγον*; [pres. pass. *εἰσάγομαι*]; [fr. Hom. down]; Sept. chiefly for **אִבְרָהָם**; 1. *to lead in*: *τινά* foll. by *εἰς* with acc. of place, Lk. xxii. 54 [Tr mrg. br.]; Acts ix. 8; xxi. 28, 29, 37; xxii. 24 (for Rec. *ἄγε-σθαι*); *ῳδε*, Lk. xiv. 21; the place into which not being expressly noted: Jn. xviii. 16 (sc. *εἰς τὴν αὐλήν*); Heb. 1. 6 *ὅταν . . . εἰσαγάγῃ, λέγετι*, God, having in view the time when he shall have again brought in the first-born into the world (i. e. at the time of the *παρουσία*) says etc. 2. *to bring in*, the place into which not being expressly stated: Acts vii. 45 (sc. *εἰς τὴν γῆν*); Lk. ii. 27 (sc. *εἰς τὸ ιερόν*). [COMP. : *παρ-εἰσάγω**]

εἰσ-ακούω: fut. *εἰσακούσομαι*; Pass., 1 aor. *εἰσηκούσθην*; 1 fut. *εἰσακούσθησομαι*; Sept. very often for *γρψ*, but also for *πινυ* to answer; in Grk. writ. fr. Hom. Il. 8, 97 down; *to hearken unto, to give ear to*; i. e. 1. *to give heed to, comply with, admonition; to obey* (Lat. *obedio* i. e. ob-audio): *τινός*, 1 Co. xiv. 21, (Deut. i. 43; ix. 23; Sir. iii. 6, etc.). 2. *to listen to, assent to, a request; pass. to be heard, to have one’s request granted*; a. of persons offering up prayers to God: Heb. v. 7 (on which see *ἀπό*, I. 3 d. fin.); Mt. vi. 7. b. of the prayers offered up: Lk. i. 13; Acts x. 31, (Ps. iv. 2; Sir. xxxi. (xxxiv.) 29 (26), etc.).*

εἰσ-δέχομαι: fut. *εἰσδέξομαι*; *to receive kindly*, i. e. contextually, *to treat with favor*: *τινά*, 2 Co. vi. 17. [From Pind. and Soph. down. SYN. cf. *δέχομαι*, fin.]*

εἰσ-ειμι, inf. *εἰσιέμαι*; impf. *εἰσήγειν*; (*εἰμί* [cf. B. 50 (43)]); [fr. Hom. down]; *to go into, enter*: foll. by *εἰς* with the name of the place (cf. Win. De verb. comp. etc. Pt. ii. p. 11), Acts iii. 3; xxi. 26; Heb. ix. 6 [W. 267 (251)]; *πρός τινα*, Acts xxi. 18.*

εἰσ-έρχομαι: fut. *εἰσελεύσομαι*; 2 aor. *εἰσῆλθον*, 2 pers. plur. *εἰσήλθατε* (Lk. xi. 52, but Rec. *-θετε*), impv. *εἰσέλθατε* (Mt. vii. 13 but R G *-θετε*, [3d pers. sing. *θάτω* Mk. xiii. 15, R G *-θέτω*]); see *ἀπέρχομαι*, init.; pf. *εἰσελήνθαν*, 3 pers. plur. *εἰσελήνθαν* (Jas. v. 4, for R G *εἰσεληλύθασιν*, see *γίνομαι*, init.); Sept. mostly for **אָבֶן**; *to go or come into or in; to enter*; 1. prop., of men and of animals: foll. by *εἰς* with specification of the place (cf. Win. De verb. comp. etc. Pt. ii. p. 12 sq.), as into a house, into a city, Mt. viii. 5; x. 12; Mk. ii. 1; xi. 11; Acts xxiii. 16, 33, and often. without specification of place, — when mention of it has already been made, as Mt. ix. 25; [Mk. vii. 25 Tdf.]; Lk. vii. 45; xiv. 23; xv. 28 cf. 25; xxiv. 3; Acts i. 13; v. 7, 10; x. 25; 1 Co. xiv. 23 sq.; or it can be easily supplied from the context, as Lk. xiii. 24; xvii. 7; *εἰς* is also added to signify *among*: Acts xix. 30; xx. 29; *εἰσέρχ. διά τινας*, to enter (a place) through something: *διὰ τῆς πύλης*, to enter the kingdom of God (compared to a palace) through the gate, Mt. vii. 13; Lk. xiii. 24; *διὰ τῆς θύρας εἰς τ. αὐλήν*, Jn. x. 1 sq.; add, Mt. xix. 24 G T Tr txt. WH txt.; [Mk. x. 25 Rst L mrg. Tr mrg.]; Lk. xviii. 25 R G T Tr txt. WH; *εἰσέρχ. ὑπὸ τὴν στέγην*, by entering to come under the roof, i. e. enter my house, Mt. viii. 8; with adverbs:

ὅπου, Mk. xiv. 14; Hebr. vi. 20; ὥδε, Mt. xxii. 12; ἔσω, Mt. xxvi. 58; εἰς with acc. of pers., into one's house, Acts xvi. 40, but on this pass. see εἰς, A. I. 1 a. **εἰσέρχη πρός τινα**, to one, i. e. into his house, visit, Mk. xv. 43; Lk. i. 28; Acts x. 3; xi. 3; xvi. 40 G L T Tr WH; xxviii. 8; Rev. iii. 20; to an assembly of persons, Acts xvii. 2. Moreover the following deserve notice: **a.** the phrase **εἰσέρχεσθαι καὶ ἐξέρχεσθαι**, to go in and out, (the Hebr. **תְּבַיִלָּה נִזְבֵּן**, or reversed **נִזְבֵּן תְּבַיִלָּה**, usually denotes one's whole mode of living and acting, Deut. xxviii. 6; 1 S. xxix. 6, etc.; cf. *Gesenius*, Thesaur. i. p. 184 sq.), is used of familiar intercourse with one: ἐν παντὶ χρόνῳ φίστηλθε κ. ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος, equiv. to εἰσῆλθε ἐφ' ἡμᾶς κ. ἐξῆλθε ἀφ' ἡμ. Acts i. 21, (Eur. *Phoen.* 536 ἐν οἴκους εἰσῆλθε κ. ἐξῆλθε [W. 624 sq. (580); but cf. B. 390 (334)])]; figuratively, of moral pursuits unimpeded by difficulties, Jn. x. 9. **b.** **εἰσέρχη** εἰς is joined with nouns designating not a place, but what occurs in a place: εἰς τὸν γάμον, Mt. xxv. 10; εἰς τὴν χαρὰν τοῦ κυρίου, 21, 23. **c.** **εἰσελθεῖν εἰς τινα** is used of demons or of Satan taking possession of the body of a person: Mk. ix. 25; Lk. viii. 30; xxiii. 3; Jn. xiii. 27. **d.** of things:—as of food, that enters into the eater's mouth, Mt. xv. 11; Acts xi. 8; figuratively, hope is called ἄγκυρα εἰσερχομένη εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, i. e. we firmly rely on the hope that we shall be received into heaven, Hebr. vi. 19; cries of complaint are said **εἰσέρχη**. εἰς τὰ ὅτα τινος, i. e. to be heard, Jas. v. 4; of forces and influences: πνεῦμα ζῶντος εἰσῆλθεν ἐν αὐτοῖς (Tr om. VII br. ἐν; Rec. ἐπ' αὐτοῖς [B. 338 (291)]), a pregnant construction, *the breath of life entered into and remained in them*, Rev. xi. 11 [W. § 50, 4; B. 329 (283)]. **2.** Metaph. used, **a.** of entrance into any condition, state of things, society, employment: εἰς τ. ζωήν, Mt. xviii. 8 sq.; xix. 17; Mk. ix. 43, 45; εἰς τ. βασιλ. τῶν οὐρανῶν ορ τοῦ θεοῦ (see *βασιλεία*, 3 p. 97^b): τοὺς εἰσερχομένους, that are trying to enter, or rather, that have taken the road to enter, are (engaged in) *entering*, Mt. xxiii. 13 (14); Lk. xi. 52; used absol. of those who come into (i. e. become members of) the Christian church, Ro. xi. 25, (hence in 1 Co. v. 12 sq. οἱ ἔσω and οἱ ἔξω are distinguished); εἰς τ. κατάπαυσιν, Hebr. iii. 11, 18; iv. 1, 3, 5 sq. 10 sq.; εἰς τὴν δόξαν, Lk. xxiv. 26; εἰς πειρασμόν, to come (i. e. fall) into temptation, Mt. xxvi. 41; Mk. xiv. 38 [T VII ἐλθητε]; Lk. xxii. 40, 46; εἰς τὸν κόπον τινός (see εἰς, B. I. 3), Jn. iv. 38. **εἰσέρχεσθαι**. εἰς τ. κόσμον, to enter the world [cf. W. 18], is **a.** i. q. to arise, come into existence, begin to be [i. e. among men]: used thus of sin and death, Ro. v. 12; of death, Sap. ii. 24; Clem. Rom. 1 Cor. 3, 4; of idols, Sap. xiv. 14. **β.** of men, to come into life: whether by birth, Antonin. 6, 56; or by divine creation, Philo, opif. mund. § 25. **γ.** to come before the public: 2 Jn. 7 [Rec.]; to come to men, of Christ, Jn. xviii. 37; **εἰσερχόμενος**. εἰς τ. κόσμον, when he cometh into the world, i. e. when he was on the point of entering it, viz. at his incarnation, Hebr. x. 5. **b.** of thoughts coming into the mind: **εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς**, a pregnant construction, there came in and established itself within [al. take ἐν outwardly: among (ef.

διαλογ. fin.)] them, Lk. ix. 46 [cf. W. 413 (385)]. The Grks. fr. Hom. down use **εἰσέρχεσθαι τινα** of thoughts and feelings, as φόβος, μένος, πόθος, etc. [cf. W. 427 (398). COMP. ἐπ-, παρ-, συν- εἰσέρχομαι.]

εἰσ-καλέομαι, -οῦμαι, (mid. of εἰσκαλέω): 1 aor. ptep. εἰσκαλεσάμενος; to call in unto one's self, to invite in to one's house: **τινά**, Acts x. 23. [Polyb., al.]*

εἰσ-οδος, -ου, ἡ, (όδός), [fr. Hom. on], an entrance, i. e. both the place or way leading into a place (as, a gate), and the act of entering; only in the latter sense in the N. T. With gen. of place, **τῶν ἁγίων**, entrance into the holy place, i. e. reception into heaven, Hebr. x. 19 [but in 20 apparently called ὁ δός]; εἰς τ. βασιλείαν τοῦ κυρίου, 2 Pet. i. 11; of the act of coming forward to administer an office, Acts xiii. 24; with **πρός τινα** added, 1 Th. i. 9; ii. 1.*

εἰσ-πηδάω, -ῶ: 1 aor. εἰσεπήδησα; to spring in: εἰς τὸν ὅχλον, Acts xiv. 14 Rec. (see ἐπηδάω); to rush in impetuously, Acts xvi. 29. (Xen., Dem., al.; Sept. Am. v. 19.)*

εἰσ-πορεύομαι (pass. of εἰσπορεύω to lead into, Eur. El. 1285); impf. εἰσπορεύομέν (Mk. vi. 56); to go into, enter; **1.** prop. a. of persons: foll. by εἰς with acc. of place, Mk. i. 21; vi. 56; xi. 2; Acts iii. 2; ὅπου, Mk. v. 40; οὐδὲ, Lk. xxii. 10 [R G, cf. B. 71 (62); W. § 54, 7]; without specification of place where that is evident from the context, Lk. viii. 16; xi. 33; xix. 30; κατὰ τὸν οἴκον, to enter house after house [A. V. every house, see κατά, II. 3 a. a.], Acts viii. 3; πρός τινα, to visit one at his dwelling, Acts xxviii. 30; εἰσπορεύεσθαι κ. ἐκπορεύεσθαι μετά τινος, to associate with one, Acts ix. 28 (ἐνώπιον τινος, Tob. v. 18; see εἰσέρχομαι, 1 a.). **b.** when used of things it is i. q. to be carried into or put into: so of food, which is put into the mouth, Mk. vii. 15, 18, [19]; Mt. xv. 17, (see εἰσέρχομαι, 1 d.). **2.** metaph.: |εἰς τὴν βασιλείαν τοῦ θεοῦ, Lk. xviii. 24 T Tr txt. WH; see βασιλεία, 3 p. 97^b]; of affections entering the soul, Mk. iv. 19; see εἰσέρχομαι, 2 b. (Of the earlier Grk. writ. Xen. alone uses this verb, Cyr. 2, 3, 21; Sept. often for ΝΙΣΩ.)*

εἰσ-τρέχω: 2 aor. εἰσέδραμον; to run in: Acts xii. 14. [Thuc., Xen., al.]*

εἰσ-φέρω: 1 aor. εἰσήνεγκα; 2 aor. εἰσήνεγκον; [pres. pass. εἰσφέρομαι; fr. Hom. down]; to bring into, in or to; **a.** τί, foll. by εἰς with acc. of place, 1 Tim. vi. 7; pass. Heb. xiii. 11; τινά sc. εἰς τ. οἰκίαν, Lk. v. 18 sq.; [τινὰ ἐπὶ τ. συναγωγῆς etc. Lk. xii. 11 T Tr txt. WH]; τὶ εἰς τὰς ἀκοάς τινος, i. e. to tell one a thing, Acts xvii. 20 (φέρειν τι εἰς τὰ ὅτα τινος, Soph. Aj. 149). **b.** to lead into: τινὰ εἰς πειρασμόν, Mt. vi. 13; Lk. xi. 4. [COMP.: παρ-εἰσφέρω].*

εἰτα, adv. of time, then; next; after that: Mk. viii. 25; Lk. viii. 12; Jn. xiii. 5; xix. 27; xx. 27; Jas. i. 15; with the addition of a gen. absol. to define it more precisely Mk. iv. 17; as in classic Grk., it stands in enumerations, to mark a sequence depending either on temporal succession, as Mk. iv. 28 (see εἰτε); 1 Co. xv. 5-7 (**εἰτα** [T ἐπειτα, so in mrg. Tr WH] . . . εἰτα . . . εἰτα . . . εἰτα [T ἐπειτα, so in mrg. L Tr WH]); 1 Co. xv. 24 (εἰτε . . . εἰτα); 1 Tim. ii. 13; or on the nature of the

things enumerated, 1 Co. xii. 28 (*πρώτον . . . δεύτερον . . . τρίτον . . . ἐπέτεια . . . εἴτη* for which L T Tr WH *ἐπειτα*); [1 Tim. iii. 10]; in arguments it serves to add a new reason, *furthermore* (Germ. *sodann*): Heb. xii. 9.* *εἰτε*, see *εἰ*, III. 15.

ἔτεν a very rare [Ionic] form for *εἴτη* (q. v.): Mk. iv. 28 T WH. [Cf. Kuenen et Cobet, Nov. Test. etc. praeft. p. xxxiii.; Lob. Phryn. p. 124, also Pathol. Gr. Element. ii. 155; Steph. Thesaur. s. v. and s. v. *ἐπειτεν*.]

εἰωθα, see *εἴθω*.

ἐκ, before a vowel *ἐξ*, a preposition governing the genitive. It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opp. to the prepositions *εἰς* into and *ἐν* in: *from out of, out from, forth from, from*, (Lat. *e, ex*), [cf. W. 364, 366 (343) sq.; B. 326 sq. (281)]. It is used

I. of PLACE, and **1.** univ. of the place from which; from a surrounding or enclosing place, from the interior of: *ἄπτος, ἄγγελος, φῶς ἐξ ὑπανοῦ*, Jn. vi. 31 sq.; Acts ix. 3 [here R G *ἀπό*]; Gal. i. 8; *ἀνατολή, δύναμις ἐξ ὑψους*, Lk. i. 78; xxiv. 49; esp. after verbs of going, fleeing, leading, calling, freeing, removing, releasing, etc.: *ῆκεν ἐκ τῆς Ἰουδαίας εἰς τ. Γαλιλαίαν*, Jn. iv. 47; *ἐξέρχεσθαι ἐκ τινος* out of the body of one (spoken of demons), Mk. i. 25; v. 8 [here L mrg. *ἀπό*]; vii. 29; of power emanating from the body, Mk. v. 30 [cf. B. 301 (258); W. 346 (324)]; Mey. ed. Weiss ad loc.]; *ἐκ τῶν μυημείων*, Mt. viii. 28; xxvii. 53; *ἐκπορεύεσθαι*, Mt. xv. 11, 18 sq.; *καταβαίνειν ἐκ τοῦ οὐρανοῦ*, Mt. xxviii. 2; Jn. i. 32; iii. 13; vi. 33; *ἐξάγειν*, Acts xii. 17; *φεύγειν*, Acts xxvii. 30; *καλεῖν*, Mt. ii. 15; metaph. *ἐκ τοῦ σκότους εἰς τὸ φῶς*, 1 Pet. ii. 9; *ἐκβάλλειν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ*, Mt. vii. [4 (R G *ἀπό*)], 5; Lk. vi. 42 (opp. to *ἐν τῷ ὀφθαλμῷ*); *τί ἐκ τοῦ θησαυροῦ*, Mt. xii. 35 [but see under II. 9 below]; xiii. 52; *τὸ δαμόνιον ἐκ τινος*, out of the body of one, Mk. vii. 26; *ἀποκυλίειν τὸν λίθον ἐκ* [L Tr txt. *ἀπό*; cf. W. 364 (342) note] *τῆς θύρας*, Mk. xvi. 3; *ἀρπειν*, Jn. xx. 1 sq.; *κινέω*, Rev. vi. 14; *σώζειν ἐκ γῆς Αἰγύπτου*, Jude 5; *διασώζειν ἐκ τῆς θαλάσσης*, Acts xxviii. 4. Metaph., *ἐκ τῆς χειρός τινος*, out of the power of one [cf. B. 182 (158)]: after *ἐξέρχεσθαι*, Jn. x. 39; after *ἀπάγειν*, Acts xxiv. 7 [Rec.]; after *ἀρπάζειν*, Jn. x. 28 sq.; after *ἐξαιρεῖσθαι*, Acts xii. 11; after *ρύνεσθαι*, Lk. i. 74; after *σωτηρία*, Lk. i. 71. after *πίνειν*, of the thing out of which one drinks [differently in II. 9 below]: *ἐκ τοῦ ποτηρίου*, Mt. xxvi. 27; Mk. xiv. 23; 1 Co. xi. 28; *ἐκ πέτρας*, 1 Co. x. 4; *ἐκ τοῦ φρέατος*, Jn. iv. 12; after *ἐσθίειν*, of the place whence the food is derived, *ἐκ τοῦ ἱεροῦ*, 1 Co. ix. 13 [but T Tr WH read *τὰ ἐκ κτλ.*]. of the place forth from which one does something: *διδάσκειν ἐκ τοῦ πλοίου*, Lk. v. 3 [here Tdf. *ἐν* etc.]. It is joined also to nouns designating not a place, but what is done in a place: *ἐγείρεσθαι ἐκ τοῦ δείπνου*, Jn. xiii. 4; *ἀναλύειν ἐκ τῶν γάμων*, Lk. xii. 36. **2.** from the midst (of a group, number, company, community) of many; **a.** after verbs of going, leading, choosing, removing, etc. **a.** before collective nouns, as *ἐξολεθρεύω ἐκ τοῦ λαοῦ*, Acts iii. 23; *προβιβάζω* or *συμβιβάζω* *ἐκ τοῦ ὄχλου*,

Acts xix. 33; *ἐκλέγειν ἐκ τοῦ κόσμου*, Jn. xv. 19. *ἐκ μέσου τινῶν ἀφορίζειν*, Mt. xiii. 49; *ἐξέρχεσθαι*, Acts xvii. 33; *ἀρπάζειν*, Acts xxiii. 10; *ἐξαίρειν*, 1 Co. v. 13; *ἐκ πάσης φυλῆς κ. γλώσσης ἀγοράζειν*, Rev. v. 9; *ἐκ παντὸς γένους συνάγειν*, Mt. xiii. 47. **b.** before plurals: *ἀνιστάναι τινὰ ἐκ τινων*, Acts iii. 22; *ἐκ νεκρῶν*, Acts xvii. 31; *ἀνιστάται τις ἐκ νεκρῶν*, Acts x. 41; xvii. 3; *ἐγείρειν τινὰ ἐκ νεκρῶν*, Jn. xii. 1, 9, 17; Acts iii. 15; iv. 10; xiii. 30; Heb. xi. 19, etc.; *ἡ ἀνάστασις ἐκ νεκρῶν*, Lk. xx. 35; 1 Pet. i. 3; *ἀνάγειν τινὰ ἐκ νεκρῶν*, Ro. x. 7; *ἐκλέγειν*, Acts i. 24; xv. 22; *καλεῖν*, Ro. ix. 24; *ἐγένετο ζῆτησις ἐκ τῶν etc.* Jn. iii. 25 [but cf. II. 1 b.; W. 368 (345)]. **b.** before words signifying quantity: after *εἰς*, as Mt. x. 29; xxvi. 21; Lk. xvii. 15, and often; *πολλοί*, Jn. xi. 19, 45, etc.; *οἱ πλείους (πλείωνες)*, 1 Co. xv. 6; *οὐδείς*, Jn. vii. 19; xvi. 5, and elsewhere; *χιλιάδες ἐκ πάσης φυλῆς*, Rev. vii. 4; after the indef. *τις*, Lk. xi. 15; xii. 13; Jn. vi. 64; vii. 48; *τὶς γυνὴ ἐκ τοῦ ὄχλου*, Lk. xi. 27; with *τινές* to be added mentally [cf. W. 203(191); B. 158 (138)]: Jn. ix. 40 [(?) better, vii. 40]; xvi. 17; Rev. xi. 9, (1 Esdr. v. 45 (44)); *τιάς*: Mt. xxiii. 34; Lk. xi. 49; xxi. 16; 2 Jn. 4; Rev. ii. 10; cf. Fritzsch, Conjectanea in N. T. p. 36 note; after the interrog. *τις, who?* Mt. vi. 27; Lk. xi. 5, etc.; *τὶς πατήρ*, Lk. xi. 11 [L T Tr WH]; preceded by a generic noun: *ἀνθρώπος ἐκ τῶν etc.* Jn. iii. 1. **c.** *εἶναι ἐκ τινων*, to be of the number, company, fellowship, etc., of; see *εἴμι*, V. 3 a. **3.** from a local surface, as sometimes the Lat. *ex* for *de*; *down from*: *καταβαίνειν ἐκ τοῦ ὅρους* (Hom. Il. 13, 17; Xen. an. 7, 4, 12; Sept. Ex. xix. 14; xxxii. 1; Deut. ix. 15; x. 5; Josh. ii. 23), Mt. xvii. 9 (for the more com. *ἀπὸ τοῦ ὅρου* of Rec. and the parallel pass. Mk. ix. 9 [here L WH txt. Tr mrg. *ἐκ*]; Lk. ix. 37; [cf. Mt. viii. 1]); *θρὶξ ἐκ τῆς κεφαλῆς ἀπόλλυται* (unless we prefer to regard *ἐκ* as prompted here by the conception of the hair as fixed in the skin), Lk. xxi. 18; Acts xxvii. 34 [here L T Tr WH *ἀπό*; cf. W. 364 (342) note]; *ἐκπίπτειν ἐκ τῶν χειρῶν*, of the chains with which the hands had been bound, Acts xii. 7; *κρέμασθαι ἐκ τινος*, Acts xxviii. 4, (1 Macc. i. 61; 2 Macc. vi. 10; so the Grks. fr. Hom. down); *φαγεῖν ἐκ τοῦ θυσιαστηρίου*, the things laid upon the altar, Heb. xiii. 10. Akin to this is *ἐξελθεῖν ἐκ τοῦ θεοῦ*, from an abode with God (for the more usual *ἀπὸ τ. θεοῦ*), Jn. viii. 42. **4.** of the direction whence; *ἐκ δεξιῶν*, Lat. *a dextra*, lit. from i. e. (Germ. *zu*) *on the right*, see *δεξιός*; so *ἐκ δεξιᾶς, ἐξ ἀριστερᾶς*, sc. *χώρας* [or *χειρός* which is sometimes expressed; W. 592 cf. 591; B. 82 (72)], (also in Grk. writ., as Xen. Cyr. 8, 5, 15); *ἐξ ἐναντίας*, over against, Mk. xv. 39 (Hdt. 8, 6; Sir. xxxvii. 9; 1 Macc. iv. 34; Sap. iv. 20); metaph. [W. § 51, 1 d.] *ὁ ἐξ ἐναντίας* [A. V. *he that is of the contrary part*], our opponent, adversary, Tit. ii. 8; *ἐκ βίζων*, from the roots, i. e. utterly, Mk. xi. 20 (Job xxviii. 9; xxxi. 12). **5.** of the condition or state out of which one comes or is brought: *σώζειν ἐκ θανάτου*, Heb. v. 7; Jas. v. 20; *ἔρχεσθαι ἐκ* [Lchm. *ἀπὸ*] *θλίψεως*, Rev. vii. 14; *μεταβαίνειν ἐκ τοῦ θανάτου εἰς τ. ζωήν*, Jn. v. 24; 1 Jn. iii. 14; *ἐγερθῆναι ἐξ ὑπνου*, Ro. xiii. 11 [cf. W. 366 (344) note]; *ζάντες ἐκ*

νεκρῶν, alive from being dead (i. e. who had been dead and were alive again), Ro. vi. 13; ζωὴ ἐκ νεκρῶν i. e. of those that had been νεκροί, Ro. xi. 15, (ἐλεύθερος ἐκ δούλου καὶ πλούσιος ἐκ πτωχοῦ γεγονός, Dem. p. 270 fin.; ἐκ πλουσίου πένητα γενέσθαι καὶ ἐκ βασιλέως ἴδιώτην φαῆναι, Xen. an. 7, 7, 28; γίγνομαι τυφλὸς ἐκ δεδορκότος, Soph. O. T. 454; ἔλαφον ἐξ ἀνδρὸς γενέσθαι, Palaeph. 3, 2; add, Lys. adv. Ergoel. init.; Tac. ann. 1, 74 ex pauperibus divites, ex contembris metuendi). Also of the state out of the midst of which one does something: ἐκ πολλῆς θλίψεως γράφειν, 2 Co. ii. 4. 6. of any kind of separation or dissolution of connection with a thing or person [cf. B. 157 (138)]: ἀναπατέσθαι ἐκ (released from) τῶν κόπων, Rev. xiv. 13; ἀναήφειν ἐκ (set free from) τῆς τοῦ διαβόλου παγίδος, 2 Tim. ii. 26; μετανοῶν ἐκ etc. Rev. ii. 21 sq.; ix. 20 sq.; xvi. 11; ἐπιστρέφειν [L T Tr WH ὑποστρ.] ἐκ ([L ἀπό], by severing their connection with) τῆς ἐντολῆς, 2 Pet. ii. 21; τηρεῖν τινα ἐκ etc. to keep one at a distance from etc. [cf. B. 327 (281)], Jn. xvii. 15; Rev. iii. 10; also διατηρεῖν, Acts xv. 29; νικᾶν ἐκ τινος, by conquest to free one's self from the power of one [cf. B. 147 (128); W. 367 (344)], Rev. xv. 2; ὑψοῦσθαι ἐκ τῆς γῆς, to be so lifted up as to dissolve present relations to the earth ['taken out of the sphere of earthly action' Westcott], Jn. xii. 32; ἐλεύθερος ἐκ πάντων (elsewhere always ἀπό τινος), 1 Co. ix. 19. 7. Hebraistically: ἐκδικεῖν τὸ αἷμα τινος ἐκ χειρὸς τινος (τὸ οἷς οὐ, 2 K. ix. 7), to avenge the blood (murder) of one at the hand of (on) the slayer, Rev. xix. 2 [B. 182 (158)]; κρίνειν τὸ κρίμα τινὸς ἐκ τινος, to judge one's judgment on one, vindicate by vengeance on [cf. B. u. s.], Rev. xviii. 20 (cf. Sept. Ps. cxviii. (cxix.) 84).

II. of the ORIGIN, SOURCE, CAUSE; 1. of generation, birth, race, lineage, nativity; a. after verbs of begetting, being born, etc.: ἐν γαστρὶ ἔχειν ἐκ τινος, Mt. i. 18 cf. 20; καίτην ἔχειν ἐκ τ. Ro. ix. 10; γεννᾶν τινα ἐκ with gen. of the woman, Mt. i. 3, 5 sq. 16; γίνεσθαι ἐκ γυναικός, to be born of a woman, Gal. iv. 4 cf. 22 sq.; γεννᾶσθαι ἐξ αἱμάτων, ἐκ θελήματος σαρκός, Jn. i. 13; ἐκ τῆς σαρκός, Jn. iii. 6; ἐκ πορνείας, Jn. viii. 41; ἐγείρειν τινὶ τέκνα ἐκ, Mt. iii. 9; Lk. iii. 8; (τις) ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ, Acts ii. 30 (Ps. cxxxii. (cxxxii.) 11); ἡ ἐκ φύσεως ἀκροβυστία, Ro. ii. 27. In a supernatural sense: τὸ πνεῦμα τὸ ἐκ θεοῦ sc. οὐ, from the divine nature [cf. W. 193 (182)], 1 Co. ii. 12 cf. Rev. ii. 11; men are said γεννᾶσθαι ἐκ πνεύματος, Jn. iii. 5 sq. 8; γεγενημένοι εἶναι ἐκ θεοῦ (see γεννᾶν, 2 d.), and to the same purport εἶναι ἐκ θεοῦ, 1 Jn. iv. 4, 6; v. 19, (see εἰμι, V. 3 d. [and cf. 7 below]). b. εἶναι, γενέσθαι, ἐρχεσθαι, etc., ἐκ with the name of the city, race, people, tribe, family, etc., to spring or originate from, come from: ἐκ Ναζαρὲτ εἶναι, Jn. i. 46 (47); ἐκ πόλεως, i. 44 (45); ἐξ ὄντος, sc. πατέρων [?], Ro. ix. 5; ἐξ οἴκου τινός, Lk. i. 27; ii. 4; ἐκ γένους, Phil. iii. 5; Acts iv. 6; Ἐβραῖος ἐξ Ἐβραίων, Phil. iii. 5; ἐκ φυλῆς, Lk. ii. 36; Acts xiii. 21; Ro. xi. 1; ἐξ Ἰούδα, Heb. vii. 14; ἐκ σπέρματος τινος, Jn. vii. 42; Ro. i. 3; xi. 1; without a verb: ἐξ ἐθνῶν ἀμαρτωλοί, sinners of Gentile birth, Gal. ii. 15; of the country to which any one belongs: εἶναι

ἐκ τῆς ἔξουσίας Ἡράδον, Lk. xxiii. 7; ἐξ ἐπαρχίας, Acts xxiii. 34; ὁ ὄντος ἐκ τῆς γῆς, Jn. iii. 31. 2. of any other kind of origin: καπνὸς ἐκ τῆς δόξης τοῦ θεοῦ, Rev. xv. 8; ἐκ τῶν Ιουδαίων ἐστί, comes from the Jews, Jn. iv. 22; εἶναι ἐκ τινος, to proceed from any one as the author, Mt. v. 37; Jn. vii. 17, 22; Ro. ii. 29; 2 Co. iv. 7; 1 Jn. ii. 16, 21, etc.; with ἐστίν to be mentally supplied: Ro. xi. 36; 1 Co. viii. 6, (see εἰς, B. II. 3 c. a.); 1 Co. xi. 12; 2 Co. iii. 5; v. 18; Gal. v. 8; ἔργα ἐκ τοῦ πατρός μου, works of which my father is the author, i. e. which I, endued with my father's power, have wrought, Jn. x. 32; οἰκοδομὴ ἐκ θεοῦ, whose author is God, 2 Co. v. 1; χάρισμα, 1 Co. vii. 7; δεδομένον ἐκ τοῦ πατρός, Jn. vi. 65; add, Jn. xviii. 3; 1 Co. vii. 7. ἡ ἐκ θεοῦ δικαιοσύνη, that comes from God, i. e. is adjudged by him, Phil. iii. 9; ἡ ἐξ ὑμῶν ἐν ἡμῖν [WII txt. ἡμ. ἐν ὑμ.] ἀγάπη, love proceeding from you and taking up its abode in us, i. e. your love the influence of which we feel [W. 193 (181 sq.); B. 157 (137)], 2 Co. viii. 7; ὁ ἐξ ὑμῶν Κῆλος, your zeal, 2 Co. ix. 2 [R G; cf. W. u. s. note; B. u. s.]; βλασφημία ἐκ τινος, calumny from i. e. disseminated by, Rev. ii. 9 [not Rec.]; εἶναι ἐξ οὐρανοῦ, ἐξ ἀνθρώπων, see εἰμι, V. 3 c.; with the suggested idea of a nature and disposition derived from one's origin: οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου, is not of earthly origin nor of earthly nature, Jn. xviii. 36; ἐκ τῆς γῆς ἔστιν, is of an earthly nature, Jn. iii. 31; ἐκ τῆς γῆς λαλεῖν, to speak as an earthly origin prompts, ibid.; human virtues are said to be from God, as having their prototype in God and being wrought in the soul by his power, ἡ ἀγάπη ἐκ τοῦ θεοῦ ἔστιν, 1 Jn. iv. 7. 3. of the material out of which a thing is made, etc.: ἡ γυνὴ ἐκ τοῦ ἀνδρός, from "one of his ribs," 1 Co. xi. 12; στέφανον ἐξ ἀκανθῶν, Mt. xxvii. 29; Jn. xix. 2; add, Jn. ii. 15; ix. 6; Ro. ix. 21; 1 Co. xv. 47; Rev. xviii. 12; xxi. 21. Akin is 4. its use to note the price, because the money is, as it were, changed into that which is bought, (the simple gen. of price is more common, cf. W. 206 (194); [B. § 132, 13]): ἀγόρασμα τι ἐκ τινος, Mt. xxvii. 7, (Bar. vi. [i. e. ep. Jer.] 24); κτᾶσθαι ἐκ, Acts i. 18, (ἀνείσθαι ἐκ, Palaeph. 46, 3 sq.); συμφωνεῖν ἐκ δηναρίου (because the agreement comes from the promised denary [cf. W. 368 (345); B. u. s.]), Mt. xx. 2. Cognate to this is the phrase ποιεῖν ἔαντφιλος ἐκ τοῦ μαμωνᾶ, Lk. xvi. 9. 5. esp. after neut. and pass. verbs, ἐκ is used of the cause (whether thing or person) by which the act expressed by the accompanying verb is aided, sustained, effected: ἀφελεῖσθαι ἐκ τινος, Mt. xv. 5; Mk. vii. 11; ζημιοῦσθαι, 2 Co. vii. 9; λυπεῖσθαι, 2 Co. ii. 2; esp. in the Apocalypse: ἀδικεῖσθαι, Rev. ii. 11; ἀποθανεῖν, viii. 11; [ἀποκτείνεσθαι], ix. 18; φωτίζεσθαι, xviii. 1; σκοτίζεσθαι [L T WH σκοτῶσθαι], ix. 2; πυρόνεσθαι, iii. 18; γεμίζεσθαι, xv. 8 (cf. Is. vi. 4); Jn. vi. 13; γέμειν, Mt. xxiii. 25 (where L. om. Tr br. ἐξ); πληροῦσθαι, Jn. xii. 3 [Treg. marg. ἐπλήσθη]; χορτάζεσθαι, Rev. xix. 21; πλούτειν, xviii. 3, 19; μεθύσκεσθαι, μεθύειν, xvii. 2, 6 [not Treg. marg.]; ζῆν ἐκ, Ro. i. 17; 1 Co. ix. 14; Gal. iii. 11; αὔξησιν ποιεῖσθαι, Eph. iv. 16; Col. ii. 19; τελειώσθαι, Jas. ii. 22; κεκοπιακός, Jn. iv. 6, (Ael. v. h. 3, 23 ἐκ τοῦ

πότου ἐκάθευδεν). Also after active verbs: γεμίζειν, Jn. vi. 13; Rev. viii. 5; ποτίζειν, Rev. xiv. 8; [on ἐκ with the gen. after verbs of fulness, cf. B. 163 (142 sq.); W. 201 (189)].

6. of that on which a thing depends, or from which it results: οὐκ ἔστιν ἡ ζωὴ ἐκ τῶν ὑπαρχόντων, does not depend upon possessions, i. e. possessions cannot secure life, Lk. xii. 15; εὐπορία ἥμῶν ἔστι ἐκ τῆς ἐργασίας ταύτης, Acts xix. 25; τὸ ἐξ ὑμῶν, as far as depends on you, Ro. xii. 18; in the Pauline phrases δίκαιος, δίκαιοσύνη, δικαιοῦν ἐκ πίστεως, ἐξ ἔργων, see [the several words, esp.] p. 150; ἐξ (as the result of, in consequence of) ἔργων λαβεῖν τὸ πνεῦμα, Gal. iii. 2, 5; ἐξ ἀναστάσεως λαβεῖν τὸν νεκρόν, Heb. xi. 35; ἐσταυρώθη ἐξ ἀσθενείας, 2 Co. xiii. 4; add, Ro. xi. 6; Gal. iii. 18, 21 sq.; Eph. ii. 8 sq.

7. of the power on which any one depends, by which he is prompted and governed, whose character he reflects: ἐκ θεοῦ (equiv. to θεόπνευστον) λαβεῖν, 2 Co. ii. 17; in the Johannean expressions, εἶναι ἐκ θεοῦ, Jn. viii. 47 (in a different sense above, II. 1 a.); ἐκ τοῦ διαβόλου, ἐκ τοῦ πονηροῦ, ἐκ τοῦ κόσμου, see εἰμί, V. 3 d.; ἐκ τῆς ἀληθείας εἶναι, to be led by a desire to know the truth, be a lover of the truth, Jn. xviii. 37; 1 Jn. iii. 19; οἱ ἐκ νόμου, the subjects of the law, Ro. iv. 14; οἱ ἐξ ἐριθείας equiv. to οἱ ἐμιθενόμενοι [cf. ἐριθεία], Ro. ii. 8; ὁ ἐκ πίστεως equiv. to ὁ πιστεύων, Ro. iii. 26; iv. 16. εἶναι ἐκ τοῦ also means to be bound to one, connected with him; to have relations with him; see εἰμί, V. 3 d.; hence the periphrasis οἱ ἐκ περιτομῆς, the circumcised: Acts xi. 2; Ro. iv. 12; Gal. ii. 12; οἱ ὄντες ἐκ περιτομῆς, Col. iv. 11; οἱ ἐκ περιτομῆς πιστοί, Jewish Christians, Acts x. 45.

8. of the cause for which: ἐκ τοῦ πόνου, for pain, Rev. xvi. 10; of the reason for (because of) which: Rev. viii. 13; xvi. 11; ἐκ τούτου, Jn. vi. 66; xix. 12; cf. Meyer on these pass. [who urges that ἐκ τούτου used of time denotes "the point of departure of a temporal series" (W. 367 (344)): *from this time on, thenceforth*. This argument seems not to be decisive in the second example (Jn. xix. 12), for there the verb is in the imperfect. On the use of the phrase in classic Grk. see L. and S. s. v. ἐκ, II. 1; Krüger § 68, 17, 7. Cf. our Eng. *upon this, hercupon*, in which the temporal sense and the causal often seem to blend. See below, IV. 1 fin.].

9. of the supply out of (from) which a thing is taken, given, received, eaten, drunk, etc. [cf. W. § 30, 7 and 8; B. 159 (139) sqq.]: λαμβάνειν ἐκ, Jn. i. 16; xvi. 14 sq.; διδόναι, διαδόναι, Mt. xxv. 8; Jn. vi. 11; 1 Jn. iv. 13; ἐσθίειν, 1 Co. ix. 7; xi. 28; φαγεῖν, Jn. vi. 26, 50 sq.; Rev. ii. 7; μετέχειν, 1 Co. x. 17 (but see μετέχω); πινεῖν, Mt. xxvi. 29; Mk. xiv. 25; Jn. iv. 13 sq.; Rev. xiv. 10; xviii. 3, (differently in I. 1 above); λαδεῖν ἐκ τῶν ἰδίων, Jn. viii. 44; ἐκ τοῦ περιστεύματος τῆς καρδίας, Mt. xii. 34; ἐκβάλλειν, ib. 35 [this belongs here only in case θησαυρός is taken in the sense of *treasure* not *treasury* (the contents as distinguished from the repository); cf. I. 1 above, and s. v. θησαυρός]; βάλλειν ἐκ (a part), Mk. xii. 44; Lk. xxi. 4.

10. of that from which any thing is obtained: συλλέγειν ἐξ ἀκανθῶν, τρυγάνειν ἐκ βάτου, Lk. vi. 44; θερίζειν ἐκ, Gal. vi. 8.

11. of the whole of which anything

is a part: 1 Co. xii. 15 sq. [cf. W. 368 (345)]. **12.** of the source; a. univ. : ἐξ ἐμαυτοῦ οὐκ ἐλάησα, Jn. xii. 49, (οὐδὲν ἐκ σαυτῆς λέγεις, Soph. El. 344). b. of the source of conduct, as to be found in the state of the soul, its feelings, virtues, vices, etc.: ἐκ καρδίας, Ro. vi. 17; ἐκ ψυχῆς, Eph. vi. 6; Col. iii. 23, (1 Macc. viii. 27; ἐκ τῆς ψυχῆς ἀσπάζεσθαι, Xen. oec. 10, 4); ἐκ καθαρᾶς καρδίας, 1 Tim. i. 5; 2 Tim. ii. 22; 1 Pet. i. 22 [L T Tr VII om. καθ.]; ἐξ ὅλης τῆς καρδίας . . . ψυχῆς . . . διανοίας κτλ. Mk. xii. 30 sqq. (Sap. viii. 21; 4 Macc. vii. 18); ἐκ πίστεως, Ro. xiv. 23; ἐξ εἰλικρινείας, 2 Co. ii. 17; ἐξ ἐριθείας, Phil. i. 16 (17) [yet see ἐριθεία]. c. of the source of knowledge: κατηχείσθαι ἐκ, Ro. ii. 18; ἀκούειν ἐκ, Jn. xii. 34; γινώσκειν, Mt. xii. 33; Lk. vi. 44; 1 Jn. iv. 6; ἐποπτεύειν, 1 Pet. ii. 12. δεικνύναι, Jas. ii. 18; ὄριζειν, to declare, prove to be, Ro. i. 4 [cf. s. v. ὄριζω, 2 and Mey. ad loc.]. **13.** of that from which a rule of judging or acting is derived; *after, according to*, [cf. W. 368 (345)]: κρίνειν ἐκ, Lk. xix. 22 [A. V. out of thine own mouth, etc.]; Rev. xx. 12 (Xen. Cyr. 2, 2, 21 ἐκ τῶν ἔργων κρίνεθαι); δικαιοῦν, καταδικάζειν, Mt. xii. 37; ὄντας εἰς ἐκ, Eph. iii. 15 (Hom. Il. 10, 68; Soph. O. T. 1036, etc.); ἐκ τοῦ ἔχειν, according to your ability, 2 Co. viii. 11.

III. By ATTRACTION, common in classic Grk. (cf. W. § 66, 6; [B. 377 sq. (323)]), two prepositions coalesce as it were into one, so that ἐκ seems to be used for ἐν, thus ἀραι τὰ ἐκ τῆς οἰκίας αὐτῶν concisely for τὰ ἐν τῇ οἰκίᾳ αὐτῶν ἐξ αὐτῆς, Mt. xxiv. 17; ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει for ὁ πατήρ ὁ ἐν οὐρανῷ δώσει ἐκ τοῦ οὐρανοῦ, Lk. xi. 13; τὴν ἐκ Λαοδικείας ἐπιστολὴν for τὴν εἰς Λαοδικ. γεγραμμένην καὶ ἐκ Λαοδικείας κομιστέαν, Col. iv. 16, (2 Macc. iii. 18). [To this constr. some would refer ἐπιγνόντος ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθούσαν, Mk. v. 30, resolving τὴν ἐν αὐτῷ δύναμιν ἐξελθούσαν ἐξ αὐτοῦ; cf. Field, Otium Norvicense, pars iii. ad loc.]

IV. of TIME [W. 367 (344)]; **1.** of the (temporal) point from which; Lat. ex, inde a; from, from . . . on, since: ἐκ χρόνων ίκανῶν, Lk. viii. 27 [R G Tr mrg.]; ἐκ γενετῆς, Jn. ix. 1 (Hom. Il. 24, 535; Od. 18, 6); ἐκ κοιλίας μητρός (see κοιλία, 4); ἐκ νεότητος, Mt. xix. 20 [R G]; Mk. x. 20; Lk. xviii. 21; Acts xxvi. 4 (Hom. Il. 14, 86); ἐκ τοῦ αἰώνος (see αἰών, 1 b.), Jn. ix. 32 (Ael. v. h. 6, 13; 12, 64 ἐξ αἰώνος); ἐξ ἀρχῆς, Jn. vi. 64; xvi. 4; ἐκ γενεῶν ἀρχαίων, Acts xv. 21 ἐξ ἐτῶν ὀκτώ, Acts ix. 33; ἐκ πολλῶν ἐτῶν, Acts xxiv. 10; ἐξ αὐτῆς (sc. ὥρας), forthwith, instantly (see ἔξαυτῆς); ἐξ ίκανον [(sc. χρόνον); but L T Tr VII here ἐξ ίκανῶν χρόνων], of a long time, Lk. xxiii. 8, (ἐκ πολλοῦ, Thuc. 1, 68; 2, 88); with an adverb: ἐκ παιδιόθεν, Mk. ix. 21 L T Tr VII, (ἐκ πρωΐθεν, 1 Macc. x. 80), cf. W. § 65, 2; [B. 70 (62)]. Many interpreters translate ἐκ τούτου, Jn. vi. 66; xix. 12, *from this time*, but cf. II. 8 above.

2. of succession in time, a temporal series: ἐκ δευτέρου (as it were, proceeding from, beginning from the second), a second time (see δεύτερος); ἐκ τρίτου, Mt. xxvi. 44 [L T Tr mrg. br. ἐκ τρίτ.]; ήμεραν ἐξ ήμέρας (diem ex die, Cic. ad Att. 7, 26; Caes. b. g. 1, 16, 4; diem de die, Liv. 5, 48) *from day to day*,

day after day, 2 Pet. ii. 8, (Gen. xxxix. 10; Num. xxx. 15; [2 Chr. xxiv. 11]; Sir. v. 7; Eur. Rhes. 437 (445) etc.; ἔτος ἐξ ἔτους, Lev. xxv. 50; ἐναυτὸν ἐξ ἐναυτοῦ, Deut. xv. 20).

V. ADVERBIAL PHRASES [cf. W. § 51, 1 d.], in which lies the idea. 1. of direction whence: ἐξ ἐναντίας, cf. I. 4 above. 2. of source: ἐκ συμφώνου, by consent, by agreement, 1 Co. vii. 5; ἐξ ἀνάγκης of necessity, i. e. by compulsion, 2 Co. ix. 7; necessarily, Heb. vii. 12. 3. of the measure or standard: ἐκ μέρους, so that each is a part of the whole, proportionately, [R. V. mrg. *each in his part*], 1 Co. xii. 27, cf. Meyer ad loc.; *in part, partly*, 1 Co. xiii. 9 sqq.; ἐκ μέτρου i. q. μετρίως, by measure, moderately, sparingly, Jn. iii. 34; ἐξ ισότητος, by equality, in equal proportion, 2 Co. viii. 13 (14) (ἐξ τούτου, Hdt. 7, 135); ἐκ περισσοῦ, beyond measure, Mk. vi. 51 [WH om. Tr. br.].

VI. In COMPOSITION ἐκ denotes 1. egress: ἐκβαίνω, ἐξέρχομαι. 2. emission, removal, separation: ἐκβάλλω, ἐκπέμπω, ἐξαιρέω. 3. origin: ἐκγονος. 4. publicity: ἐξαγγέλω. 5. the unfolding, opening out, of something tied together or rolled up: ἐκτείνω, ἐκπετάννυμι. 6. is i. q. *utterly, entirely, παντελῶς*, [cf. Eng. *out and out*], denoting completion and perfection: ἐκπλήρωω, ἐκτελέω. Cf. Fritzche on Matt. p. 120 sq.

ἘΚΑΣΤΟΣ, -η, -ον, Sept. for ψῆφος, [fr. Hom. down], *each, every*; a. joined to a substantive: ἐκαστον δένδρον, Lk. vi. 44; ἐκάστῳ στρατιώτῃ, Jn. xix. 23; κατὰ μῆνα ἐκαστον, every month, Rev. xxii. 2 [not Rec.]; καθ' ἐκάστην ἡμέραν, Heb. iii. 13; cf. W. 111 (106); B. § 127, 30. preceded by εἰς, Lat. *unusquisque*, *every one*: with a substantive, Eph. iv. 16; Rev. xxii. 2 Rec. b. used substantively: Jn. vii. 53 [Rec.]; Acts iv. 35; Ro. ii. 6; Gal. vi. 4, etc.; once plur. ἐκαστοι: Rev. vi. 11 Rec. With a partitive genitive added: ἡμῶν, Ro. xiv. 12; ὑμῶν, Lk. xiii. 15; 1 Co. i. 12; Heb. vi. 11; αὐτῶν, Jn. vi. 7 [RG]; τῶν σπερμάτων, 1 Co. xv. 38. εἰς ἐκαστος, *every one* (see εἰς, 4 b.): without a partit. gen., Acts xx. 31; Col. iv. 6; with a partit. gen., Lk. iv. 40; Acts ii. 3; xvii. 27; 1 Co. xii. 18, etc. ἐκαστος, when it denotes individually, *every one of many*, is often added appositively to nouns and pronouns and verbs in the plural number, (Matthiae ii. p. 764 sq.; [W. 516 (481); B. 131 (114)]): ἡμεῖς ἀκούομεν ἐκαστος, Acts ii. 8; σκορπισθῆτε ἐκαστος, Jn. xvi. 32; ἐπορεύοντο πάντες . . . , ἐκαστος . . . , Lk. ii. 3; add, Acts iii. 26; 1 Pet. iv. 10; Rev. v. 8; xx. 13; likewise εἰς ἐκαστος, Acts ii. 6; xxi. 26; ὑμεῖς οἱ καθ' ἕνα ἐκαστος τὴν ἑαυτοῦ γυναῖκα ἀγαπάτω, you one by one, each one of you severally, Eph. v. 33. In imitation of the Hebr., ἐκαστος τῷ ἀδελφῷ αὐτοῦ (Ιησοῦς ψήφος, Gen. xxvi. 31), Mt. xviii. 35; μετὰ τῶν πλησίον αὐτοῦ (Ἰησοῦς λαζαρὸς ψήφος, Judg. vi. 29, etc.), Eph. iv. 25, cf. Heb. viii. 11 Rec.

ἘΚΑΣΤΟΤΕ, adv., *at every time, always*: 2 Pet. i. 15. (Hdt., Thuc., Xen., Plat., al.)*

ἐκατόν, οἱ, αἱ, τά, [fr. Hom. down], *a hundred*: Mt. xiii. 8 (sc. καρπούς); xviii. 12; Jn. xix. 39, etc.

ἐκατονταῖτης [RG T], -ες, and ἐκατονταῖτης [L Tr WH],

-ες, (fr. ἐκατόν and ἔτος; on the want of uniformity in accentuation among authors, copyists, and grammarians see Lob. ad Phryn. p. 406 sq.; W. § 6, 1 b.; B. 29 (26); [Tdf. Proleg. p. 102; Ellendl, Lex. Soph. s. v. δεκέτης; esp. Chandler §§ 703, 709; Göttling p. 323 sq.]), *centenarian, a hundred years old*: Ro. iv. 19. (Pind. Pyth. 4, 502)*

ἐκατονταπλαστῶν, -ον, *a hundredfold, a hundred times as much*: Mt. xix. 29 [RG]; Mk. x. 30; Lk. viii. 8. (2 S. xxiv. 3; Xen. oec. 2, 3).*

ἐκατοντάρχης, -ον, ὁ, (ἐκατον and ἄρχω; on the terminations ἄρχης and ἄρχος see the full exposition in W. 61 (60); cf. B. 73 (64); Bornemann, Schol. ad Luc. p. 151 sq.; [Tdf. Proleg. p. 117; WH. App. p. 156 sq.]), *a centurion*: Mt. viii. [5 and 8 Tdf.], 13 G L T Tr WH; [xxvii. 54 T]; Lk. vii. [2 (?)], 6 T WH; [xxiii. 47 T Tr WH]; Acts x. 1, 22; xxi. 32 L T Tr WH; [xxii. 26 L T WH]; xxiv. 23; xxvii. 1, 6 L T Tr WH, 11 G L T Tr WH, 31, 43 L T Tr WH; gen. plur. T WH in Acts xxiii. 17, 23. (Aeschyl. ap. Athen. 1 p. 11 d.; Hdt. 7, 81; Dion. Hal. Plut., al.). See the foll. word.*

ἐκανόνταρχος, -ον, ὁ, i. q. ἐκανόντάρχης, q. v.: Mt. viii. 5, 8 [in 5, 8, Tdf. -άρχης], 13 Rec.; xxvii. 54 [Tdf. -άρχης]; Lk. vii. 2, 6 [T WH -άρχης]; xxiii. 47 [T Tr WH -άρχης]; Acts xxi. 32 R G; xxii. 25, 26 [L T WH -άρχης]; xxvii. 6 [RG, 11 Rec., 43 RG], also xxviii. 16 Rec.; gen. plur., Acts xxiii. 17 and 23 R G L Tr. (Xen. Cyr. 5, 3, 41; Plut., al.) [Cf. Meisterhans p. 53 sq.].*

ἐκ-βαίνω: 2 aor. ἐξέβην; [fr. Hom. down]; *to go out*: Heb. xi. 15 L T Tr WH. *

ἐκ-βάλλω; impf. 3 pers. plur. ἐξέβαλλον (Mk. vi. 13 [Tr mrg. aor.]); fut. ἐκβαλῶ; plpf. ἐκβεβλήκειν (without augm., Mk. xvi. 9; cf. W. § 12, 9; B. 33 (29)); 2 aor. ἐξέβαλον; [Pass. and Mid. pres. ἐκβάλλομαι]; 1 aor. pass. ἐξεβλήθην; fut. pass. ἐκβληθήσομαι; [fr. Hom. down]; Sept. generally for ψῆφος, occasionally for Αἴγινη, ψῆφη, φλέψη; *to cast out; to drive out; to send out*; 1. with the included notion of more or less violence; a. *to drive out, (cast out)*: a person, Mt. xxi. 12; Mk. xi. 15; Jn. ii. 15 (ἐκ); Lk. xx. 12, etc.; pass. Mt. viii. 12 [T WH (rejected) mrg. ἐξελεύσονται]; δαιμόνια, Mt. vii. 22; viii. 16, 31; ix. 33; Mk. i. 34, 39; Lk. xi. 20; xiii. 32, etc.; ἐκ τινος, Mk. vii. 26; ἀπό, Mk. xvi. 9 [L WH Tr txt. παρά]; ἐν τινι, *by, through* [W. 389 (364)]; Mt. ix. 34; xii. 24, 27 sq.; Mk. iii. 22; Lk. xi. 15, 19 sq.; τῷ ὀνόματι τινος, Mt. vii. 22; [Mk. ix. 38 R G]; ἐπὶ τῷ ὀν. τινος, Lk. ix. 49 [WH Tr mrg. ἐν; ἐν τῷ ὀν. Mk. ix. 38 Relz L T Tr WH]; λόγω, Mt. viii. 16; τινὰ ἔξω τῆς πόλεως, Lk. iv. 29; Acts vii. 58. b. *to cast out*: τινά foll. by ἔξω, Jn. vi. 37; ix. 34 sq.; xii. 31 (sc. out of the world, i. e. be deprived of the power and influence he exercises in the world); Lk. xiii. 28; ἔξω with gen., Mt. xxi. 39; Mk. xii. 8; Lk. xx. 15. c. *to expel a person from a society*: to banish from a family, Gal. iv. 30 (Gen. xxi. 10); ἐκ [Tdf. om. ἐκ] τῆς ἐκκλησίας, 3

Jn. 10. **d.** to compel one to depart: ἀπὸ τῶν ὄριων, Acts xiii. 50; to bid one depart, in stern though not violent language, Mt. ix. 25; Mk. v. 40; Acts ix. 40; xvi. 37 (where distinguished fr. ἔξαγεν); to bid one go forth to do some business, Mt. ix. 38; Lk. x. 2. **e.** so employed that the rapid motion of the one going is transferred to the one sending forth; to command or cause one to depart in haste: Mk. i. 43; Jas. ii. 25; τὰ πάντα (sc. πρόβατα), to let them out of the fold so that they rush forth, [al. to thrust them forth by laying hold of them], Jn. x. 4. **f.** to draw out with force, tear out: τι, Mk. ix. 47. **g.** with the implication of force overcoming opposing force; to cause a thing to move straight on to its intended goal: τὴν κρίσιν εἰς νίκον, Mt. xii. 20. **h.** to reject with contempt; to cast off or away: τὸ ὄνομά τινος ὡς πονηρόν, Lk. vi. 22, (Plat. Crito p. 46 b.; de rep. 2 p. 377 c.; Soph. O. C. 636, 646; of actors driven from the stage, hissed and hooted off, Dem. p. 449, 19). **2.** without the notion of violence; **a.** to draw out, extract, one thing inserted in another: τὸ κάρφος τὸ ἐν τῷ ὄφθαλμῳ, Lk. vi. 42; ἐκ τοῦ ὄφθαλμοῦ, ibid. and Mt. vii. 5; ἀπὸ τοῦ ὄφθ. 4 (where L T Tr WH ἐκ). **b.** to bring out of, to draw or bring forth: τὶ ἐκ τοῦ θησαυροῦ, Mt. xii. 35; xiii. 52; money from a purse, Lk. x. 35. **c.** to except, to leave out, i. e. not receive: τι, foll. by ζέω [or ζέωθεν], Rev. xi. 2 (leave out from the things to be measured, equiv. to μὴ αὐτὴν μετρήσῃς). **d.** foll. by εἰς with acc. of place, to lead one forth or away somewhere with a force which he cannot resist: Mk. i. 12. [On the pleonastic phrase ἐκβ. ζέω (or ζέωθεν) cf. W. § 65, 2.]

ἐκβασις, -εως, ἡ, (ἐκβαίνω); **1.** an egress, way out, (Hom., et al.): applied fig. to the way of escape from temptation into which one εἰσέρχεται or εἰσφέρεται (see these words), 1 Co. x. 13. **2.** in a sense foreign to prof. auth., the issue [(cf. its objective sense e. g. Epict. diss. 2, 7, 9)] i. q. end: used of the end of life, Sap. ii. 17; ἐκβ. τῆς ἀναστροφῆς τινων, in Heb. xiii. 7, is not merely the end of their physical life, but the manner in which they closed a well-spent life as exhibited by their spirit in dying; cf. Delitzsch ad loc.*

ἐκβολή, -ῆς, ἡ, (ἐκβάλλω); **a.** a casting out. **b.** spec. the throwing overboard of goods and lading whereby sailors lighten a ship in a storm to keep her from sinking, (Aeschyl. sept. 769; Aristot. eth. Nic. 3, 1, 5 [p. 1110, 9]; Lcian. de merc. cond. 1): πουεῖσθαι ἐκβολήν, Lat. jacturam facere, to throw the cargo overboard, Acts xxvii. 18; with τῶν σκευῶν added, Sept. Jon. i. 5; τῶν φορτίων, Poll. 1, 99 p. 70 ed. Hemsterh.*

ἐκγαμίζω; Pass., [pres. ἐκγαμίζομαι]; impf. ἐξεγαμίζομην; to give away (ἐκ out of the house [cf. W. 102 (97)]) in marriage: a daughter, 1 Co. vii. 38^a R G, [ibid.^b Rec.]; Mt. xxiv. 38 R G Tr txt. Pass. to marry, to be given in marriage, Mt. xxii. 30 R G [cf. Tdf.'s note ad loc.]; Lk. xvii. 27 R G; see γαμίζω. Not found elsewhere.*

ἐκγαμίσκω, i. q. ἐκγαμίζω, q. v.: Pass. [pres. ἐκγαμίσκομαι]; Lk. xx. 34 sq. R G; cf. γαμίσκω and Fritzsche on Mk. p. 529 sqq. Not found elsewhere.*

ἐκγονος, -ον, (ἐκγίνομαι), sprung from one, born, begotten. (Hom. and sqq.); commonly as a subst. ὁ, ἡ ἐκγονος, οἱ ἐκγονοι, a son, daughter, offspring, children, descendants; in Sept. com. in neut. plur. ἐκγονα and τὰ ἐκγονα, for ἣ, Deut. vii. 13 [Alex.]; xxviii. 4, etc.; **οἱ κύνηγες**, Is. xlvi. 19; lxi. 9; γε, Is. xlvi. 15; also in Sir. xl. 15; xlvi. 11, etc. In the N. T. once: 1 Tim. v. 4 τέκνα ἡ ἐκγονα, grandchildren, [(A. V. renders it by the obsl. nephews; cf. Eastwood and Wright, Bible Word-Book, or B.D. Am. ed. s. v. Nephew)].*

ἐκδαπανάω: [fut. ἐκδαπανήσω]; 1 fut. pass. ἐκδαπανάθσομαι; to exhaust by expending, to spend wholly, use up: τὰς προσόδους, Polyb. 25, 8, 4. Pass. reflexively, to spend one's self wholly: foll. by ὑπέρ τινος, of one who consumes strength and life in laboring for others' salvation, 2 Co. xii. 15; cf. Kypke ad loc.; [Soph. Lex. s. v.].*

ἐκδέχομαι; impf. ἐξεδέχόμην; (ἐκ from some person or quarter); **1.** to receive, accept, ([Hom.], Aeschyl., Hdt., sqq.). **2.** to look for, expect, wait for, await: τι, Jn. v. 3 R L; Heb. xi. 10; Jas. v. 7; τινά, Acts xvii. 16; 1 Co. xvi. 11; ἀλλήλους ἐκδέχεσθε wait for one another, sc. until each shall have received his food, 1 Co. xi. 33, cf. 21; foll. by ζώσ etc. Heb. x. 13; [absol. 1 Pet. iii. 20 Rec., but see Tdf.'s note ad loc.]. Rarely with this meaning in prof. auth., as Soph. Phil. 123; Apollod. 1, 9, 27 § 3; ζώσ ἀν γένηται τι, Dion. Hal. 6, 67. [Comp.: ἀπ-εκδέχομαι. Cf. δέχομαι, fin.]*

ἐκδηλός, -ον, (δῆλος), evident, clear, conspicuous: 2 Tim. iii. 9. (Hom. Il. 5, 2; Dem. p. 24, 10; Polyb.)*

ἐκδημέω, -ῶ; 1 aor. inf. ἐκδημῆσαι; (ἐκδῆμος away from home); **1.** to go abroad (Hdt., Soph., Plat., Joseph., al.); hence univ. to emigrate, depart: ἐκ τοῦ σώματος, from the body as the earthly abode of the spirit, 2 Co. v. 8. **2.** to be or live abroad: 2 Co. v. 9; ἀπὸ τοῦ κυρίου, abode with whom is promised us, 2 Co. v. 6; in these exx. opp. to ἐνδημῶ, q. v.*

ἐκδίδωμι: Mid., fut. ἐκδῶσομαι; 2 aor. 3 pers. sing. ἐξέδοτο, T WH ἐξέδερο (see ἀποδίδωμι); a com. word in Grk. auth. fr. Hom. Il. 3, 459 on; to give out of one's house, power, hand, stores; to give out, give up, give over; hence also to let out for hire, to farm out, IIdt. 1, 68; γεωργίαι δὲ ἐκδεδομέναι δούλοις, Plat. legg. 7 p. 806 d.; al. In the N. T., Mid. to let out for one's advantage: Mt. xxi. 33, 41 [Rec. ἐκδόσεται, cf. Tdf.'s note; B. 47 (41)]; Mk. xii. 1; Lk. xx. 9.*

ἐκδιηγέμαται, -οῦμαι; dep. mid.; prop. to narrate in full or wholly; univ. to relate, tell, declare: τι, Acts xiii. 41 (Hab. i. 5); xv. 3. [(Aristot. rhet. Alex. 23 p. 1434^b, 4]; Joseph., [Philo], Galen, [al.]; Sept.)]*

ἐκδικέω, -ῶ; fut. ἐκδικήσω; 1 aor. ἐξεδίκησα; (ἐκδίκος, q. v.); Sept. for ιργή, τργή, τεψή; **a.** τινά, to vindicate one's right, do one justice, [A. V. avenge]: Lk. xviii. 5 (1 Macc. vi. 22); τινὰ ἀπὸ τινος, to protect, defend, one person from another, Lk. xviii. 3; ἐαυτόν, to avenge one's self, Ro. xii. 19. **b.** τι, to avenge a thing (i. e. to punish a person for a thing): τὴν παρακόνη, 2 Co. x. 6; τὸ αἷμα τινος ἀπὸ or ἐκ τινος, to demand in punishment the blood of one from another, i. e. to exact of the murderer

the penalty of his crime, [A. V. *avenge one's blood on or at the hand of*]: Rev. vi. 10; xix. 2; see ἐκ, I. 7. (In Grk. auth. fr. [Apollod.], Diod. down.)*

ἐκδίκησις, -εως, ἡ, (ἐκδίκεω, q. v.), Sept. for ηγρή and ηγρή, ηγρή, ηγρή (Ezek. xvi. 38; xxiii. 45) and ηγρή; *a revenging; vengeance, punishment*: Ro. xii. 19 and Heb. x. 30 fr. Deut. xxxii. 35; 2 Co. vii. 11; Lk. xxi. 22; ποιεῖν τὴν ἐκδίκησιν τυνός, to vindicate one from wrongs, accomplish the avenging of, Lk. xviii. 7 sq.; τυνός, to avenge an injured person, Acts vii. 24 (Judg. xi. 36); ἐκδίκησίς τυνός, objec. gen., *the punishment of one*, 1 Pet. ii. 14; διδόναι ἐκδίκησιν τυνός, to inflict punishment on, [render vengeance to] one, 2 Th. i. 8; cf. [Sir. xii. 6]; Ezek. xxv. 14. (Polyb. 3, 8, 10.)*

ἐκδίκος, -ου, (δική right, justice, penalty); **1.** *without law and justice* (cf. Lat. *exlex*), *unjust*: Aeschyl., Soph., Eur., Ael. n. an. 16, 5. **2.** *exacting penalty from (ἐκ) one; an avenger, punisher*: Ro. xiii. 4; περὶ τυνός, 1 Th. iv. 6; (Sap. xii. 12; Sir. xxx. 6; 4 Macc. xv. 26 (29); [Plut. de garrul. § 14 p. 509 f.]; Ildian. 7, 4, 10 [5 ed. Bekk. ; al.]).*

ἐκδιώκω: fut. ἐκδιώξω; 1 aor. ἐξεδιώξα; **1.** *to drive out, banish*: τινά, Lk. xi. 49 [here WH Tr mrg. διώξοντιν; some refer to this to 2]; (Thuc. 1, 24; Leian. Tim. 10; Sept. 1 Chr. viii. 13; Joel ii. 20, etc.). **2.** *to pursue i. q. to persecute, oppress with calamities*: τινά, 1 Th. ii. 15 [some refer this to 1]; (Ps. cxviii. (cxix.) 157; Sir. xxx. 19; Dem. 883, 27).*

ἐκδότος, -ου, (ἐκδίδωμι), *given over, delivered up, (to enemies, or to the power, the will, of some one)*: λαβάνειν τινά ἐκδοτον, Acts ii. 23 (but λαβόντες is rejected by G L T Tr WH); διδόναι or ποιεῖν τινά ἐκδ. Hdt. 3, 1; Dem. 648, 25; Joseph. antt. 6, 13, 9; Palaeph. 41, 2; al.; Bel and the Dragon vs. 22; ἑαυτὸν ἐκδ. διδόναι τῷ θανάτῳ, Ignat. ad Smyrn. 4, 2.*

ἐκδοχή, -ῆς, ἡ, (ἐκδέχομαι), *the act or manner of receiving from; hence in prof. auth.* **1.** *reception.* **2.** *succession.* **3.** [a taking in a certain sense, i. e.] *interpretation.* **4.** once in the sacred writings, *expectation, awaiting* [cf. ἐκδέχομαι, 2]: Heb. x. 27.*

ἐκδύω: 1 aor. ἐξέδυσα; 1 aor. mid. ἐξεδυσάμην; (δύω); *to take off*: τινά, *to strip one of his garments*, Mt. xxvii. 28 [L WH mrg. ἐνδύση.]; Lk. x. 30; τινά τι (as in Grk. fr. Hom. down), [a thing from a person]: Mt. xxvii. 31; Mk. xv. 20; Mid. *to take off from one's self, to put off one's raiment*, (Xen. Ag. 1, 28; Hell. 3, 4, 19); fig. *to put off the body, the clothing of the soul*, [A. V. *be unclothed*]: 2 Co. v. 4; the reading ἐκδυσάμενοι, adopted in vs. 3 by certain critics [e. g. Mill, Tdf. 7, Reiche, al.], is due to a correction by the copyists; see γυμνάς, 1 d. [COMP.: ἀπ-εκδύομαι].*

ἐκεῖ, adv. of place, *there*; **a.** properly: Mt. ii. 13, 15; v. 24, and freq. In Lk. xiii. 28 ἐκεῖ is not used for ἐν ἐκείνῳ τῷ καιρῷ foll. by σταν (at that time . . . when etc.), but means *in that place whither ye have been banished*; cf. Meyer ad loc. οἱ ἐκεῖ, sc. ὅτες, standing there, Mt. xxvi. 71 [Tr mrg. αὐτοὶ ἐκεῖ]. It answers to a relative adv.: οὐ τὸ πνεῦμα, ἐκεῖ ἐλευθερία, 2 Co. iii. 17

Rec.; Mt. vi. 21; xviii. 20; xxiv. 28; Mk. vi. 10; Lk. xii. 34; Hebraistically, where a preceding adv. or rel. pron. has already attracted the verb, ἐκεῖ is added to this verb pleonastically: Rev. xii. 6 G T Tr WH (ὅπου ἔχει ἐκεῖ τόπον), 14 (ὅπου τρέφεται ἐκεῖ); cf. Deut. iv. 5, 14, 26; 1 Macc. xiv. 34, and what was said p. 86^b, 5 on the pron. αὐτός after a relative. **b.** by a negligent use common also in the classics it stands after verbs of motion for ἐκεῖστε, *thither*: so after ἀπέρχομαι, Mt. ii. 22; μεταβαίνω, Mt. xvii. 20; ὑπάγω, Jn. xi. 8; ἔρχομαι, Jn. xviii. 3; προπέμπομαι, Ro. xv. 24; cf. Lob. ad Phryn. pp. 43 sq. 128; Hermann on Soph. Antig. 515; Trachin. 1006; Bttm. on Philoct. 481; W. § 54, 7; B. 71 (62) and 378 (324).

ἐκεῖθεν, adv. of place, *thence, from that place*, [A. V. sometimes *from thence*]: Mt. iv. 21; Mk. vi. 1; Lk. ix. 4; Jn. iv. 43; Acts xiii. 4; and often in the historical bks. of the N. T. οἱ ἐκείθεν elliptically for οἱ ἐκείθεν διαβῆται θέλοντες, Lk. xvi. 26 (where L WH om. οἱ).

ἐκεῖνος, -η, -ο, (fr. ἐκεῖ, prop. *the one there*, cf. Germ. *dortig, der dort*), demonst. pron., *that man, woman, thing* (Lat. *ille, illa, illud*); properly of persons, things, times, places somewhat remote from the speaker. **1.** used absolutely, **a.** in antithesis, referring to the more remote subject: opp. to οὗτος, Lk. xviii. 14; Jas. iv. 15; ὑμν . . . ἐκεῖνος, Mt. xiii. 11; Mk. iv. 11; ἐκεῖνοι . . . ἡμεῖς, Heb. xii. 25; ἀλλοι . . . ἄλλοι . . . ἐκεῖνος, Jn. ix. 9; ἐκεῖνοι . . . ἡμέραι, Jn. iii. 30; οἱ λοιδαῖοι . . . ἐκεῖνος δέ, Jn. ii. 20 sq.; ὁ μὲν κύρος Ἰησοῦς [R G T om. 'I. WH Tr mrg. br.] . . . ἐκεῖνοι δέ, Mk. xvi. 19 sq., etc. **b.** of noted persons (as in classic Grk.): *in a bad sense, that notorious man*, Jn. vii. 11; ix. 28; *in a good sense*, — of the Lord Jesus, 1 Jn. ii. 6; iii. 3, 5, 7, 16; iv. 17; of the Holy Spirit, with an apposition added, ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, Jn. xvi. 13. **c.** referring to a noun immediately preceding, *he, she, it*, (Lat. *is, ea, id*, Germ. *selbiger*): Jn. vii. 45; v. 46; Mk. xvi. 11; Acts iii. 13, etc.; cf. W. § 23, 1; [B. 104 (91)]. Here perhaps may be noticed its use together with αὐτός of the same subject in the same sentence: ἐζωγρημένοι ὑπ' αὐτοῦ (i. e. the devil) εἰς τὸ ἐκείνον θέλημα, 2 Tim. ii. 26; cf. Thuc. 1, 132, 6; 4, 29, 3; Xen. Cyr. 4, 5, 20; see Riddell, Apol. of Plato, App. § 49; Kühner § 467, 12; cf. ζωγρέω, 2]; equiv. to an emphatic (Germ. *er*) *he, etc.*, Mt. xvii. 27; Jn. i. 8; v. 43; Tit. iii. 7; equiv. to the forcibly uttered Germ. *der (that one etc.)*, in which sense it serves to recall and lay stress upon nouns just before used [cf. our resumptive *the same*; W. § 23, 4]: Jn. i. 18; v. 39; xii. 48; xiv. 26; xv. 26; esp. is it thus resumptive of a subject expressed participially [B. 306 (262 sq.)]: Mk. vii. 15 [T WH om. Tr br. the pron.], 20; Jn. i. 33; ix. 37 (ἐκεῖνός ἐστιν, sc. ὁ νιὸς τοῦ θεοῦ, see εἰμί, II. 5); Jn. x. 1; xiv. 21; Ro. xiv. 14; 2 Co. x. 18; (Xen. Cyr. 6, 2, 33 ὁ γὰρ λόγχην ἀκονῶν, ἐκεῖνος καὶ τὴν ψυχήν τι παρακονᾷ). **d.** foll. by στι, Mt. xxiv. 43; foll. by στι, Jn. xiii. 26; Ro. xiv. 15. **2.** joined with nouns, and then the noun with the article either precedes, or (somewhat more rarely) follows it (W. 162 (153)), [B. 119 (104) sq.]; **a.** in contrasts:

ἡ πρώτη ἐκείνη, Heb. viii. 7. b. used to distinguish accurately from others the things or the persons spoken of, (Germ. *selbig*): Mt. vii. 25, 27; x. 15; xviii. 32; Mk. iii. 24 sq.; Lk. vi. 48 sq.; Jn. xviii. 15, and often; esp. of Time,—and of time past: ἐν ταῖς ἡμέραις ἐκείναις, מִזְמָרֶת, at that time which has been spoken of; said of time which the writer either cannot or will not define more precisely and yet wishes to be connected with the time of the events just narrated: Mt. iii. 1; Mk. i. 9; viii. 1; Lk. ii. 1, (Ex. ii. 11; Judg. xviii. 1; 1 S. xxviii. 1); cf. Fritzsche on Mt. p. 106 sq.; at the time under consideration: Lk. iv. 2; ix. 36; the same phrase is used of time future: Mt. xxiv. 19; Acts ii. 18 (fr. Joel ii. 29 (iii. 2)); Rev. ix. 6; likewise in the singular, ἐν ἐκείνῃ τῇ ἡμέρᾳ, Lk. xvii. 31; Jn. xvi. 23, 26. But the solemn phrase ἐκείνη ἡ ἡμέρα, or ἡ ἡμέρα ἐκείνη, simply sets future time in opposition to the present, that fateful day, that decisive day, when the Messiah will come to judge: Mt. vii. 22; Lk. vi. 23; x. 12; 2 Th. i. 10; 2 Tim. i. 12, 18; Rev. xvi. 14 (where L T Tr WH om. ἐκείνης); so in the phrase ὁ ἀλον ἐκείνως, Lk. xx. 35. 3. ἐκείνης (in Rec. δι' ἐκείνης), scil. ὅδον, adverbially, (by) that way: Lk. xix. 4; W. § 64, 5; [B. 171 (149); see ποσός, fin.]. John's use of the pronoun ἐκείνως is discussed by Steitz in the Stud. u. Krit. for 1859, p. 497 sqq.; 1861, p. 267 sqq., and by Alex. Buttmann, ibid. 1860, p. 505 sqq. and in Hilgenfeld's Zeitsch. für wissenschaftl. Theol. 1862, p. 204 sqq.; Buttmann clearly proves in opp. to Steitz that John's usage deviates in no respect from the Greek; Steitz, however, resorts to psychological considerations in the case of Jn. xix. 35, [regarding ἐκ. there as expressing the writer's inward assurance. But Steitz is now understood to have modified his published views.]

ἐκεῖσθε, adv. of place, *thither, towards that place*: Acts xxi. 3, on which see W. 349 (328); used for ἐκεῖ in the pregn. constr. τοὺς ἐκεῖσθε ὄντας, collected there, Acts xxii. 5, (Acta Thomae § 8); cf. W. § 54, 7.*

ἐκ-ἱητέω, -ῶ; 1 aor. ἐξεζητήσα; Pass., 1 aor. ἐξεζητήθην; 1 fut. ἐκζητήσομαι; (ἐκ out from a secret place, from all sides); Sept. very often for שׁרֵך, also for שׁרֵב, etc.; a. to seek out, search for: properly, τινά, 1 Macc. ix. 26; figuratively: τὸν κύριον, τὸν θεόν, to seek the favor of God, worship him, Acts xv. 17; Ro. iii. 11 [Tr mrg. WH mrg. ξηρῶν]; Heb. xi. 6, (Ps. xiii. (xiv.) 2; xxxiii. (xxxiv.) 5; lxviii. (lxix.) 33; Amos v. 4, etc.). b. to seek out i. e. investigate, scrutinize: τι, Sir. xxxix. 1, 3; περὶ τούς, to examine into anything, 1 Pet. i. 10, where it is joined with ἐξερευνάν [to seek out and search out], as in 1 Macc. ix. 26. c. to seek out for one's self, beg, crave: Heb. xii. 17. d. to demand back, require: τὸ αἷμα τῶν προφητῶν ἀπὸ τῆς γενεᾶς ταύτης, to take vengeance on this generation for the slaughter of the prophets (after the Hebr., cf. 2 S. iv. 11; Ezek. iii. 18; see ἐκ, I. 7): Lk. xi. 50, [51]. (In prof. auth. thus far only a single passage has been noted in which this word appears, Aristid. or. 8, i. p. 488 [i. e. orat. 38, i. p. 726 ed. Dind.].)*

ἐκ-ζήτησις, (ἐκζητέω, q. v.), -εως, ἡ; 1. an investigating. 2. a subject of subtle inquiry and dispute, [R. V. questioning]: 1 Tim. i. 4 T Tr [WII; see Ellic. ad loc. and cf. οἰκονομία]. (Basil Caes., Didym. Al.)*

ἐκ-θαμβέω, -ῶ: Pass., [pres. ἐκθαμβώναι]; 1 aor. ἐξεθαμβήθην; (ἐκθαμβώς, q. v.); 1. trans. to throw into amazement or terror; to alarm thoroughly, to terrify: Sir. xxx. 9; [Job xxxviii. 7 Aq., Compl.]. 2. intrans. to be struck with amazement; to be thoroughly amazed, astounded; in Grk. writ. once, Orph. Arg. 1217. In the N. T. only in the pass. and by Mark: to be amazed, for joy at the unexpected coming of Christ, ix. 15; to be struck with terror, xvi. 5 sq.; joined with ἀδημονεῖν, xiv. 33.*

ἐκ-θαμβός, -ον, (θάμbos, cf. ἔκφοβos), quite astonished, amazed: Acts iii. 11. (Polyb. 20, 10, 9. Eccl. and Byzant. writ.; terrifying, dreadful, Dan. vii. 7 Theod.)*

ἐκ-θαυμάζω: [impf. ἐξεθαύμαζον]; to wonder or marvel greatly (see ἐκ, VI. 6): ἐπὶ τινι, at one, Mk. xii. 17 T WII. (Sir. xxvii. 23; xlvi. 18; Dion. Hal., Longin., al.)*

ἐκ-θετος, -ον, (ἐκτίθημi), cast out, exposed: πιοιν ἐκθετα (equiv. to ἐκτίθεναι) τὰ βρέφη, Acts vii. 19. (Eur. Andr. 70; [Manetho, apoteles, 6, 52]).*

ἐκ-καθαρώ: 1 aor. ἐξεκάθαρο [on the α cf. B. 41 (35)]; (ἐκ either i. q. utterly or for ἐκ τινος); in Grk. writ. fr. Hom. II. 2, 153 down; to cleanse out, clean thoroughly: ἐμαυτὸν ἀπὸ τινος, to avoid defilement from one and so keep one's self pure, 2 Tim. ii. 21; with acc. of the thing by the removal of which something is made clean, [A. V. purge out], 1 Co. v. 7. (For γῆγ i. q. to cleanse, Judg. vii. 4 var.; for γῆγ i. q. to take away, Deut. xxvi. 13).*

ἐκ-καλώ: 1 aor. pass. ἐξεκαίθην; 1. to burn out. 2. to set on fire. pass. to be kindled, to burn, (Hdt. and sqq.; often in Sept.): properly, of fire; metaph. of the fire and glow of the passions (of anger, Job iii. 17; Sir. xvi. 6, and often in Plut.); of lust, Ro. i. 27, (Alciphr. 3, 67 οὐτως ἐξεκαίθην εἰς ἥρωτα).*

ἐκκακέω, -ῶ; [1 aor. ἐξεκάκησα]; (κακός); to be utterly spiritless, to be wearied out, exhausted; see ἐγκακέω [cf. W. 25].

ἐκ-κεντέω, -ῶ: 1 aor. ἐξεκέντησα; 1. to put out, dig out: τὰ ὅματα, Aristot. h. a. 2, 17 [p. 508*, 6]; 6, 5. 2. to dig through, transfix, pierce: τινά, Rev. i. 7; ὅφονται εἰς ὃν (i. e. εἰς τοῦτον, ὃν [cf. W. 158 (150)]) ἐξεκέντησαν, Jn. xix. 37. (Polyb. 5, 56, 12; Polyaen. 5, 3, 8; for γῆγ, Judg. ix. 54; γῆγ to kill, Num. xxii. 29. 2 Macc. xii. 6. Cf. Fischer, De vita lexice. etc. p. 540 sq.)*

ἐκ-κλάω: 1 aor. pass. ἐξεκλάσθην; to break off; to cut off: Ro. xi. 17, 19, 20 R G T WII (on this vs. see κλάω). (Sept. Lev. i. 17; Plat. rep. 10 p. 611 d; Plut., Alciphr., al.)*

ἐκκλησία, -ας, ἡ, (fr. ἐκκληστος called out or forth, and this fr. ἐκκαλέω); prop. a gathering of citizens called out

from their homes into some public place; an assembly; so used 1. among the Greeks from Thuc. [cf. Hdt. 3, 142] down, an assembly of the people convened at the public place of council for the purpose of deliberating; Acts xix. 39. 2. in the Sept. often equiv. to לְגָדֵל, the assembly of the Israelites, Judg. xxi. 8; 1 Chr. xxix. 1, etc., esp. when gathered for sacred purposes, Deut. xxxi. 30 (xxxii. 1); Josh. viii. 35 (ix. 8), etc.; in the N. T. thus in Acts vii. 38; Heb. ii. 12. 3. any gathering or throng of men assembled by chance or tumultuously: Acts xix. 32, 41. 4. in the Christian sense, a. an assembly of Christians gathered for worship: ἐν ἐκκλησίᾳ, in the religious meeting, 1 Co. xiv. 19, 35; ἐν ταῖς ἐκκλησίαις, ib. 34; συνέρχεσθαι ἐν ἐκκλησίᾳ, 1 Co. xi. 18; cf. W. § 50, 4 a. b. a company of Christians, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs according to regulations prescribed for the body for order's sake; aa. those who anywhere, in city or village, constitute such a company and are united into one body: Acts v. 11; viii. 3; 1 Co. iv. 17; vi. 4; Phil. iv. 15; 3 Jn. 6 [cf. W. 122 (116)]; with specification of place, Acts viii. 1; xi. 22; Ro. xvi. 1; 1 Co. iv. 17; vi. 4; Rev. ii. 1, 8, etc.; Θεσσαλονικέων, 1 Th. i. 1; 2 Th. i. 1; Λαοδικέων, Col. iv. 16; with gen. of the possessor, τοῦ θεοῦ (equiv. to ποτῆρα, Num. xvi. 3; xx. 4), 1 Co. xi. 22; and mention of the place, 1 Co. i. 2; 2 Co. i. 1. Plur. ai ἐκκλησίαι: Acts xv. 41; 1 Co. vii. 17; 2 Co. viii. 19; Rev. i. 4; iii. 6, etc.; with τοῦ θεοῦ added, 1 Th. ii. 14; 2 Th. i. 4; τοῦ Χριστοῦ, Ro. xvi. 16; with mention of the place, as τῆς Ἀσίας, Γαλατίας, etc.: 1 Co. xvi. 1, 19; 2 Co. viii. 1; Gal. i. 2; τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, joined to Christ [see ἐν, I. 6 b.], i. e. Christian assemblies, in contrast with those of the Jews, Gal. i. 22; ἐκκλησίαι τῶν ἔθνων, gathered from the Gentiles, Ro. xvi. 4; τῶν ἀγίων, composed of the saints, 1 Co. xiv. 33. ἡ ἐκκλησία κατ' οἰκόν τινος, the church in one's house, i. e. the company of Christians belonging to a person's family; others less aptly understand the phrase of the Christians accustomed to meet for worship in the house of some one (for as appears from 1 Co. xiv. 23, the whole Corinthian church was accustomed to assemble in one and the same place; [but see Bp. Lghtft. on Col. iv. 15]): Ro. xvi. 5; 1 Co. xvi. 19; Col. iv. 15; Philem. 2. The name ἡ ἐκκλησία is used even by Christ while on earth of the company of his adherents in any city or village: Mt. xviii. 17. bb. the whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be: Mt. xvi. 18 (where perhaps the Evangelist employs τὴν ἐκκλησίαν although Christ may have said τὴν βασιλείαν μου); 1 Co. xii. 28; Eph. i. 22; iii. 10; v. 23 sqq. 27, 29, 32; Phil. iii. 6; Col. i. 18, 24; with gen. of the possessor: τοῦ κυρίου, Acts xx. 28 [R Tr mrg. WH τ. θεοῦ]; τοῦ θεοῦ, Gal. i. 13; 1 Co. xv. 9; 1 Tim. iii. 15. cc. the name is transferred to the assembly of faithful Christians already dead and received into heaven: Heb. xii. 23 (on this pass. see in ἀπογράφω, b. and πρωτότοκος,

fin.). [In general, see Trench § 1, and B. D. 2 s. v. Church, also Am. ed.; and for patristic usage Soph. Lex. s. v.]

ἐκ-κλίνω [Ro. xvi. 17 T Tr WH]; 1 aor. ἐξέκλινα; in Grk. writ. fr. Thuc. down; Sept. chiefly for נִזְבַּח and נִזְבַּח; intrans. to turn aside, deviate (from the right way and course, Mal. ii. 8, [cf. Deut. v. 32]); metaph. and absol. to turn (one's self) away [B. 144 (126) sq.; W. 251 (236)], either from the path of rectitude, Ro. iii. 12 (Ps. xiii. (xiv.) 3); or from evil (*a malis declinare*, Cic. Tusc. 4, 6): ἀπὸ κακοῦ, 1 Pet. iii. 11 (Ps. xxxiiii. (xxxvii.) 15; xxxvi. (xxxvii.) 27; Prov. iii. 7); ἀπό with gen. of pers. to turn away from, keep aloof from, one's society; to shun one: Ro. xvi. 17, (οὐς, Ignat. ad Eph. 7, 1).*

ἐκ-κολυμβάω, -ώ: 1 aor. ptc. ἐκκολυμβήσας; to swim out of: Acts xxvii. 42. (Eur. Hel. 1609; Diod., Dion. Hal.)*

ἐκ-κομίζω: impf. pass. ἐξεκομιζόμην; to carry out; a dead man for burial (Polyb. 35, 6, 2; Plut. Agis 21; Hdian. 2, 1, 5 [2 ed. Bekk.], etc.; in Lat. *efferre*): Lk. vii. 12.*

ἐκ-κόπτω: fut. ἐκκόψω; 1 aor. impv. ἐκκόψον, subjunc. ἐκκόψω; [Pass., pres. ἐκκόπτομαι]; 2 aor. ἐξεκόπην; 2 fut. ἐκκόπτομαι; to cut out, cut off; a. properly: of a tree, Mt. iii. 10; vii. 19; Lk. iii. 9; xiii. 7, 9, (Hdt. 9, 97, etc.); a hand, an eye: Mt. v. 30; xviii. 8, (τὸν ὄφθαλμόν, Dem. p. 744, (13) 17); pass. ἐκ τινος, a branch from a tree, Ro. xi. 22, 24. b. figuratively: τὴν ἀφορμήν, to cut off occasion, 2 Co. xi. 12, (τὴν ἀλπίδα, Job xix. 10). Ir 1 Pet. iii. 7 read ἐγκόπτεσθαι; see ἐγκόπτω.*

ἐκ-κρέμαμαι (mid. of ἐκκρεμάννυμι, cf. Bttm. Ausf. Spr. ii. 224 sq.; [Veitch s. v. κρέμαμαι]; B. 61 (53)): [impf. ἐξεκρέμαμην]; to hang from: ἐξεκρέματο αὐτοῦ ἀκούων, hung upon his lips (Verg. Aen. 4, 79), Lk. xix. 48, where T WH ἐξεκρέμετο, after codd. κΒ, a form which T conjectures "a vulgari usu haud alienum fuisse;" [cf. B. u. s.: WH. App. p. 168]. (Plat., Philo, Plut., al.)*

ἐκ-κρέμομαι, see the preceding word.

ἐκ-λαλέω, -ώ: 1 aor. inf. ἐκλαλῆσαι; to speak out, divulge: τινί, foll. by ὅτι, Acts xxiii. 22. (Judith xi. 9; Demosth., Philo, Dio Cass., al.)*

ἐκ-λάμπω: fut. ἐκλάμψω; to shine forth: Mt. xiii. 43; Dan. xii. 3 var. (Grk. writ. fr. Aeschyl. down.)*

ἐκ-λανθάνω: to cause to forget; Mid. to forget; pf. ἐκλέλησμαι, foll. by gen.: Heb. xii. 5. (Hom. et sqq.)*

ἐκ-λέγω: pf. pass. ptc. ἐκλεγμένος, once in Lk. ix. 35 Lmrg. T Tr WH; Mid., impf. ἐξελεγόμην (Lk. xiv. 7); 1 aor. ἐξελεγάμην; in Grk. writ. fr. Hdt. down; Sept. for γράψαι; to pick out, choose; in the N. T. (exc. Lk. ix. 35, where the reading is doubtful) always mid., ἐκλέγομαι, to pick or choose out for one's self: τί, Lk. x. 42; xiv. 7; τινά, one from among many (of Jesus choosing his disciples), Jn. vi. 70; xiii. 18; xv. 16; Acts i. 2; ἀπό τινων, from a number of persons (Sir. xlvi. 16), Lk. vi. 13; ἐκ τοῦ κόσμου, Jn. xv. 19; used of choosing one for an office, Acts vi. 5; foll. by ἐκ τινων, Acts i. 24; to discharge some business, Acts xv. 22, 25; ἐν ἡμῖν (al. ὑμῖν) ἐξελέξατο ὁ θεός, foll. by the acc. and inf. denoting the end,

*God made choice among us i. e. in our ranks, Acts xv. 7, where formerly many, misled by the Hebr. בְּרַעֲנָד (1 S. xvi. 9; 1 K. viii. 16, etc., and the Sept. of these pass.), wrongly regarded ἐν ἡμῖν as the object on which the mind of the chooser was as it were fixed; [W. § 32, 3 a.; B. 159 (138)]. Especially is God said ἐκλέξασθαι those whom he has judged fit to receive his favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight: thus of the Israelites, Acts xiii. 17 (Deut. xiv. 2, [cf. iv. 37]; 2 Macc. v. 19); of Christians, as those whom he has set apart from among the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: Mk. xiii. 20; 1 Co. i. 27 sq.; with two acc. one of the object, the other of the predicate [W. § 32, 4 b.], Jas. ii. 5; τινὰ ἐν Χριστῷ, so that the ground of the choice lies in Christ and his merits, foll. by acc. with inf. denoting the end, Eph. i. 4. In Lk. ix. 35 Lmrg. T Tr WH Jesus is called δὸς τοῦ θεοῦ δὲ ἐκλεγέμενος (R G L txt. ἀγαπητός), as being dear to God beyond all others and exalted by him to the preëminent dignity of Messiah; but see ἐκλεκτός, 1 b.**

ἐκ-λείπω; fut. ἐκλείψω; 2 aor. ἐξελιπον; 1. trans. a. to leave out, omit, pass by. b. to leave, quit, (a place): τὸ ζῆν, τὸν βίον, to die, 2 Macc. x. 13; 3 Macc. ii. 23; Soph. Electr. 1131; Polyb. 2, 41, 2, al.; Dion. Hal. 1, 24; Luc. Macrob. 12; Aleiphr. 3, 28. 2. intrans. to fail; i. e. to leave off, cease, stop: τὰ ἔτη, Heb. i. 12 fr. Ps. ci. (cii.) 28 (where for ΜΩΡΑ); ἡ πίστις, Lk. xxii. 32; riches, acc. to the reading ἐκλίπη (L txt. T Tr WH), Lk. xvi. 9 (often so in Grk. writ., and the Sept. as Jer. vii. 28; xxviii. (li.) 30). as often in classic Grk. fr. Thue. down, it is used of the failing or eclipse of the light of the sun and the moon: τοῦ ἥλιου ἐκλιπόντος [WH ἐκλείποντος], the sun having failed [or failing], Lk. xxxiii. 45 Tdf.; on this (without doubt the true) reading [see esp. WH. App. ad loc., and] cf., besides Tdf.'s note, Keim iii. 440 [Eng. trans. vi. 173] (Sir. xvii. 31 (26)). to expire, die; so acc. to R G L mrg. ἐκλίπητε in Lk. xvi. 9, (Tob. xiv. 11; Sap. v. 13; Sept. for γῆ, Gen. xxv. 8, etc.; Ps. ciii. (civ.) 29; Lam. i. 19; for πῶμ, Jer. xlxi. (xlii.) 17, 22. Plat. legg. 6, 759 e.; 9, 856 e.; Xen. Cyr. 8, 7, 26).*

ἐκ-λεκτός, -ή, -όν, (ἐκλέγω), picked out, chosen; rare in Grk. writ., as Thuc. 6, 100; Plat. legg. 11 p. 938 b.; 12, 948 a., etc.; Sept. for רָחֵב and רִקָּב; in the N. T. 1. chosen by God, and a. to obtain salvation through Christ (see ἐκλέγω); hence Christians are called οἱ ἐκλεκτοὶ τοῦ θεοῦ, the chosen or elect of God, [cf. W. 35 (34); 234 (219)], (הָלָן יְהִינָּה, said of pious Israelites, Is. lxv. 9, 15, 23; Ps. civ. (cv.) 48, cf. Sap. iv. 15): Lk. xviii. 7; Ro. viii. 33; Col. iii. 12; Tit. i. 1; without the gen. θεοῦ, Mt. xxiv. 22, 24; Mk. xiii. 20, 22; 1 Pet. i. 1; with the addition of τοῦ Χριστοῦ, as gen. of possessor, Mt. xxiv. 31; Mk. xiii. 27 [T Tr om. gen.]; κλητοὶ καὶ ἐκλεκτοὶ κ. πιστοί, Rev. xvii. 14; γένος ἐκλεκτόν, 1 Pet. ii. 9 (fr. Is. xlivi. 20, cf. Add. to Esth. viii. 40 [vi. 17, p. 64

ed. Fritz.]); ἐκλεκτοί, those who have become true partakers of the Christian salvation are contrasted with κλητοί, those who have been invited but who have not shown themselves fitted to obtain it, [al. regard the 'called' and the 'chosen' here as alike partakers of salvation, but the latter as the 'choice ones' (see 2 below), distinguished above the former; cf. Jas. Morison or Meyer ad loc.], Mt. xx. 16 [here T WH om. Tr br. the cl.]; xxii. 14; finally, those are called ἐκλεκτοί who are destined for salvation but have not yet been brought to it, 2 Tim. ii. 10 [but cf. Huther or Ellie. ad loc.]. b.

The Messiah is called preëminently ὁ ἐκλεκτὸς τοῦ θεοῦ, as appointed by God to the most exalted office conceivable: Lk. xxiii. 35, cf. ix. 35 Lmrg. T Tr WH; cf. Dillmann, Das Buch Ienoch [übers. u. erklärt; allgem. Einl.], p. xxiii. c. Angels are called ἐκλεκτοί, as those whom God has chosen out from other created beings to be peculiarly associated with him, and his highest ministers in governing the universe: 1 Tim. v. 21; see ἄγιος, 1 b.; μαρτύρομαι δὲ ἐγὼ μὲν ὑμῶν τὰ ἄγια καὶ τοὺς ἵεροὺς ἀγγέλους τοῦ θεοῦ, Joseph. b. j. 2, 16, 4 sub fin.; [yet al. explain by 2 Pet. ii. 4; Jude 6; cf. Ellie. on 1 Tim. i. c.]. 2. univ. choice, select, i. e. the best of its kind or class, excellent, preëminent: applied to certain individual Christians, 2 Jn. 1, 13; with ἐν κυρίῳ added, eminent as a Christian (see ἐν, I. 6 b.), Ro. xvi. 13; of things: λίθος, 1 Pet. ii. 4, [6], (Is. xxviii. 16; 2 Esdr. v. 8; Enoch c. 8 Grk. txt., ed. Dillmann p. 82 sq.).*

ἐκλογὴ, -ῆς, ḥ, (ἐκλέγω), election, choice; a. the act of picking out, choosing: σκένος ἐκλογῆς (gen. of quality; cf. W. § 34, 3 b.; [B. 161 (140 sq.)]), i. q. ἐκλεκτόν, sc. τοῦ θεοῦ, Acts ix. 15; spec. used of that act of God's free will by which before the foundation of the world he decreed his blessings to certain persons; — ἡ κατ' ἐκλογὴν πράθεσις, the decree made from choice [A. V. the purpose acc. to election, cf. W. 193 (182)], Ro. ix. 11 (cf. Fritz-sche ad loc. p. 298 sqq.); — particularly that by which he determined to bless certain persons through Christ, Ro. xi. 28; κατ' ἐκλογὴν χάριτος, according to an election which is due to grace, or a gracious election, Ro. xi. 5; with gen. of the pers. elected, 1 Th. i. 4; 2 Pet. i. 10. b. the thing or person chosen: i. q. ἐκλεκτόί Ro. xi. 7. (Plat., Aristot., Polyb., Diod., Joseph., Dion. Hal., al.)*

ἐκ-λύω: [Pass., pres. ἐκλύομαι]; pf. ptc. ἐκλελυμένος; 1 aor. ἐξελύθην; 1 fut. ἐκλυθήσομαι; often in Grk. writ. fr. [Hom.], Aeschyl. down; 1. to loose, unloose (cf. Germ. auslösen), to set free: τινά τινος and ἐκ τινος. 2. to dissolve; metaph. to weaken, relax, exhaust, (Sept. Josh. x. 6; Jer. xlvi. (xxxviii.) 4; Aristot. h. an. 9, 1 sub fin. [p. 610^a, 27]; Joseph. antt. 8, 11, 3; 13, 8, 1). Commonly in the Pass. a. to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out, (often so in Grk. writ.): of the body, Mt. ix. 36 Rec.; xv. 32; Mk. viii. 3; thus for γῆ, 1 S. xiv. 28; 2 S. xvii. 29; for πᾶν, 2 S. iv. 1 etc.; of the mind, Gal. vi. 9 (μὴ ἐκλυόμενοι if we faint not, sc. in well-doing). Cf. Grimm on 1 Macc. iii. 17. b. to despise, become faint-hearted: Heb. xii. 5, (Deut. xx. 3; Prov.

iii. 11); with *ταῖς ψυχᾶις* added, Heb. xii. 3; *τοῖς σώμασι*, *ταῖς ψυχᾶις*, Polyb. 20, 4, 7; *τῇ ψυχῇ*, 29, 6, 14; 40, 12, 7; cf. Grimm on 1 Macc. ix. 8; 2 Macc. iii. 24.*

έκμάσσω; impf. ἐξέμασσον; 1 aor. ἐξέμαζε; *to wipe off*; *to wipe away*: with acc. of object and dat. of instrument, Lk. vii. 38, 44; Jn. xi. 2; xii. 3; xiii. 5. (Soph., Eur., Hippocr., Aristot., al. Sir. xii. 11; Bar. vi. (ep. Jer.) 12, 23 (13, 24).)*

έκμυκτηρίζω: impf. ἐξέμυκτηρίζον; *to deride by turning up the nose, to sneer at, scoff at*: *τινά*, Lk. xvi. 14; xxiii. 35. (For *τινά*, Ps. ii. 4; [xxxiv. (xxxv.) 16]; 2 K. xix. 21 [here the simple verb]; 1 Esdr. i. 49 Alex.; Ev. Nicod. c. 10. Prof. wrt. use the simple verb (fr. μυκτήρ the nose); [cf. W. 25].)*

έκνεω: 1 aor. ἐξένευσα; 1. *to bend to one side* (*τῇ κεφαλῇ*, Xen. ven. 10, 12). 2. *to take one's self away, withdraw*: Jn. v. 13, where Chrysostom says that ἐξένευσε is equiv. to ἐξέκλινε; but others derive the form from ἐκνέω, q. v. (Sept. for *τινά*, Judg. iv. 18 Alex.; *προτοτοῦς τοῦ οὐρανοῦ*, Judg. xviii. 26 Alex.; 2 K. ii. 24; xxiii. 16; [add 3 Macc. iii. 22; Joseph. antt. 7, 4, 2]. In prof. auth. also transitively, *to avoid a thing*; as *τὰ βέλη*, Diod. 15, 87; *πληγήν*, ib. 17, 100.)*

έκνεω: 1. properly, *to swim away, escape by swimming*, (Thuc. 2, 90). 2. *to escape, slip away secretly*, ([Pind. Ol. 13, 163]; Eur. Hipp. 470, etc.); in this sense many interpp. take ἐξένευσε in Jn. v. 13. But Jesus withdrew not to avoid danger but the admiration of the people; for the danger first arose after his withdrawal.*

έκνήφω: 1 aor. ἐξένηψα; a. prop. *to return to one's self from drunkenness, become sober*, (Gen. ix. 24; [1 S. xxv. 37]; Joel i. 5; [Sir. xxxiv. (xxxv.) 2]; Lynceus ap. Ath. 4, 5 p. 130 b.). b. metaph. *to return to soberness of mind* (cf. ἀνανήφω): 1 Co. xv. 34, (Plut. Dem. 20).*

έκοντος, -ον, (έκόν), *voluntary*: *κατὰ έκοντος, of free will*, Philem. 14. (Num. xv. 3; *καθ' έκονταν*, Thuc. 8, 27 — [“The word understood in the one case appears to be τρόπος” (Porphyr. de abst. 1, 9 *καθ' έκοντον τρόπον*, comp. Eur. Med. 751 έκοντιφ τρόπῳ); in the other, γνώμην σο έκοντιφ [doubtful, see L. and S.], ἐξ έκονταν, etc.]; cf. Lobeck, Phryn. p. 4; Bp. Lightf. on Philem. l. c.; cf. W. 463 (432)].*

έκουστας, adv., [fr. Eur. down], *voluntarily, willingly, of one's own accord*: Heb. x. 26 (έκ. διαρτάνειν [A. V. *to sin wilfully*] is tacitly opposed to sins committed inconsiderately, and from ignorance or from weakness); 1 Pet. v. 2.*

έκ-παλαι, adv., (fr. *έκ* and *πάλαι*, formed like *έκτοτε* [cf. W. 24 (23); 422 (393); B. 321 (275)]), *from of old; of a long time*: 2 Pet. ii. 3; iii. 5. (A later Grk. word, fr. Philo down; see Lob. ad Phryn. p. 45 sqq.)*

έκ-πειράζω; fut. *έκπειράσω*; [1 aor. ἐξεπείρασα, 1 Co. x. 9^b L mrg. T WH mrg.]; a word wholly biblical [put by Philo (de congr. erud. grat. § 30, Mang. i. 543) for Sept. πειράζ. in quoting Deut. viii. 2]; *to prove, test, thoroughly* [A. V. *tempi*]: *τινά*, his mind and judgment, Lk. x. 25; *τὸν θέον*, to put to proof God's character and power: Mt. iv. 7; Lk. iv. 12, after Deut. vi. 16, where for *προσ*;

τὸν Χριστόν, by irreligion and immorality to test the patience or the avenging power of Christ (exalted to God's right hand), 1 Co. x. 9^a [(yet L T WH Tr txt. κύριον), 9^b L mrg. T WH mrg. Cf. Ps. lxxvii. (lxxviii.) 18].*

έκ-πέμπω: 1 aor. ἐξέπεμψα; 1 aor. pass. ptcip. *έκπεμφθείς*; *to send forth, send away*: Acts xiii. 4; xvii. 10. [From Hom. down.]*

έκ-περιστῶς, adv., *exceedingly, out of measure, the more*: used of intense earnestness, Mk. xiv. 31 L T Tr WH (for Rec. έκ περιστοῦ); not found elsewhere. But see ύπερεκπεριστῶς.*

έκ-πετάννυμι: 1 aor. ἐξεπέτασα; *to spread out, stretch forth*: *τὰς χεῖρας πρὸς τινα*, Ro. x. 21 fr. Is. lxv. 2. (Eur., Polyb., Plut., Anthol., al.)*

έκ-πηδάω, -ῶ: 1 aor. ἐξεπήδασα; *to spring out, leap forth*: *εἰς τ. ὅχλον*, Acts xiv. 14 G L T Tr WH. (εἰς τὸν λαόν, Judith xiv. 17; in Grk. writ. fr. [Soph. and] Hdt. down. Deut. xxiii. 22).*

έκ-πίπτω; pf. *έκπεπτωκα*; 2 aor. ἐξέπεσον; 1 aor. ἐξέπεσα (Acts xii. 7 L T Tr WH; Gal. v. 4; on this aor. see [πίπτω and] ἀπέρχομαι); [fr. Hom. down]; *to fall out of, to fall down from*; 1. prop.: *αἱ ἀλύσεις ἐκ τῶν χειρῶν* (see έκ, I. 3 [cf. W. 427 (398) and De verb. comp. etc. Pt. ii. p. 11]), Acts xii. 7 (έκ τῆς θήκης, Is. vi. 13; έκ τοῦ οὐρανοῦ, Is. xiv. 12); absol.: Mk. xiii. 25 R G; Acts xxvii. 32; Jas. i. 11; 1 Pet. i. 24; of navigators, έκπ. εἰς (i. e. from a straight course) *to fall off* i. e. *be driven into* [cf. Stallbaum on Plato's Phileb. p. 106 sq.; al. supply ‘from deep water,’ and render έκπ. *to be cast away*], Acts xxvii. 17, 29, 29, in this last vs. L T Tr WH have adopted έκπ. κατά, (often in Grk. writ., as *εἰς γῆν*, Eur. Hel. 409; εἰς τὸν λιμένα, Thuc. 2, 92). 2. metaph. a. *τινός* [W. 427 (398)], and De verb. comp. etc. u. s.], *to fall from a thing, to lose it*: *τῆς χάριτος*, Gal. v. 4; *τοῦ ιδίου στριγυοῦ*, 2 Pet. iii. 17, (*τῆς πρὸς τὸν δῆμον εὐνοίας*, Plut. Tib. Graecch. 21; βασιλείας, Joseph. antt. 7, 9, 2; also with prepositions, *ἐκ τῶν ἔστων*, Hdt. 3, 14; *ἀπὸ τῶν ἐλπίδων*, Thuc. 8, 81); *πόθεν*, Rev. ii. 5 Rec. (έκειθεν, Ael. v. h. 4, 7). b. absol. *to perish; to fail*, (properly, to fall from a place which one cannot keep, fall from its position): *ἡ ἀγάπη*, 1 Co. xiii. 8 R G; *to fall powerless, fall to the ground, be without effect*: of the divine promise of salvation by Christ, Ro. ix. 6.*

έκ-πλέω: [impf. *έξεπλεον*]; 1 aor. *έξεπλευσα*; *to sail from, sail away, depart by ship*: *ἀπό* with gen. of place, Acts xx. 6; *εἰς* with acc. of place, Acts xv. 39; xviii. 18. [Soph., Hdt., Thuc., al.]*

έκ-πληρώω: pf. *έκπεπλήρωκα*; *to fill full, to fill up completely*; metaph. *τὴν ἐπαγγελίαν, to fulfil* i. e. *make good*: Acts xiii. 33 (32), as in Polyb. 1, 67, 1. [From Hdt. down.]*

έκ-πλήρωσις, -εως, *ἡ*, *a completing, fulfilment*: *τ. ήμερῶν τ. ἀγνισμοῦ*, the time when the days of purification are to end, Acts xxi. 26. [Dion. Hal., Strab., Philo, al.]*

έκ-πλήσσω, -τω: Pass., [pres. *έκπλήσσομαι* or *ττομαι* (so R G Mt. xiii. 54; Tr WH Acts xiii. 12)]; impf. *έξεπλησσόμην*; 2 aor. *έξεπλάγην*; com. in Grk. fr. Hom.

down; prop. to strike out, expel by a blow, drive out or away; to cast off by a blow, to drive out; commonly, to strike one out of self-possession, to strike with panic, shock, astonish; Pass. to be struck with astonishment, astonished, amazed; absol.: Mt. xiii. 54; xix. 25; Mk. vi. 2; x. 26; Lk. ii. 48; used of the glad amazement of the wondering people, Mk. vii. 37; ἐπὶ τῇ διδαχῇ, Mt. vii. 28; xxii. 33; Mk. i. 22; xi. 18; Lk. iv. 32; Acts xiii. 12; [πὶ τῇ μεγαλεύστη, Lk. ix. 43], [ἐπὶ τῷ κάλλει, Xen. Cyr. 1, 4, 27; ἐπὶ τῇ θέᾳ, Ael. v. h. 12, 41; [W. § 33, b.]; by the Greeks also with simple dat. and with acc. of the thing, as Sap. xiii. 4; 2 Macc. vii. 12]. [SYN. see φοβέω, fin.]*

ἐκ-πνέω: 1 aor. ἐξέπνευσα; to breathe out, breathe out one's life, breathe one's last, expire: Mk. xv. 37, 39; Lk. xxiii. 46, and often in Grk. writ., both without an object (fr. [Soph. Aj. 1026] Eur. down), and with βίων or ψυχήν added (fr. Aeschyl. down).*

ἐκ-πορεύματα; impf. ἐξεπορεύμαται; fut. ἐκπορεύσομαι; (pass. [mid., cf. πορεύω] of ἐκπορεύω to make to go forth, to lead out, with fut. mid.); [fr. Xen. down]; Sept. for ΚΣ; to go forth, go out, depart; 1. prop.; with mention of the place whence: ἀπό, Mt. xx. 29; Mk. x. 46; ἔξω (τῆς πόλεως), Mk. xi. 19; ἐκ, Mk. xiii. 1; ἐκεῖθεν, Mk. vi. 11; παρά τινος, from one's abode, one's vicinity, Jn. xv. 26, (ἀκούσωμεν τὰ ἐκπορεύμενα παρὰ κυρίου, Ezek. xxxiii. 30); without mention of the place whence or whither, which must be learned from the context: Lk. iii. 7; Acts xxv. 4; with mention of the end to which: ἐπὶ τινα, Rev. xvi. 14; πρός τινα, Mt. iii. 5; Mk. i. 5; ἐκπορεύεσθαι εἰς ὁδόν, to go forth from some place into the road [or on his way, cf. ὁδός, 1 b.], Mk. x. 17; on Acts ix. 28 see εἰσπορεύομαι, 1 a. demons, when expelled, are said to go out (sc. from the human body): Mt. xvii. 21 R G L; Acts xix. 12 G L T Tr WH. [food (excrement)] to go out i. e. be discharged, Mk. vii. 19. to come forth, ἐκ τῶν μνημείων, of the dead who are restored to life and leave the tomb, Jn. v. 29.

2. fig. to come forth, to issue, to proceed: with the adjuncts ἐκ τοῦ ἀνθρώπου, ἐκ τῆς καρδίας, ἐκ τοῦ στόματος, of feelings, affections, deeds, sayings, Mt. xv. 11, 18; Mk. vii. 15 L T Tr WH, 20; Lk. iv. 22; Eph. iv. 29; [ἔσωθεν ἐκ τῆς καρδίας, Mk. vii. 21; with ἔσωθεν alone, ibid. 23]; πᾶν ὥμητος ἐκπορ. διὰ στόματος θεοῦ, every appointment whereby God bids a man to be nourished and preserved, Mt. iv. 4, fr. Deut. viii. 3. to break forth: of lightnings, flames, etc., ἐκ τινος, Rev. iv. 5; ix. 17 sq.; xi. 5. to flow forth: of a river (ἐκ τ.), Rev. xxii. 1. to project, from the mouth of one: of a sword, Rev. i. 16; xix. 15, 21 Rec. to spread abroad, of a rumor: foll. by εἰς, Lk. iv. 37. [SYN. cf. ἔρχομαι, fin.]*

ἐκ-πορεύω: 1 aor. ptep. fem. ἐκπορεύσασα; (the prefix ἐκ seems to indicate a lust that gluts itself, satisfies itself completely); Sept. often for ΠΓ; to go a whoring, 'give one's self over to fornication' A. V.: Jude 7. Not found in prof. writ. [Test. xii. Patr. test. Dan § 5; Poll. 6, 30 (126).]*

ἐκ-πτύω: 1 aor. ἐξέπτυσα; to spit out (Hom. Od. 5, 322, etc.); trop. to reject, spurn, loathe: τί, Gal. iv. 14, in which sense the Greeks used καταπτύειν, προσπτύειν,

πτύειν, and Philo παραπτύειν; cf. Kypke and Loesner [or Ellic.] on Gal. l. c.; Lob. ad Phryn. p. 17.*

ἐκ-ριζόω, -ῶ: 1 aor. ἐξερίζωσα; Pass., 1 aor. ἐξεριζάθην; 1 fut. ἐκριζωθήσομαι; to root out, pluck up by the roots: τί, Mt. xiii. 29; xv. 13; Lk. xvii. 6; Jude 12. (Jer. i. 10; Zeph. ii. 4; Sir. iii. 9; [Sap. iv. 4]; 1 Macc. v. 51 [Alex.]; 2 Macc. xii. 7; [Sibyll. frag. 2, 21; al.]; Geopon.)*

ἐκ-στασις, -εως, ḡ, (ἐξίστημι); 1. univ. in Grk. writ. any casting down of a thing from its proper place or state; displacement, (Aristot., Plut.). 2. a throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic (διανοίας, Deut. xxviii. 28; τῶν λογισμῶν, Plut. Sol. 8), or that of the man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is so drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God, (Philo, quis rerum divin. heres § 53 [cf. 51; B. D. s. v. Trance; Delitzsch, Psychol. v. 5]): ἐπέπεσεν [Rec., al. ἐγένετο] ἐπ' αὐτὸν ἔκστασις, Acts x. 10; εἶδεν ἐν ἔκστάσει ὄφα, Acts xi. 5; γενέσθαι ἐν ἔκστάσει, Acts xxii. 17, cf. 2 Co. xii. 2 sq.

3. In the O. T. and the New amazement [cf. Longin. 1, 4; Stob. flor. tit. 104, 7], the state of one who, either owing to the importance or the novelty of an event, is thrown into a state of blended fear and wonder: εἰλέν αὐτὰς τρόμος καὶ ἔκστασις, Mk. xvi. 8; ἐξέστησαν ἔκστάσει μεγάλῃ, Mk. v. 42 (Ezek. xxvi. 16); ἔκστασις ἔλαβεν ἄπαντας, Lk. v. 26; ἐπλήσθησαν θάμβους κ. ἔκστάσεως, Acts iii. 10; (for γρῆρη, trembling, Gen. xxvii. 33; 1 S. xiv. 15, etc.; ῥῆπ, fear, 2 Chr. xiv. 14, etc.).*

ἐκ-στρέψω: pf. pass. ἐξέστραμμαι; 1. to turn or twist out, tear up, (Hom. Il. 17, 58). 2. to turn inside out, invert; trop. to change for the worse, pervert, corrupt, (Arstph. nub. 554; Sept. Deut. xxxii. 20): Tit. iii. 11.*

ἐκ-σώζω: 1 aor. ἐξέσωσα; to save from, either to keep or to rescue from danger (fr. Aeschyl. and Hdt. down): εἰς αἰγαλὸν ἔκσωσαι τὸ πλοῖον to bring the ship safe to shore, Acts xxvii. 39 WH txt.; al. ἐξώσαι, see ἐξωθέω, and εἰ I. 7 c.*]

ἐκ-ταράσσω; post-classical; to agitate, trouble, exceedingly: τ. πόλιν, Acts xvi. 20. (τ. δῆμον, Plut. Coriol. 19, and the like often in Dion Cass. Ps. xvii. (xviii.) 5; Sap. xvii. 3, etc.)*

ἐκ-τείνω; fut. ἐκτεινῶ; 1 aor. ἐξέτεινα; [fr. Aeschyl., Soph., Hdt. down]; Sept. com. for ΤΑΞ, ΣΡΕ and ΠΛΥ; to stretch out, stretch forth: τὴν χεῖρα (often in Sept.), Mt. viii. 3; xii. 13; xiv. 31; xxvi. 51; Mk. i. 41; iii. 5; Lk. v. 13; vi. 10; Jn. xxi. 18; Acts xxvi. 1; with the addition of ἐπὶ τινα, over, towards, against one — either to point out something, Mt. xii. 49, or to lay hold of a person in order to do him violence, Lk. xxii. 53; ἐκτ. τ. χεῖρα εἰς ταῖς, spoken of God, Acts iv. 30; ἀγκύρας, properly, to carry forward [R. V. lay out] the cable to which the anchor is fastened, i. e. to cast anchor. ["the idea of extending the cables runs into that of carrying out and dropping the anchors" (Hackett); cf. B. D.

Am. ed. p. 3009* last par.], Acts xxvii. 30. [COMP.: ἐπ-, ὑπερ-ἐκτείνω.]*

ἐκτελέω, -ώ: 1 aor. inf. ἐκτελέσαι; *to finish, complete*: Lk. xiv. 29 sq. (From Hom. down; i. q. Πήλε, Deut. xxiii. 45.)*

ἐκτένεια, -ας, ἡ, (ἐκτενής), a later Grk. word, (cf. *Lob.* ad Phryn. p. 311); **a.** prop. *extension*. **b.** *intensity* (of mind), *earnestness*: ἐν ἐκτενείᾳ, *earnestly*, Acts xxvi. 7. (2 Macc. xiv. 38; Judith iv. 9. Cf. Grimm on 3 Macc. vi. 41 [where he refers to Cic. ad Att. 10, 17, 1].)*

ἐκτενής, -ές, (ἐκτεινώ), prop. *stretched out*; fig. *intent, earnest, assiduous*: προσευχή, Acts xii. 5 R G (εὐχή, Ignat. [interpol.] ad Eph. 10; δέησις κ. ικεσία, Clem. Rom. 1 Cor. 59, 2); ἀγάπη, 1 Pet. iv. 8. Neut. of the compar. ἐκτενέστερος, as adv., *more intently, more earnestly*, Lk. xxii. 44 [L br. WH reject the pass.]. (ἐκτενής φίλος, Aeschyl. suppl. 983; Polyb. 22, 5, 4; then very often fr. Philo on; cf. *Lob.* ad Phryn. p. 311.)*

ἐκτενώς, adv., *earnestly, fervently*: Acts xii. 5 L T Tr WH; ἀγαπᾶν, 1 Pet. i. 22. (Jonah iii. 8; Joel i. 14; 3 Macc. v. 9. Polyb. etc. Cf. *Lob.* ad Phryn. p. 311; [W. 25; 463 (431)].)*

ἐκτείνωμι: 1 aor. pass. ptc. ἐκτεθεῖς; Mid., impf. ἐξετίθεμην; 2 aor. ἐξεθέμην; *to place or set out, expose*; **1.** prop. : an infant, Acts vii. 21; (Sap. xviii. 5; [Hdt. 1, 112]; Arstph. nub. 531; Ael. v. h. 2, 7; Lcian. de sacrif. 5, and often). **2.** Mid. metaph. *to set forth, declare, expound*: Acts xi. 4; τί, Acts xviii. 26; xxviii. 23; ([Aristot. passim]; Diod. 12, 18; Joseph. antt. 1, 12, 2; Athen. 7 p. 278 d.; al.].)*

ἐκτινάσσω: 1 aor. impv. ἐκτινάξατε; 1 aor. mid. ptc. ἐκτινάξαμενος; *to shake off, so that something adhering shall fall*: τὸν χοῦν, Mk. vi. 11; τὸν κουιόρτον, Mt. x. 14 (where the gen. τῶν ποδῶν does not depend on the verb but on the subst. [L T WH mrg., however, insert ἐκ]); by this symbolic act a person expresses extreme contempt for another and refuses to have any further intercourse with him [B. D. Am. ed. s. v. *Dust*]; Mid. *to shake off for (the cleansing of) one's self*: τὸν κουιόρτον . . . ἐπὶ τινα, against one, Acts xiii. 51; τὰ ιμάτια, dust from garments, Acts xviii. 6; [cf. B. D. u. s.; Neh. v. 13]. (*to knock out, τοὺς δόδοντας*, Hom. ll. 16, 348; Plut. Cat. maj. 14.)*

ἐκτος, -η, -ou, *the sixth*: Mt. xx. 5, etc. [From Hom. down.]

ἐκτός, adv., (opp. to ἐντός, q. v.), *outside, beyond*; **a.** τὸ ἐκτός, *the outside, exterior, with possess. gen.*, Mt. xxiii. 26 (cf. τὸ ἔξωθεν τοῦ ποτηρίου, 25). On the pleonastic phrase ἐκτός εἰ μή, see εἰ, III. 8 d. **b.** It has the force of a prep. [cf. W. § 54, 6], and is foll. by the gen. [so even in Hom.]; **a.** *outside of*: ἐκτός τοῦ σώματος *out of the body*, i. e. freed from it, 2 Co. xii. 2 sq. (in vs. 3 L T Tr WH read χωρίς for ἐκτός); εἶναι ἐκτός τοῦ σώματος. [A. V. *without the body* i. e.], does not pertain to the body, 1 Co. vi. 18. **b.** *beyond, besides, except*: Acts xxvi. 22 (where the constr. is οὐδέν λέγων ἐκτός τούτων, ἄπει οἱ . . . ἀλλήσσαν etc. [cf. B. 287 (246); W. 158 (149) sq.]); 1 Co. xv. 27. (Sept. for רְבַל foll. by יְהוָה, Judg. viii. 26; כְּבַלְמָה, 1K. x. 13; 2 Chr. ix. 12; xvii. 19.)*

ἐκτρίπω: Pass., [pres. ἐκτρέπομαι]; 2 aor. ἐξετράπην; 2 fut. ἐκτραπήσομαι; **1.** *to turn or twist out; pass. in a medical sense, in a fig. of the limbs*: ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, lest it be wrenched out of (its proper) place, dislocated, [R. V. mrg. *put out of joint*], (see exx. of this use fr. med. writ. in Steph. Thesaur. iii. col. 607 d.), i. e. lest he who is weak in a state of grace fall therefrom, Heb. xii. 13 [but Lünem., Delitzsch, al., still adhere to the meaning *turn aside, go astray*; cf. A. V., R. V. txt.]. **2.** *to turn off or aside; pass. in a mid. sense* [cf. B. 192 (166 sq.)], *to turn one's self aside, to be turned aside; (intrans.) to turn aside*; Hesych.: ἐξετράπησαν· ἐξέκλινων, (τῆς ὁδοῦ, Leian. dial. deor. 25, 2; Ael. v. h. 14, 49 [48]; ἔξω τῆς ὁδοῦ, Arr. exp. Al. 3, 21, 7 [4]; absol. Xen. an. 4, 5, 15; Arstph. Plut. 837; with mention of the place to which, Hdt. 6, 34; Plat. Soph. p. 222 a.; al.); figuratively: εἰς μαραιδογίαν, 1 Tim. i. 6; ἐπὶ τοὺς μύθους, 2 Tim. iv. 4; ὅπιστος τινός, to turn away from one in order to follow another, 1 Tim. v. 15, (εἰς ἀδίκους πράξεις, Joseph. antt. 8, 10, 2). *with acc. to turn away from, to shun a thing, to avoid meeting or associating with one*: τὰς κενοφωνίας, 1 Tim. vi. 20, (τὸν ἔλεγχον, Polyb. 35, 4, 14; Γάλλους ἐκτρέπεσθαι καὶ σύνοδον φεύγειν τὴν μετ' αὐτῶν, Joseph. antt. 4, 8, 40).)*

ἐκτρέφω: fr. Aeschyl. *down*; **1.** *to nourish up to maturity; then univ. to nourish*: τὴν ἑαυτοῦ σάρκα, Eph. v. 29. **2.** *to nurture, bring up*: τὰ τέκνα, Eph. vi. 4.*

[**ἐκτρομός**, adj., (cf. ἐκφοβός), *trembling exceedingly, exceedingly terrified*: Heb. xii. 21 Tr mrg. WH mrg., after codd. Sin. and Clarom. (al. ἐντρομός, q. v.). Not found elsewhere.*]

ἐκτρωμα, -τος, τό, (ἐκτιρώσκω) *to cause or to suffer abortion; like ἐκβρωμα fr. ἐκβιβρώσκω), an abortion, abortive birth; an untimely birth*: 1 Co. xv. 8, where Paul likens himself to an ἐκτρωμα, and in vs. 9 explains in what sense: that he is as inferior to the rest of the apostles as an immature birth comes short of a mature one, and is no more worthy of the name of an apostle than an abortion is of the name of a child. (Num. xii. 12; Eccl. vi. 3; Job iii. 16; in Grk. first used by Aristot. de gen. an. 4, 5, 4 [p. 773b, 18]; but, as Phrynicus shows, p. 208 sq. ed. Lob., [288 sq. ed. Rutherford], ἀμβλωμα and ἐξάμβλωμα are preferable; [*Huxtable in "Expositor"* for Apr. 1882 p. 277 sqq.; Bp. Lghft. Ignat. ad Rom. 9 p. 230 sq.].)*

ἐκφέρω: fut. ἐξοίσω; 1 aor. ἐξήνεγκα; 2 aor. ἐξήνεγκον; **1.** *to carry out, to bear forth*: τινά, Acts v. 15; the dead for burial, Acts v. 6, 9 sq. (often so in Grk. writ. fr. Hom. Il. 24, 786 down; see ἐκκομίζω); τί, Lk. xv. 22; 1 Tim. vi. 7. **2.** *to (bring i. e.) lead out*: τινά, Mk. viii. 23 T Tr txt. WH. **3.** *to bring forth i. e. produce*: of the earth bearing plants, Heb. vi. 8 [cf. W. § 45, 6 a.]; (Hdt. 1, 193; Xen. oec. 16, 5; Ael. v. h. 3, 18 and often; Sept., Gen. i. 12; Hag. i. 11; Cant. ii. 13).*

ἐκφεύγω: fut. ἐκφεύξομαι; pf. ἐκπέφευγα; 2 aor. ἐξέφυγον; [fr. Hom. *down*]; *to flee out of, flee away*; **a.** *to seek safety in flight; absol.* Acts xvi. 27; ἐκ τοῦ οἴκου, Acts xix. 16. **b.** *to escape*: 1 Th. v. 3; Heb. ii. 3; τί, Lk. xxi. 36; Ro. ii. 3; τινά, Heb. xii. 25 L T Tr WH;

[τὰς χειράς τινος, 2 Co. xi. 33. Cf. W. § 52, 4, 4; B. 146 (128) sq.].*

ἐκφοβέω, -ώ; *to frighten away, to terrify; to throw into violent fright: τινά, 2 Co. x. 9. (Deut. xxviii. 26; Zeph. iii. 13, etc.; Thuc., Plat., al.)**

ἐκφόβος, -ον, *stricken with fear or terror, exceedingly frightened, terrified: Mk. ix. 6; Heb. xii. 21 fr. Deut. ix. 19. (Aristot. physiogn. 6 [p. 812^b, 29]; Plut. Fab. 6.)**

ἐκφύω; 2 aor. pass. ἐξεφύω (W. 90 (86); B. 68 (60); Krüger § 40, s. v. φύω; [Veitch ibid.]); [fr. Hom. down]; *to generate or produce from; to cause to grow out: ὅπας ὁ κλάδος . . . τὰ φύλλα ἐκφύω* (subj. pres.), when the branch has become tender and *puts forth leaves*, R (*not R^a*) G T WH in Mt. xxiv. 32 and Mk. xiii. 28; [al., retaining the same accentuation, regard it as 2 aor. act. subj. intrans., with τὰ φύλλα as subject; but against the change of subject see Meyer or Weiss]. But Fritzsehe, Lchm., Treg., al. have with reason restored [after Erasmus] ἐκφυῆ (2 aor. pass. subj.), which Grsb. had approved: *when the leaves have grown out,—so that τὰ φύλλα is the subject.**

ἐκχέω and (a form censured by the grammarians, see Lob. ad Phryn. p. 726) ἐκχύνω (whence pres. pass. ptep. ἐκχυνόμενος and, in L T Tr WH after the Aeolic form, ἐκχυνόμενος [cf. B. 69 (61); W. § 2, 1 d.; Tdf. Proleg. p. 79]; Mt. xxiii. 35; xxvi. 28; Mk. xiv. 24; Lk. xi. 50 [where Tr txt. VII txt. ἐκκεχυμένον for ἐκχυνόμενον]; xxii. 20 [WH reject the pass.]); impv. plur. ἐκχέετε (Rev. xvi. 1 L T WH; on which unecontr. form cf. Btm. Gram. p. 196 [p. 174 Robinson's trans.]; B. 44 (38); [some would make it a 2 aor., see WH. App. p. 165]); fut. ἐκχεῶ (Acts ii. 17 sq.; Ex. xxix. 12), for which the earlier Greek used ἐκχεύσω (W. 77 (74); [cf. 85 (82); esp. B. 68 (60)]); 1 aor. ἐξέχει, 3 pers. sing. ἐξέχει ([whereas the 3 sing. of the impf. is contr. -έχει -έχει, cf. Rutherford, New Phryn. p. 299 sq.]; cf. Btm. Gram. p. 196 note ** [Eng. trans. u. s. note †]), inf. ἐκχέει (Ro. iii. 15; Is. lxx. 7; Ezek. ix. 8); Pass., [pres. ἐκχείται, Mk. ii. 22 R G L T mrg. br.; impf. 3 pers. sing. ἐξεχείτο, Acts xxii. 20 R G, ἐξεχύννετο L T Tr VII]; pf. ἐκκέχυμαι; 1 aor. ἐξεχύθην; 1 fut. ἐκχυθήσομαι (see B. 69 (60) sq.); [fr. Hom. down]; Sept. for ηφέ; *to pour out;*

a. prop.: *φάληρη*, by meton. of the container for the contained, Rev. xvi. 1–4, 8, 10, 12, 17; of wine, which when the vessel is burst runs out and is lost, Mt. ix. 17; Mk. ii. 22 [R G L T mrg. in br.]: Lk. v. 37; used of other things usually guarded with care which are poured forth or cast out: of money, Jn. ii. 15; ἐξεχύθη τὰ σπλάγχνα, of the ruptured body of a man, Acts i. 18 (ἐξεχύθη ἡ κοιλία αὐτοῦ εἰς τ. γῆν, of a man thrust through with a sword, 2 S. xx. 10). The phrase αἷμα ἐκκείν or ἐκχύν(ν)ει is freq. used of bloodshed: [Mt. xxiii. 35; Lk. xi. 50; Acts xxii. 20; Ro. iii. 15; Rev. xvi. 6* (where Tdf. αἷμα)]; see αἷμα, 2 a. **b.** metaph. i. q. *to bestow or distribute largely* (cf. Fritzsehe on Tob. iv. 17 and Sir. i. 8): τὸ πνεῦμα τὸ ἄγιον or ἀπὸ τοῦ πνεύματος, i. e. the abundant bestowal of the Holy Spirit, Acts ii. 33 fr. Joel ii. 28, 29 (iii. 1, 2); ἐπὶ τινα, Acts ii. 17 sq.; x. 45; Tit. iii. 6; ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται εν ταῖς καρδίαις

ἡμῶν διὰ πν. ἀγίου, the Holy Spirit gives our souls a rich sense of the greatness of God's love for us, Ro. v. 5; (όργην, Sir. xxxiii. (xxxvi.) 8, [ef. xvi. 11]). The pass., like the Lat. *effundor, me effundo*, is used of those who give themselves up to a thing, rush headlong into it, (γέλωτι, Alciph. ; εἰς ἔταιρας, Polyb. 32, 11, 4): absol. τὴ πλάγη τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, led astray by the hire of Balaam (i. e. by the same love of reward as Balaam) they gave themselves up, sc. to wickedness, Jude 11, (so ἐκχυθῆναι in Arstph. vesp. 1469 is used absol. of one giving himself up to joy. The passage in Jude is generally explained thus: “for hire they gave themselves up to [R. V. ran riotously in] the error of Balaam”; cf. W. 206 (194) [and De Wette (ed. Brückner) ad loc.].)*

ἐκχύνω, and (L T Tr WH) ἐκχύννω, see ἐκχέω. [COMP.: ὑπερ-εκχύνω.]

ἐκχωρέω, -ώ; [fr. Soph. and Hdt. on]; *to depart from; to remove from in the sense of fleeing from: Lk. xxi. 21. (For ηγέ, Am. vii. 12.)**

ἐκψύχω: 1 aor. ἐξέψυξα; *to expire, to breathe out one's life* (see ἐκπνέω): Acts v. 5, 10; xii. 23. (Hippocr., Jambl.)*

ἐκών, -ούσα, -όν, *unforced, voluntary, willing, of one's own will, of one's own accord: Ro. viii. 20; 1 Co. ix. 17. [From Hom. down.]**

ἔλαια, -ας, ἥ, [fr. Hom. down], Sept. for ηγέ; **1.** *an olive tree:* Ro. xi. 17, 24; plur. Rev. xi. 4. τὸ ὅπος τῶν ἔλαιῶν (for ηγέ, Zech. xiv. 4), *the Mount of Olives*, so called from the multitude of olive-trees which grew upon it, distant from Jerusalem (Joseph. antt. 20, 8, 6) five stadia eastward (cf. Win. RWB. s. v. Oelberg; Arnold in Herzog x. p. 549 sqq.; Furrer in Schenkel iv. 354 sqq.; [Grove and Porter in BB.DD.]): Mt. xxi. 1; xxiv. 3; xxvi. 30; Mk. xi. 1; xiii. 3; xiv. 26; Lk. xix. 37; xxii. 39; Jn. viii. 1 Rec.; (on Lk. xix. 29; xxi. 37, see ἔλαιων). **2.** *an olive, the fruit of the olive-tree:* Jas. iii. 12.*

ἔλαιον, -ον, τό, [fr. Hom. down], Sept. chiefly for ηγέ, also for ηγέ; *olive-oil:* used for feeding lamps, Mt. xxv. 3 sq. 8; for healing the sick, Mk. vi. 13; Lk. x. 34; Jas. v. 14; for anointing the head and body at feasts (Athen. 15, c. 11) [cf. s. v. μύρον], Lk. vii. 46; Heb. i. 9 (on which pass. see ἀγαλλίασις); mentioned among articles of commerce. Lk. xvi. 6; Rev. vi. 6; xviii. 13. Cf. Win. RWB. s. v. Oel; Furrer in Schenkel iv. 354; Schneidermann, Die bibl. Symbolik des Olbaumes u. d. Oeles, in the Zeitschr. f. d. luth. Theol. for 1874, p. 4 sqq.; [B. D. s. v. Oil, II. 4; and Mey. ed. Weiss on Mk. vi. 13].*

ἔλαιων, -ῶν, δ, (the ending ὄν in derivative nouns indicating a place set with trees of the kind designated by the primitive, as δαφνών, ἵτεών, δρυμών, κεδρών, cf. Btm. Ausf. Spr. ii. p. 422 sqq.; Kühner i. p. 711; [Jelf § 335 d.]); *an olive-orchard, a place planted with olive trees, i. e. the Mount of Olives [A.V. Olivet]* (see ἔλαια, 1): Acts i. 12 (διὰ τοῦ ἔλαιων ὄρους, Joseph. antt. 7, 9, 2). In Lk. xix. 29; xxi. 37 also we should write τὸ ὅπος τὸ καλούμενον ἔλαιων (so L T Tr, [but WH with R G -ῶν]); likewise in Joseph. antt. 20, 8, 6 πρὸς ὅρος τὸ ποσταγο

ρενόμενον ἐλαιών; b. j. 2, 13, 5 and 5, 2, 3 εἰς (κατὰ) ἐλαιῶν καλούμενον ὅρος; 6, 2, 8 κατὰ τὸ ἐλαιῶν ὅρος; [but in Joseph. ll. cc. Bekker edits -ῶν]. Cf. Fritzsche on Mk. p. 794 sq.; B. 22 (19 sq.); W. 182 (171) n. 1; [but see WH. App. p. 158^b]. (The Sept. sometimes render τῇ freely by ἐλαιών, as Ex. xxiii. 11; Deut. vi. 11; 1 S. viii. 14, etc.; not found in Grk. writ.) *

Ἐλαμίτης (T VII Ἐλαμίτης, [see s. v. ει, ι]), -ου, ὁ, an *Elamite*, i. e. an inhabitant of the province of Elymais, a region stretching southwards to the Persian Gulf, but the boundaries of which are variously given (cf. Win. RWB. s. v. Elam; Vaihinger in Herzog iii. p. 747 sqq.; Dillmann in Schenkel ii. p. 91 sq.; Schrader in Riehm p. 358 sq.; Grimm on 1 Macc. vi. 1; [BB.DD. s. vv. Elam, Elamites]): Acts ii. 9. (Is. xxi. 2; in Grk. writ. Ἐλυμαῖος, and so Judith i. 6.) *

Өλάστων [in Jn., Ro.] or ττῶν [in Heb., 1 Tim.; cf. B. 7], -ου, (compar. of the Epic adj. ἐλαχύς equiv. to μικρός), [fr. Hom. down], *less*, — either in age (*younger*), Ro. ix. 12; or in rank, Heb. vii. 7; or in excellence, *worse* (opp. to καλός), Jn. ii. 10. Neuter ἐλαττον, adverbially, *less* [sc. than etc., A. V. *under*; cf. W. 239 (225); 595 sq. (554); B. 127 sq. (112)]: 1 Tim. v. 9.*

ἐλαττονέω [B. 7], -ῶ: 1 aor. ἡλαττόνησα; (ἐλαττον); not found in prof. auth. [yet see Aristot. de plant. 2, 3 p. 825^a, 23]; *to be less, inferior*, (in possessions): 2 Co. viii. 15 fr. Ex. xvi. 18. (Prov. xi. 24; Sir. xix. (5) 6; also transitively, *to make less, diminish*: Gen. viii. 3; Prov. xiv. 34; 2 Macc. xiii. 19, etc.) *

ἐλαττόνα [B. 7], -ῶ: 1 aor. ἡλαττώσα; Pass., [pres. ἐλαττοῦμαι]; pf. ptc. ἡλαττωμένος; (ἐλαττων); *to make less or inferior*: τινά, in dignity, Heb. ii. 7; Pass. *to be made less or inferior*: in dignity, Heb. ii. 9; *to decrease* (opp. to αὐξάνω), in authority and popularity, Jn. iii. 30. (Many times in Sept.; in Grk. writ. fr. Thuc. on.) *

ἐλαύνω; pf. ptc. ἐληλακώς; Pass., [pres. ἐλαύνομαι]; impf. ἡλαυνόμην; *to drive*: of the wind driving ships or clouds, Jas. iii. 4; 2 Pet. ii. 17; of sailors propelling a vessel by oars, *to row*, Mk. vi. 48; *to be carried in a ship, to sail*, Jn. vi. 19, (often so in Grk. writ. fr. Hom. down; often also with νῆα or ναῖν added); of demons driving to some place the men whom they possess, Lk. viii. 29. [COMP.: ἀπ-, συν-ελαύνω.] *

ἐλαφρία, -ας, ἡ, (ἐλαφρός), *lightness*; used of levity and fickleness of mind, 2 Co. i. 17; a later word, cf. Lob. ad Phryn. p. 343.*

ἐλαφρός, -ά, -όν, *light in weight, quick, agile*; a light φορτίον is used fig. concerning the commandments of Jesus, easy to be kept, Mt. xi. 30; neut. τὸ ἐλαφρόν, substantively, *the lightness*: τῆς θλίψεως [A. V. *our light affliction*], 2 Co. iv. 17. (From Hom. down.) *

ἐλάχιστος, -η, -ον, (superl. of the adj. μικρός, but coming fr. ἐλαχύς), [(Hom. h. Merc. 578), Hdt. down], *smallest, least*, — whether in size: Jas. iii. 4; in amount: of the management of affairs, πιστὸς ἐν ἐλάχιστῳ, Lk. xvi. 10 (opp. to ἐν πολλῷ); xix. 17; ἐν ἐλάχιστῳ ἄδικος, Lk. xvi. 10; in importance: what is of the least moment, 1 Co. vi. 2; in authority: of commandments, Mt. v. 19;

in the estimation of men: of persons, Mt. xxv. 40, 45; in rank and excellence: of persons, Mt. v. 19; 1 Co. xv. 9; of a town, Mt. ii. 6. οὐδὲ [R G οὐτε] ἐλάχισταν, not even a very small thing, Lk. xii. 26; ἔμοι εἰς ἐλάχιστόν ἔστι (see εἰμι, V. 2 e.), 1 Co. iv. 3.*

ἐλαχιστότερος, -α, -ον, (compar. formed fr. the superl. ἐλάχιστος; there is also a superl. ἐλαχιστότατος; “it is well known that this kind of double comparison is common in the poets; but in prose, it is regarded as faulty.” Lob. ad Phryn. p. 136; cf. W. § 11, 2 b., [also 27 (26); B. 28 (25)], *less than the least, lower than the lowest*: Eph. iii. 8.*

ἐλάχιστον, see ἐλαύνω.

Ἐλαζήσαρ, (γιγλής whom God helps), δ, indecl., Eleazar, one of the ancestors of Christ: Mt. i. 15.*

ἐλέαω, adopted for the more com. ἐλεέω (q. v.) by L T Tr WH in Ro. ix. 16 and Jude 23, [also by WH Tr mrg. in 22]; (Prov. xxi. 26 cod. Vat.; 4 Macc. ix. 3 var.; Clem. Rom. 1 Cor. 13, 2; Polyc. ad Philip. 2, 2). Cf. W. 85 (82); B. 57 (50); [Mullach p. 252; WH. App. p. 166; Tdf. Proleg. p. 122].*

ἐλεγμός, -οῦ, δ, (ἐλέγχω), *correction, reproof, censure*: 2 Tim. iii. 16 L T Tr WH for R G ἐλεγχον. (Sir. xxi. 6; xxxv. (xxxii.) 17, etc.; for πηγήτη chastisement, punishment, 2 K. xix. 3; Ps. cxlii. 7; [Is. xxxvii. 3; etc.]. Not found in prof. writ.)*

ἐλεγχίς, -εως, ἡ, (ἐλέγχω, q. v.), *refutation, rebuke*; (Vulg. correptio; Augustine, convictio): ἐλεγχίν ἔσχειδίας παρανομίας, he was rebuked for his own transgression, 2 Pet. ii. 16. (Philostr. vit. Apoll. 2, 22 [p. 74 ed. Olear.]; Sept., Job xxi. 4; xxiii. 2, for πνῶ complaint; [Protevangel. Jacob. 16, 1 τὸ ὕδωρ τῆς ἐλέγχεως κυρίος (Sept. Num. v. 18 τὸ ὕδωρ τοῦ ἐλεγμοῦ)].)*

ἐλεγχός, -ου, δ, (ἐλέγχω); 1. *a proof, that by which a thing is probed or tested*, (τὸ πράγμα τὸν ἐλεγχον δώσει, Dem. 44, 15 [i. e. in Phil. 1, 15]; τῆς εὐψυχίας, Eur. Herc. fur. 162; ἐνθάδ' ὁ ἐλεγχός τοῦ πράγματος, Epict. diss. 3, 10, 11; al.): τῶν [or rather, πραγμάτων] οὐ βλεπομένων, that by which invisible things are proved (and we are convinced of their reality), Heb. xi. 1 (Vulg. argumen-tum non apparentium [Tdf. rerum arg. non parentum]); [al. take the word here (in accordance with the preceding ὑπόστασις, q. v.) of the inward result of proving viz. a conviction; see Lünem. ad loc.]. 2. *conviction* (Augustine, convictio): πρὸς ἐλεγχον, for convicting one of his sinfulness, 2 Tim. iii. 16 R G. (Eur., Plat., Dem., al.; Sept. chiefly for πηγήτη).*

ἐλέγχω; fut. ἐλέγξω; 1 aor. inf. ἐλέγξαι, impv. ἐλεγξον; [Pass., pres. ἐλέγχομαι; 1 aor. ἐλέγχθην]; Sept. for πηγήτη; 1. *to convict, refute, confute*, generally with a suggestion of the shame of the person convicted, [“ἐλέγχειν hat eigentlich nicht die Bedeutung ‘tadeln, schmähen, zurechtlehren,’ welche ihm die Lexika zuschreiben, sondern bedeutet nichts als überführen” (Schmidt ch. iv. § 12)]: τινά, of crime, fault, or error; of sin, 1 Co. xiv. 24; ἐλεγχόμενοι ὑπὸ τοῦ νόμου ως παραβάται, Jas. ii. 9; ὑπὸ τῆς συνειδήσεως, Jn. viii. 9 R G (Philo, opp. ii. p. 649 [ed. Mang.], vi. 203 ed. Richter, frag. περὶ ἀναστάσεως καὶ

κρίσεως] τὸ συνειδὸς ἐλεγχος ἀδέκαστος καὶ πάντων ἀψεύδεστατος); foll. by *περὶ* with gen. of thing, Jn. viii. 46; xvi. 8, and L T Tr WH in Jude 15, (Arstph. Plut. 574); contextually, *by conviction to bring to light, to expose*: τί, Jn. iii. 20, cf. 21; Eph. v. 11, 13, (Arstph. eccl. 485; τὰ κρυπτά, Artem. oneir. 1, 68; ἐπωτάμενος, ὡς εἰ καὶ λάθος ἡ ἐπιβολὴ κ. μη̄ ἐλεγχθείη, Ildian. 3, 12, 11 [4 ed. Bekk.]; al.); used of the exposure and confutation of false teachers of Christianity, Tit. i. 9, 13; ταῦτα ἐλεγχε, utter these things by way of refutation, Tit. ii. 15. 2. *to find fault with, correct*; a. *by word; to reprehend severely, chide, admonish, reprove*: Jude 22 L T Tr txt.; 1 Tim. v. 20; 2 Tim. iv. 2; τινὰ περὶ τυνος, Lk. iii. 19; contextually, *to call to account, show one his fault*, demand an explanation: τινά, from some one, Mt. xviii. 15. b. *by deed; to chasten, punish*, (acc. to the trans. of the Hebr. נִגְרַת, Ps. xxxvii. (xxxviii.) 2, etc.; Sap. xii. 2): Heb. xii. 5 (fr. Prov. iii. 11); Rev. iii. 19. [On this word cf. J. C. Hare, *The Mission of the Comforter*, note L; Trench s. iv. COMP.: ἔξ, δια-κατ-(-μαι).]*

Ἐλεεινός, -η, -όν, (ἐλεος), fr. Hom. down, *to be pitied, miserable*: Rev. iii. 17, [where WH have adopted the Attic form **Ἐλεεινός**, see their App. p. 145]; compar. 1 Co. xv. 19. [Cf. W. 99 (94).]*

Ἐλεέω, -ώ; fut. **ἐλεήσω**; 1 aor. ἡλέησα; Pass., 1 aor. ἡλέηθην; 1 fut. **ἐλεηθόσομαι**; pf. ptep. ἡλεημένος; (ἐλεος); fr. Hom. down; Sept. most freq. for οὐπ to be gracious, also for οὐπρ to have mercy; several times for οὐπη to spare, and οὐπι to console; *to have mercy on*: τινά [W. § 32, 1 b. a.], *to succor one afflicted or seeking aid*, Mt. ix. 27; xv. 22; xvii. 15; xviii. 33; xx. 30 sq.; Mk. v. 19 [here, by zeugma (W. § 66, 2 e.), the οὖσα is brought over with an adverbial force (W. 463 (431 sq.), *how*]; x. 47 sq.; Lk. xvi. 24; xvii. 13; xviii. 38 sq.; Phil. ii. 27; Jude 22 Rec.; *absol. to succor the afflicted, to bring help to the wretched*, [A. V. *to shew mercy*], Ro. xii. 8; pass. *to experience* [A. V. *obtain*] *mercy*, Mt. v. 7. Spec. of God granting even to the unworthy favor, benefits, opportunities, and particularly salvation by Christ: Ro. ix. 15, 16 R G (see **Ἐλεάω**), 18; xi. 32; pass., Ro. xi. 30 sq.; 1 Co. vii. 25; 2 Co. iv. 1; 1 Tim. i. 13, 16; 1 Pet. ii. 10.*

[SYN. ἐλεέω, οἰκτείρω: ἐλ. to feel sympathy with the misery of another, esp. such sympathy as manifests itself in act, less freq. in word; whereas οἰκτ. denotes the inward feeling of compassion which abides in the heart. A criminal begs Ελεος of his judge; but hopeless suffering is often the object of οἰκτημός. Schmidt ch. 143. On the other hand, Fritzsche (Com. on Rom. vol. ii. p. 315) makes οἰκτ. and its derivatives the stronger terms: ἐλ. the generic word for the feeling excited by another's misery; οἰκτ. the same, esp. when it calls (or is suited to call) out exclamations and tears.]

Ἐλεημοσύνη, -ης, ἡ, (ἐλεήμων), Sept. for Κόπη and Πόρη (see **δικαιοσύνη**, 1 b.); 1. *mercy, pity* (Callim. in Del. 152; Is. xxxviii. 18; Sir. xvii. 22 (24), etc.), esp. *as exhibited in giving alms, charity*: Mt. vi. 4; ποιεῖν ἐλεημοσύνην, to practise the virtue of mercy or beneficence, to show one's compassion, [A. V. *do alms*], (cf. the similar phrases δικαιοσύνη, ἀλήθεια, etc. ποιεῖν), Mt. vi. 1 Rec.,

2, 3, (Sir. vii. 10; Tob. iv. 7; xii. 8, etc.; for **Κόπη πώγ**, Gen. xlvi. 29); *ἐλεημοσύνας*, acts of beneficence, benefactions [cf. W. 176 (166); B. 77 (67)], Acts x. 2; εἰς τινα, Acts xxiv. 17. Hence 2. *the benefaction itself, a donation to the poor, alms*, (the Germ. *Almosen* [and the Eng. *alms*] being [alike] a corruption of the Grk. word): *ἐλεημοσύνην διδόναι* [(Diog. Laërt. 5, 17)], Lk. xi. 41; xii. 33; αἰτεῖν, Acts iii. 2; λαμβάνειν, ib. 3; πρὸς τὴν ἐλεημοσ. for (the purpose of asking) alms, Acts iii. 10; plur., Acts ix. 36; x. 4, 31.*

Ἐλεήμων, -ον, *merciful*: Mt. v. 7; Heb. ii. 17. [From Hom. Od. 5, 191 on; Sept.]*

[**Ἐλεεινός**, see **Ἐλεεινός**.]

Ἐλεος, -ου, ὁ, *mercy*: that of God towards sinners, Tit. iii. 5; **ἔλεον λαμβάνειν**, to receive i. e. experience, Heb. iv. 16; that of men: readiness to help those in trouble, Mt. ix. 13 and xii. 7 (fr. Hos. vi. 6); Mt. xxiii. 23. But in all these pass. L T Tr WH have adopted the neut. form τὸ ἐλεος (q. v.), much more com. in Hellenistic writ. than the masc. ὁ ἐλεος, which is the only form in classic Grk. [Soph. (Lex. s. v.) notes τὸ Ἀλ. in Polyb. 1, 88, 2; and Pape in Diod. Sic. 3, 18 var.]. The Grk. MSS. of the O. T. also freq. waver between the two forms. Cf. [WH. App. p. 158]; W. 66 (64); B. 22 (20).*

Ἐλεος, -ους, τό, (a form more common in Hellenistic Grk. than the classic ὁ ἐλεος, q. v.), *mercy*; *kindness or good will towards the miserable and afflicted, joined with a desire to relieve them*; 1. *of men towards men*: Mt. ix. 13; xii. 7; xxiii. 23, (in these three pass. acc. to L T Tr WH); Jas. ii. 13; iii. 17; ποιεῖν ἐλεος, to exercise the virtue of mercy, show one's self merciful, Jas. ii. 13; with the addition of μετά τυνος (in imitation of the very com. Hebr. phrase "בָּם יְהֹוָה נִשְׁׁמָע", Gen. xxi. 23; xxiv. 12; Judg. i. 24, etc.; cf. Thiersch, De Pentateuchi vers. Alex. p. 147; [W. 33 (32); 376 (353)]), to show, afford, mercy to one, Lk. x. 37. 2. *of God towards men*; a. univ.: Lk. i. 50; in benedictions: Gal. vi. 16; 1 Tim. i. 2; 2 Tim. i. 2; [prob.] Tit. i. 4 R L]; 2 Jn. 3; Jude 2. ἐμεγάλυνε κύριος τὸ ἐλεος αὐτοῦ μετ' αὐτῆς, magnified his mercy towards her, i. e. showed distinguished mercy to her, (after the Hebr., see Gen. xix. 19), Lk. i. 58. b. esp. the mercy and clemency of God in providing and offering to men salvation by Christ: Lk. i. 54; Ro. xv. 9; Eph. ii. 4; [Tit. iii. 5 L T Tr WH; Heb. iv. 16 L T Tr WH]; 1 Pet. i. 3; σπλάγχνα ἐλέον (gen. of quality [cf. W. 611 (568)]), wherein mercy dwells, —as we should say, *the heart of mercy*, Lk. i. 78; ποιεῖν ἐλεος μετά τυνος (see 1 above), Lk. i. 72; σκεύη ἐλέον, vessels (fitted for the reception) of mercy, i. e. men whom God has made fit to obtain salvation through Christ, Ro. ix. 23; τῷ υμετέρῳ ἐλέει, by (in consequence of, moved by) the mercy shown you in your conversion to Christ, Ro. xi. 31 [cf. W. § 22, 7 (cf. § 61, 3 a.); B. 157 (137)]. 3. *the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life*: Jude 21; [2 Tim. i. 16. 18. (on the repetition of κύριος in 18 cf. Gen. xix. 24; 1 S. iii. 21; xv. 22; 2 Chr. vii. 2; Gen. i. 27, etc. W. § 22, 2); but Prof.

Grimm understands κύριος here as referring to God; see κύριος, c. a.]. [Cf. Trench § xlvi.; and see ἐλεώ fin.]*

Ἐλευθερία, -ας, ἡ, (*ἐλεύθερος*), *liberty*, [fr. Pind., Hdt. down]; in the N. T. a. liberty to do or to omit things having no relation to salvation, 1 Co. x. 29; from the yoke of the Mosaic law, Gal. ii. 4; v. 1, 13; 1 Pet. ii. 16; from Jewish errors so blinding the mental vision that it does not discern the majesty of Christ, 2 Co. iii. 17; freedom from the dominion of corrupt desires, so that we do by the free impulse of the soul what the will of God requires: δόνομος τῆς ἐλευθερίας, i. e. the Christian religion, which furnishes that rule of right-living by which the liberty just mentioned is attained, Jas. i. 25; ii. 12; freedom from the restraints and miseries of earthly frailty: so in the expression ἡ ἐλευθερία τῆς δόξης (epexeget. gen. [W. 531 (494)]), manifested in the glorious condition of the future life, Ro. viii. 21. b. fancied liberty, i. e. license, the liberty to do as one pleases, 2 Pet. ii. 19. J. C. Erler, *Commentatio exeg. de libertatis christianaæ notione in N. T. libris obvia*, 1830, (an essay I have never had the good fortune to see).*

Ἐλεύθερος, -έρα, -έρον, (*ΕΛΕΥΘΩ* i. q. *ἔρχομαι* [so Curtius, p. 497, after Etym. Magn. 329, 43; Suid. col. 1202 a. ed. Gaisf.; but al. al., cf. Vaniček p. 61]; hence, prop. one who can go whither he pleases), [fr. Hom. down], Sept. for ὑψηλός, *free*; 1. *freeborn*; in a civil sense, *one who is not a slave*: Jn. viii. 33; 1 Co. vii. 22; xii. 13; Gal. iii. 28; Eph. vi. 8; Col. iii. 11; Rev. vi. 15; xiii. 16; xix. 18; fem., Gal. iv. 22 sq. 30 sq. (opp. to ἡ παιδίσκη); *of one who ceases to be a slave, freed, manumitted*: γίνεσθαι ἐλεύθερον, 1 Co. vii. 21. 2. *free, exempt, unrestrained, not bound by an obligation*: 1 Co. ix. 1; ἐκ πάντων (see ἐκ, I. 6 fin.), 1 Co. ix. 19; ἀπό τίων, *free from* i. e. no longer under obligation to, so that one may now do what was formerly forbidden by the person or thing to which he was bound, Ro. vii. 3 [cf. W. 196 sq. (185); B. 157 sq. (138), 269 (231)]; foll. by an inf. [W. 319 (299); B. 260 (224)], ἐλευθέρα ἐστὶν . . . γαμθῆναι *she is free to be married, has liberty to marry*, 1 Co. vii. 39; *exempt from paying tribute or tax*, Mt. xvii. 26. 3. *in an ethical sense: free from the yoke of the Mosaic law*, Gal. iv. 26; 1 Pet. ii. 16; *from the bondage of sin*, Jn. viii. 36; *left to one's own will and pleasure, with dat. of respect, τῇ δικαιοσύνῃ, so far as relates to righteousness, as respects righteousness*, Ro. vi. 20 (W. § 31, 1 k.; B. § 133, 12).*

Ἐλευθερῶ, -ώ: fut. ἐλευθερώσω; 1 aor. ἤλευθέρωσα; Pass., 1 aor. ἤλευθερώθην; 1 fut. ἐλευθερώθησομαι; (*ἐλεύθερος*); [fr. Aeschyl. down]; *to make free, set at liberty*: from the dominion of sin, Jn. viii. 32, 36; τινά ἀπό τίων, one from another's control [W. 196 sq. (185); B. 157 sq. (138)]: ἀπὸ τοῦ νόμου τ. ἀμαρτίας κ. τοῦ θανάτου (see νόμος, 1), Ro. viii. 2; ἀπὸ τ. ἀμαρτίας, from the dominion of sin, Ro. vi. 18, 22; ἀπὸ τ. δούλειας τ. φθορᾶς εἰς τ. ἐλευθερίαν, *to liberate from bondage* (see δούλεια) and to bring (transfer) into etc. (see εἰς, C. 1), Ro. viii. 21; with a dat. commodi, τῇ ἐλευθερίᾳ, *that we might be pos-*

sitors of liberty, Gal. v. 1; cf. B. § 133, 12 [and Bp. Lighft. ad loc.].*

Ἐλευσις, -εως, ἡ, (*ἔρχομαι*), *a coming, advent*, (Dion. Hal. 3, 59): Acts vii. 52. (ἐν τῇ ἐλεύσει αὐτοῦ, i. e. of Christ, καὶ ἐπιφανεῖα τῇ ὑστέρᾳ, Act. Thom. 28; plur. αἱ ἐλεύσεις, of the first and the second coming of Christ to earth, Iren. 1, 10.)*

Ἐλεφάντινος, -ῖνη, -ινος, (*ἐλέφας*), *of ivory*: Rev. xviii. 12. [Alcae., Arstph., Polyb., al.]*

Ἐλιακείμ, (*διὰ τὴν* whom *God set up*), *Eliakim*, one of the ancestors of Christ: Mt. i. 13; Lk. iii. 30.*

[**Ἐλιγμα**, -ατος, τό, (*ἀλίσσω*), *a roll*: Jn. xix. 39 WH txt., where al. read μύγμα q. v. (Athen., Anth. P., al.)]*

Ἐλιέζερ, (*τιμῷ τῷ Θεῷ my God is help*), *Eliezer*, one of the ancestors of Christ: Lk. iii. 29.*

Ἐλιούδ, (fr. ἔλξ and τιμή glory, [?]), *Eliud*, one of the ancestors of Christ: Mt. i. 14 sq.*

Ἐλισάβετ [WH Ἐλειστ., see WH. App. p. 155, and s. v. ει., t.], (*γεννῷ τῷ Θεῷ my God is my oath*, i. e. *a worshipper of God*), *Elisabeth*, wife of Zacharias the priest and mother of John the Baptist: Lk. i. 5 sqq.*

Ἐλιστάσιος and (so L T) **Ἐλισταῖος** [cf. Tdf. Proleg. p. 107; Tr WH Ἐλισταῖος, cf. WH. App. p. 159], -ου, δ, (*γεννῷ τῷ Θεῷ my God is salvation*), *Elisha*, a distinguished O. T. prophet, the disciple, companion, and successor of Elijah (1 K. xix. 16 sq.; 2 K. i.-xiii.): Lk. iv. 27.*

Ἐλιστσω: fut. ἐλίξω [Rec. ἐλ.]; [pres. pass. ἐλίστομαι; fr. Hom. down]; *to roll up, fold together*: Heb. i. 12 [where T Tr mrg. ἀλλάξεις], and Rev. vi. 14 L T Tr WH; see ειλίστω.*

Ἐλκος, -eos (-ous), [cf. Lat. *ulcus, ulcerare*; perh. akin to ἔλκω (Etym. Magn. 331, 3; 641, 3), yet cf. Curtius § 23], τό; 1. *a wound, esp. a suppurated wound*; so in Hom. and earlier writ. 2. fr. [Thuc.], Theophr., Polyb. on, *a sore, an ulcer*: Rev. xvi. 2; plur., Lk. xvi. 21; Rev. xvi. 11. (for γῆρας, Ex. ix. 9; Job ii. 7, etc.)*

Ἐλκώ, -ώ: *to make sore, cause to ulcerate* (Hippocr. and Med. writ.); *Pass. to be ulcerated*; pf. ptep. pass. ἔλκωμένος (L T Tr WH ειλκώμ. [WH. App. p. 161; W. § 12, 8; B. 34 (30)]), *full of sores*: Lk. xvi. 20, (Xen. de re. eq. 1, 4; 5, 1).*

Ἐλκών, see ἔλκω.

Ἐλκω (and in later writ. ἔλκύω also [Veitch s. v.; W. 86 (82)]); impf. ειλκον (Acts xxi. 30); fut. ἔλκυσθω [ειλκ. Rec. ειλ. Jn. xii. 32]; 1 aor. ειλκυστα ([inf. (Jn. xxi. 6) ἔλκυσται R^{bez} ειλ. L T Tr WH, -κυσται Rst G Tr]; cf. Bttm. Ausf. Spr. § 114, vol. ii. p. 171; Krüger § 40 s. v.; [Lob. Paralip. p. 35 sq.; Veitch s. v.]); fr. Hom. down; Sept. for γῆρας; *to draw*; 1. prop.: τὸ δίκτυον, Jn. xxi. 6, 11; μάχαιραν, i. e. unsheathe, Jn. xviii. 10 (Soph. Ant. 1208 (1233), etc.); τινά, a person forcibly and against his will (our *drag, drag off*), ἔξω τοῦ ἵεροῦ, Acts xxi. 30; εἰς τὴν ἀγοράν, Acts xvi. 19; εἰς κριτήρια, Jas. ii. 6 (πρὸς τὸν δῆμον, Arstph. eqq. 710; and in Latin, as Caes. b. g. 1, 53 (54, 4) cum trinis catenis vinetus traheretur, Liv. 2, 27 cum a lictoribus jam traheretur). 2. metaph. *to draw by inward power, lead, impel*: Jn. vi. 44 (so in Grk. also; as ἐπιθυμίας . . . ἔλκουστης ἐπὶ ἡδονάς, Plat.

Phaedr. p. 238 a.; ὑπὸ τῆς ἡδοῆς ἐλκόμενοι, Ael. h. a. 6, 31; likewise 4 Macc. xiv. 13; xv. 8 (11). *trahit sua quemque voluptas*, Vergil, ecl. 2, 65); πάντας ἐλκύσω πρὸς ἔμαυτόν, I by my moral, my spiritual, influence will win over to myself the hearts of all, Jn. xii. 32. Cf. Mey. on Jn. vi. 44; [Trench § xxi. COMP.: ἐξ-έλκω.]*

Ἐλλάς, -άδος, ἡ, *Greece* i. e. Greece proper, as opp. to Macedonia, i. q. Ἀχαιά (q. v.) in the time of the Romans: Acts xx. 2 [cf. Wetstein ad loc.; Mey. on xviii. 12].*

Ἐλλην, -ηρος, δ; 1. a Greek by nationality, whether a native of the main land or of the Greek islands or colonies: Acts xviii. 17 Rec.; "Ἐλληνές τε καὶ βάρβαροι, Ro. i. 14. 2. in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; so that where "Ἐλληνες are opp. to Jews, the primary reference is to a difference of religion and worship: Jn. vii. 35 (cf. Meyer ad loc.); Acts xi. 20 G L T Tr [cf. B.D. Am. ed. p. 967]; Acts xvi. 1, 3; [xxi. 28]; 1 Co. i. 22, 23 Rec.; Gal. ii. 3, (Joseph. antt. 20, 11, 2); ιουδαῖοι τε καὶ Ἐλληνες, and the like: Acts xiv. 1; xviii. 4; xix. 10, 17; xx. 21; Ro. i. 16; ii. 9, 10; iii. 9; x. 12; 1 Co. i. 24; x. 32; xii. 13; Gal. iii. 28; Col. iii. 11. The word is used in the same wide sense by the Grk. church Fathers, cf. Otto on Tatian p. 2; [Soph. Lex. s. v.]. The "Ἐλληνες spoken of in Jn. xii. 20 and Acts xvii. 4 are Jewish proselytes from the Gentiles; see προσήλυτος, 2. [Cf. B. D. s. v. Greece etc. (esp. Am. ed.)]*

Ἐλληνικός, -ή, -όν, *Greek; Greecian:* Lk. xxiii. 38 [T VII Tr txt. om. L Tr mrg. br. the cl.]; Rev. ix. 11. [From Aeschyli, Hdt. down.]*

Ἐλληνίς, -ίδος, ἡ; 1. a Greek woman. 2. a Gentile woman; not a Jewess (see Ἐλλην, 2): Mk. vii. 26; Acts xvii. 12.*

Ἐλληνιστής, -οῦ, δ, (fr. ἐλληνίζω to copy the manners and worship of the Greeks or to use the Greek language [W. 94 (89 sq.), cf. 28]), a Hellenist, i. e. one who imitates the manners and customs or the worship of the Greeks, and uses the Greek tongue; employed in the N. T. of Jews born in foreign lands and speaking Greek, [Greek Jews]: Acts xi. 20 R [WH; see in Ἐλλην, 2]: ix. 29; the name adhered to them even after they had embraced Christianity, Acts vi. 1, where it is opp. to οἱ Ἑβραῖοι, q. v. Cf. WIn. RWB. s. v. Hellenisten; Rouss in Herzog v. p. 701 sqq.; [BB.DD. s. v. Hellenist; Farrar, St. Paul, ch. vii.; Wetst. on Acts vi. 1].*

Ἐλληνιστή, adv.. (ἐλληνίζω), in Greek, i. e. in the Greek language: Jn. xix. 20; Aets xxi. 37. [Xen. an. 7. 6, 8; al.]*

Ἐλλογάω, i. q. ἐλλογέω, q. v.

Ἐλλογέω [see ἐν, III. 3], -ῶ; [Pass., 3 pers. sing. pres. ἐλλογεῖται R G L txt T Tr; impf. ἐλλογάτο Lurg. WH; cf. WII. App. p. 166; Tdf. Proleg. p. 122; Mullach p. 252; B. 57 sq. (50); W. 85 (82)]; (λόγος a reckoning, account); to reckon in, set to one's account, lay to one's charge, impute: τοῦτο ἐμοὶ ἐλλόγει (L T Tr WII ἐλλόγα [see reff. above]), charge this to my account. Philem.

18; sin the penalty of which is under consideration, Ro. v. 13, where cf. Fritzsch p. 311. (Inscr. ap. Boeckh i. p. 850 [no. 1732 a.; Bp. Lghtft. adds Edict. Diocl. in Corp. Inscr. Lat. iii. p. 836; see further his note on Philem. 18; cf. B. 57 sq. (50)].)*

Ἐλμαδάμ (Lehm. Ἐλμαδάμ, T Tr WII Ἐλμαδάμ [on the breathing in codi. see Tdf. Proleg. p. 107]), ὁ, Elmodam or Elmadam, proper name of one of the ancestors of Christ: Lk. iii. 28.*

Ἐλπίζω; impf. ἤλπιζον; Attic fut. ἐλπιῶ (Mt. xii. 21, and often in Sept. [whence in Ro. xv. 12]; cf. B. 37 (32); W. § 13, 1 c.]; the com. form ἐλπίσω does not occur in bibl. Grk.); 1 aor. ἤλπισα; pf. ἤλπικα; [pres. pass. ἐλπίζομαι]; (ἐλπίς, q. v.); Sept. for πιστός to trust; προσῆλπη to flee for refuge; ἥπις to wait, to hope; to hope (in a religious sense, to wait for salvation with joy and full of confidence): τί, Ro. viii. 24 sq.; 1 Co. xiii. 7; (τὰ) ἐλπιζόμενα, things hoped for, Heb. xi. 1 [but WH mrg. connect ἐλπ. with the foll. πραγμ.]; once with dat. of the obj. on which the hope rests, hopefully to trust in: τῷ δύναμι αὐτοῦ (as in prof. auth. once τῇ τύχῃ, Thuc. 3, 97, 2). Mt. xii. 21 G L T Tr WII [cf. B. 176 (153)]; καθὼς, 2 Co. viii. 5. foll. by an inf. relating to the subject of the verb ἐλπίζω [cf. W. 331 (311); B. 259 (223)]; Lk. vi. 34; xxiii. 8; Acts xxvi. 7; Ro. xv. 24; 1 Co. xvi. 7; Phil. ii. [19], 23; 1 Tim. iii. 14; 2 Jn. 12; 3 Jn. 14; foll. by a pf. inf. 2 Co. v. 11; foll. by ὅτι with a pres. 1k. xxiv. 21; ὅτι with a fut. Acts xxiv. 26; 2 Co. i. 13; xiii. 6; Philem. 22. Peculiar to bibl. Grk. is the constr. of this verb with prepositions and a case of noun or pron. (cf. B. 175 (152) sq. [cf. 337 (290); W. § 33, d.]; Ellie. on 1 Tim. iv. 10]): εἰς τινα, to direct hope unto one, Jn. v. 45 (pf. ἤλπικατε, in whom you have put your hope, and rely upon it [W. § 40, 4 a.]); 1 Pet. iii. 5 L T Tr WII; with addition of ὅτι with fut. 2 Co. i. 10 [L txt. Tr WII br. ὅτι, and so detach the foll. clause]; ἐπί τινι, to build hope on one, as on a foundation, (often in Sept.), Ro. xv. 12 (fr. Is. xi. 10); 1 Tim. iv. 10; vi. 17; ἐν τινι, to repose hope in one, 1 Co. xv. 19; foll. by inf. Phil. ii. 19; ἐπί with acc. to direct hope towards something: ἐπί τι, to hope to receive something, 1 Pet. i. 13; ἐπί τὸν θεόν of those who hope for something from God, 1 Pet. iii. 5 R G; 1 Tim. v. 5, (and often in Sept.). [COMP.: ἀπ-. προ-ελπίζω.]*

Ἐλπίς [sometimes written ἐλπίς; so WII in Ro. viii. 20; Tdf. in Acts ii. 26; see (in 2 below, and) the reff. s. v. ἀφεῖδος], -ίδος, ἡ. (Ἐλπίς to make to hope), Sept. for πιστός and πιστή, trust; προσῆλπη that in which one confides or to which he flees for refuge; πιρήπ expectation, hope; in the classics a vox media, i. e. expectation whether of good or of ill; 1. rarely in a bad sense, expectation of evil, fear: as. ἡ τῶν κακῶν ἐλπίς. Lcian. Tyrannie. c. 3; τοῦ φόβου ἐλπίς. Thuc. 7. 61; κακὴ ἐλπίς. Plat. rep. 1 p. 330 e. [cf. legg. 1 p. 644 e. fin.]; πονηρὰ ἐλπ. Is. xxviii. 19 Sept. 2. much more freq. in the classics, and always in the N. T., in a good sense: expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation: Acts xxiii. 6;

xvii. 7; Ro. v. 4 sq.; xii. 12; xv. 13; 1 Co. xiii. 13; 1 Pet. i. 3; iii. 15; ἀγαθὴ ἐλπίς (often in prof. auth., as Plat. Phaedo 67c.; plur. ἐλπίδες ἀγαθαῖ, legg. 1 p. 649 b.; Xen. Ages. 1, 27), 2 Th. ii. 16; ἐλπὶς βλεπομένη, hope whose object is seen, Ro. viii. 24; ὁ θεὸς τῆς ἐλπίδος, God, the author of hope, Ro. xv. 13; ἡ πληροφορία τῆς ἐλπίδος, fulness i. e. certainty and strength of hope, Heb. vi. 11; ἡ ὁμολογία τῆς ἐλπίτ. the confession of those things which we hope for, Heb. x. 23; τὸ καύχημα τῆς ἐλπίτ. hope wherein we glory, Heb. iii. 6; ἐπεισαγωγὴ κρείττονος ἐλπίδος, the bringing in of a better hope, Heb. vii. 19; ἐλπὶς with gen. of the subj., Acts xxviii. 20; 2 Co. i. 7 (6); Phil. i. 20; with gen. of the obj., Acts xxvii. 20; Ro. v. 2; 1 Co. ix. 10; 1 Th. v. 8; Tit. iii. 7; with gen. of the thing on which the hope depends, ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, Acts xvi. 19; τῆς κλήσεως, Eph. i. 18; iv. 4; τοῦ εὐαγγελίου, Col. i. 23; with gen. of the pers. in whom hope is reposed, 1 Th. i. 3 [cf. B. 155 (136)]. ἐπ' [or ἐφ' — so Acts ii. 26 LT; Ro. iv. 18 L; viii. 20 (21) T VII; cf. Scrivener, Introd. etc. p. 565; (but see above, init.)] ἐλπίδι, relying on hope, having hope, in hope, (Eur. Here. fur. 804; Diod. Sie. 13, 21; ἐπ' ἐλπίδι ἀγαθῆ, Xen. mem. 2, 1, 18) [W. 394 (368), cf. 425 (396); B. 337 (290)]: Acts ii. 26 (of a return to life); Ro. iv. 18; with gen. of the thing hoped for added: ἥσθις αἰώνιος, Tit. i. 2; τοῦ μετέχειν, 1 Co. ix. 10 [G L T Tr VII]; in hope, foll. by ὅτι, Ro. viii. 20 (21) [but Tdf. reads διότι]; on account of the hope, for the hope [B. 165 (144)], with gen. of the thing on which the hope rests, Acts xxvi. 6. παρ' ἐλπίδᾳ, beyond, against, hope [W. 404 (377)]: Ro. iv. 18 (i. e. where the laws of nature left no room for hope). ἔχειν ἐλπίδα (often in Grk. writ.): Ro. xv. 4; 2 Co. iii. 12; with an inf. belonging to the person hoping, 2 Co. x. 15; ἐλπίδα ἔχειν εἰς [Tdf. πρὸς] θεόν, foll. by acc. with inf. Acts xxiv. 15, (εἰς Χριστὸν ἔχειν τὰς ἐλπίδας, Acta Thomae § 28; [τ. ἐλπίδα εἰς τ. Ἰησοῦν ἐν τ. πνεύματι ἔχοντες, Barn. ep. 11, 11]); ἐπί with dat. of pers. 1 Jn. iii. 3; ἐλπίδα μὴ ἔχοντες, (of the heathen) having no hope (of salvation), Eph. ii. 12; 1 Th. iv. 13; ἡ ἐλπὶς ἔστω εἰς θεόν, directed unto God, 1 Pet. i. 21. By meton. it denotes
a. the author of hope, or he who is its foundation. (often so in Grk. auth., as Aeschyl. choëph. 776; Thue. 3, 57; [cf. Ignat. ad Eph. 21, 2; ad Magn. 11 fin.; ad Philad. 11, 2; ad Trall. inscr. and 2, 2, etc.]): 1 Tim. i. 1; 1 Th. ii. 19; with gen. of obj. added, τῆς δόξης, Col. i. 27.
b. the thing hoped for: προσδέχεσθαι τὴν μακαρίαν ἐλπίδα, Tit. ii. 13; ἐλπίδα δικαιοσύνης ἀπεκδέχεσθαι, the thing hoped for, which is righteousness [cf. Mey. ed. Sieffert ad 1.], Gal. v. 5, (προσδοκῶν τὰς ὑπὸ θεοῦ ἐλπίδας, 2 Macc. vii. 14); διὰ ἐλπίδα τὴν ἀποκειμένην ἐν τοῖς οὐρανοῖς, Col. i. 5; κρατῆσαι τῆς κειμένης ἐλπίδος, Heb. vi. 18 (cf. Bleek ad loc.). — Zöckler,
De xi ac notione vocis ἐλπὶς in N. T. Gissae 1856.*

Ἐλύμας, ὁ, [B. 20 (18)], *Elymas*, an appellative name which Luke interprets as *máyos*, — derived either, as is commonly supposed, fr. the Arabic **علیم** (*elymon*), i. e. *wise*; or, acc. to the more probable opinion of De-

έμβιβάζω: 1 aor. *ένεβιβασα*; *to put in or on, lead in, cause to enter*; as often in the Greek writ. *τινὰ εἰς τὸ πλοῖον*: Acts xxvii. 6.*

έμβλέπω [see ἐν, III. 3]; impf. *ένέβλεπον*; 1 aor. *ένέβλεψα*, ptc. *έμβλέψας*; *to turn one's eyes on; look at*; 1. prop. with acc. Mk. viii. 25, (Anth. 11, 3; Sept. Judg. xvi. 27 [Alex.]); *τινί* (Plat. rep. 10, 608 d.; Polyb. 15, 28, 3, and elsewhere), Mt. xix. 26; Mk. x. 21, 27; xiv. 67; Lk. xx. 17; xxii. 61; Jn. i. 36, 42 (43), (in all these pass. *έμβλέψας αὐτῷ* or *αὐτοῖς λέγει* or *εἶπεν*, cf. Xen. Cyr. 1, 3, 2 *έμβλέπων αὐτῷ ἔλεγεν*). *εἰς τὸ οὐρανόν*, Acts i. 11 R G L, (*εἰς τὸ γῆν*, Is. v. 30; viii. 22; *εἰς ὅφθαλμόν*, Plat. Ale. 1 p. 132 e.). Absol., *οὐκ ἔνέβλεπον* I beheld not, i. e. the power of looking upon (sc. surrounding objects) was taken away from me, Acts xxii. 11 [Tr mrg. WH mrg. *έβλεπ.*], (2 Chr. xx. 24 [Ald.]; Xen. mem. 3, 11, 10). 2. fig. *to look at with the mind, to consider*: Mt. vi. 26, (Is. li. 1 sq.; Sir. ii. 10; xxxvi. (xxxiii.) 15; with acc. only, Is. v. 12; with dat., 2 Macc. xii. 45).*

έμβριμάσματι [see ἐν, III. 3], -ώματι, depon. verb, pres. ptep. *έμβριμάσμενος* (Jn. xi. 38, where Tdf. *έμβριμον* ὑμένος; see *έρωτάω*, init.); impf. 3 pers. plur. *ένεβριμάντο* (Mk. xiv. 5, where Tdf. *μεῦντο*, cf. *έρωτάω* u. s.); 1 aor. *ένεβριμησάμην*, and (Mt. ix. 30 L T Tr WH) *ένεβριμήθην* [B. 52 (46)]; (*βριμάσματι*, fr. *βρίμη*, to be moved with anger); *to snort in* (of horses; Germ. *darein schnauben*): Aeschyl. sept. 461; *to be very angry, to be moved with indignation*: *τινί* (Liban.), Mk. xiv. 5 (see above); absol., with addition of *ἐν* *έαντῷ*, Jn. xi. 38; with dat. of respect, ib. 33. In a sense unknown to prof. anth. *to charge with earnest admonition, sternly to charge, threateningly to enjoin*: Mt. ix. 30; Mk. i. 43.*

έμέω, -ώ [(cf. Skr. *vam*, Lat. *vom-ere*; Curtius § 452; Vaníček p. 886 sq.): 1 aor. inf. *έμέσαι*; *to vomit, vomit forth, throw up*, fr. Hom. down: *τινὰ ἐκ τοῦ στόματος*, i. e. to reject with extreme disgust, Rev. iii. 16.*

έμ-μανονται [see ἐν, III. 3]: *τινί, to rage against* [A. V. *to be exceedingly mad against*] one: Acts xxvi. 11; besides only in Joseph. antt. 17, 6, 5.*

Ἐμμανονήλ, ὁ, Immanuel, (fr. *עִמָּךְ* and *לֵב*, God with us), i. q. *savior*, a name given to Christ by Matthew, i. 23, after Is. vii. 14. Acc. to the orthodox interpretation the name denotes the same as *θεάνθρωπος*, and has reference to the personal union of the human nature and the divine in Christ. [See BB. DD. s. v.]*

Ἐμμαούς (in Joseph. also *Αμμαούς*), *ἡ, Emmaus* (Lat. gen. -untis), a village 30 stadia from Jerusalem (acc. to the true reading [so Dind. and Bekk.] in Joseph. b. j. 7, 6, 6; not, as is com. said, foll. the authority of Luke, 60 stadia), apparently represented by the modern *Kulonieh* (cf. Ewald, Gesch. des Volkes Israel, 2te Ausg. vi. p. 675 sq.; [Caspari, Chronolog. and Geograph. Intr. to the Life of Christ § 191; Sepp, Jerus. u. d. heil. Land, i. 52]): Lk. xxiv. 13. There was a town of the same name in the level country of Judea, 175 stadia from Jerusalem, noted for its hot springs and for the slaughter of the Syrians routed by Judas Maccabaeus, 1 Macc. iii. 40, 57; afterwards fortified by Bacchides,

the Syrian leader, 1 Macc. ix. 50, and from the 3d cent. on called *Nicopolis* [B. D. s. v. Emmaus or Nicopolis]. A third place of the same name was situated near Tibérias, and was famous for its medicinal springs. Cf. Keim iii. p. 555 sq. (Eng. trans. vi. 306 sq.); Wolff in Riehm p. 376 sq.; [esp. Hackett in B. D. Am. ed. p. 731].*

έμμενω [Tdf. *ένμενω*, Acts xiv. 22; see ἐν, III. 3]; 1 aor. *ένέμενω*; fr. Aeschyl. and Hdt. down; (Augustine, *immaneo*), *to remain in, continue*; a. prop. in a place: *ἐν τινὶ*, Acts xxviii. 30 T Tr WH. b. *to persevere in anything, a state of mind, etc.; to hold fast, be true to, abide by, keep*: *τῇ πίστει*, Acts xiv. 22 (*νόμῳ, δρόῳ*, etc. in the Grk. writ.); *ἐν τινὶ* (more rarely so in the classics, as *ἐν ταῖς σπονδαῖς*, Thuc. 4, 118; *ἐν τῇ πίστει*, Polyb. 3, 70, 4): *ἐν* [so R G only] *τοῖς γεγραμμένοις*, Gal. iii. 10 fr. Deut. xxvii. 26; *ἐν τῇ διαθήκῃ*, Heb. viii. 9 fr. Jer. xxxviii. (xxxxi.) 32. [Cf. W. § 52, 4, 5.]*

έμμεσω, i. q. *ἐν μέσῳ*, (see *μέσος*, 2): Rev. i. 13; ii. 1; iv. 6; v. 6; xxii. 2, in Tdf. ed. 7; [see his Proleg. p. xlviij., (but nowhere in ed. 8, see the Proleg. p. 76 sq.); cf. WH. App. p. 150; B. 8].

Ἐμμάρο (*Ἐμμώρ* L T Tr, [but WH *Ἐμμάρω*, see their Intr. § 408]), *ὁ, (רוֹמָר)* i. e. ass), *Emmor* [or *Hamar*, acc. to the Hebr.], proper name of a man: Acts vii. 16; see concerning him, Gen. xxxiii. 19; xxxiv. 2 sq.**

έμός, -ή, -όν, (fr. *έμοῦ*), possess. pron. of the first pers., mine; a. *that which I have; what I possess*: Jn. iv. 34; xiii. 35; [xv. 11 *ἥ χαρά ἡ ἐμὴ* (see *μένω*, I. 1 b. a.)]; xviii. 36; Ro. x. 1; Philem. 12, and often; *τῇ ἐμῇ κευρίᾳ*, with my own hand [B. 117 (102) note], 1 Co. xvi. 21; Gal. vi. 11; Col. iv. 18; as a predicate, Jn. vii. 16; xiv. 24; xvi. 15; substantively, *τὸ ἐμόν* that which is mine, mine own, esp. my money, Mt. xxv. 27; divine truth, in the knowledge of which I excel, Jn. xvi. 15; univ. in plur. *τὰ ἐμά* my goods, Mt. xx. 15; Lk. xv. 31. b. *proceeding from me*: *οἱ ἐμοὶ λόγοι*, Mk. viii. 38; Lk. ix. 26 [here Tr mrg. br. *λόγοι*.]; *ὅ λόγος δὲ ἐμός*, Jn. viii. 37; *ἥ ἐντολὴ ἡ ἐμή*, Jn. xv. 12; *ἥ ἐμὴ διδαχὴ*, Jn. vii. 16, and in other exx. c. *pertaining or relating to me*; a. *appointed for me*: *ὅ καρδὸς δὲ ἐμός*, Jn. vii. 6. β. equiv. to a gen. of the object: *ἥ ἐμὴ ἀνάμνησις*, Lk. xxii. 19; 1 Co. xi. 24; exx. fr. Grk. writ. are given by W. § 22, 7; [Kühner § 454, Anm. 11; Krüger § 47, 7, 8]. γ. *ἔστω ἐμόν* it is mine, equiv. to, it rests with me: Mt. xx. 23; Mk. x. 40. In connecting the article with this pron. the N. T. writ. do not deviate fr. Attic usage; cf. B. § 124, 6.

έμπαιγμονή [see ἐν, III. 3], -ώς, *ἥ, (έμπαιζω)*, derision, mockery: 2 Pet. iii. 3 G L T Tr WH. Not found elsewhere.*

έμπαιγμός [see ἐν, III. 3], -ών, *ὅ, (έμπαιζω)*, unknown to prof. auth., a mocking, scoffing: Heb. xi. 36; Ezek. xxii. 4; Sir. xxvii. 28; Sap. xii. 25; [Ps. xxxvii. (xxxviii.) 8]; torture inflicted in mockery, 2 Macc. vii. 7 [etc.].*

έμ-παιζω [see ἐν, III. 3]; impf. *ένέπαιξον*; fut. *έμπαιξω* (Mk. x. 34 for the more com. *-ξοῦμαι* and *-ξομαι*); 1 aor. *ένεπαιξα* (for the older *ένέπαισα*); Pass., 1 aor. *ένεπαιχθην* (Mt. ii. 16, for the older *ένεπαισθην*); 1 fut. *έμπαιχθσομαι*;

(cf. *Lob.* ad *Phryn.* p. 240 sq.; *Krüger* § 40 s. v. *παιξω*; [Veitch *ibid.*]; B. 64 (56) sq.); *to play in, τυί*, Ps. ciii. (eiv.) 26; *Eur. Bacch.* 867. *to play with, trifle with, (Lat. illudere)* i. e. **a.** *to mock:* absol., Mt. xx. 19; xxvii. 41; Mk. x. 34; xv. 31; Lk. xxiii. 11; *τυί* (*Hdt.* 4, 134), Mt. xxvii. 29, [31]; Mk. xv. 20; Lk. xiv. 29; xxii. 63; xxiii. 36; in pass. Lk. xviii. 32. **b.** *to delude, deceive, (Soph. Ant. 799); in pass. Mt. ii. 16, (Jer. x. 15).**

έμπαικτης [see *έν*, III. 3], -ou, ὁ, (*έμπαιξω*), *a mocker, a scoffer:* 2 Pet. iii. 3; Jude 18; playing like children, Is. iii. 4. Not used by prof. auth.*

έμπειρος-πατέω [T WH *έν-*, see *έν*, III. 3], -ω: fut. *έμπειρος-πατήσω;* *to go about in, walk in:* *έν τισι*, among persons, 2 Co. vi. 16 fr. Lev. xxvi. 12. (Job i. 7; Sap. xix. 20; [Philo, Plut.], Leian., Achill. Tat., al.)*

έμπειρημα [*not* *έμπιμπλημα* πλ. (see *έν*, III. 3); for euphony's sake, *Lob.* ad *Phryn.* p. 95; Veitch p. 536] and *έμπειρημά* (fr. which form comes the pres. ptep. *έμπειρημών*, Acts xiv. 17 [W. § 14, 1 f.; B. 66 (58)]); 1 aor. *ένέπληστα;* 1 aor. pass. *ένεπλήσθην;* pf. pass. ptep. *έμπειρημένος;* Sept. for *אָלֵלֶת* and in pass. often for *עֲשָׂו* to be satiated; in Grk. writ. fr. Hom. down; *to fill up, fill full:* *τυά τυος*, to bestow something bountifully on one, Lk. i. 53; Acts xiv. 17, (Jer. xxxviii. (xxxii.) 14; Ps. evi. (evii.) 9; Is. xxix. 19; Sir. iv. 12); to fill with food, i. e. *satisfy, satiate;* pass., Lk. vi. 25; Jn. vi. 12, (Deut. vi. 11; viii. 10; Ruth ii. 14; Neh. ix. 25, etc.); *to take one's fill of, glut one's desire for:* pass. with gen. of pers., one's intercourse and companionship, Ro. xv. 24; cf. Kypke ad loc.; *τοῦ κάλλους αὐτῆς*, gazing at her beauty, Sus. 32.*

έμπειράω [see *έν*, III. 3], (for the more com. *έμπειρημη*, fr. *πίμπειρημη* to burn; on the dropping of the μεf. *έμπειρημη*, init.); fr. Hdt. down; *to burn, set on fire;* pres. infin. pass. *έμπειράσθαι* to be (inflamed, and so) swollen (Hesych. *πιμπρᾶν . . . φυσάν*; Etym. Magn. 672, 23 *πιμπρᾶσαν φυσῶσαι*; Joseph. antt. 3, 11, 6; etc.); of the human body *to swell up:* from the bite of a viper, Acts xxviii. 6 Tdf., for R G etc. *πίμπρασθαι*, q. v. [and Veitch s. v. *πίμπρημη*.]*

έμπειρττω [see *έν*, III. 3]; fut. *έμπειρομαι;* 2 aor. *ένέπεσον;* [fr. Hom. down]; *to fall into:* *εἰς βόθυνον*, Mt. xii. 11, and L. txt. T Tr WH in Lk. vi. 39; *εἰς φρέαρ*, Lk. xiv. 5 [R G]; to fall among robbers, *εἰς τοὺς λῃστάς*, Lk. x. 36, and in metaph. phrases, 1 Tim. iii. 6 sq.; vi. 9; *εἰς χεῖράς τυος*, into one's power: *τοῦ θεοῦ*, to incur divine penalties, Heb. x. 31, as in 2 S. xxiv. 14; 1 Chr. xxi. 13; Sir. ii. 18.*

έμπλέκω [see *έν*, III. 3]: Pass., [pres. *έμπλέκομαι*]; 2 aor. ptep. *έμπλακεις;* *to inweave; trop. in pass., with dat. of thing, to entangle, involve in:* 2 Tim. ii. 4; 2 Pet. ii. 20. (From Aeschyl. down.)*

έμπλοκή [see *έν*, III. 3], -ης, ἡ. (*έμπλέκω*), *an interweaving, braiding, a knot:* *τριχῶν* [Lehm. om.], an elaborate gathering of the hair into knots, Vulg. *capillatura*, [A. V. *plaiting*], 1 Pet. iii. 3 (κομῆς, Strab. 17 p. 828).*

έμπνέω [T WH *έν-*, see *έν*, III. 3]; **1.** *to breathe in or on,* [fr. Hom. down]. **2.** *to inhale,* (Aeschyl.,

Plat., al.); with partitive gen., *ἀπειδῆς κ. φόνου*, threatening and slaughter were so to speak the element from which he drew his breath, *Acts ix. 1*; see Meyer ad loc., cf. W. § 30, 9 c.; [B. 167 (146)]; *έμπνέον* *ζωῆς*, Sept. *Josh. x. 40.**

έμπορεύματα [see *έν*, III. 3]: depon. pass. with fut. mid. *έμπορεύσομα;* (fr. *έμπορος*, q. v.); *to go a trading, to travel for business, to traffic, trade,* (Thuc. et sqq.; Sept.): Jas. iv. 13 [Rst G here give the 1 aor. subj. *-σώμεθα*]; with the acc. of a thing, *to import for sale* (as *ἔλαιος εἰς Αἴγυπτον*, Sept. Ios. xii. 1; *πορφύραν ἀπὸ Φοινίκης*, Diog. Laërt. 7, 2; *γλαῦκας*, Leian. Nigrin. init.); *to deal in; to use a thing or a person for gain,* [A. V. *make merchandise of*], *(ἄρων τὸν σώματος*, Joseph. antt. 4, 6, 8; *Ἀσπασία ἐνεπορεύετο πλήθη γυναικῶν*, Athen. 13 p. 569 f.); 2 Pet. ii. 3; cf. W. 223 (209); [B. 147 (129)].*

έμπορία [see *έν*, III. 3], -as, ἡ, (*έμπορος*), *trade, merchandise:* Mt. xxii. 5. (Hesiod, sqq.; Sept.)*

έμπόριον [see *έν*, III. 3], -ou, τό, (*έμπορος*), *a place where trade is carried on, esp. a seaport; a mart, emporium;* (Plin. *forum nundinarium*): *οἶκος έμπορίον* a market house (epexeget. gen. [W. § 59, 8 a.; A. V. *a house of merchandise*]), Jn. ii. 16. (From Hdt. down; Sept.)*

έμπορος [see *έν*, III. 3], -ou, ὁ, (*πόρος*); **1.** i. q. ὁ *ἐπ' ἀλλοτρίας νεών πλέων μισθοῦν, ὁ ἐπιβάτης;* so Hesych., with whom agree Phavorinus and the Sehol. ad Arstph. Plut. 521; and so the word is used by Homer. **2.** after Hom. *one on a journey, whether by sea or by land, esp. for traffic;* hence **3.** *a merchant, (opp. to κάπηλος a retailer, petty tradesman): Rev. xviii. 3, 11, 15, 23; ἄνθρωπος έμπορος* (see *ἄνθρωπος*, 4 a.), Mt. xiii. 45 [WH txt. om. *ἄνθρ.*]. (Sept. for *Ἄνθρ.* and *Ἄνθρ.*)*

έμπρηθω: 1 aor. *ένέπρηστα;* fr. Hom. down; Sept. for *Ἐγένετο* and *Ἐγένετο;* *to burn; destroy by fire:* *τὴν πόλιν*, Mt. xxii. 7.*

έμπροσθεν (Tdf. in Rev. iv. 6 *ένπρη.* [see *έν*, III. 3; cf. Bttm. 8]), adv. of place and of time, (fr. *έν* and *πρόσθεν*, prop. in the fore part); [fr. Hdt. down]; Sept. chiefly for *Ἐνεπέρ;* before. In the N. T. used only of place; **1.** adverbially, *in front, before:* Rev. iv. 6 (opp. to *ὅπισθεν*, as in Palaeph. 29, 2). *before:* *πορεύεσθαι*, to precede, to go before, Lk. xix. 28; *προδραμών* *έμπροσθεν*, ib. 4 [T WH *εἰς τὸ έμπρ.*, cf. Hdt. 4, 61 (8, 89)], like *προπορεύεσθαι* *έμπροσθεν*, Xen. Cyr. 4, 2, 23 [fig. Plato, Gorg. p. 497 a. *προΐθη εἰς τὸ έμπρ.*]; *τὰ έμπροσθεν* *the things* which lie *before* one advancing, the goal set before one, Phil. iii. 13 (14) (opp. to *τὰ διπίσω*). **2.** it serves as a prep., with the gen. [B. 319 (274); W. § 54, 6]; **a.** *before*, i. e. in that local region which is in front of a person or a thing: Mt. v. 24; vii. 6; Lk. v. 19; xiv. 2; to prostrate one's self *έμπροσθεν τῶν ποδῶν τυος*, Rev. xix. 10; xxii. 8; *γονπετεῖν έμπρ. τυος*, Mt. xxvii. 29; *πορεύεσθαι έμπρ. τυος*, to go before one, Jn. x. 4; *ἀποστέλλεσθαι έμπρ. τυος*, to be sent before one, Jn. iii. 28; *σαλπίζειν έμπρ. τυος*, Mt. vi. 2; *τὴν ὁδὸν κατασκεύασι*, where *έμπρ. τυος* is nearly equiv. to a dat. [cf. B. 172 (150)], Mt. xi. 10; Mk. i. 2 Rec.; I. k. vii. 27. **b.** *before, in the presence of, i. q. opposite to, over against*

ορε: στήναι, Mt. xxvii. 11; ὄμολογέν and ἀρνεῖσθαι [B. 176 (153)], Mt. x. 32 sq.; xxvi. 70; Lk. xii. 8, [9 Lehm.]; also Gal. ii. 14; 1 Th. i. 3; ii. 19; iii. 9, 13; before one, i. e. at his tribunal: Mt. xxv. 32; xxvii. 11; Lk. xxi. 36; Acts xviii. 17; 2 Co. v. 10; 1 Th. ii. 19; [1 Jn. iii. 19]. Here belong the expressions εὐδοκία, θελημά ἐστι ἔμπροσθεν θεοῦ, it is the good pleasure, the will of God, Mt. xi. 26; xviii. 14; Lk. x. 21, formed after Chald. usage; for in 1 S. xii. 22 the words הַפְרִי לְאֹתָן, God wills, Jonathan the targumist renders וְמִתְּבָרֵךְ; cf. Fischer, De vitiis lexx. N. T. etc. p. 329 sq.; [cf. B. 172 (150)]. **c.** before i. e. in the sight of one: Mt. v. 16; vi. 1; xvii. 2; xxiii. 13 (14); Mk. ii. 12 T Tr mrg. WH; ix. 2; Lk. xix. 27; Jn. xii. 37; Acts x. 4 L T Tr WH. **d.** before, denoting rank: γεγονέναι ἔμπρ. τινος, to have obtained greater dignity than another, Jn. i. 15, 30, also 27 R L br.; (Gen. xlvi. 20 ἔθηκε τὸν Ἐφραὶμ ἔμπροσθεν τοῦ Μανασσῆ; [cf. Plat. legg. 1, 631 d.; 5, 743 e.; 7, 805 d.]).*

ἔμπτύω [see ἐν, III. 3]; impf. ἐνέπτυνον; fut. ἔμπτύσω; 1 aor. ἐνέπτυσα; fut. pass. ἔμπτυσθόμαι; [fr. Hdt. down]; to spit upon: τινί, Mk. x. 34; xiv. 65; xv. 19; εἰς τὸ πρόσωπόν τινος, Mt. xxvi. 67 (Num. xii. 14; Plut. ii. p. 189 a. [i. e. reg. et imper. apotheg. Phoc. 17]); κατὰ τὸ πρόσωπ. τινι, Deut. xxv. 9); εἰς τινα, Mt. xxvii. 30; Pass. to be spit upon: Lk. xviii. 32. Muson. ap. Stob. floril. 19, 16. Cf. Lob. ad Phrym. x. 17; [Rutherford, New Phrym. p. 66].*

ἔμφανής [see ἐν, III. 3], -έσ, (ἔμφαινω to show in, exhibit), manifest: γίνομαι τινί, in its literal sense, Acts x. 40; fig., of God giving proofs of his saving grace and thus manifesting himself, Ro. x. 20 fr. Is. lxv. 1. [From Aeschyl. down].*

ἔμφανξ [see ἐν, III. 3]; fut. ἔμφανίσω [B. 37 (32)]; 1 aor. ἐνεφάνισα; 1 aor. pass. ἐνεφανίσθην; fr. Xen. and Plato down; (ἔμφανής); **1.** to manifest, exhibit to view: ἔαντόν τινι, prop. to present one's self to the sight of another, manifest one's self to (Ex. xxxiii. 18), Jn. xiv. 22; metaph. of Christ giving evidence by the action of the Holy Spirit on the souls of the disciples that he is alive in heaven, Jn. xiv. 21. Pass. to show one's self, come to view, appear, be manifest: τινί (of spectres, Sap. xvii. 4; αὐτοῖς θεοὺς ἔμφανίζεσθαι λέγοντες, Diog. Laërt. prooem. 7; so of God, Joseph. antt. 1, 13, 1), Mt. xxvii. 53; τῷ προσώπῳ τοῦ θεοῦ, of Christ appearing before God in heaven, Heb. ix. 24; (of God imparting to souls the knowledge of himself, Sap. i. 2; Theoph. Ant. ad Autol. 1, 2, 4). **2.** to indicate, disclose, declare, make known: foll. by ὅτι, Heb. xi. 14; with dat. of pers. Acts xxiii. 15; τὶ πρός τινα, ib. 22; τὶ κατά τινος, to report or declare a thing against a person, to inform against one, Acts xxiv. 1; xxv. 2; περὶ τινος, about one, Acts xxv. 15. [SYN. see δηλώω].*

ἔμφοβος [see ἐν, III. 3]. -ον, (φόβος), thrown into fear, terrified, affrighted: Lk. xxiv. 5, [37]; Acts x. 4; (xxii. 9 Rec.); xxiv. 25; Rev. xi. 13. Theophr. char. 25 (24), 1; [1 Mace. xiii. 2; in a good sense, Sir. xix. 24 (21)]. (Actively, inspiring fear, terrible, Soph. O. C. 39).*

ἔμφυσάω, -ώ [see ἐν, III. 3]: 1 aor. ἐνεψύσθαι; to blow

or breathe on: τινά, Jn. xx. 22, where Jesus, after the manner of the Hebrew prophets, expresses by the symbolic act of breathing upon the apostles the communication of the Holy Spirit to them,—having in view the primary meaning of the words ΨΗ and πνεῦμα [cf. e. g. Ezek. xxxvii. 5]. (Sept.; Diosc., Aret., Geop., al.; [to inflate, Aristot., al.]).*

ἔμφυτος [see ἐν, III. 3], -ον, (ἔμψυν to implant), in prof. auth. [fr. Hdt. down] inborn, implanted by nature; cf. Grimm, Exeget. Hdb. on Sap. [xii. 10] p. 224; implanted by others' instruction: thus Jas. i. 21 τὸν ἔμφυτον λόγον, the doctrine implanted by your teachers [al. by God; cf. Brückner in De Wette, or Huther ad loc.], δέξασθε ἐν πραντητι, receive like mellow soil, as it were.*

ἐν, a preposition taking the dative after it; Hebr. ἐν; Lat. in with abl.; Eng. in, on, at, with, by, among. [W. § 48 a.; B. 328 (282) sq.] It is used

I. LOCALLY; **1.** of Place proper; **a.** in the interior of some whole; within the limits of some space: ἐν γαστρί, Mt. i. 18; ἐν Βηθλεέμ, Mt. ii. 1; ἐν τῇ πλειᾷ, Lk. vii. 37; ἐν τῇ λουδαίᾳ, ἐν τῇ ἐρήμῳ, ἐν τῷ πλοίῳ, ἐν τῷ οὐρανῷ, and innumerable other exx. **b.** in (on) the surface of a place, (Germ. auf): ἐν τῷ ὄρει, Jn. iv. 20 sq.; Heb. viii. 5; ἐν πλαξί, 2 Co. iii. 3; ἐν τῇ ἀγορᾷ, Mt. xx. 3; ἐν τῇ ὁδῷ, Mt. v. 25, etc. **c.** of proximity, at, near, by: ἐν ταῖς γωνίαις τῶν πλατειῶν, Mt. vi. 5; ἐν τῷ Σιλωάμ, at the fountain Siloam, Lk. xiii. 4; ἐν τῷ γαζοφύλακι, Jn. viii. 20 [see B.D. Am. ed. s. v. Treasury; and on this pass. and the preceding cf. W. 385 (360)]; καθίσεων ἐν τῇ δεξιᾷ θεοῦ etc., at the right hand: Heb. i. 3; viii. 1; Eph. i. 20. **d.** of the contents of a writing, book, etc.: ἐν τῇ ἐπιστολῇ, 1 Co. v. 9; ἐν κεφαλίδι βαθύτινον γράφειν, Heb. x. 7; ἐν τῇ βίβλῳ, τῷ βιβλίῳ, Rev. xiii. 8; Gal. iii. 10; ἐν τῷ νόμῳ, Lk. xxiv. 44; Jn. i. 45 (46); ἐν τοῖς προφήταις, in the book of the prophets, Acts xiii. 40; ἐν Ἡλίᾳ, in that portion of Scripture which treats of Elijah, Ro. xi. 2, cf. Fritzsche ad loc.; [Delitzsch, Brief a. d. Römer, p. 12; W. 385 (360); B. 331 (285)]; ἐν Δαυΐδ, in the Psalms of David, Heb. iv. 7 [see Δαβίδ, fin.]; ἐν τῷ Ὁσηέ, in the prophecies of Hosea, Ro. ix. 25. **e.** trop. applied to things not perceived by the senses, as ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Mt. v. 28; xiii. 19; 2 Co. iv. 6, and often; ἐν ταῖς συνειδήσεσι, 2 Co. v. 11. **2.** with dat. of a Person, in the person, nature, soul, thought of any one: thus ἐν τῷ θεῷ κέκρυπται ἡ γοὴ ὑμῶν, it lies hidden as it were in the bosom of God until it shall come forth to view, Col. iii. 3, cf. Eph. iii. 9; ἐν αὐτῷ, i. e. in the person of Christ, κατοκεῖ πᾶν τὸ πλήρωμα etc., Col. i. 19; ii. 3 [(?), 9]. phrases in which ἡ ἀμαρτία is said to dwell in men, Ro. vii. 17 sq.; or ὁ Χριστὸς (the mind, power, life of Christ) εἴναι, [Jn. xvii. 26]; Ro. viii. 10; 2 Co. xiii. 5; μένειν, Jn. vi. 56; [xv. 4, 5]; ζῆν, Gal. ii. 20; μορφοῦσθαι, Gal. iv. 19; λαλεῖν. 2 Co. xiii. 3; ὁ λόγος τοῦ θεοῦ εἴναι, 1 Jn. i. 10; μένειν, Jn. v. 38; ἐνοκεῖν or οἰκεῖν ὁ λόγος τοῦ Χριστοῦ, Col. iii. 16; τὸ πνεῦμα (of God, of Christ), Ro. viii. 9, 11; 1 Co. iii. 16; 2 Tim. i. 14; τὸ ἐν τινι χάρισμα, 1 Tim. iv. 14; 2 Tim. i. 6; ἐνεργεῖν ἐν τινι, Mt. xiv. 2; Eph. ii. 2; 1 Co.

xii. 6, etc.; *ἐνεργεῖσθαι*, Col. i. 29; *κατεργάζεσθαι*, Ro. vii. 8. after verbs of revealing, manifesting: *ἀποκαλύψαι* *ἐν ἐμοί*, in my soul, Gal. i. 16; *φανερόν ἔστω ἐν αὐτοῖς*, Ro. i. 19. *ἐν ἑαυτῷ*, *ἐν ἑαυτοῖς*, within one's self i. e. *in the soul, spirit, heart*: after the verbs *εἰδέναι*, Jn. vi. 61; *εἰπεῖν*, Lk. vii. 39; xviii. 4; *ἔμβρυμάσθαι*, Jn. xi. 38; *στενάξειν*, Ro. viii. 23; *διαλογίζεσθαι*, Mk. ii. 8 (alternating there with *ἐν ταῖς καρδίαις*, cf. vs. 6); Lk. xii. 17; *διαπορεύειν*, Acts x. 17; *λέγειν*, Mt. iii. 9; ix. 21; Lk. vii. 49; also 2 Co. i. 9; for other exx. of divers kinds, see *εἰμί*, V. 4 e. 3. it answers to the Germ. *an [on]*; often freely to be rendered *in the case of, with, etc.* W. § 48, a. 3 a.], when used a. of the person or thing on whom or on which some power is operative: *ἴνα οὗτῳ γένηται ἐν ἐμοὶ*, 1 Co. ix. 15; *ποιεῖν τι ἐν τινι*, Mt. xvii. 12; Lk. xxiii. 31; cf. Matthiae ii. p. 1341; [W. u. s. and 218 (204 sq.); B. 149 (130)]. b. of that in which something is manifest [W. u. s.]: *μανθάνειν ἐν τινι*, 1 Co. iv. 6; *γνώσκειν*, Lk. xxiv. 35; Jn. xiii. 35; 1 Jn. iii. 19 (exx. fr. the classics are given by Passow i. 2 p. 908^b; [cf. L. and S. s. v. A. III.]); likewise of that in which a thing is sought: *ζητεῖν ἐν τινι*, 1 Co. iv. 2. c. after verbs of stumbling, striking: *προσκόπτειν*, Ro. xiv. 21; *πταίειν*, Jas. ii. 10; *σκανδαλίζεσθαι*, q. v. in its place. 4. *with, among, in the presence of*, with dat. of pers. (also often in the classics; cf. Matthiae ii. p. 1340; W. 385 (360) and 217 sq. (204)): 1 Co. ii. 6; *ἐν ὀφθαλμοῖς ἡμῶν*, Mt. xxi. 42; *ἐν ἐμοί*, in my judgment, 1 Co. xiv. 11; [perh. add Jude 1 L T Tr WH; but cf. 6 b. below]. To this head some refer *ἐν ὑμῖν*, 1 Co. vi. 2, interpreting it *in your assembly*, cf. Meyer ad loc.; but see 5 d. γ. 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts, [W. § 48, a. 1 b.]; a. *in i. q. among*, with collective nouns: *ἐν τῷ ὄχλῳ*, Mk. v. 30 [W. 414 (386)]; *ἐν τῇ γενεᾷ ταῦτῃ*, among the men of this age, Mk. viii. 38; *ἐν τῷ γένει μου*, in my nation i. e. among my countrymen, Gal. i. 14; esp. with dat. plur. of persons, as *ἐν ὑμῖν*, *ἐν ὑμῖν*, among us, among you, *ἐν ἀλλήλοις*, among yourselves, one with another: Mt. ii. 6; xi. 11; Mk. ix. 50; Lk. i. 1; Jn. i. 14; xiii. 35; Acts ii. 29; 1 Co. iii. 18; v. 1, and often. b. of the garments with (*in*) which one is clad: *ἐν ἐνδύμασι* and the like, Mt. vii. 15; Mk. xii. 38; Lk. xxiv. 4; Jn. xx. 12; Acts x. 30; Heb. xi. 37; Jas. ii. 2; Rev. iii. 4; *ἡμιφεισμένον ἐν ἱματίοις*, Mt. xi. 8 [T Tr VII om. L br. *ἱματ.*]; Lk. vii. 25; *περιβαλλέσθαι* *ἐν ἱματίοις*, Rev. iii. 5; iv. 4 [L WH txt. om. *ἐν*]. c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp. after verbs of coming, (*ἐν* of accompaniment), where we often say *with*: *ἐν δέκα χιλιάσιν ὑπαντάν*, Lk. xiv. 31; *ἥλθεν ἐν μυριάσι*. Jude 14; cf. Grimm on 1 Macc. i. 17; *εἰσέρχεσθαι* *ἐν ἀμάτῳ*, Heb. ix. 25; *ἐν τῷ ὕδατι κ. ἐν τῷ αἵματι*, 1 Jn. v. 6 (i. e. with the water of baptism and the blood of atonement, by means of both which he has procured the pardon of our sins, of which fact we are assured by the testimony of the Holy Spirit); *ἐν ῥάβδῳ*, 1 Co. iv. 21; *ἐν πληρώματι εὐλογίας*, Ro. xv. 29; *φθάνειν*

ἐν τῷ εὐαγγελίῳ, 2 Co. x. 14; *ἐν πνεύματι κ. δυνάμει Ἡλιου* imbued or furnished with the spirit and power of Elijah, Lk. i. 17; *ἐν τῇ βασιλείᾳ αὐτοῦ*, furnished with the regal power of the Messiah, possessed of his kingly power, [B. 330 (284)]: Mt. xvi. 28; Lk. xxiii. 42 [WH txt. I. mrg. Tr mrg. *εἰς τὴν β.*]. Akin is its use d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep. *בְּ* much more common in the sacred writ. than in prof. auth. (cf. W. § 48, a. 3 d.; B. 181 (157) and 329 (283) sq.), where we say *with, by means of, by (through)*; a. in phrases in which the primitive force of the prep. is discernible, as *ἐν πνῷ κατακαίειν*, Rev. xvii. 16 [Tom. VII br. *ἐν*]; *ἐν ἀλατὶ ἀλίζειν* or *ἄρτνειν*, Mt. v. 13; Mk. ix. 50; Lk. xiv. 34; *ἐν τῷ αἷματι λευκάνειν*, Rev. vii. 14; *ἐν αἷματι καθαρίζειν*, Heb. ix. 22; *ἐν ὕδατι βαπτίζειν*, Mt. iii. 11, etc. (see *βαπτίζω*, II. b. bb.). β. with the dat., where the simple dat. of the instrument might have been used, esp. in the Revelation: *ἐν μαχαίρᾳ*, *ἐν ῥόμφαις ἀποκτείνειν*, Rev. vi. 8; xiii. 10; *πατάσσειν*, Lk. xxii. 49; *ἀπόλλυσθαι*, Mt. xxvi. 52; *καταπατεῖν* *ἐν τοῖς ποσίν*, Mt. vii. 6; *ἐν βραχίονι αὐτοῦ*, Lk. i. 51; *ἐν δακτύλῳ θεοῦ*, Lk. xi. 20, and in other exx.; of things relating to the soul, as *ἐν ἀγιασμῷ*, 2 Th. ii. 13 [W. 417 (388)]; 1 Pet. i. 2; *ἐν τῇ παρακλήσει*, 2 Co. vii. 7; *ἐν προσευχῇ*, Mt. xvii. 21 [T VII om. Tr br. the vs.]; *εὐλογεῖν ἐν εὐλογίᾳ*, Eph. i. 3; *δικαιοῦσθαι* *ἐν τῷ αἷματι*, Ro. v. 9. γ. more rarely with dat. of pers., meaning *aided by one, by the intervention or agency of some one, by (means of) one*, [cf. W. 389 (364); B. 329 (283) sq.]: *ἐν τῷ ἄρχοντι τῶν δαιμονίων*, Mt. ix. 34; *ἐν ἑτερογλώσσοις*, 1 Co. xiv. 21; *κρίνειν τ. οἰκουμένην* *ἐν ἀνδρί*, Acts xvii. 31; *ἐν ὑμῖν κρίνεται ὁ κόσμος* (preceded by *οἱ ἄγοι τὸν κόσμον κρινοῦσιν*), 1 Co. vi. 2; *ἐργάζεσθαι ἐν τινι*, Sir. xiii. 4; xxx. 13, 34. δ. foll. by an inf. with the article, *in that* (Germ. *dadurch dass*), or like the Lat. gerund [or Eng. participial noun; cf. B. 264 (227)]: Acts iii. 26; iv. 30; Heb. ii. 8; viii. 13. ε. of the state or condition in which anything is done or any one exists, acts, suffers; out of a great number of exx. (see also in *γίρομαι*, 5 f., and *εἰμί*, V. 4 b.) it is sufficient to cite: *ἐν βασάνοις*, Lk. xvi. 23; *ἐν τῷ θανάτῳ*, 1 Jn. iii. 14; *ἐν ζῷῳ*, Ro. v. 10; *ἐν τοῖς δεσμοῖς*, Philem. 13; *ἐν πειρασμοῖς*, 1 Pet. i. 6; *ἐν ὅμοιώματι σαρκός*, Ro. viii. 3; *ἐν πολλῷ ἀγάνῃ*, 1 Th. ii. 2; *ἐν δύξῃ*, Phil. iv. 19; 2 Co. iii. 7 sq.; *σπείρεται ἐν φθορᾷ κτλ.* it (sc. that which is sown) is sown in a state of corruption, se. ὄν, 1 Co. xv. 42 sq.; *ἐν ἑτοίμῳ ἔχειν*, to be prepared, in readiness, 2 Co. x. 6; *ἐν ἐκοτάσει*, Acts xi. 5; xxii. 17; very often so used of virtues and vices, as *ἐν εὐσεβείᾳ κ. σεμνότητι*, 1 Tim. ii. 2; *ἐν ἀγιασμῷ*, 1 Tim. ii. 15; *ἐν καινότητι ζωῆς*, Ro. vi. 4; *ἐν τῇ ἀνοχῇ τοῦ θεοῦ* Ro. iii. 26 (25); *ἐν κακίᾳ καὶ φθόνῳ*, Tit. iii. 3; *ἐν πανούργᾳ*, 2 Co. iv. 2; also with an adverbial force: as *ἐν δυνάμει*, powerfully, with power [W. § 51, 1 e.; B. 330 (284)], Mk. ix. 1; Ro. i. 4; Col. i. 29; 2 Th. i. 11; *κρίνειν ἐν δικαιούσῃ*, Acts xvii. 31; Rev. xix. 11; *ἐν χαρᾷ*, in joy, joyful. Ro. xv. 32; *ἐν ἐκτενείᾳ*, Acts xxvi. 7; *ἐν σπουδῇ*, Ro. xii. 8; *ἐν χάριτι*, Gal. i. 6; 2 Th. ii. 16; *ἐν τάχει*. I. k.

xviii. 8; Ro. xvi. 20; Rev. i. 1. [Here perh. may be introduced the noteworthy adv. phrase *ἐν πάσοι τούτοις*, with all this, Lk. xvi. 26 Lmrg. T Tr mrg. VII for R G *ἐπὶ π. τ.* (see *ἐπι*, B. 2 d.); also *ἐν πάσοις*, in all things [R. V. *withal*], Eph. vi. 16 Ltxt. T Tr VII.] A similar use occurs in speaking *f.* of the form in which anything appears or is exhibited, where *ἐν* may be represented by the Germ. *als* [Eng. *as*]; twice so in the N. T.: *σοφίαν λαλεῖν ἐν μυστηρίῳ* (*as a mystery* [here A. V. *in*]), 1 Co. ii. 7; *ἐν τῷ αὐτῷ ὑποδέγματι πίπτειν*, Heb. iv. 11 [(A. V. *after*); al. regard this as a pregnant constr., the *ἐν* marking rest after motion (R. V. mrg. *into*); cf. Kurtz or Lünem. ad loc.; B. 329 (283); and 7 below]; (*διδόναι τι ἐν δωρεᾷ*, 2 Mace. iv. 30; Polyb. 23, 3, 4; 26, 7, 5; *ἐν μερίδι*, Sir. xxvi. 3; *λαμβάνειν τι ἐν φέρουν*, Polyb. 28, 17, 9; exx. fr. Plato are given by Ast, Lex. Plat. i. p. 702; Lat. *in mandatis dare* i. e. to be considered as orders, Caes. b. g. 1, 43). [Here perhaps may be noticed the apparent use of *ἐν* to denote “the measure or standard” (W. § 48, a. 3 b.; Bnhyd. p. 211): *ἐν μέτρῳ*, Eph. iv. 16 (see *μέτρον*, 2); *ἔφερεν ἐν ἔξηκοντα* etc. Mk. iv. 8 VII txt. (note the *εἰς*, q. v. B. II. 3 a.); *καρποφοροῦσιν ἐν τριάκοντα* etc. ibid. 20 T Tr txt. VII txt.; but some would take *ἐν* here distributively, cf. Fritzsche on Mk. iv. 8.]

g. of the things *in* (with) which one is busied: 1 Tim. iv. 15; Col. iv. 2; *ἐν οἷς*, Acts xxvi. 12; *ἐν αὐτῷ*, in preaching the gospel, Eph. vi. 20; *ἐν τῇ ἑορτῇ*, in celebrating the feast, Jn. ii. 23 [L Tr br. *ἐν*]; *ἐν τῇ διδαχῇ*, in giving instruction, while teaching, Mk. iv. 2; xii. 38; see *εἰμί*, V. 4 d.; Passow i. p. 910^b; [L. and S. s. v. II. 1].

h. of that in which anything is embodied or summed up: *ἐν αὐτῷ ζῷὴ ἡν*, i. e. that life of which created beings were made partakers was comprehended in him, Jn. i. 4; *ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαυνᾶται*, Ro. xiii. 9, (on Eph. i. 10 see *ἀνακεφαλαύω*); *πᾶσαν τ. συγγένειαν ἐν ψυχαῖς ἐβδομήκοντα πέντε*, comprised in, consisting of, seventy-five souls, Acts vii. 14 [W. 391 (366)].

6. of that in which any person or thing is inherently fixed, implanted, or with which it is intimately connected; *a.* of the whole in which a part inheres: prop., *μένειν ἐν τῷ ἀμπλῳ*, Jn. xv. 4; *ἐνί σώματι μέλι πολλά*, Ro. xii. 4; fig. *κρεμᾶσθαι ἐν τινι*, Mt. xxii. 40. *b.* of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves. So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part involving contextually the idea of power and blessing resulting from that union; thus, *εἶναι* or *μένειν ἐν τῷ πατρὶ* or *ἐν τῷ θεῷ*, of Christ, Jn. x. 38; xiv. 10 sq.; of Christians, 1 Jn. iii. 24; iv. 13, 15 sq.; *εἶναι* or *μένειν in Christ*, of his disciples and worshippers, Jn. xiv. 20; xv. 4 sq.; *μένειν ἐν τῷ νήσῳ κ. ἐν τῷ πατρὶ*, 1 Jn. ii. 24; *ἐν θεῷ*, i. e. amplified and strengthened in the fellowship of God and the consciousness of that fellowship, *ἐργάζεσθαι τι*, Jn. iii. 21; *παρρησιάζεσθαι*, 1 Th. ii. 2. Of frequent use by Paul are the phrases

ἐν Χριστῷ, *ἐν Χριστῷ Ἰησοῦ*, *ἐν κυρίῳ*, (cf. Fritzsche, Com. on Rom. vol. ii. p. 82 sqq.; W. 389 (364); Weiss, Bibl. Theol. des N. T. §§ 84 b., 149 c.), *ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord*: Ro. iii. 24; vi. 11, 23; viii. 39; 1 Co. i. 4; 2 Co. iii. 14; Gal. ii. 4; iii. 14, 26, 28; v. 6; Eph. i. 3 [Rec. om. *ἐν*]; ii. 6 sq. 10, 13; 1 Tim. i. 14; 2 Tim. i. 1, 13; ii. 1; 1 Pet. iii. 16; v. 10; *στήκειν ἐν κυρίῳ*, Phil. iv. 1; *ἴνα εὑρεθῶ ἐν αὐτῷ*, that I may be found (by God and Christ) most intimately united to him, Phil. iii. 9; *εἶναι ἐν Χριστῷ Ἰησ. 1 Co. i. 30*; *οἱ ἐν Χρ. Ἰησ.* Ro. viii. 1; 1 Pet. v. 14; *κομᾶσθαι ἐν Χριστῷ*, *θνήσκειν ἐν κυρίῳ*, to fall asleep, to die, mindful of relationship to Christ and confiding in it [W. u. s.], 1 Co. xv. 18; Rev. xiv. 13. Since such union with Christ is the basis on which actions and virtues rest, the expression is equivalent in meaning to *by virtue of spiritual fellowship or union with Christ*; in this sense it is joined to the following words and phrases: *πέπεισμα*, Ro. xiv. 14 [W. u. s. and 390 note]; *πεποιθέναι*, Gal. v. 10; Phil. i. 14; 2 Th. iii. 4; *παρρησίαν ἔχειν*, Philem. 8; *ἔλπιζεν*, Phil. ii. 19; *καυχήσιν ἔχειν*, Ro. xv. 17; 1 Co. xv. 31; *ἀνήκειν*, Col. iii. 18; *τὸ αὐτὸ φρονεῖν*, Phil. iv. 2; *ὑπακούειν*, Eph. vi. 1 [Lom. Tr VII br. *ἐν κ.*]; *φῶς*, Eph. v. 8; *αὔξει*, ii. 21; *ζωποιεῖσθαι*, 1 Co. xv. 22; *ὁ κόπος οὐδὲ ἔστι κενός*, ib. 58; *ἄγιος*, Phil. i. 1; *ἡγιασμένος*, 1 Co. i. 2; *λαλεῖν*, 2 Co. ii. 17; xii. 19; *ἀλήθειαν λέγειν*, Ro. ix. 1; *λέγειν κ. μαρτύρεσθαι*, Eph. iv. 17. Hence it denotes the *Christian* aim, nature, quality of any action or virtue; thus, *εὐάρεστον ἐν κυρίῳ*, Col. iii. 20 G L T Tr VII; *προσδέχεσθαι τινα*, Ro. xvi. 2; Phil. ii. 29; *ἀσπάζεσθαι τινα*, Ro. xvi. 8, 22; 1 Co. xvi. 19; *κοπιᾶν*, Ro. xvi. 12 [W. 390 note; Lbr. the el.]; *γαμηθῆναι*, 1 Co. vii. 39; *χαίρειν*, Phil. iii. 1; iv. 4, 10; *παρακαλεῖν*, 1 Th. iv. 1; *πρωτασθαῖ τινος*, 1 Th. v. 12;—or is equiv. to *in things pertaining to Christ, in the cause of Christ*: *νήπιος*, 1 Co. iii. 1; *φρόνιμος*, 1 Co. iv. 10; *παιδαγωγοί*, 15; *όδοι μον*, 17; *θύρας μοι ἀνεῳγμένης ἐν κυρίῳ*, in the kingdom of the Lord, 2 Co. ii. 12. *δικαιοῦσθαι ἐν Χριστῷ*, by faith in Christ, Gal. ii. 17. Finally, it serves as a periphrasis for *Christian* (whether person or thing): *τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ* (opp. to those of the family of Narcissus who were not Christians), Ro. xvi. 11; *ἀνθρωπός ἐν Χρ.* a Christian, 2 Co. xii. 2; *αἱ ἐκκλησίαι αἱ ἐν Χρ.* Gal. i. 22; 1 Th. ii. 14; *οἱ νεκροὶ ἐν Χρ.* those of the dead who are Christians, 1 Th. iv. 16; *ἐκλεκτὸς ἐν κ.* a Christian of mark, Ro. xvi. 13; *δόκιμος ἐν Χρ.* an approved Christian, Ro. xvi. 10; *δεσμός ἐν κυρ.* a Christian prisoner (tacitly opp. to prisoners of another sort [W. 388 (363)]), Eph. iv. 1; *πιστὸς διάκονος ἐν κ.* Eph. vi. 21; Col. iv. 7; *διακονία*, 17; *ἐν Χρ. γεννᾶν τινα*, to be the author of one's Christian life or life devoted to Christ, 1 Co. iv. 15; *δεσμός ἐν Χρ.* bonds occasioned by one's fellowship with Christ, Phil. i. 13 [al. connect *ἐν Χρ.* here with *φανερούς*]; it might be freely rendered as *Christians, as a Christian*, in 1 Co. ix. 1 sq.; Philem. 16. *ἐν πνεύματι (άγιῳ) εἶναι*, to be in the power of, be actuated by, inspired by, the Holy Spirit: Ro. viii. 9 (here in opp. to *ἐν σαρκὶ*); *γίνεσθαι*, Rev. i.

10; iv. 2; ἐν πνεύματι θεοῦ λαλεῖν, 1 Co. xii. 3; ἐν πνεύματι or ἐν πν. τῷ ἀγίῳ or ἐν πν. θεοῦ sc. ὅν, (being) in i. e. under the power of the Spirit, moved by the Spirit [cf. B. 330 (283 sq.); W. 390 (364 sq.)]: Mt. xxii. 43; Mk. xii. 36; Lk. ii. 27; 1 Co. xii. 3; Rev. xvii. 3; xxi. 10. ἀνθρώπος ἐν πνεύματι ἀκαθάρτῳ, sc. ὅν, in the power of an unclean spirit, possessed by one, Mk. i. 23; ἐν τῷ πονηρῷ κείσθαι, to be held in the power of Satan, 1 Jn. v. 19. οἱ ἐν νόμῳ, subject to the control of the law, Ro. iii. 19. ἐν τῷ Ἀδάμ ἀποθνήσκειν, through connection with Adam, 1 Co. xv. 22. c. of that in which other things are contained and upheld, as their cause and origin: ἐν αὐτῷ (i. e. in God) ζῶμεν κτλ. in God is found the cause why we live, Acts xvii. 28; ἐν αὐτῷ (in Christ, as the divine hypostatic λόγος) ἐκτίσθη τὰ πάντα, in him resides the cause why all things were originally created, Col. i. 16 (the cause both instrumental and final as well, for ἐν αὐτῷ is immediately afterwards resolved into δὲ αὐτοῦ κ. εἰς αὐτὸν [cf. W. § 50, 6 and Bp. Lghft. ad loc.]); τὰ πάντα ἐν αὐτῷ συνέστηκε, Col. i. 17; ἐν Ἰσαάκ κληθῆσται σοι σπέρμα, Ro. ix. 7; Heb. xi. 18, fr. Gen. xxi. 12; δγαζεῖσθαι ἐν with dat. of thing, Heb. x. 10, cf. 1 Co. vi. 11; ἐν τούτῳ πιστεύομεν, in this lies the reason why we believe, Jn. xvi. 30, cf. 1 Co. iv. 4; ἐν φ equiv. to ἐν τούτῳ, ὅτι, [in that], since: Ro. viii. 3; Heb. ii. 18; vi. 17, [see 8 e. below]. Closely related is the use of ἐν φ. d. of that which gives opportunity, the occasion: ἔφυγεν ἐν τῷ λόγῳ τούτῳ (on i. e. at this word; cf. W. § 48, a. 3 c.), Acts vii. 29. e. after certain verbs denoting an affection, because the affection inheres or resides, as it were, in that to which it relates, [cf. B. 185 (160 sq.); W. 232 (217 sq.)]; sec εὐδοκέω, εὐδοκία, εὐφραίνομαι, καυχάομαι, χαίρω, etc.; likewise sometimes after ἐπτίξω, πιστεύω, πίστις, (which see in their prop. places), because faith and hope are placed in what is believed or hoped for. 7. after verbs implying motion ἐν w. the dat. is so used as to seem, according to our laws of speech, to be employed for εἰς with the acc.; but it indicates the idea of rest and continuance succeeding the motion; cf. W. § 50, 4; B. 328 (282) sq.: thus after ἀποστέλλω, Mt. x. 16; Lk. x. 3; εἰσέρχεσθαι, Lk. ix. 46; Rev. xi. 11 [not R Tr; VII br. ἐν]; ἔξέρχεσθαι, Lk. vii. 17; 1 Th. i. 8, (but not after ἔρχεσθαι in Lk. xxiii. 42, on which pass. see 5 e. above); καταβαίνω, Jn. v. 4 [R L; cf. W. § 50, 4 a.]; ἐπιστρέψαι ἀπειθεῖς ἐν φρονήσει δικαιών, that they may abide in etc. Lk. i. 17; καλέντεν ἐν εἵρησῃ, ἐν ἀγιασμῷ, ἐν μιᾷ ἀπίδι, equiv. to εἰς τὸ εἶναι ἡμᾶς (ὑμᾶς) ἐν etc.: 1 Co. vii. 15; 1 Th. iv. 7; Eph. iv. 4; esp. after τιθέναι and ιστάναι, which words see in their places. On the same use of the prep., common in Homer, somewhat rare in the classic auth., but recurring freq. in writ. of a later age, see W. l. c.; Passow i. 2 p. 909; [cf. L. and S. s. v. I. 8]. 8. Constructions somewhat peculiar: a. ἐν Αἴγυπτον sc. γῇ (by an ellipsis com. in Grk. writ., cf. Passow i. 2 p. 908^b; [L. and S. s. v. I. 2]; W. 384 (359); [B. 171 (149)]): Heb. xi. 26 [Lehm.]; but see Αἴγυπτος. b. expressions shaped by the Hebr. idiom: ἀγοράζειν ἐν with dat. of price (for the price is

the means by which a thing is bought [cf. W. § 48, a. 3 e.], Rev. v. 9, (ἐν ἀργυρίῳ, 1 Chr. xxi. 24). ἀλλάσσειν τι ἐν τινι (see ἀλλάσσω), to exchange one thing for another (prop. to change something and have the exchange in [cf. W. 388 (363) note; 206 (194)]): Ro. i. 23, 25 [here μετήλλαξαν]. ὅμνυμι ἐν τινι (ἢ γενεύ, cf. Gesenius, Thesaur. iii. p. 1355; [W. § 32, 1 b.; B. 147 (128)]), to swear by (i. e. the name of some one being interposed), or as it were relying on, supported by, some one [cf. W. 389 (364)]: Mt. v. 34–36; xxiii. 16, 18–22; Rev. x. 6. c. ὁμολογῶ ἐν τινι after the

Syriac (סְמִיכָה) [not the Hebr., see Fritzsche on Mt. p. 386; B. 176 (153); W. § 32, 3 b., yet cf. § 4, a.], prop. to confess in one's case (or when one's cause is at stake [cf. W. l. c.; Fritzsche l. c.; Weiss, Das Matthäusevangel. p. 278 note¹ (and in Mey. on Mt. ed. 7)]), the nature of the confession being evident from the context; as, to confess one to be my master and lord, or to be my worshipper: Mt. x. 32; Lk. xii. 8; [cf. Westcott, Canon, p. 305 note¹]. d. on the very com. phrase ἐν ὄντοματι τινος, see ὄντομα (esp. 2). [e. the phrase ἐν φ varies in meaning acc. to the varying sense of ἐν. It may be, a. local, wherein (i. q. ἐν τούτῳ ἐν φ): Ro. ii. 1; xiv. 22; 2 Co. xi. 12. b. temporal, while (cf. II. below; W. § 48, a. 2): Mk. ii. 19; Lk. v. 34; Jn. v. 7; Lk. xix. 13 (Rec. ἔως, q. v.). γ. instrumental, whereby: Ro. xiv. 21. δ. causal, Eng. in that (see Mätzner, Eng. Gram., trans. by Greece, iii. 452, — concomitance passing over into causal dependence, or the substratum of the action being regarded as that on which its existence depends; cf. 'in those circumstances I did so and so'), on the ground of this that, because: Ro. viii. 3, etc.; see in 6 e. above. Acc. to the last two uses, the phrase may be resolved into ἐν τούτῳ ὅτι or ἐν τούτῳ ὅ (cf. W. § 23, 2 b. and b.); on its use see W. 387 (362) note; B. 331 (284 sq.); Bnhdy. p. 211; esp. Fritzsche on Rom. vol. ii. p. 93 sq.]

II. With the notion of TIME ἐν marks a. periods and portions of time in which anything occurs, in, on, at, during: ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτὶ, Jn. xi. 9 sq., etc.; ἐν ταῖς ἡμέραις ἐκείναις, Mt. iii. 1, etc.; ἐν σαββατῷ, Mt. xii. 2, and in many other exx.; ἐν τῷ δευτέρῳ, at the second time, Acts vii. 13; ἐν τῷ καθεξῆς, Lk. viii. 1; ἐν τῷ μεταξύ, in the meantime [W. 592 sq. (551)], Jn. iv. 31; [ἐν ἐσχάτῳ χρόνῳ, Jude 18 Rec.]. b. before substantives signifying an event, it is sometimes equiv. to at the time of this or that event, (Germ. bei); thus ἐν τῇ παλιγγενεσίᾳ, Mt. xix. 28; ἐν τῇ παρουσίᾳ αὐτοῦ or μον, 1 Co. xv. 23; 1 Th. ii. 19; iii. 13 [W. § 50, 5]; Phil. ii. 12; 1 Jn. ii. 28; ἐν τῇ ἀναστάσει, Mt. xxii. 28; Mk. xii. 23; Lk. xiv. 14; xx. 33; ἐν τῇ ἐσχάτῃ σάλπιγγι, at (the sounding of) the last trumpet, 1 Co. xv. 52; ἐν τῇ ἀποκαλύψει of Christ, 2 Th. i. 7; 1 Pet. i. 7, 13; iv. 13. c. before infinitives with the article [B. 263 (226) sq.; W. § 44, 6]: before the inf. present it signifies while, as: Mt. xiii. 4 (ἐν τῷ σπείρειν), 25 (ἐν τ. καθεύδειν τοὺς ἀνθρώπους); Mt. xxvii. 12; Mk. vi. 48; Lk. i. 21 [cf. B. l. c.]; xxiv. 51;

1 Co. xi. 21; Gal. iv. 18, etc.; before the inf. aorist, *when, after that*: Lk. ix. 36; xix. 15, etc. **a.** *within, in the course of*: ἐν τρισὶν ἡμέραις, Mt. xxvii. 40; Mk. xv. 29 [L T Tr om. WH br. ἐν]; Jn. ii. 19 [Tr WH br. ἐν], 20; cf. W. § 48, a. 2; [B. § 133, 26].

III. In COMPOSITION. Prefixed to Adjectives *ἐν* denotes lying or situated in some place or condition, possessed of or noted for something; as in ἐνδιάλος, ἐνδόξος, ἐμφοβος. Prefixed to Verbs it signifies **1.** remaining, staying, continuing in some place, state, or condition; as, ἐνειμι, ἐμμένω, ἐνοκέω. **2.** motion into something, entering into, mingling in; as, ἐμβαίνω, ἐμβατεύω, ἐγκαλέω (summon to court), ἐγγράφω, ἐκρύπτω. **3.** in ἐμψυσάω, ἐμπρήθω, ἐμπτύω it answers to Germ. *an (on)*.

Before *β*, *μ*, *π*, *φ*, *ψ*, *ἐν* changes to *ἐμ-*, before *γ*, *κ*, *ξ*, *χ*, to *ἐγ-*, before *λ* to *ελ-*, although this assimilation is neglected also in the older codd. [in § “not often changed,” *Scrivener*, Collation etc. p. lvi. ; “in some words assimilation is constant acc. to all or at least all primary MSS. while in a comparatively small number of cases authority is divided. Speaking generally, assimilation is the rule in compounds of *ἐν*, retention of *ν* in those of *σνν*” (Prof. Hort). Following manuscript authority T WH write ἐγγράφω, ἐνκάθετος, ἐνκαίνια, ἐνκανίζω, ἐνκατοικέω, ἐνκαυχόμαι, ἐνκεντρίζω, ἐνκρίνω, ἐντριπάτεω, ἐνπίνεω; T ἐνκόπτω; WH ἐνκοπή, ἐνκονος; but L T Tr WH retain ἐγκαλέω, ἐγκλημα, ἐγκομβόμαι, ἐγκράτεια, ἐγκρατεύομαι, ἐγκρατής, ἐγχρώ, ἐλλογέω (-ῶ), ἐμβαίνω, ἐμβάλλω, ἐμβάπτω, ἐμβλέπω, ἐμβριμόμαι, ἐμμαίνομαι, ἐμπαγμονή, ἐμπαιγμός, ἐμπαίζω, ἐμπαίκτης, ἐμπιλημι, ἐμπίπτω, ἐμπλέκω, ἐμπορεύομαι, ἐμπορία, ἐμπόριον, ἐμπόρος, ἐμπτύνω, ἐμφανής, ἐμφανίζω, ἐμφοβος, ἐμφυτος; L T Tr ἐγκύος; L Tr WH ἐμμένω, ἐμπροσθεν; L Tr ἐγγράφω, ἐγκάθετος, ἐγκαίνια, ἐγκανίζω, ἐγκακέω, ἐγκαταλέπω, ἐγκατοικέω, ἐγκαυχόμαι, ἐγκεντρίζω, ἐγκοπή, ἐγκρίνω, ἐμπεριπατέω, ἐμπίνεω; T ἐμπιπράω; T WH are not uniform in ἐγκακέω, ἐγκαταλέπω; nor T in ἐμμένω, ἐμπροσθεν; nor WH in ἐγκρίνω. — Add L T Tr WH ἀνέγκαλτος, παρεμβάλλω, παρεμβολή. See *Gregory* in the Proleg. to Tdf. ed. 8, p. 76 sqq.; *Hort* in WH. App. p. 149; *Bttm.* in Stud. u. Krit. for 1862, p. 179 sq.; esp. *Meisterhans* p. 46.]

ἐν-αγκαλίζομαι: 1 aor. ptc. ἐναγκαλισάμενος; (mid. i. q. *εἰς τὰς ἀγκάλας δέχομαι*, Lk. ii. 28); *to take into the arms, embrace*; *τινά*, Mk. ix. 36; x. 16. (Prov. vi. 10; xxiv. 48 (33); Meleag. in Anth. 7, 476, 10; Plut.; Alciph. epp. 2, 4; al.) *

ἐν-άλιος, -ον, or ἐνάλιος, -α, -ον, [cf. W. § 11, 1], (*ᾶλς* the sea), that which is *in the sea, marine*; plur. *τὰ ἐνάλια* marine animals, Jas. iii. 7. (Often in Grk. writ. ; the Epic form *ενάλιος* as old as Hom.) *

ἐν-αντι, adv., (*ἐν* and *ἀντι*), prop. *in that part of space which is opposite*, *before*: as a prep. foll. by a gen. [B. 319 (273)]; *ἐναντι τοῦ θεοῦ, πήγανεν*, before God, i. e. in the temple, Lk. i. 8 [Tr mrg. *ἐναντίον*]; in the judgment of God, Acts viii. 21 G L T Tr WH; [*ἐναντι Φαραὼ*, Acts vii. 10 Tdf.; cf. B. 180 (156)]. (Very often in Sept., and in the Palestin. Apocr. of the O. T.; but nowhere in prof. auth.) *

ἐν-αντος, -α, -ον, (*ἀντίος* set against), [fr. Hom. down], prop. that which is *over against; opposite*; used **1.**

primarily of place; *opposite, contrary*: of the wind (Xen. an. 4, 5, 3), Mt. xiv. 24; Mk. vi. 48; Acts xxvii. 4; *ἐξ ἐναντίας* [W. 591 (550); B. 82 (71)], opposite, *over against* (see *ἐκ*, I. 4), with gen. Mk. xv. 39. **2.** metaph. *opposed as an adversary, hostile, antagonistic in feeling or act*: 1 Th. ii. 15 (on which pass. [for confirmatory reff. to anc. auth.] cf. Grimm on 3 Mace. vii. 4 [on the other hand, see Lünem. on 1 Thess. I. e.]); *ό εξ ἐναντίας, an opponent* [A. V. *he that is of the contrary part*], Tit. ii. 8; *ἐναντίον ποιεῖ τί τινι, to do something against one*, Acts xxviii. 17; *ἐναντία πράττειν πρὸς τὸ ὄνομά τινος*, Acts xxvi. 9. Neutr. *ἐναντίον*, adv., as a prep. is constr. with the gen. [B. 319 (273)], *before, in the sight of, in the presence of, one* (so in Grk. writ. fr. Hom. down; Sept. often for *Ἐντί* and *Ἐντζ* also for *Ἐντζ'*): Mk. ii. 12 (T Tr mrg. WH *ἐμπροσθεν*); Lk. xx. 26; Acts vii. 10 (*ἐναντίον Φαραὼ*, when he stood before Pharaoh [here Tdf. *ἐναντι*, q. v.]); Acts viii. 32; Hebraistically, *in the judgment, estimation, of one*, Lk. xxiv. 19; [i. 6 T Tr WH], (Gen. x. 9, etc.). [*τὸ ἐναντίον i. e. τούναντίον* see in its place.] *

ἐν-άρχομαι: 1 aor. *ἐνηρχάμην*; *to begin, make a beginning*: with dat. of the thing fr. which the beginning is made, Gal. iii. 3; *τι*, Phil. i. 6; 2 Co. viii. 6 Lehmk. ed. min. (Polyb., Dion. Hal., Plut., Leian.); generally with gen. of the thing begun, as in Sir. xxxvi. 29 (26); xxxviii. 16; 1 Mace. ix. 54. in Eur. with acc., of beginning sacrificial rites; at length, to *govern, rule*, with gen. Joshi. x. 24 Sept.) [COMP.: *προ-ενάρχομαι.*] *

ἐνατος, see *ἐννατος*.

ἐν-γράφω, see *ἐν*, III. 2 and 3.

ἐνδεής, -έσ, (fr. *ἐνδέω* to lack, mid. to be in need of), *needy, destitute*: Acts iv. 34. (From [Soph.], Hdt. down; Sept.) *

ἐν-δειγμα, -τος, τό, (*ἐνδείκνυμι*), *token, evidence, proof*; [A. V. *manifest token*]: 2 Th. i. 5 [cf. B. 153 (134)]. (Plat. Critias p. 110 b.; Dem. 423, 13.) *

ἐν-δείκνυμι: *to point out, (Lat. indicare; Germ. anzeigen)*, fr. Pind. down; in mid. first in Hom.; in the N. T. only in Mid.: [pres. *ἐνδείκνυμαι*]; 1 aor. *ἐνεδείξαμην*; *prop. to show one's self in something, show something in one's self* [cf. B. 192 (166)]; **1.** *to show, demonstrate, prove*, whether by arguments or by acts: *τι*, Ro. ix. 22 (joined with *γνωρίσαι*); Eph. ii. 7; Tit. ii. 10; iii. 2; Heb. vi. 11; with two acc., the one of the object, the other of the predicate, Ro. ii. 15; *τι ἐν τινι*, dat. of the pers., Ro. ix. 17 (fr. Ex. ix. 16 [cf. W. 254 (238)]); 1 Tim. i. 16; *τι εἰς τὸ ὄνομά τινος*, Heb. vi. 10; *τὴν ἐνδείξιν ἐνδείκνυσθαι* (as in Plat. legg. 12 p. 966 b.; cf. W. 225 (211)); *εἰς τινι*, 2 Co. viii. 24. **2.** *to manifest, display, put forth*: *τινὶ* (dat. of pers.) *κακά*, 2 Tim. iv. 14; Gen. l. 15, 17.*

ἐν-δεῖξις, -εως, ἥ, (*ἐνδείκνυμι*), *demonstration, proof*: i. e. *manifestation, made in act, τῆς δικαιοσύνης*, Ro. iii. 25 sq.; *τῆς ἀγάπης*, 2 Co. viii. 24; i. q. *sign, evidence*, [A. V. *evident token*], *ἀπωλείας*, Phil. i. 28. [Plat., al.] *

ἐν-δεκα, οἱ, αἱ, τά, eleven: *οἱ ἔνδεκα*, the eleven apostles of Christ remaining after the death of Judas the traitor, Mt. xxviii. 16; Mk. xvi. 14; Lk. xxiv. 9, 33; Acts i. 26; ii. 14. [From Hom. down.] *

ἐνδέκατος. -άτη, -ατον, *eleventh* : Mt. xx. 6, 9; Rev. xxi. 20. [From Hom. down.] *

ἐνδέχομαι; *to receive, approve of, admit, allow,* (as τὸν λόγον, Hdt. 1, 60). Impersonally, **ἐνδέχεται** *it can be allowed, is possible, may be,* (often thus in Grk. prose fr. Thuc. down) : foll. by acc. w. inf. Lk. xiii. 33, cf. xvii. 1. [Cf. δέχομαι, fin.] *

ἐνδημέω, -ώ; 1 aor. inf. **ἐνδημῆσαι;** (**ἐνδημος** one who is among his own people or in his own land, one who does not travel abroad; opp. to ἐκδημος), prop. *to be among one's own people, dwell in one's own country, stay at home* (opp. to ἐκδημέω, ἀποδημέω; see those words); i. q. *to have a fixed abode, be at home, ἐν τῷ σώματι, of life on earth,* 2 Co. v. 6, 9; *πρὸς τὸν κύριον, of life in heaven,* ib. 8. (Rare in the classics, as Lys. p. 114, 36.) *

ἐνδιδύσκω (i. q. **ἐνδύω** [cf. B. 56 (49)]); impf. mid. **ἐνεδύδυσκόμην:** *to put on, clothe:* τινὰ πορφύραν, Mk. xv. 17 L T Tr WH; mid. *to put on one's self, be clothed in* [w. acc. B. 191 (166); W. § 32, 5]: ἴμάτιον, Lk. viii. 27 [R G L Tr mrg.]; πορφύραν, βύσσον, Lk. xvi. 19; (2 S. i. 24; xiii. 18; Prov. xxix. 39 (xxxii. 21); Judith ix. 1; Sir. l. 11; Joseph. b. j. 7, 2). *

ἐνδικος, -ον, (δίκη), *according to right, righteous, just:* Ro. iii. 8; Heb. ii. 2. (Pind., Trag., Plat.) *

ἐνδέμησις (**ἐνδομέω** to build in), and **ἐνδόμησις** T Tr WH ([see WH. App. p. 152] **δωμάω** to build), -εως, ḡ, *that which is built in, (Germ. Einbau): τοῦ τείχους, the material built into the wall, i. e. of which the wall was composed, Rev. xxi. 18; elsewhere only in Joseph. antt. 15, 9, 6, of a mole built into the sea to form a breakwater, and so construct a harbor.**

ἐνδοξάζω : 1 aor. pass. **ἐνεδοξάσθην:** *to make ἐνδοξος, to glorify, adorn with glory,* (Vulg. *glorifico, clarifico*): in pass. 2 Th. i. 12; **ἐνδοξασθήναι** *ἐν τοῖς ἀγίοις, that his glory may be seen in the saints, i. e. in the glory, blessedness, conferred on them,* 2 Th. i. 10. (Ex. xiv. 4; Ezek. xxviii. 22, etc.; Sir. xxxviii. 6. Not found in prof. auth.)*

ἐνδοξος, -ον, (δόξα), *held in good or in great esteem, of high repute;* a. *illustrious, honorable, esteemed,* (Xen., Plat., sqq.): 1 Co. iv. 10, (thus in Sept. for רְכֻבָּה, 1 S. ix. 6; xxii. 14; Is. xxiii. 8, etc.; Sir. xi. 6; xliv. 1, etc.). b. *notable, glorious:* τὰ ἔνδοξα, wonderful deeds, [A. V. *glorious things*], Lk. xiii. 17; (for נַחֲרֵב, Ex. xxxiv. 10). c. *splendid:* of clothing, [A. V. *gorgeous*], Lk. vii. 25; figuratively i. q. *free from sin,* Eph. v. 27.*

ἐνδύμα, -τος, τό, (**ἐνδύω**), *garment, raiment,* (Gell., Lact. *indumentum*): Mt. vi. 25, 28; Lk. xii. 23; spec. *a cloak, an outer garment:* Mt. iii. 4; xxii. 11 sq. (**ἐνδύ γάμου** a wedding garment); Mt. xxviii. 3; **ἐνδύ προβάτων** sheep's clothing, i. e. the skins of sheep. Mt. vii. 15 [al. take the phrase figuratively: 'with a lamb-like exterior']. ([Strab. 3, 3, 7]; Joseph. b. j. 5, 5, 7; [antt. 3, 7, 2]; Plut. Sol. 8; Sept. for שְׁבָרָה). *

ἐνδυναμόω, -ώ; 1 aor. **ἐνεδυνάμωσα;** Pass., [pres. impv. 2 pers. sing. **ἐνδυνάμου**, 2 pers. plur. **ἐνδυναμοῦσθε**]; impf. 3 pers. sing. **ἐνεδυναμοῦτο;** 1 aor. **ἐνεδυναμώθην;** (fr. **ἐνδύναμος** equiv. to ὁ ἐν δυνάμει ὅν); *to make strong, endue with strength, strengthen:* τινά, Phil. iv. 13; 1 Tim. i. 12; 2

Tim. iv. 17; passively, *to receive strength, be strengthened, increase in strength:* Acts ix. 22; **ἐν τινι**, in anything, 2 Tim. ii. 1; **ἐν κυρίῳ**, in union with the Lord, Eph. vi. 10; with dat. of respect, **τῇ πίστει.** Ro. iv. 20; **ἀπὸ ἀσθετίας,** to recover strength from weakness or disease, Heb. xi. 34 R G; (in a bad sense, *be bold, headstrong,* Ps. li. (lili.) 9; [Judg. vi. 34 Alex., Ald., Compl.; 1 Chr. xii. 18 Alex.; Gen. vii. 20 Aq.]; elsewhere only in eccl. writ.)*

ἐνδύνω [2 Tim. iii. 6] and **ἐνδύω** [Mk. xv. 17 R G]; 1 aor. **ἐνέδυσα;** 1 aor. mid. **ἐνεδυνάμην;** pf. ptep. mid. or pass. **ἐνδεδυμένος;** Sept. for עַבְרִי; as in the classics, 1. trans. (prop. *to envelop in, to hide in*), *to put on:* τινά τι, a. in a literal sense, *to put on, clothe with a garment:* Mt. xxvii. 31; [with τινά alone, ib. 28 L VII mrg.]; Mk. xv. 17 R G, 20; Lk. xv. 22. Mid. *to put on one's self, be clothed with:* τι [B. 191 (166)]; cf. W. § 32, 5], Mt. vi. 25; Lk. xii. 22; [viii. 27 T VII Tr txt.]; Mk. vi. 9; Acts xii. 21; **ἐνδεδυμένος** with acc. of a thing, Mk. i. 6; Mt. xxii. 11 [B. 148 (129); cf. W. § 32, 2]; Rev. i. 13; xv. 6; xix. 14; **ἐνδυνάμενος** (opp. to γυμνός) *clothed with a body,* 2 Co. v. 3, on which pass. see γέ, 3 c., (Aristot. de anima 1, 3 fin. p. 407^b, 23 **ψυχὴν . . . ἐνδύεσθαι σῶμα**). b. in metaphorical phrases: of armor fig. so called, **ἐνδύεσθαι τὰ ὄπλα** [L mrg. ἥργα] *τοῦ φωτός,* Ro. xiii. 12; **τὴν πανοπλίαν τοῦ θεοῦ, τὸν θώρακα τῆς δικαιοσύνης,** Eph. vi. 11, 14; **θώρακα πίστεως,** 1 Th. v. 8 (with double acc., of obj. and pred., **θώρακα δικαιοσύνην,** Sap. v. 19 (18), [cf. Is.lix. 17]; prop. **ὄπλα,** Xen. Cyr. 1, 4, 18; **τὸν θώρακα,** an. 1, 8, 3). *to be furnished with anything, adorned with a virtue, as if clothed with a garment,* **ἐνδύεσθαι ἀρθραστὰ, ἀλαναστίαν,** 1 Co. xv. 53 sq.; [**σπλάγχνα οἰκτηριμοῦ,** Col. iii. 12]; **δύναμιν,** Lk. xxiv. 49, (ἰσχὺν, Is. li. 9; [lili. 1; **δύναμιν, εὐπρέπειαν,** Ps. xcii. (xciii.) 1; **αἰσχύνην,** Ps. xxxiv. (xxxv.) 26; cxxxi. (cxxxi.) 18; 1 Macc. i. 29; **δικαιοσύνην,** Job xxix. 14; Ps. exxxi. (exxxii.) 9; **σωτηρίαν,** ibid. 16; etc.]; **δύειν ἀλκήν,** Hom. Il. [9, 231]; 19, 36; **ἐννυσθαι** and **ἐπιέννυσθαι ἀλκήν,** Il. 20, 381; Od. 9, 214 etc.; many similar exx. in Hebr. and Arabic, cf. Gesenius, Thesaur. ii. 742; Lat. *induere novum ingenium,* Liv. 3, 33); **τὸν κανόνην ἀνθρωπον,** i. e. a new purpose and life, Eph. iv. 24; Col. iii. 10; **Ἰησοῦν Χριστόν,** to become so possessed of the mind of Christ as in thought, feeling, and action to resemble him and, as it were, reproduce the life he lived, Ro. viii. 14; Gal. iii. 27; (similarly the Greeks and Romans said [cf. W. 30], **τὸν Ταρκύνιον ἐνδύεσθαι,** Dion. i. al. 11, 5; **ῥύψας τὸν στρατιώτην ἐνέδυ τὸν σοφιστήν,** Liban. ep. 968; **proditori et hostem induere,** Tac. ann. 16, 28; cf. Fritzsche on Rom. iii. p. 143 sq.; Wieseler on Gal. p. 317 sqq.; [Gataker, Advers. misc. 1, 9 p. 223 sqq.]). 2. intrans. *to creep into, insinuate one's self into; to enter:* **ἐνδύοντες εἰς τὰς οἰκίας,** 2 Tim. iii. 6. [COMP.: **ἐπ-ἐνδύω.**]*

ἐνδυσις. -εως, ḡ, (**ἐνδύω**), *a putting on,* (Germ. *das Anziehen, der Anzug*): **τῶν ἱματίων,** 1 Pet. iii. 3; (*clothing,* Job xli. 4; Athen. 12 p. 550 c.; Dio Cass. 78, 3; *an entering,* Plat. Crat. p. 419 c.).*

ἐνδύω, see **ἐνδύνω.**

ἐνδύμησις. see **ἐνδόμησις.**

ἐνέγκω, see φέρω.

ἐνέδρα, -as, ἡ, (fr. ἐν and ἔδρα a seat), *a lying in wait, ambush*: Acts xxiii. 16 [Rec.st τὸ ἐνέδρον, q. v.]; ἐνέδρας ποιεῖν, Acts xxv. 3. (Sept.; Thuc., sqq.)*

ἐνέδρεύν; (ἐνέδρα); *to lie in wait for, to lay wait for, prepare a trap for*: τινά, a person, Lk. xi. 54 [G om. ἐνέδ. αὐτῷ, T om. αὐτόν]; Acts xxiii. 21. (Thuc., Xen., sqq.; Sept.)*

ἐνέδρον, -ou, τό, i. q. ἐνέδρα, *a lying in wait, an ambush*: Acts xxiii. 16 Rec.st (Sept.; Sap. xiv. 21; Sir. xi. 29; 1 Macc. ix. 40, etc.; not found in prof. auth.)*

ἐν·ειλέω, -ῶ: 1 aor. ἐνειλησα; *to roll in, wind in*: τινά τινι, one in anything, Mk. xv. 46. (1 S. xxi. 9; [Aristot. mund. 4 p. 396^a, 14; Philo], Plut., Artemid., Philostr., al.)*

ἐν·ειμι; (εἰμι); [fr. Hom. down]; *to be in*: τὰ ἐνόντα what is within, i. e. the soul, Lk. xi. 41 (equiv. to τὸ ἔσωθεν ὑμῶν, vs. 39); this is to be regarded as an ironical exhortation (similar to that in Amos iv. 4) adjusted to the Pharisees' own views: 'as respects your soul (τὰ ἐνόντα acc. absol.), give alms (to the needy), and behold all things are clean unto you (in your opinion)'; cf. Bornemann ad loc. Most interpreters think τὰ ἐνόντα to be the *things that are within the cup and the platter* [obj. acc. after δότε, with ἐλεημ. as pred. acc.], and to be spoken of unjustly acquired riches to be expended in charity. [Still others (following the same construction) take τὰ ἐνόντα (sc. δοῦναι) in the sense of *the things within your power*, (R. V. mrg. which ye can); cf. Steph. Thesaur. s. v. col. 1055 a.; but see Mey. ed. Weiss ad loc.] Moreover, in the opinion of many εἰνι, [1 Co. vi. 5 G L T Tr VII; Jas. i. 17;] Gal. iii. 28; Col. iii. 11 etc., is contracted from ἐνεστί; but see below under εἰνι.*

ἐνεκα (only before consonants [Rec. three times (Grsb. twice) out of twenty-five]), and ἐνεκεν [R G 19 times, L (out of 26) 21 times, Tr 20, WH 18, T 17], or in a form at first Ionic ἐνεκεν (Lk. iv. 18 [Rec. εἰν.; xviii. 29 T VII; Acts xxviii. 20 T VII]; 2 Co. iii. 10 [R G L mrg. εἰν.]; vii. 12 [R G], both the last forms alike before consonants and vowels [cf. s. v. N, ν; W. § 5, 1 d. 1; B. 10 (9); Krüger (dialects) § 68, 19, 1; IWH. App. p. 173]), a prep. foll. by the genitive, *on account of, for the sake of, for*: Mt. v. 10 sq.; xvi. 25; xix. 29; Mk. viii. 35; Lk. vi. 22; Acts xxviii. 20; Ro. viii. 36; 2 Co. iii. 10; ἐνεκεν τούτου, *for this cause, therefore*, Mt. xix. 5; τούτων, Acts xxvi. 21; τίνος ἐνεκεν, *for what cause, wherefore*, Acts xix. 32; before τοῦ with inf. expressing purpose [W. 329 (309); B. 266 (228)], 2 Co. vii. 12; οὐδὲνεκεν, *because*, Lk. iv. 18; cf. Meyer ad loc.

ἐνενήκοντα, see ἐννενήκοντα.

ἐνεός, see ἐνεός.

ἐνέργεια, -as, ἡ, (ἐνεργής, q. v.), *working, efficiency*; in the N. T. used only of superhuman power, whether of God or of the devil; of God: Eph. iii. 7; Col. ii. 12; ἡ ἐνέργεια ἡ ἐνεργούμενη, Col. i. 29; with a relative intervening, ἐνέργειν ἐνέργειαν, Eph. i. 19 sq.; κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἔκαστον μέρους, acc. to the working which agrees with the measure of (is commensurate with)

every single part, Eph. iv. 16; κατὰ τ. ἐνέργειαν τοῦ δύνασθαι αὐτόν κτλ. according to the efficiency by which he is able to subject all things to himself, Phil. iii. 21. ἐνέργ. τοῦ Σατανᾶ, 2 Th. ii. 9; πλάνης, the power with which error works, vs. 11. (Sap. vii. 17, etc.; 2 Macc. iii. 29; τῆς προνοίας, 3 Macc. iv. 21; not found in Sept.; in the classics first in Aristot.; [on ἐνέργεια, ἐνέργειν, of diabolic influences, cf. Müller on Barn. ep. 19, 6.].) [SYN. see δύναμις, fin.]*

ἐνεργέω, -ῶ: 1 aor. ἐνέργησα; pf. ἐνέργηκα (Eph. i. 20 L T VII txt. Tr mrg.); (ἐνέργός [see ἐνεργής]); 1. intrans. *to be operative, be at work, put forth power*: foll. by ἐν with dat. of pers., Mt. xiv. 2; Mk. vi. 14; Eph. ii. 2; foll. by the dat. of advantage (dat. com.; [cf. Bp. Lghtft. on Gal. as below]), *to work for one, aid one, εἰς τι, unto* (the accomplishing of) something [W. 397 (371)]: εἰς ἀποστολὴν, unto the assumption [or discharge] of the apostolic office; εἰς τὰ ἔθνη, i. q. εἰς ἀποστολὴν [cf. W. § 66, 2 d.; B. § 147, 8] τῶν ἔθνων, Gal. ii. 8. 2. trans. *to effect*: τί, 1 Co. xii. 11; [Eph. i. 11]; ἐνεργεῖν ἐνέργειαν, Eph. i. 19 sq.; τι ἐν τινι, dat. of pers., 1 Co. xii. 6 [B. 124 (109)]; Gal. iii. 5; Phil. ii. 13. 3. Mid., pres. ἐνεργοῦμαι; [impf. ἐνηργούμην]; (not found in the O. T. or in prof. auth., and in the N. T. used only by Paul and James [cf. Bp. Lghtft. on Gal. as below]); it is used only of things (cf. W. § 38, 6 fin.; [B. 193 (167)]), *to display one's activity, show one's self operative*: [2 Th. ii. 7 (see μυστήριον, 2 fin.)]; foll. by ἐν with dat. of the thing, where, Ro. vii. 5; ἐν with dat. of the condition, 2 Co. i. 6; ἐν with dat. of pers. in whose mind a thing shows itself active, 2 Co. iv. 12; Eph. iii. 20; Col. i. 29; 1 Th. ii. 13; foll. by διά with gen. of thing, Gal. v. 6. In Jas. v. 16 ἐνεργουμένη does not have the force of an adj., but gives the reason why the δέσης of a righteous man has outward success, viz. as due to the fact that it exhibits its activity ["works"] (inwardly), i. e. is solemn and earnest. (The act. [and pass.] in Grk. writ. fr. Aristot. down.) [On this word cf. (besides Bp. Lghtft. on Gal. ii. 8; v. 6) Fritzsche and Vaughan on Ro. vii. 5; Ellic. on Gal. ii. 8.]*

ἐνέργημα, -το, τό, (ἐνεργέω), *thing wrought; effect, operation*: plur. [R. V. *workings*], 1 Co. xii. 6; with the addition of the epexeget. gen. δινάμεων, ibid. 10. (Polyb., Diod., Antonin., [al.].)*

ἐνεργής, -ές, (i. q. ἐνεργός, equiv. to ὁ ὥν ἐν τῷ ἔργῳ [Eng. *at work*]), *active*: Heb. iv. 12; by a somewhat incongruous fig., in 1 Co. xvi. 9 a θύρα ἐνεργής is spoken of, 'an opportunity for the working of the gospel'; ἐνεργ. γίνομαι ἐν τινι, in something, Philem. vs. 6. ([Aristot.], Polyb., Diod., Plut., al.)*

ἐν·εστώς, see ἐνίστημι.

ἐν·ευλογέω, -ῶ: 1 fut. pass. ἐνευλογηθήσομαι; (the prep. seems to refer to the pers. on whom the blessing is conferred; cf. Germ. *ein segnen*); *to confer benefits on, to bless*: pass. foll. by ἐν with dat. of that in which lies the ground of the blessing received or expected, Acts iii. 25 (where the Rec. gives τῷ σπέρμῳ, dat. of the instrument; [WH read the simple εὐλογ.]); Gal. iii. 8,

where Ree.^{bez elz} has the simple εἰλογ. (Gen. xii. 3; xviii. 18; xxvi. 4 Alex.; [Ps. lxxi. (lxxii.) 17 Ald., Compl.]; Sir. xliv. 21; not found in prof. auth.)*

ἐνέχω; impf. ἐνέχον; [pres. pass. ἐνέχομαι]; *to have within, to hold in;* — a. pass. *to be held, be entangled, be held ensnared*, with a dat. of the thing in which one is held captive, — very often in Grk. writ, both lit. (as τῇ πάγῃ, Hdt. 2, 121, 2) and fig. (as ἀγγελίᾳ, Pind. Pyth. 8, 69; φιλοτιμίᾳ, Eur. Iph. A. 527; κακῷ, Epict. diss. 3, 22, 93); ζυγῷ δονδείας, Gal. v. 1; [θλίψειν, 2 Th. i. 4 VII mrg.], (ἀστεβίαις, 3 Macc. vi. 10). b. ἐνέχω τινί, *to be enraged with, set one's self against, hold a grudge against some one:* Mk. vi. 19; Lk. xi. 53, (Gen. xlxi. 23); the expression is elliptical, and occurs in full (χόλον τινί *to have anger in one's self against another*) in Hdt. 1, 118; 8, 27; 6, 119; see a similar ellipsis under προσέχω. [In this last case the ellipsis supplied is τὸν νοῦν, W. 593 (552); B. 144 (126); Meyer et al. would supply the same after ἐνέχειν in Mk. and Lk. ll. cc. and render the phrase *to have (an eye) on, watch with hostility;* but De Wette, Bleek, al. agree with Grimm. Many take the expression in Lk. l. c. outwardly, *to press upon* (R. V. txt.); see Steph. Thes. s. v.; L. and S. s. v.; Hesych. ἐνέχειν μησικακέν. ἔγκειται.]*

ἐνθάδε, adv., (fr. ἐνθα and the enclitic δέ; Krüger § 9, 8, 1 and 2; [cf. W. 472 (440); B. 71 (62)]), [fr. Hom. down]; a. *here:* Lk. xxiv. 41; Acts x. 18; xvi. 28; xvii. 6; xxv. 24. b. *hither:* Jn. iv. 15 sq.; Acts xxv. 17.*

ἐνθεν, adv., (fr. ἐν and the syllable θεν, indicating the place whence), *hence:* Mt. xvii. 20 L T Tr WH; Lk. xvi. 26 G L T Tr VII. [From Hom. down.]*

ἐνθυμέομαι, -οῦμαι; a depon. pass.; 1 aor. ptep. ἐνθυμητέοις; fr. Aeschyl. down, with the object now in the gen. now in the acc.; cf. Matthiae § 349, ii. p. 823; Kühner § 417 Anm. 9, ii. p. 310; [Jelf § 485]; Krüger § 47, 11, 1 and 2; (fr. ἐν and θυμός); *to bring to mind, revolve in mind, ponder:* τι, Mt. i. 20; ix. 4; *to think, to deliberate:* περὶ των, about anything, Acts x. 19 Ree. (So also Sap. vi. 16; Plat. rep. 10 p. 595 a.; Isoe. ep. 9 p. 614, § 9 Bekk.) [COMP.: δι-ἐνθυμέομαι.]*

ἐνθύμησις, -εως, ἡ, *a thinking, consideration:* Acts xvii. 29 [A. V. *device*]; plur. *thoughts:* Mt. ix. 4; xii. 25; Heb. iv. 12 [here L mrg. sing.]. (Rare in the classics; Hippocr., Eur., Thuc., Leian.)*

ἐνι i. q. ἐνί, the aeeent being thrown back, same as ἐν, used adverbially [W. § 50, 7 N. 2] for ἐνεστι, *is in, is among, has place, is present,* (Hom. Od. 21, 218; Thue. 2, 40); Gal. iii. 28 (three times); Col. iii. 11; Jas. i. 17; with addition of ἐν ὑμῖν, 1 Co. vi. 5 (where Ree. ξετιν); in prof. auth. fr. Soph. and Thuc. on very often, *it can be, is possible, is lawful;* [here some would place Jas. i. e.]. The opinion of many [e. g. Fritzsche on Mk. p. 642; Meyer on Gal. l. e.; cf. Ellie. ibid.] that ἐνι is a contracted form for ἐνεστι is opposed by the like use of πάρα, ἄντα, which can hardly be supposed to be contracted from πάρεστι, ἄνεστι; cf. Krüger § 9, 11, 4; W. 80 (77); Göttling, Lehre v. Accent etc. p. 380; [Chandler § 917 sq.; B. 72 (64); Lob. Path. Element. ii. 315].*

ἐνιαυτός, -οῦ, δ, *a year:* Jn. xi. 49, 51; xviii. 13; Acts xi. 26; xviii. 11; Jas. v. 17; Rev. ix. 15; plur. of the Jewish years of Jubilee, Gal. iv. 10 [cf. Ellie. ad loc.]; ποιεῖν ἐνιαυτόν, *to spend a year,* Jas. iv. 13; ἄπαξ τοῦ ἐνιαυτοῦ, Heb. ix. 7 (like ἐπτάκις τῆς ἡμέρας, Lk. xvii. 4), [cf. W. § 30, 8 N. 1; Krüger § 47, 10, 4]; κατ' ἐνιαυτόν, *yearly,* Heb. ix. 25; x. 1, 3, (Thuc. 1, 93; Xen. oec. 4, 6; an. 3, 2, 12); in a wider sense, for some fixed and definite period of time: Lk. iv. 19 (fr. Is. lxi. 2), on which pass. see δεκτός. [From Hom. down.]*

[ΣΥΝ. ἐνιαυτός, ἔτος: originally ἐν seems to have denoted (yet cf. Curtius § 210) a year viewed as a cycle or period of time, ἔτος as a division or sectional portion of time.]

ἐν-ιστημι: pf. ἐνέστηκα, ptep. ἐνεστηκώς (Heb. ix. 9), and by syncope ἐνεστώς; fut. mid. ἐνεστήσομαι; *to place in or among; to put in;* in pf., plpf., 2 aor., and in mid. (prop. as it were *to stand in sight, stand near*) *to be upon, impend, threaten:* 2 Th. ii. 2; fut. mid. 2 Tim. iii. 1. pf. ptep. *close at hand,* 1 Co. vii. 26; as often in Grk. writ. (in the grammarians ὁ ἐνεστώς sc. χρόνος is the present tense [cf. Philo de plant. Noē § 27 τριμερὴς χρόνος, ὃς εἰς τὸν παρελθόνθότα καὶ ἐνεστῶτα καὶ μέλλοντα τέμνεσθαι πέφυκεν]), present: ὁ καρὸς ὁ ἐνεστώς, Heb. ix. 9; τὰ ἐνεστώτα ὅπρ. to τὰ μέλλοντα, Ro. viii. 38; 1 Co. iii. 22; ὁ ἐνεστώς αἰών πονηρός in tacit contrast with τῷ μέλλοντι αἰώνι, Gal. i. 4, (Basil. ep. 57 ad Melet. [iii. p. 151 c. ed. Benedict.] ὦφελίμα διδάγματα ἡ ἐφόδια πρᾶς τε τὸν ἐνεστώτα αἰώνα καὶ τὸν μέλλοντα). [Many (so R. V.) would adopt the meaning *present* in 2 Th. ii. 2 and 1 Co. vii. 26 also; but cf. Mey. on Gal. l. c.]*

ἐν-ισχύω; 1 aor. ἐνίσχυσα; [cf. B. 145 (127)]; 1. intrans. *to grow strong, to receive strength:* Acts ix. 19 [here WH Tr mrg. ἐνισχύθη]; (Aristot., Theophr., Diod., Sept.). 2. trans. *to make strong, to strengthen,* (2 S. xxii. 40; Sir. l. 4; Hippocr. leg. p. 2, 26 ὁ χρόνος ταῦτα πάντα ἐνισχύει); *to strengthen one in soul, to inspire:* Lk. xxii. 43 [L br. WH reject the pass.].*

ἐνικ-, see ἔγκ- and s. v. ἐν, III. 3.

[ἐν-μένω, see ἐμένω and s. v. ἐν, III. 3.]

ἐννατος or ἐννατος (which latter form, supported by the authority alike of eodd. and of inserr., has been everywhere restored by L T Tr WH); cf. [s. v. N, ν; Tdf. Proleg. p. 80]; Krüger § 24, 2, 12; W. 43; [found once (Rev. xxi. 20) in Rec.ⁿ]). -άτη, -ατον, [fr. Hom. down], ninth: Rev. xxi. 20; the ἐνάτη ὥρα, spoken of in Mt. xx. 5; xxvii. 45 sq.; Mk. xv. 33 sq.; Lk. xxiii. 44; Acts iii. 1; x. 3, 30, corresponds to our 3 o'clock in the afternoon; for the sixth hour of the Jews coincides with the twelfth of the day as divided by our method, and the first hour of the day with them is the same as the sixth with us. [Cf. BB. DD. s. v. Hour.]*

ἐννέα, οἱ, αἱ, τά, [fr. Hom. down], nine: Lk. xvii. 17; see the foll. word.*

ἐννενηκοντα-ἐννέα, more correctly ἐν ενήκοντα ἐννέα (i. e. written separately, and the first word with a single ν, as by L T Tr WH); cf. [s. v. N, ν; Tdf. Proleg. p. 80; WH. App. p. 148]; W. 43 sq.; Bornemann, Scholia ad Luc. p. 95), ninety-nine: Mt. xviii. 12 sq.; Lk. xv. 4, 7.*

ἐννεός, more correctly ἐνεός (L T Tr WH [cf. the preceding word]), -οῦ, ὁ, (it seems to be identical with ἀνεώς i. q. unused ἀνανος, ἀναος, fr. ἀω, αω to cry out, hence *without sound, mute*), *dumb, mute, destitute of the power of speech*, (Plat., Aristot.): Is. lvi. 10, cf. Prov. xvii. 28; *ἐνεόν μη δυνάμενον λαλῆσαι*, of an idol, Bar. vi. (Ep. Jer.) 40; *unable to speak for terror, struck dumb, astounded*: *so εἰστήκεισαν ἐνεόι, stood speechless* (Vulg. *stabant stupefacti*), Acts ix. 7; Hesych. *έμβροτην θέντες ἐνεόι γενόμενοι*. Cf. Alberti, Glossar. in N. T. p. 69. In the same sense *ἀπνενάθη*, Dan. iv. 16 Theodot., fr. *ἀπνενέω*.*

ἐν·γεών: *impf. ἐνένενον; to nod to, signify or express by a nod or sign*: τινὶ τι, Lk. i. 62. (Arstph. in Babyloniis frag. 58 [i. e. 22 ed. Brunck, 16 p. 455 Didot]; Leian. dial. meretr. 12, 1; with ὅφθαλμῷ added, Prov. vi. 13; x. 10).*

ἐννοια, -ος, ἡ, (νοῦς); **1.** *the act of thinking, consideration, meditation*; (Xen., Plat., al.). **2.** *a thought, notion, conception*; (Plat. Phaedo p. 73 c, etc.; esp. in philosoph. writ., as Cic. Tusc. 1, 24, 57; Acad. 2, 7 and 10; Epict. diss. 2, 11, 2 sq, etc.; Plut. plac. philos. 4, 11, 1; Diog. Laërt. 3, 79). **3.** *mind, understanding, will; manner of thinking and feeling*; Germ. *Gesinnung*, (Eur. Hel. 1026; Diod. 2, 30 var.; τοιαύτην ἔννοιαν ἐμποιεῖν τινι, Isoc. p. 112 d.; τήρησον τὴν ἐμὴν βουλὴν καὶ ἔννοιαν, Prov. iii. 21; φυλάσσειν ἔννοιαν ἀγάθην, v. 2): so 1 Pet. iv. 1; plur. with καρδίας added (as in Prov. xxiii. 19), Heb. iv. 12 [A. V. *intents of the heart*], cf. Sap. ii. 14.*

ἐν·νομος, -ον, (νόμος); **1.** *bound to the law; bound by the law*: Χριστῷ, or more correctly Χριστὸν L T Tr WH, 1 Co. ix. 21 [cf. B. § 132, 23]. **2.** *as in Grk. writ. fr. [Pind.], Aeschyl. down, lawful, regular*: Acts xix. 39 [on which see Bp. Lighft. in The Contemp. Rev. for 1878, p. 295; *Wood, Ephesus etc.*, App. p. 38].*

ἐννυχος, -ον, (νύξ), nightly, nocturnal, (Hom., Pind., Tragg.). Neut. adverbially, *by night*: Mk. i. 35, where L T Tr WH have neut. plur. **ἐννυχα** [cf. W. 463 (432); B. § 128, 2].*

ἐν·οικέω, -ῶ; fut. **ἐνοικήσω**; 1 aor. **ἐνόκησα**; Sept. for **ἐντίνω**; *to dwell in*; in the N. T. with **ἐν τινι**, dat. of pers. in *one, everywhere* metaphorically, *to dwell in one and influence him (for good)*: **ἐν τινι**, in a person's soul, of the Holy Spirit, Ro. viii. 11; 2 Tim. i. 14; of **πίστις**, 2 Tim. i. 5; [of sin, Ro. vii. 17 T WH (for simple οἰκέων)]; **ἐν ἑνὶν**, in your assembly, of Christian truth, Col. iii. 16; **ἐν αὐτοῖς**, in a Christian church, of God, 2 Co. vi. 16, cf. 1 Co. iii. 16; [al. understand the phrase in Col. and Co. II. cc. internally, "in your hearts"; but see Meyer].*

ἐν·όντα, τά, see **ἔνειμι**.

ἐν·ορκίω; *to adjure, put under oath, solemnly entreat*, with two acc., one of him who is adjured, one of him by whom he is adjured [B. 147 (128)]: 1 Th. v. 27 L T Tr WH, for RG **ὅρκιζω**, [on the inf. foll. cf. B. 276 (237)]. Elsewhere not found except once [twice] in mid. **ἐνορκίζομαι** in Boeckh, Inserr. ii. p. 42, no. 1933; [and Joseph. antt. 8, 15, 4 Dind., also Bekk.]; the subst. **ἐνορκισμός** occurs in Syntes. [1413 b. Migne]; once also **ἐνορκέω** in Schol. ad Leian. Catapl. c. 23 **ἐνορκώ σε κατὰ τοῦ πατρός**:

[to which Soph. Lex. s. v. adds Porph. Adm. 208, 18 **ἐνορκώ σε εἰς τὸν θεὸν ἵνα ἀπέλθης**.]*

ἐνότης, -ητος, ἡ, (fr. **εἰς**, **ἐνός**, one), *unity* (Aristot., Plut.); i. q. *unanimity, agreement*: with gen., **τῆς πίστεως**, Eph. iv. 13; **τοῦ πνεύματος**, ib. vs. 3.*

ἐν·οχλέω, -ῶ; [pres. pass. ptc. **ἐνοχλούμενος**]; (**οὐχλέω**, fr. **οὐχλος** a crowd, annoyance); in the classics fr. Arstph., Xen., Plat. on; *to excite disturbance, to trouble, annoy*, (ἐν, in a person); in Grk. writ. foll. by both **τινά** and **τινί**; pass. with **ἀπό τινος**, Lk. vi. 18 T Tr WH; absol. of the growth of a poisonous plant, fig. representing the man who corrupts the faith, piety, character, of the Christian church: Heb. xii. 15 fr. Deut. xxix. 18 after cod. Alex. which gives **ἐνοχλῆ** for **ἐν χολῇ**, which agreeably to the Hebr. text is the reading of cod. Vat. (Gen. xlvi. 1; 1 S. xix. 14, etc.) [Comp.: **παρ·ενοχλέω**.]*

ἐνοχος, -ον, i. q. **ὁ ἐνεχόμενος**, one who is *held in anything*, so that he cannot escape; *bound, under obligation, subject to, liable*: with gen. of the thing by which one is bound, **δουλείας**, Heb. ii. 15; used of one who is held by, possessed with, love and zeal for anything; thus **τῶν βιβλίων**, Sir. prolog. 9; with dat. **τοῖς ἐρωτικοῖς**, Plut.; [on supposed distinctions in meaning betw. the constr. w. the gen. and w. the dat. (e. g. 'the constr. with the dat. expresses liability, that with the gen. carries the meaning further and implies either the actual or the righful hold.' Green) see Schäfer on Demosth. v. p. 323; cf. W. § 28, 2; B. 170 (148)]. As in Grk. writ., chiefly in a forensic sense, denoting the connection of a person either with his crime, or with the penalty or trial, or with that against whom or which he has offended; so **a.** **absol. guilty, worthy of punishment**: Lev. xx. 9, 11, 13, 16, 27; 1 Macc. xiv. 45. **b.** with gen. of the thing by the violation of which guilt is contracted, *guilty of anything*: **τοῦ σώματος κ. τοῦ αἵματος τοῦ κυρίου**, guilty of a crime committed against the body and blood of the Lord, 1 Co. xi. 27 [see Meyer; W. 202 (190 sq.)]; **πάντων**, sc. **ἐνταπάτων**, Jas. ii. 10; **οἱ ἐνοχοὶ σου**, Is. liv. 17. **c.** with gen. of the crime: **αἰωνίον ἄμαρτήματος** [*an eternal sin*], Mk. iii. 29 L T Tr txt. WH; (**τὸν βιαίων**, Plat. legg. 11, 914 e.; **κλοπῆς**, Philo de Jos. § 37; **ἱεροσυνῆς**, 2 Macc. xiii. 6; Aristot. oec. 2 [p. 1349^a, 19], and in other exx.; but much oftener in the classics with dat. of the crime; cf. Passow or [L. and S.] s.v.). **d.** with gen. of the penalty: **θανάτου**, Mk. xiv. 64; Mt. xxvi. 66; Gen. xxvi. 11; **αἰώνιον κρίσεως**, Mk. iii. 29 Rec.; **δεσμοῦ** [al. dat.], Dem. p. 1229, 11. **e.** with dat. of the tribunal; *liable to this or that tribunal* i. e. to punishment to be imposed by this or that tribunal: **τῇ κρίσει, τῷ συνεδρίῳ**, Mt. v. 21 sq.; **ἐνοχος γραφῆ**, *to be indicted*, Xen. mem. 1, 2, 64; cf. Bleek, Br. an d. Hebr. ii. 1 p. 340 sq.; [W. 210 (198)]. **f.** by a use unknown to Grk. writ. it is connected with **εἰς** and the acc. of the place where the punishment is to be suffered: **εἰς τ. γέενναν τοῦ πυρός**, a pregn. constr. [W. 213 (200); 621 (577)] (but cf. B. 170 (148) [who regards it as a vivid circumlocution for the dat.; cf. Green, Crit. Notes (ad loc.) 'liable as far' in respect of penal consequence 'as the fiery G.']) viz. to go away or be cast *into* etc. Mt. v. 22.*

ἐνπ- see ἐμπ and s. v. ἐν, III. 3 fine print.

ἐνταλμα, -τος, τό, (ἐντέλλομαι [see ἐντέλλω]), a precept: plur., Mt. xv. 9; Mk. vii. 7; Col. ii. 22. (Is. xxix. 13 διδάσκουτες ἐντάλματα ἀνθρώπων; [Job xxiii. 11, 12]. Not found in prof. auth.; [W. 25].)*

ἐνταφίάζω; 1 aor. inf. ἐνταφίασαι; to see to τὰ ἐντάφια (fr. ἐν and τάφος), i. e. to prepare a body for burial, by the use of every requisite provision and funeral adornment, to wit, baths, vestments, flowers, wreaths, perfumes, libations, etc.; to lay out a corpse (Lat. *pollin gere*): Mt. xxvi. 12; Jn. xix. 40. (Gen. I. 2 sq.; Anthol. 11, 125, 5; Plut. de esu carn. 1, 5, 7 mor. p. 995 c.)*

ἐνταφιασμός, -οῦ, δ. (ἐνταφίάζω, q. v.), preparation of a body for burial: Mk. xiv. 8; Jn. xii. 7. (Schol. ad Eur. Phoen. 1654; [Schol. ad Arstph. Plut. 1009]).*

ἐν-τέλλω: (τέλλω equiv. to τελέω); several times in the poets (Pind. Olymp. 7, 73) and the later writers (ἐντέταλκε, Joseph. antt. 7, 14, 5 [but Bekk. ἐντετάλθαι]; καθὼς ἐντέταλται σοι, passively, Sir. vii. 31); generally, and so always in the N. T., depon. mid. ἐντέλλομαι; fut. ἐντελούμαι; 1 aor. ἐντειλάμην; pf. 3 pers. sing. ἐντέταλται (Acts xiii. 47); Sept. very often for ΠΥ; to order, command to be done, enjoin: περὶ τυνος, Heb. xi. 22; ἐντείλατο λέγων, Mt. xv. 4 [R T]; τνι, Acts i. 2; [with λέγων added, Mt. xvii. 9]; with οὐτῷ added, Acts xiii. 47; καθὼς, [Mk. xi. 6 R L mrg.]; Jn. xiv. 31 R GT; foll. by inf. Mt. xix. 7; τνι, foll. by inf. [B. § 141, 2; 275 (237)], Jn. viii. 5 Rec.; τνι, ἵνα [cf. B. 237 (204)], Mk. xiii. 34 (Joseph. antt. 7, 14, 5; 8, 14, 2); τνι τ, Mt. xxviii. 20; Mk. x. 3; Jn. xv. 14, 17; τνι περὶ τυνος, gen. of pers., Mt. iv. 6; Lk. iv. 10, fr. Ps. xc. (xci.) 11 sq. διαθήκην ἐντέλλεσθαι πρὸς τνα, to command to be delivered to one, Heb. ix. 20; cf. ἐντείλατο αὐτῷ πρὸς λαὸν αὐτοῦ, Sir. xlvi. 3; the phrase ἐντέλλεσθαι (τνι) διαθήκην occurs also in Josh. xxiii. 16; Judg. ii. 20; Jer. xi. 4; Ps. ex. (exi.) 9, but in another sense, as appears from the full expression διαθήκην, ἡν ἐντείλατο ὑμῖν ποιεῖν, Deut. iv. 13. [SYN. see κελεύω, fin.]*

ἐντεύθεν, adv. of place, from this place, hence, (as ἐκεῖθεν thence): Mt. xvii. 20 R G; Lk. iv. 9; xiii. 31; xvi. 26 Rec.; Jn. ii. 16; [vii. 3]; xiv. 31; xviii. 36; ἐντεύθεν κ. ἐντεύθεν, on the one side and the other, on each side: Jn. xix. 18; Rev. xxii. 2 Rec. [cf. Num. xxii. 24; Dan. xii. 5 Theodot.]; metaph. hence, i. e. from that cause or origin, from this source, i. q. ἐκ τούτου [see ἐκ, II. 8], Jas. iv. 1 [W. 161 (152); B. 400 (342)].*

ἐν-τενγίς, -εως, δ. (ἐντνγχάω, q. v.), a falling in with, meeting with, (ai τοῖς λησταῖς ἐτεύχεις, Plat. politie. p. 298 d.); an interview, a coming together, to visit, converse, or for any other cause; that for which an interview is held, a conference or conversation (Polyb., Diod., al.), a petition, supplication (Diod. 16, 55; Joseph. antt. 15, 3, 8; Plut. Tib. Graecch. 11); used of prayer to God: 1 Tim. iv. 5; plur. [A. V. intercessions], 1 Tim. ii. 1, (Plut. Num. 14 ποιεῖσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις). [SYN. εσφένησις, fin.]*

ἐντιμος, -ον, (τιμή), held in honor, prized; hence, precious: λίθος, 1 Pet. ii. 4, 6, (Is. xxviii. 16); honorable,

noble, Lk. xiv. 8; τνι, dear to one, Lk. vii. 2; ἐντιμος ἔχειν τνά to hold one dear or in honor, to value highly, Phil. ii. 29. [(Soph., Plat., al.)]*

ἐντολή, -ῆς, ἡ, (ἐντέλλω or ἐντέλλομαι, q. v.), fr. Pind. and Hdt. down; Sept. often for ΠΥ, in the Pss. the plur. ἐντολαι also for ΠΥΡΡ; an order, command, charge, precept; 1. univ. a charge, injunction: Lk. xv. 29; ἐντολὴν λαβάνειν παρὰ τνος, Jn. x. 18; πρὸς τνα, Acts xvii. 15; λαβεῖν ἐντολὰς περὶ τνος, Col. iv. 10; that which is prescribed to one by reason of his office, ἐντολὴν ἔχειν foll. by inf., Heb. vii. 5; ἐντολὴν διδόναι τνι, Jn. xiv. 31 L Tr WH; with τι εἴπη added, of Christ, whom God commanded what to teach to men, Jn. xii. 49; ἡ ἐντολὴ αὐτοῦ, of God, respecting the same thing, vs. 50. 2.

a commandment, i. e. a prescribed rule in accordance with which a thing is done; a. univ. ἐντολὴ συρκική [-ίη] G L T Tr WH, a precept relating to lineage, Heb. vii. 16; of the Mosaic precept concerning the priesthood, Heb. vii. 18; of a magistrate's order or edict: ἐντολὴν διδόναι, ἵνα, Jn. xi. 57. b. ethically; a. used of the commandments of the Mosaic law: ἡ ἐντολὴ τοῦ θεοῦ, what God prescribes in the law of Moses, Mt. xv. 3, (and RG in vs. 6); Mk. vii. 8 sq.; esp. of particular precepts of this law as distinguished from ὁ νόμος (the law) their body or sum: Mt. xxii. 36, 38; Mk. x. 5; xii. 28 sqq.; Ro. vii. 8-13; xiii. 9; Eph. vi. 2; Heb. ix. 19; κατὰ τ. ἐντολὴν, according to the precept of the law, Lk. xxiii. 56; plur., Mt. [v. 19]; xxii. 40; Mk. x. 19; [Lk. xviii. 20]; τηρεῖν τὰς ἐντολάς, Mt. xix. 17; πορεύεσθαι ἐν τ. ἐντολαῖς, Lk. i. 6; ὁ νόμος τῶν ἐντολῶν, the law containing the precepts, Eph. ii. 15 (sec δόγμα, 2). β. of the precepts of Jewish tradition: ἐντολαι ἀνθρώπων, Tit. i. 14. γ. univ. of the commandments of God, esp. as promulgated in the Christian religion: 1 Jn. iii. 23; iv. 21; v. 3; ἐντολὴν διδόναι, 1 Jn. iii. 23; ἐντολὴν ἔχειν, ἵνα, 1 Jn. iv. 21; ἐντολὴν λαβεῖν παρὰ τοῦ πατρός, 2 Jn. 4; τηρησις ἐντολῶν θεοῦ, 1 Co. vii. 19; τηρεῖν τὰς ἐντολάς αὐτοῦ, 1 Jn. ii. 3 sq.; iii. 22, 24; v. 2 [here L T Tr WH ποιῶμεν], 3; or τοῦ θεοῦ, Rev. xii. 17; xiv. 12; ποιεῖν τὰς ἐντολάς αὐτοῦ, Rev. xxii. 14 R G; περιπατεῖν κατὰ τὰς ἐντολάς αὐτοῦ, 2 Jn. 6; of those things which God commanded to be done by Christ, Jn. xv. 10^b; of the precepts of Christ relative to the orderly management of affairs in religious assemblies, 1 Co. xiv. 37 R G L Tr WH; of the moral precepts of Christ and his apostles: ἐντολὴν διδόναι, ἵνα, Jn. xiii. 34; ἐντολὴν γράφειν, 1 Jn. ii. 7 sq.; [2 Jn. 5]; τὰς ἐντολάς τηρεῖν, Jn. [xiv. 15]; xv. 10^b; ἔχειν τὰς ἐντ. κ. τηρεῖν αἰτάς, “habere in memoria et servare in vita” (Augustine), Jn. xiv. 21; αὐτη ἐστιν ἡ ἐντ. ἵνα, Jn. xv. 12, cf. 1 Jn. iii. 23. ἡ ἐντολὴ, collectively, of the whole body of the moral precepts of Christianity: 1 Tim. vi. 14; 2 Pet. ii. 21; iii. 2, (thus ἡ ἐντολὴ τοῦ θεοῦ, Polyc. ad Phil. 5).*

ἐντόπιος, -ον, (τόπος), a dweller in a place; a resident or native of a place: Acts xxi. 12. (Sep̄. [T.], Plat., al.)*

εσφέδης, αίν., ([fr. ἐν], opp. to ἐκτάς). within, inside: with gen. ἐντὸς ὑμῶν, within you, i. e. in 'the midst of you, Lk. xvii. 21, (ἐντὸς αὐτῶν, Xen. an. 1, 10, 3 [but see the pass.]; ἐντὸς τούτων, Hell. 2, 3, 19; al.); others, within

you (i. e. *in your souls*), a meaning which the use of the word permits (*ἐντός μου*, Ps. xxxviii. (xxxix.) 4; cvii. (cix.) 22, etc.; [Hippol. ref. haer. 5, 7, 8; Petrus Alex. ep. can. 5]), but not the context; *τὸ ἐντός*, the inside, Mt. xxiii. 26.*

ἐντρέπω: [Mid., pres. *ἐντρέπομαι*; impf. *ἐντρεπόμην*]; 2 aor. pass. *ἐντράπην*; 2 fut. mid. [i. e. pass. with mid. force, B. 52 (45)] *ἐντραπήσομαι*; prop. to turn about, so in pass. even in Hom.; *τωά*, prop. to turn one upon himself, i. e. to shame one, 1 Co. iv. 14 (Diog. Laërt. 2, 29; Ael. v. h. 3, 17; Sept.); pass. to be ashamed: 2 Th. iii. 14; Tit. ii. 8. Mid., *τωά*, to reverence a person: Mt. xxi. 37; Mk. xii. 6; Lk. xviii. 2, 4; xx. 13; Heb. xii. 9; Ex. x. 3; Sap. ii. 10; Polyb. 9, 36, 10; 30, 9, 2; θεούς, Diod. 19, 7; so in Grk. writ. esp. fr. Plut. on; the earlier Greeks said *ἐντρέπεσθάι των*; so also Polyb. 9, 31, 6; [cf. W. § 32, 1 b. a.; B. 192 (166)].*

ἐντρέψω: [pres. pass. ptc. *ἐντρεφόμενος*]; to nourish in: *τινά τινι*, a person in a thing; metaph. to educate, form the mind: *τοῖς λόγοις τῆς πίστεως*, 1 Tim. iv. 6; *τοῖς νόμοις*, Plat. legg. 7 p. 798 a.; Philo, vict. offer. § 10 sub fin.; *τοῖς ἱεροῖς γράμμασι*, Phil. leg. ad Gai. § 29 sub fin.*

ἐντρόμος, -ον, (τρόμος, cf. ἔμφοβος), trembling, terrified: Acts vii. 32 and xvi. 29 *ἐντρ. γενόμενος*, becoming tremulous, made to tremble; Heb. xii. 21 [Tr mrg. WH mrg. *ἔκτρομος*, q. v.]. (Sept.; 1 Macc. xiii. 2; Plut. Fab. 3.)*

ἐντροπή, -ῆς, ἡ, (ἐντρέπω, q. v.), shame: *πρὸς ἐντροπὴν* ἥμιν λέγω [or λαλῶ], to arouse your shame, 1 Co. vi. 5; xv. 34. (Ps. xxxiv. (xxxv.) 26; lxviii. (lxix.) 8, 20; respect, reverence, Soph., Polyb., Joseph., al.)*

ἐντρυφάω, ὁ; (see *τρυφάω* and *τρυφή*); to live in luxury, live delicately or luxuriously, to revel in: *ἐν ταῖς ἀπάραις* [L Tr txt. WH mrg. *ἀγάπαις*, see *ἀγάπη*, 2] *ἀντὸν*, (on the meaning see *ἀπάτη*), 2 Pet. ii. 13 [cf. W. § 52, 4, 5]. (Xen. Hell. 4, 1, 30; Diod. 19, 71; also to take delight in: *ἐν ἀγαθοῖς*, Is. lv. 2; with dat. of thing, 4 Macc. viii. 7; Hidian. 3, 5, 4 [2 ed. Bekk.]).*

ἐντυγχάνω; 2 aor. *ἐνέτυχον*; generally with a dat. either of pers. or of thing; 1. to light upon a person or a thing, fall in with, hit upon, a person or a thing; so often in Attic. 2. to go to or meet a person, esp. for the purpose of conversation, consultation, or supplication, (Polyb., Plut., Aelian, al.): with the addition *περὶ των*, gen. of person, for the purpose of consulting about a person, Acts xxv. 24 [R. V. made suit]; to make petition: *ἐνέτυχον τῷ κυρίῳ καὶ ἐδεήθην αὐτὸν*, Sap. viii. 21; *ἐνέτυχον τῷ βασιλεῖ τὴν ἀπόλυτων . . . αἰτούμενοι*, 3 Macc. vi. 37; hence, to pray, entreat: *ἰπέρ* with gen. of pers. to make intercession for any one (the dat. of the pers. approached in prayer being omitted, as evident from the context), Ro. viii. 27, 34; Heb. vii. 25, (foll. by *περὶ* with gen. of person, Clem. Rom. 1 Cor. 56, 1); *τινὶ κατά των*, [to plead with one against any one], to accuse one to any one, Ro. xi. 2, cf. 1 Macc. viii. 32; x. 61, 63 sq.; xi. 25. (Not found in Sept.) [COMP.: *ἰπερ-εντυγχάνω*.]*

ἐντυλίσω: 1 aor. *ἐνετύλιξα*; pf. pass. ptc. *ἐντετυλιγμένος*; to roll in, wrap in: *τινὰ συνδόνει*, Mt. xxvii. 59 (ἐν σ. Tr, [ἐν] σ. WH); Lk. xxiii. 53; Ev. Nicod. c. 11 fin. to

roll up, wrap together: pass. Jn. xx. 7. (Arstph. Plut. 692; nub. 987; Athen. 3 p. 106 sq.)*

ἐν-τυπόω, -ῶ: pf. pass. ptc. *ἐντετυπωμένος*; to engrave, imprint (a figure): [foll. by dat. (Rec. with *ἐν*)], 2 Co. iii. 7 [cf. W. 634 sq. (589)]. (Aristot., Dio Cass., Plut., and in earlier frag. in Athen.)*

ἐν-υβρίζω: 1 aor. ptc. *ἐνυβρίσας*; to treat with contumely: Heb. x. 29. (From Soph. on.)*

ἐνυπνίαζω (ἐνύπνιον, q. v.): to dream (Aristot. h. an. 4, 10, etc.), and dep. *ἐνυπνιάζομαι* (Hippocr., Plut. Brut. c. 24); so always in the Bible, for *Μῆνη*, with fut. pass. *ἐνυπνιασθήσομαι*, and com. with aor. pass. *ἐνυπνιάσθην*, more rarely mid. *ἐνυπνιασάμην* (Gen. xxxvii. 9; Judg. vii. 13); *ἐνύπνια* *ἐνυπνιάζεσθαι* (in Sept. for *נִכְלֵל מִלְחָמָה*), to dream (divinely suggested) dreams: Acts ii. 17 fr. Joel iii. 1 (ii. 28); but the reading *ἐνυπνίοις* (*ἐνυπνιάζεσθαι*) was long ago restored, which reading also cod. Alex. gives in Joel. Metaph. to be beguiled with sensual images and carried away to an impious course of conduct: Jude 8.*

ἐνύπνιον, -ου, τό, (*ἐν* and *ὑπνός*, what appears in sleep; fr. Aeschyl. down), a dream (Lat. *insomnium*), a vision which presents itself to one in sleep: Acts ii. 17, on which pass. see *ἐνυπνιάζω*. (Sept. for *Μῆνη*.)*

ἐνώπιον, -ον, -οντος, neut. of the adj. *ἐνώπιος, -ον*, (i. q. δ ἐν ὀπὶ ὄν, one who is in sight, Theocr. 22, 152; Sept. Ex. xxxiii. 11; ἄρτοι *ἐνώπιοι*, Ex. xxv. 29); used adverbially it gets the force of a preposition [W. § 54, 6; B. 319 (274)], and is joined with the gen. (hardly to be found so in any prof. auth.), before, in sight of any one; time and again in Sept. for *עַל* and *בְּעַל*, also for *גַּדְעַל* and *גַּדְעַל*; among N. T. writ. used most freq. by Luke and the auth. of the Rev., but never by Matthew and Mark. It is used 1. of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes; a. prop.: *εἶναι ἐνώπ. τινος*, Rev. i. 4; vii. 15; [xiv. 5 Rec.]; so that *εἶναι* must be mentally supplied before *ἐνώπιον*, Rev. iv. 5 sq.; viii. 3; ix. 13; after *στήναι*, Acts x. 30; *ἐστηκέναι*, Rev. vii. 9; viii. 2; xi. 4; xii. 4; xx. 12; *παρεστηκέναι*, Lk. i. 19; Acts iv. 10; *ἰστάναι*, Acts vi. 6; *καθῆσθαι*, Rev. xi. 16; *θύρα ἀνεῳγμένη ἐν τινος*, i. q. a door opened for one (see *θύρα*, c. γ. [B. 173 (150)]), Rev. iii. 8; after verbs signifying motion to a place: *τιθέναι*, Lk. v. 18; *ἀναβαίνειν*, Rev. viii. 4; *βάλλειν*, Rev. iv. 10; *πίπτειν* or *πεσεῖν* (of worshippers), Rev. iv. 10; v. 8; [vii. 11]; *προσκυνεῖν*, Lk. iv. 7; Rev. iii. 9; xv. 4, [cf. B. u. s. 147 (129); W. 214 (201)]. b. in metaphorical phrases after verbs signifying motion: *βαστάζειν τὸ ὄνομα . . . ἐνώπιον ἐθνῶν* (see *βαστάζω*, 3), Acts ix. 15; *σκάνδαλα βάλλειν ἐνώπ. τινος*, to cast stumbling-blocks (incitements to sin) before one, Rev. ii. 14; after *προέρχεσθαι*, to go before one like a herald, Lk. i. 17; [after *προπορεύεσθαι*, Lk. i. 76 WH]. in phrases in which something is supposed to be done by one while standing or appearing in the presence of another [cf. B. 176 (153)]: after *ἀρνεῖσθαι*, Lk. xii. 9 (Lchm. *ἔμπροσθεν*); [*ἀπαρνεῖσθαι*, ibid.]; *όμολογεῖν*, Rev. iii. 5 [Rec. *ἔξομεν*]; *κατηγορεῖν*, Rev. xii. 10; [*ἄδειν*, Rev. xiv. 3];

καυχᾶσθαι, to come before God and glory, 1 Co. i. 29; δίκαιον ἔαντόν, Lk. xvi. 15. c. i. q. *apud (with)*; in the soul of any one: χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, Lk. xv. 10 [al. understand this of God's joy, by reverent suggestion described as *in the presence of the angels*; cf. ἐν οὐρ. vs. 7]; ἔσται σοι δόξα ἐνώπ. τῶν συνανακειμένων, Lk. xiv. 10 [al. take this outwardly; cf. 2 below]; after verbs of remembering and forgetting: εἰς μνημόσυνον ἐνώπ. (L T Tr WH ἔμπροσθεν) τοῦ θεοῦ, Acts x. 4; μνημόθηναι ἐνώπ. τ. θεοῦ, Acts x. 31; Rev. xvi. 19; ἐπιδεληστρέμενον ἐνώπ. τ. θεοῦ, Lk. xii. 6 [cf. B. § 134, 3]. 2. before one's eyes; in one's presence and sight or hearing; a. prop.: φαγεῖν ἐνώπ. τινος, Lk. xxiv. 43; this same phrase signifies a living together in Lk. xiii. 26 (2 S. xi. 13; 1 K. i. 25); σημεῖα ποιεῖν, Jn. xx. 30; ἀνακύνειν, Lk. xxiii. 14; ἐνώπ. πολλῶν μαρτύρων, 1 Tim. vi. 12; add Lk. [v. 25]; viii. 47; Acts xix. 9, 19; xxvii. 35; [1 Tim. v. 20]; 8 Jn. 6; Rev. iii. 5; [xiii. 13; xiv. 10]. b. metaph.: πίστιν ἔχει ἐνώπιον τοῦ θεοῦ, have faith, satisfied with this that it is not hidden from the sight of God, Ro. xiv. 22; ἀμαρτάνειν ἐν. τινος (see ἀμαρτάνω ad fin.), Lk. xv. 18, 21; esp. in affirmations, oaths, adjurations: ἐνώπιον τοῦ θεοῦ, τοῦ κυρίου, etc., Gal. i. 20; 1 Tim. v. 21; vi. 13; 2 Tim. ii. 14; iv. 1. Hence those are said to do something *in the presence* of one who have him present to their thought, who set him before their mind's eye: προωρήμην [προορ. L T Tr WH] τὸν κύριον ἐνώπ. μον, Acts ii. 25; ταπεινούσθαι ἐν. τοῦ κυρίου, Jas. iv. 10, (Sir. ii. 17). c. at the instance of any one, by his power and authority: Rev. xiii. 12, 14; xix. 20. d. before the eyes of one, i. e. if he turns his eyes thither: Heb. iv. 13 (where οὐκ ἀφανῆς ἐνώπ. αὐτοῦ is explained by the following γυμνὰ . . . τοῖς ὄφθαλμοῖς αὐτοῦ; cf. Job xxvi. 6 γυμνὸς ὁ ἄδης ἐνώπιον αὐτοῦ, before his look, to his view). e. before one i. e. he looking on and judging, in one's judgment [W. 32; B. 172 (150); § 133, 14]: ἐφάνησαν ἐνώπ. αὐτῶν ὥστε λῆπτος, Lk. xxiv. 11 (cf. Greek Ἡρακλείδη λῆπτος πάντα δοκεῖ εἶναι); so esp. ἐνώπιον τοῦ θεοῦ, τοῦ κυρίου, after the foll. words: τὰ ἀρεστά, 1 Jn. iii. 22; βδέλυγμα, Lk. xvi. 15; δίκαιος, Lk. i. 6 (T Tr WH ἔναντίον); Acts iv. 19; δίκαιονσθαι, Ro. iii. 20; εὑάρεστος, Heb. xiii. 21; εὐθύς, Acts viii. 21 Rec.; καλόν, ἀπόδεκτον, 1 Tim. ii. 3; v. 4; Ro. xii. 17; 2 Co. viii. 21; μέγας, Lk. i. 15; πολυτελές, 1 Pet. iii. 4; πεπληρωμένος, Rev. iii. 2; ἀρέσκειν, Acts vi. 5 (Deut. i. 23 [Alex.]; 2 S. iii. 36; [W. § 33, f.]); in the sight of God i. e. God looking on and approving: Lk. i. 75; Acts x. 33; 2 Co. iv. 2; vii. 12. in the sight of God, or with God: εὐρίσκειν χάριν (Πλ. ΑΥΓ. often in the O. T.), to be approved by God, please him, Aets vii. 46.*

'Ενώς (ὢντς [i. e. man, mortal]), Enos, son of Seth (Gen. iv. 26): Lk. iii. 38.*

ἐνωτίζομαι: in bibl. writ. depon. mid.; 1 aor. impv. 2 pers. plur. ἐνωτίσασθε; i. q. ἐν ωτίοις δέχομαι (Hesych.), to receive into the ear; give ear to: τι, Acts ii. 14; Sept. for γίγνεσθαι; elsewhere only in eccl. and Byzant. writ., and in these also as depon. pass. Cf. Fischer, De vitiis lexicc. p. 693 sq.; [Sturz, Dial. Alex. p. 166; W. 33].*

'Ενώχ [WH 'Ενώχ, see their Intr. § 408], ("Ανωχος, -ου, δ, Joseph. antt. 1, 3, 4; Hebr. Ḥānūq initiated or initiating, [cf. B. D. s.v.]), Enoch, father of Methuselah (Lk. iii. 37); on account of his extraordinary piety taken up alive by God to heaven (Gen. v. 18–24; Heb. xi. 5; [cf. Sir. xliv. 16; Joseph. antt. 1, 3, 4]); in the opinion of later Jews the most renowned antediluvian prophet; to whom, towards the end of the second century before Christ, was falsely attributed an apocalyptic book which was afterwards combined with fragments of other apocryphal books, and preserved by the Fathers in Greek fragments and entire in an Ethiopic translation. This translation, having been found among the Abyssinian Christians towards the close of the last century, has been edited by Richard Laurence, archbishop of Cashel ("Libri Henoch versio aethiopica." Oxon. 1838), and by A. Dillmann ("Liber Henoch, aethiopice." Lips. 1851); it was translated into English by R. Laurence (1st ed. 1821; 3d ed. 1838 [reprinted (Scribners, N. Y.) 1883; also (with notes) by G. H. Schodde (Andover, 1882)], into German by A. G. Hoffman (Jen. 1833–38, 2 vols.) and by A. Dillmann (Lips. 1853); each of the last two translators added a commentary. From this book is taken the 'prophecy' in Jude 14 sq.; [cf. B.D. (Am. ed.), also Dict. of Chris. Biog., s. v. Enoch, The Book of].*

ἔξ, see ἐκ.

ἔξ, οἱ, αἱ, τά, indecl. numeral, six: Mt. xvii. 1; Lk. xiii. 14, etc.

ἔξ-αγγέλλω: 1 aor. subjunc. 2 pers. plur. ἔξαγγελητε; first in Hom. Il. 5, 390; properly, to tell out or forth [see ἐκ, VI. 4], to declare abroad, divulge, publish: [Mk. xvi. WH (rejected) 'Shorter Conclusion']; with Hebrewistic emphasis, to make known by praising or proclaiming, to celebrate, [A. V. show forth]: 1 Pet. ii. 9. (For ἔφε, Ps. lxxii. (lxxiii.) 28; lxxviii. (lxxix.) 13, cf. Sir. xliv. 15.)*

ἔξ-αγοράζω: 1 aor. ἔξγορασα; [pres. mid. ἔξαγοράζομαι]; 1. to redeem i. e. by payment of a price to recover from the power of another, to ransom, buy off, [cf. ἐκ, VI. 2]: prop. θεραπαιίδα, Diod. 36, 1 p. 530; metaph. of Christ freeing men from the dominion of the Mosaic law at the price of his vicarious death (see ἀγοράζω 2 b.), τινά, Gal. iv. 5; with addition of ἐκ τῆς κατάρας τοῦ νόμου, Gal. iii. 13. 2. to buy up, Polyb. 3, 42, 2; Plut. Crass. 2; Mid. τι, to buy up for one's self, for one's use [W. § 38, 2 b.; B. 192 (166 sq.)]: trop. in the obscure phrase ἔξαγ. τὸν κατόρ, Eph. v. 16 and Col. iv. 5, where the meaning seems to be to make a wise and sacred use of every opportunity for doing good, so that zeal and well-doing are as it were the purchase-money by which we make the time our own; (act. ἔξαγοράζειν καρόν, to seek [to gain time (A. V.) i. e.] delay, Dan. ii. 8; mid. with acc. of thing, 'by ransom to avert evil from one's self', 'to buy one's self off or deliver one's self from evil': διὰ μᾶς ὡρας τὴν αἰώνου καλασιν ἔξαγοραζόμενοι, of the martyrs, Mart. Polyc. 2, 3).*

ἔξ-άγω: 2 aor. ἔξγαγον: Sept. often for ΑΥΓΩ; to lead out [cf. ἐκ, VI. 1]: τινά (the place whence being sup

plied in thought), Mk. xv. 20 (of the city to punishment [but Lchm. ἀγονιστῶ]) ; Acts xvi. 37, 39 ; v. 19 and xvi. 39 (from prison) ; Acts vii. 36 (from Egypt) ; Jn. x. 3 (sheep from the fold) ; with ἐξω added [in R G L br.], Lk. xxiv. 50 ; ἐξω τῆς κώμης, Mk. viii. 23 R G L Tr mrg. [cf. W. 603 (561)] ; with the addition of ἐκ w. gen. of place, Acts vii. 40 ; xii. 17 ; xiii. 17 ; Heb. viii. 9 ; foll. by εἰς with acc. of place, Acts xxi. 38.*

ἐξαιρέω, -ῶ : 2 aor. impv. ἐξελε; Mid., [pres. ptep. ἐξαιρόμενος] ; 2 aor. ἐξειλόμην and in Alex. form (L T Tr WH) ἐξειλάμην (Acts vii. 10 [so Grsb.] ; xii. 11 [so Grsb.] ; xxiii. 27 ; see reff. in [αἴρειν and] ἀπέρχομαι), inf. ἐξελέσθαι (Acts vii. 34) ; Sept. usually for ἤχθαι ; to take out [cf. ἐκ, VI. 2] ; 1. to pluck out, draw out, i. e. to root out : τὸν ὄφθαλμόν, Mt. v. 29 ; xviii. 9. 2. Mid. a. to choose out (for one's self), select, one person from many : Acts xxvi. 17 (so for ἥττα in Is. xlix. 7 [but there the Sept. has ἐξελεξάμην ; perh. Is. xlvi. 10 is meant] and sometimes in Grk. writ. ; first in Hom. Od. 14, 232) [al. refer Acts l. c. to the next head ; (see Hackett ad loc.)]. b. to rescue, deliver, (prop. to cause to be rescued, but the middle force is lost [cf. W. 253 (238)]) : τινά, Acts vii. 34 ; xxiii. 27 ; τινὰ ἐκ τινος, Acts vii. 10 ; xii. 11 ; Gal. i. 4 ; (Ex. iii. 8, etc. ; Aeschyl. suppl. 924 ; Hdt. 3, 137 ; Dem. 256, 3 ; Polyb. 1, 11, 11).*

ἐξ-αἴρω: fut. ἐξαρῶ (1 Co. v. 13 Rec.) ; 1 aor. impv. 2 pers. plur. ἐξάρατ (ib. (G L T Tr WH)) ; 1 aor. pass. ἐξηρθητην, to lift up or take away out of a place ; to remove [cf. ἐκ, VI. 2] : τινὰ ἐκ, one from a company, 1 Co. v. 2 Rec. [see αἴρω, 3 c.] ; vs. 13 fr. Deut. [xix. 19 or] xxiv. 9.*

ἐξ-αἰτέω, -ῶ : 1 aor. mid. ἐξηρθσάμην ; to ask from, demand of, [cf. ἐκ, VI. 2]. Mid. to ask from (or beg) for one's self: τινά, to ask that one be given up to one from the power of another,—in both senses, either for good, to beg one from another, ask for the pardon, the safety, of some one, (Xen. an. 1, 1, 3 ; Dem. p. 546, 22 ; Plut. Per. 32 ; Palaeph. 41, 2) ; or in a bad sense, for torture, for punishment, (Plut. mor. p. 417 d. de defect. orac. 14 ; in prof. auth. often with this sense in the act.) ; so of Satan asking the apostles out of the power and keeping of God to be tried by afflictions (allusion being made to Job i. 1-12) : Lk. xxii. 31 (Test. xii. Patr. p. 729 [test. Benj. § 3] ἐὰν τὰ πνεύματα τοῦ Βεδίαρ εἰς πᾶσαν πονηρίαν θλήψεως ἐξαιτήσωνται ἡμᾶς).*

ἐξ-αἰθνης [WH ἐξέφυης (exc. in Acts xxii. 6), see their App. p. 151], adv., (ἀἴθνης, ἄφνω, ἄφνως suddenly), of a sudden, suddenly, unexpectedly : Mk. xiii. 36 ; Lk. ii. 13 ; ix. 39 ; Acts ix. 3 ; xxii. 6. (Hom. et al. ; Sept.)*

ἐξ-ακολουθέω, -ῶ : fut. ἐξακολούθησω ; 1 aor. ptep. ἐξακολουθήσας ; to follow out or up, tread in one's steps ; a. τῇ ὁδῷ τινος, metaph., to imitate one's way of acting : 2 Pet. ii. 15, cf. Is. lvi. 11. b. to follow one's authority : μύθοις, 2 Pet. i. 16 ; Joseph. antt. prooem. 4, (ἀρχηγοῖς, Clem. Rom. 1 Cor. 14. 1 ; δνσι βασιλεῦσι, Test. xii. Patr. p. 643 [test. Zeb. § 9]). c. to comply with, yield to : ἀσλεγεῖας [Rec. ἀπλελεῖας], 2 Pet. ii. 2, (πνεύμασι πλάνης, Test. xii. Patr. p. 665 [test. Napht. § 3 ; τοῖς ποιηροῖς διαβούλοις, xii. Patr. p. 628 test. Is. § 6] ; cf.

also Am. ii. 4 ; Job xxxi. 9 ; Sir. v. 2). Among prof. auth. Polyb., Plut. occasionally use the word; [add Dion. Hal. de comp. verb. § 24 p. 188, 7 ; Epitet. diss. 1, 22, 16].*

ἐξακόσιοι, -αι, -α, six hundred : Rev. [xiii. 18] ; xiv. 20.* **ἐξ-αλείφω** : fut. ἐξαλείψω ; 1 aor. ptep. ἐξαλείψας ; 1 aor. pass. infin. ἐξαλειφθῆναι [(WH ἀλιφθῆναι ; see their App. p. 154, and s. v. 1, i below)] ; 1. (ἐξ- denoting completeness [cf. ἐκ, VI. 6]), to anoint or wash in every part, hence to besmear : i. q. cover with lime (to whitewash or plaster), τὸ τεῖχος, Thuc. 3, 20 ; τοὺς τοίχους τοῦ ἵεροῦ [here to overlay with gold etc.], 1 Chr. xxix. 4 ; τὴν οὐκίαν, Lev. xiv. 42 (for ΠΙΨΩΝ). 2. (ἐξ- denoting removal [cf. ἐκ, VI. 2]), to wipe off, wipe away : δάκρυον ἀπὸ [G L T Tr WH ἐκ] τῶν ὄφθαλμῶν, Rev. vi. 17 ; xxi. 4 [R G WH mrg., al. ἐκ] ; to obliterate, erase, wipe out, blot out, (Aeschyl., Hdt., al. ; Sept. for ΠΙΨΩΝ) : τι, Col. ii. 14 ; τὸ ὄνομα ἐκ τῆς βιβλου, Rev. iii. 5 (Ps. Ixviii. (lxix.) 29, cf. Deut. ix. 14 ; xxv. 6) ; τὰς ἀμαρτίας, the guilt of sins, Acts iii. 19, (Ps. eviii. (eix.) 13 ; τὸ ἀνόμημα, τὰς ἀνομίας, Is. xlili. 25 ; Ps. l. (li.) 11 ; Sir. xlvi. 2. τ. ἀμαρτίας ἀπαλείφειν, 3 Macc. ii. 19).*

ἐξ-ἀλοματι; to leap up : Acts iii. 8. (Xen. Cyr. 7, 1, 27, et al. ; Sept. Is. lv. 12).*

ἐξ-ανάστασις, -εως, ἡ, (ἐξανίστημι, q. v.), a rising up (Polyb. 3, 55, 4) ; a rising again, resurrection : τῶν νεκρῶν or (L T Tr WH) ἡ ἐπὶ τῶν νεκρῶν, Phil. iii. 11.*

ἐξ-ανα-τέλλω : 1 aor. ἐξανέτειλα ; 1. trans. to make spring up, cause to shoot forth : Gen. ii. 9, etc. 2. intrans. to spring up : Mt. xiii. 5 ; Mk. iv. 5. (Rare in prof. auth. [cf. W. 102 (97)].)*

ἐξ-αν-ιστημι : 1 aor. ἐξανέστησα ; 2 aor. ἐξανέστην ; 1. to make rise up, to raise up, to produce : σπερμα, Mk. xii. 19 ; Lk. xx. 28, (Hebr. γῆ ἡ Μῆτρα, Gen. xxxviii. 8). 2. 2 aor. act. to rise in an assembly to speak (as in Xen. an. 6, 1, 30) : Acts xv. 5.*

ἐξ-απατάω, -ῶ : 1 aor. ἐξηπάτησα ; 1 aor. pass. ptep. fem. ἐξαπατθεῖσα ; (ἐξ- strengthens the simple verb [cf. ἐκ, VI. 6]), to deceive : Ro. vii. 11 ; xvi. 18 ; 1 Co. iii. 18 ; 2 Co. xi. 3 ; 2 Th. ii. 3 ; pass. 1 Tim. ii. 14 [L T Tr WH]. (From Hom. down ; twice in the O. T. viz. Ex. viii. 29 ; Sus. vs. 56).*

ἐξάπινα, (a somewhat rare later Grk. form for ἐξαπίνης, ἐξαίφνης, q. v. [W. § 2, 1 d.]), adv., suddenly : Mk. ix. 8. (Sept. ; Jambl., Zonar., al. ; Byzant.)*

ἐξ-απορέω and (so in the Bible) depon. pass. ἐξαπορέομαι, -οῦμαι ; 1 aor. ἐξηπορήθην ; to be utterly at a loss, be utterly destitute of measures or resources, to renounce all hope, be in despair, [cf. ἐκ, VI. 6], (Polyb., Diod., Plut., al.) : 2 Co. iv. 8 (where it is distinguished fr. the simple ἀπορέομαι) ; τινός of anything : τοῦ ζῆν, 2 Co. i. 8, on this gen. cf. Matthiae ii. p. 828 sq. (τοῦ ἀργυρίου, to be utterly in want of, Dion. Hal. 7, 18 ; act. with dat. of respect, τοῖς λογισμοῖς, Polyb. 1, 62, 1 ; once in the O. T. absol. Ps. Ixxxvii. (lxxxviii.) 16).*

ἐξ-απο-στέλλω : fut. ἐξαποστελῶ ; 1 aor. ἐξαπέστειλα ; [2 aor. pass. ἐξαπεστάλην] ; Sept. very often for ΠΛΨΩΝ ; prop. to send away from one's self (ἀπό) out of the place

or out of doors (*ἐκ* [q. v. VI. 2]); **1.** *to send forth*: *τινά*, with commissions, Acts vii. 12; [xii. 11]; Gal. iv. 4; foll. by inf. of purpose, Aets xi. 22 (but L T Tr WH om. the inf.); *eis ἔθνη*, unto the Gentiles, Acts xxii. 21 [WH mrg. ἀποτ.]; used also of powers, influences, things, (see ἀποστέλλω, 1 a.): *τὴν ἐπαγγελίαν*, the promised blessing, Lk. xxiv. 49 T Tr WH; *τὸ πνεῦμα eis τὰς καρδίας*, to send forth i.e. impart the Spirit to our hearts, Gal. iv. 6; [*τὸ . . . κύρωμα τῆς αἰώνιος σωτηρίας*, Mk. xvi. WH in (rejected) ‘Shorter Conclusion’]; *ὑμᾶς οἱ λόγοι . . . ἔξαπεστάλη*, the message was sent forth, i. e. commanded to be announced, to you, Aets xiii. 26 L T Tr WH. **2.** *to send away*: *τινὰ eis* etc. Aets ix. 30; foll. by inf. of purpose, Acts xvii. 14; *τινὰ κενόν*, Lk. i. 53; xx. 10, 11. (Dem., Polyb., Diod.) *

ἐξαρτίζω: 1 aor. inf. *ἐξαρτίσαι*; pf. pass. ptep. *ἐξηρτισμένος*; (see ἄρτιος, 2); rare in prof. auth.; *to complete, finish*; **a.** *to furnish perfectly*: *τινά*, pass., *πρὸς τι*, 2 Tim. iii. 17 (*πολεμεῖν . . . τοῖς ἀπαστ καλῶς ἐξηρτισμένοι*, Joseph. antt. 3, 2, 2). **b.** *τὰς ἡμέρας, to finish, accomplish*, (as it were, to render the days complete): Acts xxi. 5 (so ἀπαρτίζειν *τὴν ὁκτάμηνον*, Hipp. epid. ii. 180 [cf. Lob. ad Phryn. p. 447 sq.]). *

ἐξαστράπτω. **1.** prop. *to send forth lightning, to lighten*. **2.** *to flash out like lightning, to shine, be radiant*: of garments, Lk. ix. 29; (of gleaming arms, Nah. iii. 3; Ezek. i. 4, 7; φόβῳ κ. καλλεῖ πολλῷ Tryphiodor. 103; [cf. W. 102 (97)]).

ἐξ-αὐτῆς and *i*ξ αὐτῆς [so Rec. Mk. vi. 25], (sc. *τῆς ὥρας* [W. 591 sq. (550); B. 82 (71)]), *on the instant; forth-with*: Mk. vi. 25; Aets x. 33; xi. 11; xxi. 32; xxiii. 30 [R G WH]; Phil. ii. 23. (Cratin. in Bekk. anecd. i. p. 94; Theogn., Arat., Polyb., Joseph., al.). *

ἐξεγέρω [1 Co. vi. 14 Lchm. txt.]; fut. *ἐξεγέρω*; 1 aor. *ἐξήγειρα*; *to arouse, raise up* (from sleep; Soph., Eur., Xen., al.); from the dead (Aeschyl. cho. 495), 1 Co. vi. 14. *to rouse up, stir up, incite*: *τινά*, to resistance, Ro. ix. 17 (*τὸν θυμόν τινος*, 2 Macc. xiii. 4, cf. 2 Chr. xxxvi. 22), where some explain the words *ἐξήγειρά σε I have raised thee up into life, caused thee to exist, or I have raised thee to a public position, set thee up as king* (Joseph. antt. 8, 11, 1 Βασιλεὺς γὰρ ἐξεγέρεται ὑπ' ἐμοῦ); but the objection to these interpretations lies in the fact that Paul draws from vs. 17 what he says in vs. 18, and therefore *ἐξεγέρειν* must be nearly synonymous with *σκληρύνειν*, [but see Meyer]. *

ἐξειμι; impf. *ἐξήσταν*; (*εἰμι*); *to go out, go forth*: foll. in Rec. by *ἐκ* with gen. of place, Aets xiii. 42; without mention of the place, that being known from the context, Aets xvii. 15; xx. 7; *ἐπὶ τὴν γῆν* (from the water), to escape to the land, Aets xxvii. 43.*

ἐξειμι from *εἰμι*, see *ἐξεστι*.

ἐξ-ελέγχω: 1 aor. inf. *ἐξελέγξαι*; (*ἐξ* strengthens the simple verb [cf. *ἐκ*, VI. 6]); *to prove to be in the wrong, convict*, (chiefly in Attic writ.): by punishing, *τινὰ περί τινος*, Jude 15 Rec. (see *ελέγχω*, 1) of God as judge, as in Is. ii. 4; Mic. iv. 3 for η̄ριον.*

ἐξελκω: [pres. pass. ptep. *ἐξελκόμενος*]; *to draw out,*

(Hom., Pind., Attic writ.); metaph. i. q. *to lure forth*, [A. V. *draw away*]: *ἰπὸ τῆς . . . ἐπιθυμίας ἐξελκόμενος*, Jas. i. 14, where the metaphor is taken from hunting and fishing: as game is lured from its covert, so man by lust is allured from the safety of self-restraint to sin. [The language of hunting seems to be transferred here (so elsewhere, cf. Wetst. ad loc.) to the seductions of a harlot, personated by *ἐπιθυμία*; see *τίκτω*.]*

ἐξέλω, see *ἐξαρέω*.

ἐξέραμα, -τος, τό, (fr. *ἐξεράω* to eject, cast forth, vomit forth; cf. Lob. ad Phryn. p. 64), *vomit; what is cast out by vomiting*: 2 Pet. ii. 22, cf. Prov. xxvi. 11. (Diocor. de venenis c. 19 (p. 29 ed. Spreng.) [an example of the verb. Cf. Wetst. on Pet. I. c., and esp. *Gataker*, Advers. miscell. col. 853 sq.]). *

[*ἐξ-ερανάω* T Tr WH for *ἐξερευνάω*, q. v. ; see *ερανάω*.]

ἐξερευνάω, -ῶ: 1 aor. *ἐξηρεύησα*; *to search out, search anxiously and diligently*: *περὶ τινος*, 1 Pet. i. 10 [where T Tr WH *ἐξεραν. q. v.*]. (1 Mace. iii. 48; ix. 26; Sept.; Soph., Eur., Polyb., Plut., al.) *

ἐξέρχομαι; impf. *ἐξηρχόμην*; fut. *ἐξελεύσομαι*; 2 aor. *ἐξήλθον*, plur. 2 pers. *ἐξήλθετε*, 3 pers. *ἐξήλθον*, and in L T Tr WH the Alex. forms (see *ἀπέρχομαι*, init.) *ἐξήλθατε* (Mt. xi. 7, 8, 9; xxvi. 55; Mk. xiv. 48, etc.), *ἐξήλθαν* (1 Jn. ii. 19; 2 Jn. 7 [here Tdf. *-θον*; 3 Jn. 7, etc.]); pf. *ἐξελήλυθα*; plpf. *ἐξεληλύθεων* (Lk. viii. 38, etc.); Sept. for *κανεῖ* times without number; *to go or come out of*; **1.** properly; **a.** with mention of the place out of which one goes, or of the point from which he departs; **a.** of those who leave a place of their own accord: with the gen. alone, Mt. x. 14 (L T Tr WH insert *ἐξω*); Acts xvi. 39 R G; foll. by *ἐκ*: Mk. v. 2; vii. 31; Jn. iv. 30; viii. 59; Acts vii. 3 sq.; 1 Co. v. 10; Rev. xviii. 4, etc. foll. by *ἐξω* with gen. — with addition of *εἰς* and acc. of place, Mt. xxi. 17; Mk. xiv. 68; or *παρά* with acc. of place, Acts xvi. 13; or *πρὸς τινα*, acc. of pers., Heb. xiii. 13. **ἐξέρχ.** *ἀπό* with gen. of place, Mt. xiii. 1 R G; Mk. xi. 12; Lk. ix. 5; Phil. iv. 15; [Heb. xi. 15 R G]; *ἐξέρχ.* *ἐκείθεν*, Mt. xv. 21; Mk. vi. 1, 10; Lk. ix. 4; [xi. 53 T Tr txt. WH txt.]; Jn. iv. 43; *ὅθεν ἐξήλθον*, Mt. xii. 44; Lk. xi. 24 [yet see β. below]. *ἐξέρχ.* *ἐκ* etc. *to come forth from, out of, a place*: Mt. viii. 28; Rev. xiv. 15, 17, 18 [L om. WH br. *ἐξηλ.*]; xv. 6; *ἐξελθέν ἀπό*, *to come out (towards one) from*, Mt. xv. 22. In the Gospel of John Christ, who by his incarnation left his place with God in heaven, is said *ἐξελθέν παρὰ τοῦ θεοῦ*: xvi. 27 and R G L mrg. in vs. 28; *ἀπὸ τοῦ θεοῦ*, xiii. 3; xvi. 30; *ἐκ τοῦ θεοῦ*, from his place with God, from God's abode, viii. 42 and L txt. T Tr WH in xvi. 28. **β.** of those expelled or cast out (esp. of demons driven forth from a body of which they have held possession): *ἐκ τινος*, gen. of pers.: Mk. i. 25 sq.; v. 8 [L mrg. *ἀπό*]; vii. 29; Lk. iv. 35 R Tr mrg.; or *ἀπό τινος*, Mt. xii. 43; xvii. 18; Lk. iv. 35 L T Tr txt. WH; viii. 29, 33, 35; xi. 24 [yet see α. above]; Acts xvi. 18; [xix. 12 Rec.]. **γ.** of those who come forth, or are let go, from confinement in which they have been kept (e. g. from prison): Mt. v. 26; Acts xvi. 40. **b.** without mention of the place from which one goes out;

[*ἐξ-ερανάω* T Tr WH for *ἐξερευνάω*, q. v. ; see *ερανάω*.] **ἐξέρχομαι**; impf. *ἐξηρχόμην*; fut. *ἐξελεύσομαι*; 2 aor. *ἐξήλθον*, plur. 2 pers. *ἐξήλθετε*, 3 pers. *ἐξήλθον*, and in L T Tr WH the Alex. forms (see *ἀπέρχομαι*, init.) *ἐξήλθατε* (Mt. xi. 7, 8, 9; xxvi. 55; Mk. xiv. 48, etc.), *ἐξήλθαν* (1 Jn. ii. 19; 2 Jn. 7 [here Tdf. *-θον*; 3 Jn. 7, etc.]); pf. *ἐξελήλυθα*; plpf. *ἐξεληλύθεων* (Lk. viii. 38, etc.); Sept. for *κανεῖ* times without number; *to go or come out of*; **1.** properly; **a.** with mention of the place out of which one goes, or of the point from which he departs; **a.** of those who leave a place of their own accord: with the gen. alone, Mt. x. 14 (L T Tr WH insert *ἐξω*); Acts xvi. 39 R G; foll. by *ἐκ*: Mk. v. 2; vii. 31; Jn. iv. 30; viii. 59; Acts vii. 3 sq.; 1 Co. v. 10; Rev. xviii. 4, etc. foll. by *ἐξω* with gen. — with addition of *εἰς* and acc. of place, Mt. xxi. 17; Mk. xiv. 68; or *παρά* with acc. of place, Acts xvi. 13; or *πρὸς τινα*, acc. of pers., Heb. xiii. 13. **ἐξέρχ.** *ἀπό* with gen. of place, Mt. xiii. 1 R G; Mk. xi. 12; Lk. ix. 5; Phil. iv. 15; [Heb. xi. 15 R G]; *ἐξέρχ.* *ἐκείθεν*, Mt. xv. 21; Mk. vi. 1, 10; Lk. ix. 4; [xi. 53 T Tr txt. WH txt.]; Jn. iv. 43; *ὅθεν ἐξήλθον*, Mt. xii. 44; Lk. xi. 24 [yet see β. below]. *ἐξέρχ.* *ἐκ* etc. *to come forth from, out of, a place*: Mt. viii. 28; Rev. xiv. 15, 17, 18 [L om. WH br. *ἐξηλ.*]; xv. 6; *ἐξελθέν ἀπό*, *to come out (towards one) from*, Mt. xv. 22. In the Gospel of John Christ, who by his incarnation left his place with God in heaven, is said *ἐξελθέν παρὰ τοῦ θεοῦ*: xvi. 27 and R G L mrg. in vs. 28; *ἀπὸ τοῦ θεοῦ*, xiii. 3; xvi. 30; *ἐκ τοῦ θεοῦ*, from his place with God, from God's abode, viii. 42 and L txt. T Tr WH in xvi. 28. **β.** of those expelled or cast out (esp. of demons driven forth from a body of which they have held possession): *ἐκ τινος*, gen. of pers.: Mk. i. 25 sq.; v. 8 [L mrg. *ἀπό*]; vii. 29; Lk. iv. 35 R Tr mrg.; or *ἀπό τινος*, Mt. xii. 43; xvii. 18; Lk. iv. 35 L T Tr txt. WH; viii. 29, 33, 35; xi. 24 [yet see α. above]; Acts xvi. 18; [xix. 12 Rec.]. **γ.** of those who come forth, or are let go, from confinement in which they have been kept (e. g. from prison): Mt. v. 26; Acts xvi. 40. **b.** without mention of the place from which one goes out;

a. where the place from which one goes forth (as a house, city, ship) has just been mentioned: Mt. [viii. 12 Tdf.]; ix. 31 sq. (from the house, vs. 28); x. 11 (sc. ἐκεῖθεν, i. e. ἐκ τῆς πόλεως ή κώμης ἐκείνης); xii. 14 (cf. 9); xviii. 28 (cf. 24); xiv. 14; Mk. i. 45 (cf. 43 ἐξέβαλεν αὐτῶν); Lk. i. 22 (from the temple); viii. 27; x. 35 [Rec.]; Jn. xiii. 30, 31 (30), etc.; so also when the verb ἐξέρχεσθαι refers to the departure of demons: Mt. viii. 32; Mk. v. 13; vii. 30; ix. 29; Acts viii. 7; xvi. 19 (where for the name of the demon itself is substituted the descriptive clause ή ἀλπίς τ. ἐργασίας αὐτῶν; see 2 e. δ.). β. where one is said to have gone forth to do something, and it is obvious that he has gone forth from his home, or at least from the place where he has been staying: foll. by an inf., Mt. xi. 8; xiii. 3 [inf. w. τοῦ]; xx. 1; Mk. iii. 21; iv. 3 [RG inf. w. τοῦ (Tr br. τοῦ)]; v. 14 Rec.; Lk. vii. 25 sq.; Acts xx. 1; Rev. xx. 8; with the addition of ἐπὶ τινα (against), Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52; εἰς τοῦτο, Mk. i. 38; ἵνα, Rev. vi. 2; also without any inf. or conjunction indicating the purpose: Mk. vi. 12; viii. 11; xiv. 16; xvi. 20; Lk. v. 27; ix. 6; Jn. xxi. 3; Acts x. 23; xx. 11; 2 Co. viii. 17; foll. by εἰς with acc. of place: Mt. xxii. 10; xxvi. 30, 71; Mk. viii. 27; xi. 11; Lk. vi. 12; xiv. 21, 23; Jn. i. 43 (44); Acts xi. 25; xiv. 20; 2 Co. ii. 13; the place to which one goes forth being evident either from what goes before or from the context: Mt. xxiv. 26 (sc. εἰς τὴν ἔρημον); xxvii. 32 (from the city to the place of crucifixion); ἐξέρχ. alone is used of a people quitting the land which they had previously inhabited, Acts vii. 7, cf. Heb. xi. 8; of angels coming forth from heaven, Mt. xiii. 49. ἐξέρχ. εἰς ἀπάντησιν τινος, to meet one, Mt. xxv. 1 [L T Tr WH ὑπάντ.], 6; [εἰς ἀπάντ. or ὑπάντ.] τινί, Jn. xii. 13; Acts xxviii. 15 RG; εἰς συνάντησιν τινι, Mt. viii. 34 [L T Tr WH ὑπάντ.]. Agreeably to the oriental redundancy of style in description (see ἀνίστημι, II. 1 c.), the participle ἐξελθών is often placed before another finite verb of departure: Mt. viii. 32; xv. 21; xxiv. 1 (ἐξελθών [from the temple, see xxi. 23] ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, he departed from its vicinity); Mk. xvi. 8; Lk. xxii. 39; Acts xii. 9, 17; xvi. 36, 40; xxi. 5, 8. 2. figuratively; a. ἐκ τινων, ἐκ μέσου τινῶν, to go out from some assembly, i. e. to forsake it: 1 Jn. ii. 19 (opp. το μεμενήκεισαν μεθ' ἡμῶν); 2 Co. vi. 17. b. to come forth from physically, arise from, to be born of: ἐκ with gen. of the place from which one comes by birth, Mt. ii. 6 (fr. Mic. v. 2); ἐκ τῆς στρφούς τινος, Hebr. ΠΥΛΗΝΩΝ ΑΥΓΩΝ, (Gen. xxxv. 11; 1 K. viii. 19; [cf. W. 33 (32)]), Heb. vii. 5. c. ἐκ χειρός τινος, to go forth from one's power, escape from it in safety: Jn. x. 39. d. εἰς τὸν κόσμον, to come forth (from privaey) into the world, before the public, (of those who by novelty of opinion attract attention): 1 Jn. iv. 1. e. of things; a. of report, rumors, messages, precepts, etc., i. q. to be uttered, to be heard: φωνή, Rev. xvi. 17; xix. 5; i. q. to be made known, declared: ὁ λόγος τοῦ θεοῦ foll. by ἀπό τινων, from their city or church, 1 Co. xiv. 36; i. q. to spread, be diffused: ὁ φόμη, Mt. ix. 26; Lk. iv. 14; ἡ ἀκοή, Mk. i. 28; [Mt. iv. 24 Tr mrg.]; ὁ φθόγγος, τὰ ρήματα, Ro. x. 18; ὁ λόγος the word, saying, Jn. xxi. 23; Lk. vii. 17;

ἡ πίστις τινός, the report of one's faith, 1 Th. i. 8; i. q. to be proclaimed: δόγμα, an imperial edict, παρά τινος, gen. pers., Lk. ii. 1. β. to come forth i. q. be emitted, as from the heart, the mouth, etc.: Mt. xv. 18 sq.; Jas. iii. 10; [cf. ρομφαία ἐκ τοῦ στόματος, Rev. xix. 21 G L T Tr WH]; i. q. to flow forth from the body: Jn. xix. 34; i. q. to emanate, issue: Lk. viii. 46; Rev. xiv. 20. γ. ἐξέρχεσθαι (ἀπὸ ἀνατολῶν), used of a sudden flash of lightning, Mt. xxiv. 27. δ. that ἐξέρχεσθαι in Acts xvi. 19 (on which see 1 b. a. above) is used also of a thing's vanishing, viz. of a hope which has disappeared, arises from the circumstance that the demon that had gone out had been the hope of those who complain that their hope has gone out. On the phrase εἰσέρχεσθαι κ. ἐξέρχεσθαι see in εἰσέρχομαι, 1 a. [COMP.: δι-εξέρχομαι.]

ἔξεστι, impers. verb, (fr. the unused ἔξειμι), it is lawful; a. foll. by the pres. inf.: Mt. xii. 2, 10 [Tdf. inf. aor.], 12; xiv. 4; Lk. vi. 2 [RG T]; xiv. 3 [L T Tr WH inf. aor.]; with the aor. inf.: Mt. [xv. 26 L T]; xxii. 17; xxvii. 6; Mk. iii. 4; xii. 14; Lk. vi. 9; Acts ii. 29 (ἔξον εἰπεῖν scil. ἔστω, allow me, [al. supply ἔστι, B. 318 (273); W. § 64, I. 2 a, cf. § 2, 1 d.]); with the inf. omitted because readily suggested by the context, Mk. ii. 24 and Rec. in Acts viii. 37. b. foll. by dat. of pers. and a pres. inf.: Mk. vi. 18; Acts xvi. 21; xxii. 25; and an aor. inf.: Mt. xix. 3 [L T WH om. dat.]; xx. 15; Mk. ii. 26 [RG L Tr txt.]; x. 2; Lk. xx. 22 R G L; Jn. v. 10; xviii. 31; Acts xxi. 37; ἔξον ἥν, Mt. xii. 4; ἀ οὐκ ἔξιν, sc. ἔστι, 2 Co. xii. 4; with the inf. omitted, as being evident from the context: πάντα (μοι) ἐξεστιν, sc. ποιεῖν, 1 Co. vi. 12; x. 23. c. foll. by the acc. and inf.: Lk. vi. 4; xx. 22 T Tr WH; so here and there even in classic writ.; cf. Rost § 127 Anm. 2; Kühner § 475 Anm. 2; [B. § 142, 2].*

ἔξετάζω: 1 aor. impv. 2 pers. plur. ἔξετάσατε, inf. ἔξετάσαι; to search out; to examine strictly, inquire: περὶ τινος and with the adv. ἀκριβῶς added, Mt. ii. 8; foll. by an indir. quest. Mt. x. 11; τινά inquire of some one, foll. by a direct question, Jn. xxi. 12. (Sept.; often in Grk. writ. fr. Thue. down.)*

[ἔξεφνης, see ἔξαιφνης.]

ἔξηγέομαι, -οῦμαι; impf. ἔξηγούμην; 1 aor. ἔξηγησάμην; 1. prop. to lead out, be leader, go before, (Hom. et al.). 2. metaph. (cf. Germ. ausführen) to draw out in narrative, unfold in teaching; a. to recount, rehearse: [w. acc. of the thing and dat. of pers., Acts x. 8]; w. acc. of thing, Lk. xxiv. 35; Acts xxi. 19; without an acc., foll. by rel. pron. or adv., ὅσα ἐποίησεν, Acts xv. 12; καθὼς, 14, (so in Grk. writ. fr. Hdt. down; Sept. for ἤδη, Judg. vii. 13, etc.). b. to unfold, declare: Jn. i. 18 (sc. the things relating to God; also used in Grk. writ. of the interpretation of things sacred and divine, oracles, dreams, etc.; cf. Meyer ad loc.; Alberti, Observationes etc. p. 207 sq.).*

ἔξηκοντα, οἱ, αἱ, τά, sixty: Mt. xiii. 8, 23, etc.

ἔξης, adv., (fr. ἔχω, fut. ἔξω; cf. ἔχομαι τινος to cleave to, come next to, a thing), successively, in order, (fr. Hom. down); ὁ, ἡ, τὸ ἔξης, the next following, the next in succession: so ἡ ἔξης ἡμέρα, Lk. ix. 37; elliptically ἐπ τῇ ἔξης. sc. ἡμέρᾳ, Lk. vii. 11 (here WH txt. Tr txt. L mrg. εἰ-

τῷ ἔξῆς sc. χρόνῳ, soon afterwards); τῇ ἔξῆς, sc. ἡμέρᾳ, Acts xxi. 1; xxv. 17; xxvii. 18.*

ἔξηχέω, -ῶ: to sound forth, emit sound, resound; pass. ἔξηχέται τι the sound of something is borne forth, is propagated: ἀφ' ὑμῶν ἔξιχται ὁ λόγος τοῦ κυρίου, from your city or from your church the word of the Lord has sounded forth i. e. has been disseminated by report, 1 Th. i. 8, cf. De Wette ad loc. (Joel iii. 14 (iv. 19); Sir. xl. 13; 3 Macc. iii. 2. Polyb. 30, 4, 7 [not Dind.]; Philo n Flace. § 6; [quis rer. div. her. § 4]; Byzant.)*

ἔξις, -εως, ἥ (ἔχω, fut. ἔξω), a habit, whether of body or of mind (Xen., Plat., Aristot., al.); a power acquired by custom, practice, use, ("firma quaedam facilitas, quae apud Graecos ἔξις nominatur." Quint. 10, 1 init.); so Heb. v. 14, (ἐν τούτοις ικανὴν ἔξιν περιποιησάμενος, Sir. prol. 7; ἔξιν ἔχειν γραμματικῆς, Polyb. 10, 47, 7; ἐν τοῖς πολεμικοῖς, 21, 7, 3; ἐν ἀστρολογίᾳ μεγίστην ἔξιν ἔχειν, Diod. 2, 31; λογικὴν ἔξιν περιποιούμενος, Philo, alleg. legg. 1, 4).*

ἔξισται: likewise ἔξιστα and ἔξιστάν (Acts viii. 9 ptep. ἔξιστῶν R G, ἔξιστάνων L T Tr WH [see ἴστημι]); 1 aor. ἔξιστησ; 2 aor. ἔξιστη; pf. inf. ἔξιστακέναι; Mid., [pres. inf. ἔξιστασθαι]; impf. 3 pers. plur. ἔξισταντο; 1. In pres., impf., fut., 1 aor. act. to throw out of position, to displace: τινὰ τοῦ φρονεῖν, to throw one out of his mind, drive one out of his senses, Xen. mem. 1, 3, 12; φρενῶν, Eur. Baech. 850; hence simply to amaze, astonish, throe into wonderment: τινά, Lk. xxiv. 22; Acts viii. 9. 2. In perf., pluperf., 2 aor. act. and also the mid., a. to be amazed, astounded: Mt. xii. 23; Mk. ii. 12; Lk. viii. 56; Acts ii. 7, 12; viii. 13; ix. 21; x. 45; xii. 16, (Sept. for Ταῦπι, to tremble, Ex. xix. 18; Ruth iii. 8, etc.); ἔξιστησαν ἐκστάσει μεγάλῃ, they were amazed with a great amazement (see ἐκστασις, 3), Mk. v. 42; ἐν ἑαυτοῖς ἔξισταντο, Mk. vi. 51; with dat. of the thing: μαγείας ἔξιστακέναι, had been put beside themselves with magie arts, carried away with wonder at them, Acts viii. 11 [but this form of the perf. is transitive; cf. B. 48 (41); Veitch 339]; ἔξισταντο ἐπί with dat. of thing, Lk. ii. 47 (Ex. xix. 18; Sap. v. 2). b. to be out of one's mind, beside one's self, insane: 2 Co. v. 13 (opp. to σωφρονέω); Mk. iii. 21 [cf. B. 198 (171); W. § 40, 5 b.]; (Grk. writ., where they use the word in this sense, generally add τοῦ φρονεῖν, τῶν φρενῶν: Isoc., Eur., Polyb., al.).*

ἔξισχύω: 1 aor. subjunc. 2 pers. plur. ἔξισχόστητε, to be eminently able, to have full strength, [cf. ἔκ, VI. 6]: foll. by an inf. Eph. iii. 18. (Sir. vii. 6; rare in Grk. writ., as Dioscor., Strab., Plut.)*

ἔξισθε, -ον, ἥ (όδος), exit, i. e. departure: Heb. xi. 22; metaph. ἥ ἔξισθε τῶν the close of one's career, one's final fate, Lk. ix. 31; departure from life, decease: 2 Pet. i. 15, as in Sap. iii. 2; vii. 6; [Philo de caritate § 4]; with addition of τοῦ ζῆν, Joseph. antt. 4, 8, 2; [of τοῦ βίου, Just. dial. c. Tryph. § 105].*

ἔξισθενώ and (acc. to the reading best attested by the oldest MSS. of the Sept. and received by L T Tr WH [see διλοθερέω]) ἔξισθερέω: fut. pass. ἔξισθερευθήσομαι; to destroy out of its place, destroy utterly, to extirpate: ἔκ τον λαῦν, Acts iii. 23. (Often in the Sept., and in the

O. T. Apocr., and in Test. xii. Patr.; Joseph. antt. 8, 11, 1; 11, 6, 6; hardly in native Grk. writ.)*

ἔξισθενώ, -ῶ: 1 aor. ἔξισθενώσα; Mid., [pres. ἔξισθενώμαι]; fut. ἔξισθενώσομαι; [1 aor. subj. 3 pers. sing. γήσηται, Phil. ii. 11 R G L T txt. Tr txt. WH]; (ἔξ either forth from the heart, freely, or publicly, openly [cf. W. 102 (97)]); act. and depon. mid. to confess, to profess; 1. to confess: τὰς ἀμαρτίας, Mt. iii. 6; Mk. i. 5; [Jas. v. 16 L T Tr WH], (Joseph. antt. 8, 4, 6; [cf. b. j. 5, 10, 5; Clem. Rom. 1 Cor. 51, 3; Barn. ep. 19, 12]); τὰς πράξεις, Acts xix. 18; τὰ παραπτώματα, Jas. v. 16 R G; (ἡτταν, Plut. Eum. c. 17; τὴν ἀλήθειαν ἄνευ βασάνων, id. Anton. c. 59). 2. to profess i. e. to acknowledge openly and joyfully: τὸ ὄνομα τοῦ, Rev. iii. 5 Rec.; foll. by ὅτι, Phil. ii. 11; with dat. of pers. [cf. W. § 31, 1 f.; B. 176 (153)] to one's honor, i. e. to celebrate, give praise to (so Sept. for ἡ ηὔη, Ps. xxix. (xxx.) 5; ev. (evi.) 47; exxi. (exxii.) 4, etc.; [W. 32]): Ro. xiv. 11; xv. 9 fr. Ps. xvii. (xviii.) 50, (Clem. Rom. 1 Cor. 61, 3); τινί (dat. of pers.) foll. by ὅτι: Mt. xi. 25; Lk. x. 21. to profess that one will do something, to promise, agree, engage: Lk. xxii. 6 [Lehm. om.]; (in this sense the Greeks and Josephus use ὄμολογεῖν).*

ἔξιστη, see ἔξιστη.

ἔξιστησ; 1. to exact an oath, to force to an oath, (Dem., Polyb., Apollod., Dioid., Plut., al.), for which the earlier Grks. used ἔξορκόω, [cf. W. 102 (97)]. 2. to adjure: τινὰ κατά τινος, one by a person [cf. κατά, I. 2 a.], foll. by ἵνα [B. 237 (205)], Mt. xxvi. 63; (Gen. xxiv. 3).*

ἔξιστησθής, -οῦ, ὁ, ἥ (ἔξορκίζω); 1. he who exacts an oath of another. 2. an exorcist, i. e. one who employs a formula of conjuration for expelling demons: Acts xix. 13. (Joseph. antt. 8, 2, 5; Leian. epigr. in Anthol. 11, 427; often in the church Fathers.)*

ἔξιστησθενώ: 1 aor. ptep. ἔξιστησθεντες; fr. Hdt. down; 1. to dig out: τοὺς ὀφθαλμοὺς (prop. to pluck out the eyes; so Judg. xvi. 21 [Alex.]; 1 S. xi. 2; Hdt. 8, 116; Joseph. antt. 6, 5, 1; Leian. dial. deor. 1, 1; al.) καὶ διδόναι τινί, metaph. to renounce the most precious things for another's advantage, Gal. iv. 15 (similar expressions see in Ter. adelph. 4, 5, 67; Hor. sat. 2, 5, 35; [Wetstein ad loc.]); in opposition to a very few interp. who, assuming that Paul suffered from a weakness of the eyes, understand the words literally, "Ye would have plucked out your sound eyes and have put them into me," see Meyer ad loc.; [cf. reff. s. v. οὐκόλωψ, fin.]. 2. to dig through: τὴν στέγην, Mk. ii. 4.*

ἔξισθενώ, -ῶ: 1 aor. pass. subjunc. 3 pers. sing. ἔξισθενώθη; pf. pass. ptep. ἔξισθενημένος; to hold and treat as of no account, utterly to despise: τὸν λόγον, pass., 2 Co. x. 10 Lehm. to set at nought, treat with contumely: a person, pass., Mk. ix. 12 L Tr WH, (Ezek. xxi. 10). Cf. Lob. ad Phryn. p. 182; [B. 28 (25); W. 91 (87); Soph. Lex. s. v.; VII. App. p. 166].*

ἔξισθενώ, -ῶ: [1 aor. pass. subjunc. 3 pers. sing. ἔξισθενώθη]; i. q. ἔξισθενώ, q. v.: Mk. ix. 12 R G; often in Sept., esp. for ηὔη and ηὔη. [Cf. reff. in the preceding word.]*

Ἐξουθενέω, -ῶ; 1 aor. ἐξουθενῆσα; Pass., pf. ptep. ἐξουθενημένος; [1 aor. ptep. ἐξουθενθείς]; (see οὐδεῖς); *to make of no account, to despise utterly: τινά, Lk. xviii. 9; Ro. xiv. 3, 10; 1 Co. xvi. 11; τι, 1 Th. v. 20; Gal. iv. 14 (where it is coupled with ἐκπτύω); in pass. οἱ ἐξουθενημένοι, 1 Co. vi. 4; τὰ ἐξουθενημένα, 1 Co. i. 28 (see ἀγενής); ὁ λόγος ἐξουθενημένος, 2 Co. x. 10 [here Lehm. ἐξουδ.]; ὁ (λίθος ὁ) ἐξουθενθείς ὑπὸ τῶν ὀκοδομούντων, set at nought, i. e. rejected, cast aside, Acts iv. 11. To treat with contempt (i. e. acc. to the context, with mockery): Lk. xxiii. 11; (for οὐ, Prov. i. 7; πη, Ezek. xxii. 8, etc.; ση, 1 S. viii. 7. Sap. iv. 18; 2 Macc. i. 27; Barn. ep. 7, 9; and other eccl. writ.). Cf. Lob. ad Phryn. p. 182; [and reff. s. v. ἐξουθενέω, fin.].]**

Ἐξουθενώω, i. q. ἐξουθενέω, q. v.: Mk. ix. 12 Tdf.*

Ἐξουσία, -ας, ἡ, (fr. ἔξεστι, ἔξαν, q. v.), fr. Eur., Xen., Plato down; Sept. for פַלְעָרָה and Chald. פַלְעָה; power. **1.** *power of choice, liberty of doing as one pleases; leave or permission:* 1 Co. ix. 12, 18; ἔχειν ἐξουσίαν, 2 Th. iii. 9; with an inf. added indicating the thing to be done, Jn. x. 18; 1 Co. ix. 4 sq.; Heb. xiii. 10 [WH br. ἔξ.]; foll. by an inf. with τοῦ, 1 Co. ix. 6 (L T Tr WH om. τοῦ); with a gen. of the thing or the pers. with regard to which one has the power to decide: Ro. ix. 21 (where an explanatory insin. is added [B. 260 (224)]); 1 Co. ix. 12; ἐπὶ τῷ ἔδοντι τῆς ζωῆς, permission to use the tree of life, Rev. xxii. 14 [see ἐπί, C. I. 2 e.]; ἐξουσίαν ἔχειν περὶ τοῦ ἴδιου θελήματος (opp. to ἀνάγκην ἔχειν [cf. W. § 30, 3 N. 5]), 1 Co. vii. 37; ἐν τῇ ἴδιᾳ ἐξουσίᾳ, [appointed, see τιθημι, 1 a. sub fin.] according to his own choice, Acts i. 7; ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν, i. e. at thy free disposal, Acts v. 4; used of liberty under the gospel, as opp. to the yoke of the Mosaic law, 1 Co. viii. 9. **2.** *physical and mental power; the ability or strength with which one is endowed, which he either possesses or exercises:* Mt. ix. 8; Acts viii. 19; Rev. ix. 3, 19; xiii. 2, 4; xviii. 1; foll. by an inf. of the thing to be done, Mk. iii. 15; Lk. xii. 5; Jn. i. 12; Rev. ix. 10; xi. 6; xiii. 5; foll. by τοῦ with the inf. Lk. x. 19; αὕτη ἐστιν ἡ ἐξουσία τοῦ σκότους, this is the power that darkness exerts, Lk. xxii. 53; ποιεῖν ἐξουσίαν to exert power, give exhibitions of power, Rev. xiii. 12; ἐν ἐξουσίᾳ εἶναι, to be possessed of power and influence, Lk. iv. 32; also ἐξουσίαν ἔχειν (both expressions refer to the ability and weight which Jesus exhibited in his teaching) Mt. vii. 29; [Mk. i. 22]; κατ’ ἐξουσίαν powerfully, Mk. i. 27; also ἐν ἐξουσίᾳ, Lk. iv. 36. **3.** *the power of authority (influence) and of right:* Mt. xxi. 23; Mk. xi. 28; Lk. xx. 2; spoken of the authority of an apostle, 2 Co. x. 8; xiii. 10; of the divine authority granted to Jesus as Messiah, with the inf. of the thing to be done, Mt. ix. 6; Mk. ii. 10; Lk. v. 24; Jn. v. 27; ἐν ποιᾳ ἐξουσίᾳ; clothed in what authority (i. e. thine own or God's?), Mt. xxi. 23, 24, 27; Mk. xi. 28, 29, 33; Lk. xx. 2, 8; *delegated authority* (Germ. *Vollmacht*, authorization): παρά των, with gen. of the pers. by whom the authority is given, or received, Acts ix. 14; xxvi. 10, 12 [R G]. **4.** *the power of rule or government* (the power of him whose will

and commands must be submitted to by others and obeyed, [generally translated *authority*]); **a.** univ.: Mt. xxviii. 18; Jude 25; Rev. xii. 10; xvii. 13; λαμβάνειν ἐξουσίαν ὡς βασιλέως, Rev. xvii. 12; εἰμὶ ὑπὸ ἐξουσίαν, I am under authority, Mt. viii. 9; with τασσόμενος added, [Mt. viii. 9 L WH br.]; Lk. vii. 8; ἐξουσία τινός, gen. of the object, *authority* (to be exercised) over, as τῶν πνευμάτων τῶν ἀκαθάρτων, Mk. vi. 7; with ώστε ἐκβάλλειν αὐτά added, Mt. x. 1; ἐξουσίαν πάσης σαρκός, authority over all mankind, Jn. xvii. 2, (πάσης σαρκὸς κυρεῖαν, Bel and the Drag. vs. 5); [gen. of the subject, τοῦ Σατανᾶ, Acts xxvi. 18]; ἐπὶ τινα, power over one, so as to be able to subdue, drive out, destroy, Rev. vi. 8; ἐπὶ τὰ δαμόνια, Lk. ix. 1; or to hold submissive to one's will, Rev. xiii. 7; ἐπὶ τὰς πληγάς, the power to inflict plagues and to put an end to them, Rev. xvi. 9; ἐπὶ τῶν ἐθνῶν, over the heathen nations, Rev. ii. 26; ἐπὶ τινος, to destroy one, Rev. xx. 6; ἔχειν ἐξουσίαν ἐπὶ τοῦ πυρός, to preside, have control, over fire, to hold it subject to his will, Rev. xiv. 18; ἐπὶ τῶν ὑδάτων, xi. 6; ἐπάνω τινὸς ἐξουσίαν ἔχειν, to be ruler over a thing, Lk. xix. 17. **b.** specifically, **a.** of the power of judicial decision; ἐξουσίαν ἔχειν with an inf. of the thing decided: σταυρώσαι and ἀπολῦσαι τινα, Jn. xix. 10; foll. by κατά τινος, the power of deciding against one, ibid. 11; παραδούναι τινα . . . τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, Lk. xx. 20. **B.** of authority to manage domestic affairs: Mk. xiii. 34. **c.** metonymically, **a.** *a thing subject to authority or rule:* Lk. iv. 6; *jurisdiction:* ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, Lk. xxiii. 7 (1 Macc. vi. 11 [cf. Ps. cxiii. (cxiv.) 2; Is. xxxix. 2]). **B.** *one who possesses authority;* (cf. the Lat. use of *honestates, dignitates, auctoritates* [so the Eng. *authorities, dignities, etc.*] in reference to persons); **aa.** *a ruler, human magistrate,* (Dion. Hal. 8, 44; 11, 32); Ro. xiii. 1-3; plur.: Lk. xii. 11; Ro. xiii. 1; Tit. iii. 1. **BB.** *the leading and more powerful among created beings superior to man, spiritual potencies;* used in the plur. of a certain class of angels (see ἀρχή, δύναμις, θρόνος, κυριότης): Col. i. 16; 1 Pet. iii. 22, (cf. Fritzsche on Rom. vol. ii. p. 226 sq.; [Bp. Lightf. on Col. 1.e.]); with ἐν τοῖς ἐπουρανίοις added, Eph. iii. 10; πᾶσα ἐξουσία, 1 Co. xv. 24; Eph. i. 21; Col. ii. 10; used also of demons: in the plur., Eph. vi. 12; Col. ii. 15; collectively [cf. Lob. ad Phryn. p. 469], ἡ ἐξουσία τοῦ ἀέρος (see ἀέρ), Eph. ii. 2; τοῦ σκότους, Col. i. 13 [al. refer this to 4 a. (or c. a.) above (cf. Lk. xxii. 53 in 2), and regard σκότος as personified; see σκότος, b.]. **d.** *a sign of the husband's authority over his wife,* i. e. the veil with which propriety required a woman to cover herself, 1 Co. xi. 10 (as βασιλεία is used by Diodorus 1, 47 for the sign of regal power, i. e. a crown). [SYN. see δύναμις, fin. On the inf. after ἔξ. and ἐξ. ᔁχειν cf. B. 260 (223 sq.)].*

Ἐξουσιάζω; 1 fut. pass. ἐξουσιασθῆσομαι; (*ἐξουσία*); i. q. ἐξουσίαν ᔁχω, to have power or authority, use power: [*ἐν πλείσι οὖς ἔξ. πολλῶν μοναρχῶν*, Aristot. eth. Eud. 1, 5 p. 1216^a, 2]; *ἐν ἀτίμοις*, Dion. Hal. antt. 9, 44; *τινός, to be master of any one, exercise authority over one*, Lk. xxii. 25; *τοῦ σώματος*, to be master of the body, i. e. to have

full and entire authority over the body, to hold the body subject to one's will, 1 Co. vii. 4. Pass. foll. by ἐπό τυνος, to be brought under the power of any one, 1 Co. vi. 12. (Sept. several times in Neh. and Eccl., chiefly for ὥστις) [COMP.: κατ-εξουσίων]*

ἔξοχή, -ῆς, ḡ. (fr. ἔξεχω to stand out, be prominent; cf. ἀπεροχή): 1. prop. in Grk. writ. any prominence or projection, as the peak or summit of a mountain (ἐπ' ἔξοχη πέτρας, Job xxxix. 28 Sept.); in medical writ. a protuberance, swelling, wart, etc. 2. metaph. eminence, excellence, superiority, (Cic. ad Att. 4, 15, 7 ἔξοχή in nullo est, pecunia omnium dignitatem exaequat); ἄνδρες οἱ κατ' ἔξοχὴν ὄντες τῆς πόλεως, the prominent men of the city, Acts xxv. 23.*

ἔξυπνίων: 1 aor. subjune. ἔξυπνίσω; (*ὕπνος*); to wake up, awaken out of sleep: [trans. αὐτόν], Jn. xi. 11. ([Judg. xvi. 14]; 1 K. iii. 15; Job xiv. 12; Antonin. 6, 31; Plut. [de solert. anim. 29, 4]; Test. xii. Patr. [Levi § 8; Jud. § 25, etc.]; the better Grks. said ἀφυπνίζω, see *Lob. ad Phryn.* p. 224; [W. § 2, 1 d.].)*

ἔξυπνος, -ον, (*ὕπνος*), roused out of sleep: Acts xvi. 27. (1 Esdr. iii. 3; [Josephl. antt. 11, 3, 2].)*

ἔξω, adv., (fr. ἔξι, as ἔσω and εἰσω fr. ἐσ and εἰσ); 1. without, out of doors; a. adverbially: Mk. xi. 4; joined with verbs: ἐστάναι, Mt. xii. 46, 47 [WH txt. om. the vs.]; Mk. iii. 31; Lk. viii. 20; xiii. 25; Jn. xviii. 16; xx. 11 [Lehm. om.]; καθῆσθαι, Mt. xxvi. 69; or with some other verb declaring that the person without is doing something, Mk. iii. 31. Preceded by the art. ὁ ἔξω, absol. he who is without, prop. of place; metaph., in plur., those who do not belong to the Christian church [cf. Bp. Lghft. on Col. as below; Mey. on Mk. as below]: 1 Co. v. 12, 13; Col. iv. 5; 1 Th. iv. 12; those who are not of the number of the apostles, Mk. iv. 11 [cf. Meyer] WH mrg. ἔξωθεν, q. v.]. With a noun added: αἱ ἔξω πόλεις, foreign, Acts xxvi. 11; ὁ ἔξω ἀνθρώπος, the outer man, i. e. the body (see ἀνθρώπος, 1 e.), 2 Co. iv. 16.

b. it takes the place of a prep. and is joined with the gen., without i. e. out of, outside of, [W. § 54, 6]: Lk. xiii. 33; Acts xxi. 5; Heb. xiii. 11, 12. 2. after the verbs of going, sending, placing, leading, drawing, etc., which commonly take prepositions or adverbs signifying rest in a place rather than those expressive of motion toward a place, ἔξω has the force of the Lat. *foras* (Germ. *hinaus, heraus*), forth out, out of; a. adverbially, after the verbs ἔξέρχομαι, Mt. xxvi. 75; Mk. xiv. 68; Lk. xxii. 62; Jn. xix. 4, 5; Rev. iii. 12; ἄγω, Jn. xix. 4, 13; προάγω, Acts xvi. 30; ἔξάγω, Lk. xxiv. 50 [R G Lbr.]; βάλλω and ἐκβάλλω, Mt. v. 13; xiii. 48; Lk. viii. 54 R G; xiii. 28; xiv. 35 (34); Jn. vi. 37; ix. 34, 35; xii. 31; xv. 6; Acts ix. 40; 1 Jn. iv. 18; Rev. xi. 2 R G; δένρο ἔξω, Jn. xi. 43; ἔξω ποιεῖν τινα, Acts v. 34. b. as a prep. with the gen.: after ἀπέλθειν, Acts iv. 15; ἀποτελλεῖν, Mk. v. 10; ἐκβάλλειν, Mk. xii. 8; Lk. iv. 29; xx. 15; Acts vii. 58; ἔξέρχεσθαι, Mt. xxi. 17; Acts xvi. 13; Heb. xiii. 13; ἐκπορεύεσθαι, Mk. xi. 19; ἔξάγειν, Mk. viii. 23 [R G L Tr mrg.]; σύρειν τινά, Acts xiv. 19; Ἐλκειν τινά, Acts xxi. 30.

ἔξωθεν, adv., (fr. ἔξω, opp. to ἔσωθεν fr. ἔσω; cf.

ἄνωθεν, πόρρωθεν), from without, outward, [cf. W. 472 (440)]; 1. adverbially: (*outwardly*), Mt. xxiii. 27 sq.; Mk. vii. 18; 2 Co. vii. 5; τὸ ἔξωθεν, the outside, the exterior, Mt. xxiii. 25; Lk. xi. 39 sq.; ἐκβάλλειν ἔξωθεν (for R G ἔξω), Rev. xi. 2^o L T Tr WH; οἱ ἔξωθεν τοι οἱ ἔξω, those who do not belong to the Christian church, 1 Tim. iii. 7; [cf. Mk. iv. 11 WH mrg. and s. v. ἔξω, 1 a.]; δέξωθεν κόσμος the outward adorning, 1 Pet. iii. 3. 2. as a preposition with the gen. [cf. W. § 54, 6]: Mk. vii. 15; Rev. xi. 2^o [R^{per elz} G L T Tr WH; xiv. 20 where Rec. ἔξω].*

ἔξωθεν, -ῶ: 1 aor. ἔξωστα [so accented by G T Ed. 7 Tr, but L WH ἔξωστα] and in Tdf. ἔξέωστα [WH. App. p. 162] (cf. W. p. 90 (86); [B. 69 (61); Steph. Thesaur. and Veitch s. v. ὠθέω]); to thrust out; expel from one's abode: Acts vii. 45, (Thuc., Xen., al.). to propel, drive: τὸ πλοῖον εἰς αἴγαλόν, Acts xxvii. 39 [WH txt. ἔκσωσαι; see ἔκσωζω], (the same use in Thuc., Xen., al.).*

ἔξωτερος, -έρα, -ερον, (a comparative fr. ἔξω, cf. ἐσώτερος, ἀνώτερος, κατώτερος), outer: τὸ σκότος τὸ ἔξωτερον, the darkness outside the limits of the lighted palace (to which the Messiah's kingdom is here likened), Mt. viii. 12; xxii. 13; xxv. 30. [(Sept.; Strabo, al.)]*

ἔοικα, see ΕΙΚΟ.

ἔορτάζω; (*ἔορτή*); to keep a feast-day, celebrate a festival: 1 Co. v. 8, on which pass. see ἀγνός. (Sept. for Μῆν; Eur., Arstph., Xen., Plato, al.; ὥραζω, Hdt.)*

ἔορτή, -ῆς, ḡ, Sept. for Μῆν; Grk. writ. fr. Hom. down; in Hdt. ὥρτή; a feast-day, festival: Lk. ii. 42; Jn. v. 1; vi. 4; vii. 2, 37; Col. ii. 16; ἡ ἔορτή τοῦ πάσχα: Lk. ii. 41 [W. 215 (202); B. 186 (161)]; Jn. xiii. 1; i. q. ἡ ἔορτή τῶν ἀζύμων, Lk. xxii. 1; ἐν τῇ ἔορτῇ, during the feast, Mt. xxvi. 5; Mk. xiv. 2; Jn. iv. 45; vii. 11; xii. 20; εἶναι ἐν τῇ ἔορτῇ, to be engaged in celebrating the feast, Jn. ii. 23, cf. Baumg.-Crusius and Meyer ad loc.; εἰς τὴν ἔορτήν, for the feast, Jn. xiii. 29; ἀναβαίνειν (to Jerusalem) εἰς τὴν ἔορτήν, Jn. vii. 8, 10; ἔρχεσθαι εἰς τὴν ἔορτήν, Jn. iv. 45; xi. 56; xii. 12; τῆς ἔορτῆς μεσούσης, in the midst of the feast, Jn. vii. 14; κατὰ ἔορτήν, at every feast [see κατά, II. 3 a. β.], Mt. xxvii. 15; Mk. xv. 6; Lk. xxiii. 17 [Rec.]; τὴν ἔορτήν ποιεῖν to keep, celebrate, the feast, Acts xviii. 21 [Rec.]; κατὰ τὸ ἔθος τῆς ἔορτῆς, after the custom of the feast, Lk. ii. 42.*

ἐπ-αγγελία, -ας, ḡ, (ἐπαγγέλλω); 1. announcement: 1 Jn. i. 5 (Rec., where ἀγγελία was long since restored); κατ' ἐπαγγελίαν ς τῆς ἐν Χριστῷ Ἰησοῦ, to proclaim life in fellowship with Christ, 2 Tim. i. 1 [W. 402 (376); cf. κατά, II. fin. But others give ἐπαγγ. here as elsewhere the sense of promise, cf. 2 below]. 2. promise; a. the act of promising, a promise given or to be given: προσδέχεσθαι τὴν ἀπό τυνος ἐπαγγελίαν (assent; the reference is to a promise to surrender Paul to the power and sentence of the Jews), Aets xxiii. 21; [add, ἐπαγγελίας ὁ λόγος οὐτος, Ro. ix. 9]. It is used also of the divine promises of blessing, esp. of the benefits of salvation by Christ, [cf. Bp. Lghft. on Gal. iii. 14]; Acts vii. 17; Ro. iv. 14, 16; [plur. Ro. ix. 4]; Gal. iii. 17 sq. 21; iv. 23; Heb. xi. 17; 2 Pet. iii. 9 (on which see βραδύνω, ?); Heb. viii. 6; xi. 9; foll. by the inf. Heb. iv. 1; γίνεται

τινί, Ro. iv. 13; *πρός τινα*, Acts xiii. 32; xxvi. 6; *ἐρρήθη τινί*, Gal. iii. 16; *ἐστί τινι*, belongs to one, Acts ii. 39; *ἐπαγγέλλεσθαι τὴν ἐπ.* 1 Jn. ii. 25; *ἔχειν ἐπαγγελίας*, to have received, Heb. vii. 6; 2 Co. vii. 1, [cf. W. 177 (166)]; to have linked to it, 1 Tim. iv. 8; *εἶναι ἐν ἐπαγγελίᾳ*, joined with a promise [al. al.; cf. W. 391 (366)], Eph. vi. 2; *ἡ γῆ τῆς ἐπαγγελίας*, the promised land, Heb. xi. 9; *τὰ τέκνα τῆς ἐπαγγελίας*, born in accordance with the promise, Ro. ix. 8; Gal. iv. 28; *τὸ πνεῦμα τῆς ἐπαγγελίας τὸ ἄγιον*, the promised Spirit, Eph. i. 13; *αἱ διαθῆκαι τῆς ἐπαγγελίας*, covenants to which was united the promise (of salvation through the Messiah), Eph. ii. 12; *ἡ ἐπαγγελία τοῦ θεοῦ*, given by God, Ro. iv. 20; in the plur. 2 Co. i. 20; *αἱ ἐπαγγελίαι τῶν πατέρων*, the promises made to the fathers, Ro. xv. 8; with the gen. of the object, *τῆς ωῆς*, 1 Tim. iv. 8; *τῆς παρουσίας αὐτοῦ*, 2 Pet. iii. 4; *κατ’ ἐπαγγελίαν* according to promise, Acts xiii. 23; Gal. iii. 29; *δὲ ἐπαγγελίας*, Gal. iii. 18. b. by meton. *a promised good or blessing* (cf. ἐλπίς, sub fin.); Gal. iii. 22; Eph. iii. 6 [yet here cf. Mey. or Ellie.]; *ἀποστέλλειν τὴν ἐπαγγελίαν τοῦ πατρός μου*, the blessing promised by my Father, Lk. xxiv. 49; *περιμένειν*, Acts i. 4; *κομίζεσθαι τὴν ἐπαγγελίαν*, Heb. x. 36; xi. [13 T Tr WH, *προσδέχεσθαι* L], 39; *λαμβάνειν τὰς ἐπαγγελίας*, Heb. xi. 13 [R G]; *ἐπιτυγχάνειν ἐπαγγελῶν*, ib. vs. 33; *κληρονομεῖν τὰς ἐπαγγελίας*, Heb. vi. 12; *ἐπιτυγχάνειν τῆς ἐπαγγελίας*, ib. 15; *κληρονόμοι τῆς ἐπαγγελίας*, vs. 17 — (to reconcile Heb. vi. 12, 15, 17 with xi. 18, 39, which at first sight seem to be in conflict, we must hold, in accordance with xii. 22–24, that the O. T. saints, after the expiatory sacrifice offered at length to God by Christ, were made partakers of the heavenly blessings before Christ's return from heaven; [al. explain the apparent contradiction by the difference between the initial and the consummate reception of the promise; see the Comm. ad l.]); with the epexeget. gen. *λαβεῖν τὴν ἐπαγγελίαν τοῦ ἀγίου πνεύματος*, the promised blessing, which is the Holy Spirit, Acts ii. 33; Gal. iii. 14, [cf. W. § 34, 3 a. fin.]; *τὴν ἐπαγγελίαν τῆς αἰώνιος κληρονομίας*, Heb. ix. 15. ([Dem. 519, 8; Aristot. eth. Nic. 10, 1 p. 1164*, 29]; Polyb. 1, 43, 6, and often; Diod. 1, 5; Joseph. antt. 3, 5, 1; 5, 8, 11; 1 Macc. x. 15.)*

ἐπ-αγγέλλω: [pres. mid. *ἐπαγγέλλομαι*]; pf. pass. and mid. *ἐπ-ηγγέλματι*; 1 aor. mid. *ἐπηγγειλάμην*; from Hom. down; 1. *to announce*. 2. *to promise*: pass. *ὁ ἐπήγελται*, to whom the promise hath been made, Gal. iii. 19. **Mid.** *to announce concerning one's self*; i. e. 1. *to announce that one is about to do or to furnish something*, i. e. *to promise* (of one's own accord), *to engage* (voluntarily): *δὲ ἐπαγγειλάμενος*, Heb. x. 23; xi. 11; *ἐπήγελται*, he hath promised, foll. by *λέγων*, Heb. xii. 26; *τινί*, to give a promise to one, Heb. vi. 13; *τι*, Ro. iv. 21; Tit. i. 2; *τινί τι*, Jas. i. 12; ii. 5; 2 Pet. ii. 19; *ἐπαγγελίαν*, to give a promise, 1 Jn. ii. 25 (Esth. iv. 7; [cf. W. 225 (211); B. 148 (129)]); foll. by the inf. [cf. W. § 44, 7 c.]: Mk. xiv. 11; Acts vii. 5. 2. *to profess*; *τι*, e. g. an art, to profess one's self skilled in it (*τὴν ἀρετήν*, Xen. mem. 1, 2, 7; *τὴν στρατιάν*, Hell. 3, 4, 3; *σοφίαν*, Diog. Laërt.

prooem. 12; *σωφροσύνην*, Clem. Al. paedag. 3, 4 p. 299, 27 ed. Klotz; [cf. L. and S. s. v. 5]): *θεοσέβειαν*, 1 Tim. ii. 10; *γνῶσιν*, vi. 21. [COMP. *προ-επαγγέλλω*.]*

ἐπ-άγγελμα, *-τος*, *τό*, (*ἐπαγγέλλω*), *a promise*: 2 Pet. i. 4; iii. 13. (Dem., Isoc., al.)*

ἐπ-άγω, [pres. ptc. *ἐπάγων*]; 1 aor. ptc. *ἐπάξας* (W. p. 82 (78); [Veitch s. v. *ἄγω*]); 2 aor. inf. *ἐπαγαγεῖν*; fr. Hom. down; Sept. chiefly for *Ἐπάγειν*; *to lead or bring upon*: *τινί τι*, *to bring a thing on one*, i. e. to cause something to befall one, usually something evil, 2 Pet. ii. 1, 5, (*πῆμα*, Hesiod. opp. 240; *ἄταν*, Soph. Ajax 1189; *γῆρας νόσους ἐπάγει*, Plat. Tim. 33 a.; *έαντος δουλείαν*, Dem. p. 424, 9; *δεινά*, Palaeph. 6, 7; *κακά*, Bar. iv. 29; *ἀμέτρητον ὕδωρ*, 3 Macc. ii. 4, and in other exx.; in the Sept. *ἐπὶ τινά τι*, as *κακά*, Jer. vi. 19; xi. 11, etc.; *πληγήν*, Ex. xi. 1; also in a good sense, as *ἀγαθά*, Jer. xxxix. (xxxii.) 42; *τινὶ εὑφροσύνην*, Bar. iv. 29). *ἐπάγειν τὸ αἷμά τινος ἐπὶ τινα*, to bring the blood of one upon any one, i. e. lay upon one the guilt of, make him answerable for, the violent death inflicted on another: Acts v. 28, (like *ἐπάγειν ἀμαρτίαν ἐπὶ τινα*, Gen. xx. 9; Ex. xxxii. 21, 34; *ἀμαρτίας πατέρων ἐπὶ τέκνα*, Ex. xxxiv. 7).*

ἐπ-αγωνίζομαι; *to contend*: *τινί*, for a thing, Jude 3. (*τῷ Ἀννίβᾳ*, against Hannibal, Plut. Fab. 23, 2; *ταῖς νίκαις*, added a new contest to his victories, id. Cim. 13, 4; by others in diff. senses.)*

ἐπ-αθροῖζω: [pres. pass. ptc. *ἐπαθροῖζόμενος*]; *to gather together* (*to others already present*): pass. in Lk. xi. 29. (Plut. Anton. 44, 1.)*

Ἐπανέρωτος [so W. § 6, 1 l. (cf. Chandler § 325); *Ἐπανέρωτος* Recst T; see *Tdf.* Proleg. p. 103; *Lipsius*, Gram. Unters. p. 30 sq.; *Roehl*, Inscr. index iii.], (*ἐπανέω*, *-ον*, *ὅ*, *Epanetus*, the name of a Christian mentioned in Ro. xvi. 5.*

ἐπ-αινέω, *-ο*; fut. *ἐπαινέσω* (1 Co. xi. 22, for the more com. *ἐπαινέσομαι*, cf. W. 86 (82); [B. 53 (46)]; L txt. Tr mrg. *ἐπαινό*); 1 aor. *ἐπήνεσα*; (*ἐπαινός*); fr. Hom. down; Sept. for *ἡλή* and *παι*; *to approve, to praise*, (with the *ἐπί* cf. Germ. *be-* in *beloben* [Passow s. v. *ἐπί*, IV. C. 3 cc.]): *τινά*, Ro. xv. 11; 1 Co. xi. 22; *τινά*, foll. by *ὅτι* [cf. W. § 30, 9 b.], Lk. xvi. 8; 1 Co. xi. 2; *absol.*, foll. by *ὅτι*, 1 Co. xi. 17.*

ἐπ-αινός, *-ον*, *ὅ*, (*ἐπί* and *αἴνος* [as it were, *a tale for another*; cf. *Bttm.* Lexil. § 83, 4; Schmidt ch. 155]); *approbation, commendation, praise*: Phil. iv. 8; *ἐκ τινος*, bestowed by one, Ro. ii. 29; *ἐπαινον* *ἔχειν ἐκ τινος*, gen. of pers., Ro. xiii. 3; *δὲ ἐπαινος γενήσεται ἔκαστῳ ἀπὸ τοῦ θεοῦ*, 1 Co. iv. 5; with gen. of the pers. to whom the praise is given, Ro. ii. 29; 2 Co. viii. 18; *εἰς ἐπαινον*, to the obtaining of praise, 1 Pet. i. 7; *εἰς ἐπαινόν τινος*, that a pers. or thing may be praised, Eph. i. 6, 14; Phil. i. 11; [*πέμπεσθαι εἰς ἐπ. τινος*, 1 Pet. ii. 14]; *εἶναι εἰς ἐπαινόν τινος* to be a praise to a pers. or thing, Eph. i. 12.*

ἐπ-αἴρω; 1 aor. *ἐπήρη*, ptc. *ἐπάρας*, impv. 2 pers. plur. *ἐπάρατε*, inf. *ἐπάραι*; pf. *ἐπήρκα* (Jn. xiii. 18 *Tdf.*); [Pass. and Mid., pres. *ἐπαίρομαι*]; 1 aor. pass. *ἐπήρθην*; (on the om. of iota subscr. see *ᾳρω* init.); fr. Hdt. down; Sept. chiefly for *Ἐπήρ*, also for *Μήρη*; *to lift up, raise up, raise*

*on high: τὸν ἀρτέμονα, to hoist up, Acts xxvii. 40 (τὰ ἵστια, Plut. mor. p. 870 [de Herod. malign. § 39]); τὰς χεῖρας, in offering prayer, 1 Tim. ii. 8 (Neh. viii. 6; Ps. cxxxiii. (cxxxiv.) 2); in blessing, Lk. xxiv. 50 [cf. W. § 65, 4 e.] (Lev. ix. 22 [yet here ἐξάρας]; Sir. l. 20); τὰς κεφαλὰς, of the timid and sorrowful recovering spirit, Lk. xxi. 28 (so αὐχένα, Philo de prof. § 20); τοὺς ὄφθαλμούς, to look up, Mt. xvii. 8; 1. k. xvi. 23; Jn. iv. 35; vi. 5; εἰς τυντα, Lk. vi. 20; εἰς τὸν οὐρανόν, Lk. xviii. 13; Jn. xvii. 1; τὴν φωνήν, Lk. xi. 27; Acts ii. 14; xiv. 11; xxii. 22, (Dem. 449, 13; Sept. Judg. ii. 4; ix. 7; 2 S. xiii. 36); τὴν πτέρναν ἐπὶ τυντα, to lift the heel against one (see πτέρνα), Jn. xiii. 18. Pass. ἐπήρθη, was taken up (of Christ, taken up into heaven), Acts i. 9; reflex. and metaph. *to be lifted up with pride, to exalt one's self*: 2 Co. xi. 20 (Jer. xiii. 15; Ps. xlvi. (xlvii.) 10; Sir. xi. 4; xxxv. (xxxii.) 1; 1 Mace. i. 3; ii. 63; Arstph. nub. 810; Thue. 4, 18; Aeschin. 87, 24; with dat. of the thing of which one is proud, Prov. iii. 5; Zeph. i. 11; Hdt. 9, 49; Thue. 1, 120; Xen. Cyr. 8, 5, 24); — on 2 Co. x. 5 see ὑψωμα.**

*ἐπαισχύνομαι: fut. ἐπαισχυνθήσομαι; 1 aor. ἐπησχύνθην, and with neglect of augm. ἐπαισχύνθην (2 Tim. i. 16 L T Tr WH; cf. [WH. App. p. 161]; B. 34 (30); [W. § 12 fin.]); fr. Aeschyl. down; *to be ashamed* (*ἐπὶ* on account of [cf. Is. i. 29 Alex.; Ellie. on 2 Tim. i. 8]; see αἰσχύνω); absol. 2 Tim. i. 12; τυντα [on the aenus. cf. W. § 32, 1 b. a.; B. 192 (166)], of a person, Mk. viii. 38; Lk. ix. 26; τι, of a thing, Ro. i. 16; 2 Tim. i. 8, 16; *ἐπὶ τυντα*, dat. of a thing, Ro. vi. 21; foll. by the inf. Heb. ii. 11; with the aec. of a pers. and the inf. of a thing, Heb. xi. 16. (Twice in the Sept.: Is. i. 29 [Alex.]; Job xxxiv. 19).**

*ἐπαιτέω, -ώ: 1. to ask besides, ask for more: Hom. Il. 23, 593. 2. to ask again and again, importunately: Soph. Oed. Tyr. 1416; to beg, to ask alms: Lk. xvi. 3; [xviii. 35 L T Tr WH]; (Ps. eviii. (eix.) 10; Sir. xl. 28; Soph. Oed. Col. 1364).**

*ἐπαικολουθέω, -ώ: 1 aor. ἐπηκολούθησα; to follow (close) upon, follow after; in the N. T. only metaph. τοῖς ἵχνεσι τυντα, to tread in one's footsteps, i. e. to imitate his example, 1 Pet. ii. 21; with the dat. of a pers. 1 Tim. v. 24 (opp. to προάγω, to go before; the meaning is, 'the sins of some men are manifest now, even before they are called to account, but the misdeeds of others are exposed when finally judgment is held'; cf. Huther [or Ellic.] ad loc.); ἔργῳ ἀγαθῷ, to be devoted to good works, 1 Tim. v. 10; used, with the dat. of the pers. to be mentally supplied, of the miracles accompanying the preaching of Christ's ministers, Mk. xvi. 20. (Arstph., Thue., Xen., Plato, sqq.; occasionally in Sept.)**

*ἐπαικώνω: 1 aor. ἐπήκονσα: fr. Hom. down; Sept. often for πάγῃ and γῆσῃ; 1. to give ear to, listen to; to perceive by the ear. 2. to listen to i. e. hear with furor, grant one's prayer, (Aeschyl. choëph. 725; τῶν εὐχῶν, Leian. Tim. 34): τινός, to hearken to one, 2 Co. vi. 2 fr. Is. xl ix. 8; often so in Sept.**

ἐπαικροάσμαι, -ώμαι: 3 pers. plur. impf. ἐπηκροῶντο: to listen to: with the gen. of a pers. Acts xvi. 25. (Plat.

comie. in Bekk. aneed. p. 360; Leian. Icarom. 1; Test. xii. Patr. p. 710, test. Jos. § 8.)*

*ἐπάνω, conj. (fr. ἐπει and ἀν), after, when: with the subjune. pres. Lk. xi. 34; with the subjune. aor., answering to the Lat. fut. exact. (fut. perf.), Mt. ii. 8; Lk. xi. 22. Cf. Klotz ad Devar. ii. 2, p. 547.**

*ἐπάναγκες, (ἀνάγκη, [hence lit. on compulsion]), necessarily: πλὴν τῶν ἐπάναγκες τούτων, besides these things which are necessarily imposed, Acts xv. 28 [B. 27 (24)]. (Hdt., Andoe., Plato, Dem., Aristot., Dion. Hal., Plut., Aelian, Epict.)**

*ἐπανάγω: 2 aor. inf. ἐπαναγαγεῖν, impv. ἐπανάγαγε, [ptep. ἐπαναγαγών, Mt. xxi. 18 T WH txt. Tr mrg.]; 1. lit. to lead up upon, sc. τὸ πλοῖον, a ship upon the deep, i. e. to put out, Lk. v. 3 (Xen. Hell. 6, 2, 28; 2 Macec. xii. 4); with εἰς τὸ βάθος added, into the deep, ibid. 4. 2. to lead back; intrans. to return [cf. B. 144 (126)]: Mt. xxi. 18; (2 Macec. ix. 21; Xen. Cyr. 4, 1, 3; Polyb., Diod., Joseph., Hdian., al.).**

*ἐπαναμνήσκω; to recall to mind again: τινά, reminding one, Ro. xv. 15. (Rare; Plato, legg. 3 p. 688 a.; Dem. 74, (7) 9; [Aristot.].)**

*ἐπαναπάνω: 1. to cause to rest upon anything: Sept. in Judg. xvi. 26 aec. to cod. Alex.; Greg. Nyss. 2. Mid., [pres. ἐπαναπάνομαι]; fut. ἐπαναπάνσομαι, and (Lk. x. 6 T WH after codd. Β) ἐπαναπάνσομαι (see ἀναπάνω); to rest upon anything: τινί, metaph. τῷ νόμῳ, to lean upon, trust to, Ro. ii. 17 (Mie. iii. 11; 1 Macec. viii. 12). to settle upon, fix its abode upon; ἐπὶ τυντα, with the included idea of antecedent motion towards (see εἰς, C. 2 p. 186a): ἡ εἰρήνη ἐπὶ αὐτῶν i. e. shall rest, remain, upon him or it, Lk. x. 6 (τὸ πνεῦμα ἐπὶ τυντα, Num. xi. 25; 2 K. ii. 15; ἐπὶ τυντα, Num. xi. 26 var.).**

*ἐπανέρχομαι; 2 aor. ἐπανήλθον; to return, come back again: Lk. x. 35; xix. 15. (Hdt.; freq. in Attic writ.)**

*ἐπανιστῆμι: fut. mid. ἐπαναστήσομαι; to cause to rise up against, to raise up against; Mid. to rise up against (Hdt., Arstph., Thue., Polyb., al.): ἐπὶ τυντα, Mt. x. 21; Mk. xiii. 12, as in Deut. xix. 11; xxii. 26; Mic. vii. 6.**

*ἐπανόρθωσις, -εως, ἥ, (ἐπανορθόω), restoration to an upright or a right state; correction, improvement, (in Grk. writ. fr. Dem. down): of life and character, 2 Tim. iii. 16 [ef. τὸν θεὸν . . . χρόνον γε πρὸς ἐπανόρθωσιν (αὐτοῖς) προσιάνειν, Plut. de sera num. vind. 6]; with τοῦ βίου added, Polyb. 1, 35, 1; Epict. diss. 3, 21, 15; σεαυτοῦ, id. encl. 51, 1; [ἡθικὴ δὲ τὰ πρὸς ἀνθρωπίνων ἐπανόρθωσιν ἥδων, Philo de ebriet. § 22; cf. de confus. lingg. § 36 fin.]; (cf. ἐπανορθῶν καὶ εἰς μετάνοιαν ἀπάγειν, Joseph. antt. 4, 6, 10).**

ἐπάνω, adv., (ἐπὶ and ἀν) [cf. W. 102 (97); B. 319 (273)], Hdt. et sqq.; often in the Sept.; above; 1. adverbially, a. of place: Lk. xi. 44; b. of number; beyond, more than: πραθῆναι ἐπάνω τριακοσίων δημαρίων, sold for more than three hundred denaries, Mk. xiv. 5; ὕβρις ἐπάνω πεντακοσίους ἀδελφοῖς, by more than five hundred brethren, 1 Co. xv. 6; cf. W. § 37, 5; [B. 168 (146)]. 2. as a preposition it is joined with the gen. [W. § 54, 6], a. of place: Mt. ii. 9; v. 14; xxi. 7 R G;

xxiii. 18, 20, [22]; xxvii. 37; xxviii. 2; Lk. iv. 39; [x. 19]; Rev. vi. 8 [WII br. the gen.]; xx. 3, [11 Tr txt.]. **b.** of dignity and power: ἔξουσίαν ἔχειν ἐπάνω τυρός, Lk. xix. 17, [19]; ἐπάνω πάντων ἐστί, Jn. iii. 31^a, [31^b] (but here G T WH mrg. om. the el.).*

ἐπάρατος, -ον, (**ἐπαράμαται** [to call down curses upon]), **accursed**: Jn. vii. 49 L T Tr WH. (Thue., Plato, Aeschin., Dio Cass., al.)*

ἐπάρκεω, -ῶ; 1 aor. [**ἐπήρκεσα**], subjunc. **ἐπαρκέσω**; properly, **to avail or be strong enough for . . .** (see **ἀρκέω**); hence **a.** **to ward off or drive away**, **τί τινι**, a thing for another's advantage i. q. **a thing from any one** (Hom.), **to defend**. **b.** **to aid, give assistance, relieve**, (Hdt., Aeschyl., al.): **τινί**, 1 Tim. v. 10; Mid. **to give aid from one's own resources**, 1 Tim. v. 16 acc. to the reading **ἐπαρκείσθω** (L txt. T Tr WH mrg.) for **ἐπαρκεῖτω** (R G L mrg. VII txt.); (**κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν**, Xen. mem. 2, 7, 1).*

ἐπάρχειος, -ον, **belonging to an ἐπαρχος or prefect**; ἡ **ἐπάρχειος** sc. **ἔξουσία**, i. q. ἡ **ἐπαρχία** (see the foll. word), **a prefecture, province**: Acts xxv. 1 T WH mrg. So ἡ **ἐπάρχιος**, Euseb. h. e. 2, 10, 3 (with the var. **ἐπάρχειον**); 2, 26, 2; 3, 33, 3; de mart. Pal. 8, 1; 13, 11.*

ἐπαρχία [-χεία T WH (see ει., ι.)], -as, ἡ, (fr. **ἐπαρχος** i. e. ὁ **ἐπ' ἄρχη** ὁν the one in command, prefect, governor), **prefecture**; i. e. **1.** **the office of ἐπαρχος or prefect**. **2.** **the region subject to a prefect; a province** of the Roman empire, either a larger province, or an appendage to a larger province, as Palestine was to that of Syria [cf. Schürer, Zeitgesch. p. 144 sqq.]: Acts xxiii. 34; xxv. 1 [see the preced. word]; (Polyb., Diod., Plut., Dio Cass.). Cf. Krebs, Observv. etc. p. 256 sqq.; Fischer, De vitiis Lexx. N. T. p. 432 sqq.; [BB.DD. (esp. Kitto) s. v. **Province**.]*

ἐπ-αυλις, -εως, ἡ, (**ἐπί** and **αὐλις** tent, place to pass the night in; hence a country-house, cottage, cabin, fold), **a farm, a dwelling**, [A. V. **habitation**]: Acts i. 20 fr. Ps. lxviii. (lxix.) 26. (Diod., Plut., al.; also **a camp**, military quarters, Plato, Polyb.)*

ἐπ-αύριον, adv. of time, i. q. **ἐπ' αὔριον**, **on the morrow**; in the N. T. **τῇ ἐπαύριον**, sc. **ἡμέρᾳ**, the next day, on the morrow: Mt. xxvii. 62; Mk. xi. 12; Jn. i. 29; Acts x. 9, etc.; Sept. for **ἡμέρα**.

ἐπ-αυτοφώρω, see **αὐτόφωρος**, p. 87^b.

Ἐπαφρᾶς, -ᾶ [B. 20 (17 sq.)], ὁ, **Epaphras**, a Christian man mentioned in Col. i. 7; iv. 12; Philem. 23. The conjecture of some that the name is contracted from **'Ἐπαφράδιτος** (q. v. [cf. W. 103 (97)]) and hence that these two names belong to one and the same man, is not probable; [see B. D. Am. ed. s. v. Epaphras; Bp. Lghtft. Com. on Phil. p. 61 note *]. The name is com. in inscriptions.*

ἐπ-αφρίζω; **to foam up** (Mosch. 5, 5); **to cast out as foam, foam out**: **τί**, Jude 13 calls the godless and graceless set of whom he speaks **κύματα ἐπαφρίζοντα τὰς ξαντῶν αἰσχύνας**, i. e. (dropping the figure) impelled by their restless passions, they unblushingly exhibit, in word and deed, their base and abandoned spirit; cf. Is. lvii. 20.*

'Ἐπαφρόδιτος, -ον, ὁ, (fr. **'Αφροδίτη**, prop. 'charming'), **Epaphroditus**, an associate with Paul in the ministry: Phil. ii. 25; iv. 18. See **'Ἐπαφρᾶς** above.*

ἐπ-εγέιρω: 1 aor. **ἐπήγειρα**; **to raise or excite against**: **τὶ ἐπί τινα**, Acts xiii. 50 (διωγμὸν); **κατά τινος**, to stir up against one: **τὰς ψυχὰς . . . κατὰ τῶν ἀδελφῶν**, Acts xiv. 2.*

ἐπει, [fr. temporal **ἐπί** and **ει**, lit. thereupon when; Curtius, Erläut. etc. p. 182; cf. Etym. Magn. 356, 7], conjunction, (Lat. **cum**), **when, since**, [cf. W. § 53, 1]; used **1.** of time, **after**; so once in the N. T.: Lk. vii. 1 (where L T Tr txt. WH txt. **ἐπειδὴ**). **2.** of cause, etc., **since**, **seeing that, because**: Mt. xviii. 32; [xxi. 46 T Tr WH]; xxvii. 6; Mk. xv. 42; Lk. i. 34; Jn. xiii. 29; xix. 31; 1 Co. xiv. 12; 2 Co. xi. 18; xiii. 3; Heb. v. 2, 11; vi. 13; ix. 17; xi. 11; **ἐπεὶ οὖν since then**, Heb. ii. 14; iv. 6. Agreeably to a very common abbreviation of speech, we must often supply in thought between **ἐπει** and the proposition depending upon it some such phrase as *if it is (or were) otherwise*; so that the particle, although retaining the force of **since**, is yet to be rendered *otherwise, else, or for then*, (Germ. *sonst*); so in Ro. xi. 6, 22; Heb. ix. 26; **ἐπεὶ ἄρα**, 1 Co. v. 10; vii. 14, [cf. W. § 53, 8 a.]; **ἐπει** alone before a question [cf. W. 480 (447); B. 233 (200)]; Ro. iii. 6; 1 Co. xiv. 16; xv. 29; Heb. x. 2; (4 Macc. i. 33; ii. 7, 19; vi. 34 (35); vii. 21; viii. 8). Cf. Matthiae § 618; [B. § 149, 5].*

ἐπει-δή, conjunction, (fr. **ἐπει** and **δή**), Lat. **cum jam, when now, since now**, [cf. W. 434 (404), 448 (417); Ellie. on Phil. ii. 26]; **1.** of time; **when now, after that**; so once in the N. T.: Lk. vii. 1 LT Tr txt. WH txt. **2.** of cause; **since, seeing that, forasmuch as**: Mt. xxi. 46 [R G L]; Lk. xi. 6; Acts xiii. 46; xiv. 12; xv. 24; 1 Co. i. 21, 22; xiv. 16; xv. 21; [2 Co. v. 4 Rec. st]; Phil. ii. 26.*

ἐπει-δή-περ [**ἐπειδόν περ** Lchm.], conjunction, (fr. **ἐπει**, **δή** and **πέρ**), **seeing that, forasmuch as**; Itala and Vulg. **quoniam quidem, since now**, [cf. W. 448 (417)]: Lk. i. 1. (Aristot. phys. 8, 5 [p. 256^b, 25]; Dion. Hal. 2, 72; Philo ad Gai. § 25, and Attic writ. fr. Thue. down.)*

ἐπ-ειδον [Tdf. 7 **ἐφειδον**]; impv. **ἐπιδε** (Lchm. **ἐφιδε**, cf. W. § 5, 1 d. 14; B. 7; [refr. s. v. **ἀφειδον**]; besides see **εἰδω**, I.); **to look upon, to regard**: foll. by a telic inf., **ἐπειδεν ἀφελειν τὸ δυνεδός μον** ([R. V. **looked upon me to take away etc.**], Germ. **hat hergeblickt**), Lk. i. 25; **ἐπί τι, to look upon** (for the purpose of punishing, cf. Lat. **animadvertere**), Acts iv. 29.*

ἐπ-ειμι; (**ἐπί**, and **ειμι** to go); **to come upon, approach**; of time, **to come on, be at hand**; ptep. **ἐπιών, -οντα, -όν**, **next, following**: **τῇ ἐπιώνῃ**, sc. **ἡμέρᾳ**, on the following day, Acts xvi. 11; xx. 15; xxi. 18, (Polyb. 2, 25, 11; 5, 13, 10; Joseph. antt. 3, 1, 6; [Prov. xxvii. 1]); etc.); with **ἡμέρᾳ** added (as in the earlier writ. fr. Hdt. down), Acts vii. 26; **τῇ ἐπιώνῃ νυκτί**, Acts xxiii. 11. Cf. Lob. ad Phryn. p. 464.*

ἐπει-περ, conjunction, (**ἐπει**, **πέρ**), **since indeed, since at all events**; [it introduces a "known and unquestioned certainty"]: Ro. iii. 30 R G (but L Tr **ει πέρ**, T WH **εἴπερ**). Cf. Hermann ad Vig. p. 784; [Bäumlein p. 204; W. 448 (417)]. Fr. the Tragg. down.]*

ἐπ-εισ-αγωγή, ἡς, ḥ, *a bringing in besides or in addition to what is or has been brought in: κοεῖττον εἰπίδος*, Heb. vii. 19. (In Joseph. antt. 11, 6, 2 used of the introduction of a new wife in place of one repudiated; ἐτέρων ἵτρων, Hippocr. p. 27 [vol. i. p. 81 ed. Kühn]: προσάτων, of characters in a play, Dion. Hal. scr. cens. 2, 10; in the plur. of places for letting in the enemy, Thuc. 8, 92.)*

ἐπ-εισ-έρχομαι: fut. ἐπεισελεύσομαι; 1. *to come in besides or to those who are already within; to enter afterwards*, (Hdt., Plato, al.). 2. *to come in upon, come upon by entering; to enter against*: ἐπὶ τινα, acc. of pers., Lk. xxi. 35 L T Tr txt. VII; with simple dat. of pers. 1 Macc. xvi. 16.*

ἐπειτα, adv., (ἐπί, εἴτα), *thereupon, thereafter, then, afterwards*; used a. of time: Mk. vii. 5 R G; Lk. xvi. 7; Gal. i. 21; Jas. iv. 14; μετὰ τοῦτο is added redundantly in Jn. xi. 7 (cf. Meyer ad loc.); W. § 65, 2; [B. 397 (340)]); a more definite specification of time is added epexegetically, μετὰ ἔτη τριῶν, Gal. i. 18; διὰ δεκατεσσάρων ἔτῶν, Gal. ii. 1. b. in enumerations it is used a. of time and order: πρῶτον . . . ἐπειτα, 1 Co. xv. 46; 1 Th. iv. 17; πρότερον . . . ἐπειτα, Heb. vii. 27; ἀπαρχῇ . . . ἐπειτα, 1 Co. xv. 23; εἴτα [but T Tr mrg. WH mrg. ἐπειτα] . . . ἐπειτα, 1 Co. xv. 5, 6; ἐπειτα . . . ἐπειτα, ib. 7 L mrg. T Tr mrg. WH mrg. β. of order alone: πρῶτον . . . ἐπειτα, Heb. vii. 2; τρίτον . . . ἐπειτα . . . ἐπειτα (R G εἴτα), 1 Co. xii. 28.*

ἐπ-έκεινα (i. q. ἐπ' ἔκεινα sc. μέρῳ [cf. W. § 6, 1 l. fin.]), adv., *beyond*: with the gen., Βαβυλώνος, Acts vii. 43. (Often in Grk. writ. fr. Hdt. down both with and without the gen.; in the Sept. Am. v. 27; Gen. xxxv. 16; Jer. xxii. 19).*

ἐπ-εκτείνω: [pres. mid. ptep. ἐπεκτεινόμενος]; *to stretch out to or towards; Mid. to stretch (one's self) forward to*: with dat. of thing indicating the direction [W. § 52, 4, 7], Phil. iii. 13 (14), (see ἐμπροσθεν, 1 fin.).*

ἐπενδύτης, -ον, ὁ, (ἐπενδύνω or ἐπενδύω, q. v., [cf. W. 25; 94 (90)]), *an upper garment*, (Tertull. superindumentum): Jn. xxi. 7, where it seems to denote a kind of linen blouse or frock which fishermen used to wear at their work. (Soph. frag. 391 Dind. [(248 Ahrens); Poll. 7, 45 p. 717]; Sept. twice [thrice] for ἤγριος, 1 S. xviii. 4 [Alex.]; 2 S. xiii. 18; [add Lev. viii. 7 Alex.]).*

ἐπ-εν-δύνω: 1 aor. mid. inf. ἐπενδύσασθαι; *to put on over* [A. V. *to be clothed upon*]: 2 Co. v. 2, 4. (Plut. Pelop. 11; actively, Joseph. antt. 5, 1, 12).*

ἐπ-έρχομαι; fut. ἐπελεύσομαι; 2 aor. ἐπῆλθον (3 pers. plur. ἐπῆλθαν, Acts xiv. 19 L T Tr VII); Sept. chiefly for ἤγειν; 1. *to come to, to arrive*; a. univ., foll. by ἀπό with a gen. of place, Acts xiv. 19. b. of time; *to come on, be at hand, be future*: ἐν τοῖς αἰώνι τοῖς ἐπερχόμενοις, Eph. ii. 7, (Is. xli. 4, 22, 23; in Grk. writ. fr. Hom. down); of that which time will bring, *to impend*: ἡ ταλαιπωρία ἡ ἐπερχομένη, Jas. v. 1; τινί, Lk. xxi. 26, (Is. lxiii. 4; also of things favorable, ἡ εὐδογία, Sir. iii. 8). 2. *to come upon, overtake, one; so even in Hom., as of sleep, τινά, Od. 4, 793; 10, 31; τινί, 12, 311; of disease, 11, 200; ἐπὶ τινα, a. of calamities*: Lk. xxi. 35 R G;

Acts viii. 24; xiii. 40 [L T Tr txt. WH om. Tr mrg. br. ἐφ' ἵνα], (Gen. xlii. 21; Mic. iii. 11; Zeph. ii. 2; 2 Ch. xx. 9; Jer. v. 12 [here ἡξει]). b. of the Holy Spirit, descending and operating in one: Lk. i. 35; Acts i. 8. c. of an enemy attacking one: ἐπελθὼν νικήσῃ αὐτόν, Lk. xi. 22; (Hom. Il. 12, 136; 1 S. xix. 23; w. dat. of pers. Ildian. 1, 8, 12 [6 Bekk.]).*

ἐπ-ερωτάω, -ώ: impf. ἐπηρώτων; fut. ἐπερωτήσω; 1 aor. ἐπηρώτησα; 1 aor. pass. ptep. ἐπερωτηθείς; Sept. mostly for ἤγειν, sometimes for ἤγειν; 1. *to accost one with an inquiry, put a question to, inquire of, ask, interrogate, [έρει] directive, uniformly in the N. T.*; Mey. on Mk. xi. 29 (cf. ἐπέιτα, D. 2): τινά, Mk. ix. 32; xii. 34; Mt. xxii. 46; Lk. ii. 46; 1 Co. xiv. 35; Jn. xviii. 21 R G; τινά τι, ask one any thing, Mk. vii. 17 L T Tr WH; xi. 29; Lk. xx. 40; τινά περὶ τινος, one about a thing, Mk. vii. 17 R G; [Lk. ix. 45 Lehmk.], (Hdt. 1, 32; Dem. 1072, 12): foll. by λέγων with the words used by the questioner, Mt. xii. 10; xvii. 10; Mk. ix. 11; xii. 18; Lk. iii. 10, 14; xx. 27; xxiii. 3 [R G L], and often in the Synoptic Gospels; foll. by εἰ, whether, Mk. viii. 23; xv. 44; Lk. xxiii. 6; or some other form of the indirect question, Acts xxiii. 34; ἐπηρώτων λέγοντες [I. T Tr WH om. λέγει], τις εἴη, Lk. viii. 9; ἐπερωτᾶν θέον to consult God (Num. xxiii. 3; Josh. ix. 20 (14); Judg. i. 1; xviii. 5; Is. xix. 3, etc.; Thuc. 1, 118, [etc.]), hence *to seek to know God's purpose and to do his will*, Ro. x. 20 fr. Is. lv. 1. 2. by a usage foreign to the Greeks, *to address one with a request or demand; to ask of or demand of one*: foll. by the inf. Mt. xvi. 1 (so ἐπερ. τινά τι, Hebr. נִשְׁאָר, in Ps. exxxvi. (exxxvii.) 3): [this sense is disputed by some; see Zezschwitz as referred to at end of next word; cf. Weiss on Mt. I. c., and see ἐρωτάω, 2]).

ἐπ-ερωτημα, -τος, τό, (ἐπερωτάω); 1. *an inquiry, a question*: Hdt. 6, 67; Thuc. 3, 53. 68. 2. *a demand*; so for the Chald. נִשְׁאָר in Dan. iv. 14 Theod.; see ἐπερωτάω, 2. 3. As the terms of inquiry and demand often include the idea of desire, the word thus gets the signification of *earnest seeking*, i. e. *a craving, an intense desire* (so ἐπερωτᾶν εἰς τι, to long for something, 2 S. xi. 7 — [but surely the phrase here (like נִשְׁאָר) means simply to ask in reference to, ask about]). If this use of the word is conceded, it affords us the easiest and most congruous explanation of that vexed passage 1 Pet. iii. 21: “which (baptism) now saves us [you] not because in receiving it we [ye] have put away the filth of the flesh, but because we [ye] have earnestly sought a conscience reconciled to God” (συνειδήσεως ἀγαθῆς gen. of the obj., as opp. to σαρκὸς ρύπου). It is doubtful, indeed, whether εἰς θεόν is to be joined with ἐπερωτημα, and signifies a craving directed *upto* God [W. 194 (182) — yet less fully and decidedly than in ed. 5, p. 216 sq.], or with συνειδήσις, and denotes the attitude of the conscience *towards* (in relation to) God; the latter construction is favored by a comparison of Acts xxiv. 16 ἀπρόσκοτον συνειδήσιν ἔχειν πρὸς τὸν θεόν. The signification of ἐπερ. which is approved by others, viz. *stipulation, agreement*, is first met with in the Byzantine writers on law; “moreover, the

formula κατὰ τὸ ἐπερώημα τῆς σεμνοτάτης βουλῆς, common in inscriptions of the age of the Antonines and the following Caesars, exhibits no new sense of the word ἐπερώημα; for this formula does not mean ‘acc. to the decree of the senate’ (*ex senatus consulto*, the Grk. for which is κατὰ τὰ δόξατα τῇ βουλῇ), but ‘after inquiry of or application to the senate,’ i. e. ‘with government sanction.’” Zeschwitz, Petri ap. de Christi ad inferos descensu sententia (Lips. 1857) p. 45; [Farrar, Early Days of Christianity, i. 138 n.; Kähler, Das Gewissen, i. 1 (Halle 1878) pp. 331–338. Others would adhere to the (more analogical) passive sense of ἐπερ, viz. ‘the thing asked (the demand) of a good conscience towards God’ i. q. the avowal of consecration unto him].*

ἐπέχω; impf. ἐπεῖχον; 2 aor. ἐπέσχον; 1. to have or hold upon, apply: sc. τὸν νῦν, to observe, attend to, foll. by an indir. quest., Lk. xiv. 7; τινί, dat. of pers., to give attention to one, Acts iii. 5; 1 Tim. iv. 16, (with dat. of a thing, Sir. xxxi. (xxxiv.) 2; 2 Macc. ix. 25; Polyb. 3, 43, 2, etc.; fully ὅφθαλμόν τινί, Leian. dial. mar. 1, 2). 2. to hold towards, hold forth, present: λύγον ζῷης, as a light, by which illuminated ye are the lights of the world, Phil. ii. 16 [al. al., cf. Mey. or Ellie. ad loc.]. 3. to check ([cf. Eng. hold up], Germ. anhalten): sc. ἐμαυτόν, to delay, stop, stay, Acts xix. 22, and in Grk. writ. fr. Hom. down; [cf. W. § 38, 1; B. 144 (126); Fritzsche on Sir. v. 1].*

ἐπιπρέξω; (ἐπήρεια [spiteful abuse, cf. Aristot. rhet. 2, 2, 4]); to insult; to treat abusively, use despitefully; to revile: τινά, Mt. v. 44 R G; Lk. vi. 28, (with dat. of pers., Xen. mem. 1, 2, 31; 3, 5, 16); in a forensic sense, to accuse falsely: with the acc. of a thing, 1 Pet. iii. 16. (Xen., Isaeus, Dem., Philo, Plut., Leian., Hidian.; to threaten, Hdt. 6, 9 [but cf. Cope on Aristot. u. s.]).*

ἐπί, [before a rough breathing ἐφ' (occasionally in MSS. ἐπ'; see e. g. Ps. cxlv. (cxlvii.) 3), and also in some instances before a smooth breathing (as ἐφ' ἐλπίδι, Acts ii. 26 L; Ro. viii. 20 (21) Tdf.); see ἀφείδον. It neglects elision before proper names beginning with a vowel (exc. Αἴγυπτον Acts vii. 10, 18) and (at least in Tdf.'s txt.) before some other words, see the Proleg. p. 94 sq.; cf. W. § 5, 1 a.; B. p. 10], a preposition [fr. the Skr. local prefix *ápi*; Curtius § 335], joined to the gen., the dat., and the acc.; its primary signification is upon (Lat. super; [cf. W. 374 (350) note]).

A. with the GENITIVE [cf. W. § 47, g.; B. 336 (289)]; I. of Place; and 1. of the place on which; a. upon the surface of (Lat. in or super with the abl., Germ. auf with the dat.); after verbs of abiding, remaining, standing, going, coming, etc.; of doing anything: ἐπὶ κλίνης, Mt. ix. 2; Lk. xvii. 34; ἐπὶ τοῦ δάμαρος, Mt. xxiv. 17; Lk. xvii. 31; ἐπ' ἐρημίας (cf. on a desert), Mk. viii. 4; ἐπὶ τῶν νεφελῶν, Mt. xxiv. 30; xxvi. 64; ἐπὶ (τῆς) γῆς, Mt. vi. 10; ix. 6; xxiii. 9; xxviii. 18; Lk. xxi. 25; Aets. ii. 19, and very often; ἐπὶ τῆς θαλάσσης, on (the surface of) the sea, Mt. xiv. 25 R G; 26 L T Tr WH; Mk. vi. 48, [49]; Rev. v. 13, and, acc. to the interp. of many, Jn. vi. 19; but cf. Baumg. Crusius ad loc. [per contra, cf. Lücke ad loc.; Meyer on

Mt. l. c.], (Job ix. 8; βαδίζειν ἐφ' ὕδατος, Leian. philops. 13; ἐπὶ τοῦ πελάγους διαθέοντες, v. h. 2, 4; [Artem. oneir. 3, 16]; on a different sense of the phrase ἐπὶ τῆς θαλάσσης see 2 a. below [W. 374 (351)]); ποιεῖν σημεῖα ἐπὶ τῶν ἀσθενούντων, to be seen upon the bodies of men, externally, (on the sick [cf. W. 375 (351)]), Jn. vi. 2; ἔκαθισα and κάθημαι [καθέζομαι] ἐπὶ, Mt. xix. 28; xxiii. 2; xxiv. 3; xxv. 31; xxvii. 19; Jn. xix. 13; Acts xx. 9; Rev. ix. 17, etc.; ἔστην, ἔστηκα ἐπὶ, Lk. vi. 17; Acts xxi. 40; Rev. x. 5, 8; where parts of the body are spoken of: ἐπὶ χειρῶν, Mt. iv. 6; Lk. iv. 11; ἐπὶ τῆς κεφαλῆς, Jn. xx. 7; 1 Co. xi. 10; Rev. x. 1 R G [al. acc.]; xii. 1; σινδόνα ἐπὶ γυμνοῦ, Mk. xiv. 51; ἐπὶ τοῦ μετόπου [οὐ πτον], Rev. vii. 3; ix. 4; xiii. 16 [Rec., al. acc.]; xiv. 9. b. Like the prep. ἐπί (see the exposition s. v. ἐπί, I. 7 p. 212^a), so also ἐπί with the gen. is used after verbs expressing motion to indicate the rest following the motion; thus after βιλεύν, Mk. iv. 26; Mt. xxvi. 12; σπείρειν, Mk. iv. 31; τιθέναι, Jn. xix. 19; Acts v. 15; [Lk. viii. 16 L T Tr WH]; ἐπιτίθεναι, Lk. viii. 16 [R G]; καθίεναι, Acts x. 11; πίπτειν, Mk. ix. 20; xiv. 35; ἐπιγράφειν, Heb. x. 16 R G; ἐλκίειν, Jn. xxi. 11 R G; ἐρχεσθαι, Heb. vi. 7; Rev. iii. 10; [ἀνατέλλειν, Lk. xii. 54 T Tr mrg. WH]; γενόμενος ἐπὶ τοῦ τόπου (cf. our having arrived on the spot), Lk. xxii. 40, [cf. W. p. 376 (352) and see below, C. I. 1 b. fin.]. κρεμᾶν τινα ἐπί (Hebr. יְלַקֵּת, Gen. xl. 19; Deut. xxi. 22, etc.), for which the Latin has suspendere ex, de, a, and alicui, Acts v. 30; x. 39; Gal. iii. 13. c. fig. used of that upon which any thing rests, (like our upon) [cf. W. 375 (351); B. 336 (289); Ellie. on 1 Tim. as below]: τινα σταθῆ ἐπὶ στόματος etc. (בְּלִז בְּרִקְמִי, Deut. xix. 15), resting on the declaration, etc., Mt. xviii. 16; 2 Co. xiii. 1; more simply ἐπὶ μαρτύρων, 1 Tim. v. 19; in the adv. phrase ἐπὶ ἀληθείας (on the ground of truth), see ἀληθεία, I. 1. [c'. akin is its use (with a personal or a reflex. pron.) to denote dependence, as in λογιζέσθω ἐφ' (al. ἀφ' q. v. II. 2 d. aa.) ἔαυτοῦ, 2 Co. x. 7 T Tr WH (for himself, i. e. apart from and independently of others; R. V. with himself); cf. Kühner ii. 432; L. and S. s. v. A. I. 1 d.] d. fig. used of things, affairs, persons, which one is set over, over which he exercises power; Lat. supra, our over [cf. below, B. 2 b. and C. I. 2 e.]: ἐπὶ πάντων, Ro. ix. 5; Eph. iv. 6 (where ἐπί, διά and ἐπ are distinguished); καθίστημι τινα ἐπὶ τινος, Mt. xxiv. 45; xxv. 21, 23; Lk. xii. 42; Acts vi. 3, (Gen. xxxix. 4, 5; 1 Macc. vi. 14; x. 37, etc.; Plat. rep. 5 p. 460 b., etc.); δίδωμι τινι ἐξουσίαν ἐπὶ τινος, Rev. ii. 26; ἔχω ἐξουσίαν ἐπὶ τινος, Rev. xx. 6; βασιλέειν ἐπὶ τινος, Mt. ii. 22 R G Tr br.; Rev. v. 10; ἔχειν ἐφ' ἔαυτοῦ βασιλέα, Rev. ix. 11; ἔχειν βασιλείαν ἐπὶ τῶν βασιλέων, Rev. xvii. 18; ὁ οὖν ἐπὶ τῆς γάζης, who was over the treasury, Acts viii. 27; ὁ ἐπὶ τοῦ κοιτῶνος, he who presided over the bed-chamber, the chamberlain, Acts xii. 20 (Passow i. 2 p. 1035^a gives many exx. fr. Grk. auth. [cf. L. and S. s. v. A. III. 1; Lob. ad Phryn. p. 474; Soph. Lex. s. v.]; for exx. fr. the O. T. Apocr. see Wahl, Clavis Apocr. p. 218^a). e. of that to which the mental act looks or refers: λέγειν ἐπὶ τινος, to speak upon (of) a thing, Gal. iii. 16 (Plato,

Charm. p. 155 d.; legg. 2 p. 662 d.; Ael. v. h. 1, 30; *scribere super re*, Cie. ad Att. 16, 6; *disserrere super*, Tac. ann. 6, 28; cf. W. 375 (351); [B. 336 (289)]. f. of one on whom an obligation has been laid: *εὐχῆν ἔχειν ἐφ' ἑαυτοῦ*, have (taken) on themselves a vow, have bound themselves by a vow, Acts xxi. 23 [WHI txt. ἀφ' ἑαυτ. (see ἀπό, II. 2 d. aa.)]. 2. used of vicinity, i. e. of the place at, near, hard by, which, (Germ. bei, an); a. prop. *κόλπος ὁ ἐπὶ ποσθδίου*, Ildt. 7, 115; *ἐπὶ τῶν θυρῶν*, [Acts v. 23 L T Tr WH] (1 Macc. i. 55; [Plut. G. Gracch. 14, 3 p. 841 c.]); cf. Matthiae ii. p. 1366 § 584; Passow s. v. p. 1034^b; [L. and S. s. v. I. 1 a. sub fin.]. But the exx. of this signification adduced from the N. T. [with the exception of Acts l. c.] (and most of those fr. Grk. auth. also) are such as to allow the rendering of ἐπί by *super* also, over or above [so W. 374 sq. (351)]: *ἐπὶ τῆς θαλάσσης* at the sea, upon the shore, or above the sea, for the shore overhung the sea, Jn. vi. 19 (? [cf. 1 a. above]); xxi. 1, (Ex. xiv. 2; Deut. i. 40; 1 Macc. xiv. 34; xv. 11; Polyb. 1, 44, 4; cf. the French *Boulogne sur mer, Châlons sur Marne*, [Eng. *Stratford on Avon*], etc.; *ἐπὶ τοῦ ποταμοῦ*, Ezek. i. 1; [Xen. an. 4, 3, 28]; *ἐπὶ τοῦ Ἰορδάνου*, 2 K. ii. 7); *ἐσθίειν ἐπὶ τῆς τραπέζης των* (Germ. über Jemands Tische essen, [cf. Eng. over one's food, over one's cups, etc.]), food and drink placed upon the table, Lk. xxii. 30 cf. 21; *συκῆν ἐπὶ τῆς ὄδον*, a fig-tree above (i. e. higher than) the way, Mt. xxi. 19. b. before, with gen. of a pers., in the presence of one as spectator, or auditor, [W. 375 (351); B. 336 (289)]: Mt. xxviii. 14 [L T Tr WH mrg. διπέδη]; Mk. xiii. 9; Acts xxiv. 19, 20; xxv. 9; xxvi. 2; 1 Co. vi. 1, 6; 2 Co. vii. 14; 1 Tim. vi. 13 [some bring this under II. below; see μαρτυρέω]; *ἐπὶ τοῦ βήματος Καίσαρος*, Acts xxv. 10. c. *ἐπὶ τοῦ* (Rec. τῆς) βάρον at the bush, i. e. at the place in the sacred volume where the bush is spoken of, Mk. xii. 26 (see ἐν, I. 1 d.). II. of Time when; with gen. of a pers. in the time or age of a man, ["in the days of"]; at the time when an office was held by one; under the administration of, [cf. W. 375 (352); B. 336 (289)]: Mk. ii. 26; Lk. iii. 2; iv. 27; Acts xi. 28; (1 Macc. xiii. 42; xiv. 27, [for other exx. in which this phrase is equiv. to "in or of the reign etc. of," and is preceded by a specification of the year etc., see B. D. Am. ed. p. 651 note^a]; 2 Macc. viii. 19; xv. 22; for numerous exx. fr. Grk. writ. see Passow i. 2 p. 1035, [less fully in L. and S. s. v. A. II.]). with the gen. of a thing, at the time of any occurrence: *ἐπὶ τῆς μετοκείσιας Βαβυλώνος*, at the time of the deportation to Babylon, Mt. i. 11; [on Lk. xii. 54 T Tr mrg. WHI see δυσμῆ]: of the time when any occupation is (or was) carried on: *ἐπὶ τῶν προσευχῶν μον*, Lat. in precibus meis, at my prayers, when I am praying, Ro. i. 10 (9); Eph. i. 16; 1 Th. i. 2; Philem. 4. of time itself, *ἐπ' ἐσχάτων* and (acc. to another reading) *ἐσχάτου τῶν ἡμερῶν* (lit. at the end of the days): 2 Pet. iii. 3; Heb. i. 2 (1), (for the Hebr. בְּעֵת הַמִּצְרָאָה, Gen. xlxi. 1; Num. xxiv. 14; Jer. xxxvii. (xxx.) 24; Mic. iv. 1; Dan. x. 14); *ἐπ' ἐσχάτου τοῦ χρόνου*, Jude 18 L T Tr WH; [τῶν χρόνων, 1 Pet. i. 20 L T Tr WH].

B. with the DATIVE, used of Place [W. 392 (366) sq.; B. 336 (289) sq.]; and 1. properly; a. of the place where or in which (Lat. *in* with the abl., Germ. *auf* with the dat.) [Eng. on, etc.], where continuance, position, situation, etc., are spoken of: *ἐφ' φ* (L txt. T Tr WH ὅπου) *κατέκειτο*, Mk. ii. 4; *λίθος ἐπὶ λίθῳ* [-θον T Tr WH], Mk. xiii. 2; *ἐπὶ πίνακι*, Mt. xiv. 8, 11; Mk. vi. 25; *ἐπὶ τοῖς κραββάτοις*, Mk. vi. 55; *ἀνακλίναι πάντας* *ἐπὶ τῷ χόρτῳ*, Mk. vi. 39; *ἐπέκειτο ἐπ' αὐτῷ*, lay upon it, Jn. xi. 38; *ἐφ' ἵπποις*, Rev. xix. 14. b. of the place in which (Lat. *in* with the abl., Germ. *auf* with the acc.), after verbs expressing motion towards a place, to denote a remaining in the place after the motion, [Eng. upon, at, etc.]: *βαλλειν λίθον ἐπὶ τινι*, dat. of pers., Jn. viii. 7 Rec.; *οἰκοδομεῖν*, Mt. xvi. 18; *ἐποιοδομεῖν*, Eph. ii. 20; *ἐπιβάλλειν*, Mt. ix. 16 (Lk. v. 36 *ἐπιβάλλειν ἐπὶ τῷ*); *ἐπιρράπτειν*, Mk. ii. 21 (where L T Tr WH have *ἐπί* with acc.); *ἐπιπίπτειν*, Acts viii. 16. c. of the place above which (Lat. *super*, Germ. *über*, [Eng. over]): *ἐπ' αὐτῷ*, over his head, Lk. xxiii. 38 (for which Mt. xxvii. 37 *ἐπάνω τῆς κεφαλῆς αὐτοῦ*). d. of the place at, or by, or near which: *ἐπὶ θύραις* and *ἐπὶ τῇ θύρᾳ*, Mt. xxiv. 33; Mk. xiii. 29; Acts v. 9. (and often in Grk. writ.; cf. Passow s. v. p. 1037*; [L. and S. s. v. B. I. 1 a.; cf. A. I. 2 a. above]); *ἐπὶ τῇ προβατικῇ*, Jn. v. 2; *ἐπὶ τῷ ποταμῷ*, Rev. ix. 14; *ἐπὶ τῇ στοᾷ*, Acts iii. 11; *ἐπ' [L T Tr WH παρ'] αὐτοῖς ἐπιμέναι*, Acts xxviii. 14. 2. Metaph.; a. of that upon which any action, effect, condition, rests as a basis or support; prop. upon the ground of; and a. of that upon which anything is sustained or upheld: *ζῆν ἐπὶ τινι*, to sustain life on (by) a thing, Mt. iv. 4 (where L Tr, the second time, *ἐν*; [cf. W. 389 (364) note]); Lk. iv. 4, (Deut. viii. 3 for *לֹא תַּנְנַצְחֶה*; Plat. Alcib. 1 p. 105 c.; Plat. de cup. divit. 7 p. 526 d.; Alciph. epp. 3, 7, etc.); *συνιέναι ἐπὶ τοῖς ἄρτοις*, to understand by reasoning built upon the loaves, Mk. vi. 52 [cf. W. 392 (367); B. 337 (290)]. β. of that upon which anything rests (our upon): *ἐπ' ἐλπίδι* [see in ἐλπίς, 2]; supported by hope, in hope, [cf. W. § 51, 2 f.], Acts ii. 26; Ro. iv. 18; 1 Co. ix. 10, [differently in ε. below]; to do any thing *ἐπὶ τῷ ὄντοματι των*, relying upon the name i. e. the authority of any one [cf. W. 393 (367)]: *ἐλένονται ἐπὶ τῷ ὄντοματι μον*, appropriating to themselves the name of Messiah, which belongs to me, Mt. xxiv. 5; Mk. xiii. 6; Lk. xxi. 8, (in which pass. *λέγοντες*, *ὅτι ἐγώ εἰμι ὁ Χριστός* is added by way of explanation); *βαπτίζεσθαι ἐπὶ [L Tr WH ἐν]* τῷ ὄντι Χριστῷ, so as to repose your hope and confidence in his Messianic authority, Acts ii. 38; *δέχεσθαι τινα ἐπὶ τῷ ὄντι μον*, to receive one because he bears my name, is devoted to my authority and instruction, Mt. xviii. 5; Mk. ix. 37; Lk. ix. 48. to do anything upon the name of Christ, his name being introduced, appeal being made to his authority and command: as *κηρύσσειν*, *διδάσκειν*, etc., Lk. xxiv. 47; Acts iv. 17, 18; v. 28, 40; *δύναμιν ποιεῖν*, *δαιμόνια ἐκβάλλειν*, using his name as a formula of exorcism, [cf. W. 393 (367)], Mk. ix. 39; Lk. ix. 49 [WHI Tr mrg. *ἐν*]. γ. of that upon which as a foundation any super-

structure is reared: *νομοθετεῖσθαι*, Heb. vii. 11 (ἐπ' αὐτῆς, for which L T Tr WH have ἐπ' αὐτῆς); viii. 6; after verbs of trusting, believing, hoping, etc.: *ἀρκεῖσθαι ἐπὶ τινι*, 3 Jn. 10; *παρρησίασθαι*, Acts xiv. 3; *πεποθέναι*, Mt. xxvii. 43 L txt. WH mrg.; Lk. xi. 22; xviii. 9; Mk. x. 24 [T WH om. Tr mrg. br. the cl.]; 2 Co. i. 9; Heb. ii. 13; *πιστεύειν*, Lk. xxiv. 25; Ro. ix. 33; x. 11, etc.; *ἐλπίζειν* (see ἐλπίζω), [cf. C. I. 2 g. a. below]. **8.** of the reason or motive underlying words and deeds, so that ἐπί is equiv. to *for, on account of*, [W. 394 (368); B. 337 (290)]: Mt. xix. 9 R G T Tr WH txt.; Lk. v. 5 (ἐπὶ τῷ ρήματι σου, at thy word, Germ. *auf*; [cf. W. § 48, c. d.; in reliance on *on*]); Acts iii. 16 [WH om.]; iv. 9; xi. 19 [L Tr mrg. have the gen.]; xxi. 24; 1 Co. viii. 11 (ἀπόλλυσθαι ἐπὶ τινι, Germ. *zu Grunde gehen über* etc. [cf. W. 394 (368) note, but L T Tr WH read ἐν]); Phil. iii. 9; after *αἰνέιν*, Lk. ii. 20; *δοξάσειν*, Acts iv. 21; 2 Co. ix. 13 [cf. W. 381 (357)]; *μαρτυρέειν*, Heb. xi. 4; *εὐχαριστεῖν* etc. to give thanks *for*, 1 Co. i. 4; 2 Co. ix. 15; Phil. i. 5; 1 Th. iii. 9. **ἐφ'** φ (equiv. to *ἐπὶ τούτῳ, ὅτι* *for that, on the ground of this, that*) because that, because, Ro. v. 12 (on the various interpp. of this pass. see Dietzsch, Adam und Christus. Bonn 1871, p. 50 sqq.); 2 Co. v. 4 [Rec. ἐπειδή]; Phil. iii. 12, (*ἐφ' φ—ὅστις—οὐκ ἰσχυεῖ θαυμῶνται αὐτούς*, Theoph. ad Autol. 2, 29 p. 138 ed. Otto; *ἐφ' φ Γεννάδιον ἔγραψεν*, for the reason that he had accused Gennadius, Synes. ep. 73; cf. Hermann ad Vig. p. 710; the better Greeks commonly used *ἐφ' οἷς* in the same sense, cf. W. 394 (368); [Fritzsch or Mey. on Ro. l. c.; Ellic. on Phil. l. c.]). Used esp. after verbs signifying a mental affection or emotion, where we also often say *over* (for exx. fr. Grk. writ. see Passow i. 2, p. 1039^a; Krüger § 68, 41, 6; [cf. W. 393 (368) e.]): as *ἄγαλλιᾶν*, Lk. i. 47; *χαίρειν*, Mt. xviii. 13; Lk. i. 14; xiii. 17; Ro. xvi. 19, etc.; *χαρὰ ἔσται*, Lk. xv. 7; *χαρὰν* (Rec. *χάριν*) *ἔχω*, Philem. 7; *παρακαλεῖν*, *παρακαλεῖσθαι*, 2 Co. i. 4; vii. 13; 1 Th. iii. 7; *κλαίειν*, Lk. xix. 41 R G; *κοπετὸν ποιεῖν*, Acts viii. 2; *κόπτεσθαι*, Rev. xviii. 9 [T Tr WH txt. the acc.]; *δὸνάσθαι*, Acts xx. 38; *δολούζειν*, Jas. v. 1; *στυγνάζειν*, Mk. x. 22; *συλληπεῖσθαι*, Mk. iii. 5; *μετανοεῖν* ἐπὶ, to grieve over, *repent of*, 2 Co. xii. 21; *σπλαγχνίζεσθαι*, Mt. xiv. 14 G L T Tr WH; Mk. vi. 34 R G; Lk. vii. 13 [Tdf. the acc.]; *μακροθυμεῖν*, Mt. xviii. 26 [Tr the acc.], 29 [L Tr the acc.]; Lk. xviii. 7 [see *μακροθυμέω*, 2]; Jas. v. 7; *δργίζεσθαι*, Rev. xii. 17 [Lchm. om. ἐπί]; *ἐκπλήσσεσθαι*, Mt. vii. 28; Mk. i. 22; Lk. iv. 32; Acts xiii. 12; *διαταράσσεσθαι*, Lk. i. 29; *ἐξίστασθαι*, Lk. ii. 47; *θαυμεῖσθαι*, Mk. x. 24; *θάμβος*, Lk. v. 9; Acts iii. 10; *θαυμάζειν*, Mk. xii. 17; Lk. ii. 33; iv. 22; ix. 43; xx. 26; Acts iii. 12; *κανχάσθαι*, Ro. v. 2; *ἐπαισχύνεσθαι*, Ro. vi. 21; *παραζηλοῦν* and *παροργίζειν* *τινὰ ἐπὶ τινι*, Ro. x. 19. **ε.** of the rule, or condition [W. 394 (368) d.]: *ἐπ' ἀλπίδι*, a hope being held out or given, Ro. viii. 20; Tit. i. 2, (differently in β. above); *ἐπὶ δυοῖν . . . μάρτυσιν*, on condition that two witnesses testify to the matter in question, [at (the mouth of) two etc.; cf. W. 392 (367)], Heb. x. 28; *ἐπὶ νεκροῖς*, equiv. to *ὄντων νεκρῶν* (*in the case of the dead*), if any one has died, Heb. ix. 17. **ζ.** of the purpose

and end [*unto, for*; W. 394 (368) e.]: *ἐπ' ὄνόματι αὐτοῦ*, to worship and profess his name, Acts xv. 14 Rec.; *καλεῖται ἐπὶ τινι*, Lat. *ad aliquid*, Gal. v. 13; 1 Th. iv. 7, (ἐπὶ ξενίᾳ, Xen. an. 7, 6, 3; cf. W. u. s.); *κτισθέντες ἐπὶ ἥροις ἀγαθοῖς*, Eph. ii. 10; *φρονεῖν ἐπὶ τινι* to take thought for a thing, Phil. iv. 10; *ἐφ' φ* (by a later Grk. impropriety for *ἐπὶ τινι*, cf. W. § 24, 4; [B. § 139, 59; but on the extreme doubtfulness of this alleged use of φ in direct questions, see Pres. T. D. Woolsey in the *Bibliotheca Sacra* for Apr. 1874, p. 314 sqq.]) *πάρει*; for what purpose art thou come? Vulg. *ad quid [al. quod] venisti?* Mt. xxvi. 50 R [but G L T Tr WH ἐφ' οὖ, sec C. I. 2 g. γ. aa. below] (Theoph. ἐπὶ ποιώ σκοπῷ; cf. Hdt. 7, 146 *πυθόμενος*, *ἐπ' οἷσι ηλθον*; [but the view of many ancient expositors which explains the passage by an apopoeia: “that for which thou hast come — do” is thoroughly established by Dr. Woolsey u. s.]). of the issue or undesignated result: *λογομαχεῖν ἐπὶ καταστροφῇ τῶν ἀκούντων*, 2 Tim. ii. 14; (*τοῖς ἐπὶ ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι*, Xen. mem. 2, 3, 19). **η.** of the pattern or standard [A. V. *after*; W. 394 (368) f.]: *καλέντι τινα ἐπὶ τῷ ὄνόματι τινος*, to call one after the name of another, Lk. i. 59 (Neh. vii. 63 [W. 410 (382)]); *ἐπὶ τῷ ὄντι ὄμοιώματι τινος* after the likeness of a thing, Ro. v. 14. **b.** of that over which one is placed, for its care or administration: *ἐπὶ τοῖς ὑπάρχοντι τινα καθιστάναι*, Lk. xii. 44 (cf. A. I. 1 d. above, [also C. I. 2 e. below]; *Lob.* ad Phryn. p. 474 sq.; Bnhdy. p. 249; [W. 393 (367) a.]). **c.** used of a hostile aim, *against* (for exx. fr. Grk. writ. fr. Hom. down, see Passow i. 2 p. 1036^a; [cf. L. and S. v. B. I. 1 e.; W. 392 (367); B. 337 (290)]: Lk. xii. 52 sq.; *Θλίψις γενομένη ἐπὶ Στεφάνῳ [-νοι, L Tr mrg.],* Acts xi. 19 [A. V. *about*]). **d.** of that to which anything is added (so that it is, as it were, *upon* it); *in addition to; over and above*, [W. 393 (367) b.]: 2 Co. vii. 13 (L T Tr WH *ἐπὶ δὲ τῇ παραλήσει ὑμῶν* [but L T Tr WH *ἡμῶν*] *περιστέρως κτλ.* but in addition to the comfort given (us) by you, we rejoiced the more exceedingly etc. [A. V. *in etc. (of condition)*]); *κερδάνειν τι ἐπὶ τινι*, Mt. xxv. 20, 22 R G; *ἔχειν λίπην ἐπὶ λίπη*, Phil. ii. 27 Rec. (Ehr. Iph. T. 197 *φόνος ἐπὶ φόνῳ*, Troad. 596 *ἐπὶ δὲ ἀλγεσιν ἀλγεα*, Soph. O. C. 544 *ἐπὶ νόσῳ νόσον*; [cf. Mey. on Phil. l. c.; but G L T Tr WH give the acc., see C. I. 2 e. below]); *προστίθεναι ἐπὶ*, Lk. iii. 20; *ἐπὶ πάσι τούτοις*, besides all this, Lk. xvi. 26 [L mrg. T Tr mrg. WH ἐπ.; see ἐν, I. 5 e. p. 211^a]; Eph. vi. 16 [L txt. T Tr WH ἐπ; (and there is no *τούτοις*); see ἐν, u. s.]; Col. iii. 14, (Sir. xxxvii. 15; 1 Macc. x. 42; [classic exx. in Wetst. on Lk. l. c.]); add also Heb. viii. 1 [see Lünem. ad loc.]; ix. 10; 1 Co. xiv. 16. **e.** of that which is connected as an adjunct (esp. of time) with the principal matter under consideration, (in Germ. generally *bei*, i. e. *at, on, etc.*) [W. 392 (367)]: *εὐχαριστῶ τῷ θεῷ μον ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν*, at every mention of you, as often as I call you to mind, Phil. i. 3 [but see Mey., Ellic., Bp. Lghft. ad l. and s. v. πᾶς, I. 2]; *σπένδομαι ἐπὶ τῇ θυσίᾳ*, while engaged in (busied over) the sacrifice, Phil. ii. 17; *ἐπὶ συντελείᾳ τῶν αἰώνων*, Heb. ix. 26; *ἐπὶ τῇ πρώτῃ διαθήκῃ*, ib. 15; *σπείρειν* and *θερίζειν*

ἐπ' εὐλογίαις, so that blessings attend, i. e. bountifully, freely, 2 Co. ix. 6; ἐπὶ πάσῃ τῇ ἀνάγκῃ, 1 Th. iii. 7; ἐπὶ τῷ παρορισμῷ ὑμῶν while your anger lasts, Eph. iv. 26; ἐπὶ τούτῳ meanwhile, i. e. while this was going on [(?), upon this], Jn. iv. 27. **f.** of the object of an action, and **a.** where the Germ. uses *an*, [Eng. *on* (nearly i. q. *to*)]: πράσσειν τι ἐπὶ τινι, Acts v. 35 (like δρᾶν τι ἐπὶ τινι, Hdt. 3, 14; Ael. n. an. 11, 11); cf. Bnhdy. p. 250 bot.; [but see B. 337 (290)]; δέ γένονται ἐπ' αὐτῷ, Mk. v. 33 [T Tr WH om. Lbr. ἐπὶ]; ἀναπληροῦσθαι, Mt. xiii. 14 Rec. **B.** where the Germ. says *über*, [Eng. *upon*, *of*, *concerning*], after verbs of writing, speaking, thinking: γεγραμμένα ἐπ' αὐτῷ, Jn. xii. 16 (Hdt. 1, 66); προφητεύειν, Rev. x. 11; μαρτυρέων, xxii. 16 R G T Tr txt. WH txt. [see μαρτυρέω, a.], (δόξα ἐπὶ τῇ εὐσεβείᾳ, an opinion about, on, piety, 4 Macc. v. 17 (18)).

C. with the ACCUSATIVE [W. § 49, l.; B. 337 (290) sq.]; **I.** of Place; **1.** properly; **a.** of the place above, over, which, our *up on*, *on to*: after verbs signifying motion and continuance, ἐλθεῖν, περιπατεῖν ἐπὶ τὰ ὕδατα, Mt. xiv. 28 sq.; ἐπὶ τὴν θάλασσαν, ib. 25 L T Tr WH, 26 R G, (πλέειν ἐπὶ πόντον, Hom. Od. 1, 183); ἀναπεσεῖν ἐπὶ τὴν γῆν, Mt. xv. 35; ἐπὶ τῷ στόθος τινος, Jn. xxi. 20; ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, Mt. xiv. 19 R G; κατοικεῖν ἐπὶ τῷ πάντοτε πρόσωπον (L T Tr WH παντὸς προσώπου [cf. πᾶς, I. 1 e.]) τῆς γῆς, Acts xvii. 26; καθῆσθαι, Lk. xxi. 35; ἥλθε λιμὸς ἐφ' ὅλην τὴν γῆν, Acts vii. 11; σκότος ἐγένετο ἐπὶ τῶν πάσαν τὴν γῆν, Mt. xxvii. 45. over i. e. along: εἰστήκει ἐπὶ τὸν αἴγαλον, Mt. xiii. 2 [W. 408 (380); differently in d. below]. **b.** of motion to a place whose surface is occupied or touched (Germ. *auf* with the acc.), *upon*, *unto*, etc.; after verbs of going, coming, ascending, descending, falling, etc.: πορεύεσθαι ἐπὶ τὴν ὕδων, Acts viii. 26; ix. 11; ἐπὶ τὰς διεξόδους, Mt. xxii. 9; προέρχεσθαι, Acts xx. 13 [here Tr WH mrg. προσέρχ.]]; φεύγειν, Mt. xxiv. 16 (where L Tr WH txt. εἰς); ἐξέρχεσθαι, Lk. viii. 27; ἐξέναι, Acts xxvii. 43; ἐπιβαίνειν, Mt. xxi. 5; ἀναβαίνειν, Lk. v. 19; xix. 4; Acts x. 9; Rev. xx. 9; καταβαίνειν, Lk. xxii. 44 [L br. WH reject the pass.]; Rev. xvi. 21; ἀπέρχεσθαι, Lk. xxii. 33 [L Tr WH ἔρχεσθαι]; πίπτειν ἐπὶ τὸν πόδας, Acts x. 25; ἐπὶ πρόσωπον, to fall upon the face, Mt. xvii. 6; xxvi. 39; Lk. v. 12; xvii. 16; 1 Co. xiv. 25; Rev. vii. 11. After verbs of placing, leading, bringing, building, laying, throwing, etc.: τιθέναι, Mt. v. 15; Lk. xi. 33; ἐπιτίθεναι, Mt. xxii. 4; Lk. xv. 5; Acts xv. 10, etc.; τιθέναι τὰ γόνατα ἐπὶ, Acts xxi. 5; οἰκοδομεῖν, Mt. vii. 24, 26; Lk. vi. 49; Ro. xv. 20; ἐποιοδομεῖν, 1 Co. iii. 12; θεμελιῶν, Lk. vi. 48; βάλλειν, Jn. viii. 59; Rev. ii. 24; xix. 16; xviii. 19; ἐπιβάλλειν, Lk. v. 36 (ἐπιβ. ἐπὶ τινι, Mt. ix. 16); ἐπιβάλλειν τὰ χεῖρας ἐπὶ τινα, Mt. xxvi. 50, etc. (see ἐπιβάλλω, 1 a.); ἐπιρρίπτειν, Lk. xix. 35 and tropically 1 Pet. v. 7; ῥαπίζειν, Mt. v. 39 [T Tr txt. WH εἰς]; τύπτειν, Lk. vi. 29 [T dlf. εἰς]; ἀναβαίζειν, Mt. xiii. 48 [not Lehmk. txt.]; ἐπιβαίζειν, Lk. x. 34; κατάγειν, Lk. v. 11; σωρένειν, Ro. xii. 20; διδόναι, Lk. vii. 44; xix. 23; Rev. viii. 3; ἀναφέρειν, 1 Pet. ii. 24; κρεμᾶν, Mt. xviii. 6 [T Tr WH περὶ]; γράφειν, Rev. ii. 17; iii. 12; xix. 16;

ἐπιγράφειν, Heb. viii. 10. After verbs which include another verb signifying motion, or transfer, or entrance into, (where Germ. uses *auf* or *über*; our *on*, *to*, etc.): ἀνατρέλλειν, Mt. v. 45; βρέχειν, ibid.; πνέειν, Rev. vii. 1 (here we see the difference betw. ἐπὶ with the gen. to blow over a thing, Germ. *über*, and ἐπὶ with the acc. to blow on a thing, to come blowing upon it, Germ. *einen anwehen, wehend auf einen kommen*); [apparently nearly the same view of the distinction betw. the cases is taken by Thiersch § 274, 6; Hermann on Eur. Alcest. 845. But Krüger (§ 68, 40, 3), Kühner (ii. § 438, I. 1 b.), al., regard ἐ. with the acc. as denoting merely movement towards a place, while ἐ. with the gen. involves the idea of actual or intended arrival; cf. L. and S. s. v. A. I. 1. Still others hold the two expressions to be substantially synonymous: e. g. Bltm. Gram. § 147 (p. 417 Eng. trans.); Matthiae § 584; Passow p. 1034^a; — esp. in the N. T., see W. 409 sq. (382); 408 (381) note; B. 338 (291). On the variations of ease with this prep. in the Rev. cf. Alford on iv. 2]; διασωθῆναι ἐπὶ τὴν γῆν, Acts xxvii. 44. **c.** It is used of persons over whom anything is done, that thereby some benefit may accrue to them, (Germ. *über* with the dat.) [W. 408 (381) note]: ὄνομάζειν τὸ ὄνομα Ἰησοῦ ἐπὶ τινα, to name the name of Jesus (as a spell, a magic formula) over one, sc. that help may come to him from that name, Acts xix. 13; προσεύχεσθαι ἐπὶ τινα, Jas. v. 14. **d.** As *εἰς* (q. v. C. 2 p. 186^a), so ἐπὶ also stands after verbs of rest and continuance [B. 337 (290) sq.; W. § 49, l. 1]: καθεύδειν ἐπὶ τι, Mk. iv. 38; στῆναι, Rev. xi. 11; σταθῆναι ἐπὶ τι, Rev. xii. 18 (xiii. 1); ἐστηκέναι, Jn. xxi. 4 (ἐπὶ τὸν αἴγαλόν L T Tr mrg. WH mrg.; otherwise where many are spoken of; see a. fin. above); Rev. xiv. 1; καθῆσθαι, Jn. xii. 15; Rev. iv. 4; vi. 2 [Rec. dat.]; xi. 16; xiv. 14, 16 [L T Tr WH txt. gen.]; xvii. 3; xix. 11; κεκαθίκεναι, καθίσαι, Mk. xi. 2; Lk. xix. 30; Jn. xii. 14; Rev. xx. 4; καθίσεσθαι, Mt. xix. 28; σκηνοῦν, Rev. vii. 15; κείσθαι, 2 Co. iii. 15; κατακεῖσθαι, Lk. v. 25 T Tr WH; εἶναι ἐπὶ τὸ αὐτό, to be together, assembled, in the same place: Lk. xvii. 35; Acts i. 15; ii. 1, 44,—to come together, of sexual intercourse, 1 Co. vii. 5 G L T Tr WH; συνελθεῖν ἐπὶ τὸ αὐτό have convened, come together, to the same place, 1 Co. xiv. 23 [L txt. ἐλθεῖν]; simply ἐπὶ τῷ αὐτῷ sc. ὄντες, together, Acts iii. 1 [but L T Tr WH (so R. V.) connect ἐπὶ τ. a. here with ii. 47]; 2 S. ii. 13 [cf. B. 338 (291)]. **e.** used of motion or arrival into the vicinity of a place (not to the place itself); near; to, as far as; (Germ. *an*, *bei*, *zu*, *hin* . . . *zu*): ἐπὶ τῷ μνημεῖον [or μνῆμα], Mk. xvi. 2; Lk. xxiv. 12 [L Tr br. T om. WH reject the vs.], 22, 24; ἐπὶ τοὺς ἀναβαθμούς, Acts xxi. 35; ἔρχεσθαι ἐπὶ τι ὕδωρ, Acts viii. 36; ἐπὶ τὴν πύλην, Acts xii. 10; ἐπιστῆναι ἐπὶ τὸν πυλῶνα, Acts x. 17; καταβαίνειν ἐπὶ τὴν θάλασσαν, Jn. vi. 16, etc., etc.; with the acc. of a pers. *to*, *near to one*: Jn. xix. 33; Acts xxv. 12; 2 Th. ii. 1; Rev. xvi. 14; esp. to judges, kings, etc., i. q. to their tribunal: Mt. x. 18; Lk. xii. 58; xxi. 12; xxii. 1; Acts ix. 21; xvi. 19. also in pregn. constr. after verbs of sitting, standing, etc.: καθῆσθαι ἐπὶ τῷ τελώνιον, Mt. ix.

9; Mk. ii. 14; ἐστηκέναι ἐπί, Rev. iii. 20; xv. 2; ἐπιστῆναι ἐπί, Acts x. 17; xi. 11; ἐπὶ τὴν δεξιάν on the right hand, Rev. v. 1. f. of mere direction towards a terminus (so that the terminus itself is not reached): πορεύεσθαι ἐπὶ τὸ ἀπολολός, to recover it (where we say *after*), Lk. xv. 4; ἐκτίνειν τὰς χεῖρας ἐπί, against one, to take him, Lk. xxii. 53; towards one, in pointing him out, Mt. xii. 49; ἐξέρχεσθαι ἐπὶ λῃστήν, to take a robber, Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52, cf. Lk. xiv. 31. 2. It is used metaphorically, a. with the acc. of a pers. after verbs of coming, falling, bringing, etc. a. of evils befalling (falling ‘upon’) one, and of perturbations coming upon the mind: τὸ αἰμά τινος (the penalty for slaying him) ἦκει or ἔρχεται ἐπὶ τινα, Mt. xxiii. 35 sq.; xxvii. 25; ἐπάγειν τὸ αἰμά τινος ἐπὶ τινα, Acts v. 28; ἔρχεσθαι and ἦκειν ἐπὶ τινα, of other evils, Jn. xviii. 4; Eph. v. 6; Rev. iii. 3; after γίνεσθαι, Lk. i. 65; iv. 36; Acts v. 5; ἐπέρχεσθαι [ἐπεισέρχ. L T Tr WH], Lk. xxi. 35; ἐπιπίτευ, Lk. i. 12; Acts xiii. 11 [L T Tr WH πίπτευ]; xix. 17 [L Tr πίπτευ]; Ro. xv. 3 (fr. Ps. lxviii. (lxix.) 10); Rev. xi. 11 [Rec. πίπτευ]; ἐπιστῆναι, Lk. xxi. 34. β. of blessings coming upon one: after ἔρχεσθαι, Mt. x. 13; ἐπιπίτευ, of a trance, Acts x. 10 [L T Tr WH γίνεσθαι]; ἐπισκηνοῦν, 2 Co. xii. 9; ἔφθασεν and ἤγγικεν ἐφ' ὑμᾶς (*upon you* sc. fr. heaven, [cf. W. 407 (380) note]) ἡ βασιλεία τοῦ θεοῦ, Mt. xii. 28; Lk. x. 9; xi. 20. the Holy Spirit is said at one time ἐπὶ τινα ἐκχεισθαι, Acts ii. 17 sq.; x. 45; Tit. iii. 6; at another, ἀποστέλλεσθαι [or ἔξαποστέλ. T Tr WH], Lk. xxiv. 49; again, ἐπέρχεσθαι, Acts i. 8; once more, καταβαίνειν, Mk. i. 10 [L txt. T Tr WH εἰς]; Lk. iii. 22; Jn. i. 33; ἐπεσεν δικῆρος ἐπὶ τινα, Acts i. 26; after words of rest and continuance: χάρις ἡνὶ ἐπὶ τινα, Lk. ii. 40; Acts iv. 33; ἐπαναπάνεσθαι, Lk. x. 6; the Holy Spirit is said at one time ἐπὶ τινα μένειν, descending upon one to remain on him, Jn. i. 32 sq. [B. 338 (291)]; and again ἀναπάνεσθαι, 1 Pet. iv. 14. b. of one upon whom anything is imposed, as a burden, office, duty, etc.: τὴν μέριμναν ἐπιρίπτευ ἐπὶ θεόν, 1 Pet. v. 7; συντελεῖν διαθήκην ἐπὶ τινα, to put a covenant upon one, to be kept by him, Heb. viii. 8, (in Ps. lxxxii. (lxxxiii.) 6 'Ε Λγ πνρβ πνρβ is to make a covenant *against* one). c. of that to which anything is added, [Eng. *upon* (nearly i. q. *after*)]: λύπη ἐπὶ λύπην, Phil. ii. 27 G L T Tr WH (Ps. lxviii. (lxix.) 27; Ezek. vii. 26; [esp. Is. xxviii. 10, 13; cf. Lat. *super* in Liv. 1, 50; 22, 54 etc.]; see above, B. 2 d.); [so some take οἶκος ἐπὶ οἴκον, Lk. xi. 17, B. 338 (291); see οἶκος, 2]; ἐπικαλεῖν ὄνομα ἐπὶ τινα (see ἐπικαλέω, 2 [and B. 338 (291)]), to call (put) a name upon one, Acts xv. 17; Jas. ii. 7. d. of the number or degree reached; Lat. *usque ad* [W. § 49, l. 3 a.]: ἐπὶ σταδίους δώδεκα, Rev. xxi. 16 [Rst T Tr WH txt. gen.] (Xen. mem. 1, 4, 17; an. 1, 7, 15; Polyb. 3, 54, 7; Song of the Three 23); ἐπὶ τριής, Vulg. *per ter*, for three times, *thrice*: Acts x. 16; xi. 10 (so εἰς τριής, Hdt. 1, 86; Xen. an. 6, 4, 16. 19; Cyr. 7, 1, 4 etc. [cf. W. 422 (394)]); ἐπὶ πλειον more widely, to a greater degree, further, the more, [differently below, II. 1]: Acts iv. 17; [xx. 9 WH mrg.]; 2 Tim. ii. 16; iii. 9; ἐφ'

στον, *forasmuch as, inasmuch as*, [differently II. 1 below]: Mt. xxv. 40, 45; Ro. xi. 13. e. of care, power, control over anything, (Germ. *über* with the acc.) [W. § 49, l. 3 b.], (cf. above, A. I. 1 d. and B. 2 b.): βασιλεύειν ἐπὶ τινα (Hebr. נֶגֶב), Lk. i. 33; xix. 14, 27; Ro. v. 14; ἡγούμενον ἐπ' Αἴγυπτον, Acts vii. 10; καθίστημι, Heb. ii. 7 R [fr. Ps. viii. 7], L Tr WH br.]; ἐπὶ τὸν οἶκον αὐτοῦ sc. ἐστί, Heb. iii. 6; ἵερα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ se. καθεστηκότα, Heb. x. 21; καθιστάναι δικαστὴν ἐπί, Lk. xii. 14 (ἀρχοντα, Xen. Cyr. 4, 5 fin.); ἐξουσία, Lk. x. 19; Rev. vi. 8; xvi. 9; xxii. 14; φυλάσσειν φυλακάς, Lk. ii. 8; of usurped dignity: ὑπεραίρεσθαι ἐπὶ πάντα λεγόμενον θεόν, 2 Th. ii. 4 cf. Dan. xi. 36 sq. [al. refer the use in Th. I. c. to g. γ. ββ. below]. Akin to this is the expression πιστὸς ἐπὶ τι (because fidelity is as it were spread over the things intrusted to its care), Mt. xxv. 21. f. of the end which the mind reaches or to which it is led; Lat. *ad, to, unto*: ἐπιστρέψιν, ἐπιστρέφεσθαι ἐπὶ τινα, esp. to God, Lk. i. 17; Acts ix. 35; xi. 21; xiv. 15; xxvi. 20; Gal. iv. 9; 1 Pet. ii. 25. g. of direction towards a person or a thing; a. after verbs of trusting and hoping, (Germ. *auf, upon*; see above, B. 2 a. γ.): after ἐλπίζειν, 1 Pet. i. 13; iii. 5 RG; 1 Tim. v. 5, (and often in Sept.); πιστεύειν, Acts ix. 42; xi. 17; xvi. 31; xxii. 19; Ro. iv. 24; πιστός, Heb. vi. 1; πεποιθέναι, Mt. xxvii. 43 (where L txt. WH mrg. ἐπί with dat.). β. of the feelings, affections, emotions, Germ. *über, over*: κόπτομαι, Rev. i. 7; xviii. 9 [R G L WH mrg. w. dat.]; κλαίω, Lk. xxiii. 28; Rev. xviii. 9; ἐνφρίανεσθαι, Rev. xviii. 20 [G L T Tr WH w. dat.]. *unto, towards*, Lat. *erga*: σπλαγχνίζομαι, Mt. xv. 32; Mk. viii. 2; ix. 22; [μακροθυμέω, Mt. xviii. 26 Tr, 29 L Tr]; χρηστός, Lk. vi. 35; χρηστότης, Ro. xi. 22; Eph. ii. 7. γ. of the direction of the will and action; aa. of purpose and end [W. § 49, l. 3 d.]: ἐπὶ τὸ βάπτισμα αὐτοῦ, to receive his baptism, Mt. iii. 7; ἐπὶ θεωρίαν ταῦτην, Lk. xxiii. 48; ἐφ' δ πάρε, Mt. xxvi. 50 G L T Tr WH (see above, B. 2 a. ζ.); where aim and result coalesce: ἐπὶ τὸ συμφέρον, Heb. xii. 10. ββ. of things done with hostility; *against*: after ἀποτομία, Ro. xi. 22; ἀναστῆναι, Mk. iii. 26; ἐγείρεσθαι, Mt. xxiv. 7; Mk. xiii. 8; Lk. xxi. 10; ἐπεγέρειν διωγμόν, Acts xiii. 50; μερισθῆναι, Mt. xii. 26; Mk. iii. 24 sq.; ἐπαίρειν τι ἐπί, Jn. xiii. 18; μάρτυρ, 2 Co. i. 23; μαρτύριον, Lk. ix. 5; δισχημονεύειν, 1 Co. vii. 36 (εἰς τινα, Dion. Hal. 2, 26); μοιχᾶσθαι, Mk. x. 11; τολμᾶν, 2 Co. x. 2; βρύχειν δόδωτας, Acts vii. 54. γγ. of that to which one refers in writing or speaking [cf. W. § 49, l. 3 d.]: after λέγειν. Heb. vii. 13; δ οὖν μακαρισμὸς . . . ἀκροβυστίαν, sc. λέγεται [W. 587 (546), cf. B. 394 (338)], Ro. iv. 9; προφητεία, 1 Tim. i. 18; on Mk. ix. 12 sq. see γράφω, 2 c. δδ. upon i. e. in reference to; *for*: after βάλλειν κλῆρον, Mk. xv. 24; Jn. xix. 24; cf. Fritzsehe on Mark p. 686 [who compares Ps. xxi. (xxii.) 19, and remarks that an Attic writ. would have said ἐπὶ τινε]. II. of Time [W. § 49, l. 2]; 1. of time *during* or *for* [for the space of] which (Germ. *auf, während*): ἐπὶ ἔτη τρία, Lk. iv. 25 [R G T WH mrg.]; ἐπὶ ἡμέρας πλείους, Acts xiii. 31; add also xvi. 18; xvii. 2; xviii. 20; xix. 10; Heb. xi. 30, etc.,

and often in Grk. writ. fr. Hom. down; cf. Passow s. v. p. 1044, [L. and S. s. v. C. II.]; ἐφ' ὅσον χρόνον for so long time as, Ro. vii. 1; 1 Co. vii. 39; Gal. iv. 1; and simply ἐφ' ὅσον as long as [differently in I. 2 d. above], Mt. ix. 15; 2 Pet. i. 13; ἐφ' ικανόν long enough, for a considerable time, Acts xx. 11; ἐπὶ πλεῖον somewhat long, too long [differently in I. 2 d. above]: Acts xx. 9 [not WH mrg., see n. s.]; xxiv. 4. 2. about, towards, (Germ. *gegen*): ἐπὶ τὴν αὔριον on the morrow, Lk. x. 35; Acts iv. 5; ἐπὶ τὴν ὥραν τῆς προσευχῆς, Acts iii. 1; ἐπὶ τὸ πρωΐ. Mk. xv. 1 [R G]; rarely so in Grk. writ. as Arr. exp. Al. 3, 18, 11 (7 ἐπὶ [al. ὑπὸ] τὴν ἡμέραν).

D. In COMPOSITION ἐπὶ denotes 1. continuance, rest, influence upon or over any person or thing: ἐπίγειος, ἐπουράνιος, ἐπιθημέω, ἐπαναπάνομαι, etc. 2. motion, approach, direction towards or to anything: ἐπακούω, ἐπιβοάω, ἐπιβλέπω, ἐπεκτείνω, etc. 3. imposition: ἐπικαθίσω, ἐπιτίθημι, ἐπιβάσω, ἐπιγράφω, ἐπιπρίττω, ἐπιτάσσω, etc. 4. accumulation, increase, addition: ἐπεισαγωγή, ἐπισυνάγω, ἐπιστρένω, ἐπικαλέω (by a cognomen), etc. 5. repetition: ἐπαιτέω, ἐπαναμυήσκω, etc. 6. up, upward: ἐπάιρω, ἐπανάγω, ἐπαφρίζω, etc. 7. against: ἐπιβούλη, ἐπανίστημι, ἐπώρκως, ἐπιορκέω, etc. 8. superintendence: ἐπιστάτης.

ἐπι·βαίνω: 2 aor. ἐπέβην; pf. ptep. ἐπιβεβήκως; 1. to get upon, mount: ἐπί τι, Mt. xxi. 5 (Xen. Hell. 3, 4, 1, etc.; Gen. xxiv. 61); τῷ πλοίῳ [to embark in], Acts xxvii. 2 (Thuc. 7, 70); εἰς τὸ πλοῖον, Acts xxi. 6 R G; used without a case, of going aboard (a ship), Acts xxi. 2; to go up: εἰς ἱεροσόλ. Acts xxi. 4 L T Tr WH, [yet al. refer this to 2]. 2. to set foot in, enter: εἰς with the acc. of place, Acts xx. 18; with the dat. of place (as also in Grk. writ.), Acts xxv. 1.*

ἐπι·βάλλω: impf. ἐπέβαλλον; fut. ἐπιβαλῶ; 2 aor. ἐπέβαλον, [3 pers. plur. -λαν, Acts xxi. 27 T Tr WH; Mk. xiv. 46 T WH, (see ἀπέρχομαι, init.)]; 1. Transitively, a. to cast upon: των βρόχον, 1 Co. vii. 35; των τὰ ιμάτια, Mk. xi. 7; [χοῦν ἐπὶ τὰς κεφ. Rev. xviii. 19 WH mrg.]; to lay upon, ἐπί τινα τὴν χεῖρα οὐ τὰς χεῖρας, used of seizing one to lead him off as a prisoner: Mt. xxvi. 50; Mk. xiv. 46 R G L; Lk. xx. 19; xxi. 12; Jn. vii. 30 [L mrg. ἔβαλεν], 44 (L Tr WH the simple βάλλειν); Acts v. 18; xxi. 27, (for the Hebr. **"בְּלַא רַגְלָשׁ**, Gen. xxii. 12); also τὰς χεῖράς τινι, Mk. xiv. 46 T Tr WH; Acts iv. 3, (Polyb. 3, 2, 8; 5, 5; Leian. Tim. 4); ἐπιβάλλειν τὰς χεῖρας foll. by the inf. indicating the purpose, Acts xii. 1; τὴν χεῖρα ἐπ' ἄροτρον, to put the hand to the plough (to begin work), Lk. ix. 62. b. to put (i. e. sew) on: ἐπίβλημα ἐπὶ ιμάτιον, Lk. v. 36; ἐπὶ ιματίῳ, Mt. ix. 16. 2. Intrans. (as in Grk. writ. fr. Hom. down, [cf. W. 251 (236); B. 144 (126) sq.]) to throw one's self upon, rush upon: εἰς τὸ πλοῖον, of waves rushing into a ship, Mk. iv. 37; to put one's mind upon a thing, attend to, with the dat. of the thing: τούτῳ γὰρ ἐπιβάλλων for if you think theron, Antonin. 10, 30; μηδὲν γὰρ ἐπιβάλλειν μηδετέραν (i. e. τὴν αἰσθησιν καὶ τὴν νόσουν) χωρὶς τοῦ προσπίπτοντος εἰδώλου, Plut. plac. phil. 4, 8; absol. ἐπιβαλών, sc. τῷ ὥματι τοῦ Ἰησοῦ, when he had considered the utterance of

Jesus, Mk. xiv. 72; cf. Kypke, [Wetst., McClellan] ad loc.; B. 145 (127); [and for the diff. interpp. see Mey. and esp. Morison ad loc.].

3. Impersonally, ἐπιβάλλει μοι it belongs to me, falls to my share: τὸ ἐπιβάλλον (sc. μοι) μέρος τῆς οὐσίας, Lk. xv. 12 (κτημάτων τὸ ἐπιβάλλον, Hdt. 4, 115; τὸ ἐπιβάλλον αὐτοῖς μέρος, Diod. 14, 17, and the like often in other writ. [see Meyer; σοὶ ἐπιβάλλει ἡ κληρονομία, Tob. vi. 12 (cf. iii. 17; 1 Macc. x. 30, etc.)]).*

ἐπι·βαρέω, -ώ; 1 aor. inf. ἐπιβαρῆσαι; to put a burden upon, to load, [cf. ἐπί, D. 3]; trop. to be burdensome; so in the N. T.: τινά, 1 Th. ii. 9; 2 Th. iii. 8; absol. τινα μὴ ἐπιβαρῶ 'that I press not too heavily' i. e. lest I give pain by too severe language, 2 Co. ii. 5. (Dion. Hal., Appian.)*

ἐπι·βιβάζω: 1 aor. ἐπεβίβασαι; to cause to mount; to place upon, [cf. ἐπί, D. 3]: τινά or τὶ ἐπί τι, Lk. x. 34; xix. 35; Acts xxiii. 24. (Thuc., Plat., Diod., al.; Sept. several times for בְּכֻרָה).*

ἐπι·βλέπω: 1 aor. ἐπέβλεψαι; in the Sept. often for בְּבִזָּה and נְבִזָּה, also for נְבִזָּה; to turn the eyes upon, to look upon, gaze upon, (ἐπί upon [cf. ἐπί, D. 2]): ἐπί τινα, contextually, to look upon one with a feeling of admiration and respect, to look up to, regard, Jas. ii. 3; contextually, to look upon in pity for the sake of giving aid, i. q. to have regard for, to regard, Lk. ix. 38 (where for ἐπίβλεψον [RL] and ἐπιβλέψαι [GT] write [with Tr WH] ἐπιβλέψαι, 1 aor. act. inf.; cf. Bornemann, Schol. ad loc., and above in δέομαι, 3 a., [also B. 273 (234) note]); ἐπί τὴν ταπείνωσίν τινος, Lk. i. 48; often in the O. T. in the same sense, as 1 S. i. 11; ix. 16; Ps. xxiv. (xxv.) 16; lxviii. (lxix.) 17; Tob. iii. 3, etc. (In Grk. writ. fr. Soph. and Plato down, both lit. and fig.)*

ἐπι·βλημα, -τος, -τό, (ἐπιβάλλω), that which is thrown or put upon a thing, or that which is added to it; an addition; spec. that which is served on to cover a rent, a patch; Vulg. assumptum [(also commissura)], (i. q. ἐπίρραμα): Mt. ix. 16; Mk. ii. 21; Lk. v. 36. [Sept., Plut., Arr.].*

ἐπι·βοάω, -ώ; to cry out to [cf. ἐπί, D. 2], cry out: foll. by acc. with inf. Acts xxv. 24 R G, [but L T Tr WH βοάω, q. v. 2, and fin. From Hom., Hdt. down].*

ἐπι·βούλη, -ῆς, ἡ, a plan formed against one [cf. ἐπί, D. 7], a plot: Acts ix. 24; γίνεται τινα ἐπιβούλη ὑπὸ των, Acts xx. 3; εἰς τινα, Acts xxiii. 30; plur. Acts xx. 19. (From [Hdt.], Thuc. down).*

ἐπι·γαμβρεύω: fut. ἐπιγαμβρεύσω; to be related to by marriage, enter into affinity with; 1. Sept. for γέννητη, to become any one's father-in-law or son-in-law: τινί, Gen. xxxiv. 9; 1 S. xviii. 22 sqq.; 2 Chr. xviii. 1; 2 Esdr. ix. 14; 1 Macc. x. 54, 56. 2. τινά, for οὐκεῖ, to marry the widow of a brother who has died childless: Gen. xxxviii. 8; Mt. xxii. 24, where allusion is made to the levirate law recorded in Deut. xxv. 5–10; cf. Win. RWB. s. v. Leviratsehe; [BB. DD. s. v. Marriage]. (Not found in native Grk. auth. [exc. schol. ad Eur. Or. 574 sqq.; cf. W. 26].)*

ἐπι·γεος, -ος, (ἐπί and γῆ), existing upon the earth, earthly, terrestrial: οἰκία, the house we live in on earth, spoken of the body with which we are clothed in this world, 2 Co. v. 1; σώματα ἐπίγεια, opp. to ἐπουράνια, 1

Co. xv. 40; absolutely, *οἱ ἐπίγειοι* (opp. to *οἱ ἐπουράνιοι* and *οἱ καταχθόνιοι*), those who are on earth, the inhabitants of the earth, men, Phil. ii. 10; *τὰ ἐπίγεια, things done on earth*, spoken of the new birth wrought by the Holy Spirit, Jn. iii. 12; cf. Knapp, Scripta var. Arg. p. 212 sq.; *τὰ ἐπίγεια φρονεῖν*, to set the mind on the pleasures and good things of earth, Phil. iii. 19; *σοφία ἐπίγειος* (opp. to *ἡ ἀνωθεν κατερχομένη*), the wisdom of man, liable to error and misleading, Jas. iii. 15. (From Plato down; nowhere in the O. T.)*

ἐπιγνοματ: 2 aor. *ἐπεγενόμην*; 1. *to become or happen afterwards; to be born after.* 2. *to come to, arrive:* of time, *τεσσαρεκαθέκατή νῦν ἐπεγένετο*, Acts xxvii. 27 L [ed. ster.], T [edd. 2, 7]; (*ἔαρος ἐπιγύρεται ὥρη*, Hom. Il. 6, 148). 3. *to arise, spring up, come on:* *ἐπιγενομένον νότον*, a south wind having sprung up, Acts xxviii. 13; (Thue. 3, 74; 4, 30).*

ἐπιγνώσκω; [impf. *ἐπεγνώσκον*]; fut. *ἐπιγνώσομαι*; 2 aor. *ἐπέγνων*; pf. *ἐπέγνωκα*; [Pass., pres. *ἐπιγνώσκομαι*; 1 aor. *ἐπεγνώσθην*]; (*ἐπί* denotes mental direction towards, application to, that which is known); in the Sept. chiefly for γνῶναι and γνῶναι, γνῶναι; 1. *to become thoroughly acquainted with, to know thoroughly; to know accurately, know well*, [see reff. s. v. *ἐπιγνωστις*, init.]: 1 Co. xiii. 12 (where *γνώσκω* *ἐκ μέρους* and *ἐπιγνω*. i. e. to know thoroughly, know well, divine things, are contrasted [W. § 39, 3 N. 2]); with an aec. of the thing, Lk. i. 4; 2 Co. i. 13; *τὴν χάριν τοῦ θεοῦ*, Col. i. 6; *τὴν ἀληθείαν*, 1 Tim. iv. 3; *τὴν ὁδὸν τῆς δικαιοσύνης*, 2 Pet. ii. 21 [cf. B. 305 (262)]; *τὸ δικαίωμα τοῦ θεοῦ*, Ro. i. 32; *τὶ foll. by ὅτι* (by the familiar attraction [W. 626 (581); B. 376 (322); some bring this ex. under 2 a. in the sense of *acknowledge*]), 1 Co. xiv. 37; *τινά*, one's character, will, deeds, deserts, etc., 1 Co. xvi. 18; 2 Co. i. 14; [pass. opp. to *ἀγρούσκειν*, 2 Co. vi. 9]; *τινὰ ἀπὸ τίνος* (gen. of thing), Mt. vii. 16, 20 [Lchm. *ἐκ*] ("a Gallicis armis atque insignibus cognoscere," for the more common *ex*, Caes. b. g. 1, 22, 2 [cf. B. 324 (278 sq.); W. 372 (348)]); by attraction *τινά, ὅτι* etc. 2 Co. xiii. 5; *ἐπιγνώσκει τὸν νιόν, τὸν πατέρα*, Mt. xi. 27. 2. univ. *to know;* a. *to recognize:* *τινά*, i. e. by sight, hearing, or certain signs, to perceive who a person is, Mt. xiv. 35; Mk. vi. 54; Lk. xxiv. 16, 31; Mk. vi. 33 [R T, but G VII mrg. without the accus.]; by attraction, *τινά, ὅτι*, Acts iii. 10; iv. 13; *τινά*, his rank and authority, Mt. xvii. 12; with acc. of the thing, *to recognize a thing to be what it really is:* *τὴν φωνὴν τοῦ Πέτρου*, Acts xii. 14; *τὴν γῆν*, Acts xxvii. 39. b. *to know i. q. to perceive:* *τι*, Lk. v. 22; *ἐν ἑαυτῷ*, foll. by acc. of the thing with a ptep. [B. 301 (258)], Mk. v. 30; foll. by *ὅτι*, Lk. i. 22; *τῷ πνεύματι* foll. by *ὅτι*. Mk. ii. 8. c. *to know i. e. to find out, ascertain:* se. *αὐτό*, Acts ix. 30; foll. by *ὅτι*, Lk. vii. 37; xxiii. 7; Acts xix. 34; xxii. 29; xxiv. 11 L T Tr WH; xxviii. 1; *τι*, foll. by an indirect quest., Acts xxiii. 28 L T Tr WH; [*δὲ ἡν αἰτίαν* etc. Acts xxii. 24]; *παρά τίνος* (gen. of pers.) *περὶ τίνος* (gen. of thing), Acts xxiv. 8. d. *to know i. e. to understand:* Acts xxv. 10. [From Hom. down].*

ἐπιγνώσις, -εως, ἡ, (*ἐπιγνώσκω*, g. v. [cf. also Bp. Lightft.

on Col. i. 9; Trench § lxxv. ad fin.]), *precise and correct knowledge*; used in the N. T. of the knowledge of things ethical and divine: *absol.*, Phil. i. 9; Col. iii. 10; *κατ’ ἐπίγνωσιν*, Ro. x. 2; with gen. of the thing known, Col. i. 9; ii. 2; Philem. 6; *τῆς ἀληθείας*, 1 Tim. ii. 4; 2 Tim. ii. 25; iii. 7; Tit. i. 1; Heb. x. 26; *τῆς ἀμαρτίας*, Ro. iii. 20; with gen. of the person known;—of God, esp. the knowledge of his holy will and of the blessings which he has bestowed and constantly bestows on men through Christ: Eph. i. 17; Col. i. 10; 2 Pet. i. 2; of Christ, i. e. the true knowledge of Christ's nature, dignity, benefits: Eph. iv. 13; 2 Pet. i. 8; ii. 20; of God and Christ: 2 Pet. i. 2; *θεοὺς ἔχειν ἐν ἐπιγνώσει*, i. e. to keep the knowledge of the one true God which has illuminated the soul, Ro. i. 28. (Polyb., Plut., Hdtian., [al.]; Sept. occasionally for *ηγάπη*; 2 Macc. ix. 11.)*

ἐπιγραφή, *ῆς, ἡ*, (*ἐπιγράφω*), *an inscription, title*: in the N. T. of an inscription in black letters upon a whitened tablet [B. D. s. v. Cross], Lk. xxiii. 38; with the gen. *τῆς αἰτίας*, i. e. of the accusation, Mk. xv. 26, (*γράμματα τὴν αἰτίαν τῆς θανατώσεως αὐτοῦ δηλούντα*, Dio Cass. 54, 3; cf. Sueton. Calig. 32; Domit. 10); of the inscription on a coin: Mt. xxii. 20; Mk. xii. 16; Lk. xx. 24. (From Thuc. down.)*

ἐπιγράφω: fut. *ἐπιγράψω*; pf. pass. ptep. *ἐπιγεγραμμένος*; plpf. 3 pers. sing. *ἐπεγέγραπτο*; *to write upon, inscribe:* *ἐπιγραφήν*, Mk. xv. 26 and L Tr br. in Lk. xxiii. 38; *ὄντματα*, Rev. xxi. 12; *ἐν τινι*, Acts xvii. 23; fig. *to write upon the mind*, i. e. to fix indelibly upon it, cause to cleave to it and to be always vividly present to it: *νόμους ἐπὶ καρδίας* [-δίαν T WH mrg.], Heb. viii. 10; *ἐπὶ τῶν διανοιῶν*, Heb. x. 16 R G, *ἐπὶ τὴν διάνοιαν*, ibid. L T Tr WH, (*τὸν λόγον ἐπὶ τὸ πλάτος τῆς καρδίας*, Prov. vii. 3). [From Hom. down.]*

ἐπιδείκνυμι; 1 aor. *ἐπέδειξα*; [pres. mid. *ἐπιδείκνυμαι*]; *to exhibit, show*, [as though for exposition or examination (Schmidt ch. 12, 5); fr. Pind., Hdt. down.]; a. *to bring forth to view:* *τι*, Mt. xxii. 19; and Lk. xx. 24 Rec.; *τι τινι*, Lk. xxiv. 40 R G; *έαυτόν τινι*, Lk. xvii. 14; to show i. e. *bid to look at, τι τινι*, Mt. xxiv. 1; to show i. e. *furnish to be looked at, produce what may be looked at:* *σημεῖον*, Mt. xvi. 1; Mid. with acc. of the thing, *to display something belonging to one's self:* *χιτῶνας*, the tunics as their own, Acts ix. 39 [see Meyer]. b. *to prove, demonstrate, set forth to be known and acknowledged:* Heb. vi. 17; foll. by the acc. and inf. Aets xviii. 28.*

ἐπιδέχομαι; [fr. Hdt. down]; 1. *to receive hospitably:* *τινά*, 3 Jn. 10 (Polyb. 22, 1, 3). 2. *to admit, i. e. not to reject:* *τινά*, one's authority, 3 Jn. 9 (*τοὺς λόγους, 1 Macc. x. 46; παιδεῖαν*, Sir. li. 26). [Cf. *δέχομαι*, fin.]*

ἐπιδημέω, -ῶ; (*ἐπιδημος*); 1. *to be present among one's people, in one's city or in one's native land*, [cf. *ἐπί*, D. 1], (Thuc., Plato, al.; opp. to *ἀποδημεῖν*, Xen. Cyr. 7, 5, 69; *ἐπιδημεῖν ἐν τῷδε τῷ βίῳ*, Theoph. ad Autol. 2, 12 [p. 88 ed. Otto]). 2. *to be a sojourner, a foreign resident, among any people, in any country:* Acts ii. 10; *οἱ ἐπιδημοῦντες ξένοι*, Acts xvii. 21; (Xen., Plato, Theophr., Lejan., Aelian., al.).*

ἐπιδιατάσσομαι; to ordain besides, to add something to what has been ordained, [cf. ἐπί, D. 4]: Gal. iii. 15. Not found elsewhere.*

ἐπιδέσωμι: 3 pers. sing. impf. ἐπεδίδου; fut. ἐπιδώσω; 1 aor. ἐπέδοκα; 2 aor. ptep. plur. ἐπιδόντες; 1 aor. pass. ἐπεδόθην; [fr. Hom. down]; to give over; 1. to hand, give by handing: τινί τι, Mt. vii. 9 sq.; Lk. xi. 11 sq.; xxiv. 30, 42; Jn. xiii. 26 [R G L]; Acts xv. 30; pass. Lk. iv. 17. 2. to give over, i. e. give up to the power or will of one (Germ. preisgeben): Acts xxvii. 15 (sc. ἀντόνος or τὸ πλόιον τῷ ἀνέμῳ).*

ἐπιδύομαι (see διάρθωσις): to set in order besides or further (what still remains to be set in order, [cf. ἐπί, D. 4]): Tit. i. 5, where, for the common reading ἐπιδιορθώσῃ (1 aor. mid. subjunc.), Lehm. has adopted ἐπιδιορθώσῃς (1 aor. act. subjunc.). Found also in inscriptions (Boeckh ii. 409, 9), and in eccl. writ.*

ἐπιδύω; to go down, set (of the sun): Eph. iv. 26, on which see ἐπί, B. 2 e. (Deut. xxiv. 17 (15); Jer. xv. 9; [Philo de spec. legg. 28]; and with tmesis, Hom. Il. 2, 413.) *

ἐπιεικεῖα [WII -κία, see I, εἰ, -ας, ἡ, (ἐπιεικής, q. v.), mildness, gentleness, fairness, ['sweet reasonableness' (Matthew Arnold)]: Acts xxiv. 4; joined with πράστης [q. v.], 2 Co. x. 1; Plut. Pericl. 39; with φιλανθρωπία, Polyb. 1, 14, 4; Philo, vit. Moys. i. § 36; with χρηστότης, Hdiān. 5, 1, 12 [6 ed. Bekk.]. Cf. Plato, defin. p. 412 b.; Aristot. eth. Nic. 5, 10. (Bar. ii. 27; Sap. ii. 19; xii. 18; 2 Macc. ii. 22; 3 Macc. iii. 15.)*

[SYN. ἐπιεικεῖα, πραέτης: "πρ. magis ad animum, ἐπι. vero magis ad exteriorem conversationem pertinet" (Estius on 2 Co. x. 1). "πρ. virtus magis absoluta; ἐπι. magis refertur ad alios" (Bengel, ibid.). See at length Trench § xlippi.]

ἐπιεικής, -ές, (εἰκός, what is reasonable); 1. seemly, suitable, (fr. Hom. down). 2. equitable, fair, mild, gentle: 1 Tim. iii. 3; Tit. iii. 2; 1 Pet. ii. 18; Jas. iii. 17. Neut. τὸ ἐπιεικὲς (as often in Grk. writ. fr. Thue. down) ὑμῶν i. q. ἡ ἐπιεικεῖα ὑμῶν, Phil. iv. 5. [See ἐπιεικεῖα, fin.]*

ἐπιζητέω, -ω; impf. ἐπεζήτον; 1 aor. ἐπεζήτησα; fr. Hdt. down; Sept. for σύρει and in 1 S. xx. 1; Eccl. vii. 29 (28) for שׁקַב; to inquire for, seek for, search for, seek diligently, (Germ. herbeisuchen [the ἐπι- seems to be directive rather than intensive]): τινά, Lk. iv. 42 (for Rec. ἔζητον); Acts xii. 19; i. q. to desire, wish for, crave: τι, Mt. vi. 32; Lk. xii. 30; Ro. xi. 7; Phil. iv. 17; Heb. xi. 14; xiii. 14; περὶ τίνος, Acts xix. 39 [R G T] (but if your inquiry or desire has reference to other matters); with the inf. Acts xiii. 7 (as in Polyb. 3, 57, 7; Diod. 19, 8); i. q. to demand, clamor for: σημεῖον, Mt. xii. 39; xvi. 4; Mk. viii. 12 R G; Lk. xi. 29 (where T Tr WH ἔζητε [as LT Tr WH in Mk. I. e.]).*

ἐπιθανάτιος, -ον, (θάνατος), doomed to death: 1 Co. iv. 9. (Dion. Hal. antt. 7, 35).*

ἐπιθετις, -εως, ἡ, (ἐπιτίθημι), a laying on, imposition: τῶν χειρῶν, Acts viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2. The imposition of hands, χειροθεσία, was a sacred

rite transmitted by the Jews to the Christians, and employed in praying for another, or in conferring upon him divine blessings, especially bodily health, or the Holy Spirit (at the administration of baptism and the inauguration to their office of the teachers and ministers of the church): Gen. xlvi. 14; Num. xxvii. 18, 23; Deut. xxxiv. 9; 2 K. v. 11, etc.; Mt. xix. 13; Mk. xvi. 18; Acts vi. 6; xiii. 3; xix. 6, etc. [See B. D. s. v. Baptism (supplement); McCl. and Strong and Dict. of Chris. Antiq. s. v. Imposition of Hands.]*

ἐπιθυμέω, -ω; [impf. ἐπεθύμουν]; fut. ἐπιθυμήσω; 1 aor. ἐπεθύμησα; (θυμός); fr. Aeschyl. down; Sept. for πάθη and τινή; prop. to keep the θυμός turned upon a thing, hence [cf. our to set one's heart upon] to have a desire for, long for; absol. to desire [A. V. lust], Jas. iv. 2; to lust after, covet, of those who seek things forbidden, Ro. vii. 7; xiii. 9 (fr. Ex. xx. 17); 1 Co. x. 6, (4 Macc. ii. 6); κατά τίνος, to have desires opposed to [A. V. lust against] a thing, Gal. v. 17 [B. 335 (288)]; τινός, to long for, covet a thing, Acts xx. 33; 1 Tim. iii. 1; of sexual desire, γυναικός, Mt. v. 28 Rec. [see below] (παιδὸς ἡ γυναικός, Xen. an. 4, 1, 14; with the gen. also in Ex. xxxiv. 24; Prov. xxi. 26; xxiii. 3, 6; Sap. vi. 12; Sir. xxiv. 19 (18), etc.); contrary to the usage of the better Grk. writ. with the acc. of the object, Mt. v. 28 L Tr (WH br.), and without an obj. Tdf. (Ex. xx. 17; Deut. v. 21; Mic. ii. 2; Sap. xvi. 3; Sir. i. 26 (23), etc.; cf. W. § 30, 10 b.); as often in Grk. writ., foll. by the inf.: Mt. xiii. 17; Lk. xv. 16; [xvi. 21]; xvii. 22; 1 Pet. i. 12; Rev. ix. 6; foll. by the acc. with the inf. Heb. vi. 11; ἐπιθυμίᾳ ἐπεθύμησα I have greatly desired, Lk. xxii. 15; cf. W. § 54, 3; B. § 133, 22 a.*

ἐπιθυμητής, -οῦ, ὁ, (ἐπιθυμέω), one who longs for, a craver, lover, one eager for: κακῶν, 1 Co. x. 6 (Num. xi. 4). In Grk. writ. fr. Hdt. down.*

ἐπιθυμία, -ας, ἡ, (ἐπιθυμέω), [fr. Hdt. on], Sept. chiefly for πάθη, πάθη, τινῆ; desire, craving, longing: Lk. xxii. 15 (on which see in ἐπιθυμέω, fin.); Rev. xviii. 14; τὴν ἐπιθυμίαν ἔχειν εἴς τι, the desire directed towards, Phil. i. 23; ἐν πολλῇ ἐπιθυμίᾳ with great desire, 1 Th. ii. 17; plur. αἱ περὶ τὰ λουπὰ ἐπιθυμίαι, Mk. iv. 19 [W. § 30, 3 N. 5]; spec. desire for what is forbidden, lust, (Vulg. concupiscentia): Ro. vii. 7 sq.; Jas. i. 14 sq.; 2 Pet. i. 4; πάθος ἐπιθυμίας, 1 Th. iv. 5; ἐπιθυμία κακή, Col. iii. 5, (Prov. xxi. 26; [xii. 12]); Plat. legg. 9 p. 854 a.; πονηρά, Xen. mem. 1, 2, 64; ἀγαθή, Sir. xiv. 14 where see Fritzsche, [who cites also Prov. xi. 23; xiii. 12]]; plur., Gal. v. 24; 1 Tim. vi. 9; 2 Tim. ii. 22; iv. 3; 1 Pet. i. 14; iv. 2; with a gen. of the object, ἐπιθυμίᾳ μιασμοῦ, for unclean intercourse, 2 Pet. ii. 10 [al. with W. § 34, 3 b. take μιασμ. as gen. of quality]; with a gen. of the subject, αἱ ἐπιθυμίαι τῶν καρδιῶν, Ro. i. 24; with a gen. of the thing by which the desire is excited, ἡ ἐπιθυμίᾳ τοῦ κόσμου, 1 Jn. ii. 17; τοῦ σώματος, Ro. vi. 12; τῆς ἀπάτης (see ἀπάτη), Eph. iv. 22; τῆς σαρκός, τῶν ὅφθαλμῶν, 1 Jn. ii. 16 (cf. Huther ad loc.); 2 Pet. ii. 18; τελεῖν ἐπιθυμίαν σαρκός, Gal. v. 16; αἱ σαρκικαὶ ἐπιθυμίαι, 1 Pet. ii. 11 (ψυχικαὶ, σωματικαὶ, 4 Macc. i. 32); αἱ κοσμικαὶ ἐπιθυμίαι, Tit. ii.

12; εἰς ἐπιθυμίας to arouse lusts, Ro. xiii. 14; ποιεῖν τὰς ἐπιθυμίας, Jn. viii. 44; ὑπακοέων ταῖς ἐπιθυμίαις, Ro. vi. 12 [L T Tr WH]; δουλεύειν ἐπιθυμίαις (see δουλεύω, 2 b.), Tit. iii. 3; ἀγεσθαι ἐπιθυμίαις, 2 Tim. iii. 6; πορεύεσθαι ἐν ἐπιθυμίαις, 1 Pet. iv. 3; πορεύεσθαι κατὰ τὰς ἐπιθυμίας, Jude 16, 18; 2 Pet. iii. 3; ἀναστρέφεσθαι ἐν ταῖς ἐπιθυμίαις τῆς σαρκός, Eph. ii. 3. [SYN. cf. πάθος, and see Trench § lxxxvii.]*

ἐπι-καθ-ίζω: 1 aor. ἐπεκάθισα; 1. to cause to sit upon, to set upon: Mt. xxi. 7 Rec.^{elz} 2. intrans. to sit upon: Matt. l. c. [Rec.^{elz}] G L T Tr WH al.*

ἐπι-καλέω, ὁ: 1 aor. ἐπεκάλεσα; [Pass. and Mid., pres. ἐπικαλοῦμαι]; pf. pass. ἐπικέλημαι; plpf. 3 pers. sing. ἐπεκέλητο, and with neglect of augm. [cf. W. § 12, 9; B. 33 (29)] ἐπικέλητο (Acts xxvi. 32 Lchm.); 1 aor. pass. ἐπεκλήθην; fut. mid. ἐπικαλέσομαι; 1 aor. mid. ἐπεκαλεσάμην; Sept. very often for Ιάρ; 1. to put a name upon, to surname: τινά (Xen., Plato, al.), Mt. x. 25 G T Tr WH (Rec. ἐκάλεσαν); pass. ὁ ἐπικαλούμενος, he who is surnamed, Lk. xxii. 3 R G L; Acts x. 18; xi. 13; xii. 12; xv. 22 R G; also ὁς ἐπικαλείται, Acts x. 5, 32; ὁ ἐπικληθεὶς, Mt. x. 3 [R G]; Acts iv. 36; xii. 25; i. q. ὁς ἐπεκλήθη, Acts i. 23. Pass. with the force of a mid. [cf. W. § 38, 3], to permit one's self to be surnamed: Heb. xi. 16; Mid. w. τινά: 1 Pet. i. 17 εἰ πατέρα ἐπικαλεῖσθε τὸν etc. i. e. if ye call (for yourselves) on him as father, i. e. if ye surname him your father.

2. ἐπικαλέσται τὸ ὄνομά τινος ἐπὶ τινά, after the Hebr. "בְּלֹא כָּךְ אֱלֹהִים, the name of one is named upon some one, i. e. he is called by his name or declared to be dedicated to him (cf. Gesenius, Thesaur. iii. p. 123^a): Acts xv. 17 fr. Am. ix. 12 (the name referred to is the people of God); Jas. ii. 7 (the name οἱ τοῦ Χριστοῦ). 3. τινί with the acc. of the object; prop. to call something to one [cf. Eng. to cry out upon (or against) one]; to charge something to one as a crime or reproach; to summon one on any charge, prosecute one for a crime; to blame one for, accuse one of, (Arsth. pax 663; Thuc. 2, 27; 3, 36; Plat. legg. 6, 761 e.; 7, 809 e.; Dio Cass. 36, 28; 40, 41 and often in the orators [cf. s. v. κατηγορέω]: εἰ τῷ οἰκοδεσπότῃ Βεελζεβούλ ἐπεκάλεσαν (i. e. accused of commerce with Beelzebul, of receiving his help, cf. Mt. ix. 34; xii. 24; Mk. iii. 22; Lk. xi. 15), πόσῳ μᾶλλον τοῖς οἰκιακοῖς αὐτῶν, Mt. x. 25 L WH mrg. after cod. Vat. (see 1 above), a reading defended by Rettig in the Stud. u. Krit. for 1838, p. 477 sqq. and by Alex. Bttm. in the same journal for 1860, p. 343, and also in his N. T. Gram. 151 (132); [also by Weiss in Mey. ed. 7 ad loc.]. But this expression (Beelzebul for the help of Beelzebul) is too hard not to be suggestive of the emendation of some ignorant scribe, who took offence because (with the exception of this passage) the enemies of Jesus are nowhere in the Gospels said to have called him by the name of Beelzebul. 4. to call upon (like Germ. anrufen), to invoke; Mid. to call upon for one's self, in one's behalf: any one as a helper, Acts vii. 59, where supply τὸν κύριον Ἰησοῦν (Βοηθόν, Plat. Euthyd. p. 297 c.; Diod. 5, 79); τινά υἱότυπα, as my witness, 2 Co. i. 23 (Plat. legg. 2, 664 c.);

as a judge, i. e. to appeal to one, make appeal unto: κατασαρα, Acts xxv. 11 sq.; xxvi. 32: xxvii. 19; [τὸν Σεβαστόν, Acts xxv. 25]; foll. by the inf. pass. Acts xxv. 21 (to be reserved).

5. Hebraistically (like הַנֵּגֶת מִשְׁבֵּת אֱלֹהִים to call upon by pronouncing the name of Jehovah, Gen. iv. 26; xii. 8; 2 K. v. 11, etc.; cf. Gesenius, Thesaur. p. 1231^b [or Hebr. Lcx. s. v. נִגְעָן]; an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name: Ps. iii. 2; vi. 2; vii. 2, etc.) ἐπικαλοῦμαι τὸ ὄνομα τοῦ κυρίου, I call upon (on my behalf) the name of the Lord, i. e. to invoke, adore, worship, the Lord, i. e. Christ: Acts ii. 21 (fr. Joel ii. 32 (iii. 5)); ix. 14, 21; xxii. 16; Ro. x. 13 sq.; 1 Co. i. 2; τὸν κύριον, Ro. x. 12; 2 Tim. ii. 22; (often in Grk. wrt. ἐπικαλεῖσθαι τοὺς θεούς, as Xen. Cyr. 7, 1, 35; Plat. Tim. p. 27 c.; Polyb. 15, 1, 13).*

ἐπι-κάλυψμα, -τος, τό, (ἐπικαλύπτω), a covering, veil; prop. in Sept.: Ex. xxvi. 14; xxxvi. 19 Compl. [cf. xxxix. 21 Tdf.]; metaph. i. q. a pretext, cloak: τῆς κακίας, 1 Pet. ii. 16 (πλούτος δὲ πολλῶν ἐπικαλύψμ' ἐστὶ κακών, Menand. ap. Stob. flor. 91, 19 [iii. 191 ed. Gaisf.]; "quarentes libidinibus suis patrocinium et velamentum," Seneca, vita beata 12).*

ἐπι-καλύπτω: [1 aor. ἐπεκαλύφθη]; to cover over: ai ἀμαρτίας ἐπικαλύπτονται, are covered over so as not to come to view, i. e. are pardoned, Ro. iv. 7 fr. Ps. xxxi. (xxxii.). 1.*

ἐπι-κατ-άρατος, -ου, (ἐπικαταράμαι to imprecate curses upon), only in bibl. and eccl. use, accursed, execrable, exposed to divine vengeance, lying under God's curse: Jn. vii. 49 R G; Gal. iii. 10 (Deut. xxvii. 26); ibid. 13 (Deut. xxi. 23); (Sap. iii. 12 (13); xiv. 8; 4 Macc. ii. 19; in Sept. often for γράρι).*

ἐπι-κειμαι; impf. ἐπεκείμην; to lie upon or over, rest upon, be laid or placed upon; a. prop.: ἐπὶ τινι, Jn. xi. 38; sc. on the burning coals, Jn. xxi. 9. b. figuratively, a. of things: of the pressure of a violent tempest, χειμῶνος ἐπικειμένον, Acts xxvii. 20 (Plut. Timol. 28, 7); ἀνάγκη μοι ἐπίκειται, is laid upon me, 1 Co. ix. 16 (Hom. Il. 6, 458); ἐπικείμενα, of observances imposed on a man by law, Heb. ix. 10 [cf. W. 635 (589)]. β. of men; to press upon, to be urgent: with dat. of pers. Lk. v. 1; ἐπέκειντο αἰτούμεναι, Lk. xxiii. 23 (πολλῷ μᾶλλον ἐπέκειτο ἀξιῶν, Joseph. antt. 18, 6, 6; μᾶλλον ἐπέκειντο βλάσφημοντες, 20, 5, 3).*

ἐπι-κέλλω: [1 aor. ἐπέκειλα]; to run a ship ashore, to bring to land; so fr. Hom. Od. 9, 148 down; ἐπέκειλαν (R G ἐπώκειλαν) τὴν ναῦν, Acts xxvii. 41 L T Tr WH; but in opposition see Meyer ad loc. [Cf. B. D. Am. ed. p. 3009].*

[ἐπι-κεφάλαιον, -ου, τό, head-money, poll-tax, (Aristot. oec. 2 p. 1346^b, 4 and 1348^b, 32): Mk. xii. 14 WH (rejected) mrg. for κῆνσον (al.).]*

Ἐπικούρεος [-ριος T WH; see 1, 1], -ου, δ, Epicurean, belonging to the sect of Epicurus, the philosopher: Acts xvii. 18.*

ἐπικουρία, -ας, ἡ, (ἐπικουρέω to aid), aid, succor: Acts xxvi. 22. (Sap. xiii. 18; fr. Thuc. and Eur. down.).*

ἐπι·κρινω: 1 aor. *επέκρινα*; *to adjudge, approve by one's decision, decree, give sentence*: fell. by the acc. with inf., Lk. xxiii. 24. (Plato, Dem., Plut., Hidian., al.)*

ἐπι·λαμβάνω; 2 aor. mid. *ἐπελαβόμην*; *to take in addition* [cf. ἐπί, D. 4], *to take, lay hold of, take possession of, overtake, attain to.* In the Bible only in the mid.; Sept. for ιπν and ριπη; a. prop. *to lay hold of or to seize upon anything with the hands* (Germ. *sich an etwas anhalten*): τῶν ἀφλάστων νήσος, Hdt. 6, 114; hence, univ. *to take hold of, lay hold of*: with gen. of pers., Mt. xiv. 31; Lk. ix. 47 [Tr WH acc.]; (xxiii. 26 R G); Acts xvii. 19; xxi. 30, 33; with acc. of pers., Lk. xxiii. 26 L T Tr WH, but in opposition see Meyer; for where the ptep. ἐπιλαβόμενος is in this sense joined with an acc., the acc., by the σχῆμα ἀπὸ κουν, depends also upon the accompanying finite verb (cf. B. § 132, 9; [so W. (ed. Lünen.) 202 (190)]): Acts ix. 27; xvi. 19; xviii. 17, cf. Lk. xiv. 4. with the gen. of a thing: τῆς χεῖρός τυνος, Mk. viii. 23; Acts xxiii. 19; of a leader, and thus metaph. of God, Heb. viii. 9 [cf. W. 571 (531); B. 316 (271)]; with gen. of a pers. and of a thing: ἐπιλ. τυνος λόγου, ρήματος, to take any one in his speech, i. e. to lay hold of something said by him which can be turned against him, Lk. xx. 20 [Tr λόγου], 26 [WH Tr mrg. τοῦ for αὐτοῦ]; ἐπιλ. τῆς αἰώνιον [al. ὥντως] ζωῆς, to seize upon, lay hold of, i. e. to struggle to obtain eternal life, 1 Tim. vi. 12, 19, [cf. W. 312 (293)]. b. by a metaph. drawn from laying hold of another to rescue him from peril, *to help, to succor*, (cf. Germ. *sich eines annehmen*): τυνος, Heb. ii. 16; in this sense used besides only in Sir. iv. 11 and Schol. ad Aeschyl. Pers. 739. In Appian.bel. civ. 4, 96 the act. is thus used with the dat.: ἡμῖν τὸ δαιμόνιον ἐπιλαμβάνει.*

ἐπι·λανθάνομαι; pf. pass. *ἐπιλέλησμαι*; 2 aor. mid. *ἐπελαθόμην*; Sept. often for ΠΩΨ; *to forget*: foll. by the inf., Mt. xvi. 5; Mk. viii. 14; foll. by an indir. quest. Jas. i. 24; in the sense of *neglecting, no longer caring for*: with the gen., Heb. vi. 10; xiii. 2, 16; with the acc. (cf. W. § 30, 10 e.; Matthiae § 347 Ann. 2, ii. p. 820 sq.), Phil. iii. 13 (14); with a pass. signification (Is. xxiii. 16; Sir. iii. 14; xxiii. (xxxv.) 9; Sap. ii. 4, etc. [cf. B. 52 (46)]): *ἐπιλελησμένος forgotten, given over to oblivion, i. e. uncared for, ἐνώπιον τοῦ θεοῦ before God i. e. by God* (Sir. xxiii. 14), Lk. xii. 6. [(From Hom. on.)]*

ἐπι·λέγω: [*pres. pass. ptep. ἐπιλεγόμενος*]; 1 aor. mid. ptep. *ἐπιλεξάμενος*; 1. *to say besides* [cf. ἐπί, D. 4], (Hdt. et al.); *to surname* (Plato, legg. 3 p. 700 b.): in pass. Jn. v. 2 [Tdf. τὸ λεγ.], unless the meaning *to name* (put a name upon) be preferred here; cf. *ἐπονομάζω*. 2. *to choose for* (Hdt. et sqq.; Sept.); mid. *to choose for one's self*: Acts xv. 40 (2 S. x. 9; Hdt. 3, 157; Thuc. 7, 19; Diod. 3, 73 (74); 14, 12; Joseph. antt. 4, 2, 4, and others).*

ἐπι·λείπω: fut. *ἐπιλείψω*; *to fail, not to suffice for* (any purpose, for the attainment of an end): *τινὰ ὁ χρόνος, time fails one*, Heb. xi. 32 and many like exx. in Grk. writ. fr. Dem. down; see Bleek, Brief an d. Hebr. ii. 2 p. 818.*

ἐπι·λείχω: impf. *ἐπιλείχον*; *to lick the surface of, lick over* ([cf. ἐπί, D. 1]; Gerin. *belecken*): with the acc. of a thing, Lk. xvi. 21 L T Tr WH; (in Long. past. 1, 24 (11) a var. for *ἐπιτρέχω*).*

ἐπιλησμονή, -ῆς, ἡ, (*ἐπιλησμων forgetful* [W. 93 (89)]), *forgetfulness*: ἀκροατὴς ἐπιλησμονῆς, a forgetful hearer [cf. W. § 34, 3 b.; B. 161 (140)], Jas. i. 25. (Sir. xi. 27 (25).)*

ἐπι·λιοπος, -ον, (λοιπός), remaining besides, left over, [cf. ἐπί, D. 4]: 1 Pet. iv. 2. (Sept.; Grk. writ. fr. Hdt. down.)*

ἐπι·λυσις, -εως, ἡ, (*ἐπιλύνω*, q. v.), *a loosening, unloosing* (Germ. *A uflösung*); metaph. *interpretation*: 2 Pet. i. 20, on which pass. see γίνονται, 5 e. a. (Gen. xl. 8 Aq.; Heliod. 1, 18; but not Philo, vita contempl. § 10, where *ἐπιδείξεως* was long ago restored).*

ἐπι·λύνω: impf. *ἐπιλύνων*; 1 fut. pass. *ἐπιλυθόσματ*; a. properly, *to unloose, untie* (Germ. *auflösen*) anything knotted or bound or sealed up; (Xen., Theocrit., Hidian.). b. *to clear* (a controversy), *to decide, settle*: Acts xix. 39; *to explain* (what is obscure and hard to understand): Mk. iv. 34 (as in Gen. xli. 12 var.; Philo, vita contempl. § 10; de agricult. § 3; Sext. Empir. 2, 246; γρίφος, Athen. 10 p. 449 e.; also in mid., Athen. 10 p. 450 f.; Joseph. antt. 8, 6, 5, and often by the Scholiasts).*

ἐπι·μαρτυρέω, -ώ; *to bear witness to, establish by testimony*: foll. by the acc. with inf., 1 Pet. v. 12. (Plato, Joseph., Plut., Leian., al.) [COMP.: *συν-επιμαρτυρέω*.]*

ἐπιμέλεια, -ας, ἡ, (*ἐπιμελής careful*), *care, attention*: Acts xxvii. 3. (Prov. iii. 8; 1 Maec. xvi. 14; 2 Maec. xi. 23; very com. in Grk. prose writ., not used in the poets.)*

ἐπι·μελέομαι, -οῦμαι, and ἐπιμέλομαι: fut. *ἐπιμελήσομαι*; 1 aor. *ἐπεμελήθην*; with gen. of the object, *to take care of a person or thing* (*ἐπί* denoting direction of the mind toward the object cared for [cf. ἐπί, D. 2]): Lk. x. 34 sq.; 1 Tim. iii. 5. (Gen. xliv. 21; 1 Mace. xi. 37; 1 Esdr. vi. 26; used by Grk. writ. esp. of prose fr. Hdt. down.)*

ἐπιμελῶς, adv., diligently, carefully: Lk. xv. 8.*

ἐπι·μένω; [impf. *ἐπέμενον*]; fut. *ἐπιμενῶ*; 1 aor. *ἐπέμενα*; *to stay at or with; to tarry still; still to abide, to continue, remain*; a. prop. of tarrying in a place: ἐν Ἐφέσῳ, 1 Co. xvi. 8; ἐν τῇ σαρκὶ, to live still longer on earth, Phil. i. 24 (G T VII om. ἐν); αὐτοῦ, *there*, Acts xv. 34 [Rec.]; xxii. 4 [Lehm. αὐτοῖς]; with dat. of thing: τῇ σαρκὶ, to abide as it were a captive to life on earth, Phil. i. 24 G T VII; ἐπί τινι, with one, Acts xxviii. 14 [L T Tr VII παρ']; πρός τινα, with one, 1 Co. xvi. 7; Gal. i. 18; with specification of time how long: Acts x. 48; xxii. 4, 10; xxviii. 12, 14; 1 Co. xvi. 7. b. trop. *to persevere, continue*; with dat. of the thing continued in [cf. W. in De verb. comp. etc. Pt. ii. p. 10 sq.]: τῇ ἀμαρτίᾳ, Ro. vi. 1; τῇ ἀπιστίᾳ, Ro. xi. 23; τῇ πίστει, Col. i. 23; in the work of teaching, 1 Tim. iv. 16 (τῷ μὴ ἀδικεῖν, Xen. oec. 14, 7; τῇ μηδοτείᾳ, Ael. v. h. 10, 15); with dat. of the blessing for which one keeps himself fit: τῇ χάριτι, Acts xiii. 43 Rec.; τῇ χρηστότητι, Ro. xi. 22; with a ptep. denoting the action persisted in: Jn. viii. 7 Rec.; Acts xii. 16; cf. B. 299 sq. (257); [W. § 54, 4].*

ἐπι-νεύω: 1 aor. **ἐπένευσα**; fr. Hom. down; *to nod to*; trop. (by a nod) *to express approval, to assent*: Acts xviii. 20, as often in Grk. writ.*

ἐπίνοια, -*as*, ἡ, (*ἐπινοέω* to think on, devise), *thought, purpose*: Acts viii. 22. (Jer. xx. 10; Sap. vi. 17, etc.; often in Grk. writ. fr. Soph. and Thuc. down.) *

ἐπιορκέω, -ω: fut. **ἐπιορκήσω**, cf. Krüger § 40 s. v., and § 39, 12, 4; [Veitch s. v.; B. 53 (46)]; (**ἐπιόρκος**, q.v.); *to swear falsely, forswear one's self*: Mt. v. 33. (Sap. xiv. 28; 1 Esdr. i. 46; by Grk. writ. fr. Hom. down.)*

ἐπί-ορκος, -ov, (fr. *ἐπί* [q. v. D. 7] against, and *ὄρκος*) ;
[masc. as subst.] *a false swearer, a perjurer*: 1 Tim. i. 10.
(From Hom. down.) *

ἐπιοῦσα, see **ἐπειμι**.

ἐπιειδόσιος, -ou, a word found only in Mt. vi. 11 and Lk. xi.

3, in the phrase *ἀπρός ἐπιούσιος* ([Pesh.] Syr. **كُسْكُس**, **كُسْكُس**; the bread of our necessity, i. e. necessary for us [but the Curetonian (earlier) Syriac reads **كُسْكُس**] continual; cf. Bp. Lghft. as below, I. 3 p. 214 sqq.; *Taylor, Sayings of the Jewish Fathers*, p. 139 sq.]; Itala [Old Lat.] *panis quotidianus*). Origen testifies [de orat. 27] that the word was not in use in ordinary speech, and accordingly seems to have been coined by the Evangelists themselves. Many commentators, as Beza, Kui-

noel, Tholuck, Ewald, Bleek, Keim, Cremer, following Origen, Jerome (who in Mt. only translates by the barbarous phrase *panis supersubstantialis*), Theophylact, Euthymius Zigabenus, explain the word by *bread for sustenance, which serves to sustain life*, deriving the word from *oὐσία*, after the analogy of *ἔξοντος, ἔνοντος*. But *oὐσία* very rarely, and only in philosophic language, is equiv. to *ὑπαρξία*, as in Plato, Theact. p. 185 c. (opp. to *τὸ μὴ ἔναι*), Aristot. de part. anim. i. 1 (*ἥ γὰρ γένεσις ἐνεκα τῆς οὐσίας ἐστίν, ἀλλ' οὐχ ἡ οὐσία ἐνεκα τῆς γενέσεως*; for other exx. see Bonitz's Index to Aristot. p. 544), and generally denotes either *essence, real nature, or substance, property, resources*. On this account Leo Meyer (in Kuhn, Zeitschr. f. vergleich. Sprachkunde, vii. pp. 401–430), Kamphausen (Gebet des Herrn, pp. 86–102), with whom Keim (ii. 278 sq. [Eng. trans. iii. 340]), Weiss (Mt. l. c.), Delitzsch (Zeitschr. f. d. luth. Theol. 1876 p. 402), agree, prefer to derive the word from *ἐπένται* (and in particular fr. the ptep. *ἐπών*, *ἐπόντος* for *ἐπύντος*, see below) to *be present*, and to understand it *bread which is ready at hand or suffices*, so that Christ is conjectured to have said in Chald. אָמַרְתִּי לְחֵחֶת (cf. קֹרֶב מִתְּלַבֵּל my allowance of bread, Prov. xxx. 8) or something of the sort. But this opinion, like the preceding, encounters the great objection (to mention no other) that, although the *i* in *ἐπάνται* is retained before a vowel in certain words (as *ἐπιορκός, ἐπιορκέω, ἐπίστρομαι*, etc. [cf. Bp. Lghft., as below, I. § 1]), yet in *ἐπένται* and words derived from it, *ἐποντία, ἐπονιώδης*, it is always elided. Therefore much more correctly do Grotius, Scaliger, Wetstein, Fischer (De vitiis lexxx. etc. p. 306 sqq.), Valckenaer, Fritzsche (on Mt. p. 267 sqq.), Winer (97 (92)), Bretschneider, Wahl, Meyer, [Bp. Lghft. (Revision etc., App.)] and others, compar-

ing the words ἑκούσιος, ἐθελούσιος, γερούσιος, (fr. ἔκών, ἐθέλων, γέρων, for ἑκόντιος, ἐθέλοντιος, γερόντιος, cf. Kühner i. § 63, 3 and § 334, 1 Anm. 2), conjecture that the adjective ἐπιούσιος is formed from ἐπίων, ἐπιοῦσα, with reference to the familiar expression ἡ ἐπιούσα (see ἐπειμι), and ἄρτος ἐπιούσιος is equiv. to ἄρτος τῆς ἐπιούσης ἡμέρας, food for (i. e. necessary or sufficient for) the morrow. Thus ἐπιούσιον and σιμέρον admirably answer to each other, and that state of mind is portrayed which, piously contented with *food sufficing from one day to the next*, in praying to God for sustenance does not go beyond the absolute necessity of the nearest future. This explanation is also recommended by the fact that in the Gospel according to the Hebrews, as Jerome testifies, the word ἐπιούσιος was represented by the Aramaic בְּכָר, “quod dicitur *crastinus*”; hence it would seem that Christ himself used the Chaldaic expression לְכָר רִי. Nor is the prayer, so understood, at variance with the mind of Christ as expressed in Mt. vi. 34, but on the contrary harmonizes with it finely; for his hearers are bidden to ask of God, in order that they may themselves be relieved of anxiety for the morrow. [See Bp. Lghft., as above, pp. 195–234; McClellan, The New Test. etc. pp. 632–647; Tholuck, Bergpredigt, Mt. I. c., for earlier ref.] *

ἐπι-πίπτω; 2 aor. ἐπέπεσον, 3 pers. plur. ἐπέπεσαν, Ro. xv. 3 L T Tr WH [cf. ἀπέρχομαι init.]; pf. ptep. ἐπιπτωκώς; [see πίπτω]; Sept. for **לִפְנֵי**; *to fall upon; to rush or press upon;* a. prop.: *tuví*, upon one, Mk. iii. 10; *to lie upon one*, Acts xx. 10; ἐπὶ τὸν τράχηλόν τινος, *to fall into one's embrace*, Lk. xv. 20; Acts xx. 37, (Gen. xlvi. 29; Tobit xi. 8, 12; 3 Macc. v. 49); *to fall back upon*, ἐπὶ τὸ στῆθός τινος, Jn. xiii. 25 R G T. b. metaph. ἐπὶ τινα, *to fall upon one*, i. e. *to seize, take possession of him*: φόβος, Lk. i. 12; Acts xix. 17 [L Tr ἔπεσεν]; Rev. xi. 11 L T Tr WH; ἔκστασις, Acts x. 10 Rec.; ἀχλύς, Acts xiii. 11 [R G]. used also of the Holy Spirit, in its inspiration and impulse: ἐπὶ τινι, Acts viii. 16; ἐπὶ τινα, x. 44 [Lchm. ἔπεσε]; xii. 15, (Ezek. xi. 5); of reproaches cast upon one: Ro. xv. 3 [Noteworthy is the *absol.* use in Acts xxiii. 7 WH mrg. ἐπέπεσεν (al. ἐγένετο) στάσις. (From Hdt. down.)]*

ἐπί-πλήσσω: 1 aor. ἐπέπληξα: a. prop. to strike upon, beat upon: Hom. Il. 10, 500. b. trop. to chastise with words, to chide, upbraid, rebuke: 1 Tim. v. 1. (Hom. Il. 12, 211; Xen., Plato, Polyb., al.) *

ἐπι-ποθέω, -ώ; 1 aor. ἐπεπόθησα; prop. πόθον ἔχω ἐπί τι [i. e. ἐπί is directive, not intensive; cf. ἐπί, D. 2] (cf. Fritzschē on Rom. vol. i. p. 30 sq.); *to long for, desire*: foll. by the inf. 2 Co. v. 2; ἰδεῖν τινα, Ro. i. 11; 1 Th. iii. 6; 2 Tim. i. 4; Phil. ii. 26 L br. VII txt. br.; τι, 1 Pet. ii. 2 (*ἐπί τι*, Ps. xli. (xlili.) 2); *τυνά*, to be possessed with a desire for, long for, [W. § 30. 10 b.], Phil. ii. 26 R G T Tr VII mrg.; *to pursue with love, to long after*: 2 Co. ix. 14; Phil. i. 8, (*τὰς ἐντολὰς θεού*, Ps. cxviii. (exix.) 131); *absol. to lust* [i. e. harbor forbidden desire]: Jas. iv. 5, on which pass. see φθόνος. (Hdt., Plat., Diod., Plut., Lejan.)*

ἐπιπόθησις, -εως, ἡ, *longing*: 2 Co. vii. 7, 11. (Ezek. xxiii. 11 Aq.; Clem. Alex. strom. 4, 21, 131 p. 527 a.) *
 ἐπιπόθητος, -ον, *longed for*: Phil. iv. 1. ([Clem. Rom. 1 Cor. 65, 1; Barn. ep. 1, 3]; App. IIisp. 43; Eustath.; [cf. W. § 34, 3.]) *

ἐπιποθία [WH πόθεια, see s. v. ει, ι], -ας, ἡ, *longing*: Ro. xv. 23; ἀπαξ λεγόμ. [On the passage cf. B. 294 (252).] *

ἐπιπορεώματι; *to go or journey to*: πρός τινα, Lk. viii. 4; (foll. by ἐπί with the acc. Ep. Jer. 61 (62); Polyb. 4, 9, 2; freq. used by Polyb. with the simple acc. of place: both *to go to, traverse regions, cities* (so τὴν γῆν, Ezek. xxxix. 14 for γῆν; τὰς δυνάμεις, 3 Macc. i. 4), and also *to make a hostile irruption, overrun, march over*.*

ἐπιπράπτω (T Tr WH ἐπιράπτω, see P, ρ); (ράπτω to sew; *to sew upon, sew to*: ἐπί τινι [R G; al. τινα], Mk. ii. 21. *

ἐπιπρίπτω (L T Tr WH ἐπιρίπτω, see P, ρ): 1 aor. ἐπέρροψα; (ρίπτω); *to throw upon, place upon*: τὶ ἐπί τι, Lk. xix. 35; (Vulg. projicere, to throw away, throw off): τὴν μέριμναν ἐπὶ θεόν, i. e. to cast upon, give up to, God, 1 Pet. v. 7, fr. Ps. liv. (lv.) 23. [Occasionally fr. Hom. Od. 5, 310 down.] *

ἐπιστημός, -ον, (σῆμα a sign, mark); 1. prop. *having a mark on it, marked, stamped, coined*: ἀργύριον, χρυσός, (Hdt., Thue., Xen., Polyb., Joseph.). 2. trop. *marked* (Lat. *insignis*), both in a good and bad sense; in a good sense, *of note, illustrious*: Ro. xvi. 7 (Hdt. et sqq.); in a bad sense, *notorious, infamous*: Mt. xxvii. 16 (Eur. Or. 249; Joseph. antt. 5, 7, 1; Plut. Fab. Max. 14; al.). *

ἐπιστιτυμός, -οῦ, ὁ, (ἐπιστίζομαι *to provision one's self*); 1. *a foraging, providing food*, (Xen., Plut., al.). 2. *supplies, provisions, food* [A. V. *victuals*]: Lk. ix. 12 (Sept., Xen., Dem., Ildian., al.). *

ἐπισκέπτομαι; fut. 3 pers. sing. ἐπισκέψεται, Lk. i. 78 Tr mrg. WH; 1 aor. ἐπεσκέψαμην; fr. Ihd. down; Sept. often for γῆρας; *to look upon or after, to inspect, examine with the eyes*; a. τινά, in order to see how he is, i. e. *to visit, go to see one*: Acts vii. 23; xv. 36, (Judg. xv. 1); the poor and afflicted, Jas. i. 27; the sick, Mt. xxv. 36, 43, (Sir. vii. 35; Xen. mem. 3, 11, 10; Plut. mor. p. 129 e. [de sanitate praeccept. 15 init.]; Leian. philops. 6, and in med. writ.). b. Hebraistically, *to look upon in order to help or to benefit*, i. q. *to look after, have a care for, provide for*, of God: τινά, Lk. vii. 16; Heb. ii. 6, (Gen. xxi. 1; Ex. iv. 31; Ps. viii. 5; lxxix. (lxxx.) 15; Sir. xlvi. 14; Jud. viii. 33, etc.); foll. by a telic inf. Aets xv. 14; absol. (Sir. xxxii. (xxxv.) 21) yet with a statement of the effect and definite blessing added, Lk. i. 68; ἐπεσκέψατο [WH Tr mrg. ἐπισκέψεται] ἡμᾶς ἀντολῇ ἔξ ūψους a light from on high hath looked [al. shall look] upon us (cf. our *the sun looks down on us*, etc.), i. e. salvation from God has come to us, Lk. i. 78. (In the O. T. used also in a bad sense of God as punishing, Ps. lxxxviii. (lxxxix.) 33; Jer. ix. 25; xi. 22, etc.) c. *to look (about) for, look out (one to choose, employ, etc.)*: Acts vi. 3.*

ἐπισκεύαζω: *to furnish with things necessary*; Mid. to *furnish one's self or for one's self*: ἐπισκευασάμενοι, hav-

ing gathered and made ready the things necessary for the journey, Acts xxi. 15 L T Tr WH, for R G ἀποσκευασάμενοι (which see in its place). *

ἐπισκηνώω, -ῶ: 1 aor. ἐπεσκηνώσα; *to fix a tent or habitation on*: ἐπὶ τὰς οἰκίας, to take possession of and live in the houses (of the citizens), Polyb. 4, 18, 8; τὰς οἰκίας, 4, 72, 1; trop. ἐπί τινα, of the power of Christ descending upon one, working within him and giving him help, [A. V. *rest upon*], 2 Co. xii. 9.*

ἐπισκιάζω; [impf. ἐπεσκιάζον, Lk. ix. 34 L mrg. T Tr txt. WH]; fnt. ἐπεσκιάσω; 1 aor. ἐπεσκιάσα; *to throw a shadow upon, to envelop in shadow, to overshadow*: τινί, Acts v. 15. From a vaporous cloud that casts a shadow the word is transferred to a shining cloud surrounding and enveloping persons with brightness: τινά, Mt. xvii. 5; Lk. ix. 34; τινί, Mk. ix. 7. Tropically, of the Holy Spirit exerting creative energy upon the womb of the virgin Mary and impregnating it, (a use of the word which seems to have been drawn from the familiar O. T. idea of a cloud as symbolizing the immediate presence and power of God): with the dat. Lk. i. 35. (In prof. auth. generally w. an acc. of the object and in the sense of *obscuring*: Hdt. 1, 209; Soph., Aristot., Theophr., Philo, Leian., Ildian., Geop. Sept. for γῆρας to cover, Ps. xe. (xei.) 4; exxxix. (exl.) 8; for γῆρας, Ex. xl. 29 (35) ἐπεσκιάζειν ἐπὶ τὴν σκηνὴν ἡ νεφέλη; [cf. W. § 52, 4, 7].) *

ἐπισκοπέω, -ῶ; *to look upon, inspect, oversee, look after, care for*: spoken of the care of the church which rested upon the presbyters, 1 Pet. v. 2 [T WH om.] (with τὴν ἐκκλησίαν added, Ignat. ad Rom. 9, 1); foll. by μή [q. v. II. 1 a.] i. q. Lat. *caveo, to look carefully, beware*: Heb. xii. 15. (Often by Grk. writ. fr. Aeschyl. down.)*

ἐπισκοπή, -ῆς, ἡ, (ἐπισκοπέω), *inspection, visitation*, (Germ. *Besichtigung*); a. prop.: εἰς ἐπισκ. τοῦ παιδός to visit the boy, Leian. dial. deor. 20, 6, 6; with this exception no example of the word in prof. writ. has yet been noted.

b. In biblical Grk., after the Hebr. γῆρας, that act by which God looks into and searches out the ways, deeds, character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; *inspection, investigation, visitation*, (Vulg. usually *visitatio*): so univ. ἐν ἐπισκοπῇ ψυχῶν, when he shall search the souls of men, i. e. in the time of divine judgment, Sap. iii. 13; also ἐν ὥρᾳ ἐπισκοπῆς, Sir. xviii. 20 (19); so perhaps ἐν ἡμέρᾳ ἐπισκοπῆς, 1 Pet. ii. 12 [see below]; in a good sense, of *God's gracious care*: τὸν καιρὸν τῆς ἐπισκοπῆς σου, i. e. τὸν καιρὸν ἐν φέρεται στο ὅθεός, in which God showed himself gracious toward thee and offered thee salvation through Christ (see ἐπισκέπτομαι, b.), Lk. xix. 44; ἐν καιρῷ ἐπισκοπῆς, in the time of divine reward, 1 Pet. v. 6 Lehm.; also, in the opinion of many commentators, 1 Pet. ii. 12 [al. associate this pass. with Lk. xix. 44 above; cf. De Wette (ed. Brückner) or Huther ad loc.]; fr. the O. T. cf. Gen. i. 24 sq.; Job xxxiv. 9; Sap. ii. 20; iii. 7, etc. with a bad reference. of *divine punishment*: Ex. iii. 16; Is. x. 3; Jer. x. 15 Sap. xiv. 11; xix. 14 (15); [etc.; cf. Soph. Lex. s. v.].

c. after the analogy of the Hebr. נָקַד (Num. iv. 16; 1 Chr. xxiv. 19 [here Sept. ἐπίσκεψις], etc.), *oversight* i. e. *overseership, office, charge*; Vulg. *episcopatus*: Acts i. 20, fr. Ps. cxviii. (cix.) 8; spec. the office of a bishop (the *overseer* or presiding officer of a Christian church): 1 Tim. iii. 1, and in eccl. writ.*

ἐπίσκοπος, -ου, δ., (*ἐπισκέπτομαι*), *an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent*; Sept. for נָקַד, Judg. ix. 28; Neh. xi. 9, 14, 22; 2 K. xi. 15, etc.; 1 Macc. i. 51. The word has the same comprehensive sense in Grk. writ. fr. Homer Odys. 8, 163; Il. 22, 255 down; hence in the N. T. ἐπίσκηπτος τῶν ψυχῶν *guardian of souls, one who watches over their welfare*: 1 Pet. ii. 25 ([τὸν παντὸν πνεύματος κτίστην κ. ἐπίσκοπον], Clem. Rom. 1 Cor. 59, 3]; ἀρχιερεὺς καὶ προστάτης τῶν ψυχῶν ἡμῶν Ἰησοῦς Χρ. ibid. 61, 3; [cf. Sir. i. 6]), cf. Heb. xiii. 17. spec. *the superintendent, head or overseer of any Christian church*; Vulg. *episcopus*: Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7; see πρεσβύτερος, 2 b.; [and for the later use of the word, see Dict. of Chris. Antiq. s. v. Bishop].*

ἐπισπάω, -ω: fr. Aeschyl. down; *to draw on*: μὴ ἐπισπάσθω, sc. ἀκροβυστίαν, let him not draw on his foreskin (Hesych. μὴ ἐπισπάσθω· μὴ ἐλκύετω τὸ δέρμα) [A. V. *let him not become uncircumcised*], 1 Co. vii. 18. From the days of Antiochus Epiphanes [B. c. 175–164] down (1 Macc. i. 15; Joseph. antt. 12, 5, 1), there had been Jews who, in order to conceal from heathen persecutors or scoffers the external sign of their nationality, sought artificially to compel nature to reproduce the prepuce, by extending or drawing forward with an iron instrument the remnant of it still left, so as to cover the *glans*. The Rabbins called such persons בְּגִישָׁה, from גִשָּׁה *to draw out*, see Buxtorf, Lex. Talm. p. 1274 [(ed. Fischer ii. 645 sq.). Cf. BB.DD. s. v. Circumcision, esp. McC. and S. ibid. II. 2.]*

ἐπισπέρω: 1 aor. ἐπεσπέρω; *to sow above or besides*: Mt. xiii. 25 L T Tr WH. (Hdt., Theophr., [al.].)*

ἐπισταμαι (seems to be the Ionic form of the Mid. of ἐφίστημαι). Isocrates, Aristot., al., also use ἐπιστῆσαι τὴν δάνοιαν, τὸν νοῦν, ἔαυτόν for *to put one's attention on, fix one's thoughts on*; indeed, the simple ἐπιστῆσαι is used in the same sense, by an ellipsis analogous to that of τὸν νοῦν with the verbs προσέχειν, ἐπέχειν, and of τὴν δύναμιν with προσβάλλειν; see Lobeck ad Phryn. p. 281 sq. Hence ἐπισταμαι is prop. *to turn one's self or one's mind to, put one's thought upon a thing*; fr. Hom. down; Sept. chiefly for γέγονος; (cf. Germ. *sich worauf verstehen*); a. *to be acquainted with*: τι, Acts xviii. 25; Jas. iv. 14; Jude 10; τινά, Acts xix. 15; with reference to what is said or is to be interpreted, *to understand*: Mk. xiv. 68; 1 Tim. vi. 4. b. *to know*: περὶ τινος, Acts xxvi. 26; foll. by an acc. with a ptc. Acts xxiv. 10 [W. 346 (324); B. 301 (258)]; foll. by διπτ., Acts xv. 7; xix. 25; xxii. 19; foll. by ὡς, Acts x. 28; by πώς, Acts xx. 18; by πῶν, Heb. xi. 8. [SYN. see γνώσκω].*

ἐπιστασις, -εως, ἡ, (*ἐφίστημι, ἐφίσταμαι*), *an advanc-*

ing, approach; incursion, onset, press: τῆς κακίας (Vulg. malorum incursio), 2 Macc. vi. 3, where cf. Grimm; used of the pressure of a multitude asking help, counsel, etc., τινί (on which dat. cf. W. § 31, 3; [B. 180 (156)]; Kühner § 424, 1) to one, 2 Co. xi. 28 L T Tr WH (but others would have us translate it here by *oversight, attention, care*, a com. meaning of the word in Polyb.); used of a tumultuous gathering in Acts xxiv. 12 L T Tr WH. Cf. B. u. s.*

ἐπιστάτης, -ου, δ., (*ἐφίστημι*), *any sort of a superintendent or overseer* (often so in prof. wrt., and several times in Sept., as Ex. i. 11; v. 14; 1 K. v. 16; 2 K. xxv. 19; Jer. xxxvi. (xxix.) 26; 2 Chr. ii. 2; xxxi. 12); *a master*, used in this sense for ἡγέρη by the disciples [cf. Lk. xvii. 13] when addressing Jesus, who called him thus “not from the fact that he was a teacher, but because of his authority” (Bretschneider); found only in Luke: v. 5; viii. 24, 45; ix. 33, 49; xvii. 13.*

ἐπιστέλλω: 1 aor. ἐπέστειλα; *prop. to send to one a message, command, (Hdt. et sqq.); ἐπιστολάς, to send by letter, write a letter, Plato, epp. p. 363 b., hence simply to write a letter [cf. W. § 3, 1 b.]: τινί, Heb. xiii. 22 (Clem. Rom. 1 Cor. 7, 1; 47, 3; 62, 1; and often in Grk. wrt.); to enjoin by letter, to write instructions: Acts xxi. 25 R G T Tr mrg. WH mrg.; foll. by τοῦ with an inf. expressing purpose [cf. W. 326 (306); B. 270 (232)]: Acts xv. 20.**

ἐπιστήμων, -ου, gen. -ονος, (*ἐπισταμαι*), *intelligent, experienced*, [esp. one having the knowledge of an expert; cf. Schmidt ch. 13 §§ 10, 13]: Jas. iii. 13. (From Hom. down; Sept.)*

ἐπιστηρίζω: 1 aor. ἐπεστήριξα; a later word; *to establish besides, strengthen more; to render more firm, confirm: τινά, one's Christian faith*, Acts xiv. 22; xv. 32, 41; xviii. 23 R G.*

ἐπιστολή, -ῆς, ἡ, (*ἐπιστέλλω*), *a letter, epistle*: Acts xv. 30; Ro. xvi. 21; 1 Co. v. 9, etc.; plur., Acts ix. 2; 2 Co. x. 10, etc.; *ἐπιστολαὶ συστατικαὶ*, letters of commendation, 2 Co. iii. 1 [W. 176 (165)]. On the possible use of the plur. of this word interchangeably with the sing. (cf. Thom. Mag. ed. Ritschl p. 113, 8), see Bp. Lghft. and Meyer on Phil. iii. 1. (Eur., Thuc., al.)]

ἐπιστομίων; (*στόμα*); *prop. to bridle or stop up the mouth; metaph. to stop the mouth, reduce to silence*: Tit. i. 11. (Plato, Gorg. p. 482 e.; Dem. 85, 4; often in Plut. and Lcian.)*

ἐπιστρέφω; fut. *ἐπιστρέψω*; 1 aor. ἐπέστρεψα; 2 aor. pass. *ἐπεστράφην*; fr. Hom. down; Sept. for נָזַב, נָזֵב, and times without number for נָזֶב and נָזָב; 1. transitively, a. *to turn to*: ἐπὶ τὸν θεόν, to the worship of the true God, Acts xxvi. 20. b. *to cause to return, to bring back*; fig. τινὰ ἐπὶ κύριον τὸν θεόν, to the love and obedience of God, Lk. i. 16; ἐπὶ τέκνα, to love for the children, Lk. i. 17; ἐν φρονήσει δικαίων, that they may be in [R. V. to walk in] the wisdom of the righteous, Lk. i. 17; τινὰ ἐπὶ τινα, supply from the context ἐπὶ τὴν ἀληθειαν and ἐπὶ τὴν ὁδόν, Jas. v. 19 sq. 2. intrans. (W. § 38, 1 [cf. p. 26; B. 144 (126 sq.)]); a. *to turn,*

to turn one's self: ἐπὶ τὸν κύριον and ἐπὶ τὸν θεόν, of Gentiles passing over to the religion of Christ, Acts ix. 35; xi. 21; xiv. 15; xv. 19; xxvi. 20, cf. 1 Pet. ii. 25; πρός τι, Acts ix. 40; πρὸς τὸν θεόν, 1 Th. i. 9; 2 Co. iii. 16; ἀπό των εἰς τι, Acts xxvi. 18. **b.** *to turn one's self about, turn back:* absol. Acts xvi. 18; foll. by an inf. expressing purpose, Rev. i. 12. **c.** *to return, turn back, come back;* **a.** properly: Lk. ii. 20 Rec.; viii. 55; Acts xv. 36; with the addition of ὅπιστω (as in Ael. v. h. 1, 6 [var.]), foll. by an inf. of purpose, Mt. xxiv. 18; foll. by εἰς with acc. of place, Mt. xii. 44; [Lk. ii. 39 T WH Tr mrg.]; εἰς τὰ ὅπιστα, Mk. xiii. 16; Lk. xvii. 31; ἐπὶ τι, to, 2 Pet. ii. 22. **β.** metaph.: ἐπὶ τι, Gal. iv. 9; ἐπὶ τινα, Lk. xvii. 4 Rec., but G om. ἐπὶ σε; πρὸς τινα, ibid. L T Tr WH; ἐκ τῆς ἐντολῆς, to leave the commandment and turn back to a worse mental and moral condition, 2 Pet. ii. 21 R G; absol. to turn back morally, *to reform*: Mt. xiii. 15; Mk. iv. 12; Lk. xxii. 32; Acts iii. 19; xxviii. 27. In the mid. and 2 aor. pass. **a.** *to turn one's self about, to turn around:* absol., Mt. ix. 22 R G; Mk. v. 30; viii. 33; Jn. xxi. 20. **b.** *to return:* foll. by πρὸς [WH txt. ἐπὶ] τινα, Mt. x. 13 (on which pass. see εἰρήνη, 3 fin.); ἐπὶ τὸν θεόν, 1 Pet. ii. 25 (see 2 a. above); *to return to a better mind, repent*, Jn. xii. 40 [R G].*

ἐπιστροφή, -ῆσ, ἡ, (ἐπιστρέψω), conversion (of Gentiles fr. idolatry to the true God [cf. W. 26]): Acts xv. 3. (Cf. Sir. xl. 2; xviii. 21 (20); in Grk. writ. in many other senses.)*

ἐπισυνάγω; fut. ἐπισυνάξω; 1 aor. inf. ἐπισυνάξαι; 2 aor. inf. ἐπισυναγαγεῖν; Pass., pf. ptcip. ἐπισυνηγμένος; 1 aor. ptcip. ἐπισυναχθεῖς; [fut. ἐπισυναχθόσοις, Lk. xvii. 37 T Tr WH]; Sept. several times for γράψῃ, γράψῃ, ληρά; **1.** *to gather together besides, to bring together to others already assembled,* (Polyb.). **2.** *to gather together against* (Mic. iv. 11; Zech. xii. 3; 1 Macc. iii. 58, etc.). **3.** *to gather together in one place (ἐπὶ to):* Mt. xxiii. 37; xxiv. 31; Mk. xiii. 27; Lk. xiii. 34; Pass.: Mk. i. 33; Lk. xii. 1; xvii. 37 T Tr WH, (Ps. ci. (cii) 23; cv. (cvii) 47; 2 Macc. i. 27, etc.; Aesop 142).*

ἐπισυναγωγή, -ῆσ, ἡ, (ἐπισυνάγω, q. v.); a. a gathering together in one place, i. q. τὸ ἐπισυνάγεσθαι (2 Macc. ii. 7): ἐπὶ τινα, to one, 2 Th. ii. 1. **b.** (the religious assembly (of Christians): Heb. x. 25.*

ἐπισυντρέχω; *to run together besides* (i. e. to others already gathered): Mk. ix. 25. Not used by prof. writ.*

ἐπισύντασις, -εως, ἡ, (ἐπισύνταπαι to collect together, conspire against) a gathering together or combining against or at. Hence **1.** *a hostile banding together or concourse:* ποιεῖν ἐπισύντασιν, to excite a riotous gathering of the people, make a mob, Acts xxiv. 12 R G; 1 Esdr. v. 70 Alex.; Sext. Empir. adv. eth. p. 127 [p. 571, 20 ed. Bekk.]; cf. Philo in Flac. § 1]; τινός, against one, Num. xxvi. 9; a conspiracy, Joseph. c. Ap. i. 20. **2.** *a troublesome throng of persons seeking help, counsel, comfort:* τινός, thronging to one, 2 Co. xi. 28 R G (see ἐπίστασις); Luther, *dass ich werde angelaufen.**

ἐπισφαλής, -έσ, (σφάλλω to cause to fall), prone to fall:

πλοῦς, a dangerous voyage, *Acts xxvii. 9.* (Plato, Polyb., Plut., al.)*

ἐπιστρέψω: [impf. ἐπίσχνον]; **1.** trans. *to give additional strength; to make stronger*, (Sir. xxix. 1; Xen. oec. 11, 13). **2.** intrans. *to receive greater strength, grow stronger*, (1 Macc. vi. 6; Theophr., Diod.): ἐπίσχνον λέγοντες, they were the more urgent saying, i. e. they alleged the more vehemently, Lk. xxiii. 5.*

ἐπιστρέψειν: fut. ἐπιστρέψων; *to heap up, accumulate in piles:* διδασκάλους, to choose for themselves and run after a great number of teachers, 2 Tim. iv. 3. (Plut., Athen., Artemid., al.)*

ἐπιταγή, -ῆσ, ἡ, (ἐπιτάσσω), an injunction, mandate, command: Ro. xvi. 26; 1 Co. vii. 25; 1 Tim. i. 1; Tit. i. 3; μετὰ πάσης ἐπιταγῆς, with every possible form of authority, Tit. ii. 15; καρ' ἐπιταγήν, by way of command, 1 Co. vii. 6; 2 Co. viii. 8. (Sap. xiv. 16, etc.; Polyb., Diod.)*

ἐπιτάσσω: 1 aor. ἐπέταξα; (τάσσω); *to enjoin upon, order, command, charge:* absol. Lk. xiv. 22; τινί, Mk. i. 27; ix. 25; Lk. iv. 36; viii. 25; τινὶ τὸ ἀνήκον, Philem. 8; τινὶ foll. by the inf., Mk. vi. 39; Lk. viii. 31; Acts xxiii. 2; foll. by acc. and inf. Mk. vi. 27; foll. by direct discourse, Mk. ix. 25. (Several times in Sept.; Grk. writ. fr. Hdt. down.) [SYN. see κελεύω, fin.]*

ἐπιτελέω, -ώ; fut. ἐπιτελέσω; 1 aor. ἐπετελέσα; [pres. mid. and pass. ἐπιτελοῦμαι]; **1.** *to bring to an end, accomplish, perfect, execute, complete:* substantively, τὸ ἐπιτελέσαι, 2 Co. viii. 11; τι, Lk. xiii. 32 [R G]; Ro. xv. 28; 2 Co. vii. 1; viii. 6, 11; Phil. i. 6; Heb. viii. 5; τὰς λατρείας, to perform religious services, discharge religious rites, Heb. ix. 6 (similarly in prof. writ., as θρησκείας, Hdt. 2, 37; ὄράς, 4, 186; θυσίαν, θυσίας, 2, 63; 4, 26; Hdian. 1. 5, 4 [2 ed. Bekk.]; λειτουργίας, Philo de som. i. § 37). Mid. (in Grk. writ. *to take upon one's self:* τὰ τὸν γῆρας, the burdens of old age, Xen. mem. 4, 8, 8; θύατον, Xen. apol. 33; with the force of the act.: τι, Polyb. 1, 40, 16; 2, 58, 10) *to make an end for one's self, i. e. to leave off* (cf. παύω): τῇ σαρκὶ, so as to give yourselves up to the flesh, stop with, rest in it, Gal. iii. 3 [others take it passively here: *are ye perfected in etc., cf. Meyer.*] **2.** *to appoint to, impose upon:* τινὶ παθήματα, in pass. 1 Pet. v. 9 (τὴν δίκην, Plat. legg. 10 fin.).*

ἐπιτήδειος, -εία, -ειον, also -ος, -ον, [cf. W. § 11, 1], (ἐπιτηδές, adv., enough; and this acc. to Buttmann fr. ἐπὶ τάδε [? cf. Vaniček p. 271]); **1.** *fit, suitable, convenient, advantageous.* **2.** *needful; plur. τὰ ἐπιτήδεια esp. the necessities of life* (Thuc. et sqq.): *with addition of τοῦ σώματος, Jas. ii. 16.**

ἐπιτίθημι, 3 pers. plur. ἐπιτίθασι (Mt. xxiii. 4; cf. W. § 14, 1 b.; B. 44 (38); Bttm. Ausf. Spr. i. p. 505; Kühner i. p. 643; [Jelf § 274; and on this and foll. forms see Veitch s. vv. τίθημι, τίθέω]), impv. ἐπιτίθεται (1 Tim. v. 22; see Matthiae § 210, 2 and 6; Bttm. Ausf. Spr. i. p. 508; Kühner § 209, 5; [Jelf § 274 obs. 4]); impf. 3 pers. plur. ἐπειθέουν (Acts viii. 17 R G), ἐπειθέονται (ib. L T Tr WH; cf. Bttm. Ausf. Spr. i. p. 509: B. 45 (39)); fut. ἐπιθήσω; 1 aor. ἐπέθηκα; 2 aor. ἐπέθηη, impv. ἐπίθεται (Mt. ix. 18; Gen. xlvi. 18; Judg. xviii. 19); Mid.,

[pres. ἐπειθέματι]; fut. ἐπιθήσομαι; 2 aor. ἐπεθέμην; [1 aor. pass. ἐπετέθην (Mk. iv. 21 R G)] ; in Sept. chiefly for γῆ, θών and διψή; 1. Active: a. *to put or lay upon*: τὶ ἐπί τι, Mt. xxiii. 4; xxvii. 29 R G L; Mk. iv. 21 R G; Lk. xv. 5; Jn. ix. [6 WH txt. Tr mrg.] 15; [xix. 2 Lmrg., see below]; Acts xv. 10 [cf. W. 318 (298); B. 261 (224)]; xxviii. 3; τὶ ἐπί τυντος, gen. of thing, Mt. xxvii. 29 T Tr WH; ἐν with dat. of thing, Mt. xxvii. 29 L T Tr WH; τὴν χεῖρα [or τὰς χεῖρας οἱ χεῖρας] ἐπί τινα, Mt. ix. 18; Mk. viii. 25 [(WH Tr txt. ἔθηκεν)]; xvi. 18; Acts viii. 17; [ix. 17]; Rev. i. 17 Rec.; ἐπί τινα πληγάς, calamities, Rev. xxii. 18 [but see b. below]; ἐπάνω τινός, Mt. xxi. 7 R G; xxvii. 37; ἐπί τυντος, Lk. viii. 16 R G; τὶ τινι, Lk. xxiii. 26; Jn. xix. 2 [not L mrg., see above]; Acts xv. 28; τινὶ δύομα, Mk. iii. 16 sq.; τινὶ τὰς χεῖρας, Mt. xix. 13 [cf. B. 233 (201); W. 288 (270 sq.)], 15; Mk. v. 23; [viii. 23, here Tr mrg. αὐτὸν]; Lk. iv. 40; xiii. 13; Acts vi. 6; viii. 19; xiii. 3; xix. 6; xxviii. 8; 1 Tim. v. 22; [τινὶ τὴν χεῖρα, Mk. vii. 32]; χεῖρα [R G, χεῖρας or τὰς χεῖρας L T Tr WH], Acts ix. 12; τινὶ πληγάς, to inflict blows, lay stripes on one, Lk. x. 30; Acts xvi. 23. b. *to add to*: Rev. xxii. 18 (opp. to ἀφαιρέω vs. 19). 2. Middle; a. *to have put on, bid to be laid on*; τὶ ἐπί τι (Xen. Cyr. 8, 2, 4): τὰ πρὸς τὴν χρειαν, sc. τινί, to provide one with the things needed [al. *put on board sc. the ship*], Acts xxviii. 10. b. *to lay or throw one's self upon*; with dat. of pers. *to attack one, to make an assault on one*: Acts xviii. 10; Ex. xxi. 14; xviii. 11; 2 Chr. xxii. 13, and often in prof. writ.; cf. Kuinoel ad loc.; [W. 593 (552)]. COMP.: συν-ἐπειθήμη].*

ἐπιτιμάω, -ῶ; impf. 3 pers. sing. ἐπειτίμα, 3 pers. plur. ἐπειτίμων; 1 aor. ἐπειτίμησα; Sept. for γῆ; in Grk. writ. 1. *to show honor to, to honor*: τινά, Hdt. 6, 39. 2. *to raise the price of*: ὁ σίτος ἐπειτιμῆθη, Dem. 918, 22; al. 3. *to adjudge, award*, (fr. τιμή in the sense of *merited penalty*): τὴν δίκην, Hdt. 4, 43. 4. *to tax with fault, rate, chide, rebuke, reprove, censure severely*, (so Thuc., Xen., Plato, Dem., al.): absol. 2 Tim. iv. 2; τινί, charge one with wrong, Lk. [ix. 55]; xvii. 3; xxiii. 40; to rebuke — in order to curb one's ferocity or violence (hence many formerly gave the word the meaning *to restrain*; against whom cf. Fritzsche on Matt. p. 325), Mt. viii. 26; xvii. 18; Mk. iv. 39; Lk. iv. 39, 41; viii. 24; ix. 42; Jude 9 [where Rec.^{elz} strangely ἐπιτιμῆσαι (1 aor. act. inf.) for -μήσαι (opt. 3 pers. sing.)]; or to keep one away from another, Mt. xix. 13; Lk. xviii. 15; Mk. x. 13; foll. by ἴνα (with a verb expressing the opposite of what is censured): Mt. xx. 31; Mk. x. 48; Lk. xviii. 39; with the addition of λέγων [καὶ λέγει, or the like] and direct discourse: Mk. i. 25 [T om. WH br. λέγων]; viii. 33; ix. 25; Lk. iv. 35; xxiii. 40, (cf. Ps. ev. (evi.) 9; exviii. (exix.) 21; Zech. iii. 2; and the use of γῆ in Nah. i. 4; Mal. iii. 11). Elsewhere in a milder sense, *to admonish or charge sharply*: τινί, Mt. xvi. 22; Mk. viii. 30; Lk. ix. 21 (ἐπιτιμῆσας αὐτοῖς παρηγγειλεν, foll. by the inf.), xix. 39; with ἴνα added, Mt. xvi. 20 L WH txt.; Mk. viii. 30; ἴνα μή, Mt. xii. 16; Mk. iii. 12. [Cf. Trench § iv; Schmidt ch. 4, 11.]*

ἐπιτιμά, -ας, ἡ. (ἐπιτιμά), *punishment* (in Grk. writ. τὸ ἐπιτίμιον): 2 Co. ii. 6 [B. § 147, 29]. (Sap. iii. 10; [al.].)*

[ἐπι-το-αυτό, Rec.st in Acts i. 15; ii. 1, etc.; see αὐτός, III. 1, and cf. Lipsius, Gramm. Unters. p. 125 sq.]

ἐπιτρέπω; 1 aor. ἐπέτρεψα; Pass., [pres. ἐπιτρέπομαι]; 2 aor. ἐπετράπην; pf. 3 pers. sing. ἐπιτρέπαται (1 Co. xiv. 34 R G); fr. Hom. down; 1. *to turn to, transfer, commit, intrust*. 2. *to permit, allow, give leave*: 1 Co. xvi. 7; Heb. vi. 3; τινί, Mk. v. 13; Jn. xix. 38; with an inf. added, Mt. viii. 21; xix. 8; Lk. viii. 32; ix. 59, 61; Acts xxi. 39 sq.; 1 Tim. ii. 12; and without the dat. Mk. x. 4; foll. by acc. with inf. Acts xxvii. 3 (where L T Tr WH πορευθέντι); cf. Xen. an. 7, 7, 8; Plato, legg. 5 p. 730 d. Pass. ἐπιτρέπεται τινί, with inf.: Acts xxvi. 1; xxviii. 16; 1 Co. xiv. 34.*

[ἐπιτροπέω; (fr. Hdt. down); *to be ἐπιτρόπος or procurator*: of Pontius Pilate in Lk. iii. 1 WH (rejected) mrg.; see their App. ad loc.*]

ἐπιτροπή, -ῆς, ἡ, (ἐπιτρέπω), *permission, power, commission*: Acts xxvi. 12. (From Thuc. down.)*

ἐπιτρόπος, -ου, ὁ, (ἐπιτρέπω), univ. *one to whose care or honor anything has been intrusted; a curator, guardian*, (Pind. Ol. 1, 171, et al.; Philo de mundo § 7 ὁ θεὸς καὶ πατήρ καὶ τεχνίτης καὶ ἐπιτρόπος τῶν ὅνταντε καὶ ἐν κόπῳ). Spec. 1. *a steward or manager of a household, or of lands*; *an overseer*: Mt. xx. 8; Lk. viii. 3; Xen. oec. 12, 2; 21, 9; (Aristot. oec. 1, 5 [p. 1344^a, 26] δούλων δὲ εἴδῃ δύο, ἐπιτρόπος καὶ ἐργάτης). 2. *one who has the care and tutelage of children*, either where the father is dead (*a guardian of minors*: 2 Macc. xi. 1; xiii. 2; ἐπιτρόπος ὄρφανων, Plato, legg. 6 p. 766 c.; Plut. Lyc. 3; Cam. 15), or where the father still lives (Ael. v. h. 3, 26): Gal. iv. 2.*

ἐπιτυγχάνω: 2 aor. ἐπέτυχον; 1. *to light or hit upon any person or thing* (Arstph., Thuc., Xen., Plato). 2. *to attain to, obtain*: Jas. iv. 2; with gen. of thing, Heb. vi. 15; xi. 33; with acc. of thing: τοῦτο, Ro. xi. 7 (where Rec. τούτου). Cf. Matthiae § 328; [W. 200 (188)].*

ἐπιφαίνω; 1 aor. inf. ἐπιφάναι (cf. Lob. ad Phryn. p. 24 sqq.; W. 89 (85); B. 41 (35); [Sept. Ps. xxx. (xxxii.) 17; exvii. (exviii.) 27, cf. lxvi. (lxvii.) 2]); 2 aor. pass. ἐπεφάνην; fr. Hom. down; 1. trans. *to show to or upon*; *to bring to light*. 2. intrans. and in Pass. *to appear, become visible*; a. prop. of stars, Acts xxvii. 20 (Theocr. 2, 11); τινί, to one, Lk. i. 79. b. fig. i. q. *to become clearly known, to show one's self*: Tit. iii. 4; τινί, Tit. ii. 11.*

ἐπιφάνεια, -ας, ἡ, (ἐπιφανής), *an appearing, appearance*, (Tertull. *apparentia*); often used by the Greeks of a glorious manifestation of the gods, and esp. of their advent to help; in 2 Macc. of signal deeds and events betokening the presence and power of God as helper; cf. Grimm on Macc. p. 60 sq. 75, [but esp. the thorough exposition by Prof. Abbot (on Titus ii. 13 Note B) in the Journ. Soc. Bibl. Lit. and Exegesis, i. p. 16 sq. (1882)]. In the N. T. the 'advent' of Christ,— not only that which has already taken place and by which

his presence and power appear in the saving light he has shed upon mankind, 2 Tim. i. 10 (note the word *φωτίσαντος* in this pass.); but also that illustrious return from heaven to earth hereafter to occur: 1 Tim. vi. 14; 2 Tim. iv. 1, 8; Tit. ii. 13 [on which see esp. Prof. Abbot u. s.]; ἡ ἐπιφάνεια (i. e. the breaking forth) τῆς παρουσίας αὐτοῦ, 2 Th. ii. 8. [Cf. Trench § xciv.]*

ἐπιφανής, -ές, (ἐπιφαίνω), *conspicuous, manifest, illustrious*: Acts ii. 20 [Tdf. om.] fr. Joel ii. 31 (iii. 4); the Sept. here and in Judg. xiii. 6 [Alex.]; Hab. i. 7; Mal. i. 14 thus render the word οὐρανός *terrible*, deriving it incorrectly from πάντα and so confounding it with πάντα.*

ἐπιφανέκτω (i. q. the *ἐπιφώσκω* of Grk. writ, cf. W. 90 (85); B. 67 (59)): fut. ἐπιφανώ; *to shine upon: τινί*, Eph. v. 14, where the meaning is, Christ will pour upon thee the light of divine truth as the sun gives light to men aroused from sleep. (Job xxv. 5; xxxi. 26; [xli. 9]; Acta Thomae § 34.)*

ἐπιφέρω; [impf. ἐπέφερον]; 2 aor. inf. ἐπενεγκέν; [pres. pass. ἐπιφέρομαι]; 1. *to bring upon, bring forward: αἰτίαν*, of accusers (as in Illdt. 1, 26, and in Attic writ. fr. Thuc. down; Polyb. 5, 41, 3; 40, 5, 2; Joseph. antt. 2, 6, 7; 4, 8, 23; Ilidian. 3, 8, 13 (6 ed. Bekk.)), Acts xxv. 18 (where L T Tr WH ἐφέρον); κρίσιν, Jude 9. 2. *to lay upon, to inflict: τὴν ὀργήν*, Ro. iii. 5 (*πληγήν*, Joseph. antt. 2, 14, 2). 3. *to bring upon i. e. in addition, to add, increase: θλίψιν τοῖς δεσμοῖς*, Phil. i. 16 (17) Rec., but on this pass. see ἔγειρω, 4 c.; (*πῦρ ἐπιφέρειν πυρί*, Philo, leg. ad Gaium § 18; [cf. W. § 52, 4, 7]). 4. *to put upon, cast upon, impose, (φάρμακον, Plat. ep. 8 p. 354 b.): τὶ ἐπί τινα, in pass.*, Acts xix. 12, where L T Tr WH ἀποφέρεσθαι, q. v.*

ἐπιφωνέω, -ῶ: [impf. ἐπεφωνούν]; *to call out to, shout: foll. by direct disc.*, Lk. xxiii. 21; *Acts xii. 22; foll. by the dat. of a pers.*, Acts xxii. 24; τι, *Acts xxi. 34 L T Tr WH*. [(Soph. on.)]*

ἐπιφώσκω; [impf. ἐπέφωσκον]; *to grow light, to dawn* [cf. B. 68 (60)]: Lk. xxiii. 54; *foll. by εἰς, Mt. xxviii. 1, on which see εἰς, A. II. 1.**

ἐπιχειρέω, -ῶ: impf. ἐπεχείρουν; 1 aor. ἐπεχείρησα; (*χείρ*); 1. prop. *to put the hand to* (Hom. Od. 24, 386, 395). 2. often fr. Illdt. down, *to take in hand, undertake, attempt*, (anything to be done), *foll. by the inf.*: Lk. i. 1; *Acts ix. 29; xix. 13; (2 Macc. ii. 29; vii. 19)*. Grimm treats of this word more at length in the Jahrb. f. deutsche Theol. for 1871, p. 36 sq.*

ἐπιχέω; fr. Hom. down; *to pour upon: τι, Lk. x. 34* (sc. ἐπὶ τὰ τραύματα; Gen. xxviii. 18; Lev. v. 11).*

ἐπιχορηγέω, -ῶ; 1 aor. impv. ἐπιχορηγήσατε; Pass., [pres. ἐπιχορηγοῦμαι]; 1 fut. ἐπιχορηγηθήσομαι; (see *χορηγέω*); *to supply, furnish, present, (Germ. darreichen): τινί τι, 2 Co. ix. 10; Gal. iii. 5; i. q. to show or afford by deeds: τὴν ἀρετήν, 2 Pet. i. 5; in pass., εἴσοδος, furnished, provided, 2 Pet. i. 11; Pass. *to be supplied, ministered unto, assisted*, (so the simple *χορηγέσθαι* in Xen. rep. Athen. 1, 13; Polyb. 3, 75, 3; 4, 77, 2; 9, 44, 1; Sir. xliv. 6; 3 Macc. vi. 40): Col. ii. 19, where Vulg. *subministratum*. (Rare in prof. writ. as Dion. Hal. 1,*

42; Phal. ep. 50; Diog. Laërt. 5, 67; [Alex. Aphr. probl. 1, 81].)*

ἐπιχορηγία, -ας, ἡ, (ἐπιχορηγέω, q. v.), (Vulg. *subministratio*), *a supplying, supply*: Eph. iv. 16; Phil. i. 19. (Eccl. writers.)*

ἐπιχριτό: 1 aor. ἐπέχριστα; *to spread on, anoint: τὶ ἐπί τι, anything upon anything*, Jn. ix. 6 [WH txt. Tr mrg. ἐπέθηκεν]; τι, *to anoint anything (sc. with anything)*, ibid. 11. (Hom. Od. 21, 179; Lcian hist. scrib. 62.)*

ἐποικοδομέω, -ῶ; 1 aor. ἐπωκοδόμησα, and without augm. ἐποικοδόμησα (1 Co. iii. 14 T Tr WH; cf. Tdf.'s note on Acts vii. 47, [see *οἰκοδομέω*]); Pass., pres. ἐποικοδομοῦμαι; 1 aor. ptep. ἐποικοδομθέντες; in the N. T. only in the fig. which likens a company of Christian believers to an edifice or temple; *to build upon, build up*, (Vulg. *superaedifico*); absol. [like our Eng. *build up*] viz. ‘to finish the structure of which the foundation has already been laid,’ i. e. in plain language, to give constant increase in Christian knowledge and in a life conformed thereto: Acts xx. 32 (where L T Tr WH οἰκοδ. [Vulg. *aedifico*]); 1 Co. iii. 10; (1 Pet. ii. 5 Tdf.); ἐπὶ τὸν θεμέλιον, 1 Co. iii. 12; τι, ibid. 14; ἐν Χριστῷ, with the pass., in fellowship with Christ to grow in spiritual life, Col. ii. 7; ἐποικοδομηθ. ἐπὶ θεμελίῳ τῶν ἀποστόλων, on the foundation laid by the apostles, i. e. (dropping the fig.) gathered together into a church by the apostles’ preaching of the gospel, Eph. ii. 20; ἐποικοδομεῖν ἑαυτὸν τῇ πίστει, Jude 20, where the sense is, ‘resting on your most holy faith as a foundation, make progress, rise like an edifice higher and higher.’ (Thuc., Xen., Plato, al.)*

ἐποκέλλω: 1 aor. ἐπώκειλα; *to drive upon, strike against: τὴν ναῦν [i. e. to run the ship ashore]*, Acts xxvii. 41 R G; see ἐπικέλλω. (Illdt. 6, 16; 7, 182; Thuc. 4, 26.)*

ἐπονομάζω: [pres. pass. ἐπονομάζομαι]; fr. Illdt. down; Sept. for οὐρά; *to put a name upon, name; Pass. to be named: Ro. ii. 17; cf. Fritzsch ad loc.**

ἐποπτεύω [ptep. 1 Pet. ii. 12 L T Tr WH]; 1 aor. ptep. ἐποπτεύσατε; 1. *to be an overseer* (Homer, Hesiod). 2. univ. *to look upon, view attentively; to watch* (Aeschyl., Dem., al.): τι, 1 Pet. iii. 2; ἐκ τινος, sc. τὴν ἀναστροφήν, 1 Pet. ii. 12.*

ἐπόπτης, -ου, ὁ, (fr. unused ἐπόπτω); 1. *an overseer, inspector*, see ἐπίσκοπος; (Aeschyl., Pind., al.; of God, in 2 Macc. iii. 39; vii. 35; 3 Macc. ii. 21; Add. to Esth. v. 1; ἀνθρωπίνων ἔργων, Clem. Rom. 1 Cor. 59, 3). 2. *a spectator, eye-witness of anything*: so in 2 Pet. i. 16; inasmuch as those were called ἐπόπται by the Grks. who had attained to the third [i. e. the highest] grade of the Eleusinian mysteries (Plut. Alcib. 22, and elsewh.), the word seems to be used here to designate those privileged to be present at the heavenly spectacle of the transfiguration of Christ.*

ἐπος, -εος, (-ous), τό, *a word: ὡς ἐπος, εἰπεῖν* (see εἰπον, 1 a. p. 181*), Heb. vii. 9.*

[Syn. ἐπος seems primarily to designate a word as an articulate manifestation of a mental state, and so to differ from ρῆμα (q. v.), the mere vocable; for its relation to λόγος see λόγος I. 1.]

ἐπουράνιος, -ον, (*οὐρανός*), prop. existing in or above heaven, heavenly; 1. existing in heaven: ὁ πατὴρ ἐπουράνιος, i. e. God, Mt. xviii. 35 Rec. (*θεόι, θεός*, Hom. Od. 17, 484; Il. 6, 131, etc.; 3 Macc. vi. 28; vii. 6); οἱ ἐπουράνιοι the heavenly beings, the inhabitants of heaven, (Leian. dial. deor. 4, 3; of the gods, in Theocr. 25, 5): of angels, in opp. to ἐπίγειοι and καταχθόνιοι, Phil. ii. 10; Ignat. ad Trall. 9, [cf. Polyc. ad Philipp. 2]; σῶματα, the bodies of the stars (which the apostle, acc. to the universal ancient conception, seems to have regarded as animate [cf. Bp. Lghft. on Col. p. 376; Gfrörer, Philo etc. 2te Aufl. p. 349 sq.; Siegfried, Philo von Alex. p. 306; yet cf. Mey. ed. Heinrici ad loc.], cf. Job xxxviii. 7; Enoch xviii. 14 sqq.) and of the angels, 1 Co. xv. 40; ἡ βασιλεία ἡ ἐπουρ. (on which see p. 97), 2 Tim. iv. 18; substantially the same as ἡ πατρὶς ἡ ἐπουρ. Heb. xi. 16 and Ἱεροσαλήμ ἐπουρ. xii. 22; κῆληστα, a calling made (by God) in heaven, Heb. iii. 1 [al. would include a ref. to its end as well as to its origin; cf. Lünem. ad loc.], cf. Phil. iii. 14 [Bp. Lghft. cites Philo, plant. Noë § 6]. The neut. τὰ ἐπουράνια denotes [cf. W. § 34, 2] a. the things that take place in heaven, i. e. the purposes of God to grant salvation to men through the death of Christ: Jn. iii. 12 (see ἐπίγειος). b. the heavenly regions, i. e. heaven itself, the abode of God and angels: Eph. i. 3, 20 (where Lchm. txt. *οὐρανοῖς*); ii. 6; iii. 10; the lower heavens, or the heaven of the clouds, Eph. vi. 12 [cf. B. D. Am. ed. s. v. Air]. c. the heavenly temple or sanctuary: Heb. viii. 5; ix. 23. 2. of heavenly origin and nature: 1 Co. xv. 48 sq. (opp. to χοῦκος); ἡ δωρεὰ ἡ ἐπουρ. Heb. vi. 4.*

Ἐπτά, οἱ, αἱ, τά, seven: Mt. xii. 45; xv. 34; Mk. viii. 5 sq.; Lk. ii. 36; Acts vi. 3, etc.; often in the Apocalypse; οἱ ἔπτα, sc. διάκονοι, Acts xxi. 8. In Mt. xviii. 22 it is joined (instead of ἐπτάκις) to the numeral adv. ἐβδομηκοντάκις, in imitation of the Hebr. γεבְעַל, Ps. cxviii. (cxix.) 164; Prov. xxiv. 16; [see ἐβδομηκοντάκις, and cf. Keil, Com. on Mt. l. c.].

Ἐπτάκις, (*ἐπτά*), seven times: Mt. xviii. 21 sq.; Lk. xvii. 4. [(Pind., Arstph., al.)]*

Ἐπτακις-χλιοι,-αι,-α, seven thousand: Ro. xi. 4. [(Hdt.)]* ἐπω, see εἰπον.

Ἐραστός, -ον, δ, Erastus, (*ἐραστός* beloved, [cf. Chandler § 325; Lipsius, Gram. Untersuch. p. 30]), the name of two Christians: 1. the companion of the apostle Paul, Acts xix. 22; 2. the city treasurer of Corinth, Ro. xvi. 23. Which of the two is meant in 2 Tim. iv. 20 cannot be determined.*

Ἐρανών, a later and esp. Alexandrian [cf. Sturz, Dial. Maced. et Alex. p. 117] form for ἐρενών, q. v. Cf. Tdf. ed. 7 min. Proleg. p. xxxvii.; [ed. maj. p. xxxiv.; esp. ed. 8 Proleg. p. 81 sq.]; B. 58 (50).

Ἐργάζομαι; depon. mid.; impf. εἰργάζόμην (*ἡργαζόμην*, Acts xviii. 3 L T Tr WH; [so elsewhere at times; this var. in augm. is found in the aor. also]; cf. W. § 12, 8; B. 33 (29 sq.); Steph. Thesaur. iii. 1970 c.; [Curtius, Das Verbum, i. 124; Cramer, Anecd. 4, 412; Veitch s. v.]); 1 aor. εἰργασάμην (*ἡργασ*. Mt. xxv. 16; [xxvi. 10]; Mk.

xiv. 6, in T WH, [add. 2 Jn. 8 WH and Hebr. xi. 33 T Tr WH; cf. reff. as above]]; pf. εἰργασμαι, in a pass. sense [cf. W. § 38, 7 e.], Jn. iii. 21, as often in Grk. writ. [cf. Veitch s. v.]; (*ἔργον*); Sept. for נֶגֶד, רִבֵּע, sometimes for נֶגֶד; 1. absol. a. to work, labor, do work: it is opp. to inactivity or idleness, Lk. xiii. 14; Jn. v. 17; ix. 4; 2 Th. iii. 10; with addition of ταῖς χερσὶ, 1 Co. iv. 12; 1 Th. iv. 11; with acc. of time: νύκτα καὶ ἥμέραν, 2 Th. iii. 8 [but Ltxt. T Tr WH the gen., as in 1 Th. ii. 9 (see ἥμέρα, 1 a.); cf. W. § 30, 11 and Ellie. on 1 Tim. v. 5]; with the predominant idea of working for pay, Mt. xxi. 28 (*ἐν τῷ ἀμπελῶνι*); Acts xviii. 3; 1 Co. ix. 6; 2 Th. iii. 12; acc. to the conception characteristic of Paul, ὁ ἐργάζομενος he that does works conformed to the law (Germ. *der Werkthätige*): Ro. iv. 4 sq. b. to trade, to make gains by trading, (cf. our “do business”): ἐν τινι, with a thing, Mt. xxv. 16 (often so by Dem.). 2. trans. a. (to work i. e.) to do, work out: τι, Col. iii. 23; 2 Jn. 8 (with which [acc. to reading of L T Tr txt.] cf. 1 Co. xv. 58 end); μηδέν, 2 Th. iii. 11; ἔργον, Acts xiii. 41 (*לְבָבֶלְבָבֶל*, Hab. i. 5); ἔργον καλὸν εἰς τινα, Mt. xxvi. 10; ἐν τινι (dat. of pers. [cf. W. 218 (205)]), Mk. xiv. 6 [Rec. εἰς ἐμέ]; ἔργα, wrought, pass., Jn. iii. 21; τὰ ἔργα τοῦ θεοῦ, what God wishes to be done, Jn. vi. 28; ix. 4; τοῦ κυρίου, to give one’s strength to the work which the Lord wishes to have done, 1 Co. xvi. 10; τὸ ἀγαθόν, [Ro. ii. 10]; Eph. iv. 28; πρός τινα, Gal. vi. 10; κακόν τινι τι, Ro. xiii. 10 (*τινά τι* is more com. in Grk. writ. [Kühner § 411, 5]); τι εἰς τινα, 3 Jn. 5. with acc. of virtues or vices, (to work i. e.) to exercise, perform, commit: δικαιοσύνην, Acts x. 35; Heb. xi. 33, (Ps. xiv. (xv.) 2; Zeph. ii. 3); τὴν ἀνομίαν, Mt. vii. 23 (Ps. v. 6 and often in Sept.); ἀμαρτίαν, Jas. ii. 9. σημεῖον, bring to pass, effect, Jn. vi. 30; τὰ ἱερά, to be busied with the holy things i. e. to administer those things that pertain to worship, which was the business of priests and among the Jews of the Levites also, 1 Co. ix. 13; τὴν θάλασσαν lit. work the sea (*mare exerceo*, Justin. hist. 43, 3) i. e. to be employed on [cf. “do business on,” Ps. cvii. 23] and make one’s living from it, Rev. xviii. 17 (so of sailors and fishermen also in native Grk. writ., as Aristot. probl. 38, 2 [p. 966^b, 26]; Dion. Hal. antt. 3, 46; App. Punic. 2; [Leian. de elect. 5; W. 223 (209)]). to cause to exist, produce: τι, so (for R G κατεργάζεται) 2 Co. vii. 10 L T Tr WH; Jas. i. 20 L T Tr WH. b. to work for, earn by working, to acquire, (cf. Germ. *erarbeiten*): τὴν βρῶσιν, Jn. vi. 27 (*χρήματα*, Hdt. 1, 24; τὰ ἐπιτήδεια, Xen. mem. 2, 8, 2; Dem. 1358, 12; ἀργύριον, Plato, Hipp. maj. p. 282 d.; βίον, Andoc. myst. [18, 42] 144 Bekk.; θησαυρούς, Theodot. Prov. xxi. 6; βρόμα, Palaeph. 21, 2; al.); acc. to many interpreters also 2 Jn. 8; but see 2 a. above. [COMP.: κατ-, περι-, προσ-εργάζομαι.]*

Ἐργαστα, -ας, ἡ, (*ἐργάζομαι*): 1. i. q. τὸ ἐργάζεσθαι, a working, performing: ἀκαθαρτίας, Eph. iv. 19. 2. work, business: Acts xix. 25 (Xen. oec. 6, 8 et al.). 3. gain got by work, profit: Acts xvi. 19; παρέχειν ἐργασταν τινι, ib. 16; xix. 24 [yet al. refer this to 2 above];

(Xen. mem. 3, 10, 1; cyneg. 3, 3; Polyb. 4, 50, 3). **4.** endeavor, pains, [A. V. *diligence*]: διδωμι ἔργασιαν, after the Latinism *operam do*, Lk. xii. 58 (Hermog. de invent. 3, 5, 7).*

ἔργάτης, -ου, ὁ, (ἔργαζομαι); **1.** as in Grk. writ. a *workman, a laborer*: usually one who works for hire, Mt. x. 10; Lk. x. 7; 1 Tim. v. 18; esp. an agricultural laborer, Mt. ix. 37 sq.; xx. 1 sq. 8; Lk. x. 2; Jas. v. 4, (Sap. xvii. 16); those whose labor artificers employ [i. e. *workmen in the restricted sense*], Acts xix. 25 (opp. to τοῖς τεχνίταις [A. V. *craftsmen*], ib. 24), cf. Bengel ad loc.; those who as teachers labor to propagate and promote Christianity among men: 2 Co. xi. 13; Phil. iii. 2; 2 Tim. ii. 15, cf. Mt. ix. 37 sq.; Lk. x. 2. **2.** one who does, a *worker, perpetrator*: τῆς ἀδικίας, Lk. xiii. 27 (τῆς ἀνομίας, 1 Macc. iii. 6; τῶν καλῶν καὶ σεμῶν, Xen. mem. 2, 1, 27).*

ἔργον, -ου, τό, anciently *fērgōn*, (Germ. *Werk*, [Eng. *work*; cf. Vaniček p. 922]); Sept. for נִיר, נְרֵנָה, and countless times for הַבָּקָר and הַשְׂעִיר; *work* i. e. **1.** business, employment, that with which any one is occupied: Mk. xiii. 34 (διδόναι τὸν τὸ ἔργον αὐτῷ); Acts xiv. 26 (πληροῦν); 1 Tim. iii. 1; thus of the work of salvation committed by God to Christ: διδόναι and τελειών, Jn. xvii. 4; of the work to be done by the apostles and other Christian teachers, as well as by the presiding officers of the religious assemblies, Acts xiii. 2; xv. 38; 1 Th. v. 13; Phil. i. 22; τὸ ἔργον τινός, gen. of the subj., the work which one does, service which one either performs or ought to perform, 1 Th. v. 13; ἔργον ποιεῖν τινός to do the work of one (i. e. incumbent upon him), εναγγελιστοῦ, 2 Tim. iv. 5; τὸ ἔργον τινός i. e. assigned by one and to be done for his sake: τὸ ἔργον τοῦ θεοῦ τελειών, used of Christ, Jn. iv. 34; (τοῦ) Χριστοῦ (WH txt. Tr mrg. κυρίον), Phil. ii. 30; τοῦ κυρίου, 1 Co. xv. 58; xvi. 10; with gen. of thing, εἰς ἔργον διακονίας, Eph. iv. 12, which means either to the work in which the ministry consists, the work performed in undertaking the ministry, or to the execution of the ministry. of that which one undertakes to do, *enterprise, undertaking*: Acts v. 38 (Deut. xv. 10; Sap. ii. 12). **2.** any product whatever, any thing accomplished by hand, art, industry, mind, (i. q. ποίημα, κτίσμα): 1 Co. iii. 13–15; with the addition of τῶν χειρῶν, things formed by the hand of man, Acts vii. 41; of the works of God visible in the created world, Heb. i. 10, and often in Sept.; τὰ ἐν τῇ γῇ ἔργα, the works of nature and of art (Bengel), 2 Pet. iii. 10; of the arrangements of God for men's salvation: Acts xv. 18 Rec.; τὸ ἔργον τοῦ θεοῦ what God works in man, i. e. a life dedicated to God and Christ, Ro. xiv. 20; to the same effect, substantially, ἔργον ἀγαθόν, Phil. i. 6 (see ἀγαθός, 2); τὰ ἔργα τοῦ διαβόλου, sins and all the misery that springs from them, 1 Jn. iii. 8. **3.** an act, deed, thing done: the idea of working is emphasized in opp. to that which is less than work, Jas. i. 25; Tit. i. 16; τὸ ἔργον is distinguished fr. ὁ λόγος: Lk. xxiv. 19; Ro. xv. 18; 2 Co. x. 11; Col. iii. 17; 2 Th. ii. 17; 1 Jn. iii. 18, (Sir. iii. 8); plur. ἐν λόγοις καὶ ἐν ἔργοις, Acts vii. 22 (4 Macc. v. 38 (37); for the same or similar contrasts, com. in Grk.

writ., see Fritzsche on Rom. iii. p. 268 sq.; Bergler on Alciph. p. 54; Bornemann and Kühner on Xen. mem. 2, 3, 6; Passow s. v. p. 1159; [L. and S. s. v. I. 4; Lob. Paralip. pp. 64 sq., 525 sq.]. ἔργα is used of the acts of God—both as creator, Heb. iv. 10; and as governor, Jn. ix. 3; Acts xiii. 41; Rev. xv. 3; of sundry signal acts of Christ, to rouse men to believe in him and to accomplish their salvation: Mt. xi. 2 [cf. ἔργα τῆς σοφίας ib. 19 T WH Tr txt.], and esp. in the Gosp. of John, as v. 20, 36; vii. 3; x. 38; xiv. 11 sq.; xv. 24, (cf. Grimm, Instit. theol. dogmat. p. 63, ed. 2); they are called τὰ ἔργα τοῦ πατρός, i. e. done at the bidding and by the aid of the Father, Jn. x. 37; ix. 3 sq., cf. x. 25, 32; xiv. 10; καλά, as beneficent, Jn. x. 32 sq.; and connected with the verbs δεικνύειν, ποιεῖν, ἔργασθαι, τελειών. ἔργα is applied to the conduct of men, measured by the standard of religion and righteousness,—whether bad, Mt. xxiii. 3; Lk. xi. 48; Jn. iii. 20; Rev. ii. 6; xvi. 11, etc.; or good, Jn. iii. 21; Jas. ii. 14, 17 sq. 20–22, 24–26; iii. 13; Rev. ii. 5, 9 [Rec.], 19; iii. 8; νόμος ἔργων, the law which demands good works, Ro. iii. 27; with a suggestion of toil, or struggle with hindrances, in the phrase καταπάνειν ἀπὸ τῶν ἔργων αὐτοῦ, Heb. iv. 10; to recompense one κατὰ τὰ ἔργα αὐτοῦ, Ro. ii. 6; 2 Tim. iv. 14; Rev. ii. 23 (Ps. lxi. (lxii.) 13), cf. 2 Co. xi. 15; Rev. xviii. 6; xx. 12 sq.; the sing. τὸ ἔργον is used collectively of an aggregate of actions (Germ. *das Handeln*), Jas. i. 4; τινός, gen. of pers. and subj., his whole way of feeling and acting, his aims and endeavors: Gal. vi. 4; 1 Pet. i. 17; Rev. xxii. 12; τὸ ἔργον τοῦ νόμου, the course of action demanded by the law, Ro. ii. 15. With epithets: ἀγαθὸν ἔργον, i. e. either a *benefaction*, 2 Co. ix. 8; plur. Acts ix. 36; or every *good work* springing from piety, Ro. ii. 7; Col. i. 10; 2 Th. ii. 17; Tit. i. 16; 2 Tim. ii. 21; iii. 17; Heb. xiii. 21 [T WH om. ἔργη]; plur. Eph. ii. 10; or *what harmonizes with the order of society*, Ro. xiii. 3; Tit. iii. 1; ἔργον καλόν, a *good deed, noble action*, (see καλός, b. and c.); Mt. xxvi. 10; Mk. xiv. 6; plur. (often in Attic writ.), Mt. v. 16; 1 Tim. v. 10, 25; vi. 18; Tit. ii. 7; iii. 8, 14; Heb. x. 24; 1 Pet. ii. 12; τὰ ἔργα τὰ ἐν δικαιοσύνῃ equiv. to τὰ δίκαια, Tit. iii. 5; τὰ ἔργα τοῦ θεοῦ, the works required and approved by God, Jn. vi. 28 (Jer. xxxi. (xlviii.) 10; 1 Esdr. vii. 9, 15), in the same sense ἔργα μονί of Christ, Rev. ii. 26; ἔργον πίστεως, wrought by faith, the course of conduct which springs from faith, 1 Th. i. 3; 2 Th. i. 11; ἔργα ἀξία τῆς μετανοίας, Acts xxvi. 20; ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ, Rev. iii. 2; ἔργα πονηρά, Col. i. 21; 2 Jn. 11, cf. Jn. iii. 19; vii. 7; 1 Jn. iii. 12; ἔργα νεκρά, works devoid of that life which has its source in God, works so to speak *unwrought*, which at the last judgment will fail of the approval of God and of all reward: Heb. vi. 1; ix. 14; ἄκαρπα, Eph. v. 11 (ἄχρηστα, Sap. iii. 11; the wicked man μετὰ τῶν ἔργων αὐτοῦ συναποδέῖται, Barn. ep. 21, 1); ἀνομα, 2 Pet. iii. 8; ἔργα ἀσεβείας, Jude 15; τοῦ σκότους, done in darkness, Ro. xiii. 12; Eph. v. 11; [opp. to ἔργη τοῦ φωτός, Ro. xiii. 12 L mrg.]; in Paul's writ. ἔργα νόμου, works demanded by and agreeing with the law (cf. Wieseler,

Com. üb. d. Br. an d. Gal. p. 194 sqq.): Ro. iii. 20, 28; ix. 32 Rec.; Gal. ii. 16; iii. 2, 5, 10; and simply ἔργα: Ro. iv. 2, 6; ix. 12 (11); ib. 32 (G L T Tr Wll); xi. 6; Eph. ii. 9; 2 Tim. i. 9, (see δικαιόω, 3 b.). τὰ ἔργα των ποιεῖν, to do works the same as or like to those of another, to follow in action another's example: Abraham's, Jn. viii. 39; that of the devil, Jn. viii. 41.

ἐρεθίζω; 1 aor. ἡρέθιστα; (ἐρέθω to excite); to stir up, excite, stimulate: τυά, in a good sense, 2 Co. ix. 2; as com. in Grk. writ. fr. Hom. down, in a bad sense, to provoke: Col. iii. 21, where Lehm. παροργίζετε.*

ἐρείδω: to fix, prop firmly; intrans., 1 aor. ptep. ἐρείσαστα (ἡ πρῷπα), stuck [R. V. struck], Acts xxvii. 41. (From Hom. down.)*

ἐρεύγομαι: fut. ἐρεύξομαι; 1. to spit or spue out, (Hom.). 2. to be emptied, discharge itself, used of streams (App. Mithr. e. 103); with the ace. to empty, discharge, cast forth, of rivers and waters: Lev. xi. 10 Sept. 3. by a usage foreign to classic Greek [W. 23 (22 sq.)], to pour forth words, to speak out, utter: Mt. xiii. 35 (Ps. lxxvii. (lxxviii.) 2; cf. xviii. (xix.) 3; cxliv. 7 [Alex.]). The word is more fully treated of by Lobeck ad Phryn. p. 63; [cf. Rutherford, New Phryn. p. 138].*

ἐρευνάω, -ώ; 1 aor. impv. ἐρεύνησον; (ἡ ἐρευνα a search); fr. Hom. down; to search, examine into: absol. Jn. vii. 52; τι, Jn. v. 39; Ro. viii. 27; 1 Co. ii. 10; Rev. ii. 23 with which passage cf. Jer. xi. 20; xvii. 10; xx. 12; foll. by an indir. quest. 1 Pet. i. 11 (2 S. x. 3; Prov. xx. 27). The form ἐρανάω (q. v. in its place) T Tr WH have received everywhere into the text, but Lehm. only in Rev. ii. 23. [COMP.: ἔξ-ερευνάω.]*

ἐρημία, -ας, ἡ, (ἐρημός), a solitude, an uninhabited region, a waste: Mt. xv. 33; Mk. viii. 4; Heb. xi. 38; opp. to πόλις, 2 Co. xi. 26, as in Joseph. antt. 2, 3, 1.*

ἐρημός, -ον, (in classic Grk. also -ος, -η, -ον, cf. W. § 11, 1; [B. 25 (23); on its accent cf. Chandler §§ 393, 394; W. 52 (51)]); 1. adj. solitary, lonely, desolate, uninhabited: of places, Mt. xiv. 13, 15; Mk. i. 35; vi. 32; Lk. iv. 42; ix. 10 [R G L], 12; Acts i. 20, etc.; ἡ ὁδὸς, leading through a desert, Acts viii. 26 (2 S. ii. 24 Sept.), see Τάξα, sub fin. of persons: deserted by others; deprived of the aid and protection of others, esp. of friends, acquaintances, kindred; bereft; (so often by Grk. writ. of every age, as Aesechyl. Ag. 862; Pers. 734; Arstph. pax 112; ἔρημός τε καὶ ὑπὸ πάντων καταλειφθείς, Hidian. 2, 12, 12 [7 ed. Bekk.]); of a flock deserted by the shepherd, Hom. Il. 5, 140): γυνή, a woman neglected by her husband, from whom the husband withdraws himself, Gal. iv. 27, fr. Is. liv. 1; of Jerusalem, bereft of Christ's presence, instruction and aid, Mt. xxix. 38 [L and WH txt. om.]; Lk. xiii. 35 Ree.; cf. Bleek, Erklär. d. drei ersten Evv. ii. p. 206, (cf. Bar. iv. 19; Add. to Esth. viii. 27 (vi. 13); 2 Mace. viii. 35). 2. subst. ἡ ἔρημος, sc. χῶρα; Sept. often for Ἀράβη; a desert, wilderness, (Hdt. 3, 102): Mt. xxiv. 26; Rev. xii. 6, 14; xvii. 3; αἱ ἔρημοι, desert places, lonely regions: Lk. i. 80; v. 16; viii. 29. an uncultivated region fit for pasturage, Lk. xv. 4. used of the desert of Judæa [cf. W. § 18, 1], Mt. iii. 1; Mk. i. 3 sq.;

Lk. i. 80; iii. 2, 4; Jn. i. 23; of the desert of Arabia, Acts vii. 30, 36, 38, 42, 44; 1 Co. x. 5; Heb. iii. 8, 17. Cf. Win. RWB. s. v. Wüste; Furrer in Schenkel v. 680 sqq.; [B. D. s. vv. Desert and Wilderness (Am. ed.)].

ἐρημόσω, -ώ: Pass., [pres. 3 pers. sing. (cf. B. 38 (33)) ἐρημοῖται]; pf. ptep. ἡρημωμένος; 1 aor. ἡρημώθην; (ἔρημος); fr. Hdt. down; Sept. usually for Ἀράβη, Ἀράβη, σικώ; to make desolate, lay waste; in the N. T. only in the Pass.: πόλιν, Rev. xviii. 19; to ruin, bring to desolation: βασιλείαν, Mt. xii. 25; Lk. xi. 17; to reduce to naught: πλούτον, Rev. xviii. 17 (16); ἡρημωμένην καὶ γυμνὴν ποιεῖ τινα, to despoil one, strip her of her treasures, Rev. xvii. 16.*

ἐρήμωσις, -εως, ἡ, (ἐρημόσω), a making desolate, desolation: Mt. xxiv. 15; Mk. xiii. 14; Lk. xxi. 20; see βδέλυγμα, c. (Arr. exp. Alex. 1, 9, 13; Sept. several times for ἀράβη, ἀράβη, etc.)*

ἐρίξω: [fut. ἐρίσω, cf. B. 37 (32)]; (ἔρις); to wrangle, engage in strife, (Lat. rixari): Mt. xii. 19, where by the phrase οὐν ἐρίσει the Evangelist seems to describe the calm temper of Jesus in contrast with the vehemence of the Jewish doctors wrangling together about tenets and practices. [(From Hom. down.)]*

ἐριθεῖα (not ἐρίθεια, cf. W. § 6, 1 g.; [Chandler § 99]) [Ἄρια WH; see I. t and Tlf. Proleg. p. 88], -ειας, ἡ, (ἐριθένω to spin wool, work in wool, Heliod. 1, 5; Mid. in the same sense, Tob. ii. 11; used of those who electioeener for office, courting popular applause by trickery and low arts, Aristot. polit. 5, 3; the verb is derived from ἔριθος working for hire, a hireling; fr. the Maced. age down, a spinner or weaver, a worker in wool, Is. xxxviii. 12 Sept.; a mean, sordid fellow), electioneering or intriguing for office, Aristot. pol. 5, 2 and 3 [pp. 130^{2b}, 4 and 130^{3a}, 14]; hence, apparently, in the N. T. a courting distinction, a desire to put one's self forward, a partisan and factious spirit which does not disdain low arts; partisanship, factiousness: Jas. iii. 14, 16; κατ' ἐριθείαν, Phil. ii. 3; Ignat. ad Philadelph. § 8; οἱ ἔξ ἐριθείας (see ἔκ, II. 7), Phil. i. 16 (17) [yet see ἔκ, II. 12 b.]; i. q. contending against God, Ro. ii. 8 [yet cf. Mey. (ed. Weiss) ad loc.]; in the plur. αἱ ἐριθείαι [W. § 27, 3; B. § 123, 2]: 2 Co. xii. 20; Gal. v. 20. See the very full and learned discussion of the word by Fritzsehe in his Com. on Rom. i. p. 143 sq.; [of which a summary is given by Ellie. on Gal. v. 20. See further on its derivation, Lobeck, Path.. Proleg. p. 365; cf. W. 94 (89)].*

ἐριον, -ον, τό, (dimin. of τὸ ἔρος or εἴρος), wool: Heb. ix. 19; Rev. i. 14. [From Hom. down.]*

ἔρις, -ιδος, ἡ, acc. ἔριν (Phil. i. 15), pl. ἔριδες (1 Co. i. 11) and ἔρεις (2 Co. xii. 20 [R G Tr txt.; Gal. v. 20 R G WH mrg.]; Tit. iii. 9 [R G L Tr]; see [WH. App. p. 157]; Lob. ad Phryn. p. 326; Matthiae § 80 note 8; Bttm. Ausf. Spr. p. 191 sq.; [W. 65 (63); B. 24 (22)]); contention, strife, wrangling: Ro. i. 29; xiii. 13; 1 Co. i. 11; iii. 3; 2 Co. xii. 20; Gal. v. 20; Phil. i. 15; 1 Tim. vi. 4; Tit. iii. 9. [From Hom. down.]*

ἐριφιον, -ον, τό, and ἔριφος, -ον, ὁ, a kid, a young goat: Mt. xxv. 32 sq.; Lk. xv. 29. [Ath. 14, p. 661 b.]*

Ἐρμᾶς, acc. **Ἐρμᾶν** [cf. B. 20 (18)], δ, (Doric for Ἐρμῆς), *Hermas*, a certain Christian (whom Origen and others thought to be the author of the book entitled “The Shepherd” [cf. *Salmon* in Dict. of Chris. Biog. s. v. *Hermas* 2]): Ro. xvi. 14.*

ἐρμηνεία [WH -νία; see 1, i], -as, ἡ, (*ἐρμηνεύω*), *interpretation* (of what has been spoken more or less obscurely by others): 1 Co. xii. 10 [L txt. διερμ. q. v.]; xiv. 26. [From Plato down.]*

ἐρμηνευτής, -οῦ, δ, (*ἐρμηνεύω*, q. v.), *an interpreter*: 1 Co. xiv. 28 L Tr WH mrg. (Plat. *politic.* p. 290 e.; for γρίλη in Gen. xlii. 23.)*

ἐρμηνεύω: [pres. pass. *ἐρμηνεύομαι*]; (fr. Ἐρμῆς, who was held to be the god of speech, writing, eloquence, learning); 1. *to explain in words, expound*: [Soph., Eur.], Xen., Plato, al. 2. *to interpret*, i. e. to translate what has been spoken or written in a foreign tongue into the vernacular (Xen. an. 5, 4, 4): Jn. i. 38 (39) R G T, 42 (43); ix. 7; Heb. vii. 2. (2 Esdr. iv. 7 for ηγετή.) [COMP.: δι-, μεθ-*ερμηνεύω*.]*

Ἐρμῆς, acc. *Ἐρμῆν*, δ, prop. name, *Hermes*; 1. a Greek deity called by the Romans Mercurius (*Mercury*): Acts xiv. 12. 2. a certain Christian: Ro. xvi. 14.*

Ἐρμογένης, [i. e. born of Hermes; Tdf. *Ἐρμογύ.*], -ους, δ, *Hermogenes*, a certain Christian: 2 Tim. i. 15.*

ἐρπετόν, -οῦ, τό, (fr. *ἐρπω* to creep, crawl, [Lat. *serpo*; hence serpent, and fr. same root, reptile; Vaniček p. 1030 sq.]), *a creeping thing, reptile*; by prof. writ. used chiefly of serpents; in Hom. Od. 4, 418; Xen. mem. 1, 4, 11 an animal of any sort; in bibl. Grk. opp. to quadrupeds and birds, Acts x. 12; xi. 6; Ro. i. 23; and to marine animals also, Jas. iii. 7; on this last pass. cf. Gen. ix. 3. (Sept. for שְׁנָא and גְּרָא).*

ἐρυθρός, -ά, -όν, *red*; fr. Hom. down; in the N. T. only in the phrase ἡ ἐρυθρὰ θάλασσα *the Red Sea* (fr. Rawlinson’s Herod. vol. i. p. 143)], i. e. the Indian Ocean washing the shores of Arabia and Persia, with its two gulfs, of which the one lying on the east is called the Persian Gulf, the other on the opposite side the Arabian. In the N. T. the phrase denotes the upper part of the Arabian Gulf (the Heroöpolite Gulf, so called [i. e. Gulf of Suez]), through which the Israelites made their passage out of Egypt to the shore of Arabia: Acts vii. 36; Heb. xi. 29. (Sept. for γῆ-τό, *the sea of sedge or sea-weed* [cf. B. D. as below]. Cf. *Win.* RWB. s. v. Meer rothes; *Pressel* in Herzog ix. p. 239 sqq.; *Furrer* in Schenkel iv. 150 sqq.; [B. D. s. vv. Red Sea and Red Sea, Passage of; *Trumbull*, Kadesh-Barnea, p. 352 sqq.]).*

ἐρχομαι, impv. *ἐρχον*, *ἐρχεσθε*, (for the Attic ζθι, ζτε fr. εῖμι); impf. *ἐρχόμην* (for γέειν and γά more com. in Attic); fut. *ἔλευσομαι*; — (on these forms cf. [esp. *Rutherford*, New Phryn. p. 103 sqq.; *Veitch* s. v.]; *Matthiae* § 234; *Bttm. Ausf. Spr.* ii. 182 sq.; *Krüger* § 40 s. v.; *Kühner* § 343; W. § 15 s. v.; [B. 58 (50)]); pf. *ἐλήλυθα*; plpf. *ἐληλύθειν*; 2 aor. *ἥλθον* and (occasionally by L T Tr WH [together or severally])—as Mt. vi. 10; [vii. 25, 27; x. 13; xiv. 34; xxv. 36; Mk. i. 29; vi. 29; Lk. i. 59; ii. 16; v. 7; vi. 17; viii. 35; xi. 2; xxiii. 33; xxiv. 1, 23]; Jn. [i. 39 (40);

iii. 26]; iv. 27; [xii. 9]; Acts xii. 10; [xiv. 24]; xxviii. 14 sq. etc.) in the Alexandrian form *ἥλθα* (see ἀπέρχομαι init. for reff.); Sept. for ΝΙΞ, rarely for ΠΗΝ and ΖΛΙ; [fr. Hom. down]; I. *to come*; 1. prop. a. of persons; a. univ. *to come from one place into another*, and used both of persons arriving,—as in Mt. viii. 9; xxii. 3; Lk. vii. 8; xiv. 17 [here WH mrg. read the inf., see their Intr. § 404], 20; Jn. v. 7; Acts x. 29; Rev. xxii. 7, and very often; oī *ἐρχόμενοι κ. οἱ ιπάγοντες*, Mk. vi. 31; — and of those returning, as in Jn. iv. 27; ix. 7; Ro. ix. 9. Constructions: foll. by ἀπό w. gen. of place, Mk. vii. 1; xv. 21; Acts xviii. 2; 2 Co. xi. 9; w. gen. of pers., Mk. v. 35; Jn. iii. 2; Gal. ii. 12, etc.; foll. by ἐκ w. gen. of place, Lk. v. 17 [L txt. συνέρχη]; Jn. iii. 31, etc.; foll. by εἰς w. acc. of place, *to come into*: as εἰς τ. οἰκίαν, τὸν οἶκον, Mt. ii. 11; viii. 14; Mk. i. 29; v. 38, etc.; εἰς τὴν πόλιν, Mt. ix. 1, and many other exx.; foll. by εἰς *to, towards*, Jn. xx. 3 sq.; εἰς τὸ πέραν, of persons going in a boat, Mt. viii. 28; of persons departing ἐκ . . . εἰς, Jn. iv. 54; διά w. gen. of place foll. by εἰς (Rec. πρός) *to*, Mk. vii. 31; εἰς τ. ἑορτήν, to celebrate the feast, Jn. iv. 45; xi. 56; ἐν w. dat. of the thing with which one is equipped, Ro. xv. 29; 1 Co. iv. 21; foll. by ἐπί w. acc. of place, (Germ. *über, over*), Mt. xiv. 28; (Germ. *auf*), Mk. vi. 53; (Germ. *an*), Lk. xix. 5; [xxiii. 33 L Tr]; Acts xii. 10, 12; *to* w. acc. of the thing, Mt. iii. 7; xxi. 19; Mk. xi. 13; xvi. 2; Lk. xxiv. 1; w. acc. of pers., Jn. xix. 33; *to one’s tribunal*, Acts xxiv. 8 Rec.; *against* one, of a military leader, Lk. xiv. 31; κατά w. acc., Lk. x. 33; Acts xvi. 7; παρά w. gen. of pers. Lk. viii. 49 [Lchm. ἀπό]; w. acc. of place, *to [the side of]*, Mt. xv. 29, πρός *to*, w. acc. of pers., Mt. iii. 14; vii. 15; [xiv. 25 L T Tr WH]; Mk. ix. 14; Lk. i. 43; Jn. i. 29; 2 Co. xiii. 1, and very often, esp. in the Gospels; ἀπό τινος (gen. of pers.) πρός τινα, 1 Th. iii. 6; with simple dat. of pers. (prop. dat. commodi or incommodi [cf. W. § 22, 7 N. 2; B. 179 (155)]): Mt. xxi. 5; Rev. ii. 5, 16, (exx. fr. Grk. auth. in Passow s. v. p. 1184^a bot.; [L and S. s. v. II. 4]). with adverbs of place: πόθεν, Jn. iii. 8; viii. 14; Rev. vii. 13; ἀνθεν, Jn. iii. 31; ὅπισθεν, Mk. v. 27; ὥδε, Mt. viii. 29; Acts ix. 21; ἐνθάδε, Jn. iv. 15 [R G L Tr], 16; ἐκεῖ, Jn. xviii. 3 [cf. W. 472 (44v)]; ποῦ, Heb. xi. 8; ἔως τινός, Lk. iv. 42; ἀχρι τινός, Acts xi. 5. The purpose for which one comes is indicated—either by an inf., Mk. [v. 14 L T Tr WH]; xv. 36; Lk. i. 59; iii. 12; Jn. iv. 15 [T WH διέρχη], and very often; or by a fut. ptcip., Mt. xxvii. 49; Acts viii. 27; or by a foll. ἵνα, Jn. xii. 9; εἰς τινότα, ἵνα, Acts ix. 21; or by διά τινα, Jn. xii. 9. As one who is about to do something in a place must necessarily come thither, in the popular narrative style the phrases *ἐρχεται καὶ, ἥλθε καὶ*, etc., are usually placed before verbs of action: Mt. xiii. 19, 25; Mk. ii. 18; iv. 15; v. 33; vi. 29; xii. 9; xiv. 37; Lk. viii. 12, 47; Jn. vi. 15; xi. 48; xii. 22; xix. 38; xx. 19, 26; xxi. 13; 3 Jn. 3; Rev. v. 7; xvii. 1; xxi. 9; *ἐρχον κ. ίδε* (or βλέπε), Jn. i. 46 (47); xi. 34; [and Rec. in] Rev. vi. 1, 3, 5, 7, [also Grsb. exc. in vs. 3]; plur. Jn. i. 39 (40) ([T Tr WH ὄψεοθε], see εἰδώ, I. 1 e.); — or *ἔλθων* is used, foll. by a

finite verb: Mt. ii. 8; viii. 7; ix. 10, 18; xii. 44; xiv. 12, 33 [R G L]; xvii. 31; xxvii. 64; xxviii. 13; Mk. vii. 25 [Tdf. εισελθη]; xii. 14, 42; xiv. 45; xvi. 1; Acts xvi. 37, 39; — or ἐρχόμενος, foll. by a finite verb: Lk. xiii. 14; xvi. 21; xviii. 5. in other places ἐλθών must be rendered *when I (thou, he, etc.) am come*: Jn. xvi. 8; 2 Co. xii. 20; Phil. i. 27 (opp. to ἀπών). β. *to come* i. e. *to appear, make one's appearance, come before the public*: so κατ' εξοχήν of the Messiah, Lk. iii. 16; Jn. iv. 25; vii. 27, 31; Heb. x. 37, who is styled pre-eminently ὁ ἐρχόμενος, i. e. he that cometh (i. e. is about to come) acc. to prophetic promise and universal expectation, *the coming one* [W. 341 (320); B. 204 (176 sq.)]: Mt. xi. 3; Lk. vii. 19 sq.; with εἰς τὸν κόσμον added, Jn. vi. 14; xi. 27; ἐν τῷ ὄνόματι τοῦ κυρίου, *he who is already coming clothed with divine authority* i. e. *the Messiah*, — the shout of the people joyfully welcoming Jesus as he was entering Jerusalem, — taken fr. Ps. cxvii. (cxviii.) 25 sq.: Mt. xxi. 9; xxiii. 39; Mk. xi. 9; Lk. xiii. 35; xix. 38 [Tdf. om. ἐρχ. (so WH in their first mrg.)]; Jn. xii. 13. ἐρχεσθαι used of Elijah who was to return fr. heaven as the forerunner of the Messiah: Mt. xi. 14; xvii. 10; Mk. ix. 11–13; of John the Baptist, Mt. xi. 18; Lk. vii. 33; Jn. i. 31; with εἰς μαρτυρίαν added, Jn. i. 7; of Antichrist, 1 Jn. ii. 18; of “false Christs” and other deceivers, false teachers, etc.: Mt. xxiv. 5; Mk. xiii. 6; Lk. xxi. 8. (in these pass. with the addition ἐπὶ τῷ ὄνόματι μου, *relying on my name*, i. e. arrogating to themselves and simulating my Messianic dignity); Jn. x. 8; 2 Co. xi. 4; 2 Pet. iii. 3; Rev. xvii. 10; with the addition ἐν τῷ ὄνόματι τῷ ἰδιῷ in his own authority and of his own free-will, Jn. v. 43. of the Holy Spirit, who is represented as a person coming to be the invisible helper of Christ’s disciples after his departure from the world: Jn. xv. 26; xvi. 7 sq. 13. of the appearance of Jesus among men, as a religious teacher and the author of salvation: Mt. xi. 19; Lk. vii. 34; Jn. v. 43; vii. 28; viii. 42; with the addition of εἰς τὸν κόσμον foll. by ἴwa, Jn. xii. 46; xviii. 37; εἰς κρίμα, ἴwa, Jn. ix. 39; foll. by a telic inf. 1 Tim. i. 15; ἐρχεσθαι ὅπιστω τούς, after one, Mt. iii. 11; Mk. i. 7; Jn. i. 15, 27, 30; ὁ ἐλθὼν δὲ ὑδατος καὶ αἴματος, a terse expression for, ‘he that publicly appeared and approved himself (to be God’s son and ambassador) by accomplishing expiation through the ordinance of baptism and the bloody death which he underwent’ [ef. p. 210^b bot.], 1 Jn. v. 6; ἐρχεσθαι foll. by a telic inf., Mt. v. 17; x. 34 sq.; Lk. xix. 10; foll. by ἴwa, Jn. x. 10; ἐληλυθέναι and ἐρχεσθαι ἐν σαρκὶ are used of the form in which Christ as the divine Logos appeared among men: 1 Jn. iv. 2, 3 [Rec.]; 2 Jn. 7. of the return of Jesus hereafter from heaven in majesty: Mt. x. 23; Acts i. 11; 1 Co. iv. 5; xi. 26; 1 Th. v. 2; 2 Th. i. 10; with ἐν τῇ δόξῃ αὐτοῦ added, Mt. xvi. 27; xxv. 31; Mk. viii. 38; Lk. ix. 26; ἐπὶ τῶν νεφελῶν (borne on the clouds) μετὰ δυνάμεως κ. δόξης, Mt. xxiv. 30; ἐν νεφέλαις, ἐν νεφέλῃ κτλ., Mk. xiii. 26; Lk. xxi. 27; ἐν τῇ βασιλείᾳ αὐτοῦ (see ἐν, I. 5 c. p. 210^b top), Mt. xvi. 28; Lk. xxiii. 42 [εἰς τὴν β. L mrg. Tr mrg. WH txt.]

b. of time, like the Lat. *venio*: with nouns of time, as

ἐρχονται ἡμέραι, in a fut. sense, *will come* [cf. B. 204 (176 sq.); W. § 40, 2 a.], Lk. xxiii. 29; Illeb. viii. 8 fr. Jer. xxxviii. (xxxii.) 31; ἀλέσονται ἡμέραι, Mt. ix. 15; Mk. ii. 20; Lk. v. 35; xvii. 22; xxi. 6; ἥλθεν ἡ ἡμέρα, Lk. xxii. 7; Rev. vi. 17; ἐρχεται ὥρα, ὅτε, Jn. iv. 21, 23; v. 25; xvi. 25; foll. by ἴwa, Jn. xvi. 2, 32; ἥλθεν, is come, i. e. is present, Jn. xvi. 4, 21; Rev. xiv. 7, 15; ἐλήλυθε ἡ ὥρα, ἴwa, Jn. xii. 23; xiii. 1 (L T Tr WH ἥλθεν); xvi. 32; xvii. 1; ἀληλύθει ἡ ὥρα αὐτοῦ, had come (Lat. *aiderat*), Jn. vii. 30; viii. 20; ἐρχ. νύξ, Jn. ix. 4; ἡ ἡμέρα τοῦ κυρίου, 1 Th. v. 2; καιρόι, Acts iii. 19. with names of events that occur at a definite time: ὁ θερισμός, Jn. iv. 35; ὁ γάμος τοῦ ἀρνίου, Rev. xix. 7; ἥλθεν ἡ κρίσις, Rev. xviii. 10. in imitation of the Hebr. נִתָּן, δ, ᷄, τὸ ἐρχόμενος, -ένη, -ενος, is i. q. *to come, future* [cf. B. and W. u. s.]: διαών, Mk. x. 30; Lk. xviii. 30; ἡ ἕορτή, Acts xviii. 21 [Rec.]; ἡ ὁργή, 1 Th. i. 10; τὰ ἐρχόμενα, things to come, Jn. xvi. 18 (Ὥ^τε^τη^τ the times to come, Is. xxvii. 6); in the periphrasis of the name of Jehovah, ὁ ἄνω καὶ ὁ ἣν καὶ ὁ ἐρχόμενος, it is equiv. to ἐσόμενος, Rev. i. 4; iv. 8. c. of things and events (so very often in Grk. auth. also); of the advent of natural events: ποταμοί, Mt. vii. 25 [R G]; κατακλυσμός, Lk. xvii. 27; λιμός, Acts vii. 11; of the rain coming down ἐπὶ τῆς γῆς, Heb. vi. 7; of alighting birds, Mt. xiii. 4, 32; Mk. iv. 4; of a voice that is heard (Hom. II. 10, 139), foll. by ἐκ with gen. of place, Mt. iii. 17 [?]; Mk. ix. 7 [T WH Tr mrg. ἐγένετο]; Jn. xii. 28; of things that are brought: ὁ λύχνος, Mk. iv. 21 (ἐπιστολή, Liban. ep. 458; other exx. fr. Grk. wrt. are given in Kypke, Kuijnoel, al., on Mk. l. c.). 2. metaph. a. of Christ’s invisible return from heaven, i. e. of the power which through the Holy Spirit he will exert in the souls of his disciples: Jn. xiv. 18, 23; of his invisible advent in the death of believers, by which he takes them to himself into heaven, Jn. xiv. 3. b. equiv. to *to come into being, arise, come forth, show itself, find place or influence*: τὰ σκάνδαλα, Mt. xviii. 7; Lk. xvii. 1; τὰ ἀγαθά, Ro. iii. 8 (Jer. xvii. 6); τὸ τελειον, 1 Co. xiii. 10; ἡ πίστις, Gal. iii. 23, 25; ἡ ἀποστασία, 2 Th. ii. 3; ἡ βασιλείᾳ τοῦ θεοῦ, i. q. *be established*, Mt. vi. 10; Lk. xi. 2; xvii. 20, etc.; ἡ ἐντολή, i. q. *became known*, Ro. vii. 9. c. with Prepositions: ἐκ τῆς [Lchm. ἀπό] θλίψεως, suffered tribulation, Rev. vii. 14. foll. by εἰς, *to come (fall) into* or *unto*: εἰς τὸ χεῖρον, into a worse condition, Mk. v. 26; εἰς πειρασμόν, Mk. xiv. 38 T WH; εἰς ἀπελεγμόν (see ἀπελεγμός), Acts xix. 27; εἰς τὴν ὥραν ταύτην, Jn. xii. 27; εἰς κρίσιν, to become liable to judgment, Jn. v. 24; εἰς ἐπίγνωσιν, to attain to knowledge, 1 Tim. ii. 4; 2 Tim. iii. 7; εἰς τὸ φανερόν, to come to light, Mk. iv. 22; εἰς προκοπὴν ἐλήλυθε, has turned out for the advancement, Phil. i. 12; ἐρχ. εἰς τι, *to come to a thing*, is used of a writer who after discussing other matters passes on to a new topic, 2 Co. xii. 1; εἰς ἔαντόν, to come to one’s senses, return to a healthy state of mind, Lk. xv. 17 (Epict. diss. 3, 1, 15; Test. xii. Patr. test. Jos. § 3, p. 702 ed. Fabric.). ἐρχ. ἐπὶ τινα *to come upon one*: in a bad sense, of calamities, Jn. xviii. 4; in a good sense, of the Holy Spirit, Mt. iii. 16; Acts xix. 6: *to devolve*

upon one, of the guilt and punishment of murder, Mt. xxiii. 35. ἔρχ. πρὸς τὸν Ἰησοῦν, to commit one's self to the instruction of Jesus and enter into fellowship with him, Jn. v. 40; vi. 35, 37, 44, 45, 65; πρὸς τὸ φῶς, to submit one's self to the power of the light, Jn. iii. 20 sq.

II. to go: ὄπίστω τινός (γρῆν οὐλῆν), to follow one, Mt. xvi. 24; [Mk. viii. 34 R L Tr mrg. WH]; Lk. ix. 23; xiv. 27, (Gen. xxiv. 5, 8; xxxvii. 17, and elsewhere); πρός τινα, Lk. xv. 20; σύν τινι, to accompany one, Jn. xxi. 3 [cf. B. 210 (182)]; ὁδὸν ἔρχεσθαι, Lk. ii. 44 [cf. W. 226 (212)]. [COMP.: ἀν-, ἐπ-αν-, ἀπ-, δι-, εἰσ-, ἐπ-εισ-, παρ-εισ-, συν-εισ-, ἐξ-, δι-εξ-, ἐπ-, κατ-, παρ-, ἀντι-παρ-, περ-, προ-, προσ-, συν-έρχομαι.]

[SYN.: ἔρχεσθαι, (*βαίνειν*), πορεύεσθαι, χωρεῖν: with the N.T. use of these verbs and their compounds it may be interesting to compare the distinctions ordinarily recognized in classic Grk., where ἔρχεσθαι denotes motion or progress generally, and of any sort, hence to come and (esp. ἀλθεῖν) arrive at, as well as to go (*βαίνειν*). *Baínein* primarily signifies to walk, take steps, picturing the mode of motion; to go away. πορεύεσθαι expresses motion in general,—often confined within certain limits, or giving prominence to the bearing; hence the regular word for the march of an army. χωρεῖν always emphasizes the idea of separation, change of place, and does not, like e. g. πορεύεσθαι, note the external and perceptible motion,—(a man may be recognized by his πορεία). Cf. Schmidt ch. xxvii.]

ἔρω, see εἰπον.

ἔρωτάω, -ώ, [(inf. -τᾶν L T Tr, -τᾶν R G WH; see I, i)]; impf. 3 pers. plur. ἔρωτων and (in Mt. xv. 23 L T Tr WH, Mk. iv. 10 Tdf.) ἔρωτον, cf. B. 44 (38); [W. 85 (82); Tdf. Proleg. p. 122; Soph. Lex. p. 41; WH. App. p. 166; Mullauch, Griech. Vulgarspr. p. 252]; fut. ἔρωτήσω; 1 aor. ἔρωτησα; Sept. for ἔρωτός; to ask, i. e. 1. as in Grk. writ. fr. Hom. down to question: absol., Lk. xxii. 68; Jn. viii. 7 [R]; τινά, Jn. ix. 21; xvi. 19, 30; [xviii. 21 where Rec. ἐπερ.], etc.; with the addition of λέγων and the words of the questioner: Mt. xvi. 13; Lk. xix. 31 [om. λέγων; xxiii. 3 T Tr WH]; Jn. i. 19, 21; v. 12; ix. 19; xvi. 5; τινὰ τι [cf. W. § 32, 4 a.], Mt. xxi. 24; Mk. iv. 10; Lk. xx. 3; Jn. xvi. 23 [al. refer this to 2]; τινὰ περὶ τινος, Lk. ix. 45 [Lehm. ἐπερ.]; Jn. xviii. 19. 2. to ask i. e. to request, entreat, beg, beseech, after the Hebr. ἔρωτ, in a sense very rare in prof. auth. (Joseph. antt. 5, 1, 14 [but here the text is uncertain; substitute antt. 7, 8, 1; cf. Dr. Ezra Abbot in No. Am. Rev. for 1872, p. 173 note]; Babr. fab. [42, 3]; 97, 3; Apoll. synt. p. 289, 20; cf. W. pp. 30 and 32]: τινά, Jn. xiv. 16; with the addition of λέγων and the words of the asker, Mt. xv. 23; Jn. xii. 21; foll. by impv. alone [B. 272 sq. (234)], Lk. xiv. 18 sq.; Phil. iv. 3; foll. by τινα [cf. W. § 44, 8 a.; B. 237 (204)], Mk. vii. 26; Lk. vii. 36; xvi. 27; Jn. iv. 47; xvii. 15; xix. 31, 38; 2 Jn. 5; 1 Th. iv. 1; by θησώς, Lk. vii. 3; xi. 37; Acts xxiii. 20; by the inf. [B. 258 (222); cf. W. 335 (315)], Lk. v. 3; viii. 37; Jn. iv. 40; Acts iii. 3; x. 48; xxiii. 18; 1 Th. v. 12; τινὰ περὶ τινος, Lk. iv. 38; Jn. xvii. 9, 20; 1 Jn. v. 16; ὑπέρ τινος [foll. by εἰς w. inf.; cf. B. 265 (228)], 2 Th. ii. 1 sq.; ἔρωτάω τὰ [WH txt. om. τά] πρὸς εἰρήνην (see εἰρήνη, 1), Lk. xiv. 32. [SYN. see αἰτέω, fin. COMP.: δι-, ἐπ-ερωτάω]

ἔσθῆς, -ῆτος, ἦ, (fr. ἔννυμι, ἔσθην, hence it would be more correctly written ἔσθῆς [so Ree.th in Lk.], cf. Kühner i. p. 217, 3), formerly *Feasthēs* (cf. Lat. *vestis*, Germ. *Weste*, Eng. *vest*, etc.), clothing, raiment, apparel: Lk. xxiii. 11; xxiv. 4 L T Tr WH; Acts i. 10 R G; x. 30; xii. 21; Jas. ii. 2 sq. [From Hom. down.]*

ἔσθησις [Rec.th ἔσθ.], -εως, ἦ, (fr. ἔσθέω, and this fr. ἔσθῆς q. v.), clothing, apparel: plur., Lk. xxiv. 4 R G; Acts i. 10 L T Tr WH; [cf. Philo, vit. Moys. iii. § 18; Euseb. h. e. 2, 6, 7 and Heinichen's note]. (Rare in prof. writ. [Aristot. rhet. 2, 8, 14 var.]; cf. W. § 2, 1 c.)*

ἔσθιω and ἔσθω, q. v., (lengthened forms of ἔδω [cf. Curtius, Das Verbum, ii. p. 429]); impf. ἔσθιον; 2 aor. ἔφαγον (fr. ΦΑΓΩ); fut. φάγομαι (2 pers. φάγεσται, Lk. xvii. 8 [reff. s. v. κατακανχάσαι, init.]), for the classic ἔδομαι, see Bttm. Ausf. Spr. ii. p. 185; Kühner i. p. 824; [W. 89 (85); B. 58 (51); but esp. Veitch s. v.]; Sept. for ἔβαν; [fr. Hom. down]; to eat; Vulg. manduco, [edo, etc.]; (of animals, to devour); a. absol.: Mt. xiv. 20 sq.; xv. 37, 38; xxvi. 26; Mk. vi. 31; viii. 8; Jn. iv. 31, and often; ἐν τῷ φαγεῖν, in eating (the supper), 1 Co. xi. 21; διδόναι τινὶ φαγεῖν, to give one (something) to eat, Mt. xiv. 16; xxv. 35, 42; Mk. v. 43; vi. 37; Lk. ix. 13, (and with addition of an acc. of the thing to be eaten, Jn. vi. 31, 52; ἐκ τινος, Rev. ii. 7; [cf. W. 198 (187) sq.]); φέρειν τινὶ φαγεῖν, to bring one (something) to eat, Jn. iv. 33; spec. in opp. to abstinen from certain kinds of food, Ro. xiv. 3, 20; ἔσθιειν κ. πίνειν (and φαγεῖν κ. πιεῖν), to use food and drink to satisfy one's hunger and thirst, 1 Co. xi. 22; contextually, to be supported at the expense of others, 1 Co. ix. 4; not to shun choice food and in a word to be rather a free-liver, opp. to the narrow and scrupulous notions of those who abstain from the use of wine and certain kinds of food, Mt. xi. 19; Lk. vii. 34; opp. to fasting (τὸ νηστεύειν), Lk. v. 33; of those who, careless about other and esp. graver matters, lead an easy, merry life, Lk. xii. 19; xvii. 27 sq.; 1 Co. xv. 32, (Is. xxii. 13); of the jovial use of a sacrificial feast, 1 Co. x. 7 fr. Ex. xxxii. 6; preceded by a negative, to abstain from all nourishment, Acts xxiii. 12, 21; to use a spare diet, spoken of an ascetic mode of life, Mt. xi. 18; of fasting, Acts ix. 9; ἔσθιειν (κ. πίνειν) μετά τινος, to dine, feast, (in company) with one, Mt. ix. 11; Mk. ii. 16; Lk. v. 30; with one (he providing the entertainment), i. e. at his house, Lk. vii. 36; μετὰ τῶν μεθυόντων etc., of luxurious revelling, Mt. xxiv. 49; Lk. xii. 45; ἐπὶ τραπέζης τοῦ Χριστοῦ, the food and drink spread out on Christ's table, i. e. to enjoy the blessings of the salvation procured by Christ (which is likened to a banquet), Lk. xxii. 30; ἔσθιειν τινί, to one's honor, Ro. xiv. 6. b. construed w. an acc. of the thing, to eat (consume) a thing [W. 198 (187) note]: Mt. vi. 25; Mk. i. 6; Jn. iv. 32; vi. 31; Ro. xiv. 2; 1 Co. viii. 13; x. 25, etc.; ἄρτον, to take food, eat a meal, (after the Hebr. ἔβαν ἔβαν, Gen. xlivi. 25; Ex. ii. 20; 1 S. xx. 24; Prov. xxiii. 7), Mt. xv. 2; Mk. iii. 20; Lk. xiv. 1, 15; τὸν ἑαρτὸν ἄρτον, obtained by his own labor, 2 Th. iii. 12; ἄρτον παρὰ τινος (gen. of pers.) to be supported by one, 2 Th.

iii. 8; τὰ παρὰ τινος, the things supplied by one, Lk. x. 7, i. q. τὰ παρατιθέμενα in vs. 8 [cf. W. 366 (343)]; 1 Co. x. 27; μήτε ἄρτον ἐσθ. μήτε οἶνον πίνειν, to live frugally, Lk. vii. 33; τὸ κυριακὸν δεῖπνον φαγεῖν, to celebrate the Lord's supper, 1 Co. xi. 20; τὸ πάσχα, to eat the paschal lamb, celebrate the paschal supper, Mt. xxvi. 17; Mk. xiv. 12, 14; Lk. xxii. 8, 11, 15, 16 L T Tr WH; Jn. xviii. 28; τὰς θυσίας, to celebrate the sacrificial feasts, said of Jews, 1 Co. x. 18; of animals, in Lk. xv. 16 (where ὅν stands by attraction for ἂ, because ἐσθίειν with a simple gen. of thing is nowhere found in the N. T. [W. 198 (187) note]). by a usage hardly to be met with in class. Grk. (W. § 28, 1; [B. 159 (139)]), ἔκ τινος, to (take and) eat of a thing: Lk. xxii. 16 [R G]; Jn. vi. 26, 50 sq.; 1 Co. xi. 28; on the other hand, ἐκ τοῦ καρποῦ (L T Tr WH τὸν καρπόν), ἐκ τοῦ γάλακτος ἐσθίειν, in 1 Co. ix. 7, is to support one's self by the sale of the fruit and the milk [but cf. B. as above, and Meyer ad loc.]. ἐκ with gen. of place: ἐκ τοῦ ἵερου, draw their support from the temple, i. e. from the sacrifices and offerings, 1 Co. ix. 13 [but T Tr WH read τὰ ἐκ τ. ἵ.]; also ἐκ θυσιαστηρίου, i. e. from the things laid on the altar, Heb. xiii. 10 [W. 366 (344)]. by a Hebraism (יְלַכֵּס), ἀπό τινος [cf. W. 199 (187)]: Mt. xv. 27; Mk. vii. 28. Metaph. to devour, consume: τινά, Heb. x. 27; τι, Rev. xvii. 16; of rust, Jas. v. 3. [COMP.: κατ-, συν-εσθίω.]

Ἐσθω, i. q. ἐσθίω, a poetic form in use fr. Hom. down, very rare in prose writ.; from it are extant in the N. T. the ptc. ἐσθων in Mk. i. 6 T Tr WH; [Lk. x. 7 L T Tr WH]; Lk. vii. 33 L Tr WH, [also 34 WH]; the pres. subj. 2 pers. plur. ἐσθῆτε in Lk. xxii. 30 L T Tr WH; [cf. κατεσθίω]. It occurs several times in the Sept., as Lev. xvii. 10; Judg. xiv. 9 [Alex.]; Is. ix. 20; Sir. xx. 16; ἐσθετε, Lev. xix. 26. Cf. [Tdf. Proleg. p. 81]; B. 58 (51).

Ἐσλει (T Tr WH, [see WH. App. p. 155, and s. v. ει, ι]) or 'Εσλί, ὁ, Esli, one of Christ's ancestors: Lk. iii. 25.*

Ἐσ-οπτρον, -ου, τό, (ΟΠΤΩ), a mirror: 1 Co. xiii. 12; Jas. i. 23. (Sap. vii. 26; Sir. xii. 11; Pind. Nem. 7, 20; Anaer. 11, [7 (6)] 3; Plut.; al.) The mirrors of the ancients were made, not of glass [cf. B.D. s. v. Glass, fin.], but of steel; Plin. h. n. 33, (9) 45; 34, (17) 48 [but see the pass. just referred to, and B.D. s. v. mirror].*

Ἐσπέρα, -ας, ἥ, (ἐσπερος of or at evening), evening, eventide: Acts iv. 3; xxviii. 23; πρὸς ἐσπ. ἐστίν, it is towards evening, Lk. xxiv. 29. [From Pind. and Hdt. down.]*

[**Ἐσπερινός, -ή, -όν,** belonging to the evening, evening: φυλακή, Lk. xii. 38 WH (rejected) mrg. (Sept.; Xen., Dio Cass., Athen., al.)]*

Ἐσπώμ [or 'Εσπών in Lk. R^{el} L txt. Tr mrg.; WH 'Εσρω, see their Intr. § 408], ὁ, Esrom or Hezrom or Hesron, one of Christ's ancestors: Mt. i. 3; Lk. iii. 33.*

[Ἐσπών or 'Εσρω, see the preceding word.]

Ἐσχατος, -η, -ον, (fr. ἐχω, ἐχον) adhering, clinging close; [acc. to al. (Curtius § 583 b.) superl. fr. ἔξ, the outermost], Sept. for ἕξης, ἕξης; [fr. Hom. down]; extreme, last in time or in place;

1. joined to nouns:

τόπος, the last in a series of places [A. V. lowest], Lk. xiv. 9 sq.; in a temporal succession, the last: ἐσχατος ἔχθρος, that remains after the rest have been conquered, 1 Co. xv. 26; κοδράντης, that remains when the rest have one after another been spent, Mt. v. 26; so λεπτόν, Lk. xii. 59; ἡ ἐσχ. σάλπιξ, the trumpet after which no other will sound, 1 Co. xv. 52, cf. Meyer ad loc.; αἱ ἐσχ. πληγαί, Rev. xv. 1; xxi. 9; ἡ ἐσχάτη ἡμέρα τῆς ἑορτῆς, Jn. vii. 37. When two are contrasted it is i. q. the latter, opp. to ὁ πρῶτος the former (Deut. xxiv. 1-4); thus τὰ ἔργα (opp. to τῶν πρώτων), Rev. ii. 19; ἡ πλάνη, Mt. xxvii. 64 (where the meaning is, 'lest the latter deception, caused by the false story of his resurrection, do more harm than the former, which was about to produce belief in a false Messiah'); ὁ ἐσχατος Ἀδάμ, the latter Adam, i. e. the Messiah (see 'Αδάμ, 1), 1 Co. xv. 45. ἡ ἐσχ. ἡμέρα, the last day (of all days), denotes that with which the present age (ἡμ. ηγίγη, see αἰών, 3) which precedes the times of the Messiah or the glorious return of Christ from heaven will be closed: Jn. vi. 39 sq. 44, [54]; xi. 24; xii. 48. of the time nearest the return of Christ from heaven and the consummation of the divine kingdom, the foll. phrases are used: ἐσχάτη ὥρα, 1 Jn. ii. 18; ἐν καιρῷ ἐσχ. 1 Pet. i. 5; ἐν ἐσχ. χρόνῳ, Jude 18 Rec., ἐπ' ἐσχάτου χρόνου ibid. Tr WH; ἐν ἐσχάταις ἡμέραις, Acts ii. 17; Jas. v. 3; 2 Tim. iii. 1; for other phrases of the sort see 2 a. below; ἐπ' ἐσχάτων τῶν χρόνων, 1 Pet. i. 20 R G, see below.

2. ὁ, ἡ, τὸ ἐσχ. absol. or with the genitive, a. of time: οἱ ἐσχατοι, who had come to work last, Mt. xx. 8, 12, [14]; the meaning of the saying ἐσονται πρῶτοι ἐσχατοι καὶ ἐσχατοι πρῶτοι is not always the same: in Lk. xiii. 30 it signifies, those who were last invited to enter the divine kingdom will be first to enter when the opportunity comes, i. e. they will be admitted forthwith, while others, and those too who were first among the invited, will be shut out then as coming too late; in Mt. xix. 30; xx. 16 it means, the same portion in the future kingdom of God will through his goodness be assigned to those invited last as to those invited first, although the latter may think they deserve something better; cf. Mk. x. 31. ὁ πρῶτος κ. ὁ ἐσχ. i. e. the eternal, Rev. i. 11 Rec., 17; ii. 8; xxii. 13. ἐσχατος as a predicate joined to a verb adverbially [cf. W. 131 (124); § 54, 2]: Mk. xii. 6; ἐσχάτη (R G; but see below) πάντων ἀπέθανε, Mk. xii. 22. ἐσχατον, ἐσχατα, used substantively [cf. B. 94 (82) § 125, 6] in phrases, of the time immediately preceding Christ's return from heaven and the consummation of the divine kingdom: ἐπ' ἐσχάτον or ἐσχάτων τῶν ἡμερῶν, Heb. i. 2 (1); 2 Pet. iii. 3, (Barn. ep. 16, 5); τῶν χρόνων, 1 Pet. i. 20; ἐπ' ἐσχάτου τοῦ χρόνου, Jude 18 LT (see I above, and ἐπι, A. II. fin.), cf. Riehm, Lehrbegr. d. Hebräerbriefer, p. 205 sq. τὰ ἐσχατα with gen. of pers. the last state of one: Mt. xii. 45; Lk. xi. 26; 2 Pet. ii. 20 [but without gen. of pers.]. Neut. ἐσχατον, adv., lastly: [w. gen. of pers., Mk. xii. 22 L T Tr WH]; 1 Co. xv. 8.

b. of space: τὸ ἐσχατον τῆς γῆς, the uttermost part, the end, of the earth, Acts i. 8; xiii. 47.

c. of rank, grade of

worth, last i. e. lowest: Mk. ix. 35; Jn. viii. 9 Rec.; 1 Co. iv. 5.*

ἔσχάτως, adv., extremely, [Xen. an. 2, 6, 1; Aristot., al.]; ἔσχάτως ἔχειν (in extremis esse), to be in the last gasp, at the point of death: Mk. v. 23. Diod. excerpt. Vales. p. 242 [i. e. fr. l. 10 § 2, 4 Dind.]; Artem. oncir. 3, 60. The phrase is censured by the Atticists; cf. Fischer, De vita lexx. etc. p. 704 sq.; Lob. ad Phryn. p. 389; Fritzsche on Mk. p. 178 sq.; [Win. 26].*

ἔσω, adv., (fr. ἐσ, for ἐστο [fr. Hom. on] fr. εἰς; cf. W. 52; [B. 72 (63); Rutherford, New Phryn. p. 432]); 1. to within, into: Mt. xxvi. 58; Mk. xiv. 54; with gen. Mk. xv. 16 [W. § 54, 6]. 2. within: Jn. xx. 26; Acts v. 23; δέσω ἀνθρώπος, the internal, inner man, i. e. the soul, conscience, (see ἀνθρώπος, 1 e.), 2 Co. iv. 16 L T Tr WH; Ro. vii. 22; Eph. iii. 16; οἱ ἔσω, those who belong to the Christian brotherhood (opp. to οἱ ἔξω [q. v. in ἔξω, 1 a.]), 1 Co. v. 12.*

ἔσωθεν, (ἔσω), adv. of place, fr. Aeschyl. and Hdt. down; [1. adverbially]; a. from within (Vulg. de intus, ab intus, intrinsecus, [etc.]): Mk. vii. 21, 23; Lk. xi. 7; 2 Co. vii. 5. b. within (cf. W. § 54, 7): Mt. vii. 15; xxiii. 25, 27, 28; Rev. iv. 8; v. 1 [cf. γράφω, 3]; δέσωθεν ἀνθρώπος, 2 Co. iv. 16 RG (see ἔσω, 2); τὸ ἔσωθεν, that which is within, the inside, Lk. xi. 40; with gen. of pers. i. q. your soul, ibid. 39. [2. as a prep. with the gen. (W. § 54, 6): Rev. xi. 2 Rec. (see ἔξωθεν, 2).]*

ἔσωτερος, -έρα, -έρον, (compar. of ἔσω, [cf. B. 28 (24 sq.)]), inner: Acts xvi. 24; τὸ ἔσωτερον τοῦ καταπετάσματος, the inner space which is behind the veil, i. e. the shrine, the Holy of holies, said of heaven by a fig. drawn from the earthly temple, Heb. vi. 19.*

ἔταιρος, -ου, δέ, [fr. Hom. down], Sept. γέ; a comrade, mate, partner, [A. V. fellow]: Mt. xi. 16 (where T Tr WH τοῖς ἔτεροις [q. v. 1 b, and cf. WH. Intr. § 404]); voc. in kindly address, friend (my good friend): Mt. xx. 13; xxii. 12; xxvi. 50.*

ἔτερό-γλωσσος, -ου, δέ, (ἔτερος and γλῶσσα), one who speaks [another i. e.] a foreign tongue (opp. to ὁμόγλωσσος): Ps. cxiii. (cxiv.) 1 Aq.; Polyb. 24, 9, 5; Strab. 8 p. 333; [Philo, confus. lingg. § 3; al.]; but differently in 1 Co. xiv. 21, viz. one who speaks what is utterly strange and unintelligible to others unless interpreted; see what is said about 'speaking with tongues' under γλῶσσα, 2.*

ἔτεροδιδασκαλέω, -ώ; (ἔτερος and διδάσκαλος, cf. κακοδιδασκαλέω, Clem. Rom. 2 Cor. 10, 5); to teach other or different doctrine i. e. deviating from the truth: 1 Tim. i. 3; vi. 3. (Ignat. ad Polyc. 3, and al. eccl. writ.)*

ἔτεροζυγέω, -ώ; (ἔτερόζυγος yoked with a different yoke; used in Lev. xix. 19 of the union of beasts of different kinds, e. g. an ox and an ass), to come under an unequal or different yoke (Beza, *impari jugo copulorū*), to be unequally yoked: τινί (on the dat. see W. § 31, 10 N. 4; B. § 133, 8), trop. to have fellowship with one who is not an equal: 2 Co. vi. 14, where the apostle is forbidding Christians to have intercourse with idolaters.*

ἔτερος, -έρα, -έρον, the other; another, other; [fr. Hom.

on]; Sept. chiefly for רגש. It refers 1. to number, as opp. to some former pers. or thing; a. without the article, other: joined to a noun (which noun denotes some number or class within which others are distinguished from the one), Mt. xii. 45 and Lk. xi. 26, ἐπτὰ ἔτερα πνεύματα, i. e. from the number of the πνεύματα or demons seven others, to be distinguished from the one already mentioned; add, Mk. xvi. 12; Lk. vi. 6; ix. 56, etc.; Jn. xix. 37; Acts ii. 40; iv. 12, etc.; Ro. vii. 3; viii. 39; xiii. 9; ἔτεραι γενεάι, other than the present, i. e. past generations, Eph. iii. 5; as in class Grk. ἄλλος, so sometimes also ἔτερος is elegantly joined to a noun that is in apposition: twice so in Lk., viz. ἔτεροι δύο κακοῦργοι two others, who were malefactors [Bttm. differently § 150, 3], Lk. xxiii. 32; ἔτερους ἐβδομηκοντα equiv. to ἔτερους μαθήτας, οἵτινες ἦσαν ἑβδ. Lk. x. 1; *reliqua privata aedificia* for 'the rest of the buildings, which were private' Caes. b. g. 1, 5; cf. Bornemann, Scholia ad Luc. p. 147 sq.; W. 530 (493); [Joseph. c. Ap. 1, 15, 3 and Müller's note]. simply, without a noun, i. q. ἄλλος τις another, Lk. ix. 59; xxii. 58; Acts i. 20; Ro. vii. 4; ἔτεροι πολλοί, Mt. xv. 30; Lk. viii. 3; Acts xv. 35; οὐδὲν ἔτερον, Acts xvii. 21; ἔτερα, other matters, Acts xix. 39 R G T; πολλὰ καὶ ἔτερα, many other things also [hardly "also," see καὶ, I. 3; cf. remark s. v. πολύς, d. a. fin.], Lk. iii. 18; ἔτερος with gen. of pers. Gal. i. 19; τὰ ἔτερων (opp. to τὰ ἑαυτῶν), Phil. ii. 4; ἔτ. with τις added, Acts viii. 34; neut. 1 Tim. i. 10; [ἐν ἔτερῷ, introducing a quotation, Hebr. v. 6, cf. Win. 592 (551)—but in Acts xiii. 35 supply ψαλμῷ]. in partitive formulas: ἄλλοι . . . ἔτεροι δέ, Heb. xi. 36 cf. Acts ii. 13; δέ πρωτοι . . . ἔτεροι, Lk. xiv. 19 sq.; xvi. 7; δέ δεύτεροι . . . ἔτεροι, Lk. xix. 20 (where L T Tr WH δέ ἔτεροι . . . τινες . . . ἔτεροι δέ, Lk. xi. 16; φέ μὲν . . . ἄλλω δέ . . . ἔτεροι δέ . . . ἄλλω δέ, 1 Co. xii. 9 sq.; of μὲν . . . ἄλλοι [Loi] δέ . . . ἔτεροι δέ, Mt. xvi. 14. b. with the article, the other (of two): οἱ ἔτεροι, the others, the other party, Mt. xi. 16 T Tr WH (sec. ἔταιρος). distinctively: εἰς or δέ εἰς . . . δέ ἔτερος, Mt. vi. 24; Lk. vii. 41; xvi. 13; xvii. 34 sq.; xviii. 10; xxiii. 40; τὸ ἔτερον πλοῖον, Lk. v. 7; τῇ δὲ ἔτερᾳ sc. ἡμέρᾳ, the next day, the day after, Acts xx. 15; xxvii. 3, (Xen. Cyr. 4, 6, 10, [al.]). δέ ἔτερος, the other, when the relation of conduct to others is under consideration is often put by way of example for any other person whatever, and stands for 'the other affected by the action in question' [and may be trans. thy neighbor, thy fellow, etc.]: Ro. ii. 1; xiii. 8; 1 Co. vi. 1; x. 24, 29; xiv. 17; Gal. vi. 4; [Jas. iv. 12 R G]; plur. οἱ, αἱ, τὰ ἔτεροι, -αι, -α, the others i. e. the rest, Lk. iv. 43. It refers 2. to quality; another i. e. one not of the same nature, form, class, kind; different, (so in Grk. writ. fr. Hom. down): Ro. vii. 23; 1 Co. xiv. 21; xv. 40; 2 Co. xi. 4; Gal. i. 6; Heb. vii. 11, 13, 15; Jas. ii. 25; Jude 7. [Syn. see ἄλλος.]

ἔτέρως, adv., otherwise, differently: Phil. iii. 15. [From Hom. (apparently) down.]*

ἔτι, adv., as yet, yet, still; 1. of time; a. of a thing which went on formerly, whereas now a different state of things exists or has begun to exist: added

to a ptc., Mt. xxvii. 63; Lk. xxiv. 6, 44; Acts ix. 1; xviii. 18; 2 Th. ii. 5; with gen. absol.: *ἔτι* (*δέ*) *αὐτοῦ λαλοῦντος*, Mt. xii. 46; xvii. 5; xxvi. 47; Mk. xiv. 43; Lk. viii. 49; xxii. 47; add, Lk. ix. 42; xxiv. 41; Jn. xx. 1; Acts x. 44; Ro. v. 8; Heb. ix. 8; with a finite verb, Heb. vii. 10; transposed so as to stand at the beginning of a sentence: *ἔτι γὰρ Χριστὸς ὅντων ἡμῶν ἀσθενεῖς*, Ro. v. 6; cf. W. § 61, 5 p. 553 (515); [B. 389 (333)]; with another notation of time, so that it may be trans. even (cf. Lat. *jam*): *ἔτι ἐκ κοιλίας μητρός*, Lk. i. 15 (*ἔτι ἐκ βρέφεος*, Anthol. 9, 567, 1; *ἔτι ἀπ' ἀρχῆς*, Plut. consol. ad Apoll. 6 p. 104 d.). b. of a thing which continues at present, even now: Mk. viii. 17 R G; Lk. xiv. 22; Gal. i. 10; 1 Co. xv. 17; with *νῦν* added, 1 Co. iii. 2 [L WH br. *ἔτι*]; further, longer, (where it is thought strange that, when one thing has established itself, another has not been altered or abolished, but is still adhered to or continues): Ro. iii. 7; vi. 2; ix. 19; Gal. v. 11. c. with negatives: *οὐ . . . ἔτι, οὐκ ἔτι, no longer, no more*, Lk. xvi. 2; xx. 36; xxi. 1, 4; xxii. 3; *ἴνα μὴ ἔτι lest longer, that . . . no more*, Rev. xx. 3; *οὐ μὴ ἔτι*, Rev. iii. 12; xviii. 21–23; *οὐδέτις, μηδέτις, -δεμία, -δεν* *ἔτι, nobody, nothing more*, Mt. v. 13; Heb. x. 2, (see *μηκέτι, οὐκέτι*). 2. of degree and increase; with the comparative, even, yet: Phil. i. 9; Heb. vii. 15, (W. 240 (225)). of what remains, [yet]: Jn. iv. 35; vii. 33; xii. 35; xiii. 33; Mt. xix. 20; Mk. xii. 6; Lk. xviii. 22; of what is added, besides, more, further: *ἔτι ἄπαξ*, Heb. xii. 26 sq.; *ἔτι ἔνα ἡ δύο*, Mt. xviii. 16; add, Mt. xxvi. 65; Heb. xi. 32; *ἔτι δέ yea moreover, and further*, (Lat. *praeterea vero*), Heb. xi. 36 (Xen. mem. 1, 2, 1; Diod. 1, 74; cf. Grimm on 2 Macc. vi. 4); *ἔτι δὲ καὶ* (but or) *yea moreover also* (Lat. *praeterea vero etiam*), Lk. xiv. 26 R G T L mrg.; Acts ii. 26; *ἔτι τε καὶ and moreover too* (Lat. *insuperque adeo*), Lk. xiv. 26 L txt. Tr WH; Acts xxi. 28, [cf. B. § 149, 8; W. 578 (537) note].

έτοιμάζω; fut. **έτοιμάσω**; 1 aor. **ήτοιμασα**; pf. **ήτοιμακα** (Mt. xxii. 4 L T Tr WH); Pass., pf. **ήτοιμασμα**; 1 aor. **ήτοιμάσθην**; (*έτοιμος*); fr. Hom. down; Sept. very often for **ἔτει** and **ἔτει**; to make ready, prepare: absol. to make the necessary preparations, get everything ready, Lk. xii. 47; of preparing a feast, Lk. xxii. 9, 12, (Gen. xlivi. 15; 1 Chr. xii. 39); w. dat. of pers., for one: of preparing a lodging, Lk. ix. 52 [W. 594 (552); B. § 130, 5]; a supper, Mk. xiv. 15; also w. a telic inf. added, Mt. xxvi. 17; foll. by *ίνα* [cf. B. 237 (205)], Mk. xiv. 12; w. acc. of the thing: *ἀ-ήτοιμασας* the things which thou hast prepared (as a store), Lk. xii. 20; *[τί δειπνήσω, Lk. xvii. 8]*; *τὸ ἄριστον, Mt. xxii. 4*; *τὸ πάσχα, Mt. xxvi. 19; Mk. xiv. 16*; Lk. xxii. 8, 13; *ἀρόματα*, Lk. xxiii. 56; xxiv. 1; *τόπον τινί, Jn. xiv. 2 sq.*; *ξενίαν*, Philem. 22; [*συμβούλιον, Mk. xv. 1* T WH mrg., cf. συμβ.]; *τὴν ὁδὸν κυρίου* (by a fig. drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable), to prepare the minds of men to give the Messiah a fit reception and secure his blessings: Mt. iii. 3; Mk. i. 3; Lk. iii. 4, (fr. Is. xl. 3); i. 76; [*ίνα έτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων, Rev. xvi. 12*]; w. acc. of pers.,

στρατώτας, Acts xxiii. 23; *τινί τινα, one for one*, Lk. i. 17; *έαντόν*, Rev. xix. 7; foll. by *ίνα* [cf. B. 237 (205)], Rev. viii. 6; *ήτοιμασμένη ὡς νίμφη*, i. e. beautifully adorned, Rev. xxi. 2; *ήτοιμασμ. εἰς τί*, prepared i. e. fit for accomplishing any thing, 2 Tim. ii. 21; Rev. ix. 7; prepared i. e. kept in readiness, *εἰς τὴν ὥραν κ. ἡμέραν* etc., for the hour and day sc. predetermined, Rev. ix. 15. In a peculiar sense God is said *έτοιμάσαι τι* for men, i. e. to have caused good or ill to befall them, almost i. q. to have ordained; of blessings: *τί*, Lk. ii. 31; Rev. xii. 6; *τινί τι*, Mt. xx. 23; xxv. 34; Mk. x. 40; [1 Co. ii. 9]; Heb. xi. 16; of punishment: *τινί τι*, Mt. xxv. 41. [COMP.: *προ-έτοιμάζω*.]*

έτοιμαστα, -ας, ἡ, (έτοιμάζω, cf. θαυμαστία, εἰκασία, ἐργασία); 1. the act of preparing: *τῆς τροφῆς*, Sap. xiii. 12; *τῶν κλωπαρίων*, Artem. oneir. 2, 57. 2. i. q. **έτοιμότης**, the condition of a pers. or thing so far forth as prepared, preparedness, readiness: Hipp. p. 24 [i. 74 ed. Kühn]; Joseph. antt. 10, 1, 2; readiness of mind (Germ. *Bereitwilligkeit*), *τῆς καρδίας*, Ps. ix. 38 (x. 17): *ἐν έτοιμαστᾳ τοῦ εὐαγγελίου*, with the promptitude and alacrity which the gospel produces, Epli. vi. 15.*

έτοιμος (on the accent cf. [Chandler § 394]; W. 52 (51)), -η (2 Co. ix. 5; 1 Pet. i. 5), -ον, and -ος, -ον (Mt. xxv. 10 [cf. WH. App. p. 157^a; W. § 11, 1; B. 25 (22)]); fr. Hom. down; prepared, ready; a. of things: Mt. xxii. 4, 8, [(Lk. xiv. 17)]; Mk. xiv. 15 [L br. *ἔτ.*]; 2 Co. ix. 5; ready to hand: *τὰ έτοιμα*, the things (made) ready (in advance by others), i. e. the Christian churches already founded by them, 2 Co. x. 16; i. q. *opportune, seasonable, ὁ καιρός*, Jn. vii. 6; *σωτηρία έτοιμη ἀποκαλυφθῆναι*, on the point of being revealed, 1 Pet. i. 5. b. of persons; ready, prepared: to do something, Acts xxiii. 21; to receive one coming, Mt. xxiv. 44; xxv. 10; Lk. xii. 40; *πρός τι*, for (the doing of) a thing, Tit. iii. 1; 1 Pet. iii. 15; foll. by the inf. [cf. B. 260 (224)], Lk. xxii. 33; by *τοῦ* with inf., Acts xxiii. 15 [B. § 140, 15; W. § 44, 4 a.]; *ἐν έτοιμῳ ἔχω*, to be in readiness, foll. by the inf. (Philo, leg. ad Gai. § 34 sub fin.): 2 Co. x. 6 [cf. W. 332 (311)]. (For **ἔτοιμος**, Ex. xix. 11, 15; Josh. viii. 4, etc.)*

έτοιμως, adv., [fr. Thuc. on], readily; *έτοιμως ἔχω to be ready*: foll. by inf., Acts xxi. 13; 2 Co. xii. 14; 1 Pet. iv. 5 [(not WH)]. (Sept. Dan. iii. 15; Diod. 16, 28; Joseph. antt. 12, 4, 2; 13, 1, 1.)*

έτος, -ους, [gen. plur. *έτῶν*, cf. B. 14 (13)], *τό*, [fr. Hom. down], Hebr. **ήτη**, a year: Lk. iii. 1; Acts vii. 30; Heb. i. 12; 2 Pet. iii. 8; Rev. xx. 3, etc.; *ἔτη ἔχειν*, to have passed years, Jn. viii. 57; with *ἐν ἀσθενείᾳ* added, Jn. v. 5 [cf. W. § 32, 6]; *εἶναι, γίνεσθαι, γεγονέναι* *έτῶν*, e. g. *δώδεκα*, to be twelve years old [cf. Eng. (a boy) of twelve years]: Mk. v. 42; Lk. ii. 42; iii. 23 [cf. W. 349 (328)]; viii. 42; Acts iv. 22; *γεγοννία Διαττον* *έτῶν* *ἔξικοντα*, less than sixty years old, 1 Tim. v. 9 [W. 590 (549)]; dat. plur., of the space of time within which a thing is done [W. § 31, 9 a.; B. § 133, 26], Jn. ii. 20; Acts xiii. 20; acc., in answer to the quest. *how long?*: Mt. ix. 20; Mk. v. 25; Lk. ii. 36; xiii. 7 sq. 11, 16; xv.

29; Acts vii. 6, 36, 42; Heb. iii. 10 (9), 17; Rev. xx. 2, 4, 6. preceded by a prep.: *ἀπό, from . . . on, since*, Lk. viii. 43; Ro. xv. 23; in the same sense *ἐκ*, Acts ix. 33; xxiv. 10 [A. V. of many years]; *διά* with gen., . . . *years having intervened*, i. e. *after* [see δά, II. 2]: Acts xxiv. 17; Gal. ii. 1; *εἰς, for . . . years*, Lk. xii. 19; *ἐπί* with acc. (see *ἐπί*, C. II. 1 p. 235^b bot.), *for (the space of)*, Acts xix. 10; *μετά* with acc., *after*, Gal. i. 18; iii. 17; *πρό* with gen., *before* [Eng. *ago*; cf. *πρό*, b.], 2 Co. xii. 2; *κατ’ ἔτος, yearly*, Lk. ii. 41. [SYN. cf. *εὐαντός*.]

εὖ, adv., (prop. *εὖ*, the unused neut. of the adj. *εύς* in Hom.), *well*: *εὖ πράστω*, not as many interp. take it, contrary to ordinary Grk. usage, *to do well* i. e. *act rightly* (which in Greek is expressed by *ὁρθῶς* or *καλῶς πράστω*), but *to be well off, fare well, prosper*, Acts xv. 29 [R. V. *it shall be well with you*] (Xen. mem. 1, 6, 8; 2, 4, 6; 4, 2, 26; oec. 11, 8; Joseph. antt. 12, 4, 1; *ὅστις καλῶς πράττει, οὐχὶ καὶ εὖ πράττει*; Plat. Alc. i. p. 116 b.; *εἰ εὖ πράττοντοι ἀδικοῦντες*, Prot. p. 333 d.; *εἴ τις ἄλλος εὖ μὲν ἐποίησεν ὑμᾶς εὖ πράττων*, Dem. 469, 14; and some began their letters with *εὖ πράττει*, cf. 2 Macc. ix. 19; Diog. Laërt. 3, 61 and Menagius (*Ménage*) in loc. In one passage alone, Xen. mem. 3, 9, 14, the drift of the discussion permits Socrates to deviate from common usage by attaching to the phrase the notion of right conduct, *acting well*; [yet this sense occurs in eccles. Grk., see e. g. Justin M. apol. 1, 28 and Otto's note; cf. L. and S. s. v. *πράστω*, IV.]); *τίνα εὖ σοι γένεται* that it may be well, things may turn out well, with thee, Eph. vi. 3 (Gen. xii. 13; [Ex. xx. 12]; Deut. iv. 40; [v. 16]; Orat. Az. [i. e. Song of the Three Children] vs. 6); *εὖ ποιεῖν τινα*, to do one good, Mk. xiv. 7 [here T om. the acc.; L Tr WH read dat.], (Judith x. 16; Bar. vi. (i. e. Ep. Jer.) 37 (38); Sir. xiv. 11; Xen. Cyr. 1, 6, 30). In commendations, *εὖ* (*δοῦλε ἀγαθὲ*), *well! well done!* Mt. xxv. 21, 23; Lk. xix. 17 R G; Xen. venat. 6, 20; see *εὐγε**.

Εὔ [WH *Εὔ* (see their Introd. § 408); Rec. *Εὔ*, so G Tr in 1 Tim. ii. 13, where Rst *Εὔ*], -as [B. 17 (15)], *ἥ*, (*τὰ* *η*, explained Gen. iii. 20), *Eve*, the wife of Adam: 2 Co. xi. 3; 1 Tim. ii. 13.*

εὐαγγελίω: 1 aor. *εὐηγγελίσω* (Rev. x. 7; xiv. 6; 1 S. xxxi. 9; 2 S. xviii. 19; W. 71 (69); [B. 35 (30)]); Pass., pres. *εὐαγγελίζομαι*; pf. ptep. *εὐηγγελισμένοι* (Heb. iv. 2); 1 aor. *εὐηγγελίσθην*; Mid., pres. *εὐαγγελίζομαι*; impf. *εὐηγγελίζομην* (Acts viii. 25 L T Tr WH); 1 aor. *εὐηγγελίσμην*; (*εὐάγγελος* bringing good news); Sept. for *שָׁבֵץ*; *to bring good news, to announce glad tidings*; Vulg. *evangelizo* [etc.]; used in the O. T. of any kind of good news: 1 S. xxxi. 9; 2 S. i. 20; 1 Chr. x. 9; of the joyful tidings of God's kindnesses, Ps. xxxix. (xl.) 10; *τὸν σωτήριον θεοῦ*, Ps. xcv. (xvi.) 2; in particular, of the Messianic blessings: Is. xl. 9; lli. 7; lx. 6; lxi. 1, etc.; in the N. T. used esp. of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation.

I In the Active (rare in Grk. auth. also, in fact found only in later Grk., as Polyaen. 5, 7; *εὐηγγελίκει αὐτῷ*,

Dio Cass. 61, 13; cf. *Lob. ad Phryn.* p. 268; [W. 24]): w. dat. of the pers. to whom the news is brought, Rev. x. 7 Rec.; w. acc. of the pers. to whom the announcement is made, ibid. G L T Tr WH; Rev. xiv. 6 R G; by a construction not found elsewhere, *ἐπί τινα* (cf. Germ. *die Botschaft an einen bringen*), ibid. G L T Tr WH. II. Passive [cf. W. 229 (215); B. 188 (163)]; of persons, *glad tidings are brought to one, one has glad tidings proclaimed to him*: Mt. xi. 5; Lk. vii. 22; Heb. iv. 2, 6; of things, *to be proclaimed*: *εὐαγγελίζεται ἡ βασιλεία τοῦ θεοῦ*, the glad tidings are published of the kingdom of God close at hand, Lk. xvi. 16; *τὸ εὐογγέλιον*, the joyful announcement of man's salvation is delivered, Gal. i. 11 [B. 148 (129 sq.)]; *τὸ ρῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς*, the word of good tidings brought unto you (see *εἰς*, A. I. 5 b. [cf. W. 213 (200)]), 1 Pet. i. 25; impers. *εὐηγγελίσθη τινί*, the good news of salvation was declared, 1 Pet. iv. 6. III. as deponent Middle (in Grk. writ. fr. Arstph. eqq. 643 down), *to proclaim glad tidings; spec. to instruct (men) concerning the things that pertain to Christian salvation*: simply, Lk. ix. 6; xx. 1; Acts xiv. 7; Ro. xv. 20; 1 Co. i. 17; ix. 16, 18; *τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε*, if ye hold fast in your minds with what word (i. e. with what interpretation; for he contrasts his own view of Christian salvation with his opponents' doctrine of the resurrection) I preached to you the glad tidings of salvation, 1 Co. xv. 2. w. dat. of pers. (as com. in Grk. writ.), to any one: Lk. iv. 18 fr. Is. lxi. 1; spec. to bring to one the good tidings concerning Jesus as the Messiah: Gal. i. 8; iv. 13; Ro. i. 15; *εὐαγγ. w. acc. of the thing*: univ., *τὴν πίστιν τινός*, to bring good tidings of the faith in which one excels, 1 Th. iii. 6; of Messianic blessings: *εἰρήνην*, Acts x. 36; Ro. x. 15 [R G Tr mrg. br.] (fr. Is. iii. 7); *τὴν βασιλείαν τ. θεοῦ*, Lk. viii. 1; *τὰ περὶ τῆς βασ. τ. θεοῦ*, Acts viii. 12 (where G L T Tr WH om. *τά*; cf. Joseph. antt. 15, 7, 2 *ὅ μὲν . . . τῇ γυναικὶ περὶ τούτων εὐηγγελίζετο*); *τὴν πίστων*, the necessity of having faith in Christ, Gal. i. 23. *τὶ τινί* [B. 150 (131)], Lk. i. 19; ii. 10; Acts xvii. 18 [T Tr WH om. dat.]; Eph. ii. 17; *τινὶ τ. βασ. τοῦ θεοῦ*, Lk. iv. 43; *εὐαγγ. ἱησοῦν τὸν χριστόν οι* (so L T Tr WH) *τὸν χριστὸν ἱησοῦν*, to proclaim the glad news of Jesus the Christ, Acts v. 42, and (which comes to the same thing) *τὸν κύριον ἱησοῦν*, Acts xi. 20; *τὸν νιὸν τοῦ θεοῦ ἐν τοῖς ἔθνεσι*, among the Gentiles, Gal. i. 16; *τὸν ἱησοῦν τινί*, Acts viii. 35; with *καὶ τὴν ἀδεστασίν τινί* added, Acts xvii. 18 (where T Tr WH om. *ἀντοῖς*); *τὸν λόγον*, to announce the glad tidings of the Messiah, or of the kingdom of God, or of eternal salvation offered through Christ, Acts viii. 4; *τὸν λόγον τοῦ κυρίου*, Acts xv. 35; *τὸ εὐαγγέλιον*, 1 Co. xv. 1; w. dat. of the pers. added to whom it is preached, 2 Co. xi. 7; *τὸν πλούτον* [*τὸ πλούτος*] *τὸν χριστὸν ἐν τοῖς ἔθνεσι*, among the Gentiles [but L T Tr WH om. *ἐν*], Eph. iii. 8. By a constr. unknown to the earlier Grks. (cf. *Lob. ad Phryn.* p. 268), with acc. of the pers. to whom the announcement is made [W. 223 (209)]: Lk. iii. 18; Acts xvi. 10; Gal. i. 9 (where it is interchanged with *εὐαγγ. τινί τινί* 8); 1 Pet.

i. 12, (Justin M. apol. 1, 33); *τινά τι*, acc. of the thing (Aeliph. epp. 3, 12; Heliod. 2. 10; Euseb. h. e. 3, 4; [cf. W. 227 (213); B. 150 (131)]), foll. by *ὅτι* etc. Acts xiii. 32; *τινά* foll. by inf. Acts xiv. 15; *τὰς κώμας, τὰς πόλεις*, Acts viii. 25, 40; xiv. 21; [*εἰς τὰ ὑπερέκεινα, Ι Co. x. 16* (cf. W. 213 (200), and II. above). COMP.: *κρο-εὐαγγελίζομαι.*]*

εὐαγγέλιον, -ον, τό, (*(εὐαγγελος [cf. εὐαγγελίζω])*, Hebr. *תְּרוּשׁ* and *הַרְבָּשׁ*; 1. *a reward for good tidings* (cf. *τὰ διδάσκαλια*, the fees given the *διδάσκαλος*), Hom. Od. 14, 152; Cic. ad Att. 2, 3 and 12; 13, 40; Plut. Demetr. 17; Ages. 33; Sept. 2 S. iv. 10. 2. *good tidings*: Lcian. asin. 26; App. b. civ. 4, 20; Plnt.; al.; plur. Sept. 2 S. xviii. 22, 25, com. txt.; but in each place *εὐαγγελία* should apparently be restored, on account of vs. 20 *ἀνὴρ εὐαγγελίας*. In the N. T. spec. a. *the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus, the Messiah, the founder of this kingdom*: Mk. i. 15; viii. 35; x. 29; xiii. 10; xiv. 9; xvi. 15; Mt. xxvi. 13; w. a gen. of the obj. added: *τῆς βασιλείας*, Mt. iv. 28; ix. 35; xxiv. 14; Mk. i. 14 R L br. After the death of Christ the term *τὸ εὐαγγέλιον* comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God; so that it may be more briefly defined as *the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel* [A-S. god-spell (see Skeat, Etym. Dict. s. v.)]: Acts xv. 7; Ro. i. 16 G L T Tr WH; x. 16; xi. 28; 1 Co. iv. 15; ix. 14, 18 [G L T Tr WH], 23; xv. 1; 2 Co. viii. 18; Gal. ii. 2; Eph. iii. 6; vi. 19 [L WH br. εὐαγγ.]; Phil. i. 5, 7, 12, 17 (16); [ii. 22, cf. εἰς, B. II. 2 d.]; iv. 3, [15, cf. Clem. Rom. 1 Cor. 47, 2]; 1 Th. ii. 4; 2 Tim. i. 8, 10; w. gen. of the obj. the gospel concerning etc.: *τοῦ Χριστοῦ* [cf. W. 186 (175) sq.], Ro. i. 16 Rec.; xv. 19, 29 Rec.; 1 Co. ix. 12, 18 [Rec.]; 2 Co. ii. 12; ix. 13; x. 14; Gal. i. 7; Phil. i. 27; 1 Th. iii. 2; *τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* [T Tr WH om. L br. *Χριστοῦ*]; *τοῦ νιοῦ τοῦ θεοῦ*, Ro. i. 9 cf. Mk. i. 1; *τῆς σωτηρίας ἡμῶν*, Eph. i. 13; *τῆς εἰρήνης*, Eph. vi. 15; *τῆς χάριτος τοῦ θεοῦ*, Acts xx. 24; *τῆς δόξης τοῦ μακαρίου θεοῦ*, 1 Tim. i. 11; *τῆς δόξης τοῦ Χριστοῦ*, 2 Co. iv. 4. ή *ἀλήθεια τοῦ εὐαγγελίου*, the truth contained in the gospel [cf. W. 236 (221 sq.)], Gal. ii. 5, 14; Col. i. 5; ή *ἐλπὶς τοῦ εὐαγγ. the hope which the gospel awakens and strengthens*, Col. i. 23; ή *πίστις τοῦ εὐαγγ.* the faith given the gospel, Phil. i. 27; οἱ *δεσμοὶ τ. εὐαγγ.* (see *δεσμός*, fin.), Philem. 13; *ἔτερον εὐαγγ.* of another sort, i. e. different from the true doctrine concerning Christian salvation, Gal. i. 6; 2 Co. xi. 4; *αιώνιον εὐαγγ.* the contents of which were decreed by God from eternity, Rev. xiv. 6. with gen. of the author; and that a. of the author of the subject-matter or facts on which the glad tidings of man's salvation rest, and who wished these glad tidings to be conveyed to men: *τὸ εὐαγγ. τοῦ θεοῦ*, Ro. xv. 16; 2 Co. xi. 7; 1 Th.

ii. 2, 8 sq.; 1 Pet. iv. 17; more fully *τοῦ θεοῦ περὶ τοῦ νιοῦ αὐτοῦ*, Ro. i. 1-3. β. of the author of the particular mode in which the subject-matter of the gospel is understood (conception of the gospel) and taught to others; thus Paul calls his exposition of the gospel (and that of the teachers who agree with him), in opposition to that of those teaching differently, *τὸ εὐαγγ. ἡμῶν*: 2 Co. iv. 3, [cf. τὸ εὐ. τὸ εὐαγγελισθὲν ὑπ' ἡμῶν, Gal. i. 11]; *κατὰ τὸ εὐαγγ. μον*, as I expound it, Ro. ii. 16; xvi. 25; 2 Tim. ii. 8. γ. of him who preaches the gospel: *ἡμῶν*, 1 Th. i. 5; 2 Th. ii. 14. with gen. of those to whom it is announced: *τῆς περιτομῆς* (i. e. *τῶν περιτεμημένων*), to be preached to the circumcised or Jews; and *τὸ εὐ. τῆς ἀκροβυστίας*, to be carried to the Gentiles, Gal. ii. 7. b. As the Messianic rank of Jesus was proved by his words, his deeds, and his death, *the narrative of the sayings, deeds, and death of Jesus Christ* came to be called *εὐαγγέλιον*: so perhaps in Mk. i. 1; for the passage may also mean, 'glad tidings concerning Jesus Christ began to be proclaimed even as it is written,' viz. by John the Baptist; cf. De Wette ad loc. At length the name was given to a written narrative of the glad tidings; so in the titles of the Gospels, on which see *κατά*, II. 3 c. a. [On the eccl. senses of the word, see Soph. Lex. s. v.]*

εὐαγγελιστής, -οῦ, ὁ, (*(εὐαγγελίζω)*, a bibl. and eccl. word, a *bringer of good tidings, an evangelist* (Vulg. *evangelista*). This name is given in the N. T. to those heralds of salvation through Christ who are not apostles: Acts xxii. 8; Eph. iv. 11; 2 Tim. iv. 5. [B. D. s. v. Evangelist.]*

εὐαρεστέων, -ῶν, ὁ: 1 aor. inf. *εὐαρεστῆσαι*; pf. inf. *εὐηρεστήκαι*, and without augm. *εὐαρεστηκ*. Heb. xi. 5 L WH [cf. IVH. App. p. 162; B. 35 (30)]; *to be well-pleasing*: *τῷ θεῷ* (Sept. for *בְּנֵי לְאָמִרָה תְּחִלָּתָה*, Gen. v. 22, 24; vi. 9), Heb. xi. 5 sq. (Sir. xliv. 16; Philo de Abr. § 6; de exsecr. § 9; *τινί* [B. 188 (163); W. § 39, 1 a.], *to be well pleased with a thing*; Heb. xiii. 16 (Diod. 3, 55; 20, 79; Diog. Laërt. 10, 137).*

εὐ-άρεστος, -ον, (fr. *εὐ* and *ἀρεστός*), *well-pleasing, acceptable*: Ro. xii. 2; *τινί*, to one, Ro. xii. 1; xiv. 18; 2 Co. v. 9; Eph. v. 10; Phil. iv. 18; *ἐν τινι*, in anything, Tit. ii. 9; *ἐν κυρίῳ* (see *ἐν* I. 6 b., p. 211^b mid.), Col. iii. 20 (Rom. *ἐν*); *ἐνώπιον* with gen. of pers., in one's judgment: Heb. xiii. 21. (Sap. iv. 10; ix. 10; Clem. Al. [strom. 2, 19 p. 481, 21 etc.]; Just. M. apol. 1, 44 sub fin.; Clem. Rom. 1 Cor. 49, 5].) See the foll. word.*

εὐ-αρέστως, adv., *in a manner well-pleasing to one, acceptably*: *τῷ θεῷ*, Heb. xii. 28. (Xen. mem. 3, 5, 5; gladly, willingly, Epict. diss. 1, 12, 21; frag. 11.)*

Εὐβούλος, -ον, ὁ, [lit. of good counsel], *Eubulus*, a Christian: 2 Tim. iv. 21.*

εὐ-γε, used in commendation, *well done!*! Lk. xix. 17 L T Tr WH. (Arstph., Plat., al.; Sept. for *παντὶ*.) Cf. *εὐ*, fin.*

εὐγενῆς, -ές, (fr. *εὖ* and *γένος*); 1. *well-born, of noble race*: Lk. xix. 12 (of a prince); 1 Co. i. 26. 2. *noble-minded*: compar. *εὐγενέστερος*, Acts xvii. 11. (Sept.; often in Grk. writ. fr. Arstph. and Tragg. down.)*

εὐδία, -as, η, (fr. εὐδαιος, -ov, and this fr. εῦ and Ζεύς, gen. Διός, Zeus, the ruler of the air and sky), *a serene sky, fair weather*: Mt. xvi. 2 [T br. WH reject the passage]. (Sir. iii. 15; Pind., Aeschyl., Hippocr., Xen., and sqq.)*

εὐδοκέω, -ῶ; impf. 1 pers. plur. εὐδοκοῦμεν (1 Th. ii. 8 [where WH after cod. Vat. ηδοκ.; W. and B. as below]); 1 aor. εὐδόκησα and (in Heb. x. 6, 8, L T Tr; 1 Co. x. 5 L Tr WH; Ro. xv. 26, 27 and 1 Th. iii. 1 T Tr WH; Mt. xii. 18 T Tr; Mt. iii. 17 T; Col. i. 19 L mrg.) ηδόκησα, cf. *Lob.* ad *Phryn.* p. 456 and 140; W. 71 (69); [B. 34 (39); *Tdf.* Proleg. p. 120; *WH.* App. p. 162]; (fr. εῦ and δοκέω, cf. Fritzsche on Rom. ii. p. 370, who treats of the word fully and with his usual learning [cf. W. 101 (95)]); Sept. mostly for ηδή; among Grk. writ. used esp. by Polyb., Diod., and Dion. Hal.; **1.** as in prof. auth., foll. by an infin., *it seems good to one, is one's good pleasure*; *to think it good, choose, determine, decide*: Lk. xii. 32; 1 Co. i. 21; Gal. i. 15; once foll. by acc. w. inf., Col. i. 19 [cf. Bp. Lghtft.; W. § 64, 3 b.; B. § 129, 16]; with the included idea of kindness accompanying the decision, Ro. xv. 26 sq.; *to do willingly what is signified by the inf., to be ready to*, 1 Th. ii. 8; *to prefer, choose rather*, [A. V. *we thought it good*], 1 Th. iii. 1; Sir. xxv. 16; more fully μᾶλλον εὐδοκῶ, 2 Co. v. 8. **2.** by a usage peculiar to bibl. writ., foll. by εὖ τινι, *to be well pleased with, take pleasure in*, a pers. or thing [cf. W. 38, 232 (218); B. 185 (160)]: Mt. iii. 17; xii. 18 Tr; xvii. 5; Mk. i. 11; Lk. iii. 22, [on the tense in the preceding pass. cf. W. 278 (261); B. 198 (171)]; 1 Co. x. 5; 2 Co. xii. 10; 2 Th. ii. 12 R G Lbr.; Heb. x. 38, (בְּנִפְנֵי, 2 S. xxiii. 20; Mal. ii. 17; בְּנִצְעָר, Ps. exlix. 4). foll. by εἰς τινα (i.e. when directing the mind, turning the thoughts, *unto*), *to be favorably inclined towards one* [cf. W. § 31, 5; B. § 133, 23]: Mt. xii. 18 R G; 2 Pet. i. 17; w. simple acc. of pers. to be favorable to, take pleasure in [cf. W. 222 (209)]: Mt. xii. 18 L T WH; with acc. of the thing: Heb. x. 6, 8, (Ps. l. (li.) 18, 21; lxxxiv. (lxxxv.). 2; Gen. xxxiii. 10; Lev. xxvi. 34, 41); as in Grk. writ. also, w. the dat. of the pers. or thing with which one is well pleased: 2 Th. ii. 12 T Tr WH (see above); 1 Macc. i. 43; 1 Esdr. iv. 39. [COMP.: σων-εὐδοκέω.]*

εὐδοκία, -as, η, (fr. εὐδοκέω, as εὐλογία fr. εὐλογέω), unknown to prof. auth. [Boeckh, Inscr. 5960], found in the O. T. in some of the Pss. (for ηδή) and often in Sir.; on it cf. Fritzsche on Rom. ii. p. 371 sq.; [esp. Bp. Lghtft. on Phil. i. 15]; prop. *benefacitum* (Vulg. [ed. Clement.] Eph. i. 9); **1.** *will, choice*: Mt. xi. 26; Lk. x. 21, (on both pass. see ἔμπροσθεν, 2 b.); Sir. i. 27 (24); xxxvi. 13, etc.; in particular, *good-will, kindly intent, benevolence*: Eph. i. 5, 9; Phil. ii. 13, (Ps. l. (li.) 20; Sir. ii. 16; xi. 17 (15) etc.); δὲ εὐδοκίαν, prompted by good will, Phil. i. 15. **2.** *delight, pleasure, satisfaction*: with gen. of the thing that pleases, 2 Th. i. 11; ἐν ἀνθρώποις εὐδοκία, either *among men pleasure produced by salvation, or God's pleasure in men*, Lk. ii. 14 R G Tr mrg. WH mrg.; ἀνθρώποι εὐδοκίας, men in whom God is well pleased [i. e. not a particular class of men (viz. believ-

ers), but the whole race, contemplated as blessed in Christ's birth], ibid. L T Tr txt. WH txt. [see *WH.* App. ad loc.; *Field.*, *Otium Norv.* iii. ad loc.], (Ps. cxliv. (cxlv.) 16; Sir. ix. 12). **3. desire** (for delight in any absent thing easily begets a longing for it): Ro. x. 1; cf. Philippi and Tholuck ad loc.*

εὐεργεσία, -as, η, (εὐεργέτης); *a good deed, benefit*: 1 Tim. vi. 2 (on which see ἀντιλαμβάνω, 2); with gen. of the pers. on whom the benefit is conferred [W. 185 (174)], *Acts* iv. 9. (2 Macc. vi. 13; ix. 26; Sap. xvi. 11, 24; in Grk. auth. fr. Hom. down.)*

εὐεργετώ, -ῶ; (εὐεργέτης), *to do good, bestow benefits*: *Acts* x. 38. (Sept.; often in Attic writ.)*

εὐεργέτης, -ov, ὁ, *a benefactor* (fr. Pind. and Hdt. down); it was also a title of honor, conferred on such as had done their country service, and upon princes; equiv. to *Soter, Pater Patriae*: Lk. xxii. 25. (Cf. Hdt. 8, 85; Thuc. 1, 129; Xen. vect. 3, 11; Hell. 6, 1, 4; Plat. de virt. p. 379 b.; al.; cf. 2 Macc. iv. 2; joined with σωτῆρ, Joseph. b. j. 3, 9, 8; Addit. to *Esth.* vi. 12 [*Tdf.* viii. l. 25]; Diod. 11, 26.)*

εὐθέτος, -ov, (fr. εὖ and θέτως), Grk. writ. fr. Aeschyl. and Hippocr. down; prop. *well-placed*; **a. fit**: εἰς τι, Lk. ix. 62 R G; xiv. 35 (34), (Diod. 2, 57 et al.); with dat. of the thing *for which*: Lk. ix. 62 L T Tr WH (τῷ πράγματι, Nicol. Stob. fl. 14, 7 [149, 4]). **b. useful**: τινί, Heb. vi. 7 [some would make the dat. here depend on the ptcpl.]; (of time, *seasonable*, Ps. xxxi. (xxxii.) 6; Susan. 15).*

εὐθέως, adv., (fr. εὐθύς), *straightway, immediately, forthwith*: Mt. iv. 20, 22; viii. 3, and often in the histor. bks., esp. Mark's Gospel [where, however, T Tr WH have substituted εὐθύς in some 35 out of 41 cases]; elsewhere only in Gal. i. 16; Jas. i. 24; Rev. iv. 2, (for οὐκτῆς, Job v. 3). *shortly, soon*: 3 Jn. 14. [From Soph. down.]

εὐθυδρομέω, -ῶ: 1 aor. εὐθυδρόμησα [see εὐδοκέω]; (εὐθυδρόμος, i. e. εὐθύς and δρόμος); *to make a straight course, run a straight course*: foll. by εἰς w. acc. of place, Acts xvi. 11; εὐθυδρομήσας ἥλθον εἰς, Acts xxi. 1. (Philo, alleg. legg. iii. § 79; de agricult. § 40).*

εὐθυμέω, -ῶ; (εὐθυνος); **1.** trans. *to put in good spirits, gladden, make cheerful*, (Aeschyl. in Plat. de rep. 2, 383 b.). Mid. *to be of good spirits, to be cheerful*, (Xen., Plat.). **2.** intrans. *to be joyful, be of good cheer, of good courage*: Acts xxvii. 22, 25; Jas. v. 13. (Eur. Cycl. 530); Plut. de tranquill. anim. 2 and 9.)*

εὐθυμος, -ov, (εὖ and θυμός); **1.** *well-disposed, kind*, (Hom. Od. 14, 63). **2.** *of good cheer, of good courage*: Acts xxvii. 36; [compar. as adv. xxiv. 10 Rec. (see εὐθύμως)], (Grk. writ. fr. Aeschyl. and Pind. down; 2 Macc. xi. 26).*

εὐθύμως, adv., [Aeschyl., Xen., al.], *cheerfully*: Acts xxiv. 10 L T Tr WH, for Rec. εὐθυμότερον *the more confidently*.*

εὐθύνω; 1 aor. impv. 2 pers. plur. εὐθύνατε; (εὐθύς); **a.** *to make straight, level, plain*: τὴν ὁδὸν, Jn. i. 23 (Sir. ii. 6; xxxvii. 15). **b.** *to lead or guide straight, to keep straight, to direct*, (often so in Grk. writ.): δὲ εὐθύνων, the steersman, helmsman of a ship, Jas. iii. 4. (Eur. Cycl.

15; of a charioteer, Num. xxii. 23; Isocr. p. 9; al.)
[COMP.: κατ-ευθύνω.]*

εὐθύς, -έια, -ύ, Sept. for ῥά, [fr. Pind. down], *straight*; a. prop. *straight, level*: of a way, [Mt. iii. 3]; Mk. i. 3; Lk. iii. 4; Acts ix. 11; εἰς εὐθεῖαν (L T Tr WH εἰς εὐθείας), sc. ὁδόν (an ellipsis com. also in class. Grk. cf. W. § 64, 5), Lk. iii. 5; εὐθεῖα ὁδός *the straight, the right way*, is fig. used of true religion as a rule of life leading to its goal i. e. to salvation, 2 Pet. ii. 15; αἱ ὁδοὶ κυρίου, the right and saving purposes of God, Acts xiii. 10 (*Song of the Three vs. 3*). b. trop. *straightforward, upright, true, sincere*, (as often in prof. auth.): καρδία, Acts viii. 21 (εὐθεῖς τῇ καρδίᾳ often in the Pss., as vii. 11; xxxi. (xxxii.) 11; xxxv. (xxxvi.) 11).*

εὐθύς, adv., [fr. Pind. down], i. q. εὐθέως, with which it is often interchanged in the MSS. [see εὐθέως]; *straight-way, immediately, forthwith*: Mt. iii. 16; xiii. 20; Jn. xiii. 32, etc. [Cf. Phrym. ed. *Lob.* p. 145.]

εὐθύτης, -ητος, ἡ, (fr. the adj. εὐθύς), *rectitude, uprightness*: trop. ῥάβδος εὐθύτητος, an impartial and righteous government, Heb. i. 8 fr. Ps. xliv. (xlv.) 7.*

εὐκαιρέω, -ώ: impf. εὐκαίρουν [so L T Tr WH in Mk. vi. 31; R G in Acts xvii. 21] and ηγκαίρουν [R G in Mk. l. c.; L T Tr WH in Acts l. c.], (betw. which the MSS. vary, see εὐδοκέω, init.); 1 aor. subjunc. εὐκαιρήσω; (εὐκαίρος); a later word, fr. Polyb. onwards (cf. *Lob.* ad Phrym. p. 125 sq.; [Rutherford, New Phrym. p. 205; Soph. Lex. s. v.]); *to have opportunity*: 1 Co. xvi. 12; *to have leisure*, foll. by an inf., *to do something*, Mk. vi. 31 [(Plut. ii. p. 223 d. Cleom. Anax. § 9)]; *to give one's time to a thing, εἰς τι, Acts xvii. 21.**

εὐκαιρία, -ας, ἡ, (εὐκαίρος), *seasonable time, opportunity*: ζητῶν εὔκ., foll. by [Iva B. 237 (205)], Mt. xxvi. 16; [Lk. xxii. 6 Lehmk. mrg.]; by τὸν with inf. Lk. xxii. 6. (Sept.; in Grk. writ. first in Plat. Phaedr. p. 272 a.)*

εὐκαίρος, -ον, (εὖ and καρπός), *seasonable, timely, opportune*: βοήθεια, Heb. iv. 16; ἡμέρα εὔκ. a convenient day, Mk. vi. 21. (2 Macc. xiv. 29; [Ps. ciii. (civ.) 27; Soph. O. C. 32]; Theophr., Polyb., al.)*

εὐκαίρως, adv., *seasonably, opportunely; when the opportunity occurs*: Mk. xiv. 11; opp. to ἀκαίρως (q. v.), 2 Tim. iv. 2. (Xen. Ages. 8, 3; Plat. and sqq.; Sir. xviii. 22).*

εὐκόπος, -ον, (εὖ and κόπος), that can be done *with easy labor; easy*: Polyb. et al.; Sir. xxii. 15; 1 Macc. iii. 18; in the N. T. only in the phrase εὐκοπώτερόν ἐστι, —foll. by inf., Mt. ix. 5; Mk. ii. 9; Lk. v. 23; by acc. w. inf., Mt. xix. 24; Mk. x. 25; Lk. xvi. 17; xviii. 25.*

εὐλάβεια, -έια, ἡ, *the character and conduct of one who is εὐλαβῆς* (q. v.); 1. *caution, circumspection, discretion*: Soph., Eur., Plat., Dem., sqq.; Sept. Prov. xxviii. 14; joined w. πρόνοια, Plut. Marcell. 9; used of the prudent delay of Fabius Maximus, Polyb. 3, 105, 8; ἡ εὐλ. σώζει πάντα, Arstph. av. 377; i. q. *avoidance, πληγῶν*, Plat. legg. 7 p. 815 a. et al. (in which sense Zeno the Stoic contrasts ἡ εὐλάβ. *caution*, as a εὐλογος ἔκκλισις *a reasonable shunning*, with δόφος, Diog. Laërt. 7, 116, cf. Cic. Tusc. 4, 6, 13). 2. *reverence, veneration*: ἡ

πρὸς τὸ θεῖον εὐλ. Diod. 13, 12; Plut. Camill. 21; de ser. num. vind. c. 4, and elsewhere.; πρὸς τοὺς νόμους, Plut. Ages. 15; θεοῦ, objec. gen., Philo, Cherub. § 9; simply *reverence towards God, godly fear, piety*: Heb. xii. 28 and, in the opinion of many, also v. 7 [cf. ἀπό, II. 2 b.; see below]. 3. *fear, anxiety, dread*: Sap. xvii. 8; for πατέρα, Josh. xxii. 24; Joseph. antt. 11, 6, 9; Plut. Fab. 1 (the εὐβουλία of Fabius seemed to be εὐλάβεια); so, most probably, in Heb. v. 7 (see [above and] ἀπό, I. 3 d.), for by using this more select word the writer, skilled as he was in the Greek tongue, speaks more reverently of the Son of God than if he had used φόβος. [SYN. see δειλία, fin.; cf. Trench § xlviij.; Delitzsch on Heb. v. 7.]*

εὐλαβέομαι, -ούμαι: 1 aor. ptcip. εὐλαβηθείς; prop. to show one's self εὐλαβῆς, i. e. 1. *to act cautiously, circumspectly*, (Tragg., Xen., Plato, and sqq.). 2. *to beware, fear*: as in 1 Macc. iii. 30; xii. 40 [Alex. etc.] and often in prof. auth., foll. by μή lest [B. 241 sq. (208)], Acts xxiii. 10 R G (Deut. ii. 4; 1 S. xviii. 29; Job xiii. 25; Jer. v. 22; Dan. iv. 2; 2 Macc. viii. 16; Sir. xli. 3). 3. *to reverence, stand in awe of*, (τὸν θεόν, Plat. legg. 9 p. 879 e.; Sept. Prov. ii. 8; xxiv. 28 (xxx. 5); Nah. i. 7); God's declaration, Heb. xi. 7.*

εὐλαβῆς, -ές, (εὖ and λαβεῖν), in Grk. writ. fr. Plat. down; 1. *taking hold well*, i. e. *carefully and surely; cautious*. 2. *reverencing God, pious, religious*, [A. V. devout]: Acts ii. 5; viii. 2, (Mic. vii. 2 [Alex. etc.]); joined with δίκαιος (as in Plat. polit. p. 311 b.): Lk. ii. 25; εὐλ. κατὰ τὸν νόμον, Acts xxii. 12 L T Tr WH. [Cf. ref. s. v. εὐλάβεια, fin.]*

εὐλογέω, -ώ; fut. εὐλογήσω; impf. εὐλόγονν and ηγλόγονν (Mk. x. 16, where the MSS. fluctuate betw. the two forms [cf. WH. App. p. 162]); 1 aor. εὐλόγησα (ηγλόγησα, Mt. xiv. 19 L Tr; Lk. xxiv. 30 L; Heb. xi. 20 and 21 L); pf. εὐλόγηκα (ηγλόγηκα, Heb. vii. 6 L; see εὐδοκέω init. [cf. Veitch. s. v.; Tdf. on Lk. l. c.]); Pass., pf. ptcip. εὐλογημένος; 1 fut. εὐλογηθήσομαι; (εὐλογος); Sept. very often for γράψαι and γράψαι; Vulg. benedico; mostly w. acc. of the obj., *to bless one*; 1. as in Grk. writ., *to praise, celebrate with praises*: τὸν θεόν, Lk. i. 64; ii. 28; xxiv. 51, 53 [Tdf. om.]; Jas. iii. 9; absol. in the giving of thanks: Mt. xiv. 19; xxvi. 26 [cf. 3 below]; Mk. vi. 41; viii. 7 R G T [?]; xiv. 22 [cf. 3 below]; Lk. xxiv. 30; 1 Co. xiv. 16. (When used in this sense εὐλογεῖν differs from εὐχαριστεῖν in referring rather to the form, εὐλ. to the substance of the thanksgiving.) By a usage purely bibl. and eccl. like the Hebr. γράψαι, 2. *to invoke blessings*: τινά, upon one, Mt. v. 44 Rec.; Lk. vi. 28; Ro. xii. 14; absol., 1 Co. iv. 12; 1 Pet. iii. 9; of one taking leave, Lk. xxiv. 50 sq.; of one at the point of death, Heb. xi. 20 sq. (Gen. xlvi. 9); in congratulations, Heb. vii. 1, 6 sq. (Gen. xlv. 19); Mk. x. 16 R G L; Lk. ii. 34; εὐλογημένος (γράψαι), praised, blessed, [cf. εὐλογητός]: Mt. xxi. 9; xxiii. 39; Mk. xi. 9 sq.; Lk. xiii. 35; xix. 38; Jn. xii. 13, (in all which pass. it is an acclamation borrowed fr. Ps. cxvii. (exviii.) 26). 3. with acc. of a thing, *to consecrate a thing with solemn prayers; to ask God's blessing on a thing, πρᾶξις him to bless it to one's use, pronounce*

a consecratory blessing on: ἵχθυδια, Mk. viii. 7 L Tr WH; τὸν ἄρτον, Lk. ix. 16; τὸ ποτήριον, 1 Co. x. 16; τὴν θυσίαν, 1 S. ix. 13; and perh. τὸν ἄρτον, Mt. xxvi. 26; Mk. xiv. 22, (but see above under 1); cf. Rückert, Das Abendmahl, p. 220 sq. 4. of God, *to cause to prosper, to make happy, to bestow blessings on*, [cf. W. 32]: τιά, Acts iii. 26; foll. by εἰ with dat. of the blessing, ἐν πάσῃ εὐλογίᾳ, with every kind of blessing, Eph. i. 3 (ἐν ὀγαθοῖς, Test. xii. Patr. [test. Jos. § 18] p. 722 [ἐν εὐλογίᾳ γῆς, ἐν πρωτογενήμασι καρπῶν, test. Isach. § 5 p. 626 sq.]); εὐλογῶν εὐλογήσω σε (after the Hebr., Gen. xxii. 17; see εἶδω, I. 1 a. [for reff.]), I will bestow on thee the greatest blessings, Heb. vi. 14; Gal. iii. 8 Rec. ^{εἰς τὸν} ^{τελείωσιν} (see ἐνελογέω), 9; εὐλογημένος favored of God, blessed, Lk. i. 42^b (cf. Deut. xxviii. 4); ἐν γυναιξὶ, blessed among women, i. e. before all other women, Lk. i. 28 R G L Tr txt. br.; 42^a, (cf. W. 246 (231); [B. 83 (73)]); εὐλογημένοι τοῦ πατρός (i. q. ὑπὸ τοῦ πατρός, like εὐλ. ὑπὸ θεοῦ, Is. lxi. 9; lxv. 23; cf. W. 189 (178) and § 30, 4; [cf. B. § 132, 23]), appointed to eternal salvation by my father, Mt. xxv. 34. [COMP.: ἐν·, κατ-εὐλογέω.]*

εὐλογητός, -όν, (εὐλογέω), Sept. for פָּרָץ, a bibl. and eccl. word; *blessed, praised*, Vulg. *benedictus*: applied to God, Lk. i. 68; Ro. i. 25; ix. 5 [on its position here cf. W. 551 (512 sq.); Ps. lxviii. (lxvii.) 20; Gen. xxvii. 29; Pass. of Sol. 8, 40, 41; also 1 K. x. 9; 2 Chr. ix. 8; Job i. 21; Ps. cxvii. (cxvii.) 2; Ruth ii. 19; Dan. ii. 20, and esp. the elaborate discussion of Ro. l. c. by Professors Dwight and Abbot in Journ. Soc. Bibl. Lit. etc. i. pp. 22–55, 87–154 (1882)]; 2 Co. i. 3; xi. 31; Eph. i. 3; 1 Pet. i. 3; cf. B. § 129, 22 Rem. [contra, W. 586 (545); Mey. on Gal. i. 5]; absol. δὲ εὐλογητός, of God: Mk. xiv. 61. [The distinction betw. εὐλογητός and εὐλογημένος is thus stated by Philo (de migr. Abr. § 19, i. 453 Mang.): εὐλογητός, οὐ μόνον εὐλογημένος . . . τὸ μὲν γὰρ τῷ πεφυκέναι, τὸ δὲ τῷ νομίζεσθαι λέγεται μόνον . . . τῷ πεφυκέναι εὐλογίας ἄξιον . . . ὅπερ εὐλογητὸν ἐν τοῖς χρησμοῖς ἄδεται. Cf. Gen. xiv. 19, 20; 1 S. xxv. 32, 33; Tob. xi. 16 cod. Sin.; contra, Jud. xiii. 18. Εὐλογητός is applied to men in Gen. xxiv. 31; xxvi. 29; Deut. vii. 14; Judg. xvii. 2; 1 S. xv. 13; Ruth ii. 20; Jud. and Tob. u. s. etc. See Prof. Abbot's careful exposition u. s. p. 152 sq.]*

εὐλογία, -ας, ἡ, (εὐλογός); Sept. for פָּרָץ; Vulg. *benedictio*; as in class. Grk. 1. *praise, laudation, panegyric*: of God or Christ, Rev. v. 12, 13; vii. 12. 2. *fine discourse, polished language*: Plat. rep. 3 p. 400 d.; Luc. Lexiph. 1; in a bad sense, language artfully adapted to captivate the hearer, *fair speaking, fine speeches*: Ro. xvi. 18 (joined with χρηστολογία, the latter relating to the substance, εὐλογία to the expression); plur. in Aesop, fab. 229 p. 150 ed. Cor. ἔαν σὸν εὐλογίας εὐπορῆς, ζγωγέ σου οὐ κηδομα. [but why not gen. sing. ?]. By a usage unknown to native Grks. 3. *an invocation of blessings, benediction*: Heb. xii. 17; Jas. iii. 10, (Gen. xxvii. 35 sq. 38, al.; Sir. iii. 8; xxxvii. 24; Joseph. antt. 4, 8, 44); see εὐλογέω, 2. 4. *consecration*: τὸ ποτήριον τῆς εὐλογίας, the consecrated cup (for that this is the meaning is evident from the explanatory adjunct δὲ εὐλο-

γοῦμεν, see εὐλογέω 3 [al. al.; cf. Mey. ed. Heinrici ad loc.; W. 189 (178)], 1 Co. x. 16. 5. a (concrete) *blessing, benefit, (Deut. xi. 26, etc.; Sir. vii. 32; xxxix. 22, etc.)*; univ. 1 Pet. iii. 9; of the blessings of Christianity, Ro. xv. 29; Eph. i. 3; ἡ εὐλογία τοῦ Ἀβρ. the salvation (by the Messiah) promised to Abraham, Gal. iii. 14; of the continual fertility of the soil granted by God, Heb. vi. 7 (Lev. xxv. 21; νετὸς εὐλογίας, Ezek. xxxiv. 26; cf. εὐλογεῖν ἀγρόν, Gen. xxvii. 27); of the blessing of a collection sent from Christians to their brethren, 2 Co. ix. 5 (of the gifts of men, Gen. xxxiii. 11; Judg. i. 15; 1 S. xxv. 27); ἐπ' εὐλογίας, that blessings may accrue, *bountifully* (opp. to φιδομένως), 2 Co. ix. 6 (see ἐπί, B. 2 e. p. 234^a top).*

εὐ-μετά-δοτος, -ον, (εὖ and μεταδίδωμι), *ready or free to impart; liberal*: 1 Tim. vi. 18 [A. V. *ready to distribute*]. (Antonin. 1, 14; 6, 48).*

Εὐλίκη [Rst-νείκη (see ει, ι); lit. conquering well], -ης, ἡ, Eunice, the mother of Timothy: 2 Tim. i. 5.*

εὐ-νοέω, -ῶ; (εὐνοος); *to wish (one) well; to be well-disposed, of a peaceable spirit*: τινί, towards any one, Mt. v. 25. (3 Macc. vii. 11; Soph., Arstph., Xen., Polyb., Plut., Hdian.).*

εὔνοια, -ας, ἡ, (εὔνοος), *good-will, kindness*: 1 Co. vii. 3 Rec.; μετ' εὐνοίας, Eph. vi. 7. [From Aeschyl. down.]*

εὐνοχία: 1 aor. εὐνούχιστα; 1 aor. pass. εὐνοχίσθητο; [on the augm. cf. B. 34 (30); WH. App. p. 162]; *to castrate, unman*: pass. ὑπό τυνος, Mt. xix. 12^a; metaph. εὐνονχ. ἔαντόν to make one's self a eunuch, viz. by abstaining (like a eunuch) from marriage, Mt. xix. 12^b. (Joseph. antt. 10, 2, 2; Leian., Dio Cass., al.)*

εὐνοῦχος, -ου, δ, (fr. εὐνή a bed, and ξω), Sept. סִירַ; fr. Hdt. down; prop. *a bed-keeper, bed-guard, superintendent of the bedchamber, chamberlain*, in the palace of oriental monarchs who support numerous wives; *the superintendent of the women's apartment or harem*, an office held by eunuchs; hence a. *an emasculated man, a eunuch*: Mt. xix. 12^b. Bnt eunuchs in oriental courts held other offices of greater or less importance, like the oversight of the treasury, held by the Ethiopian eunuch mentioned in Acts viii. 27, 34, 36, 38 sq.; cf. Gesenius, Thes. ii. p. 973; [B. D. s. v. *Eunuch*]. b. *one naturally incapacitated — either for marriage, Mt. xix. 12^a; or for begetting children, Sap. iii. 14, cf. Grimm, exqst. Hdb. ad loc.* c. *one who voluntarily abstains from marriage*: Mt. xix. 12^a. Fischer, De vita lexx. N. T. etc. p. 485 sqq. treats of the word more fully.*

Εὐοδία [(lit. prosperous journey), -ωδία Rst (lit. fragrant)], -ας, ἡ, Euodia, a Christian woman [transformed by A. V. into a man, *Euodias*]: Phil. iv. 2 [see Bp. Lightf. ad loc.].*

εὐ-οδώς, -ῶ: [Pass., pres. εὐοδοῦμαι; fut. εὐοδωθήσομαι; 1 aor. subj. εὐοδῶθη, 1 Co. xvi. 2 WH mrg. who regard the εὐοδῶται of the text here as perf. (either ind. or subj.) see their App. p. 172]; (εὐοδός); Sept. principally for פְּלַעַגְתִּי; *to grant a prosperous and expeditious journey, to lead by a direct and easy way*: Gen. xxiv. 48; much more freq. tropically, *to grant a success-*

*ful issue, to cause to prosper: τί, as τὴν ὁδὸν τινος, Gen. xxiv. 21, 40; Is. lv. 11, etc.; τὰ ἔργα τινός, Sap. xi. 1; in the Pass. always trop. to prosper, be successful: of persons, Josh. i. 8; Prov. xxviii. 13; 2 Chr. xiii. 12; xviii. 11, etc.; 3 Jn. 2; εἴπως εὐδαθήσομαι ἐλθεῖν if haply I shall be so fortunate as to come, Ro. i. 10; of things: 2 Esdr. v. 8; Tob. iv. 19; 1 Macc. iii. 6, etc.; τῷ Κλεομένει εὐδώδηθη τὸ πρῆγμα, Hdt. 6, 73; δ, τι ἀν εὐδώδται [see above, init.] whatever (business) has prospered, i. e. (contextually) its gains, 1 Co. xvi. 2.**

εὐπάρεδρος, -ον, (εὖ, and πάρεδρος [sitting beside]), *sitting constantly by; assiduous: πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ, that ye may be constantly devoted to the Lord and his cause, 1 Co. vii. 35, for Rec. εὐπρόσεδρον, which does not differ in sense, [A.V. attend upon]. (Plesych. εὐπάρεδρον καλῶς παραμένον.)**

εὐπεθής, -έσ, (εὖ, and πειθόμαι to comply with, obey), *easily obeying, compliant, [A. V. easy to be intreated]: Jas. iii. 17. (Aeschyl., Xen., Plat., and sqq.)**

εὐπελ-στατος, -ον, (fr. εὖ and πελστημι), *skilfully surrounding i. e. besetting, sc. to prevent or retard running: Heb. xii. 1 [some passively (cf. Isoer. 135 e.), well or much admired (cf. R. V. mrg.)]. (Not found elsewhere.)**

εὐποια- [ποιία WH (cf. I., fin.)], **-ας, ἡ,** (εὐποιός), *a doing good, beneficence: Heb. xiii. 16; Arr. exp. Alex. 7, 28, 8; Alciph. 1, 10; Leian. imag. 21; a benefit, kindness, Joseph. antt. 2, 11, 2; (plur. ib. 19, 9, 1).**

εὐποέω, and (esp. in later Grk.) mid. **εὐπορέομαι, -οῦμαι:** impf. 3 pers. sing. ηὐπορεῖτο (R G) and εὐπορ. (L T Tr WH; for reff. see εὐδοκέω, init.); (εὔπορος well off); *to be well off, have means: Acts xi. 29 [A. V. acc. to his ability]. (Lev. xxv. 26, 28, 49; often in the classics.)**

εὐπορία, -ας, ἡ, (εὔπορος, see the preced. word), *riches, means, wealth: Acts xix. 25. (Xen., Plat., al.; in diff. senses in diff. auth.)**

εὐπρεπεια, -ας, ἡ, (εὐπρεπής well-looking), *goodly appearance, shapeliness, beauty, comeliness: τοῦ προσώπου, Jas. i. 11. (Thuc., Plat., Aeschin., Polyb., Plut.; Sept.)**

εὐπρόσ-δεκτος, -ον, (εὖ and προσδέχομαι), *well-received, accepted, acceptable: Ro. xv. 16; 2 Co. vi. 2; viii. 12; τινί, Ro. xv. 31; 1 Pet. ii. 5. (Plut. praecept. rei publ. ger. c. 4, 17 p. 801 c.; eccl. writ.)**

εὐπρόσ-εδρος, -ον, (εὖ, and πρόσεδρος [sitting near]), *see εὐπάρεδρος.*

εὐ-προσωπέω, -ώ: 1 aor. inf. εὐπροσωπήσαι; (εὐπρόσωπος fair of face, of good appearance); *to make a fair show; to please [a weak trans. (?); yet Vulg. placere]: ἐν σαρκὶ, in things pertaining to the flesh, Gal. vi. 12. (Elsewh. only in Chrysost. hom. ad Eph. xxii. § 5, Opp. xi. 173 c. ed. Montf. [var.] and several times in Byzant. writ. [cf. Soph. Lex. s. v.].)**

εὐρ-ακύλων, -ώνος, δ, (fr. εὐρός and Lat. *aquilo*, like εὐρόντος, and euroauster [B. 16 (15)]), *Vulg. euroaquilo; the Euraquilo, a N. E. wind: Acts xxvii. 14 L T Tr WH, for Rec. εὐροκλύδων (Grsb. εὐρυκλ.). q. v. (Not found elsewhere.) [B. Δ s. v. Euroclydon.]**

εὐρίσκω; impf. εὐρισκον (Mk. xiv. 55 [R G T]; Lk. xix. 48 [R G T]; Acts vii. 11 [exc. Tr WH]) and more rarely ηὐρισκον (cf. Kühner § 343, 1. 825 sq. [esp. Veitch s. v. fin.] and reff. under εἰδοκέω); fut. εὐρήσω; pf. εὐρηκα; 1 aor. εὐρησα (which aor. unknown to the earlier Grks., occurs in Aesop. f. 131 [f. 41 ed. Furia, p. 333 ed. Cor.]; Maneth. 5, 137 and in Byzant. writ.; cf. Lob. ad Phryn. p. 721; W. 86 (82); [cf. B. 36 (31)]), Rev. xviii. 14 Rec.; 2 aor. εὐρον, 1 pers. plur. in Alex. form [WH. App. p. 164; B. 39 (34)]; W. § 13, 1 (see ἀπέρχομαι) εὐραμεν, Lk. xxiii. 2 T Tr WH, 3 pers. plur. εὐραν, Lk. viii. 35 Tr WH; Acts v. 10 Tr (in Sept. often εὐροσαν); Pass., pres. εὐρίσκομαι; impf. 3 pers. sing. εὐρίσκετο, Heb. xi. 5 R G, ηὐρίσκετο L T Tr WH, (cf. Bleek and Delitzsch ad loc. [Veitch n. s.]); 1 aor. εὐρέθην; fut. εὐρεθήσομαι; 2 aor. mid. εὐρόμην and later εὐράμην (Heb. ix. 12, [cf. reff. above (on 2 aor. act.)]); Sept. numberless times for οὐδὲ, sometimes for μῆτη to attain to, and for Chald. תְּבָשׁ; [fr. Hom. down]; to find; i. e. εὑρίσκω;

1. prop. *to come upon, hit upon, to meet with;* a. after searching, to find a thing sought: absol. opp. to ζητεῖν, Mt. vii. 7 sq.; Lk. xi. 9 sq. (ζητεῖ καὶ εὐρήσεις, Epict. diss. 4, 1, 51); τινά, Mt. ii. 8; Mk. i. 37; Lk. ii. 45; Acts xi. 26 (25); xiii. 22; 2 Co. ii. 13 (12); 2 Tim. i. 17; Rev. xx. 15, etc.; οὐχ εὐρίσκετο, he had vanished, Heb. xi. 5; with a specification of place added: πέραν w. gen. Jn. vi. 25; ἐν w. dat. Acts v. 22; εὐρέθη εἰς, Acts viii. 40 (see εἰς, C. 2); w. acc. of the thing, Mt. vii. 14; xiii. 46; xviii. 13; Lk. xxiv. 3; Jn. x. 9; Acts vii. 11; Ro. vii. 18 Rec., etc.; foll. by indir. disc., Lk. v. 19; οὐχ εὐρέθησαν, had disappeared, Rev. xvi. 20, cf. xviii. 21; w. dat. of advantage, Rev. xx. 11; foll. by ἐν w. dat. of place, Mt. xxi. 19; Rev. xii. 8. τινά or τὶ ζητεῖν κ. οὐχ εὐρίσκειν: Mt. xii. 43; xxvi. 60; Mk. xiv. 55; Lk. xi. 24; xiii. 6 sq.; Jn. vii. 34; Rev. ix. 6, (2 K. ii. 17; Neh. vii. 64; Ps. ix. 36 [x. 15]; Eccl. vii. 29; Ezek. xxii. 30; xxvi. 21 Ald. Comp.; Illos. ii. 7); γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται shall be found sc. for destruction, i. e. will be unable to hide themselves from the doom decreed them by God, 2 Pet. iii. 10 Tr WH, after the strange but improbable reading of codd. Β and other authorities; [see WH. Intr. § 365 and App. ad loc.]. b. without previous search, to find (by chance), to fall in with: τινά, Mt. xviii. 28; xxvii. 32; Jn. i. 41 (42), 45 (46); v. 14; ix. 35; Acts xiii. 6; xviii. 2; xix. 1; xxviii. 14; foll. by ἐν w. dat. of place, Jn. ii. 14. τί, Mt. xiii. 44; xvii. 27; Lk. iv. 17; Jn. xii. 14; Acts xvii. 23; foll. by ἐν w. dat. of place, Mt. viii. 10; Lk. vii. 9. c. εὐρίσκω τινά or τὶ with a pred. acc. is used of those who come or return to a place, the predicate ptep. or adj. describing the state or condition in which the pers. or thing met with is found, or the action which one is found engaged in: w. an adj., Acts v. 10; 2 Co. ix. 4; xii. 20; w. a ptep. [cf. B. 301 (258)], Mt. xii. 44; xx. 6; xxi. 2; xxiv. 46; xxvi. 40, 43; Mk. xi. 2; xiii. 36; xiv. 37, 40; Lk. ii. 12; vii. 10; viii. 35; xi. 25; xii. 37, 43; xix. 30; xxiii. 2; xxiv. 2, 33; Acts v. 23; ix. 2; x. 27; xxi. 2; xxiv. 12, 18; xxvii. 6; foll. by καθὼς. Mk. viv. 16: Lk.

xix. 32; xxii. 13; foll. by a pred. substantive to which ὅντα must be supplied, Acts xxiv. 5 [cf. W. § 45, 6 b.; B. 304 (261)]. 2. tropically, *to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience*, i. e. *to see, learn, discover, understand*: *κατηγορίαν*, Lk. vi. 7 [T Tr txt. WH κατηγορεῖν]; *τινά* foll. by ptep. in the predicate, Acts xxiii. 29; by ὅτι, Ro. vii. 21; after an examination (*πειράζειν*), *τινά* [τί] w. a pred. adj. [ptep.], Rev. iii. 2; of a judge: *αἰτίαν θανάτου*, Acts xiii. 28; *αἰτίαν, κακόν, ἀδίκημα* ἐν *τινι*, Jn. xviii. 38; xix. 4, 6; Acts xxiii. 9; xxiv. 20; after a computation, w. an acc. of the price or measure, Acts xix. 19; xxvii. 28; after deliberation, *τὸ τί ποιήσωσι*, Lk. xix. 48; *τὸ πῶς κολάσωσαι αὐτούς*, Acts iv. 21. Pass. *εὐρίσκομαι* *to be found*, i. e. *to be seen, be present*: Lk. ix. 36 (Gen. xviii. 31); often like the Hebr. *אִזְנָה* *to be discovered, recognized, detected, to show one's self out*, of one's character or state as found out by others (men, God, or both), (cf. W. § 65, 8): *εὐρέθη ἐν γαστρὶ ἔχοντα*, Mt. i. 18; *ἴνα εὑρεθῶσι καθὼς κ. ἡμεῖς*, 2 Co. xi. 12; *εὐρέθη μου ἡ ἐντολὴ εἰς θάνατον* sc. *οὐσίᾳ*, the commandment, as I found by experience, brought death to me, Ro. vii. 10; add, Lk. xvii. 18 (none showed themselves as having returned); Acts v. 39; 1 Co. iv. 2; xv. 15; 2 Co. v. 3; Gal. ii. 17; 1 Pet. i. 7; Rev. v. 4; *τινί*, dat. of the pers. taking cognizance and judging [W. § 31, 10; B. 187 (162)], 2 Pet. iii. 14, [add 2 Co. xii. 20, yet cf. B. l. c. and § 133, 14; W. § 31, 4 a.]; *ἴνα εὑρεθῶ ἐν αὐτῷ* i. e. *ἐν Χριστῷ*, sc. ὁν, Phil. iii. 9; *σχῆματι εὑρεθεῖς ὡς ἄνθρωπος*, Phil. ii. 7 (8), (Joseph. b. j. 3, 6, 1; so the Lat. *invenior*, Cic. de amic. 19, 70; *reperior*, Tuseul. i. 39, 94). *εὐρίσκειν θεόν* (opp. to *ζητεῖν αὐτόν*, see *ζητέω*, 1 c. [cf. *ἔκζητέω*, a.]), *to get knowledge of, come to know, God*, Acts xvii. 27; *εὐρίσκεται* (*ὁ θεός*) *τινί*, discloses the knowledge of himself to one, Sap. i. 2; cf. Grimm, exgt. Hdb. ad loc. [who refers to Philo, monarch. i. § 5; Orig. c. Cels. 7, 42]. On the other hand, in the O. T. *εὐρίσκεται* *ὁ θεός* is used of *God hearing prayer, granting aid implored*, (1 Chr. xxviii. 9; 2 Chr. xv. 2, 4, 15; Jer. xxxvi. (xxix.) 13); hence *εὐρέθη* [L and Tr in br. WH mrg. add *ἐν*] *τοῖς ἐμὲ μὴ ζητοῦσι*, Ro. x. 20 fr. Is. lxv. 1, means, acc. to Paul's conception, *I granted the knowledge and deliverance of the gospel*. 3. Mid., as in Grk. writ., *to find for one's self, to acquire, get, obtain, procure*: *λύτρωσιν*, Heb. ix. 12; contrary to better Grk. usage, the Act. is often used in the Scriptures in the same sense [cf. B. 193 (167); W. 18; 33 (32) n.]: *την ψυχήν*, Mt. x. 39; xvi. 25; *ἀνάπανσιν* (Sir. xi. 19) *ταῖς ψυχαῖς ὑμῶν*, Mt. xi. 29; *μετανοίας τόπον*, place for recalling the decision, changing the mind, (of his father), Heb. xii. 17 [cf. W. 147 (139)]; *σκήνωμα τῷ θεῷ*, opportunity of building a house for God, Acts vii. 46; *ένρ. χάριν*, grace, favor, Heb. iv. 16; *χάριν παρὰ τῷ θεῷ*, Lk. i. 30; *ἐνώπιον τοῦ θεοῦ*, Acts vii. 46; *ἔλεος παρὰ κυρίου*, 2 Tim. i. 18; (*גַּדֵּל נָצָר*, Gen. vi. 8; xviii. 3; xxx. 27; xxxii. 6; Ex. xxxiii. 12; Deut. xxiv. 1, etc.; 1 Esdr. viii. 4). [COMP.: *ἀν-εὐρίσκω*.]

εὐροκλύδων, -ων, δ. (fr. *εὖρος* the S. E. wind, and

κλύδων a wave), *a S. E. wind raising mighty waves*: Acts xxvii. 14 Rec. But respectable authorities read *εὐρικλύδων*, preferred by Griesbach et al., from *εὐρύς* broad, and *κλύδων*, *a wind causing broad waves* (Germ. *der Breitspülende, the Wide-washer*); Etym. Magn. p. 772, 30 s. v. *τυφώω* · “*τυφώω γάρ ἐστιν ἡ τοῦ ἀνέμου σφοδρὰ πνοή, ὃς καὶ εὐρυκλύδων καλεῖται*.” Others *εὐρακίλων*, q. v.*

εὐρύ-χωρος, -ον, (εὐρύς broad, and χώρα), spacious, broad: Mt. vii. 13. (Sept.; Aristot. h. anim. 10, 5 [p. 637*, 32]; Diod. 19, 84; Joseph. antt. 1, 18, 2; [8, 5, 3; c. Ap. 1, 18, 2].)*

εὐσέβεια, -ας, ἡ, (εὐσεβής), reverence, respect; in the Bible everywhere *piety towards God, godliness*: Acts iii. 12; 1 Tim. ii. 2; iv. 7, 8; vi. 5 sq. 11; 2 Tim. iii. 5; 2 Pet. i. 3, 6 sq.; *ἡ κατ' εὐσέβειαν διδασκαλία*, the doctrine that promotes godliness, 1 Tim. vi. 3 [see *κατά*, II. 3 d.]; *ἡ ἀλήθεια ἡ κατ' εὐσέβειαν*, the truth that leads to godliness, Tit. i. 1; *τὸ μυστήριον τῆς εὐσέβειας*, the mystery which is held by godliness and nourishes it, 1 Tim. iii. 16; in plur., aims and acts of godliness, 2 Pet. iii. 11; cf. Pfeiderer, Paulinism. p. 477 sq. [Eng. trans. ii. 209 sq.]. (Aeschyl., Soph., Xen., Plat., sqq.; often in Joseph.; Sept. Prov. i. 7; xiii. 11; Is. xi. 2; Sap. x. 12; often in 4 Macc.; *πρὸς τὸν θεόν*, Joseph. antt. 18, 5, 2; [*περὶ τὸ θεῖον*] c. Ap. 1, 22, 2; *εἰς θεοὺς καὶ γονέας*, Plat. rep. 10 p. 615 c.) [Cf. Schmidt elh. 181.]*

*εὐσεβών, -ών; (εὐσεβής) ; to be εὐσεβής (pious), to act piously or reverently (towards God, one's country, magistrates, relations, and all to whom dutiful regard or reverence is due); in prof. auth. foll. by *εἰς, περί, πρός τινα*; rarely also trans., as Aeschyl. Ag. 338 (*τοὺς θεούς*) and in the Bible : *τὸν ἴδιον οἶκον*, 1 Tim. v. 4; *θεόν*, to worship God, Acts xvii. 23; 4 Macc. v. 24 (23) var.; xi. 5; [Joseph. c. Ap. 2, 11, 1].**

*εὐσεβής, -ής, (εὐ and σέβομαι), pious, dutiful (towards God [A.V. *devout, godly*]; εὐσεβέω): Acts x. 2, 7; xxii. 12 R G; 2 Pet. ii. 9. ([Theogn.]. Pind., Tragg., Arstph., Plat., al.; thrice in Sept. for *בְּרִיא* noble, generous, Isa. xxxii. 8; for *רַיִץ*, Is. xxiv. 16; xxvi. 7; often in Sir. and 4 Macc.) [Cf. Trench § xlviij.]**

*εὐσεβῶς, adv., piously, godly: ζῆν, 2 Tim. iii. 12; Tit. ii. 12. (Pind. [βέως], Soph., Xen., Plat., al.; 4 Macc. vii. 21 [Fritzsche om.].)**

*εὐσημος, -ον, (εὐ and σῆμα a sign), well-marked, clear and definite, distinct: λόγος, 1 Co. xiv. 9 [A. V. *easy to be understood*]. (Aeschyl., [Soph.], Theophr., Polyb., Plut.)**

*εὐσπλαγχνος, -ον, (εὐ and σπλάγχνον, q. v.), prop. having strong bowels; once so in Hippocr. p. 89 c. [ed. Föes, i. 197 ed. Kühn]; in bibl. and eccl. lang. compassionate, tender-hearted: Eph. iv. 32; 1 Pet. iii. 8; prec. Manass. 7 [(see Sept. ed. Tdf. Proleg. § 29); Test. xii. Patr. test. Zab. § 9; cf. Harnack's note on Herm. vis. 1, 2].)**

*εὐσχημόνως, adv., (see εὐσχήμων), in a seemly manner, decently: 1 Co. xiv. 40; περιπατεῖν, Ro. xiii. 13; 1 Th. iv. 12. (Arstph. vesp. 1210; Xen. mem. 3, 12, 4; Cyr. 1, 3, 8 sq.; al.).**

εὐσχημοσύνη, -ης, ἡ, (εὐσχήμων, q. v.), charm or elegance

of figure, external beauty, decorum, modesty, seemliness (Xen., Plat., Polyb., Diod., Plut.); of external charm, comeliness: 1 Co. xii. 23.*

εὐσχήμων, -ον, (εὖ, and σχῆμα the figure, Lat. *habitus*); **1.** of elegant figure, shapely, graceful, comely, bearing one's self becomingly in speech or behavior, (Eur., Arstph., Xen., Plat.): τὰ εὐσχήμονα ἡμῶν, the comely parts of the body that need no covering (opp. to τὰ ἀσχήμονα ἡμῶν, vs. 23), 1 Co. xii. 24; of morals: πρὸς τὸ εὐσχημόν, to promote decorum, 1 Co. vii. 35. **2.** in later usage (cf. *Lob. ad Phryn.* p. 333), of good standing, honorable, influential, wealthy, respectable, [R. V. of honorable estate]: Mk. xv. 43; Acts xiii. 50; xvii. 12. (Joseph. de vita sua § 9; Plut. parallel Grace. et Rom. c. 15 p. 309 b.)*

εὐτόνως, adv., (fr. εὔτονος, and this fr. εὖ and τείνω to stretch [cf. at full stretch, well strung, etc.]), vehemently, forcibly: Lk. xxiii. 10; Acts xviii. 28. (Josh. vi. 8; 2 Macc. xii. 23; Xen. Hier. 9, 6; Arstph. Plut. 1095; Diod., al.)*

εὐτραπελία, -ας, ἡ, (fr. εὐτράπελος, fr. εὖ, and τρέπω to turn: easily turning; nimble-witted, witty, sharp), *pleasantry, humor, facetiousness*, ([Hippocr.], Plat. rep. 8 p. 563 a.; Diod. 15, 6; 20, 63; Joseph. antt. 12, 4, 3; Plut., al.); in a bad sense, *scurrility, ribaldry, low jesting* (in which there is some acuteness): Eph. v. 4; in a milder sense, Arist. eth. 2, 7, 13; [ἡ εὐτραπελία πεπαιδευμένη ὑβρὶς ἐστίν, rhet. 2, 12, 16 (cf. Cope in loc.); cf. Trench § xxxiv.; Matt. Arnold, Irish Essays etc. p. 187 sqq. (Speech at Eton) 1882].*

Εὐτύχος [i. e. fortunate; on accent cf. W. 51; Chandler § 331 sq.], -ον, ὁ, *Eutychus*, a young man restored to life by Paul: Acts xx. 9.*

εὐφημία, -ας, ἡ, (εὐφημος, q. v.), prop. *the utterance of good or auspicious words*; hence *good report, praise*: 2 Co. vi. 8 (opp. to δυσφημία), as in Diod. 1, 2 [4 ed. Dind.]; Ael. v. h. 3, 47. (In diff. senses in other auth. fr. Pind., Soph., and Plat. down.)*

εὐφημος, -ον, (εὖ and φήμη), *sounding well; uttering words of good omen, speaking auspiciously*: neut. plur. **εὐφημα**, things spoken in a kindly spirit, with good-will to others, Phil. iv. 8 [A. V. of good report, (R. V. mrg. gracious)]. (In very diverse senses com. in Grk. writ. fr. Aeschyl. down.)*

εὐφορέω, -ά: 1 aor. εὐφόρησα (Lehm. ηὐφόρησα, see reff. in εὐδοκέω, init.); (εὐφορος [bearing well]); *to be fertile, bring forth plentifully*: Lk. xii. 16. (Joseph. b. j. 2, 21, 2; Hippocr., Geop., al.)*

εὐφρατών; Pass., pres. εὐφραίνομαι; impf. εὐφρανόμην (Acts vii. 41, where a few codd. ηὐφρ. [cf. WH. App. p. 162]); 1 aor. εὐφράνθην and L T Tr WH ηὐφρ. (Acts ii. 26; see reff. in εὐδοκέω, init.); 1 fut. εὐφρανθήσομαι; (εὖ and φρήν); in Sept. very often actively for πνεύ to make joyful, and pass. for πνεύ to be joyful, sometimes for μῆν to sing; in Grk. writ. fr. Hom. down; *to gladden, make joyful*: τωά, 2 Co. ii. 2 (opp. to λυπέν). Pass. *to be glad, to be merry, to rejoice*: absol., Lk. xv. 32; Acts ii. 26 (fr. Ps. xv. (xvi.) 9); Ro. xv. 10 (fr. Deut. xxxii. 43); Gal. iv. 27 (fr. Is. liv. 1); Rev. xi. 10; xii.

12; ἐν τινι, *to rejoice in*, be delighted with, a thing, Acts vii. 41 (Xen. Hier. 1, 16); ἐπί τινι, Rev. xviii. 20 L T Tr WH (for Rec. ἐπί αὐτήν); of the merriment of a feast, Lk. xii. 19; xv. 23 sq. 29, (Deut. xiv. 25 (26); xxvii. 7); with λαμπρῶς added, to live sumptuously: Lk. xvi. 19 (Hom. Od. 2, 311; Xen. Cyr. 8, 7, 12).*

Εὐφράτης, -ον, ὁ, Euphrates, a large and celebrated river, which rises in the mountains of Armenia Major, flows through Assyria, Syria, Mesopotamia and the city of Babylon, and empties into the Persian Gulf, (Hebr. הַרְפָּא [i. e. (prob.) 'the great stream' (Gen. i. 18); cf. Fried. Delitzsch, Wo lag d. Par. p. 169]): Rev. ix. 14; xvi. 12. [B. D. s. v. and reff. there.]*

εὐφροσύνη, -ης, ἡ, (εὐφρων [well-minded, cheerful]), fr. Hom. down; *good cheer, joy, gladness*: Acts ii. 28 (Ps. xv. (xvi.) 11); xiv. 17.*

εὐχαριστέω, -ά: 1 aor. εὐχαριστησα (Acts xxvii. 35) and ηὐχαριστησα (Ro. i. 21 G L T Tr WH; see reff. in εὐδοκέω, init.); 1 aor. pass. subj. 3 pers. sing. εὐχαριστηθή (2 Co. i. 11); (εὐχάριστος, q. v.); **1.** *to be grateful, feel thankful*; so in the decree of the Byzantines in Dem. pro cor. p. 257, 2. **2.** *to give thanks* (so Posid. ap. Athen. 5 p. 213 e.; Polyb., Diod., Philo, Joseph., Plut., Epictet., al.; cf. *Lob. ad Phryn.* p. 18 [W. 23 (22)]): τινι, esp. τῷ θεῷ, Lk. xvii. 16; Acts xxvii. 35; xxviii. 15; Ro. xiv. 6; xvi. 4; 1 Co. xiv. 18 [see below]; Phil. i. 3; Col. i. 3, 12; Philem. 4; (w. the acc. [hence as nom.]) in the passive, ἵνα . . . ὑπὲρ τῶν ἀγαθῶν ὁ θεὸς εὐχαριστήται, Philo, quis rer. div. her. § 36). simply, so that τῷ θεῷ must be added mentally: Ro. i. 21; [1 Co. xiv. 17]; 1 Th. v. 18; esp. where the giving of thanks customary at the beginning of a feast, or in general before eating, is spoken of: Mt. xv. 36; xxvi. 27; Mk. viii. 6; xiv. 23; Lk. xxiii. 17, 19; Jn. vi. 11, 23; 1 Co. xi. 24; εὐχαριστεῖν τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ, through Christ i. e. by Christ's help (because both the favors for which thanks are given and the gratitude which prompts the thanks are due to Christ [cf. W. 378 (354) note]): Ro. i. 8; vii. 25 R WH mrg.; Col. iii. 17; τῷ θεῷ ἐν ὀνόματι Χριστοῦ (see ὄνομα, 2 e.), Eph. v. 20. Of that for or on account of which thanks are given to God, we find—περὶ τινος, gen. of pers., concerning, with regard to one, [1 Th. i. 2]; 2 Th. i. 3 [cf. Ellic. in loc.]; w. ὅτι added epexegetically, Ro. i. 8 (where R G ὑπέρ); 2 Th. ii. 13; w. addition of ἐπί and dat. of the thing for, on account of, which, 1 Co. i. 4; ὑπέρ τινος, gen. of pers., Eph. i. 16; ὑπέρ w. gen. of the thing, *for, on account of*, 1 Co. x. 30; Eph. v. 20; the matter or ground of the thanksgiving is expressed by a foll. ὅτι: Lk. xviii. 11; Jn. xi. 41; 1 Co. i. 14; 1 Th. ii. 13; Rev. xi. 17; or is added asyndetically without ὅτι, 1 Co. xiv. 18 (λαλῶ L T Tr WH, for which R G λαλῶν, the ptep. declaring the cause which prompts to thanksgiving [W. 345 sq. (324); B. 300 (258)]). Once εὐχαρ. τι, *for a thing*, in the pass. 2 Co. i. 11 [cf. B. 148 (130); W. 222 (209)]; in the Fathers εὐχαριστεῖν τι is to consecrate a thing by giving thanks, to 'bless': ὁ εὐχαριστηθεὶς ἄρτος κ. οἶνος, Justin M. apol. 1, 65 fin.; εὐχαριστηθεῖσα τροφή, ibid. c. 66;

εἰσὶν οἱ εὐχαριστοῦσι ψιλὸν ὑδωρ, Clem. Al. strom. i. p. 317 ed. Sylb.; [cf. *Suicer*, Thesaur. i. 1269. “The words εὐχάριστος, εὐχαριστέν, εὐχαριστία, occur in St. Paul’s writings alone of the apostolic Epistles” (Bp. Lightf. ; cf. Ellic. on Col. i. 12)].*

εὐχαριστία, -ας, ἡ, (*εὐχάριστος*, q. v.) ; **1.** *thankfulness*: decree of the Byzantines in Dem. p. 256, 19; Polyb. 8, 14, 8; Add. to Esth. vi. 4 ed. Fritz.; 2 Macc. ii. 27; Sir. xxxvii. 11; πρός τινα, Diod. 17, 59; Joseph. antt. 3, 3. **2.** *the giving of thanks*: Acts xxiv. 3; for God’s blessings, 1 Co. xiv. 16; 2 Co. iv. 15; Eph. v. 4 (cf. 1 Th. v. 18); Phil. iv. 6; Col. ii. 7; iv. 2; 1 Th. iii. 9; 1 Tim. iv. 3 sq.; Rev. iv. 9; vii. 12; w. dat. of the pers. to whom thanks are given: τῷ θεῷ (cf. W. § 31, 3; [B. 180 (156)]; Kühner § 424, 1), 2 Co. ix. 11 (*τοῦ θεοῦ*, Sap. xvi. 28); in plur., 2 Co. ix. 12; 1 Tim. ii. 1.*

εὐχάριστος, -ον, (*εὖ* and *χαρίζομαι*), *mindful of favors, grateful, thankful*: to God, Col. iii. 15 (Xen. Cyr. 8, 3, 49; Plut.; al.); *pleasing, agreeable* [cf. Eng. *grateful* in its secondary sense]: εὐχάριστοι λόγοι, pleasant conversation, Xen. Cyr. 2, 2, 1; *acceptable to others, winning*: γυνὴ εὐχάριστος ἐγέρει ἀνδρὶ δόξαν, Prov. xi. 16; *liberal, beneficent*, Diod. 18, 28.*

εὐχή, -ῆς, ἡ, (*εὐχομαι*), [fr. Hom. down]; **1.** *a prayer to God*: Jas. v. 15. **2.** *a vow* (often so in Sept. for γῆ and γῆ, also for γῆ, consecration, see ἀγνίζω): εὐχήν ἔχειν, to have taken a vow, Acts xviii. 18; with ἐφ̄ ἔντον added (see ἐπί, A. I. 1 f. p. 232*), Acts xxi. 23.*

εὐχομαι; impf. ηὐχόμην (Ro. ix. 3) and εὐχόμην (Acts xxvii. 29 T Tr, see εὐδόκειν init. [cf. Veitch s. v.; *Tdf. Proleg. p. 121*] ; [1 aor. mid. εὐχάμην] Aets xxvi. 29 Tdf., where others read the opt. αἴμην; depon. verb, cf. W. § 38, 7]; **1.** *to pray to God* (Sept. in this sense for λησθῆ and γῆ): τῷ θεῷ (as very often in class. Grk. fr. Hom. down [cf. W. 212 (199); B. 177 (154)]), foll. by acc. w. inf., Acts xxvi. 29; πρὸς τὸν θεόν (Xen. mem. 1, 3, 2; symp. 4, 55; often in Sept.), foll. by acc. w. inf. 2 Co. xiii. 7; ἵντερ w. gen. of pers., *for one*, Jas. v. 16 where L WH txt. Tr mrg. προσεύχεσθε (Xen. mem. 2, 2, 10). [SYN. see αἰτέω, fin.] **2.** *to wish*: τί, 2 Co. xiii. 9; foll. by acc. with inf. 3 Jn. 2, [al. adhere to the religious sense, *to pray, pray for*, in both the preceding pass.]; Acts xxvii. 29; ηὐχόμην (on this use of the impf. cf. W. 283 (266); B. § 139, 15; [Bp. Lightf. on Philem. 18]) εἴωι, I could wish to be, Ro. ix. 3. [COMP.: προσεύχομαι].*

εὐχρηστος, -ον, (*εὖ* and *χράομαι*), *easy to make use of, useful*: w. dat. of pers. 2 Tim. ii. 21; opp. to ἀχρηστος, Philem. 11; εἰς τι, for a thing, 2 Tim. iv. 11. (Diod. 5, 40; Sap. xiii. 13; πρὸς τι, Xen. mem. 3, 8, 5.)*

εὐψυχέω, -ῶ; (*εὐψυχος*); *to be of good courage, to be of a cheerful spirit*: Phil. ii. 19. (Joseph. antt. 11, 6, 9; [Poll. 3, 28 § 135 fin.]; in epitaphs, εὐψύχει! i. q. Lat. *habe pia anima!*)*

εὐώδια, -ας, ἡ, (fr. εὐώδης; and this fr. εὖ and ζωή, pf. οὐδωδα); **a.** *a sweet smell, fragrance*, (Xen., Plat., Plut., Hidian, al.); metaph. *Χριστοῦ εὐώδια ἐσμὲν τῷ θεῷ*, i. e. (dropping the fig.) our efficiency in which the power of

Christ himself is at work is well-pleasing to God, 2 Co. ii. 15. **b.** *a fragrant or sweet-smelling thing, incense*: Diod. 1, 84; 1 Esdr. i. 11, etc.; hence ὁσμὴ εὐώδια, *an odor of something sweet-smelling*, in Sept. often for ηγίγνεται, *an odor of acquiescence, satisfaction; a sweet odor*, spoken of the smell of sacrifices and oblations, Ex. xxix. 18; Lev. i. 9, 13, 17, etc., agreeably to the ancient [anthropopathic] notion that God smells and is pleased with the odor of sacrifices, Gen. viii. 21; in the N. T. by a metaphor borrowed from sacrifices, *a thing well-pleasing to God*: Eph. v. 2; Phil. iv. 18, [W. 605 (562) cf. 237 (222)].*

[**Ἐνώδια, -ας**, Phil. iv. 2 Rec.* for **Εὐώδια**, q. v.]

εὐώνυμος, -ον, (*εὖ* and ονομα); **1. *of good name* (Hes., Pind.), and *of good omen* (Plat. polit. p. 302 d.; legg. 6 p. 754 e.); in the latter sense used in taking auguries; but those omens were euphemistically called εὐώνυμα which in fact were regarded as unlucky, i. e. which came *from the left, sinister* omens (for which a *good name* was desired); hence **2.** *left* (so fr. Aeschyl. and Hdt. down): Acts xxi. 3; Rev. x. 2; ἐξ εὐώνυμων [cf. W. § 27, 3; § 19 s. v. δεξιά; B. 89 (78)], on the left hand (to the left): Mt. xx. 21, 23; xxv. 33, 41; xxvii. 38; Mk. x. 37 [R G L], 40; xv. 27.***

ἐφ̄-ἀλλομαι; 2 aor. ptc. ἐφαλόμενος L T Tr WH; (*ἐπί* and ἀλλομαι, q. v.); fr. Hom. down; *to leap upon, spring upon*: *ἐπί τινα*, Acts xix. 16 [here RG pres. ptep.]; (1 S. x. 6; xi. 6; xvi. 13).*

ἐφ̄-ἄπαξ [Treg. in Heb. ἐφ̄ ἄπαξ; cf. Lipsius, gram. Unters. p. 127], adv., (fr. *ἐπί* and *ἄπαξ* [cf. W. 422 (393); B. 321 (275)]), *once; at once* i. e. **a.** *our all at once*: 1 Co. xv. 6. **b.** *our once for all*: Ro. vi. 10; Heb. vii. 27; ix. 12; x. 10. (Lcian., Dio Cass., al.)*

ἐφεδον, see **ἐπεῖδον**.

[**ἘΦΕΣΙΝΟΣ, -η, -ον,** *Ephesian*: Rev. ii. 1 Rec.*]

ἘΦΕΣΙΟΣ, -α, -ον, (*an*) *Ephesian*, i. e. a native or inhabitant of Ephesus: Acts xix. 28, 34 sq.; xxi. 29.*

ἘΦΕΣΟΣ, -ον, ἡ, *Ephesus*, a maritime city of Asia Minor, capital of Ionia and, under the Romans, of proconsular Asia [see *Ασία*], situated on the Icarian Sea between Smyrna and Miletus. Its chief splendor and renown came from the temple of Artemis, which was reckoned one of the wonders of the world. It was burned down B. C. 356 by Herostratus, rebuilt at the common expense of Greece under the supervision of Deinocrates (Pausan. 7, 2, 6 sq.; Liv. 1, 45; Plin. h. n. 5, 29 (31); 36, 14 (21)), and in the middle of the third century after Christ utterly destroyed by the Goths. At Ephesus the apostle Paul founded a very flourishing church, to which great praise is awarded in Rev. ii. 1 sqq. The name of the city occurs in Acts xviii. 19, 21, 24; xix. 1, 17, 26; xx. 16 sq.; 1 Co. xv. 32; xvi. 8; Eph. i. 1 (where εὐ-Ἐφεσώ is omitted by cod. Sin. and other ancient author, [bracketed by T WH Tr mrg.; see WH. App. ad loc.]; B. D. Am. ed. s. v. Ephesians, The Ep. to the]); 1 Tim. i. 3; 2 Tim. i. 18; iv. 12; Rev. i. 11, and (acc. to G L T Tr WH) ii. 1. Cf. Zimmermann, Ephesus im 1. christl. Jahrh., Jena 1874; [Wood, Discoveries at Ephesus (1877)].*

έφενρετής, -οῦ, ὁ, (έφενρίσκω to find out), *an inventor, contriver*, (Anacr. 41 (36), 3; Schol. ad Arstph. ran. 1490): κακῶν, Ro. i. 30 (κακῶν εύρεται, Philo in Flacc. § 4 mid.; ὁ κακῶν ἀδικηπάτων εύρετής, ibid. § 10; πάσῃς κακίας εύρετής, 2 Macc. vii. 31; Sejanus facinorum omnium repertor, Tacit. ann. 4, 11).*

έφημερτα, -ας, ἡ, (έφημέριος, -ον, by day, lasting or acting for a day, daily), a word not found in prof. auth.; Sept. in Chron. and Neh.; 1. a service limited to a stated series of days (cf. Germ. *Tagdienst, Wochendienst*); so used of the service of the priests and Levites: Neh. xiii. 30; 1 Chr. xxv. 8; 2 Chr. xiii. 10, etc. 2. the class or course itself of priests who for a week at a time performed the duties of the priestly office (Germ. *Wöchnerzunft*): 1 Chr. xxiii. 6; xxviii. 13, etc.; 1 Esdr. i. 2, 15; so twice in the N. T.: Lk. i. 5, 8. For David divided the priests into twenty-four classes, each of which in its turn discharged the duties of the office for an entire week from sabbath to sabbath, 1 Chr. xxiv. 4; 2 Chr. viii. 14; Neh. xii. 24; these classes Josephus calls πατριά and ἔφημερίδες, antt. 7, 14, 7; de vita sua 1; Suidas, ἔφημερια· ἡ πατριά. λέγεται δὲ καὶ ἡ τῆς ἡμέρας λειτουργία. Cf. Fritzsche, Com. on 3 Esdr. p. 12. [BB.DD. s. v. Priests; Edersheim, Jesus the Messiah, bk. ii. ch. iii.].*

έφημερος, -ον, (i. q. ὁ ἐπὶ ἡμέραν ὕ) ; 1. *lasting for a day* (Pind., Hippocr., Plut., Galen., al.); 2. *daily*: ἡ τροφή (Diod. 3, 32; Dion. Hal. 8, 41; Aristid. ii. p. 398 [ed. Jebb; 537 ed. Dind.]), Jas. ii. 15.*

έφιδε, see ἐπέιδον.

έφικνέομαι, -οῦμαι; 2 aor. inf. ἐφικέσθαι; [fr. Hom. down]; to come to: ἄχρι w. gen. of pers. 2 Co. x. 13; to reach: εἰς τινα, ibid. 14.*

έφιστημι: 2 aor. ἐπέστηη, ptc. ἐπιστάς, impv. ἐπιστηθι; pf. ptc. ἐφεστώς; to place at, place upon, place over; in the N. T. only in the mid. [pres. indic. 3 pers. sing. ἐπίσταται (for ἐφίστ.), 1 Th. v. 3 T Tr WH; see reff. s. v. ἀφείδον] and the intrans. tenses of the act., viz. pf. and 2 aor. (see ἀνίστημι); to stand by, be present: Lk. ii. 38; Acts xxii. 20; ἐπάνω w. gen. of pers. to stand over one, place one's self above, Lk. iv. 39; used esp. of persons coming upon one suddenly: simply, Lk. x. 40; xx. 1; Acts vi. 12; xxii. 13; xxiii. 27; of an angel, Acts xii. 7; w. dat. of pers., Acts iv. 1; xxiii. 11; of the advent of angels, Lk. ii. 9; xxiv. 4, (of Hephaestus, Lcian. dial. deor. 17, 1; freq. of dreams, as Hom. Il. 10, 496; 23, 106; Hdt. 1, 34; al.); w. dat. of place, Acts xvii. 5; foll. by ἐπί with acc. of place, Acts x. 17; xi. 11; of evils coming upon one: w. dat. of pers., 1 Th. v. 3 [see above]; ἐπί τινα, Lk. xxi. 34 (Sap. vi. 9; xix. 1; Soph. O. R. 777; Thuc. 3, 82). i. q. to be at hand i. e. be ready: 2 Tim. iv. 2, cf. Leo ad loc. (Eur. Andr. 547; Dem. p. 245, 11). to be at hand i. e. impend: of time, 2 Tim. iv. 6. to come on, of rain, Acts xxviii. 2. [COMP.: κατ-, συν-εφίστημι.]*

[έφιδιος, see αἴφνιδιος.]

Έφραιμ or (so R Tr) Έφραιμ [cf. I, 1, fin.], (Ν L H Έφρέμ, Vulg. *Ephrem, Efrem*), Ephraim, prop. name of a city situated acc. to Eusebius eighth [but ed. Larsow

and Parthey, p. 196, 18, twenty], acc. to Jerome twenty miles from Jerusalem; acc. to Joseph. b. j. 4, 9, 9 not far from Bethel; conjectured by Robinson (Palest. i. 444 sq. [cf. Bib. Sacr. for May 1845, p. 398 sq.]), Ewald et al. dissenting, to be the same as the village now called *et-Taiyibeh*, a short day's journey N. E. of Jerusalem: Jn. xi. 54. Cf. Win. RWB. s. v.; Keim iii. p. 7 sq. [Eng. trans. v. 9; esp. Schürer, Gesch. i. 183].*

έφφαθά, *ephphatha*, Aram. פְּהַתָּה (the ethpaal impv. of the verb פָּהַת, Hebr. פָּהַת, to open), be thou opened (i. e. receive the power of hearing; the ears of the deaf and the eyes of the blind being considered as closed): Mk. vii. 34. [See Kautzsch, Gram. d. Bibl.-Aram. p. 10.]*

έχθες and (Rec., so Grsb. in Acts and Heb.) χθές (on which forms cf. Lob. ad Phryn. p. 323 sq.; [esp. Rutherdale, New Phryn. p. 370 sq.]; Bleek, Br. an d. Hebr. ii. 2 p. 1000; [Tdf. Proleg. p. 81; W. pp. 24, 45; B. 72 (63)]), adv., *yesterday*: Jn. iv. 52; Acts vii. 28; of time just past, Heb. xiii. 8. [From Soph. down.]*

έχθρα, -ας, ἡ, (fr. the adj. ἔχθρός, enmity: Lk. xxiii. 12; Eph. ii. 14 (15), 16; plur. Gal. v. 20; έχθρα (Lchm. ἔχθρα fem. adj. [Vulg. *inimica*] θεοῦ, towards God, Jas. iv. 4 (where Tdf. τῷ θεῷ); εἰς θεόν, Ro. viii. 7; by meton. i. q. cause of enmity, Eph. ii. 14 (15) [but cf. Meyer. (From Pind. down.)]*

έχθρός, -ά, -όν, (έχθος hatred); Sept. numberless times for ξύλον, also for γάλη, several times for ξύλον and ξύλη, a hater; 1. passively, *hated, odious, hateful* (in Hom. only in this sense): Ro. xi. 28 (opp. to ἀγαπητός). 2. actively, *hostile, hating and opposing another*: 1 Co. xv. 25; 2 Th. iii. 15; w. gen. of the pers. hated or opposed, Jas. iv. 4 Lchm.; Gal. iv. 16, cf. Meyer or Wieseler on the latter pass. used of men as at enmity with God by their sin: Ro. v. 10 (cf. Ro. viii. 7; Col. i. 21; Jas. iv. 4) [but many take ἔχθρ. here (as in xi. 28, see 1 above) passively; cf. Meyer]; τῇ διανοίᾳ, opposing (God) in the mind, Col. i. 21; ἔχθρὸς ἀνθρωπός, a man that is hostile, a certain enemy, Mt. xiii. 28; ὁ ἔχθρός, the hostile one (well known to you), i. e. κατ' ἔξοχήν the devil, the most bitter enemy of the divine government: Lk. x. 19, cf. Mt. xiii. 39 (and eccl. writ.). ὁ ἔχθρός (and ἔχθρός) substantively, *enemy* [so the word, whether adj. or subst., is trans. in A. V., exc. twice (R. V. once) *foe*: έχαρος ἔχθρός, 1 Co. xv. 26]: w. gen. of the pers. to whom one is hostile, Mt. v. 43 sq.; x. 36; xiii. 25; Lk. i. [71], 74; vi. 27, 35; xix. 27, 43; Ro. xii. 20; Rev. xi. 5, 12; in the words of Ps. cix. (ex.) 1, quoted in Mt. xxii. 44; Mk. xii. 36; Lk. xx. 43; Acts ii. 35; 1 Co. xv. 25 [Lbr.; al. om. gen. (see above)]; Heb. i. 13; x. 13. w. gen. of the thing: Acts xiii. 10; τοῦ σταυροῦ τοῦ Χριστοῦ, who given up to their evil passions evade the obligations imposed upon them by the death of Christ, Phil. iii. 18.*

έχιδνα, -ης, ἡ, a viper: Acts xxviii. 3 (Hes., Hdt., Tragg., Arstph., Plat., al.); γεννήματα ἔχιδνῶν offspring of vipers (*anguilæ*, Ovid, metam. 3, 531), addressed to cunning, malignant, wicked men: Mt. iii. 7; xii. 34; xxiii. 33; Lk. iii. 7.*

έχω; fut. έξω; impf. εἰχον, [1 pers. plur. εἰχαμεν, 2 Jn.

5 T Tr WH], 3 pers. plur. ειχαν (Mk. viii. 7 L T Tr WH; Rev. ix. 8 L T Tr WH; but cf. [Soph. Lex., Intr. p. 38; Tdf. Proleg. p. 123; WH. App. p. 165]; B. 40 (35)) and ειχοσαν (L T Tr WH in Jn. xv. 22, 24; but cf. Bttm. in Theol. Stud. u. Krit. 1858, pp. 485 sqq. 491; see his N. T. Gr. p. 43 (37); [Soph. Lex., Intr. p. 39; Tdf. Proleg. p. 124; WH. App. p. 165; cf. δολιώα]); pres. mid. ptcp. εχόμενος; to have,—with 2 aor. act. οσχον; pf. οσχηκα;

I. Transitively. **a.** to have i. q. to hold; **a. to have (hold) in the hand:** τὶ ἐν τῇ χειρὶ, Rev. i. 16; vi. 5; x. 2; xvii. 4; and simply, Rev. v. 8; viii. 3, 6; xiv. 6, etc.; Heb. viii. 3. **b.** in the sense of wearing (Lat. *gestare*); of garments, arms and the like: τὸ ἔνδυμα, Mt. iii. 4; xxii. 12; κατὰ κεφαλῆς ἔχων, sc. τῇ, having a covering hanging down from the head, i. e. having the head covered [B. § 180, 5; W. § 47, k. cf. 594 (552)], 1 Co. xi. 4; θώρακας, Rev. ix. 17; μάχαιραν, Jn. xviii. 10; add, Mt. xxvi. 7; Mk. xiv. 3; of a tree having (bearing) leaves, Mk. xi. 13; ἐν γαστρὶ ἔχειν, sc. ἔμβρυον, to be pregnant [cf. W. 594 (552); B. 144 (126)], (see γαστήρ, 2). Metaph. ἐν ἑαυτῷ ἔχειν τὸ ἀπόκριμα, 2 Co. i. 9; τὴν μαρτυρίαν, 1 Jn. v. 10; ἐν καρδίᾳ ἔχειν τινά, to have (carry) one in one's heart, to love one constantly, Phil. i. 7. **c.** trop. to have (hold) possession of the mind; said of alarm, agitating emotions, etc.: εἰχεν αὐτὰς τρόμος κ. ἔκστασις, Mk. xvi. 8 (Job xxi. 6; Is. xiii. 8, and often in prof. auth.; cf. Passow s. v. p. 1294 sq.; [L. and S. s. v. A. I. 8]). **d.** to hold fast, keep: ή μνᾶ σου, ήν εἰχον ἀποκεμένην ἐν σονδαρίῳ, Lk. xix. 20; trop. τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, Ro. i. 28; to keep in mind, τὰς ἐντολάς, Jn. xiv. 21 (see ἐντολή, sub fin.); τὴν μαρτυρίαν, Rev. vi. 9; xii. 17; xix. 10; τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνεδήσει, 1 Tim. iii. 9; ἐποιτόπωσιν ὑγιαινόντων λόγων, 2 Tim. i. 13. **e.** to have (in itself or as a consequence), comprise, involve: ἔργον, Jas. i. 4; ii. 17; κόλασιν, 1 Jn. iv. 18; μισθαποδοσίαν, Heb. x. 35 (Sap. viii. 16). See exx. fr. Grk. auth. in Passow s. v. p. 1296 sq.; [L. and S. s. v. A. I. 8 and 10]. **f.** by a Latinism i. q. *aestimo*, to regard, consider, hold as, [but this sense is still denied by Meyer, on Lk. as below; Mt. xiv. 5]: τινά w. acc. of the predicate, ἔχει με παρηγγέλον, have me excused, Lk. xiv. 18; τινὰς προφῆτην, Mt. xiv. 5; xxi. 26, (ἔχειν Ἰανῆν κ. Ἰαμβῆν ὡς θεούς, Ev. Nicod. 5); τινὰ ἐντιμον (see ἐντιμος), Phil. ii. 29; τὴν ψυχήν μου [G om. μου] τιμίαν ἐμαυτῷ, Acts xx. 24 R G; τινὰ εἰς προφῆτην (a Hebraism [see εἰς, B. II. 3 c. γ. fin.]), for a prophet, Mt. xxi. 46 L T Tr WH, cf. B. § 131, 7; τινά, ὅτι ὄντως [T Tr WH ὄντως, ὅτι etc.] προφῆτης ἦν, Mk. xi. 32, cf. B. § 151, 1 a.; [W. § 66, 5 a.]. **2.** to have i. q. to own, possess; **a.** external things such as pertain to property, riches, furniture, utensils, goods, food, etc.: as τὸν βίον, Lk. xxi. 4; 1 Jn. iii. 17; κτήματα, Mt. xix. 22; Mk. x. 22; θησαυρόν, Mt. xix. 21; Mk. x. 21; ἀγαθά, Lk. xii. 19; πρόβατα, Lk. xv. 4; Jn. x. 16; δραχμάς, Lk. xv. 8; πλοΐα, Rev. xviii. 19; κληρονομίαν, Eph. v. 5; [cf. Mt. xxi. 38 L T Tr WH, where R G κατάσχωμεν]; μέρος foll. by ἐν w. dat. of the thing, Rev. xx. 6; θυσιαστήριον, Heb. xiii. 10; ὄσα ἔχεις, Mk. x. 21; xii.

44; Mt. xiii. 44, 46; xviii. 25; μηδέν, 2 Co. vi. 10; τι δὲ ἔχεις, δ etc. 1 Co. iv. 7; with a pred. acc. added, εἰχον ἀπαντά κονά, Acts ii. 44; absol. ἔχειν, to have property, to be rich: οὐκ and μη ἔχειν [A. V. to have not], to be destitute, be poor, Mt. xiii. 12; xxv. 29; Mk. iv. 25; Lk. viii. 18; xix. 26; 1 Co. xi. 22; 2 Co. viii. 12, (Neh. viii. 10; 1 Esdr. ix. 51, 54; Sir. xiii. 5; exx. fr. Grk. auth. in Passow s. v. p. 1295^b; [L. and S. s. v. A. I. 1; cf. W. 594 (552)]); ἐκ τοῦ ἔχειν, in proportion to your means [see ἐκ, II. 13 fin.], 2 Co. viii. 11. **b.** Under the head of possession belongs the phrase ἔχειν τινά as commonly used of those joined to any one by the bonds of nature, blood, marriage, friendship, duty, law, compact, and the like: πατέρα, Jn. viii. 41; ἀδελφούς, Lk. xvi. 28; ἄνδρα (a husband), Jn. iv. 17 sq.; Gal. iv. 27; γυναῖκα, 1 Co. vii. 2, 12 sq. 29; τέκνα, Mt. xxi. 28; xxii. 24; 1 Tim. iii. 4; Tit. i. 6; νιός, Gal. iv. 22; σπέρμα, offspring, Mt. xxii. 25; χήρας, 1 Tim. v. 16; ἀσθενοῖτας, Lk. iv. 40; φίλοιν, Lk. xi. 5; παιδαγωγός, 1 Co. iv. 15; ἔχειν κύριον, to have (be subject to) a master, Col. iv. 1; δεσπότην, 1 Tim. vii. 2; βασιλέα, Jn. xix. 15; with ἐφ' ἑαυτῶν added, Rev. ix. 11; ἔχει τὸν κρίνοντα αὐτόν, Jn. xii. 48; ἔχειν οἰκονόμον, Lk. xvi. 1; δοῦλον, Lk. xvii. 7; ἀρχιερέα, Heb. iv. 14; viii. 1; ποιμένα, Mt. ix. 36; ἔχειν ἵπ' ἐμαυτὸν στρατιώτας, Lk. vii. 8; ἔχειν τὸν νιὸν κ. τὸν πατέρα, to be in living union with the Son (Christ) and the Father by faith, knowledge, profession, 1 Jn. ii. 23; (v. 12); 2 Jn. 9. With two accusatives, one of which serves as a predicate: πατέρα τὸν Ἀβραάμ, Abraham for our father, Mt. iii. 9; add, Acts xiii. 5; Phil. iii. 17; Heb. xii. 9; ἔχειν τινὰ γυναῖκα, to have (use) a woman (unlawfully) as a wife, Mt. xiv. 4; Mk. vi. 18; 1 Co. v. 1 [where see Meyer], (of lawful marriage, Xen. Cyr. 1, 5, 4). **c.** of attendance or companionship: ἔχειν τινὰ μεθ' ἑαυτοῦ, Mt. xv. 30; xxvi. 11; Mk. ii. 19; xiv. 7; Jn. xii. 8. **d.** ἔχειν τι to have a thing in readiness, have at hand, have in store: οὐκ ἔχομεν εἰ μὴ πέντε ἄρτους, Mt. xiv. 17; add, xv. 34; Jn. ii. 3 [not Tdf.]; iv. 11; xii. 35; 1 Co. xi. 22; xiv. 26; οὐκ ἔχω, δ παραθήσω αὐτῷ, Lk. xi. 6; πον συνάξω τοὺς καρπούς μον, Lk. xii. 17; τι (cf. B. § 139, 58) φάγοσι, Mk. viii. 1 sq.; ἔχειν τινά, to have one at hand, be able to make use of: Μαϊσέα κ. τ. προφήτας, Lk. xvi. 29; παράκλητον, 1 Jn. ii. 1; μάρτυρας, Heb. xii. 1; οὐδένα ἔχω etc. Phil. ii. 20; ἀνθρώπον, ἴνα etc. Jn. v. 7. **e.** a person or thing is said ἔχειν those things which are its parts or are members of his body: as χεῖρας, πόδας, ὀφθαλμούς, Mt. xviii. 8 sq.; Mk. ix. 43, 45, 47; οὖς, Rev. ii. 7, 11, etc.; ὤτα, Mt. xi. 15; Mk. vii. 16 [T Tr WH om. Tr br. the vs.]; viii. 18; μέλη, Ro. xii. 4; 1 Co. xii. 12; σάρκα κ. οστέα, Lk. xxiv. 39; ἀκροβυστίαν, Acts xi. 3; an animal is said ἔχειν head, horns, wings, etc.: Rev. iv. 7 sq.; v. 6; viii. 9; ix. 8 sqq.; xii. 3, etc.; a house, city, or wall, ἔχειν θεμελίους, Heb. xi. 10; Rev. xxi. 14; στάσιν, Heb. ix. 8; [add ἐπιστολὴν ἔχονταν (R G περιέχ.) τὸν τύπον τοῦτον, Acts xxiii. 25]. **f.** one is said to have the diseases or other ills with which he is affected or afflicted: μάστιγας, Mk. iii. 10; ἀσθενεῖας, Acts xxviii. 9; wounds, Rev. xiii. 14; θλίψιν, Jn. xvi. 33; 1 Co. vii. 28;

Rev. ii. 10. Here belong the expressions δαιμόνον ἔχειν, to be possessed by a demon, Mt. xi. 18; Lk. vii. 33; viii. 27; Jn. vii. 20; viii. 48 sq. 52; x. 20; Βεελζεβούλ, Mk. iii. 22; πνεῦμα ἀκάθαρτον, Mk. iii. 30; vii. 25; Lk. iv. 33; Acts viii. 7; πνεῦμα πονηρόν, Acts xix. 13; πνεῦμα ἀσθενείας, i. e. a demon causing infirmity, Lk. xiii. 11; πνεῦμα ἄλαλον, Mk. ix. 17; λεγέωνα, Mk. v. 15. **g.** one is said to have intellectual or spiritual faculties, endowments, virtues, sensations, desires, emotions, affections, faults, defects, etc.: σοφίαν, Rev. xvii. 9; γνῶσιν, 1 Co. viii. 1, 10; χαρίσματα, Ro. xii. 6; προφητείαν, 1 Co. xiii. 2; πίστων, Mt. xvii. 20; xxi. 21; Mk. xi. 22; Lk. xvii. 6; Acts xiv. 9; Ro. xiv. 22; 1 Tim. i. 19; Philem. 5; πεποίθησιν, 2 Co. iii. 4; Phil. iii. 4; παρρησίαν, Philem. 8; Heb. x. 19; 1 Jn. ii. 28; iii. 21; iv. 17; v. 14; ἀγάπην, Jn. v. 42; xiii. 35; xv. 13; 1 Jn. iv. 16; 1 Co. xiii. 1 sqq.; 2 Co. ii. 4; Phil. ii. 2; Philem. 5; 1 Pet. iv. 8; ἐλπίδα (see ἐλπίς, 2 p. 206^a mid.); ζῆλον, zeal, Ro. x. 2; envy, jealousy (ἐν τῇ καρδίᾳ), Jas. iii. 14; χάρων τινί, to be thankful to one, Lk. xvii. 9; 1 Tim. i. 12; 2 Tim. i. 3; θυμόν, Rev. xii. 12; ὑπομονήν, Rev. ii. 3; φόβον, 1 Tim. v. 20; χαράν, Philem. 7 [Rec.^a χάρων]; 3 Jn. 4 [WH txt. χάρων]; λύπην, Jn. xvi. 21; 2 Co. ii. 3; Phil. ii. 27; ἐπιθυμίαν, Phil. i. 23; ἐπιποθίαν, Ro. xv. 23; μνεῖαν τινος, 1 Th. iii. 6. **συνείδησιν** καλήν, ἀγαθήν, ἀπρόσκοπον: Acts xxiv. 16; 1 Tim. i. 19; 1 Pet. iii. 16; Heb. xiii. 18; συνείδησιν ἀμαρτιῶν, Heb. x. 2; ἀγωστίαν θεοῦ, 1 Co. xv. 34; ἀσθένειαν, Heb. vii. 28; ἀμαρτίαν, Jn. ix. 41; xv. 22, etc. **h.** of age and time: ἡλικίαν, mature years (A. V. *to be of age*), Jn. ix. 21, 23; ἔτη, to have (completed) years, be years old, Jn. viii. 57; with ἐν τινι added: in a state or condition, Jn. v. 5 [W. 256 (240) note ^b; B. § 147, 11]; in a place, τέσσαρας ἡμέρας ἐν τῷ μημείῳ, Jn. xi. 17; beginning or end, or both, Heb. vii. 3; Mk. iii. 26; Lk. xxii. 37 [see τέλος, 1 a.]. **i.** ἔχειν τι is said of opportunities, benefits, advantages, conveniences, which one enjoys or can make use of: βάθος γῆς, Mt. xiii. 5; γῆν πολλήν, Mk. iv. 5; ἰκμᾶ, Lk. viii. 6; καιρόν, Gal. vi. 10; Heb. x. 15; Rev. xii. 12; ἐξουσίαν, see ἐξουσία, *passim*; εἰρίνην διὰ των, Ro. v. 1 (where we must read ἔχομεν, not ^cwith T Tr WH L mrg. (cf. WII. Intr. § 404)] ἔχωμεν); ἐλευθερίαν, Gal. ii. 4; πνεῦμα θεοῦ, 1 Co. vii. 40; πνεῦμα Χριστοῦ, Ro. viii. 9; νοῦν Χριστοῦ, 1 Co. ii. 16; ζώήν, Jn. v. 4^c; x. 10; xx. 31; τὴν ζώην, 1 Jn. v. 12; ζωὴν αἰώνιον, Mt. xix. 16; Jn. iii. 15 sq. 36 [cf. W. 266 (249)]; v. 24, 39; vi. 4^c, 47, 54; 1 Jn. v. 13; ἐπαγγελίας, 2 Co. vii. 1; Heb. vii. 6; μισθόν, Mt. v. 46; vi. 1; 1 Co. ix. 17; τὰ αἰτήματα, the things which we have asked, 1 Jn. v. 15; ἔπαινον, Ro. xiii. 3^c; τιμήν, Jn. iv. 44; Heb. iii. 3; λόγος σοφίας, a reputation for wisdom, Col. ii. 23 [see λόγος, I. 5 fin.]; καρπόν, Ro. i. 1^c; vi. 21 sq.; χάρων, benefit, 2 Co. i. 15 [where Tr mrg. WH txt. χάρων]; χάρισμα, 1 Co. vii. 7; προσαγωγή, Eph. ii. 18; iii. 12; ἀνάπτανσιν, Rev. iv. 8; xiv. 11; ἀπόλαυσιν τινος, Heb. xi. 25; πρόφασιν, Jn. xv. 22; καύχημα, that of which one may glory, Ro. iv. 2; Gal. vi. 4; καύχησιν, Ro. xv. 17. **k.** ἔχειν τι is used of one on whom something has been laid, on whom it is incumbent as something to be

borne, observed, performed, discharged: ἀνάγκην, 1 Co. vii. 37; ἀνάγκην foll. by inf., Lk. xiv. 18; xxiii. 17 [R L br. Tr mrg. br.]; Heb. vii. 27; χρείαν τινός (see χρεία, 1); εὐχῆν ἐφ' ἑαυτῶν, Acts xxi. 23; νόμον, Jn. xix. 7; ἐντάλην, 2 Jn. 5; Heb. vii. 5; ἐπιταγήν, 1 Co. vii. 25; διακονίαν, 2 Co. iv. 1; πρᾶξιν, Ro. xii. 4; ἀγῶνα, Phil. i. 30; Col. ii. 1; ἔγκλημα, Acts xxiii. 29; κρίμα, 1 Tim. v. 12. **l.** ἔχειν τι is used of one to whom something has been intrusted: τὰς κλεῖς, Rev. i. 18; iii. 7; τὰ γλωσσούκομον, Jn. xii. 6; xiii. 29. **m.** in reference to complaints and disputes the foll. phrases are used: ἔχω τι [or without an acc., cf. B. 144 (126)] κατά τινος, to have something to bring forward against one, to have something to complain of in one, Mt. v. 23; Mk. xi. 25; foll. by στι, Rev. ii. 4; ἔχω κατὰ σοῦ δλήγα, στι etc. ib. 14 [here L WH mrg. om. στι], 20 [here G L T Tr WH om. δλ.]; ἔχω τι πρός τινα, to have some accusation to bring against one, Acts xxiv. 19; συζήτησιν ἐν ἑαυτοῖς, Acts xxviii. 29 [Rec.]; ζητήματα πρός τινα, Acts xxv. 19; λόγον ἔχειν πρός τινα, Acts xix. 38; πρᾶγμα πρός τινα, 1 Co. vi. 1; μομφῆν πρός τινα, Col. iii. 13; κρίματα μετά τινος, 1 Co. vi. 7. **n.** phrases of various kinds: ἔχειν τινὰ κατὰ πρόσωπον, to have one before him, in his presence, [A. V. *face to face*; see πρόσωπον, 1 a.], Acts xxv. 16; κοίτην ἐκ τινος, to conceive by one, Ro. ix. 10; τοῦτο ἔχεις, στι etc. thou hast this (which is praiseworthy [cf. W. 595 (553)]) that etc. Rev. ii. 6; ἐν ἐμοὶ οὐκ ἔχει οὐδέν, hath nothing in me which is his of right, i. q. no power over me (Germ. *er hat mir nichts an*), Jn. xiv. 30; δὲ στι . . . σαββάτον ἔχον ὁδόν, a sabbath-day's journey distant (for the distance is something which the distant place has, as it were), Acts i. 12; cf. Kypke ad loc. **o.** ἔχω with an inf. [W. 333 (313); B. 251 (216)], **a.** like the Lat. *habeo quod* w. the subjunc., i. q. *to be able*: ἔχω ἀποδοῦναι, Mt. xviii. 25; Lk. vii. 42; xiv. 14; τὶ παιῆσαι, Lk. xii. 4; οὐδὲν εἴχον ἀντεπεῖν, they had nothing to propose (could say nothing against it), Acts iv. 14; κατ' οὐδὲν εἴχει μείζονος ὅμόσαι. Heb. vi. 18; add, Jn. viii. 3 (Rec.); Acts xxv. 26 [cf. B. as above]; Eph. iv. 28; Tit. ii. 8; 2 Pet. i. 15; the inf. is om. and to be supplied fr. the context: δὲ ἔσχεν, sc. ποιῆσαι, Mk. xiv. 8; see exx. fr. Grk. auth. in Passow s. v. p. 1297^b; [L. and S. s. v. A. III. 1]. **β.** is used of what there is a certain necessity for doing: βάπτισμα ἔχω βαπτισθῆναι, Lk. xii. 50; ἔχω σοὶ τι εἰπεῖν, vii. 40; ἀπαγγεῖλαι, Acts xxiii. 17, 19; λαλῆσαι, 18; κατηγορῆσαι, Acts xxviii. 19; πολλὰ γράφειν, 2 Jn. 12; 3 Jn. 13. **II.** Intransitively. **a.** (Lat. *me habeo*) to hold one's self or find one's self so and so, to be in such or such a condition: ἔτοιμος ἔχω, to be ready, foll. by inf., Acts xxi. 13; 2 Co. xii. 14; 1 Pet. iv. 5 [not WH]; ἐσχάτως (see ἐσχάτως), Mk. v. 23; κακῶς, to be sick, Mt. iv. 24: viii. 16; ix. 12; [xvii. 15 L Tr txt. WH txt.], etc.; καλῶς, to be well, Mk. xvi. 18; καμψότερον, to be better, Jn. iv. 52; πᾶς, Acts xv. 36; ἐν ἐποίμῳ, foll. by inf., 2 Co. x. 6. **b.** impersonally: ἀλλως ἔχει, it is otherwise, 1 Tim. v. 25; οὐτως, Acts vii. 1; xii. 15; xvii. 11; xxiv. 9; τὸ νῦν ἔχον, as things now are, for the present, Acts xxiv. 25 (Tob. vii. 11, and exx. fr. later prof. auth. in Kypke,

Observv. ii. p. 124; cf. Vig. ed. *Herm.* p. 9; [cf. W. 463 (432)].

III. Mid. *ἔχομαι τίνος* (in Grk. writ. fr. Hom. down), prop. to hold one's self to a thing, to lay hold of a thing, to adhere or cling to; to be closely joined to a pers. or thing [cf. W. 202 (190); B. 192 (166 sq.), 161 (140)]: *τὰ ἔχόμενα τῆς σωτηρίας*, Vulg. *viciiora saluti*, connected with salvation, or which lead to it, Heb. vi. 9, where cf. Bleek; δέχόμενος, near, adjoining, neighboring, bordering, next: of place, κωμοπόλεις, Mk. i. 38 (*νήσος*, Isocr. paneg. § 96; οἱ ἔχόμενοι, neighbors, Hdt. 1, 134); of time, τῇ ἔχομένῃ sc. ἡμέρᾳ, the following day, Lk. xiii. 33; Acts xx. 15, (1 Macc. iv. 28; Polyb. 3, 112, 1; 5, 13, 9); with ἡμέρᾳ added, Acts xxi. 26; σαββάτῳ, Acts xiii. 44 (where R T Tr WH txt. ἔρχομένῳ); ἐναυτῷ, 1 Macc. iv. 28 (with var. ἔρχομένῳ ἐν); τὸν ἔχομένου ἑτούς, Thuc. 6, 3. [COMP.: ἀν-, προσ-αν-, ἀν-, ἀπ-, ἐν-, ἐπ-, κατ-, μετ-, παρ-, περ-, προ-, προσ-, συν-, ὑπερ-, ὑπέχω.]

ἔως, a particle marking a limit, and

I. as a CONJUNCTION signifying **1.** the temporal terminus ad quem, till, until, (Lat. donec, usque dum); as in the best writ. **a.** with an indic. pret., where something is spoken of which continued up to a certain time: Mt. ii. 9 (*ἔως . . . έστη* [*ἐστάθη* L T Tr WH]); xxiv. 39, (1 Macc. x. 50; Sap. x. 14, etc.). **b.** with ἀν and the aor. subjunc. (equiv. to the Lat. fut. perf.), where it is left doubtful when that will take place till which it is said a thing will continue [cf. W. § 42, 5]: *ἰσθι ἔκει, ἔως ἀν εἴπω στοι*, Mt. ii. 13; add. v. 18; x. 11; xxii. 44; Mk. vi. 10; xii. 36; Lk. xvii. 8; xx. 43; Acts ii. 35; Heb. i. 13; after a negative sentence: Mt. v. 18, 26; x. 23 [T WH om. ἀν]; xii. 20; xvi. 28; xxiii. 39; xxiv. 34; Mk. ix. 1; Lk. ix. 27; xxi. 32; 1 Co. iv. 5; with the aor. subj. without the addition of ἀν: Mk. vi. 45 R G; xiv. 32 [here Tr mrg. fut.]; Lk. xv. 4; [xii. 59 T Tr WH; xxii. 34 L T Tr WH]; 2 Th. ii. 7; Heb. x. 13; Rev. vi. 11 [Rec. *ἔως οὐδὲ*]; οὐκ ἀνέγνων *ἔως τελεσθῆ τὰ χιλια ἔτη*, did not live again till the thousand years had been finished (*elapsi fuerint*), Rev. xx. 5 Rec. Cf. W. § 41 b. 3. **c.** more rarely used with the indic. pres. where the aor. subj. might have been expected [W. u. s.; B. 231 (199)]: so four times *ἔως ἔρχομαι*, Lk. xix. 13 (where L T Tr WH ἐν φ̄ for *ἔως*, but cf. Bleek ad loc.); Jn. xxi. 22 sq.; 1 Tim. iv. 13; *ἔως ἀπολύει*, Mk. vi. 45 L T Tr WH, for R G ἀπολύσῃ (the indic. being due to a blending of dir. and indir. disc.; as in Plut. Lycurg. 29, 3 δεῖν οὖν ἐκείνους ἐμμένειν τοῖς καθεστῶται νόμοις . . . *ἔως ἐπάνειστον*). **d.** once with the indic. fut., acc. to an improbable reading in Lk. xiii. 35: *ἔως ηξει* Tdf., *ἔως ἀν ηξει* Lchm., for R G *ἔως ἀν ηξη*; [but WH (omitting ἀν ηξη ὅτε) read *ἔως εἰπήτε*; Tr om. ἀν and br. η. δ.; cf. B. 231 (199) sq.]. **2.** as in Grk. writ. fr. Hom. down, as long as, while, foll. by the indic. in all tenses,—in the N. T. only in the pres.: *ἔως ἡμέρα ἐστίν*, Jn. ix. 4 [Tr mrg. WH mrg. ὡς]; *ἔως* (L T Tr WH ὡς) *τὸ φῶς ἔχετε*, Jn. xii. 35 sq., (*ἔως ἔτι φῶς ἐστιν*, Plat. Phaedo p. 89 c.); [Mk. vi. 45 (cf. c. above)].

II. By a usage chiefly later it gets the force of an ADVERB. Lat. *usque ad*; and **1.** used of a tempo-

ral terminus ad quem, until, (unto); **a.** like a preposition, w. a gen. of time [W. § 54, 6; B. 319 (274)]: *ἔως αἰώνος*, Lk. i. 55 Grsb. (Ezek. xxv. 15 Alex.; 1 Chr. xvii. 16; Sir. xvi. 26 Fritz.; xxiv. 9, etc.); *τῆς ἡμέρας*, Mt. xxvi. 29; xxvii. 64; Lk. i. 80; Acts i. 22 [Tdf. *ἄχρι*]; Ro. xi. 8, etc.; *ώρας*, Mt. xxvii. 45; Mk. xv. 33; Lk. xxiii. 44; *τῆς πεντηκοστῆς*, 1 Co. xvi. 8; *τέλους*, 1 Co. i. 8; 2 Co. i. 13; *τῆς σήμερον* sc. *ἡμέρας*, Mt. xxvii. 8; *τοῦ νῦν*, Mt. xxiv. 21; Mk. xiii. 19, (1 Macc. ii. 33); *χήρα ἔως ἔτῶν ὁγδοήκ*. *τεσσάρων* a widow (who had attained) even unto eighty-four years, Lk. ii. 37 L T Tr WH; before the names of illustrious men by which a period of time is marked: Mt. i. 17; xi. 13; Lk. xvi. 16 (where T Tr WH *μέχρι*); Acts xiii. 20; before the names of events: Mt. i. 17 (*ἔως μετοικεσίας Βασιλῶν*); ii. 15; xxiii. 35; xxviii. 20; Lk. xi. 51; Jas. v. 7; *ἔως τοῦ ἀλθεῖν*, Acts viii. 40 [B. 266 (228); cf. W. § 44, 6; Judith i. 10; xi. 19, etc.]. **b.** with the gen. of the neut. rel. pron. οὐ or ὅτου it gets the force of a conjunction, until, till (the time when); **a.** *ἔως οὐ* (first in Hdt. 2, 143; but after that only in later auth., as Plut. et al. [W. 296 (278) note; B. 230 sq. (199)]): foll. by the indic., Mt. i. 25 [WH br. οὐδὲ]; xiii. 33; Lk. xiii. 21; Acts xxi. 26 [B. l. c.]; foll. by the subj. aor., equiv. to Lat. fut. pf., Mt. xiv. 22; xxvi. 36 (where WH br. οὐ and Lchm. has *ἔως οὐ* ἀν); Lk. xii. 50 [Rec.; xv. 8 Tr WH]; xxiv. 49; Acts xxv. 21; 2 Pet. i. 19; after a negative sentence, Mt. xvii. 9; Lk. xii. 59 [R GL; xxii. 18 Tr WH]; Jn. xiii. 38; Acts xxiii. 12, 14, 21. **b.** *ἔως οὗτον*, **aa.** until, till (the time when): foll. by the indic., Jn. ix. 18; foll. by the subj. (without ἀν), Lk. xiii. 8; xv. 8 [R GL T]; after a negation, Lk. xxii. 16, 18 [R GL T]. **BB.** as long as, whilst (Cant. i. 12), foll. by the indic. pres., Mt. v. 25 (see *ἄχρι*, 1 d. fin.). **c.** before adverbs of time (rarely so in the earlier and more elegant writ., as *ἔως δύψε*, Thuc. 3, 108; [cf. W. § 54, 6 fin.; B. 320 (275)]: *ἔως ἄρτι*, up to this time, until now [Vig. ed. *Herm.* p. 388], Mt. xi. 12; Jn. ii. 10; v. 17; xvi. 24; 1 Jn. ii. 9; 1 Co. iv. 13; viii. 7; xv. 6; *ἔως πότε*; how long? Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; Jn. x. 24; Rev. vi. 10, (Ps. xii. (xiii.) 2 sq.; 2 S. ii. 26; 1 Macc. vi. 22); *ἔως σήμερον*, 2 Co. iii. 15. **2.** acc. to a usage dating fr. Aristot. down, employed of the local terminus ad quem, unto, as far as, even to; **a.** like a prep., with a gen. of place [W. § 54, 6; B. 319 (274)]: *ἔως ἥδον*, *ἔως τοῦ οὐρανοῦ*, Mt. xi. 23; Lk. x. 15; add, Mt. xxiv. 31; xxvi. 58; Mk. xiii. 27; Lk. ii. 15; iv. 29; Acts i. 8; xi. 19, 22; xvii. 15; xxiii. 23; 2 Co. xii. 2; with gen. of pers., to the place where one is: Lk. iv. 42; Acts ix. 38, (*ἔως Υπερβορεών*, Ael. v. h. 3, 18). **b.** with adverbs of place [W. and B. as in c. above]: *ἔως ἀνω*, Jn. ii. 7; *ἔως ἔσω*, Mk. xiv. 54; *ἔως κάτω*, Mt. xxvii. 51; Mk. xv. 38; *ἔως ὕδε*, Lk. xxiii. 5 [cf. W. § 66, 1 c.]. **c.** with prepositions: *ἔως ἔξω τῆς πόλεως*, Acts xxi. 5; *ἔως εἰς*, Lk. xxiv. 50 [R GL mrg., but Ltxt. T Tr WH *ἔως πρός* as far as to (Polyb. 3, 82, 6; 12, 17, 4; Gen. xxxviii. 1)]; Polyb. 1, 11, 14; Ael. v. h. 12, 22. **3.** of the limit (terminus) of quantity; with an adv. of number: *ἔως ἐπτάκις*, Mt. xviii. 21; with numerals: Mt.

xxii. 26 (*ἔως τῶν ἐπτά*) ; cf. xx. 8; Jn. viii. 9 (Rec.); Acts viii. 10; Heb. viii. 11; *οὐκ ἔστιν ἔως ἑνός*, there is not so much as one, Ro. iii. 12 fr. Ps. xiii. (xiv.) 3. 4. of the limit of measurement: *ἔως ἡμίσους*, Mk. vi. 23; Esth. v. 3, 6 Alex. 5. of the end or limit in acting

and suffering: *ἔως τούτου*, Lk. xxii. 51 [see *ἔάω*, 2]; *ἔως τοῦ θερισμοῦ*, Mt. xiii. 30 L Tr WH txt.; *ἔως θανάτου*, even to death, so that I almost die, Mk. xiv. 34; Mt. xxvi. 38, (Sir. iv. 28; xxxi. (xxxiv.) 13; xxxvii. 2; 4 Macc. xiv. 19).

Z

[Ζ, ζ, on its substitution for σ see Σ, σ, s.]

Ζαβουλών, δ, indecl., (ζεβούλων) [but on the Hebr. form see B. D.] habitation, dwelling, Gen. xxx. 20), Vulg. *Zabulon*; *Zebulun*, the tenth son of Jacob; by meton. *the tribe of Zebulun*: Mt. iv. 13, 15; Rev. vii. 8.*

Ζακχαῖος, -ον, ὁ, (ζακχαῖος) pure, innocent; cf. 2 Esdr. ii. 9; Neh. vii. 14), *Zacchaeus*, a chief tax-collector: Lk. xix. 2, 5, 8. [B. D. s. v.]*

Ζαρά, δ, (ζαρά) a rising (of light)), indecl., *Zarah* [better *Zerah*], one of the ancestors of Christ: Mt. i. 3; cf. Gen. xxviii. 30.*

Ζαχαρίας, -ον, ὁ, (ζαχαρίας) and *ζαχαρίης* i. e. whom Jehovah remembered), *Zacharias* or *Zachariah* or *Zechariah*; 1. a priest, the father of John the Baptist: Lk. i. 5, 12 sq. 18, 21, 40, 59, 67; iii. 2. 2. a prophet, the son of Jehoiada the priest, who was stoned to death in the mid. of the ix. cent. before Christ in the court of the temple: 2 Chr. xxiv. 19 sqq.; Mt. xxiii. 35; Lk. xi. 51. Yet this Zachariah is called in Mt. l. c. the son not of *Jehoiada* but of *Barachiah*. But most interpreters now think (and correctly) that the Evangelist confounded him with that more noted Zachariah the prophet who lived a little after the exile, and was the son of Barachiah (cf. Zech. i. 1), and whose prophecies have a place in the canon. For Christ, to prove that the Israelites throughout their sacred history had been stained with the innocent blood of righteous men, adduced the first and the last example of the murders committed on good men; for the bks. of the Chron. stand last in the Hebrew canon. But opinions differ about this Zachariah. For according to an ancient tradition, which the Greek church follows (and which has been adopted by Chr. W. Müller in the Theol. Stud. u. Krit. for 1841, p. 673 sqq., and formerly by Hilgenfeld, krit. Untersuchungen üb. die Evangg. Justins, etc., p. 155 and die Evangg. nach ihrer Entstehung, p. 100), Zachariah the father of John the Baptist is meant (cf. Protev. Jac. e. 28); others think (so quite recently Keim, iii. 184 [Eng. trans. v. 218], cf. Weiss, das Matthäusevangel. p. 499) a certain Zachariah son of *Baruch* (acc. to another reading *Βαρισκαίου*), who during the war between the Jews and the Romans was slain by the zealots *ἐν μέσῳ τῷ ιερῷ*, as Joseph. b. j. 4, 5, 4 relates. Those who hold this opinion believe, either that Jesus divinely predicted this murder and in the

prophetic style said *ἔφονεύσατε* for *φονεύσετε* [cf. B. § 137, 4; W. 273 (256) n.; § 40, 5 b.], or that the Evangelist, writing after the destruction of Jerusalem, by an anachronism put this murder into the discourse of Jesus. These inventions are fully refuted by Fritzsche on Mt. l. c., and Bleek, Erklär. der drei ersten Evangg. ii. p. 177 sqq.; cf. Hilgenfeld, Einl. in d. N. T. p. 487 sq.; [and Dr. James Morison, Com. on Mt., l. c.; B. D. s. v. Zechariah 6 and s. v. Zacharias 11].*

ζάω, -ῶ, *ζῆσθαι*, *ζητεῖν*, inf. *ζῆν* [so L T, but R G WH -ῆ-, Tr also (exc. 1 Co. ix. 14; 2 Co. i. 8); cf. W. § 5, 4 c.; WH. Intr. § 410; Lips. Gram. Unters. p. 5 sq.], ptc. *ζῶντας*; impf. *ζέων* (Ro. vii. 9, where cod. Vat. has the inferior form *ζῆν* [found again Col. iii. 7 *εἰζῆτε*]); cf. Fritzsche on Rom. ii. p. 38; [WH. App. p. 169; Veitch s. v.]); fut. in the earlier form *ζήσω* (Ro. vi. 2 [not L mrg.]; Heb. xii. 9; L T Tr WH also in Jn. [v. 25]; vi. [51 T WH], 57, 58 [not L; xiv. 19 T Tr WH]; 2 Co. xiii. 4; Jas. iv. 15), and much oftener [(?) five times, quotations excepted, viz. Mt. ix. 18; Lk. x. 28; Jn. xi. 25; Ro. viii. 13; x. 5; cf. Moulton's Winer p. 105] the later form, first used by [Hippocr. 7, 536 (see Veitch s. v.)] Dem., *ζήσομαι*; 1 aor. (unused in Attic [Hippocr., Anth. Pal., Plut., al. (see Veitch)]) *ζήσα* (Acts xxvi. 5, etc.); cf. Btm. Ausf. Sprachl. ii. 191 sq.; B. 58 (§1); Krüger i. p. 172; Kühner i. 829; W. 86 (83); [Veitch s. v.]; Hebr. πάγη; [fr. (Hom.) Theogn., Aeschyl. down]; *to live*;

I. prop. 1. *to live, be among the living, be alive (not lifeless, not dead)*: Acts xx. 12; Ro. vii. 1-3; 1 Co. vii. 2; 2 Co. i. 8; iv. 11; 1 Th. iv. 15, 17; Rev. xix. 10, etc.; *ψυχὴ ζῶσα*, 1 Co. xv. 45 and R Tr mrg. Rev. xvi. 3; *διὰ παντὸς τοῦ ζῆν*, during all their life (on earth), Heb. ii. 15 (*διατελεῖν πάντα τὸν τοῦ ζῆν χρόνον*, Diod. 1, 74 [cf. B. 262 (225)]); *ἐπὶ ζῶν* (ptcp. impf. [cf. W. 341 (320)]), while he was yet alive, before his death, Mt. xxvii. 63; with *ἐν σαρκὶ* added, of the earthly life, Phil. i. 22; *ὁ νῦν ζῶ ἐν σαρκὶ*, that life which I live in an earthly body, Gal. ii. 20 [B. 149 (130); W. 227 (213)]; *ἐν αὐτῷ ζῶμεν*, in God is the cause why we live, Acts xvii. 28; *ζῶσα τέθνηκε*, 1 Tim. v. 6; *ἐμοὶ τὸ ζῆν Χριστός*, my life is devoted to Christ, Christ is the aim, the goal, of my life. Phil. i. 21; *ζῶντες* are opp. to *νεκροί*, Mt. xxii. 32; Mk. xii. 27; Lk. xx. 38; *ζῶντες καὶ νεκροί*, Acts x. 42; Ro. xiv. 9; 2 Tim. iv. 1; 1 Pet. iv. 5; in the sense of living

and thriving, 2 Co. vi. 9; 1 Th. iii. 8; ζῆ ἐν ἔμοι Christ is living and operative in me, i. e. the holy mind and energy of Christ pervades and moves me, Gal. ii. 20; ἐκ δυνάμεως θεοῦ ζῆν εἰς τὸν through the power of God to live and be strong toward one (se. in correcting and judging), 2 Co. xiii. 4; in the absol. sense God is said to be ὁ ζῶν: Mt. xvi. 16; xxvi. 63; Jn. vi. 57; vi. 69 Rec.; Acts xiv. 15; Ro. ix. 26; 2 Co. iii. 3; vi. 16; 1 Th. i. 9; 1 Tim. iii. 15; iv. 10; vi. 17 R G; Heb. iii. 12; ix. 14; x. 31; xii. 22; Rev. vii. 2, (Josh. iii. 10; 2 K. xix. 4, 16; Is. xxxvii. 4, 17; Hos. i. 10; Dan. vi. 20 Theod., 26, etc.); with the addition of εἰς τὸν αἰώνας τῶν αἰώνων, Rev. iv. 9; xv. 7: ζῶ ἐγώ (Ἄνθη, Num. xiv. 21; Is. xlix. 18, etc.) as I live, (by my life), the formula by which God swears by himself, Ro. xiv. 11. i. q. to continue to live, to be kept alive, (ὅστις ζῆν ἐπιθυμεῖ πειράσθω νικᾶν. Xen. an. 3, 2, 26 (39)): ἐάν ὁ κύριος θελήσῃ καὶ ζήσωμεν [οὐαμεν L T Tr VIII], Jas. iv. 15 [B. 210 (181); W. 286 (268 sq.)]: ζῆν ἐπί ἄρτῳ (Mt. iv. 4, etc.) see ἐπί, B. 2 a. a. (Tob. v. 20); ζῆν ἐκ τῶν, to get a living from a thing, 1 Co. ix. 14; also when used of convalescents, Jn. iv. 50 sq. 53; with ἐκ τῆς ἀρρωστίας added, 2 K. i. 2; viii. 8 sq. figuratively, to live and be strong: ἐν τούτοις (for Rec. ἐν αὐτοῖς) in these vices, opp. to the ethical death by which Christians are wholly severed from sin (see ἀποθνήσκω, II. 2 b.), Col. iii. 7; cf. Meyer ad loc. i. q. to be no longer dead, to recover life, be restored to life: Mt. ix. 18; Acts ix. 41; so of Jesus risen from the dead, Mk. xvi. 11; Lk. xxiv. 5, 23; Acts i. 3; xxv. 19; Ro. vi. 10; 2 Co. xiii. 4; opp. to νεκρός, Rev. i. 18; ii. 8; ζῆσεν came to life, lived again, Ro. xiv. 9 G L T Tr VIII (opp. to ἀπέθανε); Rev. xiii. 11; xx. 4, 5 [Rec. ἀνέξ.], (Ezek. xxxvii. 9 sq.; on the aorist as marking entrance upon a state see βασιλεύω, fin.); ζῆν ἐκ νεκρῶν, trop. out of moral death to enter upon a new life, dedicated and acceptable to God, Ro. vi. 13; [similarly in Lk. xv. 32 T Tr VIII]. i. q. not to be mortal, Heb. vii. 8 (where ἀνθρώποι ἀποθνήσκοντες dying men i. e. whose lot it is to die, are opp. to ὁ ζῶν). 2. emphatically, and in the Messianic sense, to enjoy real life, i. e. to have true life and worthy of the name,—active, blessed, endless in the kingdom of God (or οὐαὶ αἰώνων; see ζῶν, 2 b.): Lk. x. 28; Jn. v. 25; xi. 25; Ro. i. 17; viii. 13; xiv. 9 [(? see above)]; Gal. iii. 12; Heb. xii. 9; with the addition of ἐκ πίστεως, Heb. x. 38; of εἰς τὸν αἰώνα, Jn. vi. 51, 58; σὺν Χριστῷ, in Christ's society, 1 Th. v. 10; this life in its absolute fulness Christ enjoys, who owes it to God; hence he says ζῶ διὰ τὸν πατέρα, Jn. vi. 57; by the gift and power of Christ it is shared in by the faithful, who accordingly are said ζῆσεν δὲ αὐτοῖς, Jn. vi. 7; δὲ αὐτοῖς, 1 Jn. iv. 9. with a dat. denoting the respect, πνεύματι, 1 Pet. iv. 6: ὄνομα ζῆσις ὅτι ζῆς καὶ νεκρός εἶ, thou art said to have life (i. e. vigorous spiritual life bringing forth good fruit) and (yet) thou art dead (ethically), Rev. iii. 1. In the O. T. ζῆ denotes to live most happily in the enjoyment of the theocratic blessings: Lev. xviii. 5; Dent. iv. 1; viii. 1; xxx. 16. 3. to live i. e. pass life, of the manner of living and acting; of morals or char-

acter: μετὰ ἀνδρός with acc. of time, of a married woman, Lk. ii. 36; χωρὶς νόμου, without recognition of the law, Ro. vii. 9; Φαρισαῖος, Acts xxvi. 5; also ἐν κόσμῳ, Col. ii. 20; with ἐν and a dat. indicating the act or state of the soul: ἐν πίστει, Gal. ii. 20; ἐν τῇ ἀμαρτίᾳ, to devote life to sin, Ro. vi. 2; with adverbs expressing the manner: εὐστέψως, 2 Tim. iii. 12; Tit. ii. 12; ἀσώτως, Lk. xv. 13; ἐθνικῶς, Gal. ii. 14; ἀδίκως, Sap. xiv. 28; ζῆν τινι (dat. of pers., a phrase com. in Grk. auth. also, in Lat. *vivere alicui*; cf. Fritzsche on Rom. vol. iii. p. 176 sqq.), to devote, consecrate, life to one; so to live that life results in benefit to some one or to his cause: τῷ θεῷ, Lk. xx. 38; Ro. vi. 10 sq.; Gal. ii. 19, (4 Macc. xvi. 25); τῷ Χριστῷ, 2 Co. v. 15; that man is said έαντῷ ζῆν who makes his own will his law, is his own master, Ro. xiv. 7; 2 Co. v. 15; w. dat. of the thing to which life is devoted: τῇ δικαιοσύνῃ, 1 Pet. ii. 24; πνεύματι, to be actuated by the Spirit, Gal. v. 25; κατὰ σάρκα, as the flesh dictates, Ro. viii. 12 sq. .

II. Metaph. of inanimate things; a. ὕδωρ ζῶν, בְּנֵי Gen. xxvi. 19; Lev. xiv. 5; etc.), *living water*, i. e. bubbling up, gushing forth, flowing, with the suggested idea of refreshment and salubrity (opp. to the water of cisterns and pools, [cf. our *springwater*]), is figuratively used of the spirit and truth of God as satisfying the needs and desires of the soul: Jn. iv. 10 sq.; vii. 38: ἐπὶ ζώσας πηγὴς ἐνδάτων, Rev. vii. 17 Rec. b. having vital power in itself and exerting the same upon the soul: ἐλπὶς ζῶσα, 1 Pet. i. 3; λόγος θεοῦ, 1 Pet. i. 23; Heb. iv. 12: λόγια σε. τοῦ θεοῦ, Acts vii. 38, ef. Deut. xxxii. 47; ὄδος ζῶσα, Heb. x. 20 (this phrase describing that characteristic of divine grace, in granting the pardon of sin and fellowship with God, which likens it to a way leading to the heavenly sanctuary). In the same manner the predicate ὁ ζῶν is applied to those things to which persons are compared who possess real life (see I. 2 above), in the expressions λίθοι ζῶντες, 1 Pet. ii. 4; ὁ ἄρτος ὁ ζῶν (see ἄρτος, fin.), Jn. vi. 51; θυσία ζῶσα (tacitly opp. to slain victims), Ro. xii. 1. [COMP.: ἀρά-, συ-ζῶν.]

ζέβεννυμι, see σβέννυμι and s. v. Σ, σ, σ.

Ζεβέδαιος, -ον, ὁ, Zebedee, (צַבְדִּי for צַבְדִּי [i. e. my gift], a form of the prop. name which occurs a few times in the O. T., as 1 Chr. xxvii. 27 (Sept. Za'bdi), munificent, [others for צַבְדִּי gift of Jehovah]: fr. צַבְדִּי to give), a Jew, by occupation a fisherman, husband of Salome, father of the apostles James and John: Mt. iv. 21; x. 2 (3); xx. 20; xxvi. 37; xxvii. 56; Mk. i. 19 sq.; iii. 17; x. 35; Lk. v. 10; Jn. xxi. 2.*

ζεύτος, -ή, -ον, (ζέω), boiling hot, hot, [Strab., App., Diog. Laërt., al.]; metaph. of fervor of mind and zeal: Rev. iii. 15 sq.*

ζεῦγος, -eos (-ous), τό. (ζεύγνυμι to join, yoke), two draught-cattle (horses or oxen or mules) yoked together, a pair or yoke of beasts: Lk. xiv. 19 (צְבָד, 1 Kings xix. 19, etc.; often in Grk. writ. fr. Hom. Il. 18, 543 down). 2. univ. a pair: Lk. ii. 24 (Hdt. 3, 130; Aeschyl. Ag. 44; Xen. oec. 7, 18, and often in Grk. writ.).*

ζευκτηρία, -ας, ἡ, (fr. the adj. **ζευκτήριος**, fit for joining or binding together), *a band, fastening*: Acts xxvii. 40. Found nowhere else.*

Ζεύς, [but gen. Διός, (dat. Διῖ), acc. Διά (or Διαν), (fr. old nom. Διός), *Zeus*, corresponding to Lat. *Jupiter* (A. V.): Acts xiv. 12 (see Διός); ὁ ἵερεύς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πολέως, *the priest of Zeus whose temple was before the city*, ibid. 13 (cf. Meyer ad loc.).] See Διός.*

ζέω; *to boil with heat, be hot*; often in Grk. writ.; thus of water, Hom. Il. 18, 349; 21, 362 (365); metaph. used of ‘boiling’ anger, love, zeal for what is good or bad, etc. (Traggg., Plat., Plut., al.); **ζέων** (on this uncontracted form cf. *Bttn.* Ausf. Spr. [or his School Gram. (Robinson’s trans.)] § 105 N. 2, i. p. 481; Matthiae i. p. 151; [Hadley § 371 b.]) **τῷ πνεύματi**, *ferrent in spirit*, said of zeal for what is good, Acts xviii. 25; Ro. xii. 11; cf. esp. Rückert and Fritzsche on Ro. I. c.*

ζηλεύω; i. q. ζηλώω, q. v.; **1.** *to envy, be jealous*: Simplicius in Epict. c. 26 p. 131 ed. Salmas. [c. 19, 2 p. 56, 34 Didot] οὐδεὶς τῶν τ' ἀγαθῶν τὸ ἀνθρώπων ζητοῦντων φθονεῖ ή ζηλεύει ποτέ. **2.** in a good sense, *to imitate emulously, strive after*: **ἔργα ἀρετῆς, οὐ λόγους**, Democrit. ap. Stob. flor. app. 14, 7, iv. 384 ed. Gaisf.; intrans. *to be full of zeal for good, be zealous*: Rev. iii. 19 L T Tr txt. VII, for Rec. ζηλωστον [cf. VII. App. p. 171].*

ζῆλος, -ου, ὁ, and (in Phil. iii. 6 L T Tr VII; [2 Co. ix. 2 T Tr VII]) **τὸ ζῆλος** (Ignat. ad Trall. 4; δὰ ζῆλος, Clem. Rom. 1 Cor. 4, 8 [*in Clem. Rom. §§ 3, 4, 5, 6 the mase. and neut. seem to be interchanged without any law*] (Lghft.). For facts see esp. Clem. Rom. ed. 2 Hilgenfeld (1876) p. 7; cf. VII. App. p. 158; W. § 9, N. 2; B. 23 (20)); (fr. ζέω [Curtius § 567; Vaníček p. 757]); Sept. for ηξενία; *excitement of mind, ardor, fervor of spirit*; **1.** *zeal, ardor in embracing, pursuing, defending anything*: 2 Co. vii. 11; ix. 2; **κατὰ ζῆλος**, as respects zeal (in maintaining religion), Phil. iii. 6; with gen. of the obj., **zeal in behalf of**, for a pers. or thing, Jn. ii. 17 fr. Ps. Ixviii. (Ixix.) 10; Ro. x. 2, (1 Mace. ii. 58; Soph. O. C. 943); **ἐπέρ πνεος**, gen. of pers., 2 Co. vii. 7; Col. iv. 13 Rec. with subject. gen. ζῆλῳ θεοῦ, with a jealousy such as God has, hence most pure and solicitous for their salvation, 2 Co. xi. 2; *the fierceness of indignation, punitive zeal, πυρός* (of penal fire, which is personified [see πῦρ, fin.]), Heb. x. 27 (Is. xxvi. 11; Sap. v. 18). **2.** *an envious and contentious rivalry, jealousy*: Ro. xiii. 13; 1 Co. iii. 3; Jas. iii. 14, 16; **ἐπλήσθησαν ζῆλον**, Acts v. 17; xiii. 45; plur. ζῆλοι, now the stirrings or motions of ζῆλος, now its outbursts and manifestations: 2 Co. xii. 20; Gal. v. 20; but in both pass. L T Tr [VII, yet in Gal. I. e. VII only in txt.] have adopted ζῆλος (**ζῆλοι τε καὶ φθόνοι**, Plat. legg. 3 p. 679 c.). [On the distinction between ζῆλος (which may be used in a good sense) and φθόνος (used only in a bad sense) cf. Trench, Syn. § xxvi.: *Cope on Aristot. rhet.* 2, 11, 1 (**διὸ καὶ ἐπιεικές ἔστιν οἱ ζῆλος καὶ ἐπιεικῶν, τὸ δὲ φθονεῖν φαῦλον καὶ φάνλων**).]*

ζηλώω, -ω; 1 aor. **ἔζηλωσα**; pres. pass. inf. **ζηλοῦσθαι**; (ζῆλος, q. v.); Sept. for ηξενία; *to burn with zeal*; **1.**

absol. *to be heated or to boil* [A.V. *to be moved*] *with envy, hatred, anger*: Acts vii. 9; xvii. 5 (where Grsb. om. ζηλώστ.) ; 1 Co. xiii. 4; Jas. iv. 2; in a good sense, *to be zealous in the pursuit of good*, Rev. iii. 19 R G Tr mrg. (the aor. ζηλωστον marks the entrance into the mental state, see βασιλεύω, fin.; ἐζήλωσε, he was seized with indignation, 1 Macc. ii. 24). **2.** trans.; **τι**, *to desire earnestly, pursue*: 1 Co. xii. 31; xiv. 1, 39, (Sir. li. 18; Thue. 2, 37; Eur. Hec. 255; Dem. 500, 2; al.); **μᾶλλον δέ**, sc. ζηλοῦτε, foll. by ίνα, 1 Co. xiv. 1 [B. 237 (205); cf. W. 577 (537)]. **τινά**. **a.** *to desire one earnestly, to strive after, busy one’s self about him*: to exert one’s self for one (that he may not be torn from me), 2 Co. xi. 2; to seek to draw over to one’s side, Gal. iv. 17 [cf. ίνα, II. 1 d.]; to court one’s good will and favor, Prov. xxiii. 17; xxiv. 1; Ps. xxxvi. (xxxvii.) 1; so in the pass. *to be the object of the zeal of others, to be zealously sought after*: Gal. iv. 18 [here Tr mrg. ζηλοῦσθε, but cf. VII. Intr. § 404]. **b.** *to envy one*: Gen. xxvi. 14; xxx. 1; xxxvii. 11; Ies. opp. 310; Hom. Cer. 168, 223; and in the same sense, acc. to some interpp., in Acts vii. 9; but there is no objection to considering ζηλώσαντε here as used absol. (see 1 above [so A.V. (not R.V.)]) and **τὸν ιστήφ** as depending on the verb ἀπέδοντο alone. [COMP.: παραζηλώω.]*

ζηλωτής, -οῦ. ὁ. (ζηλώω), *one burning with zeal; a zealot*; **1.** absol., for the Hebr. נִזְבֵּן, used of God as jealous of any rival and sternly vindicating his control: Ex. xx. 5; Deut. iv. 24, etc. From the time of the Maccabees there existed among the Jews a class of men, called *Zealots*, who rigorously adhered to the Mosaic law and endeavored even by a resort to violence, after the example of Phinehas (Num. xxv. 11, ζηλωτής Φινέες 4 Mace. xviii. 12), to prevent religion from being violated by others; but in the latter days of the Jewish commonwealth they used their holy zeal as a pretext for the basest crimes, Joseph. b. j. 4, 3, 9; 4, 5, 1; 4, 6, 3; 7, 8, 1. To this class perhaps Simon the apostle had belonged, and hence got the surname ο ζηλωτής: Lk. vi. 15; Acts i. 13; [cf. Schürer, Neutest. Zeitgesch., Index s. v. Zeloten; Edersheim, Jesus the Messiah, i. 237 sqq.]. **2.** with gen. of the obj.: w. gen. of the thing, *most eagerly desirous of, zealous for, a thing*; **a.** *to acquire a thing, [zealous of]* (see ζηλώω, 2): 1 Co. xiv. 12; Tit. ii. 14; 1 Pet. iii. 13 L T Tr VII, (ἀρετῆς, Philo, praem. et poen. § 2; τῆς εὐσεβείας, de monarch. l. i. § 3; εὐσεβείας κ. δικαιοσύνης, de poenit. § 1; τῶν πολεμικῶν ἔργων, Diod. 1, 73; περὶ τῶν ἀνηκόντων εἰς σωτηρίαν, Clem. Rom. 1 Cor. 45, 1). **b.** *to defend and uphold a thing, vehemently contending for a thing, [zealous for]*: νίμον, Acts xxi. 20 (2 Mace. iv. 2); τῶν πατρικῶν παραδόσεων, Gal. i. 14 (τῶν αἰγαπητιακῶν πλαστάτων, Philo, vit. Moys. iii. § 19; τῆς ἀρχαῖας κ. σώφρονος ἀγωγῆς, Diod. excerpt. p. 611 [fr. l. 37, vol. ii. 564 Didot]); w. gen. of pers.: θεοῦ, intent on protecting the majesty and authority of God by contending for the Mosaic law, Acts xxii. 3. (In prof. auth. also *an emulator, admirer, imitator, follower of any one*.)*

ζημια, -ας, ἡ, *damage, loss*, [Soph., Hdt. down]: Acts

xxvii. 10, 21; ήγεισθαι ζημίαν (Xen. mem. 2, 4, 3; *τινά*, acc. of pers., 2, 3, 2), *τί*, to regard a thing as a loss: Phil. iii. 7 (opp. to *κέρδος*), 8.*

ζημιώ, -ω: (*ζημία*, to affect with damage, do damage to: *τινά* ([Thuc.], Xen., Plat.); in the N. T. only in Pass., fut. *ζημιώθησομαι* ([Xen. mem. 3, 9, 12, al.; but “as often”] in prof. auth. [fut. mid.] *ζημιώσομαι* in pass. sense; cf. Krüger § 39, 11 Anm.; Kühner on Xen. mem. u. s.; [L. and S. s. v.; Veitch s. v.]); 1 aor. *ἐζημιώθην*; absol. to sustain damage, to receive injury, suffer loss: 1 Co. iii. 15; *ἐν τινὶ ἐκ τινος*, in a thing from one, 2 Co. vii. 9; with acc. of the thing: (one from whom another is taken away [as a penalty] by death, is said *τὴν ψυχὴν τινος ζημιοῦσθαι*, Illdt. 7, 39), *τὴν ψυχὴν αὐτοῦ*, to forfeit his life, i.e. acc. to the context, eternal life, Mt. xvi. 26; Mk. viii. 36, for which Luke, in ix. 25, *ἔστρων* i. e. himself, by being shut out from the everlasting kingdom of God. *πάντα ἐζημιώθην*, reflexive [yet see Meyer], I forfeited, gave up all things, I decided to suffer the loss of all these [(?)] things, Phil. iii. 8.*

Ζηνᾶς [cf. Bp. Lghft. on Col. iv. 15; W. § 16 N. 1], -ān, [B. 20 (18)], δ, Zenas, at first a teacher of the Jewish law, afterwards a Christian: Tit. iii. 13. [B.D. s. v.]*

ζητέω, -ω: impf. 3 pers. sing. *ἐζήτει*, plur. *ἐζήτουν*; fut. *ζητώσω*; 1 aor. *ἐζητησα*; Pass., pres. *ζητοῦμαι*; impf. 3 pers. sing. *ἐζητέο* (Heb. viii. 7); 1 fut. *ζητηθήσομαι* (Lk. xii. 48); [fr. Hom. on]; Sept. for *שְׁקָבָה* and much oftener for *שְׁקָבָה*; to seek, i. e.

a. to seek in order to find: a. univ. and absol.: Mt. vii. 7 sq.; Lk. xi. 9 sq. (see *έντισκω*, 1 a.); *τινά*, Mk. i. 37; Lk. ii. [45 R L mrg.], 48: [iv. 42 Rec.]; Jn. vi. 24; xviii. 4, 7; Acts x. 19, and often; foll. by *ἐν* w. dat. of place, Acts ix. 11; w. acc. of the thing (*μαργαρίτας*), of buyers, Mt. xiii. 45; something lost, Mt. xviii. 12; Lk. xix. 10; *τί ἔν τινι*, as fruit on a tree, Lk. xiii. 6 sq.; *ἀνάπαυσιν*, a place of rest, Mt. xii. 43; Lk. xi. 24; after the Hebr. (“**אֵשׁ שְׁבַע־תְּאֵשׁ שְׁקָבָה**” [cf. W. 33 (32); 18]) *ψυχὴν τινος*, to seek, plot against, the life of one, Mt. ii. 20; Ro. xi. 3, (Ex. iv. 19, etc.); univ. *τί ζητέις*; what dost thou seek? what dost thou wish? Jn. i. 38 (39); [iv. 27]. **b.** to seek [i. e. in order to find out] by thinking, meditating, reasoning; to inquire into: *περὶ τίνος ζητεῖτε μετ’ ἀλλήλων*; Jn. xvi. 19; foll. by indirect disc., *πῶς*, *τί*, *τίνα*: Mk. xi. 18; xiv. 1, 11; Lk. xii. 29; xxii. 2; 1 Pet. v. 8; *τὸν θεόν*, to follow up the traces of divine majesty and power, Acts xvii. 27 (univ. to seek the knowledge of God, Sap. i. 1; xiii. 6; [Philo, monarch. i. § 5]). **c.** to seek after, seek for, aim at, strive after: *εἰκαπίαν*, Mt. xxvi. 16; Lk. xxii. 6; *ψευδομαρτυρίαν*, Mt. xxvi. 59; Mk. xiv. 55; *τὸν θάνατον*, an opportunity to die, Rev. ix. 6; *λύσιν*, 1 Co. vii. 27; *τὴν βασιλ. τοῦ θεοῦ*, Mt. vi. 33; Lk. xii. 31; *τὰ ἄνω*, Col. iii. 1; *εἰρήνην*, 1 Pet. iii. 11; *ἀφθαρτίαν* etc. Ro. ii. 7; *δόξαν ἐκ τινος*, 1 Th. ii. 6; *τὴν δόξαν τὴν παρά τινος*, Jn. v. 44: *τὰ τινος*, the property of one, 2 Co. xii. 14; *τὴν δόξαν θεοῦ*, to seek to promote the glory of God, Jn. vii. 18; viii. 50; *τὸ θελημά τινος*, to attempt to establish, Jn. v. 30; *τὸ σύμφορον τινος*, to seek to further the profit or advantage of one, 1 Co. x. 33, i. q. *ζητεῖν τὰ τινος*, ib. x. 24; xiii. 5; Phil. ii. 21; *ὑμᾶς*, to seek

to win your souls, 2 Co. xii. 14; *τὸν θεόν*, to seek the favor of God (see *ἐκζητέω*, a.), Ro. x. 20; [iii. 11 Tr mrg. WH mrg.], foll. by inf. [B. 258 (222); W. § 44, 3] to seek i. e. desire, endeavor: Mt. xii. 46, [47 (WH in mrg. only)]; xxi. 46; Mk. [v. 19 L Tr mrg.]; xii. 12; Lk. v. 18; vi. 19; ix. 9; Jn. v. 18; vii. 4 [B. § 142, 4], 19 sq.; Acts xiii. 8: xvi. 10; Ro. x. 3; Gal. i. 10; ii. 17; foll. by *ἴτα* [B. 237 (205)], 1 Co. xiv. 12. **2.** to seek i. e. require, demand: [*σπρέιον*, Mk. viii. 12 L T Tr WH; Lk. xi. 29 T Tr WH]; *σοφίαν*, 1 Co. i. 22; *δοκιμήν*, 2 Co. xiii. 3; *τὶ παρά τινος*, to crave, demand something from some one, Mk. viii. 11; Lk. xi. 16; xii. 48; *ἐν τινι*, dat. of pers., to seek in one i. e. to require of him, foll. by *ἴτα*, 1 Co. iv. 2. [Comp.: ἀνά-, ἐκ-, ἐπι-, συ-ζητέω.]

ζητημα, -tos, τό, (*ζητέω*), a question, debate: Acts xv. 2; xxvi. 3; *νόμου*, about the law, Acts xxiii. 29; *περί τινος*, Acts xviii. 15; xxv. 19. [From Soph. down.]*

ζητησις, -eis, ή, (*ζητέω*): **a.** a seeking: [Hdt.], Thuc. 8, 57; al. **b.** inquiry (Germ. die Frage): *περί τινος*, Acts xxv. 20. **c.** a questioning, debate: Acts xv. 2 (for Rec. *συζητησις*); 7 T Tr txt. WH; *περί τινος*, Jn. iii. 25. **d.** a subject of questioning or debate, matter of controversy: 1 Tim. i. 4 R G L; vi. 4; 2 Tim. ii. 23; Tit. iii. 9.*

ζεζάνιον, -ou, τό, (doubtless a word of Semitic origin;

Arab. **جَنْجَنْ**, Syr. **لَبَّانْ** [see Schaf, Lex. s. v. p. 148], Talmud **גְּנִינָה** or **גְּנִינָה**; Suid. *ζεζάνιον* ή ἐν τῷ σίτῳ αἴρα, *zizanion*, [A. V. *tares*], a kind of darnel, bastard wheat [but see reff. below], resembling wheat except that the grains are black: Mt. xiii. 25-27, 29 sq. 36, 38, 40. (Geop. [for reff. see B. D. Am. ed. p. 3177 note].) Cf. Win. RWB. s. v. *Lolch*; Furrer in Schenkel B. L. iv. 57; [B.D. and Tristram, Nat. Hist. of the Bible, s. v. *Tares*.]*

ζηύρνια, so Tdf. in Rev. i. 11, etc., for *Σμύρνα*, q. v.

Ζοροβάθελ, in Joseph. *Zoroθάθηλος*, -ou, ο, (**לְרָבְּבָבָלְלָה**, i. e. either for **לְבָבָרְיָה** dispersed in Babylonia, or for **לְבָבָרְיָה** begotten in Babylonia), *Zerubbabel*, Vulg. *Zorobabel*, a descendant of David, the leader of the first colony of the Jews on their return from the Babylonian exile: Mt. i. 12 sq.; Lk. iii. 27.*

ζόφος, -ou, δ, (akin to *γνόφος*, *δνόφος*, *νέφος*, *κνέφας*, see *Bttm. Lexil. ii. p. 266* [Fishlake's trans. p. 378]; cf. Curtius p. 706), darkness, blackness: Heb. xii. 18 L T Tr WH; as in Hom. Il. 15, 191; 21, 56, etc., used of the darkness of the nether world (cf. Grimm on Sap. xvii. 14), 2 Pet. ii. 4; Jude 6; *ζόφος τοῦ σκότους* (cf. **הַלְּפָנָן-גְּשָׁחָה**, Ex. x. 22), the blackness of (i. e. the densest) darkness, 2 Pet. ii. 17; Jude 13. [Cf. Trench § c.]*

ζυγός, -ou, δ, for which in Grk. writ. before Polyb. **τὸ ζυγόν** was more com., (fr. *ζεύγνυμι*): **1.** a yoke; **a.** prop. such as is put on draught-cattle. **b.** metaph. used of any burden or bondage: as that of slavery, 1 Tim. vi. 1 (Lev. xxvi. 13), *δουλείας*, Gal. v. 1 (Soph. Aj. 944; *δουλοσύνης*, Dem. 322, 12); of troublesome laws imposed on one, esp. of the Mosaic law, Acts xv. 10; Gal. v. 1; hence the name is so transferred to the commands of Christ as to contrast them with the commands of the Pharisees which were a veritable ‘yoke’; yet

even Christ's commands must be submitted to, though easier to be kept: Mt. xi. 29 sq. (less aptly in Clem. Rom. 1 Cor. 16, 17 Christians are called of ὑπὸ τὸν ζυγὸν τῆς χάριτος ἐλθόντες [cf. Harnack ad loc.]). **2.** *a balance, pair of scales*: Rev. vi. 5 (as in Is. xl. 12; Lev. xix. 36; Plat. rep. 8, 550 e.; Ael. v. h. 10, 6; al.).*

ζύμη, -ης, ἡ (**ζέα** [but cf. Curtius p. 626 sq.; Vaniček, p. 760]), *leaven*: Mt. xiii. 33; Lk. xiii. 21, (Ex. xii. 15; Lev. ii. 11; Deut. xvi. 3, etc.; Aristot. gen. an. 3, 4; Joseph. antt. 3, 10, 6; Plut. mor. p. 289 sq. [quaest. Rom. 109]); τοῦ ἄρτου, Mt. xvi. 12; *metaph.* of inveterate mental and moral corruption, 1 Co. v. [7], 8, (Ignat. ad Magnes. 10); viewed in its tendency to infect others, **ζύμη τῶν Φαρισαίων**: Mt. xvi. 6, 11; Mk. viii. 15; Lk. xii. 1, which fig. Mt. xvi. 12 explains of the teaching of the Phar., Lk. l. c. more correctly [definitely?] of their hypocrisy. It is applied to that which, though small in quantity, yet by its influence thoroughly pervades a thing: either in a good sense, as in the parable Mt. xiii. 33; Lk. xiii. 21, (see **ζυμών**); or in a bad sense, of a pernicious influence, as in the proverb μικρὰ ζύμη δλον τὸ φύραμα *a little leaven leaveneth the whole lump*, which is used variously, acc. to the various things to which it is applied, viz. a single sin corrupts a whole church, 1 Co. v. 6; a slight inclination to error (respecting the necessity of circumcision) easily perverts the whole conception of faith, Gal. v. 9; but many interpp. explain the passage 'even a few false teachers lead the whole church into error.'

ζυμός, -ῶ; 1 aor. pass. ἔξυμαθην; (**ζύμη**); *to leaven (to mix leaven with dough so as to make it ferment)*: 1 Co. v. 6; Gal. v. 9, (on which pass. see **ζύμη**); ἔως ἔξυμαθη δλον, sc. τὸ δλευρον, words which refer to the saving power of the gospel, which from a small beginning will gradually pervade and transform the whole human race: Mt. xiii. 33; Lk. xiii. 21. (Sept., Hipp., Athen., Plut.)*

ζωγρέω, -ῶ; pf. pass. ptcp. ἔζωγρημένος; (**ζώς** alive, and ἀγρέω [poet. form of ἀγρέω, q. v.]); **1.** *to take alive* (Hom., Hdt., Thuc., Xen., al.; Sept.). **2.** univ. *to take, catch, capture*: ἔζωγρημένοι ὑπ' αὐτοῦ (i.e. τοῦ διαβόλου) εἰς τὸ ἐκείνου θελημα, if they are held captive to do his will, 2 Tim. ii. 26 [al. make ἔξ. ὑπ' αὐτ. parenthetic and refer ἐκείνου to God; see **ἐκείνος**, 1 c.; cf. Ellic. in loc.]; ἀνθρώπους ἔσῃ ζωγρών, thou shalt catch men, i. e. by teaching thou shalt win their souls for the kingdom of God, Lk. v. 10.*

ζωή, -ῆς, ἡ, (fr. **ζάω**, **ζῶ**), Sept. chiefly for **Ὥ^νη**; *life*; **1.** univ. *life*, i. e. *the state of one who is possessed of vitality or is animate*: 1 Pet. iii. 10 (on which see **ἀγαπάω**); Heb. vii. 3, 16; αὐτὸς (έθεσ) διδοὺς πᾶσιν ζῶν κ. πνοήν, Acts xvii. 25; πνεῦμα ζωῆς ἐκ τοῦ θεοῦ, the vital spirit, the breath of (i. e. imparting) life, Rev. xi. 11 (Ezek. xxxvii. 5); πᾶσα ψυχὴ ζωῆς, gen. of possess., *every living soul*, Rev. xvi. 3 G L T Tr txt. VII; spoken of earthly life: ή ζωή τινος, Lk. xii. 15; Acts viii. 33 (see **αἴρω**, 3 h.); Jas. iv. 14; ἐν τῇ ζωῇ σου, whilst thou wast living on earth, Lk. xvi. 25 (ἐν τῇ ζωῇ αὐτοῦ, Sir. xxx. 5; 1. 1); ἐν τῇ ζωῇ ταύτῃ, 1 Co. xv. 19; πᾶσαι αἱ ήμέραι τῆς ζωῆς τινος,

Lk. i. 75 Rec. (Gen. iii. 14; Ps. cxxvii. (cxxxviii.) 5; Sir. xxii. 12 (10)). ἐπαγγελία ζωῆς τῆς νῦν κ. τῆς μελλούσης, a promise looking to the present and the future life, 1 Tim. iv. 8; ζῷ and θάνατος are contrasted in Ro. viii. 38; 1 Co. iii. 22; Phil. i. 20; of a life preserved in the midst of perils, with a suggestion of vigor, 2 Co. iv. 12 (the life of Paul is meant here, which exerts a saving power on the Corinthians by his discharge of his apostolic duties); of the life of persons raised from the dead: ἐν καυστηρὶ ζωῆς, figuratively spoken of a new mode of life, dedicated to God, Ro. vi. 4; of the life of Jesus after his resurrection, Acts ii. 28; Ro. v. 10; of the same, with the added notion of vigor, 2 Co. iv. 10 sq.

2. used emphatically, **a.** *of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic λόγος and to Christ in whom the λόγος put on human nature*: ὁσπερ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὐτως ἔδωκεν καὶ τῷ νιᾶ ζωὴν ἔχειν ἐν ἑαυτῷ, Jn. v. 26; ἐν αὐτῷ (sc. τῷ λόγῳ) ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, in him life was (comprehended), and the life (transfused from the Logos into created natures) was the light (i. e. the intelligence) of men (because the life of men is self-conscious, and thus a fountain of intelligence springs up), Jn. i. 4; ὁ λόγος τῆς ζωῆς, the Logos having life in itself and communicating it to others, 1 Jn. i. 1; ἡ ζωὴ ἐφανερώθη, was manifested in Christ, clothed in flesh, ibid. 2. From this divine fountain of life flows forth that life which is next to be defined: viz. **b.** *life real and genuine*, "vita quae sola vita nominanda" (Cic. de sen. 21, 77), *a life active and vigorous, devoted to God, blessed, the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last forever* (the writers of the O. T. have anticipated the conception, in their way, by employing **Ὥ^νη** to denote a happy life and every kind of blessing: Deut. xxx. 15, 19; Mal. ii. 5; Ps. xxxviii. (xxxiv.) 13; Prov. viii. 35; xii. 28, etc.): Jn. vi. 51, 63; xiv. 6; Ro. vii. 10; viii. 6, 10; 2 Co. ii. 16; Phil. ii. 16; [Col. iii. 4]; 2 Pet. i. 3; 1 Jn. v. 11, 16, 20; with the addition of τοῦ θεοῦ, supplied by God [W. 186 (175)], Eph. iv. 18; ἡ ἐν Χριστῷ, to be obtained in fellowship with Christ, 2 Tim. i. 1; μεταβεθήκενται ἐκ τοῦ θανάτου εἰς ζωήν, Jn. v. 24; 1 Jn. iii. 14; ὅψεσθαι τὴν ζωήν, Jn. iii. 36; ἔχειν ζωήν, Jn. v. 40; x. 10; 1 Jn. v. 12; with ἐν ἑαυτῷ (or -τοῖς) added, Jn. v. 26; [vi. 53]; διδόναι, Jn. vi. 33; χάρις ζωῆς, the grace of God evident in the life obtained, 1 Pet. iii. 7; τὸ πνεῦμα τῆς ζωῆς ἐν Χριστῷ Ἰησοῦν, the Spirit, the repository and imparter of life, and which is received by those united to Christ, Ro. viii. 2; ὁ ἄρτος τῆς ζωῆς (see **ἄρτος**, fin.), Jn. vi. 35, 48; τὸ φῶς τῆς ζωῆς, the light illuminated by which one arrives at life, Jn. viii. 12. more fully ζωὴ αἰώνιος and η ζωὴ η αἰώνιος [(cf. B. 90 (79)); see below]: Jn. iv. 36; [xii. 50]; xvii. 3; 1 Jn. i. 2; ii. 25; [βίματα ζωῆς αἰώνων. Jn. vi. 68]; εἰς ζωὴν αἱ unto the attainment of eternal life [cf. εἰς, B. II. 3 c. δ. p. 185^a], Jn. iv. 14; vi. 27; διδόναι ζωὴν αἱ, Jn. x. 28; xvii. 2; 1 Jn. v. 11; ἔχειν ζωὴν αἱ, Jn. iii. 15, [and 16], (opp. to **ἀπόλλυσθαι**), 36; v. 24.

39; vi. 40, 47, 54; xx. 31 Lbr.; 1 Jn. v. 13; οὐκ ἔχειν ζωὴν αἱ. ἐν ἑαυτῷ, 1 Jn. iii. 15; (in Enoch xv. 4, 6 the wicked angels are said before their fall to have been *spiritual and partakers of eternal and immortal life*). ζωή and ἡ ζωή, without epithet, are used of the blessing of *real life after the resurrection*, in Mt. vii. 14; Jn. xi. 25; Acts iii. 15; v. 20; xi. 18; Ro. v. 17, 18 (on which see δικαιόσις, fin.); 2 Co. v. 4; Col. iii. 3; 2 Tim. i. 10; Tit. i. 2; iii. 7; ζωὴ ἐκ νεκρῶν, life breaking forth from the abode of the dead, Ro. xi. 15; εἰσελθεῖν εἰς τ. ζωὴν, Mt. xviii. 8 sq.; xix. 17; Mk. ix. 43, 45; ἀνάστασις ζωῆς i. q. εἰς ζωὴν (2 Macc. vii. 14), Jn. v. 29 (on the gen. cf. W. 188 (177)); στέφανος τῆς ζωῆς i. q. ἡ ζωὴ ὡς στέφανος, Jas. i. 12; Rev. ii. 10; ξύλον τῆς ζωῆς, the tree whose fruit gives and maintains eternal life, Rev. ii. 7; xxii. 2, 14, 19 [G L T Tr WH], (cf. Gen. ii. 9; Prov. iii. 18; δένδρον ζωῆς, Prov. xi. 30; xiii. 12); cf. Bleek, Vorless. üb. d. Apokalypse, p. 174 sq.; ὕδωρ ζωῆς, water the use of which serves to maintain eternal life, Rev. xxi. 6; xxii. 1, 17; in the same sense ζωῆς πηγαὶ θεάτων, Rev. vii. 17 G L T Tr WH; ἡ βίβλος and τὸ βιβλίον τῆς ζωῆς, the book in which the names of those are recorded to whom eternal life has been decreed: Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27; [xxii. 19 Rec.]; cf. Bp. Lightfoot on Phil. l. c.]. more fully ἡ ὄντως [Rec. αἰών.] ζωή, 1 Tim. vi. 19; ζωὴ αἰώνιος [cf. above] (Justin. de resurr. 1 p. 588 e. δ λόγος . . . διδοὺς ἡμῖν ἐν ἑαυτῷ τὴν ἐκ νεκρῶν ἀνάστασιν καὶ τὴν μετὰ τὰ πάντα ζωὴν αἰώνιον), Mt. xxv. 46 (opp. to καλασις αἰών.); Acts xiii. 46, 48; Ro. ii. 7; vi. 22 sq.; Gal. vi. 8; 1 Tim. vi. 12; after ἐν τῷ αἰώνι τῷ φέρχομενῳ, Mk. x. 30; Lk. xviii. 30; ἔχειν ζωὴν αἱ. Mt. xix. 16; κληρονομεῖν, Mt. xix. 29; Mk. x. 17; Lk. x. 25; xviii. 18; εἰς ζωὴν αἰώνιον, unto the attainment of life eternal, Jn. xii. 25; Ro. v. 21; 1 Tim. i. 16; Jude 21, (Dan. xii. 2; 4 Macc. xv. 2; ἀένναος ζωή, 2 Macc. vii. 36; ἀῖδιος ζωή, Ignat. ad Eph. 19). Cf. Küstlin, Lehrbegriff des Ev. Johann. etc. pp. 234 sqq. 338 sqq.; Reuss, Johann. Theologie (in Beiträge zu d. theolog. Wissenschaften, vol. i.) p. 76 sqq. [cf. his Illist. de la Théol. Chrét. bk. vii. ch. xiv.]; Lipsius, Paulin. Rechtfertigungslehre, pp. 152 sqq. 185 sq.; Güder in Herzog viii. 234 (ed. 2, 509) sqq.; B. B. Brückner, De notione vocis ζωή in N. T. Lips. 1858; Huther, d. Bedeut. d. Begriffe ζωή u. πιστεύειν im N. T., in the Jahrb. f. deutsche Theol. 1872, p. 1 sqq. [For the relations of the term to heathen conceptions cf. G. Teichmüller, Aristot. Forsch. iii. p. 127 sqq.] Some, as Bretschneider, Wahl, Wilke, esp. Käuffer (in his book De biblica ζωῆς αἰώνιον notione. Dresd. 1838), maintain that ζωὴ αἰώνιος everywhere even in John's writings refers to *life after the resurrection*; but in this way they are compelled not only to assume a prophetic use of the perf. in the saying ἐκ τοῦ θανάτου μεταβεβηκέναι εἰς τ. ζωήν (Jn. v. 24; 1 Jn. iii. 14), but also to interpret the common phrase ἔχει ζωὴν αἱ. as meaning *he has eternal life as his certain portion though*

as yet only in hope, as well as to explain ζωὴν αἱ. οὐκ ἔχειν ἐν ἑαυτῷ μένονταν (1 Jn. iii. 15) of the *hope of eternal life*. [SYN. see βίος, fin.]*

ζωητ-, -ης, ἡ, (ζωννυμι), [fr. Hom. down], a *girdle, belt*, serving not only to gird on flowing garments, Mt. iii. 4; Mk. i. 6; Acts xxi. 11; Rev. i. 13; xv. 6; but also, since it was hollow, to carry money in [A. V. *purse*]: Mt. x. 9; Mk. vi. 8; Plut. mor. p. 665 b. quaest. conviv. iv. 2, 3, 2; "argentum in zonis habentes," Liv. 33, 29. [B. D. s. v. *Girdle*.]*

ζωννυμι and ζωννώ: impf. 2 pers. sing. ἔζωννες; fut. ζωσω; 1 aor. mid. impv. ζωσαι; to *gird*: τινά, Jn. xxi. 18; Mid. to *gird one's self*: Acts xii. 8 G L T Tr WH. (Ex. xxix. 9; Hom. et al.) [COMP.: ἀνα-, δια-, περι-, ἐπο-ζωννυμι.]*

ζωογονέω, -ῶ; fut. ζωογονήσω; pres. inf. pass. ζωογονεῖσθαι; (fr. ζωογόνος viviparous, and this fr. ζωός and ΓΕΝΩ); 1. prop. to bring forth alive (Theophr., Diod., Leian., Plut., al.). 2. to give life (Theophr. de caus. pl. 4, 15, 4; Athl. 7 p. 298 e.): τὰ πάντα, of God, 1 Tim. vi. 13 G L T Tr WH, [(1 S. ii. 6)]. 3. in the Bible to preserve alive: τὴν ψυχήν, Lk. xvii. 33; pass. Acts vii. 19. (For πάππη, Ex. i. 17; Judg. viii. 19; [1 S. xxv. 9, 11; 1 K. xxi. (xx.) 31.].)*

ζωῶν [or ζῶον (so L WH uniformly, Treg. in Heb. and Rev.; see Etym. Magn. 413, 24, and reff. s. v. 1, θ)], -ον, τό, (ζωός alive); 1. a living being. 2. an animal, brute, beast: Heb. xiii. 11; 2 Pet. ii. 12; Jude 10; Rev. iv. 6-9 [on vs. 8 cf. B. 130 (114)], etc.

[SYN.: ζῶον differs from θηρίον (at least etymologically; but cf. Schmidt as below) in giving prominence to the vital element, while θηρίον emphasizes the bestial element. Hence in Rev. as above ζ. is fitly rendered *living creature* in contradistinction to the θηρίον *beast*, cf. xi. 7; xiii. 1, etc. See Trench § lxxxii.; Schmidt ii. ch. 70.]

ζωο-ποιέω, -ῶ; fut. ζωοποιήσω; 1 aor. inf. ζωοποιῆσαι; Pass., pres. ζωοποιοῦμαι; 1 fut. ζωοποιήσομαι; 1 aor. ptep. ζωοποιθεῖς; (ζωοποίος making alive); 1. to produce alive, beget or bear living young, (Aristot., Theophr.). 2. to cause to live, make alive, give life: τὰ πάντα, of God, 1 Tim. vi. 13 R G [cf. Neh. ix. 6; 2 K. v. 7; Diogn. ep. 5 fin.]; by spiritual power to arouse and invigorate, 2 Co. iii. 6; Gal. iii. 21; to give ζωὴν αἰώνιον (in the Johannine sense), Jn. vi. 63; of the dead, to reanimate, restore to life: 1 Co. xv. 45; τινά, Jn. v. 21; Ro. iv. 17; viii. 11; pass. 1 Co. xv. 22: i. q. to give increase of life: thus of physical life, πρῶτον τὸ παῦδιον μεῖνει, εἴτα γέλακτι ζωοποεῖται, Barn. ep. e. 6, 17; of the spirit, ζωοποιηθεῖς πνεύματι, quickened as respects the spirit, endowed with new and greater powers of life, 1 Pet. iii. 18, on which cf. Lechler, Das apost. u. nachapost. Zeitalter, p. 182 ed. 2; [Zezschwitz, De Christi ad inferos descentu (Lips. 1857) p. 20]. metaph. (Geop. 9, 11, 7) of seeds quickening into life, i. e. germinating, springing up, growing: 1 Co. xv. 36. [COMP.: συ-ζωοποιέω.]*

H

ἢ

ἥγεμων

ἢ, a disjunctive conjunction [cf. W. § 53,6]. Used
1. to distinguish things or thoughts which either mutually exclude each other, or one of which can take the place of the other: *or* (Lat. *aut, vel*); **a.** to distinguish one thing from another in words of the same construction: Mt. v. 17 (*τὸν νόμον ἢ τὸν προφήτας*), 36 (*λευκὴν ἢ μέλαναν*); vi. 31; vii. 16; Mk. vi. 56; vii. 11 sq.; Lk. ii. 24; ix. 25; Jn. vii. 48; xiii. 29; Acts i. 7; iii. 12; iv. 7; Ro. i. 21; iii. 1; 1 Co. iv. 3; v. 10 sq.; x. 19; Gal. i. 10, etc. **b.** after an interrogative or a declarative sentence, before a question designed to prove the same thing in another way: Mt. vii. 4, 9; xii. 29; xvi. 26; xxvi. 53; Mk. viii. 37; Lk. xiii. 4; xiv. 31; xv. 8; Ro. ix. 21; xiv. 10; 1 Co. vi. 16. **c.** before a sentence contrary to the one just preceding, to indicate that if one be denied or refuted the other must stand: Mt. xx. 15 (i. e. *or*, if thou wilt not grant this, *is thine eye etc.*); Ro. iii. 29; 1 Co. ix. 6; x. 22; xi. 14 [Rec.]; xiv. 36; 2 Co. xi. 7; ἢ ἀγνοεῖτε etc., Ro. vi. 3; vii. 1 (cf. vi. 14); ἢ οὐκ οἴδατε etc., Ro. xi. 2; 1 Co. vi. 9, 16, 19. **d.** ἢ . . . ἢ, *either . . . or*, Mt. vi. 24; xii. 33; Lk. xvi. 13; Acts xxiv. 20 sq.; 1 Co. xiv. 6. **2.** in a disjunctive question it corresponds to the Lat. *an* after *utrum*; **a.** preceded by *πότερον*, Jn. vii. 17; cf. Klotz ad Dev. ii. 2 p. 574 sq.; preceded by the interrog. *μή*, 1 Co. ix. 8; preceded by *μῆτι*, 2 Co. i. 17. **b.** without an interrog. particle in the first member of the interrogation: *τί ἔστι εὐκοπώτερον, εἰπεῖν . . . ἢ εἰπεῖν*, Mt. ix. 5; Mk. ii. 9; Lk. v. 23; add, Mt. xxi. 25; xxiii. 17, 19; xxvii. 17; Mk. iii. 4; Lk. vii. 19; Acts viii. 34. **c.** ἢ . . . ἢ . . . ἢ, Mk. xiii. 35. **3.** as a comparative conj., *than*; **a.** after comparatives: Mt. x. 15; xi. 22; Lk. ix. 13; xvi. 17; Jn. iii. 19; iv. 1 [Tr mrg. om. WH br. ἢ]; Acts iv. 19; Ro. xiii. 11, and often. ἢ is wanting after *πλείους* foll. by a noun of number: Mt. xxvi. 53 T Tr WH; Acts iv. 22; xxiii. 13, 21; xxiv. 11 (where Rec. adds ἢ); cf. Matthiae § 455 note 4; Kühner ii. p. 847; [Jelf § 780 Obs. 1]; W. 595 (554); [B. 168 (146)]; Lob. ad Phryn. p. 410 sq. **b.** after *ἔτερον*: Acts xvii. 21. **c.** *πρὶν ἢ, before that, before*, foll. by acc. with inf. [cf. B. § 139, 35; W. § 44, 6, also p. 297 (279)]: Mt. i. 18; Mk. xiv. 30; Acts ii. 20 R G WH mrg.; vii. 2; foll. by the aor. subjunc., Lk. ii. 26 Tr txt. om. WH br. ἢ; xxii. 34 R G [al. ζως]; foll. by pres. optat. Acts xxv. 16. **d.** after *θέλω* i. q. *to prefer*: 1 Co. xiv. 19 (foll. by ἢπερ, 2 Mace. xiv. 42); exx. fr. Grk. auth. are given in Klotz ad Devar. ii. 2 p. 589 sq.; W. § 35, 2 c.; [B. § 149, 7]; Kühner ii. p. 841; [Jelf § 779 Obs. 3]. **e.** after *οὐ*: Jn. xiii. 10 R G, where after *οὐ χρείαν ἔχει* the sentence goes on as though the writer had said *οὐκ ἀλλού τιὸς χρείαν ἔχει*, [cf. W. 508 (473)]. **f.** after

positive notions, to which in this way a comparative force is given: after *καλόν ἔστι* [*it is good . . . rather than*] i. q. *it is better*, Mt. xviii. 8 sq.; Mk. ix. 43, 45, 47; cf. Menander's saying *καλὸν τὸ μῆ γῆν, ἡ γῆν ἀθλίως*, and Plaut. rud. 4, 4, 70 tacita mulier est bona semper, quam loquens; similar exx. in the O. T. are Gen. xl ix. 12; Ps. cxvii. (cxviii.) 8; Jon. iv. 3, 8; Tob. vi. 13; xii. 8; Sir. xx. 25; xxii. 15; 4 Mace. ix. 1; also after *λυστελέει* [*it is gain . . . rather than*] i. q. *it is better* (Tob. iii. 6), Lk. xvii. 2; after *χαρὰ ἔσται* [*there will be joy . . . more than*] Lk. xv. 7; see exx. fr. Grk. auth. in Btm. Gram. § 149, 7; [B. p. 360 (309)]; Winer, Kühner, al., as above. **4.** with other particles; **a.** *ἀλλ' ἢ*, see *ἀλλά*, I. 10 p. 28*. **b.** *ἢ γάρ*, see *γάρ*. I. fin. **c.** *ἢ καί* [cf. W. § 53, 6 note], **a.** *or even, or also*, (Lat. *aut etiam, vel etiam*): [Mt. vii. 10 L T Tr WH]; Lk. xi. 11 G L T Tr WH, 12; xviii. 11; Ro. ii. 15; 1 Co. xvi. 6; 2 Co. i. 13. **b.** *ἢ or also* (Lat. *an etiam*), (in a disjunctive question): Lk. xii. 41; Ro. iv. 9. **d.** *ἢπερ, than at all* (Lat. *quam forte*; Germ. *als etwa*), after a compar. [cf. Jelf § 779 Obs. 5]: Jn. xii. 43 [L ἢ περ. WH inrg. ὑπέρ], (2 Mace. xiv. 42; Ilom., Hes.). **e.** *ἢτοι . . . ἢ, either indeed* [cf. Kühner § 540, 5] . . . *or*: Ro. vi. 16 (Sap. xi. 19; Hdt. and sqq.).

ἢ μήν, *assuredly, most certainly, full surely*, (a particle used in asseverations, promises, oaths [cf. W. § 53, 7 b.; Paley, Grk. Particles, p. 38 sq.]): Heb. vi. 14 R G; see ει, III. 9. (Sept.; very often in class. Grk. fr. Ilom. down.)* **ἥγεμονέων**; *(ἥγεμών)*; [fr. Ilom. down]; **a.** *to be leader, to lead the way*. **b.** *to rule, command*: with gen. of a province [cf. B. 169 (147)], *to be governor of a province*, said of a proconsul, Lk. ii. 2; of a procurator, Lk. iii. 1.*

ἥγεμονία, -ας, ἥ, *(ἥγεμών)*, [Hdt., Thue., Plat., al.], *chief command, rule, sovereignty*: of the reign of a Roman emperor, Lk. iii. 1; Joseph. antt. 18, 4, 2.*

ἥγεμών, ὄνος, δ, *(ἥγεμός)*, in class. Grk. a word of very various signification: *a leader of any kind, a guide, ruler, prefect, president, chief, general, commander, sovereign*; in the N. T. spec. **1.** *a ‘legatus Caesaris’; an officer administering a province in the name and with the authority of the Roman emperor; the governor of a province*: Mt. x. 18; Mk. xiii. 9; Lk. xxi. 12; 1 Pet. ii. 14. **2.** *a procurator* (Vulg. *praeses*; Luth. *Landpfleger*), *an officer who was attached to a proconsul or a praetor and had charge of the imperial revenues; in causes relating to these revenues he administered justice, (called ἐπίτροπος, διοικητής, in prof. auth.). In the smaller provinces also, which were so to speak appendages of the greater, he discharged the functions of governor of the province; and such was the relation of the proen-*

rator of Judæa to the governor of Syria (cf. *Krebs*, Observv. p. 61 sqq.; *Fischer*, De vitiis lexx. etc. p. 432 sqq.; *Win.* RWB. s. v. Procuratoren; *Sieffert* in Herzog 2 s. v. Landpfleger; *Krenkel* in Schenkel iv. 7; [BB. DD. s. v. Procurator]); so of Pilate, Felix, Festus: Mt. xxvii. 2, 11, 14 sq. 21, 23 [R G L Tr mrg.], 27; xxviii. 14; Lk. xx. 20; Acts xxiii. 24, 26, 33; xxiv. 1, 10; xxvi. 30; Πιλάτος ὁ τῆς Ἰουδαίας ἡγεμών, Joseph. antt. 18, 3, 1; (Tacit. ann. 15, 44 Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adflecterat). **3.** *first, leading, chief*: so of a principal town as the capital of the region, Mt. ii. 6, where the meaning is, ‘Thou art by no means least among the chief cities of Judah;’ others less aptly (Bleek also [(where?); in his (posthumous) Synopt. Erklärung etc. i. 119 he repudiates this interp. (ascribed by him to *Hofmann*, Weiss. u. Erfüll. ii. 56)])], ‘Thou shalt by no means be regarded as least among i. e. by the princes, the nobles, of the state.’ The saying is taken fr. Mic. v. 2 (1), where the Hebr. בְּלֹא בָּן (which the Sept. give correctly, ἐν χλιάσι) seems to have been read בְּלֹא בָּן by the Evangelist [cf. *Edersheim*, Jesus the Messiah, i. 206].*

ἡγέματι, -ούματι; pf. ἡγηματι; 1 aor. ἡγησάμων; (fr. ἀγω [cf. Curtins p. 688]); dep. mid.; fr. Hom. down; **1.** *to lead, i. e.* **a.** *to go before;* **b.** *to be a leader; to rule, command; to have authority over:* in the N. T. so only in the pres. ptep. ἡγούμενος, *a prince, of regal power* (Ezek. xlii. 7 for קָרְבָּן; Sir. xvii. 17), Mt. ii. 6; *a (royal) governor, viceroy*, Acts vii. 10; *chief*, Lk. xxii. 26 (opp. to ὁ διακονόν); *leading as respects influence, controlling in counsel, ἐν τισι, among any*, Acts xv. 22; with gen. of the pers. over whom one rules, so of the overseers or leaders of Christian churches: Heb. xiii. 7, 17, 24, (*οἴκου, 2 Chr. xxxi. 13; τῶν πατριῶν, 1 Esdr. v. 65 (66), 67 (68); τῆς πόλεως, Judg. ix. 51 Alex.*; a military leader, 1 Mace. ix. 30; 2 Mace. xiv. 16; used also in Grk. writ. of any kind of a leader, chief, commander, Soph. Phil. 386; often in Polyb.; Diod. 1, 4 and 72; Lcian. Alex. 44; al.); with gen. of the thing, *τοῦ λόγου, the leader in speech, chief speaker, spokesman*: Acts xiv. 12 of Mercury, who is called also *τοῦ λόγου ἡγεμών* in Jamblich. de myster., init. **2.** (like the Lat. *duco*) i. q. *to consider, deem, account, think:* with two acc., one of the obj., the other of the pred., Acts xxvi. 2; Phil. ii. 3, 6 (on which see ἀρπαγμός, 2 [W. § 44, 3 c.]); iii. 7 [ef. B. 59 (51); W. 274 (258)]; 1 Tim. i. 12; vi. 1; Heb. x. 29; xi. 11, 26; 2 Pet. i. 13; ii. 13; iii. 9, 15. *τινὰ ὡς τινα, 2 Th. iii. 15* [cf. W. § 65, 1 a.]; *τινὰ ὑπερεκπεριστῶς, to esteem one exceedingly*, 1 Th. v. 13 (*περὶ πολλοῦ, Hdt. 2, 115; περὶ πλείστου, Thue. 2, 89*); w. acc. of the thing foll. by ὅταν, Jas. i. 2; ἀναγκῶν, foll. by an inf., 2 Co. ix. 5; Phil. ii. 25; δικαιον, foll. by an inf., 2 Pet. i. 13; foll. by an acc. w. inf., Phil. iii. 8. [COMP.: δι-, ἐκ-δι-, ἐξ-, προ-γέομαι].*

SYN.: δοκέω 1, ἡγέομαι 2, νομίζω 2, οὐματι: ἡγ. and νομ. denote a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing of facts; δοκ. and οὐ, on the

other hand, describe a subjective judgment growing out of inclination or a view of facts in their relation to us. ἡγ. denotes a more deliberate and careful judgment than νομ.; of. a subjective judgment which has feeling rather than thought (δοκ.) for its ground. Cf. Schmidt ch. 17.]

ἡδέως, adv., (fr. ἡδύς sweet, pleasant), *with pleasure, gladly*: Mk. vi. 20; xii. 37; 2 Co. xi. 19. [From Soph., Plat. down.]*

ἡδη, adv., [fr. Hom. down; on deriv. see Vaniček p. 745; Peile p. 395], in the N. T. everywh. of time, *now, already*, (Lat. *jam*): Mt. iii. 10; v. 28; xiv. 15; Mk. iv. 37; xi. 11; Lk. vii. 6; xii. 49; [xxiv. 29 T WH Tr txt., L Tr mrg. br.]; Jn. iv. 35 (36), 51; xix. 28 (that all things were now finished and that nothing further remained for him to do or to suffer); Acts xxvii. 9; Ro. xiii. 11 (that it is already time to wake up and indulge no longer in sleep); 1 Co. iv. 8, and often; νῦν . . . ἡδη, *now already* (Lat. *jam nunc*): 1 Jn. iv. 3; ἡδη ποτέ, *now at last, at length now*: with fut. Ro. i. 10; [with aor. Phil. iv. 10]. SYN. see ἀρπτι, fin.]*

ἡδιοτα (neut. plur. of the superl. ἡδιοτος fr. ἡδύς), adv., *most gladly* (cf. ἡδέως): 2 Co. xii. 9, 15. (Soph., Xen., Plat., al.)*

ἡδονή, -ῆς, ἡ, (ἡδομαι), [Simon. 117, Hdt. down], *pleasure*: 2 Pet. ii. 13; plur., Lk. viii. 14 (*αἱ ἡδοναὶ τ. βίον*); Tit. iii. 3; Jas. iv. 3; by meton. desires for pleasure. (Grotius, *cupiditates rerum voluptariarum*), Jas. iv. 1.*

ἡδύ-օσμος, -ον, (ἡδύς and ὀσμή), sweet-smelling (Plin. *jucunde olens*); neut. τὸ ἡδόνη as subst. *garden-mint* (i. q. μύνθη, Strab. 8, 3, 14 p. 344; Theophr. hist. plant. 7, 7: cf. caus. plant. 6, 22 (20)), a kind of small odoriferous herb, with which the Jews used to strew the floors of their houses and synagogues; (it was called by them ἡδύνη, see *Buxtorf*, Lex. talm. s. v. p. 1228 [p. 623 ed. Fischer]): Mt. xxiii. 23; Lk. xi. 42. [BB.DD.]*

ἡθος, -eos (-ous), τό, (akin to ἔθος, prob. fr. ΕΩ, whence ἡμαι, ἔξω, [cf. Vaniček p. 379]); **1.** *a customary abode, dwelling-place, haunt, customary state,* (Hom., Hes., Hdt., al.). **2.** *custom, usage,* (cf. Germ. *Sitzten, Sitte*); plur. τὰ ἡθη *moralis, character*, (Lat. *mores*): 1 Co. xv. 33 fr. Menander; cf. Menand. fragm. ed. *Meineke* p. 75. (Sir. xx. 26 (25); 4 Mace. i. 29; ii. 7, 21.)*

ἡκω: impf. ἡκον (Acts xxviii. 23, where L T Tr VII ἡλθον); fut. ἡκω; 1 aor. ἡκα (Lk. xiii. 35 R G; Rev. ii. 25; iii. 9 Rec.); pf. ἡκα (often in Sept., as Gen. xlvi. 7, 9; xlvi. 16; [xlvi. 4]; Josh. ix. 12 (7); Job xvi. 22, etc.; in the N. T. once, Mk. viii. 3 Rst L T Tr txt., see VII. App. p. 169; the older and more elegant writ. [Aeschyl., Hdt., Thuc., al.] use only the pres. impf. and fut.; cf. *Loh. ad Phryn.* p. 743 sq.; *Bttm. Ausf.* Spr. ii. 205; [Veitch. s. v.]; W. 87 (83); [B. 59 (51)]); Sept. for ηκε; *to have come, have arrived, be present*, [W. 274 (258); B. 203 (176)]; hence impf. with force of plupf. (cf. *Matthiae* ii. p. 1136; *Krieger* § 53, 1, 4): *absol. of persons*, Mt. xxiv. 50; Mk. viii. 3; Lk. xii. 46; xv. 27; Jn. viii. 42; Heb. x. 7, 9, 37; 1 Jn. v. 20; Rev. ii. 25; iii. 9; xv. 4; foll. by ἀπό with gen. of place, Mt. viii. 11; Lk. xiii. 29; by ἐκ with gen. of place, Ro. xi. 26; with

addition of εἰς w. acc. of place, Jn. iv. 47; μακρόθεν, Mk. viii. 3; πρός τινα, Acts xxviii. 23 Rec.; metaph. *to come to one* i. e. seek an intimacy with one, become his follower: Jn. vi. 37; ἐπί τινα, *to come upon one* (unexpectedly), Rev. iii. 3. of time and events: absol., Mt. xxiv. 14; Jn. ii. 4; 2 Pet. iii. 10; Rev. xviii. 8; ἔως ἦν [L T WH Tr in br. ηξει; see above and B. 231 (199)] (sc. δ καιρός), ὅτε ἐπήγε, Lk. xiii. 35; ἐπί τινα, metaph. *to come upon one*, of things to be endured (as evils, calamitous times): Mt. xxiii. 36; Lk. xix. 43. [Comp.: ἀν-, καθ-ἥκω].*

ἥλι (L ἥλι, T ἥλει [see *WII*. App. p. 155, and s. v. ει, ι; on the breathing cf. *Tdf.* Proleg. p. 107; *WH*. Intr. § 408; *WH* Δοῖ]), a Hebr. word, 'אֵלָי, *my God*: Mt. xxvii. 46. [Cf. ἔλωι, and the ref. there.]*

Ἡλί (Rst Ἡλί [on the breathing in codd. see *Tdf.* Proleg. p. 107], T Tr WH Ἡλεί [see *WII*. App. p. 155, and s. v. ει, ι]), indecl., *Heli*, the father of Joseph, the husband of Mary: Lk. iii. 23.*

Ἡλίας ([so Rst εἰ G; *WII* Ἡλείας cf. *WII*. App. p. 155; *Tdf.* Proleg. p. 84 and see ει, ι, but] L Tr Ἡλίας, *Tdf.* Ἡλείας, [on the breathing in codd. see *Tdf.* Proleg. p. 107; *WII*. Intr. § 408; current edd. are not uniform]), -ου [B. 17 (16), 8; but once (viz. Lk. i. 17 T Tr mrg. WH) -α], ὁ, (τὸν οὐ or γὰρ οὐ) i. e. either 'strength of Jehovah' or 'my God is Jehovah'), *Elijah*, a prophet born at Thisbe [but see B. D. s. v., also s. v. Tishbite], the unflinching champion of the theoeracy in the reigns of the idolatrous kings Ahab and Ahaziah. He was taken up to heaven without dying, whence the Jews expected he would return just before the advent of the Messiah, whom he would prepare the minds of the Israelites to receive (1 K. xvii.-xix.; 2 K. ii. 6 sqq.; 2 Chr. xxi. 12; Mal. iv. 4 (iii. 22); Sir. xlvi. 1, 4, 12 [cf. *Edersheim*, Jesus the Messiah, App. viii.]): Mt. xi. 14; xvi. 14; xvii. 3 sq. 10-12; xxvii. 47, 49; Mk. vi. 15; viii. 28; ix. 4 sq. 11-13; xv. 35 sq.; Lk. i. 17; iv. 25 sq.; ix. 8, 19, 30, 33, 54 [R GL]; Jn. i. 21, 25; Jas. v. 17; ἐν Ἡλίᾳ, in the narrative concerning Elijah, Ro. xi. 2 [see ἐν, I. 1 d.].*

ἥλικια, -ας, ἡ, (ἥλιξ mature, of full age, Hom. Od. 18, 373 [al. of the same age; cf. *Ebeling*, Lex. Hom. s. v.; *Pape*, Lex. s. v.]); fr. Hom. down; 1. *age, time of life*; a. univ.: Mt. vi. 27; Lk. xii. 25, [in these pass. 'term or length of life'; but others refer them to 2 below; see *Field*, *Otium Norv.* Pars iii. p. 4; *Jas. Morrison*, Com. on Mt. l. c.] cf. πῆχυς, and *De Wette*, Meyer, Bleek on Mt. l. c.; παρὰ καιρὸν ἥλικιας, beyond the proper stage of life [A. V. *past age*], *Heb.* xi. 11 (2 Mace. iv. 40; 4 Mace. v. 4). b. *adult age, maturity*: ἔχειν ἥλικια [A. V. *to be of age*], Jn. ix. 21, 23. c. *suitable age* for anything; with gen. of the thing for which it is fit: τοῦ γάμου, *Dem.*; τοῦ ἥδη φρονεῖν, *Plat. Eryx.* p. 396 b.; metaph. of an attained state of mind fit for a thing: τοῦ πληρώματος τοῦ Χριστοῦ, the age in which we are fitted to receive the fulness (see πλήρωμα, 1) of Christ, Eph. iv. 13 [al. refer this to 2; cf. *Ellie.* in loc.]. 2. *stature* (*Dem.*, *Plut.*, al.): τῇ ἥλικια μικρός, Lk. xix. 3; προκόπτειν ἥλικια, i. e. in height and comeliness of stature

(*Bengel*, *justam proceritatem nactus est et decoram*), Lk. ii. 52; cf. Meyer, Bleek, ad loc.*

ἥλικος, -η, -ον, (ἥλιξ, see ἥλικια), prop. *as old as, as tall as*; univ. (Lat. *quantus*): *how great*, Col. ii. 1; Jas. iii. 5 [cf. B. 253 (217)]; *how small* (*Leian. Hermot.* 5), ἥλικον πῦρ, Jas. iii. 5 L T Tr WH [B. l. c.].*

ἥλιος, -ου, ὁ [often anarthrous, W. 120 (114); B. 89 (78)], (ἔλη [root us to burn, cf. *Curtius* § 612]); Sept. for ωρᾶς; *the sun*: Mt. v. 45; xiii. 43; Mk. xiii. 24; Lk. iv. 20; xxi. 25; Aets xxvi. 13; 1 Co. xv. 41; Rev. i. 16, etc. i. q. *the rays of the sun*, Rev. vii. 16; i. q. *the light of day*: μὴ βλέπων τὸν ἥλιον, of a blind man, Aets xiii. 11.

ἥλος, -ον, ὁ, *a nail*: Jn. xx. 25. [(From Hom. on.)]*

ἥμερις, see ἔγω.

ἥμερα, -ας, ἡ, (fr. ἥμερος, -ον, prop. ἥμερα ὥρα the mild time, cf. *Lob. Paral.* p. 359; [but cf. *Curtius* p. 594 sq.; *Vaniček* p. 943]); Ἡβρ. δῖς; *day*; used 1. of the natural day, or the interval between sunrise and sunset, as distinguished fr. and contrasted with night; a. prop. ἥμέρας, by day, in the daytime, [cf. *colloq. Eng. of a day*; W. § 30, 11; B. § 132, 26], Rev. xxi. 25; ἥμέρας κ. νυκτός, day and night [cf. W. 552 (513 sq.); *Lob. Paralip.* p. 62 sq.; *Ellie.* on 1 Tim. v. 5], Mk. v. 5; Lk. xviii. 7; Acts ix. 24; 1 Th. ii. 9; iii. 10; [2 Th. iii. 8 L txt. T Tr WH]; 1 Tim. v. 5; 2 Tim. i. 3; Rev. iv. 8; vii. 15; xii. 10; xiv. 11; xx. 10; ἥμέρας μέσης, at midday, Acts xxvi. 13; νύκτα καὶ ἥμέραν [W. 230 (216); B. § 131, 11], Mk. iv. 27; Acts xx. 31; 2 Th. iii. 8 R G; hyperbolically i. q. *without intermission, λατρέυειν*, Lk. ii. 37; Acts xxvi. 7; ἥμέρας ὀδός, a day's journey, Lk. ii. 44 (Gen. xxxi. 23 [μᾶς ἥμέρας ὀδόν, Joseph. c. Ap. 2, 2, 9; cf. W. 188 (17)]; B. D. Am. ed. s. v. *Day's Journey*]); τὰς ἥμέρας, aec. of time [W. and B. as above], *during the days*, Lk. xxi. 37; ἐκείνην τ. ἥμέραν, Jn. i. 39 (40); πάσαν ἥμέραν, daily, Acts v. 42; ἐκ δημαρίου τὴν ἥμέραν, so sometimes we say, *for a shilling the day*, Mt. xx. 2; δώδεκά είσιν ὥραι τῆς ἥμέρας, Jn. xi. 9; to the number of days are added as many nights, Mt. iv. 2; xii. 40; γίνεται ἥμέρα, day dawns, it grows light, Lk. iv. 42; vi. 13; xxii. 66; Acts xii. 18; xvi. 35; xxiii. 12; xxvii. 29, 33, 39, (Xen. an. 2, 2, 13; 7, 2, 34); περιπατεῖν ἐν τ. ἥμέρᾳ, Jn. xi. 9; ἡ ἥμέρα φαίνεται, Rev. viii. 12; ἡ ἥμέρα κλίνεται, the day declines, it is towards evening, Lk. ix. 12; xxiv. 29. b. metaph. the 'day' is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness: 1 Th. v. 5, 8; hence ὁ αἱών οὐτος (see αἱών, 3) is likened to *the night*, αἱών μέλλων to *day*, and Christians are admonished to live decorously as though it were light, i. e. as if ὁ αἱών ὁ μέλλων were already come, Ro. xiii. 12 sq. ἔως ἥμέρα ἔστιν while it is day, i. e. while life gives one an opportunity to work, Jn. ix. 4. of the light of knowledge, 2 Pet. i. 19. 2. of the *civil day*, or the space of twenty-four hours (thus including the night): Mt. vi. 34; Mk. vi. 21; Lk. xiii. 14, etc.; opp. to an hour, Mt. xxv. 13; to hours, months, years, Rev. ix. 15; Gal. iv. 10; ἡ ἥμέρα τρυφή, the revelling of a day, i. e. ephemeral, very brief, 2 Pet. ii. 13 [al. refer this to 1 b. above];

ἐπτάκις τῆς ἡμέρας seven times in the (space of a) day, Lk. xvii. 4; and the dat. **ἡμέρᾳ** of the day *on (in) which* [cf. W. § 31, 9; B. § 133 (26)]: as **τρίτη ἡμέρᾳ**, Mt. xvi. 21; Mk. ix. 31 [Ree.]; Lk. xvii. 29 sq.; Acts ii. 41, etc.; **ἡμέρᾳ καθημέρᾳ**, day by day, every day, 2 Co. iv. 16 (after the Hebr. δια^ν δι Esth. iii. 4, where Sept. καθ' ἐκάστην ἡμέραν, and δι^ν δι Ps. lxvii. (lxviii.) 20, where Sept. ἡμέραν καθ' ἡμέραν; [cf. W. 463 (432)]); **ἡμέραν ἐξ ἡμέρας** (see ἐκ, IV. 2), 2 Pet. ii. 8; as an acc. of time [W. 230 (215 sq.); B. § 131, 11]: **ὅλην την ἡμέραν**, Ro. viii. 36; x. 21; μίαν ἡμέραν, Acts xxi. 7; and in the plur., Jn. ii. 12; iv. 40; xi. 6; Acts ix. 19; x. 48; xvi. 12; xx. 6; xxi. 4, 10; xxv. 6, 14; xxvii. 7, 12 [L dat.], 14; Gal. i. 18; Rev. xi. 3, 9. joined with Prepositions: **ἀπό** with gen. *from . . . forth, from . . . on*, Mt. xxii. 46; Jn. xi. 53; Acts x. 30; xx. 18; Phil. i. 5; **ἄχρι** w. gen. *until, up to*, Mt. xxiv. 35; Lk. i. 20; xvii. 27; Acts i. 2; [22 Tdf.]; ii. 29; xxiii. 1; xxvi. 22; **ἄχρι πέντε ἡμερῶν**, until five days had passed, i. e. after five days, Acts xx. 6; **μέχρι** w. gen. *until*, Mt. xxviii. 15 [L Tr. WH in br.]; **ἔως** w. gen. *until*, Mt. xxvii. 64; Acts i. 22 [T **ἄχρι**]; Ro. xi. 8; **διά** w. gen., see διά, Λ. II.; **πρό** w. gen. *before*, Jn. xii. 1 (on which see πρό, b.); **ἐν** w. dat. sing., Mt. xxiv. 50; Lk. i. 59; Jn. v. 9; 1 Co. x. 8 [L T Tr WH txt. om. **ἐν**]; Heb. iv. 4, etc.; **ἐν** w. dat. plur., Mt. xxvii. 40; Mk. xv. 29 [L T Tr om. WH br. **ἐν**]; Jn. ii. 19 [Tr WH br. **ἐν**], 20, etc.; **εἰς**, *unto, (against)*, Jn. xii. 7; Rev. ix. 15; **ἐπί** w. acc. *for, (Germ. auf . . . hin)*, Acts xiii. 31 (for many days successively); xvi. 18; xxvii. 20; Heb. xi. 30; **καθ' ἡμέραν**, daily [W. 401 (374 sq.)], Mt. xxvi. 55; Mk. xiv. 49; Lk. xvi. 19; xxii. 53; Acts ii. 46 sq.; iii. 2; xvi. 5; xix. 9; 1 Co. xv. 31; 2 Co. xi. 28; Heb. vii. 27; x. 11; also **τὸ καθ' ἡμέραν**, Lk. xi. 3; xix. 47; Acts xvii. 11 [L T Tr txt. om. WH br. **τὸ**]. (Polyb. 4, 18, 2; cf. Matthiae ii. p. 734; [Jelf § 456]; Bnhly. p. 329; B. 96 (84)); **καθ' ἐκάστην ἡμέραν**, every day, Heb. iii. 13 (Xen. mem. 4, 2, 12); also **κατὰ πᾶσαν ἡμέραν**, Acts xvii. 17; **μετά, ὦψ**, Mt. xvii. 1; xxvi. 2; xxvii. 63; Mk. viii. 31; Lk. i. 24; Jn. iv. 43; xx. 26; Acts i. 5; xv. 36, etc. **οὐ πλείονες εἰσὶν ἐμοὶ ἡμέραι ἀφ' ἧς**, sc. **ἡμέρας**, Acts xxiv. 11. A specification of the number of days is thrust into the discourse in the nominative, as it were adverbially and without any grammatical connection, (cf. Fritzsche on Mk. p. 310 sq.; W. 516 (481) and § 62, 2; [B. 139 (122)]): **ἡδη ἡμέραι** (Ree. **ἡμέρας**, by correction) **τρεῖς**, Mt. xv. 32; Mk. viii. 2; **ἕσσει ἡμέραι ὀκτώ**, Lk. ix. 28. **ἡμερῶν διαγενομένων τιῶν**, certain days having intervened, Acts xxv. 13. **ἡμέρα** and **ἡμέραι** are used w. the gen. of a noun denoting a festival or some solemnity usually celebrated on a fixed day: **τῶν ἀζύμων**, Acts xii. 3; **τῆς πεντεκοστῆς**, Acts ii. 1; xx. 16; **τοῦ σαββάτου**, Lk. xiii. 14, 16; Jn. xix. 31; **ἡ κυριακὴ ἡμέρα**, the Lord's day, i. e. the day on which Christ returned to life, Sunday therefore, Rev. i. 10; the foll. phrases also have reference to sacred or festival days: **κρίνειν ἡμέραν παρ'** **ἡμέραν**, to exalt one day above another, and **κρίνειν πᾶσαν ἡμέραν**, to esteem every day sacred, Ro. xiv. 5; **φρονεῖν τὴν ἡμέραν**, to regard a particular day that is selected for religious services, Ro. xiv. 6; **ἡμέρας παραπτεῖσθαι**, to

observe days, Gal. iv. 10. After the Hebr. usage, which in reference to a definite period of time now elapsed speaks of a certain number of days as fulfilled or completed (see Gesenius s. v. **ἡμέρα**), we have the phrases **ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας**, the days spent in priestly service, Lk. i. 23 (when he had been employed in sacred duties for the appointed time); **τοῦ περιτεμένιν αὐτῶν**, for him to be circumcised, Lk. ii. 21; **τοῦ καθαρισμοῦ ὑπτῶν**, ib. 22; **συντελεσθεισῶν ἡμέρῶν**, Lk. iv. 2; **τελειωσάντων τὰς ἡμέρας**, when they had spent there the time appointed, Lk. ii. 43; **ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας** *τῆς ἀναλήψεως αὐτοῦ*, when the number of days was now being completed which the reception of Jesus into heaven required, i. e. before which that reception could not occur, Lk. ix. 51; **ἡ ἐκπλήρωσις τῶν ἡμερῶν τοῦ ἀγνισμοῦ**, the fulfilment of the days required for the purification, Acts xxii. 26; **συντελεῖνται αἱ ἡμέραι**, ib. 27; **ἐν τῷ συμπληροῦσθαι την ἡμέραν τῆς πεντεκοστῆς**, when the measure of time needed for the day of Pentecost was being completed, i. e. on the very day of Pentecost, Acts ii. 1. As in some of the exx. just adduced **ἡμέρα** is joined to the gen. of a thing to be done or to happen on a certain day, so also in **ἡμέρα τοῦ ἐνταφιασμοῦ**, Jn. xii. 7; **ἀναδείξεως**, Lk. i. 80. with gen. of pers., **ἐν τῇ ἡμέρᾳ σου** [but L T Tr WH om. **σου**] in the day favorable for thee, the day on which salvation is offered thee and can be obtained, Lk. xix. 42 (Polyb. 18, 5, 8 **μὴ παρῆστον καρόν . . . σὴν νῦν ἔστιν ἡμέρα, σὸς ὁ καιρός**; “meus dies est, tempore accepto ntimur” Sen. Med. 1017). **3.** of the last day of the present age (see *ἀών*, 3), the day in which Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom, the foll. expressions are used: **ἡ ἡμέρα**, simply, Ro. xiii. 12; Heb. x. 25, cf. 1 Th. v. 4; (**ἡ** **ἡμέρα τοῦ κυρίου, Χριστοῦ, Ἰησοῦ Χριστοῦ, τοῦ νιόν τοῦ ἀνθρώπου**, Lk. xvii. 24 R G T Tr WH mrg.; 1 Co. i. 8; v. 5; 2 Co. i. 14; Phil. i. 6, 10; 1 Th. v. 2; 2 Th. ii. 2; 2 Pet. iii. 10; **ἡ ἡμέρα κυρίου ἡ μεγάλη**, Acts ii. 20 (fr. Joel ii. 31 (iii. 4)); **ἡμέρα ἡ ὁ μὲν τοῦ ἀνθρώπου ἀποκαλύπτειν**, Lk. xvii. 30; **ἡ ἡμέρα της θεοῦ**, 2 Pet. iii. 12; **ἡ ἡμέρα ἐκείνη ἡ μεγάλη τοῦ παντοκράτορος**, Rev. xvi. 14, (even in the prophecies of the O.T. *the day of Jehovah* is spoken of, in which Jehovah will execute terrible judgment upon his adversaries, as Joel i. 15; ii. 1, 11; Is. ii. 12; xiii. 6, 9; Am. v. 18, 20; Jer. xxvi. 10 (xlvi. 10); Ezek. xiii. 5; xxx. 2 smp.; Ob. 15; Zeph. i. 7 sqq.; Mal. iii. 17); **ἡ ἡμέρα ἐκείνη** and **ἐκείνη ἡ ἡμέρα**, Mt. vii. 22; Lk. vi. 23; x. 12; xxi. 34; 2 Th. i. 10; 2 Tim. i. 12, 18; iv. 8; **ἡ ἐσχάτη ἡμέρα**, Jn. vi. 39 sq. 44, 54; xi. 24; xii. 48; **ἡμέρα ἀπολυτρώσεως**, Eph. iv. 30; **ἐπισκοπῆς** (see **ἐπισκοπή**, b.), 1 Pet. ii. 12; **κρίσεως**, Mt. x. 15; xi. 22, 24; xii. 36; Mk. vi. 11 R Lbr.; 2 Pet. ii. 9; iii. 7, cf. Acts xvii. 31; **τῆς κρίσεως**, 1 Jn. iv. 17; **ὁργῆς καὶ ἀποκαλύψεως δικαιοκρατίας της θεοῦ**, Ro. ii. 5 (οὐαὶ τῷ Εζεκ. xxii. 24; πάτη-ῆς δι, Zeph. ii. 3 sq.; [πάτη-ῆς δι, Prov. xi. 4; Zeph. i. 15, 18, etc.]); **ἡ ἡμέρα ἡ μεγάλη τῆς ὁργῆς αὐτῶν**, Rev. vi. 17; **ἡμέρα σφαγῆς**, of slaughter (of the wicked), Jas. v. 5 [(Jer. xii. 3, etc.)]. Paul, in allusion to the phrase **ἡμέρα κυρίου**, uses the expression **ἀνθρωπίνη**

ἡμέρα for a tribunal of assembled judges on the day of trial [A. V. *man's judgment*] (cf. the Germ. *Landtag, Reichstag*), 1 Co. iv. 3.

4. By a Hebraistic usage (though one not entirely unknown to Grk. writ.; cf. Soph. Aj. 131, 623; Eur. Ion 720) it is used of *time* in general, (as the Lat. *dies* is sometimes): Jn. xiv. 20; xvi. 23, 26; Heb. viii. 9 [cf. B. 316 (271); W. 571 (531)]; *τήν ἡμέραν*, the time when I should appear among men as Messiah, Jn. viii. 56; *ἐν τῇ ἡμέρᾳ πονηρᾶ*, in the time of troubles and assaults with which demons try Christians, Eph. vi. 13; *ἡμέρα σωτηρίας*, the time when any one is or can be saved, 2 Co. vi. 2; *εἰς ἡμέραν αἰώνος*, for all time, forever (see *αἰών*, 1 a.); 2 Pet. iii. 18; much oftener in the plur.: *ἡμέρας πονηράς*, Eph. v. 16; *ἀφ' ἡμέρῶν ἀρχαίων*, Acts xv. 7; *αἱ πρότεροι ἡμέραι*, Heb. x. 32; *πάσας τὰς ἡμέρας*, through all days, always, Mt. xxviii. 20 (στρατό-λγ., Deut. iv. 40; v. 26 (29), and very often; *ἡμαρά πάντα*, Hom. Il. 8, 539; 12, 133; 13, 826, etc.); *αἱ ἔσχαται ἡμέραι* (see *ἔσχατος*, 1 sub fin.), Acts ii. 17; 2 Tim. iii. 1; Jas. v. 3; *αἱ ἡμέραι*, the present time, Acts iii. 24; the time now spoken of, Lk. i. 39; vi. 12; Acts i. 15, etc.; *ἐν ταῖς ἡμέραις* (see *ἔκεινος*, 2 b. p. 195*); *πρὸ τούτων τῶν ἡμερῶν*, Acts v. 36; xxi. 38; *πρὸς ὅλης ἡμέραι* for a short time, Heb. xii. 10; *ἔλευσονται ἡμέραι* etc., Mt. ix. 15; Mk. ii. 20; Lk. v. 35; *ὅτε* etc. Lk. xvii. 22; *ἡξουσιν ἡμέραι*; *ἐπὶ σέ, καὶ* foll. by a fut. Lk. xix. 43; *ἔρχονται ἡμέραι, καὶ* foll. by fut. Heb. viii. 8; *ἔλευσονται ἥρχονται ἡμέραι, ἐν αἷς* etc., Lk. xxi. 6; xxiii. 29. with a gen. of the thing done or to happen: *τῆς ἀπογραφῆς*, Acts v. 37; *τῆς φωνῆς*, Rev. x. 7; *τῆς σαρκὸς αὐτοῦ*, of his earthly life, Heb. v. 7. *αἱ ἡμέραι* with the gen. of a pers., *one's time, one's days*, i. e. in which he lived, or held office: Mt. ii. 1; xi. 12; xxiii. 30; xxiv. 37; Lk. i. 5; iv. 25; xvii. 26, 28; Acts vii. 45; xiii. 41; 1 Pet. iii. 20, (Gen. xxvi. 1; 1 S. xvii. 10; 2 S. xxi. 1; 1 K. x. 21; Esth. i. 1; Sir. xliv. 7; xlvi. 7; Tob. i. 2; 1 Macc. xiv. 36, etc.); *αἱ ἡμέραι τοῦ νιοῦ τοῦ ἀνθρ.* the time immediately preceding the return of Jesus Christ from heaven, Lk. xvii. 26; *μίαν τῶν ἡμέραι τοῦ τ. ἀνθρ.* a single day of that most blessed future time when, all hostile powers subdued, the Messiah will reign, Lk. xvii. 22. Finally, the Hebrews and the Hellenists who imitate them measure the duration and length also of *human life* by the number of days: *πάσας τὰς ἡμέρας* [L mrg. Tr mrg. WH dat.] *τῆς ζωῆς* [G L T Tr WH om.] *ἡμῶν*, during all our life, Lk. i. 75 Rec. (Gen. xlvi. 8 sq.; Judith x. 3; Tob. i. 2 (3); Sir. xxii. 12; xxx. 32 (24); 1 Macc. ix. 1); *προβεβηκός ἐν ταῖς ἡμέραις αὐτοῦ*, far advanced in age, Lk. i. 7, 18; ii. 36 (στρατό-λγ., [Sept. προβ. *ἡμέρων* or *ἡμέραις*], Gen. xviii. 11; xxiv. 1; Josh. xiii. 1; [xxiii. 1; 1 K. i. 1; see *προβαίνω*, fin.]); *ἀρχὴ ἡμερῶν*, beginning of life, Heb. vii. 3 (*αἱ ἔσχαται ἡμέραι των*, one's last days, his old age, Protev. Jac. e. 1); *ἡμέραι ἀγαθαῖ*, 1 Pet. iii. 10.

ἡμέτερος, -έρα, -ερος, (*ἡμεῖς*), possess. pron. of the 1 pers. plur., [fr. Hom. down], *our*: with a subst., Acts ii. 11; xxiv. 6 [Rec.]; xxvi. 5; Ro. xv. 4; [1 Co. xv. 31 Rec. ^{st. bar.}]; 2 Tim. iv. 15; 1 Jn. i. 3; ii. 2; *οἱ ἡμέτεροι*, substantively, 'our people,' (the brethren): Tit. iii. 14.

[Neut. *τὸ ἡμέτ.* substantively: Lk. xvi. 12 WH txt. Cf. W. § 22, 7 sqq.; B. § 127, 19 sqq.]*

ἡ μῆν, see *ἡ*.

ἡμιθανής, -έσ, (fr. *ἡμι* half, and *θνήσκω*, 2 aor. *ἔθανον*), *half dead*: Lk. x. 30. ([Dion. Hal. 10, 7]; Diod. 12, 62; Strab. 2 p. 98; Anthol. 11, 392, 4; [4 Macc. iv. 11]; al.)*

ἡμισυς, -εια, -ιν; gen. *ἡμίσους* (Mk. vi. 23 [Sept. Ex. xxv. 9; etc.], for the unconstr. form *ἡμίσεος* which is more com. in the earlier and more elegant Grk. writ. [fr. Hdt. down]); neut. plur. *ἡμίση*, Lk. xix. 8 RG, a form in use from Theophr. down, for the earlier *ἡμίσεα* adopted by Lehm. (cf. Passow [also L. and S.] s. v.; W. § 9, 2 d.); *ἡμίσεα* in T Tr [*ἡμίσια* WH] seems due to a corruption of the copyists, see Steph. Thes. iv. p. 170; Bttm. Ausf. Spr. i. p. 248; Alex. Bttm. in Stud. u. Krit. for 1862, p. 194 sq.; [N. T. Gram. 14 (13); Tdf. Proleg. p. 118; but esp. WH. App. p. 158]); Sept. for *ἡμίση*, much oftener *ἡμι*; *half*; it takes the gender and number of the annexed substantive (where *τὸ ἡμίσου* might have been expected): *τὰ ἡμίση τῶν ὑπαρχόντων*, Lk. xix. 8 (so Grk. writ. say *δὲ ἡμίσους τοῦ βίου, οἱ ἡμίσεις τῶν ιππέων*, see Passow s. v.; [L. and S. s. v. I. 2; Kühner § 405, 5 e.]; *τὰς ἡμίσεις τῶν δυνάμεων*, 1 Macc. iii. 34, 37); neut. *τὸ ἡμίσου*, substantively, the *half*; without the art. *a half*: *ἔως ἡμίσους τῆς βασιλείας μον* (Esth. v. 3; vii. 2), Mk. vi. 23; *ἡμίσους καιροῦ*. Rev. xii. 14; as in class. Grk., *καὶ* *ἡμίσου* is added to cardinal numbers even where they are connected with mase. and fem. substantives, as *τρεῖς ἡμέρας καὶ ἡμίσουν, three days and a half*, Rev. xi. 9, 11, (*δύωνειν δυοῦν δραχμῶν καὶ ἡμίσους*, Ath. 6 p. 274 c.; *δύο* or *ένδεις πήχεων καὶ ἡμίσους*, Ex. xxv. 16; xxvi. 16; xxviii. 1 [Alex.]); with *καὶ* omitted: Rev. xi. 9 Tdf. ed. 7 (*μυράδων ἐπτά ἡμίσους*, Plut. Mar. 34).*

ἡμιάριον and (L T Tr WH) *ἡμιώρον* (cf. Kühner § 185, 6, 2; [Jelf § 165, 6, 1 a.]), -ou, *τό*, (fr. *ἡμι* and *ὥρα*, cf. *τὸ ἡμικοτύλιον, ἡμιμούριον, ἡμικόσμιον, ἡμιχονίκιον, ἡμιωβίλιον*, etc.), *half an hour*. Rev. viii. 1. (Strab. 2 p. 133; Geop.; al. [cf. Soph. Lex. s. v.].)*

ἡνίκα, a rel. adv. of time, [fr. Hom. down], *at which time; when*: foll. by the indic. pres., of a thing that actually takes place, 2 Co. iii. 15 RG; foll. by *ἄν* with subj. pres., *whenever*: ibid. L T Tr WH; foll. by *ἄν* and the aor. subj. with the force of the Lat. fut. pf., *at length when (whenever it shall have etc.):* 2 Co. iii. 16; Ex. i. 10; Deut. vii. 12; Judith xiv. 2. [On its constr. see W. 296 (278) sq.; 308 (289); B. § 139, 33.]*

ἡπερ, see *ἡ*. 4 d.

ἡπτος, -α, -ον, rarely of two terminations, (apparently derived fr. *ἕπος, εἰπεῖν*, so that it prop. means *affable* [so Etym. Magn. 434, 20; but cf. Vanicek p. 32]); fr. Hom. down: *mild, gentle*: 1 Th. ii. 7 (where L WH *νήπιος*, q. v. fin.); *πρός τινα*, 2 Tim. ii. 24.*

"*Ἡρ*, Lehm. "I^ηρ [on the breathing in codd. see Tdf. Proleg. p. 107], (γ^η watchful, fr. γ^η to be awake), *Er*, one of the ancestors of Christ: Lk. iii. 28.*

ἥρεμος, -ον, quiet, tranquil: *ἥρεμον κ. ἡσύχων βίον*, 1 Tim. ii. 2. (Leian. trag. 207; Eustath., Hesych.; com-

parat. ἡρεμέστερος, fr. an unused ἡρεμής, Xen. Cyr. 7, 5, 63; more com. in the earlier Grk. writ. is the adv. ἡρέμα. [Cf. W. § 11 fin.; B. 28 (24).].*

'Ηρώδης, -ου, ὁ, (equiv. to 'Ηρωΐδης, sprung from a hero; hence the Etym. Magn. pp. 165, 43; 437, 56 directs it to be written 'Ηρώδης [so WH], as it is found also in certain inscriptions [cf. Lipsius, Gram. Unters. p. 9; WH. Intr. § 410; Tdf. Proleg. 109; Pape, Eigennamen, s. v.]), *Herod*, the name of a royal family that flourished among the Jews in the time of Jesus and the apostles. In the N. T. are mentioned, 1. the one who gave the family its name, *Herod* surnamed the *Great*, a son of Antipater of Idumaea. Appointed king of Judæa b.c. 40 by the Roman senate at the suggestion of Antony and with the consent of Octavian, he at length overcame the great opposition which the country made to him and took possession of the kingdom b. c. 37; and, after the battle of Actium, he was confirmed in it by Octavian, whose favor he ever after enjoyed. He was brave and skilled in war, learned and sagacious; but also extremely suspicious and cruel. Hence he destroyed the entire royal family of the Hasmonæans, put to death many of the Jews that opposed his government, and proceeded to kill even his dearly beloved wife Mariamne of the Hasmonæan line and the two sons she had borne him. By these acts of bloodshed, and especially by his love and imitation of Roman customs and institutions and by the burdensome taxes imposed upon his subjects, he so alienated the Jews that he was unable to regain their favor by his splendid restoration of the temple and other acts of munificence. He died in the 70th year of his age, the 37th of his reign, the 4th before the Dionysian era. Cf. Joseph. antt. 14, 14, 4; 15, 6, 7; 7, 4; 8, 1; 16, 5, 4; 11, 6, etc. In his closing years John the Baptist and Christ were born, Mt. ii. 1; Lk. i. 5; Matthew narrates in ch. ii. (cf. Macrob. sat. 2, 4) that he commanded the male children in Bethlehem from two years old and under to be slain. Cf. especially Keim in Schenkel iii. 27 sqq.; Schürer, Neutest. Zeitgesch. § 15, and the books there mentioned. 2. *Herod* surnamed *Antipas*, son of Herod the Great and Malthace, a Samaritan woman. After the death of his father he was appointed by the Romans tetrach of Galilee and Peræa. His first wife was a daughter of Aretas, king of Arabia; but he subsequently repudiated her and took to himself Herodias, the wife of his brother Herod (see Φιλιππός, 1); and in consequence Aretas, his father-in-law, made war against him and conquered him. He cast John the Baptist into prison because John had rebuked him for this unlawful connection; and afterwards, at the instigation of Herodias, he ordered him to be beheaded. Induced by her, too, he went to Rome to obtain from the emperor the title of king. But in consequence of accusations brought against him by Herod Agrippa I., Caligula banished him (A.D. 39) to Lugdunum in Gaul, where he seems to have died. [On the statement of Joseph. (b. j. 2, 9, 6) that he died in Spain see the conjecture in B. D. s. v. *Herodias*.] He was light-minded, sensual,

vicious, (Joseph. antt. 17, 1, 3; 8, 1; 11, 4; 18, 5, 1; 7, 1 sqq.; b. j. 2, 9, 6). In the N. T. he is mentioned by the simple name of *Herod* in Mt. xiv. 1, 3, 6; Mk. vi. 16–18, 20–22; viii. 15; Lk. iii. 1, 19; viii. 3; ix. 7, 9; xiii. 31; xxiii. 7 sq. 11 sq. 15; Acts iv. 27; xiii. 1; once, Mk. vi. 14, he is called βασιλεύς, either improperly, or in the sense of *royal lineage* (see βασιλεύς). Cf. Keim l. c. p. 42 sqq.; Schürer l. e. p. 232 sqq. 3. *Herod Agrippa I.* (who is called by Luke simply *Herod*, by Josephus everywhere *Agrippa*), son of Aristobulus and Berenice, and grandson of Herod the Great. After various changes of fortune, he gained the favor of the emperors Caligula and Claudius to such a degree that he gradually obtained the government of all Palestine, with the title of king. He died at Cæsarea, A.D. 44, at the age of 54, in the seventh [or 4th, reckoning from the extension of his dominions by Claudius] year of his reign (Joseph. antt. 17, 1, 2; 18, 6; 19, 4, 5; 6, 1; 7, 3; b. j. 2, 11, 6), just after having ordered James the apostle, son of Zebedee, to be slain, and Peter to be cast into prison: Acts xii. 1, 6, 11, 19–21. Cf. Keim l. c. p. 49 sqq.; Schürer l. e. p. 290 sqq.; [Farrar, St. Paul, vol. ii. Excurs. vi.]. 4. (*Herod*) *Agrippa II.*, son of the preceding. When his father died he was a youth of seventeen. In A.D. 48 he received from Claudius Cesar the government of Chalcis, with the right of appointing the Jewish high-priests, together with the care and oversight of the temple at Jerusalem. Four years later Claudius took from him Chalcis and gave him instead a larger dominion, viz. Batanaea, Trachonitis, and Gaulanitis, with the title of *king*. To these regions Nero, in A.D. 53, added Tiberias and Tarichæae and the Peræan Julias, with fourteen neighboring villages. Cf. Joseph. antt. 19, 9, 1 sqq.; 20, 1, 3; 5, 2; 7, 1; 8, 4; b. j. 2, 12, 1 and 8. In the N. T. he is mentioned in Acts xxv. 13, 22–26; xxvi. 1 sq. (7), 19, 27 sq. 32. In the Jewish war, although he strove in vain to restrain the fury of the seditious and bellicose populace, he did not desert the Roman side. After the fall of Jerusalem, he was vested with praetorian rank and kept the kingdom entire until his death, which took place in the third year of the emperor Trajan, [the 73d of his life, and 52nd of his reign]. He was the last representative of the Herodian dynasty. Cf. Keim l. c. p. 56 sqq.; Schürer l. e. p. 315 sqq. [Less complete accounts of the family may be found in BB.DD.; Sieffert in Herzog ed. 2 s. v.; an extended narrative in Hausrath, Neutest. Zeitgesch. vol. i. Abschn. v. Cf. also Edersheim, Jesus the Messiah, bk. ii. ch. ii. and App. iv.]

'Ηρωδιανοί [VII 'Ηρωδ, see 'Ηρώδης and I, 1; cf. W. § 16, 2 γ.], -ῶν, οἱ, *Herodians*, i. e. Herod's partisans (οἱ τὰ 'Ηρώδου φρονοῦντες, Joseph. antt. 14, 15, 10): Mt. xxii. 16; Mk. iii. 6; xii. 13. Cf. Keim, Jesu von Naz. iii. 130 sqq. [Eng. trans. v. p. 156 sq.], and in Schenkel iii. 65 sqq.; [cf. B. D. s. v.; Edersheim, Index s. v.].*

'Ηρωδιάς [VII 'Ηρωδίας, see 'Ηρώδης and I, 1], -άδος, ἡ, *Herodias*, daughter of Aristobulus and granddaughter of Herod the Great. She was first married to Herod

[Philip (see Φλαππός, 1)], son of Herod the Great, a man in private life; but she afterwards formed an unlawful union with Herod Antipas, whom she induced not only to slay John the Baptist but also to make the journey to Rome which ruined him; at last she followed him into exile in Gaul (see Ἡράδης, 2): Mt. xiv. 3, 6; Mk. vi. 17, 19, 22 [here WH R mrg. αὐτοῦ]; Lk. iii. 19.*

Ἑρωδίων [WII Ἡρώδης, see ‘Ἡρώδης and Ι, ι, -ων, ὁ, Ἡρωδίων, a certain Christian, [Paul’s “kinsman” (see συγγενῆς)]: Ro. xvi. 11.*

Ἡσαῖας (Lchm. Ἡσ. [cf. Tdf. Proleg. p. 107; WH Ἡσαῖας, see I, ι]), -ον [B. 17 (16), 8], ὁ, (so Sept. for Ἰησοῦς, Jehovah's help, fr. γιζος and ον), *Isaiah* (Vulg. *Isaias*, in the Fathers also *Esaias*), a celebrated Hebrew prophet, who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah: Mt. iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14; (xiii. 35 acc. to the reading of cod. Sin. and other authorities, rightly approved of by Bleek [Hort (as below), al.], and received into the text by Tdf. [noted in mrg. by WH, see their App. ad loc.; per contra cf. Meyer or Ellicott (i. e. *Plumptre* in N. T. Com.) ad loc.]); xv. 7; Mk. vii. 6; Lk. iii. 4; iv. 17; Jn. i. 23; xii. 38 sq. 41; Acts xxviii. 25; Ro. ix. 27, 29; x. 16, 20; xv. 12; i. q. the book of the prophecies of Isaiah, Acts viii. 28, 30; ἐν (τῷ) Ἡσαῖᾳ, Mk. i. 2 G Ltxt. T Tr WH.*

Ἑσαῦ [‘*He*. Ro. ix. 13 R^a Tr; Heb. xii. 16 R^a; Illeb. xi. 20 R^b], ὁ, (ἰψης i. e. hairy [Gen. xxv. 25; Joseph. antt. 1, 18, 1]), indecl., *Esau*, the firstborn son of Isaac: Ro. ix. 13; Heb. xi. 20; xii. 16.*

ἢσταομα, see ἡττάω and s. v. Σ, σ, σ.

[**ἢστων**, see ἡττων.]

ἢστχάλω; 1 aor. ἢσύχασσα; (*ἢσυχος* [i. q. ἢσύχος]); as in Grk. writ. fr. Aeschyl. down, *to keep quiet*, i. e. a. to rest, to cease from labor: Lk. xxiii. 56. b. to lead a quiet life, said of those who are not running hither and thither, but stay at home and mind their business: 1 Th. iv. 11. c. to be silent, i. e. to say nothing, hold one's peace: Lk. xiv. 4 (3); Acts xi. 18; xxi. 14, (Job xxxii. 7; ἢσύχασσαν καὶ οὐχ εὔροσαν λόγου, Neh. v. 8).*

[SYN. ἢσυχάζειν, σιγᾶν, σιωπᾶν: ἢσ. describes a quiet condition in the general, inclusive of silence; σιγ. describes a mental condition and its manifestation, especially in speechlessness (silence from fear, grief, awe, etc.); σιωπ., the more external and physical term, denotes abstinence from speech, esp. as antithetic to loquacity. Schmidt i. ch. 9; iv. ch. 175.]

ἢστχάλα, -ας. ἥ. [fr. the adj. ἢσύχος, q. v.; the fem. expresses the general notion [W. 95 (90)], cf. αἵτια, ἀρετή,

ἐχθρά, etc.], [fr. Hom. down]; 1. *quietness*: descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others, 2 Th. iii. 12. 2. *silence*: Acts xxii. 2; 1 Tim. ii. 11 sq.*

ἢστχίος, -α, -ον, [(perh. akin to ἤμαι to sit, Lat. *sedatus*; cf. Curtius § 568; Vaniček p. 77)]; fr. Hom. down; *quiet, tranquil*: 1 Pet. iii. 4; βίος, 1 Tim. ii. 2; Joseph. antt. 13, 16, 1.*

ἢποιος, see ἥ, 4 e.

ἢπτάω: (*ἥττων*); *to make less, inferior, to overcome* (the Act. only in Polyb., Diod., Joseph. antt. 12, 7, 1 [other exx. in Veitch s. v.]); Pass. ἡττάομαι, fr. [Soph. and] Hdt. down; pf. ἡττημαι; 1 aor. ἡττήθην (*ἥστωθην*, 2 Co. xii. 13 L T Tr WH; in opp. to which form cf. Fritzsche, De conform. N. T. erit quam Lchm. ed. p. 32 [yet see Kuenen and Cobet, N. T. ad fid. cod. Vat. p. xc.; WH. App. p. 166; B. 59 (52); Veitch s. v.]); *to be made inferior; to be overcome, worsted: in war, ὑπό τινος, 2 Macc. x. 24; univ., τινί* [cf. B. 168 (147); W. 219 (206)], to be conquered by one, forced to yield to one, 2 Pet. ii. 19; absol. ib. 20. τὶ ὑπέρ τινα, i. q. ἡττον *ἔχω τι, to hold a thing inferior, set below*, [on the acc. (δ) cf. B. § 131, 10; and on the compar. use of ὑπέρ see ὑπέρ, II. 2 b.], 2 Co. xii. 13.*

ἢπτημα [cf. B. 7; WH. App. p. 166]. -τος, τό, (*ἥττάομαι*); 1. a diminution, decrease: i. e. defeat, Is. xxxi. 8; αἰτῶν, brought upon the Jewish people in that so few of them had turned to Christ, Ro. xi. 12 [R. V. *loss*]. 2. loss, sc. as respects salvation, 1 Co. vi. 7 [R. V. *txt. defect*]. Cf. Meyer [but cf. his 6te Aufl.] on each pass. (Elsewhere only in eccl. writ.)*

ἢπτων or [so L T Tr WH, see Σ, σ, σ] *ἢστων, -ον, inferior; neut. adverbially [fr. Hom. down] less, 2 Co. xii. 15; εἰς τὸ ἡστσον, for the worse (that ye may be made worse; opp. to εἰς τὸ κρείττον), 1 Co. xi. 17.**

ἢχέω (-ω); (*ἢχος*, q. v.); [fr. Hesiod down]; *to sound*: 1 Co. xiii. 1; used of the roaring of the sea, Lk. xxi. 25 Rec. [COMP.: εξ-, κατ-ἢχέω.]*

ἢχος [cf. Lat. *echo*, vox, Germ. *sprechen*, etc.: Vaniček p. 858], -ον, ὁ, and (Lk. xxi. 25 G L T Tr WH) τὸ ἢχος, -ον [cf. W. 65 (64); [B. 23 (20)]; Delitzsch on Heb. xii. 19 p. 638; [or ἢχος may come fr. ἢχώ, -οῦς, see esp. WH. App. p. 155^b; Mey. on Lk. as below]]; 1. *a sound, noise*: Acts ii. 2; Heb. xii. 19; spoken of the roar of the sea's waves, Lk. xxi. 25 G L T Tr WH. 2. *rumor, report*: περὶ τινος, Lk. iv. 37.*

Θ

Θαδδαῖος

θάνατος

Θαδδαῖος, -ου, ὁ, (τζῆ, perh. large-hearted or courageous, although it has not been shown that τζῆ equiv. to the Hebr. נֶשׁ can mean *pectus* as well as *mamma*: [some would connect the terms by the fact that the 'child of one's heart' may be also described as a 'bosom-child'; but see B. D. s. v. Jude]), *Thaddaeus*, a surname of the apostle Jude; he was also called *Lebbeus* and was the brother of James the less: Mt. x. 3 R G L Tr VII; Mk. iii. 18. [Cf. B. D. s. v.; Keil on Mt. I. c.; VII. App. p. 11^b. The latter hold the name Λεββαῖος to be due to an early attempt to bring Levi (Λευεῖς) the publican (Lk. v. 27) within the Twelve.]*

Θάλασσα [cf. B. 7], -ης, ἡ, (akin to ἄλς [better, allied to *ταράσσω* etc., from its *tossing*; cf. Vaniček, p. 303]; Sept. for δέ), [fr. Hom. down], *the sea*; [on its distinction from πέλαγος see the latter word]; **a.** univ.: Mt. xxiii. 15; Mk. xi. 23; Lk. xvii. 2, 6; xxi. 25; Ro. ix. 27; 2 Co. xi. 26; Heb. xi. 12; Jas. i. 6; Jude 13; Rev. vii. 1-3, etc.; ἐργάζεσθαι τὴν θάλ. (see ἐργάζομαι, 2 a.), Rev. xviii. 17; τὸ πέλαγος τῆς θάλ. (see πέλαγος, a.), Mt. xviii. 6; joined with γῆ and οὐρανός it forms a periphrasis for the whole world, Acts iv. 24; xiv. 15; Rev. v. 13; x. 6 [L VII br.]; xiv. 7, (Hagg. ii. 7; Ps. exlv. (exlvi.) 6; Joseph. antt. 4, 3, 2; [e. Ap. 2, 10, 1]); among the visions of the Apocalypse *a glassy sea or sea of glass* is spoken of; but what the writer symbolized by this is not quite clear: Rev. iv. 6; xv. 2. **b.** spec. used [even without the art., cf. W. 121 (115); B. § 124, 8 b.] of the Mediterranean Sea: Acts x. 6, 32; xvii. 14; of the Red Sea (see ἐρυθρός), ἡ ἐρυθρὰ θάλ., Acts vii. 36; 1 Co. x. 1 sq.; Heb. xi. 29. By a usage foreign to native Grk. writ. [cf. Aristot. meteor. 1, 13 p. 351^a, 8 ή ἵπὸ τὸν Καύκασον λίμνη ἡ καλούσιν οἱ ἑκεῖ θάλατταν, and Hesych. defines λίμνη: ἡ θάλασσα καὶ ὁ ὠκεανός] employed like the Hebr. δέ [e. g. Num. xxxiv. 11], by Mt. Mk. and Jn. (nowhere by Lk.) of the Lake of Γεννησαρέτ (q. v.): ἡ θάλ. τῆς Γαλιλαίας, Mt. iv. 18; xv. 29; Mk. i. 16; vii. 31, (similarly Lake Constance, *der Bodensee*, is called *mare Sueicum*, the Suabian Sea); τῆς Τιβεριάδος, Jn. xxi. 1; τῆς Γαλιλ. τῆς Τιβεριάδος (on which twofold gen. cf. W. § 30, 3 N. 3; [B. 400 (343)]), Jn. vi. 1; more frequently simply ἡ θάλασσα: Mt. iv. 15, 18; viii. 24, 26 sq. 32; xiii. 1, etc.; Mk. ii. 13; iii. 7; iv. 1, 39; v. 13, etc.; Jn. vi. 16-19, 22, 25; xxi. 7. Cf. Furrer in Schenkel ii. 322 sqq.: [see Γεννησαρέτ].

Θάλπω: 1. prop. *to warm, keep warm*, (Lat. *foreo*): Hom. et sqq. 2. like the Lat. *foreo*, i. q. *to cherish* with tender love, *to foster* with tender care: Eph. v. 29; 1 Th. ii. 7; ([Theocr. 14, 38]; Aleiphr. 2, 4; Antonin. 5, 1).*

Θάμαρ [Treg. Θαμάρ], ἡ, (רְכַת [i. e. palm-tree]), *Tamar*, prop. name of a woman, the daughter-in-law of Judah, son of the patriarch Jacob (Gen. xxxviii. 6): Mt. i. 3.*

Θαμβίω, -ῶ: Pass., impf. ἐθαμβούμην: 1 aor. ἐθαμβήθην; (θάμβος, q. v.); 1. *to be astonished*: Acts ix. 6 Rec. (Hom., Soph., Eur.) 2. *to astonish, terrify*: 2 S. xxii. 5; pass. *to be amazed*: Mk. i. 27; x. 32; foll. by ἐπί w. dat. of the thing, Mk. x. 24; *to be frightened*, 1 Macc. vi. 8; Sap. xvii. 3; Plut. Caes. 45; Brut. 20. [Comp.: ἐκθαμβέω.]*

Θάμβος [allied with τάφος amazement, fr. a Sanskrit root signifying *to render immovable*; Curtius § 233; Vaniček p. 1130], -ους, τό; fr. Hom. down; *amazement*: Lk. iv. 36; v. 9; Acts iii. 10.*

Θανάτιμος, -ου, ὁ, (θανεῖν, θάνατος), *deadly*: Mk. xvi. 18. ([Aeschyl.], Soph., Eur., Plat., sqq.)*

Θανατηφόρος, -ου, (θάνατος and φέρω), *death-bringing, deadly*: Jas. iii. 8. (Num. xviii. 22; Job xxxiii. 23; 4 Macc. viii. 17, 25; xv. 26; Aeschyl., Plat., Arist., Diod., Xen., Plut., al.)*

Θάνατος, -ου, ὁ, (θανεῖν); Sept. for ταῦρος and ταῦς, also for ταῦρος pestilence [W. 29 note]; (one of the nouns often amarthrons, cf. W. § 19, 1 s. v.; [B. § 124, 8 c.]; Grimm, Com. on Sap. p. 59); *death*; 1. prop. *the death of the body*, i. e. *that separation* (whether natural or violent) *of the soul from the body by which the life on earth is ended*: Jn. xi. 4, [13]; Acts ii. 24 [Trmrg. ἀδον] (on this see ὁδόν); Phil. ii. 27, 30; Heb. vii. 23; ix. 15 sq.; Rev. ix. 6; xviii. 8; opp. to ζωή, Ro. viii. 38; 1 Co. iii. 22; 2 Co. i. 9; Phil. i. 20; with the implied idea of future misery in the state beyond, 1 Co. xv. 21; 2 Tim. i. 10; Heb. ii. 14 sq.; i. q. the power of death, 2 Co. iv. 12. Since the nether world, the abode of the dead, was conceived of as being very dark, χώρα καὶ σκιὰ θανάτου (ταῦρος) is equiv. to the region of thickest darkness, i. e. figuratively, a region enveloped in the darkness of ignorance and sin: Mt. iv. 16; Lk. i. 79, (fr. Is. ix. 2); θάνατος is used of the punishment of Christ, Ro. v. 10; vi. 3-5; 1 Co. xi. 26; Phil. iii. 10; Col. i. 22; Heb. ii. [9], 14; σώζειν τινὰ ἐκ θανάτου, to free from the fear of death, to enable one to undergo death fearlessly, Heb. v. 7 [but al. al.]; ρύεσθαι ἐκ θανάτου, to deliver from the danger of death, 2 Co. i. 10; plur. θάνατοι, *deaths* (i. e. mortal perils) of various kinds, 2 Co. xi. 23; περιλύπτος τῶς θανάτου, even unto death, i. e. so that I am almost dying of sorrow, Mt. xxvi. 38; Mk. xiv. 34, (λελύπημαι ἔνος θανάτου, Jonah iv. 9; λίπη ἔνος θανάτου, Sir. xxxvii. 2, cf. Judg. xvi. 16); μέχρι θανάτου, so as not to refuse to undergo even death, Phil. ii. 8; also ἀχρι θανάτου, Rev. ii.

10; xii. 11; ἐσφαγμένος εἰς θάνατον, that has received a deadly wound, Rev. xiii. 3; πληγὴ θανάτου, a deadly wound [*death-stroke*, cf. W. § 34, 3 b.], Rev. xiii. 3, 12; ἰδεῖν θάνατον, to experience death, Lk. ii. 26; Heb. xi. 5; also γενέσθαι θανάτου [see γεύω 2], Mt. xvi. 28; Mk. ix. 1; Lk. ix. 27; διώκειν τινὰ ἄχρι θανάτου, even to destruction, Acts xxii. 4; κατακρίνειν τινὰ θανάτῳ, to condemn one to death (*ad mortem damnare*, Tacit.), Mt. xx. 18 [here Tdf. εἰς θάν.]; Mk. x. 33, (see κατακρίνω, a.); πορεύεσθαι εἰς θάν., to undergo death, Lk. xxii. 33; παραδίδονται τινὰ εἰς θάν., that he may be put to death, Mt. x. 21; Mk. xiii. 12; pass. to be given over to the peril of death, 2 Co. iv. 11; παραδ. εἰς κρίμα θανάτου, Lk. xxiv. 20; ἀποκτεῖναι τινὰ ἐν θανάτῳ (a Hebraism [cf. B. 184 (159 sq.)]), Rev. ii. 23; vi. 8, [cf. W. 29 note]; αἵτια θανάτου (see αἵτια, 2), Acts xiii. 28; xxviii. 18; ἄξιον τι θανάτου, some crime worthy of the penalty of death, Acts xxiii. 29; xxv. 11, 25; [xxvi. 31]; Lk. xxiii. 15, 22 [here αἵτιον (q. v. 2 b.) θαν.]; ἔνοχος θανάτου, worthy of punishment by death, Mt. xxvi. 66; Mk. xiv. 64; θανάτῳ τελευτάτῳ, let him surely be put to death, Mt. xv. 4; Mk. vii. 10, after Ex. xxi. 17 Sept. (Hebr. הַנִּיר הַנִּיר); cf. W. § 44 fin. N. 3; [B. u. s.]; θάν. σταυροῦ, Phil. ii. 8; ποιῶ θανάτῳ, by what kind of death, Jn. xii. 33; xviii. 32; xxi. 19. The inevitable necessity of dying, shared alike by all men, takes on in the popular imagination the form of a person, a tyrant, subjugating men to his power and confining them in his dark dominions: Ro. vi. 9; 1 Co. xv. [26], 54, 56; Rev. xxi. 4; Hades is associated with him as his partner: 1 Co. xv. 55 R G; Rev. i. 18 (on which see κλείσις); vi. 8; xx. 13, [14*], (Ps. xvii. (xviii.) 5; exiv. (exvi.) 3; Hos. xiii. 14; Sir. xiv. 12). 2. metaph. *the loss of that life which alone is worthy of the name*, i. e. *the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body*: 2 Co. iii. 7; Jas. i. 15, (Clem. Rom. 2 Cor. 1, 6 says of life before conversion to Christ, ὁ βίος ἡμῶν ὅλος ἄλλο οὐδὲν ἦν εἰ μὴ θάνατος [cf. Philo, praem. et poenis § 12, and reff. in 4 below]): opp. to ἡ ζωὴ, Ro. vii. 10, 13; 2 Co. ii. 16; opp. to σωτηρίᾳ, 2 Co. vii. 10; i. q. the cause of death, Ro. vii. 13; σώζειν ψυχὴν ἐκ θανάτου, Jas. v. 20; μεταβεζηκέναι ἐπὶ τοῦ θανάτου εἰς τ. ζωὴν, Jn. v. 24; 1 Jn. iii. 14; μένειν ἐν τῷ θανάτῳ, 1 Jn. iii. 14; θεωρεῖν θάνατον, Jn. viii. 51; γενέσθαι θανάτου, 52 (see 1 above); ἀμαρτίᾳ and ἀμαρτάνειν πρὸς θάνατον (see ἀμαρτία, 2 b.), 1 Jn. v. 16 sq. (in the rabbin. writers נַחַר אֲמֵת — after Num. xviii. 22, Sept. ἀμαρτίᾳ θανατηφόρος — is a *crimen capitale*). 3. *the miserable state of the wicked dead in hell* is called — now simply θάνατος, Ro. i. 32 (Sap. i. 12 sq.; ii. 24; Tatian or. ad Graec. c. 13); the author of the ep. ad Diognet. c. 10, 7 distinguishes between ὁ δοκῶν ἐνθάδε θάνατος, the death of the body, and ὁ ὄντως θάνατος, ὁ φυλάσσεται τοῖς κατακριθσομένοις εἰς τὸ πέρι τὸ αἰώνιον); now ὁ δεύτερος θάνατος and ὁ θάν. ὁ δεύτ. (as opp. to the former death, i. e. to that by which life on earth is ended), Rev. ii. 11; xx. 6, 14*; xxi. 8, (as in the Targums on Deut. xxxiii. 6; Ps. xlvi. (xlii.) 11; Is. xxii. 14; lxvi. 15; [for the Grk.

use of the phrase cf. Plut. de facie in orbe lunae 27, 6 p. 942 f.]; θάνατος αἰώνιος, Barn. ep. 20, 1 and in eccl. writ. [ὁ αἰώνιος θάνατος, Philo, post. Cain. § 11 fin.; see also Wetstein on Rev. ii. 11]). 4. In the widest sense, *death comprises all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth* (Philo, alleg. legg. i. § 33 ὁ ψυχῆς θάνατος ἀρετῆς μὲν φθορά ἐστι, κακία δὲ ἀνάληψις, [de profng. § 21 θάνατος ψυχῆς ὁ μετὰ κακίας ἐστὶ βίος, esp. §§ 10, 11; quod det. pot. insid. §§ 14, 15; de poster. Cain. § 21, and de praem. et poen. as in 2 above]), to be followed by *wretchedness in the lower world* (opp. to ζωὴ αἰώνιος): θάνατος seems to be so used in Ro. v. 12; vi. 16, 21, [23; yet al. refer these last three exx. to 3 above]; vii. 24; viii. 2, 6; death, in this sense, is personified in Ro. v. 14, 17, 21; vii. 5. Others, in all these pass. as well as those cited under 2, understand physical death; but see Philippi on Ro. v. 12; Messner, Lehre der Apostel, p. 210 sqq.*

Θανατώω, -ῶ: fut. θανατώσω; 1 aor. inf. θανατῶσαι, [3 pers. plur. subjunc. θανατώσωσι, Mt. xxvi. 59 R G]; Pass., [pres. θανατῶμαι]: 1 aor. ἐθανατόθην; (fr. θάνατος); fr. Aeschyl. and Hdtt. down; Sept. for נִיר, גַּרְגָּרָה etc. 1. prop. to put to death: τινά, Mt. x. 21; xxvi. 59; xxvii. 1; Mk. xiii. 12; xiv. 55; Lk. xxi. 16; 2 Co. vi. 9; 1 Pet. iii. 18; pass., by rhetorical hyperbole, to be in the state of one who is being put to death, Ro. viii. 36. 2. metaph. a. to make to die i. e. destroy, render extinct (something vigorous), Vulg. mortifico [A. V. mortify]: τι, Ro. viii. 13. b. Pass. with dat. of the thing, by death to be liberated from the bond of anything [lit. to be made dead in relation to; cf. W. 210 (197); B. 178 (155)]: Ro. vii. 4.*

Θάπτω: 1 aor. ἐθαψα; 2 aor. pass. ἐτάφην; fr. Hom. down; Sept. for נִיר; to bury, inter, [BB.DD. s. v. Burial; cf. Becker, Charicles, sc. ix. Exeuns. p. 390 sq.]: τινά, Mt. viii. 21 sq.; xiv. 12; Lk. ix. 59 sq.; xvi. 22; Acts ii. 29; v. 6, 9 sq.; 1 Co. xv. 4. [COMP.: συν-θάπτω].*

Θάρα [WH Θαρά], ὁ, (גַּרְגָּרָה a journey, or a halt on a journey [al. 'loiterer']), indecl. prop. name, Terah, the father of Abraham: Lk. iii. 34.*

Θαρρέω, -ῶ: (see θαρρέω): to be of good courage, be of good cheer; in the N. T. only in the impv.: θάρσει, Lk. viii. 48 R G; Mt. ix. 2, 22; Mk. x. 49; Acts xxiii. 11, (Sept. for נִיר-לָא, Gen. xxxv. 17, etc.); θαρσέτε, Mt. xiv. 27; Mk. vi. 50; Jn. xvi. 33, (Sept. for נִיר-לָא, Ex. xiv. 13; Joel ii. 22, etc.). [SYN. see τολμάω.]*

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Θάρσος, -ος, τό, courage, confidence: Acts xxviii. 15.*

Θαῦμα, -τος, τό, (ΘΑΟΜΑΙ [to wonder at], to gaze at, cf. Bttm. Gram. § 114 s. v.; Ausf. Spr. ii. p. 196; Curtius

§ 308); **1.** *a wonderful thing, a marvel:* 2 Co. xi. 14 | L T Tr WH. **2.** *wonder:* θαυμάζειν θῶμα μέγα (cf. W. § 32, 2; [B. § 131, 5]), to wonder [with great wonder i. e.] exceedingly, Rev. xvii. 6. (In both senses in Grk. writ. fr. Hom. down; Sept. Job xvii. 8; xviii. 20.)*

θαυμάζω; impf. ἐθαύμαζον; fnt. θαυμάσομαι (Rev. xvii. 8 R G T Tr, a form far more com. in the best Grk. writ. also than θαυμάσω; cf. Krüger § 40 s. v.; Kühner § 343 s. v.; [Veitch s. v.]); 1 aor. ἐθαύμασα; 1 aor. pass. ἐθαύμασθην in a mid. sense (Rev. xiii. 3 Rst L Tr txt.); also 1 fut. pass., in the sense of the mid., θαυμασθήσομαι (Rev. xvii. 8 L WH; but the very few exx. of the mid. use in prof. auth. are doubtful; cf. Stephanus, Thesaur. iv. p. 259 sq.; [yet see Veitch s. v.]); *to wonder, wonder at, marvel:* absol., Mt. viii. 10, 27; ix. 8 Rec., 33; xv. 31; xxii. 20; xxii. 22; xxvii. 14; Mk. v. 20; vi. 51 [Rec.; L br. Tr mrg. br.]; xv. 5; Lk. i. 21 [see below], 63; viii. 25; xi. 14; xxiv. 41; Jn. v. 20; vii. 15; Acts ii. 7; iv. 13; xiii. 41; Rev. xvii. 7 sq.; with acc. of the pers. Lk. vii. 9; with acc. of the thing, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs. (see πρός, I. a. init. and 2 b.)]; Jn. v. 28; Acts vii. 31; θαῦμα μέγα (see θαῦμα, 2), Rev. xvii. 6; πρόσωπον, to admire, pay regard to, one's external appearance, i. e. to be influenced by partiality, Jude 16 (Sept. for בְּאַתְּ אֲנָשֵׁן, Deut. x. 17; Job xiii. 10; Prov. xviii. 5; Is. ix. 14, etc.); foll. by διά τι, Mk. vi. 6; Jn. vii. 21 where δὰ τοῦτο (omitted by Tdf.) is to be joined to vs. 21 [so G L Tr mrg.; cf. Meyer (ed. Weiss) ad loc.; W. § 7, 3], (Isoer. p. 52 d.; Ael. v. h. 12, 6; 14, 36); [foll. by ἐπί w. dat. of object, acc. to the constr. adopted by some in Lk. i. 21 ἐθαύμ. ἐν τῷ χρονίζειν αὐτὸν, at his tarrying; cf. W. § 33, b.; B. 264 (227); 185 (160 sq.); Sir. xi. 19 (21); evang. Thom. 15, 2; but see above]; foll. by ἐπί w. dat. of pers. Mk. xii. 17 [R G L Tr]; by ἐπί w. dat. of the thing, Lk. ii. 33; iv. 22; ix. 43; xx. 26; [Acts iii. 12], (Xen., Plat., Thuc., al.; Sept.); περὶ τινος, Lk. ii. 18; by a pregnant constr. [cf. B. 185 (161)] ἐθαύμασεν ἡ γῆ ὑπέσω τοῦ θηρίου, followed the beast in wonder, Rev. xiii. 3 [cf. B. 59 (52)]; foll. by ὅτι, to marvel that, etc., Lk. xi. 38; Jn. iii. 7; iv. 27; Gal. i. 6; by εἰ (see εἰ, I. 4), Mk. xv. 44; 1 Jn. iii. 13. Pass. *to be wondered at, to be had in admiration,* (Sir. xxxviii. 3; Sap. viii. 11; 4 Macc. xviii. 3), foll. by ἐπί w. dat. of the pers. whose lot and condition gives matter for wondering at another, 2 Th. i. 10; ἐν with dat. of the thing, Is. lxi. 6. [COMP.: ἐκθαυμάζω.]*

θαυμάστος, -ά, -ών, rarely of two terminations, (θαῦμα), [fr. Hes., Hom. (h. Mere. 443) down], *wonderful, marvellous; neut. plur. θαυμάσια* (Sept. often for בְּאַתְּ אֲנָשֵׁן, also for בְּאַתְּ), *wonderful deeds, wonders:* Mt. xxi. 15. [Cf. Trench § xci.; better, Schmidt ch. 168, 6.]*

θαυμαστός, -ή, -ών, (θαυμάζω), in Grk. writ. fr. [Hom. (h. Cer. etc.)], Hdt., Pind. down; [interchanged in Grk. writ. with θαυμάστος, cf. Lob. Path. Elem. ii. 341]; *wonderful, marvellous; i. e.* **a.** *worthy of pious admiration, admirable, excellent:* 1 Pet. ii. 9 (Clem. Rom. 1 Cor. 36, 2; for בְּאַתְּ, Ps. viii. 2; xcii. (xciii.) 4, (5)). **b.** *passing human comprehension:* Mt. xxi. 42 and Mk. xii. 11, (fr.

Ps. cxvii. (cxviii.) 22 sq., where for נִרְאָה, as Job xlii. 3; Mic. vii. 15, etc.). **c.** *causing amazement joined with terror:* Rev. xv. 1, 3, (so for נִרְאָה, Ex. xv. 11, etc.). **d.** *marvellous i. e. extraordinary, striking, surprising:* 2 Co. xi. 14 R G (see θαῦμα, 1); Jn. ix. 30.*

θεά, -ᾶς, ἡ, (fem. of θεός), [fr. Hom. down], *a goddess:* Acts xix. 27, and Ree. also in 35, 37.*

θεάσματι, -ῶματι: 1 aor. ἐθεάσμην; pf. τεθέαμαι; 1 aor. pass. ἐθεάθην in pass. sense (Mt. vi. 1; xxiii. 5; Mk. xvi. 11; Thuc. 3, 38, 3; cf. Krüger § 40 s. v.); [but Krüger himself now reads δρασθέν in Thuc. l. c.; see Veitch s. v.; W. § 38, 7 e.; B. 52 (46)]); depon. verb; (fr. θέα, ΘΑΟΜΑΙ, with which θαῦμα is connected, q. v.); *to behold, look upon, view attentively, contemplate,* (in Grk. writ. often used of public shows; cf. θέα, θέαμα, θίατρον, θεατρίζω, etc. [see below]): τι, Mt. xi. 7; Lk. vii. 24; Jn. iv. 35; xi. 45; of august things and persons that are looked on with admiration: τι, Jn. i. 14, 32; 1 Jn. i. 1; Acts xxii. 9, (2 Macc. iii. 36); τινά, with a ptep., Mk. xvi. 14; Acts i. 11; foll. by ὅτι, 1 Jn. iv. 14; θεαθῆναι ὑπό τινος, Mk. xvi. 11; πρὸς τὸ θεαθῆναι αὐτοῖς, in order to make a show to them, Mt. vi. 1; xxiii. 5; *to view, take a view of:* τι, Lk. xxiii. 55; τινά, Mt. xxii. 11; in the sense of visiting, meeting with a person, Ro. xv. 24 (2 Chr. xxii. 6; Joseph. antt. 16, 1, 2); *to learn by looking:* foll. by ὅτι, Acts viii. 18 Rec.; *to see with the eyes,* 1 Jn. iv. 12; i. q. (Lat. conspicio) *to perceive:* τινά, Jn. viii. 10 R G; Acts xxi. 27; foll. by acc. with ptep., Lk. v. 27 [not Lmrg.]; Jn. i. 38; foll. by ὅτι, Jn. vi. 5.*

Cf. O. F. Fritzsche, in Fritzschorum Opuscc. p. 295 sqq. [Acc. to Schmidt, Syn. i. ch. 11, θεάσθαι in its earlier classic use denotes often a wondering regard, (cf. even in Strabo 14, 5, τὰ ἐπτὰ θεάματα i. q. θαῦματα). This specific shade of meaning, however, gradually faded out, and left the more general signification of such a looking as seeks merely the satisfaction of the sense of sight. Cf. θεωρέω.]

θεατρίζω: (θεατρον, q. v.); prop. *to bring upon the stage;* hence to set forth as a spectacle, expose to contempt; Pass., pres. ptep. θεατρίζομενος [A. V. *being made a gazing-stock*], Heb. x. 33. (Several times also in eccl. and Byzant. writ. [cf. Soph. Lex. s. v.]; but in the same sense ἐκθεατρίζω in Polyb. 3, 91, 10; al.; [cf. W. 25 (24) note; also Tdf. ed. 7 Proleg. p. lix. sq.].)*

θεατρον, -ον, τό, (θεάματι); **1.** *a theatre, a place in which games and dramatic spectacles are exhibited, and public assemblies held (for the Greeks used the theatre also as a forum):* Acts xix. 29, 31. **2.** i. q. θέα and θέαμα, *a public show* (Aeschin. dial. soer. 3, 20; Achil. Tat. 1, 16 p. 55), and hence, metaph., *a man who is exhibited to be gazed at and made sport of:* 1 Co. iv. 9 [A. V. *a spectacle*.]*

θεῖον, -ον, τό, (apparently the neut. of the adj. θεῖος i. q. divine incense, because burning brimstone was regarded as having power to purify, and to ward off contagion [but Curtius § 320 allies it w. θῖος; cf. Lat. fumus, Eng. dust]), *brimstone:* Lk. xvii. 29; Rev. ix. 17 sq.; xiv. 10; xix. 20; [xx. 10]; xxi. 8. (Gen. xix. 24; Ps. x. (xi.) 6; Ezek. xxxviii. 22; Hom. Il. 16, 228; Od. 22, 481,

493; (Plat.) Tim. Locr. p. 99 c.; Ael. v. h. 13, 15 [16]; Hidian. 8, 4, 26 [9 ed. Bekk.].)*

θεῖος, -έια, -έιον, (θεός), [fr. Hom. down], *divine*: ή θεία δύναμις, 2 Pet. i. 3; φύσις (Diod. 5, 31), ibid. 4; neut. τὸ θεῖον, *divinity, deity* (Lat. *numen divinum*), not only used by the Greeks to denote the divine nature, power, providence, in the general, without reference to any individual deity (as Idd. 3, 108; Thuc. 5, 70; Xen. Cyr. 4, 2, 15; Hell. 7, 5, 13; mem. 1, 4, 18; Plat. Phaedr. p. 242 c.; Polyb. 32, 25, 7; Diod. 1, 6; 13, 3; 12; 16, 60; Leian. de sacrif. 1; pro immigr. 13, 17, 28), but also by Philo (as in mundi opif. § 61; de agric. 17; leg. ad Gai. 1), and by Josephus (antt. 1, 3, 4; 11, 1; 2, 12, 4; 5, 2, 7; 11, 5, 1; 12, 6, 3; 7, 3; 13, 8, 2; 10, 7; 14, 9, 5; 17, 2, 4; 20, 11, 2; b. j. 3, 8, 3; 4, 3, 10), of the one, true God; hence most appositely employed by Paul, out of regard for Gentile usage, in Acts xvii. 29.*

θεότης, -ητος, ή, *divinity, divine nature*: Ro. i. 20. (Sap. xviii. 9; Philo in opif. § 61 fin.; Plut. symp. 665 a.; Leian. calumn. c. 17.) [SYN. see θεότης].*

θεώδης, -εις, (fr. θεῖον brimstone [q. v.]), *of brimstone, sulphurous*: Rev. ix. 17; a later Grk. word; cf. *Lob.* ad Phryn. p. 228; [*Soph.* Lex. s. v.].*

θέλημα, -τος, τὸ (θέλω), a word purely bibl. and eccl. [yet found in Aristot. de plant. 1, 1 p. 815^b, 21]; Sept. for γένη and γένη; *will*, i. e. a. *what one wishes or has determined shall be done*, [i. e. objectively, *thing willed*]: Lk. xii. 47; Jn. v. 30; 1 Co. vii. 37; 1 Th. v. 18; 2 Tim. ii. 26; Heb. x. 10; Rev. iv. 11; θέλημα τοῦ θεοῦ is used — of the purpose of God to bless mankind through Christ, Acts xxii. 14; Eph. i. 9; Col. i. 9; of what God wishes to be done by us, Ro. xii. 2; Col. iv. 12 [W. 111 (105)]; 1 Pet. iv. 2; and simply τὸ θέλημα, Ro. ii. 18 [W. 594 (553)] (Sir. xlvi. 16 (17) [but here the better txt. now adds αὐτοῦ, see *Fritzsche*; in patrist. Grk., however, θέλημα is so used even without the art.; cf. Ignat. ad Rom. 1, 1; ad Eph. 20, 1, etc.]); τοῦ κυρίου, Eph. v. 17; plur. *commands, precepts*: [Mk. iii. 35 VII mrg.]; Acts xiii. 22, (Ps. cii. (ciii.) 7; 2 Macc. i. 3); ἐστὶ τὸ θέλημά τινος, foll. by ἵνα, Jn. vi. 39 sq.; 1 Co. xvi. 12, cf. Mt. xviii. 14; foll. by inf., 1 Pet. ii. 15; by acc. with inf., 1 Th. iv. 3. [Cf. B. 237 (204); 240 (207); W. § 44, 8.] b. i. q. τὸ θέλειν, [i. e. the abstract act of *willing, the subjective*] *will, choice*: 1 Pet. iii. 17 [cf. W. 604 (562)]; 2 Pet. i. 21; ποιέιν τ. θέλ. τινος (esp. of God), Mt. vii. 21; xii. 50; xxi. 31; Mk. iii. 35 [here VII mrg. the plur., see above]; Jn. iv. 34; vi. 38; vii. 17; ix. 31; Eph. vi. 6; Heb. x. 7, 9, 36; xiii. 21; 1 Jn. ii. 17; τὸ θέλ. (L T Tr VII βούλημα) τινος κατεργάζεσθαι. 1 Pet. iv. 3; γίνεται τὸ θέλ. τινος. Mt. vi. 10; xxvi. 42; Lk. xi. 2 L R; xxii. 42; Acts xxi. 14; ή βουλὴ τοῦ θελήματος, Eph. i. 11; ή εὐδοκία τοῦ θελ. ib. 5; ἐν τῷ θελ. τοῦ θεοῦ, if God will, Ro. i. 10; διὰ θελήματος θεοῦ, Ro. xv. 32; 1 Co. i. 1; 2 Co. i. 1; viii. 5; Eph. i. 1; Col. i. 1; 2 Tim. i. 1; κατὰ τὸ θέλ. τοῦ θεοῦ, Gal. i. 4; [1 Pet. iv. 19]; 1 Jn. v. 14. i. q. *pleasure*: 1k. xxiii. 25; i. q. *inclination, desire*: σαρκός, ἀνδρός, Jn. i. 13; plur. Eph. ii. 3. [SYN. see θέλω, fin.].*

θέλησις, -εως, ή, (θέλω), i. q. τὸ θέλειν, *a willing, will*: Heb. ii. 4. (Ezek. xviii. 23; 2 Chr. xv. 15; Prov. viii. 35; Sap. xvi. 25; [Tob. xii. 18]; 2 Macc. xii. 16; 3 Macc. ii. 26; [plur. in] Melissa epist. ad Char. p. 62 Orell.; acc. to Pollux [l. 5 c. 47] a vulgarism (*ἰδιωτικόν*); [cf. *Lob.* ad Phryn. p. 353].)*

θέλω (only in this form in the N. T.; in Grk. auth. also θέλω [Veitch s. v.; *Lob.* ad Phryn. p. 7; B. 57 (49)]; impf. θέλων; [fut. 3 pers. sing. θελήσει, Rev. xi. 5 WH mrg.]; 1 aor. θέλησα; (derived apparently fr. θείν with a fuller aspiration, so that it means prop. to seize with the mind; but Curtius p. 726, ed. 5, regards its root as uncertain [he inclines, however, to the view of Pott, Fick, Vaniček and others, which connects it with a root meaning *to hold to*]); Sept. for πάρα and γένη; to *will, (have in mind,) intend*; i. e. 1. *to be resolved or determined, to purpose*: absol., δ θέλων, Ro. ix. 16; τοῦ θεοῦ θέλοντος if God will, Acts xviii. 21; ἐὰν δέ κύριος θελήσῃ (in Attic ἐὰν θεὸς θέλῃ, ή οἱ θεοὶ θέλασιν [cf. *Lob.* n. s.]), 1 Co. iv. 19; Jas. iv. 15; καθὼς θέλησε, 1 Co. xii. 18; xv. 38; τι, Ro. vii. 15 sq. 19 sq.; 1 Co. vii. 36; Gal. v. 17; with the aorist inf., Mt. xx. 14; xxvi. 15; Jn. vi. 21 (where the meaning is, they were willing to receive him into the ship, but that was unnecessary, because unexpectedly the ship was nearing the land; cf. Lücke, B-Crusius, Ewald, [Godet], al. ad loc.; W. § 54, 4; [B. 375 (321)]; Jn. vii. 44; Acts xxv. 9; Col. i. 27; 1 Th. ii. 18; Rev. xi. 5, etc.; with the present inf., Lk. x. 29 R G; Jn. vi. 67; vii. 17; viii. 44; Acts xxiv. 6 [Rec.]; Ro. vii. 21; Gal. iv. 9 [here T Tr txt. VII txt. 1 aor. inf.]; with an inf. suggested by the context, Jn. v. 21 (οὐς θέλει, sc. ζωποιῆσαι); Mt. viii. 2; Mk. iii. 13; vi. 22; Ro. ix. 18; Rev. xi. 6, etc. οὐ θέλω to be unwilling: with the aorist inf., Mt. ii. 18; xv. 32; xxii. 3; Mk. vi. 26; Lk. xv. 28; Jn. v. 40; Acts vii. 39; 1 Co. xvi. 7; Rev. ii. 21 [not Rec.], etc.; with the present inf., Jn. vii. 1; Acts xiv. 13; xvii. 18; 2 Th. iii. 10, etc.; with the inf. om. and to be gathered fr. the context, Mt. xviii. 30; xxi. 29; Lk. xviii. 4, etc.; θέλω and οὐ θέλω foll. by the acc. with inf., Lk. i. 62; 1 Co. x. 20; on the Pauline phrase οὐ θέλω ὑμᾶς ἀγνοεῖν, see ἀγνοέω, a.; corresponding to θέλω ὑμᾶς εἰδέναι, 1 Co. xi. 3; Col. ii. 1. θέλειν, used of a purpose or resolution, is contrasted with the carrying out of the purpose into act: opp. to ποιέιν, πράσσειν, Ro. vii. 15, 19; 2 Co. viii. 10 sq. (on which latter pass. cf. De Wette and Meyer; W. § 61, 7 b.); to ἐνεργεῖν, Phil. ii. 13, cf. Mk. vi. 19; Jn. vii. 44. One is said also θέλειν that which he is on the point of doing: Mk. vi. 48; Jn. i. 43 (44); and it is used thus also of things that tend or point to some conclusion [cf. W. § 42, 1 b.; B. 254 (219)]: Acts ii. 12; xvii. 20. λαθάνει αὐτοὺς ροῦτο θέλοντας this (viz. what follows, ὅτι etc.) escapes them of their own will, i. e. they are purposely, wilfully, ignorant, 2 Pet. iii. 5, where others interpret as follows: this (viz. what has been said previously) desiring (i. e. holding as their opinion [for exx. of this sense see *Soph.* Lex. s. v. 4]), they are ignorant etc.; but cf. De Wette ad loc. and W. § 54, 4 note; [B. § 150, 8 Rem.]. τὰς

ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν it is your purpose to fulfil the lusts of your father, i. e. ye are actuated by him of your own free knowledge and choice, Jn. viii. 44 [W. u. s.; B. 375 (321)].

2. i. q. to desire, to wish: τί, Mt. xx. 21; Mk. xiv. 36; Lk. v. 39 [but VII in br.]; Jn. xv. 7; 1 Co. iv. 21; 2 Co. xi. 12; foll. by the aorist inf., Mt. v. 40; xii. 38; xvi. 25; xix. 17; Mk. x. 43 sq.; Lk. viii. 20; xxiii. 8; Jn. v. 6, 35 (ye were desirous of rejoicing); xii. 21; Gal. iii. 2; Jas. ii. 20; 1 Pet. iii. 10; foll. by the present inf., Jn. ix. 27; Gal. iv. 20 (*γῆθελον I could wish*, on which impf. see *εὐχομαι*, 2); the inf. is wanting and to be supplied fr. the neighboring verb, Mt. xvii. 12; xxvii. 15; Mk. ix. 13; Jn. xxi. 18; foll. by the aee. and inf., Mk. vii. 24; Lk. i. 62; Jn. xxi. 22 sq.; Ro. xvi. 19; 1 Co. vii. 7, 32; xiv. 5; Gal. vi. 13; *οὐθέλω to be unwilling, (desire not)*: foll. by the aor. inf., Mt. xxiii. 4; Lk. xix. 14, 27; 1 Co. x. 20; foll. by *ἴwa*, Mt. vii. 12; Mk. vi. 25; ix. 30; x. 35; Lk. vi. 31; Jn. xvii. 24; cf. W. § 44, 8 b.; [B. § 139, 46]; foll. by the delib. subj. (aor.): *θέλεις συλλέξωμεν αὐτά* (cf. the Germ. *willst du, sollen wir zusammenlesen?* [Goodwin § 88]), Mt. xiii. 28; add, Mt. xx. 32 [where L. br. adds *ἴwa*]; xxvi. 17; xxvii. 17, 21; Mk. x. 51; xiv. 12; xv. 9, 12 [Trbr. *θέλ.*]; Lk. ix. 54; xviii. 41; xxii. 9, (cf. W. § 41 a. 4 b.; B. § 139, 2); foll. by *εἰ*, Lk. xii. 49 (see *εἰ*, I. 4); foll. by *ἢ, to prefer*, 1 Co. xiv. 19 (see *ἢ*, 3 d.).

3. i. q. to love; foll. by an inf., to like to do a thing, be fond of doing: Mk. xii. 38; Lk. xx. 46; cf. W. § 54, 4; [B. § 150, 8].

4. in imitation of the Hebr. *גַּדְלָה*, to take delight, have pleasure [opp. by B. § 150, 8 Rem.; cf. W. § 33, a.; but see exx. below]: *ἐν τινὶ*, in a thing, Col. ii. 18 (*ἐν καλῷ*, to delight in goodness, Test. xii. Patr. p. 688 [test. Ash. 1; (cf. *εἰς ζωήν*, p. 635, test. Zeb. 3)]; Ps. exi. (cxii.) 1; cxlvii. (cxlvii.) 10]; *ἐν τινὶ*, dat. of the pers., 1 S. xviii. 22; 2 S. xv. 26; [1 K. x. 9]; 2 Chr. ix. 8; for *בְּנֵי נָגָן*, 1 Chr. xxviii. 4). *τινά*, to love one: Mt. xxvii. 43 (Ps. xxi. (xxii.) 9; [xvii. (xviii.) 20; xl. (xli.) 12]; Ezek. xviii. 32, cf. 23; Tob. xiii. 6; opp. to *μιστίν*, Ignat. ad Rom. 8, 3; *θεληθῆναι* is used of those who find favor, ibid. 8, 1). *τι*, Mt. ix. 13 and xii. 7, (fr. Hos. vi. 6); Heb. x. 5, 8, (fr. Ps. xxxix. (xl.) 7). As respects the distinction between *βούλομαι* and *θέλω*, the former seems to designate the will which follows deliberation, the latter the will which proceeds from inclination. This appears not only from Mt. i. 19, but also from the fact that the Sept. express the idea of *pleasure, delight*, by the verb *θέλειν* (see just above). The reverse of this distinction is laid down by Bttm. Lexil. i. p. 26 [Eng. trans. p. 194]; Delitzsch on Heb. vi. 17. Aee. to Tittmann (Syn. i. p. 124) *θέλειν* denotes mere *volition*, *βούλεσθαι* *inclination*: [cf. Whiston on Dem. 9, 5; 124, 13].

[Philip Buttman's statement of the distinction between the two words is quoted with approval by Schmidt (Syn. iii. ch. 146), who adduces in confirmation (besides many exx.) the assumed relationship between *β.* and *Feλπίς, ἐλπίς*; the use of *θ.* in the sense of 'resolve' in such passages as Thuc. 5, 9; of *θέλω* i. q. *ἡδέως* in the poets; of *β.* as parallel to *ἐπιθυμεῖν* in Dem. 29, 45, etc.; and pass. in which the two words occur together and *β.* is apparently equiv. to 'wish'

while *θ.* stands for 'will,' as Xen. an. 4, 4, 5; Eur. Alc. 281, etc., etc. At the same time it must be confessed that scholars are far from harmonious on the subject. Many agree with Prof. Grimm that *θ.* gives prominence to the emotive element, *β.* to the rational and volitive; that *θ.* signifies the choice, while *β.* marks the choice as *deliberate* and *intelligent*; yet they acknowledge that the words are sometimes used indiscriminately, and esp. that *θ.* as the less sharply defined term is put where *β.* would be proper; see *Ellendl*, Lex. Soph.; *Pape*, Handwörterb.; *Seiler*, Wörterb. d. Hom., s. v. *Βούλομαι*; *Suhle und Schneidevin*, Handwörterb.; *Crosby*, Lex. to Xen. an., s. v. *θέλω*; (Arnold's) *Pillon*, Grk. Syn. § 129; *Webster*, Synt. and Syn. of the Grk. Test. p. 197; *Wilke*, Clavis N. T., ed. 2, ii. 603; *Schleusner*, N. T. Lex. s. v. *θέλω*; *Munthe*, Observv. phil. in N. T. ex Diod. Sic. etc. p. 3; *Valckenaer*, Scholia etc. ii. 23; *Westermann* on Dem. 20, 111; the commentators generally on Mt. as above; Bp. *Lighthft.* on Philem. 13, 14; *Riddle* in Schaff's Lange on Eph. p. 42; this seems to be roughly intended by Ammonius also: *βούλεσθαι μὲν ἐπὶ μόνῳ λεκτέον τοῦ λογικοῦ· τὸ δὲ θέλειν καὶ ἐπὶ ἀλόγου ςού;* (and Eustath. on Iliad 1, 112, p. 61, 2, says *οὐχ' ἀπλῶς θέλω, ἀλλὰ βούλομαι, ὥπερ ἐπίτασις τοῦ θέλειν ἔστιν*). On the other hand, *L. and S.* (s. v. *θέλω*); *Passow* ed. 5; *Rost*, Wörterb. ed. 4; *Schenkl*, Schulwörterb.; *Donaldson*, Crat. § 463 sq.; *Wahl*, Clav. Apocr., s. v. *θεύλ*; *Cremer* s. vv. *βούλομαι* and *θέλω*; esp. *Stallb.* on Plato's de repub. 4, 13 p. 437 b. (cf. too *Cope* on Aristot. rhet. 2, 19, 19); *Franke* on Dem. 1, 1, substantially reverse the distinction, as does *Ellicott* on 1 Tim. v. 14; *Wordsworth* on 1 Th. ii. 18. Although the latter opinion may seem to be favored by that view of the derivation of the words which allies *θεύλ* with *voluptas* (Curtius § 659, cf. p. 726), and makes *θέλω* signify 'to hold to something,' 'form a fixed resolve' (see above, ad init.), yet the predominant usage of the N. T. will be evident to one who looks out the pass. referred to above (Fritzsche's explanation of Mt. i. 19 is hardly natural); to which may be added such as Mt. ii. 18; ix. 13; xii. 38; xv. 28; xvii. 4 (xx. 21, 32); xxvi. 15, 39 (cf. Lk. xxii. 42); Mk. vi. 19; vii. 24; ix. 30; x. 35; xii. 38; xv. 9 (cf. Jn. xviii. 39), 15 (where R. V. *wishing* is questionable; cf. Lk. xxiii. 20); Lk. x. 24; xv. 28; xvi. 26; Jn. v. 6; vi. 11; xii. 21; Acts x. 10; xviii. 15; Ro. vii. 19 (cf. 15, its opp. to *μισῶ*, and indeed the use of *θέλω* throughout this chapter); 1 Co. vii. 36, 39; xiv. 35; Eph. i. 11; 2 Th. iii. 10, etc. Such passages as 1 Tim. ii. 4; 2 Pet. iii. 9 will be ranged now on one side, now on the other; cf. 1 Co. xii. 11, 18. *θέλω* occurs in the N. T. about five times as often as *βούλομαι* (on the relative use of the words in classic writers see Tycho Mommsen in *Rutherford*, New Phryn. p. 415 sq.). The usage of the Sept. (beyond the particular specified by Prof. Grimm) seems to afford little light; see e. g. Gen. xxiv. 5, 8; Deut. xxv. 7; Ps. xxxix. (xl.) 7, 9, etc. In modern Greek *θέλω* seems to have nearly driven *βούλομαι* out of use; on *θέλω* as an auxiliary cf. *Jobb* in Vincent and Dickson's Handbook, App. §§ 60, 64. For exx. of the associated use of the words in classic Grk., see *Steph. Thesanc.* s. v. *βούλομαι* p. 366 d.; Bp. *Lighthft.*, Cremer, and esp. Schmidt, as above.]

θεμέλιος, -ου, (θέμα [i. e. thing laid down], *laid down as a foundation, belonging to a foundation*, (Diod. 5, 66; *θεμέλιοι λίθοι*, Arsthph. av. 1137); generally as a subst., *ὁ θεμέλιος* [sc. *λίθος*] (1 Co. iii. 11 sq.; 2 Tim. ii. 19; Rev. xxi. 19), and *τὸ θεμέλιον* (rarely so in Grk. writ., as [Ar. aristot. phys. auscult. 2, 9 p. 200^a, 4]; Paus. 8, 32, 1; [al.]), *the foundation* (of a building, wall, city): prop., Lk. vi.

49; τιθέναι θεμελιον, Lk. vi. 48; xiv. 29; plur. οἱ θεμέλιοι (chiefly so in Grk. writ.), Heb. xi. 10; Rev. xxi. 14, 19; neut. τὸ θερ. Acts xvi. 26 (and often in the Sept.); metaph. the foundations, beginnings, first principles, of an institution or system of truth: 1 Co. iii. 10, 12; the rudiments, first principles, of Christian life and knowledge, Heb. vi. 1 (*μετανοίας* gen. of apposition [W. 531 (494)]); a course of instruction begun by a teacher, Ro. xv. 20; Christ is called θεμέλιον, i. e. faith in him, which is like a foundation laid in the soul on which is built up the fuller and richer knowledge of saving truth, 1 Co. iii. 11; τῶν ἀποστόλων (gen. of appos., on account of what follows: ὅντος . . . Χριστοῦ, [al. say gen. of origin, see ἐποικοδομέω; cf. W. § 30, 1; Meyer or Ellicott ad loc.]); of the apostles as preachers of salvation, upon which foundation the Christian church has been built, Eph. ii. 20; a solid and stable spiritual possession, on which resting as on a foundation they may strive to lay hold on eternal life, 1 Tim. vi. 19; the church is apparently called θερ. as the foundation of the ‘city of God,’ 2 Tim. ii. 19, cf. 20 and 1 Tim. iii. 15. (Sept. several times also for יְהוָה, a palace, Is. xxv. 2; Jer. vi. 5; Amos i. 4, etc.)*

θεμελιώ: fut. θεμελιώσω; 1 aor. ἐθεμελίωσα: Pass., pf. ptep. τεθεμελιώνεος; plur. 3 pers. sing. τεθεμελίωτο (Mt. vii. 25; Lk. vi. 48 R G; without augm. cf. W. § 12, 9; [B. 33 (29); Tdf. Proleg. p. 121]); Sept. for τὴν γῆν; [fr. Xen. down]; *to lay the foundation, to found*: prop., τὴν γῆν, Heb. i. 10 (Ps. ei. (eii.) 26; Prov. iii. 19; Is. xlvi. 13, al.); τὸν ἐπὶ τῷ, Mt. vii. 25; Lk. vi. 48. metaph. (Dioc. 11, 68; 15, 1) *to make stable, establish*, [A. V. *ground*]: of the soul, [1 aor. opt. 3 pers. sing.] 1 Pet. v. 10 [Rec.; bnt T, Tr mrg. in br., the fut.]; pass., Eph. iii. 17 (18); Col. i. 23.*

θεο-διδακτός, -οντος, (*θεός* and *διδακτός*), *taught of God*: 1 Th. iv. 9. ([Barn. ep. 21, 6 (cf. Harnack's note)]; eccles. wrt.)*

θεο-λόγος, -οντος, (*θεός* and *λόγως*), in Grk. writ. [fr. Aristot. on] *one who speaks (treats) of the gods and divine things, versed in sacred science*; (Grossmann, Quaestiones Philoneae, i. p. 8, shows that the word is used also by Philo, esp. of Moses [cf. de praem. et poen. § 9]). This title is given to John in the inscription of the Apocalypse, acc. to the Rec. text, apparently as *the publisher and interpreter of divine oracles*, just as Lucian styles the same person θεολόγος in Alex. 19 that he calls προφήτης in c. 22. The common opinion is that John was called θεολόγος in the same sense in which the term was used of Gregory of Nazianzus, viz. because he taught the θεότης of the λόγος. But then the wonder is, why the copyists did not prefer to apply the epithet to him in the title of the Gospel.*

θεομαχέω, -ώ; (*θεομάχος*): *to fight against God*: Acts xxiii. 9 Rec. (Eur., Xen., Diod., al.; 2 Macc. vii. 19.)*

θεομάχος, -οντος, (*θεός* and *μάχομαι*), *fighting against God, resisting God*: Acts v. 39. (Symm., Job xvii. 5; Prov. ix. 18; xxi. 16; Heracl. Pont. alleg. Homer. 1; Leian. Jup. tr. 45.)*

θεόπνευστος, -οντος, (*θεός* and *πνέω*), *inspired by God*: γραφή, i. e. the contents of Scripture, 2 Tim. iii. 16 [see πᾶς, I. 1 e.]; σοφίη, [pseudo-] Phocyl. 121; δύνεται, Plut. de plac. phil. 5, 2, 3 p. 904 f.; [Orac. Sibyll. 5, 406 (cf. 308); Nonn. paraphr. ev. Ioan. 1, 99]. (*ἐμπνευστος* also is used passively, but ἀπνευστος, εὔπνευστος, πυρίπνευστος, [δυνδιάπνευστος], actively, [and δυσανάπνευστος appar. either act. or pass.; cf. W. 96 (92) note].)*

θεός, -οντος, ὁ and ἦ, voc. θεοί, once in the N. T., Mt. xxvii. 46; besides in Deut. iii. 24; Judg. [xvi. 28;] xxi. 3; [2 S. vii. 25; Is. xxxviii. 20]; Sir. xxiii. 4; Sap. ix. 1; 3 Macc. vi. 3; 4 Mace. vi. 27; Act. Thom. 44 sq. 57; Eus. h. e. 2, 23, 16; [5, 20, 7; vit. Const. 2, 55, 1, 50]; cf. W. § 8, 2 e.; [B. 12 (11)]; [on the eight or more proposed derivations see Vaniček p. 386, who follows Curtius (after Döderlein) p. 513 sqq. in connecting it with a root meaning to supplicate, implore; hence *the implored*; per contra cf. Max Müller, Chips etc. iv. 227 sqq.; L. and S. s. v. fin.]); [fr. Hom. down]; Sept. for נָבָתָה and נָבָתָה; *a god, a goddess*; 1. a general appellation of *deities* or *dirinities*: Acts xxviii. 6; 1 Co. viii. 4; 2 Th. ii. 4; once ἡ θεός, Acts xix. 37 G L T Tr VII; θεοῦ φωνῇ καὶ οὐκ ἀνθρώπου, Acts xii. 22; ἄνθρωπος ὁ ποιεῖ σταυρὸν θεόν, Jn. x. 33; plur., of the gods of the Gentiles: Acts xiv. 11; xix. 26; λεγόμενοι θεοί, 1 Co. viii. 5a; οἱ φύσει μὴ ὄντες θεοί, Gal. iv. 8; τοὺς θεοὺς Περφάν [q. v.], Acts vii. 43; of angels: εἰσὶ θεοὶ πολλοί, 1 Co. viii. 5b (on which cf. Philo de somn. i. § 39 ὁ μὲν ἀληθεῖα θεὸς εἰς ἔστιν, οἱ δὲ ἐν καταχρήσει λεγόμενοι πλεῖον). [On the use of the sing. θεός (and Lat. *deus*) as a generic term by (later) heathen writ., see Norton, Genuinen. of the Gosp. 2d ed. iii. addit. note D; cf. Dr. Ezra Abbot in Chris. Exam. for Nov. 1848, p. 389 sqq.; Huidekoper, Judaism at Rome, ch. i. § ii.; see Bib. Sacr. for July 1856, p. 666 sqq., and for addit. exx. Nügelsbach, Homer. Theol. p. 129; also his Nachhomeriche Theol. p. 139 sq.; Stephanus, Thes. s. v.; and reff. (by Prof. Abbot) in Journ. Soc. Bibl. Lit. and Exeg. i. p. 120 note.]*

2. Whether Christ is called *God* must be determined from Jn. i. 1; xx. 28; 1 Jn. v. 20; Ro. ix. 5; Tit. ii. 13; Heb. i. 8 sqq., etc.; the matter is still in dispute among theologians; cf. Grimm, Institutio theologiae dogmaticae, ed. 2, p. 228 sqq. [and the discussion (on Ro. ix. 5) by Professors Dwight and Abbot in Journ. Soc. Bibl. Lit. etc. n. s., esp. pp. 42 sqq. 113 sqq.]. 3. spoken of *the only and true God*: with the article, Mt. iii. 9; Mk. xiii. 19; Lk. ii. 13; Acts ii. 11, and very often; with prepositions: ἐκ τοῦ θ. Jn. viii. 42, 47 and often in John's writ.: ὑπὸ τοῦ θ. Lk. i. 26 [T Tr WH ἀπό]; Acts xxvi. 6; παρὰ τοῦ θ. Jn. viii. 40; ix. 16 [L T Tr WH here om. art.]: παρὰ τῷ θ. Ro. ii. 13 [Tr txt. om. and L WH Tr mrg. br. the art.]; ix. 14; ἐν τῷ θ. Col. iii. 3; ἐπὶ τῷ θ. Lk. i. 47; εἰς τὸν θ. Acts xxiv. 15 [Tdf. πρός]; ἐπὶ τὸν θ. Acts xv. 19; xxvi. 18, 20; πρὸς τὸν θ. Jn. i. 2; Acts xxiv. [15 Tdf.]. 16, and many other exx. without the article: Mt. vi. 24; Lk. iii. 2; xx. 38; Ro. viii. 8, 33; 2 Co. i. 21; v. 19; vi. 7; 1 Th. ii. 5, etc.; with prepositions: ἀπὸ θεοῦ, Jn. iii. 2; xvi. 30; Ro. xiii. 1 [L T Tr WH ἵπται]; παρὰ θεοῦ, Jn. i. 6;

ἐκ θεοῦ, Acts v. 39; 2 Co. v. 1; Phil. iii. 9; **παρὰ θεῷ**, 2 Th. i. 6; 1 Pet. ii. 4; **κατὰ θεόν**, Ro. viii. 27; 2 Co. vii. 9 sq.; cf. W. § 19 s. v. ὁ θεός τυν (gen. of pers.), *the* (guardian) *God of any one*, blessing and protecting him: Mt. xxii. 32; Mk. xii. 26 sq. [29 WH mrg. (see below)]; Lk. xx. 37; Jn. xx. 17; Acts iii. 13; xiii. 17; 2 Co. vi. 16; Heb. xi. 16; Rev. xxi. 3 [without δ; but G T Tr WH txt. om. the phrase]; **ὁ θεός μου**, i. q. οὐ εἰμί, φ καὶ λατρεύω (Acts xxvii. 23): Ro. i. 8; 1 Co. i. 4 [Tr mrg. br. the gen.]; 2 Co. xii. 21; Phil. i. 3; iv. 19; Philem. 4; **κύριος** ὁ θεός σου, ὑμῶν, ὑμάν, αὐτῶν (in imit. of Hebr. גַּדְעֹן אֱלֹהִים, מֶלֶךְ אֶלְמָנָה, בָּבֶל אֵלָה, דָּמָר אֵלָה): Mt. iv. 7; xxii. 37; Mk. xii. 29 [see above]; Lk. iv. 8, 12; x. 27; Acts ii. 39; cf. *Thilo*, Cod. apocr. Nov. Test. p. 169; [and Bp. Lghft. as quoted s. v. κύριος, c. a. init.]; **ὁ θεὸς κ. πατὴρ τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ**: Ro. xv. 6; 2 Co. i. 3; xi. 31 [L T Tr WH om. ἡμ. and Χρ.]; Eph. i. 3; Col. i. 3 [L WH om. καὶ]; 1 Pet. i. 3; in which combination of words the gen. depends on ὁ θεός as well as on πατήρ, cf. Fritzsche on Rom. iii. p. 232 sq.; [Oltramare on Ro. l. c.; Bp. Lghft. on Gal. i. 4; but some would restrict it to the latter; cf. e. g. Meyer on Ro. l. c., Eph. l. c.; Ellic. on Gal. l. c., Eph. l. c.]; **ὁ θεὸς τοῦ κυρ. ἡμ. Ἰησ. Χρ.** Eph. i. 17; **ὁ θεὸς κ. πατὴρ ὑμῶν**, Gal. i. 4; Phil. iv. 20; 1 Th. i. 3; iii. 11, 13; **θεὸς ὁ πατὴρ**, 1 Co. viii. 6; **ὁ θεὸς κ. πατὴρ**, 1 Co. xv. 24; Eph. v. 20; Jas. i. 27; iii. 9 [Rec.; al. κύριος κ. π.]; **ἀπὸ θεοῦ πατρὸς ὑμῶν**, Ro. i. 7; 1 Co. i. 3; 2 Co. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 2; 2 Th. i. 2; 1 Tim. i. 2 [Rec., al. om. ἡμ.]; Philem. 3; **[ὁ θεὸς πατὴρ, Col. iii. 17 L T Tr WH (cf. Bp. Lghft. ad loc.)]**; elsewhere without the art. as] **θεοῦ πατρός** (in which phrase the two words have blended as it were into one, equiv. to a prop. name, Germ. *Gottrater* [A. V. *God the Father*]): Phil. ii. 11; 1 Pet. i. 2; **ἀπὸ θεοῦ πατρός**, Gal. i. 3; Eph. vi. 23; 2 Tim. i. 2; Tit. i. 4; **παρὰ θεοῦ πατρός**, 2 Pet. i. 17; 2 Jn. 3; cf. *JWieseler*, Com. ub. d. Brief a. d. Galat. p. 10 sqq. **ὁ θεός** w. gen. of the thing of which God is the author [cf. W. § 30, 1]: **τῆς ὑπομονῆς κ. τῆς παρακλήσεως**, Ro. xv. 5; **τῆς ἐλπίδος**, ib. 13; **τῆς ειρήνης**, 33; 1 Th. v. 23; **τῆς παρακλήσεως**, 2 Co. i. 3. **τὰ τοῦ θεοῦ, the things of God**, i.e. **α.** his counsels, 1 Co. ii. 11. **β.** his interests, Mt. xvi. 23; Mk. viii. 33. **γ.** things due to God, Mt. xxii. 21; Mk. xii. 17; Lk. xx. 25. **τὰ πρὸς τὸν θεόν**, things respecting, pertaining to, God, — contextually i. q. the sacrificial business of the priest, Ro. xv. 17; Heb. ii. 17; v. 1; cf. Xen. rep. Lac. 13, 11; Fritzsche on Rom. iii. p. 262 sq. Nom. **ὁ θεός** for the voc.: Mk. xv. 34; Lk. xviii. 11, 13; Jn. xx. 28; Acts iv. 24 [RG; Heb. i. 8?]; x. 7; cf. W. § 29, 2; [B. 140 (123)]. **τῷ θεῷ**, God being judge [cf. W. § 31, 4 a.; 248 (232 sq.); B. § 133, 14]: after δυνατός, 2 Co. x. 4; after ἀστέος, Acts vii. 20, (after ἀμεμπτος, Sap. x. 5; after μέγας, Jon. iii. 3; see ἀστέος, 2). For the expressions ἀνθρώπος θεοῦ, δύναμις θεοῦ, υἱὸς θεοῦ, etc., θεὸς τῆς ἐλπίδος etc., ὁ ζῶν θεός etc., see under ἀνθρώπος 6, δύναμις a., υἱὸς τοῦ θεοῦ, ἐπίς 2, ζάω I. ., etc. **4. θεός** is used of whatever can in any respect be likened to God, or resembles him in any way: Hebraistically i. q. **God's representative** or **vicegerent** of magistrates,

judges, Jn. x. 34 sq. after Ps. lxxxii. (lxxxii.) 6, (of the wise man, Philo de mut. nom. § 22; quod omn. prob. lib. § 7; [ό σοφὸς λέγεται θεὸς τοῦ ἄφρονος . . . θεὸς πρὸς φαντασίαν κ. δόκησιν, quod det. pot. insid. § 44]; πατήρ κ. μῆτηρ ἐμφανεῖς εἰσὶ θεοί, μιμούμενοι τὸν ἀγένητον ἐπ τῷ ϕωπλαστεῖν, de decal. § 23; ὠνομάσθη (i. e. Moses) ὅλον τοῦ ἔθνους θεὸς κ. βασιλεὺς, de vita Moys. i. § 28; [de migr. Abr. § 15; and alleg. leg. i. § 13]]; of the devil, οὐ θεὸς τοῦ αἰώνος τούτου (see αἰών, 3), 2 Co. iv. 4; the pers. or thing to which one is wholly devoted, for which alone he lives, e. g. ἡ κοιλία, Phil. iii. 19.

Θεοσέβεια, -as, ἡ, (*θεοσεβής*), reverence towards God, godliness: 1 Tim. ii. 10. (Xen. an. 2, 6, 26; Plat. epin. p. 985 d.; Sept. Gen. xx. 11; Job xxviii. 28; Bar. v. 4; Sir. i. 25 (22); 4 Macc. i. 9 (Fritz.); vii. 6, 22 (var.).)*

Θεοσεβής, -*és*, (*θεός* and *σέβωμαι*), *worshipping God*, *pious*: Jn. ix. 31. (Sept.; Soph., Eur., Arstph., Xen., Plat., al.; [cf. Trench § xlviii.]).*

θεοστυγής, -ές, (*θεός* and *στυγέω*; cf. *θεομισής*, *θεομυσής*), and the subst. *θεοστυγία*, omitted in the lex., Clem. Rom. 1 Cor. 35, 5), *hateful to God, exceptionally impious and wicked*; (*Vulg. deo odibilis*): Ro. i. 30 (Eur. Troad. 1213 and Cyclop. 396, 602; joined with *ἀδικοι* in Clem. hom. 1, 12, where just before occurs *οἱ θεὸν μισοῦντες*). Cf. the full discussion of the word by *Fritzsche*, Com. on Rom. i. p. 84 sqq.; [and see W. 53 sq. (53)].*

Θεότης, -τος, ἡ, (*deitas*, Tertull., Augustine [de civ. Dei 7, 1]), *deity* i. e. the state of being God, *Godhead*: Col. ii. 9. (Leian. Icar. 9; Plut. de defect. orac. 10 p. 415 c.) *

[SYN. θεότης, θειότης: θεότ. *deity* differs from θειότ. *divinity*, as essence differs from quality or attribute; cf. Trench § ii.; Bp. Lightf. or Mey. on Col. I. c.; Fritzsche on Ro. i. 20.]

Θεόφιλος, -ou, (*θεός* and *φίλος*), *Theophilus*, a Christian to whom Luke inscribed his Gospel and Acts of the Apostles: Lk. i. 3; Acts i. 1. The conjectures concerning his family, rank, nationality, are reviewed by (among others) *Winn.* RWB. s. v.; *Bleek* on Lk. i. 3; [B. D. s. v.]; see also under *κράτιστος*.*

Θεραπεία, *as, ἡ*, (*θεραπεύω*); 1. *service*, rendered by any one to another. 2. spec. medical service, *curing, healing*: Lk. ix. 11; Rev. xxii. 2, ([Hippocr.], Plat., Isoer., Polyb.). 3. by meton. *household*, i. e. *body of attendants, servants, domestics*: Mt. xxiv. 45 R G; Lk. xii. 42, (and often so in Grk. writ.; cf. *Lob.* ad Phryn. p. 469; for בְּדִימָה, Gen. xlv. 16).*

Θεραπέων; impf. ἐθεραπέουν; fut. θεραπέυσω; 1 aor. ἐθεραπέυσα; Pass., pres. θεραπέύομαι; impf. ἐθεραπεύόμην; pf. ptc. τεθεραπεύμένος; 1 aor. ἐθεραπεύθην; (**Θέραψ**, i. q. θεράπων); fr. Hom. down; 1. to serve, do service: τινά, to one; pass. θεραπ. ὑπό τινος, Acts xvii. 25. 2. to heal, cure, restore to health: Mt. xii. 10; Mk. vi. 5; Lk. vi. 7; ix. 6; xiii. 14; xiv. 3; τινά, Mt. iv. 24; viii. 7, 16, etc.; Mk. i. 34; iii. 10; Lk. iv. 23; x. 9; pass., Jn. v. 10; Acts iv. 14; v. 16, etc.; τινὰ ἀπό τίνος, to cure one of any disease, Lk. vii. 21; pass., Lk. v. 15; viii. 2; θεραπέυειν πάσους παλατίαν: Mt. xxiii. 23; ix. 35; x. 1; Mk. iii. 15

[R G L, Tr mrg. in br.]; Lk. ix. 1; a wound, pass., Rev. xiii. 3, 12.

Θεράπων, -οντος, ὁ, [perh. fr. a root to hold, have about one; cf. Eng. retainer; Vaniček p. 396; fr. Hom. down], Sept. for γέρας, an attendant, servant: of God, spoken of Moses discharging the duties committed to him by God, Heb. iii. 5 as in Num. xii. 7 sq.; Josh. i. 2; viii. 31, 33 (ix. 4, 6); Sap. x. 16. [SYN. see δάκονος.]*

Θερίζω; fut. θερίσω [B. 37 (32), cf. WH. App. p. 163 sq.]; 1 aor. ἐθέρισα; 1 aor. pass. ἐθερίσθην; (θέρος); Sept. for γάρ; [fr. Aeschyl., Hdt. down]; to reap, harvest; a. prop.: Mt. vi. 26; Lk. xii. 24; Jas. v. 4; [fig. Jn. iv. 36 (bis)]. b. in proverbial expressions about sowing and reaping: ἀλλος . . . ὁ θερίζων, one does the work, another gets the reward, Jn. iv. 37 sq. (where the meaning is 'ye hereafter, in winning over a far greater number of the Samaritans to the kingdom of God, will enjoy the fruits of the work which I have now commenced among them' [al. do not restrict the reference to converted Samaritans]); θερίζων ὅπου οὐκ ἔσπειρας, unjustly appropriating to thyself the fruits of others' labor, Mt. xxv. 24, 26; Lk. xix. 21 sq.; ὁ ἐὰν . . . θερίσει, as a man has acted (on earth) so (hereafter by God) will he be requited, either with reward or penalty, (his deeds will determine his doom), Gal. vi. 7 (a proverb: *ut semen te feceris, ita metes*, Cic. de orat. 2, 65; [σὺ δὲ ταῦτα αἰσχρώς μὲν ἔσπειρας κακῶς δὲ ἐθέρισας, Aristot. rhet. 3, 3, 4; cf. Plato, Phaedr. 260 d.; see Meyer on Gal. l. c.]); τι, to receive a thing by way of reward or punishment: τὰ σαρκικά, 1 Co. ix. 11; φθόραν, ζωὴν αἰώνιον, Gal. vi. 8, (σπείρειν πυρούς, θερίζειν ἀκάνθας, Jer. xii. 13; ὁ σπείρων φάντα θερίσει κακά, Prov. xxii. 8; ἐὰν σπείρῃς κακά, πάσαν ταραχὴν καὶ θλίψιν θερίσετε, Test. xii. Patr. p. 576 [i. e. test. Levi § 13]]; absol.: of the reward of well-doing, Gal. vi. 9; 2 Co. ix. 6. c. As the crops are cut down with the sickle, θερίζων is fig. used for to destroy, cut off: Rev. xiv. 15; with the addition of τὴν γῆν, to remove the wicked inhabitants of the earth and deliver them up to destruction, ib. 16 [τὴν Ἀσίαν, Plut. reg. et. imper. apophthegm. (Antig. 1), p. 182 a.].*

Θερισμός, -ον, ὁ, (θερίζω), harvest: i. q. the act of reaping, Jn. iv. 35; fig. of the gathering of men into the kingdom of God, ibid. i. q. the time of reaping, i. e. fig. the time of final judgment, when the righteous are gathered into the kingdom of God and the wicked are delivered up to destruction, Mt. xiii. 30, 39; Mk. iv. 29. 1. q. the crop to be reaped, i. e. fig. a multitude of men to be taught how to obtain salvation, Mt. ix. 37 sq.; Lk. x. 2; ἔξηράθη ὁ θερισμός, the crops are ripe for the harvest, i. e. the time is come to destroy the wicked, Rev. xiv. 15. (Sept. for γάρ; rare in Grk. writ., as Xen. oec. 18, 3; Polyb. 5, 95, 5).*

Θεριστής, -ον, ὁ, (θερίζω), a reaper: Mt. xiii. 30, 39. (Bel and the Dragon 33; Xen., Dem., Aristot., Plut., al.)*

Θερμαῖνω: Mid., pres. θερμαίνομαι; impf. θερμαῖνόμην; (θερμός): fr. Hom. down; to make warm, to heat; mid.

to warm one's self: Mk. xiv. 54, 67; Jn. xviii. 18, 25; Jas. ii. 16.*

Θέρμη (and θέρμα; cf. Lob. ad Phryn. p. 331, [Rutherford, New Phryn. p. 414]), -ης, ᾧ, heat: Acts xxviii. 3. (Eccl. iv. 11; Job vi. 17; Ps. xviii. (xix.) 7; Thuc., Plat., Menand., al.)*

Θέρος, -οντος, τό, (θέρω to heat), summer: Mt. xxiv. 32; Mk. xiii. 28; Lk. xxi. 30. (From Hom. down; Hebr. γέρας, Prov. vi. 8; Gen. viii. 22.)*

Θεσσαλονικέν, -έως, ὁ, a Thessalian: Acts xx. 4; xxvii. 2; 1 Th. i. 1; 2 Th. i. 1.*

Θεσσαλονίκη, -ης, ᾧ, Thessalonica (now Saloniκi), a celebrated and populous city, situated on the Thermaic Gulf, the capital of the second [there were four; cf. Liv. xlvi. 29] division of Macedonia and the residence of a Roman governor and quaestor. It was anciently called Therme, but was rebuilt by Cassander, the son of Antipater, and called by its new name [which first appears in Polyb. 23, 11, 2] in honor of his wife Thessalonica, the sister of Alexander the Great; cf. Strabo 7, 330. Here Paul the apostle founded a Christian church: Acts xvii. 1, 11, 13; Phil. iv. 16; 2 Tim. iv. 10. [BB. DD. s. v.; Lewin, St. Paul, i. 225 sqq.]*

Θευδᾶς [prob. contr. fr. θεόδωρος, W. 103 (97); esp. Bp. Lghift. on Col. iv. 15; on its inflection cf. B. 20 (18)], ὁ, Theudas, an impostor who instigated a rebellion which came to a wretched end in the time of Augustus: Acts v. 36. Josephus (antt. 20, 5, 1) makes mention of one Theudas, a magician, who came into notice by pretending that he was a prophet and was destroyed when Cuspius Fadus governed Judaea in the time of Claudius. Accordingly many interpreters hold that there were two insurgents by the name of Theudas; while others, with far greater probability, suppose that the mention of Theudas is ascribed to Gamaliel by an anachronism on the part of Luke. On the different opinions of others cf. Meyer on Acts l. c.; Win. RWB. s. v.; Keim in Schenkel v. 510 sq.; [esp. Hackett in B. D. s. v.].*

Θεωρέω, -ῶ; impf. θεωροῦν; [fut. θεωρήσω, Jn. vii. 3 T Tr WH]; 1 aor. ἐθεωρησα; (θεωρός a spectator, and this fr. θεάομαι, q. v. [cf. Vaniček p. 407; L. and S. s. v.; Allen in the Am. Journ. of Philol. i. p. 131 sq.]); [fr. Aeschyl. and Hdt. down]; Sept. for γάρ; and Chald. γαῖη; 1. to be a spectator, look at, behold, Germ. schauen, (the θεωροί were men who attended the games or the sacrifices as public deputies; cf. Grimm on 2 Macc. iv. 19); absol.: Mt. xxvii. 55; Mk. xv. 40; Lk. xxiii. 35; foll. by indir. disc., Mk. xii. 41; xv. 47; used esp. of persons and things looked upon as in some respect noteworthy: τινά, Jn. vi. 40; xvi. 10, 16 sq. 19; Acts iii. 16; xxv. 24; Rev. xi. 11 sq.; ὁ θεωρῶν τὸν νῖδον θεωρεῖ τὸν πατέρα, the majesty of the Father resplendent in the Son, Jn. xii. 45; τινά with ptep. [B. 301 (258): Mk. v. 15]; Lk. x. 18; Jn. vi. 19; [x. 12]; xx. 12, 14; [1 Jn. iii. 17]; τι, Lk. xiv. 29; xxi. 6; xxiii. 48; Acts iv. 13; τὰ σημεῖα, Jn. ii. 23; vi. 2 L Tr WH; Acts viii. 13, (θαυμαστὰ τέρατα, Sap. xix. 8); τὰ ἔργα τοῦ Χριστοῦ, Jn. vii. 3; τι with ptep., Jn. xx. 6; Acts vii. 56; x. 11; foll. by ὅτι, Acts

xix. 26; *to view attentively, take a view of, survey: τι, Mt. xxviii. 1; to view mentally, consider: foll. by orat. obliqu., Hebr. vii. 4.* **2.** *to see; i. e. a. to perceive with the eyes: πνέυμα, Lk. xxiv. 37; τινά with a ptep., ibid. 39; τινά, ὅτι, Jn. ix. 8; τὸ πρόσωπόν τινος (after the Hebr.; see πρόσωπον, 1 a.), i. q. to enjoy the presence of one, have intercourse with him, Acts xx. 38; οὐκέτι θεωρέντιν τινά, used of one from whose sight a person has been withdrawn, Jn. xiv. 19; οὐ θεωρεῖ ὁ κόσμος τὸ πνέυμα, i. e. so to speak, has no eyes with which it can see the Spirit; he cannot render himself visible to it, cannot give it his presence and power, Jn. xiv. 17. b. to discern, descry: τι, Mk. v. 38; τινά, Mk. iii. 11; Acts ix. 7. c. to ascertain, find out, by seeing: τινά with a pred. aee., Acts xvii. 22; τι with ptep., Acts xvii. 16; xxviii. 6; ὅτι, Mk. xvi. 4; Jn. iv. 19; xii. 19; Acts xix. 26; xxvii. 10; foll. by indir. dise., Acts xxi. 20; Hebraistically (see εἶδω, I. 5) i. q. to get knowledge of: Jn. vi. 62 (τ. σὺν τ. ἀνθρώπουν ἀναβαίνοντα the Son of Man by death ascending; cf. Lücke, Meyer [yet cf. Weiss in the 6te Anfl.], Baumg.-Crusius, in loc.); τὸν θάνατον i. e. to die, Jn. viii. 51; and on the other hand, τὴν δόξαν τὸν Χριστὸν, to be a partaker of the glory, i. e. the blessed condition in heaven, which Christ enjoys, Jn. xvii. 24, cf. 22. [COMP.: ἀνα- παρα-θεωρέω.]**

[SYN. θεωρεῖν, θεᾶσθαι, ὄραν, σκοπεῖν: θεωρ. is used primarily not of an indifferent spectator, but of one who looks at a thing with interest and for a purpose; θεωρ. would be used of a general officially reviewing or inspecting an army, θεᾶσθαι. of a lay spectator looking at the parade. θεωρ. as denoting the careful observation of details can even be contrasted with ὄραν in so far as the latter denotes only perception in the general; so used θεωρέω quite coincides with σκοπ. Schmidt i. ch. 11; see also Green, 'Crit. Note' on Mt. vii. 3. Cf. s. vv. ὄραν, σκοπέω.]

θεωρία, -ας, ἡ, (θεωρός, on which see θεωρέω init.); fr. [Aeschyl.], Hdt. down; **1.** *a viewing, beholding.* **2.** *that which is viewed; a spectacle, sight:* Lk. xxiii. 48 (3 Mace. v. 24).*

θήκη, -ης, ἡ, (τιθῆμι); fr. [Aeschyl.], Hdt. down; *that in which a thing is put or laid away, a receptacle, repository, chest, box: used of the sheath of a sword, Jn. xviii. 11; Joseph. antt. 7, 11, 7; Poll. 10, (31) 144.**

θηλάζω; **1.** aor. ἐθηλάσα; (**θηλή** a breast, [cf. Peile, Etym. p. 124 sq.]); **1.** trans. *to give the breast, give suck, to suckle:* Mt. xxiv. 19; Mk. xiii. 17; Lk. xxi. 23, (Lys., Aristot., al.; Sept. for γῆγε); *μαστοὶ ἐθηλάσαν,* Lk. xxiii. 29 R. G. **2.** intrans. *to suck:* Mt. xxi. 16 (Aristot., Plat., Leian., al.; Sept. for γῆγε); *μαστούς,* Lk. xi. 27; Job iii. 12; Cant. viii. 1; Joel ii. 16; Theoder. iii. 16.*

θῆλυς, -εια, -η, [cf. θηλάζω, init.], of the female sex; ἡ θῆλεια, subst. a woman, a female: Ro. i. 26 sq.; also τὸ θῆλυ, Mt. xix. 4; Mk. x. 6; Gal. iii. 28. (Gen. i. 27; vii. 2; Ex. i. 16, etc.; in Grk. writ. fr. Hom. down.)*

θῆρα [Lat. *ferra*; perh. fr. root to run, spring, prey, Vaniček p. 415; cf. Curtius § 314], **-ας, ἡ;** fr. Hom. down; *a hunting of wild beasts to destroy them: hence, figuratively, of preparing destruction for men, [A. V. a trap], Ro. xi. 9, on which cf. Fritzsch.***

θηρεύω: 1 aor. inf. θηρεύσαι; (fr. θῆρα, as ἀγρεύω fr. ἄγρα [cf. Schmidt ch. 72, 3]); fr. Hom. down; *to go a hunting, to hunt, to catch in hunting; metaph. to lay wait for, strive to ensnare; to catch artfully: τι ἐκ στρατός τυντος, Lk. xi. 54.**

θηριομαχέω, -ῶ: 1 aor. ἐθηριομάχησα; (θηριομάχος); to fight with wild beasts (Diod. 3, 43, 7; Artem. oneir. 2, 54; 5, 49); εἰ ἐθηριομάχησα ἐν Ἐφέσῳ, 1 Co. xv. 32—these words some take literally, supposing that Paul was condemned to fight with wild beasts; others explain them tropically of a fierce contest with brutal and ferocious men (so θηριομαχῶν in Ignat. ad Rom. 5, [ete.]; οὐαὶ θηρίους μαχόμεθα says Pompey, in App. bell. eiv. 2, 61; see θηρίον). The former opinion encounters the objection that Paul would not have omitted this most terrible of all perils from the catalogue in 2 Co. xi. 23 sqq.*

θηρίον, -ον, τό, (dimin. of θῆρ; hence a little beast, little animal; Plat. Theaet. p. 171 e.; of bees, Theoer. 19, 6; but in usage it had almost always the force of its primitive; the later dimin. is θηρίδιον [cf. Epictet. diss. 2, 9, 6]); [fr. Hom. down]; Sept. for γάρην and γάρην, an animal; a wild animal, wild beast, beast: prop., Mk. i. 13; Acts x. 12 Rec.; xi. 6; xxviii. 4 sq.; Heb. xii. 20; [Jas. iii. 7]; Rev. vi. 8; in Rev. xi. 7 and chh. xiii.-xx., under the fig. of a 'beast' is depicted Antichrist, both his person and his kingdom and power, (see ἀντίχριστος); metaph. a brutal, bestial man, savage, ferocious, Tit. i. 12 [colloq. 'ugly dogs'], (so in Arstph. eqq. 273; Plut. 439; nub. 184; [cf. Schmidt ch. 70, 2; apparently never with allusion to the stupidity of beasts]; still other exx. are given by Kypke, Observv. ii. p. 379; θηρία ἀνθρωπόμορφα, Ignat. Smyrn. 4, cf. ad Ephes. 7). [SYN. ζῶν.]*

θησαυρίζω; 1 aor. ἐθησάρισα; pf. pass. ptep. τεθησαυρισμένος; (θησαυρός); fr. Hdt. down; to gather and lay up, to heap up, store up: to accumulate riches, Jas. v. 3; τινί, Lk. xii. 21; 2 Co. xii. 14; τι, 1 Co. xvi. 2; θησαυρὸς ἔαυτῷ, Mt. vi. 19 sq.; i. q. to keep in store, store up, reserve: pass. 2 Pet. iii. 7; metaph. so to live from day to day as to increase either the bitterness or the happiness of one's consequent lot: δργῆν ἔαυτῷ, Ro. ii. 5; κακά, Prov. i. 18; ζώνη, Pss. of Sol. 9, 9, (εὐτυχίαν, App. Samn. 4, 3 [i. e. vol. i. p. 23, 31 ed. Bekk.]; τεθησαυρισμένος κατά τίνος φθόνος, Diod. 20, 36). [COMP.: ἀπο- θησαυρίζω.]*

θησαυρός, -οῦ, δ, (fr. ΘΕΩΡ [τίθημι] with the paragog. term. -αυρος); Sept. often for γάρης; Lat. thesaurus; i. e. 1. the place in which goods and precious things are collected and laid up; a. a casket, coffer, or other receptacle, in which valuables are kept: Mt. ii. 11. b. a treasury (Hdt., Eur., Plat., Aristot., Diod., Plut., Hidian.; 1 Mace. iii. 29). c. storehouse, repository, magazine, (Neh. xiii. 12; Deut. xxviii. 12, etc.; App. Pun. 88, 95): Mt. xiii. 52 [cf. παλαιός, 1]; metaph. of the soul, as the repository of thoughts, feelings, purposes, etc.: [Mt. xii. 35^a G L T Tr XII, 35^b]; with epex. gen. τῆς καρδίας, ibid. xii. 35^a Rec.; Lk. vi. 45. 2. the things laid up in a treasury; collected treasures: Mt. vi. 19-21; Lk. xii. 33 sq.; Heb. xi. 26. θησαυρὸν ἔχειν ἐν οὐρανῷ, to have

treasure laid up for themselves in heaven, is used of those to whom God has appointed eternal salvation: Mt. xix. 21; Mk. x. 21; Lk. xviii. 22; *something precious*, Mt. xiii. 44; used thus of the light of the gospel, 2 Co. iv. 7; with an epex. gen. τῆς σοφίας (Xen. mem. 4, 2, 9; Plat. Phil. p. 15 e.) κ. γνώσεως, i. q. πᾶσα ἡ σοφία κ. γνῶσις ὡς θησαυροί, Col. ii. 3.*

θυγάνω [prob. akin to *τεῖχος*, *fingo*, *fiction*, etc.; Curtius § 145]: 2 aor. ζθηγον; *to touch, handle*: μηδὲ θύγης touch not sc. impure things, Col. ii. 21 [cf. ἀπτω, 2 c.]; τυνός, Heb. xii. 20 ([Aeschyl.], Xen., Plat., Tragg., al.); like the Hebr. γέννημα, *to do violence to, injure*: τυνός, Heb. xi. 28 (Eur. Iph. Aul. 1351; ὁν αἱ βλάβαι αἴται θιγάνουσι, Act. Thom. § 12). [SYN. see ἀπτω, 2 c.]*

θλίψω; Pass., pres. θλίψωμαι; pf. ptep. τεθλιμένος; [allied with *flagrum, affliction*; fr. Hom. down]; *to press* (as grapes), *press hard upon*: prop. τυνά [A. V. *throng*], Mk. iii. 9; ὅδος τεθλιμένη *a compressed way*, i. e. narrow, straitened, contracted, Mt. vii. 14; metaph. *to trouble, afflict, distress*, (Vulg. *tribulo*): τυνά, 2 Th. i. 6; pass. (Vulg. *tribulor*, [also *angustior*]; *tribulationem patior*): 2 Co. i. 6; iv. 8; vii. 5; [1 Th. iii. 4; 2 Th. i. 7]; 1 Tim. v. 10; Heb. xi. 37. (οἱ θλίψοντες for ηγάντες in Sept.) [COMP.: ἀπο-, συν-θλίψω.]*

θλίψις, or **θλίψις** [so 1. Tr.], (cf. W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 35), -εως, ἡ, (θλίψω), prop. *a pressing, pressing together, pressure* (Strab. p. 52; Galen); in bibl. and eccles. Grk. metaph., *oppression, affliction, tribulation, distress, straits*; Vulg. *tribulatio*, also *pressura* (2 Co. i. 4^b; Jn. xvi. [21], 33; [Phil. i. 16 (17); and in Col. i. 24 *passio*]]) (Sept. for πῆγ, also for γῆ, γῆγ, etc.); Mt. xxiv. 9; Acts vii. 11; xi. 19; Ro. xii. 12; 2 Co. i. 4, 8; iv. 17; vi. 4; vii. 4; viii. 2; 2 Th. i. 6; Rev. i. 9; ii. 9, 22; vii. 14; joined with *στενοχωρία* [cf. Trench § lv.], Ro. ii. 9; viii. 35, (Deut. xxvii. 53 sq.; Is. [viii. 22]; xxx. 6); with *ἀνάγκη*, 1 Th. iii. 7; with *διωγμός*, Mt. xiii. 21; Mk. iv. 17; 2 Th. i. 4; of the afflictions of those hard pressed by siege and the calamities of war, Mt. xxiv. 21, 29; Mk. xiii. 19, 24; of the straits of want, 2 Co. viii. 13; Phil. iv. 14 [here al. give the word a wider reference]; Jas. i. 27; of the distress of a woman in child-birth, Jn. xvi. 21. **Θλίψιν** ἔχω (i. q. θλίψωμαι), Jn. xvi. 33; 1 Co. vii. 28; Rev. ii. 10; **Θλίψις** ἐπί τινα ἔρχεται, Aets vii. 11; ἐν θλίψει, 1 Th. i. 6. plur.: Acts vii. 10; xiv. 22; xx. 23; Ro. v. 3; Eph. iii. 13; 1 Th. iii. 3; Heb. x. 33; τοῦ Χριστοῦ, the afflictions which Christ had to undergo (and which, therefore, his followers must not shrink from), Col. i. 24 (see ἀπαντληρώω); **θλίψις** τῆς καρδίας (κ. συνοχή), *anxiety, burden of heart*, 2 Co. ii. 4; **θλίψιν** ἐπιφέρειν (L T Tr VII ἐγείρειν, see ἐγείρω, 4 c.) τοῖς δεσμοῖς τινος, to increase the misery of my imprisonment by causing me anxiety, Phil. i. 16 (17).*

θνήσκω: pf. τεθνήκα, inf. τεθνάναι and L T Tr VII τεθνηκέναι (in Acts xiv. 19), ptep. τεθνηκός; plur. 3 pers. sing. ἐτεθνήκει (Jn. xi. 21 Rec.); [fr. Hom. down]; Sept. for παν; *to die*; pf. *to be dead*: Mt. ii. 20; Mk. xv. 44; Lk. vii. 12 [L br.]; viii. 49; Jn. xi. 21, Rec. in 39

and 41, 44; xii. 1 [T WH om. L Tr br.]; xix. 33; Acts xiv. 19; xxv. 19; metaph., of the loss of spiritual life: ξώσα τεθνήκει, i. e. καν δοκή ζην ταύτην τὴν αἰσθητὴν ζωήν, τεθνήκει κατὰ πνεῦμα (Theoph.): 1 Tim. v. 6 (Philo de prof. § 10 ζῶντες ἔνιοι τεθνήκασι καὶ τεθνηκότες ζῶσι). [COMP.: ἀπο-, συν-απο-θνήσκω.]*

θνητός, -ή, -ώ, (verbal adj. fr. θνήσκω), [fr. Hom. down], *liable to death, mortal*: Ro. vi. 12; viii. 11; 1 Co. xv. 53 sq.; 2 Co. iv. 11; v. 4. [θνητός subject to death, and so still living; νεκρός actually dead.]*

θορυβάζω: (θόρυβος, q. v.); *to trouble, disturb*, (i. e. τυρβάζω, q. v.); Pass. pres. 2 pers. sing. θορυβάζῃ in Lk. x. 41 L T Tr VII after eodd. & B C L etc. (Not found elsewhere. [Soph. Lex. s. v. quotes Euseb. of Alex. (Migne, Patr. Graec. vol. lxxxvi. 1) p. 444 c.].)*

θορυβέω, -ώ: impf. ἐθορυβούνν; pres. pass. θορυβοῦμαι; (θόρυβος); fr. Hdt. down; 1. *to make a noise or uproar, be turbulent*. 2. trans. *to disturb, throw into confusion*: τὴν πόλιν, to “set the city on an uproar,” Acts xvii. 5; pass. *to be troubled in mind*, Acts xx. 10 [al. here adhere to the outward sense]; *to wail tumultuously*, Mt. ix. 23; Mk. v. 39.*

θρόβος, -ον, ὁ, (akin to θρόας, τύρβη, τυρβάζω, [but τύρβη etc. seem to come from another root; cf. Curtius § 250]), *a noise, tumult, uproar*: of persons wailing, Mk. v. 38; of a clamorous and excited multitude, Mt. xxvii. 24; of riotous persons, Acts xx. 1; xxi. 34; a tumult, as a breach of public order, Mt. xxvi. 5; Mk. xiv. 2; Acts xxiv. 18. (In Grk. writ. fr. Pind. and Hdt. down; several times in Sept.)*

θράω: pf. pass. ptep. τεθραυσμένος; fr. [Hdt.], Aeschyl. down, *to break, break in pieces, shatter, smite through*, (Ex. xv. 6; Num. xxiv. 17, etc.; 2 Mace. xv. 16): *τεθραυσμένοι*, broken by calamity [A. V. *bruised*], Lk. iv. 18 (19) fr. Is. lviii. 6 for בְּצִנָּעָר. [SYN. see ρήγνυμι.]*

θρέμμα, -τος, τά, (τρέφω), *whatever is fed or nursed*; hence 1. *a ward, nursing child*, (Soph., Eur., Plat., al.). 2. *a flock, cattle*, esp. sheep and goats: Jn. iv. 12. (Xen. oec. 20, 23; Plat., Diod., Joseph., Plut., Leian., Aelian., al.)*

θρηνέω, -ώ: impf. ἐθρήνονν; fut. θρηνήσω; 1 aor. ἐθρήνησα; (θρῆνος, q. v.); fr. Hom. down; Sept. for נִזְבֵּן, יִזְבֵּר, etc.; 1. *to lament, to mourn*: Jn. xvi. 20; of the singers of dirges, [to wail], Mt. xi. 17; Lk. vii. 32. 2. *to bewail, deplore*: τυνά, Lk. xxiii. 27.*

[On θρηνέω to lament, κόπτομαι to smite the breast in grief, λυπέομαι to be pained, saddened, πενθέω to mourn, cf. Trench § lxv. and see κλαίω fin.; yet note that in classic Grk. λυπή is the most comprehensive word, designating every species of pain of body or soul; and that πενθέω expresses a self-contained grief, never violent in its manifestations; like our Eng. word “mourn” it is associated by usage with the death of kindred, and like it used pregnantly to suggest that event. See Schmidt vol. ii. ch. 83.]

θρῆνος, -ον, ὁ, (θρέομαι to cry aloud, to lament; cf. Germ. *Thräne* (?), rather *drönen*; Curtius § 317]), *a lamentation*: Mt. ii. 18 Rec. (Sept. for נִזְבֵּן, also נִזְבֵּר; O. T. Apoer.; Hom., Pind., Tragg., Xen. Ages. 10, 3; Plat., al.)*

θρησκεία Tdf. -ία [see I, i], (a later word; Ion. θρησκίη in Hdt. [2, 18. 37]), -ας, ἡ, (fr. θρησκεύω, and this fr. θρῆσκος, q. v.; hence apparently primarily *fear of the gods*); *religious worship*, esp. *external, that which consists in ceremonies*: hence in plur. θρησκίας ἐπιτελεῖν μυρίας, Hdt. 2, 37; καθιστὰς ἀγύεις τε καὶ θρησκείας καὶ καθαρμούς, Dion. Hal. 2, 63; univ. *religious worship*, Jas. i. 26 sq.; with gen. of the obj. [W. 187 (176)] τῶν ἀγγέλων, Col. ii. 18 (τῶν εἰδώλων), Sap. xiv. 27; τῶν δαιμόνων, Euseb. h. e. 6, 41, 2; τῶν θεῶν, ib. 9, 9, 14; τοῦ θεοῦ, Hdian. 4, 8, 17 [7 ed. Bekk.]; often in Josephus [cf. Krebs, Observv. etc. p. 339 sq.]; Clem. Rom. 1 Cor. 45, 7); *religious discipline, religion*: ἡμετέρα θρησκεία, of Judaism, Acts xxvi. 5 (τὴν ἐμὴν θρησκείαν καταλιπών, put into the mouth of God by Joseph. antt. 8, 11, 1; with gen. of the subj. τῶν Ἰουδαίων, 4 Macc. v. 6, 13 (12); Joseph. antt. 12, 5, 4; θρησκεία, b. j. 4, 5, 2; piety, περὶ τ. θεόν, antt. 1, 13, 1; κατὰ τὴν ἔμφυτον θρησκείαν τῶν βαρβάρων πρὸς τὸ βασιλικὸν ὄνομα, Charit. 7, 6 p. 165, 18 ed. Reiske; of the reverence of Antiochus the Pious for the Jewish religion, Joseph. antt. 13, 8, 2). Cf. Grimm on 4 Macc. v. 6; [esp. Trench § xlviij.]*

θρῆσκος (TWH θρησκός, cf. [Tdf. Proleg. p. 101]; W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 28), -ου, δ, fearing or worshipping God; *religious*, (apparently fr. τρέω to tremble; hence prop. *trembling, fearful*; cf. J. G. Müller in Theol. Stud. u. Krit. for 1835, p. 121; on the different conjectures of others, see Passow s. v. [Curtius § 316 connects with θρα; hence ‘to adhere to’, ‘be a votary of’; cf. Vaniček p. 395]): Jas. i. 26. [Cf. Trench § xlviij.]*

θριαμβεών; 1 aor. ptep. θριαμβεύσας; (**θριαμβός**, a hymn sung in festal processions in honor of Bacchus; among the Romans, a triumphal procession [Lat. *triumphus*, with which word it is thought to be allied; cf. Vaniček p. 317]); 1. *to triumph, to celebrate a triumph*, (Dion. Hal. App., Plut., Hdian., al.); τυά over one (as Plut. Thes. and Rom. comp. 4): Col. ii. 15 (where it signifies the victory won by God over the demoniacal powers through Christ’s death). 2. by a usage unknown to prof. anth., with a Hiphil or causative force (cf. W. p. 23 and § 38, 1 [cf. B. 147 (129)]), with the acc. of a pers., *to cause one to triumph*, i. e. metaph. to grant one complete success, 2 Co. ii. 14 [but others reject the causative sense; see Mey. ad loc.; Bp. Lghft. on Col. l. c.].*

θρῆξ, τριχός, dat. plur. θρέξι, ἡ, [fr. Hom. down], *the hair*; a. *the hair of the head*: Mt. v. 36; Lk. vii. 44; xxi. 18; Jn. xi. 2; xii. 3; Acts xxvii. 34; 1 Pet. iii. 3 [Lehm. om.]; Rev. i. 14; with τῆς κεφαλῆς added (Hom. Od. 13, 399. 431), Mt. x. 30; Lk. vii. 38; xii. 7. b. *the hair of animals*: Rev. ix. 8; ἐνδεδυμ. τρίχας καμήλου, with a garment made of camel’s hair, Mk. i. 6, cf. Mt. iii. 4; ἐν . . . τριχῶν καμῆλεών πλέγμασι περιεπάτησαν, Clem. Alex. strom. 4 p. 221 ed. Sylb.*

θροέω, -ώ: (**θροός** clamor, tumult); in Grk. writ. *to cry aloud, make a noise by outcry*; in the N. T. *to trouble*,

frighten; Pass. pres. θροοῦμαι; *to be troubled in mind, to be frightened, alarmed*: Mt. xxiv. 6 [B. 243 (209)]; Mk. xiii. 7; 2 Th. ii. 2; [1 aor. ptep. θροηθέντες, Lk. xxiv. 37 Tr mrg. WH mrg.]. (Cant. v. 4.)*

θρόμβος, -ου, δ, [allied with τρέφω in the sense *to thicken*; Vaniček p. 307], *a large thick drop, esp. of clotted blood* (Aeschyl. Eum. 184); with αἴρατο added (Aeschyl. choeph. 533, 546; Plat. Critias p. 120 a.), Lk. xxii. 44 [L br. WH reject the pass. (see WH. App. ad loc.)].*

θρόνος, -ου, δ, (**ΘΡΑΩ** to sit; cf. Curtius § 316), [fr. Hom. down], Sept. for θρόνος, *a throne, seat*, i. e. a chair of state having a footstool; assigned in the N. T. to kings, hence by meton. for *kingly power, royalty*: Lk. i. 32, 52; Acts ii. 30. metaph. to God, the governor of the world: Mt. v. 34; xxiii. 22; Acts vii. 49 (Is. lxvi. 1); Rev. i. 4; iii. 21; iv. 2–6, 9, 10, etc.; Heb. iv. 16; viii. 1; xii. 2. to the Messiah, the partner and assistant in the divine administration: Mt. xix. 28; xxv. 31; Rev. iii. 21; xx. 11; xxii. 3; hence the divine power belonging to Christ, Heb. i. 8. to judges, i. q. *tribunal or bench* (Plut. mor. p. 807 b.): Mt. xix. 28; Lk. xxii. 30; Rev. xx. 4. to elders: Rev. iv. 4; xi. 16. to Satan: Rev. ii. 13; cf. Bleek ad loc. to the beast (concerning which see θηρίον): Rev. xvi. 10. **θρόνος** is used by meton. of one who holds dominion or exercises authority; thus in plur. of angels: Col. i. 16 [see Bp. Lghft. ad loc.].

Θύατειρα, -ων, τά, (and once -ας, ἡ, Rev. i. 11 Lehm. Θύατειραν [cf. Tdf. ad loc.; WH. App. p. 156; B. 18 (16)]), *Thyatira*, a city of Lydia, formerly *Pelopia* and *Euhippia* (Plin. h. n. 5, 31), now *Akhissar*, a colony of Macedonian Greeks, situated between Sardis and Pergamum on the river Lycus; its inhabitants gained their living by traffic and the art of dyeing in purple: Acts xvi. 14; Rev. i. 11; ii. 18, 24. [B. D. s. v.]*

θυγάτηρ, gen. *θυγατρός*, dat. *θυγατρί*, acc. *θυγατέρα*, voc. *θύγατερ*, plur. *θυγατέρες*, acc. -έρας, ἡ, (of the same root as Gothic *dauhtar*, Eng. *daughter*, Germ. *Tochter* [Curtius § 318; Vaniček p. 415]); Hebr. נָשָׁה; [fr. Hom. down]; a daughter: prop., Mt. ix. 18; x. 35, 37; xv. 22; Acts vii. 21, etc. improp. a. the vocative [or nom. as voc. cf. W. § 29, 2; B. § 129 a. 5; WH. App. p. 158] in kindly address: Mt. ix. 22; Mk. v. 34 [L Tr WH θυγάτηρ]; Lk. viii. 48 [Tr WH θυγάτηρ], (see νιός 1 a. fin., τέκνον b. a.). b. in phrases modelled after the Hebr.: a. *a daughter of God* i. e. acceptable to God, rejoicing in God’s peculiar care and protection: 2 Co. vi. 18 (Is. xlivi. 6; Sap. ix. 7; see νιός τ. θεού 4, τέκνον b. γ.). β. with the name of a place, city, or region, it denotes collectively all its inhabitants and citizens (very often so in the O. T., as Is. xxxvii. 22; Jer. xxvi. (xlvi.) 19; Zeph. iii. 14, etc.); in the N. T. twice ἡ θυγ. Σιών, i. e. inhabitants of Jerusalem: Mt. xxi. 5; Jn. xii. 15, (Is. i. 8; x. 32; Zech. ix. 9, etc.; see Σιών, 2). γ. *θυγατέρες ιερουσαλήμ*, women of Jerusalem: Lk. xxiii. 28. δ. *female descendant*: ai θυγατέρες Ααρών, women of Aaron’s posterity, Lk. i. 5; θυγάτηρ Αβραάμ daughter of Abraham, i. e. a woman tracing her descent from Abraham, Lk. xiii. 16, (4 Macc.

xv. 28 (25); Gen. xxviii. 8; xxxvi. 2; Judg. xi. 40; Is. xvi. 2, etc.).

Θυγάτριον, -ou, τό, a little daughter: Mk. v. 23; vii. 25. [Strattis Incert. 5; Menand., Athen., Plut. reg. et imper. Apophtheg. p. 179 e. (Alex. 6); al.]*

Θύλλα, -ης, ἡ, (θύω to boil, foam, rage, as ἀελλα fr. ἄω, ἄημι), a sudden storm, tempest, whirlwind: Heb. xii. 18. (Deut. iv. 11; v. 22; Hom., Hes., Trag., al.) [Cf. Schmidt ch. 55, 11; Trench § lxxiii. fin.]*

Θύνω [WH om. the diær. (cf. I, i, fin.)], -η, -ov, (fr. θύia or θύea, the *citrus*, an odoriferous North-African tree used as incense [and for inlaying; B. D. s. v. Thyme wood; *Tristram*, Nat. Hist. of the Bible, p. 401 sq.]), *thyme* (Lat. *citrinus*): ξύλον, Rev. xviii. 12 as in Dioc. 1, 21; cf. Plin. h. n. 13, 30 (16).*

Θυμίαμα, -ros, τό, (θυμιάω), Sept. mostly for πρᾶπτον, an aromatic substance burnt, incense: generally in plur., Rev. v. 8; viii. 3 sq.; xviii. 13; ή ἥρα τοῦ θ., when the incense is burned, Lk. i. 10; θυμαστήριον τοῦ θυμ. ib. 11. (Soph., Hdt., Arstph., Plat., Diod., Joseph.; Sept.)*

Θυματήριον, -ou, τό, (θυμιάω), prop. a utensil for fumigating or burning incense [cf. W. 96 (91)]; hence 1. a censer: 2 Chr. xxvi. 19; Ezek. viii. 11; Hdt. 4, 162; Thuc. 6, 46; Diod. 13, 3; Joseph. antt. 4, 2, 4; 8, 3, 8; Ael. v. h. 12, 51. 2. the altar of incense: Philo, rer. div. haer. § 46; vit. Moys. iii. § 7; Joseph. antt. 3, 6, 8; 3, 8, 3; b. j. 5, 5, 5; Clem. Alex.; Orig.; and so in Heb. ix. 4 [(where Tr. mrg. br.), also 2 Tr. mrg. in br.], where see Bleek, Lüemann, Delitzsch, Kurtz, in opp. to those [(A. V. included)] who think it means censer; [yet cf. Harnack in the Stud. u. Krit. for 1876, p. 572 sq.].*

Θυμιάω, -ώ: 1 aor. inf. θυμάσαι [RG -άσαι]; (fr. θύμα, and this fr. θύω, q. v.); in Grk. writ. fr. Pind., Hdt., Plat. down; Sept. for ρψη and ρψητη; to burn incense: Lk. i. 9.*

Θυμοπαχίω, -ώ; (θυμός and μάχομαι); to carry on war with great animosity (Polyb., Diod., Dion. H., Plut.); to be very angry, be exasperated [A. V. nighly displeased]: τυί, with one, Acts xii. 20. Cf. Kypke, Observv. ii. p. 62 sq.*

Θυμός, -οῦ, δ. (fr. θύω to rush along or on, be in a heat, breathe violently; hence Plato correctly says, Cratyl. p. 419 e., θυμὸς ἀπὸ τῆς θύσεως κ. ζέσεως τῆς ψυχῆς; accordingly it signifies both the spirit panting as it were in the body, and the rage with which the man pants and swells), [fr. Hom. down], Sept. often for γῆ anger, and πῦρ excandescentia; also for γῆρα aestus. In the N. T. 1. **passion, angry heat, (excandescentia, Cic. Tusc. 4, 9, 21)**, anger forthwith boiling up and soon subsiding again, (δργή, on the other hand, denotes indignation which has arisen gradually and become more settled); [cf. (Plato) deff. 415 e. θυμός ὅρμὴ βλαστὸς ἄνεν λογισμοῦ νόσος τάξεως ψυχῆς ἀλογίστου. δργή· παράλησις τοῦ θυμικοῦ εἰς τὸ τιμωρεῖσθαι, Greg. Naz. carm. 34 θυμὸς μέν ἔτιν ἀθρόος ζέσις φρενός, δργὴ δὲ θυμὸς ἐμμένων, Hierm. mand. 5, 2, 4 ἐκ δὲ τῆς πικρίας θυμός, ἐκ δὲ τοῦ θυμοῦ δργή; cf. Aristot. rhet. 2, 2, 1 and Cope's note]; hence we read in Sir. xlvi. 10 κοπάσαι δργὴν πρὸ θυμοῦ, before it glows and

bursts forth; [see further, on the distinction betw. the two words, Trench § xxxvii., and esp. Schmidt vol. iii. ch. 142]: Lk. iv. 28; Acts xix. 28; Eph. iv. 31; Col. iii. 8; Heb. xi. 27; ὁ θ. τοῦ θεοῦ, Rev. xiv. 13; xv. 1, 7; xvi. 1; ἔχει θυμόν, to be in a passion, Rev. xii. 12 (Acl. v. h. 1, 14); δργὴ καὶ θυμός (as Sept. Mic. v. 15; Isoer. p. 249 c.; Hdian. 8, 4, 1; al.): Ro. ii. 8 (Rec. in the inverse order; so Deut. ix. 19; xxix. 23, 28, [cf. Trench u. s.]); plur. θυμοί impulses and outbursts of anger [W. 176 (166); B. 77 (67)]: 2 Co. xii. 20; Gal. v. 20, (2 Macc. iv. 25, 38; ix. 7; x. 35; xiv. 45; 4 Macc. xviii. 20; Sap. x. 3; Soph. Aj. 718 [where see *Lob.*]; Plat. Protag. p. 323 e.; [Phileb. p. 40 e.; Aristot. rhet. 2, 13, 13]; Polyb. 3, 10, 5; Diod. 13, 28; Joseph. b. j. 4, 5, 2; Plat. Cor. 1; al.).

2. glow, ardor: ὁ οἶνος τοῦ θυμοῦ [see οἶνος, b.] the wine of passion, inflaming wine, Germ. *Glutwein* (which either drives the drinker mad or kills him with its deadly heat; cf. Is. li. 17, 22; Jer. xxxii. 1 (xxv. 15) sqq.): Rev. xiv. 8; xviii. 3; with τοῦ θεοῦ added, which God gives the drinker, Rev. xiv. 10; with τῆς δργῆς τοῦ θεοῦ added [A. V. *fierceness*], Rev. xvi. 19; xix. 15; cf. Ewald, Johann. Schriften, Bd. ii. p. 269 note.*

Θυμός, -ώ: 1 aor. pass. ἐθυμώθην; (θυμός); to cause one to become incensed, to provoke to anger; pass. (Sept. often for πρᾶπτον) to be wroth: Mt. ii. 16. (In Grk. writ. fr. [Aeschyl.], Hdt. down.)*

Θύρα, -as, ἡ, (fr. θύω to rush in, prop. that through which a rush is made; hence Germ. *Thür* [Eng. door; Curtius § 319]), [fr. Hom. down], Sept. for πόρη and πρᾶπτον, sometimes also for γῆρα; a (house) door; [in plur. i. q. Lat. *fores, folding doors*; cf. W. 176 (166); B. 24 (21); cf. πύλη]; a. prop.: κλείειν etc. τὴν θ., Mt. vi. 6; Lk. xiii. 25; pass., Mt. xxv. 10; Lk. xi. 7; Jn. xx. 19, 26; Acts xxi. 30; ἀνοίγειν, Acts v. 19; pass. Acts xvi. 26 sqq.; κρούειν, Acts xii. 13; δὰ τῆς θ. Jn. x. 1 sq.; πρὸς τὴν θ., Mk. i. 33; xi. 4 [Tr. WH om. τὴν; cf. W. 123 (116)]; Acts iii. 2; τὰ πρὸς τὴν θ. the vestibule [so B. § 125, 9; al. the space or parts at (near) the door], Mk. ii. 2; πρὸς τὴν θ. Jn. xviii. 16; ἐπὶ τὴν θ. Acts v. 9; πρὸς τῆς θ. Acts xii. 6; ἐπὶ τῶν θυρῶν, Acts v. 23 [RG πρό]. b. θύρα is used of any opening like a door, an entrance, way or passage into: ἡ θ. τοῦ μνημείου, of the tomb, Mt. xxvii. 60; xxviii. 2 R G; Mk. xv. 46; xvi. 3, (Hom. Od. 9, 243; 12, 256; al.). c. in parable and metaph. we find a. ἡ θύρα τῶν προβάτων, the door through which the sheep go out and in, the name of him who brings salvation to those who follow his guidance, Jn. x. 7, 9; cf. Christ. Fr. Fritzsche in Fritzschiorm opusec. p. 20 sqq.; (in Ignat. ad Philad. 9 Christ is called ἡ θύρα τοῦ πατρός, δὲ ἡς εἰσέρχονται Ἀβραὰμ . . . καὶ οἱ προφῆται; cf. Harnack on Clem. Rom. 1 Cor. 48, 3 sq.). β. ‘an open door’ is used of the opportunity of doing something: τῆς πόστεως, of getting faith, Acts xiv. 27; open to a teacher, i. e. the opportunity of teaching others, 2 Co. ii. 12; Col. iv. 3; by a bold combination of metaph. and literal language, the phrase θύρα μεγάλη κ. ἐνεργής [A. V. a great door and effectual] is used of a large opportunity

of teaching a great multitude the way of salvation, and one encouraging the hope of the most successful results: 1 Co. xvi. 9. γ. *the door of the kingdom of heaven* (likened to a palace) denotes the conditions which must be complied with in order to be received into the kingdom of God: Lk. xiii. 24 (for Rec. πύλης); power of entering, access into, God's eternal kingdom, Rev. iii. 8 cf. 7, [but al. al.; add here Rev. iv. 1]. δ. he whose advent is just at hand is said ἐπὶ θύρας ἔναι, Mt. xxiv. 33; Mk. xiii. 29, and πρὸ θυρῶν ἐστηκέναι, Jas. v. 9. ε. ἐστηκὼς ἐπὶ τὴν θύραν κ. κρούων is said of Christ seeking entrance into souls, and they who comply with his entreaty are said ἀνοίγειν τ. θύραν, Rev. iii. 20.*

θυρεός, -οῦ, δ. (fr. θύρα, because shaped like a door [cf. W. 23]), *a shield* (Lat. *scutum*): it was large, oblong, and four-cornered: τὸν θ. τῆς πίστεως, i. q. τὴν πίστιν ὡς θυρεόν, Eph. vi. 16. It differs from δορύς (Lat. *clipeus*), which was smaller and circular. [Polyb., Dion. Hal., Plut., al.]*

θυρίς, -ίδος, ἡ. (dimin. of θύρα, prop. *a little door*; Plat., Dio Cass.), *a window*: Acts xx. 9; 2 Co. xi. 33. (Arstph., Theophr., Diod., Joseph., Plut., al.; Sept.)*

θυρωρός, -οῦ, δ. ἡ. (fr. θύρα, and ὥρα care; cf. ἀρκωρός, πυλωρός, τιμωρός; cf. Curtius § 501, cf. p. 101; [Vaniček p. 900; Allen in Am. Journ. of Philol. i. p. 129]), *a door-keeper, porter; male or female janitor: masec.*, Mk. xiii. 34; Jn. x. 3; fem. Jn. xviii. 16 sq. ([Sappho], Aeschyl., Hdt., Xen., Plat., Aristot., Joseph., al.; Sept.)*

θυσία, -ις, ἡ. (θύω), [fr. Aeschyl. *down*], Sept. for πρῆγμα an offering, and πρᾶ; *a sacrifice, victim*; a. prop.: Mt. ix. 13 and xii. 7, fr. Hos. vi. 6; Mk. ix. 49 ([RG L Tr txt. br.], see δλίζω); Eph. v. 2; Heb. x. 5, 26; plur., Mk. xii. 33; Lk. xiii. 1; Heb. ix. 23; [x. 1, 8 (here Rec. sing.)]; ἀνάγειν θυσίαν τωνι, Aets vii. 41; ἀναφέρειν, Heb. vii. 27, (see ἀνάγω, and ἀναφέρω 2); [δοῦναι θ. Lk. ii. 24]; προσφέρειν, Acts vii. 42; Heb. v. 1; viii. 3; x. [11], 12; [xi. 4]; pass. Heb. ix. 9: διὰ τῆς θυσίας αὐτοῦ, by his sacrifice, i. e. by the sacrifice which he offered (not, *by offering up himself*); that would have been expressed by διὰ τῆς θυσίας τῆς ἑαυτοῦ, or διὰ τῆς ἑαυτοῦ θυσίας, Heb. ix. 26; ἐσθίειν τὰς θυσίας, to eat the flesh left over from the victims sacrificed (viz. at the sacrificial feasts; cf. [Lev. vii. 15 sqq.; Deut. xii. 7 sqq. 17 sqq. etc.]) WIn. RWB. s. v. Opfermahlzeiten, 1 Co. x. 18. b. in expressions involving a comparison: θυσίαι πνευματικά (see πνευματικός, 3 a.), 1 Pet. ii. 5; θυσία, a free gift, which is likened to an offered sacrifice, Phil. iv. 18; Heb. xiii. 16 (*τουαντας θυσίας*, i. e. with such things as substitutes for sacrifices God is well pleased): θυσία ζῶσα (see ζάω, II. b. fin.), Ro. xii. 1; ἀναφέρειν θυσίαν αἰνέσθεως, Heb. xiii. 15 (if this meant, as it can mean, αἴνεσθε ὡς θυσίαν, the author would not have

added, as he has, the explanation of the words; he must therefore be supposed to have reproduced the Hebr. phrase πρῆγμα-πρᾶ, and then defined this more exactly; Lev. vii. 3 (13) [cf. 2 (12)]; Ps. evi. (cvii.) 22; see αἴνεσθε); ἐπὶ τῇ θυσίᾳ . . . τῆς πίστεως ὑμῶν (epex. gen.), in the work of exciting, nourishing, increasing, your faith, as if in providing a sacrifice to be offered to God [cf. ἐπί, p. 233^b bot.], Phil. ii. 17.*

θυσιαστήριον, -ον, τό, (neut. of the adj. θυσιαστήριος [cf. W. 96 (91)]), and this fr. θυσιάζω to sacrifice), a word found only in Philo [e. g. vita Moys. iii. § 10, cf. § 7; Joseph. antt. 8, 4, 1] and the bibl. and eccl. writ.; Sept. times without number for πρεγά; prop. an *altar for the slaying and burning of victims*; used of 1. *the altar of whole burnt-offerings* which stood in the court of the priests in the temple at Jerusalem [B. D. s. v. Altar]: Mt. v. 23 sq.; xxiii. 18–20, 35; Lk. xi. 51; 1 Co. ix. 13; x. 18; Heb. vii. 13; Rev. xi. 1. 2. *the altar of incense*, which stood in the sanctuary or Holy place [B. D. u. s.]: τὸ θυσιαστ. τῷ θυμάτασ, Lk. i. 11 (Ex. xxx. 1); [symbolically] in Heaven: Rev. vi. 9; viii. 3, 5; ix. 13; xiv. 18; xvi. 7. 3. any other altar, Jas. ii. 21; plur. Ro. xi. 3; metaph., the cross on which Christ suffered an expiatory death: *to eat of this altar* i. e. to appropriate to one's self the fruits of Christ's expiatory death, Heb. xiii. 10.*

θύω; impf. θύουν; 1 aor. θύνα; Pass., pres. inf. θύεσθαι; pf. ptep. τεθύμενος; 1 aor. ἐτίθην (1 Co. v. 7, where Rec. ^{τετ} ^{ετε} εθύθην, cf. W. § 5, 1 d. 12); [fr. Hom. down]; Sept. mostly for πρᾶ; also for πρᾶψ, to slay; 1. *to sacrifice, immolate*: absol. Acts xiv. 13; τωνι, dat. of pers. (in honor of one), Acts xiv. 18; τωνι τι, 1 Co. x. 20. 2. *to slay, kill*: absol., Acts x. 13; xi. 7; τι, Lk. xv. 23, 27, 30; pass. Mt. xxii. 4; τὸ πάσχα, the paschal lamb, Mk. xiv. 12; pass., Lk. xxii. 7; 1 Co. v. 7, (Deut. xvi. 2, 6). 3. *to slaughter*: absol. Jn. x. 10; τωνά, Sir. xxxi. (xxxiv.) 24; 1 Mace. vii. 19.*

θωμᾶς, -ᾶ, δ. (τὸ ξεν [i. e. twin], see δίδυμος), *Thomas*, one of Christ's apostles: Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Jn. xi. 16; xiv. 5; xx. 24–29 [in 29 Rec. only]; xxi. 2; Acts i. 13. [B. D. s. v.]*

θώραξ, -ακος, ὁ; 1. *the breast*, the part of the body from the neck to the navel, where the ribs end, (Aristot. hist. an. 1, 7 [cf. 8, p. 491^a, 28]; Eur., Plat., al.): Rev. ix. 9 [some refer this to the next head]. 2. *a breast-plate or corslet* consisting of two parts and protecting the body on both sides from the neck to the middle, (Hom., Hdt., Xen., Plat., al.): Rev. ix. 9, 17; ἐνδέσθαι τ. θώρακα τῆς δικαιοσύνης, i. e. δικαιοσύνης ὡς θώρακα, Eph. vi. 14; θώρακα πίστεως, i. e. πίστιν ὡς θώρακα, 1 Th. v. 8, (ἐνδέσθαι δικαιοσύνης ὡς θώρακα, Is. lix. 17; ἐνδέσθαι δικαιοσύνης, Sap. v. 19 (18)).*

I, i

'Ιαμβρῆς

[I, i: on iota subscript in MSS. and edd. of the N. T. see *Lipsius*, Gram. Untersuch. p. 3 sqq.; *Scrivener*, Introd. etc. p. 42, and Index II. s. v.; *Kuenen and Collet*, N. T. Vat., praeft. p. xi. sq.; *Tdf.* Proleg. p. 109; *WH.* Intr. § 410; W. § 5, 4; B. pp. 11, 44 sq., 69; and s. vv. ἀθέφος, ξένον, Ἡράδης etc., πράπτα, Τραχάς, φόν. i is often substituted for ει, esp. in nouns ending in εια (ia; on their accent see Chandler § 95 sqq.), in proper names, etc.; cf. *WH.* App. p. 153; Intr. § 399; *Tdf.* Proleg. pp. 83, 86 sq.; *Scrivener*, Introd. etc. p. 10 sq.; *Soph.* Lex. s. v. EI; *Meisterhans* p. 23 sq.; (on the usage of the MSS. cf. *Tdf.* Conlatio critica cod. Sin. c. text. Elz. etc. p. xviii.; *Scrivener*, Full Collation of the cod. Sin. etc. 2d ed. p. lii.). Examples of this spelling in recent editions are the following: ἄγνια WH, ἀλαζούρια TWII, ἀναιδία T WH, ἀπειθία WH (exc. Heb. iv. 11), ἀρεσκά T WH, δουλία T, θεολοθρησκία T WH, εἰδωλολατρία WH, εἰλικρινία T WH, ἐπιεικία WH, ἔριθα WH, ἔρυηνία WH, θρησκία T, ἵερατία WH, κακοθεία WH, κακοπαθία WH, κολακία T WH, κυβία T WH, μαγία T WH, μεθοδία T WH, δρθαλαδούνλα T WH, παιδία T (everywhere; see his note on Heb. xii. 5), πραγματία T WH, πραΐπαθία T WH, φαρμακία T WH (now in Gal. v. 20), ωφελία WH, Ἀτταλία T WH, Καισαρία T WH, Αλαδίκια T WH, Σαμαρία T WH (Σαμαρίτης, Σαμαρίτις, T), Σελευκία TWII, Φιλαδέλφια T WH; occasionally the same substitution occurs in other words: e. g. αἴγιος WH, Ἄριος (πάγος) T, δανίζω T WH, δάνιον WH, δανιστής T WH, εἰδώλιον T WH, ἔξαλιθθηναι WH, Ἐπικούριος T WH, ἡμίσια WH (see ἡμίσιος), καταλειμμένος WH, λίκρα WH, Νεφθαλίμ WH in Rev. 6, δρώσ WH, πιθός WH, σκοτινός WH, ὑπόλιμμα WH, φωτινός WH, χρεοφικέτης (Τ?) WH; also in augm., as ἴστηκεν WH, ίδον (see εἶδω I. init.); cf. *WH.* App. p. 162^b. On i as a demonst. addition to adverbs etc., see νῦν ad init. On the use and the omission of the mark of diaresis with i in certain words, see *Tdf.* Proleg. p. 108; *Lipsius*, Gram. Untersuch. p. 136 sqq.]

'Ιάερος, -ου [cf. B. 18 (16)], δ, (γ' αντ.) [i. e. whom Jehovah enlightens], Num. xxxii. 41), *Jairus* [pron. Ja-i'-rus], a ruler of the synagogue, whose daughter Jesus restored to life: Mk. v. 22; Lk. viii. 41. [Cf. B. D. Am. ed. s. v.]*

'Ιακώβ, δ, (ιακώβ) [i. e. heel-catcher, supplanter], *Jacob*: 1. the second of Isaac's sons: Mt. i. 2; viii. 11; Jn. iv. 5 sq.; Acts vii. 8; Ro. ix. 13, etc. Hebraically i. q. the descendants of Jacob: Ro. xi. 26, (Num. xxiii. 7; Is. xli. 8; Jer. [Hebr. txt.] xxxiii. 26; Sir. xxiii. 12; 1 Macc. iii. 7, and often). 2. the father of Joseph, the husband of Mary the mother of the Saviour: Mt. i. 15 sq.

'Ιάκωβος, -ου, δ, (see the preceding word [and cf. B. 6, 18 (16)]), *James*; 1. son of Zebedee, an apostle, and brother of the apostle John, (commonly called *James the greater or elder*). He was slain with the sword by the command of king Herod Agrippa I. (c. A. D. 44): Mt. iv. 21; x. 2 (3); xvii. 1; Mk. i. 19, 29; iii. 17; v. 37; ix.

2; x. 35, 41; xiii. 3; xiv. 33; Lk. v. 10; vi. 14; viii. 51; ix. 28, 54; Acts i. 13; xii. 2.

2. *James* (commonly called *the less*), an apostle, son of Alphæus: Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13; apparently identical with Ιάκωβος ὁ μικρός *James the little* [A. V. *the less*], the son of Mary, Mk. xv. 40 (Mt. xxvii. 56); xvi. 1, wife of Cleophas [i. e. Clopas q. v.] or Alphæus, Jn. xix. 25; see in Ἀλφαῖος, and in *María*, 3.

3. *James*, the brother of our Lord (see ἀδελφός, 1): Mt. xiii. 55; Mk. vi. 3; Gal. i. 19 (where ει μή is employed acc. to a usage illustrated under ει, III. 8 c. β.); ii. 9, 12; Acts xii. 17; xv. 13; xxi. 18; 1 Co. xv. 7 (?); Jas. i. 1, the leader of the Jewish Christians, and by them surnamed ὁ δίκαιος *the Just*, the overseer (or bishop) of the church at Jerusalem down to the year 62 or 63 (or acc. to Hegesippus in Euseb. h. e. 2, 23 [trans. in B. D. p. 1206] down to 69, which is hardly probable [see Heinichen's note ad loc.]), in which year he suffered martyrdom, Joseph. antt. 20, 9, 1.

In opposition to the orthodox opinion [defended in B. D. s. v. *James*], which identifies this James with James the son of Alphæus, and understands ὁ ἀδελφὸς τοῦ κυρίου to mean his cousin, cf. esp. *Clemen* in Winer's *Zeitschr. f. wissenschaftl. Theol.* for 1829, p. 351 sqq.; *Blom*, Diss. de τοῖς ἀδελφοῖς . . . τοῦ κυρίου. *Lugd.* 1839; *Wilib. Grimm* in *Ersch u. Gruber's Encycl.* Sect. 2, vol. 23 p. 80 sqq.; *Schaff's* Das Verhältniss des Jacobus, Bruders des Herrn, zu Jacobus Alphæi. Berl. 1842 [also his Church Hist. (1882) i. 272 sqq.]; *Hilgenfeld*, Galaterbrief etc. p. 138 sqq.; *Hausrath* in Schenkel iii. p. 175 sqq.; [*Sieffert* in Herzog ed. 2, vi. 464 sqq.; and reff. s. v. ἀδελφός, 1 (esp. Bp. Lühtf.).]

4. An unknown *James*, father of the apostle Judas [or Jude]: Lk. vi. 16; Acts i. 13, acc. to the opinion of those interpreters who think that not ἀδελφόν but νιόν must be supplied in the phrase Ιούδας Ιακώβου; see Ιούδας, 8.

Ιαρα. -τος, τό, (ιάρομα); 1. a means of healing, remedy, medicine; (Sap. xi. 4; xvi. 9; Hdt. 3, 130; Thuc. 2, 51; Polyb. 7, 14, 2; Plut., Leian., al.). 2. a healing (plur., 1 Co. xii. 9, 28, 30; (Jer. xl. (xxxiii.) 6, etc.; Plat. legg. 7 p. 790 d.).*

'Ιαμβρῆς, δ, and ὁ 'Ιαννῆς [cf. B. 20 (18)], *Jambres* (for which the Vulg. seems to have read *Μαμβρῆς*, as in the Babylonian Talmud tract. Menach. c. 9 in the Gemara; cf. *Buxtorf*, Lex. Talm. p. 945 sq. [p. 481 sq. ed. Fischer]), and *James*, two Egyptian magicians who in the presence of Pharaoh imitated the miracles of Aaron in order to destroy his influence with the king: 2 Tim. iii. 8 (cf. Ex. vii. 11 sq.). The author of the Epistle derived their names from the tradition of the Talmudists and the Rabbins, [cf. B. D. art. *James and Jambres*].

These Magi are mentioned not only in the tract of the Babyl. Talmud just referred to, but also in the Targ. of Jonath. on Ex. vii. 11; the book Sohar on Num. xxii. 22; Numenius περὶ τάγαθῶν in Orig. c. Cels. 4, 51; Euseb. praepl. evang. 9, 8; Evang. Nicod. c. 5, and other writ. enumerated by Thilo in his Cod. apocr. p. 552 sq.; [and Wetstein on 2 Tim. I. e.; Holtzmann ibid. p. 140 sq.].*

'Ιαννά, (L T Tr WH 'Ιανναῖ); Janai, Vulg. Janne [Tdf. txt. (cod. Amiat.) Ιανναῖ], indecl. prop. name of one of the ancestors of Jesus: Lk. iii. 24.*

'Ιαννῆς, ὁ, see 'Ιαμβρῆς.

Ιάμπαι, -ώμαι; [perh. fr. ἴός, Lob. Technol. p. 157 sq.; cf. Vaniček p. 87]; a depon. verb, whose pres., impf. ιάμπη, fut. ιάστομαι, and 1 aor. mid. ιασάμην have an act. signif., but whose pf. pass. ιάμπαι, 1 aor. pass. ιάθην, and 1 fut. pass. ιαθήσομαι have a pass. signif. (cf. Krüger § 40 s. v.; [Veitch s. v.; B. 52 (46); W. § 38, 7c.]); [fr. Hom. down]; Sept. for Αἴρειν; to heal, cure: τινά, Lk. iv. 18 R L br.; v. 17; vi. 19; ix. 2 [here T WH om. Tr br. the acc.], 11, 42; xiv. 4; xxii. 51; Jn. iv. 47; Acts ix. 34; x. 38; xxviii. 8; pass., Mt. viii. 8, 13; xv. 28; Lk. vii. 7; viii. 47; xvii. 15; Jn. v. 13 [Tdf. ἀσθεύων]; and Acts iii. 11 Rec.; τινὰ ἀτό τινος, to cure (i. e. by curing to free) one of [lit. from; cf. B. 322 (277)] a disease: pass., Mk. v. 29; Lk. vi. 18 (17). trop. to make whole i. e. to free from errors and sins, to bring about (one's) salvation: Mt. xiii. 15; Jn. xii. 40; Acts xxviii. 27, (fr. Is. vi. 10); pass., 1 Pet. ii. 24; Jas. v. 16; in fig. discourse, in pass.: Heb. xii. 13.*

'Ιαρέδ (Τ WH 'Ιάρετ, Lchm. 'Ιάρεθ; [on the accent in codd. see Tdf. Proleg. p. 103]), ὁ, (Heb. γῆ descent), Jared, indecl. prop. name ('Ιαράδης [Ιαρέδης, ed. Bekk.] in Joseph. antt. 1, 2, 2), the father of Enoch (Gen. v. 15, 18; 1 Chr. i. 2 [here A. V. Jared]): Lk. iii. 37.*

Ιαστις, -εως, ἡ, a healing, cure: Lk. xiii. 32; Acts iv. 22, 30. (Prov. iii. 8; iv. 22; [Archil.], Hippoer., Soph., Plat., Lcian., al.)*

Ιασπις, -ιδος, ἡ, [fr. Plato down], jasper; a precious stone of divers colors (for some are purple, others blue, others green, and others of the color of brass; Plin. h. n. 37, 37 (8)): Rev. iv. 3; xxi. 11, 18 sq. [But many think (questionably) the diamond to be meant here; others the precious opal; see Riehm, IIWB. s. v. Edelsteine, 8 and 10; B. D. s. v. Jasper; cf. 'Bible Educator' ii. 352.]*

'Ιάστων, -ονος, ὁ, Jason, a Thessalian, Paul's host: Acts xvii. 5-7, 9; whether he is the same who is mentioned in Ro. xvi. 21 as a kinsman of Paul is uncertain.*

Ιατρός, -οῦ, ὁ, (Ιάομαι), [fr. Hom. down], a physician: Mt. ix. 12; Mk. ii. 17; v. 26; Lk. v. 31; viii. 43 [here WH om. Tr mrg. br. the el.]; Col. iv. 14; ιατρέ, θεραπευτὸν σεαυτόν, a proverb, applied to Christ in this sense: 'come forth from your lowly and mean condition and create for yourself authority and influence by performing miracles among us also. that we may see that you are what you profess to be,' Lk. iv. 23.*

Ιδέ [so occasionally Grsb. and Rec. ^{καὶ εἰ} εἰ; e. g. Gal. v. 2; Ro. xi. 22] and (later) ιδε (ιδε ἀττικῶς ὡς τὸ εἰπέ, λαβέ, εὑρέ· ιδε ἀληνικῶς, Moeris [D. 193 ed. Pierson]:

ef. W. § 6, 1 a.; [B. 62 (54)]), impv. fr. εἰδον, q. v.; [fr. Hom. down]. In so far as it retains the force of an imperative it is illustrated under εἰδω, I. 1 e. and 3. But in most places in the N. T. it stands out of construction like an interjection, even when many are addressed, [cf. B. 70 (61); and esp. 139 (121 sq.)]; Lat. en, ecce; see! behold! lo! a. at the beginning of sentences: as the utterance of one who wishes that something should not be neglected by another, Mt. xxvi. 65; Mk. ii. 24; xi. 21; xiii. 1; Jn. v. 14; xviii. 21; Ro. ii. 17 Rec.; equiv. to Germ. sieh' doch [see, pray; yet see], Jn. xi. 36; xvi. 29; xix. 4; Gal. v. 2; or of one who brings forward something new and unexpected, Jn. vii. 26; xi. 3; xii. 19; or of one pointing out or showing, Germ. hier ist, da ist, dieses ist: ιδε ὁ τόπος (French, voici le lieu), Mk. xvi. 6; add, Mk. iii. 34 (L Tr mrg. ιδού); Jn. i. 29, 36, 47 (48); xix. 5 [T Tr WH ιδού], 14, 26 sq. (where some ιδού); where we [might] use simply here, Mt. xxv. 25; with adverbs of place: ιδε [R G L ιδού] ὅδε ὁ Χριστός, ιδε [R G ιδού] ἐκεῖ, Mk. xiii. 21. b. inserted into the midst of a sentence, in such a way that the words which precede it serve to render the more evident the strangeness of what follows: Mt. xxv. 20, 22; Jn. iii. 26.

Ιδέα, -ας, ἡ, (fr. εἰδον, ιδεῖν), form, external appearance; aspect, look: Mt. xxviii. 3 (Τ Tr WH εἰδέα, q. v.), cf. Alberti, Observv. ad loc.; [Tdf. Proleg. p. 81]. (Grk. writ. fr. Pind. and Hdt. down; 2 Macc. iii. 16; for ΤΗΡΑ Gen. v. 3.) [Cf. Schmidt ch. 182, 3.]*

Ιδίος, -α, -ον, (in prof. auth. [esp. Attic] also of two term.), [fr. Hom. down]; 1. pertaining to one's self, one's own; used a. univ. of what is one's own as opp. to belonging to another: τὰ ιδία πρόβατα, Jn. x. 3 sq. 12; τὰ ιμάτια τὰ ιδία, Mk. xv. 20 R G Tr (for which T τὰ ιδ. ιμ. αὐτῶν, L WH τὰ ιμ. αὐτὸν); τὸ ιδίον (for his own use) κτῆνος, Lk. x. 34; διὰ τὸν ιδίον αἴματος, Heb. ix. 12; xiii. 12, (ιδίῳ αἴματι, 4 Macc. vii. 8); τὸ ιδίον μίσθωμα, which he had hired for himself (opp. to ηξενίᾳ [q. v.], 23), Acts xxviii. 30; add, Jn. v. 43; vii. 18; Acts iii. 12; xiii. 36; Ro. xi. 24; xiv. 4 sq.; 1 Co. iii. 8 (ιδίον κόπον); vi. 18; vii. 4, 37; ix. 7; xi. 21; Gal. vi. 5; 1 Tim. iii. 4, 12; v. 4; 2 Tim. i. 9; iv. 3; πράσσειν τὰ ιδία, to do one's own business (and not intermeddle with the affairs of others), 1 Th. iv. 11; ιδία ἐπίλυσις, an interpretation which one thinks out for himself, opp. to that which the Holy Spirit teaches, 2 Pet. i. 20 [see γίνομαι, 5 e. a.]; τὴν ιδίαν δικαιοσύνην, which one imagines is his due, opp. to δικαιοσύνη θεοῦ, awarded by God, Ro. x. 3; ιδία ἐπιθυμία, opp. to divine prompting, Jas. i. 14; κατὰ τὰ ιδίας ἐπιθυμίας, opp. to God's requirements, 2 Tim. iv. 3; with the possess. pron. αὐτῶν added [B. 118 (103); cf. W. 154 (146)], 2 Pet. iii. 3; ιδίος αὐτῶν προφήτης, Tit. i. 12; with αὐτῶν added, Mk. xv. 20 Tdf. (see above); τὰ ιδία [cf. B. § 127, 24], those things in which one differs from others, his nature and personal character,—in the phrase ἐκ τῶν ιδίων λαλεῖν, Jn. viii. 44; [cf. the fig. τὰ ιδία τῶν σώματος, 2 Co. v. 10 L mrg. (cf. Tr mrg.); see διά, A. I. 2]; ιδίος, my own: ταῖς ιδίαις ψερτί (unassisted by others), 1 Co. iv.

12; *thine own*: ἐν τῷ ἰδίῳ δῆθαλμῷ, Lk. vi. 41. **b.** of what pertains to one's property, family, dwelling, country, etc.; of property, οὐδὲ εἴς τι τῶν ὑπάρχοντων αὐτῷ ἔλεγεν ἴδιον εἶναι, Acts iv. 32; τὰ ἰδία, *res nostrae*, our own things, i. e. house, family, property, Lk. xviii. 28 L T Tr WH [cf. B. § 127, 24; W. 592 (551)]; τῇ ἰδίᾳ γενεᾷ, *in his own generation*, i. e. in the age in which he lived, Acts xiii. 36; ἡ ἰδία πόλις, the city of which one is a citizen or inhabitant, Lk. ii. 3 [R G Tr mrg.]; Mt. ix. 1; τῇ ἰδίᾳ διαλέκτῳ, in their native tongue, Acts i. 19 [WH om. Tr br. ἰδίᾳ]; ii. 6, 8; ἡ ἰδία δευτιδαμονία, their own (national) religion, Acts xxv. 19; *of ἴδιοι*, *one's own people* (Germ. *die Angehörigen*), one's fellow-countrymen, associates, Jn. i. 11, cf. 2 Macc. xii. 22; one's household, persons belonging to the house, family, or company, Jn. xiii. 1; Acts iv. 23; xxiv. 23; 1 Tim. v. 8; εἰς τὰ ἰδία (*Germ. die Heimat*), to one's native land, home, Jn. i. 11 (meaning here, the land of Israel); xvi. 32; xix. 27, (3 Macc. vi. 27; 1 Esdr. v. 46 (47); for יְהוָה־לְךָ, Esth. v. 10; vi. 12); ὁ ἴδιος ἀνήρ, a husband, 1 Co. vii. 2 [B. 117 (102) note; cf. W. 154 (146)]; plur., Eph. v. 22; Tit. ii. 5; 1 Pet. iii. 1, 5; Eph. v. 24 R G; Col. iii. 18 R; *οἱ ἴδιοι δεσπόται* (of slaves), Tit. ii. 9. **c.** *harmonizing with*, or suitable or assigned to, one's nature, character, aims, acts; appropriate: τῇ ἰδίᾳ ἔξοντίᾳ, Acts i. 7; τὸν ἴδιον μισθόν, due reward, 1 Co. iii. 8; τὸ ἴδιον σῶμα, 1 Co. xv. 38; κατὰ τὴν ἴδιαν δύναμιν, Mt. xxv. 15; ἐν τῷ ἰδίῳ τάγματι, 1 Co. xv. 23; τὸ ἴδιον οἰκητήριον, Jude 6; εἰς τὸν τόπον τὸν ἴδιον, to the abode after death assigned by God to one acc. to his deeds, Acts i. 25 (Ignat. ad Magnes. 5; *Baal Turim* on Num. xxiv. 25 Balaam ivit in *locum suum*, i. e. in Gehennam; see *τόπος*, 1 a. fin.); καρφῷ ἴδιῳ, at a time suitable to the matter in hand [A. V. *in due season*], Gal. vi. 9; plur., 1 Tim. ii. 6; vi. 15; Tit. i. 3. **d.** By a usage foreign to the earlier Greeks, but found in the church Fathers and the Byzant. writ. (see W. § 22, 7; cf. Fritzsche on Rom. ii. p. 208 sq.; [B. 117 sq. (103)]), it takes the place of the poss. pron. αὐτοῦ: Mt. xxii. 5; xxv. 14; Jn. i. 41 (42), (Sap. x. 1). **2. private** (in class. Grk. opp. to δημόσιος, κοινός): *ἰδίᾳ* [cf. W. 591 (549) note] adv. severally, separately, 1 Co. xii. 11 (often in Grk. writ.). *καὶ ἴδιαν* (sc. χώραν), **a.** apart: Mt. xiv. 13; xvii. 19; xx. 17; xxiv. 3; Mk. vi. 31 sq.; vii. 33; ix. 2, 28; xiii. 3; Lk. ix. 10; x. 23; Acts xxiii. 19, (Polyb. 4, 84, 8); with μόνος added, Mk. ix. 2; **b.** *in private, privately*: Mk. iv. 34; Gal. ii. 2, (Diod. 1, 21, opp. to κοινῆ, 2 Macc. iv. 5; Ignat. ad Smyrn. 7, 2). The word is not found in Rev.

ἰδιώτης, -ον, ὁ, (*ἴδιος*), very com. in Grk. writ. fr. Hdt. down; prop. a *private person*, opp. to a magistrate, ruler, king; but the noun has many other meanings also, each one of which is understood from its antithesis, as e. g. *a common soldier*, as opp. to a military officer; *a writer of prose*, as opp. to a poet. In the N. T. *an unlearned, illiterate man*, opp. to the learned, the educated: Acts iv. 13; as often in class. Grk., *unskilled in any art*: in

eloquence (Isocr. p. 43 a.), with dat. of respect, τῷ λόγῳ, 2 Co. xi. 6 [A. V. *rude in speech*]; a Christian who is *not a prophet*, 1 Co. xiv. 24; *destitute of the 'gift of tongues'*, ibid. 16, 23. [Cf. Trench § lxxix.]*

ἰδού, a demonstrative particle, [in Grk. writ. fr. Soph. down], found in the N. T. esp. in the Gospels of Matthew and of Luke, used very often in imitation of the Hebr. **תֹּאכֵל**, and giving a peculiar vivacity to the style by bidding the reader or hearer to attend to what is said: *behold! see! lo!* It is inserted in the discourse after a gen. absol., Mt. i. 20; ii. 1, 13; ix. 18; xii. 46; xvii. 5; xxvi. 47; xxviii. 11. **καὶ ἴδον** is used, when at the close of a narrative something new is introduced, Mt. ii. 9; iii. 16; iv. 11; viii. 2, 24, 29, 32, 34; ix. 2 sq. 20; xii. 10; xv. 22; xvii. 3; xix. 16; xxvi. 51; xxvii. 51; xxviii. 2, 7; Lk. i. 20, 31, 36; ii. 9 [R G L Tr br.], 25; ix. 30, 38 sq.; x. 25; xiv. 2; xxiv. 13; Acts xii. 7; xvi. 1; when a thing is specified which is unexpected yet sure, 2 Co. vi. 9 (**καὶ ἴδον ζῶμεν**, and nevertheless we live), cf. Mt. vii. 4; when a thing is specified which seems impossible and yet occurs, Lk. xi. 41; Acts xxvii. 24. The simple **ἴδον** is the exclamation of one pointing out something, Mt. xii. 2, 47 [WH here in mrg. only]; xiii. 3; xxiv. 26; Mk. iii. 32; Lk. ii. 34; and calling attention, Mk. xv. 35 [T Tr WH **ἴδε**]; Lk. xxii. 10; Jn. iv. 35; 1 Co. xv. 51; 2 Co. v. 17; Jas. v. 9; Jude 14; Rev. i. 7; ix. 12; xi. 14; xvi. 15; xxii. 7 [Rec.]; in other places it is i. q. observe or consider: Mt. x. 16; xi. 8; xix. 27; xx. 18; xxii. 4; Mk. x. 28, 33; xiv. 41; Lk. ii. 48; vii. 25; xviii. 28, 31, etc.; also **καὶ ἴδον**, Mt. xxviii. 20; Lk. xiii. 30; **ἴδον γάρ**, Lk. i. 44, 48; ii. 10; vi. 23; xvii. 21; Acts ix. 11; 2 Co. vii. 11; **ἴδον** where examples are adduced: Jas. iii. 4 sq.; v. 4, 7, 11; for the Hebr. **יַגַּד**, so that it includes the copula: Lk. i. 38; i. q. *here I am*: Acts ix. 10; Heb. ii. 13. **ἴδον** is inserted in the midst of a speech, Mt. xxiii. 34 [here WH mrg. **Ίδον** (see the Comm.)]; Lk. xiii. 16; Acts ii. 7; xiii. 11; xx. 22, 25. The passages of the O. T. containing the particle which are quoted in the New are these: Mt. i. 23; xi. 10; xii. 18; xxi. 5; Mk. i. 2; Lk. vii. 27; Jn. xii. 15; Ro. ix. 33; Heb. ii. 13; viii. 8; x. 7, 9; 1 Pet. ii. 6. Like the Hebr. **תֹּאכֵל**, **ἴδον** and **καὶ ἴδον** stand before a nominative which is not followed by a finite verb, in such a way as to include the copula or predicate [cf. B. 139 (121 sq.)]: e. g. *was heard*, Mt. iii. 17; *is, is or was here, exists*, etc., Mt. xii. 10 L T Tr WH, 41; Mk. xiii. 21 R G L; Lk. v. 12, 18; vii. 37; xi. 31; xiii. 11 (R G add **ἡν**); xvii. 21; xix. 2, 20; xxii. 38, 47; xxiii. 50; Jn. xix. 26 [Rec., 27 R G]; Acts viii. 27, 36; 2 Co. vi. 2; Rev. vi. 2, 5, 8; vii. 9 [not L]; xii. 3; xiv. 14; xix. 11; xxi. 3; *is approaching*, Mt. xxv. 6 G L T Tr WH (Rec. adds **ἔρχεται**); but also in such a way as to have simply a demonstrative force: Mt. xi. 19; Lk. vii. 34.

Ίδουμαῖα, -as, ἡ, *Idumaea*, the name of a region between southern Palestine and Arabia Petræa, inhabited by Esau or Edom (Gen. xxxvi. 30) and his posterity (the Edomites), (Josh. xv. 1, 21; xi. 17; xii. 7). The Edomites were first subjugated by David; but after

his death they disputed Solomon's authority and in the reign of Joram recovered their liberty, which they maintained, transmitting from generation to generation their hatred of Israel, until they were conquered again by Hyrcanus and subjected to the government of the Jews: Mk. iii. 8. [For details of boundary and history, see *Bertheau* in Schenkel and *Porter* in B. D. s. v. Edom; also the latter in Kitto's Cyclo. s. v. Idumaea.]*

Ιερώς. -ώτος, ὁ, [allied w. Lat. sudor, Eng. sweat; Curtius § 283; fr. Hom. down], *sweat*: Lk. xxii. 44 [L br. VII reject the pass.; (Tr accents ιδρως, yet cf. Chandler § 667).]*

Ιεζέβελ ([so G T WH, L 'Ιεζ̄: Tr. -βελ]; Rec. 'Ιεζα-βήλ), ἡ, (λεγόμενη [perh. intact, chaste; cf. Agnes' (Gesenius)]), *Jezbel* [mod. *Isabel*], wife of Ahab ([e.] b. c. 917–897; 1 K. xvi. 29), an impious and cruel queen, who protected idolatry and persecuted the prophets (1 K. xvi. 31–2 K. ix. 30); in Rev. ii. 20 i. q. *a second Jezebel*, the symbolic name of a woman who pretended to be a prophetess, and who, addicted to antinomianism, claimed for Christians the liberty of eating things sacrificed to idols, Rev. ii. 20.*

Ιεράπολις [WH 'Ιεράπα Πόλις; cf. B. 74; *Lob. ad Phryn.* 604 sq.], -εως, ἡ, *Hierapolis*, a city of Greater Phrygia, near the river Maeander [or rather, near the Lycus a few miles above its junction with the Maeander], not far from Colosse and Laodicea, now *Pambuk Kulasi*, [for ref. see Bp. Lightf. on Col. p. 1 sq.; B. D. Am. ed. s. v.]: Col. iv. 13.*

Ιερατεία [WH -τία; cf. I. 1., -as, ἡ, (*Ιερατεύω*), *the priesthood, the office of priest*: Lk. i. 9; Heb. vii. 5. (Sept. for Ιεράτεια; Aristot. pol. 7, 8; Dion. Hal.; Boeckh, Inserr. ii. pp. 127, 23; 363, 27.)]*

Ιεράτευμα. -τος, τό, (*Ιερατεύω*), [*priesthood* i. e.] a. *the office of priest*. b. *the order or body of priests* (see ἀδελφότης, αὐχμαλωσία, διασπορά, θεραπεία); so Christians are called, because they have access to God and offer not external but 'spiritual' (*πνευματικά*) sacrifices: 1 Pet. ii. 5; also *Ιεράτ. Βασιλειον.* ib. 9 (after Ex. xix. 6 Sept.), priests of kingly rank, i. e. exalted to a moral rank and freedom which exempts them from the control of every one but God and Christ. ([Ex. xxiii. 22, etc.; 2 Macc. ii. 17]; not found in prof. auth.)*

Ιερατεύω; (fr. *Ιεράραι* and the verbal adj. *Ιερατός*, though this adj. does not occur); *to be priest, discharge the priest's office, be busied in sacred duties*: Lk. i. 8. (Joseph. antt. 3, 8, 1; Hdtian. 5, 6, 6 [3 ed. Bekk.]; Pausan., Heliad., Inserr. [see L. and S.]; Sept. for Ιεράτεια).*

'Ιερευχώ. see 'Ιεριχώ.

Ιερεύλας [WH 'Ιερ. (see their Intr. § 408); so Rec. in Mt. xxvii. 9], -ου [B. 17 (16), 8], ὁ, (τζερά) or (ζερά); i. q. ζερά η ζερά, 'Jehovah casts forth' (his enemies?), or 'Jehovah hurls' (his thunderbolts?); cf. Bleek, Einl. in das A. T. § 206 p. 469, [cf. B. D. s. v. Jeremiah]), *Jeremiah* [A. V. also *Jeremias, Jeremy*], a famous Hebrew prophet, who prophesied from [e] b. c. 627 until the destruction of Jerusalem [b. c. 586]. He afterwards departed into Egypt, where he appears to have died; [cf.

B. D. s. v. *Jeremiah*, I. 6]: Mt. ii. 17; xvi. 14; xxvii. 9 (in the last pass. his name is given by mistake, for the words quoted are found in Zech. xi. 12 sq.; [cf. Prof. Brown in Journ. of Soc. for Bibl. Lit. and Exeg. for Dec. 1882, p. 101 sqq.]; *Toy*, Quot. in N. T. p. 68 sqq.; for a history of attempted explanations, see Dr. Jas. Morison, Com. on Mt. l. c.].*

Ιερέυς, -έως, ὁ, (*Ιερός*), [fr. Hom. down], Hebr. יְהוָה, a priest; one who offers sacrifices and in general is busied with sacred rites; a. prop., of the priests of the Gentiles, Acts xiv. 13; of the priests of the Jews, Mt. viii. 4; xii. 4 sqq.; Mk. i. 44; [ii. 26]; Lk. i. 5; v. 14; Jn. i. 19; Heb. vii. [14 L T Tr WH], 20 (21); viii. 4, etc.; of the *high-priest*, Acts v. 24 R G (Ex. xxxv. 18; 1 K. i. 8; 1 Macc. xv. 1; Joseph. antt. 6, 12, 1); and in the same sense Christ is called *Ιερέυς* in Heb. v. 6 (fr. Ps. eix. (ex.) 4); Heb. vii. 17; also *Ιερέυς μέγας*, Heb. x. 21 (see ἀρχιερέυς, 3) [al. take the adj. here not as blending with *Ιερός* into a technical or official appellation, but as descriptive, *great*; cf. iv. 14]. b. metaph. of Christians, because, purified by the blood of Christ and brought into close intercourse with God, they devote their life to him alone (and to Christ): Rev. i. 6; v. 10; xx. 6, ef. i. 5; v. 9.

Ιεριχώ (Tdf. 'Ιερειχώ [see his Proleg. p. 85; WH. App. p. 155, and s. v. ει. i; WH 'Ιερ. see their Intr. § 408; on its accent in codd. cf. Tdf. Proleg. p. 103]), ἡ, indecl. (on its declens. in other writ. cf. W. § 10, 2; in Strabo 'Ιερικός -οῦντος; 'Ιεριχῶν, -οῦντος in Joseph., cf. W. l. c.; Hebr. יְרִיחָוּ, fr. יְרִיחָה to smell, so called from its fertility in aromatics), *Jericho*, a noted city, abounding in balsam [i. e. perh. the opopanax; cf. *Tristram*, Nat. Hist. etc. p. 337; B. D. s. v. *Balm*], honey, cypris [prob. Arab. "el-henna"; cf. *Tristram* n. s., s. v. *Campophore*], myrobalanus [Arab. "zukkum"], roses, and other fragrant productions. It was situated not far from the northern shore of the Dead Sea, in the tribe of Benjamin, between the city of Jerusalem and the river Jordan, 150 stadia from the former and 60 from the latter. Joseph. b. j. 4, 8, 3 calls its territory θεῖον χωρίον. It is mentioned in the N. T. in Mt. xx. 29; Mk. x. 46; Lk. x. 30; xviii. 35; xix. 1; Heb. xi. 30. As balsam was exported thence to other countries, we read Lk. xix. 2 that τελώναι were stationed there, with an ἀρχιτελώνης, for the purpose of collecting the revenues. For a fuller account of the city see W'in. RWB. s. v.; Arnold in Herzog vi. p. 494 sq.; Furrer in Schenkel iii. 209 sq.; Keim iii. 17 sq. [Eng. trans. v. 21 sq.; BB.DD. s. v.; cf. also *Robinson*, Researches etc. i. 547 sqq.].*

Ιερόθυτος. -ον. (fr. *Ιερός* and θύω, cf. εἰδωλόθυτος), *sacrificed, offered in sacrifice*, to the gods; as in Plut. symp. 8, 8, 3 init., used of the *flesh of animals offered in sacrifice*: 1 Co. x. 28 Ltxt. T Tr WH. On the use of the word in Grk. writ. cf. *Lob. ad Phryn.* p. 159.*

Ιερόν. -ον, τό. (neut. of the adj. *Ιερός*, -ά, -όν; cf. τό ιερόν), [fr. Ηλ. ον], *a sacred place, temple*: of the temple of Artemis at Ephesus, Acts xix. 27; of the temple at Jerusalem twice in the Sept., Ezek. xlv. 19; 1 Chr.

xxix. 4; more freq. in the O. T. Apocr.; in the N. T. often in the Gospels and Acts; once elsewhere, viz. 1 Co. ix. 13. τὸ ἱερόν and ὁ ναός differ, in that the former designates the whole compass of the sacred enclosure, embracing the entire aggregate of buildings, balconies, porticos, courts (viz. that of the men or Israelites, that of the women, that of the priests), belonging to the temple; the latter designates the sacred edifice properly so called, consisting of two parts, the 'sanctuary' or 'Holy place' (which no one except the priests was allowed to enter), and the 'Holy of holies' or 'most holy place' (see ἄγιος, 1 a.) (which was entered only on the great day of atonement by the high-priest alone); [cf. Trench, Syn. § iii.]. ἱερόν is employed in the N. T. either explicitly of the whole temple, Mt. xii. 6; xxiv. 1; Mk. xiii. 3; Lk. xxi. 5; xxii. 52; Acts iv. 1; xxiv. 6; xxv. 8; 1 Co. ix. 13, etc.; or so that certain definite parts of it must be thought of, as the courts, esp. where Jesus or the apostles are said to have gone up, or entered, 'into the temple,' to have taught or encountered adversaries, and the like, 'in the temple,' Mt. xxi. 12, 14; xxvi. 55; Mk. xiv. 49; Lk. xix. 47; xxi. 37; xxii. 53; xxiv. 53; Jn. v. 14; vii. 14, 28; viii. 20; xviii. 20; Acts iii. 2; v. 20; xxi. 26, etc.; of the courts and sanctuary, Mt. xii. 5; of the court of the Gentiles, out of which Jesus drove the buyers and sellers and money-changers, Mt. xxi. 12; Mk. xi. 15; Lk. xix. 45; Jn. ii. 14 sq.; of the court of the women, Lk. ii. 37; of any portico or apartment, Lk. ii. 46, cf. Jn. x. 23. On the phrase τὸ πτερύγιον τοῦ ἱεροῦ see πτερύγιον, 2.

ἱεροπρεπῆς, -ές, (fr. ἱερός, and πρέπει it is becoming), *befitting men, places, actions or things sacred to God; reverent*: Tit. ii. 3. (4 Macc. ix. 25; xi. 19; Plat., Philo, Joseph., Lcian, al.) [Cf. Trench § xcii. sub fin.]*

ἱερός, -ά, -ών [its primary sense is thought to be *mighty*; cf. Curtius § 614; Vaniček p. 88; yet see Schmidt u. i.; fr. Hom. down], *sacred, consecrated to the deity, pertaining to God*: ἵερὰ γράμματα, *sacred Scriptures*, because inspired by God, treating of divine things and therefore to be devoutly revered, 2 Tim. iii. 15 (Joseph. antt. proem. 3; [10, 10, 4 fin.]; b. j. 6, 5, 4; c. Ap. 1, [10, 3; 18, 6]; 26, 1; ἵεραὶ βίβλοι, antt. 2, 16, 5; [c. Ap. 1, 1; 23, 4], etc.; οὐκ ἐντέραφης οὐδὲ ἐνησκήθης τοῖς ἱεροῖς γράμμασι. Philo, leg. ad Gaium § 29, ed. Mang. ii. p. 574); [κήρυγμα, Mk. xvi. WII in (rejected) 'Shorter Conclusion']; neut. plur. as subst. τὰ ἱερά, *the holy things*, those which pertain to the worship of God in the temple, 1 Co. ix. 13, cf. ἐργάζομαι, 2 a. [See ref. s. v. ἄγιος, fin.; esp. Schmidt ch. 181.]*

ἱεροσόλυμα [WII 'Ιερ., see their Intr. § 408], -ων, τά (the invariable form in Mk. and Jn., almost everywhere in Mt. and Joseph. [c. Ap. 1, 22, 13, etc.; Philo, leg. ad Gaium § 36; (cf. Polyb. 16, 39, 4); al.]), and ἱερουσαλήμ [WII 'Ιερ. (see ref. n. s.)], ἥ, indecl., (the invariable form in the Sept. [Josh. x. 1, etc.; Philo de somn. ii. 39 init.; so Aristot. in Joseph. c. Ap. 1, 22, 7 (where see Müller)]; in the N. T. where a certain sacred emphasis, so to speak, resides in the very name, as Gal. iv. 25 sq. [see Bp. Lghft. ad loc.]; Heb. xii. 22; Rev. iii. 12; xxi. 2, 10;

thus in direct address: Mt. xxiii. 37; Lk. xiii. 34; both forms are used promiscuously [yet with a marked preference for the indeclinable form] in the O. T. Apocr., and in the writ. of Luke and of Paul; [cf. Tdf. Proleg. p. 119; WH. App. p. 160]. Whether there is also a third and unusual form ἱεροσόλυμα, -ης, ḥ, in Mt. ii. 3; iii. 5, is extremely doubtful; for in the phrase ἔξεπορεύετο . . . ἱεροσόλυμα, iii. 5, the noun can be taken as a neut. plur. with a sing. verb, cf. W. § 58, 3 a.; and in the former passage, ii. 3, the unusual coupling of the fem. πᾶσα with the neut. plur. ἱεροσόλυμα is easily explained by the supposition that the appellative idea, ἥ πόλις, was in the writer's mind; see Fritzsche and Bleek ad loc.; cf. B. 18 (16); [yet see Pape, Eigennamen, s. v.]. Hebr. סְלָמָה, and צְלָמָה, Chald. טַלְמָה, Syr.

Jerusalem. Many suppose that the Hebr. name is composed of שָׁרוֹן possession, and בָּلֶשׂ, so that it signifies *tranquil possession, habitation of peace*; but the matter is very uncertain and conjectures vary; cf. Gesenius, Thes. ii. p. 628 sq.; [B. D. s. v.]; on the earlier name of the city see below in Σαλήμ; Lat. Hierosolyma, -orum, also [Vulg. e. g. codd. Amiat. and Ful. Mt. xxiii. 37; but esp.] in the ch. Fathers *Hierusalem*, but the form *Hierosolyma*, -ae, is uncertain [yet see even Old Lat. codd. in Mt. ii. 1, 3]], — *Jerusalem* [A. V. *Hierusalem* and *Jerusalem*], the capital of Palestine, situated nearly in the centre of the country, on the confines of the tribes of Benjamin and Judah, in a region so elevated that ἀναβαίνειν, *to go up*, fitly describes the approach to it from any quarter. The name is used in the N. T. 1. to denote, either the city itself, Mt. ii. 1; Mk. iii. 8; Jn. i. 19, etc.; or its inhabitants, Mt. ii. 3; iii. 5; xxiii. 37; Lk. xiii. 34. 2. ἡ νῦν ἱεροντος [*the Jerusalem that now is*], with its present religious institutions, i. e. the Mosaic system, so designated from its primary external location, Gal. iv. 25, with which is contrasted ἡ ἀνώντος [after the rabbin. phrase *הַלְוִיָּה שֶׁל כְּתָה בָּרְשָׁנִים*, *Jerusalem that is above*, i. e. existing in heaven, according to the pattern of which the earthly Jerusalem was supposed to be built [cf. Schöttgen, Horae Hebr. i. 1207 sqq.]], i. e. metaph. *the City of God founded by Christ*, now wearing the form of the church, but after Christ's return to put on the form of the perfected Messianic kingdom, Gal. iv. 26; ἱεροντος ἐποντάνιος, *the heavenly Jerusalem*, i. e. the heavenly abode of God, Christ, the angels, beatified men (as well the saints of the O. T. as Christians), and as citizens of which true Christians are to be regarded while still living on earth, Heb. xii. 22; ἡ κανὴ ἱερ. in the visions of John 'the Revelator,' *the new Jerusalem*, a splendid visible city to be let down from heaven after the renovation of the world, the future abode of the blessed: Rev. iii. 12; xxi. 2, 10.

ἱεροσολυμῖτης [Tdf. -μείτης, see ει, ι; WH. ἱεροσολυμῖτης, see their Intr. § 408], -ων, δ, a citizen or inhabitant of Jerusalem: Mk. i. 5; Jn. vii. 25. [Joseph. antt. 5, 1, 17, etc.]*

ἱερο-συλέω, -ῶ; (*ἱερόσυλος*, η. v.); *to commit sacrilege,*

to rob a temple: Ro. ii. 22, where the meaning is, ‘thou who abhorrest idols and their contamination, dost yet not hesitate to plunder their shrines’; cf. Fritzsche [and Delitzsch] ad loc. (Arsth., Plat., Dem., al.)*

ἱερόστολος, -ον, (fr. *ἱερός* and *στόλω*), *guilty of sacrilege*: Acts xix. 37 [A. V. *robbers of temples*; cf. Bp. Lghft. in The Contemp. Rev. for 1878, p. 294 sq.]. (2 Macc. iv. 42; Arsth., Xen., Plat., Polyb., Diod., al.)*

ἱερουργέω, -ώ; (fr. *ἱερουργός*, and this fr. *ἱερός* and ΕΡΓΩ); *to be busied with sacred things; to perform sacred rites*, (Philo, Hidian.); used esp. of persons sacrificing (Joseph. antt. 7, 13, 4, etc.); trans. *to minister in the manner of a priest, minister in priestly service*: τὸν νόμον, of those who defend the sanctity of the law by undergoing a violent death, 4 Macc. vii. 8; τὸν εὐαγγέλιον, of the preaching of the gospel, Ro. xv. 16 (where Fritzsche treats of the word fully; [cf. W. 222 sq. (209)]).*

Ἱερουσαλήμ, see Ἱεροσόλυμα.

ἱερωσύνη [on the ω see ἀγαθωσύνη, init.], -ης, ḥ, (*ἱερός*), *priesthood, the priestly office*: Heb. vii. 11 sq. 14 R G, 24. (Sir. xlvi. 24; 1 Esdr. v. 58; 1 Macc. ii. 54; iii. 49; 4 Macc. v. 34; Hdt., Plat., Dem., Diod., Joseph., Plut., Hidian., al.)*

Ἱεσταῖ (Ἱεσταῖος in Joseph.), δ. (‘Ψ.’ [cf. B. D. Am. ed. s. v.]), *Jesse*, the father of David the king (1 S. xvi. 1, 10; xvii. 12 Alex.; xx. 27): Mt. i. 5 sq.; Lk. iii. 32; Acts xiii. 22; Ro. xv. 12.*

Ἰεφθάء (Ιεφθῆς, -οῦ, in Joseph.), δ. (πῆθαι [fut. 3 sing. mase.], fr. πῆθαι to open), *Jephthah*, the son of Gilead [cf. B. D. Am. ed. s. v. Gilead, 4], and a judge of Israel (Judg. xi. sq.): Heb. xi. 32.*

Ἰεχονίας, -οῦ, δ. (יְהוֹנִיָּה) *Jehoiakin*, i. e. whom Jehovah appointed; Sept. יְהוֹנִיָּה [(?) see B. D. Am. ed. s. v. Jehoiachin]], *Jechoniah*, king of Judah, carried off into exile by Nebuchadnezzar [c.] B. C. 600 after a reign of three months, 2 K. xxiv. 8-17; 2 Chr. xxxvi. 9 sq.; Jer. lii. 31. He is mentioned Mt. i. 11 sq. But he was not, as is there stated, the son of Josiah, but of Jehoiakim; nor had he ‘brethren,’ but his father had. Accordingly in the Evangelist’s genealogy the names יְהוֹנִיָּה and יְהוֹנִיָּה have been confounded; [cf. B. D. u. s., and reff. there].*

Ἴησοῦς, -οῦ, dat. -οῦ, ace. -οῦν, voc. -οῦ, [W. § 10, 1], δ, *Jesus* (יֵהוּנָה); and acc. to a later form γιάσ, Syr.

׀ׁאַלְפָן, i. e. whose *help* is *Jehovah*; Germ. *Gotthilf*; but later writ. gave the name the force of γιάσ, see Mt. i. 21, cf. Sir. xlvi. 1. Ἴησοῦς ὁ ἐγένετο κατὰ τὸ σὸν ὄμοια αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, of Joshua, the successor of Moses; Philo, nom. mutat. § 21 Ἴησοῦς ἔρμηνέεται σωτηρία κυρίον, a very com. prop. name among the Israelites; cf. Delitzsch, Der Jesusname, in the Zeitschr. f. d. luth. Theol. for 1876, p. 209 sq. [or Talmud. Stud. xv.]. In the N. T. 1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, Moses’ successor: Acts vii. 45; Heb. iv. 8. 2. *Jesus*, son of Eliezer, one of Christ’s ancestors: Lk. iii. 29 L T Tr VII. 3. *Jesus*, the Son of God, the Saviour of

mankind: Mt. i. 21, 25; Lk. i. 31; ii. 21, and very often; see κύριος and Χριστός.

4. *Jesus Barabbas*; see Βαραβᾶς.

5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with Paul in preaching the gospel: Col. iv. 11.

ἰκανός, -ή, -όν, (fr. ἵκω, *ἰκάνω*; prop. ‘reaching to’, ‘attaining to’; hence ‘adequate’); as in Grk. writ. fr. Hdt. and Thuc. down, *sufficient*; a. of number and quantity; with nouns, *many enough*, or *enough with a gen.*: ὅχλος *ἰκανός*, a great multitude [A. V. often *much people*], Mk. x. 46; Lk. vii. 12; Aets xi. 24, 26; xix. 26; λαός, Acts v. 37 R G; κλαυθμός, Acts xx. 37; ἀργύρια *ἰκανά*, [A. V. *large money*, cf. the colloq. ‘money enough’], Mt. xxviii. 12; λαμπάδες, Acts xx. 8; λόγοι, Lk. xxiii. 9; φῶς *ἰκανόν*, a considerable light [A. V. a *great light*], Acts xxii. 6. of time: *ἰκανῷ χρόνῳ* [cf. W. § 31, 9; B. § 133, 26] for a long time, [Lk. viii. 27 T Tr txt. WH]; Aets viii. 11; also *ἴκανὸν χρόνον*, Acts xiv. 3; and plur. Lk. xx. 9; ἐξ *ἴκανον*, of a long time, now for a long time, Lk. xxiii. 8 R G; also ἐκ *χρόνων* *ἴκανῶν*, Lk. viii. 27 R G L Tr mrg.; xxiii. 8 L T Tr WH; [ἀπὸ ἕκανῶν ἔτῶν, *these many years*, Ro. xv. 23 VII Tr txt.]; *ἴκανον χρόνον διαγενόν*, much time having elapsed, Acts xxvii. 9; ἐφ’ *ἴκανόν*, for a long while, Acts xx. 11 (2 Macc. viii. 25; Diod. 13, 100; Palaeph. 28); *ἡμέραν* [cf. Bp. Lghft. on Gal. p. 89 n.], Acts ix. 23, 43; xviii. 18; xxvii. 7. absol. *ἴκανοι*, many, a considerable number: Lk. viii. 11 [R G L br. T Tr mrg. br.]; Acts xii. 12; xiv. 21; xix. 19; 1 Co. xi. 30, (1 Macc. xiii. 49, etc.). *ἴκανόν ἐστιν*, it is *enough*, i. q. enough has been said on this subject, Lk. xxii. 38 (for Jesus, saddened at the paltry ideas of the disciples, breaks off in this way the conversation; the Jews, when a companion uttered any thing absurd, were wont to use the phrase *סְכַל בָּכְל* [A. V. *let it suffice thee*, etc.], as in Deut. iii. 26, where Sept. *ἴκανόν σθω*); *ἴκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ*, sc. *ἐστί*, sufficient . . . is this punishment, 2 Co. ii. 6; after the Lat. idiom *satisfacere alicui, τὸν ποιεῖν τινι*, to take away from one every ground of complaint [A. V. *to content*], Mk. xv. 15 (Polyb. 32, 7, 13; App. Pun. p. 68 ed. Toll. [§ 74, i. p. 402 ed. Schweig.]; Diog. Laert. 4, 50); *τὸν ἤκ. λαμβάνω* (Lat. *satis accipio*), to take security (either by accepting sponsors, or by a deposit of money until the case had been decided), Acts xvii. 9. b. sufficient in ability, i. e. *meet, fit*, (Germ. *tüchtig* [A. V. *worthy, able*, etc.]): *πρός τι*, for something, 2 Co. ii. 16; foll. by an inf. [B. 260 (223 sq.)], Mt. iii. 11; Mk. i. 7; Lk. iii. 16; 1 Co. xv. 9; 2 Co. iii. 5; 2 Tim. ii. 2; foll. by *ἴνα* with subjunc. [B. 240 (207); cf. W. 335 (314)]; Mt. viii. 8; Lk. vii. 6.*

ἰκανότης, -ητος, ḥ, *sufficiency, ability or competency to do a thing*: 2 Co. iii. 5. (Plat. Lys. [p. 215 a.] ap. Poll.; [al.].)*

ἰκανόω, -ώ: 1 aor. *ἰκάνωσα*; (*ἰκανός*); *to make sufficient, render fit*; with two acc., one of the obj. the other of the predicate: to equip one with adequate power to perform the duties of one, 2 Co. iii. 6; *τινὰ εἴς τι*, Col. i. 12. [Sept.; Dion. Hal., al.]*

ικετήριος, -α, -ον, (*ικέτης* a suppliant), *pertaining to a suppliant, fit for a suppliant; ἡ ικετηρία*, as subst., sc. *ἔλαια* or *ῥάβδος*; 1. *an olive-branch*; for suppliants approached the one whose aid they would implore holding an olive-branch entwined with white wool and fillets, to signify that they came as suppliants [cf. Trench § li. sub fin.]: *λαμβάνειν ικετηρίαν*, *Hdt.* 5, 51; *ικετηρίαν τιθέναι* or *προβάλλεσθαι παρά τινι*, etc. 2. i. q. *ικετία*, *supplication* (*Isoer.* p. 186 d. var.; *Polyb.*; 2 Macc. ix. 18); plur. joined with *δέσμεις* (*Polyb.* 3, 112, 8; sing. *Job* xl. 22 Sept.), *Heb.* v. 7.*

ικέτις, -άδος, ἡ, *moisture*: Lk. viii. 6. (Sept. *Jer.* xvii. 8; *Hom.* II. 17, 392; *Joseph.* antt. 3, 1, 3, and often in other auth.)*

Ικόνιον, -ου, τό, *Iconium*, a celebrated city of Asia Minor, which in the time of Xen. (an. 1, 2, 19) was ‘the last city of Phrygia,’ afterwards the capital of Lycania (Strab. 12 p. 568; Cie. ad divers. 15, 4); now *Konia* [or *Konieh*]: *Acts* xiii. 51; xiv. 1, 19, 21; xvi. 2; 2 Tim. iii. 11. Cf. *Overbeck* in Schenkel iii. 303 sq.; [B. D. (esp. Am. ed.) s. v.; *Lewin*, St. Paul, i. 144 sqq.].*

ἰλαρός, -ά, -όν, (*ἰλαος* propitious), *cheerful, joyous, prompt to do anything*: 2 Co. ix. 7; Prov. xix. 12; xxii. 8; Sir. xiii. 26 (25); xxvi. 4; 3 Macc. vi. 35; Arstph., Xen., al.*

ἰλαρότης, -ητος, ἡ, *cheerfulness, readiness of mind*: Ro. xii. 8. (Prov. xviii. 22; [Diod., Philo (de plant. Noë § 40), Plut., al.]; *Acta Thom.* § 14.)*

ἱλάσκομαι; (see below); in class. Grk. the mid. of an act. *ἱλάσκω* (*to render propitious, appease*) never met with; 1. *to render propitious to one's self, to appease, conciliate to one's self* (fr. *ἴλαος* gracious, gentle); fr. Hom. down; mostly w. acc. of a pers., as *θεόν*, *Ἀθήνην*, etc. (*τὸν θεὸν* *ἱλάσασθαι*, *Joseph.* antt. 6, 6, 5); very rarely w. acc. of the thing, as *τὴν ὄργην*, *Plut. Cat. min.* 61 (with which cf. *ἔξιλάσκεσθαι θυμάν*, *Prov.* xvi. 14 Sept.). In bibl. Grk. used passively, *to become propitious, be placated or appeased*; in 1 aor. impv. *ἱλάσθητι, be propitious, be gracious, be merciful*, (in prof. auth. *ἱληθι* and Dor. *ἱλαθι*, which the gramm. regard as the pres. of an unused verb *ἱλημι*, to be propitious; cf. *Bttm. Ausf. Sp.* ii. p. 206; Kühner § 343, i. p. 839; Passow [or L. and S., or Veitch] s. v. *ἱλημι*), with dat. of the thing or the pers.: Lk. xviii. 13 (*ταῖς ἀμαρτίαις*, *Ps.* lxxviii. (lxxix.) 9; [lxxvii. (lxxviii.) 38]; *τῇ ἀμαρτίᾳ*, *Ps.* xxiv. (xxv.) 11; *ἱλάσθη ὁ κύριος περὶ τῆς κακίας*, *Ex.* xxxii. 14 Alex.; *ἱλασθήσεται κύρ.* *τῷ δοῦλῳ σου*, 2 K. v. 18). 2. by an Alexandrian usage, *to expiate, make propitiation for*, (as *ἔξιλάσκεσθαι* in the O. T.): *τὰς ἀμαρτίας*, *Heb.* ii. 17 (*ἡμῶν τὰς ψυχάς*, Philo, alleg. leg. 3, 61). [Cf. *Kurtz*, Com. on *Heb.* I. c.; W. 227 (213); *Westcott*, Epp. of *S. Jn.* p. 83 sq.]*

ἱλασμός, -οῦ, ὁ, (*ἱλάσκομαι*): 1. *an appeasing, propitiating*, Vulg. *propitiatio*, (*Plut. de sera num. vind.* c. 17; plur. joined with *καθαρμός*, *Plut. Sol.* 12; with gen. of the obj. *τῶν θεῶν*, *Orph. Arg.* 39; *Plut. Fab.* 18; *θεῶν μῆνων* *ἱλασμόν* καὶ *χαροτηρίων δεουμένην*, vit. *Camill.* 7 fin.: *ποιεῖσθαι ιλασμόν*, of a priest offering an expia-

tory sacrifice, 2 Macc. iii. 33). 2. in Alex. usage the means of appeasing, a propitiation: Philo, alleg. leg. iii. § 61; *προσοίσουσιν ιλασμόν*, for *πατέρα*, *Ezek.* xliv. 27; *περὶ τῶν ἀμαρτῶν*, of Christ, 1 Jn. ii. 2; iv. 10, (*κρίσις τοῦ ιλασμοῦ*, *Num.* v. 8; [cf. *ἡμέρα τ. Διασμοῦ*, *Lev.* xxv. 9]; also for *πατέρα*, forgiveness, *Ps.* cxix. (cxxx.) 4; *Dan.* ix. 9 *Theodot.*). [Cf. Trench § lxxvii.]*

ἱλαστήριος, -α, -ον, (*ἱλάσκομαι*, q. v.), relating to appeasing or expiating, having placating or expiating force, expiatory: *μνῆμα ιλαστήριον*, a monument built to propitiate God, *Joseph.* antt. 16, 7, 1; *ἱλαστήριος θάνατος*, 4 Macc. xvii. 22; *χείρας ικετηρίους*, εἰς βούλει δὲ *ἱλαστηρίους*, *ἐκτείνεις θεῷ*, *Niceph.* in act. SS. ed. *Mai*, vol. v. p. 335, 17. Neut. τὸ *ἱλαστήριον*, as subst., a means of appeasing or expiating, a propitiation, (Germ. *Versöhnungs- oder Sühnmittel*); cf. W. 96 (91); [592 (551)]. So used of

1. the well-known cover of the ark of the covenant in the Holy of holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins were expiated); hence the lid of expiation, the propitiatory, Vulg. *propitiatorium*; Luth. *Gnadenstuhl*, [A. V. *mercy-seat*]: *Heb.* ix. 5 (Sept. *Ex.* xxv. 18 sqq.; *Lev.* xvi. 2, etc.; more fully *ἱλαστήριον ἐπίθεμα*, *Ex.* xxv. 17; xxxviii. (xxxvii.) 7 (6), for the Hebr. *תְּרוּפָה*, fr. *רֻפָּה* to cover, sc. sins, i. e. to pardon). Theodoret, Theophyl., Oecum., Luther, Grotius, Tholuck, Wilke, Philippi, Umbreit, [Cremer (4te Aufl.)] and others give this meaning to the word also in Ro. iii. 25, viz. that Christ, besprinkled with his own blood, was truly that which the cover or ‘mercy-seat’ had been typically, i. e. the sign and pledge of expiation; but in opp. to this interpretation see Fritzsch, Meyer, Van Hengel, [Godet, Oltramare] and others ad loc.

2. an expiatory sacrifice; a piacular victim (Vulg. *propitatio*): Ro. iii. 25 (after the analogy of the words *χαροτηρία* sacrifices expressive of gratitude, thank-offerings, *σωτηρία* sacrifices for safety obtained. On the other hand, in Dion Chrys. or. 11, 121, p. 355 ed. Reiske, the reference is not to a sacrifice but to a monument, as the preceding words show: *καταλείψειν γάρ αὐτοὺς ἀνάθημα κάλλιστον καὶ μέγιστον τῇ Ἀθηνᾷ καὶ ἐπιγράψειν ιλαστήριον Ἀχαιοῖ τῇ Ἰλαΐδι*). [See the full discussion of the word in Dr. Jas. Morison, Crit. Exposition of the Third Chap. of the Ep. to the Rom. pp. 281–303.]*

ἱερός, -ων, (-ών), Attic for *ἱλαος* [cf. W. 22], fr. Hom. down), *propitious, merciful*: *ἔσφαιραι ἦ. ταῖς ἀδυκίαις*, i. e. I will pardon, *Heb.* viii. 12; *Jer.* xxxviii. (xxxix.) 34; xlivi. (xxxvi.) 3; also *ταῖς ἀμαρτίαις*, 1 K. viii. 34; 2 Chr. vi. 25, 27, etc.; *ἱερός σοι*, sc. *ἔστω* [or *εἴη*, B. § 129, 22] δ *θεός*, i. e. God avert this from thee, *Mt.* xvi. 22; Sept. for *πληγὴν* foll. by *ἵ*, *be it far from one*, 2 S. xx. 20; xxi. 17.*

Ιλλυρικόν. -οῦ, τό, *Illyricum*, a region lying between Italy, Germany, Macedonia and Thrace, having on one

side the Adriatic Sea, and on the other the Danube: Ro. xv. 19 [cf. B. D. Am. ed.]^{*}

ἰμάς, -άντος, ὁ, (fr. ἵμημι to send; sc. a vessel, which was tied to thongs of leather and let down into a well for the purpose of drawing water; hence ἴμάω also, to draw something made fast to a thong or rope [recent etymol. connect it w. Skt. *si* to bind; cf. Curtius § 602; Vaniček p. 1041]); fr. Hom. down; *a thong of leather, a strap*; in the N. T. of the thongs with which captives or criminals were either bound or beaten (see *προτείνω*), Acts xxii. 25 (4 Mace. ix. 11; Sir. xxx. 35); of the thongs or ties by which sandals were fastened to the feet, Mk. i. 7; Lk. iii. 16; Jn. i. 27, (so also in Is. v. 27; Xen. anab. 4, 5, 14; Plut. symp. 4, 2, 3; Suid. ἴμας· σφαρωτὴρ πανδαλίου, ζανίχιον, οὖν τὸ λάριον τοῦ ἵποδήματος).^{*}

ἴματζω: pf. pass. ptep. ἴματισμένος: (*ἱμάτιον*); *to clothe*: Mk. v. 15; Lk. viii. 35. (Found neither in Sept. nor in prof. auth. [cf. W. 26 (25)]).^{*}

ἱμάτιον, -ον, τό. (dimin. of ἴμα i. q. εἴμα, an article of clothing, garment; and this fr. ἔννυμι to clothe, cf. Germ. *Hendel*); [fr. Ihd. down]; Sept. mostly for τζέ, also for τζάζ, τζάζ, etc.; 1. *a garment (of any sort)*: Mt. ix. 16; xi. 8 [RG Lbr., al. om.; cf. W. 591 (550); B. 82 (72)]; Mk. ii. 21; xv. 20; Lk. v. 36; vii. 25; Heb. i. 11; plur. *garments*, i. e. the cloak or mantle and the tunie [cf. W. 176 (166); B. 24 (23)]: Mt. xvii. 2; xxiv. 18 [Rec.]; xxvii. 31, 35; Jn. xix. 23; Acts vii. 58; Jas. v. 2, etc.; to rend τὰ ἴμα. (see διαρρήγνυμι), Mt. xxvi. 65; Acts xiv. 14; xxii. 23. 2. *the upper garment, the cloak or mantle* (which was thrown over the tunie, δ χιτών) [Rutherford, New Phryne, p. 22]: Mt. ix. 20; [xxiv. 18 L T Tr WII]; Mk. v. 27; Lk. viii. 44; Jn. xix. 2; Rev. xix. 16; it is distinguished from the χιτών in Mt. v. 40; Lk. vi. 29; [cf. Jn. xix. 23]; Acts ix. 39. [Cf. Trench § 1.; BB. DD. s. v. Dress; Edersheim, Jewish Social Life, ch. xiii.; esp. 'Jesus the Messiah,' i. 620 sqq.]

ἱματισμός, -οῦ, ὁ, (*ἱμάτιζω*). *clothing, apparel*: univ., Lk. vii. 25; Acts xx. 33; 1 Tim. ii. 9; of the tunie, Mt. xxvii. 35 Rec.: Jn. xix. 24; of the cloak or mantle, Lk. ix. 29. (Sept.; Theophr., Polyb., Diod., Plut., Athen.) [Cf. Trench § 1.]^{*}

ἴμερος: mid. *ἴμερομαι*: (*ἴμερος* desire, longing, [allied w. θλεως; Vaniček p. 88]; cf. οὐκτείρω); *to desire, long for*, esp. of the longing of love: ἴμων [W. § 30, 10 b.] i. e. your souls, to win them to Christ, 1 Th. ii. 8 Rec.; see δρείρομαι. (Sept. Job iii. 21; in Grk. writ. fr. Hom. down.)^{*}

ἴνα, 1. an adv. of Place, fr. Hom. down, esp. in the poets; a. *where; in what place*. b. *to what place; whither*. Of the former signification C. F. A. Fritzsché (on Mt. p. 836; differently in Fritzschiorum Opusæc. p. 186 sqq.) thought he had found two examples in bibl. Greek, and H. A. W. Meyer agrees with him. The first viz. ἵνα μὴ φυσιούσθε, 1 Co. iv. 6, they explain thus: *where (i. e. in which state of things) viz. when ye have learned from my example to think humbly of yourselves) the one is not exalted to the other's disadvantage*; the second, ἵνα αὐτοὺς ἤδούτε, Gal. iv. 17, thus: *where ye zealously court them*; but see II. 1 d. below.

III. a final Conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: *to the intent that; to the end that, in order that; ἵνα μή, that not, lest*; it is used

1. prop. of the purpose or end; a. foll. by the Optative; only twice, and then preceded by the pres. of a verb of praying or beseeching, where the wish (*optatio*) expressed by the prayer gave occasion for the use of the optat.: Eph. i. 17 but WII mrg. subj.; iii. 16 RG; cf. W. 290 (273); B. 233 (201); and yet in both instances the telic force of the particle is so weakened that it denotes the substance rather than the end of the prayer; see 2 below. b. foll. by the Subjunctive, not only (according to the rule observed by the best Grk. writ.) after the primary tenses (pres., pf., fut.) or the imperative, but (in accordance with that well-known negligence with which in later times and esp. by Hellenistic writers the distinction between the subjunc. and the optat. was disregarded) after preterites even where the more elegant Grk. writ. were wont to use the optat.; cf. Hermann ad Vig. p. 847 sqq.; Klotz ad Dev. ii. 2 p. 616 sqq.; W. 287 (270) sqq.; B. 233 (201).

a. after a Present: Mk. iv. 21; vii. 9; Lk. vi. 34; viii. 12; xvi. 28; Jn. iii. 15; v. 34; vi. 30; Acts ii. 25; xvi. 30; Ro. i. 11; iii. 19; xi. 25; 1 Co. vii. 29; ix. 12; 2 Co. i. 17; Gal. vi. 13; Phil. iii. 8; Heb. v. 1; vi. 12; ix. 25; 1 Jn. i. 3; Rev. iii. 18; xi. 6, and often.

b. after a Perfect: Mt. i. 22; xxi. 4; Jn. v. 23; [36 T Tr WII; cf. ε.]; vi. 38; xii. 40, 46; xiv. 29; xvi. 1, 4; xvii. 4; xx. 31; 1 Co. ix. 22; 1 Jn. v. 20 [here T Tr WII pres. in die.; see d.].

c. after an Imperative (either pres. or aor.): Mt. vii. 1; ix. 6; xiv. 15; xvii. 27; xxiii. 26; Mk. xi. 25; xiii. 18; Jn. iv. 15; v. 14; vii. 3 [RG L]; x. 38; 1 Co. vii. 5; xi. 34; 1 Tim. iv. 15; Tit. iii. 13, etc.; also after a hortative or deliberative subjunc.: Mk. i. 38; Lk. xx. 14; Jn. vi. 5 [R^{bez} L T Tr WII]; xi. 16; Heb. iv. 16, etc.

d. after a Future: Lk. xvi. 4; xviii. 5; Jn. v. 20 [here Tdf. indic. pres.; see d.]; xiv. 3, 13, 16; 1 Co. xv. 28; Phil. i. 26.

e. after Historic tenses: after the impf., Mk. iii. 2 [here L Tr fut. indic.; see c.]; vi. 41; viii. 6; Lk. vi. 7; xviii. 15, etc.; after the plupf., Jn. iv. 8: after the aor., Mt. xix. 13; Mk. iii. 14; xi. 28; xiv. 10 [B. § 139, 37]; Lk. xix. 4, 15; Jn. v. 36 [RG L; cf. β.]; vii. 32; xii. 9; Acts xix. 4 [?]; Ro. vi. 4; 2 Co. viii. 9; Heb. ii. 14; xi. 35; 1 Tim. i. 16; 1 Jn. iii. 5, 8, etc.

c. As prof. auth. join the final particles ὅφρα, μή, and esp. ὅπως, also with the future Indicative (cf. Matthiae § 519, 8 ii. p. 1186 sqq.), as being in nature akin to the subjunc., so the N. T. writ., acc. to a usage extremely doubtful among the better Grk. writ. (cf. Klotz l. c. p. 629 sq.), also join ἵνα with the same [cf. WII. App. p. 171^b sq.; Soph. Lex. s. v. ἵνα, 17]: ἵνα θήσω, 1 Co. ix. 18; L T Tr WII in the foll. instances: *σταυρώσονται*, Mk. xv. 20 [not WII (see u. s.)], δῶσονται, Lk. xx. 10; *κενώσεται*, 1 Co. ix. 15 [not Lchm.], *[καταδούλωσονται*, Gal. ii. 4 (but cf. Hort in WII u. s. p. 167^a)]; *κερδηθήσονται*, 1 Pet. iii. 1; *σφάξονται*, Rev. vi. 4; *δῶσεται*, Rev. viii. 3;

προσκυνήσουσιν, [Rev. ix. 20]; xiii. 12 [(cf. 2 a. fin. below)]; [**ἀναπάγονται**, Rev. xiv. 13 (see **ἀναπάιώ**) cf. 4 b.]; L Tr in the foll.: **κατηγορήσουσιν**, Mk. iii. 2, (ef. b. e. above); **προσκυνήσουσιν**, Jn. xii. 20; T Tr VII in [**θεωρήσουσιν**, Jn. vii. 3]; **ἔνρισονται**, Acts xxi. 24; L T Tr WH Tr mrg. in **ἀδικήσουσιν**, Rev. ix. 4 [(cf. 2 b. below)]; [add, ἐρέι, Lk. xiv. 10 T WH Tr txt.]; **ἔξομολογήσεται**, Phil. ii. 11 T L mrg. Tr mrg.; **καθίσουμαι**, 1 Co. xiii. 3 T; **δώσει**, Jn. xvii. 2 WH Tr mrg.; **ἀναπάγονται**, Rev. vi. 11 WH; **δώσει**, Rev. xiii. 16 WH mrg.]; (**ίνα καταργήσει τὸν θάνατον καὶ τὴν ἐκ νεκρῶν ἀνάστασιν δεῖξεται**, Barn. ep. 5, 6 [so cod. B, but Hilgenf., Müller, Gebh., al., adopt the subjunc.; yet see Cunningham's note ad loc.]); so that the fut. alternates with the subjunc.: **ίνα ἔσται . . . καὶ εἰσέλθωσιν**, Rev. xxii. 14; **γένηται καὶ ἔση** (Vulg. sis), Eph. vi. 3; in other pass. L T Tr WH have restored the indic., as **ίνα ἤξουσι κ. προσκυνήσουσιν . . . κ. γνῶσιν**, Rev. iii. 9; **ίνα . . . πίνητε . . . καὶ καθίσεσθε ορ καθήσεσθε** [but WH VII txt. **καθῆσθε**] (Vulg. et sedeatis), Lk. xxii. 30; **κάμψῃ κ. ἔξομολογήσεται**, Phil. ii. 11 [T L mrg. Tr mrg.]; cf. B. § 139, 38; W. § 41 b. 1 b.

d. By a solecism freq. in the eccl. and Byzant. writ. **ίνα** is joined with the indic. Present: 1 Co. iv. 6 (**φυσιούσθε**); Gal. iv. 17 (**ζηλοῦτε**); [cf. Test. xii. Patr., test. Gad § 7; Barn. ep. 6, 5; 7, 11; Ignat. ad Eph. 4, 2; ad Trall. 8, 2, and other exx. in Win. and Bttm. as below; but see Hört in *WH*. App. p. 167^a, cf. pp. 169^b, 171 sq.]; but the indic. is very doubtful in the foll. passages: [Jn. iv. 15 Tr txt.]; v. 20 (Tdf. **θαυμάζετε**); xvii. 3 T Tr txt.]; Gal. vi. 12 T L mrg.; [1 Th. iv. 13 L mrg.]; Tit. ii. 4 T Tr L mrg.; 2 Pet. i. 10 L; [1 Jn. v. 20 T Tr VII (ef. b. β. above)]; Rev. xii. 6 (**T Tr τρέφουσιν**); [xiii. 17 WH mrg.]; cf. W. § 41 b. 1 e.; B. § 139, 39; Meyer on 1 Co. iv. 6; Wieseler on Gal. iv. 17; [Soph. u. s.]. (In the earlier Grk. writ. **ίνα** is joined with the indic. of the past tenses alone, 'to denote something which would have been, if something else had been done, but now has not come to pass' *Hermann* ad Vig. p. 847, cf. *Klotz* ad Dev. ii. 2 p. 630 sq.; *Kühner* § 553, 7 ii. 903; [Jelf § 813; cf. *Jebb* in App. to *Vinecent and Dickson's Modern Greek*, § 79].)

e. the final sentence is preceded by preparatory demonstrative expressions [W. § 23, 5]: **εἰς τοῦτο, to this end**, Jn. xviii. 37; 1 Jn. iii. 8; Ro. xiv. 9; 2 Co. ii. 9; 1 Pet. ii. 21; iii. 9; iv. 6, (Barn. ep. 5, 1, 11; [14, 5]); **εἰς αὐτὸ τοῦτο**, Eph. vi. 22; Col. iv. 8; **διὰ τοῦτο**, Jn. i. 31; 2 Co. xiii. 10; Philem. 15; 1 Tim. i. 16; **τούτον χάρω**, Tit. i. 5.

2. In later Grk., and esp. in Hellenistic writers, the final force of the particle **ίνα** is more or less weakened, so that it is frequently used where the earlier Greeks employed the Infinitive, yet so that the leading and the dependent sentence have each its own subject. The first extant instance of this use occurs in the Amphytyonic decree in [pseudo-] Dem. p. 279, 8 [i.e. de coron. § 155]: **πρεσβεῦναι πρὸς Φιλιπποὺς καὶ ἀξιοῦν ἵνα βοηθήσῃ**, [cf. Odyss. 3, 327 **λίστεσθαι . . . ἵνα νημερτὲς ἐνίσπῃ** (ef. 3, 19)], but it increased greatly in subsequent times; cf. W. § 44, 8; B. 237 (204); [Green 171 sq.; Goodwin § 45 N. 5 b.; *Jebb* in App. to *Vinecent and Dickson's Modern*

Greek, § 55]. Accordingly **ίνα** stands with the subjunc. in such a way that it denotes the purport (or object) rather than the purpose of the action expressed by the preceding verb. This occurs

a. after verbs of caring for, deciding, desiring, striving: **βλέπειν**, 1 Co. xvi. 10; Col. iv. 17; 2 Jn. 8; **ζητᾶ**, 1 Co. iv. 2; xiv. 12; **φυλάσσομαι**, **ίνα μή**, 2 Pet. iii. 17; **μεριμνᾶ**, 1 Co. vii. 34; **ζηλώ**, 1 Co. xiv. 1; **βολεύομαι**, Jn. xi. 53 [RG Tr mrg. **συμβου**.]; xii. 10; **ἀφίημι**, Mk. xi. 16; Jn. xii. 7 L T Tr VII; **θέλημα ἔστι**, Mt. xviii. 14; Jn. vi. 39 sq.; **θέλω**, Mt. vii. 12; Mk. vi. 25; ix. 30; x. 35; Lk. vi. 31; so that it alternates with the inf., 1 Co. xiv. 5; **δίδωμι**, *to grant, that*, Mk. x. 37; Rev. ix. 5, etc.; **ποιῶ**, Rev. xiii. 12 [here L T Tr WH indic. fut. (ef. 1 c. above)].

b. after verbs of saying (commanding, asking, exhorting; but by no means after **κελεύειν** [cf. B. 275 (236)]): **εἰπεῖν**, in the sense of *to bid*, Mt. iv. 3; Mk. iii. 9; Lk. iv. 3; also **λέγειν**, Acts xix. 4; 1 Jn. v. 16; **ἐρρήθη**, Rev. vi. 11 [WH indic. fut.]; ix. 4 [L T Tr mrg. WH indic. fut. (see 1 c. above)]; **διαμαρτύρομαι**, 1 Tim. v. 21 (otherwise [viz. *telic*] in Lk. xvi. 28); **ἐρωτᾶ**, *to ask, beseech*, Mk. vii. 26; Lk. vii. 36; xvi. 27; Jn. iv. 47; xvii. 15, 21; xix. 31; 2 Jn. 5; **παρακαλῶ**, Mt. xiv. 36; Mk. v. 10, 18; vii. 32; viii. 22; Lk. viii. 32; 1 Co. i. 10; xvi. 12, 15 sq.; 2 Co. viii. 6; ix. 5; xii. 8; 1 Th. iv. 1; 2 Th. iii. 12, (Joseph. antt. 12, 3, 2); **προσεύχομαι** [q. v.], Mt. xxiv. 20; Mk. [xiii. 18]; xiv. 35; **δέομαι**, Lk. ix. 40; xxii. 32, (Dion. Hal. antt. 1, 83); **ἐπιτιμῶ**, Mt. xii. 16; [xvi. 20 L VII txt.]; xx. 31; Mk. iii. 12; viii. 30; x. 48; Lk. xviii. 39; **ἐντέλλομαι**, Mk. xiii. 34; Jn. xv. 17; **ἐντολὴν δίδωμι** or **λαμβάνω**, Jn. xi. 57; xiii. 34; xv. 12; **γράφω**, with the involved idea of prescribing, Mk. ix. 12 [cf. W. 462 (430) and the txt. of L T]; xii. 19; Lk. xx. 28; **δια στέλλομαι**, Mt. xvi. 20 [L. VII txt. **ἐπιτιμῶ** (see above)]; Mk. v. 43; vii. 36; ix. 9; **παραγγέλλω**, Mk. vi. 8 [cf. W. 578 (538)]; **συντίθεμαι**, Jn. ix. 22; **ἀγγαρέω**, Mt. xxvii. 32; Mk. xv. 21; **κηρύσσω**, Mk. vi. 12; **ἀπαγγέλλω**, Mt. xxviii. 10; **ἔξορκίζω**, Mt. xxvi. 63. [For exx. (of its use with the above verbs and others) drawn from the later Grk. writ. see *Sophocles*, Glossary etc. § 88, 1.]

c. after words by which judgment is pronounced concerning that which some one is about to do (or which is going to happen), as to whether it is expedient, befitting, proper, or not; as **συμφέρει**, Mt. xviii. 6; v. 29 sq.; Jn. xi. 50; xvi. 7; **λυσιτελεῖ**, Lk. xvii. 2; **ἀρκετόν ἔστι**, Mt. x. 25; also after **ἄξιος**, Jn. i. 27; **ἰκανός**, Mt. viii. 8; Lk. vii. 6; **ἐλάχιστον μοί ἔστιν**, **ίνα** 1 Co. iv. 3; **ἡγαλλιάσατο**, **ίνα ἰδῃ**, Jn. viii. 56; **χρείαν ἔχω**, Jn. ii. 25; xvi. 30; 1 Jn. ii. 27; **ἔδει**, **ίνα ἐπὶ ἔνδον πάθῃ**, Barn. ep. 5, 13. [For other exx. see *Soph.* as above § 88, 3, 4.] **d.** after substantives, to which it adds a more exact definition of the thing; after subst. of time: **χρόνον**, **ίνα μετανοήσῃ**, Rev. ii. 21; after **Ὥρα**, Jn. xii. 23; xiii. 1; xvi. 2, 32, (elsewhere **Ὥρε**, Jn. iv. 23; v. 25); in these exx. the final force of the particle is still apparent; we also can say "time that she should repent" [cf. W. 339 (318); B. 240 (207)]; but in other expressions this force has almost disappeared, as in

ἔστιν συνήθεια ἡμῖν, ἵνα . . . ἀπολύσω, Jn. xviii. 39; after μισθός, 1 Co. ix. 18. e. it looks back to a demonstrative pronoun; cf. W. 338 (317); [B. § 139, 45]: πόθεν μοι τοιότο, ἵνα ἔλθῃ κτλ. for τὸ ἐλθέν τὴν etc. Lk. i. 43; esp. in John, cf. vi. 29, 50; xv. 13; xvii. 3 [here T Tr txt. indic.; see 1 d. above]; 1 Jn. iii. 11, 23; v. 3; 2 Jn. 6; Phil. i. 9; ἐν τούτῳ, Jn. xv. 8; 1 Jn. iv. 17, (θεοῦ δὲ τὸ δυνατὸν ἐν τούτῳ δείκνυται, ἵνα . . . εἴς οὐκ ὄντων ποιῇ τὰ γινόμενα, Theophil. ad Autol. 2, 13; after τόδε, Epict. diss. 2, 1, 1; [other exx. in Soph. Lex. s. v. 6].

3. According to a very ancient tenet of the grammarians, accepted by Kiilmer, § 553. 2 Anm. 3; [T. S. Green, N. T. Gram. p. 172 sq.], and not utterly rejected by Alex. Bttm. N. T. Gr. p. 238 sq. (206), ἵνα is alleged to be used not only τελικῶς, i. e. of design and end, but also frequently ἐκβατικῶς, i. e. of the result, signifying *with the issue, that; with the result, that; so that* (equiv. to ὅστε). But C. F. A. Fritzsche on Mt. p. 836 sqq. and Win. 338 (317) and 457 (426) sqq. have clearly shown, that in all the passages adduced from the N. T. to prove this usage the telic (or final) force prevails: thus in ἵνα μὴ λυθῆ ὁ νόμος Μωϋσέως, that the law of Moses may not be broken (which directs a man to be circumcised on the eighth and on no other day), Jn. vii. 23; οὐκ ἔστε ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς . . . καταλάβῃ, that the day should overtake you (cf. the final force as brought out by turning the sentence into the pass. form in Germ. *um vom Tage erfasst zu werden*), 1 Th. v. 4; προσευχέσθω, ἵνα διερμηνεύῃ, let him pray (intent on this, or with this aim), that (subsequently) he may interpret, 1 Co. xiv. 13; likewise ἐπενθήσατε, ἵνα etc. 1 Co. v. 2, and μετεόρσαν, ἵνα μὴ, Rev. ix. 20; μετάθεσιν, . . . ἵνα etc. that the change may be to this end, that etc. Heb. xii. 27; ἵνα μὴ . . . ποιῆτε, that ye may not do, Gal. v. 17 (where ἡ σάρξ and τὸ πνεῦμα are personified antagonistic forces contending for dominion over the will of the Christian; cf. Wieseler ad loc.); the words ἵνα . . . φραγῇ κτλ. in Ro. iii. 19 describe the end aimed at by the law. In many passages where ἵνα has seemed to interpreters to be used ἐκβατικῶς, the sacred writers follow the dictate of piety, which bids us trace all events back to God as their author and to refer them to God's purposes (Jo. Damascen. orthod. fid. 4, 19 ἔθος τῆ γραφῆ. τιὰ ἐκβατικῶς ὀφειλοντα λέγεσθαι, αἰτιολογικῶς λέγειν); so that, if we are ever in doubt whether ἵνα is used of design or of result, we can easily settle the question when we can interpret the passage 'that, by God's decree,' or 'that, according to divine purpose' etc.; passages of this sort are the following: Mk. iv. 12; Lk. ix. 45; xi. 50; xiv. 10; Jn. iv. 36; ix. 2; xii. 40; xix. 28; Ro. v. 20; vii. 13; viii. 17; xi. 31 sq.; 1 Co. vii. 29; 2 Co. iv. 7; vii. 9; also the phrase ἵνα πληρωθῇ, wont to be used in reference to the O. T. prophecies: Mt. i. 22; ii. 15; iv. 14; xii. 17 L T Tr WH; xxi. 4; xxvi. 56; xxvii. 35 Rec.; Jn. xiii. 18; xvii. 12; xix. 24, 36; ἵνα πληρωθῇ ὁ λόγος, Jn. xii. 38; xv. 25, cf. xviii. 9, 32. [Cf. Win. 461 (429). Prof. Sophocles although giving (Lex. s. v. ἵνα, 19) a co-

pious collection of exx. of the ecclastic use of the word, defends its telic sense in the phrase ἵνα πληρ., by calling attention not merely to the substitution of ὅπως πληρ. in Mt. viii. 17; xiii. 35, (cf. ii. 23), but esp. to 1 Esdr. i. 54 (*εἰς ἀναπλήρωσιν ρήματος τοῦ κυρίου ἐν στόματι Ἱερεμίου*); ii. 1 (*εἰς συντέλειαν ρήματος κυρ. κτλ.*); 2 Esdr. i. 1 (*τοῦ τελεσθήσαντος λόγου κυρίου ἀπὸ στόματος Ἱερεμίου*); Joseph. antt. 8, 8, 2 fin. ταῦτα δὲ ἐπράττετο κατὰ τὴν τοῦ θεοῦ βούλησιν ἵνα λάβῃ τέλος ἡ προεψήτευσεν Ἀχίλλεα; cf. Bib. Saer. '61 p. 729 sqq.; Luthardt's Zeitschr. '83 p. 632 sqq.]

4. The elliptical use of the particle; a. the telic ἵνα often depends on a verb not expressed, but to be repeated or deduced from the context (cf. Fritzsche on Mt. p. 840 sq.; W. 316 (297); [B. § 139, 47]): ἀλλά (sc. ἥλθεν, cf. vs. 7) ἵνα μαρτυρήσῃ, Jn. i. 8; ἀλλά (sc. ἐγένετο ἀπόκρυφον) ἵνα εἰς φανερὸν ἔλθῃ, Mk. iv. 22; ἀλλά (sc. κρατεῖτε με) ἵνα etc. Mk. xiv. 49; add, Jn. xv. 25; 1 Jn. ii. 19. b. the weakened ἵνα (see 2 above) with the subjunc. (or indie. fut. [cf. 1 c.], Rev. xiv. 13 L T Tr WH) denotes something which one wishes to be done by another, so that before the ἵνα a verb of commanding (exhorting, wishing) must be mentally supplied, (or, as is commonly said, it forms a periphrasis for the imperative): *ἱνα . . . ἐπιθῆς τὰς χεῖρας αὐτῆς*, Mk. v. 23; ἡ γυνὴ ἵνα φύβηται τὸν ἄνδρα, Eph. v. 33; Gal. ii. 10; add 2 Co. viii. 7; *ἱνα ἀναπαύσωται* [L T Tr WH παήσονται (see ἀναπάναν init.)], Germ. sie sollen ruhen [A. V. that they may rest etc.], Rev. xiv. 13; [perh. also Col. iv. 16, cf. Bp. Lghft. ad loc.], (2 Macc. i. 9; Epict. ench. 23 (17); diss. 4, 1, 41; among the earlier Greeks once so, Soph. O. C. 155; in Latin, Cic. ad divers. 14, 20 'ibi ut sint omnia parata'; in Germ. stern commands: 'dass du gehest!' 'dass du nicht säumest!' cf. W. § 43, 5 a.; [B. 241 (208)]].

c. ἵνα without a verb following,— which the reader is left to gather from the context; thus we must mentally supply εὐαγγελιζώμεθα, εὐαγγελίζωται in Gal. ii. 9, cf. W. 587 (546); [B. 394 (338)]; ἵνα κατὰ χάρων, sc. ἦ, that the promise may be a gift of grace, Ro. iv. 16 [W. 598 (556); B. 392 (336)]; ἵνα ἀλλοις ἀνεσις sc. γένηται, 2 Co. viii. 13 [W. 586 (545); B. § 129, 22]; ἵνα sc. γένηται, 1 Co. i. 31, unless preference be given there to an anacoluthon [W. 599 (557); B. 234 (201)]: *ἱνα . . . κανχάσθω* for *κανχάται*. (ἵνα ὡς ἀνθρωπος, sc. ἐργάζη, Epict. diss. 3, 23, 4.)

5. Generally ἵνα stands first in the final sentence; sometimes, however, it is preceded by those words in which the main force of the sentence lies [W. 550 (511); B. § 151, 18]: Acts xix. 4; Ro. xi. 31 (join τῷ ὑμετέρῳ θάνετι ἵνα); 1 Co. ix. 15 fin. [R G]; 2 Co. ii. 4; xii. 7; Gal. ii. 10; τὸ λοιπὸν ἵνα κτλ. 1 Co. vii. 29 Rec.^{exc.} elz L T. Among N. T. writ. John uses this particle oftener, Luke more rarely, than the rest; [on Jn.'s use see W. 338 (317) sq.; 461 (430); B. 236 (203); 244 (210) note; § 140, 10 and 12; on Luke's cf. B. 235 sq. (203)]. It is not found in the Epistle of Jude. [For Schaeffer's reff. to Grk. usage (and edd.) see the Lond. (Valpy's) ed. of Stephanus s. v., col. 4488.]

ίνα τι [so L WH uniformly, also Tr exc. (by mistake?) in Mt. xxvii. 46], and written unitedly *ινάτι* [so Rec. ^{εἰ bez} G T uniformly; see W. § 5, 2]; Lat. *ut quid?* i. e. *for what purpose?* *wherefore?* *why?* an elliptical formula, due to the fact that a questioner begins an answer to his own question with the word *ίνα*, but not knowing how to complete it reverts again to the question, as if to ask what will complete the answer: *that (what?) may or might happen*, (*ut (quid?) fiat or fieret*); see *Herm. ad Vig.* p. 847; Kühner § 587, 5 ii. p. 1020; W. § 25, 1 fin.; [B. § 149, 2]: Mt. ix. 4; xxvii. 46; Lk. xiii. 7; Acts iv. 25; vii. 26; 1 Co. x. 29. Add, from the Sept., Gen. iv. 6; xxv. 32; xxvii. 46; Num. xiv. 3; xxii. 32 [Ald.]; Judg. vi. 13 [Alex., Ald., Compl.]; 1 S. i. 8; 2 S. iii. 24; xv. 19; Job iii. 12; x. 18; Jer. ii. 29; xiv. 19; xv. 18; Dan. x. 20 [Theodot.]; Ps. ii. 1; x. 1 (ix. 22); xxi. (xxii.) 2, etc.; Sir. xiv. 3; 1 Mace. ii. 7. (Arstph., nub. 1192; Plat. apol. e. 14 p. 26 e.; al.)*

'Ιόπη (to which com. spelling the ancient lexicographers prefer 'Ιόπη, cf. *Movers*, Phönizier, ii. 2 p. 176 Anm.), -ης, ḥ, (Hebr. יַפְתָּחַ i. e. beauty, fr. הַפְתֵּחַ to shine, be beautiful; [al. make the name mean 'an eminence'; al. al.]), *Joppa*, a city of Palestine on the Mediterranean, lying on the border of the tribes of Dan and Ephraim. It was subject to the Jews from the time of the Maccabees. It had a celebrated but dangerous port and carried on a flourishing trade; now *Yāfa* (not *Jaffa*): Acts ix. 36, 38, 42 sq.; x. 5, 8, 23, 32; xi. 5, 13. Cf. *Win. RWB.* s. v. *Joppe*; *Rüetschi* in *Herzog* vii. p. 4 sq.; *Fritzsche* in *Schenkel* iii. 376 sq.; [BB.DD.]*.

'Ιορδάνης, -ον [B. 17], ὁ [cf. W. § 18, 5 a.], (יְהוּדָה, fr. יְהוּדָה, to descend; for other opinions about the origin of the name see *Gesenius*, Thes. ii. p. 626 [cf. Alex.'s *Kitto* s. v. *Jordan*]), *the Jordan*, the largest and most celebrated river of Palestine, which has its origin in numerous torrents and small streams at the foot of Anti-Lebanon, flows at first into Lake Samochoritis (*Merom* so-called; [mod. *el-Huleh*; see BB.DD. s. v. *Merom* (Waters of)]), and issuing thence runs into the Lake of Tiberias (the Sea of Galilee). After quitting this lake it is augmented during its course by many smaller streams, and finally empties into the Dead Sea: Mt. iii. 5 sq. 13; iv. 15, 25; xix. 1; Mk. i. 5, 9; iii. 8; x. 1; Lk. iii. 3; iv. 1; Jn. i. 28; iii. 26; x. 40; cf. *Win. RWB.* [and BB.DD.] s. v. *Jordan*; *Arnold* in *Herzog* vii. p. 7 sqq.; *Furrer* in *Schenkel* iii. p. 378 sqq.; [Robinson, Phys. Geogr. of the Holy Land, pp. 144–186].*

ἴός, -οῦ, ὁ, (on its very uncertain deriv. see *Kreussler* in *Passow* s. v.; *Curtius* § 591; [Vaniček p. 969]); 1. poison (of animals): ίός ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν, the poison of asps is under their lips, spoken of men given to reviling and calumniating and thereby injuring others, Ro. iii. 13 (fr. Ps. exxxix. (excl.) 3 (4)); by the same fig. (γλώσσα) μεστή ιοῦ θαυματφόρου, Jas. iii. 8; (in Grk. writ. fr. Pind. down). 2. rust: Jas. v. 3; (Ezek. xxiv. 6, 11 sq.; Bar. vi. [Ep. Jer.] 11 (12), 23 (24); *Theogn.*, *Theocr.*, *Plat.*, *Theophr.*, *Polyb.*, *Leian.*, al.).*

'Ιούδα, (see 'Ιούδας, init. and 1), indecl., *Judah*, a prop.

name; in Sept.

1. the fourth son of the patriarch Jacob. 2. the tribe that sprang from him. 3. the region which this tribe occupied (cf. W. 114 (108)); so in the N. T. in Mt. ii. 6 (twice); πόλις Ιούδα (Judg. xvii. 8), a city of the tribe of Judah, Lk. i. 39, where it is a matter of dispute what city is meant; the most probable conjecture seems to be that *Hebron* is referred to,—a city assigned to the priests, situated 'in the hill country' (Χερσόνησον ἐν τῷ ὄρει Ιούδα, Josh. xxi. 11), the native place of John the Baptist acc. to Jewish tradition. [Cf. B. D. Am. ed. s. v. *Juda*, a City of.]*

'Ιούδαια, -ας, ἡ [cf. W. § 18, 5 a.], (se. γῆ, which is added Jn. iii. 22, or χώρα, Mk. i. 5; fr. the adj. 'Ιούδαιος, q. v.), *Judea* (Hebr. יהודה); in the O. T. a region of Palestine, named after the tribe of Judah, which inhabited it: Judg. xvii. 7–9; Ruth i. 1 sq.; 2 S. ii. 1, etc. Its boundaries are laid down in *Josh. xv.* 1 sqq. After the time of David, when the kingdom had been rent asunder, the name was given to the *kingdom of Judah*, to which were reckoned, besides the tribes of Judah and Benjamin, certain cities of the tribes of Dan and Simeon, together with the metropolis of Jerusalem: 1 K. xiv. 21, 29; xv. 7, etc.

In the N. T. the name is given 1. in a narrower sense, to the southern part of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, Idumaea (Mk. iii. 8): Mt. ii. 1, 5, 22; iii. 5; iv. 25; xxiv. 16; Mk. iii. 7; xiii. 14; Lk. ii. 4; Jn. iv. 3, 47, 54; Acts i. 8; viii. 1, etc.; it stands for its inhabitants in Mt. iii. 5; Mk. i. 5, (2 Chr. xxxii. 33; xxxv. 24).

2. in a broader sense, to all Palestine: Lk. i. 5; [iv. 44 VII Tr mrg.]; vii. 17; xxiii. 5; Acts ii. 9; x. 37; xi. 1, 29, (and perh. 2 Co. i. 16; Gal. i. 22); πᾶσα ἡ χώρα τῆς Ιούδαιας, Acts xxvi. 20; εἰς τὰ ὅρα τῆς Ιούδαιας πέραν τοῦ Ιορδάνου, *into the borders of Judæa* (in the broader sense) *beyond the Jordan*, i. e. into Peraea, Mt. xix. 1; on the contrary, in the parallel pass. Mk. x. 1 R G, εἰς τὰ ὅρα τῆς Ιούδαιας πέραν τοῦ Ιορδάνου, Jesus is said to have come *into the borders of Judæa* (in the narrower sense) *through Peraea*; but acc. to the reading of LT Tr VII, viz. καὶ πέραν τοῦ Ιορδάνου, and (in particular that part of Judæa which lay) *beyond the Jordan*, Mark agrees with Matthew; [others regard πέραν τοῦ Ιορδάνου as parall. with τῆς Ιούδαιας and like it dependent upon ὅρα].

'Ιούδαιος; (fr. 'Ιούδαιος, cf. 'Ελληνιστής [W. 92 (87)]), to adopt Jewish customs and rites, imitate the Jews, *Judaize*: of one who observes the ritual law of the Jews, Gal. ii. 14. (Esth. viii. 17; Ignat. ad Magnes. 10, 3; Evang. Nicod. c. 2; Plut. Cie. 7; to favor the Jews, Joseph. b. j. 2, 18, 2).*

'Ιούδαικος, -ή, -όν, *Jewish*: Tit. i. 14. (2 Macc. viii. 11; xiii. 21; Joseph. antt. 20, 11, 1; Philo [in Flac. § 8].)*

'Ιούδαικῶς, adv., *Jewisly*, after the manner of the Jews: Gal. ii. 14. [(Joseph. b. j. 6, 1, 3.)]*

'Ιούδαιος, -αία, -αῖον, ('Ιούδαια), [Aristot. (in Joseph. c. Ap. 1, 22, 7 where see Müller), Polyb., Diod., Strab., Plut., al.; Sept.; (cf. Soph. Lex. s. v.)], *Jewish*; a. joined to nouns, belonging to the Jewish race: ἀνήρ, Acts x. 28; xxii.

3, (1 Macc. ii. 23); ἄνθρωπος, *Acis* xxi. 39; ψευδοπρόφητης, *Acts* xiii. 6; ἀρχιερέως, *Acts* xix. 14; γυνή, *Acts* xvi. 1; xxiv. 24; γῆ, *Jn.* iii. 22; χώρα, *Mk.* i. 5. b. without a noun, substantively, *Jewish as respects birth, race, religion*; a Jew: *Jn.* iv. 9; *Acts* xviii. 2, 24; *Ro.* ii. 28 sq.; plur., *Rev.* ii. 9; iii. 9; οἱ Ἰουδαῖοι (Ἰουδαῖοι), before the exile citizens of the kingdom of Judah; after the exile all the Israelites [cf. Wright in *B.D. s. v. Jew*], the Jews, the Jewish race: *Mt.* ii. 2; xxvii. 11, 29; *Mk.* vii. 3; xv. 2; *Jn.* ii. 6; iv. 22; v. 1; xviii. 33, etc.; Ἰουδαῖοι τε καὶ Ἑλληνες, *Acts* xiv. 1; xviii. 4; xix. 10; 1 *Co.* i. 24; Ἰουδαῖοι τε καὶ προσήλυτοι, *Acts* ii. 11 (10); ἔθνη τε καὶ Ἰουδαῖοι, *Acts* xiv. 5; sing., *Ro.* i. 16; ii. 9; οἱ κατὰ τὰ ἔθνη Ἰουδαῖοι, who live in foreign lands, among the Gentiles, *Acts* xi. 21; Ἰουδαῖοι is used of converts from Judaism, *Jewish Christians* (see ἔθνος, 5) in *Gal.* ii. 13. [SYN. Ἐβραῖος, Ἰουδαῖος, Ἰαραηλίτης: "restricting ourselves to the employment of these three words in the N. T. we may say that in the first is predominantly noted language; in the second, nationality; in the third (the angriest title of all), theocratic privileges and glorious vocation" (Trench § xxxix.); cf. *B.D. s. vv. Hebrew, Israelite, Jew.*] The apostle John, inasmuch as agreeably to the state of things in his day he looked upon the Jews as a body of men hostile to Christianity, with whom he had come to see that both he and all true Christians had nothing in common as respects religious matters, even in his record of the life of Jesus not only himself makes a distinction between the Jews and Jesus, but ascribes to Jesus and his apostles language in which they distinguish themselves from the Jews, as though the latter sprang from an alien race: *Jn.* xi. 8; xiii. 33. And those who (not only at Jerusalem, but also in Galilee, cf. vi. 41, 52) opposed his divine Master and his Master's cause,—esp. the rulers, priests, members of the Sanhedrin, Pharisees,—he does not hesitate to style οἱ Ἰουδαῖοι, since the hatred of these leaders exhibits the hatred of the whole nation towards Jesus: i. 19; ii. 18, 20; v. 10, 15 sq. 18; vi. 41, 52; vii. 1, 11, 13; ix. 18, 22; x. 24, 31, 33; xviii. 14. [Cf. *B.D. s. v. Jew*; *Franke, Stellung d. Johannes z. Volke d. alt. Bundes.* (Halle, 1882).]

Ιουδαισμός, -οῦ, δ. (*Ιουδαιζω*), the Jewish faith and worship, the religion of the Jews, Judaism: *Gal.* i. 13 sq. (2 Macc. ii. 21, etc.; cf. *Grium, Com. on 2 Macc.* p. 61. [*B.D. Am. ed. s. v. Judaism*.])*

Ιούδας, -α. dat. -ᾳ, acc. -ᾳ, [B. 20 (18)]. δ. (Ιουδαῖος), fr. the Hoph. of γῆ, praised, celebrated; see (Gen. xxix. 35), *Judah* or *Judas* (see below); 1. the fourth son of the patriarch Jacob: *Mt.* i. 2 sq.; *Lk.* iii. 33; *Rev.* v. 5; vii. 5; by meton., the tribe of Judah, the descendants of Judah: *Heb.* vii. 14; δοῖος Ιούδα, citizens of the kingdom of Judah, *Heb.* viii. 8. 2. *Judah* (or *Judas*) an unknown ancestor of Christ: *Lk.* iii. 26 R G L. 3. another of Christ's ancestors, equally unknown: *Lk.* iii. 30. 4. *Judas* surnamed the *Galilean*, a man who at the time of the census under Quirinus [better *Quirinius*], excited a revolt in Galilee: *Acts* v. 37 (Joseph. antt. 18, 1, 1, where he is called ὁ Γαλιλαῖτης because he

came from the city Gamala, near the Lake of Galilee in lower Gaulanitis; but he is called also ὁ Γαλιλαῖος by Joseph. antt. 18, 1, 6; 20, 5, 2; b. j. 2, 8, 1).

5. [*Judas*]

a certain Jew of Damascus: *Acts* ix. 11. 6. *Judas* surnamed Ἰσκαριώτης (q. v.), of *Carioth* (from the city of Kerioth, *Josh.* xv. 25; *Jer.* xxxi. (xlviii.) 41; *Amos* ii. 2; [but see *BB.DD. s. v. Kerioth*]; some eodd. in *Jn.* vi. 71 [cf. *Tdf.*'s note in loc.]; xii. 4, read ἀπὸ Καριώτου instead of Ἰσκαριώτης), the son of one Simon (who in *Jn.* vi. 71 L T Tr W II; xiii. 26 T Tr W II, is himself surnamed Ἰσκαριώτης), one of the apostles of Jesus, who betrayed him: *Mt.* x. 4; xxvi. 14, 25, 47; xxvii. 3; *Mk.* iii. 19; xiv. 10, 43; *Lk.* vi. 16; xxii. 3, 47 sq.; *Jn.* vi. 71; xii. 4; xiii. 2, 26, 29; xviii. 2 sq. 5; *Acts* i. 16, 25. Matthew (xxvii. 5), Luke (Acts i. 18), and Papias [cf. *Wendt* in Meyer's *Apostelgesch.* 5te Aufl. p. 23 note] in a frag. quoted by Oeenum. on *Acts* i. 18 differ in the account of his death, [see *B.D. Am. ed. s. v.*]; on his avarice cf. *Jn.* xii. 6. 7. *Judas*, surnamed *Barsabas* [or *Bar-sabbas*, see the word], a prophet of the church at Jerusalem: *Acts* xv. 22, 27, 32. 8. *Judas*, an apostle, *Jn.* xiv. 22, who is called Ιούδας ἱακώβοιν *Lk.* vi. 16; *Acts* i. 13 (see ἱακώβοις, 4), and, as it should seem, was surnamed *Lebbatus* or *Thaddaeus* (see Θαδδαῖος). According to the opinion of the church he wrote the Epistle of Jude. 9. *Judas*, the brother of our Lord: *Mt.* xiii. 55; *Mk.* vi. 3, and very probably *Jude* 1; see ἱακώβοις, 3.*

Ιούλια, -ας, ἡ, *Julia*, a Christian woman [cf. *Bp. Lightft. on Philip.* p. 177]: *Ro.* xvi. 15 [L mrg. Ιούλια].*

Ιούλιος, -ου, δ, *Julius*, a Roman centurion: *Acts* xxvii. 1, 3.*

Ιούνιας [al. -νιᾶς, as contr. fr. *Junianus*; cf. *W.* 102 sq. (97)], -α [but cf. *B.* 17 sq. (16)], δ, *Junias*, a convert from Judaism, Paul's kinsman and fellow-prisoner: *Ro.* xvi. 7 [here A. V. *Junia* (a woman's name) which is possible]. The name occurs again as the name of a Christian at Rome in *Ro.* xvi. 15 *Lehm. mrg.* (where al. Ιούλιαν).]*

Ιούστος, -ου, δ, *Justus* [cf. *Bp. Lightft. on Col.* iv. 11], the surname

1. of *Joseph*, a convert from Judaism, who was also surnamed Barsabas [better Barsabbas q. v.]: *Acts* i. 23. 2. of *Titus*, a Corinthian [a Jewish proselyte]: *Acts* xviii. 7. 3. of a certain *Jesus*, [a Jewish Christian]: *Col.* iv. 11.*

ἵππεύς, -έως, δ, (Ἴππος), a horseman: *Acts* xxiii. 23, 32. [From Hom. down.]*

ἵππικός, -η, -όν, *equestrian*; τὸ ἵππικόν, the horse (-men), cavalry: *Rev.* ix. 16 (as *IIdt.* 7, 87; *Xen.*, *Plat.*, *Polyb.*, al.; more fully τὸ ἵππικὸν στράτευμα, *Xen. Cyr.* 3, 3, 26; so τὸ πεζικόν, the foot (-forces), infantry, *Xen. Cyr.* 5, 3, 38).*

ἵππος, -ου, δ, (Curtius § 624; Peile, Grk. and Lat. Etymol., Index s. v.), a horse: *Jas.* iii. 3; *Rev.* vi. 2, 4 sq. 8; ix. 7, 9, 17, [19 *G L T Tr W II*]; xiv. 20; xviii. 13; xix. 11–21. [From Hom. down.]*

ἴρις, -ιδος, ἡ, (Iris), a rainbow: *Rev.* iv. 3; x. 1. (Hom. Aristot., *Theophr.*, al.)*

Ιοάκ. ὁ indeed. (ρηγός, fr. ρηγός to laugh: *Gen.* xxi. 8;

xvii. 17; in Joseph. *Ισακος*, *ου*, *Isaac*, the son of Abraham by Sarah: Mt. i. 2; viii. 11; xxii. 32; Ro. ix. 7, 10; Gal. iv. 28; Heb. xi. 9, 17 sq. 20; Jas. ii. 21, etc.

ἰσάγγελος, -ον, (*ἴσος* and *ἄγγελος*, formed like *ἰσόθεος* [cf. *ἰσάδελφος* (Eur. Or. 1015), *ἰσάτερος* (4 Macc. xvii. 5), and other compounds in *Koumanoudes*, *Συναγωγή κτλ.* p. 166 sq.]), *like the angels*: Lk. xx. 36. (Eccl. writ.; [cf. *ἴσος ἀγγέλοις γεγονώς*, Philo de sacr. Ab. et Cain. § 2; W. § 34, 3 cf. p. 100 (95).) *

Ἰσασχάρ [Rec. elz] and **Ισαχάρ** [Rst G L] (*Ισσάχαρ* Tdf., *Ισασχάρ* Tr WH), δ, (*ῥάχη*, fr. ρ̄, there is, and ρ̄χη a reward [cf. Jer. xxxi. 16] yet cf. Mühlau u. Volek s. v.]; Joseph. *Ισάσχαρις* [*Ισάχαρις*]), *Issachar*, the son of the patriarch Jacob by Leah (Gen. xxx. 18): Rev. vii. 7.*

ἰστημι, found only in the Doric form *ἴσαμι*, *to know*; from which some derive the forms *ἴστε* and *ἴσμεν*, contracted from *ἴσατε* and *ἴσαμεν*; but these forms are more correctly derived from εἴδω, *ἴσμεν* i. q. ίδμεν, etc., (cf. *Bttm. Ausf. Spr. i. p. 548*); on the phrase *ἴστε* [R *ἐστε*] *γνώσκοντες*, Eph. v. 5, see *γνώσκω*, I. 2 b.

Ισκαριώτης, and (Lchm. in Mt. x. 4; T VII in Mk. xiv. 10; L T Tr WH in Mk. iii. 19; Lk. vi. 16) *Ισκαριώθ*, i. e. *Πίγρης ψών*; see *Ιούδας*, 6 and *Σίμων*, 5.

ἴσος (not *ἴσος* [yet often so Rst elz G Tr], which is Epic; cf. *Bornemann*, Scholia in Lue. p. 4; *Götting*, Lehre vom Accent p. 305; [Chandler § 406]; *Lipsius*, Grammat. Untersuch. p. 24; [L. and S. s. v. fin.; W. 52]), -η, -ον, *equal*, in quality or in quantity: ή ἴση δωρεά, the same gift, Acts xi. 17; *ἴσαι μαρτυρίαι*, agreeing testimonies, Mk. xiv. 56, 59; *ἴσον ποιεῖν τινά τινι*, to make one equal to another, in the payment of wages, Mt. xx. 12; *έαντον τῷ θεῷ*, to claim for one's self the nature, rank, authority, which belong to God, Jn. v. 18; *τὰ ἴσα ἀπολαβεῖν*, Lk. vi. 34. The neuters *ἴσον* and *ἴσα* are often used adverbially fr. Hom. down (cf. Passow s. v. p. 1505*; [L. and S. s. v. IV. 1]; W. § 27, 3 fin.): *ἴσα ἐντα* (B. § 129, 11), of measurement, Rev. xxi. 16; of state and condition, *τῷ θεῷ*, Phil. ii. 6 (on which see in *μορφή*).*

ἰσότης, -ητος, ή, (*ἴσος*); 1. *equality*: *ἔξισότητος* [cf. ἔκ. V. 3] by equality, 2 Co. viii. 13 (14), i. q. *ὅπως γένηται ισότης*, 14. 2. *equity, fairness, what is equitable*, joined with *τὸ δίκαιον*: Col. iv. 1. (Eur., Plat., Aristot., Polyb., al.; [cf. Bp. Lghtft. on Col. I. e., yet per contra Meyer].) *

ἰσότιμος, -ον, (*ἴσος* and *τιμή*), *equally precious; equally honored*: *τινί*, to be esteemed equal to, *ἰσότιμος* *ἡμῖν πίστιν* [*a like precious faith with us*], concisely for *πίστιν τῇ ἡμῶν πίστει ισότιμον* [W. § 66, 2 f.; B. § 133, 10]: 2 Pet. i. 1. (Philo, Joseph., Plut., Leclan., Ael., al.)*

ἰσόψυχος, -ον, (*ἴσος* and *ψυχή*), *equal in soul* [A. V. *like-minded*], (Vulg. *unanimus*): Phil. ii. 20. (Ps. liv. lv.) 14; Aeschyl. Ag. 1470.) *

Ισραὴλ (Joseph. *Ισράηλος*, -ον), δ, indecl., (*ῥάχη*, fr. ρ̄χη and *ἥρη*, wrestler with God, Gen. xxxii. 28; Hos. xii. 4, cf. Gen. xxxv. 10), *Israel*, a name given to the patriarch Jacob (and borne by him in addition to his former name from Gen. xxxii. 28 on): *ό οἶκος Ισραὴλ*, the family

or descendants of Israel, the race of Israel [A. V. *the house of Israel*], Mt. x. 6; xv. 24; Acts vii. 42, (Ex. xvi. 31; 1 S. vii. 2, and often); *οἱ γιαὶ Ισρ.* the [sons i. e. the children, the] posterity of Israel, Lk. i. 16; Acts v. 21; vii. 23, 37; Ro. ix. 27; *αἱ φυλαὶ τοῦ Ισρ.*, Mt. xix. 28; Lk. xxii. 30; Rev. vii. 4. By meton. for *the posterity of Israel* i. e. *the Israelites* (a name of esp. honor because it made reference to the promises of salvation through the Messiah, which were given to Jacob in preference to Esau, and to be fulfilled to his posterity [see *λονδάτος*, b.]): Mt. ii. 6; viii. 10; ix. 33; Lk. i. 54, 68, 80; Acts iv. 8 [R G]; Eph. ii. 12; Ro. xi. 2, 7, 26, etc. (Ex. v. 2; xi. 7, and often); *δ λαὸς Ισρ.*, Acts iv. 10, 27; *γῆ Ισρ.* i. e. Palestine [(1 S. xiii. 19, etc.)], Mt. ii. 20 sq.; *βασιλεὺς Ισρ.*, Mt. xxvii. 42; Jn. i. 49 (50); *ἡ ἀπίτις τοῦ Ισρ.* Acts xxviii. 20; *δ Ισρ. τοῦ θεοῦ* (gen. of possession), i. e. Christians, Gal. vi. 16; *δ Ισρ. κατὶ σάρκα*, Israelites by birth, i. e. Jews, 1 Co. x. 18; in an emphat. sense, *οὐ γὰρ πάντες οἱ ἔξι Ισρ. κτλ.* for not all those that draw their bodily descent from Israel are true Israelites, i. e. are those whom God pronounces to be Israelites and has chosen to salvation, Ro. ix. 6.

Ισραὴλίτης (T VII *Ισραὴλίτης*, Tr only in Jn. i. 47 (48); [see Tdf. Proleg. p. 86, and cf. s. v. ει., τ.], -ον, δ, (*Ισραὴλ*, q. v.), *an Israelite* (Hebr. *לִשְׂרָאֵל*; Sept. *Ιεζαρχίτης*, 2 S. xvii. 25), one of the race of Israel, a name held in honor (see *Ισραὴλ*): Jn. i. 47 (48); Ro. ix. 4; xi. 1; 2 Co. xi. 22; *ἀνδρες Ισραὴλίται* [W. § 65, 5 d.; B. 82 (72)], Acts ii. 22; iii. 12; v. 35; xiii. 16; [xxi. 28], (4 Macc. xviii. 1; Joseph. antt. 2, 9, 1). [Cf. B. D. (Am. ed.) s. v. Syn. see *Ιουδαῖος*, b.] *

[*Ισσάχαρ*, *Ισασχάρ*. see *Ισασχάρ*.]

ἰστημι, more rarely *ἴσταω* [(fr. Ηdt. down; cf. Veitch s. v.)] *ἴστωμεν*, Ro. iii. 31 R (G) and *ἴσταντο* [(late; cf. Veitch s. v.)] *ἴστανομεν*, Ro. iii. 31 L T Tr WH), [cf. B. 44 (38) sq.; W. § 14, 1 f.; 87 (83); WH. App. p. 168; Veitch p. 337 sq.]; fut. *στήσω*; 1 aor. *ἔστησα*; 2 aor. *ἔστην*, impv. *στῆθι*, inf. *στῆραι*, ptcpr. *στάσι*; pf. *ἔστηκα* [with pres. force; W. 274 (257)], inf. *ἔσταναι* [R^{elz st bez} G Tr -*αναι* in Acts xii. 14] (nowhere *ἔστηκεν*), ptep. mase. *ἔστηκός* with neut. *ἔστηκός*, and in the shorter form *ἔστώς*, *ἔστωσα* (Jn. viii. 9), with neut. *ἔστώς* and (L T Tr WH in Mt. xxiv. 15 [here Rst also]; Rev. xiv. 1) *ἔστός*, (cf. *Bttm. Ausf. Spr. ii. p. 208*; [Rutherford, Babrius p. 39 sq.; W. § 14, 1 i.; B. 48 (41)]); plur. *ἔστηκεν* [(but WH uniformly *ἴστη*; see I, i) with force of impf. W. 274 (257)], 3 pers. plur. *ἔστηκεν* (Mt. xii. 46; Jn. xviii. 18; Acts ix. 7 and L T Tr WH in Rev. vii. 11) and *ἔστηκεν* (Rev. vii. 11 R G [cf. W. § 14, 1 a.; yet B. 43 (38)])]; Pass., 1 aor. *ἔστάθην*; 1 fut. *σταθήσομαι*; 1 fut. mid. *στήσομαι* (Rev. xviii. 15);

I. TRANSITIVELY in the Pres., Impf., Fut., and 1 Aor. act.; likewise in the tenses of the Pass. [cf. B. 47 (41) contra W. 252 (237)], (Sept. for *רַכְבָּה מִקְדָּשׁ*, *מִזְבֵּחַ*); [fr. Hom. down]; *to cause or make to stand; to place, put, set*; 1. univ. a. prop. *τινά*, *to bid to stand by, [set up]*: Acts i. 23; vi. 13; in the presence of others: *ἐν μεσῳ*, in the midst, Jn. viii. 3, and *ἐν τῷ μέσῳ*.

Acts iv. 7; ἐνώπιόν τινος, Acts vi. 6; before judges: εἰς αὐτούς, before the members of the Sanhedrin, Acts xxii. 30; ἐν τῷ συνεδρίῳ, Acts v. 27; ἐπὶ with gen. of the judge, pass. σταθήσεσθε, Mk. xiii. 9; τιὰ ἀμώμον κατενώπιόν τινος, to [set one i. e.] cause one to make his appearance faultless before etc. Jude 24; to place (i. e. designate the place for one to occupy): ἐν μέσῳ τινῶν, Mt. xviii. 2; Mk. ix. 36; παρ' ἑαυτῷ, Lk. ix. 47; ἐκ δεξιῶν, Mt. xxv. 33; ἐπὶ τῷ (acc. of place), Mt. iv. 5; Lk. iv. 9. Mid. to place one's self, to stand (Germ. sich hinstellen, hintreten): ἀπὸ μακρόθεν, Rev. xviii. 15; likewise in the passive: σταθεῖς, Lk. xviii. 11, 40; xix. 1; [ἐστάθησαν σκυρωποῖ they stood still, looking sad, Lk. xxiv. 17 T WH Tr txt. (cf. II. 1b. β.)]; Acts ii. 14; xi. 13; with ἐν μέσῳ τινός, τινόν, added, Acts xvii. 22; xxvii. 21; σταθέντες, when they had appeared (before the judge), Acts xxv. 18. β. trop. to make firm, fix, establish: τί, τινά, to cause a pers. or thing to keep his or its place; pass. to stand, be kept intact (of a family, a kingdom): Mt. xii. 25 sq.; Lk. xi. 18; i. q. to escape in safety, Rev. vi. 17; with ἐμπροσθεν τοῦ νιοῦ τοῦ ἀνθρ. added, Lk. xxi. 36; στήσαι τινα, to cause one to preserve a right state of mind, Ro. xiv. 4 [see Meyer]; pass. σταθήσεται, shall be made to stand, i. e. shall be kept from falling, ibid. τί, to establish a thing, cause it to stand, i. e. to uphold or sustain the authority or force of any thing: Heb. x. 9 (opp. to ἀναρεψεῖν); τὴν παράδοσιν, Mk. vii. 9; τὴν ἴδιαν δικαιοσ. Ro. x. 3; τὸν νόμον (opp. to καταργῶ), Ro. iii. 31, (τὸν ὄρκον, Gen. xxvi. 3; τὴν διαθήκην, Ex. vi. 4; 1 Macc. ii. 27). i. q. to ratify, confirm: σταθῇ, σταθήσεται πᾶν ἥμαρτον, Mt. xviii. 16; 2 Co. xiii. 1. to appoint, [cf. colloq. Eng. set]: ἡμέραν, Acts xvii. 31; cf. Grimm on 1 Macc. iv. 59. 2. to set or place in a balance; to weigh: money to one (because in very early times, before the introduction of coinage, the metals used to be weighed) i. e. to pay, Mt. xxvi. 15 (so in Grk. writ. fr. Hom. down; cf. Passow s. v. p. 1508^b; [L. and S. s. v. A. IV.]; Sept. for ἤρω, Is. xlvi. 6; Jer. xxxix. (xxxii.) 9 sq.; Zech. xi. 12; 2 Esdr. viii. 25 sq.; etc.); this furnishes the explanation of the phrase μὴ στήσῃς αὐτοῖς τὴν ἀμαρτίαν ταύτην, do not reckon to them, call them to account for, this sin [A. V. lay not this sin to their charge], Acts vii. 60 [(cf. Meyer ad loc.)].

II. INTRANSITIVELY in the Perf. and Plupf. (having the sense of a pres. and an impf. [see above]), also in 2 Aor. act., to stand; Sept. for בָּאֵם, רְכַב, מִקְּרָב; 1. prop. a. foll. by prepositions or adverbs of place: foll. by ἐν w. dat. of place [cf. B. 329 (283)], Mt. vi. 5; xx. 3; xxiv. 15; Lk. xxiv. 36; Jn. viii. 9; xi. 56; Acts v. 25; vii. 33 [L T Tr WH ἐπὶ w. dat.]; Rev. v. 6; xix. 17; ἐνώπιόν τινος, Acts x. 30; Rev. vii. 9; viii. 2; xi. 4; xii. 4; πρός w. dat. of place, Jn. xviii. 16; ἐπὶ w. gen. of place (Germ. auf, upon), Lk. vi. 17; Acts xxi. 40; Rev. x. 5, 8; w. gen. of the judge or tribunal, before [cf. ἐπὶ, A. I. 2 b.], Acts xxiv. 20; xxv. 10; πέραν with gen. of place, Jn. vi. 22; πρό, Acts v. 23 [R G; but L T Tr WH ἐπὶ τῶν θυρῶν (at, Germ. an; cf. above and see ἐπὶ, A. I. 2 a.)]; xii. 14; ἐμπροσθέν τινος, before one as judge, Mt. xxvii. 11; κύκλω (τινός), around, Rev. vii. 11; μέσος ὑπῶν,

in the midst of you, living among you, Jn. i. 26; ἐκ δεξιῶν τινος, Lk. i. 11; Acts vii. 55 sq.; ἐν μέσῳ, Jn. viii. 9; πρός w. acc. (G L T Tr WH w. dat. [see πρός, II.]) of place, Jn. xx. 11; ἐπὶ w. acc. of place (see ἐπὶ, C. I.), Mt. xiii. 2; Rev. iii. 20; vii. 1; xiv. 1; xv. 2; ἐπὶ τοῦ πόδας, to stand upright, Acts xxvi. 16; Rev. xi. 11; παρά w. acc., Lk. v. 2; vii. 38; εἰς, Jn. xxi. 4 (L T Tr mrg. WH mrg. ἐπὶ [see ἐπὶ, C. I. 1 d.]); ἐκεῖ, Mt. xxvii. 47; Mk. xi. 5; Jas. ii. 3; ὁδός, Mt. xvi. 28; xx. 6; Mk. ix. 1; Lk. ix. 27 [here T Tr WH αὐτοῦ, q. v.]; ὅπου, Mk. xiii. 14; ἔξω, Mt. xii. 46, 47 [here WH in mrg. only]; Mk. iii. 31; Lk. viii. 20; xiii. 25; μακρόθεν, Lk. xviii. 13; xxiii. 49 [R G Tr txt.]; ἀπὸ μακρόθεν, Rev. xviii. 10, 17; [Lk. xxiii. 49 L T WH Tr mrg. (but ἀπό in br.)]; πάρρωθεν, Lk. xvii. 12. b. absolutely; a. to stand by, stand near, (in a place already mentioned, so that the reader readily understands where): Mt. xxvi. 73; Jn. i. 35; iii. 29; vii. 37; xii. 29; xviii. 18, 25; xx. 14; Acts xvi. 9; xxii. 25; with a ptep. or adj. (indicating the purpose or act or condition of the one standing): Mt. xx. 6; Lk. xxiii. 10; Acts i. 11; ix. 7; xxvi. 6; opp. to καθίζειν, Heb. x. 11 sq. β. if what is said to stand had been in motion (walking, flowing, etc.), to stop, stand still: Mt. ii. 9 (Rec. ἔστη, L T Tr WH ἔσταθη [cf. I. 1 a.]); Mt. xx. 32; Mk. x. 49; Lk. viii. 44; Acts viii. 38. γ. contextually, to stand immovable, stand firm, of the foundation of a building: 2 Tim. ii. 19. 2. metaph. a. to stand, i. e. continue safe and sound, stand unharmed: Acts xxvi. 22. b. to stand ready or prepared: with a ptep., Eph. vi. 14. c. to be of a steadfast mind; so in the maxim in 1 Co. x. 12. d. foll. by a ptep. of quality, Col. iv. 12; ὃς ἔστηκεν ἐδραῖος, who does not hesitate, does not waver, 1 Co. vii. 37; in a fig., of one who vanquishes his adversaries and holds the ground, Eph. vi. 13; also of one who in the midst of the fight holds his position πρός τινα, against the foe, Eph. vi. 11, (cf. Ex. xiv. 13; Ps. xxxv. (xxxvi.) 13). to persist, continue, persevere: τῇ πίστει, dat. commodi (so as not to fall from thy faith [al. take the dat. instrumentally, by thy faith; cf. W. § 31, 6 e.; B. § 133, 24]), Ro. xi. 20; ἐν τῇ ἀληθείᾳ, Jn. viii. 44 (where the meaning is, his nature abhors, is utterly estranged from, the truth; Vulg. incorrectly, in veritate non stetit; Luther, ist nicht bestanden [A. V. abide not etc.]; but the Zürich version correctly, besteht nicht [WH read ἔστηκεν, impf. of στήκω, q. v.]); ἐν τῇ χάριτι, Ro. v. 2; ἐν τῷ εὐαγγελίῳ, 1 Co. xv. 1; εἰς ἣν (sc. χάριν) ἔστηκετε, into which ye have entered, that ye may stand fast in it, 1 Pet. v. 12 [but L T Tr WH read στήτε (2 aor. act. impv. 2 pers. plur.) enter and stand fast; B. § 147, 16, cf. p. 329 (283)]. N. B. From ἔστηκε is formed the verb στήκω, which see in its place. [COMP.: ἀν-, ἐπ-αν-, εἰ-αν-, ἀνθ-, ἀφ-, δι-, ἐν-, εἰ-, ἐπ-(-μαι), εἴφ-, κατ-εφ-, συν-εφ-, καθ-, ἀντι-καθ-, ἀπο-καθ-, μεθ-, παρ-, περι-, προ-, συν-ίστημι.]

ἰστορέω: 1 aor. inf. ἰστορῆσαι; (ἰστωρ [allied with οἶδα (ἰστω), videre (visus), etc. Curtius § 282], -οπος, one that has inquired into, knowing, skilled in); fr. Aeschyl. and Hdt. down; 1. to inquire into, examine, investigate. 2. to find out, learn, by inquiry. 3. t-

gain knowledge of by visiting: something (worthy of being seen), τὴν χώραν, Plut. Thes. 30; Pomp. 40; τινά, some distinguished person, to become personally acquainted with, know face to face: Gal. i. 18; so too in Joseph. antt. 1, 11, 4; b. j. 6, 1, 8 and often in the Clem. homilies; cf. Hilgenfeld, Galaterbrief, p. 122 note; [Ellicott on Gal. i. c.]^{*}

ἰσχυρός, -ά, -όν, (ἰσχύω), [fr. Aeschyl. down], Sept. mostly for ἤν, בָּכֹר, קִרְבָּן, מַזְעֵג, and Chald. ְקַרְבָּן; strong, mighty; a. of living beings: strong either in body or in mind, Mt. xii. 29; Mk. iii. 27; Lk. xi. 21 sq.; Rev. v. 2; x. 1; xviii. 21; ἐν πολέμῳ, mighty i. e. valiant, Heb. xi. 34, cf. Rev. xix. 18; of one who has strength of soul to sustain the assaults of Satan, 1 Jn. ii. 14; univ. strong, and therefore exhibiting many excellences, 1 Co. iv. 10 (opp. to ἀσθενής); compar., Mt. iii. 11; Mk. i. 7; Lk. iii. 16; mighty, — of God, 1 Co. i. 25; Rev. xviii. 8, (Dent. x. 17; 2 Macc. i. 24, etc.); of Christ raised to the right hand of God, 1 Co. x. 22; of those who wield great influence among men by their rank, authority, riches, etc., τὰ ισχυρά i. q. τοὺς ισχυρούς (on the neut. cf. W. § 27, 5), 1 Co. i. 27 (οἱ ισχυροὶ τῆς γῆς, 2 K. xxiv. 15); joined with πλούσιοι, Rev. vi. 15 (Rec. οἱ δύνατοι). b. of inanimate things: strong i. q. violent, ἄνεμος, Mt. xiv. 30 [T WH om. ισχ.]; forcibly uttered, φωνή, Rev. xviii. 2 [Rec. μεγάλη] (Ex. xix. 19); κραυγή, Heb. v. 7; βροντά, Rev. xix. 6; λιμός, great, Lk. xv. 14; ἐπιστολά (stern, [forceable]), 2 Co. x. 10; strong i. q. firm, sure, παράκλησις, Heb. vi. 18; fitted to withstand a forcible assault, πρότις, well fortified, Rev. xviii. 10 (τεῖχος, 1 Macc. i. 33; Xen. Cyr. 7, 5, 7; πύργος, Judg. ix. 51). [Cf. δύναμις, fin.]^{*}

ἰσχύς, -όν, ἡ, (ἰσχω [allied w. ἔσχον; to hold in check]), [fr. Hes. down], Sept. esp. for פָּנָה, לִפְנֵי, הַרְכָּבָה; ability, force, strength, might: 2 Pet. ii. 11 (joined w. δύναμις); Rev. v. 12; vii. 12; τὸ κράτος τῆς ισχύος, power (over external things) afforded by strength, Eph. i. 19; vi. 10, (Is. xl. 26); ἡ δόξα τῆς ισχ. (see δόξα, III. 3 b. a. fin.), 2 Th. i. 9; κράζειν ἐν ισχύει, with strength, mightily, Rev. xviii. 2 Rec.; ἐξ ισχύος, of one's strength, to the extent of one's ability, 1 Pet. iv. 11; with δλῆς added, Mk. xii. 30, 33; Lk. x. 27 [here L txt. T Tr WH read ἐν δλῇ τῇ ισχύ]. [SYN. see δύναμις, fin.]^{*}

ἰσχύω; impf. ισχυων; fut. ισχύσω; 1 aor. ισχυσα; (ἰσχύς); Sept. for פָּנָה, לִפְנֵי, הַרְכָּבָה, etc.; to be strong, i. e. 1. to be strong in body, to be robust, to be in sound health: οἱ ισχύοντες, as subst., Mt. ix. 12; Mk. ii. 17, (Soph. Tr. 234; Xen. Cyr. 6, 1, 24; joined with ὑγιαίνειν, id. mem. 2, 7, 7). 2. to have power, [fr. Aeschyl. down], i. e. a. to have a power evinced in extraordinary deeds, i. e. to exert, wield, power: so of the gospel, Acts xix. 20; Hebraistically, to have strength to overcome: οὐκ ισχυσαν, [A. V prevailed not i. e.] succumbed, were conquered, (so לִכְמַד, Gen. xxxii. 26 (25)), Rev. xii. 8; κατά τινος, against one, i. e. to use one's strength against one, to treat him with violence, Acts xix. 16. b. i. q. to be of force, avail (Germ. gelten): Heb. ix. 17; τί, Gal. v. 6, and Rec. in vi. 15. c. to be serviceable: εἰς τι [A. V. good for], Mt. v. 13. d. foll. by inf. to be able, can:

Mt. viii. 28; xxvi. 40; Mk. v. 4; [ix. 18 (inf. to be supplied)]; xiv. 37; Lk. vi. 48; viii. 43; [xiii. 24]; xiv. 6, 29 sq.; xvi. 3; xx. 26; Jn. xxi. 6; Acts vi. 10; xv. 10; xxv. 7; xxvii. 16, (Plut. Pomp. 58). with acc., πάντα, Phil. iv. 13; πολύ, Jas. v. 16. [COMP.: ἐν-, ἐξ-, ἐπ-, κατ-ισχύω.]^{*}

ἴσως, (ἴσος, q. v.), adv., [fr. Soph. down]; 1. equally, in like manner. 2. agreeably to expectation, i. e. it may be, probably; freq. an urbane expression of one's reasonable hope (Germ. wohl, hoffentlich): Lk. xx. 13, and often in Attic writ.^{*}

Ιταλία, -ας, ἡ, Italy: Acts xviii. 2; xxvii. 1, 6; Heb. xiii. 24.*

Ιταλικός, -ή, -όν, (Ιταλία), [fr. Plat. down], Italian: σπείρα Ιταλική, the Italian cohort (composed of Italian, not provincial, soldiers), Acts x. 1; cf. Schürer, in the Zeitschrift f. wissensch. Theol. for 1875, p. 422 sqq.; [Hackett, in B.D. Am. ed. s. v. Italian Band].*

Ιτουραία, -ας, ἡ, Ituraea, a mountainous region, lying northeast of Palestine and west of Damacus (Strabo 16 p. 756 § 18; Plin. h. n. 5, (23) 19). Acc. to Luke (iii. 1) at the time when John the Baptist made his public appearance it was subject to Philip the tetrarch, son of Herod the Great, although it is not mentioned by Joseph. (antt. 17, 8, 1; 11, 4, 18; 4, 6 and b. j. 2, 6, 3) among the regions assigned to this prince after his father's death; (on this point cf. Schürer in the Zeitsehr. f. wissensch. Theol. for 1877, p. 577 sq.). It was brought under Jewish control by king Aristobulus c. B.C. 100 (Joseph. antt. 13, 11, 3). Its inhabitants had been noted for robbery and the skilful use of the bow (Verg. geor. 2, 448; Cie. Phil. 13, 8, 18; Strabo 16 p. 755 sq.; Lucan, Phar. 7, 230, 514). Cf. Münter, Progr. de rebus Ituraeorum, Hafn. 1824; Win. RWB. s. v. Ituraea; Kneucker in Schenkel iii. p. 406 sq.; [B.D. Am. ed. s. v.].*

ἰχθύδιον, -ού, τό, (dimin. fr. ιχθύς), a little fish: Mt. xv. 34; Mk. viii. 7. [From Arstph. on.]^{*}

ἰχθύς, -όν, ἡ, [fr. Hom. down], a fish: Mt. vii. 10; Mk. vi. 38; Lk. v. 6; Jn. xxi. 11, etc.; 1 Co. xv. 39.

ἰχνός, -ος (-ούς), τό, (fr. ικώ i. q. ικνέομαι, to go), [fr. Hom. down], a footprint, track, footprint: in the N. T. metaph., of imitating the example of any one, we find στοιχεῖν τοῖς ιχνεῖ τίνος, Ro. iv. 12; περιπατεῖν τοῖς ιχν. τ. 2 Co. xii. 18; ἐπακόλουθεῖν τ. ιχν. τίν. 1 Pet. ii. 21, (ἐν ιχνεῖ τίνος ἐόν πόδα νέμειν, Pind. Nem. 6, 27); cf. Lat. insistere vestigiis alicuius.*

Ιωάθαρ, [-θάρ WII], δ, (מְהֻנָּה i. e. Jehovah is perfect), indecl., Jotham [A. V. (1611) Joatham], king of Judah, son of Uzziah, B.C. 758–7 to 741, or 759 to 743: Mt. i. 9.*

Ιωάννα [Tr WII Ιωάννα; cf. Tdf. Proleg. p. 79; WII. App. p. 159; s. v. N, ν], -ης, ἡ, (see Ιωάννης), Joanna, the wife of Chuza, Herod's steward, and a follower of Jesus: Lk. viii. 3; xxiv. 10.*

Ιωάννας, -ᾶ, and (acc. to L T Tr WII) Ιωανάν, indecl., (see Ιωάννης), δ, Joannas [or Joanan], one of the ancestors of Christ: Lk. iii. 27.*

Ιωάννης and ([so WII uniformly, exc. in Acts iv. 6; xiii. 5; Rev. xxii. 8] Tr in the Gospels of Lk. and Jn., [in the Acts, exc. iv. 6] and the Rev. [exc. xxii. 8]) Ιωανῆς

[cf. *Tdf.* Proleg. p. 79; *WH.* App. p. 159; *Scrivener*, Intr. p. 562 (cf. s. v. *N*, *v*), gen. -ον, dat. -η and (in [Mt. xi. 4 WH; Rev. i. 1 WH]; Lk. vii. 18 T Tr WH, [22 T Tr WH]) -ει [cf. *WH.* App. p. 158; B. 17 (16), 7]), acc. -ην, δ, (γένη) and (γένητον, to whom Jehovah is gracious, [al. whom Jehovah has graciously given], Germ. *Gothold*; Sept. 'Ιωαννός [Tdf. 'Ιωανά], 1 Chr. iii. 24; 'Ιωνά, 2 K. xxv. 23; 'Ιωάννης, 2 Chr. xxviii. 12, [cf. B.D. Am. ed. s. v. *Johanan*]), *John*; in the N. T. the men of this name are,

1. *John the Baptist*, the son of Zacharias the priest and Elisabeth, the forerunner of Christ. By order of Herod Antipas he was cast into prison and afterwards beheaded: Mt. iii. 1; xiv. 3, and often in the histor. bks. of the N. T.; *Joseph*. antt. 18, 5, 2, [B.D. Am. ed. s. v. *Machærus*]. **2.** *John the apostle, the writer of the Fourth Gospel*, son of Zebedee and Salome, brother of James the elder: Mt. iv. 21; x. 2 (3); Mk. i. 19; ix. 2, 38; Lk. v. 10; vi. 14; Acts i. 13, and often; Gal. ii. 9. He is that disciple who (without mention by name) is spoken of in the Fourth Gospel as esp. dear to Jesus (Jn. xiii. 23; xix. 26; xxi. 7, 20), and acc. to the traditional opinion is the author of the Apocalypse, Rev. i. 1, 4, 9; xxi. 2 Ree.; xxii. 8. In the latter part of his life he had charge of the churches in Asia Minor, and died there at a very advanced age. That he never came into Asia Minor, but died in Palestine somewhat in years, the following writers among others have attempted to prove, though by considerations far from satisfactory: *Lützelberger*, Die kirchl. Tradition üb. d. Ap. Johannes u. s. Schriften. Lpz. 1840; *Keim*, i. p. 161 sqq. [Eng. trans. i. 218 sqq.]; *Holtzmann* in Schenkel iii. p. 332 sqq.; *Scholten*, Der Ap. Johannes in Kleinasiens. Aus. d. Holländ. deutsch v. *Spiegel*. Berl. 1872. On the other side cf., besides others, *Grimm* in Ersch u. Gruber's Encyklop. 2d sect. vol. xxii. p. 6 sqq.; *Steitz*, Die Tradition üb. die Wirksamkeit des Joh. in Ephesus, in the Theol. Stud. u. Krit. for 1868, 3d Heft; *Krenkel*, Der Apost. Johannes. Berl. 1868; *Hilgenfeld* in the Zeitschr. f. wissensch. Theol. for 1872, p. 372 sqq., and for 1877, p. 508 sqq.; [also Einl. in d. N. T. p. 394 sqq.]; *Luthardt*, Der johann. Ursprung des 4ten Evang. (Lpz. 1874) p. 93 sqq. [Eng. trans. p. 115 sqq.]; *Godet*, Commentaire etc. 3d ed. vol. i. Intr. l. i. § iv. p. 57 sqq.; *Bleek*, Einl. in d. N. T. (ed. *Mangold*) p. 167 sqq.; *Fisher*, The Beginnings of Christianity, p. 327 sqq.]. **3.** the father of the apostle Peter: *Tdf.* in Jn. i. 42 (43) and xxi. 15 sqq. (in both pass. R G 'Ιωνᾶ, L. Tr WH 'Ιωάννου) [see 'Ιωνᾶς, 2]. **4.** a certain man ἐκ γένους ἀρχιεπαρικοῦ, a member of the Sanhedrin [cf. ἀρχιεπεύς, 2]: Aets iv. 6. **5.** *John* surnamed *Mark*, the companion of Barnabas and Paul: Acts xii. 12, 25; xiii. 5, 13; xv. 37, [Tr everywh. with one *v*; so WH exc. in xiii. 5]; see *Máρκος*. **6.** *John*, acc. to the testimony of Papias in Euseb. h. e. 3, 39 [cf. *Westcott*, Canon, 5th ed. p. 79], a disciple of Christ and afterwards a Christian presbyter in Asia Minor, whom not a few at the present day, following the opinion of Dionysius of Alexandria [in Euseb. h. e. 7, 25] regard as the author of the Apocalypse, and accordingly esteem him as an eminent

prophet of the primitive Christians and as the person referred to in Rev. i. 1, 4, 9; xxi. 2 Ree.; xxii. 8. Full articles respecting him may be found — by *Grimm* in Ersch u. Gruber's Encyklop. 2d sect. vol. xxiv. p. 217 sqq.; *Gass* in Herzog vi. p. 763 sqq.; *Holtzmann* in Schenkel iii. p. 352 sqq.; [Salmon in Dict. of Chris. Biog. iii. 398 sqq.; cf. C. L. Leimbach, Das Papiasfragment (Gotha, 1875), esp. p. 114 sqq.]

'Ιωβέλ, δ, indecl., (τὸν Ιωβέλον i. e. harassed, afflicted [but questioned; see *Gesenius*, Lex. (8th ed., by Mühlau and Volck) s. v.]), *Job*, the man commended in the didactic poem which bears his name in the canon of the O. T. (cf. Ezek. xiv. 14, 20) for his piety, and his constancy and fortitude in the endurance of trials: Jas. v. 11.*

'Ιωβήδ, δ, indecl., *Jobed*: Mt. i. 5 and Lk. iii. 32 in L T Tr [WH; (yet WH in Lk. l. e. -βήδ)] for R G 'Ιωβήδ, q. v.*

[*Ιωβήλ*, see the preceding word.]

'Ιωδά, δ, indecl., *Joda*: Lk. iii. 26 T Tr WH, for R G L 'Ιούδα, see 'Ιούδας, 2.*

'Ιωήλ, δ, indecl., (τὸν Ιωήλον whose God is Jehovah, i. q. a worshipper of God, [al. 'Jehovah is God']), *Joel*, the eminent prophet who acc. to the opinion of very many recent writers prophesied in the reign of Uzziah [cf. B. D. s. v. *Joel*, 3]: Acts ii. 16.*

'Ιωάννης and (so T Tr WH) 'Ιωνάμ. δ, indecl., (see 'Ιωάννης), *Jonan* [or *Jonam*], one of the ancestors of Christ: Lk. iii. 30.*

'Ιωνᾶς, -ᾶ [B. 20 (17 sq.)], δ, (περὶ a dove), *Jonah* (or *Jonas*):

1. *Jonah*, the O. T. prophet, a native of Gath-hepher in the tribe of Zebulun. He lived during the reign of Jeroboam II., king of Israel (2 K. xiv. 25). The narrative of his miraculous experiences, constructed for a didactic purpose, is given in the book which bears his name [on the historic character of which cf. B. D. (esp. Am. ed.) or McC. and S. s. v.; also *Ladd*, Doctr. of Saer. Script. i. 65 sqq.]: Mt. xii. 39–41; xvi. 4; Lk. xi. 29 sq. 32. **2.** *Jonah* (or *Jonas*), a fisherman, father of the apostle Peter: Mt. xvi. 17 [L T WH here *Bαριωνᾶ*, see *Bαριωνᾶς*]; Jn. i. 42 (43) [R G L mrg. Tr mrg., and R G in] xxi. 15, [16, 17], (see 'Ιωάννης, 3).*

'Ιωράμ, δ, indecl., (τὸν Ιωράμον i. e. whom Jehovah exalted), *Joram*, the son and successor of Jehoshaphat on the throne of Judah, fr. [c.] b. c. 891 to 889 (2 K. viii. 16 sqq.; 2 Chr. xxi. 2 sqq.): Mt. i. 8.*

'Ιωρέμ, δ, indecl., *Joram*, one of the ancestors of Christ: Lk. iii. 29.*

'Ιωσαφάτ, δ, indecl., (τὸν Ιωσαφάτον i. e. Jehovah judges), *Jehoshaphat*, king of Judah fr. [c.] b. c. 914 to 889 (1 K. xxii. 41 sqq.; 2 Chr. xvii.–xx.): Mt. i. 8.*

[*Ιωσαφάτ* (A. V. *Jose*, incorrectly), see 'Ιωσῆς, init.]

'Ιωσῆς, gen. 'Ιωσῆ [R G in Lk. iii. 29 'Ιωσῆ (which A. V. incorrectly takes as nom. *Jose*)] and (L T Tr WH in Mk. vi. 3; xv. 40, 47) 'Ιωσῆτος (cf. *Bittn.* Ausf. Spr. i. p. 199; B. 19 (17) sq.; W. § 10, 1; [WH. App. p. 159]), δ, *Joses*; **1.** one of the ancestors of Christ: Lk. iii. 29 ([see above]; L T Tr WH 'Ιησοῦ, q. v. 2). **2.** the own brother of Jesus: Mk. vi. 3, and R G in Mt. xiii.

55 (where L T Tr WH 'Ιωσήφ, q. v. 6); see 'Ιάκωβος, 3. 3. the son of Mary, the sister of the mother of Jesus [see Μαριάμ, 3]: Mt. xxvii. 56 (where T Tr mrg. WH txt. 'Ιωσήφ [*Iωσῆς* and *Ιωσήφ* seem to have been diff. forms of one and the same name; cf. *Renan* in the Journ. Asiat., 1864, ser. vi. T. iv. p. 536; *Frankel*, Hodeget in Misch. p. 31 note; *Böhl*, Volksbibel u. s. w. p. 15]); Mk. xv. 40, 47. 4. a Levite, surnamed Βαρνάβας (q. v.): Acts iv. 36 (where L T Tr VII 'Ιωσήφ).*

'Ιωσήφ, indecl., (in Joseph. [e. g. c. Ap. 1, 14, 16; 32, 3; 33, 5] 'Ιωσηπος), δ, (γένι, fr. γένει to add, Gen. xxx. 23 sq. [cf. B. D. s. v. Joseph]), Joseph; 1. the patriarch, the eleventh son of Jacob: Jn. iv. 5; Acts vii. 9, 13 sq. 18; Heb. xi. 21 sq.; φυλὴ 'Ιωσήφ, i. e. the tribe of Ephraim, Rev. vii. 8. 2. the son of Jonan [or Jonah], one of Christ's ancestors: Lk. iii. 30. 3. the son of Judah [or Judas; better Joda] another ancestor of Jesus: Lk. iii. 26 (where L mrg. T Tr VII 'Ιωσήχ, q. v.). 4. the son of Mattathias, another of the same: Lk. iii. 24. 5. the husband of Mary, the

mother of Jesus: Mt. i. 16, 18–20, 24; ii. 13, 19; Lk. i. 27; ii. 4, 16, 33 R L, 43 R G L mrg.; iii. 23; iv. 22; Jn. i. 45 (46); vi. 42. 6. an own brother of our Lord: Mt. xiii. 55 LT Tr VII (for R G 'Ιωσῆς [q. v. 2]). 7. *Joseph of Arimathea*, a member of the Sanhedrin, who favored Jesus: Mt. xxvii. 57, 59; Mk. xv. 43, 45; Lk. xxiii. 50; Jn. xix. 38. 8. *Joseph*, surnamed Βαρνάβας (q. v.): Acts iv. 36 L T Tr VII (for R G 'Ιωσῆς [q. v. 4]). 9. *Joseph* called *Barsabas* [better *Barsabbas*; see the word], and surnamed *Justus*: Acts i. 23. [See 'Ιωσῆς, 3.]

'Ιωσήχ, *Josech*, see 'Ιωσήφ, 3.

'Ιωσής (L T Tr VII 'Ιωσήτας [see VII. App. p. 155; s. v. ει, Ι], -ov, δ, Ἰωσήτας i. e. whom 'Jehovah heals'), *Josiah*, king of Judah, who restored among the Jews the worship of the true God, and after a reign of thirty-one years was slain in battle c. b. c. 611 (2 K. xxii. sq.; 2 Chr. xxxiv. sq.): Mt. i. 10 sq.*

ἰῶτα, τό, iota [A. V. *jot*], the Hebr. letter ', the smallest of them all; hence equiv. to the minutest part: Mt. v. 18. [Cf. I, 6.]*

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κάγῳ [so the recent edd. usually, (in opp. to the κάγῳ etc. of Grsb. et al., cf. *Herm.* Vig. p. 526; W. § 5, 4 a.; *Lipsius*, Gram. Untersuch. p. 4; cf. I, 1)], (by erasis fr. καὶ ἔγῳ [retained e. g. in Mt. xxvi. 15 T; Lk. ii. 48 WH; xvi. 9 T Tr WH; Acts x. 26 T Tr WH; xxvi. 29 WH, etc.; cf. B. 10; W. § 5, 3; VII. App. p. 145; esp. *Tdf.* Proleg. p. 96 sq.], for the first time in Hom. II. 21, 108 [var., cf. Od. 20, 296 var. (h. Merc. 17, 3); cf. *Ebeling*, Lex. Hom. p. 619]), dat. κάγοι [καὶ ἔμοι Acts x. 28 R G], acc. κάμε; 1. and *I*, the καὶ simply connecting: Jn. x. 27, etc.; and *I* (together), Lk. ii. 48; distributively, and *I* (in like manner): Jn. vi. 56; xv. 4; xvii. 26; and *I* (on the other hand), Jas. ii. 18 (κάγῳ ἔργα ἔχω); Lk. xxii. 29; Acts xxii. 19; and *I* (indeed), Jn. vi. 57; Ro. xi. 3. at the beginning of a period, Lat. *et equidem*, and *I* (to speak of myself): Jn. i. 31, 33 sq.; xii. 32; 1 Co. ii. 1; with the καὶ used consecutively (see under καὶ, I. 2 d.), cf. our *and so*: Mt. xi. 28; Jn. xx. 15; Acts xxii. 13; 2 Co. vi. 17; κάγῳ . . . καὶ, both . . . and: καὶ οἴδατε, καὶ οἴδατε πόθεν εἴμι, both me (my person) and my origin, Jn. vii. 28. 2. *I also; I as well; I likewise; in like manner I*: so that one puts himself on a level with others. Mt. ii. 8; x. 32; Lk. xi. 9; xvi. 9; Jn. xv. 9, [10 Tdf.]; xvii. 18; Acts x. 26; 1 Co. vii. 40; 2 Co. xi. 16, 18, 21 sq.; in the second member of a comparison, after δποῖος, ὁς, καθώς, Acts xxvi. 29; 1 Co. vii. 8; xi. 1; Rev.

ii. 28 (27); see under καὶ, II. 1 a. with a suppression of the mention of those with whom the writer compares himself: Eph. i. 15 (as well as others); 1 Th. iii. 5 (as well as my companions at Athens; cf. Lünenmann ad loc.). κάμοι: Lk. i. 3; Acts viii. 19; 1 Co. xv. 8; κάμε: 1 Co. xvi. 4. i. q. *I in turn*: Mt. xvi. 18; xxi. 24; Lk. xx. 3; Gal. vi. 14. 3. even *I, this selfsame I*, the καὶ pointing the statement: Ro. iii. 7; cf. *Herm.* ad Vig. p. 835.

καθά, adv. for καθ ἀ, according as, just as: Mt. xxvii. 10. (Xen., Polyb., Diod., al.; O. T. Apocer.; Sept. for ἡγεμόν, Gen. vii. 9, 16, etc., and for η, Gen. xix. 8; Ex. xii. 35, etc.)*

καθ-αρεύσις, -εως, ḥ, (καθαυρέω, q. v.), a pulling down, destruction, demolition: ὀχυρωμάτων. [A. V. of strongholds], 2 Co. x. 4 (τῶν τειχῶν, Xen. Hell. 2, 2, 15; 5, 1, 35; Polyb. 23, 7, 6; Diod. excerpt. leg. 13; destructio murorum, Suet. Galba 12); εἰς οἰκοδ. . . καθαυρεύσιν ὑμῶν, for building up (increasing) not for casting down (the extinction of) the godly, upright, blessed life you lead in fellowship with Christ (see οἰκοδομή, 1): 2 Co. x. 8; xiii. 10. [From Thuc. down.]*

καθ-αρέω, -ώ; fut. καθελῶ (Lk. xii. 18 [see ἀφαιρέω, init.]); 2 aor. καθείλον, (fr. obsol. ἐλω); pres. pass. καθαυροῦμαι; fr. Hom. down; Sept. for ᾔρισθαι, to cause to go down; σημ., ψημ., γημ.; 1. to take down: with-

out the notion of violence, *τινά*, to detach from the cross one crucified, Mk. xv. 36, 46; Lk. xxiii. 53, (Polyb. 1, 86, 6; Philo in Flacc. § 10); *τινὰ ἀπὸ τοῦ ἔνδον*, Acts xiii. 29 (Sept. Josh. viii. 29; x. 27); with the use of force, *to throw down, cast down*: *τινὰ ἀπὸ θρόνου*, Lk. i. 52. 2. *to pull down, demolish*: *τὰς ἀποθήκας*, opp. to *οἰκοδομεῖν*, Lk. xii. 18; *λογισμός*, the (subtle) reasonings (of opponents) likened to fortresses, i. q. *to refute*, 2 Co. x. 4 (5); *to destroy, ζένη*, Acts xiii. 19 (Jer. xxiv. 6; Thuc. 1, 4; Ael. v. h. 2, 25); *τὴν μεγαλεύητην τινός*, Acts xix. 27, where if preference is given (with L T Tr WH) to the reading *τῆς μεγαλεύητης αὐτῆς*, it must be taken as a partitive gen. *somewhat of her magnificence*; cf. B. 158 (138) note [so Meyer; cf. Xen. Hell. 4, 4, 13. Al. translate that she should even be *de posed* from her magnificence; cf. W. § 30, 6; B. § 132, 5].*

καθαίρω; pf. pass. ptep. **κεκαθαρμένος**; (**καθαρός**); *to cleanse*, prop. from filth, impurity, etc.; trees and vines (from useless shoots), *to prune*, Jn. xv. 2 (δένδρα . . . ἵποτεμόμενα καθαίρεται, Philo de agric. § 2 [cf. de somniis ii. § 9 mid.]); metaph. from guilt, *to expiate*: pass. Heb. x. 2 R G [see **καθαρίζω**, init.], (Jer. xiii. 27; and so in Grk. writ. fr. Hdt. down). [COMP.: δια-, ἐκ-**καθαίρω**.]*

καθάπτερ, (**καθ' ἄπερ**), *according as, just as, even as*, [("καθά marking the comparison, **πέρ** (akin to the prep. **περί**) the latitude of the application")]: Ro. ix. 13 WH txt.; x. 15 WH txt.; also] xi. 8 and 1 Co. x. 10 in TTr WH; 2 Co. iii. 13, 18 [here WH mrg. **καθώσπερ**]; 1 Th. ii. 11; **καθάπτερ καὶ**, Ro. iv. 6; 2 Co. i. 14; 1 Th. iii. 6, 12; iv. 5; Heb. iv. 2, and R G in Heb. v. 4; **καθάπτερ** foll. by *οὖτω* (or *οὗτως*), Ro. xii. 4; 1 Co. xii. 12; 2 Co. viii. 11. ([From Arstph. down]; Sept. for **רְשָׁאַת**, Ex. vii. 6, 10.)*

καθ-ἄπτω: 1 aor. **καθῆψα**; 1. *to fit or fasten to, bind on*. 2. *to lay hold of, fasten on (hostilely)*: *τῆς χειρὸς αὐτοῦ*, Acts xxviii. 3 [cf. W. 257 (241)]; *τοῦ τραχῆλου*, Epict. diss. 3, 20, 10. [In Mid. fr. Hom. down, (w. gen. fr. Hdt. on).]*

καθαρίζω (Hellenistic for **καθαίρω**, which classic writ. use); Attic fut. [cf. B. 37 (32); W. § 18, 1 e.; WH. App. p. 163] **καθαρῶ** (Heb. ix. 14); 1 aor. **ἐκαθάριστα** [see below]; pres. pass. **καθαρίζομαι**; 1 aor. pass. **ἐκαθαρίσθην**; pf. pass. ptep. **κεκαθαρισμένος** (Heb. x. 2 T Tr WH; on the forms **ἐκαθερίσθη**, T WH in Mt. viii. 3; Mk. i. 42, [**ἐκοθέριστεν**, Tr in Acts x. 15; xi. 9] and **κεκαθερίστην** Lehm. in Heb. x. 2, cf. [Tdf. Proleg. p. 82; WH. App. p. 150]; Sturz, De dial. Mace. etc. p. 118; Delitzsch on Heb. x. 2; Krüger Pt. ii. § 2, 2, 6 p. 4; [B. 29 (25 sq.); W. 43]); (**καθαρός**); Sept. mostly for **רְשָׁאַת**; 1. *to make clean, to cleanse*; a. from physical stains and dirt: e.g. utensils, Mt. xxiii. 25, [fig. 26]; Lk. xi. 39; food, Mk. vii. 19; *τινά*, a leper, *to cleanse by curing*, Mt. viii. 2 sq.; x. 8; xi. 5; Mk. i. 40–42; Lk. iv. 27; v. 12 sq.; vii. 22; xvii. 14, 17, (Lev. xiv. 8); *to remove by cleansing*: **ἡ λέπρα ἐκαθαρίσθη**, Mt. viii. 3 (**καθαρίεις τὸ ἀμά τὸ ἀνάτιον ἐξ Ἰσραὴλ**, Deut. xix. 13; **ἐκαθάριζε τὴν πέρι τῶν συνῆθειαν**, the custom of marrying heathen women, Joseph. antt. 11, 5, 4; **καθαίρειν ἀμά**, Hom. Il. 16, 667; cf. **ἐκκαθαίρω**). b. in a moral sense; a. *to free from the defilement of sin*

and from faults; to purify from wickedness: **έαυτὸν ἀπὸ μολυσμοῦ σαρκός**, 2 Co. vii. 1; **τῇ πίστει τὰς καρδίας**, Acts xv. 9 (**καρδίαν ἀπὸ ἀμαρτίας**, Sir. xxxviii. 10); **τὰς χεῖρας**, to abstain in future from wrong-doing, Jas. iv. 8. β. *to free from the guilt of sin, to purify*: **τινὰ ἀπὸ πάστης ἀμαρτίας**, 1 Jn. i. 7; [**τ. ἀ. π. ἀδικίας**, ibid. 9]; **τὴν συνείδησιν ἀπὸ νεκρῶν ἔργων**, Heb. ix. 14; **τὴν ἐκκλησίαν τῷ λουτρῷ τοῦ ὑδατος** (instrumental dat.), Eph. v. 26; **λαὸν ἁγνῶν**, Tit. ii. 14. γ. *to consecrate by cleansing or purifying*: **τὶ ἔν τινι**, dat. of instr. [W. 388 (363)], Heb. ix. 22; i. q. *to consecrate, τί τινι* (dat. of instr.), ibid. 23. 2. *to pronounce clean in a levitical sense*: Acts x. 15; xi. 9, (Lev. xiii. 13, 17, 23, 28). [COMP.: δια-**καθαρίζω**.]*

καθαρισμός, -οῦ, ὁ, (**καθαρίζω**), *a cleansing, purification; a ritual purgation or washing*, (Vulg. **purgatio, purificatio, emundatio**): used with a gen. of the subj., **τῶν Ἰουδαίων**, of the washings of the Jews before and after their meals, Jn. ii. 6; without a gen., of baptism (a symbol of moral cleansing), Jn. iii. 25; with a gen. of the obj., and that a person,— of the levitical purification of women after childbirth, Lk. ii. 22; and of lepers, Mk. i. 44; Lk. v. 14; with a gen. of the thing, **ἀμαρτιῶν** or **ἀμαρτημάτων**, *a cleansing from the guilt of sins* (see **καθαρίζω**, 1 b. β.): wrought now by baptism, 2 Pet. i. 9, now by the expiatory sacrifice of Christ, Heb. i. 3 on which cf. Kurtz, Com. p. 70; (Ex. xxx. 10; **τῆς ἀμαρτίας μον**, Job vii. 21; of an atonement, Lejan. asin. 22).*

καθαρός, -ά, -όν; [akin to Lat. **castus**, in-cestus, Eng. chaste, chasten; Curtius § 26; Vaniček p. 177]; fr. **IHom.** down; Sept. mostly for **רְשָׁאַת**; *clean, pure, (free from the admixture or adhesion of any thing that soils, adulterates, corrupts)*; a. physically: Mt. xxiii. 26; xxvii. 59; Heb. x. 22 (23); Rev. xv. 6; xix. 8, 14, and Rec. in xxii. 1; **χρυσίον**, purified by fire, Rev. xxi. 18, 21; in a similitude, like a vine cleansed by pruning and so fitted to bear fruit, Jn. xv. 3; **οἱ λελουμ. . . καθαρὸς θλος** (where the idea which Christ expresses figuratively is as follows: 'he whose inmost nature has been renovated does not need radical renewal, but only to be cleansed from every several fault into which he may fall through intercourse with the unrenewed world'), Jn. xiii. 10. b. in a levitical sense; *clean*, i. e. the use of which is not forbidden, imparts no uncleanness: **πάντα καθαρά**, Ro. xiv. 20; Tit. i. 15. c. ethically; *free from corrupt desire, from sin and guilt*: Tit. i. 15; **ἱμεῖς καθαροί**, Jn. xiii. 10, [11]; **οἱ κ. τῇ καρδίᾳ** (as respects heart [W. § 31, 6 a.]), Mt. v. 8 (**καθαρὸς χεῖρας**, Hdt. 1, 35; **κατὰ τὸ σῶμα κ. κατὰ τὴν ψυχὴν**, Plat. Crat. p. 405 b.); *free from every admixture of what is false, sincere, ἐκ καθαρᾶς καρδίας*, 1 Tim. i. 5; 2 Tim. ii. 22, and R G in 1 Pet. i. 22; **ἐν καθαρᾷ συνείδησει**, 1 Tim. iii. 9; 2 Tim. i. 3; *genuine* (joined with **ἀμιτίας**) **θρησκεία**, Jas. i. 27; *blameless, innocent*, Acts xviii. 6. Hebraistically with the addition of **ἀπὸ τινος**, pure from, i. e. unstained with the guilt of, any thing [W. § 30, 6 a.; B. 157 (137) sq.]: **ἀπὸ τ. αἴματος**, Acts xx. 26; Sus. 46 Alex., cf. Gen. xxiv. 8; Tob. iii. 14; **καθαρὰς ἔχειν τὰς χεῖρας ἀπὸ τοῦ φάνου**, Joseph. antt. 4, 8, 16; in class. Grk. with a simple gen., as **φόνου**, Plat. legg. 9 p. 864 e.; cf.

Passow s. v. p. 1528*; [L. and S. s. v. 3]; Kühner § 421, 4 ii. p. 344. **δ.** in a levitical and ethical sense: **πάντα καθαρὰ ὑμῖν**, Lk. xi. 41, on which see ἔνεμι. [Syn. see εἰλικρυῆς; cf. Westcott on 1 Jn. iii. 3.]*

καθαρότης, -τρα, ἡ, (**καθαρός**), *cleanliness, purity*; in a levitical sense, **τωός**, Heb. ix. 13. (Xen. mem. 2, 1, 22; Plato, al.)*

καθέδρα, -ας, ἡ, (**κατά** and **ἔδρα**), *a chair, seat*: Mt. xxi. 12; Mk. xi. 15, (Sir. xii. 12; Ildian. 2, 3, 17 [7 ed. Bekk.]); of the exalted seat occupied by men of eminent rank or influence, as teachers and judges: **ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν**, sit on the seat which Moses formerly occupied, i. e. bear themselves as Moses' successors in explaining and defending his law, Mt. xxiii. 2. (Sept. for בְּשָׁנָה and נַבְעַל. [Xen., Aristot., al.])*

καθέζομαι; impf. **ἐκαθεζόμην**; [fr. Hom. down]; *to sit down, seat one's self, sit*: Jn. xx. 12; foll. by **ἐν** with dat. of place, Mt. xxvi. 55; Lk. ii. 46; Jn. xi. 20; Acts vi. 15; foll. by **ἐπὶ** with gen., Acts xx. 9 L T Tr WH; by **ἐπὶ** with dat., Jn. iv. 6; **ἐκεῖ**, Jn. vi. 3 Tdf.; [**οὐ** where, Acts ii. 2 Lehmk. Cf. Rutherford, New Phryn. p. 336 sq.; B. 56 (49); 60 (52). Comp.: παρα-καθέζομα.]*

καθ-εῖς, more correctly **καθ' εἰς**, see εἰς, 4 c. p. 187*.

καθ-έῆς, (**κατά** and **ἔέῆς**, q. v.), adv., *one after another, successively, in order*: Lk. i. 3; Acts xi. 4; xviii. 23; **οἱ καθεξέ**, those that follow after, Acts iii. 24 [cf. W. 633 (588)]; **ἐν τῷ καθ. sc. χρόνῳ** [R. V. *soon afterwards*], Lk. viii. 1. (Ael. v. h. 8, 7; Plut. symp. 1, 1, 5; in earlier Grk. **ἔέῆς** and **ἔφεξῆς** are more usual.)*

καθ-εῦδω; impf. 3 pers. plur. **ἐκάθευδον**; fr. Hom. down; Sept. mostly for בְּשָׁנָה; **1. to fall asleep, to drop off to sleep**: Mt. xxv. 5. **2. to sleep**; **a.** prop.: Mt. viii. 24; ix. 24 [on this and its paral. cf. B. D. Am. ed. p. 1198*]; xiii. 25; xxvi. 40, 43, 45; Mk. iv. 27, 38; v. 39; xiii. 36; xiv. 37, 40 sq.; Lk. viii. 52; xxii. 46; 1 Th. v. 7. **b.** euphemistically, *to be dead*: 1 Th. v. 10; (Ps. lxxxvii. (lxxxviii.) 6; Dan. xii. 2). **c.** metaph. *to yield to sloth and sin, and be indifferent to one's salvation*: Eph. v. 14; 1 Th. v. 6.*

καθηγητής, -ού, δ, (**καθηγέομαι** to go before, lead); **a.** prop. *a guide*: Numen. ap. Ath. 7, p. 313 d. **b. a master, teacher**: Mt. xxiii. 8 R G, 10. (Dion. H. jud. de Thuc. 3, 4; several times in Plut. [cf. Wetst. on Mt. l.c.])*

καθ-ήκω; [fr. Aeschyl., Soph. down]; **1. to come down**. **2. to come to, reach to**; impers. **καθήκει**, *it is becoming, it is fit* (cf. Germ. *zukommen*), Ezek. xxi. 27; **οὐ καθήκειν** (Rec. *καθῆκον*), foll. by the acc. with inf., Acts xxii. 22 [W. 282 (265); B. 217 (187)]; **τὰ μὴ καθήκοντα**, things not fitting, i. e. forbidden, shameful, Ro. i. 28; 2 Macc. vi. 4. Cf. ἀνήκω.*

κάθ-ημα, 2 pers. sing. **κάθῃ** a later form for **κάθησαι** (Acts xxiii. 3), impv. **κάθον** for **κάθησο** [yet cf. Kühner as below] (cf. Lob. ad Phryn. p. 359; Krüger § 38, 6 sq. i. p. 147; Kühner § 301 i. p. 671; W. § 14, 4; [B. 49 (42)]), [subjunc. 2 pers. plur. **κάθησθε**, Lk. xxii. 30 Tr mrg.; but WH txt. **καθῆσθε**; see Veitch s. v.]; Krüger § 38, 6, 1 (cf. **καθίζω**), inf. **καθῆσθαι**, ptc. **καθήμενος**; impf. **καθῆμην**; and once the rare [cf. Veitch p. 347] fut. **καθή-**

σηματι, Lk. xxii. 30 T Tr txt. WH mrg. [so WH in Mt. xix. 28 also; cf. **καθίζω**, fin.]; **(ἡμαί)**; a verb of which only the pres. and impf. are in use in class. Grk. [cf. B. 60 (52)]; Sept. for בְּשָׁנָה; **1. to sit down, seat one's self**: foll. by **ἐν** w. dat. of place [cf. W. § 52, 4, 9], Mk. iv. 1; Lk. xxii. 55 [here T Tr VII μέσος]; **εἰς**, Mk. xiii. 3 [B. § 147, 16]; **μετά** w. gen. of pers., Mt. xxvi. 58; **κάθον ἐκ δεξιῶν μου**, i. e. be a partner of my power, Mt. xxii. 44; Mk. xii. 36 [Tr txt. WH mrg. **κάθιστον**]; Lk. xx. 42; Acts ii. 34; Heb. i. 13 (Ps. eix. (ex.) 1); **κάθων ὅδε ὑπό** with acc., Jas. ii. 3. **παρά** w. acc. of place, Mt. xiii. 1; **ἐπάνω** w. gen. of place, Mt. xxviii. 2; with **ἐκεῖ**, Mt. xv. 29; Jn. vi. 3 [Tdf. **ἐκαθέζετο**]; the place to be supplied fr. the context, Mt. xiii. 2. **2. to sit, be seated, of a place occupied**: foll. by **ἐν** with dat. of place [W. as under 1], Mt. xi. 16; xxvi. 69; **ἐν τῇ δεξιᾷ τ. θεοῦ**, Col. iii. 1; **ἐν ταῖς δεξιοῖς**, Mk. xvi. 5; **ἐπὶ τινος**, Mt. xxiv. 3; xxvii. 19; [Acts xx. 9 R G]; **ἐπὶ τοῦ θρόνου** [but also, esp. in the crit. edd., with the dat. and the acc. (see below); cf. Alford on the foll. pass.], Rev. iv. 2 etc.; **τῆς νεφέλης** [or w. the acc.], Rev. xiv. 15, and in other exx.; **ἐπὶ τινι**, Acts iii. 10; **ἐπί τι** [cf. B. 338 (291)], Mt. ix. 9; Mk. ii. 14; Lk. v. 27; Jn. xii. 15; Rev. iv. 4; vi. 2 [R dat. (as in foll.)] 4 sq.; xi. 16; xvii. 3; xix. 11; **παρὰ τὴν ὁδόν**, Mt. xx. 30; Mk. x. 46; Lk. xviii. 35; **πρὸς τὰ φῶς**, Lk. xxii. 56; **ἐπάνω τινός**, Mt. xxiii. 22; Rev. vi. 8; **περὶ τινα**, Mk. iii. 32, 34; **ἀπέναντι τινος**, Mt. xxvii. 61; **ἐκ δεξιῶν τινας**, Mt. xxvi. 64; Mk. xiv. 62; Lk. xxii. 69; **ἐκεῖ**, Mk. ii. 6; **οὐ** where, Acts ii. 2 [L **καθεζύμενοι**]; Rev. xvii. 15; without specification of place, Mk. v. 15; Lk. v. 17; viii. 35; Jn. ii. 14; ix. 8; 1 Co. xiv. 30. **κάθημαι** as descriptive of a certain state or condition is used of those who sit in discharging their office, as judges, **κάθη κρίνων**, Acts xxiii. 3; of a queen, i. q. to occupy the throne, to reign [A. V. *I sit a queen*], Rev. xviii. 7; of money-changers, Jn. ii. 14; of mourners and penitents: **ἐν σάκκῳ**, clothed in sackcloth, **ἐν σπαδῷ**, covered with ashes, Lk. x. 13; of those who, enveloped in darkness, cannot walk about, Mt. iv. 16; Lk. i. 79 (Is. xlvi. 7); of a lame man, Acts xiv. 8. i. q. **to have a fixed abode, to dwell**: **ἐπὶ πρόσωπον τῆς γῆς**, Lk. xxi. 35; Rev. xiv. 6 (where Rec. **κατοικοῦντας**); **ἐπὶ θρόνου**, Rev. xx. 11 G T [WH mrg.; but see above]; **ἐν ἱεροσπαλήμ**, Neh. xi. 6; [bְּשָׁנָה]. Sir. l. 26. Comp.: **συγ-κάθημαι**.

καθημέραν, i. q. **καθ' ἡμέραν**, see ἡμέρα, 2 p. 278*.

καθημερινός, -ή, -όν, (fr. **καθ' ἡμέραν**), *daily*: Acts vi. 1. (Judith xii. 15; Theophr., Athen., Plint., Alciph. epp. i. 5; Joseph. antt. 3, 10, 1; [11, 7, 1]; Polyaen. 4, 2, 10.) Cf. Lob. ad Phryn. p. 53 [(yet see L. and S.); W. 25 (25 sq.)].*

καθ-ίζω; fut. **καθίσω** [B. 37 (32)]; 1 aor. **ἐκάθισα** (impv. 2 sing. **κάθισον** once, Mk. xii. 36 Tr txt. WH mrg.); pf. **κεκάθικα** (Mk. xi. 2 [not VII Tr mrg.]; Heb. xii. 2 L T Tr VII; a late form, see Veitch s. v.); 1 aor. mid. subjunc. 2 pers. plur. **καθίστηκε** (Lk. xxii. 30 Rec.); fut. mid. **καθίσομαι**; fr. Hom. down; [cf. B. 60 (52)]; **1. trans. to make to sit down** (**κατά**; q. v. III. 1), **to set, appoint**; Sept. for בְּשָׁנָה: **τινὰ ἐπὶ θρόνου** [L T Tr WH **τὸν**

θρόνον], to confer the kingdom upon one, Acts ii. 30; **τινά** ἐν δεξιᾷ αὐτοῦ, Eph. i. 20; **τινά**, to appoint one to act as judge, 1 Co. vi. 4 (*δικαιστήν*, Plat. *legg.* 9 p. 873 e.; Polyb. 40, 5, 3; *συνέδριον κριτῶν*, Joseph. *antt.* 20, 9, 1). **2.**

intrans.; Sept. for *ὤγει*; **a.** to sit down: univ., Mt. v. 1; xiii. 48; Mk. ix. 35; Lk. iv. 20; v. 3; xiv. 28, 31; xvi. 6; Jn. viii. 2; Acts xiii. 14; xvi. 13; with a telic inf. 1 Co. x. 7; with specification of the place or seat: ἐν δεξιᾷ τινος, Heb. i. 3; viii. 1; x. 12; xii. 2; ἐπὶ τινι, Mk. xi. 7 [*Rec.*]; *εἰς τὸν ναόν*, 2 Th. ii. 4 [B. § 147, 16; W. 415 (386)]; **ἐπί** with acc. [cf. B. 338 (290)], Rev. xx. 4; Jn. xii. 14; Mk. xi. 2, [7 L T Tr WH]; Lk. xix. 30; [add Acts ii. 3, see B. § 129, 17; W. 516 (481)]; **ἐπὶ τοῦ βῆματος**, of a judge, Jn. xix. 13; Acts xii. 21; xxv. 6, 17; **κατέναυτί** [or **ἀπέναυτί** Tr etc.] **τινος**, Mk. xii. 41; with adverbs of place, Mk. xiv. 32; Mt. xxvi. 36. **b.** to sit: [absol. (of a dead man restored to life) *ἐκάθισεν* *sat*, *sat up*, Lk. vii. 15 [*Lmrg. WH mrg.*]; **ἐν τῷ θρόνῳ**, Rev. iii. 21; **ἐπὶ** w. gen. of the seat, Mt. xxiii. 2; xxv. 31; **ἐκ δεξιῶν κ. ἐξ εἰων**, Mt. xx. 21, 23; Mk. x. 37, 40. **i. q.** to have fixed one's abode, i. e. to sojourn [cf. our settle, settle down], Acts xviii. 11; foll. by **ἐν** with dat. of place, Lk. xxiv. 49 [*here A.V. tarry*], (Ex. xvi. 29; Jer. xxx. 11 (*xlix. 33*); [Neh. xi. 25]). Mid. [Pass.? cf. *Rutherford*, New Phryn. p. 336 sqq.] to sit: **ἐπὶ θρόνων**, Lk. xxii. 30 [*R G L*: see **κάθημαι**]; **ἐπὶ θρόνους**, Mt. xix. 28 [*WII καθήσεσθε*; see **κάθημαι**. **Comp.**: **ἀνα-**, **ἐπι-**, **παρα-**, **περι-**, **συγ-****καθίζω**.]

καθ-ίημι: 1 aor. **καθῆκα**; [fr. Hom. on]; to send down, let down: **εἰς**, Lk. v. 19; **διά** w. gen. of place, ibid. and Acts ix. 25; pres. pass. ptcpr. **καθέμενος** let down, **ἐπὶ τῆς γῆς**, Acts x. 11; **ἐκ τοῦ οὐρανοῦ**, Acts xi. 5.*

καθ-ίστημι (also **καθιστάω**, whence the ptcpr. **καθιστῶντες** Acts xvii. 15 R G; and **καθιστάων**, whence **καθιστάνοντες** ibid. L T Tr WH; see *ἴστημι*, init.) fut. **καταστήσω**; 1 aor. **κατέστησα**; Pass., pres. **καθισταμαι**; 1 aor. **κατέστάθη**; 1 fut. **κατασταθήσομαι**; Sept. for **מִשְׁבַּח**, **מִקְרָבָה**, **בְּצִדְקָה**, **בְּעֵדוֹת**, **בְּנֵי**; (prop. to set down, put down), to set, place, put:

a. **τινὰ ἐπὶ τινος**, to set one over a thing (in charge of it), Mt. xxiv. 45; xxv. 21, 23; Lk. xii. 42; Acts vi. 3; also **ἐπὶ τινι**, Mt. xxiv. 47; Lk. xii. 44; **ἐπὶ τι**, Heb. ii. 7 *Rec.* fr. Ps. viii. 7. **b.** **τινά**, to appoint one to administer an office (cf. Germ. *bestellen*): **πρεσβυτέρους**, Tit. i. 5; **τινὰ εἰς τό** with inf., to appoint to do something, Heb. viii. 3; **τὰ πρὸς τ. θεόν** to conduct the worship of God, Heb. v. 1; foll. by *ἴω*, ibid.; **τινά** with a pred. acc. indicating the office to be administered [to make one so and so; cf. W. § 32, 4 b.; B. § 131, 7], (so very often in Grk. writ. fr. Hdt. down), Lk. xii. 14; Acts vii. 10, 27, 35; Heb. vii. 28.

c. to set down as, constitute (Lat. *sisto*), i. q. to declare, show to be: pass. with **ἀμαρτωλός**, **δίκαιος**, Ro. v. 19 [cf. Prof. T. *Dwight* in *New Englander* for 1867, p. 590 sqq.; *Dietzsch*, *Adam u. Christus* (Bonn, 1871) p. 188]. **d.** to constitute (Lat. *sisto*) i. q. to render, make, cause to be: **τινὰ οὐκ ἀργόν**, **οὐδὲ ἄκαρπον**, i. e. (by litotes) laborious and fruitful, 2 Pet. i. 8.

e. to conduct or bring to a certain place: **τινά**, Acts xvii. 15 (2 Chr. xxviii. 15 for **אֶלְעָגָן**; Josh. vi. 23; 1 S. v. 3; Hom. Od. 13, 274; Xen. an. 4, 8, 8 and in

other prof. auth.).

f. Mid. to show or exhibit one's self; come forward as: with a pred. nom., Jas. iv. 4; **ἡ γλώσσα . . . ἡ σπιλούσα**, Jas. iii. 6. [Comp.: **ἀντι-**, **ἀπο-** **καθίστημι**.]*

καθό (i. e. **καθ'** ὅ), adv., [fr. Lys. and Plat. *down*], according to what, i. e. **1. as**: Ro. viii. 26. **2.** according as; in so far as, so far forth as: 1 Pet. iv. 13 [*Rec. elz καθώς*]; 2 Co. viii. 12 [W. 307 (288); cf. B. § 139, 30].*

καθολικός, -ή, -όν, (καθόλου, q. v.), general, universal (occasionally in prof. auth. fr. [Aristot. and] Polyb. down, as **καθ.** καὶ **κοινὴ ιστορία**, Polyb. 8, 4, 11; often in eccl. writ.; the title ἡ καθολικὴ ἐκκλησία first in Ignat. ad Smyrn. c. 8 and often in Polyc. martyr. [see ed. (Gebh. Harn.) Zahn, p. 133 note]; cf. **καθολικὴ ἀνάστασις**, [Justin c. Tryph. 81 sub fin.]; Theoph. ad Autol. [I. i. § 13] p. 40 ed. Otto); **ἐπιστολαὶ καθολικαὶ**, or simply **καθολικαὶ**, in the title of the Epp. of James, Peter, John, and Jude (R G L; cf. **τῶν ἐπτὰ λεγομένων καθολικῶν sc. ἐπιστολῶν**, Eus. h. e. 2, 23, 25), most prob. because they seemed to be written not to any one church alone, but to all the churches. [Cf. Dict. of Chris. Antiq. s. v. Catholic.]*

καθόλου (i. e. **καθ'** ὅλου [“as it is written in auth. before Aristot.” (L. and S.)]), adv., wholly, entirely, at all: Acts iv. 18. ([Ex. xxii. 11]; Ezek. xiii. 3, 22; Am. iii. 3, 4; Xen., Plat., Dem., Aristot. and sqq.)*

καθ-οπλίζω: pf. pass. ptcpr. **καθωπλισμένος**; to arm [fully (cf. **κατά**, III. 1 fin.)], furnish with arms: Lk. xi. 21. (Xen., Plut., al.; Sept.)*

καθ-οράω, -ώ: **1.** to look down, see from above, view from on high, (Hom., Hdt., Xen., Plat., al.). **2.** to see thoroughly [cf. **κατά**, III. 1 fin.], perceive clearly, understand (Germ. erschauen): pres. pass. 3 pers. sing. **καθορᾶται**, Ro. i. 20 (3 Macc. iii. 11, and often in class. Grk.). Cf. Fritzsche, Ep. ad Rom. i. p. 61.*

καθότι (i. e. **καθ'** ὅ τι), according to what, i. e. **1.** so far as, according as: Acts ii. 45; iv. 35, (Polyb. 18, 19 (36), 5; for **שְׁנָאָת**, Ex. i. 12, 17). **2.** because that, because, [cf. W. § 53, 8]: Lk. i. 7; xix. 9; Acts ii. 24, and L T Tr WH (for Rec. διότι) in Acts xvii. 31, (Tob. i. 12; xiii. 4; Polyb. 18, 21 (38), 6). **3.** as, just as: Bar. vi. (Ep. Jer.) 1; Judith ii. 13, 15; x. 9, and often in Thuc. et al.*

καθώς (i. e. **καθ'** ὃς), a particle found occasionally in prof. auth. fr. Aristot. down for the Attic **καθά** and **καθό**, but emphatically censured by Phryn. and the Atticists; cf. Sturz, De dial. Mace. etc. p. 74 sqq.; Lob. ad Pliryn. p. 425 sq.; [W. 26 (25)]; **1.** according as, just as, even as: in the first member of a comparison, Lk. vi. 31; 1 Jn. ii. 27; foll. by **οὗτος** in the second member [cf. W. § 53, 5], Lk. xi. 30; xvii. 26; Jn. iii. 14; 2 Co. i. 5; x. 7; Col. iii. 13; 1 Jn. ii. 6; foll. by **καὶ** also, Jn. xv. 9; xvii. 18; xx. 21; 1 Jn. ii. 18; iv. 17; 1 Co. xv. 49; it is annexed to preceding words after the demonstrative **οὗτος**, Lk. xxiv. 24; with **οὗτος** unexpressed, Mt. xxi. 6; xxviii. 6; Mk. xvi. 7; Lk. i. 2, 55, 70; xi. 1; Jn. i. 23; v. 23; Acts x. 47 [here L T Tr WH ὡς]; xv. 8; Ro. i. 13; xv. 7; 1 Co. viii. 2; x. 6; 2 Co. i. 14; ix. 3; xi. 12; Eph. iv. 17, and

often; *καθὼς διδάσκω*, agreeably to my method of teaching, 1 Co. iv. 17; *καθὼς γέγραπται*, Mt. xxvi. 24; Mk. ix. 13; Acts vii. 42; xv. 15; Ro. i. 17, and often in Paul; the apodosis wanting, and to be gathered fr. the context: *καθὼς παρεκάλεσά σε . . . ἐν πίστει*, sc. οὐτῷ καὶ νῦν παρακαλῶ, 1 Tim. i. 3, cf. W. 570 (530); [B. 386 (331)]; *ηὔξαστο αἰτεῖσθαι* (sc. οὐτῷ ποιεῖν αὐτῷ), *καθὼς κτλ.* Mk. xv. 8 [B. § 151, 23 b.; cf. W. 584 (543 sq.)]; in comparison by contrary we find the negligent use: *ἀγαπῶμεν ἀλλήλους*, οὐ *καθὼς Καῖν κτλ.* 1 Jn. iii. 11 sq., cf. De Wette ad loc. and W. 623 (579); *οὗτός ἐστιν ὁ ἄρτος . . . οὐ καθὼς* etc., not such as they ate etc., Jn. vi. 58, with the verb *εἰμί*, equiv. to Lat. *qualis, such as*, 1 Jn. iii. 2; in a parenthesis, 1 Th. ii. 13 (as it is in truth). **2.** according as i. e. in proportion as, in the degree that: Mk. iv. 33; Acts vii. 17 (cf. Meyer ad loc.); xi. 29; 1 Co. xii. 11, 18; 1 Pet. iv. 10. **3.** since, seeing that, agreeably to the fact that, [cf. W. § 53, 8; 448 (417)]: Jn. xvii. 2; Ro. i. 28 [yet here al. regard *καθ.* as corresponsive rather than causal or explanatory]; 1 Co. i. 6; v. 7; Eph. i. 4; Phil. i. 7. **4.** it is put for the simple *ὅς*, **a.** after verbs of speaking, in indir. disc., Acts xv. 14; it serves to add an exegesis, 3 Jn. 3 (to *στὸν τὴν ἀληθεῖαν*). **b.** of time, when, after that, (cf. Lat. *ut*): 2 Macc. i. 31; [Neh. v. 6]; here many bring in Acts vii. 17; but see 2 above.

καθώστ-περ, [Tr. *καθὼς περ*], just as, exactly as: Heb. v. 4 T Tr WH [also 2 Co. iii. 18 WH mrg.]. (Himer., Psell., Tzetz.) *

καὶ, a conj., and; the most freq. by far of all the particles in the N. T. [On its uses see W. § 53, 3 sqq.; B. 361 (310) sqq., and cf. Ellicott on Phil. iv. 12; on the difference between it and *τέ* see s. v. *τέ* ad init.]

I. It serves as a copulative i. e. to connect (Lat. *et*, *atque*, Germ. *und*); **1.** it connects single words or terms: **a.** univ., as *οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι*, Mt. xvi. 1; *ὁ θεὸς καὶ πατὴρ*, he who is God and Father (see *θεός*, 3); *ἐν καρδίᾳ καὶ ἀγαθῇ*, Lk. viii. 15; *πολυμέρῳ καὶ πολυτρόπῳ*, Heb. i. 1; it is repeated before single terms, to each of which its own force and weight is thus given: *ἡ νίοθεσία καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι*, Ro. ix. 4; *ἀγά καὶ δικαία καὶ ἀγαθή*, Ro. vii. 12; add, Mt. xxiii. 23; Lk. xiv. 21; Jn. xvi. 8; Acts xv. 20, 29; xxi. 25; Heb. ix. 10; Rev. v. 12; xviii. 12 sq.; cf. W. 519 sq. (484). **b.** it connects numerals; and so that (contrary to the more com. usage) the greater number precedes: *δέκα καὶ δκτώ*, Lk. xiii. 4, 11, [but in both pass. I. and Tr br. WH om. *καὶ*; Tdf. *δεκακτώ*], 16; *τεσσαράκοντα καὶ ἔξι*, Jn. ii. 20; add, Jn. v. 5 G T; Acts xiii. 20; cf. W. § 37, 4; [Bp. Lghft. on Gal. i. 18; noteworthy also is its use in 2 Co. xiii. 1 (cf. Dent. xix. 15 Sept.) *ἐπὶ στόματος δύο παρτύρων καὶ τριῶν* (in Mt. xviii. 16 ἡ *τρ.* cf. W. 440 (410) note) at the mouth of two witnesses and (should there be so many) of three; a similar use of *καὶ*, to lend a certain indefiniteness to the expression, occurs occasionally with other than numerical specifications, as Jas. iv. 13 *σήμερον καὶ* (R^aG; but L T Tr WH ἡ) *αὔριον*; cf. Kühner § 521, 2;

Ebeling, Lex. Hom. s. v. p. 614^a. **c.** it joins to partitive words the general notion; so that it is equiv. to *and in general, and in a word, in short*: *ὁ Πέτρος καὶ ἀπόστολος*, Acts v. 29; *οἱ ἀρχιερεῖς* [καὶ οἱ πρεσβύτεροι Rec.] καὶ τὸ συνέδριον ὅλον, Mt. xxvi. 59; καὶ δικαώμασι σαρκός, Heb. ix. 10 Rec. Tr br. WH mrg.; καὶ ἐπὶ τὸν Ἰσραὴλ τὸν θεοῦ, Gal. vi. 16, and often in Grk. writ.; cf. W. 437 sq. (407); 520 sq. (485); [B. 363 (311 sq.); 400 (343)]; with *τέ* preceding, *ἡ τε . . . αὐτῷ δύναμις καὶ θειότης*, Ro. i. 20 [see *τέ*, 2 a.]; and, on the other hand, it joins to a general idea something particular, which is already comprised indeed in that general notion but by this form of expression is brought out more emphatically (which Strabo 8 (1) p. 340 calls *συνκαταλέγειν τὸ μέρος τῷ ὅλῳ*); so that it is equiv. to *and especially* [cf. W. n. s.]: *τὰ πάντα καὶ τὰ τῶν δαιμονιζομένων*, Mt. viii. 33; *τοῖς μαθηταῖς αὐτοῦ κ. τῷ Πέτρῳ*, Mk. xvi. 7; *αἱ φωναὶ αὐτῶν κ. τῶν ἀρχιερέων*, Lk. xxiii. 23 [R G]; *σὺν γυναιξὶ καὶ Μαριάμ*, Acts i. 14; *ἐν Ἰούδᾳ κ. Ἱερουσαλήμ*, 1 Macc. ii. 6; *πᾶς Ἰούδα κ. Ἱερουσαλήμ*, 2 Chr. xxxv. 24, cf. xxxii. 33; often so in Grk. writ. also.

2. It connects clauses and sentences; **a.** univ., as *διακαθαρεῖ τὴν ἄλωνα αὐτοῦ κ. συνάξει τὸν σῖτον κτλ.* Mt. iii. 12; *εἰσῆλθον . . . καὶ ἐδίδασκον*, Acts v. 21; and in innumerable other exx. **b.** In accordance with the simplicity of the ancient popular speech, and esp. of the Hebr. tongue, it links statement to statement, the logical relations of which the more cultivated language expresses either by more exact particles, or by the use of the participial or the relative construction (cf. W. § 60, 3; B. 288 (248) sqq.; 361 (310) sq.): e. g. that very freq. formula *ἔγένετο . . . καὶ* (see *γίνομαι*, 2 b.); *καὶ ἐδον καὶ* (equiv. to *ὅτι* *σεισμὸς ἔγένετο*, Rev. vi. 12; *τέξεται νιὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ* (equiv. to *οὐδὲν καλέσεις*), Mt. i. 21; *καλόν ἐστιν ἥμας ὅδε εἶναι, καὶ* (equiv. to *ὅθεν*) *ποιήσωμεν σκηνάς*, Mk. ix. 5; clauses are thus connected together in clusters; as, Mt. vii. 25, 27 (an example of six clauses linked together by *καὶ*); Mt. xiv. 9 sqq.; Mk. i. 12-14; Lk. xviii. 32-34; Jn. ii. 13-16; x. 3; 1 Co. xii. 5-6; Rev. vi. 2, 8, 12-16; ix. 1-4 (where nine sentencees are strung together by *καὶ*), etc. after a designation of time καὶ annexes what will be or was done at that time: *ἥγγικεν ἡ ὥρα καὶ παραδίδοται κτλ.* Mt. xxvi. 45; *ἡν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν*, Mk. xv. 25; *ἔγγις ἡν τὸ πάσχα . . . κ. ἀνέβη εἰς Ἱερος ὁ Ἰησοῦς*, Jn. ii. 13; *ἡμέραι ἔρχονται καὶ συντελέσω*, Heb. viii. 8; add, Lk. xxiii. 44; Jn. iv. 35; v. 1; xi. 55; Acts v. 7; and not infreq. so in Grk. writ., as *ἡδη δὲ ἡν όψὲ καὶ οἱ Κορινθῖοι ἔξαπίνης πρύμναν ἐκρόνοντο*, Thuc. 1, 50; cf. Matthiae § 620, 1 a. p. 1481; W. 436 (405 sq.); [B. 361 (310)]. **c.** it joins affirmative to negative sentences, as *μὴ συκοφαντήσατε καὶ ἀρκεῖσθε*, Lk. iii. 14; *οὐτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶ βαθὺ*, Jn. iv. 11; *οὐτε . . . ἐπιδέχεται καὶ . . . κωλύει*, 3 Jn. 10, (rarely so in Grk. writ., as Eur. Iph. Taur. 578; cf. Klotz ad Devar. ii. 2 p. 714); much oftener it annexes a clause depending on the preceding negative: *μήποτε σε παραδῷ . . . καὶ ὁ κριτής σε παραδῷ . . . καὶ εἰς φιλακήν βληθήσῃ*, Mt. v. 25; add, Mt. vii. 6; x. 38; xiii. 15; xxvii. 64; Lk. xii. 58; xxi. 34; Jn. vi.

53; xii. 40; Acts xxviii. 27; 1 Th. iii. 5; 1 Tim. vi. 1; Heb. xii. 15; Rev. xvi. 15; [see B. 368 (315) d.; cf. W. § 56, 2 a.]. **d.** it annexes what follows from something said before (*καὶ consecutive*), so as to be equiv. to *and so*: Mt. v. 15 (*καὶ λάμπει*); Mt. xxiii. 32 (*καὶ πληρώσατε*); 2 Co. xi. 9 (*καὶ ἐν παντὶ*); Heb. iii. 19; 1 Jn. iii. 19 (*καὶ ἔμπροσθεν*); 2 Pet. i. 19 (*καὶ ἔχομεν*); so in statements after imperatives and words having the force of an imperative: *δεῦτε ὅπισθ μον, καὶ ποιήσω ὑμᾶς* etc. Mt. iv. 19; *εἰπε λόγῳ καὶ λαβήσεται ὁ παῖς μον*, Mt. viii. 8; Lk. vii. 7: *ἀντίστητε τῷ διαβόλῳ καὶ φεύξεται ἀφ' ὑμῶν*, Jas. iv. 7; add, Mt. vii. 7; Mk. vi. 22; Lk. x. 28; Jn. xiv. 16; Rev. iv. 1; cf. Fritzsche on Mt. pp. 187 (and 416), [cf. Sir. ii. 6; iii. 17].

e. with a certain rhetorical emphasis, it annexes something apparently at variance with what has been previously said; so that it is equiv. to *and yet* (cf. Stallbaum on Plat. apol. p. 29 b.); so the Lat. *atque* (cf. Beier on Cie. de off. 3, 11, 48): Mt. iii. 14 (*καὶ σὺ ἔρχῃ πρὸς μέ*); Mt. vi. 26; x. 29; Mk. xii. 12; Jn. i. 5 (*καὶ ἡ σοστία κτλ.*), 10 (*καὶ ὁ κόσμος*); Jn. iii. 11, 32; v. 40 (*καὶ οὐ θέλετε*); Jn. vi. 70; vii. 28; viii. 49, 55 (*καὶ οὐκ ἔγυνοκατε*); Jn. ix. 30; 1 Co. v. 2; 2 Co. vi. 9; Heb. iii. 9; Rev. iii. 1 (... *ξῆς, καὶ νεκρὸς εἰ*), etc. when a vain attempt is spoken of: Mt. xii. 43 (*ζητεῖ καὶ οὐχ εὑρίσκει*); xiii. 17; xxvi. 60; Lk. xiii. 7; 1 Th. ii. 18.

f. like the Hebr. *י* (see *Gesenius*, Thes. i. p. 396^a), it begins an apodosis, which is thus connected with the protasis, cf. the Germ. *da* [or Eng. *then*], (in class. Grk. sometimes *δέ*; see *δέ*, 8) [cf. B. 362 (311) d.; W. § 53, 3 f.; Ellic. on Phil. i. 22]: with *ὅτε* or a temporal *ὡς* preceding in the protasis [as sometimes in Grk. prose (e. g. Thuc. 2, 93, where see Krüger)], Lk. ii. 21; Acts xiii. 18 sq. [here WH txt. om. *καὶ*; see *ὡς*, I. 7]; *ὡς . . . καὶ ιδού*. Lk. vii. 12; Acts i. 10; x. 17 [R G Tr mrg. br.]; *ἔνν . . . καὶ εἰσελεύσ*. Rev. iii. 20 T WH mrg., although here *καὶ* may be rendered *also* (I also will come in, etc.), declaring that, if the first thing (expressed in the protasis) be done, the second (expressed in the apodosis) will be done also.

g. as in class. Grk., it begins a question thrown out with a certain impassioned abruptness and containing an urgent rejoinder to another's speech (cf. W. § 53, 3 a.; Matthiae § 620, 1 d.; Kühner § 521, 3 ii. p. 791 sq.): *καὶ τίς δύναται σωθῆναι*; Mk. x. 26; *καὶ τίς ἔστι μον πλησίον*; Lk. x. 29; *καὶ τίς ἔστιν κτλ.* Jn. ix. 36 [G T Tr VII]; add, Jn. xiv. 22 [G T]. Peeniar is 2 Co. ii. 2: *εἰ γὰρ ἔγω λυπῶ ὑμᾶς, καὶ τίς . . . ἐμοῦ* (a swarm of exx. of this form of speech occur in Clem. homil. 2, 43, e. g. *εἰ ὁ θεὸς Φύεται, καὶ τίς ἀληθεύει*), where the writer after the conditional protasis, interrupting himself as it were, utters the substance of the negative apodosis in a new question, where we render *who then is he that etc., for then there is no one who etc.*

h. it introduces parentheses [cf. W. § 62, 1]: *καὶ ἐκαλύθη ἄχρι τοῦ δεῦρο*, Ro. i. 13 (Dem. Lept. p. 488, 9; so the Lat. *et*, e. g. *praeda — et aliquantum ejus fuit — militi conceassa*, Liv. 27, 1); cf. Fritzsche, Ep. ad Rom. i. p. 35 sq.

3. It annexes epexegetical both words and sentences (*καὶ* epexegetical or 'explicative'), so

that it is equiv. to *and indeed, namely*, [W. § 53, 3 c.; cf. § 66, 7 fin.]: *χάριν καὶ ἀποστολήν*, Ro. i. 5, where cf. Fritzsche; *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν*, Acts xxiii. 6; *πολλὰ . . . καὶ ἔτερα*, Lk. iii. 18; *πολλὰ . . . καὶ ἄλλα σημεῖα*, Jn. xx. 30; *πολλὰ καὶ βαρέα αἰτιώματα*, Acts xxv. 7; *πολλοὶ καὶ ἀνυπότακτοι*, Tit. i. 10 [R G; on the preceding use of *καὶ* cf. *πολύς*, d. a. fin.]; *καὶ* [L br. κ.] *ὅταν ἀπαρθῇ*, and indeed [i. e. viz.] when he shall be taken away etc. Lk. v. 35 [others find here an apopesis; cf. Meyer ad loc. (ed. Weiss)]; *καὶ χάριν ἀντὶ χάριτος*, Jn. i. 16; *καὶ περισσὸν ἔχωσιν*, Jn. x. 10, add 33 (where the words *καὶ ὅτι κτλ.* show what kind of blasphemy is meant); Acts v. 21 (on which see *γερουσία*); Ro. ii. 15 (where *καὶ μεταξὺ κτλ.* adds an explanation respecting the testimony of conscience); 1 Co. iii. 5; xv. 38, etc.; cf. Bornemann, Scholia, p. 38; Fritzsche, Quæst. Lcian. p. 9 sqq.; so the Lat. *et* in Cie. Tuse. 3, 20, 48 laudat, et saepè, virtutem; pro Mil. 25 te enim jam appello et ea voce ut me exaudire possis; cf. Ramshorn, Lat. Gram. ii. p. 809; [Harpers' Lat. Dict. s. v. et, II. A.]; i. q. *and indeed*, to make a climax, for *and besides*: *καὶ ἀκατάκριτον*, Acts xxii. 25; *καὶ τοῦτο ἔσταυρωμένον*, 1 Co. ii. 2; *καὶ τοῦτο*, Lat. *idque* (Cic. off. 1, 1, 1 te . . . audientem Cratippum idque Athenis), our *and this, and that, and that too*, i. q. *especially*: Ro. xiii. 11; 1 Co. vi. 6, and L T Tr VII in 8, (4 Macc. xiv. 9); also *καὶ ταῦτα* (com. in Grk. writ.). 1 Co. vi. 8 Rec.; Heb. xi. 12; cf. Klotz, Devar. i. p. 108; ii. 2 p. 652 sq.; [cf. W. 162 (153)].

4. it connects whole narratives and expositions, and thus forms a transition to new matters: Mt. iv. 23; viii. 14, 23, 28; ix. 1, 9, 27, 35; x. 1; Mk. v. 1, 21; vi. 1, 6; Lk. viii. 26; Jn. i. 19 (ef. 15); 1 Jn. i. 4, etc.; esp. in the very com. *καὶ ἔγενετο*, Mt. vii. 28; Lk. vii. 11; viii. 1, etc. (see *γίνομαι*, 2 b.).

5. *καὶ . . . καὶ*, a repetition which indicates that of two things one takes place no less than the other: *both . . . and, as well . . . as, not only . . . but also*, [W. § 53, 4]: it serves to correlate — not only single terms, as *καὶ* [L br. κ.] *ψυχὴν καὶ σῶμα*, Mt. x. 28; add, Mk. iv. 41; Jn. iv. 36 [here Tr VII om. first κ.]; Ro. xi. 33; Phil. ii. 13; iv. 12, etc.; *καὶ ἐν δλίγῳ καὶ ἐν πολλῷ* [L T Tr VII *μεγάλῳ*] both with little effort and with great [but see *μέγας*, 1 a. y. fin.], Acts xxvi. 29; but also clauses and sentences, as Mk. ix. 13; Jn. vii. 28; ix. 37; xii. 28; 1 Co. i. 22; and even things that are contrasted [cf. W. u. s.; B. § 149, 8 b.]: Jn. xv. 24; Acts xxiii. 3; *καὶ . . . καὶ οὐ*, Lk. v. 36; Jn. vi. 36; *now . . . now*, Mk. ix. 22; *καὶ οὐ . . . καὶ*, Jn. xvii. 25.

6. *τέ . . . καὶ*, see *τέ*, 2.

II. It marks something added to what has already been said, or that of which something already said holds good; accordingly it takes on the nature of an adverb, *also* (Lat. *etiam, quoque*, Germ. *auch* [cf. W. and B. *as ad init.* In this use it generally throws an emphasis upon the word which immediately follows it; cf. Klotz, Devar. ii. 2 p. 638.]).

1. used simply, **a.** *also, likewise*: Mt. v. 39 sq.; xii. 45; Mk. ii. 28; Lk. iii. 14; Jn. viii. 19; Ro. viii. 17; 1 Co. vii. 29; xi. 6, etc.; very freq. with pronouns: *καὶ ὑμεῖς*, Mt. xx. 4, 7; Lk. xxi. 31; Jn. vii. 47, etc.; *καύω, καὶ ἔγω*, see *καύω*, 2; *καὶ*

ἀὐτός, see *αὐτός*, I. 1 a. preceded by an adverb of comparison in the former part of the sentence: *καθὼς . . . καὶ*, Lk. vi. 31 [WH txt. om., L Tr mrg. br., *καὶ ὑμεῖς*]; Jn. vi. 57; xiii. 15, 33; 1 Jn. ii. 18; iv. 17; 1 Co. xv. 49; ὥσπερ . . . οὕτω *καὶ*, Ro. xi. 30 sq.; 1 Co. xv. 22; Gal. iv. 29; *καθάπερ . . . οὕτω καὶ*, 2 Co. viii. 11; ὡς . . . *καὶ*, Mt. vi. 10; Lk. xi. 2 RL br.; Aets vii. 51 [L *καθώς*; 2 Co. xiii. 2 see ὡς, I. 1 fin.]; Gal. i. 9; Phil. i. 20, (Thue. 8, 1; ὥσπερ . . . *καὶ*, Xen. mem. [2, 2, 2 (and Kühner ad loc.)]); 3, 1, 4; [4, 4, 7; cf. B. 362 (311) e.l.]; with *εἰ* preceding, Gal. iv. 7. sometimes *καὶ* stands in each member of the comparison: 1 Th. ii. 14; Ro. i. 13; Col. iii. 13, (2 Macc. ii. 10; vi. 14; also in Grk. writ., cf. *Klotz* ad Dev. ii. 2 p. 635; Kühner on Xen. mem. 1, 1, 6 [also in his Grk. Gram. § 524, 2 vol. ii. 799; cf. *Ellie.* on Eph. v. 23; W. § 53, 5]).

b. i. q. *even* [A. V. sometimes *yea*.] (Lat. *vel, adeo*; Germ. *sogar, selbst*): Mt. v. 46 sq.; x. 30; Mk. i. 27; Lk. x. 17; 1 Co. ii. 10; Gal. ii. 17; Eph. v. 12, etc.

c. before a comparative it augments the gradation, *even, still*, (Germ. *noch*): Mt. xi. 9; [Jn. xiv. 12]; Heb. viii. 6 [B. 363 (311) g.]; al. regard the *καὶ* in this pass. as corresponsive (*also*) rather than ascensive, and connect it with *ὅσῳ*].

d. with a ptep. i. q. *although* [cf. Krieger § 56, 13, 2]: Lk. xviii. 7 R G [see *μακροθυμέω*, 2].

2. joined with pronouns and particles, *also*;

a. with comparative adverbs: *ὡς καὶ*, Acts xi. 17; 1 Co. vii. 7; ix. 5, etc.; *καθὼς καὶ*, Ro. xv. 7; 1 Co. xiii. 12; 2 Co. i. 14; Eph. iv. 17, 32; v. 2, etc.; *οὕτω καὶ*, Ro. v. 15 [WH br. *καὶ*], 18 sq.; vi. 11; 1 Co. xi. 12, etc.; *ὅμοιῶς καὶ*, Jn. vi. 11; *ώσαιντως καὶ*, Lk. xxii. 20 [R G L Tr mrg., T Tr txt. WH κ. ὡσ. (but WH reject the pass.)]; 1 Co. xi. 25; *καθάπερ καὶ* (see *καθάπερ*). b. added to words designating the cause, it marks something which follows of necessity from what has been previously said: *διὸ καὶ*, Lk. i. 35; Acts x. 29; Ro. i. 24 Rec.; Heb. xiii. 12; [1 Pet. ii. 6 R]; *διὰ τοῦτο καὶ*, Lk. xi. 49; Jn. xii. 18 [here Tr txt. om. Tr mrg. br. *καὶ*]. c. after the interrog. *τί, καὶ* (which belongs not to *τί*, but to the following word [to the whole sentence, rather; cf. *Bäumlein, Partikeln*, p. 152]) points the significance of the question, and may be rendered *besides, moreover*, (Germ. *noch*) [cf. W. § 53, 3 a. fin.; esp. Krieger § 69, 32, 16]: *τί καὶ βαπτίζονται*; [A. V. *why then etc.*], 1 Co. xv. 29; *τί καὶ ἐλπίζει*; (prop. why doth he *also* or *yet* hope for, and not rest in the *sight*?), Ro. viii. 24 [R G T]; *ἴवα τί καὶ*, Lk. xiii. 7.

d. *ἄλλα καὶ*, but also: Lk. xxiv. 22; Jn. v. 18; Ro. i. 32; v. 3, 11; viii. 23; ix. 10; 2 Co. vii. 7; viii. 10, 19, 21; ix. 12; 1 Jn. ii. 2, etc.; i. q. Lat. *at etiam* (in an apodosis after *εἰ*): Ro. vi. 5 [W. 442 (412)].

e. *δὲ καὶ*, and *δὲ . . . καὶ*, but also, and also: Mt. iii. 10 [R G]; xviii. 17; xxvii. 44; Mk. xiv. 31 [WH br. *δε*]; Lk. ii. 4; ix. 61; xiv. 12, 26 [L txt. Tr WH *ἔτι τε καὶ*, see *ἔτι*, 2 fin.]; xviii. 1 [R G], 9 [L br. *καὶ*]; Jn. ii. 2; iii. 23; xviii. 2, 5; Acts v. 16; 1 Co. i. 16; iv. 7; xiv. 15; xv. 15; 2 Co. iv. 3, etc. *καὶ . . . γάρ, ἔπειτα καὶ, εἰ καί, καίγε, καὶ . . . δέ*, see *γάρ* II. 10, *ἔπειτα* I. 3, *εἰ* III. 6 sq., *ἡ 4 c.*, *γέ 3 e.*, *δέ 9*.

The examples of erasis with *καὶ* in the N. T., viz. *κάγω* (*κάμοι*, *κάμε*), *κάκει*, *κάκειθεν*, *κάκείνος*,

κάν, are noticed each in its place; for references see especially *κάγω*, init.

Καΐάφας [WH *Καΐάφας* (cf. I. 1 fin.); Lehm. in Lk. iii. 2 *Καΐφας*], -a [B. 20 (18); W. § 8, 1], ὁ, (supposed by many to be the same as *אַפִּיָּה*, a stone, a rock; others more correctly i. q. *אַפִּיָּה*, depression, Targ. on Prov. xvi. 26 [acc. to Delitzsch (Brief and. Röm. ins Hebr. etc. p. 28) *אַפִּיָּה*]), *Caiaphas*; acc. to Joseph. (antt. 18, 2, 2) *Ἐώσηπος, ὁ καὶ Καΐάφας* (*Ιώσηπον, τὸν καὶ Καΐάφαν ἐπικαλούμενον*, antt. 18, 4, 3), high-priest of the Jews. He was appointed to that office by Valerius Gratus, governor of Judæa, after the removal of Simon, son of Camith, A.D. 18 [cf. Schürer, N. T. Zeitgesch. § 23 iv.], and was removed A.D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of the high-priest Ananus [i. e. Annas, father-in-law of Caiaphas, Jn. xviii. 13], his successor (Joseph. antt. 18, 4, 3): Mt. xxvi. 3, 57; Lk. iii. 2; Jn. xi. 49; xviii. 13 sq. 24, 28; Acts iv. 6. Cf. *Hausrath* in Schenkel iii. 463 sq.*

καίγε, see *γέ*, 3 e.

Καΐν [WH *Καΐν* (cf. I. 1 fin.)], -δ, indecl., (in Joseph. with a Grk. ending, *Καΐς, -ιος*; Hebr. *כָּנָע* i. e. a spear, although the author of Genesis, iv. 1, derives it fr. *נָעַן* to produce, beget, acquire, so that it is i. q. *כָּנָע*, Ps. civ. 24 [cf. B.D. Am. ed. s. v.]), *Cain*, the fratricide, the first-born son of Adam: Heb. xi. 4; 1 Jn. iii. 12; Jude 11.*

Καΐνάν [so R G L both 1 and 2; Tr *Καΐνάν* in 1 and Tr txt. in 2, but Tr mrg. *Καΐνάμ* in 2, WH *Καΐνάμ* 1 and 2; T *Καΐνάμ* both 1 and 2], ὁ, (Hebr. *כָּנָע* a lance-maker [al. ‘possessor’ or ‘possession’]), *Canan*; 1. son of Enos (Gen. v. 9 sq.): Lk. iii. 37. 2. son of Arphaxad, acc. to the Sept. of Gen. x. 24; xi. 12; [1 Chr. i. 18 Alex.], which Luke follows in iii. 36. [See B. D. s. v.]*

καὶνός, -ή, -όν; [fr. *Aeschyl.* and *Hdt.* down]; Sept. for *ὤτην*; new, i. e.

a. as respects form; *recently made, fresh, recent, unused, unworn* (opp. to *παλαιός* old, antiquated): as *ἀρκός*, Mt. ix. 17; Mk. ii. 22 [Tom. Tr WH br. the el.]; Lk. v. 38; *ἱμάτιον*, Lk. v. 36; *πλήρωμα*, Mk. ii. 21; *μημείον*, Mt. xxvii. 60; with *ἐν φούδεπων οὐδεὶς ἐτέθη* added, Jn. xix. 41; *καὶνά κ. παλαιά*, Mt. xiii. 52; *new, which as recently made is superior to what it succeeds: διαθῆκη*, Mt. xxvi. 28 (T WH om. *καὶνα*); Mk. xiv. 24 R L; Lk. xxii. 20 (WH reject the pass.); 1 Co. xi. 25; 2 Co. iii. 6; Heb. viii. 8, 13; ix. 15, (Jer. xxxviii. (xxxii.) 31); *καὶνοὶ οὐρανοί, καὶνὴ γῆ*, 2 Pet. iii. 13; Rev. xxi. 1, (Is. lxv. 17; lxvi. 22); *Ιερουσαλήμ* (see *Ιεροσολύμα*, fin.), Rev. iii. 12; xxi. 2; *ἀνθρώπος* (see the word, 1 f.), Eph. ii. 15; iv. 24, (*καρδία, πνεῦμα*, Ezek. xviii. 31; xxxvi. 26); *καὶνὰ πάντα ποιῶ*, I bring all things into a new and better condition, Rev. xxi. 5; *γένημα τῆς ἀμπέλου*, Mt. xxvi. 29; Mk. xiv. 25.

b. as respects substance; *of a new kind; unprecedented, novel, uncommon, unheard of, (ἔτερα καὶ καὶνὰ δαιμόνια*, Xen. mem. 1, 1, 1): διδαχή, Mk. i. 27; Acts xvii. 19; *ἔτολή*, given now for the first time, Jn. xiii. 34; 1 Jn. ii. 7 sq.; 2 Jn. 5; *ὄνομα*, with the added explanation *ὁ οὐδεὶς οἶδεν* (*ἔγνω* Ree.), Rev. ii. 17 (Is. lxii. 2; lxv. 15); *ώδη*, Rev. v. 9; xiv. 3, (Ps. exliii. (exliv.) 9; *ὑμνος*,

Is. xlvi. 10; ἀσμα, Ps. xxxii. (xxxiii.) 3; xxxix. (xl.) 4, etc.); λέγειν τι καὶ [ἢ L T Tr WH] ἀκούειν καινότερον, Acts xvii. 21 (*newer* sc. than that which is already; [cf. W. 244 (228 sq.)]); κτίσις, Gal. vi. 15; κανὰ τὰ πάντα, all things are new, previously non-existent, begin to be far different from what they were before, 2 Co. v. 17 [L T Tr WH om. τὰ πάντα]; μηρέτι οὐσης τῆς ἀνομίας, καινῶν δὲ γεγονότων πάντων ὑπὸ κυρίου, Barn. ep. 15, 7. γλωσσαι (see γλώσσα, 2); Mk. xvi. 17 [Tr txt. WH txt. on. Tr mrg. br. καν.]*

[**SYN.** καινός, νέος: ν. denotes the new primarily in reference to time, the young, recent; κ. denotes the new primarily in reference to quality, the fresh, unworn; νέος ad tempus refertur, καινός ad rem; see Trench § ix.; Tittmann i. p. 59 sq.; Green, 'Crit. Note' on Mt. ix. 17 (where the words occur together). The same distinction, in the main, holds in classic usage; cf. Schmidt ii. ch. 47.]

καινότης, -ητος, ἡ, (καινός), newness: ἐν καινότητι πνεύματος, in the new state (of life) in which the Holy Spirit places us, Ro. vii. 6; ἐν καινότητι ζωῆς in a new condition or state of (moral) life, Ro. vi. 4 (*εἰς καινότητα αἰδίον ζωῆς*, so as to produce a new state which is eternal life, Ignat. ad Eph. 19; among prof. writ. it is used by Thuc. 3, 38; Isoer., Athen., al.; often by Plut., [applied to the 'novelties' of fashion (French *nouveauté*)].*)

καίπερ [Treg. καὶ περ in Heb.; fr. Hom. Od. 7, 224 down], conjunc., [originally even very much, cf. Donaldson § 621; Bäumlein p. 200 sq.; Krieger § 56, 13, 2; B. § 144, 23; W. § 45, 2 fin.], although; it is joined to a ptep. (in Grk. writ. sometimes also to an adj., so that ὅν must be supplied): Phil. iii. 4; Heb. v. 8; vii. 5; xii. 17; 2 Pet. i. 12; contrary to ordinary usage [yet so occasionally in Grk. writ.] with a finite verb, καίπερ ἔστιν, Rev. xvii. 8 Rec.; but since Grsb. καὶ πάρεσται [correctly παρέσται (see in πάρειμι)] has been restored after the best codd.*

καιρός, -οῦ, ὁ (derived by some fr. κάρα or κάρη, τό, the head, summit, [al. al.; cf. Vaniček p. 118]); Sept. for ΔΥ and ΤΖΙΝ; in Grk. writ. [fr. Hes. down]

1. due measure

nowhere so in the bibl. writ. **2. a measure of time;** a larger or smaller portion of time; hence **a. univ. a fixed and definite time:** Ro. xiii. 11; 2 Co. vi. 2; ὕστεροι καιροί, 1 Tim. iv. 1; ἄχρι καιροῦ, up to a certain time, for a season, Lk. iv. 13 [but in ἄχρι, 1 b. referred apparently to b. below; cf. Fritzsche, Rom. i. p. 309 sq.]; Acts xiii. 11; πρὸς καιρόν, for a certain time only, for a season, Lk. viii. 13; 1 Co. vii. 5; πρὸς καιρὸν ὥρας, for the season of an hour, i. e. for a short season, 1 Th. ii. 17; κατὰ καιρόν, at certain seasons, (*from time to time*), Jn. v. 4 [R G L]; at the (divinely) appointed time, Ro. v. 6 [al. bring this under b.]; before the time appointed, Mt. viii. 29; 1 Co. iv. 5; ἔσται καιρός, ὅτε etc. 2 Tim. iv. 3; διήγον καιρὸν ἔχει, a short time (in which to exercise his power) has been granted him, Rev. xii. 12; ἐν ἐκείνῳ τῷ καιρῷ, Mt. xi. 25; xii. 1; xiv. 1; Eph. ii. 12; κατ’ ἐκεῖνον τ. κ., Acts xii. 1; xix. 23; κατὰ τ. κ. τοῦτον, Ro. ix. 9; ἐν αὐτῷ τῷ κ. Lk. xiii. 1; ἐν φ. κ. Acts vii. 20; ἐν τῷ νῦν κ., Ro. iii. 26; xi. 5; 2 Co. viii. 14 (13); ἐν παντὶ κ. always, at every season, [Aristot. top. 3, 2, 4 p. 117^a, 35], Lk. xxi. 36; Eph. vi. 18; εἰς τίνα καιρόν, 1 Pet. i. 11. with the gen. of a

thing, *the time of* etc. i. e. at which it will occur: τῆς ἐμῆς ἀναδύσεως, 2 Tim. iv. 6; τῆς ἐπισκοπῆς, 1 Pet. v. 6 Lehm.; Lk. xix. 44; πειρασμοῦ, Lk. viii. 13; τοῦ ἀρξασθαι τὸ κρίμα, for judgment to begin, 1 Pet. iv. 17; καιροὶ τῶν λόγων, of the time when they shall be proved by the event, Lk. i. 20; — or when a thing usually comes to pass: τοῦ θερισμοῦ, Mt. xiii. 30; τῶν καρπῶν, when the fruits ripen, Mt. xxi. 34, 41; σύκων, Mk. xi. 13. with the gen. of a pers.: καιροὶ ἔθνων, the time granted to the Gentiles, until God shall take vengeance on them, Lk. xxi. 24; ὁ ἐντοῦ (Τ Tr WH αὐτοῦ) κ. the time when antichrist shall show himself openly, 2 Th. ii. 6; ὁ καιρός μου, the time appointed for my death, Mt. xxvi. 18; τῶν νεκρῶν κριθῆναι, the time appointed for the dead to be recalled to life and judged, Rev. xi. 18 [B. 260 (224)]; ὁ ἐπός, ὁ ὑμέτερος, the time for appearing in public, appointed (by God) for me, for you, Jn. vii. 6, 8; καιρῷ ἴδιῳ, the time suited to the thing under consideration, at its proper time, Gal. vi. 9; plur., 1 Tim. ii. 6; vi. 15; Tit. i. 3. **δ καιρός** alone, *the time when things are brought to a crisis, the decisive epoch waited for*: so of the time when the Messiah will visibly return from heaven, Mk. xiii. 33; ὁ καιρὸς ἥγικεν, Lk. xxi. 8; ἐγγύς ἔστω, Rev. i. 3; xxii. 10. **b. opportune or seasonable time:** with verbs suggestive of the idea of advantage, καιρὸν μεταλαμβάνειν, Acts xxiv. 25; ἔχειν, Gal. vi. 10 (Plut. Luc. 16); ἔξαγοράζεσθαι, Eph. v. 16; Col. iv. 5, see ἔξαγοράζω, 2; foll. by an inf., opportunity to do something, Heb. xi. 15; παρὰ καιρὸν ἥλικας, past the opportunity of life [A. V. *past age*], Heb. xi. 11 (simply παρὰ καιρόν, Pind. Ol. 8, 32; several times in Plato, cf. Ast, Lex. Plat. ii. p. 126). **c. the right time:** ἐν καιρῷ (often in class. Grk.), in due season, Mt. xxiv. 45; Lk. xii. 42; xx. 10 R G L [ed. stereotyp. only]]; 1 Pet. v. 6; also καιρῷ, Lk. xx. 10 L T Tr WH; τῷ καιρῷ, Mk. xii. 2. **d. a (limited) period of time:** [1 Co. vii. 29]; plur. the periods prescribed by God to the nations, and bounded by their rise and fall, Aets xvii. 26; καιροὶ καρποφόροι, the seasons of the year in which the fruits grow and ripen, Acts xiv. 17 [cf. Gen. i. 14 Sept.]; καιρὸν καὶ καιρὸν καὶ ᾧμισν καιρὸν, a year and two years and six months [A. V. *a time, and times, and half a time*; cf. W. § 27, 4], Rev. xii. 14 (cf. 6; fr. Dan. vii. 25; xii. 7); stated seasons of the year solemnly kept by the Jews, and comprising several days, as the passover, pentecost, feast of tabernacles, Gal. iv. 10 [2 Chr. viii. 13; cf. Bar. i. 14]. in the divine arrangement of time adjusted to the economy of salvation: ὁ καιρὸς (*πεπλήρωται*), the preappointed period which acc. to the purpose of God must elapse before the divine kingdom could be founded by Christ, Mk. i. 15; plur., the several parts of this period, Eph. i. 10; ὁ καιρὸς ὁ ἐνεστώς, the present period, i. q. ὁ αἰών οὐτος (see αἰών, 3), Heb. ix. 9, opp. to καιρὸς διορθώσεως, the time when the whole order of things will be reformed (i. q. αἰών μελλων), ib. 10; ὁ καιρὸς οὐτος, i. q. ὁ αἰών οὐτος (see αἰών, 3), Mk. x. 30; Lk. xviii. 30; ὁ νῦν καιρ. Ro. viii. 18; ἐν καιρῷ ἐσχάτῳ, the last period of the present age, the time just before the return of Christ from heaven (see *ἐσχάτος*,

1 sub fin., etc.), 1 Pet. i. 5; *καιρὸς ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου*, denotes the time from the return of Christ on, the times of the consummated divine kingdom, Acts iii. 20 (19). e. as often in Grk. writ., and like the Lat. *tempus*, *καιρός* is equiv. to *what time brings, the state of the times, the things and events of time*: Lk. xii. 56; δούλειν τῷ καιρῷ, Lat. *tempori servire* (see δούλειν, 2 a.), Ro. xii. 11 Rec.*; τὰ σημεῖα τῶν καιρῶν, i. q. ἐοὶ καιροὶ σημαίνονται, Mt. xvi. 3 [here T br. WH reject the pass.]; *καιροὶ χαλεποί*, 2 Tim. iii. 1; χρόνοι ὡς καιροί (*times or seasons*, Germ. *Zeitumstände*), Acts i. 7; οἱ χρόνοι καὶ οἱ καιροί. 1 Th. v. 1; and in the opp. order, Dan. ii. 21 Sept.; Sap. viii. 8.*

[SYN. *καιρός*, *χρόνος*: *χρ.* time, in general; *καιρ.* a definitely limited portion of time, with the added notion of suitableness. Yet while, on the one hand, its meaning may be so sharply marked as to permit such a combination as *χρόνον καιρός* ‘the nick of time,’ on the other, its distinctive sense may so far recede as to allow it to be used as nearly equiv. to *χρόνος*; cf. Thom. Mag. ed. *Ritschl* p. 206, 15 sqq. (after Ammonius s. v.) p. 215, 10 sqq. *καιρός οὐ μόνον ἐπὶ χρόνου ἀπλῶς τίθεται, ἀλλὰ καὶ ἐπὶ τοῦ ἀρμόδιον καὶ πρέποντος, κτλ.*; Schmidt ch. 44; Trench § lvii.; Tittmann i. 41 sqq.; *Cope on Aristot. rhet. 1, 7, 32.* “In modern Grk. *καιρός* means *weather*, *χρόνος year*. In both words the kernel of meaning has remained unaltered; this in the case of *καιρ.* is changeableness, of *χρ.* duration.” *Curtius, Etym.* p. 110 sq.]

Καῖσαρ, -*apos* [Bttm. 16 (15)], δ, *Cæsar* (prop. the surname of Julius Cæsar, which being adopted by Octavianus Augustus and his successors afterwards became an appellative, and was appropriated by the Roman emperors as a part of their title [cf. Dict. of Biogr. and Mythol. s. v. *Cæsar*]): Mt. xxii. 17, 21; Mk. xii. 14, 16 sq.; Lk. ii. 1; iii. 1; xx. 22; xxiii. 2; Jn. xix. 12; Acts xi. 28 [Rec.]; xvii. 7, etc.; Phil. iv. 22.*

Καισάρεια [-ia] Tdf. (cf. his note on Acts ix. 30), WH; see I, i, -as, ἡ, *Cæsarea*; there were two cities of this name in Palestine: 1. *Casarea Philippi* (Καισάρεια ἡ Φιλίππου), situated at the foot of Lebanon near the sources of the Jordan in Gaulanitis, and formerly called *Paneas* (ἡ Πανεάδα Φοίνικες προσαγορεύονται, Eus. h. e. 7, 17); but after being rebuilt by Philip the tetrarch, it was called by him *Cæsarea* in honor of Tiberius Caesar (Joseph. antt. 18, 2, 1 sq.); subsequently it was called *Neronias* by Agrippa II, in honor of Nero (Joseph. antt. 20, 9, 4); now *Baniās*, a village of about 150 [(?) “about 50” (*Bädeker*), “some forty” (*Murray*)] houses: Mt. xvi. 13; Mk. viii. 27. 2. *Cæsarea* (more fully *Cæsarea of Palestine* [mod. *Kaisariyeh*]), built near the Mediterranean by Herod the Great on the site of Strato’s Tower, between Joppa and Dora. It was provided with a magnificent harbor and had conferred upon it the name of *Cæsarea*, in honor of Augustus. It was the residence of the Roman procurators, and the majority of its inhabitants were Greeks (Joseph. antt. 18, 11, 2; 15, 9, 6; 19, 8, 2; b. j. 2, 9, 1): Acts viii. 40; ix. 30; x. 1, 24; xi. 11; xii. 19; xviii. 22; xxi. 8, 16; xxiii. 23, 33; xxv. 1, 4, 6, 13. Cf. *Win. RWB.* [and BB. DD. s. v. *Cæsarea*; *Arnold* in *Herzog* ii. p. 486 sqq.;

Overbeck in *Schenkel* i. p. 499 sq.; [Schürer § 23, i. 9; and for other reff. cf. Mc. and S. s. v.].*

κατέντος, (fr. *καὶ* and *τοῖς*), conjunction, with a ptc. [but in class. Grk. with a finite verb also (as in Acts below)]; Krieger § 56, 13, 2; cf. reff. s. v. *καίπερ*], and yet, although: Heb. iv. 3 (although the work of creation had been finished long ago, so that the rest spoken of cannot be understood to be that of God himself resting from that work [cf. Kurtz in loc.]); [Acts xiv. 17 L T Tr WH (but Tr *καὶ τοῖς*)].*

κατέντης, see γέ, 3 f.

[*Κατῆσας*, see *Κατέψας*.]

κατά [Vaniček p. 98]; Pass., pres. *καίματι*; pf. ptc. *κακμένος*; 1 fut. *κανθήσομαι* (1 Co. xiii. 3 Tdf., where R G L Tr give the solecistic fut. subjunc. *κανθήσωμαι*, on which cf. *Lob. ad Phryn.* p. 720 sq.; W. § 13, 1 e.; B. 35 sq. (31)); [*Soph. Lex.*, Intr. p. 40; *WH.* App. p. 172; *Tdf. Proleg.* p. 122. WH txt. Lehm. ed. ster. read *κανθήσωμαι* (with § A B etc.); on this reading see *WH.* App. ad loc.; A. W. *Tyler* in *Bib. Saer.* for July 1873, p. 502 sq.; cf. *Scribener*, Introd. etc. p. 629 sq.; *Tregelles*, Printed Text etc. p. 191 sq.; *Tdf. ad loc.*]; Sept. for γέ, γῆ etc.; [fr. Hom. down]; 1. to set fire to, light: *λύχνον*, Mt. v. 15; pass. ptc. *κακμένος*, burning, Lk. xii. 35; Rev. iv. 5; viii. 10; xix. 20; with *πυρί* added, Heb. xii. 18; Rev. viii. 8; xxi. 8; in fig. disc. *λύχνος κακόμενος*, a light showing the right way, Jn. v. 35 (a comparison pointed at the Jews, to whom John the Baptist had been as a torch lighted for a merry-making); metaph. ὡς καρδίᾳ φῶν καιομένῃ was glowing, burning, i. e. was greatly moved, Lk. xxiv. 32 [W. § 45, 5; B. § 144, 28]. 2. to burn, consume with fire: pass., Jn. xv. 6; 1 Co. xiii. 3 [see above]; with *πυρί* added (cf. *igni cremare*, Caes. b. g. 1, 4), Mt. xiii. 40 G Tr for R L T WH *κατακαίεται*. [COMP.: *ἐκ*, *κατα-καίω*.]*

κάκει [(Grsb. *κάκει*; cf. *κάγω* and reff.], (by erasis fr. *καὶ* and *ἔκει* [cf. W. § 5, 3; B. p. 10; esp. *Tdf. Proleg.* p. 96]); 1. and there: Mt. v. 23 [*Tr mrg. καὶ ἔκει*]; x. 11; xxviii. 10 [*Tdf. καὶ ἔκει*]; Mk. i. 35 (Lehm. *καὶ ἔκει*); Jn. xi. 54; Acts xiv. 7; xxii. 10; xxv. 20; xxvii. 6. 2. there also: Mk. i. 38 (G WH *καὶ ἔκει*); Acts xvii. 13.*

κάκειθεν [Grsb. *κάκ-*; see *κάγω* and reff.], (by erasis fr. *καὶ* and *ἔκειθεν* [cf. W. § 5, 3; B. 10; esp. *Tdf. Proleg.* 96 sq.]); Lat. *et inde*; a. of place, and from thence, and thence: Mk. ix. 30 (R G *καὶ ἔκειθεν*); x. 1 [L T Tr WH *καὶ ἔκ.*; Lk. xi. 53 T Tr txt. WH]; Acts vii. 4; xiv. 26; xvi. 12 [*ἔκειθεν τὸ R G*]; xx. 15; xxi. 1; xxvii. 4, 12 [L T Tr WH *ἔκειθεν*]; xxviii. 15. b. of time, and thereafter, and afterward [cf. *Bornem. Scholia* in *Lue.* p. 90 sq.]: Acts xiii. 21.*

κάκεινος [Grsb. *κάκ-*; see *κάγω* and reff.], -*ένη*, -*ένο*, (by erasis fr. *καὶ* and *ἔκεινος* [cf. W. § 5, 3; esp. *Tdf. Proleg.* p. 97]); 1. *ἔκεινος* referring to the more remote subject; a. and he (Lat. *et ille*): Lk. xi. 7; xxii. 12; Acts xviii. 19; *ταῦτα . . . κάκεινα* [A. V. *the other*], Mt. xxiii. 23; Lk. xi. 42. b. he also: Acts xv. 11; Ro. xi. 23 [*Rec. st. καὶ ἔκ.*]; 1 Co. x. 6. 2. *ἔκεινος*

referring to the nearer subject [cf. ἔκεννος, 1 c.]; **a.** and he (Lat. *et is*, Germ. *und selbiger*): Mt. xv. 18; Jn. vii. 29; xix. 35 [L Tr WH καὶ ἐκ.]. **b.** he also (Germ. *auch selbiger*): Mt. xx. 4 [T WH καὶ ἐκ.]; Mk. xii. 4 sq.; xvi. 11, 13; Lk. xxii. 12; Jn. xiv. 12; xvii. 24.

κακία, -as, ἡ (κακός), [fr. Theognis down], Sept. chiefly for γῆ, and πῦρ; **1.** *malignity, malice, ill-will, desire to injure*: Ro. i. 29; Eph. iv. 31; Col. iii. 8; Tit. iii. 3; Jas. i. 21; 1 Pet. ii. 1. **2.** *wickedness, depravity*: 1 Co. v. 8 [cf. W. 120 (114)]; xiv. 20; Acts viii. 22 (ef. 21); wickedness that is not ashamed to break the laws, 1 Pet. ii. 16. **3.** *Hellenistically, evil, trouble*: Mt. vi. 34 (as Amos iii. 6; [1 S. vi. 9]; Eccl. vii. 15 (14); xii. 1; Sir. xix. 6; 1 Macc. vii. 23, etc.).*

[SYN. **κακία, πονηρία**: associated Ro. i. 29; 1 Co. v. 8. Acc. to Trench, Syn. § xi., endorsed by Ellic. (on Eph. iv. 31) and Bp. Lightf. (on Col. iii. 8), **κακία** denotes rather the vicious disposition, **πονηρία** the active exercise of the same; cf. Xen. mem. 1, 2, 28 εἰ μὲν αὐτὸς (i. e. Σωκράτης) ἐποίει τι φαῦλον, εἰκότας δὲν ἔδοκε πονηρὸς εἶναι· εἴ δὲ αὐτὸς σωφρονῶν διετέλει, πᾶς δὲν δικαίως τῆς οὐν ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι; But Fritzsch, Meyer (on Ro. l. c.; yet cf. Weiss in ed. 6), al. dissent,—seeming nearly to reverse this distinction; cf. Suidas s. v. **κακία**. ἔστιν ἡ τοῦ κακώσαι τὸν πέλας σπουδή, παρὰ τῷ ἀποστόλῳ; see **πονηρός**, 2 b.]

κακόθεα [-θία WH; see 1, 1], -as, ἡ, (fr. **κακόθης**, and this fr. **κακός** and **ἡθος**), *bad character, depravity of heart and life*, Xen., Plat., Isocr., al.; 4 Macc. i. 4, where cf. Grimm p. 299; spec. used of *malignant subtlety, malicious craftiness*: Ro. i. 29 (3 Macc. iii. 22); Add. to Esth. viii. l. 12; Clem. Rom. 1 Cor. 35, 5; Joseph. antt. 1, 1, 4; 16, 3, 1; [e. Ap. 1, 24, 4]; Polyb. 5, 50, 5, etc.). On the other hand, Aristot. rhet. 2, 13, [3 p. 81] defines it τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν πάντα, [*taking all things in the evil part*, Genevan N. T. Cf. Trench § xi.].*

κακολογέω, -ῶ: 1 aor. inf. **κακολογήσας**; (**κακολόγος**); i. q. **κακῶ λέγω** (which the old grammarians prefer, see *Lob. ad Phryn. p. 200*); **1.** *to speak ill of, revile, abuse, one; to calumniate, traduce*: **τινά**, Mk. ix. 39; **τι**, Acts xix. 9; (2 Macc. iv. 1; Lys., Plut., al.). **2.** *Hellenistically, to imprecate evil on, curse*: **τινά**, Mt. xv. 4; Mk. vii. 10, (so for **λύρ**, Prov. xx. 20; Ezek. xxiii. 7; Ex. xxii. 28).*

κακοπάθεια [-θία WH; see 1, 1], -as, ἡ, (**κακοπάθης** suffering evil, afflicted), prop. the suffering of evil, i. e. *trouble, distress, affliction*: Jas. v. 10 (Mal. i. 13; 2 Macc. ii. 26 sq.; [Antiphō]; Thuc. 7, 77; Isocr., Polyb., Diod., al.)*

κακοπάθεω, -ῶ: 1 aor. impv. 2 sing. **κακοπάθησον**; (**κακοπάθης**); *to suffer (endure) evils (hardship, troubles); to be afflicted*: 2 Tim. ii. 9; Jas. v. 13 [W. § 41 a. 3 fin.; cf. § 60, 4 e.; B. § 139, 28]. (Sept. Jon. iv. 10; Xen., Plut., al.); used freq. of the hardships of military service (Thuc. 4, 9; Polyb. 3, 72, 5; Joseph. antt. 10, 11, 1; b. j. 1, 7, 4); hence elegantly **κακοπάθησον** (I. T Tr WH **συγ-** [T VII **συν-** (q. v. fin.)] **κακοπάθησον**) ὡς καλὸς στρατιώτης, 2 Tim. ii. 3; ib. iv. 5. [COMP.: **συγ-κακοπάθεω**.]*

κακοποίεω, -ῶ: 1 aor. inf. **κακοποίησαι**; (**κακοποίος**); **1.** *to do harm*: Mk. iii. 4; Lk. vi. 9. **2.** *to do evil, do*

wrong: 1 Pet. iii. 17; 3 Jn. 11. ([Aeschyl., Arstph. J., Xen., Polyb., Antonin., Plut.; Sept.].*)

κακοποίος, -όν, (**κακός** and **ποιέω**), *doing evil*; subst. *an evil-doer, malefactor*: Jn. xviii. 30 [but L mrg. T Tr WH **κακὸν ποιῶν**]; 1 Pet. ii. 12, 14; iii. 16 [T Tr mrg. WH om. the cl.]; iv. 15. (Prov. xii. 4; Pind., Aristot., Polyb., Plut.)*

κακός, -ή, -όν, Sept. for γῆ, [fr. Hom. down], *bad*, [A.V. (almost uniformly) *evil*]; **1.** *univ. of a bad nature; not such as it ought to be*. **2.** [morally, i. e.] of a mode of thinking, feeling, acting; *base, wrong, wicked*: of persons, Mt. xxi. 41 [cf. W. 637 (592); also B. 143 (126)]; xxiv. 48; Phil. iii. 2; Rev. ii. 2. **διαλογισμόι**, Mk. vii. 21; **διμίλαι**, 1 Co. xv. 33; **ἐπιθυμία**, Col. iii. 5 (Prov. xii. 12); **ἔργα** [better **ἔργον**], Ro. xiii. 3. **neut. κακόν, τὸ κακόν, evil** i. e. what is contrary to law, either divine or human, *wrong, crime*: [Jn. xviii. 23]; Acts xxiii. 9; Ro. vii. 21; xiv. 20; xvi. 19; 1 Co. xiii. 5; Heb. v. 14; 1 Pet. iii. 10 sq.; 3 Jn. 11; plur. [evil things]: Ro. i. 30; 1 Co. x. 6; 1 Tim. vi. 10 [**πάντα τὰ κακά all kinds of evil**]; Jas. i. 13 [W. § 30, 4; B. § 132, 24]; **κακὸν ποιεῖν**, to do, commit evil: Mt. xxvii. 23; Mk. xv. 14; Lk. xxiii. 22; 2 Co. xiii. 7; 1 Pet. iii. 12; **τὸ κακόν**, Ro. xiii. 4; **τὰ κακά**, iii. 8; **κακόν, τὸ κακὸν πράσσειν**, Ro. vii. 19; ix. 11. [Rec.]; xiii. 4; [2 Co. v. 10 R G L Tr mrg.]; **τὸ κακὸν κατεργάζεσθαι**, Ro. ii. 9. **spec. of wrongs inflicted**: Ro. xii. 21; **κακὸν ἐργάζομαι τινι** [to work ill to one], Ro. xiii. 10; **ἐνδείκνυμι**, 2 Tim. iv. 14; **ποιῶ**, Acts ix. 13; **ἀποδίδωμι κακὸν ἀντὶ κακοῦ**, Ro. xii. 17; 1 Th. v. 15; 1 Pet. iii. 9. **3.** *troublsome, injurious, pernicious, destructive, baneful*: **neut. κακόν, an evil**, that which injures, Jas. iii. 8 [W. § 59, 8 b.; B. 79 (69)]; with the suggestion of wildness and ferocity, **θηρία**, Tit. i. 12; substantially i. q. **bad**, i. e. distressing, whether to mind or to body: **ἔλκος κακὸν κ. πονηρόν** [A.V. *a noisome and grievous sore*], Rev. xvi. 2; **κακὸν πράσσω ἐμαυτῷ**, Lat. *vim mihi infero, to do harm to one's self*, Acts xvi. 28; **κακόν τι πάσχω**, to suffer some harm, Acts xxviii. 5; **τὰ κακά**, evil things, the discomforts which plague one, Lk. xvi. 25 (opp. to **τὰ ἄγαθά**, the good things, from which pleasure is derived). [SYN. cf. **κακία**.]*

κακούργος, -ον, (contr. from **κακόεργος**, fr. **κακόν** and **ΕΡΓΩ**; cf. **πανούργος**, and on the accent of both see *Göttingen*, Lehre v. Accent, p. 321; [Chandler § 445]), as subst. *a malefactor*: 2 Tim. ii. 9; of a robber, I.k. xxiii. 32 sq. [cf. W. 530 (493); B. § 150, 3], 39. (Prov. xxi. 15; in Grk. wrt. fr. [Soph. and] Hdt. down.)*

κακουχέω, -ῶ: (fr. obsol. **κακούχος**, fr. **κακόν** and **ἔχω**); *to treat ill, oppress, plague*: **τινά**; pres. pass. ptc. **κακουχούμενοι**, maltreated, tormented, Heb. xi. 37; xiii. 3. (1 K. ii. 26; xi. 39 Alex.; Diod. 3, 23; 19, 11; Dio C. 35 (36), 9 (11); Plut. mor. p. 114 e.) [COMP.: **συγ-κακουχέω**.]*

κακώ, -ῶ: fut. **κακώσω**; 1 aor. **ἐκάκωσα**; (**κακός**); **1.** *to oppress, afflict, harm, maltreat*: **τινά**, Acts vii. 6, 19; xii. 1; xviii. 10; 1 Pet. iii. 13, (Ex. v. 22; xxiii. 9 Alex.; in Grk. wrt. fr. Hom. down). **2.** *by a usage foreign to the classics, to embitter* (Vulg. *ad iracundiam concuo*); *render evil affected*, (Ps. cv. (cvi.) 32; Joseph. antt. 16,

1, 2; 7, 3; 8, 6): τὴν ψυχήν τινος κατά τινος, against one, Acts xiv. 2.*

κακῶς, (κακός), adv., [fr. Hom. down], *badly, ill*, i.e. a. [in a physical sense] *miserably*: ἔχειν, to be ill, sick [see ἔχω, II. a.], Mt. iv. 24; viii. 16; ix. 12; xiv. 35; [xvii. 15 L Tr txt. WH txt.]; Mk. [i. 32, 34]; ii. 17; [vi. 55]; Lk. v. 31; vii. 2, etc.; πάσχειν, Mt. xvii. 15 [RG T Tr mrg. WH mrg.]; δαμονίζεσθαι, Mt. xv. 22; κακῶς ἀπολέσθαι, Mt. xxi. 41, on this combination of words with verbs of destroying, perishing, etc., which is freq. in Grk. writ. also, cf. Kuinoel ad loc.; W. § 68, 1. b. [morally] *improperly, wrongly*: Jn. xviii. 23; κακῶς εἰπεῖν τινα, to speak ill of, revile, one, Acts xxiii. 5; with bad intent, αἰτεῖσθαι, Jas. iv. 3.*

κάκωσις, -εως, ḥ, (κακώ), *ill-treatment, ill-use*, (Vulg. afflictio): Acts vii. 34. (Ps. xvii. (xviii.) 19; Ex. iii. 7, 17; Job xxxi. 29 [Symm.]; Thuc., Xen., Plut., al.)*

καλάμη, -ῆς, ḥ, a stalk of grain or of a reed, the stalk (left after the ears are cut off), stubble: 1 Co. iii. 12. (Ex. v. 12; xv. 7; Is. xvii. 6; Hom. et sqq.)*

κάλαμος, -ου, ḥ, fr. Pind. down, Lat. *calamus* i. e. a. *reed*: Mt. xi. 7; xii. 20 (fr. Is. xlvi. 3); Lk. vii. 24. b. a staff made of a reed, a reed-staff, (as in 2 K. xviii. 21): Mt. xxvii. 29 sq. 48; Mk. xv. 19, 36. c. a measuring reed or rod: Rev. xi. 1; xxi. 15 sq., (Ezek. xl. 3-6; xlii. 16-19). d. a writer's reed, a pen: 3 Jn. 13; [see Gardthausen, Griech. Palaeogr. p. 71 sq.].*

καλέω, -ῶ; impf. ἐκάλον; fut. καλέσω (W. § 13, 3 c.); 1 aor. ἐκάλεσα; pf. κέκληκα; Pass., pres. καλοῦμαι; pf. 3 pers. sing. κέκληται (1 Co. vii. 18 L T Tr WH; [Rev. xix. 13 L T Tr WH]), ptcpr. κεκλημένος; 1 aor. ἐκλήθην; 1 fut. κληθήσομαι; [fr. Hom. down]; Hebr. καρῆ; Lat. *voco*; i. e. 1. to call (Germ. *rufen* [cf. θωάω, fin.]); a. to call aloud, utter in a loud voice: ἄχρις οὗ τὸ σήμερον καλέσται, as long as the word 'to-day' is called out or proclaimed, Hebr. iii. 13; τινά, to call one to approach or stand before one, Mt. xx. 8; xxii. 3 (where εἰς τὸν γάμον seems to belong to τὸν κεκλημένον); Mt. xxv. 14; [Mk. iii. 31 L T Tr WH]; Lk. xix. 13; τὰ ἴδια πρόβατα καὶ ὅνομα, his own sheep each by its name, Jn. x. 3 (where L T Tr WH φωνεῖ); used of Christ, calling certain persons to be his disciples and constant companions, Mt. iv. 21 (note what precedes in 19: δεῦτε ὁπίσω μον); Mk. i. 20; to order one to be summoned, Mt. ii. 15 [see just below]; before the judges, Acts iv. 18; xxiv. 2; foll. by ἐκ with gen. of place, i. q. to call out, call forth from: Mt. ii. 15, cf. Heb. xi. 8. metaph. to cause to pass from one state into another: τινὰ ἐκ σκότους εἰς τὸ φῶς, 1 Pet. ii. 9. b. like the Lat. *voco* i. q. to invite; a. prop.: εἰς τὸν γάμον, Mt. xxii. 3, 9; Lk. xiv. 8 sq.; Jn. ii. 2; to a feast, Lk. xiv. 16; 1 Co. x. 27 [cf. W. 593 (552)]; Rev. xix. 9; δ καλέσας, Lk. vii. 39; xiv. 9; δ κεκληκώς τινα, ibid. 10, 12; οἱ κεκλημένοι, Mt. xxii. 8; Lk. xiv. 7, 17, 24; (2 Sam. xiii. 23; Esth. v. 12; and often so in Grk. writ. fr. Hom. Od. 4, 532; 11, 187 down). β. metaph.: to invite one, εἰς τι, to something i. e. to participate in it, enjoy it; used thus in the Epp. of Paul and Peter of God as inviting men by the preaching of

the gospel (δὰ τοῦ εὐαγγελίου, 2 Th. ii. 14) to the blessings of the heavenly kingdom: εἰς τὴν ρασιλείαν τοῦ θεοῦ, 1 Th. ii. 12; εἰς ζωὴν αἰώνιον, 1 Tim. vi. 12; εἰς δόξαν αἰώνιον, 1 Pet. v. 10; εἰς τὴν κοινωνίαν τοῦ νέον αὐτοῦ, 1 Co. ii. 9; so καλεῖν τινα used alone: Ro. viii. 30; ix. 24 sq.; 1 Co. vii. 17 sq. 20-22, 24; τινὰ καλεῖν κλήστει, 2 Tim. i. 9; ἐν φρέσκῃ ἐκλήθημεν, in whom lies the reason why we were called, who is the ground of our having been invited, Eph. i. 11 Lehm.; ἄξιος τῆς κλήσεως, ἡς (by attraction for ἡ [or perh. ἡν; cf. W. § 24, 1; B. 287 (247); Ellicott in loc.]) ἐκλήθητε, Eph. iv. 1; God is styled ὁ καλῶν τινα (he that calleth one, *the caller*, cf. W. § 45, 7), Gal. v. 8; 1 Th. v. 24; and ὁ καλέσας τινά, Gal. i. 6; Col. i. 12 Lehm.; 1 Pet. i. 15; 2 Pet. i. 3. οἱ κεκλημένοι, Hebr. ix. 15; καλεῖν and καλεῖσθαι are used with a specification of the mediate end (for the highest or final end of the calling is eternal salvation): ἐπ’ ἐλευθερίᾳ, Gal. v. 13; οὐκ ἐπ’ ἀκαθαρσίᾳ ἀλλ’ ἐν ἀγασμῷ, 1 Th. iv. 7; ἐν εἰρήνῃ, 1 Co. vii. 15; ἐν ἐνὶ ἐλπίδι, that ye might come into one hope, Eph. iv. 4 (see ἐν, I. 7 [yet cf. W. 417 (389); B. 329 (283); esp. Ellicott in loc.], and ἐπί, B. 2 a. ζ.); εἰς εἰρήνην τοῦ Χριστοῦ ἐν ἐνὶ σώματι, that ye may be in one body i. e. be members of one and the same body, Col. iii. 15; εἰς τοῦτο (which refers to what precedes) foll. by τινα, 1 Pet. ii. 21; iii. 9; (but everywhere in the N. T. Epp. only those are spoken of as *called* by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ—see Ro. viii. 30 and Rückert's Com. in loc. p. 464, cf. 1 Co. i. 24; those who have slighted the invitation are not reckoned among the called); Christ also is said καλεῖν τινα, sc. to embrace the offer of salvation by the Messiah, in Mt. ix. 13 and Mk. ii. 17 (in both which pass. Rec. adds εἰς μετάνοιαν). God is said to call those who are not yet born, viz. by promises of salvation which have respect to them, so that καλεῖν is for substance equiv. to to appoint one to salvation, Ro. ix. 12 (11); καλούντος τὰ μὴ ὄντα ὡς ὄντα, Ro. iv. 17, where cf. Fritzsche, [al. al., cf. Meyer (esp. ed. Weiss) ad loc.]. to call (i. q. to select) to assume some office, τινά, of God appointing or committing an office to one, (Germ. *berufen*): Gal. i. 15; Heb. v. 4, (Is. xlvi. 6; xlix. 1; li. 2). to invite i. q. to rouse, summon: to do something, εἰς μετάνοιαν, Lk. v. 32, added in Rec. also in Mt. ix. 13 and Mk. ii. 17. 2. to call i. e. to name, call by name; a. to give a name to; with two acc., one of the object the other of the name as a predicate [to call one (by) a name: Mt. x. 25 Rec.; cf. W. § 32, 4 b.; B. 151 (132) note]; pass. w. the nom. of the name, to receive the name of, receive as a name: Mt. ii. 23; xxvii. 8; Lk. i. 32, 60, 62; ii. 4, etc.; καλούμενος, called, whose name or surname is, Lk. vii. 11; ix. 10; x. 39; Acts vii. 58; xxvii. 8, 16; δ καλούμενος [on its position cf. B. § 144, 19]: Lk. vi. 15; viii. 2; [xxii. 3 T Tr WH]; xxiii. 33; Acts i. 23; x. 1; xiii. 1; [xv. 22 L T Tr WH]; xxvii. 14; Rev. xii. 9; xvi. 16; with ὄνόματι added, Lk. xix. 2; καλεῖσθαι ὄνόματι τινι, to be called by a name, Lk. i. 61; καλεῖν τινα ἐπὶ τῷ ὄνόματι τινος, Lk. i. 59 (see ἐπί, B. 2 a. η. p. 233^b); after the Hebr. καρῆ.

τοῦ-τοῖς, καλεῖν τὸ ὄνομά τους, with the name in the acc., to give some name to one, call his name: Mt. i. 21, 23, 25; Lk. i. 13, 31; pass., Lk. ii. 21; Rev. xix. 13; Gen. xvii. 19; 1 S. i. 20, etc. (similarly sometimes in Grk. writ., cf. Fritzsche on Mt. p. 45 [B. 151 (182)]).

b. Pass. καλοῦμαι with predicate nom. to be called i. e. to bear a name or title (among men) [cf. W. § 65, 8]: Lk. i. 35; xxii. 25; Acts viii. 10 [Rev. om. καλ.]; 1 Co. xv. 9; to be said to be (i. q. to be acknowledged, pass as, the nominative expressing the judgment passed on one): Mt. v. 9, 19; Lk. i. 32, 35, 76; ii. 23; xv. 19; Ro. ix. 26; Jas. ii. 23; opp. to εἶναι, 1 Jn. iii. 1 L T Tr WH; Hebraistically (Gen. xxi. 12) ἐν Ισαὰκ κληθήσεται σοι σπέρμα, through [better in, cf. ἐν, I. 6 e. and Meyer (ed. Weiss) ad Ro. i. c.] Isaae shall a seed be called for thee, i. e. Isaac (not Ishmael) is the one whose posterity shall obtain the name and honor of thy descendants, Ro. ix. 7 and Heb. xi. 18.

c. καλῶ τινα, with an acc. of the predicate or a title of honor, to salute one by a name: Mt. xxiii. 9; Pass., ib. 7 sq. 10; Rev. xix. 11 [but Tr mrg. WH br. κ.]; to give a name to one and mention him at the same time, Mt. xxii. 43, 45; Lk. xx. 44. [COMP.: ἀντι-, ἐν-, εἰσ-(-μαι), ἐπι-, μετα-, παρα-, συν-παρα-, προ-, προσ-, συγ-καλέω.]

καλλιέλαος, -ου, ἡ, (fr. κάλλος and ἔλαία), the garden olive, [A. V. good olive tree], (opp. to ἄγρελαος the wild olive): Ro. xi. 24. Aristot. de plant. 1, 6 p. 820^b, 40.*

καλλίων, see καλός, fin.

καλο-διδάσκαλος, -ου, ὁ, ἡ, (διδάσκαλος and καλόν, cf. ἴεροδιδάσκαλος, νομοδιδάσκαλος, χοροδιδάσκαλος), teaching that which is good, a teacher of goodness: Tit. ii. 3. Nowhere else.*

καλοὶ λιμένες (καλός and λιμῆν), Fair Havens (Germ. Schönhafen; Luth. Gutfurt), a bay of Crete, near the city Lasaea; so called because offering good anchorage; now Limenes kali [BB.DD.]: Acts xxvii. 8.*

καλο-ποιέω, -ῶ; (i. q. καλῶς ποιῶ, cf. Lob. ad Phryn. p. 199 sq. [W. 25]); to do well, act uprightly: 2 Th. iii. 13. (Etym. Magn. 189, 24; [Lev. v. 4 Ald. (as quoted in Philo de somn. l. ii. § 44).]*

καλός. -ή, -όν, [prob. primarily 'sound,' 'hale,' 'whole'; cf. Vaniček p. 140 sq.; Curtius § 31], Sept. for ηὐ: beautiful, but much oftener for δῆν good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i. q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable; **a.** beautiful to look at, shapely, magnificent: λίθιοι καλοῖς κεκόσμηται [A. V. goodly], Lk. xxi. 5. **b.** good, excellent in its nature and characteristics, and therefore well-adapted to its ends: joined to the names of material objects, univ. 1 Tim. iv. 4 (i. q. pure): esp. of things so constituted as to answer the purpose for which that class of things was created; good of its kind: τὰ καλά, of fish, opp. to such as are thrown away (τὰ σαπρά). Mt. xiii. 48; σπέρμα, Mt. xiii. 24, 27, 37 sq.; καρπός. Mt. iii. 10; vii. 17-19; xii. 33; Lk. iii. 9 [L WH br. καλ.]; vi. 43; δένδρον, opp. to σαπρόν, Mt. xii. 33; Lk. vi. 43; γῆ, Mt. xiii. 8, 23; Mk. iv. 8, 20; Lk. viii. 15;

καλὸν τὸ ἄλας (is an excellent thing), Mk. ix. 50; Lk. xiv. 34; so too ὁ νόμος, good in its substance and nature, and fitted to beget good, Ro. vii. 16; 1 Tim. i. 8; διδασκαλία, true and approved teaching, 1 Tim. iv. 6; καρδία καλὴ καὶ ἀγαθὴ, Lk. viii. 15; παραθήκη [q. v.] (containing [rather, consisting of] καλά), 2 Tim. i. 14; μέτρων, ample measure (rabbin. חֲבוֹת הָרָמָה; Eng. good measure), Lk. vi. 38; βαθύς (firm [but see βαθύς]), 1 Tim. iii. 13; also θεμέλιος, 1 Tim. vi. 19; i. q. genuine, approved, πάντα δοκιμάζετε, τὸ καλὸν κατέχετε, 1 Th. v. 21; i. q. precious [A. V. goodly], μαργαρίτα, Mt. xiii. 45; i. q. superior to other kinds, οἶνος, Jn. ii. 10; joined to names of men designated by their office, competent, able, such as one ought to be: ποιμῆν, Jn. x. 11, 14; διάκονος, 1 Tim. iv. 6; οἰκονόμος, 1 Pet. iv. 10; στρατιώτης, 2 Tim. ii. 3; joined to nouns denoting an effect estimated by the power it involves, or by its constancy, or by the end aimed at by its author, i. q. praiseworthy, noble: στρατεία, 1 Tim. i. 18; ἀγών, 1 Tim. vi. 12; 2 Tim. iv. 7; ὄμολογία, 1 Tim. vi. 12 sq.; ἔργον, Mt. xxvi. 10; Mk. xiv. 6; Jn. x. 33; 1 Tim. iii. 1; plur. Jn. x. 32. καλὸν ἔστιν, it is expedient, profitable, wholesome: foll. by an inf. as subject, 1 Co. vii. 1; w. τινί added [so in 1 Co. I. c. also], Mt. xviii. 8 sq. [cf. W. 241 (226); B. § 149, 7]; Mk. ix. 43, 45, 47, R G [also L Tr mrg. in 47]; 1 Co. vii. 26; ix. 15; κ. ἔστιν foll. by the acc. and inf., Mk. ix. 43, 45, 47, L (but see above) T Tr (but not mrg., see above) WH; Heb. xiii. 9; foll. by εἴ [cf. B. 217 (187 sq.); W. 282 (265)], Mt. xxvi. 24; Mk. ix. 42; xiv. 21; foll. by εἴν [B. and W. u. s.], 1 Co. vii. 8; it is pleasant, delightful, foll. by acc. with inf.: Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33. **c.** beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble, (Lat. honestus; [cf. Aristot. τὸ καθαύτῳ καλόν]): διάκρισις καλοῦ τε καὶ κακοῦ, Heb. v. 14; ἔργα, Mt. v. 16; 1 Tim. v. 10, 25; vi. 18; Tit. ii. 7, 14; iii. 8, 14; Heb. x. 24; 1 Pet. ii. 12, and Lehmk. in 2 Pet. i. 10; ἀναστροφή, Jas. iii. 13; 1 Pet. ii. 12; καλὴ συνείδησις, consciousness of good deeds, [A. V. a good conscience], Heb. xiii. 18; καλά, καλὸν ἐνώπιον τινος, in one's judgment, Ro. xii. 17; 2 Co. viii. 21; 1 Tim. iii. 3 and Rec. in v. 4; ἥλος-σθαι ἐν καλῷ, Gal. iv. 18; τὸ καλὸν κατεργάζεσθαι, Ro. vii. 18; ποιεῖν, ib. 21; 2 Co. xiii. 7; Gal. vi. 9; Jas. iv. 17; καλὸν ἔστιν, it is right, proper, becoming, foll. by an inf.: Mt. xv. 26 (L T ἔξεστιν); [Mk. vii. 27]; Gal. iv. 18 [here Tr mrg. impv.]; Ro. xiv. 21. **d.** honorable, conferring honor: μαρτυρία, 1 Tim. iii. 7; ὄνομα, Jas. ii. 7; οὐ καλὸν τὸ κανέχημα ὑπῶν, 1 Co. v. 6. **e.** affecting the mind agreeably, comforting and confirming: θεοῦ ρῆμα (Sept. for בְּרֵבֶנֶת, which is spoken of the divine promises, Josh. xxi. 45; Zech. i. 13), the gospel and its promises full of consolation, Heb. vi. 5. Compar. καλλίων, -ου, better: neut. adverbially, σὺ καλλιον ἐπιγινώσκεις, i. e. better than by thy question thou seemest to know, Acts xxv. 10 [W. 242 (227)]. The word is not found in the Apocalypse. [Cf. Trench § evi. fin.; Zezschwitz, Profangräcität u. s. w. p. 60 sq. (cf. ἀγαθός, fin.); Westcott on Jn. x. 11.]*

καλύμμα, -τος, τὸ, (καλύπτω), a veil, a covering: 2 Co. iii.

13 (Ex. xxxiv. 33); [καλύμμα, or its equiv., is suggested

to the reader by the context in 1 Co. xi. 4 κατὰ κεφαλῆς ἔχων; see ἔχω, I. 1 b.]; metaph., 2 Co. iii. 14–16, of that which prevents a thing from being understood. (Hom., Trag., Arstph., al.; Sept.)*

καλύπτω; fut. καλύψω; 1 aor. ἐκάλυψα; Pass., pres. inf. καλύπτεσθαι; pf. pter. κεκαλυμμένος; [allied with κρύπτω; Vaniček p. 1091; *Curtius*, Das Verbum, i. 242.] Sept. for πέμπω; often in Hom., Trag., and other poets, more rarely in prose; *to cover, cover up*; prop.: τινά, Lk. xxiii. 30; τί τινι, a thing with anything, Lk. viii. 16; pass. Mt. viii. 24; trop. *to hide, veil*, i. e. *to hinder the knowledge of a thing*: pf. pass., Mt. x. 26; 2 Co. iv. 3; πλήθος ἀμαρτιῶν, not to regard or impute them, i. e. to pardon them, 1 Pet. iv. 8; to procure pardon of them from God, Jas. v. 20; cf. Ps. lxxxiv. (lxxxv.) 3 (2); xxxi. (xxxii.) 1 sq. [COMP.: ἀνα-, ἀπο-, ἐπε-, κατα-, παρα-, περι-, συγ-καλύπτω].*

καλώς, (καλός), adv., [fr. Hom. down], *beautifully, finely, excellently, well*: [univ. διὰ τὸ καλῶς οἰκοδομῆσθαι (Tr. -μεῖσθαι, q. v.), Lk. vi. 48 T Tr WH] spec. a. *rightly, so that there shall be no room for blame*: joined to verbs of speaking (ἀποκρίνεσθαι, λαλέν, λέγειν, προφητεύειν, etc.), *well, truly*, Mt. xv. 7; Mk. vii. 6; Lk. xx. 39; Jn. iv. 17; viii. 48; xiii. 13; [xviii. 23]; Aets xxviii. 25; *fitly*, i. e. agreeably to the facts and words of the case, Mk. xii. 28; καλῶς *right! well!* an expression of approval: Mk. xii. 32; Ro. xi. 20; of deeds: κ. ποιεῖν, *to do well, act uprightly*, Jas. ii. 19; 1 Co. vii. 37 sq. (where the teaching is, that one can do καλῶς, but another κρείσσον); καλῶς ποιεῖν with ptep. *to do well that*, etc. [B. § 144, 15 a.; W. 345 (323)], Aets x. 33; Phil. iv. 14; 2 Pet. i. 19; 3 Jn. 6, (1 Macc. xii. 18, 22; 2 Macc. ii. 16, etc.); with verbs denoting a duty or office which one fulfills well: 1 Tim. iii. 4, 12 sq.; v. 17; spec. *honestly, uprightly*: Gal. iv. 17; ἀναστρέφεσθαι, Hebr. xiii. 18; ποιεῖν, Jas. ii. 8. b. *excellently, nobly, commendably*: 1 Co. xiv. 17; Gal. v. 7; καλῶς πάντα πεποίηκε, Mk. vii. 37; with bitter irony, Mk. vii. 9 (where cf. Fritzsche p. 271 sq.); 2 Co. xi. 4. c. *honorable, in honor*: Jas. ii. 3 [al. give it here an outward reference, i. q. *in a good place, comfortably*]. d. καλῶς εἰπεῖν τινα, *to speak well of one*, Lk. vi. 26; κ. ποιεῖν τινα, *to do good to, benefit one*, Mt. v. 44 Rec.; τινί [W. § 32, 1 β.; B. 146 (128)], Lk. vi. 27; καλῶς ποιεῖν, *simply, to do good*: Mt. xii. 12. e. καλῶς ἔχειν, to be well (of those recovering health): Mk. xvi. 18.*

[κάμψε, see κάγω.]

κάμψος, -ον, ἄ, ἥ, Hebr. לְבָב, [fr. Hdt. down], *a camel* [BB.DD. s. v.; *Tristram*, Nat. Hist. etc. p. 58 sqq.]: Mt. iii. 4; Mk. i. 6; in proverbs, Mt. xix. 24; Mk. x. 25; Lk. xviii. 25, (meaning, ‘something almost or altogether impossible’ [cf. *Farrar* in *The Expositor* for 1876 i. p. 369 sqq.]; esp. *Wetzstein* in *The Sitzungsberichte d. Akad. d. Wissensch. zu Münchien*, 1873, pp. 581–596]); Mt. xxiii. 24 (of one who is careful not to sin in trivial matters, but pays no heed to the more important matters).*

κάμπος, -ον, ὁ, *a cable*; the reading of certain MSS. in Mt. xix. 24 and Lk. xviii. 25, [see *Tdf.*’s notes]. The word is found only in *Suidas* [1967 e.] and the Schol. on Arstph. vesp. [1030]: “κάμπος τὸ παχὺ σχοινίον διὰ τοῦ

ἴ.” Cf. *Passow* [or L. and S.] s. v.; [WH. App. p. 151*].*

κάμπος, -ον, ἄ, ἥ, [Hom. ep. 14, 2 etc., Hdt. on], *a furnace* (either for smelting, Xen. vectig. 4, 49, or for burning earthen ware, or baking bread, Gen. xix. 28; Ex. xix. 18; Jer. xi. 4; Dan. iii. 6): Mt. xiii. 42, 50; Rev. i. 15; ix. 2.*

καμψώ, a form which passed over from the Epic (cf. Hom. batrach. 191) and com. language [Apoll. Dyse. synt. 323, 22; 326, 9] into the Alexandrian and decaying Greek; condemned by Phryn. [as below]; derived by syncope and assimilation from καταμψώ (which the earlier and more elegant Greeks use), (cf. καμψέν, καμψονή, κάμψος, fr. κατὰ μέν, καταμψή, κατάμψος, cf. *Bttn.* Gram. § 117, 2 Ann. 2; Ausf. Gram. ii. p. 373; *Fischer*, De vitiis lexx. N. T. p. 678 sq.; *Sturz*, De dial. Maeed. etc. p. 173 sq.; *Lob.* ad Phryn. p. 339 sq.; *Schäfer* ad Lamb. Bos p. 368; [cf. B. 62 (55); W. 24, 46]): 1 aor. ἐκάμψα; *to shut the eyes, close the eyes*: often w. τὸν δόθαλμούς added; so Mt. xiii. 15 and Aets xxviii. 27, (fr. Sept. Is. vi. 10, for γύψη, i. e. to besmear), in both which pass. the phrase designates the inflexible pertinacity and obstinacy of the Jews in their opposition to the gospel. (Is. xxix. 10; Lam. iii. 43; καμψεῖν τὰ τῆς ψυχῆς ὅμμα, *Philo de somni. i. § 26.*)*

κάμψω: 2 aor. ἐκαμψόν; pf. κέκαμψα; 1. *to grow weary, be weary*, (so fr. Hom. down): Rev. ii. 3 Rec.; Heb. xiii. 3. 2. *to be sick*: Jas. v. 15 (Soph., [Hdt.], Arstph., Eur., Xen., Plat., Aristot., Diod., Leian. al.).*

[κάμψις, see κάγω.]

κάμπτω; fut. κάμψω; 1 aor. ἐκαμψά; a. *to bend, bow*: τὸ γόνυ (and τὰ γονῶντα), *the knee (the knees)*, used by Hom. of those taking a seat or sitting down to rest (Il. 7, 118; 19, 72); in bibl. Grk. with dat. of pers. *to one* i. e. *in honor of one*, in religious veneration; used of worshippers: Ro. xi. 4 and 1 K. xix. 18 (where for γένετο foll. by γ): πρὸς τινα, towards (*unto*) one, Eph. iii. 14. b. *reflexively, to bow one’s self*: κάμψει πᾶν γόνυ ἐμοί, shall bow to me (in honor), i. e. every one shall worship me, Ro. xiv. 11 (fr. Is. xlvi. 23); ἐν τῷ δύναματι Ἰησοῦ, in devout recognition of the name (of κύριος) which Jesus received from God, Phil. ii. 10 [cf. W. 390 (365); Bp. Lghtft., Meyer, in loc.; also ὄνομα, esp. sub fin. COMP.: ἀνα-, συγ-κάμπτω].*

κάν [Grsb. κάνε; see κάγω, init.], by erasis for καὶ ἐάν [cf. W. § 5, 3; B. p. 10; *Tdf.* Proleg. p. 97; WH. App. p. 145*]; hence joined with the subjunctive; 1. *and if*: Mt. x. 23 G L; Mk. xvi. 18; [Lk. xii. 38 (bis) T Tr txt. WH; Jn. viii. 55 L T Tr WH; 1 Co. xiii. 2^a L WH, 2^b Tr txt. WH, 3^a L Tr WH, 3^b L WH]; Jas. v. 15; by apocope with the suppression of the apodosis, κάν μὲν ποιήσῃ καρπόν, sc. εὖ ἔχει it is well (or some such phrase), Lk. xiii. 9; cf. W. 600 (558); [B. § 151, 26]. 2. *also or even if*; a. *if only, at least*, in abridged discourse: κάν τῶν ἴματῶν αὐτῶν, sc. ἀψωμι, Mk. v. 28; also τινα (sc. ἀψωμι αὐτῶν) κάν τον κρασπέδον . . . ἀψωμι, Mk. vi. 56; τινα ἐρχομένου Πέτρου (sc. τὶ αὐτῶν ἐπισκάσῃ αὐτῶν) κάν ή σκιά etc. Acts v. 15; κάν ὡς

ἀφρονα se. δέξησθε με, 2 Co. xi. 16; (Sap. xiv. 4; xv. 2). Cf. B. § 149, 6; [W. 584 (543); *Green*, Gram. of the N. T. p. 230; *Klotz* ad *Devar.* ii. 1 p. 139 sq.; L. and S. s. v.; *Soph. Lex.* s. v.]. **b.** even if: Mt. xxi. 21; xxvi. 35; Jn. viii. 14; x. 38; [xi. 25]; Heb. xii. 20.*

Kavā [-vá WH; cf. *Tdf.* Proleg. p. 103; W. § 6, 1 m.], ḥ [B. 21 (19)], *Cana*, indecl. [W. 61 (60); but dat. -vā Rec.^u in Jn. ii. 1, 11], prop. name of a village of Galilee about three hours distant from Nazareth towards the northwest, surviving at present in a place (partly uninhabited and partly ruinous) called *Kana el-Jelil*; cf. *Robinson*, Bibl. Researches, ii. 346 sq.; also his Later Bibl. Researches, p. 108; cf. *Ewald*, Gesch. Christus u. s. w. p. 147 (ed. 1); *Rüetschi* in Herzog vii. 234; [*Porter* in Alex.'s Kitto s. v.]. Several recent writers are inclined to reopen the question of the identification of Cana; see e. g. B. D. Am. ed. s. v.; *Zeller*, in Quart. Statem. of Palest. Expl. Fund, No. iii. p. 71 sq.; *Arnaud*, Palestine p. 412 sq.; *Conder*, Tent Work etc. i. 150 sq.]: Jn. ii. 1, 11; iv. 46; xxi. 2.*

Kavānāos L T Tr VII in Mt. x. 4 and Mk. iii. 18 (for RG **Kavānītēs**, q. v.); acc. to the interp. of Bleek (Erklärl. d. drei ersten Evv. i. p. 417) et al. *a native of Cana* (see **Kavā**); but then it ought to be written **Kavāos**. The reading **Kavānāos** seems to be a clerical error occasioned by the preceding **Θαδδáios** [or **Λεββáios**]; cf. Fritzsche on Mt. x. 4. [But **-áios** is a common ending of the Gre- eized form of names of sects (cf. **'Αστιδáios**, **Φαρισáios**, **Σαδδóνκáios**, **'Εσσáios**). Hence the word is prob. derived fr. the Aramaic **迦拿** (see next word) and corresponds to **γιλωτής**, q. v. (cf. Lk. vi. 15; Aets i. 13). See Bp. *Lylst.* Fresh Revision etc. p. 138 sq.]*

Κανανίτης, -ον, δ., (fr. Chald. קָנָרִי, Hebr. קָנָרִי), i. q. δ. ζηλωτής (acc. to the interpr. of Luke in vi. 15; Acts i. 13), q. v., *the Zealot*, a surname of the apostle Simon: R G (the latter with small κ) in Mt. x. 4 and Mk. iii. 18.*

Κανδάκη, -ης, ἡ, *Can'dace*, a name common to the queens of a region of Ethiopia whose capital was Napata; just as the proper name *Ptolemy* was common to the Egyptian kings, and *Henry* to the Reuss princes (Strabo 17, 1, 54 p. 820; Plin. h. n. 6, 35; Dio Cass. 54, 5): Acts viii. 27; cf. *Laurent*, Die Königin Kandake, in the *Zeitschr. f. d. luth. Theol.* for 1862, p. 632 sqq. [reprinted in his *N. T. Studien* p. 140 sq.; cf. esp. B. D. Am. ed. s. v.].*

κανάν, -*nos*, ὁ, (*κάννα*, Hebr. קַנָּה) a cane, reed; Arab. **قَنَا** a reed, and a spear, and a straight stick or staff [cf. Vaníček, Freundwörter etc. p. 21]), prop. a rod or straight piece of rounded wood to which any thing is fastened to keep it straight; used for various purposes (see Passow [or L. and S.] s. v.); a measuring rod, rule; a carpenter's line or measuring tape, Schol. on Eur. Hippol. 468; hence i. q. τὸ μέτρον τοῦ πηδήματος (Pollux, Onom. 3, 30, 151), the measure of a leap, as in the Olympic games; accordingly in the N. T. 1. a definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned one; one's sphere of activity: 2 Co. x. 13-15 sq. 2

Metaph. *any rule or standard, a principle or law* of investigating, judging, living, acting, (often so in class. Grk., as *τοῦ καλοῦ*, Eur. Ilec. 602; *ὅποι τῶν ἀγαθῶν κακῶνες*, Dem. pro cor. p. 324, 27): Gal. vi. 16; Phil. iii. 16 Rec. Cf. Credner, *Zur Gesch. des Kanons* (Hal. 1847), p. 6 sqq.; [esp. Westcott, *The Canon of the N. T.*, App. A; briefly in B. D. s. v. *Canon of Scripture*; for exx. of later usage see Soph. Lex. s. v.].*

Καπερναούμ or more correctly (with L T Tr VII [cf. *W.H.* App. p. 160; *Scrivener*, Introd. p. 561]) **Καφαρναόμ**, (רָפָק a village, and מַחְנֵן consolation; hence 'the village of consolation,' [al. 'village of Naehum' (a prop. name)]; **Καπερναούμ**, Ptol. 5, 16, 4), ἡ, *Capernaum* or *Capharnaum*, a flourishing city of Galilee (Mt. xi. 23; Lk. x. 15), situated on the western shore of the Sea of Galilee or Lake of Gennesaret (Jn. vi. 17, 24; hence ἡ παραθαλάσσια, Mt. iv. 13), near the place where the Jordan flows into the lake. Being nowhere mentioned in the O. T. it seems to have been built after the exile [cf. also B. D. s. v. *Caphar*]. Josephus mentions (b. j. 3, 10, 8) a fountain in Galilee called by the neighboring residents **Καφαρναόμ**, and (*vita* 72) 'κώμη Κεφαρνώμην', and it is quite probable that he meant the town we are speaking of. It is mentioned in the N. T. (besides the pass. already cited) in Mt. viii. 5; xvii. 24; Mk. i. 21; ii. 1; ix. 33; Lk. iv. 23, 31; vii. 1; Jn. ii. 12; iv. 46; vi. 59. Cf. *Win.* RWB. s. v.; *Vaihinger* in *Herzog* vii. 369; *Furrer* in *Schenkel* iii. 493 sq.; [the last named writ. gives at length (see also *Zeitschr. d. Deutsch. Palaest.-Vereins* for 1879, p. 63 sqq.) his reasons for preferring (contra *Robinson*, *Sepp*, etc.) to identify C. with Tell Hum; so (after earlier writ.; cf. *Arnaud* p. 414), *Winer* u. s., Dr. *Wilson*, *Lynch*, *Ritter*, *Delitzsch*, *Tristram* (*Land of Israel*, ed. 3, p. 428 sqq.) and more recently Capt. *Wilson* ('Our Work in Palestine' p. 186 sq. and 'Recovery of Jerusalem' p. 266 sq. (292 sqq.)). But *Conder* (*Tent Work in Palestine* ii. 182 sqq.) argues fr. Jewish author. in favor of Khan Minyeh; see B. D. Am. ed. s. v.]*

καπηλεύω; (**κάπηλος**, i.e. a. an inn-keeper, esp. a vintner; b. a petty retailer, a huckster, pedler; cf. Sir. xxvi. 29 οὐ δικαιωθήσεται κάπηλος ἀπὸ ἀμαρτίας); a. to be a retailer, to peddle; b. with acc. of the thing, to make money by selling anything; to get sordid gain by dealing in anything, to do a thing for base gain (οἱ τὰ μαθήματα περιάγοντες κατὰ πόλεις καὶ πωλοῦντες κ. καπηλεύοντες, Plat. Prot. p. 313 d.; μάχην, Aeschyl. Sept. 551 (545); Lat. *cauponari bellum*, i. e. to fight for gain, trade in war, Enn. ap. Cie. offl. 1, 12, 38; ἑταίρων τὸ τῆς ὥρας ἄνθος καπηλεύονταν, Philo de caritat. § 14, cf. leg. ad Gaium § 30, and many other exx. in other auth.). Hence some suppose that **καπηλεύειν τ. λόγον τῶν θεοῦ** in 2 Co. ii. 17 is equiv. to *to trade in the word of God*, i. e. to try to get base gain by teaching divine truth. But as peddlers were in the habit of adulterating their commodities for the sake of gain (οἱ κάπηλοι στοὺς μίγουσοι τὸν οἶνον ὕδατι, Is. i. 22 Sept.; κάπηλοι, οἱ τὸν οἶνον κεραυννύντες, Pollux, onomast. 7.193; οἱ φυλάκιοι ἀπὸ δούτων τὰ μέτ

θήματα, ὥσπερ οἱ κάπηλοι, κερασάμενοι γε οἱ πολλοὶ καὶ δολόσαντες καὶ κακομετρούντες, Lucian. Hermot. 59), καπνόλευεν τι was also used as synonymous with *to corrupt, to adulterate* (Themist. or. 21 p. 247 ed. Hard. says that the false philosophers τὸ θειότατον τῶν ἀνθρωπίνων ἀγαθῶν καὶ δηλεύειν τε καὶ αἰσχύνειν κ. καπηλεύειν); and most interpr. rightly decide in favor of this meaning (on account of the context) in 2 Co. ii. 17, cf. δολοῦν τὸν λόγον τοῦ θεοῦ, ib. iv. 2. [Cf. Trench § lxii.]*

καπνός, -οῦ, δ, [fr Hom. down], *smoke*: Rev. viii. 4; ix. 2 sq. 17, 18; xiv. 11; xv. 8; xviii. 9, 18; xix. 3; ἀτμὸς **καπνοῦ**, A. V. *vapor of smoke*, Acts ii. 19 after Joel ii. 30 (iii. 3).*

Καππαδοκία, -ας, ἡ, *Cappadocia*, a region of Asia Minor, bounded under the Roman empire on the N. by Pontus, on the E. by Armenia Minor, on the S. by Cilicia and Commagene, on the W. by Lycaonia and Galatia [BB. DD. s. v.]: Acts ii. 9; 1 Pet. i. 1.*

καρδία, -ας, ἡ, poetic *κραδία* and *καρδῆ* (in the latter form almost always in Hom. [only at the beginning of a line in three places; everywhere else by metathesis *κραδῆ*; Ebeling, Lex. Hom. s. v.]), [fr. a root signifying to quiver or palpitate; cf. Curtius § 39; Vanicek p. 1097 (Etym. Magn. 491, 56 παρὰ τὸ κραδαῖνω, τὸ σείω· ἀεκίνητος γάρ ἡ καρδία); allied with Lat. *cor*; Eng. *heart!*]; Sept. for בַּל and בְּבִלְ; *the heart*; 1. prop. that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life: 2 S. xviii. 14; 2 K. ix. 24; Tob. vi. 5 (4), 7 (6) sq., 17 (16). Hence 2. univ. *καρδία* denotes the seat and centre of all physical and spiritual life; and a. *the vigor and sense of physical life* (Ps. ci. (cii.) 5; στήρισον τὴν καρδίαν σου ψωμῷ ἄρτου, Judg. xix. 5; to which add Ps. ciii. (civ.) 15): τρέφειν τὰς καρδίας, Jas. v. 5; ἐμπιπλῶν τὰς καρδίας τροφῆς, Acts xiv. 17; Βαρεῖν τ. καρδίας κραπάλῃ καὶ μέθῃ, Lk. xxi. 34; [but see b. δ. below]; b. the centre and seat of spiritual life, *the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors* [so in Eng. *heart, inner man, etc.*]; a. univ.: Mt. v. 8; vi. 21; Mk. vii. 19; Lk. i. 51; ii. 51; viii. 12, 15; Acts v. 3; Ro. x. 9 sq.; 1 Co. xiv. 25; 2 Co. vi. 11; Eph. vi. 5; Col. iii. 22; 1 Pet. iii. 4, etc.; Plur.: Mt. ix. 4; Mk. ii. 6, 8; iv. 15 [R L txt. Tr mrg.]; Lk. i. 17; ii. 35; v. 22; [xxiv. 38 R G L mrg.]; Acts vii. 51 L T Tr WH txt.]; Ro. ii. 15; xvi. 18; 2 Co. iii. 2; Gal. iv. 6; Phil. iv. 7; Eph. v. 19 Lchm.; Heb. viii. 10 [T WH mrg. sing.]; x. 16, etc. ἡ καρδία is distinguished fr. τὸ στόμα or fr. τὰ χειλέα: Mt. xv. 8, 18 sq.; Mk. vii. 6; 2 Co. vi. 11; Ro. x. 8 sq.; fr. τὸ πρόσωπον: 2 Co. v. 12; 1 Th. ii. 17; περιτομὴ καρδίας, Ro. ii. 29; ἀπερίτυποι τῇ καρδίᾳ, Acts vii. 51 [L T Tr WH txt. -δίας, WH mrg. gen. -δίας, cf. B. 170 (148)]. of things done from the heart i. e. *cordially or sincerely, truly* (without simulation or pretence) the foll. phrases are used: ἐκ καρδίας (Arsth. nub. 86), Ro. vi. 17; and L T Tr WH in 1 Pet. i. 22, where R G ἐκ καθαρᾶς καρδίας, as in 1 Tim. i. 5; 2 Tim. ii. 22· ἀπὸ τῶν καρδιῶν, Mt. xviii. 35 (ἀπὸ καρδιῶν εὐχάριστος τῶν θεοῖς, Antonin. 2,

3); ἐν ὅλῃ τ. κ. and ἐξ ὅλης τ. κ., Mt. xxii. 37; Mk. xii. 30, 33; Lk. x. 27, and Rec. in Acts viii. 37, (Deut. vi. 5; xxvi. 16; Ps. cxviii. (exix.) 34); μερ' ἀληθινῆς καρδίας, Heb. x. 22. ἐρευνᾶν τὰς καρδίας, Ro. viii. 27; Rev. ii. 23; δοκιμάζειν, 1 Th. ii. 4; γινώσκειν, Lk. xvi. 15, (ἐτάξειν, Jer. xvii. 10; Ps. vii. 10); διανοίγειν τὴν κ. (see διανοίγω, 2), Acts xvi. 14; ἦν ἡ καρδία κ. ἡ ψυχὴ μία, there was perfect unanimity, agreement of heart and soul, Acts iv. 32; τιθέναι τι ἐν τῇ κ. (כְּבַדְלֵנָה וּבְלַע מִשְׁאָלָה, 1 S. xxi. 12; Mal. ii. 2; Dan. i. 8; τιθέναι ἐν στήθεσσιν, ἐν φρεσίν, etc., in Hom.), to lay a thing up in the heart to be considered more carefully and pondered, Lk. i. 66; to fix in the heart i. e. to purpose, plan, to do something, Acts v. 4 [A. V. *conceived in thy heart*]; also εἰς τ. καρδίαν [L T Tr WH ἐν τ. κ.] foll. by the inf., Lk. xxi. 14; βάλλειν εἰς τὴν κ. τυώσι, foll. by ἵνα, to put into one's mind the design of doing a thing, Jn. xiii. 2; also διδόναι foll. by an inf., Rev. xvii. 17; ἀναβάνει ἐπὶ τὴν κ. τυώσι, foll. by an inf., the purpose to do a thing comes into the mind, Acts vii. 23; ἐν τῇ καρδίᾳ joined to verbs of thinking, reflecting upon, doubting, etc.: ἐνθυμεῖσθαι διαλογίζεσθαι, Mt. ix. 4; Mk. ii. 6, 8; Lk. iii. 15; v. 22; λέγειν, εἰπεῖν (בְּבָבֶל רַמָּאָג), to think, consider with one's self, Mt. xxiv. 48; Lk. xii. 45; Ro. x. 6; Rev. xviii. 7, (Deut. viii. 17; ix. 4); συνβάλλειν, to revolve in mind, Lk. ii. 19; διακρίνεσθαι, to doubt, Mk. xi. 23; διαλογισμοὶ ἀναβάίνοντι, of persons in doubt, Lk. xxiv. 38 [R G L mrg. plur.]; ἀναβάνει τι ἐπὶ καρδίαν, the thought of a thing enters the mind, 1 Co. ii. 9. β. spec. of the understanding, the faculty and seat of intelligence (often so in Hom. also [cf. Näßelsbach, Homer. Theol. p. 319 sq.; Zezschwitz, Profangräcität u. s. w. pp. 25 sq. 50]); "cor domicilium sapientiae," Lact. de opif. dei c. 10, cf. Cic. Tusc. 1, 9; בַּל, 1 K. x. 2; Job xii. 3; xvii. 4, etc.; [cf. Meyer on Eph. i. 18 and reff.]: Ro. i. 21; 2 Co. iv. 6; Eph. i. 18 [Rec. διανοίας]; 2 Pet. i. 19; συνιέναι τῇ καρδίᾳ, Mt. xiii. 15; Acts xxviii. 27; νοεῖν τῇ κ. Jn. xii. 40. of the dulness of a mind incapable of perceiving and understanding divine things the foll. expressions occur: ἐπαχύνθη ἡ κ. Mt. xiii. 15; Acts xxviii. 27, (fr. Is. vi. 10); πωροῦν τὴν καρδίαν, Jn. xii. 40; πεπωρωμένη καρδία, Mk. vi. 52; viii. 17; ἡ πώρωσις τῆς κ. Mk. iii. 5; Eph. iv. 18; βραδὸς τῇ κ. slow of heart, Lk. xxiv. 25; κάλυμμα ἐπὶ τὴν κ. κείται, 2 Co. iii. 15. γ. of the will and character: ἀγνίζειν καρδίας, Jas. iv. 8; καθαρίζειν τὰς κ. Acts xv. 9 ῥερραντισμένοι τὰς κ. Heb. x. 22; καρδία εὐθέα [cf. W. 32], Acts viii. 21; πονηρά, Heb. iii. 12 [cf. B. § 132, 24; W. 194 (183)]; ἀμετανόητος, Ro. ii. 5; γεγυμασμένη πλεονεξίας, 2 Pet. ii. 14; στηρίζειν τὰς κ. 1 Th. iii. 13; θεβαιοῦν, in pass., Heb. xiii. 9; σκληρύνειν, Heb. iii. 8; ἡ ἐπίνοια τῆς κ. Acts viii. 22; αἱ βουλαὶ τῶν κ. 1 Co. iv. 5; προαιρέσθαι τῇ κ. 2 Co. ix. 7; κρίνειν (to determine) and ἔδραος ἐν τῇ κ. 1 Co. vii. 37. δ. of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions: ἡ καρδία κατομένη ἦν, of the soul as greatly and peculiarly moved, Lk. xxiv. 32; αἱ ἐπιθυμίαι τῶν καρδιῶν, Ro. i. 24; στηρίζειν τὰς κ. of the cultivation of constancy

and endurance, Jas. v. 8. in ref. to good-will and love: ἔχειν τινὰ ἐν τῇ κ. to have one in one's heart, of constant remembrance and steadfast affection, Phil. i. 7 ('te tamen in toto pectore semper habet' Ovid. trist. 5, 4, 24); εἶναι ἐν τῇ κ. τινός, to be cherished in one's heart, to be loved by one perpetually and unalterably, 2 Co. vii. 3; εἰδοκία τῆς κ. Ro. x. 1. in ref. to joy and pleasure: ηὐφράνθη ἡ κ. Acts ii. 26 (fr. Ps. xv. (xvi.) 9); χαρίστεται ἡ κ. Jn. xvi. 22; ἀνὴρ κατὰ τὴν κ. τοῦ θεοῦ, i. e. in whom God delights, Acts xiii. 22; of the pleasure given by food, Acts xiv. 17 ([W. 156 (148) note] see 2 a. above). in ref. to grief, pain, anguish, etc.: ἡ λύπη πεπλήρωκε τὴν κ. Jn. xvi. 6; δόξην τῇ καρδίᾳ μου, Ro. ix. 2; ἡ κ. ταράσσεται, Jn. xiv. 1, 27; συνοχὴ καρδίας, 2 Co. ii. 4; βαρεῖν τ. καρδίας μεριμνᾶς βιωτικῆς, Lk. xxi. 34 [cf. 2 a. above]; διαπρίομαι τῇ κ. Acts vii. 54; συντετριμένος τὴν κ. Lk. iv. 18 R L br.; κατενύγησαν τῇ κ. Acts ii. 37 [L T Tr WII τὴν κ.]; συνθρόπειν τὴν κ. Acts xxi. 13. ε. of a soul conscious of good or bad deeds (our conscience): 1 Jn. iii. 20 sqq. (Eccl. vii. 22; so Καρδία, Job xxvii. 6; ἡ καρδία πατάσσει τινά, 1 S. xxiv. 6; 2 S. xxiv. 10). 3. used of the middle or central or inmost part of any thing, even though inanimate: τῆς γῆς (which some understand of Hades, others of the sepulchre), Mt. xii. 40 (τῆς θαλάσσης, Jon. ii. 4 for Καρδία; and for the same ἐν μέσῳ φθαλάσσης, Ex. xv. 8, 19; add Bar. vi. [Ep. Jer.] 19; τῆς κλεψύδρας, Aristot. prob. 16, 8 [al. κωδία]). Cf. Beck, Bibl. Seelenlehre, ch. iii. § 20 sqq. p. 64 sqq.; Delitzsch, Bibl. Psychologie (Leipz. 1861) iv. § 12 p. 248 sqq. [also in Herzog 2. vi. 57 sqq.]; Oehler in Herzog vi. p. 15 sqq. [also in his O. T. Theol. (ed. Day) § 71]; Württichen in Schenkel iii. 71 sq.

καρδιο-γνώστης, -ον, ὁ, (καρδία, γνώστης), knower of hearts: Acts i. 21; xv. 8. (Eccl. writ. [W. 100 (94)].)*

Κάρπτος [cf. W. p. 51], -ον, ὁ, *Carpus*, the name of an unknown man: 2 Tim. iv. 13.*

καρπός, -οῦ, ὁ, [cf. Lat. *carpo*; A-S. *hearf-est* (harvest i. e. the ingathering of crops); Curtius § 42]; Hebr. יְבֵד; fr. Hom. down; *fruit*; 1. prop.: the fruit of trees, Mt. xii. 33; xxi. 19; Mk. xi. 14; 1. k. vi. 44; xiii. 6 sqq.; of vines, Mt. xxi. 34; Mk. xii. 2; Lk. xx. 10; 1 Co. ix. 7; of the fields, Lk. xii. 17; Mk. iv. 29; 2 Tim. ii. 6; [Jas. v. 7]; βλαστάνειν, Jas. v. 18; ποιεῖν, to bear fruit (after the Hebr. יְבֵד הַיּוֹם [see ποιέω, I. 1 e.]), Mt. iii. 10; vii. 17–19; xiii. 26; Lk. iii. 9; vi. 43; viii. 8; xiii. 9; Rev. xxii. 2; διδόναι, Mt. xiii. 8; Mk. iv. 7 sq.; φέρειν, Mt. vii. 18 T WII; Jn. xii. 24; xv. 2, 4 sqq.; (trop. xv. 8, 16); ἀποδιδόναι, to yield fruit, Rev. xxii. 2; to render (pay) the fruit, Mt. xxi. 41; by a Hebraism, ὁ καρπὸς τῆς κοιλίας, i. e. the unborn child, Lk. i. 42 (גַּתְּבֵד יְבֵד, Dens. xxviii. 4, where Sept. τὰ ἔγονα τῆς κοιλίας); τῆς δασφύνος the fruit of one's loins, i. e. his progeny, his posterity, Acts ii. 30 (Gen. xxx. 2; Ps. cxxvi. (cxxvii.) 3; cxxx. (cxxxii.) 11; Mic. vi. 7); cf. W. 33 (32). 2. Metaph. that which originates or comes from something; an effect, result; a. i. q. ἔργον, work, act, deed: with gen. of the author, τοῦ πνεύματος, Gal. v. 22; τοῦ φωτός, Eph. v. 9 (Rec. τ. πνεύματος); τῆς δικαιοσύνης, Phil. i. 11 [cf. b. below]; of Christian charity, i. e. benefit, Ro. xv. 28;

καρπὸν πολὺν φέρειν, to accomplish much (for the propagation of Christianity and its furtherance in the souls of men), Jn. xv. 8, 16; used of men's deeds as exponents of their hearts [cf. W. 372 (348)], Mt. vii. 16, 20; ἀγαθοὶ, Jas. iii. 17; καρποὶ τῆς βασ. τοῦ θεοῦ, deeds required for the attainment of salvation in the kingdom of God, Mt. xxi. 43; ποιεῖν καρπὸν ἀξίον τῆς μετανοίας, to exhibit deeds agreeing with a change of heart, Mt. iii. 8; Lk. iii. 8, (cf. ἀξία τῆς μετανοίας ἔργα πράσσειν, Acts xxvi. 20). b. advantage, profit, utility: Phil. i. 22; iv. 17; ἔχειν καρπόν, to get fruit, Ro. i. 13; vi. 21 sqq.; τῆς δικαιοσύνης, benefit arising from righteousness [al. make it gen. of apposition, W. § 59, 8 a.], Heb. xii. 11; which consists in righteousness (gen. of appos.), Jas. iii. 18 [cf. Phil. i. 11 in a. above, and Meyer ad loc.]; Prov. xi. 30; Amos vi. 12]. c. by a Hebraism of καρπὸν τῶν χειλέων, praises, which are presented to God as a thank-offering: Heb. xiii. 15 (Hos. xiv. 2; Prov. xii. 14; xxix. 49 (xxx. 31)). Cf. W. 33 (32) note 1. d. συνάγειν καρπὸν εἰς ζωὴν αἰώνιον, to gather fruit (i. e. a reaped harvest) into life eternal (as into a granary), is used in fig. discourse of those who by their labors have fitted souls to obtain eternal life, Jn. iv. 36.*

καρπο-φορέω, -ῶ: 1 aor. ἐκαρποφόρησα; pres. pass. ptep. **καρποφορούμενος**; (**καρποφόρος**, q.v.); to bear fruit; (Vulg. *fructifero*; Colum., Tertull.); a. prop. ([Xen., Aristot.], Theophr. de hist. plant. 3, 3, 7; Diod. 2, 49): χόρτον, Mk. iv. 28 (φυτά, Sap. x. 7). b. metaph. to bear, bring forth, devils: thus of men who show their knowledge of religion by their conduct, Mt. xiii. 23; Mk. iv. 20; Lk. viii. 15; ἐν (for R G L Tr mrg. WII mrg. ἐν [cf. B. 103 (90), see εἰς, 4 a.]) τριάκοντα etc. sc. καρποῖς, Mk. iv. 20 T Tr txt. WII txt. [see ἐν, I. 5 f.]: ἐπαντὶ ἔργῳ ἀγαθῷ, Col. i. 10; τριῶν (dat. commodi) to one who reaps the fruit, i. e. fruit acceptable to him, τῷ θεῷ, Ro. vii. 4; τῷ θανάτῳ, i. e. (without the fig.) to produce works rewarded with death, Ro. vii. 5; in mid. to bear fruit of one's self, Col. i. 6 [cf. Bp. Lightf. ad loc.].*

καρπο-φόρος, -ον, (καρπός and φέρω), fruit-bearing, fruitful, productive: Acts xiv. 17. (Pind., Xen., Theophr., Diod., Sept.).*

καρτερέω, -ῶ: 1 aor. ἐκαρτέρησα; (**καρτερός** [fr. κάρπος i. e. κράτος, 'strong']) to be steadfast: Heb. xi. 27 [A.V. *endured*]. (Job ii. 9; Sir. ii. 2; xii. 15; often in Grk. writ. fr. Soph. and Thuc. down.) [Comp.: προσ-καρτερέω.]*

κάρφος, -εος (-ον), τό, (fr. κάρφω to contract, dry up, wither), a dry stalk or twig, a straw; chaff; [A. V. mote]: Mt. vii. 3–5; Lk. vi. 41 sq., where it figuratively denotes a smaller fault. (Gen. viii. 11; in Grk. writ. fr. Aeschyl. and Hdt. down.)*

κατά, [on its neglect of elision before a vowel see *Tdf.* Proleg. p. 95; cf. W. § 5, 1 a.; B. 10; WII App. p. 146*], a preposition denoting motion or diffusion or direction from the higher to the lower; as in class. Grk., joined with the gen. and the acc.

I. With the GENITIVE (W. § 47, k. p. 381 (357); [B. § 147, 20]); I. prop. a. down from, down: κατὰ

τὸν κρημνοῦ, Mt. viii. 32; Mk. v. 13; Lk. viii. 33; **κατέχεεν** κατὰ τῆς κεφαλῆς (so that it flowed down from his head [cf. W. 381 (357) note]; but it is more correct here to omit *κατά* with L T Tr WH; see *καταχέω*), Mk. xiv. 3; hence **κατὰ κεφαλῆς** (a veil hanging down from his head) ἔχων, 1 Co. xi. 4 ([A. V. *having his head covered*] cf. *καταπέτασμα* [or rather *κάλυψμα* (q.v.), but see *ἔχω* I. 1 b.]). **b.** *down upon* (*down into*) anything: Acts xxvii. 14 [W. 381 (357) note¹; cf. B.D. Am. ed. s. v. Crete]; *trop. ἡ κατὰ βάθους πτωχεία* reaching down into the depth, i.e. deep or extreme poverty, 2 Co. viii. 2 (ef. Strabo 9, 5 p. 419 ἐστὶ τὸ ματεῖον ἄπτρον καὶ λόγον κατὰ βάθους). **c.** used of motion or extension through a space from top to bottom; hence *through, throughout*: in the N. T. [and in Luke's writ.; B. § 147, 20] everywh. with the adj. *ὅλος*, as *καθ' ὅλης τῆς περιχώρου τῆς Ἰουδαίας, τῆς Ἰόππης*, Lk. iv. 14; xxiii. 5; Acts ix. 31; x. 37, (διεσπάρησαν κατὰ τῆς νήσου, Polyb. 3, 19, 7; ἐσκεδασμένοι κατὰ τῆς χώρας, 1, 17, 10; 3, 76, 10; μὴ παραβάνειν τὰς ἀρματοροχίας, ἀλλὰ καὶ αὐτῶν ιέναι, Ael. v. h. 2, 27).

2. metaph.

a. after verbs of swearing, adjuring, (the hand being, as it were, placed down upon the thing sworn by [cf. Bnhdy. p. 238; Kühner § 433 fin.]), *by*: Mt. xxvi. 63; Heb. vi. 13, 16, (Is. xlvi. 23; 2 Chr. xxxvi. 13; Judith i. 12; Dem. 553, 17; 554, 23). **b.** *against* (prop. *down upon* [W. 382 (358)]; Hebr. γ): opp. to *ὑπέρ*, Mk. ix. 40; 2 Co. xiii. 8; Ro. viii. 31; opp. to *μετά*, Mt. xii. 30; Lk. xi. 23; after *ἐπιθυμεῖν*, Gal. v. 17; *εἰπεῖν πονηρὸν* (βῆμα), Mt. v. 11; *λαδεῖν*, Acts vi. 13; Jude 15; *μαρτυρίᾳ*, Mk. xiv. 55; Mt. xxvi. 59; *μαρτυρεῖν*, 1 Co. xv. 15 [here many take κ. i.q. *with regard to, of*; cf. De Wette ad loc.; Lob. ad Phryn. p. 272]; *ψεύδομαρτυρεῖν*, Mk. xiv. 56 sq.; *γογγύζειν*, Mt. xx. 11 (Ex. xv. 24 Alex.); *διδάσκειν*, Acts xxi. 28; *ψεύδεσθαι*, Jas. iii. 14 (Xen. apol. 13); *συμβούλιον λαβεῖν* or *ποιεῖν*, Mt. xxvii. 1; Mk. iii. 6; *αἴτεσθαι τι*, Acts xxv. 3, 15; after verbs of *accusing*, etc.: *ἔχειν τι*, Mt. v. 23; Mk. xi. 25; Rev. ii. 4, 14, 20; *κατηγορεῖν*, Lk. xxiii. 14; *κατηγορία*, Jn. xviii. 29 [Tdf. om. *κατά*]; *ἐγκαλεῖν*, Ro. viii. 33; *ἐντυγχάνειν τινί*, Ro. xi. 2; add, Acts xix. 1; xxv. 2; Jas. v. 9; *τὸν χειρόγραφον*, Col. ii. 14; *κρίσιν ποιεῖν*, Jude 15; after verbs of *rebellting, fighting, prevailing*: Mt. x. 35; xii. 25; Acts xiv. 2; 1 Co. iv. 6; 2 Co. x. 5; 1 Pet. ii. 11; [Rev. xii. 7 Rec.]; *ἰσχύειν*, Acts xix. 16; *ἔξοντας ἔχειν*, Jn. xix. 11.

II. With the ACCUSATIVE; cf. W. § 49 d.; Bnhdy. p. 239 sqq.

1. of Place; **a.** of the place through which anything is done or is extended (prop. *down through*; opp. to *ἀνά, up through*): *καθ' ὅλην τὴν πόλιν κηρύτσεων*, Lk. viii. 39; *ἐκφέρειν κατὰ τὰς πλατείας*, Acts v. 15 [R G]; add, Lk. ix. 6; xiii. 22; xv. 14; Acts viii. 1; xii. 1; xv. 23; xxi. 21; xxiv. 5, 12; xxvii. 2; *τοὺς κατὰ τὰ ἔθνη* (throughout Gentile lands) *πάντας Ἰουδαίους*, Acts xxi. 21, ef. Grimm on 2 Mace. i. 1; *κατὰ τὴν ὁδόν*, along the way i.e. on the journey [W. 400 (374) note¹], Lk. x. 4; Acts viii. 36; xxv. 3; xxvi. 13; *along* (Lat. *secundum* or *praeter* [R. V. *off.*]), *πέλαγος τὸ κατὰ τὴν Καλυκίαν*, Acts xxvii. 5. **b.** of the place *to* which one is brought (*down*): *γενόμενος* [Tr WH om. γ.] *κατὰ τὸν τόπον* [ἐλ-

θῶν etc.], Lk. x. 32 [cf. Field, *Otium Norv. Pars iii. ad loc.*]; *ἐλθόντες κατὰ τὴν Μυσίαν*, Acts xvi. 7; *κατὰ τὴν Κιδῶν*, Acts xxvii. 7; *καὶ αὐτὸν*, (came) to him, i.e. to the place where he was lying, Lk. x. 33. **c.** of direction; *towards*: *Διβύη ἡ κατὰ Κυρίνη*, that Libya which lay towards Cyrene, i.e. Libya of Cyrene (i.e. the chief city of which was Cyrene), Acts ii. 10; *βλέπειν*, to look, lie towards (see *βλέπω*), Acts xxvii. 12; *πορεύεσθαι κατὰ μεσημβρίαν*, Acts viii. 26; *κατὰ σκοπόν*, *towards the goal*, my eye on the goal, Phil. iii. 14. *against* (Lat. *adversus* w. the acc.); *over against, opposite*: *κατὰ πρόσωπον, to the face*, Gal. ii. 11 (see *πρόσωπον*, 1 a.); i. q. *present*, Acts xxv. 16 [A. V. *face to face*]; 2 Co. x. 1; w. gen. of pers. added, *before the face of, in the presence of, one*: Lk. ii. 31; Acts iii. 13; *τὰ κατὰ πρόσωπον*, the things that are open to view, known to all, 2 Co. x. 7; *καὶ ὁφθαλμούς*, before the eyes, Gal. iii. 1; here, too, acc. to some [cf. W. 400 (374) note²] belongs *κατὰ θέσην*, Ro. viii. 27, but it is more correctly referred to 3 c. a. below.

d. of the place where: *καὶ οἶκον* (opp. to *ἐν τῷ ιερῷ*), *at home, privately* [W. 400 (374) note¹], Acts ii. 46; v. 42.

e. of that which so joins itself to one thing as to separate itself from another; *our for, by*: *καὶ ἤδιαν, apart*, see *ἴδιος*, 2; *καθ' ἑαυτόν, alone (by himself)*, Acts xxviii. 16; Jas. ii. 17 [R. V. *in itself*], (2 Macc. xiii. 13; *οἱ καθ' αὐτοὺς*, "Ελληνες, Thuc. 1, 138; *οἱ Βαιωτοὶ καθ' αὐτούς*, Diod. 13, 72; other exx. are given by Alberti, Observv. etc. p. 293; Loesner, Observv. e Philone p. 460 sq.); *ἔχειν τι καθ' ἑαυτόν*, to have a thing by and to one's self, i.e. to keep it hidden in one's mind, Ro. xiv. 22 (Joseph. antt. 2, 11, 1; Heliod. 7, 16; [cf. W. 401 (375) note¹]); hence, of that which belongs to some pers. or thing: *κατὰ τὴν οὐδαίαν ἐκκλησίαν*, belonging to [A. V. *in*] the church that was there, Acts xiii. 1; *ἡ ἐκκλησία καὶ οἰκόν τινος*, belonging to one's household (see *ἐκκλησία*, 4 b. aa.); hence it forms a periphrasis—now for the gen., as *τὰ κατὰ Ἰουδαίους έθη* (i. q. *τῶν Ἰουδαίων*), Acts xxvi. 3; now for the possessive pron., *οἱ καθ' ὑμᾶς ποιηταί, your own poets*, Acts xvii. 28 [here WH mrg. *καθ' ὑμᾶς*, see their Intr. § 404]; *νόμου τοῦ καθ' ὑμᾶς, [a law of your own]*, Acts xviii. 15; *τὸ κατ' ἐμὲ πρόθυμον, my inclination*, Ro. i. 15 [see *πρόθυμος*]; *ἡ καθ' ὑμᾶς πίστις*, Eph. i. 15, (*ἡ κατὰ τὸν τύραννον ὀμότητας τε καὶ δύναμις*, Diod. 14, 12; *μέχρι τῶν καθ' ὑμᾶς χρόνων*, Dion. Hal. antt. 2, 1; cf. Grimm on 2 Mace. iv. 21 p. 88; a throng of exx. fr. Polyb. may be seen in *Schweigaeuscr. Lex.* Polyb. p. 323 sq.; [cf. W. 154 (146); 400 (374) note²; esp. B. § 132, 2]).

2. of Time [cf. W. 401 (374)]; *during, about*; Lat. *tempore*: *καὶ ἐκείνον* or *τοιτοῦ τὸν καιρόν*, Acts xii. 1; xix. 23; Ro. ix. 9; Heb. ix. 2 [R G]; *κατὰ τὸ αὐτό, at the same time, together*, Acts xiv. 1 (see *αὐτός*, III. 1); *κατὰ τὸ μεσονύκτιον*, Acts xvi. 25; *κατὰ μέσον τῆς νυκτός*, Acts xxvii. 27; [possibly also *κατὰ μεσημβρίαν, at noon*, Acts viii. 26 (see *μεσημβρία*, b.)]; *κατὰ καιρόν, see καιρός*, 2 a.; *καὶ ἀρχάς* (Hdt. 3, 153), in the beginning (of things), Heb. i. 10; *κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ*, Heb. iii. 8 [as the Sept. in this pass. have rendered the prep. σ in the context by ὡς (ἐν τῷ παραπικρα

σμῷ, Ps. xciv. (xev.) 8), some would take it and κατά here i. q. *like as in the day etc.*; Vulg. *secundum*]; κατά πᾶν σάββατον, Acts xiii. 27; xv. 21; xviii. 4; καθ' ἔκάστην ἡμέραν, Heb. iii. 13; κατὰ μῆνα (ἔνα) ἔκαστον, Rev. xxii. 2; κατὸναπ, during a dream, see ὄναρ.

3. it denotes reference, relation, proportion, of various sorts; **a.** distributively, indicating a succession of things following one another [W. 401 (374); B. § 147, 20]; **a.** in ref. to place: κατὰ πόλιν, in every city, (*city by city, from city to city*), Lk. viii. 1, 4; Acts xv. 21; xx. 23; Tit. i. 5, (Thue. 1, 122); κατ' ἐκκλησίαν, in every church, Acts xiv. 23; w. the plur., κατὰ πόλεις, Lk. xiii. 22; κατὰ τὰς κώμας, Lk. ix. 6 (Hdt. 1, 96); κατὰ τόπους, Mt. xxiv. 7; Mk. xiii. 8; Lk. xxi. 11; κατὰ τὰς συναγωγάς, in every synagogue, Acts xxii. 19; [cf. κατὰ τ. οἴκους εἰσπορεύομενος, Acts viii. 3].

B. in ref. to time: κατ' ἔτος, yearly, year by year, Lk. ii. 41; also κατ' ἐνιαυτόν (see ἐνιαυτός); καθ' ἡμέραν etc., see ἡμέρα, 2 p. 278^o; κατὰ μίαν σαββάτου [R G. τῶν], on the first day of every week, 1 Co. xvi. 2; κατὰ ἑορτήν, at any and every feast, Mt. xxvii. 15; Mk. xv. 6; Lk. xxiii. 17 [Rec.; cf. B. § 133, 26]. Others understand the phrase in these pass. (contextually) *at* or *during* (see 2 above) *the feast*, viz. the Passover; cf. W. 401 (374)].

γ. univ.: καθ' ἔνα πάντες, all one by one, successively, 1 Co. xiv. 31, see more fully in εἰς, 4 e.; κατὰ δύο, by two, 1 Co. xiv. 27; κατὰ ἑκατὸν κ. κατὰ πενήκοντα, by hundreds and by fifties, Mk. vi. 40 L T Tr VII; κατὰ μέρος, *severally*, singly, part by part, Heb. ix. 5 (Hdt. 9, 25; Xen. anab. 3, 4, 22); κατ' ὄνομα, by name i. e. each by its own name (Vulg. *nominatim* [or *per nomen*]): Jn. x. 3; 3 Jn. 15 (14); cf. Herm. ad Vig. p. 85^o sq.

b. equiv. to the Lat. *ratione habita alicuius rei vel personae; as respects; with regard to; in reference to; so far as relates to; as concerning;* [W. 401 (375)]: κατὰ σάρκα or κατὰ τὴν σ., as to the flesh (see σάρξ [esp. 2 b.]), Ro. i. 3; ix. 3, 5; 1 Co. i. 26; x. 18; 2 Co. xi. 18; οἱ κύριοι κατὰ σ. (Luther well, *die leiblichen Herren*), in earthly relations, acc. to the arrangements of society, Eph. vi. 5; κατὰ τὸ ἐναγγ., κατὰ τὴν ἐκδογήν, Ro. xi. 28; add Ro. i. 4; vii. 22; Phil. iii. 5 sq.; Heb. ix. 9; τὰ κατά τινα, *one's affairs, one's case*, Acts xxiv. 22; xxv. 14; Eph. vi. 21; Phil. i. 12; Col. iv. 7, (and very often in class. Grk.); κατὰ πάντα τρόπον, in every way, in every respect, Ro. iii. 2; the opp. κατὰ μηδένα τρόπον, *in no wise*, 2 Th. ii. 3; κατὰ πάντα, in all respects, in all things, Acts xvii. 22; Col. iii. 20, 22; Heb. ii. 17; iv. 15, (Thue. 4, 81).

c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways [W. 401 (375)]; **a.** according to anything as a standard, agreeably to: περιπατεῖν κατὰ τι, Mk. vii. 5; Ro. viii. 1 [Rec.], 4; xiv. 15; 2 Th. iii. 6; Eph. ii. 2; ζῆν κατά. Acts xxvi. 5; Ro. viii. 12 sq.; πορεύεσθαι, 2 Pet. iii. 3; ἀποδίδονται, Mt. xvi. 27, etc. (see ἀποδίδωμι, [esp. 4]); λαμβάνειν, 1 Co. iii. 8; so with many other verbs a thing is said to be done or to occur κατά, as in Lk. ii. 27, 29; Jn. vii. 24; Col. ii. 8; iii. 10; 1 Tim. i. 18; Heb. vii. 15; viii. 5, 9; 1 Jn. v. 14, etc.; (on the phrase κατ' ἄνθρωπον, see ἄνθρωπος, esp. 1 c.; [cf. ε. below; W. 402 (376)])];

κατὰ τὴν γραφήν, τὰς γραφάς, Jas. ii. 8; 1 Co. xv. 3 sq.; κατὰ τὸ γεγραμμένον, 2 Co. iv. 13; κατὰ τὸ εἰρημένον, Ro. iv. 18; κατὰ τὸν νόμον, Lk. ii. 39; Jn. xviii. 31; xix. 7; Heb. ix. 22; κατὰ τὸ εὐαγγ. μον, Ro. ii. 16; xvi. 25; 2 Tim. ii. 8, cf. 1 Tim. i. 11; κατὰ τὸ ώρισμένον, Lk. xxii. 22; καθ' ὅμοιώσιν θεοῦ, Jas. iii. 9; κατὰ λόγον rightly, justly, [A. V. *reason would etc.*], Acts xviii. 14; κατὰ τινα, agreeably to the will of any one, as pleases him, [W. 401 sq. (375)]: so κατὰ θεόν, Ro. viii. 27 [cf. 1 c. above]; 2 Co. vii. 9, 11; κατὰ Χριστὸν Ἰησοῦν, Ro. xv. 5; κατὰ κύριον, 2 Co. xi. 17; κατὰ τὸν καθαρισμόν, after the manner of purifying, as the rite of purification prescribed, Jn. ii. 6; οἱ κατὰ σάρκα ὄντες, who bear, reflect, the nature of the flesh, i. q. οἱ σαρκικοί, and οἱ κατὰ πνεῦμα ὄντες i. q. οἱ πνευματικοί, Ro. viii. 5; κατὰ τὶ γνώσομαι; in accordance with what criterion i. e. by what sign shall I know? Lk. i. 18. Here belongs the use of the preposition in the titles of the records of the life of Christ: ἐναγγ. (which word codd. Sin. and Vat. omit) κατὰ Ματθαῖον, Μάρκον, etc., as *Matthew etc. composed or wrote (it)*. This use of the prep. was not primarily a mere periphrasis for the gen. (Ματθαῖον, etc., see II. 1 e. above), but indicated that the same subject had been otherwise handled by others, cf. ή παλαιὰ διαθήκη κατὰ τὸν ἐβδομήκοντα (in tacit contrast not only to the Hebrew text, but also to the Greek translations made by others); οἱ ὑπομνηματισμοὶ οἱ κατὰ Νεεύμαν, 2 Macc. ii. 13 [see Grimm ad loc.]. Subsequently κατά with an aec. of the writer came to take the place of the gen., as ή κατὰ Μωϋσέα πεντάευχος in Epiphanius [haer. 8, 4]. Cf. W. 402 (375): B. 3; 157 (137); and see, further, Soph. Lex. s. v. ἐναγγέλιον, Jas. Morison, Com. on Mt., Intr. § 4].

B. in proportion to, according to the measure of: χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν δάφορα, Ro. xii. 6; κατὰ τὸ μέτρον, 2 Co. x. 13; Eph. iv. 7; κατὰ τὴν σκληρότητά σου, Ro. ii. 5; κατὰ τὸν χρόνον, Mt. ii. 16; ἔκαστω κατὰ τὴν ἰδίαν δύναμιν, Mt. xxv. 15; without the art. κατὰ δύναμιν, 2 Co. viii. 3 (opp. to ὑπὲρ δύναμιν, as Hom. Il. 3, 59 κατ' αἰσαν, οὐδὲ ὑπὲρ αἰσαν); καθ' ὅσον, by so much as, inasmuch as, Heb. iii. 3; vii. 20; ix. 27; κατὰ τοσοῦτο, by so much, Heb. vii. 22.

γ. used of the cause; through, on account of, from, owing to, (in accordance with i. e. *in consequence of, by virtue of*) [W. 402 (376)]: κατὰ πᾶσαν αἰτίαν, [for every cause], Mt. xix. 3; κατὰ τὴν χάριν τοῦ θεοῦ, 1 Co. iii. 10; 2 Th. i. 12; 2 Tim. i. 9, (κατὰ τὴν τοῦ θεοῦ πρόνοιαν, Joseph. antt. 20, 8, 6); κατὰ χάριν, Ro. iv. 16; also opp. to κατὰ ὄφειλημα [R. V. *as of . . . as of*], Ro. iv. 4; οἱ κατὰ φύσιν κλάδοι, the natural branches, Ro. xi. 21 [cf. B. 162 (141)]; ή κατὰ φύσιν ἀγριέλαιος, the natural wild olive tree, ib. 24: ή κατὰ πίστιν δικαιοσύνη, righteousness proceeding from faith, Heb. xi. 7; add, Ro. viii. 28; ix. 11; xi. 5; xvi. 25 sq.; 1 Co. xii. 8; 2 Co. xiii. 10; Gal. ii. 2; iii. 29; Eph. i. 5, 7, 9, 11, 19; iii. 7, 11, 16, 20; Col. i. 11, 29; Phil. i. 20; iii. 21; iv. 11, 19; 2 Th. i. 12; ii. 9; 2 Tim. i. 8 sq.; Heb. ii. 4; vii. 16; Tit. i. 3; 1 Pet. i. 3; 2 Pet. iii. 15. adverbial phrases [W. § 51, 2 g.]: κατ' ἐξουσίαν [with authority], Mk. i. 27; κατ' ἀνάγκην, κατὰ ἐκούσιον (q. v.), [of necessity, of free will], Philem. 14; κατὰ

γνῶσιν, 1 Pet. iii. 7; **κατ' ἐπίγνωσιν**, Ro. x. 2 [cf. W. 403 (376)]; **κατὰ ἀγνοιαν**, [*in ignorance*], Acts iii. 17. **δ.** of likeness; **as, like as**: **συντελέστω . . . διαθήκην κανήν**, οὐ κατὰ τὴν διαθήκην κτλ. Heb. viii. 8 sq. (1 K. xi. 10); so with the acc. of a pers. [cf. under **a. above**], Gal. iv. 28; 1 Pet. i. 15; **κατὰ θεόν**, after the image of God, Eph. iv. 24; **κρίνεσθαι κατὰ ἀνθρώπους**, **ζῆν κατὰ θεόν**, to be judged as it is fit men should be judged, to live as God lives, 1 Pet. iv. 6. Hence it is used **ε.** of the mode in which a thing is done; of the quality: **ἄνδρες οἱ κατ' ἔξοχὴν τῆς πόλεως**, the principal men of the city, Acts xxv. 23; **καθ' ὑπομενὴν ἔργου ἀγαθοῦ**, i. q. **ὑπομένοντες ἐν ἔργῳ ἀγαθῷ**, [by constancy in well-doing], Ro. ii. 7; esp. in adverbial phrases: **κατὰ ταῦτα in [or after] the same [or this] manner**, Lk. vi. 23 (Ltxt. T Tr WH κ. τὰ αὐτά, L. mrg. κ. ταῦτα), [26 (edd. as before)]; Lk. xvii. 30 (T Tr WH κ. τὰ αὐτά, G L κ. ταῦτα); **καθ' ὑπερβολήν**, Ro. vii. 13; 1 Co. xii. 31, etc., [cf. W. 466 (434); B. 96 (84)]; **κατὰ πίστιν** i. q. **πιστεύοντες [A. V. in faith]**; cf. W. 403 (376)], Heb. xi. 13; **κατὰ συγγνώμην**, οὐ κατ' ἐπιταγήν, by way of concession, not by way of commandment, 1 Co. vii. 6, cf. 2 Co. viii. 8; **κατὰ κράτος**, Acts xix. 20; **καθ' ὅμοιότητα**, Heb. iv. 15; on the phrase **κατὰ ἄνθρωπον** see **ἄνθρωπος**, 1 e. [cf. **a. above**]. **δ.** of the end aimed at; the goal to which anything tends; (Lat. *ad* [W. 402 sq. (376)]): **κατ' ἐπαγγελίαν** **ζωῆς**, to proclaim life, 2 Tim. i. 1 [but see **ἐπαγγελία**, 1]; **κατ' εὐσέβειαν**, tending to godliness, [1 Tim. vi. 3; Tit. i. 1] (see **εὐσέβεια**; [yet al. refer these exx., and that which follows, to the use set forth above, in c.]); **κατὰ πίστιν**, to awaken, produce faith, Tit. i. 1, (exx. of this use of **κατά** fr. Hom., Hdt., Thuc., Xen., may be seen in Passow s. v. II. 3 p. 1598^b; [L. and S. s. v. B. III. 1]; cf. *Herm. ad Vig.* p. 632; Kühner ii. p. 412); many refer to this head also **κατ' ἀτιμίαν** (to my dishonor [W. 402 sq. (376)]) **λέγω**, 2 Co. xi. 21 (**κατὰ τὴν τιμὴν τοῦ θεοῦ τοῦτο ποιῶν**, to the honor of God, Joseph. antt. 3, 11, 4); but see **ἀτιμία**.

III. In COMPOSITION **κατά** denotes, **1. from**, *down from*, *from a higher to a lower place*: with special ref. to the terminus from which, as **καταβαίνω**, **καταβιβάζω**, etc. [cf. W. 431 (401 sq.)]; with more prominent ref. to the lower terminus (*down*), as **καταβάλλω**, **καταπατέω**, etc. [cf. W. u. s.]; also of the situation or local position, as **κατάκειμαι**, **καθεύδω**, **κατατίθημι**, **καθίζω**, etc. **from top to bottom**, metaph. of things done with care, *thoroughly*, as **καταμαθίνω**, **καθοράω**, etc. **2. in succession, in course**: **καθεξῆς**; one part after another, **καταρτίζω**, **κατευθύνω**, etc. **3. under, underneath**: **καταχθόνιος**; the idea of *putting under* resides in verbs denoting victory, rule, etc., over others, as **καταδυναστείω**, **κατακυριεύω**, **κατεξουσάζω**, **καταδουλώω**; likewise in verbs naming that with which anything is covered, concealed, overwhelmed, etc., as **κατακαλύπτω**, **καταλιθάζω**, **κατασφραγίζω**, **κατασκιάζω**, **καταισχύνω**, (where the Germ. uses the prefix *über* [Eng. *over*], as *überschatten*, *überdecken*, or the syllable *be*, as *beschatten*, *besiegeln*); also in adjj. denoting an abundance of that with which a thing is filled up or as it were covered up; see below in **κατειδώλος**. **4.**

like the Germ. *ver-*, *zer-*, it denotes separation, dissolution, in verbs of wasting, dissolving, etc., as **κατακόπτω**, **κατάγνυμι**, **κατακάιω**, **κατακλάω**, **καταλύω**, **κατακλύσω**, **καταφθέρω**, etc. **5. i. q. after, behind**: **καταδώκω**, **καταλείπω**, **κατακολουθέω**, etc. **6. used** of proportion and distribution, as **κατακληροδοτέω**, **κατακληρονομέω**, etc. **7. of hostility, against** etc.: **καταδικάζω**, **κατακρίνω**, **καταλαλέω**, **καταγιώσκω**, etc. Cf. *Herm. ad Vig.* p. 637 sqq. [On the constr. of verbs compounded w. **κατά**, see W. u. s.; cf. B. 165 (143 sq.).]

καταβαίνω; impf. 3 pers. plur. **κατέβανον**; fut. **καταβήσομαι**; 2 aor. **κατέβην**, impv. **κατάβηθε** (Mt. xxvii. 40; Lk. xix. 5; Jn. iv. 49; Acts x. 20) and **κατάβα** (Mk. xv. 30 [RG (where L T Tr WH ptep. **καταβάς**)], see **ἀναβάίνω**); pf. **καταβέθηκα**; [fr. Hom. on]; Sept. for **γῆ**; *to go down, come down, descend*;

1. of persons; **a. prop.** absol., the place from which one has come down being evident from the context, **καταβὰς ἐστη**, Lk. vi. 17 (cf. 12); xvii. 31 [foll. here by inf., so Mt. xxiv. 17]; Lk. xix. 5 sq.; Jn. v. 7; Acts xx. 10; Eph. iv. 10; foll. by **ἀπό** w. gen. of the place, Mt. viii. 1; xiv. 29; xvii. 9 Rec.; xxvii. 40, 42; Mk. ix. 9 [L Tr mrg. WH txt. **ἐκ**]; xv. 30, 32; by **ἐκ** w. gen. of place, Mt. xvii. 9 G L T Tr WH [see **ἐκ**, I. 3]; by **εἰς** w. acc. of place, Mk. xiii. 15 [R G L br. Tr; al. om. **εἰς** etc.]; Aets viii. 38; [Ro. x. 7]; Eph. iv. 9.

b. to come down, as fr. the temple at Jerusalem, fr. the city of Jerusalem; also of celestial beings coming down to earth: **absol.**, Mt. iii. 16; Lk. ii. 51; x. 31; Jn. iv. 47, 49, 51; Acts [vii. 34]; viii. 15; x. 20; [xxiii. 10]; xxiv. 1, 22; foll. by **ἀπό** w. gen. of the place, Mk. iii. 22; Lk. x. 30; Acts xxv. 7; 1 Th. iv. 16; **ἐκ τοῦ οὐρανοῦ**, Mt. xxviii. 2; Jn. i. 32; iii. 13; vi. 33, 38 [RG; al. **ἀπό**], 41 sq. 50 sq. 58, [on these pass. cf. B. 297 (255)]; Rev. x. 1; xviii. 1; xx. 1. foll. by **εἰς** w. acc. of place, Lk. x. 30; xviii. 14; Jn. ii. 12; Acts vii. 15; xiv. 25; xvi. 8; xviii. 22; xxv. 6; by **ἐπί** w. acc. of place, Jn. vi. 16; w. acc. of the pers., Mk. i. 10 [R G L mrg.]; Lk. iii. 22; Jn. i. 33, 51 (52); by **ἐν** w. dat. of place, Jn. v. 4 [R L] (see **ἐν**, I. 7); by **πρός** w. acc. of pers., Acts x. 21; xiv. 11; contextually i. q. *to be cast down*, of the devil, Rev. xii. 12.

2. of things, to come (i. e. be sent) down: Acts x. 11 (Rec. adds **ἐπ' αὐτόν**); xi. 5; foll. by **ἀπό** w. a gen. of pers., Jas. i. 17; **ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ**, Rev. iii. 12; xxii. 2, 10; **to come (i. e. fall) down**: fr. the upper regions of the air; as **βροχή**, Mt. vii. 25, 27; **λαῖλαψ**, Lk. viii. 23; **πῦρ ἀπὸ** [Lehm. **ἐκ**] **τοῦ οὐρᾶ**, Lk. ix. 54; **ἐκ τοῦ οὐρᾶ** **εἰς τ. γῆν**, Rev. xiii. 13; **ἐκ τοῦ οὐρᾶ ἀπὸ τ. θεοῦ**, Rev. xx. 9 [RG Tr]; **χαλάσα** **ἐκ τοῦ οὐρᾶ** **ἐπὶ τινα**, Rev. xvi. 21; **θρόμβοι** **ἐπὶ τὴν γῆν**, Lk. xxii. 44 [L br. WH reject the pass.]; of a way leading downwards, Aets viii. 26. **3. figuratively**, **καταβ. ἐως ἀδον**, to (go i. e.) be east down to the lowest state of wretchedness and shame: Mt. xi. 23 L Tr WH; [Lk. x. 15 WH txt. Tr mrg. **Comp.**: **συγκαταβαίνω**.]*

καταβάλλω: Pass. and Mid. pres. ptep. **καταβάλλομεν**; 1 aor. pass. **κατεβάλθην**; [fr. Hom. down]; Sept. for **ἵησα**;

1. to cast down: **τινά**, pass., Rev. xii. 10 Rec.; **to throw to the ground, prostrate**: **pass.**, 2 Co. iv. 9

(where the metaph. is taken from an athlete or combatant). **2.** *to put in a lower place*: in the phrase θεμέλιον καταβαλλομαι, *to lay (down) a foundation* (Joseph. antt. 11, 4, 4; 15, 11, 3; Dion. II. antt. 3, 69; al.), Heb. vi. 1.*

καταβαρέω, -ώ: 1 aor. κατεβάρησα; prop. *to press down by an imposed weight*; *to weigh down*; metaph. *to burden*: τυά, any one, 2 Co. xii. 16. (Polyb., Diod., App., Leian.)*

καταβαρνύω: i. q. καταβαρέω (q. v.); pres. pass. ptep. καταβαρνύμενος, Mk. xiv. 40 L T Tr VII; see βαρέω. (Sept.; Theophr. et al.)*

κατάβασις, -έως, ἡ. (καταβαίνω), [fr. Hdt. down], *descent*; **a.** *the act of descending.* **b.** *the place of descent*: τοῦ ὅρους, i. e. that part of the mountain where the descent is made, Lk. xix. 37; so Josh. x. 11 Sept.; Diod. 4, 21; opp. to ἀνάβασις, the place of ascent, way up, 1 Mace. iii. 16, 24; Xen. Cyr. 7, 2, 3. So Lat. *descensus*; cf. Herzog on Sall. Cat. 57, 3.*

καταβιβάζω: 1 fut. pass. καταβιβασθήσομαι; *to cause to go down* (Hdt. 1, 87; Xen. Cyr. 7, 5, 18; Sept. several times for ΤΡΑΠΕΖΗ; *to bring down*, Bar. iii. 29); *to cast down, thrust down*: pass., ἐώς ἄδου (see ἄδης, 2), Mt. xi. 23 R G T; Lk. x. 15 [Tr mrg. VII txt. καταβῆσῃ (q. v. 3)]; εἰς ἄδου, Ezek. xxxi. 16.*

καταβολή, -ῆς, ἡ. (καταβαλλω, q. v.); **1.** *a throwing or laying down*: τοῦ σπέρματος (sc. εἰς τὴν μήτραν), the injection or depositing of the virile semen in the womb, Leian. amor. 19; Galen, aphorism. iv. § 1; of the seed of animals and plants, Philo de opif. mund. §§ 22, 45; σπέρματα τὰ εἰς γῆν ἢ μήτραν καταβαλλόμενα, Antonin. 4, 36; accordingly many interpret the words Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε in Heb. xi. 11, she received power to conceive seed. But since it belongs to the male καταβαλλειν τὸ σπέρμα, not to the female, this interpretation cannot stand [(acc. to the reading of VII mrg. αὐτῇ Σάρρᾳ, Abr. remains the subj. of Διαβεν; but see 2 below)]; cf. Bleek [and, on the other side, Kurtz] ad loc.

2. *a founding (laying down a foundation)*: εἰς καταβ. σπέρματος, to found a posterity, Heb. xi. 11 [bnt cf. above] (τυραννίδος, Polyb. 13, 6, 2; ἄμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων, Plut. aquae et ignis comp. c. 2). ἀπὸ καταβολῆς κόσμου, from the foundation of the world: Mt. xiii. 35 [L T Tr VII om. κόσμου]; xxv. 34; Lk. xi. 50; Heb. iv. 3; ix. 26; Rev. xiii. 8; xvii. 8; πρὸς καταβολῆς κόσμου, Jn. xvii. 24; Eph. i. 4; 1 Pet. i. 20.*

καταβαθέω, impv. 3 pers. sing. καταβαθεύετω; (prop. βραβεύω to be an umpire in a contest, κατά sc. τυά, against one); *to decide as umpire against one, to declare him unworthy of the prize: to defraud of the prize of victory*: τυά, metaph. *to deprive of salvation*, Col. ii. 18, where cf. Meyer. [Bp. Lightf., esp. Field, Otium Norv. Pars iii.]. (Eustath. ad I. 1, 93, 33 (vss. 402 sq.) καταβαθεύει αἰτόν, ὡς φαστὶ οἱ παλαιότ; but in the earlier Grk. writ. that have come down to us, it is found only in [pseudo-] Dem. adv. Mid. p. 544 end, where it is used of one who by bribing the judges causes another to be condemned.)*

καταγγελεύς, -έως, ὁ, (καταγγέλλω, q. v.), *announcer* (Vulg. annuntiator), *proclaimer*: with gen. of the obj., Acts xvii. 18. (Eccles. writ.)*

καταγγέλλω; impf. κατίγγελλον; 1 aor. κατίγγειλα; Pass., pres. καταγγέλλομαι; 2 aor. κατηγγέληρ; *to announce, declare, promulgate, make known; to proclaim publicly, publish*: τὸν λόγον τοῦ θεοῦ, Acts xiii. 5; xv. 36; pass. Acts xvii. 13; ἔθη, Acts xvi. 21; τὸ εὐαγγέλιον, 1 Co. ix. 14; τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, Acts iv. 2; τὰς ἡμέρας ταύτας, Acts iii. 24 G L T Tr VII; θεόν [al. δέ], Acts xvii. 23; Ἰησοῦν, ib. 3; Christ, Phil. i. 16 (17), 18; Col. i. 28; τούτη τι, Acts xiii. 38; xvi. 17; 1 Co. ii. 1; with the included idea of celebrating, commanding, openly praising (Lat. *praedicare*): τι, Ro. i. 8 [A.V. *is spoken of*]; 1 Co. xi. 26. (Occasionally in Grk. writ. fr. Xen. an. 2, 5, 38 where it means *to denounce, report, betray*; twice in the O. T. viz. 2 Mace. viii. 36; ix. 17. [Cf. Westcott on 1 Jn. i. 5.]) [COMP.: προκαταγγέλλω.]*

καταγελάω, -ώ: impf. 3 pers. plur. κατεγέλων; *to deride*, [A. V. *laugh to scorn*]: τυός, any one [cf. B. § 132, 15], Mt. ix. 24; Mk. v. 40; Lk. viii. 53. (From [Aeschyl. and] Hdt. down; Sept.)*

καταγινώσκω; pf. pass. ptep. κατεγνωσμένος; *to find fault with, blame*: κατεγνωσμένος ἦν, he had incurred the censure of the Gentile Christians; Luther rightly, *es war Klage über ihn kommen* [i.e. a charge had been laid against him]; but al. *he stood condemned*, see Meyer or Ellic. in loc.; cf. Bttm. § 134, 4, 8], Gal. ii. 11; *to accuse, condemn*: τυός, any one, 1 Jn. iii. 20 sq., with which cf. Sir. xiv. 2 πακίριος, ὃδον κατέγνω ἡ ψυχὴ αὐτοῦ. (In these and other signif. in Grk. writ. fr. [Aeschyl. and] Hdt. down; [see Ellicot u. s.].)*

κατάγνυμι: fut. κατέάξω; 1 aor. κατέαξα (impv. κάταξον, Dent. xxxiii. 11); Pass., 2 aor. κατέάγηρ, whence subjune. 3 pers. plur. κατεαγῶσιν; 1 aor. κατέάχθην in Sept. Jer. xxxi. (xlviii.) 25; (on the syllabic augment of these forms cf. Bttm. Ausf. Spr. ii. p. 97 sq., cf. i. p. 323 sq.; Matthiae i. p. 520 sq.; W. § 12, 2; [Curtius, Das Verbum, i. p. 118; Veitch s. v.; Kuenen and Cobet, N. T., Praef. p. lxxix.]); fr. Hom. down; *to break*: τι, Mt. xii. 20; Jn. xix. 31–33. [SYN. see Schmidt ch. 115, 5 and cf. βίγνυμι.]*

καταγράφω: impf. 3 pers. sing. κατέγραφεν; *to draw (forms or figures), to delineate*: Jn. viii. 6 cod. D etc. which T Tr VII (txt.) would substitute for R G ἔγραφεν. (Pausan. 1, 28, 2. Differently in other Grk. writ.) [Perh. it may be taken in Jn. l. e. in a more general sense: *to mark* (cf. Pollux 9, 7, 104, etc.).]*

κατάγω: 2 aor. κατήγαγον; 1 aor. pass. κατήχθην; Sept. for ΤΡΑΠΕΖΗ, to make to descend; *to lead down, bring down*: τυά, Acts xxii. 30; Ro. x. 6; τυά foll. by εἰς w. acc. of place, Acts ix. 30; xxiii. [15 L T Tr VII], 20, 28; τυά foll. by πρός w. acc. of pers., Acts xxiii. 15 [L G]; τὸ πλοῖον ἐπὶ τὴν γῆν *to bring the vessel (down from deep water) to the land*, Lk. v. 11; κατάγεσθαι, to be brought (down) in a ship, to land, touch at; foll. by εἰς w. acc. of place, Acts xxi. 3 [L T Tr VII κατήθομεν]; xxvii. 3; xxviii. 12; often so in Grk. writ.*

καταγωνίζομαι: deponent mid.; 1 aor. κατηγωνισά-

μην; 1. *to struggle against* (Polyb. 2, 42, 3, etc.). 2. *to overcome* (cf. Germ. *niederkämpfen*): Heb. xi. 33. (Polyb., Joseph., Leian., Plut., Aelian.)*

κατα-δέω, -ῶ: 1 aor. **κατέδησα**; fr. Hom. down; *to bind up*: τὰ τραύματα, Lk. x. 34. (Sir. xxvii. 21 acc. to the true reading *τραύμα*).*

κατά-δήλος, -ον, (δῆλος), *thoroughly clear, plain, evident*: Heb. vii. 15. ([Soph.], Hdt., Xen., Plat., al.) [Cf. δῆλος, fin.]*

κατα-δικάζω; 1 aor. **κατεδίκασα**; 1 aor. pass. **κατεδικάσθην**; 1 fut. pass. **καταδικασθήσομαι**; *to give judgment against (one)*, *to pronounce guilty*; *to condemn*; in class. Grk. [where it differs fr. κρίνειν in giving prominence to the formal and official as distinguished from the inward and logical judging (cf. Schmidt, Syn. ch. 18, 6)] it is foll. by the gen. of the pers., in the N. T. by the acc. [B. § 132, 16]: Mt. xii. 7; Lk. vi. 37 [here Tr mrg. the simple verb]; Jas. v. 6; pass., Mt. xii. 37; [Lk. vi. 37^b (not Tr mrg.)]. (Sept. Lam. iii. 35; Joseph. antt. 7, 11, 3.)*

κατα-δίκη, -ης, ἡ; 1. *damnatory sentence, condemnation*: Acts xxv. 15 L T Tr WH; ([Epicharm. in Ath. 2, 3 p. 36 d.], Polyb., Plut., Iren. 1, 16, 3). 2. *penalty, esp. a fine*; (Thuc., Dem., Leian.)*

κατα-δικώκω: 1 aor. **κατεδίωξα**; Sept. often for γρῆ; *to follow after, follow up*, (esp. of enemies [Thuc. et al.]); in a good sense, of those in search of any one: τυά, Mk. i. 33. (τὸ ἔλεος σου καταδίξεται με, Ps. xxii. (xxiii.) 6; οὐ κατεδίξαν μεθ' ἡμῶν, 1 S. xxx. 22; ὅπιστο τυάς, to follow after one in order to gain his favor, Sir. xxvii. 17.)*

κατα-δουλώω, -ῶ: fut. **καταδούλωσω**; 1 aor. mid. **κατεδούλωσάμην**; (**κατά** under [see **κατά**, III. 3]); [fr. Hdt. down]; *to bring into bondage, enslave*: τυά, Gal. ii. 4 L T Tr WH; 2 Co. xi. 20 [cf. W. 255 sq. (240)]; mid. *to enslave to one's self, bring into bondage to one's self*: Gal. ii. 4 R G.*

κατα-δυναστεύω; pres. pass. ptep. **καταδυναστεύομενος**; Sept. for πῆγιν, βῆγιν, etc.; with gen. of pers. [W. 206 (193); B. 169 (147)], *to exercise harsh control over one, to use one's power against one*: Jas. ii. 6 [not Tdf. (see below)] (Diod. 13, 73); τυά, *to oppress one* (Xen. conv. 5, 8; often in Sept.): Jas. ii. 6 Tdf.; pass. Acts x. 38.*

κατά-θεμα, -τος, τό i. q. **κατανάθεμα** (i. v.), of which it seems to be a vulgar corruption by syncope [cf. *Koumanoules*, *Συναγωγὴ λέξεων ἀθησαῖρ. κτλ.* s. v. *κατάς*]; *a curse*; by meton. *worthy of execration, an accursed thing*: Rev. xxii. 3 [Rev. *κατανάθεμα*; cf. Just. M. quaest. et resp. 121 fin.; 'Teaching' 16, 5]. Not found in prof. auth.*

κατα-θεματίζω; (**κατάθεμα**, q. v.); *to call down direst evils on, to curse vehemently*: Mt. xxvi. 74 (Rev. *κατανάθεματίζειν*). (Iren. adv. haer. 1, 13, 4 and 16, 3.)*

κατα-ισχύω; Pass., impf. **κατησχυόμην**; 1 aor. **κατησχύθην**; fut. **κατασχυνθήσομαι**; Sept. chiefly for ψῆψῃ and ψῆψῆται; as in Grk. writ. fr. Hom. down; 1. *to dislodge, disgrace*: τὴν κεφαλήν, 1 Co. xi. 4 sq. (σποδῷ τὴν κεφαλήν, Joseph. antt. 20, 4, 2). 2. *to put to shame, make ashamed*: τυά, 1 Co. i. 27; xi. 22; pass. *to be ashamed, blush with shame*: Lk. xiii. 17; 2 Co. vii. 14; ix. 4; 1 Pet.

iii. 16; by a Hebr. usage one is said to be put to shame who suffers a repulse, or whom some hope has deceived: hence ἐλπὶς οὐ κατασχύνει, *does not disappoint*: Ro. v. 5 (cf. Ps. xxi. (xxii.) 6; xxiv. (xxv.) 2 sq.; exviii. (exix.) 116); pass., Ro. ix. 33; x. 11; 1 Pet. ii. 6, (Is. xxviii. 16; Sir. ii. 10).*

κατα-καίω: impf. 3 pers. plur. **κατέκαιον**; fut. **κατακάνσω**; 1 aor. inf. **κατακάνσαι**; Pass., pres. **κατακάιομαι**; 2 aor. **κατεκάην**; 2 fut. **κατακάησομαι** [cf. Tdf. Proleg. p. 123; WH. Appr. p. 170^a]; 1 fut. **κατακαυθήσομαι** (Kühner i. 841; [Veitch s. v. *καίω*; B. 60 (53); W. 87 (83)])]; Sept. chiefly for γρῦψαι; fr. Hom. down; *to burn up* [see **κατά**, III. 4], *consume by fire*: τί, Mt. xiii. 30; Acts xix. 19; pass., 1 Co. iii. 15; Heb. xiii. 11; 2 Pet. iii. 10 [Tr WH εύρεθήσεται, see εύρισκω, 1 a. fin.]; Rev. viii. 7; with πυρι added, Mt. iii. 12; xiii. 40 R L T Tr WH, but G Tr *καίω*; Lk. iii. 17, (Ex. xxix. 14; xxxii. 20 Alex., etc.; see *καίω*) ἐν πυρί (often so in Sept.), Rev. xvii. 16; xviii. 8. (*καίω* and **κατακάιω** are distinguished in Ex. iii. 2).*

κατα-καλύπτω: Sept. for **ἡρᾶ**; fr. Hom. down; *to cover up* [see **κατά**, III. 3]; Mid. pres. **κατακαλύπτομαι**, *to veil or cover one's self*: 1 Co. xi. 6; τὴν κεφαλήν, one's head, ib. 7.*

κατα-κανχάομαι, -ῶματι, 2 pers. sing. **κατακανχᾶσαι** (contr. fr. **κατακανχάεσαι**) for the Attic **κατακανχᾶ** (Ro. xi. 18; cf. W. § 13, 2 b.; [B. 42 (37); Soph. Lex., Introd. p. 40 sq.; Tdf. Proleg. p. 123 sq.]; Lob. ad Phryn. p. 360), impv. 2 pers. sing. **κατακανχῶ** (Ro. xi. 18); (**κατά** against [cf. **κατά**, III. 7]); prop. *to glory against, to exult over, to boast one's self to the injury of* (a person or a thing): τυός, Ro. xi. 18; Tdf. in Jas. iii. 14; **κατά τυός**, ibid. R G L Tr WH [B. 185 (160); W. § 30, 9 b. (cf. 432 (402))]; ἔλεος (i. q. δὲ ἔλεων) **κατακανχᾶσαι** κρίστεως, mercy boasts itself superior to judgment, i. e. full of glad confidence has no fear of judgment, Jas. ii. 13. (Zech. x. 12; Jer. xxvii. (l.) 10, 38; not found in prof. auth.)*

κατά-κειμαι; impf. 3 pers. sing. **κατέκειτο**; (**κέιμαι**, to lie [see **κατά**, III. 1]); *to have lain down i. e. to lie prostrate*; a. of the sick [cf. colloq. 'down sick'] (Hdt. 7, 229; Leian. Icarom. 31; [Plat. vit. Cie. 43, 3]): Mk. i. 30; Jn. v. 6; Acts xxviii. 8; foll. by ἐπί w. dat. of the couch or pallet, Mk. ii. 4 R G Lmrg.: [Acts ix. 33 R G]; Lk. v. 25 R L; ἐπί τυός, Acts ix. 33 [L T Tr WH]; ἐπί τι, Lk. v. 25 T Tr WH [B. § 147, 2¹ note; W. 408 (381) note]; ἐν w. dat. of place, Jn. v. 3.

b. of those at meals, *to recline* (Athen. 1, 42 p. 23 e.; Xen. an. 6, 1, 4; conv. 1, 14; Plat. conv. p. 177 d.; rep. ii. p. 372 d., etc.; Diog. Laert. 7, 1, 19; see ἀνάκειμαι): absol., Mk. xiv. 3; Lk. v. 29; foll. by ἐν w. dat. of place, Mk. ii. 15; 1 Co. viii. 10; Lk. vii. 37 L T Tr WH.*

κατα-κλάω, -ῶ: 1 aor. **κατέκλασα**; fr. Hom. down; *to break in pieces* (cf. Germ. *zerbrechen* [see **κατά**, III. 4]): τούς ἄρτους, Mk. vi. 41; Lk. ix. 16.*

κατα-κλείω: 1 aor. **κατέκλεισα**; fr. [Hdt.], Thuc. and Xen. down; *to shut up, confine*: τυά ἐν τῇ φυλακῇ, Lk. iii. 20; ἐν (which Ree. om.) φυλακais, Acts xxvi. 10 (Jer. xxix. (xxxii.) 3).*

κατα-κληροδοτέω, -ῶ (see **κατά**, III. 6): 1 aor. **κατεκληρο-**

δότησα; *to distribute by lot; to distribute as an inheritance:* τινί τι, Acts xiii. 19 Rec.; see the foll. word. (Deut. i. 38; xxi. 16; Josh. xix. 51 Ald., Compl.; 1 Macc. iii. 36, —in all with the var. κατακληρονομεῖν. Not found in prof. auth.)*

κατα-κληρονομέω, -ώ [see κατά, III. 6]: 1 aor. κατεκληρονῆσαι; *to distribute by lot, to distribute as an inheritance:* τινί τι, Acts xiii. 19 G L T Tr WH. (Num. xxxiv. 18; Deut. iii. 28; Josh. xiv. 1; Judg. xi. 24 Alex.; 1 S. ii. 8; 1 Esr. viii. 82. Also often intrans. *to receive, obtain, acquire as an inheritance;* as, Deut. i. 8 var., 38; ii. 21. Not found in prof. auth.)*

κατα-κλίνω: 1 aor. κατέκλινα; 1 aor. pass. κατεκλίθην; fr. Hom. down; in the N. T. in ref. to eating, *to make to recline:* τινά, Lk. ix. 14, [also 15 T Tr WH], (ἐπὶ τὸ δεῖπνον, Xen. Cyr. 2, 3, 21); mid., with 1 aor. pass., *to recline (at table):* Lk. vii. 36 L T Tr WH; xxiv. 30; εἰς τὴν πρωτοκλισίαν, Lk. xiv. 8, (εἰς τὸ ἐσθίειν, Judith xii. 15; εἰς τὸ δεῖπνον, Joseph. antt. 6, 8, 1 [var.]).*

κατα-κλύω: 1 aor. pass. ptep. κατακλυσθείς; fr. [Pind., Hdt.], Aeschyl. down; *to overwhelm with water, to submerge, deluge,* [cf. κατά, III. 4]: 2 Pet. iii. 6. (Sept. several times for θύει.)*

κατα-κλυσμός, -οῦ, ὁ, (κατακλύω), inundation, deluge: of Noah's deluge, Mt. xxiv. 38 sq.; Lk. xvii. 27; 2 Pet. ii. 5. (Sept. for θύει; Plato, Diod., Philo, Joseph., Plut.)*

κατα-ακολουθέω, -ώ; 1 aor. ptep. κατακολουθήσας; *to follow after* [see κατά, III. 5]: Lk. xxiii. 55; τινί, Acts xvi. 17. (Sept., Polyb., Plut., Joseph., al.)*

κατα-κόπτω; 1. *to cut up, cut to pieces,* [see κατά, III. 4]; *to slay:* Is. xxvii. 9; 2 Chr. xxxiv. 7, etc.; Hdt. et sqq. 2. *to beat, bruise:* ἔαυτὸν λίθοις, Mk. v. 5; [al. retain here the primary meaning, *to cut, gash, mangle.*]*

κατα-κρημνίζω: 1 aor. inf. κατακρημνίσαι; *to cast down a precipice; to throw down headlong:* Lk. iv. 29. (2 Chr. xxv. 12; 2 Macc. xiv. 43; 4 Macc. iv. 25; Xen. Cyr. 1, 4, 7; 8, 3, 41; Dem. 446, 11; Diod. 4, 31; [Philo de agric. Noë § 15]; Joseph. antt. 6, 6, 2; 9, 9, 1.)*

κατά-κριμα, -τος, τό, (κατακρίνω), condemnatory sentence, condemnation: Ro. v. 16 (on which see κρίμα, 2), ib. 18; viii. 1. (κατακριμάτων ἀφέσεις, Dion. Hal. 6, 61.)*

κατα-κρίνω: fut. κατακρινῶ; 1 aor. κατέκρινα; Pass., pf. κατακρίμαι; 1 aor. κατεκρίθην; 1 fut. κατακριθσομαι; *to give judgment against (one [see κατά, III. 7]), to judge worthy of punishment, to condemn;* a. prop.: Ro. viii. 34; τινά, Jn. viii. 10 sq.; Ro. ii. 1, where it is distinct. fr. κρίνειν, as in 1 Co. xi. 32; pass., Mt. xxvii. 3; Ro. xiv. 23; τινὰ θανάτῳ, to adjudge one to death, condemn to death, Mt. xx. 18 [Tdf. εἰς θάνατον]; Mk. x. 33, (κεκριμένον θανάτῳ, to eternal death, Barn. ep. 10, 5); τῇ καταστροφῇ, 2 Pet. ii. 6 [WH om. Tr mrg. br. καταστροφῇ], (the Greeks say κατακρ. τινὰ θανάτου or θάνατον; cf. W. 210 (197 sq.); B. § 132, 16; Grimm on Sap. ii. 20); w. the acc. and inf., τινὰ ἔνοχον εἶναι θανάτον, Mk. xiv. 64; simply, of God condemning one to eternal misery: pass., Mk. xvi. 16; 1 Co. xi. 32; Jas. v. 9 Rec. b. improp. i. e. *by one's good example to render another's*

wickedness the more evident and censurable: Mt. xii. 41 sq.; Lk. xi. 31 sq.; Heb. xi. 7. In a peculiar use of the word, occasioned by the employment of the term κατάκριμα (in vs. 1), Paul says, Ro. viii. 3, ὁ θεὸς κατέκρινε τὴν ἀμαρτίαν ἐν τῷ σαρκὶ, i. e. through his Son, who partook of human nature but was without sin, God deprived sin (which is the ground of the κατάκριμα) of its power in human nature (looked at in the general), broke its deadly sway, (just as the condemnation and punishment of wicked men puts an end to their power to injure or do harm). [(From Pind. and Hdt. down.)]*

κατά-κρισις, -εως, ἡ, (κατακρίνω), condemnation: 2 Co. iii. 9 (see διακονία, 2 a.); πρὸς κατάκρισιν, in order to condemn, 2 Co. vii. 3. (Not found in prof. auth.)*

κατα-κυριέω; 1 aor. ptep. κατακυριέσας; (κατά [q. v. III. 3] under); a. *to bring under one's power, to subject to one's self, to subdue, master:* τινός, Acts xix. 16 (Dioc. 14, 64; for ςτέψει Gen. i. 28; Sir. xvii. 4). b. *to hold in subjection, to be master of, exercise lordship over:* τινός, Mt. xx. 25; Mk. x. 42; 1 Pet. v. 3; (of the benign government of God, Jer. iii. 14).*

κατα-λαλέω, -ώ; *to speak against one, to criminate, traduce:* τινός (in class. Grk. mostly w. the acc.; in the Sept. chiefly foll. by κατά τινος), Jas. iv. 11; 1 Pet. ii. 12; iii. 16 [here T Tr mrg. WH ἐν φ καταλαλεῖσθε, wherein ye are spoken against].*

κατα-λαλιά, -ᾶς, ἡ, (κατάλαλος, q. v.), defamation, evil-speaking: 2 Co. xii. 20; 1 Pet. ii. 1, [on the plur. cf. W. 176 (166); B. 77 (67)]. (Sap. i. 11; Clem. Rom. 1 Cor. 30, 1; 35, 5, and eccl. writ.; not found in class. Grk.)*

κατα-λαλος, -ου, ὁ, a defamer, evil speaker, [A. V. backbiters]: Ro. i. 30. (Found nowhere else [Herm. sim. 6, 5, 5; also as adj. 8, 7, 2; 9, 26, 7].)*

κατα-λαμβάνω: 2 aor. κατέλαβον; pf. inf. κατεληφέναι; Pass., pf. 3 pers. sing. κατεληπται (Jn. viii. 4 as given in L T Tr WH txt.), pf. ptep. κατειλημένος; 1 aor. κατειληφθην (Jn. viii. 4 R^{et bez elz} G) [on the augm. cf. W. § 12, 6], and κατειληφθην (Phil. iii. 12 RG), and κατελημφθην (ibid. L T Tr WH; on the μ see s. v. M, μ); Mid., pres. καταλαμβάνομαι; 2 aor. κατελαβόμην; cf. Kühner i. p. 856; [Veitch, s. v. λαμβάνω]; Sept. for γάζη, γάζι, also for γάζη, etc.; [fr. Hom. down]; *to lay hold of;* i. e.

1. *to lay hold of so as to make one's own, to obtain, attain to:* w. the acc. of the thing; the prize of victory, 1 Co. ix. 24; Phil. iii. 12 sq.; τὴν δικαιοσύνην, Ro. ix. 30; i. q. *to make one's own, to take into one's self, appropriate:* ἡ σκοτία αὐτὸ (i. e. τὸ φῶς) οὐ κατέλαβεν, Jn. i. 5.

2. *to seize upon, take possession of, (Lat. occupare);* a. of evils overtaking one (so in Grk. writ. fr. Hom. down): τινά, σκοτία, Jn. xii. 35; [so physically, Jn. vi. 17 Tdf.]; of the last day overtaking the wicked with destruction, 1 Th. v. 4; of a demon about to torment one, Mk. ix. 18. b. in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it, Phil. iii. 12.

3. *to detect, catch:* τινὰ ἐν τινι, in pass. Jn. viii. 3 [WH ἐπὶ τ.]; with a ptep. indicating the crime, ib. 4.

4. *to lay hold of with the mind;*

to understand, perceive, learn, comprehend, (Plat. Phaedr. p. 250 d.; Axioch. p. 370 a.; Polyb. 8, 4, 6; Philo, vita contempl. § 10; Dion. Hal. antt. 5, 46); Mid. (Dion. Hal. antt. 2, 66; [cf. W. 253 (238)]) foll. by ὅτι, Acts iv. 13; x. 34; foll. by the acc. w. inf., Acts xxv. 25; foll. by indir. disc., Eph. iii. 18.*

κατα-λέγω: pres. pass. impv. καταλεγέσθω; 1. prop. *to lay down*; mid. *to lie down* (Hom.). 2. *to narrate at length, recount, set forth,* [fr. Hom. on]. 3. *to set down in a list or register, to enroll,* (esp. soldiers; see Passow s. v. 5; [L. and S. s. v. II. 2 (yet the latter connect this use with the signif. *to choose*)]) : of those widows who held a prominent place in the church and exercised a certain superintendence over the rest of the women, and had charge of the widows and orphans supported at public expense, 1 Tim. v. 9 [W. 590 (549)]; cf. De Wette [or Ellicott] ad loc.*

κατά-λειμμα, -τος, τό, (*καταλείπω*), *a remnant, remains:* Ro. ix. 27 R G, where it is equiv. to a few, a small part; see ἵπόλειμμα. (Sept., Galen.)*

κατα-λείπω: fut. καταλείψω; 1 aor. κατάλειψα (in later auth.; cf. *Lob.* ad Phryn. p. 713 sqq.; [Veitch s. v. λείπω; VII. App. p. 169 sq.]); 2 aor. κατέλιπτο; Pass., pres. καταλείπομαι; pf. ptep. καταλειμμένος [VII. Λιμένος, see (their App. p. 154^b, and) s. v. I. ει]; 1 aor. κατέλειψθην; (see κατά, III. 5); Sept. for γινόται, γράψῃ, εἰν; [fr. Hom. down]; *to leave behind*; with acc. of place or pers.; a. i. q. *to depart from, leave*, a pers. or thing: Mt. iv. 13; xvi. 4; xxi. 17; Heb. xi. 27; metaph. εἰθείαν ὅδον, *to forsake true religion*, 2 Pet. ii. 15. pass. *to be left*: Jn. viii. 9; i. q. *to remain, foll. by ἐν with dat. of place*, 1 Th. iii. 1. b. i. q. *to bid (one) to remain*: τινά in a place, Acts xviii. 19; Tit. i. 5 [R G; al. ἀπόλείπω]. c. *to forsake, leave to one's self a pers. or thing, by ceasing to care for it, to abandon, leave in the lurch*: τὸν πατέρα κ. τὴν μητέρα, Mt. xix. 5; Mk. x. 7; Eph. v. 31, fr. Gen. ii. 24; pass. *to be abandoned, forsaken*: εἰς ἄδον [or ἄδην (q. v. 2)], Acts ii. 31 Rec. (see ἔκκαταλείπω, 1); w. acc. of the thing, Mk. xiv. 52; Lk. [v. 28]; xv. 4; τὸν λόγον, *to neglect the office of instruction*, Acts vi. 2. d. *to cause to be left over, to reserve, to leave remaining*: ἐμαντώ, Ro. xi. 4 (1 K. xix. 18); καταλείπεται, *there still remains, ἔπαγγελία*, a promise (to be made good by the event), Heb. iv. 1 (μάχη, Xen. Cyr. 2, 3, 11; σωτηρίας ἀλπίς, Joseph. b. j. 4, 5, 4); τινά with inf. (to leave any business to be done by one alone), Lk. x. 40. e. like our *leave behind*, it is used of one who on being called away cannot take another with him: Acts xxiv. 27; xxv. 14; spec. of the dying (*to leave behind*), Mk. xii. 19, [21 L mrg. T Tr W1]; Lk. xx. 31, (Deut. xxviii. 54; Prov. xx. 7; and often in Grk. writ. fr. Hom. Il. 24, 726; Od. 21, 33 on). f. like our *leave i. q. leave alone, disregard*: of those who sail past a place without stopping, Acts xxi. 3. [COMP.: ἔγ-κατα-λείπω.]*

κατα-λιθάζω: fut. καταλιθάσω; (see κατά, III. 3 [cf. W. 102 (97)]) ; *to overwhelm with stones, to stone*: Lk. xx. 6. (Eccles. writ.)*

κατ-αλλαγή, -ῆσ, ἥ, (*καταλλάσσω*, q. v.);

1. ex-

*change; of the business of money-changers, exchanging equiv. values [(Aristot., al.)]. Hence 2. adjustment of a difference, reconciliation, restoration to favor, [fr. Aeschyl. on]; in the N. T. of the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ: 2 Co. v. 18 sq.; w. the gen. of the one received into favor, τοῦ κόσμου (opp. to ἀπόβολή), Ro. xi. 15; καταλλαγή ἐλάζομεν, we received the blessing of the recovered favor of God, Ro. v. 11; w. the gen. of him whose favor is recovered, 2 Macc. v. 20. [Cf. Trench § lxxvii.]**

κατ-αλλάσσω; 1 aor. ptep. καταλλάξας; 2 aor. pass. κατηλλάγην; prop. *to change, exchange*, as coins for others of equal value; hence *to reconcile* (those who are at variance): τινάς, as τοὺς Θηβαίους καὶ τοὺς Πλαταιάς, Hdt. 6, 108; κατήλλαξάν σφεας οἱ Πάροι, 5, 29; Aristot. oecon. 2, 15, 9 [p. 1348^b, 9] κατήλλαξεν αὐτὸν πρὸς ἀλλήλους; pass. τινί, to return into favor with, *be reconciled to*, one, Eur. Iph. Aul. 1157; Plat. rep. 8 p. 566 e.; πρὸς ἀλλήλους, Thuc. 4, 59; but the Pass. is used also where only one ceases to be angry with another and receives him into favor; thus καταλλαγής, received by Cyrus into favor, Xen. an. 1, 6, 1; καταλλάττεται πρὸς αὐτήν, regained her favor, Joseph. antt. 5, 2, 8; and, on the other hand, God is said καταλλαγήναι τινι, with whom he ceases to be offended, to whom he grants his favor anew, whose sins he pardons, 2 Macc. i. 5; vii. 33; viii. 29; Joseph. antt. 6, 7, 4 cf. 7, 8, 4, (so ἐπικαταλάττεσθαι τινι, Clem. Rom. 1 Cor. 48, 1). In the N. T. God is said καταλλάσσειν ἔαντφ τινα, *to receive one into his favor*, [A. V. *reconcile one to himself*], 2 Co. v. 18 sq. (where in the added pteps. two arguments are adduced which prove that God has done this: first, that he does not impute to men their trespasses; second, that he has deposited the doctrine of reconciliation in the souls of the preachers of the gospel); καταλλαγήναι τῷ θεῷ, *to be restored to the favor of God, to recover God's favor*, Ro. v. 10 [but see ἔχθρός, 2]; καταλλάγητε τῷ θεῷ, *allow yourselves to be reconciled to God; do not oppose your return into his favor, but lay hold of that favor now offered you*, 2 Co. v. 20. of a woman: καταλλαγήτω τῷ ἀνδρί, let her return into harmony with [A. V. *be reconciled to*] her husband, 1 Co. vii. 11. Cf. Fritzsche on Rom. vol. i. p. 276 sqq. [who shows (in opp. to Tittmann, N. T. Syn. i. 102, et al.) that καταλλάσσω and διαλλάσσω are used promiscuously; the prepp. merely intensify (in slightly different modes) the meaning of the simple verb, and there is no evidence that one compound is stronger than the other; διαλλ. and its derivatives are more common in Attic, καταλλ. and its derivatives in later writers. COMP.: ἀπο-καταλλάσσω.]*

κατά-λοιπος, -ορ, (λοιπός), *left remaining*: [οἱ κατάλοιποι τοῦ ἀνθρώπων Α. V. *the residue of men*], Acts xv. 17. (Plat., Aristot., Polyb.; Sept.)*

κατά-λυμα, -τος, τό, (fr. καταλύω, ε; q.v.), *an inn, lodging-place*: Lk. ii. 7 (for ἤλιγ, Ex. iv. 24); *an eating-room, dining-room, [A. V. guest-chamber]*: Mk. xiv. 14; Lk. xxii.

11; in the same sense for πεζέλ, 1 S. ix. 22. (Polyb. 2

36, 1 [plur.]; 32, 19, 2; Diod. 14, 93, 5; [al.; cf. W. 25, 93 (89)].)*

καταλύω; fut. **καταλύσω**; 1 aor. **κατέλυσα**; 1 aor. pass. **κατελύθητο**; 1 fut. pass. 3 pers. sing. **καταλύθησεται**; to dissolve, disunite, [see **κατά**, III. 4]. a. (what has been joined together) i. q. to destroy, demolish: **λίθους** [A. V. throw down], Mt. xxiv. 2; Mk. xiii. 2; Lk. xxi. 6; **τὸν ναόν**, Mt. xxvi. 61; xxvii. 40; Mk. xiv. 58; xv. 29; Acts vi. 14; **οἰκιαν**, 2 Co. v. 1; univ. opp. to **οἰκοδομεῖν**, Gal. ii. 18 (2 Esdr. v. 12; Hom. Il. 9, 24 sq.; 2, 117; **τεύχη**, Eur. Tro. 819; **γέφυραν**, 11dian. 8, 4, 4 [2 ed. Bekk.]). b.

metaph. to overthrow i. e. render vain, deprive of success, bring to naught: **τὴν βουλὴν ἢ τὸ ἔργον**, Acts v. 38 (**τὰς ἀπειλάς**, 4 Mace. iv. 16); **τινά**, to render fruitless one's desires, endeavors, etc. ibid. 39 G L T Tr VII (Plat. legg. 4 p. 714 c.); to subvert, overthrow: **τὸ ἔργον τοῦ θεοῦ** (see **ἀγάθος**, 2), Ro. xiv. 20. As in class. Grk. fr. Hdt. down, of institutions, forms of government, laws, etc., to deprive of force, annul, abrogate, discard: **τὸν νόμον**, Mt. v. 17 (2 Mace. ii. 22; Xen. mem. 4, 4, 14; Isocr. paneg. § 55; Philost. v. Apoll. 4, 40). c. of travellers, to halt on a journey, to put up, lodge, (the fig. expression originating in the circumstance that, to put up for the night, the straps and packs of the beasts of burden are unbound and taken off; or, perh. more correctly, fr. the fact that the traveller's garments, tied up when he is on the journey, are unloosed at its end; cf. **ἀναλύω**, 2): Lk. ix. 12; xix. 7; so in Grk. writ. fr. Thue., Xen., Plat. down; Sept. for **יָלַח**, Gen. xix. 2; xxiv. 23, 25, etc.; Sir. xiv. 25, 27; xxxvi. 31; [cf. B. 145 (127)].)*

καταμανθάνω: 2 aor. **κατέμαθον**; met with fr. Hdt. down; esp. freq. in Xen. and Plat.; to learn thoroughly [see **κατά**, III. 1], examine carefully; to consider well: **τι** foll. by **πῶς**, Mt. vi. 28. (Gen. xxiv. 21; Job xxxv. 5, etc.; **παρθένον**, Sir. ix. 5; **κάλλος ἀλλότρων**, ibid. 8.)*

καταμαρτύρω, -ώ: to bear witness against: **τι τίνος**, testify a thing against one [B. 165 (144), cf. 178 (154)], Mt. xxvi. 62; xxvii. 13; Mk. xiv. 60, and R G in xv. 4. (1 K. xx. (xxi.) 10, 13; Job xv. 6; among Grk. writ. esp. by the Attic orators.)*

καταμένω; to remain permanently, to abide: Aets i. 13. (Num. xxii. 8; Judith xvi. 20; Arstph., Xen., Philo de gigant. § 5.)*

καταμόνας, and (as it is now usually written [so L T Tr VII]) separately, **κατὰ μόνας** (sc. **χώρας**), apart, alone: Mk. iv. 10; Lk. ix. 18. (Thue. 1, 32. 37; Xen. mem. 3, 7, 4; Joseph. antt. 18, 3, 4; Sept. for **נְכֹזֶב** and **נְכֹזֶבֶל**, Ps. iv. 9; Jer. xv. 17, etc.)*

κατανάθεμα, -τος, -τό, once in Rev. xxii. 3 Rec.; see **ἀνάθεμα** and **κατάθεμα**. Not found in prof. auth.*

καταναθεματίζω: (**κατανάθεμα**, q. v.); i. q. **καταθεματίζω** (q. v.): Mt. xxvi. 74 Rec. (Just. M. dial. e. Tr. e. 47, and other eccl. writ.)*

καταναλτίκω; (see **ἀναλτίκω**, and **κατά**, III. 4); to consume: of fire, Heb. xii. 29 after Deut. iv. 24; ix. 3. (In Grk. writ. fr. Xen. and Plat. down; Sept. several times for **לִבָּא**).)*

καταναρκώ, -ώ: fut. **καταναρκήσω**; 1 aor. **κατενάρκησα**;

(**ναρκάω** to become numb, torpid; in Sept. trans. to affect with numbness, make torpid, Gen. xxxii. 25, 32; Job xxxiii. 19; fr. **νάρκη** torpor); prop. to cause to grow numb or torpid; intrans. to be torpid, inactive, to the detriment of one; to weigh heavily upon, be burdensome to: **τινός** (gen. of pers.), 2 Co. xi. 9 (8); xii. 13 sq. (Hesych. **κατενάρκησα**· **κατενάρκησα** [al. **εβάρνησα**]); Jerome, ad Algas. 10 [(iv. 204 ed. Benedict.)], discovers a Cilicism in this use of the word [cf. W. 27]. Among prof. auth. used by Hippocr. alone, and in a pass. sense, to be quite numb or stiff.*

κατανύω: 1 aor. **κατένευσα**; fr. Hom. down; to nod to, make a sign to: **τινί**, foll. by **τοῦ** w. aor. inf., to indicate to another by a nod or sign what one wishes him to do [A. V. beckoned to . . . that they should come, etc.], Lk. v. 7.*

κατανοέω, -ώ: impf. **κατενόονται**; 1 aor. **κατενόησα**; fr. Hdt. down; Sept. here and there for **עֲמַתָּה**, **טִפְתָּה**, **תִּנְתָּה**; 1. to perceive, remark, observe, understand: **τι**, Mt. vii. 3; Lk. vi. 41; xx. 23; Acts xxvii. 39. 2. to consider attentively, fix one's eyes or mind upon: **τι**, Lk. xii. 24, 27; Acts xi. 6; Ro. iv. 19; w. the acc. of the thing omitted, as being understood fr. the context, Acts vii. 31 sq.; **τινά**, Heb. iii. 1; x. 24; Jas. i. 23 sq.*

καταντάω, -ώ: 1 aor. **κατήντησα**; pf. **κατήντηκα** (1 Co. x. 11 L T Tr VII); to come to, arrive at; a. prop.: foll. by **εἰς** w. acc. of place, Acts xvi. 1; xviii. 19, 24; xxi. 7; xxv. 13; xxvii. 12; xxviii. 13, (2 Mace. iv. 44); **ἀντικρύ τινος**, to a place over against, opposite another, Acts xx. 15; **εἰς τινὰ τὰ τέλη τῶν αἰώνων κατήντηκεν**, i. e. whose lifetime occurs at the ends of the ages, 1 Co. x. 11. b. metaph. **εἰς τι**, like the Lat. *ad aliquid pervenio*, i. e. to attain to a thing: Acts xxvi. 7; Eph. iv. 13; Phil. iii. 11; **καταντῆ τι εἰς τινά**, to one, that he may become partaker of it, 1 Co. xiv. 36. (Polyb., Diod.; eccl. writ.)*

κατανύξεις, -εως, -ή, (**κατανύσσω**, q. v.); 1. a pricking, piercing, (Vulg. *compunctionis*). 2. severe sorrow, extreme grief. 3. insensibility or torpor of mind, such as extreme grief easily produces; hence **πνεῦμα κατανύξεως**, a spirit of stupor, which renders their souls torpid, i. e. so insensible that they are not affected at all by the offer made them of salvation through the Messiah, Ro. xi. 8 fr. Is. xxix. 10 Sept. (where the Hebr. **רַגְגָּתָן**, a spirit of deep sleep, is somewhat loosely so rendered; **οἶνος κατανύξεως** for **הַלְעֵמָן** **לְבָשָׂר**, wine which produces dizziness, reeling, Germ. *Taumelwein*, Ps. lxx. (lx.) 5). Not found in prof. auth. Cf. Fritzsche's full discussion of the word in his Com. on Rom. vol. ii. p. 558 sqq.; [cf. W. 94 (90); Bp. Lightf. 'Fresh Revision' etc. p. 139 note].)*

κατανύσσω: 2 aor. pass. **κατενύγην** [B. 63 (55)]; to prick, pierce; metaph. to pain the mind sharply, agitate it vehemently: used esp. of the emotion of sorrow; **κατενύγησαν τὴν καρδία** (**τὴν καρδίαν** L T Tr VII), they were smitten in heart with poignant sorrow [A. V. lit. *pricked*], Acts ii. 37 (**κατανευγμένον τὴν καρδία**, Ps. eviii. (eix.) 16; add. Gen. xxxiv. 7; Sir. xii. 12; xiv. 1, etc.; of lust, Sus.

10; of violent pity, Joann. Malal. chronogr. 1, 18, ed. Bonn. p. 460). Cf. Fritzche on Rom. ii. p. 558 sqq.*

κατάξιόω, -ώ: 1 aor. pass. κατηξιώθην; *to account worthy, judge worthy*: τινά τινος, one of a thing, 2 Th. i. 5 (Polyb. 1, 23, 3, etc.; Diod. 2, 60; Joseph. antt. 15, 3, 8); foll. by an inf., Lk. xx. 35; xxi. 36 [T Tr txt. VII κατισχύσητε]; Acts v. 41, (Dem. 1383, 11 [cf. Plat. Tim. 30 c.]).*

καταπάτεω, -ώ: fut. καταπατήσω (Mt. vi. 6 L T Tr VII); 1 aor. κατεπάτησα; Pass., pres. καταπατῶμαι; 1 aor. κατεπατήθην; *to tread down* [see κατά, III. 1], *temple under foot*: τί and τινά, Mt. v. 13; vii. 6; Lk. viii. 5; xii. 1, (Hdt. et sqq.; Sept.); metaph., like the Lat. *conculco, to trample on* i. q. *to treat with rudeness and insult*, 2 Macc. viii. 2, etc.; cf. Grimm on 1 Macc. p. 61 [where its use to denote desecration is illustrated]; *to spurn, treat with insulting neglect*: ἥν νιὸν τοῦ θεοῦ, II Cor. x. 29; ὄρκια, Hom. Il. 4, 157; τοὺς νόμους, Plat. legg. 4, 714 a.; τὰ γράμματα, Gorg. p. 484 a.; τοὺς λόγους, Epict. 1, 8, 10; τὰ ρήματά μου, Job vi. 3 Aq.*

κατά-παυσις, -εως, ἡ, (καταπάνω, q. v.); 1. actively, *a putting to rest*: τῶν πνευμάτων, a calming of the winds, Theophr. de ventis 18; τυράννων, removal from office, Hdt. 5, 38. 2. In the Grk. Scriptures (Sept. several times for ηρήνη) intrans. *a resting, rest*: ἡμέρα τῆς καταπ. the day of rest, the sabbath, 2 Macc. xv. 1; τόπος τῆς καταπ. μου, where I may rest, Acts vii. 49. Metaph. ἡ κατάπ. τοῦ θεοῦ, the heavenly blessedness in which God dwells, and of which he has promised to make persevering believers in Christ partakers after the toils and trials of life on earth are ended: Heb. iii. 11, 18; iv. 1, 3, 5, 10 sq., (after Ps. xciv. (xv.) 11, where the expression denotes the fixed and tranquil abode promised to the Israelites in the land of Palestine).*

κατα-πάνω: 1 aor. κατέπαυσα; (*κατά*, like the Germ. *nieder, down*); 1. trans. (Sept. for חִנֵּן הַנִּבְשֶׁה) *to make quiet, to cause to be at rest, to grant rest*; i. e. a. *to lead to a quiet abode*: τινά, Heb. iv. 8 (Ex. xxxiii. 14; Dent. iii. 20; v. 33; xii. 10; Josh. i. 13, 15; 2 Chr. xiv. 7; xxxii. 22; Sir. xxiv. 11). b. *to still, restrain, to cause (one striving to do something) to desist*: foll. by τοῦ μῆ and an inf., Acts xiv. 18 [cf. B. § 140, 16 β.; W. 325 (305)]. 2. intrans. *to rest, take rest* (Hebr. חַנָּן, תַּבְשֵׁה): ἀπό τινος, Heb. iv. 4, 10, (Gen. ii. 2). In the same and other senses in Grk. writ. fr. Hom. down.*

κατα-πέτασμα, -τος, τό, (καταπετάννυμι *to spread out over, to cover*), an Alex. Grk. word for παραπέτασμα, which the other Greeks use fr. Hdt. down: *a veil spread out, a curtain*, — the name given in the Grk. Scriptures, as well as in the writings of Philo and Josephus, to the two curtains in the temple at Jerusalem (τὰ καταπετάσματα, 1 Macc. iv. 51; [yet cf. Edersheim, Jesus the Messiah, ii. 611]): one of them (Hebr. קַרְבָּלָה) at the entrance of the temple separated the Holy place from the outer court (Ex. xxvi. 37; xxxviii. 18; Num. iii. 26; Joseph. b. j. 5, 5, 4; it is called also τὸ κάλυμμα by the Sept. and Philo, Ex. xxvii. 16; Num. iii. 25; Philo, vit. Moys. iii. §§ 5 and 9), the other veiled the Holy of holies from the Holy place (in Hebr. the קַרְבָּלָה; ἐνδότερον κα-

ταπέτασμα, Joseph. antt. 8, 3, 3; τὸ ἐσώτατον καταπέτασμα Philo de gig. § 12; by the Sept. and Philo this is called pre-eminently τὸ καταπέτασμα, Ex. xxvi. 31 sqq.; Lev. xxi. 23; xxiv. 3; Philo, vit. Moys. u. s.). This latter καταπέτασμα is the only one mentioned in the N. T.: τὸ καταπέτασμα τοῦ ναοῦ, Mt. xxvii. 51; Mk. xv. 38; Lk. xxiii. 45; τὸ δεύτερον καταπέτασμα, Heb. ix. 3; τὸ ἐσώτερον τοῦ καταπετόσματος (cf. Lev. xvi. 2, 12, 15; Ex. xxvi. 33) *the space more inward than the veil*, equiv. to 'the space within the veil,' i. e. the Holy of holies, figuratively used of heaven, as the true abode of God, Heb. vi. 19; in a similar figurative way the body of Christ is called καταπέτασμα, in (Heb.) x. 20, because, as the veil had to be removed in order that the high-priest might enter the most holy part of the earthly temple, so the body of Christ had to be removed by his death on the cross, that an entrance might be opened into the fellowship of God in heaven.*

κατα-πίνω; 2 aor. κατέπιον; 1 aor. pass. κατεπύθην; [fr. Hes. and Hdt. down]; prop. *to drink down, swallow down*: Mt. xxiii. 24; Rev. xii. 16; *to devour*, 1 Pet. v. 8 [here Tr πίειν by mistake; (see πίνω, init.)]; *to swallow up, destroy*, pass., 1 Co. xv. 54; 2 Co. v. 4; Heb. xi. 29; trop. λύπη καταποθῆναι, *to be consumed with grief*, 2 Co. ii. 7.*

κατα-πίπτω; 2 aor. κατέπεσον; [fr. Hom. down]; *to fall down*: Acts xxviii. 6; εἰς τὴν γῆν, Acts xxvi. 14; ἐπὶ τὴν πέτραν, Lk. viii. 6 T Tr VII.*

κατα-πλέω: 1 aor. κατέπλευσα ; [fr. Hom. on]; *to sail down from the deep sea to land; to put in*: εἰς τὴν χώραν, Lk. viii. 26.*

κατα-πονέω, -ώ: pres. pass. ptep. καταπονούμενος; prop. *to tire down with toil, exhaust with labor*; hence *to afflict or oppress with evils; to make trouble for; to treat roughly*: τινά, in pass., Acts vii. 24; 2 Pet. ii. 7 [R. V. *sore distressed*]. (3 Macc. ii. 2, 13; Hippocr., Theophr., Polyb., Diod., Joseph., Aelian, al.)*

κατα-ποντίζω: Pass., pres. καταποντίζομαι; 1 aor. κατεποντίσθην; *to plunge or sink in the sea*; Pass. in the intrans. sense, *to sink, to go down*: Mt. xiv. 30; a grievous offender for the purpose of killing him, *to drown*: pass. Mt. xviii. 6. (Lys., Dem., Polyb., Diod., Plut., [Joseph. antt. 10, 7, 5; 14, 15, 10; e. Apion. 2, 34, 3], al.; Sept.; [cf. W. 24; Loh. Phryn. p. 361 note].)*

κατάρα, -ας, ἡ, (κατά and ἀρά, cf. Germ. Verfluchung, Verwünschung, [cf. κατά, III. 4]); Sept. chiefly for נִזְקָה; *an execration, imprecation, curse*: opp. to εὐλογία (q. v.), Jas. iii. 10; γῆ κατάρας ἐγγίσ, near to being cursed by God i. e. to being given up to barrenness (the allusion is to Gen. iii. 17 sq.), Heb. vi. 8; ἑπό κατάραν είναι, to be under a curse i. e. liable to the appointed penalty of being cursed, Gal. iii. 10; ἔξαγοράζειν τινὰ ἐκ τῆς κ. to redeem one exposed to the threatened penalty of a curse, ib. 13; τέκνα κατάρας, men worthy of execration, 2 Pet. ii. 14; abstract for the concrete, one in whom the curse is exhibited, i. e. undergoing the appointed penalty of cursing, Gal. iii. 13; ἐγώ κατάρα ἐγενήθην, Protev. Jac. c. 3. (Aeschyl., Eur., Plat., al.)*

κατ-αράομαι, -ώμαι; (dep. mid. fr. **κατάρα**); 1 aor. 2 pers. sing. **κατηράσω**; [pf. pass. ptep. **κατηραμένος** (see below)]; fr. Hom. down; Sept. mostly for γῆρ and γῆρας; to curse, doom, imprecate evil on: (opp. to εὐλογεῖν) absol. Ro. xii. 14; w. dat. of the obj. (as in the earlier Grk. writ.), Lk. vi. 28 Rec. (Bar. vi. [Ep. Jer. 65] 66; [Joseph. c. Ap. 1, 22, 16]); w. acc. of the obj. (as often in the later Grk. writ., as Plut. Cat. min. 32, 1 var. [B. § 133, 9; W. 222 (208)], Mt. v. 44 Rec.; Lk. vi. 28 (G Ltxt. T Tr WH II; Jas. iii. 9; a tree, i. e. to wither it by cursing, Mk. xi. 21 (see Heb. vi. 8 in **κατάρα**). pf. pass. ptep. **κατηραμένος** in a pass. sense, accursed (Sap. xii. 11; [2 K. ix. 34]; Plut. Lue. 18; and **κεκατηραμ**. Deut. xxi. 23; [Sir. iii. 16]): Mt. xxv. 41 (also occasionally **κεκατάρανται**, Num. xxii. 6; xxiv. 9; [but Tdf. etc. -τήρ-; see Veitch s. v. ἀράομαι]).*

κατ-αργέω, -ῶ; fut. **καταργήσω**; 1 aor. **κατήργησα**; pf. **κατήργηκα**; Pass., pres. **καταργοῦμαι**; pf. **κατήργημαι**; 1 aor. **κατηργήθην**; 1 fut. **καταργηθήσομαι**; causative of the verb ἀργέω, equiv. to ἀργὸν (i. e. ἄεργον [on the accent cf. Chandler § 444]) ποιῶ; freq. with Paul, who uses it 25 times [elsewhere in N. T. only twice (Lk., Heb.), in Sept. 4 times (2 Esdr., see below)]; 1. to render idle, unemployed, inactive, inoperative: τὴν γῆν, to deprive of its strength, make barren [A. V. cumber], Lk. xiii. 7; to cause a pers. or a thing to have no further efficiency; to deprive of force, influence, power, [A. V. bring to nought, make of none effect]: τί, Ro. iii. 3; 1 Co. i. 28; τινά, 1 Co. ii. 6 [but in pass.]; diabolie powers, 1 Co. xv. 24 (Justin, apol. 2, 6); Antichrist, 2 Th. ii. 8; τὸν θάνατον, 2 Tim. i. 19 (Barnab. ep. 5, 6); τὸν δάβολον, Heb. ii. 14; pass. 1 Co. xv. 26; to make void, τὴν ἐπαγγελίαν, Gal. iii. 17; pass. Ro. iv. 14.

2. to cause to cease, put an end to, do away with, annul, abolish: τί, 1 Co. vi. 13; xiii. 11; τὸν νόμον, Ro. iii. 31; Eph. ii. 15; τὸν καιρὸν τὸν ἀνόμουν, Barnab. ep. 15, 5; pass. πόλεμος **καταργεῖται** ἐπουρανίων καὶ ἐπιγείων, Ignat. ad Eph. 13, 2; ἵνα **καταργηθῇ** τὸ σῶμα τῆς ἀμαρτίας, that the body of sin might be done away, i. e. not the material of the body, but the body so far forth as it is an instrument of sin; accordingly, that the body may cease to be an instrument of sin, Ro. vi. 6. Pass. to cease, pass away, be done away: of things, Gal. v. 11; 1 Co. xiii. 8, 10; 2 Co. iii. 7, 11, 13 sq.; of persons, foll. by ἀπό τινος, to be severed from, separated from, discharged from, loosened from, any one; to terminate all intercourse with one [a pregn. constr., cf. W. 621 (577); B. 322 (277)]: ἀπὸ τοῦ Χριστοῦ, Gal. v. 4 [on the aor. cf. W. § 40, 5 b.]; ἀπὸ τοῦ νόμου, Ro. vii. [2 (Rst om. τ. v.)]. 6. The word is rarely met with in prof. auth., as Eur. Phoen. 753 **καταργῆσα**, to make idle, i. e. to leave the hand unemployed; Polyb. ap. Suid. [s. v. **κατηργηκέναι**] τοὺς καιρούς, in the sense of to let slip, leave unused; in Sept. four times for Chald. לְבַז, to make to cease, i. e. restrain, check, hinder, 2 Esdr. iv. 21, 23; v. 5; vi. 8.*

κατ-αριθμέω, -ώ: to number with: pf. pass. ptep. **κατηριθμημένος** ἐν (for Rec. σὺν) ἡμᾶν, was numbered among us, Acts i. 17; cf. 2 Chr. xxxi. 19; [Plat. politicus 266 a. etc.].*

κατ-αρτίζω; fut. **καταρτίσω** (1 Pet. v. 10 L T Tr WH II. 37 (32); but Rec. **καταρτίσαι**, 1 aor. opt. at. 3 pers. sing.]); 1 aor. inf. **καταρτίσαι**; Pass., pres. **καταρτίζομαι**; pf. **κατηρτίσμαι**; 1 aor. mid. 2 pers. sing. **κατηρτίσω**; prop. to render ἄρτιος i. e. fit, sound, complete, [see **κατά**, III. 2]; hence a. to mend (what has been broken or rent), to repair: τὰ δίκτυα, Mt. iv. 21; Mk. i. 19, [al. ref. these exx. to next head]; i. q. to complete, τὰ ὑστερήματα, 1 Th. iii. 10. b. to fit out, equip, put in order, arrange, adjust: τοὺς αἰῶνας, the worlds, pass. Heb. xi. 3 (so, for Ἰησοῦ, ἥλιον, Ps. lxxiii. (lxxiv.) 16; σελήνην, lxxxviii. (lxxxix.) 38); σκεύη κατηρτισμένη εἰς ἀπόλειαν, of men whose souls God has so constituted that they cannot escape destruction [but see Mey. (ed. Weiss) in loc.], Ro. ix. 22 (πλοῖα, Polyb. 5, 46, 10, and the like); of the mind: **κατηρτισμένος** ὡς etc. so instrncted, equipped, as etc. [cf. B. 311 (267); but al. take **κατηρτ.** as a circumstantial ptep. when perfected shall be as (not ‘above’) his master (see Mey. in loc.); on this view the passage may be referred to the next head], Lk. vi. 40; mid. to fit or frame for one’s self, prepare: αἴνοι, Mt. xxi. 16 (fr. Ps. viii. 3; Sept. for τοῦ); σῶμα, Heb. x. 5. c. ethically, to strengthen, perfect, complete, make one what he ought to be: τινά, [1 Pet. v. 10 (see above)]; Gal. vi. 1 (of one who by correction may be brought back into the right way); pass., 2 Co. xiii. 11; τινὰ ἐν παντὶ ἔργῳ [(T VII om.)] ἀγαθό, Heb. xiii. 21; **κατηρτισμένοι** ἐν τῷ αὐτῷ νοὶ κτλ. of those who have been restored to harmony (so πάντα εἰς τωντό, Hdt. 5, 106; ἵνα **καταρτισθῇ** ἡ στασιάζουσα πόλις, Dion. Hal. antt. 3, 10), 1 Co. i. 10. [COMP.: προ-καταρτίζω.]*

κατ-άρτιστος, -εως, ἡ, (καταρτίζω, q. v.), a strengthening, perfecting, of the soul, (Vulg. consummatio): 2 Co. xiii. 9. (a training, disciplining, instructing, Plut. Them. 2, 7 [var.]; Alex. 7, 1.)*

καταρτισμός, -οῦ, ὁ, i. q. **κατάρτισις**, q. v.: τινὸς εἰς τι, Eph. iv. 12. [(Galen, al.)]*

κατα-στέω: 1 aor. **κατέστεισα**; 1. to shake down, throw down, [cf. **κατά**, III. 1; (fr. Thuc. on)]. 2. to shake: τὴν χείρα, to make a sign by shaking (i. e. rapidly waving) the hand (Philo, leg. ad Gaium § 28; τὰς χεῖρας, ib. de Josepho § 36); of one about to speak who signals for silence, Acts xix. 33; hence simply **καταστίειν τινί**, to make a sign, to signal with the hand to one, Xen. Cyr. 5, 4, 4; Joseph. antt. 8, 11, 2; then, with a disregard of the origin of the phrase, the instrument. dat. τῇ χειρὶ was added, Polyb. 1, 78, 3; Joseph. antt. 4, 8, 48; so of one about to make an address: Acts xii. 17; xiii. 16; xxi. 40; Joseph. antt. 8, 11, 2.*

κατε-σκάπτω: 1 aor. **κατέσκαψα**; pf. pass. ptep. **κατεσκαμένος**; to dig under, dig down, demolish, destroy: τί, Ro. xi. 3, fr. 1 K. xix. 10; pass. Acts xv. 16 [R G L], fr. Amos ix. 11 [(but see **καταστρέψω**)]. (Tragg., Thuc., Xen., sqq.).*

κατα-σκευάζω; fut. **κατασκευάσω**; 1 aor. **κατεσκεύασα**; Pass., pres. **κατασκευάζομαι**; pf. ptep. **κατεσκευασμένος**; 1 aor. **κατεσκευάσθη**; to furnish, equip, prepare, make ready; a. of one who makes any thing ready for

pers. or thing: τὴν ὁδὸν, Mt. xi. 10; Mk. i. 2; Lk. vii. 27; pf. pass. ptep. prepared in *spirīt*, Lk. i. 17 (Xen. Cyr. 5, 5, 10). b. of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary, (often so in Grk. auth.; cf. Bleek, Brief a. d. Hebr. ii. 1 p. 398 sq.): οἰκον, Heb. iii. 3 sq.; κυβωτόν, Heb. xi. 7; 1 Pet. iii. 20; σκηνήν, Heb. ix. 2, 6; Sept. for Νεζ, Is. xl. 28; xlii. 7.*

κατα-σκηνόω. -ῶ, inf. -σκηνῶν (Mt. xiii. 32 L T Tr WH, Mk. iv. 32 WH, see ἀποδεκατώ): [but also -σκηνῶν, Mt. l. c. RG; Mk. l. c. R G L T Tr; cf. Tdf. Proleg. p. 123]); fut. κατασκηνώσω; 1 aor. κατεσκήνωσα; prop. to pitch one's tent, to fix one's abode, to dwell: ἐφ' ἐλπίδι, Acts ii. 26 fr. Ps. xv. (xvi.) 9; foll. by ἐν w. dat. of place, Mt. xiii. 32; Lk. xiii. 19; ὑπό w. acc. of place, Mk. iv. 32. (Xen., Polyb., Diod., al.; κατεσκήνωσεν ὁ θεός τῷ ναῷ τούτῳ, Joseph. antt. 3, 8, 5; add, Sir. xxiv. 4, 8; Sept. mostly for ιψή).*

κατα-σκήνωσις, -εως, ἡ, (κατασκηνώ, q. v.), prop. the pitching of tents, encamping; place of tarrying, encampment, abode: of the haunts of birds, Mt. viii. 20; Lk. ix. 58; (for ιψή, Ezek. xxxvii. 27; cf. Sap. ix. 8; Tob. i. 4; Polyb. 11, 26, 5; Diod. 17, 95).*

κατα-σκιάζω; to overshadow, cover with shade, [see κατά, III. 3]: τί, Heb. ix. 5. (Hes., Eur., Plato, al.; κατασκιάω, Hom. Od. 12, 436.)*

κατα-σκοπέω, -ῶ: 1 aor. inf. κατασκοπῆσαι; to inspect, view closely, in order to spy out and plot against: τί, Gal. ii. 4; (of a reconnoitre or treacherous examination, 2 S. x. 3; Josh. ii. 2 sq.; 1 Chr. xix. 3; Eur. Hel. 1607 (1623); so used, esp. in mid., in the other Grk. writ. fr. Xen. down).*

κατά-σκοπος, -ου, ὁ, (κατασκέπτομαι [i. q. κατασκοπέω]), an inspector, a spy: Heb. xi. 31. (Gen. xlvi. 9, 11; 1 S. xxvi. 4; 1 Macc. xii. 26; in prof. auth. fr. Hdt. down.)*

κατα-σοφίζωμαι: 1 aor. ptep. κατασοφισάμενος; (σοφίζω); dep. mid., in prof. auth. sometimes also pass.; to circumvent by artifice or fraud, conquer by subtle devices; to outwit, overreach; to deal craftily with: τινά, Acts vii. 19 fr. Ex. i. 10. (Judith v. 11; x. 19; Diod., Philo, Joseph., Lcian.. al.)*

κατα-στέλλω: 1 aor. ptep. καταστέλλας; pf. pass. ptep. κατεσταλμένος; a. prop. to send or put down, to lower. b. to put or keep down one who is roused or incensed, to repress, restrain, appease, quiet: τινδ, Acts xix. 35 sq.; 3 Macc. vi. 1; Joseph. antt. 20, 8, 7; b. j. 4, 4, 4; Plut. mor. p. 207 e.*

κατά-στημα, -τος, τό, (καθίστημι), (Lat. *status, habitus*), [*demeanor, deportment, bearing*]: Tit. ii. 3. (3 Macc. v. 45; Joseph. b. j. 1, 1, 4 [of a city; cf. ἀτρεμαίω τῷ καταστήματι πρὸς τὸ θάνατον ἀπίστει], Joseph. antt. 15, 7, 5; Plut. Marcell. 23, 6; cf. Tib. Gracch. 2, 2. See Wetst. on Tit. l. c.; cf. Ignat. ad Trall. 3, 2 (and Jacobson or Zahn in loc.)).*

κατα-στολή, -ῆς, ἡ, (καταστέλλω, q. v.); 1. prop. a lowering, letting down; hence 2. in bibl. Grk. twice, a garment let down, dress, attire: 1 Tim. ii. 9, Vulg. *habitus*, which the translator, acc. to later Lat.

usage, seems to understand of clothing (cf. the French *l'habit*); [cf. Joseph. b. j. 2, 8, 4]; for ητεγρ, Is. lxi. 3, with which in mind Hesych. says καταστολήν περιβολήν [cf. W. 23, but esp. Ellicott on 1 Tim. l. c.].*

κατα-στρέφω: 1 aor. κατέστρεψα; pf. pass. ptep. κατεστραμμένος (Acts xv. 16 T [WH, but Tr -στρεμμένος; cf. WH. App. p. 170 sq.]); 1. to turn over, turn under: the soil with a plow, Xen. occ. 17, 10. 2. to overturn, overthrow, throw down: τί, Mt. xxi. 12; Mk. xi. 15; [τὰ κατεστρ. ruins], Acts xv. 16 T Tr WH [cf. κατασκάπτω]; so Hag. ii. 22; Job ix. 5; Joseph. antt. 8, 7, 6; Anthol. 11, 163, 6; Diog. L. 5, 82.*

κατα-στρηνάω: 1 aor. subjunc. καταστρηνάσω [(fut. 1 Tim. v. 11 Lehm. mrg.)]; (see στρηνάω); to feel the impulses of sexual desire, [A. V. to grow wanton]; (Vulg. luxurior): τινός, to one's loss [A. V. against], 1 Tim. v. 11; Ignat. ad Antioch. c. 11.*

κατα-στροφή, -ῆς, ἡ, (καταστρέψω), (Vulg. *subversio*, [eversio]), overthrow, destruction: of cities, 2 Pet. ii. 6 [WH om. Tr mrg. br. κατεστρ.] (Gen. xix. 29); metaphor. of the extinction of a spirit of consecration to Christ, [A. V. the subverting]: 2 Tim. ii. 14. (Aeschyl. Eum. 490).*

κατα-στρώνυμι: 1 aor. pass. κατεστρώθηρ; to strew over (the ground); to prostrate, slay, [cf. our to lay low]: 1 Co. x. 5 [A. V. overthrown]. (Num. xiv. 16; Judith vii. 14; xiv. 4; 2 Macc. v. 26, etc.; Hdt. 8, 53; 9, 76; Xen. Cyr. 3, 3, 64.)*

κατα-σύρω; [fr. Hdt. down]; 1. prop. to draw down, pull down, [see κατά, III. 1]. 2. to draw along, drag forcibly, (τινὰ διὰ μέσης ἀγορᾶς, Philo in Flace. § 20; leg. ad Gaium § 19): τινὰ πρὸς τὸν κριτήν, Lk. xii. 58. (Cic. pro Mil. c. 14, 38 quom in judicium detrahi non posset.)*

κατα-σφάξω [or -σφάττω]: 1 aor. κατέσφαξα; to kill off [cf. κατά, III. 1], to slaughter: Lk. xix. 27. (Sept.; Hdt., Trag., Xen., Joseph. antt. 6, 6, 4; Ael. v. h. 13, 2; Hdian. 5, 5, 16 [8 ed. Bekk.]).*

κατα-σφραγίζω: pf. pass. ptep. κατεσφραγισμένος; to cover with a seal [see κατά, III. 3], to seal up, close with a seal: βιβλίον σφραγίσων, Rev. v. 1. (Job ix. 7; Sap. ii. 5; Aeschyl., Eur., Plat., Plut., Lcian., al.)*

κατά-σχεσις, -εως, ἡ, (κατέχω), Sept. often for ητεγρ, possession; 1. a holding back, hindering: anonym. in Walz, Rhetor. i. p. 616, 20. 2. a holding fast, possession: γῆρ δοῦναι εἰς κατάσχ. to give in possession the land, Acts vii. 5, as in Gen. xvii. 8; Deut. xxxii. 49 Alex.; Ezek. xxxiii. 24; xxxvi. 2 sq. 5; Joseph. antt. 9, 1, 2; [Test. xii. Patr., test. Benj. § 10]; w. gen. of the subj. τῶν ἔθνῶν, of the territory possessed by [the possession of] the nations, Acts vii. 45; (a portion given to keep, Philo, rer. div. haer. § 40 [cf. Ps. ii. 8]).*

κατα-τίθημι: 1 aor. κατέθηκα; 2 aor. mid. inf. καταθέσθαι; [fr. Hom. down]; to lay down [see κατά, III. 1], deposit, lay up: act. prop. τινὰ ἐν μνημεῖον, Mk. xv. 46 [L Tr WH ζηθηκεν]; mid. to lay by or lay up for one's self, for future use: τινί, with any one; χάριν [better -τα; see χάρις, init.] and χάριτας κατατ. τινι, to lay up favor

for one's self with any one, to gain favor with (to do something for one which may win favor), Acts xxiv. 27; xxv. 9; so Hdt. 6, 41; Thuc. 1, 33; Xen. Cyr. 8, 3, 26; Dem. 193, 22 (20); φιλίαν τινί, 1 Macc. x. 23; εὐεργεσίαν τινί, Joseph. antt. 11, 6, 5; [cf. Dem. u. s.]. [COMP.: συγκατατίθημι.]*

κατατομή, -ῆς, ἡ, (fr. κατατέμνω [cf. κατά, III. 4] to cut up, mutilate), *mutilation* (Lat. *concisio*): Phil. iii. 2, where Paul sarcastically alludes to the word περιτομή which follows in vs. 3; as though he would say, Keep your eye on that boasted circumcision, or to call it by its true name 'concision' or 'mutilation.' Cf. the similar passage, Gal. v. 12; see διόκοπτω.*

κατατοξέων: 1 fut. pass. κατατοξευθήσομαι; *to shoot down or thrust through with an arrow*: τινὰ βολίδι, Hebr. xii. 20 Rec. fr. Ex. xix. 13. (Num. xxiv. 8; Ps. x. (xi.) 2; Hdt., Thuc., Xen., al.)*

κατατρέχω: 2 aor. κατέδραμον; *to run down, hasten down*: ἐπὶ τινας, to quell a tumult, Acts xxi. 32. [Hdt. on.]*

[**καταγάζω**: 1 aor. inf. καταγάσαι; *to beam down upon*; *to shine forth, shine brightly*: 2 Co. iv. 4 Lmrg. Tr mrg., where al. αὐγάσαι q. v.; cf. φωτισμός, b.; (trans. Sap. xvii. 5, etc.; intrans. 1 Macc. vi. 39; Heliod. 5, 31).]*

καταφάγω, see κατεσθίω.

καταφέρω; 1 aor. κατήνεγκα; Pass., pres. καταφέρομαι; 1 aor. κατηνέθην; [fr. Hom. down]; *to bear down, bring down, cast down*: ψῆφον, prop. to cast a pebble or calculus sc. into the urn, i. e. to give one's vote, *to approve*, Acts xxvi. 10; αἰτιώματα κατά τίνος (see κατά, I. 2 b. [but the crit. edd. reject κατά κτλ.]), Acts xxv. 7 L T Tr VII. Pass. *to be borne down, to sink*; (from the window to the pavement), ἀπὸ τοῦ ὑπνου, from sleep (from the effect of his deep sleep [cf. B. 322 (277); W. 371 (348)]), Acts xx. 9^b; metaph. *to be weighed down by, overcome, carried away*, καταφέρομενος ὑπνῷ βαθεῖ, sunk in a deep sleep, Acts xx. 9^a; of a different sort [contra W. 431 (401)] is the expression in prof. auth. καταφέρομαι εἰς ὑπνον, to sink into sleep, drop asleep, Joseph. antt. 2, 5, 5; Hidian. 2, 1, 3 [2]; 9, 6 [5]; τοῖσιν ὑπνουσιν, Hipp. p. 1137 c. [(Kühn iii. p. 539)], and in the same sense simply καταφέρομαι; cf. [L and S. s. v. I. 2 d.]; Steph. Thes. iv. col. 1286 [where the pass. fr. Acts is fully discussed].*

καταφέγω: 2 aor. κατέφυγον; [fr. Hdt. down]; *to flee away, flee for refuge*: foll. by εἰς w. acc. of place, Acts xiv. 6; οἱ καταφύγοντες, we who [cf. B. § 144, 9 c.] have fled from se. the irreligious mass of mankind, foll. by an infin. of purpose, Heb. vi. 18; cf. Delitzsch ad loc.*

καταφέτερω: pf. pass. ptep. κατεφθαρμένος; 2 fut. pass. καταφθαρήσομαι; [see κατά, III. 4]; 1. *to corrupt, deprave*; κατεφθαρμένοι τὸν νοῦν, corrupted in mind, 2 Tim. iii. 8. 2. *to destroy*; pass. *to be destroyed, to perish*: foll. by ἐν w. dat. indicating the state, 2 Pet. ii. 12 R.G. [From Aeschyl. down.]*

καταφίλεω, -ῶ; impf. κατεφίλονν; 1 aor. κατεφίλησα; *to kiss much, kiss again and again, kiss tenderly*, (Lat. *doscular*, etc.): τινά. Mt. xxvi. 49; Mk. xiv. 45; Lk. vii. 38, 45; xv. 20; Acts xx. 37. (Tob. vii. 6; 3 Macc. v. 49; Xen. Cyr. 6, 4, 10; 7, 5, 32; Polyb. 15, 1, 7; Joseph. antt.

7, 11, 7; Ael. v. h. 13, 4; Plut. Brut. 16; Lcian. dial. deor. 4, 5; 5, 3; φιλέιν and καταφιλέιν are distinguished in Xen. mem. 2, 6, 33; Plut. Alex. c. 67. Sept. for πῦ, prop. *to join mouth to mouth*). Cf. Fritzsche on Mt. p. 780; Win. De verb. comp. etc. Pt. ii. p. 18, note 21.*

καταφρονέω, -ῶ; fut. καταφρονήσω; 1 aor. κατεφρόνησα; [fr. Hdt. down]; *to contemn, despise, disdain, think little or nothing of*: w. gen. of the obj. [B. § 132, 15], Mt. vi. 24; xviii. 10; Lk. xvi. 13; Ro. ii. 4; 1 Co. xi. 22; 1 Tim. iv. 12; vi. 2; 2 Pet. ii. 10; Heb. xii. 2.*

καταφρονητής, -οῦ, δ, (καταφρονέω), *ad despiser*: Acts. xiii. 41. (Hab. i. 5; ii. 5; Zeph. iii. 4; Philo, leg. ad Gaium § 41; Joseph. antt. 6, 14, 4; b. j. 2, 8, 3; Plut. Brut. 12, and in eccl. writ.)*

καταχέω: 1 aor. 3 pers. sing. κατέχεεν (see ἔκχέω); *to pour down upon*; *pour over, pour upon*: ἐπὶ τὴν κεφαλήν (L T Tr VII ἐπὶ τῆς κεφαλῆς), Mt. xxvi. 7; κατὰ τῆς κεφαλῆς (Plat. rep. 3 p. 398 a.; Epict. diss. 2, 20, 29), Mk. xiv. 3 (where L T Tr VII om. κατά [cf. W. 381 (357) sq.; Hdt. 4, 62; Plat. legg. 7 p. 814 b.; Joseph. c. Ap. 2, 36, 2. Cf. Rutherford, New Phryn. p. 66 sq.]).*

καταχθόνιος, -ον, (κατά [see κατά, III. 3], χθών [the earth]), *subterranean*, Vulg. *infernus*: plur. of those who dwell in the world below, i. e. departed souls [cf. W. § 34, 2; but al. make the adj. a neut. used indefinitely; see Bp. Lghft. in loc.], Phil. ii. 10. (Hom., Dion. II., Anthol., etc., Inserr.)*

καταχράσμαι, -ῶμαι; 1 aor. mid. inf. καταχρήσασθαι; in class. Grk. 1. *to use much or excessively or ill*. 2. *to use up, consume by use*, (Germ. *verbrauchen*). 3. *to use fully, the κατά intensifying the force of the simple verb* (Germ. *gebrauchen*), (Plato, Dem., Diod., Joseph., al.): 1 Co. vii. 31 [cf. B. § 133, 18; W. 209 sq. (197)]; τινί, ib. ix. 18.*

καταψύχω: 1 aor. κατέψυξα; *to cool off, (make) cool*: Lk. xvi. 24. (Gen. xviii. 4; Hippoer., Aristot., Theophr., Plut., al.)*

κατεῖδωλος, -ον, (κατά and εἶδωλον; after the analogy of κατάμελος, κατάγομος, κατάχρυνσος, κατάδευδρος, etc., [see κατά, III. 3, and cf. Herm. ad Vig. p. 638]), *full of idols*: Acts xvii. 16. (Not found in prof. auth. [cf. W. § 34, 3].)*

κατέναυτι, adv.; not found in prof. auth. [W. 102 (97)]; in Sept. mostly for ταῦτα, ταῦτα, ταῦτα, (see ἔναντι and ἀπέναντι); prop. *over against, opposite, before*: foll. by the gen. [B. 319 (273); cf. W. § 54, 6], Mk. xi. 2; xii. 41 [Tr txt. WH mrg. ἀπέναντι]; xiii. 3, and L T Tr VII in Mt. xxi. 2; L Tr WH txt. also in xxvii. 24; ἡ κατέναυτι κώμη, the village opposite, Lk. xix. 30. Metaph., w. gen. of pers., *before one* i. e. *he being judge* (see ἔνώπιον [esp. 2 e. and 1 c.]): τοῦ θεοῦ, Ro. iv. 17 (which, by a kind of attraction somewhat rare, is to be resolved κατέναυτι θεοῦ, φ. ἐπίστενε, who is the father of us all acc. to the judgment and appointment of God, whom he believed,—the words καθὼς . . . τέθεικα forming a parenthesis; cf. Fritzsche ad loc.; [B. 287 (247); but al. resolve it, κατέναυτι τ. θεοῦ κατέν. οὐ ἐπίστ.. cf. Meyer (per contra ed. Weiss) ad loc.; W. 164 (155)])]; or, *he being witness*

[in the sight of]: τοῦ θεοῦ, L T Tr WH in 2 Co. ii. 17 and xii. 19.*

κατ-ενώπιον, adv., not met with in prof. auth. ([W. 102 (97)] see ἐνώπιον), over against, opposite, before the face of, before the presence of, in the sight of, before: foll. by the gen. [B. 319 (273 sq.); cf. W. § 54, 6]; a. prop. of place, Jude 24 (Lev. iv. 17; Josh. i. 5; iii. 7; xxiii. 9). b. metaph. having one as it were before the eyes, before one as witness: τοῦ θεοῦ, Rec. in 2 Co. ii. 17; xii. 19, (see κατέναυτι); before God as judge, Eph. i. 4; Col. i. 22 [cf. Bp. Lightf. in loc.; also B. 173, 180, 188].*

κατ-έξουσιάζω; not found in prof. auth.; to exercise authority, wield power, [see κατά, III. 3]: τιός, over one, Mt. xx. 25; Mk. x 42.*

κατ-εργάζομαι; pf. inf. κατειργάσθαι (1 Pet. iv. 3 L T Tr WH); 1 aor. mid. κατειργασάμην, and κατηργασάμην (Ro. vii. 8 T Tr.; [2 Co. vii. 11 T]); 1 aor. pass. κατειργάσθην, and κατηργάσθην (2 Co. xii. 12 Tdf.); see ἐργάζομαι, init.; a depon. mid. verb; [acc. to Fritzsche, Rom. i. p. 107 the κατά is either intensive (Lat. *per perficere*) or descensive (Lat. *per petrare*)]; a. to perform, accomplish, achieve, [R. V. often work]: Ro. vii. 15, 17 sq. 20; τὶ διά τιος (gen. of pers.), Ro. xv. 18; ἄπαντα κατεργασάμενοι having gone through every struggle of the fight, Eph. vi. 13 [cf. Meyer in loc.]; σημεῖα, pass. 2 Co. xii. 12; of disgraceful actions, i. q. to perpetrate, Ro. i. 27; ii. 9; 1 Co. v. 3; 1 Pet. iv. 3. b. to work out (Lat. *efficere*), i. e. to do that from which something results; of man: τὴν σωτηρίαν, make every effort to obtain salvation, Phil. ii. 12; of things: bring about, result in, Ro. iv. 15; v. 8; vii. 8; 2 Co. vii. 10 (where L T Tr WH ἐργάζεται); Jas. i. 3, and R G in 20; τὶ τινι, Ro. vii. 13; 2 Co. iv. 17; vii. 11; ix. 11. c. κατεργύ. τινα εἰς τι, to fashion, i. e. render one fit for a thing: 2 Co. v. 5. (Often in Grk. writ. fr. Soph. and Hdt. down; several times in Sept.)*

κατ-έρχομαι; 2 aor. κατῆλθον, 1 pers. plur. κατήλθαμεν (Acts xxvii. 5 T Tr WH; on which form see ἀπέρχομαι, init.); [fr. Hom. down]; to come down, go down; prop. of one who goes from a higher to a lower locality: foll. by εἰς w. acc. of place, Lk. iv. 31; Acts viii. 5; xiii. 4; [xix. 1 T Tr mrg.]; and L T Tr WH in xv. 30; foll. by ἀπό w. gen. of place, Lk. ix. 37; Acts xv. 1; xviii. 5; xxi. 10; foll. by ἀπό and εἰς, Acts xi. 27; xii. 19; of those who come to a place by ship [Eustath. (ad Hom.) 1408, 29 (Od. 1, 183) κατελθεῖν, οὐ μάνον τὸ ἀπλῶς κάτω που ἔλθειν, ἀλλὰ καὶ τὸ ἐσ τὸν μάνον, ὕσπερ καὶ καταβῆναι καταπλεύσαι καὶ καταχθῆναι καὶ κατάραι, τὸ ἀλλιμενίσαι λέγεται; also 1956, 35 (Od. 24, 115) κατῆλθον ἡ ἀντὶ τοῦ ἐνέλιμενίσθην, ὡς πολλαχοῦ ἐρρέθη, ἡ ἀντὶ τοῦ ἀπλῶς ἥλθον; cf. Ebeling, Lex. Homer. s. v.]: foll. by εἰς, Acts xviii. 22; xxi. 3 L T Tr WH; xxvii. 5; πρός τινα, Acts ix. 32. Metaph. of things sent down from heaven by God: Jas. iii. 15.*

κατ-εσθίω, ptc. plur. κατέσθουτες (Mk. xii. 40 Tr WH; see ἐσθίω and ἔσθω; cf. Fritzsche, Hdbch. z. d. Apokryphen, i. p. 150 [who says, 'The shorter form occurs freq. in the Sept. Lev. xix. 26; Sir. xx. 15, (16), elsewh. almost

exclusively poetic; see Bttm. Ausf. Sprachl. ii. p. 185' (cf. Veitels s. v. ἐσθίω]]); fut. καταφάγομαι (Jn. ii. 17 G L T Tr WH; see ἐσθίω); 2 aor. κατέφαγον; Sept. for γαγήσκειν; 1. prop. to consume by eating, to eat up, devour: τι, of birds, Mt. xiii. 4; Mk. iv. 4; Lk. viii. 5; of a dragon, Rev. xii. 4; of a man, eating up the little book, i. e. eagerly taking its entire contents into his inmost soul, and, as we say, digesting it (borrowed fr. the fig. in Ezek. ii. 10; iii. 1-3, cf. Jer. xv. 16): Rev. x. 9 sq. 2. Metaph. in various uses; a. to devour i. e. squander, waste, substance: Lk. xv. 30 (often so in Grk. writ. fr. Hom. Od. 3, 315; 15, 12 down; devorare patrimonium, Catull. 29, 23). b. to devour i. e. forcibly appropriate: τὰς οἰκίας τῶν χηρῶν, widows' property, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40 [cf. B. 79 (69); W. § 29, 2]; Lk. xx. 47. c. with an acc. of the pers. a. to strip one of his goods: 2 Co. xi. 20. β. to ruin (by the infliction of injuries): Gal. v. 15. d. of fire, to devour i. e. utterly consume, destroy: τινά, Rev. xi. 5; xx. 9. e. of the consumption of the strength of body and mind by strong emotions: τινά, Jn. ii. 17 (Ps. lxviii. Ixix.) 10; Joseph. antt. 7, 8, 1).*

κατ-ευθύνω: 1 aor. inf. κατευθύναι; 3 pers. sing. opt. κατευθύναι; (see κατά, III. 2); Sept. mostly for γάψαι; γένει, γένει; to make straight, guide, direct: τοὺς πόδας εἰς ὅδον εἴρει. Lk. i. 79; τὴν ὅδον πρός τινα, of the removal of the hindrances to coming to one, 1 Th. iii. 11; τὰς καρδίας (1 Chr. xxix. 18; 2 Chr. xix. 3) εἰς τὴν ἀγάπην τοῦ θεοῦ, 2 Th. iii. 5. (Plat., Aristot., Plut., al.)*

κατ-ευλόγεω: impf. 3 pers. sing. κατευλόγει (T WH) and κατηλόγει (Tr), [cf. εὐδοκέω, init.]; to call down blessings on: τινά, Mk. x. 16 T Tr WH. (Tob. [x. 13]; xi. 16; Plut. amator. 4.)*

κατ-εφ-ίστημι: to set up against; [2 aor. act. 3 pers. plur.] κατεπέστησαν τῷ Παῦλῳ, they rose up against Paul, i. e. with hostile intent, Acts xviii. 12. Found nowhere else.*

κατ-έχω: impf. κατέχον; 2 aor. subjunc. κατάσχω; impf. pass. κατειχόμην; 1. to hold back, detain, retain: a. τινά, from going away, foll. by τοῦ μή w. inf., Lk. iv. 42 [B. § 140, 16 β.; cf. W. 604 (561)]; τινὰ πρὸς ἐμαυτόν, Philem. 13. Pass. (as often in Grk. writ. fr. Hom. down; cf. Passow s. v. p. 1677^a; [L. and S. s. v. II. 6]), of some troublesome condition or circumstance by which one is held as it were bound: νοσήματι, Jn. v. 4 [G T Tr WH om. the passage]; ἐν τινι, Ro. vii. 6. b. to restrain, hinder (the course or progress of): τ. ἀλήθειαν ἐν ἀδικίᾳ, Ro. i. 18; absol. τὸ κατέχον, that which hinders, sc. Antichrist from making his appearance (see ἀντίχριστος); the power of the Roman empire is meant; δ κατέχων he that hinders, checks, sc. the advent of Antichrist, denotes the one in whom that power is lodged, the Roman emperor: 2 Th. ii. 6 sq. (cf. besides De Wette and Lüemann ad loc., [Bp. Lightf. in B.D. s. v. Thess. Second Ep. to the], esp. Schneckenburger in the Jahrbücher f. deutsche Theol. for 1859 p. 421 sq.). κατέχω (sc. τὴν ναῦν) εἰς τὴν αἰγαλόν, to check the ship's headway [better (cf. the preceding context) to hold or head

the ship, cf. Hdt. 7, 59. 188 etc.; *Bos*, Ellips. (ed. Schaefer) p. 318; see, too, Od. 11, 455 sq. (cf. Eustath. 1629, 18; Thom. Mag. ed. Ritschl p. 310, 7 sqq.); but Passow (as below) et al. take the verb as intrans. in such a connection, viz. *to make for*; cf. *Kypke*, Observv. ii. 144] in order to land, Acts xxvii. 40 (Xen. Hell. 2, 1, 29 *κατασχων ἐπὶ τὴν Ἀβερνίδα*; many other exx. are given in Passow s. v. II. 3; [L. and S. s. v. B. 2]).

c. *to hold fast, keep secure, keep firm possession of*:

with acc. of the thing, *τὸν λόγον*, Lk. viii. 15; foll. by the orat. obliqu., 1 Co. xv. 2 [B. §§ 139, 58; 150, 20; W. 561 (522)]; *τὰς παραδόσεις*, 1 Co. xi. 2; *τὸ καλόν*, 1 Th. v. 21; *τὴν παρρησίαν* [*τ. ἀρχήν* etc.] *μέχρι τέλους βεβαῖαν κατασχεῖν*, Heb. iii. 6, 14; *τὴν ὄμολογίαν τῆς ἐλπίδος ἀδλυνῆ*, Heb. x. 23.

2.

equiv. to Lat. *obtinere*, i. e. a. *to get possession of, take*: Mt. xxi. 38 R G; Lk. xiv. 9.

b. *to possess*: 1 Co. vii. 30; 2 Co. vi. 10.*

κατηγορέω, -ῶ: impf. **κατηγόρουν**; fut. **κατηγορήσω**; 1 aor. **κατηγόρησα**; pres. pass. **κατηγοροῦμαι**; (*κατά* and *ἀγορέύω*, prop. to speak against [cf. *κατά*, III. 7] in court, in the assembly of the people), *to accuse*; a. before a judge: absol. [*to make accusation*], Acts xxiv. 2, 19; *τινός*, to accuse one, Mt. xii. 10; Mk. iii. 2; Lk. vi. 7 T Tr txt. WH; xi. 54 R L Tr br.; xxiii. 2, 10; Jn. viii. 6; Acts xxv. 5; xxviii. 19; with the addition of a gen. of the thing of which one is accused (as Dem. 515 fin.): Acts xxiv. 8; xxv. 11, (unless it be thought preferable to regard the relative in these instances as in the gen. by attraction [so B. § 132, 16 fin.]), since the com. constr. in Grk. authoř is *κατηγ. τι τινός*, cf. Matthiae § 370 Ann. 2 p. 849 sq., and § 378 p. 859; cf. W. § 30, 9 a.); *τινός περὶ τινός*, Acts xxiv. 13 (Thuc. 8, 85; Xen. Hell. 1, 7, 2); w. gen. of pers. and acc. of the thing, Mk. xv. 3 (unless *πολλά* should be taken adverbially: *much, vehemently*); *πόσα*, ib. 4 L T Tr WH (Eur. Or. 28); foll. by *κατά* w. gen. of pers., Lk. xxiii. 14 (Xen. Hell. 1, 7, 9 [cf. W. § 28, 1; p. 431 (402); B. § 132, 16]); pass. to be accused (as 2 Mace. x. 13; Xen. Hell. 3, 5, 25; cf. B. § 134, 4): *ὑπό τινός*, Mt. xxvii. 12; Acts xxii. 30 L T Tr WH for Rec. *παρά* (*τὸ τι κτλ. why* [A. V. *wherefore*] *he was accused*; unless it is to be explained, *what accusation was brought forward* etc.); ó **κατηγορούμενος**, Acts xxv. 16.

b. of an extra-judicial accusation (Xen. mem. I, 3, 4): absol. Ro. ii. 15; *τινός*, Jn. v. 45 [cf. B. 295 (254)]; Rev. xii. 10 R G Tr; solecistically *τινά*, Rev. xii. 10 L T WH [cf. B. § 132, 16].*

[ΣΥΝ. αἰτιᾶσθαι, διαβάλλειν, ἔγκαλεῖν, ἐπικαλεῖν, κατηγορεῖν. αἰτιᾶσθαι to accuse with primary reference to the ground of accusation (*αἰτία*), the crime; *κατηγορεῖν* to accuse formally and before a tribunal, bring a charge against (*κατά* suggestive of animosity) publicly; *ἔγκαλεῖν* to accuse with publicity (*καλεῖν*), but not necessarily formally or before a tribunal; *ἐπικαλεῖν* 'to cry out upon', suggestive of publicity and hostility; *διαβάλλειν* prop. to make a verbal assault which reaches its goal (*διδ*); in distinction from the words which allude to authorship (*αἰτιῶμαι*), to judicial procedure (*κατηγορέω*), or to open averment (*ἔγκαλέω*, *ἐπικαλέω*), *διαβάλλω* expresses the giving currency to a damaging insinuation. *διάβολος* a secret and calumnious, in distinction from *κατηγορος* an open and formal, accuser. Schmidt ch. 5.]

κατηγορία, -ας, ἡ, (*κατήγορος*), [fr. Hdt. down], *accusation, charge*: w. gen. of the pers. accused, l.k. vi. 7 R G L Tr mrg.; [Jn. xviii. 29 T WH]; *κατά τινος*, Jn. xviii. 29 [R G L Tr]; 1 Tim. v. 19; w. gen. of the crime, Tit. i. 6.*

κατηγορος, -ου, δ, (*κατηγορέω* [q. v. ad fin.]), *an accuser*: Jn. viii. 10; Acts xxiii. 30, 35; xxiv. 8 [R]; xxv. 16, 18; Rev. xii. 10 R Tr. [(Fr. Soph. and Hldt. down.)]*

κατήγωφ, δ, *an accuser*: Rev. xii. 10 GL T WH. It is a form unknown to Grk. writ., a literal transcription of the Hebr. נִגְעָפָר, a name given to the devil by the Rabbins; cf. *Buxtorf*, Lex. Chald. talm. et rabb. p. 2009 (p. 997 ed. Fischer); [*Schöttgen*, Horae Hebr. i. p. 1121 sq.; cf. B. 25 (22)].*

κατήφεια, -ας, ἡ, (fr. *κατηφής*, of a downcast look; and this fr. *κατά*, and *τὰ φάρ* the eyes; Etym. Magn. [496, 53] *κατήφεια*: ἀπὸ τοῦ κάτω τὰ φάρ βάλλειν τοὺς ὀνειδομένους ἢ λυπουμένους; because, as Plut. de dysopia [al. de vitioso pudore (528 e.)] c. 1 says, it is λύπη κάτω βλέπειν πουνόσα), prop. *a downcast look expressive of sorrow; hence shame, dejection, gloom*, [A. V. *heaviness*]: Jas. iv. 9. (Hom. Il. 3, 51; 16, 498 etc.; Thuc. 7, 75; Joseph. antt. 13, 16, 1; Plut. Cor. 20; [Pelop. 33, 3, and often; Dion. Hal., Char., etc.]; often in Philo.)*

κατηχέω, -ῶ: 1 aor. *κατήχησα*; Pass., pres. *κατηχοῦμαι*; pf. *κατήχημαι*; 1 aor. *κατηχήθην*; nowhere met with in the O. T.; very rare in prof. auth.;

1. prop. *to sound towards, sound down upon, resound*: ἀρμονία *κατηχεῖ τῆς θαλάττης*, Philostr. p. 791 [icon. 1, 19]; to charm with resounding sound, to fascinate, *τινὰ μύθους*, Leian. Jup. trag. 39.

2. *to teach orally, to instruct*: Leian. asin. § 48; Philopatr. 17. In the N. T. only used by Luke and Paul: *τινά*, 1 Co. xiv. 19; pass. ἐκ τοῦ νόμου, by hearing the law, wont to be publicly read in the synagogues, Ro. ii. 18; w. acc. of the thing, *ἀντός σε πολλὰ κατηχήσω τῶν ἀγνοουμένων*, Joseph. de vita sua § 65 fin.; w. acc. of a thing and of a pers., *τοῦ ἀληθοῦ λόγου βραχέα κατηχήσας με*, Clem. hom. 1, 13; pass. w. acc. of the thing: *τὴν δόδον τοῦ κυρίου*, Acts xviii. 25; *τὸν λόγον*, Gal. vi. 6; hence some [(see Meyer in loc.)] resolve Lk. i. 4 thus: *περὶ τῶν λόγων, οὐδὲ κατηχήθης* (see below). 3.

3. *to inform by word of mouth; pass. to be orally informed*: foll. by ὅτι, Philo de leg. ad Gaium § 30; *περὶ τινός* (gen. of pers.), foll. by ὅτι. Acts xxi. 21; w. acc. of the thing, ὡν *κατηχηται περὶ σοῦ* i. e. *τούτων, ἀ κτλ.* ibid. 24 (*κατηχητεῖς περὶ τῶν συμβεβηκότων*, [pseudo-] Plut. de fluviiis [7, 2]; 8, 1; 7, 1). To this construction the majority refer l.k. i. 4, construing it thus: *τὴν ἀσφάλ. τῶν λόγων, περὶ ὡν κατηχήθης* [W. 165 (156); B. § 143, 7; (see above)]. Cf. *Gilbert*, Dissertatio de christiana eatecheseos historia (Lips. 1836) Pt. i. p. 1 sqq.; *Zeschwitz*, System der christl. Katechetik (Leipz. 1863) i. p. 17 sqq.; [and for eccl. usage, *Suicer*, Thes. ii. 69 sqq.; *Soph. Lex. s. v.*].*

κατεΐδιαν, see *ΐδιος*, 2.

κατεΐω, -ῶ: pf. pass. *κατίωμαι*; (see *ΐδιος*, 2); *to rust over* [cf. *κατά*, III. 3], *cover with rust*: Jas. v. 3. (Epictet. diss. 4, 6, 14; [Sir. xii. 11].)*

κατισχύω: impf. *κατισχυνω*; fut. *κατισχύσω*; 1 aor

subjunc. 2 pers. plur. κατοιχόσητε (Lk. xxi. 36 T Tr txt. VII); Sept. mostly for ρίπι; among Grk. writ. esp. by Polyb., Diod., Dion. H.; prop. to be strong to another's detriment, to prevail against; to be superior in strength; to overpower: foll. by an inf., Lk. xxi. 36 T Tr txt. VII [prevail (i. e. have full strength) to escape etc.]; to overcome, τυός (Jer. xv. 18), Mt. xvi. 18 (meaning, 'not even the gates of Hades — than which nothing was supposed to be stronger — shall surpass the church in strength'); absol. to prevail (i. e. succeed, accomplish one's desire): Lk. xxiii. 23.*

κατοικέω, -ώ; 1 aor. κατόκησα; [fr. Soph. and Hdt. down]; Sept. times uncounted for θύψις, more rarely for θύψι; 1. intrans. to dwell, settle; a. prop.: foll. by ἐν w. dat. of place, Lk. xiii. 4 [Tr. WIIom. ἐν]; Acts i. 20; 5 [T. WII mrg. εἰς (see below)]; vii. 2, 4, 48; ix. 22; xi. 29; xiii. 27; xvii. 24; Heb. xi. 9; Rev. xiii. 12; foll. by εἰς (a pregnant construction; see εἰς, C. 2 p. 186^a), Mt. ii. 23; iv. 13; Acts vii. 4; ἐπὶ τῆς γῆς, Rev. iii. 10; vi. 10; viii. 13; xi. 10; xiii. 8, 14; xiv. 6 Rec.; xvii. 8, (Num. xiii. 33; xiv. 14; xxxv. 32, 34); ἐπὶ πάντων τὸ πρώτωπον [παντὸς προσώπου L T Tr WH (ef. ἐπὶ, C. I. 1 a.)] τῆς γῆς. Acts xvii. 26; ὅπου, Rev. ii. 13; so that ἑκεῖ must be added mentally, Acts xxii. 12; demons taking possession of the bodies of men are said κατοικεῖν ἑκεῖ, Mt. xii. 45; Lk. xi. 26. b. metaph., divine powers, influences, etc., are said κατοικεῖν ἐν τινι (dat. of pers.), or ἐν τῇ καρδίᾳ τινός, to dwell in his soul, to pervade, prompt, govern it: ὁ θεὸς ἐν ἡμῖν, Barn. ep. 16, 8; δοκιστός, Eph. iii. 17; the Holy Spirit, Jas. iv. 5 RG (Herm. past., mand. 5, 2; [sim. 5, 5 etc.; cf. Harnack's reff. on mand. 3, 1]); τὰ πλήρωμα τῆς θεότητος in Christ, Col. ii. 9, ef. i. 19; ἡ σοφία ἐν σώματι, Sap. i. 4; δικαιοσύνη is said to dwell where righteousness prevails, is practised, 2 Pet. iii. 13. 2. trans. to dwell in, inhabit: with acc. of place, Acts i. 19; ii. 9, 14; iv. 16; ix. 32, 35; xix. 10, 17; Rev. xii. 12 Rec.; xvii. 2; God is said to dwell in the temple, i. e. to be always present for worshippers: Mt. xxiii. 21. [COMP.: ἐγκατοικέω.]*

[SYN. κατοικεῖν, in the Sept. the ordinary rendering of θύψις, to settle, dwell, differs from παροικεῖν, the common representative of θύμος to sojourn, as the permanent differs from the transitory; e. g. Gen. xxxvii. 1 κατώκει δὲ Ἱακὼθ ἐν τῇ γῇ οὐ παρφέκσειν δι πατὴρ αὐτοῦ, ἐν γῇ Χανάνῳ; Philo de sacrif. Ab. et Cain. § 10 δὲ γάρ τοις ἐγκυκλίοις μόνοις ἐπανέχων παροικεῖ σοφίᾳ, οὐ κατοικεῖ. Cf. Bp. Lightf. on Col. i. 19 and on Clem. Rom. 1 Cor. 1.]

κατοικηστις, -εως, ἡ, (κατοικέω), dwelling, abode: Mk. v. 3. (Gen. x. 30; Num. xv. 2, etc.; Thuc., Plat., Plut.)*

κατοικητήριον, -ου, τό, (κατοικέω). an abode, a habitation: Eph. ii. 22; Rev. xviii. 2. (Sept.; Barn. ep. [6, 15]; 16, 7, 8, and other eccl. writ.)*

κατοικία, -as, ἡ, (κατοικέω), dwelling, habitation: Acts xvii. 26. (Sept.; Polyb. 2, 32, 4; Strab., Plut., al.)*

κατοικίζω; 1 aor. κατόκησα; fr. Hdt. down; Sept. for θύψιται; to cause to dwell, to send or bring into an abode; to give a dwelling to: metaph. τὸ πνεῦμα, ὃ κατόκησεν ἐν ἡμῖν, i. e. the Spirit which he placed within us, to pervade and prompt us (see κατοικέω, 1 b.), Jas. iv. 5 L T Tr WH.*

κατοπτρίζω: (κατοπτρον a mirror), to show in a mirror, to make to reflect, to mirror: κατοπτρίζων ὁ ἥλιος τὴν ἥραν. Plut. mor. p. 894 f. [i. e. de plac. philos. 3, 5, 11]. Mid. pres. κατοπτρίζομαι; to look at one's self in a mirror (Artem. oneir. 2, 7; Athen. 15 p. 687 e.; Diog. Laërt. 2, 33; [7, 17]); to behold for one's self as in a mirror [W. 254 (238); B. 193 sq. (167)]: τὴν δόξαν τοῦ κυρίου, the glory of Christ (which we behold in the gospel as in a mirror from which it is reflected), 2 Co. iii. 18. Plainly so in Philo, alleg. leg. iii. § 33 μηδὲ κατοπτρισάμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ.*

κατάρθωμα, -τος, τό, (κατορθόω to make upright, erect), a right action, a successful achievement: plur. of wholesome public measures or institutions, Acts xxiv. 2 (3) [RG; see διόρθωμα]; (3 Macc. iii. 23; Polyb., Diod., Strab., Joseph., Plut., Leian.). Cf. Lob. ad Phryn. p. 251; [Win. 25].*

κάτω (fr. κατά), adv., [fr. Hom. down], compar. κατωτέρω; [cf. W. 472 (440)]; 1. down, downwards: Mt. iv. 6; Lk. iv. 9; Jn. viii. 6, 8; Acts xx. 9. 2. below, beneath, [cf. W. u. s.]; a. of place: Mk. xiv. 66; Acts ii. 19; ἐώς κάτω [A. V. to the bottom], Mt. xxvii. 51; Mk. xv. 38 (Ezek. i. 27; viii. 2); τὰ κάτω, the parts or regions that lie beneath (opp. to τὰ ἄνω, heaven), i. e. the earth, Jn. viii. 23. b. of temporal succession: ἀπὸ διετοῦς καὶ κατωτέρω, from a child of two years and those that were of a lower age [cf. W. 370 (347)], Mt. ii. 16; ἀπὸ εἰκοσαετοῦς καὶ κάτω, 1 Chr. xxvii. 23.*

κατωτέρος, -έρα, -ερον, (compar. of κάτω, see ἀνώτερος), [Hippocr., Theophr., Athen., al.], lower: (ὁ Χριστὸς) κατέβη εἰς τὰ κατωτέρα μέρη τῆς γῆς, Eph. iv. 9, which many understand of Christ's descent into Hades (τὸν τόπον τὸν κάτω καλούμενον, Plat. Phaedo p. 112 e.), taking τῆς γῆς as a partit. gen. (see ἀδης, 2). But the mention of this fact is at variance with the connection. Paul is endeavoring to show that the passage he has just before quoted, Ps. lxvii. (lxviii.) 19, must be understood of Christ, not of God, because 'an ascent into heaven' necessarily presupposes a descent to earth (which was made by Christ in the incarnation), whereas God does not leave his abode in heaven. Accordingly τὰ κατωτά τῆς γῆς denotes the lower parts of the universe, which the earth constitutes, — τῆς γῆς being a gen. of apposition; cf. W. § 59, 8 a.; Grimm, Institutio theol. dogmat. ed. 2, p. 355 sqq.*

κατωτέρω, see κάτω, esp. 2 b.

καῦδα, see Κλαύδη.

καῦμα, -τος, τό, (κάιω), heat: of painful and burning heat, Rev. vii. 16; xvi. 9. (Sept.; in Grk. writ. fr. Hom. down.)*

καυματίζω: 1 aor. inf. καυματίσαι; 1 aor. pass. ἐκαυματίσθη; (καῦμα); to burn with heat, to scorch: τινά, with ἐν πυρὶ added, Rev. xvi. 8; pass., Mt. xiii. 6; Mk. iv. 6; w. addition of καῦμα μέγα (see ἀγαπάω sub fin. for exx. and reff.), to be tortured with intense heat, Rev. xvi. 9. (Antonin. 7, 64; Epict. diss. 1, 6, 26; 3, 22, 52; of the heat of fever, Plut. mor. p. 100 d. [de virt. et vit. 1]. 691 e. [quaest. conviv. vi. 2, 6].)*

καῦσις, -εως, ἡ, (καῖω), burning, burning up: ἡς τὸ τέλος

εἰς καῦσιν, the fate of which land (appointed it by God) is, to be burned up (by fire and brimstone from heaven; cf. Deut. xxix. 23), Heb. vi. 8; cf. Bleek ad loc. (Hdt., Plat., Isoer., Plut., al.; Sept.)*

καυσόω, -ώ: (*καῦσος*); *to burn up, set fire to*; pres. ptep. pass. **καυσούμενος**, 2 Pet. iii. 10, 12, [A. V. *with fervent heat*]. (Elsewhere only [chiefly; see Soph. Lex. s. v.] in Diose. and Galen: *to suffer from feverish burning, be parched with fever*)*

καυστηράζω: pf. pass. ptep. **κεκαυστηριασμένος**, *to burn in with a branding iron* (*τὰς ἄπους λύκου*, a figure of a wolf, Strab. 5, 1, 9 p. 215): 1 Tim. iv. 2 L ed. ster. T Tr VII, on which pass. see *καυτηράζω*. (Not found elsewhere.)*

καύσων, -ών, ó: 1. *burning heat of the sun*: Mt. xx. 12; Lk. xii. 55; Jas. i. 11, [al. refer all these pass. to the next head]; (Is. xl ix. 10; [Gen. xxxi. 40 Alex.; cf. Judith viii. 3]; Sir. xviii. 16; Athen. 3 p. 73 b.). 2.

Eurus, a very dry, hot, east wind, scorching and drying up everything; for **מִגְבָּר**, Job xxvii. 21; Hos. xii. 1; **אֲנָemoς καύσων**, Jer. xviii. 17; Ezek. xvii. 10; Hos. xiii. 15; **πνεῦμα καύσων**, Jon. iv. 8, [cf. Hos. xii. 1]; (on this wind cf. Schleusner, Thes. ad Sept. iii. p. 297; Win. RWB. [also BB. DD.] s. v. Wind). Many suppose it to be referred to in Jas. i. 11; yet the evils there mentioned are ascribed not to the *καύσων*, but to the *ῆλιος*.*

καυτηράζω: (*καυτήριον* [(cf. καίω) a branding-iron]; *to mark by branding, to brand*: [pf. pass. ptep.] **κεκαυτηριασμένοι τὴν ιδαν συνείδησον**, i. e. **κεκαυτηριασμένη χρόντες τὴν ιδ. συν.** [cf. W. 230 (216)] (cf. *καταφθείρω*), [*branded in their own conscience* i. e.] whose souls are branded with the marks of sin, i. e. who carry about with them the perpetual consciousness of sin, 1 Tim. iv. 2 R G L ed. maj., see *καυτηράζω*; [some (cf. R. V. mrg.) would give it here the sense of seared, cf. Eph. iv. 19]. (In Hippocr. in a medical sense, *to cauterize, remove by cautery*.)*

καυχάσματι, -ώματι, 2 pers. sing. *καυχάσαι* (Ro. ii. 17, 23; 1 Co. iv. 7; see *κατακαυχάσματι*); fut. *καυχήσομαι*; 1 aor. *ἔκαυχρσάμην*; pf. *κεκαύχημαι*; (*καίχη a boast*); [fr. Pind. and Hdt. down]; Sept. mostly for **γέλησθαι**; in the N. T. often used by Paul [some 35 times; by Jas. twice]; *to glory* (whether with reason or without): *absol.* 1 Co. i. 31^a; iv. 7; xiii. 3 L [ed. ster. VII (see *καίω*)]; 2 Co. x. [13], 17^a; xi. 16, 18; xii. 1, 6, 11 Rec.; Eph. ii. 9; Jas. iv. 16; **τί** (acc. of the thing [cf. W. 222 (209)]), *to glory (on account) of a thing*: 2 Co. ix. 2 (**ἥν καυχῶμαι ὑπὲρ ὑμῶν Μακεδόνων**, which I boast of on your behalf unto the Macedonians [B. § 133, 1]; cf. vii. 14, [and see below]); 2 Co. xi. 30, (Prov. xxvii. 1; Leian. ocypr. 120); foll. by **ἐν** w. dat. of the obj. [W. § 33 d.; B. § 133, 23], *to glory in a thing*, (by a usage foreign to class. Grk.; but the Lat. says *glorior in aliquo*): Ro. ii. 23; v. 3; 1 Co. iii. 21; 2 Co. v. 12; x. 15; xi. 12 [cf. B. 105 (92)]; xii. 5, 9; Gal. vi. 13 sq.; 2 Th. i. 4 R G; Jas. i. 9. (Jer. ix. 23 sq.; 1 Chr. xvi. 35): **ἐν θεῷ, ἐν τῷ θεῷ, in God**, i. e. the knowledge of God, intimacy with him, his favors, etc. Ro. ii. 17; v. 11, (**ἐν τοῖς θεοῖς**, Theoph. ad Autol. 1, 1, 1); **ἐν κυρίῳ**, 1 Co. i. 31^b; 2 Co. x. 17^b; **ἐν Χριστῷ Ἰησοῦ**, Phil. iii. 3; foll. by **ἐπὶ** w. dat. of the obj. [cf. W. § 33 d.;

B. § 133, 23], Ro. v. 2 (Prov. xxv. 14; Sir. xxx. 2; Diod. xvi. 70); **περὶ τῶν**, 2 Co. x. 8; **εἰς τι**, in regard of, in reference to, 2 Co. x. 16 (Aristot. pol. 5, 10 p. 1311, 4). **ὑπέρ** w. gen. of pers., *to one's advantage, to the praise of one, [on one's behalf]*: 2 Co. vii. 14; xii. 5. **ἐνώπιον τοῦ θεοῦ**, as though standing in his presence, 1 Co. i. 29 [cf. B. 173 (150)]. COMP.: **ἐν-**, *κατα-καυχάσματι*.)*

καύχημα, -τος, τό, (*καυχάσματι*), very rare in prof. auth.; Sept. for **ἡλήθη** praise, and **ἡράξθη** ornament, beauty; several times in Sir.

1. *that of which one glories or can glory, matter or ground of glorying*: Ro. iv. 2; 1 Co. ix. 15 sq.; 2 Co. i. 14; Phil. ii. 16; **το καύχημα χέων εἰς έαντὸν μόνον**, his glorying confined to himself [R. V. *in regard of himself alone*], Gal. vi. 4; **τὸ κ. τῆς ἐλπίδος**, the matter for glorying which hope gives, i. e. the hope, of which we glory, Heb. iii. 6. 2. *As γέννημα, δέλωγμα, θέλημα, ἵπα, κήρυγμα* (2 Tim. iv. 17), **κλαῦμα, πλήρωμα, φρόνημα**, etc., are used for **γέννησις, διάξις, θέλησις, κτλ.** [cf. Ellicott on Phil. iv. 6], so also (which H. A. W. Meyer persists in denying [as respects the New Testament (see his note on Ro. iv. 2); so Ellicott and Bp. Lightf. on Gal. vi. 4; Lünem. on Heb. u. s.]) is **καύχημα** used for **καύχησις** (Pind. Isthm. 5, 65 [cf. Meyer on Phil. i. 26 note; on the apparent use of nouns in *μα* in an active sense see Bp. Lightf. on Col. p. 257 sq.]), *a glorying, boasting*: 1 Co. v. 6; Phil. i. 26; **ὑπέρ των** (see *καυχάσματι*, sub fin.), 2 Co. v. 12; ix. 3.*

καύχησις, -εως, ḥ, (*καυχάσματι*), *the act of glorying*: Ro. iii. 27; 2 Co. ix. 4 Rec.; 2 Co. xi. 10, 17; Jas. iv. 16; **στέφανος καυχήσεως**, crown of which we can boast, 1 Th. ii. 19; Ezek. xvi. 12; Prov. xvi. 31; **ὑπέρ των**, (on behalf) of one [cf. *καυχάσματι*, sub fin.], 2 Co. vii. 4; viii. 24; **ἐπὶ τῶν**, before one, 2 Co. vii. 14; **ἔχω τὴν** [crit. edd.] **καύχησιν ἐν Χριστῷ Ἰησοῦ**, the glorying which I have I ascribe to Christ, or I owe it to Christ that I am permitted to glory (see **ἐν**, I. 6 b. p. 211^a), Ro. xv. 17; 1 Co. xv. 31; that of which one glories, cause of glorying, 2 Co. i. 12. (Sept. several times for **ἡράξθη**; [Diog. Laert. 10, 7 fin.]; Philod. in Vol. Hercul. Oxford. i. p. 16.)*

Καφαρναούμ, see *Καπερναούμ*.

Κεχρεαί [T VII *Κεχρη*. (cf. *WII. App. p. 150*)], -ών, αί, *Cenchreae* or *Kenchreai*, a port of Corinth, about 60 [70; Strabo (as below)] stadia from the city, on the eastern side of the isthmus, the emporium of its trade with Asia (Strabo 8 p. 380): Acts xviii. 18; Ro. xvi. 1. [It still retains the ancient name; cf. B. D. Am. ed. s. v.; Lewin, St. Paul, i. 299 sq.]*

κέδρος, -ών, ḥ, [fr. Hom. down], *a cedar*, a well-known tree, the wood of which is fragrant: **χείμαρρος τῶν κέδρων**, Jn. xviii. 1 R Tr txt. VII (so also 2 S. xv. 23; 1 K. xv. 13, [cf. ii. 37]); **τοῦ** (sic!) **κέδρου**, ibid. Tdf.; but see the foll. word.*

Κεδρών, ó [B. 21 (19)], indecl. (in Joseph. *Κεδρών*, -ών [see below]), *Cedron* [or *Kidron*], (Hebr. **קִידְרוֹן** i. e. dark, turbid), the name of a [winter] torrent, rising near Jerusalem and flowing down through a valley of the same name (having the Mt. of Olives on the E.) into the Dead Sea: **χείμαρρος τοῦ Κεδρών**, Jn. xviii. 1 G L Tr

mrg., aec. to the more correct reading [but see *WII*. App. ad lœv.]; (*χείμαρρος Κεδρώνος*, Joseph. antt. 8, 1, 5; *φάραγξ Κεδρώνος*, ib. 9, 7, 3; b. j. 5, 6, 1; *φάραγγι βαθείᾳ . . . ἡ Κεδρών ὀνόμασται*, ib. 5, 2, 3). [B. D. s. v. Kidron, cf. Cedron, 2; *Robinson*, Phys. Geogr. of the Holy Land, p. 96 sq.]*

κεῖματι; impf. 3 pers. sing. *ἔκειτο*; *to lie*; 1. prop.: of an infant, foll. by *ἐπ* w. dat. of place, Lk. ii. 12 [*Tdf. om. κεῖμ.*]; 16; of one buried: *ὅπου* or *οὗ*, Mt. xxviii. 6; Lk. xxiii. 53; Jn. xi. 41 Rec.; xx. 12; of things that quietly cover some spot, Lk. xxiv. 12 [*R G L br.*]; Jn. xx. 5-7; xxi. 9; with *ἐπί τι* added, 2 Co. iii. 15; *ἐπάνω τιώς* (of a city situated on a hill), Mt. v. 14; also of things put or set in any place, in ref. to which we often use *to stand*: thus of vessels, Jn. ii. 6; xix. 29, (*χύτρας κειμένας*, Xen. oec. 8, 19); of a throne, Rev. iv. 2 (Jer. xxiv. 1; Hom. Il. 2, 777; Od. 17, 331); *κεῖθει πρός τι*, to be brought near to a thing [see *πρός*, I. 2 a.], Mt. iii. 10; Lk. iii. 9; *absol.* of the site of a city, *τετράγωνος κεῖται*, Rev. xxi. 16; of grain and other things laid up, gathered together, Lk. xii. 19; of a foundation, 1 Co. iii. 11. 2. metaph. a. *to be* (by God's intent) *set*, i. e. *destined, appointed*: foll. by *εἰς* w. acc. indicating the purpose, Lk. ii. 34; Phil. i. 17 (16); 1 Th. iii. 3. b. as very often in prof. auth. (cf. Passow s. v. p. 1694^b; [L. and S. s. v. IV. 2]), of laws, *to be made, laid down*: *τινί*, 1 Tim. i. 9. c. *ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται*, lies in the power of the evil one, i. e. is held in subjection by the devil, 1 Jn. v. 19. [COMP.: *ἀνά*, *συν-ανά*, *ἀντί*, *ἀπό*, *ἐπί*, *κατά*, *παρά*, *περί*, *πρό-κειματι*.]*

κειρία, -as, ἡ, *a band*, either for a bed-girth (Schol. ad Arstph. av. 817 *κειρία* εἴδος ζώνης ἐκ σχοινίων, *παρεούκος ίμάντι*, ὃ δεσμοῦσι τὰς κλίνας, cf. Prov. vii. 16; [Plut. Aleib. 16, 1]), or for tying up a corpse after it has been swathed in linen: in the latter sense in Jn. xi. 44; [al. take it here of the *swathings themselves*.]*

κειρώ; [1 aor. *ἔκειρα* (Acts viii. 32 T VII mrg.)]; 1 aor. mid. *ἔκειράμψῃ*; fr. Hom. down; *to shear*: a sheep, Acts viii. 32 ([cf. above] fr. Is. liii. 7). Mid. *to get or let be shorn* [W. § 38, 2 b.; B. § 135, 4]: *τὴν κεφαλήν*, Acts xviii. 18; *absol.* of shearing or cutting short the hair of the head, 1 Co. xi. 6 [cf. W. § 43, 1].*

Κείς, see **Kís**.

κελευσμα, -tos, τό, (κελεύω), fr. Aeschyl. and Hdt. down, *an order, command, spec. a stimulating cry*, either that by which animals are roused and urged on by man, as horses by charioteers, hounds by hunters, etc., or that by which a signal is given to men, e. g. to rowers by the master of a ship (Leian. tyr. or eatapl. e. 19), to soldiers by a commander (Thuc. 2, 92; Prov. xxiv. 62 (xxx. 27)): *ἐν κελευσματι*, with a loud summons, a trumpet-call, 1 Th. iv. 16.*

κελεύω; impf. *ἔκελευον*; 1 aor. *ἔκελευσα*; *to command, order*: *τινά*, foll. by an aor. inf., Mt. xiv. 19, 28; Acts iv. 15; by the acc. with aor. inf., Mt. xviii. 25; xxvii. 58 [*R G L*], 64; Lk. xviii. 40; Acts v. 34; viii. 38; xxii. 30; xxiii. 10; xxv. 6, 17; the acc. is wanting because evident fr. the context, Mt. viii. 18; xiv. 9; [xxvii. 58 T VII

(Tr in br.)]; Acts xii. 19; xxi. 33; foll. by acc. with pres. inf., Acts xxi. 34; xxii. 24; xxiii. 3, 35; xxiv. 8 R G; xxv. 21; xxvii. 43; the acc. is wanting because easily discernible fr. the context, Acts xv. 22 [cf. B. 201 (174); W. § 40, 3 d.]; by a use not infreq. in Hom., but somewhat rare in prose writ., with the dat. of a pers. (Plat. rep. 3 p. 396 a.; Thuc. 1, 44; Diod. 19, 17; Joseph. antt. 20, 6, 2; Tob. viii. 18; cf. Poppo on Xen. Cyr. 1, 3, 9 var.), foll. by an inf., Mt. xv. 35 R G; cf. B. 275 (236). *κελεύσατός τινος*, at one's command, Acts xxv. 23. [On the constr. of *κελ.*, esp. with the pass. inf. and acc., see B. § 141, 5 cf. p. 237 (204) note; also W. 336 (315), 332 (311).]*

[SYN.: *κελεύειν, παραγγέλλειν, ἐντέλλεσθαι, τάσσειν* (and its comp.): *κελ.* *to command*, designates verbal orders, emanating (usually) from a superior; *παραγγέλλω* *to charge*, etc., is used esp. of the order of a military commander which is passed along the line by his subordinates, (Xen. Cyr. 2, 4, 2); *ἐντέλλεσθαι* *to enjoin*, is employed esp. of those whose office or position invests them with claims, and points rather to the contents of the command, cf. our "instructions"; *τάσσω* lit. *assign a post to*, with a suggestion of duties as connected therewith; often used of a military appointment (cf. *τάξις*); its compounds *ἐπιτάσσειν* and *προστάσσειν* differ from *ἐντ.* in denoting fixed and abiding obligations rather than specific or occasional instructions, duties arising from the office rather than emanating from the personal will of a superior. Schmidt ch. 8.]

κενοδοξία, -as, ἡ, (*κενόδοξος*, q. v.), *vain-glory, groundless self-esteem, empty pride*: Phil. ii. 3. (4 Macc. ii. 15; viii. 18; Polyb., Plut., Leian.; [Philo de mut. nom. § 15; leg. ad Gaium § 16; etc.]; ecel. writ.; univ. *a vain opinion, error*, Sap. xiv. 14.)*

κενόδοξος, -ou, ἡ, (*κενός, δόξα*), *glorying without reason, conceited, vain-glorious, eager for empty glory*: Gal. v. 26. (Polyb., Diod.; Antonin. 5, 1; [cf. Philo de trib. virt. § 2 fin.]; ecel. writ.)*

κενός, -ή, -όν, [fr. Hom. down], Sept. for *empty*, *ρῆ*, *ρή*, etc., *empty*;

1. prop. of places, vessels, etc., which contain nothing (Judg. vii. 16; Gen. xxxvii. 24); metaphor. *empty, vain*; *devoid of truth*: *λόγοι*, Eph. v. 6 (Ex. v. 9); *ἀπάτη*, Col. ii. 8; *κῆρυγμα, πίστις*, 1 Co. xv. 14. 2. of men, *empty-handed; without a gift*: *ἀποτελλειν* and *ἔξαποτελλειν* *τινὰ κενόν* (Gen. xxxi. 42; Deut. xv. 13; xvi. 16), Mk. xii. 3; Lk. i. 53; xx. 10 sq.; metaphor. *destitute of spiritual wealth*, of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith, Jas. ii. 20.

3. metaph. of endeavors, labors, acts, which result in nothing, *rain, fruitless, without effect*: *ἡ χάρις*, 1 Co. xv. 10; *κόπος*, ib. 58; *ἡ εὔσοδος*, 1 Th. ii. 1; neut. plur. **κενά**, things that will not succeed, Acts iv. 25 (fr. Ps. ii. 1); *εἰς κενόν, in vain, to no purpose*, [cf. W. 592 (551)]: 2 Co. vi. 1; Gal. ii. 2; Phil. ii. 16; 1 Th. iii. 5, (Is. lxv. 23; Jer. vi. 29, etc.); Diod. 19, 9; Heliod. 10, 30). [Cf. Trench, Syn. § xlix.]*

κενοφωνία, -as, ἡ, (*κενόφωνος* uttering emptiness), (*vaciloquium*, Vulg. [ed. Clem. (in 2 Tim. ii. 16)]), *empty discussion, discussion of rain and useless matters*, [A. V. *babbling*]: 1 Tim. vi. 20; 2 Tim. ii. 16. ([Diocesor. 1 prooem. p. 3, 1]; ecel. writ.)*

κενών, -ῶ: [fut. *κενώσω*, 1 Co. ix. 15 L.txt. T Tr WH]; 1 aor. ἐκένωσα; Pass., pf. *κεκένωμαι*; 1 aor. ἐκενώθη; (*κενός*); 1. to empty, make empty: ἔαντὸν ἐκένωσε, sc. τοῦ εἶναι ὅτα θεῷ οὐ τῆς μορφῆς τοῦ θεοῦ, i. e. he laid aside equality with or the form of God (said of Christ), Phil. ii. 7 (see a fuller exposition of this passage in *μορφή*). 2. to make void i. e. deprive of force, render vain, useless, of no effect: pass., Ro. iv. 14; 1 Co. i. 17. 3. to make void i. e. cause a thing to be seen to be empty, hollow, false: τὸ καύχημα, 1 Co. ix. 15; pass. 2 Co. ix. 3. (Twice in Sept. viz. Jer. xiv. 2; xv. 9; often in Attic writ.)*

κέντρον, -ου, τό, (*κεντέω* to prick); 1. a sting, as that of bees (4 Macc. xiv. 19), scorpions, locusts, Rev. ix. 10. Since animals wound by their sting and even cause death, Paul in 1 Co. xv. 55 (after Ilos. xiii. 14 Sept.) attributes to death, personified, a *κέντρον*, i. e. a deadly weapon, and that *κέντρον* is said to be ἡ ἀμαρτία [56], because sin is death's cause and punishment [?] (Ro. v. 12). 2. as in the Grk. writ. *an iron goad*, for urging on oxen, horses and other beasts of burden; hence the proverb πρὸς κέντρα λακτίσειν, to kick against the goad, i. e. to offer vain and perilous or ruinous resistance: Acts ix. 5 Rec.; xxvi. 14; cf. Pind. Pyth. 2, 173; Aeschyl. [Ag. 1624, cf.] Prom. 323; Eurip. Bacch. 795; Terent. Phorm. 1, 2, 28; Ammian. 18, 5.*

κεντυρίων, -ων, δ, a Lat. word, a centurion: Mk. xv. 39, 44 sq. [Polyb. 6, 24, 5].*

[*Κεγχρέα*, see *Κεγχρέα*.]

κενώς, adv., *rainily, in rain*, [W. 463 (431); Aristot. on]: Jas. iv. 5.*

κεραία [WH *κερέα* (see their App. p. 151)], -ας, ἡ, (*κέρας*), a little horn; extremity, apex, point; used by the Grk. grammarians of the accents and diacritical points. In Mt. v. 18 [(where see Wetstein; cf. also *Edersheim*, Jesus the Messiah, i. 537 sq.)]; Lk. xvi. 17 of the little lines, or projections, by which the Hebr. letters in other respects similar differ from each other, as π and π̄, τ and τ̄, ς and ς̄, [A.V. *tittle*]; the meaning is, 'not even the minutest part of the law shall perish.' [(Aeschyl., Thuc., al.)]*

κεραμένος, -έως, δ, (*κεράννυμι*), a potter: Mt. xxvii. 7, 10; Ro. ix. 21. (Hom., Hes., Arstph., Plat., Plut., al.; Sept. several times for γάγ.)*

κεραμικός, -ῆ, -όν, (*κέραμος*): 1. in class. Grk. of or belonging to a potter: hence κ. γῆ, such as a potter uses, Hippocr.; τέχνη, Plat. polit. p. 288 a. 2. in the Bible made of clay, earthen: Rev. ii. 27 (Dan. ii. 41), for which the Greeks use *κεραμεύς*, -ᾶ, -οῦν, and *κεράμος* [al. *μειός*], cf. Lob. ad Phryn. p. 147; [W. 99 (94)].*

κεράμιον, -ου, τό, (neut. of the adj. *κεράμιος*, see the preceding word [al. make it a dimin. fr. *κέραμος*]), an earthen vessel, a pot, jar; a jug or pitcher: with ὕδατος added, a water-pitcher, Mk. xiv. 13; Lk. xxii. 10. (Theophr. eans. plant. 3, 4, 3; οὖν, Jer. xlvi. (xxxv.) 5; Xen. anab. 6, 1, 15; Dem. p. 934, 26; Polyb. 4, 56, 3; Ἐλαῖον, Joseph. antt. 8, 13, 2).*

κέραμος, -ου, δ, (*κεράννυμι*): 1. clay, potter's earth. 2. anything made of clay, earthen ware. 3. spee. a

(roofing) tile (Thuc., Athen., Hdtian., al.); *the roof* itself (Arstph. fr. 129 d.): so διὰ τῶν κεράμων, through the roof, i. e. through the door in the roof to which a ladder or stairway led up from the street (accordingly the Rabbins distinguish two ways of entering a house, 'the way through the door' and 'the way through the roof' [Lghjfl. Horae Hebr. p. 601]; cf. Win. RWB. s. v. Dach; Keim ii. p. 176 sq. [Eng. trans. iii. 215; *Edersheim*, Jesus the Messiah, i. 501 sq.; Jewish Social Life, p. 93 sqq.]), Lk. v. 19. Mark (ii. 4) describes the occurrence differently (see ἀποστεγάζω), evidently led into error by misapprehending the words of Luke. [But, to say nothing of the improbability of assuming Mark's narrative to be dependent on Luke's, the alleged discrepancy disappears if Luke's language is taken literally, "through the tiles" (see διά, A. I. 1); he says nothing of "the door in the roof." On the various views that have been taken of the details of the occurrence, see B. D. (esp. Am. ed.) s. v. House; Dr. Jas. Morison, Com. on Mk. i. c.]*

κεράννυμι (*κεραννώ*): 1 aor. ἐκέρασα; pf. pass. *κεκέρασμαι* (for the more com. *κέκραμαι*, cf. Lob. ad Phryn. p. 582; Btm. Ausf. Sprehl. ii. p. 214; Krüger § 40 s. v. i. p. 175; [Veitsh. s. v.]); [fr. Hom. down]; 1. to mix, mingle. 2. to mix wine and water. 3. to pour out for drinking: τυντι, Rev. xviii. 6 [R.V. *mingle*]; pass., Rev. xiv. 10; (so Bel and the Dragon 11; Anthol. 11, 137, 12). [*COMP.*: συγ-κεράννυμι.]*

[SYN. *κεράννυμι*, *μίγνυμι*: in strict usage *κερ.* denotes such a mixing as combines the ingredients into a new compound, chemical mixture; *μίγνυ* such a mixing as merely blends or intermingles them promiscuously, mechanical mixture.]

κέρας, -ατος, plur. *κέρατα*, gen. *ἀτων* (W. 65 (63)); B. 15 (13)), τό, [fr. Hom. down], Hebr. גֶּרֶב, a horn; a. prop.: of animals, Rev. v. 6; xii. 3; xii. 1, 11; xvii. 3, 7, 12, 16. b. Since animals (esp. bulls) defend themselves with their horns, the horn with the Hebrews (and other nations) is a symbol of strength and courage, and is used as such in a variety of phrases (Ps. lxxxviii. (lxxxix.) 18; cxxx. (cxxxii.) 17; cxlvii. 14; 1 S. ii. 10; Sir. xlvi. 5, 7, 11; 1 Macc. ii. 48, etc.; cf. *Gesenius*, Thes. iii. p. 1238; [B. D. s. v. Horn]); hence *κέρας σωτηρίας* (of God, Ps. xvii. (xviii.) 3; 2 S. xxii. 3), i. q. *a mighty and valiant helper, the author of deliverance*, of the Messiah, Lk. i. 69. c. trop. *a projecting extremity in shape like a horn, a point, apex*: as, of an altar, Rev. ix. 13; (Ex. xxix. 12; Lev. iv. 7, 18; xvi. 18; Am. iii. 14; Ps. cxvii. (cxviii.) 27).*

κεράτιον, -ου, τό, (dimin. of *κέρας*): 1. a little horn. 2. the name of the fruit of the *κερατέα* or *κερατεία* [or τία], the *Ceratonia siliqua* (Linn.) or carob-tree (called also St. John's Bread, [from the notion that its pods, which resemble those of the 'locust', constituted the food of the Baptist]). This fruit is shaped like a horn and has a sweet taste; it was [and is] used not only in fattening swine, but as an article of food by the lower classes: Lk. xv. 16 [A. V. *husks*]; cf. Win. RWB. s. v. *Johannisbrodbaum*; [B. D. (esp. Am. ed.) s. v. Husks].*

κερδαίνω: [fut. *κερδήσω*, Jas. iv. 13 Rec.^{bex elz} L T Tr VII; see also below]; 1 aor. *ἐκέρδησα* (an Ionic form fr. *κερδάω*, which later writ. use for the earlier *ἐκέρδανα*, see *Lob.* ad Phryn. p. 740; *Bttm.* Ausf. Sprehl. ii. p. 215; W. 87 (83); [*Veitch* s. v.]), once 1 aor. subj. *κερδάνω* (1 Co. ix. 21 L T Tr [but WH (ef. also Grsb. note) read the fut. *κερδανῶ*, cf. B. 60 (53); § 139, 38]); 1 fut. pass. *κερδηθήσομαι* (the subjunc. *κερδηθήσωται*, 1 Pet. iii. 1 R G is a clerical error [ef. reff. s. v. *καίω*, init.], for which L T Tr VII have restored *κερδηθήσονται* [ef. B. § 139, 38]); [fr. *Iles.* down]; (fr. *κέρδος*; *to gain, acquire*; (*Vulg.* *passim lucrificatio* [also *lucro*, etc.]); **a.** prop.: *τὸν κόσμον*, Mt. xvi. 26; Mk. viii. 36; Lk. ix. 25; money, Mt. xxv. 16 [L T VII], 17, 20, 22; absol. *to get gain*, Jas. iv. 13. **b.** metaph. **a.** with nouns signifying loss, damage, injury, it is used of the gain arising from shunning or escaping from the evil (where we say to *spare one's self, be spared*): *τὴν ὑβριν ταύτην κ. ἡγιαν*, Acts xxvii. 21; *τὸ γε μανθῆνα τὰς χεῖρας κερδανεῖν*, to avoid the crime of fratricide, Joseph. antt. 2, 3, 2; *ζημίαν*, to escape a loss, Eur. Cycel. 312; other exx. in *Kypke*, Observv. ii. p. 139 sq. **b.** *τινά, to gain any one* i. e. to win him over to the kingdom of God, which none but the placable enter, Mt. xviii. 15; to gain one to faith in Christ, 1 Pet. iii. 1; 1 Co. ix. 19-22; *Χριστόν, to gain Christ's favor and fellowship*, Phil. iii. 8. Not found in the O. T.*

κέρδος, -εος (-ous), τό, gain, advantage: Phil. i. 21 (with which cf. Ael. v. h. 4, 7 *τοῖς κακοῖς οὐδὲ τὸ ἀποθανεῖν κέρδος*); Tit. i. 11; plur. Phil. iii. 7. [From Hom. down.]*

[*κερέα*, see *κεραία*.]

κέρμα, -tos, τό, (κείρω to cut into bits), small pieces of money, small coin, change; generally and collectively, *τὸ κέρμα* *money*: Jn. ii. 15, where Lmrg. Tr VII *τὰ κέρματα*; (Arstph., Dem., Joseph., al.). Cf. the full exhibition of the use of the word given by *Fischer*, *De vitiis lexicorum N. T.* etc. p. 264 sqq.*

κερματιστής, -οῦ, δ, (κερματίζω [to cut into small pieces, to make small change]), *a money-changer, money-broker*: Jn. ii. 14. In the court of the Gentiles [(see *ἱερόν*, and *Edersheim*, Jesus the Messiah, i. 244 sq.)] in the temple at Jerusalem were the seats of those who sold such animals for sacrifice as had been selected, examined, and approved, together with incense, oil, and other things needed in making offerings and in worship; and the magnitude of this traffic had introduced the banker's or broker's business; [ef. BB.DD. s. v. Money-changers; esp. Edersheim u. s. p. 367 sqq.]. (Nietz. annal. 7, 2 p. 266 ed. Bekk.; Max. Tyr. diss. 2 p. 15 ed. Markland.)*

κεφαλαῖον, -ου, τό, (neut. of the adj. *κεφαλαῖος*, belonging to the head); **1. the chief or main point, the principal thing,** (*Vulg. capitulum*): Heb. viii. 1 [ef. B. 154 (134)]; (freq. so in Grk. writ. fr. Pind., Thuc. and Plat. down). **2. the pecuniary sum total of a reckoning, amount,** (Plut. Fab. 4); *the principal, capital*, as distinguished fr. the interest (Plat. legg. 5, 742 c.); univ. *a sum of money, sum, (Vulg. summa)*: Acts xxii. 28; so Lev. vi. 5; Num. v. 7; xxxi. 26; Joseph. antt. 12, 2, 3;

Artem. oncir. 1, 17; see other exx. in *Kypke*, Observv. ii. p. 116; [L. and S. s. v. 5 b.].*

κεφαλαιώ, -ῶ: 1 aor. *ἐκεφαλαιώσα* [T VII *ἐκεφαλίωσα* (see below)]; (*κεφάλαιον*); **1. to bring under heads, to sum up, to summarize,** (Thue., Aristot., al.). **2. in an unusual sense, to smite or wound in the head:** Mk. xii. 4. It is of no use to appeal to the analogy of the verb *γναθῶ*, which means *εἰς γνάθους τύπτω* to smite on the cheek, since *κεφάλαιον* is nowhere used of the head of the body. Tdf. [WH] (after eodd. & B L) have adopted *ἐκεφαλίωσαν* (fr. *κεφάλιον*, i. q. *κεφαλή*, q. v.). But neither *κεφαλιώ* nor *κεφαλίζω* has yet been noted in any Greek author. Cf. *Lob.* ad Phryn. p. 95. [COMP.: *ἀνα-κεφαλαιώ*.]*

κεφαλή, -ῆς, ἡ, Sept. for *וְנֶרֶת*; *the head*, both of men: Mt. v. 36; Mk. vi. 24; Lk. vii. 38, 44 [Rec.], 46; Jn. xiii. 9; Acts xviii. 18; 1 Co. xi. 4; Rev. i. 14; iv. 4, and often; and of animals: Rev. ix. 7, 17, 19, etc.; on the phrases *κλίνειν τὴν κ. ἐπαίρειν τὴν κ.*, see *κλίνω*, 1 and *ἐπαίρω*; on the saying in Ro. xii. 20, see under *ἄνθραξ*. Since the loss of the head destroys the life, *κεφαλή* is used in phrases relating to capital and extreme punishments: so in *τὸ αἷμα ὑμῶν ἐπὶ τὴν κ. ὑμῶν* (see *αἷμα*, 2 a. p. 15^b), Acts xviii. 6, and similar phrases in class. Grk.; see Passow s. v. 1717^a; Pape s. v. 3; [L. and S. s. v. I. 3 and 4]. Metaph. anything *supreme, chief, prominent*; of persons, *master, lord*: *τινός*, of a husband in relation to his wife, 1 Co. xi. 3; Eph. v. 23; of Christ, the lord of the husband, 1 Co. xi. 3 [ef. B. 124 sq. (109)]; of the church, Eph. iv. 15; v. 23; Col. ii. 19 [ef. B. § 143, 4 c.]; *τοῦ σώματος τῆς ἐκκλ. Col. i. 18; πάσης ἀρχῆς καὶ ἔξοντος, Col. ii. 10; so Judg. xi. 11; 2 S. xxii. 44, and in Byzant. writ. of things: *κεφ. γωνίας, the corner-stone*, see *γωνία*, a. [(From Hom. down.)]**

κεφαλιώ: Mk. xii. 4 T VII (approved also by Weiss, Volkmar, al.), for *κεφαλαιώ*, q. v.

κεφαλής, -ίδος, ἡ, (dimin. of *κεφαλή*, formed after the analogy of *ἀμάξις, πινακίς*, etc.; cf. *Bttm.* Ausf. Spr. ii. p. 443; Kühner § 330 Ann. 5, i. p. 708); **1. a little head** (Lat. *capitellum, capitulum*). **2. the highest part, extremity or end of anything;** as the capital of a column, 1 K. vii. 9, 31 etc.; Geop. 14. 6, 6; hence the tips or knobs (the *umbilici* of the Romans [or rather the *cornua*: see *Gardthausen*, Griech. Palaeogr. p. 52 sq.; Rich. Dict. s. v. *umbilicus*]) of the wooden rod around which parchments were rolled seem to have been called *κεφαλής*, because they resembled little heads; so that **3. the** Alexand. writ. transferred the name *κεφαλής* to the *roll* or volume itself: *ἐν κεφαλίδι βιβλίον*, Heb. x. 7 (fr. Sept. of Ps. xxxix. (xl.) 8 for *רַפֵּה-תִּלְגָּבָע*, as in Ezek. ii. 9, and without *βιβλίον*, iii. 1-3; 2 Esdr. vi. 2 [ef. Birt, Antikes Buchwesen, (Berl. 1882), p. 116]), Italia: *in volume libri, in the roll of the book* [ef. W. 23 (22)]. The different opinions are noticed by Bleek ad loc.*

κημόω, -ῶ: fut. *κημώσω*; (*κημός* a muzzle); *to stop the mouth by a muzzle, to muzzle*: *βοῦν*, 1 Co. ix. 9 T Tr WHmrg. (Xen. r. eq. 5, 3); see *φιμόω*.*

κῆγνσος, -ου, ὁ, the Lat. word *census* (among the Ro-

mans, denoting a register and valuation of property in accordance with which taxes were paid), in the N. T. (as in Cod. Just. 4, 47) *the tax or tribute levied on individuals and to be paid yearly* (Hesych. κῆπος· εἶδος νομίσματος, ἐπικεφάλαιον, our *capitation or poll tax*): Mt. xvii. 25; xxii. 17; Mk. xii. 14; τὸ νόμισμα τοῦ κῆπου, the coin with which the tax is paid, *tribute money*, Mt. xxii. 19.*

κῆπος, -ou, ὁ, [thought to be allied with σκάπτω, Lat. *campus*, etc.], fr. Hom. down, Sept. for ηὔν, ηὔν, ηὔν; a garden: Lk. xiii. 19; Jn. xviii. 1, 26; xix. 41. [BB. DD. s. v. Garden.]*

κητούρος, -ou, ὁ, (*κῆπος* and *οὐρός*), *a keeper of a garden, a gardener*: Jn. xx. 15 [BB. DD. s. v. Garden]. (Plat., Theophr., Polyb., Diod., Epictet., al.)*

κηρίον, -ou, τό, (*κηρός* wax), fr. Hes. and Hdt. down, *honeycomb*: *κηρίον μελίσσιον*, a honeycomb (still containing the honey), Lk. xxiv. 42 R G Tr br. (1 S. xiv. 27; Prov. xvi. 24; xxiv. 13).*

κήρυγμα, -τος, τό, (*κηρύσσω*), in Grk. writ. esp. Attic, *that which is promulgated by a herald or public crier, a proclamation by herald*; in the N. T. *the message or proclamation by the heralds of God or Christ*: thus the proclamation of the necessity of repentance and reformation made by the prophet Jonah [A.V. *preaching*], τὸ κήρυγμα Ἰησοῦ, Mt. xii. 41; Lk. xi. 32, (Jon. iii. 4); the announcement of salvation procured by Christ and to be had through him: absol., 1 Co. i. 21; Tit. i. 3; w. gen. of the subj., *made by one*, 1 Co. ii. 4; xv. 14; w. gen. of the obj. Ἰησοῦ Χριστοῦ, *concerning Jesus Christ*, Ro. xvi. 25, cf. Philippi ad loc.; [*τῆς αἰώνιον σωτηρίας*, Mk. xvi. WII in (rejected) ‘*Shorter Conclusion*’]; the act of publishing, absol. 2 Tim. iv. 17 [but R. V. *that the message might be fully proclaimed*; see *πληροφορέω*, a.].*

κήρυξ, less correctly [yet so L WII] *κήρυξ* (on the accent see W. § 6, 1 e.; [B. 13 (12)]; Lipsius, Gramm. Untersuch. p. 36; [Chandler § 622; Göttling p. 254 sq.; Lob. Paralip. p. 411; W. Dindorf in Steph. Thes. s. v.; Tdf. Proleg. p. 101]), -ukos, ὁ, (akin to γῆρας a voice, a sound, γηρύω to utter a sound, to speak; [yet cf. Vanicek p. 140]); com. in Grk. writ. fr. Hom. down; *a herald, a messenger* vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties. In the O. T., Gen. xli. 43; Dan. iii. 4; Sir. xx. 15. In the N. T. *God’s ambassador, and the herald or proclaimor of the divine word*: δικαιούντης, one who summoned to righteousness, of Noah, 2 Pet. ii. 5; used of the apostles, as the divine messengers of the salvation procured by Christ and to be embraced through him, 1 Tim. ii. 7; 2 Tim. i. 11.*

κηρύσσω: impf. ἔκηρυσσον; fut. *κηρύξω*; 1 aor. ἔκηρυξα, [inf. *κηρύξαι* R G Tr WII, *κηρῦξαι* L T; cf. Lipsius, Gramm. Untersuch. p. 32 sqq.; Tdf. Proleg. p. 101; W. § 6, 1 f. (see reff. s. v. *κήρυξ*)]; Pass., pres. *κηρύσσομαι*; 1 aor. ἔκηρυχθην; 1 fut. *κηρυχθήσομαι*; (*κήρυξ*, q. v.); fr. Hom. down; Sept. for ηὔν; *to be a herald; to officiate as herald; to proclaim after the manner of a herald*; always with a suggestion of formality, gravity, and an authority

which must be listened to and obeyed; **a.** univ. *to publish, proclaim openly*: something which has been done, Mk. vii. 36; τὸν λόγον, Mk. i. 45 (here joined with διαφημίειν); foll. by indir. disc., Mk. v. 20; Lk. viii. 39; something which ought to be done, foll. by the inf. (cf. W. 322 (302); [B. § 141, 2]), Ro. ii. 21; Μωϋσῆν, the authority and precepts of Moses, Acts xv. 21; περιτομήν, the necessity of circumcision, Gal. v. 11. **b.** spec. used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers: absol., Mt. xi. 1; Mk. i. 38; iii. 14; xvi. 20; Ro. x. 15; w. dat. of the pers. to whom the proclamation is made, 1 Co. ix. 27; 1 Pet. iii. 19; εἰς [R ἐν w. dat.] τὰς συναγωγὰς (see εἰς, A. I. 5 b.; cf. W. 213 (200)), Mk. i. 39; [Lk. iv. 44 T Tr txt. WH]; (ό) κηρύσσων, Ro. x. 14; κηρύσσειν w. acc. of the thing, Mt. x. 27; Lk. [iv. 19]; xii. 3; τω̄τη, Lk. iv. 18 (19); τὸ εὐαγγέλιον τῆς βασιλ., Mt. iv. 23; ix. 35; Mk. i. 14 (where G Lbr. T Tr WII τὸ εὐ. τοῦ θεοῦ); τὸ εὐαγγ. simply, Mk. xvi. 15; Gal. ii. 2; τὸ εὐαγγ. τοῦ θεοῦ εἰς τινας (see above), 1 Th. ii. 9; pass., Mt. xxiv. 14; xxvi. 13; Col. i. 23; with εἰς πάντα τὰ ἔθνη or εἰς ὅλον τ. κόσμον added, Mk. xiii. 10; xiv. 9; τὸν λόγον, 2 Tim. iv. 2; τὸ ρῆμα τῆς πίστεως, Ro. x. 8; τὴν βασιλ. τοῦ θεοῦ, Lk. viii. 1; ix. 2; Acts xx. 25 [here G L T Tr WH om. τοῦ θεοῦ]; xxviii. 31; βάπτισμα, the necessity of baptism, Mk. i. 4; Lk. iii. 3; Acts x. 37; μετάνοιαν καὶ ἀφεσιν ἀμαρτιῶν, by public proclamation to exhort to repentance and promise the pardon of sins, Lk. xxiv. 47; ἵνα μετανοῶσιν [R G μετανόησσατι] (see ἵνα, II. 2 b.; [B. 237 (204)]), Mk. vi. 12. **τινά τινι**, to proclaim to persons one whom they are to become acquainted with in order to learn what they ought to do: *Χριστόν*, or *τὸν Ἰησοῦν*, Acts viii. 5; xix. 13; Phil. i. 15; 1 Co. i. 23; 2 Co. iv. 5 (where it is opp. to *ἴαυτὸν κηρῷ* to proclaim one’s own excellence and authority); 2 Co. xi. 4; pass., ὁ κηρυχθεῖς, 1 Tim. iii. 16; with διά and gen. of pers. added, 2 Co. i. 19; with the epexegetic addition, ὅτι οὗτός ἔστιν διὸς τ. θεοῦ, Acts ix. 20; ὅτι ἐκ νεκρῶν ἐγέγερται, 1 Co. xv. 12; τινι foll. by ὅτι, Acts x. 42; κηρ. foll. by λέγων with direct disc., Mt. [iii. 1 L T WH]; x. 7; Mk. i. 7; κηρύσσειν κ. λέγειν foll. by direct disc., Mt. iii. 1 [R G Tr br.]; iv. 17; κηρ. ἐν (omitted in Rec.) φωνῇ μεγάλῃ, foll. by direct disc. (of an angel as God’s herald), Rev. v. 2; κηρ. with οὗτος added, 1 Co. xv. 11. On this word see Zeschwitz, Petri apost. de Christi ad inferos descensu sententia (Lips. 1857) p. 31 sqq.; [Campbell, Dissert. on the Gospels, diss. vi. pt. v. COMP.: προκηρύσσω].*

κῆτος, -eos (-ous), τό, *a sea-monster, whale, huge fish*, (Hom., Aristot., al.): Mt. xii. 40, fr. Jon. ii. 1 where Sept. κῆτει μεγάλῳ for ἱδρὺ γη.)*

Κηφᾶς, ἄ [B. 20 (18)], ὁ, (Chald. קְפַת a rock), Cephas (i. q. Πέτρος [cf. B.D. (Am. ed.) p. 2459]), the surname of Simon the apostle: Jn. i. 42 (43); 1 Co. i. 12; iii. 22; ix. 5; xv. 5; Gal. ii. 9; and L T Tr WH also in Gal. i. 18; ii. 11, 14.*

κιβωτός, -ou, ὁ, (κιβός [cf. Suidas 2094 c.]), *a wooden chest, box*, ([Ilecatae. 368 (Müller’s Frag. i. p. 30), Si-

mon.], Arstph., Lysias, Athen., Ael., al.): in the N. T., the ark of the covenant, in the temple at Jerusalem, Heb. ix. 4 (Philo, Joseph.; Sept. very often for γέρας); in the heavenly temple, Rev. xi. 19; of Noah's vessel, built in the form of an ark, Mt. xxiv. 38; Lk. xvii. 27; Heb. xi. 7; 1 Pet. iii. 20, (4 Macc. xv. 31; Sept. for περιπ.).*

κιθάρα, -ας, ἡ, a harp [cf. Stainer, Music of the Bible, ch. iv.; B.D. s. v. Harp]: 1 Co. xiv. 7; Rev. v. 8; xiv. 2; τὸ θεοῦ, to which the praises of God are sung in heaven, Rev. xv. 2; cf. W. § 36, 3 b. [From Hom. h. Merc., Hdt. on.]*

κιθαρίζω; pres. pass. ptep. κιθαριζόμενος; to play upon the harp [(see the preceding word)]: with ἐν ταῖς κιθάραις added, [A.V. harping with their harps], Rev. xiv. 2; τὸ κιθαριζόμενον, what is harped, 1 Co. xiv. 7. (Is. xxiii. 16; in the Grk. wrt. fr. Hom. Il. 18, 570 down.)*

κιθαρῳδός, -οῦ, ὁ, (κιθάρα [q. v.], and φῶν, contr. fr. ἀοιδός, a singer), a harper, one who plays on the harp and accompanies it with his voice: Rev. xiv. 2; xvii. 22. ([Hdt., Plat., al.], Diphil. in Athen. 6 p. 247 d.; Plut. mor. 166 a.; Ael. v. h. 4, 2; superl. (extended form) κιθαραιδότας, Arstph. vesp. 1278. Varro de r. r. 2, 1, 3 “non omnes, qui habent citharam, sunt eitharoedi.”)*

Κιλικία, -ας, ἡ, Cilicia, a province of Asia Minor, bounded on the N. by Cappadocia, Lycaonia and Isauria, on the S. by the Mediterranean, on the E. by Syria, and on the W. by Pamphylia. Its capital, Tarsus, was the birth-place of Paul: Acts vi. 9; xv. 23, 41; xxi. 39; xxii. 3; xxiii. 34; xxvii. 5; Gal. i. 21. [Cf. Conybeare and Howson, St. Paul, i. 19 sqq.; Lewin, St. Paul, i. 78 sq.]*

κινάμωμον, more correctly [so L T Tr WH] κιννάμωμον, -ου, τό, Hebr. γίγαρ. [(see L. and S. s. v.)], cinnamon: Rev. xviii. 13. (Hdt., Theophr., Strab., Diod., Joseph., al.; Sept.) Cf. WIn. RWB. s. v. Zimmt; [B.D. s. v. Cinnamon; Alex.'s Kitto s. v. Kinnamom].*

κινδυνεύω; impf. ἐκινδύνευον; (κίνδυνος); to be in jeopardy, to be in danger, to be put in peril: Lk. viii. 23; 1 Co. xv. 30; τοῦτο τὸ μέρος κινδυνεύει εἰς ἀπέλεγμον ἔλθειν, this trade is in danger of coming into disrepute, Acts xix. 27; κινδ. ἐγκαλεῖσθαι, we are in danger of being accused, ib. 40. (From [Pind.] and Hdt. down; Sept.)*

κινδύνος, -ου, ὁ, danger, peril: Ro. viii. 35; ἐκ των, prepared by one, [from one], 2 Co. xi. 26; ibid. with a gen. of the source from which the peril comes, [of, cf. W. § 30, 2 a.]; so τῆς θαλάσσης, Plat. Enthyd. p. 279 e.; de rep. i. p. 332 e.; θαλασσών, Heliod. 2, 4, 65.*

κινέω, -ῶ; fut. κινήσω; 1 aor. inf. κινήσαι; Pass., pres. κινοῦμαι; 1 aor. ἐκινήθην; (fr. κιώ, poetic for ΙΩ, εἴμι, Curtius § 57; hence) 1. prop. to cause to go, i. e. to move, set in motion, [fr. Hom. down]; a. prop. in pass. [cf. W. 252 (237)] to be moved, move: of that motion which is evidence of life, Acts xvii. 28 (Gen. vii. 21); κινέιν δακτύλω φορτία, to move burdens with a finger, Mt. xxiii. 4; τὴν κεφαλήν, to move to and fro [A.V. wag], (expressive of derision), Mt. xxvii. 39; Mk. xv. 29, (Sept. for שָׂאַר עֲנֵה, Ps. xxi. (xxii.) 8; Job xvi. 4; Sir. xii. 18, etc.); b. to move from a place, to remove: τὶ ἐκ τοῦ τόπου, Rev. ii. 5; ἐκ τῶν τόπων, pass., Rev. vi. 14. 2.

Metaph. to move i. e. excite: στάσιν, a riot, disturbance, Acts xxiv. 5 ([see στάσις, 2]; ταραχήν, Joseph. b. j. 2, 9, 4); τὴν πόλιν, to throw into commotion, pass., Acts xxi. 30. [Compr.: μετατ., συγκινέω.]*

κινησίς, -εως, ἡ, (κινέω), [fr. Plato on], a moving, agitation: τοῦ ὑδατος, Jn. v. 3 [R L].*

κις (L T Tr WH Κέις [cf. WH. App. p. 155; Tdf. Proleg. p. 84; B. 6 note], and see ει, ι), ὁ, indecl., (ψῆψ [perh. ‘a bow’ (Gesen.)] fr. ψῆψ to lay snares), **Kish**, the father of Saul, the first king of Israel: Acts xiii. 21.*

κιχρημι: 1 aor. act. impv. χρῆσον; to lend: τινὶ τῷ, Lk. xi. 5. (From Hdt. down.) [SYN. see δανείζω, fin.]*

κλάδος, -ον, ὁ, (κλάω); a. prop. a young, tender shoot, broken off for grafting. b. univ. a branch: Mt. xiii. 32; xxi. 8; xxiv. 32; Mk. iv. 32; xiii. 28; Lk. xiii. 19; as the Jewish patriarchs are likened to a root, so their posterity are likened to branches, Ro. xi. 16-19, 21; cf. Sir. xxiii. 25; xl. 15; Menand. frag. ed. Meineke p. 247 [frag. 182, vol. iv. 274 (Ber. 1841)]. (Tragg., Arstph., Theophr., Geop., al.)*

κλατῶ; impf. ἐκλατων; fut. κλαύσω (Lk. vi. 25; Jn. xvi. 20; and Tr WHtxt. in Rev. xviii. 9, for κλαύσομαι, more com. in Grk. wrt., esp. the earlier, and found in Lev. x. 6; Joel ii. 17, and acc. to most edd. in Rev. xviii. 9; cf. Krüger § 40 s. v., i. p. 175 sq.; Kühner § 343 s. v., i. p. 847; [Veitch s. v.]; B. 60 (53); [W. 87 (83)])]; 1 aor. ἐκλαυσα; Sept. freq. for ΠΛΑΤΩΝ; [from Hom. down]; to mourn, weep, lament; a. intrans.: Mk. xiv. 72; xvi. 10; Lk. vii. 13, 38; Jn. xi. 31, 33; xx. 11, 13, 15; Acts ix. 39; xxi. 13; Rev. [v. 5]; xviii. 15, 19; πολλά, for which L T Tr WH πολύ, Rev. v. 4; πικρῶς, Mt. xxvi. 75; Lk. xxii. 62; weeping as the sign of pain and grief for the thing signified (i. e. for pain and grief), Lk. vi. 21, 25, (opp. to γελᾶν); Jn. xvi. 20; Ro. xii. 15, (opp. to χαίρειν); Phil. iii. 18; 1 Co. vii. 30; Jas. iv. 9; v. 1; of those who mourn the dead: Mk. v. 38 sq.; Lk. vii. 32: viii. 52; ἐπὶ τινι, over any one, Lk. xix. 41 R G (Sir. xxii. 11); also joined with πενθεῖν, Rev. xviii. 11 R G L; κλ. ἐπὶ τινα, Lk. xix. 41 L T Tr WH; xxiii. 28; joined with κόπτεσθαι foll. by ἐπὶ τινα, Rev. xviii. 9 T Tr WH. b. trans. τινά, to weep for, mourn for, bewail, one [cf. B. § 131, 4; W. 32, 1γ.]: Mt. ii. 18, and Rec. in Rev. xviii. 9.*

[SYN. δακρύω, κλαίω, δδύρομαι, θρηνέω, ἀλαλάζω (δλαλάζω), στενάζω: strictly, δ. denotes to shed tears, weep silently; κλ. to weep audibly, to cry as a child; δδ. to give verbal expression to grief, to lament; θρ. to give formal expression to grief, to sing a dirge; ἀλ. to wail in oriental style, to howl in a consecrated, semi-liturgical fashion; στεν. to express grief by inarticulate or semi-articulate sounds, to groan. Cf. Schmidt chh. 26, 126.]

κλάσις, -εως, ἡ, (κλάω, q. v.), a breaking: τοῦ ἄρτου, Lk. xxiv. 35; Acts ii. 42. (Plat., Theophr., al.)*

κλάσμα, -τος, τό, (κλάω), a fragment, broken piece: plur., of remnants of food, Mt. xiv. 20; xv. 37; Mk. vi. 43; viii. 8, 19 sq.; Lk. ix. 17; Jn. vi. 12 sq. (Xen. cyn. 10, 5; Diod. 17, 13; Plut. Tib. Gr. 19; Anthol.; Sept.)*

Κλαύδη (L Tr WH Καλύδα [see WH. App. p. 160]. T Κλαῦδα), -ης, ἡ, **Clauda** or **Cauda** the name of a small island lying near Crete on the south, called by Ptolem.

3, 17, 11 Κλαύδιος, by Pomp. Mela 2, 7 and Plin. h. n. 4, 20 (12), 61 *Gaudos*, [(now *Gaudio-nesi* or *Clauda-nesa*)]: Acts xxvii. 16.*

Κλαυδία, -ας, ἡ, *Claudia*, a Christian woman: 2 Tim. iv. 21. [Cf. B. D. (esp. Am. ed.) s. v., also reff. s. v. Πούδης].*

Κλαυδίος, -ου, ὁ, *Claudius*. 1. *Tiberius Claudius Drusus Nero Germanicus*, the Roman emperor, who came into power A.D. 41, and was poisoned by his wife Agrippina in the year 54: Acts xi. 28; xviii. 2. 2. *Claudius Lysias*, a Roman military tribune: Acts xxiii. 26 [see B. D. Am. ed. s. v. *Lysias*].*

κλαυθμός, -οῦ, δ. (κλάω): fr. Hom. down; Sept. for יָבֵךְ; weeping, lamentation: Mt. ii. 18; [viii. 12]; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Lk. xiii. 28; Acts x. 37.*

κλάω; 1 aor. ἔκλασα; Pass., [pres. ptc. κλάμενος, 1 Co. xi. 24 R G (see below)]; 1 aor. ἔκλασθη (Ro. xi. 20 L Tr); [fr. Hom. down]; to break: used in the N. T. of the breaking of bread (see ἀρτός, 1), Mt. xiv. 19; xv. 36; xxvi. 26; Mk. viii. 6; xiv. 22; Lk. xxii. 19; [xxiv. 30]; Acts ii. 46; xx. 7, 11; xxvii. 35; 1 Co. x. 16; xi. 24; with εἰς των added, a pregnant constr., equiv. to 'to break and distribute among' etc. (see εἰς, C. 1), Mk. viii. 19; metaph. τὸ σῶμα, shattered, as it were, by a violent death, 1 Co. xi. 24 R G. [COMP.: ἔκ-, κατα-κλάω.]*

κλείς, -δός, aec. κλεῖδα and κλείν (Lk. xi. 52; Rev. iii. 7), aec. plur. κλεῖδας and κλείς (Mt. xvi. 19; Rev. i. 18; cf. Kühner § 130, i. p. 357; W. 65 (63), cf. B. 24 (22); [WII. App. p. 157]), ἡ, [fr. Hom. down]; a key. Since the keeper of the keys has the power to open and to shut, the word κλείς is fig. used in the N. T. to denote power and authority of various kinds [cf. B. D. s. v. Key], viz. τοῦ φρέατος, to open or unlock the pit, Rev. ix. 1, ef. 2; τῆς ἀβύσσου, to shut, Rev. xx. 1, ef. 3; τοῦ θανάτου καὶ τοῦ ἄδου, the power to bring back into life from Hades and to leave there, Rev. i. 18; τῆς γνώσεως, the ability and opportunity to obtain knowledge, Lk. xi. 52; τῆς βασιλείας τῶν οὐρανῶν (see βασιλέα, 3 e. p. 97^b sub fin.), Mt. xvi. 19; τοῦ Δαυΐδ, the power of David (who is a type of the Messiah, the second David), i. e. of receiving into the Messiah's kingdom and of excluding from it, Rev. iii. 7 (apparently after Is. xxii. 22, where ἡ κλ. οἴκου Δαυΐδ is given to the steward of the royal palace).*

κλείω; fut. κλείσω, Rev. iii. 7 L T Tr VII; 1 aor. ἔκλεισα; Pass., pf. κέκλεισμαι, ptc. κεκλεισμένος; 1 aor. ἔκλεισθη; Hebr. רַכֵּד; [fr. Hom. down]; to shut, shut up; prop.: τὴν θύραν, Mt. vi. 6; pass., Mt. xxv. 10; Lk. xi. 7; plur., Jn. xx. 19, 26; Aets xxi. 30; a prison, pass. Aets v. 23; πνεῦμα, pass. Rev. xxi. 25; τὴν ἀβύσσου, Rev. xx. 3 G L T Tr VII. metaph.: τὸν οὐρανόν, i. e. to cause the heavens to withhold rain, Lk. iv. 25; Rev. xi. 6; τὰ σπλάγχνα αὐτῷ ἀπό των, to shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one [W. § 66, 2 d., cf. B. 322 (277)], 1 Jn. iii. 17: τὴν βασιλ. τῶν οὐρανῶν, to obstruct the entrance into the kingdom of heaven, Mt. xxiii. 13 (14); so used that τὴν βασ. τοῦ θεοῦ must be understood, Rev. iii. 7; τ.

Θύρα, sc. τῆς βασ. τ. θεοῦ, ibid. 8; cf. Bleek ad loc. [COMP.: ἀπο-, ἐκ-, κατα-, συγ-κλείω.]*

κλέμμα, -τος, τό, (κλέπτω); a. thing stolen [Aristot.]. b. i. q. κλοπή theſτι, i. e. the act committed [Eur., Arstph., al.]: plur. Rev. ix. 21.*

Κλεόπτας [on the decl. cf. B. 20 (18)], (apparently contr. fr. Κλεόπατρος, see 'Αντίπας [cf. Letronne in the Revue Archéologique, 1844–45, i. p. 485 sqq.]), ὁ, *Cleopas*, one of Christ's disciples: Lk. xxiv. 18. [Cf. Bp. Lghft. Com. on Gal. p. 267; B. D. s. v.]*

κλέος, -ους, τό. (κλέω equiv. to καλέω); 1. rumor, report. 2. glory, praise: 1 Pet. ii. 20. (In both senses com. in Grk. writ. fr. Hom. down; for γνῶψ, Job xxviii. 22.)*

κλέπτης, -ου, δ. (κλέπτω). [fr. Hom. down], Sept. for έγκλητης, a thief: Mt. vi. 19 sq.; xxiv. 43; Lk. xii. 33, 39; Jn. x. 1, 10; 1 Co. vi. 10; 1 Pet. iv. 15; an embezzler, pilferer, Jn. xii. 6; ἐρχεσθαι or ἥκειν ὡς κλ. ἐν νυκτί, i. q. to come unexpectedly, 1 Th. v. 2, 4; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15; the name is transferred to false teachers, who do not care to instruct men, but abuse their confidence for their own gain, Jn. x. 8. [SYN. see λαγοτής, fin.]*

κλέπτω; fut. κλέψω (Sept. also in Ex. xx. 14; Lev. xix. 11; Deut. v. 19, for κλέψομαι more com. [(?) cf. Veitch s. v.; Kühner § 343 s. v., i. 848] in prof. auth.); 1 aor. ἔκλεψα; [fr. Hom. down]; Sept. for έγκλητης; a. to steal; absol. to commit a theft: Mt. vi. 19 sq.; xix. 18; Mk. x. 19; Lk. xviii. 20; Jn. x. 10; Ro. ii. 21; xiii. 9; Eph. iv. 28. b. trans. to steal i. e. take away by stealth: τινά, the dead body of one, Mt. xxvii. 64; xxviii. 13.*

κλῆμα, -ατος, τό, (fr. κλάω, q. v.), i. q. κλάδος, a tender and flexible branch; spec. the shoot or branch of a vine, a vine-sprout: Jn. xv. 2–6 (so Arstph. eccles. 1031; Aeschin. in Ctes. p. 77, 27; Theophr. h. pl. 4, 13, 5; ἀμπέλου κλῆμα, Plat. rep. i. p. 353 a.; Sept., Ezek. xv. 2; xvii. 6 sq.; Joel i. 7).*

κλήμης [ef. B. 16 sq. (15)], -εντος, δ. *Clement*, a companion of Paul and apparently a member of the church at Philippi: Phil. iv. 3. Acc. to the rather improbable tradition of the catholic church, he is identical with that Clement who was bishop of Rome towards the close of the first century; [but see Bp. Lghft. Com. on Phil. l. c. 'Detached Note'; Salmon in Dict. of Chris. Biogr. i. 555 sq.].*

κληρονομέω, -ῶ; fut. κληρονομήσω; 1 aor. ἔκληρονόμησα; pf. κεκληρονόμηκα; (κληρονόμος, q. v.; cf. οἰκονόμος); Sept. for ἔργον and much oftener for Σῆν; 1. to receive a lot, receive by lot; esp. to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; so, particularly in the Attic orators, w. a gen. of the thing; in later writ. not infreq. w. an acc. of the thing (cf. Lob. ad Phryn. p. 129; Sturz, De dial. Maced. etc. p. 140; W 200 (188); [B. § 132, 8]): absol. to be an heir, to inherit Gal. iv. 30 fr. Gen. xxi. 10. 2. univ. to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become partaker of, to obtain [cf. Eng. "inherit"], (as φύμην, Polyb. 18, 38

(55), 8; τὴν ἐπ' εὐσεβίᾳ δόξαν, 15, 22, 3); in bibl. Grk. everywh. w. the acc. of the thing; so very freq. in the O. T. in the phrase κληρ. γῆν and τὴν γῆν, of the occupation of the land of Canaan by the Israelites, as Lev. xx. 24; Deut. iv. 22, 26; vi. 1, etc. But as the Israelites after taking possession of the land were harassed almost perpetually by their hostile neighbors, and even driven out of the country for a considerable period, it came to pass that the phrase was transferred to denote the tranquil and stable possession of the holy land crowned with all divine blessings, an experience which pious Israelites were to expect under the Messiah: Ps. xxiv. (xxv.) 13; xxxvi. (xxxvii.) 9, 11, 22, 29, 34 Alex.; Is. ix. 21; Tob. iv. 12; ἐκ δευτέρας κληρονομίσουσι τὴν γῆν, Is. lxi. 7; hence it became a formula denoting to partake of eternal salvation in the Messiah's kingdom: Mt. v. 5 (4) (fr. Ps. xxxvi. (xxxvii.) 11), where see Bleek. ζῷὸν αἰώνιον, Mt. xix. 29; Mk. x. 17; Lk. x. 25; xviii. 18; τὴν βασιλείαν, Mt. xxv. 34; βασιλείαν θεοῦ, 1 Co. vi. 9 sq.; xv. 50; Gal. v. 21; σωτηρίαν, Heb. i. 14; τὰς ἐπαγγελίας, Heb. vi. 12; ἀφθαρταν, 1 Co. xv. 50; ταῦτα [Rec. πάντα], Rev. xxi. 7; ὄνομα, Heb. i. 4; τὴν εὐλογίαν, Heb. xii. 17; 1 Pet. iii. 9. [COMP.: κατα-κληρονομίων.]*

κληρονομία, -as, ἡ, (κληρονόμος), Sept. time and again for πήγη, several times for πτῶν, πτῶντα, etc.; 1. *an inheritance, property received (or to be received) by inheritance*, (Isocr., Dem., Aristot.): Mt. xxi. 38; Mk. xii. 7; Lk. xii. 13; xx. 14. 2. what is given to one as a possession ([cf. Eng. "inheritance"]); see κληρονομέω, 2): διδόναι τί τινι κληρονομίαν, Acts vii. 5; λαμβάνειν τι εἰς κληρονομίαν, Heb. xi. 8 ([cf. Aristot. eth. Nic. 7, 14 p. 1153^b, 33]). Agreeably to the O. T. usage, which employs πήγη now of the portion of the holy land allotted to each of the several tribes (Josh. xiii. 23, 28, etc.), now of the whole territory given to Israel for a possession (Deut. iv. 38; xv. 4, etc. — and nothing appeared to the Israelites more desirable than the quiet, prosperous, permanent possession of this land, see κληρονομέω, 2), the noun κληρονομία, lifted to a loftier sense in the N. T., is used to denote a. the eternal blessedness in the consummated kingdom of God which is to be expected after the visible return of Christ: Gal. iii. 18; Col. iii. 24 (τῆς κληρονομίας, gen. of appos. [W. § 59, 8 a.]); Heb. ix. 15; 1 Pet. i. 4; ἡμῶν, destined for us, Eph. i. 14; τοῦ θεοῦ, given by God, 18. b. the share which an individual will have in that eternal blessedness: Acts xx. 32; Eph. v. 5.*

κληρο-νόμος, -ou, δ, (κλῆρος, and νέμομαι to possess), prop. one who receives by lot; hence 1. *an heir* (in Grk. writ. fr. Plat. down); a. prop.: Mt. xxi. 38; Mk. xii. 7; Lk. x. 14; Gal. iv. 1. b. in Messianic usage, one who receives his allotted possession by right of sonship: so of Christ, as κληρονόμος πάντων, all things being subjected to his sway, Heb. i. 2; of Christians, as exalted by faith to the dignity of sons of Abraham and so of sons of God, and hence to receive the blessings of God's kingdom promised to Abraham: absol., Ro. viii. 17; Gal. iii. 29; with τοῦ θεοῦ added, i. e. of God's possessions, equiv. to τῆς δόξης (see δόξα, III. 4 b.), Ro. viii. 17; θεοῦ

διὰ Χριστοῦ, by the favor of Christ (inasmuch as through him we have obtained ἡ νίοθεσία), Gal. iv. 7 Rec., for which L T Tr WII read διὰ θεοῦ [see διά, A. III. 1] (cf. C. F. A. Fritzsch in Fritzschiorum opuscc. p. 148 [who advocates the Rec. as that reading in which the others prob. originated (but cf. Meyer in loc.; WII in loc.)]); τοῦ κόσμου, of government over the world, Ro. iv. 13 sq.; ζωῆς αἰώνιον, Tit. iii. 7; τῆς βασιλείας, Jas. ii. 5. 2. the idea of inheritance having disappeared, *one who has acquired or obtained the portion allotted him*: w. gen. of the thing, Heb. vi. 17; xi. 7; τοῦ σκότους, used of the devil, Ev. Nicod. c. 20 [or Desceps. Chr. ad Inferos 4, 1]. (Sept. four times for σκοτία: Judg. xviii. 7; 2 S. xiv. 7; Jer. viii. 10; Mic. i. 15.)*

κλῆρος, -ou, δ, fr. Hom. down; Sept. mostly for ἥριον and πήγη; a lot; i. e. 1. *an object used in casting or drawing lots*, which was either a pebble, or a potsherd, or a bit of wood, (hence κλῆρος is to be derived fr. κλάω [cf. Ellicott on Col. i. 12]): Acts i. 26 (see below); βάλλειν κλῆρον, Mt. xxvii. 35; Mk. xv. 21; Lk. xxiii. 34; Jn. xix. 24, (Ps. xxi. (xxii.) 19; Jon. i. 7, etc.); the lots of the several persons concerned, inscribed with their names, were thrown together into a vase, which was then shaken, and he whose lot first fell out upon the ground was the one chosen (Hom. Il. 3, 316, 325; 7, 175, etc.; Liv. 23, 3 [but cf. B. D. Am. ed. s. v. Lot]); hence ὁ κλῆρος πίπτει ἐπὶ τινα, Acts i. 26 (Ezek. xxiv. 6; Jon. i. 7). 2. *what is obtained by lot, allotted portion*: λαγχάνειν and λαμβάνειν τὸν κλῆρον τῆς διακονίας, a portion in the ministry common to the apostles, Acts i. 17, 25 R G; ἔστι μοι κλῆρος ἐν τινι, dat. of the thing, Acts viii. 21; like κληρονομία ([l. v.]) it is used of the part which one will have in eternal salvation, λαβεῖν τὸν κλ. ἐν τοῖς ἡγαστρένοις, among the sanctified, Acts xxvi. 18 (Sap. v. 5); of eternal salvation itself, κλῆρος τῶν ἀγίων, i. e. the eternal salvation which God has assigned to the saints, Col. i. 12 [where cf. Bp. Lightf.]. of persons, οἱ κλῆροι, those whose care and oversight has been assigned to one [*allotted charge*], used of Christian churches, the administration of which falls to the lot of the presbyters: 1 Pet. v. 3, cf. Acts xvii. 4; [for patristic usage see Soph. Lex. s. v., cf. Bp. Lightf. on Phil. p. 246 sq.].*

κληρώσω, -ῶ: 1 aor. pass. ἐκληρώθην; (κλῆρος); in class. Grk. 1. *to cast lots, determine by lot*. 2. *to choose by lot*: τινά [Hdt. 1, 94; al.]. 3. *to allot, assign by lot*: τινά τινι, one to another as a possession, Pind. Ol. 8, 19. 4. once in the N. T., *to make a κλῆρος* i. e. a *heritage, private possession*: τινά, pass. ἐν φρέσκῃ κληρώθημεν [but Lchm. ἐκλήθημεν] in whom lies the reason why we were made the κλῆρος τοῦ θεοῦ (a designation transferred from the Jews in the O. T. to Christians, cf. Add. to Esth. iii. 10 [iv. line 12 sq. (Tdf.)] and Fritzsch in loc.; [cf. Deut. iv. 20; ix. 29]), the heritage of God Eph. i. 11 [see Ellicott in loc.]. (In eccles. writ. it signifies to become a clergyman [see reff. s. v. κλῆρος, fin.].) [COMP.: προσ-κληρώσω.]*

κλῆσις, -εως, ἡ, (καλέω); 1. *a calling, calling to*, [Xen., Plat., al.]. 2. *a call, invitation*: to a feast

(3 Macc. v. 14; Xen. symp. 1, 7); in the N. T. everywhere in a technical sense, *the divine invitation to embrace salvation in the kingdom of God*, which is made esp. through the preaching of the gospel: with gen. of the author, *τοῦ θεοῦ*, Eph. i. 18; *ἀμεταπέλ... ἡ κλ. τοῦ θεοῦ*, God does not repent of the invitation to salvation, which he decided of old to give to the people of Israel, and which he promised their fathers (i. e. the patriarchs), Ro. xi. 29; *ἡ ἄνω* [q. v. (a.)] *κλῆσις τοῦ θεοῦ ἐν Χριστῷ*, which was made in heaven by God on the ground of Christ, Phil. iii. 14: also *ἡ ἐπουράνιος κλῆσις*, Heb. iii. 1; *καλέντινα κλήσει*, 2 Tim. i. 9; pass. Eph. iv. 1; *ἀξιωντινα κλήσεως* is used of one whom God declares worthy of the calling which he has commanded to be given him, and therefore fit to obtain the blessings promised in the call, 2 Th. i. 11; w. gen. of the obj., *ὑμῶν*, which ye have shared in, Eph. iv. 4; 2 Pet. i. 10; what its characteristics have been in your case, as having no regard to learning, riches, station, etc. 1 Co. i. 26; used somewhat peculiarly, of the condition in which the calling finds one, whether circumcised or uncircumcised, slave or freeman, 1 Co. vii. 20.*

κλητός, -ή, -όν. [καλέω], [fr. Hom. down], *called, invited*, (to a banquet, [1 K. i. 41, 49]; 3 Macc. v. 14; Aeschin. 50, 1); in the N. T. a. *invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ* (see *καλέω*, 1 b. β. [cf. W. 35 (34)]): Ro. viii. 28; 1 Co. i. 24; Jude 1; *κλητοί κ. ἔκλεκτοι κ. πιστοί*, Rev. xvii. 14; *κλητοί* and *ἔκλεκτοί* are distinguished (see *ἔκλεκτός*, 1 a.) in Mt. xx. 16 [T WHom. Tr br. the cl.]; xxii. 14, a distinction which does not agree with Paul's view (see *καλέω*, u. s.); [Weiss, Bibl. Theol. § 88; Bp. Lighst. Com. on Col. iii. 12]); *κλητοὶ Ιησοῦ Χριστοῦ*, gen. of possessor [W. 195 (183); B. § 132, 23], devoted to Christ and united to him, Ro. i. 6; *κλητοῖς ἁγίοις, holy (or 'saints') by the calling of God*, Ro. i. 7; 1 Co. i. 2. b. *called to (the discharge of) some office*: *κλητὸς ἀπόστολος*, i. e. divinely selected and appointed (see *καλέω*, u. s.), Ro. i. 1; 1 Co. i. 1 [L br. κλ.]; cf. Gal. i. 15.*

κλίβανος, -ον, δ, (for *κρίβανος*, more com. in earlier [yet κλίβ. in Hdt. 2, 92 (cf. Athen. 3 p. 110 c.)] and Attic Grk.; see *Lob. ad Phryn.* p. 179; Passow s. v. *κρίβανος*; [W. 22]); 1. *a clibanus*, an earthen vessel for baking bread (Hebr. נִזְבֵּן, Ex. viii. 3 (vii. 29 Hebr.); Lev. ii. 4; xxvi. 26; Hos. vii. 4). It was broader at the bottom than above at the orifice, and when sufficiently heated by a fire kindled within, the dough was baked by being spread upon the outside [but acc. to others, the dough was placed inside and the fire or coals outside, the vessel being often perforated with small holes that the heat might the better penetrate; cf. Rich, Dict. of Grk. and Rom. Antiq. s. v. *clibanus*; see Schol. on Arstph. Acharn. 86 (iv. 2 p. 339, 20 sq. Dind.)]. 2. i. q. *ἴπνος, a furnace, an oven*: so Mt. vi. 30; Lk. xii. 28.*

κλίμα or **κλῖμα** (on the accent cf. reff. s. v. *κρίμα*), -τος, τό, (κλίνω); 1. *an inclination, slope, declivity*: *τῶν ὅρῶν*, Polyb. 2, 16, 3: [al.]. spec. 2. *the [supposed]*

sloping of the earth fr. the equator towards the poles, a zone: Aristot., Dion. H., Plut., al.; Joseph. b. j. 5, 12, 2. 3. *a tract of land, a region*: Ro. xv. 23; 2 Co. xi. 10; Gal. i. 21; (Polyb. 5, 44, 6; 7, 6, 1; Hdtian. 2, 11, 8 [4 ed. Bekk.]; al.).*

κλινάριον, -ον, τό, (dimin. of *κλίνη*; see γυναικάριον), *a small bed, a couch*: Acts v. 15 L T Tr VII. (Arstph. frag. 33 d.; Epict. diss. 3, 5, 13; Artem. oneir. 2, 57; [cf. κλινίδιον, and Pollux as there referred to].)*

κλίνη, -ης, ή, (κλίνω); fr. Hdt. down; Sept. for πῆχυ, also for ψῆχυ; *a bed*: univ., Mk. vii. 30; Lk. xvii. 34; a couch to recline on at meals, Mk. iv. 21; vii. 4 [T VII om.]; Lk. viii. 16; a couch on which a sick man is carried, Mt. ix. 2, 6; Lk. v. 18; plur. Acts v. 15 R G; βάλλειν εἰς κλίνην, to cast into a bed, i. e. to afflict with disease, Rev. ii. 22.*

κλινίδιον, -ον, τό, (κλίνη), *a small bed, a couch*: Lk. v. 19, 24. (Dion. II. antt. 7, 68; Artem. oneir. 1, 2; Antonin. 10, 28; several times in Plut.; [cf. Pollux 10, 7].)*

κλίνω; 1 aor. *ἔκλινα*; pf. *κέκλικα*; 1. trans. a. *to incline, bow*: *τὴν κεφαλήν*, of one dying, Jn. xix. 30; *τὸ πρόσωπον εἰς τ. γῆν*, of the terrified, Lk. xxiv. 5. b.

i. q. *to cause to fall back*: *παρεμβολάς*, Lat. *inclinare acies*, i. e. to turn to flight, Heb. xi. 34 (*μάχην*, Hom. Il. 14, 510; Tρῶας, 5, 37; Ἀχαιούς, Od. 9, 59). c. *to recline*:

τὴν κεφαλήν, in a place for repose [A. V. *lay one's head*], Mt. viii. 20; Lk. ix. 58. 2. intrans. *to incline one's self* [cf. B. 145 (127); W. § 38, 1]: of the declining day [A. V. *wear away, be far spent*], Lk. ix. 12; xxiv. 29; Jer. vi. 4; ἄμα τῷ κλίναι τὸ τρίτον μέρος τῆς νυκτός, Polyb. 3, 93, 7; *ἔγκλιναντος τοῦ ἥλιον* ἐσπέραν, Arr. anab. 3, 4, 2. [COMP.: *ἀνα-, ἐκ-, κατα-, προσ-κλίνω*.]*

κλισία, -ας, ή, (κλίνω); fr. Hom. down; prop. a place for lying down or reclining; hence 1. *a hut, erected to pass the night in*. 2. *a tent*. 3. any thing to recline on; a chair in which to lean back the head, *reclining-chair*. 4. *a company reclining; a row or party of persons reclining at meal*: so in plur., Lk. ix. 14, on which cf. W. 229 (214); likewise in Joseph. antt. 12, 2, 12; Plut. Sert. 26.*

κλοπή, -ῆς, ή, (κλέπτω), *theft*: plur. [cf. B. 77 (67); W. 176 (166)], Mt. xv. 19; Mk. vii. 21 (22). [From Aeschyl. down.]*

κλύδων, -ώνος, δ, (κλύξω, to wash against); fr. Hom. down; *a dashing or surging wave, a surge, a violent agitation of the sea*: *τοῦ ὑδάτος*, Lk. viii. 24; *τῆς θαλάσσης*, Jas. i. 6 (Jon. i. 4, 12; Sap. xiv. 5).*

[SYN. **κλύδων**, **κύμα**: *κύμα a wave*, suggesting uninterrupted succession; *κλύδων a billow, surge*, suggesting size and extension. So too in the fig. application of the words. Schmidt ch. 56.]

κλυδωνιζομαι, ptcp. *κλυδωνιζόμενος*; (κλύδων); *to be tossed by the waves*; metaph. *to be agitated (like the waves) mentally* [A. V. *tossed to and fro*]: with dat. of instrum. *παντὶ ἀνέμῳ τῆς διδασκαλίας*, Eph. iv. 14 (cf. Jas. i. 6; οἱ δόκιμοι κλυδωνισθήσονται καὶ ἀναπαύσασθαν οὐ δυνήσονται, Is. lii. 20; ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος οἰχήσεται φεύγων, Joseph. antt. 9, 11, 3; *κλυδωνιζόμενος*

ἐκ τοῦ πόθου, Aristaenet. epp. 1, 26, p. 121 ed. Boissonade [ep. 27, 14 ed. Abresch].*

Κλωπᾶς, -ᾶ [B 20 (18); W. § 8, 1], δ., (אַפְּלָהָן; appar. identical with Alphæus, see Ἀλφαῖος, 2 [cf. Heinichen's note on Euseb. h. e. 3, 11, 2]), *Clopas* (Vulg. [*Cleopas* and] *Cleophas*), the father of the apostle James the less, and husband of Mary the sister of the mother of Jesus: Jn. xix. 25 (ἡ τοῦ Κλωπᾶ σε. γυνή [cf. W. 131 (125) note]).*

κνῆθω: pres. pass. *κνήθομαι*; (fr. κνάω, inf. κνᾶν and Attic κνῆρ); *to scratch, tickle, make to itch*; pass. *to itch*: *κνηθόμενοι τὴν ἀκούν* (on the acc. cf. W. § 32, 5), i. e. desirous of hearing something pleasant (Hesych. *κνῆθ. τ. ἀκούν*. ζητοῦντές τι ἀκούσαντα καθ' ἡδονήν), 2 Tim. iv. 3. (Mld. τὸν ὄνον κνηθεσθαι εἰς τὰς ἀκάνθας τὰ ἔλκη, its sores, Aristot. h. a. 9, 1 p. 609^a, 32; κνῆν Ἀπτικοί, κνήθειν Ἐλληνες, Moeris p. 234; [cf. Veitch s. v. *κνάω*.].)*

Κνίδος. -ου, ἥ, *Cnidus* or *Gnidus*, a peninsula [now *Cape Crio*] and a city of the same name, on the coast of Caria: Acts xxvii. 7 (1 Macc. xv. 23). [B. D. s. v. *Cnidus*; *Lewin*, St. Paul, ii. 190.]*

κοδράνης, -ον [B. 17 (16)], δ.; a Lat. word, *quadrans* (i. e. the fourth part of an *as*); in the N. T. a coin equal to one half the Attic chaleus or to two *λεπτά* (see *λεπτόν*): Mk. xii. 42; Mt. v. 26. The word is fully discussed by *Fischer*, *De vitiis lexx.* N. T. p. 447 sqq. [A. V. *farthing*; see BB. DD. s. v.].*

κοιλα, -ας, ἥ, (*κοῖλος* hollow); Sept. for *臍* the belly, *στόμα* the bowels, *βηρύ* the interior, the midst of a thing, *μῆτη* the womb; *the belly*: and 1. *the whole belly*, the entire cavity; hence ἡ ἄνω and ἡ κάτω κοιλία, *the upper* [i. e. the stomach] and the lower belly are distinguished; very often so in Grk. writ. fr. *Ildt.* down.

2. *the lower belly*, the alvine region, the receptacle of the excrement (Plut. *symp.* 7, 1, 3 sub fin. *εἰπερ εἰς κοιλίαν ἔχωρει διὰ στομάχου πᾶν τὸ πινόμενον*): Mt. xv. 17; Mk. vii. 19.

3. *the gullet* (Lat. *stomachus*): Mt. xii. 40; Lk. xv. 16 [WII Tr mrg. *χωρασθῆναι ἐκ* etc.]; 1 Co. vi. 13; Rev. x. 9 sq.; δονέεντι τῇ κοιλίᾳ, to be given up to the pleasures of the palate, to gluttony, (see δονένειν, 2 b.), Ro. xvi. 18; also ὁν ὁ θεὸς ἡ κοιλία, Phil. iii. 19; *κοιλίας ὅρεξις*, Sir. xxiii. 6.

4. *the womb*, the place where the fetus is conceived and nourished till birth: Lk. i. 41 sq. 44; ii. 21; xi. 27; xxiii. 29; Jn. iii. 4, (very often so in Sept.; very rarely in prof. auth.; Epict. diss. 3, 22, 74; of the uterus of animals, *ibid.* 2, 16, 43); ἐκ (beginning from [see **ἐκ**, IV. 1]) *κοιλίας μητρός*, Mt. xix. 12; Lk. i. 15; Acts iii. 2; xiv. 8; Gal. i. 15, (for *臍*, Ps. xxi. (xxii.) 11; lxx. (lxxi.) 6; Job i. 21; Is. xl ix. 1; Judg. xvi. 17 [Vat. ἀπὸ κ. μ.; cf. W. 33 (32)]).

5. in imitation of the Hebr. *臍*, tropically, *the innermost part of a man, the soul, heart*, as the seat of thought, feeling, choice, (Job xv. 35; xxvii. 18 [Sept. *γαστήρ*]; Prov. xviii. 8 [Sept. *ψυχή*]; xx. 27, 30; xxvi. 22 [Sept. *σπλάγχνα*]; Hab. iii. 16; Sir. xix. 12; li. 21): Jn. vii. 38.*

κοιμάω, -ῶ: Pass., pres. *κοιμάμαι*, *κοιμῶμαι*; pf. *κεκοιμημαι* [cf. W. 274 (257)]; 1 aor. *ἐκοιμήθην*; 1 fut. *κοιμηθομαι*; (*akin to κείμαι*; Curtius § 45); *to cause*

to sleep, put to sleep, (Hom. et al.); metaph. *to still, calm, quiet*, (Hom., Aeschyl., Plat.); Pass. *to sleep, fall asleep*. prop., Mt. xxviii. 13; Lk. xxii. 45; Jn. xi. 12; Acts xii. 6; Sept. for *בְּשִׁלֵּשׁ*. metaph. and euphemistically i. q. *to die* [cf. Eng. *to fall asleep*]: Jn. xi. 11; Acts vii. 60; xiii. 36; 1 Co. vii. 39; xi. 30; xv. 6, 51 [cf. W. 555 (517); B. 121 (106) note]; 2 Pet. iii. 4; *οἱ κοιμώμενοι, κοιμηθέντες*, i. q. *the dead*: Mt. xxvii. 52; 1 Co. xv. 20; 1 Th. iv. 13–15; with *ἐν Χριστῷ* added (see *ἐν*, I. 6 b. p. 211^b), 1 Co. xv. 18; in the same sense Is. xiv. 8; xlivi. 17; 1 K. xi. 43; 2 Macc. xii. 45; Hom. II. 11, 241; Soph. Electr. 509.*

κοιμητις, -εως, ἥ, *a reposing, taking rest*: Jn. xi. 13 [cf. W. § 59, 8 a.]; of death, Sir. xlvi. 19; xlvi. 13; *a lying, reclining*, Plat. conv. p. 183 a.*

κοινός, -ῆ, -όν, (fr. ξύν, σύν, with; hence esp. in Epic ξύνος for *κοινός*, whence the Lat. *cena* [(?); see Vaniček p. 1065]);

1. as in Grk. writ. fr. Hesiod. (opp. 721) down (opp. to *ἴδιος*) *common* (i. e. belonging to several, Lat. *communis*): Acts ii. 44; iv. 32; *κοινὴ πίστις*, Tit. i. 4; *σωτηρία*, Jude 3.

2. by a usage foreign to class. Grk., *common* i. e. ordinary, belonging to the generality (Lat. *vulgaris*); by the Jews opp. to *ἅγιος*, *ἅγιασμένος, καθαρός*; hence *unhallowed*, Lat. *profanus*, levitically *unclean*, (in class. Grk. *βεβήλος*, q. v. 2): Mk. vii. 2, 5 (where R Lmrg. *ἀνίπτοις*); Ro. xiv. 14; Heb. x. 29; Rev. xxi. 27 [Rec. *κοινοῦν*], (1 Macc. i. 47; *φαγεῖν κοινά*, ib. 62; *κοινοὶ ἀνθρώποι*, common people, *profanum vulgus*, Joseph. antt. 12, 2, 14; *οἱ τὸν κοινὸν βίον προηρημένοι*, i. e. a life repugnant to the holy law, ibid. 13, 1, 1; *οἱ γάρ ὡς κοινὸν ἄρτον οὐδὲ ὡς κοινὸν πόμα ταῦτα* (i. e. the bread and wine of the sacred supper) *λαμβάνομεν*, Justin Mart. apol. 1, 66; (*οἱ Χριστιανοὶ τράπεζαν κοινὴν παρατίθενται, ἀλλ’ οὐ κοινήν*, a table *communis* but not *profanus*, Ep. ad Diogn. 5, on which cf. Otto's note); *κοινὸν καὶ* [R G ἥ] *ἀκάθαρτον*, Acts x. 14; *κοινὴ ἀκάθητη*, ib. x. 28; xi. 8, (*κοινὰ ἡ ἀκάθαρτα οὐκ ἐσθίομεν*, Justin Mart. dial. c. Tr. c. 20). [Cf. Trench § ci.]*

κοινών, -ῶ; 1 aor. inf. *κοινώσαι* [cf. W. 91 (86)]; pf. *κεκοινώκα*; pf. pass. ptcpc. *κεκοινωμένος*; (*κοινός*);

1. in class. Grk. *to make common*.

2. in bibl. use (see *κοινός*, 2), a. *to make (levitically) unclean, render unhallowed, defile, profane* (which the Grks. express by *βεβήλως*, cf. W. in De verb. comp. etc. Pt. ii. p. 24 note 33

[where he calls attention to Luke's accuracy in putting *κοινοῦν* into the mouth of Jews speaking to Jews (Acts xxi. 28) and *βεβήλον* when they address Felix (xxiv. 6)]): Rev. xxi. 27 Rec.; Mt. xv. 11, 18, 20; Mk. vii. 15, 18, 20, 23; pass. Heb. ix. 13; τί, Acts xxi. 28; *γαστέρα μιαροφαγία*, 4 Macc. vii. 6. b. *to declare or count unclean*: Acts x. 15 (cf. 28); xi. 9; see *δικαιόω*, 3.*

κοινωνέω, -ῶ; 1 aor. *ἐκοινώησα*; pf. *κεκοινώηκα*; (*κοινός*);

a. *to come into communion or fellowship, to become a sharer, be made a partner*: as in Grk. writ. w. gen. of the thing, Heb. ii. 14 [(so Prov. i. 11; 2 Macc. xiv. 25)]; w. dat. of the thing (rarely so in Grk. writ.). Ro. xv. 27; [1 Pet. iv. 13]. b. *to enter into fellowship, join one's self as an associate, make one's self a sharer*

or partner: as in Grk. writ., w. dat. of the thing, 1 Tim. v. 22; 2 Jn. 11; *ταῖς χρείαις τινός*, so to make another's necessities one's own as to relieve them [A. V. *communicating to the necessities etc.*], Ro. xii. 13; w. dat. of pers. foll. by *εἰς τι* (as in Plat. rep. 5 p. 453 a.), Phil. iv. 15; foll. by *ἐν* w. dat. of the thing which one shares with another, Gal. vi. 6 (*κοινωνήσεις ἐν πᾶσι τῷ πλησίον σου καὶ οὐκ ἔρεις ἴδια εἶναι*, Barnab. ep. 19, 8); cf. W. § 30, 8 a.; [B. § 132, 8; Bp. Lghtft. or Ellicott on Gal. i. e. COMP.: *συγκοινωνέω*.]*

κοινωνία, -*ας*, *ἡ*, (*κοινωνός*), *fellowship, association, community, communion, joint participation, intercourse*; in the N. T. as in class. Grk. 1. *the share which one has in anything, participation*; w. gen. of the thing in which he shares: *πνεύματος*, Phil. ii. 1; *τοῦ ἀγίου πνεύματος*, 2 Co. xiii. 13 (14); *τῶν παθημάτων τοῦ Χριστοῦ*, Phil. iii. 10; *τῆς πίστεως*, Philem. 6 [cf. Bp. Lghtft.]; *τοῦ αἵματος τοῦ Χριστοῦ*, i. e. in the benefits of Christ's death, 1 Co. x. 16 [cf. Meyer ad loc.]; *τοῦ σώματος τοῦ Χρ.* in the (mystical) body of Christ or the church, ibid.; *τῆς διακονίας*, 2 Co. viii. 4; *τοῦ μνηστηρίου*, Eph. iii. 9 Rec. *εἰς κοινωνίαν τοῦ νιού τοῦ θεοῦ*, to obtain fellowship in the dignity and blessings of the Son of God, 1 Co. i. 9, where cf. Meyer. 2. *intercourse, fellowship, intimacy*: *δεξιὰ κοινωνίας*, the right hand as the sign and pledge of fellowship (in fulfilling the apostolic office), Gal. ii. 9 [where see Bp. Lghtft.]; *τίς κοιν. φωτὶ πρὸς σκότος*; what in common has light with darkness? 2 Co. vi. 14 (*τίς οὖν κοινωνία πρὸς Ἀπόλλωνα τῷ μηδὲν οἰκεῖον ἐπιτετηδευκότι*, Philo, leg. ad Gaium § 14 fin.; *εἰ δέ τις ἔστι κοινωνία πρὸς θεοὺς ἡμῖν*, Stob. serm. 28 [i. p. 87 ed. Gaisf.]); used of the intimate bond of fellowship which unites Christians: absol. Acts ii. 42; with *εἰς τὸ εὐαγγέλιον* added, Phil. i. 5; *κοινωνίαν ἔχειν μεθ' ἡμῶν, μετ' ἀλλήλων*, 1 Jn. i. 3, 7; of the fellowship of Christians with God and Christ, *μετὰ τοῦ πατρὸς κ. μετὰ τοῦ νιού αὐτοῦ*, 1 Jn. i. 3, 6, (which fellowship, acc. to John's teaching, consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising therefrom). By a use unknown to prof. auth. *κοινωνία* in the N. T. denotes

3. *a benefaction jointly contributed, a collection, a contribution*, as exhibiting an embodiment and proof of fellowship (cf. Grimm, Exeget. Hdbch. on Wisd. viii. 18, p. 176): 2 Co. viii. 4; *εἰς τινα*, for the benefit of one, 2 Co. ix. 13; *ποιεῖσθαι κοιν.* (to make a contribution) *εἰς τινα*, Ro. xv. 26; joined with *εὐποίᾳ*, Heb. xiii. 16. [Cf. B. § 132, 8.]*

κοινωνικός, -*ή*, -*όν*, (*κοινωνία*); 1. *social, sociable, ready and apt to form and maintain communion and fellowship*: Plat. deff. p. 411 e.; Aristot. pol. 3, 13 [p. 1283^a, 38; eth. Eudem. 8, 10 p. 1242^b, 26 *κοινωνικὸν ἄνθρωπος ζῶν*]; Polyb. 2, 44, 1; Antonin. 7, 52. 55; often in Plut.; *πράξεις κοιν.* actions having reference to human society, Antonin. 4, 33; 5, 1. 2. *inclined to make others sharers in one's possessions, inclined to impart, free in giving, liberal*, (Aristot. rhet. 2, 24, 2 [where, however, see Cope]; Lcian. Tim. 56): 1 Tim. vi. 18.*

κοινωνός, -*ή*, -*όν*, (*κοινός*), [as adj. Eur. Iph. Tanr. 1173;

commonly as subst.]; a. *a partner, associate, comrade, companion*: 2 Co. viii. 23; *ἔχειν τινὰ κοινωνόν*, Philem. 17; *εἰμι κοινωνός τινι*, to be one's partner, Lk. v. 10; *τινός* (gen. of pers.), to be the partner of one doing something, Heb. x. 33; *τιὼς ἐν τῷ αἷματι*, to be one's partner in shedding the blood etc. Mt. xxiii. 30. b.

a *partaker, sharer, in any thing*; w. gen. of the thing: *τῶν παθημάτων*, 2 Co. i. 7; *τῆς δόξης*, 1 Pet. v. 1; *θείας φύσεως*, 2 Pet. i. 4; *τοῦ θυσιαστηρίου*, of the altar (at Jerusalem) on which sacrifices are offered, i. e. sharing in the worship of the Jews, 1 Co. x. 18; *τῶν διαμονίων*, partakers of (or with) demons, i. e. brought into fellowship with them, because they are the authors of the heathen worship, ibid. 20; (*ἐν τῷ ἀφθάρτῳ κοινωνοὶ . . . ἐν τοῖς φθαρτοῖς*, joint partakers in that which is imperishable . . . in the blessings which perish, Barnab. ep. 19, 8; see *κοινωνέω*, fin.).*

κοίτη, -*η*, *ἡ*, (ΚΕΩ, ΚΕΙΩ, *κεῖμαι*, akin to *κοιμάω*); f. Hom. Od. 19, 341 down; Sept. chiefly for *בְּשַׁבֵּשׁ* etc.; a. *a place for lying down, resting, sleeping in; a bed, couch*: *εἰς τὴν κοίτην* (see *εἰμι*, V. 2 a.) *εἰσιν*, Lk. xi. 7.

b. spec. *the marriage-bed*, as in the Tragg.: *τ. κοίτην μιαίνειν*, of adultery (Joseph. antt. 2, 4, 5; Plut. de fluv. 8, 3), Heb. xiii. 4. c. *cohabitation*, whether lawful or unlawful (Lev. xv. 4 sq. 21–25, etc.; Sap. iii. 13, 16; Eur. Med. 152; Alc. 249): plur. *sexual intercourse* (see *περιπατέω*, b. a.), Ro. xiii. 13 [A. V. *chambering*]; by meton. of the cause for the effect we have the peculiar expression *κοίτην ἔχειν ἐκ τινος*, to have conceived by a man, Ro. ix. 10; *κοίτη σπέρματος*, Lev. xv. 16; xxii. 4; xviii. 20, 23 [here κ. *εἰς σπέρματισμόν*]; on these phrases cf. Fritzsche, Com. on Rom. ii. p. 291 sq.*

κοιτών, -*ώνος*, *δ*, (fr. *κοίτη*; cf. *νυμφών* etc.), *a sleeping-room, bed-chamber*: *ὁ ἐπὶ τοῦ κοιτ. the officer who is over the bed-chamber, the chamberlain*, Acts xii. 20 (2 S. iv. 7; Ex. viii. 3; 1 Esdr. iii. 3; the Atticists censure the word, for which Attic writ. generally used *δωμάτιον*; cf. Lob. ad Phryn. p. 252 sq.).*

κόκκινος, -*η*, -*ον*, (fr. *κόκκος* a kernel, the grain or berry of the *ilex coccifera*; these berries are the clusters of eggs of a female insect, the kermes [(cf. Eng. *carmine, crimson*)], and when collected and pulverized produce a red which was used in dyeing, Plin. h. n. 9, 41, 65; 16, 8, 12; 24, 4), *crimson, scarlet-colored*: Mt. xxvii. 28; Heb. ix. 19; Rev. xvii. 3. neut. as a subst. i. q. *scarlet cloth or clothing*: Rev. xvii. 4; xviii. 12, 16, (Gen. xxxviii. 28; Ex. xxv. 4; Lev. xiv. 4, 6; Josh. ii. 18; 2 S. i. 24; 2 Chr. ii. 7, 14; Plut. Fab. 15; *φορεῖν κόκκινα*, scarlet robes, Epict. diss. 4, 11, 34; ἐν κοκκίνοις περιπατεῖν, 3, 22, 10). Cf. Win. RWB.s.v. Carmesin; Roskoff in Schenkel i. p. 501 sq.; Kamphausen in Riehm p. 220; [B. D. s. v. Colors, II. 3].*

κόκκος, -*ον*, *δ*, [cf. Vaniček, Fremdwörter etc. p. 26], *a grain*: Mt. xiii. 31; xvii. 20; Mk. iv. 31; Lk. xiii. 19; xvii. 6; Jn. xii. 24; 1 Co. xv. 37. [Hom. h. Cer. II. dt. down.]*

κολάζω: pres. pass. ptc. *κολαζόμενος*; 1 aor. mid. subjunc. 3 pers. plur. *κολάσωνται*; (*κόλος* lopped); in Grk

writ. 1. prop. to lop, prune, as trees, wings. 2. to check, curb, restrain. 3. to chastise, correct, punish: so in the N. T.; pass. 2 Pet. ii. 9, and Lchm. in 4; mid. to cause to be punished (3 Mace. vii. 3): Acts iv. 21.*

κολακεία (Τ WH -κία [see I, ε]), -ας, ἡ, (κολακεύω), flattery: λόγος κολακέας, flattering discourse, 1 Th. ii. 5. (Plat., Dem., Theophr., Joseph., Iddian., al.)*

κόλασις, -εως, ἡ, (κολάζω), correction, punishment, penalty: Mt. xxv. 46; κόλασιν ἔχει, brings with it or has connected with it the thought of punishment, 1 Jn. iv. 18. (Ezek. xiv. 3 sq., etc.; 2 Macc. iv. 38; 4 Macc. viii. 8; Sap. xi. 14; xvi. 24, etc.; Plat., Aristot., Diod. 1, 77, (9); 4, 44, (3); Ael. v. h. 7, 15; al.)*

[SYN. κόλασις, τιμωρία: the noted definition of Aristotle which distinguishes κόλασις from τιμωρία as that which (is disciplinary and) has reference to him who suffers, while the latter (is penal and) has reference to the satisfaction of him who inflicts, may be found in his rhet. 1, 10, 17; cf. Cope, Intr. to Arist. Rhet. p. 232. To much the same effect, Plato, Protag. 324 a. sq., also deff. 416. But, as in other cases, usage (esp. the later) does not always recognize the distinction; see e. g. Philo de legat. ad Gaium § 1 fin.; frag. ex Euseb. prep. evang. 8, 13 (Mang. ii. 641); de vita Moys. i. 16 fin.; Plut. de sera num. vind. §§ 9, 11, etc. Plutarch (ibid. § 25 sub fin.) uses κολάζομαι of those undergoing the penalties of the other world (cf. Just. Mart. 1 apol. 8; Clem. Rom. 2 Cor. 6, 7; Just. Mart. 1 apol. 43; 2 apol. 8; Test. xii. Patr., test. Reub. 5; test. Levi 4, etc.; Mart. Polyc. 2, 3; 11, 2; Ign. ad Rom. 5, 3; Mart. Ign. vat. 5 etc.). See Trench, Syn. § viii.; McClellan, New Test. vol. i. marg. reff. on Mt. u. s.; Bartlett, Life and Death Eternal. Note G.; C. F. Hudson, Debt and Grace, p. 188 sqq.; Schmidt ch. 167, 2 sq.]

Κολασσαίς, see Κολοσσαίς.

Κολασσαί, see Κολοσσαί.

κολαφίζω; 1 aor. ἐκολάφισα; pres. pass. κολαφίζομαι; (κολαφός a fist, and this fr. κολάπτω to peck, strike); to strike with the fist, give one a blow with the fist (Terence, colaphum infringi, Quintil. col. duco), [A. V. to buffet]: τυά, Mt. xxvi. 67; Mk. xiv. 65; as a specific term for a general, i. q. to maltreat, treat with violence and contumely, 2 Co. xii. 7; pres. pass., 1 Co. iv. 11; 1 Pet. ii. 20. (Elsewhere only in ecel. writ.) The word is fully discussed by Fischer, De vitiis lexx. N. T. etc. p. 67 sqq.; cf. Lob. ad Phryn. p. 175 sq.*

κολλάω, -ώ: Pass., pres. κολλῶμαι; 1 aor. ἐκολλήθην; 1 fut. κολλήθησομαι (Mt. xix. 5 L T Tr WH); (κόλλα gluten, glue); prop. to glue, glue to, glue together, cement, fasten together; hence univ. to join or fasten firmly together; in the N. T. only the pass. is found, with reflexive force, to join one's self to, cleare to; Sept. for ρεψῃ: δοκιμορτὸς ὁ κολληθεῖς ἥμιν, Lk. x. 11; ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, her sins were such a heap as to reach even unto heaven (that is, came to the knowledge of heaven), Rev. xviii. 5 G L T Tr WH (ἐκολλ. ἡ ψυχὴ μονοὶ ὅπιστω σου, Ps. lxii. (lxiii.) 9, αἱ ἀγνοαι ἥμῶν ἵπερινεγκαν ἔως τοῦ οὐρανοῦ, 1 Esdr. viii. 72 (74); ὕβρις τε βίη τε οὐρανὸν ἵκει, Hom. Od. 15, 329; 17, 565). of persons, w. dat. of the thing, κολλήθητι τῷ ἄμρατι join thyself to etc. Acts viii. 29; w. dat. of pers., to form an intimate connection with, enter into the closest relations

with, unite one's self to, (so Barn. ep. c. 10, 3 sq. 5. 8; also with μετά and gen. of pers., ibid. 10, 11; 19, 2. 6; Clem. Rom. 1 Cor. 15, 1; 30, 3; 46, 2 [cf. Bp. Lghtft.'s note], 4): τῇ γυναικί, Mt. xix. 5 L T Tr WH; τῇ πόρῳ, 1 Co. vi. 16 (Sir. xix. 2); τῷ κυρίῳ, 1 Co. vi. 17 (2 K. xviii. 6; Sir. ii. 3); to join one's self to one as an associate, keep company with, Acts v. 13; ix. 26; x. 28; to follow one, be on his side, Acts xvii. 34 (2 S. xx. 2; 1 Mace. iii. 2; vi. 21); to join or attach one's self to a master or patron, Lk. xv. 15; w. dat. of the thing, to give one's self steadfastly to, labor for, [A. V. cleave to]: τῷ ἀγαθῷ, Ro. xii. 9, ἀγαθῷ, κρίσει δικαίᾳ, Barn. ep. 20, 2; τῇ εὐλογίᾳ, so cleave to as to share, Clem. Rom. 1 Cor. 31, 1. (Aesehyl. Ag. 1566; Plat., Diod., Plut., al.) [COMP.: προσ-κολλάω.]*

κολλούριον (Τ Tr κολλύριον, the more common form in prof. auth. [cf. Lob. Pathol. proleg. p. 461; WH. App. p. 152]), -ou, τό, (dimin. of κολλύρα, coarse bread of a cylindrical shape, like that known in Westphalia as Pumpernickel), Lat. collarium [A. V. eye-salve], a preparation shaped like a κολλύρα, composed of various materials and used as a remedy for tender eyelids (Hor. sat. 1, 5, 30; Epict. diss. 2, 21, 20; 3, 21, 21; Cels. 6, 6, 7); Rev. iii. 18.*

κολλυρίστης, -οῦ, δ, (fr. κολλυρίος i. q. a. a small coin, cf. κολοβός clipped; b. rate of exchange, premium), a money-changer, banker: Mt. xxi. 12; Mk. xi. 15; Jn. ii. 15. Menand, Lys. in Poll. 7, 33, 170; δὲ μὲν κολλυρίος δόκιμον, τὸ δὲ κολλυρίστης ἀδόκιμον, Phryn. ed. Lob. p. 440. Cf. what was said under κερματιστής.*

κολλύριον, see κολλούριον.

κολοβώμ, -ώ: 1 aor. ἐκολόβωσα; Pass., 1 aor. ἐκολοβώθην; 1 fut. κολοβώθησομαι; (fr. κολοβός lopped, mutilated); to cut off (τὰς χεῖρας, 2 S. iv. 12; τοὺς πόδας, Aristot. h. a. 1, 1 [p. 487, 24]; τὴν ρίνα, Diod. 1, 78); to mutilate (Polyb. 1, 80, 13); hence in the N. T. of time, (Vulg. brevio) to shorten, abridge, curtail: Mt. xxiv. 22; Mk. xiii. 20.*

Κολοσσαίς, and (so L Tr WH) Κολασσαίς (see the foll. word; in Strabo and in Inserr. Κολοσσηρός), -έως, δ, Vulg. Colossensis, Pliny Colossinus; Colossian, a Colossean; in the heading [and the subscription (R Tr)] of the Ep. to the Col.*

Κολοσσαί (R T WH, the classical form), and Κολασσαί (Rst L Tr, apparently the later popular form; [see WH. Intr. § 423, and esp. Bp. Lghtft. Com. on Col. p. 16 sq.]; cf. W. p. 44; and on the plur. W. § 27, 3), -ῶ, αί, Colossæ, anciently a large and flourishing city, but in Strabo's time a πόλισμα [i. e. "small town" (Bp. Lghtft.)] of Phrygia Major situated on the Lyenus, not far from its junction with the Maeander, and in the neighborhood of Laodicea and Hierapolis (Hdt. 7, 30; Xen. an. 1, 2, 6; Strab. 12, 8, 13 p. 576; Plin. h. n. 5, 41), together with which cities it was destroyed by an earthquake [about] A. D. 66 ([Euseb. chron. Ol. 210]; Oros. 7, 7 [see esp. Bp. Lghtft. u. s. p. 38]): Col. i. 2. [See the full description, with copious reff., by Bp. Lghtft. u. s. pp. 1-72.]*

κόλπος, -ου, δ, (apparently akin to κολπός hollow, [yet

cf. Vaniček p. 179; L. and S. s. v.]) Hebr. ψῆπε; *the bosom* (Lat. *sinus*), i. e. as in the Grk. writ. fr. Hom. down 1. *the front of the body between the arms*: hence ἀνακεῖσθαι ἐν τῷ κόλπῳ τινός, of the one who so reclines at table that his head covers the bosom as it were, the chest, of the one next him [cf. B. D. s. v. Meals], Jn. xiii. 23. Hence the figurative expressions, ἐν τοῖς κόλποις (on the plur., which occurs as early as Hom. Il. 9, 570, cf. W. § 27, 3; [B. 24 (21)]) τοῦ Ἀβραὰμ εἶναι, to obtain the seat next to Abraham, i. e. to be partaker of the same blessedness as Abraham in paradise, Lk. xvi. 23; ἀποφέρεσθαι εἰς τὸν κ. Ἀβρ. to be borne away to the enjoyment of the same felicity with Abraham, ibid. 22 (οὗτος γάρ παθόντας — acc. to another reading θανόντας — Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν, 4 Macc. xiii. 16; [see B. D. s. v. Abraham's bosom, and] on the rabbin. phrase מִתְבַּשֵּׁל שֶׁבֶר אֶחָד, *in Abraham's bosom*, to designate bliss in paradise, cf. Lightfoot, Illor. Hebr. et Talmud. p. 851 sqq.); ὁ ἄνω εἰς τὸν κ. τοῦ πατρός, lying (turned) unto the bosom of his father (God), i. e. in the closest and most intimate relation to the Father, Jn. i. 18 [W. 415 (387)]; cf. Cic. ad div. 14, 4 iste vero sit in sinu semper et complexu meo.

2. *the bosom of a garment*, i. e. the hollow formed by the upper forepart of a rather loose garment bound by a girdle, used for keeping and carrying things [*the fold or pocket*; cf. B. D. s. v. Dress], (Ex. iv. 6 sq.; Prov. vi. 27); so, figuratively, μέτρον καλὸν διδόναι εἰς τ. κ. τινός, to repay one liberally, Lk. vi. 38 (ἀποδιδόναι εἰς τ. κ. Is. lxx. 6; Jer. xxxix. (xxxii.) 18). 3. *a bay of the sea* (cf. Ital. golfo [Eng. *gulf*; — which may be only the mod. representatives of the Grk. word]): Acts xxvii. 39.*

κολυμβάω, -ῶ; *to dive, to swim*: Acts xxvii. 43. (Plat. Prot. p. 350 a.; Lach. p. 193 c., and in later writ.) [COMP.: ἐκ-κολυμβάω.]*

κολυμβήθρα, -as, ἥ. (κολυμβάω), *a place for diving, a swimming-pool* [A. V. simply *pool*]: Jn. ix. 7, and Rec. in 11; *a reservoir or pool used for bathing*, Jn. v. 2, 4 [(acc. to txt. of R L), 7]. (Plat. rep. 5 p. 453 d.; Diod., Joseph., al.; Sept., 2 K. xviii. 17; Neh. ii. 14; Nah. ii. 8.)*

κολωνία (R G Tr.), κολωνία (LT WII KC [cf. Chandler § 95]), [Tdf. add. 2, 7 -νεῖα; see his note on Acts as below, and cf. ει, ει], -as, ἥ, (a Lat. word), *a colony*: in Acts xvi. 12 the city of Philippi is so called, where Octavianus had planted a Roman colony (cf. Dio Cass. 51, 4; Digest. 50, tit. 15, 8). The exegetical difficulties of this pass. are best removed, as Meyer shows, by connecting κολωνία closely with πρώτη πόλις, *the chief city, a [Roman] colony* (a colonial city); [but cf. Bp. Lghst. Com. on Phillip. p. 50 sq.].*

κομάω, -ῶ; (κόμη); *to let the hair grow, have long hair*, [cf. κόμη fin.]: 1 Co. xi. 14 sq. (In Grk. writ. fr. Hom. down.)*

κόμη. -ης, ἥ, [fr. Hom. down], *hair, head of hair*: 1 Co. xi. 15. [Acc. to Schmidt (21, 2) it differs fr. θρίξ (the anatomical or physical term) by designating the hair as an ornament (the notion of length being only secondary and suggested). Cf. B.D. s. v. Hair.]*

κομίζω: 1 aor. ptep. fem. κομίσασα; Mid., pres. ptep. κομίζομενος; 1 fut. κομίσομαι (Eph. vi. 8 L T Tr WH; Col. iii. 25 Ltxt. WH) and Attic κομιζόμαι (Col. iii. 25 R G Lmrg. T Tr; [Eph. vi. 8 RG]; 1 Pet. v. 4; cf. [WH. App. p. 163 sq.]; B. 37 (33); [W. § 13, 1 c.; Veitch s. v.]), ptep. κομιζόμενος (2 Pet. ii. 13 [here WII Tr mrg. ἀδικούμενοι; see ἀδικέω, 2 b.]); 1 aor. ἐκομισάμην [B. § 135, 1]; rare in Sept., but in Grk. writ. fr. Hom. down freq. in various senses;

1. *to care for, take care of, provide for*.

2. *to take up or carry away in order to care for and preserve*.

3. univ. *to carry away, bear off*.

4. *to carry, bear, bring to*: once so in the N. T., viz. ἀλλάζαστρον, Lk. vii. 37. Mid. (as often in prof. auth.) *to carry away for one's self; to carry off what is one's own, to bring back*; i. e.

a. *to receive, obtain: τὴν ἐπαγγελίαν, the promised blessing, Heb. x. 36; xi. 39*

[τὰς ἐπαγγ. L; so T Tr WII in xi. 13]; *σωτηρίαν ψυχῶν*,

1 Pet. i. 9; *τῆς δόξης στέφανον*, 1 Pet. v. 4; *μισθὸν ἀδικίας*,

2 Pet. ii. 13 [see above], (τὸν ἄξιον τῆς δυστείας μισθὸν,

2 Macc. viii. 33; δόξαν ἐσθλήν [al. καρπίζεται], Eur. Hipp. 432; *τὴν ἀξίαν παρὰ θεῶν*, Plat. legg. 4 p. 718 a., and other exx. elsewhere.).

b. *to receive what was previously one's own, to get back, receive back, recover: τὸ ἔμρν σὺν τόκῳ*,

Mt. xxv. 27; *his son (of Abraham after he had consented to sacrifice Isaac)*, Heb. xi. 19 (2 Macc. vii. 29; *τὸν ἀδελφὸν ἀνύβριστον*, Philo de Josepho § 35; *οἱ δὲ παρ' ἐπιδίας ἑαυτὸν κεκομισμένοι, having received each other back, been restored to each other, contrary to their expectations*, of Abraham and Isaac after the sacrifice of the latter had been prevented by God, Joseph. antt. 1, 13, 4; *τὴν ἀδελφήν*, Eur. Iph. T. 1362; used of the recovery of hostages, captives, etc., Thuc. 1, 113; Polyb. 1, 83, 8; 3, 51, 12; 3, 40, 10; the city and temple, 2 Macc. x. 1; a citadel, a city, often in Polyb.; *τὴν βασιλείαν*, Arstph. av. 549; *τὴν πατρῷαν ἀρχήν*, Joseph. antt. 13, 4, 1).

Since in the rewards and punishments of deeds, the deeds themselves are as it were requited and so given back to their authors, the meaning is obvious when one is said κομίζεσθαι *that which he has done*, i. e. either the reward or the punishment of the deed [W. 620 sq. (576)]: 2 Co. v. 10; Col. iii. 25; with παρὰ κυρίον added, Eph. vi. 8; ([ἔμαρτλαν, Lev. xx. 17]; *ἐκαστος, καθὼς ἐποίησε, κομείται*, Barn. ep. 4, 12). [COMP.: ἐκ-, συγκομίζω.]*

κομψότερον, neut. compar. of the adj. κομψός (fr. κομέω to take care of, tend) neat, elegant, nice, fine; used adverbially, *more finely, better*: κομψότ. ἔχω to be better, of a convalescent, Jn. iv. 52 (ὅταν ὁ λατρὸς ἔπη· κόμψως ἔχεις, Epict. diss. 3, 10, 13; so in Latin *belle habere*, Cic. epp. ad div. 16, 15; [cf. Eng. 'he's doing nicely,' 'he's getting on finely'; and] Germ. er befindet sich h übsch; es geht h übsch mit ihm). The gloss. of Hesych. refers to this pass.: κομψότερον· βελτιώτερον. ἐλαφρότερον.*

κονιάω, -ῶ: pf. pass. ptep. κεκονιαμένος; (fr. κονία, which signifies not only 'dust' but also 'lime'); *to cover with lime, plaster over, whitewash*: τάφοι κεκονιαμένοι (the Jews were accustomed to whitewash the entrances to their sepulchres, as a warning against defilement by

touching them [B. D. s. v. Burial, 1 fin.; cf. *Edersheim*, Jesus the Messiah, ii. 316 sqq.], Mt. xxiii. 27; *τοῖχος κεκονιορτός*, is applied to a hypocrite who conceals his malice under an outward assumption of piety, Acts xxiii. 3. (Dem., Aristot., Plut., al.; for ῥψ, Deut. xxvii. 2, 4.)*

κονιορτός, -οῦ, ὁ, (fr. *κονία*, and ὅρνυμι to stir up); 1. prop. *raised dust, flying dust*, (Hdt., Plat., Polyb., al.). 2. univ. *dust*: Mt. x. 14; Lk. ix. 5; x. 11; Acts xiii. 51; xxii. 23. (For ρῆς, Ex. ix. 9; Nah. i. 3; for ῥψ, Deut. ix. 21.)*

κοπάίω: 1 aor. *ἐκόπασα*; (*κόπος*); prop. *to grow weary or tired*; hence *to cease from violence, cease raging*: ὁ *ἀνέρος* (Hdt. 7, 191), Mt. xiv. 32; Mk. iv. 39; vi. 51. (Gen. viii. 1; Jon. i. 11 seq.; [cf. esp. Philo, somn. ii. 35].)*

κοπετός, -οῦ, ὁ, (fr. *κόπτομαι*, see *κόπτω*), Sept. for ῥψ; Lat. *planetus*, i. e. *lamentation with beating of the breast as a sign of grief*: *κοπετὸν ποιέσθαι ἐπὶ τινὶ*, Acts viii. 2; *ἐπὶ τινὶ*, Zech. xii. 10. (Eupolis in Bekker's annot. ad Etym. Magn. p. 776; Dion. II. antt. 11, 31; Plut. Fab. 17.)*

κοπτή, -ῆς, ἡ, (*κόπτω*); 1. prop. several times in Grk. writ. *the act of cutting, a cut*. 2. in bibl. Grk. *a cutting in pieces, slaughter*: Heb. vii. 1; Gen. xiv. 17; Deut. xxviii. 25; Josh. x. 20; Judith xv. 7.*

κοπιάω, -ῶ, [3 pers. plur. *κοπιοῦσιν* (for -ῶσιν)], Mt. vi. 28 Tr; cf. ἐρωτάω, init.]; 1 aor. *ἐκοπίασα*; pf. *κεκοπίακα* (2 pers. sing. *κεκοπίακες*, Rev. ii. 3 L T Tr WH, cf. [W. § 13, 2 c.]; B. 43 (38) [and his trans. of Apollon. Dysk. p. 54 n.; *Tdf.* Proleg. p. 123; *WH.* App. p. 166; *Soph.* Lex. p. 39]); (*κόπος*, q. v.); 1. as in Arstph., Joseph., Plut., al., *to grow weary, tired, exhausted*, (with toil or burdens or grief): Mt. xi. 28; Rev. ii. 3; *κεκοπιάκως ἐκ τῆς ὁδουπορίας*, Jn. iv. 6 (ὑπὸ τῆς ὁδουπορίας, Joseph. antt. 2, 15, 3; δραμοῦνται καὶ ὑπὸ κοπιάσονται, Is. xl. 31). 2.

in bibl. Grk. alone, *to labor with wearisome effort, to toil* (Sept. for γέγεντι); of bodily labor: absol., Mt. vi. 28; Lk. v. 5; xii. 27 [not *Tdf.*]; Jn. iv. 38; Acts xx. 35; 1 Co. iv. 12; Eph. iv. 28; 2 Tim. ii. 6 [cf. W. 556 (517); B. 390 (334)]; τι, upon a thing, Jn. iv. 38. of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ: 1 Co. xv. 10; xvi. 16, (cf. Jn. iv. 38); foll. by ἐν w. dat. of the thing in which one labors, ἐν λόγῳ κ. διδασκαλίᾳ, 1 Tim. v. 17; ἐν ἄνθρ., among you, 1 Th. v. 12; ἐν κυρίῳ (see ἐν, I. 6 b. p. 211^b mid. [L br. the el.]), Ro. xvi. 12; εἰς τινὰ, for one, for his benefit, Ro. xvi. 6; Gal. iv. 11 [cf. B. 242 (209); W. 503 (469)]; εἰς τοῦτο, looking to this (viz. that piety has the promise of life), 1 Tim. iv. 10; εἰς ὅ, to which end, Col. i. 29; εἰς κενόν, in vain, Phil. ii. 16 (*κενώς ἐκοπίασα*, of the frustrated labor of the prophets, Is. xlix. 4).*

κόπος, -οῦ, ὁ, (*κόπτω*); 1. i. q. τὸ κόπτειν, *a beating*, *ing.* 2. i. q. *κοπετός*, *a beating of the breast in grief, sorrow*, (Jer. li. 33 (xlv. 3)). 3. *labor* (so Sept. often for ῥψ), i. e. a. *trouble* (Aeschyl., Soph.): *κόπους παρέχειν τινί*, to cause one trouble, make work for him, Mt. xxvi. 10; Mk. xiv. 6; Lk. xi. 7; Gal. vi. 17; *κόπους παρέχει τινί*, Lk. xviii. 5. b. *intense labor united with trouble. toil*, (Eur., Arstph., al.): univ., plur., 2 Co. vi. 5;

xi. 23; of manual labor, joined with *μόχθος* [(see below)], 1 Th. ii. 9; ἐν κόπῳ κ. μόχθῳ, [*toil and travail*], 2 Co. xi. 27 (where L T Tr WH om. ἐν); 2 Th. iii. 8; of the laborious efforts of Christian virtue, 1 Co. xv. 58; Rev. ii. 2; plur. Rev. xiv. 13; ὁ κόπος τῆς ἀγάπης, the labor to which love prompts, and which voluntarily assumes and endures trouble and pains for the salvation of others, 1 Th. i. 3; Heb. vi. 10 Rec.; of toil in teaching, Jn. iv. 38 (on which see εἰς, B. I. 3); 1 Th. iii. 5; of that which such toil in teaching accomplishes, 1 Co. iii. 8; plur. 2 Co. x. 15 (cf. Sir. xiv. 15).*

[SYN. *κύπτως, μέχθος, πόνος*: primarily and in general classic usage, *πόνος* gives prominence to the effort (work as requiring force), *κύπτως* to the fatigue, *μέχθος* (chiefly poetic) to the hardship. But in the N. T. *πόνος* has passed over (in three instances out of four) to the meaning *pain* (hence it has no place in the 'new Jerusalem', Rev. xxi. 4); cf. the deterioration in the case of the allied *πόνηρός, πένης*. Schmidt, ch. 85; cf. Trench § cii. (who would trans. π. 'toil', κ. 'weariness', μ. 'labor').]

κοπρία [Chandler § 90], -as, ἡ, i. q. ἡ κόπρος, *dung*: Lk. xiii. 8 Rec.*; xiv. 35 (34). (Job ii. 8; 1 S. ii. 8; Neh. ii. 13; 1 Macc. ii. 62; [Strab., Poll., al.]).*

κοπριόν, -οὐ, τό, i. q. ἡ κόπρος, *dung, manure*: plur. Lk. xiii. 8 [Rec. ^{ετ} κοπρίαν]. (Heraclit. in Plut. mor. p. 669 [quaest. conviv. lib. iv. quaest. iv. § 3, 6]; Strab. 16, § 26 p. 784; Epict. diss. 2, 4, 5; Plut. Pomp. e. 48; [Is. v. 25; Jer. xxxii. 19 (xxv. 33); Sir. xxii. 2], and other later writ.)*

κόπτω: impf. 3 pers. plur. *ἔκοπτον*; 1 aor. ptep. *κόψας* (Mk. xi. 8 T Tr txt. VII); Mid., impf. *ἔκοπτόμην*; fut. *κόψομαι*; 1 aor. *ἐκοψάμην*; [fr. Hom. down]; *to cut, strike, smite*, (Sept. for ῥψ, ῥψ, etc.): τὶς ἀπό οἱ ἐκ τίνος, *to cut from, cut off*, Mt. xxi. 8; Mk. xi. 8. Mid. to beat one's breast for grief, Lat. *plungeo* [R. V. *mourn*]: Mt. xi. 17; xxiv. 30, (Aeschyl. Pers. 683; Plat., al. Sept. often so for ῥψ); *τινά* to mourn or bewail one [cf. W. § 32, 1 γ.]: Lk. viii. 52; xxiii. 27. (Gen. xxiii. 2; 1 S. xxv. 1, etc.; Arstph. Lys. 396; Anthol. 11, 135, 1); *ἐπὶ τινὶ*, Rev. i. 7; [xviii. 9 T Tr VIII], (2 S. xi. 26); *ἐπὶ τινὶ*, Rev. xviii. 9 [R GL], cf. Zech. xii. 10. [COMP.: ἀνα-, ἀπο-, ἐκ-, ἐν-, κατα-, προ-, προσκόπτω. SYN. cf. θρηνέω].*

κόραξ, -ακος, ὁ, a raven: Lk. xii. 24. [Fr. Hom. down.]*

κοράσιον, -οῦ, τό, (dimin. of *κόρη*), prop. a colloq. word used disparagingly (like the Germ. *Mädchen*), *a little girl* (in the epigr. attributed to Plato in Diog. Laert. 3, 33; Leian. as. 6); used by later writ. without disparagement [W. 24 (23)], *a girl, damsel, maiden*: Mt. ix. 24 sq.; xiv. 11; Mk. v. 41 sq.; vi. 22, 28; (occasionally, as in Epictet. diss. 2, 1, 28; 3, 2, 8; 4, 10, 33; Sept. for ῥψ, twice also for ῥψ, Joel iii. 3 (iv. 3); Zech. viii. 5; [Tob. vi. 12; Judith xvi. 12; Esth. ii. 2]). The form and use of the word are fully discussed in *Lobeck ad Phryn. p. 73 sq.*, cf. Sturz, De dial. Maeed. etc. p. 42 sq.*

κορβᾶν [-βᾶν VII; but see *Tdf.* Proleg. p. 102], indecl., and *κορβανᾶς*, acc. -ᾶν [B. 20 (18)], ὁ, (Hebr. יְבָרֶךְ; i. e. *an offering*, Sept. everywh. *דָּבָרָן*, a term which comprehends all kinds of sacrifices, the bloody as well as the bloodless);

1. *κορβᾶν*, *a gift offered (or to be of-*

ferred) to God: Mk. vii. 11 (Joseph. antt. 4, 4, 4, of the Nazirites, *οἱ κορβᾶν αὐτὸν ὄνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλότταν*; cf. contr. Apion. 1, 22, 4; [BB.DD. s. v. Corban; Ginsburg in the Bible Educator, i. 155]). 2. *κορβανᾶς, -ᾶ* [see B. u. s.], *the sacred treasury*: Mt. xxvii. 6 [L mrg. Tr mrg. *κορβᾶν*] (*τὸν ἵερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς*, Joseph. b. j. 2, 9, 4).*

Κορέ (in Joseph. antt. 4, 2, 2 sqq. with the Grk. terminations *-έου, -ῆς, -ῆν*), *δ,* (Hebr. πάγρ i. e. ice, hail), *Korrah* (Vulg. *Core*), a man who, with others, rebelled against Moses (Num. xvi.): Jude 11.*

κορέννυμι; (*κίρος* satiety); *to satiate, sate, satisfy:* 1 aor. pass. ptep. *κορεσθέντες*, as in Grk. writ. fr. Hom. down, w. gen. of the thing with which one is filled [B. § 132, 19], *τροφῆς*, Acts xxvii. 38; trop. (pf.) *κεκορεσμένοι ἔστε*, every wish is satisfied in the enjoyment of the consummate Messianic blessedness, 1 Co. iv. 8.*

Κορίνθος, -ου, δ, a Corinthian, an inhabitant of Corinth: Acts xviii. 8; 2 Co. vi. 11. [(Hdt., Xen., al.)]*

Κόρυνθος, -ου, ḥ. Corinth, the metropolis of Achaia proper, situated on the isthmus of the Peloponnesus between the Aegean and Ionian Seas (hence called *bimaris*, Hor. car. 1, 7, 2; Ovid. metam. 5, 407), and having two harbors, one of which called Cenchreæ (see *Κεγχρεα*) was the roadstead for ships from Asia, the other, called Lechaeon or Lechaeum, for ships from Italy. It was utterly destroyed by L. Mummius, the Roman consul, in the Achæan war, b. c. 146; but after the lapse of a century it was rebuilt by Julius Caesar [B. c. 44]. It was eminent in commerce and wealth, in literature and the arts, especially the study of rhetoric and philosophy; but it was notorious also for luxury and moral corruption, particularly the foul worship of Venus. Paul came to the city in his second missionary journey, [e.] A. d. 53 or 54, and founded there a Christian church: Acts xviii. 1; xix. 1; 1 Co. i. 2; 2 Co. i. 23; 2 Tim. iv. 20. [BB. DD. s. v.; Dict. of Geogr. s. v.; Lewin, St. Paul, i. 269 sqq.]*

Κορνήλιος, -ου, δ, a Lat. name, Cornelius, a Roman centurion living at Cæsarea, converted to Christianity by Peter: Acts x. 1 sqq.*

κόρος, -ου, δ, (Hebr. רְכָב), a *corus* or *cor* [cf. Ezek. xlvi. 14], the largest Hebrew dry measure (i. e. for wheat, meal, etc.); acc. to Josephus (antt. 15, 9, 2) equal to ten Attic medimni, [but cf. B.D. s. v. Weights and Measures sub fin.]; F. R. Conder in the Bible Educator, iii. 10 sq.]: Lk. xvi. 7 [A. V. *measure*]. (Sept. [Lev. xxvii. 16; Num. xi. 32]; 1 K. iv. 22; v. 11; 2 Chr. ii. 10; [xxvii. 5].)*

κοσμέω, -ῶ; 3 pers. plur. impf. *ἐκόσμουν;* 1 aor. *ἐκόσμησα;* pf. pass. *κεκόσμημαι;* (*κόσμος*); 1. *to put in order, arrange, make ready, prepare: τὰς λαμπάδας, put in order* [A. V. *trim*], Mt. xxv. 7 (*δόρπον*, Hom. Od. 7, 13; *τράπεζαν*, Xen. Cyr. 8, 2, 6; 6, 11; Sept. Ezek. xxviii. 41 for *Ἔργα*, Sir. xxix. 26; *προσφοράν*, Sir. l. 14, and other exx. elsewhere). 2. *to ornament, adorn, (so in Grk. writ. fr. Hesiod down; Sept. several times for*

*παῖς); prop.: οἰκον, in pass., Mt. xii. 44; Lk. xi. 25; τὰ μηνύμεια, to decorate [A. V. *garnish*], Mt. xxiii. 29 (*τάφους*, Xen. mem. 2, 2, 13); τὸ ἱερὸν λίθοις καὶ ἀναθέμασι, in pass. Lk. xxi. 5; τὸν θεμελίον τοῦ τείχους λίθῳ τυμῷ, Rev. xxi. 19; τινά (with garments), *νύμφην*, pass. Rev. xxi. 2; ἐαντὰς ἐν τινι, 1 Tim. ii. 9 (on this pass. see *καταστολή*, 2). metaph. i. q. *to embellish with honor, gain honor*, (Pind. nem. 6, 78; Thue. 2, 42; *κεκοσμητικός*, Xen. Cyr. 8, 1, 21): *ἐαντάς*, foll. by a ptep. designating the act by which the honor is gained, 1 Pet. iii. 5; *τὴν διδασκαλίαν ἐν πᾶσιν, in all things*, Tit. ii. 10.**

κοσμικός, -ή, -όν, (κόσμος), of or belonging to the world (Vulg. *suecularis*); i. e. 1. *relating to the universe: τούρανον τοῦδε καὶ τῶν κοσμικῶν πάντων*, Aristot. phys. 2, 4 p. 196^a, 25; opp. to *ἀνθρώπινος*, Leian. paras. 11; *κοσμικὴ διάταξις*, Plut. consol. ad Apoll. c. 34 p. 119 e. 2. *earthly: τὸ ἄγιον κοσμικόν, [its] earthly sanctuary* [R. V. *of this world*], Heb. ix. 1. 3. *worldly, i. e. having the character of this (present) corrupt age: αἱ κοσμικαὶ ἐπιθυμίαι*, Tit. ii. 12; (so also in eccles. writ.).*

κόσμος, -ον, of three term. in class. Grk., cf. VII. App. p. 157; W. § 11, 1; [B. 25 (22 sq.)], (*κόσμος*, *well-arranged, seemly, modest*): 1 Tim. ii. 9 [WII mrg. *-μίας*]; of a man living with decorum, a well-ordered life, 1 Tim. iii. 2. (Arstph., Xen., Plat., Isoer., Lys., al.) [Cf. Trench § xcii.]*

[*κόσμως*, adv. (*decently*), fr. *κόσμος*, q. v.: 1 Tim. ii. 9 WII mrg. (Arstph., Isoer., al.)*]

κοσμοκράτωρ, -ορος, δ, (*κόσμος* and *κρατέω*), *lord of the world, prince of this age:* the devil and demons are called in plur. of *κοσμοκράτορες τοῦ σκότους τοῦ αἰῶνος* [but crit. edd. om. τ. αἰῶν.] *τούτου* [R. V. *the world-rulers of this darkness*], Eph. vi. 12; cf. 11; Jn. xii. 31; 2 Co. iv. 4; see *ἄρχων*. (The word occurs in Orph. 8, 11; 11, 11; in eccl. writ. of Satan; in rabbini. writ. *רַאשָׁתְּךָ יְהוָה* is used both of human rulers and of the angel of death; cf. *Buxtorf*, Lex. talm. et rabb. p. 2006 [p. 996 ed. Fischer].)*

κόσμος, -ου, δ; 1. *in Grk. writ. fr. Hom. down, an apt and harmonious arrangement or constitution, order.*

2. as in Grk. writ. fr. Hom. down, *ornament, decoration, adormentum: ἐνδύσεως ἵματίων*, 1. Pet. iii. 3 (Sir. vi. 30; xxi. 21; 2 Macc. ii. 2: Sept. for *Ἄστρα* of the arrangement of the stars, ‘the heavenly hosts,’ as the ornament of the heavens, Gen. ii. 1; Dent. iv. 19; xvii. 3; Is. xxiv. 21; xl. 26; besides occasionally for *Ἴδια*; twice for *ἡράστητα*, Prov. xx. 29; Is. iii. 19). 3.

the world, i. e. the universe (quem *κόσμον* Graeci nomine ornamenti appellavunt, eum nos a perfecta absolute elegantia mundum, Plin. h. n. 2, 3; in which sense Pythagoras is said to have been the first to use the word, Plut. de plac. philos. 2, 1, 1 p. 886 c.; but acc. to other accounts he used it of the *heavens*, Diog. L. 8, 48, of which it is used several times also by other Grk. writ. [see *Menag.* on Diog. Laërt. l. c.; Bentley, Epp. of Phalar. vol. i. 391 (Lond. 1836); M. Anton. 4, 27 and Gataker’s notes; cf. L. and S. s. v. IV.]): Aets xvii. 24; Ro. iv. 13 (where cf. Meyer, Tholuck, Philippi); 1 Co. iii. 22; viii. 4; Phil. ii. 15; with a predominant notion of space, in